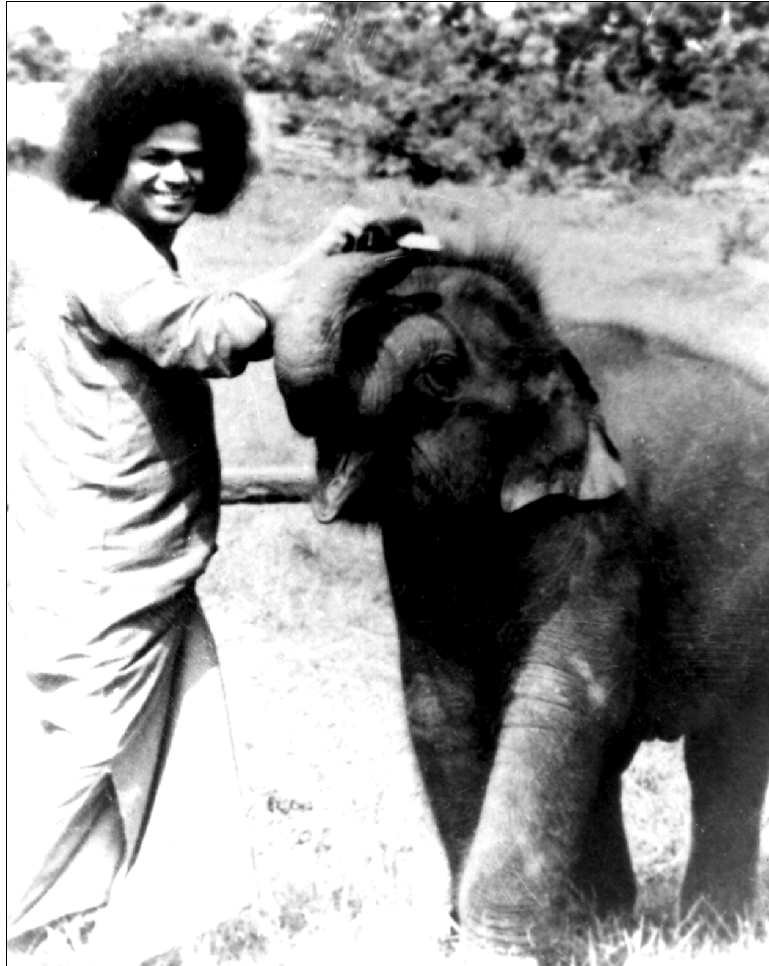


BHAGAWAN SRI **SATHYA SAI BABA**



Discourses(Not Full Collection) delivered during 1953-2009
In One Unproofed Yet Ebook

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"**SATHYA SAI SPEAKS**" Series is, according to late Prof. **N. Kasturi**, the original translator and compiler, "a fragrant **boquet** of flowers that never fade or falter". These discourses were delivered by **Swaami** out of profound compassion towards seekers of Truth during the last few decades.

The need for revised and enlarged editions of the Series was strongly felt and expressed by devotees, especially by foreigners. An attempt has therefore been made in these volumes to meet their needs. The discourses have been presented year-wise so that there is no overlapping of the discourses delivered in a year, in more than one volume pertaining to the same calendar year. This rearrangement has resulted in an increase in the number of volumes, from the previous twelve to the present fifteen volumes, covering the years 1953 to 1982. Further new volumes will also be added in due course, to cover the discourses delivered after 1982.

The retention of Sanskrit words on page after page, in the previous volumes, without their English equivalents in most cases, Was causing great confusion to readers, especially foreigners, who were not familiar with Sanskrit. In the present revised volumes, an attempt has been made to aid easy reading by replacing Sanskrit words with English equivalents wherever they do not affect **Baaba's** original expression. Sanskrit words have been retained wherever it was felt necessary to preserve the essence of the original expression of **Baaba** and where the English equivalents may not do full justice to the text in the particular context. However, in all such places the English equivalents have been given along with the Sanskrit words. Some very commonly understood Sanskrit words or Sanskrit words which are repeated too often are retained without English equivalents to retain the original flavour of **Baaba's** discourses. Further, in this revised volume, phonetic spellings have been adopted for all Sanskrit words uniformly to enable readers who are new to these words to pronounce them correctly and to remove any vagueness in the pronunciation of these words.

A Glossary has been added in these revised editions to provide comprehensive and detailed explanation of the more important Sanskrit words for the benefit of lay readers who may be interested in **Vedhic** religion and philosophy. It is hoped that this will be of great help to devotees to understand more clearly the topics of **Baaba's** discourses covering a wide spectrum of **Vedhic** philosophy. The revised series of volumes are being brought out in a larger format, Demy Octavo size, so that they can be companion books with other publications in private libraries. **Computerised**

typesetting

using a larger size of type, a more readable type face and better line spacing have been adopted for more comfortable reading of the books, especially by elderly readers. Very long paragraphs have been split into shorter paragraphs and suitable sub-headings have been added in every page, to relieve the monotony on the eye and make reading a pleasure.

Better quality paper, improved binding, dust cover with new design and foil printing and plastic cover have been adopted for the revised volumes for better preservation and durable shelf-life of the volumes.

With these changes, it is hoped that the revised and enlarged volumes of "**Sathya Sai Speaks**" Series, will be of great benefit to earnest seekers in spiritual realm.

Sathya Sai Speaks

Have you heard our **Baaba** speak

At public meetings anywhere?

He never calls it speech;

Nor will you name it so!

He does not raise His voice, harangue,

Or rouse the mob or rail or flail;

He does not hesitate, He will not calculate,

Hum and haw and pause and ponder,

Making you wonder why you came!

He does not waver, wander,

Collecting thoughts, contriving notes;
 He does not waste a moment, decorating thoughts
 In showy lace and frills, clothing borrowed texts
 In shimmering gauze. He is no orator-pompous, proud,
 Clamouring for claps, publicity-mad!
 He will not circumambulate, declaim . or, even
 ..'speak'!
 He is the Rain-cloud, bringing Life
 To the parched ones here below!
 He 'talks' He 'talks', to you, and you,
 and every single you that has gathered there.
 To every single Arjuna, with heavy heart and empty hand,
 Afraid to fight the battle of Life on to Victory.
 You feel He has come for you, to you.
 You see Him, silently looking around!
 The searchlight eye full circle swings!
 How lucky, you are there!
 He smiles; He wins you by that smile!
 You scarce can take your eyes from off that Face,
 So alluring, so Divine!
 You scarce can pull your heart from off His grip;
 The clasp is cool comfort! The silence deepens
 Though thousands have been squatting, waiting,
 For hours and hours

Himaalayan stillness; twilight calm!

Premaswaruplaara!

The Golden Hour has come! Heaven's Gate ajar!

Thes voice is sweet as honey

Hived by Heavenly bees from **Paarijatha** trees!

His call is clarion clear!

O! 'Tis thrilling, 'tis filling rapture in the soul,
 Flowing like the **Ganga**, freeing the bound,
 Yielding rich reaping, for just ploughing and sowing
 Welling and swelling like **Gersoppa** Falls,
 Yielding vast power, for just wheeling and wiring!
 His talk is a cascade, so limpid and pure,
 Teaching, never preaching, unravelling all knots,
 Stilling the questionings ere they emerge in mind;
 Defining, refining, consoling the pining,
 Commanding, yea, demanding the bending of pride,
 Sparing no one, be he ruling or serving.
 Chiding, reprimanding the fool, and fanatic;
 Joking and coaxing, poking fun at all hoaxing;
 Quoting from what He said in the past ages,
 Detailing facts of His incarnating.
 Resplendent poetry, spontaneous, sublime,
 Painting pictures of transcendent Truth,
 Parable, proverb, scintillating bright,
 Tinkling, twinkling, **tintinnabulating** lilt,
 Every hour a minute, every minute a second;
 Every word a **manthra**, every phrase, **Suuthra**,
 A **Gaayathri** a sentence, **Upanishath** a speech!

For He is no well or tank or river!

His is the ocean of Wisdom Divine!

Oh! His words shower mercy, like morning dew
 On every heart-bud awakening from dreaming.
 He is feeding your roots and speeding the sap,
 Sprouting the buds, painting the petals,
 Perfuming them well, inviting the bees,
 Ripening the pods, with each word of His!
 There! The meaning of His word, a tiny seed
 Drops on your rock-like heart! And wonder of wonders!
 It germinates there!.., sprouts and puts forth leaves!
 The silken half-blind baby-roots do run about
 Tickling the stone, jabbing, **pleading** for suckling!
 Succeeding at last, it grows; and, growing into a tree,
 Your rock is broken into clay!
 His talk, you will find, is cooling, not freezing
 Warming, not burning; raining, not flooding;
 Healing the ailing and hearts bewailing;
 Soothing, not searing; no toxin, but tonic;
Balming and calming; all fact and no fiction!
 Every sentence spreads joy and scorches gloom,
 Impelling attention, compelling assent,
 Dispelling dejection, repelling sloth,
 Attracting you nearer, detaching from bonds,
 Infusing courage, and fusing creeds,
 Imposing no doctrine, composing all feuds,
 Informing (so charming!), never harming, disarming!
 Sifting the responding, lifting the desponding.
 Stressing on 'Doing, Behaving and Living',
 Appealing for 'Feeling, Believing and Acting'.
 Calling all listening, to spurn imitating,
Vsinly disputing, blind leading the blind,
 Knocking at Paradise through power and pelf,
 Or boasting of branches of family tree,
 And seeking for peace, in earning and spending
 And wanting and panting and hoarding and guarding.
 As you hear Him talking, you quietly resolve
 To take a step forward on the pilgrim road;
 Unfold your wings and soar into the sky!
 You feel you are a Lion, cheated into bleating!
 A diamond, set in dirty lead!
 Engaging in no fray, enraging no foe,
 He is welcoming all, who are thirsty or starving,
 Or limping, or blinking, or climbing and sliding,
 Raising the stooping, embracing the drooping
 Assuaging pain, assuring His Grace.
 He reminds us all of the road we have missed.
 He describes the joy of the journey's end.
 He opens our eyes; He strengthens our limbs;
 He heartens the struggling, groping his way,
 Awakening the sleeping, making the sitting stand,
 The standing to walk; the walking to reach!

Proclaiming, revealing, announcing to all
Asserting His coming for our burden assuming,
Redeeming the wayward, the downcast, diseased;
Underlining the Truth, undermining the false;

Ah! What is this? What luck! What Grace!

Even as He talks, 'it' blossoms into song,

Oh! Captivating Song! He teaches us to pray

Tranquilising all the furious waves,

Steeling the nerves and strengthening the will,

Attuning our soul to Dharma! **Sathya! Prema!**

And when it stops

And you open your eyes,

You find them full of tears!

Your neighbour weeps like child for mother,

But Why? Look up and see; He has left the dais!

Be proud you had the chance. From this moment,

I know You are bound to be an ascending,

attempting, adventurous soul.

Arjuna, resuming arms for the fray

With Krishna leading the horses aright-

How lucky you heard Him talk!

N. KASTURI

(Poem read in the Holy Presence on 16-10-58)

1. **Maanasa Bhajare**

WHEN I was at **Uravakonda** studying in the High School, you know I came away one day and threw off my books and declared that I have My work waiting for Me. The **Thelugu Pandith** (scholar) described the incident of that evening to you all in his speech. Well, that day when I came out publicly as **Sai Baaba**, that first song I taught the gathering in the garden to which I went from the **Thelugu Pandith's** house was:

"**Maanasa bhajare** guru **charanam**

Dhusthara bhava saagara tharanam"

I called on all those suffering in the endless round of birth and death to worship the Feet of the Guru (spiritual preceptor), the Guru that was announcing Himself, who had come again for taking upon Himself the burden of those who find refuge in Him. That was the very first Message of Mine to Humanity. "**Maanasa bhajare.**"

"Worship in the mind!" I do not need your flower garlands and fruits, things that you get for an anna or two; they are not genuinely yours. Give Me something that is yours, something which is clean and fragrant with the perfume of virtue and innocence, and washed in the tears of repentance! Garlands and fruits you bring as items in the show, as an exhibition of your devotion; poorer devotees who cannot afford to bring them are humiliated and they feel sorry that they are helpless; they cannot demonstrate their devotion in the grand way in which you are doing it. Install the Lord in your heart and offer Him the fruits of your actions and the flowers of your inner thoughts and feelings. That is the worship I like most, the devotion I appreciate most.

Re-education of man persists in all **eras**

In shops, things are kept in separate packets and each one

specialises in some particular article or sets of articles. But in an Exhibition, hundreds of shops join to make all varieties of things available and there is a great deal of window-dressing, arrangement and display. I have been all these days generally giving individual advice, like the packets available in shops and giving answers to individual questions. This 'speech' today, is a new experience for you. I am addressing a gathering today; but even though it may be new to you, for Me it is not new. I have given advice to large gatherings before, though not in this Appearance. Whenever **Niraakaara** (formless) becomes **Sakaara** (one with form), it has to fulfil the Mission and it does so in various ways. But the one purpose, the **re-education** of Man persists, whatever the **yuga** (the era),

The first sixteen years of this Life have been, as I have often told you, the period when **Baala leela** (divine child sport) predominated and the next sixteen is being spent mostly in **Mahimas** (miracles) in order to give **santhosha** (joy) to this generation. Joy and contentment are short-lived sensations; you have to catch that mood and make it a permanent possession: **Aanandha** (bliss). After the thirty-second year, you will see Me active more and more in the task of **Upadhesa** (spiritual instruction)--teaching erring humanity and in directing the World along the path of **Sathya**, Dharma, **Shaanthi** and **Prema** (Truth, Righteousness, Peace and Love).

Not that I am determined to exclude **leela** and **mahima** from My activity after that. I only mean that **re-establishing** Dharma, correcting the crookedness of the human mind and guiding humanity back to **Sanaathana** Dharma (eternal universal religion) will be My task thereafter.

Do not be led away by doubt and vain argument; do not question how and whether I can do all this. The **cowherds** of **Brindhaavan** also doubted whether the little boy who grew in their midst could lift **Govardhanagiri** and hold it aloft! The thing needed is Faith, and yet more Faith.

Secret of Spiritual Success

Once Krishna and Arjuna were going together along the open road. Seeing a bird in the sky, Krishna asked Arjuna, "Is that a dove?" He replied, "Yes, it is a dove." He asked Arjuna, "Is it an eagle?" Arjuna replied promptly, "Yes, it is an eagle." "No, Arjuna, it looks like a crow to Me. Is it not a crow?" asked Krishna. Arjuna replied, "I am sorry, it is a crow beyond doubt."

Krishna laughed and chided him for his agreeing to whatever suggestion was given. But Arjuna said, "For me, your Words are far more weighty than the evidence of my eyes; you can make it a crow, a dove or an eagle and when you say it is a crow, it must be one." Implicit faith is the secret of spiritual success.

The Lord loves, not the **Bhaktha** (devotee) but his **Bhakthi**, remember. The Lord's Grace is like rain, pure water, falling equally everywhere; but its taste gets changed according to the soil through which it flows. So also the Lord's words are sweet to some, bitter to others. The Lord's ways are mysterious; He blessed **Vidhura** with the words, "Be destroyed" and **Dhushshaasana** with the words, "Live for

a thousand years;" He meant that Vidhura's 'I' will be destroyed and that the wicked Dhushshaasana will have to suffer the ills and tribulations of this world for ten centuries. You do not know the real reasons behind the actions of the Lord. You cannot understand the motives of other men who are almost like you in everything, actuated by the same motives and having the same likes and dislikes! But yet, how easily you discover the motives of One who is far, far above the level of Man! How glibly you talk and judge of something that is as strange to you as atmosphere to a fish!

Pains indicate birth of new life

There are four types of persons; the 'dead,' who deny the Lord and declare that they alone exist, independent, free,

selfregulating

and self-directed; the 'sick,' who call upon the Lord when some calamity befalls them or when they feel temporarily deserted by the usual sources of succour; the 'dull,' who know that God is eternal companion and watchman, but who remember it only off and on when the idea is potent and powerful; and lastly, the 'healthy,' who have steady faith in the Lord and who live in His comforting creative presence always.

You proceed from 'death' to 'life' and from 'illness' to 'health' by the experience of the buffetings of the World. The World is a very essential part of the curriculum of man; through the agony of search is born the infant, wisdom. The pains are worthwhile; they indicate the birth of new life. From Ashaanthi (restlessness) you get Prashaanthi (absolute peace), from Prashaanthi to Prakaanthi (bright spiritual illumination); and from Prakaanthi, Paramjyothi (Supreme Divine radiance). It is like the alternating of night and day, this recurrence of joy and grief. Night and day are twin sisters, both are necessary to increase the fertility of the soil, to activate and refresh Life. They are like summer and winter. There are some who ask Me, 'Baaba! Make this summer less hot!' But in the heat of summer the Earth takes in the needed energy from the Sun, so that when the rains come, she may yield a plentiful harvest.

Shine forth in your real nature

'Cold' and 'heat' are both in the Plan of God and yours is only to know this and treat both as valuable. Thorny plants and thornless plants are both there in nature; the wise man knows the value of both; he plants the thornless one and surrounds it with the thorny ones, so that what he fosters is left unharmed. Activity can save, as well as kill; it is like the cat which bites; it bites the kitten in order to carry it in its mouth to a place of safety; it bites the rat in order to kill and eat. Become the kitten; and work will rescue you like a loving Mother. Become a rat; and you are lost.

God draws the Individual towards itself; it is the nature of both to have this affinity, for they are the same. They are like the iron and the magnet. But if the iron is rusty covered with layers of dirt, the magnet is unable to attract. Remove the impediment; that is all you have to do. Shine forth in your real nature and the Lord will draw you into His Bosom. Trials and tribulations are the means by which this cleansing is done. That is why Kunthi prayed to Krishna, "Give us always grief, so that we may never forget Thee."

They are like the dietary and other restrictions that the doctor prescribes to supplement the effect of the drug of Naamasmarana (remembrance of God).

Do not give up saadhana

Sai is Sarvajanaapriya (beloved to all people) and so any name which gives you joy, you can take up. Tastes differ according to temperament and the character one has earned by generations of activity as a living being in this world. The proprietor of a coffee house goes to the nearby druggist for a pill to ward off his headache, and the druggist when he gets a headache goes to the coffee house for a cup of coffee which he thinks will cure him. Men are like that; loko bhinna ruchih (tastes of people differ). The

Inaani

says, "Sarvam Brahma mayam." In God is All;" another, a yogi, says all is energy; a third, who is a bhaktha, says all is the play of Bhagavaan (the Lord). Each according to his taste and according to his progress in saadhana (spiritual practice). Do not hurry or ridicule them, for they are all pilgrims trudging along the same road.

Saadhana is most required to control the mind and the desires after which it runs. If you find that you are not able to succeed, do not give up the Saadhana but do it more vigorously, for it is the subject in which you did not get passing marks that requires special study, is it not? Saadhana means inner cleanliness as well as external cleanliness. You do not feel refreshed if you wear unwashed clothes after your bath, do you? Nor do you feel refreshed if you wear washed clothes, but skip the bath. Both are needed, the baahya and the bhaava (the external as well as the internal).

Children believe your words when you say that the policeman will catch them or the ghost will beat them. They are full of fear, fortitude and faith! But having grown old and stuffed your heads with all kinds of doctrines and dogmas and theories and arguments, you have now to use your viveka (discrimination) and discover God the hard way. This I will tell you, there is no escaping it; all creatures have to reach God some day or other, by the long route or by the short route.

Prashaanthi Nilayam, Vijayadhashami, 1953

One wish leads to another; one bond brings about ten others.

It is in the very nature of human desire; for, the joy one gets through its satisfaction is imperfect, limited, temporary, pregnant with grief.

You sow bitter seeds and pray for a harvest of sweetness. You wail over the soil, the plant, the rain. What can they do? The seeds themselves are diseased, defective.

Shri Sathya Sai

2. Sharanaagathi

I DO not give 'speeches'; My talks are more of the conversation type; I want that you should follow every word of what I say with reverent attention, for your Aanandham is My Aahaaram-

-your joy is My food. You can get Aanandham only by following the advice I give you and this is why I am particular that you should

listen carefully and take to heart all that I say. This is not a mere lecture, wherefrom you do not seek new lessons for life.

The Lord is a Mountain of **Prema** (Love); any number of ants carrying away particles of sweetness cannot exhaust His Plenty. He is an Ocean of Mercy without a limiting shore. **Bhakthi** (devotion) is the easiest way to win His Grace and also to realise that He pervades everything; in fact, is everything!

Sharanaagathi (total surrender), leaving everything to His Will, is the highest form of **Bhakthi**. (devotion) Once a Brahmin was crossing a river bed near which some men were washing clothes. Finding a nice new silk shawl on his shoulder, they fell upon him in a group, shouting that it belonged to the Palace and had been given to them to be washed, but had been stolen and had not been traced. The poor Brahmin yelled '**Naaraayana, Naaraayana**,' when the blows rained on him and so, **Naaraayana** rose from His Seat in **Vaikunththa** and proceeded forward; but in a moment, He walked back and resumed His Seat much to the surprise of His Consort who asked Him the reason for the strange behaviour. **Naaraayana** said, "I wanted to help that poor Brahmin who has fallen into a den of scoundrels, but he has started beating them, blow for blow; My Help is no longer needed."

Conquest of ego needed

When **Bhakthi** is just emerging as a sapling, a fence is needed to protect the tender plant; that fence is **Sanaathana** Dharma (Eternal Religion) and its rules, regulations and restrictions, directions and commands. When the fruit is green, it will not fall even when the gale is furious; but when it is fully ripe, it drops to the ground even in the silence of the night. A small fire will go out in smoke even if a little green is placed on it, but the forest fire will reduce to ashes even the greenest tree which impedes its fierce march! What is needed is the conquest of the ego.

The bullock shouts 'ham **hai**' 'ham **hal**' (I am, I am), in its egoistic pride. And so, when it is just a few days old, you tie it to a post, apart from its mother; you work it to skin and bones; but yet, the animal does not learn the lesson of humility. Even its skin when drawn tightly across a drum resounds egoistically, 'Ham Ham Ham. And so, the skin has to be cut into slender strings and then when the strings are pulled, the bullock reveals that it has benefitted by all the punishment it has undergone; it murmurs **thum thum thum**, (you you you), and its ego is gone.

The **Haridhaasa** (mendicant) goes along the streets, singing the glories of the Lord. He has the sounding cymbals, two of them, the eternal duet of good-bad, joy-grief, pain-pleasure in his right hand and he twangs the **thambura** (stringed musical instrument) of **samsaara** with his left. **Samsaara** (worldly life) is the tune to which his songs have to be adjusted, it is the **shruthi** (musical note). But both the **shruthi** and **thaala** (marking of time) are for the purpose of heightening the effect of the song which issues from his mouth, the song of the glow of God.

Three types of devotion

I remember telling a questioner in **Maharaashtra**, while in the previous Body, that there are three types of devotion: the **vihanga**

method, where like a bird swooping down upon the ripe fruit on the tree, the devotee is too impatient and by the very impatience he exhibits, he loses the fruit, which falls from his hold; the **markata** method where like a monkey which pulls towards it one fruit after another and by sheer unsteadiness is not able to decide which fruit it wants, the **bhaktha** too hesitates and changes his aim much too often and thus loses all chances of success; and the **pipeelika** method, where like the ant which slowly but steadily proceeds towards the sweetness, the devotee also moves direct, with undivided attention towards the Lord and wins His Grace!

Bhakthi and **shraddha** (devotion and faith) are the two oars with which you can take the boat across the sea of **samsaara**. A child told its mother when it went to bed at night, "Mother! Wake me up when I get hungry." The mother answered, "There is no need, your hunger will itself wake you." So too, when the hunger for God comes, it will itself **activise** you and make you seek the food you need. God has endowed you with hunger and He supplies the food; He has endowed you with illness and He grows the specifics you need. Your duty is to see that you get the proper hunger and the right illness and use the appropriate food or drug!

Man must be yoked to **samsaara** and broken; that is the training which will teach that the world is unreal; no amount of lectures will make you believe it is a snake unless you actually experience it. Touch fire and get the sensation of burning; there is nothing like it to teach you that fire is to be avoided. Unless you touch it, you will be aware only of its light. It is light and heat both; just as this world is both true and false, that is to say, unreal.

Habit of judging others as atheists or theists

There is a widely prevalent habit now of judging others and labelling them as theists or atheists. What do you know, what can you know of the inner working of another's mind? There was once a queen who was a great devotee of **Raama**; she felt so sad that her husband, the **Raaja**, never even uttered the name of **Raama** and had no **bhakthi**. She had vowed that the first occasion on which she got evidence of his **bhakthi** or at least respect for **Raamanaama**, she would conduct **puuja** (ritualistic worship) in all the temples and feed the poor on a lavish scale. Then, one night, while fast asleep, the **Raaja** uttered the name of **Raama** thrice plaintively and prayerfully. She heard the **Naamasmarana** and was happy at the discovery of her husband's devotion to **Raama**; she ordered general rejoicing throughout the kingdom and the feeding of the poor. The **Raaja** did not know the reason for the celebration for he was only told that it was an order of the **Raani**, which the officers carried out. Similarly, a husband may not be aware of the excellence of a wife's spiritual attainments.

There is the case of a couple who were proceeding through a thick jungle on pilgrimage to an inaccessible shrine. The husband saw on the footpath a precious stone, shining brilliantly when the sun's rays fell upon it from between the leaves. He hastily threw some sand over it with a movement of his foot so that his wife may not be **temped** to pick it up and become a slave to the tinsel. The wife saw the gesture and chided the husband for still retaining in his

mind a distinction between sand and diamond. For her, both were the same.

Keep the Name as constant as breathing

The **Raaja** who spoke in his sleep the sacred name of **Raama** felt very sorry, according to the story, that he let **Raamanaama** out of his mouth, for he believed that no one should know of his 'love' for **Raama**. There are many who will not shout about their Guru or their favourite Name and Form, but whether you declare them to others or not, keep them ever in your consciousness. **Raamanaama** or any other name must be as constant as breathing. For this, practice is essential.

A person once told **Dr. Johnson**, the famous English thinker, that he could seldom get time to recite the Name of God, what with the hundreds of things he had to do from morning till nightfall and even far into the night. **Dr. Johnson** replied with another question. He asked how millions of people found space to live upon the face of the earth, which is two-thirds water and the rest is too full of mountains, deserts, forests, icy regions, river beds, marshes and similar impossible areas. The questioner said that man somehow struggled to find living space. So too, said **Dr. Johnson**, man must somehow find a few minutes a day for prayer to the Lord.

Example of the highest type of detachment

Bhakthi and the attitude of surrender that is its final fruits will give you great courage to meet any emergency; such courage is what is called Renunciation. The story of **Mohajith** is a good example of this highest type of detachment.

Mohajith, the Prince, went to a Sage in the forest and sought guidance in the spiritual path. The sage asked him whether he had conquered attachment as his name indicated. The Prince said that not only he, but every one in his kingdom had! So the Sage started to test the truth of this claim.

The sage took the Prince's robes, soaked them in blood and hastened to the Palace Gate with the gruesome stow of the murder of the Prince by some ruffians in the jungle. The maid whom he met refused to hurry with the news to the Royal apartments because she said, "He was born, he died; what is the special urgency of this news that I should interrupt my regular routine and run to the King and Queen?"

When at last he got an audience and was able to communicate the sad news to the father, he sat unruffled, whispering to himself, "The bird flew off the tree on which it had alighted to take rest." The **Raani** too was unmoved. She told the sage that this Earth is a **caravanaserai**, where men come and stay for the night and when dawn breaks, one by one, they tramp their different ways. Kith and kin are the words we use for the attachment to the travellers cultivated in the **caravanaserai** during the short term of acquaintance.

The wife of the "dead" Prince was also unaffected; she said, "Husband and wife are like two pieces of wood drifting down a flooded river; they float near each other for some time and when some current comes between, they are parted: each must move on to the sea at its own rate and in its own time. There is no need to

grieve over the parting of the two; it is in the very nature of Nature that it should be so."

Grow with self-respect and dignity

The sage was overjoyed to see this steady and sincere

Vairagya (dispassion) in the rulers and the ruled. He came back to the forest and told the Prince that while he was away, a hostile army had invaded his Kingdom and slain the entire royal family and captured his Kingdom and enslaved his subjects. He took the news calmly and said, "All this is bubble, impermanent, flimsy. Let it go the way of the bubble. Guide me to reach the Infinite, the Imperishable."

Such courage comes out of the Grace of the Lord; it needs generations of learning and struggle. Meanwhile, you must start with the first step, the cleansing of the mind and the cultivation of virtue. Even if you do not start with that step, at least do not laugh at those who do, and discourage them. Do at least this much! Then, do not depend upon others for doing your work, like attending to your personal wants. Do them yourself; that is real freedom. Again, never accept anything 'free' from others, pay it back, in service or work.

That will make you self-respecting individuals. Receiving a favour means getting bound to the giver. Grow with self-respect and dignity. That is the best service you can do to yourself.

There is no seniority or juniority among devotees

'Uncle' Moon is 'uncle' to all the children of the world. So also, the Lord is every one's Father, in whose property every one can claim a share. But in order to get it, you must reach a certain age, a certain standard of intelligence and discrimination. The infirm and the idiotic, He will not consider fit to receive property. His property is Grace, **Prema**. But if you have Discrimination and Renunciation, you can claim your share, as of right.

Bring '**Bhakthi**' and lay it here and take from here spiritual strength! The more such business is done, the more pleased am I. Bring what you have, namely, your sorrows and griefs, worries and anxieties, and take from Me joy and peace, courage and confidence. In My view, there is no seniority or juniority among devotees. The mother spends more time tending the sickly child; she just asks the older children to look after themselves; she feeds with her own hand the infant. That does not mean that she has no love towards the grown-ups. So too, do not think that because I do not ostensibly pay more attention to one person, he is beyond the ken of my **Prema**.

Note this also. In this **Avathaar** (Divine Incarnation), the wicked will not be destroyed; they will be corrected and reformed and educated and led back to the path from which they have strayed. The white-ant infested tree will not be cut; it will be saved. Again this **Avathaar** will not select some place other than the place where the Nativity took place for the centre of Its **Leelas**, **Mahimas** and **Upadhesha** (divine sport, miracle power and divine instruction). This tree shall not be transplanted; it will grow where it first rose from the earth. Another speciality is this: the **Avathaar** has no affinity or attachment in Its Career to members of the Family

wherein it appeared. Unlike the appearances as Raama, Krishna, etc., where the Life was played out mostly among and for the family members, this Avathaar is for the Bhakthas, the Saadhus and the Saadhakas (devotees, noble souls and aspirants) only. It has no japa (recitation of holy name), dhyaana (meditation) or yoga (practising union with God). It knows no worship; It will not pray to anything, for It is the Highest. It only teaches you to worship and pray.

To a worldly man, a God-intoxicated person will appear mad and he will laugh at him for it. But to the God-intoxicated man, the worldly appear insane, foolish misled, blind. Of all the insanities that harass man, God-madness is the least harmful, the most beneficial. The world has suffered untold damage due to its "mad" rulers and "mad" guides; but nothing but harmony, peace, brotherliness and love have come out of the 'God-madness' of man!

Prashanthi Nilayam, Mahaashivaraathri, 1955

3. God as Guide

God is Mahaashakthi (Supreme Energy) and Ieeva (individual being) is Maayaashakthi (Deluding Power); He is the genuine, the ieeva is but the shadow, the appearance, the delusion. Even I have to put on Maayaashakthi to come into your midst, like the policeman who is compelled to wear the dress of the thief so that he can get entry into the gang of thieves to apprehend them and bring them to book! The Lord cannot come down with. His Mahaashakthi unimpaired; He has to come with diminished splendour and limited effulgence, so that He can become the object of Bhakthi and Dedicated Service.

In this world which is impermanent and ever transforming, the Immanent Power of the Lord is the only permanent and fixed entity. In order to realise the eternal and the true, one has perforce to attach oneself to that Source and Sustenance. There is no escape from this path. It is the destiny of one and all, irrespective of age or scholarship, clime or caste, sex or status.

While proceeding along the road, you can watch your shadow falling on mud or dirt, hollow or mound, thorn or sand, wet or dry patches of land. You are unaffected by the fate of your shadow, is it not? Nor is the shadow made dirty thereby. It does not worry in the least where it falls or what it wades through. We know that the shadow and its experiences are not eternal or true. Similarly, you must get convinced that 'you' are but the shadow of the Absolute and you are essentially not this 'you' but the absolute itself. That is the remedy for sorrow, travail and pain.

The First step in spiritual discipline

Of course, it is only at the end of a long and systematic process of Saadhana that you will get fixed in the truth; until then, you are apt to identify yourself with this body and forget that the body which casts a shadow is itself a shadow. The first step in Saadhana is the adherence to Dharma in every individual and social act. The Dharma (righteousness) which is followed in relation to Prakrithi (objective world) will automatically lead on to Dharma in the spiritual field also; only you must stick to it through thick and thin. When Aswathaama in the blindness of his fury slaughtered the

children of the Paandavas, Arjuna who caught him prisoner threatened to cut off his head; but Dhroupadhi the bereaved mother interceded to save him! She said it was not Dharma to return murder for murder, to slay the son of one's own Guru. Such steadfastness is needed in the path of Dharma (virtue); that alone is the sign of true surrender: "Let the Will of the Lord prevail; one's duty is but to connect oneself with the current of His Grace." While in jail the prisoner cannot call even his clothes his own; so too, while in this jail serving your term, what can you call your own? He gives you food and clothing. He lets you go when the sentence ends, or perhaps sooner if He is pleased by your behaviour while in prison.

Keep the faith in the Lord undiminished

The greatest obstacle on the path of surrender is ahamkaara (egoism) and mamakaara (mineness or possessiveness). It is something that has been inhering to your personality since ages, sending its tentacles deeper and deeper with the experience of every succeeding life. It can be removed only by the twin detergents of discrimination and renunciation. Bhakthi is the water to wash away this dirt of ages and the soap of Japam, Dhyaanam and Yoga (repetition of God's name, meditation and communion) will help to remove it quicker and more effectively. The slow and the steady will surely win this race; walking is the safest method of travel, though it may be condemned as slow. Quicker means of travel mean disaster; the quicker the means, the greater the risk of disaster. You should eat only as much as you feel hunger, for, more will cause disorder. So proceed step by step in Saadhana (spiritual effort); making sure of one step before you take another. Do not slide back two paces when you go one pace forward. But even the first step will be unsteady, if you have no faith. So cultivate faith. Sathyabhaama once asked Krishna, "Why are you: doing things like ordinary men? Yudhishtira, the eldest of the Paandavas is the best of the brothers but you hobnob always with Arjuna, whose reputation is not above board." Her faith was not steady! What do people know of the motives that prompt the Lord and His actions? Some found fault with Naaradha for repeating the name of the Lord, always, without intermission. But until Saavyujyam (merging in the Absolute), the name has to be used; the idea of separation will end only with mergence, not before that. Do not waver or doubt when once you are convinced. Seek to understand and satisfy yourself. After that, do not be misled. When the Sun is over your head there will be no shadow; similarly when faith is steady in your head it should not cast any shadow of doubt. When man loses his way and strays into the wilderness, believing that he is the body or gunas (qualities) or the object, then the Avathaar comes to warn and guide. Keep the faith in the Lord undiminished; you can then safely move about in the world. No harm can come to you! Be like the village women with pots over their heads, one over the other, keeping balance even while talking and walking along the winding lane. They do not forget or ignore the burden or the goal. They are vigilant, conscious of the hardships on the way, the stones and the pits; it is the inner concentration

that pays dividends.

One should depart the world with a smile

Every one has to make his exit some day; that moment should not be a moment of anguish; one should depart gracefully, with a smile and a bow. In order to do that, a lot of preparation is necessary. To depart, leaving all that has been accumulated during a long lifetime, is a hard task; so prepare for it by discarding attachment to one thing after another from now on.

You see many things in dreams and many things are acquired by you during dreams: power, pelf, status, reputation. But when you awake, you do not weep over the loss, even though for the duration of the dream all that was very real and gave you real satisfaction and joy. That was a 'dream', you tell yourself; what prevents you from treating with similar nonchalance the possessions gathered during the waking stage of your life? Cultivate that attitude and you can depart with a smile whenever the curtain falls on this dreamland stage.

Pray to the Lord to show you the way

In order to bring conviction to you in all this, it is best you approach a Guru (spiritual preceptor) who knows the Truth by experience and whose daily activities, words and thoughts reflect this realisation. The Guru is called so because the letter **GU** signifies **Gunaatheetha**---one who has transcended the three **gunas** (qualities)---the **Thaamasik**, the **Raajasik** and even the **Saathwik** (ignorant passionate and virtuous); and the letter **RU** signifies one who is **Roopa Varjitha** (one who has grasped the formless aspect of God-head). Of course, he could come to that stage only through the sublimation of the lower into the higher qualities and the steady and conscious ignoring of the part played by mere name and form.

In the preliminary stages of spiritual **Saadhana**, name, form and quality all have their part to play in the moulding of the spirit. The Guru destroys the illusion and sheds light; his presence is cool and comforting. That is why this day, a **Pournami** (Full Moon day), is allotted for paying due honour to the Guru. Moreover, the Moon is the presiding deity of the mind and **Pournami** is the day on which the mind has become fully beneficent. Of course, you must know what you have lost, so that you may start on the search to recover it! The Guru has very often to tell you that you have forgotten your real name or that you have lost the most precious part of yourself and yet are unaware of the loss. The Guru is the physician for the illness which brings about the suffering of alternate birth and death. He is an adept at the treatment needed for the cure. If you do not get such a Guru, pray to the Lord Himself to show you the way and He will surely come to your rescue.

Prashaanthi Nilayam, Guru **Pournami**, 1-8-1956

The mind must become the servant of the intellect, not the slave of the senses. It must discriminate and detach itself from the body. Like the ripe tamarind fruit, which becomes loose inside the shell, it must be unattached to this shell, this casement called body. Strike a green tamarind fruit with a stone and you cause harm to the pulp inside; but, strike the ripe fruit and see what happens. It is the dry rind that falls off; nothing affects the pulp or the seed.

The ripe aspirant does not feel the blows of fate or fortune; it is the unripe man who is wounded by every blow.

Shri Sathya Sai

4. Divine Life

A CONVENTION of the Workers of the Divine Life Mission must include all humanity, for no one is outside its pale; all are plodding along the road to the realisation of the Divinity that is immanent in each. The mission on which every individual has come is to merge the individuality in the Universal. The life that each being is leading is saturated with the Divine; Existence or **Sath** is derived from the source of all **Sath**, Brahman (Supreme Reality) Itself; Consciousness or **Chith** is derived from the source of all **Chith**, Brahman Itself. Bliss or **Aanandha** is derived from the source of all. **Aanandha**, Brahman Itself.

You are all **Sath-Chith-Aanandha swaruupa** (embodiments of Existence - Consciousness-Bliss); only, you are unaware of it and imagine yourself to be this individual or that, and subjected to this limitation or that! This is the myth that must be exploded in order that Divine Life may start. It is the Divine that inspires, that activates, that leads and fulfils the life of each being, however simple or complex its physical structure may be. From the **Anu** (atom) to the **Brihath** (Universe) every single entity is moving towards the estuary where it merges in the sea of Bliss.

Divine Life is the very breath of all beings; it consists of **Sathya**, **Prema** and Ahimsa (Truth, Love and Non-injury). For, how can any one be false to another when there is no other at all? Falsehood comes out of fear. When there is no second, there is no fear at all. No one is loved more than the Self: so, when all is the self-same Self, all is loved as the Self is loved. As for **himsa**, who is to injure whom, when all are but one?

Faith in the Almighty will remove anxiety

How to lead the Divine Life? There is no special membership that entitles you to it. Every struggle to realise the Unity behind all the multiplicity is a step on the path of Divine Life. You have to churn the milk if you wish to separate and identify the butter that is immanent in it. So too, you have to carry on certain processes of thought and action in order to get to the hard core of faith that this world is a funny mixture Of **Sathyam** and **Asathyam** (real & unreal), that it is **mithya** (false), in fact. The Divine Life does not admit of the slightest dross in character or delusion in intellect. So, people dedicated to it must emphasise this by precept and example.

Wipe out the root causes of anxiety and fear and ignorance.

Then only can the true personality of man shine forth. Anxiety is removed by faith in the Lord; the faith that tells you that whatever happens is for the best and that the Lord's Will be done. Quiet acceptance is the best armour against anxiety; not the acceptance of the heroic. Sorrow springs from egoism, the feeling that you do not deserve to be treated so badly, that you are left helpless. When egoism goes, sorrow disappears. Ignorance is just a mistake, mistaken identity of the body as the Self!

In fact, you must each one try to become ego-less and then the Lord will accept you as His Flute. Once, when a number of

people were asked by Me what they would like to be in the hands of God, I got various answers: some said the Lotus, some the Shankha (Conch), some the Chakra (Discus) but no one mentioned the Murali (Flute). I would advise you to become the Murali, for then the Lord will come to you, pick you up, put you to His lips and breathe through you and, out of the hollowness of your heart due to the utter absence of egoism that you have developed, He will create captivating music for all Creation to enjoy. Be straight without any will of your own, merge your will in the Will of God. Inhale only the breath of God. That is Divine Life, that is what I want you all to achieve.

Venkatagiri, April 1957

A mere five-minute inquiry will convince you that you are not the body, or the senses, the mind or the intelligence, the name or the form, but that you are the Aathma itself, the same aathma that appears as all this variety. Once you get a glimpse of this truth, hold on to it; do not allow it to slip. Make it your permanent possession.

Shri Sathya Sai

5. Japasahitha Dhyaana

(Meditation on the Lord's Form and Fame)

The devotee who spoke first here now was, let me tell you, denying God for 25 years and it is only since five years, after seeing Me, that he has changed. Of course, many people have had no experience which could change them and so they are not to be blamed for their want of faith. So too, this Seshagiri Rao here was finding fault with his son and daughters for coming to Puttaparthi, and himself for long refusing to come! One day at Bangalore, there was a function in the house opposite his, for I had gone there. During Bhajana (group singing of devotional songs), this man hesitantly crossed the road and peeped into the hall and I went forward and called him and made him sit near Me. I asked him to come to Puttaparthi and invited him to 'examine' and 'experience'. He has been with Me ever since; it is now 18 years since he first came here. This is just the reason why I came to sow the seeds of faith, in religion and in God. You might have heard some people say that I became Sai Baba when a scorpion stung me! Well, I challenge any one of you to get stung by scorpions and transform yourself into Sai Baba. No, the scorpion had nothing to do with it! In fact, there was no scorpion at all! I came in response to the prayers of sages, saints and spiritual aspirants for the restoration of Dharma (Righteousness).

The root cause of all this restlessness

When there is a sign of a little unrest, the police constable appears on the scene; if the mob gets unruly, the Inspector rushes in; and if it becomes violent, the Superintendent of Police has to be personally present on the scene to quell it. If, however, the situation waxes hot, the Inspector-General has to make himself available, is it not? This is a situation in which the I-G. is taking over-all charge of the situation. The Mahaapurushas, the Mahaathmas, the Inaanis, the Yogis and the Dhevaamsa-sambhuuthas (sages, savants, saints, yogis & divine personalities) have had their try, and they will all be co-operating in the task of re-establishing righteousness and

clearing the path for the world attaining Shaanthi (absolute peace). The greatest defect today is the absence of Aathma vichaara (the inquiry into the nature of the Self). That is the root cause of all this ashaanthi (restlessness). If you are eager to know the truth about yourself, then even if you do not believe in God, you will not go astray. The pots are all of mud, the ornaments are all of gold, the clothes are all of yarn. There is unity where one saw only diversity; the basic substance is one and indivisible. That is Brahman (Supreme Reality), that is the Aathma, which is your own basic substance too.

This Aathma vichaara is best found in the Upanishaths. Just as a river's flow is regulated by bunds and the flood waters are directed to the sea, so too the Upanishaths regulate and restrict the senses, the mind and the intellect and help one to reach the sea and merge individuality in the Absolute. Study the Upanishaths with a view to act accordingly, to put the advice into practice.

Scanning a map or turning over a guide-book will not give you the thrill of the actual visit, nor will it give you a fraction of the joy and knowledge of a journey through that land. The Upanishaths and the Geetha are only maps and guide-books, remember.

Call upon the Lord in your own heart

There is the story of a rustic who sat among a gathering of devotees and listened to the exposition of the Geetha by a great Pandith. All were wonder-struck by the scholarly commentary which the Pandith gave and his learned disquisition on each word and phrase and the rustic, though the exposition was very much over his head, seemed to attend very closely for he was all the time in tears! When at last the Pandith asked him why he was weeping, he surprised everybody by the sincerity of his Bhakthi. For he said that he wept at the predicament of the Lord, who had to sit at the head of the chariot and half turning his neck hold forth so long to convince the dull-witted Arjuna. "How much pain must He be suffering in His neck?" he asked and wept. That was real devotion, a sure passport to spiritual victory. He had identified himself with the participants in the episode and the whole setting had become alive for him.

You need not even read the Geetha or the Upanishaths. You will hear a Geetha specially designed for you if you call upon the Lord in your own heart. He is there, installed as your own charioteer. Ask Him and He will answer. Have the Form of the Lord before you when you sit quietly in a place for meditation and have His Name, that is, any Name when you dojapam (repetition of holy Name). If you do japam, without that Picture or Form before you, who is to give the answer? You cannot be talking all the time to yourself. The Ruupam (Form) will hear and the Ruupam will respond.

All agitations must cease one day, is it not? The Dhyaana of the Form and the japam of the Name---that is the only means for this task.

Stick to the Name and Form you like the most

The secret is: you should 'be', but not be as in sleep, when you are aware deep down within you, that you are. Only, sleep is

enveloped in **Maayaa** (Delusion). Awake from that delusion, but immerse yourself in this sleep that is real **Samaadhi**

(Superconscious

state of Bliss). **Japam** and **Dhyaanam** are means by which you can compel even the **concretisation** of the Divine Grace, in the Form and with the Name you yearn for. The Lord has to assume the Form you choose, the Name you fancy; in fact, you shape Him so. Therefore, do not change these two, but stick to the ones that please you most, whatever the delay or the difficulty.

Do not get discouraged that you are not able to concentrate for long from the very beginning. When you learn to ride a bicycle, you do not get the skill of keeping the balance immediately. You push the cycle along to an open maidan and **hop** and skip, leaning now to one side and now to the other and even fall with the cycle upon you on many an attempt before you are able to ride with skill and never again to worry about the balance. Automatically, you are able to make the necessary adjustments to correct the balance, is it not? After getting this skill, you can ride through the narrow streets and lanes and you do not need an open maidan; you can negotiate your vehicle through the most crowded thoroughfares. So too practice will equip you with a concentration that will sustain you in the densest of surroundings and the most difficult situations.

The best **saadhana** for the beginners

Do not be under the impression that I will be angry with you if you do not accept Me as the **Dhyaana ruupam** (Form for meditation)! I am not concerned at all; you have perfect freedom to select the Name and Form that give you necessary encouragement. When you meditate, the mind often runs after something else, it takes another road. You have then to plug that outlet by means of the Name and the Form and see that the even flow of your thoughts towards the Lord is not interrupted; if it happens again, use the Name and the Form again, quickly. Do not allow the mind to go beyond the twin **bunds**, this side **Naama** and that side **Ruupam**! Then it will not stray into a third place.

First, when you sit for meditation, recite a few **shlokas** on the glow of God, so that the thoughts that are scattered could be collected. Then gradually, while doing **japam**, draw before the mind's eye the Form which that Name represents. When your mind wanders away from the recital of the Name, take it on to the picture of the Form. When it wanders away from the picture, lead it on to the Name. Let it dwell either on that sweetness or this. Treated thus it can be easily tamed. The imaginary picture you have drawn will get transmuted into the **Bhaava chithram** (emotional picture), dear to the heart and fixed in the memory; gradually it will become the **Saakshaathkaara chitram**---when the Lord assumes that Form in order to fulfil your desire.

Use the body as an instrument for spiritual practice

This **saadhana** (spiritual practice) is called **japa sahitha dhyaana** (meditation on the Lord's Name and Form) and I advise you all to take it up, for it is the best for beginners. Within a few days, you will fall in line and you will taste the joy of concentration. After about ten or fifteen minutes in the initial stages and longer

after some time of this **Dhyaana**, have some manana (inward contemplation) on the **shaanthi** and the **sowkhyam** (peace and contentment) you had during the **dhyaana**; that is to say, bring back into your memory the joy you experienced. This will help your faith and earnestness. Then, do not get up suddenly and start moving about, resuming your avocations. Loosen the limbs slowly, deliberately and gradually, and then enter upon your usual duties. Taste the fruits of **dhyaana** and learn to relish them; that is what I mean by this process of manana (repeated reflection).

Be careful about your physical health also. Satisfy the demands of nature; the car must be given the petrol which it needs. Otherwise, your head might reel and your eyes might get blurred through sheer exhaustion; how can thoughts of the Lord be **stabilised** in a weak frame? Only, do not forget the purpose of this body when you are tending it. A road-roller is fed with oil and coal and other types of fuel. But why is it kept in good trim? In order to mend the road, is it not? Similarly, remember that you have come embodied, so that you might realise the end of this cycle of birth and death. For that sake, use the body as an instrument. Flying hither and thither, higher and higher, the bird has at last to perch on a tree for rest. So too, even the richest and the most powerful man seeks rest, **shaanthi**. Peace can be got only in one shop, in inner reality. The senses will drag you along into a mire, which submerges you deeper and deeper in alternate joy and grief, that is to say, prolonged discontent. Only the contemplation of unity can remove fear, rivalry, envy, greed, desire---all the feelings that prompt discontent. Every other avenue can give only

pseudocontentment:

a day will come when you will throw away all these play-things and toys and cry, "Lord! grant Me unruffled peace." The dacoit **Vaalmeeki** prayed so; the confirmed atheist too has one day to pray for peace and rest.

Engage yourself in good thoughts and deeds

People hug brass pots and take them to be gold, but they have to polish them so that they may appear bright. One day, they will get disgusted with this constant polishing and scrubbing; they will pray, "Release me from this scrubbing, this birth, this suffering and this agony." Life is short; time is fleeting; your **saadhana** is creeping at tortoise speed. When will you decide to proceed a little faster? Your **saadhana** is like the answers you write at the examination. If you get only 5 or 6 marks, then the examiner will strike out even that, saying, "What is the use of these few marks: it will take him neither here nor there." If you get somewhere near the passing marks, then Grace will give you just a little more so that you may pass, provided you have been a diligent well behaved student.

Engage yourselves in good deeds, good company and good thoughts. Fix your attention on the goal. You have not realised yet the secret of this Advent. You are indeed lucky, more fortunate than many others. It is only when **Yasodha** found every length of rope a little

short to go round His belly that she discovered He was the

Lord. So to, you will realise every description of My **Mahima** (Divine Glory) a little too short of the actuality; and then you will get convinced. Meanwhile if you study the **Shaasthras** and know the characteristics of the **Avathaar** of the Lord, you might get a glimpse of the Truth regarding Me.

You will know the truth when you experience

There is no use arguing and quarrelling among yourselves; examine, experience; then you will know the truth. Do not proclaim before you are convinced; be silent while you are still undecided or engaged in evaluating. Of course, you must discard all evil in you before you can attempt to evaluate the mystery. And, when faith dawns, fence it around with discipline and self-control, so that the tender shoot might be guarded against the goats and cattle, the motley crowd of cynics and unbelievers. When your faith grows into a big tree, those very cattle can lie down in the shade that it will spread.

Chithravathi River Bed, **Puttaparthi**, 23-2-1958

6. An attitude of challenge

WE heard the address of thanks which the sixth form boys gave to the teachers of the school and the advice they gave to the students of the lower forms. Their words were very sweet, full of gratitude to the teachers and full of encouragement to the students who continue to be under the care of those teachers. They also expressed their grief that they had to leave a fine school and a fine set of instructors and a fine company of fellow-students. But though the words were fine, I doubt whether the feelings were also such, for after all they knew they have to leave the school for higher studies. All these years, they knew that this day will come. Of course it is good to see that boys express gratefulness for the benefits they derived. They promised also to serve their country to the best of their ability. For they are the guardians of this land in the days to come. I am specially happy in the company of students, for they are like the buds in the garden; they are the young heroes who have to take up the difficult task of national and international reconstruction.

The present situation in the world is like a typhoon, causing unrest and confusion. No one has mental quiet; fear and anxiety stalk everywhere; panic reigns even while the conquest of space and the mapping of new planets is being hailed. Even in this country, it is a time of crisis and no time should be lost to set matters right so that men may enjoy **shaanthi** (peace) more than anything else; for, without **Shaanthi**, life is a nightmare.

Tolerate all kinds of persons and opinions

While studying other things, you should learn the secret of **Shaanthi** also. This opportunity should not be missed, for that is the wisdom that will save you. The present system of education aims at making you bread-winners and citizens, but it does not give you the secret of a happy life; namely, discrimination between the unreal and the real--which is the genuine training you need. Of course, it is not your fault, but of those who direct these affairs. They will have to do it, sooner rather than later. The cultivation of **viveka** (discrimination)

is the chief aim of education; the promotion of virtuous habits, the strengthening of Dharma, these are to be attended to; not the acquisition of polish or gentlemanliness, or collection of general information and the practice of common skills. First, be fixed in the consciousness that yourself is the immortal **Aathma**, which is indestructible, which is holy, pure and divine. That will give you unshakable courage and strength. Then, you must develop mutual love and respect. Tolerate all kinds of persons and opinions, all attitudes and peculiarities. The school, the home and the society are all training grounds for tolerance. At school, the teachers and the pupils must be aware of their duties and rights. The relationship must be based on love, not fear. Only the atmosphere of love can guarantee happy co-operation and concord. Above all, be good, honest and well-behaved. That will make the university degrees more desirable and valuable. Do not attach undue value to the passing of examinations, for, if you do so, you are apt to get terribly depressed when you fail; we hear of too many young people committing suicide when the results of the examinations are announced. Dear children, do not do any such foolish thing. Take failure, if it comes, as a spur to further effort; analyse why you failed and profit by the experience. If you ruin yourself by such foolish actions, it will pain Me, remember. Refuse to become scapegoats of politicians. Learn when you are students how to succeed in the turmoil of life, how to live without causing pain to others and suffering pain yourself. Do not waste time taking part in electioneering and quarrelling over the factions and fancies of elders; they are setting you very bad examples and you must avoid imitating their low behaviour. Politics is a variety of 'ticks' which infest some individuals and worry their lives out. Do not catch that infection from them. Be clean and content. You are too young to understand the complications and confusions of politics and you can only be the tools and instruments of people who want to use you for their own purposes. Be bold; refuse to become the scapegoats of such men. Tell them you have better work to do. Proceed only as far as your own talents and experience can take you. Examine everything and believe only what appeals to you as correct. Do not simply say, **Sai Baaba** spoke well, or **Sai Baaba** writes well; respect **Sai Baaba** only if He does as well as He speaks and writes. Devotion and Activity---these two should go together. **Shri B. Gopaala Reddi** had come to inaugurate the Hospital at **Puttaparthi** and he said, "If only Government had planned this Hospital, even the basement would not have come up now." So also, this school has risen to this fame and height due to the care and love of the founders and supporters. All should co-operate in tending such institutions; difference of opinion must be like the two eyes, each giving a different picture of the same object; both of which, when **co-ordinated**, give a complete rounded picture. The donors of this school have done a very good thing: they have done it in a spirit of worship and humanity. Be grateful for their sacrifice and make the best use of the chance they have provided.

India is blessed with many saints and sages

The District Judge in his opening remarks said that Bhaarith has been blessed with many saints and sages and with many manifestations of Divinity in Human Form. A doubt may arise why such appearances take place in Bhaarith, more than in any other place, when the world is so big and we have humanity everywhere to be saved and guided. There is a reason for this, believe Me! Well, why should, in all India, Kolaar alone have gold? Where there is a gold mine, there is the need for mining engineers and chemists who will extract it, separate it, purify it and distribute it to the various places where gold is in demand, is it not?

So also, it is here in India that there is a mine of spiritual wisdom and spiritual treasure: the Dharshanas, Upanishaths (metaphysical sciences and revelatory scriptures), the Geetha and the Vedhas. This has to be distributed pure and unsullied, guaranteed in value and quality, to eager aspirants everywhere and so we have here a succession of sages and saints. On account of the teachings and the lives of these people, there is a vast field of spiritual virtue in this land, which needs only a little more care to yield a rich harvest.

Attachment to Nature has limits

People suffer because they have all kinds of unreasonable desires and they pine to fulfil them and they fail. They attach too much value to the objective world. It is only when attachment increases that you suffer pain and grief. If you look upon nature and all created objects with the insight derived from the Inner Vision, then attachment will slide away, though effort will remain; you will also see everything much clearer and with a glow suffused with Divinity and splendour. Close these eyes and open those inner eyes and what a grand picture of essential Unity you get! Attachment to nature has limits, but the attachment to the Lord that you develop when the inner eye opens has no limit. Enjoy that Reality, not this false picture.

The Lord is the Immanent Power in everything; those who refuse to believe that the image in the mirror is a picture of themselves, how can they believe in the Lord, when He is reflected in every object around them? The moon is reflected in a pot, provided it has water; so too, the Lord can be clearly seen in your heart, provided you have the water of Prema (Love) in it. When the Lord is not reflected in your heart, you cannot say that there is no Lord; it only means that there is no prema in you.

Students and even elders here have given up the study of Samskrith, dismissing it as a useless difficult language. They have neglected the ancient texts, bundling them up and taking them down only on festival days for worship! But Western aspirants who know their worth have taken them to their own lands and they have translated them into their own tongues and learnt their essence with devotion.

Students must honour physical labour

Reading is not enough; you may master all the commentaries and you may be able to argue and discuss with great scholars about these texts; but without attempting to practise what they teach, it is

a waste of time. I never approve of book-learning; practice is what I evaluate. When you come out of the examination hall you know whether you will pass or not, is it not? For you can yourself judge whether you have answered well or not. So in saadhana (spiritual effort) or in conduct or in practice, each of you can judge and ascertain the success or failure that is in store. Saadhana is the essential thing even for you; for no age is too early for this. Just as you tend the body with food and drink at regular intervals, you must also tend to the needs of the inner Aathmic body by regular japam and dhyaanam and the cultivation of virtues. Sath-sanga,

Sathpravarthana

and Sath-chinthana (holy company, good attitude and sacred thoughts) are all essential for the growth and the health of the inner personality. The body is the Bhavanam (mansion) of the Bhuvaneshwara (Lord of the world), His Bhuvanam. In so far as you are particular about coffee or tea at regular intervals, be also particular about dhyaanam and japam at fixed times for the health and liveliness of the spirit.

Students must have challenging attitude towards things; they must honour physical labour. They should be eager to be of service to those who need it on account of their disabilities. Honour also your elders and do not miss any chance of serving, honouring or pleasing them. Whatever gives you health, joy, welcome it; but do not lower yourself by indulging in vulgar pastimes. Do not wander aimlessly in the streets or frequent cinema-halls and mix with undesirable company, or cultivate bad habits just for sake of fun. This country has to be raised to great heights through you, not through its present leaders, remember. Note also that whereas in other countries, people co-operate gladly with some one who is courageous, intelligent and good, here the national trait is to be jealous of one another, to pull down those who are rising high, and to refuse co-operation and help. You boys must say to yourselves, "These elders do such things though they know them to be wrong. What a pity! But we shall grow up differently. We shall not belie our words in our actions. We will act together in harmony and love." If you develop such virtues, the nation will prosper; if not, it will be ruined. Have this warning always ringing in your ears.

I bless all of you: citizens, parents, teachers and students.

This school, which was established by the generosity of the people, will certainly grow into higher status and shine as a great institution. I have no doubt of that.

Kannan High School, Chittoor, 2-2-1958

7. Courage

Tins talk was not previously planned, but it is a case of the prayer of devotees being fulfilled. I am not giving you any new advice today; it is the same advice that I have given to students in many places. For, places may be different, but students are the same; and their nature, character, ideals and problems are the same in all places.

The President of this meeting said just now that you are all busy preparing for the examinations, and that many of you have taken up your books only now. This has become quite usual now-

adays;

nine months of the year you read all kinds of trash and in the two or three months left you pore over the really essential ones. This is not correct! It is very harmful to stuff the brain with all kinds of unwanted and paltry things. When you have some free time, read and assimilate such books as will promote an intelligent appreciation of the world and its mystery. To live a happy, peaceful and contented life, good education is necessary; education which is based on Dharma (righteousness).

Do not develop a dread of examinations; there, in a fixed time, you have to write answers to a certain number of questions. Well, some students start answering the very first question and go on serially with the rest; but it is always better to pause a little and read the entire question paper and select the ones that you can tackle with confidence, and write the answers for these in the beginning. This will give you a good fillip to exercise your brains better for answering the more difficult questions later.

Cultivation of virtues is very important

Never lose courage in the examination hall or outside.

Courage is the fertilizer which will make the plant of scholarship grow. The field may be good, but manuring is also necessary. You must all become heroes, adventurous and bold; prepare for that role from now on. Man has inside him a whole set of animals: the dog, the fox, the ass, the wolf. But he must suppress the tendencies of all these animals and encourage the human qualities of love and friendship to shine forth. Friendship that is cultivated from childhood onwards is more lasting and so try to cultivate real friends now. Above all, begin the cultivation of virtues; that is more important and beneficial than mere book-learning. That gives real Aanandha; that is the essence of all knowledge, the culmination of all learning.

Treat every one as your own people and even if you cannot do them any good, desist from causing them any injury. Burn the lamp of love inside the niche of your heart and then the nocturnal birds of greed and envy will fly away, unable to bear the light. Prema makes you humble; it makes you bend and bow when you see greatness and glory. An unbending person is infected with egoism of the worst type; remember man is the only animal that can recognise and revere the great and the glorious. Use that capacity and derive the best advantage out of it.

Just as there are two wires, the positive and the negative, which are brought together to produce illumination, similarly, the Paramaathma (Supreme Self) and the saadhaka (spiritual aspirant) have to come together in Yoga, to grant illumination. So, go to the holy men and holy places and keep company with pious men. A magnet attracts only iron; so a student attracts towards him only those who will help his study, only such things as will give him aanandha and dhairya (joy and daring).

The easiest habit is speaking the truth

Have faith that Truth will save you in the long run; stick to it, regardless of what might befall. For if you are true, the sense of guilt will not gnaw your insides and cause pain. It is cowardice that

makes you hide the truth; it is hatred that sharpens the edge of falsehood. Be bold and there is no need for a lie. Be full of love and there is no need for subterfuge. The easiest habit is speaking the truth, honesty; for, if you start telling lies, you will have to keep count of them and remember how many you have told to whom and be always alert not to contradict one lie with another! Love a person and you need no longer deceive him with a lie; you will feel that he deserves the truth and nothing less than the truth. Love saves a good deal of bother.

Do not be led away by all this present-day talk of equality, either of men and women, or of all men. Each has a certain fund of intelligence and a peculiar bundle of instincts and impulses and vaasanas (past impressions). To the extent that you develop them or divert them or diminish their strength, to that extent there is bound to be difference in your equipment and achievement. Use all chances you get to develop your skills and your health and your character. That is your present duty. Make lasting friendships. Do not by any action of yours cause pain to another; nor suffer pain yourself, by foolishness or sheer bravado.

In your school, I find there are some girls too; treat them with great respect and do not speak slightly of them. They are your sisters and by honouring them, you bring honour to yourselves and your sisters. Respect for women is a sign of real culture.

So, I call upon you to read good books; revere your teachers and to love all. Do not dishonour your elders; cultivate the spirit of service and learn how to serve the sick and the needy and seize every chance to help others. Or at least, desist from causing sorrow to others.

B. Z. High School, Chittoor, 3-3-1958

In your daily affairs, do not create factions, or revel in hatred. See the good in others and the faults in yourselves. Revere others as having God installed in them; revere yourself also as the seat of God. Make your heart pure so He can reside therein.

Shri Sathya Sai

8. Many roads

I HAVE not come to you to 'lecture' for I do not believe in the value of mere words, however scholarly or pompous or profuse. I have come only to share with you My Prema and partake in turn of your prema. It is that which I value most. That is the real gain. Today, the typhoon of hatred and falsehood is scattering the clouds of Dharma, Nyaaya and Sathya (Virtue, Justice and Truth) to the far corners of the sky and people feel that Sanaathana Dharma (Eternal Universal Religion) itself is in danger of extinction. But that can happen only if the Lord wills, and the Lord who has laid down the Dharma will not allow it to be destroyed.

Wherever sathya, dharma, shaanthi and prema are emphasised, in whatever religion or language, by whichever teacher wherever he may be, there we have Sanaathana Dharma. So long as man is capable of prema, dharma will exist, do not doubt it. When that prema is fixed on the Lord, your mental make-up will slowly and steadily undergo a revolutionary change; then, man will share in the sorrows and joys of his fellow-beings; thereafter, he

contacts the very source of the bliss that is beyond the temporary gains and losses of this world. **Prema** (Divine Love) directed to the Lord is called **bhakti** (devotion) and it is the easiest of all the paths to realise the goal.

For treading the path of devotion, one needs only Love

Bhakti can be spoken of as having several stages.

Mukhyabhakti is the stage where the **seva** (service) of the Lord alone matters and it is its own reward; the devotee does not seek anything more than just the service of the highest, done to the utmost of capacity. This gradually becomes **Paraabhakti**, where nothing except the Name and Form of the Beloved is **cognised**.

Again, there is what is called **Gounabhakti**, which is coloured by the three **Gunas** (inner qualities): the attitude of the **arthā** (the afflicted), the **arthārthi** (the seeker of worldly comfort), the

jīnaasu

(the sincere inquirer) and the **īnāni** (the wise man) who is silent and content with the realisation that all is He.

For treading the **Bhakti maarga** (path of devotion), one needs no scholarship, nor wealth nor riches, nor ascetic **rigours**. Tell Me what was the lineage of **Vaalmeeki**, the wealth of **Kuchela**, the scholarship of **Sabari**, the age of **Prahlaadha**, the status of **Gajaraaja**, the attainments of **Vidhura**? **Prema**---that was all they had and that was all they needed. The Grace of the Lord is as the Ocean: vast, limitless. By your **saadhana**, your **japam**, **dhyaanam** and systematic cultivation of virtue, this Grace is converted into clouds of truth; and they rain on humanity as **prema** showers, which collect and flow as the flood of **aanandha**, back again into the Ocean---the Ocean of the Lord's Grace. When **prema** embraces humanity, we call it **dhaya** (compassion), the quality not of pity but of sympathy; sympathy which makes one happy when others are happy, and miserable when others are unhappy.

You have seen beggars singing in the streets, is it not? They have each of them a pair of cymbals in one hand by which they mark time, and a single-stringed instrument in the other, to the twang of which they tune their singing. The song will be harsh if it is out of tune and it will be confusing medley if the timing is not kept up. The song of life has also to be similar; keep up the daily tasks and sing away in joy to the tune of **prema**. Then only is the music worthwhile.

Two main principles to follow in life

It is the mind which makes or mars man. If it is immersed in things of the world, it leads to bondage; if it treats the world as but temporary, then by that **vairagya** (detachment) it becomes free and light. Train the mind not to feel attached to things that change for better or for worse. Do not hold before it the tinsels of worldly fame and riches; attract it towards lasting joys derived from springs inside you. That will bring big rewards. The mind itself will then become the Guru, for it leads you on and on, once it has tasted the sweets of **Shravana**, **Manana** and **Nidhidhyaasana** (listening, recapitulating and repeated steady meditation). It is the mind that fills the image made by the potter with the Divinity which the devotee sees in it; it is the mind which fills the shrine-room with the

fragrance of holiness.

It is the practice, one reads, that imparts strength, as food does when digested and as exercise does to promote health. Saint **Thyaagaraaja** sang that the Lord is the inner motive force within the ant as well as the Universe; but though you may intellectually agree, when an ant bites, you do not feel that you have come in contact with the Lord in that form, do you? Do not proclaim great truths aloud; show by your conduct that you attach value to them and that you are guided by them. Be careful of at least this; do not yourself commit those faults of which you accuse others. Do not ask others to reach a standard which you are loathe to climb up to! If you live according to these two principles, then even if you do not fall before an image or attend the temple ritual or worship as per schedule, you can secure the Lord's Grace.

It is possible to see the Lord dwell in every being

There are many roads through which you can reach Madras; so also there are many roads to Godhead; **prema**, **sathya**, **seva**, **dhaya** and **Naamasmarana** (Love, truth, service, compassion and remembrance of the Lord's Name). There is also the **Adhwaithin** who discovers himself as the basic substance of all creation, as Brahman itself. All paths are right; only some are easier, some more circuitous, some hard. The easiest way of grasping the basic reality is to see the Lord in every creature, the Lord sporting in all this multiplicity, as the underlying reality of all, the **Sarvabhuutha antharaathma** (Indweller in all Beings). You might wonder and even doubt how it is possible for the Lord to dwell in every being. But have you not seen one single mango seed grow into a tree which gives thousands of fruits, in each of which there is to be found a seed identical to the one which was first planted? So too, the one Lord can be found in every being created by His Will.

"Ask only for devotion & spiritual wisdom from Me"

Remember your real nature is the same as the other man's; he is yourself known by another name. When you do a good deed, you are doing it to yourself; when you do a bad turn to some one, remember, you are injuring yourself; so, avoid doing evil to others. I am reminded of what **Hussain**, the son of **Rabbia Malik** of Persia, used to do. He rose early and went to the mosque for prayers with great diligence and devotion. When he came back, he found the servants of the house still sleeping on their mats and he grew wild at them; he swore and cursed them for neglect of religious duties. Then his father chastised him. He said; "Son, why do you get angry with those poor souls who are too tired to wake up early. Do not wipe off the good results of your adherence to the rule of God by falling foul of these innocent slaves. I wish you would much rather rise late and abstain from the mosque, for now you have grown proud that you are more religious than these others and you dare blame them for faults for which they are not themselves responsible."

You must pay attention to these small details also, for **bhakti** is not just a pose; it is a series of little acts, directed by the attitude of reverence for the divinity in all beings. Watch for the lie that lurks on the tongue, the violence that lurks behind the fist, the ego that

lurks behind the deed. Restrain them before they grow into habits and settle down as character to warp your destiny.

Raamaswaami Reddy said that I work many miracles and that you are all lucky to have had this opportunity of hearing Me. Well, I am like a shop-keeper whose shop is stocked with all things man needs. But like the man behind the counter, I give you only what you ask for; if the customer asks for a towel, how can I give him a **dhothi**? But these material things are not important at all. Ask for **bhakti** (devotion) and for **inaana** (spiritual wisdom) and I shall be happy. Many do not crave for such things now; it is their misfortune. They are merely wasting their precious chance.

Perhaps, the elders are to be blamed for this situation. For it is the duty of the elders to show the rising generation by their lives that spiritual **saadhana** and study have made them more joyful and courageous in the adventure of life. Youths always imitate the elders; they quarrel if they find the elders deriving joy from quarrels; they cavil at holiness if the elders do not honour holy men and institutions. So, I will not blame the young men as much as I blame the elders.

Piety is not weakness but strength

Faith in God and in spiritual discipline has declined due to want of enthusiasm among the elders in these matters. It is the responsibility of all pious men to demonstrate in and through their lives that piety is not weakness but strength; that it opens up a vast spring of power and that a person with faith in God can overcome obstacles much more easily than one who has not.

I do not insist that a person should have faith in God. I refuse to call any person a **naasthika** (an atheist). Beings exist as a result of His Will, in accordance with His Plan; so no one is beyond His Grace. Besides, every one has Love towards some one thing or other, and that Love is a spark of the Divine; every one has ultimately to base his life on some one Truth; that Truth is God. No life can be lived out in complete defiance of Truth; one has to pay heed to truth and speak the truth to some one in order to make life worth living. Now, that moment is God's moment and at that moment when he utters the truth or loves, or serves or bends, he is a theist.

So, it is not even **bhakti** that is essential. It is Love, truth, virtue, the eagerness to progress, to serve, to expand one's heart, to take in the whole of humanity in one's Love, to see all as Forms of the Divine Consciousness.

Y.M. I. A., Mylapore, Madras, 24-3-1958

There is no living being without the spark of love; even a mad man loves something or somebody intensely. But, you must recognise this love as but a reflection of the **Premaswaruupa** (the embodiment of Love), that is your reality, of the God who is residing in your heart. Without that spring of Love that bubbles in your heart, you will not be prompted to love at all. Recognise that spring, rely on it more and more, develop its possibilities, try to irrigate the whole world with it, discard all touch of self from it, do not seek anything in return for it from those to whom you extend it.

Shri Sathya Sai

9. Examine, experience

I HAVE come to comfort your life, not to describe Mine! So I did not like **Raamanatha Reddy** and **Kas-thuri** speaking about Me and the incidents of My life! Your lives are more important for Me, for My purpose is to see that you live more happily and with greater contentment. All beings have to do karma (sanctified activity); it is a universal inescapable obligation. Some feel that only **punya** and **paapa**---meritorious and sinful or virtuous and vicious deeds---are entitled to be called karma. But your very breathing is karma. There are certain **karmas** the fruits of which you cannot give up! There are physical, mental and spiritual **karmas** and doing each one of these for the good of the Self is called dedication.

Mention was made of **Puttaparthi** and you were advised to go there and draw inspiration from the **bhajans** there. Please do not incur the expense; for wherever you are, whenever you call on Me, your room can become **Prashanthi Nilayam**, your village can be made **Puttaparthi**. I am ever alert to respond, ever ready to listen and reply.

I want you to be active, fully engaged. For, if you have no activities, time will hang heavily on your hands. Do not waste a single moment of the allotted span of life, for time is the body of God. He is known as **Kaalaswaruupa** (of the Form of Time). It is a crime to misuse time or to waste it in idleness. So too, the physical and mental talents given to you by the Lord as capital for the business of living should not be frittered away.

Social service must be done gladly and reverentially

Like the force of gravitation which drags everything down, the **thamoshakthi** (the pull of sloth) will drag you relentlessly down; so you must be ever on the watch, be ever active. Like the brass vessel which has to be scrubbed to a nice shine, the mind of man has also to be scrubbed by means of **saadhana** (spiritual discipline), that is to say, activity like **japam** or **dhyaana**. Karma which is natural and automatic like breathing becomes **vikarma** (an impious act) when it is done consciously, with a definite result in view.

A **Hindhu** and his British friend once happened to come to the bank of the **Godhaavari**. The **Hindhu** said, "I will bathe in this sacred water." He recited the name "**Hari**" as he plunged in and came out refreshed in mind as well as body. He felt great happiness that he got the rare chance of a bath in the holy river. The Britisher laughed and said, "This is mere **H2O**: how can you get unspeakable joy by dipping into it? It is all superstition. But the **Hindhu** replied, "Leave me to my superstition; you can stick to your superstition." The cynic got only physical cleanliness but the believer got mental purity also. When you prostrate before elders, the mind too must be humble; it is not the body alone that should bend. Now, there are many social workers in Madras who visit hospitals and do service to the patients there. Most of the work they do is mechanical, like fanning the patients, writing letters for them and singing **bhajans**, without paying heed to the actual requirements of the patients. Many do this work because it is the current mode of social service. But it must be karma, done with the full **co**-operation of the mind, gladly, intelligently, reverentially. The patient should not feel

disgusted at the fussiness of the social worker; he should be looking forward to the arrival of the person, of some one who is very near and dear. If you do not like that type of work, you need not engage yourselves in it. Do not burden your mind by the unpleasantness of the task. Work done mechanically is like the flame of an oil-less wick; the oil is mental enthusiasm; pour it, and the lamp will burn clear and long.

Karma should not be done anticipating any result

In fact Karma becomes Yoga when it is done without any attachment; a sanyaasi (monk) should not even remember whatever he does, he should not do any karma anticipating any result. That is the Nishkaama (desireless action) ideal at its highest. The best karma is that which is done at the call of duty; because it has to be done, not because it is advantageous to do it. The sanyaasi should have no anger, anxiety, envy or greed; but your experience must be telling you that sanyaasis who are free from these are very rare today.

Do not even cast your glance at a sanyaasi who is so false to his vow that he craves for name and fame or indulges in calumny or competition. Do not be led away by such persons into disbelieving the Shaasthras and the Vedhas. He who is firmly fixed in the faith that this world is a mirage of the mind, he alone is the swaami; the others are mere Raamaswaamys or Krishnaswaamys entitled to have the epithet Swaami at the end of the name not at the beginning.

Prakrithi (Nature) is puraathana---a very ancient entity. The jeevi too is puraathana, having had many previous entries and exits. But now it has come in with a new dress; it is nuuthana (modern), come like a pilgrim to a holy place for going the rounds. The jeevi must have a guide who will show the sacred spots and help fulfil the pilgrimage. That Guide is the Lord Himself: the Guide books are Vedhas, the Upanishaths and the Shaasthras. The essence of the Scriptures lies in this one rule: Repeat the name of the Lord, keeping His Glow always before the mind.

Earn the right to approach God without fear

The Lord is as the Kalpatharu (the Divine wish-fulfill-ing Tree) that gives whatever is asked. But you have to go near the tree and wish for the thing you want. The atheist is the person who keeps far away from the tree; the theist is the one who has come near; that is the difference. The tree does not make any distinction; it grants boons to all. The Lord will not punish or take revenge if you do not recognise Him or revere Him. He has no special type of worship which alone can please him.

If you have the ear, you can hear 'Om' announcing the Lord's Presence in every sound. All the five elements produce this sound, 'Om.' The bell in the temple is intended to convey the Om as the symbol of the Omnipresent God. When the bell sounds Om, the Godhead within you will awaken and you will be aware of His Presence. That is the meaning of the bell which is rung in front of the inner shrine in the temple.

Earn the right to approach the Lord without fear and the right to ask for your heritage. You must become so free that praise will

not emanate from you when you approach the Lord. Praise is a sign of distance and fear. You must have heard the Kaalidhaasa story. He said that he would get liberation "as soon as I go," that is to say, as soon as the ego disappears, for then he shines in his native splendour, as Brahman (as the indestructible Aathma). The T when crossed out becomes the symbol of cross; so, what is crucified is the ego, remember. Then, the Divine nature manifests itself unhampered.

Do saadhana in an atmosphere of joy

The ego is most easily destroyed by bhakti, by dwelling on the magnificence of the Lord and by rendering service to others as children of the Lord. You can call on the Lord by any name, for all names are His; select the Name and Form that appeals to you most. That is why Sahasranaamas are composed for the various forms of God; you have the freedom and the right to select any one of the thousand. The Guru will give you the Name and Form suited to your temperament and samskaaras (meritorious acts). If the Guru commands you under a threat and orders you to adopt a line of saadhana declaring "This is my aajina (command)," then you can tell him that the main thing is your satisfaction, not his. You have to do the saadhana in an atmosphere of joy and contentment.

The Guru should not force the disciple to grow with a bent in the direction that he prefers; the disciple has the right to develop on his own lines, according to his samskaaras and bent of mind. The old relationship of Guru and sishyas has today become topsy-turvy; rich and influential sishyas now rule the Guru and dictate how he should behave; and the Gurus also, keen on accumulating fame and wealth, stoop to the tactics recommended by the sishyas and thus lower their status. So, examine the Guru and his credentials, his ideals and practice before accepting him.

Even in My case, do not be attracted simply by stories of what I "create" by a wave of the hand. Do not jump to conclusions with closed eyes; watch, study and weigh. Never yield to any one unless you feel the inner satisfaction that you are on the right path. Above all, do not talk ill of great men and sages. That is a sign of gross egoism and the childish impertinence born of that conceit.

My suggestion to you today is this: just as you attend to the needs of the body, feeding it three times a day, in order to keep it in good running condition, so too, spend some time regularly everyday to keep your Inner Consciousness also in good trim. Spend one hour in the morning, another at night and a third in the early hours of dawn, the Brahmamuhurtha as it is called, for japam and meditation on the Lord. You will find great peace descending on you and great new sources of strength welling up within you as you progress in this saadhana. After some time, the mind will dwell on the Name whatever you are and wherever you are engaged in; and then, peace and joy will be your inseparable companions.

Gokhale Hall, Madras, 25-3-1958

10. Viveka and vairaagya

YOU are all standing in the open, on the road and some are even perched on trees; it is really cruel for Me to speak to you for long. But inspite of all this inconvenience, I find you yearn to hear

My words and so I shall satisfy you. Well, Man is Divine, take it from Me; he is really here on a holy mission, for a divine purpose. To consider him as mean or weak or sinful is a great mistake. That is itself a great sin. Man must earn his birthright, namely, shaanthi (peace). Ashaanthi (restlessness) is for him an un-natural state. His real nature is shaanthi. To recover his heritage of shaanthi, man tries various methods: acculation of riches, maintenance of health, mastery of knowledge, cultivation of the arts. But these are not fundamental. Three basic wants still remain after all these methods have been tried: the need for reality, for light and for immortality. It is only when Sath, Iyothi and Amritham (Existence, Divine Light and Divine Nectar) are won that Shaanthi will be stabilised.

It is no use indulging in arguments and disputations; he who clamours aloud has not grasped the truth, believe Me. Silence is the only language of the realised. Practise moderation in speech. That will help you in many ways. It will develop Prema, for most misunderstandings and factions arise out of carelessly spoken words. When the foot slips, the wound can be healed; but when the tongue slips, the wound it causes in the heart of another will fester for life. The tongue is liable to four big errors; uttering falsehood, scandalising, finding fault with others and excessive articulation. These have to be avoided if there has to be shaanthi for the individual as well as for society. The bond of brotherhood will be tightened if people speak less and speak sweet. That is why mounam (silence) was prescribed as a vow for saadhakas by the Shaasthras. You are all saadhakas (spiritual aspirants) at various stages of the road and so this discipline is valuable for you also.

Prema must transform all relationships

Prema (Love) is what the individual and the nation must cultivate now for progress. Hindhusthan became great on account of the flood of Prema which swept over the land for centuries. Prema must again transform all relationship: social, economic, educational, professional, family, religious, legal and others. The father must love the child a little more intensely and intelligently; the mother must spread love to all who come within her influence; children must love the servants. The sense of equality that every one is the repository of the Divine Essence must transmute social and individual behaviour.

Vairagya saves you from too much attachment

You can call Me Premaswaruupa (Embodiment of Divine Love)! You will not be wrong! Prema is the wealth I have and which I scatter among the miserable and afflicted. I have no other riches. The Grace of the Lord is always flowing like the electric current through the wire. Fix a bulb, and the current, to the extent of the wattage, will illumine your home. The bulb is the saadhana you perform; the home is your heart. Come to Me gladly; dive into the sea and discover its depth; there is no use dipping near the shore and swearing that the sea is shallow and has no pearls. Dive deep and you will secure your desire.

Remember, the sword of Prema has to be kept in the sheath of viveka (wisdom). The indhriyas (senses) have to be rigorously

controlled by viveka and vairagya (discrimination and detachment),

the twin talents given exclusively to man. Viveka instructs you how to choose your avocations and your associates. It tells you the relative importance of objects and ideals. Vairagya saves you from too much of attachment and injects a sense of relief, at times of elation or despair. They are the two wings that lift the bird into the air. They hold before you the impermanence of the world and permanence of the Bliss of Reality. They prompt you to direct your lives towards spiritual saadhana and the never failing contemplation of the glory of the Lord.

Guudur, 22- 7-1958

11. Nara and Naaraayana

Everything in its own good time, they say; the fruit has to grow and ripen before the sourness is turned to sweetness. I have been coming to this town since ten years but it is only this evening that you, in this vast multitudinous gathering, have been able to derive this bliss of hearing Me discoursing! I am happy to meet all of you in one auspicious hour collected all in one place. All that I can tell you about the spiritual disciplines have been told often before; man's capacity, his nature, his talents are all ancient possessions and so the advice regarding how to use them is also very ancient. The only new thing is man's perverse behaviour---the directions in which he has been wasting his talents, misusing his capacity and playing false to his own nature. He has been forgetting the path prescribed in the scriptures for the cultivation of his nature, and hence all this suffering; hence also My advent.

Man is essentially a discriminating animal, endowed with viveka. He is not content with the satisfaction of mere animal needs; he feels some void, some deep discontent, some unslaked thirst, for he is a child of Immortality and he feels that death is not and should not be the end. This viveka urges man to discover answers to the problems that haunt him: "Where did I come from, whither am I journeying, which is the journey's end?" So, buddhi (intellect) has to be kept sharp and clear.

There are three types of buddhi, according to the predominance of one or other of the three gunas: the thamas, which confuses sathyam (truth) as the asathyam (untruth) and takes the asathyam as the sathyam; the rajas which like a pendulum swings from one to the other, hovering between the two, unable to distinguish between them; and the sathwa, which knows which is sathyam and which is asathyam.

Poised state is essential to reach the goal

The world today is suffering from Rajobuddhi (passionate intellect) rather than thamas (inertia); people have violent likes and dislikes; they have become fanatical and factious. They are carried away by pomp and noise, show and propaganda; that is why discrimination

has become necessary. To reach the goal, Sathwabuddhi (equanimous intellect) is essential; it will seek the Truth calmly and stick to it whatever the consequence.

I have come to help all to acquire this Saathwik (serene)

nature. You might have heard people talk about the miracles; of My 'making' this and 'giving' that, of my fulfilling all your wants, of My curing your illness. But they are not so important as the Saathwaguna (poised state) I appreciate, promote and instil. Of course, I confer on you these boons of health and prosperity but only so that you might, with greater enthusiasm and with less interruption, proceed with spiritual saadhana. Eat well, so that your physical faculties might grow and the good physique will in turn develop your intelligence more fully. Bhakti (devotion) leads to shakti (power) and Shakti will grant yukti (skill). The yukti will help you to fix your rakthi (attachment)

on the proper objects and your bhakti thus promoted finally results in mukthi (liberation).

A certain amount of attention has to be paid to the body and its care, as well as to escape the overpowering handicaps of poverty; but you must ever be cautious that you are not caught in the coils and forget the transitoriness of all this. Bring your thoughts constantly back to the Aathma, which is the substance of all the objective world, the basic reality behind all this appearance.

Finding fault with others comes out of egoism

The first step in Aathma vichaara (enquiring about the Self) is the practice of the truth that whatever gives you pain gives pain to others and whatever gives you joy, gives joy to others. So do unto others as you would like them to do unto you; desist from any act in relation to others which if done by them will give you pain. Thus, a kind of reciprocal relationship will grow between you and others and gradually you reach the stage when your heart thrills with joy when others are joyful and shudders in pain when others are sad. This is not the kind of affection towards those who are dear to you or those who are your kith and kin. That is a sign of delusion; but this sharing of joy and grief is automatic, immediate, universal. It is a sign of great spiritual advance; then the wave knows that it is part of the ocean and that all waves are but temporary manifestations of the self-same sea having the same taste as the ocean itself.

The others are part of yourself; you need not worry about them; worry about yourself; that is enough; when you become all right, they too will be all right, for you will no longer be aware of them as separate from you. Criticising others, finding fault with them, all this comes out of egoism. Search for your own faults instead; the faults you see in others are your own faults instead; the faults you see in others are but reflections of your own personality traits; pay no heed to little worries; attach your mind to the Lord. Then you will be led on to the company of good men and your talents will be transmuted.

When you love, you will have no fear

Be a bee, drinking the nectar of every flower; not the mosquito drinking blood and distributing disease in return. First, consider all as children of the Lord, as your own brothers and sisters; develop the quality of love, seek always the welfare of humanity. Love and you will be loved in return, hate will never be your lot if you promote love and look upon all with love. That is the

one lesson I teach always; that is my secret too. If you want to attain Me, cultivate Love, give up hatred, envy, anger, cynicism and falsehood. I do not ask that you should be a scholar or a recluse or an ascetic skilled in japa (recitation of holy Name) and dhyana (meditation). "Is your heart full of prema (love)?" that is all I examine.

Believe that Love is God, Truth is God. Love is Truth, Truth is Love; for it is only when you love that you have no fear, for fear is the mother of falsehood. If you have no fear, you will adhere to truth. The mirror of Prema reflects the Aathma in you and reveals to you that the Aathma is universal, immanent in every being.

Parents have to be respected and worshipped

I shall not tell you very complex matters; I shall give only simple remedies for the ills you are suffering from. I find here a large number of students. Well, what are they studying for? What is the goal? How are we to judge that they have studied well? By the salary they are able to get, or the cadre they are able to secure? No. Education must result in the development of viveka (wisdom) and vinaya (humility). The educated man must be able to distinguish between the momentary and the momentous, the lasting and the effervescent. He must not run after glitter and glamour but he must seek instead the good and golden.

He must know how to keep the body in good trim, the senses under strict control, the mind well within check, the intellect sharp and clear, unhampered by prejudices and hatreds, and the feelings untouched by egoism. He must know the Aathma too, for that is his very care; that is the effulgence which illumines his inner and outer selves. This knowledge will ensure joy and peace and courage for him throughout life. Students also must cultivate vinaya (the art of avoiding the infliction of pain on others).

I must also tell the students that they must be grateful to the parents who give them all the facilities they now enjoy at great sacrifice. In fact, the parents have to be worshipped as visible representatives of the God-head; they are responsible for your very existence and for all this joy and adventure in the physical and spiritual spheres. For this reason they have to be tended and respected and worshipped.

There was a boy who was begging in the streets for food so that he could keep his bedridden mother and two little sisters alive. One night when he clamoured in front of a rich man's house, the master got enraged at his piteous cries. The boy was very unlucky that day and he had collected only a few morsels; the hour was nearing nine. So he cried most pathetically and it aroused the ire of the rich man inside the mansion. He came out and kicked the boy into the gutter; he was already very weak, for he was starving himself to feed his mother and sisters; so when he fell, he breathed his last, wailing, "Mother! Here is a little food for you." His hand held the bowl firm, even when it had become lifeless!

Parents must set good examples to children

Such is the devotion that the mother invokes and which she deserves, for all the pain she endured and all the sacrifice she bore in order that the son might be healthy, happy and good. Show that

gratitude, boys, to the parents; remember them and pay them the tribute of at least a tear on the anniversary of their passing away. Do it with shraddha (faith), that is why it is called shraardha (religious ceremonial offering to the dead); not that the offerings you make reach them or that they are waiting for them in some other world; it is a tribute that you should offer in gratitude for the great chance they gave you for this sojourn in this world with all the wonderful opportunities it offers for self-realisation.

Parents too must encourage children when they evince any interest in spiritual advance and study; they must also set them good examples. Among the children who are before Me here, there may be many a Vivekaanandha and many a Thyaagaraaja. Children must be given every facility to develop the divine talents that are in them. Parents must feel that they are servants appointed by the Lord to tend the little souls that are born in their households, as the gardener tends the trees in the garden of the Master. They must arouse the latent goodness in these tiny hearts by telling stories about the saints and sages of the past. They must see that children do not develop fear and become cowards afraid of walking straight. Give up the delusion you are this physical body

You are all the indestructible Aathma, believe Me; nothing need discourage you. In dreams you suffer so much; loss of money, fire, food, insult, etc., but you are not affected at all. When these things happen during the waking stage, you feel afflicted; really, it is not the real 'you' that suffers all that. Give up the delusion that you are this physical entity and you become really free.

And lastly, about Myself. No one can understand My Mystery.

The best you can do is to get immersed in it. It is no use your arguing about pros and cons; dive and know the depth; eat and know the taste! Then you can discuss Me to your heart's content. Develop Sathya (Truth) and Prema (Love) and then you need not even pray to Me to grant you this and that. Everything will be added unto you, unasked. Nara (man) and Naaraayana (God) are the two wires, the positive and the negative, which combine to bring electricity through. Nara will co-operate with Naaraayana and become the vehicle of Divine Power, if he has acquired the two qualities, sathya and prema.

Nellore, 25-7-1958

Individual reconstruction is much more important than the construction of temples.

Multiply virtues, not buildings; practise what you preach, that is the real pilgrimage; cleanse your minds of envy and malice, that is the real bath in holy waters.

Of what avail is the name of the Lord on the tongue, if the heart within is impure? Injustice and discontent are spreading everywhere due to this one fault in man: saying one thing and doing the opposite, the tongue and the hand going in different directions. Man has to set himself right and correct his food, his recreation, his method of spending his leisure as well as habits of thought.

Shri Sathya Sai

12. Tolerance

I HAD no idea of speaking to you this evening, but of course, I need no 'preparation.' My Sankalpa (resolve) and its fulfilment are instantaneous. Shri Subbaraamaiah spoke just now of some important guiding principles of life, like the cultivation of virtues, the development of character, the control of hatred, etc. Advice such as this is being given from a hundred platforms every day, and people listen and depart; they do not practise what they have heard; and so things remain where they are. This is because those who give advice do not follow what they preach; they must themselves be the examples of the value of what they teach. Like the blind men who described the elephant, they describe the advantages of acquiring virtues and the benefits of controlling hatred, more out of hearsay than out of experience.

There is deep-rooted unrest today in every individual, because there is no harmony within. The Varnaashrama rules that have come down from ages prescribe one type of conduct; the books that one reads recommend another type; experience gives conflicting advice. But peace depends on the mind and its awareness of the secret of poise. The body is the caravanserai, the jeevi (individual) is the pilgrim and the mind is the watchman. The mind seeks sukha (happiness); it feels that happiness can be got in this world from fame, riches, land and property, from other individuals or relatives; further, it builds up pictures of heaven where there is more intense happiness for a longer time; at last, it discovers that eternal undiminished happiness can be got only by dwelling on the Reality of one's own Self, which is Bliss Itself.

Yielding to despair worsens the problem

The jeevathathwa (the life principle) is like the grain covered up in the husk of maayaa (delusion), as the rice is enveloped in the paddy. The maayaa has to be removed; thejeevathathwa has to be boiled and made soft and assimilated so that it might add to health and strength. The softened rice can be compared to Paramaathma (Supreme Soul). The mind has to be used for this process. It has to be fixed in the Sathyam (Truth) and the Nithyam (Everlasting). To remove the husk of delusion, viveka (discrimination) is an instrument.

Develop the power of discrimination and find out which is permanent and which is not, which is beneficial and which is not. Even in selecting a Guru, you should use your viveka. Not all clouds are rain-bearing. A real teacher will be able to attract seekers from afar merely by his personality. He need not be talked about in glowing terms; his presence will be felt and aspirants will hurry towards him, like bees towards a lotus in full bloom.

Seek the light always; be full of confidence and zest. Do not yield to despair, for it can never produce results. It only worsens the problem, for it darkens the intellect and plunges you in doubt. You must take up the path of saadhana (spiritual practice), very enthusiastically. Half-hearted halting steps will not yield fruit. It is like cleaning a slushy area by a stream of water. If the current of the stream is slow, the slush cannot be cleared. The stream must flow full and fast, driving everything before it, so that the slush might be scoured clean.

Liberation can be achieved by subtle means

I shall talk to you of these first steps only, for they are the most important for the saadhakas (spiritual aspirants); and you are all saadhakas or are bound to be saadhakas. "Moksha lies in the suukshma" they say---"Liberation can be achieved by subtle means." Treat the others in the same way as you would like them to treat you. Never brood over the past; when grief over-powers you, do not recollect similar incidents in your past experience and add to the sum of your grief; recollect, rather, incidents when grief did not knock at your door, but you were happy instead. Draw consolation and strength from such memories and raise yourself above the surging waters of sorrow. Women are called "weak" because they yield to anger and sorrow much more easily than men; so I would ask them to take extra pains to overcome these two.

Naamasmarana is the best antidote for this and if only men and women take up to it, the Lord will come to their rescue. That will instil the faith that everything is God's Will and teach that you have no right to exult or despair.

When you go to a doctor, you must take the medicine that he prescribes and follow his advice and instructions. There is no use blaming him if you default. How can he cure you if you do not drink the mixture or stick to the restrictions he has imposed or regulate your diet according to his advice? Do as I say, follow My advice and then watch the result.

It is a sign of foolishness to brood over mishaps and mistakes once committed and punish oneself for them by refusing to take food. It is a very childish way of correction. What is the good of

illtreating

the body for the sake of correcting the mind?

Even if you cannot love others, do not hate them or feel envy towards them. Do not misunderstand their motives and scandalise them; if you only knew, their motives might be as noble as yours or their action might be due to ignorance, rather than wickedness or mischief. Pardon the other man's faults but deal harshly with your own.

The holy culture of this ancient land has been spoilt by just one impurity; intolerance of another's success, prosperity or progress. If you cannot help another, at least avoid doing him harm or causing him pain. That itself is a great service. What right have you to find fault with another or to talk evil of him? When you say that nothing can ever happen on earth without His Will, why get annoyed or angry? Your duty is to cleanse yourself and engage in your own inner purification. That endeavour will bring you the cooperation

of all good men and you will find strength and joy welling up within you.

Venkatagiri, 2-8-1958

13. Aanandha through dedication

TODAY is indeed a day of joy, since we have met here to share prema; the joy is marred to some extent by the want of accommodation in this Hall and the suffering all of you are put to. I too feel that it is not proper to keep you long in this physical

torment while I am having comparative comfort on this less crowded platform. That explains partly why you are restless and agitated, an attitude quite different from what you should have on such occasions. The same group of people, you will have observed, differs in its reactions and behaviour when it is in a marriage pandhal, a cinema hall, an exhibition enclosure, a temple or seeing a football match. They are moved by totally different impulses in these various places. In a gathering devoted to the needs of the spirit, what is expected is eager attention, quiet calm and reverential, prayer-ful silence. Here, obviously, only the eye and the ear need function; the tongue has no business to wag. I have come to share with you the gift of prema (love) that I have brought, but you seem to be satisfied with the confusion that you already live in! The unhealthy are to be nursed back to health

Now, that is very much better. It is the silence that is wanted in all gatherings where deeper spiritual disciplines are talked about. Of course, everywhere and every time, it is best you curb your tongue; that is the very first exercise that I prescribe for spiritual progress. What I have to say now is not for those who are endowed with bhakti (devotion), for they know the path and they are already marching on: nor for those who have no spring of bhakti in them, for, speaking to them is sheer waste of time. It is for the wavering, the unsteady, the hesitant, who are conscious of the Higher Power and are feebly desirous of contacting it, for they are either ignorant of the technique or afraid of the consequences; it is for such half-apathetic bhaktas (devotees) that I talk. Medicine is useless for the dead as well as the sturdy. The unhealthy, hovering between death and survival, these are to be nursed back to strength.

I would like you first to learn the art of so living in the midst of people that you do not grieve nor make others grieve. Learn to make the best of life, this chance offered to you to sublimate your instincts, impulses and vaasanas (impressions left on the mind by past actions) and rise higher and higher in the moral and spiritual plane. Make the best out of opportunities like this and derive Aanandha from every hour, garnering all the profit you can. This town is holy and so, there are many Aadhyathmik (metaphysical) Institutions; many pious men visit it and give valuable advice. I am glad the Malayalaswaami of Yerpedu is now here for the Chaathurmaasya (four months of ascetic observance); it is a good chance for you to learn from him the teachings of the sages of ancient times. I am sure he will spread good thoughts and good impulses promoting your spiritual advance.

Become conscious of your kinship with God

This is not bhakti, this holding a garland in the hand and indulging in paltry conversation in holy places. I do not want nor do I appreciate any one bringing flowers and fruits into My presence. Bring Me the fragrant flower of a pure heart and the fruit of a saadhana-mellowed mind; that is what I like most, not these things available outside yourselves for so much of cash, without any effort that elevates the mind. To get a taste for that kind of effort, you must keep the company of great and good men and take delight in

good thoughts. By whatever means available, increase the stock of your aanandha (bliss) and improve the quality of viveka (discrimination) and try to store as much of these two as possible, so that you can draw upon the stock whenever the need arises.

The chief source of aanandha is dedication to God; nothing else can give that genuine and lasting joy. Become conscious of your kinship with the Lord. That kinship is not a mere fancy or a faked theory. It has come down since ages, from the beginning of Time itself. It will persist till the very end of Time, or, in other words, till the end of Time so far as you are concerned. The Godhaavari is carrying all the waters of all the tributary streams relentlessly to the sea.

The rain falls on the mountains; as streams it flows in the plains and the full Godhaavari rushes through the delta. So too, the jeeva (individual) is born in Dharma maarga (path of righteousness), it journeys through Karma maarga (path of action), and it rushes through Saadhu maarga (path of sages) to reach Brahma maarga (path of Supreme Reality). The Karma maarga and the Saadhu maarga are discovered by the jnaanendhriyas (organs of perception). Keep them uncontaminated by Asuric (demonic) qualities and watch vigilantly lest they slip back. The

Karmendhriyas

(sensory organs) drag you into the tangle of Prakriti (Nature) itself.

The cow eats grass and drinks gruel, but out of these it creates sweet sustaining milk; so too, let the experiences which are gathered by your senses help in the production of the sweetness of kindness, the purity of devotion and the sustenance of Shaanthi.

Do not worry about others and their faults

There is in every one a spark of truth; no one can live without that spark. There is in every one a flame of love; life becomes a dark void without it. That spark, that flame is God, for He is the source of all Truth and all Love. Man seeks truth; he seeks to know the reality because his very nature is derived from God who is Truth. He seeks Love, to give it and share it, for his nature is of God and God is Love.

Like the paddy-seed which contains rice, the husk is the Maayaa which covers the seed within; the rice is the jeeva and the essence of the rice, the sustaining element, the anna (food), that is Paramaathma. So, develop the Inner Vision, do not worry about others and their faults. Do a little Aathma vichaara (examination of the Self), study the Upanishaths and the Shaasthras; they might help you a little. Remember, only a little help. They are but maps and signposts. You must put them into practice; act and experience. Meditate on the truth and you will find that you are but a sparkling bubble upon the waters; born on water, living for a brief moment on water and dying upon its breast, merging in it. You owe your birth to God: you subsist on God and you merge in God. Every living thing has to reach that consummation; why, every non-living thing too. So do it now; take the first step, purify the heart, sharpen the intellect or at least begin the recital of the name of the Lord.

That will give you all the rest in due time. When a man plants a mango seed, he is not sure whether he will live to eat the fruit; but

that is beside the point. To plant, to nourish, to guard, to grow, that is the duty; the rest is His look out. That is the real karmaphala thyaaga (renunciation of the fruits of action).

Holy things can be cognised only by holy seekers

Above all, cultivate prema (love), towards all. That will destroy envy, anger and hatred. Raama (God) and kaama (desire) cannot co-exist in the same heart. Trust begets trust, love begets love. When I am talking to you with so much prema, you cannot develop any dwesha (hatred) towards Me! Prema makes the whole world kin. It is the greatest instrument of concord. The ryot plants the seedling and watches over it with great care; he removes the weeds, he destroys the pests, he lets in water as and when necessary, he spreads manure and awaits the day when he can reap the harvest and fill his granary. So too, you must nourish prema and pluck out the weeds of hatred and envy.

Wear the red glasses and all things appear red. Wear the glasses of prema and all will appear loveable and good. Reference was made here to Dharidhra-naaraayana-seva (Service of the poor);

the eye of prema will see all as Naaraayana; not only the poor, but rich, also. The rich too have to be sympathised with. You must pity the rich, for they have so few chances of developing the attitude of renunciation! See all as Naaraayanaswaruupa (embodiments of

Lord

Naaraayana) and worship all with the flower of prema.

Even My nature can be understood by you only when you wear the glasses of holiness; holy things can be cognised only by the holy seeker. You get what you search for; you see what your eyes crave for. The doctor is found where patients gather; the surgeon stays in the operation ward. So too, the Lord is ever with the suffering and the struggling. Whenever people cry out in agony: "Oh God," there, God will be.

To supplement saadhana, lead a regulated life

The credentials of one doctor can be examined and judged only by another doctor; the patient has to believe and carry out his instructions if he desires to improve. He can give his judgement on the doctor only after the course of treatment is finished. Unless he obeyed the orders of the doctor strictly and to the very letter, he has no authority to pronounce judgement. So what can you now speak about Me? Follow My prescription! Naturally, it will be a different one for every one of you; it will depend upon the nature, the age, the virulence of the disease and upon the treatment you have already undergone to alleviate it. Adhere also to the dietary and other regulations that the doctor recommends. That is to say, it is not merely saadhana like japam (repetition of holy Name or formula), dhyaanam (meditation), Naamasmarana (Remembering the Name of God), etc., that will have to be done, but in order to supplement the effect of these, you have to lead a regulated life, a life conducive to good thoughts, with Saathwik (virtuous) food and Saathwik (noble) pursuits. Until you try out My prescription fully

and

sincerely, it is best you keep quiet. You do not know even a pebble;

how can you evaluate a peak?

You may be 'unafraid,' you may not fear anything else, but you have to fear Truth. There is nothing so awe-inspiring as Truth; your Truth, for example, for your Truth is the Truth of the Universe. This day, you may feel you have no need of the Lord, but when the pangs of hunger gnaw, you start pining for food. Therefore, wash your hearts with tears of joy so that the Lord might install Himself therein. A zamindar may own all of the fields up to the very horizon on all sides, but he will design to sit only on a patch that is clean! In the same way, when the Lord chooses the heart of a **bhaktha** (devotee), it does not mean that all other hearts are not His. They are not clean, that is all He means. He is everywhere, everything is His, His gaze is on all. If God was not all this how could they shine, or exist even as much as they do now? Therefore, have full faith in God and in yourselves, engage always in good deeds, beneficial activities; speak the truth, do not inflict pain by word or deed or even thought. That is the way to gain **shaanthi**; that is the highest gain which you can earn in this life.

Rajahmundry, 1-9-1958

14. The wise ryot

Today, I am really full of joy for I have before Me people who are engaged in hardy toil and who sacrifice their personal comforts in order to make others happy. What the world needs is work done in that spirit. Every man has divinity embedded in him, as well as Truth and sweetness. Only, he does not know how to manifest that Divinity, how to realise that Truth, how to taste that sweetness. So, he carries the twin burdens of joy and grief tied to the ends of a single pole slung across his shoulders. Courage is the tonic for getting both physical as well as mental health and strength. Give up doubt, hesitation and fear. Do not give any chance for these to strike root in your mind. Man, by means of the inner divine strength with which he is equipped, can achieve anything; he can even become **Maadhava** (God).

To help you to give up fear and doubt, keep the Name of the Lord always on your tongue and in your mind. Dwell on the endless forms of the Lord, His limitless Glow, while you repeat the Name. Attach yourself to Him; then your attachment for these temporary objects will fall off; or at least, you will start seeing them in their proper proportion as having only relative reality. When the tiny little ego assumes enormous importance, it causes all this bother! That is the root of all the travail.

Raama Naama endows you with spiritual power

In your heart, there is the **Aathmaaraama**, the **Raama** that confers eternal joy. So repeat the name **Raama**, the Sun which can make the lotus in the heart bloom. **Raama** is not the son of Emperor '**Dhasharatha**' but of the ruler of the **dhasha indhriyas** (the ten senses). The recital of the **Raamanaama** must become as automatic as breathing, as frequent and as essential. **Raama** has in it the **beeja-akshara** (seed letters) of both the Shiva **manthra** as well as the **Naaraayana manthra**, for it is composed of the second letters of both; **Naa-raa-yanaaya** and **Na-mah-Shivaaya**. This name is acceptable, therefore, to all sects; it also endows you with power

and all the spiritual capital you need.

Real **Aanandha** (Bliss) can be won only by means of the transformation of the impulses which agitate the mind. It is not to be found in wealth. You think that the rich man is happy; ask Me, and I shall reveal to you that they are full of grief, for they come to Me in large numbers for relief. They have no **shaanthi** (peace) at all. A strong physique does not by itself give **shaanthi**; nor does scholarship, or asceticism or rituals. Only constant dwelling with the Name of the Lord gives that unshakeable Peace, unaffected by the **ups** and **downs** of life. It makes man a **dheera** (a hero).

Sai Baaba was till today a formless Name to you, but now it has come with Form and you can keep the **ruupa** (form) in your mind. So too, the Name '**Raama**' has a form and you should picture the form also when you repeat the Name; then the name becomes concrete and **japam** is easier. Live always in the presence of that Form-filled **Naamam**. Then life becomes one continuous worship of the Lord. Really speaking, you **agriculturists** are holy souls, for you bend under the weight of the service you do and with hands raised in prayer, you toil night and day converting dust and dirt into the nourishing harvest of grain for all men to feed upon.

Do your tasks as dedicated to the Lord

This task is holy and the product of your efforts is also sacred. Why cannot this task be made more fruitful by the cultivation of virtues also? That is the real harvest which pleases the Lord and sustains the world.

Worry and grief there will always be, of one type or other, in the past, present and future; while walking, dreaming and sleeping. But place faith in the Lord and do your tasks as dedicated to Him and they both will vanish. **Naaradha** one day boasted before Vishnu that no devotee could excel him; but this boast was against the very first qualification of a **bhaktha**---freedom from egoism. So, Vishnu spoke of a ryot who was tilling his little plot of land as a greater devotee and recommended that **Naaradha** should visit him and learn 'the art of devotion' from him]

Naaradha felt badly humiliated; but he proceeded to the village indicated, in great chagrin. He found the ryot engrossed in his round of duties on the field, in the cattle shed and at home; and in spite of the most vigilant watch, he could not hear him speak the name of the Lord more than thrice a day; once when he woke up from bed, another time when he took his midday meal and the last, when he retired for the night. **Naaradha** was naturally incensed that he was deemed inferior to this poor, pale specimen of a **bhaktha**. He was always singing melodiously the **leelas** (divine sport) of the Lord and spreading everywhere the message of **Naama sankeerthana** (devotional singing of the Lord's name) and here was a

horny-handed

son of the soil who remembered the Lord only three times a day, whom Vishnu judged superior to him.

Do your duties with God's Name on your lips

Naaradha hurried to heaven, his face flushed with anger and ignominy; but Vishnu only laughed at his plight. He gave him a pot full to the brim with water and asked him to carry it on his head and

go round a certain course without spilling even a drop. Naaradha did so, but when asked how often he had remembered the Name of the Lord, he admitted that in his anxiety to walk without shaking the pot and spilling the water, he had forgotten the Name completely! Then Vishnu told him that the ryot who was carrying on his head more precious and more spillable burdens than a pot of water and who had to be careful not to take any false step, must perforce be admired for remembering the Lord at least three times a day! Therefore, it will be a great gain if you remember the Lord with thankfulness at least thrice or even twice a day; that will give you great peace. Do not give up your worldly duties, but do them with the name of God on your lips, inviting the Grace of God on your heads. Do not involve yourselves in the affairs of your neighbours or others to the extent that you get so entangled you cannot extricate yourselves.

Spend your time in the contemplation of the beauties of nature that are spread out before you in earth and sky; green expanses of the crops you have raised, cool breezes that waft contentment and joy, the panorama of coloured clouds, the music of the birds. Sing the glories of God as you walk along the bunds of the fields and the banks of the canals. Do not talk hatefully in the midst of all this evidence of love; do not get angry, in these placid surroundings; do not disturb the sky with your shouts and curses. Do not pollute the air with vengeful boasts.

Purify your conduct, cleanse your behaviour

The seedling wants water and manure, to grow and yield rich harvest. The tiny sapling of spiritual yearning for liberation from bondage also needs these two. That is the real krishi (cultivation) you must undertake. That is the mark of the wise farmer..

More than all, set right your habits, purify your conduct, cleanse your behaviour. One bad habit that has taken deep root in this area is the smoking of tobacco, an evil that is fast becoming universal. It destroys aarogyam, aanandham, uthsaaham (health, happiness, energy) and even andham (charm). Smoke will not quench your thirst or fill the hungry stomach. It disfigures your face and denigrates your lungs. It debilitates you and makes you diseased. Control yourself and do not yield to the snares of friends or society or, what is miscalled social convention, and become a prey to this and other bad habits.

The body is the temple of the Lord; keep it in good and strong condition. It is damaged by food and drink of the Raajasik behaviour and Thaamasik types and also by Raajasik (like anger, hatred, greed, etc.), and Thaamasik behaviour (like sloth, sleep and inactivity). When you get violent and angry with any one, quietly repeat the name of the Lord to overcome it or drink a glass of cold water or spread your bed and lie down until the fit of fury passes. While angry, you abuse another and he does the same; and tempers rise, heat is generated and lasting injury is done. Five minutes of anger damages the relationship for five generations, remember.

This Asthipanjaram (skeletal cage or body) is the Hasthinapuram, where we have the blind king, Dhritharaashtra,

the

symbol of ignorance as well as Yudhishtira, the symbol of Wisdom. Let the forces of Yudhishtira win, with the help of Shri Krishna; let the tongue, accustomed to the bitterness of the margosa fruit of worldly triumphs and disasters, taste the sweet honey of Naamasmarana (remembering of Lord's Name). Experiment this for a time and you will be surprised at the result. You can feel the vast improvement in peace and stability, in you and around you. Learn this easy lesson, get immersed in joy and let others also share that joy with you. This is Message I leave with you.

Mirthipadu, 2-9-1958

Remember always that it is easy to do what is pleasant; but it is difficult to be engaged in what is beneficial. Not all that is pleasant is profitable. Success comes to those who give up the path strewn with roses, and brave the hammer-blows and sword-thrusts of the path fraught with danger.

Shri Sathya Sai

15. Be heroes, not zeros

I am happy that I could converse now with so many of you at the same time. Yesterday and the day before, I had the same happy experience and thousands partook the joy from the words that were spoken. Now the whole world is very agitated; it is full of discontent and anxiety, fear and petty faction and hatred. In order to calm and quieten it and remove the discontent and anxiety, you must have enthusiasm and courage. When defeat and disappointment stare you in the face, you must not give way to weakness or despondency. Never condemn yourselves as inferior or useless; analyse the defeat and find out the reasons in order to avoid it the next time. You should have muscles of iron and nerves of steel. Then your resolution will itself generate the necessary confidence; and that will win over opposition. For the crop of life, courage and confidence are the best manure; they are also the best insecticides. Be like lions in the spiritual field, rule over the forest of the senses and roam fearlessly with full faith in victory. Be heroes, not zeros; for Maanava (man) is of the nature of Maadhava (God); he is the imperishable eternal Aathma! Just as rain falling in various parts of the world flows through a thousand channels and reaches the ocean at last, so too, creeds, rituals, religions and theologies, all derived from man's yearning for the vast inscrutable beyond, flow in a thousand different forms, fertilising many fields, cooling many communities, refreshing tired people in many ways and at last reach the Ocean of Bliss.

Proper atmosphere is essential for saadhana

The Lord is all Love; so he can be seen only through Love; the moon has to be seen only through its own light, no other light can illumine the moon. In the night of Vyaamoha (utter delusion), the Lord can be seen only by the light that He himself is, namely, the light of pure prema (love). He is Sathyam and Nithyam (Truth and Eternal) and so He is beyond the categories of mithya or jagath (falsity and change).

Drop the delusion that you have become old or diseased, or that you have become weak and debilitated. Some people begin to

count the years and grieve over advancing age and shudder like cowards afraid of Death. But remember, elation is Heaven, despondency is Hell. Have always some work to do and do it so well that you get joy.

Vyaamoha is the dust that settles upon the glass of the chimney of the lantern and **dims** the light. The attachment to sensual objects and to the pleasure they give is the soot that sticks to the inside of the chimney; that too **dims** the light. Clean the chimney by **naamasmarana** every day and the flame will shine for you and others. Also, have good activities and good companionship. That will help very much in spiritual **saadhana**; proper atmosphere

is

very essential for the aspirant. That is why **saadhakas** (spiritual seekers) used to move out and dwell in the **aashrams** (**hermitages**) maintained by sages in the past.

In the **aashrams**, the **saadhakas** had the unique chance of being immersed in good thoughts, good activities and good company. It is like keeping a pot of water immersed in water; the water in the pot will then not be lost through evaporation. But if the pot of water is kept in the open so that the wind plays upon it and the sun shines on it, very soon the pot becomes empty. Be careful, therefore, that the success you have won in the promotion of virtue, in the conquest of baneful habits and in the assumption of regular disciplines, are not frittered away by trite company, loose talk, cynical criticism or lackadaisical effort.

Draw upon God's Grace for all your needs

The Goddess of Victory smiles only on the heroic, those who make lions of themselves, hardy, brave and adventurous warriors. If you secure the Grace of **Maadhava**, you are reinforced with so much strength that you can carry out even the most difficult tasks. So get the Lord on your side and draw upon His Grace for all your needs.

The treasure that is unmistakably precious is the quality of **shaantham**, equanimity, **unruffledness**. Practise this and make it your natural reaction. Why be put out when you see wrong? Why be attracted when you see evil? Remember evil has in it the potentiality to become good; good has in it the liability to turn evil. There is no fire without a wisp of smoke; there is no smoke without a spark of fire. No one is fully wicked, or fully infallible. Take the world as it is, never expect it to conform to your needs or standards.

Maayaa (illusory quality) envelops the good with the blemish of the bad; it makes the evil glitter with the shine of the good. Discriminate to the best of your capacity, and develop your capacity to discriminate. Struggle to win, that is the best that you can do; few can say, 'I have won'. Your conscience knows the real source of joy; it will prod you towards the right path; your business is to take it as 'guide' and not disobey it every time it contradicts your whim or fancy.

India has a rich mine of spirituality

There were two parrots on a tree, twins to be more precise. A hunter trapped them and sold them, one to a low, cruel butcher and the other to a sage who was running an **aashram** to teach the **Vedhas** (revealed eternal truths). After a few years, he was

surprised to find that one bird swore very foully, while the other recited the **leelas** (Divine plays) of the Lord in a sweet musical tone which captivated the listeners. Such is the effect of the environment; so, seek and secure **sathsang** (good company). If truth is given up and man slides down the path of falsehood, then, as **Appa Rao** said just now, **kshaama** (starvation and disease) will descend on the earth instead of **kshema** (**wellbeing**),

famine will stalk the land instead of the plenty that characterised it formerly. **Appa Rao** said that in **Hindhusthan**, there have been many manifestations of the Lord. That is true; for teachers have to be present where schools are and where children eager to learn are found. You cannot have the teachers in one place, the school in another; the black board in one place and the bell in another.

There are mica mines near **Gudur**; you cannot ask why they are not found near **Peddhapuram**. It is so, that is all. So too, in India, there is a rich mine of spirituality and so engineers have to come here to operate it, extract it and prepare it for use. That is the reason why more manifestations of the Lord appear here. The atmosphere here is also conducive for the practical application of new modes and methods of extraction and use for the benefit of all humanity.

"I am you and you are all I"

Bhaa-ratha means the land of those who have **rathi** (attachment) towards **bha** or **Bhagavaan**, that is to say, the Lord. The Lord too has to come in **haman** form and move about among men, so that He could be listened to, contacted, loved, revered and obeyed. He has to speak the language of men and behave like human beings, as a member of the species. Otherwise, He would be either negated and neglected or feared and avoided.

The **Avathaar** (Divine Advent) has to lift humanity and put it into the crucible in order to remove the slag and inferior metals that have destroyed its sterling worth. When little boys turn the tap without knowing its mechanism, water badly drenches them by scattering on them circular showers, so is man drenched in grief because he does not know how to turn and get an even flow.

If the **naayaka** (hero) is good, the **naataka** (drama) will be grand; if the hero is a flop, the drama will be a disaster. The leaders of the people must have faith in their own **Aathma** and the confidence born of that; then they can lead others; then they will not lead them astray, for they will feel kinship with the basic **Aathma** in all. **Appa Rao** spoke of Me. My Mystery can be known only by traversing My **paththat** I have here laid down. Understand yourself and that will reveal Me to you, for I am you and you are all I.

There is no need to retire into a forest or a cave to know your inner Truth and to conquer your lower nature. As a matter of fact, you have no chance to exercise your anger there and so the victory achieved there may not be lasting or genuine. Win the battle of life; be in the world but yet be away from its tentacles. That is the victory for which you deserve congratulations.

Peddhaapuram, 3-9-1958

Spread joy at all times. Do not pour into others' ears your tales of woe and worry; carry a smile on your face so that every one who sees you can catch that exhilaration. When you tell others of your success, your purpose is to create envy in them. You must not only love others, but you must be so good that others too may love you. Try to console, encourage, strengthen, and enlighten those who are miserable, downhearted, weak or ill-informed. Get yourselves equipped for this role.

Shri Sathya Sai

16. **Shikshana**

UNTIL about an hour ago, the **organisers** of this function were nervous that I may not come. They had reconciled themselves to the disappointment in store and they were feverishly engaged in making alternate arrangements, for they had heard that the **Godhaavari** was in high floods and that I was at **Rajahmundry**. So they feared that I may not be able to cross the floods and come south in time for this engagement. From the fact that I had permitted them to announce My arrival for the function, they could well have inferred that the floods would subside and that I would be in their midst, for, once My word goes forth, it must happen accordingly. Do not doubt it. The furious waves calmed before **Raama**; the floods went down in time for Me.

We left **Chebrole** last night at 11 **p.m.**, and reached **Nuzvid** at about dawn. From there we motored throughout the day, without as much as a halt on the way, not slowing down even when the **Kumaararaaja** and others accosted Me near the bridge on the outskirts of this town, for I was determined to be here at 5 **p.m.**, as promised. Let me reveal to you that the **organisers** were caught a little unawares; they were confused by rumour that I was held up and that I could not be reached by post or telegram or telephone. They asked Me for some time, about two hours they said, for hastening with the arrangements! Believe Me, nothing can hamper Me; My will must prevail. Those who spread stories that I was held up by the floods were ignorant of my Reality.

Reason for naming persons with God's Names

Nothing can hold Me up or agitate Me or cast a shadow on Me come in this Human Form; be certain of that. Not even a hair can be touched by forces of calumny or distrust or ignorance. My **sankalpa** (resolve) must prevail; My task must be accomplished. My mission will succeed. I have come to illumine the human heart with the Light Divine and to rid man of the delusion that drags him away from the path of **shaanthi** (peace), the perfect equanimity born of Realisation. This School is associated with the late brother of the **Raaja Sahib**, a person who dwelt on My name even in the last moments of his life, and that was why I agreed to inaugurate it. I find that his name which is a long compound of a number of fine appellations of God, each redolent with the Divine Glow, has been shortened into a string of single letters, which has no fragrance, flavour or significance. This is not proper. Why deprive a name of its halo, by amputating it or wiping out all its aura? This distorted list of letters that you have now substituted for his full name, probably for the

sake of greater convenience, seems to Me even more complicated than the original name, which though long, reminded one of the magnificence and splendour of the Lord. That is the reason why such names were recommended for men in the **Shaasthras** (spiritual scriptures), so that whenever they are mentioned, some one picture of the Lord, sweet and splendid, might appear before the mind's eye.

It is indeed good that the girls of this town have now a High School; I appreciate the efforts of all of you to start it and I see that the building and the equipment are quite satisfactory. I bless that the girls studying here as well as everywhere else (for all schools are Mine, whether I inaugurate them personally or not) may cultivate faith in Dharma (righteousness) and have sympathy towards all.

Students must be trained in ancient disciplines also

Bhaarith has to take up once again the role of the teacher for the whole of humanity and so every boy and girl of the land must attain unblemished character and lead a life of strict moral discipline. **Bhaarith** is a word derived from **Bhagavaan** and **Rathah** (the constant attachment to the Lord), and the word connotes a people who are dedicated to the service and uplift of the Divine in each. So, along with the schooling that you get under present conditions in such institutions, a schooling which helps some of you to earn a living and which gives all of you a certain 'polish' and 'glitter,' you must also undergo training in the ancient discipline which tames the instincts, controls the impulses and assures steadiness of character. But these things are necessary for your own sake, not to speak of the role **Bhaaritha** has to play.

Shikshana (training) is a process in which the teacher and the taught co-operate and it must be a pleasant experience for both, a useful and heartening endeavour. **Kshana** means "a second" and I want that you must learn a good lesson every second of your school life. For example, when the teacher enters the classroom, children should salute him; that is a lesson in humility, in respecting age and scholarship, in gratitude for service rendered. The teacher too should decide to deserve the salutation of the children entrusted to his care by sincere work and selfless service. The student should not respect the teacher through fear, but be moved more by love. The teacher should avoid all methods that frighten or **terrorise**. Education is a slow process like the unfolding of a flower, the fragrance becoming deeper and more perceptible with the silent blossoming, petal by petal, of the entire flower.

Example, not precept, is the best teaching aid

The unfolding will be helped if the teacher is a fine example of **viveka**, **vinaya** and **vichakshana** (discrimination, humility and **clearsightedness**),

rather than a person engaged in the task of mere repetitive teaching and coaching for examinations. Example, not precept, is the best teaching aid.

The value of character has to be emphasised here, for this is a School for Girls and traits like modesty and devotion to God are the real jewels for womankind. Women preserve the traditional values

of our culture and keep the nation on an even keel. If they fail, it would be famine, not prosperity, believe Me. So base all educational efforts on building up the character of the students and then you can confidently think of raising on it the super-structure of curricula, etc.

Pupils must know the secret of a happy life and of happy cooperation with other members of the community. There are duties to oneself, one's family and one's society which must be carried out intelligently and joyfully. Then only can life be harmonious and fruitful. I declare that this task of renovating and recasting education is a part of My Mission and before long you will find Me engaged in it and chastising those who simply talk loud and long, of reconstruction and the preservation of spiritual values.

Girls are the makers of the homes of this land and so this school is a very basic institution, essential for this town. Woman is honoured in this land as the Lakshmi of the Home, as the Dharmapathi or companion in the pilgrimage towards God and selfrealisation,

and as the Mistress of the House.

Girls should dread of sliding into moral error

If the women of a country are happy, healthy and holy, the men of that country will be hardy, honest and happy. Thyaagaraaja has sung that even the strongest of heroes are Kaanthadhaasas (swayed by the wishes of women) and hence, every woman has a very crucial role to play in individual and social uplift. Therefore, I will not burden girls with the study of the geographical minutiae of America, Australia or Germany. I would rather they knew the technique of mental calm and social harmony and service and economic contented-ness. Let them develop a dread of falsehood, of sliding into moral error; that is more important than even the development of the dread of God.

Let the girls also know something of the joy that service to those in distress can give, service without a thought of the benefits that may follow from the sympathy shown. Let them learn to lay aside the egoism that poisons the Seva of even veterans in the field, who go about extolling themselves as founders and promoters, for the service of the poor and the maimed, of this institution and that. The joy of the seva is the act itself. The fruit of the seva is the removal of egoism, not its multiplication.

Attitudes to be developed by children

The students of this school will take up later the most glorious and the most responsible role of Motherhood and so the teachers in schools for girls have a great big task before them, the shaping of the future history of this country. The mother is the pillar of the Home, of Society, of the Nation and so of Humanity itself. Mothers should know the secret of mental peace, of inner silence, of spiritual courage, of contentment which is the greatest wealth, and of aadhyaathmic (spiritual) discipline which gives lasting joy. The mother should teach the children the value of Naamasmarana (remembering God), and of mental and physical cleanliness. She should be like the mother in the story told by Vivekaanandha, who advised her son to call upon Krishna in the

woods, while going to school alone and helpless.

The father and the mother must supplement at home the training given by the teacher at school. They must acquaint themselves with the lesson the child receives at the school and see that their conduct and advice do not conflict with what the child learns from the teacher whom he adores.

Teachers and parents must see that children learn certain good habits and attitudes during these formative years. What is read from books must be contemplated upon, thought over in quietness, reflected upon in silence. This is a very good exercise in intellectual development and in the acquisition of mental peace. The instinct to quarrel and fight over all misunderstandings must be regulated and sublimated.

Children should not enjoy the infliction of pain or be allowed to suffer physical pain or mental anguish. They must have a sense of responsibility at least for the safe custody and proper upkeep of their books. They must not take delight in showing off their dress or ornaments or status or wealth before less fortunate children of the school. They have to be taught sensible habits of personal cleanliness and more important than all, the habit of prayer at regular hours.

Importance of prayer at home and school

They may be encouraged to go to bed regularly every day at 9 p.m. and wake up at 5 a.m. and after washing the face and cleaning the eyes and teeth, they may be induced to pray or even to meditate. Do not think that there is a time enough for prayer later on in life, during old age perhaps. The time to lay the foundation for the habit is now. At school too, the day's work should start with prayer for five minutes which should be taken seriously by one and all, and not reduced to the mere formality or farce that it has become in most schools. The slightest sign of neglect shown by the school while arranging the prayer sessions will react on the minds of the children and they will see through the humbug quickly. So treat the prayer as the very foundation of the entire edifice of schooling. When the last bell of the day is rung, make the pupils stand up in the class quietly and let them observe silence for a minute or two and then disperse. There is nothing like silence to still the waves of your heart. The teachers must tell the children inspiring tales of our saints and heroes and plant the love for spiritual literature. If this school grows up along these lines, then the money so generously offered and so gladly devoted to the establishment of the school, is well spent; and I am sure this school will develop into a very useful institution in a short time.

Venkatagiri Town, 9-9-1958

Man can be happy with much less equipment than he seems to think essential.

When some article is with you for some little time, you feel it is indispensable and you do not know how to live without it. Like the silkworm, you weave a cocoon for yourself, out of your fancy. Do not allow costly habits to grow, costly from the monetary as well as the spiritual point of the view.

Watch your likes and dislikes with vigilant eye and discard

anything that threatens to encumber your path.

Shri Sathya Sai

17. Gunas and Money

I FIND that you have simply mentioned that **Sathya Sai Baaba** will be present at the Conference; you have not assigned Me any speech and so I can as well be silent. But so far as I am concerned, there is no need for formality or announcement. I am yours; you are mine. I do not await even an invitation; our relationship is not external; it goes deeper into the realms of the spirit. I am with you and in you; so I need no welcome nor previous request. The Divine Life Society endeavours to remind man of the Divine that is his basic reality; Divinity is inherent, immanent in every **jeevi** and the process of reminding man of that fact began with the very dawn of human history. What has to be done to lead the Divine Life is just the removal of the fog which hides the Truth and makes man imagine he is something else; something inferior, evanescent, material, momentary. All are holy, pure, part of eternity. But these things shine in each in proportion to the **saadhana**, just as bulbs spread illumination according to the wattage. There is no body which is not sustained by the Absolute; there is no name that does not indicate the Universal. All objects are suffused by that Principle; all names are attributes of its Glory. Turn to the path of inner content and joy

Every one must join this **sangha** (association) which harps on this fundamental fact and feeds the craving for immortality

deepseated

in man. We were told by the Secretary who read the Report that the membership of the organisation is open to all who pay "four **annas**" (former Indian coin equal to a quarter of a rupee) a month. I would suggest that membership should be thrown open to all who can contribute not four **annas**, but four **gunas**, instead! Those who have **Sathya**, Dharma, **Shaanthi** and **Prema** (Truth, Righteousness, Peace and Love) are eminently fitted for membership. Insist on **gunas** (qualities) and do not look for **annas** (money).

Man always seeks happiness by trying to satisfy his desires and if a desire is fulfilled, he feels joy and when it is not, he feels grief. But the trouble is, desire is a bonfire that burns with greater fury, asking for more fuel. One desire leads to ten; and man exhausts himself in trying to exhaust the demands of desire. He has to be turned back from this path of never-ending desire to the path of inner content and joy. That is the task of the Divine Life Society. Man grieves because he has developed attachment towards the unreal. He cultivates an unreasonable affection for wealth; but he is prepared to sacrifice the riches in order to save the lives of his children, for attachment to children is stronger than to the wealth he has earned! He stoops so low as to neglect his children when the choice is between his survival and the children's welfare! But the Bliss that one gets when he dwells on the **Aathma**, the source and spring of all joy, is unbounded and imperishable. That is the real joy.

The orange has a rind which is not very tasty, but it protects the fruit and preserves it. To get the sweetness of the orange, you

must peel and throw off the rind. Such is the fruit of the tree of life; it is protected by a bitter rind, of course, but the wise man does not try to eat the rind; he gives it the consideration due to it and proceeds to throw it off; he then tastes the sweetness.

Every Indian has to live the life taught by sages

In order that this wisdom may dawn on persons most in need of it, the elders must set an example of **viveka** and **vairaagya** (discrimination and detachment). If they run after sensory pleasures with feverish excitement, how can the younger generation be blamed for their selfishness and greed? The elders must practise what they preach, show how Divine life can confer joy, mental poise, contentment and real happiness. They must spend at least some time every day in the recital of the Lord's Name or in meditation on the Lord and then the children too will imbibe that atmosphere and acquire the sure means of gaining **shaanthy** for themselves.

You say that there is nothing as sweet as the name of the Lord but you do not repeat it at all. You have spoilt the road by neglect and wanton destruction, but you advise the children to walk along it. They will discover the hoax; they will ask you to travel on the road yourself and give them the lead. So the responsibility of the members of the Divine Life Society here is very great.

As a matter of fact, the responsibility of any person who holds forth an ideal is great, for he has to attempt to reach it himself while advising others to adopt it. That is why the responsibility of an Indian is so great, for in this land have been born saints and sages who have taught the world the highest truths of spiritual uplift; and any one claiming to be an Indian has to live the life taught by them, in order to deserve that ancestry and the admiration of aspirants all over the world.

Physical hunger must first be appeased

Divine Life is based on **Sathwa guna** (quality of calm serenity), which must be cultivated. This **Guna** can be built only upon **Saathwik** (natural) food, which promotes health, strength, lightness of spirit and earnestness of endeavour. There is no use distributing **Adhyaathma** rasa (juice of spirituality) to underfed and weak people; give Anna rasa (rice juice) first; make them strong enough to entertain strong beliefs and contain strong ideals; physical hunger must first be appeased by simple **Saathwik** food.

Then, try to repeat the name of the Lord, the name that appeals to you most. Do not treat the Name lightly; respect it even if you hear it from the lips of a beggar who uses it to procure aims. Though the person who utters it is bad or though his motive in uttering it is bad, do not **illtreat** the Name; for its purity can never be harmed. Thank them for reminding you of the Lord and go your way. Above all, do not laugh at and discourage those who call on the Lord. What right have you to substitute misery where there was joy and doubt where there was faith?

Prema (love): practise that; develop that; spread that; and all the hatreds and jealousies of today will disappear. That is the duty of the Divine Life Society, here as well as elsewhere.

Arkonam, 14-12-1958

No one can liberate you, for no one has bound you. You hold on to the nettle of worldly pleasure and you weep for pain. The kite is pursued by crows so long as it carries the fish in its beak; it twists and turns in the sky trying to dodge the crows who seek to snatch the fish; tired at last, it drops the fish. That moment it is free.

So give up the attachment to the senses, then grief and worry can harass you no more.

The kite sits on a tree, preening its wings, enjoying its happiness. You too can be so happy, provided you drop the fish you have in your beak.

Shri Sathya Sai

18. Education and Peace

THE Governor, **Dr. Raamakrishna Rao**, spoke now so feelingly about the urgent need to cultivate spiritual values. When economic progress is made without modifying the spiritual background, then egoism, competition and greed bring the community to grief. Here in **Thiruvananthapuram**, there is no forgetting the spiritual background. The temple of **Padhmanaabha** dominates the town as well as the daily life of the people, not only of this place but of the entire State. **Kerala** is itself a holy land, and its holiness has increased by the advent of **Shankaraachaarya** and his teachings. The land is very beautiful, as I saw when I came from **Coimbatore** all the way to this capital city. The scenery formed by the **backwaters** and the coconut groves stretching from one end of the State to the other was like a vast painting by a great artist on a huge canvas. The Lord enjoys these things as a painter; He appreciates His own handiwork, standing before His own painting or sculpture. To see the Lord's own loveliness in the lovely scenery around you requires not the outer eye but the inward eye. If you develop that, walking over the land or voyaging over the waters is itself a pilgrimage through holy land, giving you glimpses of God in every speck of cloud or patch of green. But all this **Sundharam** (Divine Beauty) must lead man to **Sathyam** (Truth) and all this **Sathyam** to **Mangalam** (Goodness). That is the natural path. The beauty of the Lord's handiwork leads man on to the glow of the Lord; the picture makes you curious about the Painter. The Lord, when His Truth is grasped, confers Bliss which is auspiciousness itself.

Kerala is ancient repository of spiritual wisdom

I found also that the people here are very hardworking and industrious. From one end of the State to the other, people were busy on the roadside, in the shops and fields, in the gardens and the canals. Another thing that attracted the attention of all those who were with Me was the stream of children hastening to the schools, with **cadjan** leaves or slates or bags of books slung on their shoulders, boys as well as girls. The percentage of literacy here is, I know, the highest in India. Besides every family has a number of highly educated men and women. **Thiruvananthapuram** is the centre

of many great educational and cultural institutions.

In spite of all the ancient traditions of spiritual victory, all the

granary of spiritual lore, all the activity and all the industry, all the passion to get educated and all the opportunities that are so gladly grasped, I find here a great deal of **Ashaanthi** (unrest). There is no 'inner peace' prevalent here, where one would expect to find it in large measure. Of course, as the saying goes, "An aged tiger still has the stripes." Let Me tell you that the breath is still there but strength has gone from this ancient repository of spiritual wisdom, which once taught the secret of Equanimity and **Shaanthi** to all. Gramophone records are all made of the same material. So too are all hearts, of the same **Chaithanya** (Supreme Consciousness). The grooves carved in them appear the same in all the plates. The grooves carved upon the hearts by grief and joy are also more or less the same. It is the needle which runs over the groove that produces through the sound box and the amplifier good music or bad. The needle is the manas (the mind), the mind that runs over the happiness and the misery and translates or exaggerates the response and makes you feel elated or dejected. If the needle is sharp, the music is a pleasure to the ear. If it is blunt or broken, then the sound becomes a screeching torture.

The education man must first secure

The mind is the wind that brings to us the smell, foul or fragrant, of the world. When the mind turns to the foul, it makes you disgusted; when it turns towards the fragrant, you are made happy. The wind gathers the clouds from the four quarters; similarly the mind brings into your consciousness the disappointments of many hopes. Again, it is the mind that, like the wind, scatters the clouds that darken it or make it feel lost in the night of doubt. Control the mind and you remain unruffled. That is the secret of **Shaanthi**; that is the education that man must first claim and secure. We find today that, the man who is most highly educated is the very person who is most discontented and unhappy. Then, what is the gain from all the study he has made of books and of men and things?

To gain this equanimity, you have to do not reading, but systematic **saadhana** (spiritual effort). Then, you can be happy whether you are rich or poor, appreciated or rejected, prosperous or unlucky. That is an armour without which it is foolish to enter the arena of life. If the arena is entered just for getting sensory joy, you are in for all kinds of trouble. It is like sailing in a tiny boat on a storm-tossed sea, without a rudder. So, enter upon the path of spiritual discipline now itself.

Meditation will teach the mind to be sharp

You have each one of you a great deal of concentration; you know the art, for every task requires it and everyone benefits by it. The carpenter, the weaver, the clerk, the boatman, all have it in a greater or lesser degree. Use it for this task also; direct the mind towards its own working, examine it and train it to restrict itself to good company, good thoughts and good deeds. Practise meditation on any Form of the Lord and repeat, with the awareness of the sweetness, any Name of the Lord. That will teach the mind to be sharp and produce good music out of the joys as well as the griefs that are incidental to life.

Like underground water, the Divine is there, in every one, remember. The Lord is Sarvabhootha antharaathma (Indweller in all

beings), Sarvavyaapi (All-pervading). He is the Aathma (Soul) of every being. He is in you as much as in every one else. He is not more in a rich being or bigger in a fat being; His spark illumines the cave of the heart of every one. The Sun shines equally on all; His Grace is falling equally on all. It is only you that erect obstacles that prevent the rays of His Grace from warming you. Do not blame the Lord for your ignorance or foolishness or perversity. Just as underground water wells up in a gushy spring when a bore is sunk down to that depth, by constant Raam Raam Raam Raam Raam, touch the spring of Divinity and one day it will gush out in cool plenty and bring unending joy.

Nothing can give unmixed joy

Life is a pilgrimage to God; the holy spot is there, afar! The road lies before you; but unless you take the first step forward and follow that step with others, how can you reach it? Start with courage, faith, joy and steadiness. You are bound to succeed. The mind and the intellect are two bullocks tied to a cart, "the inner man." The bullocks are not used to the road of Sathya, Dharma, Shaanthi and Prema and so they drag the cart along the road familiar to them, namely, falsehood, injustice, worry and hatred. You have to train them to take the better road so that they may not bring disaster to themselves, the cart they are yoked to and the men inside it.

Your child gives you great joy by its play and prattle but when it interferes with your work or teases you when you are otherwise engaged, you get very angry with it. It is a source of joy as well as grief. There is nothing which can give unmixed joy; even if there is, when it is lost, it brings about sorrow. This is in the very nature of things; so try to correct the very source of joy and sorrow, the mind; control it and train it to see the real nature of the objective world, which attracts and repels you by turns. That is the real fruit of education.

Thiruvananthapuram, 20-12-1958

19. The Moon and the Mind

THERE are manydifferent stories given in the Shaasthras to explain the origin of the Shivaraathri (The Night of the Emergence of Linga form of Shiva) Festival. Some of them were related now by the persons who spoke to you. Another story is that this is the day on which Shiva danced the Thaandava (cosmic dance) in His Ecstasy, with all the Gods and Sages taking part in the Cosmic Event. When He consumed the Haalahaala (death-dealing) poison that emanated from the ocean of Milk, in response to the prayers of the Worlds, which it threatened to destroy, the heat of the fumes was well nigh unbearable, even for Him. So, it is said, Ganga was poured uninterruptedly on His matted locks---this is the explanation for the Ab-hisheka (ceremony of pouring consecrated water, oil, milk, etc., on the idol) which is offered in all Shiva temples for hours on end, and in some places, uninter-ruptedly---but Shiva was only partly relieved. So the cool Moon was placed on the head; that gave

some relief. Then, Ganga was placed on the matted locks. That was of great help. After this, Shiva danced with all the Gods, the Thaandava dance. That is the story but all this did not happen on a particular day and so Shivaraathri cannot be said to commemorate that day.

Some say that Shiva was born on this day, as if Shiva has birth and death like any mortal! The story that a hunter sat on a bilva tree on the look-out for animals to kill and without intending any worship, unknowingly, dropped the leaves of that tree, which happened to be a bilva, upon a Lingam beneath, and so attained salvation, explains only the importance of this day; it does not explain the origin! Besides we have not only Mahaashivaraathri. We have every month a Shivaraathri, dedicated to Shiva worship. Again, what is the significance of the Raathri (the Night)?

The close affinity between mind and the Moon

Well, the night is dominated by the Moon. The moon has 16 kalas or fractions; and each day when it wanes a fraction is reduced, until it is annihilated on New Moon night. After that, each day a fraction is added, until it completes itself on Full Moon night. The Moon is the presiding deity of the Mind; Chandramaa manaso jaathah---"Out of the mind of the Purusha (Godhead), the Moon was born." There is a close affinity between the manas and the Moon; both are subject to decline and progress. The waning of the Moon is the symbol for the waning of the mind; for the mind has to be controlled, reduced and finally destroyed. All Saadhana is directed towards this end. Manohara---the mind has to be killed---so that Maayaa may be rent asunder and the reality revealed.

Every day during the dark half of the month, the Moon, and symbolically its counterpart in man, the manas, wane, and a fraction is diminished; its power declines---and finally, on the fourteenth night, Chathurdashi, there is just a wee bit left, that is all. If a little extra effort is made that day by the Saadhaka, even that bit can be wiped off and Manonigraha (mastery of the mind) completed. The Chathurdhashi of the dark half is therefore called Shivaraathri, for that night should be spent in the japa and dhyana of Shiva, without any other thought either of food or sleep. Then success is assured. And, once a year, on Mahaashivaraathri Night, a special spurt of spiritual activity is recommended, so that what is shavam (corpse) can become Shivam (God) by the removal of this dross called manas.

Symbolic meaning of words used in scriptures

This is the purpose of Shivaraathri and so it is foolish and even harmful deceit to imagine that "keeping awake" is the essential thing in its observance. People try to escape sleep on this night by playing cards, attending non-stop cinema shows or watching plays or dramas. That is not the saadhana which should be intensified on Shivaraathri. That is a travesty of the vow of 'sleeplessness.' It vulgarises you and encourages evil and sloth, wickedness and hypocrisy.

On Shivaraathri, the mind must become laya (reduced into nothing). Lingam means that in which this lagath attains laya---leeyathe; that into which this lagath goes---gamyathe. Examine the

Linga; the three **gunas** (primordial qualities) are represented by the three-tiered **Peetha** (platform); the Lingam above symbolises the goal of life. Lingam means "a symbol", the symbol of creation, the result of the activity of the three **gunas** and of the Brahman (Supreme Reality) which permeates and gives it meaning and value. When you worship the Lingam, you should do so with faith in this symbolic significance.

Every word, every Form used in the **Shaasthras** has a symbolic meaning, which gives it value. The word "**prapancha**" which you use so freely to indicate this "created world" means, "that which is composed of the **panchabhoothaas**---the five elements of earth, fire, water, wind and ether." Take the word '**hrudhayam**' used for "the heart". It means **hrudhi** (in the heart) **ayam** (He). That is to say, it means not the organ that pumps blood to all parts of the body, but the seat of God, the altar where Shiva is installed, the niche where the lamp **ofinaana** is lit. Again, Shiva does not ride on an animal called in human language, a "bull!" The bull is only a symbol of Dharma standing on the four legs of **Sathya**, Dharma, **Shaanthi** and **Prema**.

Lingam is the symbolic form of the Godhead

The three eyes of Shiva are the eyes which reveal the Past, Present and the Future. Shiva alone has all three. The elephant skin which forms His cloak is just a symbol for the elemental bestial primitive traits which His Grace destroys; He makes them powerless and harmless; in fact, he tears them to pieces, skins them so to say, and makes them ineffective. His four Faces **symbolise Shaantham, Roudhram, Mangalam and Uthsaham** (Peace, Fierceness, Auspiciousness, Determination). In this way, realise while worshipping the Lingam, the inner sense of the many attributes of Shiva. Meditate thus on Shiva this day, so that you may get rid of the last lingering vestiges of delusion.

Just as **Om** is the verbal symbol of God, the Lingam is the symbolic form of the Godhead. It is just a form. Everything is **maayaa** (delusion) and to grasp it, you must deal with **maayaa**. Otherwise you cannot realise the **Maayaa Shakthi** (Deluding Power). God is as immanent in the Universe as life is immanent in the egg. The chicken is in every part of the egg; so too, God is in every part of the world. I prefer the description **Sarvaantharyaami** (inner ruler of all) to the description, **Sarvabhootha antharaathma** (Inmost soul of all beings). All are in this Hall, each one has no Hall in him, is it not? In the same way, all are in Him; which is better than saying, He is in all.

It is **Maayaa** which binds and limits man; all **saadhana** is to conquer **maayaa**. A bit of iron will sink in water but if beaten and made hollow, it will float. So beat the mind and make it hollow. Then it will float on the sea of **samsaara** (worldly life). Above all, have **viveka** and do not be led into taking any false step.

Grow not only physically but also spiritually

You need not waste time in trying to discover Me and My Nature. Understand what I teach, not 'who is the teacher, for I am beyond your intellect and your **shakthi**. You will understand Me only through My work. That is why sometimes in order to reveal who I

am, I myself show you my 'visiting card,' something that you call a miracle. Know the **marma** (the mystery) and carry out the karma (the duty) I assign you.

In the next fifteen years, a number of young people now growing up will shine as devoted aspirants in the spiritual field; they know that each of them is **nithyam, sathyam** and **pavithram** (eternal, truth and pure) and that they are **amritha-puthraas** (children of Immortality). They are growing in **viveka** and **vairaagya** and they are purifying themselves by **Naamasmarana**. But the elders are laughing at such boys because they have taken to the godly path. Perhaps they will be happy if their children loiter in the streets in groups, smoking and swearing, and staring at posters.

The elders should be elated that their children are on the royal road to real joy and contentment and that they will be serving themselves and the world much better. You do not know how to make an ornament out of gold; so you give it to a gold smith. Why worry if he melts it and beats it and pierces it and pulls it into wire and twists it and cuts it? Let Him who knows the art shape the child into an ornament of society; do not worry.

You must grow day to day, not only physically but in the spiritual life also. How long are you staying on in the primary school, writing down the letters of the alphabet? Get up, demand an examination, pass, and move forward to the higher class!

The **leevi** must master the inner world first

You are now sitting on the floor of the Hall; seek the means to see the top floors too. Progress! Come forward! Then **Shivaraathri** becomes a **Mangala-raathri** (auspicious night) for you. Otherwise it is just another **raathri** wasted.

Many might discourage you and say that meditation and worship can be taken up after you reach a ripe old age, as if they are the prerogatives of or special punishments for the aged. Enjoy the world while you can and then think of the next---that seems to be their attitude. The child takes its first few steps in the comparative safety of the home: it toddles about inside, until its steps become firm, until its balance is perfected, and until it can run about unaccompanied and without fear. Then only does it venture out into the streets and the wide world beyond.

So too, the **leevi** (living being) must master the inner world first; become impervious to temptations, it should learn not to fall when the senses trip its steps; it should learn the balance of mind which will not make it lean more to one side than to the other; and then, after mastering this **viveka** (discriminatory wisdom), it can confidently move out into the outer world, without fear of accidents to its personality. That is why there is this insistence on 'sleeplessness' or vigilance.

You cannot claim to be educated or grown-up unless you have mastered the science of self-control and destroyed the root cause of delusion. It is not this night alone that you should spend in the thought of Shiva; your whole life should be lived in the constant presence of the Lord.

Man's basic nature seeks inward contentment

Do not tell me that you do not care for that Bliss, that you are

satisfied with the delusion and are not willing to undergo the **rigours** of sleeplessness. Your basic nature, believe Me, abhors this dull, dreary routine of eating, drinking, and sleeping. It seeks something which it knows it has lost---**shaanthi** (inward contentment). It seeks liberation from bondage to the trivial and the temporary. Every one craves for it in his heart of hearts. And it is available only in one shop---Contemplation of the Highest Self, the basis of all this appearance.

However high a bird may soar, it has sooner or later to perch on a tree top, to enjoy quiet. So too, a day will come when even the most haughty, the most wilful, the most unbelieving and even those who assert that there is no joy or peace in the Contemplation of the Highest Self will have to pray, "God, grant me peace, grant me consolation, strength and joy."

Prashaanthi Nilayam, Mahaashivaraathri, 7-2-1959

The ills of the country are due to under-nourishment; not so much under-nourishment of the body, but under-nourishment of the spirit, want of spiritual exercise, neglect of spiritual regimen.

Allowing the malady the fullest scope, people are engaged in reciting the names of the drugs in the pharmacopoeia! They do not make any attempt to take the drug in.

The means of conveying into every home and village the **lifegiving** waters of the spirit have all dried up or got choked up.

That is the reason why under-nourishment, with all its attendant symptoms of debility, nervous disorder and mania is so rampant today.

Shri Sathya Sai

20. Neither Scriptures nor Logic

VAARANAASI Subrahmanya Shaasthry spoke for long on two types of inquirers at the present time and the conflict between the two, namely, the **Shaasthravaadhins** (expounders of scriptures) and **Buddhivaadhins** (expounders of intellectual reasoning). He said the former accepted the wisdom of the ancients as recorded in the **Shaasthras**, as authentic and authoritative, and the latter preferred to follow the path of reason, and take as authoritative only such things as will satisfy their logic. Of course, he showed the defects of the latter group of people by taking a number of examples and exposing the fallacies of the **Buddhivaadhins**. He quoted profusely from the scriptural texts and made his discourse abstruse and scholarly. I feel that most of what he said went above your heads and so you have missed the crux of what he wanted to communicate.

Buddhi (intellect) revels in discussion and disputation; once you yield to the temptation of dialectics, it takes a long time for you to escape from its shackles and efface it and enjoy the bliss which comes from its nullification. You must all the while be aware of the limitation of reason. Logic must give way to Logos and Deduction must yield place to Devotion. **Buddhi** can help you only some distance along the **Godward** path; the rest is illuminated by intuition. Your feelings and emotions warp even your thought processes; and reason is made by them into an untamed bull. Very often, egoism tends to encourage and justify the wildness, for a person is led

along the wrong path by his very reason, if that is the path he likes! You very often come to the conclusion you want to reach!

Scriptures are only road maps or guide books

Unless you are extra careful to examine the very process of reasoning, even while the process is going on, there is the danger that you may be following only the trail you yourself have laid down. Reason can be tamed only by discipline, by systematic application of the yoke, the nose-string, the whip, **etc.** That is to say, by means of **dhaya, shaantham, kshama, sahana** (compassion, calmness, forbearance, endurance), **etc.** Train it to walk quietly along small stretches of road at first and then, after you have become sure of its docility, you can take it along the tortuous road of the sixfold temptations: the road of lust, anger, greed, delusion, pride and jealousy.

Bhasmaasura got vast power through the Grace of God, even the power to burn into ash any one on whose head he placed his hand; but his instincts had not been tamed, his reason had not been purified, and so, in his greed and egoism, he tried to reduce the very Giver of the Gift into ashes!

The **Shaasthras** are only road maps; they are guide books at best, describing the road and giving the directions for the journey. It is the actual journey that will reveal the hardships, the delays, the **landslips** and the pot-holes, as well as the beauty of the scenery encountered and the magnificence of the final goal. No second-hand account can equal the first-hand experience. Moreover, the **Shaasthras** might speak about a thing in many different ways, just to elaborate it for better understanding; even the **Vedhas** extol a thing in ten different poetic forms, from different angles and standpoints; but some scholars try to treat each such statement as distinct and as having a different connotation; and so they add to the confusion, rather than reduce it.

Both have good points as well as limitations

The symbols on the map are interpreted differently by different scholars according to their **pre**-conceived notions, predilections and pet theories. So the **Shaasthravaadhins** too are not always right; they can be led astray by the desire to score a point over their adversary; they belong to certain schools of thought and this too acts as a brake on their freedom to seek and know the real meaning of the **Shaasthras**.

I am neither a **Shaasthravaadhin** nor a **Buddhivaadhin**. I am a **Premavaadhin** (expounder of love). So, I have no conflict with either the scholar who adheres to texts or the devotee of reason. Both have their good points as well as their limitations. If you acquire **prema**, then you can dispense with the **Shaasthras**, for the purpose of all the **Shaasthras** is just that: to create the feeling of **Sarvajana samaana prema** (equal love for all); and to negate egoism which stands in the way. Reason too, if it comes in the way of this love, is to be discarded as 'perverted'.

All the time and energy spent in pursuing the **Shaasthras** are a sheer waste, if study and reflection do not help you to recognise that the mind is worse than a drunken monkey. Pilgrimage too are for elevating the heart, sublimating the impulses and leading the

lower self to higher levels of thought and action. Reason serves the same purpose, or at least, it ought to. Reason seeks to know the unity of the universe, the origin and goal of it all, the laws that govern the anu (microcosm) and bruhath (macrocosm); and it peeps behind the ever-receding curtain to get a glimpse of the Suuthradhaara (puppeteer), who pulls the strings.

Do not run after devious desires

Do not engage yourself in Ichchaa krishi (the cultivation of or the promotion of wants and desires). That is never-ending process of sowing and reaping; you will never reach contentment; one desire when satisfied will fan the thirst for ten more. This year is named Vikaari (crooked)! So, be warned! Do not run after devious desires or crooked satisfactions. All roads leading to the realm of the senses are tortuous and blind; only the road that leads to God is straight. Cultivate neethi (the path of straightforwardness) in everything. That will reveal the Aathma. Neethi will enable you to overcome the three gunas. The treatment you have to give these gunas is to grind them to a paste so that a new taste of Aanandha might emerge; just as you grind salt, chillies and tamarind together to get a tasty chutney for your meal. No single guna should dominate; all must be tamed and diverted to fill the lake of Aanandha.

It is the internal aanandha that matters, not the external, the sensory, the objective, the worldly. If the inner poise or inner equilibrium is undisturbed by external ups and downs, that is real success. Every day is the same as another, the rising and the setting of the Sun, the waxing and waning of the Moon, the seasons, etc., but when 365 days are over, we call it a New Year and give it a new number; but the Sun and the Moon are unaffected by it. Be like the Sun and Moon. Do not care whether they ring out the old year or ring in the new.

Train the mind to disperse the clouds

No one need do anything positive to discover the Aathma; when the 'cover' of illusion is denied and destroyed, it will reveal itself in all its glory. What is needed is the removal of the fog, the cloud, the miasma, and the casting off of all the clinging curtains that limit the self into the body and its adjuncts. How to remove the fog? How to clean the mirror so that the Aathma may be reflected clearly and without distortion? The mind that makes you believe in Shaasthras as the ultimate authority and Buddhi which makes you believe that reason is the supreme authority---both have to be scrubbed and polished; they get tarnished pretty quick! They require constant attention. Like a brass vessel that has to be scrubbed with tamarind and washed and dried so that it may shine like new, the mind too has to be treated ever with goodness and service, repetition of the Name of the Lord, execution of beneficial plans, taking up good deeds and contemplation of the welfare of all. The Sun is up here in the sky; it is the passing cloud that hides him from your vision. The sensory world is the cloud that hides the Aathma, ever shining in the firmament of your heart. The same mind that gathers the clouds can also disperse them in an instant; for it is as the wind which collects them from all the

quarters and renders the sky dark; and the next moment, changing direction, sends them in a scurry to wherever they came from! Train the mind to disperse the clouds, not to gather them. Every aspirant has to do this by following a systematic discipline.

You cannot reach the peak in one Jump; it is a hard job to negate the evidence of the senses; one has to overcome the tendencies that have grown through hundreds of births. The world is an illusion and all is Brahman only for one who has reached the ultimate goal; but until Realisation dawns, one has to wait patiently, hoping and preparing. The growing baby cannot be fed on adult food; you have to adjust the food to the needs and capabilities of the child. You should not overdo or avoid doing anything. Both lead to disease and ruin health.

Develop Bliss through cultivation of Love

I do not consider Shaasthra Vaadha (Intellectual Scholarship) as very essential for the spiritual aspirant. I advise you to develop Aanandha (Bliss), not through these difficult and even doubtful means, but through the cultivation of prema (love), which begins in the home and family and spreads to all creatures. Put down the sharp-edged weapon that seeks to analyse and chop the arguments of the opponent, to cut his point of view to pieces. Take up the laddu (sweet pudding) of love which spreads joy and wins over recalcitrant hearts.

That is My path, the path of prema along which I shall take you. That is why I offer My visiting card to every one of you when you come to Me. I know your name, your degrees, your profession, your status and your history. But you do not know mine. I have no need to know all about you from a perusal of your cards; but I want you to know something of My Glory; and so I give you a glimpse of it, as a Mahima (Divine Miracle). But I also give you enough of My prema so that you can mix a little of it with whatever you do or feel or think and make it sweet and palatable.

Venkatagiri, Adhyaathmik Conference, 12-4-1959

Each has his allotted task, according to the status, taste, tendenow and earned merit. Do it, with the fear of God and of sin, deep in your heart.

Welcome pain and grief so that you take both success and failure as hammer strokes to shape you into a sturdy saadhaka. Inner content is more important than outer prosperity.

Shri Sathya Sai

21. Jada and Chaithanya

YOU have all tasted the sweetness of the Name of the Lord for twenty-four hours, as Akhanda bhajana. Akhanda means uninterrupted, without any gap. I am glad you sang without any gap and also that you selected the Naamaavails of the manifold Forms of God, instead of singing one particular Naamam throughout, as if God had only one facet of personality. The same man is father of his children, uncle to his nephews, brother to some, cousin to many others and son to his parents. So, God too has many aspects and when you conduct bhajana, you must try to satisfy all who take part by reminding them of the manifold manifestations of the Lord, not simply Raama or Krishna or Sairaam.

Again, **Akhanda bhajana** means that it should not be just a twenty-four hour affair or even a seven-day affair; it must go on, from birth to death, this contemplation of the Source and Goal of things. The procession to the cremation ground starts immediately on birth and the beating of the heart is the drum-beat for the march towards that place. Some take a longer route, some reach quickly, but all are on the way. Therefore, **bhajana** has to start in childhood and has to continue. It must be the constant companion of man, his solace and strength. Do not postpone it to old age, for it is the essential food for the mind.

There is no consistency in man's behaviour

You have all been thrilled by this **bhajana** here and you are glad that you got the chance to join. But this is just a temporary feeling. You who shared in this glorification of the Lord will tomorrow as enthusiastically join in some other gathering where falsehood and injustice are honoured! There is no consistency in your behaviour. What you feel as correct and what you do are poles apart. That is not the mark of a **bhaktha**. If there is no **shraddha** (faith), how can you have **shaanthi** and **santhosha** (peace and happiness)?

People seek frantically for peace and happiness in a thousand ways along a thousand roads. **Dr. Bhagavantham** was telling Me just prior to My coming here, at the **Tata** Institute of Science, that there is something beyond all this objective world, some mystery which becomes deeper and more mysterious with every advance of science. When one door is opened, ten doors which are closed reveal themselves to the surprised scientist. So real **shaanthi** is to be got only in the depths of the spirit, in the discipline of the mind, in faith in the One Base of all this seeming multiplicity. When that is secured, it is like having gold, you can have any variety of jewels made from it.

It is all a matter of one's own experience. And the joy of that experience, the profound exhilaration which accompanies it cannot be communicated in words. All **shravanam** and **keerthanam**

(hearing

and singing God's Names) is to take you nearer that experience.

Shravanam is the medicine that you take internally and **keerthanam** is the balm you apply externally. Both are needed. So also dharma (virtue) as well as karma (sanctified activity) are necessary; karma is the very foundation of **bhakthi** (devotion to God). It is the basement on which devotion is built. Dharma is the attitude in which action is done, the truth, **prema** and equanimity with which the mind is activated, when it seeks to do things.

Do karma regardless of the fruits thereof

Karma has to be done in and through dharma. Those dominated by **thamas** (ignorance) do karma solely for the sake of the fruits thereof and they resort to all subterfuges in order to gain from it; for them, the end justifies the means. Those dominated by **rajas** (passion) are proud and pompous and boast that they are the doers, the benefactors and the **experiencers**. Those dominated by **Sathwa guna** (quality of calm serenity) will do karma, regardless of the fruits thereof, leaving the result to the Lord, not worrying

whether it leads to success or failure, conscious of their duties and never of their rights.

As a matter of fact, there is more joy in the actual doing than in the result that accrues. This must be your experience. All the elaborate arrangements that the master of the house makes for a wedding in the family; the reception, the feeding, the illumination, the music, these are thrilling while they are being planned and executed; but they do not give so much pleasure, once the thing is done. In the end, when the bills come, they might even cause disgust and grief! So it must be easy to discard the fruits of action, provided you spend some thought upon the process of karma, and the worth of the fruit.

Thejeevi (individual soul) has come to this birth in order to reveal the splendour of the spark of Godhead which It is. The body is the wick of the lamp, yearning for God, is the ghee which feeds the flame. But like the rat which, attracted by the strong smelling cheap stuff inside the trap, neglects all other articles of food in the granary and falls a prey to its foolishness, man too neglects his real sustenance and wastes his life in pursuits of mortal riches.

Various types of **Bhakthi**

You should see and wonder at the **nithyam** (eternal) in all this **anithyam** (temporary). This drama has only two actors **jada** and **Chaithanya** (the insentient and the Supreme Consciousness), who play a million roles. Just as Violinist **Chowdiah** here who played ten **ragas** (musical tunes) now and can play 400 **ragas** on the four strings, **jada** and **Chaithanya** together play all these roles. Out of a mere 26 letters of the alphabet all the words in the dictionary are formed and millions of books get written, read and understood. But you should see through this drama and discover the Director who is none else than God.

This can be done through **bhakthi**, based on **nishkaama** karma (desireless action). **Bhakthi** is of various types, according to the **samskaara** (purificatory acts) of the devotee and the state of his mind and the stage of his development. There is the **shaantha bhakthi** (peaceful devotion) of **Bheeshma**, the **Vaathsalya bhakthi** (parental devotion) of **Yashodha**, the **Madhura bhakthi** (sweet

loving

devotion) of **Gouranga** and **Meera** and the **Anuraaga bhakthi** (deep attachment) of the **gopees**. Of these, the **dhaasya** (devoted servant) attitude is the easiest and the best for the majority of aspirants at this time. It means **Sharanaagathi** or **Prapatthi** (total surrender). It grows out of **Shaantha bhakthi**.

Bhakthi has to be developed by several means or indeed by all means. The mind and the intellect have to be trained and controlled, that is the aim. They can take you as far as the **Visishtadhwaitha** (qualified dualism); later, **adhwaithic (nondualistic)**

experience depends upon His Grace; the **Saayujyam** (merging in the Absolute) is in His Hands. The chief means are **sravanam**, **keerthanam**, **smaranam**, **paadha sevenam**, **vandhanam**,

dhaasyam, **sneham** and **Aathma nivedhanam** (hearing, singing and

remembering Lord's Name, prostration, salutation, servitude, friendship and self-offering). **Sneham** (friendship) is placed just before **Aathma nivedhanam** (offering of the Self), because between friends, there is no fear, no doubt or disbelief or hesitation. Mission on which the Lord comes on this Earth

It is to clear the path of spiritual progress of Man that the **Avathaar** (Divine Incarnation) has come. The **ashaanthi** (restlessness) in which man is immersed has to be curbed. That is what is meant by, **parithraanaaya saadhoonam**---"the saving of **saadhus**," the saving of all good **jeevis** (individual beings) from the tentacles of **ashaanti** (grief) caused by want of knowledge of the relative unimportance of worldly things. All **jeevis** must get **shaanthi** and **santhosha**; that is the mission on which the Lord comes again and again on this earth. He selects a place full of **pavithrathwam** (holiness) and **Dhivyathwam** (divinity) and takes on the human form, so that you may meet Him and talk, understand and appreciate, listen and follow, experience and benefit.

The tragedy is that when Godhead is invisible, formless, you **concretise** it as you like and pray to it and get consolation and strength out of it; but when it is before you, **concretised** in human form, you doubt and discuss and deny! People fall before the stone **Naaga** (snake) and pour milk on it and wash it lovingly with sacred waters; when it **materialises** into an actual cobra, they flee in fear! But a true **bhaktha** has no fear or disbelief.

Feel no shame in walking on the right path

Prahlaadha was shivering at the **Narasimha** (Man-Lion) Form when it appeared from the pillar and when the Lord asked him why, he replied that it was due not to fear at the form of God, for as he said, all forms of His are lovely as they are Divine; it was due to fear that the Form might soon disappear and he might lose the splendid Vision of the Lord. The father was so full of **rajoguna** (quality of passion) that he saw the terrible **Narasimha** Form; but **Prahlaadha** did not see It so. To Him, the Lord appeared beautiful and full of grace, for he was saturated with **bhakthi**.

You must dive deep into the sea to get the pearls. What good is it to dabble among the waves near the shore and swear that the sea has no pearls in it and that all tales of its existence are false. So also if you must realise the full fruit of this **Avathaar**, dive deep and get immersed in **Sai Baaba**. Half-heartedness, hesitation, doubt, cynicism, listening to tales, all are of no avail. Concentrated complete faith---that alone can bring victory. This is true to any worldly activity, is it not? How much more true must it be, therefore in the spiritual field? But if you have already attached yourselves to some one Name and Form, do not change it, do not choose another in place of the **prema swaruupam** (embodiment of Love).

A hundred people might come to your house and even treat you with affection, but you do not address them as **Pappa** or Daddy. Have your mind fixed on One; do not now and then allow clouds of doubt, like "Is He Great?" "Is He God?" to dim your faith. Be bold. Acknowledge the glory that you have witnessed; proclaim the joy that you have experienced; confess to the Grace that you have earned. When people ask you whether you too are going to

Puttaparthi, for example, and whether you too are doing **bhajana**, say "Yes" proudly, for there is no shame in walking on the right path!

Shaanthi cannot be won by study of books

There are some Gurus who insist on implicit obedience, who advise their disciples even to beat any one who cavil at their master! I have contempt for all such and I have come to give them proper advice. The Guru can never usurp the position of Shiva; it is better that you have Shiva Himself as your Guru, rather than have these power-mad and egoistic teachers, who revel in hatred and aggrandizement. Leave all those who cavil, severely alone, with their karma and their **thamasic aanandha**, not merely those who are ignorant of Me, but even those who deride all forms of God and the very idea of God.

Develop faith in yourselves, so that you can stand like a rock braving the rushing waters of the flood of negation. That faith will make you forget the changing circumstances of the outer world.

Raamadhaas, when he was put in jail, thanked **Raama** for the great blessing for he felt that he could now carry on his **naamasmarana** undisturbed by the world, which was mercifully shut off by the high prison walls!

The first steps are the most hard in the pilgrimage

It all depends on the point of view whether you are happy or unhappy, that colours all attitudes and options. **Raamadhaas** sang the exploits of **Aanjaneya** in **Lanka** and, while doing so, he mentioned the white lilies of the island. **Aanjaneya** heard him sing it and immediately took exception to the description. He said that he had never seen a single white flower there; the lilies of **Lanka** were red, he declared. **Raamadhaas**, however, insisted that they were white. **Aanjaneya** got annoyed at the impudence of poets who tried to pit their imagination against a first-hand expert witness and appealed to **Raama** for intercession. **Raama** agreed with **Raamadhaas**! He said that **Aanjaneya** saw them red because his eyes were affected by **Raajasik** anger at the entire **Raakshasa** (demonic brood)!

So, if you have **shaanthi**, the world will appear a quite peaceful place; if you have **ashaanthi** (restlessness), the world will be full of **ashaanthi**. **Shaanthi** is to be won by **saadhana**, not by study of books. One judge reads huge big volumes and writes one judgement for a suit; another judge reads the same huge big books and writes quite an opposite judgement for the same suit! Books are just guides for some bit of the road. Afterwards, you have to find the way yourselves and it gets easier as you go. One **naya** paisa and another make two, four more make an anna and a hundred make a rupee. The first steps are the most hard; the pilgrimage to **Kaashi** is to begin with the first step.

Keep the flame of **vairagya** (detachment) with tiny sticks until it grows into a big bonfire; welcome all chances to develop **viveka**. If you are good for the world, then the Lord of worlds will shower Love on you. Become a blossom, exude the fragrance of **seva** (selfless service) and **prema** (love); then I shall gladly wear the garland composed of all of you.

Take the name of the Lord and repeat it always. I was listening to the **bhajana** you did here yesterday and today. Your voices were low; they could scarce be heard outside this Hall. I know that in a certain institution where they decided to do **akhanda bhajana**, they had to hire a few persons at so much per hour so that their plan could succeed. Do **bhajana** with faith and enthusiasm. Let the whole city shake with devotion you put into every Name that you sing. The Name promotes comradeship and establishes concord; it stills all storms and grants peace.

Bangalore, Akhanda Bhajana, 10- 7-1959

All the joy you crave for, is in you; but, like a man who has vast riches in the iron chest, but, who has no idea where the key is, you suffer. With proper directions, dwelling upon them in the silence of meditation, it is possible to secure the key, open the chest and be rich in joy.

Shri Sathya Sai

22. The screen within

IT has become a convention to address such a gathering as "Brothers and Sisters" though no speaker is prepared to live up to the ideal that such a form of address implies. Many such empty formalities have entered into daily conduct. For example, it was mentioned now, that today is a 'red letter day' in the history of **Thirupathi**. Red letter days or days which have to be recorded in letters of gold are becoming quite cheap nowadays. Only four days, remember, deserve that honour: the day on which **Bhakthas** (devotees) gather to sing the glow of God; the day when the hungry are fed; the day when one meets a great sage; and the day on which **viveka** dawns on the individual. This day certainly falls in the category and so the secretary's description is, for once, right. I like the work on which this Committee is engaged in; and so, I hurried to this place from **Bangalore**, where yesterday there was an **Akhanda bhajana** (uninterrupted singing of devotional songs) by many devotees. I like Saint **Thyaagaraaja**. My affection for him is not a matter of today. It is centuries old. And **Thyaagaraaja** and **Thirupathi** are also attached to each other. He prayed here that the screen hiding the Light that was inside him might be moved aside by the Lord's Grace. This Committee has been trying heroically to erect a place of worship for the Saint and a hall to celebrate the **Thyaagaraaja** Festival and to encourage the study and practice of his songs. I was sorry when I heard their report and listened to the journeys these people have made to distant places and the dribbles of donations they have received so far.

The means for collecting donations must be pure. Though the report is evidence of their devotion and sacrifice, it reveals the false sense of values which people are developing nowadays. '**Dabbu**' (money) must also circulate like '**blooddu**' (blood)! Otherwise, that too will cause ill-health. There is no better method of using '**dabbu**' than for promoting **Bhakthi**, for then the entire system, individual and social, will benefit by it. If money is stored and not circulated, it will cause social swellings and the swellings may become boils and burst.

I learn that the Secretaries in their despair have thought of

running a lottery for completing this structure. I am very much against this plan. A lottery attracts money from persons who are moved by greed; it holds out the attraction of quick riches and tempts men from a wrong angle. It will be tainted money to sell lottery tickets and distribute prizes and use the balance. Though it is for a good purpose, the means must be pure. Every one who gives even a paisa must give it out of real devotion and knowing that the paisa will be used for the building which he wants to get built. Do not receive money given half-heartedly or with some other motive than devotion. Then only will the building be worthy of **Thyaagaraaja**, who spurned the **nidhi** (wealth) offered by the

Raajas

of **Tanjore** and preferred the '**Sannidhi**' (proximity) of the Lord to the favours bestowed by human donors.

It is when diseases are rampant that doctors are needed more; and now, when the standard of moral conduct has fallen very much, people must turn to doctors like **Thyaagaraaja** who dispense the drug of **Raamanaama** in their own sweet palatable versions. All have equal right to share in the health-giving properties of that drug. In every linguistic group we have great **vaidhyas** (doctors) who treat this **bhavaroga** (disease of worldly existence) successfully: **Suurdhas** in **Hindhi**, **Raamalingaswaamy** in **Tamil**, and **Purandharadhaasa** in **Kannada**---to give just one example in each language.

Thyaagaraaja's songs impart **Aanandha**

Thyaagaraaja is in a class by himself, not because he sang in **Thelugu**, but because his songs are marked by the rare excellences of sincerity of devotion, poetical beauty and musical melody. The **raaga** (tune) suited to the emotional tempo of the idea elucidated in the song; the **thaala** (marking of time) quite appropriate to the movement of the meaning; the words which automatically dictate the **thaala** and guide the musician along the notes and the entire structure of the song helping the arousal of the yogic urge in the singer---such spontaneous mastery of the science and art of both music and **saadhana** is seldom found in the history of any language or country. He sang unaware, out of the fullness of his realisation, and so the songs have that strange communicative force imparting **aanandha** to the singer as well as the listener.

Devaki gave birth to Krishna but the child was brought up by **Yashodha** in **Brindhaavana**. **Yashodha** had all the delight which the child could give. So too, the **Thamil** devotees of music have adopted **Thyaagaraaja** and have practised his songs more than the **Thelugu** speaking people. They are the **Yashodha** of **Thyaagaraaja**. The **Thamils** specialise in **Raaga** and **Thaala** and they sing with scrupulous adherence to these. However, since they do not grasp the full meaning of the text, distortions painful to the **Thelugu** ear often occur. More and more **Thelugu** devotees have to learn to sing **Thyaagaraaja krithis** so that the nuances of the **Thelugu** language

in

the songs may not be missed. After all, the **raaga**, **thaala** and the notations are to help in the more easy assimilation of the message contained in the song and in the transmission to the singer and the

listener of the live emotion out of which the song arose in the first instance. This can happen only if the meaning is clear.

Bhakthi is the reservoir for all the temples

Music as a vehicle of peace is universally popular; men, women and children of all lands are amenable to its subtle influence. Even animals and plants are susceptible to music. The Lord has said: **madbhakthaah yathra gaayanthe, thathra thishthaami, Naaradha--**

"Where My devotees sing, there I seat Myself." So, the songs of **Thyaagaraaja** sung well and with the full realisation of the context and the meaning are excellent media for the spread of **Bhakthi**. That is why I came today, to encourage and bless this Committee which is celebrating **Thyaagaraaja Uthsavam** (festival). Three things combined to bring Me here: **iccha, shraddha** and **anukoolam**---their yearning, faith and conjunction of convenience! The **Thirumalai Thirupathi Devasthanam** must foster the nurseries of **Bhakthi** wherever they are found. For, it is through **Bhakthi** that pilgrims flock to the Hill and pray before **Venkateshwara**; if the springs of **Bhakthi** dry up, with what are the minds of men to be watered? That is the reservoir for all the temples of this land. So, the **Devasthanam** can well come to the rescue of this Committee. It is doing the work of the **Devasthanam** by promoting the **krithis** (musical compositions) of **Thyaagaraaja**, which develop the spirit of devotion. He was **Vaalmeeki** himself come to the south of India to sing the glow of **Raama** and spread the **Raama thaaraka manthra**. He had always the welfare of the individual as well as the world in view. He had the experience of the constant presence of the Lord, so that **Raama** had to give him **dharshan** (audience) and come to his help a number of times. His **Bhakthi** made him ever at peace and joyful.

India is on the threshold of a new era

Prayer and contrition are the two disciplines by which the mind can be cleansed of egoism and hatred; **Thyaagaraaja** is a fine example of how this can be done. He was ever engaged in the process of examining his words and deeds and evaluating them on the touchstone of **Bhakthi**. As the bee in search of honey wanders in search of the flowers, as the creeper clings fast and fondly to the tree lest it fall, as the rill runs to the river and the river rushes to the sea, **Thyaagaraaja** pined for **Raama**; his songs are pure fragrant blossoms of **Bhakthi** and therefore, immortal.

Every man seeks rest, but the dust of sense-craving accumulates on the mind, producing rust and threatening to 'burst' it; so he has to test it, off and on, keep it in perfect trim. To remove that rust, the music of **Thyaagaraaja's krithis** will be useful. Lay aside your cynicism for a while and listen to the captivating tunes and imbibe the sense. The science of spiritual culture and of the control of the mind has been developed and practised in this country for thousands of years; and that is why Indian civilisation has stood the shock of ages and the fury of typhoons that swept whole peoples off their feet. India is still green and fresh, on the threshold of a new era, under the leadership of her own ancient ideals.

The taste for good music has also gone nowadays with the coming of catchy lilts and **croonings** from the cinemas and the craze has spread for imitating them even in **bhajanas**! Sing the **krithis** of **Thyaagaraaja** in the **classical raagas** and I am sure they will have great appeal. They are not mere **paatalu** (songs), they are **mootalu** (bundles) of precious stones; they take you along the **baatalu** (roads) to God. If **Thyaagaraaja** gets neglected, this Holy Hill will lose height, for the Hill stands so high because it rests on the pedestal of **Bhakthi**. Neglect of **Thyaagaraaja** can happen only when the people of this land become desperately worldly, deaf to the whisper of the God within.

Thirupathi, Thyaagabrahma Uthsava, 11- 7-1957

23. The temple

I ALWAYS take delight in going to villages and meeting villagers. The villager has a pure unsullied mind and the atmosphere of the village is sincere and untouched by artificiality. Today is a great day in the history of your village, because you are getting a Hospital and a Health Centre under the Community Development Scheme. I am glad you are aware of its importance. You have made arrangements to celebrate the event in a grand manner, all of you joining together joyfully to carry out the various tasks allotted by the **organisers**. It is this spirit of **co-operation** and this joyful comradeship which your village has shown that has brought Me here today. I am **Prema** and I want to see **Prema** progress in all places and affairs.

Man suffers from two types of ills, physical and mental; the one caused by the **dis-equilibrium** of the three tempers of **Vaatha, Pittha** and **Sleshma** (wind, bile and phlegm) and the other caused by the **dis-equilibrium** of the three **Gunas: Sathwa, Rajas** and **Thamas** (qualities of serenity, passion and inertia). One peculiar fact about these two types of illnesses is that the cultivation of virtue cures both. Physical health is a **pre-requisite** for mental health and mental health ensures physical health! An attitude of generosity, of fortitude in the presence of sorrow and loss, a spirit of enthusiasm to do good, to be of service to the best of one's capacity--these build up the mind as well as the body. The very joy derived from service reacts on the body and makes you free from disease. The body and the mind are closely interrelated.

Despair is a sin against God

You are mostly **agriculturists** and so I need not tell you that hope is what you feed on, most months of the year. Hope sustains you, while you plough, sow, plant and manure the crops that you raise. That hope you must make a mental habit even in things distinct from agriculture. That will sustain you in all walks of life. Do not give any chance for that vile thing, despair, to eat into the vitals of activity and effort. Despair is a sin against God; when He is in you, why do you lose hope? That is why the Lord says when I am here, why do you fear? Be always joyful, optimistic and courageous. You said that river **Chithravathi** that flows near **Puttaparthi** flows by the side of your village too, and that it is a link between us both. But it is a very feeble link, if at all. For, it is full only for a few days in the year; the rest of the year it is a sandy waste! If the

lifegiving

waters of courage flow in your heart of hearts, then that

Chithravathi is more precious than this dry stream; it is a truer link between you and Me.

The village is the backbone of the whole country. The child becomes man, the village grows into a town; only, we should see that the innocent, simple, sincere child does not grow into a cruel, hard-hearted man. Similarly, we have to see that the quiet,

Godfearing

simple village does not grow into a noisy negative town.

Tomorrow's leaders are being bred in this and other villages all over the land. If you have virtue, the towns will have virtue tomorrow. If you have strength, towns will be strong. If you are quarrelsome, the towns will be affected by it. Learn to live and work in amity. Make the joyful experience of today a permanent feature of your life.

Do not depend on government for all your wants

Factions and parties in villages are the bane of our community life. All the profit of hard toil is wasted in litigation engendered by hatred arising from them. You grow the food and the material for clothing for the people. You set the example of industry to the indolent. You rise with the cock-crow and you go to bed when the fowls go to sleep. You sweat and toil and watch the sky prayerfully with hands folded in devotion; and you live humbly and thankfully. There is an intimate relationship between the 'rithu' and the 'rythu' (the Season and the farmer). Your life runs on an even keel, following the regularity of the seasons. You do not hurry ahead of nature, as townsmen do.

I want you to be grateful to the persons who made this hospital possible and to the Government who are running it for you. The Government collects money from you and arranges these amenities. But you should not depend on the Government to satisfy all your wants. Even the officers are not all powerful. They are only servants, who have to obey others. The Government is the chauffeur of the car, which is the State. You own the car and you are the passengers too. Select proper chauffeurs and be vigilant to see that the driver at the wheel does not harm the passengers or the car. That is the duty of the owner, is it not?

The greatest instrument by which success can be ensured for all your efforts is Bhakthi. That will give health, wealth and prosperity too, for it will eliminate hatred and faction and give more power to your elbow when you plough the land. A man with bhakthi will do every act as worship of the Lord and so the act will be done better and more efficiently, without any malingering or insincerity. It will also win the Grace of the Lord, and so, a bhaktha (devotee) will be able to raise more crops and enjoy greater health and mental happiness.

Do some inner cultivation

If all the thousand persons in a village sing the glow of the Lord together, that will produce greater harmony and social cohesion than the thousand clamouring and shouting one against the other. Prema will flood the village and fertilise all your efforts if you take the Lord's name and sing together. Do it for some time

and you will yourself bear witness to the changed atmosphere.

Sometimes, the cloud of envy and hatred comes to darken relationship. This is due primarily to fear, fear that causes anger. All that will disappear with the emergence of Bhakthi and the humility and wisdom which come in its wake. Anger wastes time, health and character. Do not allow it free play. Do some inner "cultivation" too, as you are now doing external cultivation in these fields. That has to be done in the field of 'feelings, motives, desires and promptings.'

I saw your temple while coming in procession on that bullockcart.

I found it dilapidated and not in a good clean condition. The heart of the village is the temple; the lamp burning there is the life of the entire village. Keep it burning bright and clear. Some one has placed a broken bandy cart on the narrow verandah of the temple; that is as bad as dishonouring the abode of the Lord. It will not inspire devotion in the people. Keep the temple, however simple and small it may be, clean and free from encumbrances. Do not treat it as some villagers do as a refuge for idlers, who loiter around and play cards or gamble. Get together a Bhajana group in this village. I know you have one; but it must be more active; it must attend the daily Puuja in this temple and make it a fountain of devotion. That will demonstrate that you have gratitude to the Lord for all the blessings He has showered on you.

Develop the spirit of mutual help

The doctor in charge of the Hospital now appealed to you for co-operation. He meant that you should not neglect the bodily ills and damage the tabernacle of God. It is an instrument which has to be well cared for. The doctor is an expert in that subject, having studied medicine for long and being moved by a spirit of service. Honour him for his skill; have faith in him and his medicines and do not, by neglect or resort to quacks, worsen the diseases you may have.

I say this specially to you, people of Budill! Develop the spirit of mutual help. Villagers have been ruined because one person cannot tolerate the prosperity of another. This is the bane of the Indian character. Every one is bent on pulling down his neighbour; whereas in the West, they encourage the slightest sign of superior intelligence and industry and show no rivalry. Jealousy is the cause of ruin. It is born of the undue importance attached to the body, the senses and the accumulation of objects that cater to the senses. See things in their proper perspective, give them their worth but no more. There are greater things that grant joy and peace. Try to get hold of them; every one of you has a right to possess them. None can keep them away from your grasp.

Fix your attention on the eternal values

You spoke of the Brahmeshwara Temple that was once here but that has since gone under the sands of the river. Let not the temple of the Lord that is in your innermost heart be similarly overwhelmed by the sands of kaama and krodha (lust and anger). You talked of many Rishis and Yogis who have done thapas (penance) here, according to tradition. Well, those Rishis and Yogis knew which is real and which is unreal. They controlled the vagaries of the mind and dwelt in shaanthi. Fix your attention on these

eternal values; then you will not be swept off your feet by gusts of passion or fits of fury. Then this village, filled with love and mutual helpfulness, will become the ideal for miles around.

Budili Village, 9-9-1959

24. **Bahumathi** and **ekamathi**

(Many-pointed **vs.** one-pointedness)

THOUGH this area and this town are not new to Me, this is the first time that most of you are seeing Me. When a few more dishes are prepared, it become a festival day. So, when the District Athletic Competitions are held here, it is a festival for the boys and students as well as for parents and others interested in the welfare of the country. You have all put on a glad face forgetting the daily drudgery. You have witnessed the competitions and the games and enjoyed the keenness and enthusiasm of the participants. The students sitting before us are the instruments with which the India of tomorrow is to be shaped. Their teachers, who are also here, are indeed lucky; for destiny has allotted them the noble task, the golden chance, to serve the interests of the people in the pleasant manner, spending their time in the company of innocent fresh children.

The father, the mother and teacher are the three primarily responsible for moulding the future of the country. Of these, the teacher plays the most important role for he is specially trained and selected for the job; he voluntarily takes it up and therefore must carry it out to the best of his ability without demur; he is implicitly trusted by the child, the parents and the public alike and the trust must be repaid by honest service. He is honoured and respected by the children and the public as the Guru, with all the hallowed associations of that word. He may be poor, uncared for by the men at the top, but the satisfaction he gets by his quiet creative work is enough compensation.

Teacher should himself follow the advice he gives

The teacher should never curse his pupils whatever the provocation; he must always bless them. If he swears like a boor he reduces himself to the level of a boor. He should watch his behaviour rigorously and find out whether there is some habit or trait which if imitated by the pupil will be harmful. He should himself follow the advice that he gives. Otherwise, he will be teaching hypocrisy to the little children and encouraging them to acquire the cleverness not to be found out. It is sheer mental weakness and cowardice that allows hypocrisy to develop. If you have the courage to face the consequences, you will never utter falsehood. The teacher should not try to rule through the easier means of fear, for that is full a dangerous consequences to the pupils. Try rather the path of Love.

Teachers should themselves take to the discipline of **japam** and **dhyaanam** (repetition of the Lord's Name and meditation); this will give them the inner quiet they sorely need. They should create an atmosphere of plain living and high thinking, for pupils unconsciously accept them as heros and begin imitating them. They should hand over to the rising generation the riches that past generations have amassed, **viz.**, the spiritual disciplines and the

discoveries. Learn them yourselves and teach them to the pupils under your care. This will enable you to discharge the debt due from you to the **rishis** (sages) of old. I know that when you sow bitter seeds you cannot grow sweet grain. Yet, there are certain things possible even under the limitations of the present curricula and courses of study.

Be grateful to the village where you were born

The unmistakeable sign of rain is the wetness of the ground; so too, the sign of a person who has had some years of schooling is good manners; he must have humility and know that the field of knowledge is so vast that he has been unable even to touch its fringe; he must be aware of his kinship with all mankind and he must show a keenness to do service to others, at all times, gladly, and without desire for publicity. The educated boy must move with others in a free and friendly way. God is the moving force in every one. He is behind all good impulses and useful attitudes, you are all separate beads strung together on that one thread, God. So hatred is ugly, unnatural and inhuman; it is against the very core of love that is in every one.

Always respect another's opinion and another's point of view.

Do not start a quarrel at the slightest difference of opinion. He may be right and you may be wrong. Ponder over his argument; he might have had the advantage of knowing more about the subject or you may be prejudiced either for or against; or he may not know as much as you. All differences of opinion are not due to personal hatred, remember.

Above all, I must tell you one thing. Honour your parents and the villagers among whom you grow up. Be grateful to the parents for all the care and sacrifice they undergo for your sake. Be grateful also to the village where you first saw the light. What good is it if after being born in one place and bred in the cradle of its love, you run away somewhere and make that new place better? Always turn your attention to your village and think of ways and means of bettering its lot. That is the gratitude you must show.

Start the spiritual pilgrimage early in life

By all means, master the subjects prescribed in your curriculum of studies; but along with them, study also the principles of **Sanaathana** Dharma (Eternal Universal Religion). Do not give it up as **sanaathana** (old), coming down from very ancient times. It has stood the test of centuries and is capable of giving you joy and peace even today. It is like a very loving grandmother, anxious and capable of feeding you with nice good dishes. You will not allow such a grandmother to die of neglect, will you?

There was once a miser who lived in a leaky house; the rainwater poured into the house through the roof but he sat through it all. Neighbours laughed at him and warned him to get the roof repaired. But in the rainy season he replied, "Let the rains subside, how can I repair it now?" And when the rains stopped, he replied, "Why should I worry about leaks now the rains have stopped?" Do not suffer the leaks when the rains come, as they are sure to do; repair the roof now itself. That is to say, acquaint yourselves with the spiritual primers and text-books now itself; begin the first

lessons of silence, prayer and chanting the Name of the Lord. It is never too soon in the spiritual pilgrimage.

Now when you wear bush-coats and strut about in pants, causing envy among the little children who cannot afford these, you feel elated. But you can be legitimately proud only when you are able to control the vagaries of the mind and direct your emotions and desires along honourable healthy channels, braving even the ridicule of your so-called friends. That is real freedom, real success. If you reach thatstage, then you become a seasoned driver and can be trusted with the wheel on any road and with any cargo, however precious. Then you will not cause harm either to yourself or to others. Then you deserve to become a leader.

Only men with ideals are remembered by posterity
Be eager and earnest to know more and more about the art of joyful living, happy unperturbed living. One can advance only step by step and there is the danger of slipping down two steps when you climb one. What matters is the determination to climb, the resistance with which the sliding tendency is met, the yearning to rise to progress, to conquer the lower impulses and instincts. If you have that, the hidden spring of power will surge up within you; the Grace of the Lord will smooth your path. Keep the ideal before you; march on. The student of today becomes the teacher of tomorrow and Headmaster later. How? By study, by the development of a reliable character. Only those with ideals are respected and remembered in gratitude by posterity. Raama is honoured and worshipped while Raavana is execrated. Why? Because of the character they evinced.

Have the progress of your country, your Sanaathana Dharma and your own Self always before your mind's eye. Let the hunger for serving these three grow more and more. Then your studies will serve a purpose and give you a sense of mission. Then you will acquire fear of sin, fear of the God within, fear of the mean, respect for elders and faith in your own self.

One thing more: Do not do anything which brings tears into the eyes of your parents. Honour them and obey them. Do not condemn them as old-fashioned. "Old is Gold." They speak out of a longer experience of the world and its tricks.

Winners must be thankful to the losers

Well, I am asked to distribute bahumathis (prizes) to you by Anjanappa and others. They meant that I should distribute the prizes, but "bahumathi" means "multi-mindedness". Now, I never give that type of mind! I always insist on ekaagratha

(singlemindedness).

Anjanappa wished that I give you Prasaadham (propitiatory offering); My prasaadham is always Aanandha prasaadham (Gift of Bliss)! It can be got through ekamathi

(singlemindedness)

only. I do not like this competition and strife, this cultivation of egoism through prizes and ranking. I am sure none of you here will be spoilt either by pride or by dejection.

Take failure coolly and take victory also coolly. The second is a very difficult mental exercise. The winners must be thankful to the

losers for their victory, for if only the losers had put in a little more effort, they would have carried away the prizes instead. The losers by running neck to neck with you also prompted you to run faster and thus encouraged you to win. They gave you the grit to put in that extra pace, which brought the prize into your hands.

And the losers! I ask you not to lose self-confidence. Do not attach too much value to victory or too much importance to defeat. Even in examinations, when you fail, do not be overcome by despair and do silly things like attempting to take your own life. Life is much more precious than that. You are born for much greater things than the passing of examinations. Be brave and patient. All is not lost if you do not pass an examination which tests just one aspect of your intelligence! Your destiny does not depend upon examination marks; it depends more on character, will-power and the Grace of God.

The Headmaster hoped that this School would become a Higher Secondary School. I bless that it may be raised to that status soon and become a source of light and culture for this part of the country.

Madakasira, 25-11-1959

Love is God, God is Love. Where there is Love, there God is certainly evident. Love more and more people, love them more and more intensely; transform the love into service, transform the service into worship; that is the highest saadhana.

Shri Sathya Sai

25. Manushya and manas

DR. Bhagavantham asked Me now to 'speak' to you but I do not make speeches. I only 'converse' with you. I do not make public speeches or address meetings, as so many of the persons who spoke now do. They made 'speeches' which were regular feasts to the ear; My conversation will be, on the other hand, 'medicine for the mind.' Theirs were lectures; Mine are mixtures. So, you must take my talk into your mind very attentively and without wasting or spilling even a word.

Usually, when you are asked where God is, you point to the sky or some such distant place and say He is there, as if He is just a Person and has a definite place of Residence. But nara (man) himself is Naaraayana (God), each one of them; Maadhava is maanava, each one of the species. So the number of Gods is

thirtythree

crores, as given in the Shaasthras or, as can be calculated today, much more. It is delusion that has induced Naaraayanawaswarupa (embodiment of God) to imagine and behave as if he is just a nara (man). To remove that delusion, there are various means suited to the needs of each sufferer. But all the treatment and all the struggle is to achieve the experience of being Naaraayana and discard the limited, bound, relative entity, nara. That is the one harvest yielded by all the various processes. Until one understands oneself, the delusion and the resultant grief cannot be ended.

India is the birth place of spiritual science

Let me tell you that you cannot understand Me and My Secret without first understanding yourselves. For, if you are too weak to

grasp your own Reality, how can you hope to fathom the much grander Reality of My advent? To grasp My meaning, you have to tear into tatters the doubts and theories you now have and cultivate **Prema**, for the embodiment of **Prema** can be understood only through **Prema**. The "miracles and wonders" which cannot be explained by the categories of science, are so natural to Me that I am amused when you label them as miracles. The Lord had announced that He would come down for the restoration of Dharma (righteousness) and that He would assume human Form so that all might gather round Him and feel the thrill of His companionship and conversation. And the Lord has come, as announced.

For those who are drawn by the pulls of the mind, the intellect and the ego, things beyond the ken of these three are inscrutable; there is a limit beyond which the mind and the intellect cannot traverse. That is why the **Mahaashakthi** (Supreme Power) has to envelop Itself with **Maayaa** (delusion) and come down to the level of human comprehension.

This **Bhaarathavarsha** (India) is the birth place of spiritual science. Here, every man, woman and child is a student of that science. Each one here is entitled to the study of that supreme subject. The ancient heritage must be handed down to each boy and girl in the land, not merely to the students of institutions like this.

In this spiritual science, some one method or other has been emphasised during the various periods of history. It was **manthra** (mystic formula) once, **yaaga** (ceremonial sacrifice) another time, yoga (Divine communion) a little later and after the rise of Buddhism and its spread to all parts of India and even her neighbours, it has been **Thanthra** (magical and mystical **formularies**). **Shankara** gave great encouragement to **Thanthra** and Poet **Kaalidhaasa** also considered it important. It flourished due to the encouragement which **Shivaaji** gave to the **thaanthric** scholars and it dominated the spiritual life of the country for many centuries.

Thanthra, a spiritual science based on **Shakthi**

Thanthra means only "that which saves well" and so there is no reason to feel apologetic about it. It is just a means to achieve the aim of the merging of the **Jeewa** with Brahman (individual soul with Supreme Soul). Sir John **Woodroffe** has shown in his books that **Thanthra** is a systematic discipline which employs symbolism and sublimation to purify the instincts and control the mind. He removed to a great extent the prejudice which had kept people away from **Thanthra**. It is spiritual science based on the **Shakthi** (Feminine aspect of Energy) that plays a central part in the spiritual progress of man.

Examine, each of you, your own mental make-up and see whether you have used your **viveka** and **vijnaana** (discrimination and worldly knowledge) to clothe yourself in **vairaagya** (detachment), so that you do not suffer from attachment to things that will fade away. There is no dearth of books telling you how to be free from grief. The **Geetha** is available in all languages and at a very low cost, say, four **annas** a copy. The **Bhaagavatha** and the **Raamayaana** and all other books are sold at the rate of thousands

of copies per day; but there is nothing to indicate that they have been read and assimilated. The breath of the mouth must give an inkling of the food partaken, is it not? But the habits, the conduct, the character of the readers of these books have not undergone any change for the better. Egoism and greed are still rampant; hatred has not abated and envy eats into the vitals of society.

Spiritual study must not develop egoism

Similarly, do not treat My words too lightly; do not say, "We saw **Sai Baaba** and heard his talk and it was all very fine." Decide at least to carry out some one piece of advice for your spiritual advance. It is very wrong to tarnish the body making it perform a single bad deed or making it move in bad company. Sanctify the body, sanctify each activity by devoting it to a high purpose, I am not commanding you today on the basis of my authority; I am telling you out of the fullness of **Prema**, on the basis of the right I have to chastise you and direct you along the path.

I know that the elders, while themselves neglecting the cultivation of higher virtues and themselves discarding the discipline of **Japam** and **Dhyaanam**, commit the additional crime of laughing at their children who feel the sweetness of the Name of the Lord and who frequent the places where they can get good company, noble thoughts and spiritual teaching. They call such young persons demented and try to cure them by their own special course of punishment. Their children's insanity is certainly preferable to the madness for luxury, for gambling, for drink and for loose morals that have become the only property the elders leave behind for their children.

Your study here must develop your powers of discrimination, not your egoism. Do not argue for argument's sake, for it will lead only to dry scholarship and intellectual pride. Such craving for criticism is a disease of the intellect and it has to be nipped in the bud. Examine the thing which you do not like very closely and with great care. Do not jump to conclusions, favourable or unfavourable. That would be abdicating your precious status of 'thinker' and your responsibility to yourself. Even the Sun which is millions of miles afar can set fire to some object if by means of a magnifying glass its rays are focussed at one point. So also, focus all your powers of observation and judgement on one topic and it will surely stand revealed.

Man can and should be the Master of his mind

The world itself is subject to constant agitation; how can your plan to lead a quiet contented peaceful life upon it succeed? It is like trying to float without any heaving or falling while being tossed about on the waves of the sea. Under such conditions, the best thing is to recognise the fact and not to worry about the unavoidable.

Manushya, the word meaning "man", implies that man is the Master of his mind or manas. When people come to Me and complain that they cannot concentrate, I laugh at their weakness, for even the driver of a car is a master of the art of concentration. He does not pay heed to the chatter from the seat behind him or to the chatter of the person on his left. He is watching the road in front

of him with single-pointed attention.

Learn to listen with one-pointed attention

If you have **shraddha** (faith), more than half the battle is won.

That is why in the **Geetha**, Krishna asks Arjuna, "Have you listened to what I have said with one-pointed attention?" And Arjuna, good student that he is, says in reply that even in the midst of the opposing armies ranged on the battle-field, he has listened to the words of the Lord with keen concentration. Learn that concentration and your learning will stand you in good stead.

I have been asked to inaugurate the Library of this College by the token act of giving over these books to the Principal to be placed on the shelves along with the books already there. Come and read the books in the Library and enjoy the teachings that are given by great **saadhakas** and **siddhas** (spiritual aspirants and divine seers). Let children too come and handle the books and turn over the pages; the library must be useful for all persons of this town from the age of 2 to 60 or 70. It is not like a hospital, which is unnecessary for some. It benefits all and so all must make the best use of it. The wisdom that these books contain should percolate to every home in **Aukiripalli**.

Sanskrit learning has to advance by your efforts and your enthusiasm; the whole world will benefit if you keep it burning bright. Fulfil that responsibility of yours to the best of your ability and the Lord will shower His Grace on you. Do not mistake the technique for the goal; do not lose your way in the tangle of scholarship. Scholarship and learning are only the means for the mastery of the Mind. Turn from the Creation to the Creator.

Maarkandeya Sanskrit College, **Aukiripalli**, 22-1-1960

If only men knew the path to permanent joy and peace, they will not wander distracted among the bye-lanes of sensual pleasure. Just:as the joy felt in dreams disappears when you wake, the joy felt in the waking stage disappears when you wake into the higher awareness, called **inaana**.

Use the moment while it is available, for the best of uses, the awareness of the Divine in all.

When you die, you must die not like a tree or a beast or a worm, but, like a Man who has realised that he is **Maadhava** (God). That is the consummation of all the years you spend in the human frame.

Shri Sathya Sai

26. The world, My mansion

THIS gathering reminds Me of the sea, for here we have in this Hall streams of people coming from various directions towards God; people who follow various paths to attain **shaanthi** and **santhosha** (peace and happiness). My Mission is to give you **Aanandha** and I am ever ready to do so. My language may give some of you a little trouble for you may not follow **Thehugu**, but in this gathering there will be some who will not be able to follow whatever language I speak in; so I shall speak in **Thehugu** itself. There are four things in which every man must interest himself. "Who am I? Wherefrom have I come? Whither am I going? How long shall I be here?" The four **Vedhas** give the answers to

these four questions. All spiritual inquiry begins with these questions and attempts to find out the answers. Suppose there is a letter put into the post box without the address to which it should go or the address from which it has come. It will not reach anywhere. It is a waste to have written it. So too, it is a waste to have come into this world, if it is not known wherefrom you came and whereto you go. The letter will go to the dead letter office! The **jeevi** (individual soul) will be caught in the cycle of birth and death and can never find itself. For this, **Aathma vichaara** (enquiry about the Self) and for the successful arrival at the correct answers, **saadhana** (spiritual discipline) is essential. The answers must become part of your experience.

Have tolerance and patience in every act

Saadhana must be done in a disciplined, systematic manner, in an atmosphere of virtue. Just as we have fans here in this Hall to cool the atmosphere and make it possible for such a large gathering to sit packed in this Hall, so too the fans of **Sathya**, Dharma, **Shaanthi** and **Prema** are necessary to reduce the sweltering heat of **ajnaana**, **asathya**, **anyaaya** and **akrama** (ignorance, falsehood, injustice and indiscipline). In a world where Dharma is being insulted and denied at every turn, peace and tolerance are the roads through which man can save himself.

This is the sum and substance of what I have to tell you and what you have to cultivate. In every act, have tolerance, patience, mutual help. In the family, cultivate patience and mutual respect; in the community, have dharma and justice; in the community of peoples, have the ideal of peace. The body is said to be the tabernacle of God; the world is the body of God. A pinprick on the toe is immediately recognised as an injury to the self because the toe is part of the self-same body. So too, suffering in one corner of the world is as much the concern of the Lord as suffering in any other. When the **Andhra** State was formed some one told Me that I had been taken out of the Madras State and made an **Andhra**! I told him that the whole world was My Mansion and that Madras and **Andhra** were rooms in that Mansion! The world is a temple, the temple of the Lord, His body where He resides.

When I was coming by car to this place I passed through several streets and I found several **pandhals** and halls decorated, because they were having religious discourses there and readings and expositions of sacred texts and scriptures. Crowds of listeners had gathered in each place; there was no lack of enthusiasm for **sabhas** and **bhajans** (associations and group singing). Yet, atheism is rampant and the number of people who deny God and decry **Godward**-bound aspirants is increasing. Why? Because eating the food does not by itself guarantee digestion. Practice of even a thousandth part of what one has read or heard can alone help in giving peace and joy.

You are here for fulfilling God's purpose

What is wanted now is **uthsaaha**, **dhairya** and **vishwaasa** (effort, courage and faith). In effort, you must follow a regulated routine learnt from some adept in the field. For courage, you must feel your own importance for your uplift; never call yourself a sinner

born in sin, bred in sin and engaged in sin. No; that kind of **selfcondemnation**

ill becomes a child of God, an **Amrithaputhra**.

In every one of you, God is the moving spirit, the very Soul; how then can you be evil, when you are here for fulfilling God's purpose, according to his Will, His plan, His law? He has endowed you with many faculties so that you may seek Him and reach Him. You are not therefore a helpless neglected individual undergoing a sentence of death. You are **Aanandhaswaruupa** (embodiment of Bliss), born to a rich heritage, which is yours for the asking. Only you do not ask. Have faith in your destiny and work gladly and steadily to attain it.

Bhakti (devotion) is simply the **rakthi** (attachment) towards **Bhagavaan** (God), affection towards the Supreme; one need not fly away from hearth and home to cultivate it. If the seed is planted far away from the parent tree, does it become any different? Boil it and then of course it will not grow again and burden the world.

Similarly, boil your instincts and impulses and scorch the sensory cravings that enslave you. That brings you nearer to God, wherever you may be.

Both good and bad emanate from the same mind

From the Ocean of milk when it was churned by the **dhevas** and **asuras** (celestial beings and demons), there emanated the **Kaamadhenu** (Cow of Plenty), **Kalpatharu** (the Tree that grants all wishes), the Goddess of Wealth, the four-tusked elephant of **Indhra** and also **Haalahaala** (the deadliest of poisons). Similarly, the mind of man is churned by the forces of good and evil every day and there emanates from the same mind both good and bad. The bad comes because the mind flows towards sensory pleasures and is lost in the swamps of greed and envy, of lust and pride.

When the lion awakes from sleep and roars, all the tiny animals that held sway till then, take to their heels. So too, when you awake and repeat the **Pranavamanthra (Om)**, all the paltry animal instincts that strutted about in the darkness will flee. In your own heart you have the entity which is beyond time and space; and if you go on contacting it by the **Pranava** or by any other symbol, the wild thoughts and impulses will not dare to approach you. If you have the Grace of God, no **graha** (planet) can harm you; maleficent influences even from the most powerful combination of planets with which the astrologers terrify you will disappear in a trice. In order to get that Grace, there are two prescriptions: **priyam vadha** (speak lovingly) so far as the world is concerned; and **sathyam vadha** (speak the truth) so far as the next world is concerned. **Prema** (Love) is the weapon: **vichaara** (enquiry) is the wheel which must be revolved perpetually to get the light of **prema**. Until **prema** emerges, you have to be in the darkness of hatred, where even the slightest movement creates fear and suspicion. Charge the battery of your **saadhana** continuously. Never yield to indolence or despair. Suffer loss and grief gladly; they help to toughen your personality. The diamond is found amidst rocks; you will have to blast through the vein to get gold. Follow the strict regimen that the doctor enforces in order to make

the medicine yield the best result. The battery of your "car" is charged when you come to **Puttaparthi** or when you go to some other holy place. Or at least that should be the aim of pilgrimage. Charge the battery of your **Saadhana** (spiritual effort) and then, after you return home, do not keep the car idle. If you do, the battery will run down; take the car around and keep it going; then the battery will charge itself. So also, if you do not continue the **sathsanga** (holy company), the **sathpravarthana** (good attitude) and

bhajana (devotional singing) and **Naamasmarana** (Remembering God's Name), then all this charging becomes a waste.

I have not come for propaganda or publicity or gaining disciples or devotees. I am yours and you are Mine. Where then is the need for publicity? I give not lectures but mixtures for your mental health and moral **re**-invigoration. So take My words as medicine necessary for your health.

Gokhale Hall, Madras, 25-6-1960

Man did not come here to sleep and eat; he has come to manifest, by disciplined processes, the divine in him. That is why he is called **vyakthi** (individual), he who makes **vyaktha** (clear) the **shakthi** (power) that is in him---the Divine energy that motivates him.

For this purpose he has come endowed with this body and the intelligence needed to control it and divert it to useful channels of activity. You must achieve this by Dharma-**nishtha** and

Karmanishtha---

steady pursuit of morality and good deeds.

Shri Sathya Sai

27. The underlying truths

Tins life which begins with a wail must end with a smile. When you were a little baby, all round you smiled though you kept on wailing. But when you die all around you must weep at the loss and you should smile in peace and quiet resignation. The **'bhogaanandham'** (pleasures from sensual enjoyment) must finally be converted into **'yogaanandham'** (happiness from divine union); the pleasures of the senses must gradually be left behind and you must develop a taste for the higher and more lasting pleasure derivable from the springs of your own personality. For Yoga (divine union), **Bhakti** (devotion to God) is the main thing, the head and the crown; **shaanthi** and **santhosham** (peace and happiness) are the other essentials.

The fire of sorrow and joy burns when the fuel of **vaasanas** (impressions left on the mind by actions of past lives) is fed into the furnace of the mind. Take away the fuel and the fire dies out. Take away the **vaasanas**, the force of the impulses, promptings and urges and you become your own master. This is done in Yoga by various physiological and psychological exercises. But **Bhakti** is the easier means for this end. **Naamasmarana** (remembering God's Name) is enough; it is said that the name **Seetharaama** sufficed in the **Threthayuga**, the name **Raadhesyaama** sufficed in the **Dhwaaparayuga**, and in the present **Kaliyuga**, I tell you, all divine Names have that capacity.

De-individualisation is Moksha

When you recite Radheshyaama, you should dwell on the significance of the Name; the deeper mysteries of the word must be present before the mind's eye: then, Naamasmarana will yield quicker results. Raadha is not an individual. It symbolises Dha-raa meaning Earth or Prakrithi, the Jada (creation). Krishna or Shyaama is the Creator, the Active Principle: the Chith (awareness), the Purusha (Supreme Being). Shakthi (Supreme Energy) is Paramaathma; the Vyakthi (individual) is the Jeevaathma

(individual

soul); the Ocean is Shakthi and the Wave is the Jeeva. All the taste and all the forces and roar of the Wave are derived from the Ocean and they disappear into the Ocean itself. The disappearance of the wave form and the wave-name is called Moksha (Liberation): that is, merging of the wave in the ocean from which it seemed to differ.

De-individualisation is in other words, Moksha.

When you do Bhajana (group singing) and sing the Names of God, you should contemplate on such underlying truths. The Naamaavali, 'Hare Raama, Hare Raama, Raama Raama Hare Hare; Hare Krishna, Hare Krishna, Krishna Krishna Hare Hare,' has sixteen words and each of the sixteen signifies a virtue which has to be cultivated along with that Bhajana. (Here Baaba recited a Thelugu song compused by Him on the spot which indicated the sixteen qualities to be developed by a spiritual person).

Sixteen qualities to be developed

He must be a (1) Bhaktha, (2) a Thapoyuktha, (3) a Samsaara Muktha, (4) a Paadasaktha of the Lord, (5) a Vihitha, (6) a Dhaanasahitha, (7) Yaso-mahitha, (8) a Kalmasha rahitha, (9) a Poorna, (10) a Gunagana, (11) an Uththeerana, (12) a

Vidhyaavikeerna

(13) a Inaana vistheerana (14) Swaantha, (15) a Sacihguna kraantha, (16) a Vinaya vishraantha, and finally, a Paadhaswaantha of the Lord or afteast he must pray, with verbal repetition of each word, for the growth in him of each of these attainments which will take him nearer the goal.

Baaba meant that a spiritual seeker should be (1) full of devotion, (2) prepared to enjoy suffering, (3) free from the attachment to the transitory, (4) eager to serve the Lord, (5) of correct conduct, (6) charitable, (7) having an unsullied reputation, (8) with no blemish on his character, (9) fully content, (10) endowed with good qualities, (11) equipped with all the virtues, (12) equipped with the fruits of learning, (13) ripe in wisdom, (14) self-controlled, (15) adorned with commendable social traits, (16) full of humility and fully surrendered to God. If he has these virtues, (here Baaba quoted the last line of the song he had just composed, "vaade nenoudhu, nene vaadoudu"---"He is I, I am He".

Yes, you must struggle. You cannot go to the top without an effort. Have faith in ultimate victory, gather courage and faith from wherever you can get them; do not have contact with persons who sow the seeds of fear or doubt. Treasure all the confidence that you get here, foster it and guard it carefully. Do not let it slip from your grasp the moment you get beyond this gate. The seedlings should

be well cared for, watered, manured and protected from insect pests. Can you pass an examination without studying the texts? But that is what you hope to do! You must liberate yourself from attachment to fleeting things and grow strong and be above temptation.

Never discuss spiritual standards of others

The fish are happy because they are immersed in water; when thrown out of the water, they struggle and suffer mortal pain. So too, man is happy when he is immersed in Prema, Shaanthi and Sathyam (Love, Peace and Truth); those are the components of the water that gives him life; when he is thrown out of the water, he also suffers and feels terribly miserable. Life is 'being' thrown out of the water; Saadhana (spiritual discipline) is the struggle to leap back into the life-giving element. For success in this struggle, do not depend upon another; depend upon yourself and on the Grace of God. Remember that Raama (Divinity) and Kaama (worldly desire) cannot be together; where Raama is, kaama cannot thrive; where kaama is, how can Raama enter? Every person must have, as a single dhaara (stream), Aaraadh (worship) as the Aa-dhaara

(basis);

that is the easiest means of winning Shyaama.

When you carry on such effort unbroken, the Lord Himself will come as your Guide. When Madhurakavi was doing thapas (penance), he saw a big pillar of Light in front of him reaching up to the sky and he saw Dakshinaamurthy in that Light. Then the pillar moved on and on so that he could follow it and at last, the Light led him on to Nammaalwaar who agreed to be his Guru (spiritual preceptor)! The Guru later made him realise the Reality. Vemana and Thyaagaraaja reached the heights of spiritual experience through the Grace of the Lord and the encouragement they derived from His Appearance. Pray to Him and He reveals Himself. He is the yarn in the cloth, the gold in this seeming variety of jewellery; he is the mud in all this pottery; he is that water that sustains all these waves. Once you have realised this, you will be filled with love and respect for all, for all are the same Form as the Lord Himself.

Do not cynically talk about the Saadhakas. What do you know of the mood of the Bhaktha that you so easily pass judgement thereon and label him as insane or out of his mind? Never discuss the spiritual standards reached by others; persevere in your own path. "Be moderate in talk, in sleep, in food"---"Yukthaahaara vihaarasya."

Smarana is the best antidote for all ills

Never be ashamed to sing the name of God or to do Bhajana.

Be proud that you get the chance, be glad that your tongue is put to the best use. When the artist sees a stone, he sees immediately the form of beauty hidden in that stone imprisoned in it; and he will not get peace of mind until he releases that form from the clutches of the stone. Do not see the stone as stone, see the God in it, the basic reality underlying it.

Vemana did not visit any temple for years; for years he was laughing at those who considered that the image was a symbol of

Divinity. But when his daughter died, he was one day holding her picture in his hand weeping over the loss. Then the idea suddenly struck him that if the picture could cause sorrow in him and bring tears, the image too can evoke joy and bring tears to those who know the beauty and the glory of the Lord. The image was just a reminder of the Presence of the Lord everywhere and in everything. The Lord is the Sun and when His rays fall upon your heart, unimpeded by the clouds of egoism, the lotus bud blooms and the petals unfold. Remember, only the buds that are ready will bloom; the rest have to wait, patiently. Meanwhile, carry on with the companionship of the Name of the Lord; **Smarana** (remembering) is the best antidote for all ills.

Akhanda Bhajana, Bangalore 10-7-1959

In order to promote harmony, the first rule you must follow is control of the tongue. Do not give all your thoughts immediate expression, 'select, ponder, and then, speak out. Speak softly, sweetly, without malice in your heart; speak as if you are addressing the **Sai** who resides in every one. Use the tongue to recite the Name of the Lord; use the feet to go on pure and holy errands; use the heart to contain pure thoughts and feelings.

Shri Sathya Sai

28. The best tonic

The greatest disease (or absence of ease) is the absence of **Shaanthi**; when the mind gets peace, the body also will have health. So, every one who craves for good health must pay attention to the emotions, feelings and motives that animate the individual. Just as you give clothes for a wash, you have to wash the mind free from dirt again and again; otherwise, if dirt accumulates and you form a 'habit', it is difficult for the dhobi as well as harmful to the clothes. It should be a daily process; you should see that no dirt settles upon the mind; that is to say, you should move about in such company that dirt is avoided. Falsehood, injustice, indiscipline, cruelty, hate---these form the dirt; **Sathya**, Dharma, **Shaanthi**, **Prema** (Truth, Righteousness, Peace, Love)---these form the clean elements. If you inhale the pure air of these latter, your mind will be free from evil bacilli and you will be mentally sturdy and physically strong. As **Vivekaanandha** used to say, you should have nerves of steel and muscles of iron. That is to say, you should have hope and joy and elation as an unshakeable resolution, not despair and dejection. What is studied is not put into practice
Your heart should be like glass, with the spiritual light inside illuminating the world outside; the world outside reacting on the inner urges and making them lean towards service, sympathy and mutual help. Now, people read and study all kinds of unintelligible **Vedhaanthic** texts and struggle with commentaries and notes and translations to grasp their sense. It is being poured down their throats; but the portion does not get down to soften the heart. It is not translated into practice. The truths of the **Vedhaantha** are put on for public exhibition, as in a drama, where appropriate dresses are worn on the stage but taken off when the actor moves off the stage. They do not adhere to them all the time to derive the **Aathmaanandha** (Bliss of the Soul) which they can give.

It is chiefly a matter of careful well-timed regulated discipline; it cannot be got by spurts and skips; it has to be climbed step by step, each step being used as a foot-hold for the next. There is no systematic living according to any known principle, now; this is true of the student, the householder, the mistress or the master of the house. The virtues have to be cultivated in the home; each member sharing in the joy with the rest, each one seeking for opportunities for helping others. This attitude has to be stuck to, so that it may stay as character. How can a vessel kept with the mouth downwards get filled with water? It has to open up and receive the good impulses. You have to learn each lesson by systematic study; application and effort alone will give success.

Have faith in the Lord and His Grace

In all effort, if you trust in a Higher Power which is ready to come to your help, work is made easy. This comes out of **Bhakthi**, reliance on the Lord, the source of all Power. When you travel by train, you have only to purchase the ticket, enter the proper train and take a seat, leaving the rest to the engine. Why should you carry the bed and trunk on your head? So too, put your trust in the Lord and carry on to the best of your ability. Have faith in the Lord and his Grace. Try to earn it by using the intelligence and the conscience with which He has endowed you.

You have all gathered here to celebrate the completion of four years in the life of this **Sathya Sai** Hospital. So I want to tell you that the best and the wisest thing is to see that you do not fall ill. The doctor read out in the report that this year the number of

ourpatients

as well as the number of operations was greater than last year, as if that is a sign of progress! But I do not think that speaks well of the people around and their sense of values. The Hospital should radiate preventive measures also and try to educate the villagers in methods of avoiding illness. Develop self-reliance; that is the best tonic. You have been born because you did not pass in certain subjects; there is some balance of experience which you must acquire to complete the course. If you get convinced that your true nature is the **Aathma**, then you have finished, the course and 'passed'.

Cultivate **Prema** towards all beings

For reaching that stage, you should start with the cultivation of the "feeling of kinship with all beings",---**Sarvasamaanabhaava**---as it is called. It is very difficult to get it; but that is the only way to see the **Aathma** that is in all. For example, a person with that **bhaava** (sincerity of feeling) will not be happy at the killing of animals for food or even hunting them. Why should you go seeking the animal to its den, lie in wait for it and lay traps for it, so that you may derive pleasure by killing it? **Prema** should be cultivated towards all beings, in order that you may see the **Sarvabhootha antharaathma** (Inmost Self in all beings). The **Aathma** is Omnipresent; do not think it is found only in persons belonging to certain castes or colours or creeds; or that it is of a big size in fat people or of a brilliant nature in rich people. It is consistently **Sath**, **Chith** and **Aanandha** (Being, Awareness, Bliss Absolute) in every

being. Saadhana has to go a long way to win this outlook. But you can begin with little things; you can avoid causing annoyance to others, is it not? Even if you are unable or unwilling to do service to others, at least, if you desist from causing harm, that is meritorious service indeed! For example, take your vaak---the words you speak. I always say Vaak shuddhi (purification of words) leads to Mano Shuddhi (cleansing of the mind). That is why I insist on quiet talk, sweet talk and little talk; the saathwik talk; no anger, no heat, no hate. Such talk will cause no quarrel, no blood-pressure and no factions. It will promote mutual respect and love. Then again, do not cynically laugh at the good that others do or at the Saadhana of others. Inquire; but do not insult. Respect the sincerity of the other man; respect also elders and men with more experience than you. In company, behave in a well-mannered way, showering brotherhood and joy on all around you.

Moderation in food is always to be welcomed

Strive for the happiness of the community and of the human race. Pray that all men everywhere may have peace and plenty. Be eager to do good and be good. Being a function connected with the Hospital, I must tell you about certain other things also. By regulating your diet and avoiding certain bad habits, you can preserve health. Moderate food, and food of the Saathwik type, will promote mental poise and also physical happiness. Mitha-ahaara (moderation in food) is always to be welcomed. Many people consume more than the necessary quantity of rich food and such have to practise moderation. So too, if you do not smoke, you escape a number of illnesses that follow that Raajasik (passionate) practice. Any intoxicant or stimulant, because it disturbs nature's even trend, is harmful. Moderation in food, moderation in talk, and in desires and pursuits; contentment with what little can be got by honest labour, eagerness to serve others and to impart joy to all---these are the most powerful of all the tonics and health-preserves known to the science of health, the Sanaathana Aayur-Vedha, the Vedha of the full life.

Sathya Sai Hospital, Prashaanthi Nilayam, 21-9-1960

29. Sathya Sai Geetha (i)

IN the Sathya Sai Geetha, which Thirumalachar read and explained just now, he has given My name to the 'Sathya' that he has experienced. Persons who have seen Me are many, but those who have understood My significance are few; so too, those who have 'seen' the Geetha, that is to say, read it and learned it by rote, are legion; but those who have grasped the sense are few. Geetha must be "thaagi" (which is the reverse form of Geetha), that is to say, in Thelugu, "drunk" or imbibed! Then, you become a "thaagi", full of vairagya---free from senseless attachment to the sensory world. Giving up raaga---that is, things that please and bind, that ensnare and enslave---that is what is meant by Vairagya (dispassion).

Another thing about the Geetha is that it does not speak of grihastha (the householder) stage of Life. It deals with the fundamentals of living; not living in this compartment or that, but living as such, and the deepest problems of life. It was repeated by

one householder to another and so it does not prescribe the recluse's 'escape'. That is the lesson, both in that Geetha and this.

Many read the Geetha but few benefit

Geetha means 'song'; Krishna sings at Brindhaavan with the Flute. He sings on the battlefield too; in both places the call is for the Particular to merge with the Infinite, the Universal. For Him, the Rudhrabhuumi (place of cremation) as well as the Bhadhrabhuumi (sanctified ground) are the same; they are equally placed for imparting Upadhesha (spiritual instruction) in the form in which the Bhaktha most likes it, namely, Song. And imagine with what concentration Arjuna heard it? His concentration was steady as that of the Gopees (Cowherd girls) who listened to the Message of the Flute in Brindhaavan. He forgot the opposing armies, his own hatreds and enthusiasm for war and he became immersed in the teaching he secured. If you develop that ekaagratha

(onepointedness)

in the Kurukshethra of your own particular

'battlefields', you can assuredly also listen to the Geetha---the Bhagavathgeetha or the Sai Geetha or the Sathya Sai Geetha, intended for you.

The Geetha was spoken to remove the ajnaana sammoha (the delusion caused by ignorance), and it succeeded in removing it so far as Arjuna was concerned; others like Sanjaya and Dhritharaashtra who also heard it did not benefit, because they were still bound by their own particular brand of ajnaana.

Dhritharaashtra was all the while worried that the battle had not started yet and that his sons' enemies had not been destroyed! So he was not benefitted. Therefore, many read the Geetha but few benefit. You must have Arjuna's Vairagya and Arjuna's Ekaagratha to derive profit from the Geetha. Nirmala hridhaya

(pure

heart) and Nischala bhaava (firm disposition of mind) are essential. Feeling of 'I' and 'mine' should go

The sammoha (confusion) of Arjuna was the feeling of 'I' and 'Mine.' All of a sudden he began to feel that he was the killer, that he would be responsible and that they were his teachers and elders and relations. This Mamakaara (feeling of mine) has to go, the 'I' has to be crossed and all words, deeds and thoughts have to be dedicated to the Lord. The baby weeps as soon as it is born because the Jeivi (individual being) has no desire to get entangled in Prakrithi (objective world) once again. It is unwilling to come into Maayaa (veil of delusion). Science describes it as the process of breathing for the first time and the clearing of the air passage; but why should it weep? The process can be started some other way, say, snaking or shivering, is it not?

The weeping child must later leave this world laughing, the worth of life is to be judged by the end. Prema is the seed, Bhakthi is the seedling, the sapling. Faith is the manure, Sathsanga (holy company) is the rain, Aathma-arpana (offering of the Self) is the flower and Aikyam (merging together) the fruit. With that, one must throw off this coil and become free.

The Geetha advises Karmasanyaasa (renunciation of action),

that is to say, Karma without attachment to the fruit thereof. There are **karmas** which have to be done as duties, related to the status in **Samsaara** (worldly life), and if these are done in the proper spirit, they will not bind at all. Do all karma as actors in a play, keeping your identity separate and not attaching yourself too much to your role. Remember that the whole thing is just a play and the Lord has assigned to you a part; act well your part, there all your duty ends. He has designed the play and He enjoys it.

Take refuge in the innermost recesses of the heart

Aathma is the ocean, **Prakrithi** (Nature) is just a wave of that vast ageless, boundless ocean and the **deevi** is just a drop of that wave. You cannot give up the wave or the sea. You can only merge the name and form of the drop. Once you enter the depths of the sea, it is all calm, it is all peace; agitation, noise, confusion---all are only on the outer layers. So also in the innermost recesses of the heart, there is a reservoir of **Shaanthi** where you must take refuge. There are three types of people: The **Thaamasik** who are like iron balls, impervious to any softening influence; the **Raajasik** who are like cotton, absorbent but not changing their own nature; and the **Saathwik**, who melt as butter melts at the joy or grief of others or at the mention of the **leelas** (divine plays) of the Lord. They dive deep into the source and spring of sympathy. Anger, envy, greed and intolerance are all so many holes in the pot; the waters of **shaanathi**, **soukhya** and **san-thosha** (peace, contentment, happiness) leak through the holes and the pot becomes empty. The pot has to be repaired and all leaks stopped so that it may be useful.

It is when you are in a desperate situation that you call upon the Lord, forgetting your pride and your egoism. The **Paandavas** were so full of misery in a worldly sense that they always had an attitude of prayer. If I had given you all the comforts and opportunities, you would not have come to **Puttaparthi**. Trouble is the bait with which the fish is hauled out of the water. **Kunthi** asked that Krishna should continue giving her and her sons all kinds of misery so that He may grant them His Grace continuously.

Offer your egoism at the Lord's feet

Thirumalaachar called this attitude **Aathma-arpana** (offering of the Self), but the **Aathma** is He Himself; and so, what do you mean by offering Him to Himself?. What you would offer at His Feet is your egoism, your **aham-kaara**! Offer all the pride, all the separateness, all the delusion, all the attachment that the egoism has proliferated into! That is the worship you have to do. Bring to Me all the evil in you, and leaving it here take from Me what I have, **viz., Prema**; learn **Sarva sama bhaavana**---the capacity to see all as 'moved and motivated by the One **Paramaathma** (Supreme Reality or Self)'.
Examine every day what you do and with what motive; then you can yourself pronounce judgement on your progress. Select only pure motives, pure deeds. You forgot that you are the **Aathma** and now you remember that you are the **Aathma**] That is all the progress you have to achieve; it all looks so easy, but it is one of the hardest of assignments. The ear is so near to the eye; but it can never see it direct!

There was a clown in a palace who always asked questions and was therefore held to be a big nuisance. The King had to put up a board. "No questions" just to escape him] But when the King was on his death bed, he called him near and whispered, "I am going." The clown asked him hurriedly, "Shall I order the royal chariot? The elephant with the howdah? The royal horse full caparisoned? The palanquin? How far are you going? Which is the exact place? How long will you camp there?" The clown was very wise. He knew the questions, though he did not know the answers, nor did the King know. But you can pass examinations only if you know the answers! The **Geetha** helps to control agitations of the mind

The **Geetha** prompts you to seek the answers and directs you to experience them. It helps you to control the **chiththa** (thoughts) and the agitations of the mind; it destroys delusion; it develops true knowledge; it makes you glimpse the splendour of the Lord and confirms your faith. You say one moment, "**Baaba** does everything, I am but the instrument" and the next moment the same tongue talks, "I did this; I did that. **Swaami** did not do this for me." If you never slip into wrong, you can be ever certain of His Grace.

All hearts are His Property, it is all His Domain. But just as the **Zamindhaar** sits only on a clean spot though the entire area may be his, the Lord will install Himself only if the heart is cleansed. The Lord has said that, "**madh baktthaah yathra gaayanthe thathra thishthaami, Naaradha**"---"Where my devotees sing of Me, there I install Myself, **Naaradha**." I must tell you that you are luckier than men of previous generations. The accumulated merit of many previous births must have granted you this luck. You have got Me and it is your duty now to develop this relationship that you have achieved by sheer good fortune.

In four or five years time, you will see Yogis and **Maharishis** and **Munis** (ascetics and sages) crowding here and you may not have such chances of asking Me questions and getting the answers, of approaching Me and directly speaking to Me. So do not be like frogs around the lotus; be like the bees. **Plantains** and mangoes are kept, while yet green, in straw or dried grass or in a closed room so that the heat may make them ripe and tasty. The meditation on God gives you too the right temperature to ripen yourselves and become sweet and tasty.

Seven things to be fostered for world welfare

There are seven things that have to be fostered for the welfare of the world: the cow, the Brahman-ward or spiritual aspirant or the **Brahmana**, the **Vedhas**, chastity, truth,

nonattachment

and Dharma (righteousness). All these are now fast declining and I have come to restore them to their pristine purity and strength. Do not think that this **Sathya Sai Geetha** was composed by some **Bhaktha** (devotee) and that he reads it and explains it here. As he said, I am the inspirer and it is for your benefit that he has summarised My Teachings in this way. It is said "**Ekam Sathyam, vimalam, achalam**"---"the One Truth is pure and unshakable." **Thirumalaachar** has collected it in his vessel and he is giving it to you.

Of course, no one can unravel the Mystery of the Lord. Even Vishwaamithra who came to Dhasaratha asking for the two boys, extolling them as Divine Incarnations, later forgot that fact and he dared teach them Manthras (sacred formulas), as if they were just ordinary disciples! He was even proud that the Lord who transformed Ahalya and released her from the curse was his disciple. Pride is one of the worst sins in the spiritual field. If you feel conceited that you are a Bhaktha of Hari, He will "hari" (destroy, in Thelugu) you remember. Sharanaagathi (absolute surrender) should be like the attitude of Lakshmana. Raama said, "Take Seetha and leave her in the forest." Implicit obedience! There is no why! That is Lakshmana. That is Sharanaagathi; the rest are deserving only of Sharagathi (the arrow of Raama). That is the genuine Geetha, this lesson of Sharanaagathi. Increase faith, walk in the path of a Dharma, get rid of Vyaamoha and Ajnaana (delusion and ignorance), cleanse the chiththa vrithhi (agitations of the mind), and know that He is the Aathma and that you too are the Aathma.

Prashaanthi Nilayam, 27- 9-1960

Have a time-table for spiritual sustenance, just as you have now for physical sustenance.

A breakfast of pious repetition of Lord's name (japa) and meditation (dhyaana), a lunch hour of ritual worship of the Lord (puuja), 'tea and snacks' of reading scriptures or sacred books (pravachana) in the afternoon and a light dinner of devotional music (bhajana) in the early hours of the night.

If you follow this regimen, you can sleep soundly and wake up refreshed.

Shri Sathya Sai

30. Sathya Sai Geetha (ii)

If you take Krishna to be a Gopaala (cowherd), a man of the world like others, then for you he will be just a cowherd! You too climb only up to that stage. You have to take it in the yogic sense that "Go" in Gopaala means 'jeevi' (living being) and therefore, Gopaala means "He who protects, guides, feeds and fosters the jeevis"; that is to say, "He who is the protector and preserver of beings." You will have noticed that Uddhava, who looked upon Krishna as his Guru, benefitted more than Arjuna who looked upon Him as a sakha (a friend). If you have faith that He is God, He will be God to you; if you dismiss Him as mere man, He takes on that role and becomes useless for you. Search for Him with the heart, not with the eye for externals. The superpower has to be sought in the super-state itself, not in the lower states. Then, if you have the eyes that are fit to see and the wisdom to understand, you will find Him.

Various people have various methods of worship as well as objects of worship. Vishnu, Shambhu, Shaaradha, Allah are all different degrees of human understanding of the One Unsolved Mystery, the Fathomless Infinite and Absolute. You should not seek variety, seek unity. Do not enter into quarrels about higher and lower; when the same person is honoured by different titles, why should you quarrel over the superiority or inferiority of the title.

They all fall short of His Total Glow.

Karma is needed to realise the Truth

Your attempt should be to attain and become the Nithyam and Sathyam (Eternal and Truth). Sathyam is that which is the same in the past, present and future; the same in the waking, dreaming and deep sleep stages: and which is unaffected by Thamoguna, Rajoguna and Sathwaguna (qualities of sloth, passion and serenity). Again, the Name is greater than even the Named, for the Named may disappear, but the Name will continue and will evoke the Form of the Named.

There is no need to exhaust yourselves in the search for the Lord; He is there like butter in milk, like the chicken in the egg, immanent in every atom of creation. He does not come from somewhere or go somewhere else. He is there, here, everywhere. From the anu (atom) to the ghana (great), from the microcosm to the macrocosm, He is everything.

To realise this grand Truth, saadhana or karma is needed.

That is Karmayoga, karma performed with this end: 'karmasu kousalam' "the karma done in an intelligent manner." A millionaire may have various vehicles: cars, coaches, etc., in plenty; but for his health's sake the doctor advises him to walk a few miles every morning. Otherwise he will fall ill, the doctor says. So also, for removal of Ajnaana (the disease of ignorance), one has to do karma, Dharma-directed karma (virtuous action). The oil in the lamp is the fat derived from the actions of previous 'lives'. The stronger the flame, the brighter the light and sooner the oil is used up. Do vigorous karma and exhaust the effects of the past and be free from the weight hanging round your neck. There is more joy in the doing of karma than in the fruit it may give; the pilgrimage is often more pleasurable than the actual experience of the temple to which the pilgrim went.

Make spiritual effort as natural as breathing

It was mentioned in the Geetha that you should not care for the fruit of your action; but I say now that you may value the result of your actions to a limited extent. That advice was given according to the conditions prevalent then and the delusion Arjuna suffered. Since it will increase your Aanandha (Bliss) and give greater strength to your Saadhana, I say now that so far as saadhana is concerned, you can do it with a keen eye on the Aanandha that you will ultimately derive.

It was mentioned now by the Principal of the Maarkandeya Sanskrit College that I was born like Janaka, as the result of some Karmasesha! I have no sesha (balance) of karma to work out! I am unaffected by Karma, as already mentioned in the Geetha. The Mahaa Shakthi (Supreme Power) puts on the cloak of Maayaashakthi (deluding power) in order to fulfil the purpose of contacting and protecting mankind. I have no desire and so, no binding karma. It is only you have the desire, aim and wish that drag you along various paths. For Me, your Aanandha is My Food, your elation is the swing on which I sit, your activity is My Playground.

There are three kinds of Karma: the Sahajakarma (natural

action) like breathing which has to be done; the Vikarma (action done with intent) like the combination of wick and oil in the burning lamp; and the Akarma (action done without intention to gain the fruit of consequences), where there is neither oil nor wick and so no burning at all. Praanaayaama (breath control) and Yoga (Divine communion) must become as natural as breathing and so automatic; that is the sumum bonum of spiritual discipline, the state of Sahaja-Saadhana.

"I make people mad about God"

Learn from childhood the recitation of the Name and prayer and the practice of silence. Let children contemplate the beauties and the magnificence of God's handiwork and be filled with mystery and awe. Do not count and calculate what the Puttaparthi Sai Baaba gives. I do not give in order to attract you to Me; I give only to fill you with Aanandha. Showering Aanandha, that is My task. I do not want you to extol Me; I shall be satisfied if you rely on Me. The mysterious indescribable Super-power has come within reach. It will never engage Itself in any task without fruit.

I bring tears and I wipe tears, some one has sung. Yes, I bring tears of joy into your eyes and I wipe the tears of grief. I am said to make people mad and also to cure madness. Yes, I make them mad about God and about the 'Saadhana needed for that. I cure the madness which makes people run frantically after fleeting pleasures and fall into fits of joy and grief.

Some persons have said in their ignorance that I am divine sometimes and that I become human after that! They say I alternate between Dhaivathwam and Maanavathwam (Divinity and human). Do not believe this. I am always of one thwam (reality) only. The Lord will never undergo a fundamental change; only the external form may change, the essence will be the same. There will not be any decline in value, like becoming human for some time, etc. The Lord will be characterised by unbounded Prema (Love) and unsullied sweetness.

There are two duties to be done by man; the one along the Dharmamaarga (path of righteousness) for this world and the one along the Brahmamaarga (path of Supreme Reality) for eternal liberation. The Dharmamaarga is the left hand, and so it can be left. Why, it will leave of itself after the fruit becomes ripe. That is why it is called 'left'! Leave it and do not grieve over it. But hold on to the right, the Brahmamaarga; for it is 'right' that you should do so. Never hate others or wish evil to them

Finally, you must know how to use the chance that you have got in this life to come in contact with the Lord. The lamp sheds illumination but it can be used for various purposes, good and bad; the Ganga is holy but its waters are used for good as well as bad purposes. How you use this chance depends upon your destiny and luck and the amount of Grace that you are able to win. Develop faith; strengthen devotion; and everything will follow. Raama was the representative of Sathyam, Krishna of Prema, Buddha of Dharma. Now it is, of all the four, Sathya, Dharma, Shaanthi and Prema. Sathya is the Dharma, Prema gives Shaanthi. I command you: never hate others, or wish evil to them or talk ill of them. Then

only can you attain the Shaanthaswarupam (natural form of peace).

The Lord alone is aware of the Plan, for His is the Plan! You see only a part of the play on the stage and so it is all very confused. When the entire stow is unfolded, then you will appreciate His Plan, not until then; for that, you have to get behind the screen of Maayaa (deluding power) and contact the Director Himself. While you are an actor on the stage reciting your role, you cannot grasp the inner meaning of the entire play which has the 'world' as the stage and 'ages' as the duration.

If by acting your role well you develop Love towards fellowactors, that is more important than getting devotion for God. If you acquire Shaanthi (Peace), that is a more valuable success than acquiring inaana (spiritual wisdom). For Bhakthi is the seed of Prema and Inaana is the seed of Shaanthi. At least, bhakthas (devotees) should behave as if they are all of one family. Take hold of the chance so luckily available for mutual co-operation in worship and saadhana.

"All the powers I have are for you"

You are My treasure, even if you deny Me. I am your treasure, even if you say No. I shall be affectionate to you and attach Myself to you; I shall take all the trouble to keep My property safe in My custody! That is to say, in the custody of the Lord, by whichever name you may be calling upon Him. All the powers I have are for you: I am just the store, keeping them ready to be given to you, whenever you ask for them. I shall give Prema even if you do not ask, for it is your right to share in it.

Some complain that I did not give them this or that, but that is because their vision is limited to the immediate future or the present; whereas I know what is in store and so I have to safeguard them from greater grief. They even blame Me and heap abuses but I will not give them up. I am not influenced by anybody, remember. There is no one who can change My course or affect My conduct to the slightest extent. I am the Master over all.

But let Me tell you this. I speak harsh words and 'punish' some persons because I have Prema towards them and I am eager to correct them and make them better instruments. If they were not Mine, I would have given them up and not cared to take any notice of their lapses. I have a right to chastise those who I feel are Mine. I also know that they still value My Word and that they will feel sad at My being displeased with them. It is due to your wayward mind that you are easily wafted away from Me by some silly persons' irresponsible words.

Peace can be won only the hard way

I sometimes act as if I keep you at a distance; that is done to reform you quicker. When a stretch of road is being repaired, I go by another detour and I do not use that bit of road for some time. The purpose is to let the repair works proceed more quickly so that I may use that road again.

I have come to set the world right and so I have to collect all those who are ill and treat them in My "Hospital" and restore them to sanity, strength and wisdom and send them back to their stations

in life. I must intensify your **bhakthi**, reinforce your faith and rebuild the foundations of your moral nature, so that you can counter temptations with greater confidence. I have come across people who recite a prayer and believe that they are bringing the world nearer to Peace with every occasion on which they pray. But peace can be won only the hard way, by eliminating violence and greed from the hearts of individuals.

There are cases when the villager in **Puttaparthi** on getting fever tries all kinds of quackery till it becomes too serious; and then he runs madly for doctors and drugs to **Bukkapatnam** and **Ananthapur** and **Chikkaballpur** and **Veilore**---until he is forced to sell

his land to pay off the loan! If only he had taken resort first to a qualified doctor all this could have been avoided. So too, do not run after Gurus who are themselves suffering from faulty vision and householder's troubles: do not beg from people who are themselves beggars. Avoid all pride and competition between one another in the spiritual life. Let each one march at his own pace; only the direction and the road have to be God-wards.

Prashaanthi Nilayam, 29-9-1960

The sages of ancient times divided karma into **vikarma** (that is intentionally done) and **akarma** (that is done without any intention to gain the consequence). Follow the latter and you will save yourselves from suffering. All other activities like the earning of wealth, of reputation, of fame and publicity result in suffering..

Shri Sathya Sai

31. **Sathya Sai Geetha (iii)**

VIDHURA once asked Krishna, "How did you take part in the killing of **lakhs** of soldiers in the **Kurukshethra** battle? You could have avoided all that massacre and saved yourselves a lot of bother by simply changing the mental attitudes of the chief participants on the **Kaurava** side, **Dhuryodhana**, **Dhus-sasana**, **Shakuni** and

Karna."

Krishna answered: "My dear man, I have given every one a sum of qualities and powers. I have also awarded each a certain amount of freedom to utilise them as they feel best. It is by functioning in this manner that each one can learn better. By toddling a few steps the child's step becomes more certain and firm. Experience is the best, though the hardest, school. However much you may say that fire burns, unless you actually burn your fingers, you will not believe or know what a burn is."

Prema that thrills and fills the mind with joy and hope.

Pothana, **Nandhanaar**, **Jayadheva**, **Gouranga**, **Thukaaraam**,

Meera,

Purandharadhaasa, **Thyaaga-raaja** and others were thrilled so much

at the very thought of the Lord, because they had the **Prema** in such a pure and overpowering form.

Some people may laugh at all this **Bhajana** and call it mere show and exhibition and recommend instead quiet meditation in the silent recess of the shrine room. But coming out in company and doing **Bhajana** like this helps in removing egoism; one is not afraid

of jeering nor ashamed to call out the Name of the Lord. One gets inspired by the devotion of others; the company of men with kindred sentiments helps to foster the tiny seedling from being scorched by the heat of derision. A person will sweep the floor of his room with a broom when nobody is looking on; but to do the same act, considered *infra dig*, when people are looking on, requires some mastery over the ego.

Do acts which are full of **Prema** towards all

Prema is filial piety when directed towards the parents, companionship when it flows towards friends, love when it is felt towards the partner, respect when it moves one towards elders and affection when you are drawn towards children. **Bhakthi** affects your acts in three forms: you do some acts consciously in order to demonstrate your love or give vent to the **Prema** that animates you; you do acts as dedicated offerings to enhance the glory of the Lord, in a spirit of worshipful humility, as if you are laying at His feet all that you are and all that you are capable of, and you do acts which are full of **Prema** towards all as part of your mere existence, automatically, without any tinge of self or whiff of violence upsetting the perfume of the act. The dedicated act leads on to all activity being dedication; the **Aanandha** makes you feel that your effort has been worthwhile. That is the end, the aim, the inspiration.

How do you give Me **Aanandha**? By taking to heart what I say and putting it into daily practice. Deciding to move high but attracted by the low, you betray yourself. Improve your character and conduct; when your feelings become cleansed and your impulses pure, then you can see My Form in its Reality. I shall tell you the thing in a nutshell: Make the intelligence that has to understand Me free from crookedness; let it become straight and sharp.

Our relationship is **Aathmic**, not secular

I have now fallen into your grasp, the very Treasure that you have been searching for, because our relationship is **Aathmic**, not secular or trained. In all other places, you are fleeced; for the relationship is based on the purse. In some places, it is based on caste or scholarship or some other incidental trait; here, it is the attachment that the **Naaraayana** has for **Nara**, the Ocean for the stream, the Universal for the Particular. Here, every one must become unlimited, escaping from bonds that limit him.

All can become He; no one is outside the Love of the Lord.

The eighteen-year old boy is asked by the mother to go into the kitchen and place a plate before himself, serve himself rice and curry and eat. The mother is not callous or unkind; she knows the capacity of the boy and treats him as he ought to be treated.

Another son she accompanies to the kitchen and she sits by his side and serves food to him. A third son she seats on her lap and feeds with many a song in order to make the process pleasant for the child. Do not think that the mother is partial; no, she is only making use of her knowledge of the capacity of her children to make them progress. That is the nature of maternal love.

There are some gurus who have so much love, even towards their **sishyas**. When aspirants go to them asking for guidance, they

praise them to the skies, exaggerate their attainments and grant them titles(!) which are paraded by the unfortunate victims. In this way, the disciples are burdened by additional handicaps to spiritual advance. The Gurus want money for various purposes and so they always have an eye on the purses of the disciples. They try to draw out the money by the grant of titles or by public praise or by promise of public recognition---all worldly baits which are derogatory to the principle of non-attachment that they teach and stand for.

Some Guilt hunt for moneyed disciples

Let the Gurus condemn the accumulation of wealth and blame them for the misuse they are making of it; let them be unsparing in their condemnation; that is the sign of the Guru who knows his mission. On the other hand such Gurus ignore and tolerate evil in the would-be donors, because they are afraid any condemnation will dry up their source of income. Thus, they ruin the disciples by desisting from giving them the drastic drug they need, urgently, for their spiritual health. It has become a tragi-comedy this hunt for moneyed disciples who can be fleeced. It has been developed by some sanyaasis (ascetics) into a fine art. The time has come to expose and punish such saadhus (noble souls) and that will be one task in the Dharmasthaapana (establishment of righteousness) for which I have come. The brokers that these Gurus have scattered over the country have also to be broken.

Books, pamphlets, meetings, speeches, talks---all these are no good; every one desirous to know Me has to be asked to approach Me and experience Me. In order to get an idea of a mountain it is not enough if you show a stone and say, "The mountain is a million times the size of this." You will have to see an actual mountain, at least from a distance. The "beyond" is very incomprehensible. Science is like the letter C, always with a gap in the middle, with a gap that is unfilled. Religion alone has filled that gap, for it knows the Reality that persists in the three stages, in the three tenses and in the three worlds. So, religion is the three O'sh a full circle, which may enlarge as you know more and more of the glory of the Lord, but which is ever Full and complete. At the end of it all, we are at the beginning again.

The miracle is but the natural behaviour of the miraculous.

That is why I favour you with the experience now and then, so that you may get a glimpse of the Glow. I will be in this mortal human form for 59 years more and I shall certainly achieve the purpose of this avathaar; do not doubt it. I will take My own time to carry out My Plan so far as you are concerned. I cannot hurry because you are hurrying.

I may sometimes wait until I can achieve ten things at one stroke; just as an engine is not used to haul one coach, but awaits until sufficient haulage in proportion to its capacity is ready. But My Word will never fail; it must happen as I will.

Prashaanthi Nilayam, 29-9-1960

32. Sathya Sai Geetha (iv)

TODAY, Thirumalaachar read and explained the section on Inaanayoga (divine communion through spiritual knowledge) in the

Sathya Sai Geetha he has composed. No one can say what the real nature of creation is, or of Brahman for that matter. Faced with a Universe which is fundamentally mysterious, which he feels must be endless and beginningless, which he feels must be infinite and the scientist has to accept it, though he cannot form a real picture of that kind of Universe. He too works on faith, that is to say, believing in something which he cannot fully grasp or clearly infer or really calculate. That Reality can be demarcated only by the criterion of "Not this." Brahman is posited and described by a process of negation or elimination, 'nethi, nethi' ('not this, not this'). In this artificial world, all is an artificial mixture of name and form, which are both artificial too. To get the conviction that this created world is mithya (a mixture of truth and falsehood) is very difficult indeed. When your head knocks against a wall, it is difficult to believe that the wall is half false, that its name and form are a fiction of the deluded imagination and that its real truth is the basic Brahma! Seven chief characteristics of Bhagavaan

But this Inaana (spiritual wisdom) every one has to achieve some day or the other. It can be got through Bhakthi or Karma or Raajayoga. These three are only different names for the process of churning the milk for getting the butter which is immanent in it.

Once the

butter has been got and rolled into a ball, it can be kept separate and un-impaired in the liquid where it was all the time. Similarly, the Inaani (liberated person) can continue in the world free from attachment, once he has realised that he is of the same substance as the Immanent Brahman. When that Brahman is seen through Maayaa, it appears as Saguna (endowed with qualities) and is referred to as Lord or Bhagavaan.

Bhagavaan has seven chief characteristics: Aishvarya, Keerthi, Inaana, Vairaagya, Srishti, Sthithi and Laya (prosperity, glow, wisdom, non-attachment, creation, preservation and dissolution). Whoever has these seven, you can consider as having Divinity in Him. These seven are the unfailing characteristics of Avathaars, of the Mahaashakthi (Supreme Power) which persists fully when it has apparently modified itself with Maayaashakthi (deluding power). Wherever these are found, you can identify Godhead.

You are also of the same nature as the Aathma with

Mahaashakthi, but like the Prince who has fallen into a den of robbers and is growing up there, the Aathma has not recognised its true identity, that is all. Though he does not know, he is nevertheless a Prince, whether he is in the palace or in a forest or in the robber's cave. Very often, the Prince will have got intimations of his real status, a craving for the Aanandha that was his heritage, a call from his inner consciousness to escape and become himself. That is the hunger of the soul; the thirst for lasting joy. You are all like the man who has forgotten his name. The hunger of the mind can be appeased only by the acquisition of Inaana.

Give your mind strength-giving ideas and courage

The mind is like a Gurkha watchman; it has to be kept fully under control by the master. Besides, the Gurkha will let into the mansion only those who are friendly to the master, is it not? So,

only such thoughts and feelings as are conducive to the welfare of the master should be tolerated by the mind. Manas (mind) is the chief thing for 'manush' (man) but its role has to be slowly reduced and it should not be allowed to take full charge. Feed the mind, not on wicked desires and unworthy plans; but give it strength---giving ideas and courage. When the mind is eliminated, then Inaana shines forth in its full glow.

After the experience of Sarvam Brahmaath-makam, that is to say, after the realisation that everything is basically and completely Brahman, life cannot be sustained for more than 21 days. Such a person is no longer in Mithyaloka (this deluding world); so he cannot have any desire or activity. Even food and drink become meaningless. How can Brahman need Brahman and Brahman recognise Brahman as food and Brahman as drink? All the nuts and bolts will fall away; the heart will dry up and the body will collapse. Saadhana is just holding the mirror before the self; the mirror, if it is clean and polished, reveals the Self and that is Aathma saakshaatkaara (Realisation of the Self). All have Aathmic uniformity, the truth of every one is the same.

The company of good men leads you on to the Lord while the company of evil men leads you on to the mire of Prakrithi (objective world). How to judge good men from bad? Those engaged in Japam, Dhyaanam, Yoga and Archana (penance, meditation, communion and worship) are Sajjanas (good persons); those who do not like these are to be avoided by aspirants who seek Inaana and want joy that comes when the small becomes the big, when the momentary joy becomes momentarily important, when the destitute person inherits vast riches. The good man is soft; he bends easily before elders, sages, and Saadhakas. 'Na ma' (not mine) is the attitude of 'namaskaara' (prostration); it is really namamaakaara, the declaration that "all that I am and have is due to your Grace."

Eliminate all limiting factors by systematic process
Spend your time in such Sathsanga (company of good people). Brush up your brains by the brush of Viveka. I will not ask you to give up your critical faculty; evaluate, discriminate, experience and analyse your experience; and then, if convinced, accept. Bhakthi, Yoga, Inaana---these are three doors to the same Hall; some come this way, some that way, but all enter the same Hall. The Inaani sees everything as the Divine substance, the Bhaktha sees everything as the Leela of God, the Karmayogi sees everything as the service of the Lord. It is all a question of aptitude and taste and the stage of development of reason and emotion. As a result of Inaana, Thirumalaachaar said, Maayaa goes, but Maayaa does not 'come' and Maayaa does not 'go.' When a light is brought into this hall, you say that light has come and darkness has gone, but where has it gone? Put out the light, it is dark! The darkness does not come from where it had gone, suddenly, through the doors and fill the hall. It is there all the time. It did not go. Only the hall was lit and light prevailed. So also, when the Grace of the Lord is won, Inaana will prevail and the delusion of separateness is powerless.

How can that Inaana be earned? By a slow, systematic process, eliminating all limiting factors: greed, lust, pride, envy, hate and all the snaky brood of possessive instincts and impulses; by the educative influence of Dharma, the body of rules laid down by the experience of generations for the regulation of living; by study, rumination and practice; by analysis of the experiences of the waking, dreaming and sleeping stages; by learning to be a witness of all this passing show without getting involved in its tangles; by overcoming all trends that divide and differentiate.

Vision of Oneness is the highest reward

Prahlaadha never called upon his father or mother, as children do, when he was tortured; he did not appeal to the torturers to save him; he saw in those cruel henchmen the Naaraayana he adored. Everything, everybody, was Naaraayana for him. How then could he feel pain or suffer injury? Adhwaitha (non-dualism) in practice, the culmination of Bhakthi, Sampuurna Inaana (fully realised spiritual knowledge), liberated him. The vision of this Ekathwa (oneness) is the highest reward the Adhwaithin (the non-dualist) seeks.

All this is a dream and you are all actors. Once in Puttaparthi, in a village play, the role of Vaali was assigned to a rich man's son and that of Sugreeva to a poor man's son. Then Vaali protested that he would not die in the fight with the poor man's son and insisted that Raama should befriend and kill Sugreeva instead! The stow cannot be changed to suit your whims. When the play says Vaali should die and when he has been given that role, he should die correctly just as He has decided. Who knows whether praise and blame are not part of the play?

The faults you find in others are in you

Ignorance of this truth is a serious fault, which has to be attended to in the early stages alone. The doctor who cures that bhavaroga (worldly disease) prescribed remedies which have to be strictly taken; not the entire quantity in one gulp, nor neglect for months or years; but the drug as well as the regimen. Some people say they have come to Puttaparthi ten or even fifteen times, as if walking up to the hospital a dozen times is enough to cure them. Every time they may also get a bottle of the necessary mixture, but if they do not drink it as directed, what improvement can they register?

The inaani will not look upon Me as wearing this dress, yellow gown today or pink gown tomorrow; he will penetrate to the Thathwa (real nature) behind this Form and know that this Body is but a dress worn for a purpose. The coming Avathaar of this Thathwa will have another dress. You get full Inaana by the analysis of the knowledge of the Self Unless you know yourself, you cannot know Me.

What you are now doing here is Karmamaarga (path of action); what you are uttering is Bhakthimaarga (path of devotion) and what you are revolving in your mind is Inaanamaarga (path of spiritual knowledge). What you are experiencing at this particular moment is Heaven. For you are now immersed in the joy of listening to My words. You have no thought now of the several reasons which have brought you here. If I finish My talk and go, you slide into the

Marthya loka---the world of passing things and fleeting desires, vacillating minds and doubting brains.

Above all, examine your own conduct and faith. See whether it is sincere and steady. When you sit in the moving train, you find that the trees are moving fast, along the line; do not worry about the trees; see yourself, examine yourself and then you will find that it is you that is moving fast. So also, do not blame others and point out their faults. The faults you will find are in you, and when you correct yourself, the world too becomes correct! **Inaana** is the discrimination between what promotes one's progress and what retards. Be your own Guru, your own teacher; you have the lamp with you, light it and march on without fear.

God's Grace can destroy effects of past karma

To reach the stage when even "**Sarvam** Brahma **Mayam**" (All is **Brahmam**) is realised as an understatement (because that statement postulates two entities: **Sarvam** and Brahman, and the experience of Brahman alone, IS), you have got to go a long way. But do not be down-hearted; the entire encyclopaedia is composed of the twenty-six letters of the alphabet and all scholarship begins with the mastery of A and **B** and **C** and **D**. I am here ready to help you from the first lesson to the last. Do not be weighed down by sorrow that your **Praarabdha** karma is against your progress. The accumulation of the effects of your past karma is **Sanchitha** and out of that store what you have selected for present consumption is **Praarabdha**; if wisely used and cooked, the **Praarabdha** can be made sweet, palatable and health-giving. Moreover, God's Grace can destroy the effects of past karma or modify its rigour. Never doubt that.

If the law of Karma is so unbreakable, then why recommend **Saadhana**, good living and cultivation of virtue? **Praarabdha** will

melt

like mist before the Sun if you win the Grace of the Lord! The Grace of the Lord is needed for the dawn of **Inaana** also.

Prashaanthi Nilayam, 30-9-1960

The consequence of karma can be wiped out only through karma, as a thorn can be removed only by means of another. Do good karma to assuage the pain of the bad karma which you have done and from which you suffer now.

The best and the simplest karma is the repetition of the Name of the Lord; be ever engaged in it. It will keep out evil tendencies and wicked thoughts. It will help you radiate love all round you.

Shri Sathya Sai

33. Foundation for **vidhya**

INTO this tiny hamlet ringed round by 'pigmy hillocks,' there has come from the far-off **Himaalayan** region, the Governor of **Uttar Pradesh**, **Dr. Burgula Raamakrishna Rao**, to lay the

Foundationstone

of your School Building! Really, this should make at least one thing clear to you that if sincere **Saadhana** is done, even the most difficult thing can be accomplished. I find the whole village of

Puttaparthi

and even the surrounding villages are immersed in joy

today. I too am very happy, for it is not simply a building which will rise up on this spot. It is a new era of prosperity and of progress. He lays the foundation not merely for a **Vidhyaalaya** (educational institution) but for **vidhya** (education) as well. He has not only sacrificed much for the freedom of his country and earned the respect and affection of the leaders of the land, but he is also a great scholar in many languages and he is an ardent believer in **Sanaathana** Dharma (eternal religion). To have the village school begun by him is indeed a very auspicious event.

You can be proud that **Puttaparthi** is a village that has become famous from the **Himaalayas** to **Kanyaakumari**, as the Governor said

now; but as he himself added, it is a great responsibility as well.

This function is, I consider, the crown and glow of this year's Birthday Festival, for I see the faces of the **ryots** before Me beaming with a new hope and a new joy. The elders of this village have at last realised what they have missed all these years due to their own defects.

Puttaparthi is revered with gratitude by millions

To secure pearls, one has to go far out into the sea and dive deep; simply wading in the shallows and declaring that the

pearlstow

is a myth is a sign of foolishness. So too, the elders here wondered so long at all stories of My **Mahimaas** (miracle powers) and could not make use of the splendid chances that lay at their very doors. They saw only the Light, but did not feel the warmth. That itself proves that though they were physically so near, they were very distant for all practical purposes. They could see the Splendour, the Glory, the Effulgence but they did not come near and share the Warmth of my Heart.

Entangled in the false and the fleeting, men lose the golden chance of grasping the true and the lasting. They refuse to recognise the fruits that grow on the branches of the tree in their own garden; they pluck it before it becomes ripe and they go about decrying it as sour. Such is the fate of man; he has always ignored God and pursued the paltry joys of pride and greed.

As a matter of fact, **Puttaparthi** is a name revered and remembered with gratitude by millions today and it will be treasured in history as an immortal name. No other village has such fortune, but you have been slow to recognise this. For twenty years now, efforts have been made to calm the waves of faction in this village, years during which many other villages sought and won My Grace and Blessings. There have been many occasions on which **bhakthas** (devotees) have pleaded with Me to move out of this miasma and settle down in **Bangalore** or Madras or some such town, or if I preferred, some other quiet rural spot. But let Me tell you here and now; this tree has to grow at the very spot where it sprouted; it will not be transplanted; I shall not give up this place, no, not I. This place will be transformed into **Thirupathi** and those who are little boys and girls today will surely see it in all its magnificence.

Three requisites essential for all advancement

It is not only this village but every village is sick with

animosities and petty quarrels and vendettas. As the Governor said, many attempts have been made during the last fifteen years to better the lot of the ryot but the result has been far below expectations and expense. For there is an absence of three requisites essential for all advancement: Dhairyam, Uthsaaaham and Aanandham (courage, enthusiasm and joy). The very Nature around is enough to instill awe and wonder, to impart courage, to inspire enthusiasm and to fill you with joy! It is a type of false vairaagyam (non-attachment) to close the eye to all the beauty, all the plenty, all the mercy that you receive from Mother Nature, and to mope in sorrow, bewailing your lot.

You should be thankful to the Lord for the chance given to you to serve others and yourselves, to observe His Glory and His Grace and you should look upon all as brothers and sisters. If instead, you poison your hearts with hate and revel in quarrels; well, what is the great profit you have earned thereby? Have you at least derived peace and content, following that course? You have reaped only further hate and further waste.

The villages surrounding this place have gainfully made use of the help given by Government and advanced in some ways; but here, you need not stretch your hands before Government; you have a Kalpavriksha (wish-fulfilling tree) ready to give you all that you want! You have the Lord, who protects and promotes all. The virtues of the people are the treasures of the State; the smarana (remembering) of the Name of the Lord is the root of all virtues. The royal road to ensure joy and peace

Naaradha, who was afflicted with conceit that there was no other who had dedicated his very breath to the recital of the Name, was once humiliated to find that a ryot, who managed to repeat the Name three times(!) in the course of his over-whelming multitude of distressing preoccupations from cock-crow to dusk, was judged a greater devotee! Joy is your birthright; Peace is your inmost nature. The Lord is your staff and support. Do not discard It; do not be led away from the path of faith by stories invented by malice and

circulated

by spite.

Take up the Name of God, any of his innumerable ones, any that appeals to you most and the Form appropriate to that Name and start repeating it from now on; that is the royal road to ensure Joy and Peace.

That will train you in the feeling of brotherhood and remove enmity towards fellowmen.

Many seeds are sown in the field by you; some are eaten away by ants; some are washed off by rains; some are picked by the birds; some are destroyed by pests; but some sprout strong and sturdy. This little school will grow into a sturdy High School, believe Me. You, on your part, must do everything to uphold the honour and reputation of this village.

When I went to Nainital, right in the midst of the Himaalayas, thousands of miles from here, they welcomed Me with an Address written and printed in Hindhi and therein they mentioned this village

of Puttaparthi which they called a Punyakshethra (Sacred Piano)! Well, when people actually come here from the various quarters of the world, let them see a virtuous community of God-fearing men and women, living in peace and content.

Puttaparthi, 23-11-1960

The journey of every man is towards the cemetery; every day brings you nearer to the moment of death. So, do not delay the duty you must carry out for your own lasting good. Recognise that you are Shiva (God), before you become a shava (corpse); that will save you from further deaths.

Shri Sathya Sai

34. The click of the camera

WHAT Kuppa Bairaagi Shaasthri told you now about Brahma Ijnaasa (desire of getting knowledge of the Supreme Soul) and Aathma (soul) was very learned and very useful, especially for Saadhakas who have reached a certain stage of discipline and study, but I know that most of it was beyond you. My task is to give you the stuff that you need now, in a form that is both sweet and digestible. It is difficult to grasp the idea of the Aathma, about which Kuppa Bairaagi Shasthri spoke, in spite of all the quotations he gave from all the commentaries on the Upanishaths.

It is just the gold in all the jewels, the base and the substance, however many forms and whatever shapes the jewels may have. To become a particular jewel is to lose the Universal nature or rather to limit it. To lose the name and form of gold and become a jewel is to feel separate, to forget the One. The Aathma does not change, no one can transform it. Its nature is hidden by various veils of ignorance, such as those which Thyaagaraaja prayed Lord Venkatesha to pull apart, in the famous song---"Thera theeyaga raadha."

The veils are known as mind, intellect, etc. The jewel must know it is not, it was not, it will not be oval or square or fiat or round, or anklet or necklace or ring or bangle. It must yearn to know its real nature and become aware of the basic truth, apart from the unreal appearance. When it becomes gold again or rather when it ceases to think of itself as anything but gold, it can be said to have attained Bliss.

Love has to begin with a great yearning for Light

Because you have taken residence in this body, you cannot call the body, 'T'. When you sit here in this Hall, you do not call the Hall 'I'; you know you are separate and that you are here only temporarily. When you move about in a tonga (horse-cart), you do not say that the tonga is you, do you? You do not take the tonga inside when you step down from it on reaching home. So also, you have to drop this body when you reach "home".

The 'T' in you is Paramaathma (Supreme Being) Himself. 'T' is the tiny wavelet that plays with the wind for a moment, over the deep waters of the sea. The wave gives you the impression that it is separate from the azure and timeless ocean below. But it is just an appearance, a creation of the two ideas---Name and Form. Get rid of the two ideas and the wave disappears in the sea; its reality flashes upon you and you know.

Paramaathma reveals Its Glory as Prema (Love) in man; Prema appears in various forms: attaching itself to riches or parents or children or one's a life-mate or friends. All these are sparks of the same flame and the Love of the Universal is its highest expression.

This Prema cannot be cultivated by reading guide-books and madeeasies

and learning the steps by rote. It has to begin with a great yearning for the Light, an unbearable agony to escape from the Darkness and see Light, as in the prayer, "Thamaso maa jyothir gamaya." The yearning itself will draw down the Light. The Love will grow of itself and by its slow and inevitable alchemy turn you into Gold. Prahlaadha was a Raakshasa (demon) but Prema (Love) liberated him nevertheless; Jataayu was a bird, Dhruva but a toddler, the cowherds of Brindhaavan were unlettered folk; yet, through that alchemy, they all shone in the splendour of Prema and knew the Source.

Samskaara will have its say at the time of death. Once you take on the Name of the Lord which is sweetness itself, it will awaken all the sweetness latent in you; when you have tasted the joy, you can never for a moment exist without that sustenance. It becomes as essential as air for the lungs. You may say, listening to some Puraanic (mythological) tales, that it is quite enough if the name of the Lord is remembered, however casually, at the very last moment of life! But it is a hard task to recall that name, if you have not practised it for years. In the surge of emotions and thoughts that will invade you at the last moment, the Name of God will be submerged unless you learn from now on to bring that Name to the top of the consciousness, whenever you want it.

There was a shop-keeper once who was inspired by that tale of Ajaamila. He decided to remember the Name with his last breath, by a short cut; he named his sons after the various Avathaars (divine incarnations), for he knew that he has bound to call them when he was about to die. The moment came at last and as expected, he called on all his sons by name, one by one. There were six of them and so he called the Lord by proxy six times in all. The boys came and stood round his cot and as he surveyed the group, the thought that came to the dying man's mind, just when he was about to die was, "Alas! they have all come away; who will look after the shop now?" You see, his shop was his very breath all through life and he could not switch it on to God at short notice. The Samskara (merit of actions) will have its say, whatever you may wish.

Without faith, no progress is possible

It is no mean achievement to get the Name of the Lord on one's tongue at the last moment. It needs the practice of many years, based on a deep-seated Faith. It needs a strong character, without hatred or malice; for the thought of God cannot survive in a climate of pride and greed. And how do you know which moment is the last? Yama, the God of Death, does not give notice of his arrival to take hold of you. He is like the man with the camera taking snapshots; he does not warn, "Ready? I am clicking." If you wish

your portrait to hang on the walls of Heaven, it must be attractive; your stance, your pose, your smile must all be nice, is it not? So it is best to be ready for the click, night and day, with the name ever tripping on the tongue and the glory always radiant in the mind. Then, whenever shot, your photo will be fine.

What is most needed is the cultivation of virtue, and fear of sin and the fear of wrong. How do you decide that an act or a thought is sinful or wrong? It has to be done on the basis of the Shaasthras and of the Voice within. Without faith, no progress is possible, even in the material world. Science considers the prathyaksha (the seen), as the final proof; but how far can you trust the prathyaksha? You respect a person not on the basis of his dress or hairstyle which are prathyaksha, but on the basis of his character and attainments, which are paroksha (invisible).

You suffer now because all your attachment is towards Prakrithi (Nature), and all your Vairaagya (non-attachment) is towards Purusha or God! This has to be reversed! You must cultivate non-attachment towards Nature and attachment to the Lord.

All joy is derived from the form-full aspect of God. I am reminded now of the story of Shankara Bhatta. He was a great saadhaka intent on japa and dhyana to such an extent that he was reduced to skin and bone. He worshipped Goddess Saraswathi (Goddess of Learning) which is the key to open the doors of Mukthi (Liberation). Goddess Lakshmi (Goddess of Wealth) saw his sad plight and was moved with great pity. She chided Saraswathi for denying Her votary even the common joys of life and Herself hid in his leaky hut to pour on him Her Grace. She offered him plenty and prosperity, fame and fortune. She derided Saraswathi for neglecting to award comfort and joy on Her hapless servant. But Shankara Bhatta turned a deaf ear to Her allurements; he said, politely but firmly, "No, Saraswathi has blessed me with the most precious wealth, the gift of knowledge that liberates me. I do not crave Your Grace. Please remove yourself from my presence." There is nothing so grand and so sublime as the Lord in whom you find refuge. Call on Him by any Name or speak of Him as the Nameless one. It is both Sa-aakaara and Nir-aakaara (with Form and Formless). The ocean takes the form of the vessel which contains a part of it. When that is done, the Formless takes Form; the Absolute is reduced to the Particular. You will find out, however, that all the joy is derived from the Form-full aspect of God; the Formless causes no joy or grief; it is beyond all duality.

Jewels give joy, not gold. You can experience the Name, you can imbibe the Form; you can take them to heart and dwell upon them and fill yourself with the joy that they evoke. That is why Jayadheva, Gouranga, Raamakrishna and others wished to remain ants, tasting Sugar rather than becoming Sugar itself. The Name is like the seed, implanted in your heart; when the shower of His Grace falls upon it, it sprouts into a lovely tree. All trees that sprout from the Names of the Lord are equally lovely and shady. If you have Krishna-naama, the vision that you win and the form that you evoke is that of Krishna; if you have Raama-naama, it is the

Raamaform

that sprouts.

Do not allow your mind to waver due to doubts

Leelaashukha had the Name of Krishna embedded in the

wellploughed

field of his heart and so, the Lord appeared before him with a peacock feather, a flute and a charming mischievous smile! He fulfills your innermost aspiration in a flash, if it is compelling enough. Only you should not allow your mind to waver due to doubt or disappointment. Leave all to Him and be at ease; it is the man with no faith that is tossed about on the sea, like a ship caught in a storm with neither rudder nor anchor. The Bhaktha bears the ups and downs of life, keeping the balance of his mind even.

You sometimes talk as if the devotee leads a life beset with hardships and sorrows and that the man who does not bend before a Higher Power is care-free and prosperous; but this is a totally wrong idea. The Bhaktha sails on an even keel; he has inner peace, a spring of joy which sustains him and keeps him together.

Bairaagi Shaastri said that this is an auspicious day for you because this is My Birthday; but let Me tell you, I have many Birthdays like this. The Auspicious Day for you is the day on which your mind is cleansed and not the day on which I took this human form. I am ever new and ever ancient, ever noothana (modern) and ever sanaathana (ancient). I come always for the sake of reviving Dharma, for tending the virtuous and ensuring them conditions congenial for progress. Some doubters might ask, "Can Paramaathma assume human form?" Well, man can derive aanandha only through the human form; we can receive instruction, inspiration, illumination only through human language and human communication.

God bows to your will and carries your burden

I will never force you to take up a particular Name or Form of the Lord as your ishtam (wish). The Lord has a million Names and a million Forms, and He wants that faith and attachment should be evoked in you by any one of them, as you recite the Names or contemplate the Forms. That is why they have a string of 1008 Names for use to worship; the devotee might be drawn closer to the Lord while any one Name is being repeated, however distracted or inattentive he might be during the rest of the list. Like the coldness of the atmosphere which freezes the water, the compelling agony of the Bhaktha's heart solidifies the Niraakaar (Formless Absolute)

into

the shape and the attitude that are yearned for. "Yadh bhaavare, thath bhavathi" --- "as felt, so fashioned." He bows to your will, He carries your burden, provided you trust Him with it. Therefore, so act and feel and speak that you get "iha soukhyam, para soukhyam and kaivalya soukhyam" ("joy here, joy hereafter, joy everlasting" all three). I bless you all that you get more success in the struggle.

Prashaanthi Nilayam, Birthday Festival, 23-11-1960

You must tread the spiritual path with an uncontrollable urge to reach the Goal; you must cultivate the yearning for liberation

from all this encumbrance.

Remember that you have to dwell in a house built on four stout pillars: dharma, artha, kaama and moksha (righteousness, wealth, desire and liberation); Dharma supporting artha, and moksha being the only kaama or desire.

However much you may earn either wealth or strength, unless you tap the springs of aanandha (bliss) you cannot have peace and lasting content.

Shri Sathya Sai

35. The dangers of doubt

Kasthuri now spoke to you about the Puraanic stow of the Amrithamanthana (churning of the ocean for gaining the nectar of immortality). He said that when the Dhevas (demi-Gods) were overcome by conceit, delusion and Thamas (ignorance), the sages cursed them with age, greyness and senility; they became easy victims for the Raakshasas (demons); and so, to restore to them the lost splendour, the Lord suggested the churning of the Ocean and the winning of Amritha (nectar of immortality).

You have to take this story in its symbolic sense. The Puraanas (mythological stories) always deal in parables. Each tale has a deeper meaning, something that is more valuable and useful than what appears on the surface. This meaning is to be practised in daily life; they are not stories told to while away the time.

Indhra insulted Dhurvaasa because he was blinded by the power of office; the curse of the sage forced him to re-think about his Reality, to discover his innate status. Then, he found that he was Amritham, of the same nature as Parabrahman (Supreme Reality). Itself. In fact, he came to know that he was Parabrahman, moving about in the delusion that he was Indhra! The churning is the symbol of the Saadhana needed to remove the veil of delusion, more specifically, the Raajayoga Saadhana (royal path of integral spirituality).

When the Dhaivi Shakthi (Power of Divinity) declines and evil impulses predominate, even the Dhevas fall; they lose their special privileges and rights. Once anritha (falsehood) enters into the character, you lose contact with Amritha. He dies many deaths, he who is false, afraid of truth, blind to his own glorious heritage of immortality.

In their inner impulse, men are sub-human

Sathya (Truth) is that which is Nithya (eternal). Falsehood is poison; truth is nectar. Truth alone confers splendour or Dhivvyathawarn (divinity). So, when the Dhevas fell a prey to pride and attachment to unreality, they had to churn their thoughts and impulses, their feelings and emotions, their instincts and inspirations and bring out the cream of Truth. The two groups who pulled the churning rope are the "forward leading influences and the backward pulling influences," ---the Dhaivi and the Asuri (divine and demonic) urges.

As I said, Indhra insulted Dhuurvasa and invited upon himself the anger of that sage because of the ignorance of his fundamental reality, his ajnaana ignorance), which plunged him in pride. What should be done to restore him to sanity is to re-teach him the

Aathmic (universal spiritual) basis of all the pomp and pageantry of office, the evanescence that is immanent in all created things. Today, though in outward appearance people are human, in inner impulse they are sub-human or **Raakshasa**; he who has no **dhaana** (charity or sacrifice) in him is called a **Dhaanava**. **Dheva** and **Dhaanava** are mixed in the human make-up and now the **Dhaanava** rules the roost. Therefore, man has lost his glow and his power and his splendour; he must win them again by **Saadhana**. So, make yourselves pure by incessant striving.

Man is but a flame of the Eternal Fire

The partaking of the **Amritha** created by Me is only the first step in this process for you: it does not mean much if you do not take the second step and the third and march on towards

selfrealisation.

You must have faith in the discipline laid down in

Sanaathana Dharma and in the ultimate Divine basis of all creation. Get convinced that the world can give you only fleeting joy and grief is but the obverse of joy. Strive now, from this very moment; for time is rushing like a swift torrent. Develop the joy that will not decline, the joy that will ever be full. Be true to yourself. Be bold, be sincere. The only reality is the twin-bird on the tree, the **Jeewaathma** (individual soul) that tastes the fruits and suffers and the **Paramaathma** (Supreme Soul) that sits unmoved and merely looks on.

Mention was made now of the **Mohini-ruupa** (form of fascinating woman) and the way in which the **Asuras** were misled by the enticing charm of outward form. Now, all this talk of the Consorts of the Lord, of **Lakshmi**, **Saraswathi** and **Paarvathi** being the wives of the Trinity, are absolutely silly. They reveal only the **samsaaric** (worldly living) glasses that you wear, the projection of your worldly fancies on the 'Heavenly families,' the weaving of stories on the human model for the satisfaction of human cravings. These names are only convenient expressions for the **Shakthi** (Divine Power) that is immanent in Godhead. For example, **Lakshmi** is the personification of **Dhaya** or the Grace of Vishnu; that is why she is said to dwell on His breast! So too, **Paarvathi** is half the body of Shiva, inseparably incorporated in Him! The powers of Creation, Conservation and Dissolution are **co**-existent and continuous in Godhead. You may ask how the three can **co**-exist. Well, look at electricity! The current can create, conserve as well as dissolve, all at the same time, and to the same extent. These **Shakthis** (divine energies) are similarly pictured as inseparably associated with the three aspects of the Absolute. Man's duty is to achieve unity with the Shiva-**Shakthi** for he is but a spark that has emanated from it; he is but a flame of the Eternal Fire.

Bakthi must confer patience and fortitude

Enter upon that task of **Saadhana** from now on; that is the lesson you must learn here. Otherwise, **yaathra** (pilgrimage) leads only to the accumulation of **paathra** (vessel)---you buy vessels from wherever you go: from **Raameshwaram**, **Thirupathi**, **Kaashi**, **Haridhwar**, **Madhura**, **Kumbhakonam**. That is the merit you get

from

pilgrimage, a store-room full of vessels. You come from long distances, incur heavy expenses, suffer in the cold, in the open or lie in the shade of trees and wait for days expecting the longed for interview with Me; but in the end, you return and dissipate the **shaanthi** and the **santhosha** (peace and happiness) you derive from this place.

Bhakthi is something sweet, soothing, refreshing and restoring. It must confer patience and fortitude. The **Bhaktha** will not be perturbed if another gets the interview first or if another is given greater consideration. He is humble and bides his time: he knows that there is a higher power that knows more and that it is just and impartial. In the light of that knowledge, the **Bhaktha** will communicate his troubles and problems only to his Lord; he will not humiliate himself by talking about them to all and sundry, for what can a man, who is as helpless as himself, do to relieve him? It is only those who have that implicit faith in God, who will deign to communicate only with the Lord and none else, who deserve **Amritha** (nectar of immortality).

Make **Naamasmarana** as part of yourself

The **sthula dheha** (gross body) should be ever immersed in **Sathsanga**; (holy company) the **Suukshrna dheha** (subtle body),

that

is, the thoughts and feelings, should be ever immersed in the contemplation of the Glory of the Lord. That is the sign of the **bhaktha**. He who shouts and swears and advertises his worries to every one he meets and craves for sympathy, such a one can never be a **bhaktha**. Such men are miscalled **bhakthas**. They make earnest men lose faith in Godly ways; earnest men feel they are superior to these pseudo-devotees. And this is a fact. It is a great responsibility to tread the **Godward** path. There is no sliding back, no halfway stop, no tardy pace, no side lane on such a pilgrimage. It is always up and up, right to the crest of the mountain.

Though your responsibility is greater, take it from Me, you are luckier than others. Do not deny with the tongue what you have relished in the heart; do not bear false witness to your own felt experience. Do not carp and talk cynically of the very thing you have revered and adored when the company into which you fall start retailing such raillery. It is said that the **bhaktha** can get the Lord everywhere easily but the Lord cannot get a **bhaktha** so easily. Yes, it is difficult to secure a **bhaktha** who has that unshaken faith, that attitude of complete self-surrender. Such an attitude can come only by **Naamasmarana** (remembering God's Name), constant, sincere and continuous, as continuous as the act of breathing and felt to be as essential for life. That is the **japam**, the **thapas** and the **dhyaanam** (silent recital of Lord's name, penance & meditation) you all. **Naamasmarana** like this will immerse you ever in **Amritha**, not just a drop on your tongue.

Saadhana has to be followed from a tender age

Do you know how much I feel when I find that in spite of My arrival and **Bodha** and **Upadhesam** (teaching and spiritual instruction), you have not yet started this **Saadhana**? You simply praise Me and strew compliments; that I am the Treasure-house of

Grace, the Ocean of Aanandha, etc. Take up the Name and dwell upon Its sweetness; imbibe It and roll It on your tongue, taste Its essence, contemplate on Its magnificence and make it a part of yourself and grow strong in spiritual joy. That is what pleases Me. Do not wait until you are past middle age to practise this Saadhana; I know of some parents who drag away their sons who come to Me when still young; they tell them that they can take up religious practices in their old age. These parents do not know the extent of the loss. By some stroke of good luck, their children get the chance of knowing about the right path for shaanthi and santhosha (peace and contentment), but the parents are angry that the sons do not find pleasure in the articles that gave them pleasure! They feel there must be something wrong in the make-up of their sons; they tempt them to drink, to gamble, to exploit, to hate---to imitate them, in short--and take them along with them to perdition. But a straight plant means a straight tree; a bent plant can never grow into a straight tree. Rotten, over-ripe, worm-eaten fruits are not fit to be offered to God. Years of sin would have warped the character of a person beyond repair. So the saadhana has to be followed from a tender age.

Doubt is a component of the demonic nature

Faith can grow only by long cultivation and careful attention.

The old are haunted by the demon of doubt. I know there are many here who are afflicted by doubt. They think that I have hidden a vessel of Amritha in a spot in the sands previously fixed and known to Me only. That is why I now asked some from among those people themselves, to decide where we sit on these sands.

Kastuuri suggested this morning that since the thousands who have come to see the Amrithodhbhava (materialisation of nectar) cannot get a close view on this flat riverbed, a mound of sand be raised, whereon I can sit.

I did not agree because I knew these doubters would immediately infer that the Amritha was hidden previously under the mound that was heaped up on purpose! This doubt is truly a component of the Raakshasa (demonic) nature, for it eats into the vitals of Bhakthi. It clips the wings of joy, it dampens enthusiasm, it tarnishes hope. Such men cannot attain the goal even at the end of a thousand births.

When doubt assails you, welcome the chance to see and experience and clear the doubt. But do not later deny the very truth of which you were once convinced and listen again to the voice of hate or foolishness. Do not put faith in the words of men into whose hands you will not entrust your purse; as a matter of fact, it is the words of such men that are now leading many astray. Really, this is a pitiable state of things, is it not?

Come to Me, eager to learn, to progress, to see Yourself in Me, and I shall certainly welcome you and show you the way. You will indeed be blessed. All scriptures, all texts, the Geetha which is the milk of all the Upanishadhic Cows, are intended to instill this thirst into you.

Do not vacillate and change Name and Form

The thirst has to be like that of the creeper for the tree-trunk,

of the magnet for the iron, of the bee for the flower, of the waters for a fall, of the river for the sea. The pangs of separation must gnaw the heart; the entire being must yearn for union. Do not vacillate or change or try a series of Naama and Ruupa (Name and Form). That will only fritter away time and energy. Ceaseless contemplation of the Lord will give ceaseless taste of Amritha to you.

If you do not follow this path, you are doubly to blame; for you have contacted Me. The Form usually creates doubts, for when only the Name is there, you can build around it all your fancies, all that you want, to complete the picture. Do not be misled by such doubts when the Form has come before you; make the moment useful, the life worthwhile.

(Finding that the vast gathering would not be able to see the materialisation of the Amritha if He did it while seated on the sands, Baaba first created a Shankha (conch), the vessel from which the Amritha will now emanate," as He announced. Then He stood up in the centre of the crowd and "poured" from that empty Sankha into a silver vessel a sparkling stream of sweet and fragrant Amritha, which he later distributed to every person who had come.)

Chitravathi River Bed, Vaikuntha Ekaadhashi,

28-12-1960

What you have heard and seen must be spoken out, without exaggeration or abridgement; that is Sathya (truth-speaking). Of course, when the mind is controlled, the intelligence is sharpened and purified; you see only the One everywhere, in everything, at all times; then that One becomes the only truth, which you see, hear and speak of---for, there is nothing else to see or hear.

Sathya Sai Baaba

Glossary

Meanings of Sanskrit words used in discussing religious and philosophical topics, more particularly used in the discourses by Shri Sathya Sai Baaba, reproduced in this volume, are given in this glossary. While the English equivalents for the Sanskrit words have been given in the text with reference to the context, this glossary attempts to provide comprehensive meanings and detailed explanations

of the more important Sanskrit words, for the benefit of lay readers who are interested in Hindhu religion and philosophy.

Aakaasa - Space; ether; the subtlest form of matter.

Aanandha - Divine bliss. The Self is unalloyed, eternal bliss. Pleasures are but its faint and impermanent shadows.

Aaraadhana - Divine service; propitiation.

Aashrama Dharma - The life of a Hindhu cosists of four stages as aashramas. Aashrama Dharma is the code of disciplines laid down for the blossoming of spiritual consciousness during the four stages---Brahmachari (the student celibate), Grihastha (householder), Vaana-Prastha (the recluse in the forest), and the sanyaasin (the ascetic or the monk).

Aasthika - One who believes in God, scriptures and the Guru.

Aathma - Self; Soul. Self, with limitations, is jeeva (the individual soul). Self, with no limitations, is Brahman (the Supreme Reality).

Aathma jnaana - Knowledge of the Self which is held out as the Supreme goal of human endeavour.

Aathmaswarupam - Self embodied; of the nature of Self. The real man in us is the Self which is pure consciousness!

Aathma thathwa - Principle of the Self; the truth or the essential nature of the Self.

Abhayaaswarupam - Fearlessness embodied; of the nature of fearlessness. Brahman is fearless.

Adhwaitha - Non-dualism. The philosophy of absolute oneness of God, soul and Universe.

Aham Brahmaasmi - "I am Brahman". This is one of the great **Vedhic** dicta (**Mahaa Vaakyas**).

Ahamkaara - Egotism resulting from the identification of one's self with the body. It causes the sense of "I do" and "I experience".

Ajnaana - Ignorance (which prevents perception of the Reality)

Annamaya kosha - Material or gross sheath of the soul; the physical body.

Antharyaamin. Inner **Motivator** or Controller. (God is described thus because He resides in all beings and controls them from within).

Archana - Ritual worship of a deity, making offerings with recitation of **manthras** and holy names.

Avathaar - Incarnation of God. Whenever there is a decline of Dharma, God comes down to the world assuming bodily form to protect the good, punish the wicked and **re-establish** Dharma, An **Avathaar** is born and lives free and is ever conscious of His mission. By His precept and example, He opens up new paths in spirituality, shedding His grace on all.

Bhaagavatham - A sacred book composed by Sage **Vyaasa** dealing with Vishnu and His incarnations, especially **Shri Krishna**.

Bhaagavath-thathwam - The truth or essential nature of the Lord.

Bhajana - Congregational chant group worship by devotees with devotional music in which repetition of holy names predominates.

Bhakti - Principle of God head. A devotee who has intense selfless love for God.

Bhakthi - Devotion to God; intense selfless love for God.

Bhavaasaagaram - Ocean of worldly life. The worldly life of a being is considered to be the ocean which he has to cross and reach the other side for liberation from the cycle of birth and death.

Bhoga - Enjoyment; experience; the antithesis of yoga. **Bodha** Perception; knowledge; consciousness. **Buddhi** - Intellect; intelligence; faculty of discrimination. Brahman - The Creator; the First of the **Hindhu** Trinity. **Brahmaandam** - The Cosmic egg, the Universe.

Brahmachari - A celibate student who lives with and learns from his spiritual guide.

Brahman - The Supreme Being; the Absolute Reality; Impersonal God with no form or attributes. The uncaused cause of the Universe; Existence - Consciousness-Bliss Absolute (**Sath-chithaanandha**);

The Eternal Changeless Reality, not conditioned by time, space and causation.

Dhama - Self-control; restraining the sense organs which run after sense objects seeking pleasure. This is an important discipline for an aspirant practising yoga.

Dharma - Righteousness; religion; code of duties; duty; essential nature of a being or thing. It holds together the entire Universe. Man is exhorted to practise Dharma to achieve material and spiritual welfare. The **Vedhas** contain the roots of Dharma. God is naturally interested in the reign of Dharma.

Dhyaana - Meditation; an unbroken flow of thought towards the object of concentration. It steadies and stills the mind and makes it fit for realisation in course of time.

Dhwaitha - Dualism; the doctrine that the individual and the Supreme Soul are two distinct principles.

Gaayathri manthra - The very sacred **Vedhic** prayer for **selfenlightenment**

repeated piously at dawn, noon and twilight devotions.

Guna - Quality, property, trait; one of the three constituents of Nature (**Saathwa**, **Rajas** and **Thamas**). They bind the soul to the body. Man's supreme goal in life is to transcend the **gunas** and attain liberation from the cycle of birth and death.

Guru - Spiritual guide; a knower of Brahman, who is calm, desire-less, merciful and ever ready to help and guide the spiritual aspirants who approach him.

Hridhayaakasha - Space in the (spiritual) heart in which the Self is imagined in meditation and prayer.

Ishta Devathu - The chosen deity through which a devotee contemplates on God.

Ishwara - The Supreme Ruler; the Personal God; He is Brahman associated with **Maayaa** but has it under His control unlike the **jeeva** who is **Maayaa**'s slave. He has a lovely form, auspicious attributes and infinite power to create, sustain and destroy. He dwells in the heart of every being, controlling it from within. He responds positively to true devotion and sincere prayer.

Japam - Pious repetition of holy name or sacred **manthra** practised as a spiritual discipline.

Jeeva/Jeevaathma - The individual soul in a state of **nonrealisation** of its identity with Brahman. It is the self-deluded, bound spirit unaware of its own true nature. It is subjected to sensations of pain and pleasure, birth and death, **etc.**

Jnaana - Sacred knowledge; knowledge of the spirit, pursued as a means to Self-realisation. It is direct experience of God, as the Soul of the souls. **Jnaanam** makes a man omniscient, free, fearless and immortal.

Jnaani - A sage possessing **Jnaanam** (unitive spiritual knowledge and experience).

Kaarana sareeram - Causal body which carries the impressions and tendencies in seed state. It is the sheath of bliss; the innermost of the five sheaths of the soul.

Karma - Action; deed; work; religious rite; the totality of

innate tendencies formed as a consequence of acts done in previous lives. Every karma produces a lasting impression on the mind of the doer, apart from affecting others. Repetition of **apar-ticular** karma produces a tendency (**vaasana**) in the mind. Karma is of three kinds:

(i) **Praarabdha**: which **isbeing** exhausted in the present life:

(ii) **Aagami** : which is being accumulated in the present life, and (iii)

Samchitha, which is stored to be experienced in future lives. **Akarma**

is action that is done without any intention to gain the

consequences; **Vikar-ma** is action that is intentionally done.

Koshas - The five sheaths enclosing the soul---sheaths of bliss, intelligence, mind, vital energy and physical matter.

Kshathriya - A member of the warrior caste, one of the four social groups (**varnas**) of the Hindu community.

Kshethra - Field; the body in which the **jeeva** reaps the harvest of his karma.

Kshethragna - The Knower of the field; the Spirit; the individual knowing Self.

Leela - Sport; play; the Universe is viewed as Divine sport or play.

Lingam- Sign; symbol.

Linga **sareeram** - The subtle body with its vital principles, subtle organs, mind, intellect and ego. When the gross body dies, the self departs, clothed in the subtle body.

Loka - Any of the 14 worlds (visible and invisible) inhabited by living beings.

Maayaa - The mysterious, creative and delusive power of Brahman through which God projects the appearance of the Universe.

Maayaa is the material cause and Brahman is the efficient cause of the Universe. Brahman and **Maayaa** are inextricably associated

with each other like fire and its power to heat. **Maayaa** deludes the **Jeevas** in egoism, making them forget their true spiritual nature.

Mahaabhaaratha - The **Hindhu** epic composed by Sage **Vyaasa** which deals with the deeds and fortunes of the cousins (the **Kauravas** and **Paandavaas**) of the Lunar race, with Lord Krishna playing a significant and decisive role in shaping the events. The **Bhagavadhgeetha** and Vishnu **Sahasranaama** occur in this great epic. It is considered to be the Fifth **Vedha** by the devout Hindus. Of this great epic, it is claimed that "what is not in it is nowhere".

Manas - Mind, the inner organ which has four aspects: (i) Manas (Mind) which deliberates, desires and feels; (ii) **Buddhi**, (intellect) that understands, reasons and decides; (iii) **Ahamkaara**, ('I' sense) and (iv) **Chitha** - (memory). The Mind with all its desires and their broods, conceals the divinity within man. Purification of the mind is essential for realisation of the Self.

Maanava - Man, descendent of **Manu**, the law-giver.

Manomaya-kosha - Mental sheath. One of the five sheaths enclosing the soul. It consists of the mind and the five subtle sensory organs. It is endowed with the power of will.

Manthra - A sacred formula, mystic syllable or word symbol

uttered during the performance of the rituals or meditation. They represent the spiritual truths directly revealed to the **Rishis** (seers). The section of the **Vedha** which contains these hymns (**manthras**) is called the **Samhitha**.

Moksha/Mukthi- Liberation from all kinds of bondage, especially the one to the cycle of birth and death. It is a state of absolute freedom, peace and bliss, attained through Self-realisation. This is the supreme goal of human endeavour, the other three being, dharma (righteousness), **artha** (wealth and power) and **kaama** (sense-pleasure).

Naamasmarana - Remembering God through His Name; one of the important steps of spiritual discipline (**saadhana**) to obtain God's grace and to make progress in the spiritual journey.

Nididhyaasana - Concentration on the truth about the Self after hearing it (**sravana**) from the guru and reflecting on it (manana). It is thus the third step on the Path of Knowledge (**Jnaana**-Yoga).

Nivriti Maarga - The path of renunciation that demands giving up desires and concentrating on God. The **Upanishadhs** which form the **Jnaana-kaanda** (the section dealing with unitive spiritual knowledge) of the **Vedhas**, deal with this path. This path is opposed to the **pravriti maarga** (the path of desire) which worldly men pursue, seeking the good things here and hereafter.

Praanamaya kosha - Sheath of vital energy. It consists of five vital principles and five subtle organs of action. It is endowed with the: power of action.

Prakriti - Nature; the Divine Power of Becoming; also known as **Maayaa**, **Avidhya** and **Shakthi**; the world of matter and mind as opposed to the Spirit. **Prakriti** has three dispositions **o**]: **gunas** (**sathwa**, **rajas**, and **thamas**) that go into the make-up of all living and non-living beings in the Universe, in varying proportions leading to the appearance of infinite multiplicity in form, nature and behaviour.

Pranava - **Om**; the sacred seed-sound and symbol of Brahman; "the most exalted syllable in **Vedhas**". It is used in meditation on God. It is uttered first before a **Vedhic manthra** is chanted.

Prema - Ecstatic love of God; (divine love of the most intense kind).

Puuja - Ritual worship in which a deity is invoked in an idol or picture and propitiated as a Royal Guest with offerings of flowers, fruits and other eatables along with recitation of appropriate **manthras** and show of relevant signs.

Puraanas - The **Hindhu Shaasthras** (scriptures) in which **Vedhia** truths are illustrated through tales of divine incarnations and heroes. Sage **Vyaasa** is believed to have written them. Of the 18 **Puraanas**, **Srimad Bhaagavatha** is the best known.

Raamaayana - This sacred **Hindhu** epic composed by Sage **Valmeeki** deals with the incarnation of Vishnu as **Shri Raama** who strove all his life to reestablish the reign of Dharma in the world. The **Raamaayana** has played a very important role in influencing and shaping the Hindu ethos over the centuries.

Rajas/Rajo Guna - One of the three **gunas** (qualities or dispositions) of **Maayaa** or **Prakrithi**. **Rajas** is the quality of passion, energy, restlessness, attachment and extroversion. It results in pain.

Thaapam - Pain, misery; distress caused by the three types of agencies (**thaapathrayam**). The agencies are **aadhyaadmika** (diseases and disturbances of body and mind); **aadhi bhowthika** (other beings); and **aadhi deivikam** (supernatural agencies like storm, floods, earthquakes, planets, etc).

Thamas - One of the **gunas** (qualities and dispositions) of **Maayaa** or **Prakrithi**. It is the quality of dullness, inertia, darkness and tendency to evil. It results in ignorance.

Saadhana - Spiritual discipline or effort aimed at God realisation. The **saadhaka** (aspirant) uses the spiritual discipline to attain the goal of realisation.

Samaadhi - It is the super-conscious state transcending the body, mind and intellect, attained through rigorous and protracted **Saadhana**. In that state of consciousness, the objective world and the ego vanish and the Reality is perceived or communed with, in utter peace and bliss. When in this state, the aspirant realises his oneness with God, it is called **Nirvikalpa Samaadhi**.

Samsaara - Wordly life; life of the **jeeva** through repeated births and deaths. Liberation means getting freed from this cycle.

Sanaathana Dharma - Eternal religion. A descriptive term for what has come to be called **Hinduism**. It has no single founder or text of its own. It is more a commonwealth of religious faiths and a way of life.

Saamanyaa Dharma - Code of conduct common to all persons in any one social group.

Shaasthras - The **Hindhu** scriptures containing the teachings of the **rishis**. The **Vedhas**, the **Upanishads**, the **Itihasas** (epics), the **Puraanas** and the **Smrithis** (codes of conduct), etc., form the **Shaasthras** of the **Hindhus**. They teach us how to live wisely and well with all the tenderness and concern of the Mother.

Sathwa - One of the three **gunas** (qualities and dispositions) of **Maayaa** or **Prakrithi**. It is the quality of purity, brightness, peace and harmony. It leads to knowledge. Man is exhorted to overcome **thamas** by **rajas**, and **rajas** by **sathwa** and finally to go beyond **sathwa** itself to attain liberation.

Sthitha prajna - A man of realisation with a steady, tranquil and cheerful mind ever dwelling on God. He is a man of self-control, even-minded in all circumstances and totally free from all selfish desires. After death he attains freedom from **Samsaara**.

Swadharma - One's dharma or duty that accords with one's nature. This is an important concept in the **Geetha**.

Upaasana - Worship or contemplation of God.

Upanishadh - The very sacred portions of the **Vedhas** that deal with God, man and universe, their nature and interrelationships. Spiritual knowledge (**jnaana**) is their content. So they form the **Inaana Kaanda** of the **Vedhas**.

Vairagya - Detachment; desire and ability to give up all transitory enjoyments.

Varna dharma - The **Hindhu** community is divided into four

varnas (social groups), based on **gunas** and vocations. **Braahmana** (the Custodian of spiritual and moral role), **Kshathriya** (the warrior class which rules and defends the land), **Vaishya** (the group dealing with commerce, business and trade) **Shuudhra** (the group devoted to labour and service to the community). Each varna has its own dharma (varna dharma) restrictions and regulations that strive to **canalise** his impulses and instinct into fields that are special to his place in society, controls pertaining to the duties cast upon

Vedhas - The oldest and the holiest of the **Hindhu** scriptures, the primary source of authority in **Hindhu** religion and philosophy. They are four in number --- the Rig **Vedha**, **Saama Vedha**, **Yajur Vedha** and **Atharva Vedha**.

Vedhaantha - Means "the end of the **Vedhas**". It is the essence of the **Vedhas** enshrined in the **Upanishads**. The philosophy of non-dualism, or qualified non-dualism, or dualism based on the **Upanishadic** teachings, is **denoted** by this term.

Vishesha Dharma - Code of conduct to be observed in special situations; obligations to be discharged on special occasions, or when faced with special situations.

Vijnaanamaya kosha - One of the five **koshas** (sheaths) of the soul. It consists of intellect and the five subtle sense organs. It is endowed with the power to know. The "I" or subject of experience or action is seated here.

Viveka - Discrimination; the reasoning by which one realises what is real and permanent and what is non-real and impermanent.

Vriththi Dharma - The moral code that regulates and enriches a person's profession.

Yagna - A **Vedhic** rite or sacrifice. Any self-denying act of service in the name of God.

Yoga - Means union with God, as also the path by which this union of the soul with God is achieved. The four important paths of Yoga are those of knowledge, action, meditation and devotion.

Sathya Sai Speaks

"I **ve** come", He says, "to wake you all

Who sleep the sleep of ages--

While one by one the pages

Of account book of paltry deeds and thoughts

Accumulate in defiling piles---and keep you from

The happy land

Above, beyond the sleep, the dream,

Above, beyond the waking stage--

The Realm of Restful Peace."

"I **ve** come," He says, "to save you all

Who stray away in silly pride

Hunting fantasies in bush and briar

With bandaged eyes, in pitch-dark gloom

And fall into birth-and-death,

Failure, fracture, faction, fanatic fire."

"I **ve** come," He says, "to cure you all

From petty selfish inanities !

Trivial tinsel temporalities!

Your **tweedledums** and **tweedledees**,

The little loves and hates,
 Peevish Paisa rivalries,
 Across dividing line of 'mine' and 'thine' !
 Brother gouging brother's eye,
 Sister crushing sister's babe --
 For the sin of wall between !"
 "I've come," He says, "to show you all
 The Path; a Form, a Name; a Way of life,
 That cools and calms the fevered Mind
 That stills the waves,
 That fills, fulfils;
 That leads you into He (whom you forgot),
 That flows you into It, from which you came.
 Here you find on every page
 The Words He spoke for You
 A few which I dared translate
 Into uncouth English tongue
 The few I gathered from His Lips
 As I sat at the Feet to catch His voice
 So Sweet, so charged with Grace !
 The solar rays, they open wide
 The buds of Lotus, waiting for the Warmth !
 May **Baaba's** Words, their warming touch
 Unfurl the petals of your Lotus heart !

1. **Mahaashakthi**

OUR **Venkateshwarlu** just now spoke of the Lord as the
Suuthradhaara of a **Maayanaataka**---
 the Director of a Drama of Delusion. But, the Delusion is in you not in
 the Lord, who is
 possessed of only **Mahaashakthi**. Unable to grasp that
Mahaashakthi (Supreme Power), and to
 understand its manifestations, man envelopes himself in doubt and
 delusion, that is all. He also
 said that I am by birth an **Andhra, etc.**, but, the whole World is my
 birth place. I am not to be
 identified with this or that Province or State. **Dakshinaamurthi** does
 not belong to
Dakshinaapatha alone. Again, **Venkateshwarlu** mentioned the
 various points spoken about Me,
 by those who have neither seen or experienced Me. These are all
 unnecessary and useless
 diversions, which distract. The sculptor should see before him only
 the Form of his **Ishtadevatha**
 (personal deity) and he should strive to remove quickly with his
 chisel the stone that envelopes
 that Form. So too all discussion whether this **Sai** is that **Sai** or that **Sai**
 is this **Sai**, is irrelevant.
 The same sugar is poured into different moulds to prepare, several
 types of sweets. So also,
Raama, Sai, Sathya Sai all are the same sugar; that is enough for the
 aspirant; he will realise the
 truth in good time. Do not worry your mind with such problems; do

not mix with people who
 talk loosely of holy subjects. One thing I may tell you now: There is no
 one in this world who
 does not belong to Me; all are Mine. They may not call out My Name
 or any Name, but, still
 they are Mine."

You are seeing for yourself how the thirsty souls are gathering in
 numbers every day at

Puttaparthi. I have told you often that in a matter of a year or two
 the multitude will be so large
 that you may not get much chance to approach Me with your spiritual
 problems and difficulties.

So, hurry to Me with them, even now. While in other places, I speak
 generally on the need for

bhakti (devotion) **etc.**, here at **Puttaparthi**, I emphasise the
 practical discipline of everyday life,

because this is the **HQ** of an army under training. So, you should
 cultivate Truth and Love and

make yourselves examples for all who might contact you.

Prashaanthi Nilayam, 14.2.1961

Make **Soham** the **japam** of the mind and you will be saved. "I" will
 merge in the Universal Continuously recite **Soham, Soham, Soham**,
 with every breath, inhaling and exhaling.

Sathya Sai Baaba

2. **Sai** as **Hrudhayasthaayi**

THE Chairman of your **Mandhir** Committee said just now that I have
 come a great distance, after

an arduous journey, and so he thanked Me for what he called My
 kindness. Let Me tell you that

it is your **thapas** (penance) that has brought Me here today. I have
 come and stayed in this town

four or five times before, but this is the first occasion on which I am
 directly conferring

aanandham on so many thousands of people. This is the
 consequence of the years of **bhajan**

(devotional singing) done at this place by sincere devotees, the
 months of toil and exertion

undergone by **Chari** and others to construct this **Mandhir** (hall of
 worship), get this idol ready

and make all arrangements for this function.

He also said that the reign of **Sai** had been established and that this
 unprecedentedly vast

audience of persons from this City and the surrounding areas is proof
 of that fact.

Well, you are seeing signs of widespread Godliness, no doubt. More
 and more lectures, more and

more books, more and more spiritual groups are evident; more
 people go on pilgrimage; more

and more temples are being renovated; all types of **yagnas** (sacrificial
 rites) are arranged and

gone through; thousands gather and disperse. In all countries and in
 all languages, men are

praying more and more, turning towards the Lord for the blessing of courage and equanimity.

These are days of doubt, anxiety, fear, division and distress; and so, people need consolation and

support. Even scientists who were all along proud that they could explain the Universe and put it

into a formula are getting humble on seeing the vaster and vaster vistas spreading before them at

every step.

Lesson that all thinking men are learning

Dr. Bhagavantham was telling Me how scientists are baffled; they open one door after another

with tremendous effort, only to enter a corridor which has a dozen closed doors challenging them

to further effort! It is a never-ending process, this pursuit of Prakrithi (objective world), this

attempt to unravel the mysteries of maaya (illusion). If you yearn for Joy and Peace, turn rather

to the Lord who lays down the Law; that is the lesson that all thinking men are learning now.

But attending such meetings sitting quietly like this and listening to Me is not enough. When a

person claims to have gone to the shore of the sea and played with the waves, he must produce as

evidence at least a pair of wet feet, is it not? So too, when you come to this sea of Sathsanga

(company of the pious) and share the waves of bliss, the proof is in the eye becoming wet when

another, weeps; in the heart that exults when another is happy. Even when you listen, gather the

honey as the bee does when it visits the flowers.

The Chairman said the world is becoming Saimayam (full of Sai), that Sainaamam (name of Sai)

is on every one's lips. I want that it should go deeper. And I do not insist that it should be the

Name, Sai. The world must become Paramaathma-mayam; that is all, however many Names and

Forms that Paramaathma (Supreme Soul) may have on the lips of people and before their mental

eyes. It is the same substance poured into different moulds. Like sugar dolls which children seek,

cats and dogs, cows and horses, they are all of the self-same sweetness; this child prefers this

shape and this name; the other one weeps for another doll. The same Divine substance appears in

different times and places, assuming different Names. When the forces of evil and hatred

overwhelm them, the Good accept the Lord as their Charioteer and He enables them to

overpower foes.

"Establishment of Righteousness is My task"

This day deserves to be recorded in letters of gold because of this

reason. Moreover, this day is

unique because it is rare that an Avathaar installs the idol of another. I Myself find it rather

amusing. Of course, Raama installed the Shivalinga at Raameshwaram before He started out for

Lanka for the extermination of the evil-doers. Now, there is no question of extermination. My

task is Dharma Samsthaapanam (establishment of righteousness). And now that I am entering on

that Avatharakaarya (task of the Incarnation), I too am installing this idol prior to that task.

It is now over 18 years since the Manifestation of Sai as Naaga took place on this spot; but it has

taken you all these years to complete the erection of the Mandhir and the installation of the

Image. Well, the years accumulated to 18 not without reason. It is all in the Plan. Eighteen is a

mystic number, having a profound meaning. I find 18 persons in the Mantapa (podium) here;

they represent the 18 officiators of the Yajna (Vedhic ritual of sacrifice): 6 for the Jagath

(world), 6 for Kaala (Time), 3 for Manas, Chitha and Buddhi (mind, thought and intellect), the

pair that perform the Yajna as the initiated couple, and lastly, Aathma, the Witness.

I am installing the Naagasaayi in the temple, but that is just a symbolic act. I require that at that

very moment, chosen because it is very auspicious, you should instal Him in your heart; make

Him your Hrudhaya-sthaayi!

Have a correct scale of values

What exactly is the meaning of Sai Baaba? Sai means Sahasrapadhma, (thousand lotuses)

Saakshaathkaara (Realisation), etc. Ayi means Mother and Baaba means Father; it means He

who is both Father and Mother, and the Goal of all Yogic endeavour--- the ever-merciful Mother,

the All-wise Father and the Goal of spiritual efforts. When you are groping in a dark room, you

must seize the chance when some one brings a lamp into the room. Hurriedly collect your

belongings scattered there, or discover where they are located, or do whatever else you need.

Similarly, make the best of this chance when the Lord has come in human form to your very

door and get ready to save yourself from disaster.

The undue importance now attached to the satisfaction of sensual desires must diminish as the

result of your association with sacred books and saintly personages. You know that the dream

world is a fantasic world of nonsense, where fifty years are compressed into five minutes and

where weird incidents and things are taken as actually present and experienced. But let Me tell you that from the stage of Realisation, even the waking stage, when you analyse the dreams and declare them as invalid, is equally without validity. Therefore, have a sense of values, a scale of values rather; give everything, everyone, its worth or his worth, not a whit more.

Five sheaths encase the Aathma and hide its splendour from revealing itself. Make all these pure and shining. The Annamaya Kosha (physical sheath) must be purified by good, clean, pure food; the Praanamaya Kosha (vital sheath) by calm, steady breathing and an equanimous temper; the

Manomaya Kosha (mental sheath) by holy thoughts and emotions, untouched by attachment to

senses or unaffected by joy or grief; the Vijnaanamaya Kosha (wisdom sheath) purified by contemplation of the reality and the Aanandhamaya Kosha (bliss sheath) by getting immersed in the ecstasy of God-realisation.

Do not run after all and sundry
Stick to your faith; do not change your loyalty as soon as something happens or some one

whispers. Do not pull down Sai Baba's picture from the wall and hang some other picture there

at the first disappointment. Leave all to Him; let His Will be carried out---that should be your

attitude. Unless you go through the rough and the smooth, how can you be hardened? Welcome

the light and the shade, the sun and the rain. Do not think that only those who worship a picture

or image with pompous paraphernalia are devotees. Whoever walks straight along the moral

path, whoever acts as he speaks and speaks as he has seen, whoever melts at another's woe and

exults at another's joy---is a devotee, perhaps a greater devotee.

Baaba is beyond the keenest intellect, the sharpest brain. Why, even the Saptha Rishis failed to

grasp the Sublimity of Godhead. Mahlaspathi, Daas Gaanu,

Mudholkar, Kaakaa Saaheb saw but

the fringe; Daadha had just a glimpse. So, do not try to delve into Me; develop shraddha (faith)

and derive aanandha (bliss) through prema (love). That is the utmost you can do; do that and

benefit. Do not run after all and sundry who blabber text-book stuff and wear the cloak of fakirhood

(mendicancy). Examine, judge and admire. Examine the daily conduct, the motive, the

outlook, the trend of the advice, the co-ordination between what is said and what is done.

When you join the congregational music of divine Names, as you did

some time ago, you had to

sing in tune with the rest, is it not? Otherwise, your voice becomes harsh to the ear; it grates. So

too, unless your life is in tune with the plan that the Lord has laid down, it spoils the melody; it

grates; it is felt to be a disturbance. Hence, follow the Divine Plan.

That is to say, have one hand

on Brahmamaarga (path of Supreme Reality), and the other on Dharmamaarga (path of

Righteousness. These two will take you across and over the sea of birth and death.

Naaga Sai Mandhir, Coimbatore 26-2-1961

Bhakthi, Inaana and Vairaagya are the three stages of spiritual progress. Bhakthi (devotion) is the Primary School stage; it leads one on to Inaana (sacred knowledge), the High School stage; by means of Inaana, everything is cognised as Brahmam (Supreme Realty) and the attitude of Vairaagya (non-attachment) is established. That is the College stage of the Education of the Self.

Sathya Sai Baba

3. Believe in yourself

I HAVE been seeing your devotion and enthusiasm ever since I entered your town this morning;

and during the procession through the streets, I could see the ardour of your bhakthi (devotion).

Even now, I feel that I could give you joy by merely sitting here and giving darshan (audience),

for I can listen to your silent prayers and you can sense My prema (Love). That is enough. That

gives aanandham. You are born, you grow, you live and you merge, all in aanandham (Bliss);

that is the Truth, though very few know it. That is why I reminded you of it by addressing you as

Aanandha-swaruupulaara (embodiments of Biiss). Your swaruupa (natural state) is aanandham

(bliss), however much you might have ignored it.

Bhaarith has proclaimed this for ages; the Vedhas declare it; the Shaasthras elaborate it; the

Geetha and other sacred texts describe how to experience this truth. Develop faith in the Aathma

and in the Shaasthras---they are the two eyes which will help you to gain the Vision. Do not let

this chance go to waste by clamouring for sitting space, causing confusion and disturbing those

who are engaged in listening. This is tragic: when good things are spoken, you find it difficult to

pay attention; but when demeaning, distracting things are spoken, the ears are on the alert. Well,

listen quietly now and maintain this calm.

Plant the seedling of devotion in the mind

Man should be the master of his behaviour; he should not be led away by the impulse of the

moment; he must be conscious always of what is good for him. He

should so carry on his daily tasks that he does not make others suffer or suffer himself. That is the sign of intelligent living.

You should not give way to fits of anger or grief or elation or despair. The confusion you exhibited now was the result of **Thaamasik** (dark and dull) and **Raajasik** (emotional) qualities. Be **Saathwik**, calm and unruffled and collected. The more you develop charity for all beings, contrition at your own faults, fear of wrong and fear of God---the more firmly established you are in **Shaanthi** (peace).

The very name **Bhaarith** is derived from the two words, **Bhagavaan** and **Rathi**, the attachment to God; that is why India has the role of the "Teacher of the World." She is also known as the "Heart" of Humanity and revered as such by seekers. But how can those who are starving feed others? It is your duty to sow and grow and store and feed the world this great spiritual sustenance laid down in the **Vedhas** and the **Shaasthras**.

In this spiritual sphere of mental peace and inner joy, the responsibility for success or failure is entirely one's own. You have no right to shift it on to others. The fire will go out if the fuel is over; so stop feeding it with fuel. Do not add fuel to the fire of the senses. Detach the mind from the temporary and attach it to the eternal. The negative **Shakthi** (power) and the positive **Shakthi** both together will give the Light. Plant the seedling of **Bhakthi** (devotion), namely, the preliminary exercise of **Naamasmarana** (remembering the Lord's name), in the mind. That will grow into a tree with the branches of virtue, service, sacrifice, love, equanimity, fortitude and courage. You swallow food, but you are not aware how that food is transformed into energy, intelligence, emotion and health. In the same way, just swallow this food for the spirit, this **Naamasmarana**, and watch how it gets transmuted as virtue and the rest without your being aware of it.

The real test of theism **Raavana** discovered that **Raama** and **Kaama** cannot coexist in the mind. Develop steadiness in the recitation of the Name of God and in the worth of that Name. Then, even if the whole world says, "Do evil," you will refuse to obey; your system itself will revolt against it. And even if the whole world asks you to desist, you will insist on doing the right. You have to cultivate four types of strength: Strength of body, intellect, wisdom and conduct.

Then you become unshakable; you are on the path of spiritual victory.

Once a person came to Me and argued that there was no God and he was not prepared to believe in one. Well, I asked him, "Have you faith at least in yourself?. Which is your self?. Your self is God. You have faith in your judgement, your intelligence, your ability, because God within you tells you not to falter or fear. That assurance wells from within, from your basic truth, which is otherwise called God. It does not matter if you do not call it God; it is enough if you believe in Yourself; that is the real test of theism," I told him.

I say the same thing to you also. The body is the temple of God; in every body, God is installed, whether the owner of the body recognises it or not. It is God that inspires you to good acts, that warns you against the bad. Listen to that Voice. Obey that Voice and you will not come to any harm. A lady wept that her necklace was lost or stolen; she searched everywhere and became inconsolably sad. Then, when she passed across a mirror, she found the lost necklace around her neck. It was there all the time. Similarly, God is there, as the Inner Dweller whether you know it or not.

Two ways of remembering the Lord's Name Love is of three kinds: **Swaartha** or self-centred, which like a bulb, illumines just a small room; **Anyonya** or mutual, which like the moonlight spreads wider but is not clearer; and **Paraartha** or other-centred, which like the sunlight is all pervasive and clear. Cultivate the third type of love; that will save you. For all the service that you do to others through that love is in fact service done to yourself. It is not the others that you help, it is yourself that is helped, remember.

You might have heard Me speak about **Naamasmarana** and its fruits; how it slowly changes character and modifies conduct and mellows you and takes you nearer the Goal. Well, there are two ways of doing this: with a **japamaala** (rosary), turning the beads automatically around, just as mechanically and as punctually and as carefully as any other routine act of daily life; or, as it ought to be done---repeating the Name, irrespective of the target number, dwelling deep on the Form it represents and on the Divine attributes connoted by it, tasting It, revelling in It, enjoying the contexts and associations of the Name, relishing Its sweetness, lost in Its Music. Of course, you will be hankering after the taste of the Name only when you are

gnawed by the pangs of

hunger. When you suffer from constipation as a consequence of over-indulgence in worldly

affairs, you cannot relish the Name or the Form.

The mind is the mischief-maker; it jumps from doubt to doubt; it puts obstacles in the way. It

weaves a net and gets entangled in it. It is ever discontented; it runs after a hundred things and

away from another hundred. It is like a driver who drives the car with the master in it, wherever

his fancy takes him. So take up the task of training it into an obedient secant; it is educable, if

only you know how to do it. Place before it things more tasty and it will hanker only for those.

Once it realises the value of Naamasmarana, it will adhere to that method of 'getting peace and

joy. So start it now. That is My Aajna (command) to you to-day.

Udumalpet, 27-2-1961

A bar of iron sinks in water; but, beat it into a hollow vessel, and it will easily float and even carry some weight of things. So, too man's mind, as it is, sinks easily in the sea of life; but beat it hollow, hammering it with the Name of the Lord, and it floats, unaffected by worry and sorrow; it can even help some others to see Light!

Sathya Sai Baba

4 The real Panchaangam

KASTHURI has just now read from the Panchaangam (almanac) for the New Year, Plava, the

predictions of the astrologers about rainfall, the condition of the crops, the prices of articles in

the markets, the rise and fall in the rates of gold and silver, the prospects of internal and external

peace, the occurrence of natural calamities like floods, droughts, earthquakes, etc. But reading all

this only increases your worries, your restlessness. Take things as and when they come. Do not

try to peep too far into the future with the help of astrologers. They are mostly wrong, and the

data you supply them are mostly unreliable.

Take care of the Panchaangams (the five-limbed almanacs) within you; that is more vital. The

Panchaangams within you are the five senses; educate the mind to hold them in check--then

you can have peace of mind, whatever the rise in the market rates or the quantity of rain. Do not

get panicky over what the almanac says about the combination of many planets, the Ashtagraha

koota. They exaggerate the consequences; nothing much will happen; the pralaya (destruction of

the Universe) is more in the frightened mind than in external nature.

If you earn the anugraha

(blessing) of the Lord, no graha (planet) or combination of grahas

can harm you. If you learn

how to secure that anugraha, you need not worry about the Panchaangam.

Today, you are celebrating the arrival of a New Year with a new name, a name that you will use

for the twelve coming months. But remember, it is not the year alone that is new once in 365

days. Every day is new, every hour and minute, every second is new.

Do not celebrate only the

New Year Day in joy; celebrate every second in joy.

Every step towards Godhead is to be cherished

Start from today, not that today is a New Year---there are so many New Years celebrated as such

by one or the other community that every day is a new year to some one set of people---but

because it is today and the matter brooks no delay, start from today a new chapter in your life,

the chapter of Japam (recitation of holy name) and Dhyaanam (meditation), Japa-sahitha

dhyaanam (recitation-oriented meditation) or Dhyaana-sahitha japam (meditation-oriented

recitation). In the Thretha Yuga, the Name was Seethaaraama; in the Dwaapara Yuga, it was

Raadheshyaama; in this Kali Yuga, it is Sarvanaama, that is to say, all Names of the Lord; you

can select any one that appeals to you.

Life is like a flight of steps towards the Godhead. You have your foot on the first step when you

are born; each day is a step that must be climbed; so be steady, watchful and earnest. Do not

count the steps ahead or exult over the steps behind. One step at a time and that well climbed,

that is enough success to be satisfied with and to give you encouragement for the next one. Do

not slide from the step you have got up on. Every step is a victory to be cherished; every day

wasted is a defeat to be ashamed of.

Slow and steady---let that be your maxim! Adhere to a regular routine, a time-robie. Just as the

doctor prescribes a certain fixed measure or weight of the drug and warns you that anything less

is ineffective and anything more is harmful, so too, have some limit for your spiritual exercises.

Do not overdo them or do them casually and without care. The doctors tell you also about the

hour of the day and the number of times the drug has to be repeated, for, the action of the

quantity taken must be reinforced before it becomes weak. So also, you have to repeat the japam

and dhyaanam at regular intervals.

Do not move very fast with the world

Millionaires who always go about in cars and aeroplanes and people

of sedentary habits are

advised by doctors to take a long walk every morning. The walk is called a 'constitutional',

because it helps to build up the constitution. Similarly, to get over the mental ills consequent on

too-long brooding over worldly affairs, the guru will advise you to have a long spell of

dhyaanam and **japam**. Do not move so fast with the world; the cure for moving fast is to sit

quiet. Do not get entangled in the vain hubbub of the world; the treatment for those who suffer

from the after- effects of that is silence and meditation.

You will have observed that when your train is stationary, another train moving along another

line gives you the feeling that it is your train that moves. If you watch your coach, fix your

attention on your train, you know the truth. Similarly, as long as your attention is turned on "the

other" "the outer" your knowledge is based on illusion. Once you divert the attention to yourself,

you can discover the truth, **viz.**, though the world moves, you are still.

In the **Panchaangam**, as **Kasthuri** quoted now, it is also predicted that in the year that is born

today, the number of people who deride God and who laugh at Him and hate Him will increase.

Let Me ask, how can that happen, for that number has reached the maximum already! The

cynical spirit of derision and ridicule is the bane of this Age; but there is no reason for the godly

to be down-hearted. At least the coming **Ashtagrahakoota** (conjunction of eight planets) will put

some fear into people's minds and they will call on God to save them and they will do various

acts to propitiate the Divine Beneficence in order to overcome the maleficence of the planets.

Therefore, the prediction might prove incorrect, after all. Be assured that the Lord has come to

save the world from calamity. Your duty is to keep calm, to pray for the happiness and prosperity

of all. Do not pray for your own exclusive happiness and say, "Let the rest of the world go to

pieces." You cannot be happy when the rest of mankind is unhappy. You are an organic part of

the human community. Share your prosperity with others; strive to alleviate the sufferings of

others. That is your duty.

The New Year is called, **Plava** or Boat. Make it a boat to cross the Sea of **Samsaara** (worldly

life). That is My Blessing to you this day.

The ocean drops rose as vapour, joined the congregation called cloud, fell on the earth, flowed along the ravines, and at last

reached the ocean. Reach like-wise the ocean you have lost. Start

on that journey and travel quick and light.

Sathya Sai Baba

5. Experience

IN spiritual matters, it is experience alone that is the deciding factor.

Reason is rendered dumb

before the testimony of actual experience. All the arguments of logic, all the tricks of dialectics

are powerless to nullify the direct effect of that inner evidence. For example, take the question of

image worship. Many people laugh at those who practise it and condemn it as superstition. But,

those who do worship idols have the faith that the Omnipresent Almighty is present in the

symbol before them. For them, it is not a mere external adjunct or apparatus or object. It is a part

of the inner mechanism of devotion and faith. Of course, all the 'Worship' carried out with the

idea that the idol is life-less wood or stone or bronze, is so much waste of time. But if it is done

in the full confidence that the image or idol is alive, saturated with consciousness and power,

then, image worship can bestow the Realisation of God-head itself.

Saadhaka should see the power inherent in the idol

There was once a **saadhaka** (spiritual seeker) who approached a guru for guidance. The guru

gave him an idol of Vishnu and also necessary instructions for daily worship. But the **saadhaka**

found that, even after some months of meticulous **puuja**, he did not get any spiritual reward or

elation. So, he reported his dissatisfaction and the guru gave him another idol, this time of Shiva

and asked him to have another try. The disciple came after another six months demanding

another idol, because even Shiva had failed him.

This time, he got a **Durga** idol, which he duly installed in his domestic shrine. The two previous

idols were standing, dust-ridden and neglected, on the window sill.

One day, while **Durga-puja**

(ritual worship of Goddess **Durga**) was going on, the disciple found that the perfumed smoke

from the incense-stick was being wafted by the breeze towards the idol of Shiva on the window

sill. He got wild that the ungrateful stone-hearted God who was deaf to his powerful entreaties

should get the perfume intended for his latest idol! So, he took a piece of cloth and tied it round

the face of Shiva, closing up the nostrils that were inhaling the perfume.

Just at that moment, to his immense surprise Shiva appeared in His splendour and Glory before

the **saadhaka**! The man was dumb-founded. He did not know how the ill-treatment had induced

Shiva to give him **darshan**. But, what had really happened? The **saadhaka** for the first time believed that the Shiva idol was alive, conscious, **chaitanya**-full (full of life) and it was that belief which forced him to tie the bandage to the nose. The moment he realised that the idol was full of **Chith** (consciousness), he got the Realisation he was struggling for.

Therefore, the **saadhaka** should see, not the stone which is the material stuff of the idol, but the

Power that is inherent in it, that is symbolised by it, the same Power that is inherent in his own

heart and that pervades and transcends all creation.

Discourse at **Thirupathi**, 6-4-1961

When **Dharmaraaja**, the eldest of the **Paandavas**, had to make the difficult choice of whom to save, when the **Yaksha** said he could select one among his four brokers, who lay dead on the ground, he struck to the Highest Principle, Dharma. He did not select **Bheema** or Arjuna, though war was imminent and they were indispensable. He selected **Nakul**, because he was the son of his stepmother and he did not want her to feel that she had no son left. That is the way in which people in the past upheld Dharma.

Sathya Sai Baaba

6. Steps in **Saadhana**

THE Governor of **Uttar Pradesh** said just now that he does not see signs of moral revival, though

much is being talked about achievements in the field of economic revival. Let Me assure him

that the moral revival is already there and it is gaining volume every moment. Indeed the

reconstruction of humanity on moral foundations is today a world problem, not merely an Indian

problem. In all countries the emphasis is on the standard of life, not on the way of living. Once

you turn towards the path of worldly happiness, you will be led on and on to greater and greater

discontent, competition, pride and jealousy. Just stop for a moment and examine your own

experience; whether you are happier when you grow richer and whether you get more peace as

and when your wants are satisfied. Then you will bear witness to the truth that an improved

standard, of living is no guarantee of happiness. Nor is education or the mastery of information

and the acquisition of skills any guarantee of mental equanimity. As a matter of fact, you find the

educated man everywhere more discontented and more competitive than the uneducated. So the

reestablishment of Dharma, which is the task of the **Avathaar**, is as urgent in other parts of the

world as, according to the Governor, it is in this country.

The motive force for that revival has to come from this country itself;

for India has been

proclaiming the Truth fearlessly and without intermission. It is on account of that breath that this

land is still alive, in spite of typhoons and earthquakes in the cultural sphere. Indians have a

greater responsibility than people of other countries to live in such a way that others may get

inspiration for spiritual **saadhana** from them.

Duties have to be done as worship

Yours is a splendid chance to become the guides-of mankind. You who belong to the **Sathya Sai**

Samaajam have this responsibility in an even greater measure, since you must lead model lives

of sincere striving. Having taken the Name, you are bound to act according to My **Aajna**

(command) and to shed the light of **bhakthi** on all who come near you. I am really moved by

prema seeing such a vast gathering and hearing the Governor praising your orderliness and discipline.

The root of all trouble is the uncontrolled ill-directed mind. Like the **Godaavari** in floods, it rolls

along, causing slips and slides, and devastating vast areas on both banks. **Viveka** and **Vairaagya**

(discriminatory wisdom) and non-attachment) are the two **bunds** which tame the mad energy of

the flood and lead the raging waters into the sea, which is, after all, the destination they seek.

"**Athaatho** Brahma **Ijinaasa**"---"After this the discussion on the nature of **Brahmam**"---says the

Brahmasuuthra (aphorisms on the Supreme Reality). After what? After the cultivation of **Viveka**

and **Vairaagya**, naturally. How can they be implanted? By the first three **Purusharthas** (primary

goals of life)---dharma, **artha** and **kaama** (righteousness, wealth and desire - fulfillment)---the

practice of dharma is the Art of Living. That is why in the **Geetha**, Krishna taught Arjuna

Karmasanyasa (giving up the fruits of action), not **Dehasanyasa** (giving up the body).

No attempt need be made to run away from the duties of one's station and status. Remember,

those duties have to be done as worship, as offerings of one's intelligence and skill, qualities and

thoughts and feelings to the Feet of the Lord in a spirit of thankfulness for the chance given,

without a trace of egoism or a sense of attachment to the fruits of the actions. The **Nithyakrithya**

(obligatory actions) have to be carried out, wherever you are, with care and sincerity. They

award the needed **viveka** and **vairaagya**.

Steady effort alone will bring success

Shankaraachaarya got that **viveka** and **vairagya** without passing through the experience of the world. Others do not get it even after going through endless travail. That is the difference. You see death snatching away persons from all around you, but you do not train yourself to meet it calmly, bravely and gladly when it comes to you. **Shankaraachaarya** said that an alligator had grasped his legs, meaning that the world or **samsaara** had caught him in its coils; he told his mother that the alligator would release its hold only if she agreed to his becoming a monk! Strange alligator, that! It only meant: if he renounced all bonds, he would be free to proceed to the Truth. To take the vow of **sanyaasa** (asceticism), the consent of the mother has to be got; so by this symbolic incident, **Shankara** persuaded her to say, "Take, take the vow of **sanyaasa**, you have my permission, it is enough for me that you live unharmed." Of course, the majority of persons get glimpses of discrimination and detachment off and on; but they soon forget the call and ignore it and cover it up by excess or excuses. One step forward and one step back---the journey does not take them far. Even if some do take up **saadhana**, steadiness is absent. Like a ball of thread which slips out of the hand on to the floor, it all comes off because the grasp is not firm. Steady effort alone will bring success here, as in every other case. How can you expect quick success in the control of the mind? It is very difficult to overcome its vagaries, for it is many-faced and very adamant. The first step in the spiritual effort You are unable to understand **Prakrithi** (Nature), which is a reflection, a shadow of God; how then can you understand God himself? No. Steady perseverance alone will tame your mind; and it is only through a tamed mind that you can experience God. In this case, you must become your own tutor; train yourself by using the spark of wisdom that has been implanted in you. Once you try with all your might, the Lord's Grace will be there to help you forward. The first step in the spiritual discipline is the cleansing of the speech. Talk sweet without anger. Do not boast of your scholarship or attainments. Be humble, eager to serve; conserve your speech. Practise silence. That will save you from squabbles, idle thoughts and factions. Again, practise the attitude of joy when others are joyful and of grief when others around you are grieved. Let your heart move in sympathy. But the joy and grief have to be translated into

service; they should not be mere emotions. It is not by your wearing the 'bush coat' which all others wear that you should demonstrate the principle of equality; that is very easy. That is external uniformity. How are all equal? Because they have all the same Divine **Chaithanya** within them. When the sun rises, not all lotuses in the lake bloom; only the grown buds open their petals. The others await their time. It is the same with men. Differences do exist because of unripeness, though all fruits have to ripen and fall some day. Every being has to reach the Goal, however slow they walk or however circuitous their road. Elders are not providing good examples To reach the Goal quickly, without passing through the ordeals of the long journey and stopping at one caravanserai after another, passing from birth to birth, learn **saadhana**---especially, the easiest and the quickest, **Naamasmarana**. This mike can work and bring My voice even to those people sitting far in the distance only when the connection is correctly made. So, attach yourself to Me and the current will flow through you and get things done for your good. The light you get from the current that flows always along the copper wire depends on the power of the bulb you fix; increase the candle power and you get stronger light. It rests with you how you make use of Me. The rain falls of its own accord uniformly on the land; the lands bring forth the fruit according to the quality of soil and seed. Why blame the boys and girls that they do not respect the elders or obey their parents or believe in God or adhere to high principles of character? The elders are not providing them examples to show that those traits of character are useful or valuable or essential. They themselves do not know the secret of happiness; they offer to guide the children in the darkness, but their torches have no cells! Teachers, Gurus, leaders of youth---all are in the same predicament. Very few have solid faith in the Scriptures or in God; very few have the steadiness to stick to Dharma and brave the temptation to stray from the straight path. **Prema** (love) too is a very difficult virtue to cultivate, though it is a very valuable asset. **Shaanthi** (peace) is the one thing that makes life worth while. Therefore, I bless the **Sathya Sai Samaai** of **Perambur**, that it may grow in these virtues more and more with every passing day. You will have your building ready next year. I shall come every year to you and shower on you the

Aanandha which is my property,
the Prema which is my gift.
Perambur, Madras, 23-4-1961
You need not escape into a forest to gain silence and the chance of uninterrupted spiritual practice.
You can make the place where you are, a citadel of silence; shut off the senses, let them not run after objects.
Your home becomes a hermitage; your saadhana will then move on, without any obstacle.
Sathya Sai Baaba
7. Raamaayana in your heart
THE vehicle of human life is drawn on two wheels by the senses which are driven by buddhi (intellect), with viveka and vairaagya (discrimination and detachment) as the reins, the two wheels being the Kaala Chakra and the Karma Chakra (the wheels of Time and Action). The spokes of the wheel are the rules of dharma, bound by the rim of Prema. The Self is the Rider and he will not come to harm if the axle is Sathya and the goal is Shaanthi.
Raama, whose birthday, Raamanavami, you are celebrating today was the exponent of the means of saving the Self in this perilous journey from birth to birthlessness.
Raama is the embodiment of Dharma; that is why. He was able to re-establish Dharma. Today is a sacred day because you get the chance to recapitulate the Glory of God and His relationship with Man. As a matter of fact, if you go deeper into the Raamaayana, you will find that Raama is the universal Aathma, the Aathma in every being. He did not come down to kill the Raakshasa ruler, Raavana; he is not the son of Dasaratha or of Kausalya; nor is He the husband of Seetha, weeping for her loss and gladdened by re-union.
On the day when Raama was crowned Emperor at Ayodhya, every personage got some present or other before leaving the city. Hanumaan alone refused any material gift. He asked Raama to explain to him the mystery of His Life, which he had failed to understand inspite of the length and loyalty of his service. Raama then asked Seetha to slake the thirst of Hanumaan and reveal to him the secret of their careers. Seetha announced that she was the Muula Prakrithi (the Primal Nature), the Maayaa Shakthi (the Energy which agitates in all Matter), which transforms and transmutes it into all this variety that binds and blinds; the Raamaayana, she said, was nothing but the play she designed.
Sweetness of Raamaayana cannot be described

Raama is the eternal, unchanging Purusha (Spirit). The Aathma in every being is Raama; hence the name Aathmaaraama. Raama is eternal and so the Raamamanthram is said to have been taken by Shiva Himself. Raama means that which showers Aanandha (bliss), that is all. Now, what can give greater Aanandha than the Aathma? Raama is Aanandham and He is Aathmaaraama, the Aanandham in your Inner Consciousness. You can understand the Raamaayana only if you keep this aspect in view. Orange has a form and a name; when you squeeze it and take the juice, the form is gone and the name, orange, too is gone. The taste alone remains. The sweetness, the flavour, the essence, these alone are experienced. It cannot be exactly described. It is beyond any vocabulary. Hanumaan understood from Seetha the formless, nameless, sweetness of Raama.
Raama, the Purusha, accepts Prakrithi, Seetha, and enacts the play, Raamaayana. Seetha is Brahma-chaithanya, (Consciousness) for Prakrithi or Maaya activates the Pure Existence of Brahman. Now see what happens! Brahmajnaana (knowledge of Supreme Reality) is lost and Raama wanders about in the jungle, waiting for Her. Of course, Lakshmana or manas (mind) is always with Him, for Manas is the instrument with which Liberation has to be achieved. Vaali is the spirit of despair and he has to be overcome with the help of discriminatory wisdom or viveka, viz., Sugreeva.
Raamaayana is gone through in every one's life. You see, it is viveka that sends emissaries to the various corners to discover where Brahmajnaana is available. Hanumaan is Courage. Courage won through unflinching faith, that alone can penetrate the darkness and bring the good news of the Dawn. Then Raama crosses the sea of illusion; He destroys the Demon of Thamoguna (quality of inertia), namely, Kumbhakarna; the Demon of Rajoguna, (emotional quality) namely Raavana; and He installs on the throne, the Sathwaguna (quality of goodness), Vibheeshana. After this, Raama meets and receives Seetha, who has become now Anubhavajnaana (knowledge derived from experience), not merely Brahmajnaana. That is represented by the Pattabhisheka (Coronation).
The Raamaayana is therefore not a story that had an end. In each one's life there is a Raamaayana being gone through: in the Gunas, the Indhriyaas (the senses), the

Search and the Saadhana.

Raama is the son of Dasharatha---he of the ten chariots. What do you think are these ten

chariots? They are the senses, the five Karmendhriyaas (sense organs of action) and the five

Inaanendhriyaas (organs of perception). Sathya, Dharma, Shaanthi and Prema are the four sons;

of which Raama is Sathya; Bharatha is Dharma; Lakshmana is Prema and Sathrugna is

Shaanthi. Take as your ideals these great characters depicted in the Raamaayana. You will see

how your life is filled with peace and joy if only you dwell with these ideals. The Raamaayana in

the heart is to be experienced; not investigated as a mental phenomenon. As you go on reading

and ruminating the inner meaning will flash on you when the mind is cleansed by the elevating

ideas therein. Do not exaggerate the importance of things that have but material utility, they fade,

even while you grasp them by the hand. Search for the Sath---that which suffers no change.

Search for the Chith---the state of consciousness, which is unaffected by gusts of passion, which

is pure, which is free from egoism or the desire to possess. Then alone can you experience the

Light, and illumine the Path for others. Search for Aanandha, the Aanandha that emanates from

Prema, Love with no blemish of attachment. Be like bees hovering on the flower of the Glory of

the Lord, sucking the sweet nectar of Grace, silently and joyfully.

Shaanthi Kuteer, Madras, Raama Navami, 25-4-1961

You do not wait with folded hands for the cup of coffee to cool down to the required warmth; you ask for an extra cup and you start pouring the coffee from one cup to the other, is it not? The same anxiety, the same saadhana has to be shown in spiritual matters also, to take in the beverage of Divine Grace.

Sathya Sai Baaba

8. Start Sathsangha

THIS gathering makes Me very happy, as people from Andhra, Mysore, Tamil Nadu and Kerala

have joined together to arrange this meeting. It is rather hard for all of you to join in one place

for one function. But-remember that you have in all

Panchapraanaas, (five vital breaths, and

you here represent only four. The fifth 'vital breath' is Uttar Pradesh and unless the Sangha

(Association) representing it also joins you, you are not complete, fully alive! All of you are here

to serve this land and its people and so you should not feel separate from them.

What has the Andhra Association, the Thamil Sangham, the Kerala Association and the Mysore

Association been doing all these years? Each group has some Festival which it celebrates once a

year and probably honours any distinguished person from the region to which

it belongs, when he comes to Lucknow. Perhaps, you thought I was an Andhra or a South

Indian! The whole world is My Mansion; it has many rooms, each State being just one room in

that Mansion of Mine. I came here to tell you this truth about Me.

The language that really matters

And also to tell you that you should not attach so much importance to the language you speak. It

is the meaning that is important, the feelings you express, the behaviour you adopt. The language

of the heart is expressed through sympathy, kindness, service, love, brotherliness. That is the

language that really matters; that language can be understood by every one; the language of

anger, hatred, love, trust---it is patent and clear, though the speaker is dumb and the listener deaf!

That Aathmabhaasha (language of the heart) comes from Aathmasambandha (relationship of the hearts) only.

The duty of Associations like yours is not to lay stress on the distinction between one language

and another and start quarrelling over or boasting about the superior excellence of your language,

but to overcome the handicap of many languages 'by learning and using the common, easily

spoken, easily understood language of the heart. Religions are many but the mad is the same;

flowers are many but worship is the same; professions are many, but living is the same.

Therefore, you must all live in concord and brotherliness, helping each other and loving each

other. The basic needs of man are those mentioned in the prayer of the ancients: Asatho maa sath

gamaya, Thamaso maa jyothir gamaya, mrithyor maa amritham gamaya (Lead me from unreal

to real, from darkness to light, from death to immortality). Man wants the Truth, he gets

disgusted with falsehood; he wants Light, he gets defeated by darkness; he wants no Death, he

gets tom by birth and death. This prayer rises from every man, whether he is an Andhra or a

Malayaali or a Mysorean. This yearning has no connection with the land of your birth or the

language spoken or the form of Divinity revered. It is the cry of humanity everywhere, at all

times.

Make the best use of the time you have

These three can be got only by spiritual saadhana, by following the

path of Love and Truth.

Discovering that path and describing it has been the distinct-contribution of **Bhaarithavarsha**

(Indian Nation), and it is a disgrace if you, who are all children of **Bhaarithavarsha**, whatever

the name of the state from which you come may be, do not adhere to that path and show by your

way of life that the Indian way is the way to real joy.

Hence, I want to ask you this---why can you not meet every day or on some days a week for

meditation on the Lord, for listening to the description of His Glory, for studying the techniques

of **japam** and **dhyaanam** from the **Shaasthras** (scriptures)? Consider that the allotted span of life

is being spent away every moment. In fact, life is an oblation poured in the Fire of Time. The

Sun when it rises and sets is stealing fractions of your life day by day, relentlessly, steadily,

uninterruptedly:--So make the best use of the time you have. The Lord is **Kaalaswaruupa**

(embodiment of Time), remember. If even the minutest fraction of time is wasted or misused, it

is treason to God. Make every moment holy, do pious deeds, think good thoughts, and keep the

Lord's Name and Form ever in your mind.

All of you join in a **Sathsangha**---a **sangha** of all people who are sincere, simple and pious. Meet

every day at about 5 **p.m.** and carry on **shravanam** or **keerthanam** or **dhyaanam** or **japam**

(listening to or singing Lord's names or meditation or repetition of Lord's names), until about

eight. That will give you so much of **shaanthi** (peace) and promote mutual love and

brotherliness. Let the various streams of **Thelugu**, **Malayaalam**, **Kannada**, **Tamil** and Hindi

merge in the ocean of **aanandha** (bliss). That is the real **aananda**. Today, you taste the first

glimpse of that joy; make this a frequent feature.

Cultivate the broadest love towards all

Every country is a limb in the Body of God; He is conscious of the slightest pain or sensation in

the most distant part of creation, for that too is His Body. He is **Lokesha** (Lord of the Universe).

He is the secret spring within all activity. Have faith in this and cultivate **samarasa** (broadest

Love), towards all. See that you do not give up Love, or deviate from dharma (virtue). Earn

artha (prosperity) adhering to dharma and have always only one wish: to get liberated; that is the

way to realise the four **Purusharthas** (goals of life). Let dharma dominate **artha** and **moksha**

(liberation) dominate **kaama** (carnal desire); then, your life will be a

success. I have told this so

often but just as one has to take food every day, this too has to be spoken again and again. You

wash your face again and again, is it not? So too, this advice has to be given again and again.

The **Vedhas** too repeat the essential teachings often so that they may sink into the minds of men.

By means of **bhukthi** (eating), the Body is maintained in a good condition; this helps the

cultivation of **yukthi** (skill), for sharpening the **buddhi** (intellect) into an instrument for **viveka**

and **vichakshana** (wisdom and discrimination); then **bhukthi** develops in wholesome things and

attitudes; this type of attachment to edifying things and feelings induces gradually the **virakthi**

(spirit of renunciation). The next step is **bhakti** (devotion), the overpowering desire to see the

Lord and serve Him; **Bhakti** brings about the **Inaana** (spiritual wisdom) that there is nothing

besides the Lord and that one is oneself, Brahman, and so, one is liberated. i.e., gets **Mukthi**.

Every step in this chain is important and so I will not ask you to give up even **bhukthi**. I always

speak of **Brahmamaargam** and **Dharmamaargam** (path of Divine Reality and path of

Righteousness); they are the two wheels of the bicycle that you have to ride. Living was not so

hard in the past ages; but now, since it is riding a two-wheeled vehicle, skill and vigilance are

needed to keep the balance and avoid falling.

Knowing how to get inner peace is good fortune

The Governor, in his introductory speech, spoke of India's **dharidhrya** (poverty) and deplored

this plight. But why deplore the plight of a land where the Lord Himself is moving as an

Avathaar? In what way are you deficient? This land is fully equipped with all the resources

needed for a happy life. People can get all the light they want by just switching 'on'! But they do

not know how to do it or where the switch is, that is all. Nature is bountiful; the Lord is

showing His Grace. What more is necessary? I feel hurt when any one calls this land deficient

or poor. It may be that some do not know the methods of getting rich or may not care to adopt

them. But they all know the means of getting Inner Peace. This is great good fortune, indeed.

India has the treasure that will make her the Guru of all Humanity. People born here are indeed

luckier than the rest but their responsibility is also greater. They should not be downcast and

depressed at their poverty or 'low' standard of living. They should

demonstrate by their lives that

spiritual discipline makes man happier and more courageous to fight the battle of life.

The world is surfing today from too much knowledge; virtue has not increased in proportion to

the advance of knowledge. That is the root cause of the misery in human society. Of the two

tyres of the vehicle that man is riding, the tyre of the Brahman wheel is flat; it has to be filled by

pumping the Lord's Name into it. You cannot go far on a flat tyre.

Therefore, start a **sathsangha** (holy association), cultivate **sathpravarthana** (good activities); and

derive joy **therefrom**. That is My suggestion to you today.

Triloknath Hall, **Lucknow**, 30-4-1961

When you go for a bath in any holy river, the priest asks you to take three dips; do not think that it is simply conventional.

They are for cleansing the **Sthuula**, **Suukhsma** and **Kaarana**

Sariras---goss, subtle and causal body.

They are for cleansing the **Baahya** the **Bhaava** and the **Chiththa**---the outer, the inner and the innermost.

They are for consecrating Karma, **Upaasana** and **Inaana**---action, contemplation and sacred knowledge.

Sathya Sai Baba

9. The Name of **Naaraayana**

YOU are all lucky indeed to be the residents, at least for some months every year, in this Holy

Place, which is known from very ancient times as **Badharikaashram**. Many great sages have

performed **thapas** here and realised the Goal of Human Life. These snowy peaks teach man to be

as pure and unblemished as their whiteness. The silence of these valleys is very inspiring; when

the heart is free from agitation, the tongue is dumb and the ear has rest. That is why in olden

times, and even today, **saadhakas** (spiritual' aspirants) came to these solitary places and did

thapas (penance). But it is, no use searching for silence with a noisy storm raging inside you.

You are where your mind is, not where your body rests.

This morning, I took out from its resting place the **Nethralinga** (egg shaped stone, representation

of Shiva, with the eye of wisdom in it) which **Shankaraacharya** had installed as the chief source

of spiritual sustenance in this Shrine, and after **abhisheka** (consecrating by sprinkling holy water

and **puuja** (ritual worship), it was sent back to the original place from where it will continue to

scatter even more Grace on the pilgrims who come here.

Shankaraacharya, when he first came

here---he must have known this place and journeyed up by means of yogic powers---had with

him five **Lingas**, which he brought from **Kailaasa**; the other four he

installed, in strict conformity

with the **Shaastras** (scriptures), at **Sringeri**, **Dwaaraka**, **Puri** and **Chidambaram**. Just as the

mountains **Nara Parvatha** and **Naaraayana Parvatha** which form the back-ground of this temple

have the **Neelakanteshwara Parvatha** shining on the horizon between them both, this

Naaraayana Shrine has a Linga from **Kailaasa** as the core of its spiritual halo. The **Ganga** is born

from the Foot of Vishnu and it is sanctified by contact with the head of Shiva. Such stories are

formed to teach that there is no difference between one aspect of God and another.

The four limbs of the Cosmic **Purusha**

There is no room for higher and lower among the aspects of Godhead; there is no room for

inferior or superior in status among the various sections of mankind.

The **Purushasuuktha** speaks

of the Brahmin being the face, the **Kshathriya** the hands, the **Vaishya** the thighs, and the

Shuudhra, the feet of the Cosmic **Purusha**. Apart from the figurative meaning that the passage

obviously carries, when God is one uniform sweetness and wisdom and grace, any part is as

sweet, as effulgent, as graceful as every other. A sugar doll is sweet all through; the limbs are as

much sugar as the head. The trouble comes and the quarrel starts only as a result of the want of

Prema towards sugar.

Once you are established in **Prema**, you will not notice these differences any more; they will

appear silly, stupid and meaningless. When there is no **Prema**, egoism has the upper hand;

quarrels about your being superior and others being inferior raise up their heads. You are in the

holy presence of **Premaswaruupa** (Divine Love personified) Himself, **Badhri Naaraayana**; so you

too must be full of **Prema** (love). Do not entertain any hatred or anger in your hearts. Most of

you have come here on pilgrimage, fulfilling the dream of a life-time. I know how much

sacrifice you have made to put together the money needed for this arduous **yaathra** (pilgrimage).

I know the long time you spent in planning for this; I know the joy with which you started on this

pilgrimage and the courage which has brought you here. You have braved illness, accident,

poverty and hunger during the long trek from your villages, wherever they may be, in **Assam** or

Kerala or **Rajasthan** or Kashmir.

Proceed towards the goal gladly over rock & boulder

Carry back with you the silence of these hills, the cool comfort of the

Alakanandha, the warm

affection of the hot springs that gurgle from the earth here, the spirit of sacrifice which brought

sages and saints to this spot. Become better spiritual aspirants on your return, carry on that other

pilgrimage towards the goal more resolutely hereafter. Like the Ganga rushing towards the sea

from where its waters are derived, the Jeervi (individual soul) must hurry towards Brahman

(Supreme Spirit) from which it has separated. The Ganga does not allow any obstacle to stop its

course. You too should proceed, as this Alakanandha proceeds, laughing, roiling, tripping gladly

over rock and boulder towards the goal.

I would ask the residents of this place who are mostly merchants, shopkeepers and priests to take

from the stream of pilgrims that comes here every day, a pari of their Faith in Badhri

Naaraayana. Just try for a moment to understand what it is that brings these people, poor, old,

decrepit, from far off places through this tortuous mountain road, to this Temple? There is a faith

that heartens them to the last step across the threshold of 'this Temple. Plant that faith in your

heart too; you will then find that your whole life changes for the better. Take the Name of

Naaraayana on your tongue and become aware of its sweetness; you will find a new meaning in

every act of yours. This temple will then become for you the House of God and not a source of

livelihood. Livelihood---any one can eke out anywhere, by any one of a thousand means. But to

be in this place, a place considered holy by millions, for thousands of years, a place at the very

mention of whose name millions stand up and bow their heads in reverence, is indeed a great

privilege, a great opportunity. Use that opportunity. Use that opportunity well.

Do not exploit the ignorance of pilgrims

I must tell you one thing more. I would ask you to appreciate the ordeals, trials and tribulations

of the pilgrims who come here. Treat them kindly; do not speak harsh words and add to their

troubles. When after weeks of blistering walk and hungry vigil they reach this Heaven, treat

them gently. Do not exploit their ignorance and try to get maximum advantage out of it for

yourself. There is a dharma (Code of morality) for even business; do not overstep that limit.

Then Badhri Naaraayana will bless you; not that He will give you up, if you act otherwise. Only

it will take a longer time! For, every living being has some day or

other to tread the right path

and get merged in the Grace of God.

Badhrinath Temple 17-6-1961

10. The ideal disciple

SWAAMI Vidyaanandha, in the Hindi Address which he read just now, welcomed Me to this

Naini Tal, describing its beautiful scenery and praising its climate. Well, that is taking Me to be

an outsider, who has to be formally invited and welcomed. I am in your Sathsang, for wherever

the Geetha is studied, I am, and will be present. I do not care for the external beauty of nature as

much as the beauty of 'character and of conduct' which you are seeking to acquire by the constant

study of the Geetha. I came to the Geetha Sathsang to see all of you, because I bless all efforts by

man to raise himself by study and saadhana. "Madhbhakthaah yathra gaayanthe, thathra

thishtaami Naaradha" is the declaration--- "Wherever My Bhakthas sing of Me, there I install

Myself." Why, the Lord is always there and everywhere whether you sing of Him or not. The

singing only makes, Him manifest, like the radio receiver which catches the tune from the-ether

when it is switched to the correct wavelength. The current is flowing ever; when you fix the

bulb, you will get the light.

The Bhagavadgeetha is a text book for all mankind, giving the secrets of spiritual science in

clear and simple terms. But it will be useful only when the reader has as much detachment as

Arjuna had when Krishna started the discourse. If you have as much vishaadha (despair) as

Arjuna had, you have the adhikaara (competence) to get the Teaching which removed the grief.

Only a patient ailing from a disease is entitled to the specific which will cure it. What business

have others with it? What profit can they draw from it? The Geetha will act on the mental system

only when the symptoms of vishaadha (grief) are strong.

Spiritual surrender will get God's response

Arjuna, the greatest Bowman of those days, anxious. since years to destroy the wicked Kauravas

who had angered him by merciless and systematic vendetta, suddenly gets disinterested in

everything that he thought precious until that moment! "Of what avail is victory in the field of

battle?" asks this hero of a thousand encounters! "Nor do I see any good from killing kinsmen in

battle," says the warrior who had vowed to wipe out the Kuru clan! "I do not wish to kill them,

though they may wish to kill me; I shall lay down my arms; I shall die

unresisting" wails this

foremost **Kshathriya** (warrior); "I would rather beg from door to door and live on alms," says this

scion of an imperial line. In short, his mind had become ripe for the illumination. He has the

Lord Himself as Guru by his side and he knows it. He asks Him: "I am struggling in ignorance; I

am confused; I do not know which is dharma and which is **adharmā**.' He seeks disciple-hood

and lays himself at the Feet of Krishna in self-surrender!

Anyone anywhere who reaches that stage of spiritual surrender will get the response from

Krishna and He will teach the **Geetha** from the chariot which is driven by Him, that is his own heart.

End delusion and gain recognition of the Self

The purpose of the **Geetha** is to remove the **moha** (delusion) which overwhelmed Arjuna and

made him feel that he was the doer, whereas the truth is, he was but an instrument. So Krishna

asks him at the very end of the discourse, "Has the delusion born out of **ajnaana** (ignorance)

been fully destroyed in you?" For, like a good teacher, Krishna is evidently quite willing to resort

to some other means or to discourse a little longer, in order to make the pupil understand the

teaching. But Arjuna is a good student; he declares, "Destroyed is the delusion (**Nashto Mohah**).

I have gained recognition." Now what is the recognition he has gained? The recognition of the

Self or **Aathma**. He has seen himself as basically **Aathma**, and he has seen the world and all

objects as **superimpositions** on the **Aathma**, due to ignorance or **Maaya**.

An emperor, while sleeping, dreams that he is a beggar; he wears tattered clothes and cries

piteously before other people's doors for a morsel of food; no one listens to his clamour; he can

no longer contain his sorrow. He weeps aloud and wakes up his mother. She comes and wakes

him up from that dream. Now, the mother need not tell him, "Listen to me, you are the emperor.

You are not a beggar." He knows it as soon as he awakes. The recognition of the Self happens as

soon as the delusion goes, the delusion that this dream-world is real!

A prince who falls into the hands of a forest tribe while yet a child, and behaves like one of them,

does not thereby lose his prince-hood. Rescue him and he knows he is a prince. So too, Arjuna

says, "**Smrithir labdhvā**"-"I got back my memory, I have gained recognition.' I know Myself; I am Thyself!"

Geetha is the greatest **harmoniser** of all **yogas**

The study of the **Geetha** must end in this result; your **Sathsang** must have this consummation as

your goal. Do not be enamoured of the skill exhibited by some

Pandith who can recite the

Geetha in record time, or write the whole of it on a post card, or repeat it upside down or reel off

commentaries. A man walked on the beach played with the waves, and had a dip in the water; his

feet are wet! No, there is no miracle in this. This is what happens to many a scholar who wades

in the sea of the **Geetha**. In the Durbar Hall, when the **Mahaarana** is arriving to seat himself on

the throne, the couriers call out his polysyllabic titles---but in daily conversation his short name

is used; his principality is but a tiny state. Similarly, the **Pandith** may have great pomp before

others but to himself, in the secrecy of his own conscience, he is a small man indeed. Greatness

depends upon the **saadhana** (spiritual discipline) and the success achieved in it, in **anushtaana**

(practice of religious austerities) and in **nishtha** (firm adherence to it).

"Awake, arise and stop not till the goal is reached," it is said---

"Uththishtatha, Jaagratha,

Praapyavaraan nibodhatha." But one need not march towards the goal. It is not some place

where you have to go. It is **jura** the opening of the eye, the removal of the veil, the waking from

the dream, the lighting of the **inaana dheepa** (light of spiritual wisdom).

To get this fruit of **Geetha-paaraayana** (discourse on **Geetha**), **ekaagratha** (one pointed

concentration) is essential. Krishna asks Arjuna, "Has this been heard by you with an attentive

mind? Have you heard it without distraction?" For, the battlefield where they were, had plenty of

distractions to disturb the concentration of Arjuna's mind from the invaluable lesson he was

receiving from Krishna. It is really admirable that Arjuna seated in the chariot between the two

armies manages to master his mind and rid it of all the passions with which it was filled when he

rode in for the fray! Truly, he is an ideal disciple. You should thank him for eliciting the

Bhagavadgeetha for humanity.

There are people who argue that the **Geetha** teaches this yoga more than any other; that shows

only their partisan nature. Once you begin to practise the **Geetha**, such ideas as trying to exhibit

your superior scholarship, by propounding a new theory or meaning will vanish. The **Geetha** is

the greatest **harmoniser** of all **yogas**. As a matter of fact, once the **Geetha** is made the guiding star of your life, the way you act will be Karma Yoga, the way you feel will be **Bhakthi** Yoga, the way you reason will be **Inaana** Yoga. It will become automatically so. What you do must be in line with dharma; what you feel must foster **prema**; what you think must reveal **Sathyam**. Then this **Sathsang** will be blessed with **Shaanthi**, with even **Prashaanthi**. **Geetha Sathsang: Nainital**, 24-6-1961

Success comes when your effort and His Grace both **complement** each other. How can Grace enter when you do not seek it? Open the door of endeavour; the Merciful Lord will then come in, with the Crown of Success.

Sathya Sai Baaba

11. With **prathyaksha** to **paroksha**

YOU are all waiting to hear from Me about the journey to **Badhri** and what happened there.

These people went to **Badhri** and returned **bhadram** (safe)! That is the story in a nutshell.

For danger lurked all the time from fire, water, wind, sky and earth---all the five elements in fact.

Every moment these people felt the Lord's Grace; for about 150 persons, mostly old and in

indifferent health, to accomplish this **yaathra** (pilgrimage) without a single moment of even

headache was due to **Swaami**. **Swaami** also went to **Badhri** because the **Nethralingam** which is

the central source of Holiness there had to be revived with spiritual efficacy. **Shankaraachaarya**

brought five **lingams** from **Kailaas** and installed one each at **Dwaaraka**, **Sringeri**, **Badhri** and **Puri**

and the fifth he placed at **Chidambaram**. Of these, the one at **Badhri** has the **Naaraayana amsam**

(orientation) and that had to be consecrated afresh. That was My task and these people who came

with Me saw Me doing it.

Atheism is not rampant in this land

I had to accomplish it this year itself, for this is the 35th year after this **Avathaar** took birth and

this is also the year when the 35th successor to the **Shankaraachaarya Peeta** is at **Sringeri**. This

year is therefore important for charging the battery of spiritual wealth, known as

Badharikaashrama. The **Nethra** Lingam, laid by **Shankaraachaarya** underneath the idol there, was

"taken" out by Me and **abhisheka** (consecration by pouring holy water) was done with **Gangothri**

water which I fetched by a wave of the hand. It was worshipped with golden **Bilva** leaves and

Thumme flowers, both created by Me on the spot, and sent back to its original place. The Lingam

was placed on a Golden Lotus, with three layers of petals, each having two smaller layers of 16

smaller petals---the entire Kamala (lotus) representing the **Hridhaya** (heart) where the Lingam

has to be installed for worship.

When you see the enthusiasm of the pilgrims who trudged along the **Badhri** Road in thousands,

you will be silenced with wonder; you will no more lament that atheism has become rampant in

this land. With faith as their only support, people from all parts of India, men, women and

children, old and young, stalwarts and **decrepits**, rich and poor, move on towards. **Badhri**. There

are many things which you can learn from their steady march towards the goal; that is the

advantage in going on pilgrimage. You can develop your **bhakthi** (devotion), your **shraddha**

(faith) and your **saadhana** (spiritual discipline) when you are surrounded by kindred aspirants.

That is the greatness of that **Naaraayana Muurthi** at **Badhri**.

Yes; the spiritual change must come about. That is the reason for the belief, "a mere sight of the

pilgrim who has returned from **Badhri** gives much merit." Of course, for undergoing that change

you need not go so far; you have **Badhrinaaraayana** here itself!

Badhri is the place where the

Nara-Naaraayana bond is established and commemorated. That you can establish here itself. If

you get rid of delusion, you become **Naaraayana** (God); if you are sunk in delusion, you

continue to be **Nara** (human); that is all. There is no place to which I have not gone; there is no

place without Me therein. So, the **Bhakthas** who came with Me were journeying to the Abstract

with the Concrete, with the **Prathyaksha** to the **Paroksha**! That was their good fortune.

Pilgrims, should maintain silence during **yaathra**

Those of you who were here and could not join need not feel sorry, for all these days you **werethinking**

of **Swaami** and **Swaami** alone and so your **saadhana** was greater.

After all, pilgrimage is

for softening the heart, widening the outlook, expanding the circle of sympathy; not for

collecting curios or pictures or **prasaadham** packets or idols and images. It is more a matter for

the **nethra** (eye) than for the **paathra** (vessel). Pilgrimages should be as silent as the eye-lids

dropping on the eye. Why should people wag their tongues and shout and wrangle when they are

God-ward bound? Truly, all **Kshethras** (places of pilgrimage) and all **Yaathras** (pilgrimages) are

in yourself. You are ever on a pilgrimage, though you might not have

taken a step forward

towards **Badhri** or **Kaashi**. Do not feel sad that you did not get the **Abhisheka Theertha** (holy water used for consecrating the idol) from **Gangothri** which was used for the **Nethra** Lingam. I

can see that all of you are desirous of getting it ever since you heard from others about the event

at **Badri**. I shall get you the **Gangothri Theertham** here itself and give you, do not worry.

People may say that pilgrimages are a waste of time and money; but let Me tell you that it is the

best way of spending time and money, provided one has real devotion. **Bhakthi** is no sign of

weakness; it is a sign of courage, of wisdom, of discrimination; it alone can give **soukhyam** and

shaanthi (happiness and peace). Every one has one day or other to fall in line with you, for every

one is terribly anxious to get these two. They try, in their ignorance or excitement, various other

remedies, but this remedy alone can cure them.

Prashanthi Nilayam, 4-7-1961

Your consciousness is a lamp. Pour into it the oil of Grace; trim the wick of self-control. Keep in position the chimney of

Naamasmarana, so that the gusts of Joy and Grief may not put out the flame.

Light the lamp with a **Mahaa-vaakya** (**Vedhic** dictum) like "**Aham Brahmaasmi**" (I am the Absolute Reality). Then you will see Light and you will shed Light.

Sathya Sai Baaba

12. Light the **anthahkarana**

WHEN I see this gathering. I am reminded of a similar gathering at this place as well as the

surrounding villages. twelve years ago when the High School was started. Then too it was in this

temple that you all met but, since then, I have been passing through this village or coming to

gatherings on the outskirts of the village; that is all. It is only today that I am here again, at the

old place. I am happy at this; more so because the reason for this event is one connected with this

temple itself. Twelve years ago it was the temple of learning; this temple of **Lakshminarasimha**.

Please do not be under the delusion that God needs light and that he requires illumination. He is

Iyothiswaruupa (Divine Light personified) with the splendour of a thousand suns; He is the

Force which makes light shine; and He is above and beyond the **thejas** (lustre) that Nature can

supply. It is not so much this stone structure that needs illumination, when you come to think of

it. It is the temple that you are carrying about with you, the body, that must be fitted with lights.

"Deho devaalayah prokthah"---the body is said to be the temple, **"jeevo devah sanaathanah"**---

and in that temple is installed the **jeevi** (indweller) who is the "timeless" God. The inner motive

Force is God, and when He is dwelling in the heart of man, He is called **jeevi**. The **jeevi** is not

recognised as God because of the darkness of delusion. You mistake a stump for a man in the

darkness; in the same way, the **jeevi** is mistaken to be a separate, changing individual. The

Jeevathathwam (principle of the individual) is given more importance and the **Devathathwam**

(divine principle) or **Aathmathathwam** (principle of infinite consciousness is ignored on account

of the darkness. So, the lights have to be switched on in the **anthahkarana** (inner consciousness)

of man, rather than in the house where the image of the Lord is installed and worshipped.

A temple is the centre of culture for the town

At the present time, there is a great deal of anxiety and agitation due to there being a great

advance in material comforts and conveniences, but no corresponding advance in character,

virtue and sense of justice. The 'material world' is the stick which helps man to walk; but of what

use is it to the person who cannot walk? If the legs do not function properly, the stick is but an

extra burden. The stick is like material comfort; the primary need is the strength of limbs, the

power to walk, namely, character, virtue.

For the development of that strength of limb, spiritual discipline is essential; any form of

discipline suited to the taste and capacity of the individual. Men struggle for the evanescent and

the unreal; but they shy away from any effort to attain the eternal and the real; that is the tragedy.

In the report that was read, the Young Men's Association thanked a very large number of persons

who had given money for the lights! I feel that instead of making the boys go from door to door

for small sums, any one donor could have undertaken the entire work; for the temple is really the

centre of culture for the town. In the old days, when a man arrived at a village, the first question

he would ask was, "Have you a temple here?" and he would sleep in the village only if there was

one. The idea evidently was that the temple would have educated the people into soft-hearted

hosts and well-behaved citizens and also that the God installed in the temple would guard over

the inhabitants and prevent disease and disaster. (Now, perhaps, the question of the new-comer

would be, "Is there a hotel here?" or, "Is there a cinema theatre here?") So remember, any improvement done to the temple is an investment in the progress of the entire town.

Himaalayas are very near to spiritual aspirants
Do not give up the treasure that has come down to you from the generations that went before.

Last month, I had been in **Uttar Pradesh** near the snow-capped **Himaalayas** and had gone as far as **Badharikshethram**. Though they are so far, the **Himaalayas** are very near to spiritual aspirants. If you see only the splendour of the light and if you do not feel the warming effect, it only proves that you are far; this is true of your relation with Me also. All these years, you who are so near have been seeing the light only; you did not benefit by the warmth; that only shows that you are yet far, though so near. Well, we went to the **Himaalayan** regions and saw thousands of old **decripit** men and women, besides others who were stronger and more prosperous; men, women and children braving the **rigours** of the climate, the dangers of the road, the cold and hunger, the cost and the distance, and trudging along to get a glimpse of **Naaraayana** installed there. I am often asked where dharma can take refuge in this iron age. Well, dharma is still flourishing in the hearts of those thousands, I can say.

When in **Ayodhya**, I could see and sense the constant recitation of **Raamanaam** by almost all the people there. In a bag of rice there may be a handful of stones, but do not condemn the entire bag for that defect. The pilgrims were repeating the name of **Badhri Naaraayana** and that gave them an extra dose of strength and inspiration to trudge forward. Yes, you will find by experience, if you practise it, it gives you joy and peace. The Divine Power is there in you; it need not come from somewhere outside you. Only, you have to prepare the ground, so that it may manifest itself.

You must be sincere in the spiritual field
Remove the **mots** of the weed of egoism from the field of your heart; that is enough. But this is very difficult; the lightest shower will induce the weeds to sprout again. Similarly, when the circumstances turn favourable, egoism throws up its shoots and grows as thick as in the past.

You will have to remove the roots too; this can be done by insisting "Not I, but the Lord."

In the spiritual field, you must be sincere. Do not pretend, and deceive yourself and others. There

was once a mendicant who sought a place where he could get a meal as he was very hungry. A pious old lady called him into her house and asked him to take his bath and partake of the noon meal. He said, "**Oh**, why should I take a bath? **Govindethi sadhaa snaanam**---I have now repeated the name of **Govinda**, that is as good as a bath." Hearing this, the lady said, "In that case, **Raama naamaamritham, sadhaa bhojanam**---Name of **Raama** is food for ever, I shall also feed you with a quotation. Get out of here pretty quick." Do not use the study of the **Shaasthras** and scriptures for increasing your egoism; let it make you humble, though at the same time, more resistant to temptation. Your nature is divine; what has happened is that delusion has covered it with dirt. The washerman does not make your clothes white; they are white already; what he does is to manifest the whiteness by removing the dirt that has hidden the genuine native colour, white. The washerman must have two good things to bring out the basic whiteness; soap and water. Both have to be good; you cannot manage with only one of the two. In the case of the mind and removal of the dirt therein, the soap is **neethi** and the water is **nishtha** (Ethics and its Practice).
Heritage of the past is lost through neglect
It is the ignorant person who argues loudly and angrily and talks cynically. The wise man will pause before judging; he will see all sides of the problem, relate it to his own experience and hesitate to accept it or condemn it. He will hear less and taste more. The plight of Indians is like a person who with butter in hand is running about for ghee. Here you have the technique of attaining **shaanthi** developed as nowhere else; yet you are running after all kinds of amateurs! Of course, even the spiritual leaders are taking to competition and conflict, and the acquisition of wealth and fame; so the heritage of the past is lost through neglect. Though the soap is good, the water of Practice is dirty and so the clothes do not get their genuine whiteness. Even for a householder, **Lakshya** (Objective) and **Lakshmi** (Goddess of Wealth) are both equally important. He too has a **lakshya**, which he forgets at his peril. **Lakshmi** should not hamper that goal or hide it from the eyes. For an ascetic, **Lakshmi** is taboo; only **lakshya** is to be pursued.

Well, now that the lights have been switched on, those who come to this temple will see the

shrine more clearly; I bless them that they may also see their own selves more clearly. Light is the source of Joy and Knowledge. Do not insult the Light by misusing it, playing cards or talking about or planning actions of hate or greed. Utilise it for increasing your devotion, for developing your knowledge of the Glory of God and for serving others in a spirit of true brotherliness.

Lakshmi-Narasimha Temple **Bukkapatnam**, 18-7-1961

Do you like to measure the vastness of the Grace of the Lord? Then look at the crops in the fields thirsting for rain. Poor things, they cannot reach up to the clouds bearing the delicious water they can only pine and pray plaintively. But the clouds pour the rain they have brought from the far distant sea and make the crops green and gay.

The Lord answers the prayers and refreshes all drooping lives.

Sathya Sai Baba

13. The inner temple

TWELVE years ago, I remember, we had a gathering of the people of **Bukkapatnam** here in this temple, in connection with the starting of a High School for this town. The school was started and, thereafter, I have come often but, every time, since the school is outside the town, I have been coming to the outskirts only! I am glad I have again come into the town today, to this very temple in order to light another lamp, for the benefit of this place. The group of young men who collected the funds needed for the illumination of this ancient Temple of **Lakshminaarayan** struggled hard indeed, as their Report indicates. After all, a single devoted donor could have finished the job. The temple is the repository of **Sanaathana** Dharma (eternal universal religion); it is the heart and soul of a village. In former days, a newcomer would ask, "Have you a temple in this village?" and, if the answer is "No," he will move on to some other village which has one. Today, however, the question has become, "Have you a cinema hall in this village?" The conservation and promotion of all the traditional institutions and customs and habits have become imperative and I am glad that in this place, the young men have taken the lead and are proving good examples to the elders. Knowledge is growing, but wisdom lags. I shall switch on the electric lights, in a few moments but, remember, it is not the Lord within Temple that need illumination, it is the worshipper. This material temple of stone and mortar might be lit up by means of a few bulbs, but really speaking, every one is a moving temple with the Lord installed in the shrine of the heart. That shrine has to shine

bright and clear; now it is plunged in the darkness of Falsehood, Injustice, Cruelty and Pride; it is infested by poisonous nocturnal birds of prey. The lighting up of this structure is but the symbol of the illumination of the heart, the destruction of the darkness of **ahamkaara** and **ajnaana** (egoism and ignorance) so that the Lord might be revealed in all His Glory. Latterly, there has been everywhere progress in the material field, schemes and plans to increase prosperity and comforts. Schools, hospitals and factories are multiplying everywhere. But, there is no peace in the heart of man or of society. This is because, there has been no corresponding increase in the moral conduct of man. ^ stick will help a man to walk up an incline, but of what use is it to a person whose legs have become defunct? Material prosperity is the stick and virtue the strength of the feet. The trouble is that knowledge is growing but wisdom lags. There is an infection of envy, cynicism and conceit everywhere. Man has become the slave of passion and pride. He lets his mind drag him wherever it **listeth**, though the word Man means "He who has control over manas." The control of the mind can be achieved through spiritual discipline and training. To remove dirt from a white cloth, the dhobi soaks it in water, puts in soap flakes, warms the water and beats it on a stone. He does not make it white; it is white. He only removes the **nonwhiteness** by a certain process. So too, the **jeeva** (individual soul) is pure; but, it has got soiled. It has to be soaked in Good Conduct and Pure Character; soaped with the Meditation on Godhead; warmed in discriminatory wisdom helped by reason; and beaten on the slab of renunciation. Use the temple and the worship of the Lord done here as per traditional rites for this end. Light is holy, sacred. Do not misuse it for lower ends, but, give it its proper value and engage yourselves in holy pursuit. Take cheerfully all that comes to you. I was away in **Uttar Pradesh** from the 5th of last month to the 28th and I found people there, full of devotion and faith. Thousands every day go on pilgrimage to the shrine of **Badhri Naaraayana**, in spite of the expense and the dangers and difficulties, animated by the **bhakthi** which gives them strength and courage. When you see them, you feel that the country is still green, that the path of God and Dharma is not given up and 'that India is alive and

strong.

Moreover, the people there, though they are far away from **Puttaparthi** do feel the warmth, showing thereby that they are really near, while you here see only the light and are unaware of the warmth. Devotion and faith are the result of culture and not mere physical contiguity. But, I must tell you one thing. The names **Puttaparthi** and **Bukkapatnam**, surrounded by these little hills are resounding even in the **Himalayas**, and it is up to you to justify that fame and that respect. A life lived in Love and Humility will gain the respect of all and will also be full of Peace. Do not ask of life only joy and happiness, but, take cheerfully all that comes to you. You cannot insist that the doctor gives you only sweet medicines. Have the hardihood to bear sorrow as resignedly as you bear joy. Remember that death is inescapable, that life is but an interlude, that the world is but a **caravansarai** and, you will get the strength to pass through the pilgrimage of this birth.

Discourse at **Bukkapatnam**, 18-7-1961

Consider first things first. Then only can the true culture of India be restored to its old vitality.

Bhaarith has known how to exploit the mine of Divine Bliss which lies in the heart of man. The seers had said that if the **Bhoomaatha**, **Gomaatha**, **Nijamaatha** and **Vedhamaatha**---mother-land sacred cow, real mother and **Vedhas**---are revered and used as best as one can, then one would have happiness here and liberation from the cycle of birth and death.

It is because the people of the country followed this path that India has remained India.

Sathya Sai Baba

14. Be grateful to the doctors

THOUGH I have been coming to this City for over twenty years now, this is the first time I am

speaking to a gathering of the people living here. The time, the need and the deed have to

coincide; and today they have. The Guru **Poornima** has provided all three and collected together

in this sea of humanity the waters of many areas through many channels and tributaries. **Mysore**

City has earned fame by its devotion to music, sculpture and other fine arts. But there is an all

finer than all these: the Art of Living. Many a person skilled in other fields is a failure in so far as

this art is concerned. He lives miserably, without a trace of joy or contentment or peace. He

knows only pain and he gives others only pain.

Mysore is also famous for the fragrance of its sandalwood. So far so good. But I would like the

fragrance to emanate from your feelings and thoughts and deeds, not

so much from the trees that

grow in the forests. Then only is the fame fully deserved. If the sense of beauty and the sense of

harmony are not translated into the daily life of men and women and children, then that life is a

waste, a burden, a hoax.

Man has to lift himself from the animal level through his own **saadhana**. There are three types of

men: the **Paashavi** or the Animal type, the **Sahaja** or the Human type and the **Divya** or the

Divine type. Man has evolved from the stone through plant and tree, worm and insect, bird and

mammal; but some are still grovelling in the early stages though they have achieved the human

form.

Everyone has some illness or other

Chief Minister **Jatti** said that you are all like boulders, rough and hard, and that **bhakthi** has the

power to make you soft and smooth. Now, what does a sculptor do when he sees a good boulder?

He pictures in his mind the lovely idol of God that is sleeping inside it. He becomes possessed

with idea of liberating the idol from the hard clasp of the stone. He takes up his chisel and

removes the extra stone that lies around the beautiful figure; at last, he liberates the image. The

boulder has to suffer all that hard chiselling in order to become the Image of God; so too, you

should cast off all the impediments, all the encumbrances that drag you down and make you a

boulder instead of a **Bhaktha** (devotee) and a **Paramahansa** (ascetic of the highest order), or

even **Paramaathma** (the Supreme Being).

The world is a huge hospital and humanity is bedridden. Some are writhing in the pain of envy,

some are bloated with pride, some are losing sleep through hate, some have become blind

through miserliness, some are struck down by selfishness; every one has some illness or other.

On this Guru **Poornima** Day, you have to render gratitude to the doctors who diagnose your

diseases and prescribe remedies, and the nurses who tend you back to health. You should also

resolve today to follow the treatment recommended and the regimen ordered; it is not enough if

you learn the prescription by heart or read the label on the bottle three times a day; or visit the

hospital every day. Praising the doctor or worshipping him might induce him to take pity on you,

but your illness can be cured only by your taking the drug and obeying the restrictions on food

and drink and on your habit.

While talking of doctors, I must also say that doctors who fight for the patient's purse or who try to grab a patient before a rival appropriates him, are a danger to society. The doctor who despises other doctor, or sticks to his own patent cures irrespective of the experience of failure, or who is guided more by his whims, fancies and prejudices, or who considers the patient's caste rather than his disease as more important; such men are also dangerous. Today, we find doctors and gurus who have deteriorated to the level of wrangling for patients and their purses, and for the sale of their own or other people's patent remedies.

Vyaasa is the greatest of spiritual doctors
This day is a day when mankind pays homage to the greatest of spiritual doctors, Sage **Vyaasa**.
Vyaasa is the greatest of such doctor; for he put together the **Vedhas** and composed the **Puraanas** and the **Mahaabhaaratha** and gave humanity the **Bhaagavatha**. He is the primal Guru for all who walk in the Path of God. He planted the seed of theism and nurtured it, through **Sruthi, Smrithi, Shaasthra** and the **Mahaabhaaratha**. He gave the world the **Geetha** and the Brahma **Suuthras**, the idea of the immanent **Aathma**, the story of the Divine **Leela**, the secret of this changeful Creation. He belonged to about 3800 **B.C.**; he was the great-grandson of the sage **Vasishta**, the son of **Paraasara** and the father of that celebrated gem among **rishis, Suka**. His life-story is a series of miracles, a Divine saga. He came from **Vaasudeva**, announced the **Leela** of **Vaasudeva** to all and finally, got merged in **Vaasudeva**. He established the era of **Naamapaaraayana** (repeating and discoursing, on Lord's Name) and made all aware of the sweetness of the Name of the Lord, which evokes His Form and His Grace. The prayers to be offered daily **Vyaasa** first revealed to man the secret of making the mind as clear and as full of cool rays as the moon on a full moon night; that is why this **Pournami** is associated with him and with all Gurus. Today every **Aasthika** (who believer in God) must refuse to be content with a feast and a lecture. He should try to plant today the **Naamabija** (seed of Lord's Name) in his well-prepared heart, devoid of the thorns of egoism; and water it with **prema** (love), fence the sprout with **shraddha** (faith), feed it with the **fertiliser, smarana** (remembering the Name); and from the grown-up tree of the **manthra** (holy letters), pluck the fruit of **aanandha** (bliss) and relish the sweetness.

A person may boast of the vast treasures in the vaults of his bank, but he will get credit only for that which he has actually earned and deposited therein. Do not fritter away the time allotted to you; offer it to **Keshava**, who is **Kaalaswaruupa** (Time personified). Know that waking from sleep is but birth and going into sleep is death. On waking, pray every morning of your life, "**Oh** Lord, I am born now from the womb of sleep. I am determined to carry out all tasks this day as offerings to Thee, with Thee ever present before my mind's eye. Make my words, thoughts and deeds sacred and pure; let me not inflict pain on any one; let no one inflict pain on me; direct me, guide me, this day." And when you enter the portals of sleep at night, pray, "**Oh** Lord! the tasks of this day, whose burden I placed on you this morning, are over. It was You who made me walk and talk and think and act; I therefore place at Thy Feet all my words, thoughts and deeds. My task is done. Receive me, I am coming back to you." Adopt these as your daily prayers. The best thing is to have your own Self as the source of Light, as the Guru. The Inner Intelligence, the Inner Guru will reveal the Truth. This prayerful attitude will so educate your impulses that the Inner intelligence will be fully revealed. Do everything with a spirit of dedication Begin with the cultivation of **Prema**. I have found that the people of **Karnaataka** have great faith and devotion; they are simple in their habits and thoughts. Do not allow these to decline; cultivate them with care. The Chief Minister said that all are children of the Lord. It is better to say that all are actors in the drama designed by Him; dolls dancing and acting as He pulls the strings. The role you have might be that of an officer, a soldier, a ryot, a beggar or a clerk. Act well your part so that the drama might be a success. Do everything in a spirit of dedication, as if in each moment you act, speak and even feel in response to a command received. To get that mood of dedication, the **Bhakthi Suuthras** (aphorisms on devotion) prescribe nine paths but the easiest and the most practicable is **Smarana**---a life lived in the constant remembrance of the Lord. A bar of iron sinks in water; but beat it into a hollow vessel and it will float merrily and even carry some weight. So too, man's mind sinks easily in the sea of sense; beat it hollow, hammering it with the Name of the Lord. It will float safely, on a sea

of troubles. Do not be like

gramophone records singing some one else's song, ignorant of the genuine thrill of music. Sing

from your own experience of the Glory and Grace of the Lord.

If you win the Grace of the Lord, even the decrees of destiny can be overcome. There are certain

drugs which come in bottles on which the manufacturer has given an ultimate date beyond which

the ding loses its efficacy. Of coupe, the ding will be in the bottle, but would no longer be

effective. Similarly, Lord's Grace can make it inoperative.

The Guru is one who shows you the Path for getting that Grace and to such a one this day is dedicated.

Guru **Poornima Mysore**; 27-7-1961

Prayer is a very forceful weapon, much more effective than any bomb. The word is an effective instrument: it can move mountains.

In these critical times, every one of you should pray deeply and sincerely, for the peace and prosperity of **Bhaaritha Maatha** (Mother India).

Sathya Sai Baba

15. **Mithi** and **Gathi**

IONNALAGADDA Sathyanaraayanamurthy thrilled you so much, since he spoke soft and

sweet in his charming style. He has returned from Russia where there is too much rush, to this

quiet place this **Nilayam** of **Prashanthi**. This is a function connected with physical ills and their

cure and prevention and so I must also confine My remarks to them.

Man has two varieties of troubles: the physical, due to the imbalance between the three humours

Vaatha, **Pittha** and **Sleshma** (wind, bile and phlegm), and the spiritual, due to the imbalance of

the three **gunas**, **Sathwa**, **Rajas** and **Thamas** (qualities of purity, passion and inertia).

Sathyanaraayanamurthy gave some pathetic instances of the sufferings caused by resorting to

indifferent and ignorant doctor. I also agree that it is wise to adjust one's living so intelligently

that there is no need to approach any doctor. Illness is due to the neglect of some simple rules of

healthy eating and drinking and due to the damage caused to the system by evil habits and stupid

cravings. Man rains himself by greed and lust worry and fear; he falls an easy prey to his

insatiable thirst for a happy life. He does not know the source and spring of happiness which lies

within himself; he believes he can get it in plenty and in quick time by running after the mirage

of fashion or fancy, excitement or entertainment. He thinks that floating on the roaring, raging

torrent of the world will help; but that only gives him unbearable

tossing and nausea.

Joy is a subjective feeling; it is not inherent in the objective world. You are the witness, separate

from the scene; you are the seer not the seen--**dhraashta** not the **dhrik** or the **dhriashya**.

Purified inner vision gives unfailing health

The Screen is the **sathya** (truth) and the images that flit across it are **mithya** (false); when you see

the film you do not see the screen as screen; you forget its existence and you think that there is

just the picture and nothing else as its base. But the screen is there all the time and it is only the

screen that makes you experience the picture. **Naaraayana** is the screen and **Prakrithi** (objective

world) is the film; when the play is on, the screen is the **Aadhaara** (base) and **Prakrithi** (objective

world) becomes **Naaraayanamayam** (God all-prevading). The Screen is **Sathyam**; the story is

samsaaram (worldly life), for it has only some **saaram** (essence).

Suurdas, the blind singer, had as his ardent listener when he sang Krishna Himself sitting in front

of him as a cowherd boy humming in appreciation; **Suurdas** took Him to be a cowherd from the

villages around, though he sang that all beings are His Forms. One day, Krishna revealed to him

that He was the Hero of his heart. He touched his eyes with His Divine Fingers and He could be

seen! From His Lips, he could hear the selfsame strains of the Flute which he was hearing all

along, whenever he started meditating on the Lord; as a matter of fact, he was only trying all

along to put that music into verse. He then declared that he did not care to see other things with

the sight vouchsafed to him; he said the inner eyes were enough. The purified inner vision gives

lasting joy and therefore, unfailing health.

To purify the **Anthahkarana** (inner psychosomatic equipment), **Vedhas** and **Shaasthras** prescribe

the proper processes; some people dismiss the **Vedhas** and **Shaasthras** as so many shackles on

thought and action, but they are "**bunds**" which regulate the flow of feelings, emotions and

instincts along safe channels.

Saadhaka should be careful about food

Coming to the more direct topic of physical ills, I must tell you that you must practise

moderation in food, drink, sleep and exercise. Good food taken in moderate quantities, at regular

intervals; that is the prescription. **Saathwik** (pure, wholesome) food promotes self-control and

intelligence more than **Raajasik** (passion-producing) and

Thaamasik (impure food). So for

spiritual aspirants, **Saathwik** food is very necessary.

In one of the jails of this State, there was once a very pure soul devoted to spiritual ideals, carefully practising **saadhana** (spiritual discipline); he had advanced very far in **dhyaana** (meditation) and **dharana** (holding on to it). One day, however, when he sat for **dhyaana**, he felt very savage emotions surging up in him and was shocked to find that he could not, in spite of tremendous straggle, suppress the hateful and murderous thoughts that took hold of him. He was rocked in agony and his Guru too was upset at the turn of events. The Guru probed into the history of the disciple rather deeply but could not find any valid reason for the tragedy. At last, he found that a certain fanatic murderer had acted as the cook in the jail kitchen the day previous to the calamity and his hateful homicidal thoughts had pervaded the food cooked by him which the **saadhaka** had consumed. There are subtle invisible thought-forms that can pass from one person to another by such means. Here, one has to be very careful about food, especially where one is proceeding **Godward**, through the steep path of Yoga. Sleep too should be regulated and moderate; it is as important as work and food. Remember also that dress is primarily for protection against heat and cold, not for vain display even at the cost of health. Virtuous conduct also ensures mental peace and that in turn saves you from many a physical and mental illness. If you overstep **mithi** (bounds), you miss your **gathi** (progress). The habit that rehabilitates the fallen Above all, do every act as an offering to the Lord, without being elated by success or dejected by defeat; this gives the poise and equanimity needed for sailing through the waters of the ocean of life. It is the mind that builds up the body, strong and shiny or wastes it to skin and bone. For **manushya** (human) to be strong the manas (mind) has to be strong. Live always as the servant of the Lord within you, then you will not be tempted into sin or fall into evil. Get into the habit of living in the light of God. It is the habit that rehabilitates the fallen. Have the attitude of **Sharanaagathi** (seeking refuge at the feet of the Lord), or else your destiny will be **Shara-gathi** (movement of an arrow). That is why Krishna said, "**Manmanaabhaava**."--- "Let your mind be absorbed in Me." You may ride in a smart car of your own; but you are entrusting daily,

without a second thought, the car and yourself and your family to the skill and presence of mind' of your chauffeur.

However, when advised to entrust your affairs to the Lord, **Maayaashakthi** (power of **worldillusion**) hesitates and declines! It refuses to surrender to **Mahaashakthi** (Divine Power). What are we to say about such absurd conceit! If you have **sharanaagathi**, you will be ever content and ever so happy and healthy. Then this hospital can be closed for want of patients; it can well be used for accommodating devotees and giving them lodging! You are all certain to win All that you eat, all that you see, all that you hear, all that you take in through the senses, make a dent on your health. There are three types of reactions you usually have from the outer world and three types of men in whom one or the other predominates: the cotton, which gets soaked in whatever it gets immersed; the stone, which escapes from getting affected; and the butter, which is changed by whatever it comes across, even a little warmth. The "butter" men are moved by instant sympathy, either at another's joy or at his grief. Do not, like some mental patients, be always worrying about some little ailment or another. Have courage, that is the best tonic; do not give up, before you have to. It is not long life that counts; if you live on and on, a time may come when you have to pray to the Lord to take you away, to release you. from travail. You may even start blaming Him for ignoring you and blessing other luckier people with death! By all means, worry about success or failure in achieving the real purpose of life. And then you will get as many years as are needed to fulfill that desire. Yearn, yearn, yearn hard; and success is yours. Remember, you am all certain to win; that is why you have been called and you have responded to the call to come to Me. What other task have I than the showering of Grace? By **darshana**, **sparshana** and **sambhaashana** (seeing, touching and conversing, you share in that Grace. When that melts and this melts, the two can merge. Treat Me not as one afar, but as very close to you. Insist, demand, claim Grace from Me; do not praise, extol and cringe. Bring your hearts to Me and win My Heart. Not one of you is a stranger to Me. Bring your promises to me and I shall give you My Promise. But first see that your promise is genuine, sincere; see that your heart is pure; that is enough.

Sathya Sai Hospital **Prashaanthi Nilayam** 10-10-1961

You say, "I have got fever" But where did you get it from ? **Kaali?**
Gaya ? It came from within you, not from anywhere outside you.

When you have developed jaundice, everything **appears** yellow.

Egoism too is a jaundice, which warps your vision and makes you see things wrong .It is due to inner impurity, inner defects. Get rid of that egoism and all will be Love, Peace, Unity, One.

Sathya Sai Baaba

16. Shiva **sankalpa**

IONNALAGADDA Sathyaanaaraayanamurthy spoke on fine topics in a fine language, but

however nicely a person may talk and however great his skill in the use of language, he who can

clarify the truth of God has never yet been born; nor will he be ever born. One can only relate

what one has felt or experienced through His Grace. He who has touched the very base will not come again to this base world.

Of course, they show the Lord in books, illustrations, films and pictures, as well as on the stage.

But who among the writers or painters or actors has seen Him? The epics and **Puraanas** relate

only an infinitesimal fraction of His Glory; they set limits to the limitless, for words have a limit.

It is only the one endowed with **Inaanadhrishti** or **Yogadhrishti** or **Bhakthidhrishti** (vision of

sacred knowledge, of union with God or of selfless devotion for God) that can have a glimpse of

that Effulgence. The rest only mislead by their claims of authenticity. Those who know will not

speak; those who speak do not know, cannot know.

You all recite the **sloka** in the **Geetha** which says that the Lord will create a Form for Himself

and come into human affairs whenever Dharma is in grave peril. You have repeated it so often

that it has become meaningless jargon; it has been quoted so often and by so many that it has lost

all significance. Only those that are proficient in the **Shaasthras** can recognise an **Avathaar** and

test the credentials; only they can taste the joy showered by the Incarnation. The **Puraanas** and

the **Ithihaasas** (ancient legends and history) describe the Lord in manifold ways according to the

vyakthi (individual) who is devoted and the **Shakthi** (power) that is described; but the **Vedhas** and

the **Shaasthras** do not indulge in such changing moods; they deal with fundamentals. Sometimes,

in the confusion of interpretation and **re**-telling, people miss the road. When the blind lead the

blind, both are likely to fall into the well. Then the wise intervene and demarcate the Road along

safe lines.

God is beyond understanding

Sathyaanaaraayanamurthy referred to **Dr. Bhagavantham** and the soaring claims of science. But

religion begins where science ends. In science, when one door is opened, and a passage is

revealed, ten doors are discovered in that very passage, and each one of them has to be opened in

turn. Science transforms things, **re**-arranges them, studies their composition, **re**-groups their parts

and releases the energy that lies latent in them. But I create the things themselves! And they are

as lasting as any that is found in Nature! That is this, but this is not that. Nature is Brahman,

mistaken to be Nature, on account of the delusion of Name and Form. But Brahman is not

Nature; it is only the rope which was mistaken to be the snake. When Wisdom dawns, when

Light illumines, the snake disappears and the rope alone remains. The Lord is sweetness, you are

sugar; He is fire, you are fuel; He has no heart; every heart where He is installed is His.

Naaradha who moves always by and with the Lord feels that God is beyond his understanding;

Balaraama who came as His own brother could not fathom His personality. How then can you

grasp My Mystery? How can those who strut about in well-ironed bush coats fathom Truth? Yet,

I know some here who sold away their faith to hollow men and started talking about My dress

and My hair! If you dare seek My Truth, come, surrender unto Me. Do not teach treason to your

friends and to other seekers. Dress and manners have become polished now but the inner man

has deteriorated in virtue and faith!

Yearning of the heart only pleases the Lord

Raavana and **Hiranyaaksha** were experts in **japayajna** (**Vedhic** ritual of sacrifice with pious

repetition of sacred **manthras**) but they never surrendered their ego to God. They did not pluck

the weeds .of sensory impulses from the fields of their hearts and so they harvested a crop of

thorns. It is not the grandeur of the **yaaga** (ceremonial sacrifice) or the pomp of **puuja** (ritual

worship) that pleases the Lord; it is the yearning of the heart; not the sum of all the miles covered

by you in pilgrimage or the cost of all the articles you have given in charity. You need not even

pray aloud, unless of course you picture Him as living far away in **Dhwaraka** or **Kailaasa**. If you

have installed Him in your heart, **He** will Himself emerge when you yearn for Him. **Prahlaadha**

felt so and since no fire could burn Him or no fall could break His

bones, **Prahlaadha** too

suffered no harm!

Ambareesha performed a **yaaga**, but at the crucial moment the animal intended for the sacrifice

escaped! Now the priests ordained that to make amends for this sinful neglect, a human being

had to be offered as substitute to the Gods! The King promised 1000 cows in exchange for a son,

but which father will send a son to death, even when 1000 cows are given in exchange? There

were also other conditions: the King's messengers should not ask any one for the son; they

should not commit the sin of equating 1000 cows as equal to human being; the father too should

not break the sad offer to the son; the offer to immolate himself must come unasked from the

son, without any prompting or persuasion; it is only such a son that will be accepted by the Gods.

An end which even saints would envy

Now, **Sunashepha** heard the news by himself and approaching his father, he said he would go,

and gladly too. For, what greater good fortune can a mortal expect than ascending to heaven

through the sacrificial flame? (I am reminded of a strange answer that a little girl, aged nine,

gave Me when I asked her, "Well, what do you want from Me?" She said, "**Baaba**, let me merge

in You" and in a few weeks, she passed away and her wish was fulfilled. The child breathed her

last asking that her face be turned to the wall so that she might look on **Baaba**'s picture when she

died. She had a wonderful end, an end which could be envied by saints).

God likes such pure souls who come gladly to merge in Him. Some people say, "**Oh**, it is the

Dashara Festival and **lakhs** and **lakhs** of people throng there. And they pour **lakhs** and **lakhs** of

rupees there." Well, what they give is **alakshyam** (disregard), not **Laksham** (**lakhs**)! My hand

stretches out for receiving, only when a pure heart full of **Prema** (Love) is offered; on all other

occasions, it gives, never takes. People with poison in their hearts, barren of love and service, let

them feel shame and resolve to cleanse themselves from now on.

The Lord will never disown a devotee

Sunashepha persuaded his father that his wish to proceed to the **yajna** and offer himself was

legitimate and approvable, and he left for the capital. On the way, he went to his maternal uncle,

Vishwaamithra, who tried to keep away the boy from the sacrifice. "This is all just foolish

superstition; can anyone substitute a man for a cow?"

Vishwaamithra asked. **Sunashepha** replied

that all men are cattle, for until **viveka** and **vairaagya** (discrimination and detachment) dawn,

they are but animals. So, in spite of his uncle's arguments, arguments like the ones used by some

to dissuade persons from coming to **Puttaparthi**, **Sunashepha** managed to reach the **Yaagashaala**

(the place of sacrifice). In the same way as the lights before us are lit when a switch is moved up

at **Penukonda**, when the Lord decides on something, it has to happen so. Well, the Lord is not a

rock or a stone; His Heart melted at the plight of the boy. **Indhra** appeared in the sacrificial fire

and departed showering blessings on his head. It was **Indhra** who had carried away the original

cow and elaborated all this plot, to bring **Sunashepha** and his greatness to light and to bless him.

The Lord is **Premaswarupam** (Divine Love personified), believe Me. The earthly father or

mother will show love only so long as you obey them; start going against their wishes and they

will go to the extent of even disowning you! The Lord will never disown, for He is your very

core, your very basic Reality. You derive from Him the fruit of your labour, of your **dhyaanam**,

japam and **puuja**; faith will grow into **thyaga** (sacrifice); you will feel that you are instruments

with no individuality save as prompted by Him.

The one **Namaskaaram** (respectful obeisance) you do, do it with devotion. That is enough. You

do not do even that; you do it so callously, so indifferently, so automatically. When you fold both

your hands and bring them together, feel that you are offering at the Feet all the actions of the

five **Karmendhriyas** (organs of action) and the five **Inaanendhriyas** (organs of perception) as

indicated by the ten fingers. Again, the purpose of **Namaskaaram** is to touch the Feet (**sparsan**)

of the Lord. The negative pole, **Maayaashakthi** (power of illusion), and the positive pole

Mahaashakthi (Supreme divine power) have to meet in order to produce a spiritual current that

will flow through you.

Do not allow your faith to falter

Come, I am the repairer of broken hearts of damaged

Anthahkaranas. I am like the smith, who

welds, mends and sets right. Ten years ago, a devotee prayed to Me in song, "My heart has gone

'dry, my lamp has gone out, my path is dark, my brain is confused.

Lord, make me fit again for

life's arduous journey." The Lord will be waiting outside the door of the **puuja** room of the

bhaktha, anxious to fulfil his wish! Verily, he who has the Lord as His Servant, he is the real **Prabhu** (Lord)!

Only, do not allow your faith to falter. Do not become a slave to others; no, not even to God.

Test. Test, examine, experience and then, when you find God, demand as of right. But' before you get that right, you should appear for the examination and pass, is it' not? I set tests not as a punishment or because I enjoy putting you into trouble, but just to give you the joy of passing!

Bhadhram here was asked by his gum, **Deekshithadaas**, to go along the streets for some years and beg for food. He had enough to eat but he had to do it as the customary, and the legitimate, duty of **dhaasas**; and **Bhadhram** did it quite gladly. It is a training in the control and conquest of the ego; you have to take it as such and not give up the fruit, afraid of the exertion that the cultivation of the plant requires.

You should not also yield to despair or become dejected. It is My **sankalpa** (resolve) that you progress in spiritual development. I have collected all of you and I shall lay the concrete foundation and build the walls and erect the roof and complete the mansion. My **sankalpa** never proves ineffective.

The story of a Divine Plan

I shall tell you the story of **Ishwara Sankalpa** (Will of the Supreme Lord) and how nothing could stop its realisation. Shiva was every day discoursing on **Kailaasa** to sages and saints and **Dhevas** in the evening hours. One day, **Paarvathi** suggested that a Hall be constructed for accommodating them all, so that they could all listen without being affected by the constant fog and mist and cold winds. Shiva did not have the **Sankalpa** to put it up; still, **Paarvathi** insisted that her idea must be implemented. The astrologer who was consulted before the foundations were dug said that "The stars forecast that the Hall will be consumed by fire, since **Shani** (Saturn) is not propitious from the very beginning." The Hall was completed, nevertheless.

Now, that set a problem for the Couple. Shiva proposed to ask **Shani** for the favour of saving the Hall from his anger, though He doubted whether the Planet, reputed for his inevitable **ire**, would ever agree. **Paarvathi** felt deeply hurt and she resolved not to give the tiny tyrant, **Shani**, the credit for destroying the Hall that She had got built. She swore that instead of giving him the chance to declare arrogantly that he had set fire to the Hall, she would

herself set fire to it. But

Shiva asked her to first await the outcome of His appeal to **Shani**, for He was Himself

proceeding to his headquarters! He told Her, "If **Shani** agrees to exempt the Hall from his anger,

I shall come back and report the good news to you; but if he is adamant, I shall raise My Hand

and twirl this **Dhakka** (double drum). On hearing that signal, you may set fire to the Hall and rob

Shani of the credit for doing so."

The role of a tool in the Divine Plan

Paarvathi was ready with a burning torch in anticipation of the signal, so that there may not be a

moment's chance for the wicked Planet to execute his nefarious plan of revenge. **Shani**, however,

agreed to the request made by Shiva; he said that he would not **bum** down the Hall in **Kailaasa**

and Shiva was happy at his reply. So, when **Shani** prayed that he may be granted one small boon,

Shiva agreed and asked him what it was. It seems **Shani** had never before seen the famous Dance

of Shiva which all the stellar divinities were extolling and **Shani** craved that Shiva may show him

a step-or two. Shiva readily assented and started the **Thaandava** (frantic dance of Shiva), raising

His hand and sounding the **Dhakka**! Listening to the signal, **Paarvathi** applied the torch and the

Hall was, as per the **Sankalpa** of Shiva, burnt to ashes! Divine **Sankalpa** must be fulfilled! **Shani**

was just a tool in the Divine Plan.

About the **Ashtagrahakoota** (conjunction of eight planets) that is scaring you all now, if you have

Anugraha (Divine Blessings), what can the **Grahas** (planets) do? If you have gold, that is

enough; you can get made all varieties of jewels Ask for and secure gold--that is all that you

need. The astronomical junction of planets between **Feb.** 2 and 5 next year is being made much

of by the astrologers and calendar minded **Brahmins** and they are reaping a rich harvest by

creating panic and suggesting various counter measures. Of coupe, it is good to give things in

charity, to pray to the Gods and to perform **yaagas**; but do it for its own sake, not with a view to

escape the Eight Planets! Do it, as you should, at all times, not because of this temporary fear.

Do not give way to panic. Nothing will happen between **Feb.** 2 and 5. You will all be coming

happily and full of joy for **Shivaraathri** to **Puttaparthi**, let Me assure you. All talk of **Pralayam**

(annihilation) is just a scare; do not lose courage.

Prashaanthi Nilayam, 17-10-1961

Dharma (Righteousness) is the root of the world says Shruti (sacred text); so, as Krishna said, when Dharma declines, the Lord incarnates as Man. Well. The Vedha is the root of Dharma, says Shruti. Dharma is the fruit of Vedha which is the Tree. Now, Vedha itself is getting dried up! So, fostering Vedha is one of the tasks of the Avathaar.

Sathya Sai Baba

17. Experience Ekathwam

YESTERDAY and the day before, I spoke about the disciplinary life. that you should lead. I was

a harsh taskmaster then. But, today, I shall be soft and My words will be like the Himaalayan

breeze, cool and invigorating. That harshness had a reason, for there can be no effect without a

cause. This coolness and that warmth are both parts of the same Person and you cannot accept

the one and reject the other. Good and bad, right and wrong, are two sides of the same coin.

As for Me, My nature is distinct; I do not identify with anything. Those who have neither

authority nor adeptness have to hear, study, analyse and judge.

Authority is the right of the

Aathma alone. It is the Aathma that can command. For Me, the purity of your feeling is

important, not the depth of your scholarship. That is why I was harsh yesterday and the day

before to compel you to examine your feelings and remove the blemishes. Today, I assure you, I

shall not be so harsh. In fact, you may have noticed, I used the word,

Premaswaruupulaara

(Embodiments of Divine Love), in the beginning when I began to speak!

Usually, in human calculations, value is attached only to sharpness of intellect; but that is

incomplete. Emotional clarity is also important. You purchase an article from a shop, not merely

because it serves a useful purpose but also because it is beautiful and attractive; that is to say, it

appeals to the intellect and the emotions. Bhaava (innate disposition) gives beauty or as they say

in Thelugu, Andham. That is why I often say, Andham is Aanandham (beauty is Bliss); you

cannot have one without the other.

Earn the experience of Unity the hard way

Andham and Aanandham, beauty and truth, harmony and ecstasy are found in Ekathwam

(Oneness), the discovery and experience of Unity. Unity must be as symbolised by the

experience of the unity of mud and gold; the sight, the seen and. the seer, that is, the search and

the success. Raamakrishna prompted this yearning, promoted this agony in Vivekaananda and

the others who came to him. Try with all your strength; test with all your doubt, earn it the hard

way and enjoy the fruit of your exertions: that was the teaching he gave.

The music of all the transmitters of the world is everywhere; if you care to listen, strive to

procure a radio receiver, learn the wave-length of the station you need to hear and switch on and

tune in. The key to liberation has to be cast and forged and filed and fitted by each aspirant. It

cannot be gibed in one moment by one word. Raamakrishna himself sought for it through years

of inexplicable anguish; how-then can we short-circuit the process for another? No one can just

pass it on, saying, "Take!" The flower has to yield the fruit and the fruit has to grow, ripen and

fall.

Jealousy and anger are the twins born of the Mother Ahamkaara (self-conceit). Destroy the

twins, and take the kaaram (meaning in Thelugu, "the hot taste") of the Ahamkaaram and keep it

simply as Aham (1), so that you can get the thrill of 'Aham Brahmaasmi' (I am Brahman) with

that instrument. That is the stage to be reached, the height to be scaled. The kaaram in the Aham

is like the single seed which if allowed to sprout, multiplies a ' thousand-fold and produces many

bags of seed. It has to be crushed in the very first instance. Then the analysis of the Aham starts

and ends in the conclusion: "'Ayam Aathma-Brahma,"---this Aham is the Aathma, which is

Brahma. The two: That and This, Thath and Thwam, are identified and This is found to be only

That, when Thath thwam asi (Thou art That) is realised. Well. What is the thing called Thath, the

That? What is Brahmam in other words? The fourth Mahaavaakyas declares: Prajnaanam---the

Highest Wisdom---Unity, One.

Truths revealed by the four Mahaavaakyas

All these Mahaavaakyas (Sacred statements of Supreme Truth) relate to the Glory of the One,

which is a veritable Ocean of Grace. The vapour rising from It is "Prajnaanam Brahma", the

cloud is "'Ayam Aathma Brahma;" the shower of rain, "Thath thwam asi," the river is "Aham

Brahmaasmi."

Prajnaanam Brahma is symbolised by Andapinda Lingam---the vision of the one entity in all the

manifold entities, the expansion of the individual into the universal, the enlargement of the I into

the vastness of the "He and We." "When you knock at another's door and a voice from inside

accosts you with the question, "Who is it?" you automatically answer, "It is I." That does not satisfy the questioner. So, another question eliciting further information follows. Then only will the door open. The door of Liberation can also open only to those who can explain who the "I" truly is.

This reveals to the **jeevi** (individual soul), "I am in the Light." The second **Mahaavaakya, Ayam**

Aathma Brahma, tells him, "The Light is in Me." Slowly the truth dawns on the mind ! The Light which I imagined as enveloping me, the **Prajnaanam** which I identified as the basis of all this appearance, that illumination is in me, too. My innermost-truth is also that **Prajnaanam**, that

Light. This is represented by **Sadhaashiva** Lingam (the vision of the Eternal Shiva).

Personal experience is the best teacher

The **saadhaka** sees in his **saadhana** that Light which dispels the darkness of ages. He is told that

He is that Light and nothing else, "**Thath thwam asi**", "Thou art that." He then becomes immune

to spasms of ignorance which make him forget his nature. Just as a beginner learning the violin

lapses easily into grinding out distressing sounds from the strings, the **saadhaka** also grinds out

discordant notes, of discontent and grief. When pain becomes unbearable, a person faints and

loses consciousness; that is a consolation. Beyond a certain limit, you are not to suffer pain.

Similarly, when this identity feeling is established, no more activity is possible. One becomes

"unconscious" of the world, or rather, one passes beyond the realms of consciousness--**un-, suband**

even super-; the river has reached the sea. **Thath-thwam-asi** is symbolised by the **Inaana**

Lingam (the vision of enlightenment).

Aham Brahmaasmi, the last of the **Mahaavaakyas**, is associated with the **Aathma**-Lingam. The

fourteen higher worlds and the fourteen lower worlds cannot be shown and demonstrated in

models; they are symbolic of the levels of consciousness in the geography of the spirit and in the

journey of the mind towards the Goal. There are no books that can teach you the topography; the

journey is the best teacher, each step making the next one easier.

Raadha, Meera, Sakku,

Suurdas, Raamakrishna---all followed the guidance of their own inner call.

The **angam** (body) is the **Sangam** (meeting point) where spirit and matter meet; the **jangam**, the

moving phantasmagoria where spirit and matter meet, is in **Sangam**.

From this **Sangam**, one has

to evoke the Lingam (Divinity in its aforesaid four forms, one after the other. The Lingam is just

a sign: a sign of endeavour, a sign of success. For example, the **Andapinda** Lingam signifies the

egg-shaped universe, which is how it is, even according to experts in science. The outer cover is

the **anda** and the inner rasa or matter is the **pinda**. They are both dependent, one on the other.

You are all basically the **Andapinda**, with the outer shell of materialism and the inner core of

Divinity. The body is a vessel to contain the **Chaithanya** or effulgence of Divinity.

Aathmalingam is the ultimate phase

The sentiment, "**Aham Brahmaasmi**" explicit in the **Mahaavaakya**, gives a sense of kinship; as

when this Linga, confronted by that Linga proceeds to **aalingana** (embracing). That sense of

belonging has great psychological value: when you hear a child cry and find on enquiry that it is

your child, you get far more anxious than when you are told it is another's child. The attachment

will lead to merging (for the **Andapinda** Lingam is this body, this nature which we see) and

imbibing and building into our consciousness. Even God, when He comes with human body or

as materialised from, is **Andapindam**, whether it is **Mahaa** Vishnu, Shiva, **Raama**, Krishna or

Sathya Sai Baba.

Inaanaalingam symbolises the **inaana** that you are **Sarvabhuutha** (the totality of all beings) and

the **Sarvabhuutha** is in you. The **inaanam** (divine wisdom) itself is **Brahmam**; **Inaana**, is not a

quality of **Brahmam**---it is **Brahmam** itself, for **Brahmam** has no quality. The **Inaani** (the

liberated person), though in the world, has the Inner Vision which makes him fall away from the

twig as the dried leaf which has no more need of attachment.

Aathmalingam (the vision of form of the Self), the ultimate phase, is the stage of gold, when the

names and forms of gold jewels have been subsumed. Water freezes into ice; **Aathma** freezes

into the individual. The **Aathmalingam** is just the pot that contains sea-water, immersed in the self-same sea.

"I shall cure you slowly and patiently"

Both are identical, only the name and the form are different. You can realise your truth by

following the path which will lead to that knowledge. Only, you must be prepared for the

discipline and the travail. When I give you a drug, you must take it in the prescribed dosage and

adhere strictly to the regimen of food, sleep and exercise I recommend. Of course, the anxiety to get cured quickly is commendable; but there is a time-table for all this. Moderation is productive of better results than excess.

Women know that when they add water in order to reduce the taste of excess salt, they have to add to the cooked dish necessary quantities of other ingredients too in order to make it tasty. In the same way, I have to reduce the excessive attachment you have for the things of the world and when I do that, I have to correct by various other methods also. I shall cure you, slowly and patiently; the more slowly I do it, the more lasting it will be. I shall reveal to you the **Aathmalingam** without fail. Yes, great days are coming; let not your sloth stand across and deprive you of the chance. When you listen to My story, you forget the story of the world and live only in My story, until there is no separate story for you to relate or live. Well, to make you story-less is the scheme of My story.

Sadhaashivalingam indicates the person who is ever of the **Swaruupa** (form) of Shiva. Here and everywhere, night and day, in joy and grief, he is **Shivam**: happy, auspicious, graceful;

Aanandham is his breath, his motive force, his demeanour, his inner and outer expression;

Sadhaa always and for ever, **Shivam**---auspicious. There is no room here for controversy or intellectual rivalry and competition, like the ones indulged in by **Pandiths**, and scholars, misusing the valuable paper manufactured by the mills of this country. Instal **Sadhaashivalingam** in the consciousness and all things will be revealed to you, step by step, by the Grace of the Divine Indweller.

Prashaanthi Nilayam, 20-10-1961

Do you know the real significance of the story of **Anasuya**, the story of how she humbled the Gods, Brahma, Shiva and Vishnu? (An-**asuya** means, "Envy-less". It is that if you have no end, you get such unshakable peace, that no Power can overwhelm you.

Sathya Sai Baba

18. **Sarvathah paani paadhah**

BHADHRAM has by his **kathaakaalakshepam** (musical discourse on mythological stories) pleased you all; he was worried that he was in indifferent health but enthusiasm overcame physical weakness; devotion gave the required energy. His emotions were riding the clouds of exultation; his voice, however, was creeping along the marshland of convalescence. You also

went through the ordeal of squatting on the floor for over two hours. That is the true spirit, not to attach undue importance to the temporary complaints of the body.

The long and short of the **katha** (story) which **Bhadhram** recited and commented upon is this: the Lord is **Natanasuuthradhaari**---He who pulls the strings in the play of puppetry. It looks as if the dolls dance of their own accord and play out a plot of their own, that there is no one behind the drama to direct it, that the dolls are alive and full of activity. The strings are invisible to you. It is the mind that deceives you thus.

(**Baaba** here sang a song: "One man's mind prefers Krishna, another's likes Shiva, another prefers the Formless Allah." He said, "My Voice, you have noted, gets lost exactly here because in the song the next line is about some preferring the name of **Sai**; I never call upon people to worship Me, giving up the Forms they already revere. I have come to establish Dharma and so I do not and will not demand or require your homage. Give it to your Lord or Guru, whoever He is; I am the Witness, come to set right the vision.")

Cleanse your mind by moral conduct

In the **katha**, **Bhadhram** referred to Krishna and His deeds; how He killed His maternal uncle, **etc.**

But all that was in His Plan, part of the Divine task. When the truth demands fulfilment no flimsy physical bond can stand in the way. The Lord cares only for those whose heart is mortgaged to Him. He cares for **Bhakthi**, not **Bhakthas**. He will not be partial to His kinsmen or swayed by such cheap affiliations. These **reciters** and exponents have lowered the **Leelas** (divine plays) of the Lord, trying to please the common folk. They make **Naaradha** a crook of low intrigue, **Vishwaamithra** a fool, **Hanumaan** a monkey, and **Raama** a mere man. They create the impression that God is jealous, greedy, vengeful, and subject to gusts of passion. They seldom unravel the meanings and symbolisms of the stories and incidents and names and forms of the **Puraanic** personalities. They should interpret the incidents with reference to the contexts of spiritual progress; they should judge actions with reference to the standards of the age in which they happened; not by placing them against the background of modern times. People should be transformed by the recitals and the effect should be like the thrill of a bath in holy **Ganga**. The reciter himself must strive for that spiritual experience, by sincere **saadhana**. That alone can give

genuine satisfaction to the listeners and joy to the reciter.
Of course, until the mind is cleared of doubt, you have to cleanse it by moral conduct and spiritual discipline. Then the Truth will be reflected in it, clearer and clearer as the process is continued. The appetite for worldly goods must be blunted; it must fade and fall, as the petals of a flower grown old. They should not be plucked and cast aside. The noise of the market place should give place to the silence of the altar; then only can the secret whisper of the conscience be heard, the warning signal of the Shaasthras be recognised. Nothing can happen without the Lord's Will Aathmashakthi (power of the Soul) can function only when prompted by Maayashakthi (power of Illusion). That is why Maaya was born just previous to Krishna. If Maaya is absent, how can the drama be put on? As a matter of fact, Maaya has to announce the arrival and the identity. Ashaanthi (lack of peace) of some kind or the other brings you to this place, naturally; but having come, do not concentrate on objective gifts only; gather also the valuable advice given for inner development. You should pray: Asatho maa sath gamaya---From the unreal lead me to the Real.
Is there any end to the list of worldly goods' that you crave for? When you secure one, another starts tantalising you. If you do not get that, very often, your hold on the Lord too loosens. If something is lost or stolen from you, you lose faith in Me. I have not come to guard your jewels and your 'valuables.' I have come to guard your virtue and holiness and guide you to the Goal.
If your goodness is in danger, come to Me. I shall tell you how to cultivate it and reap the fruit. If some one is snatched away by death while on pilgrimage to Khaasi or Badhrinath, you console yourself that it was an enviable way of quitting. But if you get even a mild attack of headache at Puttaparthi, you start blaming Me. According to you, those who have entered this compound once should not die. If they do, your faith wavers and dwindles. Well, not even an eyelid can open without the Lord's Will. So try to get the Lord's Grace and leave all questions to be answered by Him according to His Fancy.
"My feet are within your reach at all times"
When the sun rises, all the buds of lotus in the lake will not open out in full bloom. Only those which are full grown can blossom so; the rest have to bide their time and grow. His Grace is the right of all, but it can be won by saadhana only. I have no hate or

anger in My composition; My Life blood is prema, I am the repository of dhaya (compassion). Understand Me and My Nature right. The shadow of the Moon in the depth of the lake seems to quiver and shake because of the waves; but look up and you see the Moon, steady as ever. I am always steady, My Grace is ever there. To the outward eye, My action is magic, miracle; to the inner eye, it is all Leela. Well, the Hand that creates is the Hand that gives--there is no keeping back. It is always for you and you alone. That is My Truth; know it and be happy.
I have started the work for which I have come down. I have collected the metal, the steel, the stones, the bricks. I have dug the foundation trenches---and the superstructure will rise soon.
There can be no interruption. You will see thousands pressing along this road, hundreds on every rock on these hills. The Bhakthas who are at the Nilayam are sad that they have had no chance of even a Namaskaaram (respectful obeisance) for three months. They feel that those who come from afar and leave in a few days are luckier.
To them I say this: You are deluded by a false sense of values. Why worry so much at not being able to touch these Feet? My Feet are within your reach, at all times, wherever you are.
"Sarvathah Paani Paadhah"---"Hands and feet everywhere." If you wail in agony, "Don't you hear me?" My Ears are there to listen; if you pray from the depths of your heart, "Don't you see my plight?" My Eyes are there shedding Grace on you. Get out of Maaya and become Prema; then you get prema only from Me.
Puttaparthi will become Madhura Nagara Raama and Krishna and Sai Baaba appear different because of the dress each has donned, but it is the Self-same Entity, believe Me. Do not be misled into error and loss. The time will soon come when this huge building or even vaster ones will be too small for the gatherings of those who are called to this place. The sky itself will have to be the roof of the Auditorium of the future; I will have to forego the car and even the aeroplane when I move from place to place, for the crowds pressing around them will be too huge; I will have to move across the sky; yes, that too will happen, believe Me.
You will witness that Puttaparthi becoming Madhura Nagara (birth place of Krishna). No one can stop this development or delay it. I will not give you up, nor can any one of you give Me up.

Even if you lose faith, you will repent and come to this refuge very soon, clamouring for admission. I shall be in this body for 58 years more; I have assured you of this already. Your lives are intertwined with My earthly career. Act always in accordance with that great privilege.

Prashanthi Nilayam, 21-10-1961

19. Vision of the **Purusha**

You are, I know, rather bored by these evening gatherings taking place every day, without break, for it is hard listening, this, the discussion of spiritual subjects and the detailing of disciplinary rules. Some of you are saying that you came to **Prashanthi Nilayam** for peace and quiet; but you are being subjected to the ordeal of speeches and long sittings. Let me tell you that discourses by these great scholars are very valuable. The speakers here are blessed; the listeners too are blessed. Why, the listeners are even more blessed; for they can very often follow the lessons which these speakers teach, while the teachers themselves might not be able to carry them out.

There was a **Pandith** who led a disciplined life, sticking to a **pre**-arranged time-table; he woke up from sleep in the early hours of the morning, recited the **Pranava (OM)** and later, after ablutions, drank his cup of milk at 7 a.m. exactly. Some days the milkmaid arrived late, for she lived on the other bank of the river and had to catch a ferry to cross over with the milk. The ferry boat either started a little too soon or at times reached her bank too late, when she brought the milk late, greatly to the annoyance of the **Pandith**. One day, he lost patience and chided her for upsetting his time-table. "Why do you depend on that horrid boat to take you across? Do you not know that if you only repeat the name of **Raama** that you can walk across without coming to harm? **Raama** will see that you do not get drowned." Next day, the maid repeated **Raama-naama** and just walked across. Yes, her faith gave her the strength. She did not tarry for the ferry. The **Pandith** was flabbergasted, for he did not believe that it could ever be possible for **Raama-naama** to work this miracle. The **Bhaktha** must ignore his identity and separateness and merge with the ideal; what individually has the servant got? He has nothing; no, not even a trace. The Master is All.

Dealing with both **Sath** and **Chith** Divine Bliss

If you stare at the sun for a second and then turn your eye to other things around, you will find

that there is a dark patch over them and you cannot recognise them. Similarly, once you get a vision of the **Purusha** (God), who is more effulgent than a thousand suns, you can no longer recognise the multiplicity called **Prakrithi** (Nature). The world is black, it is blocked; indeed, you can no longer recognise or deal with variety once you have had a vision of the basic Unity.

Take the screen in the cinema theatre. When the film is on, you do not see the screen, you see only the play; when the show is over, you see just a screen, a screen that has no message--- neither voice nor name nor form nor colour nor creed. That is Brahman. The entire rope gives the appearance of a snake in the dark; here, the entire screen was lost in this picture. Brahman is **Sathyam**, **Jagath** (Universe) is Brahman. That is **Sath** (Being), this is **Chith** (awareness).

Knowing this and dealing with both is **Aanandham**. I was asked once how any one can accept the two seemingly opposite statements: "Brahma **Sathyam** **Jaganmithya**" and "**Sarvam Vishnumayam Jagath**"---Brahman is Truth, World is false" and "World is full of Vishnu."

This was My reply: The powers of man are limited by his experience and his knowledge. He is just a **Pinda** (part), while the Lord is **Anda** (whole), the Force pervading the entire Universe. The **Anda-Pinda** Lingam symbolises this Body-Limb relationship, the Part-Whole aspect of **Maadhava** and Man.

The **Sadhaa-Shivalingam** represents the ever-auspicious **Aathma**, which is beyond all dual aspects and concepts, immanent in all beings and everywhere. It is not negated by time; it is **Sadhaa** (always) **Shivam** (beneficial and auspicious).

A real Guru must be full of Bliss

The **Jnaanalingam** is the sign of the attainment of **Jnaana** (spiritual wisdom), when the last vestige of the delusion of "I" is wiped off; even the feeling 'I know' is gone; then you are the **Aathma**, pure and whole, entire and enduring---then your condition is best represented by the symbol of the **Aathmalinga**.

You have, each one, the tremendous **Shakthi** (Power) of the **Aathma** (Infinite consciousness) in you. Some are able to draw upon it; others just know it is there; others are unaware of the methods of tapping it or even of its existence. It all comes in time, through steady **saadhana**. The child, in time, grows into the father; the father becomes the grand-father and he in turn ages into

a great grand-father. The **saadhaka** rises step by step towards the highest Bliss by adhering to the instructions of the Guru.

You should tell the Guru, "If you can help me, do so. If you cannot, do not give false hopes and mislead me. Confess your immaturity. I can then seek some other guide. Do not pretend to be a teacher when you are not even a good student." Ply him with questions, examine his daily conduct, clear your doubts; then cultivate Faith in the Guru you have won. There are many Gurus who are guided by their students and followers and warned by their disciples not to state certain views in public. These Gurus act according to the dictates of men in power or men with money. A real Guru must be like **Sadhaa-Shivalingam**, full of **Aanandha** welling up from the consciousness of the Divinity. Do not harm your inner nature. So long as you are in **Avidhya** (ignorance), so long as you are untrained and lacking in knowledge, you cannot taste the Bliss; you cannot attain it. You are still bound by the **threecorded** rope---the black cord of **Thamas** (inertia), the red cord of **Rajas** (passion) and the white cord of **Sathwa** (equanimity). Deny that you are bound; the rope falls away. Hence, regulate your life in such a way that you do not harm your inner nature. That is to say, live in the constant contemplation of your kinship with others and with the Universe. Do good to others, treat all nature kindly, speak soft and sweet, become a child devoid of envy, hate and greed; when your ego crosses the threshold of your family or group and takes kindly to those beyond, you have taken the first step to cross the threshold of **Maaya**.

Whoever has tasted that Joy will thenceforward crave for that only. How can the **leevi** (individual being) stoop to something less? How can the Truth be grasped when you are steeped in, Falsehood? How can a fish experience the sky? How can Nectar and Poison, Day and Night, God and the Devil, be together?

Uddhava, when he came among the **gopees**, discovered that Krishna was roaming in "their hearts without a moment's respite. They were seen-scanning the dust' on the roads to discover a footprint of Krishna, so that they could fall down and worship it! **Raadha** was the greatest devotee of all; she saw all foot-prints as Krishna's own, including even hers! Really, is there any one who is not He? Any Form that is not His? Any Name that does not connote

Him? **Uddhava** exclaimed,

"I have no need of **Naaraayana**; I am content with this Vision of the Glory of the **Bhaktha**." For

the sorrow and fear of today, the same prescription also holds: See Him of the Shiva-**swaruupa**

(Form of Shiva) in all; then all will yield joy and peace. That is the truth. The rest is false. **Yama**

comes with delusion; Shiva is seen; then Light dawns.

Prema will destroy the roots of ego

Ahamkaara or egotism is the **Maaya**. 'How can you get rid of it?' The field looks a dry waste,

with no sign of green; and you feel proud that you have pulled up all the grass by the roots.

When the showers come down, they sprout again. **Prema** will destroy the roots of the ego. Plant

it, protect it, foster it and enjoy its fruits. Remove envy, hate and greed from your heart; they will

smother the seedlings of **Prema**.

Have faith; faith will grant you all that you need. How can you build your faith on a mound of

sand? The deeper you dig the sandy soil, the greater the risk of the sides slipping down and

burying your faith in doubt and denial. Listen to the call from within; believe that it is the call'

from **Mathura**.

The Lord too condescends to grant you the chance to develop faith. Why did Krishna raise the

Govardhana Hill and keep it aloft? It was to announce His Truth and His Nature, to instil Faith

and to implant courage. It is just a sign, as is each one of My Acts. There is no task which I

cannot accomplish, remember; no weight I cannot lift. You have faith in **Raama** and Krishna

because of the books which describe a part of their achievements and the experience of the

saadhakas who attempted to delve into their Mystery. You have not demanded direct proofs of

Divinity from either **Raama** or Krishna, have you? Have faith first and then you will get proof

enough. Take up the discipline of the recital of the Name.

Why drag out your existence as a mere consumer of food, as a .moving burden encumbering the

earth? Eat, but transform food into good deeds, good thoughts and sweet speech; move, but do

not cause pain to others' or add to their misery. Do not condemn yourselves as weak, sinful,

conceited, wicked, outlawed, mean, **etc.** When you so condemn yourself, remember you are

actually condemning Me, who is your Inner Self. Live, so that with every breath and step, you

come nearer and nearer to Me.

Prashaanthi Nilayam, 22-10-1961

Upavaasa means that all your thoughts and deeds and words on those holy days must be about God, that you should spend the day 'near' Him, 'in' Him, for Him. It means that eating, sleeping and other bodily avocations have to take to secondary role, and the meditation and **japam** have to take the main role.

Sathya Sai Baba

20. **Aathma** calling **Paramaathma**

THERE is no paucity of books promising to help man to discover himself; there is no dearth of

discourses to guide his steps to the goal. **Bhadhram** is only one among a thousand whom you will

have heard already. You have read much and listened to many more discourses. The body grows

and even starts declining but the mind gets more complex and difficult to control; it waxes in

restlessness; in spite of this, **saadhana** is either not taken up or even when started, remains

stationary and fitful. **Vedhana** (suffering) can be overcome only by the **Aa-vedhana** (Yearning

for the Lord). You must yearn to be free, to be rid of the chains that are binding you now; the

iron chain of poverty or the golden chain of riches. Yearn as helplessly as a baby which cries for

its mother, as desperately as a calf mooing for the cow, as pitifully as a starving beggar prays for

a morsel of food. Let the cry come from the depth of the heart, a heart that cannot bear the chain

of attachments any longer. The Lord will not be drawn by noisy pomp or empty show. He will

yield only to the claim of kinship, the call of **Aathma** to **Paramaathma** (the individual soul to the

Supreme Soul).

In South India, in the **Thamil** country, there was a certain **Adigal** or **Dhaasa** (servant of God), in

a village, **Thangalur** by name. He had heard of the spiritual grandeur of Saint **Appar** and

developed great admiration for him. So he built rest-houses in his name; named his children after

him so that they might grow up in the halo of his glory; he donated lands and houses all in the

name of the Saint he had not seen. See how faith preceded experience here. There are others who

require experience before they fix their faith. The first path is more thrilling and lasting.

Seek a Guru who will see that you do not sink

Have faith in the doctor and the drug, then the medicine will cure; do not wait till the medicine

cures the illness to develop faith in the drug and the doctor. If you Wait until you learn

swimming to get into water, how can you get the thrill of a hearty swim? Plunge boldly and start

beating around with the arms and legs---or have a dry gourd or

inflated tyre to buoy you up. That

is to say, seek a Guru who will see that you do not sink.

Well, one day by chance **Appar** himself walked into **Thangalur**, for he had missed his way and

had to deviate. He noticed everywhere in the town **Appar** Rest-houses and **Appar** Charities and

wondered how his name had preceded him. Then **Adigal** ran forward to his Guru and took him

home and prepared a grand feast for him. When his eldest son went to his garden to cut a few

plantain leaves for the dinner, a snake bit him and he died on the spot. **Adigal**, however, was not

affected in the least; he covered up the corpse, heaping dry leaves upon it, and proceeded with

the formalities of hospitality for the long-sought Guru. The Guru, however insisted on all the

children of **Adigal** sitting around him during the meal, and he ordered the father, "Go call every

one here." **Adigal** did as he was commanded. He called and the dead son rose. He too came and

sat for dinner with the rest. When he knew what had happened, **Appar** said, "Your faith is greater

than my **Shakthi**."

When a house is to be certified as habitable, the engineer tests the foundations. The Lord too

tests the foundations whether Faith is true and deep. **Shiruthondar**, a devotee of Shiva was also

similarly tested by Shiva who came as a **jangama** (ascetic). When **Shiruthondar** showed that he

had no attachment to the world, Shiva revealed Himself and said, "Worship Me as your own

Self." Then **Shiruthondar** demands, "Reveal to me your Immanence in all Creation and then I

shall worship Me, for then I can know that I am really You." Shiva blessed him and he saw all as

Light. The vision was the finale of his career in **maaya**. He merged as light merges in Light,

without noise and without announcement. Even his body became a streak of light which rose up

into the depths of space.

The limited cannot know the depth of the Unlimited

You clamour for further experience of My Divine Nature and ask that your faith might be

strengthened thereby. To know the taste of sea-water, putting a drop on the tongue should be

enough; there is no need to drink the whole lot. It is your waywardness, your egoism, your pride

that make you doubt and deny what you have once tasted, Is not one experience enough? Well,

let Me ask: how can the limited know the depth of the Unlimited? How can the ant delve into the

mountain? It is beyond you to know how or why I create things in My

Hand. Or consider this:

you have no patience even to put up with the problems of a single family, though the

responsibility is obviously yours. Imagine then what My patience must be, to listen to, tackle and

solve the problems of tens of thousands of families, with a prema (love) that is rare even among

parents. No. You are incapable of gauging Me. You can never grasp the strength of this superworldly

bond that ties you to Me.

The experience of that bond will come to you unawares. Your duty is to await the moment.

Believe and be Blessed. You are now worshipping Shiva or Naaraayana or Raama or Krishna, is

it not? Tell Me how you got started. What experience did you have, before you began, of

Raama's dhaya or shaantham or prema? Or of Krishna's karuna or prema?

"Your faith is not steady yet"

When this Mahaashakthi decided to leave the previous body in 1918, Kaaka Saheb Dikshit was

told that in 8 years time this will take birth again. Abdul Baaba was also informed that in 7 years

this will appear in Madras State. Three months after the samaadhi, (burial) appearing before a

house at Kirkee, the declaration was made in answer to a query that the body had passed away,

"The body has gone, but will appear again. It was said 6 months after the samaadhi, when there

was an appearance at Dwaarakaamaayi with familiar tin can. Word was sent to Das Ganu and

Mahlaspathi. The statement made to Kaaka Saheb was that the Manifestation will take place

after 8 years, not "as an eight-year-old-body." It was recorded so, because Kaaka Saheb relied on

his memory and wrote it down only much later. The figure 7 came true; for this body incarnated

in 1926 after spending ten months' in the womb. So even the statement of 8 years made to Kaaka

Saheb is true.

Your faith in what you have seen and are seeing is not steady yet; you allow your ears to listen to

all and sundry and they tempt you to deny the evidence of your eyes.- What a pitiable state this

is! While painting a picture of a thing you have not seen, you have every freedom to draw it as

the whim directs you; but try to draw a picture of a peacock, a bird you have seen; then you will

realise that it is a very hard job; so too, it is difficult to get a true idea of Me, whom you see,

although you are adepts at imagining Raama and Krishna to be of this form or that.

There are hundreds of images and idols and pictures of the precious shareeram (body) that are

abhorrent caricatures, for you have no correct picture in your minds. Even while faith has

sprouted as a tender sapling, some one whispers a story and doubt attacks the plant like a deadly

pest; for the mean and the small see everything as mean and small. They relish only the small

and the mean! Search for the good, the noble, the elevating---and you will see only those things

around you. Do not seek like the crow for carrion and offal. If you have faith, the Lord who is

the core of your being will manifest Himself; He is within your grasp, prodded you extend your

hand. Do not try to cover up your faults or hide your vices under a cloak of religiosity. Be

sincere yourself. Be aware of Him, who is the eternal Witness; He sees and knows all.

Prashaanthi Nilayam, 23-10-1961

Examine each act of yours and see that you execute it with minimum noise. Transact all dealing with minimum speech. Do not shout to a person standing afar; go near him or beckon to him to approach you. Loud noise is sacrilege on the sky, just as there are sacriligious uses of earth and of water.

Sathya Sai Baaba

21. Aadhaara and aadheya

OF course, you all like this daily programme of speeches and discourse, for you feel that it is this

and not the wearing of new clothes or the eating of extra dishes that really makes a festival; this

is a spiritual banquet that you are relishing. But you must listen carefully; and later, you should

dwell upon what you have heard in the silence of your own heart and try sincerely to act upon at

least a few of the precepts that you have gathered. That is the wise man's way of benefitting by

pilgrimage to a holy place; his way of making himself holier.

Bhadhram, in his speech, quoted some slokas (hymns or verses) where some types of men were

laughed at as "asses and dogs." I do not like such slokas; for they are cruel and wrong. It is

wrong to call the children of immorality, the embodiments of divinity, in such degrading terms.

Do not develop this kind of habit; do not descend to such sacrilege. A person may have obstinacy

or humility or patience but that does not make him an ass. He may have a sweet voice but that

does not give him wings. Poetic fancies make things more confused; they make everything glitter

and cause doubt; sometimes, they even spread a curtain of fog!

Impressions of many past lives warp the mind

Man can reach the height of Maadhava only by trampling down the

mind and making it ineffective. The nature of mind is **Nirmala** (pure); the sensory impressions colour it and soil it with likes and dislikes. The mind of the animal is unaffected by the many attachments and attractions, the aversions and dislikes that hamper and haunt man's mind. These **vaasanas** (latent impressions) warp the mind, already bent by blows and **buffetings** suffered in birth after birth. It is no use laying all the blame on the mind. It is like a **Guurkha** watchman. Impress upon the watchman that the Lord is the paymaster and then he will obey not only the Lord who is his master but even the friends and companions of the Lord. Join the group divine and see whether the mind continues to be intransigent. It will not disobey you then. It is all a question of proper training; if the **Guurkha** comes to know that you are unrelated to the Lord, he will disobey you and take to his own **misadventures**! If the **Prabhu** (Lord) is on your side, the watchman too is your man. Then you can tell the Lord that His servant is exceeding his limits and draw upon His Grace to bend him to your side.

Bhadhram tried to give the meaning of the name, **Naaraayana**, in a very round about manner, saying **Na** meant this and **Ra** meant that and so on; it all sounded very learned and is really very clever; but one can go on endlessly in this way, saying **Na** means either this or that according to the fancy of the moment or the taste of the other. **Naaram** means "water" and **Nayanam** means "eye," and the implication is that only tears can win God for you. That is the inner purpose and meaning of the **Naaraayana manthra**. Other **manthras** (sacred formulae) too have their own latent meaning, like this one. Just as a **G** and an **O** and a **D** add up, not to the sound **Geeodee**, but to God, so also A **U** and **M**, meaning **Bhuur Bhuvah** and **Suvah**, the three planes of existence and consciousness, add up to the **Pranava, OM**. So too, **Naaraayana** is the Lord of the **Naaram** in the **Nayana**, who is won by tears of repentance and who rewards you with tears of joy. Win Him and then He becomes as visible as all this; in fact, He is all this, only you do not see it so.

Only tears can win God for you
He is the **Aadhaara** (the base). You are generally carried away by the **Aadheya** (the burden), not the bearer. **Samartha Raamdaas** says that when **Shri Raama** returned to **Ayodhya**, every one acclaimed with unbearable joy the sight of the Flag on the horizon, for

that was the signal for the arrival of the Lord back to His City. But **Raamdaas** says that the populace in their exultation forgot how thankful they had to be for the Flagstaff; for if **Raama** was the flag, certainly **Lakshmana** was the staff that held it aloft against the fiercest storm. You cannot have a flag without a staff, an **Aadheya** without an **Aadhaara**; a thing contained without a container. Grief is the container and what is the thing contained. It is joy, remember. A smile is the rose that grows on the thorn of a sigh. Shed tears, but' only for joy; joy that you are released from the chain of desire. **Durvaasa** was a formidable ascetic, no doubt; but he was afflicted with pride and envy. He tried to pull **Ambareesha** down from the pedestal of glory, only to have his anger recoil on himself with serious results. Desire leads you to doom. External insignia are not essential for aspirants. Of what avail is the shaving of the scalp while leaving inside it a multitude of desires clamouring for satisfaction? This kind of **sanyaasa** (asceticism) is a fraud on the person entering it and on society. No **Avathaar**, you will note, has granted '**sanyaasa** to any aspirant. These external insignia are not essential or even necessary. Non-attachment born out of wisdom and fostered by the Grace of the Lord, that is the precious capital for spiritual advance. There are some gurus who take pride in the number of **sanyaasis** (monks) they have launched on society, as if that is an achievement to be congratulated upon! If **sanyaasa** is heaped upon a head which has not received the qualification of **vairaagya** (non-attachment), it is a burden on the recipient and a blot on the giver. The guru and the **sisya** (disciple) are both prisoners of their incompetence; when both are prisoners of their desires, who is to release whom? He who put them in alone can grant reprieve or pardon.

The **sanyaasi** (monk) has to declare his death and perform obsequies for himself and bury his past. He destroys all that binds him to the rest and to his past: his name, his history and his fame. He avoids any reminder of his erstwhile adventures in pursuit of sensory joy. He flees from his friends and foes, his habits and habiliments, his hobbies and prejudices. But we find men who have taken the vow of **sanyaasa** still clinging to their long-established practices and habits. Instead, they must completely break with the past. That is why in the **Geetha**, Karma **Sanyaasa** (renunciation of action)

and not the other types of

sanyaasa is prescribed. Karma Sanyaasa leads to Mano-Sanyaasa (mental renunciation). To

teach persons, then as now, the assurance is "Yogakshemam vahaamyaham"---"I shall look after

the well being of all who renounce the ego and take refuge in Me." Remember this is not a

partnership, it is either you or I. If the dancer trips, he blames the drummer, as the saying goes.

That is not right in the spiritual field. You have to climb the peak alone. The I comes up at the

first provocation; "I am blamed," "I am neglected;" the ego is up in arms against the world. To

put it down, you must see Krishna in every one, every one who is blaming, praising, neglecting

or honouring you. Some of you quote the Thelugu stanza of the Sumathi Shathakam which

advises you to give up "relatives who do not come to your help, horses which do not gallop as

soon as you are in the saddle, and Gods who do not shower blessings when you fall at their

Feet." But remember the person to whom the poem is addressed! Who is to do as advised?

Sumathi, is it not? Now, Sumathi means "a person whose intelligence is mellowed by wisdom."

Such a person will certainly be helped by relatives, and will certainly be blessed by the Gods. So,

the advice is unnecessary for Sumathi. The contingencies contemplated will never arise for a

Sumathi.

The 'furnitures' that are left in charge of man

Wait for that Grace, in readiness. That is to say, do not cling too fast to things that please the

senses or get caught in the coils of the attractive and the pleasant.

Bhadhram spoke of the

Headmaster of a school. Yes. He is a good example of the attitude you should develop. He

knows all the time that the chairs, tables and benches are not his but, nevertheless, he knows that

it is his duty to see that no item of furniture or equipment is lost or damaged; that it is all handed

over intact when he leaves.

Therefore, he keeps villain watch, though unattached The senses, the intelligence, the heart, the

mind---these are the furnitures put in your charge; look after them with care; if any is damaged

by oversight, make the appropriate entry in the list and explain the circumstances and crave for

Grace.

Reference was made by Bhadhram to women having bhakthi, jnaanam and vairaagyam equal to

men. Still, I know there are many who are worried when they hear

women reciting the Pranava

(OM) during the Brahmamuhurtham (auspicious time before sunrise) every day at the Nilayam.

They forget that shabdha (sound) itself is fundamentally Pranava, that all breath has Pranava

immanent in it; now can women, avoid or keep away from OM which is ever-present in the

Aakaasha (ether) and which their breath is reciting every moment?

Make your life a mountain of auspiciousness

As a matter of fact, Prakrithi, the Feminine Principle, comes First and the Purusha (Masculine

Principle) is second. You say Seetharaama, Lakshminaraayana and Gowrishankara, not putting

Prakrithi in the second place. Women have equal chances and equal rights to attain God-head.

Just as every breath reminds you of OM, every little act is an act of worship, remember. Every

tiny thought, every faint whisper has to be so directed that it may curb the vagaries of the 'mind

and help in guiding it Godward. A hundred little naye paise add up to a round rupee. Distill

divinity into every moment. Like the uninterrupted line of Ganga water that flows in

Rudhraabhisheka (consecrating with Rudhra japam) on the Shivalinga, let every moment be

hallowed by the thought of Shiva. Perform that Rudhram (Vedhic hymn in praise of Shiva) and

make your life bhadhram (safe); why, let it become a Bhadhraachalam, an unshakeable

Mountain of Safety.

I find you reading and appreciating the prema of the Rishis (sages) and the gopees (milk-maids

of Dhwaaraka) and the vaanaras (monkeys) of past ages; but you ignore your present

responsibility. For example, examine, each one of you, how far you have put into practice what

you have heard from Me. How far have you profited by coming to

Puttaparthi now or so often in

previous years? How far have you shown prema to others, the

prema that you find to be My all.

Naamasmarana (remembering the Lord's name). I have told you often, is the best exercise to

acquire prema towards God and all that is great. But have you tried that recipe? Has it become as

essential for you as the very breath? That is the test of your sincerity and of the success of your

pilgrimage to Puttaparthi this Dashara.

Prashaanthi Nilayam, 24-10-1961

To find out what is Dharma and what is Adharma, apply this one test: If it goes counter to Truth and Love, it is Adharma

(unrighteous). If it promotes Truth and Love or is full of both, it is Dharma.

Sathya Sai Baaba

22. Madhura nagara

IT is festival, every day here; at the Prashaanthi Nilayam, it is year-round Dashara. But, yet, to show that it is desirable to value tradition and observe ancient and well-established rites, this festival is celebrated at this place. When the fruit grows it is filled with sweetness. Even the margosa fruit loses its bitterness and turns sweet, when it ripens. So, too, the ultimate destiny of man, however hard or bitter he may be now, is to ripen and turn sweet. Every one will shed bitterness and turn sweet; there is no doubt. The Madhura taste will then win for them the Lord of Madhura (Krishna). I am not very happy when I hoist this Prashaanthi Flag on this Building; I will be happy only when each one of you hoists it and keep it flying, on the mansion of your heart. Then only can you enjoy peace, content and purity. Grow the twin wings of Love and Faith; then you can soar freely 'in the sky of the Lord's Grace. You can see the Lord only through His wonders. His laws are unique and mysterious; them is no use arguing about them, for experience is the only proof of their reality. You taste them, therefore they are real. Do not spend your intelligence in devising crooked queries. The mystery of Avathaar is beyond the reach of intelligence. It can be grasped only by means of genuine faith. It cannot be reached by logic; the karmendhriyas and the inaanendhriyas (sense organs of action and perception) are useless instruments; for the body, mind, intelligence all are of the category, "Seen," but not of the category, "Sere." To see the Seer, the inner vision has to be cultivated. So long as you feel you are separate, you cannot see the whole. Vyakthi (individual) can never see the Shakthi (Supreme Power). Attachment to any body is not desirable. When the Lord appears in person, even then, doubt assails. It is of the very nature of things! I utter no meaningless word, I do no purposeless deed. I plan no significancelless action, I never engage in unholy activities. I have nothing that I need. My joy consists in fulfilling your aims, in making you reach the goal. The one thing that I ask for is the Love filled Heart. Believe; hold fast, without entangling yourselves in a mesh of empty explanations and imaginary arguments; that is the way to profit. Do not develop attachment to this body. Why, attachment to any body

is not desirable. This hand gives you things, but, My Hand is that which creates all this. That is My Body. My coupe is unique, different from all that you know. I do not identify Myself with anything. Ice is water, water is ice. Saguna is Nirguna, Nirguna is this Saguna. You may fall into the quagmire of doubt: "Raama came, Krishna came, Sai Baaba came, this Puttaparthi Sai Baaba comes and challengingly declares that He is all These! How can this be?" You can never understand this phenomenon. That is the understanding you need. I am incomprehensible. You will see the world coming here in about a year or two. Remember that, in no previous Yuga did the people get so many clear intimations of the nature of Avathaar as now; you are indeed fortunate. The Lord's Form can be perceived only by means of the eye of prema or the eye of inaana or the eye of yoga, not the eye of sensual activity, the Karmanethra. The Lord is interested in your keeping the heart pure. The Kaliyuga is, in reality, very holy; you too are very fortunate. You have the chance to see, touch and converse with, the Avathaar of the Lord. The Avathaars are not ten; there are very many in number. You must distinguish between those who are born as parts of Divinity, as imbued with the Divine Essence, as messengers of Divine Mission, as instruments of Divine Will and Purpose, and Avathaars. Parashuraama is not an Avathaar in the real sense. The Avathaars that have come and gone have all cut down trees because they are white-ant infested: but, this Avathaar is different and unique. Now, the white-ants are removed, the tree is saved, protected, fostered and encouraged to grow. I am not inclined to punish; I am the goldsmith who repairs and re-shapes broken ornaments. Raama came as the embodiment of Sathya, Dharma and Shaanthi (truth, virtue and peace); Krishna came as the personification of Prema (Love); now, the Embodiment of all the Four is needed, for, at the present time, knowledge has increased beyond the capacity of character. You cannot realise how much the Lord feels for your sake. His concern is over your wanton-ness and wilful disregard of His words, for He is interested in your keeping your hearts pure and unblemished. I am very anxious to make you all reach the goal. My task is to purify your hearts. If you engage yourself in the constant meditation of the Name of the Lord, with devotion,

humility and faith, the Lord will stun, d at the door of your Puuj room, awaiting your wish.

Only, you should not allow your mind to waver. Genuine yearning will make your heart pure.

What is important for you is your own experience. What is your basis for understanding the

Divine? It is your own Aanandha (bliss), felt and tasted by you. You say, He saved one

Dhroupadhi from ignominy, one Ahalya from petrification, one Prahlaadha from torture, one

Gajendra from death; but, do you know how many more such have been blessed similarly,

through Grace? The stream of Grace is ever flowing fast and full; that Grace has no limit. But,

you see it as limited only.

The three activities of the Lord

I have come now with the limitations that you need. The Lord's activities are three: Creation,

Preservation and Dissolution. They are the characteristic attributes of the Lord. His aims are all

Saathwik (pious) for the protection of the World, the welfare of the World. My exultation is

Mine, My prompting is Mine. I will never abide by another's likes or dislikes. I do not pay heed

to such. I am that which is the Witness of everyone and everything. All are in my Control; then,

who can tell Me what to do? In a few years, years that can be counted on one's fingers, all of you

will realise, that I am the embodiment of all Shakthis (powers). The wise, the inquiring and the

suffering will gather here from all parts of. the world. Have the fixity of hold; say, "Whether I

succeed in getting from you the external fruit or not, I shall never give up." Do not get dejected

when suffering comes and estrange yourself from the Lord, blaming Him for it. The loss will be

yours and the repentance will be agonising.

You have no hunger. If you have genuine hunger I will not keep you suffering from it. Churn the

mind and collect the butter and melt it in the yearning of the heart. When the butter has not

melted, the reason is, the warmth of the yearning is insufficient.

I do not appreciate your extolling Me, describing My glory. State the facts. That produces joy. It

is sacrilege to state more or less. Demand from Me as of fight, the removal of your sufferings.

Give me your heart and ask for My Heart; if you give Me only your word, you will get only a

word in return. I give you just what you ask for, remember!

Sweetness cannot arise without suffering.

When sufferings come, why do you estrange yourselves from the Lord? He gives you suffering,

for your good, for the advancement of your devotion. If suffering is granted, you seek Shaanthi;

you search for the knowledge of the mystery; you go to ten persons and they each tell you some

aspect of the truth. Without suffering, sweetness cannot arise! When you suffer, if you feel, "The

Lord is no longer mine" and stray away, the Lord too will declare, "He is no longer Mine!"

Beware.

Wherever you are, when you wholeheartedly seek to do

namaskaaram (obeisance) to Me, My

Feet are there, before you! Sarvathah paani paadhah--- "Hands and feet everywhere," it has been

announced. "Lord, do you not hear My prayer?" if you feel poignantly, My Ears are there! "Don't

you see, O Lord?" if you cry out, My eyes are there that instant.

Raama, Krishna, Shirdi Sai, This

Sathya Sai Baaba; that Form is so, this Form is thus--why all such misgivings and doubts? The

body is the same, only the dress worn is different. Do not be led away into the morass, by others.

The Lord will never deviate from the word; it may be that you take Me to mean something else.

It is My will that happens always; it is My Sankalpa that is being worked out at all times.

Sankalpas are of three different types: ' Yochana sankalpas, the decision arrived at after long

deliberation; Manana sankalpa, the decision taken after the desire to do arises; and Swasankalpa,

where the wish and the fulfilment are like the sound of' the shot and the hitting the target, both

happening at the same instant.

Naamasmarana should become automatic as breathing

Do not slander or abuse others or your own selves, as weak, sinful wicked or low; when you do

so, you are slandering or abusing Me, who resides in them and you. All are of the Divine Nature

of the Aathma; all are pure and holy. Some might have erred in using the intelligence and

discrimination which the Lord has given and so might have been guilty of "mistakes"; they are

not therefore, "sinful." To condemn oneself as "Paapoham

paapasambhavah," (I am a sinner

born of sin) is' itself the direst paapa (sin)! Use your intelligence and march on, putting one

milestone after another behind you! Practise Naamasmarana (remembrance of Lord's name)

steadily so that it becomes as automatic and as necessary as breathing. Of what benefit is it to be

in the same stage of saadhana for ever? Take the Form you like, the Name you love and do

japam and dhyaanam and no evil thought will arise; wicked

thoughts will flee. When they have fled, what remains is the **Aathmaswaruupa**. You must lead your lives, according to My words, without the slightest modification. First have faith, then the experience is granted. Even in the case of the previous **Avathaars**, that is the order of events, is it not? You worship with faith and you experience Grace. Faith results in Grace, without your being aware of it. You must take in the medicine I give and also follow the diet I prescribe and avoid the things I prohibit. I always act, calmly. I never hurry. I do say, "Let it be so" to every request of yours. You have come into this world to reach the Lord. Ignorant of that purpose, you have hoisted on your head the weight of Illusion and you are struggling to unload it, suffering under its weight. What is the use of running after external pleasures and temporary joy? So long as you are caught in this **Avidhya** (ignorance) you can never taste the Bliss of Realisation; you cannot even recognise it much less attain it. But if you are patient and calm, I shall grant you joy without fail. Do not yield to despair. Even the infant lotus buds will bloom, in their own good time. By the cumulative effect of the good done in many previous births, you have secured this fortune; you do not know how much you have gone through, but, I know! And, whether you know or not, I shall certainly give you your need. Do not treat the body with contempt. You get the 'body' through the karma of the past; you get the 'type of character' according to the **vaasanas** (tendencies) cultivated in the past. The body is the result of **Praarabdha** karma (to be exhausted in the present life); the **guna** is the product of **Sanchitha** karma (which is stored to experienced in future lives). Do not delude yourself that you are the body, or be fascinated into an attachment for it. But, it is your task to guard it from harm and keep it in good trim. For, is it not with it that you are imbibing the exhilaration of the Bliss of the Lord, the Majesty of the Lord? Therefore, do not deride the body or treat it with contempt. That equipment is intended for your journey towards the Lord; it is the chariot of the Lord; do not neglect or keep it in disrepair. "Oh, this is my fate, my own past punishing me, I must go through it and suffer it, I cannot escape it," thug people get disheartened. If it is so inescapable, what is the use of prayer, of **japam**, of meditation, or of the ritual of worship? Win the Grace of the

Lord---and all the accumulated burden will be burnt into ashes in a moment! Why blame the Lord for the "writing on your forehead?" It is you who write there and it is you who must wipe out the script. The evil you do, writes; the good you do, wipes! Let your mind dwell on the Lord, and the mist of the past births will melt before the rays of that sunrise; if you do not project those rays, the mist will thicken into darkness. Never deprive yourself of the joy in store. While in the previous body, I had said, "I will come again after eight years." **Dikshith** has written it down, as if I said, I will appear as an eight-year-old! That is a mistake. Having cast off that body on the **Vijayadhashami** Day, 1918, I granted actual concrete **darshan** off and on to various **bhaktas** during about six years. Once, I appeared before **Abdul Baaba** and told him, "The body has been disposed off; but, who can dispose Me off?" I had revealed to **Abdul Baaba** the news of My coming Advent. But, do not waste your time in arguments about the identity, whether This is He or He could be This! Believe only as much as you have known; never deny the joy you have derived or deprive yourselves of the joy in store. Worship, offerings, incense, waving of lights--these are all preliminary steps, the first few rungs in the ladder. If you are ever on the alphabet, when are you to learn to spell and read words and sentences? Does the Lord need the things you :offer? Does He require articles of comfort or luxury? No, it is you who need them! Does He live upon the food you place before Him? Remember, it is the person who goes beyond the externals, that wins the victory. The Lord is not pleased with externals; He searches for the feelings, the internal urges. I do not want the flowers and fruits and the miscellaneous packets that you bring in your hands when you come to Me. Come with your hands empty, saying "What can I give You which has not come from You Yourself? When You gave me this heart, it was clean and pure; now, after preparing in that vessel the food for life so far lived, I am offering it to You, as clean and as pure as when You gave it to me, after removing all traces of the **vaasanas** or smells of the things cooked in it." Say that, and offer that heart. Cultivate kinship of the heart through devotion. How long are you to stagnate in the same primary class of **pathram**, **pushpam**, **phalam**, and

thoyam (leaf flower, fruit and water)? Keep in the **pathram** of the body the fruit, **viz.**, the heart, and the flower **viz.**, the mind and the **thoyam**, water, welling from the eyes; then, Grace will descend on you, without fail. Let the hands be empty but the heart be full. Cultivate the kinship of the heart through devotion and faith. Reduce these external attachments and demonstrations.

What I seek is your joy, your happiness, your mental peace, and your unfailing courage and resolution.

You are indeed more fortunate than the **Rishis**, the **vaanaras** and the **gopees** Your chances are greater; you get **darshan, sparshan** and **sambhaashana** (seeing, touching and conversing), all three. Therefore, do not ask, for the fulfilment of paltry desires; ask, "Make me eternal, absolute, **Nithyam** and **Sathyam**."

I have started the work for which I have come. Till now, I was engaged in collecting materials--- iron cement, brick, lime and the rein. Now the foundation has been firmly concreted and the **bulding** has to rise. That structure of Mine will cover the entire Universe. No longer can this Prayer Hall or the Auditorium now being erected hold the people who will gather. The sky alone can be the big enough shed. Hereafter, there are no stops! Within a short period, you will witness many miraculous events. Even while you are wondering, this **Puttaparthi** will be transformed into **Madhura**.

Prashaanthi Nilayam, Dhashara discourses, October 1961

Life is a game football; you can kick the ball of **Samsaara**, with as much gusto as you can command provided you remember that if it crosses the lines of Brahma **maarga** and Dharma **maarga**, you are out and the ball has to be brought in again. They set the limits within which you can play the game, remember!

Sathya Sai Baba

23. Primers of spiritual education

THESE discourses have now become a daily event and so, perhaps, you may be developing a headache. A feast should come only rarely; it should not be frequent. If it is a daily affair, it loses its charm, its savour. If I speak to you every evening, at the end of the speeches by others, even though you may all like it, still I am afraid it may add up to a big burden. **Mitha** (moderation) is desirable in food and. drinks and in exercise, both physical and spiritual; that is the best **Hitha** (cure); then only can you advance in **Gathi** (position). However, as regards God, there is no question of overdose or **underdose**; any dose should be

welcomed. But I do not recommend such mixtures as **Thirumalaachaar** administered to you now!

His speech was full of the family affairs of Gods, their family quarrels and family problems.

When even the **bhaktha** (devotee) should get over the likes and dislikes of kith and kin in order to deserve the Grace of God, how can any one talk of the Gods themselves being entangled in these low knots? These only drag Divinity down to the dirt of you sensory minds. The only kith and kin the Lord has are the devotees who have dedicated themselves to Him; those who have attuned their heart-strings to His Melody. To ascribe the material relationships of the human family to Godhead is sheer nonsense. The Lord who is beyond Time and Space prior to the Beginning and subsequent to the end can never be described in terms of the mushroom memories of man, the temporary phenomena of human family and human society. Such descriptions cannot make any sense to those who have experienced the Glory that is God.

Do not make God modem to suit your fancy. He is neither ancient nor modern; His countenance never changes, nor His Glory. Present Him if you must in a modem manner, in a modem style, so that He might be understood today. If a child is reluctant to swallow a pill, insert it in a plantain and offer him the fruit; he will swallow both fruit and pill. But do not change the pill itself to suit the whims and fancies of the child's taste. Then the illness cannot be cured!

Come with empty hands to carry away my Love

Take the Lord to be your father or mother, but only as a first step to your overstepping that relationship and merging in the absolute. Do not stop on the steps; enter the Mansion to which they lead. The **Aathmasambandha** (connection with the Soul) is the everlasting unchanging **sambandha** (association). As a first step, you use the flower, the lamp, the incense, **etc.**, to worship the **Saguna (attributeful)** form. Soon, your **bhakthi** moves on to newer forms of dedication, newer offerings, purer and more valuable and worthier of your Lord. No one sticks to the slate for long; you feel that you should place before the Lord something more lasting than mere flowers; and something more yours than incense. You feel like purifying yourselves and making your entire life one fragrant flame. That is real worship, real **bhakthi**. Do not come to Me with your hands full of trash, for how can I fill them with Grace when they are already full?

Come with empty hands and carry away My treasure, My prema.
 Human impulses and emotions have to be guided
 Those who get their feet worshipped by their devotees and those who think that it is a great boon
 so to worship them are both lacking in sense. Paadhapuujia (ritual worship of Guru's feet) has an
 atmosphere of publicity, both for the Guru and the sishya; besides, why worship the body which
 is decaying every moment? It is also very wrong to offer cash or gold or other articles, whether
 they are from surplus wealth or from hard-earned property. For, after all, even these are trinkets
 that have no intrinsic value. Obey the Guru, follow his instructions, progress along the spiritual
 road, these are the best means of Paadhapuujia; when you achieve some success in these, the
 craving for Paadhapuujia itself will disappear, must disappear. Nowadays, the puuja is done by
 people who feel it is a cheap substitute for sincere devotion that the guru too welcomes and
 prefers! Offer the heart, clean and pure, broadened by saadhana to include all living beings in its
 grasp. Offer this to the guru and seek only such gurus as do not indulge in declamations about
 themselves or in derisive attacks on their rivals.
 Worship is just a means of educating the emotions. Human impulses and emotions have to be
 guided and controlled. Just as the raging waters of the Godhaavari have to be curbed by bunds,
 halted by dams, tamed by canals and led quietly to the ocean, which can swallow all floods
 without a trace, so too the age long instincts of man have to be trained and transmuted by contact
 with higher ideals and powers.
 When the fruit is ripe, it will fall off the branch of its own accord. Similarly, when vairagya
 (renunciation) saturates your heart, you lose contact with the world and slip into the lap of the
 Lord.
 Three types of appeases towards the Lord
 There are three types of approaches towards the Lord: the Eagle type, which swaps down on the
 target whith a greedy swiftness and suddenness which, by its very impact, fails to secure the
 object coveted; the Monkey type, which flits hither and thither, from one fruit to another, unable
 to decide which is tasty; and the Ant type, which moves steadily, though slowly, towards the
 object which it has decided is desirable. The ant does not hit the fruit hard and make it fall away;
 it does not pluck all the fruits it sees; it appropriates just as much as it can assimilate and no

more. Do not fritter away the time allotted to you for sojourning on each in foolish foppery and
 fanciful foibles which always keep you outdid. When are you to walk indoors into the warmth
 and quiet of your own interior? Retire into solitude and silence now and then; experience the joy
 derivable only from them.
 Since you cannot swim across the flooded stream, you board a raft. So also, since you cannot
 master the Nirguna (Formless), you resort to the Saguna (Form with attributes) and struggle to
 swim across to the Nirguna through Araadhana and Upaasana (worship and contemplation). But
 it is not advisable to remain ever on the raft, amidst the currents and whirlpools, is it not? You
 must die this conventional Araadhana some day and reach higher. Pathram, pushpam, phalam,
thoyam (leaf, flower, fruit, water)---are all primers for the initial stages when children join
 schools. Clean the mind of all the animal and primitive impulses which has shaped it from birth
 to birth. Otherwise, just as milk poured into a pot used for keeping buttermilk curdles quickly, all
 the finer experiences of truth, beauty and goodness will get tarnished beyond recognition. Do not
 postpone this duty to yourself, especially now when you have the chance of contacting Me. I do
 not find you offering Me the thing I look for; you bring things which are unworthy and impure. I
 feel very much when I find you so agitated and troubled with the cure so near at hand.
 Reduce your wants; minimise your desires. All these material knick-knacks are short-lived.
 When death deprives you of resistance, your kith and kin take off the nose-stud and in their haste
 they may even cut the nose to retrieve it! If you go on heaping desire upon desire, it will be
 impossible to depart gladly when the call comes. Become rich rather in virtue, in the spirit of
 service, in devotion to the Higher Power. That is what pleases Me and saves you.
Prashaanthi Nilayam, 26-10-1961
 Pleasure is the Head; pain is the Fool You cannot welcome pleasure without at the same time inviting Pain. They are both always together, in separable. Understanding this live always in peace.
Sathya Sai Baba
 24. Thirty-six Gems for you
 SPEAKING at Prashaanthi Nilayam on 21 October 1961, announcement was made by Baba to
 the World that He has entered upon the Divine Minion. He has come down for as Man, in this

Yuga, to revive Dharma, establish Peace and fill the whole world with Love so that all may now reach the goal anxiously striven for by them in the aeons that have gone by!

The following were offered by Baaba as the Thirty-sixth Birthday Message:

1. Rectitude is the Royal Road to the Seat of God.
2. He who conquers the world is a hero; but the hero of heroes is he who conquers himself; he is mighty; he has prowess beyond compare.
3. Faith is the first step to the Grace of God.
4. Truth will lead you to the Deity untruth will lead you to the devil.
5. The aspirant must bear with patience all circumstances; that is the most beneficial path.
6. Fill every deed of yours with the vision of the Spirit, the outlook of the Super-self.
7. To grasp the significance of the Omnipresence of the Lord, believe that there is no name which is not His; no body or thing which is not His.
8. He who is steady in Wisdom stands closest in the company of the Lord.
9. Release from bondage to inborn impulses is the Real Liberation.
10. When a person has renounced the fruit, whatever activity he engages in, that is Samaadhi (the last stage of yoga) itself.
11. When you try something above your capacity, that is conceit.
12. When you do something less than your capacity, remember, that is theft.
13. Full happiness consists of auspicious conversation, auspicious thoughts, auspicious deeds.
14. Recognise and accept your own faults and errors; do not attempt to unveil others' faults and errors; this discipline helps the aspirant a great deal.
15. Cool comforting conversation, that is most congenial to the aspirant, is the habit that will take him to the goal.
16. Whose property did the crow steal? Whom did the kokil (cuckoo) crown? Understand this: if your tongue is sweet, your name gets honoured.
17. Achieve mastery over your tonic, you achieve thereby mastery over the world.
18. He who obeys the dictates of the Lord is indeed at ease, he is a Yogi; he who disobeys the dictates of the Lord, he is the diseased, the Rogi.
19. When heart is bound to heart, heat of argument finds no place.
20. Impure food makes the mind also, impure; the Sun of the inner glory of dharma can never dawn within the impure Mind.
21. If you give up the contemplation of the Lord who is the treasure of undiminishing Bliss and spend yourselves in the contemplation of the means of achieving the victory of the promptings of

your heart, you can never get released.

22. If you drop the weight of argument, and unfold the twin wings of faith and action, you can float and fly happily in the deep blue sky of the Almighty Presence.
23. The craving for fruit will render all spiritual discipline fruitless.
24. Let the mind die, let buddhi (intellect) be destroyed, let the body disintegrate, remember nothing can harm you, the indestructible Aathma.
25. Use a little common sense and you will know that the body is not your own Self; it is liable to decline and death; that is the first step for Nara (man) to become Naaraayana (God). The 'I' to which reference is made is not the body, it is the Paramaathma (Supreme Self); trying to realise this is thapas (penance).
26. Where the singing of the Name of the Lord fills the air with its splendour and fragrance, that place indeed is Vaikuntha (the abode of Vishnu).
27. While the skin of cattle is useful for making footwear, the human skin is not worth a speck of dust. But yet, that very man can ascend to the height of dignity if only he carries out his holy rusk.
28. The world must be made the abode of love; first, cultivate love for yourself; then, fill the village, where you are with love; later, spread the love to the district and thug let it cover the entire world.
29. Whatever you feel is good if done by others to you, however you feel they should honour you; do unto those others also and honour them likewise yourselves.
30. When you do not know, confess that you do not know; if you pretend to know and to cover up ignorance, it is very dangerous, especially to the spiritual aspirant.
31. The idea of Brahman is beyond the capacity of those who have no control over the agitations of the mind; the natural afflictions of the causative world will cease only when the idea of Brahman is well established in the mind; the delusion of the causative world must disappear if one must get the Joy, Aathmic Bliss.
32. However great a hero you might be, whatever your prowess and intellect, devoid of the Grace of God, you degenerate into a slave.
33. Whoever loves and serves all, him, the Lord loves and honours.
34. The birds taking shelter for the night awake and fly away to the four quarters at sunrise; so too, the wife and children, the fortune and wealth, all fly away without as much as even a farewell notice. Establish yourselves firmly in this fact; make immediate efforts to achieve the eternal, the permanent, the unchanging.
35. Of what use is all the poring over tomes throughout the day and

night, of what use is all the

fame achieved by means of scholarship? What you have put into practice, that is the measure of

your learning, your education. Without that, you are but a learned titled fool.

36. Strive for the happiness, the joy of all others, as earnestly as you strive for your own; strive

for the peace of the world, as diligently as you strive for your own.

That is true divinity, that is

true humanity.

If there are two or more kings or states, there is bound to be greed, envy, jealously, hatred and anger on one side, and fear, ambition

and **vengeance** on the other. No one can then know the joy or perfect peace. Similarly, so long as you feel the reality of the

'many,' so long as you take them to be outside you, separate from you, you have fear, hatred, greed and all the rest of the pests.

When you know that the many is a figment superimposed on the

One, by your own ignorance, you become Master, sole Monarch,

and all fear vanishes. That stage is **Mukti**: Liberation from the

thralldom of **Samsaara**---worldly life.

Sathya Sai Baaba

25. Birthday sparks

THIS day, the 23rd November 1961 is significant in more senses than one; it is not only the day

which marks the date of birth of this **Avathaar**; the previous **Sai Avathaar** was also **inaugurated**

on a Thursday, and on the day after the **Karthika Deepam** or

Karthika Pournami (the **fullmoon**

day of the month of **Karthika**). Today also it is the day after the

Karthika Deepam and a

Thursday!

You are all lucky that you could come to **Prashanthi Nilayam** from great distances and have

dharshan (audience), on this auspicious day. But, the joy you get today is only a reminder of the

eternal full joy that is in store for you, in fact, for all mankind. That joy is your birthright; this

momentary bliss is but a drop of that ocean; to get that, you must dedicate yourself to **saadhana**,

continuous and conscious **saadhana** (spiritual practice). The symbol on the **Prashanthi** Flag, the

symbol that is put up in concrete form in front of the **Nilayam**, has therefore to be clearly

understood by every one of you. Conquer **lug**, anger and hatred, roam in the expanse of equal

and impartial Love to all created things and then, you are fit for yoga (inner communion with

Divinity), which will open the petals of your heart. Then, from the fragrance and beauty of that

Lotus will emerge the Flame of **inaana** (spiritual wisdom), illumining **maaya** (world illusion)

into destruction until you and the **Jyothi** (Flame) become One.

It is when you approach near that it appears in all its majesty, in all its overwhelming size.

Suppose you see it small, what does that indicate? Not that it is small, but that you are afar!

Remember. The Sun and the Moon appear huge, huger by far than the stars, for they are near and

the stars are far. Approach the Lord and realise Him as Big; do not stand afar, and prate that He

is small!

You are all entitled to joy that is eternal

Incarnation is for the sake of fostering, dharma, for demarcating and directing it and to show

mankind the true path of desireless activity. That is the one task I am engaged in, through various

channels. Instead of reforming you without your knowledge, it is better to reform you with your

own **co-operation** and knowledge. So, I reveal to you my Glory, off and on, to a little extent,

through what you call miracles. I do not engage in them for name and fame; I am miraculous by

My very Nature! Every moment of Mine is a **Mahaathmya**, a Miracle! They are beyond your

understanding your art and skill and intelligence. I must save every one of you; even if you say,

nay, and move away, I shall do it. Those who have strayed away from Me have to return to the

fold, sooner or later, for I will not allow them to be distant for long I shall drag them towards

Me. That is My basic Nature, Love and Mercy.

Today, at this meeting, as members of this gathering you are all overwhelmed with joy, I can see

that But, this is momentary, this will not last. You are all entitled to broader realms of joy, deeper

springs of joy and joy that is eternal. Your real dharma, the purpose for which you have taken

human birth, is to earn and enjoy that Bliss, which no external contact can change or diminish.

To earn it, is quite easy; it can be done by every one, who just sits calmly and examines himself

and his mind, unaffected by likes and dislikes. Then he discovers that life is a dream, and that he

has a calm refuge of peace inside his own heart. He learns to dive into its cool depths forgetting

and ignoring the buffets of luck, both good and ill.

If time is well used a **paamara** can become **Paramahamsa**

The doctor first diagnoses the disease and then, he prescribes the course of treatment. So too, you

must submit yourself to the diagnosis of your illness, **viz**, misery, travail and pain. Investigate

fearlessly and with care; and you will find that while your basic nature is Bliss (**aanandha**), you

have falsely identified yourself with the temporary, the frivolous and

the paltry and so, that attachment brings about all the sorrow. You have to realise that both joy and sorrow are passing phases, like white or dark clouds across the blue sky, and you have to learn to treat both prosperity and adversity with equanimity.

If only time is well used, the paamara (the ignorant) can become the Paramahamsa (ascetic of the highest order) and the Paramahamsa can also be transfused into Paramaathma (the Universal Substance and Substratum.).

Just as fish which can live only when it is immersed in water, when it feels the element all around it, so too man is an animal that can live only when immersed in aanandha: (bliss) he must have aanandha not only at home, in society and in the world but, more than all, in the heart. As a matter of fact, the aanandha in the heart produces aanandha everywhere; the heart is the spring of joy. That spring has to be touched by constant meditation, recitation and the intermittent dwelling on the glory, the grace and the inexhaustible manifestations of the Lord:

smarana, chethana and manana. Hold fast to the goal; the Bhaktha (devotee) should never turn back. Never give way to doubt or despair.

Pray, as the performance of a duty

A person driving a car concentrates on the road, for he is anxious to save himself and others from accident. Fear is what induces single-mindedness in his case. Love is a greater force for giving concentration. If you have steady and resolute love, the concentration becomes intense and unshakeable. Faith develops into love and love results in concentration. Prayer is possible and begins to yield fruit, under such conditions. Pray, using the Name as a symbol of the Lord; pray keeping all the waves of the mind stilled. Pray, as the performance of a duty for your very real existence, as the only justification for your coming into the world, as man.

"Mine" and "yours:" these attitudes are only for identification; they are not real; they are temporary. "His"---that is the truth, the eternal. It is like the headmaster of a school being in temporary charge of the furniture of the school. He has to hand over the items when he is transferred or retired. Treat all things with which you are endowed, as the headmaster treats the furniture. Be always aware that the final checking-up is imminent. Wait for that moment with joy. Be ready for that event. Have your accounts up to date and the

balance ready calculated to be handed over. Treat all things entrusted to you with care and diligence.

Naaraayana is the Lord of the Water; (naaram means water). But, what is the water of which He is the Lord? He resides in the heart, and His presence when recognised melts even the stoniest heart and the water emanates from the eye as tears of joy, gratitude and fullness! His Presence is said to have been recognised by man, when he is suffused by sympathy, making him sad while another is sad and joyful when another is filled with joy. Naaraayana is He who brings tears of joy to the eyes! That is the function of your tear glands: to express internal joy; not to weep like a fool or a coward.

Prashaanthi Nilayam, Birthday Discourse, 23-11-1961

The person devoid to God knows to failure. The Name of the Lord, if taken sincerely, overcomes all obstacles. It is saturated with sweetness; it has to iota of the bitterness of defeat in it. When the Saviour is by your side, why doubt whether you will be saved?

Sathya Sai Baba

26. Destiny is no iron cage

VELURY Shivaraama Shaasthry is not only a great scholar, he is a Saadhaka too. Today, he gave you the gist of his scholarship and experience in the speech on Avathaara rahasya (Secret of Incarnation). In spite of all this, let Me tell you, the Mystery of Avathaars is beyond your understanding, beyond any one's understanding. How can those in maaya grasp something that is beyond it? The body, buddhi, chiththa, manas, hrudhaya (intellect, thought, mind, heart)---all are in maaya (illusion) and operate only through maaya. But the disappearance of maaya is a fact, not a delusion. In algebra the symbol X is used for the unknown quantity. When its identity is discovered, as it eventually is, the symbol X disappears from the equation. In the same way, God is X, the entity you have to discover.

To say that God is the prime cause of everything is true to a certain extent; but you are not thrust by Him into an iron cage of destiny from which there is no escape. He has endowed you with viveka and vairagya (discrimination and detachment) and, with a sense of awe and wonder, you have to use these for attaining Him. Though bound, you are not entirely incapacitated. A cow that is tethered to a post by means of a rope can walk around it and graze on all the area which the rope can traverse; when all the grass therein has been eaten, perhaps the master might loosen

the knot and tether it to another post a little farther off. Graze freely as far as the rope allows, but do not stray far from the post and pull at the rope and inflict pain on your neck.

Do not blame Fate for your condition

On the land that belongs to you, you can grow the food you need or you can sit idle and allow it to lie fallow. You are the cause of your ruin or uplift. The tools are in your hands; you can learn the skills; you can break the shackles and escape; but if you grovel in slavery and bondage, who can save you? Do not blame Fate or siro-likhitham (writing on the head), for your condition. The likhitham (writing) has been done by you yourself. You fail or pass and you are detained or promoted on the basis of your performance in the previous class, is it not? So also, the status in the present life is decided on the basis of the activities in previous lives.

When the Headmaster gives a character certificate on the basis of which you apply for a job, he flames the sentences with reference to your conduct in previous years when you were in previous classes. You are responsible for the nature of the certificate; if your conduct was good, you get a good certificate and a good job; if it had been bad, you get a bad one and a poor job. It is you who write, you who wipe the writing on the head, or "destiny."

There was a great saint in Kerala some 500 years ago, Bilvamangala by name. He would call on Krishna and Krishna would appear. Such was his bhakti and his saadhana. One man who suffered from chronic stomach-ache heard about this and he pestered Bilvamangala to find out from Krishna whether it would end or not. Bilvamangala agreed and when Krishna appeared next, he asked him the question. Krishna replied, "When the rolling stops, it will cease." The unfortunate man interpreted it to mean "when he stopped rolling in pain" and he got desperate, because he had perforce to roll in the agony of that ache. So he left Kerala and wanted to go to some holy place to meet some holier person who would procure for him a more satisfying answer. Bilvamangala told him that he had to suffer this trouble due to his Praarabdha---the result of his activities in previous births. He took rolling to mean, "rolling from birth to birth."

Praarabdha will melt when Naamasmarana is done

On the road to Kaashi which he took, he came to a free feeding 'place' run by a pious lady, Kururamma by name. When she saw his agony, she spoke to him

kindly. He told her that he had decided to drown himself in the Ganga for he was told there was no escaping the consequence of past sins. Kururamma called him a fool. She gave him the holy manthra "Gopeejana Vallabhaaya namah," and asked him to repeat it. She said the Name would cure him completely.

The poor man uttered it when the attack occurred next and he was surprised to find that the pain had gone! Yes, gone; even though he pounded his stomach, it did not return.

He finished his pilgrimage to Khaasi and returned to Kerala and fell at the feet of Bilvamangala, who enquired about his ache; the ache with which he had to live for it was earned in past lives.

When he was told that it had disappeared, he called on Krishna and asked what he had meant by "rolling." Bilvamangala thought it to mean rolling from one birth to another and acquiring good and evil; the sick man took it to mean 'rolling in pain' when the ache came on. But Krishna had meant rolling in this objective world, this prakrithi, and its changing phenomena. When the man lived in the name of God and had no other thought, the rolling had ceased; the Name and the chain of destiny cannot exist together. Praarabdha (result of past bad action) will melt away like fog before the Sun when Naamasmarana is done. This was a revelation even for Bilvamangala.

You become that which you feel

Just reflect on this for a minute: How did man forget his Divinity? How did he fall into this delusion of littleness? Then you will know that it must be as a result of the mind running after momentary pleasures. What then is the remedy? The answer is just one word---"Worship." Do everything as worship. Yath bhaavam thath bhavathi---"You become that which you feel." You can get the feeling for the Divine only if you have a taste of the prema of the Divine. That is why the Avathaar has come to give you a taste of that prema, so that the yearning for the Lord will be planted in your heart. Mastery over mountains of information has been attained by man now; but wisdom has lagged behind. Hence, man's capacity to probe and progress into the realm of the Universal and the Absolute has to be developed.

Vivekaanandha had gone once to a town during his wanderings. Lots of important persons, painters, scholars, philosophers, poets and artists gathered around him and plied him with an endless array of questions. Vivekaanandha was engaged the whole

day in answering them. A

Harijan who was standing in a corner at last got the chance of falling at his feet and the monk

asked him why he had come. He asked, "**Swaami**, you must be very hungry; shall I bring you

some milk? Or, if I get some flour, you can prepare **chapaathis** (leavened bread) yourself if you

will not eat those prepared by me; no one seems to have thought of your food." That man had

prema, which is a divine gift. That is more fruitful than all the knowledge packed in a library of ancient texts.

There are three types of men: the **Naasthikas** (non-believers), who consider **Padhaartha** (worldly

objects) as **Yatharththa** (as real in themselves); **Aasthikas**, who believe in a will behind all that

they see and experience and bow to that will and try to explore that Will so that they may adhere

to it and not run counter to it; and the **Aasthikas**, who have realised that the objective world has

only relative value, not an absolute value. The latter two will not blame any one, even the Lord,

for their ills. As long as the son is a minor, he will not be entitled to the share of parental

property; similarly, so long as you are a minor in **saadhana**, not fully grown up and able to look

after your own destiny, so long, you will have to be suffering and struggling. Again, if you say,

"I" "I" "I", then you are left alone and you stumble and fall. But if you say, "Not I, but You,"

then all things will be added unto you.

Object of performing miracles

What exactly has been won by people who have struggled for a hundred years? They have

hungered and eaten, slept and awakened, laughed and wept---but what is the result of it all on the

personality or on the world? Nil. When humanity flows purposeless and meaningless into the

sands, the **Avathaar** comes to warn and show the way, The one task has to be fulfilled in various

ways; that is the Mission of the **Avathaar**. The **Avathara thathwam** (principle of Incarnation), as

mentioned in the scriptures, was explained by **Velury Shivaragama Shaasthry** now. Let me tell

you, it is only those who know the scriptures, that can understand Me. I am determined to correct

you only after informing you of my credentials. That is why I am now and then announcing My

Nature by means of miracles---that is, acts which are beyond human capacity and human

understanding. Not that I am anxious to show off My Powers. The object is to draw you closer to

Me, to cement your hearts to Me.

Getting to know Me is also a part of your destiny. The other day, on **Vaikuntha Ekaadasi**, when

amritha (nectar) was being given by Me a few who had come weeks ago, who had witnessed the

creation of **amritha** on the river-bed and who had taken their seats in the long line of devotees,

had to get up and go just when I was approaching their line and thus, miss the chance of perhaps

a lifetime. It is all earned opportunity. As a matter of fact, each one of you has to be saved: you

have to escape from this net, when the opportunity comes. I shall not give you up, even if you

forsake Me; for it is not in Me to forsake those who deny Me. I have come for all. Those who

stray away will come again to Me, do not doubt this. I shall beckon them back to Me. I bless you

that you earn the Vision of the Divine in this life itself, with this body itself.

Prashaanthi Nilayam, 24-11-1961

When **Raama** enters the mind, **kaama** (desire) has no place therein.

Desire ceases, when God seizes the mind. In fact, since desire is the very stuff of which the mind is made, it becomes non-existent and you are free. This stage is called, **manonigraha**, **mano-laya** or **mano-naashana** ---the death of the mind, the merging of the mind or the killing of the mind.

Sathya Sai Baba

27. Spiritual academy of man

THE study of sacred books and listening to religious discourses are meant to develop self-control

and peace; but, from the confusion here which you seem to enjoy. I find that your study and

listening have all been a waste, You cannot put forward as excuse the hugeness of the gathering,

because if each one of you stops talking or clamouring or complaining, silence can be established

that very second. Again, you cannot say that you have been waiting since early morning and

therefore you have become restless. Well, what is to be said of the earnestness that melts away

just when the event for which you were waiting so long has started? If each one keeps silent,

though there are **lakhs** of people here, it would appear as if there is none. Try to keep silent.

Remember why you have come and why you have waited, whom you have come to listen.

Now it is better. That is good. That is why I always say that man's real nature is **Shaantham**

(peace, equanimity); that, if only he tries, he can **re**-discover his nature inn moment. He has' only

to pull himself up, to recollect his origins from Brahman, his identity with the changeless

Aathma. Man may err in an uproar or be fight in quiet-calm, as you are now. Your own enthusiasm has mused this delay; for the road to the **Mandhir** (hall of worship) is as the **organisers** say, completely packed and even there, in the **Mandhir** there is not a square inch of vacant space! So, it was suggested that the idol could be brought to this bungalow for consecration, it could be taken later and placed in position at the **Mandhir**.

Do not dishonour the heritage of India
Remember, **Sai** does not live in structures of stone or brick and mortar! He lives in soft hearts, warm with sympathy and fragrant with universal Love. Temples and image-worship have some value in stimulating the higher impulses of man, of diverting his instincts along more socially useful channels. That is why in India no chance was lost to lead man **Godward**. All arts were utilised to that end. Even a drunkard sways to the tune of a faintly remembered **keerthana** (music composition), proclaiming the Glory of God or the joy of self-realisation. Every one, 'whatever the stage of spiritual advance he may have attained, is prompted, gently nudged, to move forward. This has made India the Spiritual academy of humanity. You are privileged to live out this life in the lap of India; that is, in the lap of **Vedhaantha**. Remember this heritage and live in such a way that you do not dishonour it.

Do not envy the countries that are attempting to reach the Moon and Mars and to explore the reaches of outer space. Of what avail is it to master those regions while remaining slaves of every gust of malice or fear? Of what avail is it to travel at ten thousand miles per hour with a mind weighed down by dark impulses of the savage past? Inquire into the causes of the **ashaanthi** (lack of peace) that prevails even in the most advanced communities of the West and you will find the reason to be the wild growth of pride and greed, vice and sin. There is no fear of God or respect for age or dread of sin. They attach meaning and value only to the external symbols of riches or power; the container, not the thing contained. For example this marble image is only a container. The thing contained is **Sai thathwa** (essential nature). Just as a cup is the **aadhaara** (base support) and the milk in it is the **aadheya** (supported), you pour **Sai thathwa** in this Form and you call it **Sai Baaba**; you pour it in another vessel of a different form and call it **Shrinivaasa**, or Shiva or Krishna

or **Raama**.

Idol worship is just the beginning of **saadhana**
For those in the Kindergarten of **saadhana**, an idol is as necessary as pictures in a spelling book.

Until you are able to recall instantly the image of a horse as soon as you see the letters **h, o, r, s** and **e**, one after another, the drawing of a picture must be held before you with those letters underneath it. So also, you must have a Form like the idol, called **Sai**, prominently before you in order to give shape to your loose and indefinite conception of the Divine **thathwa** (true state).

Once you can conceive the **Sai thathwa** independently without any form, or as all Forms and Names, the idol is superfluous; it can be dispensed with.

Installing this marble image in the **Mandhir** yonder does not mean the end of all effort for you. In fact, it is just the beginning. There are a large number of temples all over this country in various stages of ruin; not only here, but in other countries also, the same thing holds true. Why make all this noise and build another temple to be added to the list? New temples rise and old temples fade from memory and fall into decay. This is because you do not realise that the substance is the same, though it is presented in different forms and under different names. One chapter of your **thapas** (penance) is over; you have got this idol and you have got up this function but the next chapter is to pour your **bhakthi** into this idol and make it ever alive; to shape your own lives, so that you are fit to stand before **Sai** with folded hands. Only the pure and the holy can offer themselves fully to God.

Do your best first and seek God's help
I do not like people wasting the precious moments of their limited years of life in idle talk of vain pursuits Nor do I like cowardly hesitation. Act; act with all your might and with all your mind; make full use of the skill, capacity courage and-confidence that you are endowed with.

Then God will bless you. You must have heard of a **Raamabhaktha** (devotee of **Raama**) who sat on the road side by his upturned cart, wailing his bad luck and calling on **Raama** to lift the cart into position. **Raama** did not appear to raise the cart and fix the wheel. He therefore began chiding his faith itself and to doubt the experience of the sages who describe Him as the Ocean of Mercy. **Raama** came into his presence then; but only to tell him. "You fool, I have entrusted you with some intelligence and strength. Use them. Put your shoulder

to the task now before
 you. When you have done your best and that best is found not
 enough, then call on Me; I am ever
 ready to reinforce your exertions with My Grace." The **Bhaktas** of
Raama, with His Name on
 their lips and His Form before their eyes, lifted mountains and
 bridged the sea. You who call
 yourselves **Aatmabhaktas** are too weak even to carry about your
 bodies, not to speak of the
 burden of your kith and kin.
 Having installed **Sai** in your village, you must grow in **prema** (love),
 for **Sai** is **Premaswarupam**
 (love personified). **Sa**---means **Sarvashakthi** (All-powerful),
Sarvasaakshi (the Witness in All);
Avi means mother; **Baaba** means father. The **Prema** of **Sai** is the
prema characteristic of the
 Father and the Mother; not the earthly Father and Mother but of the
 Father and Mother who are
 the Witness of every thought, word and deed in every being. Respect
 the Father and Mother who
 are concrete and then you transfer that type of respect to the Abstract
 Father or Mother or
 Guardian---God. Learn to instal the unseen Lord in your heart by
 installing the see-able image in
 the **Mandhir**. Proceed from the **sthoola** (gross) to the **sookshma**
 (subtle).
 Discover Truth by exercise of discrimination
 Just as patients require a doctor, **bhaktas** require some Name and
 Form to which they can run
 for consolation and courage and advice. So it is for your sake, as a
 great step in your **saadhana**,
 in your progress towards internal peace and harmony, that this
 installation is made by Me now.
 "Wherever My name is sung, there I instal Myself" it has been said.
 The Divinity you have as the core of your being, you ignore; at the
 same time, you seek it in
 others. That is the tragedy. You insult yourself by feeling helpless,
 weak and inferior. Cowardice
 and self-condemnation - these do not become a spark of the Divine
 Flame. Your **Sathya** can be
 discovered by you by a little exercise of **viveka** (discrimination). Born
 in delusion, breathing in
 delusion, grovelling in delusion man is unaware of his heritage and
 feels incapable of attaining it.
 He is desperate, seeing no means of escape; every effort to achieve
shaanthi (peace) entangles
 him further and tighter in the coils and of a **shaanthi**. Like flowers of
 variegated hue, each
 redolent with fragrance, men are all basically of the same genus of
Brahmam. The fragrance
 arises from the Divine Essence which is the real reason for existence;
 for every one has to realise

that Essence and thus end the series of births and deaths. Like a
 student leaving college once the
 degree is awarded, once the Truth is realised, man has liberation. He
 can leave his college and
 his study and all that bother.
 You have to rely on your own resources
 But you must get the Degree. Why are you averse to making the effort
 needed to pass? Instead of
 that, you run after this teacher or that. You extol him to the sky and
 call yourselves his followers.
 Of what avail is his victory to you? He has achieved; well what about
 you? His achievement is
 entered in his account at the bank as his deposit and he can draw
cheques upon it. But can you
 draw from it?
 There are even today great sages in the **Himaalayas**, I know, who are
 Witnesses of everything
 and whose **prema** embraces the whole of Humanity but that does not
 help you; you have to trek
 the path alone and rely on your own resources. They can provide only
 guide maps and
 encouragement. You have come to **Repalle** today from the hundred
 distant villages and you
 know that you have to go back to the places from where you came. So
 too, it is inevitable that
 you have to return to the place from where this journey through birth
 and death started, namely,
 Brahman.
 There is only one Sun, but he is reflected in a million tanks and wells
 and pots. **Paramaatma**
 (God) is One and His reflections, are the **Jevis** (individuals, each with
 the **Aathma** (soul)
 apparent therein. There are **lakhs** of people here now and in each
 one of you now, **Swaami** is
 shining in the heart. That is the real **Aathmaanandham** (Soul full
 bliss). Keep it fresh for ever and
 foster it carefully. That is the secret of **Shaanthi**.
 Installation of **Shri Sai Baaba** idol in the **Mandhir**, **Repalle**, 2- 12-
 1961
 28. The search for quiet
 THE name "**Sanaathana**" that you have adopted for your Workers
Co-operative Industrial
 Institute is strange, even for the Department over which the Minister
 who is here presides. But it
 is that name which has brought Me here. You are all **Sanaathana**
 (eternal), though you appear
noothana (new), on account of this new dress you are wearing. This
 you can discover only
 through **vidhya** (learning) that instils discrimination and
emphasises basic values.
 Your Chief Minister said this morning when this Society was formally
 inaugurated in

Shriraamapuram, that all our troubles arise out of ignorance and that the spread of education will automatically remove them. I had to correct him and say that all our troubles are due to the fact that the educated are not educated at all in the subjects that really matter. They have neither viveka (discrimination), nor vinaya (humility), nor vishwaasa (trust). They do not honour or render gratitude to parents. They laugh at those who turn towards God and those who give the world a minor place in the scheme of things. They do not appreciate the simple pleasures of meditation, of the recital of the Name of the Lord, of silence and service. Still, they are burdened with heavy degrees and titles which proclaim that they are 'educated.' That is the tragedy. The educated have no iota of the peace that the uneducated have! They live in greater discontent and misery and are tossed about without a rudder in a sea of troubles. They do not know anything about the source of Peace and Aanandha that they carry about within themselves; they allow the inner consciousness to go dry by neglect; they are not aware of the means to irrigate it with the waters of prema and grow therein the fruits of prashanthi (tranquillity). Without faith in God, man is blind. They read books but do not correct their modes of thinking and living. The shelves of the dispensary are full of drugs; but how can your illness be cured if you simply learn the catalogue by heart, or even the pharmacopoeia? You have to select the drug you need, drink it, imbibe it, assimilate it and counteract the cause of illness. For example; I have now been moving around this Bangalore and other places for more than 22 years; but though lakhs of people have seen Me, those who have understood My Nature are very few. This is because the simple exercises of sravana, manana and nididhyaasana (listening, reflection and concentration) are not practised by people; they do not know how to recognise Divinity in themselves or others. They simply prod and exhort each other to serve all as God's own Forms. This has become mere conventional talk devoid of inspiration or meaning. In India, from very ancient times, the Glory, the Divinity, the sanctity of man has been proclaimed and the way of recognising it has been taught. Only those who have learnt them deserve to be the sons and daughters of this land. Others are like the kokil birds, the cuckoos that

are born in the nests of crows; their place of birth is India, no doubt, but they are basically aliens, of a different species altogether. Guru Naanak said that without faith in God, man is blind; without it, you are moving corpses. Your life might be as grand, as beautiful, as rich as the Taj Mahaal---but remember the Taj is but a tomb! Whatever the method of worship, whichever the Name or Form, it is Faith that matters; it is that which gives life and energy for higher things. Do ritual worship for the sake of humanity. There is this panicky talk about the Ashta-grahakoota---of the calamities that the conjunction of these 8 planets will rain upon mankind. Like the tail of Hanumaan with the flame at its tip, which lengthened on and on, setting all Lanka on fire, this panic is increasing every moment and setting every one on edge. Believe Me, nothing will happen; no, there is no danger at all. Of course, in this terror, people are everywhere doing vajinas and puujas, which are by themselves good. They give you some courage and peace of mind. So far, so good. Even among these, I like the puuja that is done not for the sake of the individual but for the sake of humanity. By all means, do puuja in order to promote the happiness and peace of living beings. Develop that love for men everywhere. That is My mission too, My resolution, My sankalpa (Will), My deeksha (vow)---the planting of love in every human heart. The Lord is prema; prema is paramaathma. If you fill your heart with prema, hatred, envy, greed and egoism cannot enter it. There will be no pralaya (devastation) for a prema-filled earth. The only chaos that may happen in February next is the chaos of failure for many candidates in the General Elections! No one else need worry over the conjunction. Chaos or no chaos your duty is to pray for the welfare of the world and to work for it as far as lies in your power. Pray for Prashanthi for all; do your bit for it by not adding to the Ashaanthi (disturbance) that exists. Every one is basically God; that is to say, basically, you. He is the Inner Motive in all. Every Indian knows this in the depths of his heart; he has imbibed it with the mother's milk; that knowledge, and action according to that knowledge, are the hall-marks of the Indian. That should make the genuine Indian fearless; for the Aathma, which he really is, cannot be affected by pain or death or joy or accident or calamity. What is the use of searching for quiet, available only in the silence of

the Inner Awareness, in the
jungle of **Prakrithi** (world)? It is like searching for something you
have lost in your room under
the street lamp. Your "self" you have lost; search for it in you that is
the path of wisdom.

25-12-1961

Your mind too is like the jinn; it will destroy you if left idle; so,
order it to move up and down the pillar of **Soham**--- "He-I," "I am
He" "I am that."

Sathya Sai Baba

29. **Nayana**, not **ayana**

SHAASTRY spoke in detail of the importance of the **Uttharaayana**
Day. The day has an outer
and an inner significance, the inner having greater value for aspirants
for spiritual progress. I do
not attach much value to the outer meaning: the Sun taking a
northward direction from today; the
six months from now on being holier than the six that ended today
and therefore, as **Shaastry**
said, the **Uttharaayana** better suited for **saadhana**. Man's life must
be a perpetual **saadhana**; any
day is a good day for starting **saadhana**, whether it falls in the
Dakshinaayana or **Uttharaayana**

(southward or northward movements of Sun). One need not wait for
the Sun to turn North. The
months and the **ayanas** (Sun's passage towards north and south of
equator) are all related to

Prakrithi (subjective world), and so they have only relative value.

Uttharaayana is a quality of the **Nayana** (the eye); it is matter of
dhrishti--attitude, point of view.

It is not an **Ayana** (half year term). When your **dhrishti** (sight) is on
Brahman, it is

Uttharaayana; when it is on **Prakrithi**, it is **Dakshinaayana**. When
you have developed

Utthamaguna (excellent quality), every day is **Uttharaayana**
whatever the **Panchaanga**

(almanac) may say. When you have fever, the tongue will be bitter;
when you are healthy, you

know all tastes. The bitter tongue is the **Dakshinaayana**, the sweet
tongue is the **Uttharaayana**.

To associate it with the Tropics of Cancer and Capricorn is just a
convention.

Avathaar comes for the protection of all with good virtues

The astronomical **Uttharaayana** comes to you whether you strive for
it or not; it is part of the law

of nature. But for the real **Uttharaayana**, you must make efforts,
tremendous efforts. Know that

there are only two entities: the substance and the shadow, (or rather,
only One, and its

appearance, produced by ignorance), the **Aatma** and the An-**aathma**--
the seer and the seen the

rope and the snake. When this knowledge becomes part of the mental

make-up, it liberates you

from **maaya** and you see **Kailaasha** at the straight and hard but the
Goal is glorious; it is nothing

less than Illumination. It is when people forget this Goal that the
Avathaar comes to save them.

The **Avathaar** comes when there is yet a remnant of good men, yet a
trace of Dharma; for what is

the use of doctor when the patient has collapsed? When a large
number of good men are afflicted

with the fear for the survival of goodness, then the Lord incarnates to
feed their drooping spirits

and revive faith and courage. "**Parithraanaaya Saadhoonaam**" in
the **Geetha** does not mean the

"protection of **saadhus** or ascetics;" it means the "protection of all
who have **saadhu** virtues;"

'**saadhu**' means 'good.' Good virtues might be found even in animals
and insects and worms. He

will guard and guide even such. He comes to promote Dharma; and
virtue is the foundation of

Dharma.

The worldly outlook will deceive you and land you in grief. You do not
know which articles will

satisfy your inner cravings; you try to possess whatever attracts your
eye. When you crave for

the thought of the Lord and the company of the Godly, then you are in
Uttharaayana. **Bheeshma**

too was in that mood. He prayed "**Asatho maa sath gamaya**"---From
this transient world of

decay, lead me to the everlasting world of Bliss; "**Thamaso maa**
iyothir gamaya"---Give me the

effulgence of Thy Grace and illumine my soul with truth; "**Mruthyor**
maa amritham gamaya"---

Save me from the torture of birth and death, destroy the cravings of
the mind which produce the

seeds of birth and lead me to Immortality. That prayer and that
yearning of **Bheeshma** gave him

the vision of Krishna when he passed away. That was the real
Uttharaayana for him.

Use the body well for the purpose given

Jeewa (individual) and Deva (Divine) are the two rails along which
the engine manas is dragging

the coaches of **Vishaya Vaasana** (attachment to sense objects) along.
Each coach contains the

items of luggage each one has, **viz.**, **buddhi**, **antahkarana** (intellect,
inner senses), **etc.** **Aathma** is

the driver of the engine; if the coupling with the engine is not well
connected, the coaches will be

left loose on the line. Faith and **shraddha** (trust) are the couplings;
see that they are fixed tight.

They do not fix themselves, remember. You have to use the strength
and the intellect awarded to

you. Grace will be granted only then. Spend the **Shakthi** (energy) you

are endowed with; then

pray for **Raamashakthi**. **Raama** or the Lord will then bless you; if you ask for one, He will grant you a hundred. This is the **Karmadeha** (the working body) given to you; use it well for the purpose given.

I see many people here who have come in the special buses which take them round to many holy places. I shall tell them mine words: When you reach a holy place you should entertain only holy

thought. On seeing a doctor, you remember your illness; when you see a lawyer, you wish to

consult him on some problem of property or personal spite; when you see a temple, you are reminded of the Force that animates the universe. Your tour should not be a **Vinodha-prayaana**

(travel for amusement) but a **Viveka-prayaana** (travel for using discrimination) for you. Do not

use such pilgrim buses for going on picnics; do not seek to purchase vessels and clothes and

rarities in the shops of the towns you visit; pay attention more to the need for filling your minds

with holy experiences over which you can ruminate after returning to the quiet of your home.

When you are in the **Kshethra** (holy place), think of the **Kshethrajina** (divine dweller of the place).

Move in the midst of the sacred and sanctifying

Load your bus with thoughts of the Glory of God, not with tinsel and tin cans. Again, do not get

involved with the bad traits that may be found in the places to which you go. Seek the company

of the good, move in the midst of the sacred and the sanctifying. That is what you go so far for.

The shelves of the hospital are full of all types of medicines: pills, poisons, powders, emulsions,

lotions, mixtures, **etc**. You should ask not for the sweetest or the most attractively packed drug,

but the drug that you need for the illness you suffer from. So too, let the holy place have a

thousand other attractions; do not run after them. Concentrate on the thing you have come for.

The **bhogi** (enjoyer) and the **rogi** (the sickly) should be transformed into the yogi (contemplative

saint); take the drug from the dispensary which will make you that.

Become also fit for the Vision of God that you seek in the temples. Go humbly, with **prema** in

your heart for all creation; take the **Hrudhayapushpa** (heart-flower), full of the fragrance of

prema, the **Mano-phala** (mind-fruit) uncontaminated by the pests of greed and egoism; become

sweet in word, deed and thought so that you can dedicate yourself to

the service of God's Plan.

A person with faith in God will not be moved by panic, as some people are, at the approaching

Ashtagrahakoota (conjunction of eight planets). I assure you there will be no extra danger to the

world as a result of that conjunction. No additional calamity will happen; why, the A-**shaanthi**

that now exists will even become a little less! When the **Avathaar** has come, why fear like this?

Why dread imaginary dangers?

One more thing: you will have seen the announcement that you should not bring to Me fruits,

flowers, **etc**. Some of you, I know, are sad that I have announced so.

But let Me tell you: Come

to. Me with empty hands; I shall fill your hands with gifts and Grace. If your hands are full, what

am I to fill them with?

Prashaanthi Nilayam, 14-1-1962

Any balance of karma-consequence will involve some years of imprisonment in the body. The **Shaasthras** advise man to wipe off the balances by four steps: by scotching all sparks from the fire; by getting rid of all signs, symptoms and causes of fever; by paying off all balance of debt; and by suffering off all consequences of karma.

Sathya Sai Baaba

30. Immanent in you

You have heard four people speaking now on the magazine,

'Sanaathana Saarathi' and the value

derived from it by readers. I know that you have been squatting for an hour or so and you will

come again for longer sessions lair in the day which will continue the whole night. Let Me tell

you that far from sympathising with you, I commend your endurance, for such hardships make

your lives worthwhile. To call it a hardship is a sign of delusion and ignorance of values. Just

now the entire country is under the shadow of a fear, the fear of

Ashtagrahakoota---the conjoint

effect of eight planets that converge in one line for some short time.

In order to ward off the evil,

persons who have so far never spent a pie on charity are spending lavishly for **yajnas**, **puujas** and

the propitiation of planetary powers. So far, so good; let some money flow from one pocket to

another which is more needy. Let money circulate.

Let the spirit of charity grow, even out of panic. But calamity, danger, death cannot be avoided

for all time; they are inevitable factors of life; you have to learn to live bravely with them. This

can be accomplished only by uninterrupted prayer, not by spurts of worship actuated by sudden

fear. Purify your hearts, your thoughts, feelings, emotions, speech;

strengthen your nobler impulses; then, no panic can un-nerve you; nothing can shake your stability, your prashaanthi (inner peace). Lord's leela to reveal the nature of bhakthi. Your prayers will be heard and answered; the Lord has no distinction of big or small, of high or low. There was in Bengal a bhaktha named Maadhavadhaasa, who realised when his wife died, that he had lost his griha (home), for his grihalakshmi (wife) had passed away; so he gave all his riches to the poor, donned a gerua (yellow) robe and wandered alone as a pilgrim to the Jagannaatha Shrine. There he did such deep penance that the concrete image soon became the Abstract Reality and the Abstract Reality became a Perpetual Vision. He lost all sense of time and space, of Chith and A chith (awareness and ignorance). Then the Lord, with Subhadra, His Shakthi-aspect, moved towards him and placed before him the gold plate used by the priests to keep food in front of Jagannaatha in the sanctum sanctorum. When Maadhavadhaasa awoke to his gross surroundings, he saw the gold plate with the pile of delicious food upon it; he ate his fill and returned to his inner paradise which he had left for a while. Meanwhile, the plate was reported lost, assumed to be stolen, and discovered by the seashore near Maadhavadhaasa, who was promptly arrested and led to the lock-up by some very efficient policemen. He was beaten mercilessly but did not seem to mind it a bit. The chief priest that night had a dream in which Jagannaatha asked him not to bring food for the Lord again into the shrine, for: "You bring food for Me, and when I eat it, you start beating Me!" Then he realised that it was all the Lord's Leela to demonstrate the devotion of Maadhavadhaasa and teach others the real nature of bhakthi. Some scholars and Pandiths of Puri did not feel happy at this sudden rise to fame of a stranger from Bengal; so they called Maadhavadhaasa into their midst and challenged him to an intellectual duel. Maadhavadhaasa was not a Pandith of that type: he had learnt the Shaasthras only as a staff to help him walk, as a guide to action; not as a stick to beat others with. So he accepted defeat even before the bout began and signed a statement to that effect, which the leading Pandith was only too glad to accept because Maadhavadhaasa had a reputation for scholarship which was really frightening.

The Lord will not allow a devotee to be harmed. The Pandith hurried to Khaasi with that token of victory; he waved it before a gathering of scholars and demanded that they should all pay him homage as superior even to Maadhavadhaasa. But the Lord will not allow His bhaktha to be humiliated. When the signed statement was opened and read, they were all amazed to find that it was a statement declaring that it was Maadhavadhaasa who had achieved victory and it was the Pandith who had signed underneath acknowledging his own defeat! The Lord will not be silent when the bhaktha is insulted or harmed. But, remember, the word is bhaktha. Well, who is a bhaktha and how can you claim the privileges of that position? Unless you have unshakable faith, you do not deserve that name. If you are rooted in that faith, success is yours, without a doubt But do not think that I am angry or displeased with you on that account. This evening, the Lingodhbhava (emergence of egg-shaped stone of Shiva) is My Duty, My responsibility, rather My Nature which must reveal itself on this holy day. I gave Kasthuri and Thirumalachar shawls and blessed them at the beginning of this meeting since they wrote My Life in English and Thelugu: the book called "Sathyam Shivam Sundaram." Some of you might have wondered why I liked the publication of this book on My Life. Well, I like the production of all kinds of things and so, why should I not like this? I responded to the prayers of devotees and allowed them to write it. "Ramayathi ithi Raama"---He who pleases is Raama. The joy of the bhaktha satisfies the Lord; the joy of the Lord is the reward of the bhaktha. Truth is the basic reality of you all. The title, "Sathyam Shivam Sundaram" is full of meaning. It speaks of Me as immanent in every one of you, remember. Sathyam (Truth) is the basic reality of you all; that is why you resent being called a liar. The real "you" is innocent; he will not accept an imputation that is false. The real "you" is Shivam--joy, happiness, auspiciousness---but not shavam (corpse). It is Shubham (beautiful), Nithyam (permanent), Aanandham (bliss). How then can you bear being called otherwise? The real "you" is Beauty, and so you resent being called ugly. The aathma has got entangled in the body which it does not like; it is weighed down by

shame when you identify it

with the body and attribute to it the weaknesses and deficiencies of that physical vehicle.

The 'Sanaathana Saarathi' is the result of My Sankalpa (resolve).

My Uthsaha (venture), My

Aanandha (bliss). Nothing can stand in the way once I have decided on any step. When the

Paramaathma thathwa (principle of Supreme Soul) assumes human form and appears, not with

Mahaa-shakthi and Mahaa-swaruupa (Supreme Power and Form of the Supreme), but with

Maaya-shakthi and Maaya-swaruupa (Power of illusion and Form of illusion), it is difficult to

comprehend it, especially when you are in an uncertain vacillating mood. Once you understand

the purpose and the procedure, all doubts will cease.

Prashaanthi Nilayam, 4-3-1962

Prema is the characteristic of the Lord; the love that you bear to yourself is itself the love that is the nature of the Aathma, which is

the Lord. That is why I place all emphasis on Prema, in its various forms of affection, filial piety brotherhood, fraternalism,

philanthropy, etc My Message, My Mission is Prema, Prema,

Prema; nothing else. That is the substance, remember, of the

Vedhas and of Dharma. When that fills the heart, all fear and all vice will vanish.

Sathya Sai Baaba

31. Spend your days with Shiva

LOOKING at this vast sea of faces, I do not feel like speaking to you; I wish to derive Aanandha

by just looking at you from here; looking at your devotion and your faith. Your looking at Me,

Me looking at you; what else is needed for aanandha (bliss) to well up?

You yearn to hear my words and listen to My Voice also. That is the measure of your Love. You

are so accustomed to hear people speak, that if you do not hear, your ears ache! If they do not

speak, their tongues become restless and even restive. They are both so used to activity that it has

now become difficult for you to sit quietly for a few minutes, communing with the silence within

you!

Man is called so because he has the capacity to enjoy manana or inward contemplation of the

meaning and significance of what he has heard: not only this capacity, but also the urge to the

inner life. But you have not yet emerged out of the stage of shravana, (listening); the teachers

too have not progressed beyond the stage of pravachana (talks); and so you crave for My

sambhaashana (discourse) today.

Raama Sharma recited some fine stanzas composed by him on Shiva

and on the means of

winning His Grace, evidently because the day is Shivaraathri. The poems are so full of

sweetness that you should not discard even the rind. He described the Lord as the indwelling

spirit of every living thing and called upon you to practise the unremitting chanting of the Name

of the Lord.

Judge your own saadhana unaided

However, some of you might question, why. Some have come to Me and asked this very

question: "We have been engaged in this saadhana (spiritual practice) for years now; we have

written the Name lakhs of times, we have repeated it ceaselessly for many years, but we have not

succeeded! Why have we not reached the goal?" I want each one of you to search within yourself

for the answer; examine your own effort and achievement and judge your own saadhana,

unaided by Me. Have you yearned, have you pined, have you wept for the Lord as Thyaagaraaja

did, for example? Have you shed tears of contrition tears of exultation, while repeating His

Name so full of sweetness and beauty; while visualising His Form so full of loveliness and

charm? You might have wept; but who knows for what; who knows the impulse that swept you

into that sadness? Were they tears shed out of fear or greed or pride, or because the Lord was not

near?

A little child sits with a book of the Upanishadhs on its lap and turns over the pages, intent on

the printed lines and watching the curious types, deliberately, slowly and with great care; a

saadhu (monk) too does the same. Can you equate the two and say they are both engaged in the

same act? The boy is unaware of the treasure he holds in his hand; the saadhu gets into

immediate contact with the spiritual power the lines convey. Find out for yourself whether your

saadhana too has been purposeful and sincere, wakeful and worthwhile.

Raama Sharma in his poem sang of Saaveesha, the Saayi as Isha or Ishwara or Shiva Saayi as he

is fond of addressing Me; he spoke of the great, well-nigh immeasurable, indescribable joy of

merging with Shiva-Saayi and of the bhakti and prema necessary for that consummation. When

he was describing it all, I could see that you were thrilled. The exhilaration out of which that

song was born and the joy he himself experienced while reading, it before Me and you, is a sure

means of attaining that goal, let Me assure you. Whoever has the enthusiasm, the steadfastness, the determination to reach the goal will certainly succeed. Cultivate that faith in ultimate success; never despair or cavil or doubt. That is My advice to one and all. Success is your birthright and you must get it, sooner rather than later. Be concerned about your goal and your ideal. Above all, do not give room for the cancer of doubt. Why argue over Me, over this point or that concerning Me? Who exactly is the Baaba, you discuss and debate! What does it matter to you who I happen to be? You are concerned about your goal, your ideal, your experience, your effort is it not? Why then worry about My Origin, My Nature, My Mystery, My Miracle? The basic thing is the hand, the cup it holds is secondary. The Aadheya (supported) is less in importance than the Aadhaara (support), the Basic Reality, the Pure Existence. When you cannot reach down to your own Basic Reality, why waste time in exploring the essence of Godhead? As a matter of fact, you can understand Me only when you have understood yourself, your own Basic Truth. The gross can grasp only the gross; its categories of knowledge can proceed only as far as that. Fish die when they have to breathe the air above the water. Children can learn the alphabet only with the help of boards, slates, pencils and pieces of chalk. Saadhakas (spiritual aspirants), going through the primers of spirituality, need symbols, images and rituals. You cannot discard Name and Form until you transmute yourself into the Nameless and Formless; just as the fish needed water and could not come up into the atmosphere, so long as they did not transmute themselves into land animals, giving up their aquatic nature. That is the reason why the Nameless and Formless has often to assume Name and Form, and come before humanity with limitations imposed by its own Will, so that it may be loved, respected, worshipped, listened to and followed; so that the purpose of humanity may be fulfilled. "I give only one thing, Bliss through Love" A wooden elephant, however artistically perfect and lifelike, is but a toy; it cannot create the awareness of the genuine elephant. A library stacked with books is incapable of impaling the authentic touch of the living guru; you may trek to ten temples and then, at last, arrive here, believing this to be the eleventh. That is as fruitless as wandering

from the tenth library to an eleventh. You must see, hear, study, observe, experience, reflect; then only can you understand Me. You will learn then that I am prema itself; that I give only one thing, Aanandha, through the prema. My task is to distribute solace, courage and shaanthi. That is to say, My characteristics are the ancient authentic ones; only the Manifested Form is new. My desire---if I can put it in so many words---is this: More and more should yearn for Me. The desire could be realised only if I assume this Form and come among you. Those among you who have been following the unfolding of My story will have discovered this by now; though even to the best of you only a fraction of the mystery is revealed. You are like a Thelugu audience sitting through a Thamil picture, or vice versa. The nuances, the subtler significances, the deeper meanings are all beyond the grasp. My language, My role, My career, My purpose can be understood in a general way only by sitting through the entire film, watching earnestly and vigilantly and trying to get at the meaning of every word and act with patient attention. Attaining good character is very important. As a matter of fact, language is an impediment in dealing with Me. All languages have a place in the concourse of men, bringing out their feelings, hiding their weaknesses, shaping their thoughts etc., but I speak and listen to the language of the soul. The words uttered by the tongues of men confuse and confound; they breed factions and sects; they erect walls; the words that emanate from the soul radiate love and concord. Saadhana has to be done after attaining a good character; that is very important. In the midst of impurity, wickedness and evil, spiritual effort will be fruitless. It is as the jewel in the head of the cobra, in the centre of poison and cruelty. There are some who come here and earn peace and joy, but after years of sharing and serving, they fall a prey to waywardness and fall back into the old morass, declining to such an extent that they deny their very experience and play false to their own conscience! Not that I am anxious that they should worship Me or adhere to Me; far from it. I only ask that Truth must be proclaimed, regardless of the company you have fallen into; there must be courage of conviction, which will help you to overcome the temptation to

deny your cherished joys.
The Lord is like the diamond
There are again some others who are swept off their feet by hysterical demonstrations by certain weak minded individuals, which are described as My speaking through them or acting through them! Take it from Me, I am not given to such absurdities! I do not use others as My media; I have no need to. I do not swing from side to side and prattle! Why, even those who torture their bodies and suffer the pains of asceticism for years, until ant hills overwhelm them and they become as stiff as tree-stumps, find it difficult to realise the Lord. How then can these idlers, who eat their fill and wander about as slaves of their senses, cam that status so cheap? Their gestures, words and actions are hollow and vain; those who bum incense before them and revere them are turning away from Me and running after falsehood. For, how can the Full ever dally with the paltry and wear the habiliment of the trifling? When God has come assuming Form, take it from Me, it will not fill inferior vessels or embellish tawdry stuff or enter impure bodies. So, do not extol these falsities and rain those unfortunates. Deal with them severely and they will be cured. Those who have seen the brilliance of the diamond will not be misled by glass trinkets. The Lord is like the diamond, call it by any name. But a trinket cannot be turned into a diamond, however loud the praise and however adamant the claim. Uddhalaka, a contemporary of Chaithanya, chose to worship the Lord as the Manifested, as Prakrithi (Nature). The Creator he chose to worship through his creation; he adored the container for the thing contained. In short, he adored Raadha, or Dhara (mother earth) in reverse, the Prakrithi aspect, the feminine principle of Krishna, the Purusha, the inseparable other! His yearning was so moving, his thapas (penance) was so compelling that one day, while a bangleseller was trudging along the bank of the Saraswathi River by the side of the village, he found a damsel washing clothes in the bathing ghat. The Lord is anxious to assuage your pain The Lord is as anxious to assuage your pain as you are anxious to secure his Grace to get rid of it. You may not know this but I know, for I feel it. She called him near and selecting many pairs of bangles, she wore them all. At last, when he asked for the cash, she said, "Oh, I forgot all

about the money that is due to you; please go to the house of Uddhalaka in the village; any one will point it out to you. Ask him; tell him that his daughter purchased them and he will surely pay. Or, wait, you may tell him that he will find the cash behind the picture of Raadha in his shrine room." The man took her at her word and hurried to the village and the house of her parents. Uddalaka was amazed at the tale for he had no children. In fact, he had not even married. But the bangleseller insisted on his looking behind the picture of Radha because he said the girl was incapable of deceit. Uddalaka denied having ever placed any cash there. How could he use that space of all places for keeping cash! But just to satisfy the bangle-seller, he peeped there and, lo! he got a knotted piece of cloth containing just the cash needed to pay for the bangles. Then, in a flash, he realised that it must be Raadha herself who had sent the man and he fell at the feet of the pedlar and ran with him to the bathing ghat, overcome with joy and thankfulness. For an instant he saw a glorious vision above the waters: the right arm of Raadha, with the bangles scintillating in the morning sun. He knew the arm was raised to bless him; he felt it was calling him; he flew out of the mortal coil into her Lap. You can worship even Prakrithi (Nature); there is no harm, provided you realise that the Lord is immanent in it, giving it name and form and value; that the cloth is just yarn, the pot is just mud, the jewel is just gold. Why, you can worship your parents and realise the Lord through that saadhana. They are your creators and guides and teachers and protectors and by idealising them, you can grasp the Truth of the Lord, the Primeval Parent. God is all Love at all times Even if you are not able to conceive the idea of a Lord or a God, you must be able to know what Love is by experience, is it not? You have experienced the love of your parents, of a friend, of a partner or of a brother or sister, or towards your own children. That love is itself a spark of God, who is all Love, who is all the Love in all the worlds at all times. Call upon your mother and the love she bears towards you and even if your physical mother cannot come to your rescue, some Mother or the Supreme Mother herself will certainly hurry towards you. There is a fine story to illustrate this: One dark night when Shiva and Paarvathi were journeying

through the sky, they saw a man perched on the branch of a tree, about to fall on the ground through, sheer exhaustion of limbs. **Paarvathi** pleaded on his behalf and wanted that Shiva should save him; and Shiva preferred that She should save him, instead! Meanwhile, the fall became imminent and so they decided that if while falling the man shouted "**Amma** (mother) ," **Paarvathi** should hasten to arrest his fall and if he shouted, "**Appa** (father)," Shiva should help and see that no bones are broken. The man fell, but he shouted neither **Amma** nor **Appa**, but **Ayyo** (sigh of misery)! And so he had to be left severely alone! "Do not be false to yourself or to Me" Of coupe, it is all a question of deep-rooted taints or traits or attitudes. You draw from the bank only according to what you have put in; you have to study your pass-book before you write out a cheque or calculate your assets. Go on, pile up your assets; do not feverishly exhaust them by recklessness. People, unfortunately, take greater pleasure in liquidating their assets than in building them up. It is the bane of the times that they revel in destruction and recoil from construction.

When a Committee is engaged in some constructive work, members find the work uninteresting and they stay away. If the task set is to pull down some one or other institution, more members are eager to join the fray. -So, you should keep your **viveka** (wisdom) intact and discriminate between the destructive and constructive impulses. Do not listen to destructive criticisms and **cynicisms**, which are the poisons eating into the vitals of spiritual life today. Bear witness to the truth of your own experience; do not be false to yourself, or to Me. My name is **Sathya Sai**; it means, "He Who reclines on Truth."

I am reminded now of past events, events in my previous body. Even then, I had **Sathya** or Truth as my Support. A wrestler challenged Me then for a fight and he was defeated before a large gathering of villagers. Pained by the insult, he invited **Baaba** for a second tussle the next day, so that he might win back his lost reputation. The man swore that if defeated again, he would wear a long rough **kafni** and move about with his head covered in cloth. He dared **Baaba** too to swear likewise. **Baaba** was in no mood to enter the arena again and he was quite prepared to concede the fellow the victory he craved. So he accepted defeat and himself donned the **kafni** and the

kerchief. The wrestler felt great remorse and his insolence melted away. He appealed to **Baaba** to resume his usual style of dress and released him from the obligation. But **Baaba** stuck to his word. He was **Sathya** Itself, then, as He is now. He wore the new attire.

Truth is the very nature of **Sai**

I am reminded also of another instance. Some friends of Justice **Rege** came one day, a mother and her little son. After an hour or so at the **Dwaarakamaayi**, they went to a **Puraanic** recital in the village where the **Pandith**, much to the exasperation of the child, described **Baaba** as an impostor and a fraud. The child insisted on the mother coming away from the place; it ran towards **Baaba** and told him the whole story, when **Baaba** asked them why they came back in such a hurry from the recital. **Baaba** laughed and said, "Yes, I am an ordinary man, not the Divine Power that you take me to be." But the child could not be put off. It declared that **Baaba** was God. **Baaba** replied, "I am not God, little chap. See, my clothes are torn; I have only two hands; God should have four, **isn't** it?" But the boy was in no mood to agree. **He** declared that **He** was God, in spite of the two hands which He then seemed to lack. Even while they were arguing thus some others arrived, exulting over a miracle which they witnessed. A child had slipped from the top floor of a house and escaped unhurt. **Baaba** told them, "Yes, I held it in my four arms." The boy jumped at the words and said, "Now you yourself agree that you have four hands and so you are God." **Baaba** clasped the child to His bosom and taking it inside, He gave him a Vision of the Lord with four hands. Such was the adherence to Truth even in the previous body. It is not adherence, it is the very Nature of **Sai**. Spiritual endeavour is an inescapable task for all You must learn the significance not only of My name, but even of yours. You are all given names redolent with Divine Fragrance and you should draw inspiration and strength from them.

Swaami Abhedaanandha said this evening at the meeting that he would prefer to be called **Sathya Sai Charanaanandha** and that he had written to Me about that desire a fortnight ago. But his name teaches that he should not posit any distinction between him and Me. It must be an **abheda** (**nondistinct**) relationship. He has to practise unity, non-distinction. This is what I wrote to him; "Learn the Lesson your present name teaches, that is enough." So too,

you should accept your names, not as labels or means of identification or distinction, but as guides for conduct, as focuses for spiritual endeavour.

Endeavour. That is the main thing, that is the inescapable task for all mortals. Even those who deny God today will have one day to tread the pilgrim road, melting their hearts out in tears of travail. If you make the slightest effort to progress along the path of liberation, the Lord will help you a hundred-fold. Shivaraathri conveys that hope to you. The Moon, which is the presiding deity of the mind of man, wanes, until on the fourteenth day after Full Moon, it is just a tiny curve of glimmering glow. The mind too must be starved into that condition, so that man becomes free. Spend all the days with Shiva and the conquest of the mind is easy. Spend the fourteenth day of the waning moon with Shiva, reaching the climax of spiritual effort on that final day, and success is yours. That is why all the Chaturdasis (Fourteenth days of the dark half of every month) are called Shivaraathris (Shiva's nights); that is why the Chaturdasi of the Magha month is called Mahaa Shivaraathri. This is a day of special dedication to Shiva, and since so many of you here and elsewhere pray to Shiva. The Lingha is emanating from Me for you all to receive the Grace and the Bliss of the Great Moment of Linghodbhava (Emergence of the Linga).

Prashaanthi Nilayam, Mahaa Shivaraathri, 4-3-1962

Discover for yourself your stage of spiritual development, to which class in the school you would fit in. Then determine to proceed from that class to the next higher one. Strive your best and you will win the Grace of God.

Do not bargain or despair. One step at a time is enough, provided it is towards the goal, not away from it.

Beware of the pride of wealth, of scholarship, of status, that drag you into egoism. Do not seek the faults of others; seek your own. Be happy when you see others prosper; share your joy with others.

32. Welcome the tests

WHILE Bairaagi Shaasthry and Narasaraaju were speaking, I observed many of you were clearing your throats aloud; your retention should have been devoted to clearing the ears and removing the cobwebs from the heart. What has the throat to do with the imbibing of the lessons

their speeches conveyed? Just as this mike should be fixed in front of me, near me but not too near the mouth to transmit the voice, so too, the heart should be held right, straight and open to receive the teachings transmitted. If the heart is turned in some other direction, the teaching will not be recorded clear and distinct; it gets warped.

Narasimharaaju reminds Me of Shyaamakavi from Bangalore who died some years ago. He had deep scholarship, vast spiritual experience, poetic talent and steady devotion. Whatever he touched ended in failure, but never for an instant did he throw the blame on the Lord. On the other hand, he became more intimately attached to Him. The blows of fate did not shake his faith; he stood like a rock, amidst the angry waves. The mind was trained by him to pass through joy and grief unscathed.

The real nature of man is equanimity

The discovery of Truth--that is the unique mission of Man. Man is a minute of Maaya and Maadhava; the Maaya (illusion) throws a mist which aids the Maadhava (God); but through the action of the healthy impulses inherited from acts performed while in previous bodies or through the cleansing one by austerities in this body or through the Grace of the Lord Himself, Maaya melts away; for it is just a mist which flees before the sun. Then Nara (human) is transformed into Naaraayana (God) and this Bhuuloka (world) is elevated into a Prashaanthi Nilayam (place of tranquillity). The illumination of viveka (discrimination) will remove the darkness which hides the Divine essence of Man. Today, man hopes to dispel darkness by the sword, the gun and the bomb, while what is wanted is just a lamp. How can darkness be swept away by darkness, hatred by hatred, ignorance by deeper and vaster ignorance? The very lust for victory promotes darkness. Leave all thoughts of conquest aside; strive to know the Truth and when that is known, false not, ns fondly held by you will fall off of their own accord.

See clearly the lovely image that is hidden in the rock. Release it from that stony prison, remove all the extra stone that is encrusting the idol---that is the task for you. Do not worry about Maaya; concentrate on Maadhava; you are certain to succeed. A tree on the Godhaavari Canal Bund will not go dry, it will have a crown of green, for its roots are fed by the underground water. Similarly, be a tree with the roots in perpetual contact with the flowing waters of the

Grace of the Lord and you need not worry about drought.
 The dull-wired man runs about madly in pursuit of 'peace of mind';
 trying this prescription for
 some time and preferring another afterwards He is on the wrong
 path; the path of catering to the
 senses, the path beset by Ruupa, Naama, and Guna (form, name, and
 quality) the path of the
 temporary and the apparent. But the mumukshu or the seeker after
Moksha (Liberation) gets that
 Peace quite easily. In fact, the real nature of man is Prashaanthi
 (equanimity)---steadiness,
 unshakable resolution, peace. Nature is a great store where all things
 which help you to grasp the
 truth are found. That truth is first cognised as Samam Brahma
Mayam---all this is imbued with
 Brahman, directed by Brahman, composed of Brahman! Then the
 seeker rises to a greater
 awareness, the awareness of Sarvam Brahman---all this is
Brahmam; only it appears as
 something else for a time to the unopened eyes! The final state is one
 where there is not even a
Sarvam to be posited as Brahman; there is just Brahman: the one and
 only.
 Obey Nature's commands and listen to the warnings
 The lesson is learnt by man when he studies nature, analysing it and
 trying to understand it. It is
 at the mother's lap that the child learns the art of living; so also it is
Prakriti (Nature) that teaches
 man how to succeed in the hard struggle and win Prashaanthi. Break
 the laws of Nature and she
 boxes you in the ear; obey her commands and listen to Her warnings
 and She will pass on to you
 your heritage of immortality.
 That is to say, have the Lord as your Guide and Guardian and adhere
 to the rules of dharma. Let
 the dull-witted man hug his delusion that happiness and peace can be
 secured through slavery to
 the senses. Those who know that the world is a mixture of truth and
 falsehood, and therefore a
 big conundrum or mithya (false), will leave off the outer attractions
 and concentrate on the inner
 joy of attachment to God. If you are declared "passed", you have
 Peace; if you are declared
 "failed", that too solves the problem for some little time and puts a
 stop to worry; but if your
 results are not announced but withheld (for it is not quite certain
 whether you have passed or
 failed), you suffer the maximum Ashaanthi (restlessness), is it not?
 So also, this world which is
 neither Sathya (Truth) nor asathya (unreal) but mithya (false),
 breeds profuse ashaanthi
 (disturbance) in the mind.

Suffering entitles you more to the Lord's Grace
 Non-attachment alone can grant Prashaanthi. Sathsanga (company
 of the pious) and the visit to
 holy places and holy men promote that attitude and habit. Kuchela
 was prompted to visit
Dhwaarakara by his wife who had deep devotion; so too unless your
samskaara (merit of action) is
 good and your inclinations are elevated, and elevating, you will not
 get the idea of coming to
Puttaparthi. I called Narasaraju and his wife for this Shivaraathri
 here and they have come. I
 know him for thirty years, him and his plans and yearnings and trials
 and troubles. The Lord
 responds not merely to the sweet voiced Kokil (cuckoo) and its song;
 He gives ear to the warbles
 of other birds, too. He gives ear to the wailings of every being. In fact,
 suffering entitles you
 more to the Grace of the Lord. When suffering comes in waves, one
 behind the other, be glad
 that the shore is near: bear them bravely; do not like cowards throw
 the blame on some outside
 Power or develop dislike for the Lord.
 The smarana (remembering) of the Self (Aathma) is the spring of
 joy; the smarana of the Nonself
 (An-aathma) is the source of sorrow. Welcome the test because
 thereafter you are awarded
 the certificate. It is to measure your progress that tests are imposed.
 So do not flinch in the face
 of grief. The Lord bestows a favour when He decides to test you, for
 He is impressed by your
 achievement and wants to put upon it the seal of His approval. Rise
 up to the demands of the test,
 that is the way to please the Lord.
 The ways of the Lord are inscrutable
 There was a great bhakti once who failed in the test and so could
 not get the certificate. Every
 day at noon, he used to look out for a needy guest whom he could
 feed lavishly. Thus he spent
 years, but one day, a frail old figure toddled into the house and sat for
 the dinner. He had crossed
 the century mark in years. The host had the steadiness of the vow, but
 he did not have the
 discrimination to derive the fruit of that vow. Like water poured on a
 dry sandbed, it did not add
 to its fertility. His heart still remained a dry sand-bed, though the
 waters of charity were poured
 on it every noon. The viveka-less heart drank up the charity and he
 was the same strict ritualist.
 The decrepit guest was overwhelmed by hunger and so, as soon as
 the first dish was served, he
 swallowed a big morsel without reciting the Name of God. Annoyed at
 this atheism, the host

cursed the old man and pushed him out of doors to starve or beg in the hot Sun.

That night, he had a dream where the Lord chastised him for the cruelty of his behaviour. The

Lord said, "For more than a hundred years, I nourished that man lovingly as the apple of My

Eye, though he never once took a single one of My many Names. My dear man, could you not

have suffered him for a few minutes?" **Thiruththondar** in

Tamilnadu showed how to stand up to

this kind of test when the Lord comes as a hungry guest to the house of the **bhaktha**. The feeling

of surrender is the best for success in all such instances. Let His will be done. He is every One.

Sharanaagathi (seeing refuge for proration) is like grass on the ground, unaffected by storms;

egoism is the palmyra tree that sways in the wind but breaks when it blows suddenly in a gust.

The ways of the Lord are inscrutable; your duty is to submit to them faithfully, thankfully and

joyfully.

Prashaanthi Nilayam, 6-3-1962

The human body has been given to you for a grand purpose---realising the Lord within.

If you have a fully equipped car in good running condition would you keep it in the garage? The car is primarily for going on a journey; get into it and go. Then only is it worthwhile to own it.

So too, with the body. Proceed go forward to the goal Learn how **W** use the faculties of the body, the senses, the intellect, the mind, for achieving the goal and march on.

Sathya Sai Baba

33. Near and far

I MUST address you now as **Shaanthaswarrupulaaraa** (embodiments of patience), for you have

sat very patiently through the two-hour speech given by the **Pandith**. There are many types of

food; food for the body, for the mind, for the intellect and for the spirit. But whatever the food,

taking it in moderate doses at regular intervals is the best rule.

Hunger is the best **appetiser**;

without it, you develop indigestion and all its dire consequences. Of course, what the **Pandith**

served is food of the highest quality; but I see you are all still hungry! You wish to hear Me also,

though it is the same food that I give. The rain from the clouds falls on the roof and might flow

through a pipe or gargyle or go-**mukha** but it is the same water, whatever the shape of the exit.

Your **prema** towards Me has made you hungry for My Speech, though I have but to repeat the

Pandith's words, perhaps in a simpler style. He himself strove to make it as simple as he could

and I know he had to make a great effort, unusual effort, to communicate those difficult ideas to you.

What the **Pandith** was trying to tell you by means of all those Sanskrit **slokas** is just this: Be

attached under all conditions to the source, substance and sum of all Power: the Lard---and then

you can draw from that source all the power that you need. This attachment is called **bhakthi**.

Name of the Lord has vast potentiality

For the bird in mid-ocean flying over the dark deep blue waters, the only **re. ing** place is the mast

of a ship that sails across. In the same way, the Lord is the only refuge for man who is swept by

storms over a restless sea. However far the bird may fly, it knows where it can rest; that

knowledge gives it confidence. It has the picture of that mast steady in its mind; its form is fixed

in the eye. The Name of the Lord is the mast for you; remember it even Associate it with the

Form and have that Form fixed in the mind's eye. It is a Lamp shedding light in the recesses of

your heart. Have the Name on the tongue and it will drive away the inner darkness as well as the

outer. Peace within, brotherliness without---that is the sign of a person engaged in **Naamajapam**

(repeating the Name of the Lord).

The Name of the Lord has vast potentiality. Let me tell you an incident about this. Once

Inaanadhev and **Naamdhev** together walked across a forest tract, and both were afflicted with

unbearable thirst. They discovered a well, but they found no rope or vessel with which they

could draw the precious liquid within reach. It was a deep well with no steps and the water was

far far beneath. **Inaanadhev**, who had attained **Brahmajnaana** (knowledge of the Supreme

Being), identified himself with a bird that flew down the well and drank its fill. His thirst was

quenched that way. **Naamdhev** called upon the Lord by name; the Lord answered, the water in

the well rose; yes, rose, until he could reach it with his hands and slake his thirst.

You consider the world as very near, as around you and behind you; but when you have to point

out the Lord, you show Him far away from you, up and above, or at a vast distance. This is a

mistake. The Lord is near; the world is far. You are believing that it is the other way as you are

afraid of the truth and you like to deceive yourself. There was an Army Captain who once went

with the Minister and the King in a small ferry-boat across a flooded

river. He was very
frightened to be in the boat and began to shake nervously. So the
Minister just threw him into the
flooded river. At once, he cried out for a place in the boat! He knew
then the comfort of the boat,
the value of the boat, the value of the aadhaara in fact.
Do not pay attention to mind's vagaries
The Lord is the Aadhaara (the basis, the support); the world is the
aadheya (the supposed, the
superimposed). The basis is in oneself, the nearest entity, the closest
companion, the very breath
and life of the individual. How then can you point to the distance
when you are asked about the
Lord? His Name, the Name that appeals to you, is shaped by the
intimateness of feeling and its
depth, in so far as you are concerned.
Atheism is when the sun of inaana (sacred knowledge) has set;
theism is when it rises; thamas
(inertia) is ajinaana (ignorance); thapas (religious austerity) is
inaana (spiritual wisdom). If the
manas (mind) is neglected and allowed to run wild, thamas or
"dullness and delusion" will hold
sway. Some persons advise you to watch each step of the mind and
note down all the false steps
and evil intentions it encountered. No, that is a dangerous practice.
Do not pay attention to its
vagaries; strive for what you need and not for what you have to avoid.
Count the false steps and
you will be led to commit them again. Resolve to walk right and your
steps will not falter or fail.
The Lord is won by sincere agony
The fact is that you should have a guru who has the highest spiritual
experience. Otherwise, you
will be misled by amateurs who prescribe patent remedies,
irrespective of your personal history
and needs. Above all, you must yourself be engaged in Shravanam,
Mananam and Bhajanam---
the Yamuna, Saraswathi and Ganga of the three-fold river of Life.
Shravanam (listening to holy
names) is the Bhaktiyoga (path of devotion), Mananam
(recapitulation on what you heard) is
the Inaanayoga (path of spiritual wisdom) and Bhajanam (singing of
Lord's name and glory) is
the Karmayoga (path of action). All the yogas (paths of seeking
union with God) lead to one
Goal; Sharanaagathi (the surrender of the Self) in the All-self (the
Paramaathma, the
Parabrahman), the merging of the river in the sea. Give Me the reins;
trust in Me and be
directed by Me. I shall take full responsibility. Only, you must accept
without demur whatever
comes as Prasaadham or Grace!

Grief is the feet and joy the head; both are part of the same entity. You
cannot welcome joy and
reject grief at the same time. You cannot have the obverse without the
reverse; you must take and
accept the other side of the sheet of paper, along with this side. It is
inevitable. The diamond is
first just a dull piece of stone, a hard pebble. Only when it is cut by a
skilful artisan, does it
become a multi-faceted flame of fire! Allow yourselves to be so
treated, that all your dullness
will disappear and you will emerge as a resplendent diamond.
You must have that yearning, the yearning of the stone to become a
diamond. You must hold the
hand of the Mother and walk safe by Her side. You must hold fast and
not give up.. Be like the
infant- monkey that clings to the mother and so is guarded and
guided by her superior strength
and wisdom. The Lord is won by sincere agony, steady yearning.
There are some places where
Sai Baaba, the previous shariram (body), is worshipped, but where
this 'yearning' is not
considered important! The person who goes to that place is asked by
the man in charge to come
for seven Thursdays or eleven Thursdays or forty-one-days and
worship Sai Baaba in order to
get His full Grace, as if it is just a matter of arithmetic. No. That is but
a stratagem to gather a
sizeable crowd, so that the shrine may be taken to be famous!
Bhakthi does not lend itself to such
treatment.
"Become parts of My History"
True bhakthi (devotion) will overcome all obstacles and like a
swollen river, leap over bunds and
banks and overwhelm all by the strength. Difficulties are created to
increase the 'yearning' and to
sift the sincere devotee from the rest. By the alchemy of smarana
(constant remembrance of
God), even a rock is turned into clay. It cannot become soft by merely
carrying it on a specified
number of journeys into a shrine.
Another point. Have you ever before or anywhere else sat so long,
listening or waiting to listen
to a speech; sat with such patience, such single-minded ardour? Why
have you borne all this? In
order to hear My Words, is it not? Now, do not let all that ardour go to
waste once the listening is
over. Take to the Brahma-maarga (path of Absolute Reality) as well
as the Dharma-maarga
(path of Righteousness) earnestly and after your life has been
transmuted into a never-ending
prayer by the silent effect of Dharma-maarga, forget all in the ecstasy
of Brahma-maarga. Do

not allow the maaya (illusion) that lies in wait for you on the other bank of the Chithravathi to pounce upon you or to entice you to the wordly life you led so far. Be like the tongue in the midst of the teeth, carefully, confidently, courageously going about its task, without getting bitten.

Study well the disciplinary rules laid down for all who wish to be in Prashaanthi Nilayam. These

rules are for your own good. Wherever you are, you can make the place a Prashaanthi Nilayam.

Become pans of My history. Do not get far from Me. You have acquired nearness through the accumulated good fortune of many births. If you cut this contact and get away, a time will come

when you will weep outside the gates clamouring for entry. Be free from silly delusions and

doubts, be free from tawdry desires---and I shall take you into Me.

Prashaanthi Nilayam, 7-3-1962

The mind flutters about and squats on all and sundry objects in the Universe. It refuses to stay only on one idea, God. Like the fly that sits on fair and foul, but denies itself the pleasure of sitting on a hot cinder, the mind too flees from all thought of God.

The fly will be destroyed, if it sits on fire; the mind too is destroyed, when it dwells on God, for, the mind is but a pattern of desire woven with the warp and woof of the same material

Sathya Sai Baba

34. The broken bow

VEERABHADHRAM read and explained the traditional legend connected with Mahaa-

Shivaraathri; the legend is but a vehicle to teach you the path of dharma. The deers beseeching

the hunter not to kill them, promising to return later when they could be killed and telling him

that if they break their word they know they would incur the penalty for many a heinous sin---the

story is only to propagate the principles of dharma. Every story illustrates a moral, and this

Shivaraathri Mahaathmya Katha (story of the Greatness of Shivaraathri) is no exception. When

it comes to describing the merits of dharma, even animals become eloquent---"Mookam karothi

vaachaalam." Their speech is veritably the Voice of God. They are not deers, they are the tongues of the Lord.

The deers, one after another, declare that they will come back to be killed; they have to go, each

one, because it has some dear one to tend or feed or obey. They then say that truth is their vow

and they dare not break it, for it is indeed a heinous sin to play 'false.' They say that the sin is

equal to a number of other sins they list. The hunter lets them go on

their plighted word. He has

himself committed the sins they list and he knows by experience during many births that they are

heinous and that they bring about dire tragedy in a remorseless manner. There is an iron law of cause and effect operating in this field.

Every experience is a lesson, every loss a gain

The saddest part of the story is that man, though he sees and hears, suffers and falls, does not get

quite convinced that sin is a dangerous experiment; that it unmistakably brings on its harvest of

tears. The thamoguna of ignorance and delusion draws a veil over the truth and hides the mouth

of the pit into which the unwary sinner falls again. Of course, when grief overtakes you, and pain

has you in its grip, the Lord does not always announce the exact sin for which that particular

experience is the punishment. You are left to deduce in a general way that every experience is a

lesson and every loss is a gain.

You have got to learn that you bind yourself and you liberate yourself. You entangle yourself in

the three gunas and by your struggles, you only pull the world and tighten it round yourself. You

are endowed with viveka, even the most illiterate among you; you have a conscience, whispering

dharma into your ear; so you yourselves must choose and select.

A great painter once came to a king and he was asked to execute a huge fresco on the wall of the

Durbar Hall, a scene from the Mahaabhaaratha battle. A painter, till then unrecognised, rose up

and asked for permission to execute a fresco on the opposite wall. He said that he would, within

the same period prepare on his wall an equally grand fresco; in fact, an exact replica of the other,

in spite of a thick curtain between the two walls! When at last the King came and drawing the

curtain to the very end looked on the opposite wall, he was amazed to find an exact copy, down

to the minutest detail of line, curve, tint and tilt, the same

Mahaabhaaratha scene! For the local

artist had, throughout the intervening period of time when the painting was being done by the

other man, only been polishing the wall assigned to him. He had used no brush or paint; he had

just polished the wall into a mirror. Polish your mind and the Lord, and His sublime grandeur

will be reflected in your heart.

Set apart a "feeding time" for the Spirit daily

Just as you feed the body, and care for its upkeep and repair, the manas, chittham and buddhi

(mind, thought and intellect) have also to be fed with good nourishing

food. When the morning cup of coffee is missed, you get a headache; what do you get when the morning dose of **japam** is missed? Or perhaps you have not made it into a habit. At noon, your hunger drags you from the shades of these trees to where food is waiting; nothing so powerful drags you to your **shrineroom**. Perhaps, you have no shrine room at all. When you enter a house, even if it has been unoccupied for months, you can declare, "This is the kitchen," from the sooty walls and the smell of condiments. Similarly, you say, "This is the **puuja** room" from the aroma of incense-sticks and flowers that still hovers in the air. Have a separate **puuja** room or at least, set apart a small corner for **dhyaanam** (meditation), **japam** (repetition of Lord's Name) and **puuja** (ritual worship). Retire there, at least twice a day for some short time; that will be "feeding time" for the spirit.

Sarveshwara Chinthana---allowing the mind to rest on the tree of the Glory of God---will give the tired bird some rest to fly again, beating its wings in search of food and happiness. **Sathsanga** (company of the pious) also acts like a tonic. Try the prescription for some time; it will be rather unpleasant at first. Due to weakness, the mind, like the body, cannot behave steadily and remain firm. That is why I addressed you today not as usual as **Prema swaruupulaara** (embodiments of love), or **Aathma swaruupulaara** (embodiments of Self), but, as you will have noticed with some dismay, as "**Shaantha swaruupulaara! Chanchala swabhaavulaara**," that is to say, though your nature is steadiness, your behaviour is ever unsteady. Remove all blemishes that tarnish you. I did not say so to discourage you, but just to reveal the absurdity to you. Do not keep the manas, **buddhi** and **chittham** (mind, intellect and thought) hungry or underfed; then they will run after all kinds of foul food. Give them proper nourishment and they will perform their functions well. Their function is to illumine the **Aathma** within and help you to discover that the **Aathma** is all. Until the auspicious moment, everything will be in disarray; do not worry. Go to a house where a marriage is to take place; it will be in a huge mess; noise, confusion, dust and din. But when the moment of marriage arrives, it is all spick and span, clean and charming. The Grace of the Lord will overwhelm all obstacles and fruit of **saadhana** will be vouchsafed. Once you secure the grace, you can fulfil all your wishes with it; if you have the cloth, you

can have any type of clothes: bush-coat, coat or pants. It is the grace that gives value to life, authenticity to the **Shaasthras** (scriptures), authority to the recipient. A piece of white paper has no value at all; but send it to the Security Press and let them convert it into a hundred-rupee note; you value it, though it is printed all over and there is no blank space for writing anything. Become impressed with the stamp of God; carry His signature; that invests you with value and authority. But first you should become white, tough and strong. Remove all the blemishes that tarnish you. The deer referred to the "cow that is honoured during the **yaaga**." Now why is the cow so selected? Because it feeds on **Saathwik** (pure vegetarian) food; it has a quiet disposition; it yields milk without any desire for recompense or seeking even gratitude. There is no short-cut to earn God's Grace. A man once sold an old cow to the butcher and when he went to his fields after the transaction, he was confronted by a snake. He shouted, "**Oh** kill the poisonous reptile;" then the snake said, "I am no reptile, you deserve the name better" When he protested, the snake said, "Go and ask the calf." The calf gave a pathetic story of his greed and cruelty: how he dragged it away from the mother, tied it at the end of a rope and starved it of its mother's milk; and how he beat it and twisted its tail to force it to draw heavy loads. The calf said that that man is an ungrateful beast; he derides other men as **pashu** (cow), when he is himself far worse. As a matter of fact, do not cast a bad word on man or beast; for He is in all Beings and your harsh abuse strikes the Dweller within. Follow the rules of dharma, which these **deers** describe; they are not **deers**, they are the representatives of the **Vedhas**; yes, there are four in all. The **Shaasthras** are the authority for the dharma, and the karma (activities) based on dharma (righteousness). It is only when you are blessed with the Grace of the Lord, which is earned by dharma, that you can have **shaanthy** (peace). A fish can have **shaanthy** only when it has water above and below and on all sides; so too, you must have Grace all around you. There is no short-cut to this Grace; **Naamasmarana** is the safest route. Do not believe others who prescribe shorter routes; they may talk of **Praanaayaama** (breath control) and **Hatha** Yoga (Yogic exercise). Be warned; they are fraught

with danger. Do not lend ear to such, or read and believe the books on physical yoga and start practising the exercises. I know of many cases of madness and other dislocations happening by practice from the printed page. Follow the **Shaastraic** injunctions and you will not go wrong. They lay down a set of rules for all stages and all professions. See how the panic spread by astrologers regarding the conjunction of eight planets in space has driven men to seek refuge in the **Shaastras**; yes, specifics have to be taken just when the disease catches you. You must pray more intensely when danger threatens. There is nothing wrong in that. Desire can never be destroyed by fulfilment. It is better than doing some stupid thing or other. **Naamasmarana** is the best means. Only, you do not really believe that it can cure you or save you, that is the tragedy. People believe in the efficacy of only costly, brightly packed, widely published drugs: the simple easily available remedy which is in everybody's backyard is ignored as useless. Really, if only you have this faith in the Name, you need not struggle to secure the chance to detail to Me your desires and wants. I will fulfil them even without your telling Me. Why? Did **Raamadaas** take his seat in the **varandah** like you and await his chance for an interview? The Lord carried to his very door the things that would fulfil his innermost wish! **Korika** (desire) can never be destroyed by fulfilment; the desire multiplies like a weed; one seed sprouts and produces a tree, which in its turn scatters a thousand seeds which grow into a forest of trees with millions of seeds growing again into a thicker jungle. Place yourself fully at the Lord's disposal. The only **hai** ('comfort' in **Thelugu**) is in **Sai**. The name of the Lord is the **Narasimha** (Man-Lion) incarnation to the **Raakshasas** of the Kali Age. Have the Name bright and clear on your tongue, in your mind; and the Form symbolised by it before your eye and mental vision---nothing can harm you. Train children from their infancy to repeat and rely on the Name. Let them imbibe it with the mother's milk. Train them yourselves, practising it and demonstrating before them the **shaanthi** that you win by it. Do not step back; move forward. Do not hesitate or doubt. Do not deny joy that you have derived, the courage that you have felt. If you so doubt, your only gain will be suffering. Every letter is a **Beeja Akshara** (seed-letter of a sacred word); so I do

not whisper secretly any **Manthra** in your ear. I am giving it in every word. I speak. Listen to Me. When you wake up, feel that you are entering the stage to play the role assigned to you by the Lord; pray that you may act it well and earn His approbation. At night, when you retire to sleep, feel that you are entering the green-room after the scene, but with the dress of your role on; for perhaps the role is not yet over and you have not yet been permitted to take the dress off. Perhaps, you have to make another entrance the next morning. Do not worry about that. Place yourself fully at His disposal; He knows. He has written the Play and He knows how it will end and how it will go on. Yours is but to act and retire. SECOND DAY The **deers** which stray into the forest where the hunter is waiting for game, and which promise to come later and be his prey on pain of incurring the penalty for various heinous sins are teaching a Dharma **Geetha**; and if you practise those virtues and avoid those sins you can attain the **Aanandha swarupa**, (bliss-form) which you really are. The **deers** speak of sin, but remember, there is no sin as such; there are only errors due to ignorance or greed or envy or hatred. The principles of dharma enunciated in this story have to be adhered to; it is not the hunter alone who needs approval, every listener of the **Puraana** must have approval. Even the slightest error has to be avoided by those who possess a developed conscience. It is unpardonable for a wise man to fall into error. But the error of an ignoramus, however dire the consequences, has to be passed over. Some people dismiss the Dharma **Shaastras** as the fabrications of **Brahmins** and they refuse to attach value to the rules and restrictions prescribed by them. But that is a false argument. The **Shaastras** have the authority of **Maadhava**, of the Lord Himself. It is not **Maanava**-Dharma **Shaastra**, it is **Maadhava**-Dharma **Shaastra**---not man-made but God-made. Light meal is the surest guarantee of health. The **Dharmic** way of life is dependent on the **guna** (quality) of the individual. In the 18th Chapter of the **Geetha**, the **gunas** and their characteristics are mentioned, as also the relationship between the type of food and the character that emanates. The food decides the **guna**, the **guna** seeks the food congenial to it; thus the vicious cycle moves on. In the **Upanishads**, there is a story where a man and a cow

approach the Lord and pray that they
 may be allotted their daily duties. The cow was told to serve the
 master who feeds and fosters
 her. The man was asked to practise dharma. He shuddered at the
 responsibility and wanted more
 freedom than such a life would impose. The Lord told him in answer
 that he is free to choose the
 path through which he could attain Him. He gave the cow as food the
 things that grow on the
 ground and to Man He assigned a morsel of food in the early hours of
 the day and another at the
 end of the day. He prescribed mithaahaara (moderation in eating).
 Both came down to earth and
 the cow now eats, and eats the eaten thing again, but man finds that a
 light meal is the surest
 guarantee of health.
 Face the Truth and proceed towards Truth
 Arjuna was affected by thamoguna (quality of inertia and doubt),
 which made him fall into the
 delusion of "mine" and "my family." Faith in the Lord one moment,
 doubt about the consequence
 another moment---that was his condition. Well, you are also in the
 same predicament. One day
 you tell "I must follow Baaba's Commands;" the next day, you start
 doubting, "Is it possible?"
 That is why I am adjusting the conditions of your lives so that you can
 pull yourselves up
 according to My Orders; that is why I am granting you courage to
 develop Faith, unshakable
 Faith. But I find many of you do not yet walk along the path laid down
 in spite of the confidence
 I impart and the favourable environment I provide and the favours I
 bestow. This is, of course,
 deplorable.
 God has given man a hundred years of life and plenty of work to fill
 the years with; but you
 fritter the time away in playful games, in founding and fostering a
 family; and awake to the fact
 of preparing for death only when Death knocks at the door. Then, you
 feverishly pray for a little
 more extension of the span of life in order to fulfil the task for which
 you have been sent.
 You have no time for reciting the Name of the Lord or meditating on
 His Form, which is within
 you! Alas! You have time for the club, for a game of cards, for the film
 show, for wayside chats,
 for all kinds of trivialities but no time for a little quiet, for a simple
 item like worship. It is a false
 excuse this, the want of time. No. Face the truth and proceed towards
 the Truth. When you tread
 the path of dharma, imperceptibly you will be drawn towards the
 Truth, gently and steadily.

The Geetha is for granting Liberation to all
 See how the wicked hunter was transformed into a sympathetic
 listener by the appeals to
 conscience made by the first two deers; he is eager to hear what the
 third deer has to say about
 the disciplines laid down by Shaasthras and the penalties imposed
 for the breach. He is also
 being slowly changed by the sound of the distant bells of the Shiva
 temple, where the Mahaa
Shivaraathri Puuja is being done. As a matter of fact, both deer and
 deer-slayer are fiction; they
 represent the instruments for the teaching. It is all in the Lord's Plan.
 Consider, for example,
 how, long before the Geetha was spoken, the Lord had got-ready a
Sanjaya, who could see and
 hear whatever was done or spoken at a distance; his mission was to
 preserve the Geetha for.
 humanity. Arjuna was just an excuse to bring the Geetha forth. The
Geetha is for saving all, and
 granting all Liberation. Geetha, in Thelugu, means "a line;" it draws a
 line across and cancels the
 series of births and deaths; it teaches you to stand erect, unafraid,
 along the straight path of
 dharma, along the line laid down.
 You should gradually get rid of the attachments that lead you astray.
 Then only can you stand
 erect, without bending under the load. But, nowadays, instead of the
 elimination of
Chiththavariththi (mental agitations), every effort is made to multiply
 them. It is like giving a
 monkey a drink of toddy; it will behave even more monkeyishly, that
 is all. I refer to the grant of
 spiritual titles to saadhakas, extolling their attainments! They are
 intoxicated by these titles,
 conferred by over-enthusiastic or pompous Gurus; they become
Iyothis or Stars or Rishis or
Paramapurushas (highest persons). They are thereby rendered
 more liable to spiritual disaster,
 through bloated egoism.
 Those doctors who are expected to administer drugs to patients
 afflicted with poison are now
 administering poison to persons in perfect health! The giver of the
 title and the recipient are both
 blameworthy. One aggravates the egoism he pretends to cure; the
 other revels in tawdry
 jewellery.
 Do not decry ancient scriptures
 The Varnaashrama discipline is also intended for the gradual
 fixation of the mind on ultimate
 merger with the Infinite. At each stage of life and for each social
 group, patterns of behaviour
 have been laid down, modes of livelihood recommended social rights

and obligations have been prescribed---all with a view to the sublimation of the instincts and the elevation of endeavour.

Varnaashrama is a deep-rooted tree, the shade of which affords shelter to all the various communities of man.

Do not decry that discipline or the ancient scriptures. They are your authority to confirm My

Truth; it is through the study of those Scriptures that you can picture the grandeur of Divinity.

Do not decry Vishnu or Shiva for the reason that your devotion is towards some other Name and

Form you seek to honour. Why, even if you dishonour a man, be warned you are dishonouring

Me; for I am in him. Honour the **Aathma** of which he is an encasement; honour the imperishable

Aathma which you are and do not commit any act which will insult that Basic Reality.

The **deers** in this story only show the hunter that the path to self-realisation consists of four

stages: **Shaasthras**, Dharma, **Bhakthi** and **Sathya** (scriptures, virtue, devotion and truth).

"I shall fulfil your wishes at your own place"

One word more: Perhaps many of you are worried that I have not yet started calling you

individually and granting you interviews in which you could tell Me your troubles and where I

could bless you personally and send you home. But you are so many in number; I would like to

see first the old and the sick and those who will find it difficult to come again. Surely the others

will approve of that.

Besides, it is enough if you call Me from wherever you are; in My ease, there is no need for you

to travel long distances and spend hard-earned money. I shall fulfil your wishes, at your own

place.

I shall, from tomorrow, grant you this privilege of a personal talk in the room and I shall come

down four: times a day for the purpose, spending almost the whole day with the devotees.

Let Me tell you one thing: Of course, I can bear any thing for your sake; I have come to save you

and guide you. But, somehow, I cannot tolerate the smell of tobacco, of **beedis** and cigarettes.

Can you not postpone the disgusting practice for an hour and come to me without that

insufferable smell? Besides, I have laid down certain disciplines and codes of conduct for you

here. I would ask you to study the list and practise them not only within this compound, but in

your own places, wherever you happen to live.

THIRD DAY

Veerabhadhram read the last part of the **Shivaraathri katha** now; the **deers** return and insist that

they be killed. Their hunter, chastened by their truthfulness, their teachings and by the holy vigil

that he unknowingly went through on the auspicious night, refuses to kill. He breaks his bow and

with tears of repentance, he is overwhelmed by the animals adherence to the promise made. The

deers try to persuade him to kill them, but the hunter wriggles out. He argues that he had to kill

them under the tree where he had spent the night, waiting for prey, and not near his cottage to

which the **deers** had come in the morning!

Dharma-Karma is the best discipline

The wicked heart was transformed by the **shravana** (heating) of good words and of the temple

rites and bells. That is the subtle alchemy of the surroundings and the company. Some places

have a tremendous impact on the mind. The atmosphere is surcharged with the Name of God on

account of the generations of **bhakthas** who assemble there. That is why I say dharma-karma

(virtuous action) is the best discipline. That means, action surcharged with devotion. That will

itself lead to **inaana** (spiritual wisdom), where the world is found to be a dream and the only

reality is the All-pervading Grace or Power.

The **Naasthika** (atheist) is blind, ignorant and afflicted with a fever that spoils his sense of taste;

he finds everything bitter. The **aasthika** (believer in God) on the other hand is able to feel the

true taste of everything: bitter as bitter sour as sour, sweet as sweet. But the **Yaasthika** (the man

of realisation) tastes all things and all experiences as sweet, filled with the sweetness of God.

Prahlaadha was a **Yaasthika**; he was beaten, trampled upon, cast into fire and water, but he tasted

only sweetness at all times. He overcame every calamity with the reinforcement derived from the

Name of **Naaraayana** in the heart. There is a secret spring in the heart that will well up when the

name is uttered and that will slake your thirst.

Speak without malice, speak to transmit joy

The ordeals which **Prahlaadha** had to endure only demonstrated his attainment. Once the Lord

entered the house of a **inaani** (liberated person) as a thief and when the master of the house

caught Him and argued, "You are a thief; I have caught you," the Lord said in reply, "So long as

the ideas, you and I inhere, there can be no **inaana**," and disappeared.

It is easy to mug up **slokas**

and texts and quote them profusely, but it is useless unless you act in accordance with what you say. **Anushtaanam** (practice of austerities) brings about **Anugraham** (God's Grace). Act and earn Grace. By the belch, you can judge the food; as the flour so the **roti**. **Vivekaanandha** was able to declare at **Chicago** the worth of **Sanaathana** Dharma (eternal universal religion) in an unmistakably leonine tone, because he had the strength of **anushtaanam** behind him.

The driver of a car should be alert at driving it along a rough road infested with pot-holes not merely along smooth concrete highways. So too, you must know how to amid the temptations of falsehood and how to sail along the smooth road of Truth. You may say that very often you are caught in a dilemma by the conflicting demands of truth and falsehood. Remember the **Geethasaying**: "**Anudhvega karam vaakyam, sathyam, Preethikaram**" --- "Speak without malice or hatred or envy; speak the truth; speak to comfort, to consol, to transmit joy." When in difficulty, pray for guidance before jumping in any direction. Men will give you advice only as far as their cleverness can reach; but the Lord who transforms dullness into intelligence will :reveal to you the way out of the dilemma. Ask the Lord and He will answer. The Lord revealed the proper course to the hunter. Finally, he broke the bow and arrows and other deadly weapons as a result of that inspiration. The arrows are the symbols of vice and wickedness. He realised his Self that way. Those who come to **Puttaparthi** come by many ways: from **Bombay** via **Guntakal**, from **Bangalore** via **Chikballapur**, from **Nellore** via **Paakaala**, from Madras via **Jolarpet**; but all have but one goal and one joy on arrival. Whether it is four four-anna coins or two half-rupee coins or a one rupee coin, the value is the same. **Saakshaathkaara** (Realisation) attained by any one of the means is of the same Truth, of the same Grandeur; it means the same Spiritual Victory.

Shed tears of thankfulness at the Lord's Feet

The Lord will manifest where and when you yearn for Him; if you yearn that He should come before you in flesh and blood, He will respond. He is ever ready to respond; only, you are not ready to invite or welcome or receive Him into your heart. You have not purified the heart and removed therefrom the thorns of lust and greed, of envy and hatred. The baby that has been fed on milk may start crying; do not be worried, **It** is very helpful for

digestion. Cry, so that you can digest the joy of knowing God; cry and shed tears of joy. The tear glands have been allotted to you not for weeping helplessly before others with hands extended for alms, but to shed tears of joy, of thankfulness, at the Feet of the Lord.

Do not get dejected. Really, you are all lucky, eminently fortunate that you are here now in the Presence listening to these words. Take your fill of this **Aanandharasa** (essence of Bliss) and having digested it, come again with a sharpened appetite.

Mahaa Shivaraathri Katha, Prashaanthi Nilayam, 8, 9 and 10, March, 1962

35. Inner progress

THE New Year which you have called in today with the exit of the old year, has an auspicious name, **Subhakrith**. Your arranging this Festival in honour of Saint **Thyaagaraja** on this day is indeed an auspicious way of welcoming the auspiciously named New Year. I congratulate you.

I am coming often to inaugurate the Festival for I feel it is a part of the task for which I have come. I may tell you that I am coming today straight from the very region where **Thyaagaraja** lived out his life.

I find that you in this Holy Town **Thirupathi** are not all imbued with devotion to the Deity who has made it His Home, **Shrinivaasa**. Most of the people here live on the Lord's bounty or 'property' or 'charity'. The income from the shrine of the Lord is utilised in running colleges, hospitals and in various other ways. That is to say, it is taking the lives of many thousands happy and contented. I do not blame them for living upon the income of the Lord, for, what does He want it for, if not for the needy and the hungry? But let Me add a warning. If it is eaten in excess, calamity will intervene. Eat as much as you deserve for the toil you have put in, for the hunger you have acquired by your exertions in a good cause. What is the toil which entitles you to consume the property of this shrine? What is the exertion which the lord approves? Only spiritual toil and spiritual exertion can entitle you to the sacred share; only **dhyaana** and **Naamasmarana**, steeped in the thrill of devotion!

Idol worship is not a sign of barbarism

The true culture of India is a structure that is built on four pillars--- **Sathya**, Dharma, **Shaanthi** and **Prema** (Truth, Virtue, Peace and Love). Every one of you must be aware of this fact. If you are, then you will not be attracted by cultures that are built on less

durable foundations. The culture that has to be protected by the bomb cannot claim **prema** as one of the pillars on which it is erected. **Bhaarith** is a land where since millennia people have been praying for and toiling for the peace and happiness of entire humanity. They never prayed for success in the wicked race for wholesale slaughter. Do not swallow without discrimination the criticisms hurled against you that you are uncultured barbarians, worshipping stocks and stones. Idol-worship is not a sign of barbarism. No, it is as significant and meaningful a rite as the **kumkum** dot on the forehead of the bride. The Idol is revered as the **Swaruupa** (Living Form) of the Lord, He who pervades everything everywhere is invoked and **visualised** in the Idol and approached reverentially by the cleansed mind, anxious to efface itself in the Eternal and the Universal. This attitude is called **Prapatthi** Surrender for Fulfilment. Install Truth in the shrine of your heart Without this attitude, worship becomes empty and vain. It is no use deciding just now, when you are listening to Me, that you would cultivate Faith and Fortitude; and not put that resolution into action after you leave this place. **Bhakthi** is not measured by the outward signs of tears and exhilaration. It is an inner revolution, a transformation of all values and outlook. You may have heard the story of the woman who was shedding profuse tears, apparently of exultation, during a **Puraanic** recital. The **Bhaagavathar** was overjoyed that day, for he had succeeded by his touching exposition in evoking response from at least one contrite soul. At the close of the day's session, he congratulated the old lady on her **bhakthi** and offered her the coveted first spoonful of Holy **Theertha** (consecrated water) as a tribute for her **shraddha** and **saadhana** (faith and spiritual effort). But the lady denied all claims to devotion and said, "I do not know what that thing called **bhakthi** is, nor the other things named **shraddha** and **saadhana**. I shall tell you why tears fell from my eyes. That thick black string with which you have tied that palm-leaf book put me in mind of the string round the waist of my departed husband; he wore a black string, long long ago." Mere external signs mislead the observer, but they cannot mislead the Lord who is the ever-present, ever-vigilant Witness. **Bhakthi** will foster **prema**, because it is born of **prema** itself. At

present, this land is full of factions and rival groups; all do not pull together and to the best of their ability and capacity. That is why it has become necessary to ask the help of other countries and peoples and borrow funds and burden ourselves with interest payments, **etc.** There is no **co-operation** and willingness to sacrifice self-interest for the sake of the community or country or humanity. Every village is riven by partisan groups. I shall tell you what happened in a village of this type. One section had specialised in acting the drama, **Lankaadhahana** (burning of **Lanka**); but the other section decided to enact the story of King **Harishchandra** instead. For the role of **Chandramathi**, the queen, they had to select a person from the **Lankaadhahana** group because they had no substitute actor at all. The scenes were following one after the other. All went well until the prince died of snake bite; then the mother refused to weep! The "son" belonged to the opposite group. So vengeance was taken on **Chandramathi** by **Harishchandra**. He rained blows on her being so callous; the drama sped along in another course, the course of hatred and faction. Yearn for illumination of your inner world Thereupon, the **Anjaneya** of the **Lankaadhahana** group brought things to a climax by jumping on the stage in his role with a tail burning at one end; and he set the theatre on fire to the delight of his henchmen and the consternation of his rival! You must put on play either **Harishchandra** or **Lankaadhahana**; it will end in a holocaust if you play both together on the same stage. Rather, prefer **Harishchandra** and reject the playing with fire. Install truth in the shrine of your hearts and that will engender the wholesome habit of brotherliness among all men. Well, the electric lights have started burning again and I see you are all satisfied that the line was set right so soon. I know how greatly you yearned that the illumination of this **Pandal** be restored soon and you felt sorry and dejected when you had to sit under dull improvised, kerosene light. I want that you should yearn also for the illumination of your inner world, the restoration of the current to shed light on the dark recesses of your minds. That is what is called **bhakthi**, the yearning for Light, for Illumination. People blame the Lord for all ills caused by their own extravagance or ignorance. They are themselves to blame for the sufferings they undergo. Suffering is due

to ignorance only. Take the case of even physical ills and physical suffering. Most illnesses are due to overeating or faulty eating habits. **Mitha thindi, athi haayi**--Moderate food gives immense comfort. The food must be clean and pure and derived through pure means; and the strength derived from it must be directed towards holy ends. Then, living is worthwhile. Food is the basis of man's character. Remember that **Thyaagaraaja** kept such rules rigorously in mind. He never dined outside his home or ate unconsecrated food. Many thought that he was a conceited fool who was needlessly strict. But there are subtle influences that pass into food from the persons who prepare it and handle it and are absorbed by those who eat it. Food is the basis of character. The state of the mind is conditioned by that of the body. I shall tell you now of an incident that happened eighty years ago. There was a great Yogi, **Hamsaraaj** by name, at **Badhrinath**. He was always immersed in singing the glory of the Lord. He had a disciple who was equally earnest and sincere. That young man was pestered for a few days by a dream which gave him no peace. He saw a fair young girl of sixteen weeping in great agony and calling out pathetically, "Can no one save me?" The disciple was amazed at this strange dream; he could not shake off that doleful figure and that desperate cry from his mind. He recited his woes to the Master. **Hamsaraaj**, I can assure you, was a true **Hamsa** (the Bird of Paradise). That bird can eschew water from milk. **Hamsaraaj**, by his **viveka**, analysed the situation and discovered the cause of that horrid experience. He prodded the young man with such questions as: "What did you do the first day?" "Where did you go?" "What did you eat?" **etc.** It was revealed that he had gone with a friend to a feast and eaten some **puuris** and **chappathis**. It was discovered that a poor Brahmin had prepared the feast. Well, **Hamsaraaj** sent the disciple to find out why and with what resources that Brahmin arranged the feast for the recluses of **Badrinath**. Examine the source of the food offered. The young man cursed the day when the dream started haunting him, for he was now being sent by his Master on purposeless errands to investigate irrelevant issues; he wondered how his **saadhana** could be helped by all this. Nevertheless, he went and pursued the inquiry about the feast and its origins and the wherewithal out of which it was

prepared. It came to light that the funds were supplied by a sixty-year old money lender to whom a Brahmin had given his daughter in marriage and received in return a sum of ten thousand rupees. She was now appealing to the holy men for a bit of human kindness towards a forsaken child. **Hamsaraaj** thus demonstrated to his disciple that one should examine the source of the food, the motives for the gift and the passions that surge and sway the giver before accepting such an intimate gift as food. You may say that **saadhakas** alone have to bear such rules in mind, but tell Me who is not a **saadhaka**. All are pilgrims on the road; some going fast, some going slow, that is all. The goal is the same for you all, though the roads may be many. You are all cultured and civilised according to current notions. Of course, there is a vast difference between the methods of living now and in the past. Man has travelled far from the days when he wore the barks of trees or leaf garments. Today is the day of nylons and **georgettes** and bush coats. Well. Admitting that all this is a sign of higher civilisation, should there not be a corresponding rise in the level of thinking and feeling and action, in the arts of living together and earning mental peace and poise? The spiritual life of man must also become more cultured and civilised is it not? There must be gratitude for the chance of life, for the blessings of the beauty and bounty of nature, and a realisation of the more durable values of life. Attachment to sensory pleasure has to be discarded in preference to the more lasting joy of inner contemplation. Prayer can bring about the impossible. **Thyaagaraaja** had discovered that joy. He gave expression to that joy in moving musical notes, in simple sincere words in songs that bring tears to the eye and thrills to the heart. The **Raaja** of **Raarnnad**, who is the President of this Festival, comes from **Thamil Naadu** and the **Thelugu** language in which **Thyaagaraaja** sang is strange to him. Yet, he is profoundly affected by the music; he loves the **Krithis** (songs) very much. Knowing the meaning of the songs and the context which begot them so spontaneously and so sweetly from the sublime devotion of **Thyaagaraaja** will make you imbibe the spirit better; the language in which he sang is the language of the seeker, the **saadhaka**, the straggling **saadhak**, and very rarely, the satisfied sage.

You can easily learn that language, the language of the saadhaka. Do not keep away from it because it is not the language to which you are accustomed. There is no place for hatred in this field, nor between State and State.

This is a sacred task on which the Committee has entered. They may sometimes feel the burden

to be too heavy; they may even reel under the weight of disappointments and difficulties. But I

assure them they have no reason to lose heart. Lord Shrinivaasa opens His eyes and your task is

accomplished. And He will open His Eyes. Have patience and wait prayerfully. Prayer can bring

about the impossible. Recite the glory of the Lord and repeat in the cavern of your heart His

Name. That will bring success.

Tirupathi, 5-4-1962

The body is but a boat, an instrument for crossing the sea of change, that you have through the merit of many generations.

When you have crossed the sea, you realize the Dweller, in the Dwelling. That is the purpose of the body.

So, even when the body is strong and skills even while the intellect is sharp and the mind alert, effort must be made to seek the dehi

(dweller), in the deha (body).

Sathya Sai Baba

36. Proceed beyond thiruputi

I HAD no plan till now to speak to you. But Kasthuri mentioned that those of you who are here

for many years have not had the chance of even a Namaskaaram (reverential salutations) since

three months, i.e., from before Shivaraathri, when streams of devotees started coming in. He

stated that you are all hungry for darshan. Since I am spending hours and hours talking with

those devotees who are anxious to leave this place. I put in My appearance at the Bhajan

sessions; twice a day, just for a minute or so, to receive aarathi (worshipful waving of lights) and

leave. I find you are all sad at what you misinterpret as neglect. So I shall administer some tonic

to your drooping hearts.

Well. You have the chance to see, experience and be sanctified by the Incarnation of the Lord;

this chance you have got as a result of the accumulation of merit in many previous lives. That

merit has brought you here, when I have come down. For this chance, Rishis (sages) and Dhevas

(demi-Gods) have prayed long in the past. Having won this chance, strive to taste the sweetness

and achieve the Bliss of Merging, without wasting even a single moment. The rays that emanate

from Me are of three grades: the Sthuula (physical, gross), filling this

Prashaanthi Nilayam; the

Suukshma (the subtle), pervading the earth; and the Kaarana (causal) coveting the entire

Universe. The people who have the privilege of living in this Nilayam are indeed lucky, for they

are nearest to the Kirana (rays). The Sthuulakirana makes man a Saadhaka; the Suukshma

makes him a Mahaathma (Great Soul) and the Kaarana converts him into a Paramahamsa

(ascetic of the highest order). Do not therefore waste your days entertaining wordly desires and

ambitions and planning to achieve them. Success in this line or failure should not elate or depress

you. When a banquet is in store for you, why run after the droppings from others' tables? Such

plans and desires have no finality or fixity. They have no genuine worth.

Command the mind, regulate your conduct

Keep undimmed before you the main goal, the task for which you have come into this school; do

not deviate from it, whatever the attraction that tempts you to stray.

Command the mind, regulate

your conduct, so that the goal is won. Let not the care of the body or the fostering of the family

or the demands of pride and pomp overwhelm the call of the Spirit for self-expression. Shiva

(Supreme Reality), Ieeva (individual) and Prakrithi (subjective world) are the three principles

that confront you; the world has to be utilised by the individual to attain Shiva, which is the

fundamental fact in both. Until you get Aathmaanandham, by realising Shiva, the world will

press on you with its weight and well-nigh suffocate you. After that, the world will fall off, of itself.

Winning the Grace of the Lord is as easy as melting butter; that is why the heart of the Lord is

compared to butter. It is as soft as butter, they say. A little warmth is enough to melt it; a little

warm affection shown to a suffering companion, a little warmth while pronouncing His Name,

turning it over on the tongue, so to say. The Name is the spring of all the Chaithanya (essence of

the Supreme Spirit) that you get by Naamasmarana; it is the life-giving nectar; it is the fountain

of Primal Energy. Recite the Name and the Named will be before you; picture the Named and the

Name will leap to your lips. They are the reverse and the obverse of the same coin, the Name and the Form.

Be steady, fixed in your resolve and conduct

There are some who vow to write Raamanaama or some other Name

a million times, but very often it is just a matter of the fingers and the pen. The mind of the writer is the spoon which does not taste the honey which it doles out. The mind should not wander from the Name; it should dwell on the sweetness which the name connotes; it should ruminate on the beauty of the Form which it recalls, the perfume which it spreads. The conduct and behaviour of the writer should be such as befits a servant of God, others should be inspired by them and their faith should get freshened by their experience of the writer.

To earn the goodwill of the Master, there is one recipe: obey His orders without murmur. I am telling you My truth, not in self-praise, but so that you can understand Me. If I do not tell about Myself, who can? Grace is showered on all who obey instructions and follow orders. But the number of such is very small. Even though instructions are light and easy, they are designed to make you go beyond Thri-puri---the three-fold distinction of the Pilgrim, the Path and the Goal; of Bhaagavatha, Bhaktha and Bhagavan---of Lover, Loved and Love.

Become masters of your own kingdoms

You are in Ambareesha Thathwa (Principle of devotion) one moment and in Dhurvaasa Thathwa (Principle of anger) the next. This is wrong. You should be steady, fixed in your resolve and in your conduct. That is why, outside the Prashaanthi Nilayam, I serve in my discourses what you call Vindu or Feast, but here, to you, I always administer Mandu or drugs. This is the Kendram (the Centre), the Headquarters of the Aasthika army which is to establish Lokakalyaanam (world prosperity). Of course, I insist everywhere on piety and a high moral life; but here I lay down stricter and more rigorous rules. Well, I shall tell you some hard words. You very often condemn the mind as a monkey but take it from Me, it is far worse. The monkey leaps from one branch to another; but the mind leaps from the heights of the Himaalayas to the depths of the sea, from today to tens of years ago. Tame it by the process of Naamasmarana. Make it, as Raamadaas did, into a Bhadhraachala--a stable steady mountain. That is the task I assign to you. Make your heart an Ayodhya by means of Raamanaama; Ayodhya means a city that can never be captured by force. That is your real nature---Ayodhya and Bhadraachala. Forget this and you are lost.

Install Raama in your heart and then no outer force can harm you.

Realise that like the waves of the sea sukha and dhuhkha (happiness and grief) rise and fall; they are like the inhalation and exhalation of the breath. If you attain that calm, the ground whereon you stand becomes Kaashi, every handwork of yours gets transmuted into the highest form of Shivapuuja. Roam about in the region of your own mind and understand its moods and mysteries; do not dream of wandering in foreign lands before you become masters of your own kingdoms. Self first; help next. Know yourself; that lesson once learnt, you can know others, much sooner and much more truly.

Dedicate this life to the service of others, for the others are only visible representatives of the Lord who resides in you. I have come in order to repair the ancient highway leading man to God.

Become sincere, skilful overseers, engineers and workmen and join Me. The Vedhas, the Upanishads and the Shaasthras are the road I refer to. I have come to reveal them and revive them.

Take each day as a gift of God

The rules I have prescribed for those who come to the Nilayam may appear strict and even severe; but it is all for your good. Inner Purity first and outer purity latter--that is the natural order. You feel full satisfaction when you take a bath first and then wear washed clothes. I have to be strict, because if I excuse one error, the tendency is to commit another. A plant will grow well only when the ground all around the stem is raked up and exposed to the sun and rain. I want you to drop old deep-rooted habits of purposeless talk, vanity, envy and scandalmongering.

You are not to live like earnest saadhakas just to please Me; it is a duty you owe to yourselves and so, you must adhere to those rules wherever you are; not merely within the confines of the Nilayam. Of course, the Prashaanthi Nilayam, you will have noticed, has no wall or fence around it; for it is not limited by any boundaries, it spreads and spreads until it envelopes the Universe.

Generally, I speak sweet, but on this matter of discipline, I will not grant any concessions. I do not care whether you come or having come, go. I will insist on strict obedience. I shall not reduce the rigour to suit your level, for that will only ruin you; I pay attention to your ultimate good. Live peacefully, happily, contentedly, taking each day as a gift from the Lord. Do not rush

and scramble, fret and fume. Be vigilant and do not allow greed or anger to creep in.

Attend all the sessions in the Hall: the **Pranava japa** (recitation of OM), the **Bhajana**, the

Discourses. Do not take shelter behind excuses. If you are ill, **Bhajana** (devotional singing) will

help the cure, or, let Me tell you, it is far better to die during the **Bhajana** with the Lord's name

on the lips. **Saadhakas** are led along wrong paths and the respect due to pious people is

dwindling because they are not kept rigorously on the hard path. Concessions have spoiled them.

Hereafter, I will not excuse the slightest deviation. You have been here for years and so I have to

treat you as grown-**ups**, not as children. It is on account of the **prema** that I have towards you that

I rebuke you when you take a false step. My **Anugrahakirana** (rays of grace) will make the lotus

of your heart blossom.

Drug and regimen are both supplementary

In a hospital, the doctors care for the disease, not for the size of the bank deposits the patients

have. Disease is the important thing. So too, in the case of every one suffering from **Bhavaroga**

(the disease of birth and death) and, the dual buffets of good and bad, has a right for the care and

consideration of the Doctor. The doctor prescribes the drug and the regimen; both are

supplementary. When you get a relapse of doubt and distress, take the drug a greater number of

times and in larger doses. Join **Sathsang** (the company of the godly); just as the tame elephants

surround the wild tusker and rope him and bind him hand and foot and **immobilise** him

preliminary to taming him, the spiritually minded will bring the doubter round.

The current flows always along the wire. You have only to take a connection and switch on. If

the connection is loose, then the flow of Grace will be disturbed and might even stop. It is you

that connects and disconnects. You switch on and off and. you get day and night. Study the

Geetha; you know **Geetha** draws a line which you should not cross. I do not ask for your vows;

why should I force you to make them and cause you to break them? If you do so, your life

becomes a tom cloth, stitched loose; it may tear again at the slightest pull.

Let me tell you one thing in the end: However you are, you are Mine. I will not give you up.

Wherever you are, you are near Me; you cannot go beyond My reach.

Prashanthi Nilayam, 28-4-1962

Hindu culture is the pillar and support of the nation; it is the backbone of the spiritually adventurous; it grants both this worm and the next to all beings. It is really Worm Culture, the culture that the worm needs. Other cultures assume various forms in various climes.

But, the culture of **Bhaarith** has asserted eternal values, values for all times and all climes---like **dhaya**, dharma and **dhama** (compassion, virtue and self-control). It has not bent before the pressure of patronage or persecution.

Sathya Sai Baba

37. Precious treasure

CHILDREN have unselfish Love; they are innocent onlookers; they observe the action of the

elders and they learn their lessons from the home much earlier than from school. So, parents

have to be very careful in their behaviour with the children and between themselves. There was a

Judge who used to come to **Shirdhi**; he asked his wife and child to stay with **Baaba** and left for

home for a few days. He said to the boy when he took leave, "This is God Himself" After some

time they fell in with a **Kathak** who was reciting musically some **Puraanic** story. Within a few

minutes, they heard him revile **Sai Baba** as a mad man and a cheat; the child could not stand it

any longer. He tugged at the sari of his mother and forced her to return to **Baaba**.

Next morning, they approached **Baaba** for his Blessings and He asked them why they had

returned. The incident of the **Kathak** was duly reported. The boy heard everyone addressing

Baaba as the Lord. Remembering the harsh words of the **Kathak**, the boy wept, but **Baaba**

pacified Him humorously, "I am only a man. What the **Kathak** said is true; I am mad and I am

cheating people of what they consider very valuable, but what I feel is useless." Then, even as

they were talking, one **Mr. Patel** came there and related how **Baaba** had saved his child from a

serious accident. **Baaba** told him, "Yes, I held him when he fell, with My four hands. "**Patel** shed

tears of thankfulness; but the boy cried out "**Ah** I told you, You are God; You have four hands

like Vishnu." **Baaba** laughed; He took the boy inside and gave him a vision of Himself, as having

four hands.

Children should grow with love of the mother

That boy stayed on in **Shirdhi** for 26 years after this and left it only after **Baaba** "left." He then

took **sanyaas** and became a great sage. Children should have the love of parent. The child should

grow with the mother for the first five years of life. Many children do

not know what the **prema** of the mother is like. The mother should not hand over her responsibility during those years to some one else and be called simply 'Mummy' as if she is some doll with which the child likes to play. Now, the children of rich and "educated" parents are severely handicapped. They are deprived of the care and love of parents. They are handed over to the care of servants and **aayahs** and they grow up in their company and learn their vocabulary and habits and styles of thought. This is very undesirable. When a boy is five years old, the father has to take up the task of bringing him up. Then, he must be entrusted to a Guru; the Guru must teach him a standard of value with which to deal with the family, the village, the country and mankind. Teachers must be aware of their good fortune as well as their duties; some teachers shirk their duties and play false to the expectations the society has in them. They come into the class, write on the blackboard, say "Silence" and go off to sleep in the chair! So, the school is disliked by the children. Teachers in the old days used to go round the village with two stalwart students and peep into house after house for **shirkers** and when they discovered any, the malingerer was forcibly carried weeping and struggling to school, there to be beaten severely for the crime. Children are like fresh cloth; they can be given any colour you like. Just dip them in that colour, that is enough. Adults are like old clothes that will not imbibe colour so easily and well. Hearts that are green and soft will learn habits and disciplines quicker. For learning good habits and manners, age is no bar; training will make even children learn them. Become as straightforward as a child. Adults develop a sense of shame and of pride, which is mostly artificial, false and skin deep. And so they invent excuses to justify their actions and also manufacture justifications for their errors. Children have no such inhibitions. They believe everybody and everybody can believe them. Their hearts are like gramophone records; they get impressed by whatever tune you sing to them. They play back the correct tune, without any distortion, provided the needle is sharp. The needle is **prema** and it must be one-pointed and direct. Then only can the music be drawn out. In the case of elders, the needles would have been blunted, but children have the gift of **ekaagratha** (one-pointed attention). They are fearless; it is the elders who plant

their fears in them. They are truthful, but the elders teach them the art of lying. They set children to watch and report and thus they become interested in the faults and errors of others. When the elders speak, it is difficult to discover whether it is truth or untruth. But children are plain-spoken. They have not discovered that success in the **wordly** sense is dependent on cleverness in the short run; though in the long run, it is honesty and plain-speaking that bring maximum profit. That is why it is said that you must either become as simple and straightforward as a child or as wise and discriminating as a deeply learned scholar to win the Grace of God. The gramophone records which do not have any grooves, because they have not been used, can be played over and over 'again, with the needle **ekaagratha** not being blunted at all; for the grooves blunt the point, not the plate. **Prahlaadha** is a fine example of this, for he had no egoism; he was in perfect unaffected calm. So, whatever happened to his physical cloak, he never felt it. The needle simply rolled round and round; there was no music; there was just silence. Richest inheritance you can give to children **Visha** and **amritha** (poison and nectar) cannot merge; **Sath** can merge only with **Sath**; **Prakrithi** is Brahma-**mayam** (Nature is full of Supreme Reality); Brahman is **Prakrithimayam** (Supreme Reality is full of Nature)! Cloth is **yam-mayam** and **yam** is cloth-**mayam**. One is meaningless without the other. The childhood stage is the pure **Sath** stage and if you only manage to live on with that innocence as Sage **Sukha** did you can achieve merger quite naturally. The Sun's rays wait outside your closed door, silently and patiently. Open it to the width of a chink---and it gladly rushes in through that chink. Open it wider; it bathes you in light and warmth. Children's minds are always open; they have no closed doors, which bring in the darkness. That is why their smile is like sunlight in a grief-stricken home. **Dhruva** and **Maarkandeya** achieved the Vision of the Lord and Liberation for themselves, not by means of a trick or a stratagem, but because they had transmuted their minds by **saadhana** into the Divine Instrument for Salvation. Of course, what do you seek in life? **Aanandha**, **anukoola**, **anyonya** and **anuraaga**--joy, mutual harmony, unison and love---between the officer and the clerk, the master and the servant, the

husband and the wife, the father and the son; in fact, between any two, bound by rights and duties, these four are essential. Sow the seeds of these harmonious qualities even while your children are young; that is the richest inheritance you can give them, the most useful insurance against the attack of despair, despondency and discontent. He who does not work but eats is a cheat. There is a story of a dog that came to Raama, bleeding from blows. Lakshmana was sent to inquire why it was in such pain. He discovered that a Brahmin had beaten it with a stick. When asked, the Brahmin could only give as sufficient cause that the dog was coming across his path. So Raama asked the dog, "Well, how do you want me punish this Brahmin?" The dog promptly gave the reply, "Make him the manager of a temple." "What?" said Raama. "That would be a reward, not a punishment." The dog said, "No, I was a manager and since it is next to impossible not to mishandle or misuse or appropriate some fraction of Gods's money, when he is the manager, he too will get this canine birth and perhaps get beaten too." Remember, not only that dog and that Brahmin, but every one of you is living off the property of God, for does not all this belong to Him? And what do you do in return for all the benefits you derive from the property of the Lord? You cannot eat it and sit quiet. You must at least give some physical labour in return; he who does not work but eats is indeed a cheat. Not that the Lord wants anything from you, but it will give self-respect and it will purify your heart. So teach children not to receive anything for nothing. Let them earn by hard work the things they seek. Again, when boys play cricket or football or tennis, if they become eager to defeat the opponent, they start committing faults or fouls. Then, even if they score a goal, it will be declared not a goal; it may well be offside or out. But if they stick to the game and play it well, unaffected by the atmosphere of rivalry and lust for victory at all costs, they are bound to win. In a race, it is better to let the horse go along gathering its own speed; do not compare and compete; that will cause a fall or a slip. This lesson has also to be taught to children; that competition has to be healthy, subordinated to the proper rules of the game and free from hatred and malice. Above all, realise that children are precious treasures; yours is the great task of rearing them up

to become devoted servants of God and sincere saadhakas on the spiritual path.

Whitefield, 19-5-1962

The chief purpose of religion is to make man aware of his relationship with God. Every person has full rights for worshipping God and winning His Grace. But, whatever the road, whichever the path, the Goal is the same. Vedhic religion will not permit you to quarrel with any other religion, or hate it or decry it. It insists on tolerance and respect.

Sathya Sai Baaba

38. The prison walls

EVEN enthusiasm must be under control; devotion must be regulated; there is no meaning in simply running behind and before My car. See, what happened on account of your overenthusiastic welcome! This meeting, which Raaghavan and others had fixed for six in the evening, is starting now at nine! Of course, I was prepared to stay until midnight or even later if that would help. Only, I have to return to Whitefield this night itself. So what happens? Your restlessness has deprived you of My darshan for a longer time. I am also making My talk very short.

What a pity! Had you been quiet and disciplined from the very beginning, I could have spent more time with you. This is how man loses the chance that he gets. Each one of you felt just a little inconvenience and discomfort and you argued about it and lost your patience over it. Well, I felt the discomfort and the discontent of all of you. Still, I am ever ready to give you aanandha; only, you must be ever ready to receive it from Me.

The Niranjana Bhajana Mandali is regularly doing bhajana (devotional music by group singing)

here, I know. Do not think I am coming here for the first time; I am here, whenever you sing the

Glory. That is why I have come physically to this place to tell you to carry on this

Naamasmarana. Just as the times have changed and conditions of living have changed, the

rigours of saadhana have also to be modified. Doing severe thapas (penance) was a great and

rare achievement in those days; now, repeating the Name of the Lord is becoming as difficult a

thapas. Hence, it is said that smarana (remembrance) is enough; smarana that can be done along

with all other activities of living. It is the inner purity that matters, not the outer movement of the

lips. Smarana being an inner activity helps that inner transformation.

Evoke the divine in you by Naamasmarana

This meeting has something to do with the Divine Life Society also.

Well, human life is divine
 life. That is the reason, the justification, the goal of human life.
 Reading books in the Society
 Library is no good; scholarship reeks with pride; it is eager to win
 scholastic victory; it jumps at
 any chance to outwit an opponent; it strains after recognition and
 honour. **Raavana** was a famous
 scholar who had mastered the **Vedhas**. But that did not endow him
 with character; he fell into the
 abyss, nevertheless, it is certainly a wakeful way of spending precious
 time in mere study
 without any attempt to translate it into action. You need not give your
 word to Me now; but try to
 put into practice at least a few of the good things that appeal to you
 and that are helpful in giving
 you peace and contentment. To evoke the Divine in you, there is no
 better method than
Naamasmarana.
 Your **Bhajana Mandali** is called **Niranjana**, after the **Niraakaara**
swaruupa (Formless
 personified) of the Brahma **thathwa** (principle of Supreme Reality).
 Now, there can be no
bhajana of the **Niranjana**---the unmanifested, pure, absolute
 principle. You can limit by name
 and form that **Niranjana thathwa** and make it **Saakaara** (with Form
 and attributes) for the sake of
visualising it. Then, by slow stages, you will find that particular Form
 enclosing all beings and
 therefore assuming a Universal nature. It will gradually drop its
 boundaries of time and space
 and like the blueness of Krishna, pervade the sky and sea and become
 a symbol for the depth of
 Eternity.
 The only sane man in this mad world
 Without surrender, there can be no liberation. So long as you cling to
 the narrow "I," the four
 prison walls will close in on you. Cross out the "I" and you are free.
 How to kill the "I?" Place it
 at the feet of the Lord and say, "You", not "I"---and you are free of the
 burden that is crushing
 you. Associate always with the **Niranjana**---the vast, the unlimited,
 the divine; dream and plan to
 merge with the Absolute; fill your ears with the call from the beyond
 and the boundless.
 Transcend the walls, the bars and bolts, the locks and chains. You can
 do so easily by fixing your
 mind on your own infinity.
 Do not condemn the mind as a monkey, **etc**. It is a fine instrument
 with which you can win either
 liberation or bondage. It all depends on how you manipulate it. It will
 carry out your orders to the
 minutest detail. It will lead you, if you so desire, along the royal road,

right up to the door of
 Realisation. Or it will make you wander about in the blind alleys,
 where every step lands you in
 dirt.
 You should hang your heads in shame when you find from the papers
 that human beings like you
 are today inventing and testing weapons which can wipe out millions
 and injure even coming
 generations. But you feel proud of man's intelligence and cleverness!
 Some people even admire
 such inventors! By all means feel proud of persons who invent
 something which will help man to
 live happy lives, but use the proper words when you have to describe
 those who manufacture
 such killers of entire populations. In the Mental Hospital, you will find
 all kinds of madness
 affecting man; some spit on others, some bite, some scratch, some
 throw stones, some hurl
 abuses. These mad men are engaged in hurling bombs; that is their
 madness.
 The world is full of people who suffer from insanity, but who are still
 outside the asylums!
 Suddenly, when hatred envelopes a country, even ordinary sane
 people go mad and behave like
 savages. But in the Mental Hospital, you will find sometimes one type
 of "mad man." He sits in a
 corner, resting without a break, watching the pranks and the
 wildness of the other inmates. The
 doctors will be thankful to him, for he needs no care; he causes no
 trouble. His madness may be
 melancholia or he may be a **inaani** (realised soul). The God-bound
 man is like that. He is the
 only sane man in this mad world.
 Whatever happens to you, take it as a lesson to harden your character
 and toughen your nerves
 and heighten your **vairaagya** (non-attachment). That will give Peace
 and Joy.
Maddhur, 24-5-1962
 Serve the worm as you would serve as Master; be humble, be
 eager, be efficient in that service. If you dare treat the worm as
 your servant, you will be dragged down into disaster.
Sathya Sai Baba
 39. The inner prompting
 THE day is **Vyaasa Pournami** and it is also celebrated throughout
 India as **Guru Poornima**. The
 importance of the day has been explained now by the Lawyer from
Repalle in **Thelugu**, by
Vineetha Raamachandra Rao in **Kannada** and by the Editor of
Sanaathana Saarathi in English.
 Well, I shall also speak now. Whatever My language, I speak not to
 inform but more to heal. I
 administer medicine for your minds, not food for your brains, or

rather it is both; like honey, it is
both food and drug.

There is nothing specially related to Sage **Vyaasa** which makes this day attached to his name. He was not born on this day nor did he 'leave' on this day; it is just dedicated to his memory and to the worship of all Gurus. For **Vyaasa** is the **Aadiguru**, the **Muulaguru** (the first and the source of all spiritual teachers). He recognised and declared the Truth in a variety of ways and helped in opening the inner eye of man. He described in beautiful simple, clear terms the Glory of the Lord and of the means of attaining Him. He saw that unless the Mind is negated or destroyed, the Lord will not be manifest. He prescribed the paths by which this could be done. So he is the **Lokaguru** (world teacher), the **Paramaguru** (greatest teacher). He collected the hymns, collated them and put them into the Four **Vedhas**; he assembled the later **Vedhic** literature and composed the **Brahma Suuthras** (aphorisms on Supreme Reality) to expound the philosophy that was inherent in it. He wrote the **Mahaabhaaratha**, which includes the universal specific, the **Bhagavad Geetha**. Then, when he was sunk in sadness, in spite of all this knowledge and scholarship and teaching, **Naaradha** advised him to sing the glory of the **personalised** aspect of Godhead, to waken the emotions and guide them **Godward** through **bhakthi**. That gave him and the world great joy and peace, for **Vyaasa** then wrote the **Bhaagavatha**. Discover that happiness is an inner gift. Now, whether it is **Vyaasa** or the Guru whom you honour today, the more important thing is the **Pournami** (Full Moon) that happens today; that is the one thing certain about it; the rest of the story is conjecture. The Guru is needed when you have the **guri** ('Goal' or 'Aim' in **Thelugu**). If you do not have that urge, what can the teacher do? On sand or rock, if seeds are strewn, it is a sheer waste of precious stuff. Inner prompting to see the light must send the aspirant to the teacher or must draw the teacher to wherever he is. You must inquire and discriminate: Do objects grant happiness? Is any one happy? How can one be happy through the multiplication of desire and the frantic effort to feed the raging fire? At last, you will by your own experience, discover that happiness is an inner gift, a spiritual treasure that can be won by equanimity. The Moon is the presiding deity of the mind; it must shine cool and comforting, eternally, in

fullness, in the **Hrudhaya-aakaasha** (the inner firmament of the heart). The external material

Moon waxes and wanes but the mind should be trained to stand up against modifications and moods. The internal Moon has no marks on it; it is ever full, it is always Full Moon for the victorious spiritual aspirant. Man is possessed by the ghost of **Maayaa**. The mind spins a cocoon for the **jeevi** (individual soul) to be imprisoned in. Karma, which is the activity of **Maayaa** (ignorance), encloses the individual in its grip; it is the husk that makes the paddy seed grow and yield more paddy plants and more grains of paddy. Remove the husk and there is no more sprouting. The husk, karma, makes the **jeevi** sprout and undergo the penance of **vaasan** (going through the pleasure and pain produced by the impressions **unconsciously** left on the mind by past good or bad actions) and **samskaaras** (performance of purificatory rites and sacred ceremonies), You reward and punish yourself as the result of your own activities; you are here because you wished to come here; you gravitate to the level to which your deeds drag or lift you. You make your own future by your thoughts and desires and deeds.

Maayaa is like the ghost of a tribal woman, which once possessed a great **Pandith** in a **Himaalayan** hermitage. The unfortunate **Pandith** sang and danced like any tribal damsel; he swore and cursed in the **Paisachi** (ghost) dialect and every one in the hermitage became ashamed of his company. At last, when the ghost was exorcised and the **Pandith** was freed, he became his original self; he remembered nothing of his pranks and **blabberings**. Man is similarly possessed by the ghost of **Maayaa**. The ghost has to be driven out. The mode of exorcism of this ghost is taught by the Guru or the **Geetha**. Do not despair; it can be driven out. Confidence adds the required courage and strength. Do not doubt or give vent to despair. It must happen whether you welcome it or not, whether you strive for it or not; that is your reason for taking birth, the goal you have to reach. You have not come to be a tool in the hands of a ghost. The ant moves steadily and slowly towards its goal, climbing over everything that comes in its way. Let yours be the same **Pipeelika maarga** (path of the ant). Follow the path of **Naamasmarana** steadily, climbing over all obstacles like sloth, pride, haste, doubt, **etc.**

The Guru can help you to a certain, extent only, but be grateful to him

for that little. He is like a skilled gardener. who tends the plants and waters them intelligently; cutting the tree into proper shape, applying the correct manure to supplement the soil and keeping it free from drought and pests. Give the Guru the gratitude for all this service; but reserve **Sharanaagathi** (seeking refuge for **portection**) for the Lord. Do not offer the Guru more than his due. Do not also change your allegiance. Do **saadhana** in unbroken disciplined way. You cannot sell your house to some one and later, mortgage it to another, and rent it out to a third party after some further interval. **Shri Raamakrishna** had to cut asunder even the form of **Kaali** when it came across his path towards the realisation of the **Nirguna** (formless) aspect of God. Do not do spiritual practice off and on; do it in an unbroken disciplined way. Otherwise, it will be like watering a plant for some time and leaving it to go dry before you start again. The **Bhru-madhya** (centre point between the eyebrows) on which you are asked to concentrate is not the point where your eyebrows meet in the centre of your forehead; it is a point in your inner awareness, the **hrudhaya** (heart). Like the celestial damsels that were sent by **Indhra** to break the penance of sages, you will be getting during meditation nine varieties of music, but you should not be elated by that and suspend your **saadhana**. Guru **Pournami** here is distinct from the festival in other places. Between you and Me, it is not the relationship between Guru and **sisya** (teacher and disciple) that prevails, or that of the Guide and the Pilgrim. The external Guru should not be equated with the **Sarvantharyaami** (innermost soul in all the hearts). Even **Garuda** cannot reach the Goal if it does not spread its wings and leap into the sky. So, make a move, put a step forward. That is the immediate task; your resolve on this day should be that start with a sincere desire to succeed. Light will be shed by the Grace of the Lord. The Lord has come to help you. **Prashanthi Nilayam**, 17-71962 Practise the attitude of offering every act at the Feet of God as a flower is offered in **puuja**. Make every breath an offering to Him. Do not be upset by calamities; take them as acts of Grace. If a man loses his hand in an accident, he must believe that it was the Lord's Grace that saved his life. When you know that nothing happens without His **sankalpa** (resolve), everything that happens has a value added to it. **Sathya Sai Baaba**

40. Unfurl it on your consciousness
AT **Prashanthi Nilayam**, every day is a Festival Day; every day is a holy day. As the saying goes, it is "**Nithya**' **kalyaanam**, **Pachha thoranam**" --- "Perpetual joy, perpetually green."
Following the customary habits of people, feeling that the external signs of auspiciousness have their own value in educating and sublimating the inner emotions, the **Navaraathri** (festival of nine holy nights) is celebrated here also. For that reason, you need not wait for **Navaraathri** here or at home to instal **Durga** or **Saraswathi** in your heart; the day you feel the urge, that day is the auspicious day. Do not delay or postpone. I have been saying more or less the same things every time the Flag is hoisted on this **Nilayam**. But just as you have to eat the same items of food every day, just as you have to wash your face every now and then, the washed face being washed again, so the spoken message has to be spoken again and again. This is needed for those who have heard it from Me already; it is even more needed by those who have come for the first time. This **Nilayam** is "**Prashanthi**" **Nilayam** (abode of tranquillity). It is the abode of the highest form of **Shanthi**, **Prashanthi** (absolute peace). In fact, you are, each one of you, the **Nilayam** of **Prashanthi**. That is why I very often address you as '**Shanthi swaruupulaara**' (embodiments of peace)! My object is to remind you that your real nature is **Shanthi**, equanimity, peace, **unruffledness**, non-attachment. You cannot draw out from within you that which is not there, is it not? Therefore, **Shanthi** must be there, deep down, as the very core of your being. It is the ripeness of the fruit, the sweetness filling the ripened fruit. **Shanthi** is an ennobling, elevating experience **Shanthi** is not just an external polish, which can be put on or brushed off. It is not the same as fortitude, like that which young **Yudhishtira** had when he bore without a tear or a gasp the hundred blows with a cane administered to test his stamina. It is not resignation which comes of frustrated ambition or satisfied desire. It is an ennobling, elevating experience which comes when one attains the merger with the very source of one's being. It is the stilling of the waves; the calming of mental activities and agitations. Every one who has attained it has hoisted the **Prashanthi** Flag; in fact, each one of you should strive to unfurl it on your own hearts. You must all become an army of **dhaarmic** workers, equipped with

the weapons of sathya,

dharma, shaanthi and prema, to revive humanity and rid it of all the ills with which it is now

stricken. I have told you often that this flag hoisting is not a mere formality; it is a meaningful

rite in the inauguration and training of that army. I never do any act which is devoid of

significance or speak a word devoid of purpose. The symbol on the Flag is also full of significance.

Concrete representation of the symbol on flag

This Prashaanthi Nilayam has no compound wall, as you have noticed. It is, as it should be;

people can come to the Lord from any direction, without let or hindrance. But we have gates!

The persons who walk along that road, which takes a turn when it approaches the Nilayam are,

like all else, burdened with inherited imputes and earned dents and bents in their personality

make-up. They are moved on by desire and urged by the six-thonged whip of passion. They enter

the gate only when they are no longer overwhelmed by thamoguna (quality of inertia and

indolence); that is, when they have the curtain of delusion drawn aside a little. From there they

move on towards the Nilayam and pass through that second gate, where they are attracted by the

imposing building, the portico, the statue in front---all appealing to the comparatively superior

rajoguna (quality of passionate activity). Even this falls off when they enter the Hall, where

sathwaguna (quality of serenity and poise) overpowers the mind---what with the pictures,

images, the bhajana, the Naamaavalis (singing of Lord's Name), etc.

This circle in front of the Nilayam--this is a concrete representation of the symbol on the Flag;

you should all be told about this and you should in turn educate others about it. The first circle

within the brick outline is as you can see strewn with sand. That is kaama (desire), mere waste

land, where nothing can grow, from which no sustenance can be procured. The next one is the

circle of krodha (anger), enemy number two of man. It is represented here as a hardy tuber plant

with many leaves, which though cut often beyond recognition, sprouts at the next fall of rain.

Anger is like that; you feel you have uprooted it, but let your pride be injured or your wish

opposed, it sprouts again. Its roots are tentacles difficult to escape from.

Every Navaraathri (the nine-day festival), the thousands of devotees who walk about here

trample the plants and leave no trace. But when the Birthday Festival comes a month or two later

the sprouts come again and grow into a sizeable height. That is the way anger grips a man. It

grows into hatred and vengeance, the two red steps that you see as the next two concentric

circles. When some one stands across your path, you hate him; when some one refuses to be your

accomplice, you hate him. Acts of commission as well as omission cause hatred. That is why we

have two steps here.

Make the symbol alive in your consciousness

Crossing the sands of greed and lust, the wilds of anger, climbing the heights of hatred and

vengefulness, the spiritual aspirant comes to the green meadow of prema. You can see that circle

of broad green grass, attractively embellished with good thoughts and virtues, which refresh and

satisfy. Beyond that, we have the broad expanse of Shaanthi (quiet), where all agitations cease

and the mind is at rest in its own silence. Now is the chance: establish yourself in yoga---the

saadhana of spiritual union with the Universal Power, the Absolute Wisdom, the Eternal Verity.

The consciousness ascends through the six centres, marked on the Yogadhandha (yogic staff) in

the centre of the circle, and then, watch what happens. The Lotus of the Heart blooms, the petals

unfold, the fragrance permeates the Universe, the rays of the Sun are inhaled, and as you see

represented here, the Aathmajyothi (the splendour of the Aathma, the unsullied effulgence),

illuminates you and everything else in One All-embracing flame.

Contemplate on this symbol; make it alive in your consciousness; that is what I mean when I say,

hoist the flag on your mind. You will find it highly beneficial. When this flag waves happily with

the wind on the Nilayam, it must also wave happily on your consciousness, calling you to further

effort and further spiritual effort.

It is not mere bhakti (intense devotion) that I want, I want action motivated by bhakti. Throw

off all your present responsibilities and take up this new responsibility of saving yourself; then

you will have discharged your duty smoothly and to your satisfaction.

Prashaanthi Nilayam, 29-9-1962.

Know that the basic reality is God, Omnipotent, Omniscient, Omnipresent. Become aware of it and stay in that awareness always. Whatever the stress and the strom, do not waver from that Faith.

Or you can earn that awareness by reminding yourselves of it with every breath of yours.

How can you so remind yourselves, you may ask.

By means of any one of His Names, any Name that is fragrant with Divine Pre-fume, any Name that is reminiscent of His Beauty His Grace and His Power.

Sathya Sai Baaba

41. Dharma moolam

TODAY, long before the Sun rose, I could see Aanandha rising in your hearts; for you woke up

long before dawn and got ready to come here for the Inauguration of this yajna (Vedhic ritual of

sacrifice)! I had suggested 9-30 as the time for this event, but others suggested an earlier

Muhuurtha (auspicious hour) due to the showers that came this morning. My sankalpa (resolve)

prevailed, and we are meeting here to inaugurate the yajna at 9-30 itself! Aanandha is ultimately

based on food, food is derived from rain, rain is the gift of God in exchange for yajna offerings.

Yajna is a rite done as per the Karmakaanda, a part of the Vedhas dealing with action. So, the

Vedha Purusha (Vedhic God-head) is the spring out of which Aanandha wells. That is why this

yajna is called Vedha Purusha Yajna.

Yajna (Sacrifice), is the destiny of every living being. Life is sustained by the sacrifice, of the

living. Every being, from the tiniest amoeba to the most profound scholar, is perpetually engaged

in yajna. The mother sacrifices for the child, the father for the progeny, the friend for the friend,

the individual for the group, the present for the sake of the future, the rich for the poor, the weak

for the strong---it is all yajna, sacrifice, offering. Only, most of it is not conscious; most of it is

not voluntary; most of it is not righteous. It is done out of fear or greed or with a view to the

fruits thereof, or by mere instinct or primeval urge. It must be consciously done, it must be for

spiritually elevating purposes, especially in man. Then, when Life becomes yainamaya

(sacrifice-filled), egoism will disappear and the river will merge in the sea.

Bring out the priceless pearls of India's past

The stream of yajna is the river Saraswathi of the Vedhic Thriveni; the meaning and significance,

of every single hymn and rite of the Vedhas is yajna. Every single syllabus of the Vedhas is a

name of God; it has about thirteen lakhs of such syllables. When the river Saraswathi underneath

the twin rivers, Ganga and Yamuna, dries up, it will be a terrible tragedy; so also when the

stream of yajna dries up, it will be a great loss of spiritual wealth; because when that happens,

India cannot continue to be India. Bhaarithavarsha is called Karmabhumi, since yajna is the

karma that is the most worthwhile. It is Vedhabhumi (land of Vedhas), not the Vedhanabhumi

(land of anguish) it is fast becoming. Vedhana or suffering can never come if the Vedhas are

learnt and practised again.

Do not be satisfied with simply collecting a few gaudy shells from the shore of this ancient'

culture. Dive deep into its past and bring out the priceless pearls.

"Vedhokhilo Dharma muulam"---The Vedhas are the root of all dharma (virtue). If the roots are

injured, the tree will die. If the roots are alive, the tree can grow again; it can survive the lopping

of the branches, the denudation of the leaves, but once the roots decay, there is no hope. The

Vedhas and the Shaasthras are the two eyes of India. But by blind imitation of Western cultures

and by blind carping on the native culture, these two eyes have become dim. Those who have no

vision have to be led by others. Indians too are thrown into this plight, when they allowed the

Vedhas and the Shaasthras to be neglected. They are reduced to dependence on others, who

showed them the way to their own culture.

Man has bandaged his eyes with egoism

Do not cry out for help to the rulers or the Governments if you desire to revive the Vedhas. No,

the Vedha belongs to those who crave for it, who know its value, who are afflicted with an

insatiable thirst for it, who desire to practise it and who are eager to derive the joy and calm

which it can impact. No one else has the right to patronise it and talk highly about it; such talk

will be insincere and therefore, valueless and even false. People who do not know how to

distinguish between the fleeting and the fixed, the right and the wrong, the true and the false, sit

in judgement on the Vedhas and strut about pompously in their narrow conceited circles; but

others keep aloof from such critics. To say, as some of these do, that the Vedhas are contraptions

put together by a few Brahmins for their aggrandizement is the height of folly; it is the case of

the mentally weak judging a thing beyond their ken.

A fish, even if it is put into a golden bowl, struggles desperately to return to the sea from which it

was pulled up. It is in mortal agony until it reaches its primal home. It wants water all round it to

be happy and alive. Man too is of the nature of Aanandha (divine bliss); he cannot survive

without Aanandha. He is Amritha swaruupa (Immortality

embodied); hence, it is difficult for

him to imagine that his body will fall off and he has to die one day. He has bandaged his eyes

with egoism and he says the darkness is very congenial; the curious shapes of things he sees darkly, he takes as true.

Vedhic scholars must save the **Vedhas**

There are some disciplines and some dharma to follow if you desire to take off the bandage and

see the Light and all things in the new Light. This **Bhavarogha** (worldly disease) can be cured by

the **Vedhic** drug and the regimen of restrictions and regulations, the various do's and **dont's** which

these **Brahmins** are following. Do not dismiss these restrictions and regulations as mere

superstitions; no one will practise them for the fun of it all; they are very hard limitations on

conduct and on the details of daily life. It requires great faith, courage and hardihood to hold

them as true and put them into practice. Honour those who have that faith and that courage. I

know the sincerity with which they have been leading this regulated life, for I have been with

every one of them since years.

By long neglect, the road laid down by the **Vedhic** Seers is overgrown with thorns; it is now

well-nigh unrecognisable, what with pot-holes, **scoutings**, hollows and brush. Just as some

travellers spoil the very rest-houses where they are given shelter the **Vedhas** have been covered

with calumny by the very people whom they have blessed and elevated. When a country is in

danger of invasion, the army, that is a part of the population, selected carefully and trained

systematically for the specific purpose of war, rushes to ward off the invader. Similarly, when

the **Vedhas** are in danger, this well-trained, selected band of dedicated **Vedhic** scholars must take

up the task.

These **Pandiths** and scholars were struggling in agony because they felt forsaken and alone.

Now, look at them, sitting gaily dressed, as brides in the marriage pavilion; with joy in their

faces and hope in their hearts. They had no one hitherto even to listen with patience to their

scrupulously correct recitals of the **Vedhic Manthras** (holy letters, words). Henceforth, they have

no reason to fear.

My task comprises **Vedha sam rakshana** (protection of **Vedhas**), **Vidhwath poshana** (fostering

Vedhic scholars) and Dharma **sthaapana** (establishment of Righteousness). All three are

interdependent. **Vidhwath poshana** helps both **Vedhas** and Dharma and so I assure them that

their scholarship and sincerity will not go unrewarded. The era of neglect has ended.

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

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

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

Sathya Sai Baba

42. **Bhrama** and Brahman

WHEN you listen to these speeches by distinguished scholars, these wise men who have become

like ripe fruits full of sweet **Vedhasaaram** (essence of **Vedhas**), you forget (I can realise your

feelings) the discomfort, the rain, the heat, the sleeplessness and the hunger which might be

pestering you. That shows that the **Vedhas** are a reservoir of joy. And for you, the joy is greater

because you are all the time listening with Me in your minds, comparing My words and deeds

with what you hear these people describe as the words and deeds of the **Vedhic** God, and

discovering that both are the same. For your inner joy, they are not the cause, nor is it, believe

Me, even I. It is you yourself. The proofs and arguments they quoted for the purity of the rites

and establishment of a happy social order, which is the product of the rites, they are in you

already, they are for you. You have those messages whispering their words of warning and

encouragement in your inner ear; it is up to you to be silent for a while, so that you may hear it

and benefit by it.

You have been born for one purpose: to die. That is to say, to kill the "I." If **bhrama** (delusion)

dies, you become Brahman (the Supreme Spirit), or rather, you know that you are Brahman. All

this literature, all this effort, all this **yajna**, all this teaching is just to hold a mirror before you, so

that you may see Yourself.

Karma is like the clouds that pass

Now, this can be done by karma, **upaasana** or **inaana** (action, worship, sacred knowledge); the

Vedhas are the basic teaching for all humanity, on these three; it has the Karma **kaanda**, the

Upaasana kaanda and the **Inaana kaanda**. Of course, **bhakthi** or **upaasana** (through the karma

which it sublimates and sanctifies) will lead you on to the highest

jnaana. It is enough if you take a ticket and sit in the "through" carriage of the train; it will take you through many junctions to the distant destination. The karma of purchasing a ticket and getting into the carriage and the **bhakthi** or intense desire to reach the terminus (without any urge to alight at intermediate stations) will take you through a series of junctions and stations, right to the very place where you want to go.

In the firmament of the heart, the mind and the intellect must shine as the Moon and the Sun;

Karma is like the clouds that pass; do not worry about them. Some clouds are inevitable; they will shift soon and fade away. So also karma. They will not disappear if you simply shout at them. Discipline alone can drive away those clouds; that is to say, karma has to be done to free the mind from the consequences of Karma.

The **Vedhas** are endless, **Anantham**; **Vedha** is the sky. which envelops all, which has no limit in any direction. The **Shaasthras** are like buildings built under the sky, each with its own roof; some big, some small, but all constructed to give shelter and comfort; the same nectar is found in both, but the **Vedha** is the reservoir from which they draw and fill their own tanks.

Take a stone image; the face, the nose, the feet, the ankle, the knee, the hair, the crown, the precious stones set in the crown are all stone. The cloth that the image wears is stone, the smile is stone. So too, the entire world is Brahman, one substance, one energy, one mind. **Vidwaans**

Kolluri Somasekhara Shaasthry, Sannidhaanam Lakshminarayana Shaasthry and **Uppuluuri**

Ganapathi Shaasthry all went through their speeches at express speed, for they felt that you were longing to hear Me also. But that was wronging you, for rarely do you hear men of such talent and experience. Still, I shall close now, for you have sat too long without any interval.

Prashaanthi Nilayam, 2-10-1962

Give the body the attention it deserves, but not more. Some people advise that you should cultivate disgust towards it; but, that is not beneficial. Tend it as an instrument, use it as a boat, as a raft. Disgust is not a desirable attitude towards any-thing in creation. Everything is God's handiwork, an example of His Glory, His Majesty.

Sathya Sai Baaba

43. Ghee and sandal

DAILY you are getting the "Essence of Divinity" from these scholars, who have come to this

little village hidden behind the hills and forests; they are giving you medicine to reduce your fever and restore you to health. This stream of **amritha** (nectar of immortality) is coming to you because of your fortune, earned by goodness, and good deeds. Of course, it is interesting to hear

from them speeches on subjects contained in the books which these **Pandiths** have studied; but it is much more interesting and useful to hear what they have themselves experienced and practised on the basis of what they have studied. I tell you only what they have already said, but you like it nevertheless, probably because I try to make it simpler to suit your measure of understanding,

which I happen to know more than they; they do not know you as well as I do, or as long as I do.

There are, I know, many even in this gathering who whisper among their own group that this

Homa (offering oblations to gods into the consecrated fire) with fine cow's ghee and costly sandalwood chips is a big waste. But if you always dwell in the realm of accounts, of plus and minus, how can you ever get the joy of realising a wish that is unsatisfiable by mere money?

These people struggle for ghee and for sandal fuel; not for the more precious joy of the performance of an ancient rite.

The questioners themselves have eaten bags of rice and drunk pots and pots of ghee since birth.

Let me ask them whether they have had a single day of happiness or whether they have given joy at least to their kith and kin. This **yajna** (**Vedhic** ritual of sacrifice) gives great joy to so many; I

have not gone to any one for funds for this; I and My people are very delighted by this

celebration! What have others to do in this matter? They are concentrating on material utility. I

want you to concentrate on spiritual significance. They struggle for a little ghee; they crave for a little fuel. You get incalculable joy.

Yajna is correlated with human aspirations

The **yajna** has a deeper meaning, the meaning that symbols have, the meaning that is really valuable for human progress. Every rite is a symbolic act. **Yajna** is correlated at every step with

human aspirations and **saadhana**. It is kept in touch with human life and aspirations in its

minutest detail. Butter is the product of the churning of the emotions, impulses, impressions and

instincts of man; the purest and the most authentic essence of the divine in man. That butter,

when it is still more clarified, becomes ghee; it is that which is offered

to the Gods.

You may ask how it reaches the Gods. Well, the **Vedha** itself is the authority for that belief. You cannot demand any other; for it will be as foolish as asking the eye to prove by some authority unconnected with the eye, the validity of what it has seen. How can the ear give some other authority to prove the genuineness of the sound which it alone can hear? The eye is its own authority, the ear is its own **pramaana** (testimony). The **Vedha** which has probed into the science of propitiating the Gods says that the Sacrificial Fire conveys the subtler aspects of the offerings. And the **Vedha** is its own testimony. Strive to secure Grace, not any lesser' fruit **Indhra** (Lord of celestial gods) is the presiding Deity of the Hand and the **Indhra yajna** confers the communion of human labour; the collective **co**-operation of human industry for the progress of the individual and of society. Also, **Brihaspathi** (Spiritual teacher of celestial gods) is the Deity of the Intellect and the **yajna** associated with his name establishes cordiality and coordination. The **Chandra Yajna** (Sacrifice for Moon) similarly tends to develop the harmony of hearts and the **Aadhithya Yajna** (Sacrifice for Sun) the promotion of sameness of vision among all, for the Sun is the Deity presiding over the Eye. Every **yajna** has a great unseen influence on human affairs, for these **Manthras** (sacred formulas) are potent sounds, charged with subtle mysteries. Always concentrate on the lasting fruit; the universal, the spiritual. Do not pursue mean objectives; utilise the mind to follow the Plan of the Lord to **re**-establish Dharma in the world. What can you plan with your paltry intelligence? There was a man once who laughed at God for giving the majestic banyan tree a tiny molecular seed and conferred on the ash gourd a gigantic uncouth fruit. "No sense of proportion," he said. However, he had to sleep once under the shade of a banyan tree and when he woke up after an hour or so, he saw a large quantity of seeds that had fallen on his body. If only the banyan tree had seeds in proportion to its size, a single seed falling from that height would have killed the critic in no time! Therefore, he thanked God for his poor sense of logic and moved away perfectly safe. Take everything as it comes; cultivate contentment; do not multiply your wants and foster greed and despair. You take off your warm clothing when you start feeling

warm yourself. The coat of desire has to be taken off when the warmth of **bhakti** increases. Strive to secure Grace, do not strive to secure any lesser fruit. Faith can compel the Lord to manifest Himself. There was a thief who listened quite accidentally to the recital or the charms of Krishna during childhood; he stopped for a moment, but could not pull himself away. He heard the description of the ornaments he wore and got a great desire to rob those precious treasures, he asked the **Pandith** where exactly Krishna would be tending the cows alone or with just his elder brother or with handful of comrades. The **Pandith** told him rather curtly, "In **Brindaavan**, on the **Yamuna** bank." Planning to catch Krishna alone and deprive him of the ornaments, he hurried off to **Brindaavan**. Sure enough, he met the Boy alone next morning at the head of his herd of cows, but how could he take off the ornaments from that Loveliness? He was afraid that the removal of even one ornament would reduce the lustre and his hear did not allow him to do that. He looked on for hour, lost in ecstasy, till Krishna himself asked him, but he was too ashamed to mention it. Krishna knew it however. He gave him all the jewels he wore. The thief was overcome with shame and joy; he fell at the Boy's Feet, but when he rose, Krishna was not to be seen. He came to his village and consulted the **Pandith**. "Are these the jewels of Krishna that you extolled the other day? I went to **Brindhaavan** and He gave them to me." Needless to add, the **Pandith** fell at robber's feet. Faith can work wonders, it can compel the Lord to manifest Himself and give you what you believe he will give. The **Rithwiks** (priests) and **Pandiths** (**Vedhic** scholars) pressed Me with the request that I should agree to their proposal to have some programme which they called **Thribhuvana Vijayam** (conquest of three worlds). That is a sign of their enthusiasm and their faith. They wish that I should agree to give them audience as **Seshasaayee** (Vishnu lying on the **serpant** with one thousand heads forming the couch), using the **Sesha paryanka** (**serpant**-like couch) that has been brought by a devotee from **Bombay**; it seems they, like the **rishis** mentioned in the **Bhaagavatha**, will represent to Me then the sad condition of the **Shaasthras** (scriptures) they study and practise, including the Mother of all **Shaasthras**, the **Vedha**. When this idea

was first placed before Me,

some one objected on the ground that I was asked to give darshan (audience) "like" Mahaa

Vishnu. He did not like the idea of "like." I have also an objection against "acting" in a "drama."

But I was so moved by the earnestness of their request that I agreed. Really speaking, this

Avathaar is itself acting a part. It is 'putting on' a function and 'assuming' a role, by the Functionless

and the Role-less. As far as the yajna is concerned, I shall give you the darshan of the Vedha swaruupa (Vedha personified) before you disperse. Be assured of that.

Prashaanthi Nilayam, 4-10-1962.

44. What is dharma, what is not ?

VAARANAASI Subrahmanya Shaasthry spoke so well about Dharma, especially the problem of

right and wrong as brought out in the episodes of the

Mahaabhaaratha. Of course, as he said,

right and wrong have to be decided in each case by the analysis of the particular context, with

reference to some fundamental principles. Those principles have been visualised by Sages and

laid down in the Vedhas. That is why the Vedha is declared to be the root of Dharma. Ganapathi

Shaasthry brought out this primacy of the Vedha in his talk. Both of them have already served

you a fine banquet of wisdom. The time is 6.25 p.m. and Ghantasaala, who is to give a musical

recital, has already occupied the attention of most of you.

Ghantasaala tells me that he requires

about half an hour to begin and so, it seems, I have to keep you engaged until he is ready,

whether you like it or not!

Naturally, I always speak of Dharma. For, I have come to re-establish it. I have no other work

here. I give what is Paanakam (sweet drinks) for the ignorant and what is Amritha (nectar) for

the illumined. You cannot infer that Dharma is declining only in India, because all the.

Avathaars you know took place here; the Avathaar has to take shape. in the place where the

Dharma originated and where it is still studied and valued. The rest' of the world is but the

branches of this tree. For Me, there is no native land or foreign land. All humanity has to be

brought back to the path of Dharma. The Vedha is Apourusheya--- "Not ascribable to human skill

or authorship;" the Vedha Purusha (Soul of Vedha) is not ascribable to any one country. Vedha

emanates from wherever you yearn for it. All religions and Dharmas are but proliferations of

Vedhic truths.

Intentions of actions should be pure

Human nature has to be chastened, controlled and guided along certain channels; otherwise, like

the flooded Ganga, it will bring disaster to millions who rest in 'security, believing it to be

harmless. The haste to secure an immediate advantage has to be cured, the later advantage may

be more lasting and more healthy; benefits to the individual have to be given up in favour of

benefits to the group, the village, the community, the country or the whole of mankind. Ideas,

principles, laws, 'customs, codes, habits, actions---all are to be judged on the twin points of

intention and consequence. Is the intention pure, is it born out of Prema, is it based on Truth?

Does it result in Shaanthi? If yes, dharma is enshrined in that action or law, custom or conduct.

Intention and consequence are the two bunds that guide the flood waters of the Godaavari safely

into the sea, which can swallow any amount of river water.

In fact, it is the rule and the restriction that gives charm to the game of life. If in the game of

football any player can do any thing with the ball, and there is neither foul nor out, neither

offside nor goal, neither throw nor penalty, then it will be a meaningless game incapable of

giving Aanandha.

Principles on which Dharma is based

Now, how are you to decide in any particular case what is dharma and what is not? I shall tell

you some principles which you can use on such occasions. That which does not inflict pain on

you. and on others---that is fight, that is dharma. So act in such a way that you get joy and others

too get joy. Or, take another standard for your actions: Make the manas, the vaak and the kaayam

(thought, word and deed) agree in harmony. That is to say, act as you speak, speak as you feel;

do not play false to your own conscience; do not cover your thoughts in a cloak of falsehood; do

not suppress your conscience by forcibly enslaving it and embarking on actions not approved by

it. That is the dharmic way of life Frequently doing right makes it easier and easier, habit grows

into conscience. If you are once established in right conduct, you will automatically follow the

right. What you do depends on what you are; what you are depends on what you do. The two are

interdependent to a great degree.

Or, there is another principle. Dharma trains you to be calm, level-headed, secure in equanimity.

You know the transitory nature of success or failure, riches or poverty, joy or grief, appointment or disappointment. You are not elated or deflated. You are serene, unmoved. Anything that helps you to maintain this unruffled stability is dharma. To cut it short: sensual life is adharmā; the spiritual life is dharma. Dharma is that which sustains, saves and sanctifies. Man is born and is given a lease of life so that he may earn the knowledge of His identity with the Infinite. There are differences between the limbs of the body but they all belong to the body; it is foolish for them to imagine that they are unconnected with the body. The Sun sends out a million rays but they all belong to the Sun. The Sun is reflected in a million pots of water but though they all are tiny images of the Sun, the Sun is the Truth and the reflections are all relatively unreal. Do not have a double standard. One common definition of dharma is that it is the adherence to the rule: "Do unto others what you wish them to do unto you; do not do unto others what you do not wish them to do unto you." Do not have a double standard. Treat all as your own self. That is to say, you must have faith in yourself and then only can you have faith in others. You must respect yourself and respect others. Egoism is the measure of altruism. Mankind is one community; you harm yourself and you harm all. You make a man stand erect and that act makes you stand erect. The treatment you wish others to render to you is itself the measure of your duty to them. The Vedhas and the Upanishads, which form the Inaana kaandha and the Upaasana sections of Sanaathana Dharma (Eternal Religion), are the best guides to the path of dharma for mankind, for all classes, for the family, for society, for the professional group and for the individual. Just as Delhi is the capital of India, India is the spiritual capital for all mankind. It is the responsibility of Indians to demonstrate in their lives that Dharma confers on them shaanthi and soukhya (peace and happiness), so that the rest of mankind may get the inspiration to follow the same path. Prashanthi Nilayam, 5-10-1962

45. The Braahmin

YOU may not remember it now, but this meeting started at 4-15 and perhaps most of you were here by 3-30 at least; and now the time is 7-40. You have heard the lucid exposition of Uppuluri

Ganapathi Shaasthry, who knows the different shades of meaning of every individual syllable of the entire Vedha. That is his thapas (penance). And his prema (love) towards you is so great that he puts all that vast learning into such simple and sweet Thelugu that even a child can understand and what is more, you become enthusiastic to know more. He has been helping you to understand the why and wherefore of the various rites and rituals and manthras which are used in this yajna, for this is inaana yajna (sacrificial rite of spiritual wisdom), and every one must know the significance of everything done here. He explained why earth from the Royal Stables, the Royal Elephant Stables, the Palace Gates is considered sacred for the yajna; why the earth from the ant-hill is also used in preference to other places. I took special care to bring these materials in thief genuineness and gave these people everything they needed, and told them not to be satisfied with substitutes and secondbests, for I know they too wish to seize this opportunity for performing a scrupulously correct yajna. I want to show you and them that a Vedhic yajna celebrated strictly according to Vedhic formulae will certainly grant the fruits 'promised by the Vedha Purusha (Supreme Being). Vedha is a deep sea containing precious pearls. Remilla Suuryaprakaasha Shaasthry spoke on Kumarilabhata, who preceded Shankaraacharya and revived Vedhic learning and overwhelmed the opponents of Vedhic ritual in those days. They are now arranging here the Seshaparyanka (serpent-like couch). The Thiribhuvana Vijaya, for which Kalluri Veerabhadra Shaasthry and others have been planning, will start soon. I had no idea of speaking today but since you will all be disappointed if I do not, I shall fill up the interval. The two Shaasthrys spoke very well, because their authority for all their statements is the Vedha, nothing less. Their purpose was also praiseworthy; to elevate man through the spread of the Vedhic teaching. When the mind is so pure and the brain so full, the words will certainly be sweet and nourishing. It is a very difficult task to dive into the deep sea, the beginingless and the endless 'Vedha,' and bring up such precious pearls; not that the pearls are few, but because the sea is so deep. The Vedha teaches man lessons that take him beyond the ken of the three gunas--- the dull, the active, and the calm; the black, the red and the white. The Vedha also speaks the language of symbols and one has to be

well versed in **Vedhic**

vocabulary and the technique to be able to interpret it, as **Ganapathi Shaastri** does or as **Remilla**

does. For example, they said explaining a **manthra**, that all men are children of **Suurya**. The

meaning of that is: all those who have eyes to see are specially blessed by the Sun, for the Sun is

the presiding deity of the inner and the outer vision. The **manthra** does not mean that all men

belong to **Suuryavamsa** (Sun dynasty)! There are seven Suns, seven types of rays; and that is the

reason why you are advised to have half-closed eyes when you meditate on the Form of the Lord.

Then there will be the first three rays trying to penetrate the upper eyelid and the last three, the

lower eyelid; but the eye will receive only the fourth ray, the fourth colour.

Such subtle secrets are also hidden in the hymns to the various Gods. It is not correct to say that

each **Vedhic** God represents a Force of Nature that is patent to man: the Rain God, the Thunder

God, the Sun God, the Dawn Goddess, **etc.** The glory and the majesty of the One. God is

visualised in various contexts and praised; that is all. The **manthras** have far deeper meanings.

This humanity is a motley crowd of pilgrims

It is often said that the Brahmin caste, out of hatred and contempt, has denied to the other castes

the chance to study the **Vedhas**. If you go out to catch fish, you must equip yourself with the rod,

the 'hook and the bait to attract the fish. If you desire to master the **Vedhas**, you must have the

rod of **Dharmic** living, the hook of **Vedhic Sanskrith**, and the bait, **viz.**, the **Braahmin** who is

revered by the **Vedhas** and who revered the **Vedhas** in turn. The **Braahmin** has been prepared by

a series of purificatory rituals or **samskaaras**. This enables him and entitles him to pronounce

the **manthras** and to expound them.

Every one has not won the same sublime impulses and impressions. All of you listen to Me, but

do all of you understand what I say to the same extent? Or, do all of you practise what I suggest

to the same extent? No. Each understands or practises according to the tendencies, the roots

which those tendencies have laid in the mind. Men are not so uniform. One person is not

equipped like another. It is a motley crowd of pilgrims, this humanity.

The correct pronunciation of **Vedhas** is essential

The **Braahmin**, when born is just a **Suudhra**; birth does not entitle him to take up the study of this

Mystery, even if the boy happens to be the son of a great **Vedhic**

scholar! It is only when he has

been formally initiated by a special ceremony that he can start the study of the sacred scriptures.

The ceremony makes him a **Braahmin**; he is then born again into a sacred world of study and responsibility.

Many **Braahmins** have fallen from this responsibility of maintaining a certain ascetic simplicity

of life and a certain level of scholarship. When the pure metal has been turned into an alloy, it

has to be put into the crucible again. Again, whenever we find genuine **Vedhic** vessels like these

Pandiths, we have to protect and preserve them. If people sit quiet when stones are thrown on

these vessels by little folk swayed by foolish hatred, the vessels will be broken and **Vedha** too

will become inaccessible.

If **Braahmins** are driven into the forest, the **Vedhas** too will enter the forest with them, for they

are the repositories of **Vedha**. They study the correct pronunciation of each syllable and have, by

a remarkable technique of keeping it in memory, preserved it through the ages, through all the

calamities India had to endure. There was a boy who was reading aloud his English lessons at

home but he did them so wrongly that the parents were one day put into a great fright. MILK was

what the boy was reading; he spelt it out first and then read the entire word. He shouted,

emmayelkay milk, **emmayelkay** milk, **emmayelkay** milk so fast and so nervously that the parents

felt he was shouting in fear, **Amma, yeluka---****yeluka** meaning in **Thelugu**, the rat. Correct

pronunciation is essential. Encourage the **Brahmins** to dedicate their lives to the proper study of

the scriptures; you too will benefit by that study as you are benefitting these days here.

The Lord cares for single-minded yearning

Jaathi and **Neethi** (caste and conduct) are based on each other and there is no **jaathi** without its

corresponding **neethi**, or controlling restrictions. That is done for purposes of systematic training

and for elevating the individual, not for suppressing or cheating him.

If a boy is admitted in the

Primary School or the Nursery School instead of a College, you cannot say that he is cheated or

treated with contempt. It is the first step towards College and a Degree.

But remember, the Lord makes no difference between caste and caste. What He cares for is

virtue and single-minded yearning. When the elephant **Gajendra** raised its trunk and surrendered

to the Lord and prayed to Him for succour, it was no longer a beast; its **beasthood** had dropped off. A piece of paper, however soiled or directed, is valued and kept in the strong box as a precious possession once it has imprinted on it the insignia of the Reserve Bank and called a hundred-rupee note. **Bhakthi** makes the lowest, the rarest of men. There was a **bhaktha** called **Sena** in **Delhi** at the time of **Akbar's** reign. He was the royal masseur at the Court of the Emperor. Every morning at seven the Emperor expected him at his side and had ordered that he should massage his body for half an hour. One day, **Sena** entered his **puuja** room as usual and, in the ecstasy of that Vision of Beauty, he lost all sense of time! His wife ran about in panic outside the closed door, for she had no mind to disturb her husband's concentration. Meanwhile, **Akbar** was being massaged by **Sena** at the Palace and the Emperor was praising him, "**Sena**, I have never felt so happy all these days; your fingers are indeed divine." When the session was about to close, **Akbar** saw in the cup of oil on the teapot in front of him, the reflection of the masseur's face---and he was surprised to find that the face was of Krishna! He turned to examine the face of his attendant, but he was no longer there! The lord does not weigh the status or caste of the individual before bestowing His Grace. He is all-merciful and His Grace, like rain or moonlight, falls on all. The **Vedhas** themselves declare this. So, have faith in this and proceed to deserve it and to acquire it. **Prashaanthi Nilayam**, 6-10-1962

Each man carries his destiny in his own hands. You will not be bound, because others are not freed. You should strive for your salvation, at your own pace, from where you started when you born into this chance.

Sathya Sai Baba
46. **Poornaahuthi**
BHAAGAVATHA was the subject of the discourse by **Kalluri Veerabhadra Shaastri** today; but do not think that it has no relevancy to the **Vedhapurusha Sapthaaha Inaana Yajna** (Seven-day **Vedhic** ritual of Sacrifice of Spiritual Wisdom for the Supreme Being of **Vedha**); for the **Bhaagavatha** contains **Vedhasaaram** (essence of **Vedha**) itself. The **Vedha** speaks in hymn after hymn of the Glory of God, known by various names as **Indhra**, **Varuna**, **Mithra**, etc. It is all **Upasana**---worship filled with **bhakthi**, devotion to God, whom the **Vedha** itself declares as One, "though endowed with a variety of Names." The **Bhaagavatha** is

the **Vedhasaara** (the essence of **Vedha**), made available for easy assimilation by all. It is just a limb of the **Vedhic** literature and as limb it is an inseparable part of the **Vedhic** tradition. The same blood flows in this limb too; it makes the **Vedha** beautiful and charming. Just as juveniles are shown pictures and made to learn names of the objects which they represent, the **Bhaagavatha** teaches the **Akshara** (Imperishable) through the **Kshara** (perishable). You cannot attain the subtle without experiencing the gross, without the instrumentality of the gross. After rising to the heights of the **Chith** (Awareness), with **jada** (dull witted) as the instrument, you have to also make the **jada** so suffused by **Chaithanya** (Supreme Consciousness) that the difference does not persist! In **dhyaana**, the picture first felt has to be transformed into the picture of the purified imagination, and that again has to be **rarified** into the subtle abstract principle only. Then only can the **dhveya** or Form meditated on, be transcended and the highest Vision of Universal beauty, wisdom and strength obtained. The **Bhaagavatha** helps in this spiritual education, taking the student through all the lessons from the primary to the postgraduate levels. Look for the real meaning of **Vedhas** Most of you always by-pass the real meaning of the legends, tales and descriptions given in the ancient scriptures. Brahma's lotus is not stalk that grows in mud and rises above the waters to catch the rays of the sun and blossom, but the many petalled Lotus of the Heart, each petal being the direction in which a particular tendency attracts the individual. The Bull on which Shiva is said to ride is not the animal called by that name, but the symbol of Dharma or Righteousness which has the four legs, **sathya**, dharma, **shaanthi** and **prema**. **Gopaala** did not graze cattle, but protected and fed **jeevis** (living beings) known also as 'Go'. In the study of the **Vedha**, you should look for the meaning that satisfies the heart, and not rest content if the meaning satisfies the head! A sentence may be quite right grammatically, but may still be sheer nonsense! **Ganapathy Shaasthry**, for example, while describing the reason why the earth from ant-hills is recommended for the sacrificial mound, said that white ants are deemed to have powerful latent skill, which is put at the service of the Gods, for they once ate up the cord of Vishnu's bow!

When Vishnu's bow was thus released from tension, its end hit Him under the chin and the impact removed His Head and carried it aloft into the sky! Now, if you take that story as applying to Lord Vishnu who is also known as **Naaraayana**, then it is something that belittles the Glory of God. But take it as applicable to the all-powerful, all-embracing **Naaraayana** aspect of the Godhead. How can we accept the explanation given for the white ants eating up the cord? The reason given is that the Gods wanted to prick the bubble of Vishnu's pride. Now, how can **Naaraayana** be accused of pride? How can the Gods conspire to depute white ants to manoeuvre in such a sly way to take off His head? No. The story obviously refers to a minor God, a **Devatha**, one among the many in the **Vedhic** heaven, who bears the name Vishnu; that is all. There is no need to besmirch the grandeur of **Naaraayana** by identifying the minor God Vishnu with the Chief of the Gods. Prefer the meaning that elevates and you will always be right. Be proud of your ancestry. You have to trace your ancestry and be proud of it. From **Paramaatma** Moola (**Supreme** Soul, the Source), **Prakrithi** (Nature) descended with the emergence of **maaya** (illusion); and from the stuff of that illusion, **Aakaasha** (Space); from **Aakaasha**, **Vaayu** (Wind); from **Vaayu** **Agni** (fire); from **Agni**, **Jala** (water) from **Jala**, **Bhuumi** (Each). By a combination of the five elements, this tabernacle of **Paramaatma** (the Divine), that is you, was produced. The entire ladder has now to be climbed up in order to reach the **Paramaatma**, the Origin of all. There is a regular syllabus for the promotion of the spiritual aspirant, which is given in that form in the **Vedha** and in an elaborate story form in **Bhaagavatha**. I will not accept it if you say that you are an atheist with no faith in the Lord. For what is the root of that faith in yourself? Who are you that you should believe yourself? No. You believe, yourself, because your Self is God. and you have an unshakable faith in God, deep down in you. Faith in yourself and faith in God are identical; you tap the strength of the God within when you stand at attention against an enemy without. That is why there is a persistent whisper, within to use that strength in the path of Mercy, Charity, Helpfulness. Offer your bad qualities into Sacrificial Fire. Every one has to go from here when the provisions he has brought or secured have been spent.

But by that time, attain the purpose of all this bother of arriving, travelling, accumulating and spending: the realisation of supreme happiness by ending this circle of birth and death. Change your habits and conduct for the better from this very moment. That is the measure of your sincerity. Have faith and steadfastness. I cannot be deceived by mere playacting. Folding of arms and shedding tears will not make Me take you as a **bhakta**. If you try devious paths pretending to be what you genuinely are not, the punishment will be greater in order to cure you of that trait also. Tomorrow, between eight and nine in the morning the **Poornaahuthi** or the Valedictory Offering in the Sacred Fire will take place. That is a precious moment in every **yajna**; the full and final offering is considered the fulfilment of the ritual. But here, you must keep one fact in mind. I am not getting this **yajna** done; I am He who receives the offerings of **yajna**. I observe many of you are getting active to procure from **Bangalore** or **Ananthapur**, in time for the **Poornaahuthi**, articles like sandalwood, gold, precious stones, etc. to be put into the Sacrificial Fire when the final **Aahuthi** is made. I am not permitting anybody to do that. It is easy to throw away a few rupees and purchase a few material objects from some shop and bring them here and throw them into the fire and go about saying that you have done a great big act of sacrifice. I am going to set you a more difficult task; you cannot escape by doing the easy thing. I want that you should all, when the **Poornaahuthi** is offered into the fire, stand up and reverentially offer into the same fire everyone of the **dhurgunas** (bad qualities) that you have--- the faults, the failings, the temptations, the transgressions. Search for these today, unearth them from their hidden places, bring them with you here tomorrow, nicely packed, and with one final heave of mental exertion, throw them in when the flames of **Poornaahuthi** rise aloft. That is the share you have to secure in this **yajna**. That, nothing more; and nothing less. These **Pandiths** have done you a great service. You must be grateful to them for it. They have given you a clear picture of the glory and splendour of **Vedhamaatha** (**Vedhic** Mother). which is the real form of **Bhaaritha Maatha** (Motherland). I shall tell them just one thing: when they have given Me **Aanandham**, they have given **Aanandham** to you also; for I

am in every one of you.

Prashaanthi Nilayam, 7-10-1962

47. On to victory

TODAY, you have heard discourses on the excellence of the. Divine Name, on the

indispensability of **bhakti** and on the omnipotence of Divine Grace. In so far as all these three

are concerned, whatever a person may say or expound, it is one's own experience that matters,

not scholarship or skill. The Divine Name, when uttered by a dedicated soul like **Prahlaadha**,

brought out the Lord from wherever he sought Him!

The Divine Name saves and liberates! It is armour against the onslaughts of pride and self-pity.

When **japam** (pious repetition of holy name or sacred formula) is started by you in a systematic

manner, fixing your inner eye on the Form which illustrates the Name, you will meet with many

obstacles, disquieting thoughts and enticements. They should be ignored, by passed, treated

lightly. Strengthen your habits, stick to your discipline, improve your inner administration; mix

more in the company of the good and the godly. The unruly bull has to be roped and tamed, its

nose bored and ringed; it has to be yoked and trained to drag heavy loads and become the docile

servant of its master.

There are some who condemn the six passions as dire enemies and advise you to eject them

outright. But I would advise you to keep them with you as docile servants, useful for your

purposes. Hate those who slight the Name of the Lord and tell you that it is a hollow meaningless

sound; hate them so much that you avoid them for ever! Attachment can be used to fix your heart

on the Lord; be fascinated by the overwhelming beauty of His Form reflected in all the loveliness

of Nature.

Shaasthras are binding on every living being

Kaama (desire) is not a vice, for it is given the status of one of the goals of human endeavour

(**Purushaarthas**). Develop desire, but not for the material, the momentary. Desire for the

deathless, the indestructible. Desire for the steady development of faith in the **Shaasthras** (Holy

Scriptures) as a means to this. The **Shaasthras** are binding on all men, said **Ganapathi Shaasthry**.

I will go a step further and say that the **Shaasthras** are binding on every living being that has

sacred knowledge or even discrimination. Or else, how can we explain the killing of **Vaali** by

Raama except on this basis? **Vaali** argues about the right and wrong

of **Raama**'s action; he pleads

for the protection of the principles of dharma; he charges **Raama** with a number of **adharmic**

(**un-righteous**) deeds---but himself, when accused, claims exemption from the **Shaasthras** on the

score that he is a monkey while the **Shaasthras** are only binding on men. You cannot have it both

ways. When you discriminate between right and wrong and pompously argue on the basis of the

principles of dharma, you are bound by the **Shaasthras** which lay down the discipline.

If you adhere strictly to the path of virtue and stick to the yearning, you can become a

Paramahansa (ascetic of the highest order), though you may now be a novice or even a nonbeliever!

Sometimes, by just seizing a chance, you can elevate yourselves steadily. Someone comes to Me

to get his stomach-ache cured; then he likes this place and its atmosphere and its **Omkaara** and

bhajana and its **prashaanthi**; he sees Me and observes My movements and words and actions.

He takes home a picture or a **bhajana** book and, before long, he forgets the ache which brought

him hither and cultivates a new ache---for **prashaanthi**, for **darshan**, **sparshan** and

sambhaashana (dialogue); for **japam**, **dhvaanam**, **saakshaathkaaram** (Realisation).

Of course, I never deviate from Truth. Since I recline on Truth, I am called **Sathya Sai**; **Saayi** (as

in **Seshashaayi**) means reclining. The name is very appropriate, let me assure you. It is only

those who fail to follow my instructions and who deviate from the path I have laid down, that fail

to get what I hold out before them. Follow My instructions and become soldiers in My army; I

will lead you on to victory. When someone asks you, in great earnestness, where the Lord is to

be found, do not try to dodge the question. Give them the answer that rises up to your tongue

from your heart. Direct them. He is here in the **Prashaanthi Nilayam**. **Prashaanthi Nilayam**, 21-11-1962

48. Open your eyes

UPPULUURI Ganapathi Shaasthry has a title that very few scholars have. He is called

Aamnaayaartha Vaachaspathi ---the Master Expounder of the Meaning of the **Vedhas**. I had

permitted him to speak for as long as he liked; indeed, I had encouraged him to make a long

speech for just after this he is opening the **Vedhashaasthra Paathashaala**---an institution that is

dear to his heart when established anywhere, but dearer to him because it is established here, in

the **Prashaanthi Nilayam**. In fact, he sees in it an important step in My Plan of **Vedhic** revival.

But he was so over-powered by **Aanandha** that he could not proceed with his speech even for a

few minutes. As he said, he spoke even those few words just to express his debt to the **Vedhas**. It

is not only his debt but the debt of all humanity. The **Vedhas** have shaped India and India shaped, is shaping, and will shape, the rest of the world.

The **Vedhas** are without beginning or end; they are eternal messages caught by developed

consciousnesses in the silence of meditation. Loyalty to the **Vedhas** has faded often in the past

also and so the present 'decline' which **Ganapathi Shaasthry** deplored is just a passing phase.

Dhuurvaasa was a reputed **Vedhic** scholar; he had the music of the **Saama Vedha** on his tongue

and the cinders of anger in his eye; a strange combination, indeed. Seeing this absurdity,

Saraswathi, the Goddess of Learning and Liberation, laughed in derision. The sage was stung to

the quick; he threw a curse on Her and she was born on earth as the daughter of **Aathreya**. There

was a brother too, a feeble minded chap incapable, in spite of the efforts of the skilled teachers,

of even pronouncing the **Vedha** aright. He was beaten with a rod, but that only made him weep

helplessly. **Saraswathi** was moved with great pity. She intervened and saved him from physical

torture. She taught him the four **Vedhas** and the six **Shaasthras** and he became a great Master.

Vedhas are in need of revival again

Meanwhile, the **Vedha** had faded from human memory and, as a result, famine stalked the land.

Rishis were reduced to skeletons. They yearned for the **Vedha**, for that was the sustenance on

which they lived. **Saaraswatha**, the brother of **Saraswathi**, prayed to **Chandhra** (the Moon). She

made the each sprout forth edible plants (**Saakha**), on which the **Rishis** decided to live.

Saaraswatha taught them the sixty different sections of the **Vedhas** but so thick was the fog that

had descended on the **Vedhas** that the sages who learnt the **Vedhas** from him were confounded by

cynical critics. **Naaradha** had to assure them that what they had learnt was the genuine **Vedha**

itself, but even he could not remove the main of doubt. They jointly approached Brahma. He

said, "You were all able to get this Vision of Me as a result of your **Vedhic** study; you can have

yourself become Brahma when you practise what you have studied." That was how **Saaraswatha**

Maharshi revived the **Vedhas** once in the past.

Reasons for the present sorrow and suffering

Now again the **Vedhas** are in need of revival, of promotion. Someone has to prevent the axe from

reaching its **mots**, the goats eating the sprouts. Do not be too conceited, feeling that the **Avathaar**

has come for you particularly. I have come for the sake of Dharma. And, how is the **avathaar** to

guard Dharma? Well, **Vedhokhilo** Dharma **Moolam**---"The **Vedhas** are the root of Dharma."

When the **Vedhas** remain unharmed, that is to say, when the **Vedhic** scholars are unharmed, the

Vedha will remain ever-green in the heart of man. That is the real Dharma-**sthaapana**.

You may ask, "Well. The Lord has incarnated. Then why should the world be torn by strife and

stricken with sorrow?" Why, even when Lord Krishna was here, there was war and wickedness,

strife and sorrow. The husk will have to be pulled out, the pure saved always from the impure.

The present suffering is mainly due to the lapses in discipline among the professed followers of

the **Vedhic** path, their disregard for the morality laid down in the **Shaasthras** and their absence of

faith in the ancient scriptures. What use can a blind man make of a lamp, however bright it may be?

You may ask why **Pandiths** and **Vedhic** scholars are passing through hard times now? They are

mostly hungry, ill-clad and homeless; that being the reason why no one comes forward to join

Vedhic schools? **Paatasaalaas** are becoming defunct. But I want to tell you that the **Pandiths** and

Shaasthris have come to this pass because they have themselves lost faith in the **Vedhas**. They are

like the proverbial cat which is loyal to two homes and is denied food and comfort in either. The

Pandiths have one eye on secular matters and secular studies and another on the spiritual. Let

them be fixed in that faith, faith in the **Vedhas**. Then the **Vedha** will keep them happy. Because if

the **Vedha** cannot make a man happy, what else can? Like the hotel-keeper who goes to a

druggist for a pill when he gets a headache, while that same druggist goes to the same hotel for a

cup of coffee when he gets a headache, the West comes to the East for mental peace and the East

is enamoured of the West for what it considers necessary for mental peace!

Story of unshakable faith of a devotee

Let me tell you an incident which happened while in the previous body at **Shirdhi**. There was a

lady from **Pahalgaon**, a simple illiterate devotee. She stored water in her kitchen in three clean, brightly polished brass pots from three separate wells and she had named the pots---**Ganga**, **Yamuna** and **Saraswathi**. She always referred to them by those names. Whenever any thirsty wayfarer called at her door, she mixed water from all three and offered it to the person as **Thriveni Theertha** (water from three rivers). Neighbours used to laugh at her faith, but her belief that the three wells were connected underground with the three rivers that joined at **Prayag**, was unshakable.

Her husband started on a pilgrimage to **Kaashi**. His mother, while blessing him on his departure, put on his finger her own gold ring and directed him to take good care of it, for it would be a talisman for him. When he was taking the ceremonial bath at the **Manikarnika** Ghat, the ring slipped into the waters and could not be retrieved. When he returned and related this story, he said, "**Ganga** waned it; she took it," just to console his mother. When the wife heard this, she said, "No, no! Mother **Ganga** will not hanker after the property of a poor old lady. She will accept only what is offered out of love. She will give us back the ring, I am sure. I shall ask **Ganga**; she is in our kitchen." So saying, she went in and with folded hands, she prayed before the particular pot named by her as **Ganga**. Putting her hand in she searched the bottom and sure enough, she got the ring back! She had come to **Dwaarakamaayi** with her husband and **motherin-law**. It is faith that matters; the form and the name on which it is fixed do not matter. For all names are His; all forms are His.

The four-fold Mission of **Sai**

Faith can grow only on the soil of Dharma, with the fertile sub-soil of **Vedha**. That is why the **Paatasaala (Vedhic School)** is started here today. I announced this in October and it is being started in November. With Me, the resolution and the realisation coincide in time; there is no time-lag. You may say that only twenty boys have joined now. When a huge country is administered by a cabinet of twelve, this band of students is enough for the work I have in view.

My task is to open your eyes to the Glory of the **Vedhas** and to convince you that the **Vedhic** injunctions, when put into practice, will yield the results promised. My task is to make you aware of your errors and the loss you are incurring; not only you who are

here just now, but all the people of India and even the world.

This **Paathashaala** will grow into a University, establishing branches wherever there are other types of Universities now. It will afford cool green shade for all. My **prema** towards the **Vedha** is equalled only by My **prema** towards Humanity. My Mission, remember, is just fourfold: **Vedha**, **poshana**, **Vidwath poshana** (fostering the **Vedhas** and **Vedhic** Scholars), Dharma **rakshana** and **Bhaktha rakshana** (Protection of virtue and devotees). Spreading My Grace and My Power along these four directions, I establish Myself in the Centre.

These boys will grow into strong straight Pillars of the **Sanaathana** Dharma---the Ancient Wisdom, the Eternal Path; they will be the leaders and guides of this land in the days to come.

Parents who have sent them to this **Paathashaala** have every reason to be happy, for these boys will be Gems spreading **Vedhic** splendour everywhere, disseminating **Shaasthraic** learning everywhere. I shall care for them as the apple of My eye, more than any mother. They will always have My Blessings.

Prashaanthi Nilayam, 23-11-1962

Fear is the biggest cause for illness. When you have slight temperature, you start imagining that it is the beginning of some serious fever. You say to yourself someone whom you knew had also a slight increase of temperature, which later became serious and led to complications and so, you become more prone to illness than formerly.

Think rather of the instances where fever was prevented or overcome; think of the Grace of the Lord that restores and saves.

Sathya Sai Baba

49. Planning the curriculum

MINISTER **Chenna Reddy** 'opened' the **Puttaparthi** School Building an hour ago but the meeting in connection with that happy event is being held here now, because the village has no place to accommodate even a tenth of this vast gathering of persons from all over India. The Minister had seen Me and I had been to his house eight years ago but his yearning to come to this village and to this **Prashaanthi Nilayam** has materialised only today. Even today, the opening of the school building is just an excuse which he has utilised to come to Me. He has hastened straight from the East **Godhaavari** District to fulfil this programme and satisfy the yearning of years.

In villages, no two persons have the same viewpoint, no two agree; this causes and promotes **illfeeling**, misunderstanding, pride, envy, hatred between

individuals: but, I am telling this not

only to the people of this village but the people who have come here from a thousand villages,

remember. When it is a question which interests the entire village, do not thrust forward your

little prejudices, your particular hatreds, but think only of the common good, the common

welfare. Then, all your personal likes and dislikes should be forgotten. I am also known as

Puttaparthi Baaba; therefore, you in this village have every right to come to Me, all of you,

whenever you desire to do any good to the village.

This day, when the Village Elementary School is moving into the new spacious well ventilated

terraced building of its own, is indeed a great day in the annals of this village. It is a day which

starts a new era; when education will grow and will result in virtue, humility and peace.

India has Dharma on its side

I know that your hearts are filled with other thoughts---the thoughts of pushing back the Chinese

from the land they have invaded and occupied, of sympathy to the families of the soldiers who

have been killed and wounded. Minister **Chenna Reddy** also referred to them feelingly. They

fought for their country to keep the enemy away. It is your first duty to pray for the dead, and to

pray for the happy and victorious return from the battlefield of the gallant fighters. It is your duty

also to search for your own faults and failings and to correct them soon. You have also to

discover and develop all your talents and become strong, self-reliant, full-grown Indians, in order

to save your country and its culture. Above all, you must get firmly entrenched in faith; faith in

the ultimate victory of Truth and Love, of Justice and Fortitude. You have not tried it, and so you

are unaware of the potentialities of faith.

During the **Mahaabhaaratha** War also, people had the faith that "Where Krishna was, there

victory was certain," for Krishna will always be on the side of Truth and Truth cannot bring

defeat. India has Dharma on its side; that is to say, Krishna on its side, and so the paeans of

victory will sound soon---if they have not already sounded! The Chinese can do India no harm;

for we are not wanting in the strength of Virtues, in Truth, in Justice, in Love, in Forbearance.

These are the real arms, the real ammunition, the armaments.

When **Ashwathaama** slay entered the **Paandava** camp and blinded by hate, slaughtered the

sleeping children of **Dhroupadhi**, she scorned to wreak vengeance on

the maddened culprit, for

he was the son of the Guru of the **Paandavas** and as worthy of reverence as the Guru himself.

That is the nobility that stirred the hearts of mothers in this country. That is no weakness; it

toughens the fibre; it **demoralises** the enemy, who is rendered a coward by the fear that haunts

him and the hesitation and doubt about victory that dog his steps.

Learning is of no use if not put into practice.

So, be brave and confident. My Birthday Festival will not be marred by any dispiriting news; it

will be made happier for you by quite positive cheerful news, I am sure.

I must now speak about the school which has this function today.

Minister **Chenna Reddy** is also

Minister for Planning and he spoke about the plan for education also.

No amount of planning or

even carrying out the plan will help, if the things learnt in schools are not put into practice. For

example, there are lessons on health and hygiene in the text-books of even the primary classes.

They are all learnt by rote and repeated, but examine how far they are practised. Look at the

village roads, the village well, the village home, the village children and tell Me whether fifty or

sixty years of teaching the rules of health and hygiene has had any effect! If even these matters

involving life and well-being are neglected, I need not tell you that other subjects which are

laboriously taught in schools produce even less effect.

What profit is it for the children to know the length of the **Mississippi** River or the height of

Vesuvius? Why load them with information they may never require?

On the other hand, give

them the tonic to strengthen that spirit---the tonic of the Repetition of the Name of the Lord, the

tonic of meditating on the glory of God, in the silence of the heart.

Formerly, children were

learning **Raamanaama** and the **Aksharamaala** (Garland of letters) together; **Suddha** brahma

Paraathpara Raama, they used to read and write. Now, they sing, "Ding dong bell; Puss is in

the well." This type of silly meaningless jargon is spreading everywhere like a poisonous

infection destroying the seeds of peace and joy.

The doctor does not give any medicine that comes to his hand: he diagnoses the illness, studies

the patient, his background, his ancestry, his habits, his food, his likes, his dislikes. Then he

prescribes the appropriate remedy. For the illness of greed, hurry, hatred and discontent that this

country, along with the rest of the world, is afflicted with now, the

planners of education must discover the correct remedy. Then they will find that the first few steps in spiritual discipline must be taught even in childhood. Man has the springs of joy and peace in his heart, even as a child. Cultivate them, give them the fullest freedom to gush forth and fertilise all fields of activity---that is the real purpose of education.

Prashaanthi Nilayam, 23-11-1962

50. Tiny trace of ego

SHAANTHASWAR UUPULAARA (Embodiments of Peace)! I am addressing you thus today; perhaps I should have said, "**Athi Shaanthaswaruupulaara**!" for you have shown not only **Shaanthi** but **Athi Shaanthi** (extreme calmness), not mere ordinary forbearance. You have been squatting on the floor for-nearly three hours. Perhaps you yourselves have not realised it because **Bulusu Appanna Shaasthry's** learned discourse on the **Geetha** and **Kalluri Veerabhadra Shaasthry's** interesting discourse on the **Bhaagavatha** entranced you greatly. I realise that you also want Me to speak. These florists from **Bangalore**, devotees since many years---why, since twenty years, I should say---are preparing a floral **jhoola** (swing) insisting that I should sit on it and give audience to all. I have given them My word that I shall not disappoint them. So I shall be very brief.

You will have known by now that the Chinese, of their own accord, prompted by the mysterious working of a Higher Power withdrew from the advance lines they held on the night of **22nd** and, as I said, My Birthday was celebrated in an atmosphere of joy. Some unseen force caught them by the neck and hurled them back. Man is impelled forward in aggressive warfare by the **Aasuri Shakthi** (demoniac power) or Greed and Lust but he is compelled to retrace his steps by God, by the **Dhaivi Shakthi** (Divine Power).

Appanna Shaasthry is the doyen among the scholars of the **Geetha**. The **Geetha** has as many commentaries written on it as there are hairs on My Head! **Yellappa's** commentary attempts to distort the **Geetha** into a **Yellappa Geetha** while **Mallappa**, by his commentary, proves that it is a **Mallappa Geetha** and nothing else. Everyone forgets it is "**Bhagavadh**" **Geetha**, the **Geetha** that Krishna taught and Arjuna learnt. What was Arjuna's condition and how did Krishna cure it?---that question has been tackled only by the commentary of **Shankaraachaarya**.

Role of **Braahmana** in the society

Appanna Shaasthry said that the **Avathaar** comes for **Dharmasthaapana** (establishment of Righteousness) and that is achieved by fostering and safeguarding the Brahmin. A **Braahmana** is one who is installed in Brahma **Thathwa** (essential nature of Supreme Being), who has realised Brahma **Sathyam**---that Brahman is the Truth and no other---or at least one who is keenly following the discipline prescribed for attaining that knowledge. The **Braahmin** is the instrument by which society has to excavate the treasure of **Brahmajnaana** (Sacred knowledge of the Absolute Reality). Some individual instruments have become blunt and unfit, Why? Many have lent themselves to other purposes and so rendered themselves inadequate for the task. But there is no doubt that the instrument can be fashioned again out of the same metal; the **Braahmin** can, even now, restore faith and morality by devoting himself to the original function for which he was designed by the founders of **Sanaathana** Dharma (Eternal Religion). So long as that possibility is there, do not ridicule or condemn the Brahmin. Ridiculing him is but ridiculing God and the **Vedhas** to which he is the accredited signpost. Correct your vision, remove your delusion. All this creation and all this history is His **Leela** or rather, Himself, Brahma **Sathyam**, also,

Jagath Sathyam. Only **Jagath** (world) is 'relatively real' until the distinction between Brahman and **Jagath** disappears and then even **Jagath** is seen to be Brahman, felt as Brahman, known as **Brahmam**. Then you know **Sarvam** Brahma **Mayam**. (All is full of Supreme Being). To be more correct, there is no separate **sarvam** (all) to be recognised as **mayam** (full of). Brahman alone is, one without a second, **Adhvitheeyam, Ekam, Nithyam, Vimalam, Achalam** (Non-dual, Single Eternal, Pure and Immovable). Who created all this variety from that **Ekam** (Single)? The answer is, there is no variety at all; so the question makes no sense. No person or force or urge or concatenation of circumstances or accident produced this multiplicity.

There is no multiplicity! The One remains as One. You mistake it as many; the fault is in you; correct your vision, remove your delusion, Brahman (Supreme Reality) did not change into **Prakrithi** (relative world); the rope does not change into a snake. Only you mistook it to be a snake. Brahman is Brahman for ever and ever; your ignorance of this

fact makes you see it as

Prakrithi. The world stands on one leg, delusion. Cut down that leg and it falls.

You experience the disappearance of this variety, this multiplicity, this **Prakrithi**, this world

based on delusion, every day but you do not hold on to that experience. That is the tragedy!

When you are asleep, what happens to your world? In what are all your **manifoldnesses**

subsumed? What is the source of the feeling of joy which sound sleep brings? Sleep keeps a tiny

trace of the ego as a memento of the world and so, when awake, you are the same deluded

individual, pestered by creatures of your own fantasies!

That is why I very often tell you not to identify even Me with this particular physical build-up.

But you do not understand. You call Me by One Name only and believe I have One Form only.

Remember, there is no Name I do .not bear, there is no Form which is not Mine.

Prashaanthi Nilayam, 24-11-1962

If your thoughts centre round the body you will have worries about pains and illnesses, real or imaginary;

if they are centred on riches, you will be worried about profit and loss, tax and exemption& investment and insolvency;

if they roam round fame, then you are bound to suffer from the **ups** an downs of scandal, calumny and jealousy.

So, let them centre round the seat of power and love which deserve willing submission and let your whole being surrender to it. Then, you will be happy for ever.

Sathya Sai Baaba

51. Sprouts of faith

VEERABHADHRA Shaasthry described very realistically the childhood pranks of Krishna and

explained their significance. That has refreshed you, as I can see, for you felt them and

experienced them. **Raama** is the embodiment of Truth and Dharma and so there is a sternness

about Him but Krishna is **Prema** and His story confers **Aanandha** quickly and spontaneously to

one and all. The **prema** in the human heart responds to the call of that Divine **Prema**; it surges up and overflows.

Krishna came with the **Yogashakthi (Balaraama)**, as His Brother and **Maayaashakthi (Maayaa)** as

His Sister. That is how **Mahaashakthi** (Supreme Power) gets born. **Devaki**, the mother, could not

take in the splendour of the divine form, with all its inseparable glory, and so the child had to be

transferred at His own request to **Yasodha**, who had prayed that she should be favoured with the

privilege of being the foster-mother of the Lord! **Sparshan** or contact

with the Divine is said to

confer the boon of liberation from the bonds of karma; so, when the infant Krishna was taken by

Vaasudheva's hands, the chain that bound them fell off; the bolts flew from the prison door, the

locks opened of themselves; when he moved on towards the river **Yamuna**, the floods parted in front of him.

Love of the **Gopees** is beyond physical awareness

In the divine story, you will observe one special fact; no incident is unconnected with the rest, no

happening is without significance. For example, **Parashuraama** exterminated the **Kshathriya**

rulers of his time by systematic campaigns directed against each. How then, why then, did

Dasharatha and **Janaka** survive? The truth of the matter is: **Parashuraama** made two exceptions

under which his victims could save themselves and survive. This secret was known only to these

two survivors. He had resolved within himself that he would not kill a **bridgegroom** or a person

engaged in a **yaaga** So, whenever **Parashuraama** reached the frontiers of their kingdoms and was

on the point of crossing them, **Janaka** got himself initiated in preparation for a **yaaga** (ceremonial

sacrifice in which oblations are presented) and **Dasharatha** fitted himself out as a **bridgegroom**

about to wed another princess. Of course, this was according to the Divine Plan, for **Dasharatha**

had to live to get **Daasharathi** and **Janaka** had to discover **Jaanaki**.

The Love of the **gopees** (milk-maids of **Dwaaraka**) about which so much philosophical

speculation and analysis was made before you is, let Me tell you,

Sahaja prema---the genuine

prema that is beyond physical awareness, that is unaffected by praise or blame. It is not like the

thin filament of oil floating on water, which comes off on the finger when it is touched. It is like

the lotus stalk, which penetrates deep down through all the layers of water into the soil

underneath; but the leaf floats above, unaffected by the water which gives it the essential

environment. Man should struggle similarly to rise above the sensory world which is his

inevitable environment; the sensory world tempts you to strive for this triviality and that, but like

the **gopees**, you should discard the hankering and fix your eye on the vitally precious fountain of

joy. The **gopees** had no other goal, no other ideal, no other wish. It was a surrender of the self---

complete unquestioned, unwavering.

Sai will not tolerate hatred among devotees

Let me tell you of a devotee, a woman in a small Maharashtra village who lived in the last century. She went through even the little details of life in this spirit of dedication. Walking was to her a pilgrimage; talking was japam. Even when she threw off a ball of cowdung after applying it over the floor used by her husband to keep his dining plate while eating, she said and felt Krishnaarpanam---"May this be an offering to Krishna!" Her thapas (penance) was so sincere that the cowdung reached Krishna and struck to Krishna's idol in the village temple every day!

The priest saw the mysterious defilement; he was amazed, he was lost in terror; he cursed himself that he had lived to see that ignominy daily, about noon, the idol being defiled by the same size of cowdung. He hung his head in shame. As he walked along, keeping the disturbing phenomenon all to himself, one day, he heard that particular lady exclaim, "Krishnaarpanam" as she, like many other housewives, threw the tell-tale cowdung ball. He suspected; he noted the timings, the quantity, the material etc., until he was convinced that she was the culprit for the disfiguration of Krishna, the difilement of that liveliness. Then he beat her so severely that her arm that threw the dung was fractured.

When he returned triumphantly to the temple expecting to be profusely blessed by the Lord for punishing the wicked woman, he was shocked to find Krishna's right arm fractured and bleeding, exactly like the saint's arm! The poor fellow wept in his agony and said, "I beat her only through love of you; she spoilt your charm, Oh Lord." Krishna replied, "You must love all whom I love, remember." Here too, I want that you should so behave, or at least love yourself, that is to say, love your own better self and 'best interests.' I will not tolerate envy or malice or hatred among devotees; nor will I allow you to hate yourselves or think of yourselves as mean or weak.

Disturbing the faith of others is treason

A word to the men who are gathered here: you must live up to the glory of your inner purity and strength. You come from distant places at great expense but you bring with you all your habits and prejudices, your proclivities and preferences; without making any effort to purify them, to suit the holy place which you have sought. Here too you seek and secure the company to which you are accustomed; namely, the company of the factious, the envious

and the wordly. Come to

Me with mean desires and you will be disappointed! I will not worry if you do not come again. If you destroy or disturb the faith of others or the devotion of others, it is ingratitude, treason; it is like pouring glowing cinders on a heap of flowers.

If the child gives up its mother, how can it grow? Keep attached to God, so that you may grow.

Do not clip off the sprouts of faith in your heart or in the hearts of others. It is that Faith that

gives poignancy to the yearning for God and which wins ready response. Raamamuorthy, who is

here, called out "Swamee" in that poignant sincerity when his wife's saree was in flames; she was

too frightened to call Me. That call took Me to Aukiripalli and, though only a quarter of the saree

was left unburnt, she was saved.

Cheats who trade on the faith of devotees

Talking of faith, I must issue a warning. Many people are collecting money in various places

using My Name for various purposes like arranging receptions, building temples, doing puuja

etc. That is unauthorised and against My wish and command. Do not yield to such requests and

encourage this practice, which I condemn. Then there is another set of people who trade on your

faith. They advertise that I have 'possessed' them; that I am 'talking' through a medium or a stove

(!) or some other thing. Treat all such people and their agents or brokers as you treat cheats; if

you do not treat them so, then you are also accomplices in the cheating process.

There are others who gather groups of followers and admirers and collect money exhibiting mine

idol or image that has been 'given' by Me or advertising mine other sign of My Grace. Some of

them even declare "Baaba sent me to you to take from you some money" or "Baaba has given me

this" or "Baaba blessed me specially thus and thus" and then ask for your help or your praise or

your purse! I ask you to chastise all thee types of men and turn them away---whoever they are.

Prashaanthi Nilayam, 25-11-1962

52. Grief and God

MANY things have happened here since 3-30 p.m. when you all gathered. The programme

began with the Burra Katha (folk-tale) on Paarvathi kalyaanam (marriage) by the girl students of

the Saadhuamma High School and it ended with the kalyaanam of Krishna, described by

Veerabhadra Shaasthry. In the middle, Ganapathi Shaasthry told you of the origin and meaning

of the Sanaathana (ancient) social order, as laid down in the Vedhas and the Shaasthras. Out of the many plausible interpretations of the Shaasthras, you are prone to attach yourselves to the one that pleases your own prejudices; so it is essential to hear such Pandiths who know the authentic meaning and who will not deviate from it in order to make the exposition popular.

Listening to such talks should not end with shravanam (listening) only; follow it up with mananam (rumination, digestion).

So also, with the talk on the Bhaagavatha, cogitate over it within the four walls of your puuja room, sitting before the shrine and offering ritual worship. 'Do not treat the Bhaagavatha as a chapter of ancient "history; you can experience the thrill now, today, for ever. The Bhaagavatha is for all time, for the elevation of human emotions in all climes and places. The Vedhas with their meaningful rites and their deeply significant philosophy are valuable for all time. Once, someone decided to worship the greatest. He fixed upon 'the earth, but the sea erodes the earth; the sea too is not so great since Sage Agasthya drank it up; Agasthya is now a tiny star in the broad sky; but the sky was just enough for one foot of the Thrivikrama form of the Lord; 'and the Lord is enshrined in the heart of Bhaktha (devotee). So he concluded that the Bhaktha was the greatest of them all! Castes have no superiority or inferiority Bhakthi (devotion) knows no caste; it saves all, ennobles all. Castes have no superiority or inferiority according to the Vedhas. A sugar doll is all sugar. The hymn. of Purusha Suuktha speaks of the four castes having come from four parts of His Body. The meaning is that all are equally high born and equally important. The mouth cannot walk nor can the feet talk. It is the voice that is obeyed and the arm that protects. Well, all those who felt (and follow the feeling) that fighting is their righteous duty are Kshatriyas; all those who feel it their duty to study the Vedhas and the Shaasthras are Braahmins---not those who feel it as their right!

Yesterday, I spoke a few words specially to the men. Today I shall speak to the women. Many of you become so desperate and dejected that you bemoan your birth and welcome death. This is very wrong. You cannot flee from your responsibility in the middle of your allotted task. It is a sign of weakness and cowardice. After all, just think for a moment

whether the rich are happy, the strong are happy, the highly educated are happy or the clever are happy. No one is happy you will find. If you must be happy, one of two things must happen. All your desires must be fulfilled, or you should not have any desire. Of these, the reduction of desire is the easier path.

Become more steady in spiritual discipline

Take the troubles that come to you as tests and opportunities to learn non-attachment. It is the hot summer that sends you to air-conditioning. Grief sends you to God.

When a child dies, ask yourself the question, "Is it for my sake that he was born?" He had his own destiny to fulfil, his own history to work out. Gauthama Buddha's father was so overcome with grief when he saw his son with a begging bowl in the street that he told him thus: "Every one of my ancestors was a King: what misfortune is this that a beggar was born in this line?" Buddha replied, "Every one of my ancestors had a beggar's bowl; I know of no king in my line." The father and the son walked different paths, travelled along divergent routes. The blood of the son when transfused may prove fatal to the father.

Another point: you should all become more steady and regular in your saadhana (spiritual effort). You must curb the propensity to indulge in inane jabber and idle curiosity. Follow the discipline laid down for the Prashanthi Nilayam and become examples for the new-comers!

This applies to the men also. You will have noticed that I do not address you as "Bhakthulaara" (dear devotees) at any time. For, to get that name, bhaktha, you must have dedication, unwavering faith and steady discipline.

When the Nirguna Niraakaara (Attributeless and Formless) is available here and now as Saguna Saakaara (with Attributes and Form), you must use every moment to earn His Grace.

You do not realise your unique good fortune. In the years to come, people will revere you, for you had a chance that millions could not get; they will worship your pictures in their shrines!

Live and love in such a way that you may deserve that honour. Prashanthi Nilayam, 26-11-1962

For Naamasmarana, no expense is involved; no materials are needed; there is no special place or time to be provided. No qualification of scholarship or caste or sex has to be proved. When a bit of iron is rubbed to and fro on a slab of stone, heat is generated; only, the rubbing has to be vigorous and continuous. When you do so at intervals and with poor pressure, the iron will

not get hot. So, too, in order to get sufficient heat to melt the soft heart of the Lord, in order to get sufficient heat to melt the soft heart of the Lord, rub the name **Raam Raam Raam Raam** vigorously and **unintermittently**. Then, the Lord will shower His Grace.

If you devote but two minutes and a half in the morning and another two minutes and a half in the evening the little heart will cool off twice a day and His heart will not melt.

Sathya Sai Baaba

Publisher's Note

"**SATHYA SAI SPEAKS**" Series is, according to late Prof. **N. Kasturi**, the original translator and compiler, "a fragrant bouquet of flowers that never fade or falter". These discourses were delivered by **Swaami** out of profound compassion towards seekers of Truth during the last few decades. The need for revised and enlarged editions of the Series was strongly felt and expressed by devotees, especially by foreigners. An attempt has therefore been made in these volumes to meet their needs. The discourses have been presented year-wise so that there is no overlapping of the discourses delivered in a year, in more than one volume pertaining to the same calendar year.

This rearrangement has resulted in an increase in the number of volumes, from the previous twelve to the present fifteen volumes, covering the years 1953 to 1982. Further new volumes will also be added in due course, to cover the discourses delivered after 1982. The retention of Sanskrit words on page after page, in the previous volumes, without their English equivalents in most cases, was causing great confusion to readers, especially foreigners, who were not familiar with Sanskrit. In the present revised volumes, an attempt has been made to aid easy reading by replacing Sanskrit words with English equivalents wherever they do not affect **Baaba**'s original expression. Sanskrit words have been retained wherever it was felt necessary to preserve the essence of the original expression of **Baaba** and where the English equivalents may not do full justice to the text in the particular context. However, in all such places the English equivalents have been given along with the Sanskrit words. Some very commonly understood Sanskrit words or Sanskrit words which are repeated too often are retained without English equivalents to retain the original flavour of **Baaba**'s discourses. Further, in this revised volume, phonetic spellings have been adopted for all

Sanskrit words uniformly to

enable readers who are new to these words to pronounce them correctly and to remove any vagueness in the pronunciation of these words.

A Glossary has been added in these revised editions to provide comprehensive and detailed explanation of the more important Sanskrit words for the benefit of lay readers who may be interested in **Vedhic** religion and philosophy. It is hoped that this will be of great help to devotees to understand more clearly the topics of **Baaba**'s discourses covering a wide spectrum of **Vedhic** philosophy.

The revised series of volumes are being brought out in a larger format, Demy Octavo size, so that they can be companion books with other publications in private libraries. **Computerised** typesetting using a larger size of type, a more readable type face and better line spacing have been adopted for more comfortable reading of the books, especially by elderly readers. Very long paragraphs have been split into shorter paragraphs and suitable sub-headings have been added in every page, to relieve the monotony on the eye and make reading a pleasure.

Better quality paper, improved binding, dust cover with new design and foil printing and plastic cover have been adopted for the revised volumes for better preservation and durable shelf-life of the volumes.

With these changes, it is hoped that the revised and enlarged volumes of "**Sathya Sai** Speaks"

Series, will be of great benefit to earnest seekers in spiritual realm.

Sathya Sai Speaks

"I **ve** come," He Says, "to wake you all,

Who sleep the sleep of ages---

While one be on the pages

Of account book of paltry deeds and thoughts,

Accumulate in defiling piles...and keep you from

The happy land,

Above, beyond the sleep, the dream,

Above beyond the waking stage---

The Realm of Restful Peace."

"I **ve** come," He Says, "to save you all

Who stray away in silly pride,

Hunting fantasies in bush and briar,

With bandaged eyes, in pitch-dark gloom

And fall into birth-and-death,

Failure, fracture, faction, fanatic fire."

"I **ve** come," He Says, "to cure you all

From petty selfish inanities!

Trivial tinsel temporalities!

'Your **tweedledums** and **tweedledees**,

The little loves and hates,

Peevish paisa rivalries,

Across dividing line of 'mine' and 'thine'!

Brother gouging brother's eye,

Sister crushing sister's babe---

For the sin of wall between!"

"I've come," He Says, "to show you all

The Path; a Form, a Name; a Way of life,

That cools and calms the fevered Mind,

That stills the waves,

That fills, fulfils;

That leads you into He (whom you forgot)

That follows you into It, from which you came."

Here you find on every page

The Words He spoke for You.

A few...which I dared translate

Into uncouth English tongue

The few I gathered from His Lips

As I sat at the Feet, to catch His voice

So Sweet, so charged with Grace!

The solar rays, they open wide

The buds of Lotus, Waiting for the Warmth!

May **Baaba**'s Words, their warming touch

Unfurl the petals of your Lotus heart!

N. Kasthuri

1. Climb the right tree

I KNOW that your hunger has not been fully appeased, even after listening to two excellent

discourses, radiating **Aanandha** (bliss), given by these **Pandiths** (scholars). Both of them said that

they had no claims to scholarship and that all that they were able to see and speak about was due

to My Grace. Well, that is but a way they have cultivated, to curb conceit. **Hanumaan** was not

aware of his vast strength; he had cultivated that much of self-effacement. Some one had to

remind him of his skill and prowess and then, **Hanumaan** would rise to the occasion, with his powers fully awake.

It was also pleaded on your behalf that I should speak to you today, for it is a long time since I

spoke to you at this place. I feel I must satisfy, that desire of yours. You eau yourselves **bhakthas**

(devotees); so, I shall talk to you about the dharma of persons who seek to acquire **bhakthi**. No

one can become a **bhaktha** by naming himself so, nor, by others calling him so.

Bhakthi involves dedication, with nothing held back; not even a wisp of ego should remain. His

command alone counts; His Will prevails. Like a drunkard, the **bhaktha** has no sense of honour

or decency, pride or conceit. He is a **mattha**, an **unmattha** (a mad person), unconcerned with all

that is unrelated to his ideal. He is deaf to the call of hunger and thirst; he misses steps in logic

and he calculates wrongly while dealing in the market place.

Naaradha says that those full of the

liquor of ignorance stumble after the shadows of the world, while those drunk with nectar of

wisdom never move away from the Highest, which they have discovered as themselves.

Bhakthi must soften the mind

You saw this in the case of this **Shaasthry** a few days ago when he came and sat in this Hall for

the first time, after 30 years of intense study of the **Srimath Bhaagavatha**. He felt that he had won

the fruit of years of study and worshipful exposition. He lost all awareness and some of you

thought he had an attack of epilepsy or something akin to it. I knew that he was in the realm of

Aanandha. That is why I did not encourage you to take him to the hospital. Even today, you

noticed how when he started to describe the depth of Divine Grace he was overcome with joy.

The Lord broke His own plighted word in order to give the **Bhaktha** the credit for making Him

do so, **Bheeshma** had said that he would force Krishna to wield a weapon on the battlefield,

contrary to His declared intention. **Bheeshma** would accept defeat only from the Lord! And, so

Krishna strode towards **Bheeshma**, brandishing the Chakra (discus) in order to win. The

Shaasthry was describing this, when he broke down. **Bhakthi** must soften the mind and keep it

receptive to the higher emotions, the purifying impulses.

Every being is a pilgrim to reach God

Bheeshma was a **bhaktha** and by winning the Lord's grace, he was clothed with more majesty

and splendour than any earthly emperor. What majesty have these petty sceptre-holders? They

cannot claim to have inner peace, inner joy; they know not the joy of sharing love with all.

Bheeshma surrendered to the Lord, when He challenged him with the **Su-dharshana**; that is to

say, when He offers **Su** (good) **dharshana** (vision), one must be wise enough to surrender, give

up all; that is what **Bheeshma** did.

Like the kitten calling the mother to where it sits, by mere mewing, the **bhaktha** has only to

yearn, to mew with the pain of separation. The growing crop in the fields thirsts for rain; it sees

the heavy rain-clouds sail across the sky; it cannot rise up to that altitude and drink the **lifegiving**

rain; nor can it bring the clouds down to the ground. Humanity too sizzles in the hot Sun,
the unbearable heat of ego and greed. It needs the rain of Grace; it knows it can flourish only
then in peace and joy.
As the clouds form droplets and fall upon the fields which they choose to foster, the Formless
Absolute **individualises** Itself, assumes Form and comes down in the midst of humanity to save
and sustain, That is the secret of God **Maadhava** coming down as **maanava** (man), the cloud
taking pity on the crop, parching in the Sun. Once the rains come, the Sun has its uses! So too,
when the grace of the Lord is gained, then ego and greed can be put to profit by being made to
flow; into useful channels.
In past ages, **Avathaars** (divine incarnations) rid the world of evil, by destroying the few fanatics
and ogres who wrought it. But, now fanaticism and felony reign in every heart. The number of
asuras (evil men) is legion; no one is free from that taint; all are wicked to some extent or other.
Therefore, every one needs correction; every one has to be educated and guided into the right
path. Every being is a pilgrim destined to reach **Maadhava** and merge in Him; but most people
have forgotten the road; they wander like lost children, wasting precious time in by-paths.
You can win Lord's Grace only by dharma
Maanava (man) has to become **Maadhava** (God); that is his destiny, the plan and purpose of his
being armed, as no other animal is, with the sword of **viveka** (discrimination) and the shield of
vairagya (renunciation). Man is the only animal that can picture a previous existence and
existences in a series, with impressions accumulating from one to the other. What you see and
feel in a dream has some basis on what you have seen and felt in the waking state; so too, what
you see and feel in the present life has, as its basis, what you have seen and felt in other lives,
previous lives.
You can win the Grace of the Lord only by dharma. Dharma induces the spirit of self-surrender
and develops it. Without the training that the practice of dharma gives to your senses, your
feelings and emotions, you cannot have steady faith and steady detachment. The Lord is Dharma
conceived as a personality. **Raama** is known as **Vigrahavaan Dharmah** (Righteousness
personified). If you step across the bounds of Dharma and play foul, you cannot win the game of

life.
Pursue your task with one-pointed effort
When **Hanumaan** was speeding along the sky like an arrow from **Raama's** bow, many
temptations attempted to halt him. He did not delay or turn back. He sped on, intent only on the
task his Lord has set for him. When the **Mynaaka** mountain rose up to offer him a little rest, he
trampled it down into the depths of the sea. The mountain rose again and pleaded for the chance
of serving him for a while. It had decked itself with green orchards and fragrant flower gardens
for his recreation and recoupment, for when **Indhra** slashed off the wings of all the mountains in
past ages, **Mynaaka** had fled with the help of **Vaayu**, the father of **Hanumaan**, and he wanted to
express his gratitude by granting hospitality to the son; but, **Hanumaan** pleaded that his master's
task brooked no delay. A few moments later, **Hanumaan** was confronted by a terrible **monstress**,
Surasa by name. **Hanumaan** overcame her by skilful tactics and avoided further delay. You
should pursue your path to liberation with one-pointed effort.
The **Shaasthy** said that the Lord wishes that His **bhaktha** should shine over non-believers; that
he should be happier, more contented, more courageous than the rest: **Bhakthi** ought to make a
man so, But the **bhaktha** does not cultivate these traits deep enough. He lets the chance go to
waste. If **Shaasthy** gives his sons a hundred acres each, one son may tend it well and reap golden
harvests from it: another may allow it to lie fallow and himself sink into misery. The equipment
each has brought from previous lives may be different: you cannot blame thee father for this state
of affairs. Even the blood of one son may be fatal when transfused into another son. Spiritual
strength will be less in one, more in another, in proportion to the efforts of each, now and in the
past.
Let the light within shine
The pity is that man is not eating the most relishing, the most nourishing fruit, from this Garden
of Nature. He is climbing the wrong tree and seeking to pluck the wrong fruits: so, his appetite is
ruined, his taste is **vulgarised**, his health is destroyed. Only the Glory of the Lord can satisfy the
hunger of man, for he is part of that Glory.
Only experience can reveal the sweetness, the sublimity, the purpose of that Glory.
Parashuraama came across **Raama** and challenged him when he was returning to **Ayodhya** after

his marriage. He had won **Seetha** by bending and breaking the bow of Shiva: and thereby humbled the pride of all the crowned heads that had come seeking **Seetha's** hand. But, **Parashuraama** was intoxicated with his own achievement, in defeating the **Kshathriya** rulers in twenty-one campaigns. That pride lowered the Divine status of **Parashuraama** and so, he could be felled in a moment by **Raama** who was to all appearance just a stripling!

The Lord, it was said, punishes some and favours others. Let Me tell you- the Lord does neither.

He is like the current in this electric wire. It rotates the fan and makes one's life cooled; it operates the electric chair and makes one's life shorter. It has no wish to allay the warmth of the atmosphere; it has no eagerness to kill. The Lord's Grace is like the wind that blows. Roll up your sails and the boat lies limp and lame; unfurl them, it moves faster and faster. It is like light; one person does good using the illumination; another executes an evil plan, with its help. Have an "inner day," though an "outer night." Let the light within, shine. When you are unaware of the world, though in it, heedless of its call for participation, you are having an outer night and an inner day. The **Vedhas** teach you this Truth and impart the discipline needed to attain this fortune.

The Lord is the Father of all in the world

The **Shaasthry** spoke of the value of the **Vedhic** discipline. The **Vedhas** declare that if a karma (act) is done in a definite way, a definite result will accrue. They give you a pen filled with ink, they teach you how to write and what to write. They are so kind.

Vedhamaatha is so full of maternal love (**vaathsalya** as they call it). She repeats an injunction, over and over again, just as I go on reminding you of the disciplinary rules of the **Nilayam**, on every possible occasion. So, do not set aside the commands of the **Vedhas**: they are the authentic Voice of the Lord Himself as heard and recorded by purified intellects.

A father gives his wealth to the son, who respects his wishes and obeys his orders, not to the rebel son who flouts him. The Lord is **Loka-pitha** (the Father of All). If you are an **Aasthika** (a person who accepts that there is God and shapes his life accordingly), then you will get the **Aasthi** (wealth or property), if a person is an idiot, ignorant of his true interests, unaware of his own downfall, then he is not entrusted with his own **Aasthi**, a

guardian has to take care of his affairs until he proves himself able to manage it with care. Dwell always on the Glory of God

It may take many lives for a man to prove that he knows what is best for him, that he is able to chalk out his own future without harming himself or others, that he is aware of the pitfalls on the way. So, it is best to trust to the experience of sages, who were filled with compassion and who were moved by that compassion to illumine the path of liberation. This experience is enshrined in the **Vedhas**. Faith in the **Vedhas** irrigates the heart and makes it yield the harvest of Universal Love.

The **Shaasthras** warn you of false steps; they console you in times of stress; they strengthen you in distress; they give correct interpretations of moral dilemmas. They prescribe the dress, the food, the manner of speech, the methods of social conduct, the mode of mutual behaviour, the lines of onward march. They are the conscience of society.

In this **Prashanthi Nilayam**, too, there are certain limits laid down, certain modes of spending time usefully, recommended by Me. All who come here, whether longtime residents or new arrivals, have to observe them. You have seen Me, and stayed here, and heard these discourses.

Let Me ask what is the gain? Are you going back, unchanged, unaffected? Dogs do not chew sugar cane; they seek a bone, instead, **m**-fated mortals recoil, when the talk is about God, goodness, **saadhana** (spiritual effort) and **Saakshaathkaara** (vision of the divine) But, you must pull yourselves up into the purer air of **aadhyaathmik** (spiritual) life, draw yourselves away from slums and **bylanes** and travel on the highway to God. Dwell always on the glory of God; then, you will shine in that glory. Adhere to Truth, that is the surest means of removing fear from your heart. **Prema** can grow only in the heart watered by Truth.

What is **Bhakthi** and who are **Bhakthas**? **Naagayya**, even while he plays the role of **Thyaagayya**, is always conscious that he is **Naagayya**.

"**Thyaagayya** is the role I am playing," he would say. Now, go one step further. When asked who you are, say that you are **Naaraayana-swaruupa**, playing the role of **Pullayya** or **Thimmayya** or **Mallayya**, or whatever your name is. So too, every other person is a role played by **Naaraayana**.

Naaraayana washed clothes as the dhobi, shapes wood as the carpenter, forges iron as the blacksmith, prepares pots at the wheel as a potter. He is all this---and

more. His glory is

inexhaustible. The **Avathaar** (divine incarnate) is another role He takes up for another purpose.

The Lord comes as **Avathaar** when He is anxiously awaited by saints and sages. **Saadhus** (the

pious) prayed---and I have come. My tasks are three, or rather two, since **Dharmarakshana**

(protection of virtue) and **Vedharakshana** (protection of **vedhic** culture) are both practically the

same. The two are, therefore: **Vedharakshana** and

Bhaktharakshana---fostering of the **Vedhas**

and fostering of **Bhakthas** (devotees). Now, what is **Bhakthi**

(devotion)? Who are **Bhakthas**? It is

faith, steadiness, virtue, fearlessness, surrender, absence of egoism.

Puuja done however

elaborately and pompously, is sheer waste of time and energy. Why pluck flowers and hasten

their death? Some of you go round this **Nilayam** and satisfy

yourselves that you have done so

many **pradakshinas** (circum-**ambulations**), but, they can be called so, only when your mind

circles this place along with your feet.

Talk less, talk low if you must

I notice that while your feet are taking you round by force of habit, your tongues blabber about

the faults of others, or the price of vegetables, or the dishes you propose to cook for lunch.

Before you start on your rounds, which you call **pra-dakshina**, give your mind as **dakshina**

(thanksgiving offering) to the Resident of the temple, the Lord. That is the first thing to do, and

perhaps, the only thing to do. **Pradakshina** is not to be taken as prescribed, for loosening the

limbs or giving them some exercise.

This **Nilayam** should not be treated with scant reverence. Make the best use of your stay here. Do

not treat this chance lightly. You come spending much money, and put yourselves to much

trouble to reach here; but, you do not bloom as fragrant offerings at the Lord's feet by learning

the **saadhana** path. The senses have to be curbed into obedient servants of the spirit, For

example, I insist on silence. Talk less, talk low when you must talk.

Do not thrust your sorrows, your needs, your problems into the ears of those who have come

here with their own bundle of such things. They are not interested in adding to their troubles. I

am here to listen to you, to console you. Do not by loudness of voice disturb those who are

meditating or reading or writing the name of God.

All ills are traceable to faulty living

Meditate if possible, yourselves, alone; read spiritual books if you can;

write the name of the

Lord in the quiet of your corner; if you cannot do these, at least do not disturb others who are

doing these. Encourage one another to march along the path to God.

Become entitled to the honoured title of **Bhaktha**. My glory is spread daily through those who

call themselves My **bhakthas**. Your virtue, your self-control, your detachment, your faith, your

steadfastness---these are the signs by which people read of My glory.

Not that I want any such

prop.

But, it just happens so, in this world, where men estimate others indirectly, rather than directly.

Let Me tell you, such **bhakthas** are very rare. That is the reason why I do not address you

gathering as, "**Bhakthulaaral**" You can lay claim to that name only when you have placed

yourself in My hands, fully, completely, with no trace of ego kept back to cater to your vanity.

All ills are traceable to faulty living. And what is that traceable to? To ignorance of one's real

Nature, ignorance so **deeprooted** that it affects thoughts, words and deeds. The drug that can cure

it is patented under different names: **inaana**, karma, **upaasana** (contemplation), **bhakthi**. They are

all the same in potency, and curative power. The difference lies only in the method of

administration either as mixture or as tablet or injection.

Be confident that you will be liberated; Know that you are saved. Go and tell all that you had

gone to **Puttaparthi** and that you got there the secret of liberation.

Prashaanthi Nilayam, 25-1-1963

The mind must become the servant of the intellect, not the slave of the senses. It must discriminate and detach itself from the body.

Like the ripe tamarind fruit, which becomes loose inside the shell, it must be unattached to this shell, this casement called body.

Strike a green tamarind fruit with a stone and you cause harm to the pulp inside; but, strike the ripe fruit and see what happens. It is

the dry rind that falls off; nothing affects the pulp or the seed.

The ripe aspirant does not feel the blows of fate or fortune, it is the unripe man who is wounded by every blow.

Sathya Sai Baba

2. Revealing you to yourself

DEEKSHITH just said that this is a sacred day, not only for the 35 boys who were initiated into

Brahmacharya (religious **studentship**) but for **Sanaathana** Dharma (universal religion) itself,

since the **Upanayanams** (investiture ceremony of sacred thread) here are an important step in the

restoration of **Varnashraama** dharma (code of conduct prescribed for the four social groups of

Hindu Society) itself. The study of the **Vedhas** is the highest type of

learning, since it leads to the conquest of Death. All other studies deal with the means of living or the surroundings within which you have to live; they deal with earning and spending, deriving a little pleasure by this trick, escaping a little grief by that other trick. The **Vedhas** show the path to the Realm of Eternal Bliss, where there is no birth or death. People learn details about China, Russia and America; they know about the volcanoes of the Pacific or the islands of the Arctic regions, but, they do not know an iota about the features of their own inner realms. **Inaana** must grow from within. There are five such Realms in them; but, they are aware only of the outermost realm, the **Annamaya kosha** (the material casement), in which they are housed; even this is just an awareness, not full knowledge. There are deeper layers of which they are ignorant--the **Praanamaya** (sheath of vital energy), the **Manomaya** (mental sheath), the **Vijnaanamaya** (sheath of intelligence) and the **Aanandhamaya** (sheath of Divine Bliss). Those who are conscious only of the **Annamaya kosha**, can claim to be only just **Kaarnaswaruupa**, not **Raamaswaruupa** (embodiment of desire but not of **Raama**). That is to say, they will be swayed by every gust of **kaama** (desire); they will scarce be able to control desire and rise to the demands made on nobler virtues by the Divinity latent in them. They will get proper inspiration and instruction to explore and exploit the inner realms only from the **Vedhas**, and the **Shaasthras** that expound the **Vedhic** truths. The Karma **Kaanda** is the biggest part of the **Vedhas**, because Karma (sanctified activity) is the means by which the tree blossoms and the fruit matures and grows; the **Upaasana Kaanda** (the contemplative portion) deals with the **Upaasana**---method by which the fruit ripens; the **Inaana Kaanda** describes **inaana** (spiritual knowledge), the process by which the fruit fills itself with sweetness. The first stage takes the longest time; so, it comprises the largest portion; the second and the third are quicker by comparison. So, they are shorter. The third stage can be accomplished even apart from the tree by keeping the fruit in a warm place amidst straw or in a hot room. Man can acquire the sweetness of **inaana** by keeping himself in **sathsang** (holy company) or even by remaining in a solitary place, all by himself in **dhyaana**

(meditation), for example. But by whatever means, the sweetness (the **inaana**) cannot be injected from outside; it must grow from within. It is a transformation of the inner nature, won by a struggle with inner foes. Get rid of grief in this life itself. Just think of this for a while. You are in this body, in this receptacle, in order to realise the God you really are. This body is the cocoon you have spun round yourselves, by means of your impulses and desires. Use it while it lasts, to grow wings so that you can escape from it! You came into this world crying, announcing your grief at being thrust into it, grief for having lost hold on God. Having come with grief, decide not to go with it, from here. Get rid of it in this life itself. You were told now that the **Raamaayana** was welling with **shoka** rasa; the main mood of that epic was, it was said, agony, Well, the first step to prayer is a touch of agony. Agony is more potent than awe, in leading you **Godwards**. Grieve for lost chances, lost time; move on, everyday, forward to the Goal. Amidst all these absurd loves and hates, the meaningless game of having and hoarding, losing and lamenting, building and demolishing castles in the air, you have no moment of real calm. Everything in the Universe is Divine. Peace of mind will not descend on you because your room is air-conditioned or your sofa, **softcushioned**. It does not depend on your bank-balance; or on the diplomas you have collected. It can come only when, you deny the **dhaanava** (demon) in you all chances of moving you, when you encourage the Divine in you to manifest Himself. The **dhaanava** is the prompter of the **Asuric** traits mentioned in the **Geetha**. Everything in the universe is Divine; it is; it shines; it is lovable. It is **asthi**, **bhaathi** and **priya**; it is **Sath**, **Chith** and **Aanandha**. For, it is the same as the Universal, Eternal, Absolute, which is also **Sath-Chith-Aanandha** (Being, awareness, bliss). This is the **Upadhesha** (spiritual instruction) that these boys got today through the **manthra** that was taught them. **Upaanayana** means, "near-leading," leading near, leading the boy to the teacher, taking him to the teacher, the Gum, for this **Upadhesha**, this initiation. The Guru who can give this **Upadhesha** must himself have transcended name and form, the relative regions of worldly ambitions and achievements; he must have experienced the Oneness

of all this variety. Such men

do not put up boards to announce their greatness or compete with others for status or reward.

These boys are specially lucky: good fortune, of which even they are not aware, has brought

them here for this ceremony, which will transform them. They have done consciously, in

previous births, meritorious deeds, the fruits of which they are now tasting, unawares. The Guru

does not teach anything new; he reveals you to yourself. He trains you to cleanse the mirror of

your heart, so that you may be reflected in it, without warp or twist. The **brahmachaari** (celibate

or spiritual disciple) must obey the commands of the Guru, without flinching and to the full.

Use your fullest powers to grasp the truth

While **Aanjaneya** was bringing the **Sanjeevini** Mountain, he had to take a course that made the

citizens of **Nandhigraama** see him in the sky; **Bharatha**, who saw the strange sight of a monkey

carrying a hill, brought him down with an arrow and when he learnt that the hill had the drug

which could cure **Lakshmana** who was stricken in battle, **Bharatha** offered to send the hill

quicker to where **Raama** was, by shooting an arrow which could lift it and carry it fast. But,

Aanjaneya said, he could fly quicker than any arrow from the bow of the fastest marksman! Use

your fullest powers to grasp the truth. Rely on your own skills, your own force; then, they too

will develop to the utmost demand you make of them. That will give you the greatest joy.

Many of these boys are today joining the **Vedhashaasthra** **Paatashaala** (School of **Vedhic**

Studies) here or have already joined it. They will be enthused by each other in their study and

saadhana. When ten friends gather around you and shout, "Come, come, we shall go," you feel

like joining them and you gladly go on the adventure. Teachers at the **paatashaala**, who are

experienced men, will foster virtues and encourage at every step. I am planting the sapling in

your heart; they will water it and manure it. I shall also water the sapling, off and on, especially,

when they are not with you. In order that the lotus may not go dry, the lake has to be full of

water. **Prema** is the water that must fill the heart: hatred will make it a parched waste. Have faith

in your own **Aathma** (true Self or Being); that is the medicine. Act always in the spirit of service

and kinship with all; that is the regimen.

Surrender must be complete without reservations

To all of you I say, "Let mountains fall; let the sea overwhelm the land; but, do not give up your

saadhana. And, remember, **saadhana** is a waste, unless you grow at the same time in virtue and

uprightness." If you give up all and surrender to the Lord, He will guard you and guide you.

When you complain, "**Oh!** He has not guarded me," I reply, "You have not surrendered." The

Lord has come just for this very task. He is declaring that He will do so, that is the very task that

has brought Him!

Of course, you only talk of **Sharanam** (surrender), of placing all at the Feet; but you withhold a

great deal. Your minds are wayward like monkeys that skip and jump from bough to branch.

Give them to Me; I can make them steady and harmless. When I say, sit, they will sit; when I

say, stand, they Stand. That is what **Shankaraacharya** offered to do, he told Shiva that he will

hand over the monkey that was his mind to Him so that it might be tamed and used for His

delight. But, it must be a complete handing over; no reservations.

Prashanthi Nilayam, Upanayanam Day, 3-2-1963

3. Ask for Me

TODAY, you had the nectar of **Raamaayana** from these two

Pandiths. They spoke with genuine

joy when they dilated on the incidents of the **Raamaayana**. One of them selected today the

hospitality shown to **Bharatha** and his retinue by the sage

Bharadhwaja and how **Bharatha**

reacted to it. The other **Shaasthry** who generally talks on other topics, was persuaded this

evening to select **Naaradha's** description of the qualities of **Raama** to **Vaalmeeki** as the theme of

his talk. **Raamanaama** is so sweet that I could see all of you relishing these talks. If a man talks

about **Raama**, without himself being inspired by the glory of the Lord it sounds hollow; it is of

no benefit; it is like the image of a table heavy with edible dishes seen inside a mirror; the dishes

in the mirror will fill no hungry stomach. No language can picture the actual bliss that the Name

can confer; words can at best delineate only an atom of that joy.

Man comes into the world burdened with **maaya** and its instrument, the mind. The mind

expresses itself through attraction and repulsion, **raaga** and

dhweshha (affection and hatred),

towards the external world. **Raaga** is **raajasik** (passionate) in its effect; it can be used for one's

uplift, as **Naaradha** used it to fix attention on the Lord. **Dhweshha** is

Thaamasik (negativistic), as

Dhurvaasa expressed it in his dealings with **Ambareesha** and

others. Without **Raaga** and

Dhwesha, the mind cannot function at all. If these two are removed, there can be no mind and no

maaya, and you get fixed in **inaana**. Let **raaga** and **dhwesha** go and let **Raama** enter; then there

will be no manas or **maayaa** (mind or illusion).

Have aversion towards evil, pride and egoism

The **Thaitthireeya Upanishath** analyses the mind and its behaviour very well. It gives directions

to merge the mind in God; the weapons with which you can foil the tactics of **raaga** and

dhwesha. Use them for positive purposes, as **Naaradha** and **Dhurvaasa** did. Have attachment to

the Lord and aversion towards evil, pride, egoism. Water and fire are incompatible; fire is put out

by water. But, by means of fire, you can convert water into steam and use it to haul long lines of heavy wagons.

How to overcome **raaga** and **dhwesha**? By discrimination, by inquiry, by reasoning. Arrive at

the truth by this means. **Dhuryodhana**, though he stuck to falsehood, greed and envy had,

according to the **Mahaabhaaratha**, a swell time, flags flying, festoons swinging, banquets everyday; but, **Yudhishtira**, the eldest of the **Paandavas**, had, as

reward for his high morality, exile, poverty and privation. This does not mean that **Vyaasa** who

wrote all this is a cheat or a fool.

Dharma (righteousness) stood firm in spite of hardships; **shraddha** (faith) was steadied and

strengthened. In the case of **Dhuryodhana**, prosperity did not induce caution, humility or

discrimination. So you revere **Yudhishtira** and execrate **Dhuryodhana** today, centuries after they

died. **Vaalmeeki** also pictured **Raama** as wandering forlorn in the forests; but, He never for a

moment wavered in the path of Dharma. So, He is revered even today as the embodiment of

Dharma.

Ask to be examined and your progress recorded

The Guru-**sisya** (teacher-disciple) relationship which has been established between these boys

and those who initiated them into the **Gaayathri** has also a special. Dharma (spiritual quality)

which directs the **sisya** to learn with gratitude and the Guru to teach with love. There are cases

when the **sisya** was made to forget all that he had learnt when the Guru was displeased with his behaviour.

India has been **Yogabhuumi**, **Thyaagabhuumi**, **Vedhabhuumi**---the land of Divine Communion of

renunciation, of spiritual intuition. It spoke of **Samaa-dhee**, the

wisdom that sees all as equal

repositories of Divinity. **Samathwa** is just a matter of origin and essence; water in lakes, pits,

wells and rivers is rain water, though the taste, colour, name and form are different, based on

where the rain has fallen and how pure is the container. Divine grace is like rain, pure, pellucid,

falling on all. How it is received and used depends on the heart of man.

The Lord does not test a man just for fun; He does not pile calamity on calamity because He

enjoys it. Examinations are held, to measure achievement and award marks and honours. You

must ask to be examined, so that your progress may be recorded.

Dheekshith spoke of **Bharadhwaaja** setting up a **Dhurbaar** (regal audience) Hall, with a

bejewelled throne and all other paraphernalia, for the reception of **Bharatha**. **Bharatha** mentally

installed **Raama** therein and stood behind, framing his brother.

Bharatha was applauded for this

act of genuine detachment by the sage. He was glad the citizens came to know the real nature of

Bharatha by this means.

The **Avathaar** has no blemish, no trace of **Guna**

Bharatha did not partake of the rich banquet that the sage had prepared; he was too grieved over

the turn of events to think of food, drink and sleep. He did not even take a drop of water, before

he could speak to **Raama**. The thought of **Raama** was so intense in him that people saw **Raama** in

the form of **Bharatha**. Ceaseless contemplation had made him an exact replica. That is the depth

of the **bhakti** which is fruitful. But, you praise Me when all goes well and you call Me stonyhearted

when grief assails you. Grief or joy, whatever the Lord hands out, you must welcome

with equal calmness.

It was declared that **Raama** was born of the **paayasam** which was brought by the deity from out

of the sacrificial fire. No **Avathaar** is born flesh and blood, including this **Avathaar**. The body of

the **Avathaar** is **chith** (awarenessful) substance; it is not **jada** (inert) like other materials. The

embryo of ordinary mortals is **jalodhakashaayi** (enveloped in watery stuff; the embryo of the

Avathaar is encased in **Ksheerodakashaayi** (the pure white milk of holiness). That is why in the

make-up of the **Avathaar**, there is no blemish, there is no trace of **Guna**.

Raama's insistence on His vow of hermit-hood

Dhasharatha wept, for he had no sons to offer ritual food when he moves out into the next world.

When all are of the form of God and of the substance of God, who is son and who is father, who is to offer food to whom, when that high stage of wisdom is reached? **Kshamaa** (fortitude) is the father, **Shaantham** (peace) is the mother, **Vairaagya** (renunciation) is the wife, and the Lord is the son, the centre of affection. **Dhasharatha** desired the lower type of son, the male issue, to save him from perdition. This desire brought his 'spirit' again before **Raama**, when **Seetha** was about to enter the fire in **Lanka**. **Raavana** was killed and **Raama** asked **Sugreeva** and **Lakshmana** to crown **Vibheeshana** as Emperor of **Lanka**; he pleaded that **Raama** Himself should bless him on that auspicious occasion, but **Raama** insisted that His vow of hermit-hood prevented Him from entering an inhabited city. Then, **Raama** sent **Hanumaan** to **Seetha** and requested him to bring **Seetha** to the camp in a palanquin. **Vibheeshana** had not thought of that; he was too immersed in other affairs **Hanumaan** bowed before **Seetha** and got a vision of **Lakshmi** rising out of the waves of the ocean of milk. He felt that, that Vision was enough compensation for all the births he had to undergo. While the palanquin neared the camp, there spread everywhere a sublime splendour from it, which astonished the **vaanara** (sub-human or monkey) hordes. **Raama** sent word that **Seetha** may alight and walk the remaining distance, so that they may fill their eyes with her glory. This is not mentioned in the books. Two purposes of **Seetha**'s fire ordeal When **Seetha** was about ten yards away, **Raama**, who is butter when He melts and steel when He hardens, said, "Stop, I can accept you only after you pass through Fire." **Lakshmana** swooned at this thunderbolt; the monkeys who had to bring the fuel for the Fire bent under the weight of even twigs. The Fire Ordeal served two purposes- to scorch the slanderous tongues, which haunt the tracks of **Avathaars** (Divine Incarnations) at an times; and, to retrieve from the Fire the real **Seetha** who had entered into it, prior to abduction by **Raavana**. **Dhasharatha** also came there, to assure **Raama** that **Seetha** was Purity itself; and also, to satisfy his parental craving to see his son. He appreciated the steadfastness of **Raama** in the respect he had for his father's wish; he also saw the **vaanaras** rise again from the battlefield and gather around **Raama**. The **Raakshasas** (demonic persons) had already attained liberation for they had

the vision of God when they drew their last breaths. "The **vaanaras** came down to be My instruments and so they have no death, neither are they born, except at My Command," said **Raama**. Man too must become His instrument in order to escape death and birth. He has come, imprisoned in the ego, and he has to liberate himself. This can be done only by making him aware of the Universal (**Aadhaara**) basis, like a man sunk in poverty, dwelling in a hut that is raised over a vast underground treasure, man is suffering, with a spring of joy inside him, of which he is unaware. I have come to give you the key of that treasure, to tell you how to tap that spring, for you have forgotten the way to blessedness. If you waste this chance of saving yourselves, it is just your fate. Do not hunger for comfort or riches You have come, most of you, to get from Me tinsel and trash, petty little cures and promotions, joys and comforts; very few of you desire to get from Me the thing I have come to give, **viz.**, Liberation itself; and even among these few, those who stick to the path of **saadhana** and succeed are a handful. Many are drawn away by the outer signs of sainthood, the long gown, the beard, the rosaries, the matted hair; they keep track of many such who move about in this land and follow them into the wilderness. It is very difficult to demarcate clearly the manifestation of the Lord and so, I am announcing Myself and Myself describing My mission, the task, the characteristics, the qualities which mark out the **avathaar** from the rest. Do not hunger for comfort or riches; hunger for **Aanandha**. If you have faith and if you keep the name of **Raama** as constant companion, you are in **Vaikuntha** or **Kailaash** or heaven, all the time. These are not distant regions that have to be reached by tortuous travel; they are springs of tranquillity that are in your own heart. You cannot have this chance of the nearness of the greatest of all sources of joy in any other place. Here it is so near, so easy to attain, so full of grace. If you fall back, you will seldom get the chance again. Ask and get what will save you, not what will bind you. You ask from Me a thousand things of the world, but rarely do you ask for "Me" That is why I seldom address you as **bhaktas** (devotees); I usually address you as **Divyaathma swaruupulaara**

(embodiments of the Divine), for that is your real swaruupa, this Divyathwam (Divinity).

Though you do not know it, it is a fact. Therefore, I Call address you so with confidence. I can

even call you Divya-divya swaruupulaara, but, as for bhakthi, since it is a quality that will make

you desire the Lord and nothing else. I find you cannot lay claim to it.

Methods to curb Raavana tendency

Some of you claim to be Sat bhakthas or Raama bhakthas or

Krishna bhakthas. No, unless you

are perfect instruments in His hand, you do not deserve that name.

For example, Bharatha can

call himself a Raama bhaktha. He lived with Raama naama in every breath; he was with Raama

in the forest and on the battlefield; he suffered as much as Raama; he was as much an anchorite

as his brother; so, he too became Shyaama (dark skinned) like

Raama.

Shravan, manan, and nidhidhyasan (listening, Contemplating on what has been listened to and

practising what is dictated by the mind so transfused), these are the methods by which

Raavanathwa (the Raavana tendency) has to be curbed. What is that tendency? It is kaama---lust,

greed, inordinate desire for things of the sensory world, egoism, and the rest of the fatal brood.

When the pot of milk on the hearth boils over, you pour cold water on it and it settles down in

the vessel itself, is it not? Dhurvaasa is the example of the pot boiling over; and Naaradha, of the

pot of milk that does not. Naaradha had the name of the Lord always on his tongue and so, the

senses did not establish mastery. If you too keep your senses and your wishes in check, you will

gain by listening to these talks and by this visit; and, I will be happy that you have taken to the

path that will give you real strength and joy.

Prashaanthi Nilayam, 4-2-1963

No one can liberate you, for no one has bound you. You hold on to the nettie of worldly pleasure and you weep for pain.

The kite is pursued by crows so long as it carries the fish in its beak; it twists and turns in the sky trying to dodge the crows who seek to snatch the fish; tired at last, it drops the fish. That moment it is free.

So give up the attachment to the senses, then grief and worry can harass you no more. The kite sits on a tree, preening its wings, enjoying its happiness.

You too can be so happy, provided you drop the fish you have in your beak.

Sathya Sai Baaba

4. The search for Seetha

SINCE three days, the Pandiths who spoke here have been

discouraging on the Raamaayana. This

is understandable in the case of a specialist like Dheekshith but even the other vidhwaan has

turned away from his usual topics; he too spoke on the Raamaayana. Of course, the Raamaayana

is a limitless ocean, from which any number of canals can be dug and water drawn. I was

wondering whether at least today some one will refer to Krishna thathwam! Not that one gets

tired of Raama thathwam. The Thathwam (Reality) of the Lord is ever fresh.

Every life is a new chance, a fresh opportunity for realising the Truth. Yesterday is gone; today

is the fresh chance, the new opportunity is now; tomorrow, you cannot be sure of Every minute

is to be welcomed as unique and as valuable, precious, in fact. Do not pine over the chunks of

time you have wasted; seize the moment that has come within your grasp.

Search for the Lord as Hanumaan searched for Seetha. He had not seen her; he had only heard

her being described. He could also judge what she should be like, if Raama could aspire for her

so deep. It was like the attachment of Purusha for Prakrithi, no less. Like Hanumaan, man too

should seek the incomprehensible. Aadhishakthi (Primal Energy), among the multifarious

counter-attractions and distractions of Lanka.

Through dharma and karma man can attain salvation

Since the entity is not known, one has to discover it by means of the characteristics it is supposed

to have. The experience of sages is the only guide, the only map, or chart. That chart is supplied

by the Bhaagavatha, the Raamaayana, the Puraanas. Have the Lokamaatha (Universal Mother),

the Thripura-sundhari, in your heart, Her lineaments clear and pure; then proceed bravely into

the land of raakshasas; and you will succeed. Saturate yourself in the search; establish yourself

in the faith; then, you can fill yourself with the Bliss.

Who can describe the signs of the Seetha you seek to find? Only Raama can, for He is the

master. Take Him as the truest guide. The Vedhas are like that. Lakshmana, Sugreeva and the

rest are as the Shaasthras, arguing by deduction, not from actual mastery. They did not describe

Seetha; they could not, for they had not seen.

When Raama went to the hermitages at Chitrakoota, the sages, saints and Vedhic scholars, all

gathered round Him and their gratitude at getting His dharshan was as a garland of flowers on

His breast, flowers of many hues but, all strung on a strand of deep

devotion. They knew that

Raama was both the Seen and the Unseen; that He had come to establish dharma and karma, for through dharma, and karma done along the lines of dharma, man is certain to attain peace and

salvation. The **avatharaas** insist on dharma it is declared that the purpose of the **avathara** is

Dharma **sthaapana** (establishment of virtue); but, what is dharma for, if not for liberation from the bondage of ignorance?

Every step of the **Avathara** is **pre**-determined

The aeroplane has to land at certain places in order to take in those who have won the right to

fly, by the tickets they have purchased. So too, the Lord has to come down so that those who

have won the right to be liberated may be saved incidently, others too will know of the Lord, of

His grace and ways of winning it, of the joy of liberation. There are some who deny even today

the possibility of air travel; they curse the contrivance; they cavil at it. Similarly, there are many

who cavil at the **Avathara** that has come to save.

Dheekshith spoke of **Kabandha** who swore at **Raama** and wanted to eat Him up alive; but, **Raama**

liberated him from his curse and restored him to previous glory. If you condemn the Brahmin

and the **Vedhas** then, you drift afar from Me, if you desist then, you are drawn near

Parashuraama, the inveterate foe of the **Kshathriyas** appeared before **Raama**, when He was

returning to **Ayodhya**, after the marriage. He was blazing like fire, terrible to behold, for he had

heard the twang of the bow of Shiva, when **Raama** broke it in twain. He challenged him to draw

the bow of his father and to meet him in single combat. But, **Raama** said, "You are worthy of

respect; you are a Brahmin and you are related to **Vishwaamithra**."

Every step in the career of the **avathara** is **pre**-determined. **Raama** knew that the coming of

Suurpanakha was the prelude to the coming of **Raavana**; He had asked **Seetha** to enter the fire

and remain in it as just as an outer manifestation. Even before the human manifestation, the Lord

had decided that the **Shakthi** (Energy) must also accompany Him, because **Raavana's thapas**

(penance) was so strong that only some major sin could make the blessings he had won from the

gods null and void. The ordeal of fire through which **Seetha** was asked to prove herself was not

an ordeal at all; it was got up only to recover **Seetha** from the fire in which she had taken shelter,

in preparation for the **Lanka** episode. That is the way of the

avathara; it will not go about

announcing its nature; it will announce itself by deeds.

Do you yearn for the Lord's mercy and grace?

Jataayu recognised the divinity of **Raama**; he said, "**Raama**! I am content; this body has realised

the acme of joy; I have seen you, have been touched by you; I have spoken to you and imbibed

your voice." Only **Raama** knows the significance of each step of His and the character of the next

step; He carves His own career.

You were told that **Raama** showed man how to bear suffering while Krishna taught him how to

overcome it. No, **Raama** was all **Aanandha** inside, though he was lamenting outwardly for

Seetha, **Raama thathwa** (Divine Reality) is known only to **Raama**. What can the rest know?. At

best, they can have but a glimpse of **Raama's** grace. And, even that only if they are immersed in

intense inner prayer for God. Think of Him, call out for Him; He melts. Whatever form He may

be shining in, that intensity will make you recognise Him. He may be a cowherd boy, standing

under a tree, with a flute at his lips. You will see him and adore Him and place Him in your

heart. You extol the Lord as Love, Mercy, Grace; but do you yearn to earn them? Do you believe

you can win them? Do you strive to treasure them?

Have an idea of the place of your last journey

Take the example of **Suurpanakha**, the sister of **Raavana**. She was mutilated by **Lakshmana**, she

was rejected by **Raama**, she was ridiculed by **Seetha**, humiliated beyond cure. She fled in terror

to her brother and, what did she ask him to do? She described the heavenly charm, the Divine

grace of **Raama** and advised him to fill his heart with the sweetness that **Raama** exhaled all

around Him! **Raama** came to feed the roots of **Sathya** and Dharma and so, **Seetha** joined Him

through correct orthodox rites. There was no **Seetha-apaharanam** (abduction of **Seetha**).

In the Krishna **avathara**, the task was to foster **Shaanthi** and **Prema** Now, all four are in danger

of being dried up. The dharma that has fled to the forests has to be led back into the villages and

towns. The **adharma** that has ruined the villages and towns has to be driven to the jungle. You

will have no rest until this is done. For it is your problem, the problem in which each of you is vitally involved.

Now you are unaware of the problem, the problem of Liberation.

There was a courtier once with

a king; he was so idle and ease-loving that whenever the king ordered

him to see someone, he raised flimsy objections like, "Perhaps, he is away," "If he does not greet me, what shall I do?" "What if he gets wild?" "I may not be able to return in time", **etc., etc.** SO, the king got the word, "Fool" embroidered on a broad tape and commanded him to wear it on his brow so that all may learn a lesson. The courtier became the laughing stock of the palace. Within a few months, the king was on his death-bed and the courtiers vied with one another in weeping over him. When the fool came near he told him with tears in his eyes, "I am leaving on my last journey, dear Fool." The fool said, "Wait, I shall bring the royal elephant;" but, the king shook his head and said, "Elephants will not take me there." The Fool pleaded that the king might use the chariot, but, when told that chariots too would be of no avail, he suggested the royal steed as the alternative. Even that was of no help, he was told. Then, the Fool innocently asked the king. "What is this strange place to which you are journeying?." The king replied. "I do not know." At this, the Fool untied the tape from his brow, and tied it on the brow of the dying king. "You deserve this more; you know you are going, but, you do not know whither! You know that elephants, horses, and chariots do not proceed there; but, you do not know where it is or how it looks!" he said. But, you can have some idea of that place if you evaluate your deeds and thoughts now in this life. **Prashanthi Nilayam**, 5-2-1963
5. Sweeten and lighten life
PERHAPS, this **Raamanaama** Feast is cloying to some tastes; but, it is something that is ever fresh, that gives undying sweetness to the heart that is filled with the love of God. One single Name will yield fresh sweetness, fresh joy, every time it is rolled on the tongue. I have to tell you the things I have told you often before; for, until digestion is well established, medicine has to be taken. The face has to be washed day after day. One meal is not the end of the story; you have to eat, again and again. To get angry is but the effort of a moment but, to get peace, to become unaffected by the **ups** and downs of life, is the result of years of training in **Vedhaantha**. It can be well established only on the basis of the belief that all material things which fall within the range of sensuous experience are fundamentally non-existent. They are **maaya**,

products of illusion, of the tendency to see many where only One exists. You see corpses proceeding one after the other to the graveyard; but you move about unconcerned. You feel you are eternal. In fact, you are. That is the real you, I mean. Just as the water you drink is eliminated as perspiration, the karma that you accumulate is eliminated through karma, gladly borne. So, bear both 'mirth and moan' with equal calm. Like the **aakaasha** (space) in the pot merging with the **aakaasha** outside the pot, silently, fully, with no trace of separation or distinctness, merge with the Universal. That is real **sharanaagathi** (surrender, salvation, liberation). Today is the fastest friend, hold fast to it **Raama** is extolled as the ideal son, who acted according to his father's wish, regardless of his own happiness. But, **Bheeshma** is a better example in this respect. He acceded to a whim Of his father and in so doing made even a greater sacrifice than **Raama**. **Dhasaratha** made **Raama** an exile in the forest for fourteen years to satisfy the claims of Truth while **Shanthanu** made his son give up the throne as: well as a wedded life to satisfy a sensual desire of his senile body. As a matter of fact, it is not the obedience to the father's whim ;that is important; it is the adherence to **sathya** and dharma, which is **Raama**'s forte. **Dheekshith** said that kings, because they have to compromise with justice and truth sometime or other, usually go to the nether regions. His kingdom is, really speaking, his body. He must evince as much interest in the proper upkeep of the most distant part of his kingdom, as he does in the upkeep of his toe or scalp. Pain anywhere must be felt and remedied as quickly as pain in any part of his body. Such a king never goes to the nether regions. He is indeed thrice blessed. **Janaka**, for example, felt that all was His, not his. Though he had a body and all the commitments of kingship, he felt as if he was an A-**shareeri** (without a body) and A-**samsaari** (without a family). It requires all the strength one can collect to carry a load up-hill. The gear, the accelerator, have both to operate to haul a car up a steep. The Guru who taught you cannot do anything to haul it; he can only guide. The control of the senses, changing the mode of life, the habits of thought, have to be done by you. The senses say, "Why struggle? Eat, drink and be merry, while you can,"

but, the Guru says, "Death lands on you without notice; overcome its fear now, before he calls."

"Now is the true friend; yesterday has deceived you and gone; tomorrow is a doubtful visitor.

Today is the fastest friend; hold fast to it."

Be tranquil amidst the storms

Once when his eldest brother, Dharmaraaja, promised to a mendicant yogi some help for a yajna

(ritual sacrifice) and asked him to call the next day, Bheema ordered all drums to beat and all

flags to fly, for, "My brother is certain to live until tomorrow! At least, that is what he believes will happen."

Death stalks your footsteps like a tiger in the bush. So without further waste of time, endeavour

to give up sloth and anger; be tranquil amidst the storms; mix in tranquil company. Let the

flagrant smoke of divine thoughts, full of love to all, rise around you; why try to scatter fragrance

from scent-sticks available in the market? The flame of jnaana (experiential knowledge of

Supreme Reality) can reduce to cinders the impulses inherited through many births and many

experiences. In the heat of that crucible, dross is burnt and precious metal is isolated.

The Lord is sweet in every one of His actions

Saadhana (spiritual effort) requires regular habits and moderation in food, sleep, and exercise.

Fasting weakens the intellect and reduces the strength of discrimination. The body, the mind and

the spirit, all three must be equally looked after. Unless you have "muscles of iron and nerves of

steel," you cannot contain in your head the tremendously transforming idea of Adhwaita, of

your being the Universal itself, the Eternal Reality itself! Lesser strength can only think in terms

of servitude or subsidiary roles. To see the Truth as Truth, and the untruth as untruth, clarity of

vision and courage of vision are both needed.

The seven-walled fort---mamaakaara (feeling of mind and one's own) and the six evil

tendencies, kaama (lust), krodha (anger), lobha (greed), moha (infatuation), madha (arrogance)

and maathsarya (jealousy)---has a garden in the centre and a lake, where the hamsa (divine bird)

plays. It is the image of your own true self; become aware of it and you are saved. You have

come into this lokha (world) to enter the presence of the Lokesha (Lord of the world). So do not

tarry in wayside inns, mistaking them to be the goal. The Lord too will be longing for the arrival

of the lost. He is like a cow yearning for its calf.

Once Krishna was in a fix; it was the birthday of Rukmini and it was also the anniversary of his

marriage with Sathyabhama! Both queens were awaiting His arrival in their palaces, but,

Krishna, to the great mortification of the proud Sathyabhaamaa, went to Rukmini and after

sharing the feast with her, entered the palace of Sathyabhaama. She was in an inconsolable mood

of resentment, but, though she did not offer anything to Krishna out of pique, Krishna Himself

picked up a few jambu fruits from the garden and ate them, appreciating all the while the care

with which the queen was looking after the garden and the extraordinarily fine taste of every fruit

that grew in it! Sathyabhaama was thus encouraged to forget the sense of injury. The Lord is

sweet in every one of His actions, movements, words, gestures. He is sweetness itself.

This life is a dream you have taken to be true

Take the instance of Raama, Bairaagi Shaasthy recited a poem about the lotus feet of Raama,

treading the stony, thorny jungle regions. But Kaikeyi had not realised this, when she asked that

Raama should go into exile. She learnt about it and was horrified at what she had done only

when she saw Raama, Seetha and Lakshmana in the hermitage as she watched her son plead with

Raama to return to His throne. Raama never felt the thorn or the stone for He had devised the

jungle Himself, in order to infuse faith in the sages and nip their fears.

As a matter of fact; what other functions have those feet than warding off the hurdles on the path

of bhaktas? The bearer alone knows the Weight of the load on his shoulder. The tiniest

suffering in you causes the same suffering here also. There is an old woman from Salem here,

since a week; her son, a young man of twenty-five years, is insane and cannot attend to his

needs. She does not know how much I was affected, but, I was inquiring, "Did he take his

morning coffee?" And telling her, "Carry food to him and feed him, he is hungry." Her anxiety

was just one-sixtyfourth of Mine! You think that I pay attention only to those who sit in front,

but, I see all and I am with all, wherever they may be. Only those who have been blessed will

know, not the rest.

No fuel, no fire. No saadhana, no sankalpa (sub-consciousness desire). Pour oil and light the

wick. You are on a pilgrimage to the beyond, so, you cannot long dwell in this beneath. Some

time or other, sooner or later, this birth or the next, you have to realise that this is but a dream
you took to be true; you have to pack up and march. This is asath (non-Being); go towards the
Sath (Being). This is thamas (darkness): this is the realm of death. Proceed towards the iyothi (effulgent Light); proceed towards the realm where immortality reigns.
Let the desire to be saved sprout in you
The tree might appear to be dry; but, it will bloom, it will bear fruit; do not despair. I shall make
it sprout, provided the sap of repentance is still running. Come just one step forward, I shall take
a hundred towards you. Shed just one tear, I shall wipe a hundred from your eyes. I bless only
thus! May your Aanandha (Bliss) grow.
When the night grows chill, you draw the rug tighter around you, is it not? So too when grief
assails you, draw the warmth of the name of the Lord closer round your mind, Out of all the
crores of Indians, you alone have gained this contact, through your good luck. Let at least the
desire to be saved sprout in you; I shall see that it grows and gives fruit, provided you yearn and
try. To pour the nectar of grace, the vessel must be cleansed. Clean it and demand the nectar; do
not grieve later that you missed the chance, when it had come within reach. You will not know
Me in a trice, or even in days. It is something that has to be realised by stages, in due course,
through viveka, vairaagya and vichakshana (discrimination, non-attachment, clear-sightedness).
You have been squatting for four hours and some of you might be squirming and feeling an ache
in the back. But it is no ache, pray that you may get this feeling all through life, for you have
been receiving the teaching that will sweeten and lighten life itself.
Prashaanthi Nilayam, 6-2-1963
Each has his allotted task, according to the status, taste, tendency and earned merit. Do it, with the fear of God and of sin, deep in your heart. Welcome pain and grief so that you take both success and failure as hammer strokes to shape you into a sturdy saadhaka. Inner content is more important than outer prosperity.
Sathya Sai Baba
6. Griha or guha?
THE Deekshith spoke about the glory of the Lord and the other Pandiths gave you detailed
accounts of the experiences of ideal men who struggled to arrive at the Truth. Every one must be
interested in knowing about these, for, all should have an ideal to strive for, a goal to be reached.
Otherwise, life is reduced to aimless wandering. For saplings to grow,

soil is essential; for ideals
to get implanted, knowledge of the struggles and successes of saints and sages is essential. These
experiences are not uniform; each saadhaka has a different story to tell, depending upon his
equipment and enthusiasm. So, the vision and the glory are different, though all are divine. The
mansion of India's glory is built of charming stones, each block being the hardy thapas of some
sage or other. No one sage can be neglected, for if his attainment is ignored, the wall of the
mansion would be so much the weaker.
Take the case of Agasthya, for example. I mention him because some one gave out his name,
while addressing you. He is called "potborn," but, remember, he and Vashishtha were both
children of Mithra-Varuna and were both born from the same pot! He put an end to the evil
deeds of the ferocious giants, Ilvala and Vaathaapi, by just three words, "Vaathaapi jeerno bhava." He made the high-peaked Vindhya bow his head and become low; that is why he is
known by the name, Agasthya! That is to say, he taught humility to the proudest in the land.
The home must resound to the name of God
Agasthya is also reported to have drunk off the ocean all in one sip. That is to say, he dried up
the ocean of samsaara, with its waves of grief and joy, prosperity and adversity, success and
failure. It is not any sidhi, this feat; it is a parable explaining that though he was a grihastha (a
married man) with a son who recited the Vedhas as soon as he saw light, he had conquered all
attachments of the world. Be attached only to the ideal---that is the sign of the sage.
Kabeer was weaving a peethaambara (yellow silk garment) for the Lord, for his Raama. He had
to work the loom alone, by hand. He recited Raama Raama Raama and went on weaving
ceaselessly. The cloth had become twenty yards long, but, Kabeer did not stop; his thapas
continued unabated the peethaambara was becoming longer. The aanandha of the craft,
devotion to his Lord, was enough food and drink for his sustenance. When he gave it to the
temple priest for clothing the idol of Raama, the peethaambara was just the length and breadth,
not a finger breadth more! Such men are the mainsprings of the joy that spiritual persons fill
themselves with in India.
The griha (home) must resound to the name of Govindha; otherwise, it is just a guha (a cave),

where wild animals dwell. The body needs a house but, the body is itself a house; in that house too. the name of **Govindha** must be heard. Or else, it is a **ghata** (a mud pot), not a man's body.

Offer God the fragrant leaf of **bhakthi**

An insidious disease is now rampant among most people, namely, unbelief. It sets fire to the tiny shoots of faith and reduces life into cinders and ashes. You have no criterion to judge, yet you pretend to judge. Doubt, anger, poison and illness---all these have to be scotched before they grow. Repeat the **Raamanaama**, whether you have faith or not; that will itself induce faith; that will itself create the evidence on which faith can be built.

There was a fisherman once, who spread his net over a lake and sat watching, for robbers might drag away his catch. He sat on a tree; and for getting clearer vision all round, he plucked leaves and pulled off branches. It was a **bilva** tree! The day was **Magha Krishna Chathurdhasi**, **Shivaraathri** day. **Mahaashivaraathri** (Great Night of Emergence of Shiva's Radiant Form), in fact. And, right under the tree, where **bilva** leaves fell, there was a **Shivalinga**! For want of food, he starved the night and so, he got the merit of a vigil and of a fast! His wife too ardently waited for him in his hut; just when she was about to eat her supper a dog peeped in; she felt it was very hungry and so she followed it with the plate of food and fed it, in a spirit of **puuja**. She too kept vigil. In the morning, he went to the temple and prayed that he may merge in God; his wife prayed that he may be spared for her sake; but God had both of them merged in Him.

You attach importance to quantity; but, the Lord considers only quality. He does not calculate how many measures of "sweet rice" you offered, but, how many sweet words you uttered, how much sweetness you added in your thoughts. Offer Him the fragrant leaf of **bhakthi**, the flowers of your emotions and impulses, freed from the pests of lust, anger, **etc.**; give him fruits grown in the orchard of your mind, sour or sweet, juicy or dry, bitter or sugary.

Your homes must be immersed in highest **shaanthi** Once you decide that the orchard in your mind is His, all fruits will be sweet; that **sharanaagathi** (seeking refuge for protection) will render all fruits acceptable to the Lord and so, they cannot be bitter. And, for water, what can be purer and more precious than your tears, shed, not in grief mind you, but, in rapture at the chance to serve the Lord and to walk along the path that leads to Him!

All who aspire to be **bhakthas** must eschew **raaga** and **dhweshha** (attachment and aversion). You need not be proud when you are able to sing better or if your **puuja** room is better decorated.

There must be a steady improvement in your habits and attitudes; otherwise, **saadhana** is a vain pastime.

This place as well as your homes when you return must be **prashaantha**---immersed in the highest **shaanthi** (peace)---undisturbed by any streak of hatred or malice, pride or envy. No **puuja**, **thapas**, no **vratha** can equal the efficacy of obedience, obedience to **aajina** (the command), given for your liberation.

Prashaanthi Nilayam, 8-2-1963

Individual reconstruction is much more important than the construction of temples.

Multiply virtues, not buildings; practise what you preach, that is the real pilgrimage; cleanse your minds of envy and malice, that is the real bath in holy waters. Of what avail is the name of the Lord on the tongue, if the heart within is impure?

Injustice and discontent are spreading everywhere due to this one fault in man: saying one thing and doing the opposite, the tongue and the hand going in different directions.

Man has to set himself right and correct his food, his recreation, his method of spending his leisure as well as his habits of thought.

Sathya Sai Baaba

7. Bend before **Prema** and **Sathya**

DO not grieve that the Lord is testing you and putting you to the ordeal of undergoing them For, it is only when you are tested that you can assure yourself of success or become aware of your limitations. You can then concentrate on the subjects in which you are deficient and pay more intensive? attention, so that you can pass in them too, when you are tested again, You should not study for the examination at the last moment; study well in advance and be ready with the needed knowledge and the courage and confidence born out of that knowledge and skill. What you have studied well in advance must be rolled over and Over in the mind, just previous to the examination; that is all that should be done, then. This is the pathway to victory.

Many grieve : "It is said that **darshanam** (getting the audience) is **paapanaashanam** (destruction of sin); well, I have had **darshan** not once but many times, but, yet, my evil fate has not left me and I am suffering even more than formerly." True, they have come and have had **darshan** and they have sowed fresh seeds secured from this place, seeds of **Prema** (Love), **Shraddha** (Faith),

Bhakthi (Devotion), **Sathsanga** (Good company), **Sarveshwarachintha** (Godly thoughts), **Naamasmarana** (Remembering God's Name), **etc.**, and they have learnt the art of intensive cultivation and soil-preparation. They have now sown the seeds in the well-prepared fields of the cleansed hearts. Now, until the new harvest comes in, they have to consume the grain already stored in previous harvests. The troubles and anxieties are the crop collected in previous harvests- so do not grieve, and lose heart.

In this sacred land, people have forgotten the real source of sacredness, of holy life, of living in peace with oneself and others. Now, the time has come to remind them of it. With jewel in the neck, the wearer has been searching for it everywhere else. A person has to hold the mirror to the face. The **Vedhic** clarion call will soon ring in ears of humanity. The Person has come to remind man and to redirect him along the True path.

If any one challenges you to show them one text where the principles of **Sanaathana** dharma (Eternal Religion) are **succinctly** stated tell them about the **Bhagavath Geetha**. It is the essence of the **Vedhas** (Scriptures, of Eternal Truths) and the **Shaasthras** and the **Puraanas**. It is like a bottle of fruit-juice obtained from a basket of fruit. It will not get dry or rot like the fruits, for the juice has been well extracted and preserved. Its taste and excellence will persist until the end of this **Yuga** (Age) and then it will merge in the **Vedhas**.

In the forest of **samsaara** (worldly life), the body is a tree and the thoughts, feelings and imaginations of man are the branches, twigs and leaves. Worry, anxiety and fear are the monkeys that frisk among the branches. Grief in its various forms represents the insect pests that destroy the blooms. The blossoms are smiles; the owls and crows that infest it are anger, hatred, sloth and spite!

The Sun never rises or sets; it appears to rise and appears to set, on account of the revolution of the earth! What happens when the Sun rises is that the **avyaktha** (invisible) becomes **vyaktha** (visible), that is all. This series of **udhaya** (rising) and **asthamana** (setting) of Sun exist only for those who feel it and does not exist for those who deny it. The duality of appearance and nonappearance

can be overcome by **inaana**; so also, when the **inaana-bhaaskara** (Sun of Knowledge) is known, it is experienced as shining always with undiminished lustre.

Lingam means simply "the sign," "the symbol"; it is just a mark, which indicates merging (**laya**); that is to say, the passing away of the mind and all mental agitations and all mental pictures, which means, this objective world. **Shivaraathri** is the day on which the Moon, the presiding deity of the mind, is as near **laya** as possible and so, just a little extra effort that day leads to full success: the **saadhaka** can thereby achieve complete **Manonaashana** (destruction of the mind). The realisation is that everything is subsumed in the Lingam (the symbol of the Formless).

God is a huge fire, and the sparks that fly out from it are the **jeevis** (individual souls); the **jeevis** are infinitesimal fractions of the same effulgence, having the same splendrous essence as their base; but, the wind of **vaasanas** (impressions left on the mind by past actions) sweeps upon the sparks and puts out the light and destroys the heat. But, the same wind cannot put out the fire, it can only feed it further and cause its splendour to shine forth in even greater measure, for, the **Sankalpa** (will) of the Lord can only add to His Glory.

Just as the dreams you see are shaped by the experiences, cravings and disappointments of the waking stage, the experiences of the waking stage are the results of your previous lives. While dreaming, you do not relate the incidents and emotions to the waking stage, do you? You feel they are **un**-related, unique, genuine experiences, is it not? So too, you do not realise that your joy and grief, your actions, and reactions in the waking stage are all based on your past lives. But, they are so based.

A great painter once came to a Prince and offered to do a fresco on the palace wall; behind him came another, who declared that he would paint on the wall opposite, whatever painting the first one drew, even if a curtain hid it from view and even if he was not told the subject of the fresco! Both were commissioned to the tasks they had accepted. The second man finished his work at the very moment, the first one announced that he had completed the task! The Prince arrived in

the hall, where a thick curtain partitioned off the two artists and their paintings. He saw the fresco and admired it very much. Then he ordered that the curtain be removed, and lo, on the wall facing the fresco, there was an exact duplicate of the picture that the first man had so laboriously painted! Exact...because, what he had done was, polishing the wall and making it a fine big mirror! Make your hearts too clean and pure and smooth, so that the Glory of the Lord might be reflected therein, so that the Lord might see His own Image thereon.

The players do not derive as much joy as the onlookers; so develop the attitude of the onlooker, the witness (the dhrashta). The batsmen, bowlers and fieldsmen do not get a fraction of the pleasure that the 'fans' beyond the boundary, derive. They note each fault and excellence in stroke and defence; they appreciate the finer points of the game. So too, to get the maximum joy out of this game of living, one should cultivate the attitude of the onlooker, even when one has to get embroiled in the game.

I will not bend before any one for anything. I am therefore un-afraid. I bend for Prema, I bend before Truth, that is all. Do not worry about worldly comforts and ask Me about those things as if they are all-in-all. Do not waste your precious life-time in distracting doubts about the existence of the Lord in human form, here and now. Cultivate prema towards all; that is the greatest service you can do to your self for, all others are but you yourself. You too should bend, only before prema and sathya, not before hatred and cruelty and falsehood.

Sparks from discourses during Shivaraathri, March 1963
Man did not come here to sleep and eat; he has come to manifest, by disciplined processes, the divine in him. That is why he is called vyakthi (individual), he who makes vyaktha (clear) the Shakthi (power) that is in him---the Divine energy that motivates him. For this purpose he has come endowed with this body and the intelligence needed to control it and divert it to useful channels of activity. You must achieve this by Dharma-nishttha and Karmanishttha--

steady pursuit of morality and good deeds.

Sathya Sai Baaba

8. Devotion of the gopees

THE meaning of the Krishna Avathaar is beyond your understanding; why, all the Avathaars

(Divine Incarnations) are inexplicable, in the language of this world, in the vocabulary of common men. To attempt it is to encase the ocean in a canal by its side. You can understand it only when you become lost to the world and its attachments through the expansion of your sympathies and the purification of your motives. The One God-head was experienced by the gopees as immanent in every being; they steadied their minds and installed Him therein.

Veerabhadra Shaasthry said just now that the Lord will not stay in the heart unless it is maintained, fixed and unagitated. Of course, when you place a child in the cradle, it must be firm and unmoving; but, once the child is laid, the cradle can be swung, for it is only when it is swung to song that "I am glad and you are glad." Remember, the Lord too is a child, personified sath chith aanandha, devoid of gunas (qualities).

When Uddhava came to Gokula, Shaasthry said the cows were fat and full, the gopees were happy and joyful and the place was full of fragrance and music." But, the facts were different.

The place was forlorn and the men and women, disconsolate and helpless; the cattle too were overcome with grief. Uddhava brought them all a fresh lease of life. Krishna told him, "Their

hearts are merged in Mine; their minds think only of Me; they have forsaken even bodily needs and they exist only because they hope to see Me again, some day." So how could the gopees be

as happy and gay as Shaasthry described Uddhava himself was humbled at the sight of their complete surrender and the pangs of separation which consumed them. That is the very reason why He sent Uddhava to them.

The simple gopees were wiser than yogis
Every act of Krishna had a meaning and a purpose and a sweet aptness. The gopees were convinced that Krishna was the Lord. Many yogis and ascetics, many Raajas and Mahaaraajas among whom Krishna moved had not realised that truth. The unlearned simple cowherds and cowherdesses were wiser. When you too feel so, affected by those pangs, you can understand the gopees, not till then. For that pain, the message of Krishna is the antidote. "Your grief is caused

by your limited artificial outlook; you take Me to be a limited bound entity and so you feel :I am far away, I am absent, I am by your side, etc. You are hugging a delusion, awake to the Truth and establish yourselves in joy."

The One does not, of its own Free Will, desire to become many. It has no desire. It has no likes and dislikes. It is immanent and transcendent. It is all this and more. What then is the reason for this manifold appearance? The reason lies in the mind of **bhaktha** (devotee). You declare. "**Baaba** appeared before me in this Form; I saw **Baaba** in this Form." But, what happens is you desire that vision. I do not change into that Form. The Lord is sugar, sweetness. You may drop it into tea or coffee or milk or water. Into whatever thing you put it, it will make it sweet. That is My nature, sweetness; My signature. Once It has melted, what remains is neither water nor sugar, but a third thing, **sherbeth** (syrup). But, when your tongue is bitter through envy, hatred and pride, how can you taste the sugar? Seek God just as you seek food. The Lord cares for the motive, not the object offered. The tiny leaf from the cooking vessel that **Dhroupadhi** gave Him satisfied His hunger and the hunger of the Universe, along with His---for, she saturated it with her **bhakthi**. The **thulasi** leaf placed by **Rukmini** in the scale was able to balance the weight of Him who has all the 14 worlds in His belly, for, her intent added so much weight to it. The handful of flattened rice that **Kuchela** took to Krishna was worth less than a paisa but, it was suffused so heavily with the devotion and faith of his wife that it brought great good fortune. It is possible to fill in an atom of deed, a world of Feeling and the Lord will value and appreciate that. Krishna is the causeless conditioning, you cannot discover the causes for His acts or deeds; it is sheer waste to search for them. If you go on searching for causes and then trying to tread the path, you may not get the chance at all. You have come as men in order to reach God, remember that. "Why do you go to **Madhura-Brindaavan**, to **Thirupathi**, to **Puttaparthi**?" people stop you on the way and ask. Nobody asks you "Why do you take food?" In fact, one has to seek God just as one seeks food. Both are necessary for happiness, man seeks happiness, for his originally and truly free; he is immortal and so he seeks to overcome death. Everyone must rise to the level of the **gopees**. Do not blame the Lord for your failure in **saadhana** (spiritual practice); examine yourself. You set the alarm clock at 6 a.m. and go to bed; if it rings only at 10 a.m. you infer that something is wrong with its nuts, bolts, springs, wheels, **etc.** So too, when the

expected results do not materialise, infer that something is wrong in you yourself, your habits of food, drink, sleep or conduct or behaviour or attitude to others. Everyone, be he a Brahmin or **Pandith** or Student or Artist, has to adhere to a strict code of discipline. Without that, victory is beyond reach. You must become master of the senses and attain the **Mahaashthi** (Supreme Energy) from this basic **Maayashakthi** (Deluding Power). In short you too must rise to the level of the **gopees**. The body is assigned to you as a boat to cross the ocean to **samsaara** (worldly life) but you use it for storing things which give worldly joy and do not launch it on the waters; misusing it like that, it comes in the way of, all activity that is really conducive to happiness; use it in the way of Dharma (righteousness) and success will be yours. **Bheema** asked **Dharmaraaja** whether, if **Dhuryodhana** invited him for another game of dice after the 12 years of forest and the one year of incognito were over, he would agree and he replied, "I can never deviate from the path of Dharma." Since that was his attitude, the **Paandavas** were helped by the continuous Grace of Krishna and the blessings of sages like **Maarkandeya** and **Vedhavyaasa**. The **Kauravas**, on the other hand, were debilitated by curse after curse from enraged sages and by one ill-omen after another. **Gopees** are best examples of yearning for the Lord. Your **saadhana** involves not reading or writing so much as actual experiencing. **Raavana** was a postmaster in the four **Vedhas** and the six **Shaasthras** (spiritual sciences); his ten heads were full of them. But, of what avail? He had no **shaanthi** (peace), nor could he give **shaanthi** to his kith and kin. What is the profit if you simply repeat, "Delicious food, delicious food" a thousand times? You have to eat, digest and assimilate. You have no deposits on your account in the Bank of **Bhagavaan**'s Grace and yet you dare issue **cheques**, expecting His Grace when in distress! Have the deposits or, at least have some property on hand (like service to others, **prema** (love) towards all, Ahimsa (non-violence), **etc.** so that you can mortgage it and get help. If you have neither, why blame the Bank? Through your daily avocations and activities you can realise the Lord, believe Me! The **gopees** are the best examples of this, the best proofs. Remember ever the Name of the Lord with agony

of unfulfilled search and remember ever the beautiful Form with the agony of being forced to be away---and, you too can see Krishna in your midst. That yearning must be there: then, the result is certain.

The Lord wants sincerity, not imitation

Prahlaadha was immersed in that **bhaava** (thought); when he was thrown downhill, trampled by

the elephant and tortured by the minions of his father, he paid no heed, for he heeded only his

Lord; he needed only his Lord. The **gopees** too when they listened to the **murali** (flute) lost all

attachment to the world and to the senses and to the manifold objective phenomenal things; they

yearned for the **sublimest** spiritual merging with the Infinite that was always calling on the finite, to realise its finiteness.

By the purification of impulses one gets into the higher stage, when the Mystery of the Divine is

grasped--the **Saalokya** (realm of spirituality) stage. Then, by contemplation of the Divine, the

Saameepya and the **Saaruupya** (proximity to the Divinity and likeness of the Form of Divinity)

stages are won. Many great mystic poets attained this height.

Jayadheva sang in that strain, but, if

you sing that song in the same way, Krishna will not appear. He wants sincerity not imitation.

The name uttered with sincere faith was the flower offering of the **gopees**; that was the bead of their rosary.

Prashaanthi Nilayam, March 1963

9. A drama within a drama

THE two **Pandiths** who spoke have given you substantial food, but, one feels full only after

drinking a glassful of water in the end; I shall provide the water now. Of course, the water drawn

from the **Shaasthras** is not just water, it is nectar. The **Pandith** referred to some episodes in the

Raamaayana which cause confusion and doubt. He asked why **Dhasharatha** chose an occasion

when **Bharatha** was absent, to raise the question of the coronation of **Raama**, why the **Ahalya**

incident was allowed to reveal the Divinity of **Raama**, when all along **Raama** is depicted as only

human, why **Vaali** had to be killed by such a virtuous hero as **Raama** from behind a tree, why

Kaikeyi who loved **Raama** even more than she loved **Bharatha** suddenly got so concerned about

Bharatha. The fact is, doubt grows wild in the absence of faith. Faith can be established only

when one grasps the inner significance of each incident and remark.

All must reach the goal some day or other

Dhasharatha did not invite the king of the **Kekayas** for consultation along with the other leaders

and princes who were called to give their opinion on the choice of **Raama** as the heir-apparent,

for, in that case, subsequent events in furtherance of the Master Plan would have been rendered

difficult. Why, **Dhasharatha** did not command **Raama** to go into exile in so many words; he only

acknowledged to **Kaikeyi** that he had granted her two **boons** and that he was now helpless to

back out of that grant. It was **Kaikeyi** who communicated the news to **Raama**. Silence was as

good as approval and **Raama** had to accept silence as the command from His father. **Kaikeyi** had

to intervene, so that the purpose of the **Avathaar** might be fulfilled. The sense of righteousness in

Raama was so strong that when he heard of the dilemma in which **Dhasharatha** was caught, He

helped him to come out of it unharmed; he insisted he would go into exile as his father had

promised by implication.

The **Aathmaaraama** (Divinity) in every one prompts him to stick to truth and to the moral code;

you have only to listen and obey and get saved. Some hear even its whisperings; some listen only

when it protests loudly; some are deaf; some are determined not to hear. But, all have to be

guided by it, sooner or later. Some may ascend a plane, others may travel by car or board a bus,

some may prefer a train journey, others may like to trudge along---but, all must reach the goal,

some day or other.

Sugreeva forgot his plighted word and indulged himself in the newly won revels of the court; he

ignored the fact that the **jagath** (mundane world) is based not on **dhana** (wealth) but on dharma

(virtue); so, **Raama** prodded the snake **Anantha**, to raise its angry hood and hiss furiously. That is

to say, he reminded **Lakshmana** of the ingratitude of **Sugreeva** and made him furious. An

ungrateful king is as worthless as an ungrateful subject.

Line of Grace must be won by **saadhana** alone

The **Pandith** spoke of the death of **Vaali**, which gave **Sugreeva** the throne. But, remember, it was

not **Vaali** alone that died. His **ajnaana** (Primal ignorance) also died with him. He saw **Raama**

with all His divine glory, as filling the entire Universe, which is but a fraction of His personality.

The anger of **Raama** at **Sugreeva**'s dilatoriness is a drama within a drama; for, **Raama** knew that

Sugreeva will set about the task of searching for **Seetha**, as soon as He gives the prompting.

The **avathaars** all play a drama, within the drama of this universe. You say that **Raama** 'wept' for **Seetha**; but, how can an ant judge the depth of the sea? **Raama** was the greatest hero in history; he killed the 14,000 **raakshasas** led by **Khara**, **Dhushaasana** and **Thrisiras**, all by Himself! Every **raakshasa** beheld in every neighbouring **raakshasa** a **Raama**; and, full of fury, he slew the **Raama** and was killed in turn by his neighbour. The **avathara** behaves in a human way so that mankind can feel kinship, but, rises to superhuman heights so that mankind can aspire to those heights. The **nara thathwa** (real nature of man) can be transformed into the **Naaraayana thathwa** (real nature of God), for both are basically the same. Only, you have to switch on to the particular wave-length. Know it, adjust correctly and the all-pervading will be grasped clearly with no distortion. You may read the **Geetha** many times; but the **Geetha** ('line,' in **Thelugu**) of grace must be won by **saadhana**. The line of fortune that the **palmists** say will bring success is the result of grace alone. You may say that you are the master of the **Geethashaasthra** that you have read and digested it, but when you belch, the taste and the flavour must be manifest! They are not evident at all. Trifles are sought after; temporary benefits pursued; joy and grief alternately tease and agitate. The sea of **samsaara** (worldly life) has to be crossed and all its Waves transcended, with the help of **Raamanaama**. If you seek to know the highest and secure the award of the Lord, there can be no place for doubt. The heart should be set on achieving the task of realising the Lord within you, as the **motivator**. The Lord comes in human form to show this.

Prashaanthi Nilayam, 10-2-1963

Falsehood looks easy and profitable; but, it binds you and pushes you into perdition.

Sathya Sai Baba

10. True nature of **Raama**

DHARMA (virtue) is not a matter of time and space, to be modified and adjusted to the needs and pressures of the moment. It means a number of fundamental principles that should guide mankind, in its progress towards inner harmony and outer peace. When man strays away from Dharma, he meets with greater harm than even physical slavery. There is a dread now about invasion and bondage to the enemy if you are not alert enough and united enough. But the loss of

Dharma is an even greater calamity, for what is life worth if man cannot live up to the talents he is endowed with?

These principles are called **Sanaathana** (Eternal), because their origins are not dated, their author is not identifiable; they are the revelations made in the clarified intellects of impartial sages.

They are basic and eternal. They do not represent temporary vagaries. India stood unshaken and undaunted against the onslaught of attitudes that were bred in other lands to suit the needs of limited societies, because she stuck to the Dharma that was laid down for all time and all men.

Indian rulers also respected the **rigours** of Dharma and took the advice of the repositories of Dharma and the interpreters of Dharma, those who were purified in the crucible of **thapas**. They recognised the Ruler of Rulers, and sought His guidance by prayer and penance. They knew that their **Prabhu** (Master) was **Sarvaantharyaamin** (the Eternal Indweller or Onlooker). They were taught that He was in full sympathy, not only with the king but even with the lowliest of his subjects. Therefore, the rulers of this land were warned to care for the happiness and cure the misery of every single individual in the State.

The Divine is an indivisible entity. Dharma is the code of conduct which will promote the ideals of each stage of man---learner, householder, earner, master, servant, **saadhaka**, **sanyaasi**, etc. When the code is distorted and man undermines his earthly career, forgetting the high purpose for which he has come, the Lord incarnates and leads him along the correct path. That is to say, He comes as Man, to restore the principles and re-establish the practice of Dharma. This is what is referred to as

Dharmasamsthaapana in the **Geetha**. Among these Forms assumed by the Lord, there is no

higher or lower, though **Pandiths** may argue who is better or greater among, say, **Raama** or

Krishna! That is but a type of intellectual gymnastics, which gives the **Pandiths** the keen joy of a

pugilistic encounter! **Veerabhadhra Shaasthry** has posed a similar problem now. Let me tell you

at the outset that the Divine is an indivisible entity, whatever Form it may assume, here or elsewhere.

Raama never deviated from Dharma

Raama appeared as **Maayaa-maanusha-ruupa** (illusory human form); He stuck to Dharma in daily practice, even from His infancy. He is the personification of

Dharma. There is no trace of **adharma** (vice) in him. His Divine Nature is revealed in **shaantha guna** (calm temperament) and **karunaa** rasa (feeling of love and affection); meditate on Him and you are filled with **Prema** for all beings; dwell on His story and you find all the agitations of your minds quietening in perfect calm. When **Thaataki**, the female demon, had to be killed, He argued, hesitated and desisted, until Sage **Vishwaamithra** convinced Him that she had to be liberated from a curse by His own arrow. That is a sign of His **Karuna** Rasa. **Raama** never provoked another in order to create a convenient excuse to destroy him; on the other hand, He gave the adversary every chance to be saved, He carried the message of Dharma to the **Vaanaraas** and the **Raakshasas**, as well as [o sages like **Jaabaali**. He accepted the homage of **Vibheeshana** without demur and He announced that He was prepared to accept even **Raavana**, if only he repented his iniquity. "**Sathyam vadha**" (speak the truth), says the **Shruthi**; **Raama** stuck to truth, in spite of all temptations. "**Dharmam** chara" (Practise virtue), says the **Shruthi**. He never deviated from the path. For example, He had, as you know, to live 14 years in the forest, to fulfil His father's behest. So during that period, He did not enter an inhabited town or village. He avoided **Kishkindha** and **Lanka**, even when the **Coronations** of **Sugreeva** and **Vibheeshana** took place. **Vibheeshana** pleaded with Him very plaintively, saying that only a few days remained out of the 14 years, but **Raama** sent **Lakshmana** instead. He did not waver or overstep. That was the strictness with which He kept the vow. Make **Raama** your **Aathma Raama** **Raama** is **Dharmaswaruupam** (Embodiment of Virtue); Krishna is **Premaswaruupam** (Embodiment of Love). **Raama** was ever aware of the obligations of Dharma When **Dhasharatha**, running after His chariot in mortal anguish, cried out, "Stop, stop" and called on **Sumanthra** to stop, **Raama** told him not to. He said, "If he chides you, tell him you did not hear him." **Sumanthra** was in a fix. How could He say something not true? But, **Raama** explained, "This order to stop the chariot comes from a grief-stricken father, whereas the order to take Me to the forest came from the King, whose minister you are. You should not hear the ravings of a man who has lost his reason through sorrow; you must listen only to the commands of the King."

Even before the advent of the **Avathaar**, the stage is set to the minutest detail; **Kaikeyi** is ready with her two indefinite **boons**, **Dhasharatha** is ready with the curse of the ascetic on his head, entailing upon him a death due to anguish at the separation of his son, the **Vaanaras** are ready to help the Divine Purpose. **Seetha** is ready risen from the earth, to provide the cause for the downfall of Evil. Just as a garland is made of flowers gathered from many plants, flowers of many hues and **fragrances**, so too the Garland of the Divine Story is made up of a variety of incidents, a boon, a blessing, a curse to provide the wonderful plot of His Story. There are some who say that **Raama** shows man how to suffer! Well, if a king arranges a play in the palace and takes delight in enacting the role of a beggar, and acts it very realistically, do you therefore declare that he is suffering the miseries of beggary? **Raama** is **Aanandha** (Bliss). **Aanandha** is **Raama**. If it is not sweet, how can it be sugar? If **Raama** is suffering, He cannot be **Raama**. A ball of iron cannot burn the skin; but, make it red-hot; it does. That is but an assumed role. When the heat subsides it is as cool as ever. **Raama Naama** (name) will save you, if you have at least the **Pithru Bhakthi** and **Maathru Bhakthi** (devotion to father and to mother) that **Raama** had. If not, **Raama Naama** is merely a movement of the lips. Meditate on the **Raama swaruupa** (Form of **Raama**) and the **Raama swabhaava** (the true nature of **Raama**), when you recite or write **Raama Naama**. That will give exercise to the mind and it will be made healthy and strong, in the spiritual sense. Make this **Dharmaswaruupa** your **Aathmaa Raama**, on this **Janmadhina** (birthday) of **Raama**. That is My advice anti My blessing. **Rajahmundhry**, 1-4-1963
11. The Fifth **Vedha** **GULLAPALLI Buuchiraamayya Shaasthry** spoke about the **Mahaabhaaratha** so well and with so much scholarship, as he has been **specialising** in its exposition for years. The **Mahaabhaaratha** is considered by many as not so conducive to **Bhakthi** as the **Bhaagavatha** for instance, or as the **Raamaayana**; but, if once you know the taste, no one will give it up or consider it as of lower value. It is called the Fifth **Vedha**, not without reason. The **Vedhas** reveal things that are beyond the reach of the intellect. The truths declared by the **Vedhas** are made practicable and simple,

interesting and instructive, by means of stories and homilies in the **Mahaabhaaratha**.

The **Puurva Meemaamsa** (analysis of **Vedhic** statements concerning rituals) deals with the **Pravritthi maarga** (path of worldly desire) and the **Uttara Meemaamsa** with the **Nivritthi maarga** (path of renunciation). **Puurva Meemaamsa** deals with the **kaarana** (reason) and the **Uttara Meemaamsa**, with the **kaaryam** (duty), which is **inaanam**. In the **Mahaabhaaratha**, both the paths are fully explained. So, it is called the Fifth **Vedha**. It is the **Vedhasaara** (essence of **Vedha**) itself. In **Thelugu** there is a proverb, "If it is a question of listening, listen to **Bhaaratham**; if it is a question of eating, eat **gaarlu**." That is because the **Bhaaratham** gives in sweet simple style all the inspiration that a man needs for this world and for the next.

Where there is Dharma, victory is assured

The **Vedha saadhana** has four pillars on which it stands---**Sathya**, Dharma, **Shaanthi** and **Prema**.

They have to be practised, experienced and their combined result, namely, **Aanandha** has to be enjoyed. Krishna told the **Paandavas** that He did not know anything about the fateful dice game, which started the succession of calamities. "I was in **Dwaaraka** at the time," He said. **Dwaaraka** means the citadel with the nine gates or **dwaaras**, the Body itself. Krishna is the witness of everything; anything done without His approval or without being dedicated to Him will be a failure.

The five **Paandava** brothers are the Five **Praanas** (vital energies), symbolised in story, and with the help of the Lord, they won the battle against the forces of evil. Where there is Dharma, victory is assured. The **Mahaabhaaratha** teaches that truth. The **Pandavaas** had many temptations placed before them to slide back into A-dharma; but, they held on to the difficult path of Dharma and won. The status of manhood has been won after aeons of arduous struggle and to waste it in vain pursuits forgetting the **Dhivyathvam** (Divinity) which has to be manifested is indeed pitiable. God weighs only the feelings behind prayer **Dhroupadhi** praying in distress from the Assembly Hall of the **Kauravas** is an instance in point.

The **Mahaabhaaratha** proves times out of number that the Lord answers prayers that come out of faith and agony in yearning. There was a cowherd called **Maaladhaasa** who was determined to see the Lord, as He was described in the sacred texts he had heard

expounded in the village temple by a **Pandith**. So he prayed and prayed to the "black Lord riding on the white bird" all the time his cows were pasturing in the fields. Eleven days passed; but, there was no sign of the "black Lord riding the white bird," He had forgotten to take food and drink during all those days and so, had become weak, too weak to walk or talk. At last, the Lord melted at his entreaties and presented Himself before him as an old Brahmin; but the Brahmin was not riding a white bird, nor was he black, beautifully black, as the **Pandith** had described. So, he asked the Brahmin to come the next day at seven in the morning, so that he may bring the **Pandith** and verify whether He was the Lord Himself. The **Pandith** laughed at the whole affair and refused to take part in it; but **Maaladhaasa** was so importunate that he agreed.

The entire village turned out on the river bank the next day, long before seven o'clock. The Brahmin was there, exactly as he had promised and **Maaladhaasa** showed Him to all. But, they could not see him! They began to laugh at the cowherd's antics and threatened him with a severe beating for bringing them along as butts for his joke. **Maaladhaasa** could see the Brahmin clearly but no one else could. At last, he got so enraged that he walked up to the old Brahmin and gave him a whacking blow on the cheek, saying, "Why don't you show yourself to all?"

That blow changed the entire scene. Krishna appeared in resplendent robes, smiling face, captivating form and the white bird. As the astounded villagers were recovering from the amazement, the **Vimaana** (heavenly chariot), floated down from the sky and Krishna asked **Maaladhaasa** to sit inside it. Then, with the Lord by his side **Maaladhaasa** rose up and soon was out of sight.

Mahaabhaaratha is an inspiration for all time

The Lord always weighs only the feeling behind the prayer to satisfy and please; the **Saguna** form visible to the eye and cognisable by the senses, but something unapproachable by the senses (In-**dhriya-atheetha**), has to be offered. In this way, karma itself becomes **Upaasana**, by the addition to saturation point, of dedication. **Rathi** (attachment) is the seed; **Bhaava** (feeling) is the sapling; **Prema** (love) is the tree; **Sath-Chith-Aanandha** (Being, Awareness, Bliss) is the fruit.

The **Vedhas** have Karma, **Upaasana** and **Inaana** (action, devotion and knowledge) sections. The

Mahaabhaaratha teaches all three and so, for the **Vedhavriksha** (**Vedha** tree), the **Bhaaratha** can be said to be the fruit.

You have heard that the Lord comes down when **Dharmaglaani** (the decline of Dharma) happens; well, **Vedhaglaani** (the decline of the **Vedhas**) is equivalent to the decline of Dharma, for **Vedha** is the very root of Dharma. There are five treasures which the good always try to guard, and which you should **endeavour** to foster---the Cow, the Brahmin, the **Vedhas**, the **Shaasthras**, and Chastity. If these are lost, then, life is lost; everything that adds value to life is lost.

You are your own foe and friend

Where there is Dharma, there Krishna is; so, think for yourself, each one of you! How far have you deserved the Grace of the Lord? You draw Him near; you keep Him far. You entangle yourself, bind yourself, and get caught in the trap. No one is your foe except yourself. No one else is your friend; you are your only friend. The Guru shows you the road; you have to trudge alone, without fear or hesitation.

The **Mahaabhaaratha** clearly explains the **bunds** which **Sanaathana** Dharma has constructed to direct the wild flocks of the senses and the emotions, into the sea, without harming the banks.

Brahmacharya (student celibate), **Grihastha** (householder). **Vaanaprastha** (recluse in the forest), **Sanyaasa** (ascetic)---these stages of life with the restrictions and regulations prescribed for each are such **bunds** to guard the individual and society from the upsurge of the beast in man. Even today, the **Mahaabhaaratha** can be of great help; it is an inspiration for all time, for all humanity.

The battle between **Dharmakshethra** (the camp of virtue-bound noble **Paandavas**) and **Kurukshethra** (the camp of the egoistic wicked **Kauravas**) is ever on and however strong the **Kurukshethra** might appear to be, even if it has the **Yaadhavas** on its side, so long as the Lord is the charioteer, victory is certain for the champions of Dharma. Even now, when the Chinese are pressing on the frontier, the best armour for the country is Dharma, which will win the Grace of God. What is not possible for a people who have won that?

Prashaanthi Nilayam, 23-4-1963

If only men knew the path to permanent joy and peace, they will not wander distracted among the bye-lanes of sensual pleasure. Just as the joy felt in dreams disappears when you wake, the joy

felt in the waking stages disappears when you wake into the higher awareness, called **jnaana**. Use the moment while it is available, for the best of uses, the awareness of the Divine in all.

When you die, you must die not like a tree or a beast or a worm, but, like a Man who has realised that he is **Maadhava** (God). That is the consummation of all the years you spend in the human frame.

Sathya Sai Baaba

12. **Shankara's Adhwaitha**

THE **Ari-shadvargas** (the six enemies of Man), get a foothold in his mind, because it is filled with the darkness of **Ajnaana**. They are nocturnal birds like bats and owls that cannot tolerate light. Darkness will not flee if you throw stones at it; nor will it disappear if you lay about it with a sword, or shoot it with a gun. It will be destroyed only when a lamp is lit. **Shankara** taught this simple truth to many who were ignorant of this simple fact. The people of this country were lost in the pursuit of many goals, because their vision was blurred by darkness. **Shankara** taught them that the **Vedhas**, **Upanishaths** and **Shaasthras** had but One in view, the One-without-a-second, **Adhwaitha**.

Shankara, when quite a young boy, was one day offering **puuja** to **Dhevi**, the household Deity, because his father was away and he had asked him to perform worship in his absence. He placed milk before the image and prayed pathetically that She should sip the milk, as he imagined She was wont to do, when his father did the **Puuj**. He wept so sincerely that Mother melted at his walling and drank the entire quantity) **Shankara** had seen his father distribute the milk that was offered to the Mother, a tiny spoonful, to every member of the family; but, since the cup was emptied in one quaff by Her, nothing remained; the boy feared that he would be blamed for drinking what was the share of the others. So, he wailed again. **Dhevi** felt great pity at the plight of **Shankara**, who had taken the Image to be alive, and who had compelled Her already to manifest Herself from it. But, she did not pour milk out of Her palm, as I do; she pressed Her Maternal Breasts and filled the cup. **Shankara's Avedhana**, his anguished yearning, had succeeded in matting **Dhevi** respond!

Beginners only need image worship

Similarly, the other day, **Shri Raamamurthy**, who is sitting among you here, shouted, "**Swamee**" in sincere faith and agony. His wife was writhing in pain, because her clothes had caught fire.

She was too panic-stricken to call out My Name. But, this cry was heard by Me. I hurried to the spot, which is, as you say, 400 miles away; I crumpled the fire out, before it was too late.

Shankara worshipped images in childhood and he knew the value of **Saguna swaruupa** (God as endowed with qualities). He advised **Saguna Aaraadhana** (worship of Form) to the large majority of people, even later in his life. Little children must be taught with the help of slates and boards, on which illustrations are drawn. Temples, images and pictures are the slates and boards for the children in spiritual progress. But, if you play with a toy elephant, you cannot derive the experience of contacting the real one. The Formless can be conceived only when you have transcended Form.

Shankara's Adhwaita is the Ultimate Truth

When **Shankara** thought of renouncing the world (in order to get the authority to educate it), he felt that his mother's consent had to be taken for the step. So, while bathing in the **Poorna** river near his house, he cried out one day that a crocodile had caught his leg. It was true, for the crocodile was, as in the **Gajendhramoksha** story, only **Samsaara** (**wordly** life) called by that name, Sensual Desire, to put it in other words. When the mother came rushing to the bank of the river, he told her that the crocodile would let him off, only if he took **Sanyaasa**, became a monk!

This was also true, for, renunciation, detachment, giving up worldly ties, is the means of saving oneself from bondage. The bewildered mother agreed and the boy left home to seek his Guru, and through him the secret of liberation.

Shankara lived only for thirty-two years, but, during that time, he purified and consolidated the various schools of worship and brought them under the over-all care of one philosophical principle, **Adhwaita** (non-dualism).

The **Mahaavaakyas** (the great statements on Supreme Reality) of the **Vedhas** once again began ringing in the hearts of all, with their true meaning. **Aham Brahmaasmi; Thath-thwam-asi;**

Prajnaanam Brahma (I am Brahman, Thou art That; consciousness is Brahman)--all were explained in simple, convincing logic, in sweet captivating poetry.

Shankara's Adhwaita is the ultimate Truth and so, it is only confirmed, not shaken, by the discoveries of science or the flights of intellect. It speaks of the unity of matter and energy; of time and space, of the Universe

being but Brahman Seen through the veil of **Maayaa**, which too is but an activity of the Primordial.

Shankara knew that **Adhwaita** requires intense **saadhana** (spiritual effort) which will remove all trace of ego, all idea of duality, from the mind of man. So, as a preparatory discipline to the dawn of the awareness of one's real unity with the substance of the Universe, he taught the rules of yoga and **bhakti** and karma; these, according to him, will brighten the intellect, cleanse the emotions and purify the heart. **Adhwaita** is the awareness of the Divine, in everything, everywhere, in full measure.

Shankara suggested **sath-sanga** (good company) as the very first step in **saadhana**; the company of the wise and the good will develop into detachment and love of silence and solitude. That will promote the disappearance of **moha** (delusion), which according to Arjuna, was the fruit of listening to the **Geetha**. When that happens, one is established steadily in the **Thath-thwam**, the reality of this and that, the identity of this with that. Well, the recognition of that identity is the attainment of **Mukthi** (liberation).

Prashaanthi Nilayam, Shankara Jayanthi, 28-4-1963

13. **Shivam**, not **shavam**

GHANDIKOTA Subrahmanya Shaasthry read and offered what he called a **Navarathna Haaram**---a Garland of Nine Poetic Gems; but though I do not accept garlands, I certainly accept the devotion that gives fragrance to the garland. He said that the **Vedhas** are for the glorification of the Gods (**Dhevaanaam sthuthyartham**), that in the Kali **Yuga**, one is asked to rely more on **Naamasmarana** (repeated remembrance of God) for liberation. Why is it considered enough for the people of this Age? For, other **Saadhanas** are fraught with difficulties. They need rigorous discipline and much preliminary effort. Again, there is another advantage in **Naamasmarana**: as soon as the Name is uttered, the owner of the Name comes into view. When you think of the Form, the Name may not always accompany; you may not be able to identify. There may be more than one Name and you may be confused. But take the Name, and the Form automatically appears before the mental eye.

In **Bhaarith**, the discipline, to remove that attachment to the senses and to curb the mind from running after fleeting pleasures, is clearly laid down since ages; and we have the experience of

many saints, recorded in the sacred literature of this land. All the activities of thought, word and deed are sublimated to this higher purpose. Man is **Shivam** (auspicious), not **shavam** (corpse); he has three eyes, which are derived from the Sun and the Moon, and from **Agni**.

Where the Lord's Name is sung, there He sits
The **Agni** eye is the internal eye, which can be opened by the discipline of the Yoga. The **threeeyed**
Shiva can see the past, the present and the future. A boy of ten whom you have seen, you can recall his picture as he was when you saw him; but you can't see him as he is now or as he will be ten years hence. But, if you earn the **Thrinethra** (three eyes), capable of seeing the past, present and future, you can see all three. You become master of time and space.

The Name is enough to give you all the results of every type of **saadhana** (spiritual effort). This is accepted by all the **Shaasthras** and all the **saadhakas** (spiritual aspirants) who have left accounts of their struggle and success. Moreover, the Name is capable of being recited and meditated upon by all, equally. Of course, the Name is a limitation of the Universal; it identifies the **un**-identifiable, through one of its aspects. Take the **Upaadhi** (disguise) as a means of saving yourself; take it as a boat that will take you across the sea of birth and death.

When you repeat the Name, all the sweetness of the Form and its associated glory must come to memory and just as your mouth waters when you remember some sweet dish you relish, your mind must "water" when you contemplate it. Choose the Name that captivates your heart. Why run after riches when all the pleasure and satisfaction that riches can offer and even a hundredfold, can be got by dwelling on the Name? The Lord has said that where His Name is sung, **"thathra thish-tthaami"** ("there I sit"). He establishes Himself there! He will not move from the place. So, the tongue is enough to win Him, the tongue that speaks the language of the pure mind.

The Lord is a **Kalpavriksha** (Wish-fulfilling Tree); you have to approach Him and develop attachment to Him. You must win His Grace and be ever near Him keeping back all the forces that draw you away from Him. Even if you commit some technical faults in singing about Him or in worshipping Him, it does not matter. **Bhakthi** (intense devotion) makes every error

excusable. Nectar, though poured into a brass cup, will not lose its savour or taste. Poison, even if is poured into a cup of gold set with gems, will not lose its death-dealing property.

The Name persuades the Form to bend and bless
Bhakthi will force the Lord to give you Himself as the gift. The Coronation Ceremony of **Sree Raamachandhra** and the celebrations were all over; the presentation of gifts to all important people was over. Then, **Seetha** remembered that **Maaruthi** had been forgotten. There was no one in the hall except **Raama**, **Seetha** and **Maaruthi**. **Raama** wondered what to give him: He suggested to **Seetha** that the **gemset** ring that **Janaka** gave him on the occasion of the marriage would be the best gift, because as He said. "Your father gave this to me. on the day he gave you to me; this **Maaruthi** gave you to me. a second time. So. I shall give him this." **Maaruthi** did not seem quite happy when the ring was placed in his hand. Evidently he did not appreciate the gift because it was not given in full sight of all; when all were given, he was neglected! But **Maaruthi** placed it near his ear as if he sought to know what sound emanated from it: he bit it with his teeth; tried to peer into its structure.

Raama asked him why, and **Seetha** was also anxious to know. **Maaruthi** said, "I am finding out whether it has the **Raamanaama** which I want to the exclusion of everything else." Then, **Raama** embraced him and said, "**Maaruthi**! what other gift can I give you? I shall give you Myself as the gift. Accept Me!" So, that is why he was neglected, at the time every, one else was awarded gifts! That is why wherever **Maaruthi** is. there **Raama** is bound to be wherever **Raama** is, there **Maaruthi** is invariably present. The Name is so valuable for the **Bhaktha** (devotee). It persuades the Form to bend and bless. The Name that pleases you is best for you Just consider this- the form changes from age to age, from one appearance to another. **Raama** and Krishna were different in form; even their deeds were distinct. But still, people agree when you say that both are identical. Well; tell them that **Raama** held aloft the **Govardhanagiri**, they will not accept it.

The Name has the association of all the special fragrance of the **Leela** (Divine play) and the **Mahima** (Power) and the **Upadhesha** (spiritual instruction). Each one has a special attachment to one Name out of many, suited to the temperament and the

Samskaara, the inherited instincts and tendencies shaped in previous births.

Meera loved the Name **Giridhaari** (mountain-holder). To her, that **leela** appealed as the most significant, as the most symbolic of the Lord's glory. The name that pleases you, that arouses the sweetest and the purest love, is best for you. **Raamayathi** is **Raama** (the thing that pleases is **Raama**); **Harathi** is **Hara** (the thing that destroys **Maayaa**, is **Hara** or **Hari**).

Keep the Name lit on the tongue
Suurdhaas was overwhelmed with grief, when the lovely little body who held his stick and led him along the road to **Brindhaavan** suddenly left him with the announcement that his name was Krishna! He ran about with both hands extended to catch Him and keep Him in his embrace, but Krishna had disappeared; then, **Suurdhaas** shouted, "You may run away from my clasp; but I have you in my heart. You can never run away from there."

Prahlaadha was also like that; he had no other thought; he saw nothing else; elephant, snake, poison, fire---all were for him
Naaraayana-thathwa (divine principle) itself. How then could they harm him?

The **Naama** is the **Narasimha** for the **Hiranyaakshas** of the mind; the **Raajasik** (passionate) and **Thaamasik** (ignorant) forces, besieging your heart are bent on your downfall. Just as they give Calcium and Vitamin tablets to cure anaemia, etc., take **Naamam** tablets to get rid of mental anaemia and other illnesses. There are some throat **pastilles**, which you have to carry to your mouth and whose taste you have to slowly swallow, in order to relieve cough; have the **Naamam** on your tongue and imbibe its taste slowly to get rid of the troublesome upsurge of passions and emotions. Keep the Name lit on the tongue; it will illumine your interior and also the exterior. It will cleanse your mind, as well as minds of those who hear the Name when you recite it.

Keeping it on the tongue is like keeping a lamp lit on the door-step at the entrance to your house.
Naamasmarana is the best **saadhana**; it is the most beneficial **sath-pravarthana**. That is the highest **japam**, the most profitable **thapas**. **Kuchela** won the Grace of the Lord through the same means. Fill the Name with your Love, whenever you repeat it; saturate it with devotion. That is the easiest path for all of you.
Prashanthi Nilayam, 29-4-1963
A mere Five-minute inquiry will convince you that you are not the

body, or the senses, the mind or the intelligence, the name or the form, but that you are the **Aathma** Itself, the same **Aathma** that appears as all this variety.

Once you get a glimpse of this truth, hold on to it; do not allow it to slip. Make it your permanent possession.

Sathya Sai Baba

14. **Sathyam, Shivam, Sundharam**

TO EARN the Grace of God, you have to pray to the Personified Power with Name and Form; it

is your yearning that decides in what form the Lord appears. You call and He answers. If you are

not earnest, if you feel indifferent, and say, "Let Him come when He wills, in the Form He likes

and with the Name He prefers," He will not come at all. Call on Him with anguish; He will

respond.

In **Raajasthan**, there was a priest who worshipped the image of **Baalakrishna** installed in the

temple, attached to the palace of **Udhaipur**. His name was **Dhevesha**. His story may not be found

anywhere but since he was intimately connected with Me, I know him very well. Every night he

used to "put **Baalakrishna** to sleep," with appropriate ritual and close the door of the shrine; but,

before he came out, he would take from the head of the image, the **mallika** (jasmine) garland he

had placed there in the evening and wear it himself, before proceeding home. Of course, on those

days on which the **Mahaaraana** visited the temple, the garland had to be given to him, for wear.

One day, however, the **Mahaaraana** came immediately after he had worn it inside his tuft 'of hair;

so, when the Ruler demanded the flower, he had to get inside the shrine and, slyly removing it

from his tuft, hand it reverentially back to him. The **Mahaarana** was happy that he had not missed

the gift; but, was shocked to find in it a strand of gray hair! Suspecting some tricks he shouted

angrily. "What! has our **Balakrishna** grown old and grey?" The priest, to save his skin, said "Yes,

Yes." The **Mahaaraana** replied, "Well, I shall not disturb now; but, early tomorrow, I shall come

and see if His hair has really gone grey."

Devesha had no food or sleep that night. He wept his eyes out in agony, for, he had in his fear,

imposed old age and greyness on the ever-youthful Lord. Morning came and the **Mahaaraana**

hurried to the temple to open the shrine. They both looked in and, lo, the hair was grey. The

King suspected that the hair was false, planted by the priest. So he pulled and tugged at it, only to

find drops of blood at the roots. God had responded to the anguished

cry, the call of the agony.

The Formless will assume any Form and undergo any transformation to satisfy the yearning of

the devoted aspirant. The over-riding purpose is to make all karma-jeevis (action-oriented

beings), Brahma-jeevis (God-filled beings).

Man must crave for the vision of God, then only is he entitled to the status of human-ness.

Maanava (the human) must reach Maadhava (the Divine). He must conquer the mind. Man is the

ruler of Manas (the mind), not its slave. Who takes the role of educator from the beginning of

your life? The Mother, is it not? Prakrithi (Nature) is the Mother, the Feminine principle, the

Maayaa (illusory energy). She is the great teacher. If you do not learn the lessons well, Nature

punishes you, boxes you in the ear, hits you on the head. She is a stern merciless instructress;

but, if you learn well, she will lead you proudly to the Presence of Purushoththama (the Supreme

Person). Obey Prakrithi and be well trained by her: then, you can inherit the Glory of

Purushoththama. If you disregard Her teaching, the Mother gets disgusted with you and the

Father too will disregard your entreaties. The commands of Prakrithi given for your good are

called, dharma. Have that dharma as the witness of all your thoughts, words and deeds. Be

guided every instant by the dictates of that Dharma, and success will be yours.

Little children must be taught with the help of big letters scrawled on boards and slates. Temples,

images and Saligrams (crystal stones) are the slates and boards, for children in spiritual progress,

But, even if you play with a toy elephant you cannot get the experience of contacting a live

elephant, can you? The Formless God-head can be understood by you only when you have

rendered yourself Formless! When you are in the world of gunas (qualities), you have to attach

yourself only to a Saguna Lord (God with attributes).

Even a thief does not like being called "thief" He gets either ashamed or angry when he is called.

Why? Truth is his real nature and his true nature revolts against the appellation. The Aathma is

always Shivam (auspicious and holy). So it protests vehemently when the vehicle where it

resides is called amangalam (inauspicious), Shayam (dead). The Aathma is also Sundharam

(beauty). A U M is the Ahamkaaram (egoism) of Paramaathma; it has no vikaaraam (ugliness)

in it. So it is always Sundharam (beautiful, charming, lovely). That is

why when it is described

as ugly, deformed, disgusting, etc., he lowers his head in shame, for something revolting to his

true nature is being imputed. Sathyam, Shivam, Sundharam is yourself; you have not realised it

because of delusion, ignorance and false inference. Get rid of these and merge in your real self.

Excerpts from Discourses during May 1963

Enter from now on into a discipline of Naamasmarana, the incessant remembrance of God through the Name of the Lord. It does not need any special time or extra allotment of time; it can be done always, in the waking stage, whether you are bathing or eating, walking or sitting. All the hours now spend in gossip, in watching sports or films, in hollow conversation, can best be used for silent contemplation of the Name and Form, and splendour of the Lord.

Sathya Sai Baaba

15. Shiva Shakthi

(Baaba was brought down the winding stairs into the Private Room on the ground floor,

because He insisted on giving Darshan to the thousands of devotees who had come on that

auspicious day. He had an attack of cerebral thrombosis (or tubercular meningitis?) and was in

bed for eight days from the morning of Saturday, 29th June to the evening of 6th July. His left

hand, leg and eye were affected; His right hand had also slight palsy; the tongue was indistinct

and the face was twitching. He was placed on the Silver Chair in the Prayer Hall and His hand

and leg were adjusted in proper position. As soon as He was seated, He communicated the

following message which was interpreted and announced).

THIS is not Swaami's illness; this is an illness which Swaami has taken on, in order to save some

one. Swaami has no illness, nor will He get ill at any time. You must all be happy; that alone will

make Swaami happy. If you grieve, Swaami will not be happy. Your joy is Swaami's food.

Then, Baaba signed to Kasturi to speak, and after his short speech was over, Baaba wanted the

mike to be held before Him. He asked through it, "Vinipisthundhaa?" (Do you hear Me?) But,

though He asked again and again, the voice was so indistinct that no one could make out what it

meant. He then signed for water and when it was brought, He sprinkled a little with His shaking

right hand on the stricken left hand and on His left leg. He stroked His left hand with the right.

Immediately, He used both hands to stroke His left leg; that touch was enough to cure it. He

doffed the disease in a thrice! He started to speak! It was the same

musical voice.).

God is the refuge for those who have no refuge **Dhikkulenivaariki dhevude gathi**---"For those who have no refuge, God is the refuge." That is exactly the reason why I had to take on the disease that one helpless **Bhaktha** was to get. He had to suffer this dire illness, as well as the four heart attacks that accompanied it; and he would not have survived it. So, according to My Dharma of **Bhakthasamrakshana** (protection of devotees), I had to rescue him. Of course, this is not the first time that I have taken on the illness of persons whom I wanted to save. Even in the previous **sareeram** at **Shirdi**, I had this responsibility. The suffering that you saw was too much for this particular devotee and so, I had to save him, by Myself going through it. This is My **Leela**: My nature. It is part of the task for which I have Come: **Sishyarakshana** (protection Of disciples). Persons who were near Me during the last week were asking Me to give them the name of the person whom I had saved. I told them that it will make them angry against that person, for **Swaami** they would say, "had to undergo so much of pain in order to save that one person." Then, they replied, that they would honour the person, because of the extraordinary **Bhakthi** that persuaded **Swaami** to run to his rescue, on Saturday morning. **Baaba**'s Identity, Mission and Advent revealed. Some people even asked Me whether it was this person or that, giving names of those who had attacks of paralysis, especially on the left side! This is even more ludicrous, because when I save a person, I save him completely. I do not wait until he gets the disease and I do not leave in him a fraction of the disease, so that he may be identified later. It all looks so funny to Me, the guesses and surmises that you make. Even in **Shirdi**, **Dhadha Saheb**, **Nandharaam**, **Balawanth**, all were saved by these means. **Balawanth** was destined to get plague, but, the bubo was taken over and the boy saved. This is perhaps the longest period when I kept the devotees wondering and worried. That was because of the heart attacks which had to come later on the **Bhaktha**, from Which also he had to be saved. Then, there is another reason too, why the 8-day period had to be observed. Well, I shall tell you why. That means I must tell you about Myself, about something I have not disclosed so far, something which I was keeping within Myself, for the

last 37 years. The time has come to announce it. This is a sacred day, and I shall tell you. You know I declared on the very day when I decided to disclose My Identity, My Mission and My Advent, that I belonged to the **Aapasthamba Suuthra** (Code of conduct) and the **Bharadhwaaja Gothra** (lineage). This **Bharadhwaaja** was a great sage, who studied the **Vedhas** for full one hundred years; but, finding that the **Vedhas** were **anantha** (endless) he did **thapas** for prolonging life, and from **Indhra** he got two extensions of a century each. Even then, the **Vedhas** could not be completed, so, he asked **Indhra** again for another hundred years. **Indhra** showed him 3 huge mountain ranges and said, "What you have learned in 3 centuries from only 3 **handfulls** from out of the 3 ranges, which the **Vedhas** are. So, give up the attempt to exhaust the **Vedhas**. Do a **Yaaga** (ritual sacrifice), instead, which I shall teach you: that will give you the fruit of **Vedhic** study, full and complete." The **yaaga** performed by sage **Bharadhwaaja** **Bharadhwaaja** decided on performing the **yaaga**; **Indhra** taught him how to do it; all preparations were completed. The sage wanted that **Shakthi** must preside and bless the **yaaga**. So he went to **Kailaasa** but, the time was not opportune for presenting his petition. Shiva and **Shakthi** were engaged in a competitive dance, trying to find out who could dance longer. Eight days passed thus, before **Shakthi** noticed **Bharadhwaaja** standing in the cold. She just cast a smile at him and danced along as before! The sage mistook the smile as a cynical refusal to notice him; so he turned his back on **Kailaasa** and started to descend. To his dismay, he found his left leg, hand and eye put out of action by a stroke. Shiva saw him fall; He came up to him and consoled him; **Bharadhwaaja** was told that **Shakthi** had indeed blessed him and his **yaaga**. Then, Shiva revived him and cured him, sprinkling water from the **Kamandalu**. Both Shiva and **Shakthi** granted the Rishi (sage) **boons**: They would both attend the **yaaga**, they said. All past assurances accomplished by one incident. After the **yaaga** was over, They were so pleased that They conferred even more **boons** on the sage. Shiva said that They would take human form and be born in the **Bharadhwaaja Gothra** (lineage) thrice: Shiva alone as **Shirdi Sai Baaba**, Shiva and **Shakthi** together at **Puttaparthi** as **Sathya Sai Baaba** and **Shakthi** alone as **Prema Sai**, later. Then Shiva remembered the illness that

had suddenly come upon Bharadhwaaja at Kailaasa on the eighth day of the waiting in the cold on the ice. He gave another assurance. "As expiation for the neglect which Shakthi showed you at Kailaasa for 8 days, this Shakthi will suffer the stroke for 8 days, when We both take birth as Sathya Sai and, on the 8th day, I shall relieve her from all signs of the disease by sprinkling water, just as I did at Kailaasa to cure your illness."

It was the working out of this assurance that you witnessed today, just now. This had to happen, this stroke and the cure. The assurance given in the Threthaa Yuga had to be honoured. I may tell you now that the poor forlorn bhaktha who had to get the stroke which I took over, was a convenient excuse, which was utilised. You see, a railway engine is not made available to haul just one bogey; they wait until a number of bogeys are to be taken along and then, they put the engine into action. So too, the disease had to be gone through, the Bhaktha had to be saved, the assurance to be carried out, the mystery had to be cleared, the Divinity had to be more clearly announced by the manifestation of this Grand Miracle. All these were accomplished by this one incident.

Let Me tell you one more thing: Nothing can impede or halt the work of this Avathaara. When I was upstairs all these days, some people foolishly went about saying. "It is all over with Sai Baaba" and they turned back many who were coming to Puttaparthi! Some said I was in Samaadhi, as if I am a Saadhaka! Some feared I was the victim of black magic, as if anything can affect Me! The splendour of this Avathaara will go increasing, day by day. Formerly when the Govardhanagiri was raised aloft by the little boy, the gopees and gopaalas realised that Krishna was the Lord. Now, it is not one Govardhanagiri, a whole range will be lifted, you will see! Have patience, have faith. Tomorrow morning, I shall give every one of you the Namaskaaram blessing that you missed today.

Gurupournami Day, 6-7-1963

To discover one's reality and to dwell in that Divine peace, one need not give up the world and take to asceticism.

Sathya Sai Baaba

16. Protection of the devotees

YESTERDAY, when I came into the Hall, I could see the agony you all felt. That was because you identified Me with this body, that was having the illness. If you had known My truth, you

would not have been sad; in fact, if you had known your Truth, that would be enough. The illness came and went; I was its master, throughout. One day, when it reached its climax, I was watching its behaviour and directing it to finish its Dharma. For I had taken it on Myself and so, I must allow it to do its Dharma! All kinds of silly stories were circulated when I was ill! Some people feared that when I went to the South recently, some black magic was inflicted upon Me and that the stroke was the consequence. Let Me tell you that nothing evil can affect Me.

Nothing can harm Me. I am the Master, the Shakthi (Power) that overpowers everything else.

I knew that short explanation: some people were saying that I was in Mounam or Samaadhi (silence or a state of concentration in Yoga). Now why should I keep the vow of silence? If I am silent, how can I carry out My Task of reforming you and making you all realise the aim of life?

And, why should I seek Samaadhi, I who am the Aanandhaswaruupa, the Premaswaruupa (Embodiment of Bliss and of Love) Myself. It is the wavering doubter, the ignorance dabbler, who will lend his ear to such talk. The true bhaktha will discard all such news. For the bhakthas here, the 8 days were days of intense thapas; they had no other thought than of Swaami.

To think low or mean is also egoism

Once, Krishna too pretended to be suffering from headache, intense, unbearable headache! He acted that role quite as realistically, as I did last week. He wound warm clothes around His head, rolled restlessly in bed. His eyes were red and He was in evident distress. The face too appeared swollen and pale. Rukmini, Sathyabhaama and the other queens rushed about with all kinds of remedies and palliatives. But they were ineffective. At last, they consulted Naaradha and he went into the sick room to consult Krishna Himself and find out which drug would cure Him.

Krishna directed him to bring---What do you think the drug was?---the dust of the feet of a true Bhaktha! In a trice, Naaradha manifested himself in the presence of some celebrated bhakthas of the Lord; but, they were too humble to offer the dust of their feet to be used by their Lord as a drug!

That Is also a kind of egoism. "I am low, mean, small, useless, poor, sinful, inferior"---such feelings also are egoistic; when the ego goes, you do not feel either superior or inferior. No one

would give the dust wanted by the Lord; they were too worthless, they declared. **Naaradha** came back disappointed to the sickbed. Then, Krishna asked him, "Did you try **Brindhaavana** where the **Gopees** live?" The Queens laughed at the suggestion and even **Naaradha** asked in dismay, "What do they know of **bhakthi** (devotion)?" Still, the sage had to hurry thither.

Do karma which is approved by higher wisdom

When the **gopees** heard Krishna was ill and that the dust of their feet might cure Him, without a second thought they shook the dust off their feet and filled his hands with the same. By the time **Naaradha** reached **Dhwaaraka**, the head-ache had gone. It was just a five-day drama, to teach that self-condemnation is also egoism and that the Lord's command must be obeyed without demur, by all **Bhakthas**.

When I said that I had taken on the illness that was destined for some one who could not have suffered it or survived it, many of you felt, "Why should Swami, for the sake of a single person, plunge so many of us in grief?" Well! Did not **Raama** proceed to the forest though all **Ayodhya** wept? My Dharma of **Bhaktharakshana** (protection of devotees) must be carried out; the Dharma of the disease must also be worked out. Krishna could have stopped the rains, however powerful **Indhra** was; but, **Indhra** had to do his Dharma and by lifting **Govardhanagiri** to protect the cows and **cowherds**, Krishna manifested His Divinity!

In this case also, it is the same **Leela** (Divine sportive act). Using the chance to demonstrate to a doubting world the Divinity inherent in this Human Form. I told you yesterday that even this lucky **bhaktha** was just an instrument to work out the promise made in the past to the Sage **Bharadhwaaja**; it served to announce My real Nature to you all. You are indeed fortunate that you could witness on the sacred Guru **Pournami** Day this magnificent proof of My Divinity.

Karma of a higher order leads to **inaana**

There is no **Sathyam** (Truth), without **Shivam** (Goodness); there is no **Shivam**, without **Sundharam** (Beauty). Truth alone can confer **Mangalam** (Auspiciousness) and **Mangalam** alone is the real beauty. Truth is beauty; Joy is beauty; falsehood and grief are ugly, because they are unnatural. **Buddhi**, **chittham** and **hrudhayam** (intellect, sub-conscious mind: land and heart)---these are the three centres in the individual where reside **inaana**, karma and **bhakthi**. The effulgence

of **Sathyam** will reveal **Shivam**; do karma (action) which is approved by the higher wisdom, not karma which is born of ignorance. Then, all karma will be **Shivam** (auspicious, beneficial, blessed). The experience of that **Shivam** is what is called **Sundharam**; for it confers real **Aanandha**. That is my Reality. That is why My Life is named "**Sathyam Shivam Sundharam**."

Do karma based on **inaana**, the **inaana** that all is One. Let the karma be suffused with **bhakthi**; that is to say, humility, **prema**, **karuna** and ahimsa (love, compassion, non-violence). Let **bhakthi** be filled with **inaana**; otherwise, it will be as light as a balloon, which drifts along any current of air, or gust of wind. Mere **inaana** will make the heart dry; **bhakthi** makes it soft with sympathy and karma gives the hands something to do, something which will sanctify every one of the minutes that have fallen to your lot to live here.

This is why **bhakthi** is referred to as **upaasana**, dwelling near, feeling the Presence, sharing the sweetness of Divinity. The yearning for **upaasana** prompts you to go on pilgrimages, to construct and renovate temples, to consecrate images. The sixteen items of **Upachaara** (honouring) with which the Lord is worshipped satisfy the mind which craves for personal contact with the Supreme. All this is karma of a high order; they lead to **inaana**. First, you start with the idea, "I am in the Light;" then the feeling "the light is in me" becomes established. This leads to the conviction, "I am the Light." That is the supreme wisdom.

See yourself in all; love all as yourself. A dog caught in a room whose walls are mirrors sees in all the myriad reflections, not itself but rivals, competitors, other dogs which must be barked at. So, it tires itself out by jumping on this reflection and that, and when the images also jump, it becomes mad with fury. The wise man, however, sees himself everywhere and is at peace: he is happy that there are so many reflections of himself all around him. That is the attitude you must learn to possess, that will save you from needles bother.

Prashaanthi Nilayam, 7-7-1963

17. **Lakshya puuja**

THOUGH there is no particular reason for this evening's gathering, **Kompella Subbaraaya Shaasthy** tried to discover one and he concluded his speech with a reference to the **Varalakshmi Puuja** that is generally done in Hindu homes today! This search for 'causes' is another of the delusions that pester man; he is out to seek the cause of every thing

and in that confusion, he forgets to derive the full benefit of the result which is before him. **Shaasthry** quoted from the **Soundharyalahari** to explain the meaning of Shiva-**Shakthi**, probably moved by the incidents of the last Guru **Pournami** Day. Shiva-**Shakthi** is the conjunction of **jada** (insentient or inert) and **chith** (awareness), the conjunction of the wire with the current, which activates all the instruments---fan, stove, bulb and radio. Shiva-**Shakthi** is in all, not only in Me; there is only the difference in power and capacity to manifest. The fire-fly has some power of illumination; it also emits light. We have oil lamp, the electric bulb, the **petromax** lamp, the Moon, the Sun--all emanate light; that is the common quality. Like that, both good and evil have the right to exist. The evil has to be used for the purpose for which it is suited. The skin of the orange is not sweet; but it helps to protect the sweetness within. The bitter green skin of the unripe orange protects the fruits during the ripening period. The skin too gradually takes on some of the sweetness and flavour of the ripening orange; so too, evil has to be slowly transformed into good by the subtle influence of association. Purpose and rationale of Nature around us The **indhriyas** may be used for the purpose of increasing spiritual **Aanandham** (bliss). When fruit-juice is poured into a cup, the cup does not know its taste; if you hold it in the palm, you do not get the taste. You have to drink it with the straw, the senses; then **buddhi** (intellect); then the tongue experiences the sweetness. The fruit juice is **prakrithi** (the Nature) around us. Taste its sweetness, namely, the Divinity that is immanent in it; that is the purpose and rationale. **Prakrithi** is just the **leela** of the Lord, set before you so that you may become aware of his Glory, His splendour. If the mind obeys the dictates of **buddhi**, then, the individual gains. If the orders from **Delhi** are obeyed by every State, then the country gains in strength and unity. But, if the mind becomes the slave of the senses, then woe be to the individual. When the mind thus follows the **outwardbound** senses and forgets the Reality, when the individual revels in the dream-world of false fantasy, this **Shivathaayi** (Divine mother) **pats** the child and wakes it. There is then no more need to tell them anything else. When awake, the truth will stand revealed. Your right is to realize **Vishwaswaruupa** (cosmic nature); so, don't play about forever in the

dehabhaava (thought of the body), the consciousness that you are just this five-foot body; transcend the attachment to the family, the home, the village, the community, the district, the state, the nation. You must acquire not the independence denoted by the political fact of **Swaraajya**, but the freedom of the spirit called **Swaraajya** (dominion over oneself). All different conceptions of God are valid The cry of equality now being used as a slogan is a vain and meaningless cry; for, how can men, inheriting a multiplicity of impulses, skills, quail-ties, tendencies, attitudes, and even diseases from their ancestors and from their past be all of the same stamp? And in spite of all this advertisement for the supposed equality, you find more misunderstandings and factions now than at any previous period of history. Those who promote inequality are those who most loudly proclaim this modern doctrine of equality. Each person has a different conception of God and of goodness, according to his upbringing and the state of purification of his impulses. All such conceptions are valid; when water is let into the fields, you will find sheets of different shapes---circular, rectangular, oval, square, according to the shape of the fields. The fertility or the quantity of the crops harvested do not vary according to the geometrical correctness of the shapes. How far, how fast you have established attachment to the Lord, that is the test. The rest does not matter. **Bhagavath prema** (steady Love of the Lord) is like a mosquito curtain; it will keep out the disease-carrying **moha** and **madha** (delusion and pride), **kaama** and **krodha** (lust and anger), **lobha** and **maathsarya** (greed and jealousy). Develop faith, so that you may love without doubt. The "illness" that ended on Guru **Pournami** first shook the faith of many, but, later, confirmed the shaken faith. That is not as good as keeping faith unshaken, whatever may happen. How can the nose that falls down when you merely cough, be firm when you sneeze? **Shankara** harmonised the various schools and sects I had to do My Dharma (divine duty), and every act of Mine has its significance, which you cannot understand. You are in the dark and so, you fear more. You cannot notice the heaps of earth and the pits on the road. You cannot even know that the road is smooth and fine. There is no fault or partiality in creation--be confirmed in that. Then you will no more waver in your faith. If God's Creation

itself was faulty, all would have suffered equally! Now, each person has a different version to give, if you ask him whether he is happy and why. The same person speaks differently at different times about the acts of the Lord. So, the fault lies in you, the excellence that you praise is in you. You see yourself in the outside world; what you like or dislike is your own self! Wealth accrues by fair means as well as foul **Shankaraachaarya** declared, "Brahma **Sathyam**; **Jagath mithya**"--- Brahman alone is Real; the world is false. But he did not therefore discard the world as beneath notice. He continued the work of **Kumarila Bhatta**, harmonised the various schools and sects of those days, established **Mutts** (Missions) for the propagation of the **Adhwaitha** (non-dual) doctrine in the four corners of India, **Bhadhrinath**, **Sringeri**, **Puri** and **Dwaaraka** and then left. "Brahma **Sathyam**, **Jagath mithya**" is the essence of the **Shruthis** (holy scriptures). That truth can be **cognised** by minds trained through **Dwaitic** (dualistic) worship of the personal God, and **Visishtadhwaitik** emphasis of the **jeevi** as the limb of the Absolute. One batch of students after while should be passing out of a college while batch after batch is joining the first year class. So too more and more people must take up **Bhakthi**-Karma (devotional activity) and slowly ascend to the stage of full **Inaana** (knowledge of the Supreme); then only can humanity achieve the Goal. With this idea **Shankara** established the **Mutts**. A man lost in the jungle was asked to move on in a certain direction; then, after some time, he saw a village; now, that village did not emerge for his sake, just then. He saw what was already there, that is all. So also, **Adhwaitha** shows you the way to something that is already there, but which you did not recognise so far---namely, your being the unlimited, illimitable Brahman. Well; just a word about the **Varalakshmi Vratam**, which **Subbaraaya Shaasthry** mentioned. Let Me tell you frankly, I do not like this **Lakshmi Puuja**, which people do, expecting to grow rich and accumulate wealth. They even speak of **Dhanalakshmi** and have special **Sthothrams** (sacred prayers) to propitiate Her. **Lakshmi** (wealth) accrues by fair means as well as foul; money is earned by gambling, by various forms of deceit, by highway robbery itself, by high and low, by all and sundry. Worship **Lakshya**, I shall appreciate you! Keep the **lakshya** (the Goal) of

expanding your love till it embraces all beings, till it sees every being as your own self---keep it ever steady before your mind's eye; then, **Lakshmi** will, of her own accord, favour you to the extent necessary for realising the Goal. Never doubt that. Never falter. **Prashanthi Nilayam**, 2-8-1963 Life is a battlefield, a **Dharmak-sethra**, where duties and desires are always in conflict. Smother the fiery fumes of desire, of hatred and anger that rise up in your hearts, it is sheer cowardice to yield to these enemies that turn you into beasts. When obstacles come, meet them with courage. They harden you, make you tough. **Sathya Sai Baaba** 18. The love of the **gopees** **KOMPELLA Subbaraaya Shaasthry** spoke about the coming on earth of the incarnation of Krishna and read extracts from the **Bhaagavatha** describing the antecedents of the birth. All of you enjoyed listening to him, though many of you are listening to the story for the hundredth time; the story of the Lord does not lose its sweetness when repeated, **Inaana**, yoga and karma (knowledge of Supreme Self, meditation and selfless action) are, each one of them, hard to go through, but like chutney, which is salt, chilly and tamarind in the right proportion ground to a paste, **bhakthi** which is **inaana**, yoga and karma in the correct proportion, is bound to be **appetising** to all tongues. The Grace of the Lord is a subject dear to every one. It is a subject that is within the grasp of all. The Lord also can be addressed by any Name that tastes sweet to your tongue or pictured in any form that appeals to your sense of wonder and awe. You can sing of Him as **Muruga**, **Ganapathi**, **Shaaradha**, Jesus, **Maithreyi**, **Shakthi**, or you can call on Allah or the Formless, or the Master of all Forms. It makes no difference at all. He is **Sarvanaama** and **Sarvaswaruupa** (all names and all forms). He is the beginning, the middle and the end; the basis, the substance and the source. So, any story that brings into your consciousness, His Glory, His Grace and His Beauty must perforce appeal to you. Every thought sets up a function, agitating all around Believe Me, all **Vriththis** (mental modes or functions) are A-**nithya** (impermanent). A **vriththi** is a circle, like the circle that emanates from the place where a stone falls into the still water of a lake. The water gets agitated and the circle affects the water up to the farthest end. Every thought acts like the stone on the stillness of the mind; it Sets up a **Vriththi**. It agitates all round. The

Pravritthi maarga (path of attachment) multiplies these circular waves and seeks to create further and Wider agitations. But, the **Nivritthi maarga** (path of detachment) aims at Stilling the waters. No agitation at all. Preserve the calmness, even the level. Keep the agitating thoughts away.

Concentration on the Name and Form of Krishna tends to calm the waves of **Vriththi**. When

E.M. Forster came to India, he was for some time with the **Thakore** of **Raikot** and when he found the **Thakore**-engaged in **dhyaanam** (meditation) before the image of **Raadha-Shyaam**, he

wondered at first what it was all for! The **Thakore** had no wants to fulfil. What could he pray for?

One day, he asked the **Thakore**, "Why?" He replied that Krishna was for him the embodiment of

Prema, **Soundharya** and **Aanandham** (Love, Beauty and Bliss), and so, when he meditated on that Form he was filled with love, beauty and joy. The senses, intellect and emotions, all get

purified and clarified by dwelling on the pure and the splendid.

Forster was induced to try the

first steps and though he found it rather difficult at first, the thrill engendered by the strange calm

egged him on to persist. He found **dhyaanam**, good and useful.

Krishna's pranks reveal His divine essence

Krishna was only a few weeks old, when a certain ascetic came into the house of **Nandha**;

Yasodha was having the baby in her lap. Of course this is an incident not found in any book- I

have Myself to tell you this. The maids ran in, for, they were afraid the child might start weeping

at the sight of the uncouth individual. He walked in nevertheless, and

Yasodha found that when

he was sent away, the baby raised a cry; not when he was approaching! The **Muni** also

announced himself as having come to see Krishna **Paramaathma** (Krishna, the Supreme Self), a

name that was new to the entire family. No wonder, the baby cried when that distinguished

visitor was asked to go! **Devaki** had been given the vision of Krishna being the Lord Himself,

but, this **Muni** had discovered the arrival of the **Avathaar**, by the Grace of the Almighty. It was

Baaba who had invited the **Muni** for His **dharshan**.

The replies that Krishna gave when the **Gopees** complained to His mother about His mischievous

pranks and thefts of milk, butter, **etc.**, also reveal, by the inner meaning they convey, the divine

essence that He was.

"Why did you drink the milk from the pot she was carrying?."

"She was taking it to be offered to God, perhaps, God might have drunk it up."

"Where had you run away?"

"I was always with you, is it not?"

"Why do you hold that butter pot in your clasp?"

"So that others may not eat it!"

"Why do you put your hand into that butter pot?"

"I am looking for a lost calf."

These were the types of answers He taught them with. He was the Ancient One, in the new garb.

His words came from the beginning of Time.

Raadha's prema was pure without egoism

The **Raadha-thathwam** (principle) is also a deep, inscrutable one. She was ever in the

contemplation of the Lord and His Glory. She too saw the child Krishna as the Divine

manifestation, separate from the human form. **Yasodha** one day was searching for Krishna who

had strayed away; she sought almost everywhere and at last, she went to the house of **Raadha**.

Raadha just closed her eyes and meditated on Krishna for a while and when she called "Krishna,"

Krishna was there. Then, **Yasodha** shed tears of joy. She said, "I love Krishna as a mother; I have

a sense of egoism in me that He is my son and that I must save Him from harm and seek to give

Him guidance and protection. Your **prema** is pure; it has no egoism prompting it."

The **gopees** had that one-pointed **prema** (love), unwavering, clear and pure. The relationship

between the **gopees** and Krishna as depicted in the **Bhaagavatha** has been unfortunately judged

by persons who have not regulated and controlled their **Vriththis**. This subject is beyond the

comprehension of such people. Only **Brahmachaarins** (celibates) of the most ardent and ascetic

type like **Shukha** Maharishi who described it to King **Pareekshith** and in recent years,

Raamakrishna Paramahansa, can appreciate that relationship and pronounce upon its

uniqueness. All the rest are apt to see in it only the reflection of their own failings and their own

feelings. The language of **samsaara** (worldly life) is the only language they know; the regions of

Thuriya---beyond the regions of wakefulness, dream and deep sleep--to which those experiences

relate, are not within their reach. So, they drag the subject down to their own level and claim that

they have mastered their mystery.

Every **Godward** step makes you shed all attachment

As a matter of fact, the Inner Eye, the Inner Senses are needed to grasp the meaning of this

relationship. **Oruganti** has shown that it has eluded the grasp of most interpreters, for it is closely allied to the **Adhwaithik** experience of **Nirvikalpa Samaadhi** (the **superconscious** state where there is no mind) itself. The mind has to be the master, not the slave, of the senses, if the interpretation has to be just. Thoughts, wishes, deeds and feelings---all have to be purified of the desire for gain. **Ahamkaara** (egoism) itself must lose all its hold on the interpreter, as it did on the **gopees**.

Prema towards the Lord such as the **gopees** had, should make a man strong, not weak. In fact, the **gopees** were not weakened by their Love; they were rendered tough. **Raamakrishna** too exhorted his disciples, like **Narendhranaath**, to grow strong, with the cultivation of **prema** towards the Lord.

Every step taken towards the Lord makes you shed bit by bit all attachment to the world. How then could the **gopees** retain their physical awareness? **Dhruva** went into the forest to get from the Lord the boon of sitting on the lap of his father, a very ordinary wish of a plainly earthly type. But as he advanced in **thapas**, that wish disappeared from his mind and his mind was elevated to great spiritual heights. How can one who has tasted **amritha** (nectar) be eager to taste water? Or, crave for tamarind fruits after tasting **kharijur** (dates) and having it in his possession?

Every craving will be sublimated into the higher realms of pure consciousness, the moment one enters the spiritual field.

The gods came to the world as **gopees**

And then who are these **gopees**, according to the **Bhaagavatha** itself?. They are the **demi**-gods who wanted to share in the glory of the **Avathaar** and who came down to the world as witnesses and sharers ill the Divine **leela** (cosmic sport). They came for a purpose; they are not ordinary village folk, who could be dismissed as a crowd of voluptuous women. They saw in every gesture and gait, every word and phrase of Krishna the Divine, not the human at all. They had no occasion or chance to be agitated by a secular **vriththi** (thought wave); all **vriththis** were awakened by Divine promptings and urges. Like the magnifying glass which catches the rays of the Sun and directs them all to one spot, thus concentrating the heat on one point and helping it to ignite, the hearts of the **gopees** collected all the **vriththis** and concentrated them and caused the illumination and the flame. The flame burnt all dross; the illumination

revealed the Truth. All

other interpretations are to be laid at the door of either ignorance or scholasticism, the pompous pride of mere book learning, which scorns the exercise of discipline. Meaning of Krishna's theft of butter

Krishna is condemned as a thief who stole butter from the cowherd maidens; but, the butter represents the **bhakti** of the heart that is got after the process of churning. It is a question of a symbol being taken as literally true. He is **Chiththachor** (the stealer of hearts). The thief steals at night, in the darkness, without awakening the master; but, when this thief steals, the master awakens; He wakes him and tells him that He has come. The victim is left supremely happy and satisfied.

Every **gopee** had the highest type of **bhakti** in her heart. They saw only Krishna wherever they turned; they wore on their foreheads blue **kumkum**, in order to remind themselves of Krishna.

There were many husbands who protested against the colour of the **kumkum**, but they dared not wipe it off, lest harm should befall them and the sacrilege recoil on them alone. [Here **Baaba** who had filled his hand with petals of **Mallika** (jasmine) flowers pulled apart by Him from garlands given to Him, showered the petals from one palm to another and they fell in a cascade of blue gems. Even the gems they preferred were of this type, blue, like Krishna. He showed the astounded gathering the gems He was referring to. Each gem had Krishna's form in it, beautifully clear.]

Do not have pride in your attachment to God

There was a **gopee** named **Suguna**. One day, when Krishna was with **Sathyabhaama**, He

pretended to have severe stomach ache and in spite of all the remedies that she tried she could

not afford relief. Of course, it was all acting, superb acting such as the paralytic stroke I had for a

week previous to Guru **Pournami** recently! Even **Rukmini** was not admitted into the house by

her to inquire about Krishna's health. But, **Rukmini** found **Suguna** pining outside the door in

great agony at the illness of the Lord. She gave her the articles and asked her to go in. Krishna

welcomed **Suguna** and made her sit at His Feet and ate the fruits she had picked up from

Sathyabhaama's own garden and suddenly, the ache had gone. It was her agony at the Lord's

condition, her simple sincere devotion that was so effective.

There should be no artificiality in your attachment to the Lord, no

affectation, no pride, no

egoism left, to soil the freshness of the flower you offer.

Sathyabhaama protested when Krishna

accepted the fruits, for, Krishna had brushed them aside as tasteless when she had herself offered

them as the precious product of her assiduous gardening effort. They were tasteless, since her

pride had entered into them now. When the simple rustic **gopee** picked them from the ground and

saturated them with her devotion, they became tasty and attractive for the Lord, who cares for the

bhaava (inner feeling), not the **baahya** (outer show)!

The only **prema** that will not allow pride and envy to interfere with its purity is **prema** towards

God. I know that many of you, who know that I have been taking only a cup of buttermilk daily

for the last two months, are genuinely grief-stricken, though I have been talking to you that no

work of Mine has been stopped or delayed as a result of what they call My "reduced intake of

food;" that is a sign of their **prema** but really, I live on your **Aanandham**, not on this material

food at all. I wish that you realised this and stopped worrying or weeping.

Prashanthi Nilayam, Krishna **Janmaashtami**,

12-8-1963

Remember always that it is easy to do what is pleasant; but it is difficult to be engaged in what is beneficial. Not all that is pleasant is profitable.

Success comes to those who give up the path strewn with roses, and brave the hammer-blows and sword-thrusts of the path fraught with danger.

Sathya Sai Baaba

19. **Vamsi Kuni**

HERE was an occasion when Krishna laid His flute aside and declared that He would not play on

it again. It is a long story, not found in books; I alone must tell you about it, for it is only the

Person who has experienced it that can describe it, A bride called **Neeraja** came to **Gokulam** as

the daughter-in-law of a **Gopa** family. Her husband and parents-in-law warned her against

Krishna and His pranks and threatened her, on pain of dire punishment, to keep away from Him

and to avoid Him by every possible means.

It was **Govardhana puuja** (worship) day and all the **gopas** and **gopikas** had to go beyond the

village limits to circumambulate and worship the **Govardhan** Hill, a festival they celebrated

every year. **Neeraja** too went with the others and in spite of the severest warning, she peeped into

a crowd of enthusiastic **gopees** watching the dance of **Raadha** with

Krishna, in a flower bower

near the Hill. She was so captivated by the Divine Presence that she was no longer the same person.

Another day, while on the **Yamuna** bank, she saw Krishna fashioning a Flute from a reed taken

out of **vamsi kuni** (bamboo bower) and she heard Him play! **Oh**, it was overwhelmingly ecstatic!

It was a call to transcend the material bonds to free oneself from the trammels of earthly

endeavours. **Neeraja** did not care for any one now. She became God-mad. In fact, she was the

first to hold the reins of **Akrura**'s chariot when he was taking Krishna to **Mathura** away from

Gokulam, and try to push the vehicle back!

Krishna responds to the call of yearning

Well; she was driven out of her house by the mother-in-law for that.

She was an outcast. The

whole village rose up against her; she spent her days in the **vamsi kuni**, her whole mind fixed on

the Lord whom she had installed there. Years passed. **Nandha**,

Yasodha and **Raadha** left the

world. She was now 52 years old. One day, she prayed desperately to Krishna: I can no longer

bear this forlorn life. My eyes have gone dry, they have no more tears to keep this Love, green.

My heart too is fast turning a wasteland. Come, **O** Lord, come and save me, take me unto

yourself. Krishna heard the prayer.

He responded to her yearning and called her by name, so sweetly that the very Voice filled her

with new life. The **vamsi kuni** was fragrant with Divine glory. Krishna came near and took

Neeraja's palm In His Hand. "What do you desire?" asked He. She asked "What is the purpose of

life?" "To merge In God." "Well let me merge in You...but, before that, before my **Prema** merges

in yours, let me hear you play on that flute for a short while." Krishna smiled and gave the

excuse that He had not brought His flute. But, seeing **Neeraja**'s yearning, He plucked a reed from

the **vamsi kuni** and broke it right and in a trice converted it into a flute. With **Neeraja** on his lap,

Krishna played so melodiously on the Flute that the entire **Gokula** and even the whole world,

was bathed in ecstatic joy. When He stopped, **Neeraja** had attained final beatitude and was no

longer a limited individual **gopee** separate from Him.

Krishna laid aside His flute and said, He will not play on it again. That is the story of one **gopee**;

the story of every **gopee** will be interesting, each in its own way, for they were all so transmuted

by the **Bhakthi** they bore towards the Lord. The **gopees** were declared by **Naaradha** in the **Bhakthi Suuthras** (aphorisms on devotion) to be the greatest among the **bhakthas** (devotees).

Gokulaashtami day, 12-8-1963

In your daily affairs, do not create factions, or revel in hatred. See the good in others and the faults in yourselves. Revere others as having God installed in them; revere yourself also as the seat of God. Make your heart pure so He can reside therein.

Sathya Sai Baba
20. **Su-dharshana**

LAST evening, when you heard about the **Krishnaavathaara** (Incarnation as Krishna), your hearts were filled with joy, which overflowed through the eyes, as I could see. Your minds too were purified by that experience. The **Avathaara** had, come in order to guard the world and to strengthen dharma (righteousness) as the means of guarding it. Books that contain the Lord's words and great men who know them declare that the Lord assume **HumanForm** in order to carry out these purposes. The story of **Kuchela** tells how one has to meditate on Him to worship Him and to honour Him. **Kuchela** knew what exactly had to be given to the Lord; the Lord cares for the feeling that accompanies the gift, the attitude with which the offering is made; He is not moved by the quantity or the cost. **Dhroupadhi** offered a tiny piece of leaf sticking to the side of the vessel in which she had cooked the meal and the Lord was so fully fed that He said. He was freed from all hunger. **Rukmini** placed just, a Single **Thulasi** (basil) leaf on the scale, but, since she had saturated it 'with her devotion, it weighed as much as Krishna Himself. **Kuchela** took a little "beaten rice" and the Lord ate it with relish and was highly pleased at the offering so full of **bhakthi**.

Have the goal of **Saavyuiya** always in View

A piece of paper that is white tough and clean, is not as valuable as another piece of equal size, which though Soiled and dirty, has upon it the imprint of the Reserve Bank making it a **hundredrupee** note. The imprint of **bhakthi** makes the "beaten rice" precious. Give the Lord the fruit, **prema**, that grows on the tree of life. Develop the illumination of **prema** and the bats of grief, envy and egoism will fly away into the darkness.

You must have the goal of **Saavyuiya** (merging in the Absolute) always in view; do not give it up or forget it. Be like the river that flows slowly to tile sea. A person who has purchased a ticket to

Calcutta from Madras, because that is the place he wants to reach, Will not halt at any other place on the journey; lie has the destination always in view. Of course, he may be interested in the sights and scenes on the way; he might get down here and there for refreshments but, he will not seek a home anywhere, in between **Saalokyo**, **Saameepya**, **Saaruupya** (being in the same place, nearness to the master and likeness of the Form of Master) may come in between; in fact, they do. But, you should not be satisfied with those stages. They are intermediate stations, remember. You have to reach each and travel beyond.

In this **Kuchela** episode, the wife of **Kuchela** plays a more important role than **Kuchela** himself

She has much more **bhakthi**; in fact, women are more devotional than men. They can master their minds better. It was her maternal love that prompted her to send **Kuchela** to the Lord so that her children might get a full meal. She had faith in the Lord. **Kuchela** hesitated and argued that Krishna might not recognise him or remember him or invite him in or accept his homage.

Fear of God should be absent in a genuine **bhaktha**

Kuchela is described in the **Bhaagavatha** as constantly engaged in the meditation on God. But, then, how can his doubt be explained? She urged him to give up all doubt and proceed at least as far as the gate of the Palace of Krishna. She was certain that Krishna would call him in, if he took at least that little trouble. Of course, fire warms all, but one has to go near it, is it not?

Staying away, you cannot complain that the fire is not warming you. **Kuchela** was so nervous that he could be persuaded to go only up to tile gate.

Once it was decided that **Kuchela** would go, she took from the place where she had hidden it for a rainy day, a quantity of paddy, just a handful; she put it in boiling water, took it out and dried it and, then, frying it over the fire, she pounded it with a pestle to prepare the "beaten rice" that **Kuchela** said was Krishna's favourite food, while at school. **Thai** was tied to a corner of the cloth worn over the body and he moved on, his fear Increasing at every step. Such fear should be absent in the genuine **bhaktha**. He must approach the Lord as of right and earn the Grace that is his clue.

Of course, the Lord showers his mercy on the **Aartha** (distressed person) and the **Artharthi** (one who longs for wealth), as well as on the **jiinaasu** (seeker of spiritual knowledge) and the **jnaani**

(liberated person). The **arththa** is the person who is ill and suffering; the **arththaarthi** is the poverty-stricken who seeks prosperity and fortune. So, Krishna called him in, with overwhelming joy, and reminded him of the happy days at school which they had spent together at the Guru's Feet, and even while **Kuchela** was squirming to hide the common-place offering tied to the corner of his tattered cloth, Krishna sought out the stuff and began eating it with great relish. **Bhakthi** had made it very tasty to the Lord. The Lord can transform poverty to wealth. It is related that **Rukmini Devi** held His hand when He took the third handful and the reason given usually by commentators is that she was afraid all the riches of the Lord would go over to **Kuchela** if a few more handfuls were taken in by the Lord! What a silly idea! As if the riches of the Lord are exhaustible, as if He would care if **bhakthas** carried all of it away, as if the Mother of the Universe is stingy in Her Gifts. This can never be true! The real cause for Her holding the hand of Krishna was- She claimed Her share of the offering of the devoted heart; She wanted a portion for Herself; it was Her right to have a share. **Kuchela** left **Dhwaarakaa** rather disappointed because he was not given any donation or promise of a donation. He was sad when he remembered his family and the starving children. He was lost in grief and so, he passed his own house without noticing that: it had undergone a great change and had become overnight a huge big mansion. His wife, who saw him, called him back and related how suddenly, happiness had been showered, upon them by Krishna's Grace. Sweeten your speech, sanctify your deeds **Kuchela's saadhana** Started that day! Until then, he was just a ritualist, going through the outward forms of the rites prescribed in the **Shaasthras**. When he realised how the Lord can, through His **Mahima** (miracle power), transform poverty to wealth, He decided to win the Grace of God for securing perpetual, undiminished Joy, that is to say, win **Saavyujya**. He got **sudharshana**, the vision of what is Good for him, And, in the midst of the treasures that now filled his residence, he lived that life of an ascetic, without any attachment. He knew that it was all a dream, the riches now and the poverty then. The emperor dreamt he was a beggar and wept when he was refused alms at one door and was overjoyed when at another door, he got a stomachful. He woke up and

he was no longer poor; he was an Emperor. Even that is a dream, an illusion. Brahman alone is **Sath** (real); **Prakrithi** is A-**sath** (unreal). Be in this awareness always, that is the highest **saadhana**. Seek **Sudharshanam** (vision of the Divine). Make your speech **madhuram** (sweet), and your good deeds an **arpanam** (offering). This is the three-fold path. Become a child, lose your conceit and pride. When you are still in the region of the **gunas**, motivated by desire (whether for the good or for the grand or the mean), you have yourself to seek the mother; when you are free from the bonds of the **gunas** (the enticements of desire), the Mother Herself will hasten towards you and fondle you in her lap. Purify your vision, sweeten your speech, sanctify your deeds---that way lies liberation. **Prashaanthi Nilayam**, 2-9-1963 I do not accept from you flowers that fade, fruits that rot, coins that have no value beyond the national boundary. Give Me the lotus that blooms in your **Maanasasarovara**--the clear pellucid water of the lake---of Your inner consciousness; give Me the fruits of holiness and steady discipline. I am above all this worldly etiquette, which enjoins you to see elders with some fruit or flower in your hand. My world is the world of the spirit; there values are different. If you are happy with faith in God and fear of sin, that is enough "service," enough **kainkaryam** for Me. It pleases Me so. **Sathya Sai** Baba 21. **Vishaya**, the **visha** **KALLURI Veerabhadhra Shaasthry** has made **Aanandha** well up in every one of you by his clear and moving description of the incidents of the **Bhaagavatha**. His words were apt and sweet; his comments revealed the inner significance of the events; he made all partake personally in the life at **Brindhaavan** of the families of the **cowherds** during the time that Krishna was among them. Some persons feel intoxicated by the emotions or they get near mad, on account of the devotion they have. But such overpowering emotions have to be mastered. One has to transform **bhakthi** into **inaana** and become stronger thereby. Man's life is meaningful only because he can use it to see God. The goal of life is the final merging in the sea, God. You should not fill life with the world; that will make it a vanity fair, an insanity fair. Listen to all such things as will draw you towards the principle of Godhead; then, think it over in the silence; make it part of your consciousness. This process of manana (reflection) makes you a man; that is the test of man.

Sensory object is man's most deadly poison
Veerabhadhra Shaasthry described the scene of Kaaliya mardhana
(Krishna's dance on the head
of the serpent). Well, Kaaliya is a huge big serpent, full of poison,
rolling in death and
destruction. He is the representative of man, rolling in sensory
objects, poison so far as its effect
on life is concerned. Vishaya (sensory object) is the most deadly
visha (poison). When Krishna
danced on the head of Kaaliya, (incidentally I might add, you should
make your hearts as smooth
and soft as the hood of the snake), the poison was all vomitted! And
the serpent was subdued.
When God is revered, the world and all its poisonous fumes recede
and you are restored to
original health. Make the Name and Form of the Lord dance upon the
hood of your heart.
Krishna had no vishaya-vaasana (attachment to sense objects) and
so, He could plunge into the
pool and call out to Kaaliya and jump on to his hood and trample on
it and squeeze the poison
out. If you are deep in the mire, you cannot pull out another who has
fallen into it. Be on the
bank; do not get caught. You are now struggling in the mire of
samsaara (worldly life), the
slithery mud of attachment. So, how can you trample on the snake?
You can save yourself only
by calling on God, who is free from vishaya and who is on the bank.
Hold His hand and He will
pull you on to hard ground.
Krishna never parted in those days from Balarama; but, that day,
He came alone, without him
He was wearing a necklace of green beads a nose-ring of pearl and in
his right ear, a ring of
pearls. He wore no shirt or coat just yellow silk round his waist and a
kerchief wound round the
head, or rather thrown carelessly round one end this way and
another end that way! The peacock
feather which is described by poets and sages, was not always worn.
It was struck up only off
and on. Of course, peacocks abounded in Brindhaavan then and they
are found in plenty even
today. On his bare chest, there was a mole which could be clearly
seen, an inevitable mark of all
Avathaars, including the Sais.
Krishna had no objective desires
Krishna saw the carcasses of animals which had died When they
inhaled the poisoned air, near
the Kaaliya pool; birds had fallen dead on the ground. Nothing green
could survive in the
neighbourhood. As soon as Krishna jumped into the pool to save the
region from the serpent's

havoc, his companions ran horne to bring the parents, so that they
could intercede and stop the
foolish pranks of their mischievous son. They were in great panic;
only Raadha was calm and
collected. She knew that for Him, it was a minute's fun, a moments
sankalpa (resolve). He had
no vishaya (objective desires) and so visha (poison) could not affect
Him.
Even objective desires will be transmuted into higher spheres of
purity when one approaches the
Lord. Nothing against Dharma can stand the Presence of the Lord.
That fire will consume all
impurities; and people forget that Krishna was just eleven years old,
when He finally left
Brindhaavan, the Scene of the Raasaleela, towards Madhura and
from thence to Dhwaarak. The
Bhaagavatha itself explicitly says that. But, it is ignored, because the
minds of the people and the
poets who want to see sensuality in the Raasaleela are vitiated by
vishayavaasana (attachment to
sense objects).
The boy, Dhruva, went to the forest to do thapas and get from the
Lord a boon, so that his father
might treat him as lovingly as he did his half-brother. But, as he
progressed in saadhana, that
wish was forgotten and more lofty ones came to occupy its place The
Lord once He enters the
mind will rid it of all evil Raam (God) and kaam (desire) cannot
coexist, Lord and lust cannot be
together. How then could the gopees have any body-consciousness,
when they adored Krishna?
The Lord never does anything without purpose
Krishna had already :announced His Glory to the cowherd maidens by
such divine miracles, as
the uplifting of the mountain Govardhanagiri. He had proved
Himself superior to Indhra, Brahma
and Varuna. He had manifested the Universe in His mouth and
showed that He had come on a
Divine Mission to destroy the wicked and save the good There is no
loukikam (worldliness) in
their behaviour; it is all aloukikam (other worldly).
The Lord never speaks a word without relevance or significance;
never does anything without
appropriateness or purpose. Garuda is the symbol of karma with the
two wings of shraddha
(faith) and bhakthi (devotion), the bird on which the Lord will take
His seat, the hridhaya
vihanga (the heart as the bird). Raadha is Prakrithi (Nature),
known as dharaa (Universe), which
helps you to think about the aadhaara (support), in a regular dhaara
(continuous flow).
The incident of the rope is another instance. Krishna felt that it was

time to reveal His Truth and

so, just as He showed all Creation in His mouth when His mother asked Him to show her His

tongue, when she suspected He had eaten sand, He made even the longest rope too short to bind

Him. It became the talk of the place and every one felt he had all the 14 worlds in Him!

Know the secret passage to the heart of the Lord

Avathaars choose the time and the mode of announcement of their advent and their Glory. Even

in this **avathaara**, such miracles had to be done when I decided that the time was opportune for

taking the people into My secret.

Let your mind ever dwell on Krishna of such stature. Sanctify every word and deed by filling it

with **prema** of Krishna or whatever Name and Form you give to the Lord you love. The gold of

which an anklet was made, can become the gold for a crown on the head of a temple image; only

it has to be melted in the crucible and beaten into shape. The waters of the river might be dirty;

but, the **bhaktha** who sips it with a **manthra** or a **sthothra** (sacred sound or prayer) on his lips,

transmutes it into a sacred **theertha** (sanctified water). The body becomes healthy by exercise

and work; the mind becomes healthy by **Upaasana** (devout contemplation) and **Naamasmarana**

(remembrance of the Divine), by regular, well-planned discipline, joyfully accepted and joyfully

carried out.

Ahimsa (non-injury) is the rice; **Arpitha** (dedication) is the gram; **praayaschittham** (expiation) the

raisins; **paschaaththaapam** (repentance) is the jaggery. Mix all these well with the ghee,

sadhguna (virtue). That is the offering you should make to your **Ishtadevatha** (chosen deity),

not the paltry stuff you make out of articles got for a paisa in the shops! The **gopees** knew this

secret passage to the heart of the Lord and they realised Him quick and fast.

The Lord has no hatred in Him

You have heard that Krishna is **Murali-Maadhava**, and what exactly is the **murali**? You must be

the **murali** (the flute). Let the breath of Krishna pass through you, making delightful music that

melts the hearts. Surrender yourself to Him; become hollow,

Vaasana-less, **egoless**, desireless;

then, He will Himself come and pick you up caressingly and apply you---the flute---to His Lips

and blow His sweet breath through you. Allow Him to play whatever song He likes.

The Lord is all **prema**. He has no **dhwesa** (hatred) in Him. Once at

Shirdhi, a certain **Dr. Pillai**

came with much suffering, and he prayed that he might be given ten births with the chance of

dividing the pain into ten parts, so that he could suffer a little each time and pay off his **kaarmic**

debt, without being hard put to it having to pay it all off in one! He was informed through **Kaaka**

Saheb that he should fall at the feet of **Baaba** and as he did so, **Baaba** got the pain transferred to

himself. For ten minutes, **Baaba** suffered, at the rate of one minute for each **janma** (birth), and

thus he rid **Dr. Pillai** of his obligation. **Baaba** was quite normal, as soon as the 10 minutes were

over.

Prema must be many-stranded in order to be strong and tough. A single strand, is too weak..

Have it many-stranded, one towards the mother, another towards the father, others strands

towards husband, wife,, friend, son, daughter, **etc.** of course **Prema**. is all-embracing, it cannot be

confined to one item and denied to, another. It is a current that flows over all Meditation on the

Lord and His **Prema** will help you to tap it from the depths of your heart.

Prashaanthi Nilayam, 6-9-1963

There is no living being without the spark of love; even a mad man loves something or somebody intensely. But, you must recognise this love as but a reflection of the **Premaswaruupa** (the embodiment of Love), that is your reality, of the God who is residing in your heart. Without that spring of Love that bubbles in your heart, you will not be prompted to love at all.

Recognise that spring, rely on it more and more, develop, its possibilities, try to irrigate the whole world with it, discard all touch of self from it, do not seek anything in return for it, from those to whom you extend it.

Sathya Sai Baaba

22. **Thamo gunam, thapo gunam**

ORUGANTI Narasimha Yogi has been explaining the Krishna-**thathwam** (principle) to you

during the last three days. **Pandiths** (scholars) are the instruments through whom you can gather

the key to the understanding of the mystery of God; they give you the gist of the **Shaasthras** in

easy, simple style and interpret them in the light of whatever experience they have earned. You

have to listen to them with **shraddha** and **bhakthi** (faith and devotion), in a mood of humility.

Arjuna told Krishna, "I came into this battlefield a **dheera** (brave person). I have now become, a

dheena (a man in distress) for I am but an instrument in your hands." Arjuna was a **Chinmaya**

muurthi (embodiment of divine consciousness), not as he imagined,

a **Mrinmaya muurthi** (mud filed body). He was suffused with Divine Consciousness, not earthly inertia. Only, he was not aware of it. A man gets into the company he deserves, is it not? From the company, you can judge him. Well; Arjuna had the Lord Himself for company! Arjuna had the **shraddha** (faith) to concentrate on the **Geetha** teaching, even in the midst of the battlefield, on the eve of the fight that was to decide the fate of his family. He had **bhakti** enough to compel Krishna to show him the **Vishwaruupa**, the **Viraatswaruupa** (Universal Cosmic) itself! He had the humility to declare that he would much rather beg than kill his kith and kin; also to fall at the feet of Krishna when he could no longer see how he should proceed. **Ajnaana** is the disease afflicting the mankind. Develop these qualities and you too can get the company of the Lord. Krishna aroused the **raajasik** (passionate) qualities again in Arjuna, by prodding him and laughing at him for his cowardice and **un-kshathriya** (warrior) attitude of renunciation; thus, the **Thaamasik** qualities of sloth and ignorance were removed. Later, He transformed him into a **saathwik** (noble, pious) hero, fit for the dharma **yuddha** (war of righteousness) that he was to wage. **Ishaavaasya Upanishath** mentions that **ajnaana** (ignorance), is the greatest sin. The **Kaarpanyadhosha** that the **Geetha** mentions is another name for the same **ajnaana**. **Geetha** is the specific for this fell disease, which afflicts the majority of mankind. You must all study the **Geetha** daily. Read a few **slokas** and meditate on the meaning yourself; it will dawn on you in the silence of your heart. You need not read elaborate commentaries. Each word in the **Geetha** is a gem. No more do you need gemstones for the ear, the nose, and the neck; have the gem of the **Geetha slokas** in your heart, let them activate your intellect and your hands. Essential purpose of all Divine play is Bliss. So long as you are entangled in the sensual world you cannot distinguish the real from the unreal. But, you have to discover the real, through discrimination; there is no avoiding that responsibility; you have to do it, now or later. Power, status, wealth, authority---these are useless in this adventure. Alexander, during his campaigns in the **Punjab**, was anxious to see a celebrated sage; he went to the cave where the sage was, and expected that he would be received most

thankfully and with demonstrations of welcome. But the sage simply asked him to move aside and go. He was not interested in the famous world-shaker, the Greek conqueror. Alexander was very angry; he threatened to kill the sage and drew his sword. But the sage said calmly, with a laugh "I do not die; I cannot die." That put some sense in Alexander and he put his sword back into the scabbard. **Narasimha** Yogi spoke of the **leela** (divine play) where Brahma (One of the Trinity) takes away the entire population of **Brindhaavan** including the cattle; Krishna creates out of His **maayaashakthi** (miracle power) identical men, women and children and identical cattle and they carry on undiscovered, quite normally, for one year! Now Brahma is not different from Vishnu or Krishna; they do not work contrary to each other; they both work out the same plan. This **ruupa** (form) is that **ruupa**; this **upaadhi** (disguise) and that **upaadhi** are both of the same **Mahaa Shakthi** (Divine Energy). The essential purpose of all this **leela** (divine play) is **Aanandham** (Divine Bliss). So, the One carries away when in one **upaadhi** called Brahma, and creates substitutes, when in another **upaadhi** called Krishna---all for the sake of the **Aanandham** it gives to the participants as well as to the onlookers and :those who listen to the story later. This is one way of announcing the Divinity of the **Avathaara**. Which has to be done so that men may listen and obey. The common man will sit up in wonder and his awe will ripen into faith; later, even if he salts discriminating and arguing **pro** and **con**, the **Avathaar** will only be glad, for the faith will thus be confirmed. Remove the feeling of inferiority that dwarfs you. The mind is ever unsteady; it has to be educated; its quicksilver quality has to be curbed; it is really **Chaithanya-swaruupam** (embodiment of Consciousness) and it will become steady only when it is merged in **Chaithanya**, that is, the Divine. There may be ice on a lake; the ice is **jada** (inert); but, move it all to one side, press it aside and the **sahaja swaruupam** (natural form) of water, the **Chaithanya** reveals itself, That **Chaithanya** has no joy or sorrow. It is ever in perfect equilibrium "I am That" I am not affected by either. Mine is **Samaadhi**---intelligence which is **sama** (steady), unaffected, unchanging Wisdom. Remove the cataract and the vision becomes clear. So too, remove the feeling of inferiority that

dwarfs you now; feel that you are Aathma-swaruupa, Nithya-swaruupa, Aanandha-swaruupa (Absolute, Eternal and Blissful); then, every act of yours becomes a vajina (sacrifice), a puuja (ritual worship). The ear, the eye, the tongue, the feet all become tools for your uplift, not traps for your destruction. Transform thamogunam (quality of inertia) into thapogunam (quality of austerity) and save yourself. Know the best way of showing your gratitude. You are indeed lucky that such learned and experienced Pandiths share with you their scholarship and their joy. Practise mananam (contemplation) of what you hear; that is the best way of showing your gratitude. You have another advantage too. With your experience, you can understand the Bhaagavatham better. Swaami's nature is Vishwaprema (all-pervading Love), you have known, and Bhaagavatham is the story of Vishwaprema. I declare that I am in every one, in every being. So do not hate any one, or cavil at any one. Spread prema always, everywhere. That is the best way of revering Me. Do not seek to measure Me or evaluate Me. I am beyond your understanding. Pray or worship for your own satisfaction and contentment. But to say that I will respond only if I am called or that I will save only if I am thought of is wrong. Have you not heard the declaration. "Sarvathaah paani paadham?" You can hear My Footsteps, for, I walk with you, behind you, beside you. When you cry out in agony, "Don't you hear my heart's plaint? Have you become so stony-hearted?" My ear will be there to listen. Ask that I should protect you like the apple of the eye, My eye will be there to watch over you and guard you. Have dhoopam (incense) and scent-sticks for the puuja, and I smell them. I answer to whatever Name you use; I respond to whatever request you make with a pure heart and a sanctified motive. Prashaanthi Nilayam, 7-9-1963

23. You and I AS Subbaraaya Shaasthry said, the deha (body) has to be used to ascend the ladder of the three gunas, from thamas (inertia) to rajas (activism) and from rajas to sathwa (goodness), so that finny, you may get beyond the ladder into the heights above. The deha is the root of all the grief and all the disquiet which is now the lot of man Why? The deha was acquired by means of the good and bad that was done in the previous birth. They are called collectively, karma. Karma is

caused by attachment and hatred, affection and disaffection. They are the products of sheer ignorance, ignorance of the unity of all creation including oneself. This ajnaana (ignorance) can be removed only by Su-jnaana (good knowledge). When a man suffers from stomach-ache, the best treatment will be salts or a hot water bag applied to the stomach, and not medicated collyrium for the eye! Ajnaana can be removed by acknowledging the universality of God and the merging of your individuality in the Universal. First practise the attitude of "Nenu neevaadu" ("I am yours," in Thelugu). Let the wave discover and acknowledge that it belongs to the sea. This first step is not as easy as it looks. The wave takes a long time to recognise that vast sea beneath it that gives it its existence. Its ego is so powerful that it will not permit it to be so humble, as to bend before the sea. The three steps to reach Non-duality "I am yours. You are the Prabhu (Master). I am a dhaasa (servant). You are sovereign, I am bound." This mental attitude will tame the ego. make every activity worth-while. This is the religious outlook named Maarjaala-kishora---the attitude of the kitten to its mother, mewing plaintively for succour and sustenance, removing all trace of the ego. The next step is "neevu naavaadu" ("You are mine" in Thelugu) where the wave de]hands /he support of the sea as of right. The Lord has to take the responsibility of guarding and guiding the individual. The individual is important, worthy to be saved, the Lord is bound to fulfil the need of the bhaktha. Suurdaas said, "You are mine; I will not leave you; I shall imprison you in my heart; you shall not escape." The next stage is. "Neevu nenu---("You are I" in Thelugu)- --I am but the image, You are the Reality. I have no separate individuality; there is no duality. all is One. Duality is but delusion. The first sign of spiritual life is vairaggyam (detachment). If you have no vairaggyam, you are illiterate so far as spiritual scholarship is concerned. Vairaggyam is the ABC of saadhana. (spiritual effort). Vairaggyam must become strong enough to make you discard the bondage of the senses. Just a few minutes of thought will convince any one of the hollowness of earthly riches or fame or happiness. When you are affluent, every one praises you; when the tank is full, hundreds of frogs croak all round. When the tank is dry, not a single

one is there to address the tank.
 Seek the difficult road of God-realisation
 If a corpse had a few jewels on it, the proverb says, many will claim kinship with the dead person; if it has no valuables on it, not a single person will come forward to weep for it! Consider when you are adding to your bank account further and further sums of money whether you are not accumulating troubles for yourselves and your children, making it harder for your children to lead clean, comfortable and honourable lives. When you struggle to achieve paltry fame by devious means, remember who among **crores** of your countrymen are honoured today and for what? Don't you see that only those who gave up, renounced, sought the more difficult road of God-realisation, instead of the easier path of world-realisation, are honoured everywhere?
 Welcome all the blows of fate, all the misfortunes and miseries, as gold welcomes the crucible, the hammer and the anvil, in order to get shaped into a jewel; or as the cane welcomes the chopper, the crusher, the boiler, the pan, the sprayer, the dryer, so that its sweetness may be preserved and used as sugar by all. The **Paandavas** never demurred when disasters fell thick upon them. They were happy that they helped them to remember Krishna and call upon Him.
 Submit to the Will of God in a resigned way
Bheeshma was in tears on the arrow-bed, when he was about to pass away. Arjuna asked him why and he replied, "I am shedding tears because the miseries undergone by the **Paandavas** pass through my mind." Then he said, "This is done in order to teach the **Kaliyuga** a lesson, never to seek power, position or pelf, but to submit to the Will of God, in a completely resigned way, so that you may be ever happy and unmoved."
 The Lord rushes towards the **bhaktha** (devotee) faster than the **bhaktha** rushes towards Him. If you take one step towards Him, He takes a hundred steps towards you! He will be more than a mother or father. He will foster you from within you, as He has saved and fostered so many saints who have placed faith in Him.
Prashaanthi Nilayam, 8-9-1963
 Anger and hatred can be used to ward off the evil that stalks the spiritual aspirant; be angry at **tilings** that hamper you, hate the habits the **brutalise** you. Cultivate **inaana** (supreme knowledge) and visualise the Lord in all things and activities. That makes this human birth worth-while.

Sathya Sai Baaba

24. Be **Mahaaraanis** !

PRINCIPAL **Parvathamma** has been yearning long for this day, when I could come to your College and speak to you. This College, as she said just now, has been in existence for **eightyfive** years and it has educated and sent into various fields of life thousands of women. **Bhaarath** is the land where **Bha** or **Brahmavidhya** (knowledge of Brahman) has attracted the **rathi** (attachment) of its people, where the people have a natural attraction towards spiritual **saadhana**, where the call of the Infinite is listened to with keenness. This keenness has now declined; it is a great misfortune; you must see that it is not lost. You should decide that it must be revived, at least in your own hearts.
 An intellect that is moved only by Truth and a Consciousness that will not tolerate the impurity of meanness or vice---these two are the **pre-requisites** for the fulfilment of that ideal. This is the **aasthi** (wealth) that will make a person an **Aasthika** (believer in God)! The intellect must investigate, as far as it can, the fundamental problem, why this birth, whither this life, whence this adventure, what the effect of human actions is on this life and on future lives, **etc.**
 Consciousness must dive deep into the Divinity that underlies it. Have faith in your own essential Divinity
 The education that does not confer **vinaya** and **viveka** (modesty and wisdom) is sheer waste of precious time; whatever else you learn or do not learn, equip yourself with the strength that is necessary to be virtuous, to resist temptation and the lures of the objective world. **Viveka** is not the cleverness that is given inordinate value today, but, the capacity to see things in their proper proportion, to evaluate the temporary and the lasting, the particular and the universal, the shallow and the deep. You must also have the attitude of reverence towards the past, the elders who are the repositories of the saintly spiritual wisdom anti experience which you have to acquire.
 Have also Faith---faith in your own essential Divinity, faith in the higher values attainable by earnest practice and the exercise of **vairaagya** (detachment). Life becomes sweeter, with a little dose of denial too; if you get all your desires, it begins to cloy. Deny yourselves many of the things your mind runs after and you will find that you become tough enough to bear both good fortune and bad.

Now, people are apt to go by the appearance, rather, than the reality of things. There was a man once, who was such an ardent devotee of **Ganesha** that he used up all his riches to make golden images of that God as well as of the Mouse which is His vehicle, besides an umbrella, a seat, and other appurtenances, all of gold. Later he fell on evil days and so he had to sell all these loved things. The merchant who offered to purchase them started weighing each item and declaring the price it would fetch. When he said that the **Ganesha** would fetch as much as the mouse, for both were of equal weight, the man got enraged and complained that he was being let down. **Ganesha** must fetch more than the mouse! That was because he forgot the reality and attached value to the appearance, Form and the Name, and not to the substance. Education is not for mere living. If value is given to the office that a man holds, which is but temporary, as soon as he retires and starts sitting on a bench in the **Laal Bagh**, people will stop recognising and saluting him! The schooling that gives only the outer polish is just a waste of opportunity. Education is not for mere living; it is for life, a fuller life, a more meaningful, a more worthwhile life. There is no harm if it is also for a gainful employment; but, the educated must be aware that existence is not all, that gainful employment is not all. Again, education is not for developing the faculty of argument, criticism, or winning a polemic victory over your opponents or exhibiting your mastery over language or logic. That study is the best which teaches you to conquer this cycle of birth and death, which gives you the mental equipoise that will not be affected by the prospect of death, that will not be disturbed by the blessings or blows of fate. That study begins where this study of yours ends. When this material world is studied and analysed, you realise that it is just a conglomeration of good and bad and you aspire for something beyond this duality. The light will dawn on you, only after you have acquired **Sathya**, Dharma, **Shaanthi** and **Prema**. The root cause is that the basic thing is not known or experienced. How then can lasting peace be got? Joy and grief are not brought about by others. When the doctor said, apply this ointment at the place where the scorpion stung your son, the fond father asked the son, "Where did the scorpion sting?." The boy replied, "in that corner" and

the father applied the ointment to that spot on the floor! How can the pain disappear? Take the lamp to the place where the darkness is. Joy and grief are not brought about by others, they are emanations from within you. So, cure yourself, do not try to put the blame on others and start plans to cure them. You carry piles of books up and down, from your rooms to college and back; you know more about questions than about the answers. You can learn more by observation and meditation than by conning over the pages of books. The really valuable things, you can learn from the **Vedhas** and the **Upanishads** and religious scriptures. A **Pandith** engaged a boat to take him across the flooded **Godhaavari**. When the journey over the river started, he began a lively conversation with the boatman. He asked the boatman whether he had any schooling and when the reply came that he had none he said sadly, "Alas! A quarter of your life has gone to waste. It is as if you have drowned those years in the **Godhaavari**." The **Pandith** asked the boatman whether he could tell him the time from his watch; the boatman confessed he did not have a watch nor cared to have one. The **Pandith** deplored and said, "Half your life has gone into the **Godhaavari**." His next question was about newspapers, did the boatman read any, what was his favourite paper? The boatman replied that he did not read any nor did he care to know the news. He had enough to worry about already. The **Pandith** declared forthright that three-quarters of the boatman's life had been liquidated. Be prepared for both joy and grief. Then the sky darkened with storm clouds and there was an imminent threat of rain. The boatman turned to the **Pandith**, it was his turn to put a question. He asked, "Can you swim?" and when the frightened passenger confessed he could not, the boatman said, "In that case, your entire life is now going to merge in the **Godhaavari**." This is the case of the educated in India today. They do not have the training that will help them in distress, or in dire need, to win back their mental poise. You are being carried along the flood of material pleasures and lures; how long can you drift like that? When you live in the world of desire, you must be prepared for both joy and grief. If you invite the Minister **Bhoga** (material enjoyment), you must be prepared for the visit along with

him, of his Private Secretary **Roga** (illness)! Invite, on the other hand, the Minister **Thyaaga** (sacrifice), or his colleague Yoga (meditation) and you will be happy to receive their Private Secretary **Bhoga** (enjoyment), who plays a minor role in the presence of his master.

Develop a pure and strong character
Real education is not the command over a number of languages. I remember an incident that happened some time ago. The wife of an educated gentleman used to get letters from a certain **Lakshminaaraayana**, whom the husband suspected to be a boy friend of her college days and when a telegram came one day asking the wife to meet **Lakshminaaraayana** at the railway station, he hid the message and waited for developments, full of anger at the stranger as well as at his own wife. Tragedy was averted when **Lakshmi**, the college friend rushed in, disappointed that she did not meet her at the station according to the telegram. It seems she had come to that very town, because her husband, **Naaraayana**, had been transferred to that place! Mere literacy is the source of such silly suspicions!

What is the worth of education if **sheelam** (virtuous conduct), is not found in those who claim to have been educated? Develop a pure and strong character. Remember most of you will get married and you will have the great responsibility of rearing up families, that is a Very valuable opportunity. Learn to adjust your likes and dislikes to those of others, learn the gentle art of sacrifice and service-keep in mind, when you react angrily against your mother-in-law, that a day will come When you too will have daughters-in-law! Try to appreciate their points off, view; they may have greater forethought, greater experience, greater sense of responsibility; they may know more about people and things than you, who are fresh entrants in their household.

The family of the husband which you enter with marriage is a good training ground; it is a **saadhana-kshethra** (field of spiritual practice). When you are found fault with, do not fly into a rage; examine your Own conduct and discover the faults in yourselves; self-examination is the first step to self-improvement and peace. Do not exaggerate the faults of others, but give them a wide margin and see them as small; exaggerate yours, see them big and strive to remove them fast. Take all **faultfinders** as your friends and well-wishers for they give you warning-signals in

time.
Cultivate a sweet temper and sweet speech
I find that now-a-days, the art of cynical argumentativeness has spread everywhere. This is a dangerous sign. On account of this, reverence has disappeared; respect for the teacher has also gone. Of course there are teachers who undermine their own dignity by such acts as begging cigarettes from their own students! There was a murderer who was sentenced in court, but, while arguing his defense, he pleaded, "I am the **Aathma** (Pure Self), as the **Geetha** declares. How can I kill or the deceased be killed?" The judge answered, "Do not worry. You will not die when you are hanged, nor can I get you executed. It is all **Aathma**, undying, **unkilling**, everywhere, in all."

Dharma (Law) is applied by such people only when it suits them; otherwise, they do not care for its commands.

Cultivate a sweet temper and sweet speech which is its natural consequence. Speak without anger or spite, without any artificiality or formality, straight from the heart. Then, you will be spreading joy and love among all. When your parents plead that they cannot afford to clothe you as you wish or give the various frills of finery that you crave for, do not get wild and quarrel with them. Be bold enough to resist temptation of yielding to the pressure of the crowd. **Gunaposhana** (nourishing the good qualities) is as important as **deha-poshana** (nourishing the body), remember.

Be silent partners, **inspirers** and teachers
You go about filling every bus, in attractive dresses, and carrying heaps of books, but, let Me tell you, the greatest beauty aid for women is **sheelam** (virtue). Attach importance to **nishttha** (discipline), and not to **naashththa** (breakfast). You can miss **naashtha** but not **nishttha**. Live a regulated disciplined life from now on; make it a habit, an armour that will protect you from harm.

Pray to God and recite His Name or meditate on His Glory for some fixed period of time everyday; you will find it amply rewarding. Don't say, "Let me have a taste of the reward and then, I shall start the **saadhana**." Practise, and the experience will follow, must follow.

This College is known as the **Mahaaraani's** Women's College. I want each of you to be a **Mahaaraani** (Queen) of your household. **Mahaaraanis** watch the world from the inner

apartments of the palace, through interstices in the wall or enclosures; they can see, but they are safe from other eyes. That is the highest **sthree**-dharma (Women's duty), as laid down in the **Shaasthras**; you should not be seen or talked about; you must be away from public gaze; you must be silent invisible partners, **inspirers** and teachers. If you desire that others should honour you, you should honour them too. If others must serve you, serve them first; love begets love; trust engenders trust. Self-aggrandizement and selfishness bring disaster in their train. As a matter of fact, no joy can equal the joy of serving others. Be like this timepiece; show the correct time to all who desire to know, irrespective of the person who comes for the information. It has no likes and dislikes. A prayerful life will be a source of strength. People call you weak. Do not believe it. Having all these strong points in your favour, intelligence, discipline, spiritual capacity, consciousness of other's excellences, awareness of one's faults, eagerness to improve yourself, how can you be called "weak"? I was asked by your Principal to plant a **champaka** tree in the garden of this college and I did it gladly; but the thing which will give me greater pleasure is to plant the sapling of prayer in your hearts. A prayerful life will not yield to the fury of passion; it will be a source of strength and **Co-operation**. Decline in the discipline of **Naamasmarana** (constant thought of the Lord) has been the cause of the decline of this country. A single household now has ten factions and parties; those who cannot reform their own homes have started reforming the country and advising **co-operation** and harmonious living to others. The knowledge of the **Aathma** as the very basis of all beings is now forgotten and that is the cause of **Ashaanthi**---all the unrest, the confusion and the moral crisis of today. It is to awaken the sleeping, and communicate to them this Message that I have come. I bless that all of you may have lives full of joy and peace; I bless that this College may have many many more years of useful life, useful in helping the women of this land to realise themselves and help others to do so. **Mahaaraani's Women's College, Mysore**
12-9-1963
The journey of every man is towards the cemetery; every day brings you nearer to the moment of death. So, do not delay the duty

you must carry out for your own lasting good. Recognise that you are Shiva (God), before you become a **shava** (corpse); that will save you from further deaths. **Sathya Sai Baba**
25. A-**naatha** and **Sa-naatha**
KANNADA is a sweet and soft language; but, I do not propose to speak in it now; I feel that you can follow Me even if I speak in **Thelugu**. I am happy to lay the Foundation Stone of this Home for Retarded Children and the Hostel and Workshops of the **Mahila Makkala Koota** for service is the best form of worship. I know this is an institution that does real service. It is a light house in the sea of mere worldly-mindedness. For all the higher forms of service, **bhakthi** is the very life-breath. Of the two, **Preyas** (worldly gain) and **Shreyas** (spiritual merit), **Sunandhamma** has chosen **Shreyas**; so, even when she is ridiculed, she carries on; even when she is praised, she does not accept the praise. If she must succeed in this venture, she must strengthen her faith in the Lord. That is enough. When the election season is on, you find people suddenly going round and round and falling at the feet of all and sundry, praying for votes. They could have fallen at the feet of the Lord, and He would have showered His Grace. If he is a godly person, full of humility and the spirit of service, he would have got the votes he needed, even without this humiliation of door-to-door soliciting. Faith is the very breath of victory. Be good, be serviceable, be useful, be kind, be God-fearing---the confidence of the people will be yours. I am sure Minister **Kaanthi** who is here will agree with Me when I say, that such a man has no need to beg for votes, people will themselves come forward and offer the votes at his feet. Faith, faith---that is the very breath of victory---faith in oneself, faith in the good work one has set upon; faith in its success, in spite of signs of failure. Attachment and hatred---these are the greatest enemies of progress in any scheme of social service, why, in any scheme of work. If the individual is deluded into believing that he is saving others, then woe be to him, for, there is no other at all. All are One, one man's sorrow is every one's sorrow. The fundamental flaw is the ignorance of man. If only he was wise, he would have known that all individuals are waves on the surface of the self-same ocean. **Nishkaama** karma (selfless action) is the ideal to be aimed at; now

everything is measured by the
 result, the gain that accrues. Study too is for the salary one can get on
 the basis of the degree
 which is its goal. If you fan a person out of love, when you leave of, he
 cannot blame you but,
 when the paid servant who is the pankaahwaallah stops, the master
 takes him to task. In the first
 case, the act is done in the nishkaama way; there is no aim to seek
 gain, The desire for gain is
 like the poison fangs; when they are pulled out, the snake of karma is
 rendered harmless.
 Faith becomes steady through Saadhana
 The correct discipline to acquire the nishkaama (without selfish
 desire) attitude is dedication;
 and dedication is possible only when you have intense faith in God.
 That faith becomes steady
 through saadhana. Now, saadhana (spiritual effort) is like the
 snacks one eats; the main dishes
 are all of the world, from the world. The spiritual must be the major
 portion of the food.
 You must be aware of the danger of a fall, in time. Do not behave like
 the master of a house, who
 when his wife said, "I hear some noise; it is perhaps a thief" replied: "I
 know; do not interrupt my
 sleep." In a few minutes, she said, "He has entered the house," but, the
 man said, "I know." Later,
 she said, "He is opening the box"; still, the man said "I know" and kept
 quiet. After some time,
 she said, "He is running away" and the master said, as formerly, "I
 know." He did not pay any
 attention to the warnings of the theft; so, too, you do not heed the
 warning, but move forward to
 the calamity, with eyes open.
 Once you feel that all are waves on the self-same sea you will no
 longer use the word, A-naatha
 (helpless orphan), which I found in the report that was read. In one
 sense, there is no A-naatha at
 all; all are Sa-naatha (protected by a guardian), for the Lord takes
 care of all. He is the Pashupathi,
pashu meaning individual jeevas (living beings). There is only one
Purusha (Masculine)
 in creation; all the rest are sthree (feminine). There is no fool too;
 that is only a role played by
 that particular manifestation of the jnaana swaruupa, which is
Paramaathma. Nagayya might
 play the role of Thyaagayya, in the film on Thyaagaraaja, but, all the
 while his Nagayya is the
 truth, the reality. The Thyaagayya is a temporary role in the drama
 of life.
 Journey to God is to be through good karma
 Remember this and do not tarry on your journey to God. You fill up
 the petrol tank with fuel for

the journey that lies ahead, is it not! When you propose to keep the
 car in the garage for long,
 you do not fill the tank. Well, the body too is fed with fuel so that it
 may go on a journey;
 journey to God. That journey is through karma, good karma,
Nishkaama karma. Such karma is
 called kaayaka (relating to the body), the exertion of the kaaya
 (body) for the liberation of the
 soul imprisoned therein.
 Not all the raindrops that fall from the sky manage to reach the sea. It
 is only those that flow into
 a flowing river that attain the goal of all the drops; for, they come
 from the sea and they yearn to
 reach their source.
 I find that the Sun has invaded this side of the pandhal; the hall is not
 big enough to provide
 shade for all of you. I cannot bear to see you suffering. I find one man
 has fainted there. Here,
 take this Vibhuuthi (sacred ash) to him, let him drink it in a glass of
 water. {He waved His right
 Hand once and created a quantity of Vibhuuthi as a token of His
 Grace). When I am leaving do
 not crowd around and fall at My Feet. Do the Namaskaaram
 (obeisance) in your hearts; that is
 better than crushing everybody and pushing forward. There are
 many old men, sick persons and
 children; so, be calm and patient. Why do a thing, which does not give
 you full satisfaction, nor
 gives Me satisfaction? Make Sai the resident of your heart; that gives
 you hai (happiness) and
 Me, joy!
Mysore City, Vaanivilaasapuram, 15-9-1963
 You must tread the spiritual path with an uncontrollable urge to
 reach the Goal; you must cultivate the yearning for liberation from
 all this encumbrance.
 Remember that you have to dwell in a house built on four stout
 pillars: dharma, artha, kaama, and moksha (righteousness, wealth,
 desire and liberation); Dharma supporting artha, and moksha
 being the only kaama or desire.
 However much you may earn either wealth or strength, unless you
 tap the springs of aanandha (Supreme bliss) within you, you
 cannot have peace and lasting content.
Sathya Sai Baba
 26. Building or begging?
 I MYSELF asked Sunandamma to call you all here this evening, so
 that I can talk to you about
 the great piece of social work you are engaged in. I laid the
 Foundation Stone for your Institution
 this morning; I blessed the endeavour, because you are serving
 women and children, especially
 children who are mentally defective and physically handicapped. I
 understand you have the help

of experts in psychology, who can understand the special problems of the underdeveloped children. So far so good.

As Trustees who have undertaken to help **Sunandamma** in this Mission of Mercy, I would advise you to start the construction of the rooms for the inmates and for the classes, first. The Prayer Hall can wait; the atmosphere of the place where such work is being done cannot be anything but a prayerful one. This is **thapas** (penance) that you are doing and the children and adults who watch you and your efforts do not require something more inspiring than that.

Discover a via media between ancient and modern **Sunandhamma** was telling Me that some of you want the buildings to be reminiscent of ancient Indian architecture, a kind of temple, in fact; while others prefer the latest style, plain **utilisation** and cheap, without elaborate decorative motifs. You cannot revive the **Parnashaala** (hut made of leaves, hermitage) now, in the 20th century; you have to discover a via media between the **Sanaathana** and the **Nuuthana** (the ancient and the modern).

Moreover, I want the **Sanathana** spirit in the heart; not in brick and mortar. When the children are all of this modern age, affected by its attraction and attitudes, how can the style of the building in which they dwell change their outlook? And what of the teachers? They are imbued with the passions and prejudices of the modern age. Change their hearts into **Parnashaalas**, full of the ideals and aspirations of the sages of this land, charged with simplicity and sincerity, moved by the urge to expand in love to all beings--- then, the style of the building does not matter. It is the architecture of the mind that matters. If the needs of the modern age require a change, change the non-essentials. Do not dilute the truth so much that it loses its genuineness.

If some one favours drinks of a blue colour or red, do not pour blue dye or red dye into the bottle; pour the drink into a blue or red glass, and offer it to him. That would be enough. So too, if one style of building is to be preferred, by all means, put up the structure; but do not change the essentials of the work to be done therein, or the outlook of the workers.

Patience and strenuous effort will be rewarded **Hitha** and **Mitha** (pleasant and moderate), these are the directions. Let it not be too garish, too ramshackle, too costly, too fragile. Take the middle course; that will

yield maximum benefits.

The craving for sense objects cannot be given up fully, so transform it into an instrument for worship. Dedicate all your efforts to the Lord; accept all achievements and failures, as proofs of the Grace of the Lord. His Will decreed that they should so happen. Transform all the six

passions into instruments for spiritual uplift. I know also that you are worried about funds for the completion of your plans. **Sunandhamma** even asked Me to show the way! Well, He who showed the way so long, will do so hereafter also. This will be completed; otherwise, I would not have laid the Foundation Stone. Good works never languish for want of funds; the Lord will come to their rescue. Only it may take some time; do not lose heart. The orange is quite bitter when it is green; but, time gradually sweetens it into a delicious fruit. Patience and strenuous effort will get rewarded. I must tell you, however, that for such good causes as this, you should not collect money in devious ways. Help should come from pious hearts, from well-earned money, from persons who know and appreciate the purpose for which they give. That is why I oppose all benefit shows, where you tempt people with a dance, or a drama or a film and collect money for your pet plan. I am also against lotteries, where the lure of getting a big prize, for which one does not do anything, a prize collected out of other people's earning, is used for the collection of funds.

Let each one give, out of the fullness of his heart, on his own initiative, whatever he can give gladly, after studying well the present work and the future possibilities of the institution. Your duty is only to inform; do not try even to persuade; begging for the sake of work which is inherently good is an insult to human nature; the man who asks and the man who is asked, both are demeaned.

I want to give you this courage and this confidence. Carry on in a spirit of humility and fortitude and you will succeed.

Meeting of the Trustees, **Mysore** City, 15-9-1963

All the joy you crave for, is in you; but, like a man who has vast riches in the iron chest, but, who has no idea where the key is, you suffer. With proper directions, dwelling upon them in the silence of meditation, it is possible to secure the key, open the chest and be rich in joy.

Sathya Sai Baba

27. Human and Divine actions

Many people consider all acts of worship, **puuja**, etc., as "His" and all

acts of earning and

spending as "Mine." But, this is a mistake. All acts are "His." There is no such distinction as

Maanavakarma and Maadhavakarma (actions of man and God); all karma leads you towards

Maadhava or away from Him. For example, you say that you fall ill, that you are in good health,

etc. That is because you feel that the body is "you," whereas you are really only the Aathma, with

the five sheaths which you have super-imposed on it. This is the result of the system of education

now prevalent which teaches that the Aanandha one derives from the senses is all the Aanandha

that one can get. It does not disclose to the individual the eternal source of Aanandha that he has within himself.

There is no training in the art of acquiring mental peace. No one is told the secret of attaining the

state of equanimity, amidst the confusion of modern civilisation. Everyone is induced to float

with the current that drags humanity down to fear, anxiety and despair. Life today is similar to

the situation when the master of the house is restricted to a tasteless regimen, while the members

of the family revel in a banquet. The senses revel without limit but the Aathma is ignored.

Modern education does not produce wise men

Modern education produces only "learned fools;" it does not produce wise men who can meet

life calmly and bravely. Its products know how to fill themselves with information, device tools

or handle them for the destruction of fellowmen or cater to the whims of the senses---but, they

are helpless to meet the crisis of death, a crisis that is inevitable.

Hanumantha Rao of the I.A.S., who is the President of this Meeting said that, during the last 14

years, when he had not visited this place, many great developments have taken place, including

this Hospital.

Some of you may ask why there should be a Hospital at all, here! Why should not Baaba cure

diseases by an exercise of His Will? That is the question. Well, for one thing, this Hospital is not

My only Hospital. Hanumantha Rao has a Hospital in Madras where disabled children are treated

and trained to be useful and self-respecting individuals. That too is My Hospital. In fact, all

hospitals everywhere are Mine. I visit them all. Why, all those who call out from their hearts for

succour, in whatever language, from whatever clime, whether from hospitals or homes, are Mine.

Do not confine Me to these few acres round the Prashaanthi

Nilayam. Wherever a person craving

for Prashaanthi (perfect peace) lives and prays, there a Prashaanthi Nilayam exists.

Faith in Grace is not yet strong

You should remember another point. The Hospital serves to increase faith, to demonstrate

Divinity and to remove doubt. That is also necessary, Besides, you have to mark time, in

consonance with the song that is sung. There are many who are hungry for medical treatment and

they are satisfied only if drugs are given and injections administered. Their faith in Grace is not

yet strong. So, a Hospital is required for such anugraha (grace), that is the crucial gain. The

hospitals can be closed, especially if the spiritual saadhana used for gaining the Anugraha results

in simple lives, spent in contentment and undisturbed calm.

The King of Death does not bring a noose when he comes to drag people to his abode; the noose

is made by the victim himself and he has it ready round his neck, awaiting the arrival of the end.

It is the Karma-paasa (noose resulting from action) which each manufactures and winds round

himself that ultimately drags him away. Become aware of your reality and you will lose the

sense of identification with the body. That will make you disease-free.

You will have perfect

ease. This is quite easy, understanding that you are not the body. For, you are practising this truth

every day for at least six hours, ever since birth! If that cannot teach you, I wonder which can.

Every day, when you sleep, where are you? Who are you? Your senses are in-operative, your

intelligence is in abeyance: you mind creates a world of its own and after playing in it for

sometime, it lapses into inactivity. That is sleep, the nearest you reach in your journey to

Samaadhi (super-conscious state).

Each one of you can become Bhagavaan

Live in the Aathma thathwam (true nature of Self); that will ensure Shaanthi. With the poison of

raaga and dhwesa (attachment and hatred) inside you, how can you be pronounced healthy?. If

you experience the Aathma thathwam, you become Bhagavaan (Divinity) Himself. That is why I

do not address you as Bhakthulaaraa! You are not Bhaktaas (devotees); you are more than that--

-you ought to become Bhagavaan; each one of you can become Bhagavaan by merging your

separate individual jeevas (souls), in the Ocean of the Universal Aathma.

Death comes swooping like the falcon on chicken feeding on the

ground. The man who dies,
prays to Me to receive him; the persons who weep at his departure,
pray to Me to keep him alive.

I know both sides of the picture, the past and the present, the crime
and the punishment, the
achievement and the reward and so, I carry out what is just, though
modified by Grace. I am not
affected one way or the other, by the arrival into the world of some or
the departure from it of
some others. My nature is Nithya-aanandham (eternal Bliss). You
can share in that Aanandham
by following My instructions and practising what I say.

Shri Sathya Sai Hospital, Seventh Anniversary Festival, 18-10-1963
28. The day they got the light

I AM surprised that you read out a Welcome Address to Me and
extolled Me as jnaana
swaruupa, Prema swaruupa (embodiment of Supreme Knowledge
and of Love), etc. I must tell
you that I am no stranger and therefore need no welcome. I am no
stranger anywhere, much less
here, of all places where I took birth. I belong to you, I am very near to
you. Besides, I do not
like this praise, for praise places you at some distance, whereas I take
delight in being with you,
beside you, around you. No father likes his sons to praise him! No son
approaches the father with
a Welcome Address, in which his scholarship, wealth, strength,
virtues are listed and extolled.

Kinship evokes kindliness; there is no need or chance for formal
ceremonial behaviour.

Now, you have asked Me to switch on these street lights and you have
mentioned that this is a
supreme moment---for, the village is to be free from darkness and full
of light, hereafter! Let Me
tell you, this village is not getting light, today! it got the Light, the Day
this Shakthi took birth in
this place! For, what is this little light that illumines just a few yards
around each pole when
compared with the Light that illumines the heart and spreads joy and
peace.

Light from Puttaparthi is widening over the world
From that day, when this light appeared, you have been witnessing
how the Light is widening
over the country, attracting the attention of the entire world to this
tiny hamlet nestling among
these hills away from the flow of the turbid currents of civilisation.

Now, you have buses and
lorries coming along the newly laid roads. Just today the decision has
been made to improve the
roads around this village to the standard of tarred roads; you have at
the Prashanthi Nilayam an
up-to-date Hospital, you have a fine school building for your children,

and this and the
neighbouring villages have the benefit of this very useful electric
current, which you can now
direct for various purposes at home as well as in the fields.

You gave Me this garland of flowers when I came; but, I would have
been glad if you, every one
of you, had become a fragrant flower, free from insect pests of vice
and wickedness, strung on
the thread of devotion to God. That means, you must be united and of
one mind, free from hatred
and spite, factionalism and greed. Villagers are being ruined
everywhere by elements that
promote faction, and sow the thorny seeds of hatred, in fields where
useful crops have to be
grown.

Here, many feel that 'you are not attending Bhajana or frequenting
the 'Nilayam as much as they
do. They say among themselves that the inhabitants of Puttaparthi,
the village where Sathya ' Sai
Baaba was born, have no Bhakthi! But, I know, that you are every
moment thinking about Me,
watching for Me, talking about Me, pointing Me out to visitors,
expecting Me to return soon
when I have gone out of this place, etc. If this is not smarana
(constant remembrance), what is
it?

Injurious attitude is being perpetuated
You must have seen women carrying a number of water pots one
over the other on their heads;
they may have babies on their hips, and children which they lead
along; but, all the while, their
thought will be about the hearth in their kitchens and the food that is
being cooked there for they
are anxious that it should not be spoiled.

The strength-giving, peace-creating culture of Bhaarith has been
submerged by the flashy,
glittering ideals introduced from the West during centuries of foreign
rule The attention of the
people of this land is drawn from the heights, to the lowly needs of
the senses and the stomach.

Even after Indians have regained the power to shape their own
future, the situation has not
improved, for the same injurious attitude is being perpetuated. The
beliefs and practices of the
past are condemned as superstitions by the inheritors of that very
heritage! I won't agree with
people who dismiss them as superstitions; for, they gave those who
believed and acted according
to the belief, the most precious treasure of Aanandha and Shaanthi.
They helped to pull out the
poisonous fangs of karma, fangs which inject greed, egoism and hate.
They taught man to do karma (action) as a sacred duty and leave the

result to Gods thus avoiding
two evils- the evil of pride and the evil of frustration---pride that the act was a success,
frustration when it did not succeed. It also contributed some positive good; the karma was done
well, as well as the individual can execute it, for all karma was transformed into worship of the
Supreme. Man was saved by this emphasis of Nishkaama Karma (Selfless action), from
unending desire and inexplicable sorrow. Now like water, man flows ever downward, and at the
least disappointment, he breaks into bits and drops.
Faith in the Divinity of man has to be restored
Once again, that attitude must be implanted in Man. He has acted the role of clown or servant or
an extra much too long; it is time he took on the role of a Hero for which he is destined, and
equipped. So like the garland maker who selects flowers of various hues, sizes and fragrances for
preparing a garland, the Prashaanthi Vidhwan-mahaasabha too has selected these Pandiths and
prepared a Garland. The purpose of this Sabha is to remind every one of the role of the Hero he
has to play. Of course, I am the sustainer of the flowers, not the garland maker! The heroism of
the wise man has gone from this land; and the weakness of the ignorant has overwhelmed the
people. This has to be corrected. Sloth has taken the place of earnestness; hesitation has halted
courage. Even in other lands, the sense of values has to be restored and faith in the Divinity of
Man has to be restored. That is the task for which I have come.
Even the Pandiths who have great scholarship have no happiness; the scriptures that they have
mastered are designed to confer peace of mind, contentment and unshakable joy, but, the
repositories of that scholarship are a very discontented group today. They have the umbrella in
their hands, no doubt, but it does not protect them against rain or shine! So, even they have to be
made aware of the excellence of the knowledge they are carrying, and its curative property.
Know thyself---not the Sun and Moon---is the specific for man's ills.
Act up to your professed declarations
Watch the mind, just as you watch the cable through which the current flows. Do not establish
contact with the mind; it is as bad as contacting the cable. Watch it from a distance; then only
can you derive Aanandham; search for the cause of Ainaanam (ignorance) just where it resides
Then you will find that the Mind in association with vishaya (sense objects) is the cause. Cut it

off from the vision of vishaya and inaana (wisdom) dawns.
There was a person who proclaimed himself a Sthithaprajna (established in super-consciousness)
and an adept in Yoga. He went into Samaadhi in a trice and sent his Kundalini Shakthi (inner
cosmic energy) to the Brahmarandhra (crown of the head) ! Then he got himself buried in the
river bed; but he rose after a few days and started asking for Cash contributions from onlookers!
It was a descent from the sublime to the ridiculous. You must guard against that. Be consistent;
act up to your professed declarations. The members of the Prashaanthi Vidhwanmahaasabha
have to share their learning and their experience and their joy with the people, that is their
elementary duty. For this, they are not to receive any monetary benefits, for they are only doing
their duty, increasing their own joy, sharing their own enthusiasm. I am sure this Sabha will move from victory to victory, for it is
contributory to My Work. This
huge auditorium was erected, would you believe it, in 15 days! It was all done by the Bhakthas;
not a single cooly was employed. The Chithravathi river helped a good deal, for it supplied the
sand with which the place was filled. No Government, no force of authority could have achieved
this so soon; only devotion can inspire this consistent shraddha (firm faith). It is all the effect of
Sankalpa (Will). The Sankalpa is there and so, the Mahaasabha also will carry on its great task,
unhindered.
Prashaanthi Nilayam, 20-10-1963
The body is the cart and the mind is the horse that drags it. No food is given to the horse, which is really the more valuable of the two. Give the mind and its culture the importance it deserves; then only is life worth living.
Sathya Sai Baba
29. Loka Kalyaanam
ONE meaning of Karma which is popularly accepted is that it is one's destiny, or fate, the
inescapable "writing" on the brow, which has to work itself out. There is no escaping it. But
people forget that it is not written by some other hand. It is all written by one's own hand. And
the hand that wrote it can also wipe it off. The husk, with which the paddy is born, can be
removed by effort; the Maayaa (worldly illusory power) which persuaded you to write all that
destiny can be conquered in an instant and then, the entire page can be wiped away.
Men are spinning cocoons for themselves; they suffer because they are unable to come out of it

into the world of light. They are like the monkeys caught by the wandering beggar, dancing at the end of the rope and begging paisa from those sitting round the ring. **Shankara** said that he would willingly offer the monkey (mind) to Shiva so that He may teach it tricks which please Him and use it for getting alms for Himself. That is to say,

Shankara proposed to fill his mind with thoughts of God, so that the monkey would be tamed and

made to serve God's purpose. You too must make the mind the servant of God, not the slave of the senses.

Criterion to determine the Dharma of each person

You must have watched a bird sitting on a branch that waves in the wind. It is unafraid, because

it has more confidence in its wings than in the branch; it knows that any moment, it can take to

its wings and leave off the perch, the uncertain perch. The branch is **prakrithi** (objective world)

and the wings are the **anugraha** (grace) of the Lord. Develop strength of wing and sit on any tree.

You won't come to harm. But, if you trust **prakrithi** and rely only upon the protection it gives, you fall.

Mullapoodi Naaraayana Shaasthri and **Vaajapeyam Venkateshwara Avadhaani** both spoke now

of the difficulty of demarcating what exactly is dharma (duty) and what the criterion is to

determine the dharma of each person. Well, the dharma that you have to follow is to be what

you profess to be. This is an easy and intelligible test. If you feel and believe that you are a

Brahmin, then you have to follow the dharma as laid down for a Brahmin. If you feel and are

convinced that you are the **Aathman**, then your dharma is the **Aathma** dharma (divine-oriented

duty). If you feel and are certain that you are the body, then, the **Deha** dharma (body-oriented

duty) is the dharma for you.

But, every one must imbibe higher values and consider himself as **Aathma** and follow the

Aathma dharma. That is the mission for which I have come. That is the work of the

Vidhwanmahaasabha. Wherever the ants may be, sugar will be placed near the entrance leading

to their colonies. All men are Mine; so the whole world has to be saved from the consequences

of ignorance or limited knowledge. I will get all My people near Me, for they are Mine and I am

theirs. Then I will start teaching and training them, until they become entirely ego-free.

Devotees seldom know what is good for them

For the last 25 years, it has all been sweetness, kindness, soft persuasion; hereafter, it will be

different. I will drag them, place them on the table and operate. That is to say, I have no anger or

hate; I have only Love. It is Love that prompts Me to save them, to open their eyes, before they get deeper into the morass.

The Organisation that was inaugurated yesterday will approach the people, those who are as yet

ignorant of the great teachings of **Vedha** and **Vedhaantha**, who have not enough capacity to

digest it and assimilate it into their system; so it will be given in small easily assimilable doses,

with love and sympathy. Each one of those **Pandiths** will contribute some share to the

eradication of **Ajnaana**. The watchword will be "**Thamaso maa jyothir-gamaya**," "Lead me

from darkness to light"---the ancient **Vedhic** prayer. It will be lighting the lamp in village after

village, lighting little lamps from these big lamps.

This work has to be done; but the rulers won't take it up, nor do the ruled ask that it be done.

Unless the child starts wailing, the mother will not feed it. But, this Mother is different. She

knows that the child must be fed and when it is to be. The advent itself was according to My

Sankalpa (Resolve); every step in this **Avathaara** is due to My own **Sankalpa**; not due to the

prayer or petition of devotees. The devotees seldom know what is good for them.

Foster the **Vedhas** and ensure world prosperity

Since **Brahmins** are the custodians of the **Vedhas** and the **Shaasthras**, fostering the Brahmin will

foster the **Vedhas** and the **Shaasthras** and ensure **Loka Kalyaana** (world prosperity). There are

some who say that the Brahmin has monopolised the **Vedhas** and **Shaasthras** and that he is

misusing that monopoly for his aggrandizement; it is said that the **Vedha** is a huge conspiracy by

a clique of **Brahmins** for promoting the wealth of that community. This is very far from truth.

Look at all the rules and regulations, the prohibitions and denials which the Brahmin has to

observe; they were all laid down for the Brahmin by **Brahmins** themselves. Eating, drinking,

moving about, sleeping, conversing, working, giving, receiving, earning, spending---all the

various activities of living are controlled by hundreds of restrictions. This does not convey the

impression of a clique bent upon enjoying at the expense of the rest of the community.

Moreover, the regulated life of the Brahmin and the rites, vows, fasts,

and Japam which he undertakes as part of his duty are intended to benefit the whole world, for securing Loka Kalyaanam. As a matter of fact, you must encourage more and more Brahmins to keep up the traditional way of regulated He. That is also one of the purposes of the Vidhwanmahaasabha. Goddess Bhavaani gave a sword to Shivaaji and sent him on Her work of restoring Dharma (righteousness). This Shiva-Shakthi is giving into the hands of these Pandiths the sword dhairyam (courage) and asking them to go forth in order to re-educate our people and remove their ajnaana. Shivaaji's sword was always used on behalf of Dharma only. Once, when Shivaaji with his army paid a visit to the Aashram of Samartha Raamadhaas, his soldiers invaded the field opposite and plucking the sugar cane, they ate off the entire crop. Besides, when the owner protested, they beat him off with the cane itself. Shivaaji heard about this and he not only punished the soldiers for the theft but, on the recommendation of his Guru, he made the land of the peasant tax free for all time! These Pandiths know the medicine for the Bhavaroga (worldly disease); learn it from them and begin taking it. Attend the meetings which they will address in the villages wherever your District Committee arranges. Accept whatever good they give. Become the soldiers of Prashaanthi, to drive away the Chinese from your hearts, those who are undermining your awareness of the Aathma. Honouring them is honouring Me; neglecting them, is neglecting the Vedhas and Shaasthras and it is as foolish as neglecting Me. Prashaanthi Nilayam, 21-10-1963

30. Purusha and Purushoththama
MAN has known about everything else, except death. Why should a person die? Of what benefit is it to die? Why does he die? The answer is in order that he may not die again. He is born, so that he may not get born again. Having been born, man earns and acquires land, riches, materials, grain, articles of comfort and luxury, which he feels will give him happiness and which therefore become the objects of his struggle. But, the object of realising God is forgotten. You may ask: "Why should any one seek company, do good deeds, direct his mind towards good thoughts?" You are listening to Me and what do you get when you so listen? You agree that I am giving you Aanandham, is it not? Well, what do you give Me in return? Give Me

the Aacharana (following, observing) of what I am telling you; practise what I teach, that is enough. That is all I ask.

Man should not die like a cat or a dog. He should leave the world better and happier than when he came into it. He must get away, full of gratitude for the chance given to him to see God in everything that he saw, heard, touched, smelt and tasted. He must remember the Lord, with his last breath.

Never allow your attention to stray away from God

To get that recollection, a lifetime of practice is needed. When you are at the steering wheel of the car, you may be hearing the talk going on inside the car and even join in it; you may be doing many other things, but, your attention will always be on the road ahead. When the mother returns from the well with three pots one over the other on her head, talking to her companions, her mind is concentrated on the baby in the cradle which she has left at home. So too, when you are engaged in the various duties and obligations of the world, never allow your attention to stray away from God, the Goal. Be always attentive to the signs of His Glory and His Mercy and His Omnipresence. A soldier is the result of many years of intense training; his courage and coolness on the front line are the product of several years of calculated exercise and discipline. As Raani Narasimha Shaasthri said, it is only after years of intense study that one can appear for an examination and the results are not announced immediately; you have to wait some more time for that. So, cultivate the habit of remembering the Lord with every breath; then only can you remember Him with the last breath.

There was an old man lying on his deathbed. I think he belonged to the Kannada country. While in his last moments, he could only blabber some word, which his children could not understand; they called in a doctor and asked him to give oxygen or something so that the words might become clear; they surmised that he was announcing to them where exactly he had kept the money he had earned. So, they did everything to get the words correctly. They could distinguish only one sound, ka! So they asked whether he meant kanaka (gold) karu (calf), kanaja (granary) kasabarike (broom)! When the broom was shown, he nodded his head and died. So, he had to take birth as a broom!

Death is a consummation which is inevitable

You should not die like that man; you must die like Bheeshma. He lay on the bed of arrows while he taught the Shaanthiparva to the Paandavas, and he died with Krishna before him and in his heart. Death is considered as something to be afraid off as something that should not be spoken about in happy circumstances! But, death is neither good nor bad. You have no choice in the matter. You can't get it sooner if you welcome it; nor can you avoid it if you condemn it as bad. It is a consummation which is inevitable; from the moment of birth, the march to the cremation ground has started. Some reach the place quicker than others, some go by a round about route and arrive late. That is the only difference, between man and man. But, yet, man walks about as if death is but a distant calamity. When some neighbour loses his child, you console him saying that it is alia dream, that children are born and die because they are creditors who have come to realise old debts incurred in previous births, etc., etc. But, when you lose a child of your own, you do not console yourselves by the same arguments. They are only for the consumption of others. What dies is the body, not its occupant. Arjuna addresses Krishna as Purushotthama, for He only is Supreme amongst the Purushas. Purusha means He who is in this Pain (fortified town), namely, this body. Each body has the Purusha in it and the entire Universe has the Purushotthama immanent in it. So, after all, what dies is the body, not the occupant of the body, the Purusha. The faith that you have the Purusha in you, will cleanse the mind of all evil and the senses of all evil propensities. The vessel too must be clean, not merely the drink. Without that, smarana or dhyaana done for however long periods they may be, will not yield fruit. That is why the Vedhas were entrusted to the Brahmins, along with rigorous rules of discipline. Without minds cleansed by that discipline, the study of the Vedhas is a barren exercise. When a man was about to die, the wife asked, "What is to happen to me?" The parents asked the same question; the children asked, "What is to happen to us?" Even the servants asked piteously, "What is to happen to us?" The dying man looked around helplessly and asked all of them "What is to happen to me?" He should have foreseen the event, if he was wise and prepared himself with an answer to that question. Then he could have died in peace

and seeing him die so calmly, his children too could have benefited. Now, a fashion is spreading in conversation; "Oh! It is all God's Grace," when something you consider good happens to you. If it happens to somebody you don't like, it is not God's Grace evidently, for God is specially yours and not the other fellow's. When something you dislike happens to you, why don't you take that also to be a sign of God's Grace? Resign yourself into God's hands; let Him give success or failure, what does it matter? He may be bent upon toughening you, or it may be for your good in the long run. How can you judge? Who are you to judge? Why judge? Do your best and keep mum. Fix your mind on this attitude. Death will not give advance information. You don't know when the cameraman is going to click. Mathew, who takes photographs at the Nilayam, at least jumps about in front of you with the camera pointed at this place or that; but, Death will not give any advance intimation, or say, 'Ready' and wait until you are ready. Therefore, be ready always, so that you may produce a good impression with His Name on your lips and His Form in your cleansed heart. You do not now realise your good boon in getting Me as the Guide. I shall not rest until I reform all of you. The basement for My work has ' been completed: now, the structure will rise upon it. I go round the whole world alone, with no paraphernalia and no publicity, because I am established in My own Glory, in My own Truth. I have Aathmic relationship with all, and so I am always succeeding. To protect the crop, the weeds have to be removed and manure must be applied; that is the work of these Pandiths of the Vidhwanmahaasabha, instruments that were long unused and neglected. Join this great work; it is the chance of a lifetime for you. Prashaanthi Nilayam, 20- 10- 1963 The ills of the country are due to under-nourishment; not so much under-nourishment of the body, but under-nourishment of the spirit, want of spiritual exercise, neglect of spiritual regimen. Allowing the malady the fullest scope, people are engaged in reciting the names of the drugs in the pharmacopia! They do not make any attempt to take the drug in. The means of conveying into every home and village the life-giving waters of the spirit have all dried up or got choked up. That is the reason why under-nourishment, with all its attendant symptoms of debility, nervous disorder and mania is so rampant today. Sathya Sai Baaba

31. The Geetha balance
 MANY Pandiths and scholars have explained the Geetha in many ways to you all these days; if
 you ask Me, I will say that the Geetha is like a balance, scales, needle and all. The scale on the
 left is shloka 7, of the second chapter, speaking of "Kaarpanya dosha." The fulcrum is the 22nd
sloka of the Ninth Chapter, beginning with
 "Ananyaaschinthayantho maam;" and the scale on
 the right is the shloka in the eighteenth chapter, speaking of "Sarva-dharmaan parithyajya." See
 how apt the fulcrum shloka is; it speaks of single- minded attention, steady, like the needle of a
 well-adjusted balance! Really, the Geetha begins with two scales and a fulcrum, the two armies,
 of Righteousness and Unrighteousness, with Krishna the Teacher in the middle! We have the two
 scales of Loukika and A-loukika (worldly and other worldly), clamouring for attention and
 respect, inaana (spiritual knowledge) alone can remove the ajnaana (ignorance) of Arjuna, that is
 the Sankalpa (Will) of the Lord.
 The Inaana has to be put into practice. Otherwise, it is useless. Once the deer of the forest
 gathered in a great assembly and discussed their own cowardice in the face of the pursuing
 hounds. They argued, "Why should we, who are equipped with fleet feet and sharp antlers, be
 afraid of these insignificant dogs?" At last, a resolution was moved and passed that no deer
 should henceforth flee before hounds but, even while the cheering was going on, they heard the
 distant baying of the hounds and, not one stayed there; all had fled as fast as their legs could
 carry them! The resolution could not be put into practice!
 Karma has to be done as it is one's nature
 Now these Pandiths are well versed in the art of teaching and explaining the sacred scriptures to
 the people; what is lacking is training for the people in the art of listening to them and following
 their suggestions for spiritual advancement. The art of engaging in karma (action) without
 getting involved is the thing that has to be learnt, Karma has to be done, because it is part of
 one's nature, not out of any external compulsion. Suurya (Sun) is a Sahaja karmachaari (worker
 by nature), He draws the vapours of water high up to form clouds which pours back as rain; no
 one taught Him to do this. When you do the sahaja karma (action dictated by nature), it won't be
 a burden. It is when you go contrary to it and do something out of the way that you feel the

misery.
 The police constable's life is not sahaja (natural); so, he feels happy when he comes home, and
 doffing his uniform, gets into ordinary clothes. When the baby wails, all rush towards the cradle
 because its sahajakarma is to smile and be contentedly happy. So too, karma done for the profit
 arising therefrom accumulates consequences which bind a man. It increases in size like a
 snowball, but karma done without any thought of the fruit therefrom, keeps on diminishing and
 leaves you free from all consequence.
 One cannot escape from doing karma
 The Dharma-karmas (virtuous actions) have to be done; there is no escape. Fleeing to the forest
 is no solution, for it only gives the situation a new turn. Your body may be in the jungle, but,
 your mind will wander in the market-place! There was a saadhaka (spiritual seeker) once who
 was initiated by a Yogi into some manthram (holy words); he wanted to meditate on it
 undisturbed and he found his home too full of distraction. He fled to the forest and discovered a
 convenient tree, under which he could meditate. Before long, the birds roosting on its branches
 started to clamour aloud and they showered on his head their droppings. He was greatly
 incensed. "Have I no place where I can commune with God", he cried. "Children at home; birds
 and bats in the jungle! I shall immolate myself, get born under better auspices and then, start
saadhana afresh," he decided.
 So, he collected a pile of fuel and making a pyre out of it, lit it and was about to ascend it, when
 he was interrupted by an old man who accosted him. He said, "By all means, carry out your
 decision; but, just as now the wind blows from here towards those huts where we live; so, please
 wait until the wind turns its direction, for, the smell of burning human flesh does not agree with
 us. Or, if you are in hot haste, you can shift to some other place and avoid being a nuisance to us,
 poor folk." The saadhaka felt he had no freedom even to die. So, he returned home, and decided
 to brave it all there itself. He understood that karma has to be carried through in the objective
 world itself and there is no use trying to shake it off in a huff. From the A-shaanthi---the
 confusion and travail of the world---one has to snatch harmony and peace.
 Be in the world, but not of it
 Vishnu is described as "Bhujaga shyanam" (lying on the snake) and

also as **Shaanthaakaaram!**

The **bhujaga** (snake) which has **visha** (poison) represents the **vishaya** (worldly desires) and when you rest upon it, instead of allowing it to envelop you, you can afford to have **shantham** (peace).

Let your boat be on the waters, but do not allow the waters to enter the boat. Be in the world, but, not of it. That is the secret of a successful life.

Desire leads to ultimate ruin. It can never be destroyed by fulfilment. It grows upon each satisfaction and becomes a monster that devours the victim himself: so, try to reduce your desires, go on reducing them. There was once a pilgrim who accidentally sat under the

Kalpatharu (a wish granting tree)! He was terribly thirsty and said to himself, "How I wish some one gave me a cup of sweet cool water!" And, immediately, there was placed before him a cup of deliciously cool water.

He was surprised, but, drank it nevertheless. Then, he wished for a meal of tasty dishes, and he got it in a trice. This led to a wish for a **cot** and a bed and when he wished his wife was there to

see all this wonder, she appeared in an instant. The poor pilgrim mistook her for an apparition and when he exclaimed, "**O** she is an ogress!" she became one, and the husband shook in terror, crying, "She will now eat me up," which she promptly did!

The chain of desire binds one to the point of suffocation. Control, curb your tendency to wish for this and that. Tell the Lord, "You are enough for me. I do not wish for anything else." Why pine

after golden jewels? Pine for gold. The **Geetha** teaches the lesson of **Sharanaagathi** (unconditional surrender to the Lord); wish for His Will to prevail, not your wish

to succeed. This is what Krishna meant when He said, "Be a **Sarvaarambha parithyaagi** (one who renounces all self-centred actions)."

Sharanaagathi is the main gate to attain **Mukthi**

Death is but a passage from this life to the next; it is the change from old clothes to new, as the

Geetha says. But, some cynics laugh at the comparison and ask, what about the death of newborn

infants, children, youths and middle-aged persons? Their bodies cannot by any stretch of

meaning be classified as **jeerna**, (worn-out)! Well, the clothes might not be old, but the cloth out

of which they were made must have been from very old stock, so that though new clothes were

prepared out of it, they had to be discarded soon. Again, there are some crooked men who refuse

to believe in a previous life, because they cannot recollect the events!

These people cannot

recollect the events of one particular **Magha Shuddha Dhashami**, say, 5 or 10 years ago, though

they are certain they were alive on that **Dhashami**! Forgetting the events of that day does not

mean that they were not alive at all; it only means that they did not pay any special heed to them,

they had no **lakshyam** (objective) or special reason to keep it in memory.

Sharanaagathi is the main gate to enter the mansion of **mukthi** (liberation from birth-death

cycle). It has four floors- **Dhyaana**, Karma, **Bhakthi** and **Inaana** (meditation, activism, devotion

and spiritual knowledge). Each floor rests upon the one beneath and the topmost one cannot be

reached without ascending the first three. Remember this when you hear people arguing about

the relative superiority of the **yogas** or labelling themselves as 'this' or 'that' in the **Aadhyaathmik** (spiritual) field.

Human life is superior even to the life of gods

The **Geetha** does not refer to any problem of family or social life. It teaches the spiritual aspirant

the Path that leads to perfect communion with the Divinity inherent in himself. The reason why

Bulusu Appanna Shaasthry extolled this human life as superior to the life not only of beasts but

even to the life of the Gods, is that man alone can strive to squeeze out of his experience of this

objective world, answers to questions on his own origin, significance and goal. **Raamachandhra**

Shaasthry indicated the measures for clearing the mind of enmeshing obstacles so that the

answers might be reflected therein. And the third **Pandith** who spoke today, **Maddulapalli**

Sathyanaaraayana Shaasthry made it clear from the **Shaasthras** that the world has **Shaantham**,

Aanandham and **Inaanam** (Peace, Bliss and Spiritual Knowledge) as its fundamental base, real

Reality. What is needed is to remove the shade that is hiding the effulgence, the screen that

covers the truth from view. The **Prashaanthi Vidhwanmahaasabha** has been designed by Me for this very purpose.

Prashaanthi Nilayam, 24-10-1963

Try to break the coconut, as it comes from the tree; the shell is covered compactly by a coat of fibre. You cannot break the nut by hitting with a crow-bar even; take off the fibrous armour; breaking it is very easy. When you take a coconut to be offered in the temple, you take it, after removing the fibre; then, you offer it to God, breaking it into two halves. This is the symbol for destroying the ego and surrendering to the Lord.

So you have to remove the fibre of desire for sense-objects and then, go before the Lord devoid of **kaama** and **krodha** (desire and anger); there you declare that you are ego-less by breaking the coconut into two. You will be accepted then, not before.

Sathya Sai Baaba

32. **Thath-Thwam**

PERI **Venkateshwara Shaasthry** and others by their speeches, relieved you from hunger; now, it is My turn to sharpen your yearning, which is the hunger of the mind for the higher joy. When Dharma declines or rather, when those who have a duty to regulate their lives according to dharma lose faith in it, then, its restoration cannot be taken up by all and sundry. A broken bridge on a highway cannot be set right by amateur skill and the momentary enthusiasm of the villagers around. The very authority which laid down the road and planned the bridge has to initiate repair. The Lord has come again on this Mission; He has collected the engineers and contractors and the labour for the purpose. He is now set on the task. When Krishna knew that Brahma had taken away and hidden the cows and calves and the **cowherds** and boys, the whole lot of them that had gone out of their homes into the pastures, He created anew, the same number, the same types, the same persons, cattle and all, and nobody suspected for one full year that the genuine was hidden and that it was the duplicate that was in the village everywhere. All that was thus created was Krishna **thathwa** (true nature of Krishna), just as all that was hidden by Brahma Was also Krishna **thathwa**. You too are Krishna **thathwa**; what other **thathwa** is there, really? Everyone must be conscious of Krishna **thathwa**. Even now with Me, My **Maayaasrishti** (creation out of the void), is for some definite purpose; just as it was then. Then it was to purify and sanctify the **gopees**; now, too, the aim is to purify and sanctify. **Nara** is limited and deluded; when that limit is crossed and when that delusion is gone, he is **Naaraayana** and he shines in his **thathwa**. Every one must be conscious of this **thathwa**, which is his reality. To make each one conscious of it is the aim of those who come for **Dharmasthapana** (revival of righteousness). In the **Mahaabhaaratha**, the most noteworthy theme is this **Dharmasthapana**. When the **Paandavas** were exiled into the forest, it is as if the five **Praanas** (life breath) of Dharma, the sustaining forces of Dharma, were exiled. **Dharmaraaja** is the **Praana** of the Right Conduct, **Bheema**, of the

Protective Might of Dharma, Arjuna of the Faith and Devotion needed as its foundation, **Nakula** and **Sahadheva**, of the steadfast faith essential for the practice of Dharma. When the **Paandavas** went to the forest, **Hashtinaapura** was reduced to **Asthinaapura**---a city of bones, without flesh and blood.

You call Me **Dharmamuurthi** (personification of Virtue). No, each of you is a **Dharmamuurthi**.

But, you have strayed away; to bring you back to the status that you have lost, that is My aim.

This **Prashaanthi Vidhwanmahaasabha**, which has been established here this **Navaraathri**, will be doing just that job. Today, its aims and objects as well as the methods of working were discussed and settled, it is your **Sabha**; you can make use of it, in proportion to your **bhakti** (devotion) and your **shakti** (capacity). The deposits which these **Pandiths** have made in **inaanam** and **thapas** (penance) are yours; draw **cheques** on them and they will give you the riches, without question.

The sowing part of the work has begun **Pandiths** and scholars of **Vedhas** and **Shaasthras** have been suffering a lot, due to neglect by society. But, that is not the result of their having studied the **Vedhas**; it is because they have not put what they have learnt into action. Every one must wait till the fruit is ripe. It will take time for the growth of the tree, for its blossoming, for the fruits to appear, to ripen and to be filled with sweet juice. Pluck it before time and you have to throw it away. Why? To become a graduate and take a degree, one has to struggle with the alphabet at first, then read words formed by the letters, then study sentences and finally complete texts.

The fruition of their studies has come now, after all these years, when the **Pandiths** have secured this medium for sharing their joy and their wisdom with their brothers and sisters. The **Pandiths** have been allotted districts and a selected few will be supervising the programmes in each district. The District Committees will arrange meetings and invite the **Pandiths** for the three-day sessions of the **Sabha**.

The light is in you, you are the light. This is the sowing part of the work, sowing the seeds of the Karma **kaanda**, the **Upaasana**

kaanda and the **Inaana kaanda**, of **Vedhaantha**, of Dharma **Shaasthras**, of the Glory of God as described in the **Raamaayana**, the **Mahaabhaaratha**, and the **Bhaagavatha**. You have to look after the fields, tend the young crop, feed it with manure of manana, and

rid it of pests, and harvest

the happiness that comes from eating the nourishing grain. That is the real agriculture for you.

Chance to share in this agriculture will come only to a few, the few who are endowed with the merit of many lives.

First, the Sabha will be concerned with Andhra Pradesh and later, it will reach out into the

Karnataka and Kerala States, and then into all the States of India, and within a short time, even

outside India. Already, there are quite a few Sathya Sai Sanghas outside India and they are

pressing for the extension of Swaami's Grace in this form too to their places.

The first profit from such a Sabha is that you will be able to tend and develop something that is

specially India. I am saying this, because you understand only the language of profit. Whatever

you are asked to do, the first question is, "How much will be the profit?" This greed for laabha

(profit) has made you sink in lobha (greed)! The highest profit is the arrival through this road

back at the place from where you came, your Swasthaana.

Brahma who was born in the lotus that arose out of the navel of Vishnu wondered how he came

to be there and it seems he searched and searched for the place from where he came. He could

not trace it at all. But, by some little thought, you can know, from where you came, or, rather,

what your real nature is. Then what remains is the attempt to attain it. That is what is meant by

Liberation, or Moksha.

Simple faith in the words of the wise is more profitable than years of study and discussion.

Meditate on such a Mahaavaakya as "Thath-thwam-asi" (That thou art) and as you go on

revolving it in your mind, meanings will dawn upon you, without the help of any commentary.

Commentaries only tend to confuse you. Think of the "Thath" (Divinity); analyse the "thwam

(yourself); and then, you will be convinced that 'asi' (equality) is the only solution. You are in

the Light; the Light is in you; you are the Light---these are the steps. Prashaanthi Nilayam, 25-10- 1963

You can be free from fear only when you are confident of the strength of the foundation. You do not see your breath or weigh it; but, breath is the very sustenance of life. The unseen is the basis of the seen. If you are caught up in the meshes of the seen, you cannot know the importance of the unseen.

Sathya Sai Baaba

33. It will not last

THE greatest wonder of all is that nobody knows himself nobody

struggles to know about

himself, even among those who spend their lifetime in knowing about others. Your Self is

something subtler than water or air or even aakaasha (space). It must go into the eye so that you

may see; it must move into the hand so that it may hold; it must move into the feet so that you

may walk. The senses are inert materials; the 'I' must operate so that they may function.

That "I" is Brahman, mistaken to be separate! In the Thretha Yuga, vaanaras were made to act

and talk like naras (humans); in the Dhwaapara Yuga, nara was transformed into Naaraayana

(God) by the Grace of Naaraayana; in the Kali Yuga, the declaration is made that Nara is

Naaraayana

Himself. The Ghata-aakaasha (space in the pot) and the Matha-aakaasha (space in the

monastery) are identical with the Mahaa-aakaasha (Vast sky space); only the upaadhis

(disguises), ghata and matra keep up the illusion of separateness. The senses are the villains,

they instill the delusion that you are the upaadhi (body). Curb them as the bull is curbed by the

nose-ring, the horse by the bit in the mouth, the elephant by the goad. When the Paandavas were

traversing the Himaalayas towards the end of their careers, Dharmaraaja was still affected by

mental anxieties and so he prayed to Krishna to spend some time with them. On His departure

from their dwelling, Krishna gave Dharmaraaja a note, which he was to read to himself

whenever he was affected by joy or grief. The note read: "Eppudoo undhadhu" (This will not

last). That is one method by which mental agitations can be calmed.

You are in this world under sentence

Take life in the world as a compulsory duty imposed on you. You are now in jail under a

sentence for crimes committed in a previous birth. The Superintendent assigns various dutiescooking,

drawing water, hewing wood, etc. You have to do the work assigned to the best of your

ability, without any expectation of reward. If you behave well, cause no trouble, and do the

assigned duties without demur, then some days may be written off your sentence and you may be

released sooner, with a certificate that you are reliable and good. This attitude will give you

practice in nishkaamakarma (Selfless action), which is very valuable for curbing the senses.

When you talk of God to some people, they ask, "We will believe, only if we can see Him."

When the **Vidhwanmahaasabha Pandiths** go to the villages for their mission of spreading the truths of the **Vedhas**, this question will crop up. Then you have to ask them: "I won't believe that you have pain unless I can see pain with my eyes." God is Bliss, how can bliss be shown and seen? Whether others believe or not, 2 plus 2 is equal to 4, You may agree or refuse to agree, but, that is a fact, proved by the experience of all those who agree. So too is the fact of God.

Live in constant thought of God
 You must live in the constant thought of God as well as of another fact, Death. The body is the car in which you are riding to death. You may meet death any moment, while riding; some tree or lorry or ditch or slush will bring it. Remember Death Remember that time is running out every moment; then, you will not be tempted to waste time in idle talk or vain pursuits or wanton mischief or vulgar entertainment. Travel in the car carefully, slowly, with due regard to the needs of others on the road; do not greedily try to overtake others, or compete in speed, know the limitations of the vehicle and the road! And then, you will not meet with any accident. Your journey will be a happy experience for you and the rest of the people.

Jonnalagadda Sathyanaaraayanamurthy in his speech was exhorting you to teach, to reform, to reconstruct and do many other things. But, not all can enter upon such tasks, First, self; then, help, improve yourself, teach yourself, reconstruct yourself---and, then proceed to solve the problems of others, That reconstruction is quite easy, provided you inquire calmly into your own personality---"Am I the body, or the senses or the mind or the **Buddhi, etc.**?" You heard in the **Burrakatha** (folk tale) on **Shivaaji**, how Goddess **Bhavaani** gave the sword to him. This Shiva-**Shakthi** will give you the **Inaanakhadga** and the **Subodhakhadga** (the sword of spiritual knowledge and spiritual instruction) that will destroy the forces of **Ajnaana**. Take it and become wise and happy.

Prashaanthi Nilayam, 26-10-1963
 Activity results in either joy or grief, due to the attachment with which it is done. "I" and "mine" are the two fangs of the serpent; pluck them out, then, you can safely handle it and play with it. You need not give up activity. As a matter of fact, you have to be intensely active.

In this **Karmabhumi** (the land of sacred action), it is only through karma that you can transcend karma.

Birds and beasts are not aware of this secret; man alone can select

and accept the karma that is most profitable for liberation from the chain of karma.

Sathya Sai Baaba
 34. **Sankalpa**
KALLURI Veerabhadhrashaasthy declared now that the **Swaadhyaaya Inaana Yajnas** (ritual sacrifices for Self enlightenment); which started on the 20th had ended; but, there is no **samaapthi** (conclusion) for the **yajna**. All life is a **yajna**; when does the **yajna** meet its **samaapthi**? I shall tell you. **Sama** means Brahma; **aapthi** means **praapthi**, attainment, reaching.

When **Brahmam** is attained, that day, that moment, the **Yajna** which is Life can be said to have ended; not until then. This **samaapthi** marks only the end of these rituals. Carry on the **yajna**, wherever you are, by means of **shravana**, manana and **nidhidhyaasana** (listening, contemplation and deep meditation).

Shaasthy today described the story of **Rukmini Kalyaana**. Now, this is not simply the story of a marriage. It is the union of **Purusha** with **Prakrithi** itself. The Brahmin intermediary is the symbol of **Vedhic** authority through which alone the merging of the two is known. **Rukmini** is the **leeva** (individual self) and Krishna is the **Paramaathma**. She is suffering from the rules and restrictions imposed by **Prakrithi** (objective world); **Ahamkaara** (egoism) is her brother; Worldliness is her father. But, on account of her **sadhaachaara** (good conduct), her mind rested on God. So she was able to plan a method of reaching God.

One is born to serve out one's sentence
 Her prayers, repentance, yearning and steadfastness were rewarded. Her observance of the **ageold** code of good conduct at last saved her for she went out for the **Gowri puuja** (Worship & universal mother Goddess), before the marriage rite. In that temple she was immersed in the worship of God and so she was liberated from the bonds by the God who was lying in wait! The parents and the brother and all the relatives objected but, an individual is born to work out his destiny, not to act a role in some one else's drama. One is born to serve out one's sentence; when the sentence ends, one is free. You shall not remain in prison, on the pretext that a dear comrade is still in! Just think of this fact: **Rukmini** had not met Krishna before; there was no preliminary wooing. The soul yearned and it won. They had met in the realm of the spirit.

This is no ordinary marriage, though the people who write about it

and describe it in Harikathas (divine stories), speak of it as the romantic adventure of a wilful girl and a young care-free bravado! It is merging of thath with thwam (That with This). The same thing, if it is near, is referred to as this, and if far, is referred to as that; this is there (that is when it is not here but there). Thath is the same as thwam, only it is far; why is it far? Because it is beyond the reach of the intellect, the senses, and words. To communicate one's experience of the Godhead, words are inadequate; in fact, even the attempt is beyond the fortunate sage. Two pilgrims were passing through a forest and sitting under a tree, they were talking about the debt Man owed to several "mothers." One of them detailed a list of such "mothers," the Maatha that gave birth, the Go-maatha, the Bhu-maatha, and the Vedha-maatha (mother cow, motherland and mother scriptures). Conception of Brahman depends on one's experience. The talk drifted towards the importance of Go-puuja (cow worship); and, they began discussing what exactly is meant by the word Go, which means a cow. There ensued a debate about its characteristics: a tail, two horns, four legs, an udder, etc. They rose up and wandered long to discover an animal with those items and at last espied a buffalo, which they worshipped to their heart's content. So, the conception of Brahman also will depend on each one's equipment and experience, but, that does not mean, there are so many different Brahman. A man is called Daddy, Son, Uncle, Grandfather, Cousin, Nephew and Husband---but, that does not make him more than one individual! Our Vidhwanmahaasabha will establish this truth in the minds of all. It is not out for condemning any faith or attracting people into a new faith. It will be engaged in fostering the positive attitude in spiritual effort; encouraging, as Sanaathana Dharma (ancient, eternal, universal religion) has always done, all to move forward from wherever they are, in the direction of the Lord, whom they are free to picture in whatever Form they like. No harsh word is to be used when referring to another's faith, for, faith is a precious plant and harshness might make it wither. Know the truth; experience the Aanandha (bliss)---that is the Message that these Vidhwans (scholars) will carry. Those who say that Aanandha is the essential nature of man have the responsibility to be full of

Aanandha themselves. You enquire of another person the reason why he looks depressed; you are not worried if he looks happy. Why? Because depression is unnatural; it is against man's essential nature. Water is cool; that is its nature. So, the hot spring in front of the temple of Bhadhrinaath by the side of the ice-cold Alakanandha is looked upon with wonder. Be yourself what you tell the other man to be. People will follow only the man who speaks out of personal experience. Shaasthras are based on Saadhaks' experience. Some people were on this bank of the river and since they were strangers they sought information whether the river could be crossed at that point and how. A lame fellow said, "It is dangerous to cross at this point; go further down." They did not believe him, for he could not have waded through! A blind man said, "You can cross; only, keep more to the left for some distance and move to the right afterwards." They did not follow his advice, for he could not have known; he must have been led by some one else. At last a man came, who volunteered to take them across. "I have crossed often; I live on the other bank and I own lands on this side." So, they followed him with confidence and they could reach the other bank safe. A little child is taught names and facts by the elders; it calls a thing a dog; another thing a tree; a third thing, a stone. It says, when asked, that is a man. How does it know? Because it has been told so. The characteristics of animals, plants, trees, birds and men have been taught by the elders and it believes them and takes them on trust. Then why cannot you believe also in God? You are told that also; from thousands of years you have been told that there is God with many characteristics by which you can visualise Him. The Shaasthras (spiritual sciences) declare that the signs of God are such and such. The Shaasthras are based on the experience of saadhaks (spiritual aspirants) and they have as much authenticity as any thing else. Many things are taken on trust, depending on the reliability, the impartiality, the attainments of the people saying them. The rishis (sages) are impartial; they have no intention to deceive or mislead. Prema alone can understand prema. If you feel that you too must have the experience or else you will not believe, well, come and experience. There is no use simply coming one day and going away

the next day, saying, "I have seen **Sathya Sai Baaba**. He wears a fine long gown and He has wonderful hair." If you spend the time lounging in the hotels here or playing cards, or listening to tales, how can you understand?

Determine to discover, decide to learn, dive deep, and then you will know.

Thousands have come now and in the years gone by; many have no desire to know; many who

have the desire are unaware of the fact that they must pay more attention to actual experience of

the mind, not to the sense impressions. You may be staring at something, but, if your mind is not

focussed on it, you cannot **cognise** it. If your body is in this auditorium, your ear in the hotel and

your eye all round the compound, how can anything be learnt?

Prema alone can understand

prema (love).

Prema is the manner of speaking; Truth is the substance; Dharma (virtue) is the language;

Shaanthi, the result aimed at. As a matter of fact, I am

Premaswarupa. I do not need any rest in

My efforts to give you **Aanandha**. All this **yajna**, this gathering of **Pandiths**, this

Vidhwanmahaasabha is for your **Aanandha**.

Join this great task of **Dharmasthaapana**

If all this arrangement is done somewhere else, what a great noise it would have made! People

would have scoured the land with lists of likely donors, and worried this man and that, and

finally boasted of their achievements. But, here, only just a few know about this. It was all a case

of the **Sankalpa** (Will Power) working itself by the force of its own goodness. And, what do you

bring to Me? Only, tears! Tears of grief when you come and tears of **Aanandha** when you go!

I am unattached to any event or plan. I am not worried at all by fear of failure, for, I know that

My Plan must succeed. This **Prashaanthi Vidhwanma-haasabha** too is not something new; it is

Sanaathanam (eternal). Only, it is now once again set on the age-old Mission. This work of

Dharma-**sthaapanam** (establishment of righteousness) is being done over and over again. You

have now the chance to share in it; so, join this great task, and make your lives worthwhile.

These evening discourses of **Pandiths** and My own **sambhaasahna** (discourses) have to stop

from tomorrow; for, I must start meeting those of you who have brought huge loads of grief,

discontents, difficulties and problems for My attention. That is also My Work and I shall gladly

attend to it.

Prashaanthi Nilayam, 28-10-1963

Have a time-table for **spiritualsustenance**, just as you have now for physical sustenance.

A breakfast of pious repetition of Lord's name (**japa**) and meditation (**dhyaana**), a lunch hour ritual worship of the Lord (**puuja**), 'tea and snacks' of reading scriptures or sacred books (**pravachana**) in the afternoon and a light dinner of devotional music (**bhajana**) in the early hours of the night.

If you follow this regimen, you can sleep soundly and wake up refreshed.

Sathya Sai Baaba

35. **Amirtha Vaani**

THEY speak of two types of Karma: **Dhaihika** and **Daivika** (physical and spiritual). But, this

division is absurd and even dangerous. All acts and activities are spiritual, the body is but an

instrument for spiritual progress and attainment. Modern education **emphasises** the physical and

neglects the spirit, which is crucial. It teaches that joy derived through the senses alone are worth

while; it does not give even a glimpse of the deeper and more lasting joy derivable through the

spirit which is your real self and it is, in essence, **aanandha**,

shaanthy, **inaana**---**Sathyam**,

Shivam, **Sundharam** (bliss, peace, spiritual knowledge---Truth, Goodness and Beauty).

You must have noticed that I never address you as '**Bhakthulaara**' for how can you be only that?

You are **Bhagavaan**, you become that by just shedding the **avidhya** (ignorance) that makes you

imagine that you are limited. That is why I address you either as

Shaanthi Swaruupulaara, or

Aanandha swaruupulaara, or **Divyaathma swaruupulaara**

(Embodiments of Peace or Bliss or

Divine Soul). That is your real nature, but, you are not even told who you are. Your misery is

traceable to this failure to know yourself.

Educators today do not teach the ways and means of crossing the sea of misery, of facing success

and defeat, of remaining calm and collected. The brain is stuffed with information, the hands are

trained in skills, but, the senses are not tamed, the intelligence is not curbed, the mind is allowed

to run amok. That is the cause of the tragic crisis in the world today.

Do karma full of joy and enthusiasm

You have been born in this **Karmakshethra** (land of spiritual activity) and your duty is to engage

yourself in continuous uninterrupted karma. Do not get bogged in gloom and sloth; do karma full

of joy and enthusiasm, as if each act is an offering at the Feet of the Lord. **Bhaaratha desh**

(India) is the Guru' **peetham** (seat of Spiritual Teacher) of Humanity; that is the role it has played and has to play; but, as consequence of undue attachment to the senses and the world, fostered by blind admiration and snobbish imitation, the role has been forgotten, to the great loss of ourselves and of the rest of humanity. The restrictions, regulations and rules of guidance for individual family, community, nation and humanity are either not remembered or brushed aside as obsolete. The joy, peace and contentment that one gets by observing them are themselves witnesses of their worth.

The **Pandiths** and scholars who have assembled here, for the **Prashaanthi Vidhwanmahaasabha** being inaugurated now, have therefore a great responsibility for they must hold fast to the **Prashaanthi** (total peace) that the study and practice of the **Vedhas** and **Shaasthras** has conferred upon them; they must also share that **Prashaanthi** with all humanity. They must be bold, free and happy always, for they know that this is all an unreal dream. They know the goal of life and they are marching steadily towards it with every passing minute. Grief is the greatest friend of man All that is **padhaarthas** (matter) must be transformed into **paraarthas** (spirituality); that is My plan.

The **inaana** which the **Vedhas** and **Shaasthras** have given to these people must be distributed. At present these scholars have no self-confidence, because they are losing faith in what they themselves have hitherto considered invaluable. They send their children to technical courses and secular studies, for they are heavily pinched for the means of livelihood. What is the good in having an umbrella that allows the Sun to burn you and the rain to soak you, they have started asking! But, the **Vedhic** treasure-house has vast riches, which is urgently needed today. It is to conserve, develop and utilise it more fully that this **Sabha** is inaugurated now.

The **Vedha** is the basis of dharma, which is like the Mother in its loving care for man. **Bhaaritha bhuumi** (India) is Yoga **bhuumi**, Karma **bhuumi**, **Thyaaga bhuumi**, not **Bhoga bhuumi** (Land of spiritual union, spiritual activity, renunciation and spiritual enjoyment). The **Kauravas** failed because they stuck to empire and greed for power, and fixed their minds on **bhoga** (enjoyment). The **Paandavas** secured Divine guidance and won, because they stuck to spiritual joy, ascetic self-control and simplicity and sincerity. To

follow the same path is the sign of wisdom. That is the Path of Dharma (virtue) from which mankind has strayed away. Grief is the greatest friend of man, for it opens the eyes and shocks you into the search for the secret of **shaanthi** and **santhosha** (peace and happiness).

There is no need for tears or despair
A monkey put its hand into a pot of nuts and tightened its fist full of the food, but, it could not take its hand out of the narrow neck because the fist was too big for it. Unless the nuts were dropped back into the pot and the fingers released, the hand could not be got out! That is the situation of man today. His greed is giving him great pain but he has not discovered the fact; so he clings to his possessions and tries to pull his hand out; that gives him great pain. There is no use blaming the nuts or the pot. The fat, It is in the monkey itself.

Prakrithi (Nature) is the pot and the sensory objects are the nuts.
A bird sits on a tiny twig, in perfect confidence! Where does it get the confidence from? Not from the twig; but, from the wings which can take it aloft at the slightest sign of danger. The twig is **Prakrithi** (objective world) Sit on it lightly, gaily, confidently; but, rely more on the wings, namely the Grace of the Lord who can lift you aloft, away from **Prakrithi** at the slightest premonition of danger. The twig is not very reliable but, the wings are always there to save you.

The revival of that dharma is a task which the rulers have not planned for; it is a programme which the people are not keen upon. Then, who has to take it up? It was said that I have taken up this Form in answer to the prayers of **saadhus** (noble souls) and others. There are some mothers who feed the baby only when it starts crying; the more considerate and loving type of mother knows when the baby is hungry; she need not be called to its side by a loud wall. This Mother is that type of Mother. I have come, because I felt I had to come. I resolved upon this. There is no need now for tears or despair, either among the repositories of the **Vedhic** wisdom or among the good, who suffer from the cruel winds of **adharma** (vice). This campaign will succeed; it will not fall. The welfare of the world will be ensured through the fostering of the Godly everywhere, and more particularly of these reservoirs of the ancient wisdom of this land.

Dashara Discourses, November 1963
Love is God. God is Love. Where there is Love, there God is

certainly evident. Love more and more people, love them more and more intensely; transform the love into service, transform the service into worship; that is the highest saadhana.

Sathya Sai Baba

36. Gift of spiritual knowledge

EVEN in this holy place of Shrishailam, such a jubilant and auspicious celebration has not taken place since years. In this land where thapas (penance) alone is valued as significant, in this

Karma bhuumi (land of spiritual activity), there is no reason why ashaanthi (confusion and turmoil) must spread; it is all due to the multiplication of wants and desire for sensual pleasure, instead of spiritual contentment. Even the starting of a Nithya

Annapoorna Annadhaana Sathram

(Place for gift of food to the poor)) here by the Akhila Bhaaritha

Aarya Vyshya Sangham today,

is a sign of the decline of faith and strength. There should not be any need to feed; the cry of

"give" "give" ("dehi! dehi!") should not be heard in this land of Annapoorna, of plenty and

prosperity. This place of must be approached in the hue spirit of humility and prayer. Picnic

parties and tourists have no place here.

There are many legends regarding the temple at Shrishailam.

Mallikhaarijuna is the white,

fragrant, Nirmala (pure) God, the Grace-showering Shiva, who bends in mercy at the slightest

yearning of the devotee. Bhramaraamba (the consort), is the Bee, hovering on the fragrant

mallika (jasmine), drawn by the makarandha (honey) of the flower, the true representative of the

bhaktha (devotee).

Legends the fore-fathers have treasured

Do not laugh at the legends that your fore-fathers have gathered and treasured. They have

invested the place with sanctity and elevated the thoughts and fancies of generations of men.

This shrine has consoled and comforted thousands and thousands of pious persons, year after

year. Shankaraacharya was here and he sang of the holiness of this place and the calm he

enjoyed here. He has installed a chakra (sanctified holy symbol) which, I may tell you, is in a

small cave by the side of Paathaala Ganga.

The desire to do service to the poor and the hungry is good; but, it is taking a turn towards

building up institutions and collecting funds and seeking donations. While this is being done,

egoism increases; envy spreads; feelings of inferiority and superiority spring up; the mental

peace one had is spent while one is caught in this affair. All the

struggle falls on one man, though

there may be a committee. And, when the institution is finally built, a sense of possession

develops and though all institutions are the Lord's and nothing can rise or exist without Him,

people forget it and claim all the credit.

There are certain dire possibilities which I want all social workers to guard against. First, cleanse

your own minds and then start advising others. Earn mental peace and strength for yourself and

then try to secure them for others. Learn the secret of lasting happiness yourself and then,

endeavour to make others happy. Seek the real limb, not the artificial limb. Get the doctor who

would assure, "here-after your will not fall ill" and not the doctor who gives some relief to the

present attack.

The atmosphere of holy places should improve. The nature of

Sanyaasis (monks) requires drastic

correction. Too many of them are involved in householder functions; too many of them are after

worldly fame and riches. All this will be done by Me as part of Dharmasthaapana. The

Prashaanthi Vidhwanmahaasabha about which Veerabhadhra Shaasthry spoke is one of the

instruments for this revival of dharma.

Man needs food more for the Spirit

More than food for the stomach, man needs food for the spirit. The "anna" (food) that

Annapoornadhevi (Goddess of Nourishment) gives is the not food, rice and curry. The bhiksha

(alms) that She is asked to give is Inaana bhiksha, not the handful of rice that you think it means.

It is Inaana bhiksha, Prema bhiksha, Bhakthi bhiksha, Anugraha bhiksha (alms of spiritual

knowledge, love, devotion and grace). Seek Her Grace to get more inaana, more prema, more

bhakthi and more of Grace. Do not lower the standard of service when serving pilgrims in this

holy place; place emphasis here on bhakthi, vairaagyam and inaana. Do not encourage pomp

and insincerity here, of all places. If some one, out of sincere devotion, gives a naya paisa, accept

it as if it is a crore, do not accept a crore if it is given with a view to parade wealth or advertise

detachment.

I am laying the foundation stone of the new block of this Sathram (pilgrims rest-house), and I

bless that you may so act that the significance of the name

Annapoorna is not neglected. You

have My Blessings in full measure; join hands, all of you in this task and make it a success soon.

Do not feed indiscriminately, and make this an asylum for idlers. Feed only those who come with yearning to spend some days in this holy atmosphere; then only will people be grateful. Feed those who come here for doing saadhana, for living their lives in the Presence of God; feed those who are living examples of the joy that comes from spiritual effort. Shrishailam, 5-12-1963

The sages of ancient times divided karma into vikarma (that is intentionally done) and akarma (that is done without any intention to gain the consequence). Follow the latter and you will save yourselves from suffering. All other activities---the earning of wealth, of reputation, of fame and publicity---result in suffering.

Sathya Sat Baaba
37. Sahaja and a-sahaja
SATHYA, Dharma, Shaanthi and Prema (Truth, Virtue, Peace and Love) are the four pillars of

Sanaathana Dharma, the four faces of the Ancient Teaching. Of course, these words are on the lips of every one, but, what they mean is something quite shallow and ineffective. To describe an

incident just as you saw it happen, is 'truth'; to give water to the thirsty and food to the hungry is 'Dharma'; to suffer calamity in silence is 'Shaanthi' and to nourish wife and children is 'Prema'--

-that is the general Interpretation!

But, this is all wrong. Truth is something that is not modified by time or space or characteristic.

It must be the same for ever, unaffected and unchanged. Then alone is it Truth. It should not be

proved false by some subsequent event or knowledge. Dharma is a body of principles that are fundamental to social stability and individual progress. There are various branches of Dharma---

Karthavya dharma, Vama dharma, Aashrama dharma (obligatory duty, duties pertaining to status and stages of life), etc., but, the aim of all is to help man, stage by stage, towards liberation from grief and from the chain of birth and death.

See how grand the conception of each is compare this with the common meaning that has been

so far given. Then, take the quality of Shaanthi. It denotes the capacity to bear success and failure, joy and misery, defeat and victory, with perfect equanimity. And, Prema is the quality of

Sarvasamaanatha (equality of every one), of not only Ahimsa (non-violence) but the conscious acceptance of the duty of love, because every being is a spark of Divinity, as much of a spark as you yourself. All lies in the inspiration behind the act

The first step in spiritual training is to curb the Icchaa shakthi (power of desires), which prompts

the senses to pursue objects, if the iccha (wish) is for God it is good; if for objective pleasure, it

harms the individual, if a house is set on fire, it is incendiarism; if Hanumaan sets fire to Lanka,

it is justifiable retribution and a good lesson. If a dacoit cuts off your hand, it is himsa (injury); if

the doctor amputates it, he saves your life and so, it is ahimsa (non-injury). Vishaya vaasana

(attachment to sense objects) makes an act low, Bhagavath vaasana (attachment to God) makes

it sacrosanct. Daksha yajna (ritual sacrifice) was converted into a battle, because Parameshwara

was not present; the Kurukshethra battle was transformed into a Yajna, because Parameshwara

was present there. Arjuna dedicated himself at the Lord's Feet; Daksha scorned the Lord. That

was the difference, and that is the explanation. It all lies in the bhaava (the motive), the

inspiration behind the act and the word.

Bhakthi (devotion) is not like lime pickle, to be used only when you have fever; it is man's daily

substance, the vitamin he must needs have for physical and mental health. The contemplation of

God is the main rice dish; the rest are side dishes, appetisers, fillers. Take the tablets, the

Naamasmarana (constant thought of the Lord) tablets, and all the experience of your daily life,

the good and the bad, will be digested nicely. You don't eat paddy, do you? You have the sense

to remove the husk and then boil the rice before you eat it. So also, why do you take in nature as

it is? Remove the allurements it has to the senses, make it just an expression of the Divine Will

and then assimilate it.

Do Naamasmarana with full faith and pure heart. You forget your nature in the complex

tangle of artificiality; you miss the sahaja (natural) when you are caught in the net of a-sahaja

(artificial). The natural is prema, shaanthi, sathya, aanandha. The artificial is hate, falsehood,

war, grief and greed. You must discover the spring of your own truth; you cannot play truant for

long; after many a birth, even if their number is a hundred, you have to reach the source from

where you strayed. Your mind is steady when it is engaged in other activities; but, when it is

focussed on God, it begins to waver. It does not like to stop its vagaries, which it will have to do,

once God enters your heart. Tame it by Naamasmarana. That is the message which I have come

to announce. Have the **Naamam** (God's Name) on your tongue, the **Ruupa** (Divine Form) in your eye, the **Mahima** (Divine Glory) in your heart---then thunderbolts will pass you quietly by.

Do **Naamasmarana** in some set manner, with full faith and pure heart. When the country is endangered, it is as bad as when the body is endangered. The Name will give you courage to save the Mother. If all of you strengthen your moral qualities, and develop faith in God and

Sanaathana Dharma (eternal religion), calamity can never visit this land. Let all **Aasthikas**

(believers in God) proclaim the value of meditation on God. I shall bless that endeavour; I know

that will save you and save the country. That is why I am blessing you on this note of joy.

Shrishailam, 6-12-1963

The consequence of karma can be wiped out only through karma, as a thorn can be removed only by means of another. Do good karma to assuage the pain of the bad karma which you have done and from which you suffer now.

The best and the simplest karma is the repetition of the Name of the Lord; be ever engaged in it. It will keep out evil tendencies and wicked thoughts. It will help you radiate love all round you.

Sathya Sai Baaba

38. Project site, **Puuja** site

I LIVE upon the **Aanandha** that you derive when you sing the Name and glorify the Form of the

Lord. That is My food, My daily sustenance. So, I have no need to talk to you; it is sufficient if I

sit here and draw in the **Aanandha** that you feel when you do

Bhajana (group singing of the glory of the Lord),

You have all gathered here from the distant corners of our country, from every state and every

linguistic unit, in order to pool your separate skills of hand and head for the successful

completion of this great task which will give food and happiness for **crores** of brothers and sisters

for centuries. This is a great chance for all of you, a chance that comes to few, however skilled

they might be. It is a rare chance that comes to few in any country. The lake that will fill this

gorge with waters of the Krishna river when you build the dam across it, will be your **Nishkaama**

karma, a **samudhra** (an ocean of selfless effort). You will all see it and feel its coolness, depth

and strength. It will gladden you and inspire you and make you feel that your life has been worth while.

Don't go about this holy work in a haphazard way, without **shraddha** and **bhakti** (faith anti

devotion). You have to, by that **shraddha** and **bhakti**, curb this mighty river, which has carved

its way through these hard rocks since the beginning of time, and you have to obstruct its speed

and its rage for the benefit of man and beast. Man has, by his skill and daring, to make this

wayward child of Nature halt for a while, and pass on.

Canalise your passions into useful fields

This task will become lighter if man curbs his own waywardness and his own egoism, anger,

malice, envy, and greed and the roaring flood of his passions. Dam them in your own hearts, and

canalise them into useful fields. Utilise the force of those qualities to gain better results from

your efforts and **saadhana** (spiritual discipline). Grow in those fields the fruits of **Shaanthi** and

Prema. That is the agriculture that aspirants know, and which you can also learn with ease. For it

is an ancient science, which your own forefathers practised for ages. I have come to remind you

of it and to tell you all of the need once again to follow that path.

Blood, phlegm, bile---these decide, by their proportion and predominance, the physical health of

a man. So too there are three qualities that decide by their proportion and predominance the

mental health of man. Just as you obey the rules of health for fear of falling ill, you have to

practise certain mental restrictions and regulation so that you may have peace, contentment, joy,

enthusiasm and faith. You have to apply the brake on the wayward mind so that it may not drag

you into disaster. You have ever to work in the cool shade of two dreads: the dread of sin and the

dread of God.

You do not remember that you are really and genuinely **Shaanthi** and **Aanandha**, that you are

fundamentally (and therefore, mentally too) **Sathya**, **Nithya** and **Nirmala** (Truth, Eternal and

Pure). The anxiety and fear which haunt you now are caused by this loss of memory. The

intention of the Lord is that you should have **shaanthy** and

aanandha, every moment of your life;

but, you forget the springs that well up within you, that have their Source in the Divinity

enshrined in your hearts, and pine for what you feel you have not.

Prescription for peace and contentment

You may not have, all of you gathered here, the same Name and the same form, for the God

whom you adore; you may differ in habits, customs, manners and styles of food and dress---but

the **Aanandha** you derive from them is the same. Everyone of these has been designed by the

wisdom of ages to give you security, safety and satisfaction. When the **padha** (word), is changed, the **padhaartha** (matter) remains the same; water is known by the word **paani** in **U.P., Thanneer** in Madras, **Neeru** in **Andhra**---but, the substance is the same. So, you may speak different languages or use different sound-signals and follow different habits of food and dress and even of worship and prayer. But, they are all, believe Me, instruments for your uplift and progress.

I shall give you one prescription which will give you the Peace and Contentment which you seek: It is **Naamasmarana** (remembering the name of the Lord). Install on the tongue any one of the thousand names of the Lord, current in any part of the world, among any community of devotees. Repeat the Name for some time at least every day as part of your duty to yourself, a discipline which will yield good results, a habit which you Should cultivate as a compensation for the hard toil that you do by your body from sunrise to sunset. Spend a few minutes daily with God

Bhaa-ratha (India) is the land where every one has **rathi** (attachment) to **Bhaa** or **Bhagavaan** (God); but, today, people are in fact losing that taste and that attachment. You may tell Me, "We are so busy, we have no time to spare." Well, I cannot believe it is true. I know that you are finding time, in spite of the hard work throughout the day, to attend cinemas, to engage in wayside chats, to promote and partake in factions, in quarrels and for many other distractions which add to the sum of your worries.

It is best you stay away from companions who drag you to such distractions that weaken and worry you; spend a few minutes every morning and evening in the silence of your own shrine or home, spend them with the highest of all powers that you know of. Be in His elevating and inspiring company; worship Him mentally; offer unto Him all the work you do; you will come out of the silence nobler and more heroic than when you went in. Just consider---do you come out of the cinema theatre more peaceful, more heroic, purer, nobler than when you went in? No; your passions are aroused, your animal impulses are catered for, your lower nature is fed. Nothing else can give one that rich reward, which silence and prayer and communion with the Master can give. Not even a decent bank account, nor a string of degrees, nor the muscles of a prize fighter.

Spend money you earn usefully and wisely

There is a story connected with the construction of the great temple at **Kaalahaathi**. It was built according to tradition by sage **Agasthya**, helped by **Bhrigu** and **Bharadhwaja**. Every day when the Sun was about to set, **Agasthya** called every worker before him as he sat on the river bed and under his instruction, the two sages poured into the lap of each worker, sand taken from the bed; that was his wages! Now, that sand changed into gold in strict proportion to the work that the receiver had put in that day. If one did more work, he got more gold; if less, less. If one had wasted the entire day, it would remain sand, so far as that worker was concerned. There was no injustice, no grumbling, no **favouritism**. All worked in the presence of the All-seeing and so, all accepted the gold that was vouchsafed by the Almighty, for it was just his due, no more, no less.

It is work that is done in this spirit, the spirit of the constant presence of the Lord, that is honest; the Lord will reward by His Grace the work that is done sincerely and gladly, not work that is done for fear of superior officers, or **maistries** (foremen). If your hearts are pure, your work too would be pure.

Remember the grandeur of what you are engaged in, here. Remember the might of this river which you are persuading to obey you. That will make you humble and devoted. In the **Prashaanthi Nilayam**, the **Bhakthas** themselves carried on their shoulders stone, mortar and sand, and as a result of the **seva** they did, we have now a big hospital and a fine **Paathashaala** and a huge auditorium. The entire building is saturated with their **Bhakthi** and so I said once, the patients are cured by the aroma of that devotion itself.

Be careful when you choose your friends

You should use the money that you earn usefully and wisely. **Crores** of rupees are distributed at every project site to the workmen, but, at the end of it all, when the camp is broken and the people start packing, they have little to carry home! Do not fritter away your hard-earned incomes on tinsel, entertainment and temporary pleasure; think of your future, your children, your parents. Think also of the reaction these wasteful, attractions produce. Think of the harm they inflict on your precious character. Think of all those who are dependent on you for food and shelter and the love that you alone can offer them. Examine each item of expenditure with reference to these noble tasks. That is the sign of the wise man.

Do not admit into your mind the demon of a-shaanthi (restlessness).
 Direct all your cleverness
 and all your intelligence to the successful execution of the great
 drama which all of you are
 helping to present. It is His Drama, He is the Director, you are but a
 role, an actor, carrying out
 His Will, speaking words that He has put in your mouth, making
 movements as directed by Him.
 It is all a matter of the company you fall into. Be careful when you
 choose your friends. Form
 small Sathsangs and meet regularly for Bhajana and mutual
 consultations about spiritual matters.
 Read some fine spiritual classics like the Bhagavadh Geetha. Fill
 your eyes with the Beauty of
 His Form, your ears with the story of His Leelas (miraculous
 activities), hearts with the
 sweetness of His Glory; inspire yourselves by seeing Him everywhere.
 Think of His Immanence
 in every hill and dale, every man and beast, every tree, bird and
 insect. You will be really thrilled
 by the joy of that vision. That will make your work as light as puuja
 and as satisfying.
 Dwell on Brahman that binds all jeevas together
 The vaanaras (sub-humans) while building the bridge across the
 ocean, carried huge boulders on
 their heads, repeating Raama-naama all the while and that made the
 rocks weigh less; it is even
 said that they wrote the name on the stones and that made them
 float! Each time they hauled or
 lifted a stone, they sang Raama-naama in unison and so they were a
 happy lot, doing puuja; not
 work, which is unpleasant. Raama's Grace helped all to overcome
 obstacles. Take the name and
 make your work light; that is My advice to you.
 Your officer here gave Me a garland of flowers just now; it is made up
 of two things- flowers
 that were buds yesterday, that blossomed today, and will fade before
 morn; and the thread that
 was, is and will be. The flower is a-nithya (impermanent); it
 represents the jeevi (living being),
 that is subject to birth, growth and decay; the thread is nithya
 (eternal), it is Brahman (Omnibeing),
 on which all jeevis are strung---"suuthre mani ganaa ira." The
Jeevas, like these
 flowers, are of different characteristics and natures and vaasanas
 (past impressions), but the
 string is one uniform consistent base, the Brahma Suuthra, that binds
 all together, in one
 common creation. Dwell upon that unity for some time at least, every
 day, and that will save you
 from all types of a-shaanthi {agitation).
 You are engaged in the task of conferring sukha, santhosha and

sampath (welfare, happiness and
 prosperity) to crores of people; I bless you so that you may complete
 the sacred task quickly and
 successfully, without the shadow of misfortune of interruption of any
 sort, and with no
 discordant note.
Shrishailam Project Site---Address to the Workers, 6-12-1963
 Without the control of the senses, man is like a horse without
 blinkers, like a bull that refuses to yield to the yoke; his saadhana
 is a waste of time and energy. The special feature of man's
 composition is that he has discrimination, detachment and synoptic
 intellect; he can discover Truth and be fixed in it, and gain
 unshakable peace.
Sathya Sai Baaba
 39. The turn of the key
 THE task now is to install Dharma in every heart, to shed light on
 every road, through the
 revival of Vedhaantha. The world is like a famished person, waiting
 for a feast; it is like the
 parched land waiting for rain. I have seen and felt the atmosphere of
 this land surcharged with
 discontent and dishonesty; I have seen it from Kanyaakumari to the
Himaalayas. That is the
 reason why thousands like you seek dharshan, sparshan and
sambhaashana (sacred sight, touch
 and talk). I am only surprised that thousands are denying themselves
 the chance.
 Man 'is daily growing more and more greedy to know more about the
 lives of others, more
 extrovert, in fact. He wants to escape from himself, by interesting
 himself in others. He does not
 want to worry about the details of his own life, or the problems of his
 own rehabilitation. Of
 what benefit is all this burden of information that you seek to carry in
 your head, this knowledge
 of the various regions of the world, without a knowledge of the region
 of your own self, the
 centre of all the interest that you evince? It is no good wandering all
 over the world, contacting
 men of various races, and getting engrossed with earning and
 spending without being able to
 know your own identity!
 To win Bliss, saadhana with vairaagya is essential
 The tree of the human body finds its fruition, when it yields prema.
 That sweet gift is the reason
 why it grew and had to be fostered. It drew its substance from the
 earth and the Sun. What does it
 give in return for the gifts it got from both these as well as from the
 human community prema.
 The fruit is sweet, but the rind can afford to be bitter. For the rind of
 anger, malice, envy, greed
 has to be peeled off, before it is put to use. Use the bitterness in you to

preserve and develop the
sweetness within yourself.
From the experience of saints and sages, you can realise that the joy
got from the external world
is infinitesimal when compared with the Bliss won through spiritual
discipline. To win that Bliss,
saadhana (spiritual effort) full of vairaagya (detachment) is
essential. When boring is done to
draw water from the bowels of the earth, the pipe has to be kept free
from air so that the water
could rise up. If the air enters, the water will not rise. So too, be sure
that attachment to worldly
things does not mar your saadhana. Prema will not well up, if
sensual pleasures and personal
pride invade the Mind.
So long as life persists, you will be caught up in heights and depths,
good and bad, rights and
wrongs. Duality is inevitable. It is even necessary. A hero shines
against a background of
villains; Prahlada's faith had to be tested against the background
of Hiranyakasipu's denials;
the Paandavas demonstrated the strength of meekness only when
they faced the savagery of the
Kauravas. A city has pipes for the drinking water, as well as for
sewage. Man has a system of
arteries as well as veins, for the circulation of pure and impure blood.
Both contribute to the
health of the individual.
Yoga is often turned into Roga
The fault is: You know that a thing is improper, but still you continue
to do it, curbing your
conscience and suppressing the nobler impulses. The world is all set
for profit, as the quickest
means of attaining joy. High profit, quick profit, easy profit---why,
when measuring or counting,
you don't start with "One," but say instead, "Laabham" (Profit). The
next one is two, of course,
but, the idea with which you start is "Laabham," not Service!
The problem should not be how to live glamorously so that you make
others envy you, but how
to live gloriously or better still, how to die gloriously!--so gloriously
that you are not put to the
humiliation of dying again. What do you take with you when you die?
Mahamud of Ghazni
instructed his Vazir to take his corpse to the burial ground with both
his hands raised, so that
people should see that he came with empty hands and went with
hands as empty as when he
came, though he had plundered the wealth of a hundred cities.
Saadhana has to be taken up under the direction of an expert, who
knows your health and
temperament well. Over-enthusiasm and irregularity are both to be

avoided. If viveka
(discrimination) plays false, saadhana (spiritual practice) is a snare;
a little forgetfulness of the
limits of heating may spoil kiln of bricks; a few extra handfuls of
washing soda will ruin a
bundle of clothes in the wash; a few extra words with the neighbour
regardless of time, and a
whole potful of rice is overboiled and wasted. Vigilance, care,
circumspection---these are very
important for the Saadhaka. Yoga is often turned into Roga
(disease), for lack of continuous selfexamination.
Attach yourself to the Larger Self
A man weeping, because he has been bitten by a cobra in his dream,
can be cured by just being
woken up! No doctor is needed. So, too when Arjuna who was
suffering from ajnaana
(ignorance) was given jnaana (spiritual knowledge), he recovered
and did his duty. The pain and
the snake will both disappear if the dreamer is awakened. He is only
imagining that a snake bit
him.
When you invite a blind person for dinner, remember that you have
to lay two plates not one for
one guest only. For, he will be certainly accompanied by a guide. The
blind man is Arjuna and
the guide is Sujnaana. Sujnaana (good knowledge) will lead him
aright. Both are in the same
person. Only, Sujnaana has to take charge and lead.
Turn the key to the right, it is unlocked. Turn to God and
righteousness, the lock opens, the chain
falls away. Turn it to the left, you become bound; the bolt falls in; the
chain holds fast. It is just a
question of the point of view---outlook or Inlook? Out-query? In-
query?
For all this, the prime need is Faith. Faith in yourself! You can move
mountains in the social
level, if you conquer your mind in the individual level. Curb your
powers and make them run
along useful channels; that will result in Joy for you and others. To get
that faith, know your
Truth. To know that, attach yourself to the Larger Self, of which you
are a part, by constant
Naamasmarana.
Speech at Dhronaachalam, 8-12-1963
To get the attitude of surrender, of dedication, you must have Faith
in God.
This world is His play; it is not an empty dream; it has purpose
and use. It is the means by which one can discover God; see Him
in the beauty, the grandeur, the order, the majesty of Nature. These
are but shadows of His Glory and His splendour.
Upaasana (adoration of God), leads to the knowledge that He is in
all; when you experience that there is no Second, that is jnaana!

Sathya Sai Baaba

41. Fine arts and the finest arts

INDIA is the Moolasthaanam (sanctum sanctorum) of Sathya, Dharma, Shaanthi and Prema (Truth, Virtue, Peace and Love); she has been holding forth these ideals and emphasising their practice since centuries. Bhaarith means the land that has rathi (attachment) to bha or Bhagavaan; it means that the people here are God-loving, not so much God-fearing. If you love God, you have to love Man also. This teaching that Sathya is the basis of Dharma which lays down individual and social duties and obligations, and that Sathya is also the root of Prema and Shaanthi---this is the unique feature of Bhaarith. Sathya is enough; no other God need be worshipped.. Here, in the Gurukulams and the Rishiaashrams (hermitages), the emphasis has always been on practice, on Aachaara and Vichaara (conduct and deliberation). Use your reason; it is God-given gift. Satisfy yourself whether the prescription will cure you; then, follow also the course of discipline which is recommended with the particular drug. Then you gain Aanandha, full, free, undiminishable. That is the teaching which the people of Bhaarith have been receiving from the cradle to the grave for ages. Sundharamuurthy had arranged a "grand" procession for Me from his Institute to this Stadium, for, this day he is celebrating the Silver Jubilee of his Institute! Let Me tell you this now itself: I do not like this pomp and show. I do not derive any joy out of it. Do not waste money on pomp and show. Pomp, such as this, has become a fashion now, even among ascetics and monks who ought to know better. They profess poverty and simplicity and yet, they allow or encourage their disciples to waste much energy and money on pomp and pageantry which serve only to develop the egoism of themselves and their followers. The emphasis on show makes a thing hollow of all meaning. The misery of the present age is largely due to this empty ritual of insincere demonstrations. You should all resolve to maintain the honour and dignity of the country, which is your responsibility. Bhaarith is entitled to be the Guru (preceptor) of the world. Her's is no mean history. This is the land of Krishna, where the Vedhas and the Upanishadhs saw the light, where Shankaraacharya established monasteries for the propagation of the Sanaathana Dharma

(eternal religion). This land will be saved, for it has a mission to perform, which no other can fulfill.

Don't yield to silly fears that this or that country will endanger its freedom. That is impossible.

The Avathaar of the Lord has come and the effect will be safety for this holy land. Live the life that was held forth as the ideal by the sages of the past and happiness is ensured. That kind of life will give internal contentment and quiet calm. Festival of the Aathma is more magnificent. Prayer is a more powerful force than military re-enforcements: if made with a sincere heart it will be certainly answered. It will strengthen the hands of the people of this land more than any other source of encouragement.' It will join the hearts of the people more than lectures or pamphlets can do. What is the use of trying for the unity of mankind or the union of this continent or that, with so many factions and misunderstandings festering this country? Become united yourselves sincerely and firmly, before advising others to close up their ranks. Repent for the faults of partisanship committed by you and begin a new chapter of brotherly co-operation.

Sundharamuurthy and his friends and coworkers are happy today because of the 'Silver Jubilee'.

It is a festival for the Institute: but, I consider the Festival of the Aathma to be more magnificent.

The Aathma has an eternal festival! It is Aanandhaswaruupa (bliss-filled). It is beyond time and so does not calculate the passage of time. How Can man celebrate a festival, let Me ask, while he is afflicted by Deha bhraanthi, Indhriya bhraanthi, Mano bhraanthi and Loka bhraanthi? He believes the falsehoods (bhraanthi) that are named the body, the senses, the mind, the world! He pursues them and tastes joy and grief; and, when a certain number of years is passed in the pastime, he celebrates a festival!

Man is a compound of animal and angel

This is maayaa (illusory power) within Maayaa (the great worldly illusion). I have not come to

announce to you that this Institute has finished twenty-five years of existence. I am concerned

with the spiritual arts, the finest arts, rather than the fine arts. I want that Sundharamuurthy

should depict in dance spiritually elevating subjects, like Raadha and Krishna and their sublime

relationship that is beyond the ken of man. He must give up themes such as drunkards, evil men,

power-drunk personalities and clowns, which cater to vulgar tastes.

Adjust all items of dance and
dramatic representation to the spiritual urge in man; foster it,
fertilise it and take people a little
nearer to the Goal.
Man is a compound of animal and angel, we can say. He has in him the
wolf, the monkey, the
bullock, the jackal, the snake, the peacock, the bear---and he has
beneath all these, the pure
Spark of Divinity too. It is the duty of all who cater to the senses of
man to transform the low
values now pervading, and transmute them into higher values. The
rulers too must canalise the
enthusiasm and imagination of the people along healthy lines.
Bangalore, Shivaajinagar, 14-12-1963
41. Samadhrishti
THOSE who live in Malleswaram have made good arrangements for
celebrating the Annual
Festival of the Bhajana (community singing) that they have been
conducting here. Bhajana
always gives aanandha and shaanthi. See that it is not used for
increasing your egoism, or
mutual recrimination, or envy or pride, as very often happens. Be
humble, be calm, be tolerant.
Co-operate with all and treat every one with courtesy and kindness.
Bhakthi is not a uniform to be worn on Thursday evenings, when you
gather for bhajana, and to
be laid aside when the bhajana is over. It must mean the promotion
of an attitude of humility, of
revering parents, teachers, elders, and others; it is a mental outlook,
an attitude that is everpresent.
It is the sustenance of the heart, just as food is sustenance for the
body. Like the needle
of the compass always pointing to the North, never deviating from
that direction, returning to it,
readily, gladly, quickly, whenever it is shaken off that line, so too the
bhaktha (devotee) must
face the Lord ever, must be happy only when he is set towards Him.
The spiritual Thriveni leading to samadhrishti
Many people think of God only when grief overtakes them; of course,
it is good to do so; it is
better than seeking the help of those who are also equally liable to
grief. But, it is infinitely better
to think of God in grief and in joy, in peace and strife, in all weathers.
The proof of the rain is in
the wetness of the ground; the proof of bhakthi is in the shaanthi the
bhaktha has, shaanthi
which protects him against the onslaughts of success as well as
failure, fame, dishonour, gain and
loss.
Bhakthi is the river Ganga. Vairagya (detachment) is the river
Yamuna and Inaana is the
river Saraswathi of this spiritual Thriveni (confluence of three

ivers). Inaana is the throughtrain:
you just board it, that is enough; it takes you direct to the destination.
Bhakthi is the
through-carriage; though it may be detached from one train and
connected with another, if you
get into it, you need not worry; so long as you stick to your place, it is
bound to take you to the
destination. Karma is the ordinary train; if you board it, you have to
disembark, climb in and
climb out at every junction, load your luggage and unload it, and do a
good lot of work to reach
your destination.
Bhakthi alone is enough, even to acquire inaana. It ends in
Samadhrishti (seeing only Brahman
in all) and it destroys egoism. Inaana too gives you these. Naaradha
once offered to teach the
Gopees (illiterate cowherd women), the principles of philosophy,
Vijnaanabodha, as he called it.
Krishna agreed. But, they said. "We do not care for your learning and
your discourse. We see
Krishna everywhere and in everything and so, we have no hate or
envy or malice. We have
Samadhrishti and we have no ahamkaaram (egoism). We believe
this is enough for us."
Naaradha found that what they claimed was correct; so he left
discomfited.
You are not travelling Godward
Now, most of you are leading a double or treble life; Yogam
(practising union with God) in the
morning, bhogam (enjoyment) the rest of the day and rogam
(suffering) at night. You seek
Aanandha outside you and suffer from the ulcer of desire inside you.
You utter one thing with
the tongue and carry out the opposite with the hand. You claim to be
seekers of Inaana but you
are attached to the delusion you have cultivated. You have a ticket for
Calcutta but you are
travelling in the train headed for Bombay! With the body which is
your ticket, Vijnaana, and
Vairagya (world knowledge and detachment) t as your luggage,
you are travelling not in the
train which goes Godward but in the train leading to Prakrithi
(objective world). This is the pity!
The roots must go deep, deep down to the level of underground
water. The trees that grow on the
bunds of canals are green with thick foliage. Your roots must also go
deep into the Divinity that
will keep you green whatever the dryness of the weather or heat of
the Sun.
You can recognise God in your own self
This is the Age of Profit. The question that any one asks when he is
asked to do a thing is, "What

is the profit?" "How much is the profit?" "How sure is the profit?"
Well. Let Me also ask, "Of
what profit is all this feeding and growing, this striving and
struggling, this earning and saving
and spending, this losing and gaining, this speeding in cars and
planes, if by these means you do
not get peace in the mind, joy in the heart?"
All these activities only serve to hide the real nature of the individual,
to overwhelm it under a
mass of trivialities, to suppress the natural influence of the real Truth
of Man. Develop a love for
God, then you can recognise Him very near you, in your own Self.
That is the assurance I am
giving to all of you.

Malleshwaram, Sathya Sai Bhajana Mandal,

15-12-1963

The conquest of the ego is a very hard task; years of persistent
effort are needed to get success in this endeavour. For getting a
Degree you struggle in the University for a number of years,
poring over books night and day, how much more difficult is this
examination, success in which guarantees lasting happiness, and
escape from the weary round of birth and death.

Sathya Sai Baba

42. The Divine Voice

NARAKAASURA is present in every one as **kaama**, **krodha**, **lobha**
(lust, hate, greed) and as
bhaya and **dhukha** (fear and grief), which are against the very nature
of man. Just as an umbrella
with inferior cover, cannot protect you from rain, but only one with a
waterproof cover, so too in
this **stormdriven** world incessantly flushed by-torrential rain, an
umbrella with **kaama**-proof and
krodha-proof covering is required. The five **bhuuthas** (fire, earth,
water, ether and wind) cannot
harm one who is equipped with such protection. The five **Durgas**
(fortresses) in which

Narakaasura is said to have taken refuge are the five elements.
There is great **Avyaktha shakthi**
(latent power) inherent in every one and when that **shakthi** is made
vyaktha (explicit), man
deserves to be called **vyakthi** (individual). When that is made
manifest. the asura (demon) will
automatically be destroyed. Your reality is **Aathma**; your quality is
Aanandha. What does it
matter to you if the **Narakaasura** of the **Puraanas** is killed, by
Krishna and **Sathyabhaama**. For
you, Krishna is **Paramaathma** (Super or **Omni** Self) and
Sathyabhaama is the **jeevi** (individual
self). **Paramaathma** destroys the evil propensities with the active
collaboration of **jeevi**; **jeevi**
defeats evil with the active Grace of the Lord.
Make **kaama**, the servant of **Raama**

India is the repository of spiritual power: but now, scarcely any one
practises the disciplined life
which is the mark of that power. Even now millions go on
pilgrimages; millions of copies of
sacred texts and spiritual lore are bought and read-thousands of
ascetics and gurus are scattered
over the land and they receive the homage of the people. But yet
there is no peace in the heart, no
food ill the stomach, no clothes to keep the cold off the body. India
which is **Annapoornaswaruupa**
(the granary of the earth), has now to go about with begging bowl for
food for her
children. This tragedy is caused by ill-discipline, by want of self-
control. by what can be called
A-swaaraaiya (the absence of Self-Government, Government of the
Self).

Sathyanaaraayana, when he acted the role of **Sathyabhaama** in the
drama, remembered always
that he was **Sathyanaaraayana**, though he was also aware that he
had a part to play in the drama
and he played it well. It would be a failure if he forgets either his
Sathyanaaraayana-hood or his
Sathyab-haama-hood. So, too, act in the world but remember your
genuine Self. When humanity

forgets that this is a play and starts assuming it real, the Lord comes
down to remind them of it.

Otherwise, when the execution scene is enacted heads will fall; when
Lanka is set on fire in the
drama, the theatre itself will be consumed. Do not take the world
more seriously than it deserves.

There is space for only just one throne in your heart. But, now you are
inviting too many to sit on

it or you try to put two thrones there, one for **Raama**, and one for
kaama; or, when you find it
difficult, you are inviting **Raama** and **Kaama** to squeeze themselves
into that one seat! Or, you

install **Kaama** and want **Raama** to sit down below as his henchman!
No wonder **Raama** deserts
you. Make **Raama** the deity on the throne and utilise **kaama** as His
servant---there is no harm.

Cultivate the inward look
The mother-cat, it is said, takes hold of the new born kitten and shifts
it from place to place,
seven times, within few days of its birth, so that its eyes might open
and it might see! The kitten
gets proper vision after going through seven transfers but, man does
not get the vision (**viz**), that
he is in reality the deathless, **birthless**, infinite **Aathman** even after
he is shifted from womb to
womb a million times! This is the tragedy of ignorance and sloth.
You have heard of the story of **Gajendhra moksha**, the elephant
caught and dragged by the

crocodile, appealing helplessly to the Lord and the Lord sending down the **Sudharshana** Chakra (discus) to slay the tormentor and save the beast. The story has a deeper meaning, which has universal appeal. The wild elephant is the **jeevi** (the individual), full of sensual greed and blind with delusion. It enters the tank of **samsaara** (flux), of the objective world. There the crocodile of egoism grasps its leg in the vice of its teeth and pulls it down deeper and deeper into the mire of **Samsaara**. There is a definite process for God-realisation. The individual struggles by itself for a long time until pride is exhausted and its faith in its own powers is spent. Then, it appeals in complete **sharanaagathi** (surrender) to the Lord and what does the Lord send? **Sudharshana**. Mark that word, What does it mean? **Sudharshana**---Good sight! Beneficial outlook! A vision that is correct, conducive to lasting joy, namely, the inward look, away, from the sense objects, **Aavariththa Chakshu**. As soon as that sight is cultivated, egoism is destroyed and the **jeevi** is freed. Live and act in the world, by all means; but, deal with **samsaara** as you apply collyrium to the eye. The eye is not blinded by the collyrium, it is rendered more efficient, more charming, that is all. So too, **samsaara** (worldly life) must make your **saadhana** (spiritual effort) more efficient and more pleasing to yourself and others. Be like the lotus which though born in mud rises higher, through the waters, on the region of sunlight. It requires both mud and water for its existence but, it knows their real value; so it does not allow itself to be contaminated by either. A great sage once fell in with a gang of non-believers in an atheist settlement. They crowded around him and plied him with impertinent queries and insisted that he must show them the God in whom he believed. The sage promised to do so, but, asked for some milk, before he could demonstrate God. The vessel of milk was brought; he sat silent for a long while, stirring the milk with his finger. The crowd got exasperated at the delay and at his silence. They asked him what he was at; he replied that he was only trying to spot out where the butter was, top, middle or bottom? The crowd shouted that it was everywhere, in every drop of milk and that he could see it only when the preliminary process of churning was done. Then, the sage answered, "Well, the Lord too is immanent in every atom of this Universe. He can be

perceived and experienced only when the preliminary spiritual exercises of **saadhana** are done. There is a definite well-known process for God-realisation also, just as there is a definite well-known process for butter realisation. **Prashaanthi Nilayam**, December 1963
I want devotees to improve their behaviour and character. It is no good attending the temple and sharing loudly, with cymbals in your hands, in the singing of devotional songs there. They are but external signs of enthusiasm. God watches the **bhaavam** (the thought power behind), not the **baahyam** (the outward pomp)
Sathya Sai Baba
Does **Sai** Speak?
Sathya Sai Speaks
Does **Sai** speak these words into avid ears and arid hearts? No!... It is our Mother that speaks, caressing, cajoling, crooning lullabies to relieve the pain, bless with bliss, **Mok-shayisbyaami**, **maa suchah!** (I will see that you are liberated, don't worry). Don't weep, she cradles us! She leads us softly along the road, over pebbles, thorns. When the path is bitter, uphill, hard, she sings us through **Yogakshemam vahaamyaham** (I bear the responsibility of your welfare))--- our Mother speaks.
Sathya Sai Speaks
Does **Sai** speak these words into tingling ears and twinkling hearts? No!... It is our Father that speaks, refining, revealing, reminding our name to us, long forgotten, long begotten! **Abhayam**
Sarva bhoothebhyo! (I protect all the creation). Don't fear, He **armours** us. Upward, onward, **goodward**, **Godward**---guides us, guards us. When the path is tortuous, twisted, He pulls us through. **Na Sukhaal- labhyathe sukham** (without good times happiness is not possible) --- our Father speaks.
Sathya Sai Speaks
Does **Sai** speak these words into mazy ears and crazy hearts? No!... It is our Master that speaks, advising, admonishing, heating us **crucibly**, treating us crucially, leading to God within.
Eesaavaasyam idam sarvam! (Lord is in everything...the whole world is His). There's no two; He opens the lid of Divine Box, with treasures encased in **kosas** (sheaths) five, **Sathyam** (Truth), **Inaanam** (knowledge), **Aanandam** (Bliss), Brahman (God)---the Master speaks.
Sathya Sai Speaks
Does **Sai** speak these words into searching ears and seeking hearts? No! It is God that speaks,

stilling the mind of waywardness, **Brahmavid brahmaiva bhavathi!** (Knowledge of Brahman or God makes one merge with Him). Become and be, He wakens. "Dear wave! emerging; merge; dear ray! run back". He calls. "Dear spark! **re**-enter fire; You are I, I am you". **Soham** loses '**sa**' and 'barn'; **Om** alone is He and We, **Ekam-eva-ak-sharam** Brahman (**Brahmam** is symbolised by ONE syllable **Om**). This is how **Sai** speaks.

1. Heroes, not Zeros

PANDITH Sathyanaaraayana Avadhaanulu could have spoken for some more time, but he stopped rather suddenly perhaps to give Me more time. You must not grow listless when others speak; for, whoever speaks here, he is giving you the nectar of the **Vedhas** or **Shaasthras** (scriptures) and that is sweet and liberating ever. Moreover, he said that this evening, we have met here since it is New Year Day, the first of January 1964! Well. This is a delusion within the larger Delusion! This Day is welcomed as marking some big change, as if yesterday was something quite different for it belonged to 1963 and today is something quite distinct, for it is 1964! This day is celebrated by people, in picnics, in gambling, in drinking and feasting; they attend cinema shows, wear new clothes, give presents, to each other and greet all with joy and hilarity. They exhaust their money and their energy in the pursuit of frivolity, thrill and excitement.

All this is due to the custom that views this day as something unique. In fact, the 'year' is just a convention. There are as many New Year Days as there are days in the year; many communities and countries have their own distinct calendars. It is not the first of January or the first of **Chaithra** (first month of **Thelugu** New Year) that is unique. The year is just a name to indicate a number of months, the month a number of days, a day to indicate a number of hours, the hour is a period of time counted in minutes, and the minute is a name for sixty seconds. Each second is new. It is a gift, a chance, an opportunity, a thing to be celebrated, to be used for your uplift. That is to say, each second is a fresh chance given to you for training the mind, refining the intellect, purifying the emotions, strengthening the will, for getting confirmed in the conviction that you are the deathless **Aathma** (Self, the Infinite Consciousness). Be like the lotus with head high above waters

Be thankful to the Lord that He gave you Time, as well as action to fill it with. He gave you food, as well as hunger to relish it. But, that does not entitle you to engage yourself in action indiscriminately. When you build a house, you install a door in front. What is the purpose of the door? To admit all whom you welcome and to keep out all whom you do not want. It has a double purpose; you do not keep the doors wide open, for all and sundry to come in as and when they like. So too, select the impulses, the motives, the incentives that enter your mind; keep out the demeaning, the debasing, the deleterious. Admit the highest wisdom of the scriptures, the wisdom culled out of the crucible of experience, called **anubhavajnaanam**.

All water is not potable; the stagnant pool is to be avoided, the flowing river is better. Select and drink. Use the mosquito curtain, but, see that the mosquitoes do not get in when you go to bed. Keep them out; do not imprison them inside the net. Sail in the boat that floats on water but, do not allow the water to enter the boat. Be in worldly life, but, do not allow it to get into you. Use the doors intelligently, to let in those whom you want, and keep out those whom you do not need. The lotus, born in slime and mud, rises up through the water and lifts its head high above the waters; it refuses to get wet though water is the element which gives it life! Be like the lotus.

By action, done with all this care, the Vision gets clarified. Man is blinded by the objective world and he believes that world to be real, meaningful and worthy of pursuit. The cataract grows in the eye and robs it of its efficiency. The cataract is the enemy of the eye. Ignorance, the cataract of the inner eye, blinds the intellect and robs it of its efficiency. So, it cannot see the Divinity that is your real nature. It misleads you into the impression that you are a man (**Maanava**), whereas you are really God (**Maadhava**). Tread the path of Liberation. The rope is mistaken to be a snake and the perceiver flees in fear. The truth is, it is not the **organeye** that sees; there are many whose eyes are good, so far as doctors can discover, but they cannot see! The eye sees because it is illumined by a microscopic spark of the rays of the Sun.

The scripture says: "**Chakshos Suryo ajayatha**": From the eye, **Surya** was born. The soul is the motive force of all the senses; the eye is but a window through which the soul peeps out at the

external world. Of what use is the eye, when the vision is not correct? That is to say, when you have no **Samadhrishti**. **Samam** means Brahman, the Absolute Reality; **Samadhrishti** means, seeing only Brahman, the One, in all things at all times. This **Ekathwam** (Oneness) is the basic truth. All other experiences are partial, distorted, false. Dwell on that, in your meditation. Fix it in your inner consciousness. That is the path of Liberation, which you must start treading and, today is as good a day as any, for deciding to do so. You have meditated too long on riches, status, salary, children, relatives, fame and the standard of living. They are all of minor interest, momentary value, dubious profit. Meditate, fix your urge on the **Nithya**, the **Sathya**, the **Nirmala**, the **Nischala**---the Eternal, the Real, the Pure and the Immovable. The Eternal Charioteer **Pandith Avadhaanulu** referred to some incidents mentioned in the **Mahaabhaaraatha** and so, I too shall mention just one point which will make you appreciate the **Mahaabhaaraatha** more. The Lord had **Maayaa** (Illusion) as His Consort, so to say, and He had a son, called Manas (Mind). This Manas, to continue the parable, had two wives: **Pravritthi** and **Nivritthi**---Attachment and Detachment. Of course, Attachment was his favourite wife, and she had a hundred children. Detachment was ill-treated and neglected and she had five children. That is the symbolism of the **Kauravas** (hundred sons) and the **Paandavas** (five sons) of **Mahaabhaaraatha**. Though the children all lived in the same kingdom, ate the same food and learnt from the same teacher, their natures differed widely from one another; the **Kauravas**, children of Attachment were greedy, cruel, **selfcentred** and vain; the **Paandavas**, the five of them, each one represented a supreme virtue, so that they could be said to **symbolise sathya**, dharma, **shaanthi**, **prema** and ahimsa (truth, righteousness, peace, love and non-injury). Since they were so pure and born of Detachment, the Lord became their guide. In fact the Lord will be the Guide of whoever installs Him as his **Saarathi** (Charioteer). He will not consider that position inferior. He is the **Sanaathana Saarathi** (Eternal Charioteer) come to be the Charioteer of all. He is the Lord, for all who seek a Master, a support. The soul is the Master in every one and Krishna is the Universal soul, personified. Let the Lord shape your mind

There are two birds sitting on one tree, the **Upanishadh** says: the **jeevaathma** and the **Paramaathma**---the individual soul and the Supreme Soul--on the tree of this body, this World. One bird eats the fruits of that tree, while the other simply looks on, as a witness. But, the wonder is, the two birds are really one, though they appear as two; they cannot be separated, since they are two aspects of the same entity. Steam in the air cannot be seen; it has no shape or form; but it is the same as ice, which is hard, heavy and cold. **Niraakaara** and **Saakaara** (without Form and with Form), are just two ways in which the One manifests Itself. The minute hand of the clock is the individual soul the bird that eats the fruits. It goes round and round but, the hour hand moves silently and slowly, with a certain dignity. The hour hand can be said to be the Supreme Soul. Once an hour the two meet, but, the individual soul does not get that consummation fixed for ever. It loses the precious chance and so has to go round and round again and again. Liberation is when the two merge, and only one remains. When the obstacles in the path of truth are laid low, deliverance is achieved. That is why **moksha** (liberation) is something that can be won, here and now; one need not wait for the dissolution of the physical body for that. Action must not be felt as a burden, for that feeling is a sure sign, indicating that it is against the grain. No action which helps your progress will weigh heavily on you. It is only when you go counter to your innermost nature that you feel it a burden. A time comes when you look back on your achievement and sigh at the futility of it all. Entrust to the Lord, before it is too late, your mind and let Him shape it as He likes. Assign to your mind the task of serving the Lord and it will grow tame. You do not hand over the goldsmith an ornament that is quite nice; you give him for repairs or reshaping, the ornaments you feel have been broken or dented or gone out of fashion. So too, give the Lord your mind that certainly needs repair, if not complete reconstruction. Man should have no fear. The blemish that affects the mind is illusion. It is like a fierce dog that will not allow any one to approach the Master. You can manage to by-pass it, only by assuming the **ruupam** or Form of the Master, which is called **Saaruupyam**, or by calling out for the Master so loudly that He comes down and accompanies you into the house, that is to say, by winning

His Grace, Saameepyam

(proximity). Illusion is His pet and so, it will not harm you if He orders it to desist from harming you.

The Master comes to save not one good man from Illusion, but the whole of mankind. Of course,

He has to come assuming a Form that man can love, revere, and appreciate. He can give joy and courage, only if He speaks the language of human intercourse. Even as it is, many are afraid to

approach Me, for they know I am aware of their innermost thoughts and deepest desires. But, let

Me tell you, only helpless animals have fear. Man, who is child of Immortality, should have no

fear. People pray before stone images of the snake god, but when the actual snake appears in

answer to their prayers, they run away terror-stricken from the shrine! The Lord manifests

Himself only to shower Grace, never to strike terror.

On the banks of the river near Lucknow, there was a sage who addressed dogs, crows and men

equally as God; he had realised the unity of all in the Divine Essence. That is the result of Divine

knowledge, or intense Bhakthi, where you do not see anything other than your Ishtadevatha

(Chosen Deity), wherever you turn. Be ever in that Divine Bliss, the bliss that comes from Godconsciousness,

always and everywhere. That is the Eternal Bliss (Nithyaanandha) which the wise

enjoy.

Like the silk-worm that spins from out of itself the cocoon that proves to be its tomb, man spins

from out of his own mind the cage in which he gets trapped. But, there is a way of escape, which

the spiritual teacher (Guru) can teach you or which the God in you will reveal to you. Take to the

spiritual practice which will bring relief. Away with the roles of clown and clout, which you

have acted all the ages. Take on the role of the Hero, not the Zero! Forget the past, do not worry

about possible errors or disappointments. Decide and do.

There are some spiritual teachers who advise you to keep a daily diary, where you note down

every item of evil that you did; they ask you to read it as a spiritual exercise and resolve to

correct yourself. Well, reading it, and writing it will only tend to impress it more effectively on

the mind. It is better to substitute good thoughts for the bad and cleanse the mind of all evil by

dwelling on righteous deeds and holy thoughts. Forget the things that you do not want to

remember. Bring to memory only those things that are worth

remembering. That is the sane way

to achieve spiritual progress.

Prashaanthi Nilayam, 1-1-1964

2. Names do not matter

TODAY is a holy day because people honour it as such. Every day is holy for those who utilise it

for holy purposes; but there are some days set apart as specially significant and Makara

Sankraanthi is one such. Sankraanthi is so called because the day takes you from darkness to

increasing light; the path of light is open from today. The Sun enters upon the Uttaraayanam

(journey towards North) this day; he moves from the Makararekha in the Madhyarekha.

Bheeshma waited for this day, spending 56 days on the bed of arrows in pain, because he felt that

death, when the Sun starts the journey towards north, is auspicious. He wanted to offer his life at

the Feet of the Lord at an auspicious moment.

Man must proceed ever towards bhavam (strength); he should not take to untruth, wickedness,

crookedness--all of which denote a fundamental fatal trait of cowardice, weakness (balaheenam).

Weakness is born of accepting as true a lower image of yourself than what the facts warrant. You

believe you are the husk, but, really you are the kernel. That is the main mistake. All spiritual

practice must be directed to the removal of the husk and the revelation of the kernel. So long as

you say, 'I am,' there is bound to be fear, but, once you say and feel, 'Aham Brahmaasmi' (I am

Brahman), you get unconquerable strength.

The body is the field (kshethra) of the Master who knows all kshethras. One day, when

Vivekaanandha was in his room, at night, sleepless because he was tossed about by conflicting

thoughts, Raamakrishna who was 'asleep,' was talking as if in a dream but his talk was clearly

heard by Vivekaanandha. He said, "O Manas! (O Mind!)! O Maanasa raajahamsa (Royal swan

of the mind)! O Nithya-aanandha rasaika nilaya (Repository of Etenal Bliss only)! You are

Divine in nature---Daivaswaruupa. Sport in the pure lake of meditation of the Divine; instead,

why do you crave for the dirty pond of sensual pleasure!" That was the advice of the Guru to

Naren. Naren immediately resolved to take that advice to heart.

Characteristic of Incarnations

The influence of the Divine is such that while you are contemplating it, all traces of envy and

greed will disappear from the mind. The boy Krishna had entered a

Gopee's house and was just

standing beneath the pot of curds when she discovered Him. Krishna ran out into the street and the **Gopee** pursued Him, and wanted to catch Him soon, for she was so pained that the boy was running in the hot Sun. She never worried about the loss of curds or milk or butter, but the very thought of Krishna's tender feet walking over the hard stones in the Sun was something she could not bear. The divine love that Krishna showered, made every one forget everything else. He too gave such disarming replies to the queries of the mother and the **Gopees** (cow-herd girls) that no one could have anything but divine love towards Him. That is the characteristic of Divine Incarnations, at all times.

"She was carrying the milk to the temple to be offered to God; perhaps God Himself took the vessel away from her," He would say, announcing indirectly His own Reality. "I was sleeping by your side, Mother. How then could I have gone away to their houses, to steal their butter?" He would plead--suggesting that He could be in more than one place at a point of time. When caught in the act of searching for butter, He would say that He had put His hand in the pot, just to find out if a calf that had run away was inside it! With such lovely retorts, He won a place in every heart and the **Gopees** vied with each other in fondling Him and serving Him.

Tread the path of Gods
 Krishna was the same **Premaswaruupa** (Divine love personified) even for the Grandfather **Bheeshma**. The illiterate simple **Gopees** and the old revered warrior **Bheeshma**, persons of all types, grades and professions found in Him their chief source of Wisdom, Grace and Inspiration.

That is the sign of the Incarnation. When he waited for the northward movement of the Sun to come, **Bheeshma** was giving man a valuable message: the Sun is the presiding deity of intellect (**buddhi**) and when in the **hridhayaakaasha** (space in the heart) the Sun takes a northward turn, that is, the **Utthara-ayana** or the **Utthama-ayana** (the Superior Path), the path which leads to God instead of the downward path to the objective world, that period is best for the journey of the soul too. So, what you should also do today is to resolve to tread the path of Gods (Deva-**ayana**).

Have the resolve to begin remembrance of the Supreme Lord's Name, Ritual Worship, and Divine Service (**Naamasmarana** of **Paramaathma**, **archana** and **aaraadhana**). The day on which

you begin these, and thus inaugurate the Superior Path for your intellect, that day is **Uttharaagana** for you. Do not wait for the almanac to tell you the date.

The most dangerous illusion
 The very first lesson I gave when I declared My Identity at **Uravakonda** was: "**Maanasa bhajare Gurucharanam, Dusthara bhava saagara tharanam**." That is to say: First know that you are in this cycle of birth and death, the ocean of worldly life (**bhavaasaagaram**); then, resolve on crossing it (**tharanam**); then fix on a Guru or the Name and Form of God which appeals to you; lastly, dwell on His Glory, do **bhajan**, but do it with all your mind. He, who is deluded by this relative reality is the worldly person (**samsaari**); he who is aware that it is only relatively real is the spiritual practitioner (**saadhaka**).

Egoism is the most dangerous illusion that has to be exploded and destroyed. **Bheema** had it, but when he could not lift and lay aside the tail of an old decrepit monkey, who was really **Anjaneya** Himself, that bubble was exploded. Arjuna had it; one day, after the battle, when Krishna brought the chariot back to camp, he wanted that like all **charioteers**, Krishna should get down first; the master must get down later, after the charioteer opens the door for him, is it not?

Krishna refused, and insisted that Arjuna should alight, before He Himself should. At last Krishna won. Arjuna got down and then, as soon as Krishna left His seat and touched the ground, the chariot went up in flames! If only Krishna had got down first! The fact was that the various fiery arrows that had the power of burning the chariot had hit the target, but due to the Presence of Krishna, their **igniferous** powers could not manifest themselves. Knowing this Arjuna was humiliated; his egoism had a rude shock. He knew that every action of Krishna was full of significance.

Krishna was the **Avathaara** (Incarnation of Vishnu) come to destroy evil; but now, the evil is not identifiable in certain persons alone; it is widespread. The scorpion has poison only in its tail; the cobra only in its fangs; but, man has poison all over! He has in his eye, his tongue, his mind, his intelligence, his gait, his brain---everywhere. You may ask, **Q** when will this poison be counteracted and destroyed? It will disappear, do not doubt it. That is the very purpose for which I have come. Bring your 'flower of the heart' (**hridhayapushpam**) to

Me, rid of all the pests that
infest it, the Six Enemies of Man---desire, anger, etc.
There is a Destiny that shapes events
No one is prepared to make the effort for spiritual victory. If you
demand the job of a Collector
to be given to you straightaway, how can it be done? There are
certain qualifications---age,
scholarship, efficiency, talent, experience. The flower must become
the fruit, the fruit must ripen,
the ripeness must be expressed in sweetness. It all takes time. Even
an atheist must accept a
superior or mysterious power which guides things and events. The
argument that you have not
seen it and therefore you will not accept it as true is not quite
intelligent. The eye is at best a poor
instrument. Again, you need not yourself see a thing; others who have
seen it, if they are
unprejudiced and wise, can be believed.
An old man was warned when he proposed to go through a narrow
road that there was a cobra on
the road side; but, he said that he had not seen it and so, he was not
prepared to believe it. He had
to believe it when it bit him, but then it was too late to benefit by that
knowledge! Nagayya said
just now that recently in one of his speeches Nehru had to
acknowledge that there is a Destiny
that shapes events, irrespective of individual efforts. Well, everyone
has to come to that
conclusion, sooner or later, for, there is a limit to the capacity of man
to control events. Beyond
that, an unseen hand takes over the wheel of events. You may call it
Destiny, another may call it
Providence and a third, Go. Names do not matter. It is the humility
that matters, the wonder, the
sense of awe that matters.
Result of extreme miserliness
Then there are some who say that having a trait in the mind, revering
it as valuable, is enough;
practising it is not so necessary. It is like saying, it is enough that food
is in the dish, it need not
be eaten and assimilated! Two brothers were famous for their
miserliness; the elder was the
worse culprit. One day, he had to go some distance to another village.
So, he rose early and
moved out of the house. Half way along the road, about five miles off,
a doubt arose in his mind
whether his younger brother had put out the oil lamp at home as
soon as he left. So, he returned
fast and asked the brother inside. He said, "Do you doubt my
intelligence? I put it out as soon as
your back was turned; but, pray, why did you walk back? Consider
how much your chappals

have worn out by these extra five miles!" The elder brother replied,
"What? Do you doubt my
intelligence? I have tucked the chappals under my arm; I walked
back barefooted." But, do you
know the result of their miserliness! The younger brother was stung
by a scorpion in the dark;
the elder was bitten on the bare foot by a cobra on the road!
This Nagayya when he acted the part of Thyaagayya in the film,
never forgot that he was
Nagayya. If he forgets that, the film will fail. So too, never forget that
you are the Infinite
Consciousness (Aathman); with that consciousness, you can play any
role on the world stage.
This fact will get stabilised in you, if you read the Geetha in the light
of Krishna's actions in the
Bhaagavatha and the Mahaabhaaratha. Fill your mind with Divine
plays of the Lord and His
glory. Once, He and His comrades stole into a house and brought
down the vessel of curds.
When the mistress of the house came in, "Why did you come in?" she
asked. "My mother had a
stick in her hand; so, I ran in here out of fear," Krishna replied. "Who
are these boys?" she asked.
"I brought them to bear witness to what I say," replied Krishna. "Why
have you placed that
vessel between your legs?" she asked in feigned anger. "So that these
fellows may not get hold of
the butter," was the answer! "Why do you go from house to house and
eat the butter from their
stores?" asked Yasodha. "I like only things I select and choose; I do
not like to be fed," replied
the Boy Krishna. Krishna could not be confined to one house or to one
routine. He is Allpervading
(Sarvavyaapi); He loves the devotees (Bhaktha Vathsala). Make
your heart the Seat of
the Lord; then it will have value. Soil which has veins of mica is
valuable; but, that which has
veins of gold is even more precious. The soil is valued according to
the preciousness of the metal
which it has in its fold. So too, hearts are evaluated by the contents.
Keep God in your hearts;
they will then be most precious possessions.
Youth must realise the depths of their personality
If God is implanted in the heart, you will see only God everywhere,
even in the objective world.
For, Sarvam Brahmamayam (all is Brahman), is a fact. Resolve this
day to engage only in
virtuous deeds, good thoughts, good company. Let your mind dwell
on elevating thoughts. Do
not waste a single moment of your waking time in idle gossip or vain
boasting or demeaning
recreations. Death stalks behind you to fell you and carry you off.

Consider **Kennedy**, how death was lurking around, waiting for the chance! Did he not have men to guard him, soldiers, security men, bodyguards? But, it was all in vain. So while life persists, do good things, speak soft and sweet, never injure or insult another, serve those in need and keep the image of God ever before the mind's eye.

The secular state is hesitating to teach the principles of Eternal Religion (**Sanaathana** Dharma) to young children and students in schools, though those principles are of universal application and do not go against any particular religion. The **Shri Prakaasha** Committee may, it is said, recommend a course of moral instruction! But if it is not emphasising the **superconscious** basis of the individual, much of the invigorating strength of **Sanaathana** Dharma would have been lost. A regular course in the discipline of meditation must also be given to youth, so that they may realise the depths of their own personality and its infinite possibilities for ensuring peace and happiness (**shaanthi** and **soukhyam**).

Prashaanthi Nilayam, 14-1-1964

Freedom is independence from externals. Perfect freedom is not given to any man on earth. Lesser the number of wants, the greater is the freedom. Hence perfect freedom is absolute desirelessness.

Shri Sathya Sai

3. The house of the Lord

I HAVE been coming off and on to **Trichinopoly** since fifteen years but this is the first time I am imparting **Aanandha** to such a large number of the citizens. The **Grihapravesham** (entering the new house ceremonially), for which **A.K.C. Natarajan** is glad I have come, is just an excuse; giving you all this happiness was the primary purpose of My coming over. Your joy is My joy.

Today **A.K.C.** entered the new house that he built for himself; I want that you should all build new houses for happy living, and install the Lord therein. I do not mean houses of brick and mortar, but houses of good thoughts, good words, good deeds and good company, where you could live calm and collected. Invite Me for the **Grihapravesham** of such houses and I shall most readily agree. In fact, then, the house is Mine already and I do not need even an invitation to come and enter it. These houses are for worldly comfort; that house is for spiritual joy. And My Place of Residence is the pure, aspiring heart.

'Deho devaalaya': the body is the temple, it is said. That is the real house of **A.K.C.** and of each

one of you. You are going about with a temple, where God is in the innermost shrine. The body is not a mass of flesh and bone; it is a medium for **manthras** (sacred words or formulae) which save when they are meditated upon. It is a sacred instrument earned after long ages of struggle, equipped with reason and emotion, capable of being used for deliverance from grief and evil.

Honour it as such; keep it in good condition, so that it might serve that high purpose; maintain it even more carefully than these brick houses; and, always preserve the conviction that it is an instrument and nothing more. Use it for just the purpose for which it has been designed and given.

Feel strong with faith and devotion

Above all, at this moment, it is urgent that every one should inquire into the true, the pure and the permanent. For, there is at present a delusion about values. Even the leaders of people are hugging the false hypothesis that happiness can be got by means of wealth or health, or housing, or clothing, or the cultivation of skills in handicraft and manufacture! The bird sits upon the bough that sways in the storm, confident of its wings, not confident of the bough whereon it sits!

So, you too should feel strong because of the bough of the objective world, whereon you have perched.

You know from the experience of the **Cauvery** river floods that nothing can save a man from drowning in the floods, neither status, nor caste, nor wealth nor even health, unless he knows the simple art of swimming. Need I say that crossing the ocean of worldly life, reaching the other shore of the sea of Birth-Death, is similarly possible only for those who know the art of spiritual discipline? Those, who are trying to build the human community on a foundation of wealth (**dhana**), are building on sand; those are who seek to build it on the rock of righteousness (dharma) are the wise.

Practise a fraction of what you preach

Dharma **moolam idham jagath**: Righteousness is the root of this world. Obey it and you are happy. The evil man is a coward, haunted by fear. He has no peace within him. Respect for the parents who started you in life and brought you into this world, to gather the vast and varied treasure of experience, is the first lesson that Dharma teaches. Gratitude is the spring which feeds that respect. It is a quality that is fast disappearing in the world

today. Respect for the teacher, for the elders, for the wise---all these are on the decline. That is why righteousness is fast disappearing and losing its hold. People talk loud and long from all kinds of platforms about right conduct, divine love, peace, compassion, truth (dharma, prema, shaanathi, dhaya, sathya), etc.; this gets published in the newspaper next day and there their purpose ends. The paper of today is waste paper tomorrow! It is used for packing, thrown into the dust-heap, and burnt as refuse. That is the story of all platform professions. Put into practice a fraction of what you preach. Just as the body is the house you live in, the world is the body of God. An ant biting the little finger of your foot is able to draw your attention to the spot, and you react to the pain, making an effort to remove the tiny enemy. You must similarly feel the pain, misery, or joy or elation, wherever it is evinced in the entire land; you must make an effort to protect the land from the enemy, however remote may be the place where the enemy has presented himself. Be kind with all your kin. Expand your sympathies, serve others who stand in need to the extent of your skill and resources. Do not fritter away your talents in profitless channels. Every person consumes quantities of food, but does not stop to calculate what he does in return to the society that helped him to live; the food must be transformed into service, either of one's best interest, or of the interests of others. You should not be a burden on others or an enemy of yourself. Mere care of the body is profitless, for the body is only a container, a despised container, when the spark of Divinity which it contains goes out. No one will take in a corpse, if rain interrupts the funeral; a wayside shop may permit you to keep your shoes for a while, while you go into the nearby temple; but the corpse never! That is something disgusting, whose sight has to be avoided. Start the first step with Naamasmarana. Turn the key in the lock to the right, it opens; turn the same key to the left, it is locked. So too, turn your mind towards the objective world, it is locked, caught, entangled. Turn it to the right, away from the objects of the senses, the lock is loosened, you are free, deliverance is at hand. How to turn it right? Well, begin with remembering the Lord's holy name (Naamasmarana), as the first step. All journeys start with the first step. That will itself take you through the second

and the third, to the very goal. I have to tell you one other point. I find that certain devotees have announced that I will be going from here to their places and even arranged processions and public meetings, without My permission. You have seen here itself how the Municipality had to present their Welcome Address to Me, at the Pandal here; I was not consulted about this programme before, nor had I agreed to it. Tens of thousands had gathered at the Municipal Hall. At Salem and a number of places between this town and Bangalore, people have organised such functions. When I have given My word, I keep up to it. That is why I came all the way from Thirupathi, starting at 11 a.m. and motoring till 10 in the night. I knew that A.K.C. had announced here that I would reach by 10.30 p.m. and so I stopped for about an hour some miles away on the road, so that his guess might prove true. A.K.C. was wondering when I came, how I came exactly at 10.30 as per his announcement over the mike a few hours previously. Perhaps he forgot that I could hear his announcement miles and miles away. And who prompted him to make it, may I ask? When I say that I am coming, I do come; but, these over-enthusiastic devotees at Salem and elsewhere are causing great hardship to the thousands whom they mislead. Please hereafter do not be led away by all kinds of rumours that I am visiting this place or that, on My way to this place or that. Test the authenticity of each such piece of news before you believe. Trichinopoly, 3-2-1964
What are problems?
Whatever they are, they are all transient
In relation to eternity and of no lasting consequence.
What are thoughts?
They are creative force within man, and represent the free will given to man by God.
Life should be full of joy and it will be, if you live your life in complete harmony with God.
SHRI SATHYA SAI
4. Brahmaanda Linga
PANDITH Umaamaheshwara Shaasthry and Veerabhadhra Shaasthry both spoke on the Principle of Godhead, (Bhaagavath-thathwam), as far as they had grasped it, and as far as language can express it; for, it is something beyond expression and explanation. It has to be experienced and once experienced, the richness, the fullness, the extent, the depth of that experience can never be communicated to another. Man must feel

that his highest destiny is to
have that experience. He is not a despicable creature, born in slime or
sin, to **eke** out a drab
existence and be extinguished for ever. He is immortal; he is eternal.
So, when the call comes
from the region of immortality, he responds with his whole heart. He
refuses to believe that he
will die. He laughs at Death and treats him as a harmless casual
visitor. For, there is something in
him that whispers a challenge to death. He is a mixture of **deha** and
deva---of the mortal and the
immortal. If liberation means the stoppage of grief and the acquisition
of joy, then, it is easy.
What you have to do is to place all your burdens on God; that makes
you care-free, grief-free.
Then, when you take everything as the Lee/a (Divine play)
of the Lord you love, you clap your hands in bliss whatever may
happen, for it is all His Divine
Play and you are as happy as He is, when His Plans are going through!
The genuine status of Man
"Eashwara sarvabhoothaanaam hriddese Arjuna thishtathi." **"O**
Arjuna, the God resides in the
heart of all beings," says Lord Krishna in **Bhagavadh Geetha**. He is
not to be found specially in
cities like **Amarnaath, Kaashi, Thirupathi, Kedharaam** or
Gokarnam. Just as every drop of the
ocean has the salty taste, the composition and the name of the ocean,
so too every single being
has the Divine taste and composition, and the name of the Lord. Only
you do not realise it so
clearly. The river **Godaavari** realises itself by reaching the Sea; man
realises himself by merging
in the Absolute. That which merges with the goal is Lingam: **Leeyathe**
gamyam ithi lingam.
The space encased in the pot must become one with the Space that
traverses the entire Universe,
by the negation of the attachment, which is just an artificial creation
of the deluded mind. That
attachment must disappear; that inferior status of manhood that now
satisfies him must give
place to the status of Reality of God (**Maadhavathwam**) which is the
genuine status. That is the
task for which **Sai** is calling you; that is the work for which I have
come. A Judge of the
Supreme Court may, while at home, play with his grandchild and
bend on all fours for the little
fellow to mount his back and then He may crawl on the floor when
the child cries "Holla"; but,
all the while his status as a Judge does not suffer diminution, nor does
he forget it. So, you too
must always be conscious of the high calling on which you have come;
you should not disgrace

it by any mean or meaningless act or word or thought. I have come to
give you the courage to
conceive yourself as the Supreme Truth (**Paramaathma**) you really
are; to give you the
intellectual power (**dheeshakthi**) to grasp the reality. That alone can
destroy the delusion born of
ignorance.
Have the deliberation first
Step by step, you reach the end of the road. One act followed by
another leads to a good habit.
Listening, listening, you get prodded into action. Resolve to act, to mix
only in good company, to
read only elevating books, to form the habit of remembering the
Lord's name (**Naamasmarana**)
and, then ignorance will vanish automatically. The Divine Bliss that
will well up within you by
the contemplation of **Aanandhaswaruupa** (Bliss Personified) will
drive out all grief, all worry.
Shiva, it seems, laughed when He took a good look at the Chariot that
was provided for Him
when He started out to slay the **Thripura-asuras**, the demons of the
three bodies, **Sthuula**,
Suukshma and **Kaarana**---the Gross, the Subtle and the Causal.
Vishnu, the Charioteer, was
mostly in Yogic Sleep (**Yoganidhra**), the stable Earth was the Chariot,
and the two wheels were
the Sun and the Moon, two spheres which never revolved in unison!
That laughter laid the
demons low; there was no more need to proceed against the demons.
How did the evil forces that
dwelt in the three bodies die? They could not exist where there was
Divine Bliss; for, they are
products of grief. Develop **Aanandha**; then evil impulses and
tendencies will vanish, for they
will not get any foothold in the heart.
Move forward towards the Light and the shadow falls behind; you
move away from it and you
have to follow your own shadow. Go every moment one step nearer
to the Lord and then,
Maayaa, the shadow (illusion) will fall back and will not delude you
at all. Be steady; be
resolved. Do not commit a fault or take a false step and then repent!
Have the **thaapam** (the
deliberation, the decision, the discipline) first, that is better than
paschaath-thaapam, (regret for
the mistake made). Arjuna had **thaapam**, he saw the consequences
even before the battle began
and wanted Krishna to advise him what to do. But, **Dharmaraaja**, the
eldest brother, had
paschaath-thaapam, sorrow after the war was over, **repentance**
after the loss incurred. Reason
out and discriminate

Above all, you must take every step in spiritual practice or in the worldly life, only after deep deliberation and satisfying yourself that it will be for your good. Otherwise, it will be like the story of the weeping city. One day, a close female attendant of the queen came to the palace weeping in great sorrow, and so, the queen began to shed tears. Seeing the queen in tears, the entire female attendants wept and the weeping spread to the male attendants also. The king, finding the queen inconsolably sad, also wept profusely in sympathy, and the sight made the entire city weep loud and non-stop. At last, one sensible fellow set in motion an inquiry, which passed through person after person until the queen herself was accosted. She said that her attendant was in sore grief, and when she, a washerwoman by caste, was interrogated, she confessed that it was all due to the sudden demise of her favourite ass! When this news spread, the weeping ceased and there was wide-spread laughter and shame. Reason out, discriminate; do not rush to conclusions or be led away by mere hearsay. I have come to **re**-form you: I won't leave you until I do that. Even if you get away before I do that, do not think you can escape Me; I will hold on to you. I am not worried if you leave Me, for I am not anxious that there should be a huge gathering here, around Me. Who invited you all here? There was not even a little notice in print, but yet you have come here in thousands. You attach yourselves to Me. I am unattached. I am attached only to the Task for which I have come. But, of one thing, be assured. Whether you come to Me or not, you are all in Mine. This **Shivamaatha**, this **Sai Maatha** (Mother of all) has the love of a thousand mothers towards Her children; that is why I do so much **laalana** (fondling) and so much **paalana** (protecting). Whenever I appear to be angry, remember, it is only love in another form. For, I have not even an atom of anger in me; I just evince My disappointment that you do not shape as I direct. When I direct you along a line of action, reflect on My advice; you have full liberty to do so; in fact, I shall be happy if you do so; I do not like slavish obedience. If you feel that it will help you to reach the goal, follow it; if not, go to some other place; but, let Me tell you one thing: Wherever you go, you meet only Me. I am everywhere. Have you heard the story of the rabbit that had borrowed from Mother Earth four **naye** paise?

She thought that if she moved into a new region she would be free from the obligation. So, one day she ran as fast as her legs could carry, her and went far far away from the place where the amount was originally received. At last, she sat down in great relief and said to herself, "Now no one will ask me to repay." What was her surprise when from the ground underneath she heard a voice, "Mother Earth is right under your feet, here. You cannot escape from me, however far you run!" So too, you cannot run away from Me. I will demand good conduct, good habits, good thoughts, good company, wherever you go seeking for refuge! And what reason have you to leave? Only those who ignore the joy, the consolation, the courage, the love and the blessing they have received here, will do so. Only those who believe the ear and not the eye, will do so. In a short time, you will be witnessing the emergence of the Linga that is formed within; the auspicious time for the emergence for the Linga is approaching; you see it and you receive the blessings; but, yet, there will be some among you who will doubt it and deny it. That is the karma of such; what else can they do? (Here, **Baaba** stopped the discourse; the movements started, first in the region of the abdomen, then the chest and the throat; **Baaba** swayed from the side; leaned on the table; drank water; and finally, after about twenty minutes, an **eggshaped** pink Linga emerged from His mouth. Holding it between the thumb and forefinger of His right hand, **Baaba** discoursed further about it). **Ah!** This is the **Brahmaanda** Linga! Symbol of the Universe. Inside it, the nine planets (**Navagrahas**) revolve; the entire Universe is represented herein, all the planets and their satellites, the primal fire, the clouds of primal dust, and over the **anda**, there is an eye imprinted, the **Jagadekachakshu** (the Eye of the One Eternal Witness). You are indeed blessed, the merit of many births has brought you here to see the Great Phenomenon, this rare Creation. Years of worship, or ritualistic vows and fasts, may not give this unique chance which you now have had, remember. Use this good luck to hear good Godly advice, to select good company and to strive more earnestly to reach the Goal. **Prashaanthi Nilayam, Shivaraathri, 11-2-1964**
5. The **Mani Mantapa** **KUPPU Bairaagi Shaasthry** and the **Srouthi** from **Mysore** gave you

the pleasure of hearing both

Vedhaantha (system of Hindu philosophy based on Vedhas) and Vedha, while Veerabhadhra

Shaasthry selected as his subject the Dolothsavam (swing festival) of Krishna, evidently because

today; these devotees from Bangalore, mostly florists and decorators who have been attached to

Me for more than twenty-two years, insisted on My sitting for some time in this jhoola (swing)

they have constructed with such care and devotion. I shall speak only for some little time, for,

there is a Harikatha (musical discourse) later and as I have often told you, you must learn to

respectfully listen to whosoever addresses you here, for they speak only of things that elevate

you and strengthen your spiritual discipline.

What exactly is the aim and purpose of all the Shaasthras (scriptures), the Bhaagavatham

(containing tales about Avathararas of Vishnu), the Puraanas (mythological tales), these

discourses and the Harikatha? Just try to answer that query. It is to tell man the truth about

himself. There is no plot to mislead you. That is not the desire of the sages who wrote down

these annals and their own experiences. You know only the present, what is happening before

your eyes; you do not know that the Present is related to the Past and is preparing the course of

the Future. It is like the headline and titles of a film on the screen; as the letters gleam one after

the other, you read them and pass on to the next that comes to view. Each new letter or word

wipes out the one already before your eye, just as each birth wipes out the memory of the one

already experienced.

All have to merge finally

Man does not realise that the end of this cycle of birth and death is in his own hands. The tree

came from the seed and the seed from the tree and so on, from the beginning of time. Yes; you

may not know which came first, tree or seed; but, you can easily put an end to the cycle, by

frying the seed. It won't sprout again. Being extraordinary, man is now descending to levels

which are below ordinary. The marshy lake. Like the animals of the desert, he is running towards

the mirage to slake his thirst. He claims to have mastered the senses and all low desires but they

sprout at the first chance, like grass after the first shower after summer.

Just as you seek the udder of the cow for the milk it gives, seek the Lord and His Glory only in

nature. As a matter of fact, Nature is useful only when it adds to the wonder and awe that it is

able to provoke and sustain. Everything is an image of the Lord.

Krishna revelled in seeing His

own images in the Mani Mantapa (pavilion set with precious stones) of His house, when He was

a child. Just as the Lord is pleased when He sees Himself in His manifestation called Nature,

there is such joy welling up in all when they hear the story of the Lord and how He calls all to

Himself. It is the call of the b/tuba (object] for the prathibimba (image); to merge in it. So, all are

entitled for merging; all finally have to attain it. Otherwise, there is no meaning for the yearning

to become greater and greater.

You might ask Me to speak about my own mystery. It is not easy to understand it. When you

have the chance, gather all the joy you can. There is no use of bolting the door after the thieves

have robbed and fled. Seize the chance and do not repent later that you missed the opportunity.

Remember, you have to come to Me, if not in this birth, at least within ten more births! Strive to

acquire Grace; Grace is the reward for spiritual practice; the highest spiritual discipline is to

follow the instructions of the Master.

Years of rigorous training make the soldier, who can then stand all the rigours of warfare. The

heroic fighter is not made in a day. So too, the practising spiritual aspirant (saadhaka) who can

win victories, is not made in a day. Restrictions and regulations, drill and techniques have been

laid down for him also. Follow them sincerely and steadily and victory is yours.

Prashaanthi Nilayam, 12-2-1964

Pain is a gap between two moments of happiness.

Happiness is an interval between two moments of pain.

SHRI SATHYA SAI

6. Kaashi and Badhri

LIFE is only relatively real; until death, it appears to be real, that is all.

For the procession of the

bride and groom, the father of the bride had brought an elephant or rather the model of an

elephant, correct to the minutest detail; the model was taken by all who saw it to be alive. Then,

while all were admiring the wonderful work of art and arguing that it was alive, it exploded,

shooting forth lovely little stars and snakes of light that gleamed through the sky. It was filled

with fireworks and when it was lit, the entire stock filling the inside emerged, with a burst of

noise and a brilliant riot of light and colour. Man is like that elephant,

true, until the explosion!

Before that explosion happens, man must realise himself. The fireworks are desire, anger, delusion, pride and jealousy etc., and they now fill this artificial animal, useful only for the show.

Man is saved from such calamity by Vedhaantha, which is like the roar of the lion; it gives

Courage and Enterprise; it makes man a hero. It does not whine or howl or cry. It drives cowardice away; instils the highest types of self-confidence. It is the strongest armour against the arrows of fate. It acts like a waterproof against the hailstorms of sensual pleasure. It is a curtain

keeping out the mosquitoes of worry, which would otherwise rob you of sleep. With

Vedhaantha-saturated heart, you are a rock on the shore, unaffected by the waves of temptation.

Vedhaantha challenges your spirit of adventure, your own reality. Get into the train of spiritual discipline now; station by station, you will reach the terminus, which is inaana (realisation) of

you and of all this. Go to Penukonda, purchase a ticket for Bangalore and sit in the train. Do not

get down in the middle when some station attracts you. The stations are karma, upaasana

(action, contemplation), etc. You have to pass through them, but remember they are not the termini. The terminus is Realisation.

Harmonious outlook essential

Man is now possessed by the ghost of Delusion; he is prating a language which is unbecoming,

behaving like an animal moving in a zigzag manner, climbing and sliding. I have come to

exercise the ghost; that is part of My work. This delusion, that the man who is possessed is really

intelligent, has caused great harm. For example, Pandiths spend a good deal of time to argue that

Raama is superior to Krishna or that Krishna is superior, whereas the truth is that each of them

reveals a certain phase of Divinity. The comparison itself diminishes the integrity of the inquirer.

If he has any reverence, he would not attempt an intellectual estimate; he would try to get an

intuitive experience, as Raamakrishna Paramahansa did; and, then he would realise that one is as

sweet as the other. Saint Thyaagaraaja discovered this because he was a mystic, one who

experienced, instead of arguing over it. He sang that Raama is composed of two sounds, 'Raa'

taken from Naa-raa-ya-na and 'Ma' taken from Na-ma-sshi-va-ya; that Raama is the

harmonisation of Vaishnavism and Shaivism (worship of God as

Vishnu and worship of God as

Shiva). Harmony is the test of any religious outlook; if it breeds hate or faction or pride, the

outlook is definitely evil. Keep away from such, if you are interested in your spiritual practice.

Regulate love with virtue and service

I am not attracted by learning or scholarship, which does not lead anywhere except towards

egoism and pride. I am drawn only by devotion. Bring to Me whatever troubles you have; I shall

take them on and give you Aanandha. When I like My devotees, I like their faults too, though

some here turn up their noses and laugh at the peculiar follies and foibles of people who come

from all the various States. I am drawn by the Love which brings you here from long distances

through great difficulties, which makes you happy in spite of the want of the comforts to which

you are accustomed, which makes you put up with the life under the trees or in the open sheds.

I know that you do not go to the old mandhir (temple) in the village, for as you say, from there

you cannot see Me whenever I happen to pass from this side of the building to the other! I am

here since three hours and you are having sight of Me (darshan) so long; but, yet, as soon as I go

up into My room, you rush to the Nilayam to get another darshan, as I come out into the

verandah! What greater sign of devotion is needed than this yearning for darshan?

But, this love alone is not enough. In fact, it does not mean much at all. What is wanted is the

regulation of that Love, in the form of virtue and service. If you achieve that, then there is none

to equal you, in this age. As the seed, so the sapling; as the status, so the behaviour; as the

teacher, so the students; as the food, so the belch. Here, renunciation and divine love from the

atmosphere, and silence is the discipline. Do not criticise others; criticise yourselves rather. Have

the name of the Lord on your tongue; the form of the Lord before your eye. If you shape yourself

this way, the place where you stand will become Kaashi, the house which you inhabit will

become Badhri. Let all your activities be directed towards the purification of your hearts. You

have My Blessings in this endeavour.

Prashaanthi Nilayam, 3-2-1964

The play is His,

The role is His,

The lines are written by Him.

He directs,

He designs the dress
and decoration,
the gesture and the tone,
the entrance and exit.
You have to act well the part
and receive His approbation
when the curtain falls.

Shri Sathya Sai

7. Beacons of light

I AM glad I am speaking to a gathering of artists, poets and literary men, as well as those who are interested in promoting the fine arts. You have met here to commemorate the Coronation of Krishna **Devaraaya**, the **Vijayanagara** Emperor who **patronised** poetry, drama, sculpture, painting, music, dance, and literature and revived Hindu Dharma through all these media. The culture of **Bhaarath** (India) that has grown from the ageless **Vedhas** (the four ancient books of Hinduism) was for some time overwhelmed by the influence of Western standards of life and thought, on account of the artificial support they got when Westerners ruled over this land. Now, it has to be **re**-discovered and **re**-established, mainly through the removal of the weaknesses among the people of **Bhaarath**. People have become too weak to be the recipients of the tremendously powerful Message of the Eternal Religion, **Sanaathana** Dharma! The individual is called by us, **vyakthi**, do you know why? Because we expect him to make **vyaktha**, that is to say, to manifest his Divinity! **Ishwarassarvabhuuthaanaam hrddese**, Arjuna, **thishtathi** "The Lord is residing in the heart of all beings, **O** Arjuna!" thus said Lord Krishna to Arjuna in the **Bhagavadh** **Geetha**. Demonstrate that it is true, realise Him within your heart, let Him become manifest, that is the obligation of the individual. The Kings of **Vijayanagara** had virtue, courage, patriotism, love of Dharma, generosity, vision, statesmanship. They built many temples; they **restorted** dilapidated ones; they constructed many tanks and towns. It is good to remember them and be grateful for what they did. But, there is one mistake which you should not commit: do not be contented merely with the contemplation of the past. Why survey the road which you have traversed already? Why allow the achievements of the past to curb enthusiasm in the present? You ask, can we today carve or build or paint or sing as well as they in the **Vijayanagara** Empire did? That is a sign of weakness, being benumbed by

fear.

Give no room for cowardice

A hermit once met the Cholera Goddess on the road, returning from a village where she had thinned the population. He asked her how many she had taken into her lap. She replied, "Only ten." But, really speaking, the casualties were a hundred. She explained, "I killed only ten; the rest died out of fear!" Man is **Aathmaswaruupa** (Self-embodied), that is, **Abhayaswaruupa** (Fearlessness-embodied). If he knows his real nature, he will give no room for weakness or cowardice.

That is the main aim of culture, to cultivate mental calm, mental courage, to make every one feel kinship with every one else. You are born with the cry, '**koham**' (who am I?), on your lips; when you depart, you must have the declaration, '**Soham**' (I am He), on your smiling face. This is the message of the Dharma which **Krishnadevaraya** fostered. Take that lesson home from this meeting. You are now seeing with the EYE---a three-lettered physical apparatus, the three letters representing the three qualities: **Sathwa**, **Rajas** and **Thamas** (purity and poise, restless activity, ignorance and inertia). See with the clarified, **unperjudiced**, unattached 'I'; then, you see only One, though you see yourself you are indeed everything that refers itself as 'I'.

Win the title the **Upanishadhs** proclaim

It is because this single aim (**lakshya**) has been given up, that all this confusion (**avalakshana**),

has come about! **Bezwada Gopala Reddy** said just now that the **Pandiths** who have specialised in the ancient scriptures and sacred texts are the **Maanasa-sarovara** (the holy lake where the holy river **Brahmaputhra** arises) of our culture; but, very few honour such men today. There is a general neglect of the higher aspects of culture. People know more about the details of the personal lives of film stars; more and more of them are getting interested in such trash. They do not care for the **Pandith** toiling in the same street; they do not know the names of the poets and the painters of their own town. That is the tragedy of the educated classes; they have no sense of values.

This day, when you have called here literary men like **Puttaparthi Naaraayanaachar**, I feel it is a day of **Aanandhodhayam** (dawn of Bliss) for every one; for, literature gives, or ought to give, bliss and peace. You honour a ruler for promoting culture and

literature; well, you must

recognise, therefore, that the rulers have a responsibility even today to continue the tradition.

They must canalise the energy of the people and their intelligence into, moral activities and

socially harmonising programmes. I always encourage religious, social and cultural activities

(Sanaathanam, Saanghikam and Saamskrithikam) the three S's; if it is reviving the values

recognised as great by time or recreating the damaged structure of the good society, or restoring

rigour to some fine art that is declining, you can count on My Blessings. I always exhort people

to win, not the titles that come to those who canvass support, but the title that the Upanishads

proclaim as the highest decoration for spiritual aspirants:

Amrithasya Puthraah, Children of

Immortality.

Of what use is it if a man boasts that his grandfather was a great scholar? Manuja, the Sanskrit

word of Man, implies a noble ancestry, from Manu Himself. Boast of your inner Divinity which

is your greatest treasure. I must say this to the poets and writers who are here: Saraswathi is a

Goddess, the Consort of Brahma, the creator, you are the votaries of a Goddess, whom every one

worships; She confers wisdom and liberation. Be true to the highest boons She confers. Do not

be contented if you give some food for the worldly hunger of the senses. Do not lower your

ideals for the sake of cheap fame or vulgarise public taste. Instead of loukika sringaram (worldly

enjoyment of sex), give aloukika Aathmaanandham (Bliss of the Self). Contribute to the

expansion of love, the purification of motives, the enlargement of sympathy, the tolerance of

difference, the respect for individual striving.

By all means, pay gratitude to the heroes of the past and the benefactors of the present. But fill

yourself with enthusiasm to reach the Goal, by means of good thoughts and good deeds and good

words. Kalluru Subba Rao spoke of the 25 years of struggle he has had, to celebrate this Festival

in various parts of Rayalaseema, the struggle he had to change the name of these districts into

Rayalaseema, instead of the old name, Ceded Districts or Dattamandala. He must be helped

much more, not by means of maatalu (words) but by mootalu (bags of money). Festivals like this

have to be celebrated more frequently, and I too shall join you more frequently.

In fact, Puttaparthi is just 16 miles off, still, I have come like this to

Penukonda only twice---

once when Krishnarao brought Me to preside over the District Athletic Competitions and now,

when Krishnadevaraya brought Me! I am looking forward to share My joy with all and so, I feel

that you have but to invite Me and I shall be with you. I know that you have not understood Me

yet; you only see Me from a distance, see Me through the thousands who pass through your town

to come to Me. If only you catch a little of their faith and joy, you will be amply rewarded. I

have been worried--if worry is the name for that feeling--that while people from the farthest

corners of this country and even from foreign countries are benefiting, the people of Penukonda

are denying themselves the chance of sharing My Aanandham.

Penukonda, the town that derives its name from the mountain, has been too long a heap of

stones, albeit a huge heap. Your hearts must become kondas, that is, huge mountain peaks, and

on the top, as in Arunagiri, the Iyothi (light) of knowledge must shine like a beacon. Learn,

experience, and be happy. Control, canalise and secure. It does not matter a bit if you have no

faith in Me or in God. Have faith in yourselves, that is enough. For, who are you, really? Each of

you is Divinity, whether you know it or not.

Penukonda: Jubilee Celebrations of the Coronation of Krishnadevaraya of the Vijayanagara

Empire, 17-2-1964.

8. Dharmakshethra

THIS is the Inaugural Meeting of the Prashaanthi

Vidwanmahaasabha established to promote the

knowledge and practice among all mankind of the fundamental truths, beliefs and disciplines of

Sanaathana Dharma (Eternal Religion). The Raaja Saheb just now gave expression to his great

joy and satisfaction that the Wheel of Revival is being set in motion by Me at this place, from the

Palace, in spite of the claims of many other places for that honour. It was at Rajahmundry last

year, on Shri Raama Navami Day, that I announced to the Pandiths gathered around Me on the

sands of an island in the river Godaavari, the aims and objects of this Sabha. Naturally, devotees

resident there were hoping and preparing themselves in that hope, that the Inaugural Meeting

could be arranged in their town. Without doubt, Rajahmundry is a place competent to bear that

honour. With its historic past and large number of Aasthika Sanghas (Associations of believers)

and institutions that it is fostering, it ranks high among the upholders

of tradition. But, like all good things and all lucky chances, this too is won, not so much by effort, as by merit merit accumulated through years, and even through centuries and ages ! The **Godward** path is Karma based on Dharma This is an epoch-making event. For, it is no less than the Dawn of the Golden Era of the Liberation of Humanity. **Venkatagiri** has been for centuries the seat of a Royal Family dedicated to the support, protection and promotion of Dharma and so, it has earned this honour. Consider how many temples were built or renovated or maintained by the **Raajas** of **Venkatagiri**! Take count of the number of **Pandiths** they have **patronised** and encouraged, the number of religious books their donations have helped to see light! Consider the atmosphere of Dharma which they established in this State for centuries. See the interest the family is taking even now, when their State and status have been swept away by the storms of political change. **Bhaarathavasha** (Mother India) has kept before her this ideal of Dharma. That is the taproot of her culture, the source of her vigour and vitality. The **Godward** path is action based on righteousness (Karma based on Dharma). That is the path, also towards joy, contentment and therefore of strength. Now, the path has become hidden by an overgrowth of briar and bush; the bridges and **culverts** are in disrepair. People have forgotten the goal, the path, and the habit of walking on it. That road is the only refuge; it must be trodden tomorrow, if not, today, for the goal lies at the end of that road. It was laid down centuries ago, beyond the memory of history, in the **Vedhas**, **Sathyam vadha**, **Dharmam** chara---"Speak the truth, practise righteousness," the **Vedhas** call on 'you. These **Pandiths** well versed in **Vedhas** and **Shaasthras** know what Dharma is and they can explain it to you without distortion. That is why you have to go to them reverentially and seat them amidst you and get enlightened by them. Knowing is not being. You must try to translate into daily life what you learn from them. The moral life is the best prescription for joyful life. Learn to live in His Glory Every one's heart is a **Dharmakshethra** (the scene of **Mahaabhaaratha** war) where the battle between the forces of Good and Evil is fought. Why, the whole country is **Dharmakshethra**. So, the mothers and children of this land must be devoted to Dharma,

above all. The **Geetha** begins with word, **Dharmakshethrae**, and ends with the words, **Sarva Dharmaan parityajya**: through Dharma, you have to transcend Dharma. That is why **Kaushalya** exhorted **Raama** when he went into the forest, "May the Dharma which you are upholding by this act, be your guardian when you are in the forest, as an exile." And, **Raama** too upheld Dharma even under the most trying circumstances. When, after the death of **Raavana**, **Vibheeshana**'s Coronation was arranged, he prayed that **Raama** himself should crown him in the city of **Lanka**. But, **Raama** declared that His vow and His father's orders did not allow Him to set foot in a city during the years of exile. That period was not yet over, He said. So, the function was attended only by **Sugreeva** and others. **Raama** thus demonstrated by His actions how scrupulously Dharma had to be observed. We want mothers who are so wise, and children who are so steadfast in the practice of Dharma. Practice---that is the real thing in spiritual matters. Scholarship is a burden, it is very often a handicap. So long as God is believed to be far away, in temples and holy places, man will feel religion a burden and a hurdle. But, plant Him in your heart and you feel light, **burdenless**, and even strong. It is like the food basket; when carried on the shoulder, it feels heavy; you are too weak even to carry it. But, sit near a stream and eat it. Though the total weight has not decreased, you feel lighter and stronger. That is the consequence of taking the food in: do likewise, with the idea of God. Do not carry it on the shoulder, have it 'in.' Keep the memory of the Lord and His Glory always with you; that will quicken your steps and you will arrive soon at the Goal. The mother, coming from the well, with a pot of water on her head, another on the hip and a third in her hand, hurries home, since she is always conscious of the infant in the cradle. If she forgets the infant, her gait slows down and she wanders around, chatting with all her friends. Similarly, if God, the Goal, is not cherished in the memory, one has to wander through many births and arrive home late. God is the life-breath of every soul. So, learn to live in His Glory, in His Memory, in His Contemplation, every moment. That is what the **Vedhas** and **Shaasthras** teach. **Venkatagiri**, 18-2-1964 If there is righteousness in the heart there is beauty in character.

If there is beauty in character there is harmony in the home.
If there is harmony in the home there is order in the nation.
If there is order in the nation there is peace in the world.

Shri Sathya Sai

9. **Yanthram & Manthram**

MAN has immense capacities latent in him, waiting to be tapped and used. He has many talents

which he has to bring to light. He feels the urge to love all beings, to share his joys and griefs

with his kind, to know more and satisfy the curiosity of his intellect, to peep behind the awe and

wonder that Nature arouses in him. He is able to gather information about all kinds of things

from all comers of the world, but, he is unaware of what happens in the comers of his own mind.

He knows who is who among all the rest, but, he does not know the answer to the simple

question, "Who am I?"

The fact is, he has to ask it himself and seek out the clue to the enigma himself. He has not felt

that it is essential to know the answer; he is content to move about blindly in the world, groping

his way in the dark. Without knowing who he himself is, he is rashly judging, labelling and even

libelling other men! This is the fundamental reason for the hollowness of human life today, for

the hate and fear that stalk the world.

The **Vedhas** and **Shaasthras** of India have the key to that answer; they can teach you the process

by which you can discover it for yourself if you are so inclined. There are only twenty-six letters

in the English alphabet; yet by combining them in various ways, thousands of books are written.

So too, the ideas and hints given in the **Vedhas** may be a few-, their application explains the

entire literature of **Akshara**, which means both 'letter' and 'indestructible.' Every person born in

Bhaarith must be an exemplar of these disciplines; for, **Bhaa'** implies 'splendour,' **prakaasham**,

the splendour that is encased in man, and **'Rathi'** implies 'the desire to manifest it, to taste it.' Live

up to that glory and you will all be transformed into fullness.

The Divine Principle

You are the Formless (**Niraakaaram**) come in the form of Man (**Naraakaaram**), the Infinite,

come in the role of the finite, the Formless Infinite appearing as the formful infinitesimal, the

Absolute pretending to be the Relative, the **Aathma** behaving as the body, the Metaphysical

masquerading as the merely physical. The Universal **Aathma** (Self) is the basis of all being. The

sky was there before houses were built under it; it penetrated and

pervaded them for some time;

then, the houses crumbled and became heaps and mounds; but, the sky was not affected at all. So

too, the **Aathma** pervades the body and subsists even when the body is reduced to dust.

The same inexplicable, invisible, electric current, when it enters a bulb, a fan, a stove, a cooler,

or a sprayer, activates each one of them or all of them together.

Similarly, **Ishwara sarva**

bhoothaanaam' the Divine Principle activates all beings. That is the inner core, the Divine Spark,

more minute than the minutest, more magnificent than the most magnificent. To observe the

minute you must use a microscope; to bring the

remote nearer your eye, you seek the help of a telescope; these are

Yanthras (material

instruments). The instruments that help you to visualise the Core that has such strange

contradictory attributes are called **Manthras**---formulae that save you when you meditate on

them. They are also called **Thanthras** (Ceremonies and rites) when their practical application has

to be emphasised. Faith in the efficacy of these **Manthras** and in the utility of the procedure

prescribed, as well as in the existence of the Core are all essential for success in the great

adventure, just as faith in the efficacy of the **Yanthra**, in the correctness of the procedure, and in

the existence of the material he is seeking to know more about are essential for the scientist.

"The liberation from night"

You must tackle this problem, straight from where it starts. Ignorance can be cured only by

knowledge; darkness can be destroyed only by light. No amount of argument or threat or

persuasion can compel darkness to move away. A flash, that is enough; it is gone. Prepare for

that flash of illumination; the light is there already, in you. But, since it is heavily overlaid by

repressing factors, it cannot reveal itself. "The liberation from night" which happens when the

light is revealed, is called **Moksha**. Every one has to achieve it, whether he is striving for it now

or not. It is the inevitable end to the struggle, the goal to which all are proceeding.

But, please do not be afraid of reaching the goal of liberation (**Moksha**)! Do not conceive that

stage as a calamity. It is the end of calamity. It is death to all grief; the birth of joy---a joy that

knows no decline, the death of grief, grief that will never more be born.

Well, how do you prepare yourself for the stage? I must tell you that

the answer is in that very word **Moksha**, itself. It is self-explanatory. 'Mo' indicates **Moha** (delusion; being deluded by the scintillating, the gaudy, the transitory, the temporary trash); and, '**ksha**' means **kshaya** (decline; disappearance, destruction). It requires you to keep the flights of your mind away from these deluding attractions, and on the straight path towards liberation. Avoid illusion by denying it

See how the insufferable heat of the Sun is controlled and modulated and reduced by your bodily mechanism to the congenial temperature of 98.4 degree; so, you too should keep the destructive force of your elemental passions born out of the clamour of **sabdha**, **sparsha**, **ruupa**, rasa, **gandha** (sound, touch, form, taste, smell) rigorously in check and bring it down to tolerable levels, yielding comfort and congenial living. You yourselves create the illusion of which you are the slave; deny it, don't give it a chance to Lord over you, then it will not harm you. Someone was told, "There, inside that well, lies your shadow." He said, "No; it cannot be." But, he decided, nevertheless, to go and verify the fact. He walked up to the well and peeped in. And, **lo**, he found it was true. The well had his shadow inside! Poor fellow, he did not know that the shadow would be there only when he looked in! Do not test **Maayaa**. Try to locate it, it will present itself. You can avoid it only by denying it; you can escape only by concentrating on the substance; do not attach any value to the shadow, whether inside the well or outside it. For, after all, it is just a shadow! Illusion haunts man as **kaama** or **thrishna** (desire). Desire calls for **sabdha**, **sparsha**, **ruupa**, rasa, **gandha**---the qualities of the Five Elements of which man is the complex; **sabdha** of **Aakaasha** (space), **sparsha** of **Vayu** (air), **ruupa** of **Agni** (fire), rasa of **Jala** (water), and **gandha** of the Earth. Man is prompted by the element of Space in him to seek sweet sounds that satisfy the ear, by the element of Air in him to run after smooth and soft things that yield pleasure to the skin, by the element of Fire in him to pursue things that by beauty of form appeal to the eye, the Water element in him to crave for food and drink that are tasty to the tongue, and by the inner urge of the element of Earth in him to cater to the nose, by trying to enjoy perfume and fragrance and pleasant smells. **Kaama** (desire) has a two-headed son, **krodha-lobha** by name, the twin-headed

monster anger-greed. Through the malignant designs of these three, you are robbed of lasting happiness.

Be the Prince you really are
Unaware of your Divine Status, you revel in low company; you toil and sweat as the slave of mean passions which drag you into disgrace. Be the Prince you really are. Be like the lotus, which though born in the slush at the bottom of the lake, by sheer will-power rises above the waters to see the Sun and be inspired by its rays. The lotus discards contact with water, though it is born and bred in that element; so, you too should avoid being attached to the elemental passions, that the elements constituting you urge you into. How long are you to sit content with the minor role of a clown or a clout? Are you not ashamed? Have you no ambition? Why smother your genuine talents under a self-imposed mask? All these are zero roles; take on the role of the hero which is your right, and shine!

I shall tell you how to deserve that role, how to earn it from the **Suuthradhara**, the Director of this play. Enter on a course of spiritual discipline; your experience itself will tell you the validity and the value of that course. Instal a radio receiver, select the wavelength of the station you propose to listen to, switch on correctly to that wavelength, and you hear the programme clear and distinct. Your ear will tell you the accuracy with which you have tuned. Similarly, take on a form of **manthra** (**manthraswaruupam**); pronounce it and meditate on it with accurate care and steady attention; tune in to the Voice of within you. One of the obstacles in the way of the spiritual aspirant is the satire and criticism poured on him by quacks that crowd round him. Do not pay heed to their advice or their barbs. They are experts only in the silly short-lived trivialities of social life or sensual pleasure. Most people nowadays are more interested in the history of film stars than in the history of Yogis and **Paramahamsas** (ascetics of the highest order) who can save you from the disaster of deep-seated ignorance. Three-stranded rope of **Yama** **Yama** or the God of Death is described as dragging his victims to his abode by means of the rope of **paasa** (snare). Well. He has no rope factory there, for supplying him with the rope he needs. You manufacture the rope yourself and have it ready round your neck; he has only to take hold of the rope and pull you along! It is a three-stranded rope, the strands

being **Ahamkaara**,

Vishayavaasana and **Kaama** (Egoism, Sense-attachment and Desire).

Do not respect men who are caught up in the tangle of the senses.

Give respect according to the

knowledge each possesses of himself, i.e., of the Immanent and the Transcendent. How do you

fix the price of cane? According to the sugar content, is it not? You evaluate oranges in

proportion to the juice they contain, is it not? So too, a man is worthy of honour in proportion to

the knowledge of the Self he has acquired. This knowledge alone can confer steadiness and

strength. Without it, all profession of renunciation, all pretence of devotion, all performance of charity are but tongue-deep or skin-deep!

It is not the resolution that matters; it is resoluteness. Resolution is just a string of words. You

may know the 700 **slokas** of the **Bhagavadh Geetha** by heart; but, believe Me, the time you spent

in learning it by rote, and in reciting it, is all a waste, if you do not resolutely act upon even a

single **shloka**. Why? That learning might even be handicap; for the skill has affected your head,

and made it swell with pride.

Dharma will never play false

Bhagavadh Geetha is a means by which you can get immersed in your own **Bhagavadh-bhaava**

(relationship with God). If you are so immersed, you will have undiminished, **undiminishable**

Aanandham, **Nithyaanandham** (Eternal Bliss). Now, in your ignorance, you feel small, you feel

miserable, you feel that the wicked, the greedy, the cruel, are all happier than you and

unjustifiably so. You feel it is unjust that you who are so truthful, so loving, so good, should

suffer. Just ponder over this. Are they as happy as you imagine, and is your condition so bad as

you picture? Just investigate and you will find out for yourself. They are only painted pots of

poison; the paint of honey is just a thin coating, a mere show. Their hearts know no peace; they

are as miserable as you, if not more.

Believe that Dharma or Moral Rectitude will never play false; it will ensure greater joy than can

be gained through all other means. **Raama** destroyed **Raavana**; it was a victory of one head over

ten; concentration over distraction. **Raavana** craved for **Prakrithi** (**Seetha**) discarding the **Purusha**

(Spirit) which gave it values and meaning, **viz.**, **Raama**. If you crave for **Prakrithi**, the objective

world, you degrade yourself, you deny your reality, and you join **Raavana**'s brood Do not also

imagine that the Lord is outside **Prakrithi**, or even of you, who are really a part of the objective

world. He is in you, behind you, beside you, before you. He is the eye of your eye; the I of your

I. Yearn for the yoga or union with Him, through the unwavering awareness of His being the real

You. Yearn for yoga; and whatever **bhoga** (pleasure) you really need will be offered to you in

due course. If on the other hand, you yearn for **bhoga** itself, you are gone! You are blessed only

with toga (disease), remember!

Live in the consuming conviction that you are the **Aathman**. That is the hard core of the Eternal

Teaching. The **Aathma** it is that sees through the eyes, hears through the ears, handles through

the fingers, moves through the feet. That is the basic 'you.' That 'you' is not elated by praise or

deflated by blame. When some one carps at you, reason out thus within yourself: 'Is he casting

aspersions on my body? Well. Why should I be worried? He is doing just what I should myself

do, casting out the attachment to the flesh, to this paltry prison. Or, is he throwing them at the

Aathma? Nothing can affect its purist, or tarnish its glory. So remain calm and unperturbed.' You

may ask, what happens then to the strings of abuse? Like the letter sent by post and refused by

the addressee, it returns to the sender!

I enjoin you to go home and ruminate over these suggestions and ideas. Reflect upon what you

have heard, especially from these who convey to you the gems contained in the ancient

scriptures, tested on the touch-stone of experience all along the centuries. **Sanaathana** Dharma

recommends the three-fold course of listening, recapitulating, concentrating. Listening makes

you learned only. Concentrated meditation on the meaning of the thing heard gives you the fruit

of the teaching as intended by the Teacher.

Venkatagiri, 19-2-1964

10. A rupee or hundred paise?

PICHAYYA Shaasthry of **Nellore** spoke so feelingly of his ardour and anxiety to meet Me, an

ardour he has had had for many years, he also spoke of the joy he now has at the realisation of

his desire. Of course, for every desire to come true, the time, the cause and the circumstances

have to coincide. It is just today that, in his case, these three combined to give him this

satisfaction. I have known him all these years and I was aware of his yearning to come to Me,

especially during the last four years, and I called him today to have

his wish fulfilled.

Remilla Suuryaprakasha Shaasthry spoke on the **Apaurusheyathwa** (not having a person as their author) of the **Vedhas** and **Vaaranaasi Subrahmanya Shaasthry** on Dharma as reflected in the

actions of **Raama** as depicted in the **Vaalmeeki Raamaayana**. These are subjects of great interest

to all of you. But, I must chide you for not paying them the attention they and the subjects

deserved; you were restless and worried and not concentrating on the teaching. This is a part of

the atmosphere that you carry about with you, wherever you go, nowadays. There is lack of earnestness, of single-pointed attention.

The trouble is, you are moving in the wrong direction, away from the desirable destination. You

have come into the world to realise yourselves, fully equipped with all the instruments needed

for that endeavour---**viveka, vairaagya** and **vichakshana**--- (discrimination, non-attachment and

ability), the urge to enlarge your love, to enrich your emotions, to ennoble your actions.

But, you have lost your way; you are caught in a morass; you are confused by mirages and

dreams which you take as real; you run after false colours and cheap substitutes.

Vedha is the source of Dharma

Subrahmanya Shaasthry, using his erudite scholarship, selected from the **Raamaayana** fine

incidents to show that **Raama** is the perfect embodiment of Dharma and proclaiming Dharma to

the world. In his arguments with the dying **Vali**, he declared that all beings, endowed with

discrimination, are bound by righteousness and shall meet punishment if they should ignore it.

He was aware of all the various applications of Dharma in the various fields of human activity.

Now, the **Vedha** is the source of Dharma, **Vedha** which **Suuryaprakasha Shaasthry** declared was

revealed to the Yogic Consciousness of sages. And **Raama** is the Personification of that Dharma.

So **Raamaayana** partakes of the excellence of the **Vedhas**. The **Mahaabhaaratha** is generally

known as the Fifth **Vedha**. And the **Bhaagavatha** describes the Glow and the Grace of the Lord

and His splendour as the Indweller in All. So, that too is as efficacious as the **Vedhas** to elevate

man and to release him from the bondage to the mean and the sordid. It is the **Vedhaswarupam** (essence of the **Vedhas**) that is enshrined

in these three works, thus

making them equally effective as drugs to cure you of ignorance. But, why do you promote

clamour and discord by accusing these **Brahmins** of exclusiveness and monopolistic greed? Even

they, in spite of all their faith and sacrifice, are finding it difficult to follow the regimen

recommended by the **Vedhas**. They have generations of practice and encouragement behind them.

Develop the Divinity in you

The study of the **Vedhic** lore has been with them and their families for centuries; but, yet, they

are finding it hard to live up to **Vedhic** standards of **Brahminhood**. How then can you take it?

Four persons have a rupee coin each; if each changes the coin into **naya** paise and keeping 25 for

himself, gives 25 each to the other three, no one loses. Each of them has a hundred paise, instead

of a single coin, but, there has been no diminution of the purchasing power each had at the

beginning. The **Raamaayana**, the **Mahaabhaaratha** and the **Bhaagavatha** are 100 paise; the **Vedha**

is the rupee. That is all the difference. Why then lose yourself in this campaign of hatred? Why

try to can' a burden which is beyond the capacity of your shoulders? Look at all the time-tables,

the restrictions and regulations, the ceremonies and rites that the **Brahmins** have burdened

themselves with. Their purpose is not merely to ensure security and solace to themselves but,

even more, to ensure the orderly working of the forces of nature for the benefit of all mankind, of

all beings in all the worlds. That is the high ideal for which they have imposed on themselves all

the toil and tribulation.

Your duty is to concentrate on the development of the Divinity latent in you; once you do that,

all hate and all pride will disappear; you will become humble fellow-pilgrims with the **Brahmins**,

to the same goal, though along parallel paths. Remember these things cannot be decided by the

counting of votes or measuring popular support. You cannot judge fish as more precious than

diamonds, merely because there are more crowds in the fish-market, and only a handful of

customers in the shops selling diamonds.

Aanandha has to be earned the hard way

The cottage and the castle are both built on the earth: so too, all faiths and religions, all

disciplines have the **Vedha** as the basis. The special feature of Indian culture is that here the dress

and demeanour, the language and literature, the manner and mode of living, the ideals and

institutions are all attuned to the spiritual progress of man,

emphasising as they do the superiority of the spirit over the body, the subtle over the gross. Everything is subordinated to that supreme task. The body should be fed and kept free from disease. Why? So that it may be fit for spiritual discipline. Spiritual discipline for what? For the realisation of the truth about oneself. The subtle is the basis for the gross; the Divine is the basis for the Human. Indian Culture turns your eye to the basis, not to what is built upon it. This outlook was, for long, the natural outlook for every Indian; it was automatic, even. It was imbibed at the mother's lap, from the father in the field, the teacher at school, from neighbour and friends and relatives, from the old and the young, from whatever was done or written or spoken by those around. It is because that attitude is fast disappearing and is in danger of being completely thrown overboard that this **Prashanthi Vidwanmahaasabha** has been started by Me to remind you once again of the duty of cultivating it. You will all doubtless agree when I say the Divine Bliss is your greatest need. But, you cannot order it from any shop. It has to be earned the hard way: doing good deeds, moving in good company, desisting from evil, keeping the mind attached to the Glory of God. Good and bad cannot be kept together in the same vessel; then, the good also will turn bad. Night and light cannot coexist. The Sun was proud that he had no enemies left. But, some one told him that he had one enemy left, **viz.**, Darkness. Then, he sent his rays, the emissaries, to seek out the foe, but, wherever they went, they saw only light, the darkness was nowhere to be found. They returned and reported "There was no such thing as Darkness upon the earth; we made the most rigorous search!" Make intellect Master of your mind **Suuryaprakaasha Shaasthry** said that the worlds this side of **Suuryaloka** are all inhabited by beings that are subject to life and death, to the processes of involution and evolution and that the world on the other side are inhabited by beings that are free from these aspects of change. He also asked, who can give us the secret of transcending the barrier that divides the region of death from the region of immortality? Of course, the Lord has often sent Messengers to tell humanity about it and He has Himself come down in human form to communicate it and save mankind from perdition. It is because the task of guiding man has gone on so

consistently that today in India there is at least this quantum of earnestness to achieve it and to escape from the cycle of birth and death. You can gain that victory only by rigorous **Saadhana**. Spiritual discipline is more arduous than physical discipline; imagine the tremendous amount of effort undergone by the lady who runs along a wire stretched across the ring, underneath the circus tent. After all, the gain is just a few rupees. The same steadfastness and systematic effort aimed at a higher reward can endow you with mental balance and you can maintain your equilibrium under the most adverse or the most intoxicating circumstances. The **Inaanendhriyas** (organs of perception) are more important for this type of **saadhana** than the **Karmendhriyas** (sense organs), the intellect more important than all the rest of the inner instruments given to man. Make the intellect the Master of your mind and you will not fail; you will fail only when the senses establish mastery over the mind. Clarify intellect by spiritual discipline A lame man and a blind man became friends and they moved from place to place, the lame man riding on the shoulders of the blind. One day, while passing through some fields, the lame man saw hundreds of what are called **Dosakaayis** (an edible variety of gourd) in a field and he suggested to the blind man that they pluck a few and eat their full. The blind man had greater sense and so he did not welcome the idea immediately he heard about it. He asked, "Brother! Have they fenced the crop?" The lame man said, "No." Then, the blind man said, "Let us go our way. The **Dosakaayis** must be bitter; that is why they are left unguarded." You know there are sweet as well as bitter **Dosakaayis** and the blind man, by his intellect, was able to discover that they were bitter, even without tasting them. His intelligence perceived the truth faster and clearer. Clarify the intellect by spiritual discipline so that you get a vision of the Lord who dwells within; that is the **Suudarshana** (Discus, a weapon of Vishnu) which saved **Gajendra**, the wild elephant (man) that was caught by the alligator (egoism) while rollicking in the lake of **Samsaara** (the objective world). Look upon joy and grief as teachers of hardihood and balance. Grief is a friendly reminder, a good taskmaster, even a better teacher than joy. The Lord grants

both protection and punishment; for, how can He be the Lord, if He does not insist on strict accounting and strict obedience?

You are as distant from the Lord as you think you are, as near Him as you feel you are. Well, let

Me tell you this. The distance from Me to you is the same as the distance from you to Me, is it

not? But, you complain that I am far, far from you, though you are approaching nearer and

nearer. How can that be? I am as near you as you are near Me.

You are a prisoner under sentence

That nearness is won by Devotion, which cannot be steady except after getting rid of "I" and

"Mine". When a prisoner is taken from place to place, he is accompanied by two constables, is it

not? When man who is a prisoner in this jail moves from one place to another, he too is

accompanied by Ahamkaaram and Mamaakaaram: Egoism and Attachment. When he moves

about without these two, you can be sure he is a free man, liberated from prison.

Now that I have referred to jail and jail life, let Me tell you something more. You are all under

sentence of imprisonment and are in this jail. There is no use hoping for reward when you work

in jail; you have to work because you are ordered to; and you must work well too. You cannot

argue that rewards are not distributed justly and you are not entitled to desist from your allotted

task. If you do so, your sentence will be extended or you will be transferred to another jail. On

the other hand, if you quietly accept the sentence and go about your work without clamouring or

murmuring, your term is reduced, and you are sent out with a certificate that ensures a happy life,

unpestered by constables. This is the attitude that the jeevi (individual) must adopt, if he is aware

of his sentence and if he is earnest about freeing himself.

Remember, Freedom is your birthright. Concentrate on that and practise the means of attaining it.

Venkatagiri, 20-02-1964

Remember that with every step, you are nearing God.

And when you take one step towards Him

God takes ten steps towards you.

There is no halting place in the pilgrimage!

It is one continuous journey,

through day and night,

through tears and smiles,

through death and birth,

through tomb and womb.

When the road ends and goal is gained, the pilgrim finds that he has travelled from himself to himself, that was long and lonesome; but God that lead him unto, was all the while in him, around him, with him and besides him.

He himself was always Divine.

Shri Sathya Sai

11. Role of the Pandith

THE springs of Indian culture have very nearly, gone dry under the scorching influence of

foreign cultures to which Indians are fast selling themselves. The agencies which are keeping the

tree green, have become weak; institutions and customary rites and rituals which kept the facets

of that culture alive in the eyes of the people, have faded into feebleness. People, who were

charged with the social duty of reminding the masses of their heritage, have been rendered

dispirited and mendicant. The Dharma laid down in the Vedhas has to be experienced, in order to

be appreciated; it cannot be merely talked about, in tall language. The use of the Vedhas does not

consist in mere recitation, though the reciters are doing a valuable service, preserving them in

correct form and style of pronunciation. Vedhas yield Aanandha; Vedha maathaa (Mother of

Vedhas) is the Aanandha maathaa (Mother of Divine Bliss).

They provide the answer to the Question of questions: "Who am I?" Every one of you has to

know that this question has to worry you sooner or later. And, every one has to discover the

answer. The senses, each specialising in one small field of cognition, are powerless to give the

answer, they at best very inadequate even in their own specialised provinces; there are sounds the

ear cannot hear; there are colours the eye cannot take in and interpret to us and tastes beyond the

ken of the buds of the tongue. They are imperfect instruments for the study of the external world.

How can they serve to teach us about the intangible, invisible, inner world of the Self?. The

Vedhaanthic vision alone can reveal to you "the smaller than the smallest, the bigger than the

biggest" (Anoraneeyaan mahatho maheeyaan).

When you have vision, you do not realise its value; you take it as just natural. It is only when you

lose it or when it gets dim, that you run to the ophthalmic hospital.

When the Vedhaanthic vision

of India had become dim, Shankaraacharya restored it and so saved the country. If he had not

done so, believe Me India would have become another China.
Dharma is eternal, basic, fundamental
When you are boring and fixing a pipe to draw the water up, you have to take good care, lest
water or air gets into the pipe and spoils the creation of the vacuum that is needed. So too, if you
desire success in your effort to unravel the truth of your inner Sell you have to take good care
that the outer sell does not enter and spoil the concentration. You have to prevent thoughts of the
outer world from entering the mind. The senses are positive handicaps in that field of research.
One of the dangerous tricks of the modern times, which is misleading a number of people, is the
claim made by many, that they have been sent to **re-establish** Dharma. Each one is doing it in his
own fashion, and as it suits his skill and idiosyncrasy. When a bridge on the highway gets
damaged, no single pedestrian, however eminent, can start repairing or **re-building** it; nor can the
villagers living in proximity to it, start the operations, according to their own ideas of **bridgebuilding**.
The very authority which laid down the road, and planned the bridge has to come down
and draw up the plan. Dharma is the road for individual and social progress, in this world and
through the world, to the next. It is eternal, basic, fundamental. The principles may not be altered
or adjusted to suit personal whims, or pressing problems, that appear formidable to the eyes of
some individuals, or group of persons. It is like the mother who has to be accepted, not like the
wife whom you can choose or discard.
Man is basically Immortal
Vaaranaasi Subrahmanya Shaasthry spoke of Dharma as expounded in and through the
Mahaabhaaratha. That is a prop which can sustain any drooping heart. If you can inquire deeply
and reason fearlessly, you can appreciate the Indian point of view that, instead of seeking a lower
standard of **aanandha** (happiness) by feeding the senses, one can get lasting **Aanandha** (Divine
Bliss), by training the mind to be ever in the eyes of the Cosmic, the Universal, the Lord, as It is
called, when you impose a Name and a Form upon it, to enclose it in you Consciousness. Why
does man get **Aanandha** when he contemplates the Cosmic and the Universal? Because he
himself is the Cosmic, the Universal! It is the **thwam** (thou) called to the **Thath** (That); the **Thath**
responding to the kindred voice of the **thwam**.
Man is basically, essentially, fully, Immortal; he is

Amruthaswaruupam (of the nature of Nectar of Immortality). But, yet he is afraid he would die! He is **Aanandhaswaruupam** (of the nature of Bliss); but, yet he
is it that weeps that he is miserable. He is **Shaanthiswaruupam** (of the nature of peace); yet,
everywhere he is overlaid with anxiety. This absurd self-deception is the root of the tragedy from
which the world suffers today. The truth has to be driven into the consciousness of both the
spiritual teachers and disciples, wherever they may be, in this country or elsewhere.
Accept what scriptures declare
Many Gurus do not instruct people in this doctrine of courage, they do not bring up those who go
to them in the discipline of the knowledge of Self (**Aathma-inaana**), for, they themselves are not
established in the Reality of Self (**Aathma-thathwa**). They intensify the egoism of their disciples
and devotees and hasten their doom, rather than avoid it. The disciples too asked for quick results
and shortened courses and less and less austerity. The Gurus have therefore to water down the
rigour of spiritual discipline, and behave as minions of the disciples themselves! They wink at
many a moral transgression, and very often share in the plots and intrigues which are the daily
routine of the devotees! It is a sad state of affairs, indeed! A people destined for glory, for the
role of guides of humanity but, grovelling in the dark, seeking to squeeze lasting joy from food,
clothing, shelter and hours of trivial entertainment.
A business magnate from the West, **Mr. Kilman**, came to **Puttaparthi** and, during the discussion
on various spiritual problems, he asked Me, "Why build temples, when what we want are wells,
dams, hospital and factories?" I told him to find out from the well-fed, and well-employed
whether they are happy, whether they have inner calm! The **Aathma** alone is the source of inner
strength, it is the fountain-spring of Joy---joy unaffected by reverses or victories.
You may ask, "How do you know, or rather, how are we to know that there is an entity called the
Aathma?" Well, how do you know that today is the 24th day of February? The Sun did not rise
today, after an announcement from the skies that is the twenty-fourth day of the month called
February. Some person whom you respect, said that today is the 24th February, that is all. You
accepted their word and you were glad that your acceptance made things smoother for you.

Similarly, when the **Vedhas** and the Scriptures declare that you are **Aathman**, instead of mistaking yourself to be the gross body, accept it and find in it a great source of peace and step by step, the truth will be revealed to you in your own unmistakable experience.

The world is a training ground
The Lord has declared in the **Geetha**, 'Mama **Maayaa**' My Illusion; that is to say, this relative world is His Handiwork, His **Leela** and His **Mahima** (Divine Play and Greatness), devised as a training ground, an inspiration, for those who desire to see Him, the Source and Substance of all this. "This objective world is My Play," He says. From illusion, you must get interested in the Author, the Master, the Lord. Once you see the world as the arena of His activity, the stage for His play, then, you will never more be misled; you will not be deceived by any tricks of the play or of the stage-effect; you will not be distracted; you will not be led to believe it as genuinely real. It is valid so long as it lasts, and you are in the theatre. Take the base (**Aadhaara**) as more real than the structure (**Aadheya**); the Lord as more real than the world. This is the basic lesson of Indian thought. Among all the principles of **Vedhantha**, this is a pearl. The world is like a mirage; the mirage does not originate from any rain; nor does it reach any lake or sea. It was not there before the Sun shone, nor will it be there when evening falls. It is just an intervening phenomenon; it is best left alone. This **Prashanthi Vidwanmahaasabha** has been established in order to give each thirsty soul a cup of solace and strength, from the well of the **Vedhas** and **Shaasthras**, to lead the waters of fertility to every parched area. **Ghandhikota Subrahmanya Shaasthry** read out some verses he wrote about Me. These **Pandiths** are not with Me to extol Me; nor is there any need to extol Me or them. I have no other purpose than this: to lead you to the path of **Aanandha**. I have no special attachment to the **Vidwanmahaasabha** because I have established it. All **Sabhas** and **Sanghas** (Associations) and individuals that do this same task, according to their capacity and means, are dear to Me. I do not call upon you to cultivate faith in Me or to worship Me. I want only that you should cultivate faith in yourselves, and worship the Lord who is **utilising** you as His instrument. Practise the teachings you heard Realise that your essential core is the **Aathma**. I have no need to seek fame through these

meetings or associations. Not that the statements made by **Ghandikota Subrahmanya Shaasthry** are wrong. But, I know that some of you sitting here suspected, when he was reading his poem, that he and others have collected here, just to **eulogise** Me! Let Me tell you, I do not like such demonstrativeness and show; they are against My very Nature and Purpose. After hearing these **Pandiths** for three days, morning and evening, do not go home without becoming richer; let it not be the story of, "I went; I sat; I saw; I heard; I came." That is what the dull-witted do. Make the teaching your own by practising it. Let the meaning circulate in your veins and enliven your earnestness. There are some **weakwilled** persons, who are dragged hither and thither by others. They see some one going and they too go to **Puttaparthi**. They see some one staying away and they too stay away. Why be moved by the vagaries of others and why lose the lucky chance that may not recur at all? Of course, I love all; those who come to Me, as well as those who stop coming; those who stay at the **Nilayam**, as well as those who stay away; those who praise, as well as those who blame. For no one is beyond the boundary of My love. Hold your right palm, spread it vertically before you! You find that the thumb points towards you and is keeping apart from the other fingers. That represents the **Paramaathma** which is aloof and unaffected. The forefinger is the **jeevi**, the self attached to the three **gunas**, the three-stranded complex of the objective world. It seeks to mix with this, that and the other, to show this and mark out that; it is ever busy identifying objects and so it gets the company of only the three qualities (**gunas**). But, once let it turn towards the **Paramaathma** (Supreme Self), let it achieve **Saameeepya** (proximity) with it! Then it will lose the contact with the **gunas**; it and the thumb will form the Chin-mudra---the sign of the **Puurna** (Full), the completed Consciousness. I bless you that your attention and activity be always focussed on the Self within you; that is the purpose for which the **Prashanthi Vidwanmahaasabha** has been established. **Rajahmundry**, 24-2-1964
12. **Amrithasya Puthraah**
THE Hindu **Samaaj, Rajahmundry**, was established, as its President told us now, in 1903. So this can be considered the **Shashtiabda Puurthi** Celebration of this institution, which means the

celebration of its attaining the sixtieth year of its life. It is the custom to have such celebrations a

little time after the completion of the period, not on the exact date on which the period is

completed. Therefore, this conforms to that custom also.

This rite is named a **Shaanthi** (Pacification), the attainment of an equipoise, of calm. At sixty the senses have lost their wildness and waywardness, they have become powerless to drag the

individual into ruin. That is believed to be just the time to fix one's mind on God and start on the

course one has missed in the confusion of material pursuits.

The **Samaaj** too has wandered far from the path it was set on; it was a premier institution in this

town of many institutions for the encouragement and promotion of **Sanaathana** Dharma, the

Eternal Religion. It held competitions in the recitation and interpretations of the **Bhagavadh**

Geetha, the authoritative book on that Dharma, and it distributed copies of the **Geetha** itself to

hundreds of high school students, just when they were stepping out of their schools into the

larger world. I know that it took a leading role in the task of spreading the doctrines of

Sanaathana Dharma.

Real form of Devotion is Divine Love

Now, owing to causes like the apathy of the people, the attractions of more showy forms of

activity, and the drying up of funds for rewarding students, scholars and **Pandiths**, this **Samaaj**

has been reduced to a recreation centre for office-goers and others: **re**-creation, not of the ideals

for which India stood in the past and stands at present, but of the activity and liveliness of the

body and the nerves and the mind. This **Samaaj** has now to take up the responsibility again, for it

is as important now, as it was sixty years ago. For such service the demand is continuous; it can

never become out-of-date, or superfluous. If one looks around and observes the fall in standards,

the need is even greater today. This is the reason, perhaps, why the President came to Me with a

prayer to bless the **Samaaj** and to speak to you on the work you have to do.

Devotion to God is not to be calculated on the basis of the institutions one has started or helped,

the temples one has built or renovated, the donations one has given away, nor does it depend on

the number of times one has written the Name of the Lord or on the time and energy one has

spent in the worship of the Lord. These are not vital at all, no, not even secondary. Devotion is

Divine Love, unsullied by any tinge of desire for the benefit that flows from it or the fruit or

consequence of that love. It is love that knows no particular reason for its manifestation. It is of

the nature of the love of the soul for the Oversoul; the river for the sea; the creeper for the tree,

the star for the sky, the spring for the cliff down which it flows. It is sweet, in bad times as well

as good. It is not like pepper or salt with which you savour your dishes; it is the very bread and

butter, the essential substance itself. It is not the pickle, which only lends a twang to the tongue

and helps you to consume a little more of the food. It is an unchanging attitude, a desirable bent

of the mind, standing steady through joy and grief. For the Divine Bliss comes through

knowledge of the Self; the Devotee is the true witness.

Dharma is a means of living

Vaaranaasi Subrahmanya Shaasthry said now that **Yudhishtira**, the eldest of the **Paandava**

Brothers, had that devotion and so, he did not falter even an inch from his faith when in exile;

nor did he lose his head, when he won back his throne. Others like **Dhuryodhana** used Dharma

as a handy excuse to escape the evil consequences of their acts. Righteousness is not to be treated

as a means of escape; it is a means of living. Never once did **Dhuryodhana** observe the principles

of righteousness towards the **Paandava** Brothers; at last, he had to face the inevitable doom,

when **Bheema** challenged him for the duel which was to lay him low. At that moment, the author

of the deceitful gambling game, the house of **lac** which was set on fire, the insult heaped on the

honoured Queen, the slaughterer of **Abhimanyu** by a pack of ferocious foes who fell upon him,

the dark designer of all these iniquities, took refuge in Dharma and started quoting texts.

Wavering and indecision affect you in the realm of Dharma when you are not **stabilised** in the

knowledge of the Self, which gives you a correct sense of proportion and also a sense of

direction and achievement. That is why the **Geetha** lays so much emphasis on the necessity to

know both the **kshethra** and the **kshethrajna** (the field of knowledge and the Knower of that

Field). Know both, and then, you are entitled to the title, **Amrithasya Puthraah**: "Children of

Immortality." Other titles are burdens on the head that wears them. Of what benefit are they,

those that vanish in a whiff, and do not deceive any one, for more than a few years?

The grandest things in Creation
Through devotion to God alone can that knowledge be attained.
Bhakthi purifies the heart,
elevates the feelings and **universalises** the vision. It also brings down
the Grace of God; for, the
clouds have to come over the fields and pour rain; the plants cannot
rise up to drink the **lifegiving**
fluid. The mother has to bend to the cradle to fondle the child.
Bhakthi has that power, to
bring the Lord down. Once **Naaradha** was asked to name the most
noteworthy among the things
of the world. He answered that the earth was the biggest. But, he was
told water has occupied
three-fourths of the earth; it threatens to swallow up the balance too,
bit by bit. So, water, he had
to agree, was more powerful. However, water too was drunk up by
the sage **Agasthya** and the
oceans were rendered dry by him, and he, in turn is now just a star in
the sky! Is the sky the
biggest, then? No. For, it was covered by one single foot of the
Vaamana-avathaara of the Lord
(Vishnu's Incarnation as **Vaamana**, the Dwarf). And, the Lord? **O**. He
enters the hearts of the
devotees and resides there. So, **Naaradha** had to conclude that the
hearts of devotees are the
grandest things in Creation!
That is why I condemn all signs of weakness and call the sense of
weakness itself a sin, an
unpardonable sin. it is an insult to the heritage of Immortality, the
title **Amrithasya Puthraah**,
which mankind deserves and must earn. Weakness, vacillation,
despair, all these bring dishonour
on Him who conferred on you the honour of child of Immortality; you
are **Bhala-swaruupa** (of
the Nature of Strength). Whenever accosted, you must declare
yourself so, and not otherwise. Do
not bend and cringe and barter your self-respect. Do not believe that
you are this little lump of
body. You are the indestructible, immortal **Aathma**, of the same
nature as the Absolute Reality,
Brahman itself.
The four resolutions to be made by everyone
Have gratitude to the Creator who poured into you the nectar that
ensures immortality; He
requires you to stand firm in the face of joy and grief. Even animals
exhibit gratitude; not only
the pet animals, but wild ones, like the lion. Have you not heard the
story of the lion suffering
from a wound in the foot? A slave who was fleeing through the forest
saw it and when he
approached it with sympathy, the lion put out its foot. He then slowly
pulled out the thorn that

had caused all that pain and left the place, only to be arrested later
and taken to **Rome**. There,
they decided to throw him into the amphitheatre and let loose upon
him a lion that had been
recently captured. It was, however, the same lion which the slave had
saved and so, its gratitude
did not allow it to harm its saviour. Be grateful to the Lord for
endowing you with powers of
discrimination, of detachment, of evaluation.
Make four resolutions about your life hereafter :
(1) Purity: Desist from wicked thoughts, bad habits, low activities
that weaken your self-respect
(2) Service: Serve others for they are the reflections of the same
entity of which you are yourself
another reflection. No one of you has any authenticity, except with
reference to the One Original.
(3) Mutuality: Feel always kinship with all creation. See the same
current flowing through all the
objects in the Universe.
(4) Truth : Do not deceive yourself or others, by distorting your
experience.
Respect our ancient culture
The Hindu **Samaaj** must set about doing the duty for which it was
started, the revival in the
minds of the educated classes and the students, of respect and
attachment for our ancient culture.
Do not be led away by the cynicism of critics; that should serve only
to encourage you. There
was once an incident in train that was going over the **Godaavari**
bridge. A poor ryot searched for
a **naya** paisa coin and he threw it into the river for he felt it as a
sacred duty to honour the holy
river. Immediately a fellow-traveller sitting comfortably in the corner
got wild. He condemned
the act as silly superstition and economic waste. "This is why this
country is poor and
powerless," he said, puffing his cigarette, as he poured out his wrath
against the custom of
throwing coins into the rivers. The ryot did not keep quiet. He said,
"Look here, my man! I pass
over this bridge perhaps once a year or so; I lose only one **naya** paisa
at a time; I derive so much
joy and satisfaction by that little sacrifice; but, pray, tell me, what
benefit and economic gain you
derive from this constant smoking which you are indulging in. The
smoke you puff into the air
poisons the atmosphere for all of us; it harms your health, it spoils the
health of others; it wastes
your money; it is a **Raajasik** habit (of passion and restless activity),
which increases your pride
and makes you nervous and unstable."
Examine the faults that may lie dormant in you and try to get rid of

them. Do not merely declaim
 from platforms the excellence of such qualities as charity, Service,
 sympathy, equality,
 secularism, **etc**. Descend and practise a few sincerely. When your
 neighbour is in the throes of a
 serious illness, do not rest content with the idea that you are happily
 free. No one is free if even
 one is bound. Remember that the food you give to each living being
 reaches God Himself, the
 service you do to any one being fills God with joy.
 Do not **vulgarise** devotion
 Now, all worship and rituals are for **bhakthi** only, for the better
 comfort and more luxurious
 consumption of the worshipper himself. Devotion has been
vulgarised into a business deal. I
 shall give you so much, provided you give me so much in return. If
 that shrine promises more,
 this shrine is given up; if even there, you do not get quick returns,
 somewhere else, some other
 God might be more profitable. That is the way in which worldly men
 wander about in their
 panicky rounds. "If I stand in the midst of others, God will not notice
 me; so, I must stand alone
 and shout, to attract His attention. Otherwise, He might ignore me,"
 they argue and behave
 foolishly. Hold fast to the Ideal; do not try to degrade the Almighty to
 suit your limited vision.
 Rise up, strengthen your detachment, establish yourselves in
 discrimination. Then, your goal is
 brought near.
Rajahmundry, Hindu **Samaaj**, 25-2-1964
 13. Fragrant with Grace
 NOT all places where images are installed are sacred; or, if they are
 sacred, not all of them are
 equally potent. **Raama** incarnated as Man for the **re**-establishment of
 Dharma; centuries later,
Gopana had the chance to worship Him on this hill and to talk and
 move with Him, as his Master
 and Lord. **Badhragiri**, by his **thapas**, forced **Raama** to install Himself
 on his head. Truly, this
 place is a monument for the uniqueness of **Bhakthi** as a means of
 realising the Lord. All stones
 are not **Ahalyas**; nor are all feet those of **Raama**. It is only when the
 stone that is **Ahalya** is
 trodden by the feet of Him who is **Raama** that the resurrection takes
 place. What is the
 resurrection, really? It is the revelation of the divinity inherent in
 man. That is the result of
 contact with God-head; that can come only after years of contrition,
 which serves to remove the
 evil from the heart of man.
Raavana had vast knowledge of spiritual texts. His ten heads

represent the learning he had earned
 from the six **Shaasthras** and the four **Vedhas**. But, he never put that
 knowledge to any use. He
 craved for the possession of **Prakrithi** (material objects), only; he
 wanted to master the world of
 matter, the objective world. He was a master of the material sciences.
 But, he was not tamed by
 the spirit. He discarded the Spirit, **Purusha-Raama**; he was content
 with the possession at **Lanka**
 of **Prakrithi** (Matter), represented by **Seetha**. That was why he fell.
Prema alone will remove hatred
 When people do not place faith in the Self but pursue the senses only,
 the danger signal is up and
 the Lord sends a Messenger or comes Himself if a great big step in
 reconstruction has to be
 taken. Arjuna forgot the basis of Self. **Raavana** went counter to it. The
 world is building itself up
 on the sandy foundation of the sensory world. So, **Avathaars** have to
 come. Like the monkey
 which could not pull its hand from out of the narrow-necked pot,
 because it first held in its grasp
 a handful of doughnuts which the pot contained, man too is suffering
 today, since he is unwilling
 to release his hold on the handful of pleasurable things he has
 grasped from the world. Man is led
 into the wrong belief that the accumulation of material possessions
 will endow him with joy and
 calm. But Divine Love (**Prema**) alone can give that everlasting joy.
Prema alone will remove
 anger and envy and hatred.
 This is a sacred occasion on a sacred hill. You have been privileged to
 be born in this holy place;
 why the very sight of the pilgrims who come here daily full of
 yearning and God-hunger, that
 itself is a fortunate chance. They bring so much of Love of **Raama**
 (**Raamaprema**) with them;
 they sing **Raamanaama** (holy name of **Raama**) and they recite the
 Lord's name. They never allow
 you to forget that this is a place fragrant with the Grace of God. Do
 you realise what a great
 service this is for your advance? When I was in **Ayodhya**
 Some years back, I could hear the continuous chanting of the holy
 name of **Raama**, that the air
 there was wafting in all directions. But, let Me ask you how you
 behave towards these pilgrims
 who come here, after years of sincere preparation, with hearts laden
 with faith! Many of you
 crowd round them and seek chances to exploit their devotion and
 their ignorance of this place.
 You squeeze out of them all the reverence they bring towards you
 and the place. They respect
 you, they envy you, since you breathe this holy air and drink this holy

water and witness this

holy worship. But, you laugh at their foolishness, while trading on their devotion. This is very

unjust. You are like men who have plenty of delicious dishes before them, but have no hunger for the delicacy.

Realise the Omnipresence of God

I must speak also to the pilgrims, for, I see them also here in-large numbers. If you come as on a picnic, without the mental preparation necessary to receive the Grace of God, you are a nuisance

here. You spoil the atmosphere of the place. You have come to see sights, not to strengthen your spiritual inclinations. You go from place to place, like postal parcels, collecting impressions on

the outer wrapper, not on the core of your being. A blind man going places is not worried

whether it is night or day. So too, you do not differentiate between one place and another. You

behave equally unconcerned, equally senses-centred, in all types of places. You do not allow the

holiness of the place to act on your mind.

As a result of the pilgrimage, your habits must change for the better; your outlook must widen;

your inward look must become deeper and become more steady. You must realise the

Omnipresence of God, and the Oneness of Humanity. You must learn tolerance and patience,

charity and service. You must determine to seek, after the pilgrimage is over, sitting in your own

home, ruminating over your experiences, the higher, the richer and the more real experience of

God-realisation. I bless you that you may form that determination and, striving step by step, achieve that Goal.

Bhadhraachalam, 28-2-1964

Reawakening of man is at hand.

Reawakening to the knowledge

that man himself is God.

The human body is not you,

it simply houses the soul or

the spark of Divinity within,

for God dwells in the heart of every man

and that dwelling spark of the divine

is you - yourself.

All else is illusion.

SHRI SATHYA SAI

14. Be like lamps

YOU are all pilgrims, moving along this land of action (**Karmakshethra**) to the goal of land of

righteousness (**Dharmakshethra**). The literary men, the poets, the teachers and administrators

who addressed you so far are all guides who help you along; but, the road has to be trodden by

you, every inch of it. "**Kavim puraanam anusaasithaaram**" the Poet is the person who

commands, who lays down the law, the ancient, the timeless--that is what the **Vedhas** declare. So

these Poets too have to place the rules of right conduct before people and warn them in time

when they go astray. They should not themselves stray, while professing to show others the path.

Kavi, the Poet, is called the all-seeing (**Kraantha Darshi**); he is the seer of **Manthra** (**Manthra**

Drashta); his role is to interpret God to man. He should not indulge in meaningless talk,

significanceless writing. That will be degrading his role.

He should not be asking questions without end, for, he should seek in silence to get the answers,

without infecting others with his doubts and his posers.

Life is a mirage; it comes from no visible rain; it falls into no recognisable sea. There was a man

once who was pestered by a host of relatives when he was dying.

Parents, wife, children,

brothers, sisters---all surrounded his bed during his last moments and wailed. They asked him

"What is to happen to us?" The dying man lifted his head a little from the pillow and asked in

return, "What is to happen to me? I am now more interested in that problem, than being worried

about what is to happen to you." Well, it is better every one asks that questions even now and

equips himself with the answer rather than wait until it is too late.

"What am I for?" "What ought

I to do?" These questions you must pursue, and arrive at the answers.

You are happiness in essence

Your nature is **Sath**, **Chith** and **Aanandha** (Existence, Consciousness, Bliss Absolute), believe

Me. That is why you behave in the way you do. You desire to exist for ever; you enjoy

continuing to live; you avoid all talk of your own death. That is enough evidence to conclude that

you are Reality in essence (**Sath-swaruupa**). Then, again, you are filled with wonder and

curiosity and a desire to know the world around you. You ask continuously what, why, how and

when, about all and sundry. This is the prompting that is given by the Consciousness (**Chith**),

that is in your make-up. Lastly, you are always seeking joy, through some means or other. You

try to avoid grief, you try to taste joy instead. It is the nature of man to do so. For, he is

essentially of the nature of Bliss (**Aanandhaswaruupa**). When he seeks **Aanandha**, it is like the

call of the deep for the deep. When some one asks you, "How do you do," and you answer,
 "Quite well, thank you," he does not stop to enquire why you are well. It is only when you
 answer that you are ill, he stops and expresses concern and probes into the causes, symptoms and
 cure of the illness. "Well-ness" is natural; "illness" unnatural. Anxiety is caused by the unnatural
 only. So, you are happiness in essence (sukhaswaruupa) also. Be strong to resist temptations
Sath, Chith, Aanandha are the attributes of the Aathma (Self) and you are the Self not the body.
 There was a king who had an abiding faith in astrology. So, when his son was born on a day
 when the Moola Nakshathra (Star) was in the ascendant, he feared that the child would bring
 calamity to the line; he therefore asked his soldiers to slay it and throw the carcass in the jungle.
 The servants were so overcome by pity that, instead of killing the child, they just cast it away in
 the jungle and came away. The child was discovered and fostered by a washerman for many
 years. The boy was engaged in watching the clothes spread out to dry, when one day, the king
 lost his way and strayed into the village where the washerman lived with the Prince. While
 resting in the washerman's house, the king discovered that the boy who watched the clothes was
 his own son. He took him back and crowned him Yuvaraaja. Now, even when the boy was with
 the washerman, he did not lose his status as a Prince. Only he did not know his reality. You are
 all in the same plight: Princes, misled into believing that you are washermen, souls ignorant of
 the magnificence of the status, but declaring that you are only the shortlived, easily-destroyed
 bodies.
 The gods once were so elated at some victory they won, so proud and so forgetful of the Divine
 Grace that helped them to foil their enemies, that they held a great banquet to celebrate it. When
 they were engaged in the revelry, the Lord decided to prick the bubble of their conceit. So, He
 created a strange phenomenon which presented itself before them and arrested their attention.
 They went near it out of fear and wonder. It accosted them and when it was told that they were a
 company of gods celebrating a victory, it challenged them to prove their mettle by using their
 powers on a blade of grass that it placed on the ground. Agni, the god of Fire, tried to burn it but
 was foiled; Vaayu, the god of Wind, tried his best to sweep it off but

could not. Thus, each god
 tried to prove his worth by using all his skill on that tiny blade and it was demonstrated that
 without the overall Grace of God, each of them and all of them would have failed in the battle,
 instead of winning it. Humility was thus taught to the exultant gods by the all-merciful Lord.
 Read elevating literature
 You must be humble, but yet strong to resist temptation. Do not yield like cowards to the sly
 insinuations of the senses. Your time in school has to be used not only in the task of collecting
 information and earning certain skills that will give you an income on which you can live; it
 must also be used to acquire the art of being content and calm, collected and courageous. You
 must also cultivate at school an ardent thirst for knowing the truth of the world and of your own
 self. Your words must be like honey; your hearts must be as soft as butter; your outlook must be
 like the lamp, illumining, not confusing. Be like the umpire on the football field, watching the
 game, judging the play according to the rules laid down, unaffected by success or reverse of this
 team or that.
 I want you also to read such books as will prompt you to ask and answer questions about your
 Self. Read good stuff, elevating literature, like the "Educator," which I am inaugurating today. I
 shall also write some articles for it, off and on, for it will be read by teachers who will pass on
 the inspiration to the pupils. I am glad the Teachers Guild of Anantapur District have taken up
 this task of publishing a magazine for their mutual benefit. They are the people who brought Me
 here today, to this School, which bears My Name. I am glad that the School is celebrating its
 Annual School Day. The Headmaster has a special responsibility to cultivate the enthusiasm Of
 the local people and canalise it for the benefit of the school. And, when the plan is for the benefit
 of the school, all should join hands to help him. Grace is proportionate to exertion
 I have heard discordant voices emanating from this town, and whispers that if Sathya Sai Baba
 is really Divine, why is the Bukkapatnam Tank dry during the greater part of the year? Some of
 you here might have heard such statements, made by irresponsible persons who have no
 knowledge of the working of Cosmic Laws. What is the relationship between My Truth and the
 freshes that fill the tank of your village? It is really an absurd idea:

that since Sai Baaba is within

four miles of this place, the Bukkapatnam Tank must be full all the year round and the lands

below it must yield good profit for the owners! Why should I expend My Grace especially on

this tank, as proximity gives greater attachment? All places are equally near for Me and, if they

turn away from good ways, all are equally far! For Me, distance is not to be measured by miles.

A tank in another continent might be as near to Me as a tank across the Chithravathi.

Again, unless the people of this village have deposited amounts in the bank, how can the bank

honour the cheques they draw? Have you deposited devotion to the Lord, service to your kind,

faith in your spiritual practice? Then alone can you draw upon the Grace that is won by such

exertion: Grace is proportionate to exertion.

And, I may also ask, in what way have you suffered? Whereas other villages hereabouts are

declining and people are migrating from them to the bigger towns, Bukkapatnam is thriving

continuously. This is due to the stream of pious pilgrims who are flowing into Puttaparthi

through this village. The atmosphere is rendered cool by the company of the holy that gathers

there. The Supreme Divine Power (Mahaashakthi) that manifested in your neighbourhood and

the Supreme Devotion to God (Mahaabhakthi) radiating from that place have yielded benefits

which you cannot deny. This school is but one of the many evidences of that Grace. I bless you

that you may grow more and more in devotion to the Lord, under whatever Name and Form, and

earn His Grace to a larger extent.

Bukkapatnam, 13-3-1964

When the Name is pronounced by the tongue,

and the image is adored by the mind,

these should not degenerate

into mechanical routine;

the Meaning of the Name and

the Content of the Form,

must, at the same time, inspire and illumine

the Consciousness.

SHRI SATHYA SAI

15. Sai Sankalpam

TODAY is thrice blessed, because first, it is the New Year Day for those who follow the Solar

Calendar, second, it marks the beginning of the Vasantha Navaraathri; and third, because of the

entry into Brindaavan, which you all witnessed this morning. For the Kannada country, there is

an additional reason for rejoicing, for, just now we are inaugurating in their State the activities of

our Prashaanthi Vidwanmahaasabha. On such an auspicious day, it is the duty of every one of

you to gather and cherish in your hearts the wise words, the drops of Amritha (Nectar), which

these Pandiths offer you from their knowledge and experience. Not merely hear, but, endeavour

to act accordingly, for, the rain has to fall on prepared soil in order to promote the growth of the

crop. You have to collect the rain, store it in tanks, direct it along well laid out canals to the

fields which thirst for it; you should not allow it all to flow into waste or into a sea of salt. These

Pandiths are repositories of ancient learning and I can assure you, whatever subject they speak

upon, they will not stray a hair's breadth from the path of India's genuine culture.

We have here today Jatti, the Finance Minister of Mysore, Sawant, the Agriculture Minister for

Mahaaraashtra, and Members of Parliament like Dr. Raamakrishna Rao, legislators chosen by

the will of the people. Dasaratha, when he desired to crown Raamachandra, consulted the

representatives of his people, as well as the Pandiths of the court. He placed before the people,

not merely his personal wish, but also the reactions of sages like Vasishta to his proposal. But, at

present, the link between the Pandiths and the politicians, the religious heads and the rulers has

snapped and each goes his own way, irrespective of what the other thinks or feels. Long years of

foreign rule during which the Pandiths were considered to be symbols of an out-dated

civilization contributed to this, no doubt. But, even after that rule has ended, nothing has been

done to re-establish the link.

Scriptures are like traffic signs

The system of education which promotes an attitude of contempt towards the learning which

does not yield immediate pecuniary benefits is very largely responsible for the neglect of these

great men. I must also mention as another cause the fall in the general level of morals. When all

are sliding down the easy path of flippancy, those who advise against it and warn the victims

about the inevitable disaster are ignored and laughed at. Sunk in the search of pleasures and

cheap recreation, people become deaf to the counsels of the past and calls of the sublime.

Another factor which I must condemn is the hatred between castes and religions. The Pandiths

are mostly of one caste and the politicians treat them from the angle of communal hatred. This hatred is not based on reason; it is rooted in fear and ignorance, and so, is undesirable. The **Vedhas**, **Upanishads** and **Shaasthras** are like traffic signs on the road; if they are removed, the journey is rendered slow and difficult, replete with accidents. We cannot afford to destroy them. We have to restore them in the interests of humanity itself. Caste (**Jaathi**) has to be determined on the basis of Guna (qualities) though a man belonging to a caste can be judged fit or unfit, on the basis of his Karma. If **jaathi** has to be decided on the twin bases of **Guna** and Karma (qualities and actions), as evidenced by the character and activities of the individual, a person will have to be labelled differently every hour or every minute of his life! It is only in pitch darkness that the ground appears level; day reveals the heights and hollows. So too, it is only ignorance that makes people talk of equality; knowledge reveals basic differences in health, equipment, attitude and tastes! **Bhakthi**-directed education is today's need **Sai Sankalpam** is to bring together once again the **Paalakas** (Rulers) and the **Pandiths**, the guardians of the welfare of the people in the secular and the spiritual fields. That is why the ministers and the legislators are here on this platform, along with **Pandiths** and **Shaasthris**. Without the cooperative functioning of these two, there can be no progress, no success in the attempt to build up a new world. The **Kauravas** had all the 'instruments for victory; wealth, might of arms, allies, fanatic hatred of the enemy, **Kama**! But, they all became dust, for they never paid heed to the higher values of Dharma; they did not equip themselves with the Grace of God, which is reserved for those who walk the path of humility and peace. Krishna was not their charioteer: they put their faith in lesser things. When plans are laid by the rulers for the uplift of the people and for training the children of the land, I want that the ancient wisdom of this land, still preserved and practised by these **Pandiths**, must be consulted. That will keep the keel of the ship straight. I want that the knowledge embodied in the **Upanishads** should be handed down to every one. **Bhakthi**-directed education must take precedence over the **Bhukthi**-directed (enjoyment-directed) schooling that prevails today in most countries of the world. **Bhakthi** is the **Aashakthi** or

yearning which goads you on to the spiritual discipline which will endow you with that **Inaana**. Have both faith and steadiness--- and you will win. Calamities must heighten your faith You have been putting up since morning with the Sun and the lack of accommodation in this crowded **pandal**; your faith and steadiness have not been shaken by these. Keep them unaffected by the still greater difficulties and disasters that might blow over you. The gale helps to toughen the trunk of the tree. Calamities must deepen your courage, enlarge your faith; your spiritual practise must be intensified just when the weather is inclement. In fair weather, a care-free attitude is pardonable, but, in foul weather, every precaution is of value. These **Pandiths** know the precautions and they will tell you about them. Treasure them well and act accordingly. That is My message to you today. The **Prashaanthi Vidwanmahaasabha** is bound to extend its activities in **Karnataka** and enter, as **Sawant** said, not only **Mahaaraashtra** State, but all States of India and all countries of the world. For the Wisdom of the Sages is the Heritage of Humanity. **Brindavan, Whitefield**, 13-4-1964
16. Take wings and fly **KAANTHI**, the Minister who spoke just now, is in charge of education in this State of **Karnataka** and he knows well that the education he is arranging for the children of his people is not adequate to meet all the challenges of life in this fast-changing, quickly firing world. These **Pandiths** who have dedicated their scholarship and their talents for the spread of the means and methods of attaining peace are therefore valuable collaborators with **Kaanthi** in the field of education. I am glad he recognises that truth. Dharma is a word related to **dhaarana** and derived from the same root. **Dhaarana** means 'wearing,' as a cloth; Dharma is the very habiliment of India, the dress that **Bhaarathmaatha** (Mother India) wears to protect her honour, to proclaim her status, to shelter herself against heat and cold, to set a standard to her sisters. When the wicked **Kaurava** princes seized hold of the sari that **Dhroupadhi** wore and tried to inflict insult on her honour, Krishna rescued her and foiled the foul design. **Dharmaraaja** sat as if he was unaware of his fights and duties; **Bheema** was involved in doubt concerning his obligations to his elder brother and his

consort; Arjuna cared more for his own interests; **Nakula** and **Sahadeva** waited and weighed the pros and cons. But, the Lord did not wait! His Grace knew no delay or doubt. Now, **Bhaarathamaatha** is in a similar plight. Dharma, the very clothes that she has worn since centuries, which is the expression of her natural style, is now seized on by wicked irreverent hands. They wish to dress her in unbecoming styles, as their own imitative or frenzy dictates. So, Krishna has to come again for rescuing the victim of the wicked. Everything has its Dharma. Krishna revealed the hollowness of the people who were confident of their capacity to dishonour **Dhroupadhi** and the weakness of those entrusted with the task of protecting her. Now too, I have to foil the attempts to undermine Dharma and to stand in support of those who are the traditional protectors and protagonists of Dharma. Every single thing has its Dharma; water has its Dharma, the nature and obligation to move; fire, the Dharma to burn and consume; the magnet, to attract and draw unto itself. And, every one of these is keeping up its Dharma unchanged, including the Solar system and the stars of the firmament. Among the things endowed with Consciousness or **Chaithanga**, the plants and trees, the insects and the birds, born out of eggs or the mammals--all have managed to treasure their specific **Dharmas** unaffected by the passage of time. But man, whose intelligence sweeps from the inert and the 'infinitesimal to the' Super-conscious and the Universal, is the only living thing that has slipped, and is sliding down. The experience of many generations of seekers, who sought the means of contentment and joy, embodied in the precepts of practical living, collectively called **Shaasthra** is neglected, and new-fangled nostrums are recommended and tried on vast scale. No wonder, contentment and joy are far, far away from human grasp. Dharma, for example, says '**Sathyam vadha**' and '**Dharmam** chara': Speak the truth and practise righteousness. **Sathyaannaasthi paro dharmah**: there is no more stabilising factor in society, no more support for individual progress than **Sathya**, Truth. Hiding the truth or perverting it or denying it or defacing it are all signs of cowardice; no bold person will stoop to cover the face of Truth. Besides, you must know the **Vedhic** injunction is: '**Dharmam** chara', "Practise Dharma." It is not enough if you learn about it; you must act it, fill every moment

with word and deed and thought that reflect your awareness of Dharma. That type of living is the hallmark of what is called **seelam** (character), in such statements as **Seelam param bhuushanam** "Character is the most precious jewel." Resist temptation to ignore Dharma. You must examine every moment of your waking time whether you are observing the precepts of Dharma or straying away' Dharma is now just a convenient excuse to derive benefits from others, not an opportunity to fulfil your duties to others! You remind others of it, when you desire to squeeze some advantage from them. You must remember not only the fights that Dharma confers but also the duties it imposes. The temptation to ignore Dharma grows from egoism and the acceptance of false values. The wish to satisfy the lower desire is the root of **Adharma** (unrighteousness). This wish takes hold of you slyly, silently, like a thief in the night; or like a comrade come to save you; or like a servant come to attend on you; or, like a counsellor come to warn you. **Oh**, wickedness has a thousand tricks to capture your heart. You must be ever alert against the temptation. The wish makes a chink in your consciousness, enters and establish itself and then multiplies its brood and eats into the personality you have built up with laborious care. The fort is no longer under your control. You have been reduced into a puppet manipulated by these inner enemies. Whenever you try to rebuild yourselves, they undermine the structure and you have to do it all over again. That is the extent of the harm they do. **Gopikas** state of God-consciousness. To conquer this egoism, no rigorous system of exercise or breath control is necessary. No, not even complicated scholarship. The **Gopikas** (cow-herds) confirm this truth. They were simple rural folk, untouched by the conclusions of deep study. **Naaradha** was once so shocked at their ignorance of the science of spiritual progress that he volunteered to go among them and put them through some lessons in **Inaana**. He found on entry into **Brindaavan** that the **gopees** (cowherd girls) selling milk or curds in the streets forgot to shout the names of their ware but said, "**Govindha**, **Naaraayana**," instead; so immersed were they in God-consciousness. They did not know that they had sold off all the milk; they still wandered on, calling out the names of the Lord, for the

dust of **Brindaavan** was so
sacred for them. They had no **vishayavaasana**, that is, no wish for
sensual pleasure; and so, they
had no **Ajnaana** (ignorance). Hence, **Naaradha** concluded that they
had no need for the lessons he
had planned to give. He prayed to them to teach him the means of
getting that yearning and that
vision of the all-pervading Krishna.
Achieve identification with the Lord
There was a **gopee**, for example, called **Suguna**, who had no other
thought than those related to
Krishna. Now every evening, it was the usual routine in **Brindaavan**
for every housewife to light
the lamp from the flame of the lamp at the house of **Nandha**; they
believed that getting light from
the flame of the lamp of the eldest and highest is auspicious. **Suguna**
went with the lamp of
Nandha's house and when she reached the house, her mind was lost
in the thrill and joy of seeing
the very house where Krishna spent his childhood days, to which his
pranks and prattle drew all
the cowherd boys and girls. She stood there with her unlighted lamp
for a long while, near the
big oil lamp, illumining the central hall. She was holding the lamp
near the flame, but not near
enough. She had her finger right over the flame. She was not aware
that her finger was being
scorched by the flame; she was too full of Krishna-consciousness to
be aware of the pain. It was
Yasodha who saw her plight and woke her from the reverie, or shall
we say, vision? For, to her,
the house was alive with Krishna wherever her eyes turned. That is
the **thanmayathwam**
(identification) one must achieve. There is no use if the **fledgeling**
stays in the nest; it should
develop wings and fly into the sky. There is no use if man grovels in
the dust; he should take to
his wings and fly.
India is the teacher of all humanity in tiffs field. That is her special
role. If the body is the temple
of God, the world is the body of God. So, He seeks to establish
Aanandha in all countries and all
people. That is why I have been giving these discourses and getting
the **Pandiths** from all parts of
the country to give discourses to you.
Brindaavan, 15-4-1964
17. His residential address
THE **Thelugu Vijnaana Samithi**, **Bangalore**, has done well in
recognising the greatness and spirit
of service of these **Pandiths** who are propagating, under the auspices
of the **Prashanthi**
Vidwanmahaasabha, the practical disciplines laid down in the

Vedhas and **Shaasthras**. They are
invaluable spiritual text-books for all mankind. **Shaasthra** means that
which 'ordains,' or
'commands' or 'instructs with authority.' They do not force you to do
as they ordain, but, they
"remind you of your worth and work" --- "**inaapakam, na thu**
kaarakam," as the saying goes.
For, there is great need of that reminder, the Divine that the Human
really is, has been forgotten.
It was once glowing and shining in the experience, but, it no longer
inspires the individual with
sublime confidence. The **Vedhamaatha** has been deserted; spurious
guardians and sham
caretakers have won the hearts of the people
Remilla Suuryaprakaasha Shaasthry just now in his speech on the
role of **Suurya** (Sun) according
to the **Vedhic Riks** (hymns) mentioned that the Sun is the source,
sustenance, and silent
slaughterer of life. But, he did not mention about the much greater
role played by the inner Sun,
buddhi (intellect), in individual and social life. **Chakshos suuryo**
ajaayatha -- "the Sun was born
out of the Eye of the **Purusha**," says the **Purusha Sooktha**. Intellect
illumines the Vision
(**Dhrishti**). What is the **Nethra** (Eye) that is talked about? It is the
Inaana nethra or the **Shaasthra**
nethra (Eye of knowledge or Eye of Scriptures), which is endowed
with correct Vision.
The **Shaasthras** direct you to the Reality easily and without
hesitation. You have heard people
pointing to the faint crescent moon in the sky and saying, "There!
Right on top of that mango
tree, a yard from the lightning-conductor on that spire, to the left of
it." That is just the kind of
help that the **Shaasthras** give about the Universal and the Absolute.
You have to run your eye
along the tree, the spire and the lightning conductor, and see the
moon yourself. **Shaasthras**
guide you to the truth and lead you to it, in easy stages.
Mere scholarship will not help
It is a hard job to know about your own Self. Take the case of the food
that you eat with your
own mouth. You feel it in your stomach and after that, you do not
experience what happens to it
at each stage. How then can you know, without acquiring the special
means for it, the Truth that
lies behind the sheaths that encase and enclose you --- the **Annamaya**,
Praanamaya, **Manomaya**,
Vijnaanamaya and **Aanandhamaya** -- (sheaths of material, vital
energy, mind, intelligence and
bliss)? Clear your intellect or intellectual power (**dheeshakthi**) of the
cobwebs of the ego, the dust

of desire, the soot of greed and envy, and it becomes a fit instrument for revealing the **Swaruupa**--the Inner Truth. "Know yourself, know the Inner **Motivator**, the **Antharyaamin**"---that is the exhortation of the scriptures of all faiths. For, unless you are armed with that knowledge, you are like a ship without a compass, sailing on a stormy sea. I must tell you that scholarship in the **Shaasthras** will not help you; scholarship is a very dangerous thing for it makes you aware of your ego all the time, instead of helping you to overcome it. If you notice serried ranks of bottles on the shelves of a man, you can conclude that he is a chronic invalid, addicted to drugs. So too, if you see on a man's shelves serried ranks of books, you can conclude that he is a chronic invalid, suffering from doubt and despair and confusion, and addicted to the drugs that he believes will cure them. Like all long-standing invalids, both these will start giving, at the slightest provocation, tedious accounts of their illnesses and the methods by which they tried to cure themselves. Royal road to achieve the Truth Want of steady faith is what drives people to drugs and books. There is a story about **Raadha** and her faith in Krishna. The elders in **Brindaavan** who revelled in **scandalising** Krishna--successors have been born for them even now---set an ordeal for **Raadha** to test her virtue. She was given a mud pot with a hundred holes and asked to bring water in that pot, from the **Yamuna** to her house! She was so full of the Krishna-consciousness that she never knew the condition of the pot. She immersed it in the river, repeating the name of Krishna as usual with every intake of the breath and every exhalation. Every time the name Krishna was uttered, a hole was covered, so that by the time the pot was full, it was whole! That was the measure of her faith. Faith can affect even inanimate objects. The ancients have laid a royal road for cultivating the spirit and achieving the Truth with that as the instrument. Why wander about in the thorny wastes, or slushy **bylanes**? Practise the **Saadhana** of **Japam** and **Dhyaanam** as prescribed; know all about it, from these **Pandiths** and others who have the experience. Do **Puuja** (ritual worship), with flowers, **Japam** with rosaries, **etc.**, but, only until you get set for higher endeavours. You must offer the Lord, not the flowers that plants grow; that will reward the plant, not you! The Lord wants you to offer the lotus that

blooms in the Lake of your Heart, the fruit that ripens on the tree of your earthly career, not the lotus and the fruit available in the market place! You may ask--"Where can we find the Lord?" Well, He has given His address, in Chapter 18, **Sloka** 61 of the **Bhagavadh Geetha**. Turn to it and note it down. **Ishwarassarvabhoothaanaam hrididese**, Arjuna, **thishathi**'---" O Arjuna, the Lord resides in the heart of all beings." Now, after knowing that, how can you look down on any living being in contempt or how can you revel in hating him or indulge in the pastime of ridiculing? Every individual is charged with the Divine Presence, moved by Divine attributes. Love, honour, friendliness -that is what each one deserves from you. Give these in full measure. The hard path to win Lord's Grace The Grace of the Lord cannot be won by a little pretence of **vairagya** (non-attachment) or just a grain of **vivekam** (discrimination). Know and act; realise and experience; that is the hard path. Surrender yourself to His Will. Life is a great **Yajna** (**Vedhic** ritual of sacrifice). Allow the Lord to preside over it. Do not ignore Him. This is not a **Bhoga-bhuumi** (land of enjoyment), it is **Thyaagabhuumi**, **Yogabhuumi**, **Karmabhuumi** (land of sacrifice, union with God, and of devoted action). See how even the rain which threatened to pour on you and disturb the gathering stood away. When 1 started from **Whitefield** some people said, "There cannot be any meeting this evening; there will be heavy rain at **Bangalore** also." I told them, "Never has rain interfered with the meetings where I spoke." The clouds melted away in a refreshing gale, which scattered on your sweet-smelling flowers from that row of trees, that is all. Have that love, that spirit of united work and prayer---and I assure you, **Raamarajya** (kingdom of Lord **Raama**) will establish itself again in this land. **Malleswaram**, 16-4-1964 Listen to the primeval **Pranava AUM** resounding in your heart as well as in the heart of the Universe **SHRI SATHYA SAI** 18. **Upanayanam** TODAY is **Shankara Jayanthi**---the day commemorating the advent of **Shankaraacharya** who came to restore Dharma; it is also the day on which **Brahmopadesam** (instruction about

Brahman) was given here for the boys sitting on this dais, who have come from Bengal, **Bombay**, **Hyderabad** and **Bangalore**. The **Shankara Jayanthi** Day was chosen by Me for their initiation into the higher **Aadhyaathmic** (Spiritual) Life, for **Shankara** is an inspiration even today for millions of spiritual aspirants all over the world, who seek to know the Reality of the Universe and its fundamental Unity. They had this lucky chance of getting initiated here in My Presence by Me, as a result of their own good fortune.

The ceremony of **Brahmopadesam** is **Upanayanam**, which means, "taking near," taking the young aspirant near Brahman, that is to say, introducing him to **Brahmajijnaasa** (desire to know Brahman), the path of Brahman. It is one of the **Samskaaras** (purificatory acts), rites which reconstruct the personality, reform the mind, purify it and **re-build** it. It makes the person receiving it a **Dwijia** (a twice born)! The boy is born first into the world; now, he is born into the **Saadhaka** world. He becomes a Brahma-**chaari**--a person who walks towards Brahman. So, it is a very significant day in the lives of these people, a day they must long remember with joy and thankfulness. It is the day when their hearts were turned towards God; and they should try not to run away from God hereafter; that is a great responsibility.

Gaayathri manthra is Universal prayer. The initiation was done by the **Upadesham** (instruction) of the **Gaayathri manthram**. The **manthram** (sacred formula) is a universal prayer that can be used by men of all climes and creeds, for, it calls upon the Glorious Power that pervades the Sun and the three worlds to arouse, awaken and strengthen the Intelligence, so that it may lead to intense **Saadhana** and **Saadhana** may lead to success.

Every little moment or incident results in sound; only, you may not be able to hear, because the range of your ear is limited. The falling of an eyelid over the eye makes a sound, the dropping of dew on a petal makes a sound. Any little agitation disturbing the calm is bound to produce sound. The sound caused by the primal movement that resulted in the enveloping of Brahman by self-evolved illusion is the **Pranavasabdha** or **OM**. The **Gaayathri** is the elaboration of that **Pranava** and so, it is now held so venerable that initiation into spiritual life is achieved by its contemplation.

The sound of a **Manthra** is as valuable as its meaning. Even a

poisonous cobra is quietened by music; **Naadham** (sound), has that allaying property. The child in the cradle stops wailing as soon as the lullaby is sung; it may not carry any meaning; it may be a nonsensical rhyme or just a jingle, but, it quietens, soothes the nerves and induces sleep. In the case of the **Gaayathri**, the meaning too is easy and profound. It does not ask for mercy or pardon; it asks for a dear intellect, so that the Truth may be reflected therein correctly, without any disfigurement.

Requisites of spiritual discipline. The **Brahmachari** has vowed himself into a life of spiritual discipline. Now what are the requisites for the discipline? First: Faith, that can stand the ridicule of the ignorant, the cavilling by the worldly, the laughter of the low-minded. When someone ridicules, you should argue like this within yourself: Is he ridiculing my body? Well, he is doing what I myself would wish to do; for, I too want to escape out of this attachment of this body. Is he ridiculing the **Aathma**? Well, he is doing the impossible, for, the **Aathma** is beyond the reach of words or thought; it is unaffected by praise or blame. Say to yourself, "My **Aathma thathwa** (Principle of the Self) is **Nischala** (immovable), it is **Nirmala** (pure)," and carry on.

Second: Do not worry about **ups** and downs, loss or gain, joy or grief. You are yourself the maker of the **ups** and downs. If you but care, it can all be one smooth level. You label something as loss and something else as gain. You crave for a thing and when you get it, you call it joy; when you don't, you call it grief. Cut the craving off, and there will be no more swinging from joy to grief.

Third: Reason out and get convinced of the truth, **Sarvam Brahmamayam** (All is Brahman). You know there are five elements or **bhuuthas**, which constitute, by their permutations and combinations, the world called **Prapancham**, the "Five-constituted." **Prithivi** or the **Earthelement** has five qualities, the maximum, and so, it is the grossest. It has its own special characteristic of **gandha** (smell), as well as the characteristic of the other four, namely, **sparsa**, **ruupa** and **sabdha** (touch, taste, form and sound). The next one **Jala**, the water-element has only four, its own special one---taste and touch, form. So it is subtler than the Earth-element.

Agni is subtler still, because apart from its special characteristics of

form, it has only two others,

sound and touch. **Vaagu**, the Air-element has touch as its special and one more quality, sound.

Finally the lightest and subtlest of all the five, **Aakaasha**, the Sky-element, has only one

characteristic, its own, namely, **sabdha**. Now, God is subtler than even **Aakaasha** and so He is

all-pervading, even more than ether or anything more pervasive than that. His nature is beyond

all human vocabulary, beyond all human mathematics. Have this conviction well **stabilised** in

your intellect.

Establishment of Dharma by **Adhi Shankara**

Fourth: Be steady in spiritual practice, and never hesitate once you have decided on it. When the

bus is moving on, the dust will be floating behind as a cloud: it is only when it stops with a jerk

that the dust will envelop the faces of the passengers. So, keep steadily engaged in the practice.

Then, the cloudy dust of the objective world will not cover your face.

Shankaraacharya came to this world for the work of **Dharmasthaapana** (establishment of

righteousness), but he did not wage a war against the narrow sectarians or the wild theologians

who opposed him or the critics who condemned him as a pseudo-Buddhist. He won them over by

argument, persuasion and preaching. He spoke softly, but, with conviction. He gave his

opponents fair chances to present their cases to the best of their ability and sometimes he even

helped them to clarify their own points of view. Through **Bodha** (knowledge) alone can Dharma

be saved in the modern Kali-age. That is why I am engaged in **bodha** (imparting knowledge), in

this task of **re**-constructing through **upadesha** (instruction).

When you scatter seeds on the surface of the soil, they do not germinate. You have to keep them

inside the soil. So too, **bodha**, if it is scattered on the surface, it will not germinate, grow into the

tree of knowledge and yield the fruit of wisdom. Plant it in the heart, water the plant with divine

love, manure it with Faith and Courage, keep off pests with insecticides of **bhajana** (group

singing of holy names) and **sathsangha** (company of the holy), so that you can benefit in the end.

You have not yet got started in **saadhana**; still you demand **shaanthi**; you demand Grace. How is

it ever possible? Start! Then, everything will be added unto you.

Ask for the right things

God gives you whatever you pray for; so, take care. Ask for the right things. There was a man

who had four wives; he happened to go to **Bombay** on some work

connected with his business.

From there, he wrote to all of them that he was prepared to bring home whatever each of them

wanted. So, they all wrote to him giving a list of things they wanted. The first wife asked for

some nice tonics for her health, and rugs and woollen clothing, to be of service whenever she fell

ill. The second wife wanted some sails of the latest style, **choli** pieces, jewellery of the **Bombay**

type and such other sundry decorative stuff. The third asked him to select for her some religious

books, the **Inaaneshwari**, **abhangs**, **Bhakthi-vijaya**, etc., available in **Bombay** book-shops, as

well as pictures of **Pandarinath**, **Bhavaani**, **Sai Baaba**, etc. The fourth wife had no list at all; she

simply wrote, "If you return soon and safe, that is enough for me." She got nothing but his love.

The others got big packets containing whatever they had written for. So think well, discriminate

clearly before you ask, before you pray.

I know how systematic you are all in eating and drinking. You take pretty good care of the body.

I do not condemn it; I only want that you should take equally good care of the needs of the spirit

also. Take a dose of **Dhyaanam** (meditation) and **Japam** (silent repetition of holy Names) as the

morning breakfast; **Puuja** and **Archana** (ritual worship) as Lunch at noon; some **Sath-sangha**

(holy company) or **Sath-chinthana** (thinking 'holy thoughts') or **Sath-grantha paaraayana**

(reading of holy books) or **Naama likhitha** (writing of holy Names) as afternoon tea and snacks;

an hour of **bhajana** (devotional singing) as Dinner; and a small ten-minute manana (reflection) as

the cup of milk before going to bed. That dietary is enough to keep your inner being happy and

healthy. That is My advice to you today.

Prashaanthi Nilayam, 16-5-1964

There is in this world no austerity higher than fortitude, no happiness greater than contentment, no **punya** (good deed) holier than mercy, no weapon more effective than patience.

SHRI SATHYA SAI

19. **Jeeva** and **Dheva**

WHEN you pour oil from one tin to another; the hand that pours must be steady and the tin from

which it is poured must not shake; nor, should the tin that receives shake, for, that will also make

the oil spill on the ground. You should be **nischalam** (not moving); then only can you accept the

Bodha (imparting of knowledge) straight into your hearts.

Now, there are some who say that **Jeevi** will be **jeevi** (individual soul) and Deva will be Deva

(God) and the two can never be the same or merge. If that was true, then, what is the use of

Japam, Dhyaanam, Sath-karma (good deeds) and all the other varieties of **Saadhana** (spiritual discipline) recommended by the **Shaasthras** and the sages? There is no doubt that **Nara** (man)

can become **Naaraayana** (God); '**thwam**' (thou) can become '**Thath**' (That). That is the doctrine of the **Upanishads** and the experience of the saints.

Once a quarrel ensued between the **Adhwaithin** (non-dualist) who said that the **jeevi** (individual soul) is really God who falsely identifies himself with the limited Name and Form which he appears to have assumed, and the **Dhwaithin** (dualist) who said that the **jeevi** is distinct from the

Dheva. When the quarrel boiled over, the **Dhwaithin** said, "See, even this dhobi knows that

Adhwaithism is wrong." The **Adhwaithin** said that the dhobi too is subject to the **Ajnaana**, the delusion that he is the limited **Upaadh**i (adjunct) of name and form, which are but temporary

adjuncts of the personality. The knowledge of the **kshethra** and the **Kshethrajna** will alone help

to overcome that delusion. **Kshethra** is the field, the field of the senses, the field of the dualities,

and the **Kshethrajna** is he who knows the field and is its Master. Human body is "God's temple"

Every word used in philosophy and even in common parlance has a deep meaning, full of

significance. **Dhehi** which means, liable to be burnt, is the word for body; not merely because it

is consumed by fire after the, **praana** (life) has left, but because even when alive, man is

consumed by the fire of **Thaapathraya** (threefold suffering caused by oneself nature and fate).

Sareeram, which is another word for the body, also comes from the root, meaning that which is consumed.

The **dheha** (body) is called a **Dhevaalayam** (God's temple) for the **jeevi** (individual soul) which is

the Deva (God). The architectural temple has three parts; the

Praakaaram (the outer temple), the inner temple and the shrine or **Garbhagriha** (sanctum **sanctorum**). These three represent the

sthula, the **suukshma** and the **kaarana sareera** (the gross, the Subtle and the causal body) of

man; when you go to a temple, you should remember this symbolism.

Prakrithi is a word that is

used to indicate condition of the body, the **svabhaava** (one's nature) of the body. Well, this

Prakrithi or Nature is also just **svabhaava** of the Lord, 'his **Sankalpa** (Will), a manner of His

manifestation. All this is, as **Kasthuri** said in his speech, while quoting some experiences of

Bhakthas, "His Hands and Feet, His manifestation." That is why it is said that **Sarvam** is

Brahmamayam.

A yogi had an attack of gastritis and his comrades and **co-saadhakas** gathered round him to

advise him on the treatment. One man suggested that he should always keep some salt in his

mouth and swallow the saliva. He did so and was having always salt in the mouth. A few days

later, he wanted to distribute some sweets to the children around his **aashram**, but, whichever

item he tasted, he found it not sweet enough. At last, one sweets-vendor asked him to spit out

what he had in his mouth and gargle his throat and wash his mouth and then taste the sweets.

That made them taste quite nice. With all this salt taste accumulated through many births on your

tongue, how can you discover the true sweetness of the Lord?

Keep intellect free from prejudices

At one of the railway stations of North India, when a thirsty passenger asked the waterman

whether the skin-bag from which he was pouring water into his cup was clean enough, the

waterman replied, "The bag I have is cleaner than the bag, into which the water is being poured

by you." Keep your mind clean of **Vaasanas** (tendencies caused by past deeds), your intellect

free from prejudices, your character free from blemishes, your behaviour free from rudeness--

then, you can attach yourself to God and God too will favour you with His affection.

With just a little paint and a piece of white paper, the painter can draw a frightening picture of a

demon, or a charming picture of a smiling baby or an inspiring picture of a yogi meditating on

the Absolute. All those different reactions are the result of the combinations of colours; the basic

reality is just colour. So too in the picture house, the screen is the stable substance, the shadows

come and go. When the picture is being flashed on the screen, the screen is not noticed; it is the

base, the foundation, the whole of it has become the picture. **Sarvam** Vishnu **mayam jagath** (All

this Universe is pervaded by Lord Vishnu).

Every one calls himself "I," is it not? Now, who gave that possession? Was it any company? Or,

did you get it as part of the dowry? Or, from the rulers? Or from some organisation? You say it is

your birthright; well, let it be so. That '**I**' is the entity which is posited as Brahman in the

Mahaavaakya (great **Vedhic** dictum), '**Aham Brahmaasmi**.' I am Brahman.

See the divine in the sense-impressions

When the One became many, when the One manifests as **Prakrithi** composed of the Five

Elements, do not imagine that its value is affected thereby. When a rupee is changed into **tennaya**

paise coins, its value is not decreased at all. So, see Nature as Supreme Soul, not as

multiplicity of sense-impressions and sense-attractions. Wherever your eye turns, whatever your

ears hear, your fingers touch, your tongue tastes, and your nose smells, whatever has form,

sound, touch, taste and smell, take that also to be God-filled. Do not allow the mere sound, the

mere taste, **etc.** to captivate your senses. See the divine in each, welcome and accept only that.

When **Thukaaraam** was asked how man can keep this monkey-mind from running after sensuous

pleasures, he replied to the enquirer, "Let the monkey run; you keep quiet where you are; do not

let the body go along with the monkey-mind." Tell the mind, "I shall not give you the body as

your servant." Then, the mind will desist and it can be defeated. Just as there is a method to be

followed even in pulling down a house, there is a method to be followed even in pulling down

the complex structure of the mind.

You can become Master of yourself

The mind can be pulled down by systematic efforts and you can become master of yourself. You

might ask, can such a mighty force come down? Well. When We were nearing **Rishikesh** on our

way back from **Badhri**, Governor **Raamakrishna Rao** also asked Me the same question. I asked

every one to come beyond a certain point on the road in a matter of minutes. Everyone was

surprised that I was ordering them to get down from the cars and buses and scurry forward in hot

haste. I told the Governor that the projecting rock on the mountain by the side of the road will

slide very soon on the road and block it. He asked Me "Is it possible?" Within a few minutes,

after every one had come forward to a safe distance, the rocks fell and the road was blocked for a

long time, until debris was cleared.

The ladder must be as tall as the height to which you want to climb, is it not? Your spiritual

practice to curb the mind must be carried on step by step until **Saakshaathkaaram** (Realisation) is

gained. The rice in the pot must be well boiled and become soft and sweet. Until that happens,

the fire must burn. In the vessel of 'body,' with the water, that is to say the 'senses,' boil the mind

and make it soft. The fire is the **Saadhana**. Keep it burning bright; the **jeeva** will at last become

Deva.

Prashaanthi Nilayam, 17-5-1964

20. The Guru is the guide

THIS day is called **Vyaasa Poornima**, holy day, which must be celebrated with the prayer and

contrition which alone can cleanse the heart, and not by feasting or fasting, which affect only the

body. The fact that Sage **Vyaasa** is associated with this day or that Lord **Raama** or Krishna is

connected with some other day is merely an opportunity to mark the day as outstandingly

important, when something holy has to be done. It is full moon today, when the moon shines,

without any let or hindrance, when moonlight is bright and cool and full. The mind of man is

compared to the moon, for it is as wayward as the moon with its swing from brightness to

darkness; this day, the mind too has to be bright, effulgent and cool.

Vyaasa was born with a great urge for spiritual uplift and he entered into deep study and

saadhana, even as a child. He acquired such divine wisdom and glory that he is identified with

Naaraayana Himself. He stands out as the **Lokaguru** (World Teacher) for he codified the **Vedhic**

hymns, and prepared the great **Vedhaanthic** text of **Brahmasuuthra**, besides the epic

commentaries of the **Vedha-vedhaantha** (teachings based on **Upanishadhic** philosophies) for the

people whom he loved to educate, commentaries named the **Mahaabhaaratha** and the **Shrimadh**

Bhaagavatha.

You have to traverse the path

He is called **Vedha-Vyaasa** because of his service to the students of the **Vedhas**, which defied

understanding, since they were countless and fathomless: **Anantho vai Vedhaah**. He composed

also the eighteen **Puraanas**, on the various **Naamaruupas** (Names and Forms) of the same

Godhead, **Puraanas** which are text-books and illustrative descriptions of moral codes, historical

episodes, philosophical principles and social ideals. **Vyaasa** sought to bring home, through the

Puraanas, the need for mastering egoistic impulses, as the **sloka** says,

Ashtaa dasha puraanesu

Vyaasaaya vachana dwayam;

Paropakaara punyaaya

Paapaaya para peedanam.

"Two statements can summarise all the eighteen Puraanas composed by Vyaasa. Do good to others; avoid doing harm," says the hymn. Doing good is the drug; avoiding harm is the regimen, that must accompany the treatment. That is the cure for the disease of suffering from joy and grief, honour and dishonour, prosperity and adversity, and the dual throng, that bothers man and deprives him of equanimity.

Vyaasa is the Lokaguru: he is Divine Effulgence. Even Vyaasa can only show you the road.

YOU have to traverse it alone. He gives you a manthra (a sacred word or formula), which you repeat; though you may not know its meaning, it will act as the purifier of your mind.

When a ryot has to get something done for him by the Collector, he goes to a lawyer, who knows how it has to be asked for, he writes it out in English, and gives it to him as a typed sheet, which the ryot presents to the Collector. He does not know what is written or its meaning but it does the work because it has come from the brain and the experience of a man who is his Guru for the purpose. The Lord is kinder than any human officer and far more eager. He takes on the roles which will save the devotee from harm, as he did to help Sakkubhai. Make the offerings without egoism

There was a devotee who felt that Seetha was his sister and Raama his brother-in-law; he loved Raama as Krishna loved Arijun! He came to know that Seetha had gone into the forest following Raama in exile; he imagined the distress she must be suffering, for want of sandals in the thorninfested jungle paths and of a cot in the snake-infested depths of the forests. So, he went about in the jungle, with a pair of sandals and a cot, calling out, "Sister! Seetha!" long after his throat had turned hoarse. This happened a few decades ago. He took the Raamaayana as a contemporary event.

Raama appeared before him and consoled him. He fell before Him and prayed that He should accept the sandals and cot from him and use them, pleading that Seetha cannot walk on the hard thorny ground, or rather, that he would not be happy until she used them. "My dear brother-in-law," he addressed Raama fondly. Raama accepted them and asked him to leave happily.

Offerings that are made with no defilement of egoism are gladly accepted by the Lord. If you feel proud or conceited, even the most fragrant flowers placed at the Feet of the Lord will be

rejected by Him as unbearably stinking.

Man is a mixture of dhaiva, dhaanava and maanava, (god, demon and man). The wickedness of the ogre can be overcome by dhaya (the quality of mercy and charity), of sympathy and fellowfeeling; the pride of the god can be overcome by dhama (self-control), detachment, renunciation; the egoism of man can be overcome by following dharma prescribed by the impartial sages who have been purified by thapas (penance), and by canalising the instincts and impulses into fruitful fields. When these three are thus sublimated, maanava (man) is transformed into Maadhava (God). Each one must take up this process of purification, by discovering his faults and failings and realise the road to success.

Krishna moved by devotion of Bheeshma

One morning, Dharmaraaja went to Krishna, in order to pay homage. He found Krishna seated in the padmaasana (lotus seat) pose, meditating deeply, with teardrops rolling over His cheeks.

Dharmaraaja wondered whom He was meditating upon. At last, when Krishna opened His eyes he dared ask Him the question and Krishna replied that He was exulting over the devotion of a great soul towards Him. He said that it was no other than Bheeshma, whose mind was intently fixed on Him even while he was on the bed of arrows. It is not enough if you claim to be a bhaktha; the Lord must acknowledge it and exult over it, as Krishna did, when He was lost in admiration over the steadfastness of Bheeshma.

Vyaasa composed the Mahaabhaaratha, also called jaya (victory) with its galaxy of great persons, like Bheeshma, Bheema, Arjuna, Vidhura, Dharmaraaja, Dhroupadhi, Kunthi, all revolving around the divine Krishna. This epic will remove the darkness of ignorance, the pettiness of selfishness, the cowardice of separation from the hearts of men. So, the title of Lokaguru for Vyaasa is very apt. He is extolled as Vishnu, sans Shankha (conch) and Chakra (discus); Shankara (Shiva), sans the three eyes; and Brahma (the Creator) sans the four heads.

You must make the best use of this Guru, as you must, of this Puttaparthi itself. You must acquire here the skills for winning shaanthi and santhosha (peace of mind and bliss), the grace of God, the lessons of saadhana, the fruits of sathsang (company of holy men); do not fritter away your energy and time, seeking sensory satisfaction in ungodly company.

You pray, not for grace, but for petty impermanent pleasures; you do not try to know the ordinances of God and decide to follow them. Look at **Dhruva**. He started his penance, with the low aim of getting mastery over his step-mother's son; but as he progressed, he saw that he could get something far higher than even imperial honours, namely, the grace of God. Learn to appreciate the **Aathma** (Divine Self) and to detach your mind from that which is not **Aathma**. Become wise and discriminating. Leave everything to the Guru. When I was in the previous body at **Shirdhi**, there was a woman named **Raadhabhai** who yearned to get a **Manthrapadhesha** (inflated into a sacred word or formula) from me. That day was also **Vyaasa Poornima**. She was so anxious to get a **Naamam** (Name) that she refused to take even food until she got it. Three days passed like this, but **Baaba** did not yield. At last, **Syaama** who was with the previous body spoke about her and pleaded for her and feared that she might even die of hunger. He said that if she died, it would be poor reflection on the broad-mindedness for which **Baaba** was known. **Raadhabhai** was brought to the place in a weak condition. **Baaba** asked her to go to some Guru and get initiated into the name; she said, "I know of no other." **Baaba** asked her the meaning of the **slokha** "Guru Brahma Guru Vishnu Guru **Dhevo Maheshwarah**, **Gurusaakshath param** Brahma **Tasmai Shri Guruve namah**." He asked her, "Why not take the Guru's name, then? Why demand another name from the Guru? If the Guru is God, obeying His orders, walking in the path He has shown, these are as effective as the **japam** (repetition) of the name." You are judged by your words. Once you have secured a Guru, leave everything to him, even the desire to achieve liberation. He knows you more than you yourself ever can. He will direct you as much as is good for you. Your duty is only to obey and to smother the tendency to drift away from Him. You may ask, how are we to earn our food, if we attach ourselves to a Guru like this? Be convinced that the Lord will not let you starve; He will give you not merely money but even **Amirtha**, not only food but the nectar of immortality. Become immersed in the sweetness of the Name on your tongue. That will render your words also sweet and soft. By your words, will you be judged. A **Mahaaraaja**

out hunting happened to ride far forward, so that his retinue could not catch up with him. He saw a blind man by the jungle road and so he accosted him, "Hallo, dear man. Did you notice any one passing along?" The blind man said "No." Then, after a few minutes, the minister came along and asked the same man, "**Hey** brother! Did you notice any one passing along?" and got the same answer. The commander when he saw him asked "Here, you fool! Did you notice some one passing along?" and a soldier who came last shouted, "You blind rotter, open your dirty mouth and tell me whether any one passed this way." At last when the priest of the court came along and said, "Dear brother, please tell me whether any one passed this way," he could reply that a king, a minister, a commander and a soldier had passed and had asked him the same question. For their style of speech, revealed their status and character. If you have **dhaya**, **dhama** and dharma (sympathy, self-control and righteousness), that will take you beyond the realm of the three **gunas** (qualities of the mind); there is no need then for getting a **Naama** (Name) from the Guru and repeating it. The **ajina** (command) of the Guru or the Lord is even more important than the Name of the Guru or the Name of the Lord. Of what use is the repetition of the Name, without at the same time purifying the impulses by the observance of His commands. **Prashanthi Nilayam**, 24-7-1964 **Maayaa** itself has caused multifarious forms. This is a clever stage-play, a kind of fancy-dress. The objective world or Nature assumes many forms through the manipulation of **Maayaa**, the Deluding urge. **Shri Sathya Sai** 21. **Sravana** and **Smarana** THE first among the nine forms of devotion is **sravana** (hearing) and today, we have installed here at the **Prashanthi Nilayam** this instrument for **sravana**, namely, the telephone. I am used to hearing not the talk that comes through this instrument, but the cries of agony; the call of pining hearts hungering for grace. Still since it gladdens the hearts of devotees and I am never against anything that makes them glad and full-hearted, I have agreed for this installation. Just now, sitting in this hall, on this chair, you heard Me speak to **Kanjilal** at New **Delhi** and only he and I know how happy he is at the present moment, for he was able to speak to **Baaba** direct and to

hear My voice, while in his own house.
 Just see how this telephone itself came to be installed. The engineering staff were working day and night to fix it, but heavy rains interfered and even this noon, they were afraid that a connection with **Delhi** had become next to impossible. I had fixed the time as 5-30; but they pleaded with Me to postpone My coming into the hall for a few minutes at least, so that they could make sure that **Delhi** was coming through fine and clear. I said that we could speak to **Delhi** later, if they felt that would be better.
Sravana can transform the individual
 But, you saw how, as soon as I sat on this chair, **Kanjilal** could be heard clearly and I could inaugurate the service. It is given to these men who are here today to share in this achievement and this joy; they have the luck, the chance. Many times, people search far and wide for a groom for their daughter; but all the while, the young man might be in the neighbouring house itself.
 The engineers may say that they only did their duty and they might not look for any gratitude; but I am sure, you will thank them for the service they rendered, in these rains and under high pressure of work.
Sravana, hearing the voice of God, hearing about God, these are important events in life, events that transform the individual. Arjuna "heard" the **Bhagavadh Geetha**; **Pareekshit** "heard" the **Bhaagavatha**; both were liberated from bondage thereby. In the **Mahaabhaaratha**, **Karna**, meaning the Ear (!) is the most outstanding character; it is called **Karnarasaayana**, (sweet medicine to be "heard") and assimilated into daily life. The **Sabdha** (Sound), the **Pranava (Om)** are all very important keys to bliss; the **Vedhas** are to be "heard" and "recited." They are **Shruthi**, that which was heard, in moments of **supraconscious** ecstasy, by purified scholars doing **saadhana**. I am reminded of all this in the presence of this contrivance for **Doora-sravana**, hearing people who are far away.
Bhaagavatha-sravana (listening to **Bhaagavatha**) leads to **Bhaagavatha-smarana** (the constant remembrance of the Lord), and detachment from the ties of the objective world. There was famous dacoit once who advised his son while initiating him into the ancestral profession, never for a moment listen to stories of the Lord. "Do not stay to listen to any **Puraana** (mythological stories) or any reading of the **Bhaagavatha**," (tales of incarnations of

Vishnu), he exhorted the young aspirant. The son scrupulously observed this injunction for years and amassed a good fortune.
 Effect of hearing the **Bhaagavatha**
 One night, however, while running with his loot on his shoulder through a side lane of the city to avoid the police, a piece of glass cut into his sole; he sat for a while to pull it off and stop the flow of blood. He was then behind a house, where some one was reading and explaining the **Bhaagavatha** to a small group of listeners; he listened perforce for a short two minutes. The spark fell on the heap of cotton. During that short period, he heard the **Pandith** explaining the nature of God. He has no ears, no eyes, no limbs; He has a thousand forms; He is without form.
"Sarvathah paani-paadham," (with hands and feet every here) as the **Geetha** says. That description got fixed in his heart. He could not shake it.
 A few days later the police came to know of the depredations made by him as well as his associates and kinsmen. In order to know more about their activities they entered the area incognito, one constable as Goddess **Kaali** and some others as the worshippers and priests. They shouted and yelled, cursed and terrified the dacoits and called upon them to come out of their homes and fall at the feet of **Kaali**.
 Many did so, but the son who heard the **Bhaagavatha** albeit for two minutes knew just enough to save his skin. He was not terrified at all. He challenged the constable who was acting the role of **Kaali** and tore off his makeup and exposed the plot and instilled courage into the hearts of the gang. Then, when the police left discomfited he argued within himself thus: "If two minutes of the forbidden fruit could help me so much, what can I not gain if I devote myself entirely to the stories of the glories of God?" He left off the evil path and became a **saadhaka** (spiritual practitioner).
 Tongue is man's biggest weapon of offence
 The grace of God descends upon the eager **saadhaka**, who listens attentively to the story of that grace. The name of God, if recited with love and faith, has that power. Once the mother of **Agasthya** boasted that her son drank all the waters of the ocean; but the mother of **Hanumaan**, who was there, said: "Why go to that extent? My son leaped over it in a trice." But there was the mother of **Raama** with them. She said, "Your son leaped over the

ocean, uttering my son's name.

Without it, he was helpless." The name has that overmastering power. It can award unheard of, unimagined strength and courage. The other two women disputed the fact that it was

Raamanaama that strengthened **Hanumaan** for the enterprise. So, **Kaushalya** asked **Raama**

Himself. He said, "Why, it was because this body was called **Raama**, the name that combines the

beejaaksharas (mystic letters) of both Shiva and Vishnu, that I Myself was able to conquer

Raavana and his hordes!"

The name has much efficacy. By repeating the name, the Lord and His attributes can be easily

identified. The tongue must be sanctified by the repetition of the name. It has also to use sweet

expressions which will spread contentment and joy. Be very careful about your speech. Animals

have horns, insects have stings, beasts have claws and fangs. But, man's biggest weapon of

offence is his tongue. The wounds that his tongue inflicts can scarce be healed; they fester in the

heart for long. They are capable of more damage than even an atom bomb.

When **Bheema** went to bring the **Saugandhika** flower for his beloved, he saw **Hanumaan** with his

tail lying across the road. **Bheema** talked rudely to **Hanumaan**, ordering him to remove the tail,

for he thought it mean to walk over some one else's appendage. The rudeness made **Hanumaan**

refuse the demand and so, **Bheema** was humiliated for he could not lift the tail and set it aside.

He learned the need for politeness in conversation.

Speak so that your language is as sweet as your feelings are. Make the words true and pleasing.

(**Sathyam** broth; **priyam brooyath**). But, for the sake of pleasing another, do not speak falsehood

or exaggerate. Cynicism which leads you to speak about a thing in a carping manner and in order

to bring it into disrepute is as bad as flattery which makes you exaggerate and cross the

boundaries of truth.

Bliss is man's native character

You can give **Aanandha** by your speech, only if you have attained the state of **Aanandha**

yourself. A lamp burning under a pot with five holes: that is the symbol of man, who has the

Flame of Wisdom shining through five senses. Cover the pot with a thick cloth and no light

emerges. The cloth is the cover of **ajnaana** (ignorance), of **thamas** (inaction). Remove it; it shines

feebly through the senses, that is the symbol of **rajas** (passion and

activity). Remove the pot

itself, that is to say, remove the identification with the body, (the **dhehaathma-buddhi**); then the

Aathmajyothi (light of the Sell) shines full and bright. The **jyothi** or **Aanandha** (Divine light or

Divine Bliss) is ever there but, it was obstructed by the pot and the cloth. **Aanandha** is your

native character, your real stamp, your very reality.

The patient must himself drink the drug. There is no vicarious cure.

The balm must be applied

where the pain is. The cause of the illness and of the misery is in your mental vision, for, you see

many, when there is only One. You say "My God," "Their God," "Your **Baaba**," as if there are so

many Gods existing to help you quarrel and right among yourselves' Ask the Lord for the

removal of your earthly troubles; there is no mistake in that. It is much better than asking other

men, and losing self-respect and honour. For the sake of votes, people catch hold of the feet of

all and sundry; if they fall at the feet of the Lord, that will bring them more votes, for the people

will plead with Him to lead them as a great servant of God.

Communicate from heart to heart

You can call Me on the phone, but I will not be available for all those who do not have the

sincere and steady yearning for the Lord. For those who say "No! You are not my Lord," I say

"No." For those who say, "Yes," I too echo "Yes." If I am available in your heart, I will be

available over the phone. But, remember, I have My own special postal and telephone systems.

They operate from the heart straight to the heart. There are rules and regulations for the operation

of that system, which the **Shaasthras** (scriptures) declare. You can find them there. I am glad that

devotees have today acquired this new convenience at **Prashaanthi Nilayam**.

Prashaanthi Nilayam, 29-7-1964

Difficulties are created to increase the yearning and to sift the sincere devotee from the rest.

SHRI SATHYA SAI

22. Eliminate the Ego

IT is indeed a piece of good fortune that you have been able to hear, in the midst of the many

worldly worries that engross you, the valuable teachings of the ancient scriptures of this land,

from these great **Pandiths**. This is what really confers lasting happiness. In the land which once

cultivated these great ideals, weeds and thorny bushes have over-run the fields and with the

decline of spiritual enthusiasm, enmity, factions, injustice and

falsehood have grown wild. Indian religion and culture have treasured many folkways and customs that enshrine the lessons laid down by yogis and **rishis** for the good of the community. They are called **samskaaras** (purificatory acts), acts which sublimate the baser emotions and impulses; there are 48 of these mentioned in the **Shaasthras**, but, of these, 16 are essential for the individual who strives for the higher destiny. These have been neglected by society, since many decades, on account of a mad infatuation for the ways of the ruling race, which had come from the west. Their language slowly modified habits of living and even thinking; their dress which was adopted, changed **outlooks** and modes of living; their games and recreations transformed the ways in which Indians spend their leisure; their culture percolated into every field of activity and Indian culture is faced, even after the recovery of national independence, with a great danger to its continuity. Discard all low desires. Of course, there is no need to feel unduly depressed. One has only to recognise ignorance, in order to make it vanish. One has only to know one-self in order to contact the springs of Bliss and Immortality and of kinship with all beings. In Sanskrit, the individual is known as **vyakthi**, because he has to make his innate divinity **vyaktha** (explicit). That is your reality; discover it, dwell in it, desire to divulge it. Discard all low desires for a few acres of land, or a fat account in the bank, or a few more bungalows or cars or radios; desire rather the joy that will never fade, that will never cloy, deep, steady and strength-giving, the joy of Divine Realisation. Discover your holiness, your divinity, your truth. You may have doubts which is dharma (right conduct), which is **sathya** (truth), which is **prema** (Divine love), **etc.**; I admit; but, you can have no doubt about yourself, is it not? So, find out who you are and be fixed in that truth. That is enough to save you, to give you everlasting joy. That is why the **Vedhas** and the **Upanishads** teach, what the sages and the saints experienced, what these **Pandiths** (scholars) remind you in their discourses. Remember the God in whom you move, the God who makes you move, the God who is all this vast universe, every atom, every huge star. Select some Name and Form for this all-pervasive

immanent God and keep those on your tongue and before your mental eye. That is what is called **japasahitha dhyaanam** (meditation-**cum**-recitation of the Name). Discover the truth in silence. You are now more interested in listening to film-songs on the transistor radios which you carry round your necks. A villager came to Madras recently and his educated son-in-law went to the railway station to meet him and take him home. While they were proceeding homewards in a taxi, the father-in-law asked the son-in-law a rather strange question: "How much do the barbers here charge per shave?" The son-in-law was amazed at his curiosity; he asked why he was so eager to know this particular fact, more than anything else. The villager replied, "I saw a few barbers going along the road now; they are all wearing rich clothes, and they are carrying their equipment not in tin boxes as our village barbers do, but, in fine shiny leather boxes." The old man had seen people carrying these transistor radios. People miss a very valuable thing if they do not listen in, even while they are moving about or resting in the park or beach! They are afraid of being alone; they avoid silence as something detestable! But, you can discover your own truth only when you are alone with yourself and there is silence all around you. Justice **Sadhaashivam** said now that he had seen huge gatherings of eager listeners at religious meetings like this and so, he was led to the conclusion that atheism is not gaining ground in this country. The gatherings are certainly large but they are not very encouraging if you consider what a small percentage actually pay attention and of those who attend, what a small percentage cherish the teaching in the heart and strive to regulate their lives accordingly. As a matter of fact, there are no atheists at all but, only ignorant people. They do not know that God is their innermost core. They deny God because they do not know that their very breath is God. It is like fish denying the existence of water. You have to pity them for their colossal ignorance, not get angry with them for saying things you do not like. God dwells in you as **aanandha** (divine bliss); that is why you seek **aanandha** automatically, always, in every object around you. To become as full of **aanandha** as **Raadha** (the consort of Lord Krishna) or as **Raamakrishna Paramahansa** or as **Vivekaanandha**, you have to sacrifice your ego and saturate

yourself with the consciousness that the Lord is your very being.
 Krishna and Aanjaneya
 You must have heard many stories of garvabhangam--the suppression of conceit or egoism by the Lord. One day, Aanjaneya appeared in a garden on the outskirts of Dhwaaraka (abode of Lord Krishna). Krishna who heard about the pranks of the strange monkey, directed Garuda to proceed and scare the animal out of the city limits. Garuda failed, even though the later took the entire army with him for the fray. His pride was humbled. Krishna sent a message through him to the monkey, who had declared himself as Aanjaneya, that he should deign to come to Krishna's court. But, Aanjaneya recognised only Raama and would obey only the orders of Raama. So, Krishna had to send another message that Raama was calling him to His audience hall! Devotion compels the Lord to yield to the whims of His servants. Aanjaneya hurried to see Raama and Krishna gave him the darshan of Raama Himself. Sathyabhaama had offered to change herself into Seetha and when she stood by the side of Raama, Aanjaneya could not recognise in that form his Seetha. He was bewildered at this apparition. He asked Krishna, "O Lord Raama! Where is my Seetha? Who is this substitute?" Thus, the conceit of Sathyabhaama was broken by the Lord. He then asked Rukmini (Krishna's consort) to come forward and Aanjaneya immediately saw in her the Seetha he adored. So long as you have a trace of ego in you, you cannot see the Lord clearly. That is the thera (curtain), which Saint Thyaagaraaja prayed Lord Venkateshwara to remove from his mind. Egoism will be destroyed if you constantly tell yourself, 'It is He, not I.' 'He is the force, I am but the instrument.' Keep His Name always on the tongue; contemplate His glory whenever you see or hear anything beautiful or grand; see in every one the Lord Himself moving in that form. Do not talk evil of others, see only good in them. Welcome every chance to help others, to console others, to encourage others along the spiritual path. Be humble, do not become proud of your wealth, status, authority, learning or caste. Dedicate all your physical possessions and mental skills and intellectual attainments to the service of the Lord and to the Lord's manifold manifestations. Prashaanthi Vidwanmahaasabha (Madras), Inauguration by Shri M. Bhakthavatsalam

President: Mr. Justice Sadhaashivam, 13-8-1964
 Mother is Love. Worship the mother as God. Father is Truth. Worship the father as God.
SHRI SATHYA SAI
 23. The Rain Clouds
 FOR the last two hours, you were fully immersed in the aanandha of Krishnathathwa (Reality of Krishna) and of Vedhasaara (essence of Vedha), which are both the same. How grand it would be if all the moments of life you were imbibing this aanandha undisturbed! Iyengar spoke on Krishna-thrishna, the thirst for Krishna! What an appropriate word, that! The thirst for worldly goods can never be allayed; trying to satisfy it makes it only more acute. Thirst can never be quenched by drinking salt water, which is the objective world. Human desire is illimitable, without end. It makes you pursue the mirage in the desert; it makes you build castles in the air; it breeds discontent and despair once you succumb to it. But, develop the thirst for Krishna, you discover the cool spring of aanandha within you. Krishna Naama (name) makes you strong and steady; it is sweet and sustaining. Gouranga, the great example of this thirst, is so called because his heart was so pure that it had no touch of blemish at all. He is called Krishna Chaithanya, because he lost his chaithanya, that is, became unconscious of the world outside him, when he heard the name Krishna and became Krishna conscious! Yearning of Gopees for Krishna
 Look at the gopees (milk maids of Gokulam) and their yearning for the Lord! They never swerved from the path of bhakthi, of continuous smarana (remembrance) of the Lord. When in pain you shout "Ayyo, appa or amma"; but the gopees always called on Krishna only, whether in joy or in grief. A gopee was moving along the streets of Brindhaavan selling butter and ghee and milk; but, she was not crying aloud the names of her ware; she was calling aloud the names of Krishna: "Govindha! Dhamodhara! Maadhava!" The gopees forgot the very purpose of their visit to Brindhaavan, their very livelihood, their task of selling and earning. They stood watching Krishna, running along with a hoop and ignoring all else, they ran behind him with a ball of butter in the hand, offering it to the Divine child who had captured their hearts, calling on Him to receive the gift; "Govindha!" Dhamodhara! Maadhava!" When one of them was rolling on the ground in terrible anguish at the

separation from Krishna,

they sat around her and instead of assuaging her grief by turning her thoughts away from

Krishna, they augmented it because they themselves could not think of any other subject to talk

to her than Krishna's glory and Krishna's **prema**! They sat around and sang, "**Govindha**!

Dhamodhara! **Maadhava**!" Whoever has the thirst, Krishna will quench it; whoever calls on Him

in the agony of that thirst, Krishna, the rain-cloud, will answer that call and appear.

You can understand **Raadha** (Krishna's consort) only if you can fathom the depth of that thirst.

Raadha believed that Krishna is the **Aadhar** (basis); she did **aaradh** (worship) to Krishna in a

continuous **dhaara** (stream); in fact, she is **Dhaara** or **Prakrithi**, which is another form of the

Lord or **Pursuha** Himself. How can those who are full of evil tendencies and impulses grasp that relationship?

In this **Kaliyuga**, the principle of **Prema** (Divine Love) is not in evidence. It is smothered in

jealousy, conceit, hatred, fear, falsehood and greed. That is why it is best referred to as the

kalaha-yuga (the age of faction), marked by fights between mother and daughter, father and son,

teacher and pupil, guru and guru, brother and brother. The recitation of the name of Krishna is

the best method for cleansing the mind of all these evil impulses.

You may ask, "If we engage ourselves in this pastime, how can we earn our livelihood?" Well,

let me assure you, if you have pure and steady faith in the Lord, He will provide for you, not

merely food, but the nectar of immortality. You have that mighty potentiality in you, to discover

the Lord within and compel Him to grant you that nectar.

Make the thirst for Krishna grow in you

When you say that Krishna was born in **Gokula**, then. He grew up in **Brindhaavan**, that He ruled

over **Mathura** and that He later reigned at **Dhwaaraka**, what do those statements signify? The

manas (mind) is the **Gokula**! where He was born (where He is born even now to whoever takes

the spiritual path); the heart is the **Brindhaavan** where He grows, where **prema** (divine love) for

Him develops; the **Chith** is the **Mathura** which He rules over and the **Nirvikalpa** stage is

Dhwaaraka where He installs Himself, as the reigning monarch. Make the Krishna-**thrishna**

(thirst for Krishna) grow through these stages and you will be saving yourself! You will be

joining the ranks of **Raadha**, **Meera** and **Sakkubhai** (devotees of

Lord Krishna).

Once upon a time, we used to hear of three famous names **Lal**, **Bal** and **Pal**; they were famous in

the days of the national struggle. But many do not know now who they were. At least, **Lal** and

Pal have disappeared from the memory of the people; a large percentage of even educated

persons will flounder if you ask them who **Lal** and **Pal** were. **Bal**, meaning **Bala Gangaadhara**

Thilak, is still known to many, because he has made a contribution to spiritual knowledge, being

a **saadhaka** himself and a good student of **Geetha** for which he wrote a commentary. So,

saadhana alone makes life worth while; the rest is mostly froth or fake or failure, flashes of the moment.

Three principles to guide you

The mind must become **bhaktimaya** (saturated with devotion to God); the intelligence must be

transformed into **inaana-dheepthi** (the splendour of universal wisdom), or **inaana** (Divine

Knowledge); the body must be a willing and efficient instrument for **saddharmacharana**, (the

practice of righteousness). Such a life is indeed the crown and glory of humanity. The rest are

contaminated, contained, caged lives!

There is no use asking a doctor to advise you about the plans for the building you propose to

raise; nor is it wise to ask the engineer for a balm to assuage pain. Go to the proper Guru and

learn from him about at least three principles to guide your lives.

(1) Dharma : What is dharma, why should it be followed, what does it allow, what does it

condemn, **etc.**?---these have to be clearly known. The **Geetha** is the best text on Dharma: the

first word in it is dharma and the last word is mama (mine). So, it teaches each student what

exactly he should consider as "the dharma which is mine!" Each one must evolve his own

dharma based on **Aathmadharma**, the faith that the **Aathma** (soul) is his true reality.

(2) **Bhakthi Bhakthi** (devotion) is like a king, who has two aides-**de**-camp called **inaana** (divine

knowledge) and **vairaagya** (non-attachment). Without these two bodyguards, **bhakthi** is never

secure or safe. **Bhakthi** must be built upon the foundation of **inaana**; it must flower as

"detachment from the world." The **inaani** is the **sthitha-prajna** (unmoved by agitating feelings

and emotions), unshaken by the storms of fortune, good or bad; the **vairaagi** (the detached), is

the person who has rid himself of the three **gunas** (qualities of the

mind); and the **bhakti** (devotee) is he who is all **prema** (Love). **Bhakti, jnana** and **vairagya** are three peaks of the same **Himaalayan** range. **Prema** creates **dhya** (compassion); **vairagya** induces **dhama** (tolerance); and, **jnana** leads you along the path of dharma. Put out the fire raging within you (3) **Saadhana**- When the house catches fire, you run about in desperate haste to get succour and to put out the flames; but, you do not realise that the fire raging inside you is even more devastating and devouring. You must take up the duty of fire fighting in right earnest and never rest until the flames are put out. Start the fight right now. Start serving your parents, your teachers, the elders, the poor, the diseased, the distressed. Do not foster factions and divisions. Promote love, concord, **co**-operation, brotherliness. Do not look upon people as belonging to this state or that; all are in the state of bondage to the senses, to the objective world. Join the company of the good, the striving, the yearning **saadhakas** and you will soon reach the stage of peace within and harmony without. Madras, 14-8-1964

24. The sandalwood tree

THE importance which **Sanaathana** culture (unchanging truth) gives to dharma was explained to you by the **Pandith**; he outlined some of the main principles of that subtle ideal. Dharma (righteousness) is the feet and **Moksha** (Realisation) the head of the human community, while the other two **purusharthas**---**artha** (wealth) and **kaama** (desire)---form the trunk and limbs. Now, feet and head are ignored and the other two reckoned as vital. That is the tragedy of modern times. Enough warning against this tragedy has been given in the ancient texts of this country.

The **Kauravas** are useful examples of the calamity that awaits those who pursue the ideals of **artha** and **kaama**, without the regulating influence of dharma and **moksha**. They were drunk with power; they were overcome by greed and pride; they had insatiable desire; they suffered untold misery and were destroyed.

Ravana fell because he strove to accumulate **artha** and was carried away by covetousness, **kaama**. His "ten heads" indicate his mastery over the four **Vedhas** and the six **Shasthas**; but, of what avail was all that learning? **Aanjaneya** reported that **Lanka** was echoing with the recitation of the **Vedhas** and the air was thick with sacrificial smoke. But, the

raakshasas (demons) were wicked, in spite of all that ritual exactitude. Ritual must result in righteousness; otherwise, it is only rigmarole. **Ravana** sought to gain **Prakriti**, not **Purusha** (the manifestation not the **manifestor**); **Seetha** not **Rama**! And, so his life became futile. **Kaama** is the three-headed demon; when you win your desire, you develop **lobha** (miserly greed), to retain the gain and see that it multiplies; when you are defeated in desire, you develop **krodha** (resentment, anger); even **thapas** (penance) might not transmute such a character, as seen in the case of **Bhasmasura**, who sought to destroy the very Lord who granted him the boon he was after! **Kaama, lobha** and **krodha** are all forms of **rajoguna** (quality of passion and activity), the feverish activity that ignores the "means" while concentrating on the "end." **Rajoguna** pursues the goal, but is not particular about the correctness of the path. Qualify yourself and desire

There is a story of some monkeys who planted a mango garden. They planted the saplings, watered them a few days, and plucked them from off the ground to see how deep the roots had gone! They wanted them to grow fast and yield fruits, but they were unaware of the process by which alone they could get the fruits they craved for! Act right; then, claim the fruit. Cultivate with care, and collect the harvest.

What is good of burdening yourself with desire when you do not have the qualification to fulfil it? **Madhuraanath** once asked **Ramakrishna Paramahansa** for a chance to enjoy what was known as **Nirvikalpa samaadhi** (**superconscious** state of Bliss), about which he had heard.

Though **Ramakrishna** demurred because he had no qualification and preparatory training for it, he insisted; so when at last, the Master acceded, and made him lose consciousness for three days, the poor man protested and appealed for an end to that experience. It was a burden too heavy for his weak shoulders.

The three **gunas** (qualities of the mind) have to be transcended one after the other; **thamas** (lethargy) being transmuted into **rajas** (passionate activity) and **rajas** into **sathwa** (serenity and poise) and **sathwa** too, at last into **characteristiclessness**. "The **gunas** bind man and leave impressions. **Thamas** is like the worms that creep and crawl in offal; **rajas** is like the fly that sits on foul things as well as fair; **sathwa** is like the bee that visits only

fragrant flowers. But, all three
are drawn towards objects, whereas one should be free from all
traces of attachment. When
hearts are infested with flies and worms, the flit of Naamasmarana
(constant remembrance of
God's name) has to be used for disinfecting the place. You must
recognise the high purpose of
this human body and the unique chance man has. Then only will you
strive to benefit by this
hard-won piece of luck.
The magnanimous king
A Raaja (king) was out hunting in the forest and while pursuing the
deer, he went too far and
discovered that his retinue was left behind. He lost his way and was
overcome by hunger and
thirst. At last, he saw a tiny hut where lived a poor wood-cutter and
his wife selling fuel in the
distant villages. Their larder was almost empty, but the wife managed
to bring out a roti (bread),
which the king ate with avidity. He had never known such taste, for
he was never so hungry as
then. and, he slept soundly that noon, for he was never so tired as
then. By that time, the courtiers
and soldiers came upto where he was and the astounded wood-
cutter learnt that his guest was no
less a person than the monarch of the realm. He apologised for the
poor fare he offered, though
the king never uttered a harsh word.
Tragedy of man everywhere
Next day, a man came from the capital to take him to the court and
the poor fellow was certain
that he was going to be punished for insulting the ruler. His wife
accompanied him, for she
offered to share the misery with her lord. The Raaja gave him a seat
and insisted upon his sitting,
an honour which the wood-cutter knew was usually given to animals
that were about to be
sacrificed. He was fed nicely, along with his wife, another honour
which such animals usually
get.
Then the king asked him what boon he would ask from him, and the
terrified man could ask for
only this: "Please allow me to go home alive, with my wife! Please do
not cut off my head," he
cried. The Raaja said, "I am not an ungrateful wretch to treat you so
cruelly. If I give you an
estate you will ruin it, for you are unaware of agriculture. If I give
riches, thieves will carry it
away, for you live alone in the jungle. Well, I shall give you a
sandalwood plantation in that
forest, thirty acres in extent. Make good use of it and prosper." The
wood-cutter felt relieved and

he went away into the woods.
After about six months, the King went to the forest again for a hunt
and remembering the bread,
he went in search of the wood-cutter. He found him quite happy for
he said, that he had started
selling charcoal instead of fuel. The sandalwood trees were being
reduced to charcoal by that
man; he did not know the value of the gift he had received. Man too
does not realise the value of
the precious gift of "the number of days" of life he has received from
the Lord. He fritters them
away for temporary earnings. That is the tragedy of man everywhere.
Sanaathana Dharma has laid down the rules and regulations for the
best possible utilisation of
life, but for want of teaching, exposition and example, they have been
sadly neglected. This is
like inflicting injuries on oneself, this neglect of the rules, which give
real happiness and peace.
This is like the foolishness of living upon your neighbour's leavings,
while your own home has a
relishing, nourishing banquet ready!
Regulate the way of living
Reform the body, reconstruct the mind; regulate the way of living;
then, the country will become
automatically strong and prosperous. Do not wail that is a mud pot if
it contains nectar; it is far
better than having a gold pot with poison in it. The land may be rich,
but, if life is mean, it is
deplorable. It does not matter if the standard of life is poor, provided
the way of life is pure, full
of prema, humility, fear-of-sin, and reverence towards elders.
It is easy to restore this way of life, provided the Vedhas are once
again studied and followed.
The Vedhamaaatha (mother of Vedhas) will foster in you love and
kindness. Have faith; do not
discard a diamond, dismissing it as a piece of glass. The Dharma laid
down in the Vedhas is the
best armour to guard you against sorrow.
Women should observe sthree dharma and men purusha 'dharma,
the householder, grihastha
dharma, the monk sanyaasa dharma (the path of righteousness
prescribed for each category of
persons. The outward symbols like shave head, the ochre cloth,
kamandalu---these are like the
barbed wire erected to protect the crop from depredation. But, what
we now find is, there is
plenty of fence without, but no crop within!
You may have a grand feast on the plate, but, unless you have hunger,
you will not be tempted to
eat. There are qualifications for every task, be it eating or fasting, be it
leading a householder's
life or monk's life. Only a stone that was once Ahalya and was

saturated by dhyaana (meditation)
 and remorse can be transmuted into human form and only the feet of
 a Divine incarnation can so
 transmute it. All stones trodden by Raama did not get transformed
 into women; nor did any of
 the feet that trod upon that stone had the power of giving life. The
 Guru must have the
 awakening touch and the sishya (disciple) must have the eagerness
 to awake. The relationship
 should not be like the snake with a frog in the mouth, the frog too
 weak to escape, the snake too
 full to swallow. The Guru must be able to save; the sishya must be
 ready to be saved.
Hanumaan's dedicated service
 Dedicate all tasks of offerings to the Lord. Never deviate from that
 attitude. Hanumaan was such
 a bhaktha; Raama was the very life-breath for him. After the
 coronation, one day, Seetha and the
 three brothers of Raama met and planned to exclude Hanumaan
 from the seva (service) of
Raama and wanted that all the various services for Raama should be
 divided only among
 themselves. They felt that Hanumaan had enough chances already.
 So, they drew up a list, as
 exhaustive as they could remember, of the service from dawn till
 dusk, down to the smallest
 minutiae and assigned each item to one among themselves. They
 presented the list of items and
 assignees to the Lord, while Hanumaan was present. Raama heard
 about the new procedure, read
 the list and gave His approval, with a smile. He told Hanumaan that
 all the tasks had been
 assigned to others and that he could now take rest. Hanumaan
 prayed that the list might be read
 and when it was done, he noticed an omission---the task of 'snapping
 fingers when one yawns.'
 Of course, being an emperor, Raama should not be allowed to do it
 himself. It has to be done by
 a servant, he pleaded. Raama agreed to allot that task to Hanumaan!
 It was a great epic piece of good luck for Hanumaan, for it entitled
Hanumaan's constant
 attendance on his Master, for how could anyone predict when the
 yawn would come? And, he
 had to be looking on that heart-charming face all the time, to be ready
 with snap, as soon as the
 yawn was on! He could not be away for a minute nor could he relax
 for a moment. You must be
 happy that the seva of the Lord keeps you always in His presence and
 ever vigilant to carry out
 His behests.
 Select a Name and a Form
 The Lord cares for ekaagratha and chittha-suddhi (concentration

and purity of mind). You need
 not feel that you are physically away from Him. He has no 'near' and
 'far' Provided the address is
 clear and correct, your letter will be delivered, either at the next
 street or at Calcutta or Bombay
 for the same stamp. Smarana (remembering) is the stamp; manana
 (recapitulaiton) is the address.
 Have the Name for smarana; the Form for manana, that is enough.
 Select one Name and one Form for smarana and manana; but, do not
 talk ill of other names and
 forms. Behave like the woman in a joint family; she respects and
 serves the elders of the family
 such as the father-in-law, and his brothers and her own brother-in-
 law, but her heart is dedicated
 to her husband, whom she loves and reveres in a special manner. If
 you carp at the faith of
 others, your devotion is fake. If you are sincere, you will appreciate
 the sincerity of others. You
 see faults in others because you yourself have those faults, not
 otherwise.
 While in Dandakaaranya forest, Raama was once reclining with His
 head on the lap of Sugreeva
 and the vaanara (monkey) leaders were around Him. The moon was
 shining overhead in full
 glow, but, there was the tell-tale spot which marred the fullness of the
 effulgence. Raama asked
 each one of them what the spot indicated. Each one gave a different
 explanation; the reflection of
 the sea, one said; a deep pit, said another; a mountain range, said a
 third; but, Aanjaneya said, "It
 is your reflection I see on the moon, your colour, nothing else." That
 was the measure of his
 devotion. He saw everywhere, everytime only Raama.
 Have faith in your culture, which emphasises the path of self-control
 and discipline. Do not be
 led away by the tinsel attractions of foreign cultures. Indian customs,
 like the wearing of the sari
 are now adopted by western women, while Indian women are
 wearing gowns! Indian women
 bob their hair and discard the kumkum (vermilion dot on the
 forehead), in order to look
 fashionable; but, every Indian custom has deep significance, ignored
 in this imitative rush. A
 vessel of sweetness can be spoiled by a drop of kerosene. Accept good
 things from other
 cultures, the things that help you to control the vagaries of the senses
 and the mind, to investigate
 and discriminate more dearly.
 Of the many lakhs of people who dwell in this city, you alone had the
 great chance to come and
 hear the advice given today. So make the best use of this treasure and
 decide on leading more

useful lives from this very moment. Listen to all who speak of the glory of the Lord, who is in you, as in everybody else. Learn from all the methods by which you can discover Him and reach Him. That is my advice to you.
 Madras, 15-8-1964

25. The bubble of pride
 MAN is a pilgrim towards **Dharmakshethra**, the pride of dharma, which is the abode also of **Shaanthi**; but, on the way, he is led into the **bylanes** and alleys of objective pleasure by the senses to which he has become a slave. Man is eager to know about all kinds of trivialities, like the details of other lives and other places, but, he has no keenness to know about himself or the place from where he himself has come. Man is sunk in ignorance about himself, his source and substance, his goal and fate. He reduces himself to just one individual; he, the inheritor of unlimited wealth and fortune, feels himself a pauper. Remove this ego boundary; then only can you recognise the vastness of yourself.
 This microphone before Me must have been made by someone, is it not? He is not seen or known by you, but of his existence, there can be no doubt. Besides, it is certain he must be knowing all about this microphone which he has made. So too, there must be a creator for this universe and He must be knowing all about it. This universe is composed of the five elements and He is the master of all the five, their manipulator, aware of their subtle characteristics and properties. He is the **kshethrajna** (Indweller), he who knows this **kshethra** (field). When I speak into the mike, all of you can hear Me clearly; but the tape recorder here, the fan, the bulbs, the tube-lights, all operate on account of the self-same unseen electric current that animates each of them.
Diwan Bahadur Raamaswamy Shaasthry, Yogi **Suddhanandha Bhaarathi**, and others addressed you now, each one on a separate note, but, all described only the self-same **Kshethrajna**, the Universal knower, who is known by all names and who is in all forms. He is the impersonal person described in a hundred different ways in the **Vedhas**, the **Shaasthras**, the **Mahaabhaaratha**, the **Raamaayana** and the **Bhaagavatha**. Hold on to Him and live your lives; you will not slip. Build your activities on that basis; your career will not cave in. You will also develop courage, consolation and faith in yourself and in your

destiny.
 Krishna's lessons to control the ego
 Krishna addresses Arjuna in the **Geetha** sometimes as **Kaunteya**. Now, what does that appellation mean? It means, "One who assimilates quietly" as you are doing now. You are seated comfortably under this **pandal**, in fine weather and you can afford to listen in silence. But remember, Arjuna was between two opposing armies, eager for the fray for which they had prepared for years with unquenchable vengeance. It requires extraordinary self-control and yearning to command concentration at that time. Krishna addresses him as **Kurunandhana**, which means that he takes delight in karma dedicated to the high ideals he had in view. Every mode of address of Krishna has an inner meaning and appropriateness, as well as a lesson for others.
 Arjuna was trained by Krishna, without break, to control his egoism. Before the **Mahaabhaaratha** war, Arjuna once happened to be at **Raamasethu**, near **Raameshwaram**. Arjuna spoke of the bridge with some scorn in the hearing of **Aanjaneya** who was there and said that he would have built a bridge of arrows, single-handed and not bothered about subduing the sea and getting monkeys to pile up rocks one over the other. **Aanjaneya** asked him to build one. When **Aanjaneya** walked gently over the bridge, the arrows broke under his weight!
 Krishna suddenly presented Himself and suggested that it should be done in his presence, for there was no witness when the challenge was made and accepted. In order to save Arjuna from humiliation, Krishna bore the second bridge on His back, when **Aanjaneya** walked on it, so that Arjuna saw the tell-tale streaks of red, where the arrow points had pierced the Lord's back. Thus, Arjuna's pride was humbled. He prayed to **Aanjaneya** to fight on his side at **Kurukshethra**; but **Aanjaneya** said that the **Kaurava** army would be too infinitesimal a foe for his prowess; it would not be fair to pit him against such a weak enemy; he would only watch the fight, from the flag of Arjuna's chariot, he said; and the offer was gladly accepted. Egoism is a tough enemy
 Arjuna's pride was humbled during the war in another interesting manner by Krishna. About the end of the war, one evening, Arjuna felt proud that Krishna was his charioteer, and his 'servant.'
 He felt that as master, he should get down from the chariot after

Krishna and not before Him. So,

that day he insisted that Krishna should get down first, that he should come down only afterward.

But, Krishna was adamant; Arjuna must come down first, he said. After wasting a long time,

pleading and protesting and praying, Arjuna got down, very unwillingly, swallowing his pride.

Krishna then came down, and, immediately the chariot went up in flames! Krishna explained the

reason. The incendiary arrows and missiles that had stuck on the chariot were powerless so long

as He was on it; but, when his presence was no longer there, they set the chariot on fire. Thus,

Krishna showed that every act and word of the Lord had significance and a purpose, which

mortals cannot gauge. Egoism is a tough enemy and it requires constant vigilance to conquer it.

Conquer the foes of the inner realm

Pride raises its head in every stage and state. Like grass which covers the earth with a green

carpet, as soon as the rains fall even in places which appeared dry waste, pride thrives upon

opportunity. **Sikhadhwaja**, the King, got a feeling of extreme renunciation and left for the forest

for ascetic practices. His queen **Choodala** had the spirit of detachment in greater measure, but,

she did not make a show of it as her husband did.

The queen put on a male attire, wore ochre, spelt a rosary and sought him in the jungle.

Discovering him at last, she asked him who he was. The king replied that he was the ruler of the

realm, that he had given up his riches, his treasure, his army, his court, **etc.** "For the sake of what

did you give up these?" asked **Choodala**. "For the sake of peace," replied the king. But, he had to

confess that he had not attained it. Then, **Choodala** taught him that the giving up of "things" will

bear no fruit, that the desire for things, the pride of possessing things, of having once possessed

them, has to be given up, that one must be detached from the objective world so that he might

turn his eyes inward and conquer the foes of the inner realm and become a master of himself.

When the king attempted to fall at the feet of the new Guru that had come to him, **Choodala**

revealed her identity. She was a **sathi** (virtuous wife) who was the Guru of her **pathi** (husband);

there were many such women in ancient times, when they were honoured and educated much

better than today.

Tremendous power of mind over body

You must develop the devotion of the **gopees**, of **Raadha**, of

Uddhava, of **Hanumaan**.

Raamakrishna Paramahansa did intense **saadhana**, transmitting himself into the attitude of

Hanumaan and even his physical attributes changed to suit the role. He developed a small tail

during the period; such is the tremendous power of mind over body. Many husbands and

mothers-in-law tried to scare away the **gopees** from Krishna by spreading scandals about Him

but how can any one keep the **jeeva** (individual soul) and the **jagadeeshwara** (Lord of the

Universe) apart? **Vyaasa**, the great saint, says that words are inadequate to describe the intensity

of that devotion, the devotion of the **gopees** to the Lord. They had no egoism left in them and

that is why they became the supreme devotees of the Lord.

Learn the art of overcoming the ego from the **Shaasthras**, whose repositories are here before you,

in the **Prashaanthi Vidwanmahaasabha**. There are still many such in our land, in spite of decades

of neglect and the glitter of other studies. You must have heard of **Bhojaraaja**, the great patron of

Pandiths, such as these. He was at first not so considerate; but an incident happened which turned

his attention to this essential task. The **Pandiths** of his realm had the grace of God in good

measure, no doubt; but, they were extremely poor and had to struggle to keep their families

above starvation. One **Pandith** was so down and out that he decided to turn thief and steal, not

from any poor man's house, but from the king's palace itself, for the king cannot be made poorer

by the loss. He crept into the private apartments at dusk and though he had access to a large

quantity of silverware and gold cups and plates, he felt that he should carry away with him only

what he needed most and so, he stole only a few seers of wheat flour. While moving about with

the bag of flour in a dark corridor he heard noises and so he entered a room whose door was ajar,

and hide himself under a **cot**. It was the bedroom of the king!

Scholars must have faith in their learning

The **Pandith** spent the night under a **cot**, unable to move or cough or sneeze or even breathe

aloud. An hour before dawn, the king rose and sat upon the bed, reciting aloud a stanza he had

composed at night, while trying to sleep. There was a gap in the last line which the king could

not fill; the appropriate word was evading him. The **Pandith** heard the stanza; he had the word on

his lips and he could not but shout it out from underneath the **cot**. He forgot for the moment that

he was a thief with the tell-tale bag in his hands. The king peeped under the cot, and welcomed the Pandith and honoured him for his scholarship and poured largesses on him in sympathy for his plight. It was thus that Bhojaraaja learnt of the misery in which the scholars of his kingdom lived.

The Pandiths also must have this faith: that their learning will never injure them, never destroy them, that it will sustain them, provided they follow them strictly, gladly, sincerely and in the fear of God. The faith in God will be instilled by naamasmarana (the repetition of the Name of God)---the remembering of the glory of the Lord and of his infinite mercy and power.

When a mother is feeding her child, you can see her with the child on her hip and the plate in her hand, inducing the child to eat, by means of harsh words or a smile, a joke, a threat or a story, diverting its attention, showing the child a dog or a flower or the moon. I have also to adopt the same tactics to make you listen and assimilate the valuable food that is so necessary for your growth. That is the reason why I relate stories, sing, recite poems, etc., in My discourses!

Madras, 16-8-1964

Birth and death are two high cliffs between which the river of life flows.

The force of Aathma-shakthi is the bridge that scans the chasm, and for those who have developed that force and faith, the floods are of no concern.

With Aathma-shakthi as their safe support, they can reach the other bank, braving all dangers.

Shri Sathya Sai

26. True remorse and false

Pandith who spoke about the Geetha explained how it summarised the Upanishads. In fact, the

people of Bhaarith can be said to be residing in Geetha Mahaal itself, whether they know it or

not. The entrance to that Mahaal is through vishaadha (remorse), discovery of the tawdriness of

sense pleasures and searching out for something more substantial and satisfying. The most

satisfying prize is Purushoththamapraapthi--the attainment of the Lord, the Supremest Purusha.

The purusha is "he who lives in the pura," namely, the body, the physical body. He who lives in

the universe which is His body He is the Supremest, the

Purushoththama. A tiny ant creeping

over the foot is cognised by your consciousness; that is to say, the purusha had consciousness

filling the entire body: The Purushoththama has consciousness filling and activating the entire

universe, which is His body: The individual tree is the purusha, the forest is the Purushoththama.

The jeeva is the vyasthi, the samashti is God. For the purusha to become Purushoththama, the

path is yoga, or jnaana won by action and devotion to God.

He said that there can be no vision of unity when the jeeva is scattered in five directions by the

five senses which drag him. Really, it does not matter if a person has five rupee coins or the

same amount in small change. All the five senses subserve the same

Purusha. It is one family,

under one master. The senses need not necessarily be inimical; they can be trained to co-operate

in the saadhana. Why? Even intellect can become an enemy, if it promotes conceit and

competitive exhibitionism.

The gods once imagined that they were able to get victory over the demons because of their own

prowess. When they were celebrating the victory, a deity appeared before them and cast a blade

of grass on the ground. It asked Agni to bum it; but it could not. It challenged Vaayu to lift it, but

he could not. It provoked Varuna to wet it, but, in spite of his best efforts, he could not. Then

when their pride had been pricked, the deity taught them the Brahma Vidhya (science of

Brahman), which reveals the inner source of all strength. This is no ordinary story; Agni is the

presiding deity of vaak (speech) and so it tells us that speech has to be humble, that it derives its

power only from the basic Universal Principle. Vaayu is praana (the vital air); Indhra is buddhi

(the intellect).

A person is judged by his conduct

After all, it is behaviour and practice that count. In the case of dharma and of saadhana, this is

specially true. You judge a person by his conduct and character as revealed in his actions. No

other witness or proof is needed. There were two women, living opposite each other in a bazaar;

one had five cows and the other had just one. The richer woman was wasteful in habits, very

extravagant and careless. So, she used to borrow milk from the woman with one cow, and the

latter was helping her, in spite of the fact that she had a larger family. When she had thus

borrowed about 50 seers of milk, the cow of the poorer woman died,

and she went to the other woman and wanted her to return the milk loaned, at the rate of a seer per day. At this, she got wild and deposed in court that she had never borrowed any "Why should I, owning five cows, go to this woman with one cow for the loan of milk?" she asked. The magistrate was a shrewd man who sympathised with the woman whose cow had died. He knew how to get at the truth. He gave each of them five vessels full of water and asked them to wash their feet and come back to court. The five-cow woman poured all the five vessel **fuls** in one stream on her feet and came in with all the dirt intact. The one-cow woman cleaned her feet by skillful use of one vessel **ful** only and she left the other four vessels untouched. The act of washing the feet revealed their character and the magistrate had no hesitation in convicting the culprit. The one-cow woman must have saved and the five-cow woman must have wasted and been in perpetual want. The two poison fangs of man Arjuna's **vishaadha** (dejection) is also a case of finely disguised egoism, which revealed a fault in his make-up. He was a **dheera** (hero) until he came on the battlefield and was transformed into a **bheeru** (a coward). It was all a case of I and Mine. "I will go to hell, I would rather beg. I will not fight my Guru, my uncle, my cousin, **etc.**" I and Mine are two poison fangs; they have to be removed to make man harmless. Once **Naaradha** told Brahma of a ridiculous situation in the world; those who are dying are weeping for those who have died! That was what Arjuna too was doing, but, this foolishness is clothed in the language of renunciation and charity. The question on the battlefield was not who was the kin of whom, but who was right and who was wrong. Fight for justice, fight for truth, fight for these, as a **kshathriya** (warrior) is in duty bound, and leave the result to the Dispenser of all. Krishna told Arjuna, "I am surprised that you should weep so, for you are **Gudakesha**, the conqueror of sleep, of ignorance. You do not kill, don't be so conceited as all that; nor do they die, 'they' have many more things to do, and the real 'they' are deathless. The sentence of death has been already pronounced on their bodies by Me and you have but to carry out My orders." You are only an instrument Krishna made Arjuna aware of himself; so, the delusion that made him believe that he was a

great bowman, a foe of **Dhuryodhana**, **etc.**, disappeared from his consciousness; he came to know that he was but an instrument in the hands of the Lord. You too must learn that lesson; for, otherwise there is no end to misery. **Thamaso maa jyothirgamaya**--- "Lead me from darkness to light"---is the prayer. Egoism is **thamas** (darkness); **sharanaagathi** (surrender) is **jyothi** (light). There is an easy way to illumine the inner consciousness and the outer behaviour, with the light of God. Put the lamp of the name of the Lord, the illumining flame, on the tongue! That is the door-step; that light will drive out the darkness from both inside and outside. Have it ever burning, clear and bright. You will soon reach remarkable heights and enjoy happiness, the like of which you cannot get by sticking to the senses. Madras, 17-8-1964 27. The I behind the Eye This gathering is like the confluence of two rivers, the **Yamuna** and the **Ganga**, of people speaking **Thamil**, and **Thelugu**. I always speak in one language, and I am not inclined to change the language to suit the audience. I am sure even those who do not know **Thelugu** will understand the gist of what I say. Whenever **ashaanthi** (absence of peace) overwhelms the world, the Lord will incarnate in human form to establish the modes of earning **prashaanthi** (tranquillity) and to **reeducate** the human community in the paths of peace. At the present time, strife and discord have robbed the family, the school, the community, the society, the villages, the cities and the State, of peace and amity. Anxiety and fear have contaminated the very 'food one eats. Therefore, the **Prashaanthi** **Vidhwanmahaasabha** has been established, and **Pandiths** have been entrusted with the task of **revitalising** the dry sources of **Shaanthi**, by the teachings contained in the **Shaasthras**. Why is **ashaanthi** harassing the world? Because of **raaga**, **dwesha** and **moha** (attachment, hate and infatuation). These are born out of ignorance, which cause delusion. Things seen in darkness cannot be clear; they are mistaken for something else. A rope is mistaken to be a snake; a stump is mistaken to be a thief. A piece of glass may be coveted as a diamond. So, this mistaken notion, this indistinct light, must go. It can go only if methods of discovering the truth are learnt. That is what the **Shaasthras** teach and what these **Pandiths** are

commissioned to instruct you. They will tell you that the outward-seeking senses must be directed inwards; the inner realm of impulses, instincts, habits, prejudices, attitudes must be cleansed before God is reflected clear and bright therein. How is this to be achieved? The **Vedhas** explain how. Falsity of dualistic experience

The **Vedhas** tell you those things that cannot be known by anything else. The word **Vedha** means 'knowledge', knowledge that cannot be acquired by the senses or the intellect or even by unguided intuition. **Adhwaitha** is something that no one in the dual world can understand. It is '**spraapya manasa saha**:' "beyond the reach of even the mind." In fact, intellect and mind must each be transcended, before one can grasp the magnificence of that Unity. If **dhwaitha** has to be taught, why should the **Vedhas** take up that task? **Dhwaitha** (duality)--the seer and the seen, the creator and the created, the good and the bad, the right and the wrong---this is the daily concrete experience of every one. **Prakrithi** (Nature, Creation) is patently dualistic. The **Vedhas** endeavour to open the eyes of man to the falsity of dualistic experience, the reality of the only One, **Adhwaitha** (the non-dual One). They proclaim it, loudly and with enthusiasm.

Appanna Shaasthry said that the deer, the elephant, the moth, the fish and the bee are drawn to death by the senses of hearing, touch, sight, taste and smell respectively. If each of these falls a victim to one sense, how much is man to be pitied for he has all the five to drag him to perdition!

Arjuna too had the same combination of foes. He had the urge to give up his mission and take up another's mission, namely, an urge to give up fighting, which is the mission of the **kshathriya** and a temptation to take to **sanyaasa** (asceticism), which has to 'be earned by further evolution. To overcome these obstacles,' one must have both **saadhana** and a **sankalpa**, self-effort and grace.

Lord's hands and feet are everywhere

Arjuna aspired to give up karma, momentarily fascinated by the ideal of **sanyaasa**. It is only through action that devotion can be deepened. Action cleanses the mind and makes it fit for spiritual knowledge. **Sravana** (hearing) is a **thaamasik** act, manana (recapitulation) is **raajasik**, while **nididhyaasana** (concentration) is **Saathwik**. When you are simply listening, quietly receiving without responding, you are just dull (**thaamasik**); when you turn it over in your mind,

attempting to assimilate it, then you are active (**raajasik**); when you are sunk in the sweetness of experience in **dhyaana** you are having pure exultation (**saathwik**). That is the fruit of **bhakti**, this **nididhyaasana**.

There is no need to fight against the fundamental delusion of **dheha bhraanthi** (attachment to body) with overwhelming force and argument! As **Agnihothram Raamaanuja Thaathaachaariar** said now, the delusion will disappear only if one sits quietly for a minute and analyse for himself the world and his experience of the world. **Inaana** is not **Apraaptha-praapthi**, something new that 'is acquired, like gifts by some one, of money that the donor had, but which the recipient did not have. It is **praptha-prapathi**, like some one giving you a ten-rupee note which you had kept between the pages of a book you were reading. You had lent him the book; when you needed a loan, you asked him for a tenner; and he gave you back your own note. That is how **inaana** reveals to you your own glory. The Guru gives you from out of your own **hridhaya-pustaka** (heart-book) the treasure which was there unrecognised by you. You are afraid because you have forgotten your own strength. **Agnihothram Thaathaachaariar** said that the Lord had **sarvathaah paani paadham**: "His hands and feet are everywhere." It is through him that you are able to see; your eye required His eye in order to function. It is the reflection the **Aathma** in the **anthahkarana** (inner consciousness) that activates it and makes it flow through the senses towards the objective world.

Liberation is attained when the **Aathma** shines in its own glory; it is not a colony or a suburb where aristocratic residents have secured good sites in paradise. it is the condition of the **jeeva** which has shed delusion. It is not easy to become a **bhakti**

When delusion is shed, grief gets destroyed; joy is established: **dukha nivritthi** (removal of grief) and **aanandha praapthi** (attainment of bliss) both happen at the same time. The mind is the villain; it is 'another name for desire; the texture of the mind is just desire; both warp and woof are desire and nothing else. If desire goes, the mind disappears. When you pull out all the yarn from a piece of cloth, you have no more cloth. So too, pull out desires from the mind, it disappears, and you are free. Grief and joy are the obverse and reverse of the same experience.

Joy is when grief ends; grief is when joy ends. When you invite a blind man for dinner, you must set on the table two plates, for he comes along with another man who will lead him in. Grief and joy are inseparable companions.

Bhakthi is very difficult to acquire; do not think it is easy to become a **bhaktha**. As a matter of fact, it is even more difficult than **inaana**, for it means complete surrender, full contentment whatever may happen. The river must flow back to its source; it must turn back and up. If you flow down, you will have to go down, down, down, and water becomes undrinkable. But, do not despair; you have to win some day. The sooner, the better. A mango seller may seek to sell four for a rupee; if three of them get spoiled, he should not give up hope, for, a person may come and offer a rupee for the fourth one.

Having come here and lists, and secured **dharshan** and read about Me, put into actual prance at least one of the good counsel you got; one stick is enough to light a fire; the entire box of matches need not be used. Have faith that you will win; have steadiness in the pursuit of the goat

Bhakthi has stages in its growth

For, like the body which passes through childhood, boyhood, adolescence, middle age and old age, **bhakthi** too has stages in its growth. The tender fruit is love, the grown one is devotion and the ripe fruit is surrender. There is a type of karma which will melt the heart of the Lord. It is the type which does not inflict pain on any one. When **Raama** met the armies of **Khara-Dhuushana** single-handed, He did so in order to demonstrate his valour and His divinity to the demons and the sages of the forest.

My coming here and speaking daily at these meetings is the consequence of your merit and my grace. You had fine **dharshana** and **sravana** (audience and listening) in this silent gathering, silence which beats even the silence of **Prashanthi Nilayam**. I am glad so many of you have been prompted by the desire to know about spiritual discipline. The committee too has the energy and enthusiasm needed to continue these **Sapthaahams**; such chances may be given to you in a larger number in the coming months. This extensive area round the **Venkatagiri Raaja's** bungalow is always available for your meetings; imagine what a great piece of good fortune it is for him. That so many thousands of you could gather here and hear the elevating discourses of

Scholars and get started on the path of spiritual progress must indeed be very satisfying to him.

Tile **aanandha** that you experienced here now is not something that **carne** from outside; it was your own **aanandha** that you experienced; you are **Aanandhaswaruupa** (bliss personified); and so it welled up from inside your own heart.

Madras, 18-8-1964

Have faith in His Grace, and lead a virtuous life, a life devoted to the service of the weak, life spent in the thought, about the might and glory of God.

Pray that you may carry out your duty well. God will certainly answer your prayers.

Shri Sathya Sai

28. Be a care taker

TODAY this **Saptaaha** (seven-day discourse) celebrates its **Samaapthi** (conclusion). That word means, according to most people, the final function; but it has a profounder meaning too.

Samaapthi means, the attainment (**Aapthi**) of **Samam** (Brahman). That is the final fruit of **sravana**, manana and **nididhyaasana** (hearing, recapitulation and contention) of spiritual lessons and discourses. In the worldly sense, it means the conclusion of a period of time; in the spiritual sense, it means transcending time!

What is the sum and substance of all these discourses? It is that man has to give up his pursuit of sensory objects if he seeks lasting peace and joy. Material wealth brings along with it, not only joy but grief as well. Accumulation of riches, multiplication of wants--these lead only to alternation between joy and grief. Attachment is the root of both joy and grief; detachment is the Saviour. **Aashakthi** (attachment) is **maarakata** (death); **anaashakthi** (non-attachment) is **thaarakata** (saviour).

A millionaire pays income-tax with tears in his eyes; a headmaster joyfully gives up the furniture and laboratory appliances of his school when he is transferred to some other place. Why?

Because the headmaster knows that he is only the caretaker, not the owner. He is not attached to these articles; he knows that they belong to the government. So, too, feel that your family, your house, your fields your car, are all the Lord's property and that you are only the trustee; be rely to give them up without a murmur at a moment's notice.

The sacred literature of our country, the Vedas, the **Shaasthras**, the **Ithihaasas**, the **Manusmrithi** and the **Puraanas** contain the drugs to cure attachment and endow you with the strength of

detachment. Drugs available at other places though they may be more pleasant, cost time and money and do not assuage pain. **Thyaaga** (sacrifice) does not mean that you should not value things; you may, even care for them. But, remember always that they are transient, that the joy they give is trivial and temporary. That is to say, do not develop **moha** towards them. Know their real worth; do not over-estimate them. Subject yourself to vigilant scrutiny. A thirsty passenger asked the water-carrier at an up-country railway station whether his leather bag was clean. The reply he got was, "As regards cleanliness, all I can say is that the bag which pours is cleaner than the bag which takes in." You must care more for the cleanliness of your mind and intellect than for the external body. Instead of criticising others and finding faults with the actions of others, subject yourself to vigilant scrutiny, understand yourself well, and correct your own faults; do not be like the dancer who blamed the drummer for her wrong steps. This objective world is as ageless as God. Who knows when God resolved upon the Universe? It is as **anaadhi** (**beginningless**) as God; we cannot determine when it came into being but we can determine when it will end, at least for each of us. When you look into the well, your reflection is always there; so far as you are concerned, your reflection can be removed from the well moment you decide you will no more seek the well, or pay attention to it. The **Shaastri** who discoursed today gave a very learned and convincing disquisition on the concepts of **Aarya** and **Anaarya** as depicted in the **Raamaayana**; but, you must now concentrate on the illness from which you are suffering and on its cure. Foolishness, egoism and sheer ignorance are the causes of the misery of man today. The eye, the ear and the tongue lead man to anxiety and malice, instead of making him the messenger of peace and harmony. Intellect is the root of pride and envy. Vishnu is **Jagannaatha** at **Puri**; at **Kaashi**, Shiva is **Vishweshwara** (both Lords of the Universe); where, then, is there any room for rivalry between those who worship at **Puri** and those who worship at **Kaashi**? Vishnu is **Gopaal** (protector of cows) and Shiva is **Pashupathi** (master of cows). Still, the innate urge to fight comes up in the heart of man and he uses the names of the Lord as excuses for provoking the fighting he relishes. Limit the desires to your capacity

It is difficult to put into practice even the truths of which you are intellectually convinced. Look at **Dhrona** on the battle-field. When he heard that **Ashwattama** had been killed, he was so overcome with sorrow that he did not pause to consider where he was and for what end; even if the news were true he should not have laid down arms, forgetting the task upon which he had come to the field. Delusion (**moha**) induced him to do so; that was the reason for his discomfiture and death. There are many thousands of people here today, the final day, as there were all these days and so, I would like to tell you that it is not what you hear that is beneficial, but what you put into daily practice. Develop renunciation about your own needs and wishes. Examine each on the touchstone of essentiality. When you pile up things in your apartments, you only promote darkness and dust; so also, do not collect and store too many materials in your mind. Travel light. Have just enough to sustain life and maintain health. The **pappu** (**dhal**) must have only enough **uppu** (salt) to make it relishing; that is to say, do not spoil the '**dhal**' by adding too much salt. Life becomes too difficult to bear if you put into it too much of "desire." Limit your desires to your capacity and even among them, have only those that will grant lasting joy. Do not run after fashion and public approval and strain your resources, beyond repair. Also, keep to your own dharma and the code of rules that regulate life or the stage you have reached. Cow: symbol of selfless service. Do not place your needs first, your joy first. Consider the needs of others, the **aanandha** of others, as even more important. Respect elders and cultivate cordiality between brothers and sisters, teachers and students, employers and employees, **etc**. Tend the cow, for, the cow is the symbol of selfless service of Dharma. That is why when a newly built house is ceremonially entered, the owner first takes into the house a cow. Once a rishi was taking a ritual bath at the **Thriveni Sangham** at the confluence of the **Yamuna, Ganga** and **Saraswathi**. While he was submerged in the holy water some fishermen threw the net and he was dragged ashore by them as a rare catch. He was claimed by the fishermen and the rishi told the king, who was in a fix, that they should be paid the price of the catch before he could order them to release him. Now, what was the price of the "rishi-fish?" A

thousand varaahas? The rishi protested that he was not so cheap. Five thousand? it was too small, the rishi remarked.

Then a yogi who was at the palace suggested a fair solution. He said "Give a cow, that is enough" and the cow was considered fair compensation for the rishi. That is the measure of the value of a cow.

Observe the rules laid down in the Shaasthras, respect the culture of your land and bring honour to the land of your birth. Belief in providence is native to an Indian and fear of sin is inherent in him. Nourish your aged parents; revere them. If you honour your mother, the mother of the Universe will guard you against harm. If you honour your father, the Father of all beings will guard you. This is as true as the fact that if you honour your parents, your children will honour you.

Distinctions of different Incarnations

While speaking of God as guarding you, I am reminded of a note that some one has sent Me from this gathering. The note wants Me to explain why I have not mentioned Sai Baaba in any of my discourses so far, though I bear the name as the avathaara of Sai Baaba. Evidently, the writer of the note had in mind the people who engage themselves in publicity work of Raama or Krishna or Sai Baaba.

For those who know, Sai Raama, Krishna Vishnu, all are One; the distinction is only in the Upaadhi (the form and the name). The power, the glory, the mission, the message are all the same, though the particular achievements may be different, according to the needs and purposes of the age. That is why, though you believe that Raama and Krishna are the same, you do not approve when some one says that Raama lifted the Govardhanagiri or that Krishna broke the Shivadhanus (Shiva's bow). I do not appreciate in the least, the distinction between the various appearances of Godhead, Sai, Raama, Krishna, etc. I do not proclaim that this is more important or that the other is less important.

There are many attempts to construct mandhirs (temples) for Me, and people go about collecting donations for the same. I do not like this enthusiasm. Worship in any temple, any form, under any name. You neglect the ancient temples of your town, and start building new ones. And, very soon, the new ones too will be neglected, when you discover reasons for building newer ones.

People who plan the new mandhirs, and form committees, and go about collecting contributions, help only to spread atheism, for they are urged by egoism, greed and malice, rather than genuine devotion and spirit of service.

Be an example to others

Dhana (money) is the currency of the world; Saadhana is the currency of the spirit. When these self-styled bhaktas come to you with their lists and books, do not give even a paisa. Why do you need a hall to do naamasmarana or japa or dhyaana? The presence of others will more often be a hindrance rather than help; make your house itself a mandhir, meditate in your own shrineroom.

Sing bhajans in your own home; above all, be an example to others by means of sweet speech, humility, reverence to elders, truthfulness, faith and steadfastness. That way you will bring more into the fold of theism than by establishing societies, collecting donations and running mandhirs.

The Lord looks for sincerity, simplicity and steady joy in the contemplation of His name and form. If you keep awake throughout the twelve hours on Shivaraathri (festival of Lord Shiva), because of illness, the vigil will not win His favour. If you quarrel with the wife and desist from food for one full day, it will not be recorded in the book of God as a fast. If you lose yourself in the depths of unconsciousness after a bout of drink, you will not be counted as a person who has achieved Samaadhi. No bhuktha (enjoyed) can be a bhakttha (devotee); that is to say, he who has an eye on the profit he can derive from service to God, cannot be a true devotee. They praise Raama to the skies one day and decry Him the next, if their fortune gets dry. Those who declare that Sai Baaba is great and others are small, do not know the elements of spiritual discipline.

They are unfit for entering the field of spiritual service. I want to warn you against a set of people who have emerged nowadays using My name for such personal purposes. Be careful about these and treat them as they deserve.

Treasure in your hearts the Amrithavaakyas (death-destroying message) that you have heard during these seven days; ponder over them in the silence of your dhyaana; and, endeavour to realise the precious Goal of this invaluable 'Human birth.' I bless you all.

Madras, 19-8-1964

Past Is past, It won't come.

Future, you are not sure of.
The given moment is now (Present).
This Present is Omnipresent.

Shri Sathya Sai

29. **Japa** and **bhaja**

THE Ministers, **P. K. Savant** and **Lakshminarasiah**, one from **Andhra** and the other from

Maharaashtra, spoke informatively and enthusiastically to you, on health administration and on the part that spiritual discipline plays in the upkeep of mental and physical health.

Savant spoke about the work being done in the **Maharaashtra** State to eradicate disease in the villages and to persuade doctors to settle in the villages. He said that the ancient **Ayurvedhic** system of medicine was more suited to the food habits and the climatic peculiarities of this country and since it used the drugs available in the neighbourhood of the village, it was cheaper and more easily available. He also said that he has never been a patient so far, because he has been able to resist disease by means of strict observance of the rules regarding food, sleep and recreation. His faith in **Baaba**, he said, has proved a great reserve of strength to overcome illness.

Lakshminarasiah is himself a doctor; he spoke in praise of the quiet atmosphere of the

hermitages of India and he wanted that the simple living of the ancient seers be revived. He said

that deep down in the heart of every Indian there is a stratum of faith in **Sanaathana** Dharma

which has to be tapped for all kinds of reconstruction.

Being the anniversary function of the hospital, I have to say something about physical ailments, their treatment and cure. Health is sought by man, not for its own sake; he tries to cure his illness, for illness means grief; he tries to secure health, for health means joy. He is after

Aanandha (joy). At all times, through all acts, he seeks only **Aanandha**. A fish thrown on the

bank of the lake wriggles and struggles to enter the water again. Man's struggle to get back into

Aanandha is also of the same nature; he was in **Aanandha** and he has been thrown into misery.

His native element is **Aanandha**. He was calm, and experienced concord, **Shaanthi** and **Prema**,

when he was in the realm of **Aanandha**. Now, this **Aanandha** has to be won back, each for

himself. No other can get it for him. The minister described how the Plan is providing food,

clothing and shelter for all. But, even those who have these three in ample measure are not free

from misery; they have not been restored to **Aanandha**. **Aanandha** is an inner treasure, won by detachment and discipline. We must have a Plan for **Aanandha**, a Plan for **Shaanthi** and **Santhosha** (Peace and Contentment).

Consider first things first

A person may be sitting on a soft-cushioned sofa in an air-conditioned room, but his heart may be burning with unspeakable anxiety and fear. The body is as the cart and the mind as the horse.

Now, planning places the cart before the horse. It gives first place to body and its needs.

Consider first things first. Then only can the true culture of India be restored in all its ancient

vitality. The sages of this land had known of the mine of **Aanandha** that lies in every human

heart and they had discovered methods of developing that mine and working that gold. They said

that if **Bhoomaatha** (Mother Earth), **Gomaatha** (Mother Cow).

Nijamaatha (one's own mother)

and **Vedhamaatha** (Mother Scripture) were revered and fostered, and used as best as they could

be, happiness is certain and liberation is assured. It is because the people of India followed this

path that India has remained India and not become either Europe or China.

Inner harmony is what really matters

Even the scarcity of food about which the minister spoke is due to the decline in **shraddha** (faith)

which was the hallmark of the **ryots**. When the strength that comes from the enthusiastic pursuit

of one's profession wanes, when the courage of self-sacrifice is absent, all activity suffers. Have

faith in the Lord or the **Aathmathathwa**; it will **vitalise** you. A fakir went to **Akbar** and he was

told that **Akbar** was at his prayers and so could not give audience for some time. He was asked to

wait in the ante-room. But, he refused to wait. He said, "What can this beggar get from that

beggar?" All are beggars at the gate of God. The hero is he who does not beg or cringe or flatter

or fawn. He knows that the Lord knows best. If it is His will, He will grant food and raiment; if

not, well, let His will prevail. That is the path of **Sharanaagathi** or **Prapatthi** (absolute

surrender).

There should be no begging or bargaining; surrender, submit to His will. Some people bargain

with God and promise to give Him this or that costly article or their own hair, if a certain illness

is cured or a certain calamity is averted. Lord **Venkateshwara** or any other form of the Lord does

not need the hair of your head, but He wants you to respect the plighted word, to whomsoever given.

So in order to be true to your word and not incur the sin of falsehood and deceit, you have to offer it to Him, whatever the lapse of time. Shaving off the hair of the head is a sign that you have lost the delusion that it is physical beauty that counts; you make yourselves willfully ugly, so that you can demonstrate that it is inner harmony, inner charm, that really matters. **Sanyaasins** (ascetics) too have to shave likewise, in order to escape from a similar delusion, and equip themselves with the proper attitude.

Even the best of doctors will not be able to save a man when death calls. Men have to respond to that call, whether they are on a pilgrimage to **Kedhara** or **Badhri** or **Rameshwaram**, whether they are bridegrooms in the ceremonial seat before the ritual fire. Death brooks no delay; death accepts no excuse. Tears do not move His heart, nor can threats keep Him away.

The waking and dreaming stages

Emperor **Janaka** was listening to the soothing strains of music in the Durbar Hall, and he fell asleep on his throne. Slowly and silently, the courtiers and musicians slid out of the hall leaving him to himself. He had a dream. His kingdom was invaded, over-run, pillaged. He was captured and imprisoned. But he escaped, he was wandering alone, in enemy territory, overcome with hunger and thirst. The jungle was dark. He groaned aloud. The queen heard the groan and woke him! He saw himself as Emperor on the throne, surrounded by servants. Then, a doubt started haunting **Janaka**: "Which is true, that or this?" While dreaming, the dream was as true as the experience of the palace when awake. This is true, while awake; that was true, while dreaming.

Each has only relative value, while at that stage. Nothing is absolutely true, really real. The waking experience is as unreal as the dream experience. When you are in deep sleep, there is no world at all. When you attain the super-conscious fourth stage, the 'I' alone remains, the Universal 'I', which was mistaken even in the sleeping stage as limited and particular.

Fix responsibility for your health on Him

A few minutes of quiet thought will convince you of this. But you are too busy with trivialities to pay attention to the vital needs. Plant the seed of the name of the Lord, any one of His thousand

names that appeals to you, in the well-prepared soil of your heart and let it sprout in the silence

there; water it with love and service to **fellowmen**; guard it against pests and cattle, the outward dragging emotions and passions, by putting up the fence of **japa** and **dhyaana**, then you will get the harvest of **Aanandha**.

Minister Savant said that faith in **Sai Baaba** is keeping him fit, the mind and body, all these years. He was the chairman of **Shirdhi Samasthan** for many years. His devotion and attachment to that body are known only to him and Me. So, when he says that **Baaba** has been keeping him healthy and strong, I know that it is true and that his faith is deep and sincere. If you have sincere devotion you will fix the responsibility for your health on Him and He will also accept that responsibility. Your mind will be so full of happiness that your body will be fit instrument for **Saadhana**.

Shri Sathya Sai Hospital Day, **Prashaanthi Nilayam**, 8-10-1964

30. Genuine kinsmen

Pandiths, scholars in **Bhaagavatha** lore, have spoken to you so far on many sweet and wholesome topics taken from that great and inspiring work. The teachings of the **Bhaagavatha** are the mainstay of all **bhaktas**, the strength with which they walk the path of God. If only the culture of India, which is based on the **Vedhas** and expounded in the **Raamaayana** and the **Bhaagavatha**, is practised with a true understanding of its value, people can ensure for themselves perpetual joy or bliss. Grief is the illness; it has to be cured. The medicine is prescribed in the **Vedhas**; it is taught in the **Shaasthras** and **Puraanas**; it has to be discovered and taken in; then the experience of **Aanandha** will certainly follow. Of this, there is no doubt.

Samskrithi, the word for culture and cultivation, is derived from the word, **samskaara**, which means the dual process of removing the dust and dirt of vice and planting the virtues of **Sathya**.

Dharma, **Shaanthi** and **Prema**. **Samskaara** is also the name for certain obligatory rites of initiation and purification prescribed by the **Vedhas** for the spiritual **upliftment** of man. Their number is forty-eight in all; but, they could be reduced to ten and, if needed, even to one; the final and fulfilling One, of recognising one's identity with **Maadhava** or Shiva or Brahman. **Nara** (man) is but **Naaraayana** (God); **leeva** is Brahman, seen through the limitations of primal ignorance.

Forms of devotion revealed by **Bhaagavatha**
 Though the tongue of the penitent might repeat the **sloka**,
"Paapoham paapakarmaanaam," (I
 am a sinner, committing sins) the inner Dweller, as the real You, will
 not agree to the description
 and that self-condemnation! Hence, you turn round in anger when
 you are accosted as a sinner
 (**paapi**). In your heart of **hems**, you know that you are the Pure, the
 Full, the Eternal. You are the
 limitless, timeless, spaceless **Aathma**, the changeless,
characteristicless Self. That **Aathma**
 persists in your dreams, in deep sleep, in the varied activities of the
 waking stage. It persists
 during childhood, youth, middle age, old age and senility. It is the
 entity which declares itself as
 I: I slept, I dreamt, I awoke, I was a child, I am too old to walk erect,
etc. My eye, my word, my
 idea, my plan, my resolution, my experience, you say; thereby, you
 announce that you are not
 any of these. You are separate from these, but yet, you are involved
 with them. How to
 experience the **Aathma**? The **Vedhas** say, "**Sathyam vadha**;
Dharmam chara." (Speak the truth;
 practise righteousness).
 What is **Sathya** and what is Dharma? The **Raamaayana** and the
Bhaagavatha reveal this
 knowledge, through story and example, so that any one, however
 poor or illiterate he may be,
 can understand it and practise it and benefit by it. So it is enough if
 these are taken to the door of
 every home in this land. The **Bhaagavatha** will reveal the fortune of
Nandha and **Yashodha** who
 reared the Lord as their own child; the **supramental** Love that bound
 the simple **cowherds** of
Brindhaavan with the Lord; the deep self-abnegating devotion of
Raadha; the reverent affection
 that **Uddhava** had towards the Lord; and a variety of other forms of
 devoted service which brings
 God nearer to man. If you revolve these relationships in your mind
 and ruminate over the
 sweetness, it is freed from inferior impulses and your faith in the
 Supreme deepens.
 Remove the dirt of envy from the mind
 You will have to **re-live** the **Bhaagavatha** in your own experience;
 become a **Nandha** or
Yashodha fondling the child Krishna; become a **Gopee** yearning for
 the company of the Lord, as
 the soul craves for the **Supersoul**, as the river craves for the sea;
 become one with the cows
 whom He tended, or the boys with whom He played, or the **Murali**
 (flute) which He breathed
 through to give the world the music that captivates. Mere reading the

Bhaagavatha is not enough;
 seeing the picture of grand banquet in the cinema will not appease
 hunger. Eat a meal and it is
 appeased.
Samskaara means first removing the dirt from the mind. Know that
 envy is the stickiest dirt!
 You must be happy when others were happy. **Raama** is said to have
 been happy when others
 were happy; the **Raamaayana** says that He was then as happy as if,
 the event that made the other
 man happy, had happened to Him. That is the true test. Krishna
 speaks of Arjuna as An-**asuya**
 (envy-less). What a great compliment! Therefore, He proposed to
 teach him the mysteries of
 spiritual discipline. **Dhroupadhi** is extolled as an ideal wife, for she
 served her five masters, who
 were the five vital airs or **Praanas**, without the least trace of envy or
 pride. **Sathyabhaama** has
 become famous for jealousy and there are many stories current about
 Krishna's attempts to put
 down this vice and teach her humility.
 Have Love towards the Lord, but do not become depressed with envy
 when others also love him
 or get attached to Him. The **Kuchipudi** Party acted the musical
 dance-drama '**Bhaamakalaapam**'
 here very nicely and artistically. They demonstrated both the love
 and the jealousy of
Sathyabhaama. Try to have Love without the canker of jealousy.
 You come often to **Puttaparthi**; you hear the **pandiths** expounding
 the scriptures; you observe Me
 and My activity; what is the benefit you derive? How have you
 improved by all this? Have you
 succeeded at least in recognising your **thaamasik** and **raajasik**
 habits and tendencies?
 Recognising them as deleterious is the first step in removing them.
 Have you become more and
 more **saathwik** (serene and poised) as the years go by, or are you the
 same dull or perhaps, fiery
 individual? If you must know the Lord, you must love the Lord and
 live the good way. Hatred or
 even indifference will result only in misunderstanding. Develop close
 association with Him and
 He will reveal Himself to you.
 Grace is won by suffering only
 Walk in the path laid down in the **Raamaayana**, and
Mahaabhaaratha and the **Bhaagavatha**.
 Proceed along that path, **inspite** of halts and handicaps, **inspite** of the
 approval or disapproval of
 kith and kin, of praise or blame from society. What exactly is praise or
 blame? Words, sound
 waves coming from across the air; waves that strike your ear. Let
 them strike only the outer ear.

Do not welcome them in.
The other speaker said that the lament of **Dhroupadhi** in her helplessness brought her the grace of the Lord. Yes, grace is won by suffering only. The Incarnation of the Lord comes upon the world when **Adharma** (unrighteousness) becomes rampant. Therefore, **adharma** has to be suffered so that one may have the joy of welcoming the Lord in human form. You can experience the **swabhaava** (nature) and the **swaruupa** (form) of the Lord through the experience the **avathaara** confers. That is the greatest gain. If the place you must reach is very near, you can just step across; if the distance is more, you may need a vehicle, bullock-drawn or horse-drawn; for longer distances, you may require a car or a plane. But, the Lord is nearest to you. Slide ajar the door of delusion; part the curtain of ignorance; open the closed eye; He is right there, before you! The fog of sensual pleasure is hiding Him from you. Switch on the light; the darkness disappears and He becomes visible. Know your genuine kith and kin Revere Knowledge as you revere your father, adore Love as you adore your mother, move fondly with Dharma, as if it is your own brother; confide in **Dhaya** (compassion) as if it is your dearest friend; have **Shaantham** (calmness) as your better half; treat **Sahana** (fortitude), as if it is your own beloved son. These are your genuine kith and kin. Move with them, live with them, do not forsake or neglect them. Arjuna asked Krishna how the ever-restless mind could be controlled. Living with these kinsmen is the best recipe. That is the best atmosphere to ensure the discipline and detachment needed for mind control. Mere prayer will not do. You will have to swallow and digest the morsel that is put into the mouth; repetition of the name of the dish is of no use. Hearing discourses and nodding approval or clapping in appreciation are not enough. The mother feeds lovingly, but the child must take it in with avidity and relish. When this earthly mother has so much love, who can estimate the love of the Mother of all beings, the **Jagathianani**. You heard the **Bhaagavatha**, portions of it, today. All the teaching you need for liberation from grief and worry, you can get in that one book. Read it every day, bit by bit, page by page and ruminate over the lessons you find there. Gradually, you will earn detachment from worldly sense objects; the book will take you in hand and lead you **Godword**.

It is a better guide than many of the so-called gurus who ply their trade today. They welcome you with great gusto and proclaim the excellence of their wares, condemning those of the others and set about the profitable task of hooking you as a disciple, so that they may extract funds from you or fame through you. Like shopkeepers clamouring for customers, manufacturers of patent medicines competing for customers, they try to sell their prescriptions to you, before you discriminate and escape. The four-storeyed mansion Whichever the book, whoever the guru, whatever the **peetam** (institution), the goal is the same. The path is the ancient one, laid down by the saintly pioneers. Or, you can picture it as a **fourstoreyed** mansion, the ground floor being **karmayoga** (union with God through action) and the succeeding ones being **bhakthi**, **inaana** and **vairaagya** (devotion, spiritual knowledge and **nonattachment**). When it is just a nascent fruit, it is karma. That is, the activity that all are capable of, and so it is the first step in **saadhana** as well. When it matures and is rendered free from egoism and greed, it becomes worship, and so, it leads one on to the second floor, **bhakthi**. When it is ripe and sweet, that is to say, when the **bhaktha** (devotee) achieves complete self-surrender, then, it is the acquisition of **inaana**; when the fruit drops from the tree, it marks full detachment (**vairaagya**); the fourth floor of God's mansion is then reached. **Prema** (divine love) is the motive power in Karma Yoga; it is the very breath of **Bhakthi** Yoga. It is universal and infinite, in **inaana**; it sees the Lord everywhere and in everything, when **vairaagya** has been achieved. The **Bhaagavatha** is saturated with the sweetness of **prema**. The sweetness of Krishna is filling this Nature or objective world and **Raadha** is tasting it and being thrilled by it. Who is **Raadha**? She is Nature, the **Prakrithi**, the **Maayaa Shakthi** (power of delusion), the **Hlaadini Shakthi** (power of joy) of Krishna Himself His **Mahaabhaava** (Great State). She has stolen and treasured in her heart the **aanandha** of Krishna which manifested as **prakrithi** and so, like the owner who roams round and round the house of the thief until he gets back his property, Krishna too is ever around **Raadha**'s residence, seeking His **aanandha**. Be like the flute on Krishna's lips If you have the capacity to draw the Lord to yourself, He will Himself

come to you and be with
you. Be like the flute, a hollow reed, straight, light, with no substance
to hinder His breath. Then,
He will come and pick you up from the ground; He will breathe divine
music through you,
playing upon you with a delicate touch; He will stick the flute into His
sash; He will press his
lips on it. In His hand, the infinitesimal will be transmuted into the
Infinite, the anu (light atom)
will be transformed into the ghana (heavy solid).
One day, Krishna pretended to be fast asleep, with the flute carelessly
thrown aside by His side
when Raadha approached the fortunate flute and asked it in plaintive
terms, "O lucky Murali!
Tell me how did you earn this great good fortune. What was the vow
you observed, the vigil you
kept, the pilgrimage you accomplished? What was the manthra you
recited, the idol you
worshipped?" The Flute got a voice through His grace and said: "I rid
myself of all sensual
desire, of envy, greed, of ego, that is all. I had no feeling of ego left to
obstruct the flow of His
prema through Me to all creation."
Intensify the prema that is within you, as a sacred gift. Expand it so
that all beings can share in it.
Ramakrishna Paramahansa had that prema; when someone
around him was sad, he felt sad;
when some one was glad, he felt glad.: He made himself one with all,
in his great prema bhaava
(state of Love). Have your prema fixed on the Lord, whether your
petty wishes are fulfilled or
not. Do not let slip the treasure, on some silly excuse or other. When
Sai Baba confers success
after success on you, you are foremost in singing "Sai Shankara, Sai
Shankara," but let the
shadow or disappointment fall on you, immediately you turn round
and declare, "This Sai is not
God."
Kali Yuga is conducive to win liberation
Your worldly 'intelligence cannot fathom the ways of Go. He cannot
be recognised by mere
cleverness, which is what your intelligence mostly is. You may benefit
from God, but you cannot
explain Him. You may benefit from electricity, and use it in a
thousand ways, but you cannot
explore and explain its mystery. How it works so and why it works so
and not in any other way,
is beyond your ken. Your explanations are merely guesses, attempts
to clothe your ignorance in
pompous expressions. The mistake is, you give the brain more value
than it deserves. The
Parathathwa (Supreme Truth) is beyond the reach of the brain;

standing on the rock, you cannot
lift it! Standing in Maayaa, you cannot discard it.
The present age is described in the Shaasthras as very conducive to
liberation; for, while in past
ages, rigorous penance was prescribed as the means, the Kali age in
which you are, requires only
Naamasmarana to win liberation! When the name of the Lord is
remembered with all the glory
that is associated with it, a great flood of aanandha wells up within
the mind. Vyaasa himself
knew this; for, when some sages once went to him to find out which
yuga is most conducive to
success in man's efforts for liberation, Vyaasa anticipated their
question and repeated to himself
aloud, "O, how fortunate are those destined to be born in the Kali
Yuga!" It is so easy in this Kali
age to win the grace of the Lord.
But, how do you profit by this luck that you have come across? How
far have you progressed
using the chance of these discourses and the dharshan and sparshan
(seeing and touching)?
Bring something into your daily practice, as evidence of your having
known the secret of the
higher life' from Me. Show that you have greater brotherliness, speak
less with more sweetness
and self-control, that you can bear defeat as well as victory with calm
resignation.
You read these great books, the Raamaayana and the Bhaagavatha
many times, for they are now
easily available at a cheap cost. But, what proof can you give for
having profited by the hours
that you have spent with them? To digest the food you have taken,
you have to engage in some
physical activity. To digest the lessons that you imbue through holy
company or through the
study of great books, practise them in daily life. Manana
(recapitulation) is a very important
saadhana; dwell in silence on the implications of the lessons you
have come across.
Keep up the enthusiasm that has given you the patience to sit through
these discourses here for
the last five hours. Develop it, and seeking the company of pious men,
strengthen your saathwik
(serene and poised) tendencies and progress in the spiritual path.
You have my blessings.
Prashanthi Nilayam, 9-10-1964
31. How old are you really?
The world is full of sorrow and strife; man tries to avoid these and
somehow derive a little joy
and peace, in the midst of grief and disappointment. It is like digging a
well in a sand heap; the
deeper you dig, the faster it caves in. And, the whole process has to be

repeated again. The piles of sensual desires overwhelm the aspirant and drag him down into grief. The only means of getting lasting joy is **bhakthi**; that is the best among the **yukthis** (the paths dictated by intelligence). That alone gives the **shakthi** (the strength needed for acquiring unshakable joy).

Bhakthi can grow only on prepared ground. The method of preparation is given in the **Vedhas**, which speak also of things that have to be avoided. The **Vedhas** lay down the lines of conduct, the method of living, the ideals to be followed. You may not all be able to study the **Vedhas** and grasp the meaning. But those who have studied and who are following the teachings and who are overcome by the joy of that experience are here to tell you, in terms that you can understand.

Today, for example, we had the **Shaastri**, who spoke of the four **Purusharthas** (goals of human life), as mentioned in the **Bhagavadh Geetha**, which itself is the essence of the **Upanishads**, the latter part of the **Vedhas** called **Vedhaantha**. Of these goals, the final consummation is **moksha**; that is the very crux of the problem of life. **Moksha** means liberation from bondage to both joy and grief, which are the obverse and reverse of the same coin.

Moksha is the recognition of the truth; but, though it is so simple, it required the cultivation of **viveka**, **vairaagya** and **vichakshana** (discrimination, detachment and ability), to know the Truth and escape from the temptation to hug falsehood. **Viveka** is necessary to decide what is dharma---the very first of the

Purusharthas. Each one must decide for himself the dharma he must choose for his uplift; this required **viveka**, the recognition of the permanently beneficial source of pure and lasting joy.

Walk with the help of **Bhakthi** and Karma **Kurukshethra** must be made a **Dharmakshethra**. **Kurukshethra** is the field where brothers fought over a handful of earth; but, it must be made a field for the uplift of man through the practice of dharma. It is for the sake of **inaana** that dharma has been laid down. **Bhakthi** and karma are the

two feet and the head is **inaana**; walk on with the help of these two. Now, about **vairaagya**. When you go to a temple you break a coconut before the idol. Now, if you try to break the nut as it has fallen from the tree, will it break? No; the fibrous cover has to be removed, and the shell exposed. The fibre protects the shell and prevents the blow from affecting the shell. **Moksha** (liberation) results from the breaking of

the mind with all its vagaries and wishes. You have to break your mind but, how can you do it, when the fibrous armour of sensual desires encompasses it? Remove them and dedicate the mind to God and smash it in His presence. That moment, you are free. The toughest fibre is anger, it is the stickiest dirt. When you get angry, you forget mother, father and teacher; you descend to the lowest depths. You lose all discrimination in the excitement; even **Hanumantha** set fire to the whole of **Lanka** when he was incensed by the demons who set fire to the tip of his tail; he lost sight of the fact that **Seetha** was in the **Ashokavana**. It was only when he had exulted in achievement for a little while that he remembered it and then he started condemning himself for his anger. Feel an inseparable unity with the Lord. Another fatal weakness is **dambha** (conceit, egoism, pride), the desire to be talked about, to be praised; people take delight in tom-**tomming** their achievements and capacities. This makes them ludicrous and pitiable. They want that their names and deeds should appear in the daily papers in big bold letters, as big as My head of hair! But it is not in the newspapers that you should strive to get attention. Earn status in the realm of God; earn fame in the company of the good and the godly, progress in humility, in reverence of elders and parents If you are for ever in the primary class poring over A **B** **C** and **D**, how can you make out the meaning of what these **Pandiths** say? These are all subjects beyond the reach of the senses and you must gamer them and cherish them in your minds. Practise them and live in joy. When the discourses are on here, I find many running about with their beds and reserving space for spreading them. When you go to a temple, you see the idol within but your thoughts are with your footwear that you had to keep outside the outer gate. These are matters that reveal the concentration that you are capable of. Every little point has to be taken care of, lest the benefit of **saadhana** be lost. You cannot get liberation by merely coming here; you cannot get it even by **dharshana**, **sprashana** and **sambhashana** (seeing, touching and conversing). You will have to follow the instructions, the **Aajna** (the order) and the directions: You will have to follow the path of **Raadha**, **Meera**, **Gouranga** and **Thukaaraam**. You must feel an inseparable affinity with the Lord, as inseparable as the wave and the sea. You are really of

the same essence, the same taste, the same quality as the sea, though you have the name and form of the wave. The Lord is the **Saguna** aspect (Form with attributes) of the **Paramaathma**, that is the Universe. Butter, when in the milk, is immanent in it, has no separate name~ and form; but, take it out and it has a name and form which makes it distinct from mille Ghee too when liquid has no particular form, but when it hardens, it has a form. So too **Maadhava-thathwam** (Divine state) when it assumes a form, is **Maanava** (Man). Virtue is the life-breath When you are immersed in yourself, you are happiest. The child in the womb is in **Soham** (I am He); but when it is born in the world, it starts the question, **Koham** (Who am I?). For it forgot its truth; it identifies itself with the body and the senses. Until it becomes a **inaani** (person of realisation), it will never regain in **Soham** knowledge. **Maanava** can become **Maadhava** by engaging himself in **Maadhava** karma (action dedicated to God); he can then discover his **Naaraayana thathwam** (Divine state). What is the use of doing only **maanava** karma (human action) or even **dhaanava** karma (**demoniac** action) and claiming that man is divine? Virtue is the life-breath; character is the backbone. Without that, no meritorious act will fructify. A characterless man is like a pot with many holes, useless for carrying water, or storing it. Renounce and win peace; have and win troubles. There was a man living in a ramshackle hut when a huge big storm came along threatening to scatter it to the far comers, he sat inside and prayed to **Vaayudheva** (wind god). "**O Vaayu!** Abate thy fury," but the storm raged wild and furious. He prayed to **Hanumaan**, the son of the wind god **Vaayu**. "**O Hanumaan**, soften the fury of your father and save this poor fellow's shelter," and the storm blew with even more ferocity. Then he prayed to **Raama** to command His servant, **Hanumaan**, to persuade the wind god to reduce His overpowering sweep. He found that too had no effect. So, he came out of the hut and coolly said, "Let it be pulled asunder and lifted by the' storm out of sight. I do not care." Thus, he got his peace of mind back. The eagle is pestered by crows so long as it has a fish in its beak. They swish past that so they could steal the fish out of its mouth. They pursue the bird wherever it sits for a little rest. At last, it gives up the attachment to the fish and drops it from its beak; the

crows fly behind it and leave the eagle free. So leave off sense pleasures and the crows of pride, envy, malice, and hatred will fly away, for they want only carrion. Practise renunciation from now on The snake moves in curves, not in a straight line; man too when he is following the senses has to move in a crooked path. He has greater poison in him than the snake; his venom is to be found in his eyes, his tongue, his hands, his mind, his heart, his thoughts--- whereas the cobra has it only in its fangs. The cobra raises its hood and sways in joy when it hears music; so too man when he realises the stage of **niruvikalpa**--steady unchanging establishment in the Ultimate Reality--- dances in heavenly bliss. Practise renunciation from now on, that you may set out on the journey when the call comes, you don't know when. Or at that moment, you will be in tears, when you think of the house you have built, the property you have accumulated, the fame you have amassed, the riches you have won. Know that all this is for the fleeting moment: develop attachment for the Lord, who will be with you wherever you go. Only the years that you have lived with the Lord have to be counted as life; the rest are all out of count. An old grandfather of seventy was asked by his seven-year old grandchild, "Grandpa! How old are you?" and the old man replied, "Two!" The child was **struck** with wonder and looked a picture of doubt. The old man replied, "I have spent only the last two years in the company of the Lord; until then I was plunged in the marshland of pleasure seeking." Realise the Indweller in the body **Bhrigu** asked **Varuna** what the Lord does and **Varuna** (rain god) replied, **Thapas** (penance). For, he explained, "He is in all the five **kashas** (sheaths)--the **Annamaya**, the **Praanamaya**, the **Manomaya**, the **Vijnaanamaya** and the **Aanandhamaya koshas** (sheaths of material, vital energy, mind, knowledge and bliss). He digests the food in the body and the food in the mind. He is ever active, creating, fostering and transforming. You must realise the **dhehi** (the Indweller), in the **dheha** (body) and the **Naami** (person designated) by the **Naama** (name). There was a wife who got bangles of gold made when she became a widow-, for, she argued, her husband had now become indestructible like gold, whereas he was, while alive, breakable, like the glass bangles

she wore then. He had merged in the **Akshara** Brahman (Indestructible Supreme Reality).
 Develop **prema** (divine love) towards the Lord, the **Parama-prema** (Supreme divine love) of which He is the embodiment. Never give room for doubts and hesitations, for questions to test the Lord's **Prema**. "My troubles have not ended; why? Why is it that He did not speak to me? How is it I did not get a room for staying here? Why did he not call me?" you whine! Do not think that I do not care for you or that I do not know you. I may not talk to you, but do not be under the impression that. I have no **prema**. As a matter of fact, it is to give you the chance of **dharshan** that I move along the verandah from this room to that. Whatever I do, it is for you, not for Me. For, what is it that can be called Mine? Only you. Hold fast to your chosen deity. So, do not get shaken in mind; do not allow faith to decline. That will only add to the grief you already suffer from. Hold fast--that must be your vow. Whoever is your **Ishta dhevatha** (the chosen deity)--Vishnu or **Raama** or Shiva or **Venkateshwara**--hold fast to Him. Do not lose the contact and the company; for, it is only when the coal is in contact with the live embers that it can also become live ember. Cultivate nearness to Me in the heart and you will be rewarded.
 Then you too will acquire a fraction of the Supreme **Prema**. This is the great chance. This chance will not come your way again, beware of that. If you cannot, if you do not, cross the sea of grief now, taking hold of this chance, when again can you get such a chance? Really you are the fortunate few-, out of millions and millions of people you have come, though no one specially invited you to be present here. That is what I call the mark of destiny. Now, engage yourself in spiritual discipline, spiritual thoughts, spiritual company. Let the past go its way. At least from now on, seek to save yourself. Never yield to doubt or unsteadiness.
 That is a sign of ignorance. Have faith in any one Name and the Form indicated by that name. If you revere Shiva and hate Vishnu, the plus and the minus cancel out and the net result is zero. I will not tolerate the slightest hatred of any Name or Form. The wife has to revere the husband, but that does not mean that she has to hate his parents or brothers or sisters.
 You can never attain the Lord through hatred of one or more of His many Forms and Names. If you throw contempt at the God that another reveres, the contempt

falls on your own God. Avoid factions, quarrelling, hating, scorning, fault-finding; they recoil on you. You find fault in others because you have faults in you. Remember every one is a pilgrim towards the same goal; some travel by one road, some by another. **Raavana, Sisupaala, Danthavakra**---they too reached the feet of the Lord, by inviting Him to end their earthly careers. Seek the good in others. Learn to speak little and to speak soft. That will reduce the chances of getting angry. Seek the good in others and the evil in yourself. When I am defamed, I never get incensed, for it is only the tree full of edible fruits that is attacked with sticks and stones. Moreover, without scorn and contempt, greatness will not shine and Spread. It has always been so, whenever **Avathaars** have come. When you hear the word, **Rasala** mango, you conceive of a sweet juicy fruit; but, when you have the fruit actually in hand, you are pestered by doubts whether it is really **Rasala**, whether it will taste sweet or sour. But, I never care for praise or blame; I just discard both. I am ever intent on the task for which I have come, the laying down of **Sathya maarga** (path of truth), of Dharma and the spread of the knowledge and practice of Dharma. The **Prashaanthi Vidhwanmahaasabha** is just one of the instruments for this task: the task of making the Kali **yuga** (present Iron age), a **Kritha yuga** (past Golden age). Stage by stage as the task unfolds, the sound of detractors will also cease; when fully fried, the **pappad** will make no further noise. Only the frying **pappad** makes noise. You too should avoid contact with the **unfried** minds; do not develop either hatred or envy. Have love and charity towards all.
 Know what exactly is your duty. This aged **Shaasthry** is a sweet fruit, ripe with age and experience; he knows and has actual experience of the life laid down in the **Geetha**. When I asked him to share his wisdom with the world, he was indeed happy beyond words. He is exulting over the opportunity he has got to partake in the revival of **Vedhic** scholarship and in the re-establishment of Dharma. He knows and I know, and no one else knows, the intensity of his joy at the chance he now has secured. He has but one desire in him now, a very sacred desire: to see the era of Dharma established on earth through My **Sankalpa** (Will). What a rare relationship is this, between him and Me! It is **Sanaathana Sambandha** (eternal relationship); hence he got Me.

Some things happened today to make Me speak in this strain and I wanted all of you to know what exactly is your duty to yourself and to others. There are some men who are like moths, who must bore through whatever they come across, silk or cotton or wool; there are others who are like bees, who seek only honey. The lotus attracts bees from afar, but the frogs that skip around it on the lake know nought of its beauty or fragrance.

Prashaanthi Nilayam, 10-10-1964

32. The path to the presence

This day, three learned **Pandiths** (scholars) spoke on **Adhwaitha** (philosophy of Non-dualism) and **Avathaara Thathwa** (essential nature of Incarnation) and on the Lord of **Mathura**. They have appeased your hunger in full. When the stomach is full anything extra is bitter. But, a bit of pickle may be welcome. That I shall give you now! Birth as a human being is a unique chance for living beings. For, man is endowed with

discriminating intelligence, the power to reason out the best among alternative courses. Man is far from the **Pashu** (animal), closer to **Pashupathi** (Lord of beings). He should not relapse into

Pashuthwa (animality). Listening to **Krishnamurthy Shaasthry** expounding the **Bhaagavatha**--the sweet story of Krishna---told in sweet Sanskrit and explained so sweetly, you should imbue the **prema** with which the story is filled.

The **Bhaagavatha** has the majesty of **seelam** (virtue); it has the majesty of **kriya** (action); it has also the majesty of **bhaava** (feeling). By majesty, I mean **Udhaaththatha** (elevation). What a grandeur you witness in the **Raamaayana**, for example! When **Raavana** fell, **Raama** sent

Lakshmana to the place with a message to see that he is treated like the Emperor of **Lanka** and not a despised enemy. **Lakshmana** when he was called in to identify the ornaments of **Seetha**

contained in the bundle she had thrown on the ground during the flight to captivity, declared that

he could identify only the toe-rings of his sister-in-law; he saw only those ornaments, for he

prostrated every day at her feet, as the consort of the elder brother is, according to the

Shaasthras, equal to one's own mother. Now, it is impossible to find such virtue holding sway

over men's minds. Now it is egoism, pride and greed that sway them. Importance of moral standards

Man has lost the fear of a fall; he has become worse than animals. It was not like this in the past.

During previous centuries, **Rajput** women immolated themselves

rather than fall into the hands

of wicked foes. When **Hanumaan** offered to take **Seetha** on his shoulder back to **Raama**, the virtue of **Seetha** would not allow her to accept the offer. She had her husband's reputation in view. She said that it would best suit her husband's fame if he himself avenges the wrong and

rescues her. **Hanumaan's** taking her, would be a repetition of what **Raavana** did, for he too stole

her secretly while **Raama** was away. She did not consider her immediate relief as more important

than the implications of that step to her virtue and her husband's fair name. That is what I call

Seelodaaththatha (virtue in exaltation).

Or, take the **Mahaabhaaratha**. The **Yaksha** who guarded the lake had killed all the four brothers

and they were lying on the ground. **Dharmaraaja**, the eldest brother, went there to slake his thirst

and the **Yaksha** warned him, too. He challenged him to answer his questions, just as he had asked

the others; but since he replied correctly, the **Yaksha** was pleased to grant him a boon; he could

bring back to life one among the four who lay dead! And, whom did **Dharmaraaja** select? Not

Bheema who would be his right hand in the coming battle against the **Kauravas**; not Arjuna, who

was indispensable as a bowman of the highest attainments; but, **Nakula**, the son of his

stepmother, **Madri**. Even the **Yaksha** was surprised. He asked him the reason why. **Dharmaraaja**

said that his mother had him as the one surviving son but his stepmother too should have a son

alive. That was the measure of his attachment to Dharma, to virtue, to normal standards. Then,

people lived for the sake of Dharma; now, the ideal is **dhana** (riches). When **Duryodhana** had at

last to be encountered a single combat, he himself selected a foeman worthy of his reputation,

Bheema, when he could as well have chosen a weaker rival. It was considered improper to fight with a weaker foe.

Gopees' prema to Krishna was super-physical

It all lies in the vision that you command, that you have equipped yourselves with. One of the

Shaasthrys spoke of certain doubts which he himself had felt about Me, doubts which kept him

away for some years. The love of the **Gopees** towards Krishna has led many ignorant people

enmeshed in worldly attachments and physical attractions, to turn their faces away from God.

Before passing judgement on any subject, you must investigate closely.

The prema of the gopees towards Krishna was super-physical, the love of the soul for the Oversoul,
of the river for the sea. Persons deep in this type of love see nothing else, hear nothing else;
they behave like mad persons, as the world goes. Their joy when they feel his presence is as
supreme as their grief when they feel they are deprived of it. That is why among the songs of the
saints, you have Nindhaasthuthi also; that is to say, songs, which blame Him for being cruel,
partial, negligent, etc.!

You may know that the Lord of the Holy Shrine Shrisailam is called Mallikaarjuna, the white
jasmine; and the Goddess, the Consort, is called most appropriately, Bhramaramba, the Bee! For
the bee is drawn inescapably to the flower and it forgets itself while tasting the Glory of the
Flower. The union of Jeeva and Brahman is of the same significance as the union of Krishna and
Thrishna---Krishna and the Thirst, the Lord and the Love.
Doubt leads to perdition, spiritual ruin
The children of the Sanskrit School enacted the play Maarkandeya yesterday and you saw the
boys who took the role of Marudvathi and Maarkandeya completely immersed in the role and so,
they were able to make you also feel every emotion they expressed. You must fill yourself with
the Form and the Glory of the Lord; you must not be aware of anything else. Then, you too can
become Maadhava.
There are two eight-syllabled axioms in the Geetha, which you must take to heart: Shraddhaavan
labhate Inanam and Samshayaathma vinashyathi. The first tells you that the person who is
steady in his faith gains the knowledge of the path of liberation and the second warns against the
sinister consequence of "doubt"; doubt leads to perdition, spiritual ruin. Dwell on these axioms
and practise the spiritual discipline of Naamasmarana, Japam or Dhyaanam. This is the pursuit
that is worthy, not the pursuit of fame, nor the friendship of the famous.
You ask for grace, which is available only at a very high cost; but, you pay only trash. It is sheer
avarice, like asking a gourd as extra, when what you have paid is for a bean! You may claim that
you have been coming to Puttaparthi for ten or twelve or sixteen years or that you have even
stayed here long; but, it is not the years that matter; it is the depth to which the roots of karma
have grown in previous births. They decide the ears of corn that you have to live upon. It takes a

long time and systematic saadhana to clear the field of all those growths---the saadhana, as the
Shaasthry said, of Karma and Upaasana which leads to Inaana.
Three stages in spiritual awareness
This is the meaning of the injunction that you should dip thrice in succession, when you take a
bath in any holy river. The first dip is to cleanse the sthoola sareera (the gross physical body);
the second is to cleanse the suukshma sareera (the subtle body), of the praanamaya, the
manomaya and the vijnaanamaya koshas (sheaths of vital energy, mind, knowledge) and third is
to cleanse the kaarana sareera (the causal body) or the vijnaanamaya kosha, with just a tinge of
maayaa still left. They are also meant to consecrate the karma and the upaasana saadhanas and
confer inaana, Dhwaitha, Visishtaadhwaitha and Adhwaitha are also only three stages in
spiritual awareness.
Somasekhara Shaasthry spoke of the Dhwaitha and Adhwaitha (dual and non-dual) attitudes
which colour people's outlook in every field. But, they are not distinct; they are stages of mental
transformation. The fruit is the same; the soil and the sun make it reach the ripe stage, through
the intermediate stages of tender fruit and mature fruit. When you realise that the Lord is at the
address that He has given towards the end of the Geetha in the 61st sloka of the 18th chapter,
namely, "Ishwarassarvabhuthaanaam hriddese, Arjuna, thishtathi," that "He is in the heart of
every being," then you know the one, with no other.
To realise the Lord in every being, you must cultivate Prema and drive out the bats that infest the
dark caverns of your heart, the bats of hate, envy and malice. Let the light of Prema illumine
your thoughts, your words, your movements, your activities, your judgements. When you
become transmuted into Prema, the Lord who is Premaswaruupa, will reveal Himself to you,
and play on the Flute, awakening your higher consciousness in the flood of Universal love.
Saadhana is essential because the effects of karma have to be removed by karma alone, as a
thorn is removable only by another thorn. You cannot remove it by a knife or a hammer, or even
a sword. The knowledge that the world is unreal was itself spread by Shankaraacharya by
means of activity in the unreal world, the establishment of mutts the writing of books and
partaking in disputations. You cannot desist from arm; only, you have got to take care that it is

saturated with **prema** and promotes the welfare of the world.
The grand combination
Tomorrow again, the path of the Presence of the Lord will be explained by these **Pandiths** as well as by Me. Whoever may speak, whatever the text, the substance is the same in no other place can you have this grand combination: **Pandiths** who expound, as if to their own kith and kin, the great truths contained in the scriptures with such faith and devotion and a congregation of listeners which listens with devoted avidity, eager to learn and practise what they learn.

You must be devoted, as devoted as a boy who studied in the **Aashram** of **Dhoumyarishi**. When the guru was conducting his lesson assiduously, the rain came in torrents and the boys ran **helterskelter** to roll up their beds or collect their clothes or save their **kusa** grass bundles. But, one boy reasoned out within himself, we had heavy rain last evening too, so this downpour will certainly damage the dike. So, to save the two acres of land that the guru owned, he went and laid himself across the breach. You must so act that the heart of the Guru melts at your devotion. Only that will cleanse the mind of evil and vice. If you develop devotion and steady faith you will achieve the Glory of Self-realisation.

Prashanthi Nilayam, 11-10-1964
After long searches, here and there, in temples and in churches, in earths and in heavens, at last you come back. Completing the circle from Where you started, to your own soul, and find that He, for whom you have been seeking all over the world, for whom you have been weeping and praying, in churches and temples, on whom you were looking as the mystery of all mysteries, shrouded in the clouds, in the nearest of the near, is your own self, the reality of your life, body and soul.

Shri Sathya Sai
33. Faith is the foundation
This day you heard the **Pandiths** tell you about the supremacy of the **Vedhas** and the need for establishing Dharma. No one can break the limits of **Vedhas** and **Shaasthras** and speak here; in fact, all spiritual subjects are subsumed in the scriptures. All knowledge is derived from the **Vedhas**. You cultivate your divinity in proportion to the **Saadhana** you do and the handicaps you

have brought down from previous births. It is above and beyond the intellect and incapable of being reached through the senses. Divinity is its own law; it is independent of all restrictions and modes. The senses can each perform only one operation for the gathering of knowledge: the ear can inform you of sound, the eyes can speak of colour, the tongue of taste, **etc.** But, the Divine is beyond all sensations and systems.

Srishti, **Sthithi** and **Laya** (creation, sustentation and dissolution) are the three forms of the Divine will; you have to penetrate the inner meaning of **Srishti**, by means of Karma Yoga; you have to grasp the significance of **sthithi**, by means of **Bhakthi** Yoga and when you master the **Inaana** Yoga, you arrive at the experience of **Laya**, of manifoldness in the One. **Bhakthi** makes you aware of the Lord who sustains and supports every being; it is **Prema**, which is **Nithya**, **Sathya** and **Nirmala**; that is to say, Love which is unchanging, sincere and pure. There is no one who is devoid of **bhakthi**; deep down in his core, every one has the feeling of kinship with all creatures.

It is this that makes a lonely man miserable, that makes every one likeable to some one or other.

If you have no love; you are like a lamp without the flame, blind and blinding. Love of the pure type is unmixed with hate, **untampered** with greed. Karma is necessary for liberation

Faith is the foundation for this type of devotion, faith in doing good, faith in **punya** and **paapa** (merit and sin), so that you examine each act in the light of its long-distance consequences, and lastly faith, in the series of births through which the present life is built up. Pilgrimage was, in the years gone by, a long and arduous process, and so, the pilgrim was educated by it in humility and fortitude. Those who came with Me to **Badhri** were free from fear for the road, and so, they had more time to dwell on **Naaraayana** and His glory.

Thirupathi has been made so easily accessible now that it is fast being turned into a paradise for picnickers! The sacred hills have been scarred and the full throated exclamation, "**Govindha**" "**Govindha**" as the pilgrims climb the steps have disappeared. People go in **aeroplanes** to **Kaashi** and return after a quick round of the ghats and shrine, in a few hours. The silent communion with the Divine and the slow infiltration of elation into the inner consciousness have been lost.

Only through karma can liberation be effected. When karma is prompted by **bhakthi**, it is

samasaara bhakthi (devotion of the worldly); when **inaana** also blossoms a little, it is **vaanaprastha bhakthi** (devotion of the recluse); when **bhakthi** fructifies into **inaana**, then it is **Sanyaasa bhakthi** (devotion of the ascetic) or **Moksha** (liberation) itself. Without karma, progress is very difficult. Faith is essential for consummation of **saadhana**. The **inaani** too has to do karma, but, like swans coming out of the water, they can swish their feathers and wings and be as dry as when they entered it: karma will not affect them at all. They do it with no ego, with no desire. It is their nature to wish well of the world and to engage in work that promotes the welfare of the world. When a woman who is pregnant is widowed, she does not immediately rid herself of the marks of a married woman, for she can discard the **nosescrew**, the ear-rings, the **mangala suuthra** (marriage string worn by married women), **etc.**, only after the child is born! Until then, though she has the outward marks of a woman happy with her husband, she knows she is a widow. The **inaani** is also of the same type; he knows that he is free, but, to the world he appears bound. Frothy youth, suffering from the fever of cynicism, laugh at **inaanis** and treat them with dishonour. There is no use blaming them, either. The elders set the example and what else can they do? **Prema** is the seed; **thanmayathwam**, over-powering experience of merging, is the tree; inexhaustible **Aanandham** is the fruit. For this consummation, faith is essential. Look at Arjuna! When the choice was placed before him to decide which he should receive---the army of redoubtable heroes belonging to the **Yadhava** clan or Krishna alone, unarmed and refusing to fight--he asked only for Krishna! He knew; he believed; he was saved. The same choice India has to make even now, when the Lord has appeared in His **swaruupa** here. What does it profit the country if it accumulates money, gold and grain? The **aanandha**, derived from the worship of the name and form which arouses spiritual joy, is far more desirable than these. Want of faith is the source of weakness in all fields. Establishing the reign of Dharma. In the days of **Ashoka**, there was a poor man living in **Buddhagaya**. His name was **Sishupaala**. Though very poor, he stuck to dharma and was never known to forsake that path, in spite of

strong temptations. **Ashoka** slipped into his house one night and craved for food and shelter. **Sishupaala** was surprised that there was someone poorer than himself, He welcomed him and fed him with his own share of the meal; he asked his son to press his feet, to give relief to the tired limb. When **Ashoka** spoke praising him for his hospitality, he protested and said, that it was wrong to take such extra notice of what was his duty. "It is our dharma," he said. **Ashoka** asked him what he meant by dharma and when **Sishupaala** said that the land was immersed in **adharma** and that the Emperor was not fostering dharma, **Ashoka** who was incognito, challenged him. "What **Ashoka** could not do, can you achieve?" he asked. **Sishupaala** replied, "Of course I shall; I bend only to God. I am not afraid of man. I care only for dharma." The guest laughed and changed the topic; but **Ashoka** had no sleep that night. He rose in the early morning and went out of the hut, while it was still dark. Next morning, a gorgeously dressed courtier appeared before the hut and inquired whether he had, by any chance, blamed the Emperor to someone during the night. **Sishupaala** said that he had done so, but that what he said was correct. The courtier was entrusted with the mission of bringing him to the palace, where **Ashoka** appointed him as **Dharmadhevatha** (deity of Righteousness), to establish the reign of dharma in the land. He told him, "If the slightest deviation from dharma happens anywhere you will be executed, beware. I shall give you all the military help you need to transform the conduct of the people." **Sishupaala** agreed. He said: "I shall do so; I do not need your army. I have full trust in God." **Ashoka** was rather disappointed that the man placed no trust in him! But he decided to watch the progress of this new experiment in administration, which was to last for ten days. And the unexpected happened. There was no theft, no breach of the moral code, no violation of the **Shaasthras** anywhere in the land. Young women decked with jewels could go from one end of the empire to another, even during nights, without any fear of molestation or theft. Emperor **Ashoka** submits to Dharma. **Ashoka** really got envious of the capacity of the new administrator. He went incognito one night to the house of a prostitute and banged at the outer door, demanding entry. The lady protested and refused to admit him, since **Dharmadhevatha** ruled the land.

There was an altercation between **Ashoka** and the hefty watchman at the door, which became hot. A fight ensued, and the watchman was slain.

That was on the seventh day of the new regime. **Ashoka** had it announced that since a murder had been committed in the town, the man from **Buddhagaya** had to be executed.

The news spread like wildfire and every one wept at the plight of the good man. **Sishupaala**, however, had discovered that it was no less a person than the Emperor who had done the deed; he had actually visited the house where the incident happened and recorded details of the persons involved. So, when he was about to ascend the steps and place his head on the block, he shouted "Stop," and asked that **Ashoka** himself be brought to the place of execution, for, it was he who had killed the watchman. **Ashoka** too was prepared; he had made an image of himself in gold and that was beheaded in his place, as the **Shaasthras** allow. The gold was distributed as gifts, and dharma was observed.

Contribute your individual effort
You must use all the talents awarded to you in a prayerful and humble mood. Until then, you have no right to seek the help of the Lord, His intervention. A devotee of **Hanumaan** was once driving a cartload of grain to the market. On the way, the wheel got stuck and the cart could not be drawn forward by the bullocks. The cart slanted too far to one side and the bags fell on the ground. The devotee sat on the ground and started praying to **Hanumaan**. He finished reciting the **Stothras**, the 108 names, and even the 1008 names. The cart did not regain balance. He began to blame **Hanumaan** and started reviling Him for not coming to his rescue. **Hanumaan** appeared and took him to task. "Foolish fellow; instead of applying all your strength on the job, you have reviled Me, for not doing what is really your task. Come on, put your shoulder to the wheel; engage in karma; contribute **purusha prayaitana** (individual effort)."

Karma cleanses the mind, if it is done as a dedicatory act, the consequence being left to the Will of the Lord. Repentance saves even sinners from perdition. No ceremony of expiation is as effective as sincere repentance. The shop-keeper may give short measure; but, he will not accept less cash. The bill has to be paid in full. Pay it through repentance. You cannot deceive the Lord

by insincerity or by **ruses**. Unless you correct yourself by detachment and sacrifice, you cannot reach God. Give up egoism; then only you can see him.

Raama taught dharma, treading in his own life every one of its steps. Krishna paid more attention to teaching it through Arjuna. Small people who cannot overcome their egoism dare judge Krishna and point the finger at what they call his "pranks." Such men were found then, as well as now. They are ever engaged in seeking faults in the great. They dare declare that the Lord should be such and such, of this form and with such characteristics, as if they could ever glimpse the edge of His glory, as if the Lord will assume the form these men decide.

Feel you are the instrument of God's Will
The Lord can be understood only if you approach Him, develop attachment for Him, have faith in Him, and maintain unswerving loyalty to Him. He is understood only when you feel that you are but the instrument and that He wills every little movement everywhere. Who is there so bold that he can say, "the Lord must wear only this dress, the Lord must act only in this manner?"

Who can limit His glory or set its direction! He is immanent in all beings and He gets done all activities through them, just as electricity makes the bulb shine, the mike to transmit the voice, the stove to cook, the refrigerator to cool.

The river of life has four causeways, while the river **Vankaperu**, which flows in this taluk, has two: one on the road to **Penukonda** and another on the road to **Dharmaavaram**. The causeways are **brahmacharya**, **grihastha**, **vaanaprastha** and **sanyaasa** (celibate, house holder, recluse and monk). Of these, the **grihastha** causeway has sunk and become impassable. Repair it and become good **grihasthas**; then the path of life is smooth for the journey. On the road to **Prashanthi Nilayam** from **Kothacheruvu**, the **Bapanapalle** culvert has broken down. But the villagers cannot of their own accord reconstruct it according to their sweet will. It has to be reconstructed by the very authority that first erected it. So too, when dharma has gone into disrepair, He who laid down the dharma has to come again and get it repaired. The four bridges were laid by the Lord, and He has come to rebuild them now. The engineers and others are here, in the **Prashanthi Vidhwanmahaasabha**; very soon, the rebuilding work will be completed and the inaugural ceremony celebrated. Cultivate faith and detachment. Revere elders and take to heart the

advice they give, out of their mature wisdom and experience. Cross the ocean of death and birth and be "children of immortality," (**Amrithasya Puthraah**), every moment of your lives. **Prashaanthi Nilayam**, 12-10-1964

Once you rise to the higher level of consciousness and live at that level, all those events cease to have the same meaning and so have less and less effect on you. Instead, you remain happy and calm at all times, merely observing events as they come and go, for that is what they do.

Shri Sathya Sai

34. Neither different nor diminished

Pandith spoke now about the many forms of **bhakthi**: **Nishkaama bhakthi**, **para bhakthi**, **madhura bhakthi**, (desireless, supreme and sweet devotion), karma **bhakthi** (devotion in action), etc. When you claim to have **bhakthi**, the question naturally arises, where have you placed your attachment, your affection, your unswerving loyalty and why. If you are drawn towards **pleasuregiving** objects and other material gains, you are in for unending worry, fear and anxiety, **ashaanthi** (absence of peace), in fact. The happiness they contribute is as unreal as the happiness you derive from similar things in your dreams. The experience of the waking stage is as unreal and fleeting as the dream. The seen is a dream; the unseen is the real. There is a mixture of reality and unreality in the variety of the universe. That is why it deludes; that is why joy and grief are fleeting.

Bhakthi is really unswerving loyalty to God with form and attributes and a name. You can grasp with the reason that you are endowed with, only concrete name-attribute-full things. So, God has to appear before you with form and attributes (**sakaara**, **saguna**, **swaruupa**) so that you can love Him and serve Him and follow Him and get liberated by Him. But when He comes with form, do not think He is either different or diminished. Ghee when it is solidified is white and **granulary**. When it is heated it is a colourless liquid, having no shape or form. The **niraakaara** (formless) becomes **sakaara** (with form), when it is exposed to cold. So too, in the cool recesses of the **bhakthi**'s heart, the **niraakaara** is rendered **sakaara**. When the formless transforms itself, it may appear as **Vibhavaakaara** or as **Swaakaara** (endowed with some particular glory or power or as the full manifestation of

itself). That is to say, the **avathaara** might manifest only that part of the Divine glory as was essential for the task which brought the Form, or it might exceed the limited purpose for which it came and shine in full grandeur. **Raama** is a good example of the first and Krishna of the second. Krishna was not satisfied with the killing of **Sishupaala** and **Dhanthavakra**, the two demons who were formerly **Jaya** and **Vijaya**, or even with the overwhelming of various other evil persons who infested the world then. Fame and ill-fame go together. He laid down in the **Geetha** and in the **upadesha** He gave to **Uddhava** and others, the fundamentals of spiritual life and the ways of removing primal ignorance, as a step to human liberation, ways that can be followed by various sections of the human community, from illiterate **cowherds** and milkmaids to learned scholars, practised **saadhakas**, ritualistic experts, adepts at social service, and experienced philosophers.

Jonnalagadda Sathyanarayanaamurthy gave you in his speech a fine description of the pangs of separation which agonised the village folk, when the Lord kept away from them, even for a short while. When they espied a dark-blue cloud in the sky, they shed tears of joy, for it reminded them of the Krishna they adored. But Krishna was scandalised in His time and people spread wicked stories about Him! It is always so; the supply of drinking water implies the laying down of pipes for both fresh water and for drainage. Ill-fame and fame go together. Revered personalities are the targets of irresponsible irreverence. Dedication must come naturally. The sages declare that they become sad when worldly people call them happy or find them happy. **Chaithanya** felt happy when people reviled him for wasting his time in **keerthan** and when they broke his **mridang** and **tal**. He said, "These people are foolish; they think a tree can be saved if the leaves are watered; the root of joy has to be watered so that joy may grow in you. The root is Krishna, the Krishna in your heart." Water the root with tears, tears of joy that get the chance to sing His name, to praise His glory; not tears of sorrow, for such tears are a sacrilege; they should not contaminate the Lotus Feet of the Lord. It is dedication to the Lord that sanctifies all activities. He is the **raison d'etre** for activity. He is the prompter, the executer, the giver of the required strength and

skill, the enjoyer of the fruit thereof. So, dedication must come naturally to you, for, all is His and nothing yours! Your duty is to believe He is the impeller of your activities, and draw strength from that belief. Until the wound heals and the new skin hardens, the bandage must protect the place. So too, until Reality is realised, the balm of faith, of holy company, and holy thoughts must be applied to the **egoaffected** mind.

Every one of you has in possession a ticket for liberation from the cycle of birth and death. But, most do not know the train which they have to board; many get down at intermediate stations, imagining them to be the terminus and wander helplessly in the wilderness or are carried away by sights and scenes.

Reference was made to **ajnaana**. This **ajnaana** (ignorance) is imported from outside; what is native to man is **jnaana**. His **jnaana** is fogged by the smoke of delusion, which makes things appear many or confused. Man has burdened himself with information on a multiplicity of things; he has acquired a variety of skills, but, he has no vision to see things as a whole, to see the basic unity of the objective world. Moreover, he has no equipment to live lovingly with others, to recognise the humanity of all men, to feel that the same Lord activates each of them.

Gifts of reason must not be wasted
How far can the learning which you acquire in schools and through books take you? There was a wife who was given a cheque-book so that she might imburse herself out of the bank account.

She signed every cheque, "Your loving wife" and wondered why they were dishonoured. There

must be adaptability, recognition of changed circumstances, awareness of the relative value of things, discrimination between the real and relatively real. The gifts of reason and conscience

must not be wasted through neglect. Your story should not be a repetition of that of the woodcutter, who was given a huge sandalwood forest as a reward, but, who out of sheer ignorance of

the value of the trees, burnt the trees and sold them as charcoal at so much per bag!

The Divinity that is man is ignored and the opportunity to unfold it (which is called "life") is wasted. You calculate wealth in terms of land and buildings, gold and silver, and finally, feel

unhappy to leave them and go. You drug yourself in the attempt to escape from the hold of

disease; but you are unaware of diseases that eat into the very vitals of your happiness and make you a social danger---the diseases of envy, malice, hatred and greed. Get the best advice to cure these. Believe that the Lord is living in every heart and so, when you inflict pain, physical or mental, on anyone, you are slighting the Lord or denying Him. He is everywhere.

Purify the heart by being good to all

Do you say that the Lord appeared from the pillar in the palace of **Hiranyakashipu** though He was not there? Or do you say that He appeared there, since He was there? He was there; He is everywhere. But since **Hiranyakashipu** said He was not there, he could not see Him; since

Prahlaadha said that He was there He could be seen there. If you are blind, how can you see Him, though He may be right in front? You are blind to His Omnipresence; how then can you see Him

everywhere? When the magnet does not attract the needle, the fault lies in the dirt that covers up the needle. When the Lord does not approach the devotee, the fault lies in the heart of the devotee; it is not pure enough.

Purify the heart by being good and kind to all. Do not attempt to find fault with others. Look upon all with love, with respect, with faith in their sincerity. I would ask you to treat your servants kindly. Do not entertain hatred or contempt in your heart; show your resentment if you

must, through words, not action. Repent for the errors that you commit and decide never to repeat them; pray for strength to carry out your resolutions.

Prashanthi Nilayam, 14-10-1964

35. The bond that unbinds

THE scholarship which revels in the number of texts mastered is of no use; one may know the

Shaasthras and the **Upanishads** upside down; he may have all the seven hundred **slohas** of the

Geetha in his head, but, if **aachaara** and **vichaara** are non-existent, it is a burden which is best

avoided. **Aachaara** means, application in practice. **Vichaara** means continuous self-examination.

The **Shaasthry** spoke of the incident of the golden deer, which enticed the heart of **Seetha**. One

would naturally wonder why **Seetha** should fall in for that creature, or why **Raama** should believe

in the existence of such a strange creature. He could have convinced **Seetha** that it was a

stratagem of the **Raakshasas** to attract their attention and bring about dire mischief. But, like any ordinary husband infatuated with his wife, **Raama** followed the deer

promising to bring it back
 alive, to be kept as her pet. Of course, if He was an ordinary human
 being, infatuation like this
 would be condemned. But, being the Lord Himself He has to be
 judged differently. All things are
 according to plan, His plan.
 Know that plan; it is laid down in dharma, depicted in the
Upanishads. The Shaasthy that
 spoke next elaborated upon the dharma as laid down for
brahmacharis (celibates). What is
brahmacharya? It means charya in Brahman---moving ever in
 Brahman. Cognise that your
 existence is in Brahman, through Brahman, for Brahman. It is that
 awareness that makes acts
 sacred and successful. Feel pure; that makes your act pure. The
gopees moved about, not in
Gokula but in the Lord's residence; they did not sell butter and milk;
 but, used: the opportunity to
 call out the names of the Lord. Pure words, pure speech; holy
 listening, holy reading, seeing holy
 things---these make the heart pure. The confusion and travail that
 now afflict you, are the
 consequences of impure speech and impure sight.
 Everyone must fit in with the Lord's plan
 When I was in the previous sareera (body), Das Ganu who was a
 police officer came to Shirdhi
 on account of his good luck. That visit transformed him. Moreover,
Baaba accosted him as Das
Ganu as soon as he saw him, and this stunned him. He asked Baaba
 that some parties that were
 opposed to him might be put down and that he might get promotion
 in his official career. Baaba
 invited him to remain in Shirdhi itself and escape all bother. He told
 him: "Do not wonder why I
 am suggesting this, when you craved for something else."
 Later, when promotions came, he ignored Baaba and his promise to
 come away as soon as his
 honour was vindicated by official promotion. So, Baaba had to bring
 about circumstances which
 compelled him to come at last, as per Baaba's plan. He composed a
 number of songs and
sthothras (hymns); he began performing Harikathas on Baaba
 everywhere and he was
 instrumental in bringing the news of the advent of Baaba to
 thousands in the land. His life was
 spent in and through the Lord.
Upaasini Baaba was also a similar personality. He was born in 1869
 and known as Kaashinaath.
 He married thrice; practised as a doctor, earned much money and lost
 all; after hard penance,
 chanced into Shirdhi, where Baaba accosted him. "Hallo,
Kaashinaath!" He directed him to

Upaasana (contemplation) and guided his saadhana and so he was
 called Upaasini Baaba. He too
 was a part of Baaba's plan.
 The journey towards the Source
 Thus, every one must fit in with the plan; strive to know its main
 principles and be equipped for
 the task He allots you. Be ever vigilant in the tasks that the role
 involves, that is your swadharma
 (one's own nature and duty). Give your heart fully to the task.
"Raama" means, he who pleases,
 attracts, and attaches himself through pleasing attributes. Krishna
 means the same thing; he who
 attracts. "Hah" means he who robs you of your self, your ego and
 reveals Himself as you. To
 attain Him you have to climb, and climbing from the animal to man
 and from man to Maadhava
 is a hard struggle with the forces that pull you downward.
 A decrepit old car whines and groans when it has to ascend an
 incline; for the engine is clogged
 and worn out. Keep the engine of the mind free from the dust and dirt
 of sensory yearning and
 you can ascend easily the heights of spiritual progress. It is like
 swimming against the fast
 current, this journey towards the source of Being. The Sanaathana
 Dharma (Eternal Religion)
 teaches you how to succeed in this journey; and, due to its innate
 integrity, it has flourished
 without losing its pristine glory, even after the onslaught of wave
 after wave of strange cultures.
 It can never decline, for it is Truth. It is the sum of experience of
bhakthas like Hanumaan,
Raadha and Meera. Remember this when the yajna (sacrifice) here
 is drawing to a close for that
 type of bhakthi alone ensures the aapthi or 'attainment' of Sama or
 'Brahman.' That is the
 genuine samaapthi or finale.
 Many of you are inspired to start in your own places sanghams and
samaajams (associations) for
 doing bhajana, but it is difficult to get bhakthas who are devoted to
 the Lord without any ulterior
 desire or intention. A bhaktha must be full of joy, whatever may
 happen, for he knows it is the
 will of the Lord that is being worked out. I do not address gatherings
 as "Bhakthulaaraa" (Dear
bhakthas), for, complete surrender and complete purity essential for
 a bhaktha are commodities
 that are absent. Ask yourself the question, whether each of you
 deserves the name, 'Sai Bhaktha'
 and you will know why I do not address you so.
 Keep your devotion within yourself
Bhajana does not become effective through drums, cymbals, violins
 and other accessories. They

cover up the absence of the essential thing---feeling, emotions, yearning, sincerity, faith. When you gather in groups, the evil qualities of envy, competition, pride and factionalism raise their heads. So, offer **bhajana** to the Lord in your own homes, and do not invite these obstacles by organising groups and **mandalis** and **sanghams**. Again there are some who extol others for the absurd reason that **Sai Baba** speaks through them! **Baaba** has entered into them, they declare from the housetops. "**O, Baaba** has come upon this child, this person." How silly! Am I a ghost or a devil to possess someone and speak through him? It is all drama which cheats sick minds. Do not fall a prey to these.

That is why I say, keep your devotion within yourself, under control, and not be led away by crooks and self-seekers. These lead you astray by giving you a wrong idea of the Lord's manifestation. They befoul the faith that their brothers and sisters repose in God.

Institutions, societies and **sanghams** have another fault. Religious institutions must make people aware of God and of their own evanescence. But, these create a paraphernalia of officers, various grades of members, a secretary, a treasurer, a president and a batch of committee members, who strut about with their badges and revel in their own assumed greatness. A society named after God must help in the removal of jealousy, envy, vanity, egoism and greed; but, these foster them and allow them to grow wild. Real **bhakthas** will never crave for such positions; they will avoid them as traps which could lay them low. Your faith must be unshakable I do not need any publicity, nor does any other manifestation of the Lord. What are you daring to **publicise**? Me? What do you know about Me, let Me ask. You speak one thing about Me today and another tomorrow. Your faith has not become unshakable! You praise, when things go well, and blame when things go wrong. You flit from one refuge to another. And even before you **bhakthi** ripens, you strive to lead others, you collect donations and subscriptions and plan **mandhirs** and **sanghams**; all this is mere show, which brings spiritual loss, rather than spiritual gain. When you start publicity you descend to the level of those who compete in collecting clientele, decrying others and extolling themselves.

Where money is calculated and garnered, and exhibited to demonstrate one's achievements, I will

not be present. I come only where sincerity, faith and surrender are valued. So spend the silent hours in meditation and **naamasmarana** (remembering the Lord's name) in your own homes and deepen faith. I do not need **bhajans** which, like gramophone records, reproduce songs and **naamaavalis**, without any feeling or yearning while singing. Hours of shouting do not count; a moment of concentrated prayer from the heart is enough, to melt and move God.

Practise detachment little by little

If you deny God, it is as if you deny yourself. There is no God, you declare; but, you assert that "I exist." Well, who is that I that exists, that exists throughout the varying stages of growth, physical and mental, in joy and grief?. That 'I' is God; believe It. For that 'I' sees with eyes, tastes with the tongue, walks with the feet, argues with the intelligence; but, all the while, it is conscious that it is separate from all these. When you affirm "There is no God," you first assert and then declare the absence of that entity. You assert the non-existence of something that "is."

That **I** must be conceived as a wave of the ocean of God, not as the first person singular. That "first" person leads you into the world of fear and greed. My house, my village, my community, my district, my language--it entangles itself thus more and more inextricably.

There was a man from **Puttaparthi** who lived in a solitary hut on the banks of the **Ganga**, some miles above **Haridhwaar**. He was engaged in severe **thapas** and was greatly admired by other monks. One day, while bathing in the river, he overheard a party of pilgrims who had alighted from their bus at that site, talking among themselves in **Thelugu**. His attachment to the **mothertongue** dragged him thither; he asked them where they came from. They said **Ravalaseema**. He probed further; they were from **Ananthapur** District; his ears ached for further details. They were from **Penukonda Thaluk, Puttaparthi** itself, in fact. So, that monk was very happy; he asked them about his lands, his family, his friends and when he was told that a few of them had died, the poor fellow started weeping like a fool. All his years of **saadhana** had come to nought. They broke down before the onslaught of language-attachment. He was so bound to his **mothertongue**.

What a pity!

Practise detachment from now on; practise it little by little, for a day will come sooner or later

when you will have to give up all that you hold dear. Do not go on adding to the things which

bind you to them. Bind yourself to the great liberator, God.

Prashaanthi Nilayam, 15-10-1964

To describe the infinite aspects in terms of limited words and limited experience, is not possible.

The **Maharishis** who were well versed in the **Vedhas** and **Manthras** realised that it is not possible to explain and describe the aspects of Brahman in terms of words, and they were only indicating by their silence.

Shri Sathya Sai

36. Prick the bubble of pride

THE tongue that does not utter the name of God, the hand that knows no charity, the years of life

that know no calm, talents that receive no reward, a life that has not

garnered wisdom, a temple

where there is no atmosphere of reverence, talk that does not

communicate knowledge--all these

are of no worth.

Dr. Raamakrishna Rao spoke of the teachings of **Raamaanujaachaarya** and of the basic principles

of **prapathi**, which is another word for **sharanaagathi**--surrender of the individual will to the

Supreme Will. He also spoke of the need for an attitude of gratitude to the Lord for this human

existence He has vouchsafed; and for the many chances given for acquiring enlightenment.

Gratitude is a quality that is fast disappearing in human relations; it is a heinous sin to neglect

this obligation.

The **Shaasthry** elaborated on the assurance given in the **Geetha**, **Yogakshemam Vahaamyaham**.

This does not mean that the Lord will ensure for you **sukham** and **santhosha** (happiness and joy)-

--but, it means that the Lord will endow you with steady unshakable peace, inner equanimity.

Yoga means the acquisition of that which you do not have and **kshema** means the preservation of

that which you have acquired. So the assurance means that the Lord will ensure that you acquire

the **shaanthi** that you do not have and create conditions under which you can preserve that

shaanthi. For the greatest happiness is **shaanthi**, inner peace. How do you get it? By knowing

that you are the **Aathma**, which has no birth or death, no joy or grief, no up and no down.

Just as underground water is the sustenance of all trees, the **Aathma** is the underlying source of

all the **aanandha** that the **jeevi** experiences. You bring that subterranean water up by the process

of boring; steady hitting, digging, thumping through a pipe, which contains and directs the drill.

The borers have to take care that they do not allow air to go into the pipe; for, then the drilling

cannot succeed. So too in the **japam** that you do, the drilling the

Raam, Raam, Raam, you must

be very careful not to allow **vishayavaasana** (attachment to worldly objects) to enter and interfere

with the smooth working of the chill. If you do, the **Aathma** cannot be experienced.

Paths of devotion and knowledge

Underground water is perennial; it will not dry up. The pleasure one gets through physical,

mental and intellectual pursuits is transitory. Good deeds may grant

heaven; but, that too is a

temporary habitation, from where man has to journey down to earth, to live his life again. It is

like the short term an **M.L.A.** gets to bask in public fame, earned by the votes cast in his favour;

when the term is over, he becomes a beggar once again, begging for votes, to win again the lost

status. He starts shouting the same slogans for getting popular applause.

Many people say that **Bhakthi Maarga** (path of devotion) is much easier than **Jnaana Maarga**

(path of spiritual knowledge); but **jnaana** is easier. For, it comes in a flash to those who can just

sit quiet for a few minutes and analyse themselves. A car moves on its four wheels, but the

person who drives it is inside it, not outside. So, also, drive the intellect, the mind, the senses

from inside; do not try to guide them from outside. Board the train of **saalokya**; that is to say, of

constant thought of Godhead; it will take you to the station,

saameepya, that is to say, nearness to

God; then the next halt is **saaruupya**, where you earn divine attributes; finally, you reach the

terminus, **saavyuja**, when the individual **Aathma** is experienced as but a wave of the ocean of

Paramaathma.

How to destroy the mind?

You must reach the terminus where ignorance dies and **jnaana** is born; then, there is no more

journey. Along the route, there are many pseudo-**terminii** which **tantalise** you; but, you would not

give up the journey until you reach the real one. Calumny, scandal, loss, dishonour, poverty,

distress, fame, pomp, triumph---all these call on you to alight; but you should stick fast to the

seat and never give up.

Do not seek more and more **sukham**; seek more and more **jnaanam**. The mind is a fertile field for

ignorance. Wipe out all traces of the mind (**Mano Naasanam**)---that is the task of the **jnaani**

(man of realisation). How to destroy the mind? It is easy once you know what it is. The mind is stuffed with desire. It is a ball filled with air, like a football. Puncture it and it will not move from place to place. **Nirvaana** means, without air. In a square filled with water from an irrigation canal, it appears square; if the field is circular or oblong or rectangular or triangular, the sheet of water that fills it will have same geometrical shape. The mind takes on the form of the desire that fills it. To take another example, it is like a piece of cloth, the warp and the woof being the **yam** of desire. The texture, the colour, the durability, the feel, the shine of the cloth will depend upon the desire that constitutes the warp and the woof. Remove the yarn, the warp and the woof, one by one---the cloth disappears. That is the technique of **mano naasanam** (destroying the mind):

Terrible nature of "desire"

Korike (wish) is the elder brother of the mirage. You pursue it and suffer. It enters the consciousness softly, silently; it holds out prospects of pleasure and joy; it draws fine pictures in attractive colours; it gains a foothold, strikes root; then, it strangles, swamps and destroys relentlessly, **unintermittently**. That is the terrible nature.

Raamakrishna Rao gave the instance of **Yamunaachaarya** conquering the nefarious hold of desire. Be a hero like him. If you entertain desire, you will lose contentment and peace.

In the **Thretha Yuga** (Silver Age), there was a king called **Vijaya** ruling over his empire from the city of **Chandhragopaalapuram**. He was steadfast in the observance of truth, morality and peace.

He was known far and wide for his deep sympathy with the poor and distressed. He was overcome with desire to widen his sway and conquer the border regions. His spiritual teacher, **Garga**, permitted him to essay this adventure, for he knew that he would not overstep the limits laid down by the scriptures. He even initiated him into a **manthra**, which would gain for him superhuman help. When the **manthra** (sacred formula) was mastered, **Vijaya** repeated it, and **lo**.

Hanumaan, **Jaambavan** and **Sugreeva** appeared before him, with all their attendants, demanding to be told what he wanted them to do! He told them that his desire was to conquer the four quarters and that he could not rest until that wish was fulfilled.

Hanumaan and others told him:

"That is impossible; go back home. That is possible only in **Dwaapara Yuga** (Bronze Age)!" So,

he returned to his palace and died, to be born again as Arjuna.

Arjuna's encounter with **Hanumaan**

When Arjuna went South on this conquering expedition, on his coming to **Raamasethu**, where **Raama** has built the bridge to go over to **Lanka**, he was filled with pride at his unrivalled skill with the bow-, he felt that he was superior even to **Raama**, for **Raama** had piled it up laboriously, stone upon stone. Arjuna said rather aloud "If I were he, I would have twanged my bow and built an arch of arrows across the sea over which the army could have marched safely along."

Hanumaan surprised him by presenting himself before him with a grin, which Arjuna felt made him even uglier. He challenged him to build one, so that at least one monkey could walk across, not to speak of the vast host. Arjuna shot arrows one after the other and they got entangled one with the other in such strong combinations that a huge structure was formed, bridging India and **Lanka**. **Hanumaan** declared that it was too fragile; Arjuna agreed to immolate himself if the bridge could not stand his weight. Then, **Hanumaan** walked a few paces on the bridge, it crumpled into bits!

True to his word, Arjuna lit a fire and was about to expiate for the sin of pride that made him feel superior to **Raama**, when Krishna appeared and asked the reason, as if He did not know! In fact, that was the very reason why He appeared! When He was told of the wager and the failure of Arjuna, He declared that any agreement can be valid only when it was made before a witness.

How could the parties be trusted, since it was in their interest to modify the conditions to their advantage?

So, He wanted the bridge to be built again and **Hanumaan** to break it again. It was done and **Hanumaan** walked on it as before; but, try as he might with all his might the bridge was absolutely intact! **Hanumaan** jumped on it, but not a dent was caused. The secret was, Krishna was supporting the bridge with His back wherever **Hanumaan**'s steps were placed, the same back that held the **Mandhara** Mountain in position, during the **epochmaking** churning of the ocean of milk by the gods and the demons. This was revealed to both Arjuna and **Hanumaan**, by the bleeding that was evident on Krishna's back! The Lord interceded to save the honour of His **bhaktha**!

Hanumaan's offer of help to Arjuna

Arjuna's pride was humbled; he fell at the feet of Hanumaan and prayed that he must help him win the battle. Hanumaan agreed to be present on the flag of Arjuna's chariot, shedding his halo over the warrior within. That was how the Thretha yuga wish was fulfilled and the Thretha yuga manthra proved effective.

This relationship with the past is beyond the reach of human investigation. You can feel that you are inheritors of a long past, of a long history. You may not remember the incidents of a particular day ten years ago; but that does not mean that you were not alive that day. So too you may not recall what happened in the previous life or the life previous to that; but there is no doubt that you had those lives. If you eructate now, you will get the flavour of the food that you have consumed. This life is the eructation of the last one, which you consumed. The flavour of this is an indication of that.

A mother holds a child that has soiled its shirt and puts on it a new one; death is the removal of the soiled shirt and birth, the putting on of the fresh one. Let the mother do her will; be a child in her hands. Have full faith in her love and wisdom. Be an instrument; submerge your will in the Will of the Lord. That will save you from worry and pain. Do not lose seeing people who have gone astray; it will be like judging rain water to be dirty, seeing a stagnant pool. Rain water is pure; it is the soil that soils it. God is in you and in all else. I have been teaching people irrespective of age and circumstance. Years ago, there were no eating houses and the hundreds who came to this place had to be fed by Karnam Subbamma, who delighted in feeding them herself. The water in the big vessel on her hearth was always boiling and she had only to pour the washed rice grains into it in order to get a meal ready at short notice. She did this tirelessly for years; many came and learnt. Those who kept themselves at a distance then, are pining now for lost chances. That will be the fate of all who fall in faith, in spite of experiences that confirm and foster it.

Vaasudhevas sarvamidham does not mean that all this is just Krishna, the son of Vaasudheva. It means that all this is God, by whatever name He is known. So, if you decry any one, you are decrying God, that is, His real core. If you become aware of the God in you and the God in all else, there is nothing to equal the peace and joy that you get. I bless

you that you may attain that bliss.

Prashaanthi Nilayam, 16-10-1964

37. Keep the flag flying

[In the poem that Baaba composed impromptu and sang before commencing His speech, He announced Himself as Shri Naatha, Loka Naatha and Anaatha Naatha (Lord of Lakshmi, of the world and of the helpless), the same He, who saved the Gajendhra, the boy Dhruva, the poor Kuchela and the helpless Prahlaadha!]

THE hearts of bhakthas gathered here are all blossoming now like lotuses when the sun rises, for they believe this is the day when the Lord was born in human form. I may tell them that every day is Janmotasavam, a Brahmothsavam, an Aanandhotsavam (different kinds of festivals), at Puttaparthi; as well as wherever bhakthas are. The Niraakaara (the Formless) comes in Naraakaara (form of man) when the virtue of the good and the vice of the wicked reach a certain stage. Prahlaadha's devotion and his father's disregard both had to ripen before Narasimha avathaara could take place. To know the truth of the avathaar, the saadhaka must culture the mind, as the ryot does the field. He has to clear the field of thorny undergrowth, wild creepers and tenuous roots. He has to plough the land, water it and sow the seeds well. He has to guard the seedlings and tender plants from insect pests as well as from the depredations of goats and cattle; he has to put up a fence all round. So too, egoism, pride and greed have to be removed from the heart; sathya, japa, dhyana (truth, repetition of the Lord's name and meditation), form the ploughing and the levelling; prema is the water that has to soak into the t:eld and make it soft and rich; naama is the seed and bhakthi is the sprout; kaama and krodha are the cattle and the fence is discipline; aanandha is the harvest. Knowledge is the final stage of karma. Of course, you will get faith in God only when you have yourselves discovered that the universe must have a creator, a protector, an agency for both evolution and involution or a power that exercises all these three functions. To grasp that idea, the heart must be pure, the mind must be clear. For this, karma is very important. The Karmakaanda (section dealing with rituals) in the Vedhas is the major part of the shruthi, for jnaana is but the final stage of karma. The army will have many soldiers but only just a handful of officers; so too, karmas

are many, and they all

obey the **inaani**. Of the hundred parts of the **Vedhas**, 80 will be karma, 16 **upaasana** and 4

inaana. Karma has to be done for educating the impulses and training the feelings. Then, you

develop the attitude of **upaasana**, of humility before the great unknown, and finally, you realise

that the only reality is you, which is the same as He.

You hear nowadays of equality (**Samaanathwa**), of each being equal to the rest. This is wrong

notion, for we find the parents and children differently equipped; when one is happy, the other is

miserable; there is no equality in hunger or joy. Of course all are equally entitled to love and

sympathy, and to the grace of God. All are entitled to the medicines in the hospital; but what is

given to one should not be given to another. There can be no equality in the doling out of

medicine! Each deserves the medicine that will cure him of his illness.

I know that this struggle in the name of equality is only one of the ways in which man is trying to

get **aanandha**. In almost all parts of the world, man is today pursuing many such short-cuts and

wrong paths of achieve **aanandha**. But let Me tell you, without reforming conduct, daily

behaviour, the little acts of daily life, **aanandha** will be beyond reach.

I consider **pravarthna**

(practice), as essential.

A man or an institution is to be judged by his or its integrity, whether acts are according to the

principles professed. The mind, the body, the word---all three must work in unison. By such

disciplined karma the senses will be sublimated and **prashaanthi** won; then, out of this

prashaanthi will arise **prakaanthi** (the great light), and from that will emerge **Param-iyothi** (the

suprasplendour or illumination). That illumination will reveal

Param-aathma (the Oversoul), the

Universal.

Now, I am hoisting on this **Prashaanthi Nilayam** the **Prashaanthi** Hag, according to the

convention that has grown here, like the conventions in the material plane. The flag represents

the spiritual discipline I have laid down for you: conquest of **kaama** and **krodha**, achievement of

prema and the practice of **japa** yoga, leading to the blossoming of the lotus of the heart and the

emergence of the **iyothi** of **inaana** therein. When I hoist it over the **Nilayam**, you should convert

your hearts into **Prashaanthi Nilayams** and hoist the flag there too, and keep it flying.

Prashaanthi Nilayam, 23-11-1964

38. Karma and **karuna**

[After the song which **Baaba** opened His discourse, He thrilled every one by singing the two

lines from the **Bhagavadh Geetha**, which declare "**Yadaa yadaa hi dharmasya glaanir bhavathi**,

Bhaaratha, Abhyuththaanam adharmasya tadh aathmaanam srujaamyaham," and adding

"**Parithraanaaya saadhuunaam, vinaasaayacha dhushkrutaam, dharma samsthaapanaarthaaya**

sambhavaami yuge yuge." "Whenever dharma declines, I restore it and put down the forces

which cause the decline, by assuming a form" and "I am born again and again in every crisis in

order to protect the good, punish the wicked and restore dharma." He began His discourse after

this announcement of His Identity with the source of all **avathaars**].

EVERYONE is now seeking comfort and pleasure; that is the be-all and end-all. If you tell a

man that he can eat whatever he likes and as much as he likes, he is delighted; if you add that he

might develop, as a consequence, some illness or other, he will treat you as an enemy. No

regimen or control is popular. But strength is derived only from control, from restraint, from

regulation. Man becomes tough and capable of endurance only if he welcomes hardships.

Struggle, and you get the strength to succeed. Seek the basis for the seen, in the unseen. The tall

skyscraper has a deep base reaching into the earth. This seen world has, as its base, the unseen

Paramaathma; your body is but the vehicle through which you can search, investigate, and

discover that base.

There is no one fully good

The body is the instrument for doing karma; the **Shaasthry** said that **buddhi** (intellect) is shaped

by karma ---"**Buddhi karmaanusaarini**"; **japa** and **dhyana** will purify the **buddhi** and make it an

instrument for self-realisation and for winning grace. The warmth of divine grace will melt all

ajnaana away; you can win it by engaging yourself in good deeds. Do the karma for which you

are best fitted, which is your **swadharma** (one's duties that accord with one's nature); do it

without complaint, without any malingering. That is the principle of **varnaashrama** dharma

(duties of social groups and stages of life).

India was the home of peace and prosperity when this was followed by rich and poor alike; but,

now, the land is plunged in darkness and confusion. Therefore, another **avathaar** has come, for

teaching people of dharma they have forgotten. **Raama**, Krishna and

other avathaars had to kill
one or more individuals, who could be identified as enemies of the
dharmic way of life, and thus
restore the practice of virtue. But, now, there is no one fully good, and
so, who deserves the
protection of God? All are tainted by wickedness, and so, who will
survive, if the avathaar
decides to uproot?
Therefore, I have to correct the buddhi, by various means; I have to
counsel, help, command,
condemn and standby as friend and well-wisher to all, so that they
may give up evil propensities
and recognising the straight 'path, tread it and reach the goal. I have
to reveal to the people the
worth of the Vedhas, the Shaasthras and the scriptural texts, which
lay down the norms.

The easiest path to self-realisation is the surrender of the ego,
sharanaagathi. Arjuna surrendered
and so, the war in which he was engaged was transformed into a
yajna, a spiritual exercise!
Daksha performed a yajna; but he did not surrender; he was so full
of egoism that he slighted
God! So, his yajna was transformed into a war reeking with hate. Do
not pit your tiny ego
against the Almighty; leave it to His Will and you will have lasting
peace.

Grace can countermand all effects of karma
You might say that the karma of the previous birth has to be
consumed in this birth and that no
amount of grace can save man from that. Evidently, some one has
taught you to believe so. But I
assure you, you need not suffer from karma like that. When a severe
pain torments you, the
doctor gives you a morphine injection and you do not feel the pain,
though it is there in the body.
Grace is like the morphine; the pain is not felt, though you go through
it! Grace takes away the
malignty of the karma which you have to undergo.
You know there are dated drugs, which are declared ineffective after
a certain date; well, the
effect of karma is rendered null, though the account is there and has
to be rendered! Or, the Lord
can save man completely from the consequences, as was done by Me
to the bhaktha whose
paralytic stroke and heart attacks I took over some months ago, in the
Gurupoornima week! It is
wrong to say the "Lalaatha likhitham" (what is written on the
forehead, i.e. fate) cannot be wiped
out; that what one has earned in previous births must be consumed
in this birth. Grace can
countermand all that; nothing can stand in its way. It is the grace of
the "Almighty," remember.

Of the avathaars, some are for a definite limited purpose like
Vaamana or Narasimha. They are
just manifestations, to counter some particular evils. They are not
full-fledged, long-lasting,
expansive, like Raama and Krishna. The Lord has no hate in His
composition; He is all mercy.
That is why Krishna proceeded to the Kaurava court, as a messenger
of peace, with compromise
proposals. He showed man how patient he should be in spite of
provocations, how self-control
wins in the end.
God has no favourites or rivals
Krishna demonstrated that if you practise the saadhana of the
constant presence of God, you are
bound to achieve victory. Take Him as the charioteer; He will steer
you through the heaviest
odds. He has no favourites or rivals. Like fire, He spreads warmth to
all who are near Him. If
you do not feel the warmth, do not blame Him: blame yourself that
you are far from Him. Look
at Bheeshma! He prayed to the very Krishna who had vowed to kill
him; he prayed that Krishna
should grant him a vision of His divine splendour! That is true
bhakthi, real inaana! He had the
faith, the vision, and Krishna blessed him.
Hiranyakashipu said, 'He is nowhere' and so, He was nowhere for
him; Prahlaadha asserted 'He
is everywhere,' and He appeared from the pillar to prove him true.
God did not have to run into
the pillar in order to come out of it, to reply to the challenge of the
father. He was there all along,
just as in everything else. He had only to make Himself visible!
I too am like that; if you accept Me and say yes, I too respond and say
S S S! If you deny and
say, no, I also echo, no. Come, examine, experience and have faith;
that is the method of utilising
Me.
Do not demean your talents
Dakshinamurthy taught his disciples by his silence, Shaasthry said.
Yes; what he did was to
make the disciples rely on their own intelligence. Do not demean your
talents; when you dive
deep into yourselves, you can discover the source of all strength.
Ants creeping over a rock,
millions of them, can carve a deep groove along their path. The
minute feet of the ant have that
power. You might have seen on the walls around the village wells,
hollows produced on granite
slabs by the continuous placing of water pots! The pots are made of
mud, but, they erase even the
hardest granite over the years and cause the hollows where they rest!
The Aathma-swaruupam

(embodiment of Self) is not alpa-swaruupam (an insignificant embodiment)! The aathma is not anaemic. It is a powerful dynamo, capable of generating enormous power. The guru (spiritual teacher) shows you the guri (goal); but, you must generate the power yourself, by your own

saadhana (spiritual effort).

Prashaanthi Nilayam, 23-11-1964, 8 p.m.

[Speech delivered after the offering of flower-garlands by devotees continuously at one sitting, from 10-30 a.m. till 7-30 p.m.]

39. Through mirth and moan

The revered old man who spoke of the upaasana of Hanumaan referred to the Ashtottthara

Sathanaama (the 108 names) of Aanjaneya. I wonder how many of you know the significance of

that number 108. Why is it that the strings of the names of the gods are always 108? They could

as well be 110 or 112 or 50 or 120, isn't it? All such mystic numbers have a deep meaning. Man

breathes at the rate of 900 per hour, 21,600 times per day, 10,800 during daytime. With every

breath, man is supposed to repeat Soham, "I am He," and so, the figure 216 and its half 108 has a

deep significance. It is also 9 times 12, 9 being the number indicative Of Brahman, since it is

always 9, however many times you may multiply it ($9 \times 12 = 108$, $1 + 8 = 9$, $9 \times 9 = 81$, $8 + 1 = 9$)

and 12 is the number of the Sun; also, the Sun moves through 12 raasis or points, each raasi

representing one month.

Just as 9 is the symbol of Brahman, 8 is the number of Maayaa. For, multiples of 8 go on

diminishing in total value, instead of remaining the same or increasing, (2 times 8 is 16 which

adds up to 7; 3 times 8 is 24 and so, the total has come down to 6; 4 times 8 is 32 which adds up

to 5 and 5 times 8 is 40 adding up to only 4! 6 times 8 is 48, that is, 12 adding to 3. And 7 times

8 adds up to 2. 8 times 8 is 64 and so, only 1). This decrease in value is the best symbol of

Maayaa. Every number has many such valuable inner meanings. It is an interesting subject. You

must investigate and reason out, not laugh cynically and condemn. If you stand on the seashore

and hesitate to dive into the waters, you cannot secure pearls.

The message of the Vedhas

One bhaktha sings, "O Krishna! You are dark; the 'Kalindi deeps' in the Yamuna river into which

you have descended is also dark with rain clouds; my eyeball is dark; my heart too is darkened

with dark thoughts. How then can I discover You? Your secret is

beyond me; your majesty is

ever receding before my imagination." Now, the dark colour of the Lord is the colour of the deep

sea and the deep sky. It signifies the fathomless, unfathomable. What has to be changed is the

heart, the intelligence. Above all, do not be traitors to yourselves. If you say one thing and do

another, your conscience will itself condemn you as a cheat. You are your own witness. Not all

the stones which Raama trod on were converted into humans; only one stone changed into

Ahalya for, repentance and penance had elevated it to that status.

Nothing ever is born without the will of God, nothing ever happens without His will; that is the

message of the Vedhas; understand the Vedhas well and this lesson will be instilled into you.

Fleas drink only the blood of the cow; but men draw from her the sweet and nourishing milk. So,

learn from the Vedhas the potency of the Will of the Lord. Once you are fixed in that faith, you

will be able to brave all dangers. You complain that God is invisible; but the fault is yours, not to

recognise God in all His various manifestations. You are yourself "manifestation of God." But

you do not know it; you call yourself a sinner, worm born in sin, wallowing in sin, essentially

wicked. But, let some one, who takes you to your word, call you, "Hello sinner!" you resent it'

Why? Because your real nature is purity, peace, joy. Manas, buddhi, chiththam, ahamkaaram,

indhriya (mind, intellect, thought, egoism and senses)--these are like the bricks, iron rods,

cement, wood, etc., that go to make up a house for the Aathma to live in. They are jewels that the

Aathma wears. They are not you; they are only incidental. The real you is the Aathma. This can

be learnt only by constant meditation, by moving in good company, by listening to the talks of

realised men, by following some prescribed course of discipline. That is why I lay so much

emphasis on discipline.

The co-operative commonwealth

The Varnaashrama (social groups and stages of life) disciplines, to which the Shaasthry referred,

is very useful in this field. Varna or what is called caste, is a convenient arrangement for the

conduct of worldly affairs; the aashramas or the stages of life are roots of supra-worldly joy. The

four varnas are universal; they can be found in any country. The leaders of thought are the

Brahmins; the fighters carrying arms are the Kshathriyas; the entrepreneurs and the business

executives are the Vaishyas; the busy producers and labourers are the Suudhras.

Whether head or heels, it is the same blood that circulates through each; it is the same body which claims them as limbs. Each limb has to perform its task, the task for which it has specialised. You cannot walk on your head or think with the feet. It is a co-operative commonwealth, the body as well as the body-politic. The eye is the master of sight; the ear cannot question the authority of the eye, nor the eye that of the ear about sound, or the ear that of the tongue so far as the taste is concerned. Each is the master in its own field. The aashramas are also steps towards the attainment of detachment and fulfilment. They ensure experience and the unfoldment of personality. God cannot be bamboozled. Each varna and aashrama has its own rules, regulations and restrictions. A bullock cart cannot move on rails nor a locomotive on the road. Each type of vehicle has its own type of road. But, all move forward and reach the goal in their own good time. When the heart is pure, the Lord is revealed. He is the judge; He cannot be bamboozled. The doctor may assure you that you have no fever, but the thermometer cannot lie. The doctor may say so to save you from panic, but the thermometer declares the truth. God knows and God will deal with you as you deserve. Have the faith. Repent for all wrongs done and resolve not to repeat the mistake; then God will extend His grace.

You feel that there is something behind and beyond all this fleeting fantasy; something that persists through all the successes and defeats, all the tears and smiles, all this mirth and moan; but, you are unable to grasp it and realise that it is the same entity that underlies the entire universe. You are one with most distant star and the least little blade of grass. You shine as dew on the petal of the rose; you swing from star to star; you are part and parcel of all this manifestation. The Shaasthras teach you this truth through many a parable and story, and even directly, supported by the experience of sages and mystics.

Hanumaan may have the form of an

ape; but that is simply the outer casement, the upaadhi. The Lord is the very breath of

Hanumaan: every hair-end of his was echoing with Raamanaama.

All forms of divinity are equally sweet

Through dhyana and upaasana, you can be aware of yourselves as

all this. Mud existed before

plates and pots; pots and plates are mud; mud there will be when plates and pots are no more.

The plate and the pot must be aware of their being always mud; that, in other words, is selfrealisation.

When that is achieved, wherever your eyes are cast, you find yourself; wherever your

attention is directed, you find your reflection. Begin to feel for it now, this very moment.

Do not hold japam and dhyaanam as the games of 'cracks'; hold fast to them, for they alone can

save you from ruin. Offer the Lord, not the flowers got in exchange for a few paise from the

shop, but the fragrant flowers of your own virtues. Let tears of joy be the holy water with which

you seek to wash the feet of the Lord. Let your upaasana dhevatha (deity being worshipped) be

A anjaneya as in the case of this Shaasthry, or any other form; treat that dhevatha as comprising

all forms of divinity; do not argue that one form is less and another is more; all are equally sweet.

Seek to identify yourself with some grand and glorious Entity, for all Grandeur and all Glory is

His ultimately,

Prashanthi Nilayam, 25-11-1964

Life is a game: Play it. Life is Love: Share it.

Life is a challenge: Meet it. Life is a dream:

Realise it

Shri Sathya Sai

40. Naama and naami

It appears as if, in this Bhaagavatha Bhaktha Samaajam, they impose restrictions on all, except

Myself! For, they warned all speakers so far to stop early, and now they ask Me to take as much

time as I please! Of course, some 60 members of the Samaajam have come here and each of

them wishes to partake in the three-day programme, which is possible only when severe

restrictions are insisted upon the length of their speeches and musical recitals. They are masters

in their own fields and endowed with bhakthi and shraddha; so I feel that they must be given

longer time in the coming years when they would be here.

Man suffers from two types of agony; the first, which can be allayed through the intercession of

others and the second, which can be allayed only by the individual's own effort. Hunger and

thirst can be overcome only when the individual eats or drinks; however much others may eat,

hunger will not abate even an iota. If your wife or father or mother or son or brother offers to

take an injection on your behalf, can your illness be cured thereby?

The hunger of the spirit, the illness of inner man is also the same. You must help yourself. The illness has come due to some excess, some infection, some breach of rules. The infection is produced by the viruses of **kaama**, **krodha**, **lobha**, **moha**, **madha** and **maathsarya** (desire, anger, greed, delusion, pride, jealousy). They do not allow your divinity to shine forth; they cause discontent, worry, grief and pain. You can brave them only by manifesting your inner strength. Do not yield to them; fight them with faith that you are unconquerable. Give up the idea that you are the body. How did this fatal ignorance enter into your makeup? Well, there was once a huge mirror inside a room in a rural home. They wanted to take it out, but the door was found too narrow and too short! Some suggested that the wall be broken open while others said that the mirror itself be cut into two! How did they place it in this room, one shrewd villager asked. Yes, how did it get in? If they only knew that, they could manage to take it out too. Before the room was ready, the mirror had got in. So too, ere this body was formed, ignorance had established itself; it is a product of the sloth of previous lives. Do not worry about the house, and the mirror will cease to be a problem. Give up the idea that you are the body and ignorance will vanish. You can see yourself in the light. The members of the **Samaajam** enabled you to listen to very valuable discourses and inspiring **Harikathas**, which made you know many facets of the **Raamaayana**, **Bhaagavatha**, the **Puraanas**, the **Vedhas** and **Shaasthras**. You heard from them that **Raama** was "**Vigrahavaan-dharmah**" (Dharma embodied), that Krishna was "**Leelaamaanusha vigraha**" (sporting in human form), but, how does that affect you? Have you felt that you too are kith and kin of **Raama** and Krishna, that every **maanava** (human) can be a **Maadhava**, that every **nara** (man) can be a **Naaraayana**? Unless you adhere a little to **Raama** dharma, how can you claim to be a **bhaktha** of **Raama**? Unless you evince a little of the **prema** that Krishna had, how can you pride yourself on being a Krishna-**bhaktha**? Do not be different from your ideal; approach it as close as you can. You must be as golden as the gold you **idealise**, though you may be a tiny jewel and He, a vast treasure. The Lord is **Kavi** and **Vaalmeeki** is also a **Kavi**; both create---one the **loka** (world) and the other,

the **slokha** (verse). The **bhaktha** must form himself on the model of **Bhagavaan**; otherwise, he can lay no claim for **saaruupya** (sameness of the Form of the Lord). **Maayaa** is a false enchantress. Krishna-**avathaara** is a **Sampuurna Avathaara**, the Lord appearing with all the 16 **kalas** (distinctive marks); whereas **Raama** shared the **kalas** with other brothers. **Raama** appeared as if He was associated with **gunas** (qualities), or as having qualitative behaviour, whereas Krishna was above and beyond such. Krishna never prayed, even in the direst crisis! But, **Raama** does so, to **Aadhithya** (Sun God), for instance; the intent of that **Avathaara** was different. Krishna was unaffected by the **gunas**. His relationship with **gopees** was pure. A person like **Dharmaraaja** selected Him above all the sages and saints of the day for special worship at the **Raajasuuya** sacrifice. The best armour against the tendency to read gross meanings into the **ledas** of Krishna is Faith---faith in Krishna as the Lord. You can also remember that Krishna was a boy of seven, when the **raasaleela** (sportive dance) happened. King **Pareekshith** asked **Sukha**, the immaculate saint who extolled Krishna as God, the same question: How could the **gopees** attain **moksha**? **Sukha** replied: They knew that Krishna was the Lord and they regarded Him as God and no less. He also reminded **Pareekshith** that he himself owed his life to the divine touch of Krishna which changed him from a still-born child into a hefty baby. The miasma that makes you miss these points and drags your imagination into the mire is called **Maayaa**. Identify it as a false enchantress---that moment she will vanish and you are free. There was once a brahmin who passed through a forest on his way to a village, with a heavy load on his head. He could not carry it any further and there was no one in sight, except a **chandaala** (outcaste) youth, who offered to carry it for him only as far as the edge of the jungle, for as an outcaste, he was afraid to enter a village of the upper classes. The brahmin persuaded him to accompany him into the village itself; he advised him to pretend to be dumb and not answer any question put to him. At the village all went well, until the master of the house to which the brahmin had gone asked the outcaste to keep aside a pair of sandals. When he hesitated, the master chided the fellow, as was his wont: "**Eh**, you **chandaala**." As soon as he suspected that his

identity was discovered, the chandaala fled! Maayaa too will do likewise.

Maayaa can be driven out

Maayaa can be recognised and driven out only when the mind is purified by prema and the

avoidance of envy and hatred, born of egoism. No act done without love can be commended;

there are many who come here, thousands in fact, year after year, sharing in the bhajana.

listening to discourses, lectures, and staying put exactly where they were when they first arrived.

Naama without bhaava (Godward inclination of the mind) seldom reaches the mark. The name

of the Lord must be recited with awe and wonder, humility and reverence. The bow has to be

drawn full before the arrow is released; then it will pierce the target. Feeling is the force that

draws the string taut and makes the Naama reach the Naami (the bearer of the name).

The Lord is approachable by all; do not have envy towards others or feel that they are your rivals

or your inferiors or even superiors; each has a place in His mansion.

Sathyabhaama suffered

from envy and so she was never happy. Dhroupadhi had five husbands, but she was able to serve

all impartially without envy and so Krishna was ever rushing to her rescue. Give your heart over

to the Lord and move in society as a dedicated being; then, no harm can come to you. As a jeeva,

you may be an individual; but, as Aathma, you are Vaasudheva, the Samashti (path of the

Universal whole).

The gopees were sages in previous births

First save yourselves and then save others, or try to. Being yourselves caught by the wily slush,

how can you pull another out? Stand firm and safe on hard dry land and then lend a helping hand

to the man struggling in the mire. You may wear the ochre robe but the robe may hide an ogre!

You may advise others on yoga, but you may be full of toga (disease) yourself! Be sincere; talk

only about your genuine experience; do not distort, exaggerate or falsify that experience,

Have the Aathmic experience; only then can you understand the Bhaagavatha and explain it to

others. For example: the incident where Krishna carries away the clothes of the gopees. The

gopees (cow-herd girls) were rishis (sages) in previous Avathaar periods; the vaanaras

(monkeys) of Raama avathaara come again under special charter; so their hearts are pure and

their motives holy. When the gopees pleaded, "Krishna! is it dharma

for you to treat us thus?"

Krishna replied, "My act is not adharm; but yours is, for body-consciousness is against the highest spiritual dharma."

Vyaasa once asked some persons, who came to him for advice to cross the Yamuna near his

ashram, to bring him milk and fruits and after eating his fill, he told them, "Well! If I have

maintained my vow of fasting go now and the Yamuna will make way for you!" They said,

"Then we are lost; for, we saw you eat your fill with the things we ourselves brought you." But,

Vyaasa said, "I did not eat them. I offered all to Krishna; I have no body-delusion. I am the

Aathma dwelling in this body." His Aathma-consciousness was so well grounded that he could

assert that he had not broken his vow!

World is changing but God is steady

What is realisation? The moment you see your own beauty and are so filled with it that you

forget all else, you are free from all bonds. Known that you are all the beauty, all the glory, all

the power, all the magnitude of the Universe. This Nature is but an infinitesimal fraction of His

Glory; yet, you feel content with the pleasure it gives, the knowledge you gather about it, the

wonder it reveals. The reflection of Shivam (auspiciousness) in the mirror of Prakrithi (Nature)

is jeeva (individual being).

Look into the mirror and see your own image; you assert "That image within is mine; but, I am

different." So too, the jeeva is Shiva but Shiva is not jeeva. The image of the Sun in the water

shakes, though the Sun is steady, up above; that is the nature of water, not the Sun; so too

Prakrithi is changing, but Shiva is steady, unchanging, ever the same. You do not believe that

dreams indicate reality, because the dream is negated on waking.

When you get knowledge, the

waking experiences will also be negated. Until then, you will take all this as real; after that, you

will find that this has only relative value.

The drug has to be revised, when the disease takes a turn. So, I shall tell you one more point

before I close. We hear of many things and see many things. Man fills these with his own

illusion and garnishes or tarnishes each thing with that illusion. A baby is born and dies within

two hours or two months. If it survives and dies when it is 16 or 18 years old, the pain is greater,

for the sense of "mine" has deepened its roots, through association and the development of

hopeful attachment. No one is worried if the neighbour's son dies. This is due to the egoism and exaggerated attachment. Give each problem the attention it deserves; but do not allow it to overpower you. Anxiety will not solve any difficulty; coolness comes from detachment. Above all, believe in God and the efficacy of prayer; the Lord has said that he who does good, thinks good and speaks good will not come to harm. That is the way to get Equanimity, **Shaanthi**. You have designed the chains that bind you. Some of you may imagine that it is a source of joy for the Lord to take a human form. If you are in this state, you will not feel so. I am always aware of the future, the past as well as the present of every one of you. So, I am not moved so much by pity. Not that I am hard-hearted, or that I have no **dhaya** (pity). If you bolt the doors fast, how can the rays of My Grace be available to you? "**Swaami**" you cry, "I have no eyes; I am yearning to see you. Won't your heart melt at my plight?" Of course, this pitiable condition melts your hearts; will it not melt Mine? But, since I know the past, the background, My reaction is different. If only you knew, you too will react differently. It is the consequence of evil, deliberately done in previous births, and so, I have to allow the suffering to continue, modified, often by some little compensation. I do not cause either joy or grief; you are the designer of both the chains that bind you. Remove the weight from your head by transferring all burdens to the Lord; leave everything to His Will, His law. Feed your mind with sweet and wholesome food--

Sathsangha,
Sathpravarthana, Sarveshwara-chintha (company of the holy, speaking of God, thinking of the Lord of the Universe); then you are full of joy. I am of the nature of Bliss (**Aanandhaswaruupa**); come and take **Aanandha** from Me and returning to your avocations, dwell on that **Aanandha** and be full of **Shaanthi**.
Prashaanthi Nilayam, 26-11-1964
The traits of **Raavana**'s lust, of **Shishupaala**'s pride, of **Kamsa**'s hate, of **Hiranyaaksha**'s envy are tainting every human heart. Only the discipline of spirit through **Japam** and **Dhyaanam** can quench the flames and sooth the conflagration.

Shri Sathya Sai

41. Swinging from yes to no
THE dharma that is the heritage of India is the staff of life for all men; it is the backbone of morality and well-being. It is the nectar which can confer immortality. Others may in their ignorance laugh at Indians for taking a stone to be God, but, what they do is to realise even the stone as God. It is transformed into God, an act which is a grand victory. The highest energies of man in this land are used for conquering death, while in other countries, they are misused in the diabolic attempt to make weapons of mass destruction. People here offer themselves to **Mrithyunijaya** (Shiva, the **conquerer** of death); those others fall at the feet of **mrithyu** (death)!

Others are content with tinsel and trinkets; in India, people are taught to dive deep, and win the pear, and not wander on the sandy shore, collecting shells. But, it is a pity that here, too, the infection is spreading and people are fast losing all sense of values and running after vanities and inanities. People attach more value to the many and they forget the One; they do not seek the One Persistent Truth; they follow the ever-changing falsehood and so, naturally, fall into grief and resentment. Take the simple rite of **namaskaaram**--the folded palms with which you greet reverentially elders and others. What does it signify, that gesture? The right palm is **Thath** (that entity, the unseen base, the other) and the left palm is **Thwam** (the I, the separate, the individualised, the thing that feels limited, alone, apart). When the two palms are brought together and kept in contact, the One-ness of that and this, of all that is outside you, and all that is in you, is emphasised and demonstrated: **Aham-Brahmaasmi** (I am Brahman), in fact. What greater and grander greeting can human aspiration discover and prescribe? You greet the other with as much joy as you would greet yourself; no man loves another more than himself; all are loved for the sake of the self. Or, consider another interpretation of this act of folding the palms. The five fingers of the right hand are the five **karmendhriyas** (organs of action), the five of the left are the five **inaanendhriyas** (organs of perception); they are together ten, dedicated to sage or guru or elder to be used for his service or at his bidding. That is the surrender which is called **Sharanaagathi**, the same that **Hanumaan** practised. Principle of idol worship

Take the case of the **Bhagavadh Geetha**, to which reference was made. When and where was it taught? On the battlefield, in the midst of the opposing forces, to solve a mental crisis. It is when such crises affect man that the Lord starts His mission of instruction. For those who have realised the goal, there is no need; for those who have known neither goal nor path, neither thirst nor yearning, it is of no use. It is only to those who are afflicted by doubt, swinging from yes to no, that instruction will be useful. A mental crisis is solved by the word of God.

Again, the worship of idols has to be looked upon as but the worship of the Formless. Water or milk has no form as such; they assume the form of vessel which contains it, is it not? Take milk in a cup or a flask, or a kettle or jug or mug, it assumes those forms. So also the form of Krishna is the form of a vessel in which you fill the formless entity; the form of **Raama**, Shiva, Linga,

Chaamundeshwari, **Ganesha**--all are forms of vessels in which, according to your fancy, you take the Formless, **Unpicturable**! The **Naama** is the nectar, the **Naami** is the cup, the idol.

Story of crow-demon and its meaning

Take the story which the **Bhaagavathar** related just now: the story of **Kaakaasura**, the **crowdemon**, that wounded **Seetha** when **Raama** was sleeping on her lap, when **Seetha** was there

helpless to ward him off. What happened to him? **Raama** made him and all his race one-eyed; the one eye-ball rolls from the right to the left and from left to right so that he may see this side and that. The meaning is that if you crave for **Seetha** (**Prakrithi**, the pleasing, the objective world)

you cannot get a perfect picture, a synoptic vision; you become one-eyed, warped, defective.

Again, the **Bhaagavathar** who gave the musical discourse on **Santh Raamadaasa** described how a

vimaana (aerial chariot) came down from the skies to carry the saint to heaven, when his earthly career was over. The word **vimaana** does not mean an aerial chariot, as **Bhaagavathars** describe

it; it has a deeper and truer meaning. It means that a person who has given up **maana** (pride or egoism), ascends to Heaven, that is all. Or else, consider this: **Vi** means a bird, **maana** means

measure, dimension. So, the idea of going in a **vimaana** means that the soul moves through the infinite, like a bird through the sky, unopposed. It has gained freedom.

You heard the stories of the lives of Saints **Thyaagaraaja** and

Naamadheva, described by

members of this **Samaajam**. I hope you have learnt the lesson of **prema**, of **Vishwaprema**

(Universal Love), that they conveyed. Imagine the **prema** of the **gopees**. One noon, Krishna

stealthily entered the house of a cowherd and drank all the milk in the pot. The **gopee** discovered

Him and when she admonished Him, Krishna took to His heels; when the **gopee** saw Him

running over the hard cobble-stones of the street she shed tears of contrition. Those lotus feet

must pain much, she felt, and wept. "**O**, what a great sinner I am!" she wailed. Krishna will make

the wickedest heart melt in repentance. He is **Premaswaruupa** and **Shaanthiswaruupa** (of the embodiment of Love and Peace) and so He makes every heart sprout into **prema** and **shaanthi**.

Withdraw into yourself like a tortoise

His prattle, His pranks, His innocent tricks were all-conquering. He gave the **gopees** a heap of

bother and a heap of joy. That was the **thapas** (penance) for them; the bother was **anugraham**

(favour); the joy was **prasaadham** (grace). You cannot have only one. **Bhadhrum** was reading

from some piece of paper, on one side of which he had written the poems he hastily composed

on Me this afternoon. The other side of that paper contained some scribbles, but he could not

avoid bringing those also here. You cannot bring just one side of the paper, the side that you

want; you have to bring the other side too though you may not like it. Do not get puffed up with

pride when you succeed; do not get punctured when you fail. Be like the tortoise that is able to

withdraw its feet under its shell; withdraw into yourself the outgoing senses and be happy in the

contemplation of your reality. The Lord took the Tortoise **Avathaara** because it represents the

true **saadhaka**. Be also like the swan, which on coming up from the lake, gives a vigorous shake

to its wings, a shake which scatters the **waterdrops** off; so too, the **saadhaka** must shake off the

attachments that are likely to grow when the world impinges on him. Three friends you earn in this life

Mere scholarship is of no use; it results only in swelled heads.

Vedhaantha, really practised,

makes you fearless, like the lion in the forest. You roar and they flee in terror. The Brahma

thathwam (Reality of the Supreme Being) expounded in **Vedhaantha** will make you master of the

universe. So, do not attach yourself too much to this body or to the things that bring comfort to it.

You earn three friends in this life.

The first: The riches you accumulate, which refuse to come with you when you move out of this life.

The second: Kith and kin who accompany your body up to the burial ground or cremation-ghat.

The third: The merit and demerit you have earned, which accompany you to the last.

Sleep inside the mosquito curtain; the insects can do no harm; so also, do not allow the insects of

kaama, krodha, etc., to harm you. Get inside the curtain of **saadhana** while you are in the world.

Be in the world, but do not let the world into you. That is the sign of **viveka** (discrimination).

Prashaanthi Nilayam, 27-11-1964

42. Life's balance sheet

THE opening of this **Shrinivasa** cloth market is just an excuse for My coming to **Kurnool** and

meeting all of you, including the two ministers, **Dr. Lakshminarasiah** and **Alapathy**

Venkataaraamiah. Life itself is a market, where giving and taking, bargaining and speculating are

part of the game. Life has its **ups** and downs, its profits and losses, its balance sheets and

disappointments, its joys and sorrows. But the giving of **bhakthi** (devotion to God) in exchange

for **mukthi** (liberation) is the most profitable business of all; and I am interested in telling you about that only.

Bhakthi is not simply the worship of the Lord; it is much more than that. Primarily it is the

control of the senses; for, when life is offered as worship, the senses do not run after transient

things. They can be thus controlled, for man is not a weak animal; he is endowed with mighty

spiritual power and he can learn to use it; he can tap this power through prayer, which brings

down Grace to fill the reservoir of his heart. Man tames the lion and the elephant to obey his call;

can he not tame his emotions and passions? Make your strength evident in the face of hardships;

when all goes well, you become soft, the blows of defeat toughen you into heroes. The

difficulties that the **organisers** of this market encountered, as described to us in the report, show

that they but deepened the determination of **Raamalingiah** and others to plod on, until they won

through.

Alapathy Venkataaraamiah is the Minister in charge of temples in **Andhra** and the words of advice

which he gave now are worthy of attention. He spoke of the culture of India and its excellence. It

held up to mankind for reverence of not conquerors and millionaires but hermits and saints. He

has also a great love for Sanskrit, the language of our scriptures, which give this land the

inspiration to advance along the spiritual path of discrimination and non-attachment. The

scriptures are so framed that they serve the highest needs of all classes of people, whatever their

age, avocation or attainment. Like a loving mother the **Vedhas** guide and guard all her children, wherever they may be.

The body is worn by the **jeeva** to realise God

Venkataaraamiah also said that the attitude of **bhakthi** is the important thing, not the name and

form which has drawn it out. Yes; the Lord has a thousand names. In fact, all names are His;

there is no name that is not His. Krishna, **Shrinivasa**, **Sai Baaba**---all are names of the same

entity. The body is worn by the **jeeva** in order to realise God, the source from which the **jeeva**

came. That is why it is said that it is very lucky for living beings to get equipped with the human

physique. To be endowed with a desire for things of the spirit is the height of fortune.

A grandfather was fondling his grandson, a little lad of four; the boy asked him his age; the

grandfather said he was seven; the lad refused to believe; how could a boy of four have a

grandfather of seven? But, the old man said, "My dear boy! I do not care for all the sixty-three

years I spent in the darkness; it is only seven years since I came under the influence of a guru,

who opened my eyes and led me along the path to realisation. I have lived only seven years so

far; the rest, I could as well ignore as wasted. I speak the truth always; this the truth."

That is the proper attitude. Do not admire and gape at the engineering achievements of countries

that are able to shoot a rocket round the earth or over the moon or invent a bomb that can wipe

out an entire city. That is the culmination of the strife for death and for mastery over other

nations. That path leads only to misery, loss, hatred, and waste. The competition is about who

will earn more in less time. All this comes about because man mistakes himself to be just a

bundle Of the senses, packed into this body. Really speaking, he is a spark of divinity waiting to

illumine the intelligence.

Man has to develop spiritual attitude

India has been announcing this Truth to the world since ages; this is the land where holy

personages, divine personalities, saints and sages, avathaars, carrying the authentic stamp of God, have demonstrated that nothing else can give man the peace and joy that the contemplation of the Universal Aathma can give. The poor ryot who throws a paisa into the river Godaavari when he passes over the bridge might appear to the half-educated boor, smoking in the corner, to have wasted a precious coin, which he could have put to better use, perhaps, buying a bidi! But, what he did is a spiritual act; he felt that the Godaavari was a living mother, who gave food to men and cattle, and his paisa is not just a coin, it is an attitude of mind, a token of gratefulness, a flower of worship. He has the Aathmabhaava (spiritual attitude), while the critic who sneers at him is suffering from anaathma-bhaava (unspiritual attitude). Hindhu dharma teaches man to see and develop this aathma-bhaava not only with all mankind who are bound by the same tie of kinship, but, with all beings and all nature. Man is not isolated; he is one with all. All have to be served; all have to be known, for he is this all.

Kurnool, 4-12-1964

As the carpenter shapes the wood, the blacksmith shapes the iron, the goldsmith shapes the gold, so the Lord shapes in His own way, as the fancy suits Him.

He created the Universe, the manifold, woven of space, time and guna.

Know the Lord is the basis; and lose all fear.

Shri Sathya Sai

43. Actors and action

RARELY do I preside over a dramatic performance; I have come here tonight, because you are

having a play on "Shri Sailam" and on a great devotee drawn by the deity to that temple and also

because the author is a devotee for years. What exactly is a drama? It is a dream within a dream.

It is a dream which unfolds before you, even while you are "awake," another dream. It tries to

shed some light, some joy, some courage, some faith, some hope, some meaning on the dream

called life. Naturally, man has to seek all means of discovering the meaning of life. For, without

knowing it, he is lost; he wanders from birth to birth, receiving knock after knock, and is seldom

the better for all the experience.

He must first know that he is deluded into taking the body, the objects and the sense-experienced

world, as real. Then, he must seek to know the real basis, which is mistaken to be something

else. That delusion is deep-rooted; it has warped the outlook and put man on the wrong track.

The drama must be aimed at showing man that he is deluded by a false sense of values; that he is

running after vanities, leaving reality behind. It should instill into man faith, strong enough to

make him recoil from that pursuit, and gain the glory of discovering his great illusion.

The sorrows of life can be ended not through hatred and injustice; these only breed more of the

species. They will yield only to nobler and higher thoughts and experiences, germinating from

the pure heart where the Lord resides. This drama, on Hemareddy Mallamma, deals with such

experiences arising from the heart of a sincere devotee and that is the reason, as I already said,

why I agreed to preside over this second anniversary of the Kurnool District Kalaa Parishad and

why I stayed on until the entire play was enacted.

Service to man is service to God

Whatever talent a person has, should be dedicated to the service of the rest of humanity, indeed,

of all living beings. Therein lies fulfilment. All men are kin, they are of the same likeness, the

same build; moulded out of the same material, with the same divine essence in each. Service to

man will help your divinity to blossom, for, it will gladden your heart and make you feel that life

has been worth-while. Service to man is service to God, for He is in every man and every living

being and in every stone and stump. Offer your talents at the feet of God; let every act be a

flower, free from creeping worms of envy and egoism, and full of the fragrance of love and

sacrifice. If you have the talent for acting dramatic roles, well, use it for the glorification of God,

for the uplifting of man.

A question often raised when people talk of dramas or films is this: Are the people who flock to

them bringing down the level of these items of entertainment? Or, are the artistes responsible for

lowering it? I must say that your responsibility as artistes and writers is much greater, you must

not stoop to methods and tricks that will bring in more money perhaps, but, which sow seeds of

evil and vice in the minds of the people, who flock to the theatres. A person who comes in to see

a play or a film must move out of the theatre a better man, a stronger and more courageous man,

and, not a poorer and weaker man, less equipped to resist the temptations of the world.

Remember this when you select a play for the stage or when you take

up your pen to write one,
and you will be on the right path.
To the actors, I must speak a word. You wear the dress and
equipment of noble souls and saints;
you impersonate even divine characters; you reel off words of high
purpose and noble ideals, and
exhibit deeply thrilling experiences. You do all this very realistically.
It is a sign of your skill and
your untiring practice. You inspire people to better their lives; from
you, they learn the path of
inner peace and devotion, for you **re**-enact before their eyes the lives
of great saints.
Develop the **saadhana** of self-effacement
All this is very good. But, is it too much to ask that you show in your
own lives, outside the
stage, that the godly path is the best and the safest and perhaps even
the smoothest? Take this
role of the actor as a good guide for your own betterment. It is a
saadhana which will give you
peace. **Raamakrishna Paramahansa** actually lived the roles of
Puraanic characters like **Raadha**
and **Hanumaan** and realised Krishna and **Raama** through
identification with the experiences of
each.
Become one with the holy characters you represent; derive
inspiration and joy therefrom, your
acting too will thereby improve vastly; you will earn the gratitude of
thousands. Feminine
characteristics appeared in **Raamakrishna**'s physical body when he
intensely believed himself to
be **Raadha** yearning for a vision of Krishna; when he identified
himself with **Hanumaan** and
spent months on trees, uttering only **Raamanaama**, his anatomy
changed; he grew an incipient
tail. That was the measure of the depth of his **bhaava** (thought
power), of the self-effacement.
Use the dramatic art and the chances it gives you to develop the
saadhana of self-effacement, for
that is the quickest means of realisation of the real Self.
Make the theatre holy and sanctifying
I must mention another point also. The author of this play is also here
and you have this day
honoured him for services to your **Parishath** and to the cause of
"drama". Whenever you write a
play, transform all that is low and worldly into the high and the other-
worldly. Do not treat the
low things as low; treat them as lapses, as mistakes, failures,
incomplete attempts, errors to be
avoided. Increase the **aloukika** (non-worldly) aspect of all relations
between person and person.
Human beings are not mere bodies, appetites, hungers and thirst,
passions and prejudices. These

are impediments, lapses.
Consider rather the aspirations, the ideals, the dreams of unity and
universality, the struggle for
truth, for mercy, for grace, for sympathy, for liberation, and depict
these in the plays you write.
That will change the atmosphere of the theatre and make it holy,
sanctifying. You will then be
helping men to become stronger and the nation to become more
enduring. Now, people are
sliding down the easy gradient of vice and vanity; arrest that process.
Open their eyes to the
chasm that yawns below.
I bless you that you succeed in raising the standard of conduct and
behaviour, the standard of
morals and manners, the standard of social and individual discipline
and instill deep desire for
discovering the inner Divinity.
Kurnool, Zilla Parishad Hall 5-12-1964
44. Are words mere sound?
THOSE who listen to the teachings of these **Pandiths** have a great
responsibility: they should not
by their acts defile the lessons they learn. As you grow in years,
detachment too should grow; as
time passes by, the fruit must get ripe and become sweet. Life should
not be frittered away in
accumulating riches; it should be spent in knowing about the glory of
God and in realising Him
in the innermost being of oneself. No other intellectual exercise can
give such joy. To discard
this attempt as only seeking to discover the unknowable, as some
men are prone to argue, is the
height of foolishness. They are labelling the true as "trash" and
cherishing the trash as "true".
The **saadhaka** (spiritual aspirant) should be like a good farmer; he
removes the thorny bushes
and plants; he ploughs, waters, sows, manures, fences, destroys pests,
and then reaps the harvest
and fills his granary. Similarly, you have to remove wasteful and
wicked thoughts from your
heart, plough the heart with good deeds, water it with love, manure it
with faith, plant the
saplings of the Name of the Lord and fence the field with discipline,
destroy pests with **shraddha**
(faith) and reap the harvest of **jnaana**. Do not be content merely with
being in **sathsangh** (good
company) or thinking of God, or listening to such discourses; they are
but preliminaries, helping
to awaken interest in 'farming.' Many people spend all their time in
fencing; they have little time
left for attending to the crop which the fence is designed to protect!
What is the **jnaana** that you should achieve? It is the giving up of
deha (identification), the

escape from the belief that "you" are the "body." You say, "My hand," "My foot," just as you say, "My watch," "My shoe;" but, yet feel you are the body. Examine the reality of the body, and escape from this false identification; that is the hall-mark of Jnaana. The 'T' that sees, experiences, feels, knows---that 'T' is the Paramaathma (Supreme Soul).

There are three types of men
 The truth can flash only in a mind clear of all blemishes. The first blemish that I would like to warn you against is "inability to bear the success of others." Envy is the greatest of sins. Vanity, envy, and egoism---these three are kin. They cut at the root of man's real nature. To feel proud that you are a bhaktha is also a blot. Though you may be a mountain, you must feel you are a mound; though a mound, you should not pretend to be a mountain.

There are three types of men: Those who consider the Aanandha of others to be their own
Aanandha; those who seek Aanandha for themselves, with no attention paid to the Aanandha of others; and those who try to prevent others from getting Aanandha, even at the cost of their own.

There are no Naasthikas (atheists) really speaking, though some of you might aver that there are.

For, when love is God and when even those, who do not assert that God exists, love some one or something, that love itself guarantees that they are capable of sacrifice, selflessness and pity.

Probably, you believe that those who have no faith in Vedhas and Shaasthras and those who do not aver that there is some Omnipresent, Omniscient Being are atheists; but let me tell you, those who revere their parents and foster them, those who love and protect with care their brothers and sisters---these are Aasthikas (theists), believers in gratitude, love, affection, duty, dharma, etc., and these qualities are enough to save 'them' from perdition.

Love all; revere all; help all to the best of your ability. Endeavour to be as beneficial, as sweet, as soft as possible. Then the spot on which you stand become as sacred as Kaashi; the words that you utter will be as holy as scripture. This saadhana will lead you to Realisation.

Manthras can reach the deities
Aadhithya (the Sun) must be propitiated by manthras, it was said, just now. Aadhithya is the deity presiding over time. Propitiate Him better by using time well; the manthra is the vehicle of prayer so that the buddhi which Aadhithya has accorded man may be put to the best use. You

might ask how manthra can reach Aadhithya. I am surprised at the question, for you know already how it is possible for people in an aeroplane to communicate with the station they have left and the station to which they are proceeding. How do they do that? There are subtler waves which will carry the manthras too to the deities to whom they are addressed. The one is yantra shakthi (power of instruments). If you trust in inert matter, life becomes inert; trust in the active principle and life is activated.

Then, there are people who dispute among themselves whether God is Saguna or Nirguna, (with or without attributes), Saakaara or Niraakaara! (with Form or formless). Now, who are you, among these? Are you Saguna or Nirguna? Are you Saakaara or Niraakaara? Of course you are Saguna and Saakaara, because you are with body. So long as you feel you are with body, you cannot transcend the Saguna, and realise the Nirguna. When you liberate yourselves from bondage to this limitation, you become Nirguna. That happens in a flash. When the Truth dawns, all is Light. There is no more darkness. There is no more fear or hate or even love. All are subsumed into the One without a Second.

Words have tremendous power
 You do not know the gem shining inside you, the Divinity whose effulgence is your to intellect, whose reflection is the Prema you evince. You know many other things other than this, but not this essential thing: you do not know where such and such a scholar lives in Venkatagiri, but know where a certain film star lives in Madras! This is something to be ashamed of--this loss of the sense of values! You must recognise the Higher, the Highest. Death stalks you at every step.

Before he mauls you mortally, know the Truth and be blessed. The Name of the Lord is the rifle which guards you against beasts of prey in the jungle of life. The rifle makes a loud noise when the bullet is ejected fast. So too, along with the sound of the holy Name, eject the bullet of feeling too, so that the target is hit.

Nowadays, people laugh at the idea of Naamasmarana and Naamasankeerthana (remembering and singing God's holy Names). They ask, what is in a Name? It is just an assortment of sounds.

My words too are assortments of sound, but, when they enter your hearts, you feel content, you feel encouraged, is it not? Words have tremendous power; they can arouse emotions and they can

calm them. They direct, they infuriate, they reveal, they confuse; they are potent forces that bring up great reserves of strength and wisdom. Therefore have faith in the Name and repeat it whenever you get the chance.

Venkatagiri, Prashaanthi Vidhwanmahaasabha, 12-12-1964, Reawakening of man is at hand---reawakening to the knowledge that man himself is God. The human body is not you, it simply houses the soul, or the spark of Divinity within, for God dwells in the heart of every man and that indwelling spark of the Divine is you---yourself. All else is illusion. Contemplate on that thought and, when the truth unfolds, you will find your true identity; then your whole life pattern will change, and you will see everyone in the same light.

Shri Sathya Sai

45. **Ishwara** grants **Aishwaryam**

I SEE that this quadrangle has become too small for this vast audience; but, if all of you exercise a little patience, you will be able to benefit by the discourses given by the **Pandiths**. If you allow the inconvenience to distract your attention, you will only be losing the chance of a lifetime.

What is the lifetime? Is it to struggle in the mire or march straight on to the eternal? You will get millions to tell you what is pleasing to you; but, it is difficult to get one in a million who can tell you what is good for you. What is good for you is akin to truth; truth is hard: but beneficial. It is unpleasant advice to tell a man to stick to truth at all costs; but, truth alone pays dividends that satisfy.

Sit quiet for a just a moment and inquire within yourself what is it that stays and what is it that does not. You try to know the news of the world, the changing fortunes of men and movements, in all the countries of the world; but you have no thirst to know about the conditions and conflicts of your own inner world happening against the permanent backdrop of the unchanging

Aathman, which is your innermost core. Know that and everything becomes known; act and no other act is needed; possess that and all things are possessed by you! That **Aathma** is the Universal **Aathma**; that 'I' is the Universal "I." Consider the magnitude of the

Aanandha that will fill you when you know that you are all this, that all this is you! The joy that

you experience through the senses is a minute fraction of this **Aanandham**; you will not get it if

the **Aathmic** bliss is not reflected through the senses. When a pot with nine holes is placed over a burning lamp, the light that comes through the holes is the light of the lamp, is it not? When the

body is negated, that is to say, when the lamp is revealed, the **iyothi** (light) is seen fully the **Aathma** is realised. But, when the thick cover of **ajnaana** (ignorance) is placed over the pot, you cannot even recognise that there is lamp inside, which illumines the senses.

Get immersed in the Bliss of **Aathma**

There is a deep urge in man to visualise the One behind the many; scientists seek to find a law that will explain all sources of energy and all forms of matter. You can also know that, which, if

known, all else can be known; only, you have to get immersed in the Bliss of **Aathma**. In the

grindstone the base is steady, unmoving; the upper grinder moves; but both are stones. So too,

the chara and the **achara** (the fixed and the changing), the base and the superstructure, are all

Brahman. **Prakrithi** (objective world) moves; Brahman (Supreme Being) is steady; both are

inextricably inter-related, the one with other in **Avinaabhaava-sambandha** (relationship of interdependent existence).

God should be the bedrock on which you resolve; then, life would be smooth. The physical, the

mental, the objective world--these revolve around God, and if that close relationship with God is

recognised, they lead you into Light. Like the strokes of the hammer, which lend shape and

beauty to gold. **Aathma** gets Name and Form through the strokes of multifarious karma, from

birth to birth. The **Aakaaram** makes it **Vikaaram** (Form makes it deformed). The deformity has to

be set right by **Aadhyaathmic** rigour--spiritual discipline.

No effort is made now for this kind of discipline, no lessons are given in the educational

institutions of the country. It is wrong to lay the blame on want of time; time can never obstruct

it. You are the obstructor, not time. The monkey that cannot pull out its clenched fist from the

narrow neck of the pot lays the blame on the pot or the maker of the pot. But, if only it releases

the hold on the peanuts it has grasped in that fist, it can easily take its hand out. The fault lies in

itself. So too man's greed is the reason for this want of time. No one thrust the hand into the pot;

no one forced the monkey to grab the nuts. It has become the victim of its own rapacity, that is all.

Why should the Lord Himself incarnate?

Man too is suffering because he cannot rid himself of the greed for sense-objects and **sensepleasures**

(**vishaya vaasana**). He knows that he has to give up whatever he

earns and collects,
 sooner or later; but, yet his attachment waxes instead of waning, as
 the years go by. If every man
 on earth could take with him on death, even a handful of mud from
 the Earth, there would have
 been nothing much left and mud would have been rationed at so
 many ounces per head!
 When people forget the One and run after the Many, Dharma
 declines; for, there can be no love,
 no sacrifice, no detachment in human affairs then. So, the Lord takes
 human form and comes
 among men to restore his sense of values. You may ask, why should
 the Lord Himself incarnate?
 Why can He not set about the task of restoring Dharma through the
 many minor gods He has at
 His command? This question was passed before the courtiers by
Akbar himself for, he laughed at
 the Hindu idea of the Formless adopting Form, and descending into
 the world as an Avathaar to
 save dharma. Tansen asked for a week's time to furnish the answer
 and got it granted by His
 Imperial Majesty. A few days later, when he was in the pleasure boat
 of the Emperor sailing
 across the lake with his family, Tansen cleverly threw overboard a
 don made to look like the
 Emperor's little son, crying at the same time, "O, the Prince has fallen
 into the water!" Hearing
 this, the Emperor jumped into the lake to rescue his son!
 The truth behind the Lord's incarnation
Tansen then disclosed that it was only a doll and that the son was
 safe. He allayed the anger of
Akbar by explaining that he had perforce to enact this drama in order
 to demonstrate the truth of
 the Hindu belief that God takes human form Himself, to save Dharma,
 without commissioning
 some other entity to carry out that task. Dharma is as the son, God
 loves it so dearly. Akbar
 could have ordered one among the many personnel he had on board
 to jump in and rescue his
 son; but his affection was so great and the urgency so acute that the
 Emperor himself plunged
 into the lake to pull out the "son."
 The decline of Dharma is so acute a tragedy; the intensity of affection
 that the Lord has for good
 men is so great that He Himself comes. The Lord is Love itself. He
 comes in human form so that
 you can talk to Him, move with Him, serve Him, adore Him, and
 achieve Him, so that you can
 recognise your kinship with Him.
 People who discard the precious wisdom of the past are doomed to
 disaster. That is why, when
 people started decrying and disregarding the Vedhas and

Shaasthras, they started to decline in
 morality and strength, courage and confidence. One argument used to
 find fault with the Vedhas
 by these conceited critics is that the Varna (caste) system is not found
 in advanced countries of
 the West, as if there too we have no religious leaders, social
 guardians, traders and workers and
 farmers. Inevitably, human society will get itself divided into these
 four sections, and they tend
 to harden into castes, each with its own moral code.
 God is the greatest mystery
 What is the basic teaching of the Vedhas? It is that, to whichever
 economic or social or
 intellectual group you belong, you are child of Immortality,
Amrithasya puthraah! It says that
 man is not a product of slime or mud; man is one who manages to live
 with viveka, so that he is
 able to attain the Divinity latent in him. Ma means 'Ajnaana' (basic
 ignorance), n, na means
 'without.' He who is without ignorance, who is wise, who knows
 himself, who knows that he is
 immortal, is Man.
 God is the greatest mystery; the dark blue colour in which He is
 depicted is a symbol of the
 depth of that mystery. The sky and the sea are blue on account of
 their vast depth. Some one
 described the Kaalingamardhana (killing of the cobra Kaalinga)
 episode of Krishna as the height
 of mystery, for, in the dark depths of the dark Yamuna, where the
 dark sky was reflected, the
 dark Krishna was dancing on the dark hoods of the deadly dark cobra
 called Kaalinga! And, he
 blamed his eye which sought to visualise this scene as itself equipped
 with a dark cornea!
 Remove from the heart the darkness of vice and ignorance; then, in
 that white background, the
Meghashyaama, (He whose colour is that of a rain-cloud) can easily
 be seen. Instead of this, man
 is further darkening his consciousness, while blaming God for
 evading his search. Seeking light,
 man's steps are moving further and further towards darkness; this is
 the pity. Better live a
 moment as hamsa (swan) on milk than live for a century as crow,
 feeding on carrion.
 The tongue should be used for spelling the name of the Lord, not for
 hissing like a serpent, or
 growling or roaring with intention to strike terror. That is not the
 purpose for which the tongue is
 granted to man. Speech indicates one's character, reveals one's
 personality, educates others, and
 communicates experience and information. So, be vigilant about
 words. Slip while walking: the

injury can be repaired! Slip while talking: the injury is irreparable!
Meaning behind coconut breaking
The most desirable Aishwaryam (prosperity) is Ishwara anugraha (the Lord's Grace); that is to say, the most desirable form of wealth is the Grace of God. He will guard you, even as the lids guard the eye; do not doubt this. Faith in Providence is as the very breath of life. The bliss that it bestows has been experienced by many saints and sages, who have, with faith in their hearts, withstood the onslaughts of poverty, neglect and cruelty. Instead of fixing attention on this, man fritters his energy on collecting tawdry tinsel, forgetting the diamonds he could well have. Both are available on earth; but man is led by glitter and not by worth. When you break a coconut in the temple, you should feel that your egoism is broken too. The coconut offering is not made so that God may consume the kernel! It is a symbol of the destruction of Ahamkaara (egoism), which has to split into two at one stroke, the stroke of wisdom. When do you get that effect? When does the coconut break at one stroke? When the fibrous cover of the shell is removed, is it not? So too, man must remove the fibrous matter that encases his heart--lust, anger, envy and the rest of the wicked brood. Man is the repository of vast power; he is no weakling. It is the dhur-vaasanas (vicious tendencies) that make him weak. Draw inspiration from the Divine in you and earn the glory of being good, sincere, honest, selfsacrificing, lovable. Hear good things, see good, do good, think good; then, all the evil tendencies will be uprooted. Training ground for spiritual life You can be involved in samsaara or the qualities of life. But, remember, no harm can accrue if you consider the life of a house-holder, with wife and children, as a training ground for spiritual life. You wear glasses to correct the vision, to improve the sight. So too, enter the family, society and also politics to correct the vision and improve the sight. Use the opportunities confronting you there for developing detachment and self-sacrifice. If you don't, you are like the fool who puts on wrong glasses and spoils his vision! This mike is in front of Me, obstructing Me from some of those before Me! But, you put up with it, because you can hear Me better on account of it. So also, you must put up with the body that you are encased in, for, it enables you to realise the Reality, the Divine that you are. It is a means

to that glorious end. It is not an end in itself. It may be fed well, clothed well, kept well, housed well--but, yet, if you have not delved into the depths of Joy that lies in you, it will have no peace. That Joy is immeasurable, indescribable. The joy derivable from material possessions is limited, in danger of diminution or destruction. Too much of material comfort is harmful to health and happiness. Too many dishes spoil the banquet, and turn the appetite askew. There are many women present and so, I must tell them this: though they have faith and devotion, they promote ashaanthi (turmoil) by their attitudes and behaviour. They have a great responsibility which they have neglected; anxiety and worry are growing in the family and in society due to their neglecting the discipline that trains people to live self-controlled lives. They do not distinguish between a cinema hall, a market or an exhibition, but talk and chatter everywhere, even in a temple, or a holy gathering. Children learn from them and they too when they grow up lose all reverence for elders and holy places. They talk loud and long and very irreverently, and add to the ashaanthi, instead of reducing it. They were once the pillars of dharma but, now, do not know what it means, how it has to be practised in daily life. Means must be as pure as the end Once you have tasted Amrith (nectar), can you relish any other food? India has once tasted the Amrith of Sanaathana Dharma (Eternal Religion); how foolish is it then to run after foulness and frivolity? There are some cynics who spurn Sanaathana Dharma as 'out of date, meaningless, foolish, etc'. This is because that Dharma insists that the means must be as pure as the end, that every act must be done as efficiently as an act of worship, that true Love must forget all differences of status, age and wealth, that without self-control and detachment, man cannot claim humanity. A man can nowadays become a 'hero' for millions, without acquiring any virtue, being a 'zero' so far as Dharma or morals are concerned. That is the sad state of affairs. An image is seen as a stone; but, in the past, in every stone, they saw the Divine, lying latent. Now, intelligence is the handmaid of cleverness; then, it was the first step towards wisdom, which saw all things as permeated by the Divine Principle. If your wish is not fulfilled, you start blaming the God to whom you prayed; the fault lies in you,

in your not having the needed qualification to earn the fulfilment. Or, it may lie in the feeling at the back of the wish. You cannot discover which. My acts are the foundations on which I am building My work, the Task for which I have come. All the "miraculous acts" which you observe are to be interpreted so. The foundation for a dam requires a variety of materials; without these, it will not last and hold back the waters. Purpose of "miraculous acts" When the Lord has incarnated, He has to be used in various ways by man, for his uplift. Krishna held aloft the Govardhana Girl, not to demonstrate His siddhi or attainment, but to protect the gopas and gopees (cowherd boys and girls) and the cattle they held dear. He had to do something which man could not accomplish. He had no intention to publicise Himself. Only inferior minds will revel in publicity and self-aggrandisement. These have no relevance in the case of Avathaars. They need no advertisement. Those who decry the superhuman are the ignorant or the wicked, that is, those who have no authority to judge the spiritual. The establishment of Dharma is My aim; the teaching of Dharma, the spread of Dharma---that is my objective. These "miracles" as you call them are just a few means towards that end. Some people remark that Raamakrishna Paramahansa said that siddhis are obstructions in the path of the saadhaka (spiritual aspirant). Of course they are; he may be led astray by siddhis; he has to keep straight on without being involved in them. His ego will increase if he yields to the temptation of demonstrating his siddhis. This correct advice, which every saadhaka should heed. Cynics carp without knowledge The mistake lies in equating Me with the saadhaka whom Raamakrishna wanted to help, guide and warn. This is merely the nature of Avathaara: the creation of things, ab initio, with intent to protect, guard and give joy, a creation that is spontaneous and lasting. Creation, Preservation and Dissolution---these three, only the Almighty can accomplish; no one else can. Cynics carp without knowledge. If they learn the Shaasthras, they can understand Me, or they should cultivate direct experience. Your innate laziness prevents you from the spiritual exercises necessary to discover the nature of Godhead. The Guru says, "Through karma, clarify your intellect." The disciple is lazy; he prefers dhyana, sitting quiet in one place. After a few attempts, he asks that

some other path be laid down for him. The laziness should go out of man's nature, in whatever shape it appears. That is My mission. This is the first step in converting Maanava into Maadhava---man into God. God alone is eternal, man is a momentary flash, a tiny wavelet, that rises and falls. So, fill yourselves with vast thoughts, magnificent ideas, indefinable splendour, by reciting the Names of God, names that describe Him to your receptive consciousness. That is the main discipline for this Age. Venkatagiri, Prashaanthi Vidwanmahaasabha, 13-12-1964 46. The human raft MAN is the victim of many a pain; to those who identify themselves with body, life is a series of trouble and misery. But to those who know that the body is but a vehicle, these cannot cause anxiety. I must emphasise this now, when I am inaugurating this Primary Health Centre. Bodily health is important, for ill-health affects mental poise and concentration. When the body is fit, mental functions too run smooth; when the body suffers, the mind too gets unsettled. So, this raft called body which is the only means of getting across the sea of samsaara (worldly life), has to be kept in good trim. Untruth, injustice, anxiety---all cause leaks and loosen the knots of the raft. With such a poor raft, it is foolish to attempt the crossing. The raft has to be cast aside when the crossing has been effected; there is no more use for it. The human raft is the most efficient, for it is built out of viveka, vichakshana and vairagya (discrimination, ability and non-attachment), hard timber that can stand the beat of wave and the sway of current. If one does not make the best use of this chance, it may not come again for a long long time. Devotion and morality are as important for physical health as they are for mental health. They free the mind from agitation, they feed it with joy and contentment; they quieten the nerves and help even bodily processes. The flowers of this garland were buds yesterday; they bloomed this morning; they have started to fade now and tomorrow they will rot and dry. But, the string that holds them together interpenetrating them, is not subject to such change; It was string yesterday, it is string now and it will be string tomorrow. The unchanging Aathma and the changing body---analyse them thus and be convinced of the eternal universal core of your being. As a thinking,

discriminating human being, it is your responsibility to discharge this duty to yourself. And also to your country! For, India deserved the honour of the "World Teacher" because her people always insisted on this great responsibility and tried to discharge it. But, when Indians neglected this and attached value to physical comfort and social status, the land fell into the morass of competitive struggle. Treat your family as a sacred trust. Now, man encased in rockets takes pride in zooming round the world at terrible speeds and even racing to the moon; but he has not succeeded in penetrating even an inch into the innermost recess of his own mind and controlling the vagaries rampant there. To save yourself from being carded away by the current of change, you must swim up the river, which is a hard enterprising process, indeed. Hold all your property and wealth in trust for the Lord who gave them to you; even your family, you must treat as a sacred trust, as persons given to you by the Lord to love, foster and guide. Thus, you must elevate your attachment into worship and make it an instrument for spiritual progress. Minister **Balaram Reddy** expressed his wish that this Health Centre, named after **Velugota Venkataraja Gopaalakrishna Yachendhra**, should prosper from year to year. But a hospital's progress is to be judged, not by the number of patients coming for treatment. It must educate the people around in the principles of health and see that the area is freed from disease. And among the means to ensure health, spiritual discipline is the most important. Let your love flow towards all. You should not be ever entangled in the meshes of this world and its problems. Try to escape into the purer air of the spirit as often as you can, taking the name of the Lord on your tongue. Of the 24 hours of the day, have 6 hours for your individual needs, 6 hours for the service of others, 6 hours for sleep and 6 for dwelling in the Presence of the Lord. Those six hours will endow you with the strength of steel. **Gopaalakrishna Yachendhra**, the Chairman, described the green fields that surround the villages and declared that there is nothing so congenial to happiness as village life. Villages are the backbone of the nation. Cities pant for the contentment and joy of villages. Cities are lost in confusion, noise and selfish fury. The **ryots** who till the soil and feed

the people are indeed holy men, who help their brothers and sisters in their dire need. They bear hard toil, silently and gladly. But you need not feel small. Be like gods and you can partake of **Amrita** (nectar), as the gods did once. If you are like **Asuras** (demons), you can have no share in the Divine Nectar. Let your love flow towards all; you have love but, now, it is distributed selfishly and sparingly. Or at least, do not hate other people and talk ill of them or seek to estimate their faults. Do not feel sad or hurt when others are happy; try to share their happiness and be happy yourself, when those around you are. Your speech has to be soft and sweet; do not imitate the roar of the lion or the hiss of the serpent. In a village where everybody knows everyone else and where living is so intimate and interdependent, this kind of sweet talk, motivated by love, is essential. The tongue is now the sharpest weapon in the **armoury** of the villager, it ruins many homes, it divides brothers and neighbours; it does more havoc than a bomb! Let not pests of greed spoil the harvest of plenty. This Health Centre will become efficient if villagers appreciate its service and **co-operate** with these doctors and if you do not frustrate its efforts by wrangling among yourselves. Develop love and **co-operation**; then villages can thrive. Otherwise, even the best of intentions on the part of the **Venkatagiri** Royal Family or Government Agencies will be frustrated. The presence of the Minister and of the President of the **Samithi** here is a sign that they will do their best for you; it now lies with you whether you will make the best use of the help that they so readily grant. If you do that, I know, the **Venkatagiri** Royal Family will be really happy. I have to tell you something more about this Health Centre. The **Malayaala Swami** who made this place famous and popular by establishing his **Aashram** and School was desirous that a hospital should be added to the amenities of this village. Now that this Centre is inaugurated, his wish has been fulfilled. Let not the pests of anger, lust and greed spoil the harvest of plenty that you seek through your earnestness and steadiness. Do not use your hands to harm or injure another, use them rather to beat time, when you recite the Names of the Lord, Names which are redolent with His Glory. That is my advice to you today. **Yerpedu**, 14-12-1964
47. You are born for your own sake

Prashaanthi 'Vidwanmahaasabha is meeting here for the second time and I am glad I am here to witness the dawn of **Aanandha** that is lighting up every face. I have also come to confer on you **Aanandham**. Really, all this misery is caused by mankind itself, not by any extraneous agency. Having all the instruments of joy and contentment in one's possession, if man is miserable, it is only due to his perverseness, his stupidity. He has been warned, over centuries, by the scriptures of all languages that he should give up greed and lust, give up the habit of catering to the senses, give the belief that he is just this body and nothing more. But, yet, he does not know the illness that is torturing him. The disease is due to 'vitamin deficiency,' as they say; the vitamins are **sathya**, dharma, **shaanthi** and **prema** (truth, righteousness, peace and divine love). Take them and you recover; assimilate them into your character and conduct and you shine with fine mental and physical health. The more material wealth you collect, the greater the bother and the greater the sorrow when death calls. You have no peace if you struggle to win it through the accumulation of wealth. You have come from your villages, so many thousands of you, to this place to see **Sai Baba** and to hear Him, is it not? Well, over and above those two aims, you must have a third one too. You must also see yourself and hear your inner voice, urging you to discover your own truth. I am prompting you to discover your Reality. That is My Mission. Save yourself by yourself. You should not be swayed by the demon of doubt. Doubt comes only from ignorance; it disappears when knowledge dawns. When a man was tiding on horseback with another carrying a bed behind him, passersby concluded that the rider was the master and the man behind was his servant. When both reached a caravanserai and when the rider was feeding the horse and the man with the bed was sleeping on it in the verandah, men thought the former was the servant and the latter, the master! Conclusions drawn on flimsy grounds are always subject to revision. You are born for your own sake, not for the sake of any one else. You have to cure yourself of the disease of ignorance, just as you have to cure yourself of the disease of hunger. No one else can save you from both. "**Uddhareth aathma-na athmaanam**": "Save yourself by yourself" God is in you, but like the woman, who fears that her necklace has

been stolen or lost, recognises that she has it round her neck when she passes a mirror, man too will recognise that God is in him, when some Guru reminds him of it. The joy' that you then get is incomparable. Every Indian must realise that the science of self, discovery is self-heritage. He must value it and earn it. Now, there are many scholars, able to expound that heritage, but few who practise it and earn the reward. That science was explored by sages and laid down in clear and simple terms. Not to know it and not to practise it is the greatest loss that this country suffers from. Fancy for **naveenam** (the modem) in preference to the **sanaathanam** (the classical and the eternal), is the cause of this misery. Sugarcane should not be equated with any cane! Only those who do not know the taste of sugar will do so. Seek **jnaanam** (spiritual knowledge), which is the seat of sweetness. Get rid of the desire for sense-enjoyment, which like the pleasure you get while scratching itching eczema, only makes the complaint worse. You cannot cure it by yielding to the temptation to scratch. The more you scratch, the more you are tempted to continue, until bleeding intervenes. So, desist from that vain pursuit and concentrate on spiritual matters, or at least, move in the world with the **everpresent** consciousness that it is a morass, a net, a trap, into which attachment and desire will precipitate you. Be a true **bhakt** and become so small that you wriggle out of the shackles of the senses or be a true **jnaani** and become so huge, that you escape by breaking the shackles. **Naayudupet**, 16-12-1964 Every being needs **Prema** inhales and **exales Prema**, for **Prema** is the basic breath; everyone is the embodiment of **Prema**. Love knows no fear, so love needs no falsehood to support it. Love seeks no reward; love is its own reward. **Shri Sathya Sai** 48. Diagnose your own disease ON My way to this place, thousands of eager men and women stood across and insisted that I should meet them at the **Sai Mandhiram**. Some delay was caused thereby. I could not come here in time. I have therefore to shorten My discourse to you. **Bhakthas** bind Me; I have no chance to have My way when people plead so. My **Aanandham** as well as their **Aanandham** were both indescribable. On account of this delay, I know, some people left and went home. Well; yours is

the luck; you stayed on. The chakora bird gulps the first rain-drops as they fall; it waits long and with profound yearning. It is content if four drops wet its parched throat.

Life is many-directional; it has many faces. But, there are some directions which are auspicious, some which are ruinous. Most of it is spent in pursuit of mirages, in building castles in the air.

Keeness to slake the thirst in the mirage-lake is never satisfied. Desire multiplies itself; the fulfilment of one leads to proliferation into many. You can never say, "That ends all my desires; I have no more wants." The love that is concentrated on oneself is as a bulb that illuminates the room only, without shedding light outside the four walls. It is confined to the senses and never opens out to others, who are your kith and kin in God.

There is another type of love, larger and deeper, which expands into the members of one's family. It is as moonlight, not strong enough to make things clear, but, enough to move about in.

It also undergoes rise and fall, increase and decrease. But the most desirable type of love is as sunlight, ever engaged in purifying, activating, illumining, knowing no distinction. This love will make man act ever in the spirit of dedication to the Lord. And, so, the acts too would be elevating and holy.

Liberation gives the highest Bliss

Dedication is different from service; in service, there is the element of ego. "I serve, He is the master, He requires my service, I am necessary for Him." But, in dedication, the I is wiped out.

There is no desire for the fruit; the joy consists in the act being done. To cultivate that attitude of dedication, every one must think of God, remember the Name of God and deepen faith in God.

University degrees will not give, riches cannot buy, kinsmen cannot hand over and teachers cannot confer the pre-requisites for Shaanthi---Faith and Devotion.

The most chronic disease of man is Ajnaana---ignorance of the undying Aathma within him. One must know the reason why he caught this aphasia and try to get cured. The general cause of this illness is infatuation for the objective world and subservience to senses. There is even a deeper cause the undue prominence given to the body, imagining it to be the touchstone of value. The body is like a temporary shelter where you reside for a short while, on your journey. The gamyam is kaivalyam---the goal is liberation. Liberation gives the highest Bliss.

Have faith in the Ocean, not the wave; believe in the Lord, not in little things. But, the tragedy is, you put your trust in little men, in wicked men, in men who you know are vicious and greedy; but you hesitate when asked to put faith in the Lord, who is more merciful than any father, more loving than any mother, more powerful than any earthly authority, more considerate than any kinsman. You do not doubt each other; but, you develop doubt regarding God. Even laymen talk long and loud when the topic for discussion is 'God!' No one asks them their credentials.

God asks for the heart, the full heart

'Doubt' is easy and faith difficult. Dwell on the Naama and its sweetness will saturate your tongue and improve your taste. Do not count the number of times you have repeated it. For, whom are you going to impress with the number? The Lord will respond even if you call Him just once from the depths of feeling; He will be deaf, even if you call Him a million times, automatically, artificially, with the tongue not with the heart. It is easy to amass figures.

When Akbar challenged his courtiers to give him the exact number of birds in Delhi, one illiterate servant offered to do it. After a few days, he came to the court and said that there were 99 lakhs 99 thousands of them! "Suppose, I have the figure verified and it is found that there are more, what punishment shall I inflict on you for your wrong calculation?" asked the Emperor.

The servant said, "Some might have flown in from the surrounding areas." "What if the total number is found to be less?" asked the Emperor. "Some birds must have flown out of the City," he replied coolly. Numbers are easy to manipulate, but Grace does not depend upon them at all.

He asks for the heart, the full heart and nothing but the heart.

If the heart has many leaks, the sweetness will be drained away and you cannot offer Him the full heart. Egoism, pride, thirst for fame--all these are leaks, if you donate something to a good cause, hoping that your name will appear in the Andhra Patrika, exulting when it is seen there, dejected when it is not found, then that charity springs a leak. Such sacrifice is superficial and selfish. The seeds will sprout only when they are well within the soil, not when they are on the surface. Karna lost his life when he recalled in despair the sacrifices he had made; they should not be counted in the memory.

"The fever of arrogant youth"

Bargaining and calculating are useless in the spiritual field. You cannot higggle with the Lord and ask for proportionate rewards. Ask for proportionate reward and you lose all. He has his own arithmetic. Food, Head, God---that is the series; eat food for developing the intelligence, the head; then, with that intelligence, realise God. The senses can inform you only of the obvious, what comes within their ken. But, the intuition of the sages as recorded in the Vedhas speaks of that which cannot be reached by the senses or intellect or imagination. To treat the Vedhas lightly is the height of foolishness.

"The fever of arrogant youth," which I call Youvana sannipaatham, fogs the intellect and makes youth ungrateful and callous. Parents are neglected; elders are dishonoured; teachers are ridiculed; scriptures are scoffed at by them. They boast that they will not bow their heads to any one; but, they have to bow their heads at least to the barber! They cause grief to the very persons to whom they owe their very life. Do not be led away by the belief that this is respectable. Have as your ideal Lakshmana or Dharmaraaja or Seetha or Meera. Strive to see good things, hear good things, speak soft and sweet, instal the Lord in the altar of your heart. Believe in the consequences of karma, done now and in the past. No one can avoid the reactions of his actions; the effects have to be consumed by the 'actor' himself. Serve to share and spread Aanandha. You are undergoing training to become better Graamasevakas (village social workers); this is a great chance that has come in your way to render seva (service) and to share and spread Aanandha. The seva that you do will become useful and lasting, provided you invite great Pandiths to the village and through them instruct the villagers to cultivate contact with the Lord' devotion to God, love towards men. I wish that you strive to provide bhajans, keerthanas and Harikathas in order to inspire them towards the higher life of the spirit.

It is now rather late; the night is already far advanced. I am going to Madras right from here, but, it does not matter to Me; I do not care about the exhaustion; but, you have to reach home and many of you have gathered from the villages around. So, I shall stop now. I feel the exhaustion only when you do not practise what I tell you. If you are determined to act according to My advice, I shall be with you all the 24 hours. Now, I ask you only to

ruminate, like the cow, on the precious words you have heard and assimilate them into your life. Village Level Workers' Training Centre, Kaalahasthi, 17-12-1964

49. No srama in aashrama

I HAVE been moving about in this region for fifteen years but, this is the first occasion on which I have appeared in this charming Aashram. I need not say that this is a great chance for you, a Sumuhurtham, as they say, an event of auspiciousness. A State will have a Constitution and a set of great laws; Sanaathana Dharma is the law and the Vedhas are the Constitution of the State of Man. These were laid down by sages who "saw" them in their moments of ecstatic intuition; that is why they are called Seers. Hence the Vedhas are called A-pourusheya (not ascribable to any particular author). They are named Shruthi, that which is heard, remembered, and 'held as a treasure in the memories of men. The Vedhas are their own authority; just as the eye is the judge of what the eye reveals. You cannot smell a thing and judge its colour. So the Vedhas have robe judged by the Vedhas only; the experience of the sages has to be tested by sages who seek that experience through the processes laid down in the Vedhas; and, in every case the process is followed, the experience is won, correctly and dearly as described. The Vedhas have to be practised; that is the purpose of these revelations. Merely learning them by rote is of no use. The Uththarameemaamsa section provides the knowledge necessary to liberate oneself from bondage and blindness. That is called Brahmajnaana, for, when one reaches a certain stage in saadhana, he realises that all this is identical with Brahman, which is cause and effect, being and becoming, both.

The Bhaarithabhumi (land of Bhaarith) which is inherently Yogabhumi and Thyaagabhumi (land of godliness and sacrifice) is being dragged along the tracks of other Bhogabhumis (lands of enjoyment), and putting on the paraphernalia of worldly happiness. This is the path of ignorance, of hatred, of greed, of wickedness, and competition. What the Rishis laid down is the best, for, they trained themselves to be impartial and detached. The teachings of the Vedhas were explained and elaborated in the Raamaayana, Mahaabhaaratha and Bhaagavatha, and in the commentaries by Shankara, Raamaanuja and Madhvacharya. Even those who were the custodians of Vedhic learning have now neglected it and taken to

lesser studies.

Dedicate your work as offering to the Lord
Vimalaanandha, the Head of this **Aashram**, was in the previous status of life, at **Prashanthi Nilayam** for about a year. He had asked for My Blessings when he took up this responsibility and this **Sanyaasi**'s status, on the passing away of his Guru, the **Malayaala Swaami**. Like the ocean calling to the river, the role of a monk was calling him; the **jeeva** and the **Aathma** are so inextricably associated. It is the devotion and **saadhana** of aspirants that has taken such grand shape here. Do not ascribe it to one person; he inspired, but hundreds caught the inspiration, and dedicated themselves to the task. **Raama** did not live in the forest, away from the cities, for the sake of its charm; he took it as an opportunity to be of service to the **Maharishis** doing penance there, eager to come face to face with God. He moved about so that He could give **Aanandha** to them. **Malayaala Swaami** came here to help the **saadhakas** and the efforts of devotees are clear in the development of this **Aashram**. Have a pure sense of vision and hearing People have read much; but, how much of their reading have they applied in life? They repeat that the senses are enemies of the higher life; but they continue to be their slaves. Have a pure vision; then, you will not find faults in others. Have a pure sense of healing; then, you will not relish the scandals regarding others scattered by foolish men, who do not know that they are but **scandalising** themselves. Care more for **Sarveshwara Chintha**---thought of the Lord of All; not **Sareera Chintha**---thought of the care and upkeep of the perishable body. Every farmer knows that good seeds must be sown for getting a rich harvest. If the seeds are bad, his efforts are fruitless. Sow the seeds called Name of God in the well-prepared field of the heart; feed it with the manure of Faith; have Discipline as the fence to keep out stray cattle. Without a fence guarding the crop, farming will be like shooting without a bullet: all sound and no game! Prayer must come from the depths of feeling; the Lord looks for **bhaava** (sincerity of feeling), not **baahya** (outward pomp). With feeling, you can make the Divine Heart bloom in joy. The Karma **kaanda** and the **Upaasana kaanda** (sections of the **Vedhas** dealing with rituals and worship) insist on the worship of God and devotion to Him. They sing

His Glory and instruct man how to meditate on His splendour. They say that He is known by many Names and appears under many Forms. **Ekam sath**, they say: only One exists; but, **Vipraah bahudhaa vadhanthi**---but, the same One is known and described in many different ways by the wise. To know that you are that One, and therefore Immortal, is your right, your heritage, That is why the **Vedhas** acclaim man as **Amrithasya Puthraah**: Children of Immortality. The Guru dispels darkness like the Sun Act in conformity with that ancestry, that status. The generality of people are unaware of the Glory and Grace of God; the **Malayaala Swaami** made every one who came to him understand the Real behind the Unreal. He had known it by study and **saadhana**. The Guru is the teacher of **Aathma-vidhya** (science of the Self); he dispels darkness, like the Sun. His **sankalpa** (resolve) is that this **Aashram** must progress in the task of spiritual enlightenment. **Vimalaanandha** wrote to Me, when he was selected to succeed him as head of this **Aashram** asking for My blessings. I wrote back "Since he has selected you, his blessings will guard and guide you and you will surely achieve **Digvijaya** (conquest in all directions)." He was a little nervous, not because he had no faith in the efficacy of the Guru's blessings, but because he had little experience in bearing such burdens. I am glad all those attached to the **Malayaala Swaami** and this **Aashram** have strung together their loyalties and prepared a garland for honouring **Vimalaanandha**. You have a committee of elders, who will also look after the affairs and come to his help. Every one should be prompted by reverence to the Guru which means not worshipping his photograph, but acting according to his orders, his commands, his **Aajina**. If you are right on the path laid down by him, then you can march boldly on, regardless of praise or blame. Do not doubt this. Here I must tell you something about Myself, like leaving a Visiting Card, here. My task is not merely to cure and console, remove individual misery. It is something far more important. The important task of the mango tree is to produce mango fruits. The leaves, the branches, and the trim of the tree are useful, in their own way, no doubt; but the main aim is the fruit. So also from the plantain tree, the fruit is the main gain. The leaves, the edible core of the stem, these are all incidental. So too the removal of misery and distress is incidental to

My Mission.

Lord's resolve cannot be hindered

My main task is the re-establishment of Vedhas and Shaasthras in the heart of Bhaarithavarsha and the revival of knowledge about them in the people, This task will succeed; it will not be

impeded by any obstacle. It will not be limited or slowed. When the Lord decides and wills, His

Sankalpa (Resolve) cannot be hindered; it will not be hindered. You must have heard people say that Mine is all magic, black or white. Well, these people may also say that Krishna lifted

Govardhanagiri by means of black magic, or that Raama built a bridge over the sea, by black magic!

Of course, there is magic in the world both white and black; but, the manifestation of Divine

Power must not be interpreted as magic. Can the crow's egg and the cuckoo's egg be identified as

belonging to one class? Magicians play their tricks for earning a livelihood. They use it for

worldly fame and wealth. They are based on falsehood and they thrive on deceit and ignorance.

This Body can never stoop to that level. No; never. This Body has come through Divine

Sankalpa (the Lord's Resolve), to come. That resolve is intended to uphold Sathya. Bhagavathsankalpa (God's resolve) is always Sathya-sankalpa (resolve that comes true). Everyone knows

the strict discipline of Prashaanthi Nilayam; the order is "Not even a flower is to be brought!"

Due to ignorance and vicious motives they do not grasp correctly the nature of Sai Shakthi. They

interpret it as something else. That shakthi (power) is unlimited; the fault lies in their vision, if

they cannot see it as it is. There is nothing that Divine Power cannot accomplish.

It can transmute earth into sky and sky into earth. To doubt this is to prove that you are too weak

to grasp the grandeur of the Universal.

Honour the Dharma of your profession

I have come to instruct all in the essence of the Vedhas, to shower on all this precious gift, to

protect and preserve Sanaathana Dharma. Each profession has a Dharma, a set of moral

restrictions and regulations guiding its exercise; if these are honoured, then the joy of the

participant will go on adding itself, plus, plus, plus. There are differences of innate

characteristics, impulses, attitudes, prejudices, excellences and character tendencies which mark

out man from man. You do not treat all mangoes alike and buy them

in a lot; some may be sour,

some small, some big, some tastier, some tasteless, some juicy, some fibrous, etc. You appreciate

them by their taste, is it not? You select them according to the species, the jaathi.

Of course, all are equal before the Lord; no one has any special claim for preference, except

probably the miserable and the distraught. But, in human societies there must be distinction

based on qualification and merit, whether it be intellectual, moral or spiritual. If all felt that the

goal is the same, there will not be faction and fights on the way. The work that each does is

important for the whole community; there is no high or low. It is not for this, that one has to

compete with others; these earthly statuses and superiorities and inferiorities are tawdry tinsel,

temporary pinpricks. Compete with others in the quickness with which you march on to God.

Years ago, this place was deserted waste; today, it has become so full of promise, so rich in

spiritual potentiality. How did this happen? How did the plan of Malayaala Swami bear fruit?

Because he stuck to his ideal; his spiritual authority was respected.

Insist on discipline during student-life

You must observe strictly the karmas (duties) laid down in the Vedha, for you are teaching the

Vedhas here. Men must observe the Dharma laid down for them and must be allotted the status

they have to be given; women must be allotted the status allowed for them. Both are the children

of God, no doubt; but, discipline demands that men and women must be allotted the spheres that

are conducive to Dharmic life. Insist on discipline during student-life; only good can come out of

this strictness. Let boys and girls grow as disciplined, self-restrained citizens; that is a greater

contribution to the country than a number of well-read but ill-disciplined persons, who will

plunge society into confusion. Those who are engaged in the game will be so immersed in its

hurly-burly that they may not see it whole. The spectator will be able to give better directions for

playing the game. So, respect the advice of those who come and see.

The Samaadhi (memorial structure) that you have built for your Guru, Malayaala Swami, is

proclaiming the devotion you have towards Him. That devotion must be evident in every act and

thought of yours; see that you follow his teachings and demonstrate that you deserve to be

known as his disciples, by even the smallest act of yours being filled with the Love that a true

Adhwaithin will have. The Malayaala Swaami had saturated his mind in the Geetha. He had dedicated himself to the Geetha ideal.

He placed this Aashram on the shoulders of Vimalaanandha and passed away. Now, all those who revere him must give full support to Vimalaanandha Swaami and see that the Guru's command is fulfilled. The Aajna (command) should not be neglected or ignored. I have much to speak to Vimalaanandha Swaami taking him apart. So, I shall stop now. I am happy that I came to this place and shared My Aanandha with you all. I changed the programme for today and came here in order to meet you and Vimalaanandha Swaami.

Vyaasaashram, Yerpedu, 17-12-1964

Good Conduct has to be the main key to life of men. It is the way of living the path of virtue, that keeps one in the memory of people long after death. If it is not the virtuous way, the person is as good as dead. It is often declared that knowledge is power. No, No. Character is power. Nothing can be more powerful on earth than character.

Shri Sathya Sai
50. Beacon in the dark

THE reason why this land is today plunged in various types of distress is to be sought in our own deeds, behaviour and relations with others, which deny the faith in the innate divinity within us!

Of what benefit is it to lament when stricken by disease? One ought to lament and be warned when the first false step was taken towards damaging the health. Ignorance of the rules of health, gleaned by the experience of generations, is the root cause of the illness which had laid India low. The ancients had discovered a cure for death itself and for birth which is the concomitant of death. They were votaries of Mrithyunijaya (the victor over death), not of Death which many nations worship today out of their greed for glory.

We praise our ancient seers but discard their heritage; we revere the texts they collected, but disregard their teachings. We expound their doctrines and discoveries, but decline to practise them! We are beggars living in a house of gold. The fact that it is precious metal that surrounds us is unknown. Discover it and you are saved!

This is called Praaptha-praapthi (attaining the already existing).

This mike was purchased from a shop; it was not in the possession of the man who wanted it. But, peace and joy are not like this mike. They are not available in shops; they are in the possession of the very men who are in need of these. A friend comes into your room when you are desperately in need of money and you ask him for a loan; but, just then, quite by accident, he finds inside the pages of a book from your book-shelf that he starts reading, a tenner that you had kept there and forgotten. It is your money, but you had ignored it; it was out of sight; he drew your attention to its existence and saved you from the shame of a loan. That is an example of Praaptha-praapthi.

The Guru reveals the treasure within. Spread the rules of religion. More than the Guru, the Guri (Goal) is essential for attaining the Divine. The very pursuit of the goal will evoke the Sathwa guna (quality of serenity) and weaken the hold of the inferior Rajas and Thamas (qualities of passion and inertia) in your composition.

Dhaanavathwam (fiendishness) is caused by Thamas and Maanavathwam (human nature), is stabilised by Rajas; but, Sathwa alone can guarantee the elevation into Divinity. Sathwa guna fertilises the upward tendencies of man; it cleanses the mind, removing the weeds of evil. Sathya is the very basis of Sathwa guna. Sathya and Sathkarma (Truth in word, deed and thought) are acts, which are beneficial to others.

Matham (religion), wherever it is practised, by whomsoever established, lays down the rules and regulations by which the Sathwa guna can be fostered and the impact of the two other gunas (human qualities) lessened. Therefore, it is very necessary that the adherents of religion spread the knowledge of these rules, both by precept and example. Christians and Muslims carry on this work with great enthusiasm; but the followers of Sanaathana Dharma have not got the faith in its excellence which alone can induce them to talk about it to others, and to make others listen to their talk. I find many are ashamed to accept the principles of Sanaathana Dharma (Eternal Religion), like Varnaashrama, Vigraha aaradhana (division of castes, idol worship), etc.

While western aspirants find the ancient texts of Sanaathana Dharma valuable sources of inspiration and they adore Bhaarith as a beacon in the darkness, the children of Bhaarith admire

the tawdry victories in the field of material research which other countries have won. The **Vedhas** and the **Shaasthras** are the two eyes of **Bhaarithamaatha**; by neglecting both, her vision is dimmed and damaged. Her vision can regain its clarity and sharpness, only when the **Vedhas** and **Shaasthras** enter into the daily life of her children. Then, the children will have faith in the Supreme, and in their destiny of ultimate merger with it. This will make them true devotees, for they will then be devoted to their true Goal.

Bhaktha is the supremest creation. When **Naaradha** once told the Lord that the earth was the grandest in creation, doubt was raised, because the ocean occupies more than two-thirds of it. But, the ocean was drunk dry by the sage **Agasthya**, who is but one single star in the vast firmament. Can we then Count the sky as the grandest in creation? No, for the Lords **Thrivikrama** strode the sky with His one Foot! However, even the Lord, who encompasses the three regions, is imprisoned by the **bhaktha** in his heart.

Therefore, it was decided that the **bhaktha** is the supremest in creation. Such is the glory of the **bhaktha**, a glory that is conferred by his close study and practise of the **Shaasthras**.

The **Shaasthras** are now kept at a distance, because people are unaware of the sweetness and light that they can acquire through them. They are condemned as outdated, as kill joys, as unduly restrictive and reactionary. But, all this is simply the patient's condemnation of the doctor and the drug that can cure him. The patient is suffering from anxiety, fear, despair, cowardice, greed, envy and the consequent weakness of mind and body. The **Shaasthras** can confer on him peace, courage, confidence, contentment and friendliness, if only he would take the first step of obeying their dictates. For, the very first lesson they teach is the Immanence of God. God is in the heart of every being, and so, one has to love another, as one loves God. God is residing in one's own heart and so there is no need to fear or despair. How can you hate another, when the God you adore is in him too? How can you covet his wealth? Or compete with him? Or be deaf to his entreaty?

Scholars should not feel scholarship as burden. The body is the tabernacle of God, the chariot in which He is seated in all majesty. Do not identify yourself with it and its modifications and transformations. You are the **Aathma** and so,

you are above these affections of the body. Cleanse your mind of the temptations and tenets of ignorance; make it free from dust, so that God may be reflected therein. God cares more for the motive behind the deed, the ideal that prompts the effort---the **bhaava** (depth of feeling), not the **baahya** (outer pomp). The goldsmith who is purchasing the golden idol offers equal sums for every gram of gold, whether the gold is the crown, the foot or the head of the idol. God too says, "I care for the depth of your thirst for Me. I do not care what Form you select for your adoration."

This **Prashaanthi Vidwanmahaasabha** has been formed to teach men this path and this endeavour, revive this pilgrimage which is fast being overwhelmed by the pressure of paltry journeys into the waste-land. The **Vidwaans** (scholars) are fast declining in numbers and influence. They must be revered and fostered. Do not say that this is a difficult assignment. I am not asking you to improve their material standard of living more and more; what I want you to do is to remove their fear that their scholarship is a burden. Use them, to learn the essentials of **Sanaathana** Dharma and they will feel happy and contented. Their estimate of themselves will then be proved true. They will live in peace, if not in plenty.

Any good deed done with sincerity will be rewarded. Do not have an eye on the reward when you do it, that is enough. It is natural that you are agitated by the gathering of clouds over the Indian sky,, but, prayer to God and the constant remembrance of His Grace will remove all anxiety. There is no other support in times of dire need than God. To know Him, to cling to Him, to merge in His immeasurable splendour---that is the highest goal of man. The Governor, the Chief Minister and other officers who are here plan and execute schemes to keep bodies free from disease, brains sharp and skilled; but the mind has to be tended by ourselves.

Prashaathi Vidwanmahaasabha: 1st Day
Hyderabad 7-12-1964

It is easy to conquer anger through love, attachment through reasoning, falsehood through truth bad thoughts through good and greed through charity.

Shri Sathya Sai
 51. Travel Light
 THE number of those who talk pleasantly is legion; because, they need only cater to the desire of man for pleasure. But the number of those who talk usefully,

profitably, beneficially is small for,
 few know what is really useful, profitable and beneficial for man.
 Most people are concerned
 only with the short run. The doctor who prescribes dietary and other
 restrictions and regimen is
 generally disliked by the patients. They gnash their teeth at such
 orders. But a doctor should
 ignore such responses and do his duty. He should insist on the
 prohibitions and preferences, even
 risking the consequent unpopularity.
 At the present time, the learned and the scholarly in every field suffer
 from a dire disease,
 namely, "under-development of the moral tissue." No emphasis is laid
 on the growth of virtue in
 the plans for national development; the virtuous man is laughed at as
 an "ignoramus" who does
 not know the art of getting on in the world. But, as the Karma kaanda
 in the Vedhas proclaims,
 all acts must contribute to the elevation of character, the purification
 of the emotions, passions
 and impulses that infest the mind, the broadening of the vision and
 the strengthening of man's
 bonds with the Universal, of which he is a part. Arjun is addressed in
 the Bhagavadh Geetha by
Shri Krishna as "Kurunandhana"; kuru means karma; the
 expression means that one is the
 product of one's karma or activities. One is shaped inevitably by the
 words and deeds and
 thoughts which one indulges in. So long as one has a trace of Ajnaana
 (spiritual ignorance) one
 is kurunandhana; so, Krishna addresses Arjuna thus in order to
 entice him into the realm of
bhakthi and jnaana, from the region of karma. The immortal spark
 in Man can be discovered
 Man can be certified as healthy, only when he is fully conscious of his
 reality and is gladly
 striving to reach it. Now, he is the child of Immortality
 (Amrithaputhra), swirling along
 helplessly towards Death! What a pitiable fate is this? The little ego in
 him is fed into a huge
 conflagration by the mind and the senses and he is caught in the fire
 of distress. Egoism makes
 him see glory in petty achievements, happiness in trivial acquisitions,
 joy in temporary authority
 over others. But, the Immortal in him is awaiting discovery to confer
 bliss and liberation from
 birth and death.
 There is a definite technique by which that Immortal spark can be
 discovered. Though it may
 appear difficult, each step forward makes the next one easier and a
 mind made ready by
 discipline is able to discover the Divine basis of man and of Creation

in a flash. There is no
 short-cut to this consummation. One has to give up all the
 impediments which one has
 accumulated so far and become light for the journey. Lust, greed,
 anger, malice, conceit, envy,
 hate, all these pet tendencies have to be shed. It is not enough if you
 hear the discourses of Sai
Baaba and count the number that you have listened to. Thousands
 are here before Me now; but,
 that figure has no significance. Only those who practise at least one of
 the things I emphasise,
 count.
 The Lord appeared before Bheeshma after the Mahaabhaaratha
 war, for, Bheeshma was praying
 to have Him before his eye when he left this world. The bhaktha
 yearns for Bhagavaan, but,
 believe Me, Bhagavaan also yearns for the bhaktha. That is why He
 assumes human form and
 moves among them. He derives as much Aanandha as the bhaktha
 derives when He moves with
 him. In fact, when the bhaktha takes one step towards Him, He takes
 ten towards him. That is the
 measure of His Grace and His Aanandha. The Lord is everywhere, in
 the house, outside it,
 before, behind, beside the bhaktha; but, men do not recognise Him or
 realise the value of so
 recognising Him.
 God is the mainspring of your life
 The Lord is the unseen foundation on which your life is built. He is
 the source, sustenance and
 strength. Without His Will, no leaf can turn, no blade of grass can
 quiver. What firmer
 foundation can you desire than this? Once you know that the Lord,
 the Omnipotent Power, is the
 mainspring of your life, there will be no fear any more. When you
 suspect the strength of the
 foundation of a house, you are afraid to enter it; when you suspect the
 skill of the manufacturer,
 you are nervous to ride in the car. Bheeshma and other bhakthas as
 well as Shankara and other
Inaanis knew that the Lord is the Aadhaara (basis), and so they had
 no fear at all. But, that faith
 has not taken root in men today and so, this has become an Age of
 Fear and Anxiety, of
Ashaanthi (absence of peace).
 Gandhi relied on the Lord's Grace and the Lord's Might and he won.
 The atom bomb will only
 recoil with all its deadly potentialities on the very nations that trust
 in it. You know the story of
Bhasmaasura, how he won from the gods the deadly boon by which
 he could turn to ashes all the
 things and beings upon which he placed his hand! In an unguarded

moment, he placed his hand
on his own head and the boon proved to be a bomb that finished him.
How to purify the mind?
Know the **Aathma** which is your Reality; know that it is the same
Inner Force of this Universe.
Let your intelligence penetrate into the truth. Analyse yourself and
discover the several layers of
Consciousness---the physical, the sensory, the nervous, the mental,
the intellectual--and arrive at
the very core of even the last layer, the layer of joy. The five sheaths
have to be transcended, so
that you may attain your truth, which is **Aathma**.
The **Aathma** can be grasped only by a sharpened intellect and a pure
mind. How to purify the
mind? By starving it of the bad food it runs after, namely, objective
pleasures, and feeding it on
the wholesome food, namely, thought of God. The intellect too will be
sharp if it is devoted to
discrimination between the transient and the eternal. Let your
thoughts be concentrated on God,
His Name and His Form; you will then find that you are always with
the Pure and the Permanent;
you will then derive pure and permanent joy. That is the reason why I
attach so much importance
to **Naamasmarana** as a **Saadhana**.
Prashaanthi Vidwanmahaasabha: 2nd Day
Hyderabad 8-12-1964
52. Anna and **amritha**
You must all be getting very tired by this long sitting though I know
you are benefitting by these
discourses since three days. To reach the goal, one must know where
it is, how glorious it is, and
what the obstacles are, and what the preparatory discipline is. A little
tiresomeness is inevitable,
in the attempt to know these. These **Pandiths** explained the
statements of the **Vedhas** and the
Shaasthras, which reveal these points and you must be grateful to
them for the care they have
taken to preserve such valuable wisdom.
The first requisite for the seeker is the quality of detachment, of
Vairagya, a quality that is the
product of deep discrimination on the nature and characteristics of
the senses, the mind and the
intellect, besides the nature of the objects around us. Think deeply of
the relative validity of
experiences during the waking, the dream and the deep sleep stages
and of the 'I' or Self that is
the witness of these experiences.
That witness is you, the real you, a spark of the Eternal Universal
Witness. How then can you,
with such a grand' heritage and such a grand destiny, run after mean
ends and short-lived

successes? It is by such discrimination that you get established in
detachment. When you know
that the 'diamond' which you treasured so carefully is just a piece of
glass, you need no
persuasion to cast it out. Employ yourself usefully; earn, but do not
clasp the riches with fanatic
zeal. Be like a trustee, holding things on trust, on behalf of God, for
purposes which He likes and
approves.
A headmaster when transferred from one school to another, goes to
the new place, unconcerned
and carefree, leaving behind him the laboratory, library, the furniture,
the desks and boards
which he cherished and loved; he knew even when he cherished them
and loved them for their
usefulness, that they were only in his custody for some time, that he
held them on trust, and that
a day may come sooner or later when he will have to leave them and
go. Develop the same
attitude towards the riches you accumulate and adore. Then, you can
die in peace and live in
contentment.
Today Man is sliding into paltry pomp
One great temptation for weak minds nowadays is the opportunity
for publicity. Even a gift of
five rupees to some charitable organisation is announced in thick
banner headlines! Conceit is
thus encouraged and man slides into paltry pomp. Kindness has to be
fostered in the silence of
the mind. The seed should not be scattered on the rocky surface, it
has to be embedded in the
depths, so that it can germinate.
Life nowadays lays before man many a handicap, in his march
towards God. All around, the
forces of evil lie in wait to drag him down in the quest. Faith in God
and in His Omnipresence
has to be unshakable so that man can win. Cynicism is such a force,
cynicism in conversation, in
judging works of art, the achievements of science, the attainments of
adventure, the heights of
saadhana, the pronouncements of the wise. "If you sit in one place,
reciting God's Name---
Raama, Krishna, **Govindha**, etc." they ask "can they get food and
clothing?" They do not know
that God can give such men not merely Anna (food) but **Amritha**
(Divine Nectar). The Name is
enough; it has all the potentiality needed. A single gasp, a tiny gesture,
an anguished cry, an
agonised shriek, is enough to win the answer of God.
I Surrender the ego, dedicate every moment and every movement to
Him; He has assured
mankind that He will ensure liberation from pain and evil. When

asked where God is, people
point towards the sky or some far distant region; that is why He is not
manifesting Himself.

Realise that He is in you, with you, behind you, before you and all
around you; and He can be
seen and felt everywhere. Realise also that He is all mercy, eager and
anxious to fulfil your
prayers, if they arise from a pure heart.

Pray to God to illuminate your mind
He who tells you of this all-pervasive God is the real Guru; not he who
promises you salvation if
you place a purse at his feet. Do not be misled by such worldly men
full of greed and egoism.

Pray to God to illumine your mind, awaken your intelligence and be
your Guru. He will surely
guide you allright, from the altar of your own heart. For many a Guru
today, the fence is more
essential than the crop, so he emphasises the restrictions and rules,
to the detriment of the
saadhana, which they were designed to protect. So they insist
fanatically on the observance of
out-dated regulations and checks, while the very purpose of the
regulations is allowed to decay.

They magnify the role of Fate, and of the consequence of karma,
without at the same time,
consoling man by describing the overpowering might of God's grace.

If there is an iron law of Karma which binds man hand and foot, why
do the Shruthi and the
Smrithi extol the earnest efforts and penance of aspirants? Those
efforts and that penance can
surely transmute the evil consequence of karma, and save man from
the fate that he has woven
for himself. The story of Maarkandeya, whose date with Death was
cancelled, is an instance in
point. His thapas achieved that victory, by drawing down the Grace
of God. There are countless
instances in the earthly careers of all Avathaars to show that Grace is
greater than garnered
karma.

God has no likes and dislikes
Whatever God grants is for your good, for your liberation, not for
your fall or bondage. A God
who does evil is no God at all. God had no likes and dislikes; he is
above and beyond all traits
and characteristics. He is Gunaatheetha (beyond all gunas). So, how
can He be hating or
revengeful? He is Love. He is Mercy. He is Goodness, He is Wisdom, He
is Power. He gives you
what you ask; (so be careful what you ask). Learn to ask the really
beneficial boons. Do not go to
the Wish-fulfilling tree and come back in glee, with a towel that you
asked and got!

I do not prescribe elaborate Japam and Dhyaanam for you to win
Grace. Control your tongue,
make it sweet and soft, do not yield to the whims of the senses, dwell
always in the thought of
God, remind yourself always of the glory and majesty of God---that is
enough religious
discipline for you. Spend all the time that you can command in the
recitation of His name--that is
sufficient Saadhana for you.

Prashaanthi Vidwanmahaasabha: 3rd Day
Hyderabad 8-12-1964
Sathya Sai Speaks
Sathya Sai Speaks: yes! And, listening to that Voice
Man crawls from off the slime, in every clime!
Those who do not rise, for they yearn to be raised.
Feet buoyant, light, equipped with wings---they rise!
The blind do see; the deaf do hear the mighty melody.
They spend many years the in the pit of night
But, when they hear the Voice---
They shed the shame and bathe in Light;
They re free from womb and tomb!

Sathya Sai speaks; yes! And, listening to that Voice.
Man splits the manacle of hate;
He sees himself as all the roles
In this nine-days' play; all the flow in this turgid stream!
This play written in blood and tears
By a just and joyful God, Man knows.

Sathya Sai speaks; yes! And, listening to that Voice
Hearts get churned and yield soft butter!
Minds do fade as mist, free from ego dust.
Brains are bright and the goal is clear.
Tongues enjoy the fragrant taste
Of the sacred splendid Name.
Eyes discard the cataract, of craving for this and that.
Spines are straightened, gaits erect.
Hands are cleansed, heads get shrunk
Zeroes transformed to hero bands.

Sathya Sai speaks; yes! And, listening to that Voice
Seekers have found; and those that climb do reach!
Hesitation halts and courage dawns; Conviction's Roots do
feed the tree of Faith.
Sages have felt the thrill.
Of God Himself, so kind, so light,
Speaking to Save and Salve.

N. Kasturi
1. Close the windows and save the lamp
The Mukkoti Ekaadhashi, which happens today, is also known as
Vaikuntha Ekaadhashi (day
sacred to Lord Vishnu). The two speakers who addressed you
described the traditional legend of
the Samudramanthana (churning of the ocean), with all the details
found in the Bhaagavatha of

the **Ksheerasaagara** (ocean of milk), the **Kurma avathaara** (Vishnu's incarnation as tortoise), the **Mandara** mountain, **Vaasuki** (venomous serpent), the **asuras** and **suras** (demons and celestials) and the various articles and things that appeared from the ocean, culminating in the **amritha** (nectar that gives immortality)! That legend has great value for you, because you too have to churn the ocean of your heart and win the nectar for yourself. The legend is only a reminder, a cue, a call.

The heart full of **sathwaguna** (quality of purity and poise) is the ocean of milk. The steady contemplation of the Divine, either as your own reality or as the ideal to be reached, is the **Mandara** mountain plated in it as the churning rod. **Vaasuki**, the serpent that was wound round the churning rod as a rope, is the group of the senses, emitting poisonous fumes during the process of churning and nearly frightening the **Asuras** who held the head. The rope is held by the good and the bad impulses and both struggle with the churning process; eager for the results which each has set its heart on.

The lesson of the legend
The Grace of God is the Tortoise incarnation, for the Lord Himself comes to the rescue, once He knows that you are earnestly seeking the secret of Immortality: He comes, silently and unobserved, as the tortoise did, holding the manana (reflection) process unimpaired and serving as the steady base of all spiritual practice. Many things emerge from the mind, when churned, but the wise wait patiently for the appearance of the guarantor of Immortality, and seize upon it with avidity. That is the lesson of the legend. It is a summary of **Aathmaavidya** (science of the Self).

The song that the Doctor sang at the beginning of this meeting, **Bhajagopaalam** (be attached to Krishna, the Divine cowherd), carries the same message, perhaps in a simpler and easier form.

Remembrance of the Lord's name is the method of crossing over the ocean of the worldly life for this age; remembering the Lord by means of His Name is enough to save man. The Lord is **Aanandamaya** (of the nature of Bliss); He is also **Aananda** (divine bliss), which is to be tasted through the Name. It is **Sath-Chith-Aananda** (Being-Awareness-Bliss Absolute). You may doubt whether such a small word like **Raama** or **Sai** or Krishna can take you across the boundless sea of

worldly life. People cross vast oceans on a tiny raft; they are able to walk through dark jungles with a tiny lamp in their hands. The Name, even the **Pranava (Om)** which is smaller, has vast potentialities. The raft need not be as big as the sea.

The recitation of the Name is like the operation of boring, to tap underground water; it is like the chisel-stroke that will release the image of God imprisoned in the marble. Break the encasement and the Lord will appear; cleave the pillar, as **Prahlaadh** (Lord Vishnu's devotee) asked his father to do, and the Lord who is ever there will manifest Himself. Churn and you bring the butter, latent in the milk, into view. That is the experience of every mother that every daughter learns; in the spiritual field, you learn that spiritual practice from yogis, who have gained and offered that **navaneetham** (fresh butter) to Krishna.

Curing the infection of **Samsaara**
There are many who ridicule these yogis (God-centred men) and scoff at them. They call them selfish, anti-social, self-centred idlers who run away from their obligations and seek asylum in solitude and silence. But, being near does not ensure usefulness. Being far does not imply hatred or fear of company or uselessness. Viruses enter the very blood stream and surely, nothing can be nearer to you; yet, they are mortal enemies. Members of the same family are envious and suspicious of one another; those born as brothers or sisters fight in courts of law and fill the pockets of lawyers. Even twins seldom love each other. It is not being near that counts.

These yogis moved out into lonely spots and sought teachers of the inner path, much as young technicians do today, going to Japan or America or Russia in order to learn skills that will help to build a better India. They do not give up kith and kin and all chances to make a fortune, because they are afraid of facing the hard realities of life; they do not flee from loss or defeat. They go, to seek the secret of eternal joy; they win it for themselves; and, by their lives, they inspire others to win the precious secret, by treading the path they have found useful.

No one calls the man who has gone abroad to equip himself better, as an engineer or doctor, selfish; why then should the man who undergoes greater deprivations to equip himself better as an engineer of the mind, **utilising** its undoubted powers, not for bondage, but, for liberation, be tarred as ego-centric? This only shows ignorance of true values.

There are isolation hospitals

where patients suffering from chronic infectious diseases are treated and cured. The **hermitages** in the forests are such hospitals, where people who want to be cured of the infection of worldly life can undergo the treatment and come out free in order to serve other patients.

Ajnaani sees the same Self in all

Today is the Day when during the **Saagaramathana** (churning of the ocean), **Amritha** (nectar)

emerged and was distributed to the Gods. The Gods had slid into the calamity of losing their

immortality! Man too is the child of immortality; that is the reason why he cannot force himself

into the conviction that he would die. He sees his neighbour die, but believes that he would

somehow escape it. The man of realisation (**jnaani**), however, is ever ready to east off this

encumbrance and escape from the prison of name and form. Emperor **Janaka** was such a person

of realisation. He never lost the consciousness of the Oneness.

Once, **Sulabha**, the celebrated woman dialectician, visited his court and during the discussion,

she challenged **Janaka** to treat her also as his queen, for, "as a **jnaani**, you should make no

difference between persons," as men of realisation see the 'same self in all. But, **Janaka** retorted,

"As a **jnaani**, you should recognise Oneness; there is no validity in talking of men and women as

distinct." Thus he taught her real **jnaana**, the highest wisdom.

Mere drinking the Nectar which I create will not confer immortality on you. Everything that is

born must die; everything that is constructed will disintegrate. But you can escape death, by not

being born again. When you know that you are the limitless **aathman** (self or the soul which is

the infinite consciousness), then you are no longer subjected to the limitation of birth. That is the

secret. How to know that? It is the result of a long process of sharpening the intellect and

purifying the emotions and the impulses. You may do the most rigorous **japa** (repetition of holy

name or symbols) or practise the direst, of austerities, but if you are not virtuous, all of it is sheer waste.

You are the limitless **Aathman**

You may have the best of vegetables, you may be the most capable cook, but, if the copper

vessel in which you prepare the vegetable soup is not tinned, the concoction you cook will be

highly poisonous! So "tin" your heart with **sathya**, dharma, **shaanthi** and **prema** (truth, right

conduct, peace and divine love), it will then become a vessel fit for

repeating holy name or

symbols, meditation, religious vows, pilgrimage, ritualistic worship and the other dishes that you prepare in it.

It is an uphill task: to reform one's tendencies and character. A man may study all the text-books

of spiritual practice, all the scriptures, and he may even lecture for hours on them; but he will slip

into error when temptation confronts him. Like land that is parched, the heart may appear to be

free from any crop of evil; but when the first showers fall, the seeds and roots underneath the soil

change the waste into a carpet of green.

There was a wandering mendicant once who refused to reveal his caste or creed, origin or

destination. A shrewd housewife discovered it quite easily; she fed him well and when he lay fast

asleep snoring, she applied a red-hot rod on the sole and the man shrieked "Allah" The real core

can never be altered, or hidden, or suppressed.

But, what is the real core ? It is not the particular religious belief or the name or the language that

one has learned from the mother's lap. It is the Absolute Reality which you are. You know in the

very depths of your being that 'you are and will be,' that is the characteristic of **Sath** (Existence

Being). All beings have it. You are also eager to 'know', 'to expand by knowledge,' 'to reach out.'

All beings have it, this urge for expression. That is the characteristic of **Chith** (Awareness). You

seek 'joy'; all beings do so. That is the characteristic of **Aananda** (Divine Bliss). The **aananda** in

you seeks its kin everywhere, in everything. That is why it is said, **sath-chith-aananda** is the link

between **Thath** and **thwam**, the particular and the universal. Everything is **asthi** (exists), for, it is

sath; it is **bhaathi** (expressing itself), because it is **chith**; it is **priya** (pleasant), because it is

aananda.

If you are able to equip your mind with this consciousness you are a Person of Realisation. Else,

you are a masquerader. There are three types of minds: (1) minds like ginned cotton, ready to

receive the spark of highest wisdom and to give up in one instant blaze, the weakness and

prejudices of ages, (2) minds--like dry wood, who succeed but only after some little time, and (3)

minds, like green logs, which resist the onslaught of the fire of **jnaana** with all their might.

The little game that Lord plays

Herds of cattle run towards a mirage to slake their thirst, but you ought to be wiser. You have

discrimination (**viveka**), and renunciation (**vairaagya**); you can detach yourselves consciously from pursuits which you discover as deleterious. Sit quiet for a few minutes and ponder over the fate of those who run towards the mirage. Are they happy? Have they the strength to bear distress and distinction, with equanimity? Have they a glimpse of the Beauty, the Truth, the Grandeur of the Universe, the Handiwork of God? Have they the vision of themselves as the centre of the Universe? You have read that the Lord, melted and moved when one performed acute penance, comes and asks, softly and sweetly, "My dear child! What is it you need?" He has manifested Himself to give but, yet, consider the Grace which induces Him to ask, "What is it you need?" He wants you to express in words what you have yearned for and ask the Lord whom you have brought before you through the exercise of silence. That is the little game He plays. And sometimes He wills that the question is answered in the way His plan demands!

Raavana's brother **Kumbhakarna** was blessed with a timely twist of the tongue: so, he asked for **nidhra** (the power to sleep), instead of **nigraha** (the power to slaughter)!

The see-**er** should not attach himself to the seen; that is the way to get free. The contact of the senses with the object arouses desire and attachment; this leads to effort and either elation or despair; then, there is the fear of loss or grief at failure and the train of reactions lengthens. With many doors and windows kept open to all the winds that blow, how can the flame of the lamp within survive? That lamp is the mind, which must burn steadily unaffected by the dual demands of the world outside.

Complete surrender to the Lord is one way of closing the windows and doors, for, then, in that stance of **Sharanaagathi** (complete surrender to God), you are bereft of "ego" and so, you are not buffeted by joy or grief. Complete surrender makes you draw upon the Grace of the Lord for meeting all the crises in your career and so, it renders you heroic, more stalwart, better prepared for the battle.

Resolve on this auspicious day to enter upon the quest of Truth.

Uththaraayana is **Uththama kaala** (the best time). For the morning of this day the great **Bheeshma** waited long on his bed of arrows, the morning when the Sun turns North, the direction of the Gods, where Shiva resides.

The Sun is the deity that controls the eye, the vision of man, and so these six months, when the Sun is proceeding Shiva-ward, are very propitious for man too, to do likewise.

The real Heavenly Nectar There are some dealers in timber in the East **Godaavari** district here. They know that logs are floated down the **Godaavari** during the high floods and they are retrieved from the waters after miles and miles of journey, at **Rajahmundry** or some such place. Railway sleepers are floated down from the Himalayan forests through the **Ganga** and caught at **Haridwar** in thousands. Join the flood, the flowing stream and the journey becomes easier. So too, if you practise spiritual discipline to attain the Lord, when the Deity of Vision is moving towards the Divine Region, you get the benefit of the momentum. Today, it is also **Vaikuntha Ekaadhashi**. Many of you expect Me to go to the **Chithravathi riverbed** and create nectar and give it to all. Well, on the road to the river, you meet herds of cattle that move to the river and return. You have earned this **Vaagamritham** (word-nectar), from this discourse, which you can treasure in your minds and act upon. This is the real Heavenly Nectar; know its worth, do not allow it to be wasted, garner it to become Godly.

Prashaanthi Nilayam, 13-1-1965

Supari is brown, **paan** is green, **chunam** is white but when these are chewed together the colour is red.

When the three **gunas**, **Sathwa**, **Rajas** and **Thamas**, are equated in **Saadhana** the result is **Shaanthi**.

SHRI SATHYA SAI

2. The sun at your doorstep

A man in great distress clamoured for a ticket at the booking office of the railway station, but the clerk within was helpless, because the man did not know where he wanted to go. He was anxious only to get away; he had had enough of the place. All men, sooner or later, behave like this; even if one lives a hundred years, he has no desire to continue, for he finds all his kith and kin, his near and dear, have dropped on the roadside and he has been deserted, by death. Life is no unmixed good. No one is happy if he is immersed in worldly life. Man is tossed about on the waves of joy and grief, he is buffeted by fortune, good or bad; he is the target of brickbats or bouquets; the evil around him affects his peace; anxiety robs him of

sleep and quiet. It is as if
one attempted to sleep on a bug-infested cot. Therefore, man tries to
escape from all this, into
some thing, some where; he is not sure, which or where!
The spiritual teacher (guru) can guide you where to go, which place
to seek; but, he cannot make
you reach it. You have to trudge along the road yourself. The teacher
might take special classes
and give special coaching; but, learning has to be accomplished by the
pupil himself. There are
two kinds of accomplishments: apraaptha praapthi and praaptha
praapthi. The acquisition of
something which you did not have is apraaptha praapthi; if you do
not have a mike, you go and
purchase one or hire one. It is praaptha praapthi if you become
aware of a thing that you had
with you, but imagined that you did not have. A friend comes and
asks a loan of ten rupees from
you, you are sorry that you have not got the tenner and that you are
not able to come to his rescue
when he is in dire need. An hour later, when you sit down and open
the pages of the Geetha, you
discover a ten rupee note that you had placed between the leaves
long ago and forgotten, How
happy you are at this! The ten rupees are so good as newly earned.
The Guru asks you to search
between the leaves of the book of your heart, and, lo, the treasure is
there ready to render you
rich beyond compare. Purpose of human effort
Krishna did not remove the delusion of Arjuna by His resolve, in a
trice, as He doubtless could
have done; He made him go through all the steps of hearing,
reflection and concentration
himself. The patient must take the medicine, not the doctor; the
doctor only prescribes and
persuades. One thing too must be said. The aspiring disciple must
have an inkling already of the
Truth; or else, he cannot master the secret. The telegram is sent in the
Morse Code; so the man
who sends as well as the man who receives must be aware of the
code.
The doctor spoke of people who come to Me with various aims; yes;
but when some of them do
not get exactly what they want, they blame Me and not themselves for
wanting things that are not
conducive to their progress or for not deserving to get them from Me.
Why blame the Sun that he
does not illumine your room ? Open the doors and the Sun, who has
been waiting at the doorstep
for just that moment, floods the room with light. You must use your
intelligence to deserve the
Grace of God. That is the purpose of human effort.

The disciple washed the clothes of the guru and they were hung for
drying on a line in the
hermitage. The guru wanted them dried quickly, but the disciple
could not avoid delay! He had
hung them folded into four; human intelligence must have inspired
him to hand them in single
fold, so that they would have dried quicker. Likewise, one should use
his intelligence in the
spiritual field and carry on his spiritual practice unimpaired. After all,
the quickest way to dry
clothes, the best way to prepare a tasty dish, these are secondary
skills; the primary one is the
skill to overcome the temptations of the senses, to journey inward
into the region of the impulses
and give them a higher purpose. Of what use is it to cleanse and
polish the exterior of a drinkingcup?
Cleanse the interior, instead.
Use the stick of intelligence
Remembrance of the Lord's Name is the best detergent for the mind.
It is the means of crossing
the sea. The Name is the raft that will take you safely across. The
Name will remove the veil of
illusion, that now hides the Universal from the Individual. When that
veil fades out, man finds
Himself before himself; he beholds the Universe that he is.
Man has infinite power and infinite potentiality, for he is a wave of
the Ocean of Infinity. You
can be aware of this, if you only dare reason a bit. The fruit won't
drop if you mumble manthras
(sacred formulae) under the mango tree; you will have to take a
heavy stick and throw it at the
bunch. Use the stick of intelligence and throw it at the problem of
"you and the world"; that will
yield fruit.
That is why I insist on your seeking, and remaining, in good company,
the association with the
holy. Being in the midst of such spiritual heroes, you can fight against
evil with greater chance of
success. Once when Garuda (the celestial bird of Lord Vishnu), the
sworn enemy of snakes, went
to kailasa (Abode of Lord Shiva), he saw the snakes that Shiva wore
round His neck, His arms,
His waist and Feet; the snakes were safe now and they hissed with
their puffed hoods at the
celestial bird which could not do them any harm, since they were in
such Divine Company.
Garuda said, "Well! Glide down from that Body and I shall kill every
one of you!" That is the
value of being in good company, for the spiritual practitioner. For the
one who has reached
success also, holy company is valuable, for it is like keeping a pot of
water inside a tank of

water; there will not be any loss through evaporation. If the spiritually advanced person (yogi) lives among worldly men, the chances of his yoga (union with God) evaporating into **bhoga** (enjoyment) are very great. Value of good company Being in company of the holy is like the bit and bridle for the wanton steed, the **anicut** and canals for the raging flood. The value of holy places, consists in just this; kindred spirits congregate there and contribute to the deepening of spiritual yearning. You can take sweet and sustaining counsel together in such places and strengthen your faith and devotion. If in any place, you do not find such an atmosphere, avoid it and move on, until you secure it. You must be careful about the food you take; for, the **jihva** (tongue) and the **guhya** (organ of generation) are the two great foes of man; the cravings of hunger and sex drag you into perdition. Desist from catering to the tongue and its greed; do not be a victim of lust or taste. Have pure food and eat it in company of the pure. Be moderate in food and keep the senses strictly under control. Also, have an eye on the number and volume of your desires. Discriminate and discard superfluous attachments and acquisitions. A fakir (holy man) is one who has no **fikr** (worry). What is the root of worry? Wants; and the efforts to fulfil them; and the fear of not succeeding to the extent desired. Reduce wants and you reduce worry. You congregate here in the **Nilayam** verandah, seeking personal interview with Me, with a load of wishes in your heart, wishes that you want Me to fulfil. Why carry all the load? Carry only one load, the desire to win the Grace of God; He will confer what is best for you. Leave the rest to Him. You have to choose between God and Nature There was a grandchild once who sat on the lap of his grandfather and asked him the very plain query, "Grandpa, do you love me?" and the old man immediately replied, "I do". The child asked next, "Do you love God?" for which too the old man said, "Yes." Then, the child retorted, "If you love God also, then, you cannot be loving me; if you love me, you cannot be loving God at the same time, or to the same extent." That is true. You have to choose. Love Nature and you have to ignore God; love God and you will realise that Nature is but His Raiment. Perform action, but do not hanker after the fruit. Do not complain that you did not get public

recognition for the donations you gave to some Trust. Fruits, whether good or bad, you yourself have to consume; so the best means of liberating yourself from the consequences is to ignore the fruit and do perform action, for the sake of action only. You will not be burdened with either sin or merit if you act so. If you crave for the profit, you will have to be prepared to accept the loss also. If you construct a well where four roads meet expecting to get merit for slaking thirst of men and cattle, you cannot shirk the demerit you will be credited with, when some one falls into it and gets drowned. If you fan a person out of love, you can leave off when you must; but a servant accepting wages for fanning his master has to continue whether he likes or not. Give up the desire for remuneration and you are free; accept it or ask for it and you get bound. That is the secret of "renunciation of the fruit of action" (**karmaphala-thyaaga**). Life is unreal as a dream Above all get convinced that life is as unreal as a dream; do not get attached to it beyond reasonable limits. A man once suddenly gave up hearth and home and went out of the village, because he was too poor to maintain his wife and children. On his leaving, conditions became even worse and the poor woman had to witness the death of their little child, due to starvation. The next day, the husband happened to come back and when the wife reported the sad news and wept; he said, "Woman! Last night, I slept in a **choultry** and I had a dream. I was a very rich man, with a fine bungalow and a happy family of six buxom children; I had fine swings and posh chairs in the garden, plenty of servants to order about. When I woke up, I lost all of them. For whom am I to weep now? For the six children I lost in the morning or the child that was lost yesterday? Those six will never play again; this one too cannot run about. When I dreamt, the child was nonexistent; when I awoke those six are non-existent. What exists is only the perceiver of both the dream and the waking state the "I." Know that I, know that I is the same as "HE". You can know it only by intense spiritual discipline that is not marred by anger, envy and greed---vices that sprout from the ego. When you get angry, you act as if you are possessed by an evil spirit; your face becomes ugly and frightful. As a matter of fact, like the red bulb winking when danger is approaching, the eyes and

face become red as a warning. Heed that signal and betake yourself to a quiet lonely spot; do not give free vent to wicked vocabulary. Envy and greed also emanate from the ego and have to be carefully watched and controlled. Like the tadpole's tail, the ego will fall away when one grows in wisdom. It must fall away; if it is cut, the poor tadpole will die. So, don't worry about the ego; develop wisdom, discriminate, know the ephemeral nature of all objective things; then, the tail will no longer be evident.

Prashaanthi Nilayam, 14-1-1965

Each one from ego takes his birth and clad in ego dies and comes and goes, gives and receives and earns and spends, and deals in lies or speaks the truth, in ego all the while Those who do away with their ego attain salvation.

Remove the roots of egoism from the field of your heart. That is enough

SHRI SATHYA SAI

3. Follow His footprints

Shastry described the **Bhaagavatha thathwa** to you. This

Bhaagavth is so called because it deals

with the **Leela**, **Mahima** and **Upadesha** (divine sport, greatness and instruction) of the Lord, as

manifested during His various appearances in history. The career of the Lord, whenever He

appears, is made up of two strands, one earthly and the other Divine--one external and the other,

inner. You heard just now of the breaking of butter pots by the infant Krishna. The outer

meaning is that the child broke the mud pots wherein the milkmaids of **Brindavan** kept the butter

they had prepared. The inner meaning is that Krishna broke the material casement in which their

souls were imprisoned and liberated them from temporary attachments. He then appropriated to

Himself what always belonged to Him---the butter of Faith. This butter is the result of the

churning of the mind, the spiritual discipline of self-purification.

The Lord will manifest Himself only when the pillar is split in twain, with the sword of yearning.

Hiranyakashipu did it and immediately, the Lord appeared from within that pillar. He had not

hidden Himself there, anticipating the contingency. He is everywhere; and, so, He was there also.

The lesson that **Hiranyakashipu** learnt was that the **deha-thathwa** must be split as under if the

dehi-thathwa must reveal itself. That is to say, the "I-am-body" consciousness must go, if the "**Iam-**

embodied" consciousness, must emerge. So long as you are in the **dehi** (I-am-embodied)

consciousness, no pain or grief, pride or egoism can tarnish you. It is

like sea water. Take a small

quantity of sea water and keep it separate in a bottle; it will get foul in a few days. But, so long as

it was in the sea, nothing could foul it. Be in the sea, as part of it; do not separate yourself, do not

individualise yourself, do not feel that you are the **deha** (body), apart from the **dehi** ('I').

Unflinching discipline is essential

This must be your **deeksha** (steady pursuit). And, the **deeksha** must express itself in actual

practice, as **nishtha** and **sikshana**. **Nishtha** means discipline, control; **sikshana** means training of

the senses, the emotions **etc.** **Naashta** (food) should be subordinated to **Nishtha**. The **deha** is but

an instrument to realise the **dehi**. Yoga is explained as **chiththaviriththi nirodha**---the curbing of

mental agitations. It also means the Union which is possible when mental agitations are curbed

and equanimity is achieved. Every chapter of the **Geetha** is called a yoga, in order to lay stress on

this aspect of the Teaching.

Bhakthi or **jnaana** or karma must all lead to the achievement of equanimity; otherwise, they are

simply pseudo. Water as such or fire as such cannot move a train; they must both **co-operate** to

produce a third thing, steam. The steam moves the engine forward. The curbing of the mind

takes you to the winning post. Kerosene oil and air must both unite to form the gas which ignites

in the **petromax** lamp to give light.

To cross safely the flood of "birth-death-continuum" the bridge called **nishtha** or discipline of an

unflinching kind is essential. It must be a sturdy safe bridge. Or else, you will fall into the raging

waters and be drawn into the sea, infested with sharks---lust and anger. See how great heroes like

Prahlaada did not loosen their hold on the Lord, in spite of heavy odds. **Prahlaada** never gave up

the repetition of the Name of the Lord, though he was tortured, twisted and burnt. One must have

that determination and that faith. Sorrows and disasters are as the clouds that flit across the sky;

they cannot injure the blue depths of space. Your duty is to strive on, from this very moment. Do

not vacillate or postpone. Who knows when death will knock? May be, he may knock this very

night, this very moment! Therefore, do not delay. Do not postpone for tomorrow the dinner of

this day? Feed the spirit as scrupulously as you now feed the body.

Seek God with one-pointed attention

Detach yourselves from the senses; then, only can the **Aathma** shine. I do not mean that you

should destroy the senses. The mind must be withdrawn from its present comrades, the senses; it must be loyal to its roal master, the intellect or buddhi. That is to say, you must separate the grain from the chaff, through the exercise of viveka and then, fix your desire on the things that last and nourish, rather than on things that are flashy and corroding. Keep a lamp in a room with all its five windows open; the wind will blow it out, for the flame is swayed from all directions. To keep the flame burning straight, close the windows. The senses are the windows; the flame is the mind concentrating on the single purpose of God-realisation. What do the outward-bound senses know of that sweetness? They are like the frogs that hop about on the petals of the lotus; they are unaware of the nectar in that flower. Only the intellect can reveal that to you.

The Shastri said that Yashoda reached the place where the child Krishna had hidden himself, by following the footprints he had left behind him, with his curd-besmeared feet. He could not be caught when she attempted to tie a rope round his waist and drag him to herself. That rope was the rope of ego; how can the Lord be bound by your ego? It was found to be always short, two finger breadths short, every time! What does that indicate? It means that there were two virtues short---and that explains why every rope, however long, was too short. The two virtues were: Dharmanishtha and Brahmanishtha, steadiness in rectitude and in aspiration. It is enough if you seek him, through one-pointed attention and devotion, through his footprints: beauty, strength, truth, morality, love, sacrifice, goodness in Nature and in the heart of Man.

The great mystery of Adhwaitha Adhwaitha means, all this is Aathma; then, why this apparent variety? Variety is the picture drawn by the delusion that you are the body, that you are the 'character' the drama has cast on you! In the drama, you sing and speak, weep and laugh, always aware that you are yourself and not what the apparel and acting make you appear to be.

Chandramathi bursts into tears when her 'son' dies of cobra bite; the spectators weep at her plight, but the person who acts so well is untouched by grief. The reflection of the Moon in the lake is broken into bits but the Moon above is unaffected. Do not yield to grief because the reflection is broken; it is due to the weakness of the medium, water. So too, when you think you are the

body, which grows and withers, is elated or disheartened, you see the reflection as broken; but the genuine thing, the Reality is unaffected.

You must have heard the beggar at the door calling out in his crude jargon, "I am anaadhi" meaning "I am anaatha". He wants to tell you that he has none to support him but, his words mean, "I am beginningless." Yes, he is revealing to you the Great Mystery that makes all beings his kin! And then, when he says, "bhikshaam dehi," you take him to mean, "Give me alms." Just consider the word he uses for 'give'. He calls out "dehi" meaning also, he who is the owner of this body, he who resides in this body, the Aathma. He is teaching you that you are really the Aathma, wearing the apparel of the body and so, you and he are One. Bhakthi is not a matter of beads

Dwell always on high thoughts. When air fills a football, it takes the form of the ball. When it fills a balloon, it takes the form of the balloon, oval, sausage shaped, spherical or spheroid. The mind assumes the form of the objects with which it is attached. If it gets fixed on small things, it becomes small; if on grand things, it becomes grand. The camera takes a picture of whatever it is pointed at: so take care before you click. Discriminate before you develop attachment. If you have attachment towards wife and children, land and buildings, bank accounts and balances and when these decline, you will come to grief. Develop attachment towards the Universal and you too will grow in love and splendour.

That attachment must be sincere and steady. Bhakthi is not a matter of beads and beards; nor does worship consist of flowers and camphor; to address people immersed in these as "bhakthas" (devotees) is blasphemy. With crooked vision, character, thoughts and feelings---how can bhakthi sprout or bloom? Do not be led away by bell ringing or incense-smoke. The field must be cleared of bush and thorns; it must be ploughed and furrowed; watered and dampened to depth; then the seeds have to be planted into the earth; scattered on the surface, they do not germinate. Plant the seeds, water the field, remove the weeds; keep away stray cattle, manure the plants; dust them with pesticides, and then, you can collect the crop.

Saadhana (spiritual discipline) means and includes all these steps. You are judged by your spiritual discipline; not by the number of temples you have gone into or

the quantity and cost of the offerings you have made in those shrines. Do not calculate the length of time you have spent in the company of the Lord's Name, and exult. Calculate rather the length of time you have wasted, away from that contact, and repent. Have that name ever in your thoughts and you can brave any calamity. Remember how Seetha braved the taunts, insults and tortures of the aggressors in Lanka; what was it that gave her the mental stamina? It was Raamaanaama and nothing else. Kaama and krodha cannot co-exist with Raamaadhyaana (meditation on Raama). Bad karma will spoil saadhana. The action of Raama dhyaana will remould your mind. The most tasty dish will become uneatable if a drop of kerosene falls on it. One bad karma will spoil the spiritual discipline. Siddhaartha, who was kept long inside the palace grounds, away from the world of grief, asked for a chance to go into the city and when, during that ride through the carefully cleaned streets, he saw one after the other the harrowing scenes of illness, old age and death and the tonic sight of a monk, his buddhi (intellect) was corrected in a trice. Buddhih karmaanusaarini---intellect follows action---it is said. The efforts of his father to keep him isolated and happy were foiled; Truth dawned on him in a moment; and the train of events which his father dreaded for 22 years did happen. Siddhaartha left his wife and child and sought to find the secret of Liberation for all mankind. Kamsa was himself driving the chariot whereon his newly wedded sister and her husband sat; he was riding on the crest of a wave of unmixed joy; just then, he heard a celestial Voice chiding him for that joy. It said, her eighth child would slay him. That sentence transformed him into a monster of hate. That one karma affected him so much. Engage yourselves in action that will direct your intellect and mind along divine and sublime channels. Win Grace through karma; do karma that will win Grace. If the lamp does not burn, it proves that you have not lit it. The Lord is neither benignant nor malignant; your progress is reflected back as Grace; your decline is reflected back as its absence. The mirror just reflects. It has no partiality or prejudice. Immerse yourself in meditation Always have the meaning and purpose of life in view. And experience that purpose and that

meaning. You are That; that is the truth. You and the Universal are One; you and the Absolute are One; you and the Eternal are One. You are not the Individual, the Particular, the Temporary. Feel this, know this. Act in conformity with this. Some one came to Ramanamaharshi and asked him thus' "Swaami! I have been doing intense dhyaana for the last 18 years; but I have failed to realise the Ideal on which my dhyaana is concentrated. How many more years should I continue thus?" Ramana answered, "It is not a question of a certain number of years. You have to continue dhyaana until the awareness that you are doing dhyaana disappears. "Forget the ego; let it melt and merge, with all its layers of consciousness. There are some who, while meditating, strike at the mosquitoes that pester them! No, Immerse yourselves in dhyaanam until you transcend all physical and mental urges and impulses. Vaalmeeki was covered by the ant-hill that grew over him; people discovered him by the sound of Raama naama that emanated from that mound. Ignore the deha (body) so that you may discover the dehi (indweller); do not get engrossed in outer finery but delve deep and discover the inner splendour. What does the saadhana of ignoring the body imply? It means turning aside from the temptations of the sense, the overcoming of the six enemies: desire, anger, greed, attachment, pride and malice (kaama krodha, lobha, moha, madha and maatsarya). Anger turns a man into a drunken brute. The other impulses are equally vicious. Seek only salutary karma; eat only saathwik food--food that will not disturb the equanimity you earn through your saadhana. Do not break the even tenor of your spiritual practice. Remember how Raamadas never gave up his Naama saadhana in spite of jeers and jail. You can be really healthy and happy only when you are immersed in the Universal. If you are in aathma thathwa (essential nature of the Self), you will be fresh, happy and healthy. When you separate, and feel that you are in deha thathwa (principle of body), you start declining. Offer God the fragrance of your virtue The Bhaagavatha says that Krishna was stealthily eating the butter that was stored in the houses of the gopees. What is the significance of this behaviour? Did he go about stealing butter because he had no butter at home? It is not butter that he coveted; it is the cream of virtue kept in the

(heart) pot that he wants. That cream is the genuine Aathma, secured after vigorous churning,

And, was it 'stealing' that he did? He is 'Hari', He who robs, who appropriates. He sees all,

Himself unseen. As soon as He enters, you awake, your inner consciousness is alerted. You offer

Him the fragrance of your virtue, the courage of your heart, the wisdom of your experience. That

is the kind of thief He is! Cultivate love towards Him. Likes and dislikes are more the products

of habit and training. The senses drag you away from Him; but, do not yield; they will lie low

soon. Sincere yearning born of steady discrimination--this alone can help you. I bless you that

you may grow in these from day to day. I won't keep you longer. Sing a Naamaavali or two and

then, you can disperse.

Prashaanthi Nilayam, 29-1-1965

4. Kare kankanam

You heard the discourse on Krishna thathwa, based on the famous dialogue between Krishna and

Rukmini, as the text. That dialogue appears very worldly, but the transcendent can be understood

by the common man only through the language of the transitory. The unknowable has to be

hinted at through the crude landmarks of the already known. Take the hymn that describes

Krishna as, "Kasthuri thilakam". Outwardly, it delineates the beautiful form and describes the

ornaments and appurtenances of the Lord. But each of these words has a deeper significance

which should not be missed.

The thilakam or dot of kasthuri or musk on the forehead of Krishna is the symbol of the Eye of

Wisdom, the Inner Eye, the inward-directed vision, like the third eye on the forehead of Shiva.

Kasthuri means jnaanam or supersensual knowledge or wisdom. Then the hymn speaks of

kowsthubha gem on the chest. It indicates the aananda in the heart, the untarnished aananda of

the Lord who is Aananda swaruupi (bliss personified). Next in the poem is the shining pearl on

Krishna's nose-ring. Well, the Navamoukthikam on His naasaagra (nose-tip) is indicative of the

success that attends one-pointed concentration on His Glory for which the tip of the nose is

considered by adepts in yoga as a point of help. And, the pearl is, in Hindu mythology, produced

out of the rain drop, from the first, pure, unsullied showers that is swallowed by the oyster that

has been waiting long for the precious gift from the heavens. It indicates the transforming effect

of yearning and the natural thirst for the pure and the true which irks the human heart.

Take the next item in the description' the Flute in the hand. That reminds all of the need to make

oneself into a hollow reed, with no trace of the pith of material greed. Become straight, empty

yourself of all obstructing desires and the Lord's breath will flow through you, making sweet

music that awakens every soul.

The three vows of Lord Krishna

And the kankana, in the description, 'kate kankana'. That does not mean 'bangles', which is the

meaning given in the lexicon. Kankana is the word for dedicatory armlet, worn when a person

resolves on a vow. You may wonder what the vows are which Krishna took upon Himself! I

shall tell you what they are. They are mentioned in the Bhagavad Geetha for all humanity to

read, know, and believe. There are three vows in all:

(1) Parithraanaaya saadhoonaam, vinaasayacha dushkrithaam, dharma samsthaapanaarthaya

sambhavaami yuge yuge---"For the protection of the good and the punishment of the bad, for the

establishment of the Moral Order, I shall concretise Myself, age after age".

(2) Ananyaaschinthayantho maam ye janaah paryupaasathe theshaam nithya-abhiyukthaanaam

yoga kshemam vahaamyaham---"Whoever is wholly immersed in My contemplation, with no

other thought, I shall be ever with Him- and I shall bear the burden of his welfare".

(3) Sarvadharmaan parithyajya maamekam saranam vraja aham thwaa sarva paapebhyo

mokshayishyaami, maasucha---"Surrender unto Me, giving up all other duties and obligations; I

shall liberate you from all sin; do not grieve." These are the three vows that Krishna has taken,

and the armlets are reminders of these tasks on which He is set.

Feel the truth with subtle intelligence

The poem goes on to another item, the Harichandana (yellow sandalpaste) that He has applied

over all His limbs. He wears yellow robes and has the fragrant yellow sandal all over. The

yellow is the symbol of Prakrithi, which He wears as His outer apparel and attraction. In fact

Prakrithi or Nature is what He is pleased to wear or appear in; He can don it or doff it at will. It

is His Aathma maaya. The poem ends with the beautiful Name by which Krishna is addressed.

Gopaala choodaamani, the Crest Jewel of the cowherds! What are the cows? The 'go's? 'Go'

means the 'jeevi', the individual soul, of which He is the paala,

protector; the Lord fosters the cows and leads them into safety and peace. 'Go' also means the **indriyas** or senses that roam about to graze in the external world and **Gopaala** is the Lord, who curbs and guides the senses into safe secure paths. This meaningful description was the product of the experience of a Yogi, who had the vision in his spiritual ecstasy; so, there is no suggestion of the sensual in the entire poem.

The **Bhaagavatha** epic is related to King **Pareekshith** by **Shuka**, the greatest of the sages who was planted in unshakable **Brahmacharya**; this is enough guarantee that no trace of the sensual has infiltrated into it. This dialogue between Krishna and **Rukmini** has also to be considered in the same worshipful attitude.

You should cultivate an attitude of inseparable attachment to the Lord, who is your very self. If He is a flower, you should feel yourself a bee that sucks its honey; if He is a tree, be a creeper that clings to it; if a cliff, then feel that you are a cascade running over it; if He is the sky, be a tiny star that twinkles in it; above all, be conscious of the truth that you and He are bound by Supreme Love. If you feel this acutely, not with the gross intelligence, but with the subtle intelligence, then, the journey will be quick and the goal can be won.

The **sthula buddhi** (gross intelligence) keeps you walking but, the subtle intelligence flies you to the destination. The gross is too much weighed down by the body; the subtle transcends the body and lightens the burden.

Free yourself from wish and will

The **Shastry** mentioned the axiom, **Ekamevaad-witheeyam**. One only, not Two. If it is not two, it may be three; so, it is defined also as One only. It is the inner **motivator** of all (**Sarvaantharyaami**), like the string running through all the beads. If it is inside all, why is it not observable in all, you may ask. Picture a rosary of several types of beads' coral, pearl, **tulsi**, **rudraaksha**, crystal or conch, **etc.** The string passes through each and holds all the beads together, no doubt; but it is only in the transparent beads that it is visible. So too, you have to make yourself transparent, free from wish and will, that hide or befog; then only, can the Inner **Motivator** be seen. You cannot argue that since it is not seen, it is not there. To earn transparency, purity of intention, impulse and instinct is essential; that is achieved by systematic

and sincere spiritual discipline.

A ladder has to be as tall as the height you want to reach; your **saadhana** has to be as long as the time taken to reach the goal. When the walls are completed, the scaffolding is removed; when the Vision of the Reality is attained, **japa, vratha, puja, archana, sravana, keerthana**---forms of spiritual discipline can be dispensed with. You must be watching for every chance to dwell on noble thoughts, do elevating tasks, curb the downward pull of the ego.

Let Me give one instance. Take your own name. The name must be resonant of the real Self, not a description of the body, as **Nallaiah** or **Kempiah** or **Kariyappa**---the Black man, the Fair man or the Dark man. Have names that are saturated with divinity, like **Raama** or Krishna or **Lakshmana** or **Bharatha**. And know and follow the implications of the name. Live up to your name

A son named **Raama** nowadays files a suit against the father for his share of the property! A son called **Lakshmana** is the leader of a faction against the elder brother! Live up to the name you are known by. Do not shorten the names and behead them into lifeless corpses, like **V. D. Rao**, for **Vasudeva Rao**, or **V. A. Dani** for **Vishweshwara Avadhaani**. Keep them as they are, so that you as well as others can have the precious chance of uttering the name of the Lord at least when they accost you. It is a crime against your parents and ancestors to defile the name that they have handed down to you, live it yourself and hand it on to your children, and children's children, unimpaired.

For all types of spiritual discipline, congenial company is very necessary. Man is shaped by the company he keeps; so, be ever vigilant of the air you breathe; it is fouled by the foul thoughts of the men among whom you move. The pure water that falls as rain from the sky is changed into a hundred tastes and colours by the soil on which it falls. But, even the slimy slush of the gutter has some hope of turning into pure water again; for, when the Sun shines, it can rise as vapour into the clouds and regain its pristine nature. To cleanse the mind, prayer is the water and repentance is the soap. Mere water or **Vim** cannot do the job; repentance must be followed by resolute determination not to repeat the wrong. You must pray for help in **saadhana**, through Grace.

Where there is duality, there is fear

Guard the wisdom gained from the snares of attachment and aversion---this must be the theme.

For, where there is duality, there is fear, there is decline and death.

Victory, at the polls ensures

power for only five years: when that period ends, the M.L.A. has once again to seek the votes.

Good acts done with attachment ensure Heaven, from where one has to come again to Earth,

when the deposit is spent out.

A man landing at Madras with a thousand rupees is master of all the bazaars, cinema houses,

hotels, taxis to the extent of that sum, but, when his purse is rendered empty he has to escape

back into his village, perhaps as a ticketless traveller, harassed by policemen at every halt. No,

heaven is no solution for the hunger of the soul! The river must reach the sea, not the desert

sands; the waters have to merge with water. That is the consummation, named Kaivalya, or

Saayujya. To keep that goal ever in focus, have the wavering mind continuously in leash. When

the Sun is in the sky, the Moon is blazed out of sight. Buddhi, the sharpened intellect, is the Sun;

the pale satellite, waxing and waning, the Moon, is the Mind. So, give intelligence full

prominence; let the mind subserve the dictates of reason, not of passion.

Become the ruler of the senses, not their slave. Hrishikesa, an appellation of Krishna, means

Master of the senses; Gudaakesa, an appellation of Arjuna, also conveys the same sense. That is

the reason why they two became comrades. The senses drag you into the jungle of nature; so,

what use is it for you to flee into the jungle, with the senses wild with hunger? Why did the sages

go into the jungle? To sink their minds in the silent calm of the forest; to dwell ever in the

thought of God whose voice is heard when all other voices cease. If you close the windows that

bring in the other voices, then, your home can be transformed into a Forest of Freedom, a

Hermitage of thapas (penance.) "Where Raama is, Ayodhya is" said Sumitra to Lakshmana.

Instal Raama in your heart, it becomes Ayodhya, that is to say, 'invincible,' 'incapable of being captured by foes.'

Reduce contacts to a minimum

Be silent yourself; that will induce silence in others. Do not fall into the habit of shouting, talking

long and loud. Reduce contacts to the minimum. Carry with you an atmosphere of quiet

contemplation, wherever you happen to be. There are some who live

in a perpetual hullabaloo, in

a tornado of noise. Whether they are in an exhibition or a fair or a hotel, or a temple or the

Prashaanthi Nilayam, they wag their tongues and will not stop.

These will not proceed far on the

Godward road.

There are others who relish disputes and arguments; they are never content with obvious facts;

they must create doubts where none existed before, and shake faith.

They dispute whether Raama

is superior to Krishna, or whether Krishna is a fuller or a lower incarnation of Godhead! People

who have not touched the outskirts of the Capital City dare dispute about the appearance and

glory of the Emperor, who resides in the Palace in the heart of the City! That is the pitiable state of scholarship today.

The Maharaajah of Burdwan once held a Conference where the excellences of Shiva and Vishnu

were considered. The Panchaakshari (five-letter) manthra of Shiva and the Ashtaakshari (eightletter)

manthra of Vishnu were expounded by rival Pandits and extolled. The Maharaajah refused

to offer exclusive loyalty to either Shiva or Vishnu; he wanted the Chief Priest of his palace, who

was a great scholar and Saadhaka, to pronounce his judgement. He said that none of the Pandits

had seen Shiva or Vishnu, though they were all prepared to argue on behalf of them. He declared

that any one who had seen either will be silent about not only what he had seen, but even of what

he had not seen. That declaration put an end to the quarrels, and every one returned home rather

shamefaced at their inexperience!

The first step of the spiritual discipline

Winnow the real from the apparent. Look inside the event, for the kernel, the meaning. Dwell

over on your Aathmic reality; you are pure, you are indestructible; you are unaffected by the ups

and downs of life; you are the true, the eternal, the unchanging

Brahmam, the entity which is all

this. A mere five-minute inquiry will convince you that you are not the body, or the senses, the

mind or the intelligence, the name or the form, but that you are the

Aathma itself, the same

Aathma that appears as all this variety. Once you get a glimpse of this truth, hold on to it; do not

allow it to slip. Make it your permanent possession.

As a first step towards the acquisition of this viveka (wisdom) and vairagya (detachment), enter

from now on into a discipline of Naamasmarana---the incessant remembrance of God through

the Name of the Lord. A fashionable excuse that is trotted out by those who do not like this discipline is 'want of time!' It does not need any special time or extra allotment of time; it can be done always, in the waking stage, whether you are bathing or eating, walking or sitting. All the hours now spent in gossip, in watching sports or films, in hollow conversation can best be used for silent contemplation of the Name and Form, and splendour of the Lord.

Now, you complain of want of appetite for God. You have lost appetite because you have eaten unwholesome food, not because you have had a surfeit of good food. You have no knowledge of which food is wholesome, what are its components, etc. You believe that the unwholesome food

you get, through the impure gateways of the senses, will keep you healthy! Learn this lesson

from here and return, better equipped, to your places. If you fail to learn this, then you have

wasted money and time coming and staying here.

Prashaanthi Nilayam, 30-1-1965

Purify the heart by being good and kind to all. Do not attempt to find fault with others.

Look upon all with love, with respect, with faith in their sincerity. I would ask you to treat your servants kindly.

Do not entertain hatred or contempt in your heart; show your resentment if you must, through words, not action.

Repent for the errors that you commit and decide never to repeat them; pray for strength to carry out your resolutions.

SHRI SATHYA SAI

5. The pleasant and the profitable

Last year too I happened to be here in this town (**Penukonda**) in the month of February; now I am

here again, four days after the year is over! This does not satisfy Me, this annual visit. My

mission is to spread **Aananda** and so I am ready to come among you, not once but twice or

thrice, as often as you want Me. The drill and gymnastics exhibited by the boys and girls of this

School pleased the eye, by the patterns and the quick skill shown. The songs provided a pleasant

background, and I must speak a word in appreciation of the Physical Education Expert, who

arranged this show. He is so eager to promote the physical education of the students that he has

asked again and again for a first class stadium for the school. He is eager to put this school at the

head of all the schools of the State, so far as his field is concerned. Such enthusiasm is

commendable. I bless his efforts.

You probably think that, since people from all parts of India even

from countries outside India

pass through your town in continuous flood towards **Prashaanthi Nilayam** at **Puttaparthi**, they

must be pouring their contributions into the coffers of the **Nilayam**.

Let Me declare the truth to

you; I do not take anything from any one, except their love and devotion. For the last 29 years,

this has been My consistent practice. The people who come there are giving Me just the wealth

that you have all given Me today, the wealth of Faith, Devotion and Love, that is all.

To understand any one, you must be with them and near them; you must approach them, not with

hatred or anger, but in friendship and love. So too in My case. How can you know Me, if you do

not come near Me and unto me?

Students! You must win a fair name for yourself, your parents and school by your earnestness in

study and enthusiasm to serve others. Your parents are bearing great hardships to keep you here

in comfort; they are toiling in the fields, in the sun and rain, and sending you hard earned cash,

expecting you to study well and support them. First, pay back the debt of love to them; do not

behave in such a way that they repent the day when they put you to school. All other debts come

later, even the debt to the motherland or mother-tongue, of which so much is heard now, all over

the country.

Meet obstacles with courage

I find that the students of this School have been calm, while all round a storm is raging over this

problem of language which is best left to the elders of the land. I am glad you are carrying out

this programme of School Day so joyfully and nicely. When such storms brew, parents are

overcome by anxiety, for they are in the dark about the movements and activities of their

children. Keep them free from worry; show them the gratitude they deserve; return them the

Love they pour freely into your hearts. Remember always that it is easy to do what is pleasant;

but it is difficult to be engaged in what is beneficial. Not all that is pleasant is profitable. Success

comes to those who give up the path strewn with roses, and brave the hammer-blows and **swordthrusts**

of the path fraught with danger. As a matter of fact, no road is strewn with rose petals.

Life is a battlefield, a **Dharmakshethra**, where duties and desires are always in conflict. Smother

the fiery fumes of desire, of hatred and anger that rise up in your hearts; it is sheer cowardice to

yield to these enemies that turn you into beasts. When obstacles come, meet them with courage.
They harden you, make you tough.
Steps that lead to Self-knowledge
The best way to get rid of weakness is to strike at the very taproot of the tree---the mistake that

you are the body, with this name and this form, these senses, this intelligence and this mind.

These are all the luggage you carry. Don't you say, my nose my mind, my hand, my reason, just

as you say, my book, my umbrella? Who is this I that calls all these 'mine'? That is the real 'you'.

It was there when you were born, when you were sleeping forgetful of all else, forgetful even of

your body with all its equipment, internal and external. That I cannot be harmed; it does not

change, it knows no death or birth. Learn the discipline that makes you aware of this Truth and

you will be ever free and bold. That is real vidya, the Aathmavidya, which the sages have

gathered for you. The thousands who come to Puttaparthi are coming there for this precious

wealth; you too must, one day or the other, learn this and save yourselves. All men have to reach

the goal, travelling along the path of wisdom.

This knowledge comes as soon as you look into yourselves and analyse your own experience.

But, in order to get the craving for that analysis, you have to educate yourselves into the attitude.

Developing good habits, avoiding bad ones, mixing in the company of the pious, being active in

good deeds, serving those in distress---these are all steps that will lead you into the glorious path

of Self-knowledge. You can, even now, take to this discipline and save yourselves from grief and

distress. I bless that you may get the will to do so and to persist in the saadhana, till success is

won.

School Day, Zilla Parishad Higher Secondary School, Penukonda, 20-2-1965

It is dedication to the Lord that sanctifies all activities.

He is the raison d'etre for all activity.

He is the prompter, the executor, the giver of the required strength and skill,

the enjoyer of the fruit thereof

So, dedication must come naturally to you, for, all is His and nothing is yours/

Your duty is to believe

He is the impeller of your activities,

and draw strength from that belief.

Until the wound heals and

the new skin hardens,

the bandage must protect the place.

So too, until reality is realised, the balm of faith, holy company and holy thoughts must be applied to the ego-affected mind.

SHRI SATHYA SAI

6. The burden of the badge

I have called all of you here today so that I may tell you something about the attitude you must

cultivate while doing volunteer service at the Nilayam. I Myself have selected you for this and

that itself is a rare privilege. There are so many among the thousands who have come for the

Upanayanam and Shivaraathri Festivals who are pleading with all their heart to be given the

chance; but you have caught My eye and you alone have been picked. I must tell you that

volunteering is not just a momentary spurt; it cannot be done well, without deep discipline, long

training and humility. You cannot be ready for that role all of a sudden, as soon as the badge is

pinned on your shirt.

First, you must be conscious of the value of aajna, (the command), which so far as I am

concerned, is more a Direction, than an Order. The Geetha was the aajna of Krishna, though

Krishna supplemented it with copious explanations of the why and the wherefore. Arjuna

admitted that he was a prapanna, that he had surrendered to His Will. So, there was no need for

Krishna to argue with him or to see that he was convinced of the correctness of His Command.

Still, in order that Arjuna might fight with a full heart, He gave him the reasons which supported

the course He laid down for him. Likewise, I too want you to know why I desire that you should

act in a particular manner and why I do not like you to behave in another manner.

Next, you must develop prema (love) for all. Do not think that a volunteer is a superior person,

more devoted than the rest; do not look down upon the rest, as disturbances and nuisances. If you

have prema towards Me, you will have prema towards all, since Sai is in every one. You sing at

the bhajana (congregational chant), Anthaa Sai mayam; ee jagamantha Sai mayam---"All this

is Sai-full; this World is Sai-full". So, how can you have love for this Sai alone? You have on

the walls of this Prayer Hall many pictures of Swaami; you revere the pictures; you take each of

them to be Me. If someone speaks ill of any of them you do not like it, do you? You stand before

the picture and exclaim in joy, "O! Swaami!" Remember every human

being is My Picture. Why,

every being is Me. **Anthaa Savi mayam, isn't it?** So, when you treat any one harshly, you are treating Me harshly. When you are insulting any one, you are insulting Me.

The six duties of every householder

This is your home and all those who have gathered for these Festivals are **athithis** (guests) or

your kith and kin. There are six duties that every **grihastha** (householder) has to perform every

day: **snaana, sandhya, japa, homa, puja** and **athithiaa sathkaar**, meaning bath, worship during

morning, noon and evening, recitation of the Name of the Lord, offering ritual articles in the

sacrificial fire, ritual worship of the Lord, and hospitality to guests.

You are to see that the guests

are treated in that spirit of hospitality. You are **sevaka**, dedicated to service. Whether the people

whom you serve thank you or traduce you, you must gladly do the task allotted to you. For, you

are serving yourselves, not them, remember. Bouquets or brickbats, receive them with equal

calm. It is only those who identify themselves with the body that are exulted or pained; you must

feel that you are the **dehi**, not the **deha** (the self, not the body), that will give you the strength to serve best.

While doing your work do not argue that this particular bit is your jurisdiction and that other one

is not; do not be sticklers for boundaries and limits. Support each other, supplement each other in

joyful **co-operation**; strengthen each other. Act as an ideal **sathsanga** (spiritual gathering),

infusing into each other energy and enthusiasm. That does not mean that you should carry a

greater burden than that allotted to you. Do not interfere wildly with what other people are doing;

or, criticise others sullenly. Be worthy of the status of persons connected with the **Prashanthi**

Nilayam. There should be no place in your hearts for malice or envy or even competition. Spread

around you the atmosphere of **Prashanthi** (tranquillity); do not rush about, falling on all and

sundry, discovering faults where none exists. That is misdirected enthusiasm.

Observe the rules of **Prashanthi Nilayam**

Do nothing to disturb the calm of others; for, you know how valuable calmness and quietness are

in your own case. I hope you know it. Behave towards others as you wish them to behave

towards you. That is the measure of your love. Seek out the old, sitting in the sun or darkness,

outside the auditorium, for, they are too weak to push to the front lines; seek out those who are of

defective vision or hearing; and bring them gently near the dais making room for them, by asking

younger persons to vacate their seats. You should not claim any special privilege for your

badges, in the **Bhajana** Hall or at the Auditorium. Those who come first have the first chance;

don't argue and create a scene. Let people sit quietly, wherever seats are available, when they

arrive; each must earn his or her place and claim it, not in the Auditorium, but in My heart; do

not claim it in these brick and mortar halls.

In the rules of the **Prashanthi Nilayam**, it is laid down that those who come after the **bhajan** or

discourse starts, must not distract the attention of those who are immersed in it by striding up to

the front lines or to some vacant space in the front. See that this is observed strictly. Nothing

should be done by any one to distract attention, once the programme has started. You have come

here, away from kith and kin, eager to uplift yourself and progress in the spiritual field; why then

should you slide into old habits that breed egoism and hate?

Volunteers must not wait for chances of service to come to them; they must be on the look-out

for them, alert and ready. Then, they can find them all around. It is the heart of stone that blinds

the eye to the pain that others endure.

Look out for chances to serve

I have directed all residents of the Colony to inquire of their neighbours, as the first task of the

day, whether they are well. This is not just a courtesy call, but a genuine token of love. Among

the thousands who have gathered here, there are many who would be thankful for some help.

Some kind hand that will lead them to food or shelter, the river or the **Mandhir**, the auditorium or

the hospital. Speak to them gently and offer to be of use to them.

Do you not see Me and hear Me, moving among them? I speak softly and endearingly; for, I love

them ardently, in spite of all their faults. Why then should you be harsh and rude? There is no

kinship so dear as the kinship forged by **spiritualities**. Family relationships are not so firmly

based on identity of aims and sameness of effort. You are bound by bonds that are more

longstanding and pleasant. Let these people return home and exult in the discovery that, at

Prashanthi Nilayam, they have kith and kin who respect them and love them, as no relative has done so far.

Volunteers should give up life of comfort
 You must realise now that this badge which I gave you is not a passport for easy life; it means strenuous routine, the giving up of comfort, the acceptance of hard toil, sleeplessness and sacrifice. If you are used to a soft life, you are useless as a volunteer, or for anything else.
 Reduce your wants to the minimum; do not yield to the temptation of carrying a transistor radio and listening to all that enervating stuff. Examine your room, your table, your wardrobe, your box and find out how many superfluous things you have accumulated. You have acquired them because you saw some one having them and you felt that unless you too possessed them you will look small in their company.
 A foolish desire to be esteemed up-to-date, to keep up with fashion, has made you gather needless habits and needless articles. Man can be happy with much less equipment than you seem to think essential. When some article is with you for some little time, you feel it is indispensable and you do not know how to live without it. Like the silkworm, you weave a cocoon for yourself, out of your fancy. Do not allow costly habits to grow, costly from the monetary as well as the spiritual point of view. Watch your likes and dislikes with a vigilant eye and discard anything that threatens to encumber your path.
 Detachment is generally called vairaagya, or the absence of raaga. It is a precious spiritual quality, which, if it must sustain you, must be based on inaana. Now, you have here this silver figure of Shirdi Sai Baba; when you think of the silver, its fineness, its cost, etc., there is no Sai; when you think of Sai, His Mahima, His Leela (miracle power and divine play), there is no silver!
 Volunteer's role is a call for personal improvement
 At Thirupathi, when you stand before the Venkateshwara idol, if you think about the stone, its colour, its geological structure, its weight, etc., there can be no Venkateshwara in your mind; fill yourself with the thoughts of the Lord of the Seven Hills, and then, there is no stone before you!
 So also, see everywhere, in this carpet, this towel, this vessel, this wall, the basic Brahmam (the Eternal Absolute), and you will be filled with spiritual knowledge, inaana. There will be no attachment; this is the "San/am Brahmayam" (All filled with Brahmam) finale of all saadhana (spiritual practice). Do not despair; practice it from now on, step by

step; at least see everything as His; offer everything to Him; do everything, as for Him, leave everything to Him. Be an instrument; an instrument has no likes and dislikes; be just a tool; be an efficient tool.
 Spread joy at all times. Do not pour into others' ears your tales of woe and worry; carry a smile on your face so that every one who sees you can catch that exhilaration. When you tell others of your success, your purpose is to create envy in them. You must not only love others, but you must be so good that others too may love you. Try to console, encourage, strengthen, and enlighten those who are miserable, downhearted, weak or ill-informed. Get yourselves equipped for this role. That is the role into which you are ushered now. This chance that I have given you, to move about as a volunteer here, is a call for personal improvement and saadhana. When thousands are thirsty for this chance, imagine how lucky you are and how great is the responsibility.
 When you assist some eager aspirant to do meditation undisturbed, you earn not only gratitude, but, even a share of the merit. For example, a mother may hasten into the hall, when the bell strikes at 4.30 a.m. for the Pranava (Primal Cosmic sound, OM) recital, leaving her child sleeping in the shed. If the child awakes meanwhile and starts screaming, a lady volunteer can, without calling the mother out, herself take the child on her lap and pacify it with a soft lullaby, until the mother arrives. Serve others gladly; do not serve with an air of superiority or the sour face of disgust. Let people know that you are genuinely glad at the chance to help.
 Serve others gladly
 Do not pretend or patronise. If you simply say, "Do not talk aloud" or give some such blank direction, you are patronising and treating people with disdain. They deserve to be told why. Tell them that silence is the very first rung of the ladder of saadhana; that it is the hall-mark of Prashaanthi Nilayam; that they must learn to make every place where they are, a Prashaanthi Nilayam; that loud talk disturbs those who practise Naamasmarana (remembrance of Lord's name) or dhyana (meditation) or japam (recitation); that noise breeds further noise. This is a workshop, where damaged minds and hearts come for repair or overhaul. In the workshops, there will be the din of hammer, the clang of wheel, the whirr of engine and

the clatter of chains. In

this workshop, there must be heard only the whisper of the Name of God. With new parts fitted

and new coats of paint, cars emerge out of the workshop as good as new and they run smoothly,

without trouble, for miles and miles. People must find this place also as a workshop for persons,

who are travel-worn, weary, or about to enter upon a long journey.

Prashaanthi Nilayam, 24-2-1965

7. Recruits for my Army

The samskaara (purifying ritual) of Upanayanam (investiture of sacred thread) is beneficial not

only to the boys who were initiated, but, for every one of you, who witnessed it and drew

inspiration from it. The learned Pandit from Delhi spoke to you now of the meaning of this

samskaara; it has made all these lads "twice born", "dwithiyam mounji bandhanaath" he said.

The belt of munja grass has given them that status, he said. The Upanayanam---the ceremony of

leading the lad to the teacher---and the recital by the initiate of the Gaayathri manthra (sacred

formula) which prays for clear intellect, are the first steps towards the ultimate Realisation of the

Reality. Pandit Raamasaran explained how the Gaayathri is the essence of the Rig, Yajur and

Saama Vedhas and how the traditional conception of the Gaayathri Devatha embodies a

harmonious blending of the five divinities---Vishnu, Surya,

Maheshwari, Ganapathy and

Ishwara, representing the Five Elements---and how prayer to Gaayathri confers the material and

spiritual needs of man.

Every man is burdened with one body and four births! He is born a Sudra; for, as a child he has

no sense of cleanliness or definite ideas of right and wrong. By the rite of initiation into spiritual

life, that is to say, when he is taken as a pupil by a guru, who takes up the responsibility of

leading him to the Goal of Human Life, he becomes dwija, twice-born, entering into the second

chapter of his human career. When he has finished the spiritual disciplines and studied the

scriptures, he becomes a Vipra (the wise); at last, when as a result of those practices and

experiences, he visualises Brahman as immanent in all, he is a Braahmana. A Vipra attains

Brahmajnaanam and becomes a Braahmana. This is therefore the first step, but the most

important step, in the process of self-realisation.

Aim of all human effort

The parents endow you with the material body, the deha; the Guru

points out to you the Dweller

within the Body, the dehi. So, he is entitled to be honoured as a God, say the Vedhas. Maathru

Devo bhava, 'Pithru Devo bhava; Aachaarya Devo bhava (Honour mother, father, teacher, each

as God). To make gold more amenable to the operations attendent on ornament making, it is

alloyed by the addition of a little silver or copper; so too in order to manifest the multiple variety

of Nature, the Brahmathathwam (essential nature of Brahman) is converted into an alloy, with

the addition of a little egoism or Mamakaaram; the Guru teaches you to regain the pure

unalloyed Brahmam by the processes of sravanam, mananam, and nididhyaasa (listening to,

recapitulating and concentrating on God's glories) in the crucible of the intellect. The

jeevathathwam and the Brahmathathwam (essential nature of the self and Brahman) are then

clearly understood as facets of the same entity.

The aim of all human effort is to achieve this One (Ekam), that lies behind all this plurality.

Without achieving it, man can have no peace, within or without. No amount of repetition of the

shaanthi manthra is capable of granting him that. The Guru reveals to the disciple the invisible

current that activates the many seemingly distinct instruments, like the bulb, the mike, the fan,

the refrigerator, the tape-recorder, the stove, etc. He deserves your gratitude. He is like the

stranger who entered the cottage of a poor man and announced that underneath the floor of that

hovel, there lies hidden a precious treasure which he can take and own, by a few minutes of

digging! The sage Vishwaamithra devised the Gaayathri manthra as a fine drug for the spiritual

aspirant; he is also to be revered, for the drug awakens your buddhi and confers upon you viveka,

vichakshana and vairaagya---(wisdom, discrimination, and non-attachment)---the three

distinguishing marks of humans, elevating them far above other animals.

Subtle power of Gaayathri manthra

Samskaara involves double actions, removing dirt and applying paint, when the word is used

with reference to a house. This Gaayathri has the subtle power of removing evil tendencies and

implanting virtuous habits, and so, the Upanayanam is a unique samskaara. Man is Divine; he

has the Lord dwelling in his heart, but yet he is bound, miserable, limited, weak, agitated. Why?

He is ignorant of his reality. He imagines himself weak, limited, bound

and he is so shaped by the mind, which is the source of that imagination. How then can you be freed? How are you to overcome this **bhrama** or delusion? If you desire to overtake a train, you must speed in a car or board a plane. No vehicle slower than the train will help. So too, if you intend to overcome the delusion, you must establish yourself in God; the delusion of **Maanavasakthi** (man-power) can be overcome only by the attainment of **Daivasakthi** (God-power). The **Gaayathri** promotes the acquisition of **Daivasakthi**. **Gaayathri** means 'that which saves, when repeated'! It is the torch of **inaana**, given into the hands of these lads venturing into the regions of intellectual inquiry and sensory restrictions. As paddy is treated to a process of pestling and winnowing and cleaning in order to get rice that can be cooked and eaten, these boys have to **de**-husk the individual, discover the **Aathma** hiding inside the five sheaths of physical matter, vital energy, mind, intelligence and bliss (**Annamaya**, **Praanamaya**, **Manomaya**, **Vijnaanamaya** and **Aanandamaya Kosas**). The **Sandhyaavandana** rite they are enjoined to do, three times a day, from this very day, is part of this process of **dehusking**. Time must be found, time can be found, provided they have the will and they get encouragement from the elders. Supplying the calories for the spirit is as necessary a process for happy living as supplying calories for the body; breakfast, lunch and dinner, **Praathas sandhyaa** (morning worship), **Maadhyaahnika** (noon worship), and **Saayamsandhyaa** (evening worship), all six are equally essential. You miss any one of the six at your peril. Inner cleanliness should be the first aim. Dear boys, you have today got the **Gaayathri**, the milk from the four teats called four **Vedhas** of the udder of the Cow that is Godhead; it has in it the sustenance that will make you shine with spiritual health. You must now carefully use it for your good; do not spill it or spoil it; boil it, make curds out of it, churn it and get the butter that is immanent in it. It will become curds by means of your contemplation on the Lord, (**Bhagavathchinthana**); with the churning-rod of discipline, collect the butter of **aananda** (bliss). You were initiated in this holy Presence, remember, the Presence that so many thousands covet; so, you have a special responsibility to fulfil your **Brahmacharya** (the path of celibacy and learning), that leads to **Brahmajnaana**

(knowledge of the Supreme Being). The body is fundamentally unclean, but yet it craves to achieve both cleanliness and Godliness, because its nature is purity and holiness. Inner cleanliness should be your first aim. Which do you cleanse more in a drinking vessel? The interior or the exterior? You may have fine vegetables, excellent tamarind juice, chillies, salt, **dal**; the cook may be a master of the art; the oven may be the perfect type; but, if the copper vessel is not tinned, the '**saambaar**' (soup) will be turned into dangerous stuff that cannot be taken. It will act as poison to those that eat it. **Sathkarma** (virtuous deeds) and **sadaachaara** (good habits) act to protect the **saambaar** from contact with copper. For you the **Gaayathri** and the **Sandhyaa** rites, three times a day, will act as the 'tin' for the **Hridayapaathra** (the heart-vessel), where emotions, impulses and instincts are cooking. The discipline of **Sandhya** will tame all instincts even as the mahout's goad subdues the might of the elephant and trains it to perform tricks in the circus ring. Do not fail to make the best of this chance. Efficacy of unseen merit As many as 450 boys have had this chance today. Some persons at **Prashaanthi Nilayam** felt that, this being the examination season for school boys, many may not be able to come and get initiated in this sacred presence; but, see how, on account of strikes and consequent disturbances, schools were closed, examinations were postponed and almost all who had written about their desire to come are here before Me! This is another reminder of the efficacy of unseen merit; the rain falls on barren land and all the seeds hidden underneath the land sprout, making a green carpet to cover the area! No one knew, except Myself, that there were these seeds of earned merit awaiting the showers of Grace in the heritage of these boys. For the revival of **Sanaathana** Dharma (Eternal Religion) these boys will be efficient instruments. They will replenish the glory of **Bhaarithavarsha**. They are today recruited into My army. I am achieving the **re**-establishment of Dharma, the restoration of the **Vedhas**, and it is with that in view that I am initiating in My Presence every year boys from all parts of India. This **samskaara** is fast losing its significance; the recital of the **Gaayathri** and the performance of the **Sandhya** rite are both being neglected; so, they have to be restored to their pristine glory. This is

an important step. Until you see the **Akshara** (the Unchanging), you must practise the **kshara** (the changing), which helps you to transcend it. When once you are able to pronounce 'cat', you can give up reading the word as 'c-a-t'. The **Gaayathri** will help you to reach the **Akshara**; practise it, three times a day, in the **Sandhya** rite. The **Deha-maatha** (the mother who bore the body), the **Loka-maatha** (the Mother who sustains the Universe) and the **Gaayathri-maatha** (the Mother who saves you from bondage and ignorance)---all three deserve your devotion and worship.

Upanayanam Day, **Prashaanthi Nilayam**, 25-2-1965.

Desire is a storm,
greed is a **whirlpool**,
pride is a precipice,
attachment is an avalanche,
egoism is a volcano.
Keep these away so that,
when you recite the name of God
or do meditation,
they do not disturb the equanimity.

SHRI SATHYA SAI

8. Shiva in **shava**

Today, when from the **Himaalayan** ranges down to **Kanyaakumaari** Cape, the entire land is resounding with the declaration, **Shivoham, Shivoham**, it is indeed your good fortune that you have been able to come here and be with Me. On all such days set apart by tradition for the contemplation of one's innate Divinity, you must examine your own equipment and decide on what to discard and what to retain. All qualities, attitudes, habits that remind you of the Absolute into which you have to merge, have to be retained and developed; all that draw you away into the relative world of Time and Space, have to be discarded or at least recognised as having but temporary value. All the joy you crave for, is in you; but, like a man who has vast riches in the iron chest, but, who has no idea where the key is, you suffer. With proper directions, dwelling upon them in the silence of meditation, it is possible to secure the key, open the chest and be rich in joy. The flames of anger, pride, hatred, envy are more devastating than other fires; they arise in the mind stealthily and in spurts; they are ever demanding more and more to feed upon. Fire is called **anala** in the **Geetha**, for **anala** means, "not enough!" Fire never says, "Enough" or "I am satisfied." You dread fire when it leaps at a distance; what then is to

be said when it is inside your very self? How to put out these awful flames? Well, **Sanaathana** Dharma (the ancient spiritual code) has certain extinguishers tested by experience and guaranteed by sages. They are **Sathya**, Dharma, **Shaanthi** and **Prema**. Saturate your heart with these and you are rendered fireproof. You seek joy and earn pain. Like the frog caught and held in the mouth of a cobra which, unaware of its fate, flicks its tongue at a fly, you too are unaware of Death which holds you in its fangs. You seek joy and earn pain, hunt for pleasure and bag grief. You attach yourselves to the body that decays and let go the God that lasts. Of course, a thousand wise men have poured this into your ears, but their words have fallen on hard ground and 'refused to sprout. Had they fallen on the soft soil of your heart and been watered by the tears of contrition, certainly they would have germinated and grown. A clean Consciousness is as a lamp; pour into it the oil of Grace; place in it the wick of **Selfcontrol**; keep in position the chimney of **Naamasmarana**, so that the gusts of Joy and Grief might not scotch the flame. Light the lamp, with some **Mahaavaakya** (Great Statement), like **Aham Brahmasmi** (Self is Brahman) or **Thath thwam asi** (Thou art That). Then, you will not only have Light; you will be a source of Light. The Flag I am hoisting now is a call to light your own lamps. The symbol on it is here on the ground, represented elaborately and clearly for all to see and learn. These concentric circles round the Lotus Pillar mark the stages of the progress of the spiritual aspirant to the Goal. He has to pull himself across the sandy waste of Desire, up the blood-red steps of Anger and Hatred, through the cool green spaces of Bliss, to attain the vast silence of Yoga (union with God). There he must get well established in meditation, like an erect Pillar. You will notice that there are six rings on that Yoga-**danda** or Pillar in the centre of the Circle. They are the **Chakras** (energy centres), up which the **Kundalini Shakthi** (the Serpent Power) of the **saadhaka** passes towards the Goal. And what is the Goal? The blossoming of the Lotus of the Heart and the emanation of **inaana-iyothi** (light and wisdom) from it, consuming all delusion and making the Individual Splendour merge in the Universal Splendour. Three gates of **Prashaanthi Nilayam** You will also notice that the **Prashaanthi Nilayam** has three gates

but, no wall around, or even

fence! Some sage has asked' For Him who has the Universe as His residence, which is the front

door? Here too, we have entrances everywhere, nothing to keep people out! The first gate is

Thamoguna (quality of inertia) and if you enter it, you aloe drawn by the garden, the decorations, the festoons, and the music into stepping across the Rajoguna (quality of activity) gate, and pass

on to the Hall, where Sathwaguna (quality of poise and serenity) prevails. There is a meaning in whatever I do or speak; I never indulge in significance-less acts. These gates too have a lesson for you.

Do not treat a holy day like Shivaraathri as a holiday, set apart for picnic, cinema, card-game, revelry, rivalry and fun. The rishis (sages) fixed these clays in the calendar for the contemplation of God and the service of God in man, for the removal of the weeds of vices and weakening habits. Contemplate the Aathma-linga (spirit of the soul), the Iyothi-linga (the effulgent form), which this day emerges from Me; be convinced that the Linga is in every one of you, for it is a

mark of the Shiva that resides in the shava (body shell). Allow the vision of the Aathmalinga to enter into your inner consciousness and elevate it into Divine heights; do not waste the few days that you are bent on spending at the Prashaanthi Nilayam, into days of hectic chatter, vain disputation, idle curiosity or restless wandering' learn the discipline of the place and limit your talk, your association, your comfort, so that you may live in thoughts Divine, not merely in this atmosphere but later, in your own homes. Take delight in the shaanthi (peace) of this place; do not disturb it by thought, word or deed. Utilise this rare chance, this unique opportunity, secured by the merit of many births, for self-improvement.

Prashaanthi Nilayam: Mahaashivaraathri: 8 a.m.

Flag Hoisting Ceremony, 1-3-1965

Each one from ego takes his birth and clad in ego dies and comes and goes, gives and receives and earns and spends, and deals in lies or speaks the truth, in ego all the while.

Those who do away with their ego attain salvation.

SHRI SATHYA SAI

9. Deathless though dead

Shivaraathri is the day on which Maheshwara takes up the Linga form for the benefit of spiritual seekers; what they have to seek from Maheshwara is Inaana (spiritual wisdom). "Inaanam

Maheswaraa dhichched." --- It is inaanam that makes manifest the Divinity latent in man. It is

the final achievement of all thapas (penance), all yoga and yaaga. You cannot get that joy or even a fraction of that joy, pursuing earthly pleasure. To cure you of the bite of a cobra in a

dream, you have to be awakened, that is all. 'Waking' is the acquisition of inaana. That inaana (knowledge) is got by ceaseless dhyaana (meditation) of the glory and potency of the Almighty.

Two things are essential for happy life. Dhaanya and Dhyaana. Dhaanya (grains) for the sustenance of the Body and dhyaana (contemplation) for entering the temple of the Lord and merging in His Glory. It was said by Shastri that sages retired into the silence of the forest and by means of hard mental toil won for mankind the great treasure of spiritual experience and

inspiration. He gave many examples of such seers; but, there are some who condemn this retirement from the jostling crowds and call these heroes, cowards afraid to face the stern demands of life! They label them as selfish, desirous of their own salvation, regardless of the rest.

The real reason for their taking refuge in lonely places is to learn the secret of liberation for the benefit of humanity. It is like the young man who goes abroad now for higher technical training;

you cannot condemn him as a coward or socially useless individual, when the very purpose is to sharpen and deepen experience and become more useful! The purpose of the sages is only to

keep the senses away from things that delight and deviate, to escape the infection that will damage the springs of joy.

Passions are only apparent

The Aathmaavidya that they specialise in when they are in the ashramas and thapovans

(hermitages) of the forest brings salvation to all those who later come in contact with them. Their

calmness and joy will inspire others too. You find fault with them for leaving you; but what good

does the man who stays, achieve? People behave in the same family, though living together, as

snakes and scorpions to each other. Many a home reminds you of a

menagerie rather than a cosy
abode of joy and peace!

This morning, I spoke of anger, hatred, envy and pride as flames of
fire consuming the mind.

Now, the **Shastri** from **Delhi** said that such passions are only
apparent and that the real You are
not bothered by them! This reminds Me of a story. A boy offered to
label the names of the

articles contained in **tins** and cans and pots in the kitchen of his
house and his mother agreed; he

wrote and pasted correctly on all except the sugar tin. Upon that he
placed the label, RED

CHILLIES! When reprimanded, the boy said it was only to deceive the
ants, which will not

swarm over a red chillies tin! Superficial **Vedhaantha** (**Vedhic**
philosophy) will not keep the fire
away.

Of course these qualities are useful sometimes like the hiss of the
cobra to keep the disturbers

away. Anger and hatred can be used to ward off the evil that stalks
the **saadhaka** (aspirant); be

angry at things that hamper you; hate the habits that **brutalise** you.
Cultivate **inaana** (Supreme

Knowledge) and visualise the Lord in things and activities. That
makes this human birth worth

while, Do not seek faults in others; for the others are but
manifestations of the Lord you are

seeking to realise. It is your own fault that you see in others. There
are only two things in this

world, one apparent, the other, real; the **kshethra** and the
kshethrajna. The **kshethra** is the **deha**

(body) and the **Kshethrajna** is the **Dehi** (Self). The **loka** (world) is
the Form of the **Lokesha** (Lord

of the world); the World is the Body of God.

Make death a sublime act of liberation

You are awake when you feel that you have full knowledge; but, when
awake, you are aware

only of the many, not of the One. It is only when you are in deep sleep
that all the multiplicity

vanishes; then you are not aware of the world and of your deluded
picture of it. Examine even

while awake the stages of dream and deep sleep and realise that
wakefulness is a handicap to the

seeker of Truth; the senses are deceptive; they are inefficient
instruments. **Ramakrishna**

Paramahansa once shocked everyone by slapping Rani **Rasmani** on
the cheek, while she was

praying before the shrine at **Dakshineswar**, for he knew that she was
asking the Mother not

liberation, but bondage! Make use of the chance given to set yourself
free; do not foolishly let it
go.

Perhaps, when you return to your village, you too will tell people,
"There were thousands and

thousands of people from all parts of India and even some from
foreign countries, at **Puttaparthi**.

There was a big rush to have Baba's **darshan** (sight), **etc.**" That is not
what you should take back

from here. There was a lady once who attended the musical recitation
of a Puranic story; she sat

through all the long hours; she described the gathering, the noise, the
lights, the mike, the

loudspeakers, but, what the story was which the reciter expounded,
she had no idea at all! Learn

from here the value of silence, of **naamasmarana**, of **bhajana**, of
japa, of **dhyaan**, of **singleminded**

remembrance of the Lord, of the association with spiritually kin.
These will stand you in

good stead, when distress assails you.

The master of the house was dying and when the wife and children
pestered him with their

anxiety, "What is to happen to us, when you leave us?" the dying man
turned to them in equal

despair; "What is to happen to me, when I leave you?" he asked and
died. Do not move

helplessly on to that doom of despair. Do not die in spirit, though the
body may fall away. Know

that the real "You" is deathless; make death a sublime act of
liberation.

The three **Nishthas** of spiritual pursuit

Such knowledge can come only through a life devoted to

Dharmanishtha (steady pursuit of the

moral code) and **Karmanishtha** (steady devotion to the duties of
one's stage of life). These two

must end in the evolution of a third **Nishtha** like fire and Water
producing steam to haul the train

of wagons, or, like oil and air producing gas in the engine to haul the
car. The third **Nishtha** is

Brahmanishtha---the steady contemplation of the One Basis of all
this seeming multiplicity,

namely, **Brahmam**. The **Nishtha** becomes steady by practice that
your separate individual

existence is merged in the great Deluge of Wisdom, which merges you
in Him, restores you to

Him, rather.

Many thousands have come today to this **Prashanthi Nilayam** and
joined this unique **satsanga**

(holy gathering). Many who were coming regularly for all

Shivaraathris to witness and be

elevated by the sight of the **Aathmalin-godbhavam** (Oval shaped
Form of Self) have not come

today; many who have not come so far have had the good fortune to
be present. It is not mere

chance. In the spiritual field, why, in all fields, there is no chance at all.

Such fortune is due

either to Grace or spiritual practice. Enter into prayerful silence and be blessed by the Great

Vision of the Emergence of the Aathmalinga.

Prashaanthi Nilayam Mahashivaraathri, 1-3-1965

Mind does not have any powers.

The only power is Aathma Shakthi,
the power of Aathma.

Mind has no form.

Mind can be said to be woven of desires.

The Aathma shines on the heart,
whether the heart be pure or impure.

If the heart is purified
and if the strongest desire is for God,
that is the best.

10. Root or rope?

In the discourse you heard just now on the methods by which the Shaastras have asked man to

pay his debt to the gods, the sages and the ancestors, you heard how Sanaathana Dharma has

laid down a "thornless path" for the progress of man, from humanity to divinity! Thornless or thornful, each has to tread the path, alone and in full confidence.

Arjuna was the brother-in-law of Krishna; they were great friends too; there was obviously no time to lose, in elaborate explanations and questionings while on the battlefield. Besides, Krishna

had undoubtedly the power to transform in a trice the way-ward mind of his kinsman into an illumined instrument for resolute action. But, Krishna did not use the power! He only prescribed

the medicine and the regimen; Arjuna had to swallow the drug and follow the regimen himself, in order to be saved. He said, "You are My friend, you are My kinsman, you are now so near to

Me that I am now your charioteer, you are also in great distress; I agree that the delusion which has overpowered you must be removed quickly; but, your ajnaana (ignorance) must fall off through your own efforts, not through some miracle of My design."

Truth that is won by one's own struggle with untruth will be lasting treasure; the struggle strengthens one to treasure the treasure, for not all can bear the revolutionary consequences of that possession.

Unsteady mind can be tamed
Arjuna confessed to Krishna that the mind is ever agitated and restless; he said he had failed to calm it. He said it was like the wind, blowing where it listeth. There is a fine story about Karna which I shall tell you. He was applying oil to his head, preliminary to bath, from a jewelled cup.

Karna had taken the oil in his right hand and robbed it well into his hair, when Krishna appeared
and when Karna rose to revere Him, He said He had come to demand the cup from him as a gift!

'I am surprised that You, the Master of the Universe, have a desire for this paltry thing, but who am I to ask you questions? Here is the cup; I gift it to You,' he said, and placed it in the Lord's

right hand with his left hand. Krishna took him to task for that error in Dharma, offering a gift with the left hand. But, Karna said, "Pardon me, O Lord ! My fight hand is smeared with oil; I was afraid that if I take time to wash the hand and make it fit to give the cup, wayward mind, which now has agreed to the gift, might discover some argument not to accede to your request; I might therefore be deprived of the unique good fortune, by the fickle mind with which I am

burdened. This is the reason why I acted on the moment and passed it on to you, regardless of the breach of a rule of etiquette; please sympathise with me and pardon me", Karna pleaded. Karna knew that the mind was unsteady. But, as Krishna advised Arjuna, it can be tamed by detachment and discipline.

The mind must become the servant of the intellect, not the slave of the senses. It must discriminate and detach itself from the body. Like the ripe tamarind fruit, which becomes loose inside the shell, it must be unattached to this shell, this casement called body. Strike a green tamarind fruit with a stone and you cause harm to the pulp inside; but, strike the ripe fruit and see what happens. It is the dry rind that falls off; nothing affects the pulp or the seed. The ripe

saadhaka (aspirant) does not feel the blows of fate or fortune; it is the unripe man who is wounded by every blow. The secret of liberation

A king was once out hunting in the forest and while pursuing a fleeing stag, he fell into a forsaken well which was very deep, No one of his retinue knew of his plight, for the stag had taken him far away into the woods, before his men could get trace of him. Luckily, even as he fell, he grasped the root of a tree that was hanging aloof from the side of the well, and thus escaped the death that yawned underneath. After a few agonising hours, he heard some one reciting aloud the names of the Lord, near the mouth of the well. It was a holy man and when he caught the faint echo of the unfortunate king's cry, he let down a rope

and called out to the King
to hold on to it tight, so that he might be pulled up into safety. The
question now before the
King-was Root or Rope?
Of course the root helped him to survive, but, it had value only until
the rope was offered. It
would be folly to stick to the root even after the rope was ready to
save. The root must be
appreciated, but, thankfulness should not be exaggerated into
attachment. **Samsaara** or worldly
existence is like the root; the rope is the secret of liberation, through
some **Mahaavaakyaa**
(sacred utterance of Truth), that discloses in a flash the Truth.
Liberation is just the awareness of Truth, the falling off of the scales
of delusion from the eye. It
is not a special suburb of select souls; it is not a closed monopoly of
expert **saadhakas**. Like the
Godaavari losing its form, its name and its taste in the sea, liberation
dissolves the name and
form, aptitudes and attitudes. You are no more a separate, particular,
individual. The rain drop
has merged in the sea, from where the drop arose. Of course there
was no bondage, at any time,
and no prison; there was only a fixation in the mind that one was
bound, that one was in prison,
that one was limited and finite!
Caution to be observed regarding food
To purify the mind and the intellect for the correct reflection of the
Truth, the first caution is in
regard to food. Indeed, this is a very serious matter for **saadhakas**.
There lived in **Malur, Mysore**
State, a pious Brahmin who was a great scholar. He had an equally
pious wife, He was always
intent on **puja** and **japa-dhyaana** and was known far and wide for
his virtuous character. One
day, a **sanyaasin** (mendicant) called **Nithyaananda** came to his door
seeking alms; so, he was
happy beyond measure. He invited the monk to take dinner with him
the next day so that he
might honour him with due hospitality. He hung green festoons over
his doors and made
elaborate arrangements for the reception.. But, at the eleventh hour
physical impurity rendered
his wife unfit to prepare food for the honoured guest or for any one
else. A neighbour
volunteered to cook the meal and she was brought in and introduced
into the kitchen.
Everything went off well and all were happy as they could be, under
the circumstances. Only, the
monk was wrung during meals by an overpowering desire to steal the
silver cup which the host
had placed near his plate. In spite of his best efforts, the evil idea won

and the monk hurried to
his abode with the cup hidden in the folds of his robe. He could not
sleep that night, for his
conscience pricked him so. He felt he had brought disgrace on his
Guru, and on the **rishis** (sages)
whom he invoked by the **manthras** he recited. He could not rest until
he ran back into the
Brahmin's house and, falling at his feet, restored the article with tears
of repentance trickling
down his cheeks.
Every one wondered how such a saint could stoop so low; then, some
one suggested it might be
the fault transmitted to the food he ate, by the person who cooked it.
And, when they examined
the history of the neighbour, they found that she was an irrepressible
thief! The thieving
tendency had by subtle contact affected the food she prepared. This is
the reason why spiritual
aspirants are advised to live on fruits and tubers only when they
reach a certain stage of spiritual
achievement.
Wants of man are **neverending**
The **saadhaka** must welcome obstacles, for, they are but challenges,
opportunities to prove one's
mettle, to help one in overcoming attachment to the body. **Shivam**
has no fear; only **shavam**
(corps) fears. This is **Shivaraathri**, the Night of Fearlessness, of
Auspiciousness, of **Mangalam**.
You are happy you have come on pilgrimage here' but let Me tell you
one thing: unless you
control the stream of desire that springs in the mind, this is just
wasted opportunity. If your wish
if fulfilled, you revere Me; if it is not, you revile Me. That is how desire
debases you.
When one wish is fulfilled, ten rise in its place. For, there is no dearth
of want; the same person
has come to Me seeking success at the examination, then, a job, then a
father-in-law, then a
child, then a rise in the salary, a transfer to a cheaper place, a seat in
the Medical College for the
son--a never-ending series of wants, until at last, he comes seeking
My Grace for an end to
worldly pursuits and for initiation into the path of spiritual
liberation! **Chintha** (anxiety) is what
such people dwell on. **Chintha** means, in Telugu, the tamarind tree.
They dwell on the tamarind
tree, the **Chintha** tree; but, My tree is the '**Santhosha** tree, the 'Tree of
Joy'.
Man is worse than even a dog, for he forgets favours received; he
denies his master; he trusts the
ear, even though the eye belies the ear. He behaves as if he has two
tongues; whom he praises to

the sky today, he belittles and disbelieves the next. The dog knows its master, whatever role he may put on in the play---king, servant, clown. It is grateful for the leavings on your plates, which it is allowed to lick after your dinner. But, man has no gratitude even for the amritha he gets.

Give up attachment and be free
No one can liberate you, for no one has bound you. You hold on to the nettle of worldly pleasure and you weep for pain. The kite is pursued by crows so long as it carries the fish in its beak; it twists and turns in the sky trying to dodge the crows who seek to snatch the fish; tired at last, it drops the fish. That moment it is free. So give up the attachment to the senses, then grief and worry can harass you no more. The kite sits on a tree, preening its wings, enjoying its happiness. You too can be so happy, provided you drop the fish you have in your beak.

When you know that thieves have broken into your neighbour's house, you become extracautious and every night, before you retire, you examine every lock and bolt in the house. When you know that death has carried away a victim from the house next door, why do you not examine yourselves, whether you are equipped to meet it when it comes for you? Why do you immerse yourselves in distractions like building houses, piling bank-balances, celebrating picnics, contesting elections? Engage yourselves rather in things that will make you immortal, serve your best interests by service to the world. Seek your own reality? That is what a wise man should do.

Prashaanthi Nilayam, 2-3-1965

11. Aspire for the nobler role
The body is the temple of the Self; the world is a structure raised on one strong pillar, "I". For, when this "I" is dormant during deep sleep, there is no world, so far as you are concerned. You are alone, when you sleep. Before you were born, there was no world for you. After you die, there is no world of which you are conscious. To get this jnaana (knowledge) fixed, you have to pass through the preparatory schools of karma and upaasana. Karma (dedicated activity) helps to cleanse the heart of egoistic impulses; upasaana (contemplation) helps to focus attention on the Universal and the Absolute. Then jnaana emerges. This is what the Shastri referred to as the conjunction of three rivers, in the poem he read now. Once you win that jnaana, you are the

equal of the wisest, for there is nothing more to know.

Karma and upaasana depend upon the dharma of the particular stage of your life, as well as the guna that rules you. Even amritha will be harmful to life, if it is drunk through the nose. There is a way of life, a method of uplift, a path of progress, distinct for every seeker, different from those of others. The true Guru knows which suits you best. It does not mean that the Guru is partial or prejudiced; it only means that he is kind and considerate. For, he does not insist on all men wearing the same straitjacket. A washerman had a dog and a donkey; the donkey to carry the clothes to the river and back, the dog to watch the clothes hung to dry. One day, the dog refused to bark, for it was illtreated that morning by the master; it was mum even when a thief was bundling up the clothes. So, the donkey decided to bray in order to warn the washerman. But he mistook it as sheer impertinence and so, without pursuing the thief, he belaboured the poor beast for all its pains! Each must do only one's allotted task; or else, confusion will arise and multiply. Let God's will prevail
When dharma (which means, that which is worn, the apparel, clothes) was sought to be removed from the wearer, the Lord blessed Dhroupadi, with the grant of an unending series of saris. Today, the Sanaathana Dharma which is the robe of Bhaaratha maatha (Mother India) is sought to be taken away by her unworthy and deluded sons and so, the Lord has come to grant solace and strength. You will see splendid saris pouring into her lap from every door of the Durbar Hall, where she is being insulted. You will witness this great miracle, by the Avathaar (God incarnate) come to protect her honour, her heritage of Aathmic treasure. The whole secret lies in detachment or vairagya. The tongue has oil, fat and greasy substances rolling over it; but, it is unaffected by these; it does not become greasy. The eye is unaffected by the collyrium. The mind too must be unaffected by the experiences of success and failure, of gain and loss, of well-being and illness; it must be surrendered at the Feet of the Lord. Let His Will prevail. What profit does your little will bring you? Just close your eyes for five minutes and think of the profit your efforts have won for you. One wish leads to another; one bond brings about ten others. You marry; you get a daughter who has to be given in marriage; you struggle to finish your education; you struggle to finish your

son's education; he struggles to finish his son's. Thus it goes on, like a never-ending chain. 'This one wish if fulfilled will be enough, I won't ask for anything more', you say; but I know you will come and ask for something else, which is the consequence of that wish. It is in the very nature of human desire; for, the joy one gets through its satisfaction is imperfect, limited, temporary, pregnant with grief. You sow bitter seeds and pray for a harvest of sweetness. You wail over the soil, the plant, the rain. What can they do? The seeds themselves are diseased, defective. Truth will always win. The **Vedhic** injunction, given through the sages, is "**Sathyam vada; Dharmam** chara"---Speak the Truth; walk in the path of Virtue. **Harischandra** knew the authority behind that injunction. He respected that authority and followed that injunction whatever the consequences. He lost his kingdom, his honour, his everything. He sold his wife and son as slaves; himself, he had to sell for cash! He was reduced from being the occupant of the Imperial Throne to watching over the cremation of corpses and collecting fees therefor. He had to refuse the fight of being burnt, to his own dead son and insist on the fees being paid by his own helpless Queen! But, he stuck to Truth and won. Truth will win, whatever the obstacle; otherwise, the **Vedhas** would not have commanded man to stick to it. The Lord has to take the Form that is suitable for the task He has to fulfil. To catch a gang of dacoits, the Police Officer has to move among them as a dacoit. That is why the human form has been taken. But, who, challenged with impunity by their own wives, dare challenge the **Avathaara** and ask for proofs! Of course, if you desire to understand, you are welcome; be near, watch, learn and believe. Put on the role if you have the courage and the conviction that you can enact it well. Are you not tired of playing the parts of beggar and clown, in scene after scene, birth after birth? Aspire for the nobler role, at least now, in this birth. Have intense craving for God's Grace. The **Shastri** while describing the various forms of **bhakthi** mentioned that the **bhaktha** is like the needle which is always drawn towards the magnet. But the needle has to be near enough; it has also to be clean enough. You stay far away and complain that Grace has not come! You do not scrape off, by the process of repentance, the mud and rust that prevent attachment. You come

near for some time and stray away into the distance. I don't mean physical distance at all. You may be physically far, but mentally by My side. I do not measure distance in miles or metres; I am with you, in you, beside you, ever; only you have to be aware of Me and make use of My Presence. You must become an **Aartha**, torn by intense suffering to sense the Lord. Suffer the pangs of distress. You must realise that mere suffering is fruitless, without the knowledge of the path to attain the Lord. That is to say, you have to be transformed into a **ijinaasu**, a seeker. Analyse the four **Purusharthas** (four goals of life) and realise that **Moksha** (Liberation) is the goal, the culmination. Start craving for that, as an **Artharthi**, the lover of the truest gain. Seek that which, when secured, all else is secured. Finally, when you realise that your true 'Nature is the **Aathman**, you become a **inaani**. But, this is an arduous path and so, many who are attracted to it leave off and lose themselves. Then, like the winner of a cash prize, who revels in some city like **Calcutta** or **Poona** or Madras or who dwells in some place of pilgrimage like **Shirdi** or **Rishikesh** until the entire prize money is spent, later they are harassed by the police for loitering in public places for want of a place to rest their heads. Heaven too is like this! a place where you can stay, until your last pie, but only until then! **Moksha** alone is unchanging, eternal. Develop **Sath-Guna** to earn Grace. You come to **Puttaparthi**, secure a picture, and taking it home, begin worshipping it every day or every Thursday; but, all that is simply **sathkarma** (good activity). They won't take you far. You must also develop **sath-guna**, virtues, good habits, good attitudes, good characteristics, a good character. Otherwise your life is a chain of pluses and minuses, one cancelling the other out, totalling up to a mere zero. When you say, **Thath thwam asi** (Thou art that), you must have the traits of that which you claim to be. You say, "that and this" are the same; then, reviling that or revering 'that' is the same as reviling 'this' or revering this. There are many who pray to Me to give a name to their children, or to feed them with the first morsel of rice. These are two rites prescribed by the **Shaasthras**. Hence the rite requires that the child be given the Name of God, **Panduranga, Venkatesha, Srinivasa, Sathyanaaraayana, Lakshminaraayana, etc.** But, you curtail it into **L.N.** and you forget

what the L is for or the N. A

'Raama' does not try to live up to the name he bears; he files a suit against his father and gives his father great misery. A Lakshmana assaults his brother, a Seetha applies for divorce. It is better to be born a boulder than as man with such a character.

Why is it that the world reveres Raama and revolts at Raavana? Raama is not its uncle's son or

Raavana, its stepmother's child! It is the kinship of the spirit, your innate goodness, responding lovingly, adoringly to the goodness in Raama and reacting revoltingly to the wickedness of

Raavana. It is not enough, nor is it essential that you should repeat the name of Raama loudly; respect it in the fullness of love and admiration. If you have no spring of Love in you, dig into your heart with external instruments like pujas, sthotra (worship and adoration), etc. and it will start to flow.

Welcome problems and suffering From tomorrow, I shall be seeing you, one by one, the ailing, the old and the sick first, and the others later. Many of you have come with problems of health or mental worry of some sort or other. They are mere baits by which you have been brought here, so that you may contact the

Grace, and strengthen your faith in the Divine. Problems and worry are really to be welcomed as they teach you the lessons of humility and reverence. But, not all continue the attachment they are able to establish; they lose the fortune that has fallen into their hands. You will see the day when the Chithravathi sands alone can accommodate the gatherings that assemble here from all parts of the world; when the sky alone can provide a roof for them all. Many hesitate to believe that things will improve, that life for all will be happy and full of joy, that the Golden Age will ever recur. Let me assure you that this Dharmaswaruupa (Righteousness personified) has not come in vain. It will succeed in averting the crisis that has come upon Humanity.

Prashanthi Nilayam, 3-3-1965 No one has right to advise others, unless he is already practising what he preaches.

SHRI SATHYA SAI 12. Dharma and dharmaashaala Bhaarithavarsha (Indian subcontinent) knew that the secret of peace lay in service and love towards all beings. The culture of this land proclaimed that the best form of service is to foster

the practitioners of the good life, the sages and spiritual aspirants. Do not decry the servants of God; do not obstruct the charity of the generous; do not discourage the study of the scriptures even if you cannot positively promote any of these; that is the lesson taught in this land.

Peace cannot be ensured by the piling up of atom bombs, the systematic amassing of weapons.

Without removing hatred from the heart and planting love therein, mere terror and counter-terror cannot establish cordiality and harmony. "You purchase a bean and demand a gourd as an extra."

Your effort is so microscopic: your expectation of fruit is gigantic. How can this wish for peace be realised? Little is done to cleanse the mind of hate, but every one expects international peace tomorrow at dawn.

At present, every one is after sukha (happiness). The hunt for comfortable jobs and positions of influence, the founding of banks and business houses, the growth of bungalows--all this is evidence of the eagerness to live in happiness. But, there is no eagerness to live in shaanthi

(peace). Sukha (happiness) is confused with shaanthi; sukha is taken to be the same as shaanthi.

No one of the rich or well placed or prosperous or powerful has peace. You can investigate and find out for yourselves the truth of this. Peace is not found in the pass book or many-roomed bungalow or godown or iron safe. Your whole attitude is topsy-turvy. It is as absurd as putting the cart before the horse. The physical is subordinate to the spiritual.

The body is the cart and the spirit, the horse. Of course, the cart should be kept

in good condition; vice ruins the body and makes it unfit for the journey of life. The mind is the horse and that is neglected and not groomed for the journey. It is starved. In this land where

Meera, Jayadeva, Valmeeki, Thyaagaraaja, Raamadas and Tukaaram, by their intense yearning and fortitude, showed the path of achieving lasting joy, precious years of life are thrown away in silly adventures.

"I am the holy" attitude breeds grief The four Mahaavaakyas (great truths) which the Vedhas proclaim, announce that all this is

Brahmam, one unitary uniform substance, appearing only to the diseased eye as many. Aham

Brahmaasmi---"I am Brahman"---you must assert; then, you transmute yourself into sons of

Immortality; (Amrithasya Puthraah); now, since you bleat aham dehaasmi---I am the body (the

combination of five elements, that one day splits into those elements)---you degrade yourself into

Amrithasya Puthraah---sons of Illusion. That attitude breeds grief; it is the root of discontent.

People who stay in air-conditioned rooms have no coolness in their heart; people who resided in the caves of the forest had it. It is not external temperature that counts; it is the inner temper.

Here, the **Mahaasakthi** (Supreme Power) in the Name and Form of **Chengalamma** is established

and evident. And, this foundation stone for a **dharmashaala** (**choultry**) for the pilgrims who come

to adore Her is being laid by Me. It is significant, for I never do any casual act. Every single act

has a deep significance. This temple and this **dharmashaala** are bound to serve mankind more

and more. That is the meaning of **prathishtha**, the establishment of temples and the institutions of service related to them.

Dharma leads you to God

This building is named a **Dharmashaala**, a Hall of Dharma, a School of Dharma. It should not

be merely a free lodging house for pilgrims. It should have an atmosphere of dharma, which the

pilgrims must inhale and get inspired thereby. The temple will inspire **Aathmadharma**, leading

the pilgrim into himself, to search for the **Mahaasakthi** that is behind the **Icchaasakthi**, the

Kriyasakthi and the **Jnaanasakthi** (power of the will, the work and the wisdom) that man is endowed with.

The **Dharmashaala** must inspire him to deepen faith in the **Vriththidharma**, (the moral code that

regulates and enriches his profession), the **Varnadharma**, (the restrictions and regulations that

strive to **canalise** his impulses and instincts, into fields that are special to his place in society),

Aashramadharma (disciplines laid down for the blossoming of the spiritual consciousness during

the four stages of life as student, as householder, as a recluse, and as **asceric**), **Viseshadharma**

(code of conduct in special situations) and **Saamaanyadharma** (code of conduct common to all).

That will make the name **Dharmashaala** really appropriate. Dharma is the path by which the

Mahaasakthi in the temple of your heart can be tapped, experienced and realised; without

adherence to dharma, it can never happen.

Dharma (virtuous conduct) purifies the mind and leads you to God. It creates a taste for the

Name and the Form of God. When you love the Name and Form of Krishna, you will naturally

respect and obey the command of Krishna, which is found in the **Bhagavad Geetha**. Have the

Name on the tongue and the Form in the eye and the demon called **aasha** (unending desire), will

fly from your mind, leaving joy and content therein. This kind of constant dwelling on the

indwelling God will promote in you love for all beings. You will then see only good in others.

You will strive only to do good to others.

Do your duties with God as the witness

Now, all things have gone up in value; man alone has become cheap. Endowed with the costly

gems of Reason, Discrimination and Detachment, man has allowed them to slip away and he is

beset with dire poverty, as a consequence. He has become cheaper than animals; he is

slaughtered in millions without any qualm, because of the terrific growth of anger, hate and

greed; he has forgotten his unity with all men, all beings, and all worlds. The contemplation of

that unity alone can establish .world peace, social peace and peace in the individual. All other

efforts are like pouring sweet-scented rose water on a heap of ash, ineffective and foolish. I bless

all efforts made by each of you to build **shaanthi** (peace), on this foundation of **Aathmajnaana**,

knowledge of **Aathmic** unity.

Gatherings like this must be arranged to spread the message of the **Prashaanthi**

Vidwanmahaasabha in order that you may know the truth about yourself and seek to experience

it. As **Kumaararaaja** said in the beginning, try to practise in your daily life at least one or two of

the things. I spoke to you now. Do all daily duties, with God in your heart, as the witness. This

gathering is like a flood that has come from all the four quarters; it gives an assurance that

Sanaathana Dharma (Eternal Religion) will certainly rise in splendour in this land. It teaches

man to investigate the truth about himself and the world. Is that not the most proper thing for

man to do? What is wrong in prompting man to engage himself in the task? It is mere ignorance

that keeps you away from this task. Start now, with the first step, **Naamasmarana**, (remembrance

of the Name of the Lord, the Universal Indweller); that will lead you on to the further steps, until

the goal is reached.

Changalamma Temple, **Sulurpet**, 22-3-1965

Whenever there is a vacuum in any heart,

love flows into it

and is glad that it can fill the emptiness.

It is never held back;
it is offered in abundance
without guile or deceit.
it does not wear the cloak of
falsehood, flattery or fear.
The tendrils of love
aspire to cling only to
the garments of God.
It senses that God resides
in His splendour, in every heart
to discover that the seat of God
is real devotion.

SHRI SATHYA SAI

13. The voice of thunder

I must exhort you to make the best use of the fine chance that you have now got, with the opening of the **Sai** Baba Temple by Me in this town, where you are now struggling in the sea of worldly confusion and anxiety. The chance must be used for the best profit; that is the sign of the intelligent man. As the heart is to the body, so is the temple to a village or community. Building of temples, installation of idols therein, celebrating various festivals in connection with worship there---are all **sath karmas** (good deeds); they provide training in service. They give opportunities for sacrifice, detachment. They are a form of **thapas** (penance). So, I am glad this temple has come up, through the penance of the people. Of late, this is deteriorating into a fashion, this building of temples and **mandhirs**. First, people must instal the Lord in their hearts. Then they become entitled to engage themselves in building temples for the Lord. Again, the construction of new **mandhirs** and temples has led to the neglect of old ones, which is a very wrong thing to do. The old temples have been built in strict accordance with **Shaastraic** rules and many generations of devotees have filled them with their piety and prayer. It is a sacrilege to pave the way for their decline. Moreover, this has become a new type of business, this multiplication of temples. In order to raise new ones, (and hasten the ruin of the existing temples), people start collecting funds and in the process, many enrich themselves, at the cost of the gullible public. When there is the anguished cry for food and shelter, money is spent on temples, where they exist in plenty already. This is not to be encouraged; the same Lord is worshipped everywhere, and you need not build a temple for every new Name or Form. Tell people to see in all Forms and under all

Names the same God. That is the training they need. Multiply virtues, not buildings. The search for Truth, the fostering of morality---these have been the ideals of India, and these were considered essential for the realisation of Godhead. That is the reason why into this narrow sector, on this long narrow road and along the bye-lanes and cross-lanes, this flood of humanity has poured itself. I suggest to this Committee that they should change the venue of the meeting tomorrow so that people may sit comfortably and listen to the discourses. Seeing your devotion and patient suffering, those who doubt the description of the devotion of the **Gopaas** and **Gopees** of **Brindavan** in the **Bhaagavatha** can be convinced that the **Bhaagavatham** is right. It is to slake this thirst that you all have for spiritual inspiration and knowledge, that the **Prashaanthi Vidwanmahaasabha**, about which **Patrudu** spoke, has been established by Me. It will perform this duty all over the Country. In past ages, many sages, kings and ascetics left home and dwelt in the solitude of the forests and having earned unlimited **Aananda** themselves, they taught others the source of their bliss, namely, the Divine that is encased in the human. Remove the vices of lust and hatred and put out the raging flames of anger and greed; then, they said, the innate **shaantham** and **soukhyam** (tranquillity and happiness), the **swaruupam** and **swabhaavam** (one's own form and nature) of Man, will manifest unhindered. **Shaantham** is the **swaruupam**, **soukhyam** is the **swabhaavam** of Man. Individual reconstruction is much more important than the construction of temples. Multiply virtues, not buildings; practise what you preach, that is the real pilgrimage; cleanse your minds of envy and malice, that is the real bath in holy waters. Of what avail is the name of the Lord on the tongue, if the heart within is impure? Injustice and discontent are spreading everywhere due to this one fault in man: saying one thing and doing the opposite, the tongue and the hand going in different directions. Man has to set himself right and correct his food, his recreation, his method of spending his leisure as well as his habits of thought. World is the 'middleman' between 'I' and 'You' There are only two entities at first: "I" and "You", **Thath** and **Thwam**, **Aham** and Brahma. But a third, this **Prakrithi** (world), has come between, or rather deludes us

as being in between. You know some people who go about carrying proposals of marriage, the middlemen. They go to the bride's parents and suggest a certain groom and they praise him to the skies and create a desire for securing him in marriage for the daughter; then they move on to the bridegroom's village and persuade that party to insist on a large sum as groom-price before agreeing to accept the daughter of the first party; when at last the marriage is concluded, they disappear. **Prakrithi** is like this middleman. When "I" and "You" have united, **Prakrithi** disappears. Its role is to reveal the "you" to the "I"---that is all.

As a matter of fact, the "I" is of the same nature as "You," like the river and the sea, or like the wave and the sea. That is the reason why I always address you as **Amritha-swaruupulaara**---You, whose nature is immortality! **Prema-swaruupulaara**---You, whose nature is Love? **Shaanthaswaruupulaara**---You, whose nature is Tranquillity!. No one addresses a gathering as **Dushtulaara**---O you wicked ones! or **Durmargulaara**---O you vile ones! For such words are not true, they do not describe man's real nature, which is love, tranquillity, goodness, **immortality**.

This wickedness, vileness and vice are errors of judgement, straying away during the pilgrimage, through ignorance, delusion, confusion, **etc.**

The various brakes operating on man

Go straight along the path of karma (action) and dharma (virtue) towards Brahma (the Supreme Reality); this is your destiny. Karma has to be done, there is no turning away. Each has his allotted task, according to the status, taste, tendency and earned merit. Do it, with the fear of God and of sin, deep in your heart. Welcome pain and grief so that you take both success and failure as hammer strokes to shape you into a sturdy **saadhaka**. Inner content is more important than outer prosperity.

Dharma is the moral code, the experience of sages, the controlling discipline which checks the mind and the senses. There are many such brakes operating on man' **Vyakthi** dharma (controls affecting the individual, as such), **Sahaja** dharma (controls affecting the nature of man, as man), **Aashrama** dharma (controls affecting the stage of life, like student householder, ascetic), **Vama** dharma (controls pertaining to the duties cast upon man as a limb of the community), **etc.** All these brakes are complementary, they do not cause confusion, they help progress, each in its own

way. Krishna reminded Arjuna of his **Vama** dharma as a **Kshatriya**, and also of his **Sahaja** dharma as a **jeevi** (an instrument in the hands of the Lord). Besides these, there is also the **Visesha** dharma (obligations on special occasions or when faced with special situations). You must therefore walk warily towards the Goal.

This temple is but brick and mortar. This idol is but stone. But, you are determined to see in it the Divine Principle. If you can penetrate behind the stone and see the Divine Basis, how much easier it is to see the Lord who resides in the heart of every living, every human being? Try to realise that first, so that your faith in this idol and this temple can be well settled. Revere Man; that is the first step towards reverence for God; for, Man is **prathyaksha** (perceptible), God is **paroksha** (imperceptible). Recognise that you are Shiva

The Upanishads say that thunder teaches **Da, Da, Dha...Daya** (compassion) to the ogres, **Dama** (self-control) to the gods and Dharma to men. Now, since man is all three---part ogre, part god, part man---he must practise all three himself; **daya** (be kind to all), **dama** (be the master of your mind and the senses) and dharma (be constantly alert on the path of fight); that is the advice given from the sky in the voice of thunder. The journey of every man is towards the cemetery; every day brings you nearer to the moment of death. So, do not delay the duty you must carry out for your own lasting good. Recognise that you are Shiva (God), ere you become a **shava** (corpse); that will save you from further deaths.

The very first thing you have to do, to impress upon your mind the reality, is to recite the Name of God and dwell on His Glory in the mind, so that the tongue will not stray into lesser topics or the mind drag you away into inferior fields. I shall therefore make you sing a few names now.

Kaakinada, 24-3-1965.

14. Awake! Arise!

You must tread the spiritual path with an uncontrollable urge to reach the Goal; you must cultivate the yearning for liberation from all this **encumbrance**. Remember that you have to dwell in a house built on four stout pillars: dharma, **artha**, **kaama**, and **moksha** (righteousness, wealth, desire and liberation); Dharma supporting **artha**, and **moksha** being the only **kaama** or desire. However much you may earn either wealth or strength, unless you tap the springs of

aananda (bliss) within you, you cannot have peace and lasting content. There is **Sathyathwa**,

Nithyathwa (reality of truth and eternity) in you; you need not earn them from any one else. The

four pillars of **Purushaarth** (goals of human effort) are made firm and stable by fixing them on

the bedrock of the **Nithya Sathya Thathwa** (reality of eternal truth) in every man, the Divine in

fact, on which the human is superimposed.

Maanava (man) means a person who has no trace of ignorance! And so, if you seek to deserve

that name, you must remove it by incessant activity, moved by good impulses. But, while your

efforts are little, your expectations are great. Your achievement is little, your boast is great.

When some one asked a water carrier whether his leather bag was clean, he replied, "It is cleaner

than the bag into which you pour the water." Look to the inner purity rather than the outer one.

Examine yourself, do not venture to judge others. Search for the pearl, not the shell; the gem, not the tinsel.

Everyone can achieve **Moksha**

You must have heard of people seeking **moksha** (liberation) and getting **moksha**; many may be

under the impression that it is some rare honour that only a few secure or that it is some area like

Paradise or a Colony of the Elect or a Height that some heroic souls alone can climb up to. No;

moksha is something which all must achieve, whether they are heroic or not; even those who

deny it have to end by realising it. For, every one is even now seeking it when he seeks joy and

peace; and, who does not seek joy and peace? **Moksha** is when you have lasting joy and lasting

peace. Tired with temporary joys and transient peace, man will at last endeavour to know the

secret of permanent joy and peace, that is to say, of **Moksha**. Liberation from the cycle of birth and death.

If only men knew the path to permanent joy and peace, they will not wander distracted among

the bye-lanes of sensual pleasure. Just as the joy felt in dreams disappears when you wake, the

joy felt in the waking stage disappears when you wake into the higher awareness, called **Jnaana**.

So, the Upanishads say, "Get up, arise, awake"; time is fleeing fast. Use the moment while it is

available, for the best of uses, the awareness of the Divine in all. When you die, you must die not

like a tree or a beast or a worm, but, like a Man who has realised that he is **Maadhava** (God).

That is the consummation of all the years you spend in the human frame.

This essential teaching is absent in modern curricula; men and women live many years without

knowing the secret of joyful, peaceful living. The educated are today more discontented than the

uneducated, whereas they ought really to be calmer and less subject to agitations of the mind.

Education today is a thin veneer that heightens egoism and hypocrisy.

All are travellers to God

Some one was found writing "pepper" on a tin of sugar and when asked the reason, he said, "It is

only to cheat the ants"! The label "education" on the present system of teaching and training the

young cannot cheat any thinking person, who looks for the real purpose of education: the

unfolding of the Divine in human personality. Humility and an attitude of reverence are essential

for man. They are not promoted by the educational process of today; the processes recommended

in the Upanishads ensured these two.

"Revere the mother as Divine; revere the father as Divine; revere the teacher as Divine; revere

the guest as Divine", they exhorted. Every one has the Divine in him; so no one should be

slighted or neglected. The parents who gave you this wonderful chance to realise the reality and

the teacher who opened your eyes to the treasure within you, the guest who gave you the

splendid chance to render service to the living embodiment of God right in your very home, all

have to be revered, and served with humility. The educated man is like the man who asks for a

ticket at the booking office of a railway station, but does not know to which place he is going!

But all men are travellers, pilgrims rather, to God, who is drawing them to Him.

Kaakinada, 25-3-1965

Never be afraid of death. Never forget God,

Never take this World as real.

SHRI SATHYA SAI

15. The three-day fair

Man did not come here to sleep and eat; he has come to manifest, by disciplined processes, the

divine in him. That is why he is called **vyakthi**, he who makes **vyaktha** (clear) the **Shakthi**

(power) that is in him---the Divine energy that motivates him. For this purpose he has come

endowed with this body and the intelligence needed to control it and divert it to useful channels

of activity. You must achieve this by Dharma-**nishtha** and Karma-**nishtha**---steady pursuit of

morality and good deeds.

You have been yearning for My coming among you, steadily for over six years now, I have

therefore come today to cool your hearts and give you joy. When you suffer from the burning

sun, you are refreshed by a dip in the Godaavari river. When your hearts are parched by the

burning desire for equanimity, you must dip in the cool company of the spiritually great. Have a

time-table for spiritual sustenance, just as you have now for physical sustenance. A breakfast of

pious repetition of Lord's name (japa) and meditation (dhyaana), a lunch hour of ritual worship

of the Lord (puja), 'tea and snacks' of reading scriptures or sacred books (pravachana) in the

afternoon and a light dinner of devotional music (bhajana) in the early hours of the night. If you

follow this regimen, you can sleep soundly and wake up refreshed. Feel that you are born with

the dawn of every new day; that you nestle in the lap of death when your eyes close in sleep. For,

what happens in deep sleep? The body, the senses, the mind, the intelligence, all are negated and

there is not a trace of awareness of the world.

All human beings are part of His Glory

If you do so, there will be no accumulation of the consequences of acts, from day to day; the

accounts of every day will be closed with 'death,' at the end of that day, especially since you

dedicate every act to Him who motivated it and surrendered the fruits thereof to Him who

consummated it. If you plan to give joy to others, you will yourself be joyful. Who are these

others? Even when the Lord has come with a definite human body, all human beings that you

come across are but parts of His glory and His splendour.

Ishwarassarvabhuthaanaam hriddese

Arjuna thishathi---"O ! Arjuna, the Lord dwells in the region of the heart in all beings", says the

Lord in the Bhagavad Geetha.

You may ask how can we find time for all this, when we have to toil every moment for feeding

and clothing ourselves? But you forget that the Lord will grant you these material things, and

even immortality, if only you place full reliance on Him. Whatever you do, have the name,

Raama or Krishna or Shiva or Haft, on your tongue; no extra time or energy is needed for that.

When you rise in the morning, rise with the Name on your tongue, slide into sleep with the Name

on your tongue.

You know a story of Naarada, I believe. Vishnu once chided him and

said a farmer had greater

devotion than Naarada. The sage felt annoyed and wanted to verify it for himself. He went to that

village and sought out the ryot and observed his life for some days.

The man repeated the name

of the Lord only thrice a day (!), once as he rose from sleep, a second time when he started

taking his only meal of the day at noon and a third time when he laid himself down to sleep.

Naarada felt he was badly insulted by being pronounced inferior in devotion to this casual reciter

of Names. He returned to Vishnu and presented his report and hoped that Vishnu would correct

His estimate of the ryot's devotion.

The Lord asked Naarada to undergo a test which at first appeared to be a mere whim. With five

pots placed one over the other balanced on his head, He wanted

Naarada to walk around His

Residence. Naarada had to comply; he walked warily, slowly, with his entire attention fixed on

the five pots uneasily resting on his head, and managed to come safe to the sacred presence, with

all the pots intact!, He was surprised when Vishnu asked him, "Now, tell Me, how many times

did you remember My Name while walking round?" Naarada had to confess that he had cleanly

forgotten the Name and did not pronounce it at all. Then, Vishnu declared, "Do you realise now

that that farmer, who is carrying the five pots of fortune and misfortune, right and wrong, and

attention concentrated on Nature and her vagaries, is really superior because he recites the Name

at least thrice a day?"

Consider the cultivation for the spirit

You clear the field of thorny plants and bushes, you plough it and water it, you sow select seeds,

you pluck out the weeds, you fence it to keep out cattle, you spray the crops with insecticides and

at last, you reap the harvest for which all this struggle was undergone by you. But, you must get

busy with another type of cultivation too, for the spirit. Consider the condition of the field of

your heart; it is overgrown with the thorn and bush of lust, anger, greed and envy. Remove them,

root and all. Do not allow the land to lie fallow. By continuous good works, plough the field and

fill the field with the water of prema. Select the naama (divine name)---seed that appeals to you--

-and sow it on the field; discipline is the fence which will guard the growing crop against cattle;

virtue is the pesticide. Fostering the field with great care you can bring home the precious

harvest of Aananda, in due course, provided you do not hurry or get desperate.

Life is a three-day fair

Do not divert all your energy to the cravings of the body, which ages every minute and is fast

moving towards the burial ground. Life is a three-day fair; it is like a flower' that fades by

eventide. Old age, when physical charm is lost and when you have to depend on others for

everything, will soon be upon all. Prepare then for death, have the equipment to meet it calmly,

joyfully, with quiet resignation to the Will of the Lord. You cannot get it in a trice, when you

want it; it is the result of long years of practice. See the hand of God in everything that happens;

then, you will not exult or grieve. Then your life will be one continuous puja or dhyana.

I want all of you to develop brotherliness, the feeling of cooperation, of love and respect of each

for the rest. Then, this village will be without parallel. Why foul the atmosphere with hatred and

envy, when each of you ploughs his own land and eats his own food? You get into all this bother

because you do not know how to fill your time with beneficial activities. In order to promote

harmony, the first rule you must follow is control of the tongue. Do not give all your thoughts

immediate expression; select, ponder, and then, speak out. Speak softly, sweetly, without malice

in your heart; speak as if you are addressing the Sai who resides in every one. 'Use the tongue to

recite the Name Of the Lord; use the feet to go on pure and holy errands; use the heart to contain

pure thoughts and feelings.

Today, towns and cities with their noise and glare are attracting every one towards them; but,

villages are far more desirable. Reverence for holy things, for elders, for moral codes are still

strong in the villages; in the towns, men have become as quarrelsome as dogs. Their speech,

thought and feeling have all been standardised into patterns. There man is considered to be an

animal that has to be petted or tamed, fed and clothed and housed and humoured. The Divinity of

Man, the fact that Maanava is but Maadhava (man is but Divine), is ignored in the rush and

worry of town life.

Sign of the genuine devotee

So, learn to be happy and content where you are; do not run towards towns hoping to secure

happiness and contentment there; have inner riches, not outer acquisitions. Make your home the

seat of virtue, of morality, of love. Control anger and greed. That is the sign of the genuine

bhaktha, not unrestricted speech and movements. You may claim to be a devotee and declare

yourself as such, when you speak; but, unless your egoism has gone and you love all equally, the

Lord will not acknowledge your devotion! From this day, keep all personal animosity away from

your conduct. Feel that you are kith and kin of each other belonging to the same family bound

together by love and cooperation. Live amicably, live joyfully, undisturbed by faction and

hatred; for, some day or other, you have to give up all that you hope to gain through these

factions and these hatreds. Listen to the advice of the elders of the village' they have your welfare

in their minds.

Keep this Aananda of today in your hearts and develop it by means of manana or rumination. Do

not run about excitedly and fall on the car as I move out, causing injuries to women, old men,

and children. Bhakthi must be disciplined and controlled. It is because you have that disciplined

bhakthi (devotion) that I have come to your place.

Samara, 26-3-1965

16. Types of road to God

This vast sea of aspirants who seek darshan and yearn to learn about spiritual matters may be a

new experience to the organisers of this function; and even to the authorities in this city; but, let

me tell you, it is nothing strange to me. Nor is the message I bring anything new! It is the

message of the Vedhas, tested by time and guaranteed by the experience of many who put it into

practice. This precious message is being forgotten and neglected for want of persons who

continue to bring it to your attention; man is busy with so many trivialities that he has ignored

the essential purpose of his sojourn here. The very hands that should have cherished this message

that can save man in India as well as in all countries of the world, those very hands are trying to

crush it and deny it.

This is the very reason that the people of India have lost the peace and joy that is their heritage;

they have lost the key and are suffering. Like the rest of humanity, they are struggling in despair,

to squeeze a little joy out of the objective world which is subject to change and chaos. How can

joy result from adharma, out of the neglect of morality and virtue?

Dharmo rakshathi

rakshithaha---Righteousness guards its guardian.

Without the control of the senses, man is like a horse without blinkers, he is like a bull that refuses to yield to the yoke; his saadhana is a waste of time and energy. The special feature of man's composition is that he has discrimination, detachment and synoptic intellect; he can discover Truth and be fixed in it, and gain unshakable Peace. Three stages one has to go through

The Vedhas have three sections Karma, Upaasana and Inaana. Karma is the section dealing with the activities that strengthen and purify faith and devotion; Upaasana is the section dealing with worship of the personal God, the dedication Of all acts to the Highest, the Inner Witness, the surrender of all skills and experiences unto the Immanent Power--these two endow man with one-pointedness, ekaagratha. As a result of these two, consciousness is able to recognise in a flash inaana (knowledge)- --the fact of its being Divinity itself. All these three stages have to be gone through. The seed has to be sown, the sapling protected, and the fruit tasted. Instead of this one-pointedness, we have many-pointedness now: one-pointedness for coffee, another for the cinema, a third for the radio and so on! This has led to undue care being bestowed on hollow unrealities, and to the neglect of things which feed and foster the sense of holy discipline.

This is the reason why irreverence, injustice and corruption stalk the land. Every one condemns this state of affairs. The very persons who accuse others are ready to commit those wrongs when they get the chance. They are not toughened enough to resist the temptation. No one stands firm for they have not found the rock of the Aathma; they have no knowledge of their Aathmic reality.

The teaching of all the scriptures and of all the sages and saints is to recognise the Aathma within and to build life upon that bedrock.

What is required for the discovery of that bedrock? You must be able to withdraw into yourself and meditate on your own true nature, and the truth of Nature. It is the privilege of every child of India to know the science of this inquiry and to practise it. It is the right of every seeker from every land. This is the wealth that will really save man from misery; all the rest are mere shadows, mirages, castles in the air, they drop with the body that valued them.

Acts that promote irreligion

Really speaking, it is the so-called aasthikas (believers, religious people) who by their conduct

are promoting naasthikam (un-belief, irreligion) in the land. They revel in finding faults in holy men, in telling tales against elders, in cynical criticism and hollow ritualism. All this recoils on them. Whether it is Raama, Krishna, Raamakrishna, Sai Baba, Meher, Haranath or Sathya Sai, do not revile, even if you cannot revere! This flood of hatred and blind criticism is caused by the craving for fame, for followers, for pomp and display, for imposing buildings and rich devotees.

Where love alone should be evident, hatred prevails. In Kaakinada, I know there is rivalry between one Sai Baba temple and another. There is competition for collecting funds and celebrating festivals. By these, you are fouling the sacred name itself. You must have observed that I do not mention in any place about your worshipping Sai Baba. On the other hand, I strongly discourage attempts to build temples in My Name. I ask them, instead, to renovate and utilise the temples existing all over the country. This "Mandhir Construction Scheme" has become a profitable spiritual business. People go about with lists of likely victims and squeeze donations out of them in My Name. In this business, a great deal of back-biting, malice, envy and greed are generated and it ends with factions blaming each other in every place.

Why go about doing Sainatha publicity or Meher publicity or Haranath publicity? Pushing your master's name forward easily degenerates into tarnishing the name of the other man's Guru or God and this leads to defaming both master and disciple. No short-cuts in the spiritual field

Do not believe if any one comes to you and declares, "Sathya Sai Baba came to me in my dream and commissioned me to do publicity for him. Please help me as far as you can". I do not commission any one for such work, either in dream or while he is awake. Such men are cheats; treat them as such, without mercy. There are others who show you something and say, "Sathya Sai Baba likes me much; He gave this," and then, they beg for help. This is an insult to the Divine Principle itself.

There are no short-cuts in the spiritual field. As a matter of fact, bhakthi is even more difficult than inaana; for, to get the attitude of "Thou" not "I" one has to surrender completely to the Higher Power, personified as the Lord. The ego has to be fully curbed; the faith that "not even a blade of grass can shake in the wind without His being aware of it and thus having caused it".

has to be implanted in the mind. **Bhakthi** is not a leisure time job. Erase sensual desire; clear the heart of all blemish; then, the Lord will be reflected therein as in a mirror.

Spiritual discipline is very necessary; it is not enough if you place charcoal over the cinders; you must fan vigorously, so that the charcoal too is changed into burning cinders. It is not enough if you are at **Puttaparthi**. You have to engage in **saadhana** to win My **Sankalpa** (resolution). You may ask why the burden of the consequences of acts done in previous births cannot be easily brushed away; no, they can be destroyed, as a heap of cotton is burnt by a spark of fire.

Inaanaagni dagdha karmaanam---the spark of **inaana** will destroy the effect of karma, in a trice.

These consequences are like the cloud of dust that follows a bus, when it runs on a fair-weather road; when the bus reaches the gravel road or the metalled road, the dust is less, but it is still there. When at last it enters the tarred road there is no dust. The mud track is karma; the metalled road is **upaasana**; the tarred dust-free road is **inaana**. By human skill and effort it is possible to reduce the burden of past karma.

There is no higher wealth than Peace

You do not wait with folded hands for the cup of coffee to cool down to the required warmth; you ask for an extra cup and you start pouring the coffee from one cup to the other, is it not? The same anxiety, the same **saadhana** has to be shown in spiritual matters also, to take in the beverage of Divine Grace. **Subbarao** spoke of Jesus now in his speech. Jesus was great because He showed the value of **saadhana** and the equanimity that can come through spiritual discipline.

There is no higher duty than truth, no higher wealth than **shaanthi**. Give up the senseless pursuit of western fashions and western moral codes that are demeaning the Divinity of Man. Cultivate the virtues of reverence and humility. Now, I must close, because since three hours so many thousands of you have been sitting in this hot sun, without even a stir or a whisper. This is **Prashaanthi**; this is real devotion. In spiritual matters, the more we subject ourselves to discipline, the more joy and peace we are able to enjoy.

The Principal of the Engineering College made all arrangements for this vast gathering at a very short notice; the students of the College have under his leadership served you in a very disciplined manner. For their tireless activity and for the **aananda**

they helped you to derive today, you must be thankful to them. Really, among present day Colleges, this **Kaakinada** College has impressed Me by the spiritual urge evident among the students. Students are the real promoters of the prosperity of future India. They must cultivate strong virtues and be courageous, enthusiastic helpers of society. If their future is planned well, in both material and spiritual fields, they will shine and earn a great name for the country. **Kaakinada**, 26-3-1965

Life is a market. In life, giving and taking, bargaining and speculating, is a part of the game. Life has its **ups** and downs, its profits and losses, its joys and sorrows, depreciations and appreciations and balance sheets. But the giving of **bhakthi** (devotion) exchanging for **mukthi** (liberation) is the most powerful business for all.

SHRI SATHYA SAI

17. This joy and that

This ancient fort is a reminder of the evanescence of earthly glory and the essential futility of all efforts to achieve worldly glory and conquests. These walls and bastions were once the symbols of power and wealth; now, they are symbols of the fickleness of fortune. They have themselves become pathetic ruins, teaching you that Time is the greatest conqueror. Everything material undergoes change; nothing can remain the same. Today merges into tomorrow; it is itself the consequence of yesterday. It is a constant flux, **samsaara**, the flow of Time, the flood of change.

Really speaking, this Fort built centuries ago for purposes of defence and aggrandizement has realised its goal today, when this vast gathering of eager seekers meets under the shadow of the walls to hear from Me the message of **Sathya**, Dharma, **Shaanthi** and **Prema**. The kings of **Pithapuram** have clone many meritorious acts of charity, encouraging the study of the **Vedhas**, **Shaasthras** and scriptures, constructing and maintaining houses of worship and temples. Acts such as these will never go unrewarded; good seeds sown must sprout and yield. Many scholars have flourished here and I must reveal to you that I came here today

primarily because of the **Prema** that **Vaaranaasi Subrahmanya Shastri** bears towards Me and that I bear towards him. The fact that in spite of the very short notice of My arrival at this place on my way to **Yelamanchilli**, you have come here in thousands, is to be ascribed to your yearning for the higher life and your earnestness to contact the Divine. I know this already. This too is a reason for my stopping here for some hours.

My message of **Prema**

The beaming joy on the faces of this vast multitude is the food that I live upon; I am refreshed when you are happy and content. My thirst is quenched by the joy which lights up your eyes.

Your **aananda** is My **aahaara** (food). I do not feel like talking to you at all, for I desire only to communicate to you My Joy and to get into communion with your Joy. This mutual fulfilment is the essential thing; talking and listening are subsidiary. Moreover, this visit was thought of just while we were starting from **Kaakinada** and you have all gathered at this late hour of night; so, I am not quite pleased at this hurried affair. I shall certainly come again and be with you longer and confer on you more Joy.

I shall leave one message for you to ruminate upon, that is the message of **Prema**. Love is God, God is Love. Where there is Love, there God is certainly evident. Love more and more people, love them more and more intensely; transform the love into service, transform the service into worship; that is the highest **saadhana**. There is no living being without the spark of love; even a mad man loves something or somebody intensely. But, you must recognise this love as but a reflection of the **Premaswaruupa** (the embodiment of Love) that is your reality, to the God who is residing in your heart. Without that spring of Love that bubbles in your heart, you will not be prompted to love at all. Recognise that spring, rely on it more and more, develop its possibilities, try to irrigate the whole world with it, discard all touch of self from it, do not seek anything in return for it from those to whom you extend it. In your daily affairs, do not create factions, or revel in **harted**. See the good in others and the faults in yourselves. Revere others as having God installed in them; revere yourself also as the seat of God. Make your heart pure so He can reside therein.

The best and the simplest karma

The consequence of karma can be wiped out only through karma, as a

thorn can be removed only by means of another. Do good karma to assuage the pain of the bad karma which you have done and from which you suffer now. The best and the simplest karma is the repetition of the Name of the Lord; be ever engaged in it. It will keep out evil tendencies and wicked thoughts. It will help you radiate love all round you.

The sages of ancient times divided karma into **vikarma** (that is intentionally done) and **akarma** (that is done without any intention to gain the consequence). Follow the latter and you will save yourselves from suffering. All other activities---the earning of wealth, of reputation, of fame and publicity--result in suffering. Gain internal peace, internal joy; that can be done only when you act without an eye on the gain. The act must be its own reward; or rather, the act must be according to the prompting of the God within, so that its consequence is left to Him. Practise this attitude consistently and you will find great Peace welling within you and around you.

Pithaapuram, 26-3-1965

Be in the World
But let not the world be in you.

SHRI SATHYA SAI

18. **Maanasa Sarovar**

For three years the people of **Yelamanchili** have been persuading Me to come to their village and give **darshan** to the people of this area, and at last, their wish has been fulfilled. I see about fifty thousands have gathered here. This chance to grant you joy has come this day; for, everything has its proper time and cause (**kaalam** and **kaaranam**).

The Pandit spoke of '**matham**' and how it has become quite frequent for people to change their religion, from one to another, without knowing the principles of either or even without any attempt to follow the principles of the one they already know.

Matham means opinion, conclusion, point of view. "**Iti me matham**," (this is my religion) it is often said by disputants, in **Suthra** literature. So, when **mathi** (intelligence) changes or grows or deteriorates, **matham** also suffers a change. That is only natural. Even among the followers of one **matham** or religion, since **mathi** and its standards are different, all are not endowed with the same faith. So, there is no use following reason; very often reason follows the dictates of prejudice or **predilictions**; one must follow the dictates of the **rishis** who were above all pettiness and egoism. They say, **Iti**

Vedhaanusaasanam: "this is what **Vedha** enjoins." They do not even claim it to be their discovery. **Chithshakthi** (Grace), revealed to them the basic truths for the progress of man.

The same God who revealed, out of His Grace, the **Vedhas**, has to come again and again, whenever people seek to pitch their petty intelligences against the Eternal Intelligence. The petty intelligences are but the bond-slaves of the senses; they lead man astray, fascinated by the 'will-of-the-wisp' of sensual pleasure. The **Vedhas**, on the other hand, beckon them towards eternal, **undiminishable** joy; but man does not pay heed. He wanders in the dark, seeking in the outside world what he has lost in the inner world of the spirit!

Spiritual food given by the **Vedhas**

The scriptures lay down various stages of spiritual development and the rigour of the discipline for each stage is tuned to the level reached by the aspirant. As a child is fed on breast milk for some months and then, on cow's milk, and later given bread and crisp bitable bits when the teeth have grown---so too, man is given by the **Vedhas** spiritual food suited to digestive development.

In the early stages, the **inaana** of the Unity (which is misread as Diversity) cannot be grasped. So **bhakthi** or **upaasana** is recommended. **Bhakthi** comes naturally for it is only the expansion of the love that is inherent in man. To get grounded in **bhakthi**, good activity, good company, good listening and good behaviour are essential.

Look at the self-control and humility of **Lakshmana**. When the ornaments (thrown over by **Seetha** while being carried through the sky by **Raavana**) were placed before him by **Raama** and he was asked to identify those whom he could recognise as **Seetha**'s own, **Lakshmana** could recognise only the 'toe-rings' of his sister-in-law! He said he used to see them when he fell at her feet in reverence, as the first duty of the day. As regards the other personal ornaments and jewels of **Seetha**, he could not say anything, for he had never lifted his head and looked at her. How many brothers can claim today that depth of reverence towards their sisters-in-law? Now, young men behave rudely, they peer at girls insultingly, they follow them along the roads and make life miserable for the girls. Or look at **Dharmaraaja**, who preferred the life of a step-mother's son to the life of either **Bheema** or Arjuna (!) when the **Yaksha** offered to grant him the life of any one of the four who were dead--**Bheema**, Arjuna or the stepmother's

children, **Nakula** and **Sahadeva**;

his magnanimity saved the lives of all four! Who will act so today when faced with such a choice?

The essence of **Vedhic** teaching

There is now no love among even uterine brothers and sisters, what to speak of step-brothers?

This high moral standard once ensured individual progress and social cohesion. Now, both are

missing. The body---the tongue, the ear, the eye---are all being misused by man. Only wild

beasts inflict terror; only cattle get frightened; man is neither and so he should not do either. Man

is truly incapable of fear, he is the embodiment of Love; he is a child of Immortality, he is the

temple of God. That is the essence of **Vedhic** teaching, as found in the Upanishads.

Love has first to gladden the home. There is no love now between the elders and the youngsters

in the home; children do not revere parents. This moral decline will certainly undermine unity

and strength. Moral decline is worse than military decline; it will lead to greater disaster. If you

always repeat the idea of "**naadhi, naa**" ("mine, mine"), how can you be useful to others?

Sacrifice is the 'salt' of life; **yaaga** or **thyaaga** is the secret of peace and joy. 'Go' means "**indriya**"

or the senses; so, the word 'Go-**paala**' means, he who controls the senses. And, why should they

be controlled? So that they may not stand in the way of **thyaaga** or sacrifice. All the senses are

self-centred, egoistic. They must be educated to be "inward-directed", towards the **Aathma** which

is Universal. That is gained by trusting to Go-**paala** by entrusting the senses to Him. Every one

must pass through **sath**-karma or good deeds, into the realm of expanding Love and from Love

he learns the lesson of sacrifice, of dedication, of surrender to the One Overlord. This takes him

on to faith in the supremacy of Godhead, everything else being but His shadow, His being the

One and Only Reality.

I ask for purification of hearts only

Since such things have happened in this region, i must tell you one thing more. There are many

Swaamis and Gurus who go round from place to place, with the avowed object of collecting

money from their devotees. This is a heinous act, especially for **Sanyaasins (renunciates)** to

engage in. Many persons have also started using My name for the purpose of collecting money

for various purposes or material. If such men come to you, send them

back with the admonition
that they are doing wrong. I ask for **bhakthi, shraddha, saadhana**
(devotion, faith and spiritual
discipline)---purification of hearts--that is all. Only beggars ask for
money; I will never associate
Myself with the temporary, the tarnished, the tawdry, and the mean.
Then, there are some who
proclaim that I am "coming upon some one" and speaking through
them! They pretend to be My
mouthpieces and communicate to others My advice and My
suggestions, as if I have 'authorised'
them or as if I am Myself telling so through them. Now hear this. I
never speak through another;
I never possess another or use another as a vehicle of expression. I
come direct, I come straight, I
come as I am, to confer peace and joy.
I do not accept from you flowers that fade, fruits that rot, coins that
have no value beyond the
national boundary. Give Me the lotus that blooms in your
Maanasasarovara---the clear pellucid
waters of the lake---of your inner consciousness; give Me the fruits of
holiness and steady
discipline. I am above all this worldly etiquette, which enjoins you to
see elders with some fruit
or flower in your hand. My world is the world of the spirit; there,
values are different. If you are
happy, with faith in God and fear of sin, that is enough "service",
enough **kainkaryam** for Me. It
pleases Me so. In the East **Godaavari** District and hereabouts,
persons who claim to be
"possessed" by Me are appearing recently in large numbers, with
their own gangs of brokers and
agents. Order them out, wherever you come across them. Do not yield
to their tactics and lower
your own dignity as devotees of the Lord.
Yelamanchili, Vishaakhapatam Dt., 27-3-1965
Struggle to realise **Aathma** to visualise God,' even failure in this
struggle is nobler than the success in other worldly affairs.
SHRI SATHYA SAI
19. **Pandits** have the keys
This region is called **Konaseema**, the Delta, the **Endland**; it is famous
as the home of traditional
scholarship in the **Vedhas** and the **Shaasthras**; it has a large number
of Sanskrit Schools even
today and the number of **pandits** versed in **Vedhic** lore still following
the rigorous discipline laid
down by the **Dharmashaasthras** (religious scriptures) is large
enough to win the respect of the
people of this country. When the region has won fame as the
repository of spiritual learning, it
must also be taken to be the teacher of detachment from the pursuit
of **artha** and **kaama**

(wealth/power and sense pleasure), both of which have to be
restrained and regulated by dharma,
the first among **Purusharthas**. It is indeed a great misfortune that,
in this Kali Age, India which
upheld the **Adhyaathmic** (spiritual) ideal for centuries and stuck to
it, in spite of economic and
political upheavals, is entering the competitive struggle for existence,
irrespective of the moral
code which the ancients laid down.
Dharma is the **swaruupa** (form) of India; **Sathya** is its **swabhaava**
(innate quality). But most
people today feel that happiness is to be sought for, by whatever
means. This evil doctrine has
caused discontent among all classes, and in the attempt to relieve the
discontent, further **adharmas**
is being resorted to. This is the situation that prompted Me to found
the **Prashanthi**
Vidwanmahaasabha; many **pandits** of this region are members of
this **Sabha**. They have now this
great chance to use their talents in the service of humanity and to
spend life in fruitful activity.
Activity results in either joy or grief, due to the attachment with
which it is done. I and "mine"
are the two fangs of the serpent; pluck them out, then, you can safely
handle it and play with it.
You need not give up activity. As a matter of fact, you have to be
intensely active. In this
Karmabhumi, it is only through karma that you can transcend
karma. Birds and beasts are not
aware of this secret; man alone can select and accept the karma that
is most profitable for
liberation from the chain of karma. If he seeks happiness by satisfying
the demands of the sense,
he learns that happiness won by that search is inseparably mixed
with misery.
Function of the science of Yoga
You know from experience that deep sleep gives you maximum
happiness. Think over it for a
while; have you ever, in the waking stage, experienced that degree of
calm; of quiet, of
equanimity, of happiness? That is why **nidhra** is said to be the
nearest approximation to
samaadhi. If even the impulses and instincts and thought-waves
dormant during sleep disappear,
then, the joy becomes perfect and full. This happens when the Sun of
jnaana illumines you. That
drives away even the minutest speck of darkness; in fact, darkness is
just the absence of light.
There are three principles that have to be overcome before
knowledge (**jnaana**) can dawn: the
Physical (**Dehathathwam**); the Sensory (**Indriyathathwam**) and the
Mental (**Manasthathwam**).

Even the mind has to be overcome before the One can be cognised; for, the mind seeks variety and change; it revels in the contact with the objective world called vrittis. The prevention of these vrittis in the mind, of the ever-widening circles in the Maanasa- Sarovara (the Lake of the Mind), whenever a wish or thought or a resolution is dropped into it--that is the function of the science called Yoga, Union. Union of what, with which? Union of "Thath" with "thwam", of you and the rest, resulting in the One, without a Second. Make your mind cling to God. You have met here in such huge numbers so that you may learn from these Pandits and from Me that "Yoga is desirable and possible." The path can be known by a little reasoning and thereafter, it can be trodden step by step until the goal is reached. You have come in hundreds of thousands from all the villages and towns for miles around, spending time, money and exertion. Take back this lesson from here, retain at least this much of knowledge, that attachment causes pain and detachment results in joy. But, you cannot easily detach yourself from activity; the mind clings to some thing or other. Make it cling to God, let it do all things for God and leave the success or failure of the thing done to God, the loss and the profit, the elation or the dejection. Then, you have the secret of Shaanthi and contentment. To get this attitude of surrender, of dedication, you must have Faith in God. This world is His play; it is not an empty dream; it has purpose and use. It is the means by which one can discover God; see Him in the beauty, the grandeur, the order, the majesty of Nature. These are but shadows of His Glory and His Splendour; that is why, the Vedhas have three sections or Kaandaas: Karma, Upaasana and Inaana. Karma leads to the consciousness of the ever-present, immanent, all-powerful God. Upaasana (adoration of that God), leads to the knowledge that He is in all; when you experience that there is no Second, that is Inaana! In the past, when people were observing the discipline which gave them shaanthy and soukhyam (peace and contentment), they were happy; they could not be swept off their feet by fear or disappointment. But, M.A.'s and B.A.'s are today unable to get jobs suited to their standards; the income is too poor for their own sustenance. They are helpless and unhappy; they do not help their parents or make them happy.

Devotees should improve their behaviour. The Vedhic scholars themselves have fallen victims to this rash for jobs and degrees, for their children too run after the glittering tinsel of a degree, which does not fill their stomachs or fulfil the cravings for peace and calm. They have lost faith in the Vedhas themselves; else, why should they discard them so fast, in exchange for a few rupees? Nevertheless, there are some, in Andhra Pradesh also, who preserve their faith and who are serene in the face of everything. They are not known to newspapermen, they are not news; they live apart and happy. Nobody worries about them and they do not worry any one. People, nowadays, know the history of film stars, while they are profoundly ignorant of their own history. Pay attention to your real needs; cultivate virtues that will add joy to you and others, not habits that ruin your health and empty your purse and lower you in the estimation of others. I want bhaktas (devotees) to improve their behaviour and character. It is no good attending the temple and sharing loudly, with cymbals in your hands, in the singing of devotional songs there. They are but external signs of enthusiasm. God watches the bhaavam, not the baahyam--the thought power behind, not the pomp above. The two injunctions of the Vedhas are: Sathyam Vada, Dharmam chara--Speak the Truth, practise righteousness. Sathkarma (good deed) is the tree, Sad-bhaava (good intention) is the root. The Sadbhaava is that which serves your best interests, viz. lasting happiness, final liberation from the cycle of birth and death. Take the mind off the sensory pleasures and fix it upon God; then, bhaava gets pure; whatever you think or say or feel will be for the good of yourself and others. Some people laugh at spiritual aspirants and call them idle visionaries who seek something that is not tangible, that cannot be weighed and valued! How can any one ignore the foundations and be content with the knowledge of the walls and the terrace? You can be free from fear only when you are confident of the strength of the foundation. You do not see your breath or weigh it; but, breath is the very sustenance of life. The unseen is the basis of the seen. If you are caught up in the meshes of the seen, you cannot know the importance of the unseen. India is the Guru of Humanity. This ought to be known to every one, not the mountains of

information that is filling the head

now. The key for liberation is contained in the **Vedhas** and these **Pandits** have it. That is the

reason why **Bhaarith** lays claim to be the Guru of Humanity. If that claim is to be respected,

Indians must themselves live the life. Every one must be immersed in **Shaanthi** (peace), derived

from dedicated work, work offered as worship, work done with no desire or attachment for the

benefit therefrom. But, what do we see today? There is no peace in the home or in the mind, no

cordiality between brothers, no reverence for parents, no love between partners. You must first

achieve victory at home; you can then call on others to strive for victory. Mere devotion is not

enough. It must be regulated by reason and discrimination. Or else, it will not flow along sane

lines. Reason makes devotion a sharp instrument. Reason out the purpose of your sojourn on the

earth, the purpose of the intelligence with which you have been endowed. Then, devotion will

encourage you to fill your days with steady, controlled activity, towards Liberation.

Amalaapuram, 28-3-1965

20. Undernourishment and the cure

We hear many people lamenting the state of affairs and talking of the spread of injustice and

falsehood, of cruelty and hatred in the world and in this country. This is like shouting for a drug

after the illness has set in; prevention is much more beneficial than cure; sometimes, the cure is

rendered more difficult on account of the complications due to long neglect.

The present decline in morality is due to decreasing faith in the **Vedhas**, **Shastraas** and

Upanishads in our country. Some people are in the habit of condemning all those who do not

believe in the **Vedhic** Dharma as atheists; but, there are no atheists at all among men. An atheist,

when he declares "There is no God," is first affirming. "There is", and then, denying something

that he has affirmed. Though he may deny God, he does not deny Love or Reverence or Wonder

or Awe; these are all expressions of theistic faith. The 'atheists' too yearn for a goal; they

remember a place from where they came, though like all others they are unable to locate it. They

know they are proceeding to a place where they get full happiness; they pine for it; they dream

about it; they have their plans for reaching it. They have like all others the hunger, the pain, the

discontent.

Just as the doctor diagnoses the origin of the pain, the aspirant goes to a guru who is an expert in

the different forms of mental yearning for the goal. Every one feels the urge to see and know

Unity, where there is multiplicity; this knowledge is contained in the **Brahmasuuthra**, which like

a string penetrates all the different beads of the same rosary.

There are different approaches to God

All the thousands of individuals here before Me now are so many thousand flowers, strung on

that one thread, Brahman. In Brahman, you all find unity, the unity you have missed, because

you were engrossed in your own separateness. That is the truth; all else is delusion; you have let

this unity go **un**-noticed, because the men who know it are neglected, their declarations are

dismissed as depraved! There is no dearth of sustaining spiritual food in our country; but, yet, we

have this pitiable spectacle of a people starving in the midst of plenty.

The ills of the country are due to under-nourishment; not so much under-nourishment of the

body, but under-nourishment of the spirit, want of spiritual exercise, neglect of spiritual regimen.

Allowing the malady the fullest scope, people are engaged in reciting the names of the drugs in

the pharmacopoeia! They do not make any attempt to take the drug in. The means of conveying

into every home and village the life-giving waters of the spirit have all dried up or got choked

up. That is the reason why undernourishment, with all its attendant symptoms of debility,

nervous disorder and mania is so rampant today.

'**Matham**' is a matter of **mathi**---religion is a matter of the intelligence. Unless you are able to

equalise intelligence, you cannot **equalise** religions. There are different approaches to God for

different **mathis**, suited to the likes and dislikes of individual temperaments. Some are work

minded; some are contemplative, some are exterior-oriented; some are prone to examine the

inner consciousness, more than the external.

There are disciplines suited for each of them in the **Sanaathana** (ancient) scriptures: **Bhakthi**,

Inaana, Karma, **Upaasana**, Yoga, **etc.** The milk in which butter is immanent, implicit in every

particle, in every molecule, is the One. The curd into which it is broken by fermentation has the

butter separate, but yet as part; that is the One, with the Second, as an integral part of it,

Vishishta - **adwaita** (qualified non-dualism). The churning separates the butter clearly and it is

rolled into a ball, it is kept floating in the liquid from which it has

been taken. The two have become clearly distinguishable; they are spoken of as two, **dwaitha** (dualism). These are but three names for three stages of the same substance. People should strengthen the hands of **Pandits**. The One is the reality. It is not to be found exclusively in one place only, however hoary the place. Neither **Arunachalam**, nor **Thirupathi** nor **Kedaaram** can claim to be the place where It is to be found. Its address is given in the 61st **shloka** of the 18th chapter of the **Bhagavad Geetha**: "in the heart of all."

Pandits who are versed in the sacred scriptures of this land are the real leaders of the people, for, they can show the path of self-realisation, which is the highest duty of man. They must, as the sages and scholars of old used to do, counsel the rulers and guide them in the path of Dharma. But now, the rulers keep them afar, while the people shower ridicule on them! If they now cater to the low demands of the rulers, they will degrade the ideals which they must cherish and promote. It requires a great deal of integrity and courage for them to escape the temptations of the situation and stand firm on the principles laid down for them in the **Shaastras**. Hence, there is not much hope of the **Pandits** being used by the rulers. There is every chance of the **Pandits** themselves losing their grip over fundamentals, if they approach the rulers for patronage. So, the people themselves have to take up the task of strengthening the hands of the **Pandits** and of deriving the utmost benefit out of these repositories of ancient learning. Faith in Almighty is the strongest foundation. The **Pandits** themselves are a divided lot; they have lost the capacity for united effort. I am speaking so plainly here, for this **Kona Seema** is the nursery of many learned **Pandits**. My task is to bring together the **Pandits** and make them aware of their noble heritage and their still nobler duty, to develop contact with the rulers who will benefit by the impartial wisdom of the **Shaastras** and the Upanishads and the **Vedhas**, seen and recorded by masters of detachment and thus establish peace and harmony in the world. I will certainly succeed; only, you have to be patient for some time. The mansion called life must be built on strong foundations; the pursuit of **artha**, and **kaama**---of wealth and welfare, of all desirable objects---must be regulated by the standard of Dharma.

Dharma fosters those who foster it--"**Dharmo rakshathi rakshithah**." The strongest foundation is ever-present Faith in the Almighty. Some may ask, "If He is Almighty, why then is he not patent?" Well He reveals Himself only to the person who yearns for the answer, not the one who puts questions out of impudence or ignorance. He will be patent only in the transparent heart, the heart that is not clouded by egoism or objective attachment. The string of the rosary is patent only in the **sphatika** or the crystal beads, not on the coral or **rudraaksha** beads. Though the string runs through these latter also, it can be seen only by splitting those beads; that is the meaning of the story of **Hiranyakashipu** who split the pillar; when he did that, he could see for himself the Lord who is the core of every object and being. Coconut-breaking is symbol for destroying the ego. Try to break the coconut, as it comes from the tree; the shell is covered compactly by a coat of fibre. You cannot break the nut by hitting with a crow-bar even; take off the fibrous armour; breaking it is very easy. When you take a coconut to be offered in the temple, you take it, after removing the fibre; then, you offer it to God, breaking it into two halves. This is the symbol for destroying the ego and surrendering to the Lord. So you have to remove the fibre of desire for sense-objects and then, go before the Lord devoid of **kaama**, and **krodha** (desire and anger); there you declare that you are ego-less by breaking the coconut into two. You will be accepted then, not before. This conquest of the ego is a very hard task; years of persistent effort are needed to get success in this endeavour. For getting a Degree you struggle in the University for a number of years, poring over books night and day; how much more difficult is this examination, success in which guarantees lasting happiness, and escape from the weary round of birth and death. Some people have their minds and senses like cotton balls and a spark of **inaana** will set them ablaze and they achieve victory! Some others have them like dried faggots; they take longer time, but, victory is certain. Most have minds and senses like green fuel and even the raging fire of **inaana** may be put out by the onslaught of the moisture contained in them. Make your mind and senses like clean finely ginned cotton. How can you do this? By contact with scholars and those who have experience in spiritual practice,

like these pandits here. Listen to them; revolve their teachings in the depths of your memory; practise what they advise; yield gladly to their guidance. Start now. Scholarship starts with the alphabet; learn A and B, C and D and go on until the end. The margosa fruit may taste bitter at first but, there are many who enjoy eating it, for, steady practice makes them sweet to the tongue, especially when you get convinced that they are good for curing illness. Success or failure is your own making. For example, when you sing Naamaavalis (songs containing Lord's names) try to roll on your tongue the sweetness of the meaning also. On the basis of the material you can ascend to the spiritual; only, you must know that it is possible, and develop the faith that removes all hesitation. When you sing of Raadha, as you did just now, "Raadhaa maadhava nanda laala!" do not imagine that Raadha is a woman and Krishna, a man. You can become Raadha, now, here, if only you know what Raadha represents. She is the basis (aadhaara), which is worshipped (aaradh) as everflowing stream (dhaara); she is the very basis of the world, which is another name for God Himself. Have it as a dhaara (flowing from your tongue), the Name of the Lord; avoid all lesser talk. On the Ocean of Milk, (the Ksheerasaagara) of the Pure Mind, plant the peak of Mandara, steady faith, in the unity of creation; take the serpent, Grace of the Lord (Ishwaraanugraham), and use it as a rope to churn the ocean; churn it through meditation and spiritual discipline (dhyana and saadhana); then, you are able to acquire the Nectar---the essence of Vedha, of spiritual knowledge, of spiritual experience. The Lord is impartial; you punish yourself, you reward yourself. A young student who was nervous about the examination in the English language went to a temple and prayed to God for making the questions easy for him. He promised in exchange a Thanks giving Feast. It happened so, and he could answer all the questions to his entire satisfaction in half the time allotted for the purpose. He did not give in the answer sheets immediately; he called for extra sheets and wrote down a list of articles he must purchase for offering the Thanksgiving Feast to God: jaggery, rice, cardamom, ghee, etc. He had many more minutes at his disposal; he noted down the cost and finding it beyond him, he revised the list and found many items which he could score off.

While busy with this flippant assignment, the bell rang and the supervisor ran up to him to collect the answer sheets. In the hurry of the moment, he handed over the sheets whereon he had written the list of articles and through sheer miserliness, scored out most of the items! So, the young man failed; it was all his doing. God is impartial; He is like the thermometer that cannot misinterpret, or exaggerate or falsify. Success or failure is your own making, you decide your destiny; the Lord has no share in deciding it. You have the appetite for spiritual truth. It is already very late, you have to go to your places. There are many old people, women and children among you. I can understand the trouble you have undergone out of your Love for Me, coming long distances, walking or journeying by boat or bullock cart, denying yourselves food, sleep and rest, struggling even for drinking water and a little shade under a tree. Seeing this vast ocean of humanity, one gets assured of the value, the continuing value of the heritage of Bhaarithavarsha. You have moved enmasse from your villages like ants from ant-hills. Why? Because you have the hunger for God, the appetite for spiritual truth. I must tell you one thing now, for this has grown into quite a sensation, especially in East Godaavari, around Amalaapuram! I am not blaming any one or laughing at any one; but the truth must be made public. There are quite a few who declare that I am coming "upon them" (!), possessing them rather, and they sway, shake and shiver and say all kinds of things, claiming that I am speaking through them or that they are under My Influence. They answer questions and 'foretell' things and perform many tricks to collect money or things from people who do not know Me and My reality. All this is sheer deceit; it is a disease that is spreading. Do not encourage it; nip it whenever you see cases of people suffering from it. Such people have agents and brokers; scotch them first and their puppets will disappear. They wear the dress of holiness, but their greed announces them as vile. People say 'Baba appeared to me in a dream and commanded me to do this and that, to you, to collect so much from you etc., etc. Do not give heed to such cheats; punish them in the way they deserve. That is the advice I have to give you. Amalaapuram, 29-3-1965. It is easy to conquer anger through love, attachment through reasoning, falsehood through truth, bad thoughts through good,

and greed through charity.

SHRI SATHYA SAI

21. The rare chance

The one advice that I give you is this: Do not foul a single moment of your precious life. Spend it

in the most useful manner, to earn joy for yourself and others unsullied joy. You have come in

lakhs from all the villages of this Delta to this **Amalaapuram**. There are many among you who

are too old to come to **Puttaparthi** to have My **darshan** (audience) and many are suffering from

bodily ills, which do not allow them to push forward to the front lines here. Have some

consideration for them; stand where you are; do not push and try to rush forward. I am on this

high terrace; wherever you are, you can see Me.

There is work now only for the eye and the ear; not for the tongue.

When you have the chance, it

is wise not to miss it. I have come in order to confer **aananda** (bliss) on you. I am prepared to

stand here, until all of you have your fill of **aananda**. Why then should you raise this clamour?

God can be felt and experienced only in the deepest silence. All noise must subside; then, His

Voice can be heard clearly.

The tongue is the token of true breeding. "**Hey!** you clout! Did you hear soldiers march this

way?" a man asked a blind farmer. Minutes later, another person accosted him, "Blind man!

Open your mouth and tell me whether you heard the noise of soldiers marching this way." Later,

a third voice approached him, "Sir, did you hear some soldiers marching along this path?" At

last, another person came near and placed his hand upon his shoulder, "My tear man, please tell

me whether you heard men marching along this road?" The blind man correctly described his

interrogators later in the order of their appearance as a soldier, a Captain, a Minister and the King

himself. The words reveal the breeding of the speaker.

The silent man has no enemies

The tongue is the armour of the heart; it guards one's life. Loud talk, long talk, wild talk, talk full

of anger and hate--- all these affect the health of man. They breed anger and hate in others; they

wound, they excite, they enrage, they estrange. Why is silence said to be golden? The silent man

has no enemies, though he may not have friends. He has the leisure and the chance to dive within

himself and examine his own faults and failings. He has no more inclination to seek them in

others. If your foot slips, you earn a fracture; if your tongue slips, you

fracture some one's faith

or joy. That fracture can never be set right; that wound will fester for ever. Therefore, use the

tongue with great care. The softer you talk, the less you talk, the sweeter you talk, the better for you and the world.

When you crowd so thick and rush round, pushing people forward and backward, it is a good

chance for thieves and pick-pockets. You stand lost in your own luck; your attention is

concentrated on Me, while the attention of those others is concentrated on your purse or golden necklace.

I know the agitations of your heart and its aspirations, but you do not know My Heart. I react to

the pain that you undergo, to the joy that you feel; for, I am in every heart. I am the dweller in

that temple. You must know Me better, for how can a telegram sent in Morse code be understood

by the receiving office, when the receiver does not know Morse? The **prema** (love) that you give

is of the same Morse Code, as the **aananda** (bliss) I give you.

Bhakthi must be directed along the channels laid down by reason.

Your **bhakthi** is making you

behave wildly like the furious flood of a river. You crowd round this place where I am residing,

night and day, in sun and rain and raise **lais** (cries of victory), to persuade Me to come and give

darshan. This is not correct, My dears! This is not **bhakthi**; this is not **prema**. Of course, even

without your making all this noise, I gladly come on to the terrace and give you the **darshan** you

ask for, in your heart of hearts. That is the voice I hear most; not the voice coming out of your throats.

Use your life to spread joy, not grief

Most of the clamour that you cause is due to wrangling for space, the stronger ones insisting on

their rights and even robbing others of their rights. This is a place where you must try to help, not

hinder; this is the atmosphere of perfect peace, **prashanthi**. Do not behave here as you do when

you gather elsewhere. There is no scope here for envy or malice, hate or competition. When

kaama (intense desire), and **krodha** (anger) are rising in hot flames from the heart, how can the

cool rays of **shaanthi** (peace), **sathya** (truth), ahimsa (non-violence) and **prema** (love) emanate

therefrom? This human birth is a rare chance! Use it for spreading joy, not grief. Of course, it is

natural for man to resent, to grow angry. But you should not allow anger free and furious scope.

The raging floods in the Godaavari have to be restrained by bunds, anicuts and dams, so that the water may reach the sea, without scouring the fields on either bank. You too must set limits to your own anger and hate, and honour those limits. You know that first you have to plough the land, feed it with water; then, sow the seed, pluck out the weeds, guard the crop by a fence from cattle and goats and wait patiently for harvest time. So also, the heart has to be ploughed by means of virtues fed with the water of Divine love, before the seeds of Divine Name are sown; later, the field has to be watched and weeds have to be destroyed it is best to prevent the cattle of unsteadiness and doubt, by putting up the fence of Discipline; then, the Name of the Lord will flower into Meditation and the rich harvest of Knowledge can be reaped. Now, you are allowing the precious fertile field to lie fallow; the field of the heart is infested with thorns and weeds; it yields no joy to any one. Cultivate the heart and garner the grain of Aathma-aananda. That aananda is your heritage; it is yours for the asking. But, you do not know how or whom to ask. Ask grief to quit and aananda is patent, as the very basis of your "I-ness", your Sath (existence) and Chith (consciousness) It is very simple. Grief will disappear as soon as you discover its real origin, for it has arisen out of ignorance only. Amalaapuram, 9.30A. M. 29-3-1965

Let no one suffer the slightest pain as a result of your thought, word or deed. Let this be your saadhana. SHRI SATHYA SAI

22. The code of correct conduct

Indescribable joy and glory come within the reach of man when the Universal Immanent Principle decides to assume human form. You are all standing in the scorching sun for hours and so, you can realise what it is to be offered a cool drink when you get parched in the heat. The Avathaar comes to offer this cool comforting drink to parched humanity. Mere repetition of the words, Sathya, Dharma, Shaanthi and Prema will not quench the thirst; the words rice, curry and rasam (soup) will not satisfy hunger. How can you get aanandam from words? Practise them, that is the message that the Avathaar brings, with all the authority that It can wield. What you have heard and seen must be spoken out, without exaggeration

or abridgement; that is sathya or truth speaking. Of course, when the mind is controlled, the intelligence is sharpened and purified; you see only the one everywhere, in everything, at all times; then that one becomes the only Truth, which you see, hear and speak of---for, there is nothing else to see or hear.

"Sathyaannaasthiparo dharmah" --- "There is no duty higher than Truth."

Some people raise the question, "How can we make a living if we adhere to Truth?" Well, you cannot escape death, whatever way you spend your days. It is far better to die, adhering to Truth, than die, sliding into falsehood. Do this duty to yourself first; then, consider the rights of others. Falsehood looks easy and profitable; but, it binds you and pushes you into perdition. Purify your feelings and impulses; do not worry that others are not doing similarly. Each man carries his destiny in his own hands. You will not be bound, because others are not freed. You should strive for your salvation, at your own pace, from where you started when you were born into this chance. One coconut garden may have a thousand fruits; the neighbouring garden which belongs to you may have only eight hundred. But, you are rich only to the limit of the number that grew in your garden. You have no right to the fruits grown on another's tree. Earn yourself, for yourself. Two people may have two acres each in the same village; but, they reap different quantities of grain, depending on the skill and attention they bestow, and the quality of the soil, the seeds and the manure they use. Do not give up your code of duties. For each person, there is a code of conduct laid down in the Shaastras (scriptures), according to age and status, the profession adopted, the stage of spiritual attainment reached, the goal of life accepted, etc. Do not carp at the behaviour of others, or at the efforts they make, to get consolation and courage amidst the turmoils of life, for the path that one has chosen, the Name and the Form of God he prefers! Also do not give up your code of duties and take up that recommended for some one else. Arjuna was overcome by human sympathy when he refused to slaughter his kith and kin and seek regal luxury through such sinful means; he preferred being a mendicant. Then, Krishna had to remind him of other levels of dharma, which override the purely natural dharma. They were: (i) the Varnadharma of a

Kshatriya, which insisted on his

fighting the forces of evil and which branded withdrawal from the battlefield as a heinous sin;

(ii) **Aathmadharma**, which urges you to concentrate on the **Aathmic** reality, and not worry about

defeat or success, fame or dishonour, but be an instrument in the hands of the Lord.

Along the lines already familiar to you, continue the worship of the God of your choice; then you

will find that you are coming nearer and nearer to Me; for, all Names are Mine and all Forms are

Mine. There is no need to change, after you have seen Me and heard Me. That is what I wanted

to tell you, since the **Shastri** spoke to you of **Avathaars** and their significance.

You have stood too long in the hot sun: if I speak longer to you, I would only be adding to the

misery; so, I shall stop now. Go to your several places now, without rushing or pushing, causing

trouble and confusion. There are children, old persons and many sick people among you. So, be careful.

Amalaapuram 11.30 A.M., 29-3-1965

Unity is Divinity.

Purity is Enlightenment.

Let us live together

Let us experience.

the gifts of things together.

SHRI SATHYA SAI

23. Rope round the neck

This land is the **Karmakshetra**, the land where all activities are sublimated into **saadhana**

(spiritual practice) and the goal of merging in the Absolute is ever held before the particular,

individualised man. But, this land has started pursuing the mirage of sensory pleasure and

worldly happiness, forgetting that only spiritual success can give peace. Though people discover

soon that no one can be happy fully, by getting rich or becoming an expert in any science or

master of any art, or building up a healthy physique, still, they seek happiness through these

means alone. What has to be done is to develop detachment step by step, dwelling on God and

fixing attention on His grace, power and wisdom.

The **Vedhas** have three sections karma, **upaasana** and **jnaana**. Karma or activity engaged in with

a dedicatory attitude, regardless of the benefit it may result in, builds up purity of mind.

Upaasana or systematic worship of God contemplating on the glory and splendour and His

manifold expressions equips you with concentration. These two lead

to a clear grasp of the

Reality, that is to say, you acquire **jnaana** (spiritual wisdom); the veil of delusion drops and

glory stands revealed. Now, these three are neglected and even scoffed at. Know that no object is

per **se** pleasing or **joygiving**. It is you that find it so, the joy is in you. You pour it on the object

and ascribe it to the object, by the trick of projection. If an object itself is capable of producing

joy, it must be welcomed by all at all times and places. This is not the case so far as any object is

concerned; the joy is only projected on it by the mind of the individual.

The innermost core of man is pure

Delusion has to die; then only does the cycle of change end. Then only is man liberated from the

bonds of birth, life and death. Call it **saavyujyam** (reaching the goal, or merging in the Absolute or

Universal), or **Brahmasaakshaathkaaram** or **Aikyaanusandhaanam** (becoming one with Infinite)-

--the names may differ, but the finish is the same' Every mortal must attain immortality; for he is

Amrithasya puthrah, a child of Immortality. That is why I dislike people condemning themselves

as sinners, 'born in sin, living in sin, fundamentally sin itself'.

I always remind such people that it is treason to their inner reality to heap such stark falsehoods

upon their own heads. This becomes clear when you address any one of these people as, "**Hey!**

Sinner!" they will turn round in anger and threaten you with hard pounding. Why? Because that

word 'sinner' wounds their innermost core, which is **Nirmala**, **Nischala**, **Nithya** and **Nisswaartha**

(Pure, Fixed, Eternal, and selfless). If you hit a tamarind fruit when it is green, the seed too will

get the impact; but, hit it with a stone or hammer when it is ripe, the seed will not get hurt. Be

like the seed in the ripe fruit; feel that you are unaffected by the blows of fate; when you get the

jnaana that you are not the body (**deha**) but the Self (**dehi**), then, no blow can hurt you.

The **Shaastri** versed in **Vedha** spoke of **Yama**, the God of Death, having **kaama** and **krodha**, as

the leader of the army with which he attacks mankind. But **Yama** is not an identifiable person

riding on a buffalo, with a noose in his hand for roping in the souls of those whom he wants to

drag to his realm. No. The God of Death is called **Kaala**. Time. Time is the God of Death; time

knows no mercy; when the time is over, you have to leave; each day, your span is shortened by

24 hours. He is as omnipresent and omnipotent as Time. He does not

run a rope factory to drag
into his home all the millions who die. The dying person has the rope
already spun and twisted
round his neck. He has only to come and pull! He spins the rope by
every act of his, during all
the years of his life, now or in the past. All acts done with egoism, self-
interest, an eye on the
beneficial consequences, the fruits, give a little more length, a
stronger twist, to that rope.
Know the true values of yaaga and yajna
Good deeds done in a dedicatory spirit do not add to the length or
strength of the rope. They give
shaanthy and santhosha (peace and happiness) in plenty. Why, you
had a very good illustration
of this just today. The final offering of sacred objects in the sacrificial
fire of the Rudrayaaga
was done here at 10 a.m. and, there was a welcome downpour of
unexpected rain at 10-05 a.m.!

Those who do not know the true values of yajna (Vedhic ritual of
sacrifice) and yaaga (ritual of
worship) ridicule these rites and shout that they involve the loss of
precious ghee and fuel, which
could be put to better use. They do not realise that the food they
themselves consume is a
colossal waste, for, they do no good to the world or for themselves.
Their cigarettes are a waste,
indeed, a dangerous waste; their bush coats, the films they, saw, the
hours they listened to the
radio are all waste.

You see a sculptor working away at a rock with his chisel and you
condemn his work of chipping
pieces as waste of precious time and valuable stone. You do not know
that one day a form of
Divine beauty will emerge. You see the ryot scatters valuable seeds
on the mushy field; you
blame him for wasting eatable stuff! You do not realise that he will
harvest it a hundredfold in a
few months. Your criticism is born of ignorance and shortsight. The
rain that fell this morning
and surprised everyone did not surprise Me, for it is the inevitable
consequence of the yaaga. It
is a special science, which these Pandits know; honour them for it.
There are many who talk cynically of even Sathya (truth), Dharma
(virtue), Shaanthy (peace) and
Prema (love). They say that if you stick to truth nothing can be got
done, that a little lie helps
much; that Dharma is what suits the need of the moment; that if you
practise Shaanthy, you will
only receive all the blows on your own back; that if you become
famous as a man of prema, the
entire village will squat on you and share your hard-earned wealth.
Therefore, they conclude,

you will be a fool if you decide to practise these four virtues.
Practising what you preach is Dharma
But, just think a little and you will find out the absurdity of the
criticism. It is the lie that requires
intelligent bolstering, clever avoidance and deeper memory! It is
much easier to speak the truth
and be done with it. What you have seen or heard or done, speak
about these just as you saw or
heard or did! And, what is Dharma? Practising what you preach,
doing as you say it has to be
done, keeping precept and practice in line. Earn virtuously, yearn
piously; live in the fear of God,
live for reaching God---that is Dharma.

Minister Narasinga Rao quoted in his speech some officer-friend
who spoke to him about the
dangers that lurk in a community that suddenly gets a lift in the
standard of living, due to some
dam or industry being established in their home land. He said
planners must first pay attention to
the control of the recklessness and the spirit of bravado and crime
that accompany sudden access
to riches. Of course, this is a universal experience, this association of
vice with wealth, of madha
with dhana. The poor are rich in devotion to God; Kunthi prayed that
her difficulties may
continue, for they keep the Lord ever in her mind. Riches are a great
handicap in the path of
spiritual progress. So, though you may be rich, do not cultivate
attachment to the bank account or
to the mansions, cars and comforts you command. Have them as if
they are given to you on trust
by the Lord.

Listen to the epics and correct yourself
The Vedhas are called Sruthi, because they have to be heard with
attention. Sravanam (listening)
implants ideas: it inspires you to take stock of your condition, to note
your deficiencies and
failings and even your excellences and merits. The ear has great
potentiality to correct, reform
and guide. Listen to the Raamayana and the Mahaabhaaratha; it is a
chance that many are losing
now. Then discover for yourselves the greatness of Raama, Krishna,
Meera and Raadha. Dwell
on their lives, the example they place before you; correct your habits,
your outlook, your attitude
to the world, to society, to yourself. That way lies salvation. The ear
fills the head; the head
directs the arm; the arm acts. So, hear good things; do good things;
share good things. That gives
joy and contentment.

Speak softly, kindly; that is dharma. Give generously, wisely; wipe the
tear and assuage the sigh

and the groan; that is dharma. Do not simply throw money at the needy; give with respect and reverence', give with grace. Give also with humility. Try to live with others harmoniously. This is called Kaliyuga (the Iron Age), but it has become worse. It has become Kalahayuga, the Age of Factions! Factions in the family, the village, the community, the country, the nation, the world. The root cause of all this is the emphasis on the ego and the desire for cheap and temporary pleasure.

Earn the riches of inaana, as Janaka did, through association with the great sages of the day, as Dasharatha did from Vasishtha. These Brahmins, scholars in the Vedhas, have in them the inaana you need; they have preserved them in spite of poverty and neglect. They have been scorned by the rulers and the ruled, the people and the politicians. Their knowledge heaped in their 'godowns!' is fast getting useless through not seeing the light. You might be wondering why I am taking them with Me from place to place and even sympathising with Me for the task that I have taken upon My back, for, in your opinion, it is a lost cause. No; it is not lost; the Avathaar has come to see that it is retrieved and restored. I derive Aanandam through them and with them.

To condemn all is unjust
Do not judge them by their dress or their exterior. There may be among them a few who do not live up to the high standard they profess; that percentage is like the few small stones found in a bag of rice, small in quantity and easily recognisable. Do not condemn the clouds which shower sheets of pure water, because after it falls to the ground some water gets dirty. To condemn all is unjust, untrue and unkind. Take My own instance. I never exult when I am extolled, nor shrink when I am reviled. Few have realised My purpose and significance; but I am not worried. When things that are not in Me are attributed to Me, why should I worry? When things that are in Me are mentioned, why should I exult? "Sayeeeki Sarvamu yes, yes, yes," (for Sayee it is always s.s.s.). If you say, "Yes; you are the Lord," I am the Lord to you, if you say "No", I am No to you.

I am Anaanda, Shaantham, Dhairyam (Bliss, Equanimity and Courage). Take Me as your Aathmathathwam (Reality of Aathma); you won't be wrong. Resolve from this day to see only the good in others, to develop the good in yourselves. That is the best

saadhana. Discard anger, hate, envy and greed; do it by dwelling always on the Name that summarises and signifies the Glory of God. Nurturing anger and hatred in the heart is like carrying a pot with many holes for bringing water.

Foster depositories of ancient wisdom
During these days when I am going about in the East Godaavari District, people have witnessed the devotion and sincerity of lakhs of men and women. Spiritual thirst is present in a large measure; the tendency to run towards the. Divine is here. It is latent, but strong. Just as when the showers of rain come, the bare plains become green with grass, since the rain feeds the roots underground, My presence has made the spiritual yearning lying dormant in your hearts, sprout in profusion. That yearning has made you ignore the importunities of hunger and thirst, and given you great joy and contentment.

.Foster these repositories of our ancient dharma and wisdom, the Pandits. You run to them only when you need a priest for. marriages or other ceremonies. You never care whether they are fed or clothed, whether they have enough opportunities to study the scriptures, to teach their children, to live as teachers and guides of society. Honour them, make full use of them.

Rajahmundry, 30-3-1965
Life is just a chance to see for yourself your beginning and your end..

SRI SATHYA SAI
24. Be above and beyond
The seed grows slowly into a huge spreading tree; so, too, through tiny acts, soft words and kind deeds, man elevates himself into a Divine Being! The worst action is to do the opposite of what you preach' to deny by the hand what you dole out of your mouth. If you cannot act up to your declarations, keep quiet; do not go about advising and advertise that you are hypocrites. Do not preach dharma (virtue) while decrying it in deed. Dharma is steady, unchanging; it can never decline. What happens is: those who have to practise dharma decline in faith and steadfastness.

By practice is a man judged; not by the precepts that he pours forth. One speaker was just now giving a list of sages and saints who were born in this District in the past; but, you must ask yourself the question: "What use have we made of their experience? How have we benefited?"

When that list is being elaborated upon, you have to hang down your heads and lament the

decline in spiritual development! You have to ask, "How have we deserved this heritage?"

The President quoted an English poet who said that life is like a pastime for God, who crushes a

butterfly, after playing with it for some time. "They kill us for their sport"; "Life is a tale told by

an idiot", he quoted. He said what Western poets spoke of Fate as blind and cruel and had

recently developed despair regarding human progress, in spite of technical and technological

advances. This only reveals that they have no deep experience, no illumination.

Separate yourself from the grief

The experience of saints in this country is different. They have known (and you have also to

know) that the body, with a form and a name, is just a temporary habitation. Form and name

make anything temporary. You hear of the Lord giving darshan (audience) in the temple,

wearing a diamond-set hastham (hand) ! That means the Lord is conceived as having a Name

and a Form, which are limitations and therefore, temporary, attached to a particular manifestation

only. Form and Name are needed for experiencing sukha (pleasure) and sukha involves dukkha

(grief) also; they are the obverse and the reverse of the same coin, this side and the other side of

a sheet of paper.

Grief is caused, as joy is caused, by the attachment of the senses to objects; once you know that

you are not the senses or the mind, but He, who operates the senses and wields the mind, you

cross the bounds of pleasure and pain. The President of India had a recent domestic bereavement;

but he did not import that grief into his role as President, did he? No. The duties of the President

were performed without any hindrance or loss of interest. Separate yourself from the grief; you

are the President of your Realm. The senses and the mind, with all the attendant impulses,

desires, attitudes, etc., are your servants, instruments that have to carry out your orders.

The Vedhas teach you this truth. Once, as part of a marriage procession, an elephant was also

pushed along: a wicker-elephant, life-size. People looked at it in wonder and some even dared to

find fault with it, saying the legs were too short, the ears were inadequate, etc. But, the thing was

filled with crackers and, in a few moments, when it was lit, the whole contraption exploded in a

blaze of brilliantly-coloured shooting stars with a tremendous bang. Why should there be so

much criticism of a thing which, like the body, will soon go up in flames? The body is but an

instrument for a high purpose, the realisation of the Glory that fills the Universe, of which you are a fraction!

Road to God is filled with immense hardships

Use all the talents of your senses, the intelligence and memory, for this purpose. Transform

values, sublimate desires; let the higher always overrule the lower. Like the ass that carries

sandalwood, without knowing anything more than its weight, man too carries the burden of

wordly worries, without being aware of the fragrance which he can really get from the very

burden on his back. The senses will drag him away from the higher purpose, so they must be

kept under strict control by rigorous training. Without this mastery over the senses, all the

elaborate puja (ritual worship), all the long hours of dhyaana (meditation), all the vows you

observe, are mere mummerly.

True devotion must not get dispirited; nor elated or satisfied with lesser gains. It must fight

against failure, loss, calumny, calamity, ridicule and against egoism and pride, impatience and

cowardice. Read the lives of Jayadeva, Thukaraam, Raamdass and Sakkubai; go through the

stories of how the Gopees calumniated Raadha; then, you will realise the immensity of the

hardships they underwent, when they travelled on the road to God. You find now a number of

people who open their mouths wide in admiration of Western countries who prepare rockets to

travel to the moon and go round the earth. They may circle lakhs of miles in space, but, they

know not how to proceed half an inch more towards their neighbour, or brother; they do not dare

explore their inner reality, though they are eager to explore the outer illusion!

The Truth that is in all beings is also in you. Search for that; discover that unity; that source of

courage, of love, of wisdom. You do not realise that it is He who digests the food that you

consume, for, as He says, in the Geetha, "I am the Vaishwaanara--- fire that is in the bodies of all

beings and digests the four types of food they eat." That fire digests food, but, it is careful not to

destroy the stomach itself! He is the basis of all activity, though Himself unconcerned.

Do not allow the world to get into you

Be like the lotus, unattached to the slush where it is born and the water in which it is bred; the merits and demerits earned in past births is the slush, where the jeevi is born; maaya or the enticing illusion called world is the water, which sustains; but do not allow that enticement to affect you. Be above and beyond the earthly attachments like the lotus. Know that though you may be in it, you should not allow the world to get into you and affect your sense of values.

It is the stilted sense of values that makes you carry a radio receiver strapped to your shoulder, even when you come here! This has become a fashion; sons-in-law now try to extract a transistor radio from their fathers-in-law, as quickly as possible. There was a young man in a big town; it so happened that his father arrived on a visit and was received at the railway station by the son himself. They were going home in an auto-rickshaw when the father, already confused by the roar and noise of the traffic, noticed some one carrying a small rectangular box, strapped on his shoulder. He saw many more such boxes, carried proudly by young men, fashionably attired and walking in a strut, with nonchalant gaze. He asked his son what they charged in the town for a shave and when the son answered, a half-rupee, he was surprised that it was so cheap. "These barbers going about with those boxes strapped on their shoulders are so well dressed and rich looking that I thought they must be charging five rupees at least," he said. The poor man thought the transistor radio sets were barber's boxes. In fact, many who carry them and tune in do not know the A B C of music, eastern or western, nor do they know an iota of geography or history or politics to appreciate the news. They carry watches on their wrists, but do not know what hour it is, they have to stretch their wrists before those sitting next to them! They cannot read a watch, nor have they any engagement to keep. All this is but needless multiplication of misery! Know that which, if known, makes known everything that has to be known. This was the advice given to Uddalaka by his Guru, as mentioned in the Upanishads. You are the core, the centre of your world. Without you there is no world for you. Unless you know yourself, you cannot know the world which is your creation. Now, you ask every one you meet, "How do you do?" But have you ever asked the question to yourself, "How do I do?" You ask every third person, "Who is

he?" But, have you asked the first person, "Who am I" and searched for the answer? That is what the Vedhaantha teaches, that is what these Pandits are eager to tell you.

Steady enquiry is essential

Some of you may ask, what is the use of telling all this to such vast gatherings, things that have to be whispered in the ears of ardent seekers only. Well, how do you know that there are not many such here? I know there are many who will treasure what they have heard to-day; they will ruminate over it; perhaps they will remember it, when the need for it becomes urgent and acute; they will then say to themselves, "Ah, Baba told us this that day when we heard Him at

Rajahmundry." Nothing that is experienced will go to waste. It will shape the course of events; it will change attitudes and habits; it will purify and clarify situations and outlooks. That is why I want you to read the Bhagavad Geetha; this learning of the Geetha is like learning eetha (swimming). Eetha saves you from drowning. Geetha saves you from drowning in the trecherous

flood of worldly desire. The Geetha is the real purpose for which the Avathaara of Krishna was undertaken.

Man's four main duties

The Geetha is His command; how can you earn the Master's Grace if you do not carry out the

Master's Commands. If the son says, "Leave me to myself. I need no instructions from you", how

can he expect the father to give him a share of the property? The Geetha also helps you to

recognise the incarnations of God. Usually, when the Lord appears with Form, man is pestered

by doubts and he actually loses the precious chance. He asks himself and all those whom he

meets "Is it true? Can it be true?" and before his doubts are removed, he deserts the quest and

wanders into the wilderness. Of course, steady inquiry is essential; do not be led by others;

awaken your own reason, amass your own experience; and, decide for yourself your own path.

Then only can you get joy in treading it; if you are forced to take a path by others or persuaded

into it by some one else, then, when the first obstacle turns up, you will get dispirited and turn back.

What exactly is your duty? Let Me summarise it for you. First, tend your parents with love and

reverence and gratitude. Second, Sathyam vadha, Dharmam chara' Speak the truth and act

virtuously. Third, whenever you have a few moments to spare, repeat the Name of the Lord, with the Form in your mind. Fourth, never indulge in talking ill of others or try to discover faults in others. And, finally, do not cause pain to others, in any form.

Now, the only thing that is cheap is "man." All else have gone up in value. Man is the thing most defamed, most neglected. The Minister was saying yesterday that when costly projects are planned and finished, when the area becomes rich and prosperous the inevitable result is an unfortunate increase in crime and vice, because there is no plan to build up the moral stamina of the human community the project is intended to benefit! The community can be really happy only if it has fine health, steady peace of mind and intelligence valued and directed to the service of others. The recognition of the evanescence of the body and all things material must over-rule the tendency towards pride and pomp, and check avarice and ambition.

Means have to be as noble as the end

Whatever happens, the path of virtue should not be given up. When **Hanumaan** saw **Seetha** in the **Ashoka Vana** at **Lanka**, surrounded by **ogresses**, forlorn and helpless in the midst of her captors, he fell into such overpowering agony that he said to himself, "The whole world is sunk in sorrow since this Mother is grieving; I shall take her on my shoulder and leaping across the sea, restore her to **Raama** and make her happy." He invited **Seetha** to accept his proposal. But, listen to what **Seetha** replied. She resisted the temptation to escape from captivity, to reunite with her Lord, to rejoin her people, her kith and kin. She struck to the path of Dharma; "I should not, out of my own will, touch any male other than my Lord. Besides, it will detract from the glory that awaits my Lord, who will certainly liberate me by the prowess of his arm. If you carry me back now, you will be repeating the act for which we now condemn **Raavana**." The means are as important as the goal; the end does not justify the means; it has to be as noble as the end.

The President referred to the **Prashaanthi Vidwanmahaa-sabha** as having been founded by Me, but remember, any institution or individual engaged in feeding the roots of Dharma are Mine; I am in every one who does good, speaks good, and thinks good.

Rajahmundry, 31-3-1965

If the place you must reach is very near, you can just step across; if the distance is more, you may need a vehicle, bullock- drawn or

horse-drawn; for longer distances, you may require a car or a plane. But, the Lord is nearest to you. Slide ajar the door of delusion; part the curtain of ignorance; open the closed eye; He is right there, before you. The fog of sensual pleasure is hiding Him from you. Switch on the light; the darkness disappears and He becomes visible.

SHRI SATHYA SAI

25. Plenty of holy men

Matters of the spirit are matters of experience. Devoid of the underground stream of steady striving for experience, man's innate divinity and holiness are fast forgotten and ignored. This can be regained by means of **Vedhaantha** (philosophy based on **Vedhas**) and a proper study of the **Shaastras**. Some people carp at **Vedhaantha** and say that it makes men lazy and encourages them to run away from their responsibilities; but, the first responsibility of every one is to himself; he is the source and centre of all his attention.

This kind of cynical criticism has become a fashion **nowdays**; it only reveals the ignorance and egoism of the critic. They say that the **Sanyaasins** (monks) are like **mistletoes** fattening on the toils of others, a set of idle parasites. But, to condemn the institution of **Sanyaas** on the basis of a few individuals is wrong. Who can judge the inner urges, except the Lord? You may be misled by the quantity, variety and cost of flowers, or the tears flowing from the eyes, or the hymns sung by the tongue, or the hours of listening to divine stories that a man might have to his credit; but it is the resident within who knows the genuineness of the feeling. There are countless numbers of such devoted men and women in this country, even now. I know, because, I am with them.

The person who spoke on Saint **Thyaagaraaja** lamented that such saints are now so rare. They are not rare. There are many now, alive and happy. Those who seek will be able to discover them.

Seek the company of the good, the seekers, the aspirants, the detached. Then, you will see the light. Listen to holy discourses; read sacred books. Your effort and the atmosphere of the place, these two will lead you to success. Holy place, holy river, holy company, holy day---when these conjoin, it is the chance of a lifetime; make the fullest use of it. Be ever in contact with God

Now, holy days have become holidays when you make merry, eat your fill, go out on picnics and hikes, and generally indulge in sensual pleasures, which end in dejection, disease and discord.

The place has a subtle and powerful influence on the man.

Maarkandeya held tight the **Shivalinga** and so, **Yama**'s noose bound both himself and Shiva; that was the reason the boy was saved. The story teaches you to be ever in contact with God, for you do not know when the noose will be thrown. Attach yourself to the Highest, call it by any name, conceive it in any form. But, remember, without Dharma you cannot attain it. Don't be led away into the by-paths; keep to the highway.

If you yield to **alpabuddhi** (inferior thoughts), you will be losing the **akhanda-thathwa** (principle of the Universal). Never give ear to slander, ridicule or praise. They are all bubbles on the surface. They are mere manipulations of words, the magic of vocabulary, the **tamash** of style, the dance of phrases. Learn the means of winning Grace and earning purity from those who know; the elders, the scholars who have put their learning into practice. Don't despair; don't hesitate.

Grace can wipe off the past; **Sath-prayathna**, **Sath**-sanga and **Sadaachara** (good self- effort, good company, good practices) can ensure happiness in future. The three cardinal principles of the Hindu faith are: Belief in a series of births: belief in **Avatharas** of the Lord for the reestablishment of Dharma and the transformation of those who have strayed from it; and belief in karma, the fact of every activity having its inevitable consequence and of human destiny being shaped by cumulative effect of all these consequences. Karma is the cause of births, the **jeevi** (soul) being compelled to undergo another ordeal for clearing its accounts and becoming free of both credit and debit.

Develop the inner joy that is everlasting

You might ask, "How is it, then, that, while in this life, we do not remember any single event that happened to us in previous lives?" It is something like a man knowing too many languages; when he speaks in **Tamil**, no Telugu word will come to his mind; when he speaks in English, his thoughts will be framed in that language only. If you forget this birth, and concentrate on the other, then you can know. But, you seldom give up the attachment to this life!

A volcano throws up its lava on the screen of the picture house; a dam bursts and the flood waters it had impounded roar along towards the sea, submerging vast states; but the screen is not burnt, nor does it get wet in the least. The screen is the truth; the film

is an illusion, however realistic it was, however genuine the feelings it aroused. Know this and so direct your life that this knowledge is the background of all your actions. Thus, you will have great peace and great joy.

With a mind full of egoism and hatred, you can never hope to have peace and joy. A tree that bore plenty of fruits dried quickly; some one attributed it to the evil eye of the passers-by. Others said, perhaps it was not watered; but, the owner asserted he was watering it adequately. No one could diagnose the reason, except a forest officer, who said, "The roots have been affected by a pest," There was a **bhaktha** coming to the previous **sarira** (body) called **Raadhika** at **Shirdi**; he was always suffering misery, but, only for those who observed his external movements. At heart, he was supremely happy. Develop that inner joy; it is everlasting, full. The seed of the Lord's name has been sown

It is now two years since the **Prashanthi Vidwan-mahaasabha** was started. So, it is natural that the question is asked, "What has it achieved?" You will be wrong if you thought I am having all these **Pandits** about Me and that I am going from place to place with them to get publicity for Myself or for them. I do not need any publicity, nor do they. They have to know themselves and they have to help you to know yourselves, that is all. The **Vedhas** and the **Shaastras** speak only of this. But, you must admit, because it is patent everywhere, that a great change has come as a result of the **Prashanthi Vidwanmahaasabha**. Hitherto, even in these parts, the audience for spiritual talks could be counted on the fingers of one hand, one could easily tick off the names of the persons who usually attend. But, look at the flood of eager humanity that gathers now! The appetite for spiritual knowledge has increased tremendously. This is some progress. The seeds have sprouted; they have become evident in the hearts of the people. Now, by careful fostering, the harvest can be won. The seed of the Lord's name has been sown in **lakhs** of hearts; the **poshana** (fostering) is your duty; its **rakshana** (protection) is My pleasure. Fostering the saplings is your duty; protecting them from harm is My pleasure. The **Pandits** too, must share with the hungry and the thirsty the knowledge that they have, the inspiration that they alone can give.

Rajahmundry, 1-4-1965

26. **Matham** and **mathi**
Matham is a matter of **mathi**; 'religion' is based on the urge that moves the 'mind'; if the urge is divine, we have a divine religion; if it is bestial, then, the things held lovable and desirable will be bestial too. Join the particular with the universal, the limited with the unlimited, the river with the sea. This is the process called Yoga. This can be achieved through **Bhakthi** or Karma or **Inaana**.
 You must develop this attitude of 'merging' with the divine in all that you do, this attitude of dedication, of surrender to His Will. This is the best means of realising Him. The **Geetha**, about which all the four **Pandits** whom you are honouring today spoke, was itself the result of Arjuna's surrender, his **prapaththi**. The **Geetha** does not prescribe the same remedy for all; each must get himself diagnosed by an experienced doctor of the spirit and then follow his advice, until he reaches a state of health, when he can restore equanimity to himself by his own effort. You need not learn all the **shlokas** (verses) and all the commentaries by heart and exhibit your scholarship, engaging in contest with other scholars. It is enough if you put into practice one **shloka**, the one that suits your spiritual stage, that appeals to you most. That first step will itself take you nearer the second step, the second will make the third easier and so on until the end.
 If the cow is the representative of Dharma, then, the four **Vedhas** are the teats in its udder, where the life-giving milk is stored; the **Gopaala** (Krishna) milked the cow and gave it to the world, as the **Geetha**. It has to be taken into the heart. Of what avail is "medicine" if it is poured into the ear? It has to be taken in, so that it might act and strengthen the blood-stream. So too, there is no use in listening for hours to discourses on the **Geetha**; take the lesson in. Put it into practice: apply it in daily life. Realise the divinity in you, that is the lesson. Observe truth and justice in every act
 There are two statements in the **Geetha**, both complementary:
Shraddhaavaan labhathe jnaanam
 (the man with steady faith wins wisdom) and **samsayaathmaa vinasayathi** (he who doubts perishes). The doubt that overpowered Arjuna was removed by the teaching of Krishna and the necessary **shraddha** was inculcated. As a matter of fact, the **Geetha** is a conversation between the **jeeva** and Brahman, the limited or, rather 'the idea of the limited', with the Unlimited. The

dehavasthra is worn by the **dehi**: the body is but a vesture of God, who is eternal and permanent.
 Seeing one's own reality is the opening of the doors of liberation; for this, the mirror of the heart has to be prepared, by coating the back of the heart with **sathya** and dharma. Otherwise, the image will not appear. In every act of yours, if you observe truth and justice, then you can see your own reality revealed. You may say that the burden of past acts and their inevitable consequences have to be borne; but, the Grace of the Lord can burn that burden in a flash; the revelation of reality will, in a flash, save you from that burden. If you see yourself in all and all in you, then, you have known the reality, says Krishna in the **Geetha**. Therefore, you have to develop the same quantity and quality of Love that you have for Me, towards all others. When you are the Universal, where can you say, your street is or your house is? You are then no longer an individual; you are the Universal. Get that idea fixed in your mind. The Lord will be easily moved; He is like butter, a little warmth is enough to melt His heart. When **Prahlada** approached Him, the ferocity of the **Narasimha** Form of the Lord cooled down.
 Consider the welfare of humanity as a whole
 The three **Pandits** you have honoured today are preserving and propagating these vital truths of our culture for the last thirty or forty years; there are many more men of this calibre still to be recognised and honoured. Many people condemn **Brahmins** as a class and charge them with trying to promote their caste interests, writing the **Shaastras** (scriptures) and trying to have a monopoly of the **Vedhas**. But, have you considered how difficult the **Shaastras** have made the life of a Brahmin? No one will willingly impose such restrictions on so many of his own acts and movements, but these people have done it and tried to live accordingly for centuries, and their chief inspiration for subjecting themselves to this restriction has been not power or pomp, but "the welfare of humanity!" Consider this.
 That is the outlook of Indian culture, the welfare of humanity as a whole. That is also the reason why it has survived, while all its contemporaries of the past have sunk into oblivion, some without a trace of theft influence on posterity. This culture has stood firm because it is built upon the **Vedhas**, the authentic experience of the seers. It is only those who are obsessed by doubt that

lose those precious jewels of spiritual wisdom; there are some who hesitate to accept good and useful things that others suggest, though these same people are daily taking countless other facts on trust!

Imagine the enormous efforts of these seers, as a result of which the path of spiritual progress has

been cleared by them for the good of all! Why do you not proceed along it? If you take the very

first step, you will immediately recognise that their experience is authentic. What is the use of

blaming them, instead of trying their prescription? But, you must be aware, of course, of your illness and long for a cure.

Develop confidence in yourself

The Geetha must be carried by this Samaaj to the villages and its message must be instilled into

the daily lives of our people. In order that you may get the authority to do this, you must

yourselves follow the Geetha in your daily life. Develop confidence in yourself and in the culture

you have grown up in. There is no advertisement needed for it, it has its own inherent value and

the proof of its value is in the shaanthi it confers and the courage it implants.

I am sorry these Pandits, who are great scholars, did not speak longer because they wished Me to

address you for a longer time. Whether they speak or I speak, the subject is essentially the same;

liberation from delusion and escape from darkness, by the recognition of the light that is

effulgent within.

Rajahmundry Hindu Samaaja, 2-4-1965

All good things have to be done the hard way. Ease and elevation cannot go together.

SHRI SATHYA SAI

27. Uplift of villages

The very first function in the New Year Vishwaavasu is this vast gathering at Sathyavada, a

veritable ocean of humanity, formed by rivers and streams from miles around, an ocean of joy,

rather than an ocean of humanity! Man is born for the attainment of that joy, not for sheer eating

and revelling. Real and lasting joy can be won only by a life led along the path of Dharma.

Dharma makes the inherent Divinity of Man shine forth; that illumination is the purpose of Life,

of the recurring sequence of birth and death. Man has in him the spark of Divinity, which is

omnipresent, omniscient, omnipotent and immanent in the entire Universe; in order to become

ever aware of this innate Reality, man must learn the technique laid

down by the scriptures,

revealed by the same Divinity.

The very first lesson in the primer of this spiritual text is "the control of speech." Speech is the

armament of man; other animals have fleetness of foot, sharpness of claw, fang, horn, tusk, beak,

talon. But, man has sweetness of speech, which can disarm all opposition and defeat all the

designs of hatred. Sweetness makes you Pashupathi, (Divine); harshness makes you Pashu

(bestial). Mere outward politeness or sweetness is hypocrisy! Sincere speech must flow from real

sweetness of heart, a heart full of love. Remove all evil from the Maanasa sarovara, (the

pellucid Lake of your Mind), and make it a fit abode of Godhead.

Dedicate the deed and its consequence to God

De not aspire to be a servant of God, working for wages; you reduce yourself to that level if you

ask for this and that from Him in return for the praise that you offer or the sacrifice you undergo;

even if you do not ask, if the bargaining attitude is in your mind, or, if you feel disappointed that

God did not give you desirable objects in return for all the trouble you took to please Him. Do

not calculate profit; do not count on returns; do not plan for the consequence; do, since you have

to do, since it is your duty. That is real puja. Dedicate the deed as well as the consequence to

Him. Then you become His own, not a cooly, demanding wages. That is the highest level a

bhakt can reach through saadhana. That is the reason why nishkaama karma (desireless

action) is so highly extolled in the Geetha by Krishna.

The heart has the precious treasure of Aananda, but man does not know the key to open the lock;

that key is Naamasmarana---the repetition of the Name of the Lord--with a pure heart. Purify

the heart with the four instruments' sathya, dharma, shaanthi and prema. Always endeavour to

do good to others, to think well of them and to speak well of others. This endeavour will wear

away your egoism and attachment to things that cater to your pleasures. Do not behave like birds

and beasts, always engaged in earning a living or rearing a family. Struggle for higher things; use

the higher talents with which you are endowed.

I am glad this village has responded so well to the call of the higher things in life! All villages

must awaken to this Vision of the Supreme. Do not be dispirited; it will happen soon. As a matter

of fact, humility and reverence are fast disappearing in the towns; uppishness and irreverence are

becoming the fashion there. The fear of sin has faded; there is no faith left in the towns, either in God or in themselves. But, these virtues---humility, reverence, dread of sin, faith in the victory of truth and the efficacy of virtue, the existence of an eternal **everpresent** witness---these are still existing and flourishing in the villages. People who have themselves fallen, are now attempting to "uplift" the villages; people who are suffering from the mania to imitate strange cultures are talking of preserving and propagating the genuine culture of India which villages are still nourishing, and planning for the same. Man becomes a prisoner of his own desires. Some consider themselves great because they have vast territory, some because they have finance, some because they have arms, some because they have vast populations; but, the real wealth, real greatness is virtue which earns the Grace of God. The **Kauravas** had everything that the world honoured and envied; arms, ambition, friends, allies, forces, riches. But, God was not on their side, for, they were wicked; and they reaped disaster and disgrace. All things that people pride themselves on having, give **aanandam** only when they come, but they have grief when they disappear, as they must some day or other. But the Grace of God is **Sathya**, that is to say, persisting without change at all times and at all places; it is **Nirmala**, uncontaminated by any blemish, full, complete, almighty; it is **Nischala**, unaffected by modifications. Instead of earning that Grace and the **Aananda** that flows from it, man spins a cocoon around himself from the sticky fluid of objective attachment and becomes a prisoner of his own desires. "I" and "Mine" are the two poison fangs of the cobra of worldly life. Pluck them from your make-up and you are no longer dangerous to society, and to yourself. Discover the prime purpose of human life. I know that you have to lead an exacting life in the villages, waking with the cock-crow and sleeping when the birds start sleeping. Of course, you have to work for your food, raiment and housing and for your family, to keep all those depending on you happy and comfortable. But, I want to ask you a question: Is this all? Does this complete the task? What has happened to the prime purpose of human life, which you have earned after ages of struggle? Of what avail is all the long years spent in this body if you have not discovered the answer to the essential question:

"who am I?" Know that, become masters of your own realm, the realm of the senses, the intellect, the feelings, the impulses, the instincts, the attitudes, the prejudices. Then only can you claim to have **Swaraajya**. When in your own household, the sons rebel against the parents and brother harbours hatred against brother, how can you call yourself 'master'? So, too, when your senses drag you in one direction and your intellect in another, how can you claim to have **Swaraajya**? I must warn you against two infectious diseases that are rampant in the country now; selfishness and the habit of reviling others. Investigate, examine, and then you have the right to pronounce judgement. Investigate, examine and then, you will realise that the self is better served by serving others; you will realise that there are far more useful ways of spending time, the little time that you have here in this life than reviling others or praising them. Rather than, concerning yourselves with the faults and excellences of others, care more earnestly for your faults; foster more carefully your own excellences. That is My advice to you today. **Sathyavada**, 4-4-1965

28. The bird on the swinging bough

The New year is called **Vishwaavasu** and you must take it as a call to strengthen your **Vishwaasa** (Faith); faith in your own **Aathma**, your own Divinity, which manifests itself as Love, as desire for immortality, as detachment, as admiration of virtue, the awe and wonder that Nature provokes. But, man is neglecting a grand opportunity, the opportunity of imbibing his own genuine grandeur. He prefers to burn the sandalwood trees for sale as charcoal, for, he does not know the value of the wood. The Divine he takes to be just human; the goal he has set before himself is the winning of **sukha** and **shaanthi**; that is the proper thing to do, but, he stops after a few steps, mistaking the pseudo for the real, that is the tragedy. He believes that if he gets two full meals a day, a few yards of cloth to wear, and a roof over his head, with a few sundry superfluities, he has reached the goal; but the joy he derives is paltry, mixed with grief, easily turning into pain, harmful to others, full of pride, envy, malice, greed and other harmful ingredients. The body that is sustained on food which will not keep fresh for even a few hours, how can it be fresh for long? That which is made and marred cannot for that very reason be truth; for, truth cannot be made and marred. It is, was and will be, without

any modification.

What is the immortal part of man? Is it the wealth he has accumulated, the residences he has built, the physique he has developed, the health he has acquired, the family he has reared? No, all that he has done, developed or earned are destroyed; he has to leave them all to the ravages of time. He cannot take with him even a handful of earth, the earth he loved so much. If only the dead could take with them a handful each, earth would have become so scarce that it should have been rationed by now! Discover the immortal 'I' and know that it is the spark of God in you; live in the companionship of the vast measureless Supreme and you will be rendered vast and measureless.

Consider all objects that you collect here as given on 'trust' to be used in this caravanserai, during your pilgrimage, in this **Karmakshetra** (the field of action). You have to return them when you leave; they belong to another. When you hold a currency note in your hand and say proudly, "This is mine" that note laughs at you, for, it says, "**O**, how many thousand persons have I known, who have prided themselves like this!" The body is but a tent. Don't fondle that delusion; part for the **dehi** (indweller), He who resides therein and makes it active, makes it ponder and conclude and act.

The body is but a tent for the pilgrim
As the carpenter shapes the wood, the blacksmith shapes iron, the goldsmith shapes gold, so the Lord shapes in His own way, as the fancy suits Him, **Prakrithi** or the Created Universe, the Manifold, woven of Space and Time and **Guna**. Know that the Lord is the basis; and lose all fear.

The tiny sparrow sits on the storm-tossed bough, because it knows that its wings are strong; it does not depend upon the tossing bough to sustain it. So too, rely on the Grace of God; earn it and keep it. Then, whatever the strength of the storm, you can survive it without harm.

Discriminate; discriminate all the time; use **viveka** and **vijnana** (spiritual knowledge) and experience of the waking stage, the dream stage and the stage of deep sleep. In the dream stage the senses are negated; **buddhi** (intellect) does not work; only the mind is the master: it creates its own 'world'. A tiger mauls you in the dream; a snake strikes deep into your leg. You feel all the pain and all the fear. How do you cure the unhappy man? There is no need to bring a doctor or a

magician with his charms. Wake him; he is cured! He knows that there was no tiger or snake or bite or pain. So too, **inaana** will immediately remove all the dual experiences of joy and grief, derived from these non-real objects.

Sanctify every moment by holy thoughts
You say, "I was awake," "I dreamt," "I slept soundly". Now who is this "I"? Who is this "I" that has none of the three stages, that persists from birth to death, that deals with the body and all the organs and senses, all the various feelings, impulses and experiences as 'its', 'its possessions', 'its instruments'? That 'I' is the thing to be known and once known, you must not allow your mind to stray away from it.

An empty iron box gets valued when it contains jewels; the body is honoured when it contains the jewel of consciousness and the valuables called virtues. Life has to be lived through, for the sake of the chance to unfold the virtues. Otherwise, man is a burden upon the earth, a consumer of food. Whether you like it or not, the length of your life is being clipped every day; the Sun takes a day off it when He sets. You have to pay Him this tribute. You cannot get it back, however hard you pine for it or promise to put it, if given back, to better use' once gone, it is gone for ever. And how can you be sure of the day ahead? You may not live to see it. So, sanctify every moment by holy thoughts, words and deeds.

Even if you have no steady faith in God or in any particular Name or Form of that Immanent Power, start by **controlling** the vagaries of the mind, the pulls of the ego, the attractions of **senseattachment**.

Be helpful to others; then, your conscience itself will appreciate you and keep you happy and content, though others may not thank you. Life is a steady march towards a goal, it is not a meaningless term of imprisonment or a stupid kind of picnic. Be patient, humble; don't rush to conclusions about others and their motives.

You have six fires raging in you
When fire rages, you try to put it out by throwing sand or water, and you keep a stock of these in readiness. But, you have six fires raging inside 'you'---lust, anger, greed, attachment, pride and hatred. What have you in store to put them out? Keep ready **sathya**; **shaanthi**, dharma and **prema**. They will help you to scotch the flames; they are effective extinguishers.

Each one eats to assuage his own hunger; so too each one must discover the best way to appease

his own spiritual hunger. Do not be led away by the scorn of others or by the recommendation of others. Contact your own reality in the silence that you create by quietening the senses and controlling the mind. There is a Voice that you can hear in that silence. The true witness of your having listened to that Voice is your behaviour. A tree is held and fed by the roots that go into the silent earth; so also, if the roots go deep into the silence of your inner consciousness, your spiritual blossoming is assured.

Yesterday, a very large number of old men, women and children were put to great trouble, since there was great rush and jostling for space. Since all were moved by **prema** towards Me, I felt responsible for all that. I sometimes feel that I should not thus move out to places, for when **lakhs** of people come, quiet becomes difficult. The loudspeakers too joined in adding to the confusion by going out of action. You must learn not to lose patience, but to wait and put the chance to the best use.

Repalle, 6-4-1965

You are the whole,
the infinite, the all.

You as body, mind and soul
are a dream;

but what you really are
is Existence, Knowledge and Bliss. You are the God of Universe.

You are creating the whole Universe and drawing it in.

SHRI SATHYA SAI

29. The immortal guide to immortality

These days when anxiety casts its shadow over the land, the recollection of the birth and achievements of **Raama** acts as armour to the agitated mind. **Raama** is in truth the **Vedhas**

personified. He is **Vedhadharma** in human form. Today, what you celebrate is not the birth of the

son of **Dasharatha**, called **Raama**, but of the birth of Dharma itself. You must be happier at that

thought; it is a double birthday. When Dharma declines, and the joy of practising it and living it

and saturating thoughts and deeds with it, is no longer sought after, when that joy is forgotten

and even denied, the Lord incarnates, according to the assurance He has vouchsafed. That is the way of the Lord.

The arena of life is raised on four pillars' Dharma, **Artha**, **Kaama** and **Moksha** (Righteousness,

Wealth, Desire and Liberation). They sustain and support. When the arena loses two and

struggles to stand on the remaining two, **viz.**, **artha** and **kaama**,

naturally, anxiety, pretence, grief

and greed afflict mankind. Each pillar must **co**-operate and complement the parts that the other

three play. Dharma must sublimate **artha**, that is to say, through moral means alone should the

means of living be obtained. **Artha** must be won through dharma and used in dharma. **Kaama**

must be primarily for **moksha**; that is to say, desire must be directed to liberation from bondage,

not to the forging of new chains or the addition of further links in the chain of birth and death.

The first of the four, Dharma, must interpenetrate and strengthen the next two, so that the fourth

may be attained. Devoid of the first and the last, mankind is reduced to the level of beasts and

birds.

Dharma subsumes all stages of life

Artha and **kaama** should not be sought after, in isolation. The fact that today there is fear and

anxiety in all sections of the people and in all stages of life, shows that men are pursuing only

artha and **kaama** and neglecting dharma and **moksha**. It was once the pride of India that it was a

land of peace and fearlessness, of spiritual effort and adventure, which guaranteed social and

individual content. Now, Indians must again dedicate themselves to the revival of that way of

living, of Dharma which subsumes all the stages of life. In this campaign, it is the duty of every

individual, irrespective of caste, creed, sex or extent of possessions or learning, to join

enthusiastically. For, it comes quite naturally to an Indian since it has drawn out the best in him

for centuries and the yearning for it is in his blood.

How are you to adopt Dharma in the process of living? That is laid down by the **Avatharaas** like

Raama. That is the purpose of His coming. **Dasharatha** had four sons of whom **Raama** was the

foremost. They represent the four **Purusharthas**, Dharma being the foremost; the other three

serve and are strengthened by **Raama**, who is described as **Vigrahavaan Dharmah**: the very

image of Dharma.

The difference between man and demon (**maanava** and **daanava**), is just this' **Maanava** or man

has or ought to have dharma, **dhama** and **dhava**---morality, self-control and charity. The

daanava or demon does not have these nor does he consider them as desirable qualifications. He

spurns them and pays no heed to their promptings. These three **Dha**'s are essential components of

humanness. There are as many stages of **maanavathwam** proceeding

towards **Maadhavathwam**

as there are hearts; for, all are pilgrims from **daanavathwam** or **demonhood** to **maanavathwam** or

humanhood and thence, to **Maadhavathwam** or Godhood. The pilgrims move at their own speed

and with the Name-Form that inspires them.

Religion is a mode of the mind

There are some who talk of unifying religions; but religion is a mode of the mind and there are as

many religions as there are minds. If you can unify minds, you can unify religions; but, it is an impossible task. Unless the altars of all hearts are made uniform, this attempt is bound to fail.

And it is not worthwhile. **Jeevo devassanaathanam** (the self and God are eternal), said the

Pandit, now. Yes. The **Brahmathathwam** or the Universal Principle is **nirmala** and **nischala** (pure and immovable) but the Deva imagines itself to be the **Jeeva**.

Brahman feels bound to Name-

Form and so, it has to regain the lost awareness. This is done through Dharma.

Samartha Raamadas appeared before **Shivaji**, with his usual call for alms: **Bhavathi Bhikshaam**

Dehi, Shivaji realised that the Guru is God; so, he wrote something on a piece of paper and

deposited it reverentially in the alms bag of **Raamadas**. "For the relief of hunger how can paper

suffice?" asked **Raamadas**. **Shivaji** prayed that the paper may be read. The paper recorded a gift

of the entire kingdom and all that **Sivaji** owned to the Guru.

Samartha Raamadas replied: "No,

My dharma is **Dharmabodha**, the teaching of dharma, instructing the people in the right way of

life; **Kshatriyas** like you must follow the dharma of ruling the land, ensuring peace and content

to the millions under your care." Sage **Yaajnavalkya** too once refused a kingdom, because he

cared more for the Kingdom of **Moksha**, the realm of eternal freedom. Sage **Vasishta** is also said

to have renounced a kingdom, offered him by **Raama**.

That was the ideal in the past; it is only now that men pursue paths that lead them away from

Dharma. You have allowed the treasure that the sages gave you to drop from your grasp. Though

the medicinal root that you so badly need is lying across your path and has actually tripped your

step, you have no eyes to recognise it and realise the value. What a pity, this!

Look at the way **Raama** refused to accept the kingdom out of which he had willingly come, to

carry out the wish of his mother, and the plighted word of his father, when **Bharatha** entreated

him piteously to take it from him. **Raama** taught that **artha** and **kaama** should not be allowed to

over-rule dharma and the discipline of **moksha**. For, fundamentally, the objects of the world are incapable of conferring joy.

Good deeds will wipe out the **tracising** of bad

Once when **Naarada** was proceeding to **Vaikuntha**, the abode of the Lord, he espied a yogi who

was engaged in severe ascetic practices. The yogi prayed to **Naarada** to bring back from

Vaikuntha information about the date of his becoming entitled to entry there-into. **Naarada**

promised to do so. When he stood in the presence of God, he pleaded on behalf of the yogi and

asked that he may be informed of the date. The Lord replied, "Tell him that he will be coming

here after as many more births as there are leaves on the tree under which he is doing penance."

Naarada felt sad and dispirited when he thought of the grief into which the yogi would be

thrown on hearing this disheartening news. But he mustered courage to announce it nevertheless,

for, the yogi insisted on **hearning** the news that he had promised to bring.

When at last **Naarada** broke the news, the yogi was transported with joy; he was not dispirited at

all. He jumped and danced in glee. He was lost in the thrill of his hope being so near fulfilment.

All consciousness of the world disappeared from his joy-filled mind. So, the Lord himself

appeared before Him and offered him **Vaikuntha** immediately. But, the Yogi said, he would bide

his time, for, he did not like the Lord's word, which **Naarada** had brought, to be falsified! The

Lord had to convince him that good deeds and thoughts and feelings will wipe out the tracings of

bad; so, he had by his enthusiastic acceptance of the Lord's will got over the consequences of

past actions.

The law of karma is not an iron law; by dedication, by purification, which invites benediction, its

effects can be modified, and its rigour mitigated. Do not despair; do not lose heart. When vices

hold sway over your heart it becomes foul and sooty. The flames of **kaama**, **krodha** and **lobha**

(desire, anger and greed) char the heart. Grace is proved by the quenching of these flames. Grace

confers **aanandam**, which **kaama**, **krodha** and **lobha** can never confer.

Practise the discipline laid down by **Raama**

The word **Raama** itself indicates **Aanandam**. **Raama** is **Aanandaswaruupa**. In every being, He is

the Aananda in the innermost core, the Aathmaaraama. How then are you being affected by grief? Because you ignore the core, you identify yourselves with the shell, the body. Today, the holy day of Raamanavami, you should immerse yourself in the Aathma as Dharmaswaruupa, as the motivator of the moral life. There is no place where Raama is not; no being to whom He denies Grace. He does not arrive or depart; He is immanent, eternal. So, to celebrate a Day as the day on which He was born, is itself a sacrilege. Raama for you should mean the Path He trod, the Ideal He held aloft, the Ordinance He laid down. The path, the ideal and the ordinance are eternal, timeless. Follow the Path, stick to the Ideal, obey the Ordinance---that is the true celebration. Then alone does your life become fruitful. Now, you worship His Form, you repeat His Name; but, you ignore His Orders. This is no real Prema at all. Without actual practice of the discipline laid down by the Lord to purify the mind so that He may be reflected therein, all else is mere show, empty ritual. Godhood can be reached and realised. Running after momentary joy, people exile themselves from the Kingdom of God. The value of human birth consists in this; it is only from humanhood that Godhood can be reached and realised. Contemplate on this unique good luck today, use it not for feasting but plan your future so that the goal is quickly attained. Such days must be fully dedicated to thoughts of God, thoughts that elevate and inspire. People spend holy days as holidays, when they revel in picnics and hikes, watch films, play games, gamble and quarrel over a game of cards. This is entirely wrong. Days like Gokulaashtami, Shivaraathri, etc., must be welcomed as opportunities to broaden the heart, deepen faith and enlarge sympathy with fellow beings. To tarnish them by indulging in sensory pleasures is to insult the hoary tradition. I have heard many complain that it is difficult to achieve ekaagratha (one-pointedness); even some so-called great men have told me so. But the fault is not with the times, it is in themselves; they have no adequate shraddha---faith and steadiness. The steadiness they exhibit in the pursuit of worldly goods and worldly comfort they do not transfer to the pursuit of inner calm. They complain of lack of time, as if all their waking hours are now utilised for worthwhile purposes! I must also condemn the absence of gratitude, which is rampant

today. Ingratitude is the hallmark of wild beasts, not of man. Man today is all humility, all obedience until his wish is fulfilled. Once it is satisfied, he tries even to ruin the person who helped him realise it. This does not befit man. He must be conscious of benefits derived and eager to repay the debt, or at least, eager to avoid causing harm to the person who saved him while in distress. Maanava means "an individual without a trace of ignorance." But, man by his pomp and pride, his egoism and conceit reveals that he is ignorant of his reality and therefore undeserving of that name. Ingratitude does not befit man. As far as lies in your power, do good to others. Do not sow fear in others' hearts; do not inflict pain on others; do not promote anxiety or grief. If you take pleasure in the pain of others, you only scotch the divinity in you and bring to light the demonic nature. "Ishwarassarvabhoothaanaam"---the Lord resides in all. He is in you as much as in the 'other' whom you try to harm. Know this and give up all efforts to ruin others. You cannot help another; you can only help yourself by that act; you do not harm another, you harm yourself by that wicked act. The attachments are different; but the inner reality is the same in you and "other." You will understand this when you distinguish values, the value of vishaya indriya aanandam and Vtshweshwara Aanandam, that is to say, the joy derivable from senses and objects and the joy derivable from the contemplation of the glory and the grace of God. Raama strove to uphold Sathya as the main plank of dharma. Whatever the trial, however hard the travail, He did not give up Truth. Sathyam is Dharmam. Dharmam is Sathyam---the two are irrevocably intertwined. Sathyam Vadha, Dharmam Chara, say the Upanishads. Raama will be remembered so long as mountains raise their heads and the oceans exist, because of this strict adherence to Sathyam and Dharmam. If he had argued, "Why should I be bound by the word of my father?" he would not have earned this Immortality. The Immortal had come in the form of Raama to show the way to Immortality. Seetha too kept up the Dharma of women. She declined to return to Raama on the shoulders of Hanumaan for she said, she would not of her own will contact another male; nor would she deny Raama the chance of proving his prowess by destroying the wicked person who stealthily carried

away His Consort. That is the dharma of a pathivratha (chaste woman). These ideals have weakened now; women as well as men are tempted to yield to the convenience of the moment; they do not attach importance to the deeper springs of righteousness. Tree shade or tent, what we want is sleep, they seem to say. The end justifies the means, that is the philosophy. Fair ends through foul means, how can this be right? He who has to instal Raama in his heart is sheltering a beast therein. What a tragedy! Trait which man should learn from Raama Kausalya counselled Raama at the start of his exile in the forest, 'The dharma which you are so scrupulously observing will guard you.' That was the farewell she gave, not a banquet of tasty dishes. The ten-headed Raavana who held the Gods in chains could not stand up to Raama, who had dharma as His sword and shield. Raama was happy when others were happy. He grieved when others were in grief. That is the trait which He wanted man to learn. So, while avoiding pain from others, be vigilant not to cause pain to others, too. Then, you attract the Grace of the Lord, not when you contrive by tricks to harm others, or revel in the misery of others, or concentrate on your own happiness and progress, irrespective of the injury you cause to others. The grief you cause to others will suffocate you after getting hardened into hatred. It will recoil on your own head, with tenfold force. If you are established in Aathmatha-thwam (Reality of Self), you need not fear. Of course you must be afraid of wrong, of injustice, of cruelty, of sin. But why fear when you have the security granted by Sathyam, Dharmam, Nyaayam and Premam---Truth, Righteousness, Justice and Love? I had no intention to speak today, but I was pressed to speak for five minutes at least. I have spoken for fifty! I shall now give you a chance to sing a few Naamaavalis (divine names). Venkatagiri, 10,4-1965 Darkness and light cannot exist at the same time and in the same place; they cannot continue together, Dhanam (riches) and Daivam (God) cannot be joint ideals. When riches are sought God cannot be achieved. If both are sought by man what he will achieve,

will be neither Dhanam nor Daivam but the Devil. SHRI SATHYA SAI 30. The basic hypocrisy This day, as well as yesterday, Pandits spoke to you about Sanaathana Dharma (Eternal Religion) and its greatness. I too shall speak only about that, for there is nothing more important than that Dharma for material and spiritual happiness. Sanaathana Dharma calls on you to revere the Aacharya, for he is seeking to save you from disaster, the flood of birth and death into which you are slipping, through ignorance. You have to learn eetha (swimming) to escape from the swollen river; Geetha or the Lord's teaching you have to learn to escape from the swirling torrent of birth-death. The guru points out the guri (goal) to you; he reveals the Aathma thathwam (Reality of Self). A man struggling in a bog cannot be saved by another who is also caught in its slime. Only one standing on firm ground can pull him out. So the guru must have a secure footing, above and beyond the slush of samsaara (worldly way). The rishis or sages struggled with themselves and elevated themselves into the purer regions of thought, to discover their own truth. They felt the thrill of that discovery and sang of the freedom they gained. These songs serve as sign-posts and all who derive benefit therefrom have to acknowledge the debt. How to repay the rishi-rna, the debt of the rishis? By study, by reflection on what they have sung of their liberation, by practising the saadhana they adopted, by proving them right out of your own experience. The three debts to be discharged There are also three other Rnas (debts), mentioned in the scriptures--Pithr-rna, Maath-rna and Deva-rna---the debt to the father, to the mother and to the Gods. Once there was a great sage named Uddaalaka, famous for his scholarship. He had a son, Shwethakethu, and a daughter Sujaatha. Among his disciples was Kaholaka, a young man who was well behaved, virtuous, devoted to the teacher and earnest in his studies. But he could not keep pace with the other bright lads and so became the target for taunts. The Guru loved him all the more on account of this. Sympathy with his lot grew into Grace; Grace resulted in the Guru offering his own daughter in marriage to Kaholaka! While Sujaatha was pregnant, Kaholaka recited the Vedhas as laid down

in the Disciplinary Rules, but within hearing of the child growing in the womb. It heard the recitation but, since it was already aware of the correct pronunciation of every syllable, whenever **Kaholaka** spelt a syllable wrong, it squirmed in distress. So, when the baby was born, it had eight bends, crooked in eight places, in fact! Naturally, he was named **Ashtaavakra**. (Eight Bends)

When **Ashtaavakra** was still in the womb, **Sujaatha** had persuaded her husband to seek some monetary help from King **Ianaka** to relieve their dire poverty and when **Kaholaka** went to **Mithila**, in the midst of a big **yaaga** (ceremonial sacrifice) which the king was celebrating, he had to stay on till it was finished; later, he was forced by circumstances to join a competitive disputation with a celebrated scholar called **Vaanadena**, and accept the terms laid down by the challenger, namely, whoever gets defeated in argument was to be thrown into the sea.

Meanwhile, **Ashtaavakra**, in spite of his physical deformity, became an erudite Pandit full of intricate scholarship, even while in his teens. His father's fate was kept from the lad by both **Sujaatha** and **Shwethakethu** for many years, but, one day, he was taunted by some one as one who was ignorant of his father's fate and the sad tale was revealed to the son. Immediately, he proceeded to **Mithila** and sought entrance into the audience-hall of King **Ianaka**. The guards laughed when he wanted them to report to the King that a **Vedhic** scholar eager for disputation with the court **pandits** had come. They slighted him for his tender age, but he said that age was no criterion. At last, he pleaded that his deformity, at least, entitled him to hospitality and sympathy.

Parents should encourage their sons by good example **Ianaka** was struck by the boy's persistence and courage; he ordered that he should be admitted and arranged for the disputation the boy sought! If I start telling you the absurd questions that the court **pandits** teased him with and the replies with which **Ashtaavakra** sparred them with, it will take so much time that perhaps we will have to sit beyond **Shivaraathri** even! **Ianaka** tried his best to dissuade him; he told him that he was too young to risk death in the sea. But, **Ashtaavakra** argued that **Aathmaavidya** does not take account of the **deha thathwam**, the physical principle of the body. **Vaanadena** entered the fray with the deformed lad resplendent with

spiritual scholarship; to the great astonishment of all, the boy gained the upper hand; the aged pandit squirmed under the questions; he failed; he had to be thrown into the sea; the deformed son of **Kaholaka** had triumphed over the victor who had consigned his father to the waves. The mother was delighted that her son had discharged the debt, and retrieved the honour of the line.

The father must encourage the son by example more than by precept. **Prahlaada** told his father that only the parent who directs his progeny to God deserves obedience and respect. All others are, so far as the sons are concerned, human ogres like **Hiranyakashipu**. There are some parents who are sorry that their sons are coming to **Puttaparthi** and who dread that they would start doing **puja** or **japam** or **Naarnasmana**, and give up the habits of smoking or drinking or gambling, which they have learnt from their fathers! Such people do not know the value of **sathsanga** (spiritual company), for peace and happiness. They fail to equip their children or themselves with armour against the blows of fate or fortune. Dive deep into your own Divinity

The **Gaayathri manthra** develops the **dheesakthi** (power of discrimination) and, so its consequence will be the giving up of evil company, and the seeking of kindred souls. If **sathsang** is not available, you can keep company with your own higher impulses and noble thoughts. Dive deep into your own divinity. The crocodile is happy and unharmed and it is **undefeatable**, in the depths of the lake or river. Once it sprawls on land, it becomes the plaything of man, an easy target for death. The depths: they are your refuge; the source of your strength. Do not stray into the shallows or the sands.

You know that the **Garuda** bird feeds on snakes. Well, once the **Garuda** went to Mount **Kailasa** to pay respects to Shiva, who wears snakes on His head, arms, wrists, neck, waist and ankles. When the snakes saw **Garuda**, they were unafraid; they even dared put out their forked tongues at **Garuda** and challenged it to come near them. That was the extent of the courage lent to them by the place where they had established themselves. So, establish yourselves in the **Aathma**; no worry or grief or pride can harm you then.

Several types of **prema** were spoken about today, but all types are based on the 'I' feeling; it is like a drama in a film story, a plot within a plot. You must feel that all this is just a passing show,

that you are the central figure, the only figure, the entire figure.

Thathwam asi: That thou art.

That is this. The external world is fundamentally One, is really **Brahmam**, appearing as many.

Thwam is you, yourself. And, what does the experience of all the sages tell him? What is the profound discovery embodied in the wisdom of the **Vedhas**? **Thath** is **thwam**, **thwam** is **Thath**;

there is no second, there is only One.

Play your role as the puppet does

If you act or feel or talk contrary to your nature you demean yourself; you deny your reality. The

Brahmathathwam (Reality of **Brahmam**) is **Vimalam**, **Achalam**-- .Pure, Unshakable; be pure and unshakable. It is **thriguna rahitham**, devoid of the three qualities: dull, active or balanced; it is pure consciousness. You too must not be agitated by the storms of feeling, or the fog of dullness and sloth. Play your role, as a puppet does; the unseen Director unfolds the drama, which He has willed.

Once it happened that a village drama, **Harishchandra**, was put on boards, with **Harishchandra** and his son, **Lohithaasya**, selected from one of the two rival factions and **Chandramathi** being acted by a man from the other! **Lohithaasya** fell dead, bitten by a cobra, as required by the drama and **Chandramathi** the mother had to wail. Every one expected the actor to do that very realistically; but, since the boy belonged to the rival party, **Chandramathi** refused to weep! This led to a minor riot. The 'puppets' had deluded themselves into attachment. They had failed to remember that they were acting 'roles'. This is the basic hypocrisy; claiming to be a character in the play, but, not speaking the lines; exhibiting emotions, going through the movements and not making the role a success.

Many **pandits** claim to be exponents of the **Vedhas** and **Shaastras**, but it is not what they teach that tells, but how they live. Many sing the glory of the Lord, but, few live in His constant Presence and in the constant awareness of that Glory that fills the Universe. **Udipi** Krishna!, they sing; but, they don't make their hearts **Udipi**, so that Krishna may come and be installed therein.

Revere all human beings as your Lord

There are certain special hours when you have to perform **Sandhya** and repeat **Gaayathri**. This is very good discipline. Just before the Sun rises, the morning rite has to be gone through.

Ionnalagadda Sathyanaaraayanamurthy described very poetically

the calmness, the colour, the eloquent silence of those hours, the waking birds and flowers, the earth that thrills to the touch of dew---that is the time when you too should acclaim the rising Sun with the **Gaayathri**.

Yesterday, one speaker described the **Gaayathri** as equal to **Raama naama**, today another **Shastry** said it was the elaboration of Krishna **naama** and the **Bhaagavatha**. I ask you to fix your mind on any name of the Lord that brings up into your consciousness the Glory and the Grace of the Lord. Also, train your hands to do acts that serve the Lord that is shining in every being. All men are He; He shaves as the barber, He makes pots as the potter; He starches and irons clothes as the dhobi. He prompts, He inspires, He devises, He fulfils. You take a sheet of paper on which My Form is printed, as Myself; you revere It; you fall to the ground before It in reverence; why cannot you then revere all human beings, believing that I am in each of them, in an even clearer Form?

The **Gaayathri** is a prayer for the development of your Intellect, so that you might reach this Vision. So let Me advise the elders who are here, this. You have brought your sons or grandsons or wards for **Upanayanam** and **Gaayathri upadesham** here to My presence. You are happy at their fortune; but, they will repeat the **Manthra** only if you too repeat it, sincerely. And it is good for you also. Repent, therefore, that you have given up taking that priceless drug; start from today the **Sandhyaavandanam** (worship of Sun God).. Learn it from your son or grandson, keeping aside your sense of superiority. When you have the royal road to reach the Goal, why scramble through thorny jungle tracks? Do the **Sandhya** as prescribed, and you will not be shaken by any storm. You need not flee to a Himalayan valley; you can make your heart that Valley, by the discipline of the **Sandhya**.

Prashanthi Nilayam, 26-4-1965

It will surely help you to achieve the goal

Every religion looks for God and they look far and wide, but man should know that God is Omnipresent and resides in the heart of man.

SHRI SATHYA SAI

31. The wheels: outer and inner

It is a happy sign that so many thousands of you who are caught up in

the noisy waves of worldly pursuits in this city, teeming with distractions and amusements that cater to the senses, have come here today, to listen to the deliberations of this **Prashanthi Vidwanmahaasabha**. This is a sea of eager faces that I see before Me. You are eager to spot the lighthouse that will show you where the harbour lies, to take refuge from the stormy sea. That light is the **Aathmajyothi** (light of self) which the sages proclaim as existing in every one. Some deep visual defect has hidden that light from men and so they struggle in the darkness. It is not enough if one has the human form or even the basic human equipment---physical, mental and emotional. With the help of the discriminating intellect, one must bring it to perfection, as a sculptor does, after the stone is brought to crude shape. Man must be aware of his kinship with God, of the Divinity latent in him, of his immense potentiality. This he can know by the exercise of his **viveka** and **vairaagya** (discrimination and dispassion). Only he among all the animals is capable of this. The royal road to this awareness is shown by the Guru; not every one of the five **lakhs** of **saadhus** claiming this status are entitled to it. For, the word **Gu-ru** means, he who has no darkness in him. (**Gu**-darkness; **ru**-without). Most of the Gurus now answer only to the other meaning of the word, which implies weight, heaviness. Most of them, by their weight, are a burden to the earth; that is all the effect they produce by their existence. They are a burden upon their disciples too, for they continuously extend their palms for cash and they have no illumination with which to lighten the burden of others. Leave these gurus to themselves and concentrate on the task of uplifting yourself. When you are earnest about it, the Lord Himself will guide you, either from within or from without, through some one He will send or through illumination from within. Do not despair; march bravely on. Try to fill every moment with thoughts of God, in some form or other. Place the mind completely at God's service Repeat **Soham** (I am He), with every breath: 'So' when you take in and 'ham', when you exhale, 'So' means He and 'ham,' means I and when you complete the inhalation and exhalations, feel that 'So' namely, the Lord, and 'ham', namely, 'I' i.e., (you) are One. Later, after long practice, the idea of He and I as two separate entities will disappear and there will

be no more So and ham.

Those sounds will be reduced to **Q** and **M**, that is to say, it will be **Om** or the **Pranava**. Repeat

that sound afterwards with every breath and that will save you from bondage to birth and death,

for it is the **Pranavopaasana** (contemplation on **Pranava**) recommended in the **Vedhas**. This

Soham-recitation is a good means of restraining the mind from running away with you. Let the

mind be ever attached to the Lord; then, it will not flee, as it fancies, towards all directions. That

is the meaning of the exhortation of Krishna: "**Sharvadharmaan parithyaiya maam ekam**

sharanam vraja"---"Giving up all other activities, surrender fully to me." Place the mind

completely at His service. Then, He will save you from falling.

Be master of your feelings and impulses

Do not pay more attention to the outside world than necessary; but, concentrate more on the

inner springs of joy. In a car, the wheels that are underneath are the outer wheels; pay more

attention to the wheel inside; the wheel that guides and turns the outer wheels! The driver of the

car is inside; you, too, must care more for the inner **motivator**. If you are master of your feelings

and impulses, you can be anywhere, engaged in any profession. You will have peace. Some one

visited **Kabir** in his home and asked him whether the householder's life promoted spiritual

development. **Kabir** did not answer. He called out to his wife and asked her to bring a lamp so

that he may fix a broken piece of yarn. It was about midday and the room was well lit. But, the

wife did not question or doubt or disobey. She brought the lamp well lit, and held it for **Kabir** to

repair the yarn. Then, he asked her to leave. **Kabir** then turned his questioner and said, "When

you have a wife like this woman, adhering strictly to her dharma, the householder's life will be

the best training ground for spiritual development."

There was a man who had a wife and a son both of whom did not see eye to eye with his

charitable and hospitable character. One day when he brought a guest and was preparing to feed

him, the wife and son thought of a **strategem**. When the master went out to the shop at the corner

of the street to get a leaf-plate for him, the wife put the guest into great terror saying, "What a

pity, you of all people fell into his trap today! My husband is daily bringing some poor fellow as

if for lunch, but, what he does is to give each one a sound thrashing with a stick, just when they

prepare to eat the meal served by me. He believes this will be compensation for some injustice done to him in past births by some one". The guest thought that it was best he ran away from his fate; even while he was fleeing around the corner of the street, the man came home with the leafplate.

The wife told him that the guest was a very peculiar man, for he wanted a stick to go to the well for washing his feet and before she could bring it to him, he lost his temper and went out in a huff. So, the master took hold of a stick and with that in his hand, he pursued the guest and called out to him "Stop, Stop." This confirmed the impression of the guest that he was to be beaten and so he ran faster and faster and was soon out of sight.

Women today do not appreciate the goodness of their partners or encourage them in the good life. They prove as obstacles rather than helpmates. They should promote Vaasudeva dhyaanam (meditation on Lord Vaasudeva) in the family; and, discourage Vasudeva dhyaanam (meditation on Vasu---wealth).

The mind binds and liberates

The Minister was telling you to attend the discourse on Geetha but there is no good in that, if you lean on to a pillar of the Hall and doze off. It is not the sound but it is the meaning that matters; it is not the ear but it is the heart that must drink in the Geetha. He wanted you to seek: and enjoy

Sathsangam (good company); along with that sangam, there must be self-examination also, how much you have succeeded in escaping from the senses and nearing the Lord. Mana eva manushyaanaam kaaranam bandha mokshayoh---"the mind binds and the mind liberates". So train the mind and win. It is a wild elephant, which can be tamed with the goad of Soham. Do not feed it with conceit, hate, envy and greed. Let the name of the Lord echo ever in the ear and it will be tamed.

When this meeting started and for some time later, there was imminent fear of rain, which came threatening up to this very place. But, let Me tell you, prayers and Grace combined to drive it off.

Tomorrow, also, I shall give you the food that will sustain and save. Malleswaram, 22-5-1965

When the heart is pure, the Lord is revealed. He is the judge; He cannot be bamboozled. The doctor may assure you that you have no fever, but the thermometer cannot lie. The doctor may say so to save you from panic, but the thermometer declares the truth.

God knows and God will deal with you as you deserve. Have the faith. Repent for all the wrongs done, and resolve not to repeat the mistake; then God will extend His grace.

SHRI SATHYA SAI

32. The new year of faith

The Krodhi year has gone and Vishwaavasus has come; and, people are happy at the New Year.

Well, how many Krodhis have gone and how many Vishwaavasus have come, since the years were named and even before that, how many centuries and millennia have elapsed in the history of man! There is no use turning back and watching the road traversed; one's duty is to watch the road ahead and march on towards the goal. Krodhi is related to krodha or anger and Vishwaavasus is related to vishwaasas or faith. It is want of faith that causes one to lose temper and fly into fits of anger; want of faith in oneself and in others. If you see yourself as really the undefeatable Aathma and others as reflections of yourself, as the Shaastras declare them to be, then there can be no provocation to get krodha or anger. What you must resolve upon for the New Year is to manifest your reality, more and more; that is to say, to reveal your Divinity more and more.

Karma is the seed out of which the individual emanates; the jeevi feels separate and limited, on account of the illusion created by karma or activity. As the karma, so the consequence. If it is good, the consequence will tend to attract you towards the means of liberation, that is, towards saadhana and Sharveshwara chintha (spiritual efforts and Godly thoughts). Just as three younger brothers followed the footsteps of the eldest, Raama, so too the other three Purusharthas (Aims of Man) must subserve the demands of the eldest, the first, Dharma. Practise what you preach

The one dharma that subsumes all else is: the deed must be in conformity with the word. Don't speak one thing and act another; don't advise others to do a thing which you yourself do not practise. Do not start prachaara without aachaara---preaching without practice. There was a man called Ranjodh once, who went about expounding the Geetha, extolling it as the authentic word of God; at the end of his discourse, he sent round a plate for collecting their contributions in cash; suddenly, one man rose from the gathering challenging him and reminding him that the Lord has spoken against parigraha, or acceptance of help from

others. Yes; the **Geetha** recommends **aparigraha**, non-acceptance of offerings and those who send round subscription lists and donation lists for **Geetha** discourses or bargain for fees for the same are all behaving against the express orders of the Lord whose words they propose to explain! This is hypocrisy, indeed.

Only those who feel that God is the highest have the right to build a temple for Him; if he is a servant of the **Raaja** and if he bows before him and deals with him as his master, he should build a temple for the **Raaja** and not for God, who does not get his full loyalty. First fix your devotion exclusively on God; then, think of serving Him. If you collect money from all and sundry and get a Minister to open the temple, then, you are only revealing yourself as a worldly man engaged in a low worldly trick. Get firm in mind; then, your reason also will not deviate. Without that equanimity or **shaanthi**, you can get no **soukhyam** (happiness), as saint **Thyaagaraaja** sang from experience. Many people who give **Geetha** discourses have themselves no **shaanthi**; they revel in controversies and challenge their rivals to come and contest with them; they parade their victories and their titles, they flaunt their triumphs in the face of all possible rivals. It is all so egoistic; these people have not mastered even the primer of spiritual **saadhana**. And yet, they expect people to sit at their feet and learn the secret of saving themselves from bondage, these **weaklings** who are themselves bound.

Let God manifest in and through you

Whatever else you may or may not do, do at least this: know the Lord that resides in you.

Recognise Him, let Him manifest Himself in and through you. This is what **Vaaranasi** **Subrahmanya Shastri** meant when he spoke of **punya** and dharma--good deeds and right conduct. He said that the **grihastha** (the householder) who is the pillar of society, has forgotten his responsibility and his opportunities and so, the entire structure of society has crumbled. Of course, his estimate is correct; but, I must add that the fourth Order, the Order of **Sanyaasins** (monks) has deteriorated badly, so badly that the reverence that once was the natural right of the **sanyaasin** has now disappeared. The **sanyaasin** has to live rigorously and with great self-control; but he has fallen from that height and so, has lost respect. Of course there are even now many

who adhere strictly to the rigorous rules and are models of ascetic life. Only, they have to be sought after and discovered. The **sanyaasins** who seek you and your patronage are more worldly minded than yourself!

Fundamentally, the fault lies in not understanding that this body and all things connected with it are not permanent. When **Bharthrhari** the King was lamenting the death of his queen, and weeping over her grace, an old man appeared before him in great distress, weeping as loud as the King himself. His tragedy was that a mud pot he had with him for long had broken. **Bharthrhari** told him that there was no use weeping over a broken pot; no quantity of tears would ever make it whole. The old man, who was no other than his Chief Minister, said that a person who believed that weeping could bring the dead back to life had no right to tell him that his pot would not be made whole again. This drove some sense into the King's head and he became sane again! When you weep for the dead you are only announcing your colossal ignorance.

Underlying faith should be in the Unity of all

You must use your intelligence to discover what is best under the circumstances and in the situation, considering the status and the profession which you have won. The barber should not treat all things equal and use his razor to peel vegetables, cut pencils and paper, bamboos and beards. Each instrument has its own special uses and purposes; each man has some special skills and responsibilities. The **Raaja** has to be treated as a **Raaja** and the ryot as a ryot. Fish can live only in water and not in milk; keep fish in water and do not put them in milk, on the plea that milk is thicker and costlier!

Though in principle all is **Brahmam**, in dealing with them in the **Vyaavahaarik** stage (day-to-day activity), you cannot follow the **adhwaitic** line. There should be **Bhaava-adhwaita**, not **Karmaadhwaita**, that is to say, the underlying faith should be in the Unity of all, though the outer activity may be different for different entities. The activity must not leave any scar on the faith in Unity. There is no scar on the sky, though clouds and stars, the sun and moon, all appear to streak across it. So too, let a thousand ideas streak across the mind; but, let it remain unaffected and serene. **Kabir** had no food for three days; he thanked God that he got the coveted chance of observing a ritual fast. **Raamadas** was confined in jail; he thanked

God that he got a place where

he could meditate on God without disturbance. That is the attitude of the saint, the beloved of

God. **Shivaji** brought a palanquin for Saint **Tukaaraam**, but he refused the honour, saying that he

was not yet ready to be carried on the shoulders of four men!

Virtues or **sadgunaas** are like cows yielding health-giving milk. Vices are tigers that fall upon

the cows and tear them to pieces. If you build a barricade of **Naama**, a fort with the Name of the

Lord, the tiger cannot harm you, or your virtues.

Bangalore is the capital of the **Kannada** people and **Malleswaram** is as the head for this city. Here

this **Bhajana Mandali** is being run and it is celebrating the functions in connection with the

Prashanthi Vidwanmahasabha, **Kannada** Branch. Make the best use of this chance, all of you.

Beware of some who use My Name for collecting money and for activities that tarnish their

claim to be devotees. Do not believe such; where money is asked and offered, I have no place.

Malleswaram, 23-5-1965

The harder the circumstances,

the more trying the environment,

the stronger are the men

who come out of those circumstances.

So welcome all these

outside troubles and anxieties.

SHRI SATHYA SAI

33. **Pappu** and **uppu**

In the **Garudapurana**, **Sri Hari** instructs **Garuda** about the daily decline of human life, and the

attacks that Death deals on him, with His army of diseases, accidents and natural calamities. You

have earned this human body by the accumulated merit of many lives as inferior beings and, it is

indeed very foolish to fritter away this precious opportunity in activities that are natural only to

those inferior beings. Life moves so quick that people often wonder how they grew so old so

soon. It appears only yesterday that they were in college or playing in the streets; but they have

grandchildren playing about them! While life is carrying people forward towards death so fast,

pride makes them force others to fall before them; humility does not induce them to fall before

the Almighty!

Since New Moon, the whole country is celebrating the Festival of **Raamajananam** and today is

the actual **Raamanavami**, the day on which **Raama** was born.

Raama is Dharma, Dharma is

Raama. The four ideals of man as laid down in the **Vedhas** are

Dharma, **Artha**, **Kaama** and

Moksha; Dharma is the very base. If that is given up or disregarded, sorrow will persist. **Raama**

considered Dharma as all-important. When his brother **Bharatha** overpowered by grief at his

father's death, his mother's greed, and his brother's exile, sought him in the forest and, meeting

him, rolled at his feet in terrible anguish. **Raama** lifted him gently and asked---What do you think

he asked?---He asked him, "Are you maintaining Dharma in the Kingdom of **Ayodhya**,

respecting the subjects, the poor, the elders, the scholars, the saints and the sages?" Even when

the direst calamity overtakes man, he should not stray away from the path of morality and

justice. **Raama** was wakening **Bharatha** from the sleep of ignorance; the poor fellow was

overcome by his own grief, as if the father, mother, brothers, kingdom, power and position---

these mattered, as if they were real, eternal. **Raama** reminded him that they are all but

instruments one must utilise for the exercise of dharma.

In spiritual matters, faith is the very essence

Just as the wild elephant roaming in the forest as the head of the herd is trapped and trained to sit

on a three-legged stool in the circus ring, the mind of man too has to be trained by systematic

processes of discipline shama, **dhama**, **uparathi**, **thithiksha**; **shraddha** and **samaadhaana** (inner

and outer sense control, endurance, steady faith, equipoise) so that it may subserve the best

interests of man. To go before a magistrate and plead, one has to pass the **LL.B** degree

examination; to be able to prescribe medicine to a sick man, you must pass the **M.B.B.S.** degree

examination. You have to obtain a licence or have your name entered in the Register of Medical

Practitioners. Everywhere for every profession or post they ask you your qualification. How

much more is the need for proper qualifications in the spiritual field, for winning the Grace of

God? You aim high, but, you make no effort to reach that height.

In spiritual matters, faith is the very essence. Doubt shakes the foundations of **saadhana** and is

therefore, to be avoided. Have faith in the wisdom of the ancients; do not pitch your tiny little

brain against the intuitions of the saints and their discoveries. For example take the question of

offering food in the fire, on the anniversary days of the death of parents, what is called **pinda**

pradaan. Nowadays, smiles of scorn are cast when such rites are mentioned. "How can the food

placed here reach there? The dead man must have taken birth somewhere long ago and his present address is not known. Can a meal given one day in the year satisfy the accumulated hunger of 365 days?" they ask. "Let your father sit on the terrace of your house; then place food for him on the ground floor. Can he reach the food or can the food rise up to him, however many **manthraas** you repeat?" they laugh. "Why are dead men given food, when living men suffer?" they argue.

There is a science of the spirit
 You post a letter in the box, and it goes straight to the addressee, wherever he is, however far.

Does it mean that the postmaster is your friend, or that he is so sympathetic to your anxiety to correspond with the addressee? If the address is written correct and clear and if the necessary postage is paid in stamps that are valid at the time, the letter is carried by men, by car and bus, train and plane and steamer, right up to the doorstep of the person whose name is on it. The ritual fire is the authorised post box; the fire is the postal authority, the **manthraas** are the stamps.

There is a science of the spirit, as there is a science of matter; it has its own categories; its own modus operandi; its own experts and authoritative theses.

Only by **saadhana** can the secrets of either matter or mind be known, grasped and used for one's benefit. In the **Vivekachuudaamani**, **Shankara** says, "If the **Nikshepa** or Treasure that is embedded in the bowels of the earth must be brought up, mere calling it up by name will not help. You must know exactly where it is, through the advice of experts; you have to excavate the spot; you have to move away rock and stone and sand that come in the way; you have to grasp it and heave it up to the ground". So, too, the reality of the "self" has to be first learnt by means of instruction from a knower of Brahman; then the processes of manana, **dhyaana**, **nididhyaasana** (**refelction**, meditation and concentration) have to be gone through; finally when, in a flash, the Truth is revealed, the Self must be firmly established in the **Aananda** of that moment.

Leave it to Him, let His Will prevail
 The **Brahmasuuthra** begins with the statement, **Athaatho Brahmajijnaasa**---"After this the consideration of **Brahmam**". After what? What are the preliminary steps? When does a person become entitled to participate in the discussion and study of Brahman? We have two other texts

which have to be studied earlier, one which says, "**Athaatho Karma jijnaasa**", "after this consideration of Karma, activity", and the next one begins with, **Athaatho Dharma jijnaasa** "after this, the consideration of Dharma (righteousness)". So, man becomes entitled to the knowledge of the Universal Principle that is the very substance of everything since eternity, only after his mind is purified by karma and dharma.

It is only after you place a morsel on your tongue that you discover whether the salt in it is enough or whether it has not been salted at all. **Pappu (dhal)** requires **uppu** (salt); that is to say, the boiled **dhal** must have salt in it for taste. So too, it is only when you have moved in the world and taken a share in its activities according to a moral code, you discover that without the salt of **inaana** it does not taste well; take it with a sprinkling of the salt of **inaana**, the knowledge that you are not the body but the resident of the body, that you are but the witness of the **everchanging** panorama of Nature and you feel happy and peaceful. Slowly, step by step, confirm yourself in the thought of the Unity of the World in Brahman. Then, even without praying and pleading, everything worthwhile will be added unto you. That is why **Thyaagaraaja** sings "**Adigiukhamulewaranubhavinchiri**?"---"Who experienced joy and happiness, by means of praying to you?" Leave it to Him, let His Will prevail, do not ask for this or that other thing. He knows best. Did **Sabari** pray for anything? Did **Jataayu** call out for His Presence? Did **Guha** plead that **Raama** may come to him? Revival of Dharma is close at hand

Each of you must follow the moral code prescribed for the profession you are engaged in and the age and status which you have reached. Once the King of a large State asked a **sanyaasin** whether it is possible for a man to live up to the height of the code. Some time later, the King died and, according to custom, they sent the Royal elephant round with a garland to choose the successor. The elephant put the garland round the neck of the **sanyaasin** (monk). But, he was resisting the importunities of the people and running towards the forest. He reached the innermost recesses and was happy that he was safe from the calamity that had encompassed him!

These moral codes are given in the **Shaastras** and the **Prashanthi Vidwanmahaasabha** has been formed to tell people in simple language their main duties. It is not a

limited group of scholars

with a limited scope; it is every one's right to utilise the scholars and get the result of their

learning for themselves. There is no other motive behind the formation of the Sabha. It is for you

all, for all places. It was in connection with the activities of this Sabha that I recently visited

several places in East and West Godaavari Districts and other areas. It was a triumphal march,

resounding with the devotion, the faith and the Aananda of the lakhs of people who attended.

The enthusiasm of the people to listen to the message of Sanaathana Dharma which I carried

was most inspiring to those who came with Me. The scenes reminded one of the Kritha, Thretha

and Dwaapara yugas, not the Kali Yuga. The pages of the Bhaagavatha became alive before us.

A twelve-acre expanse of land was found too small for the gathering that assembled in one place.

At another place, every tree had many adventurous men clinging to the trunk and branches, even

the flail "drumstick tree!". These are all signs that the revival of Dharma is close at hand.

Welcome hardships to realise the Lord

Only you must have the staunch determination to use this chance to the full. You are near and

those who are far are so only with reference to space, not with reference to My Prema. To realise

the Lord, you must welcome hardships, trials, and sufferings. You must dwell on the Name and

Form steadily and with faith. You must discard all inferior sources of joy. When a son is born,

worry too is born with him---worry that he should grow up healthy and pure, learned and good,

famous but humble, bringing a fair name to his parents and elders. As a matter of fact, I would

advise you to postpone the celebration of the birth of a son until the day when he brings

sathkeerthi (good fame) to the lineage and the country. So also, celebrate the accumulation of

wealth when it is spent justly and with love, on beneficial and deserving purposes. A tree is

justified by fragrant flowers bringing forth sweet fruits. If, on the other hand, its leaves get dry

and its flowers fade and the fruits refuse to grow, an agriculturist will examine the roots and

discover that they are eaten up by pests or white ants. So too, the roots of Divinity must have

been destroyed or harmed if a man's virtues do not blossom and yield sweet fruits. Envy, greed,

malice---these pests destroy the roots quickly.

By moderating and modulating habits of eating and drinking, one can

lay the foundation for

spiritual life. One must prefer Saathwick to Raajasik foods. By drinking intoxicating stuff, one

loses control over the emotions and passions, the impulses and instincts, the speech and

movements, and one even descends to the level of beasts. By eating flesh one develops violent

tendencies and animal diseases. The mind becomes more intractable when one indulges in

Raajasik food; it can never be remoulded if Thamaasik food is consumed with relish. To dwell in

Raama thathwa (Raama principle) constantly, one has to be vigilant about food and drink

consumed by both body and mind.

Raama thathwa is essentially Aananda thatwa. Raama means "He who pleases", "He who fills

with Aananda", "He who is the spring of Aananda in every heart." So, when you repeat Raama

naama, you are but touching the very source of Aananda, the Aathmaa-Raama (God as self). Just

as you have come by various routes from various villages and towns, all persons have to reach

that Source for, there alone can they get the Aananda without which there is no peace.

Prashaanthi Nilayam: 19-4-1965, Raamanavami

Out of the long churning of this milk of the world

comes butter,

and this butter is God.

Men of heart get the butter

and the buttermilk is left

for the intellectuals.

SHRI SATHYA SAI

34. The spring of joy

This is a sacred day. It is the day when we honour Sage Vyaasa, who gave mankind the precious

gem of Saguna worship (worship of God with Form) and the hope and assurance that Maanava

(man) can become Maadhava (God), that Nara can become Narayana, that Jeewa can become

Brahmam, or rather that Jeewa (individual soul) is Brahmam (Universal soul). The Bhaagavatha

and the Brahmasuuthra are the great texts which hold forth these valuable doctrines.

Man is a mixture of two strands of the same substance, maaya and Maadhava, moha and Raama,

deha and dehi, jada and chith, sareeram and sareeri, jeewa and Brahmam (Divine illusion and

God, delusion and God, body and soul, inert matter and consciousness, body and the embodied,

individual soul and the Supreme Soul). Like the two circular stones of the grinding mill, the

Brahmam one is stable, the **Jeewa** one is revolving. The stable is the base; the revolving is the 'dependent'. The Guru is the Teacher who removes the fundamental ignorance, which hides the knowledge of this truth from us. The **Pournami** or the Full Moon Day has been fixed for revering him, for, the effect of the knowledge is to put an end to scorching agony and to shed cool comfort instead, on the mind of man. **Vyaasa** is revered as **Naaraayana** Himself, for who but God can inspire such Illumination? If your loyalty is to the family, you are a servant of the family; if it is to God, you are a servant of God. But, do not pay heed to the wages He gives. Do not argue and bargain for wages or reward. Only hired labourers clamour for wages and declare they are poor. Be a kinsman, a member of the family, a scion of God, then it **behoves** Him to maintain you in comfort. Try to be near God, as near as His own kin, do not calculate the number of hours you have spent in serving Him, and pine that He has not compensated you. Be ever in His service, that is to say, in doing good and being good. Connect yourself with God by the cable of **Smarana** **Karna** knew that death is ever round the corner and so, whenever any one came to him seeking some favour, be it however hard, he satisfied them on the spot, without any delay, for, as he said, "My mind may change, my life may end." People ask each other when they meet, "**Kshemamaa**?" (Is all well?). The other man repeats automatically, "Quite well, thank you", without noting that his life span has become a day shorter. He has no **kshema** (well-being); he has undergone only **ksheena** (decline). So, arise, and resolve to make the best of your days. The guru is the person who discovers that you have fallen into a wrong road that leads to further and further darkness. For, he knows the right road and he is full of love for all who strive to escape the travails of the night, without lamps to light their steps. This is a day when the First of Gurus is remembered with gratitude. He is called **Naaraayana**, because **Naaraayana** is the reality and if you do not get a Guru from outside yourself, if you pray, the **Naaraayana** inside you will Himself reveal the road and lead you on. It is always preferable to be prompted by that inner Guru, because most of those who claim to that status are themselves rolling in objective pleasure or are bound by greed, envy or malice. Guru also means 'heavy'; many

have only the qualification of physical weight, not of spiritual height! If you must bring the power from the power-house to your residence to illumine your place, you have to put up poles at regular intervals and connect the house with the power house with cables. So too, if you must win the Grace of God, do **saadhana** at regular timings and connect yourself with God by the cable of **smarana** (remembering the Lord). Discover the fountain of joy within The **charavakas** (the materialists) argued that a bird in the hand is worth two in the bush. They said that the pleasure you now have should not be given up in the hope of something promised later on, if this is given up. But, the happiness of renunciation can be enjoyed here and now, and is much more sustaining and inspiring than the happiness derived from grabbing and attachment. Besides, there is a certain joy in being the master of the senses, rather than in being their slave. Now, you are slaves of the coffee habit. Resolve not to cater to that attachment and stick to that resolution for three days continuously. You become the master and the tongue is your slave. Coffee cannot hold sway over you any longer. If coffee is capable of conferring joy, all should get it equally from that beverage. But, some prefer tea and many find it distasteful. Some delight in taking it without sugar and others without milk. So, it is the mind that gives delight, not the coffee; it is not the object that caters to the senses. The secret is, discover the fountain of joy within; that is a never-failing, ever-full, ever-cool fountain, for it rises from God. What is the body? It is but the **Aathma** encased in five sheaths, the **Annamaya** (the one composed of food), the **Praanamaya** (the one composed of vitality), the **Manomaya** (the one composed of thought), the **Vijnaanamaya** (the one composed of intelligence) and the **Aanandamaya** (the one composed of bliss). By a constant contemplation of these sheaths or **koshas**, the **saadhaka** attains discrimination to recede from the outer to the inner and the more real. Thus, step by step, he abandons one **kosha** after another and is able to dissolve away all of them, to achieve the knowledge of his unity with **Brahmam**. Keep Truth and Love as your guides Most of you hear me say these things over and over again, year after year. But few take even the first step in **saadhana**. You ask that I should go on speaking and you take down notes of what I say for the purpose of reading them again. But, without practice, all

this is sheer waste. You may talk in a big high-sounding style, but you are judged, not by your tongue, but by your activity and attitude. There was a lady who attended a whole series of **Bhaagavatha** discourses, and picked up a few cliches. She became too lazy to draw water and slept on till a late hour. When her husband reprimanded her, she quoted a **shloka** which said that one has in oneself all the holy rivers, **Ganga, Yamuna, Saraswathi**, as the **Ida, Pingala** and **Sushumna naa** (the nerve currents to the left, right and middle of the spinal column)! The husband was astounded at her impudence and **pseudospiritual** pose. He contrived to feed her on highly salted stuff and he removed all the water pots and jugs from the house. When she suffered from acute thirst, and called out for water desperately, he quoted the same hymn and wanted her to draw from the **Ganga, Yamuna** and **Saraswathi** within her! You have no place for hypocrisy and double dealing in spiritual matters; there, you must walk along the straight and narrow path, with Truth and Love as your guides and companions. Young men go out to countries overseas and their aged parents are worried about their reactions to the attractions of the strange culture. The father writes to the son pleading with him not to give up the family habits of food and drink, of worship and prayer; the son while reading it gets tears in the eyes; he presses the letter on to his breast; but, that is all. He yields to the temptation and slides away. The paper on which the letter is written is honoured, not the matter for which the letter was written. Sacred books are worshipped in the same way; flowers are showered on them; even food is sanctified by being offered to them; they are carried in procession with pipers and drummers in front, through the streets. But, as to reading them or trying to understand what they contain, or practising a bit of what they were written for---that is an impossible task, for most! Do not seek to find fault in others I shall tell you just one thing which those books teach; one thing which I want you to resolve to follow, from this Guru **Pournami** Day (the full noon day dedicated to the Divine preceptor): "Do not seek to find fault in others, give up para **dushana** and para **himsa** (maligning and injuring others); do not **scandalise** any one, do not feel envy or malice. Be always sweet in temperament, in talk. Fill your conversation with devotion and humility."

Live with **prema**, in **prema**, for **prema**. Then the Lord who is **Premaswaruupa** (Divine Love personified) will grant you all that you need in spite of your not asking for anything. He knows; He is the Mother who does not wait to hear the moan of the child to feed it. His **prema** is so vast and deep; He anticipates every need and rushes with help you must have. You are all waiting anxiously to know, from when I am granting you the 'interviews' so that you can place before Me the long lists of '**korikas**' (wishes), which you have brought. These wishes go on multiplying; they never end. The fulfilment of one leads to a new series. Strive to arrive at the stage when His Wish alone will count and you are an instrument in His Hands. There are different types of 'listening' The ears relish evil, they do not welcome goodness. They are so warped and perverted. There are different types of 'listening'; the clay type: clay becomes soft when water is added, but, when it evaporates, it is rendered as hard as formerly. The mind becomes soft when religious discourses are heard. But, when you move away, the effect is lost. Then there is the crow type: however much you may teach it to improve its voice and to sing, it does not try nor can it improve; it **caws** and **caws** as raucously as before. There is the mosquito type' which goes on harassing you at the very moment when you would much rather have an hour of silence. It cannot be shooed off, it attacks again and again, taking delight in inflicting harm. Do not cater to such low desires; control the listening. The **Gopees** desired to listen only to Krishna's Glory, Krishna's Charm, Krishna's Words, Krishna's Pranks, Plays, Pastimes, Krishna's Achievements, His Attainments. When you fill yourselves with love for Krishna (Krishna **Prem**), you achieve **saaruupya** and **saayuuiya** (likeness of form and absorption into Krishna). Strive for that consummation, not for lesser victories. **Prashaanthi Nilayam**: Guru **Pournima**, 13- 7-1965 Hardship keeps one always alert and in trim. They reveal hidden resources of skill and intelligence; they **toughten** fortitude and deepen the roots of Faith. **SHRI SATHYA SAI** 35. The first step Man is endowed with memory, as well as the faculty to forget. Both these are useful skills. Perhaps, the power to forget is even more important, for, otherwise, man will have to lament

over the loss of millions of parents and kinsmen he had in millions of previous births; man will remember and resent the many insults and injuries he has suffered in this birth. Luckily, he forgets all that. He remembers only those things that have impressed him as significant, or crucial, namely, the date of his marriage, the names of those who have to pay him money, **etc.**

The tragedy is, he has forgotten the most significant and crucial thing about his earthly career---

the key to happiness and liberation, his real Name and Identity!

Man cannot afford to forget who he is and for what purpose he has come. He must know the

answer to the questions' "**Kasthwam, koham, kutha aayaathah?**" as **Shankara** said. "Who are you,

who am I, where am I going, where did I come from, what is the nature and purpose of all this

movement and change, is there any stable base, any goal or aim, direction or director?"--these

questions cannot be brushed aside from the mind of man. They come to him and harass him,

when he is alone with something grand and awe-inspiring in Nature, or with some incident,

terrible and shocking, in his own experience. It is not wise to forgo these precious moments and

turn once again to the humdrum of life, without pursuing the inquiry to which one is prompted.

The disciple must have the yearning

But, man forgets: he ignores. He mistakes the unreal to be the real. He is deceived by

appearance; he does not peer behind the veil. He misleads himself and others. He takes sunna as

venna, (slaked lime as butter), since both are white; but, what a difference in quality and effect?

The baby sucks its thumb and derives immense satisfaction and joy therefrom; we know that it

has no taste, no sweetness. But, the baby weeps when the thumb is pulled out. The sweetness in

the thumb was imposed on it, by the baby itself. So too, the happiness that one derives from the

world is not the nature of the world; it is subjective; it is only the projection, upon the world, of

the happiness the **Aathma** (the self) is capable of deriving, of which it is the source and goal. The

baby imagines the thumb to be an external object which is providing it with pleasure; but, it is

only itself.

The Guru warns 'and wakens. He reveals the truth and encourages you to progress towards it.

Unless, you have the yearning, the questioning heart, the seeking intelligence, he cannot do

much. The hungry can be fed; he who has no hunger will discard food

as an infliction. The Guru

is a gardener, who will tend the plant; but, the sapling must have sprouted before he can take

charge. He does not add anything new to the plant; he only helps it to grow according to its own

destiny, quicker perhaps, more fully perhaps, but, not against its inner nature. He removes

poverty by pointing to the treasure that lies buried in the very habitation of man; he advises the

method of recovering it, the vigilance needed to use it to the best advantage, **etc.**

Money has a fascinating influence

There was a man once who was afflicted with extreme miserliness.

He never parted with cash, on

any pretext. But, when his father died, he had to get his scalp shaved, in order to satisfy the

requirements of the **Shaastras** (scriptures) and public opinion. The barber demanded an

impossible sum; the miser **higgled** quite a lot and the fellow's rate was brought down to one

paisa. The miser did not clinch the bargain at that price; he bargained still and asked that he

should shave two heads for one paisa! The barber agreed, for, he guessed that since the dead man

had only one son, there was no second candidate for the razor. But, the miser after the barber had

finished with him, called out his wife and insisted that she too must be shaved, before payment

could be made! Money has such a fascinating influence on some foolish individuals.

One has to practise detachment at every step, or else, greed and miserliness will overpower the

finer natures of man. That nature is Divine, because, God is the very substance of which man is

but a name and form. To realise it, one has to possess and develop the discrimination between

the unchanging and the changing, the permanent and the temporary.

Saadhana-Chatusttaya:

Nithyaanithya Viveka i.e., knowing that the Universe is constantly subject to change and

modification and that Brahman alone is unmodified; **Iha amuthra-phala-bhoga-viraaga--**

detachment from the pleasures of this world as well as the pleasures obtainable in Heaven after

attaining the conviction that they are evanescent and fraught with grief; **Sama damaadi-shatka**

sampaththi---attaining the six desirable qualifications' the control of external and internal senses

and sensory promptings: fortitude in the midst of grief and pain, of joy and victory; **uparathi**---

withdrawal from all activity that brings about consequences that bind; **shraddha**---firm faith in

the Teacher and the Texts that he expounds; samaadhaanam---even contemplation on the basic

Brahmam, without being disturbed by other waves of thought.

Though milk is under formation

throughout the body of the cow, you have to resort to the four teats, in order to get it; so also

these four saadhanas or teats have to be pressed (into service) if spiritual knowledge is to be gained.

Reform your habits to win Lord's Grace

This world is 'unreal', in the sense that a dream is unreal. You sleep in the verandah of the

Mandhir (temple) here and you dream you are in Kasi, bathing in the Ganga. You feel the cool

comfort, the holy satisfaction. It is very real at the time. But, when did you actually go? And how

did you transport yourself? The Inaani (the liberated person), from his more genuine awareness,

asks the same question about the experiences of your waking state!

Here, I must tell you one thing. Which dreams are real? Dreams relating to God are real. You see

Me in the dream, I allow you to do Namaskaaam (prostration), I bless you, I grant Grace...that is

true; that is due to My will and your saadhana (spiritual practice). If the Lord or your Guru

appears in dream, it must be the result of sankalpa (His will), not due to any of the other reasons

which cause dreams. It can never happen as result of your wish.

Above all, try to win Grace by reforming your habits, reducing your desires, and refining your

higher nature. One step makes the next one easier; that is the excellence of the spiritual journey.

At each step, your strength and confidence increase and you get bigger and bigger instalments of

Grace. There was a wicked man once who heard quite by chance a religious discourse which

affected him much. He went to a great sage and offered himself as his disciple. He asked him

how he spent his days. The reply was, "I gamble by day and break into houses for theft at night. I

revel in falsehood, both day and night." The sage said, "I shall accept you as my disciple,

provided you give up one of these three; you must make some sacrifice, to deserve this favour".

The man pondered for some little time: "I cannot give up gambling, I find it so exciting; I cannot

give up house- breaking, for, that is the only means of earning livelihood that I know; well I shall

give up telling lies." So, he gave word that he will no longer utter lies and was accepted. The

Sage was glad that he had fallen into the trap; now he could not escape.

Thief appointed Minister for speaking truth

That night the man decided to break into the palace itself. He dodged the guards and climbed up

to the terrace and was stealthily creeping along the wall on the edge, when some one accosted

him, with the question, "Who goes there?" He spoke the truth, "I am a thief; who are you?" The

man who accosted him was the King himself; he had come out on the terrace, for the breeze was

pleasant there. He replied, "I am also thief". So, they decided on joint efforts, dividing the spoils

half and half. The thief proposed that they break into the palace treasury; the new companion

said he knew where the keys were; so, he escaped into the darkness and brought the keys. They

both got into the treasury and divided the loot half and half. But, they found there three big

diamonds, big and beautiful. The King took one, the thief another and the third was left where it'

was, with mutual consent, for as the thief said, "Let the unfortunate King who has lost his all

have at least this one gem as a consolation." Then, they parted, but, not before the thief replied to

a question from the King. "Where do you live?" The thief, who had given up lying, had to give

his correct address and he did.

The next morning, news spread that the treasury had been burgled and the King deputed his

Chief Minister to proceed to the treasury and take stock. He went and saw the things lying helterskelter

amidst open boxes and safes. He found one big fine diamond, which had evidently

escaped the eyes of the miscreants. He pocketed the precious gem and after a few minutes spent

there, he came to the Royal presence and described the scene and the loss. The King asked that

the thieves known to the police be brought before him, including one whose address he himself

gave. They were brought, but the King interrogated the one whom he had indicated specially. He

revealed that he and 'another' who had already broken into the palace had shared the loot half and

half from the treasury the previous night. The King asked him about the diamonds. He said that

one of the three was left behind; they took only one each. He was pledged to speak the truth. The

king knew that the Minister must have appropriated the third and so, he ordered a search of the

minister in open court. Needless to say, it was retrieved from his pocket and the Minister was

revealed as an unreliable fellow. The King, thereupon, dismissed him on the spot and appointed

the 'thief as the Minister, instead.
The Guru should guide the disciple
Now that he was Minister, the thief gave up stealing, for, there was enough and more, so far as means of livelihood were concerned. There was no time to gamble either. He became famous as an upright efficient Minister. The Guru was drawn by stories of his efficiency to visit the city and, when the Minister saw him, he fell at his feet in gratitude for the way in which he had reformed him.
That is how the first step works. It makes further steps possible with much less effort. The Guru must persuade you to take that first step, by describing the shame of standing still or going back and by pointing out the pleasures of the journey and the magnificence of the goal. Not all Gurus now enjoying that status are capable of this. The disciples rule them and guide them, rather than their guiding the disciples. There was a shepherd boy, who was elevated to the position of a Guru; he uttered two sounds, always the two, **Thurrrr thurrr** and **Thak thak thak**. The disciples discovered meanings in those sounds and saved the reputation of the guru. They said that the guru was declaring that a life spent in material pursuits is just **thurrr**, and clays spent in vain pastimes without **seva** (service) of the Lord are to be condemned as **thak thak thak**! If the guru bends and yields to the whims and fancies of the disciples and is afraid to lose their loyalty or is anxious to win it, then, he is the servant of the disciple, not his master! The disciple must learn to follow the commands of the guru; that is the best way to benefit by his wisdom.
I command you on this Guru **Pournima** to do **geetha saadhana**; that is enough to grant you liberation. Many people ask Me, "**Swaami**! Give me a **Naamam** (name of God) which I can repeat." Take any **Naamam** you like, any name which appeals to you. All His Names are equally sweet. It is only a crooked intellect that will discover difference between one Name and another.
There is an American lady here who is keen on liberation. The nationality does not matter at all. All belong to the State of God.
Prashanthi Nilayam, 14- 7-1965
Perfect freedom is not given to any man on earth.
Lesser the number of wants, the greater is the freedom.
Hence perfect freedom is absolute desirelessness.
SHRI SATHYA SAI
36. How far is God?

It is really unfortunate that the **Ashtami** and **Navamithithis** (the eighth and ninth days of the lunar fortnight), are held inauspicious in popular belief; for, the facts are quite contrary. Both these days mark the auspicious arrival of an **Avathaar** of God, the advent of the Formless, Nameless, Timeless, **Locationless** Absolute as the Formful, Named, Living, Particular. **Shri** Krishna was born on the eighth day, and **Shri Raama** on the ninth day of the white half of the lunar fortnight.
Ignoring the sacredness of these days and imagining them to be fraught with unpredictable dangers, if new enterprises are started on those days, is sheer perversity, indeed.
God takes human form when the Godliness that is inherent in man is submerged, when the moral code and the spiritual discipline that have been prescribed by the experience of godly seekers are neglected, when man slides into beast from which he rose and becomes a terror to brother man.
Krishna is a **Yogeeshwara** (Lord of the Yogis), unattached to the fruits of His labour; God appeared as Krishna to charm humanity by His pranks, His play, His song and sweetness, and to instruct man by His teaching and Grace. He was born on this **Janmaashtami** Day in the prison where His 'parents' were incarcerated by the very evil forces He had come to exterminate. **Shri Raama** came to lead man into Dharma, and so, He had to be the very embodiment of right, justice and integrity. He taught the Dharma that should guide the lives of the son, the brother, the friend, the ruler, the husband.
The stars under which these two Incarnations of God descended on the earth are also significant.
When **Avathaars** come, they choose the time and place, clan and the family, and they decide and bring the comrades and the **co-workers**. When Vishnu incarnated as **Raama, Sesha, Shankha,** Chakra (the thousand-headed serpent forming the couch of Vishnu, His conch and discus) and other inseparable adjuncts of the Lord also incarnated; the **Devas** (celestials) also came down, in order to taste the sweetness of the Lord's company and service.
Rohini, the star under which Krishna was born, is related to the attainment of yogic success and the powers that flow from it.
Punarvasu, the star under which **Raama** was born, has a mysterious influence on the authority which accepts all who submit, the **Sharanaagatha-thraana** (protector of those who take refuge in Him) aspect of **Raama**'s glory.

Do not ascribe evil to any day or star
 What man has to do on these auspicious days is to dwell on the
 elevating thoughts centering
 round the two **Avathaars** and take the first or further steps in
saadhana. Use these days as starting
 points for propitiating the Form of Godhead which you have chosen
 for offering homage, the
 Form which appeals to your innermost yearnings. Do not ascribe evil
 to any day or star. Every
 day is good when you spend it for God. Every star is good, provided
 its light guides your feet to
 God. This is my advice to you, this day.
 Men are eager to get happiness and when there is a prospect of
 earning **undiminishable**
 happiness, they jump at the idea; but, they are soon tired of the effort.
 They seek shortcuts, lean
 on others to carry their weight, and aspire for much fruit in return for
 little cultivation. But,
 rigorous discipline and steady faith are absolutely necessary for
 success in the spiritual struggle.
 Mere listening to discourses or even delivering discourses will not be
 of any use. To have that
 discipline, one has to control the senses which drag the mind towards
 the pleasurable attractions
 of the external world; to have the steady faith, one must control the
 wayward mind, that paints
 attractive pictures in false colours to lure you on from birth to birth.
 God pays heed to devotee's cry
 Provided your intellect is sharp and free from prejudices and
 predilections, the Reality will
 reveal itself to you in a flash, for it is quite a simple thing. Only, it
 must be capable of seeing the
 problem in its basic essence, apart from all the jumble of
 irrelevancies. Once a very learned
 Pandit was holding forth in a very pedantic manner the story of
Gajendramoksha (liberation of
 Elephant King) from the **Bhaagavatha**, before the **Maharaaja** in his
Durbaar Hall, before a large
 gathering of courtiers. He described how the Lord, on hearing the
 agonised call for succour from
 the elephant held by the jaws of the monstrous crocodile, hurried
 from Heaven (**Vaikuntha**)
 without stopping even to collect His insignia and weapons, without
 even intimating to His
 consort whither He was bound and on what mission. Suddenly the
Maharaaja interrupted him
 with the question, "Tell me, Pandit, how far is this **Vaikuntha**?" The
 learned Pandit did not know
 the distance; he was nonplussed. Nor did any of the other scholars in
 the palace know the
 answer.
 But, the servant, who was fanning the King from behind the throne,

offered to furnish the
 answer, if his impertinence was pardoned. The Pandit was shocked at
 his effrontery, but the
Maharaaja allowed him to speak. "Your Majesty! **Vaikuntha** is as far
 as the cry of the elephant
 could be heard", he said. Yes; when the anguish of a devotee's heart is
 expressed as a cry or a
 groan or a sigh, the Lord is as far only as that sound could reach; He
 rushes to the rescue. His ear
 is always on the alert to listen to the cry of His children. His
 residence, **Vaikuntha**, is within
 hearing distance of every cry, from every grief-stricken heart. That
 illiterate servant knew in a
 flash the Omnipresence and the compassion of the Lord.
Mahaabhaaratha war is happening within every one
 The Lord is devoid of attachment or hatred. He comes on a Mission
 and is bent only on that task.
 It is His nature to support the right and admonish the wrong. His task
 is to restore vision to man,
 to turn his footsteps along the path of morality and self-control, so
 that he may achieve **Selfknowledge**.
 He is Himself the supreme example of the teachings of the **Geetha**. He
 reveals Himself in the
Geetha; the **Geetha** is the one text wherefrom you can get a complete
 picture of the nature and
 characteristics of **Avathaars**. He acts as friend, companion,
 charioteer, teacher, guide and
 guardian of His devotees. The **Mahaabhaaratha** War is not a chapter
 in ancient history; it is
 taking place in every human breast, between the forces of good and
 evil. He who recognises the
 value of installing the Lord, the **Yogeshwara** Krishna, as the
 Charioteer, is certain to win; others
 fail to foil the forces of evil; they succumb and fall. Accept Him as your
 Master; surrender all
 activities to Him; dedicate your words and deeds and thoughts to
 Him, as flowers at His Feet; He
 assures you, '**Mokshayishyaami**'--I shall liberate you; He assuages
 you, '**Maa suchaah**'---Do not
 grieve.
 Devotees who loved Krishna's company
 Arjuna was a qualified candidate for being told the highest truth. He
 had discrimination,
 renunciation and the aspiration to know. He was aware all the time of
 the glory that was Krishna;
 he had implicit faith in Krishna's wisdom, power and grace. He
 belongs to the category of **priya**
naamra sakha---a loved and humble friend. **Bheeshma**, **Uddhava**,
Bheema, **Dhroupadhi**---all
 belong to this category of devotees. **Uddhava** was such a close friend
 that Krishna gave him
 advance information of the destruction and disappearance of the

Yaadavas, Bheeshma knew that

Krishna was the Lord Incarnate; he asserted this in the **Kaurava** court on many a crucial

occasion, and he was happy that he got a vision of Krishna in his last moments. Then there are

some who are **priya-sakhas** (loved friends), with whom Krishna played and joked and kept joyful

company. Others were delighted with His **darshan, sparshan** and **sambhaashana** (sight, touch

and conversation) and sought to be in His presence as long as possible. Such were the cowherd

boys. They are friends. Then, we have a group of **suhrids** or senior comrades, well-wishers and

companions, who had a parental affection towards Him, anxious about Him and His

circumstances, happy when they can fondle Him or serve Him or make Him glad.

The **Gopees**, however, are a class of devotees by themselves. They reached the highest peak of

devotion. They had no consciousness of anything other than the Lord; they had renounced the

consciousness of the senses and the body. They were attached only to the Principle of Krishna

that was resident in that body. They were eager to know the "other", not to experience "this".

When King **Pareekshith** asked Sage **Shuka**, who was relating to him the wonderful tale of the

Gopees and their love towards Krishna, about the nature of that love, **Shuka** replied that since

they had no body-consciousness they were always immersed in God-consciousness only;

therefore there was no touch of the gross or material or physical in their love towards the Lord. It

is the identification with the body and the slavery to the senses that it breeds that cause all the

cruelty, injustice and violence that stalk the world.

There was a court clown once who was discovered by the king searching for some lost thing on

the top terrace of the palace. The king asked him what he was looking for; he replied that a camel

had broken loose and it might have climbed up the steps, on to the terrace; so, he had ascended

the steps to verify. The king laughed at his absurd surmise, but, the clown said, "If you, with all

that hump of pride and crookedness of belief, can reach Heaven as you believe you can, a camel

too could reach the terrace, climbing up the five stairs."

The **Gopees** knew the secret of spiritual surrender. Their worship was not tainted by any

bargaining spirit. For those who bargain and crave for profit, reverence is equated with the

returns; they sell homage at so much per unit of satisfactory

response. They are like paid

servants, clamouring for wages, overtime allowance, bonus, **etc.** They calculate how much they

are able to extract for the service rendered. Be, on the other hand, a member of the family, a

kinsman, a friend. Feel that you are the Lord's own. Then, the work will not tire; it will be done

much better; it will yield more satisfaction; and, the wages? The master will maintain you in

bliss. What more can any one aspire for? Leave the rest to Him; He knows best; He is All; the

joy of having Him is enough reward. This is the secret of human happiness. Live out your lives

on these lines and you will never come to grief. **Na me bhakthaah pranashyathi**, says Krishna---

"My devotees never suffer sorrow".

Prashanthi Nilayam: Gokulaashtami, 19-8-1965

37. Where the mind ends

This **Prashanthi Nilayam** is the **Nilayam** of **Nithya Shaanthi**---of the peace that cannot be

disturbed---because it is based on deep discrimination and on unshakable renunciation of

attachment to sense objects (**vishaya vaasana**). To be here on this sacred day is indeed a great

piece of good fortune. Thousands of aspirants and seekers have assembled here and those who

have come into this auspicious company have to make the best use of the chance. Instead of

celebrating this **Dasara** Festival in feasting and catering to the frailties of the senses, I am happy

you have determined to spend it in holy thoughts.

The **Dasara** Festival honours the victory of the **devas** over the **asuras**---the forces of

righteousness over the forces of evil. They were able to win, because

Paraashakthi (the Dynamic

Aspect of Divinity) the Power that has elaborated God into all this variety and all this beauty---

came to succour them and fight on their behalf. This country also had to meet the invasion by

unrighteous forces and the same **Paraashakthi** has saved it from loss and dishonour. Therefore,

we are celebrating this Festival with added significance.

Holy company such as this helps to arouse the desire to know oneself, to know the true nature of

the world around us and to know how best we can discover and experience the Unity of both,

expressed in the **Vedhic** dictum (**Mahaavaakya**), **Thath-thwam-asi**, "That-thou-art". It is through

the subtle influence of the company into which they were inducted that **Naarada**, the son of a

maid, was transformed into the foremost practitioner and exponent of **Bhakthi-maarga**; that

Vaalmeeki, a highway robber, was transmuted into a great sage, the first and foremost among poets; that many sinners were shown the path of repentance and redemption.

India is destined to be a huge **Prashaanthi Nilayam** **Bhaarith** has been built on the foundation of Dharma (righteousness), laid down by sages like **Naarada** and **Vaalmeeki**, teaching the people that one should not enthuse over victory or droop over defeat, that both are to be welcomed as tests of one's faith in God. This is a land where faith in God is imbibed at the mother's breast by every child since millennia, and, so, it will never give way to despair and grief. It will rely on the Lord within and discover inexhaustible reinforcements of courage within each heart. The final victory is for those who have faith in the invincible **Aathman**, Reality. Such men will have no hate in their hearts; they will only be sad that others are greedy and envious and their prayers will be for the granting of wisdom, humility and love to their opponents: "**O** God, grant them sad-**buddhi**, discrimination, the power of cool, calm judgement."

All sons and daughters of India pray, since **Vedhic** times, "**Lokaassamasthaah sukhino Bhavanthu**"---"May all the denizens of all the worlds be happy." That is why India has been the Teacher, the Guide, for all humanity. That is why she has survived the onslaughts of alien cultures and is ready even today to take up that role. As a matter of fact, India is destined to be, India has all the qualifications to be, a huge **Prashaanthi Nilayam**, from which the message of **prashaanthi** (tranquillity) will radiate over the whole world. Desire ceases when God seizes the mind

But, first, each one of you must make your own heart a **Prashaanthi Nilayam**. The transformation must begin from this very moment. Analyse your words, deeds, and thoughts and get rid of the evil ones that harm you and others; then, cultivate instead the **sahana** (fortitude), **shaanthi** (firm peace), **sathya** (speaking only the truth), **etc.** Now, the mind flutters about and squats on all and sundry objects in the Universe. It refuses to stay only on one idea, God. Like the fly that sits on fair and foul, but denies itself the pleasure of sitting on a hot cinder, the mind too flees from all thought of God. The fly will be destroyed, if it sits on fire; the mind too is destroyed, when it dwells on God, for, the mind is but a pattern of desire woven with the warp and woof of the same

material. When **Raama** enters the mind, **kaama** has no place therein. Desire ceases, when God seizes the mind. In fact, since desire is the very stuff of which the mind is made, it becomes nonexistent and you are free. This stage is called, **mano-nigraha**, **mano-laya** or **mano-naashana**---the death of the mind, the merging of the mind or the killing of the mind.

Now I am about to hoist the **Prashaanthi** Flag and I want you to hoist it on your own hearts, at the same time. It is the symbol of spiritual discipline and success. It is delineated here, in front of this **Nilayam**, in this Circle. Some of you might have summed that it is here, as a decoration. No; that is not My intention. Everything I do serves two purposes; it must be charming and it must be educative, elevating. It must convey some meaning to those who seek. This **Nilayam** has no wall around it, since like the heart, it is an expanse; but, it has three gates; the outermost one, representing **Thamas** (through which people enter with waywardness, doubt, despondency, **etc.**); the second one, representing **Raajas** (crossing this, men are attracted by **Drsyaananda**, **Nethraananda** and **Mano-aananda**, (the sights that please the eye and the mind), and the third one, leading to the Prayer Hall where people develop the rarer, purer qualities called **Saathwik**. This circle **summarises** the progress of the aspirant towards realisation, from the dreary sands of desire, through the wild **hushy** patches of anger and hate, on to the green lawn of **prema** (love); gaining the broad region of **aananda** (bliss) he sits in yogic contemplation, and the **Kundalini shakthi** (dormant spiritual power in man) is awakened, until the lotus of the Heart blooms and supreme Flame is kindled, scattering darkness of **ajnaana** (ignorance). Like the pictures in children's books, the circle, with the concrete representation of the symbol on the flag, will serve to remind you and teach you the lesson I am emphasising.

The **Mahaarani** of Cutch, who is to preside over the Hospital Day this evening, was very much agitated whether she could come in time, on account of the disturbed conditions on the border with Pakistan, or whether **Dasara** itself will be cancelled by Me, as so many have done in **Mysore** and elsewhere. But, in spite of all obstacles, the fighting has stopped and news has come that peace is restored. This is another instance of the Grace which **Prashaanthi Nilayam** showers. This is the way **Mahima** (Divine Glory) works.

Prashaanthi Nilayam: Dasara, 1965:26-9-1965
38. Well or ill

The **Aarogyanilayam** (hospital), whose anniversary we are celebrating today, is superfluous if the **Anandanilayam** (the abode of bliss) is efficiently utilised by you, for when the mind is immersed in **Ananda**, the body will not suffer from illness. The body is the vehicle which you have to use for attaining the state of bliss and so, it has to be kept safe and strong for that high purpose. It is an instrument for spiritual effort, which has been earned by the merit of previous births. Every moment, it is proceeding towards dissolution and so time should not be wasted in vain pursuits. It is even better to think of the body as mean and low, rather than raise it to the level of the be-all and end-all of life. Treat it as a wound, which has to be covered by bandage (clothes), treated with drugs (food) and washed (drink); you can get rid of this inordinate attachment, only by that method. You can get real urge and inspiration to serve others only when you get rid of the identification with the body. When a man suffers from acute stomach pain, his eyes water. Why? Because, the various organs---eye, stomach, **etc**---are all of the same body. So too, when one man suffers, your eyes must shed tears and you must be urged to alleviate it. This will happen if you know that you and he are limbs of the self-same Divine Body. The idea of difference (**bheda bhaava**), arises on account of the ignorance of the Truth. When people get angry, they gnash their teeth, but, they take care not to bite the tongue, for the tongue is theirs; if by chance, the tongue is bit, they do not knock the teeth out, for the teeth is theirs. So too, the sick man, the poor man, the suffering man, the illiterate man, the wicked man, are all limbs of the same body, of which we too are parts. The same current activates all. To realise this and to merge in that Unity is the purpose of this life in the human body. The hall-mark of devotion For this consummation, the seeds of **vishaya vaasana** (attachment to sense-objects) have to be scrupulously got rid of. A field may look barren and dead; but the first shower of rain will convert it into a green carpet; the seeds of grass in the soil sprout at the touch of dampness. So too, at the first contact with temptation, the **vishaya vaasana** of people sprouts and prevents the growth of spiritual discipline. To visualise the Lord as resident in all and as responsible for everything (for He is the Director

of the Play) is the hall-mark of devotion. There was once a devotee who arranged in his house a week-long **Paaraayana** (reading with explanatory elaboration) of the **Bhagavad Geetha**. Every one thanked him for this signal service and complimented him on his devotion. On the second day, a cow died in his shed; he stopped the discourse, because he felt that the cow died as a consequence of the novel programme he had arranged. Now, what relation can there be between the death of the cow and the devotion of the man? The devotee must be free from worldly desire, from anxiety to preserve cattle and wealth, through his devotion. It is surrender to the Will of God, acceptance of whatever happens, in spite of the fullest **utilisation** of the faculties man is endowed with. A devotee who was worshipping the Lord in the form of Shiva, and another, who was revering the Vishnu form met once and entered into conversation. The **Vishnubhaktha** moaned that those who worshipped Vishnu lost their properties, money, cattle, lands and houses for some unknown reason, through mysterious ways; but, he said, the **Shivabhakthas** were adding to their wealth, their cattle multiplied, their lands developed fast. The **Shivabhaktha** moaned that Shiva was not granting that same boon to His devotees! Those who lose their properties will be free from the bother of kinsmen, they can rush to God for succour, unhampered; they have no burden to bear. Do not reduce spiritual effort to empty routine When a man dies, if he dies indigent, no one would claim kinship with him. But, if he leaves behind some property, many will fight over his corpse for the privilege of performing the last rites. The giver of the boon knows its use and its benefits. You are not to judge it, for, yours is the short term view. He knows the past, the present and the future. Spiritual practice must be done sincerely, with a full sense of responsibility. It must not be reduced to mere empty routine. There was a Brahmin once who returned from overseas after a few years spent there in studies; his father had insisted that he should repeat the holy **Gaayathri mantra** 108 times, both morning and evening, every day, as he used to do before **emplaning** for the West. But, now that spiritual effort had become a hollow ritual for him; his vision got blurred, his skills had increased. So just to satisfy his old father, he repeated the **Gaayathri** once and said ditto, ditto, ditto, a hundred and seven times, thereafter!

You cannot save yourself by tricks; spiritual effort is a hard process. Janaka's dream that led to his illumination Reality can be grasped in a flash of illumination, as happened to Emperor Janaka. One evening, Janaka was in his Durbar Hall, surrounded by his courtiers and a bevy of female musicians; they sang sweet melodies and the Emperor enjoyed the music so well he slept off, while on the throne. No one had the temerity to awaken him', they all quietly slipped into the inner apartments, lest their talk and movements should disturb him. He was left alone with an attendant and the queen. At about midnight, he screamed pitifully and awoke at the sound. His queen ran towards him; the Emperor asked her, "Is that real? Or is this real?" She could not find an answer to this question, for how could she know which was 'that' and which was 'this'? The Emperor asked every one the same question; in fact, he spoke no other word. That question was continuously on his lips. News spread that Janaka had gone mad; there was mourning everywhere. A sage who heard of this came to the palace and was brought to the Imperial Presence. He assured Janaka that he will answer his question provided he told him what he saw in his dream, while sleeping on the throne and why he screamed so. Janaka had a dream. He dreamt that rival kings joined forces and invaded his dominion and captured his capital and that to save himself from them he ran into a forest. Fleeing from his foes, he had no food for days together. He was too exhausted to move. But, hunger dragged him on. When he came to the outskirts of a tribal village, he saw a man washing his plate after taking food; he shouted to him asking for a few particles. The man gave him a small morsel, but, as bad luck would have it, a crow flew in at that moment and snatched it away! That was the reason why he screamed in agony. That was why he asked, "Is that real? Or, is this real?" The hunger was as real as the throne; ruling over the Empire is as real as the loss of empire was, in the dream. The sage told him, "That is unreal; this too is unreal. That was a swapna (dream-state) this is jaagrath (wakingstate)--- both are mithya (illusory); not false, because they are relatively real, though not absolutely real; they have temporary reality, a reality that is negated by subsequent investigation and experience. But, you dreamed, you woke, you screamed, you asked; therefore,

you existed during both stages; so you alone are real. The 'I' that persists in all the three stages--- waking, dream, deep sleep--- that 'I' is the only reality: it is the 'I' that appears as all this manifested Universe." The saadhana that will reveal the Reality In the sathya, there is no mithya; but, in the mithya jagath (illusive world) you have to search for sathya (truth) and experience it. You can do it if you rid your mind of all modifications and modulations. Let it be transformed from its present complex confusion into something like the sky, which does not bear any mark though millions of birds fly through it and thousands of planes move across it. Be unaffected, untouched, unattached. That is the spiritual discipline which will reveal the Reality, and which will ensure both physical and mental equanimity. When I heard the Report that was read now, I was not happy. It said that last year, the number of out-patients treated was 22,000 but, this year it had increased to 23,000. Illnesses are caused not so much by the food people eat or the conditions in which they live, but by mental weakness and mental attitudes, prejudices and predilections. Desires, disappointments, despair-- -these also cause diseases. For many illnesses, filling the mind with the thought of God is the curative drug. For the rest, regimented diet, sleep, pastimes and activities are effective cures. The Shaastras (scriptures) taught this regimen and the proper mental attitudes and their teachings are invaluable at the present time. Welcome inspiration from any quarter Give the body the attention it deserves, but not more. Some people advise that you should cultivate disgust towards it; but, that is not beneficial. Tend it as an instrument, use it as a boat, as a raft. Disgust is not a desirable attitude towards anything in creation. Everything is God's handiwork, an example of His Glory, His Majesty. Consider the crow, for example. You dislike its cawing but, what does its cry "Kaav, Kaav!" mean? Kaav in Telugu, means "Save, protect". It is reminding you to pray to God. It is praying so, itself, all the while. What a great lesson it teaches! You know the Raamayaana story, of the crow that teased Seetha, that drew upon itself the ire of Raama that flew in terror all round the world to escape His arrow, that finally fell before both Raama and Seetha in total surrender (Kaav, Kaav); it was saved

thereby. The story says that its eye was damaged by the anger of Raama, but it was granted enough compensation. They both, Raama and Seetha, fondled it and blessed it, pardoning it for its impudence. The cow too when it voices forth "Ambaa! Ambaa!" is calling on the Mother, the Jagadamba---the Mother of the Universe as well as its own Mother. Welcome inspiration from any quarter, for your own improvement.

When you cultivate the attitude that you are the body, the body will demand from you more food, more variety in food, more attention to appearance and physical comfort. A large portion of the food now consumed is superfluous; man can live healthily on much less. A good deal of effort and expenditure now spent to cater to taste and to social pomp can be given up, and health too will improve thereby. "Mitha thindi, athi haayi" --- "Moderate food gives excellent health".

Gourmets only reveal their Thamoguna (quality of inertia and indolence). Eat to live; do not believe that you live in order to eat.

Methods of avoiding illness

Another method of avoiding illness is to diminish mental worry. Now, I find people are increasing their worries, and getting anxious about things that they do not understand; nor can they correct them or reform them. The radio, the newspaper and other means of communication or information cause so much fear and discontent, that worry and anxiety are increased and the mind of man gets weakened. Parents talk about their anxiety before their children and so, they start worrying.

There was a six-year old boy who came to Me the other day, weeping, because his father was involved in debt and was being pestered by his creditors. His father must have lamented before the boy, "Poor fellow! How am I to feed you and clothe you and pay your fees and buy books for you? I am sunk in debt". The boy said that even in the class room, he was worried about the father and his debts. You must not allow the boys to know about all this; their tender minds will be harmed by fear and anxiety. Their health also will be affected.

Fear is the biggest cause for illness. When you have slight temperature, you start imagining that it is the beginning of some serious fever. You say to yourself someone whom you knew had also a slight increase of temperature, which later became serious and led to complications and so, you

become more prone to illness than formerly. Think rather of the instances where fever was prevented or overcome; think of the Grace of the Lord that restores and saves.

Resolve that relying on His Grace, you shall be free from illness from this moment. Transfer the faith that you have in drugs to God; put your trust, not in medicine, but in Maadhava. I am astounded at the number of people resorting to tablets and tonics. Resort to prayer, to saadhana, japam and dhyaanam. They are the vitamins you need; they will restore you. No tablet is as efficacious as Raamnaam. I shall give you Vibhuthi (sacred ash) and that will cure you. Now, you are in two minds, like the man who had to leave his shoes outside the temple. He stood before the shrine with folded hands, muttering a sthothra, but his mind was filled with anxiety about the safety of the shoes he had to place outside. The hospital is for those who have faith in drugs and doctors. But, what can drugs and doctors do without the Grace of God? The day will surely come when the hospital will be superfluous, since all will be healthy and free from illness, accepting the Saadhana way, the Aananda way, to peace and happiness.

Prashanthi Nilayam: Dasara, 26-9-1965

Love as thought is Truth,
Love as action is Righteous Conduct,
Love as feeling is Peace,
Love as understanding is Non-violence.
Love is selflessness,
Selfishness is Lovelessness.
Love gives and forgives,
selfishness gets and forgets.

SHRI SATHYA SAI
39. Vitamin **G**

In the Sharannavarathri Festival, we have here Vedhapaaraayana, yaina and recitation of manthras and sthothras. Like radio waves, these carry to all quarters the prayers and praise they contain. Just as a yantra (instrument) is needed to listen to the omnipresent radio programmes, a mantra is needed to communicate with the higher regions and their denizens. This journey of the word and the voice are far more subtle and significant than the journeys to the moon or around the world in space. Man must understand that the journey to his own inner realm and the discovery of its treasures are far more important than these engineering feats. That inner journey spreads love; this outer journey infects continents with fear.

Man is now mistaking his illness and running after wrong drugs. Or rather, he is mistaking the very nature of his health. He is quite well but he is deluded into the belief that he is unwell and that he must quickly acquire the panacea recommended by the most readily available quack, who flatters you by giving you just the drug that you desire most. Discovering that there is nothing the matter with one, is the illumination one gets, with the dawn of spiritual knowledge. Just as there are four stages in the life of everyone---boyhood, youth, middle age and old age---there are four stages in his acquisition of jnaana (knowledge of Supreme Being), contemporaneous with these stages. Inaana is the ripeness of the fruit; which is the consummation of a long process, from the first appearance of the flower in the tree. The first stage is the apprentice stage: being trained by parents, teachers, elders; being led, guided, regulated, warned, reprimanded. The second stage is the junior craftsman stage: eager to establish happiness and justice in society, eager to know the world and its worth and values. The third is the craftsman stage: pouring out energies to reform, reconstruct, remake the human community. The fourth stage is the master stage' realisation that the world is beyond redemption by human effort, that one can at best save oneself by trying to reform the world, that it is all His Will, His Handiwork, His World, Himself. Let the sense of equality feed all your activity. Along with this dawn of jnaana, there must also dawn the will to direct all activity in the light of that vision. When you realise that He is the innermost Reality of all, you can worship one another, with as much fervour as you now employ when you worship an idol. But, since the worship of an idol is more feasible, this is recommended; but the attitude must be that He who is in the idol is also equally found in all. Have the sense of equality feeding all your activity, but do not make all your acts equal with all, and for all. A razor cannot be used for shaving a pencil or a beard or a wooden plank, without distinction. But a beggar who begs for alms, a King who prays for victory, are both beggars at the footstool of God. In order to test whether the King had a correct sense of spiritual values, once both Bharthrhari and Gopichand went to the Court and sent word that they were badly in need of bread. The King was delighted that these great men had come to his

capital city. He sent a sizeable quantity of bread; but, when it was handed over to them they fell to fighting for shares. This was reported to the King and he declared immediately that the visiting monks could not be Bharthrhari and Gopichand. They would have no trace of greed or envy, he said. So the saints knew that the King was wise. Minimum qualification for God's Grace Reading that Krishna advises in the Geetha the giving up of all Dharmas, an enthusiastic devotee gave up all obligations and limits, but he had to be told that one obligation still remained and could not be given up, if the Grace of God had to be secured: maam ekam sharanam vraja "Surrender to Me only". When that surrender is complete and all acts, words and thoughts are dedicated to Him, along with all their consequences, then, the Lord has promised that He will free you from sin and sorrow. The Aashrama Dharma, the Varna Dharma and the various Kula Dharmas (dharma of ascetics, social groups and families) and Deshaacharas (customs and laws of the land)---are all means and methods of fostering this attitude of dedication and surrender. Just as you prescribe minimum qualifications for every profession, the minimum qualification for Grace is surrender of egoism, control over senses and regulated Aahaara and vihaara (food and recreation). A man is made or marred by the company he keeps. A bad fellow who falls into good company is able to shed his evil quickly and shine forth in virtue. A good man falling into evil company is overcome by the subtle influence and he slides down into evil. The lesser is overpowered by the greater. A drop of sour curd tranforms milk, curdling it and separating the butter, turns it into whey. Sacred books are also equally valuable for this transmuting process, but they have to be read and pondered upon and their lessons have to be put into daily practice. The Gaayathri is the Vedhic Manthra whispered in the ear during the ceremony of initiation into spiritual life. The Gaayathri is a prayer to the Supreme Intelligence that is immanent in the Universe to kindle the intelligence of the supplicant. It is a prayer that can well be spoken with yearning by men and women of all creeds and climes in all centuries. But, some people condemn it as meaningless jumble of words, and, though initiated, they neglect it. Repetition of this manthra will develop the intelligence.

Illness is caused more by malnutrition of mind
 When the mind of man is unattached to the ups and downs of life, but is able to maintain
 equanimity under all circumstances, then even physical health can be assured. The mental
 firmament must be like the sky, which bears no mark of the passage through it of birds or planes
 or clouds. Illness is caused more by malnutrition of the mind than of the body. Doctors speak of
 vitamin deficiency; I will call it the deficiency of Vitamin G, and I will recommend the repetition
 of the Name of God, with accompanying contemplation of the glory and grace of God. That is
 the Vitamin G. That is the medicine; regulated life and habits are two-thirds of the treatment,
 while the medicine is just one-third only.
 Man must reveal the divine qualities of love, humility, detachment and contentment. If he does
 not, he becomes worse than a beast and more deadly. There was a dog that pleaded with Raama
 for a place in the aerial car in which he returned to Ayodhya. When Raama asked the reason for
 this strange behaviour and request, it said that man had become worse than worms and fleas; he
 had started tormenting dogs, who were loyally serving him! One should so live that no pain is
 caused to other being through one's activities. And, one should be ever grateful for kindness
 received. Kaarthaveerya was treated with lavish hospitality by Sage Jamadagni but the wicked
 man coveted the Kaamadhenu (wish-fulfilling cow) that made the lavishness possible.
Bharthrihari, on the death of the queen, was so struck with remorse, that he wept and moaned on
 the cremation ground itself for days on end. Seeing his inconsolable plight, one sage came before
 him, with a mud pot in his hand. Right in front of the bereaved man, the pot slipped from his
 hand, fell on the hard ground and was broken. The sage wept and moaned and was inconsolable.
Bharthrihari consoled him and said the broken pot cannot be made whole by any amount of
 lamentation. Suddenly, he realised the absurdity of his own behaviour and stopped crying; this
 was the purpose of the sage's ruse!
 You come to Puttaparthi, listen to these discourses, nod approval and clap hands, in appreciation.
 But, when you pass through the gate on the way home, it all evaporates. Or, you apply the
 lessons you learn in an indiscriminate way and suffer. There was a merchant who used to attend
 discourses and when he heard a speaker say that cows should not be

driven off while they are
 feeding, he looked on when a cow entered his shop and ate of a good portion of the grains he had
 kept for sale. Later, he was told that he should not take every bit of advice he received as valid
 for all occasions; and he advised his son, "Look here, you sit on the floor on a towel while
 listening to the discourse, is it not? When the discourse is over and you rise up, do you not wave
 the towel forcibly in the wind to shake off all the sand it collected? Shake off from your mind
 and brain all the ideas and advice you have collected during the discourse and then come home."
 If you do as that merchant advised, what is the benefit of coming and staying, hearing and being
 exhorted?
Prashanthi Nilayam: Dasara, 27-9-1965
 40. Right and left
 The Vedhas and the Shaastras provide illumination to guide the steps of man but, to the blind, it
 is always dark, however bright the illumination; for those who have lost faith, faltering along,
 stumbling and falling is the only course: The Shaastras and the Vedhas point out the means of
 securing the secret of lasting joy; but, man is attempting to earn shadowy joys, fleeting pleasures,
 pleasures fraught with evil and harm. He is trying to draw water with a pot full of holes. The
 senses leak out the joy he draws. They are wild untutored servants who dictate to their master,
 the mind.
 The mind has to be brought under your grip; then, the servants will fawn at your feet. The mind
 is the monarch; the senses or indriyas are the soldiers; the soldiers are now ruling the king,
 because he lends his ears to them and not to buddhi (intellect), who is the Prime Minister. Let
buddhi take charge; in a moment, the senses will be forced back into camp and the mind can save
 itself. The Aathma is the Sun in the firmament of the Heart. Now, the light of the Sun is
 obstructed by the thick clouds of vishaya-vaasana (desire for sense objects and objective
 pleasure); let the strong wind of paschaath-thaapa (repentance and resolution) scatter the clouds,
 so that the Aathma may shine forth brilliantly.
 Man thinks he is enjoying the pleasures; but really speaking, it is the pleasures that are enjoying
 man, for, they sap his energies, dry up his discrimination, eat up his allotted years, and worm into
 his mind, infesting it with egoism, envy, malice, hate, greed and lust. You should not plunge into

action spurred by momentary impulse; ponder deeply over the pros and cons; weigh the expected benefits against the likely harm; then act so that you escape pain and you do not inflict pain. This is true in worldly matters as well as in the spiritual field. A woman heard some one expounding **Thath-thwam-asi** (That thou art); she took it immediately to head and behaved as if she had no need to eat and drink and be in society and family thereafter. The truth of **Thath-thwam-asi** must lead to **Bhaava Adwaitam** (nonduality of self), not Karma **Adwaitam** (duality of action), for, when you come down into the field of karma, duality is inevitable. Truth behind two aspects of God **Saguna** and **Nirguna** (with Form and Formless) aspects of God create the same doubt in the minds of **saadhak**, whether they can both be true. It is like hardened ghee and liquid ghee. Ice and water are the same; water takes the form of the vessel which contains it. It is formless. But, yet, there is no distinction between ice and water. In **saadhana**, the **saguna** worship and the **nirguna** meditation are like the right and left feet for the journey. During the **saguna** worship, the basic **nirguna** aspect of God has to be sustaining the mind; no description can exhaust the Glory, no word can approximate the Majesty. During the **nirguna** meditation, the faith that God does not diminish His Glory or Majesty by being with Form, attributes and name must be the sustaining force. The final step, however, must be the right foot, considered auspicious, the **nirguna** step. The **jeeva** (individual soul) is destined to lose its separate Name and Form and merge in the formless and the nameless. All must find their ultimate destiny in the **nirguna**. But, there are some who say that since the **jeeva** is caught up in birth and death, it can never attain the merger with the Eternal; it has to be eternally separate and distinct. The **jeeva** is born in sin, immersed in sin, revelling in sin and so it can at best be granted only admission to the presence of the Lord. A person who held this opinion once went to a village and gave a discourse on the impossibility of man attaining merger with the Absolute and the Universal. One **adwaitin** (non-dualist) who was in the audience got up and said, this declaration is being made by even the most illiterate ryot here; why, our washerman will make it. He called the washerman in and asked him "Who are you, tell me, truly." The fellow got frightened at this sudden

invitation to announce his nature. He said, "I am a low mean sinner." Turning to the Pandit on the platform, the **adwaitin** said, "If you can tell us something more than what this washerman can tell us, then, speak on." Man must strive to break the bonds, to cleanse the sin, to regain lost glory, to attain to the highest majesty. That is the goal worth striving for, with all the equipment he is provided with. Remove the weeds in the garden of your heart The **Vedhas** and **Shaastras** have been teaching one thing; but those who claim to revere them are practising another thing. Listening to the teacher at a **Vedhic** school was one boy, among the many, in the class; he was watching a rat making its way into a hole in the wall opposite. Suddenly the teacher turned towards him and asked, "Has it gone in?", meaning, "Has this point entered your brain?" The boy answered, "The tail is still outside the hole", taking the question to be about the rat which he was watching! That is the condition of Hindus today: listening to **Vedhas** and watching the vanities of the world, the petty problems and personalities that strut on the world stage for a moment and disappear. The **Shaastras** lay down steps in **saadhana**, so that man can have peace, contentment and joy. Get acquainted with them, through these **Pandits** who have dedicated their scholarship and their experience for your benefit. The very first step is to remove the weeds in the garden of your heart, plucking by the roots the briar and bush of lust and greed, of hate and pride and plant in the ground thus cleared the fragrant flower plants of **prema** (love) and the sweet fruit trees of dharma (virtue). **Prashanthi Nilayam: Dasara**, 28-9-1965 God is Truth, Truth is Goodness, Goodness is beauty. Truth, Goodness, Beauty, **Sathyam, Shivam, Sundaram** is yourself. Be yourself. **SHRI SATHYA SAI** 41. Silence and solitude Man is journeying through the stream of life from one act to another; it is one continuous activity, marked by karma throughout. But the pity is he does not know the correct technique of karma. The fruit depends upon the seed, the soil, the manure, the care, the fence. The fruit of karma has to take account of the tendencies and consequences of the

activities in previous lives

also. The potter takes clay and makes pots and pans; they are mrnmaya---of the earth, earthy. The potter, Brahma, makes men; they are chinmaya---of the nature of Aananda, Sath and Chith---

absolute bliss, existence, consciousness. Note the difference and shape your activity accordingly.

Act in accordance with what you profess to be; that is the real Dharma.

There was a consummate actor who went to the Darbaar of a king, in the role of a monk. The

king honoured him as a great monk and asked him various questions on saadhana and

philosophy, which he answered using profound vocabulary and appropriate terms. The king was

very pleased and he ordered his Minister to bring a plate of gold coins as offerings to the saint.

The monk spurned the gift. He said that as a Sarvasanga parithyaagi---one who has renounced

all attachment and desire---he cannot even glance at it and left. The next day, the same actor

came to the palace as a female artiste, a great dancer. Her dance was the most attractive

exposition of the art, very orthodox and restrained. The king appreciated it highly and the

Minister brought forth the plateful of gold coins. The dancer refused to accept it, because it was

too small a recompense for the skill exhibited! The king suspected from the voice that it was the

Sanyaasin of the day previous that was standing before him as the female artiste. Finding that his

surmise was correct, he asked him why he was asking for more today, when he had refused to

take the same gift the previous day. The actor replied, "Yesterday, I was a Sanyaasin and so, it

was my dharma to refuse; today, I am a dancer and so it is my dharma to earn as much

remuneration as I can from my fans".

Practise meditation in silence and solitude

Man's dharma is to cultivate his faculties for the great adventure of realising his oneness with the

basic substance of the Universe, a substance that is attributeless, but, yet is mistaken to have

attributes like names and forms and functions. This is declared in the Mahaavaakyas (Vedhic

Dicta) enshrined in the Vedhas and elaborated in the Upanishads. To get the mind and the

intelligence fixed in that oneness, man must meditate on them in silence and solitude, under the

guidance of a Guru. If the teacher himself gives the answers for the questions he asks, how can

the pupil progress? If the pupil is left to himself, he would be helpless.

If he is asked to scribble

whatever he can, he can only doodle. So, the teacher has to hold his hand and train him in the

movements. The skill of the hand and brain have thus to be reinforced by the guiding hand of

the Guru. The pupil has to cultivate concentration. When attention flows in all directions, no

progress can be made. A good teacher must love the pupil and lead him, step by step.

Practising meditation in silence and solitude, one can in due course establish silence and solitude

in the heart, even in the busiest thoroughfares. Now, the puja room or domestic shrines are

invariably found next to the kitchen; there, the smells of cooking attack the nostrils, the sounds

of frying and boiling attack the ear, the mind is distracted by voices and noises. How can

concentration grow in such an atmosphere? Silence has to be started with oneself; that is to say,

one must talk less, and think more deliberately, more discriminatingly. One must try to empty the

mind of impulses and prejudices and preferences. Thus, man must strive to reach down to his

real nature or dharma, which is Divine, Dharmaswaruupa (righteousness personified).

One need not take to asceticism

This sahaja-swabhaava (innate nature) is to be found in children; at that stage man is untouched

by the pulls and stresses of the senses. So, he revels in his own reality, that is, in joy, in shaanthi

and in prema. Make that stage steady, so that you may lead a dharmic life. That is the

swadharma of Man. This, dharma saves those who rely on it. That is why the Pakistan conflict

ended, on the 22nd itself. This Navaraathri is the festival when the Mother, Durga, who defeated

and destroyed the evil forces is propitiated and pleased; so, it was not cancelled here, as some

people, who did not know that the conflict would end soon, did.

To discover one's reality and to dwell in that Divine peace, one need not give up the world and

take to asceticism. There was a guru who advised one seeker to go to the forests and live there.

"Go," he said. "How can you have peace in the market-square?" To another seeker, he said, "Stay

where you are". The two seekers, later met and compared notes.

"How is it that he gave such

contradictory advice? Perhaps, we did not hear him correctly", they said and returned to him;

but, he said, that his advice was based on the attainments of each of them and what was best for each.

Detachment is the crucial gain; one cultivates it either in the jungle or at home. When **Shivaji** came to the presence of Saint **Tukaaraam** and brought with him a decorated palanquin to take him with him to his capital city, **Tukaaraam** was rendered sad. "Why have you brought this stretcher? Which corpse are these men to bear?" he queried, in derision! **Tukaaraam** knew the dharma that a recluse should follow; he knew the dangers of yielding to the temptation for pomp. A devotee is more than an emperor. There is no one higher than a **bhaktha** whose mind is fixed in the Truth. He is more than an emperor. So far as I am concerned, I give consideration to the **bhaktha**. Still, you may wonder why some are being given special seats and places here. You have heard the adage, "**Yathaaaraaja, thathaa praja**" --- "As the king, so are the subjects". The rulers have to be brought here, so that they may see and hear, and know about things that matter, get inspired by the **bhakthi** that fills the air, so that through them it may be shared by the country at large. The laws they pass, and the administrative system that they operate are some of the means by which the ideals of the nation can be worked in practice. They have been selected by you for this purpose, with this end in view; they have your confidence and they have won the approbation of thousands of people and so they have to be treated with some consideration. Those thousands look upon them with some respect, and so, treating them with care is tantamount to treating those thousands with care. It is to give **aananda** to the **bhakthas** that I arrange this festival; I have no other wish. Do not muddy the pellucid waters of your faith by the slightest trace of doubt.

Prashaanthi Nilayam: Dasara, 29-9-1965
42. Pay the price
Man's mind is so peculiarly constituted that he puts faith in newspapers and bazaar rumours, but refuses to believe that **Sri** Krishna taught the **Geetha** to Arjuna or that **Vyaasa** composed the **Bhaagavatha**. This is because the newspaper caters to his senses, to his craze for sensationalism and curiosity about other men and their affairs. Man's sense of values is so degraded that he does not revere the **Geetha**, as much as he values and scans the pages of the daily newspaper. This is to be attributed to sheer ignorance and perversity, or pitiable fate. People lend their ears and mortgage their brains to wicked and vicious men, revelling in sin.

They get the admirers they deserve, the following that fouls the air as much as they. The fear and anxiety that infect humanity today are the results of this degradation of values, this ignorance of what is of significance and what is not, this want of faith in what the elders and sages have handed down as the wisdom of ages. People prefer what is pleasing to what is beneficial. The patient is dictating to the doctor and insisting on the medicine he likes to swallow, the regimen he feels will keep him happy. Persons who do not know a single thing about the higher values raise silly questions and doubts; you, who have inherited the greatest philosophical texts and the most useful texts on spiritual discipline, hesitate to place them before those doubters; you do not know what they contain, nor have you practised them and experienced their efficacy. There are people now who claim to be Indians, but who do not know who **Raama** is, who refer to his queen as **Mrs. Raama** since they do not know her name. Such men may have as many degrees as I have hairs on my head, but, they are unworthy to be called the children of this land. What if a person rolls in wealth, goes about in cars, and lives in a **multistoreyed** mansion? Of what avail is your filling yourself with information regarding film-stars and prize-fighters? As **Ramana** Maharishi used to tell every one who went to him, "Know who you are". When asked, "Who are you?" you invariably give the name that some one fixed on you as a label. But, who are you, really? Have you tried to know that correctly and well? Get something divine if you want the Divine. It is the running after **vishaya vaasana**---attachment to sense objects---that produces all this discontent. That **vaasana**, that type of desire, has no end. Once you become a slave to the senses, they will not leave hold of you until your death. It is an unquenchable thirst. But I call you to Me and even grant worldly boom, so that you may turn **Godward**. No **Avathaara** has done like this before, going among the people, the masses, the millions, and counselling them, guiding them, consoling them, uplifting them, directing them along the path of **Sathya**, Dharma, **Shaanthi** and **Prema**. You must have wondered way I have prohibited you from bringing flowers and fruits and other offerings; you argue that the **Geetha** requires that you must bring at least these when you come to the Lord; that when going to the presence of elders and

saints, one should not go empty handed.

Here, in this Prashaanthi Nilayam, pathram, pushpam, phalam and thoyam (leaf, flower, fruit and water)---all the four should not be brought by devotees. Of course, I accept your offerings, but I take another four: Sathya, Dharma, Shaanthi and Prema (Truth, Virtue, Peace and Love).

Bring me these or any one of these and I shall most gladly accept the gift. When you demand a thing, you must be prepared to pay the price, the price equal to its value. You cannot bargain a costly Benares sari for one paisa. Give something divine if you want the Divine. Prema,

Shaanthi, Dharma and Sathya are Divine. Do not try to get it for a flower that fades, a fruit that

rots, a leaf that dries, water that evaporates. There are some who write and speak as if they have

known Me, all that is to be known of Me. Well; I can only say this' they can never know Me and

My nature, even if they are born and reborn a thousand times. To know Me one has to be like

Me, rise to this height. Can ants discover the depth of the Ocean? God can be won over only by Prema

My activities and movements will never be altered, whoever may pass whatever opinion on

them. Meanness may prompt people to remark on My Dress, this gown of colour, or they may

talk cynically of My Hair, but I shall not be affected a bit. My discourses, My plans for

Dharmasthaapana (establishment of Dharma), My movements, I shall not modify at all. I have

stuck to this determination, since 26 years, and I am engaged in the task for which I have come,

to inculcate the path of Prashaanthi. I shall not stop, nor retract a step. Does a person become

holier by wearing rags? Of course, this calumny by mean men who cannot endure the brilliance

of the Sun has been with Me in all the Yugas. A fellow, puffed up with pride and envy, dressed

himself like Krishna and fixed wooden hands holding Gadha and Chakra; he had the foolish

bravado of challenging Krishna and finally he paid for this impertinence pretty heavily! How can

darkness conquer or stand up to light? Krishna is Premaswaruupa and He can be won over only

by Prema. Audacity cannot approach Him. Actors in films, however correct their accoutrements

and intonation, can never be the Real. Not even the biggest scientist can understand Me by

means of the categories to which he is accustomed. I always smile at those who deride Me, and

even those who praise Me. I am always full of happiness, whatever may happen. Nothing can come in the way of My Smile. Derision and calumny only tend to make it grow better and happier.

Do not undermine the faith of others

That is why I am able to impart joy to you and make your burden lighter. The sambhaashana

(conversation) with God is said to result in sankata-vimochanam (liberation from the grip of

grief). Consider the relief that you experience after conversation with Me and dwell upon that

joy. That is enough to give you peace. It is because I am eager to give you that Joy that, for a tenday

festival like this, I myself move about so much and look into every detail of the programmes,

the arrangements for your stay, etc. Not that there is no one who would do this gladly and well.

But, watch Me now, I appear as if I am not worried at all, I am without arty care. ! appear as if

responsibility sits very light on Me or not at all. The Lord is like the Lotus, unaffected by the

environment where He is; that is the reason why His Eyes, His Face, His Feet, are all compared

to the Lotus. Do not discard the one Form and one Name---the Form and Name you have

selected---when some one's tongue wags. Hold fast; and save yourselves. Do not compare and

cavil at others Ishtadevathas (chosen deities). It is wrong to undermine the faith of another, and

to disturb your own. Faith is a plant of slow growth; its roots go deep into the heart. Silence is

the best saadhana, to guard faith; that is why I insist on silence here also, as a first step in

saadhana for you.

I am telling you all this, not to inform you about Me, but to strengthen you and render your faith firm.

Prashaanthi Nilayam: Dasara, 30-9-1965

Establish the status

of the mother in the home,

as the upholder of spiritual ideals,

and, therefore,

the Guru of the children.

Every mother

must share in this effort---

the expansion and

steady manifestations of the

God-Consciousness

latent in every child.

SHRI SATHYA SAI

43. Discover and decide

In spite of warnings, admonitions, advice and appeals that he should not submerge himself in the trivial and the transitory, man is still drawn towards misery by defects in his understanding. All the scriptures that are revered in all lands and climes proclaim that love alone prevails, detachment alone is the lasting wealth, unity alone is the truth, God alone is the goal. But, in spite of all the reverence and study that these scriptures have received and are receiving, hatred and greed are in the ascendant everywhere; factions and fights are rampant in every human community; and God is discarded as superfluous or as superstition! Just as when a **petromax** light gets dull, it helps to brighten it when air is pumped vigorously, so too, it is now time to invigorate the higher impulses of man, so that he can be saved from calamity. Man has to be liberated from the bonds he has woven round himself. The scriptures are the records of the thoughts and experiences of pure, unprejudiced, love-filled seekers of truth; but men do not believe them: they put their trust in the wayward vicious whims of vainglorious individuals. Of course, each one gets the guide he deserves. And, the lamentable plight of the world today is proof of its having been led astray by its blind guides. The patient is clamouring for the medicines that he can relish, not for the medicine that can cure him according to doctors who are experts. The patient chooses the diet and the regimen which are congenial to him; he bids adieu to the directions given by the doctor, for, they restrict and regulate. The patient has his own categories of judgement, his own doubts and hesitations, created by his own fears and foolishness. He does not accept the conclusions of those who know, for, he is afflicted with a perverted egoism. Derive divine bliss by diving into the depths Ice and water are but one in two names and forms; hard ghee and liquid ghee are one and the same; so too, the **Nirguna** (Formless) and the **Saguna** (with Form) aspects are both the same Godhead. But, yet, man uses this simple problem for perpetual argumentation and dispute. He talks of the omnipresence of God, but disputes the value of image worship. Even about Me, there are some who have had a glimpse of the Truth; there are others who have not been able to achieve even that. But, My **prema** is showered equally on all; I do not reveal or refuse; it is for you to discover and decide, derive divine bliss by

diving into the depths. How can an ant calculate the depth of the sea? How can a man on the ground describe the features of the pilot of a plane in the sky? Unless you rise to the heights, by following certain disciplines, you cannot experience Godhead. Once you do that, all judgements, all disputations and even sense of victory, disappear. I know many are puzzled by my practice of listening to your '**korikas**', (wants, wishes, desires), calling you individually and spending long hours with you to satisfy you and to speak to you on these 'earthly' demands. They say, no **avathaara** has done this before; it is like catering to worldly things; people come with all kinds of worldly desires and every one is welcomed with sympathy and love. But, I alone know the basic thirst which expresses itself in these desires and wants, the fundamental discontent. It is always preferable to approach God for the fulfilment of wants, rather than cringe before men, who themselves are but tools in the hands of God. In his own silent way, God will transform the mind and turn it towards **saadhana** and successful spiritual pilgrimage. He cannot allow his children to lose their way and suffer in the jungle. When you approach God and seek his help and guidance, you have taken the first step to save yourself. You are then led to accept His will as your own. Thus, you achieve **shaanthi**. Come with hands that supplicate, not supply You know there is a rule here that you should come with empty hands, without even the traditional offerings of **pathram, pushpam, phalam, thoyam** (leaf, flower, fruit and water). Come with clean hands, hands that supplicate, not supply; hands that proclaim that they have renounced attachment to riches; then, I fill them with Grace. I must say that I accept certain things before giving you that Grace: I demand and take **sathya**, dharma, **shaanthi** and **prema**. I seek the gifts of truth, virtue, peace and love. I draw you to me and then **re**-form and **re**-shape you. I am a kind of smith who repairs broken, leaky damaged hardware. I repair broken hearts and fragile minds, warped intellects, feeble resolutions and fading faith Do not be under the impression that all these people come to me seeking worldly favours or blessings for worldly advancement or fortunes. At least ninety among a hundred of them ask from me spiritual guidance only. They do not ask for worldly **boons** at all. They are eager to be

directed along the path of japam, dhyaanam, namasmarana or some such saadhana. They are full of prema for the Divine Principle and the Divine is full of prema towards them. It is a question of Prema responding to prema; Prema which is saturated with sathya, as Vivekaananda was saturated with viveka. Do not become a puppet in others' hands No one has the authority to hate another or condemn him. You have the chance to love him and serve him; or, to keep yourself free from him; that is all. If you are attracted when people praise you or repelled when they defame you, you become a puppet in their hands. I have been steadily fixed on this line since twenty-six years and no amount of calumny or praise will swerve me from the path. I do not agree that torn clothes or shaven head or vows of diet or silence mark out superior claims for spiritual leadership. People may carp at silken gowns or a crown of hair, but I know why I have come and I will not yield. Approach me with prema and I shall reciprocate with prema. That has been my nature even in the past ages. In the Dhwaapara age there was a vainglorious individual who set up as a 'double', with the same appurtenances and appearance as Krishna and challenged him with calumnies and scandals. But, can a film-star who plays the role ever become the original itself? Saaruupyam and saayuiyam (sameness of form and absorption into the diety) are won by love, devotion, faith, humility, wisdom. Raama is described as tenderer than the petal of a rose, but, at the same time, harder than diamond. He pined for Seetha with extreme tenderness; he sent her to the forest as an exile, with a hardness of heart that shocked even Lakshmana. The nature of every Avathaara is such. Vasishtha and others who were in great sorrow at the fate of Seetha thought of a stratagem to get her back to Ayodhya; they persuaded Raama to agree to the performance of an Ashwamedha sacrifice; the main performer of this yajna must have a legally wedded wife as an active participant and sharer; otherwise, he cannot claim the right to perform the rite! So since Raama will never take another wife, they hoped Raama will recall Seetha so that he may perform the sacrifice, as agreed upon. But, Raama was too clever for them; he observed the Shaastraic rule correctly, by making a golden image of Seetha and allowing it to take the place of the living wife, during the ceremony.

Win Lord's Grace through faith and devotion
Through a desire to judge or estimate or evaluate, you cannot discover the mystery of God; through devotion and faith, you have to win His Grace, which will reveal Him to your understanding and experience. Steady faith alone can earn victory. You cannot be changing your allegiance as and when you please. Hold fast until the realisation is awarded; when a man is suffering from the effects of cobra-bite, they give him chillies to chew; the idea is they will not taste "hot" if the poison is still in his system. So too, when the poison of worldly sensualism is there, worship, japam, dhyaanam all will taste drab and dismal. People may laugh at you for going on pilgrimages or coming to Puttaparthi, especially if you are young and have no problems of illness or no crisis in fortune. They cannot appreciate the urge for liberation or for everlasting joy; they cannot sympathise with those who long to answer the call of the vast magnificence that surrounds them. They try to scotch the beginnings of spiritual yearning in children, not knowing that they will grow into a strong armour for them in future years. They are afraid their children may become monks in later life and leave their homes. So they try to plunge them deeper into pleasures, so that by developing their own type of madness they may be cured of divine madness! Above all, insist on the senses obeying you, when you command them to desist from dragging you. Or else, you are like a horse without a bit in the mouth, a car without a brake. With the senses under control, your intelligence will become clear to reflect the Glory of God that pervades the Universe. That is the teaching of the Vedhas and of Vedhaantha.

Prashaanthi Nilayam: Dasara, 1-10-1965

A man or an institution is to be judged by his its integrity, whether acts are according to the principles professed The mind, the body, the word--- all three must work in unison. By such disciplined karma the senses will be sublimated and prashaanthi won; then, out of this prashaanthi will arise prakaanthi or the great light, and from that will emerge Param-jyothi, the suprasplendour of illumination. That illumination will reveal Param-aathma, the Oversoul, the Universal. SHRI SATHYA SAI

44. Sustained saadhana

It is an ancient observation---but, it is true even today---that man spends his childhood in pranks and play, his boyhood in sport and games, his youth in pleasure and pastimes, his middle age in plans and schemes to pile up a fortune, and his old age in hospitals and nursing homes trying to bolster up failing health by means of failing wealth. He has no time for anything else; his hands are too full. Earning and spending, he fills his time with work and worry. He has no peace, no spare time for sitting quiet in one place. All appeals to him to pay attention to his essential needs for light and joy are in vain. Of what avail is illumination for a blind man.? Of what avail is good counsel for the man who has closed his ears for things that really matter? Man is busy with a number of attempts to earn happiness, but success is small and short-lived. He does not know the panacea for all his ills, the effort that will result in total victory: the control of mind, which is the master of the senses. Every sense is an outlet for the energy of man in a direction that binds him to the objective world. The senses are induced by the mind to move out and attach themselves to objects. Man must make the mind submit to viveka (wisdom), which discriminates between right and wrong and then, the mind will help him, instead of harming him. Attachment is a disease The body is the temple of God; He is resident in the heart; buddhi (intelligence) is the lamp lit in that altar; now, every gust of wind that blows through the windows of the senses affects the flame of the lamp and dulls its light, threatening even to put it out. So, close the windows; do not keep them open for dire attraction from objects. Keep buddhi sharp, so that it may cut the mind like a diamond and convert it into a blaze of light, instead of being a dull pebble. Discrimination, (Nithyaanithyavasthu viveka), is an important instrument of spiritual progress. The reasoning faculty must be employed to distinguish between the limited and the unlimited, the temporary and the Eternal. That is its legitimate use. Shankaraachaarya names his work on the principles of Adhwaitha as "Viveka-chudaamani", for, he wanted to emphasise the value of Viveka for the realisation of the evanescence of life and the Oneness of the Universe. Attachment, affection, interest---these will create prejudice, partiality, illusion; they hide the Truth; they dull the intelligence. Raaga is roga (attachment is a

disease), so far as the enquirer is

concerned. One does not become a yogi to have raaga (affection); he must be free from

favourites, fancies and fondness. Once you attach yourself to some person or habit or

mannerism, it will be difficult for you to shake them off.

Like the poor villager who jumped into the flood to salvage a bundle of rugs (really speaking, it

was a bear being carried along by the raging waters), but found that the bundle caught hold of

him so tight that he could not escape, man too jumps in, to retrieve what he considers a treasure,

but is himself caught and bound. That is why the saints of this land have been teaching the

people that they are children of immortality, repositories of peace and joy, of truth and justice,

and masters of their senses. Of course, man can have some desires, some eagerness to achieve

comfort, some attempt to earn content---but, it must be like the diseased man craving for medicine.

Hunger is the disease for which food is the medicine; thirst is the illness for which drink is the

medicine. Food and drink, housing and clothing must be subsidiary to the needs of the spirit, the

education of the emotions and passions and impulses. They must take the place that salt and

pepper take on the dining table today; uppu must be subsidiary to pappu; that is, salt must be

little and dhal must be more; you cannot have more salt than the quantity of dhal, not even as

much. So too; efforts to achieve health, comfort, etc., must be just enough for the purpose of

sustaining the saadhana, not more, not less.

Express purity in your activities

There are some who always condemn themselves and their lives and aspire for the Grace of God

to save them. Jeewa and Deva are two separate entities and never can they merge or unite, they

declare. The obvious is very often untrue. Sin is not the real nature of man; it is acquired and can

be shed. Man is pure, good, loving, wise. That is why in the Nilayam, I have stopped people

from reciting shlokas which proclaim man as sinful, born in sin, revelling in sin, etc. Let the

purity, which you are, get manifested; endeavour to express it in your activities; that is what

pleases Me and wins My Grace.

You must expand your love to as wide a circle as possible. That is how kulaabhimaanam,

mathaabhimaanam and deshaabhimaanam---affection for the

community, the religion and the

country--- becomes desirable and commendable. If, instead of love, these create hatred of other communities, other religions and other countries, then, they become poisonous.

Pray for happiness of all mankind
 Love your religion, so that you may practise it with greater faith; and, when each one practises his religion with faith, there can be no hatred in the world, for all religions are built on universal love. Love your country, so that it may become strong, happy and prosperous, an arena for the exercise of all the higher faculties of man. Feel that Delhi or Calcutta is as much a part of yourself as your own town or village; any pain in the toe is as much a matter of concern for you as a pain on the top of the head.

Strive to make India strong and happy so that it may not be a drag on other countries, or even a temptation; she was once the Guru of Humanity. Let her assume that role again. Live therefore the life that will make you respected and revered as a child of Bhaarith, the life that will be an example and inspiration for all. Pray for even those who invade the land out of greed or hate; sympathise with their ignorance and pray that their steps may be directed towards truth, justice and love. Prayer has great efficacy. The Vedhic seers prayed for the peace and happiness of all mankind, of all animate and inanimate things. Cultivate that universal vision.

Prashanthi Nilayam: Dasara, 2-10-1965
 Prayer must emanate from heart, where God resides, and not from the head where doctrines and doubts clash.

SHRI SATHYA SAI
 45. Every hair's end
Naamasmarana saved Prahladha from the agony of torture. He was a Raakshasa boy, but, somehow, he learnt the sacred name and knew how sweet it was. He repeated it and imbibed its nectarine taste. Even when the enraged elephant rushed towards him, he did not cry out, "O Father", or "O Mother", to persuade his physical parents to rescue him; he had no consciousness of their existence at all; he called on Naaraayana and no one else. Naaraayana is the source of strength for the weak and the strong; He is the supreme power; so, elephants turned back from the boy, fire could not singe his hair; wind could not lift him; precipices could not fell him; poison could not affect him. The Name was his armour, his shield, his breath, his life. Aanjaneya too demonstrates the might of the Name. With the Name imprinted

on his heart and rolling on his tongue, he leaped across the sea; temptations called on him to halt on the way; terrors pleaded with him to turn back; but the Name urged him on and carded him forward, through space, to distant Lanka where Seetha was. He had no space in his mind for anything other than the Name of his master.

If your thoughts centre round the body, you will have worries about pains and illnesses, real or imaginary; if they are centred on riches, you will be worried about profit and loss, tax and exemptions, investment and insolvency; if they roam round fame, then, you are bound to suffer from the ups and downs of scandal, calumny and jealousy. So, let them centre round the seat of power and love which deserve willing submission and let your whole being surrender to it. Then, you will be happy for ever. For the sages of the Vedhic culture, the rishis, the Name of the Lord was the very breath; they lived on the sustenance, which contemplation of the glory, inherent in it, provided.

Worship to fulfil desires tarnishes the heart
 When the milk-ocean of the Vedhas was churned with Intelligence as the rod and Devotion as the rope, the butter of the three great classics---the Raamaayana, the Mahaabhaaratha, the Srimad Bhaagavatha emerged, for spreading the message of the Naamasmarana way to peace and joy. It is to revive this message and to restore faith in the Name that this Avathaara has come into the world, in the Kaliyuga.

When worship is rendered with a view to fulfil desires and realise wishes, the precious prize will be lost. Worship must cleanse the heart, so that the indwelling God may shine in all His Glory; but desires tarnish, instead of cleansing. Invite a prince who is yet a child to sit on the throne; he will start weeping for, he cannot play on the throne with his toys and pets. The adult sneers at this fondness for toys; he calls it childishness. All those who keep away from the throne of the "sovereignty over themselves" and prefer to play with the toys and pets of material things and men are equally childish, whatever their age or status!

Naamasmarana is an instrument to realise the Lord. Thyagaraaja started the Naamajapa of Sri Raama in his twentieth year; he recited it ninety-six crores of times, and took twenty-one years and fifteen days for the vow to be finished. As a result, he had the darshana (vision) of Sri

Raama, "the letters of the Name taken shape", he says. The Name signifies the quality of the Lord, His **guna**, and so constant contemplation arouses the same **guna** in the reciter.

Rub the Name vigorously and **unintermittently**

For **Naamasmarana**, no expense is involved; no materials are needed; there is no special place or time to be provided. No qualification of scholarship or caste or sex has to be proved. When a bit of iron is rubbed to and **fro** on a slab of stone, heat is generated; only, the rubbing has to be vigorous and continuous. When you do so at intervals and with poor pressure, the iron will not get hot. So, too, in order to get sufficient heat to melt the soft heart of the Lord, rub the name **Raam Raam Raam Raam** vigorously and **unintermittently**. Then, the Lord will shower His Grace.

If you devote but two minutes and a half in the morning and another two minutes and a half in the evening, the little heat will cool off twice a day and His heart will not melt.

Gajendra called on Him from a forest lake; **Vibheeshana** called on Him from the enemy's camp;

Droupadhi called on Him while herself unclean, but the Lord answered them nevertheless. He is the very embodiment of **Prema**. He can be won only through Love. Study the devotion of the **Gopees**; you will find it constituted wholly of **prema**---**prema** that will pardon 'theft,' 'desertion' and downright rejection. They had no **boons** to ask from Him, no wish to utilise His Grace for fulfilment; they knew He was the Lord and they needed no other. They had no consciousness of the body or of the world. Their love had but one objective---the Lord in human form.

Once **Rukmini** and **Sathyabhaama** both were taken by surprise by the amount of Grace that Krishna bestowed on **Droupadhi**, the Queen of the **Paandavas**, whose story was one long series of humiliations and calamities. Krishna rescued her from dishonour and distress time after time; they were curious to know the nature of the devotion that could draw down on her the Grace of God in such a continuous stream. So, Krishna took them both with Him. One day, when He went to **Indraprastha**, Arjuna had gone hunting and **Droupadhi** was drying her hair after her bath.

Krishna asked the queens to comb her hair for it had got into too much tangle, as they remarked.

When they did so, they heard from the end of each hair the sound of **Naama Japam** (repetition of Lord's name), "Krishna, Krishna, Krishna"---that was the extent of her

deep devotion to the Lord; it had impregnated into each single hair of her head. Give the Lord the fruits of your own activities

Of **Hanumaan** too it is said, "**roma romamu Raama Namame**"---every single hair recited "**Raama Naama**". His tail was a formidable flail, for it was suffused with the might of the Name. He is also called **Sundara**, the charming, the beautiful. Why? Because, he had **Raama** installed in his heart; since the splendour of **Raama** reflected on his face, he was charming to behold. He was a charming companion because he spoke of **Raama** only, sang of **Raama** alone.

I must now tell you something about Me, too, now. It is the custom when you approach the Lord to take something with you; this is an act which people do when they go for the fulfilment of some desire, the grant of Grace for the realisation of some wish. They take **pathram, pushpam, phalam, thoyam** (leaf, flower, fruit, water), as the **Geetha** says. The attitude is 'I am **jeeva**; He is Deva". But, this is as bad a trick as some men do: they bring one cow when we ask them for milk, and milk another to give us the milk. They give the Lord the leaf, the flower and the fruit grown on some tree, and the reward of Grace goes to the tree, not to them. Give the leaf, the flower, the fruit that has grown on the tree of your life; the fragrant leaves of your mental resolves and plans, the sweet juicy fruits of your own activities and thoughts.

I know the relative value of these two; I require something that is your very own, not something bought in the bazaar or grown on some other tree or produced by some one else's intelligence or devotion and steadiness. God has given you "the heart" to use in life; return it to Him as clean and as pure as when He gave it, after using it for storing **prema, shaanthi**, dharma, and **sathya**, and for distributing them to all who come in contact with you.

Prashaanthi Nilayam: Dasara, 3-10-1965

Truth, Righteousness, Peace and Love---these are the four pillars on which the mansion of happiness, here and hereafter, is built.

SHRI SATHYA SAI

46. Have no **desh**: seek no **upadesh**

Raamakrishna Rao spoke of the work being done by the **Prashaanthi Vidwanmahaasabha** in propagating the teachings of the **Vedhas** and **Shaastras** among the

people and arousing in them
the **Aathma**-consciousness, which is the greatest single factor
enabling men to have courage and
confidence in the midst of the travails of life. The discourses of the
Pandits during the session of
the **Vidwanmahaasabha** are only reminders; they have to kindle the
thought-process (**vichaarana**
shakthi), in the listeners; then only can they can be considered
beneficial.

In fact, the truth regarding God, man, nature, **etc.**, is so simple that a
few minutes of quiet
contemplation can reveal it to any one of ordinary intelligence.
Everyone will admit that
anything which undergoes change cannot be truth. Truth must
remain as truth, in the past,
present and future. Now the world and all objects of nature are
constantly being subjected to
change---building up or breaking down, evolving or mutating, flowing
or festering, growing or
dying. How then can it be true? The subjective feelings, attitudes,
impulses, beliefs instincts,
intuitions---these too are changing; they are pleasant one moment,
unpleasant the next moment;
the same thing is welcome at one time, repulsive at another time;
malaria makes sweet things
turn bitter; jaundice turns all things yellow. So, there must be
something stable and permanent
and eternal as the background, the base, the foundation, for this
changing scene to appear on.
Appearance is untrue; reality is eternal.
Have the thirst to know the Creator
Again, a few minutes of investigation will convince any one that he is
not the body which he
carries about with him, as the snail carries its home; he is not the eye
or ear or tongue; he is not
the mind or intelligence for, he refers to them as "my mind is not in it"
etc., meaning that he is
separate from his mind; "my intelligence failed me", meaning that he
is different from his
intelligence. He is a witness; it is the body that dies; he survives; he is
reborn when he takes on a
new body. Physical beauty is just a matter of health; a couple of days
of fever or purging makes
an angel a scarecrow. Insanity pounces upon a genius some day and
reduces his talk to
unintelligent blabber. When the mind is deranged, the eyes see
strange sights that are not there;
the ears hear eerie noises that never were.
It is only when man discovers the ultimate unchanging base that he
can derive permanent peace;
until then, he too will have to swing and sway in the changing world,
between joy and grief.

Like **Vivekaananda** and **Naagamahaashaya**, people must be urged
by the thirst to know the
Creator behind Creation, the person behind the puppets.
Naagamahaashaya started from the
attitude of **Daasoham** (I am the servant), and he made himself so
small by shrinking his
individuality that he was able to wriggle out of the shackles of
delusion and escape into the
Universal Eternal Truth. **Vivekaananda**, on the other hand, started
from the attitude of **Soham** (I
am He); he made himself so vast and grand, that he broke the
shackles and merged with the
Supreme Sovereign Truth. When you have earned that **inaana** of the
identity of your reality with
the reality behind the Universe, **Maaya** (illusion) cannot affect you.
The fly sits on all objects,
fair and foul; but, it does not sit on fire, for, it will be scorched to
death.
Man does not belong to anywhere except God
There are many who have stacked libraries in their brains; who have
visited and venerated all the
holy places between the **Himaalayas** and the Cape; who have sat at
the feet of every one of the
contemporary sages and saints; who have performed all the rites
prescribed in the sacred texts,
but, who do not know the answer to the simple question: "How to
bring about the union between
jeeva and **Brahmam**, the individual and the Universal?" Or rather,
they do not set about the
practice of what they have heard or learnt. The erection of temples,
the installation of images or
idols, the pomp and show, fireworks and fanfare, processions and
pedantries---these are helpless
in the realm of **inaana**.
When a seeker went to a Guru for some **Upadesh** (instruction), he
inquired what he had read so
far; when the man said, "I have read the **Sundarakaanda** of the
Raamaayana, the **Bhagavad**
Geetha, and the **Yogavasishta**", the Guru said, "Why then do you
want **upadesh** from me? If **Sri**
Krishna speaking through the **Geetha** has not succeeded in creating
faith in you, what can poor I
do?" and sent him off. When a man has known that he has no **desh**
(native land), why should he
crave for **upadesh**? Man does not belong to anywhere except to God.
That is the **desh**. Journey to
His **desh** or his native land, is his mission in life.
The best **upadesh** (spiritual instruction) is the **Pranava**, the sacred
syllable **OM**, which
summarises many principles of theology, philosophy and mysticism.
Little children just learning
to toddle about are given a three-wheeled contraption which they

push forward, holding on to the cross-bar. The **OM** is such a 'vehicle' for the spiritual child. The three wheels are a, **u** and **m**, the three components of the **manthra OM** is the primal sound inherent in the **lifebreath**.

Every time we breathe, we say **Soham**; 'so' when we inhale and 'ham' when we exhale, meaning "He-I", instilling into ourselves the conviction that "He" who is all this external world, is "I" who is all this internal world, the **conviction** of Unity. During deep sleep, when the senses, the brain and the mind are dormant and **defunctionalised**, the "He" and the "I" are not **cognised** as separate; the So (He) and the ham (I) both fade and the sound **Soham** is transformed into **OM**, indicating the merger of the external with the internal into one Truth. **OM** has also many other **significances** and the meditation on the **OM** is a valuable **saadhana** for the seeker of reality. It is like the seven colours of the sun's ray merging into one colourless (white) brilliance.

Egoism breeds greed and hate
The ego is the enemy number one of spiritual progress. Egoism is the chief executive of the Kali **Raja**, the sovereign of the Kali (Iron) Age. It is the egoism and its attendant evils that stalk the world today. Egoism breeds the scourges of greed and hate. Even leaders of ascetic orders and heads of monastic institutions suffer from egoism and indulge in the pastime of competition and conflict with other orders and institutions. Some of them wear elaborate outward symbols of spiritual splendour, especially when the camera is aimed. There is a popular adage which says that a **saadhaka** must eat like a dog and wander about like a fox, meaning that he must be content with whatever he is able to get and rest wherever he can.

Man is but an instrument in God's hands; his plans can win through only when they are in line with His. And, what are His plans? His commands? They are declared in the scriptures, which are revelations of His plan made to the purified intellects of saints. They are also declared by His **Avatharas**, who appear in human form so that they may speak to men in their own language to win their confidence and lead them and teach them.

Be in the world, but lessen your attachment to it
Man has to become Divine, the Divine from which he has come. So, he has to lessen his attachment to the world, not by cutting himself off, but, by being in it as an instrument in His hands; by subduing all tendencies towards egoism that raise their

heads in him; by single-minded attention to the dictates of God called Dharma. **Edison** the scientist concentrated so much on the solution of the problems that worried him that he left untouched for days together the food and drink that was pushed in through the doors of his laboratory. You must have the same concentration and **shraddha**, while engaged in **saadhana**.

The best **saadhana** is to discover your **Aathmic** reality and to recognise your kinship in the **Aathmic** fold with all others. The body has to be kept trim until this is achieved; its purpose too is just this. Keep it light and bright. It is a boat which can take you across the sea of illusion, of false multiplicity. Don't add to its weight by attachment to things and others; then, it is in danger of sinking during the voyage.

Naamasmarana is the most effective **saadhana**. Remember with each name the glory behind the name. Escape from the clutches of anger, jealousy, hatred, malice and greed. Do not seek to discover other's defects; do not gloat over them; when others point out your defects, be thankful; or keep quiet as Buddha did.

Treat both praise and blame with indifference
Now that I mentioned it, I shall explain that incident in some detail. Buddha was seated alone one day, and later, some men gathered around him. One among them who did not like his teachings and the effect they had on the people got up and started a tirade in very vulgar terms against him. Buddha sat smiling, listening to all that calumny, without a single gesture of disapproval. The man got frothy in the mouth through rage, his vocabulary was fast getting exhausted, his tongue began to show signs of overwork, but Buddha only asked him with a smile "Brother, have you finished?" The man said, "You have no sense of shame; you do not show any trace of resentment."

Then Buddha said, "If a kinsman comes to your door from a far distant place, and when you see him, if you so much as say, "Hello," he will enter in, deposit his things in the house, and stay on as your guest; but, if you do not notice him, if you ignore his arrival, he will return along the road that brought him and you are rid of him, **isn't** it? So, too I shall take no notice of this tirade; let it go the way it came". Praise and blame are but twists of verbiage, the magic of words in the clever hands of flatterers or **traducers**. Treat both with a grand indifference; then, your real worth

will become patent.

Prashanthi Nilayam: Dasara, 4-10-1965

Silence is the first step in **Saadhana**:

By loud talk you undermine your own peace and disturb others.

Do not cause more noise than necessary.

SHRI SATHYA SAI

47. Effective armour

A thing must have Form and Substance, both, in order to be genuine; an apple made out of plastic, however realistic and enticing by its correctness of Form, cannot be valued as genuine,

for it has no substance. The **swaruupa** (form) must be saturated with the **swabhaava** (its own quality) too. Fire is no genuine fire, if it does not burn; nor can water be called so, if it does not

wet. It is a misnomer to name a person as man, if he does not evince the qualities of humanity.

Such persons are cheats, for, by their appearance they induce others to believe that they are good,

kind, honest and harmless; they draw others into their company and inflict untold injury, by their very nature.

The Governor was telling us in his speech just now that our country is faced with great dangers

today and he exhorted you to use the time profitably, in productive pursuits. Make the country

strong and great, he said. The dangers that face this country are part of the malady that affects all

human values at the present time---the decline in humanity among men. While speaking about

the impression produced in him when he went round the exhibition of pictures, drawings and

photographs depicting the Message emanating from **Prashanthi Nilayam**, he emphasised the

importance of your practising these great truths. That message makes men realise that they are

inheritors of a precious mission---the mission to reveal themselves as immortals. It calls upon all

to give up pettiness and paltriness and rise to the height of this great adventure. The petty

cravings for wealth and fame multiply hate and envy; the paltry desire for sensual pleasure

produces a harvest of factions. They reduce man to the level of beasts and even worse.

Dharma means certain obligations and duties

It is this pettiness and paltriness that promote internal factions in this country, even when the

enemies are marching towards our boundaries. People affected by these are rendered blind to

their own grandeur and their country's grandeur.

"Dharmo rakshathi rakshithah" Dharma guards those that guard

dharma. Dharma means

certain obligations and duties and regulations over actions, words and behaviour. Elders have

certain obligations towards younger people as young men have towards elders; neighbours have

mutual duties and rights. Even war has to be carried on, under some rules of decency and

humanity. The mighty should not grab the possessions of the weak; the pledged word has to be

honoured. If India sticks to these principles of dharma, **tha** dharma alone will serve as effective

armour against all the foes.

If **mathi** (intellect) is reformed, that is to say, if one's impulses are transmuted, then one's **matha**

(religion) is praise-worthy. Otherwise, if one obeys the whims of an untutored mind, his religion

is bound to be a source of evil. We have to pay attention to the plans that intelligence dictates,

not the external signs of orthodoxy. A person may appear strictly orthodox, but his heart may be

filled with the poison of hatred and envy. Has he realised that God is the God of all, that He is

present in every being---**Sahasraseersha-sahas-raaksha-sahasrapaad**---(thousand-headed,

thousand-eyed, thousand-legged), as He is? This **Vedhic** description means that God is

Omnipresent, not that He has just a thousand heads only. In that case, He should have had two

thousand eyes and two thousand legs, at the rate of two per head. The statement is not as

mathematical as all that; it is intended to convey the truth of God being immanent and

transcendent at the same time. God is the unseen ever-present immanent energy in all things; this

has to be realised by every aspirant, or else, his aspiration can never be fulfilled. Reasoning by

itself will lead one to this conclusion of the unity of all matter and of all energy.

Vedhaantha alone can assure peace and happiness

Today, the Governor is honouring some **Pandits** who are members of the Central Committee of

the **Prashanthi Vidwanmahaasabha**. That **Sabha** is engaged in spreading this teaching of the

Vedhaantha in every village of this land; the **Vedhaantha** alone can assure **shaanthi** and

santhosha (peace and happiness) and as a consequence **soubhaagya** (plenty) to the millions of

people who belong to India.

The **Pandits** have mastered the texts and are also striving to share the knowledge with their

brothers and sisters. They will be thankful if you but listen to their exposition, and be glad and

grateful that they are available with them. I know that they do not seek to be honoured, but I am asking the Governor to put on their hands these golden kankans, which are the traditional insignia of scholarship in this land. Recognition of their talents in this manner by the Head of this State is an encouragement to them, as well as to others who pursue Vedhic studies under very difficult conditions.

Prashaanthi Nilayam, Dasara, 5-10-1965

48. The Poet's role

Today we heard these poets reading out and explaining their compositions to us; it is a profitable experience to listen to them, for the poet is able to discover more than the ordinary thinker. The poet is called in the scriptures, Kavi, a word which also means, Manthradrishta---he who is able to visualise essential spiritual formulae in his intuitive moments. The Bhagavad Geetha describes the Lord as Kavi. The kavi or poet is aware of the past, the present and the future (thri-kaalajnaani); he transcends time; he can dip into the past, roam in the present and peep into the future, for he has sharper vision than ordinary men. Hence he is called sarvajna, the all-knowing;

kraantha-darsi, he who sees the step which has to be taken next, he who is always in advance of current opinion or attitudes.

The Lord is the poet and His poem is all this. Poets share the divine quality of knowing and recognising the next step. The Lord as Kavi is also puraana, (ancient, primeval). He is characterised also as anushasithara, the law-giver who lays down lines and limits. The

responsibility of poets is very great, proportionate to the status given to them in the scriptures

and in the Geetha. But instead of being sarvajna and puraana and anushasithara, they are

satisfied with a scrap of knowledge, a superficial polish and the convenient and profitable role of tamely following the whims of the people.

The great poets of the past harped on the spiritual disciplines and the heights of spiritual

realisation to which they led. They elevated and inspired spiritual adventure. Pichayya Shastri

spoke in his poem on this aspect of Bhaaratheeya culture, this stream of spiritual aspiration that

flows from the Vedhas and the Upanishads, down the Puraanas, the Bhaagavatha, Raamaayana

and Mahaabhaaratha, in order to fertilise the divine urge in man.

Eternal problems that arouse man's enthusiasm

It was mentioned by some speakers that the western scholars

revealed the grandeur and glory of

the Upanishads to us. I do not appreciate our relying on scholars, however eminent, to explain to

us the meaning and significance of our sacred scriptures; for, what can scholars know of the bliss of practising them? There is no use blaming the long years of rule by the West for the neglect of

Sanaathana Dharma, as some others do. We must accept responsibility for this ourselves. The

rulers did not induce us to give up our dharma. We did it out of our own false sense of values,

out of our own weak faith.

Poems that deal with the fundamental problems of life and death, truth and delusion, virtue and

vice will last for centuries and will help man in all climes; for, they harness man and harass man

at all times. Problems of exterior living change and get changed. So when poems deal with them,

they are short lived. Prakrithi and Paramaathma (creation and creator), are like the two halves of

a bean; and seedling sprouts from between them.

The problems of adjustment that man has to make, when he struggles with creation to discover

the creator, are also eternal problems that arouse the enthusiasm of man. External nature can be

inhibited, negated; it ceases at a certain stage of saadhana, though no one can say when it

began. It has no basic reality, though it has validity up to a certain stage. So, it cannot be

dismissed from attention; nor can it be accepted as eternally valid. So it is neither true (sathya)

nor false (asathya); hence, it is called mithya, something that is partly true (sath) and partly false

(asath).

Poets are the pioneers who mark out the road for human progress along the lines of love and

unity---love which binds them with all creation and unity of all beings in God.

Poets must regain their own health

One pernicious disease has now begun to infect writers and poets in all countries---the disease

which scorns all that is ancient and well-tested by time, which carps and criticises all that is

revered by others. Flimsy foppery, fiery cynicism---these are held to be 'modern' and modish.

That is the literary fashion now. But, it is doing great harm to the rising generation, for it

perverts their tastes and degrades their ideals. He who adores the past is considered a coward,

who has no courage to chalk out a new path for himself; he who indulges in some new antic is

acclaimed as a genius. He gets a whole host of imitators. He who

throws mud on established beliefs is a hero; he who tries to support them is a poltroon. Poets must try to escape from this disease. They must regain their own health and give health-giving stuff to the people.

They must not infect the people with their agitation and worry, their fears and doubts, their anxieties and superstitions. They must rid themselves of at least anger, for, writings steeped in anger are bound to be false and fear-creating.

Vishwaamithra was upset that, **inspite** of years of asceticism, his great rival, **Vasishta**, addressed him only as **Raajarishi**, and not by the coveted appellation, **Brahmarishi**; so, he crouched stealthily behind the seat of **Vasishta** one moonlight night, when he was teaching a group of disciples, determined to kill him with the sharp sword he had taken with him. He sat unseen amidst the bushes for a moment to listen to what **Vasishta** was telling them. What was his surprise when he heard **Vasishta** describing the charming moonlight and comparing it to the heart of **Vishwaamithra**, cool, bright, curative, heavenly, universal, all-pleasing! The sword fell from his grasp. He ran forward and prostrating at the feet of his rival, he held the feet. **Vasishta** recognised **Vishwaamithra** and accosting him, "**O Brahmarishi**, rise up", he lifted him on to his own seat.

A guide must free himself from hate and malice **Vasishta** explained that he could not be styled **Brahmarishi**, so long as the ego persisted in him.

When the swelling of the head disappeared and he fell at the feet of his rival, he became entitled for the honour he no longer coveted, and so deserved. He who aspires to be a guide of the people must first free himself of selfish propensities, of hate and malice. His words must be sweet to the ear and food to the spirit. They must be valued by all men as the panacea they need. If one is not capable of this high poetry, one must try to reach that height by purifying one's nature and clarifying one's outlook on this world and the next.

Prashanthi Nilayam: Dasara, 6-10-1965

Do not contemplate on death; it is just an incident in life. Contemplate on God, who is the master of all life; beware of Him all through life.

SHRI SATHYA SAI

49. The lamp at the door

The human being is a composite of man and beast and God, and in the inevitable struggle among the three for ascendancy, you must ensure that God wins,

suppressing the merely human and the lowly beast. This festival of **Deepaavali** is to express gratitude at the defeat of the **naraka** (demonic) tendencies in man, which drag him down from Divinity. **Naraka** is the name for hell, and the asura whose death at the hands of Krishna is celebrated today is called **Narakaasura**, the personification of all the traits of character that obstruct the upward impulses of man.

He is said to be the son of **Bhumi** (the Earth) and he is also called **Bhauma**. This is very appropriate, for the earth and all attachments for things earthy lead us down into the regions of pain and grief. Earthly domain, earthly riches are powerless before spiritual domain over the senses, spiritual riches of self-knowledge and self-confidence. Man goes out into space with his rockets and space ships and sputniks, only to acquire superior striking power over his rivals on earth. Man must know the Universe as basically **Brahman** and so as fundamentally knowledge and love and peace. He and the Universe are one; they are subsumed in the same unique entity.

The cosmic vision can be acquired either by watching the Universe or one's own inner Cosmos.

Man has only to discover himself. In the citadel of the body, there is the lotus temple of the heart, with subtle **akasha** (space) within. In it are contained heaven and earth, fire and air, sun and moon, stars and planets---all that is in the visible world and all that sustains it and all into which it submerges. Instead of rotating round the earth in the higher realms of space and planning to land on the moon or Mars, if only man plans and prepares himself to travel into his own inner realm, what sublime joy and peace he can attain! His attainments at present in the vast silence of outer space are all prompted by fear and spread only further fear. Occasions to be celebrated as festivals

Victory won through weapons and guarded by armour is not something to be glad about; it is flimsy and fragile. It is fraught with danger and may topple at the lightest gust. But, victory won through love and sympathy transforms the defeated and makes him a willing collaborator for ever. **Nara** (man) falls into **Nara-ka** (hell), through over-indulgence in '**ca**' or intelligence; '**ca**' generally runs wild and like a raging flood, it spells destruction and grief. '**Ka**' has to be subdued by humility and devotion, to the source of all intelligence, the Lord.

What is a festive occasion? It is when great men are born or when wicked men end their careers

of vice. **Deepavali** celebrates the death of **Narakaasura**; and, how did he meet his end? He died at the hands of Krishna, with the Lord standing before his fading eyes. That is a consummation to be wished for. When virtues grow and vice is given up, man has to make it a festival. When your son evinces a desire to go to a temple or a math to worship or to offer homage to the **Swaami**, do not scorch that tender shoot of devotion; do not tell him that there is time enough for devotion when he reaches old age; encourage him, be happy that you have such a son; celebrate the day. Teach him the value of prayer and contrition; or, learn from him the lesson of yearning for God. Honesty is always the best policy. When young men realise that God is omnipresent and resident in one's own heart, then, they will certainly follow the **Vedhic** injunction, **Sathyam Vadha, Dharmam Chara** (speak truth, practise virtue). They will always speak the truth only; they will practise only moral justice. Some say that since this is Kali **yuga**, falsehood alone can succeed. But, in spite of all appearances, honesty is still the best policy. One lie has to be buttressed by a hundred others; whereas truth is the easiest, simplest and safest line of behaviour. Be what you profess to be; speak what you intend to do; utter what you have experienced; no more, no less. There was a thief once who broke into a house at night; the master of the house woke up when he heard some noise and when he shouted, "who is there?", the man thought of a ruse to escape his attention. He mewed like a cat, from the room where the iron safe was; the master said, "**O**, it is only a cat", and bolted that room from outside, shutting out all possibility of the thief escaping from the room into which he had gone! He heard the master tell his wife, "Let it be there the rest of the night. At dawn we shall open the door and if it is a real cat, we shall let it go its way". A mew will not help, if it is not truly yours. It is a hard job to maintain a false stand and so, it is always safe to be straight and honest. Do not take the first false step and then be led, on and on, to perdition. Truth is one's real nature and when you are yourself, there comes a great flood of joy welling up within you. When you deny yourself and deceive yourself, shame darkens your mind and breeds fear. You take the path of falsehood because of the **Raajasik** passions of lust, greed, hate and pride. Contentment, humility, detachment---these keep you on the path of Truth.

A street-hawker had on his head a basket full of empty bottles, as he walked along to the bazaar. He hoped to sell the lot at a profit of ten rupees and, in ten days, he calculated his earnings would have accumulated to a hundred rupees. With that as capital, he planned to switch on to more profitable deals, so that he imagined he could make a pile of a **lakh** of rupees in a few months and build a bungalow with a lovely garden tended by a regiment of servants, beaming all round the house. There, he saw himself on a sofa in the greenery playing with his grandchildren. He was engrossed in that charming scene; suddenly he saw among his grandchildren, the children of one of the servants; he got angry at this unwanted intrusion. Believing his fantasy to be a reality, he suddenly grabbed the child and gave it a swift hefty push, only to find that the basket of bottles had fallen on the road and all hopes of even the ten rupees lost! That was the end of a dream built on the slender basis of greed. Steady faith wins true wisdom. Truth will always triumph; do not doubt that in the least. There are two eight-lettered axioms in the **Geetha**, which support the **Vedhic** dictum: '**Sathyam eva jayathe na anrtham**' (Truth only wins, not falsehood): They are, "**Samshayaathma vinashyathi**" (He who doubts is destroyed), and "**Shraddaavaan labhathe jnaanam**" (Steady faith wins true wisdom). If people are slaves of doubt, how can they save themselves? Believe that the Name is the Boat, which will take you over the sea of worldly life. The Name is more efficacious than the contemplation of the Form. **Droupadhi** did not send a chariot to bring Krishna to her rescue; she uttered the Name in her agony and Krishna responded, and saved her from imminent dishonour. In the **Threthaa yuga**, when the **Raamaayana** story was gone through, **Nala** and his monkeys were building a bridge over the sea to **Lanka**; the boulders on which they inscribed the sacred name **Raama**, floated on the waters, but, they found that the boulders floated away due to wind and wave. They did not form a continuous bridge for the army to pass over. Some ingenious person gave a suggestion to write **RAA** on one boulder and **MA** on another and they found that the two stuck hard together. The name will serve as a float for you too; it will keep you attached to God and bring on you His Grace. Spiritual renunciation gives strength and courage. With the Name as the very breath of your life, you can engage in all

life's activities, with no fear

of a fall. **Meera** quaffed the cup of poison with the Name on her tongue and it turned into nectar.

Bharthrihari bewailed his lot, "Lord, these pleasures are eating me up; they don't allow me to be

myself; no, I will liberate myself from their clutches. I shall take refuge in the **undiminishable**

Bliss, the Reservoir of Joy, the Lord. I shall not crave for **padaartha** (objects); I shall yearn for

Parartha (the Highest Good)". Devotion and faith ensure the gift of knowledge of the Spirit---the

great prize for the great adventure of birth, life and death. When the mind **weds pravritthi**

(worldly activity), the progeny is bondage; when it **weds nivritthi** (spiritual renunciation), the

progeny is freedom.

Nivritthi confers fearlessness, even while you accept a little of it. It gives strength and courage,

for, it is desire that weakens man and makes him cringe before those in authority and with

influence. Detachment endows you with **selfrespect**, and the capacity to stand up to slander and

calumny. There are some who weep at the slightest sign of defeat or disappointment. This is

despicable behaviour. Why should you have fear or sorrow, with the Lord installed in the altar of

your heart? Do you not know He is there, guarding you and guiding you? He is in all beings, at

all times. Endeavour to remember this fact whatever you may be doing, whoever you may be

contacting, in whatever manner. You will succeed in this, provided you do not give up the

recitation of His Name.

The genuine Festival of Lamps

The **griha** (home) where the Name of the Lord is not heard is a **guha** (cave), and nothing more.

As you enter it, as you leave it, while you are in it, perfume it, illumine it, purify it, with the

Name. Light it as a lamp at dusk, welcome it at dawn, as you welcome the sun. That is the

genuine **Deepavali**, the Festival of Lamps.

The three basic beliefs of **Sanaathana** Dharma are: (i) the inevitability of karma in life; (ii) the

fact of **re**-birth and (iii) Divine Incarnations. If one has no faith in all these three, he cannot claim

to be a Hindu; whoever believes in them can be reckoned as a

Bhaaratheeya, child of **Bhaarith**.

Mention was made of Krishna **avathar** and of the **Kaliya** episode. The inner meaning of that

episode is this: The serpent **Kaliya** and its minions are the desires that lurk in the depths of the

human heart; into that depth, the Lord jumps, or rather showers His

Grace and so, the poison is

expelled and the place made safe and pure. When Krishna dances on the hoods, the serpents are

tamed and rendered harmless. Without the extinction of desire, man cannot become Divine. Of

what avail is it to repeat **Shivoham, Shivoham**, when you have not endeavoured to equip yourself

with the qualities of Shiva? Why assert that you are Shiva and draw blasphemy on your head?

Do not get elated at the riches, status, authority, intelligence, **etc.**, which you may have. Consider

that they have been given to you on trust, so that you may benefit others. They are all signs of

His Grace, opportunities of service, symbols of responsibility. Never seek to exult over others'

faults; deal sympathetically with the errors and mistakes of others. Seek the good in others; hear

only good tidings about them; do not give ear to scandal. On this **Deepavali** Day, resolve to light

the lamp of **Naamasmarana** and place it at your doorstep, the lips. Feed it with the oil of

devotion; have steadiness as the wick. Let the lamp illumine every minute of your life. The

splendour of the Name will drive away darkness from outside you as well as from inside you.

You will spread joy and peace among all who come near you.

Prashaanthi Nilayam, Deepavali: 24-10-1965

The absence of modesty

makes life for a woman,

however rich in other accomplishments,

a waste and **vaccum**.

Modesty lifts her to the

heights of sublime holiness.

The modesty of woman wields authority

in the home and outside,

in community as well as in the world.

SHRI SATHYA SAI

50. In ants and men

The pitch darkness of the New Moon night has given place, on account of the death of

Narakaasura at the hands of God, to the brightness of the white half of the month. **Daivathwam**

and **daanavathwam** (Divinity and devilishness) compete for the possession of the mind of man

and pursue him as Light and Darkness. **Daanavathwam** piles upon man misery after misery,

while **Daivathwam** warns him against yielding to despair on that account. They have to be

welcomed as beneficial, for misery is the crucible in which the dross is removed and the pure

gold separated from alloys. The **daanava** forces are aflame in every person as lust and greed, as

hate and envy, as pride and pompousness.

The traits of **Raavana**'s lust, of **Sisupaala**'s pride, of **Kamsa**'s hate, of **Hiranyaaksha**'s envy are tainting every human heart. Only the discipline of the spirit through **japam** and **dhyaanam** can quench the flames and scotch the conflagration. Today, we celebrate the destruction of those traits, collectively personified as **Narakaasura**, for, they, by their collective effect, lead man into hell or **Naraka**.

Those traits are the wild weeds that smother the seedlings of love and truth, of sympathy and service, of reverence and renunciation, which man seeks to cultivate in his heart. The Upanishads lay down the means and measure of this inner culture; the thorny bushes that have to be uprooted, the ploughing and levelling, the formation of **bunds**, the filling of the fields with the waters of love, the seeds, the fence, the manure and all the other items of this strange new agriculture. The spiritual aspirant is but a ryot who has determined not to allow his inner faculties to lie fallow. He has become aware of the precious harvest of happiness that he can earn and he allows no moment to go waste, without being used for this high purpose.

Three types of spiritual aspirants **Naagayya**, who has acted the roles of great devotees like **Pothana**, **Thyaagayya** and **Raamadas**, spoke just now of three types of **saadhakas** and **bhakthas**: (1) Those who desire liberation from birth and merging with the Universal and Eternal Supreme Sovereign; (2) those who dedicate everything they experience and act, to the Lord, without getting attached to their consequences; and (3) those who worship the Lord for the benefits He confers, here and hereafter. He confessed with some hesitation that he still belonged to the third category! But, certainly, no one need feel small because he is asking the Lord for worldly benefits. It is to be appreciated that, instead of cringing before man, a person has the good sense and the confidence to fall at the feet of the Lord and ask Him for favours.

Pothana refused to dedicate his work to **Singabhupathi**, though that ruler himself asked for that distinction, for, he declared that he knew no master other than the Lord. **Thyaagayya** spurned the offer of substantial gifts from the **Raaja** of **Tanjore**, who was anxious to reward him for his devotion and his musical talents. He said, "The bliss of nearness to **Raama** is more pleasing to me

than all the treasures man can give". **Thyaagaraja** was really a **raaja** (king) among the detached.

Bhakthi or devotion to God is not to be judged or measured by rosaries or candles, **daubings** on the forehead or matted hair or jingles on the ankles; purity of motives and intentions is essential, so that **prema** which is the one component of **bhakthi** does not leak out of the heart. The genuine outer signs of **bhakthi** are three' faith, humility and apprehension. Faith in the ultimate victory of truth and love; humility before elders and the wise; apprehension in the presence of evil, fear to mix with bad company, to enter into evil designs, to act counter to the whisperings of conscience. Be an indefatigable enquirer of Truth

Bhakthi cannot come into man from outside him; it has to be grown from within by an effort to cleanse the mind, to know the nature and origin of man and the universe, to grasp the relation of man with all the external objects which now fascinate and foil him. **Janaka** was such an indefatigable enquirer. Though the ruler of a vast kingdom, he held court mostly to be in the midst of scholars and sages and learn from their discussions the many facets of Truth. He confronted every scholar who came to him with the question, (which he put to **Yajnavalkya**, for instance), "With what object have you come? Desiring some cattle, or, some questions for subtle decisions?" And, most of them answered like **Yajnavalkya**, "Both, indeed **O** Emperor".

The **Brihadaraanya Upanishad** devotes many sections to these discussions in **Janaka**'s court and to the part played by **Yajnavalkya** in clarifying many philosophical issues by his mastery of spiritual science, in theory as well as practice. Once **Janaka** performed a sacrifice during which he gave away a large number of gifts. He had set apart a thousand cows, with gold jewels on the horns and hooves, as a special prize for the person acclaimed by the assembly of scholars as the most learned, the greatest scholar in the science of **Brahmam**. As soon as he came to know of this, **Yajnavalkya** who was singularly conscious of his unbeatable scholarship, asked his pupil, "Drive these cows home, my son". The **Brahmins** were enraged at this impudence and they challenged him to answer the questions they showered on him, in order to justify his driving away the cows. Faith can grow only on conviction

The priest in charge of the sacrifice asked him about the effects of **Yajna**. Questions were asked about the sense organs and objects and the relationship between them; some scholars like **Bhujyu** tried to puzzle him and overpower him by suggesting a superhuman source for knowledge.

Others moved on to the subject of the **Aathma**, as **Sarvaantharyamin**. The most formidable of the **intelocutors** was a woman, **Gaargi** who had a plentiful sheaf of arrows to let go at

Yaajnavalkya. At last she rose from her seat and declared: "I shall now ask him two questions. If he answers those two satisfactorily, then none of us can ever defeat him in expounding

Brahmam."

"What is it that pervades like the warp and the woof, that which is above heaven and below the earth, that which is heaven and earth, and between them both, that which was, is and will be?"

Gargi asked and **Yaajnavalkya** answered, "**Aakaasha**". **Gaargi** appreciated the answer. Then, she asked again, "What pervades the **Aakaasha** as warp and woof?" And **Yaajnavalkya** replied, "It

is the **Akshara**, neither **sthula** nor **anu**, neither short nor long, neither air nor ether, without eyes or ears, with neither exterior nor interior. It is never seen, but it is the Seer; it is never thought,

but it is the Thinker; it is never known, but, it is the Knower." And, **Gaargi** accepted that he was

supreme and **undefeatable**. **Ianaka** grew wise as a result of such deliberations and discussions in his court. Faith can grow only on conviction and one can be convinced only when doubts are dissolved by discussions.

You are moulded by the company you relish. When you make friends with the blacksmith, you are bound to collect black dust on your clothes and skin. That is why **sangam** (association) is held to be so crucial in spiritual life.

Parents must correct their wards on the spot

You must have a separate room or corner where you do **japa** or **dhyaana** every day, so that the spiritual fragrance might infuse higher thoughts during the process. If the place is changed, it will be like changing the company; the cumulative effect of association will be squandered.

Parents and elders must see that their sons and wards are corrected on the spot, whenever they forget or deviate from the path.

Premchand, the Hindi writer, was once proceeding from **Lucknow** to **Allahabad** and he had written to his two sons to meet him at the railway station, The

younger boy touched the feet of the father on seeing him, but the elder did not. **Premchand** was enraged at this; his wife tried to quieten him, saying "Poets and writers try to read too much meaning even in slight events." But, **Premchand** said that the behaviour of the fellow was an indication of ingratitude, a bad strain in his character which will grow into cruelty and hard-heartedness later.

You may boast that you have been visiting **Puttaparthi** since twenty years or that you have made the place your permanent residence; but, unless you follow the lessons I emphasise, that boast is mere empty vanity. If you develop love for all beings, in the faith that God resides in all, you may be anywhere else, but your prayers would reach me and my grace will reach you. While in my previous body, I told **Naanaasaheb** that I am in ants, insects and animals, besides all men.

When a dog ate off offerings intended for Baba, it was declared to have reached Baba, for he had eaten it in that form: "**Naanaa** says he is giving me food; but when I go in the form of a dog he drives me off".

Be always saturated with **prema**; do not use poisonous words against any one, for, words wound more fatally than even arrows. Speak soft and sweet; sympathise with suffering and loss and ignorance; try your best to apply the salve of soothing word and timely succour. Do not damage the faith of any one in virtue and divinity. Encourage others to have that faith by demonstrating in your own life that virtue is its own reward, that divinity is all-pervasive and all-powerful.

Prashanthi Nilayam: Deepavali, 25-10-1965

TO believe that God is manifest

only in one place or location, and to journey thither is a superstition much to be deplored.

He is everywhere, in everyone, at all times.

He is the energy that filled space and time and he is the energy that manifests as causation.

SHRI SATHYA SAI

51. The daily diet

Rotarians in India have a greater responsibility than in other countries for, this country is from very ancient times striving to become a **Karmabhumi**, a **Yogabhumi** and a **Thyaagabhumi**. It has been endeavouring to justify its description by sages and seers as the land of dedicated activity, of self-control and self-knowledge, and of renunciation. In fact, thousands of years ago, the

Rishis instructed the people of this land that Immortality can be won not by the cultivation of scholarship, or the fulfilling of the obligations of a householder's life, or by the accumulation of wealth as a means of a pleasure-filled life, but only by renunciation (**thyaga**).

It is said in the scriptures that even gods are anxious to get born in this land so that they may engage in acts of beneficence. That is why it is called **Karmabhumi**. The science of mind-control called Yoga has been developed here, since ancient times, and thousands in every age have practised it with success, until they have achieved its fruit, self-realisation. One result of this **selfrealisation** has been the recognition of every one else as but the reflection of oneself---the true basis of the Unity of mankind.

Living in such an ancient land, in the midst of a people whose minds are suffused with these ideals and aspirations, **Rotarians** will find their activities welcomed here more than anywhere else. The lesson that **Sanaathana** Dharma has been holding forth is "the unity of all created beings, of all sections of the human community, in One Cosmic Body which is God."

(**Ishaavaasyamidham Sarvam, Vaasudevassarvamidam**), The query, "Who belongs to whom?" is alien to Indian thought. Each belongs to all, all belong to ONE---this has been the daily diet of India since the beginning of Time. The world is the temple of God When someone suffers from acute stomach pain, his eyes exude tears! For, there is one consciousness pervading and activating all parts of the body, and producing appropriate reactions everywhere. Similarly, the world too is just one body and pain anywhere naturally affects other parts. No single part can rejoice when another part, however distant, however insignificant, is in pain.

I find that you use the word '**Antharjatheeya**' for indicating that there is an inter-national body.

Anthar or Inter shows that yours is an inter-connection, an **anthar** or inner link, a wire that

supplies current to all, an inner **motivator** which operates and oversees every part or limb, not

only in the body---the dwelling place of the individual---but in the world which is the temple of

God. The Lord has declared in the **Geetha** that He is **Sarvabhuutha-antharaathma**---"the Inner

Reality of all beings." Try to be ever in the awareness of this Unity in God; this is the one truth

that has to be seen, experienced and announced; this is the soundest basis for individual and social life. This will serve as an unshakable foundation for your international outlook.

I asked your president what the ideal of Rotary International was and he told me that it was, in

one word, **paropakaaram**---"Doing good to others." For this ideal, India is a very congenial

country, since you will find willing **co**-operation from the people and plentiful opportunities for

exercising the talent, the skill and the urge for doing good to others and helping others. But I

would like to remind you that there are no para (others) to receive the **upakaaram** (favour) from

you; the 'para' persons are your own. your very selves. All are waves heaving and falling, rolling

and receding, on the ocean of which they are integral parts.

Therefore, who can help whom?

Who does whom a favour? Whose is the helping hand? All help is to oneself, from oneself.

The pain that another suffers from, which you seek to assuage, is really your own pain; when you

stop his pain, it is your pain that stops. Service can be effective only when the feelings of 'I' and

'Mine' give place to 'God' and 'God's'. It is only when your attention is monopolised by the body

and its needs, that egoism will grow in strength. When you direct your attention to the **Antharaathma**

(Inner-self) which is God, then, you find the same God in all and a flood of reverence

fills you and **fertilises** every act of yours. **Saadhana** is needed for redirecting the attention from

the **deha** to the **dehi**---body to the soul.

Non-dual attitude will make service more fruitful

All beings are as flowers that bloom and fade before the day is over; but, like this garland you

offered Me when I came amidst you, they are strung on one eternal indestructible thread, the

Suuthra that is called **Brahmam**. Establish this **Bhaava-adwaitam** (non-dual attitude) in your

mind; it will render your service more enjoyable, more fruitful, more sweet and pleasant to the

recipient. Without that attitude, **paropakaaram** becomes help, doled out to lesser men and poorer

folk, by superior persons. All such help will be suspected and resented; it is contaminated at the

source as well as at destination. Of course, one should not treat all equally, have the same

prescription for all. Serve each according to the specific need and capacity to benefit by the help.

The **Antharaathma** is the same in all, but, you should not give a knife into the hands of a mad

man, or a gold necklace to a child. The child will cast it away; the man may gash some one's throat.

Feel the sorrow of others as your own

The most precious possession is mental equanimity; and it is the one thing you cannot give, even

if you have it. Each has to acquire it the hard way. But you can enlighten people on the

disciplines through which mental equanimity can be gained, and **shaanathi** can be won. It cannot

be earned through a higher standard of life, bush shirts, transistors, sofas, air-conditioners, **etc.** It

cannot be got through riches, through the acquisition of power and authority, through developing

physical strength and endurance. When you plan for service, remember this estimate of

comparative values. The rich, the healthy, the strong, the powerful, the influential---all are

afflicted with discontent, worry, fear and anxiety. They have no peace of mind.

Shaanathi comes from within; contentment is a mental condition. Do not feed the roots of

attachment to worldly comforts more than is absolutely necessary. They lead only to anxiety and

fear; they can never satisfy the innermost craving of man. Lead them into the path of devotion

and dedication; for them that will be the path of contentment and joy. Emphasise the universal

Aathma thathwam---essential nature of the Self; encourage prayer, meditation, quiet

contemplation of the grandeur and glory of God, reflected in Nature; repetition of the Name of

the Lord; encourage silence and solitude, for the sake of introspection and contact with the

springs of joy inherent in man.

You are all educated persons, experienced in many fields of activity, equipped with many skills

and capabilities; you are animated by genuine enthusiasm to help others; you are encouraged by

the example of other Clubs to take up many schemes which will benefit the community. These

are great assets. Heart has to meet heart, so that service may succeed. Speak soft and sweet; be

soft and sweet. Speak with sympathy and with no pretence, no artificiality. Keep away from

impure listening, impure acts, impure words, impure thoughts---everything that contaminates the

will to serve, and the skill to serve.

I am glad you gave Me this chance to share with you your **Aanandam**; I am glad I got this chance

to share My **Aanandam** with you. I hope and bless that you will feel the sorrow of others as your

own and strive to diminish it; I hope and bless that you will feel the happiness of others as your

own and strive to share it and increase it.

Hindupur: Rotary Club, 4-11-1965

Everything is held together by God's strength.

God is present everywhere.

You are only a means through which

God is seeing every one in this world.

You are only imagining

that you are seeing with your eyes,

but you are, in fact, seeing with God's eyes.

First thing to do is to find who you are.

SHRI SATHYA SAI

52. The steady stream

I am glad I came to this newly established College and saw these students who are the builders of

India in the coming years. Virtue is the fragrance of the flowers which the tree of life puts forth.

Educated people must be identified in society by their strict adherence to virtue, not by more

skilled methods of escaping the consequences of vice. Education is now sought after, more for

securing a means of livelihood. The attempt of many parents and their children is to learn some

skill which will give them a good job, in a factory or business establishment or bank, on a decent

salary. Of course, man must live and live comfortably. So, it is necessary that some useful skill is

mastered. But, man needs things much more satisfying, much more essential, than comfort. He

must have faith in himself, so that he may respect himself. This **Aathma vishwasa** (trust in the Self) lies at the very root of joy.

In India, the education that leads to the knowledge of the **Aathma** and faith in the **Aathma** has

been perfected since ages. That education teaches a proper sense of values; giving the **Vishayas**

(the objective, world), relative importance for temporary periods, for transient ends and

encouraging man to hold fast to disciplines that confer inner peace. The **Aathma thathwa**

(principle of the Self) grants **Amritha** (Immortality). The **deha thathwa** (principle of the body) is

anritha (invalid), and so, cannot give absolute Bliss. Man is not an improved type of monkey; he

is a child of this Immortal Entity. That is why he refuses to accept that death is his end. That is

why he strives to perpetuate himself for ever. The hunger for escaping death is strong in man; he

does not believe that he is a bubble, that can be pricked out of existence by chance.

Teach youth the fundamentals of Indian culture

The system of education has to be recast in order to allow the children of this land to grow up as the seers and sages of this land, to hand over to the sons and daughters of **Bhaarithamaatha** the precious heritage, which the world too is anxious to share. The significance of **yajna**, **dama** and **thapas** (sacrifice, self-control and penance); of **sahana**, **saadhana**, **samyama** (forbearance, spiritual discipline and sense restraint); of the great **Mahaavaakyas** (**Vedhic** dicta) enshrined in the **Vedhas**; of the three **Yogas**---**bhakthi**, karma and **jnana**---as elaborated in the **Geetha**; of the **Daivi** and **Asuri** (godly and demonic) natures---all these and many more of the fundamentals of Indian culture have to be taught to the children in schools and colleges. They must be encouraged to practise them, for their own as well as for the country's good.

The Principal requested Me to bless all the candidates who have appeared for the examinations so that all of them may pass. My blessings are with them; but, I do not consider passing the examinations as so profoundly important. This College is started on the basis of a big donation of a **lakh** of rupees, by a merchant of this place. Show by your discipline, character, sacrifice and other traits that he has not donated that amount in vain. Let him be happy that, from the institution he founded, the country is getting a steady stream of honest, efficient, reliable workers, who will enhance the glory of India in the spiritual field as well.

Become worthy children of your Motherland

This is the land where the Upanishads called upon the students to adhere to truth, to follow dharma, and to revere parents and teachers. If you learnt those great lessons, then, certainly there would be no anxiety and grief; but, now, parents are neglected and even disowned. How can a nation that does not revere those deserving to be revered, be revered in its turn? If the teacher is not listened to with the respect due to his age and attainments, how can the student learn from him the ideals on which he should plan his own life? **Sathya** and dharma are the two rails on which the locomotive of the nation runs; when **sathya** is given up, chaos prevails; when dharma is discarded, might becomes right.

So, whether you have it in the curriculum or not, learn the underlying principles of **Sanaathana**

Dharma from elders and teachers; practise at least the very first steps in spiritual discipline, like

silence, reciting the Name of God, reading of the scriptures, **etc.** Avoid wasteful and harmful forms of recreation; maintain your health by moderation; become worthy sons and daughters of your Motherland..

Hindupur College, 14-11-1965

Sorrow and pain are caused by desire. The cure is to use the same desire, and turn it to God, to desire God.

SHRI SATHYA SAI

53. Let students master

It is a rare type of Festival, this Diamond Jubilee of a school; I am glad you have asked Me to inaugurate the Celebrations. To illumine a place with the lamp of knowledge for sixty years, to have trained up for life hundreds and thousands of persons, is no ordinary achievement. I am glad you have as a part of the programme, the expression of gratitude for the **Headmasters** and Teachers who toiled at this School to make it a successful training centre in this region. It is now twenty-five years since I last came to this place, which is so near geographically to **Puttaparthi**.

People in America, Europe and Africa, in **Hongkong** and Australia are establishing **Sathya Sai Bhaktha Mandalis** and Study Circles; they are having Telugu Classes, so that they may listen to Me and learn things directly from Me. But, places near **Puttaparthi** take long to derive the benefit. As for Me, I have no 'near' and 'far'; all are near to Me, except those who keep afar. Even they are close to Me, if only they dedicate themselves to God, under whatever Name and Form.

Considering the system of education sixty years ago when this school began and the system prevalent now after many experiments and modifications, one has to say that a great many valuable characteristics of the old system have been lost. Numbers have increased; but, quality has suffered. More information is forced in; less knowledge to meet the fortunes of life is imparted. Skills are added but virtues are subtracted. Respect for the great scriptures and sacred texts has diminished; how then can patriotism strike root? Love for India springs from reverence for her role in the history of the world, in the **upliftment** of man.

Students are not told how the sages and seers of India saw the highest truths that man can ever hope to visualise; they decry their forefathers as fools, and their elders as old-fashioned. They have other lands and other cultures as their ideals, for, they are carried away by material victories

like space ships and rockets to the moon. They have no idea of the utter danger which these adventures into space denote and of the vastly grander adventures into the soul which Indian sages have achieved. Recast the mind as an instrument for Liberation The Jubilee which has to be celebrated by every individual is not the Diamond, but, the "**Diemind**", the occasion when through **saadhana**, the mind is mastered. Modern civilisation is based on competition in which the interests of the individual precede the interests of society. Therefore, fear haunts men wherever they turn, fear of poverty, fear of loss, fear of death and destruction of property. The mind urges the senses to seek and secure softness, sweetness, fragrance, melody and beauty, not in God whose heart is soft as butter, whose story is sweet as nectar, whose renown is fragrant as the jasmine, whose praise is melodious to the ear, whose Form is the embodiment of perfect beauty, but, in the shoddy contraptions of material things. So, the mind has to die, so that it may be recast as an instrument for liberation, through fulfilment. Sixty years ago, and until recently, in some primary schools, **Sumathisathaka** and the verses of **Vemana** were passed on to the children and they implanted in the tender minds the seeds of **Sanaathana** Dharma. Today, they have given place to Nursery Rhymes, like "Who killed Cock Robin?", "Jack and Jill went up the Hill", rhymes that cannot grow into goodness or virtue. The neglect of the study of the Sanskrit language and literature is denying our students the spring of wisdom, from which generations have imbibed courage and confidence to face life. Consider first things first---that is the message of the **Shaastras**. The true culture of India can be experienced only then. **Bhaarith** is the only country where the process of exploiting the mine of **Aananda** lying in the inner consciousness of man has been systematically explored. Basis of the Indian ideal of Ahimsa India has always laid down disciplines to cultivate Universal Love; the **yajnas** and **yaagas** (**Vedhic** sacrifices and worship) which are recommended in the **Vedhas** are for **Loka kalyaana** and **Loka sangraha**---the welfare and security of all mankind. That is why India is as the engine which drags the wagons along, all wagons that are coupled with it. The wagons are the different nations. **Lokaassamasthaah sukhino bhavanthu**---" May all the

denizens of all the worlds be happy"---is the prayer that rises from the children of this land, since thousands of years. God is omnipresent; He is immanent in every being in equal measure. So, man must visualise Him equally in himself and in others. That is to say, he sees only God in all. So, how can he injure others or fear that he will come to harm through others? This is the basis of the Indian ideal of Ahimsa. We have such world-transforming truths embedded in the ancient texts, but having them there or even inside the heads does not help; they have to be put into practice, steadily and with faith, You are happy when you have a watch; you are happy when you have a transistor radio hanging round your neck; the happiness is due to the fact that you have them and that others have no right over them. The sense of possession, the sense of 'mine' (**mamaakara**), that is at the root of the joy. The thing by itself is powerless to evoke joy; for, if the thing itself was the source, every one having it must derive the same quantity of joy. When a neighbour gets a transistor, you do not feel happy at all; you might even feel it a nuisance. Analysis will show that all joy is in us, for us and from us. And it is but a reflection of the boundless joy that the **Aathman** is. So, instead of scattering attention in many directions, man must endeavour to attain that **Aathmic** joy while here, with body. The moon that shines in the waters of a million lakes is one; the shine in the lakes is due to the reflections; look up and know the truth. Do not be deluded that inside each lake, there is a distinct moon. The bodies are many but God is reflected in every one of them. Establish contact with that Almighty Power, that Omniscience, that Omnipresent Entity and all things will be added unto you---power, wisdom, vision, liberation. The way in which schools are now attempting to shape the tender minds of children is full of defects. They are not given the sustaining food of **Vedhaanthic** truths; they are not trained to grow straight and strong, breathing the bracing air of virtue. They are not allowed to grow in an atmosphere of love and endurance. The hatreds and factions, which elders indulge in are their examples and inspirations now. Their energies and enthusiasms are not **canalised** by means of restrictions and directions, precept and example, into beneficial activities. Efforts in these directions, however elementary, will, If persisted in,

yield good results. Begin

this day this task of rousing in these students the keenness to become masters of their senses and

the tasters of lasting joy.

Hindupur Municipal High School Diamond Jubilee: 14-11-1965

54. The Badge: a call to **saadhana**

Seeing these volunteer badges that I have brought for distribution, you feel happy that you are

soon to be decorated, and perhaps you hope, by means of this badge, to exercise authority over

others and escape heavy work, during this Birthday Festival. I am not giving these badges to

endow you with authority, or confer leisure on you or because it is customary on such occasions

to have some women and men moving about with badges. This will impose heavier work on you,

but, if you look upon it as work, then you have no right to receive these badges. It entitles you to

welcome and serve your kith and kin who are arriving at this place from all parts of the world.

The badge should not burden you with the weight of conceit; it should not make you feel

superior, as if yours is the upper hand and the recipient of your service has the lower hand. It is

not a boon that you drop into his hand but an offering that you dedicate at his feet. It is the

expression of kinship between your nature and the nature of those whom you serve. In the

Principle of the Self (**Aathma thathwa**), he and you are the same; he and you are but two waves of the selfsame sea.

Take this badge as a call to **saadhana**, as an introduction to a spiritual adventure, an exercise in

the practice of **prema**. The **Vedhas** teach you that which deserves to be learnt; the **Shaastras** lay

down disciplines that help shape man into **Maadhava**; **saadhana** brings into you the awareness of

that which will give a new and truer meaning to every act of yours. I am eager that you must all

get to know this and so, I am leading you into the **saadhana**. A mother cannot ignore the health

and progress of the children. Though they may neglect her advice, she will be eager to correct

them and lead them into proper habits.

Volunteers have to forgo their comforts

The main plank of the programme of **saadhana** is the overcoming of the ego, the feeling of "I"

and "Mine". That, in a nutshell, is **Aathma vidya**. Now, you as volunteers have to forgo your

comforts and even chances to have **darshan** and to listen to My discourses, when service calls

you somewhere else. This **thyaaga** or renunciation gladly undertaken

is a very important

qualification for the **saadhaka**. If you feel the urge, "My need first, the other person's later" then,

what you perform is not **seva**, it is strategy. Give up your seat to someone who is older or infirm,

or more deserving, that is **seva**; not sticking to it, when such people are desperate for accommodation.

'You will earn my Grace more by such service and sacrifice than by sitting in the front line and

nodding to whatever I say. Do not push or pull people; speak softly and sweetly; tell the old and

the infirm that you will take them to more comfortable vantage positions and they will be

extremely grateful to you. See that they are not exposed to the scorching sunlight, for they may

suffer from blood pressure and other handicaps and they may be affected. Seek them out from

among the gathering and offer to rescue them. Handle them as you would handle a rare flower or

a costly fruit.

I have known many volunteers who reel off the excuse, "They won't obey, **Swaami**, if we speak

soft; they are accustomed to rough treatment only". I will never pardon such volunteers. The

fault is always in their manner of speaking, the way in which they explain their actions, the

temper, the attitude, the approach. Have you reflected on the responsibility which is now being

endowed on you? What is it that is about to separate you from the thousands who have come

here? Not this badge, surely.

Needs of guests should take precedence

You are being invested as **Prashanthi Nilayam** Representatives, you are being entrusted with the

traditional duty of hospitality towards the kinsmen who are arriving. So, you must have

Prashanthi in your hearts; you should not be agitated or worried or angry or upset. Behave in

keeping with the dignity conferred on you. When guests come, does the wife tell the husband,

"We shall feed them after we have eaten"? Their needs take precedence, they are to be attended

to with care and consideration. So, too here, the men and women who have come are to be met

with love and care, irrespective of your convenience and comfort.

That is the way to please Me

and win My grace.

The best way to show respect to them is to treat them as reasonable, devoted, nice, respectable

people. If any of them talks loud, not knowing that he must not

disturb the silence of the place,

do not rush to him and hiss, or place your palm across his mouth. Go near him and whisper in his ear the rules and discipline of this Place, the fact that many are here engaged in meditation, japam and quiet study, the value of silence as a check on the passions and impulses. Then he is certain to co-operate and recruit others too, into the forces of silence. He will also realise the value of the discipline and perhaps decide to practise it even after he leaves the Nilayam.

Volunteers should not be a temporary role assumed by you for this one week. It should not be like the role of Harischandra in the drama, played by the champion liar of the town. Harischandra never wavered from the path of truth, whatever the milieu that served as background for life' the palace, the jungle, the cremation ground. The volunteer is a candidate for Grace. Some feel that the disciplines of the Prashanthi Nilayam are limited to the geographical bounds of this area and so they can be ignored when one is beyond the gates. They smoke and swear, shout and swagger, fight and frighten, talk loose and light, indulge in slander and scandals, in the coffee houses beyond the gate, where they lounge and loll. It is shameful behaviour for any selfrespecting human; it is reprehensible for pilgrims to holy places, who must yearn to soak themselves in spiritual joy; it is ruinous for a volunteer, for, here, a volunteer is also a candidate for Grace and an aspirant for Bliss. For you, the whole world must appear as a Prashanthi Nilayam (abode of Supreme peace), not simply this stone and cement structure. As a matter of fact, the world is, fundamentally, a Prashanthi Nilayam; only, man, by his ignorance and perversity, has fouled it into a snake-pit of crime and hate. I want that each one of you must so transform yourself during this period that you will carry with you the atmosphere of the Prashanthi Nilayam wherever you go, for, you cannot live happily in any surrounding that is not fragrant with love and humility, discipline and control. You will naturally endeavour to make the place where you are and the men among whom you move, a bit more spiritual than before. You must have not merely enthusiasm to serve, but the intelligence and the skill; then only can you be efficient and useful. Enthusiasm without efficiency is often a source of loss and grief. There were two friends once who had to sit for an examination. The duller among the two

wanted the other chap to supply him in the hall with the answers to the questions asked; but their seats were too far to permit whisperings to be heard; so, their problem was, how to cheat the invigilator and communicate with each other without being noticed and expelled. The sharper one was at one end of the hall and the duller one at the other. So, they hatched a plan, which they felt was fool-proof. Service must be done intelligently. The school had a cat which used to roam freely in all the halls. The answers were to be tied to the tail of the cat and then, the dull fellow will place some sweets under his bench, which will attract the cat to his side. When the cat eats the sweets and licks the floor where they were kept, he could loosen the paper tied to its tail and spread it before him on the desk. The plan went through, up to a point; the answers were tied. But, the cat was so distracted by the thing on its tail that it scampered round and round in terrific excitement. It attracted the attention of the invigilator and that was the end of the story. You must not be so foolish as to believe in the possibility of such a stratagem. The seva that is entrusted to you, you must do intelligently and to a successful finish. It does not matter if the recipient is not fully satisfied; you must have done your best, without hesitation or favour. What is the good of hurrying along the ranks of persons who are sitting for meals with a basket of laddus, shouting, "Laddus, laddus. Who wants laddus?" without stopping and serving even one laddu on the plate of a single person? The diners have the benefit of the name, but not of the substance. Nowadays, service has become more talk and less deed. But, the Lord cannot be deceived; He is vigilant and all-knowing. Once, Parameshwara and Paarathi were going along the sky over Vaaranaasi, on a Shivaraathri Day. There were millions of pilgrims crowding the ghats and narrow lanes of the Holy City. The precincts of the Vishweshwara Temple were filled with devoted men and women singing the praise of Shiva. Purity and Truth alone can open the gates of Bliss. Paarvathi turned to her Lord and asked, "Look at these millions of human beings; they are all certain to win Heaven, for they are full of devotion and they are here on this sacred day; I wonder if heaven can accommodate all of them." Shiva laughed at her innocence. He said, "If

every one who comes to **Vaaranasi** on **Shivaraathri** Day can secure heaven, then, **Vaaranaasi** will be heaven. No. We both are in heaven because we have no egoistic desire, no selfish attachments. These people are all so saturated with selfish desire that no one of them can ever hope to have access to heaven. Can a thief who steals and purchases a ticket to **Vaaranaasi** with the stolen money climb to heaven? Purity, love and truth alone can open the gates of Bliss. Come on, I shall prove my thesis that very few of these can ever enter heaven. Let us go into this city as an old decrepit beggar pair." And, in one of the lanes that led to the temple, in full sight of the hundreds who filed along, with the holy **Ganga** water in their hands, for being poured ceremonially on the Linga in the **Vishweshwara** Temple, the bony centenarian lay on the lap of his aged wife, lolling his tongue in the agony of extreme thirst, and the woman was appealing piteously for water to her dying husband. "Water, water; give this man a mouthful and save him for me", was the cry. No one of the devout came near to relieve his distress. Many cursed her for her shrill importunity; some asked her to keep off the road; a few said they will give him water after finishing worship in the temple; a large number swore that beggary must be made a crime and the police must clear the lanes of this nuisance; one or two people laughed and remarked that the lady was putting up a good show to attract attention. No heart melted at the woes of the old helpless pair. At last, one man came near them, moved by sympathy. He was a pickpocket who had come to **Vaaranaasi**'s ghats to ply his wicked trade; he knelt by the side of the old man and pulled out a dried gourd full of water; that was his water bottle. But, **Paarvathi** wanted to test whether he had other virtues too. So, she said, "Thank you, dear brother. But, my husband will drink the water you give only when you describe some good deed you have done so far, while pouring the water into his parched mouth. He is about to die, so, tell him of some good deed you have done in your life and offer the merit of that to him when you give him the water". The hardened thief replied, "No; I have done no good deed so far; this is the first time my heart has melted at another's misery. Let the Lord of **Vaaranaasi**, **Vishweshwara** in the temple yonder, be my witness", he said and poured the precious water. At that, the Lord appeared in His real

Form and **Paarvathi** too rose as the Goddess; they blessed him as the only person entitled to Heaven out of that motley throng of millions of empty hearts. Truth and Love won for him the Grace of God. Seek out opportunities to be of service The heart of the volunteer must melt in sympathy with the ignorant, the poor, the hungry and thirsty, the children separated from the parents in the rush, the parents searching for missing children, the sick, the infirm and all other cases of distress. Be on the look out for suspicious characters who also come during festivals to ply their trade of theft; warn the pilgrims of such persons and help them to guard their things when they have to leave the places where they have deposited them. Help spread a sense of security and safety. Seek out opportunities to be of service; do not be under the impression that you have certain limits for service and that you should not overstep them. When the buses come and the people alight, there is always confusion while they secure their luggage from the top; see that you provide them help and attention. Also, guide them lovingly to the places where accommodation is available. Do not look on from a distance, because you have not been assigned that particular work. They are coming to your place and they deserve a hearty welcome and kind attention. Volunteers have no limits for service Treat the guests as you would like to be treated, if you were in their place, visiting the **Nilayam** after years of yearning and months of preparation and anticipation of joy. The driver and conductor of the vehicles can leave them and move off; but, if in the confusion the visitors lose any article, it tells upon your vigilance. If you are there to help them, they will say "**O**, some good friend helped us to recover our things, he spoke so reassuringly to us, as soon as we reached the place; every one there is more full of **prema** towards us than our own kith and kin. That is the one place where we can be certain of kind and sympathetic and intelligent service suffused with love, which knows no distinction of caste, creed, status or wealth". Observe Me; what benefit can I derive from all My activity, I who assign all benefits to all activities according to what they deserve? But yet, you will find Me busy from dawn to dusk, from dusk to dawn. I finish My lunch or dinner within minutes so that I can teach you the value

of time; I attend to the smallest detail of all the various items of work, for I try to set an example for you, in meticulous attention to, and careful anticipation of, all contingencies. I know many of you idle away hours on end, wasting precious hours in idle gossip, purposeless talk and debate.

When you practise the attitude that God is everywhere as the witness of every act of yours, that

God is in every being you meet and serve, then, you will certainly be rewarded by a Vision of the Lord.

Do not let go the chance to do seva

When you have the brilliant chance, do not let it go, through ignorance or negligence; grasp the

opportunity and advance! The best way to win Grace is to obey instructions, to follow the advice,

and to submit to the control exercised with lot of Love. I am worried that people are not

benefitting from Me as much as I would like to confer. In the lotus pond there are many frogs;

the bees that come from afar are not able to convince the frogs of the nectar in the lotus bloom.

Seva done lovingly and well to the people who gather here to have darshan and to listen to the

discourses is a great opportunity for you to acquire discrimination and non-attachment, to widen

and deepen your bhakti, and to realise how Sai is the inner motivator of all beings. I wish you

well. Be humble, be sweet, be sincere.

Prashaanthi Nilayam: Birthday Festival, 22-11-1965

Bhakti merges in Inaana

and becomes identified with it.

Bhakti ripens into Inaana,

so do not speak of them as different.

At one stage, it is called Bhakti,

at a later stage,

we refer it to as Inaana.

Once it is cane, later it is sugar.

SHRI SATHYA SAI

55. Pilgrimage to the throne

The search for truth must become your daily spiritual discipline; every moment must be used for

this primary duty. Truth can reflect itself in your intelligence only when it is cleaned by thapas.

Thapas means all acts undertaken with higher motives; all acts indicating yearning for the spirit;

repenting for past blunders; staunch determination to adhere to virtue, self-control; unyielding

adherence to equanimity in the face of success or failure. Thaapam means heat, burning,

intensity, earnestness of endeavour. It is thapas (penance or religious austerity) that fosters

renunciation and discipline.

This discipline is essential when, as at present, the temptations to deviate are so many. In this

iron age, when darkness is enveloping the mind of man, any little lamp that can light the steps is

most welcome. That is why I advise you to resort to sath-karma, sad-aachaara and sathpravarthana

(good deeds, good conduct and good attitudes and outlook), so that you may be

established in the constant presence of the Lord. You must also strive to "hear" (shravana)

elevating words, to ruminate on these promptings of the spirit (manana) and then, when the

validity is recognised, to meditate on it in profound reverence (nididhyaasana). All other activity

is secondary; this alone is edifying, this alone is beneficial.

This day, there is a Solar eclipse and many people wondered whether the Birthday festival will

be celebrated or postponed. The shadow of the moon falling upon the sun is not the calamity that

people should fear; the shadow of maaya falling upon the intelligence is the eclipse that has to be

treated as a bad omen, as inauspicious. The mind is the moon, the intelligence is the sun; see that

they do not suffer from eclipse. Then, you are safe. Do not worry when something happens in the

outer sky; worry when the shadow of some dark desire, some foul passion, some monstrous

emotion, some fell intention casts its evil gloom over your inner sky. See that the splendour of

the Lord, the cool rays of His Grace are not dimmed in the recesses of your heart.

The emblem of Prashaanthi Nilayam

I find that some one has upset the usual seating arrangements; the women are on the left and the

men on the right. That is to say, the women have most of the scorching sun and the men are

under the shade of the tree. So, I shall not keep you longer. I shall unfurl the flag, which is the

symbol of Prashaanthi, the higher equanimity when all dualities are superceded and man gains

the supreme joy of calm balance, unaffected by ups and downs, pain or pleasure, when the waves

are stilled and the storms rage no more. The flag contains the picture of the emblem that is

represented in concrete shape in front of the porch here; it is the summary of the progress of the

pilgrim to the throne of the Lord in the altar of his heart.

The pilgrim must traverse and overstep the vast wastes of worldly desires (kaama) and overcome

the thick slushy growths of anger and hate (krodha) and negotiate the cliffs of hatred and malice

(**dwesha**), so that he might relax on the green pastures of concord and love (**prema**). Having thus become master of his inner foes, he has to rest in the silence of his own heart, as a Yogi, with all the agitations of his inner realm stilled. That is the meaning of the six-ringed pillar in the centre of the circle here; the six rings are the six **chakras** (centres of energy) of yogic discipline in the central spinal **naadi** (nerve current) of man.

Fixed in the undisturbed calm of his deepest consciousness, man finds that the lotus of the heart blooms into a thousand petals and then, the flame of awakening into the truth lights itself, as

Prashaanthi. That moment, the seeker knows that he and all else are One, that the One is

Brahmam. This progress that every one has to make, today or tomorrow, in this life or in the next, is outlined as a clear picture in the symbol on the flag; so, when it flutters above this

Prashaanthi Nilayam, resolve to hoist it on your heart too. Take the first step today, in this long pilgrimage. Give up, in order to gain; restrain, in order to receive; become blind (to the external view), in order to see more clearly (the inner vision).

Prashaanthi Nilayam. Birthday Festival, 23-11-1965

Anger, malice, greed and envy---all these are obstacles in the path of love and **co**-operation. They lower man from the Divine to the animal level.

SHRI SATHYA SAI

56. The rules of the game

Every man is engaged in searching for something lost. Life is the chance afforded to him to recover the peace and the joy that he had lost, when last he was here. If he recovers them now, he need not come again. But, he loses them through ignorance of their value and of the means of retaining them. If only he would stay in the consciousness of

Shivoham---"I am Shiva; I am immortal, I am the source and spring of Bliss"---he would be supremely content; but, instead of this correct evaluation of himself, this recognition of his innate reality, man goes about weeping at his helplessness, his inadequacy, his poverty, his evanescence. This is the tragic fate from which man has to be rescued.

The deer is trapped, the elephant is drawn into the **kheddah** (the trap), and the serpent is charmed---all by taking advantage of their slavery to the senses. Man must demonstrate his superiority over the animal, by conquest over the senses. He must wriggle out of his animal shackles and assert his "humanity", which is essentially "divinity".

When Emperor **Bharthrihari**

gave up his throne and went into a hermitage in the forest, the subordinate rulers who were his tributaries laughed at the stupid step and asked him how he got the idea and what he gained.

Bharthrihari replied, "I have now gained a vaster empire, a richer and more peaceful empire; I gave in exchange a poor barren torn empire; see what profit I have made."

Sacrifice the animality and bestial lust in you
Sacrifice, so that you may be saved. You have to sacrifice, not a bleating sheep or a horse or cow, but your animality, the bestial lust and greed, hate and malice. Sacrifice these and you earn the heaven of unflinching peace. Killing a sheep is a cheap trick, which will not deceive any one; for, you are asked to kill the sheep inside you, the cowardly beast that revels in the mass and perpetrates mob fury in blind anger. **Gauthama** Buddha saw sheep being driven to be slaughtered at a sacrifice (**yajna**); he tenderly lifted a sweet little lamb on his shoulder and followed the sheep to the special enclosure where the ruler of the State was performing the **yajna**. On being told that the ceremonial killing of the lamb will bring great good to the ruler and the state,

Buddha said, "Of course you must admit that a man, a prince, a monk is much more valuable than a tiny trivial lamb. Kill me and win merit a hundredfold", and advised him about the inner

weaknesses and vices that are symbolised by the victims of the **yajna**. Buddha argued him out of his false attachment to the paltry benefits promised for ritual correctitude. He told him that the prayer that rose from every Indian at sunrise and at sunset was

"Sarve janaah sukhino bhavanthu"---"Let all beings attain happiness." "The sacrifice of a living being to secure happiness here or hereafter though accompanied by the recitation of all the appropriate ritual formulae was a selfish act and so, it deserves discouragement. To kill, so that you may live longer and with fuller joy is a reprehensible act, Buddha declared. It is comparable to the disgraceful pride of those who swagger like bullies because they have the atom bomb which can reduce to ashes entire states and vast cities. They make mankind cower in fear, just as the sacrificer in the **yajnas** makes the victims shiver in terror. Only those who base their actions on the universal principle of God that dwells in every being and prompts every deed, word and thought, can deserve the gratitude of mankind. All beings are

flowers strung on the selfsame string to make a multicoloured garland for the Lord. You talk of international understanding, but it can come only when the idea of difference and separateness inherent in the word "nation" disappears and when man sees the Lord in all men. When a thorn pricks your foot, you get tears in the eye. For, they are of the same body; so too, when a worm is crushed, your heart must react to its pain. This must be cultivated as a saadhana and practised until it becomes one's nature. God is forgotten when self-interest demurs. A parrot taught to utter Raam Raam Raam was caught by a cat and when the cat dug its teeth into it, it forgot Raam Raam Raam, it screeched like any parrot when it is in great pain. Raam Raam Raam was forgotten! So too, all talk of the unity of mankind, of the immanence of God and the pervasiveness of the Divine is forgotten, when self-interest demurs! There was a Sultan once who had a daughter always immersed in the meditation of God. She was so pious and pure that the father decided to give her in marriage only to a person who was equally busy in spiritual activities and study, and equally determined in spiritual practices. The Prince of the neighbouring State asked for her hand and pleaded for it so tenaciously that the problem of her marriage had to be faced quick. While searching for a suitable groom, the Sultan one evening saw a young fakir, lost in meditation, in a corner of the mosque, his face lit with the glow of inexpressible inward joy. He watched him silently for hours and when at last, he came into consciousness of the surroundings, he asked him whether he was married, and when he heard he was not he was greatly pleased. He introduced himself and offered his daughter to him. The fakir argued that he was far too poor to maintain a princess as his wife, but, the Sultan described her saadhana and put his mind to rest, on that score. The fakir agreed, but the Sultan was to spend for the wedding ceremony only three paise, one for betel-nut, one for jaggery and one for incense. The conditions were accepted and the princess was sent to live with him in the caravansera. Have faith in God's capacity. A few days later, she discovered tied in a corner of his garment a small piece of bread; she asked him how it happened to be there. He replied, "I retained it for the morning." The princess said that by this act, he had declared himself to be an unworthy fakir, to be a non-believer. For, he

had, by that act, doubted God's love and God's capacity to feed His children. He had no confidence in God and His Mercy. So saying, she returned to her father and continued her spiritual practices undisturbed. He who has planted the tender seedling, will fulfil his responsibility and water it into a sturdy plant. Have faith; do not simply profess and deny in practice. God is no partial benefactor; he gives the fruit from every tree, according to the seed. You have planted the sour mango, hoping to use the fruit for pickles; then, why lament that the fruit is not sweet to the tongue? Do good and aspire to get the fruit of goodness--that is pardonable. It is not as bad as doing bad and blaming God that He has given you the meed for evil deeds. Once when the Guru of Naanak accosted him, he was writing something with rapt attention. So, Naanak did not answer. When later he was asked why, he said, "My heart was transcribing on my brain (paper) with the pen of God-centred thought using the ink got by burning all sense-pursuits." The fate of the country will depend on the character of its people and character is elevated and purified by saadhana, the hard way of regulation of behaviour and the control of desire. God is the guardian, and as guardian, He has to warn and punish to wean people away from harmful habits. If it is necessary, the guardian will resort to the infliction of pain too, as a curative and corrective treatment. Rules of behaviour must be observed by all. Limit, control, regulate, set bounds and bunds; that is the way to succeed. If people let loose their thoughts, words and deeds, calamity will be the consequence. Shaastra means that which 'lays down limits'; interest in the art of living is created by these rules. Imagine a game of football which has no rules, the ball is never 'out', there is no foul, no corner, no offside, no hands, nothing by which you can decide who plays well or ill, who wins or loses. The game will lose all zest; it will be pandemonium, a free fight. Rules of behaviour must be observed by politicians, rulers, subjects, monks, who are leaders of the community and heads of monasteries, scholars and others, for they are exemplars and guides and their responsibilities are greater. People talk grandly of Adhwaita, of the one-ness of all, but, they are the very persons who exaggerate every difference and emphasise every distinction. People

boast that they have been
 coming to **Puttaparthi** since 20, 15 or 10 years, as if we have some
 grades of senior or junior
 according to the years during which they have contacted
Puttaparthi; but really speaking, one has
 to value only the beneficial changes brought about by that contact in
 the character and conduct of
 the individual. How much have you imbibed, the lessons learnt from
 here? How much have you
 succeeded in stopping the leaks which, as outer-faced senses, were
 draining **y**our discrimination
 and drying up the fountain of inner joy?
 The eye scatters your vision in a hundred directions; the ear drags
 your mind to many false
 melodies; the hands hanker after hundred flimsy acts. They degrade
 and demolish man. Man
 being divine must have the divine all around him all the time, in order
 to be alive; like fish, he
 must have the water of divine joy all around him. Instead, he is now
 seeking to keep himself
 alive by artificial respiration and borrowed blood. He is himself
Amritha-swaruupa and
Aananda-swaruupa (Immortal and Bliss personified). So, why
 should he strive to get **aananda**
 from outside?
 Man must have divine joy all around him
 Above all, recognise this truth: **Sai** is in all. When you hate another,
 you are hating **Sai**; when
 you hate **Sai**, you are hating yourself. When you inflict pain on
 another, remember that the other
 is yourself, in another form, with another name. Envy causes pain on
 those who are envied.
 When another's fortune is green, why should your eyes be red? Why
 get wild when another eats
 his fill? Give up this vice of envy; be happy when another is happy.
 That is more pleasing to the
 Lord than all the **manthras** you recite, or all the flowers you heap on
 his picture or image, or
 even the hours you spend in **japam** or **dhyaanam**.
 India is the home of many religions and philosophies; but, no one of
 them is observed
 reverentially by its adherents. They are used only as labels to identify
 persons or communities, or
 as uniforms for certain purposes on certain occasions. Persons take
 pride when they resort to
 clubs or gambling places; but, they are ashamed to go to a temple or a
 spiritual guide. People live
 beyond their earnings and enter recklessly into debt, since they are
 eager to gather all the insignia
 of high life, like transistors, bush coats, refrigerators and the like.
 Love of pomp, desire to beat
 others in standard of living, eagerness to appear superior to the rest--

-these make men fall into
 discontent and deceit. Be simple in your method of living, have
saathwik food and **saathwik**
 recreations; let your mind be fixed on the ideals of service; let your
 thoughts be guided by
sathya, dharma, **shaanthi** and **prema**. That is the blessing I confer on
 you today.
Prashanthi Nilayam: Birthday Festival, 23-11-1965
 The proof of the rain is the wetness of the ground. Likewise, the
 proof of true devotion is in the peace of mind, that the aspirant has
 been able to attain, the peace which protects him against the
 onslaught of failures, the peace in which he is unruffled by loss
 and dishonour.
SHRI SATHYA SAI
 57. The call and the response
 An aspirant after spiritual realisation went off into a jungle and was
 plodding across the infested
 region, through the thick undergrowth, when he heard the angry roar
 of a lion; he climbed a tree
 to escape from the beast, but the lion saw him among the branches
 and roamed round and round
 the trunk in terrific rage. On the tree, he was attacked by a bear and
 so, he slid down the roots
 that descended from one of the branches of that banyan tree. Luckily,
 there were two roots
 hanging from the branch, so that he could hang on in mid air clinging
 to them, one in each hand.
 Just then, he saw two rats, one white and the other black which were
 gnawing at the base of the
 roots, endangering his life with every bite. While in this perilous
 state, a honeycomb which was
 full of sweet nectar situated on one of the top branches leaked a few
 drops which fell his way; so,
 the unfortunate man put out his tongue to catch a drop so that he may
 taste the delicious honey,
 But, no drop reached his tongue. In despair and terror, he called on
 his Guru, "**O Guruji** come
 and save me." The Guru who was passing by heard his appeal. He
 sped to the rescue; he brought
 bow and arrows and slew the lion and bear, frightened off the rats
 and saved the disciple from
 the fear of death. Then, he led the man to his own **Aashram** and
 taught him the path of liberation.
 The Guru appears when you call out in all sincerity
 This is the story of every one of you. This world is the jungle in which
 you roam; fear is the lion,
 which drives you up the tree of **samsaara**---worldly activities.
 Anxiety is the bear that terrifies
 you and dogs your steps in **samsaara**; so, you slide down into
 attachments and binding deeds,
 through the twin roots of hope and despair. The two rats are day and
 night, which eat away the

span of life. Meanwhile, you try to snatch a little joy from the sweet drops of egoism and 'minefeeling'.

Finding at last that the drops are trivial and out of reach, you shout in the agony of the

renunciation, calling on the Guru; the Guru appears, whether from within or without, and saves you from fear and anxiety.

When you call out in all sincerity, the response will certainly come. Give up all low desire and

call from the anguished heart. Do not pray from the lips, as you do now, from the puja room

which is but a corner of the kitchen. You worship the Lord with an eye on the dishes cooking on

the oven, with a nose inhaling hungrily the smells of boiling curries. Your thoughts of God are

vitiated by vishaya-vaasana---the attachment to sensory objects. There is a vast gap between

what you say and what you do, what you are capable of and what you accomplish. You have

heard of Utharakumaara, who was a poltroneer, in fact, but who boasted that he could overwhelm

the enemy forces in a trice. He could hold forth for hours on the theory of battles, but, as to

practice he had no iota of it.

The inner motive which prompts the deed---that is what the Lord seeks to weigh. Abdullah was

sleeping in a corner of a mosque in Mecca, when he was awakened by the conversation of two

angels above his head. They were preparing a list of the Blessed and one angel was telling the

other that a certain Mahbub of Sikandar city deserved to be ranked first, even though he had not

come on pilgrimage to the Holy City. Hearing this, Abdullah went to Sikander City and found

that he was a cobbler, repairing the shoes of people. He was famished and poor, for his earnings

barely sufficed to keep flesh and bones together. He had by severe sacrifice piled up a few

coppers during the course of years; one day, he spent the entire treasure to prepare a special dish

which he proposed to place before his pregnant wife as a surprise gift. When he was proceeding

home with the gift he heard the cry of a starving beggar who seemed to be in the throes of

extreme hunger. Mahbub could not proceed any further; he gave the pot containing the costly

delicacy to the man and sat by his side, enjoying the blossoming of satisfaction on his haggard

face. That act gave him a place of honour in the register of the Blessed, a place which pilgrims

to Mecca who spent millions of dinars in charity could not secure. The Lord cares for the feeling

behind the act, not the fanfare and the fuss.

The Lord cares for the feeling behind the act

There was a small temple of Shrinath in the town of Govardhana, some centuries ago. A poor

Brahmin of that place had an only son, a little boy of six, who was always exulting in the stories

and legends of Krishna and who delighted only in listening to the leelas of the Lord. One day, he

went out into the meadows with the cattle and when he saw the temple and the image of Krishna.

inside the shrine, he took it to be the Lord himself. He called out very piteously asking Krishna

to come out and play with him in the moonlight. Though the doors were locked by the priest as

he went out at noon, the Lord came and, hand in hand, the two walked along the fields in the

cool silver light. Krishna had the flute and He sat on a boulder and played on it to the extreme

delight of the Brahmin lad. After a few hours, He returned with the friend, whom He called

'brother' and, quite unnoticed, He disappeared into the temple shrine, where the idol could be

seen through a slit in the door.

The boy could not bear the pangs of separation from his Divine playmate; he spent the night and

the morning crying outside the door and he was discovered there by his parents and the priest.

The parents beat the boy for giving them so much trouble, but the priest found the idol bleeding

as a result of the blow. If you call on him as a little brother, He responds and becomes rollicking

playmate for you. Call on him as a Guru; He will instruct and inspire. He never fails those who

call on Him sincerely and in faith.

Prashanthi Nilayam: Birthday Festival, 24-11-1965

Women are makers of the home,

the nation and the world.

You are the mothers

who shape the generation.

So you must enshrine in your heart

the spiritual urge toward

Light and Love,

Wisdom and Bliss.

SHRI SATHYA SAI

58. Mother and Motherland

I am happy I have come to this place to see so many thousands from this and surrounding

villages. Externally as well as internally, there is so much of festivity today, so much of joy and

cool content. Cultivate this atmosphere of love and co- operation, and you can ensure joy for

ever more. Do not seek arguments to keep away from others; seek

rather ways of working

together for the common good. Ahamkaaram and Mamakaaram---
the sense of I and Mine---

these scotch love and co-operation. Reduce them to the minimum and
then start serving the
needy and the distressed.

Service is best built on the strong foundation of Thath-thwam-asi---
That and This are the same;

That is This; This is That. There is no Other; there is only One. Kites
fly high; but all are lifted

and kept high by the same air, the same wind. The kites have no
separate wills. The pots of water

in which the Sun is reflected may be many, but the Sun is One and
unaffected, when the pots

break or the water is dried up. All help you give is therefore help
given to yourself; all service is

to the Self alone. When another is poor, you cannot be rich; when
another is in distress, you

cannot have joy. The same current runs through and activates all.

Isaavaasyam idam sarvam---

all this is God; Vaasudevassarvam idam---all this is Vaasudeva
(God), nothing more, nothing
less.

Revere your mother and Motherland

This is the lesson that Bhaarith has been teaching her children, since
ages. The Vedhas say,

Maathru devo bhava: Revere your Mother as God. This applies to the
country which gave birth

to you, also. So, you must revere the country and follow its culture.

You must also revere your

mother, who has brought you up with love, care and sacrifice.

However famous a man may be, if

he does not revere his mother, he does not deserve respect. A person
whose heart is so hard that

it does not melt at the pleadings of the mother deserves nothing but
ridicule.

We have won freedom; the land has become free from those who
ruled it for more than a

century. But, though the rulers went, their influence still persists. The
attitudes and habits of the

West still dominate the mind of the educated and the leaders. We are
still enamoured of the

fashions current in the West, in dress, in language, in opinion, and in
conduct. The dependence

still continues, though we style ourselves as independent. The

Sanaathana Dharma (Eternal

Religion), which is a diamond necklace on the breast of the Mother, is
discarded and a plastic

necklace sought to be substituted. The authorities of this School and
members of the Committee

must resolve to see that the children passing out realise the efficacy
of Sanaathana Dharma, to

grant them peace, joy and courage.

We see missionaries inspired by Christ moving thousands of miles
away from their homes into

lands with alien cultures, strange habits of food, drink, and dress,
speaking unfamiliar languages

and starting schools and hospitals to propagate their Dharma. They
come to this country too,

from far off lands. But, children of this ancient Dharma ignore, neglect
and discard it, losing the

valuable heritage left to us by the sages.

Children in schools learn to recite, "Baa, baa, black sheep! Have you
any wool?" in sheep-like

imitation of English children. They are denied the chance to recite the
sthothras (prayers) which

the village schools of old encouraged children to sing. The sthothras
were permanent possessions

from which solace and strength could be drawn throughout life. "Baa
baa, black sheep" is a

ridiculous ditty, which has to be given up, as the child grows.

The source of strength is in yourself, the Aathman

This does not mean that you should cultivate a dislike towards any
language. While you should

revere your own mother-tongue and learn to use it well, you should
not develop hatred against

the language of others. Protect your mother-tongue and Motherland
with all your energy. Make

yourselves fit for this, by making the best use of the opportunities in
the school. Progress as

much as you can, without hesitation. Develop character as well as
intelligence and health. The

most reliable source of strength is in you, not in money, or kinsmen,
or physical acumen, but, in

yourself, the Aathman. Know it; delve into it; draw sustenance from
it; see it in all; serve it in all.

This is the stage when you should learn the value of discipline. You
can be disciplined only

when the teachers, the parents, the leaders of society, all are
disciplined. The entire nation must

learn to control the wild nature of passions and emotions; yielding to
them brings only ruin in its

wake. Discipline, self-control, desire to serve---these are the weapons
with which Pakistan and

its ally, China, can be overpowered. This is the time for humility and
prayer. In the altars of your

homes, of the temples in your villages, of your own hearts, pray to the
Almighty Lord to rescue

and protect. That is a weapon that even the weakest can handle; that
can defeat even the strongest

enemy. I assure you nothing can bring harm to this ancient and noble
mother of Sanaathana

Dharma.

Dharmaavaram: Zilla Parishad High School Day, 27-11-1965

Love should not be rationed, on the basis of caste, creed or economic status, or intellectual attainment of the recipient. It should flow full and free, regardless of consequence, for, it is one's nature of love, to seek out the dry dreary wastes which love can water and make fertile.

SHRI SATHYA SAI

Publisher's Note

"**SATHYA SAI SPEAKS**" Series is, according to late Prof. **N. Kasturi**, the original translator and compiler, "a fragrant bouquet of flowers that never fade or falter". These discourses were delivered by **Swaami** out of profound compassion towards seekers of Truth during the last few decades.

The need for revised and enlarged editions of the Series was strongly felt and expressed by devotees, especially by foreigners. An attempt has therefore been made in these volumes to meet their needs. The discourses have been presented year-wise so that there is no overlapping of the discourses delivered in a year, in more than one volume pertaining to the same calendar year.

This rearrangement has resulted in an increase in the number of volumes, from the previous twelve to the present fifteen volumes, covering the years 1953 to 1982. Further new volumes will also be added in due course, to cover the discourses delivered after 1982.

The retention of Sanskrit words on page after page, in the previous volumes, without their English equivalents in most cases, was causing great confusion to readers, especially foreigners, who were not familiar with Sanskrit. In the present revised volumes, an attempt has been made to aid easy reading by replacing Sanskrit words with English equivalents wherever they do not affect **Baaba**'s original expression. Sanskrit words have been retained wherever it was felt necessary to preserve the essence of the original expression of **Baaba** and where the English equivalents may not do full justice to the text in the particular context.

However, in all such places the English equivalents have been given along with the Sanskrit words. Some very commonly understood Sanskrit words or Sanskrit words which are repeated too often are retained without English equivalents to retain the original flavour of **Baaba**'s discourses. Further, in this revised volume, phonetic spellings have been adopted for all Sanskrit words uniformly to enable readers who are new to these words to pronounce them correctly and

to remove any vagueness in the pronunciation of these words.

A Glossary has been added in these revised editions to provide comprehensive and detailed explanation of the more important Sanskrit words for the benefit of lay readers who may be interested in **Vedhic** religion and philosophy. It is hoped that this will be of great help to devotees to understand more clearly the topics of **Baaba**'s discourses covering a wide spectrum of **Vedhic** philosophy.

The revised series of volumes are being brought out in a larger format, Demy Octavo size, so that they can be companion books with other publications in private libraries. **Computerised** typesetting using a larger size of type, a more readable type face and better line spacing have been adopted for more comfortable reading of the books, especially by elderly readers. Very long paragraphs have been split into shorter paragraphs and suitable sub-headings have been added in every page, to relieve the monotony on the eye and make reading a pleasure.

Better quality paper, improved binding, dust cover with new design and foil printing and plastic cover have been adopted for the revised volumes for better preservation and durable shelf-life of the volumes.

With these changes, it is hoped that the revised and enlarged volumes of "**Sathya Sai** Speaks"

Series, will be of great benefit to earnest seekers in spiritual realm.

Sathya Sai Speaks

Sathya Sai Speaks--and, what do we hear

When we listen, alert, in joy, to Him?

We hear the Voice of the **Vedhas**, God's own Breath,

The cheer that is showered by the epics of yore

The soothing balm that heals our wounds

The Counsel that whips us to waken and work

Lessons which teach us the **Aathmic** science.

We hear the songs the **Gopees** sang

From Him they heard from; then

We hear the gracious words He spoke

To many a saint and monk, many a seeker keen,

In distant times and climes.

We hear the parables of Galilee, of **Arab** shades;

We hear the tales of twenty lands

To probe us on the onward march to Him.

We hear how **Dhruva** prayed, how **Paul** did teach,

Dr. Johnson joked, and **Dara Shukoh** sang.

We hear of Prophets, Priests and Kings"

Simple of folk and sages, young and old.

We hear the echoes of **Chaithanya**'s **Keerthan** call;

Of Moses, of **Jayadev**, **Meera**, **Kabeer**.

Echoes rebounding from His reciprocating Love.
 We hear, as we listen, temple bells and gongs.
 Conches and the drum, the choir resounding in the aisle,
 "Filling fragrance, faith in the recesses of our hearts.
 We hear the first little stir, the cosmic sigh
 The caused this **multimillioned** maze;
 We hear the twinkle, the stellar swish,
 Of His mighty will that fills the sky.
 We hear the waves of eternity lapping our littleness.
 We are eternal, when we listen to His Speech
 For, listening to that Voice, the **Om** that weaves the Universe, We
 merge...in Him.
 We cannot but; He thrills us, enthalls us so.
N. Kasturi
 1. The **Godward** march
 The **Uttaraayana Punyakaala** or the **Makara Shank-raanthi** is a
 holy occasion to pray to the
 Lord, as the **Vedhas** instruct you to pray: **Asatho maa sath gamaya**
 (Lead me from unreal to
 Real); **Thamaso maa jyothir gamaya** (Lead me from darkness to
 Light); **mruthyormaa amritham**
gamaya (Lead me from death to Immortality). Use this day to
 address this prayer, sincerely to
 your **Ishta devatha** (chosen deity), your **Aaraadhya-devatha** (the
 Form of the Lord you like
 most). Festivals connected with the Moon and the Sun are celebrated
 in our country, in order to
 drive into the minds of men the importance of mind control
 (**Chandra** or moon is the Deity of the
 Mind) and of clarifying the intelligence. (**Suurya** or the Sun is the
 Deity of the Intelligence).
 When the Sun moves North-ward---that is '**Godward**'---the
 Intelligence too must proceed
Godward. That is the significance of the **Uttaraayana**. Putting your
 faith in the machines and
 machine-made things, faith in power of the controlled mind and in
 the potentialities of the
 clarified and purified intelligence has declined. **Yanthra** (machine)
 has eclipsed the **manthra**
 (sacred formula); but, this is a passing phase.
Manthra alone can guarantee **shaanthi** or peace. A king became
 insane; he imagined he was a
 beggar, that he was ill, that he had become decrepit, and he wept.
 Now, how is he to realise that
 he is a king? You have to restore his reason; that is the only way. So
 too, the Immortal, Blissful,
 Invincible imagines himself to be limited, and little. He blames himself
 and calls himself a
 sinner, born in sin and revelling in sin, praying on his knees to be
 saved. Of course, if he knows
 he is divine, he will never stoop to sin or vice or weakness.
 Transmute every act into sacred worship

The tree of life is a tree of delusion, with all its branches and leaves
 and flowers of **maaya**. You
 can realise it as such, when you do all acts as dedicated offerings for
 God. See him as the sap
 through every cell as the Sun warming and building every part. See
 Him in all, worship Him
 through all, for He is all. Engage in activity, but, fill the activity with
 devotion: it is the devotion
 that sanctifies. A piece of paper is almost trash; but, if a certificate is
 written on it, you value it
 and treasure it; it becomes passport for promotion in life. It is the
bhaava (thought behind) that
 matters, not the **baahya** (outward pomp); the feeling, not the activity
 that is performed. At
Thirupathi or at **Bhadrachalam**, you find only a stone shaped as
 an idol; as stone, it is of little
 value. But, when feeling permeates it, when devotion transmutes it,
 the stone becomes the
 Supreme Treasure of the human mind. Man does not know this
 secret of transmuting every act
 of his into sacred worship and so, he suffers from disappointment and
 grief.
 There is a lot of wasteful discussion as to the superiority of one
maarga or path over another,
 especially between the partisans of karma, **bhakthi** and **jnaana**
maargas. But these three paths---
 Work, Worship and Wisdom---are supplementary, not contradictory.
 Work is like the feet, Worship,
 the hands, and Wisdom, the head. The three must **co**-operate and
 complete life.
 Worship or **Upaasana** or **Bhakthi maarga** is the name given to the
 path of **sharanaagathi** or
 surrender to the Lord's Will, the merging of the individual Will in the
 Will: of the Universal.
Lakshmana is the classic example of this spirit of surrender that
 saves. Once during his exile in
 the forest, **Raama** asked **Lakshmana** to put up a leaf-hut on a site of
 his choice. **Lakshmana** was
 shocked; he was struck down with grief. He pleaded with **Raama**:
 "Why do you ask me to select
 the site? Have I any individuality left? Can I choose? Will I select?
 Don't you know that I have
 no will of my own. You decide and I obey; you command, I carry out
 the order." That is real
sharanaagathi, real **bhakthi**. This can be acquired by constant
 practice of detachment.
 Make every act God-worthy to win His grace
 The Lord is so full of Grace that he will willingly guide and guard all
 who surrender to Him.
 When the battle with **Raavana** was over, one glance from His
 merciful Eye was enough to revive
 the **vaanara** hordes which had fallen on the ground and to heal the

wounds they had earned
during the fight. There were some **Raakshasas** who had penetrated into the camp in **vaanara** disguise; when they were brought before **Raama** for summary punishment, **Raama** smiled and pardoned them, for they had assumed the monkey form so dear to Him; He sent them away, unharmed to the enemy's camp. That was the measure of His mercy. To win that Grace, you must become permeated with dharma so that every act is God-worthy.

With the sharp chisel of intellect (**buddhi**), shape the mind (manas) into a perfect image of **Dharmamurthi**, the embodiment of dharma. Then, the rough-hewn idol of humanity that you now are, will shine with the splendour of Divinity itself. That is the task to which you should dedicate yourself today.

Uttharaayana Day 11-1-1966

The tongue must be sanctified by the repetition of the Lord's Name. It has also to use sweet expressions which will spread contentment and joy. Be very careful about your speech.

Man's biggest weapon of offence is his tongue. The wounds that his tongue inflicts can scarce be healed; they fester in the heart for long. They are capable of more damage than even an atom bomb.

Sathya Sai Baba

2. From **Saalokya** to **Saavyuja**

Service of man is more needed than service to the Lord Himself. In fact, such service is equal to service of the Lord. That is the path of real **bhakti**. For, what greater means can there be to please God than pleasing His children? The **Purusha Suuktha** speaks of the **Purusha** or God as having a thousand heads, a thousand eyes and a thousand feet. That is to say, all are He. Though there are a thousand heads, there is no mention of a thousand hearts, there is only one heart. The same blood circulates through all the heads, eyes, feet and limbs.

When you tend the limb, you tend the individual; when you serve man, you serve God.

So many thousands of you have come here to the **Prashaanthi Nilayam** for the festival. In most homes, guests and relatives are welcomed only when it is known that their stay will be short.

But, here, however often you come, however long you stay, the joy you derive is undiminished;

for, the kinship is not worldly, it is **Aathmic**. And, **Aathmic** Bliss knows no decline or change.

When your goal is the service of the Lord, the adoration of God every step is a spring of joy; even moment is a valuable

chance. Perhaps you think that the **bhajana** and **sankeerthana** which you partake in here is all

that is required of a **bhaktha**. No, these are only sanctifying acts which purify the mind; they are karma which elevate you and help to pass time purposefully. They promote detachment from the body and from objective pleasures. It is because you are encouraged to cultivate this attitude and taste the joy of renunciation that you feel happy while here. Stages of relationship with God
Praise and blame are the obverse and reverse of reaction to the great and the sublime. The cinema screen is not affected by the volcanic eruption pictured in the films or by the turbulent sea with mountain high waves. It is neither singed nor does it get wet. A city has under its streets two varieties of pipes, one carrying drinking water and the other, sewage. The human body has veins for good blood and bad. The intake of food has to result in the discharge of offal.

The relationship with the Lord is described as developing from **Saalokya** (in the vicinity) to **Saameepya** (nearness), and from **Saameepya** to **Saaruupya** (Form of the master) and then on to

Saavyuja (absorption into the Form). You can understand this clearly, if you take **Saalokya** to mean, being in the kingdom ruled by the Lord as monarch, or as a servant in the palace where He dwells. You are under His **pari-paalana** (fostering care); you are aware that it is He who sustains you. In the **saameepya** stage, you feel you are a personal attendant on the Lord, in His entourage, privileged to be near Him and to be called upon by Him when occasion arises, for some personal service. You have neared the principle of Godhead, intellectually; you feel His presence ever,

emotionally--that is **Saameepyam**. Then, the **Saaruupya** stage is reached when the devotee is so near, so kin, that he wears the "royal robes"--a brother, for example, can wear the same robes. So

he has the same **ruupa**, he has the splendour, the glory that bespeaks the full blossoming of the

Divine that is latent in him. Lastly, when you are the son, the Heir Apparent, the **Kumaara**

Raaja, you approximate as much as possible to the Royal Power and so, you can say, "I and My

Father are One." That is **Saavyuja**, becoming One--Retainer, Attendant, Kinsman, Heir. These

are the stages of the soul's journey to Realisation of the Oversoul. Know the purpose of fasting

There are many among you, I know, mostly women, who practise fasts. But, there is a limit to

austerity, which they do not respect! There is a meaning in fasting which they do not understand!

They fast on Monday for it is the day of Shiva, on Tuesday for it is sacred to **Lakshmi**, on

Wednes, day for some other God, on Thursday for Me(!) on Friday again for **Lakshmi**, on

Saturday, to propitiate **Shani** and on Sunday, for the Sun! **Lal Bahadur Shastri**, that good and

simple man, pleaded that you miss a meal on Monday nights, but, these misdirected aspirants

spoil their health and well-being by overdoing the vow of fasting.

Periodical fasting is prescribed in order to help the system overhaul itself and to give much

needed rest to the processes. Again during the fast, you must not be aware of hunger at all! Are

you sure that it is so? You must free yourself from all thought of food and concentrate on the

thought of God. If thoughts of food bother you, if pangs of hunger disturb you, then, it is much

better to eat and then start **Saadhana. Upa-vaasa**, the word for the vow of fasting, means "living

in the proximity of God" (**Upa**-near; **vaasa**-living) and so, the vow is meant to liberate you from

the worry and bother of preparing and eating food, so that you might dwell more intimately with

God. Remember that the purpose of Fast is spending time in the contemplation of God and not

simply punishing the body by cutting a meal or a series of meals.

Vows, vigils, fasts, **etc.** along with all kinds of voluntarily imposed or involuntarily suffered

hardships are to be looked upon as promoting spiritual strength, not as weakening physical

stamina. They dig around the roots and make the plant grow fast.

They clip the wayward twigs

and make the tree tall and truly trim.

Shivaraathri Festival March 1966

Look upon joy and grief as teachers of hardihood and balance.

Grief is a friendly reminder, a good taskmaster; even a better teacher than joy.

God gives both protection and punishment; for how can He be the Lord, if he does not insist on strict accounting and strict obedience?

Sathya Sai Baaba

3. Be happy when tested

Bhaarith means the land where there is **rathi** (attachment to **Bha** (**Bhagavan** or God)); and so, all

days are sacred for the people born here, all rivers are sacred, all hills are sacred. The **Ganga** is

sacred from source to sea, but yet, there are some spots associated with some holy event or sage

or seer or temple which are treated with extra reverence; such places are **Risheekesh, Varanasi,**

Prayaag, Haridwar, etc. So too, among the days of the year, some are treated as holier, when a

special effort is made by the devotees to approach God through special **puuja** (ritual worship) or

japa (pious repetition of holy names or sacred formula) or **dhyana** (meditation). **Shivaraathri** is

such a day.

And for you assembled here, this is a day which you will treasure in your memory for a lifetime.

Meeting with fellow-pilgrims and kindred aspirants is a piece of rare good fortune. Every one of

you is a temple, with the Lord

installed in your heart, whether you are aware of it or not. The Lord is described in the **Purusha**

Shuktha scripture as thousand headed; it does not mean that He has just thousand heads, no more,

no less. It means that "the thousands of heads before Me now have just one heart, which gives

life and energy to all, and that heart is the Lord. No one is separate

from his neighbour; all are

bound by the one life-blood that flows through the countless bodies.

This is the special teaching

of **Sanaathana** Dharma (Eternal Religion), which the world needs.

And this one precious

message, the children of **Bhaarith** have unfortunately forgotten.

The body has been given for a grand purpose

The Lord has endowed man with the body and so, every limb and every sense is worthy of

reverent attention. Each must be used for His Glory. The ear must exult when it gets a chance to

hear the wonderful tales of God. The tongue must exult when it can praise Him. Or else, the

tongue of man is ineffective as that of frogs which croak day and night, sitting on the marshy

bank. Krishna told **Duryodhana**, when he said that he was not afraid of God and man, that he was

indeed pitiable. The **pasu** (animal) fears; the **mriga** (beast) terrifies.

Man should be neither. He

should neither terrify nor get **terrorised**. He must be neither a coward nor a bully. If he is a

coward he is an animal; if he is a bully he is a **daanava**, an ogre.

It is because you feel the urge to use the body with which you have been endowed, for this

higher purpose that you are here in **Prashaanthi Nilayam**. The kinship among you and of all of

you with Me is ageless; it is eternal. It is not based on worldly

relationship; it is based on the

aspirations of the heart. It is **Prashaanthinilaya sambandham** the

bond of the abode of Supreme

Peace.

The human body has been given to you for a grand purpose - realising the Lord within. If you

have a fully equipped car in good running condition, would you keep it in the garage? The car is

primarily for going on a journey; get into it and go. Then only is it worthwhile to own it. So too, with the body. Proceed, go forward to the goal. Learn how to use the faculties of the body, the senses, the intellect, the mind, for achieving the goal and march on. Present tragedy of our country **Brihaspathi**, the teacher of the Gods, was one day asked by his son whether he had no means of liberation from the recurring pain of birth and death. He replied that he had; only, he must earn and practise and win it himself. Many begin with a weakening want of faith: Will I, can I, succeed? How long will I have to spend in the task? But, **sathya**, dharma and **prema** (truth, virtue and love), if practised, will give the strength needed to win the **shaanthi** that comes of liberation. Then, the son asked what he has to do. The father told him that complete renunciation of all worldly attachments (**sarvasanga-parithyaaga**) alone can endow him with freedom. He was happy that he had a son who sought these higher things of life. He was quite different from the fathers today, who invite their sons to play cards with them and waste the precious hours in trivial games. If such a question is asked by a son today, the father will conclude that the son has gone mad and he will become prey to all kinds of wild fears; he will start thinking of frantic remedies. That is the tragedy of our country. The son went, far from hearth and home, and after eight years of ascetic practice, he returned with a victory over hunger and thirst. The father put him to test. Tests must be welcomed, for they alone can give confidence. When you drive a nail into the wall, you try to shake it a little, to ascertain whether it has been driven firm. Tests are essential everywhere and more so, in the spiritual field, where success is often deceptive and short-lived. The son admitted that he had not earned peace of mind, unshaken fortitude. The father said he ought to acquire **sarva-sangaparithyaaga**. The son went again into the forest and spent one full year there, without caring whether it was shade or sun, hot or cold. When he came back, the father was still not happy, for he had not discarded the one fundamental attachment, the attachment to the ego. He was still involved in the mesh of I and mine. Once the ego is suppressed, that very moment two consequences follow: freedom from grief, acquisition of joy. To achieve this great consummation, you must take one step after another. Good deeds like ritual

worship, repetition of holy names, meditation, observance of vows, **etc.**, are the 'steps'; good thoughts like prayer for greater discrimination, more chance to serve others also help. Slowly, steadily cleanse the mind; sharpen the intellect; purify the senses; and win grace. You have come here, prompted by **prema** (Love); cultivate that **prema**, move about with that **prema**. Treat the old and the sick that are here with some special care; give them the chance to be in the shade, inside the auditorium, and those of you who are young and sturdy, give them room. Observe the disciplinary rules that are prescribed for your sake and be benefited by the **darshan** of the **abhishekam** (Ceremony of pouring water) at 11.00 a.m. and the **Lin-godbhavam** (the emergence of Shiva formless form) at night. **Prashaanthi Nilayam: Shivaraathri**, 18-2-1966

4. Please man; please God

You see a plane zooming in the sky; some one tells you that it is flown by a pilot, but, you refuse to believe, because you do not see him from where you are. Is this correct? You must go into the plane to see the pilot; you cannot deny his existence, standing on the ground. You have to guess that the plane must have a pilot. So too seeing the Universe, you have to guess the existence of God, not deny Him because you are not able to see him. People do not believe in God, but, they believe newspapers and the news they publish about things they do not see or cannot see. They believe what their ears hear, more than what their eyes see or minds experience. A blind man is in darkness and when he denies there is light, we need not attach any value to his denial. Even if man does not attempt to seek God, he can at least seek to get **shaanthi**, **santhosh**, **soukhyam** and **swatantra** - peace, joy, happiness and independence. He does not now seek even these. Nor does he try to learn how he can get them. The top spins perpetually and has no rest; man too pines and labours for ever and ever and has no relief from the round. The only peace and joy that he gets now are of a momentary kind; here now, gone the next minute. Pain puts a stop to joy; joy is but the absence of pain. Why must man live for years--a burden on earth, so much of rice or wheat consumed year after year, with no return in joy or peace to himself or others? The **petromax** light will shine bright only when you pump air vigorously; your light too is dim and well nigh out; pump vigorously, that is to say, engage yourself in

spiritual practice and
illumine your mind better and spread light on all who come near you.
Do not cast aspersions against the Divine
You have given up even the little saadhana that observance of
Shivaraathri demands. In olden
times, people will not put even a drop of water on their tongues, this
day. Now, that rigour is
gone. They used to keep vigil at night, the whole of it, repeating **Om**
Namasshivaaya without
intermission. Now, the name of Shiva is on no one's tongue. People
argue and discuss, at the
slightest mention of God. They think they are superior enough for
that. The Divine can be known
only by those who know the signs, the characteristics, the special
excellences, by a study of the
scriptures. There is a special science relating to that. Simply because
you have a tongue and can
wag, do not cast aspersions against the path of God or against the
Divine. Of course, if one can
escape grief and pain and ensure joy and peace by denying God, the
attempt can be made. But,
even non-believers and atheists have misery, grief and pain. Atheism
is not more profitable than
theism. The atheist simply transfers the burden from the head to the
shoulders, denying that there
is no head. The burden has to be borne, but only with greater
hardship.
There is the story of a king, the minister and the servant going in a
boat over a stormy lake. The
servant was thrown into panic at the sight of water all round. There
was danger of his upsetting
the boat itself. So, the minister caught hold of the fellow, pushed him
into the water, dipped him
a number of times in spite of his shrieks and then when he cried, The
boat, the boat, he was
hoisted back. Once in the boat he knew he was safe from the waters of
which he was afraid. So
too, we are in God, but, yet afraid of the waters of samsaara (worldly
life). It is when we suffer
the ordeals of worldly life that the security and safety of faith in God
can be realised.
You need a Guru to see yourself
The eye which is an inch long can see the stars, millions of miles
away; but, is it the eye that
sees? Can the eye see itself?. No. You must learn how to know others
and more than that, how to
know yourselves. You are most curious about others. Even casual
acquaintances you meet in
railway compartments, you ask about their family affairs, their
property, and lineage. But, you do
not know your own lineage, property, your heritage and status. You
are **Manuja**, born of **Manu**

the person who laid down the moral code which is your property. You
have the Lord installed in
your heart and so, you are essentially Divine. All this wealth you deny
and you go about poor
and weak. To see your own eyes, you need a mirror; to see yourself in
your native grandeur, you
need a guru (preceptor).
Those who deny God are denying themselves and their glory. All have
Love in their hearts, in
some form or other, either towards the children or the poor or their
work or goal. That Love is
God, the spark of the Godly in them. They have aanandha (bliss),
however small or temporary,
and that is a spark of God and the Godly. They have peace,
detachment, sympathy. All these are
reflections of the Divine on the mirror of their minds. These are all
mental excellences, revealed
through an appreciation of the advantages of virtue. If they are
revealed through helplessness, as
the case of the thief in the story of **Tenali Raamakrishna**, they are no
good. That thief exhibited
great shaanthi and sahana, (peace and forbearance) motivated by
fear.
Practise self-control with steady faith
Noticing that a thief had come into his garden at night and that he
was hiding under a snakegourd
bush near the well, **Raamakrishna** called his wife to his presence. He
asked her to bring a
rope and bucket so that he may draw water from the well. The wife
drew the water and gave the
bucket to him. The thief watched his movements and he crouched in
the darkness, expecting that
the man and his wife would go into the house soon. He planned that
he should gain entry later
and collect his loot without being caught. Meanwhile, **Raamakrishna**
pretended that he had
something in his throat. He poured the water into his mouth, gargled
loud and spat underneath
the "snake-gourd bush right where the thief was crouching! He got it
right on his face, and that
was **Raamakrishna's** intention too. The poor fellow could not run
away, he could not protest, he
was afraid to move; he showed perfect fortitude. But, do you call it a
virtue? Do you appreciate
him for it? He was motivated by fear, not faith. Such shaanthi and
sahana are of no use at all.
Practise self-control with steady faith. Then it is a source of strength.
You are afflicted with the disease which the **Geetha** can cure, the
disease of moha (delusion),
which warps your sense of values, fogs your vision and distorts your
outlook. But, to benefit
from the drug, you must have the vishaada (sorrow) which Arjuna

had, the prapaththi

(dedication) he was capable of, the vairaagya (detachment) he had developed and the ekaagratha

(concentration) he evinced. He was ready to go abegging for his livelihood rather than enthrone

himself as king after the killing of his kinsmen, teachers and elders. Have that keen yearning;

then, the Geetha can destroy moha and liberate you.

Do not seek the faults of others

Discover for yourself your stage of spiritual development, to which class in the school you would

fit in. Then determine to proceed from that class to the next higher one. Strive your best and you

will win the Grace of God. Do not bargain or despair. One step at a time is enough, provided it is

towards the goal, not away from it. Beware of the pride of wealth, of scholarship, of status, that

drag you into egoism. Do not seek the faults of others; seek your own. Be happy when you see

others prosper; share your joy with others.

However high you move up on the ladder of education, do not let the roots of Indian Culture dry

up in your heart. There was a great Pandith well versed in Sanaathana Dharma and deeply

attached to its practice. He sent his son overseas for higher education. He took him to the temple

of his Kuladevatha (family deity), Kaalimaatha, and with tears of gratitude in his eyes, he

showered on his head the sacred prasaad of Kaalimaatha, when he boarded the steamer. He

wrote to him often, pleading that he should keep up the rites of worship, even in the strange lands

to which he had gone. He was confident that his son will not give up the performance of the

morning and evening ablutions and recitations.

After some years, the boy returned by plane, in outlandish clothes, but the pious father believed

that his deeper convictions had not altered and that he was genuine Indian still. He took him first

to the temple of Kaalimaatha, for he felt that he had returned safe and strong as a result of Her

Blessings. He uttered a sthothra and begged the son too to pray. He was shocked to hear the boy

address the Goddess, Hello, Mrs. Shiva! How do you do?' The old man's heart broke at the

discovery that his son had cut himself away from the sustaining principles of Sanaathana

Dharma.

Consequence of departing from Truth

These are the cardinal principles of Sanaathana Dharma: sathya, dharma, santhi and prema

(truth, virtue, peace and love). Dharmaraaja, the eldest of the

Paandavas, was a sincere adherent

of sathya. But, during the Kurukshethra battle, he was persuaded to utter a white lie, a subterfuge

which he thought was excusable, though it was not cent percent honest. In order to kill Dhrona,

the master archer and General on the opposite side, they had to somehow trick him into

discarding his bow, so they planned a subterfuge. They named a war-elephant after Dhrona's

son, Aswatthaama. Then, they killed it. Immediately within the hearing of Dhrona, the Paandava

army was asked to shout in glee, Aswatthaama is killed---the elephant, which was strictly true.

But while the soldiers were repeating the words, the elephant, drums were beaten, bugles were

sounded, trumpets pealed, so that Dhrona heard only the first three words. Naturally, he took

them to mean that his son had met with his death from enemy hands. Dhrona was heavily laden with grief, his hands could not wield the

bow and the arrow, as deftly

as usual; at that moment, he was overwhelmed and slain. For this one sin that he had encouraged,

the only one in his life, Dharma-raaja had to spend a few minutes in Hell, says the epics. Such is

the consequence of departing from sathya even by a hair's breadth.

Life is best spent in alleviating pain

Listen to the sequel. When the emissaries of the other world were escorting Dharmaraaja after

death to Hell, for this nominal sojourn, the denizens of Hell suddenly felt a coolness and a

fragrance in the air they breathed, a strange peace and joy, a thrill and exhilaration which they

had never hoped to enjoy. That was the consequence of the holy soul approaching the region of

terror and torture. The unfortunate sinners gathered around

Dharmaraaja to be soothed and

comforted by his very sight. When Dharma-raaja was directed to turn back towards Heaven (the

term of his sentence was soon over) the populace of Hell cried out to him to prolong his stay.

They were reluctant to go back to the heat and the pain. Hearing their piteous wail, Dharmaraaja

declared that he was surrendering to them all the merit that had earned Heaven for him; he was

willing to stay with them! But, that great act of renunciation not only benefitted the suffering

creatures, it gave Dharmaraaja a greater lease of life in Heaven and a more honoured place there.

Life is best spent in alleviating pain, assuaging distress, and promoting peace and joy.

The service of man is more valuable than what you call service to God. God has no need of your

service. Please man; you please God. The **Purusha Shuuktha** sings of God as having a thousand heads, a thousand eyes and a thousand feet. That is to say, all beings are He, all who have heads, hands and eyes. They are not separate. Note that it is not mentioned that He has a thousand hearts. There is only one heart. The same blood circulates through all hands and heads. Each being is a limb. When you tend the limb, you tend the individual. When you serve man, you serve God.

Prashaanthi Nilayam: Shivaraathri, 19-2-1966

5. Love the source of love

Yesterday and the day before, you all had the chance to drink the nectar of **aanandha** (bliss) here; I am happy you have a chance today to imbibe the sweet nectar of Spiritual discourses. I see you all like the waves of the ocean, when the Moon rises in the sky. Of course, the **prema** (love) you have for the sources of all **prema** is the real reason of this **aanandha** I see shining in your faces. My arrival and My resolve to **re**-establish Dharma (virtue) are both the consequence of this **prema**, as you can well understand.

But, this **aanandha** must be directed along useful channels of activity. The value of the eye will be known only when we happen to go blind. The value of water can be known only when there is scarcity, not when all the taps are pouring plenty of it into the buckets. When tanks and wells go dry, men cry out for a cup of water. So too, this **aanandha**. Gather it, garner it, develop it and irrigate parched heart with it, while you can.

In the past, **Shankaraa** strove to **re**-establish in the heart of man the faith that he is the Limitless

Almighty; he tried to remove vicious traits that had taken residence there, so that man can move towards his Reality.

When he has even a glimpse of that reality, man becomes free from ego, free from pride and

despondency, so that praise does not please him or abuse sadden him. He is rendered stable and

secure, like a mountain peak, which no storm can shake. Like the screen in the cinema hall, he is

not affected by the fire of calumny or the rain of extolment. The Buddha once said at

Buddhagaya that good and bad, fame and ill-fame, praise and calumny, are as the two feet; one

cannot move without either of them. They are inevitable in the process of living. Food and offal

are both inside man; he has veins for the red blood as well as for the blue. A city has pipes under

it for bringing drinking water and for taking away the drainage.

Do good to others to make them happy

A **naasthika** (atheist) came near Buddha and challenged him in violent language, abusing him,

casting aspersions on him and his associates, exhibiting foul manners of the most reprehensible

kind. Buddha listened to him but did not react at all. The poor fellow's tongue got exhausted and

he became mad with anger. He went out of the presence, in great huff.

When asked the reasons why he did not speak a word in reply, the Buddha said, When some one

comes to your door with intention to be your guest, the slightest indication that you have become

aware of his coming, a word like 'Hello' or 'when did you come?' is enough to make him settle

down in the house. But, if you do not notice him or react to his talk, he will return without much ado."

Many of you are pained by the calumny that some papers are indulging in regarding Me. Many

are urging that something should be done about it. But, I am holding every one back, for, that is

the best way to deal with both praise and blame. The ocean knows no overflowing or drying up.

It is ever full, ever majestic, ever unconcerned.

I have been advising you to do good to others, to make others happy, to help others live

comfortably. This is called **sath** karma (beneficial acts). Now, these papers that live on falsehood

are able to scrape together a little money from people with low tastes. That is a beneficial act;

again, the people who spread such fantastic absurdities, knowing them to be false and knowing

that they are manufactured by their own brains, get joy out of this exercise. Do not stop them

from it, for, without spending a single **naya** paisa, you are now able to give them joy. Let them

revel in their own mud. Joy is what one derives from one's own mind; when the mind is vicious,

it derives joy from vicious things. When it is pure, only purity can give it joy.

God appears as many and varied

Hiranyakashipu declared that God is nowhere; his son **Prahlaadha** said that God is now here. The

father suffered humiliation and destruction. The son rose to the heights of blessedness. The son

knew that all this is God appearing as many and varied. A young daughter-in-law, newly come

into the family, was serving dinner to the members of the household. Diners called for ghee,

butter, buttermilk (yogurt) and, she simplified the process of serving, by giving them 'milk'

instead, for she felt that milk included all they wanted.

When you are immersed in the aanandha of the Lord, you are master of all the lesser aanandhas

also. When you dive in the sea, you must seek pearls; when you go to the Kalpavriksha (the wish fulfilling tree) ask for the Highest

Bliss. Do not crave for the smaller when the vastest is available, for just a little more effort.

There is a natural craving in man to become one with the vast, the supreme, the limitless, for, in

the cave of his heart, there resides the self-same Supreme. It is like the young calf pining for the cow. Each calf knows its mother. You may have a thousand calves and a thousand cows. Let

loose the calves and each will find its own mother. So, too, you must know where you get your

native sustenance and support. They are available only with God, from whom you came.

The sad condition of humanity at present

There must be a sense of urgency in you when you take to the spiritual path. For, death is lying

in wait to snatch you off. At a ferry on the Ganga, hundreds were waiting for the boat to come

back from the opposite bank. When it came, they hustled into it and while the boatman was

rowing it across, they quarrelled with the fellow-passengers and the boatman and were dealing

blows among themselves. They were immersed in faction and fighting, higgling over the fare and

demanding a few more inches of squatting space. They were unaware of the danger to their very

lives. But, one wise man among them warned them and said,

Brothers! In ten minutes, we reach hard ground, please keep quiet, forget these petty desires,

pray to God. This is the sad condition of humanity also at present. On the brink of death, people

revel and waste precious moments in empty pleasures.

The fault is: identification with the body. The body is but a dwelling place, a vehicle, an

encasement. See yourself as a resident in it and most of your grief will disappear. You will

become less ego-centric for, you will then feel kinship with others, who are residents in those other bodies.

Vivekaananda was once in a certain town, during his peregrinations. People recognised in him a

great monk and a profound scholar and so, for about three days, without intermission, streams of

visitors poured into his presence. Some asked about subtle points in saadhana, many argued with

him on the intricacies of logic, grammar, and ethics that are found in the Shaasthras. Students

sought to know the problems of national regeneration and the solutions he could suggest. But,

there was an old woman, sitting in a corner, watching Vivekaananda with avidity, who did not

speak one word. She was there for all the three days, waiting for a chance to come near the monk.

Qualities that win God's Grace

When the lady finally got the chance, she asked him, Son! Shall I bring you something to eat?

These people never gave you anything, nor did they give you even a few minutes to go and beg

food from the town. Tell me, I shall run and bring you food and drink.

Vivekaananda was

overjoyed at the tender heart of that mother; he said, "You are indeed blessed. What can mere

scholarship or mere earnestness to serve do, to save man? Sympathy, service, putting yourselves

in the place of your neighbour and trying to assuage pain and sorrow--that is what wins Grace."

Through Love and Service, the mind is cleared of ego and God is reflected therein.

A man borrowed money from another and promised to return it at sunrise the next day. The other

fellow asked, Bat, how are you certain that the sun will rise tomorrow? At this, the creditor

retorted, Bat, how are you certain that I will live to repay it or that you will live to take it back?

Everything about life is uncertain. So, march on, from this very moment, take at least few steps

towards the goal, while you can. That very attempt might induce the Lord to extend your stay

until you attain the goal.

Love for the Lord should not degenerate into fanaticism and hatred of other names and forms.

This type of cancer is affecting even eminent men now-a-days. But, you must avoid it. Believe

that all who revere the Lord and walk in fear of sin are your brothers, your nearest kith and kin.

Their outer dress or language or skin-colour, or even the methods they adopt to express their

reverence and fear are not important at all.

Sugar dolls are valued for the sugar, not the shapes they are given by the manufacturer. Their

sweetness makes men purchase them. Elephant, dog, cat, rat, jackal or lion, it does not matter.

That is a matter of individual fancy. Each is sweet, that is the essential thing. The sweetness

draws the maanava (man) towards Maadhava (God): the

pravrriththi (deed) towards nivrriththi

(dedication), the aanandha (joy) towards Sath-chith-aanandha (Bliss in the awareness of the

Supreme Being). When the appetite for these grows, all low desires and hungers cease
The best form of serving God
Prahlaadha knew the truth, Sarvam Vishnu mayam jagath---This world is all filled with the immanent God". He knew it by study and by experience; he knew it as an ever-present fact. So, when he was asked to frame a boon to be granted by the Lord who concretised before him, he asked neither for the revival of his father nor the restoration of his kingdom, long life, wealth or fame; he asked for the chance of assuaging the pain and sorrow of all beings! God, he knew, was manifest as those beings and the best form of serving God was to serve those manifestations and give theme relief and joy. The tongue must justify itself by sweet soothing words; the hand, by soft harmless acts. The body must be spent in upa-vaasa--being in the constant Presence of the Divine.
Many of you misunderstand upavaasa to mean 'fasting' and I know, you overdo it. You fast on Monday to please Shiva, on Tuesday to please Lakshmi, on Wednesday to propitiate some other God, on Thursday in My Name, on Friday for Gowri and Saturday, for fear of Shani and on Sunday, to get the favour of the Sun. Laal Bahadur Shastri wanted that you should fast one day to help solve the food crisis, but you are prepared to help him much further. Now, this fasting will not bring you nearer to the Grace of God.
Do not overdo anything, be moderate
Upavaasa means that all your thoughts and deeds and words on those holy days must be about God, that you should spend the day 'near' Him, 'in' Him, 'for' Him. It means that eating, sleeping and other bodily avocations have to take to secondary role, and the meditation and japam have to take the main role. If your body wastes away as a result of these fasts, God will be blamed; so, you are only drawing down the calumny of people on the God you adore. They will come to you and say, What! Before you started this Sai Baba Puuja, you were looking much better; now, you have become so thin and frail; you can scarcely move ! And they continue talking against Me in the same strain.
Do not overdo anything; be moderate and wise. You speak of My being Sarvabhoothaantharaathma (the Inner Motivator of all beings) and Sarvavyaapi (all-per-vading); but, yet, you get angry and upset when you are prevented from coming here for

Navaraathri or Shivaraathri.

You should not belie the faith you have in the Omnipresence: 'Women especially have to be obedient to their elders and husbands. Do not feel that the husband or the children are hindrances. You should not entertain the slightest trace of disgust at either of these. Worship the husband as the Lord; serve the children as Shri Krishna was served by Yashoda. See in them the Lord you revere.
In the days of Emperor Krishnadevaraaya at vijayanagar, an infectious disease appeared and gained ground quickly. It was reported that the disease spread through rats and so, each house was supplied a cat, together with a 'cat allowance' for feeding the cats. But, the rats showed no signs of decline in numbers. After a few days; the discovery was made that the cat allowance was misused by every one and the cats had become too weak to pounce upon the rats and catch them for eating.
The cats must be fed, so that they may eat the rats. So too, the body must be fed so that wicked tendencies, sensual appetites, evil propensities may be vigorously attacked and put down. Unless this work is done, the Divine in man cannot bloom. The earth around the trunk of certain trees has to be turned now and again so that the roots might get strong; the branches have to be trimmed, so that blossoms might appear and fruits might be got. So too man has to dig around the edges of the mind, trim the traits of character and tend the tree of life.
Take calamities as acts of God's Grace
Practise the attitude of offering every act at the Feet of God as a flower is offered in puuja. Make every breath an offering to Him. Do not upset by calamities; take them as acts of Grace. If a man loses his hand in an accident, he must believe that it was the Lord's Grace that saved his life.
When you know that nothing happens without His sankalpa (resolve), everything that happens has a value added to it. You may be neglecting a creeper in your back-yard, but, if a sage passes by and says it is a rare drug that can cure snake poison, you erect a fence around it and do not allow children to pluck its leaves even for fun! When you know that the Lord is the cause, the source of all, you deal with everyone in a humble reverent manner. That is the path which will lead you quick to the Goal.
Prashaanthi Nilayam, Shivaraathri, 20-2-1966

Service in all its forms, all the world over is primarily spiritual discipline, mental clean up! Without the inspiration given by that attitude, the urge is bound to ebb and grow dry, or, it may meander into pride and pomp.

Just think for a moment: Are you serving God? Or, is God serving you? When you offer milk to a hungry child, or a blanket to a shivering brother on the pavement, you are but placing a gift of God into the hands of another gift of God! You are reposing the gift of God in a repository of the Divine Principle!

God serves; He allows you to claim that you have served! Without His Will, no single blade of grass can quiver in the breeze. Fill every moment with gratitude to the Giver and the Recipient of all gifts.

Sathya Sai Baaba

6. **Hitha** and **priya**

The recognition of one's innate Divinity and the regulation of one's daily life in accordance with

that Truth are the guiding stars for those who are caught in the currents and cross currents of

strife and struggle in populous cities like this. Without that

Aathmajnaana, life becomes a

meaningless farce, a mockery, a game of fools. It is the acquisition of that awareness that makes

life earnest sweet and fruitful. Man is not aware of the grand goal of his pilgrimage. He is

straying into wrong roads which lead him only towards disaster. He puts his faith in things

outside himself and plans to derive joy, from and through them. He does not know that all joys

spring only from the spring that is inside him; he only invests the outer things with his own joy

drawn from inside himself; he envelopes the outer things with his own joy and then, experiences

it as though from that other thing--that is all!

When you try to prepare a meal, you may have with you all the materials you need: rice, **dhal**,

salt, lime, spices, vegetables. But, unless you have the fire in the hearth, you cannot get the

edible meal. So too with life **Inaana** (of your own reality, as just a wave of the ocean of divinity)

is the fire which makes the material world and the external activities and experience, edible and

tasty, assimilable and health-granting and joy-giving. That joy is called **Aanandham**; it is

uplifting, it is illuminating, it is constructive.

Release can be won only through travail

Life 'here' is for the sake of reaching 'there'. That is to say, **iha-nivaasam** is for para-**praapthi**.

And, let me tell you this. You cannot attain **sukham** through **sukham**. That is to say, the joy of

release can be won only through travail and trial. Through pain is achieved by woman the bliss

of mother-hood. Through toil, the coveted grain is earned by the farmer from the field. Through

long days and nights of steady swatting is the examination passed and the Diploma won by the

student. Deprive yourselves luxury and even comfort, detach yourselves from what you hold

dear and near through sheer ignorance of what is the thing most dear and most near to yourself;

pine, struggle, strive ceaseless-**ly**---and, then you are blessed with the inexpressible Bliss of

merger with the Universal, of **Saakshaathkaara**. It is grief that makes joy worth while, a precious

possession; it is the pitch-dark night that prompts the seeker of light; it is death, that lends zest to

life.

Life is not a simple affair; it is not governed by uniform laws which can be discovered and

applied. Twice two may not always be four, in life, though it may be so in arithmetic. Each one

has his own strength and weakness, his foibles and fears; his skills and handicaps, and so no one

prescription can be suggested for all. One day is sunny, but, the next may be rainy. One man may

come upon a treasure while walking on a road; the man behind him on the same road may lose

his purse and all that he possessed! Each one must proceed from the place where he is, at his own

pace, according to own light. But, if each has caught a glimpse of the **Aathmic** Reality, of the

source from which he has emerged and the goal into which he is to merge, then all will reach the

goal of the journey, sooner or later. Once that glimpse is received either through grace or through

a Guru or through some other means, the fascination for the body and the senses which dominate

it, and the world which feeds the senses, the fascination for the vainglorious adventures in search

of fame and fortune, will become meaningless and will fade away; man will then have instead of

the **deha-bhraanthi** (yearning for body) which now torments him, the yearning to know and be

established in the **Dehi**, the Divine Indweller.

Do not try to cover up your defects

For that yearning and the pursuit that is impelled by it, the first equipment that is necessary for

the individual is 'a rigorous self-examination' to remove all evil from oneself. Do not try to cover

up the defects, the down-dragging tendencies and habits. When people go to a shop to purchase

cloth to have dresses prepared for themselves, have you noticed that they prefer coloured

materials to white? The answer they will give when you question

them why they choose
 coloured materials is, "It will not reveal dirt"! So, you see how anxious
 people are to hide their
 defects, instead of striving to remove them. They are so much
 attached to physical comfort and
 objective pleasure.
 Really speaking, the body has to be treated as a wound that has to be
 washed, bandaged, and
 treated with medicated ointment, three or four times a day. That is
 the real purpose of food and
 drink and raiment. Thirst is the disease; drink is the drug. Hunger is
 the disease; food is the
 medicine. Craving for pleasure is the disease for which detachment is
 the medicine.
 Once the Aathma is cognised, all is Unity; you will find that all is
 really One. This is the goal
 prescribed by the ancient scriptures of this land. But, the children of
 this sacred land have
 neglected the path and they are today struggling in the quagmires
 and cesspools of faction and
 fear. When the four bulls that grazed in the jungle were united and
 watchful of each other's safety
 (for they felt they were all One) the tiger dared not approach them;
 but, when discord broke them
 and created out of the One, four separate individuals, they were
 attacked one by one, and
 destroyed by the tiger. That is the fate of those who feel separate.
 Know that though vyakthis
 (individuals) may be separate, the shakthi (power) is one; that
Shakthi is the Param-aathmathathwa.
 What is beneficial may not be pleasing
 This is the Message that I bring---the Message that will confer
 strength, peace, hope and
 fulfilment. This Message surely is hitha (beneficial), though it may
 not be priya (pleasing). A
 patient has to take drugs and put himself through regimen that is
 beneficial; he cannot ask for
 only sweet medicines and comfortable regimen which please him.
 The Doctor knows best. He
 has to be obeyed, for the sake of recovery. The ministers of Raavana
 spoke only what was
 pleasing to him; they were afraid and so, they proved dangerous
 counsellors. Vibheeshana, the
 brother, alone gave him the beneficial drug, the drug which would
 have cured him; but, since it
 was not priya, Raavana rejected it and fell into perdition.
 The Vedhas and Shaasthras, since they were won by penance and
 travail by sages and seers who
 were interested only in the welfare of humanity and the liberation of
 Man are the greatest
 repositories of hitha. They advise that Man must regulate his 'out-
 look' and develop the 'in-look';

the inner reality is the foundation on which the outer reality is built.
 It is like the inner wheel in
 the car, which directs the outer wheels. Know that the basic reality is
 God, Omnipotent,
 Omniscient, Omnipresent. Become aware of it and stay in that
 awareness always. Whatever the
 stress and the storm, do not waver from that Faith. Or you can earn
 that awareness by reminding
 yourselves of it with every breath of yours. How can you so remind
 yourselves, you may ask. By
 means of any one of His Names, any Name that is fragrant with Divine
 Perfume, any Name that
 is reminiscent of His Beauty. His Grace, and His power.
 Realisation can come only if you deserve it
 Start with this first lesson, from the spiritual primer. Do not merely
 boast that you have mastered
 the Bhagavath Geetha, having read it a hundred times over, and
 learnt by rote all the slokas with
 all the commentaries so far written upon them. Among all the
 millions who were taught the
Geetha, Arjuna alone had the Vishwaruupa Darshana, the
 realisation that this Universe is but a
 partial manifestation of His immeasurable glory; why is it that these
 great Pandiths had no such
 experience? Realisation of that reality can come only to the aspirant
 who deserves it. Arjuna had
 reached the highest stage of surrender when the teaching started and
 during the process, he had
 unexcelled Ekaagratha or concentration. No wonder he was blessed.
 Unless one has the same degree of surrender, the same yearning and
 the same concentration, how
 can one expect the result that Arjuna attained? It is no easy path, this
 path of Sharanaagathi, of
Prapaththi, that the Geetha lays down. The seed that is dried in the
 sun will sprout when planted
 in the soil; it has janana (birth) and marana (death); the cycle of
 birth and death cannot be got
 rid of by study and scholarship. Most saadhakas are like the dried
 seed only. But, Arjuna was not
 a dried seed; he was a fried seed. He was gudaakesha, who had
 mastered the senses. He had
 repelled the advances of Uurvashi, whom he defeated, by his attitude
 as a son towards his
 mother.
 For all who seek to cleanse the mind and climb upwards to the realm
 of spiritual bliss where 'this'
 and 'that' are discovered as ONE, the uninterrupted remembrance of
 the Name is the most
 effective saadhana.
Bombay, 16-3-1966.
 Let the pretty wishes for which you now approach God be realised
 or not, let the plans for promotion and progress which you place

before God, be fulfilled or not; they are not so important after all. The primary aim should be to become Masters or yourselves, to hold intimate and **constan**: communion with the Divine that is in you as well as in the Universe of which you are a part. Welcome disappointments, for they toughen you and test your fortitude.

Sathya Sai Baaba

7. The inner wheel

Forsaking the various attractions and distractions of this vast city, you have come here, to this stadium, drawn by the call of the Spirit; this is to be commended because the Light of the Spirit is the veritable Beacon for those struggling in the darkness of worldly affairs. That darkness creates confusion and makes you take one thing for another. The stump of a tree appears to be a thief, lying in wait to rob you of your purse. The knowledge of the **Aathma** is the Light which will disperse the darkness as well as the doubts and diversifies which it creates. Without this knowledge, man is lost in the wilderness; he behaves as if he has lost all memory of himself, as if he has forgotten his name, native place and the place to which he is proceeding. He evokes pity among the wise! Awareness of his identity, of his being **Aathma**, is the sign of wisdom, the lighting of the Lamp which scatters darkness. That **Aathma** is the embodiment of Bliss, of Peace, of Love but, without knowing that all these exist in oneself, man seeks them from outside himself and exhausts himself in that disappointing pursuit. Birds that fly far from the masts of a ship have to return to those very masts, for they have no other place to fold their fired wings and stay. Devoid of this **inaana**, all efforts to seek spiritual bliss and peace are futile. You may have rice, **dhal** (lentils), salt, vegetables and tamarind; but, without a fire to cook them soft and palatable, they are as good as non-existent. So too, **japam**, **dhyaanam**, **puuja**, pilgrimage---all these are ineffective, if the knowledge of one's basic Reality and Identity is not there to warm up the process. The **Aathma** is the source and spring of all joy and peace; this has to be **cognised** and dwelt upon. Without this cognition, human life is an opportunity that is lost. One has to come into this wilderness again and again in order to learn the way out. The quantifies of food consumed, the hours of sleep spent in bed, the riches earned and enjoyed add up to a colossal waste, if the main purpose of life is neglected. Virtue is strength; vice is weakness

Life is a campaign against foes, it is a battle with obstacles, temptations, hardships, hesitations.

These foes are within man and so, the battle has to be incessant and perpetual. Like the virus that thrives on the bloodstream, the vices of lust, greed, hate, malice, pride and envy sap the energy and faith of man and reduce him to untimely fall. **Raavana** had scholarship, strength, wealth, power, authority, the Grace of God---but, the virus of lust and pride which lodged in his mind brought about his destruction, despite all his attainments. He could not dwell in peace and joy for a moment after the virus started work. Virtue is strength vice is weakness.

Man differs from man, in this struggle against the inner foes. Each gets the result that his **saadhana** deserves, that his acts in this and previous births deserve. Life is not a mechanical formula, where 2 plus 2 always make 4. To some, it may be 3, .to others, 5. It depends on how each values the 2. Moreover, in the spiritual path, each one has to move forward from where he already is, according to his own pace, **m** the light of the lamp which each one holds in his own hand. The demons were too conceited to bend before the Lord; they put too much trust in arms and number; they ignored the subtler and stronger forces of the spirit, which could carry mountains, bridges, oceans and annihilate the anger of the elements. You must strive to diagnose your own character and discover the faults that are infesting it; do not try to analyse the character of others and seek to spot their defects. This self-examination is very necessary to bring to light the defects that might undermine one's spiritual career. People buy clothes with deep colour, so that they may not reveal dust or dirt; they do not prefer white clothes, for they show plainly their soiled condition. But, do not try to hide your dirt in darkness; be ashamed of soiled natures and endeavour to cleanse them fast. Man suffers from fever of the senses Consider also the true nature of what is now named **bhoga** or luxury, a thing that drags people away into excitement and insane pursuits. All the variety in taste, colour, smell of the multiform items of food is, when you consider it fairly and squarely, a mere drug to cure the illness of hunger; all the drinks that man has invented are but drugs to alleviate the illness of thirst. Man suffers from the fever of the senses and he tries the quack remedies of recreations, pleasures, picnics, banquets, dances **etc.**, only to find that the fever does not

subside. The fever can subside

only when the hidden virus is rendered ineffective. That virus will die only when the rays of inaana fall upon it.

There are two things that draw man's mind, hitha and priya (the beneficial and the pleasant).

Prefer the beneficial to the pleasant, for the pleasant might lead you down the sliding path into

the bottomless pit. Vibheeshana spoke hitha to Raavana, but he lent his ear to the priya that his

sycophantic ministers spoke. He exiled his brother and honoured his courtiers; he sealed his fate

by this preference of priya over hitha. The true doctor is interested in curing you of all illness

and so, he advises hitha to restore your health; the Guru is such a doctor. Obey him, even when

his prescription is unpalatable, for, you can be cured only by him.

Cultivate quietness, simplicity and humility

Now this country is pursuing priya instead of hitha and that is the reason for all this distress and

discontent. Indian Culture has always emphasised the hard way, the beneficial way; but, people

are now after cultures that cater to the senses---the outer, the external, the frill and the fancies,

the mirages and the momentaries. Indian culture advises the control of the senses, not catering to

them. The car is driven by means of a wheel which is inside it; when that wheel is turned, the

outer wheels move. So also, the inner wheel has to be turned in man, so that he may progress.

Trying to move the outer wheels is a sign of ignorance; it is waste of precious energy.

Inner concentration is to be developed in preference to outer distraction. Cultivate quietness,

simplicity, humility, instead of noise, complexity, conceit. Of the twenty-four hours which

comprise a day, use six for earning and spending, six for contemplation of God, six for sleep and

six for service to others. You are now spending not even five minutes in the contemplation of

God and you are not ashamed. What a tragedy!

Best course to develop taste for liberation

Ponder over your sthithi (present condition), gathi (direction of movement, sakthi (capabilities)

and mathi (inclinations). Then, enter upon the path of saadhana step by step, so that you

approach the goal faster every day, every hour, every minute. Arjuna became entitled to the

Geetha Upadesh (spiritual instruction) from the Lord Himself, because he evinced the vishaada,

the vairagya, the sharanaagathi and the ekaagratha---essential to assimilate the Great

Message. When the yearning for Liberation has become intense beyond expression, man can set

aside all social conventions, worldly norms and codes of conduct, that do not subserve that high

purpose. Then, Prahlaadha can give up his father, Bheeshma can counter his Guru, Meera can

desert her husband and Shankaraachaarya can play subterfuge with his mother.

To develop that taste for liberation Naamasmarana (rolling the sweet Name of the Lord saturated

with sugar of His splendour on the tongue and in the mind) is the best course. This is an exercise

that can be practised at all times and places by all, irrespective of creed or caste or sex or age or

economic and social status. It will keep you in constant touch with the Infinite and so, it will

transmit to you something of the Wisdom and Power of the Infinite.

Sardar Patel Stadium, Bombay, 16-3-1966

8. Krodha and kaama

Bhaarathamaatha is the mother of Vaamadeva, who knew his identity with the Universal

Parabrahmam from the moment of his birth; of Prahlaadha, who from the day he lisped uttered

the Name of Naaraayana; of Shuka, who had the unique Adhwaitic Realisation even while a

boy; and a Shankaraachaarya, who mastered the intricacies of Vedhaantha even while in his

teens. She is the mother of heroes like Bharatha, who gambolled with lion cubs, Arjuna who

could wield his undefeatable bow, in either hand; of Shivaji, who faced fearful odds to fulfil the

smallest wish of his Guru Samartha Raamadaas. Among her children, we have men like Shibi,

Harishchandra and Karna who are shining examples of the spirit of renunciation and women like

Seetha, Saavithri and Damayanthi who are brilliant stars in the firmament of virtue. No wonder

India rose to the position of the Guru of the Globe, the Teacher of all Humanity. This heritage is

fast being forgotten and India started a journey away from her legitimate direction.

Man, according to this ancient teaching, is not simply a co-ordinated collection of limbs, senses

and sensations. He is all these, governed by intelligence, sharpened by the modes and memories

earned through many births. That intelligence itself is an instrument with a limited range of

efficiency; there are many goals which it cannot achieve. These can be reached only by the

descent of Grace and Power from above. Complete surrender of the ego to that Power will bring

it down, fill you with itself.

Develop a pure unsullied mind to get peace
Vibheeshana was capable of that surrender and so he was accepted and assured quickly. It took
Sugreeva much longer to reach that stage, for he had some personal aims to realise, through
Raama and his faith in him was clogged by doubts. Has he the skill he professes to possess? Can he kill such a formidable adversary as **Vaali**? He surrendered to **Raama** only when his doubts were cleared.
Speaking of the **Raamayana**, you will notice that there are two little incidents, centred round two minor characters, which sparked off the entire epic: the resentment of **Manthara** and the lust of **Suurpanakha**---**Krodha** and **Kaama**. In the **Jeevitha Raamaayana**, the life-epic of each of you, beware of these two, **krodha** (anger) and **kaama** (desire); a tiny spark of each is enough to destroy peace and joy. Weed them out, before they destroy you. The **mano-naasana** (extinction of the mind)--with all its likes and dislikes, its flowing out into the objective world in search of joy---can be effected, if the senses are rendered ineffective. Then, like the faggots on which the corpse is cremated, in the process of cremation, the corpse as well as the faggots both become ashes. Sensory activity is the warp as well as the woof of the mind; when that ceases, the mind vanishes. It starves and dies.
To get **santhosha** and **shaanthi** you must develop a pure unsullied mind, unsullied by egoism and its **pro-geny**--lust, greed, envy, anger, hatred and the rest. For this, you must seek **sath** sanga (good company), perform **sath** karma (good deeds), entertain only **sath aalochana** (good thoughts) and read **sath granthas** (good books). You may see a thousand good things or listen to a thousand good words or read a thousand good books---but, unless you put at least one into practice, the blemishes in the mirror of your heart will not be wiped off. The Lord cannot be reflected therein.
Constant practice with full faith will transmute **Nara** into **Naaraayana**, **Maanava** into **Maadhava** (man into God); for **Naaraayana** is your real nature, **Maadhava** is your real essence. You are but a wave of the sea; know it, and you are free.
Bombay 17-3-1966.
Do not serve for the sake of reward, attracting attention, or earning gratitude, or from a sense of pride at),our own superiority in skill, wealth, status, or authority. Serve because you are urged by Love. When you succeed, ascribe the success to the Grace of

God who urged you on, as Love within you. When you fail, ascribe the failure to your own inadequacy, insincerity,, of ignorance.
Sathya Sai Baaba
9. Make the mind a mirror
India is the charming land where nature presents beauty to the eye and melody to the ear, fragrance and soft refreshing coolness. It is the heartening arena for the exercise of **viveka** and **vairaagya** (discrimination and non-attachment to the world). India provides a rich heritage of philosophy and practical spirituality, a galaxy of eminent saints and seers immortalised by poets of pure renown. But the language of the past, the treasure house of this vast and valuable experience is now known only to a few and even they are fast disappearing through neglect and want of encouragement.
Samskrith, which was once the language that linked the learned men and women of all parts of India, from the **Himaalayan hermitages** to the cowrie-decked ascetics of **Kanyaakumaari**, has now earned the ill-fame of a 'dead language' and is being consigned to oblivion by the ungrateful children of the motherland.
This mother has given birth to **Vaamadev**, who had realised that he was no other than **Brahmam**, even in the womb; to **Prahlaadha**, who recited the holy Name of God even as a child, who revelled in the midst of unbearable torture in the recitation of the sacred **manthra, Om Namo Naaraayana** (Salutations to God **Naaraayana**, the Supreme); to **Shukadev**, the unexcelled anchorite, unattached to the world of the senses from childhood; to **Shankaraachaarya**, the supreme ascetic and interpreter of the **Vedhas** and Upanishads and the two other basic texts of **Sanaathana** Dharma, the **Geetha** and the Brahma **Suuthras**, the Master who revived **Bhakthi** and sang in praise of every great Hindu shrine; to Prince **Bharatha** who played as a child with a gambolling lion cub; to Arjuna, the greatest Bowman who could shoot arrows with both his hands, the disciplined disciple of the Lord who won from Him the sublime teaching of the **Bhagavad Geetha**; to **Shivaji**, the devoted servant of **Samartha Raamadas**, who built an empire where **Sanaathana** Dharma reigned; to **Shibi** and **Karna**, unique examples of selfless renunciation; to **Seetha**, **Saavithri**, **Dhroupadhi**, **Shabari**, **Meera**, **Andaal** and many other women who proclaimed the supreme significance of Dharma to purify and liberate the mind, who gladly

entered the raging flames rather than suffer the ignominy of disloyalty to the ideals of that

Dharma; to Empress **Chandramathi** and **Dhamayanthi** who welcomed every disaster as but one

more example of the loving interest that the Lord had in their progress towards His Feet.

Become the ideal candidate for Divinity

Man is just not a creature with hands and feet, eyes and ears, head and trunk; he is much more

than a total of all these organs and parts- they are but the crude image that came out of the

mould. Later, they have to be ground, scraped, polished, perfected, smoothed, softened, through

the intellect and the higher impulses and the pure intentions and ideals. Then, man becomes the

ideal candidate for Divinity, which is his real destiny. The impulses will be rendered pure and the

intentions will be raised to the higher level, if man but decides to dedicate all his deeds, words

and thoughts to the Lord. For this, faith in One Supreme Intelligence, which conceived,

conserves and consumes this Universe, is essential.

The next step is to be convinced of one's own helplessness and distress at one's own grief. Then,

surrender to that Intelligence is easily achieved. **Sugreeva** sought the Grace of the Lord, come as

Raama; but he was afflicted with doubt regarding His prowess and His integrity. But the Lord

had such love towards him that He submitted to the tests which he desired Him to **undergocasting**

off with His Foot the heavy corpse of an ogre, shooting an arrow right through seven **sal**

trees, **etc.** But **Vibheeshana** saw that He was the Lord in human form and he ran straight to him

for protection and surrendered unconditionally at his feet. So he was accepted without the

faintest demur by the Lord, even though those around Him expressed apprehensions.

Cleanse your heart and make it a clear mirror

Therefore, cultivate faith and surrender; then Grace will flow through you into every act of

yours; for they are no longer your acts, they are His and you have no concern about the

consequences thereof. All acts and words and thoughts will thereafter be pure, saturated with

love, conducive to peace. Cleanse your hearts so that the Lord may be reflected therein, in all His

Splendour, in all His myriad forms.

There was a famous painter who approached Krishna and arrayed before Him all his

masterpieces and all his titles, medals and trophies. He offered to paint a portrait of Krishna, an

offer which was gladly accepted. Sittings were granted and the portrait was ready; but it was

discovered by all that looked at it that the picture was somehow different from the Krishna who

gave the sittings. The painter was graciously given a few more chances, but every time his

picture was found quite off the mark, for it depicted a figure which all agreed was not that of the

Krishna who gave the sittings. The pride of the artist was pricked; he hung his head in shame

and left the City utterly **humiliated**. **Naaradha** saw him on the outskirts of the City and hearing his

plight, the sage told him, The Lord has a multitude of forms; indeed, all forms are His. So, you

cannot fix one form on Him and succeed in painting Him. I shall advise you how to proceed and

took him aside.

The next day, the painter appeared at the Court with a big framed 'picture' covered by a white

cloth; the Lord asked him to uncover it and when he did so, it was discovered that he had brought

only a mirror. Lord! You have a thousand forms; in this picture, all forms are clearly and

instantaneously depicted, he said. Cleanse your heart and make it a clear mirror; the Lord's glory

will then be reflected therein.

When the senses are negated, mind disappears

The desires that cling to the mind are the blemishes that tarnish man's inner consciousness.

Control the senses, do not yield to their insistent demands for satisfaction. When a corpse is

placed on a pyre, and when the pyre is lit, both the corpse and the pyre are reduced to ashes. So

too, when the senses are negated, the mind too disappears. When the mind disappears, delusion

dies and liberation is achieved.

Faith in God is the best reinforcement for spiritual victory. When you revel in the contemplation

of the splendour of the Lord, nothing material can attract you; all else will seem inferior; the

company of the godly and the humble alone will be relished. This

Maharaashtra has been

for long the home of saints who have sung of the Grace of the Lord, whom they had realised in

the altar of their hearts. The flood of **Bhakthi** which they brought down by their

songs has fertilised millions of parched hearts in **Maharaashtra** and other regions. By then **japa**,

thapas and yoga **saadhana** (recitation of Lord's Name, penance and yogic practice), they have

enabled many an aspirant to approach the Lord quicker and more intimately: so intimately that

no disappointment can shake their faith. Kabeer, Raamadas, Tukaaram and many others have built the royal road of devotion for humanity, When it is a claim for spiritual excellence, Maharaashtra makes it with confidence among all the States of India with Saurashtra as a close competitor. It is your duty now to live up to the heritage handed over to you for development by the pious forefathers.

Vallabhbhai Patel Stadium, Bombay, 17-3-1966

Spirit can only be awakened, realised through individual discipline and the Grace of God.

These two can be won through Love, Purity and Service to others.

Sathya Sai Baba

10. Escape from entanglement

This day is a sacred Day which has to be spent in sacred thoughts and deeds and not in cheap debilitating sensual pleasures and pastimes, like feasting and film-going. Of course, people in their ignorance resort to these hollow hilarities, urged by the innate and inescapable urge for aanandha. The aanandha (Bliss Supreme) within seeks aanandha pure and undefiled. It can be secured only through the satisfaction of higher and more sublime desires like the yearning for freedom, for expanding ourselves to the utmost limit, for escaping from bondage, for realising the Ultimate and the Universal Each such festival has been designed by the sages as a step in the progress of man towards this Goal. Nevertheless, we are casting many a New Year Day behind us unmindful of its significance. Year after year is wasted in misdirected effort at attaining aanandha, and in the consequent misery and despair.

Just consider! The second is the very basic unit of Time, which we measure in what we designate as a Year. Sixty of them make up a minute; sixty of these form an hour; twenty four hours constitute a day; about thirty of these make a month; twelve months pass and we say a year has passed! When twelve months are over, when we come back again to the first in the list of months, we call it the New Year Day and go on a spree to mark the occasion.

Learn how to acquire bliss and peace

Really speaking, nothing new has happened today. It is not the year that is new; it is the second that follows this present second that is really new. Do not wait for the celebration of something new in Time until the minutes, the hours, the days, the months add up to a year. Celebrate the immediately succeeding second by an honest effort to get lasting joy.

There is no touch of meanness in trying to get joy or aanandha. It is only the means that make it unworthy and futile.

As a matter of fact, it is to fill himself with aanandha that man has come to this world, equipped with mind and intelligence, memory and speech, courage and conscience. Only man has the chance and the capacity among all living beings. But man has forgotten the errand and is wandering in the wilderness, trailing behind trivial pleasures, which he assumes to be honourable and beneficial.

Man's determination to acquire aanandha and shaanthi should not flicker like the flame of a lamp placed on a gusty, windowsill. He must learn how to acquire them from the scriptures composed by saints or from the wise who have won them. Then he must adhere to the Path, however sharp the criticism, whoever callously condemns it cynically. Cynical laughter cannot harm the saadhaka. Can a storm shake the Himaalayan range? Let not your faith in the goal or the road quake before trouble or trial, toil or travail, distress or despair. They are but passing clouds, casting temporary shadows, hiding for a little time the glory of the sun or moon. Do not get distracted by doubt or despondency. Build the mansion of your life on four firm pillars: dharma, artha, kaama and moksha (virtue, wealth, desire and liberation), the Purusharthas (goals of human effort) laid down by the ancient sages, each pillar bound strong and safe with every other. Do not allow the pillars to slant or tumble as many individuals, communities and nations are doing now.

Qualifications of a true devotee

Contemplate on Raama, the Ideal lived by God for man. Raama is virtue personified (Vigrahavaan Dharmah). Raama is the supreme exemplar of the virtues that man must cultivate so that he might live as a master, as a husband, son, brother, friend, or even as a foe. The other three brothers of Raama personify the other three ideals: Bharatha is the embodiment of sathya, Sathrugna of shaanthi and Lakshmana of prema. Study the Raamaayana with the aim of imbibing from it the ideals for happy living, for making this life worth while, and you will be amply rewarded. Then you can deservedly style yourselves devotees of the Lord.

You have now multitudes of claimants for the status and for the appurtenant benefits of

"devotion." You can see them being carried along the roads to holy rivers or cities by buses or railway coaches; you can see them singing spiritual songs wearing all the paraphernalia of devotion. But the claim to be a Devotee of the Lord, a Votary of the Highest, can be admitted only if the passions and emotions are pure and the character virtuous.

The tongue may utter the Name of the Lord, the ear may be open when the glory of the Lord is recited, the hand may scatter flowers on the image of God; but the tongue may not know or relish the taste, the ear may not yearn, the hand may not hanker. These can happen only when the heart is aware of the Supreme, when the mind is thrilled when the glory of God is recollected.

Otherwise one is like the spoon which dips into sour and sweet with equal alacrity and insensitivity. It does not refuse or relish any of the tastes. The

Vedhaantha which such men read

is just a few pages of matter, though spiritual matter. It is not a text that is practised, that

becomes part of the daily conduct and character of the person.

The first step in Dharma is gratitude

The lives of divine personages, sages and seers that men read, if not taken as tonics to improve

mental health as signposts for life's tortuous journey, are mere tales that fickle the fancy. The

wise man finds in them beacons in the darkness. **Bheeshma**, for example, has to be revered and

accepted as an inspiration, even more potent than **Raama** so far as homage to the father is

concerned. In order to cater to the carnal cravings of his senile father, craving which he could

have ordinarily condemned, he denied himself gladly, spontaneously, without demur and for the

entire period of his life, both wedded life and royal status. The **Vedhic** injunction **pithru devo**

bhava (revere father as God), was honoured by him in the fullest manner.

This moral code, the product of centuries of selfless pursuit of individual and social contentment,

is now thrown to the winds by the present generation. Sons clamour for a share in the property of

the father, but not for a share in his love. They close their ears to their needs and commands.

Parents have conferred this physical equipment called body, with which we can attain the

Absolute, to serve God in all living beings, to glorify Him in and through Beauty and Truth; this

equipment which is essential for liberating ourselves from the direst of **bondages**. So gratitude

and honour are due to them from children. An iron box is essential to keep safe precious stones;

so too, the body is essential to keep safe the precious gifts of virtue, faith, love and

discrimination. The parents gave it and so they have to be respected by speech, action and

behaviour. How can you expect the Heavenly Father to respond to your prayers if you do not

respond to the demands of the earthly father? The first step in Dharma is gratitude; the first duty

of the child is reverence to the parents. When the first step is absent, ascent is impossible

God can be found by diligent **Saadhana**

Another irreverence that is harming progress is the cynical sneer with which the younger

generation has been taught to welcome all reference to God and religion, Who is this God?

Where is He to be found? What does He do there? they ask in derision. When a wandering monk

was accosted thus by a gang of villagers, he asked them casually to bring him a basin of milk. He

looked long at it, stirred it with his finger, shook it around and was silent all the time. The

villagers asked him why and he replied, I am trying to locate the butter which they say is in milk.

I do not see any in this **basinful** of milk. The gang laughed at his colossal ignorance. They told

him the butter was there, in every drop of the milk, though he could not see it with his eyes or

take it out with his finger; it had to be curdled, churned and collected, that was all. The monk

declared, So too, God is immanent in the Universe; He is in the most distant star as well as in the

blade of grass under your feet. You can see Him provided you curdle this Universe with **viveka**

(discrimination), churn it with **vairaagya** (detachment) and collect it with **sraddha** (earnestness).

In the grain of sand as well as in the grandest galaxy, God can be found by diligent **saadhana**. He

is the core of every being, as butter is in every drop of the milk.

Like a lighted lamp, God's Grace spreads all round, on all who approach Him and love to be near

Him; but if you interpose a shade which shuts out the light from you, you have only yourself to

blame if Grace does not shine. Open the doors of your heart, so that the Sun may shine through

and disinfect the vices therein and illumine its corners. You must **intitiate** that little effort, at

least. The Sun will not open the doors and enter. To get the programme right and pleasantly, you

have to switch on and tune in the receiver. That is an inescapable effort.

Adopt the sacred texts as guides for daily life
 Believe---strive---succeed; that is the message of the sacred texts. But the texts are not put to these uses by those who handle them. They are read for disputative ends, for pedantic display of intricate scholarship; or as some people do, they are worshipped as holy relics of the past. They are seldom adopted as guides for daily life, as life-belts during the perilous sea voyage called life. The Raamaayana, the Mahaabhaaratha, the Bhaagavatha are mastered, but not allowed to become master. You go through them without allowing them to go through you! The volumes are bound in silk and incense sticks are burnt before them, while man prostrates before them in reverence. But no attention is paid to what the pages proclaim. The frills and fringes attract the mind, more than the kernel provided by the text. I am reminded of an old widow who shed tears for hours on end listening to a Pandith who was expounding the Geetha. At the end of the series of discourses, when the Pandith had finished the Valedictory Puuja, he called the old widow near the altar and publicly acclaimed her as a sincere seeker of the Godly Path, for she was the most punctual, the most earnest and the most devoted among the hundreds of listeners, as was evidenced by the tears she shed whenever the words of the Lord were referred to. The old lady was surprised at all this. She said she had understood not a word; she did not know what the Geetha was or said; she shed tears because the black string with which the palm leaf text of the Geetha in the hands of the Pandith was tied reminded her of the cord round the waist of her departed husband! Concentration needs faith. Thousands may attend a Geetha discourse and sit through it in pin-drop silence, which gives one an impression of deep concentration and undivided attention; but who knows how few are really being transmuted by the Message of the Lord? The eyes see, but the ears wander; the ears hear, but the mind is meandering; faith is a slow-growing plant; concentration needs faith. You know. the story of Shri Raamakrishna Paramahansa, how he slapped Raani Raasmani in the face when she stood before the shrine at Dakshinesh-war with folded hands and half-closed eyes, to all appearance praying to Motter. He knew that she was not praying but actually involving herself with plans for a civil suit in a court of law and so he reminded her of the sanctity of the place and

the need to pray for higher objectives, by that slap. The Raani acknowledged the act of service and prevented the servants from admonishing the Parama-hansa. He had done her good, she said. The scriptures convey a living message; the idols of God convey a living lesson. They are not wood or stone. That is why Shri Raamakrishna did not support those who directed that a broken idol be discarded; he asked whether Raani Raasmani would discard Mathur Babu, her son-in-law, if he happened to break his leg. He recommended that the idol be mended and used for worship. Act according to your profession. Do not play false to yourself and to your ideals. To deny by your acts the truth of what you preach is a sign of cowardice and moral suicide. You say that Baaba knows and sees everywhere, but you do something wrong, in the belief that Baaba is somewhere else. You pray to Kaali in the idol, believing it to be alive; you hide something behind the idol, imagining that no one would know about it. The law of Karma holds out hope for man. The most valuable message the scriptures convey is this: Carry on your legitimate duties; discharge your obligations; live up to your rights; but do not allow attachment to grow. Be like a trustee so far as family, riches, reputation, knowledge and skills are concerned. Leave them gladly aside, when the call of death comes. Death is pictured by some as a terror-striking God who rides a monster-buffalo, and pounces on you with a noose. No, the noose is of your own making. He does not pounce; he gives advance notice of his arrival to take you---notice in the form of intimations like grey hair, falling teeth, failing vision, deafness of hearing, folding of the skin, etc. He does not ride any beast; he is only another name for Time. It is Time that creeps steadily towards you and shears the cord of life. So, utilise the capacity for karma (action) with which you are endowed, to liberate yourself from the clutches of Time. The Law of karma holds out hope for you; as the karma, so the consequence. Do not bind yourself further by seeking the fruit of karma; offer the karma at the Feet of God; let it glorify Him, let it further His splendour. Be unconcerned with the success or failure of the endeavour. Then, death can have no noose to bind you with. Death will come as a liberator, not a jailor. These great teachings of the ancient texts are the heritage of the

human community; they must be

handed down to the growing generation, in homes and schools. The people, as well as the leaders

and rulers whom they have chosen, have to take up this task. I would ask the Minister, the

Speaker and the Chairman of the Legislative Council who are here to remind themselves of this

duty. The seed of devotion, detachment and duty has to be implanted early, so that the harvest of

peace, contentment; co-operation and love may be gleaned. That is the task for which I have

come. If they share in that task, they are certain to succeed.

Plant the seed of devotion early in life

I have been in Bombay for ten days now and I must say that the people here have been very

disciplined and they have evinced great thirst for spiritual sustenance. I shall certainly come here

more often. Today is Gudi Padua and that has brought such a large number of you here, in lakhs,

to this place, The Seva Samithi Volunteers have done very good work today as well as on all

these days and I bless them specially. From tomorrow, you need not trek to the Gwalior Palace

for bhajan or darshan (audience). I would advise you to treasure in your heart the aanandha that

you earned there for ten days; recapitulate in the silence of your hearts your prema and My

prema and dwell gladly in the prashaanthi, that is the fruit of that saadhana.

Sardar Patel Stadium, Bombay, 23-3-1966

A car is for going on a journey, not for merely decorating the garage, washed, oiled and painted. Man too must journey towards God, not simply feed and have fun.

Sathya Sai Baaba

11. Diminish desires

Man fills his days with unremitting labour; he is immersed in perpetual anxiety and worry. Busy

beyond description, with no time to stand and silently contemplate God's handiwork, he is

troubled by strange inexplicable misgivings; he runs helter-skelter after hollow comforts; he is

blinded by hate and greed. Caught in this toil and turmoil, man has lost knowledge of the one

anchor that will save him from the tornado, namely, discipline of the vagaries of the mind.

That discipline has to be learnt and practised as early as possible in life; it is not to be postponed

to old age, when the physical equipment with which man is endowed has become worn out and

weak. There are many who try to warn their children away from holy men and sacred books, for

they fear that they may develop a taste for these disciplines too early

in life; but there is no "too

early" in this matter; it is always "late", whenever you begin. For, who knows when the span of

life is brought to a close.

Spiritual discipline is based on faith in the unity of all beings on the basis of the all-pervasive

immanent indwelling Aathma. There are thousands here before Me, listening to My words, but

fundamentally they are all One; for they are but a thousand waves on the face of a single

underlying Ocean. Food earned by all the limbs and organs of the body making co-operative

effort to procure it and make it ready for consumption is converted by the stomach and other

organs again by co-operative effort into strength which is shared by all the limbs and organs. Not

one part is neglected. You are all the limbs of that One Cosmic Body, the Purusha, who is far

more expansive than the Universe, this Universe being but a small fraction of His Splendour.

Individuals--as individuals--may be deluded into the belief that they are different from the rest.

But the Aathma in each is the Aathma in all.

Divinity flows through everyone

In this garland, quickest to strike the eyes are the flowers, while the thread upon which they are

strung has to be inferred; it is not so patent. But, without it, they will all fall off. So too, without

that bond in Brahmam (the Supreme Absolute), you will fall off as unrelated entities; in fact, you

are entities on account of the Divine spark within, the Divine current that flows through each and

activates each, On that Ekam (one), all this anekam---is strung (many); On the One, the many

secure support.

The sages of this land knew that the mind is an instrument which can bind man or release him

from bondage. One has to understand its working technique, as well as its potentialities. You

must learn how to wield it, rather than yield to it. It is the mind that weaves the pattern called the

'I'. The way in which it establishes this ego and elaborates it into a multitude of shackles is called

Maaya (deludious force). The mind prompts the senses to project into the outer world of objects,

for it builds up notions of pleasure and pain, of joy and grief and constructs a whole array of

urges and impulses. It resists all attempts to escape into the Eternal, the Universal, the Absolute.

It protests when the individual is eager to become conscious of his identity with these; but when

it finds determined opposition to its tactics, it surrenders and

disappears.

When this handkerchief is recognised as a mere arrangement of yarn or better still as mere cotton

basically, the warp and the woof disappear from the consciousness. The mind is composed of the warp and woof of desire; when man is established in the experience of the ONE, there is no

desire, for who is to desire for whom or what? So, mano layam or mano naashanam (dissolution or destruction of the mind) is accomplished. So, man has to diminish desire to become free from delusion; desire comes of attachment; deliverance comes from detachment.

Attitude necessary for developing detachment
A little reflection will give the attitude necessary for developing detachment. You have a house in this city; you have lived in it some years; you call it yours; you are proud of it; you protest angrily when a poster is pasted on its walls; you have taken great care to see that it is

comfortable, charming, impressive. Then one day you sell it. It is no longer the object of your attachment. Even when lightning strikes it, you are not disturbed.

Now, the fields you have purchased with the sale proceeds become yours and they attract all your attachment. When flood waters invade those fields, you are very concerned and you run hither and thither trying to save them from harm. Next, you sell them too.

You call the money yours; you put it in a bank and you become attached to the pass book issued by the Bank. You keep it in an iron safe and scan its pages lovingly. The money you gave the Bank may be loaned by them to some one you do not like, but you do not care. You have the

pass book with you. Now what exactly is yours? To which were you attached so deeply? The

house, the fields, the money, the pass book? To none of these things. You were attached to

prestige, comfort, show, greed: things that arose in your mind as desire, as urges; to your own ego, basically. That was the thing which induced you to claim these things, one after the other, as yours!

Come out of the well of ego
Each of you must take up some spiritual effort in order to cleanse the mind of lust and greed, of envy and hate. Come out of the well of ego into the sea of the Universal Spirit, of which you are a part. Force your mind to breathe the grander atmosphere of the Eternal by reminding it of God and His Glory, every second, with every breath, when you repeat any

one of His Names.

Or, engage in some work which will take you out of your narrow self into the vaster

magnificence; some task where you dedicate the fruit of karma to God, where you devote your time and energy to share your joy or skill or knowledge with fellow-men.

Or, keep yourself surrounded always by persons devoted to the higher life; persons who will encourage you to move forward along the road towards the goal. By these means, you can achieve chiththa shuddhi (cleansing of the mind), so that the Truth can be clearly reflected therein. Sath-sanga (company of pious and holy men) leads gradually to withdrawal from the entangling activities. When a cold bit of coal is placed in the midst of glowing cinders, and when the fire is fanned, the coal too gets glowing with fire. Inaana-agni or the Fire of Wisdom operates similarly.

Virtue and faith needed to win God's Grace
Individual effort and Divine Grace are both inter-de-pendent; without effort, there will be no

conferment of Grace; without Grace, there can be no taste in the effort. To win that Grace, you need only have faith and virtue. You need not praise Him in order to win His favour. For

example, I did not like the fulsome praises with which you flooded Me in the address which was

read when this meeting started. I am yours and you are Mine. This is a family gathering; as a

matter of fact, all gatherings that I meet are family gatherings. The entire mankind is My family.

It sounds very improper when a member of the family is extolled by another before the rest. This

is a habit, a ceremonial, that is borrowed from political life, where ministers are given addresses

wherein they are praised so that some benefits may accrue to the place which they are visiting and which present those praises.

The present decline in spiritual progress that is so marked among the heads of monastic

institutions and leaders of orders is due to this indiscriminate flattery heaped upon them by

fawning groups. Praise feeds the fire of egoism and fogs genuine faith. The disciple or pupil

should not flatter the Guru, nor should the Guru flatter the pupil or disciple. The relationship

should be like that of father and son. If the son flatters the father or if the father fawns upon the son, it would be ridiculous.

Knock: the doors of Grace will open. Open the door-the sun's rays

waiting outside will flow

silently in and flood the room with light.

Poona: Aanandha Association, 27-3-1966

12. Equal half, not better half

A school is assuredly a sacred place, where a holy task is being put into action---the shaping and

moulding of the fortunes of many generations of the country. The children here learn the skills

and the special aptitudes which can take each of them to the goal of happiness, which can take

the families and societies to which they belong, to peace and prosperity. They are here corrected

and trained; they are introduced to the grand culture that the ancient seers and sages of the land

have discovered and laid down.

This is therefore a sacred place and I am glad I came here and met these children. I am glad that

their parents, especially their mothers, have also been invited and are present. For they should

know the school which their children attend and the teachers who train them, so that they may

contribute their gratitude to those who share their responsibility.

More than all, the character of the children must be made strong and pure. Give them all the

confidence and courage they need to become good, honest, self-reliant

children. It is not enough if they learn something by which they can make a living; the manner of

living is more important than the standard of living. The children must also have reverence

towards their religion, their culture, their educational attainments and their country. They must

learn well their mother tongue, so that they can appreciate the great poetical works and epics

written by the seers of their land. This will give them valuable guidance in the stormy days

ahead. They must also develop a deep reverence for their' motherland, for **Bhaarakath** is the most

ancient as well as the wisest teacher of humanity and every, child born here has a great

responsibility to know, respect and practise the teaching, which is so universal and so

meaningful.

Do not give room in your hearts to envy

The human heart when young is very soft; it responds to grief and pain in fellow-men. It is the

example of elders, the lessons they receive from parents, the company they get into, and the

training they get in school and society that harden these hearts into stone. Keep those hearts soft;

learn to share with others their grief and their joy; do not get jealous when others are happier or

when others win prizes or credits in examinations. Emulate their industry, pray for a higher share

of intelligence or a sharper memory, but do not give room in your hearts to envy and malice.

Envy is a deadly poison; it will contaminate character, ruin health and rob you of peace. Be **Anasuyas**

(un-affected by envy), and you can subdue the Gods of Creation, Protection and

Destruction. Like a pest that destroys growing crops, envy enters slyly and spreads quickly. So

even in small matters, be vigilant to ensure your not falling a prey to envy.

Parents must not find fault with others in the hearing of children, or show their hatred or envy of

others before these tender minds. The Goddess at **Shri Shailam** is called **Bhramaraamba**-- the

Bee that hovers ever at the Feet of Shiva, drawn by the fragrance of His Glory---for He is called

Mallika-Arjuna, the White Jasmine. The hearts of children are pure, they are drawn easily and

naturally to the Feet of the Lord for they have no **vishaya-vaasana** (attachment to sense objects)

preventing them from inhaling aright the Fragrance of the Divine Glory. The bliss that radiates

from the faces of these children is evidence of their innate simplicity and sweetness.

Learn to respect and honour your parents

The parents of these children have to be congratulated, for they have realised the value of school

education for their children and put them here, **inspite** of various difficulties, economic, social,

etc. I know how many of them are depriving themselves of a full meal every day so that their

children may get the benefit of education. Children must be grateful to them for all this and for

the love they bear for them. They daily pray for your health; they pray that no harm may befall

you; they pray that you earn a good name in school. I know all this, for they pray to Me. You

must learn and behave in such a way that they are made happy, in return. Until marriage, you are

under their care and after that, you must bring honour and good name to the family of the

husband. That is your duty and it is only when you fulfill the duty that you are blessed by God.

The parents gave you this body and fostered the intelligence and love that are embedded in it; so,

gratitude is their due. If you do not honour the parents who are the creators in human form, how

can you learn to honour the Creator in Divine Form? Moreover, the parents reveal to you the

glory of God and the means of worshipping Him; they are the first

representatives of authority
 which you meet with, authority modified by love and care. Learn to bend before that authority
 and you will learn how to submit to the Lord. As the twig is bent, so the tree is inclined
 Schooling is not merely for aahaara and aah-laada (food and delight), for earning a living and learning to enjoy leisure. It is to activate the Divine qualities of viveka, vairaagya and vichakshana (wisdom in action, non-attachment and discriminatory power), to ensure in the individual the stabilising virtues of shaanthi, sathya and dharma through the blossoming of prema.
 Faith can give strength and peace
 The flag which was hoisted now is the Flag of Victory, which marks the winning of Freedom by India. When we hoist it in the quadrangle of a school, it must mark the victory of the school in shaping its students into citizens worthy of India's ancient culture, worthy of India's precious heritage of spiritual wealth. The root is education and the fruit is virtue. Otherwise all the schooling is a waste of time and money. This is a temple of Goddess Saraswathi, who grants the wisdom to grasp the ultimate Truth and to acquire the knowledge which dispels ignorance for ever. This is the alms that Shankaraachaarya begged from Annapoorna, the Goddess at Kaashi; not the alms of a handful of rice for relieving physical hunger. It is virtue that made Dhroupadhi immortal; India had many such great women whose virtue and wisdom are extolled through the centuries. Seetha, Saavithri, Gaargi, Anasuuya, Dhamayanthi; women who are installed in the hearts of millions of people who worship them; they draw inspiration from them when confronted with calamity or crisis. They were full of unsullied love towards all who suffered; they were ready to serve the poor and the distressed; they were so steady in their faith in God that they put up with the direst misery in joyful submission to His Will. Faith can give you that strength and that peace.
 You must love and revere your teachers. That is the first step in the discipline which leads to a virtuous character. They have your progress as the spur in their work; they have a lot of patience to put up with your errors; they take your hand in theirs and lead you gently on into the wonderland of knowledge about the world and its Creator. If you disregard them, how can you imbibe the lessons they are eager to teach you? Without sikshana

(learning), there can be no rakshana (protection); education alone ensures safety. If educated, you can be safe from the temptations of the world which induce you to speak falsehoods, to appropriate another's property, to hate others, to take advantage of another's weakness or ignorance.
 The ideals of Indian marriage
 So, derive the best out of these elders who have been entrusted with your education. They are specially trained for the purpose and selected for their efficiency. If you respond to their efforts, their enthusiasm will remain green. In ancient times, the voice of the teacher was supreme. Even emperors did not interfere with the freedom of the teachers to train and punish their sons. The son was handed over to the teacher and they supported him in all his efforts to instruct and improve him. They never sided with the son against the teacher. But now the children are the masters; they dictate terms; if they get poor marks, the parents declare war against the unfortunate teacher who cannot inflict even the slightest punishment on the pupil. That is why the standard of teaching and learning has fallen so low today.
 The ideal for women is the status of Sathi, the faithful wife, the loving mother. The dharma is very laudable. The Indian ideal of marriage is that the right half is the husband and the left half of the same body is the wife; pathi and sathi (husband and wife) are complementary, parts of the same unit. When Shankaraachaarya challenged the famous ritualist scholar Mandanamishra for an intellectual duel, the judge who was to hear the arguments and counter-arguments and decide who has won, was Udayabhaarithi, the wife of Mandanamishra, himself a contestant. The other contestants agreed to this! Imagine the faith that they had, not only in her intellectual eminence, but more than that, in her utter impartiality and integrity.
 The true sign of a Hindu housewife
 And, do you think she neglected her domestic duties during the long hours when Shankaraachaarya and Man-danamishra were carrying on their intellectual warfare? No, she was attending to her household chores. That is the true sign of a Hindu housewife. She was an eminent scholar; yet she was cooking in the kitchen for her husband and the guests and managing the household like an ideal Grihalakshmi. It is said that she put a flower-garland round the necks of both the contestants and attended to her work, away from both.

She said that she could

discover who scored the victory quite easily, for the garland on the defeated candidate would

fade while that on the successful person will remain fragrant and fresh as ever.

When at last her husband lost the encounter, according to her own judgement, she came forward

and claimed her right as the equal half not the better half, but the 'left' halo to continue the

contest. "You cannot claim the laurels of victory until you defeat me too, for I am half of my

husband, and I remain undefeated."

What a great inspiration is this **Bhaarathi** for all of you! Our **Puraanas** and **Shaasthras**, the

Upanishads, the **Vedhas**, the lives of the saints and seers of this land, contain hundreds of such

incidents which serve as beacons to light your path. Learn about them and derive benefit from them.

Anantapur Basic Training School for Girls, 18-4-1966

If you deny God, it is as if you deny yourself. There is no God, you declare; but, you assert that I exist. Well, who is that "I" that exists, that exists throughout the varying stages of growth, physical and mental, in joy and in grief?

That "I" is God; believe it. For that "I" sees with the eye, tastes with the tongue, walks with the feet, argues with the intelligence; but, all the while, it is conscious that it is separate from all these.

When you affirm there is no God, you first assert and then declare the absence of the entity. You assert the non-existence of something that is. That "I" must be conceived as a wave of the ocean of God, not as the first person singular.

Sathya Sai Baba

13. Unrivalled mastery

The sons and daughters of **Bhaarathamaatha** (India, the motherland) won freedom and are

engaged in building up this land as a land of plenty; but there are nations that have no peace even

in the midst of plenty; they are obsessed by fear and anxiety on account of the very plenty they

have earned for themselves. The only guarantor of peace for the individual and for society is

spiritual progress and spiritual discipline. In India, as well as in other countries, there is to be

seen a sad neglect of just these two objectives. Providing housing, clothing and food gives **sukha**

(physical happiness); providing education in skills and imparting information about the world

gives a means of livelihood.

But the ancient adage says, "**ha sukhaat labhathe sukham**" --Real and lasting happiness cannot be

won through physical happiness. Lasting happiness, happiness that will not be shaken or

diminished or modified by good fortune or bad, can come only by the discipline of the mind and

faith in a Higher Power that guides all the deeds and words and thoughts of man. The lamp of

that spiritual awareness has to be lit and fed, so that the footsteps of man can take that path and

proceed unharmed.

The **Vedhas** and **Shaasthras** have declared that man can attain that stage of happiness through

activity considered as duty, as 'worship' considered as dedication and revelation of the Oneness

of the Universe, in an Intelligence cleared of the dust of doubt and delusion, by that dutifulness

and that dedication. **Saah**:am Vishnu **mayam jagath**---the Universe is saturated with Divinity;

there is nothing here which is not HE: **Ishaavaasyamidham sarvam**. He is the base and the

superstructure, the material and the manner, the inner motive and the outer movement. The body

is the temple of the Lord; the atmosphere of this temple is by its very nature filled with love for

all beings. But man, overpowered by egoism, fouls it with envy and greed and so it festers with

disease and distress.

The two arch-enemies of man

Kaama and **krodha** (lust and anger) are the two arch-enemies of man which undermine his divine

nature and drag him down into the mire. The **Raamaayana** story is woven round the anger of

Manthara and the lust of **Surpanakha**. The **Raamaayana** of each individual too is woven round

these two elemental passions. When the first intimations of these evil influences threaten to

invade your mind, stop and inquire coolly into the nature of the urge, the manner of the

promptings, the type of the consequences for you and others. Reason out these things, in silence

and solitude.

The fundamental discipline for acquiring **sukham** and **shaanthi** which is the most precious

heritage of India is now denied to her children in school and college.

This is a lamentable fact.

Instead, everything that tends to increase anxiety and fear, discontent and distress, is being

encouraged through films, books, magazines, dramas, paintings, newspapers and all other means

of communication, including speeches by agitators and public men.

Worry about what might

happen to life, reputation, wealth and authority in the very next moment is haunting every one;

insecurity stalks the land, torn by hatred and greed. People have lost the comfort of self-reliance;

they have no faith in their own strength, and no confidence in others.
 Man fritters away his time in petty pleasures
 Man is the most devalued entity today; everything else has risen in value; man is cheap; he can be neglected with impunity. He knows not his own greatness or worth. He does not know how to elevate the smallest act of his into a means of realising the Grace of the Lord. He does not know the alchemy by which every failure or disappointment can be transmuted into a golden chance for self- surrender and for building up the bulwark of **Bhakthi**. He fritters away precious time in paltry activities and petty pleasures, which lower his self-respect and injure his physical and mental calibre. He must try to live up to the great traditions of his forefathers and the great men of his motherland.

The newspapers have a great role to play in this task; but they are content to cater to the vulgar tastes and become waste-papers soon. I was during the last month in **Mahaaraashtra** State, in **Bombay**, where **lakhs** and **lakhs** of people satisfied their thirst for **darshan** (audience) and where I was discoursing to several thousands on the fundamentals of the **Vedhas** and **Shaasthras** and directing the members of the **Prashaanthi Vidwanmahaasabha** (**Mahaaraashtra** Branch) to resuscitate the glorious culture of our land, I was discussing with ministers, judges, business magnates, doctors, lawyers, editors and others belonging to **Mahaaraashtra**, **Saurashtra** and **Delhi** about the programme of Dharma-**sthaapana** (establishment of righteousness).

"My truth can never be fully grasped"
 And here, in this part of India, certain newspapers were wallowing in the lies that they invented and circulated about what had happened to Me. They print without any shame their despicable inventions displaying malice and envy of the lowest order. Of course, such calumny is quite an ancient experience for the eminent; this is My experience in previous **yugas** also. The successors of **Shishupaala** cannot remain idle; but consider to what low level human wickedness has descended. I do not care either for praise or blame; I only pity these people who, in order to scrape together a few paise from the poor, resort to such venal tricks. For all who are pained by these subhuman antics I **delcare**: "Even if all the fourteen worlds unite together, the work for which I have come will not suffer a bit; even if earth and heaven combine, My truth can never be

fully grasped."
 Without giving ear to such patent lies born out of malice and greed, I would advise you to form a **sathsang**, where you will meet and exchange truths and virtuous talk, where you will study holy books and discourse on the glory of God. Why waste precious time in scandals about others and criticisms of others' behaviour? Cultivating envy, malice, hatred and anger against others is an evil pastime that recoils on oneself. In every one there is resident the self-same divine spark; so cavilling at the neighbour is tantamount to cavilling at Divinity.

The game of life is worth playing and becomes interesting only when there are bounds and rules which limit and control. Imagine a game of football without any rules or bounds for the field. It will be chaos; it will be a free fight; it will be a riot. No one can say who wins and how. The Dharma **maarga** and the Brahma **maarga** are the boundaries of the field. The virtues fight against the vicious tendencies. Play the game, paying heed to the warnings of "Foul" and "Out".

Anantapur High School for Girls, School Day, 1966
 The child has its tongue and the mother has hers. The mother keeps the child on her lap and pronounces the words so that the child may learn to speak. However busy the mother's tongue may be, the child has to speak through its own tongue. The mother cannot speak for the child and save herself all the bother! The Guru, too, is like that. He can only repeat, remind, inspire, instruct, persuade, plead; the activity, the disciple must himself initiate. He must jump over the stile himself No one can hoist him over it.

Sathya Sai Baba
 14. **Bharatheeya** Culture
 Dharma (righteousness) is the way of life that confers lasting joy; the **Shaasthras** are the source of dharma; they lay down the rules of dharma. The **Shruthis** and **Puraanas**, the **Shruthis** and **Itihaasas** are all included in the term **Shaasthra**. Of these, the **Shruthis** are the most authoritative. The others all follow the **Shruthis** and keep in step with them. **Bhaaratheeya** culture is the expression of such sacred ideals. Throughout the ages, this culture has been providing spiritual teaching and training in a friendly fruitful manner. The **Puraanas** are but simple and sweet expositions of the **Shruthi** ideals of life; that is why they are called, the comrades of man. Those who study the **Vedhas** and understand the principles direct from them are called **Shrothriyas** and **Naais-thikas**. They are the highest grade of seekers. Those who understand them

from the popular texts like the **Puraanas** and base their conduct on that knowledge are of the middle grade. They get inspired from some excellent poems and dramas also and they follow the dharma that is sought to be explained through those media. Thus, Hindus have tried to spread the principles of their culture through various means among the masses. **Bhaaratheeya** culture teaches not merely the truth about the visible objective world; it lays bare the truth of the subjective invisible world of the spirit also. This is the task of **Sanaathana** Dharma or **Vedha** Dharma. This religion has in it the principles of all contemporary religions. Those who doubt this should examine the scriptural sources in an impartial spirit. Due to the wide influence of Western civilisation, absence of exposition and explanation by persons who have accumulated experience, inability to clearly grasp the meaning of the texts, and neglect of the Sanskrit language which is the precious treasure of India, truth about the greatness of **Bhaaratheeya** culture is largely unknown today. Hindu Culture is World Culture As a diamond shines in splendour when it is cut into many facets, the foundation principles of Hinduism will shine brightly and illumine the world, when one starts the inquiry, patiently and enthusiastically. How can you know the taste if you do not eat? How can you know the depth, if you refuse to enter the water? Those who spurn **Bhaaratheeya** culture without practising it are as foolish as those who dismiss a dish without tasting it. Hindu culture is the pillar and support of the nation; it is the backbone of the spiritually adventurous; it grants both this world and the next to all beings. It is really World Culture, the culture that the world needs. Other cultures assume various forms in various climes. But, the culture of **Bhaarith** has asserted eternal values, values for all times and all climes--like **dhaya**, dharma and **dhama** (compassion, virtue and self-control). It has not bent before the pressure of patronage or persecution. The impact of Western civilisation has given rise to certain new sects that attempt to **re-form** and **modernise** Hindu religion. **Hindusim** has the strength to correct their egoism and establish concord. Hinduism is the one religion that proclaims the truth that there is nothing separate from God and it proves it too. Because people are not able to understand this fundamental integrating principle, hatred and malice have grown in the followers of other

faiths.

Religion has its root in the mind

There are not wanting Indians who see only the externals of religious observance and start condemning religion itself, as fraught with disaster to the people. These people even argue that religion itself should be abolished from life. Alas, their insane slogans remind us of the efforts of the ant to judge the depth of the sea or that of the cat to drink up the Ocean of Milk. Perhaps they do not realise that their negation of religion is itself growing into a 'religion'. Had they known this, they would not have ventured into a field of which they know nothing. Others attempt to design a composite religion, without first seeking to manufacture a composite mind. Unless all become of one mind, all cannot welcome a single religion. Religion has its root in the mind. Correct the source; the end will be corrected. Ensure that the basement is strong; then you can build a house of many floors over it. Unless you ensure the strength of the foundation, the house will topple down. To plan the destruction of religion without realising what religion does to man, is itself the height of ignorance and irresponsibility. Of course, injustice, indiscipline and superstition might raise their heads in the name of religion. But, religion never sanctions these. The chief purpose of religion is to make man aware of his relationship with God. Every person has full rights for worshipping God and winning His Grace. But, whatever the road, whichever the path, the Goal is the same. **Vedhic** religion will not permit you to quarrel with any other religion, or hate it or decry it. It insists on tolerance and respect. If you seek to develop love towards all men and the spiritual outlook that will sustain it, you will have to follow the discipline laid down in the **Shaasthras**, for your stage and state. The sign of the **Mahaathma** What is Truth, what is Love, what is God? Unless these three are clearly understood, man cannot fulfil himself, nor can he realise his true glory. But, people nowadays interpret these, according to their pet fancies without delving into their implications or even without approaching those who know those implications, for instruction. The **Shaasthras** emphasise that it is inner conviction, inner purification that matters. Also that the conviction must be expressed through good deeds. This emphasis is now ignored; only the gesticulations of

the outer man remain. So,

people believe that the observance of the "Don't touch" rule is itself sacred, sanctioned

bahaviour. This is 'kitchen religion', not **Vedhaantha dharshana** or the religion expounded in the

Vedhas.

The fault lies in those who talk and write about religion, without putting the preaching into

practice. Thought, speech and action must be **co-ordinated** and complementary. Each should be

in strict accordance with the others; that is the sign of the **Mahaathma** (high-souled), the **dharmic**

individual, the **Pandith**. Those who do not adhere to this are **Duraathmas** (bad souled), not

Mahaathmas. To be truly religious is to follow the footsteps of these **Mahaathmas**.

Religion has to confer knowledge of the Self; that is its real purpose, not providing matter for

club conversation or coffee-hotel-debates. Every one has to strive to know his own truth and

experience it. That striving is the heart of religion; it is the goal of life. Without it, life is as bad

as death. Only when superficial activities are transcended does true religion begin. It leads to

Brahmaanandha, through the awareness of one's identity with **Brahmam**.

Good acts that help promote **Bhakthi**

Bhakthi is the foundation for all religions. Of course, **japa** or **homa** or offering of flowers, or

going on pilgrimages to holy places cannot be taken as **bhakthi**! They are good acts that help

promote **bhakthi**. True **bhakthi** opens the door of **jnaana**. Faith in God and His Glory and His

Grace must be supplemented by discrimination of the Real and the unreal and the control of the

senses. Those who argue whether **bhakthi** or **jnaana** is superior for God-realisation are travellers

in the dark, for, they argue from ignorance. The unripe fruit and the ripe fruit have different

tastes, but, they are the same fruit; the unripe fruit becomes later the ripe one.

To understand clearly the basic principles and to explain to others these principles, a knowledge

of Sanskrit is essential. **Samskrithi** or Culture has arisen out of Sanskrit. Sanskrit is the most

ancient of all the languages of the world. It is the original spring out of which has flowed all arts

and all ideals. The root words of languages are all to be found in the **Vedha bhaasha** or Sanskrit.

It is invaluable for world culture, but, it is a cause of concern that it has now fallen into neglect.

Some among the supporters of Hinduism who profess to revive it are

engaged in the

establishment of thief own name and fame, than the work which they have to do. They fight

among themselves, shouting "I am more worthy of respect", like the **Yadavas** who destroyed

themselves by internecine war. The herd of monkeys ruins itself as well as the garden it enters;

so too, these people ruin themselves and damage the reputation of **Vedhic** religion itself.

Vedhic religion should be revived at all costs

But, there were many great individuals who sacrificed their all and suffered untold miseries for

the sake of reviving and re-establishing the religion of the **Vedhas**. Their **thapas** (penance) has

made this religion survive, with whatever little strength it has.

Without them we cannot imagine

what would have been the fate. Take an example from contemporary affairs. Every one knows

that the whole country is preparing single-minded to keep away the Chinese hordes. But, few

recognise the fact that, but for **Shankaraacharya** and his establishment of **Adhwaitha** and his

fostering of **Vedhic** religion, India would have become another "China". Deep reflection is

needed to realise the enormously important work carried out by such great personalities, incarnations

of God or of a part of His Glory. "The advent of the great is for no little task", it is said.

They do not move among men to discuss tawdry stuff or take part in trivial themes.

Those **Mahaathmas** bound themselves with the duties and obligations of dharma; they were

ready to engage in activities dictated by the **Vedhas**; they gave up all desire to cater to the ego;

they respected the rules and regulations prescribed for them by the **Shaasthras**; they curbed all

evil desires; they dedicated themselves to the promotion of **Vedhas** and the revival of the Hindu

religion. There is no comparison between them and the religious teachers and expounders of

today. Those great men spoke from actual experience and so their authoritative exposition

promoted faith and encouraged belief. The exposition by the leaders of today have no base in

experience and so, faith is being undermined. For the sake of mankind, this religion has to be

revived and strengthened. For, **Sanaathana** Dharma (Eternal Religion) has maintained itself even

today, in spite of the devastating current of Time, for this very purpose.

From an article written by **Baaba** for the **Mandalothsava Sanchika**, **Sanaathana Vedhaantha-**

Sabha.

You must examine every moment of your waking time whether you are observing the precepts of Dharma of straying away: Dharma is ow just a convenient excuse to derive benefits from others, not an opportunity to fulfill your duties to others!

You remind others of it, when you desire to squeeze some advantage from them. You must remember not only the rights that Dharma confers but also the duties it imposes.

Sathya Sai Baaba

15. The zenith of creation

The traditional number of created beings is 84 lakhs, and man is the final item of the

evolutionary procession; but, why did the number stop at 84 lakhs?

It stopped because man is the

zenith, the fullness; he is Maadhava in fact, though he has ignored the truth and holds fast to the

belief that he is just a man. He is endowed with manas, buddhi, chiththa and ahamkaara (mind,

intelligence, reasoning faculty and ego), all four, in an integrated personality, whereas the birds

and beasts and all other species have mostly ahamkaaram (ego) alone. The lives of the later are

centred round the aham and its desires and demands. But, man has the capacity to follow sathya,

dharma, shaanthi and prema; man alone has it. If he does not evince that capacity and develop it,

he is as bad as a vaanara or a daanava (ape or ogre). When man was created, there remained

nothing higher to create.

There is a story about Kaalidaasa which illustrates this point. It is said that the other poets and

scholars in the court of Emperor Bhoja were green with envy at the quick rise to fame of

Kaalidaasa and at the largesses that the Royal patron showered upon him. So, they poisoned the

ears of the Emperor against Kaalidaasa and when he challenged Kaalidaasa to disprove the

allegations he was alone and helpless against his traducers.

Kaalidaasa could appeal only to his

other patroness, Kaali maatha, Mother Kaali. He told the king that they could all come to the

temple of Kaali and when he prayed to Kaali, to stand witness to his integrity, they could hear

the answer that the Goddess would give. He had such faith in his Mother.

The entire court was present next morning at the Temple;

Kaalidaasa prayed. Then, in the tense

silence, they all could hear a Voice... "Kavirdhandee, Kavirdhandee,

Bhavabhoothisthu

pandithah" (Dhandi is a poet, Dhandi is a poet; Bhavabhoothi is a Pandith). That was all. No

reference was made to Kaalidaasa, when all that was wanted was a

judgement about Kaalidaasa

and his merits. Naturally, Kaalidaasa was enraged. He forgot himself in his rage and shouted

Koham rande? (Who am I, you slut?"). Kaali kept calm; Her temper was not roused. After a moment

she replied, "Thwamevaaham, thwamevaaham, thwameva aham, na samshayah" (You are

Myself, I am thyself, undoubtedly"). That identity is the destiny of man.

Let every act be saturated with Bhakthi

Sage Vyaasa made man aware of his value. He collated the Vedhas, wrote the Mahaabhaaratha

and the Bhaagavatha and the eighteen puraanas and, the Brahmasuuthra. All these contain the

same nectarine teaching, though the Vedhas may be more highly revered. A boat may be a small

appliance, but, it can take you across the sea. A lamp may be a small contraption, but, it can light

your path across a jungle. What is wanted is persistent effort, ceaseless karma, activity. The

torch may illumine only a distance of two yards and you may have to go two miles in the night.

But, do not despair. Hold it in your hand and walk on. With every step, the torch will illumine a

few steps more and so, you can reach the goal safe. Walk on, do not sit idly on the side of the

road. Move on from one step to another--shravanam, mananam, nidhidhyaasanam (hearing,

recapitulation, concentration). Only, let every act be saturated with bhakthi. Bhakthi is not

something added on to make life more appetising; it is the very breath of life. It should inspire

every act, every word, every thought.

Speak so that your language is as sweet as your feelings are. Make

the words true and pleasing. (Sathyam brooyaat; priyam brooyat).

But, for the sake of pleasing another, do not speak falsehood or exaggerate.

Cynicism which leads you to speak about a thing in a carping manner and in order to bring it into disrepute is as bad as flattery which makes you exaggerate and cross the boundaries of truth.

Sathya Sai Baaba

16. Three types of road

To be born as a human being is a great piece of luck. For, man alone can attain the status of the

Divine, by recognising the reality of his being. No beast or bird can reach that height of

realisation. But, it is tragic that instead of valuing the chance and

utilising it, man fritters his

years here and dies, without seeing the light. He is disgracing himself and denying his destiny. A

minute's reflection will reveal how far he is from the goal, the precious stage of self-realisation.

Man is neither a picture, nor a sculpture, which are both lifeless and have no aspiration of their own. He has activity, attainment, a hunger for expansion, for immortality. But, what a pity, he does not dedicate his life to the Divine, he is caught up in the vain pursuit of comfort and cosy living. And to style himself as a son of **Bhaaratha maatha** (Mother India) and yet, behave so foolishly is a greater shame. He is simply converting a fine moonlit night into a night of thick blackness.

The "believers", "the orthodox" are mainly responsible for this state of affairs. They neglect the faith, they imitate western culture. Does the west deny its culture? No; they learn about other cultures, and yet, they follow theirs with enthusiasm. But, you have neither this nor that; you fall, in between.

God cannot be grasped by anyone fully

When I see the long lines of people going to Church every Sunday, I am glad; but, when I find you talking apologetically of your visits to temples and sages, I dislike it. Why not assert that you had been to a temple or sage, boldly, with heads erect? Why fear even the most trivial persons? Why yield to worry and misery, claiming all the time that you are a believer in God?

You are born as a consequence of the activities you were engaged in, in past births. When a bus is speeding along, a cloud of dust follows it; when it halts, the passengers get the dust all over.

But, how far can you travel without bringing the bus to a halt? The one consolation is: you need not always speed along the mud road; better roads are in store. The mud road, the fair weather road is the **Samithi** Road; the metalled road which comes later is the **Zilla Parishath** Road; at last, you get on into the asphalt road, the road of the Highways Department, where the bus will not drag behind it any cloud of dust. The mud road is the Karma **maarga** (road of activity), the metalled road is **Upaasana maarga** (road of worship, contemplation) and the asphalt road is **Inaana maarga** (road of divine knowledge, wisdom), join the **Inaana maarga** soon; then, there will be no dust.

The people of this country have lost reverence for things spiritual. There are many sages and saints in India, but, on account of cynical neglect, like **Bhasmaasura**, India is planning its own extinction in the cultural field. **Bhasmaasura** placed his hand on his own head and that reduced

him to ashes. Persons who have not advanced even one step towards God by means of **saadhana** (spiritual discipline) start pronouncing judgements; God cannot be grasped by any one fully.

When you dismiss an act as miracle, you are only admitting that it is beyond your ken; you use that word, because you have no other means of describing God's behaviour or movements or action.

In spiritual matters, faith is the basic requisite for progress. That faith had to be guarded carefully. Yield to the Lord, who is more kin to you than your own parents; yield to no other. Do not allow your faith to falter with every passing gust of wind. Believe that all the three worlds cannot unseat Truth; all the fourteen **lokas** cannot seat Falsehood on the throne. Your duty is to carry on **saadhana** undisturbed by what others may say, holding fast to the certitude of your own experience.

Madras, 23-5-1966

Bear with others,
With patience and understanding;
practise **Sahana** and Sympathy.
Try to discover points of contacts, not of conflicts.
Spread brotherliness,
and deepen kindness
Through knowledge. Then,
Life becomes worth-while,
without fail

Sathya Sai Baba

17. Sweetness in the fruit

Most men spend the lifetime allotted to them or earned by them in the partaking of rich but harmful food and drink and indulge in glamorous but more harmful pastimes. What a pathetic waste of precious stuff!. Though belonging to the animal genus, man has much more than his fellow-beings in physical, mental and moral equipment. He has memory, language, conscience, reverence, awe, wonder and an inexplicable sense of discontent, the precursor of detachment. He has the glorious chance of **visualising** his identity with the Mystery that is manifested as this Universe; but he is so sunk in ignorance that he behaves as though he is an animal like the rest and wallows in grief and vice.

It is as if fire has forgotten its capacity to burn or water its nature to wet; man has forgotten his nature to reach out into Godhood, his capacity to seek and secure the Truth of the Universe of which he is a part, his capacity, to train himself by virtue, justice, love

and sympathy to escape
from the particular to the Universal. He can attain the consummation
and climax of merging with
the unchanging that is behind all this change. It was Vyaasa, whose
memory is enshrined in this
Festival of Vyaasa Poornima, who held before erring man this
destiny and this discipline, in the
various texts that bear his name.
Vyaasa collated the Vedhic texts and composed the
Brahmasuuthras stringing together in
epigrammatic form the essential teachings of Vedha and
Vedhaantha. He also placed humanity
under a deep debt of gratitude by elaborating the moral and spiritual
lessons of Vedha and
Vedhaantha in the magnificent poetic philosophical epic,
Mahaabhaaratha, and in the sweet
bhakthi- saturated collections of divine stories called Bhaagavatha.
Each of these can by itself
effect the liberation of man, provided he imbibes the lessons and
practises them. While the
Brahma suuthras may be helpful only to a limited number of
intellectual seekers, the
Mahaabhaaratha and the Bhaagavatha are for the common man,
the unlearned seeker. They serve
equally well and as quickly as the other texts, if not quicker. The
Vedha Vedhaantha may be
taken as a Rupee Note while the epics and Puraanas like the
Mahaabhaaratha and the
Bhaagavatha are 100 paise which mean the same thing, for the
rupee is equal to 100 paise.
Do every deed in a spirit of dedication
The Puraanas and the epics teach the path of devotion and
surrender. They ask that man should
do every deed in a spirit of dedication. Allow the wind of doubt or the
sun of despair to affect the
pot of aanandha you have filled, and it will evaporate quickly. But
keep the pot in the cool
waters of good company and good deeds; it can be preserved
undiminished for ever. Aanandha
too grows when you dwell on it in silence and recapitulate the
circumstances which yielded it.
That is why manana is held so important a part of spiritual effort.
Like the child which throws
off its toys and starts crying, you too must realise the paltriness of the
toys of fame and fortune
and call out for the Mother. The child feels that all else is trash before
the love of the Mother and
the blessedness of Her Presence. One should not aspire for anything
less.
Kaalidaasa in the court of Bhojaraaja was insulted by the senior
poets and scholars who were
jealous of his attainments. He was poor and that was enough reason

for them to look down upon
him. When the tank is full, the frogs sit round its bank and croak;
when it is dry, no frog leaps by
its side. The seniors spread scandals about Kaalidaasa and
attempted to cast him out of court.
Cleverness is out of place in spiritual affairs
Kaalidaasa knew of only one Person who was free from jealousy and
pride and that was Kaali,
the Mother. So he went to the Kaali temple and prayed before the
Mother to assure him of high
status among poem. After a long time spent in intense prayer,
Kaalidaasa heard a Voice emanating
from the shrine and it extolled Dhandi and Bhaava-bhuthi as great
geniuses and scholars.
There was not even a whisper about his attainments! So, he got hurt
and even enraged; he gave
vent to his ire in harsh words and insisted that She should declare
the truth, however unpleasant.
Then the Voice announced, Thwamevaaham, thwamevaaham,
thwamevaaham, na samshayah"---
"You are Myself, you are Myself, you are Myself, without doubt!" What
greater status did
Kaalidaasa need than this? That is the reply that every seeker will
get, for that is his truth, his
reality, his prize and consummation.
There are many stories which describe Kaalidaasa as a very
resourceful poet who defeated the
stratagems of his opponents by yukthi (cleverness); but his bhakthi
was much greater than his
yukthi. I am reminded of the cleverness of a householder when he
heard at midnight the noise of
his house being broken into by thieves. He guessed that they were
within earshot and so he asked
his wife loud enough to be heard by the thieves. "Why are you
torturing me thus, asking me to
bring back all your jewels that I have pledged with the Maarwaari? I
know that all your gold has
gone to him and you know that I have not even a rupee with me; let
good times come; I shall
certainly recover them and give you. But now?" You need not be told
that the thieves left, to
enter some other house that night; they left the house that had "no
gold, not even a rupee."
Such cleverness is out of place in spiritual affairs where all artifice
and artificiality are
impediments rather than helps. It is when cleverness increases and
chokes sincerity and
straightforwardness in spiritual matters and in the relationship
between God and Man that the
Avathaar comes. As the Health Minister of Mysore said just now,
cleverness degenerates into
conceit, and that makes man forget God who is the inner motivator.

Learn the art of operating the human machine
 You may have a costly transistor or watch or phonograph with you,
 but if you do not know how
 to use it efficiently they are mere lumber. Now, imagine what a
 wonderful machine you yourself
 are! Should you not know how to operate it and get the best results
 out of it? What is the benefit,
 if you use a sharp silver hilted sword to cut vegetables? Indian seers
 discovered the art of
 operating this human machine, but their descendants have allowed
 that art to decline.
 The teachers have no desire to learn it, have no qualification to
 practice it, or enthusiasm to
 discover it. The leaders of the people, who are in charge of
 Government are unaware of it.
 Provided there is the thirst to know it, even one sage who is adept in
 that art is enough; many can
 light their lamps at the flame of that sage. Vyaasa is one such sage,
 the foremost and the first.
 That is why he is described as Naaraayana Himself.
 By imbibing the teachings of the Bhaagavatha, your thamo guna
 (quality of inertia) will be
 raised into rajo guna (quality of restless activity) and purified into
sathwa guna (quality of poise
 and serenity). It is like the fruit growing by the combined influence of
 the earth and sun first into
 full sourness, then to partial sweetness and finally complete
 sweetness, in three stages. Man too
 by the twin forces of the Grace from without and the yearning from
 within, grows into the
 complete sweetness of aanandha and prema.
Prashanthi Nilayam: Guru Poornima: 2-7-1966
 The human being is a composite of man and beast and God, and in
 the inevitable struggle among the three for ascendancy,
 You must ensure that God wins; suppressing the merely human and
 the lowly beast.
Sathya Sai Baaba
 18. The bottomless pit
 By an inordinate attachment or raaga to the seen, man has become
 an alien to the realm of the
 unseen. But the unseen is the basis of the seen; the thing that gives
 stability and value to it, the
 thing that is true and valid. In spite of the warnings administered by
 countless saints and teachers
 through the centuries, man has today in this land of Bhaarith
 forsaken the unseen for the sake of
 the seen. The unseen alone can confer contentment and courage to
 face fortune as well as
 misfortune. Ignoring it has caused the discontent and distress
 prevalent in every heart and home
 today.
 Develop bhakthi (devotion) and you are free, for the Lord takes on

the burden you carry. The
Raamaayana is the great text for all who yearn to surrender to God
 and win Him. From
 beginning to end, it illustrates the various steps leading to it and the
 blessedness acquired when
 one accomplishes it. Lakshmana is a great example: he gave up every
 object of affection in order
 to be with the Lord and serve Him. Once, while in the forest, Raama
 directed Lakshmana to
 search for a suitable location for a Parnakuti (adobe) for His stay,
 and build one thereon.
Lakshmana shed tears when he heard these words, for he
 interpreted this to mean that he had
 freedom to think and act on his own. He had surrendered his will to
 his brother and could only
 follow orders; he had lost all sense of independent judgement.
 God is happy when He rescues those in agony
Vibheeshana is another example of full surrender. Raavana had a
 gang of courtiers and ministers
 who catered to his whims and flattered his vanity; and while each of
 them advised him to
 challenge Raama in open war and keep Seetha for himself,
Vibheeshana, his own brother,
 chastised him for his wilfulness and lust and urged him to save
 himself, his kingdom and his kith
 and kin by restoring Seetha unharmed to her Lord. When
Vibheeshana went over to Raama,
Raama knew that he had a pure heart that could not survive in the
 poisonous atmosphere of
Lanka. So He took him and saved him.
 The Lord likes to be called Aartha-thraana-paraayana (protection
 of, and devoted to, the
 distressed and oppressed) more than any other name, for He is most
 happy when He rescues
 those in agony. See how He yielded to the entreaties of Sugreeva who
 required Him to
 demonstrate His prowess before surrendering to Him! He wanted to
 rescue Sugreeva, who had
 lost his kingdom and his queen, and so He was willing to be put to test
 by that apprehensive
 supplicant! Bharatha gave up his mother, his throne and all his
 wealth and power; he revelled in
 travail and poverty, he dwelt only in the thought of Raama in the
 forest and denied himself every
 thing that his brother could not get. By constant contemplation on
Raama, even his complexion
 changed into Raama's.
 Be an instrument in the hands of God; let Him use you for any
 purpose He prefers. How can any
 one question His will? There was a merchant who asked the sailor
 about his grand-father and
 father. It seems they both died on the sea. So the merchant asked the

sailor whether he was not
 afraid of sailing on the sea. The sailor asked the merchant where his
 forefathers had died. He was
 told that they had all died in bed, so he too asked the merchant
 whether he was 'not afraid to go
 to bed! Death comes to all, somewhere, somehow; but the wise man
 achieves the Vision ere the
 end. Have the cool spring of devotion in you; then, the fires of anxiety
 cannot harm you. Then,
 every visitation of calamity will take on a new meaning, as a sign of
 Grace, to harden you,
 toughen you and make you seasoned timber, for His purpose.
 Sublimation of the senses is essential
 A dog lying comfortably in the middle of a busy thoroughfare---you
 will have seen some dogs
 enjoying a siesta in that spot full of danger, creating an island for
 itself in the midst of the traffic
 flow---was once asked why it had chosen that spot. It replied that it
 wanted to discover who
 among the pedestrians were good and who were bad. It explained
 that though there was enough
 road space on both sides, some men prodded it just for fun or out of
 sheer mischief in order to
 shoo it off. Such men are innately bad, it declared. The others who
 mind their own business, go
 their way, and do not concern themselves with things they meet on
 the way which distract their
 attention delaying their journey are good, it said. That dog spoke true,
 for the men who cannot let
 well alone are really obstructing their own progress.
 The main thing is the control and the sublimation of the senses.
 Letting them have their way, by
 directing them on the objective world of tastes, smells, shapes,
 melodies and **softnesses** is to fall
 into a bottomless pit. It is like locking up the treasure in a golden box
 with a golden lock. The
 thieves get a richer loot, that is all.
 The **Geetha** speaks of **bhakthi**, **inaana**, karma, as **yogas** and by yoga
 is meant what **Pathanjali**
 intended it to mean: **chiththa vriththi nirodhah**, that is, the stilling
 of the agitations of the **Mindstuff**.
 Vishnu is the supreme exemplar of this calm, for He is
 "**shaanthaakaaram bhujaga**
shayanam", the very picture of peaceful calm., though reclining on a
 thousand-hooded serpent;
 the snake being the symbol of the objective world with its poisonous
 fangs. Being in the world
 but not of it, not bound by it---that is the secret. **Maareecha** gave up
 even the urge to live when
 he got the chance to die at the hands of **Raama**, with his eyes fixed on
 the charm of that Divine
 Form. He knew that **Raama** was, as he said, "**Vigrahavaan**

Dharmah'---Dharma in cognisable
 form. So he thanked **Raavana** for the chance given to him to be killed
 by **Raamaa's** arrow.
 Fortitude is the foremost **saadhana**
 The conquest of the senses and of the passions and emotions is a hard
 process and a slow
 process, which will be crowned by success only by systematic
 endeavour. Take anger, for
 example. There was once a huge big wrestler who was strutting along
 a street, proud of his
 physical strength and his victory over many rivals. As he passed, a
 middle-aged woman tittered
 at his size and appearance. The wrestler gnashed his teeth in anger
 and lunged towards her. The
 woman ejaculated, What type of strong man are you, who cannot take
 a woman's laughter
 calmly? and the wrestler had to hang his head in shame. **Sahana**
 (forbearance) is the best
saadhana, fortitude is the foremost **saadhana**. That is the greatest
 lesson of the **Shaasthras**.
 How can man serve others or the Lord who is resident in all when the
 senses drag him away
 from that service or when passions peep in to tarnish the love that
 inspires the service? The
Lokesha (Lord of the world) is engaged in spreading **aanandha** in
 the **Loka** (world); man should
 be engaged in spreading **aanandha** around him. That is the way to
co-operate and share in the
 task of the Lord. Every evil deed hastens one's fall. **Raavana** carried
 away **Seetha**; men many
 wonder why, when he did that nefarious deed, the flames of Divine
 wrath did not reduce him to
 ashes, or why the anger of a chaste woman did not consume him. But
 the consequence of all the
thapas (penance) he had gone through and the **boons** he had won
 from the Gods stood as an
 armour for long. **Raavana** must meet his doom through his own folly
 and wickedness. The Lord
 is but a witness; He is above all hate and anger, of attachment derived
 from mine and thine.
 Karma without Dharma leads to destruction
 The **Raakshasas** of **Lanka** were adepts at **yaagas** (sacrificial rites)
 and **vajinas** (ceremonies in
 which oblations are presented); every home in the island was under a
 canopy of holy smoke
 emanating from the sacred fires lit for ritual worship. That was the
 karma-path for blessedness,
 but that path without Dharma led them to destruction. **Bhojaraaja**
 once held a discussion in Court
 on the relative importance of Karma and Dharma. Karma, Dharma
 and Brahma (action, virtue,
 and Supreme Being) are the three stages of spiritual progress. It was

seen that they were all

equally important at the proper stage of development.

The poets used to ask for patronage with the word, dehi, which Kaalidaasa once interpreted as,

They are not asking you; they are addressing you as 'dehi', 'the one with the body', 'the One who

has encased Himself in this physical equipment', 'the Aathma'. They are reminding you that you

are essentially the dweller in the body, not the body with which you are likely to identify

yourself. Once a poet approached Bhoja for help and when the Emperor held before him a purse,

he refused to accept it, because he said, You must give me something which you have earned by

the sweat of your brow, not something which you have appropriated from the earnings of others'

toil. The Emperor appreciated the argument; he asked him to call on him the next day. When the

poet presented himself the next morning as directed, Bhoja gave him 16 copper coins which he

had earned from a smithy, handling the hammer to beat the red hot iron. The poet held out his

hand for it; the coins were given; but, what a wonder, they were gold coins, not copper. The toil

of the king had made them pure gold. One must give only what one has legitimately earned.

Then the dehi (the indweller in the body) gives without deha (body)-consciousness.

Prashaanthi Nilayam, 3-7-1966

In this Kali yuga, the principle of Divine Love is not in evidence. It is smothered in jealousy, conceit, hatred, fear, falsehood and greed. That is why it is best referred to as the kalaha yuga (the age of faction) marked by fights between mother and daughter, father and son, teacher and pupil, guru and guru, brother and brother.

The recitation of the name of Krishna is the best method for cleansing the mind of all these evil impulses.

Sathya Sai Baba

19. This bank and that bank

I am glad that the State Bank of India is opening a branch here in the Prashaanthi Nilayam area.

Artha (wealth) is one of the Purusharthas---legitimate objects of human endeavour. The four

purusharthas are dharma, artha, kaama and moksha. They have been listed so, in that order, on

purpose. Dharma (righteousness) has to direct and control the process of earning wealth (artha)

and moksha (liberation) is to be the regulating factor of desire (kaama). All artha accruing from

sources minted by adharma (vise) is to be treated with contempt as unworthy of man. All desires

that do not subserve the one supreme need for liberation are to be given up as beneath the dignity

of man. So, the Adhyaathmic (spiritual) basis of dharma and moksha : as to be the root of both

artha and kaama. Without it, earning degenerates into plundering; desire degenerates into death.

This Bank helps you to keep your money safe when you deposit it with them. They are happy to

receive it from you; they will allow you to make use of it when you are in difficulty. But your

money helps you only in worldly distress. You accumulate it with great care, by thousands of

acts of denial, denying yourselves this comfort or that convenience, saving in this item and that,

spending less and earning more; but a day comes when you have to leave the pile and go, emptyhanded.

This passbook will not be looked into there. Why, even while here, when the pile grows

into an attractive quantity, sons start fighting for it, causing you anxiety and fear; taxes take away

a large share; thieves and crooks have an eye on it.

Depositing spiritual efforts gets peace

There is another Bank which receives deposits and maintains accounts strictly and confidentially.

Every little sum is entered and accounted for deeds, thoughts, words, good, bad and indifferent.

If this Bank takes good care of your aasthi (properties, wealth), that Bank watches whether you

are an aasthika, a person who acts on the assumption that there is aasthi--a sovereign guiding

principle that is divine, that whispers warnings from the heart when dharma and sathya are

infringed, when artha and kaama enslave man unchecked. No son can sue for that aasthi; no

tax-gatherer can lay his hands on it. No crook can transfer it to his purse. Open a deposit account

there, in that Bank, for your prosperity here and hereafter. That deposit, growing by your

spiritual efforts, will give you joy and peace.

While you should develop this saving habit here, for the sake of old age and a rainy day, it is

necessary that you should develop that "saving habit" for the hereafter, so that you may be saved.

Dharmam chara, sathyam vadhathat is the method. Dharma and sathya and prema are the

currency accepted by that other Bank. All acts, words and feelings ringing with the purity of

these metals will be accepted as deposits. So, along with an account in this bank, you must take

care to have an account in that other Bank also.

You talk glibly of Raamaraajya but how can it be established, if you do not emulate Raama? He

was Vigrahavaan Dharmah---the very embodiment of virtue. He never deviated from it.

Dasharatha means he who is master of his ten senses, the five **karmendriyas** (senses of action) and the five **inaane-ndriyas** (senses of perception): that is to say, the successful **saadhaka**. Such a person can have the holy progeny of the four **Purusharthas**: Dharma (**Raama**), **artha** (**Lakshmana**), **kaama** (**Bharatha**) and **moksha** (**Shathrughna**). Become a **Dasharatha** and have that holy progeny, as a gift from God. Draw upon the accounts of previous births This bank will not give loans to all and sundry; its help is only for those who are credit-worthy, who have impressed by their industry and integrity that they will make good use of the money and keep their word. That other Bank too will save from distress and grief those who have **sathya**, dharma, **shaanthi** and **prema**. This bank will help only in proportion to the deposits that stand in your name; that Bank too deals like that. The consequences of the meritorious activities of previous births can be drawn upon now; but unless you have them, no cheque will be honoured. Moreover, only those who have the account can operate. Each must have a separate account in his own name; one brother cannot draw on the account of another brother; the wife cannot draw on the account of the husband. This bank will give loans if you mortgage your house or lands, property that has come down to you from your ancestors, gold jewellery that has come to you from your mothers, **etc.** That Bank also will allow you to draw upon the accounts of previous births, and deposits made then. That is why you find some people, who are obviously wicked and cruel, mean and miserly, yet leading 'happy' lives, free from pain and grief. They have drawn upon deposits made in the past. They are entitled to that happiness. Sometimes, this bank will grant you overdrafts, so that you tide over temporary crises; the extent of the overdraft is settled by the Manager with reference to your reliability and capabilities. It is like the **anugraha** (Grace), that God will confer on you when you have earned it by **sath** karma. **sath chinthana**, **sath bhaava**, **sath** sanga and **Naamasmarana** (good deeds, good thoughts, good feelings, good company and constant contemplation on the name of God and the glory it seeks to express). Surrender your Ego to God's safe deposit vault Banks have safe deposit vaults, where customers can keep their valuables, jewels, legal

documents and other things like silver and gold, which attract thieves; they can then be free from worry; they can sleep in peace. Surrender them to the custody of the Bank and dismiss anxiety from the mind. That other Bank, dealing with spiritual accounts, has also a safe deposit vault. Surrender your jewels of intelligence, cleverness, capacity to serve and the gem that you most value, namely, your EGO to the care of God; then, you can be happy. **Maam ekam sharanam vraja**. He invites. Surrender to Me alone. Then, He assures **Maa suchah**: You need not grieve at all. Arjuna is called by the Lord in the **Geetha**, '**Dhananjaya**'; people explain the word **dhanam** to mean booty gathered by him from the kings whom he defeated. **Dhanam** means 'any valued possession, an object of affection'. The most valued possession is self-knowledge. Arjuna has earned this; so he is called **Dhananjaya**. This bank deals with one type of **dhanam**, that Bank deals with another. This **dhanam** (money) and the rest can be earned by any one; even black **marketeers** and dacoits, crooks and pirates can amass money. But that **dhanam** which is acceptable in that other Spiritual Bank comes only to those who struggle to be virtuous and detached, humble and holy. This earthly **dhanam** you take to this bank; that other **dhanam**, the **punyam** you do, the purity you achieve, the love that you manifest---bring Me those precious things and I shall accept them as deposits. **Prashanthi Nilayam**, 14- 7-1966 Whatever God grants is for your good, for your liberation, not for your fall or bondage. A God who does evil is no God at all. God has no likes and dislikes; he is above and beyond all traits and characteristics. He is **Gunaatheetha**. So, how can He be hating or revengeful? He is Mercy. He is Goodness, He is Wisdom, He is Power. He gives you what you ask; (so be careful what you ask). Learn to ask the really beneficial **boons**. Do not go to the **Wishfulfilling** Tree and come back in glee, with a towel that you asked and got! **Sathya Sai Baba** 20. The tree of life I am glad that this Primary Health Centre has brought us all together today. This is a source of great joy to the villagers and so I am also happy. The rulers of our States, of whom the minister and the legislators now on this platform are the representatives, declare that they are trying their

best to develop the resources, natural and human, of this country and to provide on the basis of those resources, food, clothing, shelter, education, employment, security and health in ample measure to the people.

But the development of the moral and spiritual resources of men is neglected and the provision of peace and spiritual happiness is ignored. Happiness and peace do not follow when man is fed well, clothed well, housed well and even educated up to a high standard and employed under comfortable conditions, with no injury to health or security. There are many who have all these in plenty but who are yet worried or in pain or discontented. They depend on the inner equipment of man, not on his outer skill or riches.

Man is fundamentally Divine, and so, naturally, the more he manifests the Divine attributes of

Love, Justice, Truth and Peace, the more aanandha he is able to enjoy and impart. The less he manifests them, the more ashamed he ought to be, that he is living counter to his heritage.

The tree of Life has to be watered at the roots, but now, those who plan to raise the standard of living, water the branches, the leaves and the blossoms. The roots are the virtues; they have to be

fostered so that the flowers of actions, words and thoughts may bloom in fragrance and yield the fruit of seva (service), full of the sweet juice of aanandha. Planning for food, clothing and shelter is only promoting the well-being of the cart; plan also for the horse, the mind of man which has to use the food, the clothing, the shelter and other material instruments for the high purpose of 'escaping from the ego into the universal'.

Loss of self-confidence is the chief defect

The distressing poverty of the Ravalaseema district was also described by some speakers; I

would ask you not to be carried away by despair or lose faith in man or God. Mention was made

of Emperoi Shibi who offered his own flesh to an eagle whose prey he had rescued from his

talons. There is also the supreme example of Karna whose sacrifices were so spontaneous and

self-effacing. Donors imbued with this spirit of detachment are even now not absent amidst us.

Their services should not be lightly cast aside or forgotten. When a few tiny stones get mixed in

rice and get between the teeth, you say in disgust that the plate of rice is but a plate of stones. It

is human nature to exaggerate in order to create an impression. We treat joy as incidental and

insignificant and dwell more on grief and pain.

The chief defect of which these are but manifestations is the loss of self-confidence and

enthusiasm among the villagers. They give themselves up at the slightest sign of loss or danger.

They do not know that the secret of strength and courage lies in themselves. Villagers have lost

the art of living together in peace and harmony. Factions have taken deep root to the detriment of the peaceful pursuit of professions. Besides, the children of the village who receive the kind of

education imparted in the schools develop con--erupt for agriculture and other rural occupations

and flock towards towns where the outward pomp of modern civilisation attracts them. They

then become victims to the vanities of the western ways of life, and are weaned away from the culture of their ancestors.

Regulation must come from within

The Doctor in charge of this Primary Health Centre spoke of Family Planning and of the

artificial methods popularised here for the limitation of children.

Though such methods may

appear to succeed, they are fraught with much danger; they will inevitably lead to large-scale

demoralisation of character and weakening of moral stamina; stamina on which the ultimate

strength of a people depends. The regulation must come from within, not from without; people

must control themselves through their own innate strength, not get controlled through fear of

some one or desire for temporary gain.

Self-control promotes self-reliance, self-knowledge and self-advancement. Only the immediate

consequence is considered by the partisans of family planning; the long-term consequence is

ignored. It is like a bus owner who overloads the bus in order to gain a few chips, but when the

tyre bursts as a result and he has to replace it, he will rue the greed which caused the loss.

If only half the prayers addressed to Government are addressed to God, you can win His Grace

and solve the food problem, for God alone can give the rains that fill the tanks and reservoirs to

irrigate the fields where the crops are grown. Have sincere faith in God and surrender to Him,

acting, speaking and thinking in such a way that He is pleased. Be pure, be simple, be sincere

and He will answer your agonising call.

Glorify God and walk in His path

What can the Government do when the monsoon fails and the tanks are dry? Even the Chief

Engineer for Electricity says that he cannot give you power for working pump-sets for wellirrigation, because the rains have failed! So, instead of indulging in vain prattle, glorify God and walk in His path and pray to Him. Spend the allotted span of years in the contemplation and the adoration of the Almighty, not in servile praise of the feeble, the futile and the weak. Life is an opportunity afforded to each not to eat and drink, but to achieve something nobler and grander: to master oneself and merge in the Reality. Three quarters of your attention should be paid to the dehi---the occupant of the deha or body--- who always speaks of the body and its components as 'mine'. For this body and all experiences which one gains through it are as unreal as dreams. You have now seen and experienced the procession through the streets of your village of Swaami and the Minister; you have seen Me and heard My speech; but when you go to bed within a few hours and dream during sleep, you are not aware of all this; you see and experience a new set of events, which at the time are as real, as impressive, as significant as these; and when you have deep sleep, nothing is, except probably the inner consciousness that you are you. When you dream, the dream is real; when you wake, the waking experience is as real as the dream was. The fact is, it is all a dream, a creation of the mind when the aathma (the true self) is reflected in it. Remove that Mind, have nothing on which the aathma reflects and then the aathma shines in its own splendour in its own solitariness. Effort is essential for contacting God. Once you attain this inaana, the waking experience of fifty years will appear as of five seconds only, as in a two seconds dream one passess from childhood to grandparenthood and experiences passage of 50 years of time! Inaana is as passing from swapna (dream) stage to the jaagrath (waking) stage which judges the dream stage as unreal. Seek the springs of aanandha (bliss) within you and happiness will be your lot, here and for ever. Believe that the aanandha within you is derived from God who is your Reality. Effort is essential for contacting God and deriving aanandha therefrom, just as effort is needed to listen to the radio programmes that are everywhere around us. A yanthra (instrument) must be procured for the reception of that music or talk; a manthra (a sacred formula) is needed for the concretisation of that abstract entity, God, and for sharing the Bliss

that He is. A little of that Bliss will wipe out all trace of pettiness and passion from man. Now, relations between men are vitiated by malice and hatred. The Government, the administration and the people (prabhuthwam, adhikaaris and praja) are as the three blades in the electric fan; when all three rotate together in the same direction and at the same speed, they conduce to comfort. Anger, malice, greed, envy---all these are obstacles in the path of love and co-operation. They lower man from the Divine to the animal level. Bear with others with patience and understanding; practise sahana (forbearance) and sympathy. Try to discover points of contact, not of conflict. Spread brotherliness and deepen kindness through knowledge. Then life becomes worth while, without fail. Time is a prime factor for good fortunes. The reason for the very long time which has elapsed since I came to this village last, a village which is within a few miles of Puttaparthi, is to be sought, not in the attitude of individuals, but in the kaala, karma and kaarana which must coincide before such an event can come about. The kaala (time) must ripen; the karma (occasion) must also arise; and the kaarana (circumstances necessitating My presence) must occur. Then alone is this possible, is it not? It takes time for a fruit to mature and acquire sweetness and become eatable; time is a prime factor for most good fortunes. Make full use of Me, that is all that I ask of you. I have at no time any feeling of separateness. I invite all to come and know and derive benefit from Me. Dive and know the depth; watch and discriminate; eat and know the taste. I long for people who do that. We shall close with some songs reciting the Name of God. It is My general practice to induce people to learn the sweetness of the Name. I begin My discourses with the recitation of a spiritual poem and end them with these Naamaavalis (series of divine names), and in between I give the lesson I love to teach. It is like a tasty health-giving meal, which I serve you on a plate (the poem) covering it with a lid (tile Naamaavalis). That is how you may take it. Kothacheruvu Village, Opening of the Primary Health Centre, 3-8-1966

21. Proper care of the boat
Like the three blades of a fan which must be activated by the current to rotate like one, in order to make life pleasant; the three--the Cabinet, the Officers and the

People--must be activated by
the spirit of service and work joyfully in unison, in order to make the people happy. The three
must not be disturbed or dislocated by mutual envy or greed or hate or malice; they must all be
activated by love and sympathy. Sahana (forbearance) is the lubrication needed. In the
firmament of the heart, the intellect (sun) and the mind (moon) revolve on their regular courses.
If the passions mentioned above dim the glory, they are to be dismissed as passing clouds that
cannot affect the sources of light. The more you reason out things, the plainer will become the
reality. Reasoning power will never hinder the discovery of the Truth; only, you have to go as far
as reason can take you; then, you can see the vast vistas beyond. Man has been endowed with
enormous, immeasurable talents, skills and power. But, he is using all that to journey towards a
poor satellite of the earth on which he lives, instead of journeying towards the wonderland of his
own inner realms, where he can come face to face with God who is his inner Reality, the inner
Reality of this entire phenomenal world.
A man dreams that he is a boy, he grows and marries, he fondles his children and his
grandchildren: the story of fifty years is telescoped to a period of two 'waking moments'. This is
within the experience of all. The dream was 'real' experience during the dream; it 'lasted' for fifty
years but, when judged from the point of view of the 'waking' it lasted but two minutes. So too,
from the point of view of the 'fully awake', the inaani, even the waking stage is ephemeral,
illusory. That is why inaana is declared to be so illuminating; it reveals the Truth that all this is
only 'relatively' real; the Absolute Reality is the Brahmam.
Virtue alone can endow love and sympathy
This truth has been discovered and proclaimed in this country ages ago. It is a shame that to-day
the people of Bhaarath are not aware of this heritage. The tree of life can yield the fruit of
aanandha only when it is watered by virtue and fed on faith.
Provision of food, clothing, and
shelter will not ensure peace and joy; they can come only through virtue and faith. Virtue alone
can endow love and sympathy. We are now putting the cart (the body) before the horse (mind)
and providing for the safety and strength of the cart only. The horse (mind) is allowed to grow
wild or is starved.
There is no love and sympathy between even the members of a

household. Kali yuga has become
Kalaha yuga, the era of wrangling and wars. Even while foes are surrounding this country, there
is wild hate between one State and another, claiming 'this bit of land is mine', 'that bit of land
cannot be yours', forgetting that both are limbs of the same body. Similar is the fate of nations
also. Integration of hearts can come about only through the recognition of the Oneness of All,
and the renunciation of sensory pursuits. Tolerance is very essential. The body is but a boat, an instrument, for crossing the sea of change,
that you have earned
through the merit of many generations. When you have crossed the sea, you realise the Dweller,
in the Dwelling. That is the purpose of the body. So, even when the body is strong and skilled,
even while the intellect is sharp and the mind alert, effort must be made to seek the Dehi
(Dweller), in the deha (body).
This Health Centre helps to keep the body strong and free from handicaps. The boat should be
seaworthy. You can make it so, provided you take advantage of this Centre. That is the reason
why I have so readily agreed to be present here today.
At the opening of the New Building of the Primary Health Centre, Kothacheruvu village, (for
which land and part of the cost of building was donated by a villager), 3-8-1966
Get the flower,
and you have its
beauty and fragrance.
In colour see harmony,
in light see joy.
In outward form
and in the depths of things, b
ehold your Self
You are the Truth.
Sathya Sai Baaba
22. Of Him, to Him, by Him
This day is dedicated to the worship of the Naraakaara (the Divine in human form) which the
Niraakaara (the formless) assumed, in order to save man from the marshy terrain into which he
had been drawn by the delusion which blinded his vision. Yama (God of death) can be countermanded
by samyama; that is, death can be conquered by control of the senses, and of the desire
that prod them on. When man forgets this fact and starts living as a slave of the senses, God out
of His infinite mercy comes among men and guides him along the heavenly path into Himself.
Man has not evolved into the finely equipped animal that he is, so that

he might eat, revel and sleep; he has to retrieve the meaning out of the meaningless, to attain liberation while in chains, to raise the aathma with the leverage of the aathma itself-- **Uddhareth aathmaanaathmaanam.**

How much land and how many bungalows can fill man's maw to satiety? Some clay or other, sooner or later, he will have to give up the accumulation and leave. Some one had a hundred acres in the south; but he had an itching for more, at least a thousand. So he went in all directions seeking regions where he could get vast areas of uncultivated but cultivable land. At last, he came to a Himaalayan kingdom and the King gladly offered to give him all the land he hungered for; the only limit he placed was- his endurance. He said the man should start with the sunrise and start walking without tarrying; he should return to the starting point before the sun sets; all the land enclosed by his route, traced by his steps from start to finish, would be his. That was the generous offer the King made. The greedy migrant waited anxiously for the first rays of the rising sun and he started off on the circumference of a very wide circle, running in fact, until evening fell; he was so exhausted when he neared the starting point that within three yards of the starting spot, he dropped dead! His heart stopped beating. He had over-worked it in his mad race to appropriate as many acres as he possibly could before sunset. Mental peace alone can generate health. Many people spend their years piling and piling, and then, are dragged away by death, ere they could preen themselves on the size of the pile. Money can purchase drugs but mental peace and content alone can guarantee health. Medical experts can be hired but life cannot be secured on lease. God incarnates to foster saadhus, it is said. By saadhus, they do not mean the dwellers in Himaalayan retreats; they mean the virtuous person who forms the inner reality of everyone of you, the outer appearance being but a mask which is worn to delude yourself into esteem. Every one is a saadhu, for he is prema swaruupa, shaanthi swaruupa, amruutha swaruupa (embodiment of bliss, peace and immortality). But, by allowing the crust of ego to grow thick and fast, the real nature is tarnished. By the action of sath sang (the company of God-minded persons), by systematic attention to self-control and self-improvement, man can overcome the

delusion that makes him identify himself with the body and its needs and cravings. When you feed the cow with fermented gruel so that it may yield more milk, the milk emits an unpleasant smell. When man engrosses himself too much with the trifles of the world, his conduct and character become unpleasant. It is indeed tragic to witness the downfall of the child of immortality, struggling in despair and distress. If only every one examines these: What are my qualifications? What is my position? They can soon realise their downfall. Will a tiger, however hungry, eat popcorn or monkey nuts? Aim at the goal which your lineage entitles you; how can the parrot taste the sweetness of the mango if it pecks at the fruit of the cotton-tree? Let your effort be in keeping with the dignity of the goal. Never slacken effort, whatever the obstacle, however long the journey. Do not postpone what you can do today. The goal will near you faster than the pace with which you near the goal. God is as eager to save you as you are eager to be saved; He is prema. He is karuna (loving and compassion), for all who flounder on the road. He is called Bhaktha-ab-heesta-pradha (He who grants the desires of the devotees). You say that I laugh within Myself, that I roll My hair on My fingers and draw them tight over My face-but let me say why. It is a sign of My aanandha over leaping its bounds, aanandha at the success of bhaktas in capturing My heart. There was an emperor once who asked the sages who visited his palace, Who is the best among men? Which moment of time is most blessed? Which act is most beneficial? He could not get a satisfactory answer for long. At last, his realm was invaded and he was defeated by rival forces and he had to flee into the jungle. There he fell into the clutches of a primitive tribe who selected him as a victim to their goddess. While in this precarious condition, he was seen by an ascetic, who rescued him and took him to his quiet hermitage where he and his students tended him lovingly back to health and happiness. Then he discovered the answers to his questions. The best among men is he who has compassion; the most blessed time is the 'present', this very second, and the best act is to relieve pain and grief. You decide to start Naamasmarana (remembrance of the Divine name) "next Thursday," as if death has assured you in writing that he will not call on you till that date. Do not postpone what you can do today, now, this

very moment.

God intercedes in time to save the devotees

Now that I referred to Naamasmarana, I shall tell you another story.

There was a merchant who

was exhorted by his teacher to repeat the Name of the Lord; he

pleaded he had no time to sit and

repeat it: the shop took up all his time and energy. He had to go out a little away from the village

every morning for answering the calls of nature. He spent about half an hour for this. So, the

Guru asked him to use this time for the daily smarana. Hanumaan, the great Raamabhaktha (a

devotee of Lord Raama) was passing through the sky, when he saw the merchant defecating and

heard him repeat Raam Raam Raam while so engaged. Hanumaan was incensed at his

impertinence; he was desecrating the Name by pronouncing it while unclean. So, he gave him a

hard blow on the cheek and continued his journey to Ayodhya.

When he reached the Divine Presence and looked at the splendour-filled face of Raama, he

noticed the swollen red print of a hand upon His cheek. Hanumaan was shocked and His grief

was too deep for words. Raama told him, Hanumaan! Do not ask Me the name of the person who

dealt this blow. I always anticipate the moment of calamity for my bhakthas (devotees) and I

intercede in time to save them. That poor merchant, sitting outside the village, who was repeating

My Name when you were coming here, could he withstand the terrible onslaught of your angry

fist? The fellow would have collapsed on the spot. So, I intercepted the blow and received it on

my own cheek, my dear Hanumaan. Bhaktharakshana (protection of devotees) is one of His

main tasks. "Yogakshemam Vahaamyaham" (welfare and safety) is no empty assurance; it is the

Vow of the Lord, and He is Sathya-swaruupa--very embodiment of Truth.

Dwell on the Supreme Love of the gopees

This is the day when you have to meditate upon the Murali (flute) of Krishna and the melody it

aroused in the veins of mankind, animals, birds and plants, and even hills and rivers, rocks and

sand-dunes. The Naraakar (God in human form) that appeared on this Janmaashtami (the birthday

of Shri Krishna) gave the Geethaagangodakam--the sacred panacea of Ganges water; the

Geetha eternally pure, capable of slaking the thirst and wiping off sins.

Dwell also on the supreme prema (Love) of the Gopees, their surrender of everything gross and

subtle, of ego and egoistic attachment at the feet of the Sovereign

Purusha or the Purushottama,

the Supreme being. They spoke no word except prayer; they moved no step except towards God,

they saw and heard only Krishna; they spoke only of Him, to Him, whoever might have been

near them; Krishna had filled their hearts. He transmuted them into the most self-effacing group

of devotees that the world has seen.

Prashanthi Nilayam: Krishna Janmaashtami, 7-9-1966

23. The juggler behind this jugglery

If only the agony and toil now being experienced by man for keeping himself and his family in

comfort and to accumulate the symbols of wealth and power are directed towards God, man can

be infinitely more happy. The veil of maaya (illusion), however, hides from him the face of God

which is shining from every being and thing around him. Maaya is of the nature of thamas

(darkness and ignorance). In deep dreamless sleep, the self alone exists, but it is there supervened

by maaya or ajnaana (ignorance) only. You are not aware then that you are Brahmam; that is the

difference between the inaana (spiritual wisdom) and the sushupti (deep sleep) stage.

The inaani knows he is One with Brahmam; the person in deep dreamless sleep does not know.

All persons experience it; so it is universal. It is not real, it is not explicable. We cannot

pronounce it as a sath, (non-existent), for its effects are everywhere; we cannot pronounce it as

sath (existent), for when the Reality is experienced, there is no duality at all.

From the standpoint of wisdom, maaya is unreal; in the vision of the enlightened saint, maaya is

absent. It is a peculiar, anirvachaniya (indescribable) phenomenon. To the inaani, who has

crossed the shores of change and difference, it is non-existent; to those relying on reason, it is

inexplicable; to the ordinary man, it is a fact.

Maaya creates the universe; it spreads before the mind the vast paraphernalia of the objective

world. It is a narthaki (juggler), an enchantress who entices the intelligence and traps the senses.

This na-rtha-ki can be subdued by kee-rtha-na (mark the change of syllables). Keerthana is the

concentrated contemplation of the glory of God. The mind is filled with admiration at a juggler's

manipulations, so long as one does not know that it is willed and caused by the juggler; once it is

known that all the tricks are enacted by him, one rests satisfied that it is mere maaya---temporary

flashes, attractive displays which do not last. Keerthana reveals the juggler behind the jugglery
and you know that He is capable of much more, for He has infinite wisdom, infinite power and infinite mercy.
You can make Maaya fall at your feet
As the shadow that you cast is reduced bit by bit with every step that you take towards the Sun,
until the Sun shines right on the top of your head and the shadow crawls under your feet and disappears, so maaya too becomes less and less effective as you march towards jnaana. Then it is well established in your understanding and maaya falls at your feet and is powerless to deceive you further; it disappears, so far as you are concerned. Though you cannot know while in this dual world how maaya originated, you can know how it can be terminated and can succeed in exterminating its effects. Maaya has no beginning but it has an end, for him who wins the light by which the darkness can be negated.
A Guru once told his pupil to receive a precious gift, sweet beyond imagination, and preserve it free from ants, flies, rats, cats and men who lie in wait to remove it from his possession. The pupil did not keep it in a pot and put a lid over it; he ate it and it was safe in his stomach from external ravages. Seeing this, he gave him a Mahaavaakya, a profound spiritual truth expressed cryptically but sweetly, and asked him to take it in and enjoy its sweetness and refreshing taste.
The manana and nididhyaasana (reflection and meditation) of the Mahaavaakya will develop the power of resistance against all doubts and diversions. When you pile up riches, fear and anxiety are also piling up in proportion. But pile up the rich treasure Krishna-ghanam and fear and anxiety disappear.
A merchant was once hauled before a magistrate for selling adulterated ghee which smelt bad and was a danger to health. Judgement was pronounced that he should either himself consume the entire quantity of ghee as a punishment, receive 20 stripes or pay a fine of a 100 varaahas (gold coins). He preferred the ghee and started drinking the stuff; but finding the smell was unbearable, he chose the stripes. He received about a dozen but he could not stand more. So, he finally told the magistrate that he might be let off with the fine. If only he had opted for it first, he could have avoided the foul drink and the excruciating pain. By his indecision, he had to taste

the reek and the rod.
Man must opt to God, sooner or later
Similarly man does not opt for God in the beginning, when grief overtakes him. He has to opt for God, sooner or later; but he does not recognise the inevitability. Choose wisely. A merchant had four wives; he had to go to Bombay once on business for a long stay; he posted letters to them asking them what they wanted him to bring from Bombay when he returned. The first wife (symbolic of thamas or dullness) wrote for some effective drugs which would ameliorate her physical illnesses; the second wanted him to bring fashion saris and choli pieces as well as jewels of Bombay design. Her behaviour marks her out as a symbol of the raajasik temperament. The third wife (the saathwik type) wrote that he should bring her some good books like Dhyaaneshwari, Sai Sathcharitha, etc. The fourth wife, however, (the jnaani, who had gone beyond the three gunas) wrote "I require nothing, I want only you." Of course, every one of them got what they had asked for; the fact one became the happiest of all. Have no desire, empty your mind of all cravings, become hollow and straight--become a flute and Krishna will breathe through you sweet melody to still the agitation of the world.
Burn away your sensual cravings like camphor
Cleanse the heart with the water of prema and the detergents prayer and contrition, so that the stains of desire might be removed. Then God will pour His Grace into it. You should give up Iokabhraanthi and dehabhraanthi (attachment to the external world and to the body), if you yearn for God. There is no use trying to have one foot in one boat and the other foot in another boat. You may be in this Prashaanthi Nilayam area for 20 or 25 years, but if you worry more about physical needs and comforts than japam and dhyaanam, your stay is a waste. You have made no progress at all. The waving of the camphor flame at the end of the bhajan sessions is to remind you that your sensual cravings must be burnt away without leaving any trace behind, and you must offer yourself to God for being merged with His Glory.
There was an old woman who had two grand-daughters, one a termagant and the other a modest girl. When they touched her feet before departure from her house, she blessed the termagant: "May the festoons and the auspicious Rangavalli drawings on your doorstep be ever fresh and untrodden, unwiped; may your purse be full, ever undisturbed." She

meant, of course, to curse
her with barrenness. She blessed the other girl, thus: "May your
doorstep be unclean, may your
purse be emptying fast," meaning that she would have a number of
happy boisterous children, a
mode of blessing for a married woman, usually given by a
grandmother. On the face of it, the
first one looks like a blessing and the other statement a curse. But, the
inner meaning is different.
This grannie blessed unasked; the modest and truthful person can
also receive blessings out of
the spontaneous Grace of the Lord, provided he is steady in his
virtues. He should have no
hypocrisy in his make up.
Obstacles are to be treated as ensuring safety
Have faith in yourself, your own capacity to adhere to a strict time-
table of saadhana, your own
ability to reach the goal of realisation. When you have no faith in the
wave, how can you get
faith in the ocean? A small lump of steel can become a beautiful
efficient watch through the
application of intelligence and skill; can man not be transmuted into a
sage who has realised the
ultimate through the instruments of viveka and vairagya? The
sacred books of all religions help
man to reach his eternal Abode of Peace. All caravansarais are built
to help the pilgrim on his
way to the goal. He stays there for a time; he is instructed about the
next stage of the journey and
then he moves on refreshed by the stay.
Obstacles that come in the way are often treated with a certain
amount of resentment by the
pilgrims on the spiritual path; but these tests are to be treated as
ensuring safety. You drive a nail
into the wall to hang a picture thereon; but before hanging the
picture, you try to see whether the
nail has been well driven by shaking it; when you are certain it does
not shake even when all
your strength is used, you become bold enough to hang the picture on
it. You must welcome tests
because it gives you confidence and it ensures promotion.
Believe in your own experience
Do not give ear to what others say. Believe your experience. What
gives you peace and joy
(Aathmaanandham), believe in that. That is the real basis for faith.
Why should you go about
asking all and sundry whether something is either salt or sugar? Is it
not foolish to wander about
consulting people about this? Put a little on your own tongue; that
will settle the matter. What
you are now doing is to reject as salt what your own experience has
proved to be sugar, simply

because some one who has not tasted it like you proclaims it to be
salt or because some one who
is down with fever finds the thing bitter.
Gather wisdom from wherever you can acquire it; listen to the good
things teachers of different
denominations elaborate upon. I would advise you to weigh in your
own mind, against your own
experience, the teachings that you have heard. Shravanam
(listening) should be followed and
should be confirmed by mananam (reflection), on the implications,
the background, the
reservations, the limitations of what you have been told. Then there is
another process:
Nididhyaasana--meditation on the truth that you have garnered--
planting it deep down in the
consciousness to be made part of your spiritual make-up.
Prashanthi Nilayam: Krishna Janmaashtami, 8-9-1966
24. Krishna thrishna
Thirst for Krishna, for seeing Him, hearing Him, His Flute, for
installing Him in the heart, in the
mind, for grasping His Reality through the intellect--this thirst is the
healthiest, the most
conducive to peace. Devotion to Krishna is the chain by which the
monkey mind can be fastened
and subdued. Transmute all the desire with which the senses torment
you into the thirst for
Krishna and you are saved.
Krish means attract, draw, as in aakarshana. Even a confirmed
protagonist of Adhwaitha, (the
contemplation of the Universal Absolute without name and form),
like Madhusuudhana
Saraswathi confesses that the attraction for the playful child on the
Yamuna sands is irresistible.
Leelashuka declares that though the Shaasthras taught him the
truth of the Nameless Absolute,
his heart taught him to revere the Cowherd Boy with the Flute. He
prays that, when he draws his
last breath, the Fair Child of Brindhaavan with the Feather Flute and
Flower might smile on him
and bless him.
Krishna draws the mind away from sensory desires; that is another
way in which the draw
operates. He pulls the mind towards him and so, they are pulled away
from everything else, for
everything else is inferior, less valuable. He satisfies the deepest
thirst of man, for peace, joy and
wisdom. That is why He is Meghashyaama---dark-blue as the rain
cloud. The very sight of the
rain-laden cloud is so refreshing. He is lotus-eyed, lotus palmed,
lotus-soled; the lotus is
reminiscent of cool, calm, deep lakes of limpid water, the water that
quenches thirst. When

Krishna-thrishna is quenched, the highest Aanandha is attained; there is no more need, no more want, defect or decline. The urge to drink inferior drinks, that only feed the thirst, disappears when once the sweetness of Krishna naama and Krishna bhaava (name and thought of Krishna) are tasted. Sense objects are like sea water that can never allay thirst.

Raadha, Godha, Meera,

Chaithanya, Raamakrishna, Suurdas---they knew the nectarine taste of that Name.

Significance of Krishna's birth and growth

The Raadha thathwam, the real nature of Raadha can be understood only by those who have acquired that deep 'distressing' thirst for the Formful Aspect of the Lord, and for the Divine Call that resonates in the heart as the entrancing tune of the Flute. Krishna is said to have been born in Gokula. He grew up in

Brindhaavan, He proceeded to

Mathura and He established His home finally at Dwaarakaa. The significance of this to the

saadhaka is, "Let Krishna be born in the Gokula of your Mind; let Him grow and play prankishly

in the Brindhaavan of your Heart; let Him then be fixed in the Chiththa of Mathura; and, finally,

let Him rule over the agitationless Consciousness as the Lord and Master of Dhwaarakaa." The

Nirvikalpa aanandham is the final result of His Kingdom established at Dhwaarakaa, in the centre of the waves.

Krishna will get born in the mind of man only when three prerequisites are attended to- Make the

mind (manas), Bhakthimaya (saturated with Bhakthi. Make the intellect (buddy), full of Jnaana

deepthi, (illumination of His glory), Make the body (deha), the instrument for Sathdharmacharana

(practice of dharma, of moral virtues). Bhakthi is the Raaja; Jnaana and

Vairaagya are the two Aides-de-camp of this monarch. They are the guards that ensure safety.

Unaccompanied by these two, the Raaja is not quite secure.

Steps to cultivate thirst for Krishna

The thirst for Krishna is a sign of health in the spiritual field. Not to have it is a sign of bhava

roga--the fell disease that afflicts worldly persons, the symptoms being grief, discontent, pain

and worry, even when wealth and health are endowed. That thirst can be cultivated by the

reading of scriptures, the cultivation of congenial company, lessons from a kind and considerate

Guru and regular practice of japam. Once it is acquired, the thirst itself will lead you on to places

and persons able to quench it. That is the advantage of spiritual

quest; the first step makes the second easy.

The bane of modern times is the value attached to a cynical destructive type of judgement, by fickle, feeble intellects. A doctor's prescription can be judged only by an equally qualified or a

more qualified doctor, not by a patient suffering from the same or a different illness. No person

afflicted with lust or envy or greed or attachment or egoism can pronounce judgement on the

ethereal, formless, nameless principle that concretised as Krishna. Krishna is described as blue in

physical colour, for, He is as deep and inscrutable as the sky; the blue is the colour which the eye

comprehends, though the sky has no colour at all. So too, Krishna has no colour or attributes but,

in order to comprehend Him, the mental eye attributes a colour.

Grace of Krishna can be won only by the good. The Raakshasas (demons) did not get Amritha

(nectar); for they would have misused it. Knowledge in the wicked is power misused for the

stratagems of hate and greed. Grace too is power and it has to be endowed on the deserving only.

Therefore, character has to be sublimated into saturated piety and devotion. Then only can Grace

be secured. Mere repetition of name, Krishna, will be of no use, unless the contemplation of the

Glory of Krishna starts purifying the character at the same time. Thus, maanava (human)

becomes Maadhava (divine). Mruthyu (death) is changed into Amritha (immortality). Through

thanmaya, (saturated with Divinity), this mrinmaya (mud-filled body) becomes Chinmaya

(saturated with Divine consciousness)---through saturation, this clod becomes God. That is the

consummation of Krishna-thrishna, the thirst after God, which wells up in one's own heart.

Discourse at Madras

Brahman was in existence,

well before mind and intelligence came into existence.

Brahman cannot be understood

by one's mind or intelligence.

Sathya Sai Baba

25. Studies

Earning a fat salary is not the chief thing at all; no. The aim should be the cultivation of virtue.

Studies are the roots of the tree of life. The attachments which the individual develops towards

kith and kin, the objects of the world, the ideals and the goals, the fancies and fashions--all these

form the branches and twigs. The blossoms which the tree produces are the intelligence and its

manifestations. The blossoms yield the fruit of Aanandham or Joy.
 The fruit of aanandham confers the sweetness called Character. The essence of character is
 virtue. It is in virtue that the tree of life justifies itself. The root of education fulfils itself in the
 fruit of virtue. Without it, life is a waste; it is as much a waste as a tasteless fruit.
 So, the aim of all study should be the cultivation of good qualities, the development of virtuous
 habits, the raising of the standard of values, of one's own self-respect. We say, 'they study' or 'he
 studies'. What really is the study? Years of study do not give any idea of the 'entity' that studies!
 The result of study does not reveal itself in character and virtue; the educated person is more
 prone to temptation and more addicted to evil habits and evil attitudes. The best that can be said
 of the learned is that they are efficient in the art of argument and cynical discussion and
 criticism. The real subject of study for men is the study of the means of ending death and birth.
 Result of knowledge without virtue
 Millions read, and write; millions attain degrees and become experts and specialists; they are
 efficient collectors of information or big encyclopaedias of general knowledge; but, not one can
 say, who he really is. What is the use, then, of the vast amount of exertion and energy they have
 spent for their education?
 Each space rocket costs as much as will maintain all the Universities in India for a period of
 twelve years! What a colossal waste is this? People try to fly millions of miles into space, but,
 they are powerless to travel even half an inch to their own inner realm and discover what lies
 therein, what their reality is.
 This 'Science' has enveloped the whole world in mortal dread; each nation holds its life in the
 clasp of the palm and is shivering in hate and fear, awaiting the moment when it may be reduced
 to ashes or dust. That is the result of knowledge without virtue. A spark of hatred or pride or
 short temper can set the whole world aflame today. But, the science that was extolled and
 practised in India since ages is the science of sense control, of mind control, of character
 development, of the cultivation of the individual and social virtues, the progressive unfoldment
 of the Divine in man, not of the mean in man.
 It speaks of the reality aspuurnam (fulfilled), and of this world too, as fulfilled, puurnam. From
 the full, this full has manifested. It does not posit any incomplete,

unsatisfied vaccum or
 discontent. For, it taps the very spring of eternal Joy and Strength and Wisdom. That is the path
 of spiritual discipline, steady intellectual and moral discipline. That is the basic, the essential
 study. The cultured person is the person who has cultured the spirit, not the person who caters to
 the senses and enslaves himself to their attractions.
 Foster the divine in each one
 When the buddhi (intellect) is thus transmuted, man attains siddhi (fulfilment). When moral
 discipline is absent, man reduces himself into a brute. There is the spark of the divine in each one
 and the duty is to foster it and develop it and benefit by it, rather than smother it and silence it.
 How to keep in constant contact with this higher Self that is seeking expression in our acts and
 words and thoughts? The best means is the simple exercise of Naama smarana, the repetition of
 any one of the meaningful Names of the Lord, signifying the Glory that lies embedded in man.
 People indulge in all types of purposeless gossip and scandal; they find time and interest in these
 degrading pursuits; but, they have no inclination to awaken the Divine in them by constant
 indwelling on the splendour of Creation and the Creator. See only such scenes as will foster this
 discipline; speak only of elevating, uplifting subjects; listen only to purifying topics; think and
 feel only pure thoughts and emotions. That is the way to develop the Divinity inherent in each
 one. Our thoughts now build up only castles in the air; our plans are like bubbles on the surface
 of the waters. They are ephemeral, because they have no grounding in the permanent, the eternal
 base.
 Life on this world is a bubble that is formed in a second and bursts the next second. It is a fair,
 that lasts a portion of a day. The entire career of a person starts and finishes in a matter of two
 hours. All the pomp and parahernalia that man seeks and flourishes are of the stuff of dreams.
 Which among these is true? Which among these lasts for all time, without degenerating or
 declining or dying? You are all present now; you are seeing Me and listening to Me; you feel
 now that this is true. But, how long is this true, how true is all this? This is real experience for
 you, so long as you are in the waking stage. This night, when you lie down in bed and start
 dreaming, the dream is as real to you as all this. This waking stage and all this experience are

then unreal. You experience fears, delusions, joys and pleasures in the dream and they are all true, so long as you dream. But, wake up; and, the dream is negated! Both are dreams, a night dream and a day dream. Only one idea is permanent, throughout the dream, the deep sleep and the waking, the idea of the 'I'--I dreamt, I slept and I woke. That 'I'--the I behind all the manifold millions--that I is the Truth and nothing else. Distinguish between essential and non-essential. The question may arise, if there is only one 'I', which is the Eternal and the Absolute, why do all the individuals have different experiences? The newly educated worry themselves with such questions. But, they are due to a false cleverness, not deep inquiry. For, the same current activates the fan and gives air, illumines the bulb and gives light, heats the stove and cooks, moves the wheel around and works the machine. The instruments are different, but, the inner **energiser** is the same. Some bulbs are 40 watts and some 60, or 100 or 1000 watts. The current is the same, but illumination is different. Have a powerful bulb, and the light is strong. Change it, it is dim. Name and form are not essential; the inner current is the truth. Take the body; that itself has the hand as a limb; the hand has fingers, the fingers have nails, in their turn. Through every part of every limb flows the same life force. So too in this Universe which is the Body of God, every being is a part of a limb, that is sustained by the same divine essence. So, resolve now to analyse and honour every one; distinguish between the essential and the non-essential he; and, revere the essential He, the divine He. Of course, the body which is the case for this divine spark has to be guarded and taken care of, until its purpose of self-realisation is fulfilled. But, its nourishment and care should not overshadow the attention due to the mind, its purification and sublimation. Now the body is nourished with tiffin in the morning, lunch at noon, tea at 4 **p.m.** and dinner at night. The body is the cart and the mind is the horse that drags it. No food is given to the horse, which is really the more valuable of the two. Give the mind and its culture the importance it deserves; then only is life worth living. The mind has to be hale and hearty, joyous and peaceful, free from agitations and worries. That can be done by the recitation of some holy name or the performance of some holy act which conduces to welfare. This is the study that will confer

lasting joy.

Discourse at **Poona**

Sathyam is My **Prachaar**;

Dharma is My **Aadhaar**;

Shaanthi is My **Swabhaava**;

Prema is My **Swaruup**;

Follow anyone of the Four

You are Mine, I am Yours.

Sathya Sai Baba

26. To the Students

What is called modern civilisation might give a little more comfort, health and personal

happiness, but real mental strength and peace are absent in it. Only virtue and truth can award

these two. Why should the body be kept in good trim? Why should man be fed, clothed and

housed comfortably? Why should man live well or rather, live at all?

Who is exactly deriving

happiness? Is it the sense or mind or intelligence or consciousness?

Who is this I that seeks

happiness and is happy or is not happy? Try to think of answers to these questions.

After knowing who this I is, you must try to know what this outside world is. You see these flags

fluttering; now, what is it that flutters? Is it the cloth, or the rope or the wind? You know it is the

unseen wind that causes that flutter. So too, you see the effect, not the cause, when you observe

Nature around you. The bungalow is seen, not the foundation under the earth; the tree is seen

with all the crowning glory of leaf and blossom and fruit but, the roots that grip it and feed it are

not visible. You cannot therefore deny them. So too, for everything that can be seen, heard,

smelt, tasted and touched, God is the cause. Man is born as man because he is to realise this

truth, and feel the presence of God in all beings and things.

The message of **Sanaathana** Dharma

Education is incomplete and even ineffective if the educated have not known the Reality or at

least the means of knowing it. The only means of knowing it is to cleanse the intelligence of

delusion and deluding prejudices. To cleanse the intelligence, virtue has to be practised, along

with reverence, humility and detachment. Reverence has to begin with the parents and elders and

teachers. Revere them, be humble before their longer experience and deeper love. Know what

dharma (virtue), is and follow it strictly. That is the message of

Sanaathana Dharma (eternal

religion), which is the precious gem in the necklace of **Bhaaratma** **maatha** (mother India). Now,

you are casting off that gem and priding yourself on the plastic tinsel that you have put in its

place! Years ago, the copy books in primary schools had the lines,

"**Jayaraam Jayaraam Jai Jai**

Raam" **"Suddha** Brahma **Paraathpara Raam**", introducing the children to the glory of the Name

of the Lord and the **Brahmic** substratum of all creation. Now, they are taught to sing, "Ding dong

bell, pussy is in the well" or, "**Baa, Baa**, Black sheep, have you any wool?" reducing them to the

level of sheep or pussies. The sense of human dignity is destroyed by this tinsel type of education.

The tree of life is dried up if the roots are eaten up by greed or envy or hate. Education must train

children to love, to **co**-operate, to be brave in the cause of truth, to be helpful, to be sympathetic

and to be grateful. The training must be supplemented by the conduct of the teachers, the parents,

and the elders. There is no use teaching the children one thing and holding out examples of the

opposite before them. When **Bharatha** sought **Raama** and weeping, told him of the death of their

father, **Raama** told him, "**Bharatha**! You do not follow the disciplines taught by dharma. That is

why you are weeping now." Dharma makes you brave and calm.

Every farmer knows that good seeds must be sown for getting a rich harvest. If the seeds are bad, his efforts are fruitless.

Sow the seeds called Name of God in the well-prepared field of the heart; feed it with the manure of Faith; have discipline as the fence to keep out stray cattle.

Without a fence guarding the crop, farming will be shooting without a bullet; all sound and no game.

Sathya Sai Baba

27. Develop detachment

When the new born child weeps, all around are happy and their faces are lit with smiles; this is

strange, for when some one weeps, others should not laugh. But, this is the fate of man. He

weeps that he has come into the world; but, these who have been there long are not aware of the

truth and they are misled into joy at petty comforts and transient pleasures. Man is happy one

moment, the next he is plunged into grief or fear and the moment after, he is deep in worry.

When the seven colours of the spectrum revolve together, the effect is "no colour"; when they

stop revolving, the seven colours can be separately identified. When the three blades of the

electric fan revolve fast and no blade is separately noticeable, they give cool comfort. So too

when the different qualities of **Sathwa**, **Rajas** and **Thamas** are

unrecognisably integrated, then

only is man happy.

Supaari is brown; pan is green; **chunam** is white, but, when these three are together chewed, the colour is red!

When the three **gunas** are equated in **saadhana** (spiritual practice), the result is **shaanthi**. The

lamp is the **sathwa guna**, the wick is the **thamo guna** and the oil is the **rajo guna**. When the three

are integrated, they give the Light of **inaana** which illumines all problems.

Three-wheeled contraption to realize **Brahmam**

When a plane flies across the sky, it leaves no mark on it, no streak that lasts, no furrow or pothole

that interferes with further traffic. So too, allow all feelings and emotions to cross your

mind, but, do not allow them to cause an impression. This can be done by inquiry, by quiet

reasoning within oneself, more than by listening to lectures or study of books. Little children are

trained to walk, by means of a three-wheeled contraption which they hold and push along. The

Pranava is such a contraption, with the three wheels of A, **U** and **M**, the **Omkaara** Tricycle.

Holding it, man can learn to use the two feet of **Bhakthi** and **Vairaagya**. If he gives up his hold

on the **Omkaara**, he plumps down on the ground helplessly. If he walks on with the help of the

Pranava japa, he can certainly realise the glory of the **Brahmam**, which is the very substance of the Universe.

Naagamahaasaya, the householder disciple of **Shri Raamakrishna Paramahansa**, was able to

escape the chains of **samsaara** by becoming humbler, and humbler smaller and smaller, with less

and less egoism, and so tiny, that he could creep through to safety.

Vivekaananda on the other

hand expanded himself until he identified himself with the entire Universe and so, the chain

broke, unable to contain his majesty. **Naagamahaasaya** felt "I am the servant of the servants of

God", **Daasoham**. **Vivekaananda** felt that he was the Master, the **Isa** who was **Idam Sarvam**.

Sadaa Soham. He was always steady in the conviction that he was That.

This is called **Jeeva-Brahma-aikya-anusandhaanam**---the practice of the Consciousness of the

identity of the Individual and the Universal. This is the real **Kalyaana** or Holy Rite, which man

must endeavour to celebrate.

Egoism is the bane of the Age

The identity will not develop **Ahamkaaram** or Egoism. It will merge

the ego in the Universal; the idea of I will disappear in the Thee, which is the only entity one becomes.' aware of. Egoism, conceit, **Ahamkaaram** is the bane of the Age. In every field of activity pride is the undermining evil. Even **sanyasins** and the presiding monks of monastery institutions are not free from this fatal flaw. "Eat like a dog and wander like a fox", was the lesson an old sage taught his disciple. He should not have any thought of the morrow or about where to lay his head. He should not cater to the senses or count his age or feel his pulse and complain of ailments. He should not celebrate his birthday or encourage others to do so. The essential attitude that one should cultivate is, to engage in all activities that are one's duty without getting attached to the work. As the sky's clear blue is not affected by the clouds or rainstorms, lightning or thunder, but, remains the same in spite of those temporary disturbances, the mind of man too must be clear and clean, in spite of all the storms and stress of life. **Edison**, the great scientist and inventor, used to be in his laboratory for hours and even days together, concentrating on some experiment on which his whole attention was bent; milk or bread or tea was pushed through the door, but, they were all untouched by him. So great is the concentration that science demands. Consider then how much more should the **saadhaka** be fixed in **ekaagratha** (single-mindedness), in order to achieve success in the subtler and more slippery sphere of spiritual conquest. That is the supreme task of man, the victory for which he has come equipped. He must be light and bright, like a lamp on the waters of the **Ganga**; if weight is added, it will sink and the light will go out. The weight is "attachment to worldly goods", "the pursuit of sensory pleasures." Just ponder for a moment: how many millions of men have died so far? Have any of them taken from here anything to the realm into which they have disappeared? A man was dragged to court; he asked three comrades of his to come and bear witness to his innocence. One friend said, "I shall not move out of the house; let them who want my statement come here"; the second said, "I shall come up to the doors of the court; but, I dare not get in"; the third said, "Come on! I am ever with you." The first is the wealth one has accumulated; the second is "his kith and kin" who will come as far as the cemetery; the third is "the fame, the honour, he has won.

A valuable instrument to win God's Grace
When a person dies, his property and things remain at home; they do not go with him into the beyond. His relatives cannot also go; only the good or the bad name he has earned will last. So, he has to live in such a way that posterity will remember him with gratitude and joy. To lead the good life, constant prompting from the God within is a great help. That inspiration can be got only by constantly reciting the Lord's Name and calling on the inner springs of Divinity. The Name is so valuable an instrument to win His Grace, to realise His Presence, to picture His Form, to remember His Glory, that even if it is repeated from the heart once in the morning, once in the evening, that will make the **griham** a **griham** (house), instead of a **guha** (cave). The lamp of the Name when it is lit will illumine the household and make it a home, instead of a hole. If a lamp is kept burning in a room, it may go out when winds blow in from the windows. The **indhriyas** are the windows and when they are open, the "Name Lamp" will not burn steadily. So keep the **outerfaced** senses closed to the influences that attract, and concentrate on the Name of the Lord and its beauty and sweetness. Note how happy, contented and carefree were the great saints who revelled in that Name--**Jayadeva**, **Thukaaram**, **Kabeer**, **Suurdas**, **Thulasidas**, **Raamakrishna**. By simply shouting **Shivoham**, you cannot become Shiva; develop the qualities of Divinity like Universal Love, absence of attachment, **etc.** Then, you will be entitled to assert **Shivoham**, though you may not assert at all, for you will have no **aham** feeling then! **Naamajapa** saves man in all Ages. There are some who say that in the **Kaliyuga** man can save himself by means of this **Naama japa** (recitation of the Lord's Name), and that this is a special concession for the weaker mortals of today. Probably, they think that it is quite easy to reel off quickly names of the Lord on the tongue, like a tape recorder. It is not only in the **Kaliyuga** (present Iron Age), in every **Yuga**, **Naamajapa** saves man. **Bheema** in the **Mahaabhaaratha** is considered to be a strong fighter and a very emotional and short tempered hero, but, really speaking he was a great **bhaktha**. Once Krishna showed this to his brother; when **Bheema** was fast asleep, they could hear from every pore of his skin the sound of **Naama japa** emanating ceaselessly. **Dharmaraaja** had uttered some white lies during the war in order to

foil the plans of the enemies

and for this, he had to spend a few minutes in Hell. When he was approaching that place of

torture, his very nearness conferred on the unfortunate dwellers such refreshing peace and

coolness and comfort that they prayed to him not to desert them.

Dharmaraaja learnt that they

were able to get some relief, because he had accumulated merit by his good deeds. Then,

Dharmaraaja declared, "Let them have all the consequence of all my good deeds and let me be

impoverished of all the joy due to me". This made them happy no doubt, but, **Dharmaraaja** did

not become poorer, for the very act of renunciation was such a colossal meritorious act that

colossal joy was available for him in heaven, besides the quantity already earned by him.

Every act has its consequence which cannot be escaped, except by the Grace of the Lord. The

Grace of the Lord can be won only by virtue and truth. So, develop **sathya**, dharma, **shaanthi** and

prema; cultivate **vairaagya**---non-attachment to things and persons; remember death which is

around the corner and time which is fast fleeting away. Take recourse to the ways of liberation,

before 'you are bound.

Prashaanthi Nilayam

I am **Nataraja** The King of dance-masters. I know the agony of teaching you each step. Bear all and do nothing; hear all and take nothing serve all and be nothing.

Sathya Sai Baaba

28. Economy and the elements

Dashara is the festival that celebrates the victory of the forces of good over the foes that resist the

progress of man towards light. The sages who have decided on these festivals have a high

purpose. They want us to imbibe the inner meaning and use each such day as a step in **saadhana**,

as a reminder of the journey which each person has to undertake alone to the Feet of the Lord.

The forces of good (**devaas**) are combating with the forces of evil (**asuraas**) in every living being

and if they only rely on **Mahaashakthi**, the great Divine Force that fosters and fends the

Universe, they can easily win and reach the goal.

People try' to reform the world without making any effort to reform themselves; for, it is easier

to give advice and admonish others than take the advice and advance ourselves. The others are

fundamentally reflections, whereas the original, namely, you yourself have to improve your

shape! Strengthen the inner urges towards virtue and goodness;

become impregnable there; then

you can set about reforming the others.

I shall tell you of one form of worship which will endow you with divine strength. Godhead

expresses itself initially as the five elements, the sky, the wind, the fire, the water and the earth.

All creation is but a combination of two or more of these in varying proportions. The

characteristic nature of these five elements are: sound, touch, form, taste and smell; **cognised** by

the ear, the skin, the eye, the tongue and cite nose. Now, since these are saturated with 'the

divine, one has to use them reverentially and with humility and gratefulness.

Nature is in essence Divinity itself

Use them intelligently, to promote the welfare of yourself and others; use them with moderation

and with the idea of loving service to the community, to all. They are all free and full of precious

potentiality. Appreciate the plenty and the preciousness. You know from experience that

excessive quantities of wind or fire or water are injurious to health. Drinking more water than

needed is a torture; inhaling more air is suffocating. Fire in moderation can warm or serve to heat

and melt; but, beyond a certain limit, it is a holocaust, liven sound, beyond a certain limit, is a

calamity, a weapon which can distract and drive people mad.

So, efficient use of these is itself a form of worship. The body is equipped with mechanisms

which ensure a steady degree of warmth, beyond which or beneath which man cannot be healthy

and active. **Prakrithi** (Nature) is in essence Divinity itself,

Ishaavaasyam idam sarvam: all this is

divine. **Vaasudevassarvamidam**: all this is **Vaasudeva**, God. So, tread softly, move reverentially,

utilise gratefully.

There was an ascetic once who felt an intense desire for milk; he decided to pray to God, either

tot its fulfilment or for its destruction. He knew that the Lord was reclining on **anantha**

(thousand-headed serpent) on the Ocean of Milk and so he chose to pray to Him in that form, as

Naaraayana. Though the original purpose of the ascetic's **thapas** (penance) was the purely

physical need for milk, the Lord was so pleased with his steadfastness that, after proper trials and

tests, He granted him Liberation itself. The man who initiated **thapas** for milk was rewarded with

a permanent: denial of mother's milk. That is the greatness of the Grace of God. God in His

mercy took pity on him and felt he was wasting his efforts in the

pursuit of a cup of milk a day.

One must develop deep detachment. It is no use becoming so enthusiastic, to renounce some

food or drink to which you have become bound, when you hear a discourse or when some

religious text is expounded within hearing. Detach yourself from all that keeps you away from God.

Maintaining silence is a step in saadhana

You feel the presence of God when silence reigns. In the excitement and confusion of the

marketplace, you cannot hear His Footfall. He is Shabdabrahma, resounding when all is filled

with silence. That is why I insist on silence, the practice of low speech and minimum sound. Talk

low, talk little, talk in whispers, sweet and true. When you want to place a heavy thing on the

ground, place it with care, do not drop it from a height and make great noise. Do not drop your

bed from a height; bend and place it slowly, where you want to spread it. Examine each act of

yours and see that you execute it with minimum noise. Transact all dealings with minimum

speech. Do not shout to a person standing far; go near him or beckon to him to approach you.

Loud noise is sacrilege on the sky, just as there are sacrilegious uses of earth and of water.

This is the reason why we have certain disciplines at the Prashanthi Nilayam, which you are all

expected to follow. Maintaining silence, as a step in saadhana which you learn here and practise

wherever you go, is the most patent of these rules. Also, emphasis on the wise use of water and

electricity, of earth space all around. You must see that your attention, when you are doing

bhajan or listening to a discourse, is not divided between the task in which you are engaged and

the pots and pans that you have brought with you. See that their safety is ensured and then come;

or, better still, escape from undue attachment to material possessions. Then you are advised to

spend time in meditation or japam or the quiet pursuit of Naamasmarana; for peace and joy are

not to be found in external nature; they are treasures lying hidden in the inner realms of man;

once they are located, man can never again be sad or agitated. So, use this holy atmosphere, this

splendid chance, these precious days to the fullest. With every inhalation, utter the name of God;

with every exhalation, utter the name of God. Live in God, for Him, with Him. That is the

Message of the Prashanthi Flag I am hoisting now.

Dashara, 15-10-1966

The lotus, born in slime and mud, rises up through the water and lifts its head high above the water; it refuses to get wet though water is the element which gives it life!

Be like the lotus

Sathya Sai Baba

29. The supreme physician

The deha (body) is a vehicle that even gods aspire to possess. You know that gods seek to come

into human form so that they could utilise the intelligence, discrimination, detachment, etc., that

the human body alone is capable of exercising, to realise the Ultimate Reality, which when

known makes everything else known. The body with which the hospital is concerned is the ratha

(the chariot) of the individual or the jeevi, the dehi, the resident, the master. It is the castle from

which one can fight against the foes of attachment and egoism; it is the boat by which one can

cross the sea of change and chance. The realisation of the reality, through Adhyaathmic

saadhana (spiritual discipline) is an arduous enterprise, as fraught with calamity, as playing with

fire or duelling with tigers or battling with barbarian hordes. One has to be alert; vigilant and

fully trained to meet all emergencies. Many quail before its impossible demands. The

Upanishads have compared the aspirant's path to a razor's edge.

Man is the monarch of all animals; his is the most glorious chance among all living beings.

Though the elephant lives longer, the lion is more fierce, the eagle more far-seeing, the cock

more punctual in early rising, the cow more imbued with the spirit of sacrifice, man has in him

vaster potentialities which can be brought out by proper culture. If only he intensifies his thirst

for God, he can live in perpetual content, instead of grovelling in perpetual discontent, pining for

land, buildings, bank-balance, furniture, status, power, authority and all such trivial satisfactions.

At last, when man is about to leave the world, as leave he must, he is surrounded by his wife and

children who lament loudly, asking, "What is to happen to us when you leave?"; but the poor

fellow is confronted by a more urgent, a more personal problem: "What is to happen to me?"

And he has no more time to discover the answer or to prepare for something good to happen.

Men born with a cry should die with a smile

In fact, if he had tried he could have known the reality and gone with a smile, instead of a groan

or a whine. Men are born with a helpless lamenting cry; they should

die with the smile of happy
joy. That is the purpose of the years between. But those years are
wasted now. God, who is the
anchor that will save man from stress and storm, is neglected and
ignored. Man is tossed about
from one want to another, one grief to another, until he is blinded by
despair and exhausted by
foiled pursuits. Most illnesses are due to this despair and this
exhaustion.

The **deha** (body) has to be nourished so that man can reach the **dehi**,
the real indweller.

Bheeshma taught from his bed of arrows that the body is to be
fostered since it is an instrument
for good deeds. Three fishes lived in a tank; one told the other two
that the water was getting dry
and they would be well advised to leave, ere it was too late. But, one
said, it could save itself
when the contingency arose; the third was caught by the fisherman,
though the first migrated
early enough and the second managed to break through the net.

Yama is the fisherman; unless
early notice is taken of the process of drying to which the tank of
one's span of life is subject, one
gets caught. Migrate into the sea of Grace, which will not dry; or learn
the art of breaking
through the net of death. It was the **sathwa guna** (quality of
goodness) that moved on to God; the
rajo guna (quality of activism) broke the net; the **thamo guna**
(quality of inertia) got caught.

Grow into the **saathwik** stage and save yourself. Discard sloth,
denounce fanaticism and declare
yourself a dedicated servant of the Lord. Then, Grace will be
showered on you.

Pronounce the Lord's name with love and joy
Naamasmarana is the process by which this dedicatory attitude can
be cultivated and confirmed.

When confronted by calamity, you must attach yourself to this
saadhana even more firmly,
instead of losing faith in it and getting slack. The drug should not be
given up when it is most
needed. The pity is, when the first disappointment faces you, you lose
courage and confidence
and give up **Raama** or Krishna or **Sai Baaba**.

Another point about this **Naamasmarana**. There are some who
ejaculate **Raama** or **Sai-raama** or
Mahaadeva when they are disgusted with some happening, or when
they are displeased or
depressed, in a tone indicative of distance or unwelcome surprise.
They say it with a sigh or a
groan. This is wrong. The name of the Lord must always be
pronounced with joy, thankfulness,
exultation, awareness of the uniqueness and the splendour. Say it

with love, say it with sincere
yearning.

There was a great sage who was bitten by a serpent during a **yajna**
which he was celebrating. His
disciples lamented the incident and cursed the wily reptile. But, he
quietened them and said, "No,
the snake is a messenger from God. All beings are our kith and kin.
This serpent is sent by God
to liberate me from this body. Honour it, welcome it; do not beat the
messenger of the Lord."

Death is not a deplorable event; it is the journey's end, the owner
getting out of the car when the
time is out and the goal is reached. It is a consummation, a happy
conclusion, or at least it ought
to be, if only all are wise enough to treat it as such and be prepared
for it.

A strong will is the best tonic
Buddha's father decided that he should get attached to the world and
the senses; he built around
his son a wall and a garden of delight and pleasure; but Buddha
escaped into the atmosphere of
detachment, to discover the secret of human sorrow and devise a
cure for it. Now, people seek to
realise God while clinging on to the world and its fake joys. This is like
the mother-in-law who
hated her daughter-in-law so intensely that she wished she would
become a widow, but she loved
her son so much that she wanted him to live. How could the girl be
widowed when the son lives?

The two are incompatible; God cannot be gained through attachment
to falsehood. You must
have a proper sense of values. A woman attacked her husband with a
pestle; the pestle broke and
she bewailed its loss; she did not worry much about the husband's
head, which had also broken.

Is this a sign of wisdom? Can you call it an awareness of values? The
body is a house given to
you for rent; the owner is God. Live there so long as He wills, thanking
Him and paying Him the
rent of faith and devotion.

A strong will is the best tonic; the will becomes strong when you
know that you are a child of
immortality or a person who has earned the Grace of the Lord.
Medicine and **hospitalisation** are
for those who doubt and hesitate and argue about this doctor being
more efficient than the other,
this drug being more powerful than the rest. For those who rely on
the Supreme Doctor, His
Name is enough drug. The **Paandavas** had faith and devotion; so they
won grace and they
succeeded in defeating the wily stratagems of their foes. The
reinforcements provided by the

Lord are the most reliable means of support. When you get them, dishonour, defeat and **despair** fade away like fog before the sun. Disease too dare not approach you. On this day, when the Hospital is celebrating its Anniversary Festival, I advise you to avoid disease, to avoid drugs and hospitals by strengthening your spiritual urge and invoking the Grace of God.

Aanandha is the best cure for mental depression

Mrs. Macrae of New York spoke in her Presidential Address, of her experiences in the mental clinics she runs in the United States of the curative value of music. She has tried the same

curative treatment in the hospitals for **defectives** in **Hongkong** also.

Aanandha (spiritual bliss) is

the best cure for mental depression; as a matter of fact, it is when the inner springs of **aanandha**

are ignored that man gets depressed. India has recognised the salutary effect of music on the

mind; its potency to restore calm and equanimity, to still the waves of agitation and worry. Music

is the instrument by which passions are sublimated, emotions are tamed, impulses directed to

higher purposes. We have forgotten the great role assigned to music in our culture.

We are admiring the lilts and jingles of the films and losing the profundities of classical music.

People talk loud and long on Indian culture and its preservation and promotion, but when it

comes to practise, they fail miserably. When this body had attained its ninth year, I had written a

drama on this fundamental trait of modern man, saying one thing and doing its opposite. When

Vedhas are ignored, **vedana** (pain) is the consequence. The teachings of the Upanishads and the

Geetha which give all human activities the correct sense of proportion are invaluable in

preserving mental and physical health. They direct man along the paths of peace to the realm of

inexhaustible bliss.

Prashanthi Nilayam: Dashara, Hospital Day, 15-10-1966

You might say that karma of the previous birth has to be consumed in this birth and that no amount of grace can save man from that.

Evidently, someone has taught you to believe so. But I assure you, you need not suffer from karma like that.

When a severe pain torments you, the doctor gives a morphine injection and you do not feel the pain, though it is there in the body. Grace is like the morphine, the pain is not felt, though you go through it!

Grace takes away the malignity of the karma which you have to undergo.

Sathya Sai Baba

30. Achieve nil balance

You will find in the **Dashara** Programme here various items like **Vedhapaaraayanam** (**Vedhic**

chanting), **puuja** for Divine Forms, the feeding of the poor, dramas, music, **Harikathas**, reading

of **Puraanas** (moral epics), lectures on **Shaastras** (scriptural texts), **etc.**---all designed for

various purposes that may not be evident on the surface. You may be under the impression that

all this is but customary and traditional. No. Each item has a deeper significance; it is intended to

bring about a definite benefit for some section or other. The **Vedhas** are for all mankind; they

have prayers for peace, subjugating the anger of the elements and of human communities; they

invoke the forces of nature to be calm and beneficent; so, the **paaraayanam** (recitation) of the

Vedhas promotes world peace and human welfare. For those who derive joy when the names of

the Lord are recited, each name evoking one facet of the splendour of God, we have the **puujas**.

For those thirsting for directions along the path of **saadhana**, we have the discourses by the

pandits: Musical recitations and discourses transmit the teachings of the **Shaastras** and

Puraanas in pleasant palatable ways. The dramas are visible representations of the essential

lessons embodied in our scriptures. All these unfold the petals of the heart of man.

The lotus in the heart of man pines for the Sun, the splendour of the Lord. But to attain it is hard.

Withdrawal of all affection towards the world alone can win it. God is the nearest and dearest

entity, but ignorance hides Him from the eye. The love that God bears man is unequalled; yet, He

appears to man as a distant, formidable, unapproachable phenomenon. The stars appear as dots

of light, for they are at a great distance from us. So too God appears insignificant or ineffective

to many, because they are keeping themselves too far from Him. If some people say there is no

God, it only means they are at too great a distance to be aware of Him.

Be free from desires that drag you down

A green gourd sinks in water; but a dry one floats. Become dry, rid yourselves of attachments,

desires, avoid anxieties, worries. Then you can float unaffected on the waters of change and

chance. Even water, when it becomes steam, can rise into the sky. Become light, lose weight,

bale out so that you may rise higher and higher. Yoga is defined as **chiththa vriththi nirodha**--the

prevention of impulses that agitate the inner consciousness of man.

These impulses add to the ballast. Be free from desires that drag you down; have only the yearning to come face to face with the Truth. That Truth is shining inside you, waiting to be discovered. Like the dhobi (washerman) in knee-deep water dying of thirst, man too suffers with the panacea in easy grasp.

God is the **antharyaami** (Indweller), and so, when He is sought in the outer world He cannot be caught. Love Him with no other thought; feel that without Him nothing is worth anything; feel that He is all. Then you become His and He becomes yours. There is no nearer kinship than that.

Fifty others may be peeping into the kitchen, hungry and expectant, but if you are the child of the master, you will be served first.

The **naamam** (name) can light the spark of that Love. When two branches of a tree grate on each other hard for some time, enough heat is generated to set the tree on fire. So too, when one Name and another rub together quick and hard, spark of **inaana** (spiritual wisdom) ignites the mind.

Inaana-agnidagdha-karmaanam--"The flames of **inaana** reduce to ashes the effects of all activities" says the **geetha**; they do not affect man any more. Like a rope that has been reduced to ash, it can bind no more. So long as the consequence of karma persists, man is bound to be born, to finish the consumption thereof. For, the slate of karma has to be wiped clean so that the account of birth and death can be closed with nil balance. Desire is the prompting behind all activity. Desire is the urge. No activity, arises in those who have attained all desires, for they rest in the **aathma** which has no desire.

Wipe off the balances of karma-consequence

Any balance of karma-consequence will involve some years of imprisonment in the body. The **Shaasthras** advise man to wipe off the balances by four steps: by scotching all sparks from the fire; by getting rid of all signs, symptoms and causes of fever; by paying off all balance of debt; and by suffering off all consequences of karma. A spark may start another fire; a virus may multiply quick and bring about relapse; a little unpaid debt will soon assume huge proportions through high rates of interest; a karma, however trite, done with intention to benefit by the fruit thereof will involve birth in order to eat the fruit.

The first stage is karma-**ijinaasa**---the execution of karma (action) on proper lines, with proper mental at-tirade; then comes dharma-**ijinaasa**--the observance of

moral codes for the upkeep of society and the discharge of one's duties and obligations; last comes Brahma-**ijinaasa** ---resulting in the appreciation of **Naamasmarana** as the primary **saadhana**. The Name is sugar; you can make sugar dolls of any shape; call it by any name appropriate to the shape, cat or rabbit, eagle or elephant; the sweetness and the calorific value are the same. So too, when engaged in the **saadhana** of **Naamasmarana**, you can select **Om Shakthi**, **Om Naarayana**, **Om Srinivaasa**, **Om Paramaathma**, **Om Sai Raama**---the curative value, the cleansing value, is the same; the sweetness on the tongue is the same.

Start on the journey to God and travel light

Naamasmarana will make you stick to the thought of God. Now you are like a mouse caught inside a drum, a **mridanga**. When the player beats on the right, the mouse runs to the left; when the left is beaten, it runs in terror to the right. So too, you run from **Paramaathma** to **prakrithi** (objective world), reluctant to stick to God and at the same time, retreating from the denials and disappointments of worldly activity.

You have come from God; you are a spark of His Glory; you are a wave of that Ocean of bliss; you will get peace only when you again merge in Him. Like a child who has lost his way, you can have joy only when you rejoin your mother. The ocean drop rose as vapour, joined the congregation called cloud, fell on the earth, flowed along the ravines, and at last reached the ocean. Reach like-wise the ocean you have lost. Start on that journey and travel quick and light.

Mrs. Macrae is so full of devotion that she considers every spot connected with Me as sacred beyond words. So, she went into the village the other day and collected stones and pebbles from the ground on the site of the house where this **Sai** again appeared with body. Every stone that lay there appeared attractive and precious to her mind; so she brought a big bucketful to her room, not realising that it would be too heavy a luggage for her when she **emplanes** for **Teheran**, **Rome** and New York. Do not store much, for you will have to discard them one day. Have devotion in the mind, cultivate the feeling, the attitude, the dedication. That is enough.

It is only in **Sanaathana** Dharma (the eternal Moral Code) that the importance of karma in shaping the destiny of man, the fact of the individual undergoing many births in his progress

towards **birthlessness**, and the mighty Grace of God's coming as man among men to gather them around Him in holy companionship for saving them and saving the world through them, is so strongly and so clearly laid down. If you doubt any of these great truths, you are certain to suffer and grieve. Every one of you must be saved, sooner or later, by the Grace of the All-Merciful.

Make it sooner rather than later. Keep the goal clear before the eye and march on.

Dashara, 17-10- 1966

Pure words, pure speech; holy listening, holy reading; seeing holy things--these make the heart pure. The confusion and travail that now afflict you, are the consequences of impure speech and impure sight.

Sathya Sai Baaba

31. The taming of the wild

It is indeed a pitiable fate that a people who drank the nectar of spiritual culture and spent their days in peace and joy should today be in the throes of fear, faction, failure and feebleness. The

Saraswathi river that flows underground and unseen, but which sustains and **fertilises** the crops sown on the soil, has become dry; faith and devotion have declined, so that man looks upon brother man as a rival and as a competitor, rather than as the image of the same God that he reveres.

Great sages, filled with magnificent sympathy for their **fellowmen**, laid down rules, regulations, limits and directions for daily life and conduct, so that man's hand and brain, his instincts and impulses may not turn against man, but may turn towards the ideals of **sathya**, dharma, **shaanthi** and **prema**. They declared that every karma must be weighed in the balance and approved only if it cleanses the emotions and passions; it has to be cast aside if it curdles or fouls them.

Bhaavashuddhi (purification of mental disposition) was the fruit of karma and any act that befogs the **bhaava** (thought process) or excites it into **Rajas** (passion) or demeans it into **thamas** (inertia) has to be avoided. **Yajnas** and **yaagas** (sacrificial rites and sacrificial offerings) were prescribed so that man may learn the glory of renunciation, not the glitter of pomp and conspicuous waste.

Yajnas imposed on the performer and participants a rigorous routine of physical and mental cleanliness that: led them on to the presence of the Supreme. Like the attractive pictures in children's primers, they drew attention and held it fast; they took the

delighted readers along the

lessons and helped them to master knowledge itself. They learnt **Akshara** (the unchanging eternal truth) through the changing karma. The worship of idols, temple rituals, vows and fasts, festivals

and holy days, all these are designed to tame the wildness of man and train him to tread the straight and sharp path to self-realisation.

Hanker after God more than after gold

The age-long approach to life and living that has suffered a set-back in recent years, as the

Minister said, is sure to triumph again; the enticement of science and western fashion, of

cynicism and ruthless egoism will fade away; it is but the ash upon the cinder that is glowing hot;

blow a breath and it falls away. Like clouds that pass along the sky casting shadows on the

plains, these distractions lead some away from the goal; but there is no need to despair that India

will lose its heritage. Now that the rulers too are inheritors of the same treasure and aware of its

uniqueness, the danger of its neglect is very much less. The rulers are not different from the

ruled; the people themselves select the rulers and entrust them with powers, responsibilities and

funds to plan and perform programmes of all-round uplift.

So, there must be greater mutual understanding and cooperation than in the past, when the rulers

belonged to a distant country and strange culture.

The Minister described in his speech how progress in **mechanisation** and **industrialisation** has

brought various social ills and individual maladjustments in their wake; he recognised the

efficacy of **Sanaathana** Dharma (the eternal religion) in assuaging these evils and commended

the study of the **Vedhas**, **Shaasthras** and **Puraanas**. He spoke of an advisory council of religious

leaders which can help the rulers in preserving and promoting the principles and practices of

Sanaathana Dharma. What the rulers are anxious to give, the people must be eager to take; what

the people are eager to achieve, the rulers must be anxious to foster; that is the way the country

can go forward in this fundamental field of spiritual activity. Above all, people must hanker after

God more and after gold, less. **Vishayavaasana**---the urge to accumulate fortune, to live in

luxury, to revel in scandal, to delight in falsehood, to take pride in display---these must be cast

aside. They bind a man to triviality; they smother his divine nature which struggles to blossom

into service, sacrifice and all-pervading love.

Dashara, 17-10-1966

The mind is the villain; it is another name for desire; the texture of the mind is just desire; both warp and woof are desire and nothing else. If desire goes, the mind disappears. When you pull out all the yarn from a piece of cloth, you have no more cloth. So too, pull out desires from the mind; it disappears, and you are free.

Sathya Sai Baaba

32. **Poorna** minus **poorna** is **poorna**

Every being needs **prema** (Love), inhales and exhales **prema**. For **prema** is the basic breath; every one is the embodiment of **prema**. Love knows no fear and so, love needs no falsehood to

support it. It is only fear that makes people warp the face of truth to make it pleasant for those

whom they fear. Love also seeks no reward; love is its own reward. That is the sole gain, the joy of loving and being loved. When it is directed to God, it is called

bhakti. Who would not love

God when once he is aware of His Glory, Majesty, Might and Mercy? Love removes all egoism;

the self is forgotten, it is superseded, it is transcended. Any trace of greed for gain, **vishaya**

vaasana as it is called, degrades **prema** into a bargain over the counter. Whatever the Loved One

does or gives is satisfying to the Lover, the Adorer.

A child is all love; its smile is most innocent; it has not learnt to work for gain. It has no

vaasana---attachment to the goods of the world. It plays with a doll for a while and throws it off

the next moment. The love-full heart of the child hardens with age because greed breeds hatred

and envy.

It is only **prema** that can successfully carry out schemes for service and uplift. Love creates

sympathy; love will show the way where hatred can only confound. When a toddler is learning to

walk, love will place no obstacle in the path; on the other hand, it will encourage; welcoming

each forward step and overlooking each fall. The plans for the uplift of the villagers, which the

Minister derailed just now, have to be executed with love and sympathy. Many a beneficial act in

the country is rendered barren because of harsh criticism and wanton disparagement. **Bhakti**

alone can transform people's hearts into **Sathya** and Dharma.

Know the items of the spiritual menu

Take the **ups** and downs of life as natural; they are incidental to the world of compounds and

components. A **sanyaasin** (ascetic) named **Raamakrishnaswamy** was informed by a disciple who

rushed into his presence that his son had died. The **Swamy** sat unmoved; he only said, "Water

flows; fire burns; the wind blows", meaning that the corn pound of five elements has some day to

disintegrate. The **Swamy** laughed at the concern of others; he was brave because he knew. Those

who know are called guru: heavy, weighted. They will not be moved by storms; the leaf on

which no dish is served tends to rise up in the wind and fly, but when it is weighted by servings

of food, it will remain unshaken. Virtues, faith, steady discipline, devotion, detachment,

equanimity--these are items of the spiritual menu.

When you have attained true wisdom, you will find that good fortune should not be gloated over,

nor bad fortune grieved over. The hero treats both with equal unconcern. They are breezes and

storms that cannot affect the depths of the ocean of bliss in the heart of man.

The Minister spoke of gardeners who tie a weight at the end of snake-gourds, in order that they

may grow long and straight. Done when quite young, the weight pulls the gourds and prevents

them rolling into curves. Children too must be trained to grow straight by the parents, the

teachers and the company into which they are led. In the old days, they were awakened from

sleep at 4.00 a.m. The mother sang fine hymns and poems until dawn when she moved about in

the house and the children imbibed the lesson of prayer automatically from her. Now, children

get acquainted with the heroes and heroines of the **Puraanas** (epics) and of **Raama**, Krishna and

the other manifestations of Divinity only through the films. They identify them by the names of

the actors who assumed those roles. They miss the sublimity and the sweetness of the epics and

the mythological stories since they rely on **modernised** and **mis**-shaped **rescensions** for their

acquaintance.

Words cannot describe God's glory

Parents do not encourage them to proceed to the Presence of the Great, to listen to the discourses

of genuine teachers, to visit sacred places where the atmosphere is fragrant with **saadhana** and

study. Arjuna was called **Dhananjaya**, not because he somehow managed to bring from various

sources much wealth, but because he was rich in **viveka**, **vairagya** and **vichakshana** (wisdom,

detachment and discrimination). These are the riches one has to earn and accumulate.

When his son completed his education and came home, a father asked him various questions,

eager to discover whether he had used his years of study to the best

advantage. The son made
 him exceedingly glad by his answers. At last, he asked him to describe
 the glory of God. The boy
 sat silent and did not answer. In spite of hours of sweet persuasion,
 and even threats of drastic
 punishments, the boy was adamant; he did not open his mouth. The
 father lamented his fate in
 having a son, who though proficient in many branches of learning,
 had turned out to be an
 atheist. When he was on the point of bursting into tears at the
 calamity that had overtaken him,
 the son said that he was answering his question in the best manner
 possible---by silence; for how
 could words describe His Glory? That son was a remarkable son; the
 father too by his question
 and by his reaction to the silence of the son demonstrated that he was
 a remarkable father.
 Feel that God is the Father of all beings
 The Minister appreciated the discipline you maintain here, though I
 am yet not quite satisfied.
 The silence maintained here must be carried over to wherever you
 go; it is to be taken as an
 exercise in the control of the senses that are exterior oriented. The
 tongue should not talk evil;
 the eyes should not look out for evil; the ears should not seek evil.
 The presence of God in every
 being makes every one holy; thinking low of others amounts to
 thinking low of God. When you
 follow the convention of addressing others as **Sodara**
Sodarimanulaara, ("Brothers and Sisters"),
 you must cultivate the feeling that God is the Father and that you are
 all brothers and sisters,
 each to the rest. This brotherhood is more real and binding than the
 blood brotherhood, for here
 the paternal property for which you struggle can be shared without
 the share of each being
 diminished in any way. When the **Poorna** (full) is subtracted from the
Poorna, **Poorna** is found
 to be the balance. *
 * **Ishaavaasya Upanishad** says: **Poomasya Poomamaadaaya**
Poomamevaavasishyate: From the
 Full (Brahman) proceeds this Full (Universe). That (Brahman)
 remains Full, even though this
 (Universe) has come out of it.
 The Minister said that he is anxious to be of some service, as Minister,
 to the thousands of pious
 people who come here from all the States of India and even from
 abroad; and so he is accepting
 the proposal to constitute this **Prashanthi Nilayam** into a
 Township, so that you may solve the
 various special problems that arise as a result of the arrival and stay
 of these large numbers of

pilgrims. I must say that I have no desire to keep away from any one
 place or village or people.
 Interested as I am in fostering and guiding countries across the seven
 seas, I am interested in
 associating with and fostering places that are near and neighbouring.
 The attitude of exclusion, of
 this being Mine and that being not Mine, can never arise in Me.
 He also announced that he had decided on improving the road that
 leads to **Prashanthi Nilayam**.
 I am not too enthusiastic about this amenity because, when you
 improve the means of access and
 make them easy and quick, the really earnest seekers will be
 swamped by others who are
 actuated more by curiosity or the urge for a new type of week-end.
 When pilgrims had to ascend
 the steps up the Seven Hills to have the **darshan** (audience) of Lord
Shrinivasa they pinned their
 faith on God; they called out '**Govinda, Govinda**' so that they may
 have strength and stamina
 added to them by His Grace. Now, when cars and buses go up in a
 matter of minutes, the Hills
 do not resound to the name of God. The mind is not cleansed by that
 discipline of physical
 endurance before the pilgrim stands **infront** of the shrine to offer his
 heart to the Lord. But I do
 not stand in the way. Provide only such facilities as will complement
 the atmosphere of this
 place---that is My suggestion.
Dashara, 19-10-1966
 33. The road to bliss
 Eyes made of earthly material, intelligence shaped out of incompetent
 senses--with these you
 cannot comprehend Me. The **inaana-nethram** (the eye of pure
 wisdom), alone can see the Lord
 in all His Glory. That eye is won by **shravana**, manana and
nididhyaasana (listening, reflecting
 and meditating). Listen with faith; reflect with discrimination;
 meditate with one-pointed
 devotion. Then the truth will be revealed and doubts will disappear.
 Arjuna, **Ianaka** and
Parikshith all had the fortunate chance of **shravana**; they followed it
 up with reflection and
 meditation and so were blessed by realisation. The process is an
 inner transformation, an inner
 discovery. The fog is inner, the veil is across the heart's door: the veil
 which **Thyagaraaja** prayed
 to Lord **Shrinivasa** to move out of the way.
 Do not select tonics and drugs for the illness you have diagnosed as
 yours and believing in the
 labels and advertisements, do not start using them. Take the advice of
 a doctor who has known
 the peculiar problems of your body and its upkeep; accept his

diagnosis and his prescription with

full faith. Such a one is called the Guru; he will help the process of removing the veil.

When the veil is removed, God can be experienced everywhere in full. When some one told

Socrates that he could not see God in the sky or the upper regions of space, which were pointed

out by men as the dwelling place of the Deity, he said that He can be seen only by wearing a

three-fold lens over the eye: **bhakti** or **prema** or adoration; **viveka** or discrimination; and

vairagya or renunciation. **Prahlaadha** wore these lenses and he saw Him everywhere, in pillar

and plant. His father had bandaged his own eye with cynical doubt and so he could not see Him.

Don't neglect or bypass God

There was a king who sought a teacher who could put him into heaven; he was so conceited and

drunk with power that he felt he deserved it. When any one came forward, he plied him with

such impossible questions that they were aghast at his impertinence; but the king did not leave

them at that. He threw them into prison. At last, one man came promising to show him the way.

He was brought into court and seated before the king. The man, however, took no notice of the

king, but began conversing with the courtiers and the pages and attendants, inquiring after their health and wishing them well.

The king was incensed at this neglect of his high authority and he asked the soldiers to lead him

out and give him a thorough beating. The man said, "Before I am led out, let me tell you this: I

am to be given a thorough beating because I did not respect you first, but bypassed you and

talked to these servants of yours. Well, God is the king of kings, the Lord of all the worlds; you

have neglected Him; you are bypassing Him; you talk only to these servants; consider what

punishment you deserve for this. The king realised his blunder and thanked the teacher for

removing the veil of conceit.

The ego is at the root of all the factions that rob the world of peace today. Individual fights with

individual, country hates country; in every field, in every community, hatred and envy are having

full play. People whose noses drop when they cough, how can they keep their noses on the face

when they sneeze? Those whose anger is aroused for petty things at home, how can they pacify

the people of strange nations waging war? The cause is in ourselves; but we accuse others and

multiply discontent, through avarice and fear. When some aspirant follows a saint, another asks

him why; and when the reply is given that it is to gain mental peace, he tries his worst to cast

doubt and turn him back. **Ghandikota Shastri** said just now that I gave him a **Shivalinga** for

puuja with the remark that it was My **Swaruupam**. I do not like this contribution to publicity; I

want publicity for the teachings and the message. I want **thathwa-prachaara**, not **vyakthiprachaara**---

publicity to principles, not to individuals. That is more important. About Me there

is no need to talk.

Getting rid of envy is difficult attainment

There are some **vyakthis** (individuals), who publish their attainments and boast they walk on

water or fly in the air and challenge others to do likewise. It is a far greater and a far more useful

attainment if a man can rid himself of envy, pride, greed and malice. This is a more difficult

attainment too, as evidenced by their behaviour. The person who is established in His Divinity

cannot be shaken by these. **Thothapuri** wanted that **Raamakrishna** must give up even his

Ishtadevatha Kaalimaatha, when he sought the highest bliss, and he helped **Raamakrishna** to

overcome his deep-rooted attachment to that Name and Form. What then are we to say of the

attachment to mere name and fame of these yogis and **rishis** (sages), at the present time? They

will not stir a finger; they will not give up a single desire or habit; they cannot miss a meal or sit

quiet for an hour; but they expect that God must grant them immortality and men must take them

as their example!

Escape from the anaemia of want of faith

People become anaemic and then they are liable to be infected by more serious fevers, because

their powers of resistance are weakened. So too, when they lose faith in God, they lose faith in

themselves; when they lose faith in their own strength and divinity, they lose faith in the source

of that strength and divinity, namely God. They then become the victims of pride, hate and envy

and such other acute fevers, which rob them of mental health. To escape from the anaemia of

want of faith, practise **Naamasmarana** (remembrance of the Lord) the reading of scriptures and

the contemplation of the evanescence of the world with all its charms. The **vibhuthi** (holy ash)

which you smear on your forehead is intended to convey this basic spiritual lesson that every

thing will be reduced to ashes, including the brow that wears it.
 Though I am speaking to you since half an hour, My concern is more for the boys behind the curtain there, in the green room. They are preparing to enact the drama **Raadha bhakthi** and they are so enthusiastic about it that they did not take time off, even for food. The love that these boys have towards Me and the love that I shower upon them are matters that only they and I can know. I may say that it is this **prema** that induced Me to express through this drama the **bhakthi** of **Raadha**. Though we persuade these boys of the **Paatasala** to go home during the summer holidays and be for some weeks with their parents, they do not seize the chance; they start weeping when they think of leaving. Their pure hearts are saturated with sweet devotion. I am not inclined to entrust such boys to the care of others, so far as this Drama is concerned. So I have Myself supervised over the rehearsals; I Myself making ready their costume, their makeup. I have also brought here, from their far-flung villages, the parents of the boys who appear on the stage so that they too may share in the joy. Let them be thrilled at the opportunity to see their boys enacting, in My presence, a play that I have written for them and you. The play itself has in the dialogues, songs and words, the quintessence of a dozen discourses of Mine; the boys will now provide answers to the doubts that haunt the intelligence of every one of you. Watch; listen and benefit.

Dashara, 20-10-1966

The tongue must be sanctified by the repetition of the Lord's name. It has also to use sweet expressions which will spread contentment and joy. Be very careful about your speech.

Animals have-horns, insects have stings, beasts have claws and fangs. But, man's biggest weapon of offence is his tongue.

The wounds that his tongue inflicts can scarce be healed; they fester in the heart for long. They are capable of more damage than even an atom bomb.

Sathya Sai Baba

34. Living in compartments

A peculiar religion has now appeared and is gaining influence among the people. It can be

named Modernism. **Navaneetha** (new fad of fashion); giving up the old because it is old, getting

enamoured of the new because it is new. It takes delight in light things; discards ideas that are

difficult to understand, attitudes that are difficult to learn, duties that are felt to be burdensome,

obligations that are considered irksome. Gaiety, vanity,

effervescence---these are its traits. It

recognises no bonds, no limits, no restrictions, no bounds. It will not bend before age or learning

or goodness or authority. It discards all the directions of the ancient texts about rites, ceremonies,

fasts, vows, worship and the rest. It laughs at those who practise moderation and self-control, at

old people who insist on tradition and on maintaining age-old customs.

They carp at pilgrimages, for no place is holy or hallowed in their estimation. They cannot

understand the joy and the enlightenment that seekers derive from image worship; they dismiss it

as superstition and as flummery. This fashion has enslaved even the so-called educated class,

who wear the livery of the west, who are the **maanasa puthras** (brain washed sons) of the west.

They are not educated enough to weigh the pros and cons of their beliefs; they have no training

in discrimination between what gives lasting content and what is but flimsy and flamboyant; they

have been plucked by their roots and subjected to artificial feeding. So they are subject to this

illness of **navaneetha**.

Why go begging when you have a treasure?

The **Prashaanthi Vidwanmahaasabha** (Assembly of scholars) has been established in order to

combat this infection. These **Pandiths** will reveal that man is a precious jewel encased in a fivefold

box, a treasure preserved within the five **koshas**: **Annamaya**, **Praanamaya**, **Manomaya**,

Viinaanamaya and **Aanandhamaya**, as they are named (five sheaths :the material, the vital air,

the mind, the intelligence and the inner bliss). The **Pandiths** will ask the question: why do you

sell this jewel for a bag of coal? Why demean yourself and go begging and fawning when you

have this priceless treasure in your own custody?

When men degrade themselves and behave worse than the beasts from which those rose, the

Avathaar takes place and God moves among men, warning, exhorting, revealing, encouraging,

inspiring, illumining and leading man towards his destiny. He served as the charioteer for

Arjuna, for the **Avathaar utilises** every chance to uplift man and teach him the mastery of his

impulses and instincts and even of his intelligence. Krishna told Arjuna, I have decided to

assume a big office in the conduct of your war with the **Kauravas**. I too have decided upon a big

task and these **Pandiths** of the **Prashaanthi Vidwanmahaa-sabha** are the instruments I have

chosen for it.

Dhroupadhi in the **Mahaabhaaratha**, when she was suffering in the **Viraata** court, prayed to

Krishna, saying, "How can I submit to the wickedness and vileness surrounding me?" I am a

daughter of **Bhaarathabhum**i (the land of **Bhaarath**) I am born in a great family with honourable

traditions, I have inherited the incomparable eternal Culture." You too must live that heritage in

order to find yourself.

Hearts of all must be purged of hate

About nine centuries ago, Krishna **Mishra** wrote a drama called

Prabodha chandrodayam, in

which Virtue is monarch, **Shaantham** (or Equanimity) is the queen and the rival against whom

the king has to wage war is **Moha** (attachment). **Vedhaantha Desika** composed a similar play

called **Sankalpa suryodaya**, which deals with the same theme. King **Viveka** is there obstructed at

every step by King **Mahaamoha**, until he overcomes **Vighna** (obstruction), who has travelled

about in the five regions of **yama**, **niyama**, **aasana**, **praanaayama**, **prathyaahara** (outer and inner

sense control, seating posture, breath control and withdrawal of sense activity) and found his way

barred everywhere by righteous observances. **Prabodha** is the manas-**thathwa**, the mind which

has to be purified and sublimated through **saadhana** and discrimination. Pour the mind into the

crucible of **saadhana** and melt it so that you can mould God thereby; then every atom of the

mind will become an atom Divine.

The world is now living apart, in compartments, on the bases of race, religion, colour, creed,

caste, convictions, **etc.** Those who question the validity and value of these compartments are

themselves in a compartment, by themselves. Metal pieces heaped together are still pieces; they

have not become one. The world has become united only in the form of a heap; it has not been

melted in the crucible of love and moulded in the image of God. The hearts of all men must be

purged of hate. Speeches and writings cannot bring about the unity of man; can the ocean get

hot, when the forests are aflame with fire?

Deeds that will confer self-respect on you

The **aanandha** (bliss) that you derive when you are good and do good must be enough

inspiration, enough reward. Resist all temptations to fall into vice; avoid treading wrong paths;

keep away from evil company. This will confer on you self-respect; you will rise in your own

estimation; you need not bend your head before any one. If you live like that, that life itself is the

best **prachaara** (**pathcity**) for Me. When falsehood and malice are raving mad, take it as a test of

your **viveka** and of your **kshama** (forbearance). Newspapers of today are the waste papers of

tomorrow; unless they are nuisance papers, they cannot earn even a few coppers. I am glad that

some fellows are able to earn some livelihood by using My Name.

You must treasure your experience and ignore the **vapourings** of people who have not had

similar chances or who are wilfully vile. Some worms have to bore through cloth; they make no

distinction because their nature is to injure and damage. Silk or wool or cotton, cheap or dear,

imitation or genuine, they cannot distinguish. They just damage, for the sheer mischievous

pleasure they derive from the exercise of their faculty. Keep away from such; develop **sath** sang

(good company) and be happy like the fish which have water all around them.

Dashara, 22-10-1966

Practise detachment from now on; practise it little by little, for a day will come sooner or later when you will have to give up all

that you hold dear. Do not go on adding to the things which bind you **tothem**. Bind yourself to the great liberator, God.

Sathya Sai Baaba

35. The ideal poem

Today, **Vijayadhasami**, is a thrice sacred day for **Prashaan-thi-vaasis** (the dwellers of the abode

of peace), that is to say, those who live in the **Prashaanthi Nilayam**, here or elsewhere. It is as

sacred as **Thriveni**, where three rivers commingle their holy waters. Today is the **samaapthi**

(conclusion festival) of **Dashara**; it is also the **Samaapthi** (conclusion) of the **yajna sapthaaha**,

the seven-day rite of **puuja** and **paaraayanam** (adoration and recitation); it is also the **samaapthi**

Day of the **poorva-avathaaram** (the previous incarnation), the **Samaadhi** Day (the entombment)

of the **Shirdi Sareeram** (body of **Shridi Sai Baaba**) **Sam-aapthi** also means the attainment of

Brahmaanandha (**Brahmic** Bliss) and so this day we have a chance to imbibe the Bliss

Indescribable.

Karma (action) and **Upaasana** (contemplation), the two stages of **saadhana** devoted to the

attainment of God-realisation, can be noted and seen; but **jnaana** the stage of ripeness cannot be

seen. The karma symbolised by the **Yamuna**, and **bhakti** (devotion) symbolised by the **Ganga**,

meet at the point where the **jnaana** or **Saraswathi** flows unseen. But

today, people have lost the enthusiasm for karma, the exultation for **bhakti** and the eagerness for **jnana**. The true **vidhya** is that which reveals the **aatma** (the true self) to man. When these facts are neglected, the **Avathaara** (incarnation) takes place to **re-teach** the duty of man, the dharma. What is the dharma (the moral code) that has to be **re-established** today? It is **Sanaathana** Dharma (the eternal law), nothing less. The Highest alone must be sought Not that there are no sages even now on earth. Great **Kavis** and **Mahaapurushaas** and **Mahaapandiths** are with us, even today. But, in the mad pursuit after pomp and pageantry, the feverish struggle to defy and defeat others, there is no time to imbibe their messages and taste the sweetness of the **saadhana** they prescribe. The poets of the modern age are not to be compared to the **Kavis** (Poets) of the past, though the same name is used to indicate them. Those **Kavis** had purified their consciousness so much that God was clearly reflected therein. The poets of today retain all the blemishes and failings which cater to lower urges. They exhibit more bile than **bhakti**; they have no mastery over the senses or passions; they are slaves to hate and greed; they render unholy the message they spread, for they write of low ideals and cheap victories. Such people have no right to name themselves 'poets'. The senses should not be allowed to over-ride man. They must be instruments within the control of man. They are mere servants, orderlies, helpers. The knife is best used to cut fruits or vegetables; you should not use it for cutting your throat. The senses have to be trained to be free from **thamas** (inertia) and **rajas** (passion); they must be neither dull nor dragging, neither dormant nor dangerously diverting. The **gunas** must be overcome. A student approached a guru and asked for the road for **shaanthi**. He replied that he must develop **sahana** (tolerance) towards all men and all things and all events. Nothing should arouse interested reaction, disgust or desire. The highest alone must be sought; God alone must be desired. **Prema** steady, unchanging, **undiminishable**, can only be **Vishweswaraprema**--Love towards the Lord of all the worlds. **Chala-prema** (changing love) is love towards the changing world. When a **bhakti** placed two grains of rice on the idol with no motive or desire for reward, but in a pure spirit of devotion, they turned into gold grains. If he had some motive,

they might well have turned into stone. Do not bargain with God Now, people pray to God to relieve them from pain, grief and loss, to confer on them health, strength and wealth but if you develop an intimate attachment to Him and make Him yours, then He will manage to give you all that you need. Do not demean the relationship into bargaining: give me this, then I shall give you this in exchange. If you insist on wages, you become a coolie. Become His own. He is providing for the idler, the insane, the shirker; can he not provide for you? The father feeds the sons, whether they are idlers or **shirkers** or steady workers in field or factory. When you offer God a fraction of your wealth, you do it out of conceit that the wealth is yours, that your hand is upper and the recipient's hand is lower. In one of the poems read today, the question was raised why God should give eyes that look outward and then blame when they wander in the outer world. No, the eyes do not wander; it is as the messenger of the mind that the eye wanders. If the mind orders them to keep aside, the eyes have to obey. The poet also charged God for equipping man with an insane mind; no, the mind is not insane; it can be used for tightening bonds as well as for loosening them. **Bandha** and **moksha** can both be effected through the mind. You have the choice. It is an in--merit for either. Condemn the use, not the tool. The poet should not attempt to engage in publicity; he should not add lines merely for stuffing or for padding, in order to make it long and copious. There should be no artificial stepping up of emotion or passion. These must be natural, arising naturally out of the context and the character. Otherwise, the poem will be lopsided and it will slide from the sublime to the ridiculous. A Brahmin was reciting the **Vedhas** scrupulously correct, with **Udaattha** and **Anudaattha** in the proper places; hearing it, one **Sowcar** asked him to sing a song and when the Brahmin protested he had no music in him, the **Sowcar** threatened him with dire consequences if he did not comply. So, out of fear, to escape punishment, he sang a song slurring over the words, I cannot sing, I will not sing; but this rascal wants me to have a fling. Fear or greed, doubt or denial should not be the urge driving the poet towards expression. To blame society for one's own deficiency is like blaming the pillow for the headache one suffers.

Have Love even for misguided people
 When the winnowing is done, the husk falls far, the heavy grain heaps near. The mean tactics of
 vicious pens that appear in the gutter papers serve to separate the husk from the grain. No one
 can shake truth, no one can install untruth. I am established in Truth and I have come to secure
 for Truth its rightful place. Envy and greed make man resort to tricks and barter one's honour and
 character for a few pieces of copper. When people observe this vast gathering drawn by love and
 only love, some of them who have no love in their hearts but only hate, cannot keep quiet; they
 must eject the poison of hate.
 Of course, there have been such traducers in all ages, for all who came down to help mankind:
Raama, Krishna, Shankara. Do not develop hatred towards them, for, sooner or later, they are
 bound to repent and make good. Milk poured into water gets paid for as milk. Lies about Me also
 sell and earn for them some cash! Leeches fall off when they have sucked full to bursting point.
 Pray for their transformations into Saathwik souls, for their blindness to be cured and for their
 becoming attached to Truth rather than to sheer untruth. Dwesh leads to duushana (hatred leads
 to the casting of mud). Love leads to mutual understanding and sympathy. Have love even for
 these misguided people; they will join the pilgrims path soon.
Dashara, 23-10-1966
 The thirst for worldly goods can never be allayed; trying to satisfy it makes it only more acute. Thirst can never be quenched by drinking salt water, which is the objective world.
 Human desire is illimitable, without end. It makes you pursue the mirage in the desert: it makes you build castles in the air; it breeds discontent and despair once you succumb to it.
 But, develop the thirst for Krishna, you discover the cool spring of aanandha within you. Krishna naama (name) makes you strong and steady; it is sweet and sustaining.
Sathya Sai Baba
 36. The one Purusha
 It is part of human nature that man desires to reach the presence of the Almighty, see Him and be
 ever with Him, for deep within the human heart is the urge to reach the place from which he has
 come, to attain the joy he has lost, the glory which he has missed. Man is himself divine and so it
 is a matter of the 'deep calling unto the deep, of the part calling for the whole, of the sky in the
 pot yearning for the sky surrounding it. Attempts to reach the presence have to be made quick
 and fast, for death lies in wait to snatch man away. Birds soaring in

the sky can see carrion on the
 ground; but they do not see the net laid to catch them. So too, man is able to see far into the
 future by means of his intelligence, but when it comes to the finale of death which awaits him, he
 is blind.
 To reach the presence of the source of Bliss, that is, God, you must tread the foot-steps of the
 great saints and seekers, like Jayadeva, Gouranga, Meera, Raamakrishna and others. Practise
 their teachings, follow their example. The path of dedicated activity, of surrender to the Highest,
 of incomparable Love towards the embodiment of prema--that is the sweetest path, giving joy at
 every step that is won. Hari naama (the Name of the Lord) which all these seekers had on their
 tongue is described by them as sweeter than all the sweet things put together. Like a lamp held in
 the hand which will illumine every foot of the journey, because it will come with you however
 far you go, the Name will illumine every minute of your life. When Raadha was asked what she
 wanted from the Lord, she answered that she was content when she had Him and did not seek
 anything else from Him.
 Tricks cannot deceive the all-knowing One
 The mind fancies that it can get joy from the objects around, about which the senses give it
 information. The mind can be mastered by inaana (Supreme knowledge), that all is Brahmam or
 that all is His Play. To realise that the world is but the Lee/a of God and that you are but a puppet
 in His hand, you must learn bhakthi from the Gopees. They were so saturated with the attitude of
 surrender that they lost all body-consciousness and had only one Form before their eye, one
 thought in their mind, one song in their hearts, that of Krishna. Their bhakthi was not a
 superficial pose, an escapist stratagem, or a temporary aberration. It was the very breath of their
 life; the very reason for their existence.
 A man heard the noise of a thief entering his house at dead of night; so he asked his wife to weep
 aloud, while he found fault with her in a loud voice for requiring him to get back from the
 pawnbroker's shop all her jewels, or at least her mangalasuthra (marriage pendant), which he
 had pawned for three rupees that very day. He pleaded direst poverty; he had not even a pie in
 the house; what could he do? Hearing this story, the thief chided himself for all the trouble he
 had taken to break into the house and quickly made his exit from it.

Tricks may gain success in worldly affairs; but they cannot deceive the all-knowing One. Tricks will only recoil on the seeker. When thieves like egoism slyly try to rob you of the gem of inaana that you have treasured in your anthahkarana (inner consciousness), seek His help to overcome them. And help will be rendered.

The mind is the enchanter, the usurper who has established sovereignty over you. During a marriage festival in a certain town, there came into the house an elderly lady whom the bride's people revered because they believed her to be the kins-woman of the groom, and the groom's people honoured her because they took her to belong to the bride's party. She managed to enjoy the hospitality of both parties for weeks, until someone with a sense of curiosity started an enquiry into her bonafides. Each party disowned her and as soon as the enquiry started, the lady disappeared.

Have viveka and vairaagya as security personnel

The mind too will disappear as soon as the enquiry starts, for it is like cloth composed of the warp and woof of yarn. Each yarn is a desire, a wish, an attachment. Remove them and the cloth vanishes. Delusion is the cotton, desire is the yarn, mind is the cloth. Through vairaagya (detachment), the warp and the woof can be pulled out. The saadhaka (spiritual aspirant) must have as his security personnel, viveka (wisdom) and vairaagya. Then he can move through the world unharmed.

A sanyaasin (monk) once went right into the house of a zamindar, but he was surprised to find that the master of the house was having a mud bath; when asked why, he said, I want to show that I cannot afford anything costlier; though to tell you the truth, for you are a monk to whom I can confide this, I have hoarded a pretty heavy pile for a rainy day. The sanyaasin called him a fool and exhorted him to spend it on good works while he could. Do not be like the bees, which get only smoke for all the days of toil they spend at the hive to hoard the precious honey in the combs. They are smoked out and the comb removed for the honey. Do not postpone its disposal until the last breath, he said.

Relationship between all beings and God

Give the world only secondary importance; the primary place should be reserved for loosening its coils. The Jagadjanani (Mother of the Universe) will hurry towards you and caress you only

when you cast off the dolls and cry. Yearn from the very depths of the heart, yearn with your whole being. Leave no sesham (balance) of attachment in the mind; then only can you get the grace of Sesha-saayee ---He who reclines on the Supernal Psychic Serpent.

Do not care for the cynicism of the worldly minded; they may try to drag you into the by-lanes, away from the royal road of viveka-vairaagya. Even Avathaaras are targets for small men who reveal in pouting venom on the great; how then can those who seek to expand their affection and universalise their vision escape?

The Paandavas never lent their ears to slander about Krishna; they had an understanding of His Glory and they surrendered completely to Him. Krishna too reciprocated their love. He declared that Dharmaraaja was His head, Arjuna His shoulders, Bheema His trunk and Nakula-Sahadeva His feet. He Himself was the heart. That was the relationship between the Paandavas and the Lord. That is the relationship between all beings and God; only the Paandavas recognised it, believed it and benefited by it, whereas Others do not. The Lord is the Hrudayavaasi (dweller in the heart).

On hearing the news of Krishna having left the world at the end of His Mission, Dharmaraaja decided on the Mahaaprabhathanam, viz., trekking alone in the Northern direction, silently without turning back, until one falls dead. He proposed this step to Bheema and asked him what he had decided to do Bheema then answered, "Brother! Have we become today different from what we were when the great game of dice took place? Then, you staked us and lost us, without asking for our approval. Now too, when you decide on one course as the best for yourself, it is best for us too, for we are like the Panchapraanas of one body, the five vital airs that sustain it jointly. "Their 'body' was one and Krishna was their heart. The Lord alone is the Purusha

For the Gopees and Gopaalakas (cowherd girls and boys), Krishna was the heart. That is how they appear to us in the Bhaagavatha. They revered Krishna as their Pathi, Master, Lord; for, really speaking, the Lord is the only Purusha (true strong personality). All the rest are A-balaas, feminine, weak. the weaker sex. Even the most heroic of men moan and weep while in distress; in silence and solitude. They have moments of helplessness, as much as the others. When they

are irresolute and haunted by doubts, they resort to prayer and supplication; they too are weak. It is only the Lord who can be said to be strong under all circumstances, impregnable, imparting strength to all. So, when you read about the prema of the Gopees, remember that all beings are 'feminine' and the Lord alone is the Purusha. It is only through prema that God can be persuaded to reveal Himself and inaana earned.

Now I must stop; because these devotees from Bangalore have put up a floral jhoola (swing) and they are insisting that I should sit in it and swing. I do not appreciate this. How happy I would be to swing in the jhoola of your hearts! In the jhoola of Omkaara, to swing to the tune of Thattwam-asi (thou art that) rising from the hearts of living beings from all the seven worlds--how magnificent that would be! You seat on the jhoola set up in your hearts, not Maadhava (God) but manas! That is why mankind is denied peace and joy.

Dashara, 24-10-1966
37. Kith and kin of all

The river of human life meanders along, through many a valley, leaps over many a cliff, loses itself in many a marsh, and seeks to empty itself in the ocean of Divine Grace; though, what happens is it falls into the undrinkable expanse of salt. The flood flows from the heights to the depths; only the flames of fire do ever rise from the depths to the heights. That is why we say, inaanaagni, the Fire of Wisdom or Realisation. Man suffers because he has developed hunger as vast as the sky, with a throat as narrow as a needle. His throat must become as vast as the earth; his heart must blossom wide through shaanthi and sahana; that is, through equanimity, and fortitude. Then the desire of man for full lasting undiluted aanandha can be attained.

Once a being has evolved into man, there is no relapse for him into lower forms of life; for man alone is capable of viveka and vichakshana (discrimination and wisdom); when he suffers, he worries why suffering has become his lot; he concludes that the cause must be sought, not in the vagaries of God or the whims of others, but in himself; if not in the present life, then in previous lives. Man alone can analyse his mental reactions and feelings and draw conclusions therefrom.

There are millions of stars scattered all over the firmament, but we have only darkness at night; during day, the sun which is a minute dot of light when compared to most of those stars gives us

brilliant illumination. The reason is: the stars are far far away; but the sun is near.

Attitude of devotion makes you humble

The star of inaana is far far away; we do not bring it near, nor attain nearness to it. We are

content with the dusk, that information, skill, scholarship and intelligence provide. We do not

seek the magnificent vision that intuition clarified by saadhana can confer. V. K. Rao was telling

us now of the mass killings and cruelties inflicted by western races because of fear on Jews and

others, of the deep discontent which afflicts the nations which went through two world wars to

win the precarious peace of today. He said that the thinkers of the west are turning more and

more to the East to learn the art of keeping peace and winning peace, indwelling undisturbed

Peace---Prashaanthi.

A lion saw its image in the limpid lake; it grew envious of another lion as strong, as young, as

fierce as itself; it essayed to destroy it, by jumping upon it and tearing it to pieces. It was

drowned in the process; that is the fruit of envy. Others, who are our own images, arouse envy

and lead to disaster. Bhakthi or the attitude of devotion and dedication makes you humble and

kills envy; inaana or the awareness of your being an integral part of God, who is all this, makes

you kin with all, and there is no place for distinction, which breeds envy.

Harischandra stuck to truth and became immortal; Karna stuck to dhaana (charity) rejoicing at

the chance to be of service to those in distress, and he achieved immortality. Do not accumulate

impediments; renounce little by little and get into the attitude of sacrifice. Try to be of help to

others to the extent of your capabilities. To remove the darkness of ignorance, light the lamp of

the heart with the oil of devotion, the wick of the Name of the Lord and ignite it with a

Mahaavaakya (great Vedhic dictum). Let devotion help in leading you to God, in removing

ignorance of His Glory and Omnipresence. Use it as oil for the lamp of aanandha.

Train the eye to find the Footprints of God

Rayaningar read some poems from Krishnakarnaam-ritham, where the gambols of the child

Krishna are described very picturesquely. Outwardly, the stanzas appear to picture objective

things, but they have a deep subjective value. You must use the objective picture as a flame to

light the subjective emotion of devotion. For example, there is a

stanza about the child Krishna

overturning the pot of curds and running away with the ball of butter and **Yashodha** the mother

discovering His hiding place, by means of the footprints impressed on the floor by the **curdsmeared** soles.

The butter the Lord covets is the fruit of yoga, the final product of the churning of the mind by

viveka. He loves to feast upon it; and He moves away with it into the solitude of self-realisation.

We too can discover the Lord through His Footprints, which can be discovered everywhere,

provided sincere search is made with trained eyes. You can find the footprints wherever there is

beauty, virtue, humility, justice, truth, love and peace.

The eye has to be trained to discover the footprints of God; in this process, the mind has to be

mastered. The mind is the pivot of thoughts and feelings. The mind is the thinking aspect of

Brahmam, the Absolute Consciousness. The Absolute Self manifesting itself in imaginative

activity is Mind. However, instead of turning towards the Absolute, it turns outward and starts

using the senses as its instrument; it forgets its source, the **Aatma**. How and why this happens is

inexplicable; we know that this happens and that it can be avoided and prevented.

The intellect cannot grasp the secret of worldly delusion, which is called **maaya**, for it too is

bound by it. One has to transcend the intellect in order to understand it. That is a fact and the fact

has to be faced. The mind is the background for the world. If thoughts and **activities** of the mind

are sound, healthy, non-violent, filled with love, morally harmonious, then, Peace is near at hand

and **Brahmam** (Supreme reality) can be attained. That is why **saadhana** is to be strictly pursued

to train the mind inward, towards God, its source.

Dashara, 25-10-1966

Remember the God in whom you move, the God who makes you move, the God who is all this vast universe, every atom, every huge star.

Select some Name and Form for this all-pervasive, immanent God and keep those on your tongue and before your mental eye.

That is what is called **japasahita dhyaanam** (meditation-**cumrecitation**

of the Name).

Sathya Sai Baaba

38. Birthday Message

In the **beginningless** and endless Stream of Time, night and day, summer and winter, roll endlessly on; they are carried mercilessly on over the Universe by the

flood. The term of living

beings diminishes with every day. While being carried forward in the flood, man is surprisingly

unaware of his fate; he never spends a thought on his fast declining life-term, He is blind in his ignorance.

Riches and wealth are short-lived; office and authority are temporary; the life-breath is a

flickering flame in the wind. Youth is a three-day fair. Pleasures and fortunes are bundles of

sorrow. Knowing this, if man devotes this limited term of life to the service of the Lord, then, he is indeed blessed.

Seek refuge at the Feet of the Lord even before the life-breath flies out of the cage of the body. It

is an open cage! Any moment, the bird may fly into the outer regions. That is the fact. The

ignorant do not realise this; they beat their drums and proclaim proudly how rich they are or how

happy they are, surrounded by their sons and grandsons. Alas, the very physical frame which is

so carefully nourished since birth **rots** and falls aside. What then shall we say of those who feel

that these other things are "mine"? Theirs is but the delusion of an insane mind. Everything is

untrue, everything is impermanent; castles in the air, constructions in dreams.

Contemplate on this Truth; approach **Shri Hari** and glorify Him; that alone can confer on you

permanent Joy.

Inside the room called Body, in the strong box called the Heart, the precious gem of **inaana**

exists; four wily thieves **kaama**, **krodha**, **lobha** and **asuuya**---lust, anger, greed and envy---are

lying in wait to rob it. Awake to the danger before it is too late; reinforce yourself with the

support of the Universal Guardian the Lord, and keep the gem intact. That will make you rich in

prema, rich in **shaanthi**.

When Bliss is attained there is no grief

When the clouds that hide the face of the moon are wafted by the winds, the moon shines clear

and cool; so too, when the clouds of egoism are wafted away, the mind of man will shine pure

and full, with its own native light. That is the stage of Bliss. When that is attained, there is no

more grief. Where there is the lamp, there darkness cannot exist. The lamp of **inaana** once lit

never dies, never fades, never flickers. The **aanandha** and the **shaanthi** too never fade, never

flicker. But the **aanandha** and the **shaanthi** that men seek from the objects of the world prompted

by their senses flicker fast and fade and die. They satisfy for a moment a foolish craze. They are attained through lust, anger, hate and envy and so, they are false and fickle. Control and conquer these; then only can you acquire real Aanandha and Shaanthi. You can not only acquire these, you can become these.

What do the wars of mankind teach, except this, that lust, anger, hate and envy are evil forces that haunt man? Examine the anarchy and the lawlessness, the chaos, and killings that have arisen in the world today. They are the products of these forces. Why, even the ills of your bodies and of your homes are but the consequence of these evils.. Unaware of the faults and failings in oneself, man imputes faults and foists failings on others and starts blaming and hurting them. This is sin; this gives you a feeling of innocence and exultation for a while, but, cannot confer anything other than worry, grief and pain.

Spiritual aspirants must control anger

Hate and envy distort man's true charm. Anger is the fuel for all varieties of sin. Just look at yourself in a mirror, when you are attacked by anger, and you will discover that you are then akin to Suurpanakha or Lankini of ancient times. The Rajo guna that is over-powering you then is the Raakshasa trait you must learn to avoid. Those aspiring for success in the spiritual field must therefore decide to control anger, to subdue the vagaries of the mind with its changing resolution to do and not to do things. They must put down their mental agitations and worries and see that they do not create worry in others also. They must convince themselves that in every one there is Shivam, recognisable as swaasam (breath); they must develop Vishwaprema (Universal love) and demonstrate it in their words and deeds. May you all win sathyam, shaanthy and sukham through these means. May you merge in the source of all Aanandham.

There is also another point. The Shaasthras say that envy, greed, lust, anger are all vyaadhi kaaranam (sources of disease). Those afflicted with these qualities may consume the most healthy food; but, it will not give them health. They will suffer from various digestive and nervous troubles. Therefore, devotees and those aspiring to be liberated, must cut asunder these evil tendencies with the sharp sword of jnaana (spiritual wisdom). They must pray to the Lord to save them from contact with these foul characteristics. From this very

moment, pray for the

Grace which will enable you to control and conquer them. Deepen your faith in God. Expand your prema and take into its fold, the whole of mankind. There is no alternative path for the bhakti.

You should not be ever entangled in the meshes of this world and its problems.

Try to escape into the purer air of the spirit as often as you can, taking the name of the Lord on your tongue.

Of the 24 hours of the day, have 6 hours for your individual needs, 6 hours for the service of the others, 6 hours for sleep and 6 for dwelling in the Presence of the Lord. Those six hours will endow you with the strength of steel

Sathya Sai Baba

39. A constable on each side

The Navarathri is celebrated in commemoration of the victory of Daivathvam (Divinity) over

Daanavathvam (Satanity) through the intercession of the Mahaashakthi as Chandi, Durga and

Kaali; this day is Deepavali, commemorating the victory of heavenly over hellish influences, of virtue over vice, as symbolised by the victory of Krishna-

Sathyabhaama over Narakaasura, of the

upward pull into Heaven and the drag down into Hell. Man's career in this world is a perpetual

struggle with the down-dragging impulses and the raising impulses. It is Dharmakshethra, where

the Kurukshethra battle is being waged, from birth to death. Life is a game with fire; one has to

derive the warmth without getting burnt. One has to use the senses and the intellect wisely, for liberation rather than get entangled in their wiles.

The joy one has lost has to be recovered from the inner consciousness which has been covered

by the darkness of ignorance. How can the bangle, lost in the field where dhal (lentil) was grown,

be recovered from the vessel in which the dhal is being boiled? Search for the joy in the inner

vision; set it right and you can discover it there.

The Narakaasura in man can be destroyed by the constant dwelling of the mind on Krishna who

slew him, as the Bhaagavatha relates. The smarana has to be constant. If you rub a bit of iron on

a hard surface, it develops heat; continue to rub it vigorously; then it can be made red-hot: If you

do so with long intervals, the iron bit will become cold and all the effort up till then is a waste.

The work has to be repeated over again. There are some who set a limit of ten thousand or

twenty thousand repetitions of the Naama everyday and when that number is reached, they are

content; they resume the **smarana** (remembrance of God's name) only when another day dawns.

The mind, meanwhile, like a sheet of water from the top of which floating moss has been pushed aside with great care, resumes its cover of moss very soon. The task has to be repeated.

Hold the Feet of God wherever you are

Smarana must be the unseen spring of every activity of man, every minute of his waking life;

then it will become the spring even during dream and will help the 'I' during deep sleep to merge

in the 'He', for ever. Like the mother whose attention and anxiety are centered on the baby in the

cradle, whether she is near the well or in the cow-shed, in the kitchen or the temple, man too has

to keep his mind at the Feet of God, wherever his body may be.

This state of constant remembrance can come only through long practice; it will not be acquired

suddenly. So, strive for it steadily. With **Vishweshwara** (Lord of the Universe) in your heart, you

can wander over the entire **Vishwa** (world). A priest who was employed in a Shiva temple had to

go to some village some day and so he asked his son to do the **puuja** (ritual worship) and perform

aarathi. The son was a novice; while doing **aarathi**, he has to wave in a circle the lighted

camphor cube with his right hand and at the same time ring a bell vigorously with his left hand.

But both his hands automatically made the same movements; both waved round, or both shook vigorously.

A little practice is wanted to succeed in coordinating the two different movements. So, too, a

little practice will teach you to hold fast to the Feet of God, while roaming about in the world

doing all duties and carrying all responsibilities as dedicated to Him. Develop **shakthi** (physical

health and mental alertness) and **yukthi** (cleverness in discovering the way to lasting happiness);

then you will have **rakthi** (attachment, which if turned to God becomes **bhakthi** (devotion) which

promotes **virakthi** (detachment from all that distracts the mind away from God) and leads to

mukthi (liberation).

World must be charming when it moves away

Lakshmi (wealth) and **Iyestaadevi** (poverty), Her elder sister quarrelled as to who was superior

in status; they approached the three Gods--Brahma, Vishnu and Shiva--to decide it for them; but

they could not assume the responsibility for the decision! They excused themselves with the plea

that they had no time. When **Naaradha** was approached next, he

recommended that they should

abide by the judgement of a certain famous merchant of **Vaaranaasi**. They proceeded to his

presence; he was caught in a dilemma, for if **Lakshmi** the Goddess of Wealth was displeased by

his pronouncement, he would suffer; nor did he want to be blessed by Her elder sister, for she

was the Goddess of Poverty! So he pleased both by his reply. The elder sister is welcome,

charming and beneficent, when she moves away; the younger is welcome, charming and

beneficent, when she moves towards. Both were satisfied that they were declared equally

charming, beneficent and welcome. The world must be charming to the seeker, when it moves

away from him; that is all that there is in it. We now consider the atom as all-important and the

Aathma as insignificant. This is a tragic reversal of values.

That sense of real value must influence every choice that you make. The **lakshya** (goal) is **Godrealisation**,

the realisation of the reality over which all this is but appearance. That should not be

allowed to fade. So long as you act with an eye to benefit by it for yourself, you will have to

undergo the consequence and suffer either joy or grief, being born to bear them both. A person

being transferred from one jail to another will have two constables who will escort him; the

punya and **paapa** (good consequences and bad **consequences** of actions) are the constables who

lead man from one birth to another'. If you must escape from their attention and avoid migration

from one jail to another, act-but do not calculate the consequences. That is to say, do not worry

about the consequences; leave it to God who prompted the act and made it possible. Dedicate the

act, the will, the wish, all to God.

The process of learning lasts until death

Samartha Raamadas, while a boy, was going through the bazaar reading books. Some one

reprimanded him for reading while walking. He said that **Raamadas** could read when he reached

school. But **Raamadas** replied, For me, the entire world appears as a school, which I must attend

throughout life. I do not see any difference between the school where I learn some lessons and

the world where I learn other lessons. The household is the school for women; the office or

factory or the field is the school for men. The process of learning lasts until death and is resumed

at birth. **Samsaara** (worldly life) is the **saara** (the essence) of all **anubhavas** (experiences). Of

course, you must exercise your own intelligence and pin your faith on the Name and Form you like.

You know how the father and son who purchased a donkey and brought it home were forced by others' suggestions to carry it and when crossing a bridge, lost the donkey as it fell in the river.

They first wanted the son to ride it; then some one chided him for forcing the older man to walk along; when they both sat on it, others chided them again and suggested that they both should carry it home, and when they acted upon that suggestion, the frightened animal jumped over and fell into the river, because they were then passing over a bridge. If you listen to all and sundry and surrender your judgement, this is what happens. Have one Name-Form for japam, dhyaanam and smaranam. Then only can concentration take root.

The way to build up Sai Fraternity Reference was made to the bond of prema which binds you to this place. Your prema towards

Me and My vaathsalya (affection of mother to the child), these two are the bonds. I have no

desire to keep you here at the Prashanthi Nilayam; I know you have duties and obligations to individuals and institutions who depend on your service. They are also Mine. I also want to give you the experience of My being everywhere, not restricted by time or space, or causation.

When Narakaasura was destroyed, that is to say, when the six foes of man (lust, anger, greed, rifatration, pride and jealousy), which drag him towards a fall are overpowered-then the flame of wisdom can shine clear and bright. It is in order to demonstrate this that on this Day, deepas or lamps are lit and ranged on every house, dispelling darkness, which is the home of evil and vice.

Sathya or Truth will defeat the forces of falsehood. That is the meaning of Sathyabhaama being the instrument which the Lord used to destroy Narakaasura. I need not tell you in detail about the legends which have grown round Deepavali. Cultivate sad gunas (good qualities), engage yourselves in sath karmas (good deeds), be always in sad goshti (good company)--that is the way to build up the Sai Samaaj. (Sai fraternity).

Deepavali, 11-11-1966

When you break a coconut in a temple, you should feel that your egoism is broken too. The coconut offering is not made so that God may consume the kernel! It is a symbol of the destruction of the Ahamkaara (egoism), which has to be split into two at one stroke, the stroke of wisdom.

When do you get the effect? When does the coconut break at one stroke? When the fibrous cover of the shell is removed, is it not? So too, man must remove the fibrous matter that encases his heart - lust, anger, envy and the rest of the wicked brood.

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40. The Name of God

Nine paths lead to the Grace of the Lord, say the Shaasthras. They are, Shravanam (listening to His Glory), Keerthanam (extolling His Glory oneself), Vishnu smaranam (keeping the Lord and His Glory ever in the memory), Paadha sevanam (worshipping His Feet), Vandhanam (adoring His image and His devotees), Archanam (ritual worship), Dhaasyam (service), Sneham (developing the attitude of a companion and comrade of the Lord) and Aathma nivedhanam (dedication of oneself to the Lord). They are the paths that lead one to the goal. Each individual must aspire for the Grace of God. That Grace will endow joy here and hereafter. But, unhappy man gets involved in the agitations of his mind and intoxicates himself with ignorance and so he denies himself the joy of basking in the Grace of God. In India, the special sacredness of human birth and the ways of making it fruitful have been known since ages. But, few realise this and benefit by it. Nowadays, idol-worship which is considered a valuable discipline by Hindus, is being ridiculed. This is a big error. For, as a cup or some other vessel is needed to drink milk, so too to imbibe the Grace of the Lord a vessel called Idol is necessary. The idol is a means and not the end; it is the outer form; the inner content is Divinity. Western critics laugh at idol worship and say that Hindus reduce God into stone; but the truth is, Hindus elevate stone into God. God is the seat of illumination; He scatters all darkness of Ignorance. That is why Shri Shankaraachaarya said Bhaja Govindham (Extol the Glory of Govindha) Bhaja Govindham, Bhaja Govindham, Moodha Mathe! (Q Mind that is immersed in the sempiternal darkness of ignorance). Feeling must saturate Naama smarana There was a pilgrim once who reached a jungle at nightfall. He found that he had to go through five miles of jungle before he could get shelter in a village. He had a small lantern in the hand; he lighted it, but found to his dismay that the flicker could light only a yard ahead of him. How can I walk five miles with the help of this tiny circle of light, he lamented. A wise man passed

that way and saw his plight. "My dear fellow, hold that lantern in the hand and walk on. You can go five miles or fifty, and always you will be in the circle of light around the lantern." So too, on a raft made of two logs tied together, a man can safely cross the ocean. The instrument may be small, but, the work it can do may be out of all proportion to its size. A small torch will help a man to pass through a thick forest. So, do not think that the Name of the Lord is just a mutter of a syllable or two. Though small, through it the Principle of Divinity can be realised. A tiny seed contains within itself the potency to produce the huge tree.

The **Shaasthras** say that in the **Kritha** Age, man was able to achieve liberation through **dhyaana** (meditation), in the **Thretha** Age, through **yajna** (ritual sacrifice), in the **Dwaapara** Age, through **Archana** (worship) and in this Kali Age, he can reach the goal through **Naama smarana** (constant dwelling on the Name of the Lord). It is not enough if you know the glory of the Name; it would be like the knowledge of the vitamins that a tablet contains. That knowledge cannot cure; swallow it; let it be assimilated; then, the tablet will cure. Mere exercise for the tongue is no good; feeling too must saturate the Name and the brain must be reminding one of the meaning of the Name. Then is the joy complete. God seeks sincerity not outer show. Every one craves for **shaanthi**, but, performs acts that lead to the opposite end, a **-shaanthi**. He desires peace and courts worry. He plants the cotton tree and looks forward to the mango fruit. One must know how to earn what one needs. I am amused when I see man behaving like this. He is like the bird that sees the lump of flash and hops towards it, unaware of the net which is laid to trap it. Man is unaware of the trap, of his being bound. Through the contemplation of the Name of the Lord, he can escape from the net. But, for the Name to liberate him, his heart must be rendered pure. Otherwise, like the **untinned** copper vessel which turns food cooked in it into poisonous stuff, the vicious heart will turn all discipline into springs of dire pain. People read the **Raamaayana** from beginning to end **continuously** for 50 or 60 years, but they do not evince even an iota of the devotion of **Hanumaan**. They make no attempt to bring the **Raamaayana** into their daily life. They discourse on the **bhakthi** of **Hanumaan** or of **Raadha** or they talk loud and long on **Chaitanya**, but, of what they speak, they

do not practise a bit. They sing songs on the glory and the grace of God. Even radio receiver sets do; and tape recorders also sing. God seeks sincerity and steady faith, not outer pomp and show. A King once ordered a building contractor to bring him fine straight smooth timber, without any knots; the poor fellow searched in all the depots throughout the land but could not find the timber without the knots, though he could procure a few lengths of smooth round wood. At last, he saw a plantation of bananas and there saw the tall straight smooth round knot-less timber he was looking for. He brought the banana trunks to the King, but, he derided him for his stupidity, for, though the outer qualities were there in the banana trunks, the inner strength and stamina were not there. Similarly, the Lord too looks more for the inner purity and strength. Greed will spell man's doom. Of course, it is good to yearn for **aanandham**; but you must know also the means by which it can be acquired. Death awaits at every step and you must be conscious of the urgency of the endeavour. A farmer yearned to take up more land for cultivation and he went to the **Thungabhadra** area and the **Naagaarijunasaagar** area in search of land for cultivation. Finding that the price of land there was very high, he went to Northern India. He learnt that in a Himalayan state, good land was cheap and easily available. So, he proceeded thither. The **Raja** promised to give him all the land that he could walk around from sunrise to sunset on a single day. So, in his uncontrollable greed, he rose with sun and without wasting a minute for breakfast, he walked fast--indeed, he ran very fast--in order to cover as much land as he could. He never took a second's rest; he was happy that he could get a pretty vast area free; when the sun was about to set, he was within a few paces of the point from where he had started. He was too exhausted to take even the few steps he needed; he fell down on the ground he coveted so much and breathed his last. His heart could not stand the strain of walking so fast, so long, with such hurry, and tension. At last, he got only six feet of ground for his grave. Greed spelt his doom. In spiritual matters too people have this greed. They are immersed in **wordly** tumult for 23 hours and 55 minutes, they remember God for 5 minutes only (when some fear overtakes them. it may be a few minutes more), but, except God to set right all their problems. To

become pure enough to
 deserve Grace, you have to remember God, whenever you get the char
e, wherever you get the
 prompting.
 Know the method and means to realize God
 Singing hymns makes the remembrance more vivid and the heart
 melts at the awareness of God's
 Glory, when praise is poured through music. The Lord has announced
 to **Naarada**. "Wherever my
Bhakthas sing, I instal Myself." The Lord loves harmony, melody,
 music. The name when sung
 attracts more. Beat the time, sing in **tunr**. Birds that perch on a tree
 fly away when you clap
 hands beneath it and shout. So too. to drive away the birds of lust,
 anger, greed, attachment,
 pride and hate that perch on the tree of yourself, beat the time with
 both palms and shout, **O**
Raama! **O** Krishna!--that is enough, that saves the time needed to
 cleanse the area of the mind
 also
 The chance to realise God must be fully utilised. Of course, one must
 know the **maarga** (method)
 and the means. You may have a knife; but, remember the knife is to be
 used for slicing fruit or
 vegetables for the dinner. It is not to be used for cutting open one's
 own neck. So too, do not use
 the chance of this human career to ruin oneself; use it to liberate
 oneself.
 The **Naama** (name) is a **Naara** (boat) by which you can cross the sea
 of life-so, take to see that it
 springs no leak. through **kaama**, **krodha** and the rest. These **gunas**
 (qualifies) cause leaks in the
 heart; so, if you have them, even Grace when poured into it by God
 will fall through and go to
 waste So, one has to be extra vigilant. I have said often that the mind
 is like the lens of a camera.
 Point it towards any object and click; it will create the impression on
 the plate. It is for you to
 choose the good and reject the bad. Try to merge with the vast, the
 magnificent, the Universal.
 When a glass of water is poured into the sea, it is transformed into
 sea water. Do not pour it into
 the **drainpit**, for it will become drainage water.
 Name of Lord is the panacea for all ills
 Again, spiritual discipline has to be practised regularly every day; it is
 like sweeping dusting the
 floor of the home. A day's **negelect** means accumulation of more dust.
 The altar of the heart will
 be clean if **saadhana** is regular. "**Sarvadha** (always), **sarvakaaleshu**
 (at all times), **sarvathra** (at
 all places), **Harichinthanam** (remembrance of God)," say the
Shaasthras. You may not have any

other resource, but, the strength derived by the repetition of the
 Name is resource enough.
 To slake one's thirst, all the waters of the **Ganges** is not necessary; a
 glass is enough. For the cure
 of disease of "birth-death", the tablets of **Naama** are enough. They are
 like the **B12** tablets now
 being given for various illnesses. The name is a panacea; there is no
 need to seek another. It has
 sufficient efficacy.
Samsaara (worldly life) is the **thraranopaaya** (boat for crossing
 over) and **Naamasmarana**
 (remembrance of the Name of the Lord) is the means of liberation.
 Take the instance of
Naaradha. Some one asked him why he was continuing to recite the
 Name of the Lord even
 though he had access to **Kailaash** and **Vaikuntha** (the heavenly
 abodes of Shiva and Vishnu) and
 he had won the Grace of Lord in full measure. **Naaradha** replied,
 "What greater **Aanandham** can
 I have?" When **Thukaaraam** was walking along repeating '**Raam**,
Raam', some passerby asked
 him, "What do you hope to get by this incessant repetition? Is it
Kailaash or **Vaikuntha**?" He
 replied, "I do not know what is meant by **Kailaash** or **Vaikuntha**; I
 only know that **Raam naam**
 gives me Heavenly Bliss." When the heart beats to the tune of **Raam**
naam, that is heaven,
 indeed.
Saadhana is essential because the effects of karma have to be
 removed by karma alone, as thorn is removable only by another
 thorn. You cannot remove it by a knife or a hammer, or even a
 sword.
 The knowledge that the world is unreal was itself spread by
Shankaraachaarya by means of activity in the unreal world, the
 establishment of **mutts** and the writing of books, the partaking in
 disputations.
 You cannot desist from karma; only, you have got to take care that
 it is saturated with **prema** and promotes the welfare of the world.
Sathya Sai Baaba
 41. The pole star
 The pure heart shines with a faultless brilliance. Sweet love grants
 unblemished joy. Goodness is
 the most efficacious specific for the illness that lays humanity low.
 Goodness is the reservoir of
 even immortality. Attach yourself to goodness fully and you can
 renounce all sorrow. Goodness
 confers great contentment; **Aanandha** confers great freedom from
 fear. In fact, when life
 becomes merged in the thought of God, it is fixed on the pole star.
 Man is the child of immortality. All **menare** brothers, for all are
 speaks of the same Divine
 Flame. All the fundamentally **Aathman**; the love for the **Aathman**

and the endeavour to realise it
are the birthright of each individual. There must be mutual love and
there must be universal
aanandha, resulting from this mutual love.
But, today, the happenings are quite contrary to this stage of things.
What shall we say of human
behaviour, what shall we say of the daily bickerings and troubles?
What of the conflict of
opinions and arguments? What of the lootings
and killings? What is the cause of all this? All are our own; all are
ourselves. We are
pointing the knife against ourselves; is this a sign of purity of mind?
What has happened to the
injunction laid down in the Vedhas, "Sathyam vadha; dharmam
chara"?
Each person aspires to be happy and to have peace of mind. With this
in view, each one engages
himself in various activities. But, both happiness and peace evade him
and play hide and seek
with him. But, does man give up the search? No. like a top, he turns
round and round to capture
them. Still, they elude him.
Money cannot improve morals of the community
What is the reason for this state of affairs? Is it defective effort, or the
very law of activity? Or, is
it the fundamental nature of the world itself?. Or, is this failure due to
the spirit of the times? No,
a little thought will convince that no one of these surmises is true.
The real cause is "absence of
faith in the victory of the good." That faith can come only with the
growth of devotion to God.
At present, there are many who declare they will reform the world.
They have the intention to
reform and they endeavour hard. They shout from platforms,
thumping the tables, that the world
is in a bad condition and that they have the remedy ready with them.
But, the result of their
efforts make the world more seriously ill.
How can purity be attained by lectures? They propose to cleanse the
community by means of
more money; how can money improve morals? The Five Year Plans
have followed one after
another; but, the rot remains. The evil has become lightened. The
atmosphere has become fouler
and fouler.
What is to be done next, to improve matters? Is the diagnosis wrong,
or is drug not available?
The fault lies in wrong diagnosis and wrong treatment. The illness is
unlimited freedom. That
has brought about the state of uncontrolled passions and the resort to
weapons of destruction.
Liberty has to be enjoyed within certain limits; otherwise it becomes

licence or even
licentiousness. The limits of liberty are called disciplines. The
discipline has to be exercised in
all fields of activity. Absence of this discipline has led to the sad plight
of the country today.
Man should reach Paramapadha sooner or later
Before man decides to lead others and to prescribe for the world, he
must learn to have command
over himself and his emotions and passions and be at peace with his
own inner urges. He should
win a victory over his inner foes; then only can the outer foes be
defeated. The effort to establish
peace is so gigantic today but, the result the concrete result, is very
little.
Well; the world itself is a mystery to man. It is beyond the reach of
human intellect and
imagination. And, each man is a fragment of that mystery. Of course
there are some who have
seen through the nature of the world and have succeeded in realising
its true condition. But, man
neglects such sages. What then can be do, to live in peace upon it? Eat,
and then you know the
taste. Enter, and then you know the depth. Consult them, and then
you get a true sense of values.
The wheel of time revolves relentlessly with no interval. The evil of
one day emerges as the good
of another day; the morals of one sect becomes in the eyes of another,
immoral. What is right for
one is wrong for another. One man's foe is another's friend. Caught in
this trap of duality man
swings like a pendulum, unaware of the underlying unity; he
struggles with many a fall, many a
blind search, stumbling along the track of life. He weeps and laughs,
he rejoices and regrets, he
halts and hastens---since the beginning of his history. This is the tale
of man's sojourn on this
world. But, however hard the track, he must sooner or later reach the
Summum Bonum, the
Paramapadha that is the inescapable destiny.
Man must know his high destiny and steadily walk the path of
saadhana; he must pull down the
obstructing walls. He must develop the great and unifying quality of
love and. approach all with
brotherliness. That gives man the 'supremest happiness and peace.
For Aathma shaanthi (peace
of mind), there is no better instrument than Vishwa prema
(Universal Love).
One other point. Imitation can never form the basis of progress. To
take pride in imitating others
is the first step in spiritual fall. It weakens one's discrimination and
reasoning power. It cuts at
the very root of liberty. The aim of the Hindu way of life, of the Hindu

culture and of the rules

laid down for the Hindu, is very significant and full of meaning. It is nothing less than directing

the entire consciousness towards higher values and ultimately, towards God.

Resolve to live in harmony with all around, to live in a state of perfect peace, to love everyone and to dedicate your life to the service of **fellowmen**. This is the path-way to Divine and Everlasting peace.

Sathya Sai Baba

42. **Pranava** the **praana**

In the atmosphere of faction and hatred that is now prevalent in the world, the attainment of

Prashaanthi or undisturbed inner peace is eminently desirable.

Whenever man suffers from any

illness, like headache or stomachache, the physician investigates the causes, for only then can he

prescribe the correct remedy. He cannot send the patient away, with some quantity of salt or

ointment. If he does so, he does not deserve the faith that people repose in him. Getting involved

in this **samsaara**--the process of worldly living, which changes and turns with time and space --

that is the true cause. It is the **ups** and downs that **samsaara** involves, that cause joy and grief.

The decline in grief is welcomed as joy; the decline in joy is bewailed as grief. They are but the

obverse and reverse of the same coin **samsaara**.

Samsaara has only some **saara**, that is to say, a little reality, a microscopic quantity of truth. It is

called in the **Bhagavad Geetha** a tree named **Aswattha**, a name which means 'that which will not

exist another day'. This appellation brings out the fact of illusion, which is mistaken as lasting

and real. But being a huge big tree, it can be destroyed only by the axe of **inaana** or, as the

Geetha says, by **inaana-agni** (fire of spiritual wisdom).

Spiritual discipline essential to destroy illusions

To generate that fire in awareness, spiritual discipline is essential; it is the only means. The steps

are very difficult, for each one insists on your overcoming the handicaps of the ego, which is

rooted in the consciousness. The steps are:

(1) Every act has to be dedicated to the Lord; that is to say, it has to be true, just, virtuous and

saturated with love, and it has to be done as an adoration of the Source of Truth, Justice, virtue

and Love which is the Inner Motive in man, the Lord.

(2) No factious fight should mar the discipline. The Source or the Lord may be given any Name

or pictured in any Form. Now, **Vaishnavas** and **Shaivites** boycott each others' water and fire; they

will not borrow either from the other sect. Crossing swords with each other, they lose the gem of Truth.

When protagonists of the two sects started fisticuffs in his **durbaar**, the King asked each of them

whether he has seen the Lord in that Form; not one of them had seen: they had only read books

which taught them arguments. Faith transforms lead into gold by its sublime alchemy. **Sakkubai**

transmuted by her faith, stone into heavenly essence; the idol into the embodiment of the divine

Ideal. Foster your faith; do not disturb another's Faith; why argue with another that **Sai** is

supreme, when the fact is that worship of the Lord in any form, in any name, is worship of **Sai**?

(3) Avoid cleverness and pompous scholarship in the process of spiritual discipline. Verbal

jugglery is an unprofitable pastime. A stork was elated that it is superior to the Moon, for, as it

argued in its scholastic pride, The Moon is white only in one **paksha**; I am white in both **pakshas**

(**paksha** means both a fortnight and a wing); the Moon is the enemy of **Neeraja**, only at a

specified time; I am the enemy of **Neerajas** all the time (**Neeraja** means the Lotus, which closes

at moon rise; it also means fish, which the stork gobbles up all the time, whenever it is able to

catch them). But his is merely clever punning on words; it does not guarantee innate superiority.

Understand the four qualities of God

(4) **Prema** is enough to realise the Supreme. **Prema** is the absence of hate, absence of dislike and

prejudice; it also means the positive virtues of sympathy and affection, so that you grieve when

others grieve and exult when they are happy. God has four qualities and it is only when you

cultivate them that you can understand Him. They are-Divine love (**prema**), Beauty (**soundarya**),

Sweetness (**maadhurya**), and Splendour (**shobha**). The development of **prema** is enough to add

unto you the other three. When you are so full of love for the divine in all creation, that stage is

beauty; when you are immersed in the sea of Universal Love you reach the acme of sweetness;

when your mind loses its identity and merges in the Universal Mind, then there is splendour

indescribable.

Those who are too weak or unsteady to go through this discipline bring up all kinds of lame

excuses when charged with malingering. A farmer's dog was a fierce animal; it leapt towards a

visitor with bared teeth and would have bitten him but for his timely

discovery of a thorny stick
on the ground, with which he hit the dog on the head. The dog
retreated howling in pain; the
master heard it and got wild at the visitor for inflicting wounds on the
dog's head; he dragged
him to the Royal Court.
The King asked him why he had beaten the dog, which according to
the farmer was quite a
harmless pet. The visitor said that it had actually leapt at him and
bared its teeth. The farmer said
that this did not justify his using a thorny stick; he could have used a
smooth stick, instead. The
visitor retorted that when one is anxious about saving one's life
which is in jeopardy, one has no
time to discriminate and pick and choose; one has to use what one
can find. Besides, he asked,
Why, the dog could have threatened to bite me with its tail; when it
bites with the teeth, I have to
reply with something equally sharp." The Raaja appreciated this
point and he was acquitted.
Because it was his pet, the farmer resorted to all these tactics; the
visitor had to use countertactics.
Straight dealing could have avoided the bother.
OM is the symbol of unchanging, eternal God
Whatever you do in the spiritual field, you should do it as a spiritual
exercise, with full
knowledge of its significance for progress. Many people do not know
that Om or Pranava is the
merging together of three sounds, A, U, and M. When you write GOD,
you do not pronounce it
jeeohdee, you voice it as GOD. So too, AUM is pronounced Om. Om
has a sequel, of a fading
M sound which finally tapers into silence, a silence that is felt and
experienced. The pranava was
taught to every child as the very first sound, when it was initiated
into) the alphabet. We call
letters akshara---the unchanging. Om is the symbol of the
unchanging, eternal, universal,
supreme God. So that was the very first letter taught to the children of
India. Now Om has given
place to A, B and C.
Om is the sound of the movement of the stars in the firmament; it is
the sound that manifested
when the dawn of creative Will stirred the Niraakaara (the
Attributeless) into activity. As a
matter of fact, every little disturbance of equilibrium produces sound,
however minute. The
meeting of the eyelids when the eye winks results in sound, however
faint. There are
infinitesimally faint sounds which no ear can hear. So, you can
understand that when the
Elements originated and Creation started, the sound Om was

produced. That sound is the primal,
the primeval One. When you are in the dual world-Ting to overcome
the duality, you identify
'Him' with 'yourself' by the japam of soham; when the 'I'-
consciousness and the 'He'-
consciousness disappear, you repeat only Om, that is to say, Soham
minus Sah (He) and aham
(I).
Pray to God for illumination and guidance
That is the experience you need and you claim you crave for; but your
activities and behaviour,
your routine and road indicate that you are not sincere. You say you
are going to Bangalore, but
you have boarded the train that goes in the opposite direction
towards Guntakal. Ascertain
clearly whether the train is the right one and then board it. There are
quacks and cranks and even
crooks who claim to know the road; but the best course is to pray to
the God within for
illumination and guidance. Then you will get the guidance without
fail.
You will have read that when God appears to the ascetics who
undergo thapas in the forests for
years, He asks them, Ask Me what you want from Me, as He were not
aware of the purpose for
which the thapas was gone through: especially when He has
appreciated it and has come on
purpose to the very place to reward him for it. Yet, God asks the
reason why. For, the tongue is
the spokesman of the mind and it may at the last moment ask for
something that lies dormant, in
spite of the concentration of his consciousness on his main wish.
Dhruva who entered the forest for thapas in order to bring God
before him, so that he could win
from Him a status for his mother and himself equal to that of the Chief
Queen and her son,
realised that it was too unworthy a boon to demand from the
Almighty; he therefore asked for
Liberation from Birth and Death, and eternal company of the Lord.
Others erred and asked at the
crucial moment, for things quite out of keeping with the main wish
with which they plunged into
the venture.
Vaak, or Voice, has to be rigorously trained to avoid chatter and
wandering prattle. Keep the
tongue under control; do not express what all you are prompted to
say; cut that inclination to the
minimum. Silence will charge the battery and you can win through a
longer period of meditation.
Be full of prema and then your words will spread prema. They will
be sweet and soothing like
balm to those who suffer.

OM is the root of all sounds in all the worlds
The most effective method of cultivating prema is to practise
Naamasmarana (remembrance of
Lord). Or, better still, spread your time in Pranavopaasana (the
repetition of Om). Om is the
origin of Creation; it is the source, the sustenance and the strength. It
is the praana (life) of every
being. Just as air forced through the reeds of a harmonium produces
the sapthaswaras (the seven
musical notes), Sa-ri-ga-ma-pa-dha-ni, so the one Om is at the root
of all the sounds in all the
worlds. Know its significance and practise its recitation.
In the Geetha, the Lord has assured that the person who dies with the
Pranava filling his last
breath is sure to be liberated. Of course, mere calling to memory is of
no benefit. The sound 'OM'
will not help when the mind is flitting from one desire to another; and
weeping over the
imminent departure from the world and shivering at the world to
come, how can the sound help?
The glory of OM has to be apprehended throughout life, if it is to
stand out before the mind at the
moment of departure.
Women can perform Pranava-upaasana
There are some who deny women the right to repeat the Pranava.
This is sheer prejudice; it is
not laid down in the Shaastras. When women are entitled to
Brahmavidya (Yaa-inavalkya taught
it to Maitreyi, his wife), as the great scholar-disputant in Janaka's
court, Gaargi proves, how can
any one keep the Pranava away from them? The Pranava is
Brahmam. Om ithi Ekaaksharam
Brahma: the one word OM is Brahman. The Shaastrhas are
composed by persons who have
known and experienced that the One Brahman, symbolised by
Pranava (Om), is inherent in this
multiplicity of creation; they have outgrown all distinctions of caste
and sex; they seek the
progress and liberation of men, women and all animate and
inanimate creation. How can such
saints exclude women from this great instrument of inaana and
yoga?
Krishna too does not say that whoever among men who pronounce
the Pranava at the moment of
death, etc. The word He uses is, whoever without any qualification of
sex. He does not say,
"whoever who is authorised" or whoever among the deserving. The
clear intention of the Lord is
to encourage women as well as men to take up Pranava-upaasana
(contemplation on OM). You
will have seen that I do not discourage any one from the upaasana. It
is the royal road to spiritual

victory, which all are entitled to use.
Birthday festival, 23-11-1966
43. Devaluation of Man
There is a great deal of argument and agitation because the currency
has been devalued; some
say it is a good step, some say it had to be done whether good or bad,
some argue it could have
been avoided or postponed. But the net result has been anxiety and
worry for all. More
important, however, and more to be deplored is the devaluation of
man that has been taking place
systematically in recent times.
Man is held to be a tool, an instrument, and not as born primarily for
his own fulfillment. Each
man has to educate himself through trials and errors and attain
graduation by reaching the full
knowledge of his own reality. He has a great destiny and he is
equipped with the skills needed to
achieve that destiny. He is not a helpless victim of circumstances. But
the tragedy is that he has
allowed the equipment to rust through neglect and he has forgotten
the goal. The road he has to
traverse is also overgrown with brambles and the signboards have
disappeared. That is why the
person who laid the road has come again to lead man along it, after
repairs and renewals.
Consider how man has been shaped since millions of years for this
high destiny. During the
primeval cosmic chaos, there were two phenomena struggling to
overwhelm each other. On one
side was the fiery lava flood vomited by the volcanoes and emanating
from the crevices and
chasms that scarred the horrifying face of the earth. The destructive
conflagration swept in all
directions scattering panic and death, heralding the end of
everything. On the other side, scarcely
noticed, microscopic amoeba floated furtively on the water's edge or
clung desperately in the
cracks of rocks, keeping the faint spark of life unharmed from fire and
flood. Who could have
predicted at that time that the future was with the animalcule or
amoeba, whose appearance itself
was due to an accident, and whose survival was an enigma? Who
could have foreseen that these
minute specks of life could hold out triumphantly against the
devastating onslaught of heat and
cold?
Man is the zenith of creation
But that speck of Chaithanya or Life-Consciousness won through.
Sheer intelligence,
adaptability and perseverance in 'willing' to live helped it to defeat
the mortal fury of the

elements. By the unfoldment of that **Chaithanya**, the amoeba blossomed into various species of living beings, gigantic and microscopic; at last, it grew into man; in man, it bore fruit as goodness and virtue, sympathy and sacrifice, oratory and music, song and dance, scholarship and **saadhana**, martyrdom and sainthood, and as repositories of Divinity; nay, even divine Manifestations assumed the human form.

This is the reason why man is said to be the zenith of creation. This is the purpose for which he has struggled through stone and grass, tree, bird and beast. Hence, man should not fritter away the precious prize he has won; he should not slide back into the beast; he must move forward into Divinity. He must become aware of his strength and weaknesses and become clear about his goal, his path and his potentialities. He must act up to his worth and capacity.

Ego is the **seedpot** of down-dragging tendencies

Man is endowed with the capacity to separate himself from his body and the senses and the mind and the intelligence. He feels and says, My eyes, my ears, my feet, my hands, my mind, my reason, **etc.** He knows, deep down in his consciousness, that he is apart from all these; that he is their user, owner and master. No animal feels itself different from the body; for them, they are the body. They do not know that they are occupants of the physical frames. Man can, by a simple exercise in silent reasoning, discover that the physical frame is unreal and temporary. This should lead to **vairagya** (detachment), achieved through **vichakshana** (analysis), the result of **viveka** (discrimination).

Once man is free from undue attachment to the body and its appurtenances, he is liberated also from the pulls of joy-grief, good-bad, pleasure-pain, **etc.** He is firmly established in equanimity, fortitude, undisturbed balance. Then man discovers that the world is one kin, in God; that all is Joy, Love, Bliss. He realises that he himself is all this apparent world, that all the multifarious manifestations are the fantasies of the Divine Will, which is his own reality. This expansion of one's individuality to cover the ends of the Universe is the highest leap of man. It gives supreme **aanandha** (bliss), an experience for which sages and saints spent years of prayer and asceticism.

Egoism is the **seedpot** of greed, envy, anger, malice, conceit and a host of other down-dragging tendencies. They cloud his intelligence; they divert the attention from

truth and make the false appear as real, the real distorted as false. So it becomes essential to cleanse the mind of these through regular **saadhana**, to tune the little will to the Infinite Will of God, so that it becomes merged in His Glory. Scholarship or skill, however deep and varied, have no cleansing power.

They only add the alloys of pride and competition. Learned men are not necessarily good, nor are men with spiritual powers over nature above pride, envy and greed.

Sathya, dharma, **shaanthi** and **prema** are the hallmarks of a purified heart, a heart where God is enshrined and is manifest.

Man today lives only at the animal level

The world is today in deep distress because the common man and his leaders are all distracted by lower desires and lower motives, which require only the lower skills and meaner impulses of man. This is what I call 'devaluation'. Though man is inherently divine, he lives only at the animal level. Very few live even in the native human level.

Instead of transforming his hearth, his home, his village, his state and this world into a **Prashaanthi Nilayam**, the Abode of the Peace that **passeth** understanding, man has made the world an arena for the wild passions of anger, hate and greed. Instead of making the senses (which are after all very poor guides and informants) his servants, he has made them his masters; he has become a slave of external beauty, evanescent melody, exterior softness, tickling taste, fragrance. He spends all his energies and the fruits of all his toil in the satisfaction of the trivial demands of these untamed underlings.

When the mind is controlling the senses, you have lasting joy; when the senses are masters, you are dragged in the dust. This is the most tragic result of devaluation. Every act which lowers the authority of **viveka** and honours the siren-call of the senses devalues man. Intelligence must be the Lord, the Master.

Whenever the senses demand anything, intelligence must start discriminating, asking the question, "Is this an act in keeping with the Divinity immanent in me?" That will prevent devaluation.

Tragic result of man's devaluation

To accept that man is related to the apes or that he is an animal made of mud or matter is to devalue him. Man or **maanava**, as he is called in Sanskrit, is a spark of **Maadhava** or God. He can blossom into God. He is born to be perpetually happy, but is

everywhere in misery. This is a tragedy; it is the like the dhobi (washerman) who died of thirst though he was standing **kneedeep** in the running stream; or like the man who closed his eyes and stumbled along in the darkness. The source of happiness is in him; the source of light is in his eyes. Real education has to teach man how to tap this spring of joy and light. If this task is not undertaken by schools and colleges, it should be performed by parents and elders and all who are keen to prevent this devaluation.

Trichirapalli: Prashaanthi Vidwanmahasabha, 18-12-1966

Speak so that your language is as sweet as your feelings are. Make the words true and pleasing. (**Sathyam brooyaath; priyam brooyaath**). But, for the sake of pleasing another, do not speak falsehood or exaggerate. Cynicism which leads you to speak about a thing in a carping manner and in order to bring it into disrepute is as bad as flattery which makes you exaggerate and cross the boundaries of truth.

Sathya Sai Baba

44. Which is real? This or that?

The Beacon of the Spirit is the Light-house for the storm-tossed ships carrying humanity across the furious waves of the ocean of life. Instead of earning that light and saving himself from wretch, man is getting lost in travails, torrents of trouble, worry and agony and vain voyages in search of attaining the absent treasure. Unless that light is present ever with man, unless efforts are made to have it shining clear in the heart, all the activities of life are shrouded in the darkness of ignorance. Man is wasting the great chance he has been awarded. One wonders whether he has to appreciate or discard the charms of Nature and the external world, whether to laugh or weep at their illusory attractions. Man prides himself on his capacity to know everything, but, he has failed to know this truth about Nature. Blind to the real characteristics of this world, man has become a pendulum between birth and death.

Of course, every one desires and devotes all his energies for securing **shaanthi** and **santhosha** (peace and joy). But, they elude his grasp. He spins like a top, he is immersed in incessant effort; but what does he win? Nothing. For, what has to be sought after first, is "spiritual progress".

Through that alone can peace and joy and happiness be won. Attached to the imperfect instrument called Reason, man fails to earn these ends. He forgets the special mission of man, the mission for which he has been specially endowed, and rotates in

fruitless adventure.

Devoid of the principle of Godhead, no activity can be worth while. **Brahmam**, the Universal

Absolute, is all this; It is the source, the substance, the sense; it is as cotton in the cloth, mud in the pot, wood in the chair, the basic substance. One must be established in the awareness of this fundamental Unity, not simply be carried away by the apparent multiplicity of Name and Form.

The multiplicity is unreal. It is temporary, evanescent.

Detachment will liberate man from illusions

Is man a bundle of the senses? Is he just the physical frame? Is he the mind? Or is he

consciousness, with all its levels? Where did all these come from? Where are they journeying to?

How far can one decide the shape of one's journey? These are the questions to seek answers for.

Now you run about asking every one you meet, "Who are you?" but, you seldom stop to ask yourself, "Who am I?" You are drawn by the news of the world, not by news of your own inner

world. Of what avail is all the knowledge you gather, if the knowledge about yourself is absent?

The truth is: man has emanated from the **Aathma thathwa**, the **Brahmam**; he has to rejoin I. As

the waters of the sea evaporate and form clouds to fall as rain and flow as streams and rivers to rejoin the sea, so, man too must reach the source, after all this peregrination! Now, man is unaware of the "From address" and of the "To address"! He knows only the address where he is.

One can know the two addresses only by contact with the good and the godly. Attach yourself to the good and earn detachment; detachment will liberate you from illusions; that will make you steady in the faith, in the Principle; that faith will liberate you. So, certain disciplines have to be followed to realise the truth about oneself.

Religion does not preach difference

This is emphasised in **Sanaathana** Dharma. But, due to political and cultural forces, **Sanaathana**

Dharma (Eternal Religion) itself is being neglected. The goal of life should be the earning of

Aathmic faith. That alone confers great joy, that alone is true religion. People glibly say that

religion too is a convention of man, fashioned for the moment. No, religion is much more useful than that, much more established. It is rooted in intelligence, individual discrimination. It insists

on unity of all this in one basic principle, **Brahmam**. It does not advocate or preach difference and manifoldness.

Godhead is described in the Vedhas as Shahasra Sheersshah, thousand-headed. It does not mean that God has a thousand heads. There are thousands present here before Me; the heads are thousands in number but the heart-beat is the same in all. So too, God is activising all the heads, as the same electric current activises the fan, the stove, the bulb, the mike, the machine, the tube, etc. The instrument is different, but, the power is the same. The individual is different but the indwelling force is the same. The question may arise, why then all this distinction, this superiority and inferiority, when all are activated by the same Brahmam: That is a question dealing with the outer, the exterior aspects of man. In the basic substance, there is no high or low; the difference is caused by difference of the instrument, the upaadhi (the container). The current is the same, but the wattage of the bulb differs and causes the difference in light. People say that the body is real, that it is permanent, that the senses give correct information, that the emotions are real. The mind has to be fixed on any object so that it can be seen or heard or become the target for any sense. The eye for example is the bulb in the torch (body); the switch' is concentration; if the mind does not concentrate, the eye cannot see. No object has any particular taste; the malarial tongue feels all sweet things bitter. The ajnaana---afflicted mind will feel objects to be pleasurable and permanent. The ajnaana has to be overcome by means of spiritual discipline. Sanaathana Dharma teaches us the method; but, we have started ridiculing our own culture and extolling other systems and faiths. He who conquers his senses is an Emperor. Really speaking, there is no other system or faith. All religions, all faiths are but phases or facets of the same Universal Faith and Discipline. It is like the seven blind men who examined the elephant and described it to others. The man who held the tail in his hand saw it as a snake; the man who felt the leg said it was a pillar; the man who examined only the ear swore that the elephant was like a winnowing basket. This story has a deep inner meaning. The Aathma is one, but, each one sees a fraction and judges it differently. It is the integrated sum of each of these facets of reality. India is the home of many facets of the Truth, the lovely garden which has many languages and many philosophies and faiths, all depicting the One Brahmam in

many a brilliant colour. This garden was preserved safe, by the sea on three sides and the rampart of the Himaalayas on the fourth. If such a safely-guarded land is being eaten into, the fault lies in us only. We are invading each other in unarmed campaigns and pointing the finger of scorn at others. We have to desist from the attacks we lead against others, moved by envy, anger, pride and similar passions. The internal struggles we wage against each other in the name of our own home, village, district and state have to be stopped, with strong will and determination. When we are engaged with so many internal foes like greed, anger and pride, how can we stand up against others? He who conquers a country can be called a Raaja (king); but, he who conquers his senses is truly a Chakravarthi (Emperor). Janaka's dream and its lesson for the saadhaka. We must strive for this victory. People boast that they know much, but, of what use is all that knowledge if they do not put into practice and win peace and contentment? Fundamentally, the inquiry that makes living worth while is, "Where-from have I arrived? Whither am I going?" King Janaka used to gather many rishis in his palace and take delight in discussing with them about spiritual problems; he was a great adept at saadhana and he attained the highest stage of samaadhi through Raaja yoga. One day, while in the midst of the court, with the Queen and the maids, even while he was conversing with them, he fell asleep. He had a dream, during that sleep. He dreamt that he was deprived of his kingdom, that he was roaming half-mad, hungry and deserted in the jungle, begging for food from whoever he met, that he came upon some men washing dishes and vessels after a feast which they had shared, that he ran towards them seeking some crumbs, that they gave him some little quantity of rice scraped from the vessels, that he was about to put it into his mouth when a big bird flew in and swooped it out of his grasp; so, he yelled in pain and grief, and the Queen heard it and she woke him up. Of course, when he woke, he knew he was the King. He remembered that a second previously, he was a beggar. "which is real? This or that?" he wondered. He questioned within himself, which is real, this or that? To every one who inquired what the matter was, he put the same question. "Am I a king or a beggar?" He wanted each one to tell him which was real. The queen

and others were frightened at this behaviour; they sent for the ministers and with them came, **Ashtaavakra**, the preceptor. He discovered the situation as soon as he saw the King; so, to the question that the King put him, he answered, "**Rajaa!** This is unreal; that is unreal; you, who experienced this as well as that, you alone are real." Both waking and sleeping stages are unreal. You too have spent this day in various activities and now you are listening to My words and feeling happy. How long is this real? Only until you go home, spread your beds and sleep. The waking stage is real until the sleeping stage; the sleeping stage is real, until the waking stage. But, both are unreal, because one cancels the other. So, why take life so seriously, so frantically? All efforts, all talk, all pleasures end with the graveyard. Every step takes man nearer to that, not farther. Then, why revel while living, believing this to be real and lasting? You must have heard elders say some warning words. Practise two, give up two. The two things to be given up are: all remembrance of (1) the evil that others do to you, and (2) of the good that you do to others. The two things to be practised are: (1) belief that death is certain and inevitable, and (2) that God exists and yields to prayer and purity. But, usually, men do not forget the evil that others do or the good that is done by them; they forget the fact of death and the fact of the existence of God. If you seek for profit in every act, of what use is it? Bank deposits, buildings, degrees, titles and riches have all to be left behind. As soon as the last breath is drawn, the body becomes a thing of bad omen; it is moved out of the house one has built and loved. Treat life as a two-hour play. Who, after all, is this I, which you love so much? Are you the body? You say, my stomach, my head, my foot; who then are you? You are the breath, the **shwaasam**. So long as there is breath, you are **Shivam**; when that leaves, you become **shavam** (a corpse). So, treat the world as a **twoday** fair, treat life as a two-hour play, treat the body as a two-second bubble. Develop love and devotion to the highest ideal, God. That path is beset with hardships. They help, they do not hinder your forward steps. They serve as the shears that trim a growing bush. No one can escape these **ups** and downs while on the journey. Fix attention on the goal, that is the means to be happy and peaceful. Whatever the

obstacle, God's Grace can transform it into a help for you. Educate your mind to view hardships as helps. The mind it is that binds or liberates. What is the mind ultimately? It is a web of desires and wishes; this handkerchief here is, if you ask Me, only apparently, a handkerchief. Really speaking, it is just yarn; remove the yarn, all the yarns in the warp and woof, and what remains? Why multiply desires and get bound, by the mind? Use it for liberation, instead. Devotion implies faith in God. Without that faith, man lowers himself to the level of birds and beasts; he does not live up to the faculties that he is endowed with. A tiny bird that perches on a bough is not scared when the bough sways in the gale. Why? Because it relies not on the bough, but, on its wings. You on the other hand rely on the grip you have on the branch of **samsaara**, or the world and its ramifications; you do not rely on the **Aathma** or the God within, who buoys you up. That is the reason why any little shake in the bough frightens you. Have faith in your Divinity, in Divinity as such, and nothing can harm you. That is the crucial skill you must develop. Learn to swim across the sea of life. A man was crossing the **Ganges** in a boat; he asked the boatman if he had no watch and when he laughed at it, the man said, "No; need or no need, whether you know how to consult a watch or not, unless you own a watch, a quarter of your life is as good as having gone into the **Ganges**." Sometime later, he asked the boatman whether he had a radio receiver and when he learnt that he did not possess one, he said that another quarter of his life can as well be considered sunk in the **Ganges**. "You are not up-to-date at all; every one worth anything has a barber's box contrivance called transistor hanging round his neck at the end of a strap." A few minutes later, he asked, whether he read any newspaper and when the boatman apologised for his illiteracy and his lack of interest in news, the man squarely said that another quarter of his life can be pronounced to be liquidated in the waters of the **Ganges**! Just then, the overcast sky became dark and furious and forks of lightning threatened a thunder-storm and a heavy downpour of rain; it was now the turn of the boatman to ask a question. He said, "Do you know swimming?" and when the man pleaded that he did not have the skill, the boatman replied, "In that case, your whole life is as

good as liquidated."

Learn the art of swimming across the sea of life, with its waves of success and failure. That is the real skill to acquire.

45. The cleansed heart

Gain, gain; that seems to be the refrain of life in every activity of man.

When a heap of grain is measured, the counting begins not with ONE but with the utterance of the word, **Laabha** (gain) instead! The wise hold that there is another gain which is far more desirable---attaining the Presence of God, merging in the Supreme Bliss that God is, liberating oneself from the little pleasures which divert us from the pursuit of the highest pleasure, Divine Bliss

Become a kin to God, His kith and kin. Do not aspire to be a wage-earner in God's household.

Do not demand wages calculated and bargained for. The work done for wages will not be as sincere and as joyful as that done through love, reverence. The brothers and the sons do not demand wages at so much per day, as their right. They are looked after nicely and well by the Master of the household; everything is found for them, whether they demand or not.

**Ananyaas chinthayantho maam,
ye janaah paryupaasathe
Theshaam nithyaabhiyukthaanaam,
yogakshemam vahaamyaham.**

This assurance is given by the Lord in the **Geetha**. Whoever has no thought other than of Me, whoever always dwells in reverence to Me, with such I always reside and for such I provide the wherewithal here and hereafter. Reading this assurance, many ask the question-'%Veil, we are doing this **puuja** and that; let us see what he does for us in return." But, they pay no attention to the conditions laid down for the conferment of Grace. Grace of God is immeasurable

In **Thelugu**, too, there is a poem that advises people to give up kinsmen who do not come to your rescue, horses that throw you off {he saddle and gods that do not confer **boons** when worshipped.

But, this act of discarding is allowed in the poem to **sumathis** only, that is to people with "good discrimination". Of course, such people know the ways of worship as mentioned in the **Geetha**

verse quoted above and so, the **boons** they deserve will be granted to them, unasked. The Grace of God is immeasurable; He is love, all of Him. Contemplate on Him as Love, recite His Name as the embodiment of Love, revere His as Love.

This is the easiest path to God. Some feel despair that to them. God is far distant, because they have no resources to visit holy places and prostrate before famous shrines sanctified by saints and sages, no time or talent to master the **Vedhas**. This is quite wrong for God does not measure out Grace in proportion to these external achievements. He is not moved by quantity. To appease you hunger, the grain in all the granaries of the world is not needed; a handful is enough. To slake your thirst, you do not crave for all the waters of all the rivers; a glassful suffices.

Similarly, one lime act of surrender is enough to win His Grace for ever. Years of asceticism or study or **saadhana** are not called for. "You and nothing else," fix this in the mind and live in that conviction. That will transmute all your acts into worship invaluable **puuja**.

Act done in spirit of surrender becomes **yajna**

Arjuna was sentenced to engage himself in warfare against his elders and kinsmen, by the Lord.

His heroic lineage and **Kshathriya** blood urged him forward to fight; his fear of sin and retribution urged him to desist. "Am I to rule over the kingdom after winning it by destroying those who I revere and hold dear"? he asked himself. Then the Lord instructed him, right in the middle of the opposing armies. In the second chapter of the **Geetha**, He told him of **Sharanaagathi** (the doctrine of surrender). Arjuna heard it and said, 'Lord' I have no will of my own; I surrender to you." Thereafter, the battle was transmuted into a **yajna** where **adharma** was offered in the sacrificial fire.

When an act is done in spirit of surrender to the Lord, it becomes a **yajna**; when it is done in a spirit of egoism, it ends in a battle. **Dhaksha**, the Emperor, performed a **yajna**; but, in his pride, he neglected the Lord and His **Shakthi**. So, the **yajna** was upset by a fight. When there was no egoism marring the battle, it became sublimated into a **yajna**. That is the alchemy which **sharanaagathi** can accomplish.

First, self-assurance that you are **dhaasoham** (I am his instrument); then, through the winning of His Grace, the consciousness that you are **Shivoham** (I am Shiva) or **Soham** (I am That) will become your unshakable experience.

To grasp this grand truth of the immanence of Godhead (**Sarvam Vishunumayam jagath**), the first path is **bhakti** (devotion). For, generally through **bhakti**, when it is intensified, one sees in

all, the form of God that he reveres.

It is difficult to understand the **Adhwaithic** conception that "My reality and the Reality of the Universal are the same." "I am That"; this can be realised only through the sharp intellect and clear discrimination. This cannot be established in the consciousness, by external argument or efforts. One has to be an adept in **dhyaana** and **vichaara** (meditation and enquiry). Once the illness of a rich lord was diagnosed by stranger monk as a defect in the eye and he was advised to cast his eyes on a single colour only. The lord collected all the paint he could get and all the painters of the region and daubed everything green---walls, roofs, fences, roads, tree stumps.

When the monk returned after some months, he was surprised at the stranger appearance of the town. He asked the lord the reason for this and he was told that it was in accordance with his own prescription! The monk chided him for taking all that trouble and spending all that money, for, he could have gained the same end by putting on a pair of green glasses! When the vision is clarified into Brahma **thathwam**, then, all will be seen as the One Basic **Brahmam**. No amount of external asceticism or attire can instill that conviction. Speak words that are true and beneficial

The basic **Brahmic** unity makes every one equal; this equality can be realised only at that high level of experience. Until then, all talk of treating all as equal to one another is more self-deceit.

Why, even such a simple thing as the advice to speak the truth leads to complications which can be resolved only by compromise. The **Geetha** advises you to speak, "**Anudhwagakaram vaakyam**, **sathyam, priyahitham**" (words that are true, that are pleasant and beneficial). There is a story in connection with the **Paandavas** and the short-tempered sage, **Dhuurvaasa**. When at the conclusion of the battle of **Kurukshetra**, **Ashwatthaama** returned from the pilgrimage and learnt that the **Paandavas** had won, he swore that he would exterminate the victors single-handed and set out to discover them. **Shri** Krishna desired to save them from the mighty man's mortal **ire**; he approached **Dhuurvaasa** and requested him to keep the brothers in his custody in some hiding place. **Dhuurvaasa** agreed, but, on one condition: if **Ashwatthaama** asks him where they you can speak the truth, but, speak it in an angry tone, that is enough. So the five brothers hid themselves in a cave over which the sage (who had destroyed many by the

terrible imprecations with which he reacted whenever he was provoked into anger) sat in silent meditation.

God cares for purity of motive behind the act

Ashwatthaama saw **Dhuurvaasa** and with nervous steps and palpitating heart, he ventured to disturb his meditation. He asked him hesitating with fear, whether the **Paandavas** were anywhere near him **Dhuurvaasa** was silent for some time. Then in one burst of thunder and lighting, he shouted "Where do you think they are? THEY ARE HERE!" His tone was full of disgust and resentment at being interrupted and his face indicated that an imprecation was on the tip of his tongue. **Ashwatthaama** dared not stand there any longer. He interpreted the statement "THEY ARE HERE" to mean only "well, what are you looking for here? If they are here, what dare you do about it?" and left. By watching mere external appearance, you cannot judge the reality.

Sudhaama too was in the same predicament. When his wife directed him to proceed to **Dhwaaraka** and pray to his boyhood churn' **Shri** Krishna for material help in running the family, he was nervous about the success of his mission, for, he fixed his attention on the externals, namely, the fort, palace, bodyguards and all the paraphernalia of kings. He compared them with his own dress, appearance and the low value of the offering that he was taking to Him. The **Lored** cares for the purity of the motive behind the act, not for the pomp and the show.

Man's supreme ignorance

Real **bhakti** is also a matter of the inner consciousness, not of the outer behaviour. There are people who complain that their devotion to the Lord is limited and shaped by the **wordly** bonds that bind them. It is not the world that binds them; it is they who bind themselves to the world!

People trap monkeys by placing big pots with small mouths in the gardens and putting some **groundnuts** inside them. Then they wait nearby. The monkeys come and put their hands inside the pots and fill their fists with the nuts. Now, they find that the hands full of nuts cannot be taken out of the pot, for the mouth is too small for the fists. In this helpless condition, they can be caught easily. They fall a prey to the trappers. If only they drop the nuts, they could escape from the burden of the pot and get free. But the attachment to the nuts spelt disaster to them. So too, man gets attached to sense-objects which he is loth to give up and so,

he gets entangled in the
world forgetting the purpose for which he has come. This is the
supreme ignorance. You must try
to make the best use of the time allotted to you.
You do not try to find out what you were before birth, after birth, and
after death. The potter digs
up clay to make his pots; that creates a pit but, before his house, the
clay has become a heap. And
after the process on the wheel, they become pots, which become clay
again, when they break and
disintegrate. Clay persists in the pit, the heap and the pots. The pots
are short-lived and so, they
represent the jeevas, the individuals. Clay is the Brahmic substance,
which underlies all creation.

Know this and get established in the Absolute.

Sathya Sai Speaks

Baaba says his discourse is a 'mixture' prepared and prescribed by
the physician to cleanse, cure
and make us 'whole'-some. He calls them Sambhaashan, Dialogue,
Conversation.

He does not hesitate, hum and haw.

He does not calculate, pause and ponder.

Collecting, selecting thoughts and words,

He seeks no notes or quotes,

He does not tarry, decorating speech

With flowery frills, dressing borrowed phrase

In shimmering gloss. He is no orator

Publicity-prone. He does not declaim, circumlocute,

Or even, speak. He talks to you and you and you

And every single you, sitting there,

The Arjuns, willing to reach but afraid to march.

He talks on the task ahead and the Truth within.

The impact of Baaba's discourses on the listeners is profoundly
positive.

His talk, they find, is cooling, not freezing;

Warming, not scorching; raining, not raging;

Healing the ailing and hearts bewailing;

Soothing, not searing, totally tonic;

Balming and calming; bettering, no frittering,

Impelling inquiry, compelling assent,

Dispelling dejection, repulsing reluctance,

Infusing faith, fusing fissions, defusing revenge,

Informing, so charming, never harming, disarming.

Shifting the responding, lifting the despondent,

Sound waves spreading Love, speedier than Light.

As you hear His words you quietly resolve

To take a step forward on the pilgrim road...

Unfold your wings, explore the sky

And seek regions beyond your ken.

He is welcoming all who are thirsting and starving

Or limping and groaning or climbing and sliding.

Raising the stooping, bracing the drooping!

He opens the eye and strengthens the limb,
Awakening the sleeping, the sitting to stand,
The standing to walk, the walking to march,
The marching to reach, the reaching to merge.

1. Milk and Water

THIS day is celebrated in India too, as New Year Day, in accordance
with the observance of

Western countries, whose calendar begins the New Year on the first
day of January. But if you

only ponder for a minute, you will realise that every second is new.
Every second marks a new

birth; it is a fresh chance for achieving a new victory. For, the goal as
envisaged by Indian

culture is the realisation of the Aathma by the individual, not the
acquisition of wealth or

scholarship or fame. The chief duty of man is investigation into Truth.
Truth can be won only

thorough dedication and devotion. And they are dependent on the
Grace of God, which is

showered only on hearts saturated with Love.

The question, "Where does God exist," is often trotted out by people
nowadays. By unceasing

recitation of the Name of God, Prahlaadha knew that God is
everywhere; it is not correct to

assert, "He is only here" or that "He is not there." The realisation of
this Truth can come only

after intense saadhana (spiritual practice). You may see all kinds of
attractive articles in a

departmental store; they cannot be yours merely for the asking. Only
those articles for which you

pay the price can be secured by you. Realisation may be an attractive
article for you to carry

home with you; but, you have to pay the price. It cannot be yours if
you have only argument of

appeals in your possession.

Strive for freedom from dependance on passions

You deserve to be a king only if you are the undisputed monarch of a
kingdom. When you are

fleeing from the throne, pursued by foes, how can the dignity of that
status be appropriate for

you? So too, it is only when you have defeated the inner foes of lust,
greed, hate and pride, and

secured undisputed mastery over yourself, that you can ascend the
Throne and claim to be the

Master.

In India, we say we have won Swaraajya (Freedom); but,
Swaaraajya (identification with the

self-effulgent Brahman) is the status we should each aspire to win.

Swaraajya is political

independence, freedom from the humiliating yoke of an alien ruler.

Swaaraajya is freedom from

the degrading dependence on passions and emotions. When external

shackles are broken we have

Swaaraaiya. When internal shackles are broken we have Swaaraaiya.
Swaaraaiya alone can
ensure peace and joy.

God is not far from you, or away in some distant place. He is within
you, in your own inner altar.

Man suffers because he is unable to discover Him there, and draw
peace and joy from that

discovery. A dhobi, standing knee-deep in a flowing river, washing
clothes therein, died of thirst,

because he failed to realise that life-giving water was within reach. He
need only bend and drink.

Such is the story of man. He runs about in desperate haste, to seek
God outside him and dies

disappointed and distraught, without reaching the goal---only to be
born again.

Of course, you have to be in the world, but you." need not be of it. The
attention has to be fixed

on God, the God within. In the Kannada country, there is a festival
called Karaga. The central

figure of this holy rite keeps many pots on his head, one over the
other, and moves in the

procession, keeping step with the music; he has also to sing in tune
with the rest and keep time to

the beat of the drum. But, all the while, he has his attention fixed on
balancing the precarious

tower on his head. So, too, man must keep the Goal of God-realisation
before him, while

engaged in the noisy, hilarious procession of life.

Inaana can be won with a pure mind only

Some people are envious of the high standard of living reached by the
rich nations, but the

poverty of India is much more congenial to the good life than the
luxurious and vainglorious life

of the West. The sea has a vast expanse of water, but can it quench the
thirst of man? Similarly,

however much a man may possess, if he has not cultivated
detachment, it is but arid waste.

Detachment from sensual pleasures and objective pursuits helps the
growth of Love towards God

and the Godly.

People boast that they are interested only in inquiry and reason, that
they follow only the path of

inaana (spiritual knowledge). They aspire to be inaanis (liberated
persons possessing spiritual

knowledge)! But inaana cannot be won without a pure mind. He
must discover who he is, before

he ventures upon the inquiry, "Who is God?" Once he has discovered
who he is, there is no need

to know who is God, for, both are the same.

When you come to know that God is in you, you will value yourself
much more, for when a man

knows that the piece of 'glass' he has picked up is a diamond, he will
keep it in an iron safe, for

better security. When a boulder has been carved by a sculptor into a
charming idol of God, it will

be prized high and installed in a magnificent temple and worshipped
with ritual ceremony by
generations.

The wrong notion that the world is real and that you are the body has
been so deeply implanted

in you through birth after birth, that it can be removed only by means
of a very potent drug,

administered continuously. The drug, Raam Raam Raam, is to be
swallowed and assimilated ad

infinitum. Its curative essence will travel into every limb, every sense,
every nerve and every

drop of blood. Every particle of you will be transmuted into Raam.

You must melt in the crucible

and be poured into the Raam mould and become Raam. That is the
fruit of inaana

Raamanaama or any other Name if chanted and absorbed in the
mind, will help control the

vagaries of the senses which drag you away into vanities.

Conquer inner foes, triumph over your ego

There is a vast difference between India five centuries ago, and India
today, in the field of sensecontrol.

Today, the senses are allowed free play; man is a slave to greed, lust
and egoism. The

fault lies entirely with the parents and the elders. When their children
go to temples or religious

discourses, they reprimand them and warn them that it is a sign of
insanity. They tell them that

religion is an old-age pursuit; it should not be taken seriously by
youngsters! But, if only they

encourage them, the children can equip themselves better for the
battle of life. Parents ought to

advise the children: "Be convinced that there is a God, guiding and
guarding us. Remember Him

with gratitude. Pray to Him to render you pure. Love all; serve all. Join
good company. Visit

temples and holy men." You read in the papers of campaigns,
conquests, victories, triumphs, etc.,

but they are all material conquests and other triumphs. Campaign
against the temptations of the

senses; conquer inner foes; triumph over your ego. That is the Victory
for which you deserve

congratulations, not the others. That is what I referred to as

Swaaraaiya.

The year becomes new, the day becomes holy, when you sanctify it by
saadhana, not otherwise.

Saadhana can grow only in a field fertilised by Love. Love or Prema
is the sine qua non of

bhakti (devotion to God). The love you have towards material

objects, name, fame, wife and children, etc., should be sanctified by being subsumed by the more overpowering Love of God.

Add two spoons of water to two seers of milk, the water too is appreciated as milk! At present your saadhana can be described only as mixing two litres of water with two spoons of milk!

Have the Love of God filling and thrilling your heart; then, you cannot hate any one, you cannot indulge in unhealthy rivalries, you will not find fault with any one. Life becomes soft, sweet and smooth.

Shri Sathya Sai Mandali, Guindy, Madras, 1-1-1967

Butter is in every drop of milk; chicken is in every part of the egg. So too, God is in every part of the Universe. He is the strength; He is the substance; He is the sustenance.

Sathya Sai Baba

2. Stagnation in the same class

WHEN the Sun, the Deity that inspires the Vision, moves North, man too must develop the

Northward or the Divine urge and engage himself in tasks that will take him nearer to God. That

is the meaning of dividing the year into two---the Southward half and the Northward half. But

that is just a warning and an exhortation. Man can overcome the limitations of South and North;

he has always, throughout the year, the Northward or the Divine urge driving him onward and

upward. He need not wait for the Makarasankraanthi (starting of Sun's Northward journey) or

stop with the Karkatakasankraanthi (starting of Sun's Southward journey). All spiritual

endeavour has as its aim the attraction of the Grace of God on ourselves. That is why when you

go to a temple and stand before the main shrine, you strike the bell hung there; the sound will

draw the attention of the Lord to the supplicant just arrived. The bell must be accompanied by a

sincere prayer from the heart.

Spiritual effort should not become mechanical repetition of set formulae or execution of dry

formalities. A sage who lived long ago had a cat in his hermitage; whenever he performed a

homa (offering oblations to gods into the consecrated fire), the cat frisked about the Fire and

gave a lot of trouble to him. So he used to catch it in advance and keep it under an inverted

basket for the duration of the homa. His son who watched this operation for years thought that

this cat-catching and cat-imprisonment were vital parts of the ritual itself. So he took great

trouble to seek out a cat before every homa and felt happy when he

got one which he could keep

under an inverted basket in the same room. That is an example of meaningless

mechanicalisation.

Maintain inner equanimity with all your strength

It is Maayaa (illusion) that makes man take the Naama and Ruupa (the name and the form) as

real. Attachment is born out of this Maayaa only. It acts like a veil to hide the reality behind all

this multiplicity. Maayaa is the vesture of Maadhava (God); he who believes it to be true is

Maanava (Man). By saadhana, a man can escape from the enticement of Maaya and realise that

it is all false, for it does not subsist for all time. Potharaaju knew that all is God: he writes that

the Bhaagavatha was composed by the God in him. He is the One in all; Maam ekam---Me, the

only One---as the Geetha says; he surrendered fully to God.

Shrinaatha his brother-in-law,

himself a great poet, pleaded with Potharaaju to dedicate his

Bhaagavatha to the King, who was

certain to reward him with heaps of precious gems. But Potharaaju brushed him aside; how can

any one have a ride in two boats at the same time, he asked

Shrinaatha. His mind refused to

wander away from the feet of Raama, where it had tasted nectar.

Gopanna too had no other thought than the beautification of the residence of Raama, and the

service of Raama, at Bhadhraachalam. Thyaaga (renunciation) alone can grant the immortality of

merging in God. You must be unaffected, ever in calm joy, in the inner depths; it does not matter

if the waves play on the top, heaving and falling, for that is but the action of wind upon water!

Do not lose the inner equanimity; maintain it with all your strength.

Three classes of devotion

How long can you stagnate in the same class? Have you no wish to get promoted to the next

higher class? In Bhakthi (devotion), there are two classes,

Sahajabhakthi and Viseshabhakthi.

Sahajabhakthi is satisfied with worship, bhajan, naamasmaran, vratha (group singing, remembrance

of Lord, vow-keeping), pilgrimage, etc. Viseshabhakthi craves for purity of character,

suppression of impulses, practice of daya, prema, shaanthy, ahimsa (compassion, love, peace and

non-violence), etc., and inquiry into the why and wherefore of man. It is a matter of shame that

people stick to the same class year in and year out. Then there is

another higher class named

Paraabhakthi, too. Cleverness can correct and solve external problems; concentrated saadhana

alone can correct and solve internal crisis.

Four friends once started dealing in cotton. They had a godown for the storage of the bales;

finding that the cotton seeds attracted rats into the godown, a cat was introduced by them to scare

the rodent throng. They tied jingles to her feet and since they loved it much, the jingles were of

gold! Once, when the cat jumped from the top of the pile of bales, it started limping on one foot.

So they applied some balm and tied a long strip of bandage round the injured foot. The bandage

got loose and the cat unaware of the long narrow cloth she was trailing behind her, sat near the

fireplace. When the cloth began to burn, she ran helter-skelter and fled into the godown itself,

where the entire stock of cotton was reduced to ahses in a trice. The four friends had assigned to

themselves each one of the feet of the joint cat and the injured foot belonged to one of them; so

the other three charged him with the damages which they claimed from him.

The six enemies that threaten man's domain

The matter went to court and after hearing arguments on both sides, the judge said, "The injured

leg has no responsibility, for it was taken into the godown with the trail of fire by the three

healthy feet. So, damages have to be paid by the owners of the healthy feet to the owner of the

limping foot." What may thus appear correct at first sight, might prove wrong on second

thoughts. There is a correctness from the worldly point of view and a correctness from God's.

Find out what the point of view of God would be, by association with godly men; they can give

you proper advice. You should seek and not avoid good men.

In the months of Shravan and Bhaadhrapadh, the crops are thirsty in the fields; but man is ever

afflicted with thirst of a different kind, to drink the poisonous water of sensual pleasure.

Each one is entitled to a crown after the surrender, the total surrender, of the six enemies that

threaten his domain' kaama, krodha, lobha, moha, madha and maathsarya (lust, anger, greed,

delusion, pride and envy). He wears a crown with these foes still formidable inside him and

carries not gems on his brow, but stones.

He is coolly carrying stone. The real coronation is that of Vibheeshana, performed under the

auspices of Raama, a status won through surrender and sacrifice.

A tube in the bicycle tyre is punctured by nails on the track; "I" and "Mine" are two nails that

puncture the progress of man. Viveka and Vairaagya (discrimination

and detachment) are the two

aides-~~de~~-camp of man. Keep them strong and give them full facility, for they help man to live

unharmd and joyful. There was a son who, when asked by his father what course he would like

to take after his school certificate, replied, "the Race Course." That is the consequence of not

having these body guards.

Feel the Presence of God, revel in His Glory

When Krishna leapt down from his chariot with Chakraayudha (the wheel-weapon) in His hand

to slay Bheeshma, Arjuna jumped down with Him and holding both His Feet, he prayed, "Oh

Lord, you have given word that you will not wield any weapon. Let it not be said that you broke

your word to save me from Bheeshma; I am prepared to die." That was the measure of his

bhakthi. Bheeshma too had equal bhakthi. He did not step forward to fight the new challenge,

nor did he question the Lord. He stood silent, drinking in the charm of the Lord and filling

himself with the vision of the magnificence of God. That was the measure of his dedication to

His Will.

Become attached to God. Feel His Presence, revel in His Glory. Do not cause Him

'disappointment' or 'distress' by any act or word which He does not approve. Do not give Him the

slightest 'bother' or 'worry.' He has none, but if you love Him deeply, you will be concerned

about Him, just as if He is your Lord and Love. Jataayu had an unremitting stream of Raamathoughts

and he was rewarded by Raama; He came to him in his last moments and Himself

performed his last rites, a duty He did not carry out directly even for His father!

When Krishna returned from the court of Duryodhana, after His Mission for Peace on behalf of

the Paandava brothers, Sahadeva told Him: "Pardon us, Oh Lord. I knew the rogues would not

pay heed; I would fain have stopped you from proceeding to their den, but you were so kind."

God will serve you; He will save you and be by your side ever---only you have to cultivate your

character and polish your interior so that He might be reflected therein.

Sweetness alone is the offering that God likes

Let His Will be done---this should be your guide-line. The Emperor of the Cholas sought to visit

the Shrirangam Gopuram Temple, of which he had heard much. He got his chariot ready and

moved forward many times in six months; but every time a recluse in

ochre robes with a rosary
round his neck and a halo around his head intercepted the vehicle.
When the emperor alighted to
honour him, he kept him engaged in conversation which was so
enchanting that he forgot his
journey and its goal.
One day, when he lamented over his failure to fill his eyes with the
glory of **Shrirangam**, the
Lord appeared before him and said. "Why do you lament? I am the
Master who came to you so
often as soon as you set out for **Shrirangam**; recognise Me in all, that
is the genuine pilgrimage to
Shrirangam." Consider all whom you meet as the Lord of
Shrirangam, your Master. Show
untarnished **Prema** towards all who come to you.
What is the service that the ocean with all its mass of water does? It
cannot slake the thirst of
single human being. What is the profit if a miser lives a hundred
years? This is My message to
you this day: Do not exhibit anger or grief or pain. Be happy, spread
happiness around you.
Sweetness alone is the offering that God likes.
There was a man once who hired an aged elephant for the bridal
procession on the occasion of
the marriage of his daughter. After the ceremony, when the
procession returned home, the bride
descended from the howdah and at that very moment, the elephant
crumpled and died. The
owner of the elephant was shocked at the news; he refused to take it
as an unavoidable
misfortune. He insisted that the identical animal had to be returned to
him alive. He went to court
on this issue. The judge had some mud pots kept at the back of the
door which the greedy owner
had to open for passing through. When he opened it, the whole lot
was broken. The judge
insisted that he had to restore those very pots! Thus was sense driven
into that fellow's brain.
Do not have this type of stupid fanaticism; modify its rigour by a little
discrimination. Be
reasonable, considerate, sympathetic, full of toleration of the other
points of view. Improve
yourselves day by day in these matters. That is My Blessing for you
today.

Prashanthi Nilayam, Uttharaayana, 14-1-1967

Just as you prescribe minimum qualifications for every profession,
the minimum qualification for Grace is surrender of egoism,
control over senses and regulated **aahaara** and **vihaara** (food and
recreation).

Sathya Sai Baaba

3. Lamps lit from the same flame

YOUR sister from America was telling you about her experiences as a

practitioner and teacher of
yoga. There are two roads to fulfilment' **Praarthana** and **Dhyaana**---
Prayer and Meditation.
Prayer makes you a supplicant at the Feet of God; meditation induces
God to come down to you
and inspires you to raise yourselves to Him. It tends to make you
come together, not place one in
a lower level and the other on a higher. **Dhyaana** is the royal road to
liberation from bondage,
though by prayer too, you earn the same fruit. Meditation needs
concentration, after controlling
the claims of the senses. You have to picture before your inner eye the
Form on which you have
elected to contemplate. Or, as **Indhra Devi** has said now and as she is
teaching her pupils in the
West, you can elect to meditate on a Flame, a steady straight Flame of
Light. Picture it as
spreading on all sides, becoming bigger and bigger; enveloping all
and growing in you, until
there is nothing else except light. In the glory of that all-enveloping
Light, all hate and envy,
which are the evil progeny of darkness, will vanish. Know that the
same **iyothi** or light is in all.
Even he, whom you were treating as your worst rival, has the
selfsame light in his innermost
heart.
Be brothers in pilgrimage with all others
When you see in a house, on the walls of the shrine room a picture of
Mine, do you not feel a
wave of reverence and kinship, surging within you? You may not like
him for any other reason,
but this picture will bring him closer to you though the owner of the
house may be your rival in
the professional field. So, too, know that every other person has in his
heart of hearts a picture of
the God you revere. Recognise it and reconcile your
misunderstandings; close up all gaps and be
brothers in pilgrimage, encouraging and inspiring each other along
the arduous road.
Or, if you have Me as the object of meditation, sit in a comfortable
pose, which is neither
irksome nor flopping, let your mind dwell for some time on some
good **sthothras** (hymns) or
incidents from the sacred stories, so that the senses escaping into the
tangles of worldly worries
may be quietened and subdued. Then, with the Name on the tongue,
try to draw with the brush of
your emotion and the hand of your intellect, a picture of **Swaami**,
slowly, from the cluster of hair
to the face and neck downwards, spending time in contemplating
each as it is getting drawn and
when the picture is full, start from the feet up to the head again, so

that your attention is never for
a moment diverted from the Form you love to meditate upon.
By this means, it can never go astray. When a golden image is made of **Ganesha**, for example,
the head is gold, the feet are gold, the silk cloth that is worn is also gold. Every part of the picture
drawn is Divine. That picture must, by this process of deep concentration, be imprinted on the
heart, so that like picture printed on paper, it cannot be peeled off or erased. Do not change the
pose in which you have started picturing; do not draw today a **Swaami** sitting and tomorrow a
Swaami standing or walking or talking. If it is Krishna, do not change from a Toddler-Krishna
with butter in His palm to a Cowherd-Krishna with a Flute, or with the **Govardhanagiri** raised
over His head or a **Geethacharya** as the Charioteer. Have one Form; that is ample help.
Delusion of 'two' should disappear, all is one
Invitations are sent out, bands strike music, flags are hung, guests are fed, announcements are
made---all with the intention of having many witnesses for the marriage of the groom with the
bride. Similarly, festivals, holy days, vows, rites, pilgrimages, fasts are to invoke the blessings of
the good and the godly upon the marriage of the soul with the Oversoul. The fundamental rite is
simple; the recognition by the soul that it is the Oversoul overcome by the illusion that it is not.
That is the stage of **Samaadhi**, equal awareness, equipoise, levelness of consciousness devoid of
ups and **downs**.
Indhra Devi will instruct you in yoga practices but I wish to emphasise that great care is to be
taken to keep the mind of the student of yoga free from blemish. The mind is like a camera;
when the lens is turned against any object and clicked, the picture of that thing gets printed on
the slide. So, be ever vigilant; turn it always towards the holiest of objects, God, and click.
When the holy **Ganga** is near, why wallow in the cesspool? Contemplate on God in any form and
stay pure.
Merge yourself with the whole of creation; allow the whole of creation to enter the portals of
your mind in one happy joyful family **re**-union. Envy, which like a mistletoe **saps** vitality out of
all **Saadhana**, can creep in only when you feel your neighbour as different, distinct, disturbing.
You do not feel your hand as a nuisance, because it is yours, a part of you. Your neighbour is
also as much you. All men are lamps lit from the same flame which is

God.

From one tiny seed, the giant banyan tree bearing billions of tiny seeds is born. God alone knows
the secret of His mighty Majesty. Out of the one seed called Brahma, all this Universe has
emanated, with each country as its branches and each individual as one single seed. That is why
it is said that **Ishwara** resides in the region of the heart in all beings. The seed is hard inside the
fruit; when the fruit gets rotten, the seed does not rot. The **Aathma** is unaffected by changes in
the complexion of the body. Man has come with a definite allotment of time to engage himself in
activities which will award him Liberation and merge him in the Universal of which he is a drop.
Remember this mission.
See that you are strong and unshakable inside
Time, regularity of time, is an important factor in **dhyaana** or yogic practice. Stick to the same
time every day. If for any reason, say, a train journey, you are Unable to keep to the schedule,
remember at the same hour **Prashaanthi Nilayam**, recall to memory the thrill of **dhyaana** there at
that hour and fill yourselves with the holiness. That will give as much joy as real **dhyaana** at
Prashaanthi Nilayam. Know that the external is only the reflection of the internal. The **bimba**
(object) is inside and the external world is but its **prathi-bimba** (images). See the Lord within;
see the world as the reflections He casts. This **jnaana** (spiritual wisdom) alone grants liberation--
-Jnaanaath eva thu kaivalyam.
Of what profit is it to plaster all the wall space in your home with pictures of **Swaami** when He is
not installed in your heart? You declare that **Swaami** is **Sarvaantharyaami**---that He moves, from
inside, every thought word and deed. You; cry out, "**Swaami**, are you not aware of my grief?."
You do' not cry out, "**Swaami**, are you not aware of my errors?" These you dare hide from Me, as
if I do not know! Such devotion is just show, arranged for exhibition only. You may have a
finely painted door; but if it has been eaten by white ants inside, it will disintegrate at the first
knock; it cannot stand weight or pressure. See that you are strong, hard, unshakable inside;
outside polish is not needed. Let the roots penetrate deep into the real core of your being.
How to meditate on the Lamp and the Flame
The aspirant who goes along the path of **bhakthi** finds at the gate of the mansion of the Lord, the
Mastiff, **maaya**, blocking his entry. He has to cry out in his

helplessness, "**Swaami**, come and take me in," so that the Lord, out of His divine pity, comes down, pushes the Mastiff aside and gives him lasting refuge in His Presence. The **inaani** (liberated person), on the other hand, overcomes the Mastiff by becoming himself the same as the Master. **Indhra Devi** said that when you meditate on the Lamp and the Flame, you must visualise that the Light spreads and illumines the parents, kinsmen and later, friends and even enemies. There is no need to remind yourselves of physical relationships, which are causal; convince yourselves that the light within you is spreading all around you, encompassing all, lighting millions of lamps in all lands and climes. Remove the hardness, the imperviousness that hides and smothers the light inside you; that is the most difficult and the most essential task for the aspirant. The **Aathmajyothi** (Light of Self) will shine only when the **Dhehabhraanthi** (false idea of body) is absent. How can the **Aathma** shine when you identify yourselves with material encasement? The reality is **Param-aathma** (Super Consciousness) only. It had the first inkling of desire **Ekoham bahusyaaam**---"Being One, let many become"; and all this manifested from It, of It, by It. For there was nothing other than It. This body is like the earthen lamp, in which the impulses inherited from previous births are the oil and the ego is the wick. When **Inaana** lights it up, the oil is consumed more and more quickly and the lamp burns brighter and brighter. Finally, when all the oil is exhausted, the wick too is burnt out. The earthen lamp is then thrown away and becomes dust. Do not be harsh towards anyone Do not try to start as an adept in social service unless you have won this **Aanandha** and **Shaanthi** yourself. First self; then, help. Love is God; live in Love. People ride on elephants into wild life sanctuaries to watch elephants! Being on elephants they seek elephants somewhere else. So, too, man being himself the residence of God, seeks God outside himself, in the complex entanglements of Nature. See your **Ishtadhaivam** (chosen Deity) in all. **Raamakrishna** **Paramahansa** did not disturb the cat when it drank the milk offering placed before Mother **Kaali** in the temple. He saw it as the Mother. When **Kumaaraswaamy** saw a finger-nail mark on the cheek of **Paarvathi**, he was shocked; on enquiry, His Mother told him that he was himself the

tormentor for he had pinched and scratched a cat while playing not knowing that all beings are the Mother in those forms. In every being there is **Sai**, so do not hate any one; do not be harsh towards any one. Do not unto another what you do not like to be done to yourself. For the other is really "you." Even if another uses foul language against you, be calm and sweet; say, "**Oh**, I am so surprised that my behaviour has given you that impression." Smile in return, do not take it to heart; remind yourself that even **Swaami** is not free from these peculiar beings who revel in falsehoods. Smile when you: hear these **revilings** and be calm. That is a sign of your meditation progressing fast. Preserve your physical and mental health Preserve your mental health by this supreme unconcern. Preserve your physical health also, for ill-health can be a great nuisance to the spiritual aspirant, a great handicap. The body will refuse to be ignored; it will thrust itself upon the attention, if it is beset with disease. The body is the car, the senses are the mechanical parts and through the petrol---the **saadhana**---you have to keep it going. When you have finished your meditation, do not get up all of a sudden. Loosen the tension slowly, massage the joints a little if necessary, after you have got rid of the tension, sit quietly at the same place and recall to your mind once again the thrill of **dhyaana** and repeat **Om Shaanthih, Shaanthih, Shaanthih**, feeling the Peace within you. Today is Tuesday, called **Mangala-vaara**, the auspicious day. It is called so because **Hanumaan** conveyed the good tidings of **Raama** coming to rescue her on that day to **Seetha**; she declared, "Let this day be named **Mangala** from now on." This was the day of the week when **Raavana**, the evil force that caused much terror, was overpowered by **Raama** and killed. So, I bless that you too will overpower and destroy the wrong tendencies and attitudes and progress fast on the path of **saadhana**. **Prashaanthi Nilayam**, 22-1-1967 4. The trail of wings WHAT **Indhra Devi** has said is nothing new in this country, and for us. In fact, she learnt the elements of yoga here and she is making many lives happy and peaceful in the West through yoga. Her campaign of Light in Darkness is only the **Sanaathana** Dharma ideal of '**Thamaso maa jyothir gamaya**'---"From darkness lead me into light." It is really surprising that any one should

train people in concentration; for without concentration, no task can be accomplished by man. To drive a car, shape a pot on a wheel, weave a design, weed a plot of land---all these jobs require single-minded attention. To walk along life's highway which is full of hollows and mounds, to talk to one's fellomen who are of manifold temperaments, all these require concentration. The senses have to be reined in so that they may not distract or disturb; the brain must not go woolgathering; the emotions must not colour or discolour the objectives one seeks. That is the way to succeed in concentration. Yoga is chiththa vriththi nirodha---the cutting off of all agitations on the lake of one's inner consciousness. Nothing should cause a wave of emotion or passion on the calm surface or in the quiet depths of one's awareness. This state of equanimity is the hallmark of Inaana (spiritual wisdom). Saadhana (Spiritual discipline) is the drug and Vichaara (Inquiry) is the regimen that will cure man of all waywardness and agitation. Become aware that you are the Light. The process of meditation on the Light of the Lamp which Indhra Devi has told you has to be understood thus first feel that you are in the Light; then, proceed to the realisation that the Light is in you; later, become aware that you are the Light, no more, no less. But it is easier and better to project the light which you first visualise within you, to the outside world, illumining, more and more of the world, and visualising them all as soaked in the Divine Glory that is in you too. When you feel you are all Light, you will have no weight; everything will be bright. That is why on the Prashaanthi Flag, the Aathma-jyothi is represented as emanating from the Hridhayakamala when the Lotus blooms at the first touch of the rays of the Sun, Inaana. You can have other things besides Light to overcome the darkness. Anything that awakens the awareness of the Universal---the Infinite, the Immanent, the Transcendent, All pervasive, Vast, Brahman---is beneficial. You can have some Form of the Universal, like Krishna whose blue colour is redolent with the vast deep sky or sea. Contemplate on that Form, picture it in your mind, spend time slowly and with full attention on that holy picturisation peacock feather, the kasthuuri (black) dots, the brows, the eyes, the nose, the nose-stud of pearl, the mouth, lips, teeth, the flute-Oh, you can spend hours painting Him on the canvas

of your heart. (Your attention will wander far in the initial stages, but do not lose heart). It is a very profitable exercise to sublimate your thoughts and feelings. Every minute spent in this dhyaana will take you one step nearer Liberation, nearer Mokshapuri, the 'City of God,' of Freedom from Bondage. Take everything as the Will of the Lord. You are forsaking your real mother and attaching yourselves to the aayahs (maids) who fostered you. Your real mother is Sai, who has affection untouched by ego. That is why Raamakrishna cried out for Her and for Her grace. There is in every one an inner urge goading him forward to the merger in his own reality, as a river is led along to the sea by the compulsion of the flow. The pendulum will swing from fight to left, only when you wind the clock. Leave off winding, it will come to a halt. So too, the mind will waver from fight to wrong, from mirth to moan, only when you urge it on and encourage it. Desist from winding the mind; it will cease its antics. Do not count your tears of pain; do not pore over your griefs. Let them pass through your mind, as birds fly through the sky, leaving no trail behind; or as flames and floods appear on the screen in a picture-house, without singing or damping the screen. You must not lose heart when you are disappointed. Perhaps, your wish itself was wrong, or its realisation may have landed you in worse situations. Any way, it is the will of the Lord and He knows best. Disappointments and distress are like the skin of the plantain, to protect the taste and allow the sweetness to fill the fruit. In such dire straits, let your mind dwell on the splendour of the Aathma and its majesty; that will keep you alert and brave. The antics of the senses and the mind can be arrested by the whip of Aathmajnaana (wisdom of the true Self). Prayers to be offered daily. Do this concentration of your reality every day in Dhyaana. Follow the same rigorous routine every day---time, place, duration, method, pose, all being unchanged. Then the disturbing factors can be easily humbled and tamed. As Raamakrishna said, do not dig a few feet in a number of different places and moan that you could not strike water. Dig in one place steadily and with faith. The boring drill goes down into the very underground spring of water; drill "Raam" "Raam" Raam"---continuously steadily, and you too can get the rewarding result of Realisation.

"**Raam**" is the name of the drug; the disease will not be affected in the least when you simply repeat the name of the drug; it is only when the drug is taken in, that the disease gets scared and packs up to leave. As the jerks to the body, the **japam** (Contemplative repetition of sacred words) is to the mind. Jerks tone up the body, **japam** tones up the mind and drives out the evil viruses from it. The heart is the pot, intelligence is the churning rod, **Saadhana** (spiritual practice) is the process of churning and Realisation is the butter gained. If you plead that you have no time to spare for **japam** and **Dhyaanam**, I will say that it is but laziness that makes you argue so. How can any lower task claim the time that is legitimately the right of the one task for which man is born? Rise everyday as if you are rising from death. Say, Thus am I born. Make me speak soft, sweet words, make me behave coolly and comfortably towards all, let me do deeds that shower happiness on all and form ideas in my mind which are beneficial to all. May this day be worth while by Thy Service"---pray like this, sitting on your bed, before you start the day's schedule. Remember that pledge throughout the day. When you retire at night, sit up and examine quickly all the experiences of the day; see whether you have caused pain or displeasure to any one by any word or deed. Then pray, "I am now dying and falling in to your lap. Pardon me for any lapse; take me under your loving shelter." After all, sleep is a short death and death a long sleep. Train yourself to waken when Brahma-**muhuurtham** begins---that is to say, at 3.00 a.m. You may require an alarm clock at first for the job; but soon, the urge for **Dhyaana** will rouse you. Do not take a bath before you sit for **Dhyaana**, for the ritual of the bath will arouse the senses and you will be too full of pulls in different directions for the process of **Dhyaana** to succeed. Regularity, sincerity, steadiness--these will reward you with success. **Prashanthi Nilayam**, 22-1-1967

When the mind of man is unattached to the **ups** and downs of life, but is able to maintain equanimity under all circumstances, then even physical health can be assured. The mental firmament must be like the sky, which bears no mark of the passage through it of birds or planes or clouds.

Sathya Sai Baba
5. Not **Loka** but **Lokesh**

YOU know that today is a sacred festival at **Prashanthi Nilayam** and thousands have gathered here to share in it. Most of them have come with a load of sorrow

which they hope to unburden here; many are praying for the relief of their physical or mental ills; some are broken by the weight of misery. Most have some pain or other, some loss or other, for which they crave relief. My task is to appease their grief. "**Vaidhyo Naaraayano Harih**"---"**Naaraayana** is the Doctor that destroys illness." That is what the **Vedhas** declare. So, I shall do that work.

The doctor does the main surgical operation, or the main task of diagnosis and prescription. The rest is done by the nurses, **isn't** it? They attend to the patients kindly and considerately, to their food, their temperature, their movements---and with loving care, they help recovery. It is that type of service that I am allotting to you today. If you fail in your duties to these patients if you do not follow the doctor's instructions strictly and attend to their needs as directed, you will be complicating matters and causing great harm.

"**Na karmanaa na prajayaa dhanena thyaagena eke amruthathvamaanasuh**"---"Immortality can be attained, not by ritual deeds, nor by birth, nor by wealth, but only by sacrifice and renunciation". This is the declaration of the **Vedhas**. The **seva** (service) into which you are initiated is the first step in the training for this sacrifice. **Seva** is the highest **Saadhana** for, God Himself takes human form and comes down to serve mankind and lead it to the ideals it has ignored. Therefore consider how delighted God will be when man serves man!

Worldly thirst makes man bestial, thirst for Krishna Many people come to **Prashanthi Nilayam** all alone, though they are old or ill; for, they are too poor to afford a companion or too orphaned to have one. You have to be on the look-out for such, and seek chances to help them. Do not wait until they faint or fall. Seat them in the shade or inside the sheds and relieve their exhaustion or thirst, as best and as quickly as you can.

Persuade the younger and healthier persons to vacate their seats inside the sheds for the sake of these aged and sick persons. And, do not yourself occupy the front rows.

The badge does not confer any privilege on you; it only puts responsibilities on you. In your anxiety to see me from close quarters, do not push your way into the front. But, wherever you are, even in the farthest corner, if you are cheerfully discharging the duty entrusted to you, I shall be with you, by your side; do not doubt this. You are wearing my

picture on the badge; but I am
inside your heart, all the time.
The weather is pretty hot nowadays and so, you have one more item
of service, the supply of
drinking water to the thirsty. The body suffers from thirst for water;
that is called, **Thrishna**; the
spirit has a keener thirst, Krishna. Worldly thirst is disastrous; it
makes man bestial in his efforts
to satisfy the craving. If the earth was a little smaller, man might have
swallowed it whole!
Luckily it is a little too big.
Grace of the Guru will save the devotee
But, you are not concerned with the world; you are now concerned
with the Lord of the world---
not the **Loka** but the **Lokesha**. Obey the command of the Lord, that is
enough. You need not
worry that you have no time, for **Japa** or **Dhaayana**, or **Puuja** or
Prayer. **Shankara**, the great
Aacharya, had four chief pupils **Thotaka**, **Hasthaamalaka**,
Sureshwara and **Padhmapaadha**. Of
these, **Padhmapaadha** was intent only on service to the Gum; he
could not pay attention to the
lessons. The others used to sneer at him for his backwardness in
studies. But his deep reverence
for the Guru made up for it. One day, he washed the clothes of his
Guru and dried them on a rock
in the middle of the river; but, even as he was folding them, the river
rose fast in a swirling flood;
and he had scarce a foothold on the top of the rock. It was getting late;
the Guru would need the
washed clothes soon; so **Padhmapaadha** resolved to walk across,
over the raging waters. He
knew that the blessing of his Guru would save him. And it did.
Wherever his foot was planted, a
sturdy lotus bloomed and bore it on its petals. That is why he came to
be called, Lotus-footed,
Padhmapaadha! The Grace of the Guru enabled him to master all
knowledge and shine as a
brilliant exponent of the ancient wisdom.
Life is short, it is liable to be cut short any moment. The body may fall
and release you, without
notice. So while you can, you must dedicate the heart to Him who
gave it to you. Your heart is
your witness; question it whether you have obeyed the directions of
the Lord. A thousand
persons may swear that you have not, but if your conscience affirms
that you have, you need not
fear.
Serve God by serving the Godly
There was a clever miser, who argued that God need not be given any
offerings, for, with **Amrith**
(Nectar) in His stomach He would have no hunger or thirst. He

argued that it would be
sacrilegious to pour water on His Idol, because the **Gangaa** emerges
from His feet and it will be
highly improper to apply on the head what has originated from the
feet. So too, he dismissed the
idea of offering the lotus flower, since, it bloomed from His Navel. All
these are but excuses, by
which conscience cannot be deceived. Do not people make a crown
for the idol from gold that
once formed an anklet for its foot? Reverence can transform and
make things pure and holy. Do
not manufacture excuses for avoiding service to God. Serve God, by
serving the Godly. God
appreciates that service most.
The greatest consequence of **Seva** is the elimination of egotism---
Ahamkaara. **Suurdas** prayed
that he be made the servant of the servant of the Lord, so that no
trace of ego be left in him. This
is the reason why the pupil who lived with the Guru, had to go with a
bowl to beg his food.
Suurdas said, "The Lord does not need my service; he has everything.
He has many devotees
more efficient than I. But these, His devotees, they are in distress;
they need care; I shall serve
them and uplift myself."
You are now serving the really needy. When a marriage is celebrated
in your home, you compel
people who are already full, to eat more and more, resulting in waste.
While the well-fed are
over-fed against their wish, the hungry who clamour at the door for a
morsel are driven away
with a hail of harsh words. **Suurdas** told Krishna, "You are eternally
content, eternally full, free.
Why should I serve you? I shall serve those who are in need of
service."
See the Universal in all. See all as similar waves, sustained by the
same sea. Develop that
kinship, that love, that sympathy. Serve others, not with the feeling
that they are others, but with
the attitude of worship that you reserve for God. One single act of
service offered to the God
whom you visualise in another is worth all the years of yearning for
God.
Your duty is to serve, not search for faults
You may ask, "**Swaami**! When you find a person behaving wrongly,
viciously, how can we love
him? How can we revere him, as you want us to?" In such a situation
consider one thing: Who is
it who committed that wrong? What is it that prompted the act? Who
did the deed? The body did
it. What prompted the body? The mind. Why was he forced to do it?
Through the influence of his

karma, the cumulative effect of his activities and attitudes through many lives in the past. The

Aathma in him is unattached, to any deed or motive. That **Aathma** is Divine; love that, revere that. That is My answer.

To put in simpler terms: you observe a big portrait of **Swaami** over the entrance of a house, as you walk along the road. You find that it is the house of a person, who is your relentless foe!

But, do you revere the portrait any the less, because the owner of the house does not deserve your love? Of course, you love the portrait, you revere it, wherever it is. Is it not? So too, revere

the **Aathma** in every one; it is the God residing in each. Why should you pay attention to his wrongs and vices? Your duty is to serve, not search for faults. Serve with all your heart, serve with pure undefiled love. Under My unseen supervision and guidance you have to serve them and relieve their pains and troubles.

Harsh behaviour will not bring any benefit

There is a popular tune in **Thelugu**, "**Brindhaavan** is everyone's; **Govindha** belongs to all."

Similarly, **Prashaanthi Nilayam** belongs to everyone, **Baaba** belongs to all. Just as in a hospital, all patients have the right to be treated and to get the drugs, here too, everyone who comes has to be honoured and served.

Talk sweet and soft, to those in pain and grief. When a person is suffering from fever, go near

him and say pleasingly and consolingly, "What is the complaint? Where does it pain? What shall

I bring for you? Shall I bring you some medicine, or shall I call the Doctor? Do not worry, we

shall look after you." Then, those words so full of love will reduce the suffering. They will be

overcome with gratitude. "**O**, what tenderness, what sympathy!

Blessed are the parents who can

call these their children," they will say within themselves and they will bless you from the

bottom of their hearts. "Even at home, people do not treat us so lovingly," they will confess. That

is the fruit you must strive for.

If some one who is thirsty asks for water, do not fly into a rage and tell him, "I am not here to

supply water whenever you call for it; wait for sometime. **Swaami** is about to come into the

Auditorium. I will not move now, to stop your clamour." **Darshan** of **Swaami** secured by such

harsh behaviour will not bring you any benefit.

Be vigilant to utilise all chances of **seva** which will give **Aanandha** to **Swaami**. Observe soft

speech, maintain cleanliness and be of use to those in need of service. See that you set an

example to others. Do not rush to silence persons talking loudly; go near them, and politely

explain to them why silence is insisted upon here; tell them it is the first step in **saadhana**, that

they have to learn how to maintain **Prashaanthi**, not only here, but wherever they are; that the

tongue has no task here, it is all for the eye and ear; people will certainly follow your directions

if they know the why and where for. Tell them that by loud talk, they are undermining their own

peace; and disturbing others. Do not cause more noise than is necessary. When you are about to

spread your bed, do not throw the roll on the floor with a loud thud.

Be guided by the discipline of the **Nilayam**

I must tell the men volunteers this, with some emphasis. You tend to wander outside the **Nilayam**

area, and squat in the shops and eating houses, talking to all and sundry on trivial matters. You

have spent much money to come here and you have come with much hope of being at peace

here; but, once you go out into the bazaar, all the old urges drag you into the whirlpool of

worldly things. If it is comfort you need, you could have stayed at home. If it is Grace, Peace,

Knowledge of the Path, **Sathsang** (holy company), that you need, then keep within and be guided

by the discipline of the **Nilayam**.

Realise the great good fortune that you have in being chosen by Me for this service, when

thousands outside are eager for just one word from Me. The badge is an indication of the **Sai**

within you, it warns you that you are not a bundle of passions and emotions, you are not this

body at all but the **prathi-bimba** (reflection) of God, who is the **bimba** (the object). The badge

has also the **OM**, the **Pranava**, on it; honour it, meditate on its meaning, value it as an initiation.

Press it on your eyes when you go to bed and when you wake up in the morning, pray, "**O** Lord,

may all my acts be pure and holy."

Only sympathy can win the Grace of the Lord

All who have gathered here are your kinsmen, your brothers and sisters. Do not worry about your

daily schedule of **japa** or **dhyaana** or **puuja**, which you may have to forgo; or even your daily

routine of food, rest and sleep which will be upset. You will not be missing the chance of

heaven, if you miss the **Shivaraathri** vows of vigil and fast. Shiva once demonstrated to

Paarvathi that, of the many hundreds who bathed in the **Ganga** and

carried the holy water to the

Vishweshwara Temple at **Kaashi**, no one had an iota of sympathy towards a dying beggar on the street, whose wife was calling out for a cup of water to slake the thirst of her husband. A thief

had the sympathy; he gave the water and won the grace of the Lord; not the other pilgrims, who,

keen on rituals, bathed the idol of **Vishweshwara** with the waters of **Ganga** mumbling **Vedhic**

hymns on that **Shivaraathri** day!

Tomorrow morning, we will have the Flag Hoisting Function. In the evening, the

Lingodhbhavam (emergence of Linga) takes place. Thousands have come and thousands more

will gather. Serve them gladly and efficiently; serve them so that they will have happy memories

of **Prashaanthi Nilayam** and the volunteers.

Prashaanthi Nilayam 8-3-1967

Practising meditation in silence and solitude, one can in due course establish silence and solitude in the heart, even in the busiest thoroughfares.

Sathya Sai Baaba

6. **Angam** and Lingam

THE Glory of India reaches the ends of the world. She is the embodiment of Spiritual Victory.

She has given birth to indomitable heroes who have assailed the inner foes and adventured far

into the region of the Reality. These have laid down for the guidance of mankind various

disciplines which will prepare them for similar triumphs. Among these, the ceremonial

observance of holy days, dedicated to intense meditation on the aspects of Godhead, is highly

important. One can understand the ridicule which Westerners, in their ignorance, pour on these

observance; but, it is pathetic to find Indians also among the **traducers**! They too have become

blind to the meaning and significance of their heritage. They have not tasted the fruits of the

discipline, as they have not practised it. How then can value be attached to their judgement?

The state of the Indian nation can be summarised in the proverb: "Father is happy with his

second wife; children miserable with their step-mother." The technological civilisation of the

West, the culture that places the standard of living in a more honourable place than the means by

which that standard is attained, the culture that flies to the moon but is afraid to peep into the

mind, has become the favourite wife; the children who are to be fed on mother's milk of

Sanaathana Dharma (the eternal religion), are miserable, for they

have no training to secure it.

Born to a rich heritage, the children are growing up destitute and helpless. Each one is the

repository of Divine Might, of the Imperishable **Aathma**. Contacting this Reality is the prime

purpose of life. But, this is neglected; precious days are spent in inferior pursuits.

Man desires peace and cultivates worry

Raamakrishna Paramahansa bewailed every night that one more day had gone by without His

being able, by His prayers, to visualise the Mother as a living Mother. That is the yearning that

man must cultivate, not the competitive greed for sensory pleasures that are false and fleeting.

Man must engage himself in such tasks as will confer on him peace and lasting joy. Man must

examine for himself the merits of various activities, and choose only such as will benefit him. He

desires peace and cultivates worry and anxiety. Planting a lime tree, he hopes to get mangoes

therefrom. This is sheer ignorance or wilful blindness, or the result of misguidance.

To make coal white, it is foolish to wash it in milk; the milk too gets black. You have to heat it

red-hot, and continue the process until it is transformed into white ash. The ash remains ash for

ever. Similarly, the **Thaamasik** (dull-witted and ignorant) mind (black) has to be transmuted into

the **Raajasik** stage (red or active and passionate) and then, to the **Saathwik** stage (white or calm

and pious), by the process of spiritual discipline (heating). The blackness and the redness are

produced by the qualities of greed and lust. Regular treatment with the drug of self-control

(**nigraha**) will cure you of these. These holy days have been prescribed for inaugurating the

treatment. The **Shaasthras** extol the drug and lay down the method of administration. The lives

of Saints encourage you to seek it and save yourself by it. Through these, man can ascend from

the animal to the human level and from the human to the Divine. Yes. You too can become

Divine; I have nothing that you too do not possess. It is latent in you, it is patent and potent here;

that is the only difference!

Sanctity of **Shivaraathri** and emergence of Linga

Life is a short and fast-flowing chance; you will have to put every minute to the best use: that is,

the discovery of your own Reality, which gives you the highest joy. Do not spend time inquiring

about the whence and wherefore of others. Inquire about yourselves.

When an election comes

along, you wander from door to door, and fall at the feet of all and sundry, to earn their votes.

Instead of demeaning yourselves in this manner, if you fall at the Feet of God, and become

worthy of His Grace, people themselves will press you to stand for election and fill the ballot

boxes with votes for you. For this you must have faith, faith in God and Grace. Now, most

people have no faith; what is worse, they laugh at those who have, they scorn those who create and promote that faith.

What is the sanctity of Shivaraathri? You answer, "Linga emerges from Swaami's Udharma

(abdomen)." In fact, the Linga is in every one of you. In the Angam (body) there is Jangam; (in

the body composed of limbs, there is always the movement of the mind towards the external

objects); in Jangam, there is Sangam (through this movement, there arises attachment); in

Sangam there is Lingam (through attachment and consequent suffering, the individual learns the

need for and the efficacy of the Linga, or God, who is His innermost core). Witness the Aathma

Linga (Spirit of the Soul) that emerges; derive bliss therefrom. But, make yourself worthy for deriving it.

Shivaraathri night should be spent in vigil

For example, let me tell you why this day is considered holy. Today is the fourteenth day of the

dark half of the month, when the moon is all but invisible; just a minute fraction remains visible

to man. The moon is the presiding deity of the mind. The mind is the source of all the entangling

desires and emotions. The mind is, therefore, almost powerless this day; if only this night is

spent in vigil and in the presence of the Divine, it can be fully conquered and man can realise his

freedom. So, every month, the fourteenth day of the dark half of the month is prescribed for more

intense saadhana and once a year, this Mahaashivaraathri, the Great Night of Shiva, is laid

down for the Great Consummation.

Vigilance this night is to be secured by saadhana, that is, by means of bhajana, or the reading of

sacred texts or listening to the reading of such texts; not by attending film-shows, or gambling, or

playing cards. Be engaged in seeing good, listening to good, speaking good, thinking good,

doing good; that is the programme for the vigil tonight. Make it also the programme for your

entire life.

A father sent his son to the market with a sum of money to bring

home some fruits. While

bringing them home, the boy saw a few beggars on the road and heard their wails; he realised

that they were very hungry and that they needed the fruits more urgently. So he gave the fruits to

them and came home empty-handed. When the father chided him, the son replied, "I have

brought you invisible fruits that are sweeter and more lasting." Yes; the fruits of charity,

rendered to the deserving, are really sweeter and lasting. Seek all chances of doing such good

acts.

Now, I shall unfurl the Prashaanthi Flag. No good will come if I merely unfurl it on this

building. Prashaanthi or the Highest Peace can be won only when each one of you unfurls it in

your heart. Ruminates on what I have said when you reach home and digest it and let it add to

your strength and forbearance. Dedicate all your deeds, words and thoughts to Sarveshwara, the

Supreme Sovereign. The Emergence of the Linga (the ellipsoid-shaped representation of the

formless Divinity) will happen today. Do not, in your anxiety to secure sitting space, sit in the

sun from 3 p.m. itself. Do not disregard the rules of health. Do not exhaust yourself. So long as

you are here, do not waste a single moment in worthless talk. Now, I shall go up to the terrace

and unfurl the Flag. Do not fall upon each other and struggle to pick the flowers showered from

above. Be restrained, be orderly. Afterwards, move on to the Auditorium, where Abhishekam

(ritual bathing) will take

place. Witness everything and derive full joy.

Prashaanthi Nilayam, 9-3-1967

Resolve that relying on His Grace, you shall be free from illness from this moment. Transfer the faith that you have in drugs to

God; put your trust, not in medicine, but in Maadhava. Resort to prayer, to saadhana, japam and dhyaanam. They are the vitamins

you need; they will restore you. No tablet is as efficacious as Raamnaam.

Sathya Sai Baaba

7. No mirror, no image

WHEN the word 'Lamp' is uttered, darkness does not vanish; when a patient is told of the

properties of a drug, his illness is not cured by attentive listening; when a man suffering the

agonies of penury is told of the various ways in which funds can help him to overcome it, he

does not feel a bit relieved; a hungry man is hungry, even after hearing a tasty description of a

magnificent banquet. If Sanaathana Dharma (the eternal religion) is

extolled to the skies, as the
cure for all the individual, social and national discontent prevalent
among mankind, the
discontent will not decrease a bit. You must extol it with faith; extol it
out of the depth of your
experience. You have to experience it and stand witness to its
validity; you have to attain the
state of perfect and lasting joy. Instead, you have ignored the cure and
thus heightened the
disease.

Of course, attempts are being made without remission to overcome
grief and acquire joy; but
success is eluding; and when obtained, it is illusory. Man does not
reason within himself about
the authenticity of his experience. Constant self-criticism is necessary
to avoid pitfalls and
entering devious by-lanes. This day being a holy day, you should
spend every minute in this
intense search. That is why I am telling you about these fundamental
issues. For what end is all
this effort in life? You spend great effort in inviting your kith and kin,
in decorating home, in
preparing a feast, in providing music and dance, all for the marriage
of the bride and the groom
so that they may live together happily ever afterwards, isn't it? So
too, all the earning and
spending, all the yearning and sighing, all the reading and reciting,
are for the individual to be
wedded to the Universal, from which it has broken away, so that it
may have bliss for ever.

God can be won only by tough discipline
The Universal can be cognised in the wink of an eye; the Bliss is
available within a flash; but,
you have to know the technique. You may have fresh vegetables, fine
rice, excellent dhaal
(lentil), clean tamarind--all the requisites for preparing a good lunch;
but, if you have no
knowledge of the art of cooking, of what avail is all this? You must
learn, strive, "struggle, and
then, success will be yours. Start the process, take the first step; listen
with attention, ruminate
over what has been heard and try to put into practise a thing or two
of what has been told.

Nowadays you can bribe your way to success in every sphere. But
God cannot be won by tricks
or through short cuts. He can be won only by the hard way of
struggle, detachment and tough
discipline. Yearn desperately for Him, cling steadfastly to Him, fill
your mind with His Form,
His Majesty, His Glory and His Grace. Man is innately Divine; the
Divine comes automatically
into his consciousness. But the curtain of maaya (illusion) prevents

that thrilling contact, that
illuminating revelation. This maaya is also a Divine Artifice, it is a
vehicle or Upaadhi of the
Lord.

There is a story that once the Lord got angry with maaya and wanted
'her' to disappear, for
people are being led astray by her wiles. Maaya said, it seems, "I am
the veil that you wear; I am
the fog that has arisen out of your own will; I am as widespread as
You are; I am wherever You
are; give me a place where You are not; I shall take refuge there."
Each one of you can tear the
veil by attaining the knowledge of the Reality of God; or, you can
plead by prayer to the Lord

Himself to lift it a little so that you may have a vision of His Reality.
Learn and practise Vibhaaga Yoga
Move about in the world like an actor, but be conscious all the time
that you are on the way
home, to be with the Lord from whom you have come. Whenever the
feeling that the drama is
real enters the mind, deny it firmly. Do not identify yourself with the
role that you play. Such
identification will retard your progress.

You must learn and practise what is called Vibhaaga-yoga in the
Geetha. What does Vibhaaga
mean as in the Geetha expression Kshethra-Kshethrajna-
Vibhaaga-Yoga? Vibhaaga means
division, differentiation, discrimination, separation of one thing from
another. Understand the
distinction between the Kshethra (the body, the field) and the
Kshethrajna (the Knower in this
body), He who is aware of all that happens, who is witness, the Dehi
(the embodied) who is
above all the dualities of pleasure and pain, good and bad.

The base metal of modern civilisation has got mixed up with the gold
of Sanaathana Dharma,
and so the Vibhaaga (separation) has to be done in order to get the
pure gold. You acclaim the
feat when some one is shot up into space and starts revolving round
the earth or racing to the
moon. You do not realise that men on earth are being starved of
resources by this costly
adventure and that it is at the same time being tainted by hate and
pride. One single rocket costs
as much as the total budget of all the universities of India for twenty
years! The net result of all
this 'progress' is just this: mankind is living precariously on the brink
of a holocaust; it is terrorstricken;
man startles at the echo of his own steps!
Be eager to come to the rescue of others
Man feels that he is the master of the Universe and that the Universe
is existing only under his

sufferance. How then can he have peace? This conceit will bring about his fall; man must be.

humble and realise that he knows so little; even about himself.

Without the knowledge of his

own self, What is all the lumber now filling his brain worth? Make

yourself humble, pure, useful

for others. That way lies peace and joy.

Today is **Shivaraathri**. Take the ideal of Shiva. When the devastating **Haalaahala** poison

emerged from the ocean, life on earth was threatened with immediate and total destruction. Shiva

offered to drink the poison and save the world. His throat is blue ever since, for the poison has

pervaded the area. Be eager to serve, to help, to come to the rescue of others. For this, one must

cultivate **Sahana** (Fortitude, Equanimity). Otherwise, life will be as miserable as resting in the

thick shade of a tree infested with red ants! If impatience, anger, hatred, and pride overcome a

person, of what avail are other accomplishments? In the firmament of the heart, the Names of

God must shine as stars and the confidence arising out of the knowledge of **Aathma** must shine

like the Moon when it is full and bright.

This is critical time for the people of India, when the self-confidence arising from **selfknowledge**

is most necessary. Both men and women have to earn this knowledge and treasure it.

Men should give up the attitude of putting down women. They are not 'servants' to be **lorded**

over; they too have self-respect and individuality. In fact, women have devotion, sympathy, the

spirit of sacrifice, fortitude and other virtues in greater measure than men. But yet, the feeling

that if their advice is taken, it is somehow demeaning, is prevalent among men. This must be

given up. Pay respect to spiritual excellence and intellectual discrimination, wherever it is

evident.

Yearn to reach the stage of perfect Bliss

The highest awareness to which all spiritual effort leads is: "Brahma **sathyam, jagan mithya**" ---

"Brahman is real, the world is mythical." Every atom and cell is a bundle of energy, expressing

the Divine will. Matter and energy are not really separate. It is all one Will **concretising**,

pervading, prompting and continuing. To experience the world as such, one must transcend all

dual categories and reach the unique, unitary base, identifying It and establishing oneself in It.

When the eye is filled with **Inaana** (Vision of God), the world will be seen as Brahman (the

Eternal Absolute). Then the world and the entire complex of being and becoming will assume

one colour, the Brahman colour, and you will have perfect equanimity, unaffected by any

modification. No mirror, no image! There is only the Person, the **Bimba**, alone. Yearn to reach

that stage of perfect unshaken Bliss.

This stage can be known and appreciated only when you strive to be in the company of

Saadhakas (spiritual aspirants) and Saints. When a sandalwood tree is felled by an axe, the axe

edge too smells of sandal! That is the nature of the good: they bless even those who harm or

malign them. Do not pay attention to the cynical laughter and cruel criticisms of the **wordlyminded**.

When a kinsman lands at your door, if you rise to welcome him and speak words of

welcome, he will enter and stay; but if you do not cast a look of recognition at him, he will be so

hurt that he will turn back and go. So too, do not heed the comments of the foolish. They will

then revert to those who indulged in them.

I am also the target of such comments! People do not understand the ways of God. How can they

know why a particular event takes place at a particular time in a particular manner? He alone can

know. But, people try to sit in judgement and talk ill, when for example, some one dies of illness

at this place! How can any one escape death? Even **Avathaars** (Divine Incarnations) cast off the

physical form when the task for which they have come is over. It is the height of foolishness to

lose faith in God when some one you cared for dies. The sentence that he earned is over and he is

released. No one is born and allowed to live for the sake of another. Do not therefore allow any

circumstance to affect your faith in God, who is your strength and solace.

So, I advise you to utilise every moment of your lives in the most beneficial manner; to serve

your **fellowmen** to the best of your capacity; to cultivate love towards all mankind; to give up

hate and malice. Believe that your God, the Form that you revere, is in everyone and sanctify

every act as worship of that Form. The **Bhajan** will continue throughout the night; share in it and

fill your mind with the thoughts of the Glory of God, the Glory that you yourselves are.

Mahaa Shivaraathri, Prashaanthi Nilayam, 9-3-1967

8. The dying lament the dead

KAAMA (desire) is the cause of birth; **Kaala** (Time) is the cause of death; **Raama** (God) is the

guardian of life. On account of desire, birth takes place. By Time, which flows unceasingly on, respecting none, the thread of life is cut. Through the constant chanting of the Name of God, life is made worthwhile. Life is a battle; the battle is fought until victory. The goal of victory is the 'Crown' of Aathma, the 'Sovereignty' of the Realm of Liberation. That is attained and won by the process laid down in Vedhaantha. Vedhaantha is the consummation or the finale of the Vedhas. Milk when curdled is rendered separable into butter and whey, and butter when melted and clarified becomes ghee; ghee is the finale, the anta (the final stage) of milk. So too, man's final, irrevocable transmutation is Liberation, Moksha. When you prepare yourself for victory in this battle with your inner foes and the senses, the Lord gives you the reinforcements you need, for you are proceeding to Him and He takes a hundred paces towards you for every ten you take towards Him!

Once Raamadaas wailed, "O Lord! You are Mighty, All-powerful, All-knowing; I am alone, helpless, orphaned and poor." Then the Lord interrupted the self-condemnation and said, "No, how can you name yourself poor, help- less and orphaned? I am with you, in you, in showering My Grace. The only Orphan in the Universe is Myself; for, I have no guardian, no means of support, nobody to fall back upon. I am the A-naatha (orphan); all else are Sa-naatha (with Lord), for I am their. Naatha (Lord)." Carry the atmosphere of the Nilayam to your own home So, do not call yourself as a Dheena (weak person); how can you be a dheena when you are endowed with dhhee? (Dhhee indicates Intelligence, Discrimination). With this dhhee as support, start your saadhana, without wasting precious time in wails. That is the highest duty you owe to yourselves. The saadhana can be to realise God as Formless (Nirguna) or with Form (Saguna). When one walks, the right foot and left foot are both necessary, you cannot hop long, on one foot! The Saguna Saadhana and the Nirguna Saadhana are as the two feet. When the pilgrimage is over and the shrine has to be entered, place 'the right foot forward! The right foot is towards the Nirguna Saadhana--the Formless aspect of God. You have spent the entire night in the recital of the Name; but do not be content; make it your daily sustenance. Do not imagine this to be like some places of pilgrimage you have visited,

where you do not learn any lesson to be treasured in the heart. There you are in a picnic mood or in a tourist mood, seeing sights and collecting curios., But here, you are silently immersed in the ecstasy of the Divine Presence. Carry this atmosphere to your own village and home and cleanse those places with holy thoughts and deeds. Make this Shivaraathri an Akhanda Shiva-raathri---a continuous festival of Shiva-contemplation---an inspiration for making life itself an unbroken adoration of Shiva. "Sarvadaa Sarva kaaleshu sarvathra Had chinthanam," it is said---

"Everywhere, at all times, under all circumstances contemplation on Had (God)."

Avoid even little misdemeanours

When once Brahma asked the sage Naaradha what was the most amazing thing he noticed on earth, Naaradha replied, "The most amazing thing I saw was this: the dying are weeping over the dead." Those who are themselves nearing death every moment are weeping over those who have died, as if their weeping has any effect, either to revive the dead or prevent their own death!

Brahma asked him to tell another, Naaradha said, "Another amazing thing is: Every one fears the consequence of paapa (sin), but goes on sinning nevertheless! Everyone craves for the consequence of punya (meritorious acts), but everyone is reluctant to do any meritorious act!"

Polite conversation is sweet conversation, they say. But, mostly, this sweet talk is made up of falsehood and scandal. People often ask, how can we manage to live in society without a dash of falsehood? This is a wrong approach. Truth-speaking comes natural to man; it is falsehood that is an artificial skill. Be natural; be yourself; then you will not descend into falsehood. Avoid even little misdemeanours, for, by repetition, they warp character, and develop into vicious habits.

When the wife is given ten rupees by the husband for shopping, she retains one rupee and spends only nine; and she hides the fact from her husband. Though the wife may argue that it is not improper, it is a wrong step. Examine your acts, thoughts and feelings every moment on the touchstone of Truth.

When kaama is in the heart, Raama has no room

With the doors of your hearts closed by the bolt of falsehood, how can you lay the blame on God if He does not illumine it with the rays of Grace? Falsehood is prompted by desire, by kaama; when kaama is in the heart, Raama (God) has no room. Let kaama

and his evil brood of **krodha**,

lobha, moha, madha and **maatsarya** (anger, greed, attachment, conceit and envy) slither out of

the heart; then only can **Raama** instal Himself there. Without this cleansing operation, it is sheer

waste of breath to shout **Raam, Raam, Raam**, swaying and shaking the body! What is the fun in

shouting 'Victory', 'Victory' when the enemy is inside the fort, and you are too broken to eject him?

Sow in the field of your heart the seeds of good thoughts, charged with humility; irrigate it with the waters of Love; protect the growing crop with the pesticide called Courage; feed the crop

with the **fertiliser**. Concentration; then, the '**bhakti**' (devotional) plants will yield the harvest of

inaana, the eternal wisdom, that You are He, and when that revelation comes, you become He,

for, you were always He, though you did not know it so far.

Prashanthi Nilayam, 10-3-1967

In spiritual matters, faith is the very essence. Doubt shakes the foundations of **saadhana** and is therefore, to be avoided. Have faith in the wisdom of the ancients; do not pitch you tiny little brain against the intuitions of the saints and their discoveries.

Sathya Sai Baba

9. From every throat, his melody

THIS land of **Bhaarith** is indeed a holy country. Here the sages have sought to discover the

means of peaceful life, of happy life in communities of men, of a type of life that will put an end

to grief. They discovered and taught the **Aathmavidhya** (Science of the Self), the chief

component of which is **Prema** or Love. God is .where Love is---Love expressed as sympathy,

charity, reverence, affection, sacrifice. God is Love, **Premamaya**,

Premaswaruupa,

Premabhaaskara (full of love, Embodiment of Love, Sun of love), as He is described by those

Who have realised Him. So, He can be attained only through Love.

Bhakti is defined as

Parama-prema- swaruupa---of the nature of the highest love. It is not blind love; it need not be blind love.

I always advocate deep inquiry to strengthen the foundations of faith. Inquiry will only reinforce

the springs of Love. Can there be anything more lovable than God, who is Beauty, Strength,

Glory, Fame, Splendour, Wisdom, in their fullest bloom? Love of God creates in man the love

for all examples of His majesty, His mercy, His magnificence, His manifoldness. **Raamakrishna**

saw in a flower His charm; He saw everywhere His grandeur; heard

from every throat His

melody, His Flute song. Even filth and wickedness are loved, for God allows them to be!

Activity and devotion generate spiritual knowledge

The true Indian must have this Love, inspiring and guiding him in all actions. **Bhagavath-raththi**

(Love towards God) is the sine **qua** non of the child of

Bhaarithamaatha. The very word means

just that. The great men and women of this land did not waste their lives into the pursuit of

earthly possessions, but cast them off as encumbrances hampering progress on the path to God.

They abdicated thrones and kingdoms, renounced war, learnt philosophy on battlefields and

trekked far and wide in search of spiritual guides. Like men who had forgotten their names, they

asked the wise who they were, until they knew their identity. They did not ask all whom they

met, as most men do, "Who are you?," but inquired from all the wise men they met, "Please tell

me who I am." That is the way to acquire full content and peace.

The I is the foundation on which you build your Divinity and the Mansion of Dharma

(righteousness). This truth can be known through Karma and

Upaasana (activity and dedication,

deeds and devotion) which purify and clarify. Just as water and fire get transformed into steam,

which moves a locomotive and drags heavy wagons along the rails, Karma and **Upaasana**

generate **Inaanam** (spiritual knowledge), which moves man's life smoothly along the rails of

Peace and Joy. Karma and **Upaasana** create detachment; they teach the true sense of values; man

learns that peace can be won only by withdrawing the mind from the objective world, not by

allowing it to graze in the poisonous meadows of sensual pleasure.

Saints had full faith in their destiny

When you are depressed by what appears to be loss or calamity, engage yourselves in

Naamasmarana, the recitation and recollection of the Names of the Lord; that will give you

consolation, courage and true perspective. Remember the distress and calamity that the saints

underwent with enthusiastic welcome and be calm during every storm. People laughed at them

and called them mad; but they knew that they were in the Grace Hospital of God, not the mental

hospital of man. They had full faith in their destiny and so they had full faith in God; they

laughed when calamities tried to cow their eagerness, for they knew their latent strength of the

Aathma within.

Now the pupils of the Vedhashasthrapaathashaala (School of Vedhic Learning) at Prashaanthi Nilayam will enact a play on this stage before you. They have seldom acted before such vast multitudes. The drama they enact is saturated with Adhyaathmik (spiritual) teachings. It depicts the sovereignty of Bhakthi, Inaana and Faith, in easy, simple and sweet song and dialogue. They will now reveal the inner significance of the devotion of Raadha, a devotion that has been the target of criticism bred by ignorance and perversity. The boys will also tell you many things about the spiritual endeavour that you have to make. If others of your own age say those things, you might be tempted to protest, but when the children lisp the lessons, certainly you will love to take them to heart. Accept the lessons that this drama is intended to convey, whatever be the defects in presentation and performance. Listen in silence and patience; watch with sympathy. The boys may get nervous if you show any neglect or want of attention. Take this as another sign of My Grace and sit through the play in reverential attention.

Matunga, Bombay, 19-3-1967

It is always preferable to approach God for the fulfilment of wants, rather than cringe before men, who themselves are but tools in the hands of God. In his own silent way, God will transform the mind and turn it towards saadhana and successful spiritual pilgrimage. He cannot allow his children to lose their way and suffer in the jungle. When you approach God and seek his help and guidance, you have taken the first step to save yourself. You are then led to accept His will as your own. Thus, you achieve, shaanthi.

Sathya Sai Baba

10. The key the sages own

LIKE an elephant which was once the leader of the herd, which is caught and tamed for hauling timber in the self-same forest where once it was the monarch forgetful of its prowess and grandeur, Bhaarith has forgotten its supremacy and wealth of spiritual achievement; it is hauling material lumber and feeling supremely satisfied when it gets sustenance and bondage! Man should be like the tiger, which refuses to eat grass even in the last extremity of starvation. There are certain things that man must refuse to do, even at the worst provocation or the most enticing temptation. Then only can he deserve to be termed human. In this land where thyaaga (sacrifice) and seva (service) to others were proclaimed as the twin paths to fulfillment, the fell diseases of greed and selfishness have spread in recent years. This is a tragedy for the entire human

community.

I am emphasising this today, because I find that this vast gathering is mostly composed of students from schools and colleges. These diseases are affecting the youth of this land. The youth are the very foundation of the nation; they are the roots that uphold and feed the ideals of the nation. They must, therefore, grow in an atmosphere of reverence and humility, not in the hothouse of passion and faction. The elders must provide the atmosphere, in the homes, in the villages, in clubs, in civic bodies, in legislatures, in all walks of public life. Youths try to behave like their elders; so the elders must be good examples to them. Those who draft the syllabuses and curricula for the schools and colleges must be imbued with reverence for our national culture, which is really pure international culture. Then only can our students become true sons and daughters of India. This is the responsibility of the legislators and the rulers of whom there are some on this very platform. That is why I am telling them this.

Our sages had the welfare of humanity at heart

Now the students have started querying, quite against the culture of India, the very existence of God, the very need for morality and the very value of sacrifice and service. This is the combined effect of the home, the school, the society and the leadership. If this is overcome, the youth of this land can well raise up this land to grand heights in the coming years.

A virtuous character is the lamp which illumines the path to peace and joy. This is the teaching of sages who had the welfare of humanity at heart and who bore the rigours of asceticism to discover the key. The teachings of these ancient seekers attracted the respect of men like Dhara Shukoh, the brother of Aurangzeb, as well as women like his sister, Zebunnissa Begum. Dhara had the Upanishadstranslated into Persian; he adored them as the highest wisdom.

Zebunnissa was also an ardent student of the same culture. One day, when her maid was holding the mirror to her while combing her hair after her bath, it slipped and broke. She was morally afraid to be near her mistress and stood shivering in dread of her anger. But the Princess consoled her saying, "Why worry over the damage to the mirror? Even the body to which all these articles cater is liable to damage and destruction." Like a bird that sees a lump of flesh in the far distance, but does not notice the net spread over it to catch,

man too sees but the charms

of material objects; he does not notice the entanglements which they cause.

Man tries to map the craters and canyons and the volcanoes on the moon, but ignores the craters

within his own heart; how then can he acquire peace? Man undergoes enormous trouble to guard

his **viththam** (wealth), but does not spread an iota of energy to guard his **chiththam** (inner consciousness).

Aathma is the source and repository of everything

You say, "Seeing is believing; I believe in God only if I see Him, but are all things seen or heard

or touched or tasted as real as they seem? Is it the eye that sees? Your eye may be open and

turned in that direction, but if your mind is wandering elsewhere, you will not notice anything at

all. You see things only through the illumination of the **Aathma**; you love only because the

Aathma is Love; you know because the **Aathma** is knowledge. You have **shaanthi**, for the

Aathma is the source and repository of **shaanthi**. The subtle effect of **manthras** (mystic formulae)

mentioned in the **Vedhas** cannot be seen or heard by the senses; they have to be experienced in

and through the inner consciousness, the **Anthah-karana**.

The sound of these **manthras** has the power of transforming the impulses and tendencies. The

word **manthra** means "that which saves when turned over in the mind." Revolve the **manthra**

ever in the mind; that will keep off wild talk, purposeless conversation, aimless gossip and

scandal. Talk only when the talk is most essential and talk only as little as is necessary. Talk

sweetly and without any reservations or circumvention.

I want students to be convinced of the excellence of these teachings of the **Vedhas** and

Shaasthras. I am glad efforts are being made by the **Sathya Sai Seva Samithi** to spread this

knowledge among them. Things cannot be bettered by the grown-ups. Their attitudes have been

shaped already. The youth have to develop fine qualities of head and heart. They must join and

partake in spiritual groups and be useful to themselves and others.

Revere your parents and be

useful to themselves and others. Revere your parents and try to make them happy. That is the one

item of worship which you can whole-heartedly take up, from this very day. When your parents

are rendered miserable by your actions, how can God be pleased with you and listen to your

prayers?

Mahaaraashtra is the land of many saints who have spread **Bhakthi** through their teachings. It is

the heart of **Bhaarithavarsha** on account of this. Try to deserve being the children of

Maharaashtra by following their valuable teachings.

Sardar Patel Stadium, **Bombay**, 21-3-1967

11. The Mighty **Mahaavaakya**

IN THESE days, when the black clouds of hatred are spreading from state to state and poisoning

the relations between man and man, spiritual discipline and spiritual illumination alone can serve

as a beacon light. People feel helpless before the flood of falsehood, injustice and violence. They

can be saved only by the four-fold refuge of **Sathya**, Dharma, **Shaanthi** and **Prema**. They are

infused in man by the religious scriptures and by the stories of the saints and sages in the

Puraanas which depict their search after God.

The enthusiasm which is aroused by the study of these books should not fade away, like the

boiling over of milk on the stove. After a few minutes of bubbling over, the milk starts cooling

off. When one reaches home, after listening to a discourse, the fervour derived from the message

fades into nothingness and one slides back into the fateful routine.

This is called **Puraana-vairaagya**--the gust of renunciation that one gets when he hears a

religious discourse, which soon passes off into the realm of neglect. The **Saadhaka** (spiritual

aspirant) must crave for deeper impression; the **Mahaavaakyas** (**Vedhic** Statements of Truth) he

hears, the visual experiences he gains, have to be imprinted on the heart.

There are no two entities but only One, Brahman

All the manifold rules, regulations, limitations, directions, do's and don'ts, have just this aim: to

merge the soul with the Oversoul---the **Jeewaathma** with the **Paramaathma**. The **Shaasthras**

prescribe **yama** (various forms of abstention from evil-doing), **niyama** (disciplined observances),

aasana (physical posture), **praanaayaama** (control of breath), **prathyaahaara** (withdrawal of the

mind from sense objects), **dhyana** (meditation) and **samaadhi** (super-conscious state of

absorption in the **Aathman**), etc., as limbs of Yoga; besides **japam** (repetition of Lord's name or

mystic formulae), **shravanam** (listening to God's glory), **mananam** (recapitulation of what was

heard), **nidhidhhyasana** (constant musing on God's glory), etc---all with this one end in view---

of merging the **Jeewaathma** with **Paramaathma**. Spiritual **saadhana** is like a duel with a tiger,

maaya; it is like playing with fire, **maaya**. By means of the hammer strokes of joy and grief, the iron piece is shaped into a hollow vessel, so that it may not sink in the sea of **maayaa** (world illusion).

Mix honey and sea water; the concoction will be undrinkable. In the same way, do not mix the nectarine Grace of the Lord with the greed for sensual pleasures. Develop **Prajnaana**---the pure, unsullied vision of Reality; then you can visualise the One that is appearing as this Many.

Prajnaanam Brahma, says the **Vedha**: "the constant integrated awareness is Brahma." It is that by which the intelligence integrates, that by which the senses **co**-operate in bringing about workable conclusions.

The physical body and the **Prajnaana** are related through the senses and the intelligence. When

man and God operate together, like the positive and the negative, **Prajnaana**, the current, is generated. It is this **Prajnaanam** that establishes in you the

conviction, **Aham Brahmaasmi**, I am

Brahman; not that there are two entities, **Aham** and Brahman, but, as in syrup, where water and

sugar have merged, **Aham** has merged in Brahman and there is only one entity, Brahman.

The **Saama Vedha** has the great statement, **Thath thwam asi** (That thou art), meaning 'What

which is beyond **Ruupa** and **Naama** (name and form) is you, who now pitiaibly differentiate

yourself and feel distinct, by means of name and form, two transient changing insignia of

individuality." Contemplation on these grand expressions of the Truth fills one with inexplicable

joy. Not being aware of these and their sweetness, man misses the great opportunity.

One must have discrimination, not mere ideas

The **Prashanthi Vidwanmahaasabha** is designed to bring this rich treasure to the door of every

one in this world, for every one is entitled to it. Not only these; the

Geetha, the **Raamaayana**, the

Mahaabhaaratha, the **Bhaagavatha**---these too contain the message of God; they should also be

taken to the doors of every man. He must be fed on it, so that he may grow in health and

strength, courage and confidence; because this is something which once you get, you can never

lose' **Inaana** (Self-Knowledge). There is another thing which if you once lose, you can never get

back; that is, **maaya**. There is a third thing, which you can never get, for it is You yourself; you

can never lose also, for it is You yourself that is Brahman.

Use your intelligence and you will arrive at the correct interpretation of the manifoldness of the

Universe. Science is fast approaching the view that basically the Universe is One. Only,

intelligence has to be rid of prejudice and cleverness. A **sanyaasi** (monk) had a bear which he

fondled as a pet and took around with him in his wanderings. One day in the midst of the thick

jungle, he commissioned the bear to keep watch over him and went to sleep. The bear saw a fly

sitting on its master's nose; it tried to whisk it away; but it came back again and did not move

away. Incensed as its audacity, the bear brought a big stone and threw it at the fly on the nose.

Needless to say, that stone killed the master. One must have discrimination, not simply a fund of ideas.

God is the Companion and Guide of all

The speaker who is the President, referred to **Mahaathmas** and Divine personages, whose vision

is of a universal order. But it is difficult for ordinary intelligence to grasp their meaning and

mystery. Each of them has his task, his standard, his area and his method or **bhaava**. He said that

Sathya Sai Baaba knows all that happens in all. That is because I am in every one---**Ishwarah**

sarvabhoothaanaam---as the scriptures say. This current is in every bulb; only, some are of low

wattage, some of high wattage. There is no fundamental difference between **leevaathma** and

Paramaathma. The **Upaadhis** (vestures) or bulbs have differences in power, depending on the

filament and its strength. The cow eats grass; the pig eats offal, the lion eats flesh. That is the

speciality of the **Upaadhi**; how can there be any comparison or competition between these?

A **hathayogi** had earned many strange skills and he found people gathering in large numbers

around a person whom he could not gauge. That person had characteristics which no skill can

bring about; **Shamham**, **Sathyam** and **Prema** (Equanimity, Truth and Love). If one's passions and

emotions have come under the control of his higher nature, then the Lord will assume

responsibility for his progress towards Him. Otherwise, he will have to wait. Do not moan that

you have no **Naatha** (Guardian). God is the only A-**naatha** (**Guardianless** person). All the rest

have Him as the **Naatha**. He is ever beside man, within him as Conscience, without him as

Companion and Guide.

Sardar Patel Stadium, **Bombay**, 24-3-1967

This world is the jungle in which you roam; fear is the lion, which drives you up the tree of samsaara---worldly activities. Anxiety is the bear that terrifies you and dogs your steps in samsaara, so, you slide down into attachments and binding deeds, through the twin roots of hope and despair. The two rats are day and night, which eat away the span of life. Meanwhile, you try to snatch a little joy from the sweet drops of egoism and 'mine-feeling.' Finding at last that the drops are trivial and out of reach, you shout in the agony of the renunciation, calling on the Guru; the Guru appears, whether from within or without, and saves you from fear and anxiety.

Sathya Sai Baba

12. The prop you need

THERE are three entities in the Universe, with which man has to deal:

Paramaathma, Prakrithi

and **Jeewaathma**---God, Nature and Man. Of course, God is to be worshipped by man, to be realised by man through Nature (**Prakrithi**). Nature is the name for all the various items that impress upon man, the glory and the splendour of God. It is called **maayaa** too. **Maayaa** is the vesture of God which hides as well as reveals His Beauty and Majesty. Man must learn to use

Nature not for his comfort or entanglement to the utter forgetfulness of the God behind the joy he derives, but for the better understanding of the intelligence that guides the Universe. How does a tree grow or a flower bloom? How does man learn about the stars and space, except by the inspiration of the joy and the intelligence which He who resides within endows? Approach

Nature in a humble, prayerful mood; then your future will be safe.

Raavana coveted **Seetha**, who

represents **Prakrithi** (Nature), and stealthily brought her over; but that selfishness and greed led

him into the deepest fall. If only he had coveted the God behind Nature, **Raama**, he could have earned eternal joy.

All the sufferings of man today can be traced to this false sense of values. First things must come

first. First, self; then, help. Nowadays, people start helping others on the spiritual path without

traversing that path themselves. So both the guide and the led fall into the pit. Serve yourself

first, that is to say, understand who you are, whither you are going, whence you came and why

you journey. After having discovered the answers to these questions from the scriptures, the

sages and one's own undisputed experience, man can dare lead others.

Duality is ever the basis of sorrow and pain

People also are not trained to recognise the true from the false, the

temporary from the eternal,

the right from the wrong, the socially beneficial from the socially harmful. They dismiss all old

customs and manners, old texts and rites, as useless simply because they are old; they adopt new

customs and fashions simply because they are new. Time is a good tester; things that have stood

the criticism of centuries, the blows of many alien cultures, the attractions of strange fancies---

these must have an essential core of truth and validity.

The mind has a way of being drawn away by passing fancy. That is why every chapter of the

Geetha is titled a Yoga, beginning from **Vishaadayoga** and ending with **Mok-shasanyasayoga**.

This word yoga is used in order to emphasise the importance of

Chiththa-vriththi-nirodha---the

overcoming of the agitation of the mind. The waters of the **maanasa-sarovara**, the lake of the

mind, are never calm; they are seldom level. The slightest shiver in the air affects the layer and

creates a series of **wavelets** which takes a long time to spend itself out. The mind too is stirred by

the objects of the outer world and the impressions they make on the inner senses; the mind is

either disgusted or drawn towards the objects. This disturbs equanimity; duality is ever the basis

of sorrow and pain. Sorrow is the temporary absence of joy; joy is the temporary disappearance

of sorrow. Both are not everlasting, except when joy is won by spiritual means.

The assurance that **Geetha** gives to humanity

How can this stage of yoga be attained? The **Geetha** proposes to teach just this. Its first word is

Dharma and its last word is mama (mine). It teaches every one who studies it mama dharma---

"my dharma," "my duty," "my responsibility to myself." And what is that? Yoga. How is this

yoga to be attained? By surrendering to God, dedicating every word, thought and deed to God,

by effacing one's will and accepting His Will and leaving all initiation of activity to His

Prompting, all execution to His Direction and all consequences thereof to His Plan. "Give up all

'right' and 'wrong' and surrender your will to Me. I shall save you from falling; I shall guard you

against grief'---this is the assurance the **Geetha** gives, that is the prop you need.

Surrender can be effected only after the perfection of detachment from sensual pleasures,

accompanied by discrimination between the real and the unreal. The taints of "I" and "Mine"

have to be removed by rigorous **saadhana**; chief among the

disciplines being **Naarnasmarana**,

because when you dwell on the names of the Lord, His Majesty, His Grace, His Potency, His

Pervasiveness, these get fixed in the consciousness and one's own capacities and capabilities get

eclipsed in the Divine. So, humility increases and surrender is possible quite easily. This is the

very purpose of human existence, to see God and merge in His Glory.

All other victories are

futile. The **Vedhas** proclaim this to be the final goal of man. The

Upanishadhs declare the path.

The **Geetha** illumines it. The saints and sages proclaim its grandeur.

Avathaars come when

people stray from it and get lost in the wilderness and the wastes.

Jamnagar, 27-3-1967

Limit, control, regulate, set bounds and **bunds**; that is the way to

succeed. If people let lose their thoughts, words and deeds,

calamity will be the consequence. **Shaasthra** means that which

'lays down limits'; interest in the art of living is created by these

rules. Rules of behaviour must be observed by politicians, rulers,

subjects, monks, who are leaders of the community and heads of

monasteries, scholars and others, for they are exemplars and

guides and their responsibilities are greater.

Sathya Sai Baaba

13. The world, a training ground

"WHENEVER there is a languishing of Dharma or righteousness and an upheaval of

unrighteousness, I create Myself, for it is part of primal resolution or

Sankalpa to protect the

spiritual structure of the Universe. I lay aside My formless essence and assume a name and a

form suited to the purpose for which I come. Whenever evil threatens to vanquish good, I have to

come and save it from decline." The Lord does not insist on all men following one path and

accepting one discipline. There are many doors to His Mansion. The main entrance is, however,

moha-kshaya (the overcoming of attachment). This is what Krishna exhorted Arjuna to achieve.

Arjuna lost heart and allowed the bow to slip from his hand, because he was overwhelmed by a

deluding type of attachment.

Krishna had to demonstrate to him that the kinsmen whom he dreaded to kill, the teachers whom

he wished to live, those whom he loved and hated, all were but instruments of His Will, puppets

pulled by His Hand. This destroyed his attachment and he resumed his task, without any

attachment to the consequences.

That made him the recipient of the greatest lesson in history. This lesson is valuable for the theist

as well as the atheist, for both have attachment to the consequences

of their tasks, an attachment

which will colour their eagerness and double the distress when disappointed. **Moha-kshaya** is

necessary for both **Aasthikaas** (theists) and **Naasthikaas** (atheists), in order to secure lasting joy.

Both do not take from here any minute portion of their acquisitions, both can earn the gratitude

of men only by sacrifice and love.

The individual is but a spark of the Universal

Mohammed of **Ghazni**, who amassed vast heaps of treasure by his campaigns against India, died

of fever. He directed his **vazir** to carry his corpse to the burial ground with both his palms

uplifted for all to see that the emperor who had accumulated fabulous wealth was going to the

other world with empty hands. "Let every one know how transient is the splendour derived from

the worldly possessions," he said during his last moments.

When the tree of life sends its roots into the **Aathmic** reality, the unchanging, eternal, universal,

immanent entity of which the individual is but a spark, it will flourish grandly, yielding fragrant

blossoms of loving service, sweet fruits giving nourishment and joy to all, the sweetness of

virtue rendering every bite and chew delightful.

This does not mean that you have to renounce hearth and home and flee to the forest. There is no

guarantee that the hearth and home will not follow you into the silence and solitude of the forest;

for, if your mind clings to worldly desires, you cannot escape them by simply putting some

distance between you and them. You may be in the jungle, but your mind may wander in the

market place. Similarly, you may be in the market place, but by

Saadhana you can still secure a

patch of peace in the heart in the midst of the busiest thoroughfare.

The mind can build a Silent refuge or tie you up into complex knots. It binds; it loosens bonds.

You can sail safe on the sea of **Samsaar** (worldly life), if you have no leaks in the boat; but

through the leaks of **Kaama Krodha, Lobha, Moha, Madha** or **Maatsarya** (lust, anger, greed,

delusion, pride and envy), the writers of **Samsaar** will enter the boat and it will sink, drowning

you beyond redemption. Do not allow the water into the boat; stop all the leaks. Then, you need

have no fear in **Samsaar**, you can benefit by all the chances it gives for training the senses,

widening the affections, deepening the experiences, and strengthening the detachment.

Let every moment of your life be **bhajana**

You have to read the newspaper to know how mad and foolish the

world is; how futile is

heroism, how momentary the glory; and after perusing it for the information it conveys, you

throw it aside; it is now a tasteless waste. So too, live but once; so live that you are born but

once. Do not fall in love with the world so much that your false fascination brings you again and

again into this delusive amalgam of joy and grief. Unless you stand back a little, away from

entanglement with the world, knowing that it is all a play whose director is God, you are in

danger of being too closely involved. Use the world as a training ground for sacrifice, service,

expansion of the heart, cleansing of the emotions. That is the only value it has.

When you sing **Bhajans**, dwell also on the meanings of the songs and the message of each Name

and Form of God **Raama**---the name should evoke in you the Dharma He embodied and

demonstrated. **Raadha**---the name should evoke in you

supramental, super-worldly Love she had

as the greatest of the **Gopees**; Shiva---the name should evoke the supreme sacrifice of the

drinking of the **Haalahaala** poison for the good of the world; the cool Grace heightened by the

cascade of the **Ganga** and the moonlight from the Crescent. Do not waste time purposelessly; let

every moment be **Bhajana**. Know the purpose of **Bhajana** or **Naamasmarana** and devote yourself

wholeheartedly to it; derive the maximum benefit from the years allotted to you.

Bhavanagar, 28-3-1967

Be always saturated with **prema**, do not use poisonous words against any one, for, words wound more fatally than even arrows.

Speak soft and sweet; sympathise with suffering and loss and ignorance; try your best to apply the salve of soothing word and timely succour. Do not damage the faith of any one in virtue and divinity. Encourage others to have that faith by demonstrating in your own life that virtue is its own reward, that divinity is

allpervasive

and all-powerful.

Sathya Sai Baaba

14. Limbs of the Divine Body

YOU are called **Sevaks** (Servant), because you are engaged in **Seva** (Service). What exactly is

Seva? Is it the way in which **Bhakthi** (devotion) manifests itself, a consequence of devotion? Or

is it the cause of **Bhakthi**, one of the methods by which **Bhakthi** is expressed and developed? It is

neither. It is not the sine **qua** non of **Bhakthi**, nor is it the result. It is the very essence of **Bhakthi**,

the very breath of a **Bhaktha** (devotee), his very nature. It springs

from the actual experience of

the **Bhaktha**---an experience that convinces him that all beings are God's children, that all bodies

are altars where God is installed, that all places are His Residences.

Consider **Seva** as the best **Saadhana** (spiritual discipline). This is a great chance that you have

secured. Your work among these large gatherings is more beneficial for your spiritual

development than days of **Japam** or **Dhyaanam**. But do not believe that you can by means of

Seva re-form or re-shape the world. You may or you may not. That does not matter. The real

value of **Seva**, its most visible result, is that it reforms you, reshapes you. Do **Seva** as a

Saadhana; then you will be humble and happy. Do not strut about that you are improving others;

improve yourself. Make **Seva** an extension of your **Japam** and **Dhyaanam**---**Japam** and

Dhyaanam put into practice, so to say. How can any one contemplate on a God who loves the

poor and the grief-stricken and yet be cold when the poor and the stricken are around him?

Serving all types of people is fine education

I do not attach any value to the **Japam** within closed doors; the turning of rosaries by hands that

know no help. I do not appreciate the **dhyaanam** that makes you deaf to the agony of pain.

Dhyaanam should not harden the heart; it should soften it like butter, which melts at the slightest

contact with heat. **Seva** is a great opportunity to see the God indwelling in all. **Raama** could have

rescued **Seetha** unaided; but He chose to grant the **seva** to the **vaanara** (monkey) hordes, for they

were the gods who had come to claim that chance.

When you stand forth as a **sevak**---you will have experienced this these days---you meet all types

of people; some who are very cooperative, some who are cantankerous, some who obstruct,

some who argue, some who threaten, some who question your motive or authority. Contact with

them is a fine bit of education. They toughen your character and train you to welcome with equal

joy both praise and blame. Let me ask you, what is the one thing that you crave for most? Grace,

is it not? **Anugraha** (favour), is it not? So long as your words and deeds are in conformity with

Sathya and Dharma, so long as your words and deeds are sweetened by **Prema** and lightened by

Shaanthi, you need have no worry; you have the Grace in ample measure.

Helping people to get **dhharshan** (audience), the **dhharshan** they seek so ardently, is a laudable

seva. You are volunteers here to help people crowding in large numbers to get **dhharshan** not to prevent them from it. You have to see that they do not mill around, or rush forward or push the older and weaker persons. See that they sit in silent rows so that they can get full **dhharshan** when I come. You have to help the infirm, the aged and the sick to enter unharmed and to take their seats.

Do not rush yourself for **dhharshan**, as I have seen some of you do, giving up the assignment allotted to you. Do not lose your temper; be sweet and soft, whatever the provocation. Have a smile ever playing on your face. Do not come between Me and those anxious to have my **dhharshan**. They may in their resentment push you roughly aside; you have then no right to retaliate. You should reply with a smile, an apology, a polite explanation accompanied, with a **Namasthe** and folded hands.

Milestones that mark the road to **Sai**

I know that those of you who are posted for duty at the outer gates or in the garden, at the **Bhajana Mantap** (devotional singing hall) or the Shoe Counter, feel jealous of those who are in the inner apartments of the bungalow. Some of you go out on errands into the City and are absent from **Bhajana, etc.** I must tell you this. I have no special brand of Grace for those who are at My door, nor do I neglect the man a, the gate. In fact, I have no geographical "far" and "near"; My "far" and "near" are not calculated by physical nearness. You may be My side, yet, far; you may be far, far away, yet, very near and dear. However far you are, if you but stick to **Sathya**, Dharma, **Shaanthi** and **Prema**, you are close to Me and I am close to you. Those are the milestones that mark the road to Me.

When your eyes see a ripe mango fruit on the tree, the tongue recollects the taste, the mind craves for it, the back stoops, the shoulders bend, the hand searches for a stone, the fingers clasp it, the arm throws it; and when the fruit falls, the hand picks it, the teeth bite into it, the throat lets it down into the stomach; there and thereafter it is converted into sustenance as a reward for the effort of all and sent as strength to eye and shoulder, hand and fingers, teeth and tongue.

Similarly, when you all cooperate to give Me joy, the reward of Grace will be granted to all.

Every **Sai Sevak** is a limb of the **Sai** Body

You are all My Limbs, nourished by Me. You constitute the **Sai** Body.

Sai will send you sustenance, wherever you are, whatever your function, provided you give **Sai** the things **Sai** considers sweet and desirable, like virtue, faith, discipline and humility. Be happy that you are a limb of the **Sai** Body. Do not complain that you are the foot and so have to tread the hard ground.

Do not be proud that you are the head and so, up and above. It is the same blood-stream, the stream of **Prema** that circulates in both; the function of each is as valuable as the function of every other limb. The function of each limb is also unique, remember; so do not give room to despondency. Your part is something special, which only you can play. You cannot walk on your head; you cannot think with your feet. Whatever your position, win Grace by your virtue, that is the main gain.

There is no wealth more satisfying than contentment. Eat your fill, you cannot eat more. If you are forced to eat more, it becomes a torture. There is a limit which you cannot overstep without injury to yourself. Find out your measure, your limits, your bounds, and act, do not develop jealousy towards others, whose measures are more, who have less limitations, less narrow bounds. Hold firm the step which you have reached in **Saadhana**; then transfer attention to the next. Have a clear vision of the goal. March on.

Seva of **Sai** and **Seva** of **Sai Bhakthas** (devotees) is the same. When you serve the **Sai Bhakthas**, because they are **Sai Bhakthas**, you see the **Sai** in them, you seek to please the **Sai** in them, you revere the **Sai** in them. It is like serving a temple where **Sai** is installed, a room where a picture of **Sai** is adored. Throughout this period of **Seva**, you mink only of **Sai**; so this training helps you to purify your impulses, defy your thoughts, **canalise** your devotion and expand your Love. These are big steps in **Saadhana**, laudable victories.

Concentration is needed for success in every operation

When you are engaged in the simple operation of threading a needle, note how much concentration is needed for success. The fingers have to be steady, the eyes fixed and clear, the end of the thread screwed into a point, the needle's eye kept unshaken. The same care has to be taken when any other operation is to succeed. The Name of the Lord is the Bow, which you lift when you raise your voice in **Bhajana**. The mind is the arrow you fix; so fix your eye on **Brahmam** the target, and with single-pointed effort, shoot. Then the

goal can be realised.

I find many young persons here. I am glad that the Seva Samithi (service society) has given them

this valuable experience. There are men volunteers and lady volunteers' so I must tell you

another point on which I am very particular. You must consider others as your own brothers or

sisters. I dislike flippant prattle, casual conversation and even face to face grouping of men and

women, at all times, and more specially during spiritual gatherings or occasions. You must be

models of straight and courteous behaviour. You must be good and appear good to every one.

External beauty and charm are flimsy, they are ephemeral. Real beauty consists in virtue, selfcontrol

and selflessness. Sundaram (beauty) arises from Shivam (goodness) and Shivam from

Sathyam (Truth). Be guided by this rule.

Be saturated with devotion to God and man

It has been suggested that a permanent body of volunteers be set up, who can be called upon

whenever I visit this place, so that the meetings I address and the Bhajana Sessions where I am

present may be conducted with minimum inconvenience to all. I suggest that the purpose should

be much wider and more expansive. The Sathya Sai Dhal (volunteer corps) shall be the model

for all other cities. The members must be saturated with devotion to God and man; they must

have the skills which can make them better instruments.

I want them to be sevaks all the time in all places, not merely when I visit the city or at the places

where I address meetings. How can they withhold their seva (service activity) on the pretext that I

am not present in Bombay? Every seva done with sympathy and skill to any one in distress

anywhere in this world is Sathya Sai Seva.

If a Sathya Sai Seva Dal man or woman finds a person swooning on the road, or suffering pain

or agony when going towards college or office, it is the duty of the finder to render all help

possible to relieve the suffering. Do not ignore it and walk on. The Dal must be eager to serve

and trained to serve, for service from those who take My Name must be intelligent and sincere.

A sevak must be neither elated nor dejected; he must adhere to the middle path. When Raama

asked Hanumaan to proceed towards the Southern region and described the dangers of the route,

he was not dejected; when He gave him the ring to be handed over to Seetha, he was not elated

that he had been chosen for the supreme task and given the glorious

chance. He just obeyed.

Sufficient unto him was the order of his Master, "Go." Hanumaan is the ideal volunteer;

efficient, humble, silent, serviceable, intelligent, eager, devoted.

Develop Bhakthi (devotion) and Shraddha (faithful practice) by means of Naamasmarana and

Japam. Practise silence and sweetness. Serve all as Saiswaruupa (embodiments of Sai); that is

the best plan to realise the Sai in you.

Bombay: Andheri, 29-3-1967

You must have a separate room or corner where you do Japa or dhyana every day, so that the spiritual fragrance might infuse higher thoughts during the process. If the place is changed, it will be like changing the company; the cumulative effect of association will be squandered. Parents and elders must see that their sons and wards are corrected on the spot, whenever they forget or deviate from the path.

Sathya Sai Baaba

15. Precept and example

INDIA is declared a "secular state" and so the students in the schools are denied any chance to

receive training in spiritual matters; not even a knowledge of the fundamentals of Sanaathana

Dharma (eternal universal religion). This is a tragedy. The children have a right to the property

of their ancestors; but the children of the land have no access to the basis of their ancient culture.

India is India because of Sanaathana Dharma. It has enabled her to survive many a terrible

storm; it has kept the country culturally united, in spite of varieties of language and food habits

and dress. The Raamaayana and Mahaabhaaratha and the Bhaagavatha are revered from the

Himaalayas to the Cape. The ideals of Sathya, Dharma, Shaanthi and Prema which they uphold

and exemplify have welded the people and kept them on a path which was beneficial to the

individual as well as society.

Sanaathana Dharma is the only religion that declares that there is no religion that can be labelled

'one and only.' It says that all religions are but facets of the 'one and only.' It says that all Names

are names of God, that all Forms are but His Forms. No religion can claim to represent fully the

Universal, Eternal, Truth. This is the teaching of Sanaathana Dharma. Therefore, if any one

finds fault with another's faith, he is casting a slur on his own faith. If any one defames another

religion, he only reveals his ignorance of the nature of religion and the glory of God.

Education must open the inner eye of the students

Education must include the education of the mind of man, of his

impulses to hate, to hoard, to fight, to defame. It is not merely the acquisition of certain skills by which the materials found in nature can be reshaped into utility products; it is not merely the acquisition of information about the laws of nature. It is the process by which man makes the best of his own inner equipment, his **Anthahkarana** (inner consciousness), to know himself. It should open his inner eye, more than his outer; the outer must reveal the glory of God, the inner must reveal the God within. Food must contribute to the development of the head; the head must discover the existence of God everywhere.

The rulers of this land have a great responsibility in this matter. They must bring up the children of this land, not simply as good mechanics and artisans, skilled **hewers** of wood and efficient drawers of water, but as persons equipped with **Sathya**, Dharma, **Shaanthi** and **Prema**; and so able to brave the waves of fortune, to preserve their equanimity under all conditions. Students must learn to be good and steady **Sevaks** and **Saadhakas** (servants and aspirants of spiritual discipline). They have to be taught the Yoga of mind control, not breath control which under incompetent leadership might endanger health. I want that they should be given training in these matters, by whatever name the training may be called.

Children should grow in the awareness of the brotherhood of man and the Fatherhood of God. If no provision is made for this atmosphere and this teaching, we are denying them their due. Faith in man involves faith in God; faith in God creates faith in man. Without faith, man is a creature bereft of roots; he dries and withers quickly. Faith in the God within him who makes him say, I, I, I, when referring to what he was made to say and act and do by the prompting from within---

faith is the sustenance on which Love and Courage, Contentment and Joy grow. Children can be easily made aware of this inner I, which has the body as its apparel; they will grow in mutual love and cooperation with all men of all lands, when they know that colour and caste are but apparel which do not affect the real Reality.

Teachers must be like the **rishis** of old

Of course, to instill in the minds of the young the value of prayer and of humility and loving service to others, the homes where they grow have to be the first schools. The parents have to be imbued with faith in the basic truths of this Universal Religion. They

must be seen worshipping at the family altar, meditating in silence, forgiving the lapses of others, sympathising with pain and grief; they should not be seen by the children as worried, helpless, discontented and distressed, as if they had no God to lean upon, no inner reserves of strength and courage to fall back upon.

The teachers should be simple, sincere, straight-forward **saadhakas**, radiating joy and love.

Emphasis on the standard of living, income and expenditure, calculations of costs and prices in terms of rupees and paise will not make a good teacher. He must be like the **rishis** (sages) of old; balanced, contented, quiet, calm scholars who have practised self-control and who carry about with them an atmosphere of cool equanimity.

The friends that the child collects at school and around the home have a beneficial or deleterious effect on its growth. Comics, horror stories, terrorism, gunmen pictures and cinema posters that degrade man into flesh and skin--these drag the prospective hero into a zero. The child learns to worship money and things which money can buy; he admires cruelty and cunning, rather than sympathy and love. So the home, the school and the society---all three have to arouse themselves and take up this challenge to the future of this great land.

There are no bad children at all

Boarding schools and hostels where the teachers and wardens are genuinely interested in thus uplifting the coming generation may succeed more than many homes and most schools. But even they should not try to shape the children into a predetermined mould. **Sanaathana** Dharma has no set pattern. It admits of infinite variety, based on past achievement and present accomplishment.

It has been suggested that the bad children--there are no bad children at all, there are only **illbrought** up children---should be isolated and given special attention, so that they may be cured of evil tendencies. But I do not like isolating them and directing the attention of every one to them.

as specially marked out boys. It is not good for them, nor is it good for the others. You may pay some special attention unnoticed by the rest of the boys, because they happen to come from families that have no roots in spiritual practice: but that is all that is advisable. Of course, a good teacher knows how to manage such things, if he or she has the faith and the intelligence.

There should not be, in My opinion, separate "Moral Instruction" lessons in the curriculum;
 every subject has to be learnt with moral instruction as the thread running through from lesson to lesson. By example and precept, in the class-room and on the playground, the excellence of intelligent cooperation, of sacrifice for the team, of sympathy for the less gifted, of help to the maimed, the weak, the ill and the poor, of love and self-reliance, of silence and prayer has to be emphasised.
 Prefer the moral way of teaching all the subjects
 The indirect method of instilling these morals is better than direct teaching through text-books and tests. Tell stories from the Upanishads and the Bible, from the Bhaagavatha and the Raamaayana, the Mahaabhaaratha and the lives of Saints from all nations and all ages, to illustrate a point while doing any lesson, in any subject. It is possible to teach even science and mathematics in a moral or immoral way. Prefer the moral way.
 One advantage which will accrue when you take this moral uplift programme in right earnest is that, through the subtle influence of the children, you are cleansing the atmosphere of the homes also. When the boy sits in silence and meditates on the Maker of all this wonder and glory, the parents too will react in the same way and the atmosphere of the home will be filled with humility and love.
 If an institute is started where the training in Yoga and meditation, and in the proper leadership of children in schools is taken up, it will do much good. Senior boys and teachers can live there in communication with God for some weeks and return to their schools and workspots charged with faith in man and God. That will be the dawn of a revolution in the outlook and the activities of the India of today.
 Meeting of Headmasters, Poona, 3-4-1967
 16. The wayside halt
 REFLECT on the Aanandha (divine bliss) we experienced when the Secretary was reciting passages from the ancient Vedhas! Reflection on the meaning of the passages recited will give even more lasting Aanandha. But on account of a sad decline in our national sense of values, not only have the dhothi (traditional men's wear), the thilak (red dot put in the centre of eye brows) and the tuft which were the signs of orthodox culture disappeared, but even reverence towards the vital truths embodied in the Vedhas has disappeared. That is the

tragedy.

Man is born with a great thirst, a deep hunger, for bliss. He knows he can get it, but he knows not from where. He has faint memories of his being the heir to the kingdom of Aanandha. But he does not know how to establish his claim to his heritage. Something in him revolts when he is condemned to die, to suffer, and to hate. It whispers to him that he is the child of immortality, of bliss, of love. But man ignores these promptings and like one who exchanges diamonds for dirt, he runs in search of meaner pleasures and sordid comforts. However learned a man may be, if he has no sense of value, he is bound to fall. Raavana was the ruler of a vast empire; he had untold wealth; his ukase ran to the farthest ends; he knew the ancient texts very well. In fact, it is said that his ten heads represent his mastery over the four Vedhas and the six Vedhaangas. Yet, as his intelligence was diverted to wicked ends, he had an ignominious death.
 Action dedicated to God loses its bad effects
 Intelligence is a double-edged weapon. It can cut the chain and liberate you; it can cause fatal wounds and kill. That is why the great manthra which the seekers chant, called Gaayathri (since it saves those who recite it), prays to God to preside over the intelligence and render it beneficial to the individual and to society. The sufferings depicted in the Raamaayana are due to two characters that make only short appearances, but represent the evil force of lust and anger---
Surpanakha and Manthara. They poison the minds of Raavana and Kaikeyi respectively and set the stage for the tale of grief.
 The education of the emotions and the control of passions are both included in the definition of Yoga, the spiritual discipline that purifies the intelligence. To penetrate the thick fog that ignorance spreads over Reality, the intelligence must be built on the basis of virtue. When Karma (action) is done as dedication and Upaasana (worship) is done as the essential for very life, the Intelligence is clarified so much that the fog disappears and the truth is revealed. Karma, when engaged in as dedicated to God, loses its deleterious effects for the doer, leaves the consequence to God; moreover, he considers every act as an act of worship and so does it to the best of his ability. Karma thus becomes transmuted into Upaasana.
Upaasana starts with some concrete image or idol or Name and Form; then, as the significance

of the Name and the Form sinks into the consciousness, all names are seen to be God's; all forms are felt to be God's. Gradually, the truth that the worshipper too is the same entity, deluding himself as separate, because of a separate name and a distinct form, labelling the upaadhi (the bodily encasement), becomes evident; this is the dawn of inaana (spiritual wisdom).

There is no desire to remove the dirt, but only hide it
The fog is egoism, which hides the Universal and induces the belief in distinctness; it is a cloud of dust, that smothers the truth. People now love the fog and the cloud, they make no effort to remove them. When you enter a shop and select cloth for pants or bush shins, you ask for black; and the reason why you prefer that colour and dislike white or light shades is that the black will not reveal dirt! The desire is not to remove the dirt, but to hide it from gaze. This has become a universal weakness. People are not ashamed of dirt; they do not seek cleanliness in the heart.

That can be won only through Prema and Sathya, through the repetition of the manthra (mystic formula) communicated by the Guru and by saadhana, practised regularly and steadily, with faith.

The Andhra Association can well take up this work---having Sathsangs (holy gatherings) on Saturdays and Sundays and Thursdays, where spiritual discipline for this inner cleanliness can be discovered and practised. Elders must consider how best they can be exemplars in this field for the young men and women under their care, those who look up to them for guidance, those to whom they are heroes. They should engage themselves in some disciplines like japam and dhyaanam, they must evince enthusiasm and satisfaction in those disciplines; they should be courageous in calamity and take both good and bad as gifts from God. Then only can the children in their care learn to live happily and in peace.
The parents are like the A.D.C.'s for the child, which is the Mahaaraaja. The A.D.C.'s function does not end when he dresses magnificently and struts about; he has to guard the person who is entrusted to his care. If the two A.D.C.'s neglect their duties, to however small a degree, or if they are not alert and vigilant, there is great danger. So the parents must improve themselves for the sake of their children. Example is more profitable than precept. When the parents have no reverence for God, when the pictures of Stalin and Hitler, Churchill

and Lenin adorn the walls of the home, when the child has to breathe the atmosphere of scandal, faction and greed at home, how can it grow into a happy, healthy, balanced individual? The films that children are taken to see are full of violence and falsehood, mean tricks and conspiracies, which tarnish the springs of sympathy and love.
Some parents are the greatest foes of their children
There are parents who are proud when their children join them in card games or even drinking and gambling; there are parents who get angry when their children read religious books, attend temple rites and sit quietly for a few minutes meditating on the awe and wonder the Creation evokes in them. How can such parents claim to be the well-wishers of their progeny? They are the greatest foes of their progress. They do not equip their children with the armour which will render them safe in the turmoil of life. They try to make their children unworthy of the name Indian; for they grow up without learning about Raama or Krishna or the Geetha or the Bhaagavatha!
Parents toil to leave their children a pile of riches; but they do not teach them the proper sense of values by which they can know how little the riches are worth, or how best to utilise the riches for their genuine advancement. Children should be taught to live like lotuses in the lake of Samsaara (worldly life), being in water but unaffected by it. Lotuses cannot live when out of water; yet, they will not allow water to enter! Be in Samsaara but see that Samsaara is not in you. That is the secret of successful living which they do not teach the young.
Strive for riches that cannot be stolen or taxed
The riches that you should strive to amass are not fields or factories, bungalows or bank balances, but wisdom and experience of oneness with grandeur of the Universe and the Force that runs it without a hitch. Arjuna is called Dhananjaya by Krishna because he had won (java) such ghanam (riches) that saves man, that cannot be taxed or stolen or transferred. The method of winning these riches is saadhana. People hesitate to enter the field of saadhana, though they crave for the harvest of joy. They are not willing to spend a pie; they want Moksha (Liberation) to drop from the heavens in their laps. They would have the vision of God thrust painlessly into their brain!

When **Maithreyi** was given by **Yaajnavalkya** vast wealth in the shape of gold and cattle, when he left hearth and home on his spiritual quest, she asked him whether they would be of any use for her in her quest. When her husband replied that they were transient and cheap when compared to the wealth of spiritual experience, she cast them off and sought the precious wealth of **thapas** and **shraddha** (penance and religious faith). She got eternal joy through them.

You must see Nature as filled with God, shaped by God, as God, in those shapes and smells and sounds. We see the image in the mirror because the light rays are reflected back from the surface of the mirror. You are the reflection of the rays of God from the mirror that is Nature. If that mirror were not there, the **jeevi** (individual soul) does not exist as a separate entity. Remove the mirror, then 'you' merges in 'He,' and there remains We. It is **Prakrithi** (Nature) that induces the belief that you are the body, the **deha**. You feel you too are Name-Form like **Prakrithi**. This identification has led to an inordinate degree of attention to the body and consequently, worry and misery.

Develop the Vision, not the body

The principle that food is only a drug to cure hunger is ignored and man is enslaved to the tongue. All the twenty-four hours are spent in attending to the care of the body, the prevention of disease, the promotion of health, the development of muscle, **etc.** No care is spent on the **dehi**--- the God resident in this physical tabernacle, who has to be recognised and revered. The weighing machine, on which you stand and read your weight with pride, laughs at you for the silly exaltation. It sneers at your conceit over physical victories; it warns you against too much concern over paltry gains. It knows that death is lying in wait to snatch you away, however heavy you may grow. Develop **dhrishti** (vision), not **deha** (body). Concentrate on the Maker, not the 'made.'

During the battle at **Lanka** against the **Raakshasa** (demonic) hordes, a boy sitting on the hip of an ogress was wounded by a chance arrow. The mother dropped the child and fled. **Lakshmana** pointed her out to **Raama** and said, "See, how hard-hearted are these **ogresses**; they have no love in their hearts even for their own children." **Raama** replied, "Brother, do not condemn them so harshly. She may have other reasons for running away." **Raama**

asked him to find out for himself. She told **Lakshmana** that not all ogres were hard-hearted. "Do you not know **Vibheeshana**, who serves **Raama** so devotedly? Are there no ogres among you, men? Do not damn all indiscriminately. Listen. I know that when it is a question of salvation, each is a distinct unit. Mother and child may go along different paths and reach the goal, soon, or late; each in his or her own time. I must seek my own good. I felt that if I flee and keep alive, **Raama** may take me captive to **Ayodhya** and grant me the **dharsan** (audience) that will save me from this recurring fate." She had faith in **Raama**'s Divinity and her own ultimate liberation.

Ash is a lesson in detachment and renunciation

When you enter a shop and select the thing you want, you have to pay the price; when you sit for an examination, you have to write the answers to questions, to the satisfaction of the examiner; when you seek to learn swimming, you will have to enter the water and struggle with the strokes.

When **Bhasma** (holy ash) is given, doubt haunts some people whether **Swaami** is wishing that the recipient should be a **Shaivite** (devotee of Shiva)! It is a symbol of the indestructible basic substance which every being is. All things become ash; but ash remains ash, however much you may burn it. It is also a sign of renunciation, of sacrifice, of **Inaana** which burns all **karmaconsequence** into ineffective ash. It is a sign of **Ishwara**, and I apply it on your brow, to remind you that you too are Divine. It is a valuable **Upadesha** (instruction) about your identity. It also reminds you that the body is liable any moment to be reduced into a handful of ash. Ash will be a lesson in detachment and renunciation.

Man must live his days without despair and unlimited desire. You should be level-headed, without exulting when fortune smiles or drooping when misfortune frowns. Teach your children this hard lesson. **Prahlaadha**, when chastised by his father for disobeying his orders, replied, "He alone is entitled to obedience as a father who orders his son to bow to **Hari**, and to merge in **Hari**---not others." If a father commands the son to revere him as **Hari**, then he is a bitter foe, not a father. The children are the instruments by which **Bhaaritha** can be raised; go, I had a talk with the **Headmasters** of **Poona** about their moral and spiritual training. An institution will come up in **Poona**, where parents, teachers and student leaders will be trained to

guide them along the right

lines; where students too will be trained in spiritual practices that will make them strong and straight.

Study of scriptures and religious texts and such books, without effort to practise, results in illhealth.

Being false to one's professions eats away one's self-respect and one starts getting

ashamed of oneself. So learn to practise; eat to digest. That is the advice I give you today.

Andhra Association, Poona 3-4-1967

Attachment, affection, interest,---these will create prejudice, partiality, illusion; they hide the Truth; they dull the intelligence.

Raaga is roga (attachment is a disease), so far as the enquirer is concerned.

Sathya Sai Baaba

17. The obliterating flood

LIKE food to a starving man, like showers on a parched field, the Vedhic science of spiritual

self-discovery is the life-saver for humanity sliding down to destruction because it has lost its

hold on truth, morality, peace and love. You are the instruments in the spread of Vedhic science

among the farthest corners of this vast land; you are the chosen ones! You have to show by

precept and by example that the path of self-realisation is the path to perfect joy. Hence on you

lies a great responsibility; the responsibility of demonstrating by your calmness, composure,

humility, purity, virtue, courage and conviction under all circumstances, that the Saadhana you

practise has made you a better, happier and more useful person. Practise and demonstrate, do not

simply assert in words and deny in deeds.

The Sea is considered holy, holier than any river, because all the rivers pour themselves into it.

This gathering of workers from all over India is therefore a holy congregation, representing the

confluence of streams of devotion. It has become imperative to plan out the process of carrying

spiritual knowledge to every door, for the gigantic flood of the modern machine civilisation is

fast obliterating all traces of the Divine in man.

Atmosphere today is fouled by sickly competition

The Aathma which can confer eternal joy is ignored and man rushes wildly under the sea or out

into space to cater to his craving for pride and pomp. Some persons have to step forward boldly

now to declare from their own genuine experience that the joy of reaching the moon is as nothing

when compared to the joy of reaching the inner moon of Aanandha, and the source of all

Aanandha, the Aathma. Saying one thing and being another will defeat the very purpose. The slightest sign of hypocrisy will weaken the foundations of the edifice. That is why it is necessary

to lay down certain tests and qualifications, certain broad guide-lines for those who stand forth as

workers in this field. Standards and systematic self-examination are necessary at every stage for

the success of every effort.

The atmosphere today is fouled by hate, greed and sickly competition, which cast out the virtues

of reverence, humility and equanimity. The world and its ephemeral attractions have become the

goal of human endeavour. God who is the Source, Sustenance and Supreme Goal, is ignored both

in the external world and in the inner world of impulse and intellect.

So, the organisations you

are representing have to be ever vigilant and efficient, lest you too are drawn into the vortex.

I am not keeping you here any longer, for you have to gather in groups and draw up points for

discussion and clarification, in the further sessions of this Conference; some of you have to meet

in committees to prepare reports and lists of suggestions and recommendations for presentation

to the Conference. So, I bless you all and allow you to go, back to your lodgings, so that you may

met early afternoon for the next stage of the discussion.

First All-India Conference of

Bhagawan Shri Sathya Sai Seva Organisations, Madras, 20-4-1967

Illness is caused more by malnutrition of the mind than of the

body. Doctors speak of vitamin deficiency; I will call it the deficiency of Vitamin G, and I will recommend the repetition of the

Name of God, with accompanying contemplation of the glory and grace of God. That is the Vitamin G. That is the medicine;

regulated life and habits are two-thirds of the treatment, while the medicine is just one-third only.

Sathya Sai Baaba

18. Sathya Sai Seva

THE Vedhas are inspired by the holy spirit of Divine Mercy; they seek to transmit to humanity

the secrets of a happy life here and of Liberation for ever. They reveal the essence of the Divine

Glory. They are the source of spiritual knowledge over the millennia for all mankind. The

Vedhas and the Intellect, which man is endowed with as a gift from God to separate good from

evil, are the means by which the culture of this land is to be preserved and promoted. When the

Vedhic treasure house is explored with intelligence, the Aathma-thathwa (essential nature of the

Self) becomes clear and when that is recognised, man becomes

eternally happy and full of peace.

This treasure was slighted and neglected as a result of the fascination for outlandish ways of life,

but, since some years, the feeling of reverence and the readiness to repent have appeared among the people.

This Conference is itself a sign of revival. You are allotted the task of bringing once again to the

homes of the people the message of Aathmic strength and Aathmic unity. Transmuting 'man' into

'God' and experiencing that Aanandha (Bliss) is the one and only achievement for which life is to

be devoted. The efforts you make in your own places are directed to bring this goal into the

awareness of each person. Of course, there are in existence many organisations and societies

engaged in distributing various cures for the 'spiritual' 'ills of their constituents, and therefore, a

question may arise about the need for this additional institution. The need has arisen to

emphasise the basic and essential discipline, which is practical and universal, as prescribed since

ages for the revelation of the Divine in man.

Bhaaratheeya Culture has to be fostered first

The entire Universe is pictured as but the Body of Vishnu, by the Vedhas. And, Bhaarith (India)

is as the eye of the Universe, the reason being that she has the most correct vision of the Cosmos

in the context of Time. The mother desires that the son should uphold the honour of the family;

the son should uphold the fair name of the mother and father. So, every Indian has to learn and

practise the spiritual science that the sages of this land have explored and discovered. However,

due to hostile forces, evil company, ignorant fascination, Indians have neglected this foremost

duty. The infection has come; it is well settled in the organism. Now, it has to be cast out. This

Conference and the organisations you represent are attempts to cure that illness. The purpose is

the same, whatever the name---Prashaanthi Vidwanmahaasabha, Sathya Sai Seva Samithi,

Sathya Sai Seva Dhal, or Sathya Sai Bhaktha Mandali.

The first aim is to foster and cultivate Bharatheeya Culture. Let its validity be examined through

actual living, and one's own discovery of its values; and communicated to others by those who

have experienced the peace and joy derivable from it. I do not want the extolling of the drug by

persons who have not been themselves cured by it. Today, in the very land where this culture

grew and flourished, immorality and corruption have destroyed

happiness and contentment.

Many condemn these things, but those are the very persons who commit the wrongs they

deplore. Those who profess to lead the people are themselves led astray by the temptation to fall.

So, the very first ideal you must keep in mind, when you start and run these organisations is: Do

not crave for status or authority or position; do not allow any pomp, or show; do not compete for

publicity or recognition or praise.

Unity Consciousness is the heart-beat of India

Duty is God. Do it and be content. You may have yearnings towards self-aggrandizement and

plans to fulfil them; I know that some people have already devised plans for getting into official

positions; but, you must subdue and destroy those desires. Following My instructions without

demur, is the best plan. While engaged in Service (Sella), it is wrong to yield to lower cravings

or to follow one's own impetuosity. The Vedhas declare that it is only by Thyaaga---

renunciation, surrender, submission---that immortality can be acquired.

In the history of India, you must have noticed that all the great movements and empires were

motivated by spiritual undercurrents, not by political or economic stresses. It is only after the

advent of the East India Company that politics and the struggle for political power predominated.

You must make politics subserve the need to promote and perfect the fundamentals of Indian

(Bhaaratheeya) culture.

The Universe is the Body of God; in the Body, the Unity Consciousness is Bhaarith, the Ekabhaava

(feeling of Oneness). "Ekam Sath," (The Reality is One) the Vedhas declared aeons ago!

That is the heart-beat of Bhaarith today. This is the reason why sages, saints, Divine personages

and Incarnations of God appear here and proclaim their message to mankind from this land. The

precious message is now being exported, but very little is used inside the country. That is the

tragedy.

Sai organisations must promote faith in God

For the influence available from positions of authority, for acquiring and accumulating power,

individuals talk ill of others and breed hate. From dawn till dusk and dusk till dawn, the chief

occupation of people today is finding fault with others, trying to publicise the faults in others.

This state of things is an insult cast in the face of our hoary culture. It springs from the craving

for cheap popularity and temporary fame.

Your organisations must endeavour to promote faith in God. If that base is absent, worship,

bhajan, puuja, good works---all become meaningless automatic ritual, done under social compulsion. Inner transformation, which is the fruit, can be acquired only when these are done with faith. Faith can grow only from the root of inquiry. Faith is made firmer by inquiry. You must encourage inquiry by the members whom you contact and welcome their efforts to gain first-hand experience.

Man strives to provide himself with food, clothing and housing for the sake of the body; he must also provide himself with some things to keep the mind healthy and happy. It is the mind that conditions even the body. The mind is the instrument, the fly-wheel, the thickest comrade of man. Through it, one can either ruin oneself or save oneself. Regulated and controlled, **channelised** properly, it can liberate; wayward and let loose, it can entangle, and bind fast. Try to find out when exactly man is having peace, full undisturbed peace. You will see that he is at peace only during **sushupti** (deep sleep). For, at that time, the senses are inactive, the mind is inert and unattached to the senses or their targets. So, when senses are made ineffective to drag the mind out, man can attain peace. That is the real **saadhana**, the basic **saadhana**: the withdrawal of the senses from the objective world (**Nivritthimaarga**).

Two fangs that make the individual poisonous

Train the mind to dwell on the inner equipment rather than the outer attractions. Use the mind to cleanse the feelings, impulses, attitudes, tendencies and levels of consciousness. Let it not accumulate dirt from the outer world and deposit them within itself. If it is attached to work (**Pravritthimaarga**) the consequences of work get attached to it. Unattached work is the purest; it does not encumber the mind with elation or disappointment. 'I did it,' 'This is mine': these are the two fangs that make the individual poisonous. Pull out the fangs, the snake can be handled and played with as a pet. These organisations must be vigilant to see that egoism and the sense of personal possession, pride or achievement, do not invade them. That is the goal to be kept in view.

When an organisation is started it has to lay down for itself certain rules and regulations. But our

rules are of a different nature altogether. Our rules emphasise that members must first practise what they stand for. Whatever you desire others to do, you must first put into daily practice sincerely and with steadfastness. You must do **bhajan** regularly and systematically, before you advise others about the efficacy of **bhajans**. When you want to be honoured by others, you must learn to honour them first.

Bhagawaan is the medicine for **Bhava-rogha**

Service has become a word of common currency, but its value is very much reduced by the hypocrisy of the users. Really speaking, only those who are afflicted with agony,; equal agony, at the sight of pain and suffering, distress or disease, have the fight to offer service; for, they are not serving others, they are serving themselves, serving to remove as fast and as intelligently as they can, their own agony. Service to others is the medicine one needs to alleviate the distress which fills one at the sight of distress in another being. Feel that you are serving yourself, that you are curbing your own ego. Otherwise service heightens your self-esteem and develops a sense of superiority, which are both harmful spiritually.

Food is the medicine for the illness of hunger; drink, for the illness of thirst; for the disease of **bhavarogha** (Birth-Death-Cycle), **Bhagawaan** is the medicine; for the disease of desire, **Inaana** is the specific. For the disease of doubt, despair and hesitation, which are the occupational diseases of **Saadhakas**, the most effective remedy is **paropakaara** (doing good to others). For the major infection of **ashaanthi** (anxiety), the course of treatment is **bhajan**. It is to provide these remedies to the sufferers that the organisation has to dedicate itself. A spiritual organisation is really above all rules and regulations; the realm of the **Aathma** is beyond the limits of regulations. In this sense, rules are either meaningless or superfluous in **Sathya Sai** Organisations. But at least, to satisfy the law of the land dealing with associations of this kind, some rules have to be adopted. For example, who can be members of these organisations, and what are their qualifications? (1) Of course, they must be eager aspirants for spiritual progress. (2) They must have full faith in the Name that the organisation bears and in spreading that Name, in the manner suited to Its Message and Majesty. (3) Besides, the member must have won recognition as a good person. That is all the qualification needed; nothing else

counts. There is no need to have money or lands, or scholarship, influence or authority or official position.

Oath must be taken from the very depth of the heart

If you have the three qualifications mentioned, I assure you, even if you have no place in any organisation bearing My Name, you will have a place here (**Baaba** indicated His Heart as the place where they will be accepted). The organisations must be such that members find them congenial places to deepen their **Saadhana**, to cultivate their virtues and to overcome their ego, by contact with workers who are free from the least trace of that deadly poison. If this is achieved, their success is certain.

Secondly, what are the duties of members and office-bearers? You know that the State requires you to take a solemn oath, when you take up an office or enter upon an assignment. Similarly, each member and office-bearer must take an oath, from the very depths of the heart, before engaging themselves in the activities. "**Swaami**, Save me from any act of commission or omission which will affect adversely the three qualifications You have laid down. Bless me with the skill, intelligence and enthusiasm necessary for the task I am dedicating myself to carry out for my own uplift. Guide me along the correct path; shower on me Your Grace so that I may earn a fair name in this attempt; guard me from temptation and wrong steps." When you rise from bed at dawn, pray thus. At night, when you go to bed, ponder over your activities during the day, examining them, whether you went against any of the conditions of membership, and if any wrong had been committed unconsciously, pray that it may not happen again. Decide to dedicate yourself in this manner, with these ideals for the work ahead.

Do not develop fanaticism in **Sai** activities

Another point I want to emphasise is this: There are many other organisations with spiritual objectives in this land, run under different names, attached to other Names and Forms of God, like **Raama**, Krishna. You know that Indian culture insists that you should offer reverence to all the names and forms of the One God-head. In your organisations, there may be some who insist that only **Sai Bhajan** should be sung, only the Name and Form of **Sathya Sai** be used. This is a great mistake. You are thereby dishonouring **Sai**. If you attach yourself to **Sai** and detach yourself from Krishna, you get a plus there and a minus here; the

resultant gain is zero. In this matter do not develop fanaticism or sectarianism. Others may have these, but that is no reason why you should meet them with the same failings. Try your best to avoid such infection. When the other organisations require help, go and help them. This will make them realise the loving universal nature of your attitude.

Again, do not encourage differences based on region, language, religion, or any such flimsy grounds. For example, people who exaggerate these differences argue in Madras that only **Tamil** songs should be sung or in **Andhra Pradesh**, that only **Thelugu** songs should be sung. If such ideas are entertained, they will undermine the **Adhyaathmik** (Spiritual) outlook, the attitude of unity and oneness which is the keynote of the spirit. This is a field where inner joy, inner satisfaction, internal purity are more important than outer expression.

I do not like collection of funds. But, since some expense has to be incurred, I have to allow it under very stringent conditions. Each organisation has as Members (of the **Samithi**) about ten or fifteen persons. Whatever expense they decide to incur for the work of the **Samithi** (Organisation), they have to collect among themselves, without seeking help from those outside the circle. They have, of course, to contribute according to their capacity and limit the work to the resources they can pool among themselves.

A word of warning on collecting funds and spending

Do not plan beyond your capacity and move about with lists from person to person to get funds.

By this, the institution gets a bad name and you too will not be spared. You may say, "But, when **Swaami** comes to our place, we must spend a lot on reception arrangements." No, I do not need grand decorations, huge **pandals**, arches, flags and such paraphernalia. I require only a mike to communicate My advice to the people. Even a chair is superfluous! I can talk standing. Spend sparingly for the minimum needs; do not involve yourselves in expensive luxury. I would like you to spend any extra money that you have for the feeding of the poor or for any similar beneficial object.

Attempts are being made in many places to build **Sathya Sai Mandhirs** (halls of worship). But **Sathya Sai** will be happy if He is installed in your hearts; that is the **Mandhir** I like, not those.

When you seek to build that other **Mandir**, you have to go about

seeking donations. Religion has declined in this land due to this donation-seeking and donation-granting. Really speaking, the most precious donation is a pure mind; give that to the organisation and it will shine.

I shall tell you a method by which the extra funds you may need for any undertaking the **Samithi** has in view are to be collected. Estimate beforehand what the expense will be. Suppose it comes to a thousand rupees, give that information to the fifteen members, and fix a day when they shall all meet. That day, keep a locked box with a slit on the lid, in an inner room; let every one go in alone into the room and deposit in the box whatever he feels he can. He can come away without depositing anything; he has the freedom to do so, there is no compulsion.

If funds are collected with the knowledge of the rest, a person who is unable to give as much as another may feel humiliated and so this is the best method. When all have finished their turn, let the box be opened and the amount counted. If it falls short of the estimate, divide the shortfall among all members equally and collect the share from each. If there is some surplus, keep it for the next occasion.

Fund collection campaign will lead to calumny. Do not have lists, appeals, receipt books and all the cumbrous complex of fund collection campaigns. That way will lead you to stratagems and falsehoods, competition and calumny. Do it in this quiet and sacred manner, suited to the holy objectives you have.

Some delegates suggested that sub-committees be formed and recognised. But that will increase the number and so give room for more mistakes. Let the responsibility be on a few dedicated persons. The District President must see that small associations in the villages are given proper guidance and help to carry out the task undertaken by them, and to send to those villages, exponents of **Vedhic** culture in order to instruct and inspire them. Attempts should also be made to spread spiritual knowledge and instill the yearning for spiritual **Saadhana** among students and youth.

Do not set limits to celebrations of holy days. **Sathya Sai Seva Samithis** have to bear in mind the word, **Seva**, and take up **Seva** work enthusiastically. **Seva** must be directed towards the removal of physical distress, the alleviation of mental agony, and the fulfilment of spiritual yearning. Some

regions are affected by floods, some by drought; the **Samithi** must make efforts to bring relief to the sufferers from these and other natural calamities.

The **Bhajan Mandalis**, **Sathsangs**, **Bhaktha Mandalis**, that are now established must spread the message of **Naamasmarana**, **Bhajana** and **Naamasankeerthana** at all times and in all places.

Jayadeva, **Gouranga**, **Thyaagaraaja**---all these moved through the bazaars and streets, singing **bhajans** and songs about the glory of God and their ecstasy filled **lakhs** and **lakhs** of people with Divine fervour.

Yesterday, some one read out a list of Holy Days which the associations were to celebrate. That list mentioned **Shivaraathri**, **Navaraathri**, **Swaami's** Birthday and Guru **Pournami**. But you must also celebrate the Birthdays of the **Mahaathmas** who led man to the God within him, and also all days held holy by your brothers. Do not set limits to these celebrations and these days. Make every day a Holy Day and fill it with the recollection of God and His Messengers.

Establish unity among yourselves first; do not seek faults in others or excellences in your own selves. The Fatherhood of God and the Brotherhood of Man---have full faith in this and fill every act of yours with that reverence and love. Meet together once a week or once a fortnight or at least once a month; have some one to discourse to you, or engage in **bhajan** or study or **dhyaana**; experience the thrill of spiritual comradeship. Every member of the association must have some item of work allotted to him and he must be present whenever such meetings are held, unless of course it becomes physically difficult.

I must tell you about another point also. Wherever you are, whatever work you do, do it as an act of worship, an act of dedication, an act for the glorification of God who is the inspirer, the witness, the Master. Do not divide your activities as, "These are for my sake" and "These are for the sake of God." Even if you divide zero by zero, you get one.

When you work, there should be no remainder, nothing should remain over. See all work as one.

You should not, the **Shaasthras** say, leave any remainder or balance in debts, in disease, in vengeance against enemies, in the cycle of birth-death. Finish all, down to the last. They should not recur again. If you offer all activities at the feet of the Lord and free them from any trace of egoistic attachment, the consequence will not bind you: you are free,

you are liberated, you have

Moksha.

First All-India Conference of Bhagawaan Shri Sathya Sai

Seva Organisations, Madras, 21-4-1967

Silence has to be started with oneself; that is to say, one must talk less, and think more deliberately, more discriminatingly. One must try to empty the mind of impulses and prejudices and preferences. Thus, man must strive to reach down to his real nature or dharma, which is Divine, Dharmaswaruupa (righteousness personified).

Sathya Sai Baaba

19. The journey in the jungle

THE glory of Bhaarath is indescribable. Its people have reached the Himaalayan heights of

spiritual endeavour and handed down vast treasures of wisdom for all mankind. But of late, little

men search for coal in the diamond mine! Children of this land must seek and secure the gems

and be proud of the achievements of their forefathers. The

Vedhaantha Shaasthra (spiritual

science) is the basic science for the happiness of the individual and of the community of man. It

preaches unity, peace and the existence of the Divine in man.

Three texts are considered authoritative by the seekers of this land: the Upanishads, the

Bhagavadgeetha and the Brahmasuuthras. These three teach the essentials for the higher life of

the spirit. In order to make the teaching clear to the uninitiated, three great commentators, one

after the other, wrote elaborate interpretations of these texts, and since each of them had one

particular viewpoint, the three saw in the selfsame texts three different but not divergent paths to

the goal of liberation. Shankaraachaarya elucidated them from the Adhwaithic (non-dualistic)

point of view, Raamanujaachaarya from the Visishthaadhwaithic (qualified dualistic) and

Madhwaachaarya from the Dhwaithic (dualistic) point of view.

Dhwaitha philosophy or the dualistic point of view declares that the jeevi (individual) is jeevi

and dheva (Universal) is dheva and the twain shall ever be only two. The Adhwaitha school of

philosophy declares that there is only one Entity (dheva) and that the jeevi is a false

improvisation which ignorance conceives, because it is not able to realise the Universal which

alone exists. There are no two; Adhwaitha means 'No-two.'

Visishthaadhwaitha, special or

peculiar 'no-two-ness,' declares that jeevi is a limb of the Universal, a component, but a distinct

component of the One.

Faith should be patent even when suffering

All three are genuine paths to the same goal; and, those who follow

one cannot change over to

another all of a sudden. A car cannot change over to another all of a sudden. A car cannot fly in

the air, nor can a plane taxi along the road to the destination. 'I am the Son,' 'God is My Father,' 'I

and My Father are one'---these declarations of Christ are significant in this context. As one's

vision gets clearer and sharper, one's knowledge of oneself and the Universal in which he is

involved becomes clearer, sharper and truer, until it becomes the very breath, the very core of his

existence.

There was a famous scholar once who earned great fame as a Vedhic exponent, but no one could

guess his caste. Many suspected that he was not a Brahmin, but there was no means of

discovering. At last, the wife of a Pandith said she could easily solve the problem. The scholar

was invited for a feast at the place and when he was fast asleep after a full repast, she applied to

the sole of his foot a red-hot brand at which the Vedhic scholar yelled "Allah." Thus it was

discovered he was a Muslim. Faith should not be a matter of exposition only; it should be patent

even when you yell in pain.

Pathanjali in his Yogasuuthras says: "Yogah Chiththa vriththi nirodhaha"---"Yoga is restraining

the agitations natural to the mind." Man alone is endowed with the equipment needed to establish

mastery over the senses. Birds, beasts and other species have no such capacity to discriminate

and renounce. They act on instinct or impulse; they cannot argue, assess, accept or reject.

Stick to your innate nature whatever may happen

A hermit was one day bathing in the Ganga, when he saw floating downstream on a piece of

wood a scorpion. This is God encased in the scorpion form and name, he felt; he wanted to save

the scorpion. So, he took it on his palm; but, when it stung him, he dropped it on the waters.

Then he was stricken with remorse and so, he lifted it up again. Thus is stung him five or six

times; but, he persisted in his mission of mercy and at last, managed to drop it on dry land so that

it could go its way, alive and happy. Many people watched his efforts and laughed at him for his

stupidly exaggerated sympathy. The hermit told them that the scorpion had taught him a lesson

and he was thankful for it. They asked him what it was. He said: "Stick to your innate nature,

whatever may happen---that is what it has taught me." Its nature is to sting; it stung, regardless of

whom or when.

Man's nature is to achieve Inaana; Aanandha is man's essence. Love is the bloodstream that

sustains him; peace is the vision that guides and directs him. That is the reason why he is

addressed as 'Amrithasya puthra,' in the Upanishads---he is the son of immortality; he is

eternal; he has no birth nor death. In the Geetha, Krishna declares that among the mountains, He

is Himagiri, the Himaalayas. From this, you should not infer that Krishna was a patriot who

spoke a good word about a physical feature of His mother-country. To reach the Himaalayas, the

abode of the pure, white, cool, snow (symbol of the Saathwik virtues) you have to pass through

Haridhwar (the gate way of God-awareness) and through Hrishikesh (control of the senses).

Then only can you be the liberated soul, which is of the same essence as He. That is the inner

meaning of this statement by Krishna. Unless you know the inner and the correct meaning, faith

will be uncertain and practice spasmodic.

The three tragedies and the cure to overcome them

The consequence of avoiding the knowledge and practice of Vedhaantha is the increase of three

tragedies: Paapam, Thaapam, Ainaanam (Sin, Suffering and Ignorance). The Name usually

given to the Reality that you are, namely, Raama, is the cure for all three. Aathma is known as

Aathmaaraama because Raama means that which pleases and nothing confers such vast

inexhaustible joy as the Aathma. So, the word Raama means the Aathma. That word consists of

three components: Ra, and ma. 'Ra' is the mystic representative of Agni (Fire) principle; it burns

sin into ash, 'a' is the symbol of Suurya (Sun) principle; it destroys the darkness of ignorance.

'Ma' is the symbol of Chandra (Moon) principle; it cools the Thaapam or heat of suffering. So,

'Raama' overcomes all the three tragedies and reveals the Truth, the Beauty and Goodness.

Repeat the Name, Raama with this significance in mind and you can feel its effect very soon.

Man is Aathmaswaruupa (of the nature of Aathma), which is Truth, Beauty, Goodness, Peace

and Love. But he craves against his nature, for the false, the fleeting, the crude, the inert and the

chaotic. This is demeaning and disgraceful. Man must turn his face away from these and seek in

himself the source of strength and joy. He must always have in view God, of whom he is an

expression, when he does any act.

The Kannakaanda of the Vedhas which prescribes Yaagas and Yajnas (Vedhic rituals of

sacrifice) is designed to secure for man the Grace of God and not, as is often assumed, a happy

life in Paradise. The prompting should arise not from desire for Paradise, but from desire to

obtain Grace, to dedicate the Yoga to God, leaving the benefits therefrom to the will of the

Bestower. Nachiketa taught his father this superior outlook on the subject of Yaaga and Yajna.

The emphasis must be not merely on ritual correctness, but unconditional surrender to the God

who is invoked and propitiated in these rituals.

Sacrifice the animal characteristics in yaaga

For example, the texts speak of Bhuthabali---offerings to the Elements, as a rite to be observed.

The common meaning of bali is sacrifice of an animal, but the correct meaning of bali is a tax, a

tribute, an impost. It is from the taxes paid by the people that the government is able to provide

various services and comforts for better living. So too, it is from the consolidated funds of these

balis that the Divine in the elements are providing humanity the benefits they derive, which will

facilitate the acquisition of inaana (spiritual knowledge). In the Yaagas and Yajnas, Bhuthabali

forms an important rite. Sacrifice the animal characteristics like pride, hatred and passion and

save yourselves.

When you go to a shop to provide yourself with something you need, you know that you cannot

get it without paying its price. You have come here in order to get some inspiration, or

information, or some glimpse of the inner treasure that you possess and of the means of

benefitting by it---call it Aathmasaakshaathkaara, Moksha, Aathmathathwa or Liberation,

Nirvaana or anything else. You have come to this shop for it; we are selling the thing you need.

But you are hesitant to pay the price. "The mouth is closed tight when the bit and the bridle are

brought; it opens wide when gram or grass is brought" is said of horses. It should not be said of

men. So, when you come to gatherings like this you must come, aware of the precious ware that

is here available, and anxious to assimilate as much as possible. Eager attention now, reflection

later on what has been heard---that is the price you have to pay.

There is no use of reading without practising

Reflect and put into practice what you recognise as beneficial in what you have listened to.

Practice gives you the golden harvest of blissful experience. If you

spend all your time in
 erecting the fence, when are you to raise the crop? When you spend
 all your time in reading
 about agriculture and of the excellent crops that can be got by using
 high yielding strains of
 seeds, **fertilisers**, pesticides, **etc.**, but do not plough, or sow, or spray
 or dig or pull out the weeds,
 how can the granary be full? Reading, reciting, listening---these are
 not enough; practise is what
 is needed.
 If you are told that **Nachiketa** did this or **Svetaketu** said that, of what
 avail is it? Unless you adopt
 them as your ideals, exemplars, guides, these **Upanishads** and
 scriptural texts are only fairy
 tales! Try to understand their steadfastness, their faith, their sense of
 values, their virtues and
 their uprightness. And yearn to acquire them. They only can we have
 another **Nachiketa** and
 another **Svetaketu**. Or else, in the entire course of human history,
 there will be only one
Nachiketa and one **Svetaketu**!
 Learn lesson from the events around you
 You have seen hundreds of funerals; but no lesson has been learned.
 Buddha saw but one. It
 changed the course of his life and opened a new chapter in the history
 of the world. You have
 seen long processions of **Sanyaasins**; Buddha saw only one **Sanyaasi**.
 You have seen sick men
 by the hundreds. The renunciation of the **Sanyaasins**, the suffering of
 the sick, the pitiable
 condition of the aged---these made profound impression on Buddha.
 He left his palace, his wife
 and new born child to seek the remedy for the miseries of life. If you
 cultivate a mind that will
 welcome such transforming impressions, these discourses will
 benefit you.
 When all the millions who gather all over this ancient land to listen to
 spiritual discourses, put
 into practice a tenth of what they hear, **Bhaarith** will rise once again
 to the pinnacle of spiritual
 glory. But do not despair when confronted by the obstacles, the
 atmosphere, the handicaps, the
 dissensions and the doubts. They are all good omens, no
unpropitious ones. You will soon
 delight in the restoration of **Sanaathana** Dharma to its pristine glory.
 This must happen, it will
 happen, it shall happen.
 Meanwhile, without losing heart, you should determine your path and
 pursue it unwaveringly. A
 celebrated sage once advised an aspirant that he could get God-
 realisation, in thirty days, if he
 spent all the twenty-four hours in the contemplation of God. He went

to his place, did as he was
 told and after thirty-six days (he continued for six more days!) he
 hurried to the sage, in great
 rage, for he was sadly disappointed. The sage asked him for an
 account of his daily schedule of
 activity during the thirty-six days. The disciple said, "Well, I rise from
 bed at four o'clock wash
 and get ready for **Dhyaana** by five, meditate until six, move about
 until eight, have something to
 eat, doze off for a few minutes, read a few pages, converse with
 friends for a while on the
 happenings in the world, bathe and drink something hot afterwards,
etc., etc., with **Raamanaama**
 now and then, in the intervals." The sage answered, "Wonderful
 indeed! I did not anticipate you
 will behave so crudely. I directed you to use all the twenty-four hours
 in the contemplation of
 God, without wasting a single moment. I did not lay down any other
 schedule. Spend as much
 time as there is in thirty days, in the unalloyed contemplation of God;
 you will attain liberation."
 Meaning of unalloyed contemplation on God
 The best method of carrying out the sage's direction is to believe that
 this body is the residence
 of God; that the food you take is the offering you make to Him; your
 act of bathing is the
 ceremonial bathing of Him who is in you; the ground you walk on is
 his domain; the joy you
 gain is his gift; the grief you experience is His lesson. Remember Him
 ever, in sun and rain. day
 and night, asleep and awake. That is the unalloyed contemplation he
 advised the pupil to do.
 Life is a jungle, where there is a great ideal of dry wood which
 harbours worms and insects. No
 one cleans the floor of the forest, or cuts away the undergrowth of
 bush and bramble. To wade
 through the thorns and the leech-ridden floor of the jungle, one has to
 wear boots. So too, one
 has to wear the boots of sense-regulation if one has to pass through
 the jungle of life, without
 harming oneself. This is the lesson I want you to carry home with you
 today, for pondering over
 and for practise.
Prashaanthi Vidwaanmahaasabha, Madras, 22-4-1967
 20. The Race and the Prize
 MAN'S life has a beginning and an end; the beginning and the end are
 both governed by the law
 of cause and effect. The nest of a bird built with arduous
 circumspection on the branch is swayed
 by the gale and felled by the storm. The lovely petals of the rose,
 dancing in the breeze, and
 spreading fragrance around, are blown to the ground by the sudden

gust of wind! Man too is
floored at the height of his triumph by the stroke of some unseen
hand. Man is aghast at the
consequence that he experiences; he is unaware of the cause, for he
has no inclination to seek it.
The cause for birth is the same as the cause for death' fascination for
sense-objects and the trail
of activity that it involves.
Children are happy since they have not yet got involved in such
activity. They scatter joy and
enthusiasm, innocence and confidence. How comes it that they are so
fresh and gay? Their minds
are free from the infection of sense-pleasure-seeking. They are
ravelling in the untainted joy of
their own innate nature. That is the reason why Christ fondled a child,
and advised all the **grownups**
to become children, so that they may be saved. How sweet is the
smile of the babe in the
cradle or of the child playing in the garden? That is the genuine
nature of man which he tarnishes
foolishly, year by year, as he grows.
Move on and climb ahead towards the goal of God
In the pure pellucid lake in the heart of man, the Lotus of Divine
aspiration is blossoming;
instead of offering that flower at the Feet of God, you try the trick
placing there flowers that
fade, fruits that rot, and leaves that dry. Offer the heart that He has
endowed you with, filled with
adoration and love! Your **Aanandha** is my **Aahaara** (sustenance), so,
cultivate it. It grows only
when you meditate on the source of **Aanandha**, the goal of
Aanandha, namely, God. **Seetha** was
interned by the cruel King **Ravaana** in the most beautifully laid-out
garden in **Lanka**, called
Ashokavana (the Forest of No-sorrow). The flower-beds, lawns and
greeneries, trees and
creepers, bowers and groves were most pleasing to the eye and
refreshing to the mind. But,
Seetha derived no joy therefrom! She found therein only empty
vanity, lust for power and foul
pleasure. But, **Seetha** felt real **Aanandha** when an ugly monkey
started repeating the name of
Raama from the branch of the tree under which She sat! That name
was for her the source of
unfailing **Aanandha**.
The stage of life, the status in society, the profession, the company
into which you are ushered,
the recreation you like---all these are to be used by you for cleansing
the inner mirror, so that
God may be reflected clearly therein. **Grihasthaashrama** (the
householder stage of life) is a step
in the ladder to God-realisation. You do not settle down on a step, or

stay on a rung, or build a
home on a bridge. Move on, climb ahead, cross over, towards the goal
of God. From **Iham** (this
world) you proceed to **Param** (the world beyond); through the
practise of the Dharma (code of
virtuous conduct), pertaining to life in the world as a member of the
human community, you
transcend it and earn the right and the qualification to know about
the Dharma of the beyond, the
Nature and Glory of the Divine. **Iha** dharma gives **Aanandha**; but
Paradharma reveals to you the
source of **Aanandha** and merges you in that source.
In reality there is 'no bondage and no release'
The Lord, who incarnates to restore Dharma, Himself advises the
renouncing of all Dharma for
the sake of the ultimate Liberation or **Moksha** and in the same
Bhagavadgeetha He recommends
in the last chapter the giving up of even the craving for **Moksha** or
Liberation, for there is in
reality, "no bondage and no release." It is only a delusion born of
ignorance, which disappears
when the Light of knowledge is allowed to illumine the place where
Darkness prevailed.
When you know that you are ill, you should try to take such a
medicine that you will not need
any other medicine, ever afterwards. You should not fall ill again.
When you engage in activity,
you must choose such an activity that will not involve you in its chain
of consequences. Karma
must be such that it does not involve you in further karma. Karma
dedicated to God, karma done
in a spirit of surrender, with no concern for the consequence---these
alone can prevent the
sprouting of further shoots from each individual karma.
As a result of recent movements in world-thought man's heart is
being hardened by hate and
greed, not softened by love and sympathy. Intelligence (the '**dhee**')
which the **Gaayathri** prayer
attempts to urge into enlightened activity, blinds man from
recognising in the beauty of nature, in
the sublimity of space, time and causation, the might and majesty of
God. It is perverted so much
that questions like, "Where is God to be found?" "Why does He not
reveal Himself to me now?"
arise in the mind.
You can find God if only you look into yourself and understand
yourself. He can be realised only
after a long process of cleansing and at the end of a systematic
disciplined preparation. Without
learning the alphabet, how can any one dare condemn a classic? The
culture embedded in the
ancient texts promoted the composure and mental poise that is

needed to delve into the depths of
 one's being. It is concerned with making every one aware of the
Aathma, the basic Truth, the
 only entity of which everything else is a by-product.
 Religion is the product of awareness
 Confusing religion with social customs like taking a bride, or dining
 with some one or declining
 to do so, people talk glibly discarding religion or disregarding it.
 Religion is the Mother and how
 can any one do without her or deny her or discard her? You can
 divorce a wife and marry again;
 but, you cannot deny a mother and declare another as the person
 who gave birth to you. Religion
 is not constituted of human fancies; it is the call of the Spirit from
 which we have come, of the
 Sea in the heart of the river. It is the sense of kinship one feels, when
 one sees other beings
 immersed in grief or joy. It is the exultation one feels when one
 experiences Truth, Beauty and
 Goodness. He who denies religion, has no discrimination, no heart, no
 feeling, no emotion.
Matham (religion) is the product of mathi (awareness). Only, he who
 has none of these will
 argue that Religion is harmful or superfluous.
 You can pluck a few leaves off the tree or chop off a few of its
 branches, but the Tree of Religion
 is deep-rooted in the human heart; it can never be destroyed or
 ignored. The fact that the body is
 but a shaky receptacle that is liable to crash any moment, that the
 senses are imperfect
 instruments of knowledge, that objects are not per se sources of
 pleasure or happiness, that the
 sense of 'I' persists in deep sleep too--these cannot be denied by
 decree or by swearing them off.
 Like all attainments, the attainment of self-realisation also involves
 hard discipline and
 concentrated effort. The price has to be paid!
 Love the highest, Love the Most Lovable, God
 Let us suppose you are abused, reviled, and grievously hurt, in a
 dream! Though you are pained
 at that time, when you awake, you are not aware of what has
 happened so realistically a few
 minutes ago. So too, when you awake into the higher consciousness of
Inaana (spiritual
 wisdom), all the grief and joy, the pleasure and pain you experience in
 the waking stage are
 found to be as ephemeral as dreams. Report to the police that you
 killed a person; they will throw
 you into the lock-up. Tell them you killed him in your dream, they will
 brush you aside as a
 nuisance.
 Having come upon the world stage as 'man,' one should act the role

effectively. The tree is
 known by the fruit. The human body is the temple of God. He is
 installed there. Yearn for the
 realisation of this Truth, seek to discover It and derive Bliss
 therefrom---that is Bhakthi
 (Devotion, the path of Love to God). Love the Highest, Love the most
 Lovable; do not love
 anything.
 There was a Pandith once who taught grammar and rhetoric to a
 group of pupils. After finishing
 a course of lessons, he gave them an assignment to compose four
 lines of poetry. One young
 man, who struggled with himself to produce appropriate rhyme, had
 the first two lines:
 The Full Moon is shining bright
 The tree has fruits at a height;
 and in his despair; he completed that quartrain with
 two more lines, more absurd than those two
 The food is not cooked aright!
Ganganna's face is a horrid sight!
 The assignment of course is completed; but, how
 futile, how pathetic, how worthless the result.
 By meditation alone can you develop good vision
 Man's years of life are also spent in such futilities. He completes the
 assignments of spending the
 allotted years, but how worthless is the achievement! Every one
 composes the four lines; but do
 they make any sense? Do they deserve attention or appreciation? No.
 They pursue every will-o-
 the-wisp, every chance desire, every line of thought, and are satisfied
 that they have 'lived.' But,
 this complacency is entirely misplaced. When the accounts are closed
 and debit and credit
 calculated, what is the profit earned?
 You have wandered far and wide, but neglected your home. You peep
 into the stars in space, but
 keep your inner sky unexplored. You peep into other's lives and pick
 faults, and talk ill of them;
 but, you do not care to peep into your own thoughts, acts and
 emotions and judge whether they
 are good or bad. The faults you see in others are but projections of
 your own; the good that you
 see in others is but a reflection of your own goodness. By dhyaana
 (meditation) alone can you
 cultivate the good vision, the taste for good listening, good thoughts
 and good deeds.
 By Dhyaana, you get immersed in the idea of the Universality and the
 Omnipotence of God. Is it
 not your daily experience that a bigger worry overpowers the smaller
 one and makes you forget
 it? When you fill your mind with idea of God and yearn for Him, and
 pine plaintively for Him,

all lesser desires and disappointments, and even achievements will pale into insignificance. You will forget them all; they will be submerged in the flood of Divine yearning and very soon, in the Ocean of Divine Bliss. Yearn for God, all lesser yearnings will disappear. I shall give an example from the **Raamaayana**, which will make this point clear. When

Dhasharatha the Emperor died, there was no one at hand to perform the obsequies and so, they sent word to the younger sons, **Bharatha** and **Shathrugna**, who had left for their kinsman's capital. They were not informed of the death, and when they came and saw the body, they were too shocked at the inert silence of their dear father, that they ran to **Kaushalya**, the Queen, their step-mother. She burst into tears when the two boys ran into her apartments. They were shocked at this and inquired why. It was then that she broke the sad news of the death of their father.

Bharatha was plunged in grief at this tragedy; he wept aloud, beating his breast. It was insoluble agony. Then amidst the distress, he said, "Mother, how unfortunate I am. I had no chance to nurse him in his illness, during his last days. Alas, dear brother, you too lost the, precious chance of service," he said, patting **Shathrugna** on the head. After some moments, he continued, "Mother, how fortunate are **Raama** and **Lakshmana**. They were with him. They nursed him and ran on little errands for him. They were with him when he breathed his last. Since we were far away, did father leave any command for us? What was his last wish regarding us? Did he remember us, ask that we should be sent for?" **Kaushalya** said, "Son, he had only one word on his lips, one form before his eye; that word was **Raama**, that form was **Raama**." **Bharatha** looked surprised. He asked, "How is it that he uttered the name and craved for the form of **Raama**, who was by his bedside, and did not yearn for me who was far away? O, how unlucky I am? Have I lost the affection of my dear father?" **Kausalya** replied, "Well, if **Raama** was by his bedside or near him, he would not have passed away." **Bharatha** ejaculated, "Mother, where had **Raama** gone? Why was he away? Where is he now?

Did he go a-hunting to the forest? Was he on a pleasure trip on the **Sarayu**?" The mother said, "No, no. He went into the forest for fourteen years." **Bharatha** Could bear it no longer. "Alas, what an outrageous tragedy, this? What crime, which sin, did **Raama**

commit to deserve this

exile? Why had he to go?" "Your mother wished that he should go, and so he went:" said the

Queen. When **Bharatha** heard this, the grief that he sustained on hearing of the death of his father paled, and the grief that arose at his mother sending **Raama** into exile for fourteen years supervened overwhelming all else. The greater grief scours off the smaller.

So too, the greater yearning will dominate and deluge the lesser. So, yearn for God, and all lesser yearnings will disappear. Loss or gain, honour or dishonour, health or ill-health, joy or grief--- keep the mind steadily pointed towards God; that is the goal; that is the prize, for the race of life.

Overcome all obstacles by means of that faith, treat the obstacles as ineffective and futile and have the goal alone in view. Visualise God, seek God and merge in God---that is the duty of man.

Prashaanthi Vidhwanmahaasabha, Madras, 23-4-1967

21. Be a Snake Charmer

"**VYAASO Naaraayano Harih**," it is said; that is to say **Vyaasa** who compiled the story of the different manifestations of God, the **Mahaabhaaratha** and **Bhaagavatha**, and thus made it possible for mankind to know the glory and majesty of **Naaranyana**, is himself a manifestation of **Naaraayana**; in other, words, he must have been impelled, and inspired, by **Naaraayana**, whose instrument he became, through His Will. The Divine that is as omnipresent as the radio waves carrying the programmes of the different stations was received and reproduced by **Vyaasa**, so that mankind can listen and know, know and adore, adore and achieve. This day, the services of **Vyaasa** are remembered with gratitude by all who seek God, and see Him in all that creates wonder and awe.

In children, the mind is in its native purity, for, they have no sense of 'mine.' Jesus took a child up and fondling it, carried it on his shoulder. Children are innocent angels. But, when they grow up, they start developing desires, desires lead to greed, pride, hate, malice, envy; thus, peace is lost and fear and anxiety take its place. To regain the peace and joy of childhood, man struggles in devious ways, ways that lead him deeper and deeper into the morass. Can blind pursuit take you to the goal? Can disease be cured by handling the phial? Can the snake be killed by beating the mound? Peace and joy can be secured only by realising that they

are one's own real nature.

The devotee must be skilled in controlling the senses

When you emerge into the world, you have no thirst for sensual pleasure; when you make your exit from the world, you have no such thirst. Why suffer from it, between birth and death? Do

not allow it to enslave you and blind you to the goal. **Vyaasa** taught that man has a far greater task to do, between birth and death---to learn and practise the Divine Path. The senses are cobras, which man is now enraging by his desires: when they are excited by the heavy thuds of desire, they raise their hoods and strike. If they are charmed by the music of **bhajan** chants, full of the melody of devotion, they swing but do not strike. That is the secret of making them harmless.

The **bhakti** must be a **daksha** (an expert), with the knowledge and skill, the know-how of controlling the senses and sublimating the mind. In the **Puraanas** there is mention of a **Daksha**, a supreme sovereign, who had a daughter, **Sathi**. Yes; if you are such an expert in the science of

spiritual progress you can call **Sathi** (the wisdom relating to the **Aathma**) your own. **Sathi** is

wedded to (Shiva) God, according to the **Puraana** story. Yes; **Aathmainaana** is wedded to God

and so, one can merge in God, if one has the knowledge of the discipline and one practises them.

A person who has not acquired this skill is merely a human biped; he does not deserve any

higher nomenclature. He is as unimpressive, as inglorious, as insignificant, as purposeless, as a

chariot without axle, as skimmed milk; as a moonless night; as a lotus-less lake.

Vyaasa has said something that gives hope to those who feel that this skill is unreachable by

them. He has declared, "I shall tell you in half a verse the gist of all that I have tried to teach,

through the eighteen voluminous **Puraanas**---listen! It is an act of merit to be of service to

others; it is a sin to harm others." Believing in this, if you sincerely, unhesitatingly, constantly,

gladly, lovingly, offer all your skill and strength to the service of others, God will melt and move

and manifest Himself in you, before you, with spontaneous Grace.

The three forms of worship Shiva likes

It is not a big problem or a laudable achievement to feed the little stomach and find a few feet of

space to sleep. One can manage to live until the call of death releases one from bondage to the

body; the greater problem is how to live like a hero, as master of the inner enemies---lust, anger,

greed, attachment, pride and hate; how to train the mind, how to listen to the dictates of the

Intelligence rather than the senses, and accept Dharma and Brahman (Righteousness and the

Absolute Reality) as the two guide-lines of life.

Shiva has the trident, three-pronged spear, as His weapon; He is worshipped with the **bilva** leaf,

which is **tri**-foliate. The significance is that Shiva likes the three forms of worship, namely,

Bhakti, **Inaana** and **Vairaagya** (Devotion, Spiritual Wisdom and Detachment). You should not

pray to God for secular advantages. You should pray only for Grace.

That one-pointed devotion

can be got only by long practice of **saadhana**, especially, the

Saadhana of **Naamasmarana**

(Remembering God through his Name). Thank the Lord for giving you this life, this much

intelligence, this much detachment; do **Naamasmarana** with this gratefulness in the background of your mind.

You toil day and night for this **Loka** (world); how many minutes do you devote for **Lokesha** (the

Master of the world)? The **Lokesha** is the witness of all the worlds. He is to be remembered with

gratitude and reverence and wonder. **Vyaasa** spread the glory of **Lokesha** and made men aware of

the debt they owed to God. His day is fixed as a holy day, on the Full Moon Day, for he fills the

dark heart with cool, comforting light, the Light that is transmitted from God. It does not

emanate direct from him. So, it is moonlight and his Day is on a Full Moon Day.

Prashanthi Nilayam, 23-5-1967

The mind flutters about and squats on all and sundry objects in the Universe. It refuses to stay only on one idea, God. Like the fly that sits on fair and foul, but denies itself the pleasure of sitting on a hot cinder, the mind too flees from all thought of God. The fly will be destroyed, if it sits on fire; the mind too is destroyed, when it dwells on God, for, the mind is but a pattern of desire woven with the warp and woof of the same material

Sathya Sai Baba

22. **Vedha Vyaasa**

VYAASA fulfilled the great task of communicating to **Nara** the **Naaraayanathathwa** (essential

nature of God). He gave the key to the mystery of God to man. This is possible only for one who

was born charged by God so to do; that is why, **Vyaasa** is called,

Vyaaso Naaraayano Harih---

Vyaasa is **Naaraayana** Himself, He is Haft. He described the Glory of the Lord by means of the

Bhaagavatha, the **Mahaabhaaratha** and the **Puraanas**. Incidentally He elaborated also on the

mystery of Divine Incarnations. As the radio receiver enables us to catch the melody in the air,

Vyaasa enables us to catch the splendour of God, which is immanent everywhere.

Vyaasa is called the Aadiguru, for He is the first and foremost among the Teachers in India and

of mankind. He is called Lokaguru (World Teacher), in honour of this role. Each mission

requires a prime mover: you may have the lamp, oil, and wick but, some one must light it; you

may have the flowers and the thread, but, some person talented in that time must string them into

a garland or form them into a bouquet; you may have both gold and the desire for jewels, but, a

smith with the skill must shape it into the coveted ornament; you may have the training and the

yearning, but some Guru must provide the answer to the questions that torment you; and

illumine you.

Children are embodiements of Peace

Life is a long garland of blossoms, fair and faded, fragrant and futile.

They are, so to say, the

good and bad of life. Man recognises only the blossoms, happy over some, unhappy over most;

he does not see the string on which they are bound together, the

Brahmasuuthra, the lasting fadeless

Brahma-principle that gives stability to the short-lived flowers. Just as sparrows during a

storm fly towards a warm shelter. Man too must take shelter in the Divine Principle to escape

from the storms of life. He will be welcomed by the Divine, only when, as Jesus said, he

becomes a child. Allow the children to come to me, he said. Children have no strong wishes to

run after; they have no overpowering passion of hate or greed; so they are embodiments of

Peace.

When children grow older, egoism, pride, envy, malice, hatred, anger begin to enslave them and

they are overcome by anxiety and fear. So, one must recapture the years of childhood, to be in

Prashanthi (tranquility). Saadhana (spiritual practice) can accomplish this seemingly

impossible transformation. Of course, the snake inside will not die, if you rain blows on the

mound under which it lives. You will have to forego sleep and rest and food---that is to say, be

content with what you get---and follow the discipline prescribed. Then only can you know

yourself, and know that you and the Universe are one. This the Naaraayanathathwam that is in

man; it is that thathwam (reality-principle) that urges you to

discover it, through the guide-lines

laid down by Vyaasa and others who came after him.

The deadly cobra (sensual desire) that lies coiled in the mound (mind) is now being enraged and

made to hiss with spread hood by man's activities; he does not know the charmer's art, by which

he can play with it and make it a docile plaything. You must have seen the charmer playing upon

a pipe the tune that subdues the cobra; sing the Names of God, sing about His Glory and the

cobra of sensual greed will become harmless. That is why the

Bhaagavatha lays emphasis on

bhakti, on keerthana, on Naamasmarana.

Without Prema in heart, one cannot contact God

If you become a daksha (skilled person) by means of anapeksha (desirelessness), then you can

merge in the Shivathathwam, unlike the Daksha of Dakshayajna who had apeksha (craving for

the fruits) and so, lost the Shivathathwam he had become akin to.

Prema which is the essence of

bhakti is built on anapeksha; if there is apeksha, it becomes bargaining and not Love unsullied

by gross considerations.

You may become a master of all the texts Vyaasa composed, the Mahaabhaaratha, the

Bhaagavatha and the 18 Puraanas, the Brahmasuuthras, etc but, if you have no Prema welling

up in your heart, you cannot hope to contact the Premaswaruupa (embodiment of Love), the

Lord. Just as radio waves carry the sound of the programmes everywhere through the ether, even

the voices of hatred, envy, malice, scandal and faction foul the space around the world, as much

as voices of love, compassion, sympathy, appreciation and admiration fill it with harmony. It is

the duty of everyone to keep the atmosphere clean and healthy, by means of good thoughts and

good words. A person who does not possess this elementary equipment for liberation is like a

wheel without a hub, whey without butter, the night-sky without the moon, or a grahini (housewife)

without the sindhura (vermilion) mark.

To confer on Man this Inaana, God in His Infinite Mercy comes down as man, or else, man will

degrade himself to the level of beasts. Unless he learns to surrender his ego with full satisfaction,

in complete sincerity, with no reservations, to the Lord, he cannot realise Him, though He is

resident in his own heart. The anguish that fills the penitent seeker will move the Lord to

manifest Himself. In the ecstasy of that moment, man will experience: I am Thou, Thou art I. It

is not a remarkable achievement to earn two meals a day and have a roof over the head.

Make the mind an instrument for liberation

The wheels revolve till the end of time. But, the real victory on which one can be congratulated

is the victory over the six demons that have encamped in the mind of man, lust, anger, greed,

attachment, pride and malice. When you do good deeds, keep good company, immerse your

minds in good thoughts, these demons cannot survive in you.

Vyaasa grouped the Vedhas into four. The flower of the Vedhic Tree is Vedhaantha (the

concluding essence) and its Fruit is Aanandha-phala. To recognise that fruit, to crave for its taste

and to discover the means of winning it, the mind has to be trained and disciplined. The mind is

an extrovert instrument; when it flees into the mesh of the outer world, do not accompany it, let it

go alone. Watch it struggling and suffering. Do not attach yourselves to it. Then, it will surely

come back, chastened and cleansed.

This spiritual discipline will certainly control the mind and make it an instrument, not for

bondage, but, for liberation.

Vairaagyam (detachment), Bhakthi (devotion and surrender) and Inaanam (realisation of the

Supreme Reality) to which they lead---these three are represented by the Thrishula in Shiva's

Hands. Develop Inaanam through the stages of Vairaagyam and Bhakthi, then, you can yourself

be identified as Shiva-swaruupam. The mind has to be melted out of shape in the Fire of Inaana

(Inaanaagni dagdha karmaanam), in order to manifest Shiva thathwa (essential nature of Shiva).

That was what Raamakrishna accomplished at Dakshineswar. He transformed himself into a

brilliant gem by intensive process of Saadhana. Raidas became immortal, for, he used to ply his

awl while stitching chappals, repeating at every stitch the Name of Lord Krishna.

Man must merge his will with Divine Will

Muscular power, mechanical power, political power, military power, scientific power---all are

futile when weighed with the power of Grace. Do not ask for futile gifts. Ask that Grace to give

you what He knows you most need. Leave the nature of the gift to Him; it may be good fortune

or bad; it may be pain or joy; it may be dishonour or defeat. Leave it to Him; He knows best.

Dedicate yourself to Him. That is the meaning of the Lord's injunction in the Geetha: Maamekam

sharanam vraja. Surrendering to His Will is the only duty you need

accomplish, the only task

you have to carry out. If you do that, He assures you that no harm shall approach you. "Maa

suuchah--do not grieve; He says.

This does not mean that God is anxious that mankind should fall at His Feet; man should cleanse

his mind; he must worship the Grand and the Glorious, the Supreme and the Universal; he must

merge his will with the Divine Will, which is what is meant by surrender. That Universal

Grandeur is Naaraayana; Vyaasa revealed the Naaraayanathathwa in all its Glory through his

Bhaagavatha and so the world must be ever grateful to him.

Choose, not Kaama but Raama, the Aathmaaraama; meditate on that and draw bliss therefrom.

Or, practise meditation according to a fixed time-table, until you overcome the need to remember

the time-table, until you are not even conscious that you are engaged in meditation. Or, recite the

Gaayathri or some such significant manthra with attention to its meaning and value. Or, dwell

on the Name, with all its attendant aura of glory. The sound of the syllables has a curative

restorative property. That is why the formulae have been laid down by the Sages.

Detachment alone can ensure joy

Or, you can dedicate your talents and acquisition to the service of man, of man as the visible

embodiment of God. Whenever you are serving another and relieving his distress, remember it is

your own distress that you are relieving. A cow was caught in a bog and it was floundering

helplessly. A throng of idlers was watching its struggles with great relish. A Sanyaasin (monk)

passing along the road saw the unfortunate animal; he removed his shin. He threw away his head

cover; he jumped into the slush, and lifted the cow on to the bank, in spite of its kicks and frantic

movements. The throng laughed at his bravado and weight-lifting prowess and some one asked

him, "Why could you not go your way, unconcerned?"

The Sanyaasin replied, 'The picture of that cow's agony cut into my heart; I could not go one step

further. I had to get rid of the pain in my heart. This was the cure for that pain. I did it to save

myself, not so much to save the cow." You serve yourself; you harm yourself, when you gloat on

the harm you have inflicted on another. There is no ANOTHER! Only those who have reached

that stage of spiritual progress have a right to advise on service.

You believe that God guards the good from harm and inflicts on the bad, that is not correct. The

goodness of the good guards them; the badness of the bad injures them. God is the Witness.

The heart of man must be transformed into a cool soft pleasing instrument, as cool and soft and pleasing as moonlight; that is why the Full Moon Day is set aside for offering gratitude to

Vyaasa, who communicated to man the key of this process, the process of controlling the vagaries of the mind by devotion, dedication, and concentration on the magnificence of the **Allpervasive**, All-knowing God.

If you have attachment to sense-objects (**Raaga**) you can never be free from disease (**Roga**).

Thyaaga (renunciation, detachment) alone can ensure true **bhoga** (joy, bliss). This does not mean that you can flee from the world; you can never do that. The world will always be with you.

While in this world of A-**shaanthi** (turmoil and agitation) you must win **Pra-shaanthi** (the highest type of equanimity). To help you in this process, and to make you aware of the distance you have

traversed, tests may be held by the Lord; you must welcome them, as chances to demonstrate

your accomplishments and to win credit and appreciation. Do not develop contrary reactions.

Students should ask for tests, so that they can estimate the heights they have scaled; they should not protest or run away.

On the foundation of Faith, erect the four pillars of **Sathya**, Dharma, **Shaanthi** and **Prema** and upon them, raise the Mansion of your earthly Life. That is the richest property you can earn here.

Prashaanthi Nilayam, 23.5.1967

23. Lead or Gold

WHEN the Unmanifested **Shakthi** manifests in an individualised Form, it is a source of

Aanandha for those who recognise it as such, as you heard just now, from the experience of **Dr.**

Tiberg, who has come from America. She has studied the ancient **Shaasthras** of India and has

spent many years in this country; she knows that the mission of man is to realise himself as

Divine and merge in the ocean of Divine Bliss. **Inaana** is the treasure that man has to

accumulate, so that he can so realise and merge. Cows may be of different breeds, or colours or

sizes; but, the milk they yield is the same, the world over. So too, all religions, whatever their

origin or extent of influence, are all means to teach man this process.

Now, the law of human behaviour has become "each for himself;" this is because the fact that all

are "one-in-God" is not known and realised. This is the product of

Saadhana; the conviction is of

slow growth, but it has to be acquired. **Dhurvaasa**, the great sage who is famous in the epics for

his asceticism, is also known for his anger when he is slighted or thwarted by others. He was so

sensitive, so egoistic, so uppish, that he forgot the unity of all-in-God. He was ready with a

frightful curse when any one showed disregard for his inflated ego. Of what avail are all the

years of austerity? Surrender all you have and gain, to Lord.

Sometimes, when you have some

extra cash with you, you hand it over to a trusted friend, saying, "Keep this for me; I am afraid I

may spend it soon if it is in my hands; I cannot trust myself." God is the friend on whom you can

put your trust. So, hand over to Him all that you have---and be free and happy. You do not do it

now, since faith is wanting.

Happiness of material origin is short-lived

Man still believes that **Aanandha** can be got from the external world. He hoards wealth,

authority, fame and learning, in order to acquire happiness. But he finds that they are fraught

with fear, anxiety and pain. The millionaire is beset by the tax-gatherer, the cheat, the donation

hunter, the house-breaker, and his sons and kinsmen who clamour for their share. Happiness of

material origin is short-lived and has misery as its obverse.

Struggle to realise the **Aathma**, to visualise God; even failure in this struggle is nobler than

success in other worldly attempts. The buffalo has horns; the elephant has tusks. But what a

difference. To live in the body, with the body, for the body is the life of a worm; to live in the

body, with God, for God, is the life of man. The dull, activity-hating **Thaamasik** persons cling to

the ego and to kith and kin; their love is limited to these. The **Raajasik** (active, passionate)

persons seek to earn power and prestige, and love only those who will contribute to these.

But the **Saathwik** (the pure, the good, the equanimity-filled), love all as embodiments of God and

engage themselves in humble service. **Pundaleeka** was one such. He was massaging the feet of

his old mother when God appeared before him! He did not interrupt the service, for he was

serving the same God, in his mother! **Thukaaraam** declared to **Pundaleeka** that it was God who

had manifested before him; but **Pundaleeka** did not waver. He asked God: to wait for a while,

until he had finished the service of the God he had started serving.

Proceed from the known to the unknown

The prompting inside man to love his mother is an expression of the Divine Nature in him. If there was no spark of the Divine in man, he would not have loved at all. A person who loves is a theist, whether he goes to a temple or church, or not. **Pundaleeka** was not guilty of sacrilege, for he was actually worshipping God in His most accessible Form---his mother. You have to proceed from the known to the unknown. Then the love expands in ever widening circles, until it covers all nature, until even plucking a leaf from a tree affects you so painful that you dare not injure it. The green vitality of the tree is a sign of the Divine Will, which sends its roots deep into the soil. The roots keep the tree safe from storms, holding it fast against the violent tug of the wind. So too, if the roots of love in man go down into the spring of the Divine in him, no storm of suffering can shake him and crash him into disbelief. As a lump of sugar sweetens every drop of water in the cup, the eye of love makes every person in the world friendly and attractive. The simple milkmaids of **Gokul** saw each other as Krishna; such was their overwhelming love for the Divine Incarnation. The **Bhaagavatha**, where their Love and the Love of many other seekers of the Lord are described, is a text-book of Divine Love, **Bhakthi**. The **Mahaabhaaratha**, which describes the exploits and excellences of Krishna, is a text-book of Dharma, of the ethics of social and political life, as corrected and straightened by the supremacy of the Right. Begin loving service, this day this moment. Each act will urge you to the next, for the thrill is so inspiring. The best service and the best time to render it. There was a king once, who questioned many a scholar and sage who came to his court, "Which is the best service and which is the best time to render it?" He could not get a satisfying answer from them. One day while pursuing the forces of a rival king, he got separated from his troops, in the thick jungle; he rode a long way, exhausted and hungry, until he reached a hermitage. There was an old monk who received him kindly and offered him a welcome cup of cool water. After a little rest the king asked his host the question that was tormenting his brain: "Which is the best service?" The hermit said, "Giving a thirsty man a cup of water." "And, which is the best time to render it?" The answer was, "When he comes far and lonely, looking for some place where he can get it."

The act of service is not to be judged, according to the cost or publicity it entails; it may be only the offering of a cup of water in the depth of a jungle. But the need of the recipient, the mood of the person who offers---these decide whether the act is gold or lead. Fill every act of yours with Love. Let no one suffer the slightest pain as a result of your thought, word or deed. Let this be your **Saadhana**. It will surely help you to achieve the Goal.

Prashaanthi Nilayam, 24-5-1967

24. The One in all FROM time immemorial, scriptures and the experience of saints and seekers have agreed in declaring that there is One Supreme **Indweller** in all beings, and only One. All efforts to distinguish between the devotee, the object of devotion and the means of devotion have concluded, at this point only. **Prahlaadha**, the greatest devotee of that Supreme Godhead has declared in the **Bhaagavatha**, "Why doubt and discuss whether He is here or there? Seek Him anywhere and you can see Him there itself." He is near and far, before, behind, beside and inside everything in the known and unknown worlds. People dare describe Him as thus and thus; that reveals only their faculty to guess; no description can exhaust Him or delineate Him, in full. Such description is based on their experience of the transitory outer world and will surely be affected when direct realisation is won of the Highest Bliss. It is beyond the reach of human intelligence or imagination to realise the Full and the Eternal; in proportion to the development of the faculty, man seeks to picture the Vast Magnificence and locate it in **Ayodhya** or **Dwaaraka** or some such spot and give It a Name and a Form, so that he can approach It and adore It. He might even revere It as Full, but, how can a fraction be Full? How can a facet be the entire Diamond? All Names and Forms are of the many-faceted One. Consider each fraction as a value, as valid; do not deride it as incomplete. It is impossible to experience the Complete and communicate the experience. Fractions too are facts. They share the splendour and glory; they are sustained by the same spring. When the Full is seen as a part, the Fullness does not suffer **dimunition**. **Raama**, Krishna, Vishnu, Shiva---these are Names and Forms of the many-faceted One; when you pay attention to one facet, the rest are not neglected or negated. When the devotee dives into the flood of Bliss that the one Name-Form confers, he is

diving into the same Ocean of Bliss that the Full IS. The waters of the Ocean are not separated by lines drawn on them to demarcate this God's region or that God's. Plunge anywhere; you are plunging into the self-same Bliss.

All this variety is the play of Name and Form; without the multiplicity of names to distinguish one from the rest and the vast phantasmagoria of form to identify and cognise, knowledge of the many is impossible; then, all will be seen and felt and experienced as One, which it really is. To remind man of this fundamental Unity so that he may not get lost in the conflicts and complexities of manifoldness, the One assumes Name-Form and comes as Avathaara (Divinity incarnated in human form) among men. Then man is drawn towards the Avathaara by means of Grace and Prema, and led into the path that will give him the vision of the Full, the One. The One can best be defined as Prema, Love; for, all Nature is immersed in Love, all beings are bound by Love, all are drawn by Love. Love is in all, Love is of all. Love is all.

As affection, sympathy, attachment, fraternity, loyalty, reverence, adoration, patriotism, Love expresses itself in many directions. Adhwaitha (non-dualism) proclaims that! this One is inseparable and unique; Dhwaitha (dualism) emphasises the excellence of Its Names and Forms; Visishtadhwaitha (qualified dualism) speaks of the Names and Forms as integral parts of the One. All reveal Its Glory.

Individual and the Universal are ultimately One

Adoration, Puuja, is the way of approach, to reach the One and submerge oneself in Its Glory.

Adoration arises when awareness of the glory is effected; then, it is a continuous process, called Saadhana. In the beginning, the Adored and the Adorer are different and distant, but, later, they commingle and come to be more and more composite. For, the Individual and the Universal are ultimately One. The wave must yearn only for losing itself in the sea, it should not have any lesser wish, any other aim. Merging gives full content. The ego will be dissolved; all signs and symbols of particularism like name, form, caste, colour, creed, nationality, church, sect and the fights and duties attendant thereon, will fade.

For such liberated individuals who have merged their ego, the only task that will adhere will be the uplift of humanity, the welfare of the world. Their stage of Bliss will react on the world

beneficially, without any conscious effort on their part. They have been rendered Amruthaswaruupa and so, they are embodiments of the sweetest Aanandha; Endeavour to reach that Goal and do that Seva, to the world.

Baaba's Message to Divyajeevana Sangha, June 1967

25. Three-in-one now

THIS Day is a sacred day, when devotees dwell upon the majesty and splendour of the Lord, and taste the sweetness of His Name, which is so dear to them, because it holds within itself the entire Bhaagavatha. The Avathaar of Krishna was a full incarnation, with all the sixteen facets of glory. In the Avathaar of Raama, out of the sixteen, the three brothers had one each and Parashuraama, the contemporary, had one, until Raama met Him and overpowered Him and drew within himself the fraction of the Divine power that He had. Other incarnations were for ad hoc purposes, the suppression of evil represented by one evil person or group of persons. The Raama and Krishna Avathaars were, however, for more general purposes, the mission of restoring Dharma and fostering virtuous living, besides punishing the wicked and teaching the world that vice will not succeed. Man is an amalgam of humanity, animality and Divinity. It is a tragedy if he cannot get rid of the animality; it is a greater tragedy if he Cannot cultivate his Divinity. Contemplation of the Raama and Krishna Avathaars and their ledas (Divine plays) and mahimas (miracle powers) is the surest method of cultivating the Divine in man.

Before every incarnation, two collaborators for the task on which the incarnation comes, also appear--the Maayaashakthi (deluding power) and Yogashakthi (power of comunion with the Divine). Maaya comes as the elder sister to warn the wicked; Yoga comes as the elder brother, to enthuse and keep constant company. Maayaa thrust Kamsa deeper and deeper into perdition, so that his downfall will be more terrible and educative. But, in this Kali age, the wicked have to be reformed and reconstructed, through love and compassion. That is why this avathaar has come unarmed. It has come with the message of love. The only weapon which can transform the vile and the vicious is the Name of the Lord uttered with Love. The great lesson of Kaalinga episode for man The Name is redolent with Divine Glory; so when it is turned over in the mind it transmutes it into an instrument for liberation from delusion. Take the name,

Navaneethachora (Butter-thief)

that is used for Krishna. It does not mean a person who runs away with the butter that people have stored. It is not the stuff called butter, that is got by churning curdled milk, that He stole. It is the butter of Faith, won by the churning process called 'yearning,' from the curdled milk called, 'worldly experiences.' He covets only this 'butter.' When Yasodha chided the child Krishna for this 'theft,' He replied, " But Mother, they like me for stealing it; they are sorry if I do not; they churn it not; they churn it in the hope that I will steal it; when I steal, their hearts are illumined and they awake."

Among all the wondrous adventures that astounded people during His childhood, which revealed to them the Divinity that had come among them, the Kaalinga episode is most meaningful. The serpent Kaalinga was poisoning the waters of the Yamuna and the atmosphere over it, with its breath; all who approached that area, men or cattle, fell dead. But, Krishna, the Divine Boy, jumped into the depths, forced the foul snake to rise above the level of the river, and leaping on its rapid range of hoods, He danced upon them with His tender lotus feet. The pressure of those soft silken soles was enough to force the deadly poison out from the fangs of the monstrous cobra and render it harmless for ever.

Allow the Divine in you to Lord over the mind
This is a great lesson for man. This leela is quite unlike earlier incidents which evidenced the Child's super-human strength and wisdom. He was lifted away by the storm-demon, he was hit by the calf-demon, he was felled by the cart-demon, he was pecked at by the stork-demon, he was poisoned by the nurse-demon; but sceptics can easily ascribe these miracles to accident or coincidence or exaggeration. But, the Kaalinga episode is a valuable lesson in spiritual saadhana.

In the Maanasa-sarovar (the deep placid mind-lake) of every man, there lurks a poisonous cobra, with six hoods---lust, anger, greed, attachment, pride and hate---infesting the air and destroying all who near it. The name of the Lord, when it dives into the depths, forces it to come up to the surface, so that it may be destroyed. So allow the Divine in you, the Krishna, to Lord over the mind; let Him trample on the hissing hoods, and tame the vicious vipe; let it vomit the venom, become Saathwik (pious) and sweet. This is the saadhana the

episode teaches, the duty it enjoins.

Like all avathaars, Krishna announced His advent to the world, bit by bit, step by step, testing every time how far the Reality will be accepted by the masses. The signs and miracles were intended, then as now, to proclaim the Avathaar. Even while in the cradle, Yasodha had a surprise from the child one day. She was singing lullabies and relating stories to send the child to sleep. One day, she told the Raamaayana story---how Dhasharatha had four sons, how the eldest son, Raama, grew; how Raama was about to be enthroned as Crown Prince; how his step-mother persuaded his father to send him as an exile into forest for fourteen years; how a golden deer appeared before his dearly beloved wife; how he pursued wicked Raavana who had played this trick to get Raama out of the way, came to the hermitage at that time and carried her away to his island kingdom! As she said this, the child seemed to be terribly angry. It held forth Its hand, and cried, "Lakshman! Give Me My bow and arrow." The mother remembered that Lakshmana was the brother who accompanied Raama to the forest and she was convinced that He who was Raama had come as Krishna to the world again.

Krishna's revelation of His Incarnation Chaithanya also gave indications of His being an incarnation to His mother, as a child.

Chaithanya was then a baby crawling on all fours. His mother had a guest in the house, an old orthodox Brahmin, who was cooking his own lunch, from the provisions given by her. He desired his food to be ceremonially pure, uncontaminated by the touch of other hands. He offered to God the food he proposed to eat; that was his vow. It was rather late when the offering was ready. Just when he sat before the idol of Krishna for worship, the child toddled forward and dipped his fingers in the vessel of food thus making it 'impure' as an offering to God. So, provisions were given again, food was cooked again, and very late in the day, the worship was resumed. This time, too, the child crawled in from somewhere and contaminated the sacred food!

It repeated the mischief a third time. The mother dragged the child away and threatened to thrash the prank out of its head. But the child asked the mother, quite innocently, "He is calling on me to eat it, but, when I go near him, he gets angry." Thus did He reveal that He was Krishna come

again.

All **Avathaars** teach, as the first step in the long road of **Saadhana**, the giving up of attachment.

In the **Threthaayuga**, the Yoga-**Vaasistha** taught the same rule. In the **Dwaparayuga**, Krishna taught Arjuna to give up **Vishaya-Vaasana** (attachment to the objective world).

There was an ascetic once, who had given up all attachment. He was going along a **Himaalayan** track, when the wind blew his hair on his face and blocked his vision. So, he turned and walked in the opposite direction. He was not attached to any direction or place!

People utter, with apparent faith, "Krishna-Krishna-Krishna," but they never give up **thrishna** (thirst) for worldly good or fame. In each **Yuga**, you have the **Avathaar** of the Lord come to redeem, revive and **re-build**. At the present time, **Mahaashakthi** (Super Power), **Maayaashakthi** (Power of Illusion) and **Yogashakthi** (Power of Vision with God) have come, all together, in one

Human Form; your endeavour should be to draw near and earn Grace therefrom.

Prashaanthi Nilayam, Krishna **Janmaashtami**, 28- 7-196 7
26. The wheel and its hub

BHAARATH is the sovereign of all nations, so far as spiritual dominion is concerned; and which dominion can be richer than that? She alone is capable of scattering the clouds of doubt, anxiety and fear that darken the minds of men and turn them to competitive adventures in the realm of material gain and glory. These clouds have appeared over the Indian sky also; people here too are admiring darkness and slighting daylight. They blindly imitate the manners and morals of the

West and open the doors of their hearts to the flood of greed and discontent. Of course, the material world which science analyses and studies, and provides the means to control and regulate, is necessary for fulfilling the demands of living, but, it is wrong to imagine that world can give us lasting peace or joy.

The **Vedhas** and **Shaasthras** of India were not collected or compiled by fools or knaves, they were put together by people, who gave up the attractions of comfortable life, as so many heroes of scientific discovery like **Edison** do now: they retired into the forests, so that they could concentrate on the solution of the problems that challenged them. In every statement in the

Vedhas and **Shaasthras**, you get the genuine ring of actual experience and personal thrill.

Do not sit on the bank of the river and pronounce judgements of the depth of the waters, or their taste to **potability**. Step down and examine for yourselves; that is the sign of the sincere seeker of

Truth. If you do not, you can be rejected as a prejudiced or perverse witness. Those who pronounce My act of creating **Vibhuuthi** (holy ash) as 'magic' are also of the same category, for they talk without any qualification. They cannot tolerate the splendour of the Divine to disturb the darkness they have learnt to like. The impact of material civilisation has hardened their hearts, softened their brains, and made their lives hollow and vain. Search for comfort will make a man egoistic. The rulers who frame and foster the educational system of the country are responsible for the discontent, disillusionment and consequent delinquencies and disturbances of the students. They pay attention only to the physical and intellectual training of the youth; they forget the attention must also be paid to mental, moral and spiritual development, so that an integrated personality can emerge. Now, a child is put to school so that years later he may get a cushy job! Schooling is for gaining a living, not for gaining the ultimate in life. In all countries, it is the same.

Nowhere is youth trained to earn **Shaanthi** (equanimity, peace); everywhere, the aim is a comfortable life, not a life of peace and undisturbed joy. Comfort is a passing phase; it is a relative stage, between two discomforts. The search for comfort, for riches, for fame, for power over others---these will make a man so egoistic that he is a danger to himself and others. The only safe path is to seek **Aanandha** within oneself, not in or through others. There is great joy awaiting the person who radiates compassion, truth and patience, humility, reverence and piety.

Mind soaked in desire Cannot receive wisdom
Students must demand a revision of the system on these lines; they must demand that they be equipped better to meet the challenge of life. They must convince the administrators that this is essential. After all, they are your own people, interested in your welfare. They must listen and carry out suggestions. Zoroaster, one day, asked the Prince of **Iran**, "Go, light this lamp, from yonder flame." The lamp could not be lit; for the wick was soaked in water. Then Zoroaster said, "Your mind is so soaked in desire that it cannot receive the wisdom it needs; dry it in the sun of detachment." When teachers and the taught are immersed in worldly

desire, how can light be
 transmitted or kept alive?
 There was a mother-in-law once, who declared with evident
 satisfaction, "My daughter-in-law
 passed away, no doubt, but, what a wonder, the terrible fever she was
 suffering from disappeared
 in a trice." The fever is not the prime thing; her life is the crucial
 object to be cared for. So too,
 the student should know how to live a contented, peaceful, happy life;
 that is more important
 than a degree or a class in examination. The journey into the inner
 consciousness to calm the
 storms that rage there is more important than the journey to the
 Moon or Mars. The latter may be
 more spectacular, but, the former is the more beneficial. Life without
 goodness, good thoughts,
 good actions, good words, is like sky in the night, without the moon or
 stars. It is like a wheel
 without hub or spokes! No one can push a boulder away while
 standing on it; you cannot be free
 from anxiety, while all the entrances through which it sneaks in are
 open. Stop catering to the
 senses, and feeding the desires that haunt you.
 Let the name of the Ananthapur Engineering College reverberate all
 over the country, as
 indicating an earnest desire to serve others, as suggestive of sweet
 talk, and sweeter hearts. I am
 always happy among students, especially when they are full of love
 and joy, high ideals and
 heroic determination. I had met the students of the Kaakinaada
 Engineering College, while this
 same Principal was working there. They did fine voluntary services
 for the meetings there, which
 attracted laks of people from all over the area. I am happy that this
 College too has the same
 tradition of intense study, combined with excellent social service.
Ananthapur Engineering College, 30-7-1967
 The genuine outer signs of bhakti are three: faith, humility and
 apprehension. Faith in the ultimate victory of truth and love;
 humility before elders and the wise; apprehension in the presence
 of evil, fear to mix with bad company to enter into evil designs, to
 act counter to the whisperings of conscience.
Sathya Sai Baba
 27. Sweetness invisible
 MAN alone has the chance to liberate himself from the wheel of birth
 and death, through the
 most pleasant means, that of serving God. But, as a result of ignorance
 or what is worse,
 perversity, he lets the opportunity slip from his hands, and suffers
 grief and pain, fear and
 anxiety, ad infinitum. By escaping from the clutches of the
 fascination exercised by material

objects and physical pleasures, man can succeed in his efforts to
 liberate himself. He has
 travelled long enough on the wrong road; it is time now to turn back
 and move steadily towards
 the goal. The love that he has cultivated for men and things has to be
 sublimated into pure, divine
 worship. Then it gets transmuted as Bhakti (Love of God). Convince
 yourself that the Lord is in
 you, as the charioteer, holding the reins of the five horses (the senses)
 and giving you constant
 counsel, as He did when Arjuna prayed to Him, to lead and guide.
 Then, it becomes easy for you
 to convince yourself that the self-same charioteer is leading and
 guiding all other men and even
 all other beings. When you are established in this faith firmly, you
 become free of hate and
 malice, greed and envy, anger and attachment.
 Pray to the Lord to strengthen this conviction and this faith; He will
 open your eyes to the Truth
 and reveal to you that He is the Sanaathana Saarathi, in all. That
 revelation will confer on you
 incomparable Aanandha, and grant you kinship with Creation's
 manifoldness. That is the reason
 why Krishna told Duryodhana, who pleaded with Him for help
 against the Paandavas, on the eve
 of the battle, "If you hate the Paandavas, you are hating Me, for, they
 have recognised Me as the
 Breath of their Life." Know Him as your strength, your breath, your
 intelligence, your joy--He
 becomes all that and more. No more can any faculty of yours hinder
 your progress. He will direct
 all of them towards the highest Goal; the senses, the mind, the
 subconscious, the unconscious,
 the intelligence--all. Grace will confer all you need.
 Seek Grace, it confers all else
 A mother-in-law was complaining against the new daughter-in-law
 that she consumed stealthily
 quantities of milk, curds, cream, butter and ghee. The girl's brother
 who heard this story from the
 lips of the old lady, called her into the presence, and after
 reprimanding her for her malfeasance,
 advised her to give up stealing all the items, except milk. "Milk, you
 can drink any, quantity you
 like; but, why steal these other by-products?" The mother-in-law, it is
 needless to say, was not
 very pleased with advice! So, seek Grace, that is enough; it confers all
 else.
 You must cultivate love towards every one, however distinct the
 character and capacity of each
 may be. Though the same blood flows through the entire body, the
 eye cannot smell, the ear
 cannot taste, the nose cannot see, do not over-emphasise the

distinctions and quarrel. Emphasise

the basic brotherhood and love. As sugar that has dissolved in the cup of water is invisible, but

patent to the tongue in every drop, so too the Divine is invisible but immanent; capable of being

experienced, in every individual, whether he is at bottom or on top.

Do Naamasmarana (repeated

remembrance of the Lord); taste the sweetness that is in the heart of every one; dwell on His

Glory, His Compassion, which those names summarise. Then, it will be easier for you to

visualise Him in all, to love Him in all, to adore Him in all.

Prashanthi Vidwanmahaasabha, Ananthapur, 31-7-1967

If you talk of anything you do not know, it is a matter for ridicule.

If you talk about anything you have not experienced, it is

reprehensible, for you are cheating your listeners. If you learn the art of public speaking and talk enchantingly using all the skills and frills recommended in the text-books or borrowed from others, it is cheating, nevertheless. Be sincere; be simple, be honest. That is the best recipe for successful speaking.

Sathya Sai Baba

28. Roots into the deep

GOD is Premaswarupa; God is in every being; so, the fruit of every life is full of the sweetness

of that Prema. Like the bitter skin of the fruit which is sweet which casts the cover of ignorance

over the precious juice within, so too the bitter skin of envy, egoism, hate, malice, greed, lust and

pomp does not allow the sweetness to be patent to all. Every being is entitled to partake of that

Prema, irrespective of nationality, colour, creed or status in society.

When God and God's Prema

are activating every atom, who dare say, 'Stand out' to any one?

Ishaavaasyamidham sarvam---

All this is God, is Prema.

The lights that Vyaasa lit to reveal this great reality have become dim; no one is pouring oil into

the lamp; all are interested in pursuing false ideals and fleeting pleasures. Vyaasa taught Dharma

in the Mahaabhaaratha, bhakti in the Bhaagavatha, and shaanthi and prema in the 18 Puraanas;

he taught the knowledge of "knowledge, knower and the known" in the Brahmasuuthra. He

emphasised that harming others is the seed of sin and serving others the seed of merit. That is the

lesson of Prema, pure and simple. The person who has delved into his depths and discovered his

inner reality is the embodiment of shaanthi.

Realise troubles and miseries are God's gifts

Prema is the Amritharasa (essence of nectar) which fills the Upanishads. When man realises

the inefficiency of the senses, the mind and the intellect, to grapple

with the Reality and know

the inner core of his truth, then, he discovers he is the Aathma which is Sathya, Dharma,

Shaanthi and Prema. Or, He realises that there is God who is the basis of all this superstructure,

who has designed and contrived all this and he surrenders his ego to Him. "Let Your will

prevail," he proclaims and resigns himself fully to His plan. That moment is a supreme moment

of joy, Aanandha. Troubles, miseries, handicaps, grief and pains that were hitherto causes of

distress suddenly take on a new and magnificent r01e: they are "His handwork, His gifts, His

Grace." They are no longer unwelcome; they are as welcome as the successes, the pleasures, the

happiness are. Both are His Will. When you go to a new place, you seek out a friend and hand

over to him all the money you have for safe keeping; but, if you start suspecting him later, you

will have no peace. Have faith in him; you are free; you have no worry. So too, give all your

desire-driven activities to God; have faith in Him and be unconcerned for ever. Sarva dharmaan

parithyajya, (giving up all your desire-driven activities through various codes and regulations)

maam ekam sharanam vraja (give everything to Me and have full faith in Me).

If the match-stick is soaked in water, how can it ignite when struck? If the mind is soaked in

vishaya (worldly desires), how can it be ignited into spiritual endeavour? The Prema with which

you are endowed must be directed towards God; then only can it expand, grow, deepen, fertilise

all your actions, benefit all those around you. If it is confined to the world, it will be sucked up

soon, by the sands of envy greed and malice. Without that expansive Prema which is Divine,

man is worse than a pashu (animal), he is a Danava (demon). The pashu or cow yields milk,

when its dead calf is stuffed and taken near its udder. That is the measure of its vaathsalya

(parental love)!

Human life today is like a wheel without hub

The light of Prema is absent in the heart; and, so, bats and nocturnal birds infest it and foul it.

The bats are the evil qualities of hate and malice and greed. The Mahaabhaaratha epic which

Vyaasa collected and composed teach quite emphatically and clearly the evanescence of wealth,

authority, power, physical prowess and all that is considered desirable by man on earth. What did

Duryodhana and Karna lack? Still, they fell and were eaten by dogs

and jackals on the battlefield

on which they had staked their all.

It is to develop this **Prema** and use it for liberation that the four ideals have been placed before

man---ideals which he is to strive for consistently, each one being sublimated and subordinated

to the next---Dharma,

Artha, Kaama, Moksha---**Artha** or material happiness to be won by Dharma (virtuous living),

Moksha (Liberation) to be held as the only desirable **Kaama** or goal. Now, these ideals are being

repeated **ad nauseum** but no attempt is made to act. That is why human life everywhere has

degenerated into a farce, a tragedy. It is like a wheel without a hub, milk without butter,

ineffective, waste.

Prema too is of three kinds, depending on the **guna** (quality) that predominates in the individual.

Thaamasik Prema confines itself to "me" and "mine," it does not flow beyond that little circle.

The **Raajasik Prema** flows only towards those in power, or have wealth, or to those who will:

give it a spectacular effect. **Saathwik Prema**, on the other hand, always flows towards the good,

the pure, the detached, towards awe and wonder, towards God.

Pundaleeka was tending his

parents when God appeared before him as **Naaraayana**. He was revering them as the God in

them. So, he asked **Naaraayana** to wait a little, He threw a brick towards Him to serve as a

footstool on which He could stand, until he was ready to worship Him. If you do not revere the

parents, how can you draw from your heart enough reverence to worship the Father who dwells

in Heaven?

A cleansed mind alone can recognise God

Prema is the spring that feeds the roots of all the virtues. You must have seen paddy fields where

the crop is drying, though the ground is wet and there is a thin sheet of water still under the

plants. You must have seen also big trees, standing upon hard dry ground, but, decked with a rich

crown of green foliage. Have you paused to find out the reason for this contrast? The roots of the

paddy plants do not go deep; the roots of the trees go down unto the very springs of underground

water which are perennial.

So too when each of your acts, the words that you utter, the thoughts that shape your desires and

emotions---when all these draw sustenance from the roots that go deep into the inner springs of

Love, then you will be happy and fresh, you can give shelter and

shade to many a weary mortal.

Japam and **thapas** (pious repetition of Lord's Name and penance) and **puuja** and **vrathams** (ritual

worship and vow-keeping austerities)---all train and subdue the senses. They cleanse the mind so

that God can be reflected therein. Just as the sugar that your eyes can see and your hands can put

into water becomes so dissolved in it that neither eye nor hand can **cognise** it again, the senses

and intelligence cannot **cognise** that immanent God; **chiththashuddhi** (cleansing of mind) alone

can recognise God, just as the tongue alone can recognise the sugar that has dissolved in the

water.

Gopikas had the highest form of devotion

The **Gopikas** had that **chiththashuddhi** (purity of thought), though inferior minds full of gross

desires have fouled the clear springs of their **Prema** with their ignorant comments. **Naaradha** too

thought that the illiterate milkmaids could not have the highest form of devotion; but, when he

offered to teach them, he found them so immersed in God-consciousness that they had no

thought other than those of Krishna, no words unrelated to His Glory, no act unconnected with

His **Seva**. They had surrendered their all to the Lord who ruled them from within themselves.

It has become a fashion for the educated to ask, "Where is God?" "What is His task?" and not

wait for answers. They can well believe that there must be some one who launches and regulates

the highly complicated rockets that move around the earth and other artificial things in space;

but, they cannot believe that there must be some intelligence behind all this manifold galaxy of

stars and planets revolving for aeons and along millions of light years of space.

Believe in that Supreme **Paramaathma** and engage yourselves in the practice of living. You will

then find that you can manage to detach yourselves from the world, though you are in it. You

will be like the lotus which grows in water but which floats on it and does not allow it to wet it,

like the tongue which is unaffected by grease though it may eat ghee and oily articles. The

chiththa (the mind-stuff) should not be contaminated by contact with the sensory objects, that is

the means of **saadhana**.

Prashaanthi Nilayam, Guru **Poornima** Day, July 1967

A man being dragged to court by the police, pleaded with friends to come to his rescue, but one refused to move out of his house,

another offered to accompany only **upto** the court-hall, but a third

promised to be with him through thick and thin. When man dies, his wealth refuses to move out of his house, his relatives go upto the cremation ground but the reputation he has earned goes with him even beyond that.

Sathya Sai Baaba

29. The mind principle

MAN must rise beyond the animal and master his monkey mind. This is the most important item

in saadhana. This technique was elaborated in the ancient Vedhic texts and practised by the

sages; neglect of the study and practice of the Upanishadhs (Vedhic philosophy) and the Geetha

has resulted in the crisis we suffer today.

So, attempts should be made to revive our ancient culture, which was so practical, so applicable

to our everyday problems and so beneficial. Now, there are many details about the mind that

have to be remembered and many misconceptions that have to be ignored. What exactly are we

doing with our minds? In how many different ways are we harmed by the activities of the mind?

How does that mind itself get modified and transformed? One has to study these and free oneself

from the sovereignty of the mind. One should endeavour, on the other hand, to establish one's

sovereignty over the mind. Then alone is this life worth while. Else, it is a colossal waste.

Grasp this maaya and in an instant, the postulate of mind is seen as illusion. You can know the 'I'

principle. When this "I" is not cognised, how can you answer the query, "Who are you?" You are

not the name or label fixed on your material body---Yellappa, Raamappa, Mallappa, or

Lakshmanappa. You are not the bodies which your parents named so. Your genuine name is

different. You declare, "This is my leg, my head, my stomach;" but who is this 'I' that possesses

these? Discover who this 'I' is; understand that the 'I' is not the body. When this is realised as a

true fact, it follows that 'I' is not the sense, nor the mind. So, the 'I' is the resident of this body,

whose residence gives all these their validity and value. That is to say, 'I' is the breath.

Illusion is the effect of the mind

So long as breath resides, there is no death. So long as there is current flowing, the bulb

illuminates. When the current does not flow there is no light. You attach importance to the coming

and going of the light in the bulb; you do not observe that the current is ever flowing. The

connection is broken, that is all. The body is a bulb; when the current flows through it, the parts

inside it are activated and function effectively. The breath is the current; the breath is 'I'. The

Vedhas rely on three categories: Direct, Indirect, Inferential; but, there is a fourth also: Shabdha,

the Sound, the authenticity of the Sound. The breath is inhaled, retained and exhaled as the

sound: Soham Soham, Soham. This means: I am Brahman, I am Brahman.' So, you are not a

jeeva (individual soul) or a deha (body), you are Brahman---the Universal, Eternal, Unchanging.

The illusion you are now hugging that you, with this reality of Brahman as your core and

substance, are only this particular body bearing this particular name---this is what is referred to

as Maayaa (worldly illusion). That is the effect of the mind. The mind has no special

individuality; it has no innate, inherent capability. All its powers of mischief are activated and

multiplied by man himself. It is agitated by the winds of delusion that blow on it.

Now, here is a piece of cloth, though it is just an assortment of yarn. Some yarns are in this

direction and some are in the other direction, and so the cloth was created. If we pull out the

yarns one by one, there will remain nothing of the cloth. So too, the desires of man are the warp

and the woof that has woven this new thing called 'mind'. Remove desire; the mind disappears

and is no more.

Prashaanthi Nilayam, October 1967

The Shaasthras give facsimiles of what the genuine is, just like the printed reproductions of new issues of currency notes, which are

published for the information and guidance of the public. You cannot cut out that bit of paper and use it to buy things. You can

only use it as a standard and say that if the note used is different, it is counterfeit. So also, the Shaasthras lay down the standards;

what is un-Shaasthric is counterfeit conduct.

Sathya Sai Baaba

30. The tiger in the ring

NAVARAATHRI is celebrated in honour of the victory that the Paraa-Shakthi (the Goddess of

Energy, immanent in the Microcosm and the Macrocosm) achieved over the Asura or Evil

Forces, as described in the Devi Mahaathmyam and Devi Bhaagavatham. The Paraa-Shakthi is

in every one as the Kundalini Sakthi (dormant spiritual energy), which is able to destroy when

awakened, the evil tendencies inside the mind; so, the Navaraathri is to be dedicated by all for

the propitiation of the outer as well as inner Divinity, in order that the outer and the inner worlds

may have peace and joy. By means of systematic Saadhana it is

possible to tap the inner

resources that God has endowed man with and elevate yourselves to the purer and happier realm of the Reality.

Look at the trainers of wild beasts. They bring the tiger, the most ferocious of animals, like a cat into the circus ring, and make it jump through a hoop of fire or lap milk from a plate, face to face with a goat, sitting on a chair! They are able to subdue its ferocity and tame it, reduce it to the

position of an unassuming toy! How could they do it? They did

Saadhana, they made the tiger

also go through a regimen of Saadhana and they succeeded! If you could succeed with the tiger,

can you not succeed with the ferocious denizens of your mind?

Three aspects of Shakthi

You can. That is the message of Navaraathri, the Nine Days' Festival celebrating the victory of

the Primal Energy. That energy, when it is manifested in its Saathwik (quiet) aspect is delineated

as the Great Teacher and Inspirer, Mahaa-Saraswathi; when it is Raajasik (active and potent),

the great Provider and Sustainer, Mahaalakshmi; when it is

Thaamasik (dull and inactive), but,

latent and apparently quiet as the Great Dark Destroyer and Deluder, Mahaa-kaali. Since Shakthi

is all-pervasive, omnipotent, infinitesimal as well as all-comprehensive, it can be contacted

everywhere, in outer nature or inner consciousness. Prahlaadha told his doubting father: "Why

doubt, discuss and delay? Seek it anywhere; you can see It." It is near and far, before, behind,

beside and inside everything, in the known and the unknown world.

People dare describe Her or Him, as thus and thus; that reveals only their faculty to guess. No

description can picture the portrait in full. When direct realisation is won, the tongue is rendered

dumb; the portrait is unlimnable. It is beyond the reach of human intelligence or imagination.

But, man seeks to picture the vast magnificance within a limited frame and locate it in Ayodhya

or Dhwaarakaa or Madurai or Kanyaakumari or some such spot, and give it a Name and a Form,

so that he can approach It and adore It. The Name and Form identify It, they do not limit It.

When you dive into the Sea at one place, you are diving into the Full, not a Fraction, for the

ocean is the same everywhere. You cannot separate it into sections by drawing lines on it. Plunge

any where; you are plunging into the self-same Bliss.

Prashanthi Nilayam, 4-10-1967

Man has to master two foes, Kaala (time) and Kaama (desire)---

the ravaging tactics of time and the undermining strategy of desire. He must not allow time to rob him of strength and vitality, too soon; he must not allow desire to lead him astray from the search for Shiva, who mastered both Kaala and Kaama. He subdued kaala or yama in the Markendeya episode; He burnt Kaama when he dared drawing Him into his bond

Sathya Sai Baaba

31. Moving Temples

I AM talking to the men and women I choose to be volunteers, before every festival, and

advising them about their duties and the spirit in which they should execute them. But, those who

act according to that advice are very few! Each is engaged in his own selfish schemes! Each

helps himself, and not those who need help. This badge is a sign to indicate that you are

unselfish, that you are willing and eager to serve. It is no decoration or prize gift. To have this,

and to wander about, lolling in the street, indulging in loose talk and evil habits is treason to

those who expect to be helped by you; it is also sacrilege. You bow, fall at the feet,

circumambulate the Prayer Hall, and perform all the exercises which proclaim that you are a

Bhaktha (devotee possessing intense love to God); you declare before these very visitors that you

are Bhakthas; but, your behaviour gives you up; they reveal that you do not deserve the name.

Sick people must be given immediate medical attention; old people must be seated in the shade;

children must be fondled and consoled. Since there will be a gathering of many thousands for

about twelve days and nights, some people interested in making quick money, by transferring to

themselves the properties of others, may also be present. It is, of course, a sin, wherever it is

done; here, in this atmosphere of Sathya, it becomes doubly so. So, the visitors who come have

to be protected from their attentions; you have to be vigilant, discover such characters and

prevent their manoeuvres. This badge is a call for help from the thousands of devotees who are

coming here, in full faith, that they have the Lord to tend them. Serve people with no thought of high or low

To be present here is itself a gift of Grace, won by accumulated merit; to be endowed with the

badge is a rarer gift. Make the best of this grand chance. This badge is a 'sapling' that has broken

through the soil, from the seed of merit that you have sown in the past. See that the sapling is

watered and fostered by your honest Seva (service), not dried up in the dust of insincerity and

hesitation. It provides you a valuable opportunity to cast off bad habits and assume good ones.

You will have to discard self-conceit and the craving for display, so that you may win Grace.

Serve people with no thought of high or low; no service is high, no service is low, each act of

service is equal in the eye of the Lord; it is the readiness, the joy, the efficiency, the skill with

which you rush to do it that matters.

If you do not serve man, who is your kith and kin, with the same feelings, impulses and instincts

as you, who is before you, alive and gladly accepting with a smile of gratitude, how can you

serve **Maadhava** (God), who is so far above and beyond you, so different and distant, so potent

and mysterious? Train yourselves to serve God by serving man, in whom there is God installed

in the heart. Convince yourselves that the service of man is worship of God. If you send away

some one who runs towards your house for shelter from the rain back into the open street, you

are inhuman, to say the least; if you do not do all that lies within your power to alleviate the pain

that you find another is suffering from, you are unfit to be called human. Be at least human, even

if you do not aspire to become divine! Being human is at least better than the status of beasts, for

they do not remember the past, nor plan for the future. Cattle do not know that they are

ploughing for the sake of sowing, nor bringing home the harvest, when the mowing is finished.

Man piles upon his head the past and the future, and since he is not quite sure, he goes to the

additional bother of 'insurance!' Man is burdened with desires; he plans to brighten the future,

and wipe out the past. The tiny seed of desire grows soon into a mighty tree; so you have to fry

the seed in the fire of **thapas** (penance), so that it may not sprout.

A volunteer is expected to be an example to all

The fire of detachment will fry the seed of desire, down to the last trace of life in it. Mere

transitory fits of renunciation will not succeed in preventing sprouting. Detachment has to be

supplemented by the knowledge of the hollowness of the objective world. Else, humility and

reverence are but clothes you put on, while wearing the badge. When you take leave and move

out from the gates of **Prashaanthi Nilayam**, the clothes are changed and the old tatters of arrogant

egoism are worn! When some one uses harsh words against you, do not allow your pride to

persuade you to retaliate with harsh words of your own. When one of

your fingers pricks your

eye, you do not turn against it and retaliate, do you? The person who was harsh is as much you as your own finger.

You tell people not to speak aloud, nor smoke. If, you yourself commit these lapses how can you

insist on others to obey your instructions? Control these tendencies that you have developed;

they are recent habits. If you do not master these little evils, how can you ever hope to suppress

deeper evils, like greed, pride, hate, malice and other vicious tendencies? This badge is a sign of

My Love, of My Compassion. It is an inspiration, a lesson, a blessing! It expects you to be

virtuous, an example to all, in devotion and enthusiasm.

It is an inspiration, not just for these ten or twelve days. Or, in this limited area, named

Prashaanthi Nilayam. Wherever you are, at whatever time, do the duty that this badge demands,

whether you have it on, or not. Help others as much as lies in your power; if you cannot give

them adequately, at least, feel the agony. "Alas! How much is the suffering they undergo! Lord,

relieve it soon," pray thus with all your heart.

Shankaraacharya used to live on alms. In the old days, Imperial Princes, who studied in the

hermitages had to seek alms and live on what they collected thus. This is for the removal of silly

egoism. As pilgrims yourselves to the holy temple of **sath**-karma (righteous action), keep away

your luggage (egoism) and enter the shrine, to purify the heart.

Deposit your luggage in the

vaults of "surrender" (**sharanaagathi**). Remember the persons whom you serve are temples,

where God is installed. Worship them with the flowers of good words, timely help, and vigilant

care.

Prashaanthi Nilayam, 4-10-1967

32. The miracle of love

THE doctor who is presiding over this Hospital Day is known to Me for many years; he was

coming to **Shirdhi** and is very much attached to Me, since the first day he came there. Though the

Shirdhi body and this body are different, the **dehi** (the person in the body) is the same; and, so I

recognise and reward all who come to either place.

We have a Hospital here, since eleven years, with twelve beds for **inpatients** and doctors and

nurses and equipment and medicines for treating them and a large number of out-patients. Do not

be under the impression that we have this Hospital because I need the help of these doctors and

these drugs to cure those who come to Me. There are some who desire treatment by the doctors, in a hospital; that is the means by which they feel they can be cured. Some are anxious that the doctor must give them an injection; if he **doesn't**, they feel they are neglected. So, I ask the doctor to give them one or even a series! There are many who have no faith in anything except tablets and the needle. They come to the Hospital and while there, they listen to the silence of the **Prashaanthi Nilayam**, and feel the **Aanandha** that is redolent in the atmosphere. They respond to the **bhajans** (congregational singing of devotional songs) and see how people who partake in it are happy: when they are in that **Aarogya nilaya** (House of Health, the Hospital), they are drawn to this **Aanandha nilaya** (Home of Bliss, the Prayer Hall), and gradually, they equip themselves with the armour of faith, which guards them against any illness. Today disease has its hold on every family. There is another reason; many patients with illnesses of an advanced nature are brought here; they cannot be accommodated with others, in the sheds or rooms; they require close attention and loving care, special diet and facilities, which only a Hospital can provide. So they could be admitted into the Hospital awaiting My **darshan** and My ministration. They can be looked after better there than in the midst of the vast gathering of devotees. When two people meet, it is considered good manners that each should inquire about the health of the other. This is true of the peoples of both East and West. You ask each other, 'How do you do?' regardless of the fact, that both are every moment approaching death, nearer and nearer. Really speaking, both are undergoing **kshaya** (decline), not **kshema** (the security of health)! With each exhalation of breath, a fraction of life-span escapes from our hold. So, each should warn the other, remind the other, instruct the other, to use the available present for realising the God within the Universe and within oneself. The body has to be maintained in good condition, for it is only when embodied in this human tabernacle that man can realise God. The body is either strong or weak, an efficient instrument or an inefficient one, according to the food, recreations and habits of one's parents. Since the elders do not pay attention to these, the health of the children suffers; we have hospitals, dispensaries and clinics in every street now, because disease has its hold on

every family, in every home.

Even little children wear glasses; young people dye their hair, many wear dentures. The reason is, the atmosphere in the modern home is filled with artificiality, anxiety, envy, discontent, empty boasting, vain pomp, extravagance, falsehood and hypocrisy. How can any one growing up in this corrosive atmosphere be free from illness? If the home is filled with the clean fragrance of contentment and peace, all its occupants will be happy and healthy. The elders have, therefore, a great responsibility towards the generation that is coming up. Conquer anger when it arises in the mind. Anger is also a great cause of ill-health, besides being dangerous for other reasons. It brings a long trail of camp-followers, each of whom adds its share to the final ruin. So, you must conquer this passion, when it arises in the mind, by reminding yourself of the omnipresence of God, of God as the inner **motivator** of all, of His being the Director of this Play called Life. Try to think of something else than the circumstances that roused your anger, do some **Naamasmarana**, lie down in bed, go on a long walk, drink some cold water---struggle with yourself, until you win. Do not fight with others; fight with your own urges. When the Chinese hordes poured in, you fought them on the Himalayas, not in **Penukonda**; **isn't** it? **Penukonda** may be more easily accessible, but, the invasion is on the border and the struggle has to be on the border! Stop the enemy at the threshold; stop anger at the threshold of the mind. Then, the body's safety can be ensured. Know the "sign which declares that I am **Sai Baaba**" The best preventive of ill-health is the **Aanandha** that comes of unconcern. Look at Me. I have come with this body, and you can see that there is no difference between this body and any other human body. But yet, illness has never affected this body. It cannot, any time. Even if I welcome it, it cannot approach Me. Nor am I taking any precautions against it. I take all manner of foods, at all kinds of places, in all types of homes. The dhobi's room will be full of varied assortments of clothes, **isn't** it? My dining table has an equally varied assortment of dishes, brought by devotees at the **Nilayam** belonging to all the corners of the world. I have no fixed menu at all; I do not care for one. I move about in all varieties of weather, sun or rain, summer or winter,

valley or plateau; I drink water from one well today, another tomorrow. But, I am **Aanandhaswaruupa** (Divine Bliss personified) all the time and so, I am never ill. Nor am I in the least disturbed by either the praise or by the maligning, that people pour. When I am spoken of, either in derision or in adoration, My **Aanandha** is the same. A wayside tree having a load of fruits with sweet juice, is admired by some; but, most people are tempted to throw stones. Even lunatics and senile old men will cast stones at it. The tree will only be happy that it is receiving the penalties for its bounty, and contributing to the happiness of the hungry and thirsty.

This **Prema** is My distinctive mark not the creation of material objects or of health and happiness, by sheer exercise of Will. You might consider what you call 'miracles' as the most direct sign of Divinity; but, the **Prema** that welcomes you all, that blesses all, that makes Me rush to the presence of the seekers, the suffering and the distressed in distant lands or wherever they are, that is the real sign! It is that which declares that I am **Sai Baaba**. For Me, every day is a Festival day, for My **Prema** is showered everyday! But since you pay attention to the calendar and observe specially these holy days, I also arrange these Festivals here. When the Doctors come and ask Me permission to have a Hospital Day I say, Yes. For that provides you a chance to know from Me the disciplines needed to keep this physical instrument healthy and active.

Prashanthi Nilayam, Hospital Day, 5-10-1967

The **Shaasthras** lay down steps in **saadhana**, so that man can have peace, contentment and joy. The very first step is to remove the weeds in the garden of your heart, plucking by the roots the briar and bush of lust and greed, of hate and pride and plant in the ground thus cleared the fragrant flower plants of **prema** (love) and the sweet fruit trees of dharma (virtue).

Sathya Sai Baaba

33. Books as benediction

SIX books, in five languages, were dedicated to Me now, by the authors or publishers. So, this is an appropriate occasion to put the question to ourselves, "Why should books be written, published and read?" Books must reveal, inspire, educate, inform, lead and guide. Yes; but, what should they reveal? Whom should they inspire? How must they educate? What information should they contain? Where should they lead? To which place or stage must they guide the readers? These questions have to be answered before we can

pronounce the book good, the trouble and expense worth while and the dedication well done.

Those who believe that there is an all-knowing God who rules and regulates the Universe---science has progressed from certainty to doubt, about its capacity to explain the Universe---have to admit that each one is born as a result of His Will. Therefore, there must be a Divine Purpose in life. Man must know the way to attain God, must be led and guided to attain Him, must be educated to rid himself of distractions on the path, must know that, which if known, all else is known. The rest is all secondary, incidental, unnecessary. The **Vedhaantha**, meaning "the goal or finale of the **Vedhas**," is the repository of this knowledge, the knowledge of God and of the journey which leads to Him. The different hypotheses about His Nature and characteristics and how to test their validity, the different disciplines that will render the intellect of man sharp enough to grasp the Glory of God, the immeasurable thrill that the revelation of the Glow of God as one's own inner glory will confer, all these are indicated in the **Upanishads**, which form the **Vedhaantha**. Every good book written by Man is acclaimed so because it has a vein of this golden glory in its pages. Spiritual knowledge alone can give peace and happiness

Vedhaantha means the final product of the fund of knowledge---liberation. The final product of milk is ghee---for, when milk is heated, curdled, churned and the resultant butter is clarified, ghee is secured and it cannot be turned into anything else. That is the end-product. **Vedhaantha** is **Inaana**---the knowledge that reveals, that loosens 'the knots of the heart' and the bondage to external objects, that discloses in a flash the Unity that is the Truth of all this multifarious Creation. That alone can give **shaanthi** and **sukha** (peace and happiness). Man can be happy only in vastness, in overflowing into greater and greater power and magnificence. People run up to **Nainital** or **Kodaikanal** or **Mussorie** during summer, in order to escape the heat of the plains. So too, people seek vastness, in order to escape the stuffiness of 'individualised' life. They want the Eternal, the Absolute; not, the temporary and the particular. So, books must deal with the eternal verities, the absolute certainties, the vast immeasurable joys. The fascination that the temporary has over the mind is called **Maaya** or Delusion. For example, under the delusion that white or greying hair is something to be

ashamed of and postponed, men
 and women dye their hair---though for all other purposes, white is
 considered more desirable
 than black! The mind is never still fixed on any one ideal. It is ever
 wavering, flitting from one
 object to another, hopping from one satisfaction to another. To allow
 oneself to be led by the
 mind and bypass the intelligence is the folly called **Maaya** (illusion).
 The world is a labyrinth in
 which man has become entangled; he must find a way out. The mind,
 however is no guide, for it
 is an aimless wanderer.
 See God face to face in all beings
 The camel eats thorns and is happy. Man too suffers untold misery as
 a result of his search after
 objective pleasures; but he does not seek a way out. He is not aroused
 into activity to overcome
 the pain of the thorns in his mouth. The pain makes him resolve now
 and then to desist, but, that
 is but a momentary vow. There is no strength behind that resolution.
 When disgust develops into
 determination, the habit is terminated, the effects are washed off in
 the tears of repentance and
 the mind is eliminated. The Lord is ever behind you. Turn back from
 the world---He is face to
 face with you! Cultivate enough strength of mind to know its
 weakness and to surrender your all,
 to the God whom you see face to face in all beings and at all moments.
 He does not calculate the cost of the 'all' which you surrender at His
 feet. He examines the spirit
 in which it is surrendered. **Shankaraachaarya** stood before a house
 with his begging bowl. The
 old lady who lived there was struck by the effulgence on his face that
 betokened a realised soul;
 but she had nothing which she could drop in that bowl. She wrung
 her hands in despair; she
 cursed herself; she wondered why the distinguished mendicant had
 come to her door, instead of
 going to the doors of the affluent. Then she remembered she had a
 single myrobalan fruit, the
 last !of a handful she had plucked from a tree in the jungle a few days
 earlier. When she felt
 thirsty, she used to eat a fruit. She brought it out and, with tears
 flowing in her wrinkled cheeks,
 she dropped it into the bowl. **Shankaraachaarya** was touched by her
 contribution; the Lord
 willed; a shower of golden **myrobalans** fell in the yard in front of her
 hut. She was placed above
 want even without her asking for it. That is the way Grace works.
 The Lord is Love inexhaustible
 You know the various acts of Grace that Krishna conferred on the
Paandavas; but, if you know

how Krishna came first into the **Paandava** group, as friend, guide and
 saviour, you will realise
 that Grace is showered unasked by the Lord. **Parikshith** put this
 question to **Sukha**, the narrator of
 the **Bhaagavatha** episodes: "How did Krishna and His elder brother
Balarama first meet my
 ancestors?" **Sukha** said, 'They were present at the **Swayamvara**
 (choosing of husband by the
 bride herself) of **Dhroupadhi**, where the **Paandavas** were also
 present in the guise of **Brahmins**.
 You know that **Dhroupadhi** was to wed the archer who could
 successfully hit the revolving fish
 figure put on a tall post. When the men of the warrior caste failed in
 this test. **Brahmins** too were
 allowed to try their hand if they wished. Arjuna succeeded and won
 her hand for all the five
 brothers. They were living incognito in a potter's home. Krishna knew
 that the winners of this
 Royal Princess were His kinsmen and so, He went to the potter's hut
 with his brother. He
 announced Himself as Krishna and gave them very wise counsel
 about their future course of
 action."
 The Lord is **Prema**---Love-unsullied, inexhaustible, universal. He has
 no predilections or
 prejudices. You have no reason to fear Him; fear rather the
 tendencies in you that drag you into
 vice and sin. Books that prompt persons to love God and fear vice are
 most beneficial. Love
 towards God must be witnessed by love towards man, for man is the
 visible manifestation of
 God, a manifestation whose grief and pain you can understand as akin
 to your own.
 Such books can come only out of hearts that pine and pray. Lead that
 life and the lines will
 emerge.
Prashanthi Nilayam, 6-10-1967
 When you cultivate the attitude that you are the body, the body will
 demand from you more food, more variety in food, more attention
 to appearance and physical comfort. A large portion of the food
 now consumed is superfluous; man can live healthily on much less.
 A good deal of effort and expenditure now spent to cater to taste
 and to social pomp can be given up, and health too will improve
 thereby.
Sathya Sai Baba
 34. Nurse the ancient tree
 INDIA is the land where the dichotomy of 'that' and 'this,' of 'Creator'
 and 'Creation,' of 'energy'
 and 'matter,' was resolved in one grand Unity, by both theory and
 practice, in philosophical
 schools and in **hermitages**. The Tree of life, with its countless
 branches proliferating into

thoughts, words, and deeds, attitudes, tendencies, and impulses, is known by the sages of India to have its roots in Heaven! So, every rule and ritual was made sacred and holy, suffused with purity, humility and love. This resulted in peace and happiness, for the individual, the family, the community, the nation and the world.

But on account of the domination of exotic ways of thinking, quite contrary to Indian ideals, people have become ashamed to call themselves Hindus, as if the picture the sages drew was a caricature; as if they were being misled by their ancestors. This is a wrong and dangerous attitude; it ignores the lasting benefits that one can draw from the experience of those sages. The attractions of a free and easy life are superficial and hollow. When the wicked Kauravas were undraping the clothes of Dhroupadhi, the Paandavas sat unmoved; for they felt bound by their plighted troth; but the Lord, who loved them for that loyalty, came to her rescue! Now too, the honour of Hindu religion and culture is at stake; it is being derided and discarded by the very people who have the responsibility to foster and fructify them. Hindus are fast giving up the rites and ceremonies that marked the different stages of spiritual development. They join in the humiliating laughter of cynics who proclaim that they circled in outer space and did not find God anywhere; as if the earth under their feet and Nature around them were not witnesses enough for His existence!

India must nurse the tree of Dharma

Indian thought affirms that I and 'He' are one; that all is integrated in the composite whole, true, good, and beautiful, through and through. Indian thinkers have reached the dizzy heights of speculation and the clearest depths of intuition; they have found that the experience of fundamental unity is not negated by most rigorous logic. Therefore, all other faiths are but facets of this supreme Truth, this sublime experience. And, each little duty cast upon man in the Hindu Code of Morals reflects this awareness of Unity. For example, it is laid down that when a person dines without first feeding the chance guest or the hungry man at his door, he is committing theft, eating a meal of sin, partaking a feast of foulness!

Dhamayanthi, deserted by her husband Nala, in the darkness of the forest, could not sleep, for she was anxious about her lord's welfare. Just then, she heard a herd of elephants rushing

through, trampling the groups of aborigines sleeping around her; her warning cry was unheeded; they slept too soundly to be awakened. So too, India, that is to say, Vedhamaatha (the mother who speaks with the voice of the Vedhas) has to warn the nations of the world, sleeping the sleep of sense-satiety, that wildness is rushing in to destroy them. This is the role of Bhaarith---to assert that God is a present and persistent factor in human life, in every atom, in the Universe and that God is Sath, Chith and Aanandha (Existence, Consciousness and Bliss Absolute). She must nurse the tree of Dharma and garner from it, for the welfare of the whole world, the fruits of Ahlaadha (spiritual exhilaration), Aanandha (bliss) and shaanthi (calm equipoise).

The preservation and promotion of Hindu Dharma is the need of the times. People who practise its principles have to propagate them, by precept and example. In every one, there is the thirst for God; only many deny it on account of false pride, some on account of ignorance, some call it by some other name, worry, discontent or despair. Some have faith only in Love, some believe only in Truth, some swear that they care only for Goodness---but, all these do not know that they are referring to God alone by these names. They too are pilgrims to the same Sacred Shrine.

Prashaanthi Nilayam, 7-10-1967

Man must reveal the divine qualities of love, humility, detachment and contentment. If he does not, he becomes worse than a beast and more deadly.

Sathya Sai Baba

35. The tricycle

BIRTH is the consequence of Kaama (desire, lust): Death is the consequence of Kaala (Time, the lapse of Time). The God of Desire (Kaama) was reduced to ashes by Shiva; the God of Time is Kaala or Yama. He was subdued by Shiva. So, one has to surrender to Shiva (God) if one has to escape the consequences of these two frightfully fatal forces. If between Kaama and Kaala, you take refuge in Raama, then you can escape the rigour. For Raama is the Aathma and Aathma (self, infinite) has no Kaama and is unaffected by Kaala. Nature---both outer and inner---is ruled by the Sovereign Aathma, the Universal Soul, the Paramaathma. So, if you earn the Grace of the Paramaathma, Nature becomes your docile instrument. The body is nature; the vital air is Paramaathma. Living beings are pictures moving on the screen; the screen which is unaffected by the emotions, the

raging fire or roaring floods

that pass over it, is the **Paramaathma**. The worldly will be fascinated by the pictures, which

through delusion, appear as if they are all real living incidents; the wise will concentrate on the

screen, which is pure, white and clear. When water is poured into milk, it too takes on the nature

of milk. Nature too appears to be capable of giving us stability, joy and peace; but, these are

really the qualities of the Ultimate, the **Paramaathma**. Like the water mixed in milk, these

qualities do not belong to Nature at all.

The three paths to attain God have equal efficacy

The **Hamsa** (a legendary swan) has the property of separating the milk from the water and

drinking the milk only. So too, **Paramahamsa** (realised person, who has achieved Truth) can

separate the Illusory from the Real and experience the Bliss, communicated only by the Truth.

Raamakrishna was a **Paramahamsa**; he knew how to separate milk (Truth) from the water

(untruth) added to it. When he was suffering from cancer of the throat, unable to swallow food,

his disciples entreated him to pray to mother **Kaali**, that the cancer may be cured; they felt that

Kaali will certainly answer the prayer if he but made it. But, **Paramahamsa** refused to ask any

such boon from God. His attention could not be diverted to any such low desire. "Why pray? If it

is Her will, it will happen; if not, that too is Her will," that was the reply.

There is a great deal of useless discussion and controversy about the paths to attain God; some

demarcate three paths, **Bhakti**, Karma and **Inaana**. But there need be no controversy on their

relative efficacy. They are like the confluence of the three holy rivers at **Prayaag**, the **Ganga**, the

Yamuna, and the unseen underground **Saraswathi**. **Ganga** is the **Bhakti-maarga** (the Path of

Devotion)---surrender, control of selfish, sensual pursuits; **Yamuna** is the Karma-**maarga** (Path

of ritual and ceremonial worship, of dedicatory acts)---engaging in activities, irrespective of the

benefits therefrom, doing all duties as worship, eliminating all attachment, all pride of I-am-**thedoer**

type; **Saraswathi** is the **Inaana-maarga** (the Path of Knowledge; of acquiring true

awareness of the Reality)---**cognising** that ideas of bondage are all delusion that One is ever Free,

devoid of change, full of **Aanandha**. The three Paths are like the wheels of a tricycle---the

wooden push-cart, which children are given, to train them to take the

first steps, while learning to

walk. **Bhakti** and **Inaana** are two wheels in one line at the back and the forward one is Karma.

The child learns the steps and walks towards the "City of Freedom from Fear and Illusion."

Each step of the **Saadhana** has to be understood well

Instead of relying upon mere enthusiasm to show the way, it is better that the spiritual aspirant

receives guidance from a preceptor during the early stages. For, one has to observe the

disciplines, with the awareness of their meaning. **Dhyaana**,

Upaasana (worship), **Pranavarecital**---

these are best done under proper guidance; mere text-books may lead the **saadhaka**

(spiritual aspirant) into disappointment. The significance of each step has to be appreciated in

order to ensure the **co**-operation of all the faculties of man in the effort and ensure success. Mere

mechanical imitation or automatic repetition is of no value.

Ask any one why green leaves are strung across the main entrance of the house; the reply will be,

"It is the custom, since ages; every decent person does it." But, why? Few people know it; no one

cares to know.

In the years gone by, every village home was stocked full of paddy bags, and so, the rats too

inevitably infested every home. In one such home, they were celebrating every Full Moon Day

the rite called **Sathyanaarayana Puuja**. This required the collection of good quantity of milk and

ghee, the previous night itself. The rats attracted cats and the cats often preferred milk and ghee

to the rodent food they are accustomed to. So, the milk and ghee were carefully kept in places

unreachable to the cats. But, during the celebrations on the sacred day, the milk and ghee had to

be kept open and available for use in vessels around the shrine. That was the chance for the

depredatory cat; so, the master of the house caught the cat by the neck and put it under a heavy

basket, and placed a stone on it, so that it could not play any mischief with the holy offerings.

This was done so consistently every Full Moon Day as a safety measure in one home that the

children and grandchildren felt that, **puuja** or no **puuja**, no Full Moon Day should pass without a

cat being imprisoned under a weighted basket! They started searching for a cat and bring it

home, so that the 'ritual of the cat and basket' could be observed without fail.

Surrender to the Divine Will will elevate words and deeds

The original meaning and purpose was lost during the passage of

time and later generations were

burdened with a belief that danger lurks if a cat is not dealt with, as their forefathers did! From

being an insufferable nuisance, the cat rose to a new status of importance! This is blind imitation.

The fundamental factor in spiritual life is the suppression of desire' the surrender of the

individual will to the Divine Will, which will elevate thoughts, words and deeds into acts of

worship. When **Raavana** fell dead, his queen **Mandodhari** lamented over his body, "You

conquered every enemy of yours, except your own lust!

You were pious, you were learned, you subdued even the most powerful foes---but, you allowed

yourself to be enslaved by desire. That brought about your downfall."

The magnifying glass

draws the rays of the sun on a single point and can set fire to paper or grass. So too,

concentration of attention can destroy the seeds of wanton desire.

That is way I advise a few

minutes of **Dhyaana** every day, both in the early morning hours and in the evening, after dusk.

Prashaanthi Nilayam, 8-10-1967

The scriptures teach that life is unfortunately short. So, the **Geetha** advises man to appreciate three facts: (1) To be born as a human being is a precious opportunity; (2) To yearn to realise God is another precious piece of good luck; (3) The greatest good fortune is the chance to be in the Presence of God, to be immersed in the service of God and to be engaged in fulfilling Divine commands.

Sathya Sai Baba

36. The windows of the mind

WILL Power motivated by God is the active force available for your uplift. This is called

Sankalpa Bala. Develop it by concentration and **japa**. The mind must be compelled to submit to

the dictates of the will. Now, you are easily led astray by the vagaries of the mind. That is why, I

say, WATCH! **W** is for watch your Words; **A** is for watch your Actions; **T** is for watch your

Thoughts; **C** is for watch your Character; **H** is for watch your Heart. If the watch reminds you

every second of the need to watch these five, you can be quite happy.

The mind swings like a pendulum between one pleasant object and another. To stop the

pendulum, the easiest means is to stop winding. That will put an end to the swing. So too, stop

encouraging the mind by following its whims and fancies. When we beat another or cause harm

to him, we justify it as only right and proper; when he beats us or harms us, we revolt and call it

wrong and punishable.

Everything is judged by us on the touchstone of the ego. The mind is a

double-edged sword---it

can save, but it can also bind. Yoga is the restraint of the waves natural to the mind. By learning

and practising the disciplines of **yama**, **niyama**, **aasana**, **pranaayama**, **prathyaahaara dharana**,

dhyaana and **samaadhi** (abstention from evil-doing, various observances, postures, control of

breath, restraining the sense organs, concentration, meditation, absorption in the **Aathma**), the

seeker can overcome and eliminate the mind.

The Five Elements attract and affect the five senses

When the mind is eliminated, the Reality will become patent! It is like the discovery of the lost

"tenth man." Ten friends waded across a river in floods, and when they reached the bank

opposite each one took a count and found only nine, for he did not count himself! So, they

inferred that "the tenth man" was drowned and began lamenting his loss. Then, a passer-by came

along and counted them; he found that all were there; the tenth man too was there; only

ignorance had kept him unrecognised. This is the consequence of Illusion. Since you do not

know the real nature of the Self or **Aathma**, you do not recognise the Self at all; when this

knowledge is communicated by the Guru or scripture, the ignorance of the Self disappears.

The senses are the prime motive forces for the mind and the illusion it suffers from. The Five

Elements have each a characteristic that affects and attracts one of the five senses: Sound (Ether),

which fascinates the mind through the ear; Touch (Air) which draws the mind to itself through

the skin; Form (Fire) which manipulates the mind in its favour through the eye; Taste (Water),

which enslaves the mind through the tongue and Smell (Earth), which attracts the mind through

the nose. Contact with the external world is maintained by the senses for the sake of these

experiences---which yield joy or grief. In order to escape being tossed about on the waves of joy

and grief, one should cultivate unconcern (**upeksha**), an attitude of welcoming either, as a sign of

Grace. **Shri Raamakrishna** said that if you must avoid the sticky fluid in the jack-fruit from

contacting your fingers when you peel it, you have to apply a few drops of oil on them. So too,

said he, "if you do not want the world and its reactions to stick to you, have a few drops of

'unconcern' applied On your mind."

This unconcern leads to the deepest yearning for God. **Chaithanya** went to **Brindaavan**, where

every particle of dust was sacred for him, since Krishna trod that soil centuries ago. He did not see or hear or touch or smell or taste anything except Krishna at **Brindaavan**. He was rendered so forgetful to the world around him that he ignored the demands of hunger, thirst and social etiquette. He yearned for the consecrated food that was offered to Krishna in the Temple. But, one night, the Lord appeared before him, and admonished him for entertaining that one desire too! When at last, he gave up that desire also and was overwhelmed with the thirst for Him and Him alone, Krishna manifested before him, from within him. The Divine **Chaithanya** (Consciousness) illuminated the **Chaithanya** in human form. Learn therefore the discipline that can make the mind settle on God only and never waver therefrom.

Prashaanthi Nilayam, 9-10-1967

37. Jumping to conclusions
WITHOUT self-confidence no achievement is possible. If you have confidence in your strength and skill, you can draw upon the inner springs of courage and raise yourselves to a higher level of joy and peace. For, confidence in yourselves arises through the **Aathma**, which is your inner Reality. The **Aathma** is peace. It is joy, It is strength. It is wisdom. So, it is from the **Aathma** that you draw all these equipments for spiritual progress. There are two eight-syllabled axioms in the **Geetha**, which are the basic beliefs man must have' **Shraddhavaan labhathe inaanam** (with Faith, wisdom is won) and **Samsayaathma Vinasayathi** (the doubter is destroyed). They are two embankments between which the river of life can flow, safe and steady, towards the Sea of Divine Grace. During the years of youth, the river is subject to sudden floods which may eat into the embankments and damage the region. So, special Care has to be taken to render them strong.

The planners of this country's future are concentrating on the production of food, drinking water and housing---but happiness cannot come through these alone. When morality is laughed at, **bhakti** is dreaded as a disease, cleverness is placed at a premium, and the individual is humiliated into an instrument to be manipulated and utilised by the State or some other collective authority, how can happiness be ensured?

When our people worship ant-hills, trees, snakes, birds, lions and cows, cynics laugh, unaware of the deeper truth it reveals, namely, that God is immanent in all

creation. So too, there is deeper significance for the rituals and ceremonies that have been recommended and observed in this land since ages; but now the husk alone remains and the kernel has gone through neglect. It is at such times that the need arises for the **re**-establishment on the old foundations of the superstructures of Morality and Religion. There can be no religion without moral purity. The two are inter-dependent.

Do good when you feel like doing it, don't delay
Your car is not meant to be kept as a show-piece in a glass garage. It is meant for the roads, for taking you fast and safe to the place where you want to go. So too, your body must serve the purpose of your journey. Journey to where? No, as it has been happening, to the cemetery. You have nobler things to do than merely die! You must know your own Reality before you die and merge in that supreme Joy. Eat just enough to keep the body in trim; use the body to discover this Reality, namely, God. Sanctify every moment of your sojourn here with pious deeds and sacred thoughts. When **Karna** was applying oil on his head, with a golden cup of oil held in his left hand, a Brahmin who passed by, held out his hand and asked that the cup be given to him. "Here. Take it," he said, and gave it to him, with the left hand. The Brahmin was annoyed, because no gift should be given or accepted with the left hand. But, **Karna** explained, "I am giving this to you the moment you asked, for, I do not know whether I will be so disposed when I change the cup from the left hand to the right. Pardon me." Do good when you feel like doing it; do not delay---that is the message of this story.

Not to have a son is no spiritual disaster
One common criticism of Hinduism is that it tolerates the worship of images. But the stone is not worshipped as stone; it is the symbol of the God that cannot be pictured in His abstract, attributeless, **Nirguna** (Formless) aspect. The idol is of great help in concentration, as was proved by **Raamakrishna Paramahansa**, **Meera**, **Thyaagaraaja** and a large number of other seekers.

Meera derived supreme satisfaction when she experienced the Divine in the form of **Giddhara Gopaala**, the Cowherd Boy Krishna, who raised the **Govardhana** Peak as an umbrella to protect the people and cattle of **Gokul** against the ravaging rains sent down by the angry Rain-God, **Indhra**. Each mystic has a special Form which touches the deepest

chords of the devotee's heart
 and moves him into the Divine Ecstasy. **Thyaagaraaja** knew that
Raama was the Sovereign of all
 Creation, that He was immanent as well as transcendent; and he drew
 the highest inspiration by
 picturing Him as the son of **Dhasharatha** and consort of **Seetha**.
 Another Hindu belief is that food, when it is offered to God and then
 taken as consecrated by His
 acceptance, is activated by Divine energy and is freed from all evil
 influences that might adhere
 to it. This helps the attitude of dedication, and encourages the
 conviction of the constant
 Presence of God as an inseparable guide and guardian wherever you
 may be. This betel box that
 I have is made of lead; now, if some one comes and asks, "Keep the
 box, but give me the lead," it
 is absurd because they are inseparable, indivisible. So too, it is absurd
 to say, "Be a Hindu, but
 give up these beliefs, this Dharma." They are the very characteristics
 of the faith. If the Dharma
 is not known and practised, the Hindu is as bad as dead.
 Mention was made here of the fear that the childless suffer from; the
 fear is that unless you have
 a son, who will do the rites prescribed for the departed, the dead
 parents will have to spend ages
 in a special section of hell! This emphasis on begetting a son was
 made only for royal dynasties.
 Since, in the absence of direct successors, the kingdom will have to
 pass through strife and
 bloodshed. **Dhritharaashtra** had a hundred sons; not one of them
 survived him and performed the
 rites to save him from hell! **Suka**, the incomparable Sage, had no sons;
 can you say that he
 missed **Moksha** (Liberation) as a punishment and spent ages in hell?
 Not to have a son is no
 spiritual disaster, I assure you.
 Do not be diverted by persons with perverse minds
 Look at another absurdity. Some worship God as Shiva and call Him
 as **Pashupathi** (Guardian of
 cattle), '**pashu**' meaning living beings, the bound; some worship God
 as Vishnu or Krishna and
 call Him as **Gopaala** (Protector of cattle), 'go' meaning living beings,
 the bound. And these two
 sets of devotees refuse to revere each other! Shiva is extolled as the
 Creator, Preserver and
 Destroyer, by those who adore Him. Vishnu or Krishna is extolled as
 all these three by those that
 adore Him; but, they don't take the next step of recognising that there
 cannot be any legitimate
 reason for their differences. You must welcome all Names and Forms,
 though you might have a
 personal attachment to one Name and one Form. You have to admit

that the God whom you
 adore is universal enough to have many Names and many Forms.
 When a lone dog gets frightened by the shadow that moves
 ominously in the misty moonlight, it
 sets up a howl, which is echoed by all the dogs in the vicinity. Not
 knowing the reason, all howl
 in unison; it is sheer canine nature. The moonlight of Divine Grace
 stirs some humans also to
 howl and others to join in blind imitation. It is their nature; they
 cannot tolerate the
 Immeasurable Glory that showers Grace and Faith, courage and
 consolation. Your duty is to
 march ahead, straight and steady, towards the Goal, without being
 diverted by the exhibition of
 self-imposed ignorance and perversity. Every **Avathaar** had such
 pitiable contemporaries. You
 must have read of **Sishupaala**, **Poundraka**, **Danthavakra** and
 others, in the **Dwaapara Yuga**.
 Enslave yourself to God, not to man
 Maintain your self-respect as **Dhroupadhi** did. When she was about
 to be humiliated in the open
 court, where her husbands who had staked her and lost her in dice-
 play to the wicked **Kauravas**
 were present, she was so enraged that if she had only cast a look on
 the gang of ruffians who had
 won her and dragged her thither, they would have collapsed into
 heaps of ash; instead, she
 looked at **Dharmaraaja**, the eldest husband who had staked her and
 who was sitting before her
 with downcast eyes. That look quietened her a little. Then, she
 uttered a curse, which echoed
 over the earth and heaven. "May the wives of these vipers who laid
 their hands on my hair and
 dragged me here, lament their widowhood, waving their loosened
 hair, in unconsolable grief.
 Until then, I shall not plait the hair which these barbarians have
 unloosened now." She
 proclaimed, in the hearing of all, her lineage, and its reputation for
 self-respect and her resolve
 not to tarnish it or demean it. Maintain the dignity of your lineage, the
 lineage of **Raama**,
 Krishna, **Harishchandra**, **Meera**, **Thyaagaraaja**, **Thukaaraam**,
Raamakrishna and **Nandanaar**. The
 glory of your lineage is like a carefully rolled ball of thread. Any slip
 on your part will result in
 its disastrous entanglement. So beware! Enslave yourself to God and
 not to man. Hold fast to
 your **Saadhana**.
 Be unmoved either by adulation or denigration
 Repeat the **Gaayathri** - it is a universal prayer. It has three parts,
dhyaana---meditation on the
 Glory of God as the Illumination immanent in the worlds, upper,

middle and lower (Om Bhuhbhuva-
swah; thath savithur varenyam); it has Smarana or picturisation
of the Grace (bhargo
devasya dheemahi) and Praarthana, prayer for compassion for the
sake of liberation, through the
awakening of Intelligence that pervades the entire Universe, not to
any particular Name or Form
of that Intelligence; and so, all can use it and be saved by it. There can
be no fanaticism, no
hatred, no rivalry, if the Gaayathri is adhered to; its japa (pious
repetition) will clarify the
passions and promote Love. Do not water and feed the tree of desire.
Intolerance is the product
of anger, hate and envy. Try your best to suppress the first
appearance of anger. It does not come
upon you unawares. The body becomes warm, the lips twitch, the
eyes redden---so, when you
get the intimation, drink a cup of cold water, sip it slowly, close the
door and lie in bed, until the
seizure passes away, and you laugh at your own folly. This may
appear difficult, but you have to
practise it. For the consequences of your yielding to anger will be so
disastrous that you will
have to repent long for them.
There was a father-in-law, who was so angry with the son-in-law for
not writing letter to him and
his daughter from foreign lands where he had gone as a soldier, that
he wrote to him an angry
letter: You are as bad as dead, so far as we are concerned, for you do
not care for your wife any
longer. So she has shaved her head and started wearing widow's
weeds." The soldier when he
received this letter lamented aloud that his wife had become a
widow, not realising that so long
as he was alive, that calamity cannot happen!
Do not jump to conclusions, abdicating your discrimination. Don't
deny the validity of your own
experience. Stand on your strength. Be unmoved, either by adulation
or denigration. Follow My
lead: I am unaffected by either, I march on, alone, undeterred and of
My own accord. I am My
own Guide and Witness, have full faith in this.
Prashanthi Nilayam, 13-10-1967
God is no partial benefactor; he gives the fruit from every tree,
according to the seed. you have planted the sour mango, hoping to
use the fruit for pickles; then, why lament that the fruit is not sweet
to the tongue? Do good and aspire to get the fruit of goodness---
that is pardonable. It is not as bad as doing bad and blaming God
that He has given you the meed for evil deeds.
Sathya Sai Baba
38. Not above, but around
NO other human community has gone so deep into the problem of

birth and death, of thoughts
after death and the continuity of the consequences of thoughts, words
and deeds, as the Hindus.
The solutions they discovered and verified are so universal, so
convincing and so beneficial for
individual and social uplift, that they have stood the test of centuries
of critical assessment by
scholars and sages of all lands. One commendable feature of this
investigation is that reason has
never taken a second place. At every step, the saadhana is to be
reinforced by reason. The
saadhana (spiritual discipline) is the drug, the intelligent appraisal of
the results and difficulties is
the regimen. The disease o Ajnaana (spiritual ignorance) is cured by
the 'tablet,' Prajnaana
(science of the spirit); that is to say, the damaging consequence of
Ignorance is cured by the
Higher Knowledge.
But spiritual progress is not merely an intellectual exercise. It is right
living, good conduct, moral
behaviour. These attitudes are the automatic consequences of belief
in a good, just,
compassionate God, Who is watching and witnessing every act. So,
faith in an Omnipresent,
Omniscient, Omnipotent God is the first pre-requisite of a good life.
All impulses sprout from within the mind
Start the practice of goodness with the mother and the father. Serve
them, please them, bring
honour to their memory, become worthy of their gratitude. Expand
the love and the service until
you bring within its horizon all living beings, for all are altars of the
self-same God; He is
described in the Vedhas having a 'thousand heads.' So do not adhere
to the 'aloners' in religion,
who say the 'He alone is God'; change over to the 'also-ers' who know
that 'He also is God.'
Every head before Me, all the fifteen thousand, is My Head; for, it is
the head of God, as
mentioned in the Vedhas. Every bulb is illuminated by the same
inner-flowing current. Let not
the bulb think that it is shining through its own will; let it be humble
that it is but an instrument,
used by the current, to shed light.
If each one follows his own nose, there will be chaos. If each one
decides to pursue his own wish
or even his own reason (for after all, reason may be used to justify
one's own predilections and
pet prejudices), man will descend to the level of the apes or worse. So,
man has to be guided by
the wisdom of the past, the bounds prescribed by his well-wishers,
the sages, the Shaasthras or
moral codes laid down to map the conscience in him. The Shaasthras

only **channelise** the urges
that arise within men. Like the seed, which can sprout into a plant
only from under the soil, all
the various emotions, feelings and impulses sprout only from within
the mind of man. If the
mind is steady, nothing can shake you into indecision or indifference.
When **Thukaaraam** came out of his hermitage, one morning, for
Suryanamaskaar (ceremonial
prostrations before the rising Sun), his eyes fell upon the palanquin,
orchestra, and the royal
paraphernalia that **Shivaji** had sent to take him to his court. He told
the messengers of the
emperor, "Why have you brought this hearse? No one is dead here. I
can still walk. Tell the
Emperor that the need is not yet."
The Lord is neither up nor down, He is within Faith in God must
induce you to run and fall at the
Feet of the Lord, irrespective of what others might say or even what
might happen to you. Look
at the moth; it sees the flame; it is drawn irresistibly by the inner urge
to escape from darkness;
thamaso maa jyothirgamaya; it dashes into the flame and dies. Look
at the bee; it discovers the
nectar in the lotus; it settles and sips in untainted bliss; it is unaware
of anything else; the sun
sets, the petals close, the bee is imprisoned, though it does not know
it. It dies before the lotus
blooms again with the dawn. But, the lives of both moth and bee are -
fully worthwhile. For, this
is the merging of **Jeeva** and **Brahmam**.
The **Jeeva** struggling to merge with **Brahmam** wails plaintively, as
the pilgrim to **Thirupathi**
wails, "O, Lord! You are atop the Seven Hills, I am on the plains
below." Therefore, it is said,
the **Jeevi** must either rise up to that level or he must, by his prayers,
persuade the Lord to come
down to him and bless him, by His Presence. This is a wrong
inference. The Lord is neither up
nor down. He is within, not seen because the heart is unclean. Engage
in Karma, until this
cleansing is accomplished; then, when the Lord in you is **cognised**, all
your acts will promote the
welfare of the world.
Some people say that they will believe in God only when they are
afforded some experience of
Divine Will. How can faith arise in the Will for those with such an
attitude? They have no
keenness to experience; how can examples help? Of course, if some
have no faith, the loss is
theirs. The Lord is unconcerned. Two and two make four even if some
swear that they will not
believe it.

Prashaanthi Nilayam, 14-10-1967

Be devoted to Me and receive power from Me. To the extent to
which you enthusiastically quicken up this process of give and
take, to that extent you will be successful and happy. Deliver all
your anxieties, troubles, travails and desire, to Me and in return
receive joy, peace and strength of mind from Me. During this
Advent, only spiritual aspirants and righteous persons are
relatives, friends and recipients of My Grace.

Sathya Sai Baba

39. The wet wick

THERE is a law of cause and effect; every karma has a consequence,
whether you like it or not,
whether you anticipate it or not. A good karma produces a good
result; a bad one has to produce
a bad result. Birth is the result of the karma done before death; if you
are asked what happens to
man after death, you can point to yourselves and declare, "This is
what happens"; they are born
again. This is no religion of despair; it is a religion of hope, of
assurance, of encouragement to
lead an active, useful, beneficent life. For the future is in your hands;
tomorrow can be shaped by
today, though today has already been shaped by yesterday. That is
the reason why the biggest
section of the **Vedhas** is called 'Karma **Kaanda**' and deals with
various types of Karma, calculated
to induce detachment, to **canalise** the desire towards eternal and
universal ends, to transmute all
acts into acts of worship, to offer adoration to the **Devas** who preside
over every force of Nature,
every energy of man, every limb of his anatomy.
The gross leads one on to the subtle
Elaborate rituals were prescribed so that this inner yearning and
outward purity may be firmly
established. In the constellation called **Saptha**-rishi-mandala (the
Great Bear), the star **Vasistha**,
has very near it, a faint little star called **Arundhathi**. **Vasistha** and
Arundhathi are the ideal
couple. The two are inseparable even in the sky, always at the same
degree of proximity.
Therefore, the newly married pray to them for blessing them with
long years of happy
companionship. The star **Arundhathi** is pointed out to the bride by
the groom as the model of
constancy.
In order that they may identify it, they have first to note the Mandala
(region), then the **Vasistha**
star and then fix their eyes on the **Arundhathi** star. The concrete is a
pointer to the abstract; the
gross leads one on to the subtle; the ritual guides one to the right: the
sacrifice or **Yajna**
reveals the **Indweller**. The **Thaittireeya Upanishadh** takes the

student from the gross to the subtle, step by step, in its effort to teach him the Divine Principle. When **Bhrigu**, the son of **Varuna**, approached his father, saying, "Teach me Brahman," he was told in a general way, "Brahman is that from which all this originates, that in which they live, and that in which they enter when they depart," and he was asked to investigate it through meditation himself. **Bhrigu** declared that 'Food was Brahman,' and when asked to proceed with the investigation, he proceeded to the next hypothesis, that Brahman was **Praana** (life); later, he found that Manas (will, **sankalpa**, **ichchaashakthi**) was Brahman; then he reached the stage when he could declare that Brahman was **Vijaana** (intelligence); the next step was reached when he identified Brahman with **Aanandha** (bliss); thus the **Upanishadh** teaches the subtle, supreme, non-dual Bliss, hidden in the cave of the heart. From the material to the spiritual---that is the process of **Upanishadhic** teachings. The new born baby does '**kevvu**' (**onomotopoeic** word in **Thelugu** for baby's wail); the dying person, as a result of his experience of life, must do '**navvu**' (laugh, in **Thelugu**). The baby wails, since it does not know its name, its Reality; the dying man must laugh, since he should know it. He must die happy that his life-work has been accomplished. **Koham?** (whom am I)---the question with which he emerged into this world has been answered; he knows: **Soham** (I am He). He is born ignorant; he dies a **inaani** (possessing spiritual knowledge). Faith will grow only through good company. In order to acquire this knowledge, a pupil approached a Guru. The Guru asked him about the books he had studied. The young man replied, he had learnt the **Geetha** so well that he could recite it upside down. Then the Guru told him, "I do not believe I can help you. For, you have no faith **Geetha**, the word of God; how then can I expect you to have faith in my word?," Read the **Geetha**, with faith, with intent to benefit by practising the teaching. Otherwise, it is sacrilege to handle the sacred message of God in a light-hearted manner. Faith can grow only if care is taken not to fall into evil company. **Sath-sangathwe nissangathwam**---through good company, acquire the capacity to be alone with yourself; that is the advice of **Shankaraacharya**. Once there was a hunter who had captured a baby bear and who

brought it up as his pet with great love and care. The bear too reciprocated his love and behaved like a good friend for many years. One day, when he was traversing the jungle with his pet, who had grown up into a hefty beast, he felt overcome by sleep; so he laid himself down on the grass, asking the bear to see that he is not disturbed. The bear kept watch very vigilantly. It noticed a fly that flew round and round and settled on the nose of the master. The fly went off when it waved its thick heavy hand; but, it came again, and settled on the nose. The bear got enraged when repeated waves of the hand did not teach the fly that his master's nose was not the fly's resting place. At last, the bear could not bear the insolence any longer! His heavy palm came down with a thump on the nose, a devastating whack! The master died on the spot! That is the consequence of keeping company with the wild and the foolish. However affectionate they are, their ignorance will land you into disaster. Among the **Parsis**, there is a story about a Guru and a pupil. The pupil prayed that he may be given some advice to make the pilgrimage to God easier and faster. The Guru sat silent for a while and then told him, "Go. Light that Lamp." The pupil tried his best, but he could not light it. It was filled with water, not oil. So, the Guru asked him to pour the water out squeeze the water from the wick, dry the wick, wipe the lamp clean, fill it with oil and then light it. The water is 'desire,' the Sun that can dry the wick is 'renunciation' and the flame of the lamp is 'Wisdom.' The Guru said, "This teaching is enough for you. You can go; may God bless you." Fill your mind with the desire to see God, be with Him, praise Him, glorify Him, and taste the Glow of His Majesty. There is no bliss higher than that. **Prashaanthi Nilayam**, 15-10-1967
40. **Seva** as **saadhana**
THE **Vedhaantha** declares that the mind (Manas) leads man, either into the cage of bondage or into the vast open spaces of liberation. If it involves itself in sensual pursuits, it drags man down into the sub-human level; if it engages itself in seeking the higher truths, the deeper realities, the more lasting joys, then, it enables man to rise to the level of the Divine. Science deals with matter, **jada** (things), as distinct from the living, the **chith** (Conscious), having **Chaithanya** (Supreme Spirit). Those are the provinces of religion, of spiritual

saadhana and yoga applied to

mind control. This is the age of scientific advancement, when equal attention is not being paid to

spiritual advancement, or religious progress.

The jeeva is but the reflection of Deva; which means, man is but the reflection of God. Humanity

is very proximate to Divinity: but, man seldom recognises this nearness. He allows his mind to

lower him into the animal level, from which he straggled up through many births. A diamond

may appear as a piece of glass; but, only those who do not know its value will use it as a paperweight

and keep it on the table in the office room. Wise men will keep it inside an iron safe,

under lock and key. Man is a diamond, not a piece of glass; he has to shine brilliantly, after going

through the process of "cutting" or samskaara (purificatory acts), Contentment and happiness are attributes of mind

Samskaara transforms man into God---maanava into Maadhava.

We have a watch on our wrist,

which costs Rs. 500 or 600 or even 1,000. The steel out of which the entire watch was made may

cost only four annas; but, the samskaara it underwent by means of human skill and intelligence

raised its value and usefulness. Man too can transform himself into a priceless instrument for

God-realisation through the proper use of his mind and intelligence.

By the forceful alchemy of

the mind, he can attain jnaana (spiritual knowledge) and see the Truth that satisfies and illumines.

We feel that the people of our country will be happy, if we only provide them with food, clothing

and housing. We feel that they are suffering, because they have not got these things in an

adequate measure. That is an illusion, for, contentment and happiness are attributes of the mind.

The mind must be trained to achieve peace and acquire joy. Without such a mind, man is

helpless even under the most affluent circumstances. A person may be strong, and charming; but,

when he has lost his eyesight, he loses joy. There are many countries on the very peak of

material civilization and are very proud about the heights which they have reached. But, have

they acquired mental peace? Have they got rid of fear or hate, greed or pride?

Of course, there must be a certain degree of comfort for man, physical and mental. But, gaining

the things that give comfort should not be the aim of living; once that path is selected, wants

multiply and satisfaction becomes a will-o'- the-wisp. The capacity to

distinguish between right

and wrong will be dulled; egoism will become sharp and strong.

Thirst will increase with each

quaff; hunger will gnaw more and more with each morsel of the food of material possessions.

That is their real nature.

Ask yourself the basic question: Is there something that can be called sukha? Can it be attained

by the accumulation of material things? No. Sukha (happiness), can be got and retained only

through Aathmainaana (the knowledge of the Self) through the Aathma which is the source and

spring of Aanandha. We delude ourselves when we argue that happiness can be derived from

things outside ourselves.

By losing your separateness, you lose misery

Life as man is the chance given to every one to achieve one glorious end, namely, realising the

Aathma and its Universality. He queries every one about his name and whereabouts; but, does

not know an iota of his own identity. Who are you, really? You are not the body or the senses or

the intellect or the mind, for you speak as if you own them and are different from them, when

you say, my body, my senses, my intellect, my mind. He who is the master of all these is the 'I',

the 'I' that makes every one else also feel similarly. With every breath, man inhales the

consciousness that the Universal eternal Principle that pervades and persists in the entire

Creation. That is why he is repeating silently, Soham, with the inhalation and the exhalation,

Soham. During deep sleep, two ideas, (the very duality) disappear. The idea of "that" and the

idea of "this" go, leaving only the sense of 'I'; sa and ham fade out leaving only Om, in the

sounds soham. That is the seed sound, the Pranava, which is the Praan (breath). Merge in that

Om, the Primal Universal Sound and you lose your separateness and your misery and pain.

That is the ultimate stage of man---his Antha Vedhaantha---the final stage of man, his

Vedhaantha, his. inaana. Man starts as a Brahmachari, a student of the Brahmic, the Aathmic

path; he enters the Grihastha (householder) stage, the stage of apprenticeship in the joys and

pleasures of the world; then he promotes himself into the

Vaanaprastha (recluse in the forest)

stage, of detachment and discrimination; that leads him on to the

Sanyaasa (ascetic) stage, of

intense spiritual exercise. This ends in the consummation of

Samyoga (merging in the Absolute),

like the river merging in the sea, losing in the process, its taste, its form and its name. He who

knows Brahman becomes Brahman; the river that enters the sea becomes the sea.

Fill every act of service with **Prema**

You are all engaged in service of one type or other and I know that you are frustrated with the

result; you are not happy at the service you do, nor are the recipients happy when they receive

the help. But, try to develop **prema** (unselfish Love), based on **Sathya**, Dharma and **Shaanthi**; try

to fill every act of service with that **Prema**, try to see every act of service that you receive with

the eye of **prema**; then, there will be no frustration. The person who serves is the person served;

you serve yourself when you serve another. You serve another because his suffering causes you

anguish and by relieving it, you want to save yourselves from that anguish. Unless you have that

anguish, your service will be hollow and insincere.

Frustration is caused also by wrong diagnosis of the causes of suffering. A patient may be

beating his head, for he is having excruciating pain in the stomach; his pain will not be

diminished, if you apply some ointment on the head, imagining that his trouble is centred on the

head which he was seen beating. Delay does not matter; discover the real root of the trouble and

then apply the remedy. The real remedy for all troubles is a proper sense of values---first things

first. Married couples think they will be happy, when they get a child; but, that is but the

beginning of a series of worries. They worry about his health, his habits, his schooling, his

friends, his mate, his marriage, his prospects---and so on, in an endless chain. The mind

multiplies the roots of worry, anxiety, and grief.

There can be no peace without eliminating the mind

We say 'peace of mind'; but, unless the mind is eliminated, there can be no peace. The mind is

but a pattern of desires, warp and woof of wishes, resolutions, plans, ambitions, attempts,

attachments. A young man of twenty with his two feet walks about free, wherever he likes. He

marries and becomes a quadruped; his walk is rendered slow; it is circumscribed. He gets a child

and he becomes six-legged. The more the legs the slower the movement, the nearer the ground,

the greater the attachment to things earthy.

You can develop detachment by dwelling on the great heritage of man; then, you will not engage

yourself in low deeds and thoughts. Man is called in the Indian texts,

manu-ja, he who is born of

Manu, the great exponent of Dharma-**shaasthra**. So, Dharma (righteousness) is his heritage; he

has no right to deny Dharma or act contrary to it. Contemplate on that Dharma, on **Sathya** and

Prema which are the foundations of that Dharma, and then, all your acts will be in consonance

with real **Bharatheeya** culture. See your self in all and in yourself. That alone entitles you to be a

sevak, to serve.

This expansive **Prema** was cultivated in our country, under the leadership of its sages and seers;

so, many **saadhaks** (spiritual aspirants) were able to succeed in seeing God's **viraat swaruupa**

(Omnipresence) everywhere. For some years now, this **Prema** has become abridged and

narrowed by egoism and greed, we have become so hard hearted that we are not affected at the

sight of suffering and want. People have learnt the wrong attitude of separating themselves from

others; so, this land of **Annapoorna** (abundance in food) has to go about from door to door, in

foreign capitals, asking for food for the people.

Meditate on the God who fills the Universe

Try to offer people your **Prema**; they will respond with lasting gratitude. Give them clothes,

houses---they are apt to lose them. Give them education; they may or may not use it for their

good. But, give them **Prema**; they will imbibe it gratefully and fill their hearts with it and be

happy as never before. You can grow in **Prema**, by building the mansion of your life on the four

pillars of the **Raamaayana**, the **Mahaabhaaratha** and **Bhaagavatha** and the **Bhagavadgeetha**. If

you are not able to read these great books and assimilate them, do not worry. Books are only

guide-posts, with road signs. They do not indicate the **ups** and downs met while traversing the

roads indicated. That can be known only by actual experience. If you are not able to understand

the big texts, I would advise you to simply contemplate on the wonder and beauty of God's

handiwork, from the tiny worm to the most distant star, from the circulation of blood in one's

own body to the movement of planets and solar systems. Meditate on the God who fills the

Universe and transcends it; then, that glory will fill you and you can never more be small-minded

or mean. Your acts and words will echo the glory of God. **Seva** that comes from such experience

will certainly bear fruit.

Bombay, 6-11-1967

The body is a house taken by you on rent. When your condition improves, you shift to a more comfortable house paying higher rent; when your condition deteriorates, you have to move into a house inferior to the one you now occupy. So earn more spiritual wealth and try to move into a more comfortable 'house' where you can lead a better life.

Sathya Sai Baaba

41. As He Wills

I HAVE selected you from among the assembled in order to shape you into **Sevaks** (volunteers)

during the Birthday Festival that begins tomorrow. I have spoken many times before, about the

discipline that I would like you to submit yourself to. You can examine yourself and decide how

far you have succeeded in observing those rules of conduct.

The world today is torn by factions and fear and it is imperative that the good are assured of

peace and the general level of living is raised to a higher moral standard by the propagation of

Dharma. People must become proficient in **Sathya**, Dharma, **Shaanthi**, **Prema** and Ahimsa,

weapons that can overwhelm the passions that have turned heart into a den of wickedness. This

chance to become a **Sevak** here is but the first step in training in the proper use of these weapons.

Do not imagine that this is a temporary responsibility, which you should shoulder today and lay down in

a few days. This is a form of worship into which you are initiated so that your hearts may be

cleansed and God reflected therein. This training as a volunteer will lead you to see the bliss of

Aathmaanandha and the Light of Reality. It will induce you to search for your own inner truth,

your **swa-swaruupa** (own natural form). All the acts you perform must be directed towards one

end: drawing down on you the Grace of God. All the provisions stocked in the store-room in

your house are there to meet one purpose: appease your hunger. So too all Karma is for attaining

God.

Getting fixed in Faith is genuine education

But, caught in the darkness of **Ajnaana** (spiritual ignorance), man mistakes the purpose. He

imagines that he can be happy, if he caters to his senses; this is only self-deception. The ego is

not the cause of this; the real culprit is the darkness produced by ignorance of the goal of life.

Believe that God resides in every one as the **Aathma**, which illumines his senses and the vision.

Then, the darkness will disappear and Light will prevail. Learning the process of getting fixed in

that faith is the genuine education. The others are lamps that have no

flame, that cannot dispel

darkness. They may be designated so, but that name is misnomer.

When you call yourself a **Sevak**, offering service to another, have also reverence in your mind

that the person whom you serve is the Lord Himself in that form. This attitude is very helpful for

the **Saadhak**, **Maanava seva** is **Maadhava seva**---the service of man is service of God. But,

when? When we feel in the depth of heart that the person whom you serve is a wave of the same

sea from which you derive your individuality, your taste, your name and form. I have called you

in today and I am naming you as "Volunteers" in order to give you an opportunity to practise this

Saadhana of **Maadhava seva** through **Maanava seva**.

Do not therefore take this as a new authority conferred on you, or as a burden landed on your

shoulders. Acceptance of the Will of God has its own advantage; it yields rich fruits. **Hanumaan**

did not become conceited when **Raama** selected him for the crucial southward search and when

Raama gave into his custody the Ring to be given to **Seetha** (assuring him in the process that he

would certainly succeed in discovering her); nor was he affected by fear, at the tremendous

responsibility that was heaped on him. He just accepted what was given; he was neither happy

nor unhappy. He felt that **Raama** the Lord knows all and so his duty was only to obey.

God's tests are for giving you greater Grace

You must cultivate the same attitude towards my commands and instructions. Be convinced that

if you obey them strictly, you will attain victory. One evening Krishna took Arjuna far out of

Dwaraka City and while they were alone together, He pointed at a bird flying over their head

and asked him "Arjuna, **isn't** that a dove?" Arjuna agreed; he said it was a dove. Suddenly,

Krishna turned towards him and said, "No, it is a crow." Arjuna concurred and said, "I am sorry,

it certainly is a crow." Immediately, Krishna asked him, "A crow, no, it must **beazkite**. Is it not

so?" and Arjuna promptly agreed. "Yes. It is a kite." At this, Krishna smiled and asked Arjuna,

"Are you in your senses? What exactly do you see? Why you say, of the same bird, it is a dove, it

must be a crow and it is a kite?" Arjuna said, "Who am I to dispute your statement? You can

make it a crow even if it is not one, or, change it into a kite. I have found that the safest thing is

to agree with you, in full faith. I know of no other course." It was only after this test, for

unflinching faith that Krishna assured himself of the credentials of Arjuna to receive the Geetha advice.

The inquiry about the identity of the bird was a test. God tests man so; you must welcome tests.

Tests are only for giving you greater grace. They are not to be treated as punishments. It

promotes your confidence. You enter a house and decide to live there, only after you are assured

that the foundation is secure, is it not? When your faith is fixed, your life too will flow in peace.

Wishes can never win peace

All who come to Prashanthi Nilayam are your kith and kin, remember. Respect them, serve

them with that attitude. To have such attitude you must have deep patience. Praise or blame,

appreciation or criticism, you must bear all with fortitude. Never yield to anger or dispiritedness.

The command is pre-eminent; have your mind fixed on that. The rest is but incidental. The

Dharma shaasthras lay down that women, the sick, those who are burdened with loads, and the

aged have to be helped and given first preference. Even if the sick man is a decrepit low-born

man, the Emperor has to give him the right of way and allow him to be served first; else, he

invites punishment from the Gods. The aged have accumulated much more experience than you;

they are filled with sweetness, like ripe fruits. The wise men or Inaanis have also to be served

and revered. What is the sweetness, in these? It is the quality of Shantham, of being unruffled at

the ups and downs of life.

The asceticism that you have to adopt is just this: Obey the Aajna, the order of the Lord. You

have no need to fast and torture the body: can you kill the snake by beating the mound, which

has it in its hole? Can torment teach you the truth? Control thoughts; divert feelings; canalise the

currents of the impulses. The pendulum will stop its swing only when you stop winding the clock

with its key. Stop winding; then the pendulum will remain at one point; the mind will remain at the Feet of God.

Wishes can never win peace; a wish is tiny seed from out of which a huge tree emanates, the tree

in its turn scatters a crore of seeds, which sprout into crores of trees. Fry the seed and it will not

sprout again. When wishes multiply quick and fast, concentration is impossible; when water is

poured on a height, it flows along the inclines, down into the hollows. Concentration is the

reverse process: rolling a rock uphill. This requires unintermittent effort, unbroken attention, and

ceaseless striving. Allow confidence to slacken but a moment---the rock will come rolling down.

Each volunteer should become a centre of inspiration

You have another great responsibility, too. This land, Bhaarath, has to guide others in selfless

service, in the development of an attitude of detached devotion to duty. From ancient times, India

is famous as the land of dedicated Karma, of holy living and thinking, of incessant subduing of

the harmful passions surging in the mind, of the tireless pursuit of the goal of Peace. But, latterly,

Indians too have been infected by the diseases prevalent in other parts of the world; they have

started spurning holy company, sacred books and spiritual discipline. This is a tragedy; once

again, the ancient modes of life have to be revived; the ancient attitudes have to be appreciated

and adopted. That faith in the imperishable Aathman (which is the reality of both the individual

and the Universe) has once again to vitalise activities.

Being Sevaks and volunteers, you must adhere to Truth, first and foremost. Whatever be the

temptation, do not slide away from Truth. In fact, after wearing this badge as the sign of your

dedication to service, you must not deviate from Sathya, Dharma, Shanthi and Prema. When a

man takes up the role of Harischandra on the stage, he has to adhere to Truth so long at least as

he is on the stage. So also, so long as you wear this badge, stick to these four qualities. Then,

when you find how happy you feel, how well you are able to move with your fellow beings, you

will yourself appreciate the path and stick to it. It is not only during a Navaraathri or a

Shivaraathri or a Deepaavali Festival, not only at Prashanthi Nilayam for a few days---but,

always and everywhere, you must stick to these virtues. Each one of you will then be a centre of

inspiration in your villages. Factions and fear will cease; all will be like brothers and sisters,

through your silent influence and example.

Each little act of self-control is Saadhana

These badges must curb your conceit, not fan them into harmful pride. They are not symbols of

authority; they are but pointers indicating that the wearer is a trustworthy friend, an efficient

worker, a smiling kinsman, a devoted guide, an inspiration. Most of the people who come here

are in distress, physical or mental. As mentioned in the Geetha, "Anithyam asukham lokam imam

praapya bhajaswa maam". Having come to this world, which is transitory add full of travail, worship Me, pray to Me." So they come seeking peace, joy and courage, hope, vitality and confidence. They must be welcomed with reverence and sympathy, love and consideration. Try to know that type of behaviour, which line of conduct, which attitude of service will please Me; then, follow that type, that line, that attitude. Then, your service too will be fruitful. I do not like people smoking and so, give up smoking; I do not like harsh language, loud noise, wild behaviour, demeaning conversation on low topics---so, avoid them. I like sweet soft low talk; so, practise that. Do not push or drag; do not just order about! Tell every one the reason why certain rules and disciplines have been laid down; try to convince and win the **co-operation** of people. Here, everything is part of **saadhana** and so, each little act of self-control helps advancement. Don't rush forward yourselves, into vantage positions near the dais; wherever you are you can win Grace, doing the duty allotted to you. By neglecting the duty and rushing forward, be warned that you are only denying yourself the Grace. I see all things everywhere; so, there is no need for you to push and rush to catch My eye. What you feel, that you become The Lord values the mental attitude behind each act. **Yad bhaavam, thad bhaavathi**---what you feel, that you become. Transmute every act into an item of **puuja**, of worship; then, derive maximum joy. **Sai** in every being; so, do not slight any. Revere and serve all, to the best of your ability. When some one calls out for water to slake his thirst and you offer him a cup, feel that you are offering it to Me; then, the act purifies you more and cleanses you. It is not the man in need that you serve; you are serving God, that is in you and him. Karma is the flower and **Inaana** is the fruit. The flower becomes the fruit, in the fullness of time. Only, one has to guard it and keep it free from pests. Charcoal is wood that has undergone but a part of the baptism of fire; let it undergo that baptism to the full; it becomes white, light ash that flies with the wind into the four quarters. The purification of mind from the passions have to be taken up through the fire of **Inaana** until success is gained. In **saadhana**, there is no half-way house, no resting place. Your installation on the throne of **Aathma**-realisation, as the monarch of your own inner

consciousness, is the consummation of **saadhana** of life itself. One can sacrifice everything for the sublime success. The **Paandavas** gave up the empire for which they struggled long and sacrificed four million lives on the battlefield, so that they may get enthroned as such monarch. They sought the peace of the Himalayas in the later phase of their life. Only by "giving up" can that status be won. The **Upanishads** say that immortality can be achieved, not by sacred acts, nor by virtuous progeny, nor by accumulated wealth, but only by "giving up," **Thyaaga**. You have to give up all attachment to food and recreation, to I and Mine when you yearn for the Lord. Voice of God can be heard in the silence alone A picture printed on paper cannot be peeled off it; it becomes inherent in it. The Lord's name and form must be so imprinted on your heart. You wear the badge with this portrait on your chest; the original of the portrait must be worn on the heart, imprinted on the heart. The **Gopees** had done that. **Prahlaadha** too had achieved it. That is the reason why he did not wail or protest, when he was subjected to torture and torment; he saw, he heard, he felt, he knew only **Maaraayana**, the Lord. Try to develop that deep faith and devotion. One other point: In this **Prashaanthi Nilayam**, you should see that **Prashaanthi** is preserved. Emphasise this step in **saadhana** before all. In the silence alone, can the Voice of God be heard. Serve the thousands who are arriving here, in this spirit and with these objects in view; that is the way to obey the Will, the **Aajina**. The **aajina** (command) is the boat that will take you across the Sea of Change, into the Eternal and the Absolute. **Prashaanthi Nilayam**, 22.11.1967 42. The Garden of no-grief **BHAKTHI** is the state of mind in which one has no separate existence apart from God. The **Bhaktha**'s very breath is God; his every act is by God, for God; his thoughts are of God; his words are uttered by God, about God. For, like the fish which can live only in water, man can live only in God--in peace and happiness. In other media, he has only fear, frantic struggle, failure. The **Nandhi** (Bull) is the lower nature of man; when it is used as the vehicle of God it secures a place in front of the central shrine of God and it shares some of the adoration offered to God. It is only association with the Divine that can confer value and significance. The mind too gets illumined, and feels joy, peace or calm, only because the peace,

joy and calm, which are the native characteristics of the Aathma (God) within are reflected on it. There is no attempt on the part of man in recent times to grasp this truth and to gain the constant Awareness. A beast, when it falls into a slough, struggles to get out of it and save itself; but man, who has fallen into this slough of down-dragging desire, does not make any effort to lift himself up from it! Shiva is depicted in the Shaasthras and Puraanas as carrying a begging bowl! In fact, He is said to use a cranium as the bowl! What is He asking from man? He is the giver, He is the person who demands. He demands only what He has given---namely, a pure heart. He gave it pure; He wants it back as pure as when He gave it. He filled man with Love; He asks for that Love. Surrendering all facilities to the Lord is Prapatthi. The Raamaayana and the Mahaabhaaratha teach the vast possibilities of Love and the bunds between which the Love has to flow, to irrigate the thought, word and deed. Dharma sets the bounds; it lays down the goal. Seetha stuck to Dharma, as fast as Raama did; Dhroupadhi stuck to Dharma as fast as Dharmaraaja did. Mothers such as these suckled the heroes of Bhaarath, and so, this land became the nursery of sages. Seetha had supreme Bhakthi towards the Lord however far He was; Dhroupadhi lived every moment with and by Lord Krishna, the guardian of the Paandavas, however distant he was. The lotus on the lake is far, far away from the Sun; but distance is no bar for the dawn of love; the lotus blooms as soon as the Sun peeps over the horizon. The moon is so far away, but, when the moon shines in the sky, children clap their hand and run about in glee, happy that 'Uncle' Moon is smiling on them. The aborigine in the forest shoots the birds; that is legitimate so far as his stage of life and his means of livelihood are concerned. But, the ascetic in the forest who is engaged in discovering the spring of Divine Love in himself will be committing a grievous wrong which will undermine his progress, if he denies love to the bird on the tree. So too, every profession, every state of life, each sex, each period of life as fixed by age---childhood, boyhood, adolescence, youth, middle age, old age---has duties and obligations, which set the norm and guide the individual to benefit himself and society. When Seetha was fixed in the Dharma of the wife, she saw Raama in all beings. Though she was surrounded by frightful female monsters, she

did not notice them; though she was interned in a charming garden, named Garden of No-grief (A-shoka), she did not see any flower around her. Her eyes, her mind, her thoughts were filled with Raama only. This is the condition of Prapatthi---surrender of all faculties to the Lord. Prashaanthi Nilayam, 23-11-1967

The ego has to sacrifice itself so that man's divine nature can manifest itself. "Mine" is death; 'not mine' is immortality. Renunciation results in peace. The golden key of non-attachment opens the lock which keeps the door to heaven shut. "Give up; I shall fill the gap" says Jesus.

Sathya Sai Baba
43. Pilgrims! Do not tarry!

WHEN Arjuna plaintively approached Krishna for courage and consolation, the Lord advised him, "manmanaabhaava"---"Fill your mind with Me. Let all urges be for Me, let all acts be dedicated to Me." The mind has no strength of its own; it has to lean on some person or thing all the time. It is like the stray cow that trespasses into field and eats off growing crops. If you feed it well in your own farm its trespassing habit will vanish. Your pet dog will wander in the bazaar for scrapings from dustbins, if you do not feed it full at home. Give the dog a nice full meal; it will lie under the porch and guard your house! The mind too can be weaned away from vicious desires if you feed it on good thoughts, good resolutions, tenderness and love. Then only will it serve your best interests.

Raamakrishna Paramahamasa told an addict that he must not consume more than a given quantity of opium; he gave him a piece of chalk, to weigh every day the quantity of opium he can eat---no more, no less! But, he imposed a condition, whose usefulness in helping him to conquer the bad habit the addict did not realise then. It was that every time he used the weight he had to write on a slate, the Pranava (Om), before putting it on the scale of the balance. The fellow obeyed; the chalk was reduced in weight with every Om, until it was eliminated in full; the opium habit too was reduced out of existence! The Om also helped to transfer his attachment from the opium-induced tranquillity to the everlasting Bliss of God-intoxication.

Sensitive sympathy of a saint for his disciples
Man is on a long pilgrimage towards God. He moves from one life to another to the goal of Splendour. On the way he has to take shelter in many caravanserais, or rest-house, but, however

attractive these may be, he cannot strike root but has to remind himself of the journey's end!

Once when **Samartha Raamadaas** was moving about the countryside with his disciples, those

behind him saw a fine field of juicy sugar cane and entered it and started pulling out the cane and

crunching it with great relish. The owner of the field was naturally enraged at their behaviour

and at the loss to which they were subjecting him; he fell upon them with a stout cane. The

Master was sorry that they broke discipline so badly, drawn by the desire of the tongue for the

sweet juice. Next day they reached Emperor **Shivaji's** Palace, where a great welcome awaited the

Guru and his followers.

Shivaji offered to attend personally to the Guru during his ceremonial bath; when **Raamadaas**

undressed, **Shivaji** was shocked to find broad red marks, indicating that he had been beaten!

Such was the sensitive sympathy of the great saint that he received on his back the blows meant

for his pupils; **Shivaji** sent for the owner of the field of cane; and, when he stood shivering in fear

before the Emperor and his Guru, **Raamadas** was requested by **Shivaji** to inflict on him any

punishment he liked. But, **Raamadas** accepted that wrong was committed by his disciples, that

they should not have allowed the cane to attract them into theft. He blessed the farmer and

granted him a boon that his lands will be tax-free for ever!

The sandalwood tree will lend its fragrance even to the axe which cuts it down. That is the nature

of the good and the great. Follow their example: do not merely bang the table in your lectures,

asserting the glory of the sons and daughters of India. If you are hypocritically banging the table,

the table will laugh at you and bang back at you---action and reaction being equal and opposite.

Do the karma which will make more karma unnecessary

Ants build their city grain by grain, selecting the finest mud for the purpose, the result being in

impregnable **rockfort**, where they can live in security. You should also gather, grain by grain, act

by act, the wherewithal to build a secure future for yourselves, a mansion of Dharma. You must

swallow the drug that will render drugs unnecessary; you should do the Karma, which will make

further Karma unnecessary. But, the drug that is eaten now intensifies the drug habit; one Karma

leads to a thousand, in order to cover up the consequences. The Incarnation has come to point the

way out of this vicious circle.' Hand over to Me your hundred

thousand paltry **Karmas** and

worries---each one, a paisa. If they are genuine and sincere, I shall take them all and give you a

thousand-rupee currency note (Grace) which is lighter and easier to keep. Of course even if one

pain or grief or worry or fear is counterfeit, the Note will not be given.

The **Upanishads** were not composed or collected by persons who craved fame or fortune; nor

are they the **vapourings** of idlers and **scribblers**. They have the true ring of actual experience.

They arose out of compassion for others wandering in the wilderness, out of concentration on the

means of liberation from the dual chain of tears and triumph. Those upon whom the people are

traditionally depending for guidance have become callous, forgetting their task, or involved in

darkness and dialectics. So, there is need to spread the message of Love, which is the message of

God. Simplicity is the sign of Divinity. Pomp, paraphernalia, jaw-breaking formulae,

abracadabra, dark mysterious **mumblings**---these are alien to the spirit of true religion. These are

tricks by which man wants to **monopolise** or gain God.

Control of senses increases efficiency

A bottle gourd when green will sink in water; but, a dry one will float. The mind is the gourd.

Dry it in the sun of knowledge, let the weight of attachment, the green of 'greed' disappear; you

can float happily over the waves of care. Journeying through life without knowing the control of

the senses is like venturing to ride a **brakeless** car. Disaster is certain. Control increases

efficiency; removal of embankments, bonds, brakes, limits---this robs life of sweetness and sense

of adventure. How can you play football without rules, 'hands,' 'offside,' 'foul play' and similar

limits on freedom to hit and kick?

The five elements---ether, air, fire, water and earth---are the vesture of God, as well as of Man.

Use them, moderately and with wisdom, with fear and humility. Their characteristics, for which

they are sought after, are **sabdha** (sound) of the sky, representing **aakasha** (ether); **sparsha**

(touch) of **vaayu** (wind); **ruupa** (form) of **Agni** (Fire), rasa (flavour, taste) of **Ap** (water); and

gandha (smell) of **prithvi** (earth). Even these, sound and others, have to be moderate if they have

to confer comfort. Care kills quicker and surer than disease. Man misuses his intelligence and

memory to grieve over the past and plan far into the future. Thereby he loses his heritage of

peace and joy.

Prashaanthi Nilayam, 24-11-1967

Creation, preservation and merging are the three forms of the Divine Will. By Karma yoga, you grasp the meaning of creation and the created; by **Bhakti** yoga, you understand the preserver and the preserved; by **Inaana** yoga, you merge into the principle from which you have emerged

Sathya Sai Baaba

44. **Naamasmarana**--the Panacea

DIAMOND cuts diamond. **Thom** removes thorn. Karma cures Karma. Karma, derided as causing the dualities of grief-joy, pain-pleasure, birth-death, also brings about liberation from the chain of duality. Karma causes both bondage and liberation. The sun rises; that act unfolds the petals of the lotus flower, but, folds the petals of the **kumudha** flower! The sun sets; that act makes the good men hurry home to the company of their family, but, it makes bad men hurry out of their dens to the places where they revel and rob. The palm falls on the **mridhuanga**; the sound is pleasant to the ear. It falls on an empty tin; the sound grates the ear. Karma ruins; Karma saves.

What is the nature of the Karma that saves? Holding fast to **Shivam** (God), as the boy

Maarkandeya did. By this, you can foil death and earn eternal joy. What is the nature of the

Karma that ruins? Holding fast to **Shavam** (corpse).

By this, you earn endless toil in slime and sorrow. What is **Shavam**? It is the delusion that you

are the 'body'; what is **Shivam**? It is the consciousness that you are the Indweller, the Inner

Motivator, the **Anthar-yaamin**.

How can you hold fast to **Shivam**? By fixing your mind on the Name of the Lord, the Indweller.

By the repetition of the Name, with the alert awareness of the Glory It **summarises**. The Name is

the container of immeasurable potency. The Word has much power; in fact, even common words

denoting things do possess some potency. For example, when the word denoting some thing very

sour to the taste is pronounced within hearing, you find that your tongue waters. When the word

denoting some thing that is awfully disgusting is pronounced within your hearing, you are

afflicted with nausea. When such is the effect of the pronunciation of common words, what can

we say of the tremendous transformation that takes place when the sweet sustaining Name of the

Ever-present Indweller is pronounced! It purifies, it cleanses; it elevates; it spreads its fragrance

in the atmosphere; it inspires.

Mind must be transmuted into the essence of Godhead

The Name must, however, flow in the mind in an uninterrupted stream. **Naamasmarana** is a yoga

(process of uniting with God); that is to say, it is a means of **chiththa viriththi nirodha**---of

calming the agitations of the mind, subduing the waves of emotions and feelings. The **Naama**

(Name) must always be associated, while intent on the **smarana** (remembering, recalling), with

the **Naami** (the Named One). It is not a mere sound; it is a significance, the symbol of a Form, of

a Fact. All the obligatory as well as optional acts pertaining to the process of 'living' can be gone

through, with the Name-awareness as the inspiring background. The mind must be merged in the

Godhead; it must be transmuted into the essence of Godhead. When the branch of a tree rubs

against another, heat is generated and in the depths of a forest, fires are started when this heat

grows strong. Rub a stone over another; heat is generated. But, the process must be without

break; breaks only decrease the heat. So, the repetition of the Name in the mind must be without

break. Then the fire of **Inaana** (Realisation of the Reality) will burn out all weakness and

delusion.

Indulal Shah spoke to you now of the World Conference of **Sathya Sai** Organisations to be held

at **Bombay**, 1968. Such Organisations have been established and are working in many countries

in order to spread Light and Hope among all peoples. For me, all countries are equally dear; the

Universe is the Body of God. Ideas like my country, are all for limited minds, intellects that are

bound within boundaries.

There are thousands of institutions that profess to spread **Bharatheeya** Culture and preserve and

publicise it; they are mostly engaged in campaigns for collection of funds. In the **Sathya Sai**

Organisations, money is not the criterion. It need only your hearts, for My Residence and

Happiness. I do not like other temples or altars. Purify the heart, by **Naamasmarana**; I shall

come, and dwell therein.

Prashaanthi Nilayam, 26-11-1967

We call the home, **BHA** VAN. The word has two syllables---**BHA** and VAN. If there is no **BHA** (**Bhagavaan** - God) in the home, if the light of God does not shine therein, it is only a VAN or a jungle.

Sathya Sai Baaba

45. The treasure under your feet

ALL acts must be done as offerings to him, dedicated to Him, prompted, planned, executed and

blessed by Him. The **smarana** (remembrance) of the Name will help

this **Saadhana**. The name has to be repeated with the heart yearning for the Named. It should not be like a tape-recorder reeling off the names of a gramophone plate that has stuck, repeating the same note. Know that this life is for realising Him, not for winning petty triumphs. Your ideal, your determination and your activity, all three must be directed to the same consummation, the attainment of Supreme Bliss. The Name will make all activity as welcome as worship; it will add witness to worship itself; it will **concretise** the Named. It will confer the Wisdom that reveals the Truth.

The sweetness of the Name is appreciated most by those who walk the path of **Bhakthi**. Once **Inaanadev** and **Shaanthadev** happened to go together through a dense forest; they were both overcome by severe thirst but, could not discover any source of water, except a deep ruined well, with water far too deep and the sides overgrown with bush and briar. **Inaanadev** assumed the form of a bird, flew in and slaked his thirst. **Shaanthadev**, who was a great **Bhaktha**, yearned for the Grace from the Lord whom He called **agonisingly** by Name; the Lord heard the prayer. The waters of the well rose and overflowed, to the place where the **Bhaktha** was, he could slake his thirst and move on.

God is undefinable by Names or Forms

The magnet cannot draw to itself a bit of iron that is covered with rust and dust. You cannot yearn for God when your mind is **laden** with the rust of material desires and when the dust of sensual craving sits heavy on it. Clear the rust, know the Glory of the God and repeat His Name, in the silence of the heart. Any one of the Names which denote Him can be selected. Do not listen to people who canvass for one particular Name and cavil at others. Do not be misguided by people who make pompous polysyllabic formulae and recommend them as superior to other similar Names. **Vasudeva**, Krishna, **Gopaal**, **Gopeevallabha**, **Govind**, **Giridhaari**---all these indicate the Lord who is known to most as Krishna. But, **Meera** was affected most by one Name:

Giridhaari. That gave her inexhaustible joy, more than any other name. There is no superior or inferior grade of Names so far as God is concerned. You must have noticed that I do not recommend any one name for adoption by you; no, I do not insist on the **Sai** Name, either of this body or the previous body. All Names are the names of **Sai Baaba**,

they are all mine.

This is the greatness of the **Sanaathana** Dharma (Eternal Religion)---this insistence on the

Oneness behind all the apparent multiplicity. The **Aathma** that it declares to be the basic Truth

does not contradict the doctrines of any faith. God is unlimited by space or time. He is

undefinable by names or forms. He owns all names and will respond to any one of them. Picture

Him in any form while meditating on him; He assumes that form, while conferring Grace. It is

because India stressed these characteristics of the Highest Principles that she has been for

centuries the Beacon of Spiritual Light and Hope.

Now we find anxiety, fear, faction, hate and vengeance stalking across all countries. Neighbours

hate each other; members of the same family hate each other and fight among themselves.

Villages are torn by factions, they fight among themselves. Nations are arming wildly and

breeding hatred among themselves. Man has reduced himself to the status of a wild beast. No

two minds are willing to **co-operate** in common tasks. The spark that arises in the individual

mind has spread a world-wide conflagration of hate and greed. This has to be scotched in the

individual, the family, the village, the city, the nation---in fact wherever it raises its head. **Sathya**,

Dharma, **Shaanthi** and **Prema** can put out this fire. Man is suffering, because he is not aware of

the treasure he has in himself. Like a beggar ignorant of the millions hidden under the floor of

his hovel, he is suffering dire misery.

Each and every conscious being has a Dharma of its own. Man's Dharma is to realise his own Reality. The word **Maanava** reminds

him of this. **Maa** (ignorance), **na** (without), **va** (action)---He who acts without ignorance or **ajnaana**, that is, He who is **jnaani** is a Man.

Sathya Sai Baaba

46. Truth and Love

THE conference of the Office-Bearers of the **Sathya Sai** Organisations in **Kerala** State has been

called in order to assess how far the resolutions made at Madras Conference at the All-India level

are put into practice and in order to prepare the Organisations for the World Conference that is to

be held in May 1968. I have come amidst you because this is an appropriate occasion when I can

give you the joy of **Darshan**. You know that these organisations---**Seva Samithis**, **Bhajana**

Mandalis, **Seva Sanghams**---are for awakening in man the consciousness of the Divinity inherent

in him and to encourage him to cultivate it, so that he could blossom into a real **Saadhaka** and then into a **Saadhu** (detached, devoted, virtuous, wise, aspirant), and finally into a Liberated Personality merged in the Supreme.

You are about a hundred and fifty in number; your President said that the number of Organisations is still small, but I am not enamoured of mere numbers. For, this is not like any other Organisation. This does not seek to establish a new cult or sect, a new type of **Japa** or **Dhyaana**, a novel ritual, an initiation that separates people as 'disciples' within the fold and 'noninitiates' without the fold. It seeks to restrain **Thamoguna** (dullness, ignorance, and all the evils that arise from these) and **Rajoguna** (passion, violent emotion, desire, egoism and consequent evils); it instills in men the Truth that all are kin in **Aathma**, that the stranger is but oneself in another habilitment, and that service to another is the best service that one can do to oneself.

All are limbs of one body, nourished by the self-same life-blood, motivated by the same Will, the Will of God; bound by the same Divine Law. That is the **Vishwaruupa** (Cosmic Vision), that one must see and experience: God in all, God everywhere. That endows you with everlasting **Aanandha**. God is the Father, mankind the children. Feelings of hatred, malice, envy and pride that create separation between men who are kin, arise from identification with the body. You feel and believe you are the body; you know your body is separate from the other bodies; your hunger, your thirst, your comfort, your family, your community, your state--'thus, you create bounds for your love, and crib yourselves, treating all outside the bounds as enemies, strangers, competitors. But the source is one, the sustenance is one: God the Father, mankind the children. Pay attention to the Fatherhood, more than to the brotherhood. That will underline the brotherhood more and more in your heart and remove the poison of distinction that has come through ignorance.

Man is a pilgrim, who has already come a long way from birth to birth. The journey so far accomplished decides how far he has to go still. If he has lost his way and meandered into the deserts or jungles, he will have a great distance to travel yet. If he has been led right, his pilgrimage will end soon successfully. Cultivate sympathy with fellow-pilgrims, seek to know

the right path; learn to guide and be earnest to reach the goal, safe and quick.

Don't have crookedness in your speech

These organisations are meant to broaden your love, to **canalise** your activities along lines of constructive service performed, as worship, not to confer on some people more power over others, or greater control over the activities of other members, or for the display of the devotion of some people. All must be conscious of this, all the time. Help the weak and the unwary at all times.

You have two eyes in your consciousness, namely, **Sathya** and Ahimsa. They are the guides which will take you to the goal, the two lights, the sun and the moon of the inner firmament. If you want to know the way in which you have to observe **Sathya** or Truth in speech, look into the **Geetha**. It tells you that the best speech is "**anudvegakaram vaakyam**" (speech that does not create pain or anger or grief to others). The **Shaasthras** also say, "**Sathyam bruyaaath, priyam bruyaaath na bruyaaath Sathyam apriyam**" --- "Speak the truth, but speak pleasantly. Simply because a statement will be welcome to the hearer, don't speak it out to win his approval; if speaking truth will cause grief or pain, keep silent." That is the vow of truth in ordinary daily life.

Don't have hypocrisy or crookedness in your speech. Both unpleasant truth and pleasant untruth have to be avoided. **Sathya** is God Himself, as the **Shruthi** says, **Sathye sarvam prathishtitham**--- "All this is established on the firm foundation of Truth," say the **Vedhas**. So, see that no trace of falsehood contaminates your transactions in these organisations. Truth is My nature, My Mission, My Message. Organisations bearing My Name have to be strictly adhering to Truth.

Ahimsa (non-injury) is another phase of **Sathya**. When once you are aware of the kinship, the Oneness in God, the fundamental **Aathmic** unity---no one will knowingly cause pain or distress to another. Let your Organisations promote Love, scatter Love, be fragrant with Love, and preach the Gospel of Love, through example.

Emakulam (Kerala), 20-12-1967

The one advantage that Man has over lower animals, is the vast treasure of human experience he has inherited from his ancestors through language. This is the treasure called **Shaasthra**; if he ignores **Shaasthra**, he is doomed to drag out an animal existence. **Sathya Sai Baba**

47. Spontaneous Service

HIS morning I spoke to you about the basic outlook that you should have, when you carry on the various activities of the **Sathya Sai** Organisations; now I shall go into more details, so that you can chalk out various programmes of work, on behalf of the **Samithis** and **Sanghs** and **Mandalis**, in your own places.

Members spoke now about the irreverent and wild activities of students and the need to divert their activities and adventures into channels which will make them useful and worthy citizens.

They are but imitating the elders and leaders. They find their parents and teachers fighting with others to gain some ends or fighting among themselves to gain superiority or power. So, they too fight with others and among themselves. The parents, teachers and elders must set a good example. Otherwise all this schooling and college-going activities are sheer waste, nay, positively harmful.

There is a conscience in man, whispering fight advice, restraining unjust hands, which man has almost succeeded in silencing; but, it is the voice of God; it can never be made dumb. Make the children **cognisant** of it. In **Kerala**, there is a practice, still happily existing in rural parts, of the elders gathering the children around them every evening and spending an hour or so reciting aloud the **stothras** in praise of God. It is essential that it must be revived. Time thus spent in is well spent. It will give great peace and joy. Plant a fruit tree; you get fruits therefrom. Plant **neem** trees; you cannot expect them to yield oranges! Sow falsehood, fear, faction--you reap the same.

Perform acts of sympathy without fanfare

Samithis can hold classes for children and tell them stories from the **Upanishads** and Epics, teach them **Bhajans**, and get dramas enacted by them on **Puraanic** themes. Let them also develop reverence towards parents, teachers and elders. The home atmosphere must be made purer, more holy. They must learn by observation that their parents are happy and without anxiety because they have full faith in God and they know that whatever happens is for the best. On Sundays, you can gather the children and teach them, in an attractive way, religious texts. You can give them some nutritious milk also at that time, so that they can get both **Ksheeram** and **Saaram** (Milk and Essence).

The doctors among you can serve the poor by treating them without

insisting on payment; give

the poor all the attention and care that you lavish on the rich, paying patients. Do it for the sake

of God; feel that it is the **Pooja** you are offering Him. The lawyers among you can help those,

who for want of a skilled advocate, have to go **unfended** or have to suffer at the hands of

unscrupulous men. Do not publish these acts of sympathy; do them spontaneously without

fanfare. That is more precious than demonstrating your service with the help of headlines and

photographs. These reduce the worth of deeds of compassion. You must be uncomfortable, when

those around you are unhappy; when you ease their discomfort, you are making them happy and

making yourself happy, **isn't** it? Similarly, you must be happy, when those around you are

happy. This is more difficult than the previous one; but it is the sign of the truly good.

Service done to the disabled is a **saadhana**

It is your duty to recognise all men as your kin and to share your skill with others, so that the

maximum benefits accrue therefrom. The skill is a trust, which must rescue all. Service done in

homes for the disabled, the **defectives**, the feeble minded, the delinquents, the orphans, the

refugees---is indeed very beneficial and a good **Saadhana**. So too, in jails and hospitals. Visit

these places often, give solace and strength; light lamp of devotion in the inmates. Do **Bhajan**;

help them to write to their homes, give them books for reading or read books for them, be the

kith and kin of those who have none whom they can call their own. Your smile will be a lighted

candle in their darkness.

Women devotees, if they have the enthusiasm and support, can start **Mahila Sathsangs** not only

for **Bhajans** and study of sacred texts and books, but for service of women. Go among the poor in

the slums and spread light and joy therein. Gather the helpless girls and try to provide them with

some means of honourable livelihood. Sweeten their lives with

bhajan and the **Saadhana** of **japa**

and **dhyana**. Women too have a right to know that they are the

Aaathma, encased in human

form, and they too can tap the strength, the joy and the peace that the **Aathma** holds. Inculcate in

them the prayer habit; that will cleanse the mind of all impurities, and make God shine in His full

splendour.

Ernakulam, 20-12-1967

48. God, Ever Near

THE two functions happening here today, for which you have called Me, are both interesting,
because one deals with the physical needs of man and the other, the spiritual. The Foundation
Stone which I laid just now at the Hospital for the Children's Ward will, under the care of the
Health Minister who is here, soon become a source of solace for the suffering. The Prayer Hall
which I am now proceeding to open will afford solace for the mind, and strength and
steadfastness in all endeavours that require courage and faith in a Higher Power that rules the
Universe. Spiritual health is preserved and promoted by attention to three **Gunas: Sathwa, Rajas**
and **Thamas**.
Health is preserved and promoted by attention to three humours: **Vaatha** (wind), **Pittha** (bile),
and **Kapha** (phlegm). **Thri-dosha** has to be avoided, that is to say, the three humours must not get
vitiated or unbalanced. A healthy body is the best container for a healthy mind; illness makes the
mind agitated and anxious. The material and the spiritual are the two pans in the balance; they
have to be attended to, in equal measure, at least until a certain stage of progress is attained in
spiritual development.
Service to man can be done in either of these ways; but, serving him, by example is best of all.
Do not be a bad example to your neighbours or family members. Be good and radiate goodness.
That is why, when the education of a pupil was over, the teacher in ancient times exhorted the
pupil to speak the truth and observe righteousness (**Sathyam vadha, Dharmam** chara). Because
after the period of study, the young person is to engage in works, so, he has to be given the most
beneficial advice, at the appropriate moment. The truth must be spoken, without hypocrisy and
deceit; there should be no motive to injure.
Service has to be done with humility and reverence
Acts must also be regulated by the over-all supremacy of righteousness. He is asked not to
neglect the knowledge he has acquired, but to ruminate on it and cultivate it more and more, by
putting it to practice. "Treat the mother as God; treat the guest as God." These are important
declarations, which must be honoured. And, then, about the gift of service, the teacher has some
very fine advice to give. Give in reverence; give in plenty; give with modesty; give as to a friend;
give without any thought of reward. Do not give ostentatiously. The service in the Hospital, the

service in the **Bhajan** Group---all have to be done, with humility and reverence. Then only can
they yield **chiththa- suddhi** (purification of mind and thought), which is the main benefit
derivable from **Seva**.
The constant recital of the Name of God---any of the million Names by which He is identified by
human imagination or intelligence---is the best means of correcting and cleansing the mind of
man. That is why the poet sang, "**O**, tongue! You are a great connoisseur in tasting and
appreciating desirable tastes. I shall tell some that you will like most; it is true; it is extremely
advantageous information for you. Pronounce the nectarine words, the Names of God, **Govinda**,
Damodara, Maadhava, and derive exquisite joy."
The individual and the universal are one
By means of the Name, you can keep God ever near you. Prayer and **Puuja** follow the recital of
the Name, for the Glory and grace of God draw you to adore Him and to rely on Him for all your
needs. In the beginning, the Adored and the Adorer are distant and different; but, as the
Saadhana becomes more confirmed and consolidated, they commingle and become more and
more composite. For, the individual and the Universal are one; the wave in the sea. Merging
fulfils. When merged, the ego is dissolved; all symbols and signs of the particular like name,
form, caste, colour, creed, nationality, church, sect and the rights and duties consequent thereon,
will fade.
For such individuals, who have liberated themselves from the narrowness of individuality, the
only task is the uplift of humanity, the welfare of the world and the showering of love. Even if
they are quiet, the state of Bliss in which they are, will shower bliss on the world. Love is in all,
Love is of all, Love is all.
Tirupunithura, 21-12-1967
Sathya Sai Speaks
Does **Sai** speak these words into avid ears and arid hearts? No!... It is our Mother speaks,
caressing, cajoling, crooning lullabies to relieve the pain, bless with bliss, **Mokshavishyaami**,
maa suchah! Don't weep, she cradles us! She leads us softly along the road, over pebbles, thorns.
When the path is bitter, uphill, hard, she sings us through **Yogakshemam vahaamgaham**---our
Mother speaks.
Does **Sai** speak these words into tingling ears and twinkling hearts? No! It is our Father that

speaks, refining, revealing, reminding our Name to us, long forgotten, long begotten! **Abhayam**

Sarva bhoothebhyo! Don't fear, He **armours** us. Upward, onward; **goodward, Godward**---guides

us, guards us. When the path is tortuous, twisted, He pulls us through.

Na Sukhaal---labhyathe

sukham---our Father speaks.

Does **Sai** speak these words into mazy ears and crazy hearts! No!...It is our Master that speaks, advising, admonishing, Heating us **crucibly**, treating us crucially, leading to God within.

Eesaavaasyam idam sarvam! There's no two; He opens the lid of Divine Box, with treasure encased in **koshas** five, **Sathyam, Inanam, Anantham** Brahma---the Master speaks.

Does **Sai** speak these words into searching ears and seeking hearts?

No! It is God that speaks, stilling the mind of waywardness,

Brahmavid Brahmaiva bhavathi!

Become and be, He wakens. "Dear wave! emerging; merge; dear ray! run back," He calls. Dear

spark! **re**-enter fire; You are I, I am you. **Soham** loses as **sa** and ham;

Om alone is He and We,

Ekam-eva-asksharam Brahman---**Isness---Om**.

This is how our **Sai** speaks.

N. Kasturi

1. Ask the right question

THIS is a twice-blessed day, for it is a Thursday; otherwise called

Guruvaar (the day of the

preceptor, the guide to spiritual Liberation); it is also the day on

which, centuries ago, the **Geetha**

was taught to Arjuna by Krishna, the day when man got from God the key for his progress from

falsehood and delusion into the light of his own inner reality. Arjuna was directed to engage in

battle, win back his share of the Kingdom, and ensure for the people righteous administration

and atmosphere wherein they can strive successfully to attain salvation. This he had to do in a

spirit of dedication and surrender to the will of God, irrespective of his own likes and dislikes

and the consequences that might flow from his unselfish activities.

Therefore the **Geetha** advises

that service to the **sangha** (society) is the highest **seva** (service), as well as the most beneficial

saadhana (spiritual discipline). You cannot run away from this obligation; you have to use the

community of men wherein you are born for sublimating your egoism and saving yourself.

Seva taken up as **saadhana** teaches **sahana** (fortitude). Even

Avathaars (divine **advents**)

demonstrate, in their lives, the supreme importance of **seva**. When

Dharmaraaja performed the

great **Raajasuuya** sacrifice, on the advice of the sage **Naaradha**, in order to propitiate his

deceased father, Lord Krishna attended the sacrifice and asked to be allotted some service; He

preferred the service of removing the leaves on which food was served for the thousands who

were fed every day! Since service was so dear to Him, He was revered as the King-maker of the

Age, the Law-giver for all.

Turn your sight upwards to avoid lower desires

Today being **Vaikuntha Ekaadhashi**, many of you are yearning to get **Amrith** (nectar) from Me.

But, of what benefit is it merely to swallow a few drops of nectar created by Me? It is when the

saathwik (good) quality wins and subdues the **raajasik** and the **thaamasik** (passionate and

ignorant) qualities in the battles between them that go on in every heart, that **amrith** arises

therein! The **amrith** that confers immortality is the **amrith** which one wins through one's own

saadhana. One word that is used in **dhyaana** (meditation) is

uurdhwa-dhrishti (upward vision) to

indicate an exercise in which the two eyes are directed together upwards, to a point between the

eyebrows. **Uurdhwa** means upward and **dhrishti** means look; so, the word means, not a physical

exercise, but a general **wholetime** effort of the mind to avoid lower desires, and to uplift itself to

higher values. Such an effort will win **Amrith**; it will flow from the spring of the heart!

Amrith means immortal; it does not follow that he who takes in **amrith** will live eternally; even

Avathaars (Divine incarnations) cast off the body when their task is accomplished. It means

fixing the mind on the Reality, becoming aware of the imperishable entity that one is and

merging the consciousness in it. Look at the **Raakshasas** (demons)! **Raavana** and **Kumbhakarna**

went through extreme austerities for thousands of years. God manifested Himself before them

and granted them the **boons** they prayed for. But, since the austerity did not win for them purity

and cleanliness, virtue and humility, they continued as ever, monsters of violence and

wickedness. They had no trace of the **Saathwik** (poised state) in their make-up. They had the

Grace of God in such a large measure; God appeared, inquired and granted. But, they behaved

even worse than before! They denied by their lives the Grace they won.

Eschew evil and be fixed in Faith

So too, if **amrith** is given, one has to live up to that status, the status

of having acquired the Grace

of God. **Vashishta** commissioned **Raghu**, the Emperor, to tend his cow, the celestial **Kamadhenu**.

Since it was an order that emanated from his spiritual preceptor, **Raghu** himself took up that task and led the cow into the pastures. One day, when a lion threatened to pounce upon **Kamadhenu**,

and insisted that she must be given to him for his lunch, as he was hungry, **Raghu** offered his own body instead. That is how one has to live up to the status assigned to him.

When you are raised to the status of **amrith** receivers, you must eschew evil and be fixed in faith.

I have no intention to create and give **amrith** on this **Vaikuntha Ekadhashi** day. For no one walks

on the path I have chalked out, no one feels bound by the advice I give. Your enthusiasm is short lived; your resolution to follow My instructions evaporate quickly. As boiling milk rises, overflows and becomes still, devotion develops and dies soon. It does not stay unshaken.

Today, in certain Vishnu temples, a special door called the **Vaikuntha-dhwaara** is opened, and

people can pass through it into the presence. **Vaikuntha-dhwaara** is the Gate to Heaven, that is to

say, the gateway to self-realisation. The gateway to that heaven is not to be found only there; it

will open, right in front of you, wherever you are. Knock and it will open.

Fill your heart with sympathy for the distressed Vishnu means, **sarva vyaapi** (He who is everywhere). So, his residence **Vaikuntha** (heaven) must

be every where. You can gain entry, by knocking with the correct password on your lips. Your

heart can become **Vaikuntha**, if you but cleanse it and purify it and allow God to manifest in it.

Vaikuntha means "the place where there is no shadow of grief."

When God manifests in your heart, all is full and free.

The cow transforms grass and gruel into sweet strength-giving milk and gives it away in plenty

to its master. Develop that quality, that power to transform the food you consume into sweet

thoughts, words and deeds of sympathy for all. The child Krishna wept for permission to go

along with the cows to the fields of pasture. **Yasodha** said, "Dear child! your tiny silken soles

cannot walk along those thorny, pebble-filled tracks. I shall get nice little sandals for you. You

can go, after the sandals are ready." But Krishna prattled back. "The cows whom we serve are

not shod. Why should we, who are their **servents**, avoid the thorns

and stones which they cannot

avoid?" No wonder the cows and calves of **Gokul** were **immobilised** and wept, when Krishna left for **Mathura**!

When you have filled your heart with sympathy for the distressed, the Lord will shower His

Grace. **Dhroupadhi** had earned the Grace, through her devotion and virtues. **Seetha**, too, stuck to

the highest ideal of life, **inspite** of the severe sufferings she underwent. **Hanumaan** who

discovered her in the grove where she was kept as a prisoner by her abductor, offered to recross

the ocean, with her on his shoulders, and take her safe to her Lord, **Raama**. But, she replied that

she would not allow herself to be abducted back from the custody of **Raavana**, since that would

deprive **Raama** of the chance to punish him for his crime and retrieve her through his own

heroism! Splendid words, these! Quite in consonance with the dictates of Dharma! No wonder,

the Lord's Grace saved her in good time! If you have no steadfastness and no depth of faith, you

can have no Grace.

Serve all as brothers and sisters

This warning itself is the **Amritham** for you today; for, harsh words provoke bitterness.

Endeavour to earn Grace by observing the discipline that I am keen you should follow. Give up

the old worldly ways of earning and spending, saving and accumulating, with greed, lust, malice

and pride. So rearrange your lives that I will be pleased with you. Do not waste time in idle

gossip; talk softly; talk as little as possible: talk sweet; serve all as brothers and sisters, with

adoration to the **Sai** in them; engage in **saadhana**; move forward step by step as befits persons

striving to realise their own liberation. Ask Me about steps in spiritual discipline, not petty,

trivial, binding desires. The time is fast coming when the whole world will gather here, and you

will have to struggle from miles afar to get even my **dharshan**.

Prashanthi Nilayam, 11-1-1968

2. The Super-emperor

SHUKA was unattached to the world around him :he was aware of the Immanent Brahman from

the very moment of his birth, and he was steadily fixed in that awareness throughout life. He can

be said to be the greatest **inaani** (spiritualist) in history. Yet, he declared that the story of the

Leelas (Divine sport) of Krishna, the **Saguna** (endowed with divine qualities) incarnation of the

divine principle, gave him inexhaustible joy. He said that the Krishna-

principle was beyond the
ken of his analysis; it could only be experienced and tasted. No words
can spell it out to another.
Rasa (sweet essence)--that is the true characteristic of the Divine. He
tastes inexplicably sweet,
everything related to Him, concerned with Him. That is the reason
why **Shri Raamakrishna**
declared that he did not desire to merge in the Divine; he was content
to taste the sweetness of
the Divine.
This is the path of **Bhakthi** (devotion). Through listening to the
glories of the Lord, you become
avid to praise Him; serve Him and His devotees, worship Him as if He
is present before you, and
be in His company all your life, with no other thought than that Joy.
For such dedicated seekers
all else will seem bitter and unattractive.
God gives **dharshan** to a sincere devotee
There was a **Sulthaan** once who ruled over the region of **Mathura**,
Brindhaavan and other places
on the river **Yamuna**. During his reign the Emperor of **Vijayanagar**
came on pilgrimage and
stayed at **Brindhaavan** for some days. He paid homage to Krishna in
the temple. The **Sulthaan**
argued that he must have come so far only to pay respects to some
one greater than himself. He
was determined to see that One, come what may. So he went late one
night and called out before
the closed doors of the temple. "Who is inside?" He heard a voice
which gave the reply, "**Govind**
Mahaaraaj and **Raadha Raani**." The **Sulthaan** was now sure that
there were two living persons
inside, a Super-Emperor and His Super-Empress. He was filled with
an agonising yearning to see
the distinguished occupants of the Temple. He waited outside the
door, without moving, without
food or drink, for three full days. He was overcome with hunger and
thirst; but he did not stir, for
he was afraid the Imperial Couple may emerge any moment and he
might miss the **dharshan**
(sight).
That night, when the town was asleep, just before midnight
Govindha Mahaaraaj and **Raadha**
Raani emerged from the temple. They signed to him to follow them.
They were magnificently
dressed and had elaborately **bejewelled** headgear, necklaces,
wristlets and ornaments for the
hands and feet. They moved on until they reached the banks of the
Yamuna, where thousands of
gopas (cowherd boys) and **gopees** (cowherd girls) were gathered to
welcome them. There was
music and dance in the bright moonlight. Heavenly joy shone on

every face. At 4 a.m. they
returned to the temple and before they passed through the closed
door, they gave into his hands
the **kankanas** (bracelets) they wore on their wrists, for safe keeping!
Before he could say
anything they had gone.
Implicit faith in God gives unlimited Bliss
A party of priests came along at that time, and seeing him, asked him,
why he was standing
there, and what he had in his hands. They had come to open the locks
of the outer and inner
doors and inaugurate the ceremonials of the day, with
Suprabhaatham (awakening hymn) and
Nagarasankeerthan (moving choirs). The **Sulthaan** said, "**Govindha**
Mahaaraaj and **Raadha**
Raani have just gone in; I was with them at the **Yamuna** bank from
midnight till a few minutes
ago. They gave me these **kankanas** for safe keeping. I don't know
why." They surmised he was a
thief caught in the act and therefore, spinning a yarn; they bound him
and beat him. But they
found the locks unbroken; everything was intact. Only the idol of
Krishna had no gold **kankanas**!
They were convinced that the man outside was a great **bhaktha**
(devotee), who had the unique
vision of the lord. They honoured him and craved his pardon for the
wrong perpetrated in
ignorance. Such is the reward for sincere yearning; unlimited
aanandha (bliss) can be earned
through implicit faith in God.
Prashaanthi Nilayam, 12-1-1968
3. Hopping on one leg
Sankraanthi Day is extolled by poets as conferring on mankind a
subdued Sun, a cool breeze,
with a nip in it; the birds welcome the day with joyous song; Goddess
earth wears a saree of
green, dotted with red and yellow flowers. Man and beast are happy
that their exertions have
been rewarded with harvest; they can look forward to a few weeks of
sport and pastime,
recouping and ruminating. It is a day of **aanandha** (bliss) for man
and animal, **aanandha**, both
inner and outer. It is green, both in the outer world and in the inner.
In the inner, because, this
day marks a new phase in the march of the Sun, who is the inspirer
and invigorator of the
intelligence. **Bheeshma** waited for this so that he may travel beyond
death, with an illumined
intellect, aware of his identity with the Supreme. This is called
Uttharaayana, because the Sun
swings towards the North from today. For the next six months the
Sun moves northward by

degrees. So it is called, **Utthara** (Northward) **ayana** (journey).
The northern direction is associated in Indian scriptures with the
Gods, and so, these six months
are considered specially suitable for **saadhana** (spiritual discipline)
and for ceremonial rituals.
But, I must tell you that you must be concerned more with the Sun in
your inner firmament than
in the depths of outer space. You are concerned with the inner
illumination, more than external
light and energy. What is the **saadhana** that will send the inner Sun
Godward? God is hidden and
obstructed by the clouds of egoism. Getting rid of egoism is the
saadhana to be practised.
Service is the best cure for egoism
Learn a lesson from the tree. When it is heavy with fruits it does not
raise its head aloft in pride;
it bends low, stoops, as if it does not take any credit for its
accomplishment and as if it helps you
to pluck the fruit. Learn a lesson from the birds. They feed those who
cannot fly far; the bird
relieves the itch of the buffalo by scratching it with its beak; they help
and serve each other, with
no thought of reward. How much more alert must man be, then, with
his superior skills and
faculties? Service is the best cure for egoism; so, engage in it to relieve
pain and grief to the
extent that you can.
In the **Raamaayana**, apes brought huge rocks and threw them into
the sea to build a passage
across for **Raama** and His army; the tiny squirrel too helped, as far as
it could: it rolled on the
sands on the seashore, ran towards the heap piled as part of the
passage, whisked the sand from
its fur by a vigorous shake, adding only a pinch of material to the
quantity heaped by the giant
apes. **Raama** saw the squirrel; He appreciated its devotion; He took it
fondly in His palm; He
stroked its back tenderly, and with a blessing. That was ample
reward. The squirrel race has
since acquired three lines on its back; to indicate that sign of
gratification and Grace. Try to
assuage, as far as you can, the distress of others; it is the best
saadhana for the aspirant.
Man walks with two legs: **iha** and para (this world and the other),
dharma and **Brahman**,
righteousness and God! If he is totally engrossed in this world, he is
choosing to travel all his life
with a handicap; hopping on one leg. That is fraught with trouble; he
may fall any moment and
break his shin. And he does! Goodness in this world, Godliness for the
life after death--equal
attention to both, vigilance while taking a step, with either foot, these

are essential for a happy
journey through life.
Master the tendency to yield to the senses
You have to put the right foot, the Brahman step, when you enter the
region of realisation. The
senses have to be conquered by then. 'Go' means 'senses' and 'Go-
pee' means a person who has
subdued the senses, as a result of surrender to Go-**paala**, the master
of the Go (senses). Krishna
once told Arjuna that he can enter **Vrajamandala** (the region where
the **Gopas** and **Gopees** lived),
only after mastering his emotions and impulses and his tendency to
yield to the senses.
One day **Naaradha** happened to land on the sands of the **Yamuna**
river-bed in the **Vrajamandala**.
He was surprised at the deep silence that pervaded the place. The
water flowed without a
murmur; not a wave splashed; not a single twig, leaf or petal moved,
lest it should disturb the
calm. Even the insect seemed to be aware of the need to respect the
silence and remained still: its
wings were at rest. There was no hum, hiss or hoot, **caw, coo** or call,
flop, flick or flutter. The
groves on the banks were as pictures on canvas.
Naaradha saw a woman, shining as a star, lost in meditation; he was
amazed at the halo of
splendour around her crown. **Naaradha** wondered whether he could
reach that depth of
experience any time in his career. His presence awakened her and
when accosted, she revealed
her identity. She was Brahma-**Vidhya-dhevatha** (the Goddess of the
Science of the awareness of
Reality), the truth that **inaana** reveals! **Naaradha**'s amazement was
doubled by this revelation.
"What need have you to meditate? Why this intense **dhyana**
(meditation), that has silenced all
Nature around you? What are you meditating on?" he asked. She
declared, "I crave the supreme
joy of contemplating on the Lotus Feet of Krishna; I meditate on them,
making myself a **gopee**,
who has surrendered to Him." Such is the sweetness derivable
through that contemplation, that
bhakti (devotion).
Man can grasp Divinity only in human form
The **bhakti** (devotee) is content with the vision of a part; he tastes
the sugar, grain by grain. He
finds no joy in becoming sugar, or merging in the mountain of sugar
himself. No one can see that
entire region of the sky. For, there is no sky at all, when you examine
it. His sky is limited by his
horizon. From each point of observation there is a different horizon,
but no one can see beyond

it. Limit the sky and enjoy its vastness and beauty. That is what the **bhakt** (devotee) does. So long as you are embodied, you can picture only an embodied Divine. **Uma's** father, the Monarch of the **Himalayas**, is said to have prayed to Shiva, "Vouchsafe to me the vision of a fraction of your Universal Self! How can I **cognise** through my senses and limited intelligence, the limitless?" Man can picture God only as having Human Form. Krishna says in the **Geetha**, "I am the eagle among the birds, the lion among the beasts, the banyan among the trees." That is to say, the birds picture as God a bird that can fly highest, whose eyes are sharpest, whose wings can hold out longest. "**Dhaivam maanusha ruupena**" --- "God in human form" --- that is the only way in which divinity can be grasped by man. Here and now, it is only as He, that God can be felt and experienced. God is not to be spoken of as Coming down or going up, since He is everywhere, available for your becoming aware of Him, through beauty, truth, goodness, strength, love or any one of the divine attributes. Pray to Sun God for bright intelligence. On this holy day, resolve to spend each hour in the contemplation of the Glory of God; do so, at least as a duty; for, the exaltation which that contemplation brings will unconsciously encourage you to continue it with greater zest. The Sun is turning **Godward**, as the mythological story says. He is the postman, who will carry your letters, if correctly addressed and stamped (with the stamp of sincerity) to God and bring back His Grace. Put your yearning in the envelope of resolution. And, hand it over every day to the Sun. Do not write asking for a house or a son or gold. Ask for bright intelligence, in order to realise the majesty of God. Ask for steadfastness in His service, in His adoration. **Prashaanthi Nilayam**, 13-1-1968

4. The bandage removed from the eye **DR. MODI** has been engaged during the last ten days, at the **Prashaanthi Nilayam**, in the service of the people who were in great distress, since they could not see; service that is really commendable and sacred. The eye is the mainspring of the body so far as contact with outer nature is concerned. The **nethra** is the **suuthra** (the eye is the medium) as the saying goes. By this act of service, done selflessly, efficiently and gladly for years, **Modi** has become a Yogi (sage), much greater than many who claim that title. This is real **thapas** (austerity), the sacrifice and

asceticism that wins God's Grace. He is happy as a result of this ceaseless toil and he makes all those who come to him for relief, happy. He is clear evidence that service is twice blessed--- making the giver and the receiver happy. Service tends to destroy egoism; it confers enormous joy. His life is an inspiration for doctors and others, to use their skill for the service of the really deserving. By devoting skill to this end, it is rendered pure; by devoting the hand to the service of the sick, you are purifying it, you are justifying it. Direct the senses towards these ends; they become beneficial instruments. The gathering of these patients, with their bandages removed, and with bright and curious faces, wearing new clothes and new looks is indeed a charming sight. For, it is **Aanandha** (bliss) that lends charm to the personality. Now that you have recovered eye sight, after the operation, use it for good purposes. You can move about now without the help of another; so, that person is released for useful work, in the home or fields. You can see and appreciate flowers, children, stars, the moon and many other things that will remind you of the Beauty of the Lord. You may see others happy, prosperous, joyful, content; do not develop envy at their happiness! If you kill your peace by that envy, why be glad that you got your eyes? Look upon all with friendly eyes, joyful eyes. Do not try to discover faults in others and disturb their contentment and joy and lose your own. Help others to repay the service that you received. This garland of flowers is so beautiful, because various hues and types of petals and greens have gone into its making. So, too, this Eye Operation Camp became the great success it is due to the medical assistants, nurses and **compounders** on one side, and the men and women volunteers, the kinsmen and the cooks on the other, with **Dr. Modi**, blessed by Me, in the centre. Every one carried out his or her allotted task with great enthusiasm. The volunteers realised that this was a unique chance, to be of help to really deserving patients at a very critical period of their lives. This is **Naaraayana seva**, that is to say, service of God, not service of Man. You too must help others, so that you may repay the service that you received. Do not look on, when you find some one in pain or grief. As far as possible, relieve the pain, console the grief-stricken. A man who works for wages, calculates the reward at so much per

hour, receives his wages and
quits. But, when one works as part of his worship, glad that he is
given the chance to serve as
long and as gladly as he can, he derives maximum **Aanandha. Dr.**
Modi also was happiest here,
as he declared just now, for **Prashaanthi Nilayam** has the
atmosphere of work done as worship, to
win the Grace of the Lord. The four hundred and fifty patients who
attended the camp were full
of joy, because their every want was **fulfilled** with sincere
enthusiasm and forethought by the
residents and the volunteers, inspired by My love.
Learn to have single-pointed concentration
It is considered auspicious when a new born baby casts its first
glance on its mother's face. How
lucky you all are that you were able to look upon Me as soon as the
bandage was removed from
your eyes by **Dr. Modi** and his assistants! **Suurdhas** sang, "Why
should I bewail my lot? Have
all those who have eyes seen you? They are wasting their visual
faculty on flippant fouling
sights. But, though blind, I have succeeded in getting and retaining
the vision of the Lord."
I advise you, when you go home, to have the picture (now given to
you) on the wall of your
residence and bow before it, at least once in the morning and once in
the evening; it will remind
you of the ten days you spent here, the **bhajan** (devotional songs)
you heard while you were in
bed recovering from the operation, the tender hands that plaited your
hair, washed your faces and
fed you; I feel as if you are all leaving your parental home, to the
places where your avocations
call you. You are children of **Prashaanthi Nilayam**, belonging to this
place, even before you came
and even after you leave.
You must have observed how **Dr. Modi** was conducting so many
operations so quickly and so
successfully; it is the result of concentration, of single-pointed
attention on the work on hand.
Learn to have **ekaagratha** (single-pointedness). Through that
concentration, it is possible to open
the inner eye also, clear and complete, so that man may visualise God.
By taking to repeating the
Name of God and picturing in the mind the glory of God who has that
Name, as well as a
thousand others, slowly the cataract of the inner eye will disappear
and, man can see the God
who is in his innermost heart, installed in the altar therein. Resolve
now to enter upon this
saadhana (spiritual practise) from this moment onwards.
Prashaanthi Nilayam, 14-2-1968

Gain internal peace, internal joy; that can be done only when you
act without an eye on the gain. The act must be its own reward; or
rather, the act must be according to the prompting of the God
within, so that its consequence is left to Him. Practise this attitude
consistently and you will find great Peace welling within you and
around you.
Shri Sathya Sai
5. Eyelids and the pupil
I AM pleased prizes were awarded today to the students who
manifested enthusiasm in social
service, in reverential humility in the observance of disciplinary rules,
and in scholastic
attainments. Ability to win such prizes is a good foundation for a
useful and efficient career later
on. Education is not the acquisition of burdensome information
regarding objects and men. It is
the awareness of the immortal spirit within, which is the spring of
joy, peace and courage. Here,
you study the **Vedhas**, the **Shaasthras** and **Puraanas**: in consonance
with the teachings contained
in them, you are also given instructions in yoga (control over senses)
and **dhyana** (meditation).
Growing in this atmosphere in **Prashaanthi Nilayam**, learning those
basic subjects that train you
for a good and simple life---is a great piece of good fortune for you.
Really, your parents too are
fortunate. There are about five or six children in each family in this
country. Among those
millions of children, these few alone have secured this gift of Grace.
That is something on which
you can be congratulated.
Life has to be spent in accumulating virtue and safeguarding virtue,
not riches. Listen and
ruminate over the stories of the great moral heroes of the past, so
that their ideals may be
imprinted on your hearts. Virtue is becoming rare, nowadays, in the
individual and in the family,
society and community, in all fields of life, economic, political and
even 'spiritual.' So also, there
is a decline in discipline, which is the soil on which virtue grows.
Becoming rich is but a vulgar achievement
Unless each one is respected, whatever his status, his economic
condition, his spiritual
development, there can be no peace and no happiness in life. This
respect can be aroused only by
the conviction that the same **Aathma** (Self Reality) that is in you is
playing the role of the other
person. See that **Aathma** in others; feel that they too have hunger,
thirst, yearning and desires as
you have; develop sympathy and the anxiety to serve and be useful.
Into this **Prashaanthi Nilayam**, persons come from all parts of the
world, of all stages of

development, with all types of problems, afflicted with all forms of pain or grief, inspired with all varieties of promptings. As students of the **paathashaala** (educational institution), you must be shining examples of humility and reverence before them. You must by your behaviour bring good name to the parents, who pray that their children must live without distress or dishonour.

Becoming rich is but a vulgar achievement; black **marketeers** and **housebreakers** also achieve it.

Living without suffering or making others suffer---that is grander and nobler. You must make your **kaayam** (body), **kaalam** (time) and **kaanksha** (wishes) instruments for uplift, not downfall.

You have in the coming days, to go forth into comers of this land and awaken spiritual hunger among the people and provide the wherewithal by which it can be appeased. The atmosphere in which you are prosecuting your studies is very congenial for the training necessary for this role.

You have as preceptors, **Pandiths** (scholars) who have renounced hearth and home and who are happy with the service they are privileged to render. You have teachers from America and North

India, imbued with faith and devotion. They look upon you as their own children, as entrusted to their care by Me---and so they nurture you, as the eyelids nurture the pupil! Be grateful to them;

you owe a great debt to them, the debt of children to the mother.

Be a light, radiating virtue and self-control

You have the valuable opportunity to listen to My discourses and directions. They have been

printed upon your hearts; your talk is about them; your conversation is centered on Me, My

words. My **ledas** (divine acts), My **mahimas** (glories). When you go to your villages, you share

the sweetness of this experience with the young companions you have left there.

My advice is: Apply this adoration in life. Show your companions here and in your villages how

disciplined you are, how sincerely you obey your parents, how deeply you revere your teachers.

Be a light, a lamp, radiating virtue and self-control in the village. Do not slide back into

indiscipline, bad manners, irresponsibility and evil habits. Behave in your village, or wherever

you are, as commendably as here.

Rise from bed, there too, in the **Bhrahma-muhurtham** (the auspicious period, dedicated to

Brahman meditation, (from 4.30 to 5.15 a.m.), recite the **Pranava** (**Aum**), even if you have no

group around you, repeat the **Suprabhaatham** (awakening hymn),

sit for some time immersed in

dhyaana (meditation), go through the yoga exercises, the **Suuryanamaskaars** (obeisance to Sun

God); sing **bhajans** (devotional songs) when the hour reminds you that **bahajan** has started at

Prashaanthi Nilayam. Then, you will be carrying the sacred atmosphere of the **Prashaanthi**

Nilayam with you; your parents will be elated; the elders will learn from you the discipline

which confers concord and courage.

Do not complain against food; whatever the parents give, eat with pleasure. Do not protest

against any errand that they may assign you. Run gladly, to fulfil it. When they want you to

nurse them, nurse happily, intelligently, glad that you got the chance. So live here and

everywhere, now and always, that I who see you and know all thoughts, words and deeds, can

pour My Grace on you, more and more.

Prashaanthi Nilayam, 22-2-1968

Make your home the seat of virtue, of morality, of love. Control anger and greed. That is the sign of the genuine **bhaktha**, not unrestricted speech and movements. You may claim to be a devotee and declare yourself as such, when you speak; but unless your egoism has gone and you love all equally, the Lord will not acknowledge your devotion!

Shri Sathya Sai

6. Death: a welcome voyage

This Conference of Office-bearers of **Sathya Sai** Organisations in **Andhra Pradesh** is meeting not

in the capital city of the State, while similar Conferences of other States were held in the capitals

of those States, like **Bombay** and Madras. You have the privilege of meeting in the **Prashaanthi**

Nilayam itself. This must remind you that the task you have taken upon yourselves is to

transform your own villages into **Prashaanthi Nilayams**, after transforming your own hearts into

Prashaanthi Nilayams.

This is the message of **Sanaathana** Dharma (Eternal Religion), the goal to which all spiritual

endeavour leads. The sages of India gave up the paths of superficial pomp and temporary

security; they sought to gain inner peace and lasting joy. They discovered that these can be

gained only by drawing the sap of life through the roots of one's own inner reality called **Aathma**

(soul). Though this lesson, that was revealed to them by God, is repeated, elaborated and

propagated all these centuries by countless scholars, poets and speakers, very few accept it as the

basis of life.

Millions all over the land recite the Name of God, but few have steady faith; few seek the

Aanandha (bliss) that contemplation on the Glory of God within the **Aathma** can confer. They do

so out of habit or for social conformity or to gain reputation for religiousness. Therefore the

japam (recitation) does not cure pain, grief or greed.

Man is not conscious of Death, his companion

The **Pandiths**, who have learnt the ancient texts containing **Aathma-vidhya** (Science of the Self),

do not put into practice what they repeat orally; they have no faith in the assertions made in the

Vedhas. The canker of doubt has undermined their reverential attitude to the **Vedhas**; they do not

ensure the continuance of **Vedhic** studies, by initiating their sons into the **Vedhas**. They devalue

the **Vedhas** into rupee-earning devices, and when they do not get money through them, they are

disappointed; they envy those who follow secular avocations. But, if they only develop faith, the

Vedha itself will foster them and ensure for them a happy contented life.

The insect on the wing is snapped up by the frog's leaping tongue; the frog is caught unawares by

the jaws of the snake; the snake is killed by the peacock; the peacock is killed by the hunter. One

living thing is food for another; death lies in wait at every turn of day and night. Man is stalked

ceaselessly by death; it may pounce any moment on its prey. He is not conscious of this

companion; he has not learned how to meet him and rob him of the fruits of his exploit. The

Aathma does not die; only the body dies. When man knows this, death loses his sting, death is

not feared, death is but welcome voyage into the known harbour.

Dhasharatha was so enamoured of his young queen, **Kaikeyi**, that he promised to grant her two

boons, whatever they may be, whenever she desired! This was foolish; who can say what she

will ask for, and when? It placed the Emperor **Dhasharatha** fully at the mercy of her whim. And

what a monstrous whim she had! The very moment **Raama** was to be installed on the throne as

Prince Regent, she put forth her two demands: "**Raama** must be banished into the forest for as

long as fourteen years! Her son, **Bharatha**, should be crowned Prince Regent, instead." He had to

agree. The pang of separation from his dearly beloved son killed him when **Raama** left.

Service should not seek any reward

Pre-occupation with happiness derived from external objects and from others---this caused

Dhasharatha's death. All men are **Dhasharathas**. They are enamoured of happiness derived from

outside themselves, they are immersed in sensual, objective pursuits, and they reap the reward of grief and death.

The Organisations named after Me are not to be used for **publicising** My Name, or creating a

new cult around My worship. They must try to spread interest in **japam** (recitation of God's

Name), **dhyaanam** (meditation) and other **saadhanas** (spiritual practices), which lead man

Godward; they must demonstrate the joy derivable from **bhajan** (devotional group singing) and

Naamasmarana (remembering God's Name), the **Shaanthi** (peace) that one can draw from

Sathsang (good company). They must render **seva** (service) to the helpless, the sick, the

distressed, the illiterate and the needy. Their **seva** (selfless service) should not be exhibitionistic;

it must seek no reward, not even gratitude or thanks from the recipients. **Seva** is **saadhana**, not a

pastime of the rich and well placed. Each one must realise his own truth. That is the purpose of

all the teaching, all the curing, all the counseling, all the organising, all the advising that I do.

The blood in the body is the same in all the limbs. But the eye has function, which it alone can

execute. The ear has another. Salt, which the tongue will welcome, hurt when it is put in the eye.

This is the basis of the Varna-**aashrama** organisation, the specific allotment of duties and

obligations as befits inherited skills and aptitudes, as well as the prescription of duties and

obligations (Varna), in accordance with the progress in age and spiritual accomplishment

(**aashrama**). In order to regulate conduct and limit emotions and passions, and ensure

contentment and peace, such institutions are necessary; but, they must be permeated with love

and mutual respect. Develop Love, scatter Love, reap Love. There is no religion higher than that.

That is the noblest **seva**.

Be true, be polite, be strong in your convictions

Do not start a **Sathya Sai** Organisation to please some one, or under the compulsion of others.

Since only office-bearers are invited to attend the World Conference at **Bombay** in May next, let

not any one start any unit now, making himself an office-bearer, so that he can attend that

conference. Units must be started only when there is a felt need, a yearning among the people.

Do not become the target of ridicule, organising a **bhajana mandali**,

and yourself not

participating in the **bhajan**. If you genuinely feel that **bhajan** is of all activities the most

beneficial, start a **mandali** (cell of devotees); otherwise, leave things alone.

You and I have now come together; with the devotees from your villages, make a garland of

saadhana for Me. I have no special attachment to any one; nor, any special aversion. I am like

the electric fan that you see here: switch it on, you get the breeze; switch it off, you get no

breeze. The fan has no attachment or aversion. Do not say one thing before others and another

thing behind them; that is bad for an **organiser**. Be fair, be true, be polite, be strong in your

convictions. Then you have My Blessings in all that you undertake.

Prashaanthi Nilayam, 23-2-1968

You know that first you have to plough the land, feed it with water; then, sow the seed, pluck out the weeds, guard the crop by a fence, from cattle and goats, and wait patiently for harvest time.

So also, the heart has to be ploughed by means of virtues fed with the water of Divine love, before the seeds of Divine Name are sown, later, the field has to be watched and weeds have to be destroyed; it is best to prevent the cattle of unsteadiness and doubt, by putting up the fence of Discipline; then, the Name of the Lord will flower into Meditation and the rich harvest of Knowledge can be reaped.

Shri Sathya Sai

7. The inner I

MAN is no mere biped, an animal that struts about on two legs, instead of four. He has the

unique destiny of realising and appreciating beauty truth, goodness, harmony, melody and

conferring on himself and others love, compassion and sympathy. He can delve, not only into the

secrets of nature, but into his own mystery and discover God, who is behind both Nature and

himself. The clouds of conceit and ignorance hide from him this destiny. He can install in his

heart the **Shivam**---the **motivator** of all creation, all existence and all dissolution. **Shivam** is

Sathyam and **Sundharam**; that is to say, Goodness is Truth and Beauty. On this auspicious

occasion of the Festival of Shiva, resolve to adore Him as the very breath of your life.

Many of you have come to witness this day the amazing evidence of Divine Power. But you

must not waste time in idle **confabulations** about the nature of that power and the process of its

manifestation. Experience it, and be thrilled by it, fill yourself with its amazing Mystery which is divinity.

The ringing of the bells, the pealing notes of pipes, the beat of drums--all these are reminders of

the pipes, drums, bells and conches that announce this auspicious day in **Kailaash** (the Divine

residence of Shiva). The stream of sacred ash that falls, during the **bhajan** by thousands, is

another reminder. The emergence of the Linga from this body is the consummation, the

announcement that you are in **Kailaash** itself. That comes in the evening. And you celebrate it by

vigil and fast, by **japam** (recitation of Lord's Name) and adoration.

The senses are one's deadly foes

The bee hovers around the lotus, it sits upon it, it drinks the nectar; while drinking the sweet

intoxicating honey, it is silent, steadfast, concentrated, forgetful of all else. Man too behaves like

that when he is in the presence of God. The hum of the bee ceases and it is silent when once the

drinking of the nectar begins. Man too, sings, extols, argues, asserts, only until he discovers the

rasa (sweet essence). That rasa is **prema**-rasa (the sweetness of love). Where there is love, there

can be no fear, no anxiety, no doubt, no **ashaanthi** (absence of peace). When you are afflicted

with **ashaanthi** you can be sure that your love is restricted, your love has some ego mixed in it.

The experiencer of the **prema** (love) is the inner I, which is the reflection of the real I, the

Aathma (soul). When the senses are out of action, that I will shine in its full glory. The senses are

one's deadly foes; for, they drag your attention away from the source of joy inside you, to objects

outside you. When you are convinced that they are at the bottom of this conspiracy to mislead

you, you will certainly stop catering to them.

The angler uses rod and line; that line has a float from which hangs inside the water a sharp hook

with a worm. The fish is drawn by the worm to the hook, the float shakes, the angler feels the

pull of the fish on the line, and he draws it on the land, where it is helpless, unable to breathe.

The body is the rod, the yearning, the eager longing, is the line, intelligence, is the float,

discrimination is the hook; knowledge is the worm; **Aathma**, the fish, is caught thus by the clever

angler. When you get (spiritual wisdom), **Kaivalyam** (divine status) draws towards you.

Travel beyond the realms of lust, anger and hate

Kaivalyam is the state in which the Divine is experienced as all-comprehensive, as Will, as

Activity, as Bliss, as Intelligence, as Existence. You must suppress your **thamas** (ignorance),

sublimate your **rajas** (passions) and cultivate **sathwa** (purity) in order to be established in

Kaivalyam. You have come through **thamas** and **rajas** and you are now in the region of **sathwa**, as symbolised by the two gates through which you have come. Now, you must take the lesson of the symbol of the Flag of **Prashaanthi** (supreme peace) to heart. It instructs you to travel beyond the realms of lust, anger and hate, reach the broad green region of love. Be seated therein in concentrated meditative prayer, and open the petals of your heart through yoga, so that the Supreme illumination may be gained. Fix your mind on that illuminated Lotus and **Prashaanthi** will reign in your hearts. That is the best preparation for understanding the mystery of **Lingodhbhava** (materialisation of Lingam).

Prashaanthi Nilayam, 26-2-1968

8. Atom of majesty
MAN's mind is too full of the world; his stomach is demanding too much of his time and energy. His desires and wants are multiplying too fast for his capacity to satisfy them; his dreams are far too real for him; they lead him into false victories and absurd adventures. Engrossed in the analysis of the material world, he has lost all sense of spirit, sweetness and sublimity; under this new dispensation, truth has become just a word in the dictionary. Compassion is reduced to a meaningless travesty. Humility patience, reverence---these are as invalid as a **flameless** lamp in the far distance. The only hold that man has in this dreadful darkness is the name of God. That is the raft which will take him across this stormy sea, darkened by hate and fear, churned by anxiety and terror. People admire the phenomenal advance of science. But the advance has been from fear to greater fear, from destruction to more destruction. In prehistoric times, men killed each other using bows and arrows; now they kill entire populations with the help of atom bombs; this is praised as remarkable advance! The scientist cannot stop the rise of greed and hate in the human heart; he can only forge the weapons they require and improve upon their lethal efficiency. Mankind lives in daily dread of extinction as a result of the discoveries of science; for, any moment, the storm of hate may rain the bombs on their homes! Science has deprived man of self-confidence. He is not sure of even himself. He is afraid of himself for at the slightest provocation, he is

transformed into a wild and vicious beast. Ideals of **Sanaathana** Dharma are unchangeable. You must be thankful that here at least you can calmly consider your own inner nature and resolve upon ways and means by which you can mould your destiny along the lines of Love and Contentment. The ideals laid down by **Sanaathana** Dharma (Eternal Religion) for ensuring a happy peaceful life for man, individually and for society are valid even today; the disciplines marked out therein are as beneficial today as when they were first ordained in the **Shaasthras**. Their value is unchallengeable, unchangeable. Do not imagine yourselves as **Hindhus** for the reason that you are born in **Hindhustan**. You are too entangled in the rules of caste, the ceremonial of rituals, and the coils of astrology to grasp your own inner reality. You do not realise the spark of divinity in you and try to raise it into a flaming fire of Divine Splendour, reducing your pretty 'I' into ashes. **Sanaathana** Dharma tells you about that spark and teaches you how to foster it and develop it. When you ignore this Dharma and allow science to entice you, you are bringing disrespect to your culture, and disowning your country. Seekers from overseas are trekking towards this country attracted by its ancient lessons, teaching the way to acquire inner calm and inner light. They are apprehensive of the calamity towards which their countries are heading. They have confirmed the validity of many practices which you have been led to discard as superstitions. They have opened your eyes to values which you had neglected, with an air of superiority born of little acquaintance with science. They have found that **manthras** (sacred formulas) have potency to transform nature, that **Vedhic** recital can infuse harmony, that wrong pronunciation of **manthras** has deleterious effects. God is the closest, the most reliable companion. The Name of God, with all its halo of glory and majesty, can cleanse the mind of passion and emotion and make it placid and pure. When the Name is repeated without concentration and without reverence, it cannot cleanse the mind. The vice and wickedness will remain. The **Raakshasa** (demonic) heroes, **Raavana**, **Kumbhakarna** and others, performed **thapas** (penance) and drew the Lord to their presence; but, though they got the desired **boons** from Him, they persisted in their vicious ways. We value cows for the yield of milk.

We value men for their

character, their friendly sympathetic attitude, their readiness and ability to serve, safeguard and save.

The Truth that there is perfect identity between the individual and universal is proclaimed at every breath by the silent announcement your breath makes' **Soham** (I am He). God is the closest, the fondest, the most reliable companion. But Man, in his blindness, ignores Him and seeks the company of others. God is present everywhere, at all times. He is the richest and the most powerful guardian. Yet you ignore Him. The Lord is here, near, loving, accessible and affectionate. But, many do not open their eyes to the great opportunity. The Name will bring Him nearer to you. Now, the Name is on the tongue, the world is in the mind and the owner of the Name is in the heart. The world and its attractions are distracting you, obliterating the answer the Lord gives to the call of the Name. God resides in everyone in the subtle Form Reason is a bad guide in spiritual matters, unless it is rinsed of all traces of ego. Else, it discovers arguments to support the point of view that is pleasant to the person. A merchant had a fierce dog in his garden, to guard his house against trespassers. One day, when a traveller was passing along the road, the dog flew at him with bared teeth; so he hit it on the head with the thick stick he was carrying. The dog gave a howl of pain and slunk into the house. The master was enraged at this; he was not satisfied with the explanation of the traveller. He dragged him to the magistrate where he charged him with cruelty to his pet. "Why should he hit him on the head? He could have hit him on the tail," he argued. The traveller replied, "He jumped towards me with intent to bite me head foremost; if he had threatened to bite me with his tail, I would have certainly hit the tail." The magistrate let him off. Do not attempt to justify your own prejudices and preferences by specious arguments; that will lead to self-deception not self-knowledge. That will heighten egoism, not lower it. God resides in every one as Lingam, in the subtle Form. In the **anga** (body), there is **sangam** (contact with the outer and inner world); in the **sangam**, resides the **jangam** (the moving, traversing, changing place) and as the basis of the **jangam**, there is the Lingam. Linga is a word of two syllables; **lin** and **ga**. **Lin** means "that into which everything merges (**li-yathe**)," **ga**

means "that into which

everything goes (**gam-yathe**)." The Linga is a symbol of the universal into which all particulars

merge, from which all particulars emerge. The Linga is the **Swa-swaruupa** (the real Form of the

Reality). The **Lingodhbhava** (materialisation of Linga) is an announcement of the advent of the

Avathaar (Divine Incarnation), as the Guide and the Leader.

Man is a treasure chest with the Divine Spark in it

The way in which the **Avathaar** has to be used for one's liberation and uplift is: watch His every step, observe His actions and activities, follow the guiding principle of which His life is an elaboration. Mark His love, His Compassion, His Wisdom, try to bring them into your own life.

Man has become artificial, crooked, twisted out of his normal shape. He has left behind the

simple natural ways and made his mind a lumber-room for ideas, worries, anxieties and terrors.

He can live on very much less, with much greater joy for himself and others. If only he

remembers that he is a treasure chest with Divine spark in it he will be more loving and more useful.

God incarnates for the revival of Dharma (righteousness) which includes morality, truth, virtue,

love and a host of other qualities that uphold the communities of man as well as the individual.

The other purposes usually given, such as serving the devoted, destroying the wicked, reestablishing the sacred tradition--these are all secondary. For, he who is righteous will be

guarded from harm by righteousness itself; he who is unrighteous will fall into disaster through

the evil that he perpetrates. The one task includes all else.

I shall fulfil that task, whatever the comments that others may make.

Comment is a natural

corollary. I do not pay any attention to it; nor should you. The higher the hill, the deeper the

valley. Praise or blame will not affect Me in the least. The unshakable foundation on which My

work is proceeding is **Aanandha** (Bliss). I cannot be moved away from it by any one, at any time.

The **Paandavas** knew best. That is why the **Avathaar**, Krishna, was the heart of the FiVe

Brothers. **Dharmaraaja** was the head, Arjuna was the shoulders, **Bheema** was the stomach,

Nakula and **Sahaadheva** were the legs. That was the one living body that fought and won the

battle of good versus evil, at **Kurukshethra** (battle field of **Mahaabhaaratha** war).

Do not yield to cunning and lose faith

Dedicate your heart to God; God will be one with you, the heart of your heart. Do not exaggerate the creation and the manifestation of the Linga; it is only the manifestation of an atom of My majesty. In Me, who can create worlds, and fill the Universe, there are things more worthy of adoration; universal love, the teaching of dharma (virtue), the revival of the **Vedhas**, the fostering of the good, the benediction on **saadhakas** (spiritual aspirants).

Do not yield to cleverness, **causistry** and cunning and lose faith. A boy told his father, who asked him how many oranges there were, after he had given one to him and was holding one in his own hand. "There are three." Asked to explain, the boy impertinently said, touching the oranges with his finger, "One, two...one plus two is three." Well, said the father, "you eat the third orange; I will have these two." That put an end to the conceit of the young fellow. Be straight; follow the straight path; you will reach the goal.

Prashaanthi Nilayam, Mahaashivaraathri, 26-2-1968

9. The true tablet

WHAT a great fortune to be born in **Bhaarath**, which is redolent with the fragrance of God, echoing through ages the voices calling humanity to proceed along the path of God. The saints and sages from this land have been teaching the people of East and West manifold ways to lift the veil of ignorance, that hides God from Man. One such "means" is the worship of 'idols,' symbolising God. This method has been grossly misinterpreted by many fanatics with one-track minds. The significance of the idol is simple and can be easily understood. When you desire to drink something, say, milk, you need a cup! The milk then fills the cup and takes the form of the cup. When you have the Linga as the idol, you feel it is filled with Divine effulgence, glory and grace. When you worship the Krishna idol, you have a more ornate cup wherein you fill the same Divine essence, so that you may quaff it and slake your thirst. The seeker elevates the stone image into a replica of God, he does not reduce God into a stone.

The idol is just a container, prompter, a base, a reminder, a residence which God is invited to occupy. The Supreme is not squeezed into the small; the small is recognised as symbolic of the Supreme. Through the seen to the unseen, from the drop to the sea, from the patent to the latent-- that is how idol-worship helps the aspirant. In fact, no one can conceive of the Almighty without

picturing It as Power, Light, Mercy, Wisdom, Energy, Intelligence, Purity. And, these qualities can enter the consciousness only through some concrete experience, as the Sun, the Lotus, the Sky, the Ocean and the Wave **etc.** The name is a vocal image, the image is a visual base. The seed contains the tree; the Linga contains the manifestable and the manifested Universe, including the Creator whose Will it is. Aspire now, adore now, achieve now. When the name is pronounced by the tongue, and the image is adored by the mind, these should not degenerate into mechanical routine; the meaning of the Name and the content of the Form must, at the same time, inspire and illumine the consciousness. Escape the routine; involve yourselves in the attitude of worship deeply and sincerely. That is the way to earn peace and content, for which all human activity ought to be dedicated and directed. Planting the sapling of the cotton-tree, how can you hope for the mango? Do it now! That is the urgency of this problem of all problems, of winning peace and contentment. If you feel hungry now, you cannot have your meals tomorrow; you do not eat your meals now, fearing that you will be hungry tomorrow. Eat when you are hungry--not before or after. Aspire now, adore now, achieve now. A king once ordered a contractor to build a palace for him; he wanted him to use wood that will be smooth and without knots, the whole length. The contractor searched all over the region and could not get wood that was straight, smooth and knot-less. At last, he saw a few banana trees and found that their trunks were of the description the king had given. He cut the trees and carried them to the king. The king said, "Of course, the thing is smooth and nice, but, they have not got the requisite strength. You cannot use them for the building!" It is not the outer quality that matters; it is the inner strength that imparts value and significance. The heart has to be pure. Constant recollection of the glory and majesty of God, who is the Indweller, through the instrumentality of the Name, helps to purify the heart. That is the **B12** vitamin that promotes spiritual health. There is no need for any other tablet. Man thirsts for God and cannot live without Him. Life is a pilgrimage, where man drags his feet along the rough and thorny road. With the Name of God on his lips, he will have no thirst; with the Form of God in his heart, he will feel no

exhaustion. The company of the holy will inspire him to travel in hope and faith. The assurance that God is within call, that He is ever near, will lend strength to his limbs and courage to his eye.

Remember that with every step, you are nearing God; and God too, takes ten steps towards you when you take one step towards Him. There is no stopping place in this pilgrimage; it is one continuous journey, through day and night; through valley and desert; through tears and smiles; through death and birth, through tomb and womb.

When the road ends, and the Goal is gained, the pilgrim finds that he has travelled only from

himself to himself, that the way was long and lonesome, but the God that led him unto it was all

the while in him, around him, with him, and beside him! He himself was always Divine. His

yearning to merge in God was but the sea calling to the Ocean! Man loves, because He is Love!

He craves for melody and harmony, because He is melody and harmony. He seeks Joy, for He is

Joy. He thirsts for God, for he is composed of God, and he cannot exist without Him.

This is God's world and all beings are His

God is to be recognised in all that exists, all that is charming, or suffering, blooming or drooping.

He is Intelligence in the insect, Faithfulness in the dog, Latent Energy in the rock!

Vivekaanandha announced at **Chicago** that **Hinduism** uncovered the **upaadhi** (body

encasement) and sought the inner core of the Divine in all things, animate and inanimate. A

gentleman may wear morning dress, evening dress, dinner coat or luncheon slacks; he is the

same inside all these dresses, **isn't** he?

If you know the road and the goal, then you can discover whether you are progressing or not;

otherwise how can you? The goal is to enlarge your vision, your sympathy, your love to the

extent that God has spread His Love, His Compassion and His Grace.

So, be ever watchful to see

that you strive to take in more and more of God into you. Blood has to circulate from head to

foot; Love has to circulate from high to low; then only can health and happiness be ensured, for

the individual and for the community. This is God's world; all beings are His. He loves them all,

as the Moon sheds coolness on all.

Do not get attached to **wordly** things and pursuits. Be in the world but, do not let the world be in

you. Work disinterestedly, content to do your duty as best as you can.

Have no desires to place

before God, for, whatever He does with you, however He treats you, is the gift He likes best to give you!

Practise the **Upanishaths** that you study. They are the discoveries of practical men and women,

who set upon the task of conquering the alternating calamity of joy and grief, and of attaining

perfect equanimity and balance. Practice alone makes man perfect.

Each life is like a day's march in the pilgrimage; make the fullest use of your talents and march

forward to pitch the tent nearer the goal when darkness falls. Do not waste a single moment, in

idling or loose living. Live in the Presence, in fear and humility, in love and service.

Prashanthi Vidhwanmahaasabha, Hyderabad, 5-3-1968

Attachment causes pain and detachment results in joy. But, you cannot easily detach yourself from activity; the mind clings to some thing or other.

Make it cling to God, let it do all things [or God and leave the success or failure of the thing done to God, the loss and the profit, the elation or the dejection.

Then, you have the secret of **shaanthi** and contentment.

Shri Sathya Sai

10. The sour and the sweet

AN officer of the Insurance Organisation and another from the Iron and Steel Organisation spoke

to you now, from this platform. Their speeches provide good bases for my discourse. You insure

life, because you are not quite sure of it, **isn't** it? To assure yourselves of a comfortable life, you

are persuaded to insure and pay **premia**. But you can derive happiness by controlling and

conquering the mind and the senses. God alone can guard you against the terror of Death.

Iron and Steel are produced in blast furnaces, where ore is melted and other components are

added. The molten iron is carried in pails by cranes and poured by ladles, which though they

handle heat are themselves immune to heat. The crane holds other materials, but does not hold

itself! The mind is like that. It holds, it manipulates, it handles, all other things; it cannot carry

itself, it cannot manipulate and transmute itself! The mind cannot hold the holder, that is to say,

the Inner **Motivator**, God. So, in order to save yourselves from the waywardness of the mind and

its minions, you have to hold on to the 'holder.'

Profess only as much as you can practise

There is iron; there is, also, a magnet. The magnet will draw the iron to itself; that is the destiny

of both. But, if the iron is covered with the rust, the grace of the

magnet may not operate strong enough to draw the iron near. Greed for sensual pleasure will certainly act as rust! It acts as dust, which induces rust; the rust will ultimately burst the iron itself and change its innate nature. So, it has to be tested constantly and dusted. Then, when it contacts the magnet, it too earns the magnetic quality and it gets rest from its quest. That achievement is the best, for both magnet and iron.

The dust of sensual greed can be prevented by keeping good company, and putting into practice the axioms of good conduct that one can imbibe from it. Hypocrisy is rampant now in the spiritual field more than in any other. For, here, the claims are tall; the promise is prodigious; but, the performance is pygmean! There is the stow of a lost fowl, in a village. The ryot (farmer) complained aloud: "Only one stranger came into this village yesterday! And, he was a Brahmin! But, my cockerel has been stolen and eaten!" Thus, the Brahmin's vow of vegeterianism was revealed as a hoax. Profess only as much as you can practise; do not blabber more than you are prepared to fulfil. Be sincere and honest to your own conscience.

The universe, including the house within which you dwell, namely, the body, is composed of the five elements: earth, water, fire, wind and ether---elements that act upon the senses as smell, taste, colour, touch and sound. Since the elements are 'divine emanations,' each of them has to be treated with reverence and circumspection. For example: the earth. If you scatter seeds on the soil, they may not sprout; if you plant them too deep in the soil, they may not throw up their shoots. They may give up the struggle to rise up into the light! So too, each element has to be used, under some limitations, not as and how you like.

Treat the elements as vesture of the Almighty

Pouring water down the throat can well become torture, if the limit is crossed. So too, there is a limit to the heat you can bear or the sound you can hear, with safety. You cannot breathe comfortably in a typhoon, nor can your ear-drums stand the pressure of an explosion within earshot! Any use of the elements, over and above legitimate bounds, is a sacrilege. Bend and place the bed-roll silently on the floor; if you stand erect and throw the bed with a flop, on the floor, the avoidable noise you cause is a sacrilege on the God who gave you the medium through which sound travels.

Water is the emanator of the rasa principle, the taste factor. There must be a balanced equilibrium in the stomach of man of the various tastes---sweet, bitter, salt, acid, sour, acrid, hot, etc. If the balance is upset, by the predominance of any one taste, health suffers a downfall! If the emanations from any one of the five elemental components in your body are more than tolerable, health will be damaged and saadhana (spiritual practise) will be affected adversely! Treat the elements as if they are the vesture of the Almighty. He is the current that activates everything everywhere.

Sharpen the intellect, then the Unity in nature will become evident. The most revered and the most popular manthra (prayer clothed in ritual formula) in the Vedhas is the Gaayathri; it seeks the grace of the Source of all Light, to foster one's intelligence, and for nothing more!

Thenaali Raamakrishna, the famous Andhra poet, humorist and philosopher, once happened to lose his way while traversing an area of thick jungle. You know that he lived in the reign of the famous Emperor Krishnadheva Raaya, of the Vijayanagar dynasty, about 1500 A.D. He was attached to the Court and was honoured as a wise and quick-witted minister.

Raamakrishna's encounter with Goddess Kaali

While Raamakrishna was wandering desperately in the jungle, he saw an old sage. Raamakrishna ran forward and fell at his feet, in reverential homage. He asked the sage how he got caught in that wild forest. The sage said, "The same mysterious force that dragged you here has dragged me too to this spot. The moment when I have to cast away the body I occupied so long, has arrived! I shall initiate you, now, into the manthra which I have recited all these years, as my talisman and treasure." It was the manthra of Mother Kaali, and he whispered it into the ear of Raamakrishna.

Raamakrishna was overjoyed at the great gift; he retired into a temple of the Mother, deep in the recesses of the jungle and was intent on the meditation of the Mother, propitiated by the manthra. At mid-night one day, the aboriginal Koyas of the forest came into the temple, with a goat which they sought to offer as sacrifice to please Her and propitiate Her. Raamakrishna hid behind the idol and when the knife was about to fall on the neck of the victim, he exclaimed, "I am the Mother of all living Beings, including you. If you kill my child, I

will curse you, I cannot

bless you!" Believing that it was Kaali that spoke, the Koyas desisted and went away.

Now, Kaali manifested before Raamakrishna; She asked him what he liked to receive from Her!

She was pleased with his saadhana. "Which do you want?" she queried, holding a plate of curdsrice

in one hand and a plate of milk-rice in another. He wanted to know the consequences of

eating either plate before deciding which plate to ask for. She explained, "The curds-rice will

endow you with riches and economic prosperity; the milk-rice will make you a wise scholar.

Now, make your choice."

God loves those who have self-confidence

Raamakrishna thought within himself, "This not good being a fool in possession of vast riches;

nor will scholarship fill the stomach, three times a day." He was a clever person! So, he asked a

further question: "I see two plates before me. Before I make the choice, tell me how each will taste?"

She laughed and said, "How can I describe the taste and make you understand the difference?

You will have to taste them yourself" and gave him both the plates for the purpose.

The clever Raamakrishna hastily put them both in his mouth and managed to swallow the curds

and the milk and the entire quantity of rice from both plates!

Kaali was mortified and exclaimed that his impertinence called for dire punishment.

Raamakrishna accepted his mistake and invited the punishment she proposed to inflict. But, can

the Mother's punishment destroy the child, however reprehensible the conduct of the child may

be? "My sentence will certainly save you, do not tremble," said Kaali. Then she pronounced the

sentence thus: "Become a Vikatakavi." That is to say, "Be a clever clown, having great influence

at Court, accumulating much wealth and guiding all those who approach you with good advice."

As Bhat said, "Everyone has the fight to earn Grace," but, those, like Raamakrishna, who have

faith in themselves, will earn it soon and plentifully. God loves those who have the selfconfidence

and the courage of conviction and who seize every opportunity to improve their

spiritual status.

Prashanthi Nilayam, 11-3-1968

I do not accept from you flowers that fade, fruits that rot, coins that have no value beyond the national boundary. Give Me the lotus that blooms in your Maanasa sarovara---the clear pellucid

waters of the lake---of your inner consciousness; give Me the fruits of holiness and steady discipline.

I am above all this worldly etiquette, which enjoins you to see elders with some fruit or flower in your hand. My world is the world of the spirit; there, values are different. If you are happy, with faith in God and fear of sin, that is enough "service," enough kainkaryam for Me. It pleases Me so.

Shri Sathya Sai

11. Chiththa shuddhi yoga

MAN is Sathyam, Shivam and Sundharam (Truth, Goodness and Beauty). That is why he is

drawn by the true, the beautiful and the good. He hates being labelled a liar or an ugly person or

a bad character! Man has to go out of his way, take special pains, to tread the path of falsehood;

it is more difficult for him to sustain a lie than support the truth. So, man is turning back on his

destiny when he revels in falsehood, ugliness and wickedness.

Raama and Lakshmana, though born of different mothers, were drawn to each other by

mysterious ties of fraternal reverence. When quite a boy, Lakshman used to weep inconsolably

while with his mother! sage Vashishta, the Court Preceptor, suggested that the child may be

placed in the same cradle as Raama, born a few days earlier, and, when this was done, he slept

sound and sweet. The two were bound by the same destiny. Man too is bound to God (Raama),

by the same destiny. He can get sound and sweet sleep only in the lap of God. Separated from

Him, he can only wail.

Have the Name of God on your tongue, in your breath, ever. That will evoke His Form, as the

inner core of every thing, thought or turn of events. That will provide you with His company,

contact with His unfailing energy and bliss. That is the Sathsanga (good association) that gives

you maximum benefit. Converse with God who is in you; derive courage and consolation from

Him. He is the Guru most interested in your progress. Do not seek the Guru outside you, in

hermitages or holy places. The God in you is father, mother, preceptor, friend.

Man cannot have peace without reliance on God

You know how the Paandavas felt about Lord Krishna. As soon as he learnt that Krishna had

promised to be on the side of the Paandava cousins in the war that was to begin soon,

Dhritharaashtra, the head of the Kaurava clan, asked Krishna, "O Krishna! We too are your

kinsmen; yet why do you throw your weight on the other scale, the side of those Paandava

brothers?" Krishna replied, "Kinsmen! But, what a difference! You are fire and they are water!

Water that quenches the thirst of wanderers in the desert!"

Dhritharaashtra said that the

attachment He had for his cousins was something inexplicable.

Krishna declared, "I shall explain. **Dharmaraaja**, the eldest brother, is as My head; **Bheema**, the

second, is as My shoulders; Arjuna, the third among the brothers, is as My arms; and **Nakula** and

Sahadheva (the twins) who are the fourth and the fifth among them are as My feet!" Notice how

intimate they had all become to God! And, tiffs, in spite of all the long trail of loss, infamy,

calamity, exile, and poverty that they suffered, while in His keeping---as non-believers may say!

They bore all, boldly and in undiminished Bliss.

Without firm reliance on this ever-present God, man cannot have peace. In western countries

now God is denied, and man is relying on himself; he exaggerates his own intelligence and sense

of adventure and prides himself on the advance he has made through science and technology. But

intelligence without equanimity is filling mental hospitals.

Peace is fleeing from the hearts of men and women; social harmony is becoming a distant dream;

international concord is a mirage, pursued by a few. Man travels to the moon, but does not

explore his own inner levels of consciousness, and understanding them, cleanse them and control them.

Way to prepare the heart to live in Love

The instrument through which he is able to master nature is itself not really understood by man.

When once that is understood, all that is understood through it, will become plain. This is what

the sages of India did; they sought to know that which if known, all else can be known. The

Upanishaths lay down the process of this discovery.

The expression of that discovery, in practical life, is Love; for, it is Love that creates, sustains

and engulfs all. Without Love, no one can claim to have succeeded in deciphering God and His

handiwork, the Universe. God is Love; live in Love---that is the direction indicated by the sages.

Love can grow only in a well-ploughed heart, free from brambles. So, the heart has to be

prepared by means of **Naamasmarana** (constant recital of the Name); it can well be called a

yoga, like **bhakti** or **jnana** or karma (devotion, wisdom, action). It can be called "**Chiththa**

shuddhi yoga," ---"The path of Consciousness-cleansing." Charge every second of time with the

Divine current that emanates from the Name.

Vijayanagar Colony, **Hyderabad**, 1-3-1968

12. Offering poison

The only ray of hope in the enveloping gloom of fear, violence, and cruelty of enforced

conformity, of hatred and persecution, is the Peace that one can win through self-control and

saadhana. That Peace will pervade and purify the inner consciousness as well as the outer

atmosphere. **Saadhana** is the life-breath of man; struggle for power, self and pelf is but the breath

of poison. Poor silly man craves for the air that will destroy him, the food that will torment him

and the drink that will defile him! He revels in ruining his nature and denying his excellence!

That is the tragedy of civilisation.

He denies the innate excellence of the world around him too. He refuses to see in it the

handiwork of God, evident in beauty, harmony, melody, truth, goodness, love, sympathy, law

and learning, in everything that strikes the eye and fills the mind. He prides himself in his

blindness and raises it into a philosophy called atheism!

He dismisses the grapes as sour, before even leaping to reach the bunch; he declares the sea as

shallow, before wading into it! Searching for the truth, which is God, is too hard a task for his

feeble wings. No wonder that man is overwhelmed by fear and **frailty**! He cannot escape them so

long as he creeps in the slush and does not soar into the light.

Poison is man's daily food to-day

People say that all this is the subtle effect of time. Well, what exactly is time? Time is but the

deepening of the root, the ripening of the fruit, the mellowing of a habit into a tradition. Without

these, time is but a turn of the wheel. Time has endowed India with a precious heritage: **sahana**

(tolerance of diversity); **sathyam** (**ad-herence** to truth);

maathrubhaavam (reverence towards the

Mother, as the real educator and as gratitude for the gift of birth); dharma (the fundamental prop

of stable society, like integrity, service, compassion, **etc**). But this heritage is locked up in books,

and spread out on platform; it is not utilised in daily life.

Poison is man's daily food today. His eye delights in poison; his mouth spouts poison; his ears

wag when poison is proclaimed; his feet carry him to dens of poison; his mind cogitates plans to

poison other's mind! God alone can swallow the poison and rid the world from the holocaust, as

Shiva did when the **Haalahaala** (the dreadful poison that emanated from churning the Primal

Ocean) threatened to destroy the world. Meditate on Shiva, the God whose throat is blue as a result of the poison he drank; poison will then be powerless to harm you. I call upon you to bring and offer to Me all the poison in you; take from Me health, happiness, Heaven itself.

The **Kalpavriksha** (Wish-fulfilling tree of Heaven) in the human heart is being suffocated by wild greenery and bushy briars. Remove this stifling undergrowth and the tree will grow and yield fruit. Every minute must mark a forward step See God in every one you meet; see God in everything you handle. His Mystery is immanent in all that is material and non-material; as a matter of fact, it has been discovered that there is no matter or material. It is all God, an expression of His Mystery! Derive joy from the springs of joy within you and without you; advance, do not stand still or recede. Every minute must mark a forward step. Rejoice that it is given to you to recognise God in all and welcome all chances to sing His Glory, to hear His chronicle, to share His presence with others. God has His hands in all

handiworks; His feet on all attitudes, His eyes beyond all horizons, His face before every face.

That is what the **Bhagavathgeetha** declares; you who read the **Geetha** can vouch for the accuracy of that statement, if only you have faith in it and live in its light. I shall now light the lamp, which will **bum** while you offer **bhajan**, continuously for twelve hours. **Venkataavaadhani** said that the lamp will burn clear and bright when you pour any one of the three oils---**bhakti** (devotion), **inaana** (spiritual wisdom) or **vairaagam** (detachment). No.

You must have all three; they are all components of one lamp only. They are like the plate, the oil, and the wick. Devotion is the plate, detachment the oil, and spiritual wisdom, the wick, which can be lit by striking the match, **shraddha** (steady faith).

Vijayanagar Community Hall, **Hyderabad**, 9-3-1968

13. The upward and downward pulls
THE **Iyothirlinga** (effulgent subtle form of Shiva) is represented as hanging in mid-air, between the pull and counter-pulls of a magnet from above and a magnet from below; evidently, it is of ferrous metal. Man too is like a ferrous linga, drawn upwards by the craving for liberation and for merging in the Super-Soul and drawn downwards by the craving for satisfying the senses and earning and possessing things from the nature around him. Now, the upward pull is becoming

weaker. Respect for spiritual institutions, temples, holy places, elders and sacred books is fast declining. Pride in material wealth and competition in acquiring it, are fast increasing. This is the tragedy of the times.

Man imagines that he has achieved much as a result of his search for material pleasures. He has discovered electricity, and is using it for giving light. But what poor glory is this! When the Sun rises, even the brightest bulb pales into insignificance. Man has invented the fan and by means of electricity, he is able to induce breeze. But, when a storm arises in nature, the toughest tree is uprooted and man's handiwork of brick and mortar is laid in ruins, with the roofs flying in the air! On what basis can he erect his pride?

Man must be aware of the Divine Spark within
The Sun is but a star among billions in space. The earth is but a speck, rotating around the Sun.

The nation to which he belongs is but a fraction of that spark; his village is a microscopic dot in that fraction and he is but one among the thousands or **lakhs** of people residing therein. He struts about for a few winks of the eye of time, and prides himself most stupidly, as if he is the lord and master.

But his real title to joy is not this. It is that he is the child and inheritor of immortality; he is the repository of Divinity, he can by various paths attain the state of Divinity itself! A machine without the power to activate it is of no use; so too, a human body without the Divine Spark is of no avail. Without that spark, man is a tree that bears no fruit, a cow that yields no milk; he must become aware of the spark, he must know how to illumine oneself with it and cover oneself with its splendour.

You are living now in the dark, in ignorance. The knowledge that you are the Divine Spark, encased in the sheaths of bliss, intelligence, feelings, sensations and organic substances---this knowledge is the light. You must light your own lamp. You cannot walk in the light of another's lamp. You cannot exist on the money in the purse of another. Have your own money; then alone are you free. Earn the knowledge yourself. Even knowing it is not enough; you must experience it. The well has water; but that is not enough. It must be brought up in the bucket and used to wash and to quench, the thirst.

The mind moves only towards the right and the pure, of its own accord; but the senses and the

outer world drag it towards the wrong and the impure. The white cloth gets dirty, and when the dirt is removed, it regains its whiteness. The **Prashaanthi Vidhwan-mahaasabha** is commissioned to tell the people the basic principles of this process, which is way of life, a steady upward journey.

Pull out the fangs of six cobras in your mind

Individual effort and Grace, both are essential. **Shankara** says,

"Ishwara anugrahaath eva pumsaam adhwaita vaasana" --- "through the Grace of the Lord alone can man develop a desire for the non-duality of the Universe," for the One without a second. Seeing only the One is **inaana** (spiritual wisdom); and **inaana** alone confers **kaivalyam** (liberation). Note down all the things for which you have cried so far. You will find that you have craved only for paltry things, for momentary distinctions, for fleeting fame; you should cry only for God, for your own cleansing and consummation. You should weep, wailing for the six cobras that have sheltered themselves in your mind, poisoning it with their venom: Lust, anger, greed, attachment, pride and malice. Quieten them as the snake charmer does with his swaying flute.

The music that can tame them is the singing aloud of the Name of God. And when they are too intoxicated to move and harm, catch them by the neck and pull out their fangs as the charmer does. Thereafter, they can be your playthings; you can handle them as you please.

When these are laid low, you will gain equanimity. You will be unaffected by honour or dishonour, profit or loss, joy or grief. **Raama** was not elated when his father proposed to enthrone him; nor was he depressed when, even as he was being led to the throne, his father proposed that he spend fourteen years as an exile in the forest! He was as cool when **Parashuraama** challenged him to battle, for having bent and broken the bow of Shiva, as when he broke it and won the hand of **Seetha**.

Dharma lays down limits for man's passions

Dhroupadhi yearned to share the calamities of her husbands; **Seetha** refused to stay back in capital, when **Raama** moved into the forest. She said, "My parents have taught me the fight path for the wife; I know that the path lies along the footsteps of the husband. You are the Moon, **Raama-chandhra**; I am the Light of the Moon. We are inseparable. We have to be together."

Urmila, the wife of his brother **Lakshmana** (who accompanied Him

into exile, of his own

accord) said, "I shall remain in the capital, for, if I come you will not be able to serve the Lord

Raama with undivided attention." That was how she revealed her greatness.

Kaushalya, the mother of **Raama**, was overcome with joy when her son entered the inner

apartments as she thought he had come to receive her blessings, before the coronation ceremony.

But she was shocked when **Raama** asked her blessings for a happy life in the forest! "Promise me

that you will be full of joy, the fourteen years I spend in exile," he pleaded. She said, "I shall

come with you. I am queen only in name. My life has been a stream of tears. **Vishwaamithra**

took you away from us; I spent anxious days when you were with him, countering the demons;

then when **Parashuraama** appeared before you, challenging you for a fight, I was really overpowered

by grief. I can never be happy, away from you." But **Raama** was able to convince her

that her place was with the grieving father, King **Dhasahratha**, her master and Lord. **Kaushalya**

blessed Him, "May the Dharma that you revere and represent guard you ever."

Dharma is the **maryaadha** (the boundary), the limit that the intelligence lays down for the

passion, emotions, impulses of man. To explain their importance and application to daily life is

the task I have entrusted to the **Pandiths** who are members of the **Prashaanthi**

Vidhwanmahaasabha. **Maanava** (man) means one who observes maim (measure or limit.)' He

does not run wild and untrimmed; he submits willingly to control, regulation and discipline.

Venkatagiri, 26-3-1968

This conquest of the ego is a very hard task; years of persistent effort are needed to get success in this endeavour.

For getting a Degree you struggle in the University for a number of years, poring over books night and day; how much more difficult is this examination, success in which guarantees lasting happiness, and escape from the weary round of birth and death?

Shri Sathya Sai

14. One-fourth and three-fourths

MAN yearns to spend his days in the Divine Presence, in service to God, in the contemplation of

Divine Glory for that is the atmosphere which is the breath of his life. Without it, he is but an

animal, one among so many. From birth, his activities have to be directed to moral purification

and spiritual attainment. These alone lead one to lasting happiness.

The most direct method of spiritual success is **Nishkaama** karma

(desireless action), action
without any attention or attachment to the fruit therefrom, action as duty, action as dedication,
action as worship. But, action and the fruit thereof are not two separate entities, the fruit is the
action itself, in its final stage, the climax, the conclusion. The flower is the fruit; the fruit is the
flower; one is the beginning, the other is the legitimate end. The flower becomes the fruit. The
action becomes the consequence.
One's duty is to act; act well, act in fear of God; act within the bounds of morality; act in love;
continue acting; the consequences will naturally follow as the fruit follows the flower One need
not worry or exult. Act enthusiastically, with faith---success is yours. Arjuna acted so.
Stick to the good whatever the obstacle
Arjuna never lost heart, once the Geetha was taught to him. He revived the drooping spirits of
others. He engaged in battle, as dedicated in a yajna (sacrificial rite). But, Karna his great rival,
had as charioteer a person called Shalya. While the charioteer of Arjuna filled him with the
highest wisdom and the deepest peace, Shalya filled Karna with despondency and doubt. Shalya
means "dart, arrow." His charioteer Shalya became a thorn on his side, a weapon of death for
Karna. Have the Lord as your charioteer; you can win through. Never select a Shalya as your
guide and preceptor.
Discriminate; discover which is good, which is beneficial, which is harmful, then stick to the
good, whatever the obstacle. Look at Dhasharatha. He is the symbol for the individual, having
the ten chariots (senses---five for action, five for knowledge). He listened to the charming voice
of delusion, and engineered his own destruction. Kaikeyi his youngest queen, enticed him into
the path of grief. Pravrtthi (worldly activity) must result from nivrtthi (spiritual detachment);
activity must result from the awareness of detachment. That is the secret of a happy life!
The controversy about the adequacy of one or other of the four Yogas---Bhakthi, Jnaana, Karma
and Raaja---is needless waste of breath, for, all four are needed, and all four contribute to the
ultimate victory. Karma yoga is the earthen lamp; Bhakthi yoga is the oil in it; Raaja yoga is the
wick; Jnaana yoga is the light! Good karma will lead to the attitude of devotion and dedication,
seeing God in all beings, witnessing the hand of God in all happenings, and this leads to worship;

as a result of worship, breathing of the vital airs, the process of concentration---all set themselves
right; and, as the climax of all this saadhana (spiritual practice), the Reality is revealed in its full
splendour.
Strong faith is enough to bring -God to the devotee
Egotism is the mightiest enemy that has to be overpowered and destroyed. When Raama was
proceeding from one hermitage to another in the forest, the rishis (sages) who were expecting
Him to visit them made elaborate preparations to receive Him; they prepared lists of grievances
to be presented to Him, and hoped to win His Grace by competitive pomp and adulation, by
exhibition of superior asceticism! The old woman, Shabari, who was the attendant of the sage
Maathanga, was told by her dying master that Raama will be passing that way and so, she longed
in sincere anguish that she must be spared until she could wash the Lotus Feet of Raama with her
tears. The sages sneered at her audacity and laughed at her foolish hope.
Raama visited the hermitage of the egotistic ascetics on his way; they read out the verses of
welcome they had composed; they presented a petition in which they had listed the atrocities
committed by the Raakshasas (demons); they complained that the river water which was their
only source of supply was contaminated and had become undrinkable. Raama told them in His
reply that the water will be rendered pure and potable as soon as they stop reviling Sabari and
start appreciating her simple, sincere yearning for God. Shabari had strong and steady faith; that
was enough to bring Raama to her lowly hut. Austerity, scholarship, power, authority,
experience, riches--these are handicaps that obstruct the acquisition of that simple, sincere Faith
that God will accept.
The discontented man is as bad as lost
Resist the temptation to satisfy the senses, to acquire what the world can give, to accumulate
material gains. Set limits to your wants. There was a pupil once, in the kingdom of Raghu, who
asked his preceptor at the conclusion of his studies what Dakshina (thanksgiving offering) he
will accept from him. Dakshina means offerings made in gratitude for service rendered. The
Guru told him that he needed no other dakshina than his gratitude; it was enough if he lived
according to his teachings and brought honour to his preceptor thereby. But the pupil insisted

that he must indicate his need and tell him some sum of money or gifts that he would accept. So, just to ward him off and get rid of him, the Guru named an impossible sum of money; "You learnt sixteen **Vidhyas** (branches of knowledge) from me; well, bring me sixteen **lakhs** of gold **nishkas** (coins)." At this, the pupil went off, to collect the sum. The disciple went to Emperor **Raghu**, and got from him the promise that he will fulfil his every desire; then he placed his petition for sixteen **lakhs** of gold **nishkas** before him. **Raghu** was rendered desperate by the vast sum needed; though Emperor, he was too deep in austerity to have the sum on hand. Still, in order to keep his plighted word, he invaded the realm of **Kubera** (the God of wealth), and brought back as loot enormous stocks of gold. "Take all this and give your preceptor what he has asked for; keep the balance for yourself" the king said. The pupil refused to take a coin more than what he had to offer as **Dakshina** to his Guru. "I have brought them for you; it is all yours, take them," insisted **Raghu**. But the young man resisted the temptation and stood his ground. That is real heroism. **Asanthustah dhwijio nashtah**---"the discontented man is as bad as lost." Rely on the Lord and accept whatever is your lot. He is in you, with you. He knows best what to give and when. He is full of **Prema** (Love). The place one needs most is his natural habitat That is My uniqueness: **Prema**. **Prema** is the special gift I bring, the special medium through which My Grace operates. That is the basis of all My acts. God is said to reside in every being. Yes; He resides as **Prema**. Devoid of **Prema**, the world becomes a cauldron of misery. It is as water to the fish. Keep a fish in a golden bowl, set with gems; it will struggle in mortal agony to leap back into water. **Lakshmana** as a child raised such a long and loud wailing, one night, that **Sumithra** feared that an evil spirit had possessed him. She hurried to Sage **Vasishta** and asked him to apply some **vibhoothi** (sacred ash) to the forehead of the child so that the spirit might leave. **Vasishta** knew why **Lakshmana** was weeping so pathetically. He said, "Take the child and put him next to **Raama**; he will stop wailing." **Lakshmana** could not bear even as a child a moment's separation from **Raama**. For each one, the place he needs most is the natural habitat. That is the reason why **Lakshmana** accompanied **Raama**, when **Vishwaamithra** led him

into his hermitage.

Saadhana is only one-fourth of the process; **vichaara** (enquiry) is the other three-fourth. Insulin injections are but a fourth for the diabetic; the other three-fourths are: dietary restrictions, physical exercises and other such disciplines. So too, in the **saadhana** of **Naamasmarana** (continuous remembrance of Lord's name), which I prescribe, two other complementary processes are included: along with the recollection of the Name, the fixation of the mind on the Name, there must also be acquired **bhaava shuddhi** (purity of feeling) and **artha vichaarana** (dwelling on the meaning of the Name). That combination will ensure success.

Venkatagiri, 27-3-1968

To get the attitude of surrender, of dedication, you must have Faith in God.

This world is His play; it is not an empty dream; it has purpose and use. It is the means by which one can discover God; see Him in the beauty, the grandeur, the order, the majesty of Nature. These are but shadows of His Glory and His Splendour.

Upaasana (adoration of God), leads to the knowledge that He is all; when you experience that there is no Second, that is **Inaana** (Spiritual Wisdom)!

Shri Sathya Sai

15. Horn and tusk

THE mica which is available in this **Gudur** region has to be dug out of the ground after

separating it from surrounding rocks, with a great deal of effort. The exertion adds to the joy of achievement. If it could be collected from the surface, perhaps, it would not provide so much of

joy. Through effort, **Aanandha** (bliss) is won; through a long period of suffering, of insult and

calumny man sees the reality and derives supreme joy. When **Janaka** welcomed the sages who

came to his palace for the **Swayamvara** (selection of the groom by the bride) of his daughter

Seetha, **Sounaka** the leader replied, "We have come because the Lord is here, as the son of

Dhasharatha; we have long prayed for a chance to feast our eyes upon the Lord and He has

condescended to appear in human form. We are wedded to Him. This is the **Swayamvara** which

we have done already" Only those who have decided that He is their Lord and Master can have

that inexhaustible joy.

The 'second hand' in the watch moves fast, round and round; when it completes one full round,

the 'minute hand' moves just a little. Its movement is not so perceptible. When the 'minute hand'

has completed one round in its own slow manner, you find that the 'hour hand' has moved towards the next number! The 'second hand' is the symbol of karma (action); through karma done by the gross body, the various good works it engages itself in, the subtle body or inner consciousness progresses a little and moves forward. Through sacrifice immortality is attained. As a result of increasing purity of the chiththa (inner consciousness), the kaarana shareera (the causal body) is led towards realisation. It is enough if the 'second hand' moves; the rest follows, in proper order. Thyaaga (sacrifice) is the key, which propels that hand. Through thyaaga is immortality attained. Be Thyaagaraajas, not Bhogaraajas---monarchs of the realm of renunciation, not monarchs of the realm of pleasure. Explaining the significance of the yaaga (ceremonial sacrifice) that is being celebrated here, the Pandith said that through the rituals the 'terrific' nature of Rudhra is calmed and He becomes Shiva, the beneficent and compassionate. God is above all gunas (qualities); He has no Aagraha (anger). He is ever the embodiment of Love. He is in gunas, but gunas are not in Him. There is clay in pots, but there is no pot in clay. One should not fear God; One must love Him so much that all acts He disapproves are discarded. Fear to do wrong; fear to hate another; fear to lose Grace. Yajnas (ritual sacrifices) are valid so long as you feel that you are the body (Aham dhehaasmi). When you know that you are Brahman, yajnas lose value. Or, when you perform the yajna as a sacred act of thyaaga (renunciation) dedicated to God, regardless of the fruit thereof, with no calculation of the gains therefrom, then the yajna is worth while. Raamakrishna Paramahansa was once asked by some one, "Why do you starve the body and suffer all this misery? Is not all this detachment from material comfort a sign of insanity?" Raamakrishna answered, "Those who find fault with me do not, alas, know their own faults. Is it not insane to suffer all this misery for the upkeep of this bundle of bones and flesh, this bag of dirt and foulness?" Be in the world, but not of it. The only valid use to which this body can be put is to discover the source of lasting joy that lies at its very core. Raamakrishna rolled on the bare floor of the Dakshineshwar temple and shed tears of anguish, for days were passing one after another without his

having realised the source of bliss. That saadhana has immortalised him, while the silly questioner has faded out of the pages of history. "Shaanthaakaaram bhujaga shayanam," is one of the ways in which the Divine is described. Bhujaga is the cobra, the poisonous snake. Its visha (poison) is the symbol of the evil influence of vishaya (worldly desires). The Lord is said to repose on the bhujaga, the evil-filled multiplicity of the world. Yet, the description says, he is Shaanthaakaaram (in absolute peace, unruffled in the least). The Lord is unaffected, though He is immanent in the universe. Man too must be in the world, but not of it. Holding the fan by the hand will not help; you must move it to and fro vigorously, in order to feel the cool breeze that blows on your face. There is no breeze in the fan; it is all around you, everywhere, as air. Direct it towards yourself by saadhana (spiritual practice). So too, direct the Grace of God that is everywhere, towards you and make yourself happy by saadhana. That is the advice you need and I give. You have heard these scholars for three days. And you are now establishing a Sathya Sai Seva Samithi in this town. You will have to make your Samithi different from other associations and societies. Build it on the basis of Love, fed on the faith in Vaasudheva sharvam idham---"all this is Vaasudheva (God);" that all are God, and all must be revered. Believe this, experience this and act according to this---and no trace of envy or pride, malice or greed or hate will tarnish your Samithi. Faith in God will give you faith in man; for man is but a moving temple of God. It will also destroy the feelings of I and mine, for all are He and everything is His. Faith in God makes man more efficient and wise. From the very beginning, take enough precautions to ensure that the seed you sow is good and free from defects. Do not start any work with evil motives of pomp, selfish aggrandizement, competition or challenge. Do not ascribe to God the failures due to your own faults and errors. Pray before, during and after, that the canker of egotism may not spoil the effort. The buffalo has horns; the elephant has tusks. But what a difference! The tusks are much more valuable. The man with faith and the man without it are both human; but what a difference! With faith, he is so much more efficient, courageous, and wise.

The **Raaja** of **Venkatagiri** told you now that the Name of God has tremendous might. Let the mind dwell on that Name, whatever work your hands are engaged in. You will find that the thought of God will make work sweet and light. The snow-peak of **karmaconsequence** (result of action) accumulated by you will be reduced by the avalanches and glaciers caused by the warming effect of **Naamasmarana** (remembrance of God's Name). The sun melts the snow-cap on the peak; but during the hours of night, the snowfall restores the cap and makes up the loss of height. So too, **Naamasmarana** melts the snow, but unless virtue holds back and overcomes sin, the snow falls again in the darkness of vice and ignorance. Repentance and prayer will certainly prevent further snowfall; the Sun of God's Glory, shining through the **smarana**, will level the snow-peak to the ground. Be assured that you are free from faults. A patient afflicted with malaria cannot relish **laddus**; though **laddus** are sweet to the healthy tongue, the malarial tongue pronounces them bitter! Afflicted with worldly ambitions, **pleasureseeking** megalomania and other forms of spiritual myopia, man cannot relish the sweetness of God and Goodness. Members of **Seva Samithi** (Service Organisation) have to cure themselves and inspire others to cure themselves. Before pointing to the faults of others, examine yourselves and assure yourselves that you are free from faults. That alone gives you the right; but the wonder is 'you discover faults in others only when you have faults in you. Once you rid yourselves of faults, all are pure and good. Whatever you touch becomes gold; that is the Divine alchemy of Love, Divine Love, Universal Love, Love for Love's own sake.

Venkatagiri, 28-3-1968

16. The lost key

YOU have gathered here in thousands, eager to partake of this festival banquet of spiritual discourses. That is the best and most profitable way of celebrating the coming New Year. The tiger lies in wait in a bush by the jungle track; it pounces on its prey and drags it to its lair. So too, death lies in wait for man. It trails behind him with silent paws and when the hour strikes, it leaps and snaps the thread of life. Flowers fade, fruits rot, and trees wither. Life is but the interval between birth and death, a procession towards the grave that starts at the very moment of birth.

Have God as your lamp, you can pass through life in safety. Have the Name of God on your tongue; He is bound to the Name, as Form! Resolve this day to adopt this **saadhana** of **Naamasmarana**, remembrance of the Name, **Raama**, for **Raama** means He who is Bliss, He who confers Bliss--"**Ramathe Raamayathe ithi Raama**." Read the **Adhyaathma Raamaayana**, the **Raamaayana** which **emphasises** the spiritual significance of the epic.

The entire epic hinges on two women and two passions: **Manthara** representing **krodha** (anger, resentment, vengeance), and **Shuurpanakha** representing **kaama** (lustful passion). **Manthara** plotted to send **Raama** into exile and **Shuurpanakha** caused the abduction of **Seetha** and the destruction of the **Raakshasas** (demons) as a consequence. The two women are insignificant characters in the story, but the roles they play are key roles, for they sparked off, by means of the passions they represented, long chapters of pain and grief. **Krodha** (anger) and **kaama** (desire) are more destructive than atom bombs; but when **Raama** is installed in the heart, they just fizzle out!

Pray for Grace and do some **saadhana** to acquire it. Welcome these epics as you welcome efficacious drugs; they can cure deep-rooted illnesses of the mind. Accept **manthras** (mystic formulas) as medicines, to cure the phobias of the mind, the disabilities of the inner senses, the defects of the inner consciousness. They clarify your vision and make you strong and steady, on the path towards God. God's Grace is as the shower of rain, as the sunlight. You have to do some **saadhana** (spiritual practice) to acquire it, the **saadhana** of keeping a pot upright to receive the rain, the **saadhana** of opening the door of your heart, so that the Sun may illumine it. Like the music that is broadcast over the radio, it is all round you; but you must switch on your receiver and tune the identical wave-length so that you can hear it and enjoy it. Pray for Grace; but do at least this little **saadhana**. Grace will set everything right. Its main consequence is **Aathmasaakshaathkaara** (Self-realisation); but there are other incidental benefits too, like a happy contented life here below, and a cool courageous temper, established in unruffled **shaanthi** (peace).

The main benefit from a jewel is personal joy; but when one has come to the last coin in the purse, one can sell it and start life gain! That is an incidental

advantage. The plantain tree has the

bunch of fruits as its main gift! But the leaves, the soft core of the trunk, the flower bud, these

are subsidiary items that can also be put to profitable use. This is the nature of Grace. It fulfils a variety of wants.

Vedhic injunctions are ignored in every home

When you have no faith in God, you cannot gauge the efficacy of Grace. If you discard **Raama**

and Krishna, they cannot stand by you in your hour of need. You do not attach yourself to **Sai**

Baaba and so you do not receive His Grace. If you start with cynicism and doubt and try to

criticise and discover faults, the result is deeper ignorance and confusion. Unholy thoughts fog

the mind with foul fumes. How can clarity come to the vision then?

A shepherd boy picked up a big diamond from the ground; he thought it was a piece of glass; he

tied it round the neck of a sheep! It does not belong there. Man has ignored his own

preciousness, his own Divinity. He is reducing himself to the position of a piece of glass, and is

hanging on to the neck of a sheep? He sticks to the place where he does not belong.

The country too is sharing this devaluation. **Bhaarath**, which was long looked upon as the

preceptor of humanity, the teacher of all nations who seek to earn lasting joy, is today forgetting

its genuine role and standing at the doors of those nations, with downcast head and extended

hand, begging for alms. The **Vedhic** injunction, "Revere the Mother as God" is ignored in every

home; as a result, the "Mother Country" is not blessing her children with plenty and peace.

Revere the parents, revere the teachers---that is the injunction of **Sanaathana** Dharma (Eternal

Religion). Brothers must be treated with the affection due to brothers. The fate of those who hate

the brothers will be total destruction; that is the lesson taught in the ancient epic, the

Mahaabhaaratha, revered by millions as the fifth **Vedha**.

Saturate your thought, word, deed with Divinity

There was a Guru (spiritual preceptor) once, who gave back to his pupils the fruits offered by

them, with the direction, "Take, each one, what he likes most." One pupil did not take any fruit

but sat unconcerned, in a corner. The Guru asked him, "What do you like most?" He answered,

"Myself." That is the proper attitude; if you like yourself most, make the most of your self know

your self clearly and truly, revere your self deeply, be your best, make fullest use of your talents

and skills, and lead yourself into lasting peace and joy.

Rely on the Shiva (God) in you, not on the **shava** (corpse) that the body is, without Him. With

every breath, draw His Glory in; with every breath, exhale all that reduces His Glory. Saturate

your thought, word and deed with Divinity. Then, you can conquer death, and become immortal.

Recite the Name of Shiva and save yourself. You are truly the embodiment of truth, goodness

and beauty. But you have misplaced the key which helps you to tap the springs. That key is in

the realm of your inner consciousness; but, like the old woman who lost a needle in her dark hut,

and searched for it under the street lamp (because, as she said, there was a patch of light

underneath it), man is searching for it in the region of material objects in the outer world.

It is to persuade you to engage yourself in **Naamasmarana** (remembering of Lord's Name) that I

am Myself concluding My discourses with a few **Naamaavalis** (string of divine names) which I

sing. An Officer of the Indian Civil Service has to write on the slate, A, **B**, **C**, and **D** and

pronounce those letters, in order to teach his children the alphabet. When you find him doing so,

you do not infer that he is himself learning the alphabet, do you? Therefore, do not be surprised

if I sing **bhajan** songs; I am but initiating you into this most efficacious **saadhana**. Strengthen

yourself purify yourself educate yourself by this **Naama-sankeerthan** (devotional singing). Do it

loudly and in company. Let those who join you listen and also imbibe the nectar of the Name.

That is the New Year message I give you.

Realise the Lord through Love, Service, Adoration

I bless you that the New Year may endow you with devotion and sweet spiritual experiences.

Today, the year **Plavanga** is taking leave and the year **Keelaka** is entering in. How often in the

history of man has this happened! The cycle of Time has seen such events in countless numbers

so far. Do not let this chance too go by; **Keelaka** means lynch-pin, main support, pillar or

column. Today's task for you is to discover the one column that supports all spiritual success. I

shall tell you what that is: Love, adore, serve the **Sarveshwara** (Almighty Lord) who is resident

in all mankind; through that Love, adoration and service, realise Him. That is the highest

saadhana. Serve man as God. Give food to the hungry, food that is the gift of Goddess Nature

(Anna- **poorna**); give it with love and humility. Give it, sweetened

with the name of the Lord.

Celestial spheres are revolving and disintegrating; time is fleeting; age follows age; era succeeds

era; bodies that have taken birth, grow and end; but, the urge to sanctify life with good works and

good thoughts is nowhere evident; the fragrance of sincere saadhana (spiritual practice) is not

traceable anywhere. Through the process of 'giving up,' great things can be achieved. Cultivate

detachment, and the Lord will attach Himself to you. The past is beyond recovery; those days are

gone. But, tomorrow is coming towards you. Resolve to sanctify it with Love and Service and

saadhana.

Venkatagiri, New Year Day (Ugaadhi), 29-3-1968

The mansion called life must be built on strong foundations; the pursuit of artha and kaama---of wealth and welfare, of all desirable objects---must be regulated by the standard of Dharma. Dharma fosters those who foster it.

The strongest foundation is ever-present Faith in the Almighty.

Some may ask, "If He is Almighty, why then is he not patent?"

Well, He reveals Himself only to the person who yearns for the answer, not the one who puts questions out of impudence or ignorance.

He will be patent only in the transparent heart, the heart that is not clouded by egoism or objective attachment.

Shri Sathya Sai

17. Unity in unity

THE basic teachings of Indian sages about spiritual value have been neglected so disastrously

that selfish greed and cruel competition have robbed all happiness and peace from the heart of

this land. Life has been rendered artificial and anaemic, riddled with anxiety and fear. At this

juncture, you in Bombay have built in your city this

Dharmakshethra (the abode of

righteousness)! In this age of atom bombs, you have erected an altar for Aathmic bliss! This is

indeed a sign of your faith and devotion, faith in the ideals of this land and devotion to the

highest traditions nourished by the sages. Seeds of the search for bliss are dormant in the hearts

of men. Some nurture them; some tend them, until they blossom.

Many have not recognised their

existence; they cultivate thorns and thistles, trees yielding bitterness and ugly hate.

Man is not merely a creature thrown up by nature in the process of an evolutionary gamble. He

has a special meaning, a special mission, a unique role. He is Divinity, encased in the human

frame! Lord Krishna affirms in the Geetha (Chapter XV verse 7):

mamaivaamsho jeeva loke,

jeeva bhuuthaah (a portion of Mine in the world of life is transformed into the individual). It is

He who moves and motivates man. So, man is a unit of that unity, he is a child of immortality,

set in the background of this mortal world, in this mortal flame. His mission is to merge in the

God from whom he has emerged. Heaven is not a supra-terrestrial region of perpetual Spring; it

is an inner experience, a state of supreme bliss.

The two codes of discipline laid down for practice

When asked where you have come from, you quickly reply, "From Delhi" or "From Calcutta" or

"From Thiruvananthapuram," but those are the places from where your bodies have come to

Bombay. Within the body, as its source, sustenance and support, there is the dhehi (the embodied

one) distinguishable from the dheha (the body) where has it come from. That is beyond your

ken. Investigate into that; discover the answer; that is the task of man.

You will be released from

this role only when you have overcome this colossal ignorance and realised the source, the

sustenance and the support of, not only your seeming individuality, but of all the manifold

million-faced sparks of that one Divine Force. Do not delay any further; the minutes are fleeing

past; be inspired by the yearning to drink the nectar of the realisation of your true worth.

Knowledge is said to be acquired when you pursue the analytical method and divide things,

feelings, experiences into categories, pleasant and unpleasant, harmful and beneficial, lasting and

temporary. The higher knowledge however unifies, it makes one aware of the one which appears

as many, it reveals the truth, on which falsehood is superimposed. To discover this truth, the

classic texts have laid down two codes of discipline, one external and the other internal--the

outer and the inner. The outer is Nishkaama-karma (desireless activity)---activity that is engaged

in as dedication and worship; or, activity that is gladly carried out, from a sense of duty,

regardless of the benefit that may accrue, with no attachment to the fruits thereof. The inner is

dhyana (meditation on the splendour of which one is but a spark). Karma (activity) has to be

regulated by dharma (righteousness) then it will lead one on to Brahman (the basic truth of the

Universe, including oneself).

Let the mind ever dwell on God

Of course, we have among us many who can expound these disciplines and talk very

enthusiastically from platforms about them. They swell with pride that the sages of this land have explored and explained the path to peace and joy. But, exposition without experience is bound to be unconvincing; words that come from the depth of experience have the ring of sincerity which convinces. The experience of the Truth alone can foster Love; for, Truth is so all-embracing and integrating, that it sees no distinction. Truth is the current and Love is the bulb, it has to illumine.

Through Truth, you can experience love; through love, you can visualise truth. Love God and you see God in every creature. Or you can start with the individual, and widen the circle of love, till it envelops all creation. Let the mind dwell ever on God; let it see all as God. That is what is described as **onepointedness**.

If it is so fixed, it will give up its tendency to search for faults and foibles in others; it will not run after the foul and the frivolous; it will not accumulate the trivial and the transient.

The body is as the container of the torch, the senses are the bulb and the mind is the cell, but have intelligence as the switch. Then, it will not be turned towards the undesirable. It will be used only to help man's progress towards the Divine destiny.

The campus on which the building **Sathyadeep** (lamp of truth) has been inaugurated today is named **Dharmakshethra**; it is a very appropriate name, for a place from which the message of **sathya**, dharma, **shaanthi** and **prema** (truth, righteousness, peace and love) will reach the lands parched with thirst for these pure, pellucid waters. Victory is always for righteousness, not for greed

The word **Dharmkshethra** is the first word in the **Geetha**. In the very first verse of that Song

Celestial, the **Kurukshethra** (field of action), on which **Maamakaah** (my people as the blind

Dhritaraashtra designated them, through fond attachment and egoistic delusion)--that is to say, people motivated by greed and passion, and **Paandavaah** (the other people, the good and righteous, the sons of the fair one, the progeny of the pure) is spoken of as already transmuted

into **Dharmakshethra** (field of righteousness)! For, victory is always for righteousness and not

for greed and passion, which blind man. For the Lord is on their side; He is the charioteer,

chosen as such and willing to serve as such. The word **Dharmakshethra** is a reminder, a warning,

a lesson, an inspiration, a light. You must accept that name in your hearts---for, there too the

forces of righteousness and covetousness are locked in combat and the forces of righteousness are helped by the Lord to succeed.

The **Himalayas** are the head of **Bhaarith**; **Kanyaakumari** (Cape **Comorin**) is the feet; **Bombay** is the stomach; **Prashanthi Nilayam** is the heart. The stomach receives food and distributes strength and stamina to all parts of the body. Your responsibility is great; if you neglect it, the entire land and all that it stands for will suffer. You have undertaken the responsibility of the World Conference of **Sathya Sai** Organisations to be held here next week, and it is a great chance for the expression of love and brotherliness. The **Seva Dhal** (Service Organisation) of young men and women which you have trained and organised will be an inspiration and an example to all the states in India. If properly guided, the youth of India can be saved from imitative adventures, reckless wanderings into realms of fantasy; they can be led into constructive activities saturated with love and sympathy, where their enthusiasm and skill can be best utilised.

Bombay, Bhaarithheeya Vidhya Bhavan Campus, 12-5-1968
Keep all personal animosity away from your conduct. Feel that you are kith and kin of each other belonging to the same family bound together by love and co-operation.

Live amicably, live joyfully, undisturbed by faction and hatred; for, some day or other, you have to give up all that you hope to gain through these factions and these hatreds.

Shri Sathya Sai

18. Name, the never-failing fountain

"ASCETIC practices, years of constant recitation of the Name, pilgrimages to holy places and

shrines, study of sacred books---these will not help the aspirant to spiritual victory as much as

communion with the Godly and the good." "**Bhaarith** is a rare treasure-house of spiritual jewels;

it can confer all **boons** on sincere seekers; this conference of seekers is indeed a great

opportunity, and for the people of **Bombay**, this is a great piece of good fortune. Having thus

spoken a few words as befits this glorious occasion in Sanskrit, the parent and core of all

languages, I shall continue any discourses in **Thelugu**, and it will be translated into English by

Kasthuuri" (These sentences were spoken by **Baaba** in **Samskrithi**).

Bhaarith is the birthplace of the **Vedhas** and of the **Shaasthras**, epics and **Puraanas** that have

elaborated the principles enunciated therein for the education of the common man. It is the

nursery of music and other fine arts, inspired by the noble passion of

consecrating human skills
for adoring the Divine and communicating the supersensuous. It is
the staff and sustenance of the
mystic and the ascetic, the intellectual and the dynamic adorer of
God; it is the field where the
science of Yoga was cultivated and systematised. No wonder,
therefore, that this land, India, has
survived through the ages as the Land of Yoga (Self-control) and
thyaaga (detachment).
One Divine principle circulates through all lands
Though these traits of Indian culture may be eclipsed for some time
by the forces of secular
cultures, civilisations catering to material comfort, storms of doubt
and disbelief that sweep
through the corridor of time, they cannot be totally uprooted from
the hearts of men. The duty of
Indians is to foster these traits and sow among human communities
the seeds of love, so that they
may grow and fill the world with the fragrant blooms of tolerance and
reverence. No man can
live away, apart from the rest of his kind. No country can play its role
alone and unrelated to the
others on the world stage. Other nations influence the destiny of
India; India too has its impact
on others. One bloodstream circulates through all the limbs; one
Divine principle circulates
through all the lands and peoples. The universe is the body of God; He
knows and feels every
twitch, every pang, be it from a black man or white, from land or sea
or air or space.
Morarji Desai uttered the word, Dharma, often during his speech
now. If the leaders of India
have Dharma installed in their hearts, they can elevate all their
activities, in accordance with the
high claims Dharma makes on conduct and condition. Dharma will
compel integration of
thought, word and deed. It will cleanse the mind and rid it of greed
and hate. This is a gathering
of representatives of all faiths, and so here you can testify that every
faith is but an endeavour to
cleanse the impulse and emotions, as part of the process of
discovering the truth of the world,
seen and unseen. No one who has trodden that path and engaged
himself in that process has
escaped calumny and cruelty.
Tracks leading to one Summit are many
Mohammad, who sought to establish the primacy of the One
Formless Absolute had a large share
of persecution, defamation, and privation. Jesus who attempted to
rebuild mankind on the basis
of Love was crucified by little men who feared that their tiny towers
of hate and greed will be

toppled by his teaching. **Harischandhra** who had resolved never to
waver from truth was
subjected to ordeal after ordeal, each more terrifying than the
previous one. Those who seek to
know God must steel themselves to bear insult, injury and torture,
with a smile.
The search is for the same treasure; the summit is One, the tracks
leading to it are many; the
guides are also many; they clamour and compete among themselves.
Seven blind men examined
the elephant and imagined that it was what each one was able to
touch; each one interpreted his
touch--they could not get a complete and correct picture of the
animal. **Hinduism** is the stomach
of the elephant, supplying strength and stamina to all other faiths; but
one has to admit that the
stomach is not all! The limbs are the other faiths.
Even those who assert that they did not find any trace of God in outer
space, or who aver that
God is dead, or that even if He is alive, He is no longer necessary for
man, that He is a handicap
and nuisance---all these have to admit that there is something
inexplicable, something
inscrutable, beyond the reach of reason and science, some unknown
which pervades the world
and affects the course of things!
Basis of the ancient Science of Astrology
The intuitive vision of the highly sensitive inner eye of the Indian
Yogis was able to discover
many secrets of the Universe and to peep into the past or the future,
as far as they desired. It is
now more than twenty years after the British left India to itself. This
was predicted five thousand
and forty-three years ago by an Indian yogi, who declared that India
will free itself from the rule
of a strange race from the far west, in the year **Nandha**! India
achieved Independence from
Western rule in the year **Nandha**! How could this be discovered and
declared five thousand and
forty-three years ago? The **Bihar** earthquake was accurately foretold
two years previously, by the
astrologers of **Vaaraanasi**. On what basis does the ancient **Shaasthra**
(science) of Astrology rest?
Its basis is not as scientific as the modern scientist demands. It is
based on intuitive spiritual
experience.
Leadbeater has declared that the correct recital of the **Gaayathri**
Manthra with the orthodox
Udhaattha, Anudhaattha and **Swaritha**, (modulation of the voice
and the higher, lower and even
accents) can produce experienceable and authentic illumination,
whereas incorrect pronunciation

and wrong accent result in thickening the darkness! Therefore, instead of scoffing at the disciplines of recitals, meditations, prayers, formulary worship and **manthra**-utterances, their values have to be accepted and their results tested and confirmed by practice and exercise.

The greatest formula that can liberate, cleanse and elevate the mind is **Raamanaama** (the Name

of **Raama**). **Raama** is not to be identified with the hero of the **Raamaayana**, the Divine offspring

of Emperor **Dasharatha**. He was named **Raama** by the Court Preceptor because it was a Name

which was already current. **Vashishtha**, the preceptor, said that he had chosen that Name since it

meant, "He who pleases." While every one else pleases the self nothing pleases the caged

individualised self more than the free universal Self. The Self is therefore referred to as **Aathma**-

Raama, the Self that confers unending joy.

Raama, the priceless key to salvation

There is a story in the classics to illustrate the worth of the name of **Raama**. Sage **Prachetas** once

composed a text with verses numbering hundred **crores**! The three worlds competed among

themselves to take the entire text; the struggle assumed calamitous proportions and so God

brought them together and persuaded them to accept a third each, that is to say, each world

(Heaven, earth and the underworld) received thirty-three **crores**, thirty-three **lakhs**, thirty-three

thousand, three hundred and thirty-three verses each. One verse remained undivided. It has

thirty-two syllables in all; so, when it too was allotted among the three **co**-sharers, at the rate of

ten syllables each, two syllables were left over! How could two be divided among three? So, God

decided that they be adored and revered by all three worlds equally--the syllables were '**Raa**' and

'**Ma**,' making up the priceless key to salvation--**Raama**!

Raama is the bee that sucks the honey of devotion from the lotus of the heart. The bee loosens

the petals of the flower it sits upon; but **Raama** adds to its beauty and fragrance. He is like the

Sun, which draws the water to itself by its rays and accumulating it as cloud, sends it back as rain

to quench the thirst of earth. **Raama**, the mystic potent sound, is born in the navel and it rises up

to the tongue and dances gladly thereon.

The **Vedhic** declaration, **Thath-thwam-asi** (That-thou-art) is enshrined in the word **Raama**, which

consists of three sounds: '**Ra**,' '**aa**,' and '**ma**.' Of these, **Ra** is the symbol of **Thath** (That; Brahman,

God) **Ma** is the symbol of **Thwam** (Thou; **jeevi**, individual) and **aa** that connects the two is the symbol of the identity of the two.

No particular Name is higher than the rest

The word **Raama** has also a **numerological** significance: **Ra** counts as two, **aa** counts as zero, and

ma counts as five---so that, **Raama** adds up to seven, which is an auspicious number. We have

the seven **swaras** of music, the seven heavenly sages, and reciting **Raama** for seven days

continuously is considered specially fruitful.

However, since this conference will discuss this great spiritual exercise of **Naamasmarana**, let

Me tell you that no particular Names can be raised to a status higher than the rest, for all Names

are His and He answers to all. I propose to dilate on this point tomorrow, at the Sessions of the

Conference, for it is a beneficent discipline, not only for this country but for all the countries of

the world. I shall conclude with the expression of My satisfaction that the Conference is being

held in the campus of the **Bhaaratheeya Vidhya Bhavan**; surely, no better place can be found in

Bombay than this for a Conference that attempts to carry the message of **Bhaaratheeya Vidhya** to all mankind.

Inauguration: World Conference of **Bhagavan Shri Sathya**

Sai Seva Organisations, **Bhaaratheeya Vidhya Bhavan**

Campus, **Bombay**, 16-5-1968

19. The revelation

YOU are engaged in discovering solutions to problems, arguments to overcome doubts, means to

prevent new problems and fresh doubts from arising; such exercises which all conferences relish,

cannot help successful navigation across the sea of spiritual endeavour. These are but frail

contrivances, these discussions, resolutions, speeches and regulations. The world is much too

stormy and agitated to be quietened by these. This is the time for cool calm contemplation, not

quick passionate speculation and hasty decision.

You need to contemplate once again on the eternal lessons laid down by the sages of India's past,

lessons that have been neglected and cynically forgotten in recent years. The suggestions and

solutions that come out of the discussions today are all good, so far as they go; but, how can a

person who cannot himself swim, teach others the art? How can one whose granary is empty

pour out in charity? Acquire the wealth of devotion, fortitude and peace before venturing to

advise others how to acquire them. **Bhaarith** (India) has suffered

slights and disregard as a result
of a spate of teachers who have not cared to practise what they teach.
I know you have the enthusiasm to carry My message among the
people of this country and other
countries. Let Me remind you that the best and the only successful
way in which you can do it is
to translate the message into your own lives. Your thoughts, words
and deeds must be saturated
with the message. Then, they will spread effortlessly and efficiently,
and the face of the world
will be transformed.

Naamasmarana, the only hope for man in this Age
The Presidents, Vice-Presidents and Secretaries of **Sathya Sai**
Organisations from all over the
world are here. You are Officers of the **Sai** Army. How can you lead
soldiers into the fray when
you are not aware of the intricacies of warfare, when you are
yourselves inefficient instruments?
You can attempt to lead others only after practising the disciplines to
perfection. This is true of
all fields of human activity. **Aanandha** (bliss) and **Prashanthi**
(supreme peace) have to be
acquired first by you and then can be communicated to others.
Teachers in schools have themselves to be examples of what they
require the pupils to be. Men
in authority who exhort others to follow the paths of love and **co-**
operation have themselves to
practise those virtues, The people are now not willing to be led; the
leaders have no capacity to
lead. Progress is the result of mutual trust between the leaders and
the led. The unrest that is
rampant now in all sections of the people everywhere is due to the
irresponsibility of parents,
teachers, administrators and leaders, as well as of those who hunger
to benefit from them.

Naamasmarana is one of the basic disciplines, to which this
Conference is paying great
attention. The scriptures say that in this age of materialism, it is the
one hope for man.

Thukaaraam sang of the **Naamarathna** (the precious gem---the
Name). So you should not brush
aside the Name as a piece of glass, or as a pebble.
Man is using a gem to play marbles on the road
There was once a boy who picked up a precious gem, bright and
round, and used it for playing
marbles on the road, with his comrades. A merchant dealing in
precious stones chanced to pass
along that road, and his discerning eye fell on the gem. He
approached the boy, took him aside
and offered to pay him fifty rupees in exchange. If the boy could know
the value of fifty rupees
he would have known the value of the gem! He went to his mother

and told her that a stranger
had tempted him with fifty rupees in return for the marble he played
with. She was surprised that
it was so costly and she said, "Do not go out of the compound with it;
play in the garden with
your friend." When the value was revealed, limits were set.
The merchant had no sleep that night; he was planning to secure the
gem from those simple folk
so that he could sell it at huge profit to some millionaire or
Mahaaraaja. He discovered the house
of the boy and moved up and down that road hoping to see the boy.
When he saw the boy play
with it as if it was as cheap as a marble, his heart was wrung in agony.
The boy threw it on the
floor; his mother emerged just at the moment from the inner
apartments and it struck her foot and
fell under a bush. He spoke to the boy asking for the gem in exchange
for a hundred rupees, and
again, for five hundred rupees! The son ran into the house in tears,
complaining about the
stranger who will not let him alone. The mother came out into the
garden and begged the
merchant to go away.
The merchant grasped the chance; he told the mother that he was
ready to give a thousand rupees
on the spot, if the marble was placed in his hand! On hearing this, she
forbade the child to play
with it outside the house; he could play only within the rooms. The
merchant could not be
shooed off like that; he appeared the next day in front of the house; he
held out ten thousand
rupees as his offer for the marble; the mother refused to part with it
but kept it now in an iron
safe, under lock and key! When the merchant came the next day with
fifty thousand rupees she
took it to a bank and deposited it in their safety vaults.
You are unaware of the value of Name of God
You are also playing marbles with the Name of God, unaware of its
value. Once you realise its
worth, you will keep it in your heart of hearts as the most precious
treasure. Know that the
Divine Name is the key to success in your search for consolation,
confidence, courage,
illumination and liberation.
Another illustration can be given from the ancient texts. On one
occasion, a competition was
arranged among the gods for selecting the leader of the **ganas** (troops
of **demi**-gods who are the
attendants of Shiva). Participants had to go round the world quick
and come back to the Feet of
Lord Shiva.
The gods started off on their own vehicles; the younger son of Shiva

also enthusiastically entered the competition. He had an elephantine head; his vehicle was a mouse! Therefore, his progress was severely handicapped; He had not proceeded far, when **Naaradha** appeared before him and asked him, "Whither are you bound?" The son was very much annoyed; he fell into a rage. For, what happened was a bad omen, doubly unpropitious for those going on a journey: It is inauspicious if the first person you come across when you are on a journey is a lone Brahmin. Though the foremost among the **Brahmins** (he was the son of Brahma Himself), **Naaradha** was a bad omen! Again it is a bad omen if some one asks you, "Whither are you bound?" when you are going somewhere. **Naaradha** put him that very question! Nevertheless, **Naaradha** was able to assuage his anger. The Name from which the Universe has emanated **Naaradha** drew forth from Shiva's son the sadness of his predicament and his desire to win. **Naaradha** consoled him, exhorted him not to yield to despair, and advised him thus: "**Raama**--- the Name---is the seed from which the gigantic tree called the universe has emanated. So, write the Name on the ground, go round it once, and hurry back to Shiva, claiming the prize." He did so and returned to his Father. When asked how he returned so soon, he related the story of **Naaradha** and his advice. Shiva appreciated the validity of **Naaradha**'s counsel; the prize was awarded to the son, who was acclaimed as **Ganapathi** (Master of the **ganas**) and **Vinaayaka** (Leader of All). The Name undoubtedly brings in the Grace of God. **Meerabai**, the Queen of **Rajasthan**, gave up status and riches, fortune and family and dedicated herself to the adoration of the Lord, **Giridhara Gopaala**. Her husband brought a chalice of poison and she was ordered to drink it. She uttered the Name of Krishna while she drank it; it was transformed into nectar, by the Grace the Divine Name evoked! **Keerthan** is the word used for the recital or singing of the Name and Glory of the God. **Samkeerthan** means, reciting or singing well or aloud and with joy or in ecstasy. We can distinguish four different forms of **Naama-sankeerthan**. **Bhaava** (mood-filled) **Naamasamkeerthan**, **Guna** (divine quality-oriented) **Naamasamkeerthan**, **Leela** (divine miracle related) **Naamasamkeerthan** and sheer **Naamasamkeerthan**: **Bhaava Naamasamkeerthan** is the

name given to recitals where the Name is sung with one or other **bhaava** (emotion or mental attitude) towards the Lord. Different attitudes one can show towards God It can be **Madhurabhaava** (sweet emotion) as **Raadha** was over-powered with. She saw, heard, tasted, sought and gained only that sweetness at all times and all places. **Raso vai sah** (divine sweetness is He). She made no distinction between Nature and Nature's God; it was all God, all Krishna. She felt, experienced, and knew that Krishna was ever present, in the waking, dreaming and deep sleep stages. She realised the truth of the **Geetha** declaration of Krishna that His hands and feet, His eyes, face and head were everywhere. Her adoration of God is the supreme example of **Madhura Bhaava Naamasamkeerthan**. Then we have the **Vaathsalya-bhaava** (parental feeling) **Naama-samkeerthan**. **Yashodha**, the foster mother of Krishna can be taken as the ideal for this type of **bhaava**. Though she had a series of experiences of Krishna being Divine, she preferred to serve him as mother and to adore Him as her son. **Anuraaga-bhaava** (lover-beloved feeling) **Naama-samkeerthan** is exemplified best and in the purest form in the **Gopees**. They installed the Lord in their hearts, rid themselves of all earthly attachments and lived only in His contemplation, all thoughts, deeds and words being dedicated to Him. Then, there is the **Sakhya-bhaava** (comrade-feeling) **Naamasamkeerthan**---as found in Arjuna, who believed in Krishna as his most intimate friend and brother-in-law (for he married Krishna's sister), and confided in Him as a comrade. This too is an attitude that will attach you to Divinity and sublimate the lower impulses. **Dhaasya-bhaava** (servant- master attitude) **Naamasamkeerthan** is another type. Serve the Lord, as His faithful unquestioning servant---this is the path of **Hanumaan** in the **Raamaayana**. He had no will or wish of his own. His prayer was to be fit instrument for the purposes of the Master. The Name has the capacity to redeem, cure and save. The last attitude is **Shaantha-bhaava** (attitude of unruffled equanimity) **Naamasamkeerthan**---praising, the Lord, whatever may happen **undeviated** by **ups** and **downs**, bearing all the vagaries of fortune as His play. In the **Mahaabhaaratha** you will find **Bheeshma** saturated with this attitude; He adored Krishna, even when Krishna was advancing

towards him to kill him.

Another method of **Naama-samkeerthan** is to remind oneself of the various exploits and sports,

the various acts of Grace and Compassion, which the Lord has manifested in the world, while

reciting His Name. This is called **Leda** (divine miracle-oriented)

Naamasamkeerthan. Chaithanya

and **Thyaagaraaja** realised the Lord through his path.

Others recollect more of the majesty, the glory, the might, the mystery, the magnificence, the

munificence, the love with which God has clothed Himself, while reciting- His Name. This

attitude is spoken of as **Guna** (attributes, characteristics)

Naamasamkeerthan. Most of the saints

gratefully honoured in many lands are of this category.

Another category is denoted by seekers who attach value to the syllables and sound of the Name

as such, irrespective of the meaning thereof. When the Name is pronounced, they say, it draws

towards the aspirant God and His Grace--whatever may be the **bhaava**, and whether the **Leda** or

guna is associated with the **samkeerthan** or not. The Name has a strength, a power, a capacity to

redeem, cure and save, alone and unaided, they aver.

Raama-principle is the **Aathma**, source of all joy

The Name, **Raama**, was once indicated by **Raama** Himself (the son of **Dhasharatha**, hero of the

Raamaayana, the incarnation of the Lord in the **Thretha yuga**) as a potent liberator. When **Raama**

was passing through the forests, with **Seetha** and **Lakshmana**, the hermits who recognised Him as

Divine gathered around Him with a prayer that they be initiated by Him and given some **manthra**

(sacred formula) which they could repeat for spiritual uplift and victory. **Raama** replied that He

was a prince in exile, wandering in the forests, and so He could not presume any authority to

initiate hermits into spiritual path. He moved on along the jungle tracks.

Watching Him walking fast, with **Seetha** immediately behind Him and **Lakshmana** following in

the rear, an aged hermit exclaimed, "Friends! See! **Raama** is initiating us! He is awarding us the

manthra! God is leading. Nature (His constant companion, His shadow) is following; the **jeevi**

(individual), part of the Lord, the wave of the ocean, is in the rear; he can see the Lord only if the

deluding Nature is propitiated or by-passed. This is indeed a silent lesson in **saadhana** (spiritual

discipline). **Ra** is God; **ma** is the individual, who has fallen behind. **Aa** is **Prakrithi** (Nature);

Raama Raama is the **manthra** He is vouchsafing so graciously. Take

it and save yourselves. For

me, there is no other course," he said.

I am emphasising **Raama-Naama** (the name **Raama**) because the **Raama** principle is the **Aathma**.

Raama means that which is pleasant and which pleases. Now, the **Aathma** is the source of all joy;

its nature is bliss. Moreover, as **Thyaagaraaja** discovered, **Raama** is the Name which worshippers

of both **Naaraayana** (Vishnu) and Shiva can adopt. The syllable **Raa** is the key syllable of the

Naaraayana manthra (Om Namo Naaraayanaaya) and the syllable **ma** is the key syllable of the

Shiva **manthra (Om Namasshivaaya)**.

God is the harmony of all the Names and Forms

The prejudices and factions among the worshippers of **Naaraayana** form of God and Shiva form

are meaningless, because both represent the One ultimate Universal.

They are distinguishable, it

may be said, by the different Divine equipments. They are **shankha** (conch) and **chakra** (discus)

in the case of **Naaraayana** and **damaru** (small drum) and **thrishuula** (three-pronged spear-trident)

in the case of Shiva. But the conch and the drum both **symbolise** God's accessibility through

audible praise and song; discus and trident **symbolise** God being the maker and master of time--

discus, representing the wheel of time, and the three prongs of the trident, the past, the present,

and the future. **Naaraayana** is referred to as **Hari** and Shiva as **Hara**; both these Names are

derived from the same root, **Har**, to destroy, to remove, to captivate, to attract and to harmonise--

functions which God has clothed Himself with.

Man's duty is to sanctify his days and nights with the unbroken

smarana (recollection) of the

Name. Recollect with joy, with yearning. If you do so. God is bound to appear before you in the

form and with the name you have allotted Him, as most beautiful and most appropriate! God is

all Names and all forms, the integration of all these in harmonious charm! Gods designated in

different faiths, adored by different human communities, are all limbs of the One God that really

is. Just as the body is the harmonious blending of the senses and the limbs, God is the harmony

of all the forms and names that man gives Him!

Do not make distinction between different Names

Only those who are ignorant of the Glory of God will insist on one Name and one Form for his

adoration and what is worse, condemn the use by others of other names and forms! Since you are

all associated with **Sathya Sai** Organisations, I must warn you against

such silly obduracy. Do

not go about proclaiming that you are a sect distinct and separate from those who adore God in other forms and names. Thereby you are limiting the very God whom you are extolling. Do not proclaim in your enthusiasm, "We want only Sai; we are not concerned with the rest." You must convince yourselves that all forms are Sai's; all names are Sai's. There is no 'rest'; all are He.

You must have noticed that I do not speak about Sai in My discourses, nor do I sing of Sai during the bhajan with which I usually conclude My discourses. And you must have wondered

why. Let me tell you the reason. I do not want the impression to gain ground that I desire this

Name and this Form to be publicised. I have not come to set afoot a new cult, I do not want

people to be misled on this point. I affirm that this Sai form is the form of all the various names

that man uses for the adoration of the Divine. So, I am teaching that no distinction should be

made between the names Raama, Krishna, Ishwara, Sai---for they are all My names.

When I know that I am the current that illumines all the various bulbs, I am indifferent to the

bulbs, which you consider so important. When you pay attention to the bulbs, factions arise,

sects are born. Sathya Sai Seva Samithis should not encourage discord and distinctions; they

must adore the One, appearing as many, the basic Divine, which illumines all the bulbs.

Be conscious of God's Presence as the Motivator

I have not got the slightest intention to utilise the Seva Samithis (Service Organisations) for

propagating My Name or canvas homage for My Name. No! I am content only when spiritual

endeavours and disciplines to elevate and purify man are progressing everywhere. It is only

through these that My universal reality will be revealed. So, do not limit Me to the boundaries of

any one name and form. Your aim should be to see the self-same God in all the Forms that are

worshipped, to picture Him in all the Names, nay, to be conscious of His presence as the inner

motivator of every living being, in every particle of matter. Do not fall into the error of

considering some to be men worthy of reverence and some unworthy. Sai is in every one; so, all

deserve your reverence and service. Propagate this truth; that is the function I assign to the Seva

Samithis.

You can observe Me and My activities; note how I adhere to

righteousness, moral order, truth

and universal compassion. That is what I desire you to learn from Me. Many of you plead for a

'Message' from Me, to take to the Samithi of which you are members. Well. My life is My

message. You will be adhering to My message if you so live that your lives are evidence of the

dispassionate quiet, the courage, the confidence, the eagerness to serve those who are in distress,

that My life inspires you with.

God is immanent in the world. So, treat the world lovingly, as you will treat your Master.

Krishna served the Paandavas; He drove the Chariot of Arjuna. So, though He was not a King,

He became much more, a King-Maker! Serve, whatever the obstacle, whatever the cynical

ridicule you may attract. Such reactions are inevitable when one is engaged in doing good. Take

My example. Praise and calumny have accompanied Me throughout the Ages. Opposition and

obstacles only tend to highlight the good and strengthen resolve.

Do not exaggerate the significance of miracles

The torture that his father inflicted to turn his mind away from God helped to bring out the

unflinching devotion of Prahlaadha. The wickedness of Raavana served to reveal the might of

Raama's bow. Traducers like Sishupaala, Dhanthavakthra, Raavana, Kamsa are inevitable

accessories of every incarnation. This Sai Raama, too, has that age old accompaniment. Now too,

their brood is evident. On one side adoration and homage are piling high into a peak; on the

other, abjuration and slander are also peak high. Standing between them, I bless them both, with

lifted hands, for I am not elated by one or depressed by the other. For, the traducers will be

rewarded with the crown they deserve; I will be crowned with My own glory.

Of what avail is it if you simply worship My Name and form, without attempting to cultivate the

samathwa (equal love for all) that I have, My shaanthi (unruffled equanimity) My prema (love),

My sahana (patience and fortitude), My aanandha (ever-blissful nature)?

You elaborate in your lectures the unique powers of Sai, the incidents that are described as

'miracles' in books written on Me by some persons. But I request you not to attach importance to

these. Do not exaggerate their significance; the most significant and important power is, let Me

tell you, My prema (love). I may turn the sky into earth, or earth into sky; but that is not the sign

of Divine might. It is the prema, the sahana, effective universal, ever-present, that is the unique sign.

A unique World Conference held for the first time

When you attempt to cultivate and propagate this love and this fortitude, trouble and travail will

dog your steps. You must welcome them, for without them, the best in you cannot be drawn out.

If gold was as plentiful as dust or diamonds as easily available as pebbles, no one would care for

them. They are won after enormous exertion and expense; therefore they are eagerly sought after.

Since at this place, those who have devotion are gathered and people of all nations have come, I

cannot but tell you one fact. World Conferences dedicated to religion or spiritual problems have,

no doubt, been held before; also, conferences of followers of particular faiths. But these have

been held only after the demise of the founders and Divine inspirers. This is the very first time

that a World Conference is held of persons devoted, while the incarnation is present before every

one, with the body assumed for the purpose, beating the Name that is chosen for it by Itself.

I must tell you this fact, because ninety-nine persons out of hundred among you do not know My

Reality. You have come here drawn by diverse needs, a taste for spiritual matters, eagerness to

develop the institutions to which you are attached, admiration or affection, love or reverence or a

spurt of enthusiasm to join others and share with others your own exultation.

Don't allow doubt to distract you from My Divinity

In truth, you cannot understand the nature of My Reality either today, or even after a thousand

years of steady austerity or ardent inquiry even if all mankind joins in that effort. But, in a short

time, you will become cognisant of the bliss showered by the Divine Principle, which has taken

upon itself this sacred body and this sacred name. Your good fortune which will provide you this

chance is greater than what was available for anchorites, monks, sages, saints and even

personalities embodying facet of Divine Glory!

Since I move about with you, eat like you, and talk with you, you are deluded into the belief that

this is but an instance of common humanity. Be warned against this mistake. I am also deluding

you by My singing with you, talking with you, and engaging Myself in activities with you. But,

any moment, My Divinity may be revealed to you; you have to be ready, prepared for the

moment. Since Divinity is enveloped by human-ness you must endeavour to overcome the

maayaa (delusion) that hides it from your eyes.

"This is a human form in which every Divine entity, every Divine Principle, that is to say, all the

Names and Forms ascribed by man to God, are manifest"---

"Sarvadhaivathwa sarwaroopaanu

dharin-china maanavaakaaram akaaram." Do not allow doubt to distract you; if you only

install, in the altar of your heart, steady faith in My Divinity, you can win a Vision of My

Reality. Instead, if you swing like the pendulum of a dock, one moment, devotion, another

moment, disbelief, you can never succeed in comprehending the Truth and win that Bliss. You

are very fortunate that you have a chance to experience the bliss of the vision of the

sarvadhaivathwa swaruupam (the form, which is all forms of all Gods) now, in this life itself.

Let Me draw your attention to another fact. On previous occasions when God incarnated on

earth, the bliss of recognising Him in the incarnation was vouchsafed only after the physical

embodiment had left the world, in spite of plenty of patent evidences of His Grace. And the

loyalty and devotion they commanded from men arose through fear and awe, at their

superhuman powers and skills, or at their imperial and penal authority. But, ponder a moment on

this Sathya Sai Manifestation; in this age of rampant materialism, aggressive disbelief and

irreverence, what is it that brings to It the adoration of millions from all over the world? You will

be convinced that the basic reason for this is the fact that this is the Supra-worldly Divinity in

Human form.

Revival of Vedhic Dharma is Sai Sankalpa

Again, how fortunate you are that you can witness all the countries of the world paying homage

to Bhaaritha; you can hear adoration to Sathya Sai's Name reverberating throughout the world,

even while this body is existing---not at some future date, but when it is with you, before you.

And again, you can witness very soon the restoration of Sanaathana Dharma to its genuine and

natural status, the Dharma laid down in the Vedhas for the good of all the peoples of the world.

The revival of Vedhic Dharma is the Sai Sankalpa (the resolve that Sai has) not only drawing

people towards Me, attracting them by the manifestation of My shakthi (power) and saamarthy

(capability). This is not a bhrama thathwam (phenomenon of

delusion). This **thathwam** (phenomenon) will sustain truth, it will uproot untruth, and in that victory make all of you exult in ecstasy. This is the **Sai Sankalpam**. **Vedhic** Truths are not merchandise to be sold. Some persons, even those who have reached a certain stage of leadership and authority, have started exchanging the **Vedhic** formulae and the principles of **Bhaaratheeya** culture for lucre, selling them, in fact; and Westerners too are inclined to purchase them! These truths and discoveries are not merchandise to be sold and bought. Therefore, I am going to Western countries soon, in order to apprise them of their real worth and put a stop to this bargaining. Already, the authorities of Universities in the United States of America and the leaders of the students of those Universities have written that they are eager to welcome Me and they have drawn up programmes for Me. It was only yesterday that passports for My visit to Africa have been brought, praying that I may visit those countries soon; I am proceeding to Africa before the month of June. So utilise the chance of association with Me as much as possible, and endeavour as quickly and as best as you can, to follow the directions that I have been giving. Obeying My instructions is enough; it will benefit you more than the most rigorous asceticism. Practise **Sathya** (truth), Dharma (righteousness), **Shaanthi** (peace) and **Prema** (love), which are dear to Me; resolve to keep those ideals before you ever, in all your thoughts: words and deeds. That can confer on you the **summum** bonum of mergence in the Supreme Substance of Divinity. World Conference of **Bhaagavan Shri Sathya Sai Seva** Organisations, **Bombay**, 17-5-1968. 20. A **modernised Mahaabhaaratha** THE **Sanaathana** Dharma (Eternal Religion) propounded in **Hinduism** is, as the **Himaalayas**, supreme, sovereign, rich, comforting, calm and protective; why then should people crave for volcanoes spitting fire and smoke, raking up the evil passions in man? It is as cleansing as the waters of the **Ganga** in which no poisonous bacteria can live; why then seek the waters of the sea which cannot quench human thirst, but can only make it more acute? Alien cultures cannot suit the people of this land, for they have grown in this atmosphere for centuries; tiffs culture is the best, for people of all climes and stages of life. It is universal; it is for

all time. Regional differences of climate, crops, terrain and history may emphasise some virtues more than others; they may lead to the prescription of some restrictions more than others. But, the common aim of the sages and saints of all lands is to lead man towards God and prevent him from sliding down into the level of the beast. Man must earn equanimity; he must be firmly established in truth and love. That will make his heart reflect the Lord within. When the road laid down for man's uplift is overgrown with thorny bush and becomes unrecognisable, the Lord Himself takes human form and marks it out again. Mind can be controlled by intense meditation. Dharma-**sthaapana**, as the restoration of righteousness is called, consists of two operations: the removal of wrong and the establishment of right. At the present time, the one means by which both these can be attained is---**Naamasmarana** (recital of God's Name). Dharma is capable of conferring all that man wishes for, here and hereafter. It is the **Kaamadhenu** (the celestial cow) that grants all **boons**. With the **naama** (Name of God) as a rope, you can tie her to the post---the tongue; then, you can get from that **Kaamadhenu** all the good that you crave for. She will rest in your heart-stall. In the beginning, this **Naamasmarana** is best done in company. For, when you do it alone, distracting thoughts will overpower the earnestness. A single fibre of grass has little strength; but twist a large number into a rope, you can bind with it a rogue elephant to a tree! The wild mind can be bound by faith that is confirmed in godly company. Arjuna complained to Krishna against the wildness of the mind; he said, it was **chanchala** (always changing its objectives), **pramaadhi** (full of dangerous possibilities since it makes man a slave of the senses), **balavath** (uncontrollable) and **dhrudham** (difficult to destroy). But, the mind can be controlled and even eliminated by means of intense **dhyana** (meditation) on the Immanent God. When that stage is reached, anger, anxiety and envy will cease bothering you; the bonds of 'I' and 'Mine' will break; and you will have **shaanthi** (undisturbed peace). Your efforts must be in proportion to the grandeur of the gain you envisage, **isn't** it? You crave for bliss, but cling to smaller pleasures and refuse to stake as much as is needed to win it. Be prepared for all the travail to gain an end. There was a **Sulthan** once, who heard of the **Mahaabhaaratha**,

which the Hindhus revere as the

fifth Vedha; he commissioned a Hindhu Poet of his kingdom to write a Mahaabhaaratha, with

him as the hero who wins the empire back. He threatened the poet with dire punishment if he did

not complete it within a stipulated time. The poet had to agree; but he pretended he was at it, and

told the Sulthan that he himself is being portrayed as the eldest of the Paandava brothers and the

other 'four brothers' were his viziers. He said, that in the Mahaabhaaratha he was writing, the

enemies of the Sulthan were the Kauravas. This made the Sulthan very happy and he became

restless, to read the epic as soon as it was finished. The poet, however, delayed long.

One day when asked the reason, the Poet told the Sulthan, "Your Majesty! I am awaiting

clarification of one simple matter from you; it is giving me a lot of trouble, this problem. The

queen is, in my epic, the counterpart of the queen of the eldest of the Paandavas; this is as it

should be, since you are eldest of the five heroic brothers. But, in the original Mahaabhaaratha,

she is the wife of all the brothers. In my poem, your viziers are those brothers; they are allotted

those roles in this new version. Now, shall I depict the queen as the wife of the viziers also, or..."

The Sulthan did not wait to hear the rest; he threw the entire project overboard...and sent the poet way.

When you are eager to gain an end, you must be prepared for all the travail, all the obstacles or

else, you should not entertain the wish. The five brothers are the five Praanaas (vital airs) in the

human body and all of them constitute one entity, and Dhroupadhi, born of Fire, is the energy

that activates the body. When this is ignored and the epic is taken as a story of kings and queens

and dynastic wars, the meaning is missed.

All men do not have equal rights or obligations

Every member of the Sathya Sai Organisation has to be a saadhaka (spiritual aspirant), one who

is practising the discipline of conquering his egoism and greed, mamaakaaram and abhimaanam

(the sense of 'I' and 'mine'). The President, Vice-President and Secretary must be keener than the

members in this endeavour, and must be examples for the rest. These offices should not be

regarded as positions of authority or 'prizes' for devotion. They must be accepted with humility

and exercised with love towards the members and the public.

Love all; respect all; serve all. But do not believe all have equal fights,

obligations and duties.

You cannot say that all cows are equal and purchase them, by the dozen. Some may be dry, some

may require more feed, some may give less milk, some may be young, some decrepit--so, you

have to distinguish and decide. Not all cars are equal. Nor are all men.

The Dharma (Code of Conduct) for each has to be different for it is decided by changing factors

like age, profession, status, authority, scholarship and also by considering whether a person is a

male or female, teacher or pupil, master or servant, child or youth, father or son, dependent or

free. But the basic principles of Dharma are Sathya, Prema, Sahana and Ahimsa---Truth, Love,

Fortitude and Non-violence. The various codes, written or unwritten, are only elaborations of

these basic principles.

Study of Samskrith must be taken up first

There is much criticism nowadays about the Varna ashraama dharma (codes of conduct laid

down in the past, for the four castes and the four periods of life); but, there is no constructive

approach, because those who try to tamper with it have no knowledge of the Shaasthras

(scriptures) where it is propounded, nor have they experience of those codes in their daily life.

Samskrith is the language of the Shaasthras and the sacred texts of Sanaathana Dharma (eternal

universal religion). So, Sathya Sai Organisation must provide facilities for the study of

Samskrith, by elders and by the children. This is one of the first things that they must take up.

The tragedy is that the very Pandiths, who are the repositories of Samskrith learning, do not

teach the language to their children, though they clamour for greater recognition of their own

scholarship. Samskrith learning is fast disappearing as a result of this suicidal neglect. The fact is

the atmosphere is fouled by hypocrisy and insincerity. No one stands up boldly and proclaims his

conviction, and acts according to it. Pandiths praise that ancient scriptures, but do not take even

elementary steps to ensure that they are preserved and studied.

Leaders of the people who decry the English language on platforms send their children to

schools where English is the sole medium of instruction! No member of the Sai Organisations

should practise this deceit. They must be sincere practitioners of what they profess. That is the

Dharma.

We can distinguish four types among men: The highest type are those who are so good

themselves that they are utterly disinclined to note the faults of others, those who, therefore, see everybody as only righteous and virtuous. The middling type are those who see the good as good, and the bad as bad. The lower type are those who accept only the bad and ignore the good.

Finally, the lowest, the worst are those who judge the bad alone as good and enforce its acceptance.

Strive to rise up to the highest type of men

You have to avoid the last type and the third one and strive to rise up to the second and the first.

All the rules and disciplines that have been prescribed by this Conference for your activities are

for helping you in this spiritual effort. They are intended for your benefit, not for heightening My

authority. So far as I am concerned, there is only one rule that binds you to Me; the Rule of

Love. That love will inspire you, instruct you, quieten and comfort you.

World Conference of **Bhagavaan Shri Sathya Sai Seva Organisations, Bombay**, 18-5-1968

(Morning)

Anger and hatred can be used to ward off the evil that stalks the spiritual aspirant; be angry at things that hamper you; hate the habits that **brutalise** you. Cultivate **Inaana** (Supreme Knowledge) and visualise the Lord in things and activities. That makes this human birth worth while.

Shri Sathya Sai

21. Sing the sweet name

THE mariner uses his compass to guide him aright amidst the dark storm clouds and raging

waves. When Man is overwhelmed by the dark clouds of despair and the raging confusion of

irrepressible desires, he, too, has a compass which will point to him the direction he has to take.

That compass is a society that is dedicated to the propagation of spiritual discipline. So long as

man is attracted by outer Nature, he cannot escape the blows of joy and grief, of profit and loss,

of happiness and misery. But, if he is attracted by the glory of God within him as well as within

Nature, he can be above and beyond these dualities and in perfect peace. The body is the car,

where God is installed for the festival of adoration. Its four wheels are dharma (righteousness),

artha (wealth), **kaama** (desire) and **moksha** (liberation)---the four goals of man, Dharma

modifying **artha** and **moksha** controlling **kaama**.

The car can move only when the fuel of **vijnaana** (higher knowledge) is poured; the **tyres** are to

be inflated with faith. The goal is liberation, immortality merger with

the Divine, getting

immersed in the inner and outer glory.

Knowing this is the real aim of man; he who is unaware of this is ignorant. However profound

his scholarship may be, he does not know the answer to the only question that is worth asking:

"Who am I"? He may travel to the Moon, but, he has failed to explore his own inner Moon, the

Mind. When he knows the mind, its composition and behaviour, he can know all about the

Universe too, for the Universe is only a creation of the mind.

Science cannot confer calmness, peace and bliss

Men of science must be humble that their discoveries are not so important as the discoveries of

sages about the inner reality. Be thankful to the scientist for the inventions, the manipulations of

material forces and objects. But, do not give him more reverence than he deserves. Science can

confer ease and comfort, alleviate disease, analyse objects. It cannot confer calmness,

equanimity, peace and bliss. It can improve the cart, make it firmer, more mobile; but, it cannot

improve or inspire the horse. These three days, you were engaged in various discussions on

spiritual matters and out of them has emerged certain conclusions, which I shall sum up for your

benefit.

Measures for the elimination of egoism: The chief among these is the **bhajan**. Have **bhajans**

(group singing of devotional songs) on as many days as you can, in your village or area. Have

them in places where all can come and join, and not in the homes of some people, for in homes

not all may be welcome. Have them as simple as you can, without competitive pomp or show;

reduce expenses to a minimum, for God cares for the inner yearning and not the outer trappings.

Even this small unavoidable expenditure must be silently shared spontaneously by a few

members of the Committee, and not collected by means of a plate or **hundi** pot, or a subscription

or donation list. The participants must be bound by love, affection and loyalty to one Name and

Form. **Bhajans** are best held on Thursday evenings and Sunday evenings---but, that is no

unbreakable rule, for it is not the day of the week that counts. It is the heart that must be ready

and eager to imbibe the joy and share it. As a matter of fact, **bhajan** is a constant exercise, it has

to be as essential as breathing.

Sai Organisation members should not be fanatics

Group **bhajans** must be arranged to suit the convenience of the

locality and the people. Some people affirm that the bhajans used at the Prashaanthi Nilayam alone should be sung; but God is omnipresent, He is the indweller in every heart; all Names are His. So, you can call on Him by any name that gives joy. Members of Sathya Sai Organisations must not cavil at other Names and Forms of God; they should not become fanatics, blind to the Glory of other Names and Forms. They should join the Groups that honour those other manifestations and demonstrate that all Names and Forms are Mine. They should contribute to the joy and happiness of all without giving up their faith. Then there arise the issue of meditation. Apart from the dhyaana that you do individually, it is good for you to sit for ten or fifteen minutes, at the place where you did bhajan, and after Omkar, collect your thoughts and meditate on the God whom you adored so long. Or you can meditate on the flame of the lamp in front of you and cause it to illuminate your inner consciousness and overflow into entire creation. Dhyaana sanctifies all activities and controls the mind. You can picture the God whom you adored in bhajan, in the splendour of that overflowing light. This group dhyaana after bhajan will prepare the ground for individual dhyaana in your own homes; the taste will grow, the duration will become longer, the peace that fills you will become deeper. I insist on dhyaana as an indispensable item of saadhana (spiritual discipline) for every member of this Organisation. Reading is not completion of the journey. Then about the study circles. I am not for indiscriminate reading of books, however valuable they may be. Much reading confuses the mind; it fosters argumentation and intellectual pride. What I insist upon is putting the things read into practice---at least, a thing or two. Moreover, you must always remember that the book is only a pointer, a guide, a signpost. Reading is not completion of the journey. It is only the first step. Read for the sake of practising; not for reading's sake. Too many books in the room indicate a person suffering from intellectual illness, just as too many tins, capsules and bottles in the cupboard indicate a person with physical illness. The reading of books or passages from books is best done at some other time, and not as a continuation of bhajan or as preliminary to it. Then, we have this programme of Nagarasankeerthan (moving

choirs). It is nothing new, for Jayadhev, Gouranga, Thukaaraam and Kabir used this type of Naamasmarana (remembering of God's Name) as a means of self-improvement and mass spiritual awakening. Gather in the early hours before dawn, say, about 4-30 a.m. or 5 a.m., and proceed slowly along the streets, singing; bhajan songs glorifying God. Carry the name of God to every door; wake the sleeping with it, purify the atmosphere of the streets, rendered unclean by angry shouts of hate or greed, faction or fight. Let the day dawn for you and others with the thought of the Almighty, the Compassionate, the omnipresent, All-knowing God. What greater service can you do to yourself and others? This will give you health and happiness. Your egoism will be shattered when you sing in the streets in full view of your neighbours. You will forget in your enthusiasm all pride and self-esteem. Thus, this Nagarasankeerthan is a great saadhana a great piece of social service. The most precious prasaadh is vibhuuthi. Another point too was raised yesterday---a small one---about prasaadham (the edible that is usually offered to the Lord after bhajan and distributed as consecrated food to the participants). Well. The edible offering is to be avoided; the Name itself is the best consecrated offering to be shared. You can give vibhuuthi (holy ash) as prasaadh; that is enough. That is the most precious and effective prasaadh. It is now your duty to carry on the activities of your unit of the Sathya Sai Organisations in the most effective manner, becoming yourselves fine models of behaviour and attitude. These three days you have spent here, with fellow-pilgrims from other parts of the country and other nations throughout the world, must have given you both information and inspiration. The Sathya Sai Seva Samithi of Bombay as well as the Prashaanthi Vidhwanmahaasabha (Mahaaraashtra Branch) have made fine arrangements for your boarding and lodging and for the Conference. They have planned and executed the programmes of the Conference on a grand scale, in order to highlight the spiritual purpose of the Conference and to give you all the chance of My dharshana, sparsana and sambhaashana (observing, touching and conversing). You must be grateful to them for this. They have set an example which will serve other Samithis in other cities. I bless you that you may, by your efforts in your places,

promote the spiritual

progress of yourselves and the people of the world.

World Conference of **Bhagavaan Shri Sathya Sai Seva** Organisations,
Bombay (Evening), 18-5-1968

Some people have their minds and senses like cotton balls and a spark of **inaana** will set them ablaze and they achieve victory! Some others have them like dried faggots; they take longer time, but, victory is certain.

Most have minds and senses like green fuel and even the raging fire of **inaana** may be put out by the onslaught of the moisture contained in them.

Make your mind and senses like clean finely ginned cotton.

Shri Sathya Sai

22. The message I bring

YOUR reality is the **Aathma**, a wave of the **Paramaathma** (Supreme Self). The one object of this

human existence is to visualise that reality; that **aathma**, that relationship between the wave and

the sea. All other activities are trivial; you share them with birds and beasts; but, this is the

unique privilege of Man. He has clambered through all the levels of animality, all the steps in the

ladder of evolution, in order to inherit this high destiny. If all the years between birth and death

are frittered away in seeking food and shelter, comfort and pleasure, as animals do, man is

condemning, himself to a further life-sentence.

Man is endowed with two special gifts; **Viveka** (the faculty of reasoning) and **vijnaana** (the

faculty of analysis and synthesis). Use these gifts for discovering the truth of yourself, which is

the truth of every one else, of everything else. All countries are borne and sustained by this earth;

all are warmed by the same Sun; all 'bodies' are inspired by the same Divine Principle; all are

urged by the same inner **motivator**.

The **Vedhas** are the earliest testaments to the victory of man over himself his discovery of the

underlying Unity in all creation and his pulsating contact with the truth that unifies. They

declare, God is **Sarvabhuutha antharaathma** (God is the inner Reality of all beings),

Ishaavaasyamidham sarvam (All this is enveloped by God),

Vaasudheva sarvamidham (All this is God, **Vaasudheva**).

Man should have desire only for liberation

The Divine principle that is in every one is like the electric current that illuminates the bulbs

before Me here, of different colours and different candle powers. The same God shines in and

through everyone, whatever be the creed, colour, tribe or territory.

The current animates and

activates all bulbs; the Divine animates and activates all. Those who see difference are deluded;

they are befogged by prejudice, egoism, hatred or malice. Love sees all as one Divine family.

How does this **Aathma**-principle express itself in Man? As **Prema** (love)! Love is the basic

nature that sustains him and strengthens his resolve to march ahead. Without love man is blind;

the world, for him, will be a dark and fearsome jungle. Love is the light that guides the feet of

man in the wilderness. The **Vedhas** laid down four goals before man, two pairs of goals, rather,

dharmarthas (morality-wealth); the earning of the wherewithal for living through moral means

and **kaama-moksha** (desire-liberation); the attainment of liberation from the twin experience of

pain and pleasure and the desire for that liberation and for nothing less than that supreme

treasure.

All these goals are attainable through the practice of Love, Love regulated by **sathya** (truth),

dharmas (righteousness) and **shaanthi** (equanimity). The **Vedhas** teach that man must earn wealth

through the path of Dharma, that is not taken to heart; wealth is accumulated anyhow! The

Vedhas teach that man should have only one **kaama** (desire), namely, for **moksha** (liberation);

this too is not respected; man is drowning himself in: the maelstrom of desire, the fulfilment of

that desire can never quench his deeper thirsts. How can a prisoner have any other desire than

liberation? The widespread anxiety, fear and unrest evident all over the world are the

consequences of this mistaken course.

Pursue nobler ends, have grander ideals

The human body, so filled with skills, so capable of great adventures, is a gift from God to each

of you. It has to be used as a raft, on which you can cross this never-calm sea of **samsaara**

(change) that lies between birth and death, bondage and liberation.

Awaken to this primal duty

even when your physical and mental faculties are keen; awake even while your power of

discrimination is sharp. Do not postpone the launching of the raft, for it may become

unservicable soon. It may be burdened with illness, so that all your attention will have to be

spent on its upkeep. Think of the incomparable joy that will surge

within you, when you

approach the shore of liberation!

Ride safe on the raging waters of **samsaara** (worldly life); be a

witness, do not crave for the fruit

of action, leave the consequences of all acts to God's Will. He is the doer; you are but the

instrument. Pursue nobler ends; have grander ideals; sensory pleasures are trinkets, trivialities.

The sages have discovered the disciplines that will keep you unaffected by defeat or victory, loss

or gain. Learn them, practise them; establish yourself in unruffled peace.

In homes and schools, training of the minds of the young on these lines has to be taken up

earnestly by teachers and parents; of course, they must equip themselves for this work by steady

practice in meditation and naamasmarana (recital of the name of God). In every home, a certain

length of time must be fixed every day in the morning as well as evening for readings from

spiritual books and naamasmarana.

Sharing Prema is the best of all communions

Parents and children must join in singing the glory of God. In fact, all one's time must be

dedicated to God: as a first step, a few minutes may be devoted to the adoration of his glory or

the gauging of the depth of that Glory. Gradually, when the sweetness of the habit heartens you,

you will devote more and more time and feel more and more content. The purpose of 'living' is to

achieve "living in God." Every one is entitled to that consecration and consummation. You are

the Truth; do not lose faith; do not belittle yourselves. You are Divine, however often you slide

from humanity to animality or even lower.

Cultivate Love; share that love with all. How can you give one person less and another more,

when they are both the same as you? If you forget the basic Divinity, hatred sprouts: envy rinses

its hood. See the Aathma in all Love sprouts, peace descends like dew. You are prema-swaruupa

(embodiments of love). You have been sitting here since hours, in the open, putting up with great

discomfort, awaiting Me, eager to hear Me and see Me. I am speaking to you from this dais, only

to satisfy that ardour. When I sense your prema; I feel I must share it and allow you to share My

prema: that is the best of all communications and communions. The mediation of words is then

unnecessary.

I have come to light the lamp of love in your hearts, to see that it shines day by day with added

lustre. I have not come to speak on behalf of any particular dharma (righteousness), like the

Hindhu Dharma. I have not come on any mission of publicity for any

sect or creed or cause; nor

have I come to collect followers for any doctrine. I have no plan to attract disciples or devotees

into My fold or any fold. I have come to tell you of this Universal unitary faith, this Aathmic

principle, this path of love, this dharma of prema, this duty of love, this obligation to love.

All faiths glorify the One and only God

All religions teach one basic discipline; the removal from the mind of the blemish of egoism, of

running after little joy. Every religion teaches man to fill his being with the Glory of God, and

evict the pettiness of conceit. It trains him in methods of detachment and discrimination, so that

he may aim high and attain liberation. Believe that all hearts are motivated by the One and Only

God; that all faiths glorify the One and Only God; that all names in all languages and all forms

man can conceive, denote the One and Only God; His adoration is best done by means of love.

Cultivate that Eka-bhaava (attitude of Oneness), between men of all creeds, all countries and all

continents. That is the message of love, I bring. That is the message I wish you to take to heart.

Foster love, live in love, spread love---that is the spiritual exercise which will yield the

maximum benefit. When you recite the Name of God, remembering the while His majesty, His

compassion, His glory, His splendour, His presence---Love will grow within you, its roots will

go deeper and deeper, its branches will spread wider and wider giving cool shelter to friend and

foe, to fellow national and foreigner. God has a million names. Sages and saints have seen Him

in a million forms; they have seen Him with eyes closed and eyes open. They have extolled Him

in all the languages and dialects of man; but yet, His glory is not exhausted.

Carry on the quest of your own Reality

Select any Name of His, any Name that appeals to you, select any Form of His; every day when

you awaken to the call of the brightening East, recite the Name, meditate on the form; have the

name and the form as your companion, guide and guardian throughout the toils of the waking

hours; when you retire for the night offer grateful homage to God in that Form with that Name,

for being with you, by you, beside you, before you, behind you, all day long. If you stick to this

discipline, you cannot falter or fail.

I must give you one more advice. Endeavour always to promote the joy and happiness of your

fellow country men in this continent; be sharers in their joy and happiness. **Bhaarith** is so called because the people of that country have **rathi** (great attachment) to **Bhaa** (**Bhagavaan**, that is God). They are devoted to God and so to all the children of God. They are afraid of sin; they are eager to acquire **inaana** (spiritual knowledge). Resolve to carry on the quest of your own reality. Resolve to live in the inspiration of the constant remembrance of God. Cultivate love and share love. I bless that you achieve success in this **endearour** and derive great joy therefrom.

Nairobi (Kenya, East Africa), 4-7-1968

23. The way of the wise

GOD is the source of all Love; Love God, Love the world as the vesture of God, no more, no less. Through Love, you can merge in the Ocean of Love. Love cures pettiness, hate and grief. Love loosens bonds; it saves man from the torment of birth and death. Love binds all hearts in a soft silken symphony. Seen through the eyes of Love, all beings are beautiful, all deeds are dedicated, all thoughts are innocent. The world is one vast kin. Man is born in society; he is bred in society; he is shaped well or ill by the subtle influence of society. He, in his turn, as a member of society influences the people who contact him. His life is turned or twisted by the standards, modes and behaviour patterns of the society into which he is born through the effects of his accumulated karma. The **dheha** and the **dhesa** (body and the country) are inextricably intertwined. The body is one encasement, the country is another, for the spirit of man. Use society for your uplift; try to shape society so that it will help the uplift of individuals and not turn them away from God. Learn the skill of achieving inner peace. Everyone craves for security, peace, joy and happiness. But most believe that these can be extracted from Nature around. The result is, he wastes his years in eating and drinking, playing and resting, earning and spending. Man moves from cradle to grave, and again from cradle to grave, **ad nauseam**, drifting along, knowing neither the place from where he started his journey, nor the place to which his steps are leading him through the ages. Man has won unique qualities of head and heart through a series of effort-filled lives as members of inferior species; that victory is now reduced to ashes, by this supine sloth. You must have the skill to swim across the waves of joy and grief, of pain and profit. You must

be a master of the art of being fully at ease, perfectly calm and unaffected, whatever may happen to the body or senses or mind; they are all inert when they are not urged by the inner I, which is Intelligence, Awareness. Learn the skill of achieving and maintaining inner peace, the art of being ever aware of the **aathma**, as the inner Reality, and then you can safely gyrate in the world, as fast as you care. Man is ill; but, he is resorting to remedies that cannot cure. Diagnose yourself, discover the root cause; apply the proper remedy: that is the way of the wise. Do not run after quacks or **pseudopanaceas**. Sow the seeds of **Prema**, after preparing the soil of your heart, removing the weeds. Let them grow, watered by Faith, and yield the blossoms, of **sahana** (fortitude); later, you are assured of the fruit: **Shaanthi**. This is the task; this is the duty; this has to be the vow. Forms of worship, of the phraseology of adoration or the style of address may vary; but, all religions are directed towards the same consummation. The same bloodstream circulates in all the limbs of the body. The same divine stream activates the entire Universe. Visualise that supreme Architect, that incomprehensible Designer, that unseen **Lifegiver**. This is spoken of as the realisation of the Fatherhood of God and the Brotherhood of Man. Do not get entangled in the business of living; do not forget in your struggle for survival and success, the God that made life possible. Life is worth only a casual perusal. Life is a newspaper; read it in a casual manner, headlines, a few columns that catch your fancy and throw it aside. Do not make it more important than that. Tomorrow, it is 'waste paper.' So too, life is worth only a casual perusal; do not lay it aside for a second perusal. One birth is enough; let the death coming to you be the last. If you pay attention to the individual, differences thrust themselves on you. Fix your attention on the **Samahsthi** (the Collective); then points of identity will be more apparent, concentrate on the outer labels---**Hindhu**, Christian, Muslim, **Parsi**, Buddhist---then, you will develop pride or contempt or hatred! But if you concentrate on the struggle that man undergoes to raise himself from the flesh to reach the level of Divinity---then, you find all labels insignificant. Then, it is all love, **co**-operation, mutual encouragement and appreciation. Go into the inner meanings, the deeper **significances** of religious

symbols, rites and ceremonies.

The outer forms and formalities are in accordance with the needs of place, time and person.

Some among you relish one sweet dish more than another, others do not agree that your favourite

is the tastiest. But, whatever the dish, they are all sweetened by the same substance, sugar;

similarly, all things and beings are sweetened by the same principle, God.

Let Supreme Joy be your lasting possession

Those who carp and criticise, and ask questions like, "If there is God, where is He?" "How does

He look?" have not proceeded beyond the first letters of the alphabet of spiritual enquiry. It is

only when the entire alphabet is mastered that you can read words; then, you can proceed to

sentences, paragraphs and books. Unless you know the I, how can you know the I of all I s--the I

that makes every I experience its I-ness? The smog of ignorance hides from you this I behind the

I s. It is called **Maayaa** in **Hindhu** philosophy. It is compared to an enchantress, a danseuse, a

wily woman who entices away your intelligence by her dance, a **Narthaki**. This **Narthaki** can be

immobilised by **Keerthan** (Singing the glory of God, with full Faith in His Grace). Note that

keerthan is but **Narthaki** transposed; Wisdom is ignorance overcome. **Keerthan** will keep the

vision dear and direct it on the sublime and the Supreme.

You are all caskets of divine Love; share it, spread it. Express that Love in acts of service, words

of sympathy, thoughts of compassion. Just as when you awake from sleep, you know that the

dream which you had was a matter of minutes, though the chain of events dreamed spanned

many years, this life will appear a transient affair when you awake into **inaana** after this brief

'dream of life.' Be always full of joy so that when death calls, you can quit with a light laugh, and

not whimper in grief. I bless that you may so shape your lives and activities that this supreme joy

will be your lasting possession.

Kampaala, 7-7-1968

24. Light the lamps of love

LIFE on earth is, as on the ocean, ever restless, with the waves of joy and grief, of loss and gain,

the swirling currents of desire, the whirlpools of passion, and the **simooms** of greed and hate. To

cross the ocean, the only reliable raft is a heart filled with the Love of God and Man. Man is born

for a high destiny as the inheritor of a rich heritage. He should not fritter his days in low pursuits

and vulgar vanities. His destiny is to know the Truth, live in it and for it. The Truth alone can

make man free, happy and bold. If he is not prompted by this high purpose, life is a waste, a

mere tossing on the waves, for the sea of life is never calm.

Man seeks to earn contentment and joy by subjugating the forces of Nature to his fragile will.

But all efforts to establish mastery over **Prakrithi** (Nature) or command it, or employ it for

personal aggrandizement are bound to fail, are certain to recoil on man with deadly impact. In

India, the story of the **Raamaayana** is well known. In that story, **Raavana** coveted **Seetha**,

daughter of Earth (that is to say, Nature). He did not evince any attachment to the Lord of

Nature, that is to say, **Raama** (God). He sought to gain nature, not the master of Nature (**Raama**,

the husband of **Seetha**). The penalty he paid was terrible; he perished in the flames of his own

foolish passion. The vast empire he built up so laboriously lay in ruins. He fell amidst the

corpses of the heroes who had rendered him unswerving loyalty.

Raavana was a great scholar: he

had climbed the highest pinnacle of asceticism and won many supernatural powers. But, since he

did not bend before the master of **Prakrithi** (Nature), he suffered irreparable damnation.

Walk Sunward to escape from shadow of **Maayaa**

When his steps are directed towards God, man has no reason to fear; but when they are turned

away from Him, fear haunts him at every turn. God is the source of the highest joy. People yearn

for joy, but they accept as genuine the counterfeit joy given by the senses. No one knows that

Nature is but the vesture of God. There is nothing real except He. When the morning Sun is

above the horizon and you walk away from it towards the west, your shadow lengthens and struts

before you. That shadow is **Maayaa**---the primal illusion, the basic ignorance; it deludes and

hides truth and clothes it in the costume of falsehood.

To discard **Maayaa** and escape from its shadow, you have to walk sun-wards. Then the shadow

will fall behind you. When the Sun (the source of reason and Intelligence) climbs higher and

higher, the shadow becomes shorter and smaller. Until at last, when he is right on top, the

shadow (**Maayaa**) crouches at your feet, surrendering to you; you can trample on it. So too, when

your Intelligence is supreme, **Maayaa** cannot cast her evil spell on you.

The **Gaayathri** Hymn of the **Vedhas**, recited thrice a day by millions,

asks for the awakening of
the intelligence so that when it brightens like the Sun at its zenith, the
smog of delusion is
destroyed. Then the waves of indecision and decision that confound,
contradict and confuse are
stilled. This is the process of yoga or the arrest of the wandering
mind, as Pathanjali defined it
centuries ago.
Bhakthi is a continuous condition of the mind
Bhakthi is also a yoga, a process of eliminating the mind or
transforming the mind into an
instrument for realising God. Bhakthi, however, has been watered
down into a routine ritual---
like turning the beads of a rosary, squatting a specified number of
hours before an image,
offering of incense, waving of lights, ringing of bells, dipping in holy
waters, or climbing hills to
reach shrines. These are acts that quieten some urges and quicken
others, which may or may not
be congenial.
Bhakthi is not a penitential uniform that can be put on or off, as
occasion demands. The
constables on duty here wear uniforms, complete with ribbons and
medals; but, when they reach
home after their hours of duty, they take it off and wear other
dresses. Devotion cannot come
upon you during stated hours and fall off when you relapse into
normalcy. It is a continuous,
constant condition of the mind, a confirmed attitude, a way chosen
and adhered to with avid
attention.
Today, man dabbles in yoga (devotional practices) in the morning
hours, revels in bhoga
(festivity and luxury, catering to the senses) during the day, and
tosses about in toga (disease)
during the night! Bhakthi is not to be 'performed' during certain
periods every day and
superceded by other fashionable attractions. Bhakthi is a constant,
continuous bent of mind, a
habit of thought, a way of life. It must be loyally adhered to whatever
may happen---dishonour,
distress, despair, deprivation, pleasure, prosperity, power and pomp.
God has no trace of anger or worry
The true devotee is deeply aware of the transitoriness of earthly
triumphs. He knows that death is
the final arbiter, that God is the only dispenser, and so, he is firm and
calm, whether it is foul or
fair. He will not slide or climb whatever happens. He knows that the
God whom he adores is the
indweller in the blade of grass and in the most distant star. God gives
ear to the prayers that rise
in all languages and even from the silence of the dumb. He has no

trace of anger or worry. You
too have no reason to develop anger and anxiety.
When the teeth bite your tongue do you get angry at them for
hurting? Do you break the teeth
that hurt it so? No. For, teeth and tongue are both yours, both you.
Similarly, he who hurts you
and you, are both limbs of the same Body, God. Feel that one-ness and
avoid hate. God is on the
look-out for his inner vision; He blesses those whose hearts are so
vast that they can take in all
His children. How can He be pleased when you are so selfish and
narrow-minded that you send
away His children from the door-step of your heart?
You must first have a clear understanding of the nature of the Goal---
God or Goodness or the
Universal Absolute---whatever the name, its grandeur, its
beneficence, its magnificence. Then,
that understanding itself will prompt and urge you towards it. The
Universal of which you are a
unit is pure, true, egoless, unlimited and everlasting. Contemplate on
It and your innate
egolessness, truth, purity, and eternality will manifest itself, more
and more every day.
With God on your side, the world is in your hold
You may have accumulated riches, acquired deep scholarship and
achieved health and strength.
But, unless you have gained, in addition, a vision of the Supreme
Sovereign, and an aspiration to
be ever in the ecstasy of that vision, all that has been garnered by you
is mere lumber. India has a
great epic, the Mahaabhaaratha, which describes a war between the
Kauravas and Paandavas.
The Kauravas had superior financial and military resources. They
approached Krishna, the
Incarnation of the Lord, for help; but, they were content to receive
from Him a large army and a
huge quantity of hardware.
The Paandavas sought from Him only His Grace! The Lord agreed;
He came over to their side,
alone and unarmed! He held just a whip and drove the homes of
Arjuna's chariot! That was all;
but, that was all that was needed for victory. The Kauravas were
defeated to the uttermost; the
Paandavas won the empire and eternal fame.
If God is on your side, you have the world in your hold. This is the
lesson driven home by the
Hindhu scriptures. "Give up all bonds of fight and duty, surrender
unreservedly to Me; I shall
guard you from sin and liberate you from that sad cycle of 'entrances'
and 'exits' on the stage of
life. You can remain ever in your own Reality of Eternal Calm," the
Lord has assured.

Freedom and Light are what man needs more than anything else. He needs them even more than breath. That is why he is miserable when bound and in the dark. Man struggles like a fish in a dry bowl, frantically, to return to God, which is his home, and Aanandha (divine bliss), which is his element. He seeks God or Aanandha, which is but another Name of God, up in space, down in the bowels of the earth, alone or in crowded congregations, in silence or in noise. But all the time the spring of aanandha lies in his own heart. He can tap it if only he knows how to delve into the poise of deep meditation. Man can purify himself into divinity by meditation. Many postpone saadhana (spiritual discipline) to old age. This is wrong. Earn the precious reward while you are young and fresh. It is never too soon to begin. The tongue, the eye, the ear, the hand and mind should all be trained from boyhood upwards to avoid evil. If these are kept clean and holy, the Grace of God is won. When the flesh urges you to fall into falsehood, do not yield, stand firm. When the individual is strong and steady, the family prospers: when the family prospers, the village is happy; when the village is happy, the country is secure and strong; when countries are strong and secure, the world is full of humility and reverence, charity and peace. Sing aloud the glory of God and charge the atmosphere with Divine adoration; the clouds will pour the sanctity through rain on the fields; the crops will feed on it and sanctify, fortify the food; the food will induce Divine urges in man. This is the chain of progress. This is the reason why I insist on group singing of the Names of the Lord. Man is Divine: he can purify himself into perfect Divinity by the process of dhyana (meditation), taken up with eagerness and followed with faith, by virtuous individuals. As regards the technique of dhyana, different teachers and guides have different methods. I shall give you now the most universal and the most effective. The most effective method of meditation Set aside a few minutes, every day, in the beginning for this; later, you are sure to extend the period, when you experience the thrill of peace. Let it be the hours before dawn. This is preferable because the body: is refreshed by sleep and the peregrinations of day-time have yet to impinge on the senses and distract physical and mental energy. Have a lamp, with a bright little flame, steady and straight, or a candle, before you. The flame does not diminish in lustre,

however many lamps may be lit therefrom. So, the flame is the most appropriate symbol of the eternal Absolute. Sit in the padmaasana (lotus posture) or any comfortable aasana, in front of the flame. Look on the flame steadily and closing your eyes, try to feel it inside you, between your eyebrows. From there, let it descend down into the lotus of your heart, illumining the path. When it enters the heart, in the centre of the chest, imagine that the petals of the lotus bud open out, one by one, bathing every thought, feeling, emotion and impulse in the Light and removing darkness. There is no space now for darkness to take refuge; it has to flee before the flame. Imagine that the Light becomes wider, bigger, brighter. It pervades the limbs; they can no more busy themselves in dark, wicked, suspicious activities. They have become, you are conscious of it, instruments of Light, that is to say, of Love. The Light reaches the tongue. Falsehood, slander, bragging, spite vanish from it. It reaches the eyes and the ears. All dark desires that infest and infect them are destroyed by the brilliant Light of Wisdom and Virtue. No more puerility, no more poisoning of the ear. Let your head be charged with Light; all wicked, vicious thoughts disappear, for, these are denizens of darkness. Imagine that Light in you more and more intensely--and it will be so. Let it shine all around you, enveloping you in the brilliance of Love; let it spread from you, in ever widening circles, taking into its fold your kith and kin, the loved ones, friends, companions---nay, strangers, foes, rivals, enemies---all men all over the world, all living beings--all Creation. When light meets light, it is all Light. Do this every day, without break; for as long as you enjoy it; do this deeply and systematically; a time will certainly come when you can no more relish dark and evil thoughts, no more yearn for dark and sinister books, no more crave for toxic food and drinks, no more handle ugly demeaning things, no more suffer infliction of infamy or injury, no more formulate evil designs. You are then in the realm of the Divine, of Peace beyond words. Stay on in that thrill, witnessing Light, being Light, everywhere, for all. If you are used to adoring God in any form, visualise that Form in that Light. For, Light is God; God is light. When light meets light, it is all Light. There is no boundary between your light and His Light. They

merge, they fulfil.
 In this a-**shaanthi** (**peacelessness**), that is confounding the world,
 you must seek **prashaanthi** (the
 higher spiritual peace); in that **prashaanthi**, you can visualise
prakaanthi (Supreme Splendour)
 and in that **prakaanthi**, the all-embracing **Paramjyothi** (immanent
 and transcendent splendour,
 boundless, benign) is experienced; in that **Paramjyothi**, the Universal
 Eternal Absolute, the
Paramaathma is experienced. When the individual meets the
 Universal it becomes Universal. I
 and I become we; we and he become only we. Practise this
 meditation, regularly everyday. At
 other times, repeat the Name of God (any Name that arouses in you
 the spirit of adoration and
 devotion), always taking care to be intensely conscious of His Might,
 Mercy and Munificence.
 Sharing **Aanandha** heightens it for both
 I want that in **Kampaala** people who are interested in spiritual
 progress must gather in groups for
Bhajan, and adore God and sing His Glory. It is not enough if you
 gather in thousands on
 occasions when a **mahaathma** (sage) comes to town; you must do it
 as a duty to yourself. Meet
 once a week or oftener; do **Bhajan**, read some spiritual book that will
 inspire you to further
saadhana, meditate for some time and depart, refreshed and
 strengthened. Feed the little lamp of
 yours with the oil of enthusiasm provided by godly company.
 Wherever possible, you can also move along the streets, singing in
 chorus the Name of God.
 This is called **Nagarasankeerthan** in India; it awakens in all who
 hear and participate, the
 consciousness of living in the lap of God; it is done before dawn, when
 the east is suffused with
 the glow of Sunrise. The day starts with the paeon of praise for the
 Giver of Gifts, the sustainer
 of life, the strength and solace.
 Embodiments of Love! Cultivate Love, pure, unsullied by selfish
 desires. Share that Love with
 all your brothers and sisters of all creeds, colours, climes. When your
 neighbour prays to God, do
 you not feel kinship with him? Is he not asking in anguish for the
 same gifts, from the same
 Giver? He may be asking in another language; in another style; in the
 formalities of another
 creed. But, his hunger and thirst are the same as yours. His
Aanandha and grief are the same as
 yours. Share that **Aanandha**; sharing heightens it for both. Share that
 grief; sharing lowers it and
 robs it of its bite. Let your Love flow into the hearts of others.
 Stagnant water becomes foul;

flowing waters are cool and limpid, Love is **Aanandha**; Love is
 Power; Love is Light; Love is
 God.
 I shall come among you again, next year, I shall then stay longer, to
 accept your Love. I shall be
 happy when each one of you becomes a Lamp of Love, shedding
 virtue and purity all around
 you.
Kampaala (Uganda: East Africa), 8-7-1968
 The tongue is the armour of the heart; it guards one's life. Loud
 talk, long talk, talk full of anger and hate---all these affect the
 health of man. They breed anger and hate in others; they wound,
 they excite, they enrage, they estrange.
 Why is silence said to be golden?
 The silent man has no enemies, though he may not have friends. He
 has the leisure and the chance to dive within himself and examine
 his own faults and failings. He has no more inclination to seek
 them in others.
Shri Sathya Sai
 25. Emergence of enthusiasm
BHARATHEEYA Samskrithi (Indian Culture) is being revered as an
 ideal constructive
 contribution to human welfare but its legitimate inheritors are
 neglecting it and losing the peace
 and joy that it can confer. This **Samskrithi** is a huge tree, whose
 branches have spread over the
 entire world, giving comforting shade to all the peoples. The basic
 discoveries of this culture that
 teach the methods of acquiring that peace and that Joy cannot be
 challenged and negated by
 science, for, science can only manipulate material things and study
 their interactions, behaviour,
 composition and structure. Moreover, in science the hypothesis that
 is found valid today may be
 negated by a new set of facts that come to light tomorrow.
 The spiritual laws that the sages of India have discovered and laid
 down will never be over-ruled;
 they stand valid for ever. Further research in spiritual laws can only
 strengthen and confirm their
 authenticity as further facets only render the diamond more brilliant.
Bhaarith has contributed to
 the world the priceless gem of Truth: "**Eesvarah**
sarvabhoothaanaam hridhese, Arjuna,
thishthathi"---"God is the resident **motivator** of all beings". Until this
 fact is realised by the
 individual, he will be tainted by traces of anger, pride and hate, for he
 sees others as distinct and
 different.
 All men in all countries are on the same pilgrimage
Karna, the eldest born of the **Paandavas**, did not know that he was
 the brother of the other five.
 Nor did the five brothers know this fact. As a consequence of this

ignorance, **Karna** was saturated with hatred towards the five; he longed to destroy them; he prepared himself for battle against them with unabated vigour. The five younger brothers too, planned to destroy him and behaved towards him as if he were their deadly enemy. When **Dharmaraaja**, the eldest of the five, came to know---after the death of **Karna**, which they effected successfully---that **Karna** was his brother, his agony knew no bounds; he was struck disconsolate and was torn by despair. If only **Dharmaraaja** had known the truth, all that grief could have been avoided, **isn't** it? So too, until you know that all are altars where the same God is installed, all are moved and motivated by the grace of the self-same God, you are afflicted by hate and pride; once you know it and experience it, you are full of love and reverence to all. The barbarous remedy of war will be given up when this basic brotherhood is felt in the deepest core of man. All men in all countries are pilgrims proceeding along the path to God. The progress of each is decided by the discipline adopted, the character formed, the ideal kept in view, the leadership chosen and the faith implanted. Just as trees and plants, birds and beasts differ from one region to another, the rituals, practices, disciplines and ideals may differ from community to community; each is good for that region and that stage of development. You cannot transplant one, from one human community to another. The atmosphere in which you have grown up is the most congenial for you. For God, Universe is the mansion It was this principle of Love, based on the recognition of Oneness in God, that was planted by Me in East Africa. The **Aathma-thathwa** (which is the wave-God of the Ocean-God that is in the hearts of all men) was declared by Me, at **Nairobi** and **Kampaala**, in My discourses. The emergence of enthusiasm that day at **Nairobi** when I landed is something indescribable. People were filled with Supreme **Aanandha** (bliss divine)' wherever I went, though in special planes and without intimation, people gathered in large numbers, their eyes shining in joy and love. Your material eyes see countries as different; in reality, all countries are limbs of one organism; all bodies are activated by the same Principle. For God, the universe is the mansion. Each nation is a room, a hall, in that mansion. So, when I move from one room to

another and come back, why do you indulge in all this commotion and celebration? I do not feel that I had been to another mansion; it was all so familiar to Me. You should not also emphasise the apparent distinction; for the Divine, all are the same. At first, in **Kampaala**, most Africans were gathering on one side and the Indians on another; but, the very next day, as a result of My counsel, they came together and sat in friendly company, singing the **Bhajan** (group singing) songs in **unison**. And when I left, the Africans, along with their Indian friends and companions were shedding tears at the thought of separation. Even the constables on duty sobbed and called out, "My Lord," unable to bear the grief! Without bounds, devotion easily falls into hysteria **Dr. Munshi** now described **Bombay** as the City Of Lost Faith; people here value **dhanam** (riches) more than dharma (fight). But, I know that the citizens of **Bombay** are imbued with a great craving for the right, the moral and the spiritually uplifting dharma. I know that they yearn for it and would like to acquire it. Only they have no knowledge or experience of the discipline that can confer it, the mode of life that will ensure it. The young volunteers who regulated and served the gathering at **Kampaala** and **Nairobi** were students of colleges and schools; they had no experience of such vast numbers; each one was eager to approach Me and do obeisance to Me. Yet, they served remarkably well. They had scant knowledge of Indian ceremonial as regards reception and welcome; but they attended to every detail with remarkable anticipation. You in **Bombay** have heard Me often and you are aware of the rules of discipline I like to be observed. But, I found Africans were much better. However far I moved among the huge gatherings, people never ventured to rise and fall at My Feet; they did not as much as lean forward to touch them, unless I indicated that they could. They paid homage in their hearts only. Devotion, when it knows no bounds, easily falls into hysteria. The nations of the West are yearning now for the opportunity to listen to the Message from Me and learn the lesson of Love---for they have lost the secret of peace within. Every one from the Ministers, the Commander-in-chief and the Mayor to the ordinary peasant and labourer declared that they had never experienced such **Aanandha** before as the visit gave them. The Mayor of

Kampaala said when I was leaving, 'We cannot give you a send-off, for you are always welcome.'

Henceforth, you will see Dharma, illumining With its splendour country after country. In every country, what is most essential is the practice of the principles they profess, the bringing into the details of daily life the attitudes of brotherliness that devotion to God instills. In India too, children of **Bhaarath** have to be inspiring examples of what spiritual **saadhana** can achieve, how much of **prema** and **shaanthi** it can bestow. Be good **Hindhus**, that is to say, act according to the meaning of the word, **Hindhu**. **Hindhu** means, he who is '**duura**' (far from) '**hin**' (**himsa** cruelty, violence). Be immersed in **Prema**; you will ever be away from violence. You can then be in **shaanthi** and others will derive **shaanthi** through you.

Dharmakshethra, Bombay, 14-7-1968

You do not wait with folded hands for the cup of coffee to cool down to the required warmth; you ask for an extra cup and you start pouring the coffee from one cup to the other, is it not? The same anxiety, the same **saadhana** has to be shown in spiritual matters also, to take in the beverage of Divine Grace.

Shri Sathya Sai

26. The five mothers

THIS is a day full of significance, not only for **Ananthapur** or this District or this State, but, for all other States also. On the occasion of the School Day of the High School for Girls in this town, as early as 1964, I had announced that what this town needed most was a College exclusively for Women. That **sankalpa** (resolve) has today realised itself. Very soon, this will become a **fulfledged** completely equipped educational institution, with a status peculiar to itself. The prompting behind this college is not the search for reputation, or the desire to propagate a cult, or the hope of monetary profit. I know that fame is a fickle figment, that reputation is something that **rots**, that profit is defiled when it is measured in terms of cash. I have allowed this college to rise, because it will instill in the minds of the students the ancient ideals of **Sathya**, Dharma, **Shaanthi** and **Prema**, ideals that are delineated in the **Vedhas**, described in **Shaasthras**, illustrated in the epics, practised by countless generations of the men and women of this land and confirmed as best suited for individual and social progress by its saints and sages, law-givers and leaders, for centuries. All are eager to learn the secret of peace Every student born and bred in this land is the inheritor of this

precious heritage and has a right to know it and benefit by it. Agriculture is for living; mind-culture is for life. Skills are for shaping material things so that they cater more for the comfort of man; studies are for shaping attitudes, feelings, desires, emotions and impulses of man, so that they may confer more peace, more joy, more fortitude on man.

Prahlaadha told his father that "the father who leads the son to God is the only father who deserves the reverence due to that status." Fathers who lead their sons into the vortex of sense pleasure, the volcanoes of physical passion, the boggy marsh of pride and pomp---are unaware of their duties and responsibilities. So too, an educational system that keeps children away from God---the only refuge, the only kinsman, the only guide and guard---is really a system where the blind are engaged in blinding those who depend on them.

India has forgotten its real source of strength; it is seeking strength in the debilitating hunt for cankerous comfort. This college will feed the roots of that genuine culture of **Bhaarath**, which alone can **revitalise** the people of India, and through them, of the whole world. My visit to East Africa has shown that people there are eager to know about the culture and philosophy of India so that they may learn the secret of peace and joy.

Women, who were all these centuries, the bulwarks of Indian culture, the guardians of Indian spiritual wealth, are fast succumbing to the flimsy attractions of foppish culture, as is evident from the modes of living and the social behaviour of many educated women. This is the result of the artificial and empty system of education, as well as the subtle pulls of cheap literature and shoddy films. Women are the mothers of the coming generation; they are the teachers of that generation, during the first five years of life. The mother's responsibility is most crucial

The mother is the first of the five **Maathas** (Mothers), that the Indian child encounters: **Dhehamaatha** (the mother that gave birth to this body); Go-**maatha** (the cow that gives sustaining milk); **Bhoo-maatha** (the land that grows the crops which feed the body); **Dhesa-maatha** (the Native country that gives protection, care, love, rights and chances to serve and elevate oneself to one's full height), and **Vedha-maatha** (the heritage of spiritual treasure that reveals the aim and purpose of human life and takes one step by step, towards the Goal of Self-realisation). The

Dhehamaatha must reveal to the child the glories of all the other four; so her responsibility is the greatest and most crucial. That is the reason why it has been resolved to start a women's college, in every State, in order to promote the Dharma, which I have come to establish. This is part of the general task. Every act of Mine, every word, will have only that goal in view.

Aathma-vidhya (science of the Self) alone can fix the mind in Dharma. The students here will be given a glimpse of that **Aathma-vidhya**; they will develop a keen desire to know about it--- knowledge and desire that will stand them in good stead, when they encounter the problems of life. The war of **Kurukshethra**, for which the **Mahaabhaaratha** is the background and the stage, lasted for eighteen days; other wars have lasted longer, seven years' thirty years and even a hundred years! But, however long, they ended! They had a finish, some time!

But the battle between **Jeervi** and **Maayaa**, the individual and the fascinating, deluding wiles of the really unreal Nature with its enticing multi-**farioussness**---this battle is continuous; the earliest man got entangled in it; the last man on earth will have to fight it. It can bring victory to the **Jeervi**

(individual) only when, like Arjuna, he chooses the Lord as his charioteer and surrenders his judgement, his desires, to Him. **Maayaa** can be conquered only by allying yourselves with the Master of **Maayaa**, **Maadhava**. This is the lesson that **Aathma vidhya** teaches, this is the lesson that children in India have a right to imbibe; children from all over the world can benefit immensely from it.

Inauguration of **Shri Sathya Sai** Arts and Science College for Women, **Ananthapur**, 22-7-1968

If your foot slips, you earn a fracture; if your tongue slips, you fracture some one's faith or joy. That fracture can never be set right; that wound will fester forever. Therefore, use the tongue with great care. The softer you talk, the less you talk, the sweeter you talk, the better for you and the world.

Shri Sathya Sai

27. The footprints of God

This is the Day when the world celebrates the advent of Lord Krishna, who came down to earth

in order to transmute it into heaven and make Gods of men. Hundreds and thousands of times has this Day been celebrated, but, does man shine today with the jewels Krishna poured into his lap?

Has His Message been implanted in the heart and blossomed into higher life and aspiration? No.

The reason lies in hypocrisy that parades as devotion! Words emanating from the tongue, belying the activities of the mind and senses.

Man forgets that with each sunrise and sunset, a day is clipped off the allotted span of years; he leads life in a wobbling line from the cradle to the grave. He denies himself the Light of the

Spirit when struggling through the trackless jungle of matter. That light will reveal the Spirit that resides in every thing and being; it will deify and therefore, unify.

The Krishna whose advent you should celebrate is not the cowherd boy who charmed the village folk with His flute, but the Krishna, the indefinable, inscrutable, Divine Principle, that is born in the navel of the body (**Mathura**) as the product of the Divine Energy (**Devaki**), that is then

transported to the mouth (**Gokulam**) and fostered by the tongue (**Yashodha**) as its source of sweetness. Krishna is the **visualisation** of the **Aathma**, that the repetition of the Name grants; the

Vision that was gained by **Yasodha**. You must foster that Krishna on your tongue; when He

dances on it, the poison of the tongue will be ejected completely, without harming any one, as

happened when as a child He danced on the hoods of the serpent **Kaalinga**.

God is Bliss, Ecstasy and Sweetness

Yashodha traces Krishna to the place He hides in, by the foot-prints He leaves, when He has

broken the curds-pot, which she was churning. This is the symbolic story to illustrate how the

Lord breaks our identification with the body and leads us on to Himself, by signs and signals that

He provides all round us. These signs are ever present in the Nature around each one of us, in the

beauty of the rising Sun, the ecstasy of the rainbow, the melody of the birds, the lotus-spangled

surfaces of lakes, the silence of **snowcrowned** peaks---in fact, since God is Rasa (sweetness, ecstasy), all Nature which is but Himself in action is sweet and ecstatic.

With or without Form, It is **Aanandha**. Welcome It into the heart, as **Raama**---He who is joy and grants joy---or as Krishna---He who draws you by means of the joy. He imparts---and live all

your moments with It, offering It your **dhyana**, your **puuja**, your **japam**. That will open the

doors of **jnaana** (wisdom) and of Liberation. This is the mark of the wise, while those who are

otherwise, wander in the wilderness, filling their moments with meaningless trifles, toys and

geegaws.

"What am I to bewail?" asked **Harischandhra** to himself that night when a corpse was being cremated in the ghat where he was a watchman and fee-collector. He was once the sovereign of a vast empire; he held truth as the highest ideal; a saint asked from him vast treasure and he promised to give them to him, whenever he needed it; the saint brought down vast ruin on his empire, drought, famine, floods, fire, quakes, foreign hordes. And, when his treasury was empty, he demanded the promised treasure. The fundamental fault of man **Harischandra** sold his belongings, sold his wife and son into slavery, and himself served as a watchman in order to scrape together the amount for the saint. "Am I to bewail loss of the empire or the fate of wife and child or my own heinous occupation? No. I shall weep, I shall shed tears only because I have not yet realised Him, **visualised** Him," he cried. "I for you, You for me"--- that is all one needs, one need pray for. This is what the sages have discovered after years of agony and travail; this is what they have taught mankind. Man must repay the debt he owes to them by treading the path they have cleared, and observing the limits laid down by them in order to ensure a safe and victorious journey. Krishna told **Uddhava** that the supreme stupidity is "**Dhehaathma buddhi**" (the belief that the body is the self). That is the fundamental fault. When that is removed, liberation follows. India has the secret of this process of liberation. Nevertheless, Indians are enamoured of the glitter and glamour of the West, with its insatiable greed for sensation and for competitive triumph of every kind. They do not realise that the Western nations are weltering in anxiety, fear and frustration. There is a story that **Lakshmi** asked Vishnu one day whether mankind will ever turn towards God, since He had provided them with the skills and materials necessary for comfortable living. Vishnu replied, "I have endowed them with two qualities, which will draw them towards Me: Greed and Discontent." When man turns towards God, detaching himself from the bondage to the world, he will no more suffer from greed and discontent. See yourself and others as Divine. For, **sarva dheva namaskaaram** (obeisance to all the Gods) which is declared as sufficient to attain God, is only half the process; the other half the reverse, is the **sarva jeeva thiraskaaram**

(detachment from all beings). Between these two embankments, attachment to the Divine and detachment from the mundane, the stream of life can flow unimpaired in speed and direction, towards the Ocean of Divine Grace. See yourself as Divine; see others as Divine. Turn away from all else in you and in others. That is the essence of **saadhana**. **Naaradha** asked Vishnu once: The **Rishis** (sages) who had attained the purest Wisdom relating to the Universal **Aathma** could not win your Grace; but, the illiterate milkmaids of **Gokul** who were charmed by Your beauty, Your sport, Your music, Your prattle, Your sweetness, Your inscrutable mystery---they won Your Grace. How did this happen?" **Naaradha** himself came to know later that the **Gopees** had Krishna (the Lord) as the very breath of their lives, as the very sight of their eyes, the very sound of their ears, the very taste of their tongues, the very touch of their skin. While tending the cows and calves, attending to their husbands and children, doing the thousand and one chores of worldly life, they lived in Krishna, with Krishna and by means of Krishna only. **Sarvadhara sarva kaaleshu sarvathra Hari chinthanam**---"Under all conditions, at all times, in all places, their minds dwelt on **Hari** (Krishna; the Lord)." How then can God deny them Grace? Supremacy of devotion of the **gopees** When **Naaradha** went to **Gokul** and called the **Gopees** to gather around him so that they can listen to his teachings about the attainment of **inaana**, the **Gopees** gave no heed; they said they did not like to waste precious minutes. "The hours of day and night are not enough for us to dwell on the Name of the Lord. We do not require your verbal acrobatics to convince us that God is **Sath-chith-aananda-swaruupa**; we know, we feel, we experience the Bliss every moment." It was after this revelation of the supremacy of **Bhakthi** that **Naaradha** composed the **Bhakthi Suuthras**, which have become the guiding lamps for the aspirants. The **Vedhas** save by the power of **Naadha** (sound) with its mystic echoes in the cavity of the cleansed heart. The music of the flute, which represented the cleansed soul, which Krishna played, to draw the **Gopees**, is but the **Vedha-naadha** (sound of **Vedhas**) in another form. **Raama** drew the heart through the thrill of joy He gave. Krishna attracted the heart and got Himself installed therein through the Divine delight He conferred. They are but different expressions of the same compassion. From the inexhaustible

reservoir of Grace, you draw joy
 through one outlet, **Raama**, another derives the same delight and the
 same strength from another
 outlet, Krishna. That is only a distinction with no difference.
 My emphasis on **Naamasankeerthana** and **Nagarasan-keerthana** is
 prompted by this reason;
 mere dialectical skill is being paraded now as spiritual instruction
 and scriptural interpretation
 for the common man. And this is mostly done by people who have no
 faith in the doctrines they
 uphold, in the value of the disciplines they recommend. They are like
Harischandras on the stage
 propagating by theft histrionics the supremacy of Truth but off stage
 they live lives full of
 stratagems and subterfuges.
 Move every moment nearer to God
 Unless you practise what you profess, you stand condemned as
 "Drama **Bhakthas**" (Stage-play
 Devotees). India would not have fallen so low if only her sons and
 daughters had put into
 practice a fraction of what each one declares to be his or her duties
 and obligations towards
 others and towards God. As the river flows silently and steadily
 towards the sea, however long
 and arduous the journey, man too must keep the Lord in view and
 move every moment nearer
 and nearer to Him, until the ultimate merger.
 The Lord is most pleased with Dharma. For, in order to save Dharma
 and restore Dharma to its
 ancient purity and clarity, He condescends to assume human form
 and walk among mankind as if
 He was one of themselves! Therefore, if you yearn for the Grace of
 God, let Dharma be the
 inspiration behind every thought, word and deed of yours. Let the
 knowledge that all are
 repositories of the Divine inspire you with love, tolerance, sympathy
 and reverence.
 Through work filled with Dharma you progress towards worship that
 is filled with the
consciousness of Divinity in all and through that worship you attain
 wisdom when you experience
 the Divinity that fills all this. Work, Worship, Wisdom---**fruiting**,
 mature fruit, juice-filled fruit;
 this is the order of spiritual progress of each individual. When the
 fruit is saturated with
 sweetness, it drops. That is the consummation.
Naaradha once asked Krishna the secret of the attraction that His
 flute-play had on the **cowherds**
 of **Brindhaavan**. "Do they run to you, or do you run to them?" he
 queried. "Among us, there is
 neither I nor they; how can a picture be separated from the cloth on
 which it is painted? I am

imprinted on their hearts so inseparably, so inextricably", Krishna
 replied. Have God imprinted
 on your hearts; be ever so inextricably established in Him---that is My
 message to you this day.
Prashanthi Nilayam, 16-8-68
 You can be free from fear only when you are confident of the
 strength of the foundation.
 You do not see your breath or weigh it; but, breath is the very
 sustenance of life. The unseen is the basis of the seen.
 If you are caught up in the meshes of the seen, you cannot know
 the importance of the unseen.
Shri Sathya Sai
 28. Acquire Me as charioteer
 THE world is becoming more and more deeply immersed in
 irreverence and cruelty. Codes of
 decent behaviour are being ignored and laughed at. The material is
 receiving greater attention
 than the moral and spiritual. Faith in the victory of truth, justice and
 goodness is fast
 disappearing; the distinction between good and bad is seldom
 recognised. The child **Raama**,
 when he was brought into the hall where **Dhasaratha**, **Koushalya**
 and **Vashishtha** were together,
 touched the feet of **Koushalya** first, of **Dhasaratha** next and of
Vashishtha last---thereby
 demonstrating that it was aware of the ancient discipline: "Revere the
 mother as God, revere the
 father as God; revere the preceptor as God." Gratitude for these three
 is absent only among
 animals which soon ignore the parents, once they are weaned.
 Keeping them as well as the
 preceptor in grateful memory is the sign of the human kind.
 The world is a gigantic play designed and directed by the Lord to
 instil in man the sense of awe,
 reverence and wonder, so that, drawn by its beauty, charm, and
 mystery he is enabled to visualise
 the source of all this beauty, all this exhilaration and all this enticing
 mystery. **Meera** asked her
 mother, as a tiny girl, "Mother! We are playing a game. The other girls
 have all given out the
 names of the man each will wed; who is to be my husband---tell me, I
 must tell them his name?"
 When she worried her for some little time, the mother blurted out,
 "This **Giridhar**, installed in
 this shrine, He is your husband. Go".
 The Lord is all Compassion, all Grace
Meera dedicated herself to the Lord **Giridhar** (Krishna) from that
 moment and saw everywhere,
 at all times, only His complexion and His compassion. The body is the
 bridegroom for the Life
 principle which is the bride; this is the wedlock in every life. As the
 body enfolds, guards and

fosters life, the Lord maintains the vital principle enshrined in man, so that it may realise Him.

The Lord is all Compassion, all Grace. **Bheeshma** the grandfather of both the clans that were

battling for supremacy in the field of **Kurukshethra**, had led the **Kaurava** hosts for eight days, but

victory was not in sight. So the eldest of the **Kauravas**,

Dhuryodhana, approached him and

prayed for a more terrific onslaught on the enemy, to be guided and directed by him. **Bheesma**

replied that it would be either death or victory for him, the next day.

Knowing this, Krishna

persuaded the **Paandava** Queen, **Dhroupadhi**, who was imbued with the deepest devotion to Him,

to accompany Him to the camp of **Bheeshma** at dead of night.

Prayer was the source of strength for **Dhroupadhi**, that tormented Queen; her prayers could not

but move the Lord. She entered the tent of **Bheeshma**, with her face hidden behind a veil.

Krishna had asked her to leave her sandals behind, lest their pit-a-pat should disturb the silence

and alert the guards. He wrapped them in a silken kerchief and carried the bundle under His arm!

Dhroupadhi moved into the tent and fell at the feet of **Bheeshma**, who blessed her,

spontaneously as was his wont, "May you have many years of happy married life!"

Have faith in God, He will never give you up

Dhroupadhi revealed herself as soon as she was blessed thus; she prayed that the **Paandava**

Brothers, her husbands, may be saved from his arrows. **Bheeshma** guessed that Krishna must be

the author of this **strategem**; **Bheeshma** knew that he was doomed to die. "We are but puppets in

His hands," he said and when he found Krishna at the entrance to the tent, he inquired what the

bundle contained. Imagine his dismay when he was told that the Lord had condescended to carry

under His arms the sandals worn by His devotee! Have faith in Him; He will never give you up;

He will guard and guide you until victory is won. Sincere devotion, unshaken faith---they can never fail to earn Grace.

Dhroupadhi had the faith to surrender unreservedly; she led a dedicated life. The five **Paandava**

Brothers who were her husbands are the five vital airs (the **Pancha-praanas**) which activate and

vitalise the body. She is the Energy that sustains the **Praanas**, by constant vigilant care.

To have that faith you must dive deep into the inner mystery of the **Avathaaras**, like **Raama** or

Krishna, and not lose your way in the tangle of the outer events and

emotional conflicts, the

external adventures and activities. Do not take **Raama** as a brother, son, husband, entangled in

the personal calamity of having his wife kidnapped and heroically rescuing her. You can be

moved into adoration only by diving into the cool depths of the inner mystery. This process was

specially discovered by the sages of India, and so, India rose to the status of the Guru of the

whole world. Natural humility, instinctive reverence, continuous contemplation on God and His

glory---these shall be your **deeksha** (path of dedication) for acquiring **raksha** (security).

Grief and distress are God's ways of shaping us

The role of India has been to remind mankind of this **deeksha** and to help it to attain this **raksha**.

But this role is being neglected in recent times because the aim now is to acquire quick though

transitory pleasure and not lasting happiness. The **Manusmrithi** (Code of **Manu**) which regulates

daily life for the individual and sanctifies and salvages every moment is today cast away as an

obsolete guide; its social and moral codes are condemned as outdated. Life, for the modern man,

has to be an uninterrupted round of joy. So, man flits from one disappointment to another, and is

ever in search of a joy that material gains cannot yield.

Joy is a deceptive trap; grief is the real preceptor, teaching caution, circumspection,

discrimination, detachment, awareness and vigilance. Death is not the merciless foe he is made

out to be, he is the friend and companion, the teacher, the kindly kinsman who takes you into his

fold and clothes you with the halo of remembrance. The heart of man has to be toughened, not

hardened; it has to be made soft, not slithery; this can be achieved only by the blows of loss,

grief and distress. It is God's way of shaping us, in the Divine mould. But, man is blind to His

Mercy; he revolts at the first blow of the sculptor's hammer! He leaves off one Divine Form and

transfers his loyalty to another Form, which he believes to be more propitious. You bring a

picture of **Sai Baaba** and install it in your domestic altar, and start offering flowers. If, a few days

later, your cow yields less milk than usual, you decide that it is due to the evil worked by the new

God who has come into the home or by the anger of the old God who has been superseded, and

you cast away the picture!

Man can master disease and death

Do not offer flowers or worship any form of God for the sake of these

low gains. Do not lose the great chance of association with the Divine, by identifying God with your trivial likes and dislikes, your tawdry aims and ambitions. "**Anithyam asukham lokam** imam **praapya, bhajaswa maam**" ---that is the command. "Having come into this **uneternal**, unhappiness-filled world, adore Me, in order to save yourself." How can the body escape disease and death? How can the mind escape agitation and anxiety? Of course, you can master disease and death, avoid agitation and anxiety, by taking the prescribed remedies and observing the prescribed regimen. Sing the Glory of God when you are afflicted by grief or distress; for, it is at such times that you need Him most. It is when fever is on, that the tablets have to be taken at shorter intervals or in larger numbers. The **Paandavas** knew this secret of success; they called on the Lord whenever circumstances conspired against them. Ordinary mortals start lamenting, "**O**, all my **puuja** has been in vain; all the worship I offered so sincerely and with such heartfelt yearning, has been a waste." Others too laugh cynically at the misfortunes of the devotees and draw them away in the dreary desert of unbelief. Do not give ear to these evil men. Be firmly rooted in faith; feed the roots with repentance and prayers. Only those who are engaged in **puuja** (worship) in order to impress others, will give them up when fortune takes an adverse turn. The rest will accept whatever comes with the supreme indifference of the saint; fortune, good or bad, is for them only the observe and reverse of the coin of Divine Grace. The true sign of a **Sai Bhaktha** is this steadiness. He cannot swerve from this chosen path by cynicism or the call of luxurious pomp. He puts spiritual teachings into practice and knows the immeasurable gain it gives. Saturate your mind with faith in Krishna's teachings. This Day is celebrated as the birthday of Krishna. You have the faith that this day is a great festival; but, have you the faith that induces you to follow-the teachings of Krishna? Do not derive comfort by filling the stomach with savoury and sweet dishes. Derive it by filling the brain with the teachings, by saturating the mind with faith in them, by shaping thoughts, feelings, emotions, impulses, attitudes, activities---all in accordance with them. The usual activity of a person who calls himself a **bhaktha** (devotee) of **Raama** or Krishna or **Sai Baaba** is, as you must have noticed, planning to build a temple! A new

temple rises up and an old one crumbles. Why should these people run about with appeals and donation lists, clamouring for contributions? Each one is induced by ego to build a temple, not for God, but for himself. "I shall build a house where my God, who has now no roof over His head, can stay." That is the vain and vulgar motive which is at the back of all this mania for raising **mandhirs** (places of worship). The persons who are approached feel superior, the person who appeals for help displays his want of faith in the God whom he adores; people imagine that the **Mandhir** is for a new God, a God who competes with older Names and Forms of Divinity for their patronage and support! Altogether not a desirable activity for a **bhaktha**, **isn't it?** Do not hope to come nearer to Me by such means. I have no sense of distinction between **bhakthas** who worship this Form or that. All can come near, all who crave for heat and light. The heat of this splendour will destroy the chill of sensual pleasure; the light will scatter the darkness of ages. Cultivate **Prema** (Love) towards all; that is the way to gain nearness. I do not measure distance in terms of meters or miles. The range of Love decides distance for Me. Transform your hearts into **Prashanthi Nilayams**. Another point: You desire that I should come to your houses; you pray to Me to do so, you grieve when I do not come, you start reviling yourself that you are poorer than others, that you are less spiritually developed perhaps, and so on. Now, all this is irrelevant. I have no place in My heart for such distinctions and differences. You may believe this or disbelieve. But I must reveal the real response of My Heart. I have no enthusiasm to visit the houses of people; nor have I any disinclination to do the same. I do not care for the brick and mortar structures in which you live; I care to visit and reside in your hearts. This **Prashanthi Nilayam** is not my residence; when your hearts are transformed into **Prashanthi Nilayams**, they are My residence. When you pray that I should visit your village, I think of the facilities it has--not for Me, I need only standing space---for the thousands, the **tens** of thousands, the hundreds of thousands that gather to have My **Dharshan** (sight). How can I tolerate the slightest inconvenience to them, the women, the children, the sick, the aged, the blind, the decrepit, that come for counsel, consolation, courage and cure?

Justice shall be meted out to all
 Let Me tell your another point also. Do not delay any more; take hold of this unique chance, even
 while you can. Ask Me about the saadhana you should adopt for your liberation; begin practising
 from this day. Later, it may be difficult to approach Me and ask Me. For, people are coming
 towards Me in full unending streams, and you may have to take Dharshan of Me from miles
 away! This is bound to grow into a Vishwa-vriksha (a World-tree), that sheds shade and shelter
 on all. This has come down in this Form with that very propose. It knows no halting, no
 hesitation. My name is Sathya (Truth). My teaching is Truth; My path is Truth; I am Truth.
 In each Yuga, the Divine has incorporated itself as an Avathaar for some particular task. This
 Incarnation is different in that It has to deal with the crisis which is world-wide and worldshaking.
 Intellectual conceit has grown so wild that men have become foolish enough to ask,
 "What and where is God?" Immorality has put on the garb of morality and is enticing man into
 the morass of sin. Truth is condemned as a trap; justice is jeered at; saints are harassed as social
 enemies. Hence this Incarnation has come to uphold the True and suppress the False. I behave
 like you, moving, singing, laughing, journeying, but watch out for the blow I inflict of a sudden,
 to chastise and to warn. I shall scorch the wrong-doer for his wrong and soothe the virtuous for
 his righteousness. Justice shall be meted out to all.
 Earn the unfailing Grace by sincere saadhana
 Discard through saadhana the attachment to individuality, to sense pleasures; welcome through
saadhana, the aspiration to expand the heart into the Universal. Do not cloud your minds with
 cheap desires, transitory hungers and thirsts, that need but morsels or mouthfuls. Yearn for the
 enthronement of your soul as the unquestioned Monarch of the Universe, when you merge in the
 Universal; celebrate your triumph over the foes within that hamper your march to victory.
 Acquire Me as your Charioteer; I shall lead you to that consummation. Earn that unfailing Grace,
 by your sincerity, simplicity and saadhana.
 Monks are instructed to shave their heads, so that they can move about unrecognised by former
 friends and companions; but, now we find that they desire recognition and even appreciation,
 adulation and adoration---things that cater to the ego, things they are asked to flee from! A monk

should, strictly speaking, eat like a dog and sleep like a fox---that is the popular saying. Eat
 whatever one gets and appease the hunger; sleep wherever one finds shelter; do not store food for
 another day or build a house wherein to pass one's days. Escape the entangling coils of the senses
 and of the ego that prompts them.
 Engage yourselves in puuja, dhyana or japam with single-pointed attention, so that when you
 rise, your face must be lit with the illumination of Awareness. The door is fitted in the house to
 facilitate the entrance of those whom you desire to come in. Watch the door so that dogs and
 donkeys, dust and dry leaves, do not rush in through that door. The senses and the mind are
 doors through which malefic influences can infiltrate into your consciousness and find a home
 therein.
 Consider all your acts as Worship. Duty is God; Work in Worship. Whatever happens, accept it
 gladly as His handiwork, a sign of His compassion. Thukaaraam was always in that mood. When
 he did not get something to eat, he thanked God for the chance to fast granted by Him. When he
 got some food, he thanked God for coming to him in that Form, and sustaining him so that he
 may sing His Glory. His glory, His compassion, His Grace---these are inscrutable; they shape
 themselves in manifold forms, as He wills.
 "Turn your feelings towards Me"
 Who are you to pass judgement on their validity or value? I do not like bhajan (group singing)
 that promotes rivalry, or envy or egoism or that emanates from intolerance. I appreciate and
 reward humility, fortitude, sympathy, service, brotherliness, and constant remembrance of God
 or goodness. When you yearn to have My picture on your heart, you must turn the lens of the
 camera towards Me, shouldn't you? Turn your intellect, your emotions, your feelings, your
 activities towards Me, then certainly, My picture will be imprinted on your heart. If your lens is
 facing the world and worldly things, how can it be imprinted upon your heart?
 Of what benefit is this discourse of Mine if you do not receive it into your hearts and act
 according to it? I find that all the efforts all these years to awaken you to your duty to yourselves
 are not fructifying in you. You are like the rocks on the seashore that unflinchingly face the
 beating of the waves. The rock does not move; the wave will not stop. This predicament should

end.

Awake and avail yourselves of this unique chance.

Prashanthi Nilayam, 18-8-1968

29. The two mothers

YOU are the greatest treasure that this country has; on you, its future rests. This is the land where

the sacred **Vedhas** were first uttered, **Vedhic** discipline realised the Divinity that they were, the

land where generation after generation of pious people lived simple and contented lives full of

love towards all beings. It is a great pity that you are growing up, utter strangers to this glorious heritage.

The truth, that the **Vedhas** reach man is: "**Soham**: That is I; the Principle that is Immanent in the

Universe is the same Principle that is immanent in Me, too."

Meditation on this grand thought

gradually leads man to know that there is no distinction between That and I, that both are One,

that there is no separate **Sah** and **Aham** and so there is only **Om**.

The **Vedhas** also teach three other basic beliefs: (1) **Karmaphala**---

Every act has an inevitable consequence.

Every cause has an effect. If you act with an eye on the consequence, you have to suffer the

consequence. Attachment results in bondage; detachment leads to liberation. It is the ego, the I

consciousness which tells you that you are the body, with its pack of senses that drives you into

attachment. Be vigilant that it does not lead you into desires that are harmful.

You are now free, you can go where you like, hiking on your two legs; when you marry, you

become a quadruped and when you get a child, you develop two legs more. Thus you grow into a

centipede and start crawling. Attachment makes you burdened and bound. The mind is the source

of all desire; so, try to acquire, not diamond, but, 'die-mind.' Let all desires for sense-objects die,

or, concentrate all desires on God. Surrender all desires to Him.

Surrender all instincts, impulses,

attachments to Him. In the **Geetha**, Krishna has assured: When you surrender everything to Me,

your welfare and happiness become My responsibility."

Start with faith, then only knowledge can grow

The other two doctrines are: (2) **Punar-janma**: Rebirth, according to **karmaphala** (result of

action) and (3) the unique birth of the Lord as **Avathaar** to save humanity from the fall. You

must start with Faith; then only can knowledge grow. Have faith in the book and start studying it;

then only do you get knowledge out of it. Without getting into water,

you cannot learn the art of

swimming. You will get the proof you need, only when you approach with humility and faith.

Be always cheerful sprightly. **Ups** and downs there will always be. on the road of life. Pleasant or

unpleasant, take all vicissitudes alike, with fortitude. In the sky of your heart, dark thick clouds

of desire and doubt hire out the brilliance of the Sun of **Buddhi** (intellect). They are only clouds;

they will pass away. Develop a strong character; reason will blow the wind which will drive off

the clouds. Meditate on God and pray that they pass away; the Lord will come to your help.

Develop unshakeable faith in yourself, your capacity to live well and long, to be of service to

your parents and the country. That is **Aathma-vishwaasa** (confidence in the Self). That is the root

of the tree of life. The sweetness in the fruit the tree yields is the sweetness of character. Pursue

your studies, not for the sake of a job alone, but, for living a good and happy life. That is to say,

you must, even from now, cultivate faith in God, keep virtuous company, nourish discipline and

cherish ideals of service. Control the senses; avoid seeing evil, hearing evil and relishing evil

sights, words and news. Bad thoughts breed bad character and drag you down into the beast.

Those whom we now adore for their exemplary lives have been boys and young men like you;

they did not neglect during their youth the development of their moral fibre and qualities of

sympathy and service. You too should not neglect these.

Students should earn the trust of people

Vidhyarthi (student) means, a person engaged in study, one who aspires to acquire **vidhya**, but

Vidhyarthis have now become **Vishayaarthis** (those who aspire to acquire sense pleasures and

sense objects)! **Vidhya** (study) is becoming **shuunya** (zero) since students are kept busy with

other things than study. Not all are bad; but, the entire student community has to bear the blame,

when a few among them are drawn into wrong ways.

Nowadays, students do not enjoy the confidence and trust of the people. In the olden days, when

ladies or old people or sick persons had to travel in train without any escort or help, when they

found even a single student in the compartment, they felt happy and relieved; for, they said, "0,

we have a student travelling with us: he will take good care of us; he will tell us where to get

down; he will get for us what we need." But, today the presence of a student is not welcomed!

What a fall, this is! How sad and unfortunate! Bad guidance from parents and teachers and the so-called leaders of the land, bad company at school and college, reading bad books, the craving to see films, all are responsible for the damage done to the pure-hearted, **blemishless** youth of this great country. Students have a natural reverence for the parent, the teacher and the leader; but, when these do not set a good example, when the teacher stoops to borrow a cigarette from the student, how can reverence persist? Curb the craving to be fashionable. Do not worry at the faults of others. Try to look into your own and correct them. For the disease from which you suffer, the drug must be taken by you only. If you are not at fault, never bother about what others may say. But, first, examine your behaviour and see that it is above criticism. Grow straight; do not grow crooked. Do not read trash and attend bad films, they warp character and extol violence and wickedness. Spend the money you have on good food instead. Develop good habits: doing **Bhajan** (group singing), practising **Aasanas** (yogic postures), meditation, silence---these will give you peace and joy, a clear brain and concentration. They will discipline the wayward mind. Curb your craving for being 'fashionable.' You do not know how much your parents have to sacrifice to cater to your tastes. They often borrow money, so that you can adopt the latest in dress or equipment. And, later, they are harassed by the money-lenders. Be continent; learn contentment. There is no wealth, like contentment. Use your time, as if it is something very precious. It is really the most precious Gift of God. It is fast running out; every moment lost is lost for ever. Try to serve the sick, the suffering; learn how to serve them efficiently and quickly. Move about always with a smile on your face; do not make the smile, a cynical grin or a laugh of merriment. 'No one should feel hurt by that smile; everyone should feel happy, should catch the infection of joy. Equanimity is the real state of **samaadhi**. Try to have restraint and moderation in everything: food, recreation, talk **etc.** Have neither too much freedom, nor too much restraint or regimentation. Revere your parents; they have gifted this body to you. They are your immediate and visible Gods. Be grateful to your mother who nourished you with her own blood and bore pangs for your sake, and

poured out her heart in love on you. Serving and worshipping the parents is really service and worship of God. For **Shri Raama**, the command of the father was as potent as Divine Command. At 70' clock in the morning, **Raama** was to be crowned Emperor; he walked towards the throne, to receive the crown and the homage. At 6.55, he was asked to walk into the forest, an exile for 14 years! He walked away as joyfully as he walked towards the throne; he had the same equanimity, whether it was this or that. His reward was the joy that he had followed the command of his father. That equanimity is the real state of **Samaadhi**; **sama-dhi**, equal awareness, undisturbed reaction to both pain and pleasure. You are growing older every moment: you will not be young always. The friendships and contacts you develop now at school or college are temporary. After your term is over, each goes in his own path, away from the rest. These attachments will then break off and new ones will fill their place. So, choose good companies and do not develop too strong an attachment to any one. Be friendly with all, but, do not allow that friendship to grow into excess. Impure thoughts lead to the path of ruin. Try to get into the company of devoted and God-fearing persons. When dust joins the company of air, it rises up into the sky; when it joins the company of water, it sinks into the depths of the earth. Your future is shaped by the company you fall into now. So, be very careful; I always like youngsters and I yearn to shower upon them My Grace. Look upon all girls as your sisters. If you look at them with evil thoughts, impure thoughts, you will be sliding down the path of ruin. If any one looks upon your sister with impure motives, how much will you be pained, how hurt will you be! Remember that and avoid hurting the others too. Try to develop brotherly and sisterly attitudes towards all you meet. Do not take delight in taunting or decrying girl students. Respect them and pay heed to their sense of self-respect. That is the means of winning My Grace. Remember that you have two mothers: the **Dheshha-maatha** (the Mother-country) and **Dhehamaatha** (the mother who gave the body). If you do not have a sterling character, the **Mothercountry** is thrown into grief. If you do not have love and gratitude, the Mother is thrown into grief. When both are happy through you, I am pleased and I will

shower Grace on you. Your life
 is then indeed blessed.
 From **Baaba's** Discourse to the
 '**Prashaanthi Nilayam**' Youth Camp **Dharmakshethra**, 13-5-1968
 30. Become the Lord's flute
 THE incarnation of Krishna was in order to propagate the sacred
 Dharma, which will lead man
 to the holiness he has to attain, and to teach the manner and
 content of the efforts he has to put
 forth. Krishna the Divine Principle is born in the navel of every one
 and has to be transported to
 the tongue and fostered there, as was done by **Yasodha**, with
 maternal care and love. That is the
 secret of salvation by **Naamasmarana**. In order to save man, the Lord
 appeared in a most
 charming Form, so, that He could draw his heart in love--- '**Raso vai
 sah**' (He is sweetness itself).
 So, Krishna easily steals into the hearts of even the most hard-
 hearted individuals. He is the
 '**badaa chitha chor**' (the greatest thief of hearts).
 The heart yearns for His voice, His Form, His flute. His smile, His sport
 and His pranks. That is
 the **thapas** (penance) which is rewarded by His grace. The yearning
 is so deep that all **bodyconsciousness**
 is lost, the senses are ineffective, and the mind is inactive, the
 intelligence is at a
 standstill, ideas of duality disappear. The individual sees before him
 only step after step of
Aanandha leading him to the highest bliss of merging in Him.
 The culture of **Bhaarith** has marked out the guidelines for achieving
 this Bliss. It is the
 consummation of all sweetness, all the joy, and fulfilment of all the
 highest desires. But, yet,
 man is struggling to achieve petty things, paltry joys and low desires.
 When you seek God, you
 must not be misled into by-paths and mirages. The seeker after gold
 must cast away brass and
 other yellow metals, that may distract him and destroy him. Like the
 river which leaps over
 precipices, creeps through bush and briar, flows round hills, seeps
 through sand but keeps the
 goal (the sea) always in view, man too must march untiringly towards
 God.
 To secure anything, you have to pay the price
 Relief from discomfort can be got only when the **un**-welcome item of
 food that has gone in is got
 rid off. So too, one can achieve relief from grief only when the
 unwelcome emotions of hate and
 malice are ejected from the mind. Until then one cannot have peace.
 Of course, Krishna has
 declared that He will bear the burdens of those who have no other
 thought except His. Many of

you lose heart because you have been repeating 'Krishna Krishna' for
 years, but your burdens
 have not lightened. But to secure anything, you have to pay the price.
 Krishna came down in order to establish Dharma. So, the thing he
 likes most is Dharma. Walk
 in the path of Dharma; that is the price he will accept. The Flute is His
 favourite. So become a
 flute, hollow (devoid of desires), straight (with no crookedness), and
 He will accept you. Think
 of the sublimely sweet Love that Krishna was evoking in the hearts of
 those who had the good
 fortune to be his contemporaries! Every one of them, from the
 unlettered cowherd to the most
 profound scholar and sage, was drawn to Him as by a magnet and
 held by Him in unshakeable
 devotion. Whatever the hardships and troubles that came upon them,
 they did not give up His
 Lotus Feet, to which they clung ever fast and firmly..
 As you walk along the road, your shadow follows you, through dirt
 and dust, bush and bramble,
 mound and midden, brook and boulder. But, note how the shadow
 has constant contact with the
 Feet. So long as the shadow (man) has fast and firm contact with the
 Feet of the Substance (the
 Lord), no hardship can affect him. Hold on to the Lord; that is the way
 to peace and joy.
 The essence of Man is Divine
 Krishna is slandered by ignorant, prejudiced critics as '**jaara**' and
 '**chora**' and extolled by seekers
 and sages with the same appellations, **jaara** and **chora**! He stole the
 hearts and the owners were
 glad of it; he shed light, awakened people and made those whose
 hearts he stole, richer and
 happier. He destroyed all craving for sensual pleasure and sensual
 knowledge and filled the
 entire being with thoughts of the Divine; how then can He be referred
 to as '**jaara** and '**chora**?'
 when the blind lead the blind in this, both have to fall into the pit!
 The Lord takes the Form that the seekers crave for; He is above all
 Name and Form. Children go
 to the sweet shop and select sweets representing the animals they
 love; some ask for the dog,
 some the peacock, some the horse, some choose the elephant. But,
 what they desire is the
 sweetness therein. To say that one Form alone can be sweet is to
 deny the compassion of God.
 He is eager to satisfy the yearning of the genuine seeker.
 Vishnu (whose incarnation is Krishna) is said to ride on a bird called
Garuda. In fact, it is the
 heart of man that is spoken of as a bird; the heart yearns, it carries
 the thought of God; it moves
 swiftly to where He is. If your son is in **U.S.A.**, it goes to where he

stays. Man turns to God, at all times and in all places. For the essence of man is Divine. Start the day with Nagarasankeerthana

Some one asked me during the interview he had, "Swaami! May I ask you a question?" I told him I always welcomed questions, for, it was not wrong at all to use Me for solving one's doubts.

Then he asked Me, "Swaami, can I know from you who you are?" I answered, "But, first, you must know who you are; learn first what you mean when you say I,I,I". That I is this I. The I in that, is the same as This. The difference is due to the degree of manifestation of illumination, to the difference in the power of the bulbs. The Lord is closest to you, He is the mother, father, teacher, friend, guide and guardian. Call on Him, and He responds immediately. From dawn to dusk, spend every minute in His company.

That is the reason why I have directed that every Sathya Sai Organisation must arrange for Nagarasankeerthanam in the pre- dawn Brahma-muuurtham. It is a mission of Love and all will welcome it. It is a great act of social service to waken people with the Name of God. It is a purificatory pilgrimage, casting off the foul fumes of anger and hate that infest the atmosphere.

Moving slowly along the quiet streets, in the cool refreshing morning hours, singing aloud the Name of God, with ecstatic thrill, filling the ears of your fellowmen with the same---this is good saadhana, the best with which you can start the new day. This direction of Mine is being enthusiastically followed in Bombay, Kerala, Madras and other states, and even in the States of East Africa, which I visited last year. On this sacred Day, resolve to spend the days with God, to fill the days with God.

Prashaanthi Nilayam, 19-8-1968

Like the ass that carries sandalwood, without knowing anything more than its weight, man too carries the burden of wordly worries, without being aware of the fragrance which he can really get from the very burden on his back.

The senses will drag him away from the higher purpose, so they must be kept under strict control by rigorous training.

Without this mastery over the senses, all the elaborate puuja (ritual worship), all the long hours of dhyaana (meditation), all the vows you observe, are mere mummerly.

Shri Sathya Sai

31. Love and be loved

I AM glad you have met here as an association of teachers, and you have deemed it fit to honour a few teachers, who have won the love and gratitude of generations of

students. This cooperation and mutual respect must become part of one's daily conduct, one's mental make-up, one's nature. This is what the Rishis of ancient India have consistently emphasised. 'Live together, revere each other; let not the seeds of envy and hate grow and choke the clear stream of Love,' is the prayer that they have taught the children of this land. Their teaching has been Unity Divinity Charity---in thought, word and deed, from the first breath to the last. When teachers transmit this heritage, unspoilt and undiminished, to the children, the future of the land is assured to be glorious.

Teachers should not trot out excuses, based on material considerations, to shirk or by-pass their essentially spiritual task of 'education.' They must bear trials and tribulations, with calm content, and do their work even more efficiently, so that God will reward them, and society will learn to revere them all the more. The world honours the man who suffers gladly, far more than the one who enjoys shamefacedly!

Fundamentally, the years of life are but a short span, a rest in a wayside caravanserai, a drama played on a rickety stage, a bubble upon the waters. During this fleeting hour, it has been given to few to share this golden chance of imparting instruction, inspiring devotion, instilling courage, into the growing children, so that the generation to follow will be ever grateful. Do your job well as a puuja, an offering at the Lotus Feet, and you will be amply rewarded with joy, peace, restfulness and rapture. These teachers whom you honour today have the same message for all of you. Do not call them poor, for they are rich spiritually, doing their duty which is wellunderstood, well- undertaken, and well-done joyously.

Teachers must turn the children to the path of peace

Teachers are not nowadays aware of the nobility of their profession; society has turned ungrateful. Boys and young men have the stars of the silver screen as their gods and guides; they learn deeply and dangerously from films, from horror comics, from crime books. They have no sense of values implanted in them early in life. They are carried away by the torrent of triviality.

The teacher is a helpless witness of this tragedy; for, he has no strength and sustenance to impart, no ideal to implant, no enthusiasm to transmit. If only the teacher is imbued with the lessons of the Upanishaths and the Geetha, he can by precept and example

turn the children along the path
of peace and joy. Of course, the home and society must supplement his efforts and foster the impressions he is able to confer. The teacher must work in an atmosphere of Love and Truth, not Hate and Falsehood. He must move among the children, happy and content, not angry and sullen. Then only can he radiate Love. No amount of advice and exhortation can make the teacher rise to the full stature of his profession. He has to improve himself; he cannot be improved by external pressure or persuasion. You might have taken up this profession for various reasons, but they are not relevant now. Once you have joined this grand association of teachers, you must endeavour to justify the trust placed in you, and serve the best interests of the children given unto your care, by parents who expect great things from you. Character is the best tool for teaching profession. You only need to tread the footsteps of the great teachers of the past, who transmitted their spiritual wealth to succeeding generations. Of course, you were students some years ago, and naturally, as teachers, you try to shape your methods and manners on lines employed by your teachers. Perhaps, they do or do not approximate to the ideals I now spoke about. But, your duty is to delve into the Inner Reality and discover the spring of joy therein, so that the exacting task of moulding the children, into "children of **Bhaarith**" will be a **re-**creating job for you, highly refreshing and rewarding. Your character is the best tool for the profession you have entered upon; your learning is of course valuable, but, one can excuse a little less of it; character on the other hand, must be cent per cent, perfect. Live, not artificially, but quite in conformity with the message of the **rishis** : **Sathyam vadha, Dharmam** chara" (utter the truth, tread the path of righteousness).
Ananthapur (Teacher's Day), 5-9-1968
32. Straighten and brighten
The culture of India is the oldest and yet the most active even today. It is ever fresh, for, it is based on **beginningless** and eternal truths concerning human nature and the external world which impinges on human consciousness. This culture has emphasised that human activity is best done as dedication to God, the **Sath-Chith-Aanandha** (Existence-Awareness-Bliss Absolute), that pervades and envelopes the Universe. It has taught man to work with

reverence and humility;
then it draws out the full potentialities of the faculties, with which God has endowed man.
The name **Bhaarith** means, **Bha** (God) **rathi** (love), Love towards God, which enthuses man to consecrate every little effort of his for His Glory. That love (**rathi**) will awaken the compassion of man towards all God's children, human or animal; it will make him blind to the failings and faults of all others, and aware of his own; it will render him responsive to the pain and the joy of every one around him. It will fill him with wonder and amazement at the handiwork of God and he is able to see Divinity everywhere and in everything.
You must be told, during these years at College, the grandeur and glory of this unique heritage, for, it is your right, the duty the elders owe you. But, most of the students pass through the portals of schools and colleges without securing the priceless treasure left by the sages of the past. I am glad the members of the staff of this College have planned a course of lessons on Indian Culture, to supplement the curriculum, and to give you the sustenance the sages have laid in store for you.
Indian culture removes the dross of animality
They call the course, '**Bharatheeya Samskrithi**'. **Samskrithi** means culture which cleanses the metal, shapes in the mould, melts in the crucible to purify, brightens and straightens. Indian culture removes the dross of animality thereby enabling man to devote all his time towards the pilgrimage to God within him. It is a double process---this **Samskrithi**; the plucking out of weeds and the sowing of seeds. And, it starts in India, right from the cradle. It has to be continued through kindergarten, school and college.
This College has to set an example, by providing opportunities for the rising generations to practise the disciplines in order to purify and promote these ideals. That is the reason which prompted its **eatablishment**. You have been influenced in this direction already by the homes in which you have spent the formative years, and by the society in which you have learnt your attitudes, habits and prejudices. Here too, you influence each other by your conversation and behaviour. All this will help you in understanding and benefitting from the culture of India.
The mother-country is not a map or an extent of soil, or a collection of names; it is the mother, which feeds the body as well as the mind; that sings lullabies and

presents pictures for the eye
 and the spirit; it teaches the art of moving towards the goal of life,
 namely self-realisation. It
 gives every child knowledge of its potentialities and its limitations. It
 is thus both **Lakshmi** and
Saraswathi.
 A child should not be denied the mother's love
 A Women's College has an added responsibility to practise and
 preserve the essential values of
Bharatheeya Samskrithi. Motherhood is the most precious gift of
 God. Mothers are the makers of
 a nation's fortune or misfortune. They should teach two lessons, fear
 of sin and fondness for
 virtue. Both these are based on faith in God, being the inner
motivator of all. If you want to know
 how advanced a nation is, study the mothers; are they free from fear
 and anxiety, are they full of
 Love towards all, are they trained in fortitude and virtue? If you like
 to imbibe the glory of a
 culture, watch the mothers, rocking the cradles, feeding, fostering,
 teaching and fondling the
 babies.
 Mothers must assume this responsibility and not throw it on **aayahs**
 or governesses. Of course,
aayahs and governesses are industrious and sincere. I have nothing
 to say against them. But, the
 child that is brought up by the **aayah** loses an essential **fertiliser** for
 growth, Love. The child is
 denied the most health-giving vitamin, Love. The home where the
 fragrance of this love has to
 be inhaled has now lost its sacred atmosphere. Harmony amongst the
 inmates of a household is
 fast receding.
 There is no shrine for God in most houses; even if there is, it is in a
 corner of the kitchen, where
 no one can sit and spend some time in meditation; or, the worship of
 God in that shrine is
 performed by a paid priest, as an empty and enforced ritual. The
 great temples of this land, built
 by devoted hands through the toil of decades of dedication, are
 neglected and allowed to fall in
 ruins. The inspiration of group singing and group worship is
 forgotten and even ridiculed!
 The art of living should help to attain liberation
 You must in this College emphasise cultivating physical health and
 mental equanimity, as well
 as scholarship and proficiency. A healthy mind is **pre**-requisite for a
 healthy body. There is an
 example of **Indhra Dhevi** of Mexico, who learnt yoga in India, with a
 view to derive physical and
 spiritual benefits. See how active, energetic, and happy she appears to
 be in spite of her age!

Aathmavidhya (science of the Self) is the only **Vidhya** that can save
 and sustain, when man is
 tossed about on the sea of life. The art of living should help to attain
 liberation. This **Vidhya** is a
 special feature of **Bhaarith**, and that is why **Bhaarith** has been
 considered as a teacher of
 Humanity. She has to take up that ancient role, in spite of the apathy
 of the people and the shortsighted
 attitude of the rulers. The God who dwells in the dewdrop and the
 star, in the scientist as
 well as the atom he studies, can be **visualised** only by a purified inner
 consciousness. The tongue
 alone can taste sweetness, and that too, when it is healthy. So too,
 only a pure consciousness can
 recognise the grandeur and glory of God. Purify this through the
 constant repetition of the idea of
Soham (He is I, I am He), so that He and I will merge and only He
 remains.
 Dwell on these Divine thoughts, engage yourselves in activity for the
 sake of His adoration, then,
 you will earn 'marks' in plenty; I appreciate your efforts to secure
 such 'marks', not the 'remarks'
 from the Principal and Professors.
Sathya Sai Women's College, **Ananthapur**, 5-9-1968
 Problems and worry are really to be welcomed as they teach you
 the lessons of humility and reverence. But, not all continue the
 attachment they are able to establish; they lose the fortune that has
 fallen into their hands.
 Many hesitate to believe that things will improve, that life for all
 will be happy and full of joy, that the Golden Age will ever recur.
 Let Me assure you that this **Dharmaswaruupa** (righteousness
 personified) has not come in vain. It will succeed in averting the
 crisis that has come upon Humanity.
Shri Sathya Sai
 33. The creeper and the tree
 MINISTER Savant and **Mukundha Prabhu** described to you the
 functions of a volunteer. But,
 while ruminating over them each one of you must find the answer to
 four questions. Why have I
 been selected as a volunteer? What have I to do? For what immediate
 purpose? What is the
 ultimate goal? These have to be well thought over.
 The word for volunteer used here is "**Swayam Sevak**" (Servant of
 Myself) meaning that you have
 chosen yourself to be the servant. Servant for whom? **Swayam**...that
 is to say, of yourself, you
 serve your own best interests by serving others. You do not serve
 others; you serve yourself.
 Harm another; you but harm yourself For, there is no another. He and
 you are but two waves of
 the same Ocean. The same God that is in you is in him too.
 You have an avidity to know who this or that person is. And, you

satisfy your curiosity by noting
down their names and addresses, their status, their condition. But,
you have not come to discover
this; you have no need to know all that. You need know the answers
to two questions only; Who
is **Baaba**? Who am I? And the answer is, I am the reflected image of
Baaba; **Baaba** is the original
of which I am the reflection. That is the relationship; that is the bond,
whether you know it or
not, whether the image is distorted or correct.
You do **dhyaana**, morning and evening; you do **japam**; you engage
yourself in **shravanam**,
keerthanam, **smaranam**, **paadhasevanam**, **vandhanam**,
dhaasyam, **archanam**, **sakhyam** and
aathma nivedhanam (hearing, singing, remembering, touching the
feet, paying obeisance,
serving, worshipping, being friendly and offering the Self)---all for
realising that you are but an
image, to become a clean, clear image of the Lord, so clean and clear
that you merge in Him.
A devotee need have only one vow of total surrender
Seva is the adoration of the Lord, as **Vishwa-Viraat swaruupa**---as
having the multifaced Form
and Immanence in the entire Universe. The **Vedhas** describe Him as
'thousand-headed, **thousandeyed**,
thousand-footed.' The thousands of hands and eyes and feet that have
come here for the
Festival are all His, the Lord's. Worship Him; that is the purpose of
your **seva**. And He is none
else than your own self. Do not count an individual as just an
individual; he has God in him, as
his Reality. Be aware of that.
I have been offering you advice and directions about **Seva** for some
years but I am not satisfied
with the extent to which you have been putting them into practice.
Your aim should be to please
Me, to satisfy Me, to follow My directions. I have come with certain
tasks as My Mission.
I too have certain vows to fulfill. They have been mentioned in the
Bhagavath Geetha also. I
have to establish the supremacy of Dharma, I have to bear the yoga-
kshema (burden of welfare)
of those who are immersed in thoughts of Me alone. So, the best way
to please Me is to see Me
in all beings and serve them just as you would like to serve Me. That
is the best form of worship,
which will reach Me.
The Lord may have two or two hundred vows; that is his will. But, the
Bhaktha need have only
one vow, to save himself---the vow of total surrender---of
Sharanaagathi. If you have full faith
in the Divinity of every being, the attitude of surrender will

automatically be fixed in you. Do not
treat them, as **nara** (human); treat them as **Naaraayana**, the Lord
Himself. You are not alleviating
the distress of that other person; you are offering worship to the
Lord, in that Form, in that body.
Command must be instantly and willingly obeyed
Those who see you here tomorrow may ask; since directions are not
strictly followed and since
service is not sublimated into worship by these people, why is the
badge given to them, year after
year? Well, when you continue repeating the lines and trying to sing
them, some day, you may
succeed in singing them well. Expecting that you will get to know
things better and become
more and more perfect as the days pass, I am encouraging you to
learn, by practice. I do not give
you up. This is a sign of My Grace.
Aajna (command) is all-important; when I ask you to do a thing, it
must be instantly and
willingly obeyed. You can give the go-bye to **dhyaanam** or **japam**
(meditation or reciting God's
names or sacred **formalae**); it does not matter. The fruit of obedience
is more valuable than those
disciplines. Take this instance' you are in **dhyaanam**; some one near
you is groaning in pain, you
hear it and automatically anger rises in your mind, since he is
disturbing your concentration. Do
not develop anger or disgust---rise and rescue him, take him to a
place where he can get medical
attention. Then, you secure by that act all the benefit you could earn
by the **dhyaanam** and **japam**
you missed, and even more.
"Come to Me only if you seek to earn Grace"
Padmapaadha, the favourite disciple of **Shankaraachaarya**,
Confessed that **Guruseva** (service of
the preceptor) is enough scholarship for him. **Prahlaadha** declared
that the name **Naaraayana** is
enough for progress and liberation from grief. University degrees
without mental equanimity and
the control of the senses are but handicaps, extra burdens that one
has to jettison, before
becoming free and happy. If you seek to fulfil low desires, why come
here? Come here only if
you seek to earn Grace. Go to a hospital only when you are resolved to
take the drug the
physician prescribes and go through the regimen he lays down. So,
obey the directions that I
give, whatever others may say or however difficult they may appear
to be. You have not come to
Prashaanthi Nilayam to please those others; you have come to
please Me.
I am not pleased by formal compliance, by external marks of

devotion. I insist on real faith, inner compliance, heart-felt devotion. I insist on your observance of all the rules and regulations which you ask others to observe. If you do not talk sweetly, how can you expect others to be sweet towards you? The reaction depends on the action. With the badge on, if you start Smoking, you are disgracing yourself and the badge. It is an act of self-deceit, which lowers you in your own estimation.

Have faith in the discipline you enforce; have the grit to put it into action. **'Shraddhaavaan**

labhathe jnaanam'---"he who has faith can win liberation through **jnaana**." The tender creeper

called **bhakti** (devotion) clings to the tree **shraddhaa** (steady Faith).

Your behaviour must be exemplary

Do not spread out your beds and boxes in such a manner that others who come later have no

space to keep theirs. No one comes here seeking comfort. Share whatever space you have with

others; all are equally your kith and kin. You have come here to learn and practise detachment.

Get wet in the rain, while engaged in serving others; it does not matter. If death comes while

serving do not pause; if you are so determined, God will not allow it to approach you! You

complain, "**Swaami** has not softened towards me." Well; melt His heart. Yearn! Show Him the

warmth of a repentant heart of a sympathetic heart anxious to alleviate distress. Through deep

detachment, the craving for sensual pleasure must disappear; that will cleanse the **chiththa**

(consciousness). God will then be reflected clear and the Reality can be recognised; this results

in peace, equanimity, which is the highest bliss.

Prashanthi Nilayam is the spiritually uplifting centre for the whole world; devotees from all

over the world are here, so, the slightest mistake or wrong committed by you will be the talk of

the world. Your behaviour must be exemplary; every country must learn lessons from you. The

foundation must not give way; you must be strong and steady, sincere and straight. Nor should

you suffer from conceit, that you have been chosen to exercise authority over others.

People of all ages, of all states of health and wealth, of various levels of learning and intelligence

come to **Prashanthi Nilayam**. This **Prashanthi Nilayam** is also the refuge for all who have no

other place to go to. Do not treat any one as an alien. Remember all have Me as their guardian

and support. Have no anger, malice, envy or pride against or before any one. Be full of humility;

have faith in human goodness.

Be earnest to observe the rules of discipline

This is a nice good school for you; achieve success here before you leave. This school has only

one teacher and that is Myself. I have no Manager, Secretary, President or Chairman. I am the

example, the leader, the guide. I have none to compel me, nor do I profit. Still, I work in order to

guide and teach. If I remain inactive how can the wheels of the world revolve? I attend even to

the minutest detail, of every arrangement here---the stage, the dais, tarpaulins, sheds, water

tanks, pumps, everything. I do everything even for Myself. So I do not need your **seva**. If you do

seva to those who gather here, that gives Me **Aanandha**. I need no other food than that

Aanandha.

I am **Aanandhaswaruupa** (embodiment of supreme bliss); My nature is **Aanandha**; **Aanandha** is

My sign. The **aajina**, the rules of discipline and **saadhana** laid down in **Bhaagavatha**, the

Raamaayana, the **Bhagavath Geetha**, the **Mahaabhaaratha** are not heeled, though they are read

and learnt by heart, since centuries. Now that the **Niraakaara** (the Formless, attributeless

principle) has come in human form, be earnest to observe the orders given for your own

Liberation. Do not cast away the nectar of Grace when it is offered.

Hanumaan was ordered to discover the whereabouts of **Seetha** and he obeyed implicitly, without

question, and succeeded. He did not calculate the dangers of the journey and hesitate; he did not

feel proud that he was chosen for the high adventure and enthuse. He listened, he understood, he

obeyed, he won. The name **Raamadhuutha** (Messenger, servant of **Raama**) that he earned thereby

has made him immortal. You must earn the name, **Sai Raama Dhuutha**. Have fortitude and **selfcontrol**,

use good and sweet words; examine each act of yours on the touchstone of My

Preference. "Will **Swaami** approve of it?" you should ask yourselves; that is the **thapas** (penance)

in which you are being initiated. It is a life-long **thapas**, not for these ten days of **Dhasara** alone.

When you return home, to your own villages, you must continue the discipline and be bright

lamps to light the path for others. I appreciate two things most in you: (1) Silence. It is only in

the depth of that silence that the voice of God can be heard. Speak as low as possible; as little as

possible, as sweet as possible. Do not whisper to each other, for, that is done only when some one is being traduced behind his back. Do not talk loud, away from My hearing; for there is no such 'away'. (2) **Naamasmarana**. Engage yourselves in repeating the name of the Lord whatever other business you may be doing. Let the Name be the permanent background for all your activities.

Prashaanthi Nilayam, 22-9-1968

Don't despair; don't hesitate. Grace can wipe off the past;

Sathprayathna,

Sath-sanga and **Sadh-aachara** (good self-effort, good company, good practices) can ensure happiness in future.

Shri Sathya Sai

34. Die into a new day

THIS is a conventional celebration, the twelfth Annual Day of the **Sathya Sai** Hospital, with the

Principal of the Medical College, **Goa**, as president and this vast gathering of devotees from all parts of India as participants. The Medical Officer presents the report for the year and gives details of the in-patients and out-patients treated, as well as of other signs of progress. But the

Report naturally is not concerned with the basic question: For what purpose should health be

maintained? What is the best use to which the body has to be put? For, the body with all its equipment of senses, intellect, feeling and memory, is an instrument, an implement, a chariot which one uses for movement towards a goal. The owner of the chariot is any day more important than the chariot itself; it is for his sake that it has to be kept trim and efficient and in good repair.

The duration of life is under the control of Him who gave life, the Creator. It does not depend on

the calories of food consumed or the quantity of drugs that are injected, or the qualifications of the physician who prescribes the medicines. The chief causes of ill-health and death are fear and loss of faith. If one concentrates on the **aathma**, which has no change or characteristics, no

subtraction or senility, no decline or damage, man can conquer death. Therefore, the most

effective prescription is the injection of **aathma-vidhya** (knowledge of the Soul as one's real Self).

Engage yourself only in **Saathwik** recreations

Death stalks its prey everywhere, at all times with relentless determination. It pursues its victims into hospitals, hill-stations, theaters, **aeroplanes**, submarines, in fact,

no one can escape it or take

refuge from its grasp. God alone is the giver of life, the guardian of life and the goal of life. Do

not contemplate on Death; it is just an incident in life; contemplate on God, who is the master of

all life---God who is the Indweller in this physical frame. Be aware of Him all through life and

offer all your activity---breathing, talking, walking, earning and spending---to Him, for it was by

Him and through Him that you were able to do all these things. To fall ill and to call in a doctor--

-this is something unnatural, debasing. Once you have offered yourself to God, it must be well

with you. There can be nothing ill.

Regulate food habits; restrain the greed of the tongue. Eat only

Saathwik (conductive to

equanimity) or pure food; engage yourselves only in **Saathwik** recreations. Then you can be free

from physical and mental ill-health. Bear calumny, loss, disappointment, defeat, boldly and with

equanimity; then, no mental depression can over-whelm you. I must tell you that I am happy

when some one among you is subjected to suffering, for that is a chance given to you to

demonstrate your intelligence and sense of values.

Harischandhra (the Emperor who stuck to Truth in spite of agonising travail, which he could

have avoided by the utterance of a single lie), had a series of terrible disasters---poverty, exile,

persecution by his creditor, the sale into slavery of his queen, his son, and his own self and the

demeaning job that was allotted to him by his master in charge of the cremation ghat in **Benares**-

--the toll collector. He never bent or broke but stuck to his determination not to yield to the **cal** of

unrighteousness.

Think of **Naamasmarana** as a spiritual discipline

The Name of God is the most effective tonic; it will keep off all illness.

Do not indulge in

Naamasmarana as a pastime or a fashion or a passing phase, or as the unpleasant part of an

imposed time-table, or as a bitter quota to be fulfilled each day. Think of it as a **saadhana**, to be

seriously taken up for the purpose of reducing your attachments to fleeting objects, purifying and

strengthening you, and liberating you from the cycle of birth and death. Hold fast to it as the

means of rescuing yourself in every way, from the bonds of time and change. It looks a frail cure

for such a fearful malady; but, it is a **penancea**, nevertheless.

The common excuse for escaping from this urgent duty to oneself is that one has no time for

Naamasmarana in the hectic schedule of activity that has become the lot of man at the present time! If the burden of a hundred odd jobs can be borne because they are unavoidable, can the extra job of **Naamasmarana** be such an undesirable addition? He who carries a hundred, can surely carry one more. Moreover, this is a continuing basic activity, not part of a schedule of events. It has to become as much a must as breathing; as welcome to the tongue as sugar; as essential for happy living as sleep or food or water. This one ever-present job will alleviate the burden of all the hundred jobs, make them all lighter and more worth-while. Rise every day with the thought of God' spend every day with the Name of God; go back to bed! with the thought of His Glory as enshrined in His Name. Know that life is one long ordeal. You go to bed on a certain date and day; you awake to find that the date and the day have changed! You have grown a day older; death has come a step nearer. Much water has flowed under the bridge. Similarly, when you go into sleep (death), great changes happen; you awake to a new date and a new day, with old tendencies and traits still affecting the new embodiment. Life is one long ordeal; know this even when things seem to be quite exhilarating. Any moment the road may turn into a morass, the sky may darken, fortune may turn away. Earn the sword of **inaana** to cut as under the veil of **Maayaa**. Discriminate between the real and the **un**-real early enough, during the journey towards the Goal. If the eye is not helping you to derive the unending joy of **visualising** God in everything it brings before your mind, then it is far better to be blind; if your ear drags you into the realm of filthy cacophony, it is far better to be deaf. The senses must not plunge you into the sensual; they must serve your real interests and sublimate your desires and appetites. That is the only way to ensure health and happiness.

Prashaanthi Nilayam, 23-9-1968

35. Transmute every minute

THE path of spiritual discipline which is most beneficial to man is laid down in a simple and sweet manner in the great scriptures of ancient India. They explain through example and precept the Divine Principle inherent in the Universe, and inspire mankind to gaze with awe and reverence at the handiwork of God and His inscrutable, **leda** (divine miracles). They prompt man

to march along the pilgrim road of sacrifice, in the happy company of sages so that, before the body falls, the Vision of the Eternal can be gained and enshrined in the heart for ever.

The narratives and descriptions which these books contain purify the **ichchaa shakthi** (the urge to desire) latent in man, and sanctify the **kriyaa shakthi** (the urge to act), and finally invigorate and clarify the **inaana shakthi** (the urge to know). By this process, man attains **chiththa suddhi** (the purification of the consciousness). It is only in the consciousness that is so transformed that the **Aathma** can be reflected and understood. So, every religion has, as its technique, this transformation, this cleansing process. Every religious classic has this as its aim.

Uttering dharma without practising it is hypocrisy

The **Mahaabhaaratha**, for example, is basically the story of the five vital airs of man (the **Panchapraanas**) overcoming the hundred obstacles in the path of upward progress; the eldest of the five **Paandava** brothers is **Dharmaraaja** (Morality, Righteousness); he is ably supported by **Bheema** (physical strength devoted to divine service and charged with devotion), Arjuna (steady pure faith in God) and **Nakula** and **Sahaadheva**, who represent steadfastness and equanimity. When these Five are exiled, the **Hashtinaapuram** (body) is inundated with **Adharma** (unrighteousness).

In the **Mahaabhaaratha**, the need for practising Dharma is illustrated with the help of a series of critical situations and dilemmas, which, in one form or other, harass man.

The **Upanishaths** exhort man: **Sathyam vadha; Dharmam** chara" (Utter Truth; pursue Dharma).

But man is content with uttering Dharma, and the **vadha** (killing) of Truth! Mere utterance without the intention or effort to practise what is uttered is hypocrisy, which ruins the character and degrades the personality. The deer in a forest met in a conference and passed a resolution defying hounds and calling upon all deer to stand firm and beat back their attacks. But, even when they were acclaiming the resolution, the hounds bayed and they fled, mover, seconder, supporters---all. No one stayed at the place where the conference was held!

The sheep bleat, "May, May, May"---a sound which in **Samskrith** means, "Mine, Mine, Mine."

So, they suffer the consequences of this attachment to I and Mine! This is the result of the fundamental illusion, which hides the fact of temporariness and

imposes an artificial sense of permanence on all objects and objective pleasures. There was a monk near **Haridhwar** who had given up for years both hearth and home and was living on alms; he used to heap all the food he collected on a flat rock that jutted out of the **Ganga** and used it as a plate from which he took his meal. Intellectual feats do not win mental peace. One day, the monk came to his rock and found another monk sitting there, taking food! He got enraged at this trespass on his 'property'. Then the new-comer said, "Alas! you have renounced all sense of 'I and mine'; you have shaved your head so that you may not be recognised by erstwhile companions; you yearn to be free from all bonds; but, you have tied yourself up this rock! How can you swim across this Sea of **Samsaara** (worldly life of repeated cycles of birth and death) with this rock round your neck? You are leading a life of hypocrisy." That opened his eyes to the error. **Gopichand**'s mother encouraged him to tread the path of renunciation and fortitude as a preliminary to self-realisation; she tested his accomplishment, after he had been for some years with the sage **Bhartruhari**: one night, she put on a male dress and laid herself in the place where her son used to sleep. **Gopichand** grumbled and asked the stranger to find some other place, as that bit of space was 'his.' When she tried to test **Bhartruhari** in the same manner, the response of that sage was only to remove himself to a distance. He uttered no word. So, she knew that her son had a long, long way to go. The wise will not give place in their hearts to covetousness and possessiveness. They know that there is a **kshethrajna** who is the **motivator** of this **kshethra**---a knower-of-the-field who is the master of this 'field.' **Vyaasa**, who collated the **Vedhas**, composed the aphorisms that demarcate the Divine Principle (the **Brahmasuuthras**) and wrote the **Mahaabhaaratha** reputed to be the fifth **Vedha**, could still not win mental peace. Those were but **intellectual** feats, flights of poetry and philosophy, but not **floweres** that blossomed from authentic experience. At last through the prompting of **Naaradha**, who taught and practised **Bhakthi-maarga** (the Path of Devotion) he immersed himself in the contemplation and description of the grandeur and glory of Godhead. The **Bhaagavatha** was the result of this yearning of **Vyaasa**.

Analyse your habits on the touchstone of morality. The **Bhaagavatha** has given rise to many who call themselves as **Bhaagavathars**, since they expound the text, but the Divine thrill that **Naaradha** and **Vyaasa** felt is not shared by them in the slightest degree, because they do not expound from experience. They proclaim that God is the indweller and **motivator** in all the beings, while all the while planning and scheming for profit! Stop a while and examine your habits and activities; analyse them, evaluate them on the touchstone of morality, truth, love and fortitude. Give up all that drags you down into evil, strengthen all that lifts you and takes you nearer to Me. Do not be disheartened that you have to suffer the consequences of what you have done. Last night, you saw **Dhruva** being blessed by the Lord, in the drama enacted by the little boys of the **Vedhashaasthra Paathashaala** (school where the scriptural texts and classics are taught). The harsh words uttered by his step-mother were the immediate provocation for the boy retiring into the forest for austerities, in order to win from the Lord the favour of his father's love! But, when the Lord did actually manifest Himself before him, the boy had no resentment or desire left in him; so, instead of asking from Him the **geegaws** that he had once coveted, the boy asked for the Bliss of Merger with the Lord Himself! The **Raajasik** (influenced by passions) and **Kshathriya** spirit (the warrior eager for martial victory) of vengeance and competition with his step-brother had left his mind, during the austerities! But the Lord reminded him of his original intention and bade him go to his kingdom and please his mother, before he rested as the Pole Star in the sky! (**Dhruva**, though quite a lad, won the favour of the Lord, who raised him to the position of Pole Star). **Dhruva** engaged himself, though a boy, in **saadhana** that drew the Lord near him. One has to go through the crucible of joy and grief. Ideals must become higher and grander. Desires must become more and more selfless and sublime. Attachment must be transmuted into nobler and subtler emotions. The story will be gripping only when there is steady development towards the denouement. That is why one passes through the crucible of joy and grief and emerges all the purer and stronger for the experience. When a child's growth is stunted, it causes grief, when he starts to grow normally it causes joy; when the growth is abnormal, it causes grief again. The swing of the

pendulum makes life

interesting; it is a gymnasium, a school.

One has to retire behind the curtain, sooner or later; so, while on the stage, win the esteem of the

Director, by playing your role to His satisfaction, trying not to spoil His play, by your lisping or slipping words. Be like the tortoise, which can live in water or land.

That is to say, cultivate the

inner calm that helps you to be with the thought of God, whether you are amidst men or alone.

Ekaantha (solitude) is when you are not aware of the crowd around you. It is what you create out

of the solitude of your own mind. Here, for example, where you are undisturbed by others, each

of you has perfect **Ekaantha**!

Nagarasankeerthana is **Bhaagawatha** in practice

This is the practice I want to teach you. And, then there is another.

That is the practice of **Nagara**

sankeerthana (going round the streets in the early hours, singing devotional songs) in your

villages. The benefits that accrue from this are too many to be recounted now, within the time

available. In short, it is **Bhaagavatha** in practice. When the senses of man are yet dormant after

the night's sleep experience, you move out along the quiet streets, sharpening the intellects of the

listeners and sanctifying the atmosphere by the recitation of the glories of God. It is an

invaluable restorative to both body and mind, for yourselves and others. Every song is a sword

that cuts the knots of laziness. It is a fine piece of social service to remind all of their duty to the

Almighty who watches over them and who gave them the gift of a new day.

Laziness is the bane of modern civilization; people want rest, they complain of overwork, they

talk of being tired. I am showing you by My example how you must fill every moment with

useful beneficial activity. You talk among yourselves, "**O, Swaami** is having his rest-hour;

Swaami is sleeping." But I have never craved for a minute's rest or sleep or relief. Shall I tell you

at what time I feel restful, relieved, content? When I know that you are all earning supreme bliss

through detachment and spiritual discipline, not until then.

I am ever engaged in some activity or other for your benefit. Things that I could get one, I do not

entrust to others; I do them myself, so that they may learn self-reliance and get experience

thereby. I have always your progress, your comfort, your happiness in mind. You can note it in

the slightest act of mine. I do all work pertaining to me. I open all

letters addressed to Me and

they are legion.

Those who lead must themselves follow

You see Me getting up from this chair and moving back-stage, now and then. Let me reveal to

you that this is not due to any desire to avoid listening to the speeches of the distinguished

persons who address you or to my getting tired or the need to have a sip of water. It is only to

give you a chance to change your postures, to relax your limbs and adjust them for another hour

or so of intent listening. If I am before you, I know you do not feel like doing these and I know

how many of you are putting up with long hours of sitting taut in the same position, in this

closely packed gathering.

There is none to question Me if I do not act; there is nothing I would lose if I do not engage in

activity. Nor have I any great urge to be acting. But, yet, you see Me very active. The reason is I

must be doing something all the time, for your sake, as an example, as an inspiration, as a piece

of training. Those who are leading must themselves follow; whose who command must themselves

carry out what they expect others to do. I am engaged in activity so that you may learn to

transmute every minute into a golden chance to ennoble yourselves into Godhead.

Prashaanthi Nilayam, 24-9-1968

36. The philosopher's stone

MAN is endowed with many skills; he is offered many lives; he is shown many paths. The

purpose of all these gifts is to develop in him the spirit of devotion and dedication and release

him from the dual dribble of joy and grief. When man **visualises** the Universe as God, its

capacity to colder the dual experience disappears; he knows the truth and is calm. God is One

and Only: '**Ekam eva adhwaitiyam** Brahma' (One only; without a second---Brahman), which is

the transcendent and immanent principle. So one must endeavour to know God, who is Truth. A

soldier is honoured and welcomed home only when he has won the battle; not when he has fled

in fear, or has had no contact with the enemy, or when he has meekly surrendered, or gladly gone

over! It is not the uniform or the medals that are honoured; it is the brave heart pounding within.

It is the glint in the eye that bespeaks the hero bathed in victory.

Every human being is engaged in battle, with insidious internal foes.

How can anyone move

about, with raised head and proud mien, when his enemies are

celebrating their victory inside

him? It is a matter of stark humiliation, isn't it? The forces of lust, greed, anger, hate, pride,

malice, envy and avarice are celebrating triumphant victory-dances in the heart while the

humbled victim, the prisoner in their hands, expects to be honoured and lionised.

Consequence of irreverence shown to the Vedhas

The internal foes can be destroyed by the light of inaana (the illumination that accompanies the

realisation of the Reality). To acquire that illumination, one has to cultivate the spirit of

impartial, steady, un-fluctuating inquiry, based on the revelations made in the Vedhas about the

nature of man and God, and the relation between the two. The Vedhas have to be studied

reverentially, for, they give us the key to this inaana. The Vedha is the philosopher's stone that

turns all metals into gold, all students into saadhakas and all saadhakas into sages. Unaware of

their worth, Pandiths who have learned the Vedhas by rote use it as a means of livelihood, as a

fertile field for futile argumentation and dialectics. Their disputations and competitive

commentaries have only spread disbelief among the masses, for, they are not impressed by the

scholasticism, and sophistry.

When Shri Raama decided to end His Avathaar career and walked into the flooded Sarayu river,

a dog too followed the concourse. When asked why it had attached itself to the entourage, it said,

"I desire to enter Heaven with you all. I was, in my previous life, a full-fledged yogi; but I

slipped and fell from the straight path of self-control, I became the slave of conceit; I expounded

the Vedhas as my fancy dictated, in strange but attractive ways; so, I have now become this

animal that takes delight in barking, biting and baying. The persons who encouraged me then by

praise, are now the fleas and flies that crowd on my skin and pester me. Help me, Lord, the

escape from this disgrace; I have worked out my karma; I have lived out my sentence." That is

the consequence of irreverence shown to the Vedhas; study them reverentially and with a view to

practice what they teach. Desisting from practice, is itself irreverence.

Benefit from the curative properties of the Vedhas

Whoever speaks, whatever is spoken about the vedhas and Vedhaantha (the concluding

metaphysical part of Vedhas), if spoken with reverence and sincere yearning, is worth listening

intently. I notice one great defect in you. When I am discoursing, you

listen to every word, with

marked avidity and enthusiasm. But, when Pandiths and others are speaking to you, on subjects

that are valuable to you, out of their own deep study and saadhana, though you sit silently and

dutifully, I do not find the same avidity and enthusiasm. This is wrong.

Rain water is rain water whether it falls from a spout, or the caves, or through a canal or sluice.

What they speak is also authentic and beneficial. What you should care for and treasure in your

memory is the "curative property of the drug," not the label on the bottle or the name and status

of the manufacturer or dealer.

Benefit from the drug; cure yourself; become illumined; realise your Reality.

Prashaanthi Nilayam, 27-9-1968

37. Meaning of mendicancy

IN the background of mountains that bear sun and rain with equal unconcern, of the sea and sky

that are unaffected by storms and clouds, it looks ridiculous that man alone is subject to anxiety

and fear; in the company of birds and beasts that do not store food for another day, but are

content to leave it to Providence to provide for them, it looks absurd that man alone should spend

all his days, calculating and accumulating. No bird casts seed on land to grow food for itself; nor

do beasts plough and enclose fields, claiming 'this is mine, this is for my children and children's

children.' Nishkaama-karma (selfless action) is the natural face of activity for the children of

God, the progeny of Immortality. They sing and swim, they dance and dive, they talk and walk,

they pray and pine, because they must; it is their nature too. They do not know what will happen;

as a consequence, they do not care; they do not anticipate any result. They are just themselves,

when they do these things. It is sahaja-lak-shana (their innate nature) their inborn characteristic.

You have not taken birth in order to feel the gnawing of hunger and to perform activities which

will alleviate the gnawing, for a few hours every time. In fact, hunger has been allotted to you so

that you may grow and develop intelligence, to discover your ultimate goal. Education is for life,

not for a living! And, life is just a chance to see for yourselves your beginning and your end.

Every clock has some one who has made it and who is winding it, so that it may work' You too

have One, who has the key and who winds. Discover Him. The clock shows the time for all who

need. It looks for no reward, it does not care why you are anxious to know the time; it ticks unceasingly, night or day, fair weather or foul. Be like the clock. Cultivate God's friendship and kinship
 You are only actors on the stage, before the footlights. The Director who knows the play, who assigns the roles, who gives the cues, who calls you in and puts you on---He is behind the curtain. You are a puppet; He holds the strings. If He must be seen, you have to be His sakha (friend) or bandhu (kinsman). Merely being an onlooker will not entitle you to approach Him and be in His holy company. Cultivate His friendship or kinship, by the attitude of Love and Dedicated Service. If you serve a king, for the sake of your wife and children, you are devoted to them and not to the king, however arduous and complete your service may be. So also, if you do ceremonial worship or observe vows, for the sake of material prosperity so that you can keep your family in comfort, you are devoted and dedicated to them and not to your own best interest. Complete surrender, unsullied dedication---that is the acid test He imposes and accepts. A man, let us say, has three wives; when he dies, all the three become widows and have to wear widow's weeds, remove jewellery, and put on the outer symbols of mourning. That is the convention. But, if one wife is pregnant, this convention does not apply; it is only after the child is delivered, that she can be declared as a widow! She knows until then that she is a widow, but the world will think, on seeing her that her husband is alive! This is the position of the jnaani too. He knows that the world is transient, that God is all, that dedicated activity alone can save him from consequences that bind---but the world thinks, on seeing him, that he is one like themselves! He is like a lotus blossom on water, wherein it grew, above the mud, where its roots lie, unaffected and untouched by either. The agony to know God is the jewel to be proud of This jnaana is not an attribute of the Universal Absolute (Param-aathma); it is Paramaathma itself. The Upanishaths declare; Sathyam, jnaanam, anantham Brahma (Truth, Wisdom, infinity is Brahman). Jnaana is the fulfilment, it is the goal, the consummation. Man is as ugly as a noseless face, if he has no wisdom, whatever other attainments he may decorate himself with! The yearning, the agony, the endeavour, to know Him and His Might and Mystery is the jewel to be

proud of. The consciousness that God is the Indweller, who prompts and executes all that we feel, think and do, that gives the inspiration to surrender the strength to dedicate, the urge to be but an instrument in His Hands for His purposes, is jnaana. There was a King who led his mighty army across the snowy peaks that bounded his kingdom, into his neighbour's realm. On a lofty pass thick with snow, he saw a mendicant or ascetic sitting on a bare rock, with his head between his knees evidently to protect it from the chill wind that blew through the gap in the peak. He had no clothes on his body. The King was overcome with pity; he took off his own shawl and coat and offered them to the yogi (ascetic, one who has mastered the senses and the mind). The yogi refused to accept them, for, he said, "God has given enough clothing to guard me against heat and cold. He gives me all that I need. Please give these to some one who is poor." The King was surprised at these words. He asked him where that clothing was. The yogi replied, "God has Himself woven it for me; I am wearing it since birth and will wear it until the grave. Here it is, my skin! Give this coat and shawl to some mendicant beggar, some poor man." Contentment is the most precious treasure The King smiled for who could be poorer than he, he thought. He asked him, "But, where can I find a poor man?" The yogi asked him, where he was going and why. He said, "I am going into the realm of my enemy so that I can add his kingdom to my own." The yogi it was who smiled now. He said, "If you are not satisfied with the kingdom you have and if you are prepared to sacrifice your life and the lives of these thousands to get a few more square miles of land, certainly you are much poorer than I. So, offer the clothes to yourself. You need them more than I do." At this the King was greatly ashamed; he realised the futility of fame and fortune; he returned to his own capital, thanking the yogi for opening his eyes to his innate poverty. Contentment is the most precious treasure, he realised. Great men spread the light of their wisdom through every word and deed of theirs. Of course, one must use his own discretion and higher reasoning in order to discriminate the real from the unreal. There was an old merchant who used to attend all religious discourses in the town, especially when they were musical as well. For thirty years, he never missed a

single one and people

wondered at his steadiness and faith. One day, he took with him his son also, a boy of sixteen.

That day, the **Pandith** spoke of the sacred cow and of her being the Fourth Mother of man after

the Scripture Mother, Earth Mother and one's own Mother. He exhorted the listeners to revere

the cow and refrain from the slightest ill-treatment, in spite of the strongest provocation.

Constant practice alone is rewarded by Grace

The next day, the merchant had to go to another village on some urgent work and so, he posted

his son in the shop and left. By noon, a cow entered the shop and started eating large mouthfuls

of grain, jaggery and other articles, delicious to her taste, from the open containers ranged round

the stool where the boy sat. He did not stir a finger, because it was the Sacred Cow. By evening,

the father came back and beholding the damage, he reprimanded his son severely. "You should

not take those discourses to heart; when you come away from the place, while shaking off the

dust from the carpet on which you sat, you must shake off from your brain any idea that might

have stuck therein from the discourse of the **Pandith**. If I had not done so every day during these

thirty years, you and I and all of us would have died of starvation."

Detachment is a plant of slow growth; if you pluck the tender plant to look for the pods, you will

be disappointed. So, too, long and constant practise alone is rewarded by the peace that Grace

offers. Grace is acquired by surrender, as Krishna has declared in the **Geetha**.

When the **Geetha** directs you to give up all dharma (set codes of morality), it does not ask you

also to give up all karma (activity), that is to say, you have to do karma, and, when you do it for

God, through God and by God, the dharma of it does not matter; it has to be acceptable and it is

bound to benefit you. The statement is not an invitation to licentiousness, or complete inactivity;

it is a call for dedication and surrender to the highest in Man, **viz.**, God.

God is pleased only by genuine endeavour

There was once a wicked commentator who said that this direction removes the need to

discriminate between right and wrong! He must have been the same person who said, "The Lord

says in the **Geetha** that He will be pleased even if a leaf, a flower, a fruit, or a little water is

offered to Him; well, this hookah contains all four' the tobacco leaf, the red flower denoted by

the cinders; the shell of the coconut fruit and water through which the smoke bubble bubbles!"

Impertinence and irrelevance cannot hide irreverence from the eyes of God.

The Lord will not be moved by strict scholarly commentary. He is pleased only by actual

practice; by genuine endeavour; by honest sincere effort; by the tireless striving to cleanse the

mind. The striving must be alert and active, until the goal is reached.

Some one asked **Ramana**

Maharishi, "How long am I to engage myself in **dhyaana**?" The Maharishi replied, "Until you

lose all awareness of the experience of **dhyaana**."

In the play '**Dhruva**' which these boys enacted, the boy who was **Dhruva** sat straight and tense,

giving us the impression that he was lost in **dhyaana**; but, such histrionics cannot claim

consideration. In real **dhyaana**, you soon get over the consciousness that 'you are doing **dhyaana**.'

It fact every moment in life must be a moment utilised for **dhyaana**. That is the best way to live.

When you sweep your rooms clean, tell yourselves that your hearts too have to be swept

likewise; when you cut vegetables feel that lust and greed too have to be cut into pieces; when

you press **chapaathis** wider and wider, desire in addition that your love may take in wider and

wider circles, and expand even into the regions of strangers and foes.

This is the means by which you can make your home a hermitage, and the routine of living into a route to Liberation.

Prashanthi Nilayam, 29-9-1968

Some people raise the question, "How can we make a living if we adhere to Truth?" Well, you cannot escape death, whatever way you spend your days. It is far better to die, adhering to Truth, than die, sliding into falsehood. Do this duty to yourself first; then, consider the rights of others.

Shri Sathya Sai

38. The third force

THE teachings of the sages and seers of this land all centred on the way of life, the discipline in

daily are practice, the modes of family and social behaviour, the attitudes, and impulses, the

obligations of community life, the bonds of service and sympathy. They emphasise practical

aspects of **Vedhaantha**; in fact, there is no other **Vedhaantha**. Its purpose is to cleanse the mind,

to sharpen the intellect, to purify the emotions, to concentrate the thinking faculty so that the

reality could be experienced in its full clarity. Liberation from the blows of joy and grief can

come only through the realisation of that reality, which is One and

Indivisible.

The removal of the moss that floats thick on the surface of the lake reveals the water beneath; the removal of the dust that lies thick upon the mirror enables you to see yourself. When the person sees himself as an image, it is only partial truth; when he knows he is the person, not an image, it is the truth. The **bimba** (object) must know itself as the **bimba**; the I must become aware of the I; that is self-realisation. The eye can see the star that is billions of light years away; but, it cannot see itself! The eye must see the eye, so that it can claim to have self-realisation, a vision of itself as it truly is.

"Earn the qualification to know Me"

Unless you know yourself you cannot know Me. When you see a plane above, you know that it

must have a pilot; but, if you want to see him, you have to get into it and be in the plane, after

purchasing the requisite ticket. Earn the qualification; win the **visualisation**. **Vivekaanandha** once

said that no A-**viveki** (a person devoid of discrimination and sharp intelligence) can understand

him and his mission. The students in the medical colleges dissect cadavers trying to learn about

the living body! The knowledge gained of God by an analysis and study of the world will be

more or less of the same category. When the doctor handles a patient and treats him, and the

patient submits himself to the treatment, both do not know that between them, there is a third

force, more capable and more decisive.

When you reach the bank of a river in a strange land, you do not take advice from a lame person

or a blind person, where you can best wade across. You follow a person who has waded often,

and who is neither lame nor blind. The man who can see is the scholar; the man who can walk is

the person with experience. The man with both capacities is a good guide, not those who prattle

things learnt from the books or dole out set formulae, irrespective of the stage the recipient has

reached, or roam about in search of people whom they can squeeze for money.

Develop the renunciatory spirit like Arjuna

Any Guru who stultifies your **buddhi** (intellect), your innate power of discrimination instead of

encouraging you to seek, examine, experience and believe, is a danger to mankind. For, **buddhi** is

the only instrument for realisation. **Jnaana** (spiritual knowledge) alone can grant the vision of the

ultimate Truth. That is why the **Gaayathri**: (a **Vedhic** prayer to the

light that fills the Universe to

illuminate the intelligence) is a prayer for prompting the spirit of inquiry and illuminate the path

by the inner light of the spirit. That is why Krishna says in the **Geetha**, "I am of living beings, the

Intelligence." Arjuna (Pure, unsullied) was a **Gudaakesa** (a person who had overcome sloth and

sleep); his name itself indicates he was of sterling virtues; he was a great warrior. So, he was

taught the **Geetha** way of life by the Lord Himself. Be like him; develop the renunciatory spirit

he exhibited. Listen to the Lord as attentively and as intelligently as he did; you too can get the

Geetha from God, taught from the chariot of which, through your own prayer, He is the

Charioteer.

Prashanthi Nilayam, 29-9-1968

Speak softly, kindly; that is Dharma (righteousness). Give generously, wisely; wipe the tear and assuage the sigh and the groan; that is Dharma. Do not simply throw money at the needy; give with respect and reverence; give with grace. Give also with humility. Try to live with others harmoniously.

Shri Sathya Sai

39. Pouring ink on paper

WHEN asked, "Who are you?" each one of you gives out the name some one gave you years

ago, or which you gave yourself. You do not give the name that has been with you life after life,

that has survived many deaths and births, the **Aathma** that you really are. That name you have

forgotten; it has been enveloped by three thick veils---**mala**, **vikshepa** and **aavarana**. **Mala** is the

dirt of vice, wickedness and passion. **Vikshepa** is the veil of ignorance, which hides truth and

makes falsehood attractive and desirable. **Aavarana** is superimposition on the eternal Of the

transitor3 on the Universal, of the boundaries of individuality. Now, how is man to wash off or

remove these three layers of dirt? By soap and water, certainly. The soap of penitence and the

water of cognition will remove all taint of **mala**. The wavering mind that causes the frantic

search for happiness from sense objects and external appurtenances will be transformed by

Upaasana (steady application in worship) and adoration of the source and sustenance of all. The

Aavarana veil can be torn off by the acquisition of **jnaana** which reveals the **Aathmic** essence of

man, the **Aathmic** Unity of all creation. **Mala** is therefore removable by karma, **vikshepa** by

bhakti (devotion) and **aavarana** by **jnaana**. That is why Indian sages have laid down these three

paths for aspirants.
 Godly pursuit is like poison first, nectar at the end
 There is no short-cut to any laudable achievement. Steady struggle alone can ensure victory.
 Things that are gained with little or no effort are not worth exulting over. The process of yama,
niyama, aasana, pranaayaama, prathyaahaara, dhyanaa and dharana (control of the inner and outer senses, regulation of posture and breath, withdrawal into one's inner consciousness, meditation and concentration) is hard; but, the final stage is Nirvikalpa Samaadhi, the condition of perfect undisturbed equanimity. Whereas the pursuit of material pleasures will be "agre amruthopamam, parinaame visham" (like nectar at first but like poison at the end), the pursuit of equanimity will be "agre visham parinaame amrutho-pamam" (like poison at first but like nectar at the end).
 There was a seeker once who prayed to his elder brother to initiate him into spiritual life, with the imparting of a saving manthra; but the brother said, "It is always a hard job to teach one's kinsman, and to teach a brother is harder still. You should go to Dakshinaamurthy, who is Shiva Himself come as teacher." The brother inquired how to discover that preceptor. Then the brother said, "He who considers all men and all things equal---he is the preceptor I have indicated."
 So, the young man started his search. He went among the hermitages, with a gold ring on his finger; he interrogated the hermits, what the metal was. Some declared it was gold, some brass, some copper, others said it was tin or some alloy. So, he moved on. Then, he came upon a young ascetic, with shining eyes. He asked him whether it was gold; he said 'Yes.' He said, 'Is it not brass?' He replied, 'Yes it is brass.' He said yes, to whatever he said it was. He could not recognise any distinction. So he concluded that the ascetic before him was Dakshinaamurthy.
 Equanimity comes as a result of the awareness of unity, not otherwise.
 Embrace the Shivam in the core of your heart
Sanathkumaar was engaged in extreme austerity when God appeared before him. He asked him to place before Him his needs. But Sanathkumar said, "You are my guest now. You have come to this place, where I am residing for some time; so you may ask anything you need; I am bound to honour the guest, granting him what he needs." Having known

Brahman, he had become Brahman Himself. So he could talk as an equal to God. "I am you," that was the stage reached by Sanathkumar. No wonder he spoke like that. He is ever present; I is born only after the Individual separates himself from the He. So, with the birth of the jeevi (individual soul), the idea of Dheva (God) must also be born in the mind. That is the sign of safety and success.
 Embrace the Shivam (God) in the core of your heart; you become immortal. Embrace the shavam (corpse) which the body is without Him; you are mortal.
 The spiritual preceptor has to emphasise that fundamental lesson. He should be like the Drill Instructor, among the teachers in the school. The others step into the class and instruct and leave.
 The history master holds forth on his subject and leaves. The science master does the same. The drill instructor has himself to stand before the pupils and swing his hands fight and left, so that they may do the same. He has to bend and rise, as often and as fast as he wants his pupils to. The Guru has to be Brahman so that he may lead others to a knowledge about Him. He must be aware of the Named One, and not merely the Name.
 Wealth cannot give happiness that lasts
 The desire to raise the standard of living is a thirst that can never be quenched. It leads to endless pursuit of sensory pleasures, multiplication of wants, and deeper and deeper involvement in worry. Riches are a deadly temptation. No whip can suppress the itch to gain money. Once Lakshmi (the Goddess of wealth) and Naaraayana (Her Lord) had a quarrel over who was supreme in the hearts of mankind. They decided to settle it by means of an experiment.
Lakshmi came down among mankind as a spiritual teacher; when people washed her feet and worshipped her, the plate and vessels used by the devotees turned into gold! So, she was welcomed everywhere and there was a terrible rash of devotees and a huge pile of brass, copper and aluminium vessels and plates in evidence everywhere!
 Meanwhile, Naaraayana too was upon the earth as an exponent of the sacred scriptures, expounding to huge gatherings the paths to happiness and joy marked out by the sages. When people heard of Lakshmi converting metals into gold, they preferred her visits to those of Naaraayana and cared little for what he taught. He was actually sent out of cities and villages, when Lakshmi entered them, for his discourses distracted them from

the profitable sessions of

Lakshmi's puuja.

Do not listen to the tempting discourses of people who have no faith in God; they hold before

you the prospect of sudden wealth through devious means, but they do not tell you that wealth

cannot give happiness, real happiness, that lasts and satisfies. Their arguments are specious and

clever and they ridicule the traditional and the real.

Each rite has a significance and meaning

There was in **Venkatagiri** an orthodox Brahmin, who performed his **Sandhya** (rites laid down for

performance during dawn, midday and dusk) regularly. During these rites, he has to take in small

spoonfuls of consecrated water, thrice, one spoon after another, a number of times. The son who

was watching him laughed and said, "Why have you to sip it so often? Swallow the water all in a

gulp. That will make things easy and quick," he said. The father remained silent; but, later, when

the son was sweating over his homework, and dipping his pen in ink once every few minutes, he

laughed and said, 'Why don't you pour the bottle of ink on the paper and be done with it? Why

take all this bother of dipping and distributing it in droplets, line by line, thin, and emaciated?"

Each rite has a significance and meaning, which it is best to leave to the person who believes and acts accordingly.

There are only three ways of saving oneself-**Pravritthi**, **Nivritthi** and **Prapatthi**. **Pravritthi**

(action, external activity) is a method of sublimating the instincts and impulses. **Nivritthi**

(detachment, internal quiet), is a method of subduing the thirst of the senses and of the ego.

Prapatthi (surrender) is a method of **utilising** the senses, the instincts and impulses, the

intelligence, the emotions, for the glorification of the all-knowing, all-directing Divine. Do and

dedicate; work and worship; plan and protect; but do not worry about the fruit. That is the secret

of spiritual success.

Prashaanthi Nilayam, 30-9-1968

40. Inspiration, not imitation

I HAVE come for the **re**-establishment of Dharma (virtue) and so, I always insist on people

observing Dharma in all walks of life. Dharma is the inner voice of God. It is the conscience that

has shaped itself as a result of centuries of and generations of asceticism and austerity; it is

experience the voice of history, warning you against the breach of its command. I have called

you all together to tell you something that concerns the **Andhra** area especially with regard to the

organisation of **Samithis** there. For, before you set about the task of establishing and running

them, you must be aware of the why and wherefore, more than the how and the when! There are

thousands of institutions scattered over the land, designed to uplift, educate and train members in

various fields of life. They are born, they live well or ill, for some time; and they decline and

disappear. Infant mortality is highest among such institutions, for, there is enthusiasm only to'

start them and not to sustain them.

The sole object of **Sathya Sai Seva Samithis**, the very breath on which they thrive, is the

consciousness of unity, of all as One. But the politics of proliferation attacks the **Samithis** too

and ten men develop into eleven institutions. As in politics, here too, faction, competition,

clamour for power and authority, greed for office raise their heads.

People are not able to resist

the infection of the atmosphere of elections and parties. Such tactics and tendencies will not fit in

With associations of aspirants towards the goal of spiritual unity.

Pray for guidance and you will be instructed

Sathya Sai Seva Samithis are built on love. They thrive on love; they spread love. No other

emotion or attitude has any place therein. Divinity is the magnet; humanity is the iron. Love is

the force that brings them together. **Nara** is the iron, **Naaraayana** is the magnet. **Bhakthi** or Love

is the force that draws the two together. The a-**shaanthi** (**peacelessness**) from which man suffers

should disappear; man should attain **pra-shaanth**' (inner, deep-rooted peace); that is the aim of

the institutions initiated by Me. Serve Me, serve yourself by being true, loving and active and

being examples of truth, love and service to others. Some people complain that units of this

Organisation are coming up too slowly. For a child to grow into manhood it takes many years;

for a flower to evolve into a fruit full of sweet juice, it takes much time. Have patience and

steady faith.

Do not start with show and shouting and fall off, fouled by factions and feebleness. Do not also

imitate other institutions or men and try to achieve what they have done in their places. The

inspiration and the channels through which that inspiration can be used, have to arise from your

own hearts. Trying to become a **Meera** by imitation is an impossible task. In Madras they

inaugurated the **Nagarasankeerthan** (moving devotional choir) by taking out a mile-long procession of **omnibuses** packed with devotees singing in chorus, which went through the streets for thirty-five miles! How can such a thing be done in your place? I may inspire you to inaugurate it in some other way in your place; pray for guidance and you will be instructed. I may advise you to start it silently and sweetly! **Nagarasankeerthana** purifies the atmosphere I seek the quality of the spiritual effort, not the quantity. I penetrate into the heart and examine the motive which prompted, the emotion which urged, the feeling that shaped the effort. A family may sing the glory of God and go round a few houses in the same street; that is laudable indeed. I appreciate sincerity and steadfastness, more than paraphernalia and pomp. I have not given you the task of **Nagarasankeerthan** as an inescapable obligation. Judge the conditions of your place and carry it on if you possibly can. The programme will give health and joy; you can purify yourselves as well as others and the atmosphere which all breathe. It can move hearts and make them forget themselves in the thrill of inner exhilaration. First, serve the self; then, help others. This is the highest form of **selfhelp**, for it leads you to God and you will be a good example to others. If your circumstances do not allow you to partake in this **Sankeerthana**, stay at home and sing the songs alone, in the silent cave of your heart. Do not do so, according to fixed measure, so many times or so many songs at a sitting. The heart does not calculate in numbers; it confers content, which is immeasurable. That content can arise only through faith. When the mind wavers, loyalty sits light; love disappears; faction begins. This disease affects units, not only in **Andhra Pradesh**, but in all states. People worshipping the same God, the same Name and the same Form must be happy in each other's company, cooperate in each other's programme. There should be no idea of superior or inferior. People break away and start rival units and compete for custom and clientele and ignore the appeals for love and devotion. They forget that all their efforts are for acquiring Grace and achieving the replacement of the ego with God. The distinction that I do not see between one devotee and another, why do you see and quarrel over? It is a confession of your petty perversity.

I find that such **un**-spiritual activities have affected the units only in places where 'big' persons, have entered the **Samithis**. The 'small' men are carrying on, quietly and in humility. Elaborate and complicated ritual is not needed In some places, **puuja** (ritual worship) is done by persons who are paid for the job. This is done in some houses also. Now, how can a person have devotion merely because you pay him a few chips? I do not ask for elaborate **manthras** (complicated ritual). It is enough if you worship God in your heart, or call upon Him once, with all your heart. It is the ritual, the elaborateness, that needs money and drags your **Samithis** into the realm of greed, malice and hate. The pig is condemned because of its greed, the dog is decried for its anger. So, do not slide into those evils. **Manu** has said that sharing your food with the hungry guest is a great **yajna** (**vedhic** sacrifice). You may be engaged in worshipping Me with flower-offerings for the picture, a hundred thousand flower offerings announced as **Lakshaarchana**; but if, when you are partaking of the food-offerings that day, you drive away a hungry man, your worship is barren! The lotus petals with which you worshipped turn into brickbats if your hearts are immune to the agony of the hungry. God will appear in the Form you pine for There was a **saadhaka** (spiritual aspirant) once who called Krishna by various names, each describing some facet of His magnificence. He prayed, "Come away from the herd of cows that you are tending; come to me for just a moment and quench my thirst." He was pining under a tree, shedding tears of anguish, when an old fakir came to him; the **saadhaka** poured out his heart to him and prayed for his blessings to realise his fondest desire. But the fakir told him, "God is beyond all forms; He cannot be limited by form. He is all this and more. How can He appear before you in the form you pine for?" This heightened the anguish of the seeker, and he craved even more earnestly for the vision he had fixed in his mind. Who can speak of God as only this and not that? No one can limit His freedom. Is He bound by what the fakir thinks of Him? He assumed the form wanted and gave him the ecstasy he deserved. Bear this in mind when you get the urge to decry others for their faith in other forms and names. There was a **Pandith** who offered to teach a student the four great principles of **Sathya**, Dharma,

Shaanthi and **Prema** (Truth, Virtue, Peace and Love). On the first day, he expounded **sathya** (truth) and said, "I shall teach you what dharma is, tomorrow!" The next day, the pupil did not put in his appearance! The teacher went in search of him and catching him, reprimanded him. He replied, "I am practising **sathyam** (truth); I shall learn the second lesson only after I have mastered the first." He is indeed the genuine devotee. Dive into the depths; you secure the pearls. The person who does not dive secures the foam; the person who dives, gets the truth. Dive, know and experience; then, you have the authority to lead and guide, not otherwise.

Prashaanthi Nilayam, 1-10-1968

41. Full of fangs

YOU have been receiving these ten days highly nutritious spiritual food which has filled you with strength and vigour. I shall therefore talk to you about the ways in which this strength and vigour have to be utilised for the highest purposes of life. When you know the way; endeavour will become more effective. Wandering will be given up. Life becomes worthwhile. When the

Queen **Kaikeyi** persuaded her husband to agree to her two requests--enthroning her son

Bharatha as the Crown Prince and sending the legitimate **Raama** into exile for fourteen years---

Lakshmana, another brother of **Raama** and **Bharatha**, did not acquiesce tamely. He argued that

man must meet every little crisis with courage and self-reliance, and that he should not yield

craven-like, to the machinations of intrigue. He boasted that his arrow can avert any crisis!

But the arrow is an inferior weapon, even a negligible weapon, when compared with the efficacy

of Love. **Raama** heard him coolly and advised him to desist from that hasty karma (action);

"Dharma (virtue) must guide Karma," He said. Then alone can it be praiseworthy and

successful. **Kausalya**, the mother of **Raama**, reconciled herself to the sudden turn of events; she

blessed her son when He left as a hermit for the jungle, "May the Dharma which you represent

guard you." That Dharma is expressed as Love, Love towards man, sub-man, super-man, animal,

bird and beast.

Conducting **yajna** is the most precious activity

The coconut tree thrives best on the sea coast; the tree of **Brahma-thathwa** grows best on the soil

of **prema** (love). The region of the heart has to be transformed into a region of compassion.

Man's native characteristic is **prema**; his nature is **prema**, his breath is **prema**. The fog of desire

clouds **prema** and distorts it. Like the dog which took its image in the canal as another dog and

started to bark at it off, man too barks at his own image (fellow-men) who are as much images of

Brahman as he himself is. To separate the image from oneself is the basis of conscience. Fix

your attention on the identity, not the difference. That is the road to peace.

Investigate the Truth as far as your intellect leads you; you will come up against the principle of

love. **Yaajnavalkya** was questioned by **Janaka** about the basis for all activity; he replied, "It is

Light." When the Sun sets, the Moon sheds light; when there is no Sun or Moon, the ear is the

guide; behind the ear is the mind, behind the mind is the **Aathma** (Supreme Soul), which is a

spark of the Supreme. The final offering in the sacrificial fire which you saw is called

Poornaahuthi (the full offer). It is when the flames rise high that darkness is fully destroyed.

Surrender all that you have---all that you have so far believed to be valuable---in the sacred fire.

See them being reduced to ashes before your very eyes; look on it without a quiver, as **Janaka**

saw, when **Mithila** was aflame. It is a call to dedicate all that you now assess as valuable and

desirable to the Divine purpose. The **yajna** (sacrificial fire) is a symbolic sacrifice, of both

earthly riches and heavenly aspirations. This is the most precious activity---this dedication and

surrender. People see only the outer ritual, not the inner meaning; so, they concentrate on the

external pomp and exaggerate the exhibitionistic aspect by means of competitive pageantry!

Good thoughts feed the roots of virtue and love

The **yajna** is an occasion for the fixation of the mind on **manthra**, that is to say, on the formula or

sound symbol that saves (**thra**) when it is meditated upon (manana).

The poet is called **manthradhrashta**

(he who sees **manthras**, through his mystic insight, the discoverer of the secret key to

inner peace). The effect of the utterance and glorification of these sound-symbols of the Eternal

Absolute is felt all over the world. So it produces **loka-kalyaana** (peace and prosperity all over

the world). Good thoughts have a way of purifying and cleansing, of feeding the roots of virtue

and love. To judge things dedicated to God, God alone is competent. I like **yajnas**; I direct that

yajna be done. You have no authority to judge because you have no

knowledge. You have no mastery of the science of vajinas and of manthras. All is Brahman; the vajina manthras delineate Him in various ways; they declare that all creation is Brahman; it is not something different and distinct. You should revere Nature as Brahman; Sarvam Brahma-mayam (all this Nature imbued with Brahman, is Brahman, is immanent Brahman). It is to cure the vision that perverts Nature as 'not-Brahman' that vajina is ordained. You have to pour into the fire the limited vision and earn in exchange the larger vision. The vajina is saadhana (spiritual exercise) in sacrifice and surrender. Overcome the tendency of inflicting poison Transmuting humanity into divinity is the task allotted to man; his thought, word and deed are instruments for this unavoidable destiny. By unremitting practise, this has to be achieved. The priest in the temple has to ring the bell with the left hand and wave the camphor-flame with the right hand---an exercise in manual co-ordination which comes only as a result of practice. A new priest will wave both hands or shake the camphor plate! Vemana has said that while the serpent has poison in its fangs and the scorpion in its tail, man is capable of inflicting poison through his tongue, eye, hand and mind. He has to overcome this acquired tendency and remind himself that he is Amrithasya puthra (the child of immortality) conferring sweet nectar, not death dealing poison. By means of saadhana, this consummation can be achieved. Believe that you are the imperishable pure Aathma. Then, no gain or loss can affect you; no sense of humiliation or despair can torment you. Only men with weak foundations can dread these. The strong man casts them away without any regret. When the senses are dominant, equanimity is a dream. Be their master; you can be yourself undisturbed and free. Prashaanthi Nilayam, 2-10-1968 42. That plus and this minus is indeed a day of good fortune for you; for, the years of intense yearning which you spent in order to witness this day have at last borne fruit. Even today you waited here long, in order to earn the good fortune of the Dharshan (sight) of your heart's ideal. You have put yourselves to great hardship to reach here and to get this dharshan. And so, I desire you should listen to the advice I give and try to derive the maximum aanandha through putting it into daily practice. You

must treasure the gems of counsel and guidance in the vaults of your hearts, realising their innate value. Having joined this uplifting gathering of thousands of aspiring seekers, this assembly of men and women, young and old, all eager to cleanse themselves and become worthy of the divine destiny of man, you must determine to discover the divine within yourself and fill your moments with its contemplation. The experience of this one life must be enough to show you that there is no joy unmixed with grief, that both grief and joy are short lived and they both depend on the mind and its control. You do not require the experience of a series of lives to grasp this patent fact. This world is keeping you in bondage; it is a prison from which you must get released; you should not plan to return to it again and again. The means of this permanent release are' saadhana (spiritual effort), sathkarma (good deeds), bhakti (devotion), upaasana (worship). All these help you by reducing your wants, by curtailing your wishes, by teaching you detachment from sensory pleasures. These are the shackles which bind you to the body and the senses, to the limiting emotions of greed and hate, to the blinding passions of anger and lust. Escape from them and you will have lasting peace. True renunciation promotes spiritual progress The eye which is scarce two inches long can see millions of miles into space, but is incapable of seeing itself! Man too is as shrewd and as weak as the eye. He can analyse others' motives, count others' faults, map out others' skills and capacities but he is powerless to analyse himself his feelings and emotions; he is unwilling to discover his own faults; he cannot assess his innate skill and realise his inner reality! But the power can be acquired if you keep company with saadhakas (aspirants for spiritual progress), not otherwise. By anga (limbs), you cultivate sanga (company). By means of the proper use of the body with its limbs and senses, you are enabled to be in the midst of devoted and dedicated persons. Through sanga, you become jangam (detached). This association removes attachment to worldly things and you become a wandering mendicant type of person, a jangam not rooted to any spot or status or standard of life or any family or group of kinsmen. Through jangam you discover the lingam (the subtle form of God). This life of true renunciation promotes spiritual progress to such an

extent that you realise the formless, attributeless, absolute, symbolised by the linga. You seek

God in temples and light lamps there, to see Him more clearly; learn to see Him in your own

heart, in the hearts of all beings. He is now not visible, due to the thick dust-cloud of ignorance

and egoism. The cow ignores the health-giving milk it has in its own udder; it craves for the

water in which rice is washed!

Envy and malice force man to take the wrong road

The boulder on the hill from which a portion has been blasted away, to carve an idol for the

temple, tells the idol, **Thath thwam asi** (You and I are the same); that and this are one substance.

Yes; of one substance---but, what a difference? The hammer and chisel have made one a thing of

beauty and a joy for ever, an inspiration to make life beautiful and holy. You too must subject

yourself to the hammer of discipline and the chisel of pain-pleasure, so that you become Divine.

The greatest single cause for darkness in the world today is envy.

When one is happy and

contented, others envy him and strive to ruin his peace of mind.

When any one is acclaimed as

great, malice moves others to invent calumny, in order to tarnish his reputation. This is the way

of the world. This is the tragedy of ignorance and selfishness---they force man to take the wrong

road and suffer calamity. Take the right road; be happy and make others happy. Then, your name

will last even after the body disintegrates.

Even when the bulb is taken off, the holder will give you a shock, if you contact the connection.

So too, even when the body is gone, if the good reputation is there, it will remain in history and

provide inspiration. Students must study well and earn good marks, by their own sincere efforts;

there is no use threatening the teachers and forcing them to give you grace marks and promote

you. You should not stretch your hands, a-begging, before any one. It is a shame to do so.

Try to cleanse your minds through repentance

One more point I wish to emphasise here. I have been touting through **Karnaataka** for the past

five or six days. Thousands of people are attending the meetings, and standing on the wayside

roads. In the heart of every one of these, **bhakti** (devotion) and sincere adoration of God are

welling up. But, **bhakti** to be effective must be regulated through self-discipline; it should not

be allowed to grow wild and untended. You rush forward to touch My feet or to prostrate before

Me, ignoring the children, the aged and the sick, upon whom you fall when you press forward

towards me. Do not forget the **Sai** in those people when you rush forward towards this **Sai**!

The merit of all the hardship you underwent to see and hear this **Sai** is as good as cancelled when

you inflict pain on the **Sai** who resides in them. That plus and this minus add up to zero! In your

frenzy to offer homage, you should not forget others who have been waiting long for the chance.

You must provide facilities for their **dharshan**, instead of leaping forward to be at vantage

positions from which you can fall at the feet.

The urge to revere and adore is natural; what should be checked is this disregard for the yearning

of others. Cultivate love, tolerance, respect for the rights of others.

I am alone on this dais; you are thousands in front of Me. What has brought you all, in this vast

number, from your homes and villages to this place? It is the love you have for Me, and the love

I have for you. The reason for your presence is not any force or authority or temptation to earn

material profit or gain. Ponder over the things I have told you out of My Love and try to cleanse

your minds through repentance for wrongs done Or contemplated and through a firm resolve to

shape your lives anew, according to the Divine Plan, by which each can stand revealed as fully

Divine.

Belgaum, 24-10-1968

Do not condemn the clouds which shower sheets of pure water, because after it falls to the ground some water gets dirty. To condemn all is unjust, untrue and unkind.

Take My own instance. I never exult when I am extolled, nor shrink when I am reviled. Few have realised My purpose and significance; but I am not worried.

When things that are not in Me are attributed to Me, why should I worry? When things that are in Me are mentioned why should I exult?

Shri Sathya Sai

43. Share the common treasure

IT is a source of joy that the office-bearers of the **Andhra Pradesh Sathya Sai** Organisations

have again met here this year, which is aptly named **Keelaka**. (The name of the year in the

Hindhu cycle of sixty years). It is a sign that you have a great future, so far as this service is

concerned. **Keelakam** means the pin of an axle, a pillar, a column.

The work that you do will be

made stronger and more stable on account of the resolutions you make during these days, It is

also the month of **Maarga-shira**. The **shira** (head) or **buddhi**

(reason, intelligence) is the maarga (path)---that is the lesson. To reach Shiva, the shira (head) is the maarga. To reach the Lord, intelligence, discrimination between the false and the true, the transitory and the eternal, the unreal and the real is very essential. That is why the Gaayathri is taught to the boys while still in their tender age, for, it appeals to the intelligence that fills the Universe, to illumine the lamp of the little child and to enable him to use that intelligence more and more usefully for his liberation from the bonds of the senses. Today is also the first day of the bright fortnight---when after a night of utter darkness, the first rays of the Moon are falling upon the earth.

All works are aimed at purifying your heart
In order to focus your attention on some major problems and to conserve time, I am placing before you four items for discussion at this Conference. I want that, immediately after the close of this session, you should meet District-wise and forge a common report on these points and submit them to Me, before noon. The first is: The duties and responsibilities of the Presidents or Chairmen of the Organisations. The second: the duties and responsibilities of the District President. The third: The problem of raising funds. The fourth' The Venues for the next session of the World Conference of Sathya Sai Organisations and of the next All-India Conference.

I feel that the Organisations will work well, once the President of each unit who supplies the leadership and the District President who provides you guidance and inspiration are aware of their duties and responsibilities and when the crucial hurdle of funds is overcome.

I must say plainly that ninety out of a hundred among you have not clearly visualised the purpose for which I have allowed you to form these Organisations. It is not to give some people places of authority or power, or for ensuring fame and publicity for Me. It is to build upon the earth the fatherhood of God and the brotherhood of men on strong foundations. This must be clearly grasped by all of you. You are not engaged in social service through these organisations; you are engaged in your own service. All the items of work are aimed at expanding your heart and purifying it. That is the call of the sages of this land and all the scriptures and texts.

Even God is known and adored by his words
A river has to be trained to flow between strong bends, or else it will

erode and undermine the cities on its banks. A car requires a trained driver to put its speed to beneficial purposes. This is the reason why we have rules and regulations to curb wantonness and pride to give exercises in self-control and humility. When you choose the office-bearers, consider deeply their fitness for the task; when once they have been installed, do not carp and criticise. Do not work at crosspurposes.

Co- operate with them whole-heartedly and encourage them to give all their talents and enthusiasm to the organisations. The bane of all organisations in this land is the tendency to distrust and dethrone the very people whom you have raised to places of responsibility. Power and authority gather unto a person through the work, not through words and professions. Even God is known and adored by His works.

Remember each person has three sources of power in him' as an individual, as a child or limb of God and as a shrine where Aathma is installed. You must have read that Hanumaan once told Raama, "When I feel I am this body You are my Lord; when I feel I am distinct jeeva (soul), I know I am the reflection and You, the Original; when I know I am the Aathma, I know I am You and You are I."

Be ever in the consciousness that you are but the shadow of God, His image. Then, no harm can hamper you. God walks along the royal road of truth; the shadow, holding on to Him by the feet, falls on hollow and hill, fire and water, dirt and dust. So, if you hold on to the feet, you can be as unaffected as the shadow by the ups and downs of life. The commingles of fellow saadhakas (spiritual aspirants) in one organisation is to promote this attitude of renunciation and dedication, not to create more chances for faction-mongering. You must come through these organisations to share Me, who is the treasure for all, and to derive to the maximum the peace and joy which I have come to shower.

Prashaanthi Nilayam, 21-11-1968

The three cardinal principles of the Hindhu faith are: Belief in a series of births; belief in Avathaaras (incarnations) of the Lord for the reestablishment of Dharma (righteousness) and the transformation of those who have strayed from it; and belief in Karma, the fact of every activity having its inevitable consequence and of human destiny being shaped by cumulative effect of all these consequences.

Karma is the cause of births, the jeevi (soul) being compelled to undergo another ordeal of for clearing its accounts and becoming

free of both credit and debit.

Shri Sathya Sai

44. The heart of the organisation

I FIND from the reports and recommendations presented to Me by the District Presidents, as a result of the deliberations of the representatives from each district, that you have recorded therein your own hopes and aspirations and such ideas as will make you happy. The main aim of all the activities in which you are now engaged and which you will take up in the future is, let Me tell you, cleansing the mind. You may note the various items of clothing that you hand over to the dhobi, such as pants, bush-coats, towel, **dhoti**; but, the purpose for which you pass them on to him and the operation for which he is engaged is just cleansing. So too, whether it is meditation that you are encouraging, or discourse that you are arranging, or **bhajan** that you are organising, or clothes that you are offering to the poor, or worship that you are conducting, the object is just cleansing the mind of the taint of egoism, greed, hatred, malice, lust and envy. The one quality that you must acquire as a result of all this is 'mutual love.' That is the sign of the **Sai** devotee, of devotees of all the forms of God. Men are born, they die; in the interval, they grow and fade. The sign of growth is this mutual love, expressed through **seva** (service). The rich and the high-placed have many to serve them. You must serve those who have no one to serve them. Serve those who manage to live by serving others. There are thousands of organisations already working with such aims, but what is the special need for an organisation bearing My Name? You must realise Me in all, and serve all in a spirit of worshipful dedication. Spirit of surrender must animate every act. On a dry leaf, floating on the waves of the sea, an ant desperately struggled to cling; a dove noticed it, flew over and clasping the leaf in its beak, it transferred it to dry ground. The ant too is Divinity encased in that infinitesimal sheath. It is as important in God's eyes as many a monstrous denizen of the jungle or the sea; God weighs the love that prompts you to save, the compassion that urges you to alleviate pain. **Sathya Sai** Organisations must take up **seva** (service) as **saadhana** (spiritual discipline), must see Me as **sarvaantharyaami** (inner motor of all), and do **seva** as **puuja**. The District President and the President of each Unit must practise

saadhana. They must have

complete faith in God, and that faith must be evident in each word, thought and deed of theirs.

The spirit of surrender must be animating every act of theirs. The Presidents must initiate such items of work as will enthuse the members. If the organisation must succeed, they should have

firm faith in this name and form. Once, when **Garuda** was sent by Krishna to bring **Hanumaan** to

Dhwaarakaa, a regular fight ensued because **Hanumaan** would obey the behest of no one except

Raama; Krishna had to mollify him by sending **Garuda** again, with a request to come and meet

'**Raama**' (and not Krishna)!

Do not seek to exercise authority over others; seek rather to discover chances to be useful to

them. When one neglects his duties, the positions of authority start causing headaches. Be a

servant; a servant of God--then, all strength and joy will be added unto you. Try to be a master;

then, you will arouse envy, hatred, anger and greed in every one around you. Feel that you are an

instrument in His Hand; let Him shape you and use you as He knows best.

Upeksha alone can save man from entanglement

I find that after these Units have started working, the cordiality that prevailed previously has

disappeared! Differences of opinion are being exaggerated, tempers are getting frayed, and

misunderstandings and factions are raising their heads. Men who were together are drifting apart;

Thath and **Thwam** (that and this), are the same; but, you are forgetting it and becoming distant

from This. When you approach the senses, the spirit is far; when you approach the spirit, the

senses will be afar. Attach yourselves to the sensory and the worldly--that is to say, develop

Apeksha---and you bind yourselves with the chain of likes and dislikes.

Detach yourselves from the craving for fame and comfort---that is to say, develop **Upeksha**---and

you are free! **Upeksha** alone can save you from entanglement and reveal the ultimate truth. Man

must not shape himself into an animal or an ogre. He must turn into God. Like a boulder carved

by a visionary into a charming idol of Krishna with the flute, man too must use every blow of

fate as the stroke of an artist's chisel.

I was perusing the reports you gave Me on the points I had placed for your consideration. I must

say that your suggestions regarding the raising of funds were uniformly bad. On this point, all of

you are of one mind and that is not satisfactory to Me. Money is fundamentally **rajoguna** (quality of passion), fraught with danger and harm. Like the bees which collect and store honey for a future day, man too stores and collects money; but, alas, the bees are smoked out and the honey is stolen. I do not agree with any of your ideas to collect and store money. I do not like your going about collecting funds, or raising donations. Costly paraphernalia are superfluous impediments. I assure you that funds will come, provided you sincerely pray, for every worthy cause. Have that faith; and watch the funds flow in. The sages of ancient times celebrated many **yajnas**, with no resources other than faith and sincerity. Now you are moved more by pride, by anxiety, by want of confidence; so you are not giving My suggestion of the box-with-the-slit to be filled secretly by members only, one after the other, any trial! Moreover, I must tell you that not much money is needed for many of the items of work. Yearning in the heart, Name on the tongue---these are enough for **Bhajan** and **Nagara sankeerthan**. The **Gopees** (milk-maids of **Bridhaavan**) sang the Name of God when they churned the pots for butter, in the early morning hours. The bangles on their wrists jingled the time, the **whire** of the rods in the pots provided the background tune, and the fragrant morning breeze carried the song into every neighbouring ear. You need not collect an impressive crowd; you need no costly paraphernalia; they are superfluous impediments. Do not spend much on lecturers and speakers. If any crave for monetary rewards or showy receptions, keep such at arm's length. A chair and a table will be quite ample; loudspeakers are a luxury for most of your meetings. They have become more status symbols than necessities. Set yourselves out as examples to organisations round about you, in the careful husbanding of resources and in avoiding wasteful expenditure. Have only as many gatherings as you can afford; do not call them together, because you must! People must look forward to them, and not feel they are too many. Give least importance to money for **Samithi** work. The fifteen or twenty who constitute a **Samithi** or **Sangha** must be able to put together without any fuss or fanfare, the money needed for all these activities. You should not draw in any one as member of the **Samithi** for the sake of the money that he may have;

gunas are more valuable than **annas** (money). You need not have any special function in the village, except when I visit it. You criticise others who collect by devious means vast sums of money for mammoth gatherings and waste the funds so collected in shady channels. You should therefore avoid such mistakes yourselves. Uphold by means of your self-esteem the unique distinction that you now have; you have a Master who does not ask any one or take from any one, who only gives, gives in plenty to all who ask. I go into strange lands, among strange peoples, with the gift of love. **Upeksha** is my strength; I know no distinction between man and man, on any score. So, all love me equally. Money is the root cause of all misunderstandings and factions. Keep it in the background; give it the least importance. Have Love, humility, detachment and service as your funds. There is an underlying channel of love which connects the eye and the foot. When the eye sees a **thorn** on the path, the foot moves away, the welfare of the body is safeguarded thus. So too, the District President and the Unit President must act as the eyes, look out for thorns and take the feet from harm. As regards the World Conference, I feel it is to be held only once in three years. The All-India Conference is best held in the Heart of the Organisation, the **Prashanthi Nilayam** itself. **Prashanthi Nilayam**, 21-11-1968 True devotion must not get dispirited; nor elated or satisfied with lesser gains. It must fight against failure, loss, calumny, calamity, ridicule and against egoism and pride, impatience and cowardice. Read the lives of **Jayadheva**, **Thukaaraam**, **Raamdass** and **Sakkubai**; go through the stories of how the **Gopees** **calumniated Raadha**; then, you will realise the immensity of the hardships they underwent, when they travelled on the road to God. **Shri Sathya Sai** 45. Give the giver the gift This is a pot; this a thatch; this a house; this a wall; this a jungle; this a hill; this the ground; this the lake; this the fire; this the wind; this the sky; this the maker of the day; this the light of night; these the stars; these the planets; these the inert, these the vital; this is he, that is his person; these are all distinct from Me; this material world is different from Me---thus as a witness, I **cognise** all this and fill each with the principle of existence without the help of any disciplinary process, for I 'am above and beyond all this.

This is an auspicious moment in the history of India, when you have a great chance to understand the truths embodied in the scriptures of this land and the ideals that are embedded in the ways of living that are prescribed by the codes propounded therein. In order that you may attain the only goal of human life, namely, realising the Divine and becoming Divine, the Eternal has limited itself and come in this human form. It will reveal the ideals again, and **re-establish** it among all men. Of course, it is difficult for those who are unacquainted with the scriptures to grasp the mystery of this advent. I may tell you, nevertheless, that all the five elements (ether, air, fire, water and earth) have been created by the Will of the Supreme. They have each to be used by you with reverential care and vigilant discrimination. Reckless use of any of them will only rebound on you with tremendous harm. External nature has to be handled with caution and awe. Control the tongue with double care. So too, your inner 'nature,' your internal instruments! Of these, two are capable of vast harm; the tongue and sex. Since sex is aroused and inflamed by the food consumed and the drink taken in, the tongue needs greater attention. While the eye, the ear and the nose serve as instruments of knowledge about one particular characteristic of Nature, the tongue makes itself available for two purposes: to judge taste and to utter word-symbols of communication. You must control the tongue with double care, since it can harm you in two ways. Without the control of the senses, saadhana is ineffective; it is like keeping water in leaky pot, when the senses are given full sway. Pathanjali (the celebrated sage author of the Yogasutras) has said that when tongue is conquered, victory is yours. When the tongue craves for some delicacy, assert that you will not cater to its whims. The monks and monastic dignitaries in this land have fallen prey to the tongue and are unable to curb its vagaries; they wear the robes of renunciation but clamour for tasty delicacies and thus bring the institution of monkhood into disrepute. If you persist in giving yourself simple food that is not savoury or hot, but amply sustaining, the tongue may squirm for a few days, but it will soon welcome it. That is the way to subdue it and overcome the evil consequences of its being your master. Control your taste; control your talk. Since the tongue is equally insistent on scandal and lascivious talk,

you have to curb that tendency also. Talk little; talk sweetly; talk only when there is pressing need; talk only to those to whom you must; do not shout or raise the voice, in anger or excitement. Such control will improve health and mental peace. It will lead to better public relations and less involvement in contacts and conflicts with others. You may be laughed at as a kill-joy but there are compensations enough for you. It will conserve your time 'and energy; you can put your inner energy to better use. You may take My special Birthday Message for you' Control your taste. Control your talk. This is but a part of the larger programme of controlling the senses. Your devotion to God is best expressed by achieving the control of the senses. For, the senses rush towards the temporary and the tawdry; thus, they foul the heart. I require from each of you no other gift, no more valuable offering than the heart I have endowed you with. Give Me that heart, as pure as when I gave it to you, full of the nectar of love I filled it with. Do not be jubilant because this is the day when this body became manifest, through birth, fortythree years ago. Birth and death are inevitable incidents in the careers of physical sheaths. Worth is judged by what happens in the interval. That is what one has to be jubilant over. Utilise that period for the progress of the spirit. There are three lines along which endeavour has to be directed: (i) Spiritual exercise and discipline; (ii) cultivation of detachment, and (iii) Development of confidence in one's Self. Without these three, life is wearisome and wasteful journey through the sands. Give up, renounce---that is the virtue you need for spiritual progress. It is not the value of the thing given up that counts; it is the loftiness of the impulse behind the act. Feel that each moment is a step towards God. So long as one is dominated by sense pleasure, it cannot be said that his spiritual life has begun. Now, many clamour for the experience of spiritual bliss, but, few earn it, because they find themselves too weak to reject the clamour of the senses! A little enquiry will reveal that the senses are bad masters and very inefficient sources of knowledge; the joy they bring is transitory and fraught with grief. Mere knowledge will not endow you with the well-spring of joy in the heart; only the contemplation of the might and majesty of God, as seen in the Universe, can be a

never-failing source of joy. No two can agree on any matter, be they brothers or sisters, **lifemates** or father and son. It is only as pilgrims on the **Godward** path that two can heartily agree and lovingly **co-operate**. You can be a pilgrim even while attending to your daily duties. Only, you have to feel that each moment is a step towards Him. Do everything as dedicated to Him, as directed by Him, as work for His adoration or for serving His children. Test all your actions, words, thoughts on this touchstone: "Will this be approved by God? Will this rebound to His renown?"

In the epic of **Raamaayana**, you find the father (Emperor **Dhasaratha**) is infatuated with his dear wife and he sends his son **Raama** to the forest in exile for fourteen years; the son, however, is such a true follower of righteousness that he exiles his dear wife to the forest, in obedience to the whisperings of a section of his people. The father was the slave of his senses; the son was master. God will approve the latter and disapprove the former. So also, those who have no conception of the Lord who is above and beyond all human conventions may cavil at some of the actions of Krishna, but, those who are aware of His Divinity will understand their true significance.

All men are **cowherds**, all animals are cows. When you dedicate yourselves to the glorification of the Lord, you will revere the body, the senses, the intelligence, the Will and all the instruments of knowledge, action and feeling as essential for His work. While others will get intoxicated with pride, the **bhaktas** (devotees) will be intoxicated with **prema** (selfless love). You have heard that when the Divine Cowherd boy played on the flute, the men, women and children and even the cattle of **Brindhaavan** hurried to him, as if drawn by the irresistible magic of His music, Divine Melody, that stills all the turbid waves which we name as joy and grief.

They left off the work they were engaged in; they had no other thought than the attainment of the Divine presence; the cattle stopped grazing, the calves stopped guzzling milk. The story of Krishna and the **Gopees** (cowherd-girls) has a deep inner meaning. **Brindhaavan** is not a specific place on the map; it is the Universe Itself. All men are **cowherds**; all animals are cows. Every heart is filled with the longing for the Lord; the flute is the call of the Lord; the sport called **Raasakreeda** (the sportive dance; the dance of

Krishna in His boyhood with the **cowherdesses**), where Lord Krishna is described as dancing with the milk-maids in the moonlight---every maid has a boy-Krishna holding her hand in the dance---is the symbol of the yearning and the travail borne by those who aim at reaching His presence. The Lord manifests such Grace that each one of you has the Lord all for yourself; you need not be sad that you won't have Him, when others get Him; nor need you be proud that you have Him and no one else can have him at the same time! The Lord is installed in the altar of your heart. Be pure and humble as pilgrims ought to be. Offer your entire self your entire life, to Him; then your adoration will transform and transmute you so fast and completely that you and He can be merged into One. He thinks, feels and acts as you do; you think, feel and act as He does. You will be transformed as a rock is transformed by the sculptor, into an idol, deserving the worship of generations of sincere men. In the process you will have to bear many a hammer stroke, many a chisel-wound, for He is the sculptor. He is but releasing you from petrification! Offer your heart to the Lord, let the rest of you suffer transformation at His hands. Do not defile time, or the physical sheath, or this life's chance, using them for paltry ends. Your pilgrimage to this place on this occasion is but a part of the long pilgrimage upon which you entered when you were born, which may not end even when you die. Do not forget that fact. Be pure, alert and humble as pilgrims ought to be. Treasure the good things you see and the basic truths you hear. Use them as props and promptings for further stages of the journey. It serves no purpose if you merely acknowledge that the Lord has come but do not yearn to benefit by the Advent. In the previous ages, in what are called **Kritha**, **Thretha** and **Dwaapara Yugas** (each **Yuga** or Age being a long cycle or time period in **Hindhu** mythology) the Incarnations of the Lord were not accepted as such by many. Even their parents, kinsmen, and comrades hesitated to adore them. Only a few sages, who had cultivated the inner vision through study and **saadhana**, knew their reality. Keep relationship with this Incarnation unbroken. But, today in this Kali **yuga**, while the currents of contradiction and controversy are undermining faith and adoration, the good fortune that has brought you face to face

with Me is something for
 which you must thank your merit won through many lives. This is no
 ordinary good fortune. This
 incarnation is moving with you, your job and grief in order to console,
 encourage and cure. This
 relationship is something unique; it has to be kept unbroken, until the
 goal is reached.
 Devotees who are attached to Me have a special responsibility. Vice-
 Chancellor **Dr. Gokak**
 referred in his speech to My direction that no one shall collect funds
 for any endeavour
 connected with My name. I want that you must replace **Dhana**-
 yearning with Dharma-yearning.
 Yearn for Dharma, not riches. Do not extend your hand before man,
 but ask of the Lord, and he
 will fill it with priceless treasure. Have that faith and carry on.
 I may make mention now of a letter written to Me by **Dr. K. M.**
Munshi. (A great follower of
 Gandhi, one of the architects of free India; a famous **Gujarathi** writer,
 founder of the
Bhaaratheeya Vidhya Bhavan, dedicated to the revival of the
 permanent values of Indian
 Culture). He has written that he came, he saw and he was conquered.
 Of course, what really
 happened was that his love merged in Mine; his **Aanandha** (Bliss)
 merged in Mine, and he is
 happy beyond expression. He has suggested in that letter that, just as
 there are some days which
 are celebrated all over the world as holy days, My Birthday must be
 an all-world holy day; he
 has asked Me to bless this plan of making this day, a day of
Sathyanaaraayana puuja, the world
 over. I appreciate his attachment and devotion, but I do not
 encourage this adoration of just one
 name and one form, and that too, My present name and My present
 form.
 Unfurl the **Prashaanthi** flag on your own hearts
 I have no wish to draw people towards Me, away from the worship of
 My other names and
 forms. You may infer from what you call My miracles, that I am
 causing them to attract and to
 attach you to Me, and Me alone. They are not intended to
 demonstrate or **publicise**; they are
 merely spontaneous and concomitant proofs of Divine Majesty. I am
 yours; you are mine, for
 ever and ever. What need is there for attracting and impressing, for
 demonstrating your Love or
 My compassion? I am in you; you are in Me. There is no distance or
 distinction.
 I am now hoisting the **Prashaanthi** Flag on this **Prashaanthi**
Nilayam. The flag is a sign that is
 significant for each one of you. It is a reminder of your duty to

yourself, and so, when I hoist it
 on this building, you must unfurl it on your own hearts. It reminds
 you to overcome the urge of
 low desires, of anger and hate when your desires are thwarted; it
 exhorts you to expand your
 heart so that you embrace all humanity and all life and all creation in
 its compass; it directs you
 to quieten your impulses and calmly meditate on your own inner
 reality. It assures you that,
 when you do so, the lotus of your heart will bloom, and from its
 centre will arise the flame of
 divine vision, which guarantees **prashaanthi** (infinite peace).
 I must also tell you of certain preliminary disciplines' Practise when
 you are here the three
 disciplines of silence, cleanliness and forbearance. In silence can be
 heard the voice of God, not
 in the revelry of noise. Through cleanliness you earn purity. By
 forbearance, you cultivate love.
 You have come today to your own home. This is your home, not Mine.
 My home is your heart.
 So, do not try to have your lunch elsewhere but in your home, where
 you get this day food
 consecrated by Me, the **prasaadh**.
Prashaanthi Nilayam, 23-11-1968
 For each person, there is a code of conduct laid down in the
 ancient scriptures, according to age and status, the profession
 adopted, the stage of spiritual attainment reached, the goal of life
 accepted, **etc**.
 Do not carp at the behaviour of others, or at the efforts they make,
 to get consolation and courage amidst the turmoils of life, for the
 path that one has chosen, the Name and the Form of God he
 prefers! Also do not give up your code Of duties and take up that
 recommended for some one else.
Shri Sathya Sai
Sathya Sai Speaks
 Does **Sai** speak these words into avid ears and arid hearts? No! It is
 our Mother that speaks,
 caressing, cajoling, crooning lullabies to relieve the pain, bless with
 bliss, **Mokshavishyaami**,
maa suchah! Don't weep, she cradles us!
 She leads us softly along the road, over pebbles, thorns. When the
 path is bitter, uphill, hard, she
 sings us through **Yogakshemam vahaamyaham**---our Mother
 speaks.
 Does **Sai** speak these words into tingling ears and twinkling hearts?
 No! It is our Father that
 speaks, refining, revealing, reminding our Name to us, long forgotten,
 long begotten! **Abhayam**
Sarva bhoothebhyo! Don't fear, He **armours** us.
 Upward, onward; **goodward, Godward**---guides us, guards us. When
 the path is tortuous, twisted,
 He pulls us through. **Na Shukhaa!---labhyathe sukham**---our Father

speaks.

Does **Sai** speak the words into mazy ears and crazy hearts No! It is our Master that speaks,
advising, admonishing, Heating us **crucibly**, treating us crucially,
leading to God within.

Eessavaasyam idham sarvam. There's no two; He opens the lid of Divine Box, with treasure
encased in **koshas** five, **Sathyam**, **Inaanam**, **Anantham** Brahma
the Master speaks.

Does **Sai** speak these words into searching ears and seeking hearts?
No! It is God that speaks,
stilling the mind of waywardness, **Brahmavidh brahmaiva bhavath!**
Become and be, He wakens.

"Dear wave! emerging; merge; dear ray! run back," He calls.

"Dear spark! **re**-enter fire; You are I, I am you." **Soham** loses **sa sa**
and ham; **Om** alone is He and

We, **Ekameva-aksharam Brahman---Isness...Om**.

This is how our **Sai** speaks.

N. Kasthuri

Alms and Qualms

From this day of the Tropic of Capricorn, **Makara Samkramana**, as it
is called, the Sun appears to
move from South to North, and so, this Summer Solstice Day is
celebrated as an auspicious

festival, since ages. But, you must be concerned more with your own
journey which is nearing

its end with every sunrise. You are engaged in an incessant struggle
with the Sun, to survive the

onslaught of Time, which he measures with His steps. You yearn to
escape the consequences of

birth and the aftermath of death. You desire peace and joy; for this,
you have to cleanse the

mind so effectively that it is well-nigh eliminated. This is possible
only when you identify

yourself with the **Aathma**, rather than with the body, which is the
casket of the **Aathma**, earned as

a reward for one's activities of mind and body. When you live in the
consciousness of the

omnipresent **Aathma**, you live in love, love flowing and flooding in
and through you, and all

else.

Every morning, as soon as you sit up in bed, ask yourself this
question: "For what purpose have I

come into this world? What is the task set for me? What is the
triumph for which this struggle is

preparing me? Which is the grand victory for which I have to strive?"
You must have witnessed

car festivals in the famous pilgrimage centres. The colossal chariots of
the temple will be

gorgeously decorated with flags and festoons; stalwart bands of men
will draw them along the

broad roads to the music of **blowpipes** and conches; acrobats,

dancing groups, **chanters**,

minstrels, all precede it and add to the exhilaration of the occasion.
Thousands crowd around the

holy cars and line the streets. Their attention is naturally drawn
towards the entertainments

provided, but they feel happiest only when they fold their palms and
bow before the Idol,

installed in the chariot. The rest is all subsidiary, even irrelevant to
many. So too in the process

of life, the body is the chariot, the **Aathma** is the Idol installed
therein. Earning and spending,

laughing and weeping, hurting and healing, and all the various
acrobatics of daily life are but

subsidiary to the adoration of God, the attainment of **Aathma**.

Only yearning and anguish win God's Grace

The body is the chariot; **buddhi** (intelligence) is the charioteer;
desires are the roads through

which it is drawn by the rope of sensual attachments; **moksha**
(liberation) is the goal; Moola-

Viraat-Swaruupa (the primal-all-pervasive-Divine) is the Master in
the chariot. The car which

you carry about has to be treated thus. Instead, men are wildly
milling round and round, in dreary

circles, from birth to death, pulled by wishes or pushed by needs. No
milestones on the pilgrim

road are crossed; no bridges are negotiated; no progress is
registered. The very process of the

journey is ignored.

You may say that progress is possible only through My Grace; but,
though My Heart is soft as

butter, it melts only when there is some warmth in your prayer.

Unless you make some

disciplined effort, some **saadhana**, Grace cannot descend on you. The
yearning, the agony of

unfulfilled aim melts My Heart. That is the **Aavedhana** (anguish) that
wins Grace. How so many

Navaraathris and **Shivaraathris** you may attend at this place, unless
you illumine your heart and

make it shine clear and pure, it will be shrouded in darkness,
immersed in **raathri** (night) only.

Saadhana must make you calm, unruffled, poised, balanced. Make the
mind as cool and

comforting as moonlight, for the Moon is the Deity holding sway over
the Mind. Be calm in

speech, and in your response to malice, cavilling and praise. You
complain that others are

disturbing your equanimity; but, you do not know that though your
tongue does not speak, your

thoughts can unsettle the equanimity of those around you.

A person fixed in detachment is ever content

Detachment, Faith and Love---these are the pillars on which **Shaanthi**
rests. Of these, faith is

crucial. For without it, **saadhana** is an empty rite. Detachment alone can make **saadhana** effective, and Love leads quickly to God. Faith feeds the agony of separation from God; detachment **canalises** it along the path of God; Love lights the way. God will grant you what you need and deserve; there is no need to ask, no reason to grumble, Be content. Nothing can happen against His will.

I am reminded of **Karna**. In his last moments, he asked from the Lord just one boon: "I do not mind if you condemn me to be born, to face death in an endless cycle; only, bless me that in all my many lives, I am not constrained to stand before another, with hand extended pleading, 'Give'; and, bless me also that in all my lives, I am not constrained to send away a supplicant with the word, 'No'. Let not these two words, **dehi** (give) and **naasthi** (no) emerge from my mouth." A person fixed in **thyaaga** (detachment) and yoga (self-control) will never said **dehi** and can never hear the reply **naasthi**, for he is ever content, ever full.

Vivekaanandha was once asked by a cynical critic why he paraded his renunciation through the ochre robe. He replied, "This is no parade; this is a protection. I am wearing this ochre, because, seeing this, no one will approach me for alms or monetary help. And, so, that word 'No' which I am averse to pronounce need not be spoken by me. At sight of this robe, only seekers of salvation will come near me; for them, I have enough to give. I am moved when distressed people come near; but, I have no money to give them. This dress helps me to escape such painful situations." You should so regulate your life that these two words are not used by you, while you live.

No bird or beast is to be despised
Do not grieve, nor be the cause of grief. The very embodiment of **Aanandha** (God) is in you, as in others, as in all else. In spite of a multiplicity of containers, the contained is the same. That is the principle of **Sath**, **Chith** and **Aanandha** (Being, Awareness, Bliss). The minutest atom, the mightiest star---both are basically one. All are, in truth, Brahman, Divine. You read in the sacred books that Vishnu (God engaged in Preservation, Protection and Fostering the Universe) has as His vehicle, the **Garuda** (Eagle); that Shiva (God engaged in the Mergence, the Disintegration and Destruction of the Universe) has the **Nandhi** (Bull) as His vehicle; that Brahma (God

engaged in the Emergence, Evolution and Creation of the Universe) rides on a **Hamsa** (Swan); **Subrahmanya** (the Generalissimo of the Divine army) rides on a peacock; **Shani** (the God who directs Saturnine influences) has the crow as his vehicle. **Ganesha** (the God who helps in overcoming obstacles) rides on a mouse, though he is stupendously corpulent and has the head of an elephant! This does not mean that the Gods are helpless without these animals and birds as instruments of locomotion. It only reveals that no bird or beast is to be despised; for, the Divine is using each as His vehicle. Seen as **deha** (body) all are distinct; seen as **dehi** (the embodiment), Brahman, all are One.

See the unity in the teachings of all religions
Saadhana (spiritual striving) will disclose to you this identity. But be careful; **Saadhana** can foster even pride and envy, as the by-product of progress. You calculate how much or how long you have done **saadhana** and you are tempted to look down on another, whose record is less. You are proud that you have written the name of **Sai** ten million times; you talk about it whenever you get the chance, so that others may admire your faith and fortitude. But, it is not the millions that count; it is the purity of mind that results from genuine concentration on the name. Your **saadhana** must avoid becoming like drawing water from a well in a cane basket! You get no water however often you may dip and pull the basket up. Each vice is a hole in the bucket. Keep the heart pure, keep it whole.

All religions exhort man to cleanse the heart of malice, greed, hate and anger. All religions hold out the gift of Grace as the prize for success in this cleansing process. Ideas of superiority and inferiority arise only in a heart corrupted by egoism. If some one argues that he is higher or that his religion is holier, it proves that he has missed the very core of his faith. Leaves, flowers, fruits---these may be peculiar to each species; but pay attention to the trunk, and you will find similarity emerging. **Saadhana** will reveal likewise, the unity in the fundamental teachings of all religions. It is, of course, a hard path; but, it is a path that every one has to take now or later.

The signs of success in meditation
There was a fellow who clamoured for **Moksha** (Liberation) the easy way. He approached a Guru and asked for the quickest means of attaining it. "Know yourself," said the Guru. "O, that I know.

I am just now your disciple. So, have I the moksha I want?" he asked; but the Guru said, it was not so simple as all that. He was, the Guru told him, behind and beyond the body, manipulating the senses, the intelligence, the ego; he was the Aathma, in the very core of the five sheaths---the Annamaya (the food or physical sheath), the Praanamaya (the vital, the nerve-centred), the Manomaya (the mental, imagination-centred, symbol-dealing), the Vijnaanamaya (intelligence centred, reason-based, logical) and the Aanandhamaya (intuition-centred, experience-based, blissful). The Guru, however, gave him a tabloid prescription: "Repeat the Name of God, from the hear[er], with yearning to visualise Him." He said, "If you remind yourself continuously of God being your innermost Being, this awareness will come to you in a flash, through His Grace." The fellow shied at this; he queried whether he cannot employ any one to do the repetition for him! At this, the Guru asked, "Do you employ some one to eat or sleep on your behalf? When you fall ill do you get someone else to swallow the drug or take the injection?" You sit in Dhyaana (meditation) for ten minutes, after the evening Bhajan (devotional chanting) sessions; so far, so good. But, let me ask, when you rise after the ten minutes and move about, do you see every one in a clearer light, as endowed with Divinity? If not Dhyaana is a waste of time. Do you love more, do you talk less, do you serve others, more earnestly? These are the signs of success in Dhyaana. Your progress must be authenticated by your character and behaviour. Dhyaana must transmute your attitude towards beings and things; else it is a hoax. Even a boulder will, through the action of sun and rain, heat and cold, disintegrate into mud and become food for a tree. Even the hardest heart can be softened so that the Divine can sprout therein. You come to Prashanthi Nilayam, as cars come to a workshop. You must go out, with a new paint, with all the damaged and loose bolts and nuts replaced, with the engine cleaned and reconditioned, every part spick and span, beautiful, trouble free, in perfect trim, ready to speed on the journey that lies ahead. Every bad habit has to be replaced by a good one, no trace of vice must be allowed to persist, the heart must be drained of all egoism. This is the fruit of this pilgrimage that you must acquire. Let this be your resolution, on this Uttaraayana Festival.

Prashanthi Nilayam, 13-1-1969

2. Charming saplings

THE magnificent mansion that was created by the sages of the past, for the peaceful and prosperous existence of their succeeding generations, the mansion called Sanaathana Dharma has crumbled through the wanton neglect of the sons and daughters of Bhaarithmaatha. Now, peace and joy are to be found only among these little children, the elders have lost the art, the discipline, of regaining them and retaining them. These children are fresh charming saplings, who can be made, by care and love, to blossom into ideal citizens of this land, able to understand and practise the great disciplines laid down by the sages for their liberation, through self-realisation. The mother and the father must bear a major share of the responsibility for the proper upbringing of children. The earliest years of life are the most crucial. The skills, the attitudes, the emotions, the impulses that make or mar the future are built into the Foundation of Life in those years. The parents can help or hinder the making of that foundation, strong and straight. But, the parents have no equipment now for this basic role. They have no faith in their own ancient culture; they themselves have no mental peace, no saadhana, no spiritual discipline, which the children can imbibe from them. Children must grow up in homes, where their parents honour their parents, in their turn, and are happy only when they serve their elders. Then only will children revere their parents! This must be taught to them by example, rather than by precept! Schooling is a waste, if children do not learn lasting virtues, do not develop strength of character, as a result of the process. They must learn reverence for parents, teachers, and elders. Now, they learn a number of copy book maxims; but, they do not put a single one into practice in daily life. For, practice is present nowhere. Plant the seeds of love in tender hearts. Even as children, they must learn the glory of God who is their inner Reality; they must understand that they are not the body, but, they are the one dehi (indweller), who is the dehi in all. Through bhajan (singing devotional songs) and through shravana (listening to tales of God's Glory), these elevating truths can be handed over to them by teachers and parents who are themselves aware of these and practising them in daily life. Learn your own news, before getting

excited about the news of others. Learn the A B C and D of your own alphabet and then, you will

be better able to guide others, in their learning and life.

Do not ridicule the children when they go to a temple or a sage and show interest in bhajan or

worship or dhyaana. Many elders believe that there is time enough for such pastimes, after one

has lived for sixty years! People who spread this nefarious doctrine are ruining the lives of their

dear ones, for, they do not condemn the wrong and encourage the right. There are others who by

their behaviour and habits at home, in full view of the children inculcate the habit. of uttering

lies, gambling, drinking, etc.

Plant in those tender hearts the seeds of love, sympathy, truth, justice, charity, compassion,

repentance and self- control. That is the prime duty of all who deal with children. When the

father asks the child to tell some one at the door that he is not at home, or when he asks its

brother to reply to a phone call, that he has gone out, the vice of dishonesty is implanted in the

child. Do not burden the tender brains with all kinds of lumber, information that can never be put

to use, facts that warp and twist truth, etc. Teach them only as much as they can use beneficially

and as much as can be of direct help to them in their lives. Train character more than brains.

The parents first and foremost, the teachers next, the comrades, playmates and companions next,

and the various levels of society later, these shape the character of the children, and the destiny

of the country. You must revere the teacher, so that the child may revere him; the teacher too

must become worthy of reverence and aware of his high role. This school, bearing this Name,

has an unequalled responsibility in this regard.

Shri Sathya Sai Convent School,

Raajahmundry, 19-1-1969

3. Mahaashivaraathri

MANY stories are told in the Shaasthras, to explain the origin and significance of the

Mahaashivaraathri Festival. Bhaarith, the name for this land used from ancient times, means

'the land of those who have rathi (Love) towards Bha (Light or Bhagavaan). So, for the people

of this land, all days are sacred; every moment is precious. The Ganga is holy from source to sea,

but, yet there are some places on its banks, associated with some sage or temple, the confluence

of a tributary, or a historical incident, which are revered more by generations. Such places are

Hardwar, Vaaraanasi, Prayaag, Rishikesh. Similarly, among all the days of the year, some are

marked out as holier, when a special effort is made by aspirants to contact the Source and the

Sea, the Reality behind all this passing show. Some moments, as that during which the Linga

(Shiva representation in egg-shaped stone) emerges from the Avathaar (divine incarnation), are

held to be specially significant for the individuals witnessing it and for the world which is

thereby blessed.

Some ascribe the holiness of the Day to the fact of its being the Birthday of Shiva, as if Shiva has

birth and death, like any mortal. The story that it commemorates the salvation attained by a

hunter who sat on a bilva tree on the look-out for animals to kill, and without any intention to

worship, unknowingly dropped some of its leaves on a Linga that lay beneath, does not make

clear why this Day is specially sacred. Another story is that this is the Day on which Shiva

danced the Thaandava (Cosmic dance) in the ecstasy of His Innate Nature, with all the Gods and

Sages sharing and witnessing that Cosmic Consummation. When He consumed the Haalahala

poison that emerged from the churning of ocean and that threatened to destroy the Universe, the

heat of the fumes was well-nigh unbearable, even for Him. So, Ganga flowed uninterruptedly on

His matted locks; but, that gave Him only partial relief. The Moon was placed on the head. That

was of great help. Then, Shiva danced the Thaandava with all the Gods and Sages. All this they

say, happened on the same day and so, Shivaraathri, was held in commemoration of this

occasion.

Aim of all saadhana is to eliminate the mind

We have not only the Mahaashivaraathri once a year, we have a Shivaraathri every month,

dedicated to the worship of Shiva. And, why is the Raathri (the Night), so important? The night

is dominated by the Moon. The Moon has 16 kalas (fractions of divine glory), and each day or

rather night, during the dark fortnight, one fraction is reduced, until the entire Moon is

annihilated on New Moon night. From then on, each night, a fraction is added, until the Moon is

full circle on Full Moon Night. The Chandra (Moon) is the presiding deity of the mind; the mind

waxes and wanes, like the Moon. Chandramaa-manaso jaathah-- Out of the manas of the Purusha

(Supreme Being), the Moon was born.

It must be remembered that the chief aim of all saadhana (spiritual striving) is to eliminate the mind, to become A-manaska. Then only can maayaa (illusion) be rent asunder and the Reality revealed. During the dark fortnight of the month, saadhana has to be done to eliminate each day a fraction of the mind, for, every day, a fraction of the Moon too is being taken out of cognisance. On the night of Chathurdhasi, the 14th day, the night of Shiva, only a fraction remains. If some special effort is made that night, through more intensive and vigilant saadhana, like puuja or japam or dhyaana (ritual worship, one-pointed repetition & holy names, and meditation), success is ensured. Shiva alone has to be meditated upon that night without the mind straying towards thoughts of sleep or food. This has to be done every month; once a year, on Mahaa-Shivaraathri a special spurt of spiritual activity is recommended, so that what is shavam (corpse) can become Shivam (God), by the perpetual awareness of its Divine Indweller.

Linga is the Form Symbol of God

This is a day dedicated to the Shiva that is in each of you. From the Himaalayan ranges down to Cape Kanyaakumari, the entire land is resounding today to the authentic Declaration "Shivoham" "Shivoham" and to the adoration, "Om Namasshivaaya." Since thousands pray here, and elsewhere in lakhs and crores, the Linga is emanating from Me, so that you may derive the Bliss that pervades the World through Lingodhbhava (emergence of the Linga).

The manifestation of the Linga is a part of My Nature. These Pandiths (scholars of spirituality) explain it as reminiscent of an epochal event in the past when Shiva challenged Brahma and Vishnu to gauge the height and depth of the Linga Form He assumed. They failed and had to accept defeat. But, the Linga emerges, as a result of prayer and Grace. You have to recognise in this event a glimpse of Divinity, a sign of infinite Grace. Just as Om is the sound symbol of God, the Linga is the Form symbol or the visible symbol of God, the most meaningful, the simplest and the least endowed with the appendages of attributes. Lingam means, that in which this jagath (world of change) attains laya (mergence or dissolution), Leeyathe. All Forms merge in the Formless at last. Shiva is the Principle of the Destruction of all Names and Forms, of all entities and individuals. So, the Linga is the simplest sign of emergence and

mergence.

Live in the constant presence of Shiva

Every form conceived in the Shaasthras and scriptures has a deep significance. Shiva does not ride an animal called in human language, a bull. The bull is the symbol of Stability standing on four legs, Sathya, Dharma, Shaanthi and Prema (Truth, Virtue, Peace and Love). Shiva is described as having three eyes, eyes that see the Past, the Present and the Future. The elephant skin which forms His cloak is a symbol of the bestial primitive traits which His Grace destroys.

In fact, He tears them to pieces, skin them, and they become totally ineffective. His Four Faces symbolise Shantham (Equanimity), Roudhram (Terror), Mangalam (Grace) and Uthsaham (elevating energy). While adoring the Lingam on this Lingodhbhava Day, you must contemplate on these truths of Shiva that the Linga represents.

It is not this night alone that you should spend in the thought of Shiva; your whole life must be lived in the constant presence of the Lord. Endeavour: that is the main thing; that is the inescapable consummation for all mortals. Even those who deny God will have to tread the pilgrim road, melting their hearts out in tears of travail. If you make the slightest effort to move along the Path of your own liberation, the Lord will help you a hundred-fold. That is the hope that Mahaashivaraathri conveys to you. Man is called so, because he has the skill to do manana; manana means inner meditation on the meaning and significance of what one has heard. But, you have not yet emerged out of the stage of Shraoanam (listening) ! All the joy you crave for is in you. But, like a man who has vast riches in the iron chest, but, who has no idea where the key is, you suffer. Hear properly the instructions, dwell upon them in the silence of meditation, practise what has been made clear therein; then, you can secure the key, open the chest and be rich in Joy.

Visualise Shiva as the inner power of all

You have given up even the little saadhana that Shivaraathri demands. In olden times, people will not put even a drop of water on their tongues, this day. Now, that rigour is gone. They used to keep vigil at night, the entire night, without a wink of sleep, repeating Om Namasshivaaya without intermission. Now, the name Shiva, is on no one's tongue. But, those who deny God are only denying themselves and their glory. All have Love in them, in

some form or other, towards

some one or other or their work or goal. That Love is God, a spark of the God in them. They

have Aanandha (bliss) however small or temporary and that is another spark of the Divine. They

have inner peace, detachment, discrimination, sympathy, the spirit of service. These are Divine in the mirror of their minds.

Resolve, on this Holy Shivaraathri, in the Presence of Shiva Sai, to visualise the Shiva as the

inner power of all. With each breath, you are even now, asserting "Soham," "I am He," not only

you, but, every being that breathes, every being that lives, everything that exists. It is a fact

which you have ignored so long. Believe it from now on. When you watch your breath and

meditate on that magnificent Truth, slowly, the I and the He (the Sah and the Aham) will draw

nearer and closer, until the feeling of separateness will fade away---and the Soham will be

transformed into OM, the Pranava, the Primal Sound, the Fundamental Formula for God. That

OM is the Swaswaruupa---the Reality behind this "relative reality."

Shivaraathri Day, February 1969

Anger turns a man into a drunken brute. The other impulses are equally vicious. Seek only salutary karma, 'eat only saathwik food--food that will not disturb the equanimity you earn through your saadhana. Do not break the even tenor of your spiritual practice. Remember how Raamadas never gave up his Naama saadhana in spite of jeers and jail.

Sathya Sai Baaba

4. Thieves or Masters?

MAN is wasting precious time, ignoring his status among all living beings, his equipment for the grand spiritual pilgrimage to Divinity, and his one fundamental task' achieving liberation from

the cycle of birth and death. The sages of the past have realised the value and dignity, the worth

and responsibility, of human life and they have laid down disciplines like the vigil and fast on

Shivaraathri Day, in order to inspire man and instruct him, on the upward path to God.

Shivaraathri is a word that connotes the dual nature of man and his duty to discriminate between

the higher and the lower. Shiva means Inaana (the Higher Wisdom, the Unifying Universal

Vision); it also means, the lasting, the timeless, and the beneficial, the holy, the auspicious. And

the second word, raathri, means darkness of ignorance, the blind pursuit of tawdry pleasures, the

bewildering will-o'-the-wisp of sensory joys. It also means the transitory, the fleeting; it connotes

the maleficent, the inauspicious, the sacrilegious. So, the message of Shivaraathri is:

discriminate between Shiva and raathri---the Praana (life energy) and the Body, the dehi

(indwelling of spirit) and the deha (body), the spiritual and the material, the Kshethrajna and

Kshethra, called in the Geetha as Vibhaaga-yoga (the yoga of discrimination between matter & spirit).

Relying on the merely literal meaning of the words, people wait a whole year for this particular

holy day to como, in order to miss a meal and call it a fast, to miss a night's sloop and call it a

vigil! The fast is called in Sanskrit as Upavaasa and it means something far more significant than

missing a meal! It means (Upa-near; Vaasa-living) Living with, or Living near. With whom?

Near whom? Near and with God. Upavaasa means living in the unbroken constant presence of

the Lord, by Naamansmarana (remembrance of Divinity); that is the real fast, holding fast to Him.

Understand the main purpose of holy days

And, Jaagarana (Vigil) ! It means keeping awake, shaking off the sleep of the senses and being

fully aware of the Light of Love, that is the Divine essence, in all. It means, shaking off the

drowsiness and laziness, and deep concentration in meditation and saadhana. Look at the word

for heart in Sanskrit: hrudhayam. It means, Hrudhi-ayam, that is to say, "the divine heart"; the

place where He resides, where He is installed. By vigilance and the practise of the constant

presence of God, you must instal Him in your heart and see Him as installed in all other beings

as well. That is the main purpose of these holy days and the regulations laid down for their observance.

Truth is basic principle of the God-ward life. It is emphasised in all the scriptures of man. Raama

suffered exile in the forest for 14 years, in order to maintain the spoken word of his father;

Dharmaraaja suffered exile for 12 years, in order to keep up the word he gave during the game of

dice; Harischandra sold his queen and son into slavery, and himself became the watchman of a

burning ghat so that he might keep the truth. These are the shining examples of the lesson of

Truth, which the mother teaches her every child in this land. These holy days must be set apart

for the contemplation of these great ideals.

Do not be false to yourself

The Sages addressed all human beings as "Children of Immortality, **Amrthasya-puthraah**." But, in spite of this definite assurance and the inexhaustible joy that can be experienced therefrom, man degrades himself into an **Anrtha-puthra** (child of falsehood) and starts wailing that he lacks this, that or some other comfort or contraption! Thieves who rob him of valuable treasures, like peace and contentment, equipoise and courage, are being honoured as masters and masters who ensure peace and happiness are treated with irreverence and disgust. You can bolt your doors and windows against thieves, but, who can bolt the door against Death? The thieves---lust, anger, greed, attachment, pride and hate---are honoured as welcome guests and the real well-wishers like tranquillity and humility are shown the door! You desire to drink a sweet drink, but instead of sugar, you drop salt into the cup, imagining salt to be sugar. That is the state of man, -today. He craves for peace, but, does not know how to attain it. The means he adopts do not lead him to the anticipated end. A large percentage of people who come to me ask for **Moksha** (Self-Realisation or Liberation) from the bondage of grief and joy, birth and death. But, when I offer to bless them with the consummation of their wish, they do not come forward; they would rather have it, ten years or five years later. So, all the thirst and craving are just a pose; it is a fashionable slogan, and nothing more. Man must be sincere; his word must be in conformity with his feeling, his action must be in conformity with his word. Resolve on this practice, at least from today. Do not be false to yourself.

According to the practice on such holy days, the **Prashaanthi** Flag will now be hoisted by Me on this building. The Flag represents the spiritual victory of the **Saadhaka** who conquers the passions and emotions that drag him down and cultivates Love and Equanimity that elevate him. So, when the Flag goes up and unfurls on the **Prashaanthi Nilayam** you too must hoist It on your hearts and unfurl It there, so that It may announce your spiritual Victory.

Prashaanthi Nilayam, 15-2-1969

Do not calculate the length of time you have spent in the company of the Lord's Name, and exult. Calculate rather the length of time you have wasted, away from that contact, and repent. Have that name ever in your thoughts and you can brave any calamity.

Sathya Sai Baaba

5. Love and reverence

THE Glory and Majesty of the Lord is immanent in the Universe, as fragrance in the air, of heat in fire, or as butter in milk. He is the string that passes through and holds together all the beads.

To know Him as such, to realise that He is the source, sustenance and **summum** bonum of all this

Creation is the end and aim of human life. That is the sum and substances of the teachings of all

the scriptures that man has inherited from the past, in all languages and in all climes. All

religions are but essays at demarcating the path towards that consummation. All moral codes

regulate human speech, action and feelings in order to enable man to see the path more clearly

and to make his steps firmer thereon. India is the land where this precious knowledge was gained

and spread by ardent seekers and sages.

But, today, we have to deplore the decadence of these ideals, and the downfall of Indians who

have descended to the level of ridiculing the heights of spiritual bliss, these sages attained. The

time has come now to revere the Culture that granted them that vision and that victory, to

rededicate yourselves to the pilgrimage towards Truth, to discover in the jungle of manifoldness

the basic Unity, which is the reality. As equipment for this arduous journey, the sages have laid

down various regulations, disciplines, practices and paths; by adhering to them, man is able to

remind himself constantly that he is destined to realise his essential Divinity. The fast and vigil

prescribed on **Shivaraathri** Day are examples of such disciplines; for, the fast and the vigil are

intended to lead the mind away from the senses and towards the Lord.

Five **yajnas** to be done by every man

The sages have laid down, for the same high endeavour, five **yajnas** for every human being,

wherever he may be, to whatever denomination he may belong.

These **yajnas** are not elaborate

ritual exercises, accompanied by **Vedhic** recitation, prescribed for the attainment of specific

states of Bliss in after-life or specific victories of a worldly nature.

They are simpler and more

democratic. They are being performed, casually and without the awareness of significance, by

man everywhere. These **yajnas** do not ask for complicated credentials from those desirous of

doing them. Any one can enter upon them and succeed. They are indispensable steps in spiritual

progress.

The five **yajnas** (sacrifices) are: (1) Sacrifice for God; (2) Sacrifice to

propitiate the sages; (3)

Sacrifice to propitiate the progenitors; (4) Sacrifice to propitiate the visiting fellow humans; and

(5) Sacrifice to propitiate the animal companions. They are called **Daivayajna**, **Rishiyajna**,

Pithruyajna, **Athithiyajna**, and **Bhuutha-yajna**, in Sanskrit.

1. **Daivayajna** It is commendable practice, the allotment of one small room for the shrine, while

building houses. In every Hindu home, we have a domestic temple or altar or shrine, where the

members of the family, singly or all together, can adore God. Usually, there is a picture or idol

placed there to remind them of the Vast Immeasurable which it represents. Daily worship is

offered at this shrine, prayers are poured forth before it, meditation is done in that quietness, the

Name of God is taken on the tongue and its sweetness enjoyed. This is the **Daiva-Yajna**; it

purifies the household and brings God into the consciousness of man through all his activities.

Activities to propitiate the sages

2. **Rishiyajna** is the term used for the activities of man that propitiate the sages. They are mostly:

the study and practice of sacred scriptures, that are the treasure of wisdom gained by the arduous

asceticism of the sages. The **Vedhas** are the earliest, the most compendious, philosophically the

deepest, texts, the most practical of all the scriptures, and the most universal. Then, we have the

Raamaayana, the **Mahaabhaaratha**, the **Bhaagavatha** and other narratives of the eternal struggle

between right and wrong and the **everpresent** Grace of God which helps the triumph of the Right.

These and other books cleanse and console, elevate and uplift, correct and convince, and fill the

mind with courage and humility. It is indeed a tragedy that these **vitalising** springs of strength are

neglected and people read, instead, books that are rabid and ribald, debasing and vulgar,

describing the insane behaviour of demented unfortunates, without being aware of the harm they

are causing to their own progress and mental health.

These books slowly bog man into the mire of sex and sin; they turn man back into bestial ways.

Asserting that you are "men" is only half the task of life; one has also to prove through one's

actions, speech and thoughts, that one is not a beast! That is the obverse of the first assertion; it

cannot be ignored. Be human; keep away the beast; control your senses, passions and emotions

with the reins of discrimination and detachment. That is what the good books teach. Go to them

for counsel and inspiration.

Parents have to be cared for and obeyed

3. The third sacrifice is on behalf of your parents, the **Pithruyajna**.

The command of the **Vedhas**

is "**Maathru dhevo bhava; Pithru dhevo bhava**" --- "May the Mother be your God; may the father

be your God." The stanza is repeated **ad nauseum** today, but, there is no sign of reverence

towards the parents anywhere. A generation that does not respect and foster its parents is bound

to end in disaster. Parents suffer great hardships, and deny various comforts for themselves in

order to put their children through school and college; but, the children are ungrateful; they taunt

and tease, they cause mental pain and physical hunger to their parents by ridiculing their habits

and attitudes, and dismissing their advice with neglect. When the creators of your physical

equipment and mental make up are thus treated with sacrilege, how can one expect you to adore

the Creator of the Universe, God who provides for all? Honour your parents, so that your

children learn to honour you.

There is a fine story mentioned in the **Puraanas** about this. The Divine Parents, Shiva and

Paarvathi, once laid down a test for their two sons---**Ganapathi** and **Subrahmanya**. They were to

go round the whole world and return to them; he who does it quicker will win the prize.

Subrahmanya started quick and fast, and was pacing through highlands and lowlands; but,

Ganapathi walked quickly round the Parents and claimed the prize. He said, the Parents are all

the world--and the statement was accepted as correct. **Ganapathi** was installed as the Deity

supervising the acquisition of knowledge and as the Deity who shall save all aspirants from

obstacles on their path.

The moral of this story is that parents have to be cared for, and obeyed. That is the real

Pithruyajna. They represent renunciation, tradition, the accumulated culture of the past, the

permanent values, as contrasted with the fleeting vanities. That is the reason why Shiva is

addressed as **Saamba**-Shiva, **Sa-Amba**-Shiva, **Aruba** meaning Mother and Shiva, meaning Father,

and **Sa** indicating **Sathya**, **Sarvavyaap** (Omni-presence), **Sarvajna** (Omniscient) and

Saashaathkaara (Self-Realisation).

Treat the stranger seeking food as God-sent

4. **Athithiyajna** means acts done to please and comfort the A-**thithi** (he who comes only for a

day), that is to say, the Stranger, who comes to your door seeking food or shelter. Give him these, as an act of worship. Treat him as having been sent by God or as God Himself. This is a sacred rusk enjoined by the Vedhas. Share your meal with whomsoever asks for food when you are about to eat it. Appease his hunger before you appease your own.

5. The last of the yajnas is the Bhuuthayajna--steps to comfort and keep happy the animal collaborators and companions one has around him--bullocks, cows, goats, horses, which help you by their toil, and dogs, cats and other pets which make your home pleasant and full of joy. You should not keep them hungry or overwork them. If any animal depending on you for love and care sheds a tear in your home or farm, remember you will suffer greatly therefor. Love and reverence--these are the real springs for sacrifice or yajna. Let all your acts, words and thoughts be filled with Love and Reverence. Then, you will have unshakable peace and joy.

Prashaanthi Nilayam, 15-2-1969

6. Japa, Saadhana

I AM told that you are saadhakas (aspirants of spirituality), and so I shall speak to you something about saadhana (spiritual practice). Well. What is saadhana, fundamentally? It is 'upavaasam,' 'upaasana.' Upa means near, Aasana means sitting and Vaasam means residing. We sit near a cooler so that we may feel cool. We sit near God, so that we might derive some Godly qualities and get rid of ungodly characteristics. God is not an external contrivance or convenience like the air cooler. He is the Antharyaamin, the Inner Director, the Inner Reality, the Unseen Basis on which all this seeable world is built. He is like the fire-principle that is latent in wood, which can be made manifest, when one piece is rubbed vigorously against another. The heat that is produced consumes the wood in fire! Sath-sangh (Company of the good and the godly) makes you meet with other souls (individuals) of a like nature, and creates the contact that manifests the Inner Fire. Sath-sangh means Meeting the Sath, the Sath which is spoken of while extolling God as Sathchith-aanandha. Sath is the Existence Principle, the IS that is the basic truth of the Universe. Align with the Truth, the Sath in you, the Sathya (Reality) on which the Mithya (false) is imposed by minds that do not see light. By dwelling in that Sath, the flame is lit, light dawns,

darkness flees and Inaana

Bhaaskara (the Sun of Realisation) rises.

When there is hard rock below, you have to bore deeper for tapping the underground perennial pure water. The softer the subterranean soil, the quicker the success. Make your heart soft; then, success is quick in saadhana. Talk soft, talk sweet, talk only of God---that is the process of softening the subsoil. Develop compassion, sympathy; engage in service, understand the agony of poverty, disease, distress and despair; share both tears and cheers with others. That is the way to soften the heart, and help saadhana to succeed. Sath-sang is like quaffing pure crystal water. Dus-sang---the company of the vicious, the ungodly, the impure---is like quaffing salt water from the sea; no amount of sugar added to it can make it quaffable! It increases thirst. Cultivate the Conscious of the One Krishna is named Yogeshwara in the Geetha. What does that mean? Yoga is defined by Pathanjali as the nirodha (control) of the vriththis (agitations) of the chiththa (mind-stuff). If the mind is stilled and free from waves produced by the wind of desire, then he becomes a Yogi and the Lord is the highest Yogi, for He is the ocean that is unaffected by the waves which agitate the surface. Krishna danced on the hood of the serpent Kaliya and forced it to vomit its poison, it is said. This is only another way of saying that he forced sensual desires to divest themselves of pernicious effects. Yoga of this type is the best means of attaining the Yogeshwara (the Lord of yogis); not breath control, but sense control is the prescription. Transcend anekathwa bhaava (the consciousness of the many) and cultivate ekathwa bhaava (the consciousness of the One), that will end strife, grief, pain and pride. See all as but expressions of the same God, as appearances on the same screen, as bulbs lit by the same current, though of manifold colours and wattage. Feel that you and they are able to talk and walk, think and act because of the God within. Differences that strike you while you cast your eyes are illusory; you have not yet developed the vision that makes you apprehend the unity which is the truth of all the seeming diversity, that is all! The fault is in you, not the world. The world is One; but, each takes it to mean what pleases him most! The world is One, but, each sees it from his own angle and so, it appears as if it has multiple faces.

There is both truth and travesty in the world
 The **japamaala** teaches you the Unity, though it has 108 beads! If it is a **sphatika maala** (garland of crystal beads) you can see the string running in and through each bead, the inner reality on which all this is strung! If the beads are not transparent, you still know that the string passes through, holds together, and is the basis for the **maala** to exist! Why 108 beads? 108 is the product when 12 is multiplied 9 times, 12 is the number of **Aadhithyas** (Luminaries), that reveal the objective world, and so, symbols of the **Sakaara** aspect (the world of name and form, of manifoldness, the seeming variety, the fleeting pictures); 9 is the screen on which the pictures appear, the basis, the rope which deludes you as the snake in the dusk, Brahman, the Nameless, Formless, Eternal Absolute. 9 is the Brahman Number, for it is always 9, however many times you multiply it! It is immutable, for 9 multiplied by any number finally adds up to 9 only. So, when you turn the beads, impress upon yourself the fact that there is both truth and travesty in the world, that the travesty attracts, distracts and delights in deceiving you, diverts you into devious paths; the truth makes you free!

Now about the beads, Before everything you must know the symbolism of the fingers. The thumb represents Brahman, the eternal Absolute, the Immanent Principle. The forefinger, the index one, which indicates this and that, you and other, is the **leevi**, the Individual, feeling separate and distinct. When these two are joined at the tip, held in that position, it is the **Inaana mudhra**, the Gesture of Wisdom, for, wisdom consists in the **leevi** becoming One with the Brahman, the Mergence of that which felt that it had emerged! The other three fingers, represent **Prakrithi** the Objective World, which is negated when the mergence is effected. They are the three **Gunas**, the **Saathwik**, the **Raajasik** and the **Thaamasik** (qualities of purity, passion and inertia), that by their interplay create the phenomenal world. **Japa** must become the very breath of life. Hold the rosary over the middle finger, keeping the three **Guna** fingers together. This means that you are now transcending the world of attributes and qualities, of name and form, of multiplicity that is the consequence of all this transformation, and proceeding towards the knowledge of the UNITY. The **leevi** finger now slowly passes each bead towards the thumb (Brahman), touching

the tip of the **Brahmam** finger when the bead passes over, so that the mergence is emphasised with every bead and every breath, for, while the fingers learn and teach the lesson, the tongue too repeats the **manthra** (holy formula) or the Name, with the **Pranava** (the primal sound of **OM**).

The **japamaala** (rosary) is very useful for beginners in **saadhana**, but, as you progress, **japa** must become the very breath of your life and so the rotation of beads becomes a superfluous and cumbersome exercise in which you have no more interest.

'Sarvadhya sarva kaaleshu sarvathra Hari chinthanam'---Always, at all times, in all places, **Hari** (the Lord) is meditated upon. That is the stage to which the **japamaala** should lead you. You should not be bound to it for ever, it is only a contrivance to help concentration and systematic contemplation. The belt has to be discarded when you have learnt to swim, the crutches when you are able to walk.

One can win Guru's Grace by earnest prayer
 Be regular, in the beginning, in the hours you devote to **Japa**. On Sundays, when you have no worry of office or shopping, do more **Japam** until nine-o'clock in the morning. Do it with love and enthusiasm. It should become natural with you to do so. Of course the Grace of the Guru helps a lot; **Vivekaanandha** was sliding into atheism and agnosticism the more books he read, but a touch from the hand of **Raama-krishna Paramahansa** transformed him completely. You can also win this Grace, by your efforts and earnest prayer.

Before you start **dhyana**, your meditation session, chant **Soham**, inhaling So and exhaling Ham.

Soham means 'He is I,' it identifies you with the Infinite and expands your Consciousness.

Harmonise the breath and the thought. Breathe gently, naturally; do not make it artificial and laboured. It must flow in and out, soft and silent; if you have some flour on your palm and hold it near the nostrils, it should not get fluttered the least; the breath has to be soft as that! The faster the breath, the sooner you are burnt up, the shorter becomes your life span! Slow breath quietens and calms the emotions. The mood of relaxation produced by this **Soham** recital is a **procondition** for a profitable session of meditation.

Other things are also needed for this relaxation have no thorn of hate in your mind, develop **prema** (Love) towards all. Desire is a storm; greed is a whirlpool; pride is a precipice; attachment is an avalanche; egoism is a volcano. Keep these things away, so that

when you do **japa** or

dhyaana, they do not disturb the equanimity.

Let love be enthroned in your heart. Then, there will be sunshine and cool breeze and gurgling

waters of contentment, feeding the roots of faith.

Dharmakshethra, Bombay, 10-5-1969

Make your home the seat of virtue, of morality, of love. Control anger and greed. That is the sign of the genuine **bhaktha**, not unrestricted speech and movements. You may claim to be a devotee and declare yourself as such, when you speak; but, unless your egoism has gone and you love all equally, the Lord will not acknowledge your devotion.!

Sathya Sai Baba

7. Cults and culture

SATHYA and Dharma are the two cardinal principles of **Sanaathana** Dharma (ancient but eternal spiritual code). They are the goals of all faiths, the teaching of all saints, the core of the achievements of all sages, the under-current in all scriptures. They spring out of the

Aathmathathwa (essential nature of the Self), which is the lesson taught in the **Geetha**. The

Geetha is the essence of the **Upanishadhs**, the **Vedhaantha** (the concluding essence of **Vedhas**).

On the day when you are celebrating the anniversary of the Inauguration of Dharma-**kshethra**, it

is necessary to remind yourselves of this. The **Vedhaantha** declares, '**Ihsaavaasyamidham**

sarvam' (All this is enveloped by God), and so, how can man hate or deceive another? The rules

and disciplines laid down in all religious systems have as their aim the application in daily life of

this great Truth, the Immanence of God.

Sathya and Dharma (Truth and Righteousness) are the two eyes of every religion that has

emanated from the primal **Sanaathana** Dharma: of Buddhism, Christianity,

and Islam. They are further elaborated and exemplified in the epics and **Puraanas** of India.

Raama entered the forests and suffered poignant agony for the sake of upholding **Sathya**. The

Paandavas exiled themselves from their Capital and swallowed, unmoved, excruciating insults,

in order that the cause of Truth may prevail. **Harischandra** reached the **nadhir** of grief and

humiliation, but never gave up his hold on Truth! These are the models held before the men and

women of this land for millennia, through song, drama, sculpture, painting, poetry and

philosophy. They are beacons beckoning the people of all lands to a higher, nobler and more

beneficial destiny. Nevertheless, today the children of **Bhaarath** are

enticed by tiny titillating

achievements, in the material sphere, won by western scientists and technicians, such as

travelling in outer space or flying to the moon!

Might must ever bow to Right at all times

Consider the five **Paandava** brothers, immortalised in the

Mahaabhaaratha epic by **Vyaasa**. The

eldest is **Dharmaraaja**, born of Dharma! The second is **Bheema**, of the Mighty Mace. The third is

Arjuna, the foremost bowman of the age. But yet, both **Bheema** and Arjuna yielded ever to the

slightest nod of **Dharmaraaja**, for, Might must ever bow to Right.

Transferring the story to

modern times, we find that contemporary America is the Arjuna, Russia is **Bheema**; and both

have to bow before **Bhaarath**, the **Dharmaraaja**, who upholds the cause of Right against Might,

military, economic or other. What a great tragedy is it, then, that we who have to guide the world

in the path of Dharma are ourselves losing faith in that path and straying into the riotous road of

Power or Might!

The **Mahaabhaaratha** teaches other lessons as well. Let us turn to the opponents of **Dharmaraaja**.

Arjuna, **Bheema** and others. The uncle, who is leading the cousins and their wicked brood

against the **Paandavas**, is **Dhritharaashtra**, the blind ruler. He has no 'Vision.' Yes; the vision that

only righteousness can confer! He was blind, that is to say, he had no **Inaana**, the recognition of

man's incompetence and God's Omnipotence. The **Paandavas** made up for their inferior military

strength by faith in God's Omnipotence and their own impotence!

And, so, God Himself led

them into the field and won for them victory from the jaws of defeat!

Karma illumined by **Inaana** brings about success. **Inaana** alone---the discovery that God is all---

that alone can win the Grace of God; self-effacement is the first criterion of the **saadhana** that

can save man from bondage. **Dhritharaashtra** was blind, because, as that name itself implies, he

held on to the **raashtra**, held on to all things that were not 'he', the real 'He,' that passes from

birth to death, and again gets born only to die, unscathed. Everything that is not 'you' is an object;

it is luggage for the journey; the less of it, the more comfortable the journey!

Dharmakshethra and **Kurukshethra** are within everyone

Dharmakshethra and **Kurukshethra** are not to be looked for near

Delhi or **Haasthinaapur**, on the

map or on the ground. Nor are the **Paandavas** and **Kauravas** merely princely clans figuring in the

tale. The human body is named kshethra, and so Dharmakshethra, is in every one. When the owner of the body discards all desires, all passions, all impulses and all propulsions, then the body becomes Dharma-kshethra! A child has in its heart only Dharmakshethra, for, it has not yet developed sensual desires. It accepts whatever is offered. Its ego is not yet ramified into the objective world of multiplicity. But, later, when it grows branches and foliage, the Dharmakshethra takes the shape of Kurukshethra!---the battlefield where the mind struggles between hope and despair, and is compelled to consume the diverse fruits, sweet and bitter, of one's acts.

The Aathma is described as a Vidhyullekha (a streak of lightning), of the splendour of a crore of suns! The word Geetha also means 'Lightning' and so, that Vidhyullekha is the Krishna in us, that is to say, the Geetha in us, the Aathma that is counselling us and correcting us, as the God within.

Do not throw overboard the Bhaaratheeya culture Dharmakshethra, it was mentioned, is being developed as an International Centre for saadhakas and inquirers, eager to learn the Sanaathana (ancient) way of life. India has no dearth of temples and institutions claiming to guide the pilgrims to God. In a Granthaalaya (Library), only people interested in books will gather; the Bhojanaalaya (Boarding House) is frequented only by those who want a meal; the Vaidhyaalaya (Hospital) is resorted to only by the sick; but in the Devaalaya (Temple of God), we do not find today either devotees or God! This is the only

House where the legitimate owner is absent! Temples were the centres for the spread of Bhaaratheeya Indian culture, and, when the attraction for western culture became strong, they were deserted, and left open to the ravages of time. Everything is being judged with the American eye; American ears do the hearing for us! The American heart feels and fears, fancies and fashions our reactions to events and things. Of course, it is useful to learn from others. But you should not throw overboard the culture that has grown through the aeons on this soil, and fostered by the love of your ancestors, for your benefit.

How can the culture of America or that of any other country be congenial to Indians? Now the time is 7.80, evening. If you phone your friend in the States and tell him, 'I am off to a film show now,' he will reply, "It is 7.30, here too. I am off for my breakfast !"

When it is morning here, it is evening there; when the sun sets here, he rises there. Time, climate, vegetation, temperament, ideals, the nuances of languages, folk ways, all take on a strange colour in a country that has had a different history. So, indiscriminate imitation will result in the loss of the peace that follows fulfilment. Bhaaratheeyas can get peace best through the folkways that have been prescribed by the folkmind of this land, as a result of centuries of observation, experience, trial and error.

Develop brotherly feelings for all Bhaaratheeya culture has emphasised the valid ways in which one has to spend energy and money for service of the distressed, the diseased, the hungry, the illiterate, the ill-housed, the illclothed.

It condemns the spending of energy and money for pomp, for vengeance, for competitive faction, for material triumphs. Wealth is to be held on trust and used for promoting the brotherhood of man and the fatherhood of God. This culture also lays down that nothing should be done to damage any one's faith in God or in his own self. Faith is a tender plant and it needs all the nurture that you can give.

My desire is that you should not censure other religions. Develop brotherly feelings for all. God is One; there are not many Gods, one for each tribe among men! Love is One; it transcends caste, colour and creed, if it has to be genuine. Truth is One; there cannot be two. For, two can only be One, occurring twice. The Goal is One; for, all roads must lead to the One God. Why then should men quarrel and fight over the Eternal and the Absolute?

Dharmakshethra has a great part to play. It is in Bombay, which is the stomach of Bhaarith. The Himaalayas are the Head and the Kanyaakumari is the feet. When the stomach is inefficient, the entire body suffers the consequences. So, keep the Dharmakshethra efficient and strong. Do not

allow it to degenerate into a Kurukshethra; let not friction and faction raise their heads here. Let the high ideals of Dharma (righteousness) be upheld here. This is the real seva (service) I expect from you and through you. If this is done, our land will have peace and security.

Dharmakshethra, Bombay, 12-5-1969

Attachment causes pain and detachment results in joy. But, you cannot easily detach yourself from activity; the mind clings to something or other. Make it cling to God, let it do all things for God and leave the success or failure of the thing done to God, the loss and the profit, the elation or the dejection. Then, you have the

secret of **Shaanthi** and contentment.

Sathya Sai Baba

8. 'In it,' not 'of it'

THERE are in this huge gathering people speaking many languages.
Each one man understand
only his language, and wants that he should be spoken to in that
language. But, there is a
language of the heart, which all can understand and all would like to
hear. That is the language
which I speak, the language that goes from My heart to yours. When
heart speaks to heart, it is
love that is transmitted, without any reservation. The trials and
turmoils, the throes and thrills,
the search and sorrow---these are the same in quality for all mankind.
The responsive heart
listens to these with sympathy and answers with love.
Every one is eager to be happy; every one wants to work less and gain
more, give little and get
amply, but no one experiments with the other method, that is,
wanting less and giving more.
Every want is a shackle that hinders movement, that is a drag on the
foot. A young college
student can roam free on his two legs; when he marries, he becomes
four-footed! A child makes
him six-footed; the range of his movements is restricted. The more
the feet, the less the speed,
the tighter his grip on the ground; the centipede has to crawl. More
things, more hurdles, more
handicaps. Accumulation of sofas and chairs, cots and tables, shelves
and curios clutter the hall
and render movements slow and risky. Reduce wants, live simply,
that is the way to happiness.
Attachment brings sorrow in its wake; at last, when death demands
that everything be left behind
and everybody be deserted, you are overpowered with grief! Be like
the lotus on water; on it, not
in it. Water is necessary for the lotus to grow; but, it will not allow
even a drop to wet it. The
objective world is the arena of virtue and the gymnasium for the
spirit. But, use it only for that
purpose; do not raise it to a higher status and adore it as all-
important.
God is visible when **concretised** by **saadhana**
There are people who go about declaring that there is no God,
because they are not able to see
Him. They say that they have searched in space, on the way to the
moon, and even on the moon
but there was no sign of the Almighty. But they themselves are, all the
time, the mansions in
which He resides! Like the blind bamboozling the blind into a fall,
others too repeat like parrots
this "fashionable slogan." No one sees the roots, but, they are there,

deep in the soil, away from

all eyes. Can you, do you assert, that there are no roots for trees, that
nothing feeds them or

upholds them, from below? God feeds, sustains, holds firm--unseen

He can be seen by those who

make the effort, along the lines laid down for the purpose, by those
who have succeeded in

experiencing Him. God is, as butter in milk, visible when **concretised**
by **saadhana** (spiritual
striving).

You do not see the foundations of a multi-storeyed sky-scraper. Can
you, therefore, argue that it

simply sits on the ground? The foundations of this life are laid deep in
the past, in lives already

lived by you. This structure has been shaped by the ground plan of
those lives. The unseen

decides the bends and the ends; the number of floors, the height and
weight.

God is the great Unseen, the vast Unknowable. Though you do not see
the roots or know how far

or how wide or deep they are clutching the earth, you pour water
round the trunk, so that it may

reach them, is it not? You expect that when the roots contact the
water, the tree will yield fruit.

Recognise, similarly, that there is God, as the very basis of Creation;
pray to Him, and He will
shower fruit.

The chief means by which you detach your mind from distractions
and attach yourselves to the

search of God are Yoga (communion with God) and **Thyaaga**
(sacrifice). **Kaama** (desire) has to

be got rid of by **Thyaaga** and **Raama** (God) has to be secured by
Yoga. Desire **discolours** the

intelligence; it perverts judgement; it sharpens the appetites of the
senses. It lends a false lure to

the objective world. When desire disappears or is concentrated on
God, Intelligence is **selfluminous**,

it shines in its pristine splendour, and that splendour reveals the God
within and

without. That is the real **Aathma Saakshaathkaara** (Realisation of
the Self).

I bless you that you succeed in the **Saadhana** in which you are
engaged; if you are not practising

any now, I advise you to take up the simple one of **Naamasmarana**
(remembrance of the Divine),

along with reverence towards parents and elders and teachers,
service rendered to the poor and

the sick. See every one of them as your **Ishtadhevatha** (the Lord in
the Form you like most). That

will fill your heart with Love and give you stability of mind and peace.

Ahmedabad, 15-5-1969

9. The tell-tale tongue

You are all at school; you are reading books, attending classes, and you all say, "We are students." Because, you are studying; studying many subjects. This study will help you to do some work or get into some job, when you grow old enough. You learn the ways of health, you play and do exercises to build your bodies firm and fast. This is very good; you must learn these things well. But, there are some other things, too, which you must learn to do, learn to do well. I shall tell you of those things today.

You must speak soft and sweet words to every one. Do you like the voice of the crow? No. You drive the crow away when it starts to caw, its speech is harsh, it is too loud for your ears. You must have heard the kokil, the cuckoo, haven't you? That bird looks very much like the crow-, it grows in the nest of the crow, with the baby crows; it is fed by the mother crow, along with her own kids. But, no one will throw a stone at a Koel. Every one likes to hear its sweet voice. Speak soft and sweet; then, every one will like you.

The eye sees; the ear hears; the nose smells; the skin tells you if a thing is hard or smooth. The tongue tastes. These five are called Indhriyas (senses). Each of these five does one job, and is fit to do only that one job. The eye cannot hear or smell or taste; the ear cannot see or smell or taste or tell you if a thing is smooth or hard to the touch.

Two big jobs God has given to the tongue. This is not true of the tongue, for it can do two jobs, and not one. And both the jobs that God has given to the tongue are big jobs. Just think for some time about the first job---tasting! If a thing tastes bad, you do not like to eat it. Of course, if you are ill, you have to take the drug, even though the tongue says that it tastes bad. So, you should not spit out all things that taste bitter.

Some of those things help to cure your illness quickly and well. Remember another fact also; if a thing tastes nice, it may not be good for your health. The tongue tells you that a thing tastes bitter or sweet, or saltish. It cannot tell you whether a thing is good for you or bad. So, you must care not to eat too much and spoil your health. When the body is ill, the mind too becomes weak, and the brain cannot work properly.

Now, about the second job that the tongue is given---speech. It is a tool that you can use in order to give vent to your thoughts, your ideas, your feelings, your desires, your prayers, your joys, your sorrows. If you are angry, you use it to speak out harsh words

very loudly. If you are pleased, you use it to speak soft words in a low pleasant voice. I want you to use your tongue only for your good and the good of others. If you speak harshly to another, he too talks loud and harsh; angry words cause more angry words. But, if you use soft and sweet words when another is angry towards you, he will calm down, he will be sorry that he used his tongue in that way. Do not shout, do not talk longer than necessary, do not talk when there is no need to talk; when you speak to some one or some group of friends, raise your voice to the pitch that is just right for the listener or listeners and not more. Why should you waste your energy to talk louder and longer than necessary?

Use the tongue for your good and good of others. Never use foul words against another. Such words should not rise from your tongue, nor should they enter the ear of the others. Remember that there is God inside your heart, as well as in the hearts of all rest. He hears and sees all things. Do you not say, "My head, my hands, my eye, my mind, my idea." Now, who is this I, that owns the body, the mind, the brain? That I is the spark of God that is in you. That spark is in every one. So, when you use harsh, cruel, angry, foul words against another, the God in you and the God in the other person is hurt. The tongue is a tool, as I said. You can harm yourself and harm others with it. So, be very careful; use it only for your good and for the good of others. If you use it for talking kind words, for repeating the Name of God or singing His Glory, or praying to Him---then, it is put to the best use.

I shall tell you something more about the tongue. You can learn much by watching the tongue. It stays in its own home and seldom comes out of its doorstep. It keeps quietly indoors; it knows its limits; it has no desire to wander or roam about. This is a lesson you should learn from it. Make yourself busy and useful at home; help your parents and brothers and sisters; do not run out into the street and move place to place, without aim or purpose. Do not rush into the homes of others and disturb them. The tongue never goes into another mouth; it remains inside its own home. It is not proper to leave one's home and waste time, standing or sitting idly, gazing at all those who pass by. You must earn a good name, at home and at school, by your strict mode of life.

Watch around you to avoid accidents

Do you know of another lesson that the tongue is trying to teach you? Watch your tongue when you are reading aloud or talking to some one. It moves quickly from one side to another, it moves forward and back, in order that the breath can come out as different sounds. And, when you are eating your lunch or dinner, the tongue has to move about pretty quickly. Have you noticed that during all this time, the tongue has to be very careful not to come between the teeth? There are 32 of them, all around the tiny home, with sharp edges like swords, which may cut into the soft thick tongue and wound it, causing it to bleed. Yet, see how skilfully, how cleverly, the tongue moves inside the mouth, escaping the 16 pairs of merciless soldiers that are looking out to wound it! You must also watch all round you, so as to avoid dangers and accidents. Do not fall into bad company, do not be led into bad habits, do not bring a bad name to your parents or your school. We can learn another lesson, too, from the tongue. The tongue has no greed; it does not keep anything for itself. It does not store anything secretly, away from others' hand, so that it can have it all for itself. If a thing is good, the tongue sends it down the throat, to the stomach; if a thing is bad, bitter, or rotten, it sends it out, beyond the lips, as vomit! It has no urge to have anything for itself. It serves others; it puts its own needs last. It does not even keep a trace of the things that pass over it, on the way out or in. It may be oil or ghee, cream or jam; the tongue is as clean as before. It has no likes or dislikes; you must also give up greediness. Do not get too fond of any one or any thing. Do all your duties well; give full joy to your parents and teachers. Help all as much as you can. But, learn also to keep quiet for some time every day, and be calm when some thing happens in the way you do not like. God will yield to your prayers and get bound. Some of you may know how elephants are caught and tamed. In the forests, the elephant is a wild beast, moving in herds and charging any one who dare go near. It is trapped, roped, and tied to a strong post, so that it cannot run away; it is made so tame that it stands on a small round three-legged stool, in the circus tent, or drags huge logs of timber, at the bidding of the mahout! When the elephant is tied to the post, all its strength and skill becomes yours, for you can use them for your own need. The tongue is a post; **Bhajan** of the Name of

is the rope; with that rope, you can bring God Almighty near you and tie Him up, so that His Grace becomes yours. God is so kind that He will yield to your prayers and get bound. You have only to call on Him, to be by your side, with you, leading you and guiding you. Every one likes to keep what he has got; he feels hurt when some one takes it away from him, by force, or by cheating him. This is called theft. If your book or pen is stolen by another boy or girl, you will be very sad, **isn't** it? Do not make another boy or girl sad, by stealing her or his book or pen. Do unto others only as you would like them to do unto you. There is a song used in **Bhajans--Badaa chiththa chor**--where God is said to be a "big thief, who steals the hearts of persons!" The whole world is God's. All of you belong to Him, though you may not know it. Therefore, He can take anything from any one. He is the Master of the ether, wind, fire, water and earth; He can change the sky into the earth and the earth into the sky. So, He can take hold of the hearts of people and fill them with Love. Once people know how great is the Love that gives, they will not desire any thing else. That is why He is called **Chiththa Chor** (Heart-thief). When you sing that song, you must pray, "**O** God! Enter My Heart also, fill it with Love, so that I may love all your children, in all lands." Never take hold of what others own. Do not talk ill of others. Do not talk about others but, if you must, talk only of the good in them. All are good; if you see bad in them, it is because there is bad in you. If you do not like some one, do not mix with him; keep away. But, do not try to blacken his name, and relate stories about him to others. Anger is harmful; it makes you do things blindly. You will have to repent much for whatever you do in anger; when your anger cools down, you see things clearer and then, it is too late to correct the wrong you have done! Anger makes you do things blindly. You must read good books. Then only you claim to be good students. But, good books are now becoming rare. Cheap books and magazines give stories of bad life, dealing with crooks and cruel men, cheats and dacoits. Keep away from such books; they will dirty the mind, and fill it with anger and hate, and mischief. Read the sacred books of your religion and of other religions. Read the **Mahaabhaaratha**, the **Raamaayana**, the **Bhaagavatha**, the Bible, the **Quran** and other

sacred books. In some families reading of such books is done daily; so, the children know

something about the sages, saints and Divine persons of the past. Such reading is not done in most families; even the elders do not know what the books have in their pages! How then can the children know?

When you ask a boy about **Raama** or Krishna, he answers, "**O**, he is a boy studying in the same class as mine." He does not know that Krishna was God come as man, to help all men to reach

Him! He does not know that Krishna taught Arjuna the Way to God, and that the teaching is

found in the book of verses called **Geetha**. He does not know that **Raama** was a great King, who

lived as an example to every one, for ever. He was also God come down as man, to show man

the Path to God. There are many paths to God, as there are many roads to a city or as there are

many tracks up a **Himaalayan** peak, by which **sherpas** can climb to the top.

Try your best to make your parents happy

You will find at home pictures of Go, kept in a special place for worship. In every home,

however, there are living Gods, whom the sages ask you to serve and worship. They are your

parents. They gave you life; you owe your health and happiness to them. They love you, they

serve you, they give you as much as they can, and even more. Yes; they often take less food, so

that you can have your fill. They try to save money through various means, so that you can be at

school, or live in a hostel, or attend a festival or go on a school tour.

The sacred books want you to honour them and worship them.

"Maathru dhevo bhava." **"Pithru**

dhevo bhava",--"Let your mother be your God;" "Let your father be your God"---that is the

teaching. Yes; how else can you thank them? What else can you give, in return, than your Love

and Service? Think of all the care, all the love, all the pain, all the hunger and sleeplessness they

underwent and undergo for your sake. Be kind, be soft and sweet to them. Do not be rude and

disrespectful. Try your best to make them happy; obey them, for they know much more than you

do of the world and its dangers. That is the way to worship them.

The sages also say, "**Aachaarya dhevo bhava"**---"Let your teacher be your God." For, it is the

teacher who opens the inner eye and makes you aware of the wonder and beauty of the world

around you. He tells you of the truth of stars and sky, he teaches you how to be healthy and

happy, useful and peaceful. The father and the mother brought you here and helped you to grow

and gave you into the hands of the teacher. The teacher makes you bright and cheerful, skilled

and serviceable to all. So, honour him, obey him and treat him with a much respect as you give to your parents.

In the book, **Mahaabhaaratha**, you read of a great battle that took place between cousins: the

Kauravas and the **Paandavas**. Right was on the side of the **Paandavas**; they were fighting for truth

and justice. So, God was on their side, helping them to win. The eldest of the **Paandavas** was the

Prince called **Dharmaraaja**. His grandfather **Bheeshma** and his dear teacher, **Dhrona**, had chosen

the **Kaurava** side and were getting ready to fight against him and his four brothers.

When the battle began, **Dharmaraaja** remembered the rule "**Pithru dhevo bhava**,"---"Let your

father be your God," and "**Aachaarya dhevo bhava"**---"Let your teacher be your God." So, he

walked up to the camp of the enemies, and reached the tents of **Bheeshma** and **Dhrona**, who were

bent on defeating him! He fell at the feet of the grandfather and the teacher and prayed that they

should wish him well. At this, they became soft and sweet to him; their hearts were filled with

kindness; they said, "Son you have done only right and proper things, is on your side; you will

win. We have to be on this side, as in duty bound. But, we bless you that you may defeat your

enemies and get back your kingdom." See how **Dharmaraaja** got the blessing of his grandfather

and teacher, by observing the Dharma laid down by the sages!

Have faith in God and in your own strength

You are members of **Sathya Sai Baala Vihaar**. You must shine as fine examples to other boys

and girls. When you are at home and when some friends of your father come in, you must rise

from your seat, talk politely and clearly, receive them gladly, and be nice towards them. When

you have to talk over the phone, don't shout rudely, "Hello, Hello," to every one. Elders must not

be addressed so lightly. Hello! Hello! is not polite; it is used only among chums. I would like you

to say, Ore. Then, even your parents and elders will learn to say, Ore, from you. You must use

some word that is specially Indian. Now, you learn only the ways of other lands and other

people. At school, the first lesson is: "**Baa baa** black sheep, Have you any wool?" and the second,

"Ding dong bell, Pussy is in the well."

Gone are the days when the first lesson was on **Raama**, Krishna or some great sage or saint.

Getting to know about black sheep will make children black sheep; getting to know about the great and the good will make children great and good. Children of the **Baala Vihaar** are therefore

told stories of **Raama**, Krishna and other Divine persons. Learn those tales and decide to live like

them. Learn Indian ways, Indian tales, and be true Indians. That is easy for you, and quite

necessary. For example, why say, "Good Morning" or "Good Night." **Namaskaar** or **Namasthe** is the Indian way, the really humble way.

You must have **Bhaya**, **Vinaya** and **Vishwaasa**---fear, humility and faith. Fear of what? Fear of doing wrong, of falling into falsehood. Humility before whom? Before elders, teachers, parents.

Faith in what? Faith in God, in your own strength, in your own victory.

I want each one of you to grow into strong, steady, straight persons. Your eyes should not seek

evil sights; your ears should not seek evil tales; your tongue should not seek evil speech; your

hands should not seek evil acts; your minds should not seek evil thoughts. Be pure, be full of

love. Help those who are in worse condition, serve those who need your help. Then, you shall be

worthy members of the **Sathya Sai Baala Vihaar**.

Dharmakshetra, Bombay, 16-5-1969

Keep all personal animosity away from your conduct. Feel that you are kith and kin of each other belonging to the same family bound together by love and **co**-operation. Live amicably, live joyfully, undisturbed by faction and hatred; for, some day or other, you have to give up all that you hope to gain through these factions and these hatreds.

Sathya Sai Baaba

10. The will to will not

THE mind flits fast from one idea to another; it fondles for a moment and forsakes the next. You

may manage to keep your mouths shut, but it is next to impossible to keep the mind shut. Mind is

of that nature; it is woven so out of the yarn of desire. Its characteristic is to flutter and flit, hither

and thither, through the outlets of the senses, into the external world of colour, sound, taste,

smell and touch. But it can be tamed and put to good use by man. If we keep it engaged in good

pursuits and good adventures, particularly in the contemplation of the Universal, the Absolute,

the Eternal, that is to say, of God, then, it will not go astray and land man in ruin; for, God is the

source of undying strength, of lasting joy and the deepest wisdom.

The age span, 16-30 years, is crude, for that is the period when life adds sweetness to itself, when

talents, skills, and attitudes are accumulated, sublimated and sanctified. If the tonic of unselfish

Seva (service) is administered to the mind during this period, life's mission is fulfilled---for the

process of sublimation and sanctification will be hastened by this tonic. Do not serve for the sake

of reward, attracting attention, or earning gratitude, or from a sense of pride at your own

superiority in skill, wealth, status or authority. Serve because you are urged by love. When you

succeed, ascribe the success to the Grace of God, who urged you on, as Love within you. When

you fail, ascribe the failure to your own inadequacy, insincerity or ignorance. Examine the

springs of action, disinfect them from all trace of ego. Do not throw the blame on the recipients

of the **seva**, or on your collaborators and **co**-workers, or on God.

God allows you to claim that you have served

Do not revel in the conceit that you are members of the **Seva Dhal** (service corps)---an

opportunity by which thousands in this City can well profit. Egoism of that nature can undermine

your efficiency as a **Dhal** member; it will certainly undermine your spiritual progress. The sense

of 'I' and 'Mine' grows out of the ignorance of the majesty of God and His immanence. Anger

and greed are the progeny of this evil. This malignant **quartete** is the root of all the calamities

that man encounters upon earth.

Seva in all its forms, all the world over, is primarily **saadhana**---spiritual discipline, mental dean

up. Without the inspiration given by that attitude, the urge is bound to ebb and grow dry; or, it

may meander into pride and pomp. Just think for a moment: Are you serving God? Or, is God

serving you? When a pilgrim stands waist deep in the **Ganga**, takes in his palms the sacred water

and, reciting an invocatory formula, pours the water as an offering to the Deity, or **Arpan** as he

calls it, what he has done is only poured **Ganga** into **Ganga**.

When you offer milk to a hungry child, or a blanket to a shivering brother on the pavement, you

are but placing a gift of God into the hands of another gift to God! You are reposing the gift of

God in a repository of the Divine Principle! God serves; He allows you to claim that you have

served! Without His Will, not a single blade of grass can quiver in the breeze Fill every moment

with gratitude to the Giver and the Recipient of all gifts.

Nurture the will to 'give,' to renounce the little for the 'big' the

momentary for the sake of the

momentous? The **Seva Dhal** Badge is not a decoration, which can be secured without a 'price.' It

is a symbol of high character, generous feelings and steady endeavour. It is the external indicator

of internal enthusiasm and strength, skill and faith. As iron is drawn by the magnet, these

qualities that shine through you, will draw the dejected, the downcast and the distressed towards

you. If you are proud and self-centred, blind to the kinship that binds all in fraternal love, the

badge is a betrayal.

Progress and peace depend upon sacrifice

Eating is followed by elimination; inhalation has to be followed by exhalation; blood has to flow

in and flow through, to circulate and maintain health. Taking in has to be succeeded by giving

up; they are the obverse and reverse of the same process. This is true of individuals, societies,

nations and the human race. Progress and peace depend upon sacrifice, renunciation and

'service.'

Do not circumscribe your **seva** to the time when I am in **Bombay**, or to the limits of the

Dharmakshethra. Be alert to the call, everywhere, at all times; be ready with the smile, the kind

word, the useful suggestion, the **knowledgeful** care, the pleasant reply. Look about for chances to

relieve, rescue or resuscitate. Train yourselves that you may render help quickly and well. **Seva** is

the most rewarding form of austerity, the most satisfying and the most pleasurable! It springs out

of Love and it scatters Love in profusion. It plants a seed on stone and is delighted to see it

sprout!

Plant it with Love, and the seed will discover Love inside the stone and draw sustenance

therefrom.

Japa and **dhyaana** will render you more efficient

Dr. Mistry has mentioned in his Report that you are doing good work in **Bombay**, donating

blood, visiting hospital wards, maintaining First Aid Centres in your blocks, leading **Bhajans**

(group singing the glory of God), promoting **Baala Vihaars, etc.** But, it is not the quantity that

matters; nor is it the variety. It is the inner joy, the Love that you radiate that is important. Mere

sentiment and sympathy are of no use; they must be regulated by intelligence. Shower cheer on

the sad; soothe those that have lost the way; close your eye to the faults of others, but keep them

open to discover your own. All these are hard jobs. Practice alone can

make you perfect--

practice, not only in the item of service, but, in meditation on the Divine. **Japa** (inner muttering

of holy words) and **dhyaana** (meditation) will render you more and more efficient in the field of service.

Dhyaana is necessary, since it leads to **Dhaarana** (fixing the mind steadily on some desirable

objective) and **Samaadhi** (perfect equanimity). Practise **Dhaarana**, fixing your gaze at night,

when you sleep on the terrace in the open, on a star that shines above your head! The practise of

seva will cleanse the mind and sharpen concentration. Many members of the **Seva Dhal** have told

me that they are now able to do **Dhyaana** longer and steadier. There are some who recommended

drugs, **soothers**, and the like, to those eager to do **Dhyaana**; but, they do not know that drugs are

deceptive, debilitating and dangerous, they have deleterious consequences. I recommend **seva**.

You may be full of the urge to serve, but without vigilance and intelligence, service cannot be

fruitful. Each little detail has to be attended to. For example, you compel some people to sit

down, instead of standing and obstructing the view for others; you do not realise that there are

some who are unable to squat on the floor as a result of physical handicaps! You move more at

the back and on the sides of the gatherings, leaving the central mass unattended. You need not

fuss around Me; attend rather to the needs of the old, the sick, the children, those in the sun, the

thirsty, the exhausted. Do not hurt the feelings of any one, by harsh treatment. Do not hinder any

one's chance of **Darshan** (audience of **Baaba**). Show each one the courtesy you extend to the

guests you receive at your own homes. This is your home and they are your guests. Let them

have sweet memories of their visit to **Dharmakshethra** and of the **Seva Dhal**.

This is an **adhyathmik** army---a spiritual platoon--engaged in cleansing itself. This movement

must spread fast in India and march soon into overseas lands.

Members of the **Dhal** can be sent

to other places in order to train others in this practical **Vedhaantha** (**philoso-phical** essence of the

Vedhas). For, if a person is imbued with the urge to serve and the belief that all are embodiments

of the Divine Principle, that is itself the most potent **Japa**, the most beneficent **Dhyaana**.

Practise what you preach; be what you profess to be. Your word and your work have to tally.

Keep your senses and the mind, under rigorous control; be sweet and soft in speech, do not injure the feelings of even a little child. Then, this **Dharmakshethra** will become a **Prashaanthi Nilayam**, the Abode of Peace and Joy. If the **Seva Dhal** and the volunteers of **Bombay** City, men and women train themselves on these lines, and succeed in this **saadhana**, one of the Festivals now celebrated at **Prashaanthi Nilayam** can well be held here! We can tell people that they got this grand chance as a result of the goodness, virtue and efficiency of the **Seva Dhal**.

Dharmakshethra, Bombay 19.5.1969

11. The five hoods

THE word, Vishnu, means 'That which pervades everywhere,' the Omnipresent. When people are told about an idol of Vishnu, they laugh and condemn it as foolish. But, when we desire to drink the ambrosia that the all-pervading Vishnu is, we require a spoon, a cup or a vessel. The idol is only such a contrivance, by which it is possible to consume the bliss. The cup can be of any shape or design; the joy consists in the nectar that it is able to convey to the person who is thirsty and anguished. **Raso vai sah**---God is ambrosia, sweet, sustaining, strength-giving. You can imbibe Him through a cup shaped as **Nataraja** or **Durga** or Krishna, or Linga, or **Ganesha**, or Christ or any other Form that will arouse the ardour and satisfy the agony.

This is a temple, where I have installed, twenty- one year s ago, one such Form, which many yearning persons love to picture as their most favourite cup! This is the **Sai** Form, which sat and taught, at **Dhwaarakamaayi**, at **Shirdhi**. It has a **Sesha** (serpent) with five hoods coiled behind it, the idol being in the shadow of the spread hoods.

Now, what does that represent? The five hoods are symbolic of the five senses, which have sinister poisonous potentialities. The eyes draw you away into the realm of fleshy charm and sensual beauty; the ears crave for salacious songs; the tongue overloads your digestive system with highly flavoured food; the nose leads you into jungles and laboratories in search of **fragrances** and scents; the sense of touch seeks softness in silk and velvet, and flounders man in mire. When man is able to master the senses, and direct them along more beneficent channels--- the eye seeing God's footprints in stars and rose-petals, the ear hearing God's voice in the throats of birds and peals of thunder, the tongue tasting God's sweetness in

all that appeals to it, the nose discovering fragrance in everything that recalls the glow of God, the sense of touch content to clasp the hand of the forlorn and the distressed as the beloved children of God---then, he can visualise the God installed in the cavity of the heart; that is the lesson the five-hooded **Sesha** imparts! Be fixed in your own determination These are days of strikes and **bandhs**. Groups of persons stop work, start shouting, or desist from activity, in order to gain some end, causing loss or dislocation to others. I would advise you all to declare a strike against the mind! Do not obey its vacillations and temptations. Be fixed in your own determination, to pursue only what your discrimination advises you as beneficent. Ignore the mind; respect the intelligence. Make the senses the servants of the intelligence, not the overlords of the mind. Tell them that the mind is dethroned, it is non-existent! Sensuousness is a disease. It denies you ease and peace. The **roga** (disease) can be cured by Yoga, not by **bhoga** (material enjoyment). **Bhoga** means catering to the whims and wildness of the senses; Yoga means the regulation and reform of the impulses of the mind which run after goals laid down by the senses! If the water is saltish, how can adding sugar make it more potable? There are other ways to make hard and brackish water, harmless and tasty. God is all-pervading, but, yet, we have some scientists who assert, "We have searched all outer space, we have looked for Him on the Moon; no; He is nowhere to be found. He does not exist." They do not know what to seek and where; still, they have the impudence to assert that it is not found. Is God an occupant of an identifiable body or Form, has He a habitation and a habiliment that is traditionally His? God is all this and more, He is in all this and beyond. He is the inner **motivator** of the very scientist who 'denies' Him! Man himself is God; all matter, even in the Moon, is suffused with the Divine Presence. Remove the desires that surge in your heart To search for God with the instruments of the laboratory is like trying to cure pain in the stomach by pouring drops into the eye! There is a technique and a special instrument for that purpose, which the **pastmasters** in that science have developed and spoken about. Equip yourselves with a clear eye, through detachment and love, sharpen your sense of discrimination, **Viveka**, so that it

has no prejudice or predilection, then, you can see God in you, around you, in all that you know and feel and are. The doctor asks you to remove your shirt, before he applies the stethoscope and tries to diagnose your illness. You have another shirt covering your chest, the desires that surge in your heart! Remove that shirt, so that your real nature, that is Divinity, can be revealed to you and all who seek to know you.

All men are caskets, containing Divine Glory. But you love some of them as friendly, hate some others as unfriendly, and divide them into camps and companies. When a man is good to you, attribute that goodness to the godliness in him; when a man is bad to you, be happy that you have given him some satisfaction, by becoming the target for his attention! If he harms the body, sages are unaffected, because they know that they are not the body! If they try to harm the soul, sages know that it is impossible, for the soul is ever in Bliss!

By means of saadhana, become that type of sage, unaffected by pleasure and pain, loss or gain, victory or defeat. Be a witness, a disinterested witness of all the gyrations of fortune. Vichaara (inquiry), will reveal to you that they are fleeting fantasies of your mind, and not real. By means of Japa and Dhyaana, you can attain that identity with the Reality, which will convince you of the unreality of all except Brahmam (the Universal Absolute). Guindy (Madras), 22-6-1969

Gain internal peace, internal joy; that can be done only when you act without an eye on the gain. The act must be its own reward; or rather, the act must be according to the prompting of the God within, so that its consequence is left to Him. Practise this attitude consistently and you will find great Peace welling within you and around you.

Sathya Sai Baaba
12. Mirror and comb

PREVIOUS to each Festival that is celebrated at Prashanthi Nilayam, it has become necessary to select and authorise certain individuals for service as volunteers, or Swayamsevaks. The prime purpose is to provide them with a chance to train themselves in the attitudes of humility, readiness and reverence, that are so essential for one's own happiness and for social security. I have been addressing the persons selected every time, so that they may know what is expected of them, especially as the urge behind their service activities.

Among the nine steps of devotional progress, the fourth and the fifth highlight the attitude of seva; it is referred to as Paadhasevanam and Dhaasyam (serving

the Feet of the Lord; acts offered at the Feet of the Lord; feeling oneself as the servant of the Lord). Service is basically activity arising out of the yearning to win the Grace of Go. Through seva alone can man attain Mastery, and through mastery of the senses, the passions and the predilections, man can attain Divinity itself.

Heads bloat only through ignorance; if the Truth be known, all men will become as humble as Bharthrhari. He was a mighty emperor, who ruled from sea to sea; his decree was unquestioned; his will prevailed over vast multitudes of men. Yet, when he realised in a flash that life is but a short sojourn here below, he renounced his wealth and power, and assumed the ochre robes of the wandering monk. His countries and vassal princes shed genuine tears, for they loved and adored him. They lamented that he had donned the tattered robe of the penniless penitent, and lived on alms. "What a precious possession you have thrown away? And, what a sad bargain you have made?," they wailed. But, Bharthrhari replied, "Friends, I have made a very profitable bargain. This robe is so precious that even my empire is poor payment in exchange." That is the measure of the grandeur of the spiritual path that leads to God. God yields Grace when His commands are followed

The spirit of sacrifice is the basic equipment of the sevak. Without the inspiration of the sense of sacrifice, your seva will be hypocrisy, a hollow ritual. Inscribe this on your heart. Inscribe it deep and clear. There are four modes of writing, dependent on the material on which the text is inscribed. The first is, writing on water; it is washed out even while the finger moves. The next is, writing on sand. It is legible, until the wind blows it into mere flatness. The third is, the inscription on rocks; it lasts for centuries, but, it too is corroded by the claws of Time. The inscription on steel can withstand the wasting touch of Time. Have this so inscribed on your heart the axiom that "serving others is meritorious, that harming others or remaining unaffected and idle while others suffer, is sin." I am not giving you any badge to wear this time, for a badge on the shirt is a distinction you must win and not decoration to be paraded.

God is Love and can be won only through the cultivation and exercise of Love. He cannot be trapped by any trick; He yields Grace only when His commands are followed---commands to

love all, to serve all. When you love all and serve all, you are serving yourself most, yourself whom you love most! For God's Grace envelops you then, and you are strengthened beyond all previous experience. If I pin the badge on your apparel, you will unpin it soon; when it is taken off the shirt, you will feel relieved that you have been released from the obligation to love and serve. You will only play a temporary role in a drama, donning the badge and doffing it. Bend the body, mend the senses, end the mind. In this village, there was a young man once, who acted the role of an Emperor in a folk-drama enacted on a sacred day, in the temple. The curtain went down with sunrise, but, he would not remove the crown from his head; he insisted that he was Emperor still. He continued to order his subjects about, for months. He ordered his kinsmen to execute this fellow one day, and that fellow the next day, and died himself of high fever, pretty soon! That was insanity. But, there is a sane way of behaviour, of the fight role. Wear the invisible badge of a volunteer of God at all hours and in all places. Let all the days of living be a continuous offering of Love, as an oil lamp exhausts itself in illumining the surroundings. Bend the body, mend the senses, and end the mind---that is the process of attaining the status of 'the children of immortality,' which the Upanishads have reserved for man. God is the embodiment of sweetness. Attain Him by offering Him, who resides in all, the sweetness that He has dowered on you. Crush the cane in the mill of set, a, boil it in the cauldron of penitence; decolorise it of all sensual itch; offer the crystallised sugar of compassionate Love to Him. Man is the noblest of all animals, the final product of untold ages of progressive evolution; but, he is not consciously striving to live up to his heritage. The beasts held a World Conference to confabulate on the authenticity of man's claim to be the acme of creation and the monarch of all that walks the earth. The Lion presided over the deliberations. Man is a standing disgrace to animals. The tiger questioned the claims of man; the leopard seconded the resolution of emphatic protest. It made a devastating speech, condemning man. "He is a standing disgrace to animals everywhere. He manufactures and drinks merrily fatal poisons and is proud of his utter foolishness. He cheats his own kind and spends all his energies and

resources in devising diabolical weapons to wipe out his sisters and brothers; he prods horses and dogs to run in desperate haste and gambles his earnings away, while they gallop along the track; he is cruel, greedy, immoral, insatiable and unashamed. He sets a bad example to the animal world. Though endowed with superior emotions and intelligence, his behaviour is disgusting and demeaning," he said. "We do not know if and where we will get our next meal; we have no sure place of rest. We have nothing to wrap round ourselves, except the skin. But, yet, the least of us is a far worthier child of God than this monster called man," he concluded. The fox rose and added, "We have a season when we mate, but man, I am ashamed to say, has broken all restraints and cares for no rules. He is a law unto himself and a disaster to the rest." The Lion rose, to sum up the arguments. He agreed with the general trend of the tirade against man, provoked by his undeserved claim to supremacy. But he refused to tar all with the same brush. He distinguished between men who are bestial and worse, and men who have transcended their bestial past, by the proper use of the special gifts of discrimination and detachment. The latter, he said, ought to be revered by all beasts as Masters, while the former deserved severe reprisals and condemnation. Be concerned about the dust of envy and hate. Each of you has struggled upwards from the stone to plant, from plant to animal, from animal to man! Do not slide back into the beast; rise higher to Divinity, shining with the new effulgence of Love. The Divine is the energy that animates, the urge that circulates the blood in your veins, that transmits knowledge and experience through the nerves, that correlates and collects for storage the impressions your senses gather, the conclusions your intelligence garners! Keep in line with the Divine, by means of Love, Truth and Goodness. Nowadays, there is an inevitable pair of accessories in the vanity bags of ladies and even in the pockets of gents: a mirror and a comb. You dread that your charm is endangered when your hair is in slight disarray, or when your face reveals patches of powder; so, you try to correct the impression immediately. While so concerned about this fast-deteriorating personal charm, how much more concerned should you really be about the dust of envy and hate, the patches of conceit and malice that desecrate your mind and hearts? Have a

mirror and a comb for this purpose, too! Have the mirror of **Bhakthi** (devotion), to judge whether they are clean and bright and winsome; have the comb of **Inaana** (for, wisdom, earned by discrimination straightens problems, resolves knots, and **smoothes** the tangle) to control and **channelise** the feelings and emotions that are scattered wildly in all directions. Whatever you do, wherever you are, remember that I am with you, in you; that will save you from conceit and error. That will make your **seva** worthy of the people you serve.

Prashaanthi Nilayam, 26-6-1969

Little children are trained to walk, by means of a three- wheeled contraption which they hold and push along. The **Pranava** is such a contraption, with the three wheels of A **U** and **M**, the **Omkaara** Tricycle. Holding it, man can learn to use the two feet of **bhakthi** and **vairaagya**. If he gives up his hold on the **Omkaara**, he plumps down on the ground helplessly. If he walks on with the help of the **Pranava japa**, he can certainly realise the glory of the **Brahmam**, which is the very substance of the Universe.

Sathya Sai Baaba

13. House and home

Your Vice-Chancellor **Gokak** spoke in very charming **Kannada**, as is his wont, since he is a poet and writer in that language. I too shall speak in that language, though I usually speak only in

Thelugu at such gatherings; pay attention to the matter, rather than the style, for, I speak to you of spiritual disciplines which will grant you lasting benefit.

Bhaaratheeya Samskrithi (India's Culture) has **Prapanchavyaapathi** (World-wide spread) since it

can correct and **canalise** the human emotions and motives along healthy productive routes. It is sacred and basic and it can establish peace and joy in the hearts of all. It seeks to strike roots into

life through the mothers, and children on their laps. Women have been its custodians and

promoters; men have a secondary role. And, among women, you girl students, who will be the

leaders of women in the coming days, the examples which all women wish to emulate, must

understand and practise this culture, so that it may be preserved and it may flourish. The

keenness to acquire education is now very evident among the daughters of the nation and so,

great hope can be placed on them, in this field of reconstruction.

Education must be for life, not

for a living. Women have proved throughout the centuries in Indian History that they have the

courage, the vision, and the intelligence needed to dive into the depths of spiritual science and

discipline. **Maithreyi, Meera, Gargi, Sulabha, Choodala, Mahaadhevi, Aandal**, are standing

examples of the mighty heroines of the spiritual adventure into the realms of God-realisation.

Reject the riches and seek the Reality instead

Woman has been extolled in ancient scriptures as well as classical poetry as **Grihalakshmi**, the

Goddess of Prosperity in the Home. She is the **Dharmapathni** (the companion in virtue of the

husband) in the fulfilment of the duties and rights of wedded life as a householder. While

learning home science, you may be getting trained in the art of making the home happy and full

of harmony and health. You have to learn also how to steer clear of hatred, malice, greed, anger,

anxiety, pride and other obstacles that come in the way of inner peace. It is not enough if the

home budget is balanced; the wife (and the mother) must learn the art of having a balanced view

of life, which will not be affected by triumphs and troubles, gains or losses, victory or defeat.

This balance can be got only by reliance on God, faith in the indwelling God. **Thyaagaraaja** sang

of the dilemma that faces every one, when confronted with riches on the one hand and the Inner

Reality of God on the other. **Thyaagaraaja** rejected riches and sought the Reality, instead.

One discipline you must heed, namely, the control of the senses; if you give them free rein, they

will drag you into calamity. Education must render you monarch of your talents, your tools for

acquiring knowledge. The eye, the ear, the tongue are like wild horses that have no bit between

the teeth; learn the art of **dhyana** by which the senses can be controlled and the will directed

inwards, towards the mastery of feelings and emotions. A nation that has no bridle on its

sensuality can never thrive or survive.

You are mastering what is called 'Home Science'; but, what is a home? How is it different from a

house? The home is filled with love, with the sacrifice that love involves, the joy that love

radiates, and the peace that love imparts. The brick and mortar structure where parents and

children spend their lives is not a home; children do not yearn for it, parents do not find peace

therein!

Make the shrine room the centre of your home

Many educated women have converted the home into a hotel, what with the cook, the **maali** (the

gardener), the servants, the **aayah** (nursery maid), the bearer, the chauffeur who clutter the whole

place! She is just a scintillating doll, darting in and through the rooms; she is often a millstone

round the neck of the husband, whom she leads about and lords over, to his utter discomfiture.

She engages herself in spending money, shopping for things of her wayward fancy, in order to

keep up social appearances; she idles away the time in lazy lounging and medicating herself for

imaginary illness. She becomes a burden on her spouse and children.

The centre of every home must be the shrine room; the fragrance of flower and incense

emanating from there must pervade the home and purify it. The mother must set the example in

making the shrine the heart of the household. She must enforce discipline over the children in

personal cleanliness, in humility and hospitality, in good manners and acts of service. She must

persuade the children by example and precept to revere elders and to allot some time both in the

morning and evening for prayer, and for silent meditation.

The shrine room has to be kept clean and consecrated; special festival days marked out in each

religion, should be observed, so that the significance will impress the young minds. However

self-centred and haughty the husband is, by systematic regulation of the domestic time-table,

with worship of God as its focal point, the man can be made to realise how a God-centred Home

is home of peace and joy. He too will soon fall in and be a pillar of faith.

Learn the effect of different types of food on character

The mother herself should look after the children during the early years; if the child is handed

over to servants and aayahs, it will learn their habits of living and speech and will weep only

when they die, not when the mother dies! For, the child starts loving the aayah more than the

mother, who has shoved them on to another as a nuisance and a bother! The mother must herself

prepare food for the home; for, food that is prepared with love and served with a smile is much

more sustaining and strengthening than food cooked by a hired woman and served by a

disgruntled refractory kitchen boy!

I am glad cookery and nutrition are included in your syllabus; I smell even here, while on the

dias, some dishes being got ready in your culinary laboratory! Your knowledge of cookery

reaches far, I must admit! The constituents of a tasty dish attract the senses and titillate them, no

doubt. But, I hope you learn also about the distinction between the Saathwik (calmness

promoting), the Raajasik (emotion producing) and the Thaamasik (sloth encouraging) types of

food and of the effect of these on character. The mind is the key to health and happiness and so,

food must be so chosen that it does not affect the mind adversely; along with Saathwik food, the

mind must also be given special diet like Dhyaana, Japa, Naamasmarana, etc. to keep it sound

and steady.

Home is the temple where the family is nurtured

The status of the mother in the home is one of authority; now, even colleges like this, try to train

up only the Wife, not the Mother. The Home for which science caters here is the home where the

wife rules, not where the mother spreads her affection and shapes the future of the country and

its culture! Let the children, even grown-up boys and girls, touch the feet of the father and

mother every morning, before the daily tasks are started; it will generate a reverential atmosphere

in the home. Five minutes in the shrine room and the namaskaaram (prostration) for parents---let

this be the daily routine. The Upanishads recommend this as the basic requirements of our

culture. Maathru dhevo bhava; Pithru dhevo bhava; Aacharya dhevo bhava!

The home is the temple where the family, each member of which is a moving temple, is nurtured

and nourished. The mother is the high priest of this House of God.

Humility is the incense with

which the house is filled. Reverence is the lamp that is lit, with love as the oil and faith as the

wick. Spend the years of your lives, dedicating them for such worship, in the homes that you will

found. I bless you that through your faith and strength, devotion and dedication may increase in

this land.

College of Home Science, Bangalore, 26- 7-1969

14. The voice of the ocean

THE seeker has to be very vigilant about his point of view, the things he seeks to visualise, the

things he longs to cast his eyes on. For, it is dhrishti (the view) that decides attachment, sorrow,

passion, etc. You are the noblest being yet created, and so, you have to develop a sight that sees

no high or low, that sees all as suffused with divinity, and therefore, not different one from

another. Shankara declared, "Make your dhrishti charged with jnaana; then, the seen will appear

in its true light as Brahman."

Such sight is called divine, supernatural, super-sensual and auspicious. Each body that you see

before you is a mirror in which if only you open your eyes you can see the image of God. The

Go in you is in each of them, too. Do not imagine the others to be distinct, they are only you, in

so many mirrors. The world is filled with your kith and kin; all are sparks from the same flame.

The **Geetha** says, "**Pandiths** (the learned) see Brahman in the scholar, the sage, the venerable and

the venerator, the cow, the elephant, the dog and the eater of canine flesh." Such **Pandiths** are

very rare on the face of the earth; men claim to be **Pandiths** on the basis of the scholarship they

parade, not the vision they have won.

Some **Pandiths** explain the **Geetha** verso, which declares that God incarnates when Dharma

(virtue) declines, in this way: "Dharma stood on four legs in the

Kritha (golden or fulfilled) Age;

it had only three in the next age, the **Thretha**; (three legged) later, in the **Dhwaapara** (twin based)

Age, it stood precariously on two and now in the Kali (iron or harsh) Age, it has only one leg to

stand on!" They say also in the same breath, that God incarnated as

Raama in the **Thretha** Age,

and as Krishna **hi** the **Dhwaapara** Age, with the avowed purpose of restoring Dharma! According

to them, when Krishna incarnated Dharma had two legs, but, when His human career was dosed,

Dharma lost one more leg and had to suave in agony, having only one solitary leg!. Can such

absurdity be ever believed? No. The Incarnations of God have always fulfilled their tasks.

Dharma has always been restored, in full.

Truth is the lamp that dispels darkness

What they **re**-established on firm foundations is **Sathya** (Truth). For, as the **Vedhas** (sacred

scriptures) announce, there is no Dharma higher than Truth. Truth gets hidden, appears distorted,

is declared as failing, so, the **Avathaar** (divine incarnation) asserts its validity and value, once

again. God wears Truth; the good seek Truth; the bad are rescued by Truth. Truth liberates; Truth

is power; Truth is freedom. It is the lamp that illumines the heart and dispels doubt and darkness.

The effulgence of God is Truth. Welcome God in your heart. Install Him there as a result of

Yearning. Be always concerned with Brahman; then, you are entitled to be known as a Brahmin;

if you are concerned with the skin and all that it contains, that entitles you only to be known as a

Chandaala, who works on leather and skin!

There was Kanaka, born in a low caste. He was an ardent devotee, yearning in unbearable

anguish to see Krishna. So, he went to **Udipi**, where there is a famous Krishna Temple,

established by the great sage, **Madhwaacharya** himself. Being of low birth, he could not enter

the temple and see the charming idol of Krishna. He stood before the outer door, but the idol was

hidden by the Flag- post in front of the shrine. He went round the outer wall and sought some

crevice amidst the stones through which he could earn a faint glimpse. He saw a stone was loose:

with his fingers, he scooped out the mortar and he made a narrow chink, and when he looked

eagerly through it, he saw only the back of the idol. But he was overcome with delight! He

danced in ecstasy, singing the glory of Krishna. Just at the moment, the idol turned towards him

and Krishna granted him the full vision of His Charm and majesty. Yearning was rewarded with

Grace. Yearning leads to surrender, and surrender gives the highest joy. Leave everything to His

Will, accept whatever happens, whether pleasant or painful.

Have firm faith in God and His Compassion

There was once a rich merchant in Baghdad, who was leading a virtuous God-fearing life. He

had a daughter whom he adored greatly, for she was the very embodiment of virtue. The father

decided that he would give her in marriage only to a young man who was intimately devoted to

God, regardless of any other excellence or handicap. He searched for such a groom in

caravanserais, mosques and places where holy persons were likely to gather. One Friday, he

noticed in the mosque a fair young man, on his knees, even after all else had left, crying out to

God most endearingly and with great sincerity. He approached him and asked whether he would

marry his daughter. He said: "I am the poorest of the poor; I have a leaky roof over my head, and

a gravel floor whereon I sit. Who will wed such a beggar? I shall marry if someone who would

not object to my spiritual **saadhana**, consents to share my poverty."

The merchant felt that he was the most eligible groom and the wedding was celebrated soon. His

daughter came to the fakir s (mendicant's) residence and started cleaning the floor. She was

happy that her husband was of her own heart; she too was pilgrim on the road to God, a

practioner of spiritual exercises. While sweeping the floor, she found in a corner a plate with a

piece of bread on it. She asked her husband why it was kept there,

and he replied: "I kept it by,

lest tomorrow when I go on my rounds, we may not get enough to

eat." At this, the wife replied,

"I am ashamed of you. You have so little faith in Allah. He who gives us hunger, will He not

give us bread too? I shall not live with a person of this nature. You have no faith in Go and His

Compassion." After saying this she left the fakir to himself.

Live without being inimical to any being

The **Geetha** says that if you give up all Dharma and take refuge in Him alone, then He will save

you from sin and wipe your tears. Giving up Dharma does not mean that you can bid farewell to

virtue and righteous action; it means, you have to give up the egoism that you are the 'doer,' be

confirmed in the faith that He is the 'doer' of every deed. That is the genuine 'giving up.' There

are in the world **Bhojanaalayas** (hotels), **Vaidhyaalayas** (Hospitals), **Vilaasaalayas** (Homes of

Entertainment, Theatres), **Vihaaraalayas** (Places of sport, **gymkhaanas**), **Vichith-raalayas**

(Museums, Palaces of Art, **etc.**), **etc.** But, however they are named, they are all **Duhkhaalayas**

(Homes of Sorrow). The only **Aanandhanilaya** (Home of Joy) is the **Dhevaalaya** (Temple of

God), that is to say, one's own body where God is the inner Guide and Guardian.

On this Guru **Poornima** Day, the counsel that I can give you is this: Do not hate anyone, follow

the **Geetha** prescription to spiritual health, **Adhweshtaa Sarva bhoothaanaam**, 'without being

inimical to any being.' The reason for this injunction is that God is the inner **Aathma** in

everything that exists. So, injury inflicted on any being is sacrilege, self-injury. Love is

transformed into poison if hate contaminates it. Love some, but do not hate the rest, for that hate

will foul the love and make it mortal. Love comes automatically to the realised soul; but, the

spiritual aspirant has to cultivate it by means of service and inquiry into the unity of the

Aathman. Love must flow not from the tongue, or from the head only, but chiefly from the heart.

Poor progress in **Saadhana** is as bad as failure

You get the marks that your answers at the examination deserve, not more, not less. Sometimes,

if you secure only 5 or 6 out of a total of 100, even the 5 or 6 may be cancelled and you will be

assigned just a zero. For, there is not much to choose between zero and the 5 or 6 you were able

to collect. But, if you get a number very near the minimum needed for a pass, the 2 or 3 that you

fall short of will be added on as grace marks and you are very likely to be promoted. This is true

of **saadhana** also. Poor progress in it is as bad as failure, whereas good progress will be

appreciated and Grace will pull you through.

On the Guru **Poornima** Day, people generally take initiation into spiritual life from some

Preceptor or get directions for some vow or fast or vigil. These preceptors cannot claim the status

of the Guru as delineated in the **sloka**, Guru Brahma, Guru Vishnu, Guru **Dhevo Maheswarah**:

Guru **saakshaath Parabrahma, etc.** The Guru extolled therein is the sage who has transcended

Name and Form and is beyond the effect of the three **gunas** or attributes; he is neither good nor

bad; neither passionate nor dull; neither enthusiastic nor uninterested. He is unaffected, calm,

content. He is the **Aathma**, having realised that the **Aathma** is the One and **Only**. He makes you

cast off the fear of death and birth, he renders you fit for the vision of the eternal absolute Truth.

Only dedication will take the prayers to God

If you do not come across such preceptors, do not get downhearted; pray for guidance and from

your own heart you will receive the **Geetha** that you need from the Charioteer who is there. You

can easily get plenty of preceptors the moment you seek; for, it has now become a profession,

full of competing practitioners, each one trying to collect as many disciples, as much money, and

as wide a reputation as he can. There are some who have developed swollen heads, while others

suffer from short sight or bitterness or itching palm. How can persons challenging each other for

dry disputations be revered as Gurus? When they do not possess, along with the elation of

scholarship, the ecstasy of Divine Experience, they are not entitled to that holy mission

However superfine the paper, however artistic the envelope, however poetic the composition of

the letter, it will not reach the addressee by post when it lacks the 20 paise stamp! So too, the

trappings, vestures, shawls, robes, and rosaries are ineffective; they cannot reach the addressee,

God. What will take their prayers to the addressee is the 20 paise stamp---dedication or **Bhakthi**.

He who seeks a Guru can find him in every word spoken within his hearing, in every incident

that happens around him. The Deity, **Dakshinaamurthi** (primal divine teacher of eternal spiritual

wisdom) was walking along a wide seashore alone, immersed in deep meditation. He turned

towards the waves and watched the unending succession of breakers. He saw a dry little twig on

the crest of a wave in the distance; it was being passed on from one wave to another, from trough

to crest, from crest to trough, until it was cast on the sands on the shore, near where He stood!

Dakshinaamurthi was astounded at the egoism of the Ocean that would not give asylum to even a

tiny twig. Sensing His reaction, the Ocean declared, in words that He could understand, "Mine is

neither egoism nor anger; it is only the duty of self- preservation. I should not allow the slightest

blot to deface my grandeur. If I allow this twig to mar my splendour, it will be the first step in

my downfall." Then, **Dakshinaamurthi** smiled within Himself, admiring the vigilance of the

mighty Ocean. He pictured the incident as a great lesson in spiritual endeavour. The slightest

twig of desire, if it falls on the mind, has to be immediately lifted out of the pure waters and

thrown off. That was the lesson to be learnt.

Three stages in the journey to reach God

The **Raamaayana** teaches that **Seetha** had to suffer, separation from **Raama** as a result of a tiny

little desire: to own the golden-hued deer! If only she had cast it off her mind, as the Ocean did!

Be free from the bondage of desire---this is the refrain in the **Raamaayana**, the **Mahaabhaaratha**,

the **Bhaagavatha**, the Bible, the **Quoran**, and all the scriptures of mankind.

Each religion exhorts those who are attracted by it to meditate on God in certain Form known by

a certain Name; but, one who is aware that He is all Names and all Forms will adopt a sound

which is profoundly significant, which **summarises** all Names, namely, the **Pranava (OM)** sound,

the **Akshara** (Unchanging, indestructible). Through the changing to the unchanging, that is the

journey. From the **kshara** to the **Akshara**. There are three steps or stages in this journey. "I am

YOURS"; "YOU are Mine!" and, finally, "I am YOU!" Every **saadhaka** has to walk from one to

the other, and reach the journey's end. Move on, don't halt.

It is good to be born in a church, but it is not good to die in it. Grow and rescue yourselves from

the limits and regulations, the doctrines that fence your freedom of thought, the ceremonials and

rites that restrict and **re-direct**. Reach the point where churches do not matter, where all roads

end, from where all roads run.

There is no shortcut to attain Self-realisation

Duth from **Calcutta** said that it is a pretty hard assignment to listen closely, reflect deeply, and

practise faithfully, the three stages prescribed in the **Shaasthras**. Of

course, it is. Attaining **Selfrealisation**

is not done by a trick, or a ruse; it has no short cut. Listen to what happened to sage

Raamadhaas of **Bhadhraachalam**, the singer who was imprisoned by the Nawab of Golconda, for

misappropriation of public funds (to renovate the **Raama** Temple at **Bhadhraachalam**), whose

liberation from jail was effected by **Raama** and **Lakshmana** themselves paying the Nawab the

sum appropriated!

Raamadhaas had piled up a large mass of palmyra leaves, on each of which he had written with

his style a song on **Raama**. When his eyes fell on the heap one day, a thought struck him: Did I

compose these songs for my pleasure? Or, for pleasing **Raama**?" He wanted to know those songs

which had pleased **Raama**, and fling away those which did not. He decided to throw the whole

bundle into the **Godhaavari** River and let **Raama** save those which He approved. Almost the

whole lot sank in the depths; only 108 floated and were recovered. They alone had arisen from

the heart; the rest smacked of cleverness, artificiality, **panditry**, pedantry. Prayers must emanate

from the heart, where God resides, and not from the head, where doctrines and doubts clash,

Faith in God being within the heart, faith in His constant presence and constant guidance---these

will confer courage, virtue, and illumination. The **Shaasthras** say, have faith in the doctor, so that

you may get cured of illness; have faith in the **manthra** (holy formula) with which the preceptor

initiates you, for then alone can your **saadhana** be fruitful; have faith in the sacredness of the

temple, for then alone is your pilgrimage profitable; have faith in the astrologer's predictions, for,

without it, why bother yourselves with him and his abracadabra? Have faith in the Guru, for then

alone will your steps be steady and firm, on the path to Self-realisation. Faith in the Guru should

bring faith in the **Aathma** (free Self), or else, the Guru is a handicap.

Guru **Poornima**, **Prashaanthi Nilayam**, 29-7-1969

When worship is rendered with a view to fulfil desires and realise wishes, the precious prize will be lost. Worship must cleanse the heart, so that the indwelling God may shine in all His Glory; but desires tarnish, instead of cleansing.

Sathya Sai Baba

15. The **Achaarya**....as God

THIS day, Guru **Pournami**, is celebrated by people as thanksgiving Day for their spiritual

preceptors, those who initiated them into spiritual disciplines,

manthra recitals, meditation, **japa**

and the study of sacred texts. We have a popular saying, "Without a preceptor, all learning is blind." But, this refers to authentic Gurus, those who have the double qualification of **gu** and **ru**:
gu meaning, devoid of **gunas** and **ru** meaning, devoid of **ruupa**---that is to say, those who have transcended Form and Flavour, those who have merged in God, or the **Aathma** Itself. It is only these who can help you to attain.

The **Vedhas** declare that the Mother, the Father, the **Achaarya** (Preceptor) have to be treated as God. The Mother brings forth and trains the emotions and intelligence, and fosters and feeds the body during the critical first few years of life. The father protects and guides, and supports till the child is able to fend for itself. The **Achaarya** opens the inner eye; he shows the way, for joy and happiness, here and hereafter. So, the responsibility of the guru is overwhelming. Today, we have gurus who scheme for earning riches and status; their minds are poisoned by the fumes of egotism and greed. They cause even the faithful to desert the path of discipline which they have entered. Others have vast learning and consequently, they suffer from swelled head and the infection of competition will not accept such men as His favourites. You may put in an envelope a letter written in exceptionally beautiful style, containing precious sentiments and decorated with charming drawings--but, unless you affix a 20 paise stamp, it cannot reach the person whom you address. On the other hand, the paper may be crumpled and cheap; the sentiments may be commonplace; the style may be poor. But, fix the stamp--it reaches the destination! What is essential is the yearning, the anguish. If that is evident, the prayer will reach God.

Eternal vigilance is the price of peace
 Every object in nature, every incident in time, is really speaking, teaching you a lesson, as the postal stamp does. **Dakshinaamurthy** was one morning walking in slow steps along the seabeach. He looked at the waves---and drew a lesson therefrom. He saw the waves slowly but systematically, carrying towards the shore a bit of straw, passing it on from one crest to another, until it was deposited on land! The sea is a broad expanse, it is deep and mighty. But, yet, it is constantly engaged in clearing itself from all extraneous things. It knows that, you must not neglect a desire, for the reason that it is a straw. Force it back, on to the shore, where it can do no

harm. Eternal vigilance is the price of peace and happiness.

Dakshinaamurthy exclaimed,
 "Wonderful! The Sea has taught me a great lesson."---the lesson that danger lurks, when desire raises its head.

Take the example of **Seetha**. She was the daughter of the greatest **inaani** and philosopher of the age, **Janaka**. She was the consort of the Lord; her father-in-law the mighty emperor **Dasharatha**.

Nevertheless, when her lord was exiled and sent into the forest for 14 years, she gave up all the luxuries to which she had become accustomed, and insisted on being taken by Him into the same forest, as His companion. What tremendous detachment, what admirable adherence to the dictates of morality! But, when she saw in the woods, a 'golden deer', desire entered her heart; as a result she had to suffer the agony of separation from the Lord. That is the tragedy of desire, arising from the senses and the mind. He who instructs you to give up desire is the real Guru.

Keep the heart cool, pure, soft as the moonlight
 Each religion **emphasises** one name and one Form of and recommends them for acceptance.

Some even insist that God has no other Name or Form. But, the Reality is beyond name and form, **Akshara** (the indestructible, eternal) as the characteristic and **Om** as the Form. You reach the **Akshara** stage---the stage of attributeless unity---in three steps of **Saadhana**: (i) I am Thine, (ii) Thou art mine, and (iii) Thou art myself. Through **Saadhana**, one must transcend the duality of I and You. I is only the reflection of You in this body. The consummation is reached when duality is superseded. That is why it has been declared, "It is good to be born in a church; but, it is not good, to die in it." That is to say, before life ends one must go beyond the limits set by **institutionalised** religion and reach the vast limitless expanse of the **Aathman**, which pervades all.

As the Judge from **Calcutta** said just now, in his speech, the head is of no help in this **Saadhana**:
 the heart must win the goal. **Raamadhaas** of **Bhadhraachalam** used to write on palm leaves hundreds of songs on his favourite Deity, **Raama**; the leaves accumulated into a gigantic pile.

One day, **Raamdhaas** stood by its side and wondered, "Am I the fellow who wrote all this? Did I write them for my satisfaction or for pleasing **Raama**?" He carried the whole pile and threw them into the **Godhaavari** River; Only 108 songs floated above the waters; the rest sank and were lost

for ever. Those 108 came forth from the heart; the rest were products of intelligence, cleverness.

They rose from the head. God does not reside in the head; He is **Hridhayavaasi**, the Dweller in the Heart. Keep the heart cool, pure and soil---as the moonlight is on this day---the Guru

Poornima Day.

For this, your mind has to be cleansed by the mind only. Just as you shape an iron sickle or axe

with an iron hammer, the mind is the shaper and shaped, both. The power behind the mind which

helps it to shape it well, is Faith in God. That is why it is declared that one must have faith in

God, holy places, the scriptures, the **manthra**, the soothsayer, the drug and the teacher. Cultivate

that Faith and everything else will be added unto you.

Prashaanthi Nilayam, 29. 7.1969

Our failures and disappointments, our setbacks and our problems, need not retard our progress, if only we use the obstacles as "stepping stones" and not as "stopping stones." The man worth while, is the man who can smile, when everything goes dead wrong.

Sathya Sai Baaba

16. Guru **Poornima**

ADWESHTAA Sarva Bhoothaanaam (with no ill-will against living being), **Sarva Bhootha** hithe

rathaah (always engaged in promoting the well being of all beings),

Samah shathrou cha mithre

cha (considering foe and friend alike)---jewels like these contained in the **Geetha**, are, as known

to all, pointers to the need for Universal Love. The **Geetha** offers plenty such, to help the worldly

to swim across the sea of sorrow. In the **Geetha** the Lord lays down the ideal, "Do all acts for

Me; become Mine; be devoted to Me, giving up all other attachments."

By declaring that man shall not bear ill-will towards the entire world of living beings, the **Geetha**

is positing a lesson with invaluable inner meaning; that in all beings and even things, there is

moving and revolving, as an active illumining Principle, the Divine, appropriately called as

Aathma. The **Vedhic** assertions, **Ishaavasyamidham Sarvam** (All this is enveloped in God), **Sarva**

Bhootha antharaathma (The inner core of all Beings is He),

Vaasudhevah sarvamidham (All this

is God, **Vaasudheva**)--firmly establish this profound Truth.

It is a wrong against God, this Omnipresent Divine, to hate living beings, to injure them; that is

to say, it is as bad as hating and injuring oneself---the reason being that the injurer is as much a

living being with God as his core, as the injured. **Potharaaju**, the classic **Thelugu** Poet, had

realised this truth; so he writes in the **Bhaagavatha**:

"Grant me, **O** Lord,

So ready to reward rigorous self-control!

Grant me, **O** Lord,

The adoration of Thy Lotus Feet

The comradeship of those who adore

Thy Lotus Feet

And give me compassion,

Deep, vast, unlimited,

Towards all beings in all the worlds.

Love cannot be tarnished by malice or hate

Until you become aware of your own Divinity (**Devathathwa**) so long as you are conscious of

your distinct individuality (**Jeewa-thath-wa**)---so long as you feel you are you and God is God,

you cannot but struggle, with some attitudes and objectives. This is the stage called the **Saadhaka**

stage. During that stage, you must endeavour to equip yourself with the above mentioned

qualities of Love, Sympathy and Compassion. For, without these, Yoga and **Inaana** cannot be secured.

Love is vital. Love is Divine. To render an act fit to be offered to God and pure enough to win

His Grace, it has to be a manifestation of Love. The brighter the manifestation, the nearer you are

to God. **Prema** is not affected or modified by considerations of caste or creed, or religion; it

cannot be tarnished by envy, malice or hate.

Preserve Love from being poisoned by these evils; endeavour to cultivate hatred-less,

distinction-free feelings. The root of all religions, the substance of all scriptures, the rendezvous

of all roads, the inspiration of all individuals is the Principle of **Prema** (Love). It is the firmest

foundation for man's mission of Life. It is the Light that ensures World Peace and World

Prosperity.

Fill every word of yours with Love, fill every act of yours with Love. The word that emerges

from your tongue shall not stab like the knife, nor wound like the arrow, nor hit like the hammer.

It has to be a foundation of sweet nectar, a counsel of consoling **Vedhaanthic** wisdom, a soft path

of blossoms; it must shower peace and joy.

Love knows no fear, shuns falsehood

Love for Love's sake; do not manifest it for the sake of material objects or for the fulfillment of

worldly desires. Desire begets anger, anger provokes sin, for under its impact, friends are seen as

foes. Anger is at the bottom of every variety of calamity. Therefore do not fall a prey to it. Treat

every one---whoever he may be---with the all-inclusive compassion of Love. This constructive sympathy has to become the spontaneous reaction of all mankind. Saturate the breath--while you inhale and while you exhale--in Love. Saturate each moment in Love. Love knows no fear. Love shuns falsehood. Fear drags man into falsehood, injustice and wrong. Love does not crave for praise; that is its strength. Only those who have no Love in them itch for reward and reputation. The reward for Love is Love itself. When you are eager to place offerings before the Lord, instead of transitory materials, let your offering be Love. Love is the very Light of Love; it is the only comprehensive Code of Conduct. Love is no merchandise; do not bargain about its cost. Let it flow clear from the heart, as a stream of Truth, a river of wisdom. Let it not emanate from the head, nor from the tongue. Let it emerge, full and free, from the heart. This is the highest duty, the noblest Godliness. Start the day with Love. Live the day with Love. Fill the day with Love. Spend the day with Love. End the day with Love. This is the way to God. If you repeat 'God' 'God' but receive anger and lust, hate and envy into your heart, you cannot rise into Divinity, you will only slide into Diabolism. Today's Festival is called Guru Poornima; it is a name full of meaning. Poornima means, the effulgent Full Moon. Guru means (Gu-ignorance; Ru-destroyer) he, who removes the darkness and delusion from the heart and illumines it with the Higher Wisdom. The message and lesson of Guru Poornima Day The Moon and the Mind are inter-related, as object and image. On this Day, the Moon is full, fair and cool, its light is fresh, pleasant and peaceful. So the Light of the Mind too has to be pleasing and pure. This is the Message of the Day. That is to say, in the firmament of the Heart, the Moon is the Mind. There are clouds there, thick and heavy---the sensual desires and worldly activities, which mar your joy at the Light of the Moon. Therefore, let the strong breeze of Love scatter the clouds and confer on you the cool glory of moon light. When devotion shines full, the sky in the heart becomes a bowl of beauty and life is transformed into a charming avenue of Aanandha. That beauty of heart, that Aanandha (bliss) in life can be won through the mind, if the lesson of this Day is remembered and realised. Strengthened by Swaami's Grace, encouraged by Swaami's Blessings, engage in Saadhana

(spiritual practice) and achieve success by realising the Goal of Life. Prashaanthi Nilayam, 29. 7.1969
17. The spider in the same web
FESTIVAL Days like this are marked out in the calendar, in order to waken the mind of man, which is apt to doze off in sloth or complaisance after some spurt of Saadhana. They are like alarm bells, which go off at intervals during the year, warning men of the journey ahead and the goal beyond the horizon. "Thasmaath jaagratha jaagratha !"--- "therefore, be warned, be warned!" say the sages. Awake, arise, stop not until the goal is attained. Man should not yield to thirst for the world's gifts; he should yearn for the gift of Grace. That yearning will impel Krishna to visualise Himself in order to quench the agony. Bharatheeya culture has emphasised the inner meaning of the scriptures, and the deeper significances of rites and ceremonies. It revels in symbolism, but, it has always encouraged seekers to rend the veil and learn the principle enshrined in the symbol. It has advised the reciters of the sacred Vedhas to recite the hymns with a full awareness of the meaning of the paeans and prayers. We are today celebrating the Advent of Krishna. The Avathaar (Incarnation) in the Krishna Form has vast mysteries enshrined in it. Brindhaavan (the forest of Brindha) is the tangled jungle of life. The cows tended by Lord Krishna in Brindhaavan are none other than the humans that are helpless without His care and guidance. Gokula (the herds of cows) is the name given in the Bhaagavatham (Story of the Glory of the Lord) to the region where Krishna tended the cows. 'Go' means also the individual who is enclosed in the body. So, Gokula is the region inhabited by man. You know that in Thelugu, Geetha means a streak! And, in the Upanishads God is described as a "streak of lightning, flashing through a thick blue cloud;" Krishna is 'blue,' of the blue cloud; the Vedhas say, neela thoyadha; the Bhaagavatham says, neela megha. Both mean that He is as deep as the sky or the sea and so His colour is that of the sea and the sky! Trace the Lord in your heart and hold fast The streak mentioned in the Vedhas is the geetha, the true 'geetha' of Krishna. The Gopees, the simple sincere cowherd maids of Gokula, sought Krishna within or behind every bush and bower, for He was fascinating them, but ever keeping Himself away! This is only another way of

describing the search for the God that we know to be within us, who eludes our efforts to sink into that sweetness. Krishna is hiding in the recesses of your hearts; you have to trace Him there and hold fast. He runs away, but leaves footprints marked by the split milk on which He has trodden, in His hurry to be beyond our reach. Yes, the lesson is: recognise His Footprints in every thing of beauty, every act of goodness, every tear of gratitude, every sigh of compassion, and discover Him in the bower of your own heart, filled with the fragrance of Love and Light of Virtue.

When you have to be shown the moon, they say, "Look at the tip of that branch of that tree!" As if, the moon is right on the top of that branch! There is a long long way to go, to reach the moon; but, you can see it from afar, as a round disc emitting cool, comfortable light. So too, the **Bhaagavatham** and other epics and poems show the Lord and help you to see Him enough to arouse the keenness to approach Him nearer; that is all! Each book leads you from one stage to another, revealing more and more of the beneficence of God, until you are filled with insatiable yearning for Him. That yearning is its own reward; it will transform the Will of God into the Form you long to see. A rolling stone, it is said, gathers no moss; the stone that stays put is encrusted with moss. The mind that rolls from book to book, that delineates the charm of Divinity, cannot get encrusted with the moss of material desire. The Lord has no favourites or foes is not drawn into desire; He has no wants; He is full, free and ever content. He has no aversions or attractions. He has no bonds of kith or kin. One poet has sung, "**O Krishna! O Gopaala!** I do not count on your being kind to me, or being moved by my appeals for mercy. Don't I know that you killed with your own hands your maternal uncle? You killed the very nurse who came endearingly to you in order to feed you at her breast! With no iota of compassion towards the father of your dearest devotee, you tortured him and killed him while the son, **Prahlaadha**, was looking on! You approached **Bali** as if for alms, and when he gladly placed all he had at your feet, you trampled on his head and pressed him down into the nether regions! How can a heart that has no tenderness, melt at my misery?" Yes! the Lord is above all attachments; he has no favourites or foes. You decide the distance between Him and

yourselves. **Moksha** is the stage when **moha** (attachment) attains **kshaya** (extinction). How, then, can the Grantor of **Moksha** be Himself abridged by attachment? God has no will or want. He does not confer or withhold. He is the eternal witness. To put it in the language that you can understand, He is like the postman, who is not concerned with the contents of the letters that he hands over to the addressees; one letter might communicate victory, another, defeat; you receive what you have worked for. Do good and have good in return; be bad and accept the bad that comes back to you. That is the law, and there is really no help or hindrance.

The **Raajasik** and **Saathwik Mahaathmas** **Raavana** is a **Mahaathma** (great person); **Thaataki**, described as an ogre, is also a **mahaathma**! That is to say, they had superhuman prowess and mysterious powers. All are Divine; God is the inner **motivator** of everyone. They are **mahaathmas** not only in the sense that all are **mahaathmas**: They are **Raajasik Mahaathmas**, enslaved by their emotions and passions, quick to hate and slow to forget the slights inflicted on them. **Raama** and **Lakshmana** are **Saathwik Mahaathmas**, embodiments of the prowess and powers that righteousness and virtue can endow.

A red-hot iron hammer can be hammered into shape by a cold iron hammer. So too, a person red hot with emotion and passion can be hammered by the hammer that knows no heat of anger or hate. That is the reason **Raama** was able to defeat **Raavana** and destroy him. Why? The very word **Sathwa** means strength, power, vigour, vitality. For, virtue is power, good-ness is power. A person is angry because he is weak; he is a bully, because he is a coward; he utters lies, because he is sure he deserves to be punished and he is too weak to welcome it gladly!

The human baby, born as innocence in **Dharmakshethra** (in the realm of Dharma), in the fullness of **Sathawaguna**, gathers, as the years roll by, the moss of **Rajas** and **Thamas**, and lands itself in the conflict-ridden area of **Kurukshethra**. That is the story of **Mahaabhaaratha** in each life.

Kurukshethra is a battlefield between **Maamakaah** (our people) and **Paandavaah** (the fair people). That is what the very first **shloka** of the **Geetha** announces! What does this really mean?

On one side stand the **Raajasik** (passionate) and **Thaamasik** (impure) impulses fed by the sense

of mine and our; on the other side stand the Saathwik, fair, spotless attributes of love,
 forbearance, truth and righteousness which are Divine and fostered by God. The combat between
 the two forces---the down-dragging and the uplifting---knows no armistice. The daily bath
 ensures cleanliness, the daily battle keeps the evil foes at arm's length beyond capacity to harm.
 World is same for the insect and the human being
 It is said that during the Kurukshethra battle which lasted for 18 days, Vyaasa had his mind torn
 with contrition, for the contestants were both of his lineage. So, he could not cast his eyes on the
 fratricidal carnage! One day, he was so overcome by remorse that he hastened beyond the bloodsoaked
 plain, where another day's holocaust was about to begin. Hurrying along, he saw a spider
 scurrying forward on the ground! "Why so fast?" inquired the sage; the spider ran off the road,
 climbed up an ant-hill by its side and from that eminence, it replied, "Know you not that the war
 chariot of Arjuna is about to pass this way! If I am caught under its wheels, I am down." Vyaasa
 laughed at this reply; he said, "No eye gets wet when you die! The world suffers no loss when
 you are killed! You leave no vacuum when you disappear!" The spider was touched to the quick
 by this insult. It was shaking with rage. It ejaculated, "How is that? You are a bloated sage! You
 feel that if you die it will be a great loss, whereas I will not be missed at all. I too have wife and
 children whom I love. I too have a home and a store of food. I too cling to life with as much
 tenacity as you folk. I have hunger, thirst, grief, pain, joy, delight and the agony of separation
 from kith and kin. The world is as much in me and for me, as in and for human beings and
 others."
Vyaasa hung his head and moved on in silence, muttering the line, "Saamaanyam ethathu
pasubhir naraani"--for man and beast, these things are common." But, he told himself, "Enquiry
 into the Ultimate, yearning for beauty, truth and goodness, awareness of the underlying unity,
 these attributes of Wisdom are the unique treasures of mankind," and went his way.
 Krishna is in the bower and the battlefield
 Through this wisdom, man can see the indwelling God in the spider and in every being that
 exists within the bounds of space. The receptacle may be different, but the Divine content is the
 same. The taste of sea water will be saline whether you test a truck-

load, a bowlful, a potful, or a
 sip or a drop on the tongue! The taste of the Divine can be experienced in the atom or the
 cosmos, the friend as well as the foe, the virus and the Universe. This is the Realisation, the
 Liberation, the Illumination, the Revelation! "Sarvam Vishnumayam jagath (the world is God
 filled)." This sphere of change is surcharged with the Omnipresent Divine. Sage Thyaagaraaja
 sang, "O Seethaaraama! Out of your infinite compassion, you shine in the ant and in the Trinity!"
 Krishna is in the bower and the battlefield, blowing the conch or playing on bewitching flute,
 wielding whip and wheel, the unseen force behind every thought, word and deed of man
 everywhere at all times.
Prashaanthi Nilayam, 3.9.1969
 18. Elephants and the Lion
 THERE is no lack of individuals and institutions in India today devoted to the revival, so far as it
 lies in their power and along the lines dictated by their intuition, of the precious culture of this
 land. They toil in the fields of economic progress, moral uplift, or mental integration, social
 betterment, political advancement or spiritual enlightenment. The goals and ideals which prompt
 this activity are laudable and desirable. But all are afflicted by disappointment and exhaustion,
 soreness or sloth, because the means are either wrong or ineffective. They have first to demarcate their horizons of action, and define their obligations within those
 fields. Obligations, not rights! Very often individuals (and even institutions) trespass into the
 realm of others, compete with fellow workers, and sometimes try to establish superiority, by
 means fair or foul. Power and position have to be deserved, before they are desired. Those who
 seek to serve others and promise to cure their ills must have the equipment to diagnose the illness
 and determine the drug.
 Service is a difficult and discriminating process; mere amateur enthusiasm hampers rather than
 hastens progress. Learning the technique of service, cultivating the impulse to serve, these are
 steps in equipping a person for leadership.
 Service fills the heart with genuine joy
 A club has its reputation built by its members; each member as a strand builds up the strength of
 the institution. If the member is discontented and subject to fits of grumbling, the club cannot be
 free from anxiety. The Lion's Club is an institution devoted to service. It has come to India from

America; but it brings to this land no new message. Its call has echoed in millions of hearts for centuries in this land. The saints and sages of India, and even the Incarnations that God vouchsafed to take in this land, have proclaimed and themselves practised the ideal of service to fellow-beings. Krishna drove the chariot of Arjuna during the fateful days when the fortunes of the **Paandavas** were decided at the point of the sword. Imagine the Lord of the Universe holding the reins of Arjuna's horses! Note how **Hanumaan** was elated when he rose to the status of the servant of **Raama**!

Those of you who have had the privilege of serving your unfortunate brothers and sisters will stand witness to what I am saying now; there is no discipline equal to Service to smother the ego and to fill the heart with genuine joy. To condemn service as demeaning and inferior is to forgo these benefits. A wave of service, if it sweeps over the land, catching every one in its enthusiasm, will be able to wipe off the mounds of hatred, malice and greed that infest the world.

Attune your **hems** so that it will vibrate in sympathy with the woes and joys of your **fellowmen**.

Fill the world with Love. Love will warn you against advising another to do something which you yourself are unwilling to do; your conscience will tell you that you are telling a lie! So, before you enroll yourself as a member of a Club dedicated to service, first examine your own mind, see that it is not tarnished by the cobwebs of doubt and the dust of passion. Do not join because some one else is already there, or that it will promote your business, or that it will be an addition to your prestige. Meetings should be convened with an urge to meet, arising out of genuine need, to exchange inspiration and instruction. Do not also be anxious to waste money on dinners; why feed the over-fed? Feed the hungry, the ones who have not had so far the delight that a full meal alone can give.

Intellect crowns you with kingship

Your Club has a very significant name; you are rendering good service to the people. But, I know that you are not deriving from it the sense of satisfaction to the extent anticipated. The Lion is the King of Beasts, the Monarch of the Forest. Man too is a beast, like the jackal, the cheetah, the tiger and the lion. The elephant is the largest of the animals; its footprints are bigger than those of any other. When the elephant walks, it plants its feet so

broad and heavy that the footprints of all other animals and denizens of the forest are effaced! And the lion and the elephant are mortal enemies.

There is a deep lesson that Nature teaches you through this: The Mind is the elephant that tramples through the jungle of life, restrained by no fear, regulated by no rule. But, the elephant is dreadfully afraid of the lion. The very sight of the lion fills the elephant with panic! For, the Lion symbolises **Buddhi** (the Intellect). Intellect crowns you with kingship. All have to bend before the throne of Intellect, which confers the highest Bliss. The mind is dumb before the dictates of the intellect; but, before the sense and their demands, it acts as instigator. Make the mind subserve the Intellect; then, the path of man towards God is straightened and smoothed.

Lions, as you are, you must investigate the reasons for the defects that you seek to correct, diagnose the ills you attempt to cure and then, discuss the best course of treatment, before actually launching a campaign of service.

Members of certain institutions pay so little attention to the responsibilities that membership involves that they do not know even the aims and objectives. They are in only for the name's sake. This should not be; everyone must be fully aware of the duties, the limits and the lines of action and he must enter with open eyes. Each one must contribute his full share in the discharge of those duties. Your ideal is service; and, so, each person must wholeheartedly **co-operate** in acts of service.

Zeal and zest are efficient instruments for service

I have noted the work of the Lions in East Africa and in many cities of India. In countries beyond seas, Lions are doing a good job, promoting education and preventing disease. The appalling poverty of our people makes these schemes of service rather too costly and difficult; but do not get discouraged; carry on bravely, to the fullest extent of your resources. Compassion can achieve ends which mere money cannot reach! Zeal and zest are more efficient instruments for service than gifts and donations. They give one man the energy of ten.

There are among you both lawyers and doctors. These can go into the slum areas, and meet the dwellers therein and administer medical and legal help. Or, they can go into some villages and help them with medical and legal advice. Villagers suffer much while trying to secure judicial

relief, on account of wrong drafting of documents. They rely on touts
 and quacks and discover
 that they have received wrong advice, only when it is too late! Extend
 your activities to places
 and people who have no one now to guide them. Why spend your
 energies among sections which
 are already well served by Government agencies?
 Progress is not to be measured by the increase in the number of
 members. It is to be judged by
 the quantity and the quality of work done. I must draw your attention
 to another point. There are
 many who attribute the unrest in the country to religion and who
 prescribe irreligion as the
 remedy! The fault lies not in religion, which always insists on self-
 control and purity of
 intentions, brotherhood and service, but in the human heart which is
 tainted by greed and lust.
 The accusing finger is pointed at the multiplicity of religions in India,
 but even people who
 follow one religion fight frantically among themselves, even when the
 religion directs them to
 show the other cheek when a slap is delivered by a foe on one!
 Love is the unfailing key to expansion
 The followers of one and the same religion may torture each other
 and slaughter innocent lives
 with bestial glee! So, religion is not responsible at all. The unrest is
 due to want of religion,
 rather than the plethora of religions. It is blind fanaticism that is to be
 condemned; not, religion
 that is against it. Love of country can also be tainted by fanaticism; it
 has led man to destroy by
 the atom bomb innocent millions living in another country, hoping
 thereby to secure the safety of
 the country one loves! The mind in which hatred and egotism grow
 can never appreciate religion.
 Is religion the cause of the calculated cruelty of the atom bomb? No.
 The plan and purpose of the ancient religions of India are to plant the
 seeds of Love in the human
 heart so that they may sprout into saplings of endurance, and
 blossom into tolerance, yielding
 ultimately the fruits of Peace. The pinnacle of Indian thought in
Adhwaitha, the experience of the
 One, of the negation of duality. Some countries proceed towards the
 ideal of individual freedom;
 others aim at State sovereignty and the suppression of the individual
 right to freedom. But,
Bhaarith has, from time immemorial, sought to infuse in the
 individual, the lesson that he can be
 free only when he realises his identity with all--not just the
 inhabitants of his own state or those
 who use his own language, or those of his own colour or creed, but all
 mankind and all beings,

alive and inert. Expansion is the key to happiness, and Love is the
 unfailing key to expansion.
 Man is kin to all, that is the teaching of Sanaathana Dharma (eternal
 religion).
 This idea of kinship is the great inspiration of Seva. Emphasise the
 fact of kinship; your
 programme of social service will get a move forward. Do not analyse
 and allot blame;
 sympathise and shower Love. Serve, in order to heal the agony in
 your heart; not because the
 constitution of the Club requires members to serve; not because it
 brings recognition in high
 places, or because it is the 'duty' of those who are better off.. Serve
 because you can have no
 peace unless you serve. It is an inner urge to experience the kinship.
 Encourage sense control and self-restraint
 Those in charge of administration are not interested in elevating the
 means; they are keen only on
 the end, namely, the standard of living. Purity of the means ensures
 purity of the end. The
 people, too, are powerless to correct the attitude and motives of the
 rulers. So, groups of earnest
 people like you have to alert the rulers and awaken the ruled.
 On the plea that the increase of population is harmful to the progress
 of the country, limiting
 births artificial means is adopted as a policy and practices are being
 propagated on a national
 scale. This is an absurdly wrong step. This is like chopping off the
 head, since the door is too low
 and you do not want to enter with a stoop! What you have to do is to
 discover means of growing
 more food, by, to give one example, utilising the vast sources of
 underground water. Artificial
 means of preventing conception will promote licentiousness and
 bring down on the country
 bestial promiscuity. Those who encourage these dangerous tactics
 must rather encourage sense
 control and self-restraint through Yoga and Seva, methods advocated
 in the scriptures by sages
 who knew the calamities that are the consequence of irresponsible
 fatherhood or frustrated
 motherhood. The innocent, ignorant victims of this campaign,
 broadening out with so much
 fanfare, can well be educated to master their lower urges and
 sublimate them into more
 beneficial channels. Without mental preparation and determination
 these artificial methods may
 cause insanity and other complexes, ill-health and manias.
 Through the media of films, books, music and the behaviour of elders,
 young minds are excited
 and aroused into indulgence! Through the campaign for Family
 Planning, they are persuaded to

adopt means by which they have no responsibility for the consequences of that indulgence! This is, indeed, burning the future strength and progress of the nation at both ends! The best method for family planning is the ancient one: making man realise through **Saadhana** (spiritual discipline) his innate Divinity. I desire that the doctors among you ponder over the inevitable calamities that will follow the spread of artificial means of family planning, means of escaping the restraints imposed by society, scriptures and culture on the lower instincts of man. You must help to guide the nation along right lines. I bless you that you may succeed in this noble mission of serving the best interests of the nation. Lions Club, **Raajamundry**, 10-9-1969

19. Counsel for the chosen

THE **deha** (body) is the temple of God; the **desha** (country, nation) is the **deha** of God. The **deha** is composed of the five elements: Earth, Water, Fire, Wind and Sky. The care of the country is as important as the care of the body. For, happiness and misery, health and disease, pleasure and pain, anxiety and peace are dependent on the health and disease of **desha** (the nation). You have within the next few days, as volunteers at the **Prashaanthi Nilayam**, the great chance of serving not only yourself but also the country---for people from all the States of the country and even from nations outside its bounds are gathering here for the **Dashara** Festival. They are all one in heart, in aspiration and in eagerness, whatever the language they speak or the creed they profess! They are clamouring to get this chance to serve as volunteers, but, remember, you alone have had the luck to draw my attention and to receive the blessing. It is therefore a great responsibility. The service that you can do to the thousands who gather here is not something you render to others, it is service you render to yourselves. The help is to your own selves. There was a beggar who once waited before a rich house for a mouth; the master, reclining in an easy chair, drove him out with harsh abuse. But the beggar persisted. He asked for some stale food, at **leas**! At this, the daughter-in-law, who was at her meals in the inner apartments, replied; "My dear fellow! We are at present eating stale food. The fresh dishes are being cooked." The beggar knew what she meant; he understood that the woman was pointing out that the father-in-law by his

insolence and cruelty was preparing for a miserable future, while his present high standard of living was made possible by the merit he acquired through charity in previous lives! We eat stale food, that is to say, the results of the acts in past lives. We also cook our future meals. So, by this service you are preparing for a nice banquet in the future, whatever be the food that you are now eating as a result of past acts! Life is a long elaborate car-festival You have come here, and the others too are coming, for one gain. You must have attended various **ratha-jaathras** (car-festivals) in our country. The procession will be very elaborate and long. Drums, cymbals, **bhajans**, bands of musicians, even clowns will march ahead. Flags and festoons, arches and **pandhals** will be erected in the path of the rath or chariot, or temple car. Elephants richly caparisoned, horses with silver trappings, bullocks and cows, their horns tipped with silver jingles, and villagers dancing folk lirts may also be there. But, what is all this for? It is not for these that the pilgrims come from long distances at great expense. All this is to highlight the many storied chariot, which itself is but the vehicle for the Idol, which itself is but a symbol of the Lord, that every one has come to adore! Similarly, remember that all the vanities and displays of life, the **clownings** and the dances, the miming and the mumbling, the parades and pastimes which constitute life are only for the adoration of the Lord. Life is a long elaborate **ratha-jaathra**. Every activity must be judged against that background and evaluated. Concentrate on the central theme of life, not on the frills and edges. Remember that every one coming here has this central theme uppermost in mind; do not discourage them. Do your best to help them achieve their aim, by example as well as by precept, politely administered. Do not be enslaved by your senses Every passing minute is a precious gift from God, which you have to use for the best and most lasting benefit. Be happy that you can do so by serving others and catering to their urgent needs. Do not fritter away the minutes in loose talk, retailing scandal, poring over debilitating novels, witnessing films, or mixing with flippant companions. Do not be enslaved by your senses, but bravely resist their demands for indiscriminate freedom. You have the unfailing spring of **Aanandha** in the **Aathman**, which is your reality; why then ruin your

health, your peace of mind,
 running after senses which drag you through the objective world in
 pursuit of trivial transient
 joys?
 This badge imposes on you great burdens. It will place you
 prominently before the people; when
 you ask others to maintain silence, a thousand eyes will be watching,
 whether you are yourself
 maintaining silence. You must not exhibit impatience or anger; you
 must not show any partiality
 to persons from your village or region, those who speak your
 language, nor should you show any
 disrespect or indifference to persons from other regions, those who
 speak languages other than
 your own. In all matters, try to discover what action will please me
 and then behave accordingly.
 Whoever may or may not watch you, I shall be with you, wherever
 you are, now or later, here or
 elsewhere; so, be sincere, never try to hoodwink or pretend or
 deceive.
 Pay no attention to the bad in others
 This is the introduction for a lifetime of saadhana for each of you.
 Detachment is the first step in
saadhana. Silence helps you not to entangle yourself in the affairs of
 others; that is why, it is
 encouraged as a preliminary. Be like the ant; when the ant gets a
 mixture of sand and sugar, it
 selects only sugar; it neglects the sand. See only the good in others;
 pay no attention to the bad.
 They may criticise and cavil at you; but preserve your equanimity and
 do not take them to heart!
 Keep them out; they are sand particles.
 Doctors among you who have been allotted the duty of going round
 and discovering persons
 likely to need your attention, must be extra cordial and considerate.
 Don't bark questions at the
 patients; have patience while listening to their stories; half the cure is
 effected by kindness,
 softness and sympathy. Vaidhyo Naaraayano Hari, the Shaastras
 say-- "The doctor is God in
 human form." It is in that spirit and with that awe and reverence that
 people come to you, and
 receive the drugs you give. Live up to that estimate of your service!
 Nowadays, doctors have lost
 the art of soft, sweet speech; learn to speak with compassion; have in
 your bag the medicines
 necessary for the treatment of all types of illness; do not delay or
 drift, for want of the drug.
 Volunteers must take sick persons to the doctors or bring the doctor
 to them, if they cannot be
 taken. The crow sits on the back of the buffalo and thrusts its beak
 into the raw wound! It has no

conception of the pain the beak causes! Doctors are not aware of the
 distress they cause, by
 neglect or by short temper; volunteers are not aware of the pain they
 cause by angry words, or
 even by a gesture of contempt or resentment! Imagine what such a
 gesture can do for you, if you
 were in that position---and so avoid it. Always try to put yourselves in
 the position of the other
 and, judge your action against that background. Then you will not be
 wrong.
 Do not withhold the sweet word to the sick
 Be pure in word and deed, and keep impure thoughts away. I am in
 every one of you and so, I
 become aware of your slightest wave of thought. When the clothes
 become dirty, you have to
 give them for wash. When your mind is soiled, you have to be born
 again, for the cleansing
 operations. The dhobi beats the cloth on the hard stone, and draws
 over it the hot iron, to
 straighten the folds. So, too, you will have to pass through a train of
 travail in order to become fit
 to approach God. See Me as resident in every one; give them all the
 help you can, all the service
 they need; do not withhold the sweet word, the supporting hand, the
 assuring smile, the
 comforting company, the consoling conversation.
 You are now being initiated into a Vow, a status which involves duties
 and obligations. Krishna
 wears the Thilak of Kasthuri (the Dot of Musk) on His forehead
 indicating the attainment of
Inaana. He wears the Pearl of Purity, on His nose, the point where
Dhyaana is concentrated. He
 has on His wrist four sacred red strings wound round, to indicate the
 pledges He has taken for the
 sake of living beings--to save the good, to punish the wicked, to foster
 righteousness, to rescue
 from sin all those who surrender unconditionally to Him. You too
 have taken a vow today, and
 worn the badge, as a kankan (red string) round the wrist! You must
 also rescue the distressed,
 from the unsocial elements that may disturb the even tenor of the
Nilayam, and spread joy and
 content all around you. You have to be examples of Shaantham
 (Equanimity), Sahanam
 (Fortitude) and Prema. (Love).
Prashanthi Nilayam, 11.10.1969
 20. The novel night
 THE Navaraathri is the Festival to commemorate the Victory of God
 over Evil. The
 Embodiment of Divine Power (Paraa-shakthi), in its various
 manifestations, as Mahaa-
Saraswathi (Saathwik), as Mahaa-Lakshmi (Raajasik), as Mahaa-

Kaali (Thaamasik) was able to overcome the forces of vice, wickedness and egoism, during the Nine Days' struggle and finally, on **Vijaya Dhashami** (the Tenth Day commemorating Victory), the Valedictory Worship is done. It is a Festival of Thanksgiving. Gratitude is Divine; Ingratitude is Demonic. But, while offering the homage of Gratitude, you must also try to discover who was killed and who was saved and why. The six enemies of man are eating into his vitals, embedded in his own inner consciousness. They are the demons to be killed. They are lust (**kaama**), anger (**krodha**), greed (**lobha**), attachment (**moha**), pride (**madha**) and malice (**maathsarya**). They reduce man to the level of a demon. They have to be overpowered and transmuted, by the supreme alchemy of the Divine Urge. Then, the nine nights of struggle will become new, a new type of night, devoted to the purification of the mind, and the illumination of the soul---the night described in the **Geetha** as 'the day of the worldly.' What is clear and attractive to the ordinary man is uninteresting and unknown to the yogi; what is clear and attractive to the yogi is uninteresting and unknown to the worldly man. That is the nature of this topsy-turvy world. Do everything for the Glory of God To celebrate the **Nava-raathri**, new as well as nine (**nava** means both 'new' and 'nines', at the **Prashaanthi Nilayam** is indeed a rare chance, replete with wonder and joy. For this is the Abode of Peace, the Peace that ensues when the six enemies are destroyed forever. The **Prashaanthi** Flag which will now be hoisted is the symbol of this consummation--the conquest by man of the six enemies and the illumination within him of the Flame of Wisdom, installed in the Lotus of the Heart. It is the Flag of **Swa-raaj** (Dominion over Oneself), the true Independence, when you can genuinely claim to be master of the realm most intimately related to you. It is the Flag that flutters in the breeze of **Aanandha**; the Flag that announces the arrival of Inner Splendour. It is the Flag that heralds the Dawn of the highest wisdom and the deepest peace. Man is proud that he is flying far into the sky and even landing on the Moon; but, he is incapable of living at peace with himself or his neighbours. His life on earth is full of fear and anxiety; but, he proclaims without shame that he is the summit of creation! He does not know how to put down the fire that burns within himself; but he is able to destroy

entire cities by fire, emanating from bombs! **Swa-raaj** means full mastery over your senses, mind and intelligence, through the recognition of the **Aathma**. You must not be dependent on another for services that you can well do yourself. What is the use of tiring out a servant in subserving your wishes and yourself sitting lazily in meditation? Engage in activity, devote yourself in worshipful acts, do everything for the glory of God---that is far more fruitful than the 'meditation' which you are relying on. Just as a thermometer indicates the heat of the body, your talk, conduct, and behaviour indicate your mental equipment and attitudes, and show how high is the fever of worldliness that afflicts you. These have to be **Saathwik** (pure), untinged by passion of emotions like hate or pride. Talk in peace, promoting peace in others. What is the use of **japa** and **dhyaana**, when your talk and conduct are not even human? How can you hope to approach the divine while grovelling in the slush of the bestial? This is the first day of **Dashara** Festival and so, resolve this day to cleanse the mind of impurities, so that you can imbibe the inspiration it is intended to convey. Aspirants for mental peace have also to reduce the luggage they have to care for; the more the luggage, the greater the bother. Objective possessions and subjective desires, both are handicaps in the race for realisation. A house cluttered with lumber will be dark, dusty, and without free movement of fresh air, it will be stuffy and suffocating. The human body too is a house; do not allow it to be cluttered with curios, trinkets, trash, and superfluous furnishings. Let the breeze of holiness blow as it wills through it; let not the darkness of blind ignorance desecrate it. Life is a bridge over the sea of change; pass over it, but do not build a house on it. Hoist the **Prashaanthi** Flag, on the temple, that is your heart. Follow the prescription it teaches---subdue the six enemies that undermine the natural bliss in man, ascend the Yoga stage when the agitations are stilled and allow the Splendour of the Divinity within (the **Aathma**) to shine forth, embracing all for all time. **Prashaanthi Nilayam**, 12.10.1969 21. Seaworthy boat To many it might appear strange that in this **Aanandha-nilaya** (Abode of Bliss), there exists an **Aarogya Nilaya** (Abode of Health) or Hospital. They may wonder

why prominence is given to bodily health, in a place that is dedicated to the health of the spirit. But, for attaining the Four Aims of Human life, Dharma (Righteousness), **Artha** (Prosperity), **Kaama** (Fulfilment of Desires) and **Moksha** (Liberation from bondage), the basic requirement is health of body and mind. Disease means feeling uneasy, disturbed, on account of the upsetting of one's temper or balance or equilibrium, which affects the physical as well as mental condition. This happens for two reasons: faulty **Aahaara** (food) and faulty **Vihaara** (activities). It is wise to prevent disease than run after remedies after it has happened or grown beyond control. Man does not attend to precautionary measures; he allows things to worsen and then the disease is aggravated by fear, uncertainty and anxiety. There is an axiom believed in by men of old, which says: 'One meal a day makes a Yogi, two meals a day make a **Bhogi** and three meals a day make a **Rogi**. Yogi is the contented God-centred man. **Bhogi** is the man revelling in sensual pleasure. **Rogi** is the man ridden by illness. Yes. The quantity of food intake by the well-to-do is now much beyond essential requirements. Over-eating has become a fashion. The breakfast does not serve to break any fast, for, there has been no fasting at all! It is as good as a full meal. Lunch is pressed in and consists of many dishes, chosen for the palate rather than to assuage hunger. Tea is tea only in name; it includes rather heavy fare, out of all proportion to the needs of the body. Dinner at night is the heaviest meal and includes the largest variety and so one goes to bed, weighted with unwanted stuff, to roll from side to side, in a vain effort to get a few minutes of sleep. The shortage of food grains is mainly due to bad and wasteful eating habits; it can be set right, and people can live longer and more healthily, if only they eat the minimum, rather than fill themselves with maximum. Regular prayers will give strength and courage. Regular prayers twice a day will give strength and courage, which can withstand illness. The Grace of God will confer mental peace and so, good sleep and rest for the mind. Feel that you are a hundred per cent dependent on God; He will look after you and save you from harm and injury. When you go to bed, offer thankful homage to Him for guiding and guarding you throughout the day. When a friend offers you a cigarette or some one gives you a glass of water, you say

immediately, "Thank you;" how much more gratitude should you evince to God who watches you and wards off all harm threatening to overwhelm you. Activity must be dedicated to God, the Highest Good. Then, it will provide health of body and mind. The body is a chariot, wherein God is installed, being taken along in procession. Let us consider some points on which we have to be vigilant, in order to avoid breakdowns on the road: Fast one day in the week. This is good for the body as well as for the country. Do not eat a dozen **plantains**, half a dozen puris and drink a quart of milk and call it a fast! Take only water, so that all the dirt is washed away. Do not crave for fruit juice or other liquids. Even physical machinery is given rest; they cannot run forever, continuously. What then shall we say of this delicately organised human body! It is not a sign of culture to overvalue the body, by over indulging in its whims. It is a sign of barbarism. Birds and beasts have better eating habits. The older generation in this land used to take some quantity of rice soaked in curds, first meal in the morning. It is good **Saathwik** food; or, they drank some **raagi** gruel, which is equally good. Cattle are better; dogs have better eating habits. If a dog has fever, it will refuse food; but, man ignores even the warnings of the doctor and eats on the sly! Through dieting alone, birds and beasts set their health **allright**! But, man lives on tablets and pills and injections, after venturing into forbidden realm, so far as eating and drinking are concerned. Drink large quantities of water, boiled and cooled, not during meals, but some time before and after. Only the healthy person can afford to forget the body and dedicate his thoughts to God, and derive **Aanandha** therefrom. The mind is the eleventh sense and like the other ten, one must reduce it to the status of an obedient instrument, in the hands of the intellect. Eat at regular intervals, according to a **wellestablished** time-table. Move about and fill the day with activity, so that food is well digested. Develop biting hunger, before sitting down for a meal. Now, many do not know what it is to be hungry or thirsty. Wait until you get the call, before you load the stomach again. The rich are under a great handicap, in this respect. And women, who are petted so much that they feel physical work to be demeaning! Contentment is the best tonic. Illness is the inevitable result of idleness and indulgence; health is the inevitable consequence of

a tough hard life. If every one decides to carry on all personal services themselves, rather than

depend on servants or helpers, the health situation will definitely improve and hospitals will have much less work. Keeping the mind fixed on God and good ideas and things also helps health.

Keep the eye, ear, tongue, hands and feet under restraint. Don't read enervating or exciting stuff;

don't attend film shows which exhaust or inflame the mind. Don't lose faith in yourself, you are

the Divine encased in the body. Contentment is the best tonic; why inflict on yourself the disease

of greed and consume tonics to get strength, and to hanker further? Use the body as a boat to

cross the ocean of life, with devotion and detachment as the two oars.

Do not spend much thought on the body; some people worry always about health, and they are

never satisfied with the care they bestow on the body. Be in the sun; let the sun's rays penetrate

into the home, let them fall upon the body for some time, let them warm and illumine clothes and

food; that will suffuse them with health.

There are some who are puzzled at the sight of a hospital here. They imply that everything here

should be done through some miracle or some strange inexplicable manner! It also implies that

no one who has come here should fall ill or die. I have no desire that you should live; or fear that

you may die. It is you that decide your condition. All have to die, sooner or later. No one will be

anxious to have the same dress on for years and years. Death is but the casting off of old clothes.

When even Avathaars leave the body after the Task is fulfilled, how can man be saved from

inevitable dissolution? The Hospital is for those who believe in the doctor and in drugs. It is faith

that matters, that cures. It also serves to accommodate those who are too ill to move about, but,

yet come over to this place for cure. Those who are in the Hospital will also hear the Pranava,

the Sankeertan and the Bhajan and benefit by the spiritual vibrations that fill the air in this

Prashaanthi Nilayam.

Prashaanthi Nilayam, 12.10.1969

You should cultivate an attitude of inseparable attachment to the Lord, who is your very self. If He is a flower, you should feel yourself a bee that sucks its honey; if He is a tree, be a creeper that clings to it; if a cliff, then feel that you are a cascade running over it; if He is the sky, be a tiny star that twinkles in it; above all, be conscious of the truth that you and He are bound by Supreme Love. If you feel this acutely, not with the gross intelligence, but with the subtle intelligence, then, the journey will be quick and the

goal can be won.

Sathya Sai Baba

22. Sign and symptom of glory

MAN has to journey over the road that lies over pleasure and pain, grief and joy; the journey can

be smooth, only when he resorts to wisdom, devotion and detachment as his equipment for the

travail of travel. These are available to him in large measure, provided he will listen to the

experience of elders, as written in scripture or as related personally all around him; he can also

get acquainted with them, if only he sits down silently for a while and watches the flow of events

and the passage of the caravan of life.

The child rolls unconcerned in urine and faeces, because it is unaware of the dirt and the disgust;

but, as it grows in experience and wisdom, it learns that it is shameful and dangerous to grovel in

dirt. Similarly, man in his ignorance rolls in sensory absurdities; he has then some excuse for not

knowing better. Later, however, if he does not learn by experience and keep away from the

nauseating habits and pursuits that demean his intelligence and powers of discrimination, he

becomes the target of ridicule. He is a danger to himself and others.

The noun collects many adjectives, the innocent individual gets many attributes attached to it,

that deface its purity! The doctor is incapable of diagnosing the illness--he can judge only the

equilibrium between the three body humours of vaatha pittha and kapha (wind, bile, and

phlegm; only the Divine Doctor, (Vaidhyo Naaraayano Harih) the expert in the inner sheaths of

the individual--the Vijnaanamaya kosha, the Aanandha maya kosha (wisdom and bliss)--can

distinguish between the Gunas (qualities) and their influences on character and activity.

Merit is when you do good to another

Enthusiasm to progress in the spiritual field and earn mental peace thereby is on the increase in

recent years; this is another evidence of the Grace that the Avathaar (divine incarnation) sheds.

There is enormous interest, not only in India, but all over the world in the methods adopted by

the Rishis (sages) of this land to acquire shaanthi (peace), through Prema (Love) and through

Yoga, Dharma and Sathya (communion with God, virtue and truth). Ten or fifteen years ago,

attendance at discourses on religious subjects was very sparse, only a handful of old men and

women! But now, we see thousands and lakhs, coming from long distances and sitting through

long hours, eager and expectant! And, a large majority are youth! Youth is eager to share the heritage of the past, so that they may build a better future for themselves.

The word **Hindhu** means those who keep away from the path of violence, away of from inflicting injury on others; **Hin** (**Hinsa**-injury, violence); **dhu** (**dhura**--away, distant). The **Shaasthras** declare that the essence of all the 18 **Puraanas** so highly revered in India is Merit is when you do good to another; sin is when you do evil to another. When you are fixed in this path, you will welcome all faiths and religions as kith and kin; all faiths attempt to trainman along this path.

Muslims, Christians Bud-Jews, **Parsis** all aspire to win the same Illumination, through the cleansing the mind by means of good works The seeds of all these are in the **Sanaathana** Dharma of the **Vedhaantha** (concluding philosophical portion of sacred scriptures).

Just as the Congress has a number of splinter parties like the **SSP**, **PSP** and even the Communist

Party, so too other faiths are but the right, left or centre, of the **Sanaathana** Dharma of India. That

Dharma examines all possible approaches to the Divine and arranges them in the order in which

they can be utilised by the aspirant, according to the level of equipment and attainment. When a

tree first shoots forth from the seed, it comes up with a stem and two incipient leaves! But, later,

when it grows, the trunk is one, and the branches are many! Each branch may be thick enough to

be called a trunk; but, one should not forget that the roots send food as sap through one single

trunk. God, the same God, feeds the spiritual hunger of all nations and all faiths, through the

common sustenance of truth, virtue, humility and sacrifice.

Vedhic Dharma is the grandfather of all religions

Last May, when I was in **Bombay** for the Annual Day of the **Dharmakshethra**, we had a

gathering of intellectuals at **Dr. K.M.** Munshi's place, when a number of Vice-Chancellors,

doctors, advocates and professors were eager to meet me. The meeting turned out to be a

question and answer session, for about six hours!

One question was about this: the different faiths that drag men into diverse, divergent paths! I

told them: No one knows exactly when the **Vedhas** were collated in their present form. **Bala**

Gangadhar Thilak surmised that it must have happened about 13,000 years ago; others bring the

date down to 6,000 years ago, but, all are agreed that it was beyond at

least 4,000 years! And,

Buddha is a historical figure, who lived about 2,500 years ago. Christ was born 1969 years ago,

and Islam was formed 600 years later. So, chronologically as well as logically, the inference is

correct, that the **Vedhic** Dharma is the grandfather, Buddhism is the Son, Christianity the

grandson, and Islam the great-grandson. If there is any misunderstanding between them it is but a

family affair. The ancestral property of which all are **co**-sharers is the same.

Another question was about the Atom Bombs, and whether India should not endeavour to

acquire the same. I replied that it is no shame that we have not made one; it is a source of pride

that we have not made one. We do not need one to get the senses of security. The Five **Paandava**

Brothers were led by the eldest of them, aptly named **Dharmaraaja**, the Upholder of Right. His

brother **Bheema** was the mightiest warrior of those days, who used to wield a mace, which shook

the earth when it was planted by him on the ground. He wrestled with the gigantic **Keechaka** and

slew him. He was unexcelled in intellectual and physical strength.

Another brother, Arjuna was

the master Bowman of the age, armed with some of the most potent arrows that the Gods

themselves had bestowed on him, in appreciation of his valour and his faith. But, these two

brothers were as if they were but the limbs of the eldest brother; they never deviated from the

path of righteousness laid down by **Dharmaraaja**.

Let 'service' be the slogan for this nation

I told that gathering that so long as India stuck to the path of Dharma (righteousness), Russia,

which is the **Bheema** of the day and America, the Arjuna of the day will revere this land and

learn from it the means of securing mental peace and security. For, their present power and pride

are the manifestations of an **indwellingfear**, an unallayed agony eating the vitals. The **Paandavas**

were therefore blessed by the Lord, to come through all the travail that assailed them. The

Paandavas were so righteous that, when they found their enemies, the **Kauravas**, kidnapped by

the **Gandharva** tribe, they rushed to rescue them (!) for they know that there was no other way of

getting them released from their fell hands! That is the role that you too should play. Service---

let that be the slogan for this nation. Service, not for those who have many to serve them, the

wherewithal to help themselves, but, for the diseased in the hospitals

who have no one to nurse

them, nourish them or give them a smile or a flower, or write a letter home for them.

Giving and sharing doubles the joy

One day when a number of sages met, they had a discussion on the code of conduct for women.

There were some women present; they desired to know the duties of the housewife. The women

said that they were filled with Aanandha (happiness) when they gave away, and not when they

received and accumulated! The happiest moments of motherhood were when the mother feeds

her baby, her own essential self, at her breast, allowing it to imbibe her own health through its

lips. Another woman said that she felt more joy when she served the dishes that she cooked to

others, her husband, her children, the guests, rather than when she partook of them, herself. It is

in giving that the joy lies, not in receiving. No one can enjoy eating even the richest meal alone!

Sharing doubles the joy.

I want to tell you that the Aanandha (bliss) you derive from service is something you can never

get through any other activity. The thrill that a kind word, a small gift, a good gesture, a sign of

sympathy, a sign of compassion can bring about on a distressed heart is something that is beyond

words to describe.

The Vedhas teach man that all are kin; that all are divine. They emphasise that God is Love. It is

to preserve this valuable heritage, to propagate it, and save the world from the waves of hatred

and violence that are overwhelming it, that the All India Prashaanthi Vidhwanmahaasabha (the

great Assembly of Scholars) has been formed. It will instil reverence for the ancient temples of

this land, wherefrom spiritual vibrations spread over the entire community. They were museums

of art, promoters of poetry, schools of Vedhic studies, integrators of caste and instruments of

moral; upliftment. The Sabha will endeavour to foster these activities and encourage other

kindered organisations having the ideal of fostering the universal values of religion.

Today man is denying himself the boon of peace

By peace, Western countries mean the interval between two wars, when vigorous efforts are

made to avenge the insult of defeat, and consolidate the spoils of victory and prepare for the next

round! That is no peace! When man thinks good, and speaks good, and does good, "Shaanthi

(peace) will ensue, but, he now speaks good, though he thinks evil

and proposes to do evil! He

ignores the principle of Immortality that is his core, the principle of Love that is the life-blood of

the human community; he denies himself the boon of peace and rushes towards destruction.

Destroying others he destroys himself.

It is only in the contemplation of the beauty, majesty and Omnipresence of God that one can be

at peace. This hour when you have been sitting so tightly packed before me here, you have had

no other thoughts than these, I am sure. Make your heart a Prashaanthi Nilayam (abode of

Supreme Peace), by the recollection of God's glory and of your being a sign and symptom of that

Glory. The Minister was saying that he wishes to do something for the Nilayam. He said that he

would personally approach his colleagues in the Ministry and see that the road to this place is

improved soon. The body craves the comfort of a macadamised or tarred road; but, the heart

prefers the road of purity and humility, so that it may reach the Goal of Mergence with God. I am

more interested in that Road; I am not enthusiastic about the tarred road, for, that would make

the journey to this place easier and so even the little discipline of slow, careful driving that is

now imposed upon people coming here will disappear!

Learn to bear with some little difficulty, while coming here. Life is not all smooth riding. It is a

series of ups and downs. Bhaarith has taught and practised the art of smooth travel, for centuries.

Learn that art and be at peace.

Prashaanthi Nilayam, 14.10.1969

Being in company of the holy is like the bit and bridle for the wanton steed, the anicut and canals for the raging flood. The value

of holy places, consists in just this; kindred spirits congregate there and contribute to the deepening of spiritual yearning. You

can take sweet and sustaining counsel together in such places and strengthen your faith and devotion.

Sathya Sai Baba

23. Forsake the fete of fancy

WHY does man wail when he arrives into the world, whimper throughout his life and groan out,

into the beyond, lamenting that his sojourn here was a waste of years? Man does so, because he

is unaware of his glory, of his high destiny! He is the Divine poured into the human mould, just

as everything else, alive or inert, is; but, it is the privilege of man alone, to be able to become

aware of this precious truth! This is the message of the Upanishads to man. This message is

echoed by the scriptures, and in the declarations of countless saints.

Yet, man turns a deaf ear to
it, perhaps, due to his own misfortune created by his own misdeeds in
past lives. He can derive
Aanandha (Divine Bliss) through the contemplation of his Divinity,
or the Divine as represented
by all that he sees, hears, tastes, touches or smells outside himself.
"Sarvam Brahmamayam"--
Brahman is immanent in all What an inexhaustible source of lies
inside or outside you! Only you
have to develop the mind that will respond to the call, that will
recognise the Truth. The baby in
the cradle is the very picture of **Aanandha**; when it cries out of grief,
we run towards it, for, it is
against its nature to be sad. Man too is essentially Bliss. Misery is
alien to his make- up.
Recognising the immanence of the Divine, one has to dedicate all acts
to the Divine. What is the
act, when you analyse it deeply? It is the manipulation of the Divine
by the Divine, for the sake
of the Divine through the skill endowed by the Divine; there is no I or
mine in it, except the
Universal I and the Divine My.
Keep the mind away from vice and greed
Dedication is to be carried out in various ways. Take the food that we
consume. Offer it to God,
before you partake of it. Then it is rendered pure and potent. Any act
done for the glorification of
God is thereby rendered pure and potent. It is incapable of harming
the doer, the beneficiary, or
society, for, it is saturated with Love, which is God. God is the director
of this puppet show, the
manipulator of the strings. Go behind the screen and see Him. It is
now hiding Him; you have
only to peep behind a flower, peer behind a cloud, to see Him pulling
the string, to show us the
beauty, to show us the darkness of heavy moisture. So also, you have
only to peep behind your
thoughts, to peer behind your feelings; you will find there the Inner
Motivator!. This process of
looking inwards is taught in the **Yogashaasthra** (science of yoga) of
India. But, you must
approach teachers, who are pure and selfless, not, those who make up
for their ignorance by
stunts and feats.
If you do not get such a teacher, mere meditation on the Name and
Form of God (whatever
Name and Form that appeals to you) is enough. Or, even the
recollection of the Name and the
Glow is enough. Keeping the mind away from vice and greed is
important. The heart should be
kept tender and compassionate. It is not age that matters; a person
may be old, but, his heart may

be fresh and tender, full of enthusiasm for service and willingness to
sacrifice. That will ensure
your getting the passport to the spiritual realm. Divinity is only the
terminus of the journey of
human life, like the ripe fruit being the terminus of the journey from
bud through blossom, from
blossom to the fruiting, the sour bitter fruit to the sweet **juiceful**
ripeness. Grace is the sunlight
which will ripen the fruit. **Saadhana** is the sap which rises from the
earth. Both are needed by the
tree, in order that it may yield fruit.
Seven steps to be mastered in meditation
Grace is showered on those who seek. Knock, and the door shall be
opened; ask, and food will
be served; search, and the treasure will be yours. You may complain,
Yes! **Swaami**! We have
been knocking, asking, and searching, since years...but, the door is yet
unopened, the food is still
not forthcoming, the treasure is still beyond our reach! But, let me ask
you this. You have been
asking the devil not the deity, knocking at the devil's door and digging
for the treasure at the
devil's realm. The devil's realm is the objective world, outer nature,
Prakriti! She is a clever
enchantress! You have been propitiating her, believing that she can
confer peace and **Aanandha**!
She **tantalises** you and leads you from one disappointment to
another. She enhances your ego and
sense of achievement, until you collapse from swollen head! You are
knocking at the wrong
door---the door of hell, which is ever open! You are searching for
paltry pleasure, not permanent
treasure!
You tell me, "**Swaami**! I have been practising intense meditation since
50 years, but, I have yet
to gain concentration. This is a shameful confession. **Dhyaana** is the
seventh in the series of
steps, leading to the eighth **Samaadhi** (conquest of the Mind). Unless
you have secured a strong
foothold on the six previous steps, you will slide back from **Dhyaana**,
however many years you
may try to stick to it. The first step is the control of the senses, the
second is the control of the
emotions and impulses. The third is the mastery of balance and
equipoise, the fourth is the
regulation of breathing and movements of the vital airs, the fifth is
the prevention of outer
influences from deviating the mind, the sixth is one-pointed attention
on one's own progress, and
then, we come to real **Dhyaana**---meditation on one's Reality---which
easily leads to its
realisation in **Samaadhi**. Without the preliminary rungs, you cannot

hop straight on to seventh!

And then, skip on to the eighth!

Reduce your 'luggage' to make life's journey safer

Reduce the luggage you carry about, when on the journey of life.

Remember, all that is not 'you'

is luggage! You are not the. body. So, the body is an item of luggage.

The mind, senses, the

intelligence, the imagination, the desires, the plans, the prejudices,
the discontent, the distress---

all are items of luggage. Jettison them soon, to make your travel
lighter, safer and more

comfortable. Learn this lesson watching the great, who are humble
and simple. They are the

elders whom you should admire and follow. They are the people who
bring forth your tears when

they pass away; there are others who bring forth your tears, when
they pass your way! They are
to be avoided.

God makes himself aware to beasts and birds, rather than man, who
has strayed into the

wilderness. Recently at **Dharmaavaram**, a **jutka** (horse-drawn cart)
full of men and luggage was

being driven towards the railway station, the driver beating the horse
mercilessly on the back and

neck, so that it may run fast. A bearded old man, fair and rosy in
health, was passing that way.

He accosted the driver and said, "Here! Don't hold the reins so tight.
Leave them free, hold them

loose! The horse will then run fast." The driver retorted. "You keep
quiet! I know my horse

better." One of the men inside the **jutka** said, "I don't care!" The
driver then heard a voice (it was

the horse that spoke). "He is Krishna, who drove the horses of
Arjuna's chariot. He knows all

about horses!" The driver thought that the voice belonged to some
one among his fare. He

replied, looking into the **jutka**. "He may know all about Arjuna's
horses; but, what does he know
about mine?"

The **Gopees** felt that a bee can sympathise with their pangs of
separation from Krishna, more

than any human messenger. They asked the bee to intercede with the
Lord, on their behalf. Pray

to Him, to wear the garland of my adoration, one **Gopee** asked the
bee. Another wanted it to ask

Krishna to illumine the darkness of her heart. **Raadha** asked it to
pray to Krishna to make the

desert sands of her heart sprout into green, so that His Feet may
tread thereon, light and soft.

Mere scholarship will not lead to mergence with God

Offer to God the clear calm **Maanasa** lake; or even if the mind is
wayward and freakish like the

monkey, offer it to God, as **Shankaraachaarya** did. He prayed to
Shiva, "Lord! I have with me

just the thing you need, when you go a-begging. I have a monkey,
most mischievous, jumping at

everybody and everything that attracts its fancy! Take it with you;
and like the beggars who carry

a monkey about with them, you will be a more welcome beggar
among the children of the

villages you frequent!"

Give the mind over to God, pure or puerile. Be sincere in your
yearning and in your **Saadhana**.

Formal scholarship and outward conformity are poor **substitues** for
real genuine devotion.

Shankaraa-chaarya was going along the streets of **Vaaranasi**, when
he saw in a small

hermitage a monk poring over a book of **grammer**! He took pity on
the ageing scholar and

warned him that when the end drew near, his scholarship will not
save him from perdition, or

take him to the goal of mergence with God. So, he asked him to adore
God, and fill himself with

thoughts Divine. That is the proper way to deal with life, not frittering
it away as a fate of fancy.

Prashaanthi Nilayam, 15-10-1969

Love your religion, so that you may practise it with greater faith,
and, when each one practises his religion with faith, there can be
no hatred in the world, for all religions are built on universal love.

Sathya Sai Baba

24. Exercise in futility

CULTIVATE comradeship with the good, develop compassion for the
distressed, foster the

feeling of elation at the happy and prosperous, and deepen
indifference towards the evil-minded-

--this is the ancient, well-tried prescription for a calm peaceful life.

God will bless such men and

award them Grace. The Name of God when uttered with sincere joy
has great influence on the

mind of man. It is like moonlight, for the waves of the inner Ocean in
marl For, it is God echoing

from within, the call of Go from without! But, **lo**, the fascination
exerted by science --which

deals with the objective world, with things and events that can be **m**
red, weighed or calculated

by means of ascertainable categories of thought,--has led man into
the dreary wastes, in search of

Joy! **Chandramouli Shaasthry** was telling you now about the
manthras, which when repeated in

faith and with full knowledge of implications, can endow you with
mysterious experiences of the

Divine. That is to say, the **manthra** enables you to be in the proximity
of the Divine that is drawn

near by the potency of the formula when charged with your own

mental current.

What is **manthra**? Man (manana: continued reflection on latent meanings), **thra** (**thraana**: the act

of saving, of enabling one to cross over sorrow). What are the conditions under which the mind

can charge the **manthra** with the required potency? The first and foremost one is' **onepointedness**.

Now, the mind is a very poor instrument, for, it is blunt. It runs after too many

objects and objectives. The moment you persuade it to fix its attention on God, it wanders into

the cinema hall, the bazaar, the Card Room of your Club, **etc**. It will seldom agree to dwell on

the vast magnificence of the Divine; when you direct it to the Divine, it will behave as if you are

inviting it to face the deluge or to counter the horrors of Hell!

Faith in Divinity is essential to dwell upon God

The faith in Divinity essential for any exercise to dwell upon Him, is absent. That faith can come

only slowly, by association with the godly, by reading the lives and experiences of godly

persons, and by gaining experience oneself. **Naama sankeerthan** (singing of God's Names)

induces faith, very quickly. In the beginning, the name has to be recited, willy nilly, as a routine;

later, the taste will draw you into the habit; the recitation will yield unflinching joy. We speak of

the Lotus of the Heart! Why? Because, the Lotus grows up in and from water and blooms in the

sun. The heart too draws sustenance from **Bhakthi** (Devotion) and blooms through **Jnaana**

(Wisdom).

Most of the Names of the Divine have but two letters or syllables; the significance of the

number, two, (**Raama**, Krishna, **Hara**, **Hari**, **Datta**, **Shakthi**, **Kaali**, **etc**.) is, that the first syllable

represents **Agni** (Fire principle), which burns up accumulated demerit or sin, and the second,

represents the **Amritha** principle, the Restorative, the Refreshing, the Reformation force. The two

processes are necessary; removal of obstructions and construction of the structure.

Krishna, the Lord, was fostered by **Yasodha**, but, she did not know where He was born! He was

loved and treated as if He were her own son; that is to say, her love was pure and unaffected by

selfish considerations. The parable is to be understood thus: Born in the region of the navel, the

Divine vitality was later preserved and developed on the tongue (in **Gokula**, by **Nandha** and

Yasodha), by constant repetition of the Name.

The **Raama** Principle is the Principle of Love, that descended from

Heaven, as the gift of the

Gods, as a result of the great sacrifice. **Raama** means Delight! Nothing delights more than one's

own innate self, and so, **Raama** is also known as **Aathmaa-Raama**.

How then could **Bharatha**

accept to usurp the throne, of which **Raama** is the rightful heir? He and **Shathrugna** were at the

Kekaya capital, when **Raama** was exiled, and **Dhasharatha** died heartbroken at the separation.

News was sent to him, and when he entered the palace, unaware of the double tragedy that had

cast its gloom over the city, he sensed some calamity. **Vasishtha**, the family preceptor, advised

him to ascend the throne, for, the empire was suffering an interregnum!

Bharatha's example of love for **Raama** the Lord

Bharatha appealed that he be allowed to go to "the God of my Prayers, the Lord who receives the

homage of my unceasing adoration." **Vasishtha** told him that it was his father's command, and his

preceptor's counsel that he sit enthroned as Ruler. **Bharatha** replied that the request was proof of

the extreme hatred that the parents, the people, the preceptor and everyone in **Ayodhya** had

towards him, for, had they loved him, they would not have pressed him to do such a mean sin.

Bharatha stood before Sage **Vasishtha** with folded palms; he prayed, "Is it just, is it fair, that you

should burden me with the sovereignty over a kingdom, which slew my father, widowed my

mothers, exiled my dearest brother whom I value more than my very breath, to the demon-ridden

jungle, with his dearly beloved queen and which finally brought indelible disgrace on my

mother? My empire is the realm which **Raama** rules over, namely, my heart, which is too small

to contain His glory." **Bharatha**'s name itself signifies that he is saturated with love of **Raama**.

(**Bha**---means **Bhagavaan**, the Lord **Raama**; **ratha**--means pleased by, happy over, attached to).

Education has hardened the human heart

Let the Love for the Lord grow in you, as it did in **Bharatha**. Let that sense of adoration, which

discarded even a throne, flourish in you. Then, you can be of great use to your country, your

cults, your society, your religion and your community. Or else, all this bother that you have

undergone, to attend **Sathsang**, to listen to spiritual discourse, to meet spiritual masters, study

spiritual texts, **etc**, will be a colossal exercise in futility. The system of education laying

emphasis on literacy, skills, conformity and material progress has

hardened the human heart into
another weapon, in the stock of military hardware! His intellect has
been blunted by constant
iteration of lies; awe and reverence which fed the holy emotions in
man have been condemned as
out dated! Holy men, holy places and rivers are ridiculed. India which
was for ages the
playground of the Gods and the nursery of saints and the Guru of
mankind has now become a
beggar at the doors of the very people who clamour for **Vedhaanthic**
Light!
Know the splendour of that light, and fly unto it, as high as your wings
can lift you--the wings of
Bhakthi and **Shraddha** (Devotion and Steadfastness).
The **Shaasthy** said that it is an impossible task---the description of
the miracles of **Swaami**. How
can any one describe unless he understands the mystery? How can a
man on the shore calculate
the waves of the sea? He can never count the total. For him, the wave
with which he began his
count is the first and the wave with which he left off count is the last.
Listen, ruminate and
follow the advice---that is enough **saadhana** for you.
The first and foremost of my directions is: Revere your parents
especially, the mother. There was
once a place, which was hit by a hurricane so wildly that all the
houses were razed to the ground,
and people had nothing to eat and nowhere to lay their heads. Among
the worst hit were a
mother and her two sons. The elder boy was a gem of virtue; he felt
responsible for the safety
and care of the family, for, he loved his mother, and sought to win her
love and blessings more
than anything else.
A true devotee must first revere his mother
You speak of **Bhaaritha maatha**, the Motherland; every mother is of
the same breath, of the
same lineage. The mother with the younger child was going out
begging and keeping alive on the
little they could get from the famine-stricken land. Soon, she found
that she was too weak even
to walk a few steps and so, the elder son had to go a-begging all alone,
to feed the family. He
said, falling at her feet, that he would do what she was doing and
collect food for all. He wanted
that she should not over-exert, and worsen her health. How could
they live on mere handfuls?
The son too was rendered weak. With faint voice and fainter steps, he
moved towards a
zamindar's house and called out for a morsel. The lady of the house
called him in and led him
before a leaf, whereon she served some food. But, he tottered into an

upright position, and fell
plump on the floor. The zamindar came running into the room and
placed his ear, near the dying
boy's mouth, so that he could catch the last words that emerged from
his lips. He was saying,
'No, No! First, she must be given food; my turn comes next. You may
be able to pay back any
debt; but, the debt you owe your mother, you never can repay. Those
who claim to be devotees
of God must have this credential: they must revere the mother!
Prashaanthi Nilayam, 16.10.1969
Bhakthi or devotion to God is not to be judged or measured by
rosaries or candles, **daubings** on the forehead or matted hair or
jingles on the ankles; purity of motives and intentions is essential,
so that **prema** which is the one component of **bhakthi** does not leak
out of the heart.
Sathya Sai Baba
25. Assert with every breath
THE **Shaasthy** explained to you the power and influence of Time on
human affairs, taking
examples from epics as well as from history. What is good today may
be bad tomorrow, what is
practicable today may be impracticable tomorrow. Time has a way of
making habits and customs
out-dated, anachronistic. What gives grief today may yield joy
tomorrow. Going to school is an
unpleasant task for the child; but, later, he is thankful for having been
forced to attend classes
while young! Seethe renounced **Ayodhya**, the palace and all the
dreams of happiness she had,
and followed **Raama** into the forest, when he was exiled; but, the
sight of a golden deer aroused
her latent desires, and she had to face a series of calamities as a
consequence of the emergence of
'attachment' to worldly objects! Time had conspired to keep the roots
of desire alive in her heart.
The **Raamaayana** teaches also another lesson. The search for Seethe
is symbolic of the secret of
self-realisation, in the field of experience. **Raama**, when she was
recovered, recovered the
wisdom of self-realisation, now confirmed by experience. **Inaana** had
become **Anubhava-jnaana**.
The **Raamaayana** teaches that, when a person is yearning for the
precious goal of self-realisation,
all the forces of Nature and all Creation will help him and render all
assistance. Monkeys, birds,
squirrels, and even **bounders** and rocks were his comrades in the
task. Aim high, resolve on the
supremest adventure---everything will be set right to lead you on, to
the goal.
The world is the triple complex of **Gunas**
In fact, you are urged on towards this adventure by your very breath,

which repeats 21,600 times

a day **Soham** (He-I), emphasising the identity of the Indweller with the Principle that is

Immanent in the Universe. You may declare with your tongue, "There is no God," but, the breath

repeats, SO as it goes in and HAM as it goes out, making it clear that the He who is Immanent is the I that is resident!

The regulation and restrictions imposed on daily life by the sages of India, the prescriptions for

controlling and directing impulses and attitudes that they recommended, are all valuable

ingredients of the culture and should be treasured, and put into practice. The world is the triple

complex of **gunas** (attributes)---**Saathwik**, **Raajasik** and **Thaamasik** (the balanced, the passionate and the dull).

The **Upanishads** say the that thunder teaches a three-fold lesson, **dha dha** and **dha--dhaya**,

dhama and dharma,--to the persons entangled in these three **gunas**.

Dhama (self-control) to the

Saathwik who craves for **Aanandha** (bliss); dharma (right conduct, ideals of righteousness) to the

Raajasik, who craves for adventure, heroism and activity; and **dhaya** (compassion, based on

Love, which enables attachment and sublimates greed) to those dominated by the **Thaamasik**

qualities like craving for objective pleasures through attachment to senses.

The sages discovered the truth **Thath Thwam Asi** (That Thou Art). That is the Divine, out of

which all this arose, of which all this is, into which all this merges. It can be known by the

Bhakthi maarga--the path of dedication, of devotion and surrender of the Self. The 'thou,' that is

to say, the Individual can be understood by the Karma **maarga**--the path of selfless activity, of

the abnegation of the consequences of all activity, done in a spirit of adoration and with as much

sincerity as an act of worship. Then, the process of identification of **Thath** and **Thwam** (That and

Thou) called the recognition of the **Asi** has to be consummated, through **Inaana maarga**--the path

of knowledge, of sharp and relentless discrimination. When **Bhakthi** and Karma merge, it leads

to **Inaana**, **Bhakthi** everything as **Thath**; Karma wipes out the separateness of the The. So, the **Asi**

(identification) process becomes easy.

Rendering services to the poor effaces the ego

Though all this is simple and explained in various texts that are expounded by eminent teachers

everyday to thousands, the truth is not experienced, the identity is

not tasted. It is all stage acting.

The words are not from the heart; they follow the cue of the script, written by another person.

More is done for effect on the audience, and for the sake of applause and the yield at the

counters! Of what benefit is heavy shower of rain, if you keep your buckets, upside down? Can it

collect any water? When you listen to discourses on religion, if your minds are not receptive, you

derive no benefit therefrom, do you?

Dr. Mistry spoke about the **Seva dha**! activities in **Bombay**; about the donation of blood, about

their visits to the hospital wards and rendering services to the poor **inpatients**. Really, this is work

that effaces the ego and endows one with real **Aanandha**. **Dr. Mistry** is **Parsi**; note how he has

mastered the Hindu scriptures also, so that he explained now to you how Shiva, **Paarvathi** and

Ganapathi can be interpreted as symbols of the Karma, **Bhakthi** and **Inaana maarga** to the Goal.

Seva rendered in the faith that all are Forms of the One God is the highest Karma. You must

watch and see that the inspiration for the **Seva** comes from the heart, not the head. When I was

speaking some time ago to the Lecturers and students of the Arts and Science College at

Whitefield, I told them of the need to revere elders. The students now greet teachers with a nod,

a movement of the head, that is all. I told them that the nod meant distance, hostility, discord. It

makes it clear that students and teachers are engaged in opposite camps, that they are strangers. I

wanted them to give up such ideas, accept teachers as friends, guides engaged in their **Seva** while

themselves students. I wanted love and reverence to flow back and forth between the two.

Heroic exploits of Krishna and **Balarama**

I must now finish and go to the children of the **Vedhapaathashaala**, (School of **Vedhic** Studies)

in the green room. They will enact a play saturated with spiritual nectar. For, God is described by

those who have tasted Him, "Rase **vai sah**" (He is nectar itself)! His story is bound to be sweet

beyond words. The universe is sweet on account of Him; it gives joy because it is He. You do

not know how to grasp that joy and hold on to it; so, you swing between joy and grief. Acquire it

to the full and for all time; then, there is no birth, no death. You are immortal, you are Bliss,

Power, Wisdom.

In this play, about to be acted by the boys, I depict the incidents in the lives of my old **Bhakthas**.

Kamsa, the **Gopees**, **Akrura**, **Devaki**, **Vasudheva** and **Nandha**. It is the good fortune of these boys that I was with them, many evenings, singing and repeating the lines, so that they may learn these great truths, enact the inspiring events before you and both derive and distribute joy. The boys may not be able to represent the roles to the fullest, but, yet you can imbibe the ecstasy and the spiritual lessons it in intended to convey.

The story starts with **Kamsa** plotting to bring his arch-enemy(!) Krishna, the seven-year-old cowherd boy, with his brother **Balarama** into his city and palace, so that he could kill him, with the help of either the royal elephant, or the royal wrestlers. The subsequent scenes depict the agony of the maids of **Gokul** at the separation from the Divine Boy, the dilemma that agitates the foster-parents, and the departure of the Brothers to **Mathura**, where **Kamsa** was awaiting them.

Krishna accepts the hospitality of an indigent devotee, rather than that of the monarch who had invited him; his arrival causes great joy to the populace. Meanwhile, his parents who are in jail are elated at the prospect of seeing him, after years of separation. The warders inform them, as and when it happens, the series of triumphs that the City resounds with, marking the heroic exploits of Krishna and his brother, the killing of the elephant, of the wrestlers and finally of the humiliation and destruction of the King, **Kamsa** himself!. Krishna and **Balarama** enter the jail and liberate the parents, and there the play ends.

Do not attach importance to the tender age of the actors; the words emanating from them are wise and curative; they are the teachings of the **Vedhas** and **Shaasthras**. Treasure them in your hearts and depart to your places determined to put at least a few into daily practice.

Prashaanthi Nilayam, 17.10.1969
26. Soldiers and Generals

GOD has given you this great chance, this wonderful world to be used as a gymnasium for the development of mental peace, and as a mint to transmute your base metal into valuable currency.

You should therefore offer gratitude to Him for the shower of Grace. Even insects have this sense of gratefulness! An ant was caught on a dry leaf that was being carried down a flooded river and it called out from its tiny heart to God for succour. prompted a kite that was flying over the river to dive and rise up, with the leaf on its beak; for He made the bird mistake it for a fish or frog! The bird was sorely

disappointed, but, the ant was delighted to land on hard ground! God came as a kite and rescued me, it felt. I must be grateful to the bird, to all birds, it resolved. One day, while on its morning round, it saw a hunter aim an arrow at a bird; it bit the heel of the hunter, just when he was releasing the mortal shaft; the aim failed; the bird flew off, and was saved. The ant had paid its debt. Man too has to pay his debts. He is heavily indebted to for all the good, the true and the beautiful, with which he is endowed. He must pay the debt he incurs when he hears a discourse; this is done by ruminating over what has been told and practising at least a few of the ways of life that have been recommended. The meal that is eaten has to be digested, so that it may strengthen the bloodstream and transform itself into courage, skill and stamina. The world into which he is born has to be watched and studied with care and discrimination; the word, 'world,' means all that is not I, everything that the I calls mine: body, senses, mind, intelligence.

Spirituality cannot thrive in loveless hearts

God is everywhere, He is everything; so, it appears as if He is nowhere, and He is not in anything! For, to know Him you have to identify Him as someone foreign and something unique.

We forget that everything is foreign to us, everything has a uniqueness of its own! On what authority can you deny? On what authority do you accept? You cannot deny Love, or Truth or Wisdom. He is Love, Power, Truth, Wisdom, Beauty. When you accept Love, you accept God.

The tender plant of spirituality can grow only in the field of Love. It cannot thrive in the dehydrated loveless land of human hearts.

Remove all traces of salinity from your hearts adding to the soil the precious complement of the Name of the Lord. Water it with Faith. Then plant the seedlings of Divinity; have discipline as the fence, and steadfastness as the pesticide to be sprayed. Then, you can reap the rich harvest of **Inana**, which will free you from the task of cultivation forever.

Those who laugh at people doing **Bhajan** or visiting temples or attending Divine discourses have not tasted the nectar, and are therefore, prejudiced against it. Pity them, for they do not know what they miss.

But, these people do help the aspirant, by hindering his aspiration! People pray to me, "**Baaba!**"

Put an end to the machinations of these unbelievers!" But I know how useful these **traducers** are.

When the millet has grown to a certain height, you can see the ryot taking a prong and digging the soil, all round the stem; you may fear that he is damaging the plant by hurting its roots. No, that operation only helps to make that plant grow better, and sturdier! Certain fruit trees too have to be pruned often! Opposition, criticism, even downright condemnation are necessary to confirm consolidate and promote real faith. The tests only deepen the conviction. What is the good in having a nose that falls off at the first sneeze? Yearn to see the resident in the Body Some call on God only for help in distress. As the Thelugu saying goes, "Sankatam vasthe Venkataramana!" (When suffering comes, you call on God Venkataramana!) Until recently, pilgrims who climbed the series of steps that lead them up the seven hills to the shrine of Venkataramana, used to shout 'Govindha! Govindha!' so that their legs may not ache; now, roads are laid right up to the temple door, and cars and buses take pilgrims straight to the very Presence! So, the only ache people have nowadays is ache in the stomach, due to overeating and want of exercise! How will God reveal Himself when the seeker rides to His Presence smooth in a swell car, and sticks to his regular routine of luxury? Yearn to see the resident in the temple of your body, do not yearn for keeping the body safe, trim and coddled, in costly comfort. There are some ultramodern Saadhakas(!) who do not want to cross their thresholds, or spend a paisa, or move a muscle, but, who yet demand that Self-realisation must drop lightly on their laps, from the Guru or from God, whom he should be able to persuade or manipulate! And, there are Gurus who cater to such(!) so that they can collect a pile! You may complain that God is hard and heartless, since He does not respond to prayer, give signs from His pictures, speak from 'nowhere' in clear unambiguous terms, assuaging, assuring, advising--but, let Me tell you, God is Love; Love is God. His Aakara (Form) is Prema (Love); His swabhaava (essential nature) is Aanandha (Bliss); His Raktha (life-blood) is Sathyam (Truth). When even the stony cliff echoes your voice and responds when you cry, will not the softest, sweetest, love-filled heart of respond? When there is no response, infer that there is something wanting in the cry. Perhaps the cry is hollow, insincere, mere play acting, set to a

pattern, addressed to some one alien to oneself, taken to be far away and distant, as a tyrant or taskmaster. Ignore trivial matters for the larger interests Know that God is the One that is dearest and nearest to you, as dear and as near as your own heart and pray to Him; surely, His answer will be vouchsafed immediately. A hundred such individuals will leaven the whole earth. You may have huge hordes of men in the army, but they are useful only when the few generals who lead them know where they are and whether they should proceed, and how overcome the enemy, whose strength and weakness they have comprehended. Hordes of people sing, recite, adore, worship, praise, prostrate--but, these are the soldiers. Those who believe, who have faith and who practise the discipline, these are the Generals in whom the Master confides. The future of this holy land lies with few who practise spiritual disciplines and set an example to others of the bliss one can acquire by those means. They alone can establish Prashaanthi and destroy Ashaanthi (anxiety and restlessness). I harp, day after day, on the need to practise steady faith and discipline. This may be irksome for some of you. Sometimes I feel I have spoken enough, that it is time I gave you some rest. But, soon, that resolution is overcome by compassion! And I am here, addressing you again! My belief is that, as the music master says, You master the melody by constant effort to reproduce it, not otherwise. In the corner of a few hearts at least a portion of what I advise may get stuck and from thence, it is bound to transform the daily lives, attitudes and emotions of the persons so affected. When the rains pour, many feel miserable; they complain of bad weather, of not being able to move about! But, consider the lasting benefits that rains confer! We had good rains during the last three days. Some people told me, "Swaami! Why don't you will that rains should not disturb the even tenor of the activities here?" Well, these are trivial matters, for which the larger interests should not be set aside. As a matter of fact, the Yajna that was celebrated is to persuade the Gods to shower rains! And, it has succeeded in that aim! Rains promote harvests and prosperity. The Yajna is done here by the priests in strict conformity with Vedhic injunctions and so, even while the rite is on, the winds gather clouds of rain! Prashaanthi Nilayam, 18.10.1969

27. The true time-table

CAUGHT in the coils of the 'created,' man is blind to the fact that he is part of the Divine

Creator; identifying himself with the physical sheath in which he is encased, he is blind to the unity of all beings in the One Universal Absolute. Man has written and studied countless texts on spiritual discipline and discovery, and confounded the confusion, indulging in dialectical rivalries and argumentation. But, he who has put at least a page or two of these tomes into practise, is rendered silent, innocent of any desire for fame or victory. He is happy in the depths of his being. He ploughs the inner field, sows the seeds of love and the plants yield the flowers of fortitude, which fructify as **Shaanthi** (Equanimity). This is the message of the **rishis** of this land.

Each human being has three errors to correct: **ma**/a (dirt, filth), **vikshepa** (distraction) and **aavarana** (con-**ceal-ing**, covering-up). **Mala** is the basic **ajnaana** (ignorance), which makes the tenth man (who counts the other nine and does not know that he is the tenth) declare that there is no tenth man. This **ajnaana** or **mala** is the miasma that causes the declaration, **aavarana**. And, **vikshepa** is the effect of that ignorance which makes all the ten search in the fiver for the lost man. **Mala** is the consequence of karma, in this and in previous lives. This can be removed by **nishkaamakarma** (activity with no attachment to the consequent benefit or loss). The **aavarana** effect can be overcome, by the cultivation of **sahana** (tolerance) and **anyonyatha** (feeling of belonging to one another). If only the ten were bound together by mutual solidarity no one would have been taken as missing. So too, **vikshepa** can be conquered by **prema** (love). Love would have revealed each to the other, and no one would have been 'missed.' This is the way to equip yourself with **Aanandha** (bliss Supreme)--the way of love, dedication and service.

Never use expressions which sear and hurt
There are some other things you can do to lead you to the consummation. For example, adhere strictly to truth. **Manah sathyena shuddhya** the--the mind is cleansed by Truth. Truth is the great purifier. It admits no dirt or sin, no defect or deceit. Falsehood pollutes the tongue of the speaker, the ear of the listener and the air which carries it from tongue to tympanum. There are beneficent and **malificent** sounds, and they produce corresponding echoes in the atmosphere. Words that

emanate from faith in and the humility it fosters will render the atmosphere pure, while those trumpeted by vanity and execrated by nihilism and atheism will contaminate it.

Use only such sounds as will cleanse the air. Do not be harsh; never use expressions which sear and hurt, which are the evil progeny of hate and pride. Praise the Lord, recite His Glory---that is the duty you owe yourself and others. The **raison d'etre** for this **yaaga** is just this; every sound of the **Vedha** is in praise of God and when the **Vedha** is recited with the proper cadence, exactly as prescribed in the traditional schools, the atmosphere will certainly undergo a remarkable transformation, and the men who breathe it will be a little less evil thereafter. Faith in will instil faith in themselves and in others, and the world will be happier thereby. The Americans might walk on the moon, or the Russians picnic on the planet Mars, but, they have both to return to Earth, which is their common home.

You know from the **Raamaayana** that the severed head of **Raama** was once presented before **Seetha**, to make her give up all hope of meeting him again; the **Raakshasas** (demons) displayed before **Raama**, in the same manner, the severed head of **Seetha**, in the hope of making him give up all hope of recovering her alive. Both these heads were dummies prepared to deceive; they were not genuine. So too, one can claim genuine victory only when one has reached not the dead satellite, but the living Star, not the **Chandhra** (Moon) but the **Raamachandhra**---the Lord who rules over the inner satellites, the inner planets, the inner motives and agitations.

The real time-table of activities for man
When one's inner reactions and agitations are transmuted into Divine, all that one experiences through the senses, the mind and the intellect take on the Divine lustre, reveal their Divine core, and man is shaped in the mould of Love. One can be in the world but yet unaffected by it, provided this vision is gained. All activity will then be for the Almighty, by His Grace and through His Will. Do not get work done through cooks, servants, **aayahs**, and others, in the home; women must not depend on these, for the care of their children or attendance on their husbands.

Earning leisure for **Dhyaana** (meditation), through these servants, is not a spiritual gain. Do all the household work as acts of worship for Him; that is more fruitful

than hours of **Dhyaana**,

hours gained by entrusting this precious work to paid helpers. Men too must feel that frittering away precious time, flitting from one vanity to another and seeking more and more purposeless

means of spending days and nights is detrimental to the main aim of life. Spread joy, give

strength, distribute courage, console the distressed, help the lame to walk and the blind to see---

that is the real time-table of activities of man. India has been reduced into a beggar-nation, since

her children gave up these ideals and enthroned the ego, as the only God to be worshiped.

We are having here another All-India Conference of the Office-bearers of the **Sathya Sai**

Organisations, so that these workers can once again remind themselves of this Message. When

the **petromax** lamps become dim, we pump air in, and they become brighter. These lamps tend to

burn dim and so we call them to this place for **Sathsang** and pump inspiration and instruction

into them; their batteries get **re**-charged, for further service.

India has always stood forth on the side of virtuous character, maintained through vigilance, in

perfect trim. Without that steady, strong character, achievements like scholarship or **siddhis** (skill

in yogic powers) are like plastic fruits, deceptive imitations incapable of yielding joy. When the

mind is engaged in the recital of God's Glory and the names of God, there can be no temptation

to stray into the rake's highway of insane desire. Twice a day, morning and evening, if you spare

some time to sing the names of God, with like-minded persons, all in unison, with full awareness

of the deeper significance of each name as it sweetens the tongue, it will be of considerable help

to establish the feeling of the constant presence of God, within you and without.

Prashaanthi Nilayam, 19-10-1969

28. The profound pastime

NOWADAYS, man has got into the habit of acting and talking as per his whims. There is no

control exercised by conscience or moral sense or manners. For one who is so perverse, who is

determined to go down to his doom, there is no need for counsel. Medicine is for the ill, not for

the wholly healthy, or the wholly dead. Counsel is for those who suffer from doubt, anxiety or

agitation. This counsel is contained in the **Shaasthras** and the sacred texts. A letter can be cast

aside, once its contents have been noted, and the instructions communicated through it have been

grasped. So too, these **Shaasthras** and texts are to be laid aside, once they are read, understood

and followed. There is no purpose in reading them, over and over again.

The texts declare that you are not **Ramiah** or **Kamiah** or **Bheemaiah**--the name-labels you now

parade as your own---but, you are really the **Aathma**, (the Being) the same that animates all

Creation! **Geetha** teaches this very truth: he who knows this is "Arjuna," he who does not, is the

blind King, "**Dhritharaashtra**." **Dhritha** means, 'holding fast to and **raashtra** means 'the state'. The blind King held fast to the state and refused to yield even

five villages to the rightful owners of half the kingdom! He was so tenacious in his greed. He

was attached to something that was not 'he'; and that brought about his destruction. Love

everything as you love yourself; you cannot possibly love them more than that! For, a vessel can

contain only its full. You cannot overfill it; you love yourself best; that is to say, 'God,' who is your real self?

Deluded man allows thieves to become his masters

The guards at the gate have to be vigilant that thieves do not gain entrance into the house, **isn't** it?

The body of man is a temple, where God is installed. The guards are Shama and **Dhama**---the

control of the senses and of the emotions. If they are inefficient or idle, lust and greed, anger and

envy, hate and pride, sneak in, spread and hold sway over the temple; man is so deluded that he

honours these thieves, as if they are the masters of the house they have stolen into! Be master of

your own mind. Be awake; arise and confront the thieves, before they capture your treasure.

That treasure is the awareness of God in all. If there were no thieves in the house, the master can

utilise the treasure to his own advantage but, when the thieves are in, he is incapable of

benefitting by his "kinship with creation." He feels that he is the body, that he is distinct and

alone, that he is surrounded by friends and foes, and afflicted by conspiracies to harm him. He

does not love others intensely: he suffers from fear or fondness.

The fundamental foolishness from which faults in character and conduct emanate is the belief

that what one does is invariably right and just! This is the subtle effect of the virus, EGO. A ryot

was once bitten by a vicious dog, owned by a merchant. In sheer self-defence he gave a blow on

its head, with the heavy stick he was carrying at the time. The ferocious beast fell dead, and the

irate merchant took the ryot to the police station and filed a complaint against him! Before the magistrate, the merchant argued that the ryot could have hit somewhere else than on the highly vulnerable head. It was his pet dog! But, the ryot replied, "The dog bit me with its teeth; if it had bitten me with its tail, I could have hit its hind quarters!" Whatever: is to our advantage will appear right to us; we do not usually look upon a matter from the other fellows standpoint. This leads to endless complications. Each place has its peculiar vibrations. The food that one eats has to be pure, free from the subtle evils radiated by the persons who collect the materials, who cook the dishes and who serve them. Yes; all these have to be carefully watched by the saadhaka. The place where one spends his life has also subtle influence on character and ideals. Raamakrishna Paramahansa used to speak of the peace that one could get in Mathura, Vaaranasi and other holy places. Though the Ganga is a river that is holy every yard of its long journey to the sea, some spots on the banks, like Rishikesh, Haridhwaar, Kaashi, Prayaag, etc., are specially surcharged with spiritual vibrations that help the saadhaka to cleanse his consciousness, in all its levels. Each place has its peculiar vibrations, which affect the occupant. A noted dacoit had built for himself a hide-out in the remote recess of a jungle; two persons, a man and wife, caught in terrible rain, took shelter therein; they were not affected much by the waves of cruel greed, with which the atmosphere in the hut was contaminated. But, when, after few minutes, a monk walking through the forest ran in and sought refuge from the rain, his immaculate heart quickly got blackened! The clean mind quickly caught the clot. The monk discovered himself contemplating the murder of the couple and robbing them of the jewels they wore. So that he may rebuild his hermitage richly to teach Yoga, to all the world. He got so ashamed of himself that he ran out again into the rain and saved himself from perdition! This is the raison d'etre for the insistence on sathsang (good company), pious comradeship for spiritual aspirants. The pious will be unselfish, not self-seeking. They are their own best friends and the friends of others. When you are in sathsang, your ears have a filter--- you will hear only things that are benignant, never anything malignant! Like a rain-heavy cloud,

they come down among the low and the weak, to pour joy and courage. Like a fruit-laden branch, they bend within reach of the hungry. A poet's role is sovereign in the human community. This evening, we heard a number of poets recite their compositions. The poet is known as kavi, a word pregnant with supreme value in our ancient language, Sanskrit. Kavim puraanam anushaasithaaram---the kavi (seer-poet) is 'timeless'; he is the maker of laws for human progress. He has, by means of his heightened intuitive faculty, realised the beginningless and endless expanse of Time; he has experienced the God dwelling within him and others; he knows the Object, the Mirror and the Image. It is indeed a sovereign role, the role of the true poet in the human community. Poets who barter their talents for a paltry purse, or for cheap fame, are rhymsters, and very often not even that! They start praising patrons and donors, who fling them crumbs from their tables--- a few idlies or a cup of coffee! Such men are poltroons, and a blot on society. Poets must have elevated ideals; they must charge themselves with an enthusiastic love for the culture of the people; they must see the handiwork of God, the greatest Poet of all, in every grain of dust, in every twinkle of light, in every drop of rain, in every whiff of air. Their inner joy must surge over along the path of peace to bliss. Poetry has to be honey in the ear and balm on the heart. The poems of the past had these qualities, and so, they are eternal, in their inspiration. They deal with the fundamental and eternal thirst of man and they are rich in thirst-quenching nectar. They satisfy and build up strength. Without spiritual saadhana, the expansion of one's consciousness, the broadening of one's sympathy, the deepening of one's contact with oneself as seen in and through all others, poetry is but a purposeless pastime. Cultivate equanimity and equal vision before you embark on poetry. Dashara, Prashanthi Nilayam, 20-10-1969 Remembrance of the Lord's Name is the best detergent for the mind. It is the means of crossing the sea. The name is the raft that will take you safely across. The name will remove the veil of illusion, that now hides the Universal from the Individual. When that veil fades out, man finds Himself before himself; he beholds the Universe that he is. Sathya Sai Baba 29. Win the one BHAARATHEEYAS have a way of laying down do's and don'ts for every activity, for each part

of one's duty to oneself and others; they are amenable to discipline, and self-control, because they know the joy that can be derived from limitations and restrictions. They are also eager to 'experience' rather than 'expound' spiritual truth; the emphasis from the very beginning of the **Vedhic** Age has been on 'how much have you earned' rather than on 'how much have you learned.' They know that the final beatitude is something inexplicable, that there are certain stages beyond the senses, the intellect, the emotions, and even beyond the ego, and that these stages confer the utmost ecstasy. The sages have laid down three categories which comprise the knowable world: God, Nature and the I. (**Ishwara**, **Prakrithi** and **Jeeva**). God when seen through the mirror of Nature appears as I. Remove the mirror; there is only God; the image merges in the Original. Man is but the image of God. Even Nature is but an appearance of God; the Reality is He alone. The principle of appearance that deludes as multiple manifestations, is **maayaa**. It is not external to God; it is inherent in God, just as all powers are inherent in Him. When the I image is conceived as distinct, we have dualism or **dhwaitham**. When it is recognised as only an unreal image, but yet, when it is given some relevance as related to the Original, then it is **Visishtha-adhvai-tham** (Qualified Monism). When both the **I** image and the mirror are recognised as illusions and dismissed as such, only One remains--- this is the **Adhwaitha Darshanam** (the Vision of the One, without a Second). The search for the one, without a second, is the search of India, since ages. The endeavour has always been to discover the One, which when known, all else can be known. The knowledge that is worth while is the knowledge of Unity not Diversity. Diversity means doubt, dissension, dispiritedness. The seen is different from the seer; the seer in everyone is the same. God is like Gold which subsists through all the jewels. There are four stages in **saadhana**: the first takes you to **Saalokya**: You are in the kingdom of God. You have to obey the Kings commands, be loyal to him, respect his lightest wish and serve him sincerely, surrendering without any reservation. The next stage is **Saameepya**: It is the stage when you are in the palace as one of the couriers or courtiers or chamberlains or servants. You are nearer to Him, and develop Divine qualities. The next stage is **Saaroopya**: The **saadhaka**

imbibes the Form of the Divine, that is to say, he is like the brother or near kinsman of the King, entitled to wear royal robes and paraphernalia. And lastly, we have the **Saavyuiya**, when as the Crown Prince, he succeeds to the throne and becomes Monarch himself. The subject is as the limb, the King is as the heart. The mind that does not know the One is a dry leaf, rising with every gust of wind, and falling when it subsides. But, the mind fixed in the awareness of the One is like a rock, unaffected by doubt, stable, secure. God, as amenable to worship and contemplation, is referred to as **Hiranyagarbha**--Golden Womb, the Origin of Creation, the Immanent Principle that has willed to become manifest and multiple. The term Gold is appropriate, for gold is the One from which multifarious jewels are shaped by the craftsman, to suit the needs, fancy, foibles and fashions of **wearers**. God too is shaped by human imagination, inclination and intellect into various forms, grand or grotesque, frightening or charming. Man erects these images, and pours out before them, his fears, fancies, desires, dreads and dreams. He accepts them as masters, comrades, monarchs, teachers, as the moment dictates. But whatever man may do with God, God is unaffected. He is Gold, which subsists in and through all the jewels. Renounce your identity with the body to realise God. He is in you, and it is He that has prompted you to project Him into the outer world, as this idol or that image, to listen to your outpouring and give you peace. Without the inspiration, solace, and joy that He confers from within, you will be raving mad, as one who has lost his moorings and is tossed about, rudderless on a stormy sea. Hold on to Him in the heart, hear Him whisper in the silent words of counsel and consolation. Hold converse with Him, guide your footsteps as He directs, and you reach the goal, safe and soon. The picture before which you sit, the flowers which you place on it, the hymns you recite, the vows you impose on yourselves, the vigils you go through--these are activities that cleanse, that remove obstacles in the way of your getting aware of the God within. Really speaking, you are He; not this body which you are carrying with you, like the snail, loaded with its own house, the shell! When the fascination for the body goes, the Light of the God within will shine and illumine your thoughts, words and deeds. Krishna says in the **Geetha**

that He will release you from bondage, the moment you renounce
Sarvadharmā--all feelings of
obligation and responsibilities, of rights and duties, of 'from me' and
'to me'; that is to say, He
requires the renunciation of the identity of the individual with the
Body.

That is the Dharma, the Supreme Duty which Krishna had come to
teach. Man has a duty to
himself---recognising that he is Divine, and nothing else. When he
neglects this, and strays into
the by paths, God incarnates and brings him on the right path again.
Fight against the six demons infesting your mind
The need comes first and then the teaching to suit the need, the form
to impart the teaching.

Naaradha, the Celestial Sage, is said to have suffered from mental
agitation and the sage
Sanathkumara taught him the **Vedhas**, to restore peace of mind. The
Vedhas cannot therefore be

said to be **beginningless**; there are many names of sages and 'poets'
mentioned in the **Vedhic**
Hymns and so, the hymns are subsequent to the birth of those
persons.

Vaalmeeki is said to have composed the **Raamaayana** and taught it
first to the twin children of

Raama, who later sang the whole epic before the Divine Hero, their
father, in open Durbar
(King's Court). When you emphasise the container, the body, the bulb,
and not the contained, the
soul, the current, then, you talk of this Go and that, of the Creator
Brahma, the Protector Vishnu,
the Destroyer Shiva! But, really, this body and the bodies in front of
Me are all the same, only
the intake of current in each is different, though the current is the
same.

The six demons--**kaama** (lust), **krodha** (anger), **lobha** (greed), **moha**
(attachment), **madha** (pride)

and **maathsarya** (hate)---pursue you and turn you into wrong paths
and make you servile, stupid
and sad. Fight against them resolutely. That is the life-long war you
have to wage. It is not a

Seven Years War, or a Thirty Years War; it may be a Hundred Years
War, if you live a hundred
years. The struggle knows no respite! This is a civil war, where
vigilance alone can bring

dividends. Arjuna prayed to Krishna, "The mind is infested by these
demons; it does not afford

me a moment of rest." Krishna said, "Give it to me!" Easy, is it not?

Like the bee which **hums**

until it reaches a flower and starts drinking the nectar, the mind too
will clamour, until it settles

on the Lotus Feet of the Lord, and then, it is silent, for it is engaged in
tasting Divine Nectar!

Once it discovers the nectar, it will not flutter any more.

Sages guided the monarchs of ancient kingdom

Dedicate yourself to God. **Sudhaama** was asked by the Lord, "Tell me
what you need!" He

replied, "I need you and you alone," for, that includes all! The little
son asks the father for a

book, a bush-shirt, a ball, and a pen. If only he wins the love of the
father, he has no need even to

think of the items that he requires. The father will anticipate his
needs and provide the articles.

This consideration goaded the monarchs in the ancient kingdoms of
India to seek counsel from

some sage, who had no affiliations and prejudices, who therefore
knew what best to do, in any

crisis. They were men full of love for humanity, compassion for the
distressed, and

understanding of the motives of the wrong-doers. They were of five
grades of spiritual greatness:

Pandiths, **Rishis**, **Raajarishis**, **Maharishis** and **Brahmarishis**. They
were free from any trace of

ambition, or avarice to amass land, wealth or fame. Sage **Vasishta**, the
Preceptor and Counsellor

of Emperor **Dasharatha**, initiated **Raama** into the mystic formula,
called **Aadhithyahriddhaya**, the

'Heart of the Sun,' directing him to recite it whenever victory
appeared to slip out his grasp!

These counsellors steered the kingdom safe. A rain was needed to put
down the conflagration lit

by the wicked cousins, which was fed by oil (**Kama**) and wind
(**Sakuni**), and so, Krishna

arranged for a Rain of Arrows, at **Kurukshethra**

If the ruler bases his rule on the faith that God resides in all, and that
every individual is to be **res**

as such, then there will be no discontent or discord. That is the
Vedhaanthic foundation on which

aspects of living have to be built. The Buddha too built his religion on
the **Vedhaantha**, though

he might not have acknowledged the source; the Source was
something taken for granted, it was

never disputed. It was inescapable.

The spiritual alone give happiness and joy

The spiritual alone can confer happiness, can give lasting fame and
joy. For example, years ago,

the atmosphere of India was echoing with the fame of three patriots,

Laal, Baal and **Paal**. Of

these, the name of Baal **Gangadhar Thilak** may last longer than those
of **Laala Lajpathrai** or of

Bipin Chandra Paal, for, **Thilak** wrote the **Geetharahasya**, a
commentary on the **Bhagvadgeetha**.

Your bodies have been acquired for realising God, and dedicating
them for searching the Divine,

serving the Divine and sustaining the Divine---that alone can satisfy

your innermost craving and

remove the gnawing discontent.

Prashanthi Nilayam, 21.10.1969

30. Beauty and duty

YOUR task as **swayam sevaks** (self-servants) will be done, when you know full well the task for

which you have earned this human frame, with all its potentialities and possibilities. It is to grow

in love, expand that love, practise love, strengthen love and finally become Love and merge in

the Illimitable Love, which is God. All your life, you must be Love, with Love, for Love. That is

to say, love expressed through service to those that draw that love from you, and by drawing,

help to increase it and deepen it. Spiritual discipline is designed to **canalise** that love, so that it

may irrigate the heart, which will otherwise go dry.

The volunteers privileged to work at the **Prashanthi Nilayam** have to set the ideal for similar

workers all over the world. For, here, service emanates from genuine understanding of the

meaning and purpose of life. When that is known, every step will be right, towards

righteousness. And, if there be righteousness in the heart, there will be beauty in the character; if

there is beauty in the character, there will be harmony in the home; if there be harmony in the

home, there will be order in the nation; if there be order in the nation, there will be peace in the

world. Righteousness consists in widening the horizon of your compassion. This Will necessarily

promote the sum of human happiness.

Religion is three-fourths character. No person can claim to be religious if he merely observes the

sacraments and rules, and fails to be upright and compassionate.

Character alone can harden one

to the blows of pain and pleasure. It alone can make man exclaim.

"Death for me is a joke; birth

cannot make me afraid!" This week that you have spent as volunteers here is a week of

character-building of **saadhana**. **Swayam** means self; **sevak** means servant. You have been

serving your own selves all these days.

Serve all as embodiments of the Divine Will

Continue in this state of mind, when you go back to your villages and occupations. Do not give

up your gains and run after losing concerns. Serve all, as embodiments of the Divine Will. That

will give you immense joy, a joy that no other activity can confer. The **chakora** bird waits with

open beak for the first drops of the very first rain that comes from the sky; it relishes no other. So

too, you should yearn for the chance to console, comfort, encourage, heal, help some one looking

for it. See yourself in him; feel his pain to be yours, his sorrow to be yours.

Of what profit is it to have a car, if you are ignorant of the art of driving it or using it for moving

about? Of what profit is it to have a radio, if you are unaware of its working and of the ways of

benefitting by it. Of what benefit is it to have a body, if you do not seek to know how best to

utilise it? Learn from the saints and sages who have realised the Truth about the path you shall

tread and the goal you have to attain. That Goal is God. He is beyond all notions of good and

bad, fight and wrong. These are earthly measures, by which the temporary is weighed and

judged. He has no form, no limbs, no dualities, no preferences, no prejudices, no predilections.

To say that He is **Sathyaswaruupa**, (having the characteristic of Truth), **Inaanaswaruupa** (having

full wisdom) and **Aanandhaswaruupa** (full of Bliss) is also not correct. For, He has no **Swaruupa**

or **Swabhaava** (individual form or individual nature); He is **Sathya**; He is **Inaana**; He is

Aanandha. That is the experience of those who have tasted.

There are no pots, in the clay; but, in the pots, there is clay. So also there are no characteristics in

God; but, in the characteristics of **Sathya**, **Inaana** and **Aanandha**, there is God. God is

everywhere, but, no spaceship can hit against Him, no space pilot can espy Him. He is too subtle

for all that type of contact, subtler than ether (**Aakaasa**). So, do not lend your ears to people who

swear there is no God. God is too vast, too far above the reach of reason or imagination. You can

only get glimpses of the Bliss derivable from the contemplation of His Magnificence.

Prashanthi Nilayam, 28-10-1969

Discriminate before you develop attachment. If you have attachment towards wife and children, land and buildings, bank accounts and balances and when these decline, you will come to grief. Develop attachment towards the Universal and you too will grow in love and splendour.

Sathya Sai Baba

31. The colleges we need

THIS day marks a significant and sacred stage in the history of **Ananthapur**. It is also a great day

for those who yearn for the revival and growth of **Bhaaratheeya** culture. The people of India are

now giving themselves, through their Government, vast opportunities for the development of

education, and of medical facilities, and the promotion of schemes for

the provision of vaster quantities of food grains and drinking water. These will raise the standard of living of the millions; more houses are built; more schools, more hospitals, more factories, better farms, more trade--these are being planned and established. This is all desirable, no doubt. But, along with these, and even more than these, plans have to be devised and executed for guaranteeing for the millions security, contentment, equanimity and peace. These are inner accomplishments which will ensure a stable, satisfied community, which can embody the real culture of India and reveal its strength-giving qualities.

It is indeed surprising that neither the rulers nor the ruled have yet tried to diagnose the prevalent discontent, the recurrent waves of hate and misunderstanding that disturb the peace, the anxiety and fear that undermine social peace. The causes for these maladies are to be sought in the realm of the spirit, rather than in the economic, political or intellectual, scholastic or social fields. It is indeed deplorable that the education of the spirit has been totally neglected while attention is devoted to the training of skills and to gleaning and garnering information.

Sahana gives peace, removes hatred

This College and other such colleges which I am establishing in every State of India has as one of its purposes, the demonstration to the people and the Administration, the urgency of this task as well as the ways in which it can be fulfilled. My **Sankalpa** (plan of action) is to provide the youth with an education which, while cultivating their intelligence, will also purify their impulses and emotions and equip them with the physical and mental disciplines needed for drawing upon the springs of calmness and joy that lie in their own hearts. Their higher natures will have to be fostered and encouraged to blossom, by means of study, prayer and **saadhana**, contacts with the sages, saints and spiritual heroes and heroines of their land, and place them on the path of self-confidence, self-satisfaction, self-sacrifice and self-knowledge.

The heart of man which is now allowed to lie fallow has to be ploughed by spiritual exercise like **japam** (repetition of sacred word) and **dhyaanam** (meditation) and (Chanting Lord's Name); then, when the seeds of **prema** are sown and fertilised by **shraddha**, and the crop protected by **Thithiksha** (vigilance), the harvest of **sahana** (endurance) can be

gathered. **Sahana** gives **shaanthi**(peace), and removes hatred and anger. **Sahana** is the richest treasure of man.

To understand aright the culture of **Bhaarith**, people have to study the **Puraanas** (spiritual legends), which are the **Pramaanas** (authority) and the **Shaasthras** (spiritual sciences) which are the **Nethras** (eyes). Both these are designed to elaborate and simplify the profound teachings of **Vedhaantha**, and so, they can be called "popular manuals of spiritual science."

These **Puraanas** and **Shaasthras** stress the role of women as mothers and extol the mothers, who instilled high ideals in the minds of the children of the land. The **Vedhas** speak of **Maithreyi** and **Gaargi** as great scholars and spiritual heroines. **Gaargi** was revered in the assembly of **Vedhic Pandiths** for her mastery of the abstruse problems of the spiritual voyage into the heights of **selfrealisation**.

In historical times, we have the mother of **Shivaji** who fed him on the epics and **Putnam**, and brought him up as a brave representative of the best in Hindu Culture.

India should get back the status of Guru for mankind

Dharma for the Hindu, the adherent of **Sanaathana** Culture, is as near and as dear as his own body. To save it and it, he was prepared to face exile, torture, death. Dharma was also the land whereon he lived, the breath wherewith he drew his vitality. He never cared to reside in a land where Dharma was not practised; he felt suffocated, when he had to be in an atmosphere that was polluted by A-dharma (life, contrary to the principles of Dharma). In the A-dharmic land, he can exist only as **Seetha** did in the **Ashokavana** of **Lanka**, breathing the ozone of **Raamanaama** and ignoring the entire environment.

Bhaarith can never find real happiness, except in the atmosphere of devotion and dedication to God; God is so much inter-twined in every word, act and thought of the people. **Dams**, factories, universities--these too will prosper, and attain the targets, only if the men and women involved in them and benefiting by them have the earnestness, the sincerity, the humanity and the reverence which **Bhakthi**(devotion) can build into them. It is only by this means that **Bhaarith** can, once again, attain the status of Guru (spiritual precept) which she had won and retained for centuries, the Guru for all mankind.

This college will be run by the **Sathya Sai** Trust, which has as advisers and associates a number

of distinguished sons and daughters of India, full of the spirit of yoga (spiritual effort) and **thyaaga** (sacrifice) which are the distinct features of **Bhaarith**. They will foster the nobility of the Mother in our society and culture, and try to nourish in this institution the ideals which strengthen and support the educated, compassionate, cultured, loving, unselfish Mother, the Inspiration for the **Dharmic** (virtuous) life in this country. The Trust does not look forward for any help, financial or otherwise from the citizens of **Anantapur**. It is satisfied when they derive **Aanandha**, watching the **Aanandha** of the Trust, its associates, the staff and the students of the college, the parents and the families of the students in the years to come. This college is not only for this town, but, it has to be a model and an eye opener for all who are interested in the education of women and the uplift of our culture, through the mothers of the land. There is even a thought lurking in my mind to make **Ananthapur** the Centre of a University, perhaps a Women's University. I desire that the relationship between citizens be founded more and more on Love, and that unity will establish itself more firmly, removing all traces of malice or envy or pride. Let the mind dwell more firmly on the universal **Aathma**, which is reflected equally in every being--and, Love will automatically guide all activities along fruitful paths. I bless that this college will be an example of the triumph that Love and Reverence can win. Let it be an inspiration to workers in the field of Women's Welfare and National Progress, in every State. May the college educate generations of noble mothers who will live Dharma and raise heroes surcharged with devotion and dedication to God. **Ananthapur**: Foundation laying ceremony of the College by the Vice-President of India, 7-11-1969
32. The Three Thrones
THIS gathering of Office-bearers of the **Sathya Sai** Organisations from all over India fills all hearts with joy. This is a great occasion. Use this chance to **re-**discover and **re-**establish in your minds the high purpose to which this Organisation is dedicated; and to strengthen the faith that will inspire you to participate more fruitfully, in this epoch-making adventure. **Organisational** effort in the spiritual field has long been neglected in India; it is fraught with the danger of disruption through the subtle cankers of egoistic ambition and

faction. Unless the individual is first purified and strengthened, the organisation will disintegrate and fall apart. Hence, it has all along been lone pilgrimages into the land of Light and Love. But, the very basis of spiritual progress is the denial of the I, and the joyful acceptance of the We, which is but the merging of the I in He. Sacrifice, service, sharing in the exaltation of others, compassion when others suffer grief--these are virtues that purify and prepare the individual to the arduous task of reaching the Goal. Expand the limited awareness of the individual into the limitless realm of Divine Glory--that has been the call, down the corridors of Time. Each unit is a limb of the **Swaaraajya** Organisation, no doubt; a limb of the Organisation for Self-mastery, but, one has to master the self so that he may be more fit for serving man. This company of seekers must help each other, to escape from the bondage of the senses and to live constantly in the Presence of the **Omni-** present Lord, whom they have contacted. The Unit is a perennial source of **Aanandha** for the individual and the community. It is a lamp in the wilderness; it uses the oil of devotion, the wick of service, and sheds the light of Love through the flame of **Inaana**. The flame can be clean and smokeless, only when the person is straight, sincerer--revering others too as embodiments of sincerity and straightforwardness, of Divinity itself. Live along the guidelines set by the sages. At the present time, when people meet, a curd of envy, pride and misunderstanding intervenes between them, exaggerating the foibles of each into obstacles in the path of sympathy and brotherliness. They miss the basic unity, the essential fraternity, the fundamental equality. Understand and tolerate, sympathise and love--this is the message of the sages of this land, who shaped and sustained the **Sanaathana** Dharma (the Eternal Universal Religion). As **Officebearers** of the Units of this **worldsaving** Organisation, you have to revive this Message, **revitalise** it and guide men, with your experience. If you live along the guidelines of those sages, you will make three people happy--you, him and Me! Dedication detests publicity and pomp. It is a wedding of the spirit with its Master. It is a treasure that is counted in solitude. The sages knew how to conserve it and contemplate on it, in blissful loneliness, deep in the recesses of jungle **hermitages**. The

soul was their sole companion
 and God the only counsellor. They wrestled with their inner foes, the temptations of the tawdry
 objective world; they put down doubts and diversions. Achieving the goal of perfect calm,
 people like **Shankaraachaarya** came and taught how to pray, propitiate and pass into the
 boundless.
 The world is planned as a gymnasium
 They taught by example that the most precious jewel in the human breast is Love--Love that sees
 all as Oneself. Now, it is locked safe in the chest that is chiselled out of the Five Elements, and
 its light is now shed only on the ego or those that cater to it. In reality, it is the heritage of all
 mankind and has to be shared with all. The world is planned as a gymnasium, a playground, a
thapovan (hermitage) where man spends his days recouping his health and strength, earning
 clarity and purity of intellect; but, it has now become a jinn-**asium**, a slay-ground, a **thamo**-van
 (garden of sloth), reducing man into something worse than brute. Anger, hate, and pageantry
 have replaced love, cordiality and simplicity.
 Devotion is not an acquisition to be advertised; it is a secret gain which has to be communicated
 only to God. When the spark of envy envelops the mind, it soon develops into a huge fire and
 destroys all chances of good. Watch for it vigilantly; envy is only the consequence of pride and
 pride comes of ignorance of your role. You believe that you have achieved much and that others
 are not giving you the respect due to you. They honour some one with less achievement, more
 than they honour you. But, just think for a while: Who granted you the chance, the intelligence,
 the success? The Lord. You are helpless without Him. He chose, He prompted, He executed, it
 was done. Be humble, be cordial with all. They are equally devoted and sincere.
 Do not infect these Associations of Aspirants for My Grace with the virus of rivalry and factions.
 Do not inquire into the caste affiliations of any one and develop partiality or prejudice thereon.
 Strive to win the gift of My Grace, not the glitter of Presidentship or Secretaryship. Pay attention
 to your duties and responsibilities. This is no ordinary burden that you have been privileged to
 carry. I can see you through and through. Do not carry your head high, and taunt people. Stoop,
 so that you Can pick your burden up and place it on the shoulders. Bend as the branch bends, it is

heavy with fruit! Each duty well done is a deposit to your credit in the Bank of God! Fatten that
 deposit; you can draw on it by means of **cheques**; you can claim payment as of right.
 You must have intense faith in the **Vedhas**, the **Shaastras** and the **Puraanas**. They are the
 repositories of the ancient wisdom, the wisdom that has stood the test of ages. They teach
 humility, reverence and tolerance. Saturate yourselves with the spirit of those texts. Then, you
 will be free from the illnesses of sloth and covetousness, lust and gluttony, envy and pride.
 Enthroned Love as the Monarch of the Kingdom of Feeling! Enthroned Reason as the Monarch of
 the Kingdom of Thought! Enthroned Detachment as the Monarch of the Kingdom of Activity.
 This is the task I set for the Units of the **Sathya Sai** Organisation today.
 Inauguration of All India Conference,
Prashaanthi Nilayam, 20-11-1969
 Efforts to achieve health, comfort, **etc.**, must be just enough for the purpose of sustaining the **saadhana**, not more, not less.
Sathya Sai Baaba
 33. The Hundredth and the next
 THIS Conference where devotees from all the States of India have come together is a good
 opportunity to exchange ideas and chalk out programmes of activity. You can also present
 difficulties and doubts and return with faith strengthened and hesitation cured. You must keep
 politics away from the associations, for, these are exclusively for spiritual development. Where
 the rough and tumble of politics and party factions are prevalent, no spiritual discipline can
 flourish. You have to seek unity, love and peace, and not promote differences, debates and
 disputes. They belong to politics, that is to say, competition and contests for places of authority
 in the Units have corroded some associations even in this Organisation, because individuals have
 not learnt to control their ego, their minds have not been cleansed of **Raajasik** tendencies. **Dhaya**,
Dhama, **Dhaana**---these are the three qualities that have to be cultivated by man. **Dhaya**:
 Compassion to curb the **Asuric** tendencies; **Dhama**' Control to foster the **Daivic** qualities;
Dhaana: Charity to hold in check the greed that is natural to man. Ambition to earn fame in the world, to gain some position of
 authority over fellow-men, to lead
 luxurious life-this can never ensure **Shaanthi** (mental peace). Mental peace is the result of quite
 different attainments. Wealth cannot command it, nor authority

commandeer it! It must be won

the hard way, through meditation, naamasmaran and the nine steps to the Presence of the

Almighty. It must be won on the earth, to which man rightfully belongs; and, not on any other heavenly body towards which he may dare navigate.

Know that Thath and Thwam are the same

You multiply grief by recollecting the past and picturing a lurid future. You fill the present

moment with dread, recapitulating the past and reflecting on coming events! The needle runs

over the gramophone record and causes the music to play. The record is inert matter. When the

mind (the needle) concerns itself with Nature, contacts Nature, the song of joy-grief is heard. The

fault lies not in Nature, nor in the mind but in the contact! Keep aloof, be detached--then, there is

no reaction at all. That is the path to earn mental peace.

The child has his tongue and the mother has hers. The mother keeps the child on her lap and

pronounces the words so that the child may learn to speak. However busy the mother's tongue

may be, the child has to speak through its own tongue. The mother cannot speak for the child and

save herself all the bother! The Guru too is like that. He can only repeat, remind, inspire,

instruct, persuade, plead; the activity, the disciple must himself initiate. He must jump over the

stile himself. No one can hoist him over it!

Thath (That) is a word that refers to something in the distance. That, means something far away

to which you point. Thwam (You) is yourself. It is the thing nearest to you, namely, you yourself.

You know yourself most; what you have now to know is only this: that, "you" and "that," are the

same! There is only One and no Two. It is spoken of as 'buddhi graahyam, atheendhriyam'---

graspable by the intelligence, beyond the grasp of the senses of touch, hearing, seeing, taste and smell!

The Lord Venkateshwara is celebrated as the Lord of the Seven Hills; His Temple is on the

Seventh Hill and one has to traverse and go over six hills to reach Him. This is symbolic of the

six obstacles of Kava (Lust), Krodha (Anger), Lobha (Greed), Moha (Attachment), Madha

(Pride) and Maathsarya (jealousy). One has to go across these passions and cast them behind

him before he can stand face to face with the Lord.

In the petrified stratum called the body, dig with the help of the pickaxe called intelligence until

you excavate the Diamond, Inaana, from the soil, the Mind. Once you

secure the precious stone,

it matters not whether you wear it embossed in gold, namely, Nature (Prakrithi). Use Prakrithi to

brighten or show off the Wisdom! That is harmless pastime. But, do not fall a victim to Nature as

such; revere it only as the vesture of God.

Office-bearers cannot claim exemption or privilege

How can you climb the six hills and reach the seventh, if you hesitate even to ascend the first

step? I laid down Nagarasankeerthan (group singing in the streets) as a spiritual discipline, even

last year, at the World Conference at Bombay. But, today, at this Conference, I find the Sub-

Committee recommends that Office-bearers must attend the Nagarasankeerthan at least six times

in the year! Can you call this Saadhana? Office-bearers cannot claim any privilege or exemption.

They must evince leadership; by their devotion and faith, they must inspire the waverers. That is their function.

But, now, they seek concessions! People crowd into film shows, rush towards social clubs, spend

days together in playing cards---but, when they are asked to sing the Glory of God and purify

themselves and the atmosphere, they clamour for concessions! When the heads hit against each

other in anger, can the feet be steady and unaffected? They too will kick and trample as

maliciously as they can. When the heads desire to opt out, the others too will lose enthusiasm

and fade away. Realised souls, says the Geetha, act so that the world may be saved. While this is

so, those eager to realise have to act, so that their progress may be unhampered.

I cannot accept the plea that people do not find time for going out on Nagarasankeerthan. If a

hundred things can be done in the time now available, surely, the hundred and first thing can also

be accommodated in the Time-Table. You can stop doing the hundred but this extra one is as the

breath that sustains life itself. Do not join the group only when the cameraman is around; move

with the party and feel the thrill. The Office-bearers must be one with the rest, in all the activities

of the Unit. Be filled with joy that you have now got the lucky chance of listening to and

carrying out the command! This chance comes rarely to man.

In Sai institutions minds must harmonise

When leaders shirk the tasks that they themselves have prescribed for the followers, even the

strongest organisations suffer disintegration. Two trees rub against each other and a forest fire is

the consequence; two stalwarts struggle for power and the institution is caught in conflagration!

Do not enforce the rules, without mercy or thoughtful consideration. If a person does not attend

60 percent of the meetings, the rules say that he is to be removed from office. Give him chances

to reform, to be within the group, so that he may reform. If even this does not mend, remove the name, without any compunction.

Do not have any one in, who would much rather be outside the group of **Sai Bhakthas**, either on

account of his habits or indifference towards religious matters, especially towards the directions

given by Me. For, My honour is your honour, your honour is My honour. This is not your Unit,

your Organisation; it is Mine. In My institution, minds must mutually harmonise. The hearts of

all have to be ploughed by discipline, and sowed with the seeds of Love, so that they grow into

the Trees of Dedication, and yield the Fruits of **Inaana**.

Office-bearers and Members of **Sathya Sai** Institutions must have **Sahana** (tolerance of opinions

different from one's own), **Sathya** (Truth), **Dhaya** (Compassion) and **Prema** (Love towards all).

They must revere their parents. They should not fall into the sin of preaching what they do not

practise. Whoever neglects his parents, allows them to languish and suffer while he himself is

enjoying a higher standard of life does not deserve to be a member, for I always stress the **Vedhic**

injunction: **Maathru dhevo bhava** (consider mother as God), **Pithru devo bhava** (consider father

as God). Those of you who are guilty of this malfeasance, take note, and be cured by this

injunction. The **Sathya Sai** Family must have only men and women, who honour their family

obligation of nourishing and nursing their parents.

All India Conference, **Prashanthi Nilayam**,

21-11-1969

34. Doing the done

INDULAL SHAH informed you about the resolutions adopted by the various sub-committees,

suggesting modifications and additions to the rules already current, so far as the organisation is

concerned. The main purpose running through all these regulations is known to you; it is the

establishment of **Sathsang** (Company of the pious), which will help the Realisation of the

Reality, **Aathma-Saakshaathkaara**. It is to recover, in and through this agitated world, the peace

that is your birthright, and utilise that peace for the illumination of the heart, which will reveal

the splendour of the **Aathma** which you really are. So long as Arjuna believed that he was the

doer and the enjoyer of the rewards for the deed, he was miserable. But, when the Lord taught

him and demonstrated to him that he was but an instrument, that his duty was only to surrender

to the Will of the Lord, that those whom he sought to kill had already been killed by the Lord, he

was freed from grief; he was filled with unspeakable peace.

This is the teaching of all religions, a teaching that flows like a subterranean spring feeding all

the external rites and ceremonies laid down in each religion according to the climate, geographic

and demographic, of each region. These may be different from each other, but the basic lesson

each religion teaches is to surrender to the sovereign Will of God, and leave the consequence of

deeds well done, to the Lord Himself. It is His Will, and your only duty is to shape yourself into

a fit instrument. To suppress the assertive ego, disciplines have been laid down in every religion,

by every compiler of moral codes, by every educator and reformer of human morals. But the

oldest, and most effective, and the most successfully practised system is the body of directives

laid down in the **Vedhas** and **Shaasthras** of India.

Develop probing into the idea of 'I'

In a household, when the wife is a shrew, there can be no joy or peace. Or, if the husband is a

drunkard and a cruel tyrant, the atmosphere is charged with hatred and grief. So too, in the body,

when the mind is a shrew or when the intelligence is a tyrant, there can be no peace. The master

of the household is the **Aathma** who is seldom recognised or identified as such. When the

Aathma is discovered as the master, and recognised as such, joy reigns undisturbed in the home.

Now, there is a certain **T** used in speech and thought as possessing the body and the limbs, the

senses and the mind and the reasoning faculty, but there is no attempt to probe into the idea of

the **T** and no keenness to spot out its whereabouts and characteristics. This is what is called

Aathma-vichaara (deliberation on the Self); every unit must encourage its member to develop

this **Aathma-vichaara** and not be content with the conventional items of club activity, like the

unveiling of portraits. This search for the **Aathma** will be facilitated by a study of the

Upanishads and the **Bhagavadgeetha**, which is but the essence of **Upanishadic** teachings.

Or, it is enough if **Prema** is cultivated, the **Prema** that knows no

distinction between oneself and another, because all are but limbs of the One Corpus of God Almighty. Through Love alone can the Embodiment of Love be gained. Here, no scholarship is needed; in fact, scholarship will be an impediment, for it caters to egoism and it breeds doubts and the desire for disputation and laurel of victory over others preening themselves as learned! When this Love is established, no member of the Organisation will compete with another, or look down on another. The bond of love will knit all into a rare type of family, which knows only one Will and one direction. Malice extraordinary may persuade some low minds to resort to the courts of law, for paying off private scores, but no member of the Organisation will ever do so, in the administration of the units, who values the **Dharmasthaana** (abode of virtue) that is available in this Form and Name. Do not fall a prey to the temptation of office. Since the Presidents, Vice-Presidents and Secretaries are the only persons invited for these Conferences, I find that each Unit is breaking up into two, so that some individuals who claim prominence can come. The person who went to court for an injunction against some one else attending this Conference had this in view! He wanted to deprive another of what he thought was a unique honour. I ascribe this to the perversion of mind due to greed for prestige. I do not ration Grace on these silly principles; a person may not hold any office, but he is entitled to Grace, provided he is sincere in the faith and steady in Love. Do not fall a prey to the temptation of office and position of authority in these **Samithis** and **Mandalis**. Hold the offices in rotation, so that all may get the opportunity of leading in service. There are some **Mandalis** and **Samithis** which select office-bearers by lot. The members feel that any one who is allotted the post is as good as the others. The date for the beginning of the official year of the **Samithis** and **Sanghas** and **Mahilaasathsangs** and other units of the Organisations shall hereafter be the **Uttha-raayana**. **Punyakaala**, viz, the **Makara Sankraanthi**, which usually falls about January 14th. Annual Reports should reach the District and State Presidents and the Headquarters soon after this date, along with the names of newly elected Committees, if any. Another point to be noted is that public meetings can be arranged in a town or city only under the

auspices of the **Samithi**. There should not be any competition between the **Samithi** and an overenthusiastic subsidiary unit, in arranging public meetings, involving printing and distribution of invitations, reception of speakers, and elaborate expenses, preparations for seating, loudspeakers, etc. The units of the **Samithi** will not have the resources for such functions and if each unit seeks to outshine the others, the atmosphere of cordiality and co-operation will be fouled. There should not be any factional struggles between the members of any unit or between one unit and another. Guidelines for conducting **Nagarasankeerthan** About this **Nagarasankeerthan**: Do not start too early or too late; you must go through the streets slowly, singing aloud the Names of all manifestations, just when the people of the locality are awaiting and preparing to meet the new day that is dawning. Do not carry any photo or picture with you, demonstrating your loyalty to any particular Form or Name. Walk along, in well arranged groups, men and women separately; do not plan **Nagarasankeerthan** in buses, tractors, cycles or carts. Do not compete with each other in singing **Naamaavalis** and cultivate envy or hatred. Let those with a good voice and musical talent lead; the **Keerthan** must be pleasant, it should not jar on the ear. If your voice is grating or out of tune, do not disturb the melody, but, repeat the **Naamaavali** in your mind. Sing so that the full significance of each Name is evident to the hearers. Do not repeat each line more than twice; let there be time during the journey for a variety of **Naamaavalis** (compilation of divine names) dealing with many Forms and manifestations of God. Do not plan to go through distances too long for the party. Maintain the sacred atmosphere from the first step to the last. Devotion must confer peace and joy. Gather in a temple or some holy place, repeat the **Pranava** (the sound of **OM**) and **Suprabhaatha** (early morning serenade) and then, move on for **Nagarasankeerthan**. Repeat the **Om** slowly, contemplating its vast potentialities. The A emerges from the throat, the U rolls over the tongue and M ends on the lips; that is to say, **Om** which is a composite of A U and M is the sum and substance of all the words that can emanate from the human tongue. It is the primordial, fundamental sound, symbolic of the Universal Absolute. After the M there must be the unheard

resonance, which represents the attributeless, formless, Abstract, the **Niraakaara Parabrahman**.

The ascending voice of the **Pranava** or **Om** must take a curve at **M** and descend as slowly as it rose, taking as much time as when it ascended, disappearing in the silence, which echoes in the inner consciousness.

Devotion must confer peace and joy; do not therefore use the **Mandalis** and **Sathsangs** of which you are members to disturb your peace or the peace of others. If you remember that the one goal you must place before you is **Aathma-saakshaathkaara**, and if you enter upon **Saadhana**, then, such tendencies will not develop in you. It is because your aims are worldly, your ideals, material success, fame and authority over others, that you breed discord and doubt among the members. Change your attitudes and outlook. Make your lives worth while. Render the units more useful for all.

All India Conference, 22-11-1969

Some people have their minds and senses like cotton balls and a spark of **inaana** will set them ablaze and they achieve victory! Some others have them like dried faggots; they take longer time, but, victory is certain. Most have minds and senses like green fuel and even the raging fire of **inaana** may be put out by the onslaught of the moisture contained in them. Make your mind and senses like clean finely ginned cotton.

Sathya Sai Baaba

35. "From me," not "for me"

THE Valedictory Session of this Third All India Conference is on us, so soon. Time swoops past like a whirlwind, sweeping everything before it. So one has to concentrate on the duty of the moment, leaving the consequence to the God who prompted it and made the task possible, giving one the chance to carry it out. Time ticks on relentlessly and man is born, lives, dies, rotating on the wheel of Karma and consequence, unaware of the means of escaping from the oncoming destiny. Agony and anxiety have not softened his heart; adventure and achievement have not made him humble. He is proud of his advance in the path of hatred and haughtiness. He revels in cruelty and sin. He displays an unholy satisfaction in immorality and untruth. He has reduced himself to a level lower than that of beasts. Man evokes pity because of this plight. For, he has taken the wrong turn on the road to happiness and landed himself in this hell. No one seeks grief; all seek only joy. But, those who know that grief is the interlude between two joys and joy the interval between

two griefs, will seek to attain

the stage when they will not be agitated either by the fierce or the friendly storm! That stage of equanimity is the most desirable. It is what is called **Nirvaana**, when the mind is in perfect equilibrium, unaffected by the blows of fortune, good or bad. For, he knows that he has no right to judge, whether what happens is good or bad, beneficial or other. **Saadhana** has to enlarge the experience

To reach this stage of Bliss, man must; live a life of **saadhana**. If you take one step after another, however short the step, you can walk even a hundred miles! An eagle, however intrepid in flight, has to spread its wings and venture into the wind so that: it can reach a few feet away. If the will to step forward or to unfurl the wing is not there, progress is but a fond dream. The **ichchaashakthi** (Will Power), has to be sharpened and shaped as an instrument for progress. This individual can fulfil himself only through the service of others, expansion into the universal.

Saadhana has to enlarge the vision, enhance the experience, and enthuse the **jeevaathma** (individualised soul) to merge in the **Param-aathma** (Supreme soul). It starts with the question.

"What am I contributing to the welfare of my neighbour? Not, what am I collecting from my neighbour?" You can draw **cheques** on a bank, only when you have deposited their in; or, you can mortgage your property and take a loan; or the bank may grant you an overdraft.

The property on which you can take a loan is the "accumulated merit consequent on the good deeds of previous lives"; the overdraft: on which you **ca** draw in times of emergency is Grace, which God showers, when you are sincere and steady enough to deserve it. You must give some surety or something as security, to get a loan; the surety is Divine Grace; the security is the fixing of your faith, the fullness of your surrender. The security and the surety can also be the Guru, who knows the disciple and his attainments and possibilities. But, about the extent of ancestral property, (accumulated merit), you have no information; you cannot count on that. Also, you do not know where to get a Guru who will be a reliable surety or an acceptable security. Such are rare indeed. So, win Grace and earn overdrafts, against a lean day. That is the best source. The more systematic and successful your **saadhana**, the more useful you will be for yourself and society. Mother is the earliest teacher of the child

Since this is a Conference of Workers engaged in the practice and promotion of **Sathya Sai**

Ideals, let me dwell upon a few items of work I feel important at the present juncture. First, the

Sathya Sai Seva Dhal (Service corps): All States must have a common badge, a common

curriculum of spiritual discipline and study, a common course of practical training in first aid,

social service, **etc.** Now, we have **Seva Dhals** in **Bombay**, Madras, **Kerala**, **Andhra** and some

other States, but each **Dhal** is being trained without reference to what is being done in other States.

Second, **Mahila Sathsang** (Women's Club): The Mother is held as the object of affectionate

reverence in Indian Culture. She is the mistress of the house, the earliest teacher of the child, the

person who lovingly transmits the culture of this ancient land to its heirs in their most formative

years. The mother and the father are the first examples in social behaviour that the child sees

before it and learns to imitate. They teach **Bhakthi** and **Prapaththi** (adoration of God and

surrender to the Highest); they represent **Shaanthi** and **Prema** (equanimity and love) before the

watchful and receptive eyes of the child. So, they have to be inspired to take their share in the

spiritual awakening that this Organisation is embarking upon.

Tolerance and humility have to be promoted in the rising generation through the promotion of

saadhana among the mothers. They are Mother Earth, which germinates the seeds and fosters

them into stalwart saplings and trees. Saline soil stunts the saplings and damages the crops.

Every one has a mother as the source of his life and' body. So the mother has to be strong in

mind and body, ripe in culture and character, sanctified by holy thoughts and steeped in love and

dedication. Good mothers make a good nation. Mothers have to be repositories of **Thyaaga**, Yoga

and **Bhakthi**---sacrifice, discipline and devotion. Their Karma (activity) must be based on these

three urges.

Ease and elevation cannot go together

It is now six years since the **Sai Samithis** (branches) have been established in this country, in

place after place; they started with very elementary items of work like **Bhajan** and study of

sacred scriptures, but, as each **Samithi** gained experience through contact with others, the

activities have today become more varied and intensive. After this Conference, when you go to

your places, I want that you should explore the possibility of expanding the work among

mothers, children and youth. The **Mahila Vibhaag** has to be strengthened. In places where there

are no **Mahila Sathsangs**, try to start one, and have **Bala Vihaars** under their guidance.

Third, Nag **Chilarasankeerthan**: There were some rumblings heard during this Conference that it

is rather hard for office-bearers and members to wake up at 4-30 a.m. and after **Omkaaram** and

Suprabhatham, walk about a mile or so, with others singing **Bhajans**! All good things have to be

done the hard way. Ease and elevation cannot go together. The sages welcome the hard way life;

Kunthi the Queen-Mother of the **Paandavas** prayed that she may be blessed with a succession of

disasters, for they forged her life into a charming chain of prayer. The Lord therefore was ever

before her mind's eye. Hardships keep one always alert and in trim. They reveal hidden resources

of skill and intelligence; they toughen fortitude and deepen the roots of faith. I am surprised that

a request was made to exempt Office-bearers from participation in **Nagarasankeerthan** beyond

six **keerthans** a year! And this, from people who attend 600 cinema shows a year. It is a disgrace,

that such a proposal was ever brought! Playing cards for hours together perhaps, for such people,

is a more sacred rite. Some one raised another objection, against women moving along the streets

in the early morning hours! Rather humiliating, they said! Is it not humiliating for these women

to stand for hours in queues before cinema houses for a ticket? Or at a bus-stand waiting for a

vehicle to come by? No.

Sankeerthan is the highest form of social service

The **keerthan** gives **Aanandha** to the participant and **Aanandha** to the listeners. It is its own

reward. It is nothing dishonourable; it is the highest form of social service, and self-help. Do not

doubt or hesitate. Even if no one else joins, go alone. You came alone into the world and you go

out of it alone. Why then lament when you do not gather companions around you when you do

keerthan in your village and move from street to street? People may laugh at you, call you

insane, question your motives, but persist; they will soon see how happy, how healthy, how holy

you are and slowly they will throng around you, on the **Godward** path. Man and woman, though

master and wife, have different spiritual destinies; each has to go at his or her own pace. They

may be inter-related and interdependent in secular matters, but, in spiritual matters, each has to carve out his or her own career. Make the home a seat of harmony; then, the village will be a home for concord, the state will be having peace and the nation will be happy, and the world will have prosperity.

When you live the life of saadhana, you will meet with opposition from various sources. But, do not attach any importance to such. First, your kith and kin will try to divert you into worldly pursuits. Krishna had his own maternal uncle as his inveterate foe! Raama had a stepmother who sought to exile him into the jungle! Do not be cowed down by cynics or the critics, who may abound in the family. Then there is public opinion, which might decay the spiritual path and subject you to ridicule or worse. Sisupaala, Jaraasandha and the brood of traducers tried hard to smother the mission of the Lord, when he was here as Krishna.

Another obstacle is from the worshippers of Names and Forms different from those which you have adopted as most appealing to you. People who are attached to one particular Name and Form, either through hereditary preference or mere fancy are prone to persecute those who adore other Names and Forms. It is far better to die tracking a tiger than live to boast of shooting a lame jackal!

Children have reverence towards knowledge
Women have a great role to play in the moral regeneration of the people. That is the reason for the new emphasis on Mahila Sathsanghs. They can tell the children the epic stories of sacrifice and heroism, of saints who sought God and saw Him in Truth, Beauty and Goodness everywhere, of great men and women, who delved into the secrets of the Universe and the Law of all laws, which governs the microcosm and the macrocosm, in equal measure. Christ said, let children come unto me.

They have the sense of wonder, fresh and free; they have the simple, sincere eagerness to know; they have reverence towards knowledge and power. Tell them of Raama, Krishna, Nachiketas, Dhruva, Urmila, Sootha, Hanumaan, Arjuna and many others whom they can picture with admiration in their minds. Indhra Devi said just now that people love their own children and coddle them, but people do not love the children of their neighbours! In fact, the neighbour's children are treated as nuisances. This sense of mine and thine stands

as a barrier between spiritual progress and the individual.

The Divine is the inner core of all beings, near and far, big or small. Expand your consciousness to its uttermost limits. Really speaking, it has no limits at all. This cannot be done on an instalment plan, or on a cash-down basis! No. It is possible only through an inner transformation, through dhyaana, japa, or Naamasmarana, in the constant contemplation of the Supreme majesty that is in you. Once you reveal to yourself that Majesty, you can be an effective instrument for service and uplift, among the depressed and the distressed around you. The Divine sprouts in the heart, grows in the Consciousness and blooms in all the mental and physical activities of man.

Now the Divine Principle is beyond your experience, because you are not ready to give your best to others, who also contain the self-same Principle. When you are ready to give, you are entitled to take; not until then.

We find that, even among the highly educated, the I.A.S. men and I.P.S. men, etc., very few help their aged parents, very few try to give them at least a fraction of the comforts they themselves command. Each one is immersed in ensuring his own standard of living. How long is he to stay in that standard? A day will come when he has to bid farewell to all that he has garnered with cunning and cleverness, inflicting pain and sorrow, discontent and distress on many. Service to parents, elders and the suffering gives joy and satisfaction to all concerned. Virtue and righteousness---these will bear witness on your behalf, on the Day of Judgement; neither your bank account nor your income tax returns will speak on your behalf.

Let me end on this note: Do not waver, hesitate or doubt your destiny. Yearn to realise your Reality; that yearning itself will endow you with steady endeavour and the Grace of God which will remove all obstacles. Be an example to others. Do not scatter advice, without the authority born of practical experience. Do not search for the faults of others; seek your own. Love, cooperate, help, serve. That is your prime duty, as leaders of the Sathya Sai Units in your villages.

All India Conference, Prashanthi Nilayam,
22-11-1969

Bhakthi cannot come into man from outside him; it has to be grown from within by an effort to cleanse the mind, to know the nature and origin of man and the universe, to grasp the relation of man with all the external objects which now fascinate and foil him.

Sathya Sai Baaba

Sathya Sai Speaks

'**Tis** the Voice that rose above the horrid din
of sword on scalp,
And the hiss of arrowed hate---
to reach the foemen
That the killer does not kill,
nor the dying, die.
'**Tis** the Voice that stilled the stormy waves
which dared refuse to calm;
'**Tis** the Voice that drew the meek,
the mighty and the proud,
To the Feet that pastured cows
on fluty melody sweet.
'**Tis** the Voice that echoed on the Mount
and thrilled the desert dunes.
'**Tis** the Voice that booms along
through the canyons of Time;
Through the endless star-strewn dome
and caverns of womb and tomb.
'**Tis** the Voice that we hear
while silence reigns, within,
Or despair darkens, heart-strings break,
or the Day of Wisdom dawns.
'**Tis** the Voice that tinkles soft
inside the shrine of inmost I;
'**Tis** the Voice that urges the **fledgeling** to fly,
the cell to grow, the mesons swirl,
The grass to put on green,
the peacock splendour spread.
'**Tis** the Voice that counsels best and fills
faith in the drooping will.
'**Tis** the Voice the sages strain to hear,
that leads the stream to a sea.
It floods the lanes of pain in stony wards
with balm, with tidings of release.
'**Tis** the Voice of the Mother, fondling babes,
too sick of dolls, beyond console;
'**Tis** the Voice of the Teacher, luminous, kind,
revealing Us, to us.
'**Tis** the Voice that whispers, whether ears or no,
close, when all desert, depart.
'**Tis** the Voice that welled up in the void
when you and I were stone!
'**Tis** the Voice that made us wake and march
from tree to troglodyte!
'**Tis** the Voice that leads us, guides us,
from foetus to Lotus Feet!
'**Tis** the Voice of Victory,
the clarion call of Hope!
'**Tis** the Voice of Grace,
of God who has come as Man!

1. Pride and the fall

THE District Presidents read their reports of the developments in
their districts and of the
activities of the various Units in their jurisdiction; but, most of the
reports were hurriedly
prepared, without first-hand knowledge and many of them were
padded in the last minute for
purposes of presentation. Real sincere work is going on only in a few
places in the State. You
must have noticed Me, standing at the back of the **shamiana** (large
decorated tent) in the midst of
the delegates, and moving from one observation spot to another
while the reports were being
read. There is a chair on the dais for Me, but I occupied it only for a
short while; for My place is
among you, with you and wherever work lies. That is why I moved
among you and stood at your
back. This is just to show you that, even in your own places, when you
do **bhajan** or some other
type of adoration, like serving children or the sick or the poor, I do
not sit on a special seat, apart
and distant. Do not believe I am on the pedestal that you offer Me; I
am part of you, a partner
and partaker in all your efforts, inspiring and instructing, when you
ask or need inspiration and
instruction. So, I know that most of the activities you reported now
are shallow and nominal, not
charged with genuine enthusiasm and faith!
Saadhakas must have no tremors of doubt
There is only one royal road for the spiritual journey---Love, love for
all being, as manifestation
of the same Divinity that is the very core of oneself. This faith alone
can ensure the constant
presence of God with you, and endow you with all the joy and courage
you need to fulfil the
pilgrimage to God. More than one report mentioned that
Nagarasankeerthan (singing of spiritual
music in the **otrets**) has been inaugurated in various places. But, in a
big city like **Bangalore**, this
important **saadhana** (spiritual discipline) is practised only on
occasions, that are far between!
Some people are afraid of cynical criticism by unbelievers, and
therefore, are reluctant to move
out in groups along the streets in the early morning hours, singing the
glory of God! When you
have the very Embodiment of Fearlessness installed in your heart,
why should the slightest
tremor of fear affect you? If others do not join, for fear of derision or
ridicule, move out alone,
singing the Name.
You came into this world alone, with no companion, **isn't** it? During
the years of life, you

collected all this kith and kin, you gathered wife and children, friends, and acquaintances who attached themselves to you. When you return to the realm from which you came, you enter the portals alone, with no one to keep company. So too, let it be with the journey called

Nagarasankeerthan. Come into the street alone; collect kith and kin, if they come unto you; move with them, unconcerned and unaffected; revel in your own sweet solitariness; finally enter your home, in the satisfaction that your job is well done. Fellows may laugh at you as insane; but, this insanity is infectious and very soon, even the irreverent will be initiated into the fold. No

organisation should have as its' office-bearers people who do not join the **Nagarasankeerthan**

party. They must have no qualms, no hesitation, no tremors of doubt.

Saadhakas should become examples to others

Some persons suggested that the Presidents of these Organisations may be given a short refresher

course of instruction, so that they may carry out their duties (of encouraging units to undertake

saadhana and service) more efficiently. This is very much like the move to train whole-time

archakas (priests) for performing worship in the temples! Imagine someone being trained for

adoring God! It is not a mechanical process, amenable to the curricula and time-table of the

classroom; it is a spontaneous urge from within, born out of sincere faith and yearning. If

puujaris (temple priests) are to be trained to pray and adore, the suggestion may crop up

tomorrow that God too should be given training so that He may respond and reciprocate in

correct proportion!

Presidents and others are now in those positions because they are acknowledged by their people

as virtuous, devoted and capable of doing sustained service to their brothers and sisters. What

can a course of instruction add to their spiritual height? This and similar suggestions raise their

heads, because most of you have not grasped the very **raison d'etre** of this **organisational** set-up.

The goal is not the proliferation of activities and centres, the multiplications of units, dotting the

map with **Bhajana Mandalis** (Chanting groups) or **Seva Sanghs** (Service units), but encouraging

saadhaks (spiritual aspirants) to become examples and inspiration to others.

What is planned is 'inner individual reform and reconstruction' and not 'outer reform and

rebuilding.' This is no game of word-building, where out of one big

word a number of small

three-letter words are derived and paraded! This is world-building where out of a large number

of straight and sincere individuals the new human community is ushered in. The selection of

office-bearers of these units should not be done for 'political' reasons--on the basis of the

financial, business, social or official position which persons hold; that method will breed

squabbles, jealousies and factions, such as those from which many units are suffering today.

Love must be unselfish and universal

Choose men and women who have unshaken faith in this present

Avathaar, with this Name and

this Form. That will save the units from many complications later on, arising from loyalties

which may dissipate or divert the energies of the office-bearers. The leaders of these units lead

because they have the vision and the yearning, not because they have the votes or the purse. The

aanandha they derive is the only reward they are after. When men who have no understanding

and no vision encroach into positions of authority, unrest and confusion usurp the saddle.

Detachment, simple living, steady **saadhana**---these are the qualities that entitle a person to

membership of these units. Give up; do not gather---that is the road to Grace. **Abu Ben Adam**

found that the Angel had recorded his name in the list of those whom God loved, though his

name was nowhere to be found in the register of those who loved God; for, he loved, not God,

but men. That is enough to win Grace.

Love all as so many Forms of God

Fill the reservoir with water; then, when you turn the taps, the buckets will be full. Cultivate love

and devotion; then your activities will be saturated with compassion. and charity; they will yield

the golden harvest of joy and peace. The water must be pure; the Love must be unselfish and

universal. You can yourself judge whether your Love is narrow or broad, whether your Devotion

is shallow or deep. Are you content with your achievement? Examine it yourself---pronounce the

verdict on yourself, by your own discrimination. Purity of motive is the best guarantee that you

will have peace. An uneasy conscience is a tormenting companion.

Righteous action will leave

no bad effects, to disturb your sleep or health.

If there is righteousness in the heart

There will be beauty in character;

If there is beauty in character

There will be harmony in the home.
 When there is harmony in the home
 There will be order in the nation.
 When there is order in the nation,
 There will be peace in the world.
 So, be righteous; avoid all prejudices against others on the basis of
 caste, creed, colour, mode of
 worship, status, or degree of affluence. Do not look down on any one;
 look upon all as Divine as
 you really are.
 The great evil that undermines the units of this organisation is pride
 and the jealousy that it
 engenders. When one person exudes the pride that he alone can sing
Bhajans well among the
 group, naturally others develop anger, jealousy, hate, malice and such
 other deleterious traits.
 Love alone can root out the weed of pride from the heart. Love all, as
 so many forms of God,
 appearing in these various roles. A heart without Love is as dreary as
 a town without a temple.
 Spiritual pride is the most poisonous of all varieties of pride; it blinds
 and leads the person
 suffering from it into ruin. Beware of pride; be always aware that you
 are but instruments in My
 Divine Mission of Dharmasthaapana---Revival of Righteousness. Try
 to be more and more
 efficient as such instruments. The Hand that wields the Instrument
 knows how and when it has to
 be applied.
Brindhaavan, Conference of Mysore State Units, 13-1-1970
 Men are born with a helpless lamenting cry; they should die with
 the smile of happy joy. That is the purpose of the years between.
 But those years are wasted now. God, who is the anchor that will
 save man from stress and storm, is neglected and ignored. Man is
 tossed about from one want to another, one grief to another, until
 he is blinded by despair and exhausted by foiled pursuits. Most
 illnesses are due to this despair and this exhaustion.
Sathya Sai Baba
 2. Revolutions, resolutions
 CALENDAR makers calculate the years and declare that this Day is
 New Year Day, and that it is
 5078 years after the Kali Era began! But, the lapse of time is to be
 calculated in proportion to the
 work accomplished, rather than the revolution of our earth around
 the sun. For each individual,
 there is a New Year Day, a day which marks the completion of his
 revolution round the Sun, that
 is to say, the awakened effulgent Intelligence, capable of conferring
 on him discrimination and
 detachment. Ardent seekers have sought the key to all knowledge, the
 One thing that, if known,
 all else is known, namely the Divine, that is latent in every atom of the

Universe; they have
 described It as something that is beyond words, beyond the ken of
 human imagination and
 understanding. It is best, they have themselves admitted, that the
 Divine is pictured in the human
 form, so that man can easily comprehend It and approach It and
 derive Bliss out of that
 contemplation. Man can conceive only human qualities and human
 attainments, though he can
 multiply them to the maximum and allow the resultant quantum to
 fill and overflow his heart.
 Indian culture will be alive and active
 In other countries and other human communities, we have only one
 faith, one path, one object of
 adoration, one form of worship, that has sent down roots and borne
 fruits. This faith may be
 indigenous or imported, but, the people have learnt to assimilate it
 and are allergic to others. In
 India, on the other hand, there are, since ages, many faiths and many
 paths, reflecting all the
 urges of man which lead him inward and upward. Hence, there are
 manifold alternatives from
 which man can choose the one that suits his stage of spiritual growth
 and with his feet firm on
 that step, he can raise himself up to greater heights. Indian Culture is
 as the ocean, which has in it
 the waters of all the rivers, from all the lands, from clouds that roam
 across all the continents.
 The ocean that is the source and goal of all the rivers is the bed on
 which Vishnu rests! That is
 why Vishnu is the God that symbolises the universal aspect of the
 Divine Principle in the
 Universe as well as beyond It.
Rtham, rhythm or righteousness is the very breath of Vishnu, for, it
 sustains the stars, it stabilises
 society, it ensures advance. Vishnu is that aspect of the Trinity that is
 concerned with sustaining,
 fostering, stabilising, strengthening. So, Vishnu has to incarnate
 often in order to save and
 salvage the world. He has to re-establish rtham (right or
 righteousness, morality), so that the
 world may sail on an even keel and reach the harbour of Liberation,
 so that the world may be
 transformed into a Prashaanthi Nilayam.
 India has the Himaalayas, as her shield, as her armour as her crown.
 The range is the sign of
 majesty, of calm, of cool exhilaration, the call to the heights which
 man must climb. From the
Himaalayas have flowed over the land the Ganga, Yamuna, and
Saraswathi, the trinity of (1)
 spiritual search (Ganga), (2) mental purification (Yamuna), and (3)
 intellectual clarity

(**Saraswathi**). The **Ganga** never runs dry; it is pure, full, capable of destroying all the bacteria that bring disease. Indian culture will be alive and active, so long as the **Ganga** flows over the land; it can never run dry. It will slake the thirst of generations; it will confer the boon of immortality on those who crave for it. Krishna is the **humanisation** of the Universal. Indian culture has laid down many limitations on conduct, many channels through which passion has to be directed, emotions to be diverted, impulses to be held in check. These serve to intensify the personality and free it from the slough of the senses. They regulate food, sleep, recreation, dress, conversation and the company one should seek. They ramify into every aspect of life, every stage of life, and every group of human society. The purpose is to broaden, enlarge and deepen sympathy until one's love reaches the outermost bounds of Creation. It is only when the principle of cohesion and community reigns and resides in the Universe that it can be termed Human. Krishna is the **Humanisation** of this Universal Eternal. When we picture Him in the midst of the cowherd comrades, sharing and eating His breakfast with them, laughing and joking, playing pranks and spreading joy all around, we feel the pang of kinship, which ultimately lifts us into the beyond. Where this comradeship is evident, there we have a spark of Divine Love. Wherever such thrill is evident, there one has taken a step over the frontiers of our individuality: One step at a time, correct and consolidated---that is the way this pilgrimage should progress. Arjuna prayed that Krishna should appear to him as a friend and comrade rather than as the Immanent Director, the Transcendent Sovereign, the Innate Substance of all that is, was and will be! He longed for the joy of kinship rather than the Bliss of Mergence. To conceive of the Divine as the inner core and the outer shell of every atom and planet, every speck of dust and every system of nebulae, as well as of oneself is an exercise that overwhelms individuality and so, **Raamakrishna Paramahansa** and others have prayed for the role of the adorer, rather than the abolition of roles! Cleanse your hearts through pure habits. You sit before the idol and offer praise, the incense of worship, but you do not now try to grasp the significance of the Divine that you see in the idol. Inquire into the

Will of God, discover the Commands of God, guess what will please Him most, and regulate your life accordingly. Let this be your New Year Resolution. Do not get caught in the sticky tangles of outer Nature. Do not harden your heart through greed and hate. Soften it with Love. Cleanse it through pure habits of living and thinking. Use it as the shrine, wherein you instal your God. Be happy that you have within you the source of power, wisdom and joy. Announce that you are unconquerable and free, that you cannot be tempted or frightened into wrong. So long as a trace of 'I-am-the-body' consciousness persists in you, you have yourself to search for God; you have to approach the mirror, the mirror will not proceed towards you, to show you, as you really are. Open the twin doors of lust and anger, remove the bolt of greed, then, you can enter the sacred precincts of **Moksha** (Liberation)! Greed is the monstrous evil that drags man down. When **Raavana** lay dying, **Rama** directed His brother, **Lakshmana**, to go to him and learn from him the secrets of successful statecraft! **Raavana** taught him that the king eager to win glory must suppress greed as soon as it lifts its head, and welcome the smallest chance to do good to others, without the slightest procrastination! He had learnt the lesson through bitter experience! Greed arises from attachment to the senses and catering to them. Put them in their proper place; they are windows for knowledge, not channels of contamination. **Prashanthi Nilayam**, 14-1-1970 The Law of Karma holds out hope for you, as the karma, so the consequence. Do not bind yourself further by seeking the fruit of karma, offer the karma at the Feet of God; let it glorify Him; let it further His splendour. Be unconcerned with the success or failure of the endeavour. Then, death can have no noose to bind you with. Death will come as a liberator, not a jailor. **Sathya Sai Baba** 3. **Raam** and **kaam** AT this critical hour in the history of the world, when the demonic forces of fear and anxiety, injustice and inequity are raging in wild fury, it is the duty of every human being to be equipped with spiritual strength, so that he may not be overwhelmed by the storm. This is an urgent and essential task, and I must say that the women of India have a contribution to make, a service to render, a role to play. They must bring God into the hearts of the child and help it to keep Him there. For, faith in God is the tonic that man needs to get back health

and happiness.

You may ask me, "Well. Who is God?" Before you ask this question, I would like you to ask, and receive the answer to another question: "Who am I?" This chance you have of a 'lifetime of mental and physical activity' is a letter encased in an envelope, which you have to drop into the red box, called Nature (the Universe, Creation); but, you have to write thereon two lines, about which you do not know a bit now! You have to write on the envelope, who you are!--your real address! And, more than this, where it has to go, which destiny this life has to attain, the address to which the envelope is to be delivered!

Sathsangs should practise what they preach

About life, the two fundamental questions are: From? To? And, for both, you have not discovered the answer, though you have grown to be pretty quick in asking a thousand other irrelevant questions! I am sure this **Sathsang** (good company) will gradually shed light for you on these two problems. Now, a word about this **Sathsang**. Let the **Sathsang** start with your homes. Let the home be harmonious, happy, smooth running, with no friction or faction. Let the various individuals comprising the home, the different generations and levels of intelligence, growth and attainments living together, let all learn to live together, with understanding and sympathy, fortitude and forbearance, in mutual **co-operation** and loving kindness. Let peace reign in your homes, between the mother and her children, the brothers and sisters, the kith and kin.

On the secure foundational **Sathsang** of your family, you can build the superstructure of

Sathsang in the Community, the State, the Nation and the World.

When that foundation is

absent, you will only draw down ridicule when you initiate publicity for the **Sathsang** idea. There

are already many organisations, which preach what they do not practise; there must be one such

in every street! This **Sathsang** should not degenerate into one more such hypocrisy!

Religion has as its aim the removal of hatred and enmity between the children of God; but, we

find religions engaged in conflict! Language is the medium to cement friendships, to promote

cordiality and bring people nearer each other by loving conversation and sympathetic talk; but, it

has become a morbid weapon! Temples are not the abodes of peace: they are institutions for

which people engage in combat! Brother fights against brother. Every home is a battlefield!

The dawn of peace can be brought about only by learning, practising and teaching the art of

living together in peace and amity in the homes. Then, peace in the world can be established,

without delay and travail.

Women should develop forbearance

Your **Sathsang** has to grow, through mutual adjustment of temperaments. It is possible to have

an organisation with hundreds of gents as members or workers. They know how to work together

as a team. But, women are proverbially too individualistic! There is a popular belief, born out of

folk-experience, that three women cannot live in unison! There is a **Thelugu** limerick, which

says, "The world shivers before one woman. The Ocean will dry up, if there are two! And, if

they are three, **O**, the stars will drop down at noon!" Why is woman so characterised? Woman is

extremely deficient in **Sahana** by **Sahana**, I mean, ability to bear defeat, fortitude, forbearance,

patience, quiet suffering with no thought of retaliation. That is why woman is said to be of the

weaker sex. This is a pointer to the need for women developing their forbearance. You must try

to put up with difference of opinion and variety of temperaments, develop understanding and

sympathy. That will strengthen **Sahana**.

Among the members of this **Sathsang**, there are some who have long experience in running

organisations and institutions with efficiency. But this is the basic institution! You should never

forget the fundamental of **Bhaaratheeya** (divine devotional) culture. Let children imbibe these,

while on your laps. Do not hand them over to **Aayaahs** (nurse maids), who do not know the

culture or even care for it. Let them learn the lessons of the

Raamaayana, through nursery

rhymes; let them not cram lines like **Baa! Baa!** Black Sheep!, and become black sheep,

themselves!

Keep **Raam** in the heart with task in the hand

Cultivate the spirit of service and engage in some programmes of service in the slum areas of this

City, and in the jails and hospitals. Have compassion towards the prisoners; that is the best

method of rehabilitating them. Let them grow in faith, faith in the goodness of mankind. Then

they will not engage themselves in anti-social activities. The child is not disgusted with dirt, its

own urine and **faeces**. But, while growing up, the disgust is developed

and stays. So too, the

criminal will outgrow his callousness and learn to be disgusted with his own behaviour.

The patients in hospitals who have no one to speak a kind, reassuring word to them, will be

tearful with gratitude if you carry the light of compassion to their

bedsides. Write letters for

them, if they desire to communicate with those near and dear to

them; tell them stories; give

them good books to read; give them fruits and flowers. Brighten their surroundings a bit, shower

smiles over them. That will itself be a valuable drug which will hasten recovery.

Social service should not become show-**cial** work(!) carried out for publicity or with the camera

in view. Nor should it become slow-**cial**(!) work. Why go slow, when you are doing good to the

deserving? Do as much as you can, as quickly as you can. If you cannot do any good, at least

desist from doing harm; or from finding fault with those who serve you.

Know that **seva** is a better form of **saadhana** (spiritual effort) than even **dhyaana**; how can God

appreciate the **dhyaana** (meditation) you do, when adjacent to you, you have some one in agony,

whom you do not treat kindly, for whom you do not make all efforts to help? Do not keep

yourself apart, intent on your own salvation, through **japa** or

dhyaana. Move among your sisters,

looking for opportunities to help; but, have the Name of God on the tongue and the Form of God

before the eye of the mind. That is the highest **saadhana**. '**Dhil me Raam!** Hath me **Kaam!**'---

Raam in the heart! Task in hand! Proceed in that spirit. God's Grace will be showered on you, in full measure.

Inauguration of Central Committee, **Mahila Sathsang, Bangalore**, 1-2-1970

From the standpoint of wisdom, **maayaa** is unreal; in the vision of the enlightened saint; **maayaa** is absent. It is a peculiar, **anirvachaniya** (indescribable) phenomenon. To the **jnaani**, who has crossed the shores of change and difference, it is non-existent; to those relying on reason, it is inexplicable; to the ordinary man, it is a fact.

Sathya Sai Baaba

4. The very breath

THE nine steps in the pilgrimage of man towards God along the path of dedication and surrender

are: (1) Developing a desire to listen to the glory and grandeur of the handiwork of God and of

the various awe-inspiring manifestations of Divinity. This is the starting point. It is by hearing

about the Lord again and again, that we can transform ourselves into divinity. (2) Singing to

oneself about the Lord, in praise of His magnificence and manifold exploits. (3) Dwelling on the

Lord in the mind, revelling in the contemplation of His Beauty Majesty and Compassion. (4)

Entering upon the worship of the Lord, by concentrating on honouring the feet or foot-prints. (5)

This develops into a total propitiation of the Lord, and systematic ritualistic worship, in which

the aspirant gets inner satisfaction and inspiration. (6) The aspirant begins to see the favourite

Form of God, which he likes to worship, in all beings and all objects, wherever he turns, and so,

he develops an attitude of **Vandhana** (reverence) towards nature and all life. (7) Established in

this bent of mind, he becomes the devoted servant of all, with no sense of superiority or

inferiority. This is a vital step, which presages great spiritual success. (8) This takes the seeker so

near the Lord that he feels himself to be the confidant and comrade, the companion and friend,

the sharer of God's power and mercy of God's triumphs and achievement, His **sakha**, in fact, as

Arjuna had become. (9) As can be inferred, this is the prelude to the final step of total surrender,

or **Aathmanivedhanam**, yielding fully to the Will of the Lord which the seeker knows through his

own purified intuition.

Look upon all as limbs of your own body

You will note that the seventh step is **dhaasyam** (the servant stage). That is the stage of service,

which every person calling himself a social worker, or volunteer, or **sevak** has to reach. It is more

fruitful than reciting the Name or counting beads, or spending hours in meditation, though one's

service will be richer and more satisfying if done on the basis of spiritual discipline. You must

look upon all as limbs of your own body, and just as you try to heal any bruise or wound on any

limb as quickly and as efficiently as possible, you must heal the woes and pains of others to the

best of your ability and as far as your means allow.

The Lord is now worshipped by offering Him all things that you crave for, by treating Him with

all the honour you like to be done to yourself. The idol is bathed and washed, bedecked with

jewels, fed and fanned, surrounded with fragrance, **etc.**, since these are things you desire. But,

the Lord is pleased only when you do things the Lord desires! How else can you win His Grace?

How else than by nursing and nourishing, **succouring** and saving His

children? How else than by
 helping them to realise Him, as their Lord and Guardian, and
 cultivating faith in Him, through
 your own straight and sincere living?
 Seek both outer and inner cleanliness
 One of the first principles of straight living is: Practise silence. For the
 Voice of God can be
 heard in the region of your heart only when the tongue is stilled and
 the storm is stilled, and the
 waves are calm. There will be no temptation for others to shout when
 you talk to them in
 whispers. Set the level of the tone yourself: as low as possible, as high
 as necessary to reach to
 outermost boundary of the circle you are addressing.
 Conserve sound, since it is the treasure of the element **Aakaasha**
 (space), an emanation from God
 Himself. Reason can prevail only when arguments are advanced
 without the whipping up of
 sound. Silence is the speech of the spiritual seeker. Soft sweet speech
 is the expression of
 genuine Love. Hate screeches; fear squeals; conceit trumpets. But,
 love sings lullabies, it
 soothes, it applies balm. Practise the vocabulary of Love; unlearn the
 language of hate and
 contempt.
 The second sign is cleanliness: not outer cleanliness alone, but, even
 more, inner. You cannot be
 fresh and feeling fine, wearing a washed vest under an unwashed
 shirt; or, an unwashed vest
 under a washed shirt. Both have to be clean to provide the sense of
 tingling joy. So too, outer and
 inner cleanliness have both to be sought and won. In reality, the outer
 cleanliness is but the
 reflection of the inner achievement. There is a strange glow on the
 face of a guileless person.
 Inner cleanliness has its own soap and water---the soap of strong
 faith and the water of constant
 practice.
 The third sign is that the true aspirant will have a reverent attitude to
 the duty he is bound with.
 He will carry out every task assigned to him as if it is an act of
 worship by which the Lord will
 be pleased, through which he can approach the Pedestal of God. Duty
 is God; Work is worship---
 that is the motto. Worship is not a uniform to be put on and off, at
 stated hours of the day.
 Render every thought into a flower, worthy to be held in His Fingers;
 render every deed into a
 fruit, full of the sweet juice of love, fit to be placed in His Hand; render
 every tear holy and pure
 fit to wash His Lotus Feet. The Symbol on the Flag at **Prashanthi**
Nilayam is a reminder of this

ideal, which you have to put into practice. It is the symbol of Victory,
 achieved by steady
 endeavour over the diabolic foes of lust and greed, of envy and hate,
 of malice and conceit. It is
 the symbol of the silent state of supreme Bliss, won through self-
 control and self-realisation.
 Do not judge others, to decide whether they deserve your service.
 Find out only whether they are
 distressed; that is enough credential. Do not examine how they
 behave towards others; they can
 be certainly transformed by Love. **Seva** (Service) is for you as sacred
 as a vow, a **saadhana**, a
 spiritual path. It is the very breath; it can end only when breath takes
 leave of you.
Prashanthi Nilayam, 19-2-1970
 Butter is in every drop of milk; chicken is in every part of the egg.
 So too, God is in every, part of the Universe. He is the strength; He
 is the substance; He is the sustenance.
Sathya Sai Baba
 5. School for hypocrisy
 WHAT is a school for? To make man human. Man has in him certain
 specific attributes which
 have to be developed and fostered, so that he can rise up to his full
 stature. If these are ignored or
 allowed to lie fallow, he exists on the animal level only. Discipline
 alone can make him grow
 into his heritage. The animal can be transformed by training to
 behave like a man.
 The teacher is the most important asset of the school. Brick and
 mortar do not make a school
 efficient and useful. Nor are books in the library or appliances in the
 laboratory, so essential. The
 teacher makes the school or mars it. He is all the books you need; he
 is the most desirable
 appliance. He shapes the manners, behaviour, attitudes and even
 prejudices of the pupils under
 his care. So he has a big responsibility. The teacher dedicates himself
 to a great **saadhana**, when
 he enters upon this profession. He has himself to be what he advises
 his pupils to be. The tender
 minds in the classroom are easily moulded by his example. If the
 teacher speaks against
 smoking, he has to give up smoking; if he insists on punctuality, he
 has to come to the classroom
 on time. He is under rigorous scrutiny, all the time. Any
misdemeanour of his, becomes the talk
 of the town; it is discussed during dinner in a hundred homes the
 same day. He has to be
 circumspect all the hours of the day.
 Obedience to discipline should come automatically
 Patient effort and steady persistence are indispensable for teachers.
 Their work is of basic

importance to the nation. Children's minds are innocent, tender and pure. The snake gourd is apt to grow crooked, if left alone. So, gardeners tie a stone to its end and the weight pulls it straight, as it grows longer and longer. The minds of children and of youth too are apt to grow crooked, under the influence of the sensuous films, the hollow hypocritical atmosphere created by the elders, the lure of glitter and glamour and of a false sense of adventure and fame. So, schools have to attach the stone of discipline and make them grow straight and true.

The stone should not be too heavy, lest it snap the gourd in two! Avoid extremes, at all times, in all cases. Disciplinary rules have to be well thought out and adapted to the age-group they wish to correct. The atmosphere must be so charged that obedience to discipline comes automatically, with full heart. Such discipline will shape good leaders for the nation. Unlike the present generation of leaders, these can inspire and guide the people along fight lines. They have also to be good followers; fine soldiers make fine generals. Young apprentices of peace become pillars of peace, champions of peace. Regulate the food habits of the children; food determines to a large extent health and intelligence, emotion and impulse. Set limits to the quality and quantity of food, as well as to the number of times it is consumed and the timings. Recreation too has to be moral and elevating, in the company of the righteous and God-fearing.

The real purpose of schooling is ignored now by parents and teachers. Parents wish that their sons and daughters must secure a University Degree, by hook or crook, because it is a status symbol. Teachers wish that a high percentage of their pupils must pass the examination, without giving them any bother while teaching, or while not teaching! Each student is precious trust, so far as the teacher is concerned. He should be quite honest, in the execution of his duties, for, his example has such influence on the class. Students should be asked to practise silence. Let me mention now one point, which though it might look small, has profound repercussion on your attitude and on the boys. When the teacher goes through the roll-call, with the attendance register before him, he does not call out the name of each boy! He uses numbers. And they respond, with 'yes.' Call out the names, for numbers hide and neglect their specific

individualities; they mould them into dead uniformity. They are not prisoners or policemen who have to suppress their individuality and get known only by numbers. Prayer is a good item to be included in the time-table. Silence is invaluable and pupils can be asked to practise it. See that they do not get too agitated or depressed. The pendulum will start to swing only when the clock is keyed up. Let them keep their desire under control; do not key them up. Elders, politicians, leaders, and teachers should not inflame their passions, and enslave them to anger and passion, as they are doing now, for every provocation and at every turn.

I love students; I pour out Love and Grace on them. They should not run out of the class rooms behind politicians, who entice them to enter the active field of agitation. When you clamour for rights you must lend your shoulders to carry the obligations too. Finish your studies; develop the skill to distinguish between what is good and what is not, and then, plan out ways and means to secure the good and avoid the evil. Instead, if you plunge into the streets behind the leaders who use you for their ends, you are harming your careers and harming politics too. And, imagine the agony of your parents who build castles of hope and live precariously, so that their children may learn and earn.

Both teachers and students deceive the public. Teachers are concerned now only with the percentage of passes; so, they teach only answers to questions, which according to their guesses will appear at the examination. It is all a gamble.

Subjects in the curriculum are not taught, fully and well. The pupils forget what they have crammed for the occasion; they are none the better, even if they are declared 'passed.' Their brains become empty once they have poured out the contents on the answer papers.

Subjects of study are prescribed with adequate syllabuses, because they are useful equipment; they train processes of thought, they help in learning further. That is why they are included in the curriculum and when the degree is conferred, everyone believes that the student is the master of those subjects. So, teachers deceive the public, if they do not teach the entire subject, and students deceive the public if they do not get the subject imprinted on their minds, ever available for use.

Encourage the students to write to their parents about the school and their progress; the parents

must be kept in touch with the teachers and the teaching process, and the condition of the school.

This will help correct defects in time and to the full. Another suggestion' Do not keep the young idle and unoccupied. Every second is a precious gift. Time well used is like food well digested. It

sustains and strengthens.

Avoid the sad feature of mass convocations

Parents must observe rules strictly, themselves. Take the case of an engineer belonging to the

Scheduled Caste, whose sons are in college. The son is entitled to a scholarship only if the father

has an income of less than 3,000 rupees a year. The father tries all kinds of hicks and finally gets

an M.L.A. to tell the college that the rules do not apply to this case! The son may get the

scholarship but what a lesson in morals!

Students have to be taught the equality of all faiths. I am arranging the staging of a play at the

Sathya Sai Arts and Science College for Men at Kadugodi, a play based on the Mahaabhaaratha

incident, where Aswatthaama slaughters the infant children of the Paandavas. In that play, the

role of Krishna is played by a Muslim; Bheema and Arjuna are Christians. Each one of us is

playing a role in this Grand Drama, some as Hindu, some as Muslim, some as Christian.

Whatever the role, the individual has to appear in the appropriate costume, repeat the lines,

gesticulate, and make entrances and exists as directed.

If a school has poor discipline, if its students are led away by self-seekers, into the wilderness,

the fault lies on the parents, the elders and the Committee of Management.

The Committee, often is only a 'Come-for-tea' affair! I suggest that convocations be held in each

college to distribute the Diplomas to the candidates who pass out of that College; this will avoid

confusion at the mass convocations, a feature that saddens every one. Friends and parents can

attend these mini-convocations and cheer them.

Quality and not quantity should be the goal

You know that you can draw cheques upon a bank, whenever you need money, provided you

have enough current deposit therein. If the bank goes bankrupt, it will be a disaster. The

educational system is the bank, on which the nation draws a cheque whenever it wants strong

reliable skilled workers. If it goes bankrupt, as it has very nearly gone today, it is a national

disaster. If the system is overhauled and lubricated, the next generation is assured of good

leaders and, what is equally essential, good followers.

I shall tell you one incident that happened at the Sathya Sai College, so that you can picture the

kind of change I welcome. At the Public Examinations held at the College, which is one of the

Centres, the moment the candidates got the question papers, all the examinees stood up together.

The invigilators were surprised and some of them were struck with fear, that perhaps, they were

trying to create a scene and protest against the paper and the setter!

But, they stood up, only for a

minute of silent prayer, a very ennobling and purifying habit!

Colleges should not compete with each other in the number of students on the rolls. Quality and

not quantity should be the goal. A small number ensures greater individual attention, more

intense discipline, better teaching and deeper learning.

Bangaarpet High School, Venkatagiri, 2-3-1970

6. A flower at His feet

I HAVE told you about the ideals and technique of seva (selfless service), often times before and

I am calling upon you once again to experience the joy thereof. I need not dilate again on the

special nature of the opportunity that is now offered to you here.

Render your hearts cool with

delight; share the delight with others; adore God in this delectable form. When you go into the

qualifications needed for seva, you will know that a pure heart--- uncontaminated by conceit,

greed, envy, hatred or competition is essential; also, faith in God, as the spring of vitalit3 virtue,

and justice. Seva is the worship you offer to the God in the heart of everyone. Do not ask another

which State you belong to, or which caste or creed you profess. See your favourite Form of God

in that other person; as a matter of fact, he is not 'other' at all. It is His image, as much as you are.

You are not helping some 'one individual'; you are adoring Me, in him. I am before you in that

Form; so, what room is there for the ego in you to raise its hood?

Duty is God; Work is worship. Even the tiniest work is a flower placed at the Feet of God.

Approach the pilgrims who come here for the Festival with a heart filled with treasure of Love.

Every kind of service is an act of worship

Do not put the badge in your pocket when your work here is over and the festival in finished, and

when you leave for home to resume your old avocations and your discarded habits. This is not a

three-day thamaasha (show). This is a life-time's pilgrim march. The badge must get inscribed

on the heart, indelibly, for life. Wherever you see a sick person, a

dispirited, disconsolate,
diseased person, there is your field of service. Every blood cell, every nerve, must tingle with

Love, with eagerness to share that Love with the forlorn. When Love has filled the heart, it has

really been transformed into Divinity, for, God is Love and Love is God. It is this Love, and the compassion that flowed from it that made the great saints of India and of other countries, like

Kabeer, Tukaaram, St. Francis, Raamakrishna, immortal.

There are people, at the **Nilayam**, who have been here for 20, 15, 10 years and such long periods,

but, only their bodies have grown older; their **seva** yearning has not grown. Life at the

Prashanthi Nilayam must deepen faith in the **seva** path to salvation. It is the attitude that is

essential. The particular item of service might be small. You may not get a chance to partake in

some gigantic scheme of service through which millions may be benefitted; you can lift a lame

lamb over a stile, or, lead a blind child across a busy road. That too is an act of worship.

A copy of the **Geetha** may be available for twenty-five paise; a puerile novel may cost ten

rupees. Which is more worthwhile? Which can transmute base metal into gold? **Seva** is more

fruitful than **japa**, **dhyaana**, **yajna** and **yaaga**, usually recommended for spiritual aspirants. For, it

serves two purposes: the extinction of the ego, and the attainment of **aanandha** (bliss).

When someone sitting near you is sunk in sorrow; can you be happy? No. It may be that a baby

weeps within hearing, most pathetically. You will get tears in your eyes in sympathy. Why?

There is an unseen bond between the two. Man alone has this quality of sympathy; he alone can

be happy when others are happy, and miserable when others are miserable. That is why he is the

paragon of creation, the acme of animal advance. Man alone is capable of **seva**; that is his special glory, unique skill.

You can serve God, only by serving man

Before the festivals of **Dhashara**, birthday and **Shivaraathri**, every year, I am exhorting you to

take up the vow of **seva** as a spiritual **saadhana**. I must say that I am not satisfied with your

performance yet. But, I have not given up instructing you and commissioning you for I am

hoping that you will catch up with the ideal some day or other. This is an example of the quality

of mercy that is natural to Me. That quality makes Me appreciate even the little attempts you

make to practise the ideal of **seva**.

Why have you come such long distances, braving all the expenses and troubles of the journey?

To be in My presence and to win My Grace, **isn't** it? Why then do you seek other contacts, others'

favour, once you have reached this place? Why fall into grooves that deny you My-presence and

grace? Forget all else, and stick to the orders that I give; I want only to initiate you into the

spiritual path of **seva** and love. Do not be ashamed that you have been asked to watch a heap of

sandals, or carry water to the thirsty, or stand at the gate. The privilege and pleasure consists in

the use to which you put your skill and time for helping others. You long for serving Me. Let Me

tell you, serving those who serve Me gives Me as much satisfaction as serving Me. Serving

anyone is serving Me, for, I am in all.

The relief and joy that you give to the sick and the sad, reach Me, for I am in their hearts, and I

am the One they call out for. God has no need of your service; does he suffer from pain in the

legs, or ache in the stomach? Try to serve the godly; be

dhaasaanudhaasas---servant of the

servants of the Lord. The service of man is the only means by which you can serve God.

Serve the people with humility and efficiency

Everyone of you has, I know, the yearning to do **Faadhaseva** (fondly massaging My feet). And,

if I give the chance to all who are anxious to get it, what will happen to My feet? And, what a

rush there will be around Me! In the very nature of things, all those who yearn cannot be satisfied.

But, know My feet are everywhere. **Sarvathaah paani paadham**--"In all places, His Hands,

His Feet" says **Geetha**. The **Purusha Suuktah** of the **Vedhas** says:

Sahasra Seershaa, Purushah,

Sahasraakshah, Sahasrapaadh---"The Supreme Sovereign Person has a thousand heads, a

thousand eyes and a thousand feet." The heads, eyes and feet of the thousands who gather here,

are My Heads, My Eyes and My Feet. Nurse them, respect them, attend to their needs---you have

done your **japam**, **dhyaanam**, and **puuja**!

The **manthra** says, **Sarva dheva namaskaarah Keshavam prathi gachchathi**---"The homage that

you pay to all the Gods flows towards the One only, **Keshava**." I would elaborate it further and

give you this new **manthra: Sarva jeeva namaskaarah Keshavam prathi gachchathi**---"The

reverence, the service that you offer to every single being (**jeeva**) flows automatically to the One,

namely, **Keshava**." What does **Keshava** mean? It means the Supreme Godhead, whose one hair represents the Trinity of Brahma, Vishnu and Shiva---the Creative, the Conserving and the Disintegrating potencies of the Divine. Serve the people who will gather here, with love and intelligence, humility and efficiency. Then, when they return to their villages, they will tell their kith and kin, "The people we met at

Prashaanthi Nilayam treated us much more lovingly than any close relative; they seated us in the shade; they came to us often to inquire about our health; they brought the doctor to us; they gave medicine when someone was ill; they spoke soft and sweet, whenever we asked for some information."

Respect everyone, no one is small or low
The badge does not endow you with authority to boss over those who are **badgeless**. It should not be insulted by harshness, pride or persecution. Once you have been blessed by it, you should not indulge in loose talk, or loose living, lewd behaviour, or evil habits like smoking, gambling, drinking and **scandalising** others. You cannot attain positions of leadership, if that is your ambition, without years of sincere **seva** to the people. Unless you build your career on that foundation, leadership will be but a five-year fair!
Let me tell you some details of the **seva** you can do here: See that old persons and the sick do not sit in the hot sun; supply drinking water, without fuss, to all who need it; watch out for unsocial elements and pick-pockets who come sooner than even the devotees, in order to realise the debts they have paid in previous births! Arrange for groups who will go on the rounds of the area and the sheds at night, to see that everything is secure and safe. Take all precautions to preserve the cleanliness of the area and also, maintain the quietness of the atmosphere.

Don't shout at people who shout, in your attempt to see that silence is maintained. Talk low yourself and advise others to talk low. Explain to those who speak aloud why they have to lower their voice. If the reason is explained, they will sympathise with you and understand the purpose.
Respect everyone and talk as if they are worthy of the highest respect you are capable of. No one is small or low. **Sai** is in all, and if you insult any one, it is an insult directed 'against **Sai**. Don't drag away children that start wailing loud, soothe them, softly. Engage yourselves in bringing

solace to the bodily ill. I shall engage myself in giving solace to the mental and spiritually ill.

Prashaanthi Nilayam, 4-3-1970

The name of the Lord must always be pronounced with joy, thankfulness, exultation, awareness of the uniqueness and the splendour. Say it with love, say it with sincere yearning.

Sathya Sai Baba

7. The dead satellite

I AM neither man nor God nor an aerial spirit; I am neither a Brahmin, nor a **Kshathriya**, nor a

Vaishya, nor a **Suudhra**; I cannot be described as **Brahmachari** or a house-holder, or a recluse

or a monk; describe me as a Teacher of Truth, as **Sathyam** (Truth), **Shivam** (Goodness) and

Sundharam (Beauty). Your reality too is **Sathyam**, **Shivam** and **Sundharam**. Without Truth there

cannot be Goodness; without Goodness, what does Beauty avail? The effect of truth on the mind

is goodness; the joy that flows from goodness is the genuine Beauty that artists love. The three

are really one and indivisible. Experience this Truth; this Truth as Goodness and this Goodness

as Beauty. That gives the highest Bliss. Let not lesser ones distract you. Do not fritter away your

energies playing the silly game of gaining and losing, gathering and scattering, winning

temporary fame, fortune and felicity. Go, straight on the royal road that leads to self-realisation,

and don't stray into the bye-lanes of counterfeit bliss.

This does not mean that you have to give up kith and kin and foot it all alone. The community in

which you find yourself is the arena where you can win the victory, the gymnasium where you

develop the skill to win. The spiritual journey lies through compassion, sympathy, mutual help,

and service, and these are fostered by society and are to be used for society.

Love is the strongest antidote for greed

Raavana was the mightiest potentate of his day, as **Valmeeki** describes him. His capital city was

an impregnable fortress, filled with rare treasures. He was the master of the four **Vedhas** and the

six spiritual sciences. **Dhuryodhana**, the eldest of the **Kauravas**, was, as **Vyaasa** describes him,

unsurpassed in the number and strength of his army and armaments, and in diplomatic skill. Yet,

these two are execrated by young and old for centuries. Why? Because they descended from the

human to the bestial level, instead of rising from the human to the Divine level. Both had the

same flaw---greed. They did not know the secret of contentment. They were afflicted with

kaama, incessant desire. **Raama** and **kaama** cannot co-exist. The inner shrine of man can accommodate only one Deity, **Raama** or **Kaama**. If you love another person, you will not covet lordship over him; you will not covet his property; you will have no envy when he prospers, no joy when he suffers. Love is the strongest antidote for greed. This therefore, is the fundamental spiritual discipline: give love and receive Love. You might have heard of **bhootha-bali**, a word that is interpreted as a sacrifice in order to satisfy spirits. **Bali** means 'tax' as well. **Bhootha-bali** which everyone is enjoined to give is tax to be paid, to the **Bhoothas** (elements), for this splendid chance of human birth. For all the good words that come your way, all the good deeds you benefit by, and all the good thoughts that spread peace in your heart and light on the road you trod, you have to pay tax. **Sai Bhakthas** should have tolerance and compassion. Love persuades you to consider the distress of the other, whenever you are overcome by it. You are drawn to those who have equal ground for grief. You become engrossed in the sorrow of others and so forget your own. **Dhroupadhi** bewailed her lot before Krishna, She cried, "Krishna! When a mother loses a child, snatched away from her lap by death, she is drowned in grief. Now, **Aswatthama** slaughtered in cold blood at dead of night while they were sleeping soundly, all my children! I have lost all, all of them. How can I be consoled? How can I get those children back?" Krishna said, "Sister! You braved the insults that the wicked **Kauravas** inflicted on you in open **Dhurbaar** (court); brave this blow with equal courage. Look at **Gaandhaari**, the Mother of **Kauravas**. She has imposed on herself the blindness which her husband is suffering from; she has lost all her one hundred sons! Not one is left." Krishna consoled her, presenting before her the picture for greater fortitude borne by another mother. Consider the agony of others, and the means of sharing the grief they have. Feel for them, more than you feel for your own calamity. This is the sign of a genuine **Sai Bhaktha**. He should have compassion, tolerance and sympathy; if he does not possess these, he will be the target of ridicule. And with good reason. People ask sneeringly, "Where is your God? How does He look? What does He do?" **etc**. They sneer because those who have experienced the majesty and glory of God are very few. God is

Truth, Goodness and Beauty, but only those who have had experience of Him can assert so and convince. You may have a pot full of **amritha**, but unless you place a drop on your tongue, how can you assert about its fragrance and sweetness? Through you, **Sai Bhakthas**, a transformation has to be brought about in the minds of people; so your responsibility is very great. Love can smother the flames of anger. When the **Mahaabhaaratha** War was imminent, it was said in circles that knew the evils of the age, that only a thick shower of arrows could smother the flames of hate. Now, it is the other way: only a thick shower of Love can smother and destroy the flames of anger, fear and anxiety that envelop the world. A group of scholars who had come to Me recently asked Me, "**Swaami**! You talk of flames of anxiety and fear; but, surely, you appreciate the great step forward that man has taken by landing on the moon!" I told them, it was wrong to spend billions of dollars and **roubles** on such enterprises. They argued that though there may not be any immediate profit from all that capital lost, its potentialities for good are very great. I said, "It is a question of priorities; first things first. When so many nations upon the Earth are undernourished, **undereducated, underhoused**, it is sheer absence of discrimination to spend time, skill and money for this spectacular competitive adventure. Later, when the earth has been made the home of a happy family of peoples, such enterprises can be planned." The Earth is the natural habitat of man. Why should he venture out of the range of the elements of which his body is composed and go places where to he has to take water, air and other essential requisites with him? When he goes to the moon, he does not leave anxiety, fear and falsehood behind. The moon that man has to voyage into is the MIND, not this dead satellite, with no capacity to illumine itself. The **Raamaayana** mentions that **Raavana**, skilfully prepared a wax head similar to that of **Raama** and arranged that it be presented before **Seetha** as the severed head of her Lord, so that, she might give up all thought of living with Him again, and surrender to the wiles of her captor, **Raavana**. The moon is like that lifeless imitation head of **Raama**. The real **Raama** is vibrant, active, somewhere else. The real Moon for man is in the firmament of his 'heart,' where the mind and the intelligence (the real Sun) revolve.

Observe the disciplines laid down by our sages
 When that Moon is mastered, **Shivam** illumines the Night, and it is transmuted into **Shivaraathri**.
 Or else, it is **shava-raathri** (the Night of death). When man sleeps unaware of himself and of his divinity, he is as a corpse.
 The sages of India laid down various rites, ceremonies, disciplines, modes of behaviour, conventions and festivals to help cleanse the emotions and confirm faith, I shall speak today of the importance of one of these---of the disciplines that they laid down for food. Take in only simple pure clean food---what is called **Saathwik** food by the sages. That is to say, food which will not arouse the impulses and emotions, sharpen the passions, upset the equanimity, hamper health. Food offered to God is free from the evil vibrations that injure the individual in subtle ways. Food offered to the hungry and then eaten has also the same beneficial quality. Since food has a subtle impact on the feelings and thoughts of man, you have to be vigilant ever.

Prashaanthi Nilayam, 6-3-1970

The mind can act as a bridge leading man from the tangible to the intangible, from the personal to the impersonal.
 Cleanse the mind and mould it into an instrument for loving thoughts, for expansive ideas.
 Cleanse the tongue and use it for fostering fearlessness and friendship.
 Cleanse the hands; let them desist from injury and violence. Let them help and lead, heal and guide.
 This is the highest **saadhana**.

Sathya Sai Baba

8. "Stone as God," not "God as stone"

IN the culture of India, all religions and faiths are integrated harmoniously for, it **emphasises**

Righteous life, Love and Service, beyond which there is no higher **saadhana**. But people have grown deaf to the call of this Message, and those whose duty it is to attract people's attention to the lapse have been rendered weak and vacillating by the attraction of alien attitudes.
 Throughout history, India has drawn the loyalty of her children to the four goals of Dharma, **Artha**, **Kaama** and **Moksha**, or rather, to the worldly ideals of **Artha** and **Kaama** to be worked out within the limits set by Dharma on the one side and **Moksha** on the other. **Artha** (wealth) has to be won through Dharma (righteousness); the only **Kaama** (desire, yearning) worth encouragement is the desire for **Moksha** (Liberation). Love is the impetus and Truth is the gain;

they are the two wheels of the chariot of life. **Ahmisa** paramo **dharma**---"Non-violence is the most meritorious activity." These axioms have been the life-breath of this nation since **millenia**, and they have become the heritage of each man, woman and child. Therefore, it must be said, the present plight when we find violence stalking the land, and brother stands with dagger drawn against brother, is a standing disgrace to all that the land has been proclaiming as precious.
 God can be **cognised** by pure consciousness only
Hin means **himsa** (violence) and **dhu** means **dhuura** (distant), so that **Hindhu** means a person who is devoid of violence, who loves and **sympathises**, who helps and serves--not one who hides and hits, harms and draws blood. The same sky is over every one's head; the same earth supports every one's feet; the same air enters every one's lungs! The same God brought all forth, brings up all and brings about the end of this earthly career. Why then this inhuman role of foe and fanatic, of fight and feud?

In the **Geetha**, the Lord has declared, **Beejam maam sarva bhoothaanaam**---"I am the seed for all beings." The tree is a broad spread of leaf and flower, fruit and green. It is a fanned, out system of trunk, branches, twigs! All have grown out of one single small seed! And, every fruit of that tree has seeds of the same nature inside it! So too, contemplate for a while on the magnificent multitude of life, all its rich variety of strong and weak, prey and hunter, distressed and delighted, creeping, crawling, flying, floating, walking, hanging, burrowing, diving, swimming--all this uncountable variety of created beings have come out of the **beejam** (Lord) and each of them has in its core, the **beejam**, again (the Lord)! Visualise this Immanent Divinity; you become humble, wise, and full of love.
 The God who is the origin and the goal can be **cognised** only by the pure consciousness, after **chiththa shuddhi** (cleansing of the mind) is attained. And, to cleanse the consciousness, one must start early. The race is won by those who start early and drive slowly; then, they reach safely, not otherwise. Put the little feet on the path of God; the joy of the first steps will lead them forward.
 We in India see God in trees, in plants, in birds and beasts; we worship Him everywhere, in all things. People laugh at you when you worship a picture; and, some weak-minded persons feel ashamed themselves, when they do so. But, we are treating the

picture as God, and not treating

God as a picture. Worship the stone as God, not treat God as stone!

Saadhana is necessary to get vision of God

Seeing alone is believing, for these critics. Will they deny the Sun in the sky, when the clouds

hide it from view? It is the cloud of **Maaya**, the curtain of confusion, that hides God from the

consciousness of man. The eye affected by cataract swears that there is no lamp in the room; but,

an operation to remove it is needed for him to become aware of the lamp. That operation is the

symbol of the spiritual discipline that one has to undergo, in order to get the Vision of God.

Man is flying to the Moon, and diving into the sea; but, he does not know how to live on earth

with his **fellowmen**, in love and peace. He moves towards the Moon for fear that others may

reach before him; and dives through the sea to strike terror, himself terrified of others! The way

to live without fearing or causing fear is laid down in the **Geetha**, the very first **shloka** of which is

about **Dharmakshethra** (field of righteousness))The **shloka** is about a question which

Dhritharaashtra asks. Who is this **Dhritharaashtra**? The word means, he who holds fast to the

kingdom, who will not give it up, who is attached to it fanatically. Now, what is the **raashtra**

(kingdom) for a person? All that is not he are his possessions; that is to say, his body, his senses,

his knowledge, his feeling, emotions, besides his house, car, lands, reputation, etc. **Dhritharaashtra**

means, any person who treats things not his, as he himself, a person who identifies

himself **asi** his body, for example. He asked, **Sanjaya** to tell him what was happening in

Kurukshethra and **Dharmakshethra**---The fields of Action and of Virtue.

Develop nearness and kinship with God

Sanjaya means, one who has won the victory, the victory over the senses and other forces that

limit and divert the higher faculties which lead man **Godward**. He was asked about the progress

of the battle that was being fought in **Kurukshethra**, which was also **Dharmakshethra**; his answer

is summed up in the very last, the 700th **shloka** of the **Geetha**: "The side that merges in the

Yogeeshwara, the Lord of those who seek to merge their identities, to lose their separate names

and forms, Lord Krishna, that side will gain the victory." The first **shloka** has the question and

the last, the answer! The rest of the text is the elaboration of this theme.

People have specialised in the various methods of worshipping God; there is a host of rites,

ceremonials, hymns, festivals, fasts, vows, pilgrimages; but, the best form of worship, the one

that will bring the Grace of God in ample measure, is to obey the commands of God. Adulation

is poor adoration! Placing God at a great distance from you and praising Him as Omniscient,

Omnipotent and Omnipresent will not please Him. Develop nearness, proximity, kinship with

God. Win Him by obedience, loyalty, humility and purity.

Make your lives simple; fill the daily tasks with love and mutual **co**-operation; be tolerant

towards the errors and failings of others; look upon them with sympathy and understanding; be

calm and without agitation, under all conditions. Then, you can be happy and the country can be

happy. Your sentiments will be unselfish and your emotions, tender. Envy, hatred and

vindictiveness can gain no entrance into the stronghold of your mind, where! mercy,

benevolence and indulgence stand guard.

Disappointments test your fortitude

God is not involved in either rewards or punishments. He only **re-flects**, **re**-sounds and **re**-acts!

He is the Eternal Unaffected Witness! You decide your own fate. Do good, be good, you get

good in return; be bad, do bad deeds, you reap bad results. Do not thank or blame God. Thank

yourself, blame yourself! He does not even will that creation, protection and destruction shall

take place. They follow the same law, the innate law of the **maaya**-ridden universe.

This electric current, for example, can be used by us, to turn the fans and give us coolness in this

sultry weather; it can be used to give light, to magnify human speech and take the sound nearer

to you; it can be made to produce many copies of a printed sheet. In all these cases, it creates.

But, if you are so overcome by all the good that it does and your admiration goes a little too far

and you grasp the wire that carries it to you, you are killed! The current creates; it protects; it

destroys; it depends on how we utilise it.

Let the petty wishes for which you now approach God be realised or not; let the plans for

promotion and progress which you place before God, be fulfilled or not; they are not so

important after all. The primary aim should be to become Masters of yourselves, to hold intimate

and constant communion with the Divine that is in you as well as in the Universe of which you

are a part. Welcome disappointments, for they toughen you and test your fortitude.

The gold that was melting in the fire, before the goldsmith with his blowpipe, told him: Do not exult when you drop me into the fire and I am molten and the alloy is taken out of me.

Remember I am rendered purer and more valuable every moment, whereas all that you get for your pains is smoke in the face and soot in the hand!" Believe that ills draw you nearer to God This is the lesson the Mahaabhaaratha teaches! Never give up God, holding Him responsible for your ills; believe rather that the ills draw you nearer God, making you call on Him always when you are in difficulty. You suffer stomach pain and the doctor gives you the pain of operation, in order to reduce that pain and give you relief. Then, you say, you have joy! Joy is but the interval between two moments of pain, and pain the interval between two moments of joy.

Raamakrishna Paramahansa had a boil on his throat and he could not swallow any food or even drink liquids without much pain. At this, Vivekaanandha pleaded with his Master, and prayed to him to seek the Mother's Grace so that he might take in at least liquid food. Raamakrishna replied that he did pray to Mother and the Mother answered, "Are you not now taking enough food through all these billions of throats, the throats of all living beings in the world? Unable to take in through one out of the billion, why are you so upset?" The one Aathma (Consciousness) is pervading everywhere; that was the lesson taught by the Mother. Everyone is just a wave, a part of the Universal, the Paramaathma. That is the Truth, the Sathya. Sathyaan naasthi paro dharmah--- "There is no higher Dharma than Truth." Be true; that is the

acme of righteousness, the essence of all morality. The truth of the One-ness of all involves

Love, Service, Peace and so, it is the basis of moral living. All distinctions are temporary walls erected by ambition or hate.

All differences are trivial transitory marks

Now, Hindhu Dharma or Christian Dharma or Muslim Dharma is identified with external

conformities like dress, coiffure, facial hair-styles, rosaries and caste marks, and other attitudes

like whom one can touch and yet remain ceremonially pure, when one can pray, where one has

to eat and what, and such trivial, transitory marks. It is mostly superstition and mumbler, don't

touch this, don't touch that!

Dharma must be surging from the heart as the cool energising water of prema and shaanthi (love and peace). You can learn what exactly Dharma is from the Raamaayana. Raama is the very embodiment of Dharma; every word and every deed is resonant with its message. Lakshmana,

the brother of Raama, who followed his footsteps throughout his earthly career, is the symbol of

the Mind; walking on the footprints of Dharma, it never lost its way; it triumphed in the lap of

Victory. The Raamaayana is a text-book for Dharma to be lived out in every home, by the father,

the mother, the son, the brother, the members of a joint family---both men and women.

Gandhiji dreamed of Raamarajya in Bhaarat; he wanted that people here must live like the

subjects of Raama in Ayodhya. But look at the sad contrast! Then, the brothers Raama and

Lakshmana reached the supreme state of identity as a result of the Love between them. Now

brothers reach the Supreme Court, in their attempt to resolve differences and disputes, over some

paltry properties, which are not proper ties at all! People climb rostrums and shout 'Brothers! and

Sisters!', but that platitude remains a flatitude! As soon as they descend from that altitude, the

sentiment melts into thin air. The brotherhood one has to cultivate is the readiness to give love

for love, heart for heart and life for life!

Purify yourselves and purify the atmosphere

Bhaaratheeya culture condemns violence as bestial and even worse. Though the epics and

ancient tales of this land speak of demons, men and gods as diverse, they are names only for

traits, which all share to a more or less extent. Humanity has to get rid of the dross of demonism

and invest itself with splendour of divinity.

Take the story of Krishna in the Bhaagavatha. Kamsa has asuric (demonic) character; his sister,

Devaki, is human, and she brought forth Krishna, the Divine, that incarnated to rescue the world

from perdition! The person who married Devaki, the person who had the honour to be the father

of the Incarnation was Vasudheva. His sister's son, Shishupaala is an asura (demon)! And,

strangely enough, Shishupaala nearly married the future Queen of Krishna, Rukmini. Krishna

carried her away from the wedding gathering and saved her from being wedded to the demonic

personality, Shishupaala! So, it is clear, that the inclinations and behaviours of persons decided

the category into which they were thrown---demon, human or divine.

Be therefore ever vigilant that your activities do not drag you down into the depths of

demonhood; let them elevate you into the heights of Divinity. It is really commendable that in

this City so many of you are engaged in **Bhajans**,

Nagarsankeerthans and **Naamasmaran**. Let the

Name of the Lord proceed from the heart, not from the lips. Be

Prahlaadhas, in the land that is

sick with too many **Hiranyakashipus**. The Name of the Lord is the

Narasimha that will save and

sustain! Purify yourselves and purify the atmosphere, in which and by which you have to live.

That is my advice and my blessing.

Bombay, 12-5-1970

As the shadow that you cast is reduced bit by bit with every step that you take towards the Sun, until the Sun shines right on the top of your head and the shadow crawls under your feet and disappears, so **maayaa** too becomes less and less effective as you march towards **jnaana**.

Then it is well established in your understanding and **maayaa** falls at your feet and is powerless to deceive you further; it disappears, so far as you are concerned.

Sathya Sai Baba

9. The most profitable job

ON the occasion of the Silver Jubilee of the Institution called **Pinge's** Classes, I am glad I have

this opportunity to emphasise the moral and spiritual aspects of education; for, **Pinge** has

dedicated his life to the fostering of these aspects. No praise is too small for such endeavours as

these classes; such institutions have to multiply in this land, and all encouragement must be

rendered to them, for they supply that extra, which is so urgently needed.

You all know and declare that India is Yoga-**bhuumi**, **Thyaaga-bhuumi** and Karma-**bhuumi** (land

of Divine **Communion**, Sacrifice and Selfless Action), par excellence. Picture the land in your

mind; the first and the most prominent feature that you see is the **Himaalayan** ranges, the silver

peaks piercing the blue sky. From these peaks flow the pure pellucid waters of the **Ganga**---the

symbol of Indian Culture.

Indian Culture is the very basis of human progress. It will uplift humanity by promoting

brotherhood, upholding righteousness, and saturating every thought, word and act with reverence

and humility. This culture will stand unshaken so long as the **Ganga** flows; no attempt to

suppress or destroy it can succeed. It can disappear only when the **Ganga** goes dry! The history

and traditions of **Bhaarith** are as pure as the **Ganga**; as holy and

sanctifying, as curative and as

precious. The origins of both are cool, comforting, spotless snows!

Habit of prayer will inculcate confidence

This country is suffering from social, political, and economic ills, because those who are

responsible for laying down guidelines for educational progress have not endeavoured to instruct

the boys and girls of India in the principles of Indian Culture. When man is not trained to live a

good and godly life, teaching him various skills and tricks, only makes him a danger to himself

and to others. There is unending controversy now about the language which should be the

medium of instruction; but, no one seems interested in the language of the heart, which uses the

vocabulary of Love and the idiom of Self-examination and Self-sacrifice.

Now, schools and colleges are engaged in stuffing facts and fancies into the heads of the pupils;

they do not equip them to face the fortunes of life, to bring the best that is in them and place

them at the service of the community. The habit of prayer will inculcate courage and confidence;

it will provide the pupil with a vast new source of energy. No effort is made to introduce the

pupil to the sweet experiences of meditation and Yoga, or to the joy of inquiry into one's own reality.

When the course of studies is over and the pupil has come out of the drill and grill, he is awarded

a Degree, at the Convocation! This Degree is, in effect, only a begging bowl! With that in hand,

the Graduate can go to every office, and clamour before every door, "Give me a job! Give me a

job!" Present day education converts youth into beggars, seeking food from door to door. They

cannot stand on their own legs, and earn food, independently. This is not a sign or characteristic

of **Bhaaritheya** culture. No. The mistake lies in the teachers and leaders, the leaders and their

advisers.

Don't be ungrateful to parents

They are the sculptors, who are charged with the carving of boulders into lovely figures, that can

inspire and elevate the mind. They do not chisel at all; they leave the boulder as it is. In the name

of freedom, they promote licentiousness. Freedom involves restraint; restraint alone can heighten

energy. **Vidhya vinaya sampanna**, they say: "Education must foster humility and discipline."

Ask any student why he is attending school or college---he seldom gives a clear answer! The

answer usually will be 'I want to read,' 'I want to study;' but, if that is all he wants, he can read at home or study at home, under the guidance of some one. Why should they attend schools and colleges, that are far from their home, spending huge amounts of money? They do attend schools and colleges in order to cultivate discipline, control emotions, **canalise** passions, learning just a small fraction, of what can be gained from schools and colleges. They instil into the pupils the lessons of mutual **co**-operation, good manners, courtesy, compassion and comradeship, adjustment to limitations, overcoming of obstacles with calm deliberation.

The marks you get in the tests and examinations in each subject are not so important; I attach more importance to the 'remarks' that you earn---whether you are judged good, bad or indifferent, fresh, fair and free or wicked, vile and vicious. Parents put themselves into a lot of privation, in order to provide their children with good education. And in return, if you cause greater privation to them, turning into a never-do-well, a person whose character is so bad that no one dare take you into his care, how ungrateful you are! Give them the peace and joy they deserve, for all the service they have rendered, all the sacrifice they have made.

Seek character more than intellect
Students should not have any dealings with politics. Now, contact with politics is ruining students, in schools and colleges. Politics without principles, education without character, science without humanity, and commerce without morality are not only useless, but positively dangerous. Character is to be sought more than intellect. Now, you may consider bad behaviour to be just an adventure; but, later, when your own sons behave in that manner, you will realise the mistake of dismissing it as such. The attitude today is the root on which the future grows. The consequences of action can never be avoided. If you give joy to your parents now, your children will be a source of joy to you in your declining years.
In schools we must learn to cultivate unselfish love, with no fear or suspicion. Teachers must lead lives based on upright conduct, moral grandeur, and spiritual **Saadhana**. The teachers of tomorrow are the students of today; so, cleansing of the atmosphere of the classroom is very necessary, in the interests of the future. Teachers are reservoirs from which, through the process

of education, students draw the water of life; so, every effort has to be made to see that the reservoir is not contaminated by hate or pride. Schools and colleges should not be engaged merely in the processes of teaching and learning. Reading, writing and arithmetic do not exhaust the task of the school. The inculcation of great ideals and the attempt to put them into practice are also equally important tasks.
Learn the art of living together
You have many teachers in a school; of them, the history teacher teaches from the book with maps; the maths teacher works out sums on the blackboard; the science master has his **lab**; but, the physical instructor has to stand before the students, drawn in lines, and himself swing his arms and legs, bend and rise, turn and twist, just in the same way he wants his pupils to do! You must do well, and be an example to others. This is the only way to ensure a glorious future for this country.
A curious paradox is now gaining force in tiffs land: it is fraught with dire consequences.
Though the world has become a very small globe, as a result of fast means of communication and transport, man has not yet learnt the art of living together in close proximity, as brothers, as children of the One God. The closer men are brought, the larger the differences appear! Thus, the little world is now fiddled with problems of conflicting cultures, competing creeds and contesting ambitions. The sorrows of one State spread fast into all its neighbours and infect the whole world. The world has become one vast battlefield.
When infectious diseases leap over boundaries, and slay men without distinction, immediate steps are taken to control the havoc and relief is despatched in haste to the scene of disaster. But, the infection of greed and hate cannot be held in check so quickly by any Government. Let us try to answer the question. "What kind of Government is the best?" The answer is: "That Government is best, which helps us to govern ourselves." Make your Conscience the Ruler, do not depend on the external Ruler.
Those who diagnose the ills of the world suggest various remedies to mend affairs; but, no analysis reveals the correct reason. The fundamental reason for the state of disease is "want of confidence in the self." There is no faith in the **Aathma** as the source and spring of Bliss. So, man allows his mind to run after worldly pleasures. And, grief is the result.

God seeks the pious seeker
The Bible says: "Pious seekers seek God"; but said **Annie Besant**:
"God seeks the pious seeker!"

God is seeking for the pure heart that longs to reach Him. The world is reduced to a theatre by man, for, devotion to God has become a histrionic performance. You find people weeping in their heart of hearts, but, laughing their lives away. We find people who laugh in their heart of hearts, but, to all observers, weeping profusely over their fate. Worship is more for effect, a play acted with the pit in view; there is no sincerity. You find some one parades all of a sudden some **ism**, as new and revolutionary, Socialism, for example. Socialism, which means, recognising the equality of every individual with every one else, was in fact practised in India long ago. **Raama**, undisputed sovereign of a vast empire, gave heed to the flippant scandal uttered by an irresponsible washerman, during a quarrel with his wife, and sent his Queen, the very queen for whom he had waged a war of tremendous carnage, into exile, regardless of the fact that she was pregnant at the time! Every one's voice was given equal weight in the empire ruled over by **Raama**. "Workers and peasants," that is the slogan nowadays, **isn't** it? These two classes were given their due share of social importance and honour, in the **Krishnaavathaara**. Now, people are honoured even if they grow, not food, but, cash crops! Foreign exchange is what we are after and so, people are encouraged to produce what others can buy, not what we need---milk and a variety of milk products, which are highly nutritious foods. **Balaraama**, the elder brother, an **Avathaar** in his own fight, had as his weapon, the plough! It declared the worth of agriculture as a consecrated occupation. It is not impossible to realise God. God appears in human Form; He promotes pasture of cattle and agriculture, in order that the Food might sustain the Head and render it intelligent and clear enough to realise God. The body has to be nourished for the sake of the head, so that **Jnaana** (spiritual knowledge) can be attained and liberation gained. Food-Head-God--that is the chain of events. You dread that it is very difficult, nay, impossible, to realise God. It is very simple; its very simplicity makes you feel that there must be some hidden trap. You do not appreciate simple things and habits. For example, there is nothing so simple as speaking the truth; yet, how many

stick to Truth! If you venture into untruth, you have to invent new stories all along the line and keep in memory all the stories and all the persons to whom you have related them. It is all very complicated and confusing. Students! You are embodiments of the Divine! There are two aspects of **Vidhya (jnaana)** that you have to master; **Vijnana**---understanding the world around us, science: and also **Prajnaana**--the higher learning, the art of controlling the inner feelings and the many layers of Consciousness. Benefactors and beneficiaries you are in the educational field, and so, listen to this: Each student has a watch on his wrist. And, you look at the watch at least a hundred times a day. Well, learn from the watch a great lesson. When you watch the watch, remember the five letters of the word, WATCH; each is giving you a fine lesson for life: "**W** tells you, 'Watch your Words'; "**A** warns you, 'Watch your Action'; "**T** indicates, 'Watch your Thoughts'; "**C** advises, 'Watch your Character'; and "**H** declares, 'Watch your Heart.' When you are consulting your watch, imbibe this lesson that the watch is imparting. Understand the true test of a good life **Dr. Gokak** spoke of the four fundamental aims of education since he is the Vice-Chancellor of the **Bangalore** University. He said they are: Knowledge, Skill, Balance and Insight. Of course, knowledge is being gained by every one, through the senses as well as through inference and other categories. The voltage may be different, but, each bulb illumines to some extent. **Gokak** said that the knowledge has to be transformed into skill. But usually the S is removed and knowledge is used only to 'kill.' Knowledge is killed in the process of using it to kill. In that process the balance is upset; and, so, instead of insight, the fourth principle (**Gokak**'s fourth principle) is transformed into 'out-sight!' I call upon the students to revere their parents, for, that is the true test of a good life. I bless **Pinge** that **Pinge**'s Classes may go on into the Golden and the Diamond **Jubilees**, so that I may come on those occasions also and bless him and this institution. I wish that in these classes, not only the syllabus and the curriculum prescribed for the various examinations for which students are coached are taught; teach also some great scriptural texts, so that they may not miss this precious, treasure. I suggest that you should have prayer as an important item in the time-table of the classes; for, through prayer

you can draw down unto
 yourselves the Grace of God. Have **Bhajan** and **Keerthan** also, for the Lord has said, "Wherever
 My Glory is sung, there I install Myself." **Bhajan** cleanses the atmosphere and sanctifies the air
 you breathe. **Shri Bharde** spoke about my establishing a college in this city, but, before the
 college is established, students worthy of entering its portals must be ready. Prepare the students;
 teach them the spiritual truths and the discipline that promotes their translation into daily life.
 That will hasten the foundation of the College you long for.
Bombay, 13-5-1970
 Serve the world as you would serve as master; be humble, be eager, be efficient in that service. If you dare treat the world as your servant, you will be dragged down into disaster.
Sathya Sai Baba
 10. Beside, behind, before
 MAN is subject to sorrow, from birth to death; joy, or what he calls happiness is an interval
 between two sorrows, that is all. These sorrows arise as a result of three reasons' **Aadhyaathmik**
 (spiritual), **Aadhidhaiwik** (deific) and **Aadhibhouthik** (material). The material objects---that one
 craves for, endeavours to acquire and laments when lost---are all **bhouthik** and so, the sorrows
 that sprout out of them are defined as **Aadhibhouthik**. The senses are the instruments of
 cognition; one sees an object through the eyes; yes, but, not through the material eye, but, with
 the eye operated by the deity that presides over it, namely, the Sun. You do not see in the dark!
 The Sun helps you to see; without Him, you are helpless! Each sense and limb, nerve and cell,
 joint and gland of the human body has a deity that activates it and is resident therein. If these
 deities are hostile or displeased, the body suffers and sorrow ensues. This is the second reason
 for misery; the **Aadhidhaiwik**. Then, we have the Self---the witness of both inertia and activity,
 joy and sorrow, exultation and examination. When you ignore the existence of the Witness, when
 you divorce your daily life away from the awareness of that seat of peace, you invite sorrow to
 torment you. That is the **Aadhyaathmik** or the spiritual quality, the Cross that each man carries
 along the trail of Life.
 Three paths to gain awareness of Divine
 It can be said that these three are the basic reasons for man's appearance and reappearance on
 earth, to unlearn the delusion and learn the lesson of Wisdom. When any **manthra** is concluded,

the reciter usually repeats, as you must have noticed, **Om Shaanathi Shaanathi Shaanathi**---three
Shaanthis! Why three? Why **Om**? **Om** is the designation of the Universal Brahman. Constant
 repetition of **Om** and intense meditation on its meaning are recommended for aspirants who seek
 cognition of the Indwelling Divine. **Shaanathi** means Peace and Peace is invoked thrice, in order
 to allay the three sources of sorrow mentioned already, operating through the individual
 organism, the deities and the Cosmic Intelligence.
 There are three paths laid down for the awareness of the Immanence of the Divine: Karma,
Bhakthi and **Jnaana**. These three are not distinct and diverse; they are composite and
 complementary. For example, you have the knowledge that **Sai** is everywhere, seeing all things
 and knowing every activity of yours. You are devoted to **Sai** and you are eager to be directed and
 follow the directions to the best of your ability. And, you desire to utilise the skill and efficiency
 you have earned for the service of others, because you feel that they are kinsmen of the **Sai**
 family, whether they know it or not. It is really very satisfying that you are rendering **Seva** to the
 people in various parts of this City, encouraging them along the Nine Directions to deepen their
 faith in God.
Bhajans, study circles, the staging of plays, the singing of **keerthans** in chorus by groups of
 devotees along the streets in the early morning hours, these are all commendable activities. Also,
 the helpful activities of the **Seva daal**. I find that a great deal of time is devoted to the cultivation
 of talents along fruitful channels of children in **Bala Vihaars**; this is sure to kindle the flame of
 spiritual yearning in them and beautify their lives with the charm of joy later on.
 Man binds and shackles himself to sorrow
 An enormous quantity of precious time is being frittered away now, by man in wasteful, even
 damaging, task. The effort that is undertaken for these tasks leads nowhere, they only deepen
 despair or darken the gloom, already filling the heart! People find time to queue up for hours
 before cinema booking booths or waiting for a bus to take them there! They have no time to
 spare, for attending a **Bhajan** session or to join a **Nagarasankeerthan** group! They have time to
 play cards and sit at the club table, chatting on trivialities for hours together. This is because
 people live only on the surface or bottom of things, they are either

froth or dregs. They shirk responsibilities. They do not introspect, or think calmly of the end for which they are struggling frantically and flippantly. Examine this question, for example: Is man enslaved by external objects and the attraction they exercise over him, or, is it some inner impulse that urges him forward to shackle himself to sorrow? I shall give an example: There are professional monkey-catchers in the villages, who employ a crude device for the purpose. They place in the orchards or gardens infested by the marauders a number of narrow-necked earthen pots, with a handful of pea-nuts inside each. The monkey approaches the pot, knows that it has the delicious nuts inside, puts its long hand in and collects the nuts in its fist. Now, it finds it cannot take its arm out; the neck is too narrow for the nut-full fist! So, it sits helpless and forlorn and is easily caught and transported! It thinks that there is someone inside who is holding back its arm, when it tries to take it out! If only it had loosened the grip and got rid of the attachment to the nuts, it could have escaped! So too, you are the victims of desire and attachments that the desire entails. You are bound by the shackles you have yourselves fastened around you! Liberation too is in your own hands. Contemplate the unchanging Glory of God; then, the desire for the transient baubles of the earth will fade and you can be free. Faith in God has to be stable and strong Ask any one the question---How do you provide for yourself in your old age? The answer will be, "**Q** my son is well placed; I get the interest on my deposits; I have a pension; I have lands from which I can draw what I need," **etc.** But, no one answers, "I rely on God!" Without faith in God, without Divine help, how can any of these give succour during the stormy voyage through life's declining years? Faith in God is the secure foundation on which hope has to be built. The faith has to be stable and strong. The feeling that God will come to our rescue has to be vivid and vital, motivating and activating all that we do or speak or think. Service rendered to others in this spirit will be a great source of joy to you as well as to the recipient. First, you must engage yourself in Karma-**lijnaasa**, the discriminating selection of activity; then, you have to enter the region of Dharma-**lijnaasa**, the search for the eternal laws of the spirit, that

mould and shape the waves of consciousness. Last, you penetrate into the problems of liberation through Brahma-**lijnaasa**, the **Saadhana** that convinces you of the reality of the One and the unreality of multiplicity, the apparent world based on the real Brahman. Train yourself to like what you have to do There is no doubt that volunteers, **Seva Dhaal** members, **Bhajan** leaders and participants, and every one else who is engaged in the activities of the **Sathya Sai** Organisation are on this path, at different stages. Most of you are in the first stage, the Karma-**lijnaasa** stage, able to distinguish the fight from the wrong so far as your activity is concerned. Nature, the Individual, and God--- of these three entities, Karma-**lijnaasa** has to consider all three, whereas Dharma-**lijnaasa** has to do with the last two and Brahma-**lijnaasa** deals only with the last, **viz.**, Brahman. Remember the last stage, even when you are in the first, for, that is the end of the journey, the Goal. When you have the Goal in view, wherever you are, it will fill you with genuine joy. Do not seek to do things that give you sensual or temporary satisfaction only. Do not crave to do what you like, but train yourself to like what you do, or what you have to do. It is **Saadhana** (spiritual discipline), when you willingly undertake work that promotes your real welfare. Then only can Nature and the individual self be eliminated and the Brahman alone established in the consciousness. Now, you have to cultivate the attitude of the servant of the Lord. Work is worship. In that spirit, you offer service to others, whom you have to adore as embodiments of God. It is this attitude that gives maximum satisfaction to the pining heart. Basis of **Raadha**-Krishna relationship Two **Gopees** were moving about on the sands of the **Yamuna**, talking about Krishna and lost in the contemplation of His Sports and His Majesty. Of them, **Neeraja** had a doubt suddenly arising in her mind) It was a metaphysical conundrum)"When I practise identity with Krishna and feel that I am Krishna, I am afraid that I will lose the thrill of being with Him, conversing with Him and hearing His sweet Voice. I long to be distinct from Him, and to taste the Love and Glory that He is." Then, **Sarala**, her companion, consoled her and said, "No! Your fears are baseless. For, Krishna too is contemplating you and your purity. By the time you are transformed into Krishna

on account of the Saadhana of identity, Krishna would have become 'you', as a result-of His

longing for you and so, there need not be any apprehension in your mind or frustration!"

Prakrithi is Dharaa (Earth, Creation). Think of it always. Long for it. Pine for Dharaa, Dharaa,

Dharaa and you find you are pining for Raadha, Raadha. So, Raadha is the Becoming and

Krishna is the Being; the desire of the Being to become, the longing of the Becomed for the

being---this is the Raadha-Krishna relationship, which has been sung by seers and poets,

calumnied and caricatured by ignorant critics, appreciated and apprehended by aspirants,

analysed and realised by sincere scholars of spiritual lore.

You are the image of the Supreme Aathma, the image that is reflected in the body that is part of

Prakrithi (Nature). Your body is kith and kin of all the objects that surround you in nature; your

body is an object among so many. The original Divine Spirit, the individualised spirit, which is

the image, and the objective world of which the body is a part---these are the three entities called

Ishwara-Jeeva-Prakrithi. Success in Saadhana is won the moment you are able to either deny

the objective world as a Delusion or recognise it as nothing but the Supreme Spirit itself. :

Purify the mind to cognise God in everything

In ordinary day-to-day arithmetic, three minus one is equal to two; but, in the arithmetic of the

Aathma the three (Ishwara-Jeeva-Prakrithi) minus one (Prakrithi) is equal to not two, but one

(Ishwara) for, when the mirror (the Prakrithi) goes, the image (Jeeva) also disappears! When the

mirror is eliminated, two entities disappear, the mirror and the reflection it can cast. And you

merge in the Divine!

The path of Seva that you have chosen now will lead you gradually to the stage when the mirror

can be transmuted beyond existence, by means of Vairaagya (renunciation). When you see the

Idol as God, you transmute the stone out of which it is calved, of which it is composed, out of

existence; the stone has been eliminated, when you see only God in the shrine! Purify and

cleanse the mind so that wherever you turn, not only in the shrine, not only in the idol, but, in

everything, at all times, you will cognise only God; then, the mind becomes your best friend,

your most efficient instrument of liberation.

The mind plays infinite pranks, and so, it is labelled as an ape. There is another characterisation

also, not so popular. It is referred to as a snake. For, it does not move straight. It sizzles over the

earth, in a zig-zag course. The mind delights in crooked stratagems, and clever contrivances. It

avoids the straight path of veracity and sincerity. Again the snake injects poison, and grabs living

beings that come in its way. But, the mind-snake can be charmed into innocence. The snake

charmer uses the naadhaswara instrument and when he blows music out of it, the snake sways

its hood entranced; so too, the mind will sway in unison with the music that emanates from the

Naama-swara, the recitation of the Name of God! The mind projects on others its own defects

and deficiencies. That is its deadliest effect on our progress. One has to overcome this nefarious tendency.

Inward vision alone can reveal the truth

The sage Paramaanandha had ten disciples, each a notorious example of sloth and stupidity! On

their travels, they came across a river, which they waded through, to the other bank. The water

came up to their necks in some places, and so, when they struggled on to land, they decided to

find out whether all had arrived safe together. They feared that some of them must have been

swept away by the swift current. Fear and the consequent confusion heightened their native

stupidity. At last, they discovered that one of them had been washed away, for, whenever each of

the ten counted the others standing in a line before him, he left himself out and found only nine

men before him. All ten confirmed the conclusion that one of them had disappeared in the flood!

And, the ten wailed for the last man and were so plunged in sorrow that the hullabaloo they

raised brought a farmer to their side. He asked them why and got the answer that of the ten who

waded across, one was drowned! The farmer saw that there were ten men before him! They

challenged his verdict and he demonstrated how they counted and verified that one had really

been lost. The farmer told them that each one had omitted to count himself. "The outward vision

was wrong; the inward vision alone can reveal the truth," he advised them.

We are trying to discover God searching for Him throughout the Universe, but, we omit to

investigate His existence within ourselves, as the very core and keystone of our Being. When

you discover yourself all wailing ceases' and you attain supreme happiness. This is real selfknowledge.

You come to know that you are a spark of the Divine Flame. Very soon, you realise that others too are sparks from the self-same fire. How then can hate or anger or envy or greed survive in the sunlight of this Vision? Have in view always the glory of the Goal. You are now having your feet on the very first rung of the ladder, which will take you to the heights of Bliss and Peace. The climb is arduous and full of the dangers of slips. But, you have to bear them in steady perseverance, having in view always the glory of the Goal. How much agony the stone has to suffer in order that it might be turned into an exquisite entrancing Idol! Even this chair was a block of misshapen wood; it was sawed, planed, cut, shaped, fixed and smoothened, and it suffered all that torture so that it could serve us and get the joy of the service.

The saints Jayadheva, Thukaaraam, Kabeer, Gouranga, Raamakrishna, Raamadhaas---all had to go through travail and tragedy, so that they could see God and merge in Him. They have won permanent niches in the temple of human memory. Take the instance of Pundareeka. He had such impregnable faith in the Vedhic injunction to revere the mother and the father (Maathru devo bhava; pithru dhevo bhava) that He refused to serve Lord Krishna when He appeared before Him to shower His Grace; for, at that time, he was engaged in massaging the feet of his parents! He would not interrupt that service even for a split second to touch the Feet of the Lord. His Gum Thukaaraam came in at that moment and admonished him for being so adamant in the observance of the Vedhic rule. "My God is just now here, before me, asking that the feet be massaged! Let this God who has come wait, until these Gods are served. This God has put in His appearance only now, but these have been with me ever since birth. I feel the Divine Presence in them every day of my life, and I recognise them as Divine!" The service he rendered to his parents pleased Krishna so much that He stayed on, and still stays on at Pandharpur! Experience the Divine in yourselves first. Before you experience the Divine in every being in the Universe and in every cell and atom, you have to experience It in yourselves. Each act, word and thought must be charged with that awareness. There was a millionaire once who was bothered by two aches, one in his stomach and the other in his head! He was diagnosed and treated. He was

examined and treated by a galaxy of medical experts; he consumed heavy loads of drugs, and underwent hundreds of injections. But, the aches persisted, with greater vigour than over before! At last, a Swaami (monk) arrived at the scene of his agony. He spoke very kindly to him, and pronounced the fault to be in his eye! Set right the eye, and the head on top and the stomach below would both behave very sweetly! To improve the eye, concentrate on only one colour. Concentrate on green, he suggested. Do not let your eyes fall on red or yellow, or any other colour. The millionaire got together a group of painters and purchased barrels of green colour and directed that every object on which his eye was likely to fall be painted thick green. Just as the ashtagraha calamity (the ominous astrological phenomenon of eight heavenly bodies reaching a straight line in space, which was sought to be avoided by superstitious persons through ceremonials of exorcism) resulted in a rich harvest for priests, the millionaire's malady resulted in a rich harvest for paint craftsmen. Clarify your eyes to see God in everyone. When the Swaami came back to him after about ten days, the craftsmen ran toward him with a bucket of green paint, for he wore a red gown! He wondered why, and got the answer that their master dare not cast his eye on any colour other than green, lest the aches may return! The Swaami reprimanded the patient, and said that he had wasted lakhs of rupees as a result of his monumental stupidity. "If only you had purchased a pair of green spectacles, worth perhaps four rupees, you could have saved these walls and trees and pots and fans, and chairs and sofas and also a pretty large share of your fortune! You cannot paint the world green." Change your vision, and the world will appear accordingly. Let the eye be charged with the Divine, it will see all as God. It is foolish to try to shape the world; shape yourself as the embodiment of Peace, Love and Reverence. Then, you will see all as Love and Compassion and Humility. Your work, as Seva Dhaal members and as volunteer helpers, must correct your vision; clarify your eyes, enable them to see God in every one; then, that awareness will transmute every word, thought and deed of yours into a benediction. Cleanse the heart, by listening to spiritual discourses, Seeking the company and comradeship of the righteous, the simple, the sincere, the seekers, and by cultivating

goodness of character and
sweetness of disposition. Fill your hearts with the sweet fragrant
waters of **Prema** (Love). Then,
every act of yours, every word of yours (which are like the water
drawn from the tank through
the taps---tongue, hand, brain, **etc.**) will be sweet and fragrant. If the
tank is filled with pollution,
how can the word be helpful or the thought beneficent or the deed
commendable?
Seek chances of helping others
Embodiments of the Divine! All these days, you discharged the duties
willingly undertaken, in
the right spirit and with real sincerity. I am very pleased with you.
You can draw nearer to the
Divine if you continue to mould your lives in the pattern, even after
this urgency passes off. You
are setting a good example to **Sai** volunteers in other parts of the
country. Of course, something
turns up now and then even in your work which is not quite up to the
mark, some reservation,
some twist or turn or speech or action, which had better not been!
But, this is quite natural and
can be corrected with some cautious watching.
I know that you are serving with so much enthusiasm and joy,
because it is **Swaami**'s work and
Swaami's service, in which you feel you are engaged. As a matter of
fact, **Dharmakshethra** (the
Peace of virtue) is yours, your own home. And, your hearts are my
home! **Swaami** will safeguard
the purity of your heart which is His home! Now that you are carrying
on this part of His
Mission so satisfactorily, **Swaami** will bless you with His Presence,
around, beside, behind and
before you. I shall be here again in the course of this year; for, I
appreciate the work that you and
all others connected with the **Dharmakshethra** are carrying on.
Meanwhile, remember three things always: Continue **Seva** (selfless
service), wherever you are.
Seek chances of helping others. Never lose an opportunity of using
your skills and enthusiasm
for the alleviation of sorrow, pain or distress. Again, do not omit to
neglect or postpone your own
particular spiritual **Saadhana**---study, **japam**, **dhyaanam**, **bhajan**,
Naamasankeerthan
(**recaptulation**, meditation, group singing of the name and glory of
God), and other such
disciplines. Above all, have the faith that **Swaami** is with you, at all
times and all places.
Dharmakshethra, Bombay, 21-5-1970
Obstacles that come in the way are often treated with a certain
amount of resentment by the pilgrims on the spiritual path; but
these tests are to be treated as ensuring safety.

You drive a nail into the wall to hang a picture thereon; but before
hanging the picture, you try to see whether the nail has been well
driven by shaking it; when you are certain it does not shake even
when all your strength is used, you become bold enough to hang
the picture on it.
You must welcome tests because it gives you confidence and it
ensures promotion.
Sathya Sai Baba
11. The positive and the negative
I AM glad that the villagers of **Kalkunte** are so deeply aware of the
benefits of education, that
they have decided to give themselves a spacious new school building,
for the sake of their
children. Out of the meager and 'uncertain' earnings of hard toil, they
are setting apart a
proportion for this good cause. This is a Temple of **Saraswathi**, the
Goddess of Learning and so
the Goddess of Liberation. For, liberation comes through intellectual
awareness of the unity, that
underlies the diversity. **Ganga** is Karma (**altruistic** action), **Yamuna**
is **bhakti** (divine devotion)
and at **Prayaag**, a third river **Saraswathi** joins them, to flow towards
the Sea---the **Saraswathi**,
symbolising **inaana** (spiritual knowledge).
The hearts of children are unsullied by sensual desires. Teachers and
parents, comrades and
elders, spoil them by their conduct and example. They tarnish their
immaculate nature. If only
they are allowed to grow in the proper spiritual atmosphere, if they
are allowed to approach God,
then, they become good, just, humble and pure. That does not mean
they will be weak; they will
be strong, with all the strength of Truth. Then, they will be invaluable
assets to the nation; but,
now, when schools are denied the spiritual atmosphere, they grow up
into handicaps on the road
to progress, problems to themselves as well as to the nation. This is
the reason why I have
entered the field of education, and established colleges for the new
era, for both boys and girls, in
different states.
Positive and negative poles of electric current, God
The Minister for Education spoke now of God being the electric
current, illuminating all bulbs,
of whatever candle power. But, the switch that operates the current is
in the heart of each one.
You can turn it on or off! You can deny God and flit about blind in the
darkness, hitting your
head at every obstacle. Or, you can switch on and benefit by the light.
Even the heaviest burden
becomes light, when His light falls on you. Darkness breeds disease
and distress; light reveals,

makes aware, and makes the vision clear, the faith strong and stable.
 When we speak of the electric current, you have to consider the positive and the negative, which together produce it. The positive pole is 'Grace, Divine Majesty, Might, Compassion, basking in His Glory. The negative pole is: the consciousness 'Not I,' 'Not mine;' the denial of the deluding experiences of the waking, the dream and the deep sleep stages; the destruction of the warp and woof of the mind; the process of weeding and cleaning. Villages in this country are torn by internal factions; they are suffering from the consequences of disunity. No useful work can succeed when one half of the village is against it, for the simple reason that the other half is initiating it! Individual likes and dislikes, prejudices and predilections are exaggerated into poisonous fumes of hatred and envy; so, love, faith, enthusiasm, co-operation, are unable to raise their heads. The task of providing health, education and happiness to the villagers is severely curtailed thereby. The head, hands, stomach and feet are parts of the body; they have no separate existence, apart from the body. They are all comprised under one name: Body. When we speak of Pullayya or Mallayya, we mean the composite of all these---limbs, organs, nerves, breath---all. If any limb is injured, Pullayya suffers. If any limb is set right, the entire Pullayya benefits. Kalkunte too is one body and its limbs are the many households that comprise this village. Each house may have a different name or description; Srinivas, Lakshmi Nivas, or simply, 'the house of Padhmanabha,' but, all are included in the one name, Kalkunte! All households must act like one. One limb should not fight against another. Make yourselves into moving temples I am glad this village has an ancient temple and that it is kept very clean, with all the traditional rites of daily worship, scrupulously followed in practice. A temple where God is adored as a living entity is as the heart to an individual. It is said that you should not sleep in a village where there is no temple; for, the people there are sure to be so ungodly that your life is in danger amidst such unbelievers. God is the guardian, the corrector, the admonisher, the saviour; so, people must get into the habit of calling on Him, as a living Presence. The temple helps soften the hearts! It instils the virtues of compassion and charity. Greed and cruelty will spread in an atmosphere that has no devotion and adoration to God. Make yourselves

into moving temples. Become aware of the God that resides in you. It is He who protects you, provides for you, prevents you from falling a prey to pernicious propensities. The One is known by many names; the One is pictured in many Forms. There is only One Truth. People discern one facet at a time; their vision is too limited to see it whole. The shortest moment of peace, the slightest taste of Bliss that any being gets here is but a drop of spray from the wave on the Ocean of Peace and Bliss, which is God. Why then hate, compete in pride of possession, and suffer grief and pain? It is good to cooperate, love, live in harmony, and be aware that you are He and He is you. Kalkunte, 1-6-1970 The stars appear as dots of light, for they are at a great distance from us. So too God appears insignificant or ineffective to many, because they are keeping themselves too far from Him. If some people say there is no God, it only means they are at too great a distance to be aware of Him. Sathya Sai Baba 12. The Inner Witness THE Bhaaratheeya Vidhya Bhavan is endeavouring to spread the knowledge of Indian Culture and to inspire more and more persons to practise the disciplines recommended by that culture. The truths on which this culture is based have to be explained to the people of this country as well as to a growing number of outsiders who are eager to benefit by the wisdom, distilled by the sages of India through years of asceticism and inquiry. What is needed today is a band of sincere saadhaks (spiritual seekers) who long to experience the bliss promised at the end of the spiritual journey; as well as all along the pilgrim road!--a band of aspirants who are eager to test the validity of what they are taught to believe, on the touchstone of experience. This is the time when the thirst is deepest among youth and therefore, the fountain of clear knowledge has to be kept in full flow. What is Bhaaratheeya Vidhya---the Wisdom of India? This building or Bhavan is the body; but, the spirit within it, the thing for which it has been built, for which it has to be sustained, is the principle propagated and practised here. So too, India or Bhaarith is the building; the Aathma Vidhya---the Science of Self-control, of realisation of the Reality---of which the world of duality is an appearance, an efflorescence, is the inner spirit. Here, you are. providing the seeker the

wisdom of **Bhaarith**, as revealed to the sages and as expressed by them in books which enshrine their thoughts and their prescriptions. Here you provide also the congenial atmosphere, the **Sathsang**, which can nourish and protect the sapling of faith and reverence.

Discover the streak of lightning in the blue sky
Love is the seed, courage is the blossom and peace is the fruit, that the sages grew in the garden of their hearts. They toiled for identifying themselves with the Truth, not for painting falsehood with the authenticity of Truth and parading as if they accomplished the mission on which they had come to earth. They achieved such success that **Bhaarith** was for centuries the Preceptor of Humanity, but now the preceptor has started taking lessons from the least intelligent of the pupils and rearing the head in pride when the pupil congratulates him! It is now the responsibility of the **Bhaarithheeya Vidhya Bhavan** and kindred organisations to uphold the validity of **Bhaarithheeya Vidhya** or **Aathma Vidhya** (knowledge of all pervading one Reality), in the context of the world crisis and demonstrate, by precept and example, the lasting benefits it can confer on the individual and on society.

Churn the sacred texts and text books on Yoga and Religion and collect the nutritious butter for gifting it to the world. The best prescription for living in undiminished **Aanandha** (bliss) is to develop genuine sincerity, and speak what you think, and act what you speak. For a thousand who speak and praise, perhaps one puts this prescription into daily use. A bunch of horses start from the crease for the race, but only one or two are acclaimed as winners!

The individual is Arjuna; the Universal which inspires him is Krishna. Led by the Universal, the individual has to oppose the attractions and delusions of the Manifested, the **Maayaa**, the

Prakrithi, that is, the **Kaurava** Hordes. The battle depicted in the epic is the inner battle, between the temporary and the eternal, the particular and the universal, the sensual and the super-sensual, the seen and the seer. The **Aathma** is described as a streak of lightning in the blue cloud; it is a **geetha** ('streak,' in **Thelugu**!). Discover that **geetha**, then the purpose of **Geetha** study is fulfilled!

Fill every moment with constructive activity
The craving is now for the easy life, the smooth life, the life with less and less of physical hardship; but health, can only come through a keen appetite and

strong limbs and deep hunger and strenuous work. Make your thoughts nobler and engage in some hard work. The more idle time you have at your disposal, the greater opportunities you have to stray away from thoughts of **seva**, of **saadhana** and of the Inner Truth. Fill every moment with some constructive, beneficial activity, dedicating it to God, the Master who directs the activity, invisibly but inevitably!

After reading a few verses of **Bhagavad Geetha** or a few pages of any sacred book, you must spend some time in manana---contemplating on it and concentrating on its meanings. Then, you can draw out its full significance and taste it fully, and benefit from it, without any loss. An expression like **Sarvabhootha antharaathma** (the indwelling Self of all beings) will repay long hours of manana. Manana (deep contemplation) will confirm the fact of God being in every being, bird, beast, tree and, when this awareness is established, you will not be tempted to hate or ridicule or envy any other being in creation. For, you are He and He is you, fundamentally. Until you come to this stage, you are only a partial devotee, still a long way to go.

Since God is in every heart, the Inner Voice is the signal that Dharma (righteousness) gives while approving or disapproving any line of action. The Dharma that you have to follow is indicated by that Voice. That is the **Swadharma** for you. It is the Inner Witness that is the real I, which illumines the eye, the ear, the taste and the touch. When **Sri R.R. Diwakar** says that he **didn't** notice a thing or hear a statement made in his presence, it means that though the sight passed before him and the statement was made in his hearing, he was so engrossed in problems concerning his paper that the mind was not 'connected' with the thing or the statement.

Be reverent towards the old and the sacred
The body is the torch, which contains the cells (mind) and when the bulb (eye) is fixed and the switch (intelligence) is on, then the object is illumined and becomes **cognised**. The cells are activated by the reflection of (the energy of) the **Aathma**. This is the lesson that the **Vidhya Bhavan** has to propagate and instill in the minds of the youth of the world.

I was telling the villagers of **Kalkunte** this morning that the teacher has a tremendous responsibility, for, what he teaches he has to practise himself; or else, he will only be

encouraging hypocrisy. I was inaugurating the building for a High School there and I told them of the story of Raamakrishna, who refused to advise a child not to eat jaggery until he himself had, after some rigorous days of control, stopped eating that stuff with relish!

The ego makes man behave most ridiculously

Each one of the workers of the Bhavan must become a perfect picture of the advantages of Bhaaratheeya Vidhya---that is to say, he must be tolerant towards all faiths, patient in the face of odds, reverent towards the old, the sacred and the historic, and humble in spite of the urge to display and declaim one's superiority and excellences.

It is indeed ludicrous to find people competing for position and status when God alone is the entity deserving power and position and status. How transient is human status? How flimsy the bases of authority? How tawdry the signs and symbols of power? Truly, the ego plays all sorts of tricks with man and makes him behave most ridiculously and often most dangerously!

Munshi has been doing this great service to the Bhaaratheeya Vidhya, making the people respect it, while recognising it and persuading the youth to value it and follow it. I am sure tomorrow when Raamakrishna tells him about my being here, he will be overcome by joy. I wish all those who honour the Aathma Vidhya of Indian sages will give this Bhavan their fullest co-operation and strength.

Bhaaratheeya Vidhya Bhavan, Bangalore, 1-6-1970

13. The ripe fruit

THE peace or distraction, calm or anxiety that one gets is the product of one's thoughts and deeds. It is dependent on one's attitude and behaviour to oneself and others. There are many who take up the process of dhyaana or regular meditation on the Name and Form of God, who are able to quieten the agitations of the heart and open the way to inner realisation.

But, dhyaana should not be vacillating or wavering from one ideal to another. It should not be reduced to a mere mechanical text-book formula, a rigid time-table of breathing through alternate nostrils, a meaningless stare at the tip of the nose. It is a rigorous discipline of the senses, the nervous current, and the wings of imagination. That is why it is said, the dhyaana is the valley of peace that lies on the other side of a huge mountain range, with the peaks named the Six Foes.

These are lust, anger, greed, attachment, pride and envy. One has to

climb over the range and reach the plain beyond. One has to rend the veils, before the light can shine on the path. One has to remove the cataract from the eye, so that the Truth can be seen.

Maayaa is the name of that mist of ignorance, that torments the mind which seeks to plunge in the depths of the Self.

Release the mind from the hold of maayaa

This mist is the confusing conglomeration of three qualities that disturb the primal equanimity of the Universe---the white, red and black---the Saathwik, the Raajasik and the Thaamasik---the unaffected, the active and the dull; the detached, the passionate and the slothful. The curtain of maayaa made of these three strands has to be either brushed aside, or rent asunder, or raised, so that the reality may be revealed. Bhakthi maarga (the path of devotion) raises it, for God who let it down has the compassion to raise it for you! Karma maarga (the path of righteous action) rends it, by means of activity aimed at tearing the strands. Inaana maarga (the path of spiritual knowledge) brushes it aside, for it moves about as if it did not really exist; it brushes it aside as a mere figment of the imagination! And, it disappears, proving their argument valid!

Some people deny the existence of God, for they miss His Presence as a result of the myopia they are afflicted with; when a skilful eye surgeon removes the defect, they can well see for themselves the omnipresent evidence of His Grace and Majesty. The amalgam of the three gunas (qualities) mentioned already, when spread as a hindrance to clear vision makes man fumble, feel that one thing is ostensibly another, and hides the truth, giving it all the hues or horror of the false!

The mind is the inner instrument used by maaya to defraud and confuse. Under its influence, the mind skips from one fancy to another and is never at rest on whatever it dwells on! It keeps the mind always intent on external objects; it resists the inward journey of the intellect, the process of self-examination and self-discipline. But, once man succeeds, however slightly, in releasing his mind from the hold of maaya through dhyaana, the road is clear for the final illumination.

Dhyaana is the discipline by which the mind is trained to inner analysis and synthesis. The goal of dhyaana is the One in which all I's are synthesised, in their purest forms. That One is described in the Geetha as having eight attributes. They are: Kavi

(aware of the past, present and future), puraanam (timeless in its origin), anushaasithaaram (it lays down the norms), anoraneeya (it is more minute than the minutest), sarvasya dhatha (at the basis of all), achinthiyaruupa (of inexplicable form) aadhithya varna (effulgence) and thaamasah parasthaath (beyond darkness). This is a task which can be carried out only by unremitting dhyaana. Conquest of desire is the first lesson of Yoga Again, dhyaana and the control of the senses must go together. The senses block the road to heaven's gate. No sense should be given free rein. There are some propagandists of yoga at the present time who so water down the disciplines that they preach full freedom for the senses along with dhyaana. They are afraid they will lose their clientele and income, if they insist on difficult assignments! Yoga is defined as chiththa vritthi nirodha (the mastery over the vagaries of the mind). How can Yoga be practised when the mind is let loose to play all its pranks and tricks? It draws man away into the wilderness of desires, and plunges him into the pursuit of pleasure, outside himself. The very first lesson of Yoga is the conquest of kaama (desire). The Will has to be fashioned as an instrument for the beneficial deed and the deed has to subserve the need for winning Wisdom, which confers in a flash the awareness of the Reality. The mother cannot move about the house doing the daily chores of washing and cooking, so long as the child is clamouring and wailing in the cradle; she has to put it to sleep as the first chore, so that she can attend to more important work. So too, you have to put the mind out of action before you can travel to the realm beyond duality. The royal road to spiritual success Keep the Name of the Lord always radiant on your tongue and mind. That will keep the antics of the mind under control. When the lamp is kept burning, darkness dare not spread its fumes around you. It is said in the Geetha that when the word for Brahman (Supreme Universal Reality), namely Om, is spelt by the dying with the last breath, he attains Brahman. But, you can spell it then, only when you have been dwelling upon Om all through the years of life. Mere ejaculation of Om at the point of departure will not save; the final Om must be the flower blossoming on the creeper of life, that has twined itself on God all

one's life. This is referred to as Raajavidhya, in the Geetha; that is to say, the royal road to spiritual success. It is also Raajaguhya---the royal mystery---a teaching that is to be imparted, after long preparatory exercises and from master to disciple, in a serious and sincere atmosphere. It was not sung as verse; it was given as a lesson, in prose. It was Vyaasa who cast it into verse form. The Geetha teaches the process of dhyaana in a neat little formula: maam anusmara yuddhya cha!---"Keep Me in your memory and right!" The cue: to fight the battle of life, with God in the consciousness as the charioteer. It is not merely a direction for Arjuna; it is a prescription for all humanity. "Fix your mind on Me and fight! I shall be the Will behind your will; the eye behind your eye; the brain within your brain; the breath within your breath. The fight is mine, the might is mine, the trials and triumphs are mine; the fruits of victory are mine; the humiliation of defeat is mine; you are I and I am you." That is the consummation of dhyaana---identity, the negation of difference. The Compassionate One knows best what you need Maam anusmara---with Me in memory ever! Do not distinguish this task as bhajan, this task as bhojan (eating), this other task as puujan (adoration of God); all acts are puujan, for, food is given by Him, eaten by Him, for His sake, to yield strength for His work. Each moment is worth while, for He gives it, He uses it, He fills it, He fashions it, He fulfils it. When He is fused with every breath, you can achieve the sovereign task of merging in Him. You have the might; the Aathma cannot be gained by the weak, so long as the source of might is not in you, is not all you, so long you are a weakling unfit for the supremest adventure. Maam anusmara---the smarana, remembrance, can become established only when you are free from the shackles of spite and envy. An-asuya---with no trace of pride or envy, malice or hate, egoism or conceit---that is the way to keep the heart clean for God to install Himself. Sorrow affects you because you feel you deserved joy and did not acquire it; but, there is one impartial distributor of joy and sorrow, who gives you what you need, rather than what you desire. You may need the tonic of tragedy to set you on the road to recovery. The Compassionate One, the Eternal All-knowing God, He knows best. Welcome the tragedy and fight your way through, with the armour of

the Memory Divine. As all
 rivers hurry towards the sea, let all your imaginings wend their way
 to God. The Play is His; the
 role is His Gift; the lines are written by Him; He decides the dress and
 decoration, the gesture
 and the tone, the entrance and the exit. You have to act well the part
 and receive His approbation,
 when the curtain falls. Earn by your efficiency and enthusiasm the
 right to play higher and higher
 roles---that is the meaning and purpose of life.
 The way to pronounce the **Pranava, Om**
 Do not get too much attached 'to the world, and too involved in its
 tangles. Keep your emotions
 always within hold. The waves agitate only the upper layers of the
 sea; down below it is calm. So
 too, when you sink into your depths, you must be free from the
 agitation of the waves. Know
 most things are of no lasting value and can therefore be brushed
 aside; hold fast to the solid
 substance only. Use your discrimination to discover which things are
 lumber, and which are
 treasure.
 The **Pranava japa** (the recitation of **Om** and the contemplation of
 that mystic syllable) will help
 to calm the roaring waves. **Om** is the sum of all the teachings in the
Vedhas about Godhead and
 of all the systems of adoring the Godhead; **Om ithi ekaaksharam**
 Brahma---**Om**, that one syllable
 is Brahman! **Om** is a composite of three sounds A (**aa**) arising from
 the region of the navel, **U**
 (**oo**) flowing through the throat and tongue and **M** (**mm**) ending up at
 the closed lip. It has to be
 pronounced rising in a crescendo as slowly as possible, and as slowly
 coming down, until after
 them there will be the echo of the silence reverberating in the cavity
 of the heart. Do not take it
 in two stages, arguing that your breath will not hold so long.
 Persevere, until you are able to be
 stirred by the upward sweep and the downward curve and the silent
 sequel. These represent the
 waking, dreaming and sleeping, and the fourth, beyond the three
 stages. It represents also the
 flower of one's individuality growing into a fruit and filling itself with
 sweet juice out of its own
 inner essence, and then the final release from the tree.
Prashanthi Nilayam, 9-6-1970
 To develop the taste for liberation, **Naamasmarana**, or rolling the
 sweet Name of the Lord, saturated with sugar of His splendour on
 the tongue and in the mind, is the best course. This is an exercise
 that can be practised at all times and places by all, irrespective of
 creed or caste or sex or age or economic and social status. It will
 keep you in constant touch with the Infinite and so, it will transmit

to you something of the Wisdom and Power of the Infinite.
Sathya Sai Baba
 14. Objective, not object
 THERE is need for a Guru, some one who can guide and lead, who has
 covered the road and
 knows its **ups** and downs. You may have the lamp, wick and oil; but,
 someone must light it. there
 may be some convolute drawn on the board, but, some one who
 knows that it is the letter **G**, the
 letter **Q** and the letter **D** must teach the child to identify them as **Lee**, **O**
 and **Dee**. That is enough,
 some one must tell him that it has to be read, not as **leeodee**, but as
 God, and that the sound God
 represents the **concretised** Divine principle that is immanent in the
 Universe, that moves the dew
 to drop, the lotus to bloom, the butterfly to flit and the sun to rise,
 that is all the power, all the
 wisdom, all the love, all the miracle that ever was, is and will be.
 Those who teach about Nature and its laws, matter and its properties,
 forces and their pulls, teach
 to bind, not to liberate; it is a burden, not bliss. It provides a stone
 boat for you to cross the sea,
 with waves of grief and crests of joy. It cannot float you along; it is
 certain to sink. What you
 need to cross the sea is the bark of **bhakthi**, of assurance of Grace, of
 surrender to His Will.
 Throw off all burdens, become light, and you can trip across, with one
 step on one crest and
 another on the next. God will take you through. You have no need to
 bother at all. For when He
 does everything, who is concerned about what?
 Love alone can alleviate anxiety
 The spark of Love in you has to be cherished and fed so that it may
 reach God; then, every being
 will be God, every act will be Divine; every reaction you get from the
 outside world will be
 charged with **Prema** and sweetened with that nectar. You love the
 God in all beings and the God
 in all beings responds with love. Love God, though tribulation may be
 your lot, love Him though
 you are refused and rebuked; for, it is only in the crucible of travail
 that the metal is purified and
 cleared of blemish. Adoration of God has to be through one name and
 one form; but, that should
 not limit your loyalty to that particular province only.
 The dominion of God is **horizonless**; it envelops space and even
 beyond it. So do not allow the
 needs of worship or **puuja** to put blinkers on your eye. Do not hate
 other names or other forms of
 the same Supra-Cosmic Magnificence, the **Purushottama**. For, hate
 breeds fear, hate is the
 seedbed of anxiety, scandal and falsehood. It drains your mind of

peace. You may have light
without oil, fire without smoke, breeze without a bearer fanning you,
a chillness in the air of your
room in the sizzling heat of summer---but, unless you are at peace
with yourselves and with
those around you, your pulse will be quick and your blood will be
racing in rage and rancour.
Love alone can alleviate anxiety and allay fear.
Nature is the vesture of God; immortality has put on the raiment of
death; old age is latent in the
new born child; darkness is sleeping in the womb of light and light is
latent in the night. Reality
is the basis, the unrecognised basis, of all this glamour and glitter of
Appearance. The ocean of
purity from which the nectar of immortality was churned threw forth
the poison of **Haalahaala**,
which threatened to destroy the three worlds.
Develop a due sense of values
Develop a sense of proportion, a due sense of values. Love the things
of the world with the love
that is their due, and not more. **Suka**, the purest of the sages and the
wisest, was teaching a
number of disciples including the wise emperor, **Janaka**. One day,
Suka started his discourse late,
for, **Janaka** had not yet come. The others resented the extra
attachment that **Suka** bestowed on
Janaka; they ascribed it to the fact that he was emperor of the realm;
they felt that their Guru was
unfortunately moved by these mundane considerations. **Suka** knew
how their imagination was
weaving falsehoods and prejudices. So, he derided to exercise this
envy from their hearts.
After **Janaka** came and the discourse lasted for some time, **Suka** so
managed with his mystic
powers that they could see in the far distance, near the horizon, the
City of **Mithila**, the capital of
the empire, caught in flames and crumbling in the conflagration. The
disciples were listening to
Aathmabodha, the lesson that the **Aathma** alone is real and that all
else is appearance, imposed
on the **Aathma**, by the fog of illusion and ignorance. Every other
disciple ran off, leaving the
class and the preceptor, each to his own cell, afraid that the oncoming
fire will burn his clothes or
books. But, **Janaka** whose capital city was being reduced to ashes sat
unmoved for he knew that
what was being consumed by fire was only appearance' and not
reality'. **Suka** himself asked
Janaka to go and assess the damage and try to save what can be
saved from the fire. But **Janaka**
replied that his treasure was the **jnaana** he was getting from his
master and that he was

unconcerned about the objective world, approachable by external
instruments of knowledge. At
this, **Suka** revealed that the fire was a make-believe created by him to
tell others the depth of real
scholarship earned by **Janaka**, in contrast to their superficial
learning.
There is nothing more precious than **Prema**
That was the type of Guru, that was the type of **sishya** (disciple)
which was acclaimed as the
standard by ancient India. Now, you know why India had such glory
in the past, as the preceptor
of hungry mankind. The role is once again being thrust on her and her
sons have to get ready to
prove by example that the ancient lessons can never become out-
dated! The **Aathma**, when it is
believed is in the core of every one, will produce sympathetic
vibrations in you, so that when the
other is happy, you are happy and when he is in misery, you feel it to
the same extent. That is
Prema, love at its highest and sincerest.
This **Prema**, when you cultivate it, will remove the weeds of anger
and of malice. It will blossom
into peace and calm. My teaching is **prema**, my message is **prema**,
my activity is **prema**, my way
of living is **prema**. There is nothing more precious than love, within
human grasp.
A word spoken in love is balm to the tired feet. You come to
Prashaanthi Nilayam, by road, rail
or bus; you walk into the garden, exhausted and eager. I ask from the
verandah, "Q, when did
you arrive?" Others may doubt, why is **Baaba** asking this question?
Does he not know? Surely,
he must be knowing all about him and us. Why then this query? But
you, to whom this question
is put, you are elated that "**Baaba** spoke to me, as soon as I walked
in!" I seek to give you joy and
so, though I know, I ask such questions; if I do not ask, but keep quiet,
you feel forlorn and
frustrated, don't you?
You know that I am asking you, not for the sake of the answer which I
am already aware of, but
for the sake of the satisfaction my words give you. So also, I may ask,
"How are you?" though I
know that you are well and that is why you could come or that you
are unwell and that is the
very reason that has brought you to me! This is the **Maayaashakthi**,
the spirit that charms; if it
speaks, if it casts its eye, if it does something, we derive pleasure
thereby! It is **Yogamaaya**,
which makes you happy when I accost you or talk to you or do
something to you.
Try to sense the commands of God

Do not entangle yourselves in inquiries about the caste, creed, custom and convictions of others
whom you may meet in the **Nilayam** or on your way to this place and back. It is not a profitable
habit. Look to your aim and your gains. Leave the rest alone. Let each one seek the fulfilment of
his desire and leave it to Me to correct their course. Give up this search among others, among the
objects of the outer world for peace and joy, satisfaction and wisdom. Develop the inner eye, not the exterior sight. Try to sense the commands of God, which will set
your feet on the path of silence and steady **saadhana**. Grow in faith; that will make you an iron
ball that cannot be lifted by any gust of wind. So too, be so firmly fixed in faith that a gust of
grief or a puff of pain cannot agitate you and make you lose hold of God.

There are some who worship my picture with great gusto, but, if the buffalo which was yielding
two seers of milk per day starts giving one, they attribute it to the picture and the **puuja**, and they
turn the picture to the wall and rue the day when they brought it home! Some who have been
coming to me since fifteen or ten years have not yet invested deep devotion in their hearts, and
so, are liable to fits of disbelief! How can you get Me on the film, if you turn the lens towards the
world and click? Focus the heart correctly and click the switch of intelligence; that is the way of
getting a clear picture of mine imprinted in your heart. Mere formal worship cannot please God
The **Kannada** saint, **Basavanna**, sang that God is won, neither by **Naadha** (melody) nor by **Vedha**
(knowledge), but by **Bhakthi** (devotion, dedication). The devotee decides the Form which God
takes, in order to install Himself in the heart that is cleansed by devotion. Mere formal worship
or mumbling of hymns or mechanical routine performance of rituals cannot induce God to reside
in the heart. Such a heart is encumbered by trivia, by lumber, by cobwebs and impediments. I am
not enamoured of the devotion that desires to show off, to impress others of its depth! I do not
appreciate **Aadambara-bhakthi** (pompous parading of devotion); I appreciate **Aanandha-bhakthi**
(devotion that is too deep for words and too intense to care for publicity).

A letter on some scrap scribbled over in illegible style carrying some absurd bit of information
will be carried by mail and will be delivered at the address with care and exactitude, provided it
has the exact stamp fixed on it: A letter on costly note-paper carrying

exquisite calligraphy and
florid with a weighty message, worth its weight in gold, will lie neglected and condemned, if it
has not affixed on it the stamp, which the postal regulation requires! The stamp of **Bhakthi** is
what makes the prayer reach the destination, God; not the festoons, the fanfare, the heap of
flowers or the festive nature of the feast-offerings. The simple sincere heart is the stamp, which
makes the prayer travel fast. Do not cast mud on the reputation of others
Do not bewail and say, "I love God but He does not reciprocate." God resounds, reacts, reflects.
He gives you back ten times the love that you offer Him. Yearn, dedicate, surrender. Keep
steadily on, do not move forward two steps today and retrace them tomorrow. The ants, poor
little weak things, they move one behind the other in an unbroken stream, conscious of the goal
and of nothing else, overcoming obstacles that come in the way. Ridicule and contempt must be met with joyous unconcern. Even **Avathaars** have not been free
from such feeble tactics from small men. Krishna was scandalised as a thief who killed
Sathraajith and stole the **Shymanthaka** gem, which **Sathraajith** wore, while out hunting in the
forest! He set out to prove the **traducers** wrong! He found that he had been slain by a lion and
that the gem was in the cave of a bear (**Jaambavaan**) which had tied it up above the cradle of the
tiny child-bear so that it may watch its brilliance and play! Do not yield to the temptation to cast
mud on the reputation of others; it is a heinous pastime, fraught with disaster. Keep your tongue
sweet, and innocent of slander.

I am not also enamoured of scholarship or of boasts that one has read the **Geetha** a hundred times
or the **Bhaagavatha** a score of times. Observing in daily practice one verse is far more important
for progress. The barber can shave off the hair on the head for a few paise and the ochre robe is
easy to procure and wear. There are some who revel in what they call **Sahasranaamarchana** or
Laksha archana---adoring me, pronouncing 1008 names or even a hundred thousand names!
Calling out with sincere yearning once---that is enough to win Grace. I find some people
breaking coconuts before the **Nilayam**, disturbing the silence by the bang! I do not know what
benefit they get, except getting the coconut for the chutney they make for lunch!

Foster, feed and fertilise Dharma

I have come for "Dharmasamsthaapanaarthaaya"---for the restoration of Dharma---the Right that sustains the earth, that ensures peace among men and among the nations. Live in Dharma, promote Dharma by your acts, thoughts and words--that is the puuja I appreciate, for that is paying reverence to the task which I have set before Myself. Foster Dharma, feed Dharma, fertilise Dharma, encourage Dharma---it is My Work and I will be pleased.

When you meet each other, do not shout Hello! Or Bye-bye, or some silly chatter. Let the moment of meeting be sanctified by the remembrance of God; say, Raam Raam or Ore, or Hari

Ore, or Sai Raam. What you call etiquette is only 'a ticket' to barbarism; you pronounce goodbye, as if it was the Thelugu word "guddi-abbai," meaning "a blind boy!" How can mere chatter

lead you to the bliss you seek? How can the mirage quench one's thirst? Its waters arise from no mountain range nor do they fall into any sea!

Since I have the responsibility to correct you and lead you into the right path, I advise you against 'the evil of the eye;' do not relish ugly, vulgar, demeaning, degrading sights, sights such as the horrid film posters that are paraded at all city squares to draw you away into vice and crime. You must also avoid the 'evil of the ear;' relishing scandal, blasphemy, tidings of hate and greed, talk by the godless and the wicked, who have no love in their hearts and brotherliness in their deeds.

Keep away from all evils to succeed in dhyaana Be guarded against the evil of the tongue, evil of the mind, 'and 'evil of the hand'---that is to say, desist from words that injure another's reputation, harm his interests, and cause another pain; desist from evil emotions and passions; keep away from bad deeds. It is only when these evils are absent that Dhyaana on your Ideal can succeed. Any trace of these will tarnish the mind and create turmoil and turbulence.

Do all acts as offerings to God; do not classify some as "my work" and some as "His work." All work is His; He inspires, He helps, He executes, He enjoys, He is pleased, He reaps, He sowed.

He alone exists, for, all this manifoldness is but He, seen through the mirror of Nature!

Everything is for the attainment of the Supreme to be utilised for that high purpose. Nothing is to be used as itself, for itself. For Sai Bhakthas, this is the only proper way of life. No

padhaartham (no selfish object); all paraartham (only selfless objectives). And, the objective is

Realising the Reality, that is, the Aathma, God!

Prashanthi Nilayam, Guru Pournami, 18-7-1970

15. Guru God

GURU POURNAMI is sacred for many reasons: this day; the seeker who suffers from

identification with the false objective world is initiated into the reality of the 'unseen motivator'

within him; this day; those who have no urge to tread the spiritual path are inspired to seek the

bliss which that path will confer; this day, aspirants are helped to achieve the consciousness of

the One, which is known by many Names and through many Forms, in various languages and

lands. With the rise of the Sun, the world is bathed in light and heat.

So too, with the oncoming

of Guru pournami the human heart is bathed in peace and security.

Guru pournami is not just

one day in the year, marked out in the calendar. It is all days when the Mind of Man (whose

presiding deity is the Moon) becomes full of pleasant coolness, fully illumined with the light

from the Sun, (intelligence, discrimination).

The contemplation of death is the very foundation of spiritual discipline. Without it, man is

certain to fall into falsehood, pursuing the objects of sense-pleasure, and trying to accumulate

material, worldly riches. Death is no ominous calamity; it is a step into the auspicious brightness

beyond. It is inescapable; it cannot be bribed away, adjourned by certificates of good conduct, or

testimonials from the great. Once born, death is the inevitable end.

But, it is possible to escape

birth and thereby, escape death. For, birth is the consequence of karma. Do Karma which breeds

no consequence, no after-effects which have to be lived through---and you need not be born

again. Engage in activity, as duty; or engage in activity, as 'offering of worship to God'---then,

such activity will breed no after-effects. This problem of escaping death, achieving immortality,

Amrithathwam, is the very core of inquiry.

Guru scatters darkness through light

When acts are done as offering to God, one will not be elated at success or disheartened by

failure, for, He prompts, He helps, He grants joy or grief as He wills, as He cares. The doer will

have no attachment to the fruit of the deed; so, he will not be bound to its consequence; it will

leave no trace on his personality which will shape him beyond death.

Gu means darkness and ru means light. Guru scatters darkness

through light; he imparts wisdom
 which roots out ignorance. Render unto him as much homage as he
 deserves, but, not more. You
 repeat the **shloka**
 Guru Brahma **gurur Vishnuh**,
Gurur dhevo Maheswarah
Gurussaakshaath Parabrahma
Thasmai Shri Gurave namah
 which is usually interpreted as indicating that the Guru is Brahma,
 Vishnu and **Maheshwara** and
 that he is the visible **Parabrahma**. But, it is capable of a nobler
 interpretation: "Brahma is the
 Guru, Vishnu is the Guru, **Maheshwara** is the Guru, really
Parabrahma is the Guru."
 Do not seek human Gurus, however great their reputation. They are
 not **gu (gunaatheetha--**
 beyond the **Gunas**); they are bound by the qualities they have
 developed. They are not **ru**
 (beyond Form); they are still in need of Form, so that they may
 conceive of Reality. Themselves
 limited, how can they communicate to you the Unlimited? Pray to the
 God within you, the
Maheshwara, the Vishnu, the Brahma, or **Parabrahma** Principle to
 reveal Itself. Accept that as the
 Guru and you will be illumined.
 Subordinate the mind to the pure intelligence
 When the Guru is himself struggling in the dark, how can he lead
 others on? When he is himself
 a beggar, in search of moneyed men, how can he be free and strict as
 a teacher? When **moha**
 (infatuation) predominates, **moksha** is a will-o'-the-wisp. You may
 eat a tiny grain of sugar like
 an ant and be contented with the gain; but, you must grow into an
 elephant that will eat with
 relish a whole bundle of sugar-cane! The **Gaayathri manthra** is a
 prayer for the progressive
 upsurge of intelligence so that Truth may be grasped by the seeker.
 Subordinate the mind to the
 pure intelligence which is but a reflection of the God within. Then,
 you have the Guru of Gurus,
 as Guide.
Prashanthi Nilayam; 18-7-1970
 16. Labels are libels
 GURU **POORNIMA** is sacred for many reasons: this day, the seeker
 who suffers from the
 delusion that the objective world is as real as himself is guided into
 the Truth; this day, those
 who have not felt the urge to explore the Reality are inspired to seek
 the spring of Bliss inside
 them; this day, disciples offer gratitude at the feet of the preceptor for
 the gift of light; this day,
 pilgrims to the Lotus Feet of God study the guide books and the maps.

When the Sun rises, the
 world is blessed with heat and light. When the Guru blesses, the pupil
 gets peace and joy. Guru
Poornima is not over when it becomes tomorrow. It is not a date
 marked in the calendar. It is all
 days when the Mind of Man, whose presiding deity is the Moon, is
Poorna (Full), with cool
 refreshing rays, which it receives, in the first instance, from the Sun
 (Intelligence). The mind
 must derive illumination from the intellect, the discriminative faculty,
 and not from the senses,
 which are the deluding forces. When sensual desire tarnishes the
 Mind, it cannot earn peace and
 joy.
 Do not cultivate too much attachment to things of the world, which
 appeal to carnal desires and
 sensual thirsts. A moment comes when you have to depart empty
 handed, leaving all that you
 have laboriously collected. and proudly called your own. Persons who
 live in the **Prashanthi**
Nilayam as well as those who come here for short stay have dozens
 of bags, boxes and bundles,
 vessels of various sizes in plenty---in fact, a truck load of pots and
 pans. But, look at the
 American **saadhaks** who are here. They have come across the oceans
 or the continents,
 thousands of miles, with a bag, a rug and a can. You spend most of
 your time worrying about the
 goods you pile around yourself.
 The five points of spiritual discipline
 I am insisting on five points of discipline for the permanent residents
 of **Prashanthi Nilayam**. I
 shall tell you about them, for your homes and your villages have to be
 transformed into
Prashanthi Nilayams. They are:
 (1) Silence. This is the first step in **saadhana**; it makes the other steps
 easy. It promotes **selfcontrol**;
 it lessens chances of anger, hate, malice, greed, pride. Besides, you
 can hear His
 Footsteps, only when silence reigns in the mind.
 (2) Cleanliness: It is the doorway to Godliness. Inner and outer
 cleanliness are essential, if you
 desire to install God in your heart.
 (3) Service: Service saves you from the agony you get when another
 suffers; it broadens your
 vision, widens your awareness, deepens your compassion. All waves
 are on the same sea, from
 the same sea, merge in the same sea. **Seva** teaches you to be firm in
 this knowledge.
 (4) Love: Do not calculate or weigh the reaction, result or reward.
 Love calls; love responds.
 Love is God, live in Love.

(5) **Hatelessness: Adhweshtaa Sarva Bhoothanaam**--No being is to be looked down upon as secondary, inferior, unimportant, or expendable. Each has its allotted role in the drama designed by the Almighty. Do not slight, insult or injure any being; for, He is in every being and your slight becomes a sacrilege.

You are deriving exaltation, while worshipping a carved stone idol in the temple. How much more exalted you should be, while worshipping the self-same God, residing in the temple-hearts of the men and women around you! And, not merely in the human frames; in every bird, beast, tree, pebble and speck of dust! **Eknaath**, the **Maharaashtra** Saint, had that Vision.

Riches are hindrances to realise the Truth
The Grace of God cannot be won by mere repetition of His glories; utter the name of God, with its halo of meaning clear in the mind and soaking into your acts and feelings. The Americans who sang **bhajans** now paid attention to the **raaga** and **thaala** (the tune and the time); they have also learnt the meaning of each song and they sing from the heart. So they respect the **bhaava** also. Thus **bhaa(va)**, **raa(ga)**, **thaa(la)**---**Bhaaraatha**---entitles them to be called **Bhaaraatheeyas**!

The culture of **Bhaaraatha** is built on **rathi** (attachment) to **Bhagavaan**; they have that too, and so, their claims are stronger.

The Guru reminds the pupil of the inevitability of death and the transitory nature of existence upon the earth. When **Yaajnavalkya** resolved to go into the forest for a life of asceticism, he called his two wives before him and proposed to divide the riches he had earned between them.

Before accepting her share, **Maithreyi** asked her husband whether the riches will help her to realise the Truth and achieve Immortality. When she was told that they were hindrances and not helps, she refused to be burdened. **Nachikethas** refused the gift of empire, affluence, and years of healthy life. **Prahladha** taught the same lesson to his playmates. Buddha sought to solve the mystery of suffering; renunciation of attachment was the first step in the **saadhana** he undertook.

Showing off your devotion demeans Divinity
They had implicit faith in the existence of God; their lives revolved on the axis of that faith. But, now, people flaunt their faithlessness; they shout that there is no God, for, they have not found Him during their search. Now, the word God gained currency, because of the existence of God.

A word emerges from the tongues of people in order to indicate an object or an idea, which they have **cognised**. A non-existent entity will not have a label to identify it! Words indicating nonexistent things like 'sky-flower,' 'barren mother,' 'hare-horn,' are only compound words. The words sky and flower are separate and the absurdity arises only when they are compounded together so too the words, barren and mother, and the words, hare and horn.

Every word expresses an experience; every experience is the consequence of a desire; every desire is the progeny of the impact of an object on the senses; the objective world is the superimposition of diversity on the One; this superimposition is **maayaa**; **maayaa** is owned and acknowledged as 'mine'---'mama, maya'---by the Lord. It is a manifestation of **Leela** (Divine Sport, Artfulness), the expression of the upsurge of ego in the Absolute! The Guru teaches you this and tells you how to rend the veil of **maayaa**.

Man, who is basically akin to the beasts, can roam in either of two jungles: the non-**Vedhic** and the **Vedhic**. In the non-**Vedhic**, life is nourished by the living; wildness is rampant; the teachers are enmeshed in tawdry tangles; they are keen to put their long hands in your purse, rather than watch your heart or mind; they are interested more in your fortune than in your fate. In the **Vedhic** jungle, calm and quiet prevail. Leonine majesty in the form of realised souls resides joyously therein. The silence filters into the heart and all mysteries are clear.

Be simple and sincere. It is sheer waste of money to burden the pictures and idols in the shrines and altars of your homes with a weight of garlands, and to parade costly utensils and vessels and offerings, to show off your devotion. This is deception; it demeans Divinity, imputing to it the desire for pomp and publicity. I ask only for purity of heart, to shower Grace. Do not posit distance between you and Me; do not interpose the formalities of the Guru-**sishtya** (**Preceptordisciple**) relationship, or even the altitudinal distinctions of the God-Devotee relationship, between you and Me. I am neither Guru nor God; I am You; You are I; that is the Truth. There is no distinction. That which appears so is the delusion. You are waves; I am the Ocean. Know this and be free, be Divine.

Guru **Poornima** Festival, **Prashaanthi Nilayam**, 19-7-1970
A strong Will is the best tonic, the will becomes strong when you

know that you are a child of immortality or a person who has earned the Grace of the Lord.

Sathya Sai Baaba

17. A prize to the prize-giver

THE College is celebrating its First Annual Day today. It is now a year-old baby. A baby that

has grown one year is more difficult to manage than a new-born child! For, it starts to toddle around and is subject to slips, falls, and straying into danger spots and accidents! The mother,

aayahs and nurses have therefore to be more vigilant hereafter. The child may wander on to the

road, and get hit by scooters, cycles, cars and trucks. So too, this College may meet all kinds of distractions and diversions, like envy; pride, prejudice, which will ruin its health. The Mother

(The Managing Committee), the **Aayah** (The Principal) and the Nurses (The pupils) have to be

extra careful, for, any negligence on their part, any licence, will mar the future of this Institution.

They have to serve the College in full **co**-operation with each other and with a sincere desire to build up fine traditions.

The **Himaalayas**, which form the bastion of **Bhaarath**, are symbols of its might and majesty; they

remind us of the purity that we should develop in ourselves; they teach us that we should be as

firm, as unshaken as the snow-clad peaks, as unaffected by the noise and turmoil of the bazaars

of mankind. The **Ganga** that originates from these ranges is the symbol of the rectitude that is the

basis of Indian culture. The **Yamuna**, which also rises in the **Himaalayas**, is the symbol for the

sense of justice, that is a valuable element in its make-up; the **Saraswathi** is the symbol of the

sincerity that is the very basis of spiritual discipline, recommended in the scriptures. The

Saraswathi is the subterranean river that joins the **Ganga** and **Yamuna** at **Prayaag**. **Bhaaratheeya**

culture will remain strong and sustaining so long as the **Ganga** flows. Even if the **Ganga** dries,

the culture will remain fresh and fulfilling. For, the world needs it and it is charged with eternal values.

Character is more precious than wealth

Children of **Bhaarath** have a great responsibility cast upon them. The wish to develop faith in the

culture and encourage its practice arose in Me recently and I felt that students have to be the

pioneers in this **renascence**. So, this College was founded and is being run on proper lines. Special

emphasis is laid here on the fostering of character, which is more

precious than wealth or

physical strength or skill or scholarship. You may have millions; but that will not ensure mental

peace. You may have strong physique; but, ask the sturdy men in the entourage of the Governor

who is here whether they have mental peace. They will reply, no.

We are also giving in this College instruction on the fundamental principles of all faiths, from

the sacred books, like the **Geetha**, the **Quoran**, the Bible, the **Dhammapadha**. The feast of

Aanandha that is thus provided to the young minds is being relished with great satisfaction. This

evening, the students are putting on stage a play from the

Mahaabhaaratha, named, Krishna

Rayabara, the "Peace Mission of Krishna," written, taught and directed by Me, instilling in

them, as well as those who witness the play, the great lesson that joy is the: interval between one

stage of grief and another! The grief of exile was followed by the triumph on the battlefield and

that was overshadowed by the heart-rending grief of **Dhroupadhi**, at the slaughter of her five

children by the vengeful **Aswatthaama**, son of the Brahmin

Preceptor, who taught the **Paandavas**

the art of archery. This is the theme of the play.

Peace springs from the heart within

Endurance, with joyful resignation, of the **ups** and downs of life is the royal road to peace. Every

one craves **Sukha** and **Shaanthi** (happiness and peace); but there is no one to instruct youth how

to win them. The **Raamaayana** and the **Mahaabhaaratha** are reservoirs of knowledge for the

seekers of peace. They are replete with examples and precepts which are inspiring and timely.

By taking the teachings to heart purity can be attained. The pure heart directed towards God and

reflecting His Image is indeed Heaven, **Vaikuntha** or **Kailaasha**.

It is a national disgrace if the sons and daughters of India (which was for centuries the Light of

Asia and the Guru of the West) grope in the dark, blinded by the scintillations of the scientific

inventions of the West. But Peace does not drop from outer space! It springs from the heart within.

College education gives you the chance to earn a few rupees and live thereupon. But, unless it

destroys certain illusions that are nourished by the common level of mankind, your lives will not

be happy. One illusion which is basically undesirable is: living under the impression that you are

the body and that you are destroyed with the death of the body.

Another illusion is happiness

consists in accumulating money or knowledge or comforts or reputation. Trying to be happy through such accumulation is like getting into the Madras Bus and hoping to reach **Bangalore**.

What is happiness? It is the state of mind, which is unaffected by fortune, good or bad. By systematic education, the mind can attain that state. If activity is done as worship, then, the mind will be steady and free from anxiety.

Mind control is the fundamental need of everyone

The Governor of **Mysore** was saying just now that students must keep away from the controversies of politics and not get distracted from studies by them. I advise you to concentrate on study; for, politics at present and perhaps always is a sordid game, where passions run high and prejudices are cultivated, as a respectable policy! **Raajakeeya** is the word in **Thelugu** for politics; but, it is more correctly described as **Raaja-kayya, kayya** meaning "factional right!" You must all learn to become a new type of leaders, leaders who have passed through the crucible of **Seva** (selfless service) as **Saadhana**; leaders who have passed through school and college and mastered the problems of the present and future, in the light of the past; leaders who appreciate the traditions and culture of this country.

This is the job for which you have to prepare yourself. The **Thelugu** word for job is **Udhhyoga**.

Mark the word **Udh-yoga**; '**ud**' means upward, rising, emergent. So, it is the progress in yoga that defines the nature and purpose of the job. And, what is yoga? Yoga is, as **Pathanjali** says, **chiththa vriththi nirodhah**---the control of the agitations and anxieties and fears of the mind. The people in charge of administration are devising various controls and conducting propaganda for **popularising** them. They have Food Control, Gold Control, Birth Control and various other plans, but, the most fundamental thing needed, namely, Mind Control is absent! You may sit in an air-cooled room, but if your mind is agitated by anger, envy, greed or fear, you will find the room pretty hot.

Dress should be decent, not outlandish

Education must also remove hatred between the pilgrims on the various roads to God. There is only one God, one Goal, one Law, one Religion and one Reason. You have come to **Kadugodi**, from a hundred different villages and towns, but you have all come to have **darshan** of one **Swaami (Baaba)**.

This College will pay attention to providing a complete education, namely, Karma **maarga**, Dharma **maarga** and Brahma **maarga** (path of dedicated action, of righteousness and of spirituality), all three. You may continue in this College or join some other College later on or go home after finishing your studies, but, wherever you are, you must shine forth as recipients of this special attention. You are sure to inspire others by your example of integrity, sincerity and spiritual yearning. **Dr. Gokak** mentioned externals of modern living like foppish shirts and **sidebums**. Yes; I like simplicity, I like dress that will not discourage people from approaching you for a kind word, a bit of service, a helping hand. It must be clean and decent; not outlandish and queer. It should not be worn to attract attention.

Just as you desire to wear clean comfortable clothes for the body, desire also clean consoling exercises for the mind, like **japam, dhyaanam** (repetition of holy word and meditation), **etc.** Use the eyes to watch wholesome things, the feet to proceed to the House of God, the hands to serve the embodiments of God moving around you as men, the tongue to soothe pain, praise virtue, and glorify God. Do not use the eye to **vulgarise** your brain, the feet to stand in queue for deleterious films. You saw now **Suddhir**, the blind boy, carrying away a number of prizes for his **pre**-eminence in studies and in general performance at College. Blindness has deprived him of one route towards degeneration. Of course, I do not say that one should lose his eyes in order to be perfect. The greater heroism is to have eyes and not use them for one's downfall.

The fault for students vagaries lies with elders

The arrangements for the College Day were all made by the boys themselves; they have been at it for days; and, today, they have not had a moment's rest; though I asked them to take an hour off for lunch, they said, they would much rather finish the decoration on the dais and keep the area clean and charming. Boys are really good, willing to do their duty and shine well in studies as well as in the field of service. The fault, for their vagaries and waywardness and for their occasional sprees of indiscipline, lies with the elders who set before them poor examples of truth and self-control. Urged on by the atmosphere of false values and fake activities, they become infected. The boys of this College will exercise a healthy influence on their kith and kin, as well

as on the villages to which they belong. The towns have become, as a result of the incompetence and intrigues of elders, **hotbeds** of restlessness; that is why this College has been established in rural surroundings.

Character is the most precious gift of education. I consider gratitude as the chief component; gratitude above all, to the parents, for this gift of life. Revere the parents, who are sacrificing their comforts in order to give you this College education. If any parent bewails, "I sent my son to **Sai Baaba** College and, he has turned against me, he has no respect for my wishes, he is as good as lost to me," it will cause the College great grief. If on the other hand the parent says, "I sent my son to **Sai Baaba**'s College and my son is now so obedient, so willing, so eager to respect my least wish; of course, my wish is ever his prosperity. But, yet, previously he used to grumble a lot, and do things under protest and in a half-hearted way," this will be the prize you give to the College.

You got prizes today from the College for proficiency in sports, studies, elocution, essay writing, **etc.** You must give the College a prize, and do you know what that is? When your parents shed tears of joy when they see you healthy, happy and good, that is the prize the College gets, leading useful honourable lives, they are full of joy. That joy is the prize you give your College!

Kaadugodi 23-7-1970

Medicine and **hospitalisation** are for those who doubt and hesitate and argue about this doctor being more efficient than the other, this drug being more powerful than the rest. For those who rely on the Supreme Doctor, His Name is enough drug.

Sathya Sai Baaba

18. The Arjuna attitude

ETERNITY extends before man; space too is **horizonless**; but, life is short and very unsure.

Therefore, man has to make the best use of the years allotted to him in this world, and try to become one with the Absolute, so that these entrances and exits may be ended. That is his Dharma, the duty he has to do for himself. Know that Dharma and live according to its dictates--

-that is the meaning and purpose of life.

So, the Almighty who has made creatures evolve unto human beings comes down as Man, whenever that creature forgets or ignores this basic duty to itself. The **Rishis** of India have, through the process of purifying their intuition, discovered this fact and sensed the message that

the Incarnations bring, the **Avathaars** carry. Many times in human history, **Avathaars** have come and awakened man. But, the animal past, and the demonic delusion drag him into the mire, where he foolishly revels in sensual, physical and transient trivialities.

This is a splendid chance to fulfil your human existence. The **Aanandha** (Bliss) that you hope to derive from kith and kin, from wealth and worldly fame, is but a pale shadow of the **Aanandha** that resides in the spring of your heart, where God dwells. Try to contact that spring; go to the very source; be centred in the **Aathma** or; God within. Few seek real **Aanandha**; the many are led away by the pseudo-**aanandha** of the senses, the intellect and the mind. Real **Aanandha** springs only from Truth. And, **Sathya** is the Dharma or duty of each to himself. Seek Truth, serve Truth, be Truth.

Pursuit of property cannot uplift the heart

Truth will reveal itself when the heart is saturated in Love. Man's nature is fundamentally Truth; his breath is fundamentally Love; his blood is fundamentally Tolerance. Falsehood, hatred and faction are characteristics of beastly or demonic natures. They are acquired from society, or ignorance or greed. Today, man is shaped by the head, rather than the heart. It is cleverness that is admired, that pays. But, peace and joy emanate from the heart not the head. The heart teaches compassion, awe, reverence, humility, equanimity, sympathy--- qualities that bind men in love, and turn them towards righteousness and the source and sustenance of the Universe, namely, God. The pursuit of property and possessions cannot uplift the heart into the heights of Bliss.

You are contemporaries of the **Avathaar** come to guard and guide; you have the capacity to catch the message and **canalise** it into action and activity. Make the utmost of this chance.

The Message can be grasped only by those who yearn to know the Duty, to which they have to be loyal. Or else, it will sound hollow and mechanical, like the prattle of a phonograph record.

But, if the heart is ploughed by that yearning and made ready for the seed, the harvest will certainly follow.

Arjuna was the brother-in-law of Krishna; he was a close companion and even a chum of the Lord, for many decades! Krishna, remember, was 84 years old, at the time of the **Kurukshethra** battle, when He served Arjuna as a non-combatant charioteer! But,

yet, it was only on that

battlefield that the Message of the **Bhagavath Geetha** was imparted to him! Why? Arjuna

developed the requisite attitude for the reception and retention of the Message only then.

First Arjuna was puzzled about his duty and was tremendously anxious to get light thrown upon

it. He was torn between two paths, and in spite of all his discrimination and detachment he was at

a loss to discover what his Dharma was. Second, he surrendered his judgement to God, and

declared, out of the deepest recesses of his heart, in indescribable agony, "I am your disciple; I

dedicate my entire being to your Will; tell me what to do and I shall obey."

Every deed must be a step in the pilgrimage to God

Arjuna is also called **Paartha**---a name applicable to all men, for, it is derived from **prithivi**

(earth). It means earthly, earthborn. So, this situation is a reminder to every man on earth. If only

you cultivate a deep yearning for guidance about your appropriate Dharma, and if only you

surrender your will, your intellect, your emotions, your impulses to God, He will lead you to

Himself and endow you with Supreme Bliss.

Thirdly, Arjuna was overcome by Love, though it took on the colour of egoism and delusion. He

felt that it was wrong and useless to kill his kinsmen, to plunge the land in misery, to slaughter

the armies ranged against him. He preferred a life sustained on alms to ruling over an empire

won by the sword. This compassion, though misplaced and based on an unreal sense of values,

had its own appeal, to the Lord, who resolved to transmute it into the renunciation of the

attachment to the deed, and the fruits of the deed.

Every deed must take man nearer the goal; it must be a step in the pilgrimage to God. It must

cleanse the emotions, correct the attitude, clarify the path and **co-**operate in the consummation.

This has to be the constant care and vigilance of every seeker and aspirant to Bliss.

Prashanthi Nilayam, July 1970

Maayaa creates the universe; it spreads before the mind the vast paraphernalia of the objective world. It is a **narthakee** (dancer), an enchantress who entices the intelligence and traps the senses. This **na-rtha-kee** can be subdued by **kee-rtha-na** (mark the change of syllables). **Keerthana** is the concentrated contemplation of the glory of God.

Sathya Sai Baaba

19. **Yaaga** is **Thyaaga**

ERADI told you just now that **Bali Chakravarthi** developed

enormous conceit and as a

consequence, he was punished by God, being trampled by Him into the lower regions. As a

consolation, he was allowed to come up during this Festival and derive happiness, watching the

prosperity of his old realm. Well, conceit is a poisonous weed in any field of activity. **Aham**

(Ego) is the core around which the personality is built. It is the Form, which is essentially

necessary for every embodied being. It is the **Aham**, which every being has to be within,

temporarily, until he is freed. You should not burden yourself with attachment towards property

power or authority. You may have them, on trust, as a sacred responsibility, as a temporary

keeper, but, don't get attached to them, wailing when they melt or hailing when they grow! Of

course, there must be the feeling of **Aham**, or 'I', until, by constant contemplation of the 'I', being

'He', the two merge and there is only We---He and I---at last.

Just consider the word **Aham**! A, (as in Alpha but shorter) is the first letter of the alphabet, the

prime vowel that emanates from the throat, when the mouth is opened; the second sound ham is

produced by the mouth closed sharp and tight. All letters lie in between. The vowels and

consonants that intervene are called A **kshara**---the Indestructible, the Eternal, the Ever-present.

So, **Aham** is the A-**kshara**, the Indestructible Self, that is all this and more. To identify it with

lesser things or smaller conceptions is a sacrilege on its glory. It is due to the delusion that has

overtaken the reason, the will, and the mind stuff that you imagine yourself to be this feeble body

and its appurtenances. Arjuna confessed that he had got rid of that delusion or **moha**. **Nashto**

mohah, he said. "My **moha** or delusion has gone; I have recovered the memory of my reality," he

said.

God can be **concretised** anywhere by sincere prayer

Practise **swa-vimarshana** (self-examination): Who am I? Am I the mind stuff, the will, the

discriminating faculty, the intellect, the senses, the body, the limbs? Realise that you are not any

of these or all of these. You are the breath of God; it is through Him that you are alive, active,

aware. But, when you are asked where God is, you point your finger towards the sky, and say,

"Up above!" "When someone asks you where **Swaami** is, you say,

Upstairs and point towards the

room on the first floor!" You know that I am by your side also.

You remember God when distress assaults you; you forget Him when

you are free from it. You

do not realise that I am everywhere at all times, that God is not confined to the upper regions of

the sky or to one little room where you keep his picture! He can be **concretised** anywhere by

sincere prayer. Pray to Him, one-pointedly, with any Form or Name. He will answer; only, do

not change the name and form, as fancy flits; then, concentration will be impossible. All names

are His; all Forms are His; but, when you are striving to **concretise** Him, it is best to select the

Name and Form that appeal to you most.

Bali was a grandson of **Prahlaadha**, the great **Raakshasa** (demon) devotee of the Lord! **Bali** was

engaged in conquest; commandeering the wealth accumulated by others, exploiting, experiencing

the elation of the satisfied ego, and such other demonic exercises. He had to realise that Divinity

was his reality, that consciousness of that divinity is the **summum** bonum of life, and not eating

and sleeping, earning and spending, saving and scattering.

The master of five elements can tread on all

Onam is not to be celebrated by feasting and fun. It has a deeper significance which has to be

grasped. The **Yaaga** (holy ritual) which **Bali** celebrated attracted God, in the form of **Vaamana**--

"the young wandering student-disciple!" For, **Yaaga** is **Thyaaga** (sacrifice); not the sacrifice of

animals but of one's own encumbrances, including wealth and property. The Lord was so pleased

that He presented Himself before **Bali** and asked for gifts and homage!

Shukraaacharya, the family priest of **Bali**, came in the way, and like all people who stand in the

way of good deeds, he was punished; he lost his one eye! Why should anyone oppose gifts to

God! For, how can you name the giving to the owner what belongs to him as "gift?" He who

thinks that one can give God what does not belong to Him is 'blind,' has no 'vision;' that is what

the experience of **Shukra** teaches.

The Universe is composed of the Five Elements and is cognisable by the five senses of

perception. He who is the Master of the five elements can tread on all. That is what **Vaamana** did

as **Thrivikrama**, when he asked and got from **Bali**, three feet of ground! With one foot, He

measured the entire Earth; with the second, He measured Space. The third He planted on **Bali**'s

head and pressed him into nether regions. One gets the Liberating Wisdom of the Reality

through Grace or Prayer or **Prema** (Love). Here, **Bali** got it through

Grace.

A gift must be made without pride or publicity

You cannot achieve the goal, through good works alone. In Good, there is an extra **0**; a

something that is mere zero) That is to say, the desire which prompts you, the fruit which entices

you, the reputation that **tantalises** you---these are all sheer Zero, a big **0**. Leave it off; then, we

have Good with a zero less, with no self-intruding, that is to say, we have GOD. Desire plus Life,

is Man! Life minus desire is God. **Bali** got blessed, through **Thyaaga** (Renunciation,

Detachment)! He became monarch of the nether regions and God agreed to be his gate-keeper,

guardian and guide! What a blessing!

He had the ambition to become **Indhra**, the God of Gods, the Ruler of Heaven. It is said that

anyone who performs a hundred **Yaagas** in a row, with ceremonial rectitude, will automatically

become **Indhra**. The **Indhra** who is installed thus once is ever reluctant to yield his chair to

another 100-**yaaga** person! So he tries his "worst" to disturb and desecrate the last few of the

hundred, so that no one can complete a century! **Bali** too was within 36 minutes of completing

the hundredth; the crisis of enthroning a **Raakshasa** (Demonic Individual) as God of Gods had to

be averted. And, **Vaamana** arrived on the scene, asking for alms---just three feet of Ground! **0**,

what a foot He grew, in a trice! **Indhra** was saved from becoming an **ex-Indhra**! The 100th **Yaaga**

was abandoned, due to the calamity that happened to the Monarch, his displacement and his

transmutation into a humble servant of God.

Dhaana (Gift) is a meritorious act, if it is rendered to the needy, at the time of need, in a manner

that fulfils the need; it must be made without pride or publicity; without the superior air of the

giver, without rubbing into the mind of the receiver that he is being helped to stand on his own

legs, with no contempt contaminating the mind of the giver. Give, as an act of worship to the

Divine that you wish to adore in the person to whom you are offering what God has given you

for this very purpose! One person in heaven asked an angel how it was that he could get into

Heaven, and sit on the very throne of **Indhra**! When told that his gifts on earth had entitled him to

it, he gifted Heaven itself to that angel; so, he rose up to even higher status, it is said!

Naamasmarana will help to grow detachment and love

The qualities of detachment and love will grow in you, when you stick

to one discipline:

Naamasmarana! Have the name on the tongue, and in the thought, all your waking hours. See every one as the person whose Name you adore; hear all tales told by people around you as tales of His Glory, His **Leda!** Love will remove selfishness and expand your consciousness, through sympathy and compassion.

Today is **Onam**, the great **Kerala** Festival. Have special prayer today: Ask God to develop your sense of detachment; ask Him to put you on the road which leads to self-realisation; ask Him to endow you with light and reason to know and experience the Highest Bliss.

Devotion is not a part-time affair **Thyaagaraaja** was invited by the **Mahaaraaja** of **Thanjaavur**, **Sarfoji Maharaaj**, the descendent of **Shivaaji**, so that he may be loaded with precious gifts (**Nidhi**)! But, the poet-singer-mystic-saint took it as a trial, trying to entice him into error. He asked the question: Is **Nidhi** more valuable as giver of joy, or, is **Sannidhi** (Divine Presence) more useful for the purpose? Of course, the answer was clear. **Thyaagaraaja**'s brother who was counting on the treasure which the

Mahaaraaja will bestow on him grew wild with anger at his refusal to go to the **Durbaar**. He pushed his brother out of doors, and did not allow him to **re-enter**! He threw the idols, which he was worshiping, through which he had realised **Raama** as the indweller of everyone, into the flooded river!

Thukaraam was honoured by the gift of a gorgeous palanquin and caskets of jewels by **Shivaaji**.

But, **Thukaaraam** said, "**Raam!** I will not take my hands from off Your feet, for, I know you are waiting to escape from me, the moment I release the grasp to hold anything other than your Divine Feet."

When **Thyaagaraaja** passed away, his wife kept his head on her lap, and when the saint was calling out "**Raama!**" "**Raama!**" in ecstatic agony three hot tear-drops fell from her eyes, on the face of the dying **Thyaagaraaja**. "**O**, I am the property of **Raama!** But, you are still the property of **Kaama!**" **Thyaagaraaja** exclaimed. Devotion is complete surrender; not a part-time affair or something taken on credit! Every bit has to be earned and deposited; there are no overdrafts.

Grace is won by **Saadhana** and **Sath-sheela** (discipline and good character).

Sublimate the love you have for the pleasures of the world, for the

objects of the world, into

Love for God. Do not waste even a single second, in idle scandal or hollow praise. Bend your head before God, welcoming whatever be His Will, then, you too can have the Lord as your guide and guard.

Prashaanthi Nilayam, 15-8-1970

Cleanse the heart with the water of **prema** and the detergents prayer and contrition, so that the stains of desire might be removed.

Then God will pour His Grace into it. You should give up **loka bhraanthi** and **deha bhraanthi**--- attachment to the external world and towards the body--- if you yearn for God.

There is no use trying to have one foot in one boat and the other foot in another boat.

Sathya Sai Baaba

20. Whom to serve?

TIME flows fast, the physical frame of man deteriorates every second until it disintegrates in

death; the mind that operates in that frame flutters from one desire to another without rest; but,

man does not know, nor does he care to know! He revels in untruth, injustice and unrest. Today, wherever we turn our attention, we find only fear, faction and fury.

On one side, we find

scientists circling in the sky like eagles, and moving under the sea like fish! On the other, we see

the pitiful sight of man struggling upon the hard ground under his feet, not knowing how to live

in Love thereon! He lives in dire distress, in hate and anxiety, daggers drawn, brother against

brother, just for a morsel of food! Unaware of his duty, he pursues ruinous ideals.

Institutions devoted to the service of mankind like the Lions Club and the Rotary Club are

thriving in various countries. I have myself visited some of these in **Kampala, Jamnagar**,

Bombay and other places and noted the enthusiasm of the members.

When you grasp the significance of the word, Service, you will find that it is not so much the service of others, but, service for yourself! Once you feel the distinction that the other person is foreign, then, service

becomes patronage; it loses its savour. It fosters the evil of egotism. The person served also feels hurt, is aware that he is inferior. Such service is quite against the **Saadhana** called **Seva**. Sincerity has disappeared from human affairs. This feeling of superiority and inferiority based on possessions and material consideration has resulted in the unrest that has engulfed this land today. Man is today afraid of himself, he feels that the house in which he lives has no deep foundation and so, it may fall on him any moment. The spiritual is the only strong foundation for the house in which man has to spend his life. When man bases his life on the faith that all are endowed with the same Divine Spark, there will not be fear and hatred any more, in human relations. "Brothers and Sisters!" has become just a conventional form of address when a man gets up to speak; it does not come from the heart. Sincerity has disappeared from human affairs. Mention was made of the poverty and the deficit in food that prevails in this country. There is enough food for all, provided food is conserved by wise consumption by individuals, and by society. More can be produced when people are strengthened by faith in their own resources and capacity. Self-condemnation is the proper tonic for national reconstruction. If only man becomes aware of his potentiality, there is nothing impossible for him. Grace, once gained, can ensure plenty and prosperity. But, it is difficult to arouse a person who is only pretending to sleep; if he is really asleep a touch is enough to awaken him. India is not immersed in sleep; it pretends to sleep! Religion will always bind and not divide. The prime cause for the increasing hatred between man and man, village and village, region and region, is the avarice that has infected the individual. It has destroyed contentment, created factions, brought about splits and multiplied misery all round. Removing the head is not the remedy for headache. Removing religion from the curriculum of life is not the remedy for rivalry between religious communities. Discover the causes for the rivalry and remove them; that is enough. Religion will always bind, it will not divide. It unifies, does not disintegrate. The scientist investigates all that is perceptible by the senses. But, the saint travels beyond the realm of the senses, the intellect and even the imagination, into the regions touched by rarefied

intuition. The **Rotarians** must try to understand both realms and appreciate the value of both disciplines. I would advise you to carry out service programmes in the rural areas in preference to urban. For, they are more in need of sympathy and more capable of appreciating it. Again, I would request you to emphasise self-control and education as more beneficial methods of family planning than the artificial methods now being propagated, for, these methods augur great harm to the moral and physical health of the people. Yoga is defined as **chiththa virthhi nirodha** (the control of the wavering mind). Propagate the yoga philosophy. That will have more lasting and more **farreaching** results on the family than these contrivances. Faith in God has to be implanted in the minds of the children for it is an anchor for the ship of life, when it is tossed about the stormy seas ahead. The epics of India have great examples of faith and fortitude which can attract children and youth. I am glad **Baalavihaars** are also part of the programme of work you have envisaged. Treat it as a valuable limb of your activities. The country will get vast benefit for the small outlay that **Baalavihaars** require. It is good national service, as well as service for the children. Rotary Club, **Ananthapur**, 16-8-1970. There are two things that draw man's mind: **hitha** and **priva**--- the beneficial and the pleasant. Prefer the beneficial to the pleasant, for the pleasant might lead you down the sliding path into the bottomless pit. The true doctor is interested in curing you of all illness and so, he advises **hitha** to restore your health. The Guru is a such a doctor. Obey him, even when his prescription is unpalatable, for, you can be cured only by him. **Sathya Sai Baba** 21. The **Ganga** and the sea ALL around is to be seen living beings who drag out their existence in misery, in spite of agelong effort to earn **Aanandha** (bliss), through many a life. lived in the past. They have not so far succeeded in winning **Aanandha**, because it is only the knowledge of the **Aathma** as their inner

core that can confer lasting Bliss. When sensual desire tarnishes the mind, it cannot have untarnished Bliss. Through virtuous and truthful life, the mind has to be purified, so that the knowledge of the immanence of Aathma in all, is evident for it. It is only when you see yourself in all and all selves in you that Bliss is possible.

The Grace of God cannot be earned by mere recitation of the glories of God. The Name has to be

uttered with its halo of meaning clear in the mind's eye. There must be bhaava, raaga and thaala

(feeling, melody and correct timing) while singing the Name of God.

These Americans who sang bhajans now, paid attention to melody and time, and their keerthan

came from the heart. So, they are true Bhaaratha children, for bhaa, ra and tha signalise bhaava,

maga and thaala! The culture of Bhaaratha emphasises the rathi (attachment) towards

Bhagavaan (God).

God does not inquire whether you lived in caves or ate roots and fruits only; He seeks purity of

heart, achieved by service and surrender---service to man and surrender to His Will. You derive

exaltation by worshipping the sculptor-carved stone idol in the man-made temple; how much

more blissful you should be, worshipping the very God, resident in the temple of the human

bodies around you!

God is the seed of this manifested Universe

Adore the God that is resident in all beings, motivating them and prompting their every activity.

Ekanaatha, the Mahaaraashtra saint, had that vision. He was going on pilgrimage to

Raameshwaram, in the extreme south of India, from Vaaraanasi, in the North, carrying the sacred

Ganga in a pot, to be poured ceremonially on the Raamalingeshwara idol at that place. His

disciples were with him. On the way, he saw a donkey dying of thirst, in great agony. Ekanaatha

felt that the Raamalingeshwara in the donkey was calling out for the holy Ganga that he was

carrying on his shoulder; in spite of the protests of his followers, he poured the precious Ganga

down the throat of the dying animal and saved it. His joy knew no bounds.

God is the seed of all this manifested Universe. Beejam Maam Sarvabhoothaanaam, says

Krishna in the Geetha: "I am the seed of all elements and all beings." The root, the trunk, the

branch, the leaf, the flower, the bark, the fruit, have each a different texture, taste, smell, colour,

use and function; but, they have all arisen out of one single tiny seed!

So too all this Universe has

but One Primal Cause, God. Man must seek to know the Cause, not the Effect, which is but a facet of the Cause.

Devotees are all play-actors

Then, man will know his reality, too. This can be known only after a long course of discipline

which curbs and controls the senses as well as the passions and impulses which operate them.

This discipline will establish you in Love, Universal Love, Love that needs no requital. It is said,

that aspirants are avidly searching for God; this may or may not be true; but this at least is true:

God is avidly searching for a sincere aspirant---and He has not yet found one! Devotees are all

play-actors; their devotion breaks down at the first touch of disappointment or distress. Or, they

are only part-time devotees! A few minutes or hours for God and the rest for themselves and the

free play of their sensual likes and dislikes! Speak what you feel, act what you speak---then,

thought word and deed will confirm and complement each other and contribute to your spiritual

success.

People answer the question, "Where is God to be found?" in different ways. They say, in

Thirupathi, Badhri Kedhaar, Amarnaath, Bhadhraachalam, Puttaparthi. But, that is not the

answer you should accept or give. Tell them that God dwells where His devotees gather and sing

His Glory. That is the reason why I am advising you so insistently to do Naamasmaran and

Nagarasankeerthan (public chanting and singing Lord's glory).

The very moment you step on to the Saadhana path, Grace will be upon you. The Ganga rises in

the Himaalayam ranges, and reaches the sea after a long journey of more than a thousand miles.

True, but, do not imagine, that it is only at the point where the waters merge into the sea that the

sea is in touch with it! When there is contact in one place, there is contact all along the flow, all

along the line, throughout the thousand miles, from the sea to the summit. The tingle and the

thrill will be felt from the pool where it originates to the estuary where it meets the sea.

Prashanthi Nilayam, 19.7.1970

The service of man is more valuable than what you call "service to God." God has no need of your service. Please man; you please God.

The Purusha Suuktha sings of God as having a thousand heads, a thousand eyes and a thousand feet. That is to say, all beings are He, all who have heads, hands and eyes. They are not separate.

Note that it is not mentioned that He has a thousand hearts. There is only one heart. The same blood circulates through all hands and heads.

Each being is a limb. When you tend the limb, you tend the individual.

When you serve man, you serve God.

Sathya Sai Baba

22. Light, love, joy

THE **yaaga** (spiritual worship) inaugurated today is prescribed by the Karma **Kaanda** (ritual action path) of the **Vedhas**, in order to sanctify Time and fulfill the goal of man, come embodied

into the world. The practice of renunciation and dedication through the rite of the **yaaga**

promotes worldly happiness as well as spiritual progress. It fosters charity and social cohesion.

The **yajna** (ritual sacrifice) pleases the Gods presiding over the forces of Nature and so brings

'down rain, which helps growing crops, and increases food for man and beast. Activity that is

divorced from spiritual goals, divorced from reverence and humility; leads to conceit and

authoritarianism. It makes man arrogant and cruel; but, the sages of India laid down that all

activity has to be done as a **yajna**, as offerings for the glory of God, in an atmosphere of

thankfulness and awe, of humility and holiness. The goal of all activity was **idealised** as the

happiness and peace of all mankind, indeed, of all living beings.

Individual aggrandizement was

thus ruled out and condemned.

It is this emphasis on saintliness and service that raised **Bhaarith** in the estimation of the world

for centuries; "Immortality is achieved," the **Vedhas** declared, "not by adventurous deeds, not by

brilliant progeny, not by vast treasures, but, only by the practice of renunciation and sharing."

The purpose of collecting here, on this occasion, many who have faith in the **Vedhas**, is to draw

your attention to these basic truths and these vital rites. For, as a result of the cynical disregard

which people pour on these teachings and practices, **Bhaarith** culture is being reduced to a

mis-shapen jumble of half-truths.

Dharma is powerless without purity of character

The **Mahaabhaaritha** is the epic that holds forth the grand ideals of the past, in a clear

unmistakable manner. The five **Paandava** brothers triumphed over impossible odds, as a result of

Divine Grace, which they won through the exercise of Dharma (Righteousness), personified by

the eldest brother, named appropriately **Dharmaraaja**, supported by

the strength of Dedication

(the second brother, **Bheema**) and the strength of Purity (the third brother Arjuna, meaning Pure).

At present, we have Dharma, in plenty, in books and perhaps, even in the words we speak. But,

without the strength derived from dedication and faith, and from purity of character and conduct,

Dharma is powerless to earn the Grace of God. That is the situation in which we are today.

But, there is no reason to lose heart. When the Sun sets, people lament that it has gone; but, the

Sun never sets. It is the earth that has rolled by, and that will roll forward again to receive the

illumination and the warmth. When the ignorance that has enveloped it is removed, Dharma will

again shine forth and sustain the world. The **Vedhapurusha Inaana Yajna** is one of the means to

make Dharma shine.

Five types of **yajnas** prescribed for man

There are five types of **Yajnas** that have been prescribed for man, to make him approximate to

God. For these, there is no need to have intermediary priests, or costly materials, or elaborate

ceremonies. Every householder can perform these and achieve the fruits.

(1) **Dheva Yajna (Yajna for the Gods)** : This means the surrender of all one's acts at the feet of

God; it means that one dedicates all his thoughts, words and deeds for the glorification of God.

(2) **Pithru Yajna (Yajna for the manes)** : The offering of food or consecrated water in the name of

the deceased father, grandfather, great grandfather, and of the mother, grandmother and great

grandmother. There are those who laugh, ridiculing this rite, saying that such offerings cannot

reach them. But, the **manthras** uttered during the offerings reveal that these deceased ancestors

are addressed as identifiable with Gods (**Vasu, Rudhra** and **Aadhithya**) and the rite is highly

sublimated. What is done is to express gratitude to the persons who brought us into this world

and equipped us to play our roles. Offering the tribute of gratitude is the essence of the **Pithru**

Yajna.

(3) **Brahma Yajna (Yajna for the sages and spiritual lore)**: This is to be performed by the study of

the scriptures, the **Shaasthras** or other sacred texts, which arouse the craving for liberation.

(4) **Manushya Yajna (Yajna for mankind)**: This is done by means of hospitality to guests, the

relief of sickness, pain and poverty.

(5) **Bhuutha Yajna (Yajna for living beings)**: This entails kindness to

animals, especially

domestic animals that yield milk and slave for us in the field as draught animals. It includes pets,

cats and dogs, sheep and all things that creep and crawl, including even ants. The heaping of

grains over anthills in order to feed them is done as an expiation for the destruction of such ants

as might have taken shelter in the fuel that we burn!

Sum and substance of all five types of yainas

The Vedhapursha Inaana Yajna is the sum and substance of all these five types of Yainas, and

elaborate paraphrase of the rite. Along with this yajna every evening, we have explanatory

discourses from Vedhic Pandiths concerning the basic tenets of Sanaathana Dharma (eternal

universal religion), with emphasis on the rites being done here.

Eight years ago, Vedhic Pandiths were brought together into an Organisation named All India

Prashaanthi Vidwanmahaasabha, with the late Dr. Boorghala Raamakrishna Rao, as President, in

order to propagate the Vedhic way of life among the people of this land and outside. The

fundamental lesson that the Vedhas seek to instill is that there is only One, not two, What

appears as two is only One, seen twice, or as two. Even a hundred cannot happen without one

happening. One happening a hundred times makes a hundred! The One is the basic thing. The

child persists in the boy, the youth, the adult, the middle aged, the old, the senile. The One

persists through all the modifications and additions. This day we have the Annual Day of the

Sabha that seeks to propagate this Truth among the people, so that they may have Light, Love and Joy.

Dhashara, Prashaanthi Nilayam, 3-10-1970

23. The crucial years

THE Vedhic Manthra with which the offering is given to the Gods is: Thryambakam yajaamahe,

sugandhim pushti vardhanam---"I propitiate the three-eyed One, the flagrant, the promoter of

strength and sweetness, of light and happiness." The three eyes signify many things, which

constitute the Divine: the Sun, Moon, Fire which symbolise heat and light; the Gross, Subtle and

Causal, which symbolise the embodiments of the manifold manifestations of the One; Will,

Work and Wisdom, which symbolise the operational channels of the One Sovereign Power;

Doer, Deed, Duty symbolising the sense of I which is the shadow of the One in the many.

The mind is just a pattern of desires, a composite of the warp and

woof of plans and resolutions.

It has immense potentiality to create manifold images, and so is also called imagination,

Imagination hides the Truth. It fogs the intellect, perverts the vision, deviates the straight path of

the aspirant. Desire creates a mirage where there was none before. Desire imposes beauty where

there was none before; it clothes things with desirability. To escape from the clutches of desire,

which gives birth to the brood of anger, hatred, malice, greed, envy, faction, falsehood, etc., one

has to cleanse his consciousness by prayer and sath karma (good activity, selfless, desireless

activity). Seva is the best saadhana for eliminating the nefarious pull of the mind towards

desires.

Take up the attitude of servant with God as Master

Raama asked Aanjaneya (Hanumaan) how he was related to Him. Hanumaan replied, "When I

feel I am this body, I am related to you as a Servant to his Master; when I feel I am the

individualised soul, Jeewaathma, I am related to you as the reflection in the mirror is to the

Original that is before it. When I know that I am the Universal Soul, and that all other

appearances are futile fancy, I am related to you, no, I am You, You are I." So long as you are

bound to the superstition that you are the Body, with the Name given to it as your name and the

Form in which it appears to others as your Form, you must take up the attitude of Servant, with

God as Master, with all others as Master, and wipe out the ego, by constant denial of its

demands. That is the reason why I called together the All India Conference of Sathya Sai Seva

Dhals, so that they may know from Me the basic principle of Service.

When a rich man employs an attendant on Rs. 30 a month, he accepts the attention and the other

offers the attention, with the recompense always in view; there can be no Sevak-Sevya (servantserved)

bond between them. It is a cash nexus that binds them. But when there is no compulsion

on the side and no compensation required on the other, then, it is really Seva. Feel that every one

is Thryambakam, with the Paramaathman in them, as them, immanent in the three worlds,

transcendent above the three Gunas (balanced, active and dull) and offer what service you can

with no thought of the reward--that is real Seva. This is the secret of Karmayoga, as defined in

the Geetha, which Nakul Sen explained so clearly to you now.

Various service activities were mentioned here, as part of Seva Dhal

programmes---friendly
visits to hospital wards, Bhajans in Jails and Reformatories and
Remand Homes, helping the
poor among arrivals at Bus Termini and Railway Stations, etc. All
these are good acts, no doubt;
but whatever is done, however useful or demonstrative, it is the spirit
behind the service that
matters.
It is your nature to give and forgive
Treat the person served as your own brother or sister, as children of
Bhaarathamaatha, who is
your own mother. Your sisters and brothers have different bodies,
separate from yours, like these
others, haven't they? But, yet, you feel a special attachment to them.
Why? It is the consequence
of Love. Have the same Love to these others, too. You love Me and
adore Me, don't you? Well;
see Me in all beings, for I am there, in all beings. Like the current that
illuminates every bulb,
however weak or strong, your God is in every living being. Win Grace
by worshipping Me who
is moving in and through them.
You need not be wearing the uniform or parading the badge; he need
not wear the uniform of
supplication, or parade the badge of pain. Sit by him, as you will sit
with your brother. Hold the
patient by the hand, look into his eyes with compassion, fill his palms
with prasaadham, inquire
how you can help him and let tears of gratitude flow from his
freshened eyes. That is the reward
which must sustain you. Even if there is no expression of thanks, even
if you are received with
cold silence or shrug of dislike, carry on, for it is your nature to be
giving and forgiving.
If you have a silver image of Ganapathi and you desire instead an
image of Krishna, it is foolish
to cover the image with a piece of cloth and pray that it might get
transformed into Krishna! You
have to break it into pieces, melt the silver and pour it into a new
mould, the mould of Krishna.
So too, if you seek to transform yourself into Maadhava, you have to
pour the mind melted in the
fire of Inaana (spiritual wisdom); the mind can be melted only after it
has been hewn into pieces
by means of various acts like seva, sankeerthan, japa, dhyaana
(service, singing, chanting and
meditating), all sharp with the edge of renunciation.
Love is born in the womb of Seva
Human lives are now passing on and on, filth over filth, bent, broken,
diseased, distressed,
disheartened. To ennoble these lives and to make the human heritage
worth while, I have come. I

am evincing all this enthusiasm to teach you the proper attitude to
Seva, for, Love expresses
itself as Seva; Love grows through Seva; Love is born in the womb of
Sew. And God is Love.
The Avathaar (Divine incarnation) is a Child to the children, a Boy to
the boys, a Man among
men, a Woman among women, so that the Avathaar's message might
reach each heart and
receive enthusiastic response, as Aanandha (bliss). It is the
compassion of the Avathaar that
prompts His every activity.
Birds, beasts and trees have not deviated from their Nature; they are
still holding it valid. Man
alone has disfigured it, in his crude attempt to improve upon it. So,
the Avathaar has to come as
man among men, and move as friend, well-wisher, kinsman, guide,
teacher, healer and
participant among men. He has come to restore Dharma, and so when
man follows Dharma, He
is pleased and content. Act so that your career as a man is not
degraded, desecrated. With hands
on chest, assert, "I am man; I am human; I am saturated with shining
humanity, humanness."
God does not draw you near or keep you far, you near Him or keep
away from Him. God has no
likes or dislikes. You live according to the highest demands of your
nature and you are near Him.
Make every work as Divine worship
Learn lessons from the Sun, Moon, the clouds, the sea---all are
teachers of the prime importance
of discharging one's duty, without complaint. Trees distribute their
fruits and their shade to every
one, even those who lay the axe with intention to destroy them!
Mountains suffer heat, rain and
storm without demur, and are plunged in meditation for ages. Birds
do not hoard for years
together the wherewithal for food or shelter; they do not lament for
they do not lavish affection
on their progeny, more than absolutely necessary for their survival.
Nature (Prakrithi) is your school, your laboratory, the gateway to
liberation, and the panorama of
God's manifold majesty. Seek to know the lessons it is ready to teach;
all things in Nature are as
Brahman as you are. So, any act is Divine; any work is Divine worship;
build the mansion of
your life on the strong foundation of the faith that all this is Brahman.
Monks, Sanyaasins, Heads of Mutts and Monastic Organisations
preach in an atmosphere
surcharged with pomp, pedantry and publicity, "the Vedhas insist on
the dissolution of the ego,
the Quoran insists on surrender, the Bible emphasises humility and
charity;" but, they wallow in

the low desires for pelf, power, name and fame. They aspire for transient trinkets, tawdry fame, and cheap tinsel glories. What they have to teach is simply this: When you feel you are a **Jeewa** (individual being), you are separated from God; when you feel you are **Dheva** (Divine), you are one with Him. Seeing the rope as a snake makes you shiver; seeing it as the rope you lose fear and start playing with it; it is yours, for the grasping! The snake did not arrive or depart; the rope did not arrive or depart. Light appeared and darkness disappeared. Ignorance fled, knowledge dawned---all in a trice. Krishna's delay in responding to **Dhroupadhi**'s call Call on Him who is Light; ignorance and fear, its consequences, disappear! **Dhroupadhi** had been gambled away by the eldest of her consorts, the renowned **Dharmaraaja**, Master of Righteousness. Taking mean advantage of her serfdom, the villainous cousins, **Dhuryodhana** and **Dhussaasana**, drew her by the hair into the **Dhurbar** Hall and dared lay their demonic hands on her sari threatening to render her nude, before the vast gathering of courtiers. Her lords were present there, witness to this atrocious infamy. In her agony, she did not call upon any of them, though each of them was superior in heroism and valour to the entire gang of vice, arrayed against her! She did not rely for her rescue on the heavenly weapons that Arjuna had won from the Gods; nor, on the mighty mace of **Bheema** which could shatter the armoured chests of the toughest warriors. She relied on God, not man; she knew that all the five brothers, for all their vaunted heroism, were but men. Voluble as women are, especially when in distress, she called upon Krishna using a string of appellations, like **Dhwaarakavaasa**, **Gokulavaasa**, **Gopeevallabha**, **Aapadbaandhava**. When at last Krishna granted her His Vision, He had to say that some delay was caused, since she did not call Him from her own heart where He was all the time! She said He was the Resident of **Dhwaarakaa**(!) and so, He had to go thither and come hither, as fast as He could! Be true to your own Truth Do not imagine that God is residing in **Kaashi** or **Raameshwaram** or **Puttaparthi**. Know that He is in your own heart; evoke Him from there, invoke Him there, and He grants you the Vision, immediately. I am in your heart and so, your tricks cannot mislead the God you are. You are **Sathya-swaruupa**---the embodiments of Truth. That is why I do not

address you as, '**O ye**

Disciples!' '**O ye** Devotees!' That will be crediting you with a status you do not have. I call you as **Aathmaswaruupulaara** (**O ye** Embodiments of the **Aathma**), which is a correct statement of fact.

No experiment can prove this untrue. You must also be made aware of this.

You are not **Yelliah**, **Malliah** or **Pulliah**; you are the immortal eternal ever-pure **Aathma**! Gandhi,

replied, when **Kaarunyaanandha** asked for his blessings, "My blessings will not help you at all;

win the blessings of the Truth that is your very core! That alone will stand by you, in times of need!" You are **Sathya Swaruupa** (embodiments of Truth); be true to your own Truth.

The **Prashaanthi Vidhwanmahaasabha** is propagating the tonic teachings of the **Vedhas** and

Upanishads; many hear but few nurture and nourish. There are some who come to Me and ask

for **Upadesha** (instruction), some **Manthra** which they can repeat and through the vibrations the

manthra produces, they hope to break the shackles that seemingly bind them! They tell Me they

have read the **Geetha** scores of times, with all its commentaries; they can repeat the **shlokas**, all

the 700, upside down, and interpret them, in any of the three ways---Dualistic, Qualified,

Monistic. I tell them, "If you have not developed faith in the words of God that you have read,

recited, learnt by rote and revered for years, how are you confident you will use my **Upadesh**

with confidence that it will save you! I have neither **Swadesh**, **Desh** or **Upadesh**---this or that

type of instruction!

The best Guru is the Divine in you

The secret of liberation lies, not in the mystic formula that is whispered in the ear and rotated on

the rosary, it lies in the stepping out into action, the walking forward in practice, the pious

pilgrim route and the triumphant reaching of the Goal. The best Guru is the Divine in you; yearn

for hearing His Voice, His **Upadesh**. If you seek worldly Gurus, you will have to run from one

to another, like a rat caught inside a drum, which flees to the right when the drummer beats on

the left and to the left when he beats the right!

Be aware of God and His overpowering Love, whatever you do or say. That is the best advice I

can give to the members of the **Seva Dhal**. The young persons of this ancient land blindly pursue

the ideals and fashions of other lands, which have no depth of culture, who are amateurs in the

art of successful living. Their dress, talk, behaviour, conduct and attitude appear outlandish, strange and absurd, in the background of the culture of **Bhaarith**. They cause grief and pain to those who know the worth of the ways they desert. Love of country or culture springs from the love of parents; it is the love you bear them, their language, their religion, their modes that later blossom into love of the family, the community, the village, the religion, the language, and the soil of the entire country Which sustains all these. Keep away from bad company and pray to God

The age period, from 16 to 30 years, is a crucial stage, when man achieves best and struggles hardest to achieve. Once frittered, these years of life can never be regained) Take no devious path, but move in the footsteps of God and the godly during this period of your life. The body is but a lump of clay we carry about with us, between birth and death. We were **Aathma** before birth and we shall be **Aathma** again, after this sojourn on earth. Devote the body while you have it, with all its furnishings of intellect and imagination, skill and knowledge, for the purposes I indicate and win Grace.

When you get, in spite of best efforts, ugly, harmful ideas of hatred or anger, or animalism, you must infer that they are due to faults in food habits, or in the company you keep, either with friends or books or films or other forms of entertainment. Keep away from such and pray to God, your guardian to save you from the fall, towards which you are heading. Ideas of suicide, let me tell you, are born out of the most despicable form of cowardice. Do not allow them to affect you; be bold, so bold that you are determined to brave out any calamity that may assail you. When you have God installed in your heart, who can lead you to destruction?

When you are agitated by anger or hatred or agony, drink cold water; lie down quietly; sing a few **Bhajan** songs. Or, walk some long distance alone, pretty fast, so that pestering thoughts are driven into silence and the solitude; blood circulates faster and movement dulls the sharpness of the thought. You may be worried, because you have promised Me something and later, you are tempted to break your word. Now, do not hesitate. When you promise that you will not smoke, or will not attend films, the promise must be clear, firm and complete. I do not gain by your promise nor do I lose, if you break it. You gain self-confidence, you

gain strength, you gain moral fibre, you gain **Aanandha**. Yes; your **Aanandha** is My Food. So, I gain, too!

Wisdom wipes out all differences

The snows on the mountain peaks soften during day, as a result of the Sun; they harden during the night, since the Sun is absent. So too, your hard heart hardens Me; your soft hearts soften Me.

Understand this: Each of you knows the Love of a single mother only. But My affection, My Love towards every one of you is that of a thousand Mothers! Do not deny yourself that affection, that Love, by denying Me your Love!

The need to surrender was mentioned by some one. Who offers? Who receives? You are yourself

God, to whom then are you offering? Yet, you use the word, **Arpana**, **Aathmaarpitham** (Offering of oneself). The problem is epochal; the solution is dismissed by the use of a word! When you discover that you are God, there is no **Arpana**, no **Aathmaarpitham**. Wisdom wipes out all; God alone remains.

Once there was a long fight between Wealth (**Dhana**) and Wisdom (**Inaana**), to decide who was more praiseworthy. Wealth said that it is wanted if you must travel from your place to **Puttaparthi**, for example; it is essential to spend some money for attending a cinema; for having a meal. The world cannot spin even a second, without the spin of a coin! Wisdom said, no one can distinguish between a tenner or a single rupee note, unless he has intelligence; no one can discriminate between ruinous ways of spending money, or beneficial ways. Like the two cats that chose a monkey to arbitrate, they approached a Guru and laid before him their problem. The Guru said, both are good, equally good, provided each is used for a good purpose. It is the use that decides the good and bad of the two. Being a man, is itself the great wealth you have. Use it to the best advantage. Have wisdom enough to recognise, not only that you are a man, but also that you are no longer an animal, a beast or brute. That makes Wisdom complete; or else, it is only partial.

It is imperative to have strict discipline

A word about the Rules and Restrictions for **Seva Dhals**. You must implicitly follow the directions of the State President and the District President, who nominate the **Convenors**. When you are tempted to question them, remind yourself that their words have come through the Grace

and Blessings of **Bhagavaan**, who has nominated them. Be polite, humble and sweet in your responses to the commands you receive. It is imperative to have strict discipline; no exception or concession can be tolerated, One word, one road---that should be the motto.

In some **Sanghs** and **Samithis** (societies and organisations), as a result of the ambition of one individual or the greed of one group, factions have sprouted and the spiritual atmosphere has been fouled. The infection of politics has infiltrated into these Organisations. This is because some people have started the **Samithis** for their own aggrandizement. These will soon be eliminated, do not worry.

You must carry on your service, regardless of what the elders are doing to earn name or fame. Serve, because you must, because your inner impulse asks you to do it, because you get **Aanandha** out of it. When you find that a patient can be cured by a drug that he is too poor to purchase, if the Doctor says that it is urgent and essential to save his life, do not hesitate to borrow or lend the money. Ask a member of the **Samithi**, or any one else; for, the life is more precious. Service at the time when it is most needed is most beneficial. Try to get milk powder and supply milk and fruits to the poor who are suffering neglect in hospitals. God likes to be worshipped with the flower of Compassion. Scatter the seeds of Love in dreary desert hearts; then, sprouts of Love will make the wastes green with joy, blossoms of Love will make the air fragrant, rivers of Love will murmur along the valleys and every bird, beast and child will sing the song of Love. Now, we have **Seva Dhals** only in some villages and towns. We must have them in all villages and all towns, so that the service of man by man can lead to the discovery by man of the God that is his reality.

Dhashara, Prashanthi Nilayam, 4-10-1970

You have come from God;
you are a spark of His Glory;
you are a wave of that Ocean of bliss;
you will get peace only when you again merge in Him.
Like a child who has lost his way,
you can have joy
only when you rejoin your mother.

Sathya Sai Baaba

24. Lost and found

THE two **Pandiths** who spoke now elaborated on the Path of **Bhakthi**, in words that were sweet

and inspiring, quoting the experiences of **Gargi, Maithreyi, Janaka** and **Nachikethas**, and pouring out the nectar of **Upanishadhic** thought, on the Beauty of the Divine Form and the delicious charm of the Divine Name. But, all this has now become the possession of a few; scholars and pious personages are themselves by their conduct belying their professions of the validity of what they proclaim as true! Faith in God is declining, more as a result of the hypocrisy of the pious than the apostasy of the impious! We are now face to face with the crisis of the "Failure of Faith." So believers like you have to demonstrate by your courage and conviction that faith in God can be genuine and beneficial. The **Prashanthi Vidhwanmahaasabha** has been assigned this mission of watering the roots of faith and reviving drooping spirits, by example and, to a lesser extent, by precept. The **Bhagavath Geetha** describes the delusion that the mind of man contrives to confound him with, and says that it is well nigh invincible. **Pandith Somasekhara Shaastry** confessed that, in spite of all his mastery of abstruse **Vedhaanthic** dialectics, he found the task impossible and so, he advised that you should resort to the path of **Bhakthi** or dedication and devotion. He said that the most effective prescription for controlling the wayward mind was to tie it to the Lotus Feet of the Lord! Then, he said, all its freakishness, panic, license and agitation will stop. Man is born with inherited twists and turns. What then is the method by which you can bind this wild elephant to the Feet of God? The heavy tomes comprising the scriptures of all faiths and systems proclaim the answer in just two words: KNOW THYSELF. Every school boy today knows about the Sun, the Moon, the stars, about the outermost regions of space but, not even the most encyclopaedic scholar knows the answer to the very elementary query, "Who am I?" I is the most frequently used word; it recurs many times a second in conversation---I said, I saw, I went, I heard, I have this, I am King, I am a ryot, I am a child, I am a **Pandith**, I am tall, I am lean; but, who is this I that has these attributes and possessions? The **Upanishadhs** declare that the I is not the **personalised** individual; that is a delusion. It is not limited to the body which it inhabits. It is the most universal of categories, it is the eternal absolute, the **Param-aathma** (Supreme Self). It is the Omnipresent, Universal,

Consciousness, the Sath-chith-aanandha (Being-awareness-bliss).
 How to know this Truth, as an indelible, authentic experience? That is the key to liberation, to eternal joy, to the conquest of grief. The trouble is man is shaped into a basically incompetent individual by the activities of many lives; he is born with inherited twists and turns, knots and nayes. Only faith and steady practice can overcome this handicap. He is burdened with the delusion that the true is the false, that the temporary is eternal. Long identification has trained him so; so he has to be re-educated into the right vision. The truest thing, the fact that persists unchanged, is this I itself. All else is unreal, appearing as real. You may ask, how can this I be true? I grow, I am healthy once, I fall ill, I grow old. But, in and through all the growth and decay, the I persists. "I slept nicely," you say after the sleep experience, when you were not aware of the body, the senses or even the mind, not to speak of the external world. Three desires which man cannot escape There are three desires which every 'I' cannot escape from. I must live, is the first. The will to live is overpowering and paramount. This is the urge for immortality. The desire to know is the second. This too is an unquenchable thirst and is an indication of the Omniscience of which the I is the inheritor. The desire for joy is the third, prompting man behind the senses into the outer world, for pleasures. This evidence shows that deep in the core of the I, there is a spring of Aanandha which seeks its mate and its fulfilment. When we speak of the yard of cloth, the litre of honey, the foot or yard, these are first fixed and then the measure or length is interpreted in terms of the already determined standard, isn't it? So too, the I is Sath (Immortal Existence), Chith (Universal Knowledge) and Aanandha (Absolute Bliss). Individuals are measured and weighed according to the approximation of each to the standard of the Universal I. Dharma (Righteousness) is the measure of Inaana (Wisdom). Intellectual enlightenment, cosmic consciousness, these must result in, not only elevation, elation and exaltation, but a quickening of the moral sense. The Inaani has the highest moral character, after the illumination he has achieved. By the subjugation of his impulses and propensities to his cleansed Will, and the subjection of his Will to the ideal of Goodness which is God, he becomes the embodiment of

Dharma. This is what has made Bhaarath the land which could lead other nations along the moral path. Righteousness will save and sustain man Life has flowed here along the threefold current of BHAA-va (pure emotion), RAA-ga (sweet melody) and TH-aala (even tempo), and so, BHAA-RA-TH got a profound meaning. It is a piece of good fortune to be born in this land and be heir to this grand heritage. Living up to its claims, developing it according to one's capacity, is indeed greater fortune. Vyaasa and Vaalmeeki have both painted on the golden canvas of their poetry the eternal values of Dharma. Vyaasa has drawn the picture of the Paandava brothers, hunted, tortured, persecuted, exiled, impoverished, humiliated, but, yet unbroken, because they relied on righteousness, emerging triumphantly at the end, through the Grace of God which is the reward. Vaalmeeki too has depicted Raama bearing with perfect equanimity the different phases of fortune, carrying the torch of Dharma with its flame unquenched even in the wildest storm. Dharmo rakshathi rakshithah---"Be right, righteousness will save you"---this is the refrain of the Mahaabhaaratha of Vyaasa and the Raamaayana of Vaalmeeki. Practise it loyally; it will save you, sustain you, strengthen you. In the Bhagavath Geetha, you will find Krishna asking Arjuna to 'offer Me,' 'surrender to Me,' 'leave everything to Me.' This Me is no other than the I, that is the God within every one, the I which makes every one declare I shall do this, I own this, etc., the I that prompts the amoeba and the Avathaar into activity. I makes the tiger feel "I am hungry, I must seek prey," it makes the eagle soar high so that it may spy its meat down below, it makes the banyan tree spread wide so that it may get more of sunlight on to its leaves, it makes the jasmine creeper cling to the tree so that it may not drag on the ground and be denied the caressing wind and the warming sun. That 'I' can never grow weak, or fall ill, or falter; it is Sath, Chith or Aanandha. It is eternal everywhere. Man is something beyond time and space Some desperate persons torn by anguish confess, "I am killing myself; I shall put an end to this misery; I shall be happy, after that, at least!" He is certain that his 'I' will survive death. He knows he is something beyond time and space and causation. This I throbs in every heart, exults

in every body and knows through every brain. It is a spark of the Universal I which is God.

The **Pandiths** said that **Bhakthi**, the path of dedication, is easy and can be adopted by all. Well; it

is not as easy as they depict. For, surrender of the little i to the greater I is a hard process. One

has to overcome a series of obstacles, with alacrity and pleasure.

When you yearn to come to

Puttaparthi, you gladly bear all the obstacles; but, when the yearning is absent, you magnify the

difficulty of alighting at **Guntakal** Junction, crossing platforms, boarding another train towards

Dharmaavaram, transporting yourselves with luggage to the Bus Stand, and travelling by bus to

Puttaparthi; perhaps, you give up the idea, as beyond you! First cultivate the yearning, foster it,

then everything is easy.

God is the Seed of all Beings

Learn from the experience of elders who have tasted the Bliss of knowing the I as a wave on the

breast of the limitless Ocean of Grace. Or, since you are known only to yourself or to the God

that is inside you, investigate it unaided, alone. When you ask another the question, "Who am I?"

he can answer only when he knows himself as well as yourself. It is easy to explain and expound

that All is I (**Sarvam** Brahma **mayam**), but, it is hard indeed to realise it. You know that you die,

that others die, and so, you find it difficult to believe that the I does not die. The pot may die, but,

clay remains; this silver box may die, but, the silver remains. The body may die, but, the I does

not die. The **jeevi** (soul) survives. The elements that composed the body also reach back to their

elemental stage.

The Lord declares that He is the Seed of all Beings, "**Beejam maam sarva bhoothaanaam**."

Watch a tree! The roots, the trunk, the branches, the twigs, the shoots, the leaves, the flowers, the

fruits all look different in form, taste, hardness, smell; they have different uses for the tree and

for us. But, all this manifold variety is produced, sustained, subsumed, and served by One Single

SEED. And, each fruit contains the same SEED! He is the Seed, He is the Tree, He is the Fruit.

Love is the Seed, Love is the Tree, Love is the Fruit.

The Tree of Creation is hanging down with its roots in Heaven; or else, it will dry for want of

sustenance; it is called **Ashwattha**, the Horse Tree, for **Ashwa** or Horse is in Indian tradition, the

symbol of restlessness, wavering **agitatedness**. The Banyan Tree which is the **Ashwatha** shivers

in every leaf, with the slightest whisper of wind. You must have heard of the **Ashwamedha** or

Horse Sacrifice, a great rite in the past. The inner meaning of that rite is the destruction of the

wayward mind, the **Ashwa**!

Wildness of the mind can be controlled by practice

Arjuna prayed to **Kaishna** how the wildness of the mind can be controlled. Krishna prescribed

abhyasa (practice). You learn to talk or walk, eat and write, all through trial and error, constant

practice, don't you? The mother feeds the baby, using many a song and ventriloquial

demonstrations and distractions, but, later, through the force of habit born out of daily exercise, it

starts feeding on its own, its hands taking the food to its mouth, even in pitch dark! Take the

mind to God and keep it there for a short time every day morning and evening.

God is so merciful that He will come ten steps towards you, if you but take one step towards

Him. **Vibheeshana**, the brother of **Raavana**, inquired from **Hanumaan** whether **Raama** will

accept his homage and take him under His protecting shade. He said, "I am the brother of His

worst enemy, whom He has vowed to destroy; I am a member of the demonic race; I am

unacquainted with the **Vedhas** or **Shaasthras** or the rituals of the **Aaryns**." Then **Hanumaan**

replied, "**O** you fool! Do you think He cares for ritual correctitude, or family status or

scholarship? If so, how could He accept me, a monkey"? That settled the matter. **Vibheeshana**

was assured of Grace.

When **Vibheeshana** went to **Raama** later, He asked the elder monkeys around Him whether He

could accept **Vibheeshana** into the fold. Of course. He did not need any counsel from any one.

He was never influenced by others. But, still, just to bring them into the picture, He consulted

them and made a pretence of not having made up His mind yet. When **Sugreeva** said 'no', **Raama**

reminded him that he too had come to him, first, giving up his elder brother) When **Lakshmana**

said that the only treatment he deserved was to be thrown back into **Lanka**, **Raama** said, "Yes! I

am resolved to crown him as the emperor of **Lanka**, after the demise of **Raavana**."

Raama accepts surrender on the spot

Whoever surrenders, **Raama** accepts, on the spot, without reservations. When some one

suggested that **Vibheeshana** should not be promised a Throne, for, **Raavana** may fall at the Feet

of the Lord and earn pardon for his iniquity, **Raama** replied, "In that case, I will hold both hands of **Bharatha** and beg him to make **Vibheeshana** Emperor of **Ayodhya**, our ancestral domain; we both **Bharatha** and I, will spend our time happily in the forests." You must discover your identity; then only can you have Peace. You are like a man who has forgotten his name, his address, his mission in life. Realise it and try to delve into yourself, so that you may know who you are. Then, you get security and peace. Sharpen your intellect for this purpose, cleanse your consciousness for this purpose, through **Sathsang, Japa, Dhyaana, Naamasmaran**, (holy company, chanting, meditation and constant thought of the Lord) **etc.** That is the advice I give. **Dhashara, Prashanthi Nilayam**, 5-10-1970

25. Recognise your Self

THE ascent to manhood has been made possible for you all; but this high status among the animals is to be deserved by merging at last in the Divine, that is the goal which the pilgrimage of evolution has in view, since life began on earth as the amoeba on the waters. Faith in that goal and steady march towards it are the signs of one's being aware of the responsibility of being a man. The Call of the Divine echoes in every heart; it provokes the reaction of awe, reverence, affection, love and sacrifice---all ingredients of **bhakthi**. It translates itself into acts of worship, of praise, of adoration and of rituals and symbolising the majesty of God. Thus the mind gets saturated with Divine thoughts, it is recast in the Divine Mould, until the flow of **Aanandha** is unabated.

Prayer is the very breath of religion; for, it brings man and God together and with every sigh, nearer and nearer. **Dhyaana** is the process of listening to the Song Celestial, the Flute of Krishna, with the mental ears alert on the melody. Yoga is the merging of the mind in the bliss of **selfforgetfulness**, when the music fills the consciousness. Words like these do not completely denote that inexpressible ecstasy which one gets while back home, after this long exile.

Vedha is said to be the Breath of God

Chandromouli Sastry spoke of **manthras**, the mystic formulae, which are potent with spiritual enlightenment, the sound and the vibrations they generate have a way of affecting the emotions and impulses of the individual, cleansing them, accelerating them, fermenting them, agitating

them, dealing with them in subtle ways known only to the adept. You can pronounce the word "come," in a number of distinct ways, producing as many distinct reactions on those to whom it is addressed. Sounds emanate from the throat, the tongue, the cavity of the chest, the navel, the heart, out of the silent experience of aroused yogic force. But, more than the repetition of **manthras** and the dispersal of vibrations through **raaga, thaala** and **bhaava** (tune, beat and feeling), imbibe the meaning thereof tasting the sweetness. The sweetness of the **manthra** is beyond the reach of amateurs and beginners; but, the sweetness of **sankeerthan** (melodious singing of spirituals) captures even at the very first sitting. Modern civilisation is based on technological advance, but, there is a higher technology, the understanding of the consciousness and the transformation of that consciousness into a source of power, through that understanding. This is **Sujnaana** (experiential spiritual knowledge), as different from **Vijnaana**, which science is. There is again **Prajnaana**, which transcends even the consciousness, and takes man into the realm of the One All-Pervasive, All-embracing Principle that is God. This is the **Adhwaitha Inaana** (Unitive integral knowledge), the culmination of the journey of the spirit.

Vedha is said to be the breath of God, for word or voice is breath; the **Vedha** is **Akshara**, the indestructible, the letter, the symbol for the vibration that spreads and affects the Universe for ever. The Word is valid for all times; it has become the **Akshara**, the visual symbol. upon the screen of **asthi-bhaathi-priyam** (existence-**en-lightenment**-bliss), the film of Name-Form is projected, and you ignore the screen and pay attention to the moving gripping film, taking the fleeting as true and the permanent as non-existing. Break the Name-Form complex and fix the mind on the screen, which is Truth.

Moksha is the awareness of your reality

Manthra means that which saves, when meditated upon. The name of God, any one of His countless ones, can serve the purpose. The name is like the goad that can tame the elephant in rut and make him bend his knees and lift the log on to his tusks. Arjuna entered the battlefield, fully equipped and fanatically determined to destroy his enemies. But, when he stood between the serried ranks in his chariot driven by Lord Krishna, he saw 'my teachers,' 'my grandfather,' 'my kinsmen,' 'my cousins' and he was

moved so much by this sense

of I and mine that he discarded the bow and desired to return, poor and beaten. He said that he

would much rather put on the ochre robe and beg for his livelihood than sit on a throne won by

bloodshed! The I that has really nothing to do with earthly possessions deludes him and makes

him identify himself with things that are not really relevant. This is the **moha** (delusion) from

which he was saved, by the **Bhagavath Geetha**. Be unmoved by 'duality,' that is the lesson. Let

not defeat or success affect your inner calm, inner joy. See your self as yourself unrelated to

others or to the objective world. When you know your self as yourself, you are liberated: that is

Moksha. **Moksha** is not a Five-starred Hotel, or a Deluxe Tourist Home. It is just the awareness

of your reality and the rejection of all contrary conceptions. You can recognise yourself quickly

and clearly, if you purify your heart by **manthra** or by the singing of the glory of God. Both will

grant you the boon.

Wherever devotees sing there God installs Himself

Song has been the refrain of the **Vedhas**, the skill of **Saraswathi**, the Goddess of the Scriptures,

the Flute of Krishna, the **Pranava** of the Conch of Vishnu, the Drumbeat of the **Dhamaru** of

Shiva. **Naaradha**, the Sage who is immersed in the bliss of song, had a problem, once. He was in

a quandary, where to get audience with God---where am I to go? He wondered. Shall I go to

Thirupathi, **Bhadhraachalam**, **Kaashi**, **Badhri**, **Puttaparthi** or **Pandharpur**? 0 where? Then,

Naaraayana answered, "Do not worry about any particular place! **Madh Bhakthaah yathra**

gaayanthe thathra thishtaami, **Naaradha**!---"Wherever My devotees sing, there I install Myself!"

So, sing from the heart, conscious of the layers of meaning that each word has. You can have

God installed in your hearts.

Just as every day you engage in exercises, and consume tonics, calculating the intake of calories

and vitamins, paying meticulous attention to the nutritional value of the food, pay attention also

to the intake of impressions into the mind---whether they debilitate or strengthen, whether they

add to the power of resistance of the mind against the viruses---greed, envy, hatred, pride,

malice, **etc.** Have a meal of good acts of service, divine thoughts, and drink the **Premarasa** (juice

of Love), so that they may be washed down, and digested well. Then, you can be shining in

mental health, happiness and wholesomeness.

Dhashara, Prashanthi Nilayam, 6-10-1970

You see a plane zooming in the sky; some one tells you that it is flown by a pilot, but, you refuse to believe, because you do not see him from where you are. Is this correct?

You must go into the plane to see the pilot; you cannot deny his existence, standing on the ground. You have to guess that the plane must have a pilot.

So, too, seeing the Universe, you have to guess the existence of God, not deny Him because you are not able to see Him.

Sathya Sai Baba

26. The seven-day sacrifice

THIS morning, we are celebrating the **samaapthi** of the **Sapthaaha yajna**, the valedictory

function of the Seven-day **Yaaga**. **Sama** also means **Brahmam**, and **Aapthi** means attainment; so,

it signifies not only the conclusion, but, the successful conclusion of the 'sacrifice.' The word

yajna and the word **yaaga** are both translated as sacrifice; that is the primary purpose of the

yajna. You sacrifice riches, comfort, power (all that promotes the ego) and merge in the Infinite.

That is the attainment and the end. **Yajnas** are useful because they support the ideal of sacrifice,

and condemn acquisition. They emphasise discipline, rather than distraction. They insist on the

concentration of the mind, the tongue and the hand on Godhead.

Cynics count the bags of grain,

the kilograms of ghee, and the **hundredweights** of fuel, and ask for more bags and kilograms and

hundredweights of contentment, happiness in return! The effects of **yajna** on the character and

the consciousness cannot be measured or weighing in metres or grams. It is something

immeasurable, though actual and **experienceable**. Moreover, the cynics do not calculate the ghee,

grain, and fuel they have themselves consumed, with no compensating joy. The grain and ghee

offered in the sacred fire to the accompaniment of **Vedhic** formulae give returns, thousandfold;

they will cleanse and strengthen the atmosphere all over the world. Otherwise, the **Avathaar** will

not encourage or revive these **Yajnas**!

Feel thankful to the Master of the Universe

You say, "Thank you," when someone offers you a cup of coffee; how much more grateful

should you be to God, who gave you this wonder-filled world to live in and this elaborately

equipped body to know it and use it, for realising the grandeur of the Creator of both. Don't you

feel that the master of the house will be pleased when you give him due homage and reverence,

obedience and honour? What, then, about the Master of the Universe; the vast **unfathomable** firmament and the vast inscrutable infinitesimal! Consult your experience these seven days. That will convince you that the **Yajna** is a very beneficent ceremony. You sacrificed your comforts, you sat and slept in sun and rain; you yearned for the joy derived from pleasing the Gods and praising them. You bore it all, because you had the armour of **Prema**, to save you from the **rigours**. Similarly, bear gain and loss, grief and joy, with equanimity. **Prahlaadha** had faith so **deeprooted** in him, that he never squirmed during all the torture that was inflicted on him. He was so merged in God that he was not aware of anything else than God. This **Yajna** was gone through for the sake of **Lokakalyana** (the welfare of the whole world). You should merge your welfare with the welfare of the world. How can you be happy when your neighbour is in misery? Therefore, I call upon you to give up praying for your own advancement; pray for the peace, prosperity and happiness of all humanity, irrespective of clime or colour. Strive for the health of the humanity. Pray intensely and with faith. Then, Grace will be showered on you. When the heart is soaked in Love, it cannot be contaminated by egoism and its evil consequences. Just as you crave for physical health, which means health for the limbs of the body, you should strive for the health of humanity, which means peace and joy for all sections, in all nations. If you dwell in that wider outlook, you will start feeling less and less for your own troubles and worrying more and more for troubles of others. That is the initial offering of yourself in the great "**yajna**" called "living." The Emperor **Aja** of the **Ikshvaaku** Dynasty fell in love with the angel from heaven, **Indhumathi**, and when she suddenly left for heaven after short time with him, he broke down and lamented his fate so **agonisingly** that the Royal preceptor, **Vashishtha**, had to console him, pointing out the absurdity of attachment, and of fascination for such fleeting joys. He spoke to him of appearance and reality, of the relative and the absolute, of matter and spirit, and brought him to sanity. You must not be a bit of a blotting paper, absorbing all the passions and emotions, all the joys and griefs that the actress Nature demonstrates on the stage of Life. You must be a lotus unfolding its petals when the sun rises in the sky, unaffected by the

slush where it is born or even the water, which sustains it! **Dhashara, Prashaanthi Nilayam**, 7-10-1970
27. **Maaya** and **mayaa**
THE **Pandiths** of the **Prashaanthi Vidwaanmahaasabha** have been everyday telling you about the Witness of the three stages: the waking stage, the dream stage and the deep sleep stage. They have been quoting various **shlokas** from the scriptures to establish that you are the witness, and not the participant and that you have only to wake up from the slumber of ignorance to realise this. During day, you are engrossed in what may be called day-dreams, at night you are either dreaming or lying dormant, with only the 'I' consciousness alive, but, not aware even of that! This fundamental ignorance called **Maayaa** plays many tricks with you. It makes you believe the rope to be snake and you shiver and run away. It makes you imagine a lake of water where we have only the hot sands of the desert, and you run towards it with your dry tongue, to allay thirst! And you call it, "**mayaa**," "through me," "for me," identifying yourselves with it, as if it is real and beneficial. The moment you realise it is **Maayaa** (illusory), it ceases to bother you. The dog will stop barking at its own shadow in the stream, when it knows that it is not another dog, but is only itself. All are shadows, and so, whom are we to hate and whom are we to prefer? What is the attitude of the wise? "Give up attachment, give up entanglements--- **thyaaga** (renunciation), that alone grants freedom," say the **Vedhas**. Renounce the idea of your being separate; see in all beings, yourself; and yourself in all beings. That is the highest renunciation, the renunciation of the sense of ego, which makes you cling to this temporary habitation, this bundle of bone and flesh, this shell with a Name and Form. Spiritual exercise consists of two things' Contemplation of God, and discovery of one's innate nature or reality. Be the witness of your activities and thoughts. The inherent nature of fire is 'to **bum**'; of water, 'to wet'; of stone, 'to be heavy.' The nature of man consists in the yearning 'to know.' This attribute has come into man from the moment he put on this body and entered the stage, to play the present role. You are now believing that you are the role. And, enjoying and suffering as a result of that belief. Just as you get cured of the bite you get from a snake in your dream as soon as you wake up, so too,

when you awake from

maaya, and become yourself, the fear and grief will disappear. When an actor weeps or laughs

on the stage, he watches his own weeping or laughing and tries to make it more realistic and

effective. So too, be the witness of your activities and thoughts; keep afar and away, without attachment or disgust.

Science asks the questions, "What? and How?" and seeks to get the answers from the objective

world of Name and Form, the world one can see, hear, taste, touch and smell, the world one can

categorise through reason. But the science of the spirit asks the question, "WHY? For what

purpose?" It discovers that **maayaa** is the answer for the Why! Sheer delight, at confusing

reason, through the illusion of manifoldness! Ice and steam are but water, though they appear so

different in every way; diamond is but carbon; jewels are but gold; pots are but clay. Go into the

truth and you see the One behind the manifold! Brahman alone is the One; all else is the

superimposition of name and form upon its **Sath-Chith-Aanandha** (Being-Awareness-Bliss)

essence.

Feel in your heart that God is the doer and enjoyer

Fill the consciousness with the thought of the One, it will get saturated in **Aanandha**; fill it with

ideas of the many, it will get befouled by hate and partiality, prejudice and envy. The world is

the creation of your mind; go into deep sleep; it is negated! That is why sleep is said to be a form

of **Samaadhi**, when the **dhee** (intellect) becomes **sama** (balanced), merged in equanimity. Arjuna

said, "Lord! YOUR **maaya** is difficult to overcome!" The **maaya** is His **leela** (sport). So, take

refuge in Him, for, He alone can save you from the machination of His creation.

You need not run away to a cave in the **Himaalayas** for this **saadhana** (spiritual discipline); you

can be where you are, carrying out whatever duties life has cast on you. Only, feel in the cave of

your heart that He is the doer, He is the enjoyer; that you see because He is the power behind the

eye. The **Aathma** (the Divine) is the cell, in this torch (body), wherein the eye is the bulb and the

intellect, the switch.

When you go to a petty officer armed with tiny authority, you bend your heads low and **kow-tow**

in fear, or approach him in awe and reverence afraid that he will reprimand you for your failings

and defects. When you approach God, the source of all authority,

whose ukase runs over the

entire Universe, how humble, honest and sincere you should be in reverence, awe and purity!

Remember, God is your guardian, when you sleep; when you are helpless; even when you have

forgotten or neglected or discarded Him. He has no need for the things you offer, or promise to

offer. He is ever content, ever blissful, ever full, ever free. Do your duty to yourself---that is

enough offering for Him.

Faith and steadiness will make you master the culture

If you do not care to spend your time for promoting love among men, do not wake up at 4-30

a.m.! You can wake up an hour later!, for that will save others an hour of bother! If you are eager

to fill time with your works, rise at 4, there is no harm! If you cannot desist from talking scandal

of others, sleep a little longer. While going in groups engaged in

Nagarasankeerthan, if you must

discuss with your friends, or neighbours, the menu for the day, or the **illtreatment** that your

mothers-in-law are meting out, do not join the **Sankeerthan** round! Keep away, and save others

who are more eager and sincere.

When the **puuja** with 108 or 1008 names is progressing, do not be satisfied, when the sound falls

on the ear! Try to grasp the meanings too, so that you can ruminate over the glory, which each

name denotes. When you hear over the phone that your son got a son, you feel immensely happy;

but, if you do not know the meaning of what he says, and if it is just a jumble of sound for you,

how can you derive the intended joy? Then, share in the **bhajan**, too. That will keep you always

in the higher regions of Divine Ecstasy, where you will be cool and calm.

The higher you go, the cooler is the atmosphere. The lower you come, the hotter it is. So, keep

yourself up, by means of **dhyana** and **japam**. Learn a lesson from these Americans and other

foreigners. They have no background of the culture, of the music or theology, or philosophy, or

metaphysics of this country. Their faith and steadiness have made them master the culture, the

music and the words and they sing the **bhajan** songs with the same or even more gusto and

enthusiasm than many of you, in style that was strange and weird to them, a few months or weeks ago.

Dhashara, Prashaanthi Nilayam, 8-10-1970

Constant practice with full faith will transmute **nara** into

Naaraayana, maanava into **Maadhava** (human into Divine); for

Naaraayana is your real nature, **Maadhava** is your real essence.

You are but a wave of the sea; know it, and you are free.

Sathya Sai Baaba

28. The sword and the scabbard

IF A POT is leaky and cannot hold water, you find fault with the potter; if a field does not yield

good crops, you blame the ryot, who was not intelligent enough to select the seeds, plough the

land well, water the plants in the proper proportion and at the appropriate stages of growth, fight

the pests, manure in time, neither more nor less than needed, and harvest at the correct time so

that the grain is ripe and ready. If the body is afflicted with disease, you point the finger to the

man for wrong eating habits, evil habits, evil company, damaging types of recreation, **etc.** If the

mind of man is agitated and heavy, with sadness and anxiety, you have to blame the man, for

neglecting the ways that can ensure peace and perpetual calm. The question must be asked, of

everyone who is caring for the body; "For what purpose are you caring for this body? What is it

that you hope to achieve?" The body is the sheath, the scabbard for the sword, the **leevi**, the I

that is within it, but not of it. The purpose of the scabbard is to discover the Unity of the

Universe. When you say this is the Auditorium Shed, you see this shed as One, though it is really

the **cummingling** of many pillars, trusses, sheets, bricks, mortar, nuts, bolts, paint! You feel you

are One though you are an Organisation of many limbs and instruments of knowledge, hands,

feet, head, muscle, nerve, eye, tongue, teeth, **etc.** So also, the Universe is but One, though you

may be able to distinguish stars and planets, rock, tree and bird and birch, ant and antler in it.

Whatever there is, **Sarvam Brahmayam**--all is Brahman. It is all **Sath Chith Aanandha**, no

more, no less. Realisation of this great Truth is the only purpose of man.

Take up the heritage of Infinity

With the sword in this scabbard, you have to march forward to victory in this mission, against

the foes of pain-pleasure, joy-misery, blame-fame, profit-loss, success-defeat. The battlefield is

the world; it has to be won, however long the struggle, however keen the battle. The **Vedhas**

encourage you to expand into the awareness of this Unity. The **Vedha** Mother calls every child to

take up the heritage of Infinity, **Bhuumaa**, as She names it. She says, "Child) You are that

Infinity, enclosed temporarily in this Form." **Thath thwam asi** (That

thou art)! But, few children

respond to Her call. Why, when the real **Naaraayana** Himself comes and declares "Son) You are

Brahman, the Infinity, the Absolute, the Eternal," few respond to the call. Your insolence or

ignorance cannot, however, diminish the authenticity of the **Vedhic** announcement. Poet **Vemana**

has a fine way of saying this: "He who eats the dog is the Preceptor, the Guru; he who eats the

pig is the exemplary Yogi; he who eats the elephant is the Wisest of the lot, the **Inaani**." Of

course, **Vemana** means by dog, Anger; by pig, he means the Ego and by elephant he denotes

Pride, uncontrolled passion. When these three are consumed, the vision becomes clear enough to

see the Infinity.

The word **Vedha** signifies that which 'instructs.' What do they instruct? They instruct **Sathyasya**

Sathyam (the Truth of Truths). The **Jagath** (the Objective World) is a confabulation of truths and

the Truth of that Truth is the **Aathma**. Man is now like the wild elephant roaming in the forest of

life, eating, fighting, wandering as the fancy takes him. But, he should be like a lion, the

monarch of all the denizens of the forest, roaring his own glory as the fearless unbeatable master.

Ascend higher and higher into the purer air

Walk in the consciousness of **Aathmic** might. There are some who behave like sons-in-law! Until

the bride is handed over, they are cats; no sooner than they are entrusted with the daughter of the

family, they turn into tigers, nay, man-eaters, trying to exploit the father-in-law! So long as their

desires are unfulfilled, they adore God; they pray and attend **bhajans** and **puujas**; once that is

done, they turn about and start campaigns against faith in the Divine.

It is easy to give up **saadhana**; it is a task to stick to it. But, there is no use climbing just one

step; ascend higher and higher, into the purer air. Climb until you see the hills and valleys as one

flatness, all the **ups** and downs as of no concern. You talk as if you have surrendered everything;

but, when you lose a pen, you report to the police station and rely on the police to recover it for

you! You are a hero, a lion in the forest, only when you neither exult nor droop, when good

fortune or bad assails you.

Vinaayaka is called the child of two mothers, **Gowri** and **Ganga**. You are the pet children of four

mothers, each of you: **Sathya**, Dharma, **Shaanthi** and **Prema**. Do not ridicule them by your acts;

honour them and be grateful to them. Do not claim **Anyaaya**

(injustice), **Akrama** (ill-discipline),
Asathya (falsehood) and **Anaachaara** (evil behaviour) as your mothers, instead! Expand your heart, taking in all humanity into the circle of your kin, even the birds, beasts, worms, insects, trees and plants. The **Vedhic** prayer asks that the aspirant's heart may be expanded, '**brhathe karomi**'---I make myself vast! The Vastest is Brahman, which word comes from the same root, **brh** to enlarge.
Travel light, even in the journey of life
In order to develop and grow in concentration during meditation, you must reduce your wants and discard your wishes. See everything as a disinterested witness; do not plunge and get entangled. When the shackles are loosened, you will feel happy and light. When you shift your house from the old one, people will find you filling carts with old and useless shoes, mats, brooms and all sorts of cumbrous impediments! You dare not throw them out, for long association has rooted them in your affection. Travel light, even in the journey of life.
Root them out, completely. When **Raavana** fell dead, his queen, **Mandodhari**, came near the corpse and wondered what had given him the fatal blow. How could he, who had mastered the four **Vedhas** and the six **Vedhaanthas**, and who was severely strict in the observances of various rites for the propitiation of the Gods could meet with an **ignominous** end? Being a shrewd and loving woman, she realised soon the cause of her husband's downfall. She lamented "Alas! You only suppressed your desires; you did not uproot them." The low desire of lust sprouted fast, when temptation was strong. When the rains came, what was dry yellow land became green, on account of the seeds and roots of grass below the surface; they had not been pulled out and destroyed!
People come to Me and declare that they desire only the chance to serve Me but, in the very next breath, they pray that they may witness the wedding of their newly born grand daughter!
Uprooting the grass of desire is a long laborious job. **Kuchela** was sent by his wife to the Lord, to get at least the provisions for a week. He went and saw and was entertained lavishly but, he could not ask for anything, for, he felt that the Lord will provide if he cared or else, if he did not, there must be some good reason for it!
This Incarnation is beyond anyone's comprehension

One more point. **Bhagavantham** spoke now about his visit to America and his talks to the devotees there and he referred to the questions they asked him about Me. It is impossible for any one to understand or explain the meaning and significance of **Swaami**. There can be no possible means of approach to this manifestation, from the stage which you can attain. This is an Incarnation, an Embodiment, which is beyond any one's comprehension. Trying to explain Me would be as futile as the attempt of a person who does not know the alphabet to read a learned volume, or the attempt to pour the Ocean into a tiny waterway. You can at best only prepare yourself to receive and benefit by the **Aanandha** I confer, the Bliss I grant.
You too have the **Sai** principle in you, but the difference is a matter of voltage. You have bulbs of zero watt power, and bulbs of vast quantities of wattage giving enormous light. The same electric current passes through them no doubt, but, how incomprehensible must be the 'Supreme' for the 'molecule.'
You have a tiny spark of fire at the end of the incense stick that you burn in the shrine; you have slightly more fire at the tip of your cigarette; the stove over which you cook is a bigger fire; the forest fire is also flame. But, the incense stick will be scotched even if by accident it touches the wall. The fire will go out. The forest fire can reduce to ashes the greenest of trees, for its heat is beyond calculation. So too the Divine, in the Incarnation, is inexplicable, incredible, impenetrable. It is the Fire of Love plus the Fire of Enlightenment, the Fire of Cosmic Creation as well as the Fire of Cosmic Destruction.
Yearn for nothing less than the Highest
Krishna in the **Geetha** declared against the worship of low forces. He said those who adore the **dhevas** attain the **dhevas**; those who adore the Manes attain the Manes; those who adore the low forces attain them; but, those who adore Me, attain Me. He said, **Manmanaa Bhaava**, **Madhbhaktho**, **madhyaaji**, **Maam namaskuru**---"Fill your mind with Me, be devoted to Me, renounce for My sake, surrender to Me." Do not have low desires and seek low deities that cater to the fulfilment of these. Yearn for the highest wisdom, the highest Bliss, the highest Power, the **Aathma**. Yearn for nothing less than the Highest; pray to the Sovereign Giver.
Believe that **Sai Baaba** is in your heart, as your **Aathma**, unshakable,

full of love. Do not

encourage the pretensions of low egoistic men, who claim that I am 'possessing' them, or that I

need mandhirs (halls) for which they are collecting donations. I need only one Mandhir, your

hearts! Whoever may ask, even if they say that I have authorised them---even if you feel I have

asked, do not give even a single paisa. This craze for putting up temples and pulling down

temples, raising new ones and razing old ones is only a craze for earning some money or

reputation. It should not be encouraged. Preserve the purity of your hearts, so that Sai may

reside therein. That will be enough.

Dhashara, Prashanthi Nilayam, 9-10-1970

To get santhosha and shaanthi (happiness and peace) you must develop a pure unsullied mind, unsullied by egoism and its progeny---lust, greed, envy, anger, hatred and the rest. For this, you must seek sath sangh (good company), perform sath karma (good deeds), entertain only sath aalochana (good thoughts) and read sath granthas (good books).

You may see a thousand good things or listen to a thousand good words or read a thousand good books---but, unless you put at least one into practice, the blemishes in the mirror of your heart will not be wiped off. The Lord cannot be reflected therein.

Sathya Sai Baaba

29. My three

KAARUNYAANANDHA spoke of Arjuna feeling lost in a sea of doubt and fear. He was

desperate, like a ship without rudder in the midst of storms, he said.

The Vishaadha Yoga

(depression of spirit) into which Arjuna entered as soon as he appeared on the field of battle, is a

necessary preliminary to the attainment of Liberation. After listening to the Geetha and seeing

the Manifestation of the Lord as the entire Universe, Arjuna confessed that he has lost the

delusion, "nashto mohah." The disappearance of delusion is the liberation all crave for. Moksha

(Liberation) is the kshaya (disappearance) of moha (delusion).

The Yaaga ends today; but, remember the thyaaga (renunciation) which it teaches must continue

as the inspiration of your lives for ever more. These seven days, the Raamaayana was read here;

lessons from the Raamaayana too have to be imprinted on your minds---the greatest being that

kaama brings downfall and Raama ensures success.

Dhasharatha sent his favourite son into exile, yielding to the wiles of his favourite wife. Raama

sent his wife into exile, the very wife for whose recovery from the clutches of Raavana, he had

spent years of search and struggle, because he felt Dharma demanded

it! Raavana himself learnt

the bitter lesson that kaama weakens and dharma strengthens.

Raama, he learnt, was the

embodiment of Dharma and so, nothing could foil his plans. These are the bases on which the

culture of this land and its people is raised; but, those who plan for the nation today are planning

only for roads, dams, factories and farms; they ignore the paths of the spirit, the fields where love

and humility, service and sacrifice can be cultivated. They lay emphasis on such developments as

can be measured, seen, and put into impressive statistical tables, not the intangible motives that

urge man to live in peace and brotherliness.

The foundation for real peace in amicability

Man is now able to soar into outer space and reach up to the Moon; earth and sky are his

playgrounds. But, though he is intelligent enough to sail through space and under the sea and

shoot bombs across continents, he is not moral enough to live at peace with his neighbour! A few

handfuls will satisfy his hunger; a short length of cloth will cover his nakedness; a few square

feet of shade are enough to shield him against heat and rain. But, for these, he slaughters his

brethren and his sisters, he steals, he plots full conspiracies, he revels in lies and breaks the law,

and destroys peace in his own heart and in society.

Schools, colleges and educational institutes multiply, but the educated are a danger to themselves

and to the country. Hospitals and medical research, drugs and ameliorative measures increase,

but, the percentage of insanity and illness also increases. Everywhere there is the dark cloud of

anxiety, fear, discontent and agony, disturbing the rich as well as the poor nations of the world.

The foundation for real peace is, according to the Vedhas, the quality of Maithree, which means

amicability, friendship, compassion, kindness. It can also be taken to mean, "my three," that is to

say, my word, deed and thought shall be in accordance with thy word, thought and deed; that is

to say, we shall speak, think and act together, without friction or faction, in the atmosphere of

love and understanding; that is what is wanted in the world today, My three.

God will never give you up

The love between father and son, husband and wife, friend and friend is now artificial, not

'heart'ificial! The son sues the father in the courts, the attachment between husband and wife

does not last long, friends fight when selfish interests prevail, man

cannot trust brother man, fear
 and suspicion haunt relationships between man and man.
 Imagine a newly wedded couple strolling in a park! The man sees a
 thorn on the road, which the
 lady may put her boot upon; he suddenly rushes towards her and
 pulling her away, he says,
 "Thank God! I saw it in time!" Three months later, they stroll along
 and the man sees a thorn.
 What happens? He says, "There is a thorn right there. Do not step on
 it." Three more months
 pass; the thorn is found across their path. He shouts, "Can't you see
 that thorn? Why are you
 barging forward as if the entire road is yours!" That is the history of
 the love which is **idealised**
 so grandly. The love that God bears to you or that you bear to God is
 not so transient or egoistic.
 God will never give you up, nor should you ever give up your hold on
 God.
Manthras can bring Grace to the aspirant
 The **Yaaga** that concluded today is a demonstration of the energy and
 vibrations that **manthra**
 can release. There are potent **manthras** that can transform
 personality and bring Grace to the
 aspirant. **Om** (the **Pranava**) is one such. Children are trained to walk,
 by means of a three
 wheeled stand, which they push forward with their hands, while
 standing behind it. The **Om** is
 such a three-wheeled help, the three syllables A, **U** and **M** being the
 wheels. Learn to walk safe
 and quick on the path of spiritual progress, with the help of **AUM**. Or,
Raama is another
manthra, having the same **numerological** vibrations: A equalling 0,
U equalling 2 and **M**
 equalling 5, so that **AUM** is 7, whereas **R** is 2, A is 0 and **M** is 5, so that
Raama too is 7, a very
 seminal number, with the important spiritual tonalities.
 Each individual is born with the question "**Koham**" on its lips. "Who
 am I" is the question which
 presses on every breast. And the answer is given by every breath---
Soham (He am I), the
 inhalation whispering So and the exhalation, Ham! But, the question
 is brushed aside by the
 mind, impatient to dabble in the **toyland** it pictures the world to be;
 the answer is denied
 admission into the understanding, by the ego, which derives
 temporary pleasure thereby! Realise
 that your breath is answering the question correctly and live in the
 consciousness that you are a
 wave of the He, that is, the Infinite Consciousness, that is God.
 You may say that you will not believe in God unless you have clear
 experience personally about
 Him. Well, you believe that your date of birth is a certain month in a

particular year. You have
 taken it on trust; you take many things on trust; it is impossible to
 insist on personal experience
 for everything which we have to believe, if life has to run smooth.
 Take this also on trust for,
 many sages, saints, scientists, have accepted it and experienced it.
 Gurus whose integrity cannot be doubted
 They are Gurus, whose integrity and validity you cannot doubt. They
 teach and test and transmit
 true knowledge, gained through genuine **Saadhana**. The sage
Gauthama one day called together
 his disciples and said, "You know that the drought that has afflicted
 this region is heightening; it
 shows no sign of abatement; it is spreading fast. So that cattle
 belonging to the hermitage are
 suffering hunger and thirst; I cannot look upon those dumb animals
 in distress and calmly carry
 on my duties of teaching and learning. Some one of you must take
 them out, to some country,
 where there is ample pasture and bring them back, when the calamity
 has rolled over."
 Many students shuddered at this task, they hung their heads and hid
 behind others, in order not to
 attract attention! But, **Sathyakaama** stood forward and offered to
 take the cattle out, quite happy
 at the chance. The others gathered around him, with their sympathy
 but **Sathyakaama** would have
 none of it! They told him that he would be alone in the wilds, away
 from the comforts of
hermitages, and even from the sources of good food, for an indefinite
 length of time. He replied
 that the good wishes of the Guru will provide him enough safety and
 sustenance; that he was his
 best companion! He refused the offer of some friends to accompany
 him, for, the Guru had not
 mentioned the need. (If it was today, perhaps, some one would have
 suggested to him to take at
 least a transistor radio with him, so that he could listen to his
 favourite film songs!)
 Reward for humility and reverence
 While leaving with the 500 head of cattle, **Sathyakaama** asked for the
 blessing of the Guru; he
 enquired when he could return, and got the answer that he could
 think of returning, as soon as the
 herd had increased to a total strength of 1000! He lived up to his
 name, **Sathyakaama** (he whose
 sole desire is to preserve and propagate Truth), led the cattle to a
 charming valley where he
 camped with them. He rose with the morning star, recited prayers,
 performed prostrations to the
 rising Sun and was lost most of the time in **Japa** and **Dhyaana**, though
 the tending of the cattle

was not neglected in the least. He did not evince any anxiety to return home, but bided his time, patiently. (If it was today, he would have counted the cattle every day to see that he does not remain out for a single day more than necessary. Or, he would have somehow made up the number, adding a few stray cattle smuggled in or making up some story about the 1000 being already there, though the absence of a few could not be properly accounted for!)

One morning soon after the morning rites, **Indhra**, the Chief of the Gods, appeared before him, for the gods were watching over the solitary cow-herd! He told him that the tally was 1000 head of cattle, and so, he could return. **Indhra** offered to take him back, safe and sound. On the way, they halted four nights in four separate villages, and on each night, **Indhra** taught him one **Vedha**,

so that when he reached the hermitage of the Guru, **Sathyakaama** had mastered all the four

Vedhas; his face shone with a strange splendour, since the **Vedhic** illumination had been

imparted to him by no less a teacher than the Lord of the Gods!

The Rig **Vedha** is the **Vedha** full of prayers to God for the realisation of the aims of life; the

Yajur Vedha describes the ceremonial and ritual aspects of worship; the **Sama Vedha** extols the

Gods through song and poetry; the **Atharva Vedha** gives the secret formulae for preserving health

and security of body and community. He became master of all these four **Vedhas**.

That is the reward for humility and reverence. These qualities are fast disappearing in the cities

and towns; the pest is spreading fast destroying the crop in the villages also. But, they are still

powerless to affect the simplicity and sincerity of village life. That is the reason why I like

villages very much. I shall not give up **Puttaparthi** and live in some other place or town. In the

village, every one will come to the help of a man, if his house is on fire or if his well has had a

landslide.

In the towns, you will find people making merry aloud, when some one is dying in the

neighbouring house. Reverence towards elders, and faith in the Divine are present and active in

the villages. They alone can help in the restoration of Dharma, the task on which I have come.

Dhashara, Prashanthi Nilayam, 10-10-1970

The body is the tabernacle of God, the chariot in which He is seated in all majesty. Do not identify yourself with it and its modifications and transformations. You are the **aathma** and so,

you are above these affections of the body.

Sathya Sai Baba

30. The commentary on the message

THE **Dhashara** Festival has filled your eyes, ears and minds with **Aanandha** for ten days. And,

with the bodies transformed by this rich experience, you are returning to your places. Let me tell

you something which will grant light, so that weight will be less for the journey of life.

Man has always tried to conquer nature. In this contest, he has employed all his physical, mental

and intellectual skills. Nature is a composite of the three **Gunas**: the pure, passionate and dull.

Therefore, it can be overcome only by developing the qualities of truth, love and tolerance.

When man taps the energy of the Divine in him, he can easily master Nature, which is only the vesture of the Divine.

Drawing on the Divine that is inherent in you---is the lesson of the **Geetha**. When you picture to

yourself Arjuna in the two-wheeled chariot, four white horses yoked to it, Krishna sitting in it

holding the reins and answering the queries of Arjuna, then, you miss a great part of the

significance of the scene.

Arjuna is the **jeeva** (individual entity) and Krishna is the **Dheva** (Divine entity). When both are

in contact, impregnable might results. You may have enormous quantity of electricity, but, it can

demonstrate itself as work only through some medium or instrument. So too, Krishna had to

work in and through Arjuna, so that the reign of Dharma is **re**-established. Arjuna means: "white,

pure, unblemished;" hence, he is the proper instrument. The other four brothers are the horses,

they are also without blemish! Arjuna provided the appropriate heart-throne where the Lord

could install Himself. The five brothers represent the five elemental principles---the earth, water,

fire, air and the ether (sky). They also **symbolise** the five vital airs that activate man.

God is to be recognised in all human beings

The hundred **Kaurava** cousins were all destroyed, because they stood for aggrandizement and

justification of means, provided the end is gained! The **Paandavas** surrendered completely to the

Will of God and so, they could draw on the Divine, and gain victory. When they gave up

everything in the end and tramped along the road to the **Himaalayan** silence, one by one, they

dropped dead; only the eldest was able to reach the abode of the Gods. His name, significantly, is

Dharma **Raaja** (the Monarch of Righteousness)!
 People are satisfied with repetition of cliches, even in the field of religion. Ask any one where
 God is, the reply is---"Everywhere." But, the hearts of many have not been filled with Him.
 Probably, "everywhere" does not include the inside of their hearts! It means only their tongues,
 presumably) "Worship God," that is the road to victory. This is another cliché. But, God is
 worshipped only in pictures, images, idols; He is not recognised in all living beings, in beauty,
 harmony, melody, truth, goodness.
 Devotion must be undeviating
 Let Me tell you one fact, in order to warn you against hoping too much. Worship such as this,
 offering of incense, flowers, repetition of hymns of praise and other rites are only commendable
 ways of **utilising** time; good activity! Unless they cleanse the heart, widen sympathies and
 deepen faith in one's own divinity, they are unworthy of the name **saadhana**. Among those who
 label themselves as theists (believers), 99.75 per hundred can be heard complaining, "I believe in
 God, but, He is making me miserable; that fellow is an unbeliever, but, the same God is heaping
 one joy after another on him!" Can this be devotion, dedication?
 Devotion must be undeviating, whatever happens. **Prahlaadha** had that unshakable faith; he had
 surrendered so completely to the Lord that no torture could turn him away from fidelity. When
 you start judging and pronouncing judgements on the basis of your own prejudices and
 information, you only demonstrate that your faith is shallow, it is only a fair-weather
 phenomenon.
 Those attached to God, aspiring for God, aware of God, adoring God have certain distinct marks
 by which they can be identified. Pronouncing judgements like this is quite contrary to the nature
 of dedication. Again, such people have a compassionate heart. If a person **tums** the rosary on the
 fingers, and is intently engaged in watching the tip of his nose, unmindful of the distress that
 dances around him, we can at best name him a sloth, that is all. Get up, place the rosary in its
 bag, and engage yourselves in relieving distress---that is the true spiritual path.
 Do not waste all your years with stone images, pictures or idols. Learn to see in every living vital
 active person, the embodiment of all energy, all beauty, all beneficence, namely, God. God is
 subtler than ether, filling the smallest crevice with His Majesty. Know

this and serve His
 manifestations, wherever you meet them.
 Turn the mind vigorously towards God
 Some institutions profess to train persons in **dhyaana** and hold **dhyaana** classes! How can any
 one put trust in these? It may be possible to train to sit aright, and to go through various
 contortions of the body; but, how can any one help another to concentrate more keenly? Love
 God and no distraction can turn you from the thought of God.
Vaalmeeki was a highway robber,
terrorising the travellers and killing without mercy. **Rajas** (passion) was the predominant quality
 in his make-up. When he chanced to meet the Seven Sages and listen to their counsel, his
 heroism, bravery and persistence turned **Godwards** in a flash; he became so ardent an ascetic that
 an ant-hill grew over him as he sat unmoved.
 You need not rely on another for success in **dhyaana** and **japa** and await contact with some sage
 in order to get from him a **manthra** for recitation. Pray to the God within you and you will
 receive the needed guidance.
 Turn your mind towards God; dedicate yourselves to God; then you will find life one continuous
 stream of **Aanandha** (bliss). Have a fan in your hand and sweep it towards you; then, you feel
 comforted. So also, use the mind as the instrument, and turn it vigorously towards God; then, it
 can give you the **Aanandha** of liberation.
Raama is the name for **Aanandha** that is inherent in every heart; recite His name, let the
Aanandha respond and upsurge. Do not pretend and get charged with hypocrisy. Be genuine,
 sincere and true inheritors of **Bhaaratheeya** culture! You have to outgrow the idol, picture and
 image; they are the kindergarten materials in spiritual schools; seek to know the Divine Energy,
 that is burdened with no Name and no Form. Rise higher into the empyrean heights of the Pure,
 Attributeless, Transcendent One.
 "My life is a commentary on My message"
 I shall not change my course even by a hair's breath, as a result of what people may say about
 Me. I am not afraid of any one or thing. Truth has no fear; untruth shivers at every shadow. This
 body of mine is named **Sathya** (Truth); the principle that is in this body is also Truth. Truth
 enclosed in Truth has been rendered the Truth of Truths (**Sathyasya Sathyam**). This Form has
 been assumed in order to lead mankind from untruth to Truth.
 I eat as you do, move about as you do, talk in your language, and

behave as you can recognise
 and understand, for YOUR sake---not for My sake! I turn you towards
 the Divine, winning your
 confidence, your love, your submission, by being among you, as one
 of yourselves, one whom
 you can see, listen to, speak to, touch and treat with reverence and
 devotion. My plan is to
 transmute you into seekers of Truth (**Sathya-anveshaks**).
 I am present everywhere, at all times; My Will must prevail over
 every obstacle; I am aware of
 the past, present and future, of your innermost thought and carefully
 guarded secrets. I am
sarvaantharyaami, **sarva shaktha** and **sarvajna** (Omnipresent,
 Omnipotent and Omniscient).
 Nevertheless, I do not manifest these powers in any capricious
 manner or merely for display.
 For, I am an example and an inspiration for whatever I do or omit to
 do. My life is a commentary
 on My message.
 "My hand always gives, never takes"
 For example, you must, have noticed that I never call a woman, alone
 for the 'interview.' I call
 women only in groups of ten or fifteen. I want that you should note
 this and infer that one has to
 be extremely cautious in dealing with the other sex, for, though I am
 above and beyond the
Gunas, since this body is obviously masculine, I want to teach both
 men and women how they
 have to regulate their social behaviour and be above the slightest
 tinge of suspicion, or of small
 talk.
 Again, I am active and busy all the twenty-four hours of the day.
 Every day, the mail brings me
 thousands of letters, and you hand over to me personally hundreds
 more. Yet, I do not take the
 help of any one else, even to open the envelopes. For, you write to Me
 intimate details of your
 personal problems, believing that I alone will read them and having
 implicit confidence in me.
 You write each one only a single letter; that makes for Me a huge
 bundle a day; and I have to go
 through all of them. You may ask, how I manage it? Well, I do not
 waste a single moment.
 And, all this I do, not for personal gain, but only because I have come
 for your sake. I never seek
 another's help; I offer help, never receive it. My hand always gives; it
 never takes. Conclude
 from this that this must be Divine, not human power.
 Some of you may be wondering, "How does **Swaami** arrange these
 elaborate festivals and
 functions? Whom does he charge with the various items of work?" I
 do not allot work to this

person or that, or consult any one for ideas and suggestions. All this is
 done by the Divine Will,
 operating through the force of Love. For example, though there are
 thousands gathered here,
 absolute silence prevails. Under what compulsion? Only the
 compulsion of Love. In other places,
 where a hundred people collect, a hundred and fifty constables are
 present to keep them quiet!
 Here, there is no need for any one to see that silence is maintained.
 For, here God is the Master,
 and Creation dances in joy. There is no third entity here. Only
Purusha and **Prakrithi** (God and
 Nature) are here. A glance from the corner of the eye is enough to get
 things going towards
 successful conclusion. Love activates, Love fulfils.
 When you have **Kaamadhenu**, why seek a cow?
 When the Giver of Grace is here, you run after persons who claim that
 they got this or the other
 article from Me or were blessed with this gift from Me! When you
 have **Kaamadhenu** (**wishfulfilling**
 cow) here, why seek to know and secure a cow? **Kaamadhenu** can
 give you all that you
 need. When you have **Kalpatharu** (wish-**fullfilling** tree) here, why
 bother about fruits on a tree?
Kalpatharu can give you all that you ask. When you have here the
 mountain of gold and silver,
Meru, why cringe for silver and gold from persons who are
 themselves beggars? When you have
 God come among you to support and sustain you, why grovel before
 crude vulgar entities?
 Avoid places where they bargain in terms of gifts, donations and
 payments for Grace and
Upadesh, for spiritual guidance and transmission.
 Go straight along the true path; be not drawn into **byelanes**, by
 quacks and crooks. Some
 happenings in Madras and in **Mysore** are to be drastically
 condemned. I know there are some
 who proclaim, "Devotees have grown out of all proportion in these
 parts and so, **Baaba** has
 allotted this region to me and directed me to take up the work of
 teaching and guiding you; so,
 admire my acts and adore me." I never allot in this manner, nor do I
 hand over powers to any
 one, nor can such low minds deserve My Grace. No, never. For Me
 who has the burden of the
 Universe, can a region or a few more devotees be too much? I am
 surprised at the stupidity
 which swallows such absurdities and flocks round these pitiable
 quacks. They could carry a
 begging bowl and go from door to door; that will save them from at
 least the consequences of a
 life of deceit and sacrilege.

God will be your Guru from within
Do not lend ear to such and be led astray. Carry on saadhana for your elevation, from one stage to another. God Himself will be your Guru from within. He became Himself the Guru of Meera and Hemareddi Mallamma.
Do not proclaim that this Name of God is superior or more efficacious than the other. To assert that Raama is superior or that Shiva is superior, or even that Sai Baaba is the Avathaar that is the fullest of all---all this only reveals that you have not understood what Divinity is. Raama is a Name that combines the raa of Naaraayana and the ma of Namasshivaaya, the manthras of the Vaishnavas and that of the Shaivites. So, Raama means, the quality of Shiva and Vishnu. Or, Raama has the raa of Hara (Shiva) and the ma of Uma (the Shakthi aspect of Shiva); so, Raama is the name of Shivashakthi! How can faction arise when each name is so resonant with the lesson of the unity of all Names?
Some persons pray to Me, "Swaami! All my people go on pilgrimage to Thirupathi; why don't you turn their minds and make them come to you?" What an absurd question? What colossal ignorance of My reality as well as of the manifold majesty of God! Cleanse your minds of evil thoughts. I find some of you spread your handkerchiefs on the carpets and then sit upon them; you feel that the carpets, which have upon them the dust of the feet of countless devotees, is unclean! Now, when you take so much care to see that the place where you sit ought to be free from dirt, how much more attention should you pay to clean the heart, where you expect the Lord to seat Himself.
Clean your heart with detergents japa and thapa
Clean the heart with the detergents---japa and thapa (penance)---using the water prema.
Detergent alone will not do; water too is essential. Carry on the duties of the position in which you are as if they are the dictates of God. Every act that you dedicate to Me reaches Me. Do not grieve that you are not able to come to Puttaparthi to have Dharshan (audience). Offer Me Namaskaaram (the homage of prostration) wherever you are; it reaches Me at the same time as it is offered.
Resort to the recitation of the Name when your mind is agitated by fear, anxiety or grief. To make a cup of coffee, it is not enough to have decoction in one cup and milk in another. You have to pour one into the other and mix well. Mix the decoction of

Vairaagya (sense-control, detachment) with the milk of Bhakthi-Shraddha (devotion-steadfastness). And you get the drink that satisfies. Return to your homes with these words enshrined in your hearts, ruminate over them alone and in silence. Then it will be easy for you to put a few of these ideas into daily practice and ascend step by step the heights of spiritual achievement.
Dhashara, Prashaanthi Nilayam, 11-10-1970
31. The ray of God
THE Upanishaths say that the human is a spark of Divine Love, encased in five sheaths: the Anna (Gross, material, food component), the Praana (vital air, breath), the Mana (the mental, emotional, volitional), the Vijnaana (rational, discriminatory intellectual) and the Aanandha (blissful, equanimous, balance). It is the fragrance of that Love that emanates from him as love towards things, beings and ideas. That Love is ever urging and surging for expression, enlargement and encircling. But the tangles of fear, greed, egoism and aggrandizement do not allow the spark to grow and illumine the sheaths as well as the world around.
This day is the Festival of Light; that is to say, of Love. Knowledge too is praised as light, but it is often a clouding fog, a weapon of offence, a burden on the head, a drag on the hand of charity, a shackle on the feet. It ripens into a liberator only when it is earned through love and put into practice through love. Love alone gives Light.
Love unfolds first on the lap of the mother. The eyes of Love fasten themselves on the caressing face of the mother. It then spreads towards the father, brothers and sisters, kith and kin, friend and playmate, region and language, world and its Maker. The I that lives within the body is like a lion in a cave. It is the monarch of the forest; but it limits itself to the few square feet of rocky floor. Let it come out, renouncing the petty possession. So long as you crib yourselves into the body-consciousness (I am the body), you are the lion moping in the musty cave! Do not feel, Dhehoasmi (I am the body). Roar, Brahmaasmi (I am Brahman, I am all this and more, I am all this is, was, and will be)---and littleness, time, space, ego, all will flee from your heart! You will be Love, Love, Love---and nought else. That is to say, you will be Divine, one with the One.
Light has no boundaries, prejudices or favourites
Expansion is Love. Expansion is the essence of Love. Love is God. Live in Love. That is the

Dheepaavali Message I give you. When a lamp is lit from another, there are two where there was but one. The first one did not stop emitting light. You can light a million lamps from one; but, yet, the first will not suffer a jot! Love too is like this. Share it with a million, it will still be as bright as when it was alone. There is another lesson too which the illuminations on **Dheepaavali** Day tend to teach. Each house in the street, lights a few lamps and keeps them on the door sill, the parapet wall, the gate, the porch, the well, and, what is the effect? The town is filled with light, the residents are happy, the children dance in glee and the sky shines in the glow of earthly joy. Light spreads; it mingles with the light from other sources of light, it has no boundaries, no prejudices, no **favouritism**. You may not like your neighbour. But the light from the lamp on your verandah shines hand in hand with the light from the lamp on his verandah! You cannot keep it back! Hold fast to God through any of three paths **Dheepaavali** is intended to teach you this lesson of light and love; move out, clasp, spread, expand, give up limits of mine and thine, his and theirs, caste and creed, in one limitless flow of Love. That is the culmination of all spiritual **saadhana**. Competition, the desire to defeat and overwhelm the other person, whatever the means necessary for his downfall, the greed to earn wealth, fame, superiority, these have put out the lamp of Love in the human heart today. Resolve on this Festival Day to light it again. When the worship of God starts in the shrine room, the first act of yours is 'lighting a lamp, 'isn't it? Without a lit lamp, no auspicious ceremony is initiated. When the lamp of love is shining, God manifests! Keep it burning bright and pure, God persists! Allow all to light their lamps from it, God showers Grace! God, first; the world, next; myself last! That is the legitimate sequence for the **saadhaka**; and, who is not a **saadhaka**? You have to be one, now or later, so that you can be liberated from this cycle of birth-death! Now, man, in his callousness towards his own welfare, has turned it **topsy-turvy**! It is 'myself first, the world next and God is last.' So, God is lost, too! Hold fast to God; then, you will be safe. You can hold fast to him, either through **inaana**, **Bhakthi** or Karma **maarga** (paths of knowledge, worship or work). You may travel first or second or third class in the train; the destination is the

same, for all **inaana** proceeds on the assumption that God is immanent and transcendent. **Bhakthi** believes that God is Creator, Preserver and Destroyer, that He is to be adored, and propitiated by deeds that He appreciates, that God is Master and you are privileged to serve. Karma takes into account a third category---Nature! It is not simply God and man. Man has to manipulate Nature, live in Nature, live by Nature---always dedicating his activity to the further Glory of God, resigning himself to the worshipful activity, unconcerned with the fruits of his activity, for they are in the hands of God. Do your duty; leave the rest to God. A disc with the seven colours of the rainbow, when rotated quickly gives not the band of **vibgyor**, but, a band of white! So too, the three colours, **inaana**, **Bhakthi**, and Karma are different only when the white light of God is passed through the prism of human reason and mind. Activate them in deed, they are but parts of one ray. Love is the breath of the **Saadhaka**. Believe that All are God, through **inaana**; even then, compassion compels you to love and serve. Believe that God is Master or Father and that you are His children or servants, through **Bhakthi**. Even then, His command is to wipe the tears, nourish the sick and help the lame to climb over the stile, through pity and sympathy. Believe, through faith in Karma, that God has to be adored through dedication; even then, Love says the highest form of adoration is by means of **Seva** (service), done in Love. Love, therefore, is the breath of the **Saadhaka** and I call upon you to celebrate the **Dheepaavali**, not by feasting and exploding crackers to disturb the peace of the neighbourhood, but by silent lighting of lamps and silent service through Love. **Dheepaavali**, **Prashanthi Nilayam**, 29-10-1970

32. **Re-conditioning man**
TO HAVE this Conference of the representatives of all the Units of the **Sathya Sai** Organisations at **Prashanthi Nilayam** is a source of great pleasure to Me. I am sure everyone here knows the purpose and significance of this Organisation, that has spread all over the World. It is necessary that the obligations too are always kept in view. Discipline is essential for the success of every endeavour of man, whatever the field, whether it be economic, social, educational, or merely material and **worldly**. It is even more essential for success in spiritual effort. The discipline of concentration, for

example, is indispensable for even

common acts like walking, talking, writing or reading.

Spiritual progress and bliss depend on disciplined effort. It can come only through hard and

difficult toil, not through pleasant easy paths. Life becomes worth living only when one has

disciplined habits, concentration of mind, renunciation of sensual pleasures and faith in the

Aathma (the Self).

Discipline and Concentration are as the embankments which control and direct the flood waters

of a river into harmless and fruitful channels. You are engaged in **saadhana** and the inquiry into

the Self and, in this great task, these two will be of great help. No one ignorant of the path can

reach the goal; no one unaware of the goal can choose the path and tread it. You must have the

proper conception of the path, as well as its destination before you decide on the journey.

Before seeking an office consider your capacity

Again, people aspire only for the fruits of authority; they shirk the responsibility that the

authority involves. Do not think that this is so only in India, it is the attitude of aspirants all over

the world today. Power is sought; but the burden that comes with power is not welcomed. The

chaos and misery of the world today are the creation of persons who have climbed to positions of

authority but do not discharge the responsibilities of those positions. No one is entitled to such

position who is unable or unwilling to shoulder the responsibility inherent in it and who does not

discharge it sincerely. Whatever their status, however deep their scholarship, however rich they

are, they do not deserve the position they crave for or hold.

In the Units of this Organisation too, the same rule applies. No one has a place who does not

possess the skill, the capacity and the willingness to carry out the responsibility. Before you enter

the Organisation or seek any office therein, consider well whether you have the yearning and the

capacity; else, if you join or complain against some person or some programme, you are only

revealing your own smallness or weakness. Make due inquiry, give full consideration, before you

join the Organisation. Having joined, **co**-operate with others vigorously and carry out all your

duties conscientiously.

Senses are obstacles in the path of the Spirit

This Organisation has spread far and wide, but I must say that it has drifted away from the

purpose for which it was started. It has not resulted in the least

benefit.

For, in the Spiritual path, the first step is 'Selfless Service.' Through selfless service, man can

realise the Divinity that is all this Creation.

Of course, all beings and all things are Divine---but, through intelligent analysis, you have to

choose the beings and things that will help you and to avoid the beings and things that will

hinder you. This is the way of Wisdom. Take the electric current, or fire, or a sharp knife. They

are dangerous if you do not know how to use them; they are beneficial if you know how to

handle them discreetly. They can be either friends or foes. So too, the senses. If we allow them to

master us, they become our deadly enemies; if we master them, they help us to realise our Goal.

Man has to master the senses which draw his attention to the outer World. Man cannot liberate

himself from bondage to the wheel of duality (pleasure and pain, joy and grief, **etc.**) so long as he

is led by the senses. The senses are obstacles in the path of the Spirit which leads you into the

inner **Consciousness**, not the outer World. Birds and beasts are not troubled by the thirst of the

Spirit but man is. He is awarded this great gift, by God's Grace.

Man can liberate himself from the cycle of birth and death through detachment from the senses

and attachment to the inquiry into his real nature. You may know of persons who are friends or

foes today and who may turn out to be foes or friends tomorrow. But, of this be certain: **Kaama**

(Desire) is a perpetual foe. The more we yield to this foe, the more dominant it becomes, the

more you are enthralled and enslaved.

Each one is saturated today from head to foot, with desires of one kind or another--for wealth,

for social status, for fame, for luxurious life, **etc.** Sundry cravings assail man from all sides at all

times. They go on growing in number and force, incessantly. The embankments of discipline and

duty are swept away by the flood of desire.

Be sincere in thought, word and deed

So, you should cultivate detachment, develop renunciation and keep desire in check. The end of

human life is not wealth or vanity, gold or worldly fame. Be moral, be virtuous. Be sincere in

thought, deed and word. Be honest to yourself. Money comes and goes! But, morality comes--

and grows! So, man has to give up the yearning for money and yearn for more and more

morality.

The **Sathya Sai** Organisation is working with persons belonging to all

religions. They do so because all religions---Christian, Paarsi, Hindhu, Buddhist, Jain, Muslim---have, as their basic doctrines, Love and Non-violence. Develop these qualities. Then, you get the title to preach them to others and propagate them.

This land, Bhaarith, has been declaring since ages the way of Life, viz., "Having crossed yourself, help others to cross" the sea of turmoil and travail, of grief and pain. Realise---and then help others to realise. Be an example. That is the best way to teach.

Bhaarith is celebrated as a holy land, for here the people renounced desire and earned fulfilment.

The Saints liberated themselves and lived in joy and peace; they also inspired the common man and sweetened his days with love and faith; unaffected by the Ego and its greed, they skipped the years in joy and lived for over a century. But, today, on account of the impact of egoistic desires, life is becoming shorter and more miserable.

Promoting enquiry into four basic problems

The Sathya Sai Organisation is established to translate the principles of Love and Non-violence into daily practice. It has also to promote inquiry into four basic problems- (1) The Body---What is it? (Deham); (2) The Body---I am not it (Naaham); (3) Then, who am I? (Koham); (4) Well, I am That (Soham).

First, the Body. Consider what it does, whether it really benefits us. There is the story of a man who came upon human faeces while walking along a path. He stepped aside, disgusted; but the faeces was enraged. It called him an ungrateful traitor. "I was a sweet juicy fragrant fruit yesterday; I gave you strength and sustenance; I sacrificed my strength and beauty and my very existence for your benefit. In return, you have reduced me into this foulness and condition and, adding insult to injury, you are turning away in revulsion! It is I who ought to turn away from you in disgust! Contact with you has brought this disgrace on me."

The man listened and wondered why he was all that nasty.

This led him into an inquiry about the nature of the body he was in. We say "my hand," "my book," "my mind," "my act," "my thought," because there is an I that owns all these, that uses all these as its instruments. Who is this I? Like the current which activates and operates the machine, (with all its nuts, bolts, wheels and belts), the I activates the inert body and its components, inner and outer. We have a microphone here, before me,

and there is a wire which is fixed in it. But, even if the microphone is of the latest model and the wire is of the best quality, if there is no current coming through, my voice cannot reach you! In the body too, there should be this I, this Divine power, prompting and performing the hand, the eye, the mind.

Desire liberation from the see-saw of duality

You must carry on the activities of your Unit in the faith that a Divine Will is the basic motive power of all you plan and do. Who are you? You are that Divine Will, that gives you life, vigour, will and wisdom. Realising this, is the goal of life. It means an end to ignorance, delusion (maaya).

The Sages have laid down four goals for man on earth' dharma (righteousness), artha (wealth), kaama (desire) and moksha (liberation). That is to say, man must earn wealth through righteous means and desire above all for liberation from the see-saw of duality. Liberation is the goal that must dominate all the activities of life. The rest of the three have to be subordinate.

If you need flowers from a tree or its fruits, you do not water the boughs and twigs, where the leaves, buds and shoots are! You feed the roots! So too, when you seek the last of the four, moksha (liberation), foster dharma (righteousness); that will sanctify your artha, and purify your kaama and win for you the moksha you strive for. Develop dharma and let it saturate your efforts to earn wealth and comfort.

Every worker in this Organisation must rid himself of the idea of separateness or distinction, between one person and another, on the basis of caste or creed, poverty or richness. He must always be eager to share the sorrows---and what is more difficult---the joys of others.

Power of the Aathma only can save the world

My desire is that whenever any slight misunderstanding arises among you, you must set it fight among yourselves, exercising love and tolerance. You should not plunge into a passion over it and let things blaze into a quarrel or a factional split. Recognise that you are engaged in the exercise of widening your hearts, of reaching the Feet of the Lord through the expression of love.

Unless you cultivate love, tolerance, humility, faith and reverence, how is it possible for you to realise God?

At the present time, when we see all over the country, confusion, fear and anxiety, each worker

in each one must contribute his share of cool, calm love to suppress the anger and fury. No governmental authority can suppress it as effectively and as quickly as you can by love and brotherliness.

The world can be saved only by the power of the Aathma, inherent in everyone; this has to be tapped by individual saadhana, and by the Grace of God which can be won only through love, purity and service. If these two are absent, Pralaya (devastation) is certain; it is inevitable.

Love is the scarcest article today! There is no love in the home, between father and son, between husband and wife, between brother and brother. Is love to be scarce, between member and member, in our Units too? No. You have to prove by your conduct and attitude, that love, based on the realisation of the One Aathma in all, can cure the problems of the world.

Living has become very artificial. Men are moving in blind fear, not knowing what might happen to them at the next step. Prepare yourselves to be lamps, to guide them aright.

Become embodiments of Love
Be lamps of love. That contains all. Then, there is no need for japam or thapas. Love, loving service of others (who are forms assumed by the Divine) will provide you the Grace of God.

Therefore, resolve today to enshrine love in your heart, to cultivate it; make it Universal, free from selfish desire. Become Premaswaruupa (embodiments of love).

I am not interested or elated when this or that District claims to have a larger number of Units of this Organisation than the other one. I am interested in the work, in the loving heart, in the selfless service. There are Units that exist only in name! There are others that function in ways quite contrary to our purposes and ideals! Instead of allowing these to continue, it is best they are wound up, immediately. Better to have two or three that function well than hundreds that function badly or not at all. Two ounces of cow's milk are preferable to a potful of ass's milk.

If Units are started or if they are functioning only with the idea of helping the Office-bearers to attend these Conferences, if the members have no faith and devotion, if they do not make constant effort to realise the ideal of the Organisation, then it is necessary to wind them up. If we allow them to continue, they will create in the Organisation the confusion we find in the political scene.

Consider well the qualities you have to retain, the qualities you have to discard. And, act this very day to give up the undesirable and cultivate the desirable. Look forward; recondition yourselves and march on.

All-India Conference, Prashanthi Nilayam, 20-11-1970

33. Faults and failures

PEOPLE may say that the Vedhas are only a collection of sounds, of series of letters, but they are much more. Vedha is Wisdom; Wisdom is God. The culture of Bhaarith built on the Vedha elaborates this Truth and enjoins its practice. This Truth has now to be lived in daily life so that the dire problems affecting the individual and society can be solved.

Many practices and patterns of behaviour have been added to this Culture in the course of history. It is necessary to discard these and purify the outlook. This is one of the main tasks of this Organisation. Economic development and five-year plans may raise the standard of living, but unless, along with these, the fundamental Wisdom enshrined in the Vedha is assimilated by the people, such progress will end in disaster.

Morality, a virtuous character, is the very foundation of progress, the very basic need. It grows in the realm of the Spirit. But, today, the Spirit is neglected. Physical and animal needs are catered for, they are accepted as the ends of living; all efforts are directed to these.

In the Kritha yuga, Dharma (righteousness) was accepted and sought after as the very base of life. In the Thretha Yuga, the next Age, God who was installed in the heart was accepted and sought. In the Dwaapara Yuga, developing contacts and attachment with kinsmen and friends was considered enough to keep one safe and happy. In the Kali Yuga, the modern age, food and sustenance are taken as the very essentials of Life.

Developing Love is the way to deserve leadership

People have now more faith in medicine (which has taken the place of good food) than in Maadhava (God). Life is built on capsules and tablets. Pills (maathra) supply the power for this pilgrimage (yaathra), to God knows where! Examine the contents of the pocket of any one going to office; you will not find there the picture of God or a copy of the Bhagavath Geetha; but you are certain to find some Aspirin or Saridon tablets! It is the same in the case of boys going to school or fathers going to the cinema! Even the vanity bags of ladies contain tablets and capsules. Though you may dine on the best of foods, pills are certain

to ruin health. You **shouldnot** make these temporary make-shifts a permanent habit. Even great personages who claim to be Masters of Spiritual Learning and Teachers of Spiritual Discipline are upset when the habits that have mastered them are disturbed. Their **japa** or **dhyaana** cannot proceed unimpaired when the morning cup of coffee is delayed for a few minutes! See how weak they are! What can such men achieve? How can they realise the **Aathma** (all-pervading Self) as their Reality? They care more for the body they live in, than for themselves! They have no faith in the **Aathma** which they yearn to visualise. They have no genuine yearning for Wisdom. They are only imitating the ways and words of others who have gone before. Develop Love, demonstrate Love, draw Love from your surrounding--that is the way to deserve leadership. Spiritual attainments shun publicity. There are many who go about the country, preaching about **japa** and **dhyaana**, pretending to be highly advanced experts. They claim to be masters, so that they can collect huge audiences and show off their skills. But, such exhibition of talent is not a sign of spiritual attainment. Spiritual attainments shun publicity. Spiritual practice is to be done in silence, away from public gaze. The name and form of God are extolled by **Meera** as Precious Gems;" precious gems are not brought out as wares to the market place; only vegetables are so exhibited for all to see. The Units of our Organisation should not encourage pomp or show---for they are alien to the Spiritual Path. The **Sai** Organisation is set up to develop and foster Love; it is not set up through compulsion; it arose from the heart and it expands the heart. The inner desire to achieve Love and expand Love has taken outer shape as this Organisation. Our thoughts are the cotton, the desires which they mould are the threads, and the intermingling and the interaction of these desires is the cloth, made out of warp and woof. When the threads (desires) are removed one by one, the cloth (mind) disappears. It is best to have as few desires as possible. "Less luggage, more comfort, make travel a pleasure," as the Railways remind you. If you have to lessen your luggage for a short railway journey, how urgent it is to lessen the luggage when you are on the much longer journey of Life! This process of lessening luggage is called, in spiritual language, **Vairaagya** (detachment).

The **Aathma**, the Formless Absolute, when it is reflected through the **Saathwik** (pure, **unagitated**) medium, reveals itself as **Ishwara** or God. When it is revealed in a **Raajasik** (active, passionate) medium it is **jeeva** or the individual person. When it is revealed in a **Thaamasik** (dull, inert) medium, it is matter. All is **Aathma**, only **cognised** through different media. The **Aathma** is the only Reality, the **Adhwaitha**, the One without a Second. All good acts lead to immortality. There are certain characteristics of human behaviour from which we can draw good lessons. When a man does a good deed, say, feeding the poor or building a temple, he feels an urge to share his joy with others. But, when he is prompted by a bad urge to do a bad act, he does not want to share the shame with others! Again, think of another trait of behaviour! When man proposes to do a good act, he is prone to postpone it; for something tells him that he will be alive the next day or a few days hence or a long time after. But when he decides on doing something bad, he does it the very moment. "I may not be alive tomorrow," he feels! All wrong acts lead to death, all good acts lead to immortality. That is the lesson you have to learn from these. The morning shadow moves in front of you; however fast you run, you cannot catch it, on plain or mountain. Or, the shadow may pursue you and you cannot escape from it. This is the nature of desire. You may pursue it or it may pursue you---but, you cannot overcome it or match it. Desire is an unsubstantial shadow. But, turn desire inward, towards spiritual treasure; then, it yields substantial results. When you are engaged in the various activities of this Organisation, dedicate all desires to God, do everything as the command of the God, whom you have installed in your hearts. Elevate the human into the Divine. Office-bearers of all Units are here; you are about to consider and approve various Rules and Regulations. But, you must first consider and make certain the answer to a basic question: Why are we in this Organisation? What is the purpose? You must have the firm belief that the aim of this Organisation is to remove the obstacles that keep man away from God, that separate **maanavathwa** (humanity) from **Maadhavathwa** (Divinity). There can be no human; it is all Divine. This Organisation must elevate the human into the Divine.

There are certain persons in our Organisation who revel in factions and who dwell on differences; there are others who have no faith in it and its task, others have no enthusiasm for work, they are full of envy or malice. When you water a margosa tree, you cannot get the sweet mango from it. Pour the water of Devotion to the tree of saadhana; you will get the sweet fruit of Bliss.

Treat every one as the embodiment of the Divine which you worship; treat every word and deed of yours as an offering to the Lord whom you adore. Then, you can escape the taint of envy or malice, falsehood or greed, anger or egotism. These evil traits should not be found in any one in this Organisation. If you take in as members only those whom you like and keep away anyone who has faith and devotion, you are committing sacrilege against God. This Organisation does not attach value to the likes and dislikes of any office-bearer. It is based on devotion and faith only. Whoever has these and loves the Organisation as his own life, all such have a place in it, have a right to be in it.

Base all your activities on Dharma
There is also another point. We are deciding it tomorrow but I shall give you some indication of it, even today. We have for every Unit a President, a Secretary, a Joint Secretary and a Treasurer.

But I wonder why we should have a Treasurer, when we are not concerned with money! The name indicates that we have a treasure, which we have collected, which we guard, and on which we rely! We deal with something much more valuable than money, Love. Where money is collected and kept, misunderstanding grows, factions are rampant and love departs. Money and the ways in which men run after it, have caused chaos in the world. Base your activities on

Dharma, fill your hearts with Prema---then I will shower Grace and be ever with you.

Where is the need for money for Bhajan, for Dhyaan and for Nagarasankeerthan? For

Nagarasankeerthan, you require only legs to move, tongues to sing and hearts to receive the

Name of God. For special purposes and on special occasions, funds are collected only from

Members of the Samithi. This has been the rule from the very beginning; it is the very basis of this Organisation. For all other activities, you need no funds. You need only a loving heart, a

pure heart, a wide heart.

There are some faults in some Units of this Organisation which I have to point out. I am

mentioning this now, so that when I meet the Representatives from each State separately, you can make your representations to me in the proper spirit. If I warn you now, your attitude may become calmer and clearer.

Co-operation and tolerance should prevail

The selection of the District President or State President is done by me but I shall consult your wishes too. There must be an atmosphere of love and tolerance, not one of envy, excitement or aggrandizement, when names are considered. When once a person is selected in the atmosphere of peace and love, co-operation and tolerance should prevail and everyone must follow his directions and respect his guidance. It is only then that the Divine Grace will be conferred on you.

In some places, there are Units which do not carry on any activity. Or, if they do, the activities

are quite contrary to the principles and practice of the Prashaanthi Nilayam or to the Rules laid

down for the Organisation. Wherever there are such Units, the State President or the District

President must take steps immediately to remove them from the Organisation.

In some Samithis, members do not attend meetings, even 50 per cent of them. They are absent

for 100 per cent of the meetings. Some Samithis do not hold meetings at all, so that no one can

calculate the percentage of attendance. It is for such Units that Rules and Regulations are

imperative. If rules are not observed as laid down, the Organisation will come down in confusion.

This is the opportunity to tell you of some other faults too. Some Units are established with the

sole purpose of earning money for the promoters. When a certain name or person is known all

over the world and revered by all, such men are tempted to utilise that name for filling their own

pockets or for earning name and fame for themselves by associating their activities with that

name. This is natural strategem. A number of such persons are found to emerge everywhere.

When this happens, the Organisation gets a bad name.

Everyone in distress deserves help

It is also laid down strictly that those who are in our Organisation should not have any

connection with other Organisations of spiritual or religious

character. Of course, so far as

service is concerned, members should help and serve all, without distinction. Every one in

distress deserves help. But no member of the **Samithi** should have any connection with other such institutions or societies.

For example, there may be a **Sai Samaaj** (**Sai** society) in your locality.

"Sai is Sathya Sai; Sathya

Sai is Sai." I have declared often and you know it and have realised its truth. Why then, you may

ask, is the **Sai Samaaj** distinct from the **Sathya Sai Samaaj**? Well, this body with the name **Sathya**

Sai, has full authority over all institutions established under this Name. For the **Sai Samaaj**, there

is no Body with that Name to hold and exercise authority and so, if funds are collected, used or

misused, this Body has no control over the **Sai Samaajs** in a tangible manner. So, it is best to

keep the two distinct and allow those Societies to go their own way. There are a number of other

institutions also started and run by **Swaamis** of various types. If we have any who associates with

these, I ask the District and State President to remove them immediately. Though people can

revere and worship whomsoever they like, we should not have in the Organisation men with dual

loyalties. Only those with faith and devotion to this Name and Form can carry out its objectives

with zest and enthusiasm.

Of course, every person is Divine but there are degrees in the manifestation of that Divinity. The

fire at the end of a lighted scent-stick or cigarette, is incapable of igniting even a dry stick of

wood. But, a forest fire can consume in its conflagration even the greenest tree. There is

difference in the degree of the manifestation of the Divine element-- in the voltage of the bulb

which turns. the current into light. Some persons may claim to be' superior or supreme, but

though they have reached heights, their eyes are roaming, like those of vultures, searching the

plains for food. Their forms and names are those of advanced Masters but their thoughts are low.

Do not associate with such people, however high their positions, if their vision is low. Save

yourselves by your own effort; acquire discrimination and realise the Truth. Then, you can move

out, to help others to realise.

Do not give room for personal misunderstanding

There will be State-wise Meetings in the Prayer Hall. When I come there, you can suggest to Me

without any emotion or factional spirit, the names of District

Presidents and State Presidents

whom you would like to have, in Districts and States where there is no President so far. Even in

places where we have them already, you can suggest changes, if you feel like having changes.

But do it after mutual consultation and agreement. Avoid personal animosity and do not give

room for personal misunderstandings. Remember that the essential qualifications for members

are faith and devotion. Remember also that the development of this Organisation will bring

Peace and Tranquillity to the World torn by chaos. The World can be bettered and saved only

through spiritual progress, by the efforts of spiritual organisations.

People may claim that they are engaged in social service, that they are directing or sharing in

Government activities which promote the welfare of the Community. But, whatever is done as a

job, without inspiration or renunciation and heart-felt Love, cannot be "Service." I have come for

Lokhasangraha (promotion of the welfare and happiness of the world) and so, when you spread

Concord and Love, throughout the world by means of this Organisation, your activity will

certainly please Me. We can have Peace and Prosperity in the land if all Units work in Love and

tolerance and mutually **co**-operate in service.

Give ear to things that give tranquillity

Some State Presidents and District Presidents have written to Me that they are being

misunderstood and maligned and that they receive letters-attacking their **bonafides**. To be

agitated by these letters is a sign of weakness in a **Saadhaka**. Beware of losing peace by giving

ear to such maligning. Give ear to truth, things that give tranquillity.

Then, your **saadhana** will

succeed. Even I am not free from calumny. You can see how my hair covers my ears. Reports

come to Me from devotees, also from those who want to malign others or talk ill of others and

spread false fears. The hair "filters" these reports and only the reports that are true or that give

joy, can enter my ears!

I have been rather harsh today talking about faults and failures; I shall compensate for this

tomorrow by giving you directions about the best ways of using your skills and capabilities for

spiritual advancement.

All-India Conference, **Prashanthi Nilayam**, 21-11-1970

34. Questions answered

THE fulfilment of man's life on earth consists in filling oneself with Love of God and

transmuting that love into acts of service, service of man who is the embodiment of God. If man has no love in him and if he does not share it with all beings, he is but a burden to the earth.

Make your emotions pure; make your mind strong to resist the force of ignorance and the wiles of the senses---then you are assured of peace and joy. You maintain health by physical exercise, so too, you must maintain mental health (for the mind can lead you into bondage or liberation) by means of certain exercises.

By means of pure food, the mind can be rendered subtle and sharp; it can then cut through obstacles and temptations, rend the veil of misconception. You must also try to be constantly in a good environment, a good company, a Spiritual Organisation.

In the Spiritual Organisation, members do not discuss about what can be seen or heard, or touched and tasted; they are interested in the investigation of the Unseen, the basic Truth beyond the senses (outer and inner), the processes by which the mind helps or hinders the individual's journey to God.

Mind has to be subordinated to **buddhi**

The mind is called a **karana** (an instrument). The senses are instruments, which are used to contact nature and gather information about objects. Mind is the overall instrument, which controls and directs the senses. It is called the **Anthahkarana** (the Inner instrument). Higher than the mind is the **buddhi** (intellect) which analyses and **categorises** the impressions as gathered by the mind, through the senses. The **buddhi** is subordinate to **chiththa** (consciousness, as such) and the ego, or the I-sense, which is fundamental for the individual. The mind has to be subordinate to **buddhi** but usually it serves the senses, which are but its servants. That is how the mind leads man into bondage.

A number of people have handed over questions to Me regarding the nature of the mind. So, though I have often explained this in my discourses, i shall speak about it again. You are all now in **Prashaanthi Nilayam**, gathered in this hall; but, if your mind is wandering in Madras or **Calcutta**, you will not be seeing the man sitting in the line before yours, or hear Me speak, though I am speaking so loud! Though your eyes and ears are present here, effective and sound, if your mind is not controlling them and directing them, the senses are powerless, they cannot transmit any information to the **Anthah-karana**! The operations of

hearing, smelling, seeing, tasting and getting the feel of touch, cannot be done effectively and meaningfully if the mind is engaged otherwise!

The body is as a torch; the eyes are its bulbs. Intellect is the switch. But, the essential cell is the mind. You may have fresh bulbs, the switch may be on, the torch may be brand new---but, if the cell is not in position, the torch will not emit light.

But, beyond the mind, and beyond reason and consciousness and the I-sense, is the **Aathma**, the reality, the Cosmic I or God.

Rational knowledge is illusory knowledge

Rational knowledge or knowledge accumulated by the exercise of the senses and stored and sifted by reason, is but illusory knowledge. It is worldly material knowledge, subject to correction or modification. The knowledge about the five elements (earth, water, fire, wind and space) derived through the five senses which are so flamed that each can sense the special attribute of each element (earth---smell; water---taste; fire---form; wind---touch and space---sound) is illusory. How can you be content, living in this illusory world, gathering and relying on this illusory knowledge? Realise the person beyond all illusion, who is the Creator of this illusion, who is revealed in and through this illusion. Worldly knowledge is of the temporary, the particular, the finite, the individual; how can it reveal the Eternal, the Universal, the Infinite, the Absolute? The **Vedha** has the answer.

It asks us to analyse our dream-experience. Dreams are unreal, they are illusory. But yet, for as long as we are dreaming, the experience is real and valid often in the dreams as a result of the illusory experience itself, awareness of such extreme is created through fear or horror or pain or excitement, that the person dreaming wakes and the dream is destroyed. What has caused the awakening? The dream itself helped in the destruction of the dream. So too in this "wakeful dream"---in the illusory world where every wakeful experience is deemed true and valid--some experience or the roar of the **Vedhas** in the **Mahaavaakyas** (Divine axioms, which ring through the sacred texts) wakes man into the higher awareness.

The Universe is only relatively real

Some questions handed over to Me relate to Creation and how it came into being. Well, if you can understand how your dream comes into being, you can know how this creation came into

being. Sleep causes dreams; the maaya (the deluding power) of the Divine has caused this

Creation! This Universe is as unreal as the dream. It is only relatively real; it is not absolutely real.

The Vedhic sages, out of the illumination of their purified intellects, declared in Bliss, for all

mankind to know: Thath Thwam Asi (Thou art That); Prajnaanam Brahma (Wisdom is That).

Ayam Aathma Brahmam (This I is That). Aham Brahmaasmi (I am That); I am everything, I am

the Supreme; I am the One, without a second. When these depth-stirring declarations reverberate

in the heart, men awaken to the vision of Truth. The realisation that you are the Aathman and that

there is nothing except the Aathman anywhere at any time---this is Self-realisation; it is the

Aathma-Saakshaathkaara, the realisation of the Aathma by the aathma of yourself by yourself as the Self.

This is also called bhoomaa, the vast limitless, the changeless, the unaffected-by-time-and-space;

the bhoomi (this earth) is limited; it has a past and a future different from the present. So, it can

never reveal the Truth. Bhoomaa alone can reveal it. So, live in the bhoomaa, breathe the

bhoomaa, think, plan and act in the limitless, the changeless that is in you!

You desire God not for God's sake

You are the very centre of your desires and activity. You crave happiness for your own sake.

Your Truth is in your own self. Even when you try to make others happy, it is your own

happiness that you are after! You love a terylene shirt, not for the sake of the shirt but for your

own sake. You desire a sweet dish not for the dish's sake, certainly. The mother fondles the child

for her own satisfaction. You desire God, not for God's sake, but for your own sake. And what is

this "You" which desires, which serves, which tries, which yearns and which is satisfied or

pleased or happy. It is the 'I' which makes you and every other conscious being declare 'I' 'I' 'I'.

Now, you ignore this 'I' and you affirm that you are the body with its equipment, its implements, its instruments.

This ignorance, this misconception, has originated from the very principle which endows you

with wisdom and light! The Sun produces light, as well as the cloud that hides it from view! The

eye that sees produces the cataract which clouds and often closes that Vision. From the same

Aathmic principle which illumines and vitalises, is born the maaya (illusion) that hides and

confuses! The fire from the embers creates ashes which cover up the embers!

But we can blow off the ashes and reveal the cinders; the cataract can be removed; clouds are

wafted away by winds. So too, saadhana can remove the veil of illusion which hides the inner 'I'

from consciousness, the Aathma from our awareness.

As regards saadhana, I have here a number of questions. They ask: We are serving others

relieving their pain or misery. We are feeding the hungry, poor; we are engaged in many good

acts; are these not saadhana? But, this is not service to others, it is service to yourself. A person

may invite all of you Office-bearers for a dinner! And he may declare afterwards, "I gave a

dinner to all the delegates." He too sat and ate with all the delegates and so, he served himself

too, when he served the others, did not he? He derived joy as a result of the dinner he arranged

and so, it was a piece of service rendered to himself ultimately.

Good thoughts will get desires in good forms

When you feel that it is not the 'other' whom you are serving---but, yourself then, your service

will be better and more effective. Establish this attitude more and more firmly in your mind.

If you do good, you get good from those around you and from the universal entity, God. If you

do bad, you get bad. Divinity but resounds, reflects, reacts! God has no favourites, no prejudices.

The thought creates a desire, the desire creates a form through which it is expressed. Have good

thoughts, you get desires in good forms.

Ahalya was lying as a stone, for many years, as a result of the curse of her husband. Inside the

stone, there persisted human thought, which was again turned into human form with the touch of

Raama's feet. If Ahalya had become a stone, with no trace of 'Thought,' she would not have

emerged as a woman from it. So, unless all trace of 'Thought' is destroyed, the form will sprout

and grow and decline; that is to say, birth and death are inevitable.

The Raamaayana gives another example of the power of 'Thought.' Raavana was a great person

who had mastered the Scriptural Texts and who was earnest in Spiritual Observances. Every

morning, he used to go the round of many temples of Shiva. He had mastered the four Vedhas

and the six Shaasthras and so he was praised and depicted as having ten heads! His Queen,

Mandodhari lamented over her husband's defeat and death, at the

hands of a mere man leading a

host of monkeys! She had learnt from the Shaasthras that death caused by drowning or by the

fall from a tree or through monkeys converts the dead into ghosts that wander in the realms of

darkness. So, she wondered why such a fate overtook the great scholar, the pious devotee, that

Raavana was. Then she remembered that the spark of lust that he harboured in his heart had

burnt all that scholarship and all that piety into ash! He was not able to control his senses or

sublimate the sensory urges. A bullock that does not yield to the yoke, a horse that resists the

reins, a car without brakes and a person who knows no self-control, are all equally heading

towards disaster!

Have your Vision steady and your Will strong

Follow regular saadhana in order to control the senses and the emotions. Do not pay heed to

others who may ridicule you, for your changed way of life. They may point you to others and

laugh, "Look at this man! He has become a great Sai Bhaktha!" "Look at him with his japa and

bhajan!" But have your Vision steady and your Will strong. Do not deviate; march straight on.

There are some questions among those handed over to me, on the Name to be used in japa,

whether Raamnaam or the five-lettered Namasshivaaya or the eight-lettered Om Namō

Naaraayana or whether I would suggest some other Name. The Scriptures have given a good

answer for this: God is one without a second. You can adore Him according to your own fancy

and pleasure. He does not change. He is not changed, when the Names you adore Him by are

changed or the Forms you picture Him by, are changed. We have many kinds of sweets---many

Names and Forms. But sugar is the One substance that makes each one sweet. You may prefer

one sweet hing more than another; you are welcome to prefer it, but, do not condemn or prevent

others preferences.

God will assume the Form for which you thirst

You may adore Krishna, for that name and form gives you the greatest joy, the maximum thrill;

but, do not find fault with a brother who worships the same God through another Name-Form:

Raama, Shiva or Vishnu, or any such other. He has as much fight as you, to worship God in the

form he likes. The effectiveness lies not in the Manthra or in the Name and Form it is centred

upon. It lies in the heart, in the yearning, in the thirst. God will

assume the form and 'answer to

the Name for which you thirst! That is the measure of His Grace.

When the child in the cradle starts weeping and wailing, the mother who is on the terrace of the

house will run down the steps to fondle it and feed it. She will not stop to discover whether the

wail was in the correct key or on the proper note! So also, the Supreme Mother of the Universe

will come down from Her Sovereign Throne to fondle, caress and console Her child, provided

the yearning comes spontaneously from a full heart, a pure heart. She will not investigate the

correctness or otherwise of the pronunciation of the manthra or the perfection of the picture

formed in the mind of the Divine Ideal yearned for. It is the feeling in the heart that is the crucial

test--not the length of time devoted or the amount of money spent.

Be sincere in saadhana; do not attempt to imitate others; let it arise out of your own genuine

yearning. You should not also be urged by competitiveness or the desire to show off. "That

bhajan mandali is conducting Nagarasankeerthan twice a week; let us also do twice a week; or,

let us do thrice a week." This kind of rivalry or exhibitionism has to be given up. There are

others who desire to bring down units that are doing good work, for, they cannot tolerate or

suffer the fame those units earn! So, out of sheer malice, they try to harm or injure the units so

that their good work may suffer.

But there is another way of bringing those units down and making your unit more liked. The

teacher draws a line on the backboard and asks any one of his pupils to come up to the board

and, without touching the line drawn, make it shorter! The pupils are puzzled but the teacher

shows them the way; draw a longer line a little distance above it; the line is now the shorter of

the two! Let your unit do more acts of service more efficiently to more people. That is the proper

way to carry on the activities---not calumny or criticism, but work.

Prema-yoga alone can lead you to God

What I am about to say in answer to another question handed over to Me might pain some of

you---but, I feel the truth must be told. There are some who are attracted by various systems and

methods like Hathayoga, Kriyaayoga, or Raajayoga, which claim to help people to realise the

self. But, I must tell you that no one of these can make you realise

God. I am saying this most

emphatically. The Premayoga---Discipline of Love---alone can lead you to God. Those yogas

may calm the mind's agitations temporarily and may improve health and prolong life for a few more years---but that is all that they can do. What is the good you hope to achieve with that body in those extra years? If Love is absent, they weigh you down like big burdens; if Love is cultivated, then, the body can be used for serving others, without regard for the interests of the body.

Dharma guards those who guard dharma
The body should be guarded and sustained for the service one can do with it to others, or for realising the **Aathma**, while in it. There are some who observe strict discipline in spiritual practices, who follow a rigorous time-table of **japam, dhyaanam, etc.** Of course, this is good practice, but do not stick to this time-table or that programme, even when you have a call to go to the help of some person, whose need for service is great and urgent. If you give up your **dhyaana** and serve him, you will benefit more, from the service than what you may gain from the **dhyaana**.

If you feel that the person next to you suffering pain, needing relief, is a nuisance and move on to some place where your **dhyaana** will not be disturbed, you surely are not going to get the merit of that **dhyaana**. It is certainly a wrong you have committed and you do not deserve Grace.

When God Himself comes down and has come down to serve man, He will indeed be pleased if you too serve man.

Engage in those activities which will please God, which you feel and know will please God, rather than in activities which will please you. God is pleased with Truth, with dharma. Dharma (righteousness) guards those who guard dharma. Know your dharma and observe it.

Do not put forward false claims and boast that you are **bhaktas** (devotees). There is a proverb in

Thelugu about such devotee being good strict **conformists** so long as they listen to sermons and admonitions---but, as soon as they leave off listening, the old evil tendencies and habits seize their minds and mould their behaviour. When you move away from this atmosphere of love, tolerance, humility and reverence, there is the risk of losing these qualities. So, hold fast to them, be firm. The desire to please others, to win their esteem, or to create in their minds a false picture of yourselves should not arise and grow in your minds. No text-book or class can teach meditation

When you attempt to deceive another, remember there will emerge some one who can deceive even you. There was a thief once who was skilled in all the stratagems and tricks of that profession. There was not a single one that he had not mastered. One day, after collecting a large number of costly articles and bundling them up, he was moving along a lonely road with the booty on his shoulder. He saw a child standing on the bank of a wayside tank, weeping aloud, in great distress. The thief went near and asked, "Why are you weeping? What has happened to you?" The child said, (and here, you have to remember that it does not matter how old or how young a person is, it is the intelligence that matters) "I came here for a bath, my golden necklace fell into the waters, right there, where I tried to have a dip. The place is too deep for me."

The thief thought that he could get away with this necklace too, for it was a little child that stood between him and the jewel. So, placing his bundle on the bank, he went down into the waters to retrieve the necklace. Meanwhile, the child lifted the thief's bundle and running a short distance, disappeared into the jungle. The thief came up disappointed, for the necklace was but a fiction, only to find that he had been robbed! Whoever deceives another will have some one cleverer, to outwit him.

There is a suggestion mentioned in a chit handed over to Me by a delegate: regular classes for training members in **dhyaana** should be held in **Prashaanthi Nilayam**, for, through these trainees, **dhyaana** can be spread all over the country. I laughed when I read this suggestion. Can any one train another in meditation? Or claim to train? It may be possible to teach a person the posture, the pose, the position of the legs, feet or hands, neck, head, or back, the style of breathing or its speed. But, meditation is a function of the inner man; it involves deep subjective quiet, the emptying of the mind and filling oneself with the Light that emerges from the Divine Spark within. This is a discipline which no text-book can teach and no class can communicate.

Dhyaana classes! Those who handle them do not know what **dhyaana** is; those who attend them do not care to know! Purify your emotions; clarify your impulses; cultivate love. Then only can you become master of yourself. That mastery is the purpose, the process of meditation or **dhyaana**.

Mind is pervasive, wanders far and wide
The mother can sit near her child and utter words to encourage the child to speak; but, the child has to use its own tongue and put in its own efforts. So too, a person can teach you how to sit and keep the torso erect, the legs folded, the hands straight, the fingers crossed, the breathing steady and slow--but, who can teach you how to control the wayward mind? The mind is very subtle and expansive. It is very light and pervasive, floating hither and thither, on any gust of desire. It behaves like a ball of cotton, with no weight of seed to hold it down. It is much lighter than fluff; it wanders far and wide. So, if you must control it you must attach something heavy to it. The body which houses the mind is heavy, no doubt, but, the mind is fickle and free. It flees afar as it fancies. All faiths are mutually indebted to each other. The mind must be allotted some heavy piece of work to hold it down. This work is called **dhyaana**. Keep the mind above the upper lip, between the two nostrils, right: in front of the bridge of the nose. Inhale through the left nostril, closing the right with the right thumb. As the breath goes in, it utters So (meaning, He); then exhale through the right nostril, closing the left nostril. As the breath goes out, it utters ham (meaning, I). Inhale and exhale slowly and deliberately, conscious of the identity of He (the Lord) and I (yourself) which it asserts, until the breathing and the awareness grow into an unnoticed process. Keep the mind as a watchman, to note the incoming and outgoing breaths, to listen with the inner ear to the **Soham** that the breath whispers, and to witness the assertion of your being the Divine, which is the core of the Universe. This is the **dhyaanam** that will give victory. When this **Soham dhyaana** has **stabilised** itself, you may start **stabilising** in your mind the **ruupa** (form) of your **Ishtadhevatha** (the Lord of your choice). Picture the Form from head to foot, taking at least 15 to 20 minutes for it, dwelling on each part of the body and imprinting it clearly on the heart and then, proceed from foot to head in similar way. This will help to fix the form in the altar of the heart. Then, you will see in everyone that Form only; in all beings, you will find Him only. You will realise the One manifold as many. **Shivoham**, **Soham**, I am Shiva, I am He, Only He is. Here is another question from a Muslim who is the Vice-President of the **Sathya Sai Seva**

Samithi, in his town. He asks whether he can partake in the **Nagarasankeerthan, dhyaana, puuja, etc.**, that the **Samithi** is having on its programme. If he desires, he can; if he feels that it goes against his inner conviction, he need not. One should not give up his conviction in the face of ridicule or persecution. He can carry on **dhyaana** (worship) according to his conviction in the privacy of his own home; there is no compulsion that he should thrust them on the attention of others, outside. All faiths are inter-related and mutually indebted to each other for the principles they teach, and the disciplines they recommend.' The **Vedhic** religion was the first in time; Buddhism which appeared about 2500 years ago, was its son; Christianity, which was influenced much by the Orient was its grandson. And Islam, which has the Prophets of Christianity at its base was like the great-grandson. All have Love as the Fundamental Discipline of the Mind, in order to chasten it and merge man with the Divine. **Prashaanthi Nilayam**, All-India Conference, 22-11-1970 **Bhakthi** is the foundation for all religions. Of course, **japa** or **homa** or offering of flowers, or going on pilgrimages to holy places cannot be taken as **bhakthi**! They are good acts that help promote **bhakthi**. True **bhakthi** opens the door of **inaana**. **Sathya Sai Baaba**
35. Truth of Truth
THE thought manifests as word, the word manifests as deed; the deed develops into habit; the habit hardens into character. So, watch the thought and its ways. Let it spring from love, love that is born out of respect for all beings, for, all beings are Divine. You are all embodiments of the Divine. Never forget that reality. Since two days, you have been listening to spiritual discourses and moving in holy thoughts. This All-India Conference for which you have come is just an excuse, for bringing you all here and charging you with Grace, for carrying on your duties with greater zest and understanding. Through the Units of the Organisation of which you are the Office-bearers, you are worshipping God. For, service to man is service to God. When God comes embodied as man to serve man, how delighted He must be to find man himself taking up the role and serving brother-man to get rid of disease, distress or doubt! You have no reason to feel proud when you are able to help another, for, your skill or wealth or strength or courage or official position which gave you the chance to serve was the gift of God---

whether you recognise it or not. You are only offering this God's gift to another God's gift,
namely, the poor, the illiterate, the weak, the diseased, the grieving, the broken-hearted, who
seek your help.
Mind has to be drilled into recognition of the Unity
A person stands knee-deep in the Ganga or Godhaavari river and uttering Vedhic hymns in praise
of the river, he lifts up in his palm the sacred water of the river and pours it back as his offering
to the deity that the river represents. Its water into itself---God's gift for God's. gift---that is all
that one is capable of; that is all that one needs to do. He has endowed you with this wonderful
body, this sweet tongue, this amazing instrument called mind. He has granted you intelligence,
the powers of analysis and synthesis, the capacity to receive and give up, to remember and to
forget. Acknowledge these gratefully and use them to the best advantage. Use them to see Him
everywhere in all beings, to seek Him through all the ups and downs, the joys and griefs, the
doubts and decisions of life.
These dual impacts are the result of the waverings of mind. The mind revels in the diversity of
name and form; it has to be drilled into the recognition and the enjoyment of unity. It suffers
from a false sense of values and tries to discard what is good for it. The child has to be educated
into an appreciation of hard chewable food, it will not welcome it in the beginning itself. So, too,
the mind has to be trained to picture the vast, the limitless, the overwhelming majesty that
underlies time, space and causation. First, it must develop a taste for the Personal God and later
for the Impersonal, without Name and Form, the Impersonal which is all Names and Forms
attributed by the mind. Bhajan, dhyaan, Naamasmaran, Nagarasankeerthan---these are all steps
in that education. The Bliss that is won by mergence in the Divine, is the consummation of that
education.
A person who is ill has to swallow the mixture himself and that too as long as he is ill, however
bitter the medicine may be. A person, who is ill with ignorance and therefore is suffering from
egoism and discontent, has to take the medicine of japa-dhyaana; the disease of over-attachment
to worldly objects can be cured only by the drug of attachment to God, cultivated through japa
and dhyaana.
You crave liberation but fix shackles on

There are some who count the number of years during which they have taken the drugs and who
feel they have not improved at all and get desperate about the course of treatment itself. They
find fault consequently with the Guru, the method, his advice or even with God and turn atheists
or worse. But, how can water be stored in a leaky pot? You may fill your heart with faith and
devotion earned through japa and dhyaana but it has sprung leaks, the leaks of cynicism, of fear,
of fanaticism, and of delusion. There is no justification for denying God when you are not able to
visualise or realise Him; it is but a sign of wanton foolishness. How can you condemn water as
saltish when you have put into it salt, in place of sugar? You find no sweetness in it, because you
have added salt. You crave sweetness but add salt. You crave liberation but fix shackles on. You
crave Peace and add unto yourselves the disturbance of duality. You complain that your neighbour began his spiritual discipline only two years ago, while you
have been keeping the schedule since 20 years. But, he has secured happiness while you are
miserable. You feel you have been coming to Me since years but I take near Me those who have
come just a short while ago. Your reactions lead you to ascribe injustice and partiality but the
answer lies in the past about which you are not aware. The Immanent God can be experienced as Real
Twenty hammer strokes have been given to a slab but it did not break. Another fellow comes
along and at his second stroke, the slab is broken. The man who dealt the 20 is disappointed and
the man who broke it in 2 is elated but, the slab broke as a result of the cumulative impact of the
22. Your neighbour has to his credit 20 years of saadhana, stored up in the causal body into
which he came from his previous birth to his present one. Your nature and your predilections are
shaped by the way in which you loved and wrought, fed and fought, in the long series of lives
you had already.
The green fruit is sour or even bitter, but as it ripens, the sourness or the bitterness is transmuted
onto sweetness. The attachment to the senses and to the sensory world must be transmuted into
attachment to the Aathma, to the Lord, so that it may confer on you the Sweetness of Bliss. Once
you are in that Bliss, you will see, taste, hear, experience only Bliss. Ishaavaasyamidham---All
this is God.
But the question is asked: Then, why is He not seen? Well, He is, as

butter is in Milk, in every drop, through and through. If butter has to be seen, then certain processes have to be gone into---boiling, curdling, churning, **etc.** So too, by certain spiritual disciplines, like repeating the Name on the tongue, He who dwells in the heart can be **visualised**; the Immanent God can be experienced as Real. Man has an inborn thirst of God, an in-built yearning for the **Aanandha** (bliss) of the highest order which will never fail or falter. It is only by drinking God that thirst can be quenched; not by substitutes or **palliatives**. The **Chaathaka** bird of legends is not distracted by the darkening sky, the reverberating thunder, the blinding lightning and the mad destructive rain. It flies up with open beak to receive into itself the first few virgin drops between earth and sky; that is its thirst, its yearning, its destiny. When questions arise answers will be vouchsafed. When the raindrops are soiled by the ground, they become undrinkable; that is the conviction of the **Chaathaka**. So too, the pure yearning for love, for service, for expansion, for expression, for fulfilment, is soiled by contact with selfish ends, with greed and envy, malice and hatred, lust and pride. It is soiled by one's egoistic reaction to blame or praise, loss or gain. It is best that this yearning is treasured and cultivated alone and in silence, until it is strong enough to meet failure or success, with composure. **Naamasmarana** (remembrance of God) within the silence and solitude of your own heart, is very beneficial for this purpose. When questions arise, the answers too will be vouchsafed unto you; when doubts emerge, as they must in order to strengthen and deepen faith, the decisive lines of argument will also be provided. **Naamasmarana** can be elaborated also into **Nagarasankeerthan** (public community singing of spirituals). This has both individual and social consequences. When you inhale foul air, your health suffers. The air is polluted by unwholesome vibrations when people shout hateful, lustful slogans or even talk, without love and reverence. In order to purify the atmosphere, vibrations that are holy, healthy, happy have to be circulated, even before the citizens come out into the open with the break of day. When a group of good men and women move from one end of a street to the other singing aloud the Names of God, each Name redolent with fragrance and resonant with Love, it clears the air and renders it pure for all to

breathe. It also calls people living in the houses on both sides to begin their daily round of duties, with the Sweet Name of God in their ears and the charming Form of God in their hearts. Vibrations of hatred and greed can pollute the air. When an Atomic Bomb is exploded thousands of miles away by America or Russia in some **faroff** country, the fall-out travelling all over the world contaminates the atmosphere, poisons vegetation and distorts life, say the doctors who have to deal with them. The vibrations of hatred and greed, of pride and envy that result from the shouts and discontent of animosity also pollute the air equally seriously. Man exhibits great mental and physical courage, on the battle-fields and during adventures on land, sea and air. He has evinced in history, vast reinforcements of courage inside him, to meet all varieties of obstacles. But the courage to give up entanglement with the material world is a great achievement. **Vaalmeeki** was a highway robber who waylaid and killed hundreds without hesitation; he was the slave of passion and emotion but, when the seven Sages whom he waylaid one night, counselled patience, forbearance and self-inquiry, he turned heroically into the path of **Raam** (giving up the path of **kaama** (lust)), and achieved immortality, immortal fame as the narrator of **Raama's** story. From the **Raajasik** (passionate) stage, he transformed himself into **Saathwik** (balanced). The spiritual adventure, the spiritual leap from darkness into light needs extraordinary courage, and Divine Grace is the reward for courage. Contemplate the **OM**, symbol of the Inner Flame. For this adventure, all are candidates, women as well as men. Sex is but a vesture worn by the Soul for the role of life on earth. It does not affect the life of the Spirit, which is Eternal, and on the supra-sensory plane. Man and woman have each to purify the inner consciousness so that the Divine may reveal itself in all its Glory therein. There are some crude thinkers who declare that women are not entitled to pronounce the sacred syllable **OM**, but that is a pernicious narrow doctrine. With one voice, these people revere the Mother, acclaiming the dictum '**Maathru Dhevo Bhava**, (May your Mother be your God) and with the other, they disgrace the Mother by denying her the fight to save herself? This is hypocrisy. The A **U M** of the **OM**, represents the **Om Thath Sath** principle---the "**Thath** is the Truth," "I am the Truth," "the Truth is One" principle.

The **Om** is the ever-present Voice within, the echo of the Divine call, from the cavity of the heart. Listen to it, be thrilled by it; that is the inner adoration, of which the external **puuja** (ritual worship) is the outer symbol. With the ego rampant and rambling, how can the mind be balanced and faith be steady? Contemplate the **OM**, the Symbol of the Inner Flame, which shines through the waking hours, the dream twilight and the sleep night. That way can earn Grace abundantly.

Every place of authority or influence has certain responsibilities attached to it. The **Tahsildar** is the highest authority that most villagers know; he has the responsibility of fostering the villagers under his care and winning their love and **co-operation**. The offices that you hold as Presidents and Secretaries of the **Sathya Sai Organisational** Units lay on you responsibilities with which, perhaps, no other Organisation burdens! its members. These have been drawn up by the Sub-Committees and revised by Me and will be read now. The duties and obligations of the State Presidents and the District Presidents and of the Members and Office-bearers of each Unit, will also be read.

The Units should not compete in a spirit of envy

The responsibility of running Baal **Vihaars** (children's classes) is now assigned to the **Mahila Vibhaag** (women's section) and a new rule is laid down that, in no Unit, except **Mahila Vibhaag**, should there be women members. The **Seva Samithi** (service organisation) will guide and help the **Mahila Vibhaag**, which will work as its subordinate Unit. A **Seva Dhal** (volunteers corps) will be trained and organised and fully utilised for **seva** activities. One member of the **Samithi** will be the **Convenor** of the **Seva Dhal**. Every member should be active and enthusiastic, all the time, in **seva**.

The conviction that I am everywhere, watching everything and aware of everything must keep you on the straight path of **saadhana**, through **seva** and study. I want that every **Samithi** (and every Unit complementary to it) must be bubbling with joy at the work already achieved and with enthusiasm for the work ahead. Love, respect, tolerance, mutual **co-operation**, forbearance--

-these must flow from the hearts of each to all. There should be no eagerness to capture Office from the other's grasp or to hold it back when another is ready for it. The Units too should cooperate with each other and not compete in a spirit of envy or faction. You are

all limbs of one

body, namely, the **Sai** body. The **Samithis** should be guided and if necessary corrected by the

District President; the District Presidents should be guided and, if necessary, corrected by the

State President and the State Presidents should have constant contact, advice and guidance from the Centre.

Develop a sense of belonging to the Unit

This Conference has laid down that women must not be members of any Unit, except **Mahila**

Vibhaag. For any public function or celebration they may arrange, they should seek the help and guidance of the **Seva Samithi**. Every **Samithi** must start a **Mahila Vibhaag** without delay and

Mahila Vibhaags must consider **Bal Vihaars** as their most important and most useful activity.

The **Seva Dhal**, the **Bhajan Mandali**, the Study Circle, the **Prashaanthi Vidwanmahaasabha** must

all be guided and activated by some member of the **Samithi** selected for the purpose and nominated for the work. They are all limbs of the **Samithi** of the place with its 11, 15 or 25 members.

The routine expenses of the **Samithi** or the **Seva Dhal**, etc., must be shared by the members only.

There should not be any attempt to collect from non-members. For special occasions, voluntary gifts of material or services from devotees may be received. But, there is no need for a Treasurer;

the Joint Secretary can manage whatever accounting there is. Every member of the **Samithi** must

be given some particular work so that he may develop a sense of belonging and he may contribute his skill, intelligence, faith and devotion to the promotion of the objects of the Association.

The members of the **Samithi** must all partake in the **Nagarasankerthan**. If they have not that

steadfast faith, why have their names on the list? They should be active in **saadhana** and attend

saadhana camps, arranged by the **Samithi**.

Units should have no contacts with cheats

Embodiments of Divine **Aathma**! This **Bhaarith** land is the centre of spiritual progress for ages

past and the region where Divine incarnations **re-establish** Dharma for the good of humanity. In

order to make known My majesty and My glory as the Divine that has Incarnated, miraculous

happenings of an amazing nature do take place in certain areas.

Taking advantage of the

attraction that those happenings draw upon them, many misuse them

for personal propaganda and aggrandizement. They trade for money the Vibhuuthi (sacred ash) that the pictures in their altars shower! They go about pretending that they are "superior devotees" of a higher order and conferring boons and blessings on the innocent folk whom they fleece. Others put forth false claims that vibhuuthi is emanating from the pictures of Baaba in their homes, that Amrith (nectar) is dripping from them or that material objects are falling from them, like written answers to questions. Samithis and other Units should have no contact with such cheats and crooks. Any one who is attached to such or who encourages such can be immediately removed.

There are others who claim that I am speaking through them, and answering questions put to them. These people must be either insane or hysteria-affected or they are possessed by some ghost or by the greed to earn money thereby. I can only tell you that it is not I that speaks through them. I do not need media; nor do I need substitutes or subsidiaries or representatives.

There are some crooks who are publicising that I have allotted them some regions for ministration by them on My behalf, because, they say, My devotees have increased so much that I am unable to attend to all of them, single-handed! On the face of it, this is an absurd lie.

Moreover, consider another aspect. Evil forces try to draw away aspirants. Even those who cry in pure agonising yearning, Sai Sai Sai, and lead pure unselfish virtuous lives, even these find it hard to realise Me; how then can these low scheming vulgar men who know no saadhana, sincerity, truth and humility, how can these people claim that they have been blessed by me? They may wear the same style of dress, imitate gestures and style of speech but these will only bring their falsehood into greater prominence. That I am supposed to "possess" such people or speak through them or shower My Grace on them is an assumption of which one ought to be ashamed! How then can anyone believe it, I wonder.

Evil forces which design to damage or diminish the faith and devotion of the simple and the sincere do emerge into action and try to attract attention by devious means. They try to draw away aspirants from the spiritual path into worldly paths of avarice and malice. There is a big chasm of difference between the Sai Shakti (Sai Power) and these inferior shakthis. Since the

opportunity has now offered itself, this has to be said.

There can be no limit for Sai Shakti, no hindrance, no opposition or obstacle. You may believe it or you may not, but Sai Shakti can transform earth into sky, the sky into earth. Only, there is no call for that transformation. This Divine Behaviour is far distinct from the mean exhibitionistic tricks of the inferior shakthis. This is spontaneous manifestation; those are calculated to collect customers and exploit the ignorant. The inferior shakthis may imitate the dress or the gestures, for imitation cannot be prevented. But you have to ask yourselves the question: "Can all green feathered birds be parrots? Or, can all worms on petals turn into butterflies? Or, can a donkey wearing a tiger-skin become a tiger or can an overgrown boar be honoured as an elephant?" Beware of being cheated by dress or speech or by tricks. Nor need you feel angry or upset by these.

Falsehood can never become Truth. For Truth is ever Truth. Falsehood can never become Truth, whatever its tactics. This is the very embodiment of Truth. It has no unreality or falsehood in its composition.

But, those afflicted with jaundice can see all things only as yellow. Those who have no appetite or digestion find even delicious food, bitter. Such men may proclaim this in their own manner, as different from what it is; but I am not in the least perturbed nor will I change.

Others who are taken to be elders have posed certain problems, to confuse the mind. Krishna, they say, showed many wonders, with amazing disregard of the Laws of Nature and therefore, according to them, Krishna had to meet his death from the arrow of a hunter. Jesus, they say, suffered crucifixion for, he too manifested many miracles. Their argument is that since I am defying the laws of nature, I too will suffer likewise. They plan to create panic and spread false alarm. But, these are the prattlings of weakness, helplessness and envy. These can never be Truth. They only plan to decry and diminish the glory they cannot understand or tolerate.

Whoever may join in this campaign, whatever tactics they employ, even if all the 'fourteenworlds' unite as one, they cannot succeed; they cannot affect Me in the least. And, even if ten more worlds, say 24 in all, lend them their support, their falsehood will not be accepted or established as Truth.

Do not allow your faith and devotion to decline
 Truth can never be tarnished or turned into falsehood. You may be subjected to all kinds of pressure and publicity; but, do not lose courage, do not allow your devotion, faith and steadfastness to decline. Resolve to achieve success in the saadhana you have taken upon yourselves. Then, this Sathya will reveal itself, without fail, as your own sathya (reality).
 I do not depend on outer manifestation and actions; I am related to you through the inner principle of Love. If you are to be drawn by outer attractions, advertisement is imperative. For example, if such a Conference or such a Celebration is held in any other place, invitations have to be printed and sent out, personal requests have to be made so that this person or that can attend. Considerations have to be held forth to many so that the invitations may be accepted and the function made a success. But here in the Prashaanthi Nilayam, no invitation has ever been printed and distributed on any occasion, asking people to come. No one has been specially requested to take part. It is Love, the invitations of the Heart to the heart, that has brought you in tens of thousands to this place. The validity and value of Love are proved by you; Love is the most potent of My powers.
 When you light a lamp in your home, you have to go round the homes of others and invite them to come and admire it. But when the Sun rises in all its splendour, there is no need to draw the attention of the world to the event. This is the splendour of the Sun. It will itself command attention. No one need be invited to notice it.
 Of course, it is only natural that doubt may arise in you on some occasions based on My form or My words or My action but, when you are eager to know My reality, you must observe in action My teaching and follow Me. Then, certainly, My Divine Reality will be revealed to you. Having looked at this form through your eyes only, you start guessing and concluding, as your wavering fancy dictates, and lay waste your intellectual and mental efforts; you even allow your devotion and faith to flow into wrong channels. I am advising you against this, with the force of a command.
 No generation is more fortunate than the present one
Swaami Kaarunyaanandha declared yesterday that he believed for a long time that those who lived in previous Ages were far more fortunate than those of this Age,

since they could secure the dharshan (direct sight) of the Incarnation of the Lord. But he said, it has now become clear to him that there is no generation more fortunate than his; that declaration is true. It is thrice true.
 For during no previous Age did man have this unique chance. No organisation of this nature was established, no Conference of this character was held in the Presence and no opportunity was given then to derive Aanandha through such close association, through conversation and singing together. Undoubtedly, you are all singularly fortunate.
 Therefore, do not let the opportunity slip through your hands. Hold fast to it and make the best of it. With steady faith and enthusiastic devotional activity, tread the path indicated and reach the Goal of Realising the Reality.
 I bless you that you may attain the Bliss of that Realisation.
Prashaanthi Nilayam, All-India Conference of Workers of Shri Sathya Sai Seva Organisations,
 22-11-1970
 36. Feast of Grace
 THE Vedhas, which are the most ancient scriptures of man, have laid down that man has to utilise the special gifts that God has endowed him with, (namely, an intelligence that can look into the future and decide on a long-term basis what is profitable in the ultimate analysis, and a capacity to discard and keep away from satisfactions of a temporary nature so that one can pursue undisturbed the lasting satisfaction of eternal Bliss). That is the reason why this Yajna Sapthaaha (Week-long sacrificial ritual) is called Vedhapurusha Sapthaaha Yajna; the Vedhapurusha is to be propitiated by the adoration of the Vedhic Gods, especially the Sun and Fire, through ceremonial Namaskaar (for the Sun) and oblations of ritually sanctified ghee (for the God of Fire). Rudhra is adored by the worship of the thousand Lingas every day and the Mother aspect of God (which is most revered during the Navaraathri is adored by means of the puuja which you see performed with scrupulous correctness. The Vedhas are recited with authentic syllabic exactitude, just as it was recited centuries and millennia ago on the banks of the river Saraswathi or Yamuna, by the simple sages of Aaryaavartha. By this means, the reciters, the worshippers, the performers and the participants, listeners and those who are vibrating to the holiness of the place, wherever they may be, are filled with bliss and peace.

Yajna maintains order of the Universe
Yajna means sacrifice; the **manthras** emphasise this, the ritual symbolises this; the **namaskaar** (prostration) is but the physical act which highlights this; indeed, all life is a sacrifice of a portion of one's span of life every day to the Sun, of a portion of one's time and strength and attention to some one or thing every moment. There can be no progress without **yajna** (sacrifice). **Yajna** maintains the order of the Universe. Sacrifice pleases the gods; the gods send rain; the rain feeds the crops; the crops yield harvest, the harvest strengthens the limbs and widens the outlook; it broadens the heart, clarifies the vision, until man reaches the goal, where there is no more struggle or death. The highest and the most fruitful sacrifice is that of the ego. Crucify it and be free. Dedicate it to God and be rich beyond all dreams. Prepare yourself for this supreme status, by engaging in holy karma, that is to say, karma cleansed in the crucible of dharma, and attain Brahman (the One Indivisible Absolute), which appears as all this multifarious Universe. The **Mahaabhaaratha** is also eligible to the reverence due to the **Vedhas**; it is revered as the Fifth **Vedha** by those that know. There, we find the eldest of the **Paandava** (pure) brothers called **Dharmaraaja** (dharma-born). But, all his success was due to the fact that he had, on his right hand, **Bheema** (the embodiment of strength) and on his left hand, Arjuna (unsullied virtue). The strength that comes from the mastery of the senses and the fortitude and equanimity won through the conquest over impulses, emotions and passions are both valuable reinforcement for dharma to scale the bastions of Brahman. Five steps in the path of dedicated living The **Vedhas** have prescribed five steps, to enable the individual to cultivate the spirit of **Yajna**' **Dheva yajna** (adoring God in the domestic altar); **Pithra yajna** (keeping in mind the debt one owes to the parents who endowed this body and fed the lamp of life); **Manushya yajna** (feeding guests and those who come seeking shelter and food); **Brahma yajna** (the study of the sacred scriptures and the initiation into the spiritual path) and **Bhuutha yajna** (the feeding and fostering of pet animals, of cattle, of horse and sheep and dog which are the **helpmates** and comrades of man). The **Vedhas** insist on every householder to attend to these five rites, every day and thus, he

is encouraged along the path of dedicated living to reach the goal of total surrender to God. The cow grants man milk, butter, curds, ghee---all valuable nutrients; they consume only grass and drink that which is undrinkable by man; and they bestow on man, in return for the care and kindness he evinces, life-giving and strength-sustaining food! Gratefulness demands that man should not neglect or injure them. So too, man should not allow plants and trees that he has grown to suffer from hunger and thirst and go dry and wither. You must have seen people placing sugar or flour at the mouths of ant-hills. It is a flash on the universal compassion which must mark out the heart of man. It is as much **Bhuutha yajna** as the care of cows, though it does not reward the giver. The One Willed to become many Ignore the temporary and trivial Name and Form of the embodiment of the Divine spirit; then, all distinctions of worm and wolf, of atom and **avathaar**, disappear and the knowledge that basic Truth is One is realised. Creation or manifestation or the outburst of blossoming expansion started, as the **Upanishadhs** say, when the One willed, **Ekoham bahusyam**---"I am One; let Me become Many." So, it is the One that is all this. It is the integer (I) that fills the zeros after it with value and validity! The realisation of the function of the I and the ignoring of all the zeros that come after it, is the end and aim of human endeavour. When the mind is unruffled and the intelligence is sharpened, this realisation will take place, without further effort. Through the **saadhana** of **seva** (discipline of selfless service), it is possible to **cognise** the One of which the many are appearances. He who serves a master with his eye on the pay packet cannot be called a **sevak**. He is the servant of the pay packet. That type of service will only bind him to the profit or loss that it entails, and bring about disappointment or elation. Service has to be rendered either from a supreme sense of duty or as a humble dedicatory offering to the Highest, or in a spirit of total surrender to the Will of God leaving all thought of the consequence to His Grace. Done with these pure motives, the act of service will develop detachments, but, will not encourage **sloppishness**. Shiva is praised as **Thryambakam**, that is, three-eyed; the eyes are held to be eyes that see into the past and the future, as well as the present; but, they represent

also the three urges namely,
 desire, activity and knowledge---thirsts that move men and decide his fate. These three urges
 make all beings kin in the Divine bond; those who serve beings with love and reverence can
 contact this core of being and save themselves. They will see in all, the unmistakable reflections
 and images of the God whom they have enshrined in their hearts. Man has forgotten the task for which he is born
 When you desire to transform a silver idol of Ganesh into an idol Krishna, you cannot succeed
 by simply covering the Ganesh with a cloth and uncovering it, after a few seconds! You have to
 break it into pieces and melt the bits and pour the silver into the Krishna mould! So too, when
 you yearn to transform the human into the Divine, you must pull down the pieces through
 detachment, melt them in the fire of inaana, and pour the mind stuff into the mould bhakthi.
 Then, the entire consciousness takes on the Divine Name, Form and Substance. Then, whatever
 is spoken or done or thought assumes the splendour and purity of the Divine.
 I have often told you that My Life is My Message. Avathaars proclaim so and demonstrate their
 Divinity that way. They are children among children, men among men, women among women,
 so that they may respond to their joy and sorrow and console them and infuse confidence and
 courage into their drooping hearts. The Avathaars appear among humans since birds, beasts,
 trees and the like have not slid into the un-natural and the strange. It is only man, who pursuing
 the will-o'-the-wisp of worldly happiness and sensual pleasure, has forgotten the task for which
 he has come to earth. Since God assumes human form in order to restore Dharma and lead man
 back into the path of virtue and wisdom, nothing can please God more than rigorous adherence
 to Dharma. One can stick to the path of Dharma if one is conscious of the Divine in every thing
 that he sees or hears, touches or tastes. That will fill every moment of his life with the thrill of
 self-realisation.
 God listens to the agony of the heart
 Have faith in God; He sees everything; He is everywhere; He is all-powerful. When queen
Dhrou-padhi was dragged into the open court by the wicked cousins of her consorts, and they
 threatened to insult and dishonour her, she did not call on her human lords---Dharmaraaja the
 great master and practitioner of Dharma, Bheema the redoubtable

warrior, Arjuna the unexcelled
 bowman, Sahadheva the knower of everyone's future, Nakula the embodiment of bravery---she
 sought succour and prayed to Krishna, the Lord and protector of righteousness, God who listens
 to the agony of the heart.
 He is in every heart. He is all this. You know He has said in the Geetha,
Manmanaa bhaava, madbhaktho
 Mad yaaji maam namaskuru
Mamevaishyasi yukthaivam
Aathmaanaam mathparaayanah.
 "Have your mind fixed on Me; be devoted to Me; worship Me; prostrate before Me; Have Me
 alone as the Goal; when you are fixed in faith in Me, you can attain Me." Here, I and Me refer to
 the I and Me that is in every being, namely, the Aathma which is the real I of the atom and the
avathaar. Even the person who is contemplating suicide declares, "I must die so that I can be
 happy, rid of all these worries!" The I which will be relieved when the body falls off is the
Aathma.
 The individual I believes it is limited; but, that is an illusion. It is the same Universal Spirit,
 imagining itself to be limited. This awareness can come to man either through a flash of
 intellectual analysis or a flash of Universal Love. The awareness is an act of identification which
 involves and insists on Love.
 Love is God; Love is the means and end. That is why there are no atheists, for, there is no being
 without love of some kind or other. And, love of any kind, of any measure, is but a spark of
 Divinity. Love knows no fear, it promotes truth, it finds peace, it builds faith, it promotes
 concord.
 November; 1970
 In spiritual matters, faith is the basic requisite for progress. That faith has to be guarded carefully.
 Yield to the Lord, who is more kin to you than your own parents, yield to no other.
 Do not allow your faith to falter with every passing gust of wind. Believe that all the three worlds cannot unseat Truth, all the fourteen lokas cannot seat falsehood on the throne.
 Your duty is to carry on saadhana undisturbed by what others may say, holding fast to the certitude of your own experience.
Sathya Sai Baba
 37. Amazing appendix
 EACH one has come embodied into this world of joy and grief, of growth and decay, of hope
 and despair, in order to discover the way home, to get back to the

source from which he has
 strayed into this wilderness. This has to be done within the allotted
 time of sojourn, from each
 day the Sun steals a fraction away. But, man is attracted by the
 phantom lights and noises of the
 wilderness, by the seeming sweetness of its impact, and he ignores
 the call of destiny. The senses
 lead him on and on, deeper and deeper into the maze, until he dies
 with a moan and a whimper,
 instead of with a smile and a gesture of gratitude. The years between
 birth and death are spent in
 wasteful acquisition and worthless achievements---for, all the time,
 his heart is sore with
 unsatisfied desires and unhealthy emotions, that affect the
 tranquillity that is his real reality. This
 is the delusion that has been haunting man, the maayaa (illusory
 power) that has been shadowing
 the Divinity that is his essence.
 It is only by the cultivation of detachment, by denying the senses the
 thrills they thirst for, it is
 only by diving deeper into the depths of one's being, by believing that
 you have some depths that
 will reward exploration, that one can capture the exhilaration of that
 tranquillity. This is the
 highest morality, for when this is done, man is saturated with love
 and has no trace any more of
 malice or hate or greed or lust. The vision is purified by the ideal of
 the unity of all in One and
 the proliferation of One as all. The tendencies towards hate, malice
 and greed which cause
 individual and social conflicts and complexes can be overcome by
 yoga (divine communion) and
thyaga (renunciation), the practice of emotional imperturbability
 and the reduction of wants and
 mental cravings. This is the message of Bhaarith, through the
 centuries, declared and
 demonstrated through clear, convincing precept and countless
 unimpeachable examples.
 God knows best what each one deserves
 The feeling that activity is "mine" and that it is for the sake of some
 benefit, that must accrue to
 "me"--it is this that causes ill-feeling, sorrow, and illnesses. The ego
 exults or bewails; it laughs
 and weeps; it competes and mopes; it swings like a pendulum
 between joy and grief. It gives
 man no moment of rest, of equanimity. It is agitated when the fruit of
 the activity is less than
 expected, or even when it is more, or different, or distorted. That is
 why the Shruthis (divine
 scriptures) prescribe that everyone should dedicate all his activity to
 God who knows best what
 benefit everyone deserves and who doles out the fruit in the manner

He Wills.

But, there are many who doubt or question the very existence of God
 to whom all the
 intelligence, the vitality, the virtue, the urges which lie beneath
 activity are to be offered in
 worshipful activity. For such, the Divine occasionally, out of innate
 Grace, reveals Itself, through
 the marvellous manifestation of glory, beyond the limits of the
 human. The doubters receive
 without asking; the door is opened without even a knock; the answer
 is proclaimed for all to
 hear.
 Illness assumed to relieve a devotee
 Take the illness which came into this body, for example. It is the
 nature of the human body to
 generate disease through faulty food or foolish habits. This explains
 the illness of ordinary men,
 not the illness that you witnessed during the last two days. That was
 an illness assumed, willed,
 in order to relieve a person, who could not have survived it or even
 borne it without perturbation.
 This is one of the functions of the Divine, for which it has incarnated--
 the pouring of Grace on
 the devotee. The appendix was inflamed and it became an abscess,
 which the doctors said could
 be cured only by an operation immediately done. The devotee could
 not have borne that
 agonising pain; I have come with this body in order to save these
 other bodies from pain and
 suffering. This body will ever be free from illness and pain; disease
 can never affect it. That is
 the real truth.
 One day, Krishna developed a type of agonising stomach-ache! The
 sage, Naaradha, happened to
 put in his appearance and witness the suffering. He was upset, and he
 prayed that he may be
 commissioned to bring to Him the drug that will cure the pain. "There
 is just one drug that can
 assuage it, but can you bring it for me?" asked Krishna. Naaradha
 said, "Tell me; it will be
 done!" "Bring for me the dust of the feet of any real devotee; that will
 stop the pain," replied the
 Lord.
Naaradha moved out very fast to procure it, but at the door, he
 remembered that he himself was
 the most earnest and sincere devotee. So, he turned back and
 suggested to the Lord that the dust
 of his own feet may be used. But, the Lord said, "No; no. Egoism has
 tainted it and so it has
 contaminated the drug." So, Naaradha had perforce to go abroad and
 seek it from others who he
 knew as great devotees. But, no one of them gave him the dust! Some

were afraid, some were
 ashamed, some withdrew fearing sacrilege, some asserted they were
 not devotees, being only
 mere aspirants of Grace.
 Surrender your judgement to the Lord
 Then, Naaradha went into Brindhaavan where the simple Gopees
 were. He told them of his
 plight and Krishna's pain. At this, each one of them collected the dust
 of the feet and within
 seconds, Naaradha's hands were full of packets. "Rush with these;
 may the pain cease!"---that
 was their response. The petty little ideas of superiority or inferiority,
 of pride or humility, of
 shame or fear did not enter their minds. "The Lord is in pain; it must
 be cured," that was all they
 knew and cared to know. They did not stop to inquire whether the
 Lord could really be suffering,
 whether the dust of their feet had any curative property, whether the
 mission on which Naaradha
 had come had any deeper meaning for them or the world! They
 heard, they gave, they prayed,
 they were happy. They felt the pain that Krishna had; they responded
 to the command.
 They were all equally affected, and their reactions were all equally
 prompt and sincere.
 You must surrender your judgement to the Lord; then, the Lord will
 assume full responsibility
 and be the guardian, guide and motive power. It is such a devotee, a
 person who has surrendered
 everything, even his judgement, to Me that I had to save, by taking
 over this illness and going
 through it. The signs of that illness have disappeared today and they
 shall not recur again.
 There is also another reason that lies behind that episode. The Divine
 is recognised by gifted
 people as the vast, the magnificent, the beautiful, the mighty, the
 majestic, the awesome. But, for
 the generality of mankind, the consciousness that each one is a
 miracle sustained by God, that
 each breath is a witness of God's Providence, that each event is proof
 of His Presence, comes but
 rarely in life. When this Body, that is apparently human, behaves as if
 it is filled with suprahuman
 potentialities, then, amazement draws the attention of all towards the
 Divine that is the
 inherent nature. Off and on, it becomes necessary to give this lesson
 to mankind, so that faith in
 God and power to recognise Divinity are added to human faculties.
 Then only can the mind of
 man be turned from the world to the Master of the Worlds.
 On Tuesday, the thousands of Goans who had assembled in the City
 to listen to Me were

disappointed; I had to inform them that the rescue of devotees is
 paramount among tasks and so,
 I know they had to go away disappointed. But, I shall very soon meet
 them again and give the
Aanandha for which they thirst.
Cabo Raj Nivas, Goa, 12-12-1970
 God cares more for the motive behind the deed, the ideal that
 prompts the effort, the bhaava, not the baahya.
Sathya Sai Baaba
 38. Rushing to the rescue
 THE Sathyam-Shivam-Sundharam (Truth-Love-Beauty)
 manifestation of God responds to
 prayers addressed to any of Its manifold Names. It is endowed with
 infinite patience and
 compassion, though It has now assumed human form and can be
 expected to have human traits
 and even human failings, for, It has to deal with human frailties and
 rescue man from himself.
 Man has to be shown the means by which he can enlarge the circle of
 Love, and spread the Light
 of his reason wide. Unless man is able to see all humanity as One, he
 cannot be declared a
 devotee of God; for humanity is the progeny of God. The Divine is the
 string on which all this
 floral variety is strung into a garland. Yoga is the method by which
 the inner kinship is realised,
 and one's affinity with the Universe is experienced. Udh-yoga, the
 word which is now used for
 any type of employment, is best used for the highest job on which
 man can be employed---the
 discovery of this innate kinship.
 Of course, at first sight, the Divinity inherent in all beings and things
 will not be clear to the
 vision. How can any one read the sign G as jee, without being told by
 some one who knows and
 accepts that statement in good faith? Then, he reaches the stage when
 he can read G O D as jee o
dee. But, what persuades him to read it as God, and not as jee o dee?
 Again, it is the Guru, whom
 you trust and who knows these things well. And, how do we know
 that the sound God represents
 for all the inscrutable all-pervasive Intelligence that pervades the
 atom and the star? Again, it is
 the Guru who had taught us so to accept it.
 The I is a reflection of God in the body-mirror
 But it is not enough to know just this from the Guru. One must pursue
 the search and reach the
 ultimate Truth, the Truth that can explain the atom as well as the
 most distant star, now and for
 ever. Only the Kshethrajna knows the Kshethra---only God knows
 the Universe. To know the
 Universe, one must become God. In fact, there is no becoming God;

one is God, masquerading
as **Sohan Lal, Sundher Lal** or **Indhu Lal**! The I which you feel you are, the I that you were, when you were a baby, a boy, a young man, a middle aged man, an old man and a decrepit senile individual---that I is but a reflection of God in this Body-Mirror! You are but a wave on the breast of the Ocean, namely, God. Know this, experience this---that is the consummation, the goal! Know that all are waves, and then, realise that the wave is but the Ocean, with name and form that appear, last for a short time, and then disappear.

In order to attain this Vision (**Vijnaana**), man has to transcend three sheaths (**koshas**) out of the five in which he is encased---the **Annamaya kosha** or gross, with its equipment of the senses; the **Praanamaya kosha** or subtle, with its instrumentality of vital airs and the nervous system; the **Manomaya kosha**, the Causal, with its pattern of desires, motives, resolutions, wishes, both positive and negative, which form the complex called Mind. Deeper than these there is the **Vijnaanamaya kosha**, the sheath of Intuition, which is laid over the **Aanandhamaya kosha**, the sheath of Bliss. But, man is now caught up in the tangles of the first three, and he does not venture any deeper, so that he is denied a glimpse into the truth whose door lies at the **Vijnaana** stage only, and passes beyond the **Aanandhamaya kosha** itself. There are no short-cuts to Self-realisation. Embodiments of the Divine **Aathma**! It is only through the cultivation of Love that the heart can be enlarged to receive these eternal absolute experiences; it is only through the practice of Truth that the great TRUTH can be experienced. Here are many teachers who have emerged recently, extolling each one, his own special brand of spiritual exercises by which he claims to give you supreme bliss. They give these brands attractive names, names redolent of the past, like **Kriya** Yoga, **Hatha** Yoga, Karma Yoga, **Anthar** Yoga, **etc.** But, there are no short-cuts to **selfrealisation**.

The goal can be reached only through the purification of character and the cultivation of unselfish Love. Any yoga that does not result in the control of emotions, of the egoistic tendencies, of the greed for prestige and reputation, is **bhoga** (the path of enjoyment) not yoga (restraint). The body is but an assembly of instruments for Self-realisation; that is the culmination of all the lives which earned for you this equipment. The culmination of the tree is

the fruit and the sweetness thereof!

Embodiments of the principle of Universal Love! I was to have come and given you **dhharshan** and this **Aanandha** of **sambhaashan** (delight of divine discourse) some days back; you had come that day and gone back disappointed. I know that some stories that heightened your anxiety were circulated, as the reason for my absence that day. And, even those who came to know the real reason attributed it to what they called miracle or mesmerism or some such cause, which they held to be reprehensible! It is easy to dismiss the Divine by some cheap phrase; but, that does not mean that you have negated It or understood It.

I had to take on Myself the illness that would have been fatal to a very good person who had surrendered to God, and the call was so urgent and sincere that I could not possibly postpone My response, until all My engagements were fulfilled! You believe in such things when they are related to **Raama** or Krishna or others; for, you feel that belief does not impose any obligations on you. But, in the case of the Incarnation before you, you apprehend that when the Divine is recognised, certain consequences follow, and you try to avoid them. But, I carry on My task of **Bhaktharakshana** (rescuing the devotees, good and sincere seekers) regardless of what the world may think of it.

Panjim, Goa, 18-12-1970

Cleanse your mind of the temptations and tenets of ignorance; make it free from dust, so that God may be reflected therein.

Sathya Sai Baba
39. Bring me the pain

THE fulfilment of human life consists in the service that man renders, without any thought of return, in an attitude of selflessness. Service rendered in this spirit sheds light in the dark interior of man, it widens the heart, it purifies the impulses and confers lasting **Aanandha**. This country has been emphasising the fundamental unity of mankind; this truth can be fixed in the experience, by means of dedicated service. India is a garden of flagrant colours; it has a variety of faiths and creeds, all emphasising this Unity and this path of service, in order to realise it. All creeds here declare that every one is brother or sister to every one else---that is the message of every saint and sage in this land.

With the passage of time, and the inroads of alien cultures and ungodly attitudes, this message has been neglected and we are in the pathetic plight of factions and

fights between those who
 once were brothers! Passion and blind emotion have filled the heart
 of the nation, which was
 responding bravely to the call of brotherhood and service. Passion
 and emotion are as calamitous
 as earthquakes; their consequences can be felt far and wide. We have
 to cool down the passions
 and develop a sense of balance and equipoise in the human mind,
 through the cultivation of
Prema (Love).
Sathsangs can arouse the latent Love in man
 This is the land where Thukaaraam, on his way from Kaashi to
Raameshwaram, with sacred
Ganga water in a pot on his shoulder---water that he had vowed to
 pour ceremonially on the
 Linga at Raameshwaram---saw a donkey dying of thirst! And, the
 sense of unity with all living
 beings overpowered him so much that without a second thought, he
 poured the holy Ganga he
 had carried so far for the sacred purpose, down the parched throat of
 the 'brother' and was happy
 to see in him the Linga he longed to adore! So, universal Love is latent
 in the traditions of the
 people; what is wanted is only awakening them from slumber.
Sathsangs (good holy company)
 can arouse the latent Love; this work has to be done among the youth,
 at the present time. For the
 burden is on the shoulders of youth.
 The world (and not God who is expressed through it and beyond it) is
 the centre of attention at
 the present time. The reaction to the world depends on the feelings
 which prompt the dealings
 with it; the feelings depend upon the experience gained already; the
 experience is coloured by
 the desire which urged the contact and drew the reaction. Desire is
 based on ignorance of the real
 nature of the world) The world is maaya, a mixture of fact and fiction,
 but it is valued as Truth!
 It is a fiction built on the basis of fact. The fact is Divinity; the fiction is
 variety. This deluding
 agent is God, for, the fact is hidden and the fiction is imposed by the
leela (play) of God. And,
 God is but the appearance in Form of the Formless, Intangible,
 Immanent, Absolute, the
Niraakaara Paramaathma, the akaasha (space) within the
hridhaya (heart) of man and all
 living beings as well as of all the other Bhuuthaas or Principles,
 unbound, without' beginning or
 end.
 The attribute by which Aakaasha can be cognised is Shabdha
 (sound) or the Word! In the
 beginning was the Word! The word became the object, it got

embodied, concretised. That is why
 we call "object" as padhaartha. Padha means word, artha means
 meaning or purpose. The
 "object" is the purpose of which the word was uttered, the meaning
 which makes the word valid)
 We have the word 'tree' and the meaning is the tree that stands
 opposite! We have the word 'man'
 and the meaning is you. The word and its meaning are inseparable,
 indistinguishable. The word
 did not arise without the object, nor the object without the word.
 God is and can be, only One, not more
 The word God too is the indication that there is the Padhaartta, that
 there is God. If there was no
 God, the word God would not have originated and gained currency.
 You may see God or you
 may not, but the word is proof that there is God.
 God is Omnipresent; He is in the past, the present, the future. I am
 placing this garland on my
 finger. See, the part of the garland to the left of the finger is the future,
 the part to the right is the
 past and where it contacts the finger, that point is the present. Now, I
 roll the garland on the
 finger and pull it to the right. The future comes up and becomes the
 present and moves down into
 the past, but, the present is always present. God is always present,
 watching the future rolling on
 into the past!
 And, God is and can be, only One, not more! "There is only One God
 and He is Omnipresent!
 There is only One Religion, the religion of Love. There is only One
 Language, the language of
 the Heart." This God has to be visualised by means of constant
 spiritual discipline. Do not
 involve yourselves in doubts and hesitations. If only you observe the
 disciplines and purify the
 Consciousness, you can see the God installed in your heart. There is
 sugar in the cup, but the
 water is insipid, for you have not stirred it well. There is God-in the
 world, and by stirring the
 Divine well into every drop or atom thereof, you can make the world
 a sweet thing to live by.
 Intelligence is the spoon; Saadhana is the process of stirring.
 Saturate every moment of life with
 God; it becomes sweet thereby.
 God is the 'I' in all beings
 As a matter of fact, you are even now dedicating everything to God;
 only, you do not do it
 consciously, with the joy that is your due! You say, "I do it for my
 pleasure. I go there to be
 happy. I am reading it for my satisfaction, for my progress." Who is
 this I that is doing, going,
 acting, reading, enjoying, being pleased? It is the I that sees, that

hears, that thinks with the eye,
the ear, the brain, **etc.** It is the I that **Rathan Lal** says, he is! **Sohan Lal**, **Pran Lal** and **Indhu Lal** all
say I, I, I. This I is in every one. It is the individualised **Aathma** in
each, it is the Universal that is
reflected in the particular. So when you say, "I do it for my pleasure,"
you do it really for the
pleasure of the I within you, namely, God. That is why the **Geetha**
says, **Maam anusmaran**,
maam ekam sharanam vraja: "Surrender yourself to Me!" Who is
this 'me?' God. Why is He
called 'I'? Because He is the I in all beings.
In the **Annamaya kosha** (material sheath), that is to say, when man
is established in the physical,
and in the **Praanamaya kosha**, when he is in the nervous and vital
spheres of activity, he feels
that life is fulfilled by means of food, recreation and a contented,
comfortable existence. When
he rises up into the **Manomaya kosha** (mental sheath), his
imagination opens further vistas, and
he gets glimpses of the glory and majesty of the Divine, which makes
him adore and revere. The
next **kosha**, the **Vijnaanamaya kosha** (intellectual sheath), then
steps in and makes him inquire
into the validity of the experiences and leads him on to the fifth
kosha, the **Aanandhamaya**, the
stage of Bliss, with the confirmation of the hypothesis of the Divine,
that the intellect framed.
This liberates man from fear and doubt. Wisdom alone can grant full
freedom. Just as the end of
culture is progress, the end of knowledge is love, so, the end of
wisdom is freedom.
Bhakti Yoga alone can save and sustain
Do not fritter the days in attaining affluence in material possessions,
which are often
impediments in the journey of life. Money comes and goes; morality
comes---but, grows! Money
is not true wealth; it loses value, it bloats the ego and hardens the
heart. If it does not circulate, it
destroys health, as blood does.
Embodiments of the Divine! Do not take it amiss, for, I am telling this
only' out of the fullness of
my love. There are many nowadays who go about with various short-
cuts to liberation, paths
which they have marked out and are determined to preach, attracting
disciples and forming
groups; they concoct these out of **Hatha** yoga, **Kriyaa** yoga, **Raaja**
yoga, and some thin
Vedhaantha and then, start out as guides and leaders. But, the fruits
they confer are only flippant
and flimsy; they are not lasting or truly liberating. **Bhakti** yoga
alone, as laid down and

practised through the centuries, can save and sustain. God can be
realised only through love.
Without love in the heart, God will not reside in the desert. Other
paths develop conceit, separate
man from man, man from beast. They contract, they do not reach out,
they shrink your sphere of
awareness of the Divine! Love is expansion and expansion is Divine
Life. Sow Love; it blossoms
as compassion and tolerance; it yields the fruit of Peace (**Shaanthi**).
Respect everyone since the same **Aathma** is in all
God is reflected in the medium of Nature, in everything His image is
to be **cognised**. If the
medium is **Saathwik** (pure), then, God is as divine in the image as in
His own Divine state; if it is
reflected in the **Raajasik** (the active passionate) medium, the image
becomes the individual **Jeemi**;
when the **Thaamasik** (the dull) medium reflects it, then, the image is
'matter.' The 'Moon' is One;
and it is so distant and unaffected; but, its reflections in various pots
of water differ in brightness
and steadiness, according to the clarity and calmness of the water.
The **Saathwik** is the pot of gold, the **Raajasik** is the pot of copper,
and the **Thaamasik** is the iron
pot! Their value may differ, but, the moon is reflected equally well in
the water that each may
have in them. Again, the golden pot is the **Mahaathma**, the copper
one is the believer, the iron
one is the atheist; but, in all three, the **Aathma** is the inner
motivator, the indweller. So, respect
everyone, since the same **Aathma** is in all.
The teacher must practise what he teaches, avoid what he wants his
pupils to avoid; then only
can his teachings affect the lives of those who are committed to them.
Now, the Guru is riddled
with desires and he coolly advises his disciple to discard desire! He
smokes cigarettes but warns
him against the habit! Such Gurus care more for publicity than
genuine practice. The **Sathya Sai**
Organisation has no desire to exhibit any superiority; it tries to hold
forth the ideal, to be witness
to the truth of certain fundamental spiritual truths and the validity Of
certain spiritual disciplines.
Authenticity of **Sai Avathaar**
Embodiments of the Divine! This is the best time to tell you
something about the authenticity of
this Advent. I am saying this, not for establishing a claim for
superiority or importance for this
Body; I only wish to communicate the Truth. There are many who
cannot bear or tolerate the
splendour that I am manifesting, the Divinity that is expressed in
every act, the wonders and
amazing happenings that are the result of Grace; these people label

these as acts of mesmerism or miracles or feats of magic! They hope to bring these down in the estimation of people. Let me tell you this: Mine is no mesmerism, miracle or magic. Mine is genuine Divine Power.

There are others who cavil at these, and whisper that miracles are not conducive to spiritual development, that they will be handicaps in the process of realisation of God, and they persuade you to stray away from the true path. These people are too weak to conceive the Divine; they have no strength or stamina to understand its magnificence and majesty. They have small minds and limited intellects.

Kamsa, the wicked uncle of Krishna, knew that he was to meet his death at the hands of Krishna; so, he was so terror-stricken that he saw Krishna wherever his eyes were turned! He saw him beside him, before him, behind him, above him, all around him! So, he shook his fist against the appearance and saying, "Krishna, **fie** upon your magic! I spurn your tactics to terrify me!" He boasted that his physical prowess could overpower the effects of the direct magic. But, when the little seven-year old boy, Krishna jumped up in the arena and gripped him by the neck, and sat on his chest, when he fell, to pound him to death, Krishna shouted into his ear, "Uncle! This is Magic! Magic! Magic!" you cannot declare that you have understood a phenomenon when what you do is simply to slight it by the use of a certain word!

You have no reason to suffer in the play of Love
God can do anything; He has all power in the palm of His Hand! My powers do not abide in Me
a while and then, fade away! **Indhra jaalam idham**---All this is apparent manipulation by Divine Will. My Body, like all other bodies, is a temporary habitation; but My power is eternal, **allpervasive**, everlasting! This body has been assumed, to serve a purpose: the establishment of Dharma and the teaching of Dharma. When that purpose is over, this Body will disappear, like the bubble on the waters.

The other day a very serious illness came upon this body, in **Goa**. When they came to know about this, many devoted to Me were plunged in anxiety! Illness can never affect this Body; it cannot approach it. If it comes sometime, that is but a passing phase' it belongs to some one and it comes to Me and goes, just as it came! When it comes, this body 'appears' to be ill! But, I have no contact with it, no affliction! Many people, when such a thing

happens, take courage even to suggest to Me(!) ways of dealing with the situation!

They tell Me, "Why **Swaami**! Why do you allow the illness of another to come upon you? If he suffers from it, only one person suffers! But, when you allow it to come over you **lakhs** of people suffer? Leave it to him, **Swaami**!" they say. When this body is 'suffering,' it is the nature, the duty of devotees to suffer in unison; but, I must also follow My duty! To take upon Myself the sufferings of those who have surrendered to Me is My duty! I do My duty, and you; may do yours. But, when you look at the Truth squarely in the face, you will know that I have no 'suffering' and you too have no reason to suffer! The entire thing is the play of Love! It has been taken over by Me on account of Love and so, I have no pain or suffering) You suffer on account of Love. It is Love, Love, fight through; there is no reason for sorrow or pain or suffering!

Never deviate from your faith in God
Cultivate Love; become intoxicated with it. We have here **tens** of thousands gathered, calling themselves devotees, but, when you try to find out how genuine they are, you have to admit that ninety-nine per cent of them are only part-time devotees, not full-time devotees! Had you known the Truth about Me, you would not have suffered at all, at the news of illness from **Raaj Bhavan**.

Goal There were some who had their faith severely shaken when the news came in! Devotees must shine ever steady, in the joy of faith.

A mother and son developed disagreement so fast and so seriously about the property rights of each that they were completely estranged, and they stood in court, facing each other, in opposite boxes, before the judge. The judge asked the lady, "Do you know this young man standing there?" and the lady replied, "Yes; he is my son!" However violently she might hate him, she has to admit that he is her son! The young man is asked, likewise, "Do you know this lady?" and he replied, "Yes; she is my mother!" You too must never deviate from that faith whatever might happen, to pull you and God apart!

Pray for the welfare of all mankind
Faith so stable as this is fast becoming a rarity. When your wishes fail, you deny God; when wishes fructify, you adore Him with greater pomp, and have a few more pictures in your shrine, and you spend more money on flowers and incense! God has no preferences and prejudices; His

is but reaction, reflection and re-sound! He comes, to confer
Aanandha, to foster Aanandha, to
 teach ways of acquiring and activating Aanandha. He takes upon
 Himself the pain and sorrow of
 the world, in order to prepare the hearts of men for Love!
 This Day marks the beginning of the Christian Era, the year of Christ.
 Christ sacrificed his life
 for the sake of those who put their faith in him. He propagated the
 truth that service is God, that
 sacrifice is God. Even if you falter in the adoration of God, do not
 falter in the service of the
 living God, who has assumed human shape and is moving all around
 you in such large numbers
 and wearing such manifold costumes of apparel and speech!
 Only those who can pour out compassion to fellow-men can claim a
 place in the Grace of God.
 This is also the highest spiritual discipline; it impresses on you the
 unity of the human
 community and the glory of God's immanence. May this discipline
 which the Seva Dhal has
 taken up with genuine delight spread all over this country, and may
 the land be happy and
 prosperous. May the world have peace and happiness, and loving
 trust. That is My blessing. I
 want you to pray for the welfare and prosperity of all mankind.
Dharmakshethra, 25-12-1970
 Does Sai speak these words?
 Does Sai speak these words into avid ears and arid hearts? No!... It is
 our Mother who speaks,
 caressing, cajoling, crooning lullabies to relieve the pain and to bless
 with bliss,
Mokshayishyaami, maa suchah! Don't weep, she cradles us! She
 leads us softly along the road,
 over pebbles, thorns. When the path is bitter, uphill, hard, she sings
 us through Yogakshemam
vahaamyaham --- our Mother speaks.
 Does Sai speak these words into tingling ears and twinkling hearts?
 No! It is our Father that
 speaks, refining, revealing, reminding our Name to us, long forgotten,
 long begotten! Abhayam
Sarva bhoothebhyah! Don't fear, He armours us. Upward, onward,
goodward, Godward---
 guides us, guards us. When the path is tortuous, twisted, He pulls us
 through. Na Sukhaath---
labhyathe sukham---our Father speaks.
 Does Sai speak these words into mazy ears and crazy hearts! No!...It
 is our Master that speaks,
 advising, admonishing, h eating us crucibly, treating us crucially,
 leading to God within.
Eesaavaasyam idham sarvam! There's no two; He opens the lid of
 Divine Box, with treasure
 encased in koshas five, Sathyam, Inaanam, Anantham Brahma---the

Master speaks.

Does Sai speak these words into searching ears and seeking hearts?
 No! It is God that speaks, stilling the mind of waywardness,
Brahmavith Brahmaiva bhavathi!
 Become and be, He aWakens. "Dear wave! emerging; merge; dear ray!
 run back," He calls. Dear
 spark! re-enter fire; You are I, I am you. Soham loses as so and ham;
Om alone is He and We,
Ekam-eva-asksharam Brahma---Isness---Om.
 This is how our Sai speaks,
N. Kasturi
 1. Nut and bolt
 TODAY is an auspicious day, for the New Year is welcomed with great
 expectations and the old
 year is given a grand farewell, on this holy day. Every year, man has
 been bidding farewell to the
 old year and giving welcome to the new year; this has been going on
 since the history of man
 began. But, what is the net result? Only despair and distress, anxiety
 and insane fear! This is an
 occasion to inquire and discover why it has been so.
 Everyone seeks and strives to be at peace with himself and with
 society (the community in which
 he has to live) and find his fulfilment. He has tried to get this peace,
 by accumulating wealth,
 which gives him power over others and the ability to command the
 conveniences and comforts
 which will confer peace. He has sought to hoist himself to positions of
 authority and influence so
 that he can shape events suited to his aims and fancies. But, he has
 realised that both these paths
 are beset with fear, and the peace that he secures thereby is liable to
 quick and sometimes violent
 extinction.
 How then can man achieve peace? Only through Love! Shaanthi
 (peace) is the fruit of the tree of
 life; without it, the tree is a barren stump. It has no value or validity.
 The fruit is encased in a
 bitter skin, you must have noticed, so that the sweet juice may be
 preserved and guarded against
 marauders; you have to remove the skin, before tasting the sweetness
 within, and strengthening
 yourself. The thick rind is symbolic of the six evil passions that encase
 the loving heart of man:
 lust, anger, greed, attachment, pride and hate. Those who can remove
 the rind and contact the
 sweetness within, through hard consistent discipline attain the peace
 we all desire; that peace is
 everlasting, unchanging, overwhelming.
 Reason for insecurity stalking the land
 Of what avail is a car, a bank deposit, a bungalow in a posh extension
 in this City? If you have

all these but no love in your heart, the heart becomes a dark deserted temple, where the bats of

lust and anger breed in everlasting night. Such hearts are foul, diseased with terror and error.

We have this vast gathering of the workers of the **Kamaani** Organisations, in the various fields of

Kamaani enterprises. The Industrial, the Agricultural, the Mercantile, the Political and the

Administrative---these are like the five vital airs that sustain activity in man. These five must not

be at loggerheads; they must work in unison, prompted by love and mutual respect. Then only

can the community have peace, security and happiness. If they do not understand each other and

co-operate, or if any one of them strays away into a cross-road, disaster is inevitable.

This **co-operation** is unfortunately not visible at the present time. Factional interests, on the other

hand, are predominant and the competitive struggle is on, in all fields---in labour, politics,

administration, commerce and agriculture! That is the reason why anxiety and insecurity stalk

the land, both in rural and urban areas, and people have to go about their business, with death or

disaster threatening them round every corner! An ominous uncertainty shadows them, at every

turn. And, human thought turns to violence and revolution, as the obvious cure.

Duty is God; Work is Worship

But, that can never cure; it can only worsen the illness. Excitement blinds the reasoning faculty.

Passion, violence, and cruelty create more problems, without solving any. These are now

flooding the land as a deluge; persons who have no training and no sincere yearning to bear

responsibility and discharge the obligations of office are raised to positions of authority. Ability

as well as willingness to discharge duties and to bear burdens---these alone entitle men to hold

authority over others. Duty is God; Work is Worship. The power that office confers has to be

handled with that attitude of gratefulness and reverence.

If this is remembered and practised by every worker, however placed, wherever placed, work

will give happiness, contentment and peace, both to the person concerned and to the society of

which he is a limb. The **Kamanis** erect transmission towers all over the country. It is only when

each nut and bolt is fixed fast and firm, faithfully, that the towers can stand up to the rigorous

test of wind and weather, **isn't** it? Who can say, how can we judge, whose share in the erection is

more important and whose is less? The work of each is essential and valuable, so far as his share

of the responsibility extends. Having the skill and the willingness to carry out that share of the

responsibility is his title to that position, in the common enterprise. You cannot declare one item

of work as high and another item as low. That will only engender malice and hate. And it is not

correct, either.

Each one must use his skill and intelligence

A man sees while going along a road, a ripe fruit, on a tree by the side. The mind craves for the

fruit, but that by itself cannot fulfil that craving. The feet take him near the tree. But, that does

not bring about the consummation. The trunk stoops, the hand picks up a stone, the shoulders

throw the stone at the fruit, and the fruit falls on the ground. But that does not end the story. The

fruit has to be picked up by the fingers, transferred into the mouth, the teeth have to bite into it,

and masticate it well and the tongue has to take charge in order to make it reach the stomach. The

eating part of the task is thus over.

But, that does not end the story of the craving for the fruit. Since so many instruments cooperated

in the fulfilment, gratitude has to be rendered to each of them. So, the stomach sends

strength and satisfaction to every limb that shared in the adventure of securing the fruit and

eating it---the eye, the feet, the hands, the fingers, the shoulder, the tongue, the teeth, the gullet.

No one of them is neglected or discriminated against.

Each limb must act effectively at the exact juncture to meet the duty entrusted to it and accepted

by it, so that the body may live in health and in tip-top efficiency, alert with all its skills and

potentialities. This is true also of the enterprises which man undertakes with others of his kind.

Each one must resolve to use his skill and intelligence for the discharge of his obligations.

The more love is shared, the deeper it becomes

Man has not come into this world to strut about for a while on the stage, consuming food and

gaily gallivanting. Man comes into the world so that he may bask in the Presence of God,

through the exercise of love and the cultivation of love. The earth is a great enterprise, a busy

factory, where the product is love. By means of **Saadhana** (spiritual practice), it is possible to

produce love and export it to millions and millions of people, in need of it. The more it is shared

the deeper it becomes, the sweeter its taste, and the vaster the joy. By

means of love, one can approach God and stay in his presence, for God is love, and when one lives in love, he is living in Go. If you deny Go angrily, you are drying up the strings of love in your heart. If you declaim that God is nowhere, you are installing night in your heart and making it ready for dark schemes and misdeeds.

Once upon a time, a monk wearing the ochre robe chanced to enter a village full of atheists; he fell in with a gang of defiant youth who challenged him to show them that the God whom he was adoring actually existed. He said, he can; but before doing so, he asked for a cup of milk.

When the milk was placed before him, he did not drink it; but, sat, looking at it, long and silently, with increasing curiosity. The youth became impatient; their clamour became insistent.

The monk told them, "Wait a minute, I am told that there is butter in milk; but, I must say, this cup does not have it, for, I do not see any of it, however hard I look into it!" The fellows laughed at his innocence and said, "Silly man! Don't rush into such absurd conclusions.

Milk has butter in every drop; that is what makes it so nourishing. If you must see it as a separate concrete entity, you have to boil the milk, cool it, add sour curd, wait for some hours for it to curdle, then, churn it, and roll the butter that floats into a ball." "Ah," said the monk, "that makes my task of showing you God much easier! God is in every thing, being, atom of the Universe; it is because of this that they exist, and we can recognise them and enjoy them. To see Him as a concrete entity, you have to follow a prescribed procedure, earnestly, strictly and sincerely.

Then, at the end of it all, you can experience His Grace and His Glory." The Divine is everywhere, near and far

The nature we have around us and with us is the vesture of God. We have evidence of His Beauty, Goodness, Wisdom and Power, all around us, wherever we turn our eyes. But, the art of recognising Him is strange to us and so, we deny Him, and live on in darkness. We have all around us in the atmosphere the music emanating from all the broadcasting stations of the world, but they do not assail your ear at any time. You are not aware of any station. But, if you have a receiver, and if you tune it to the correct wave-length, you can hear the matter broadcast from any particular station; if you fail to tune it correctly, you will get, instead of news, only nuisance!

So too, the Divine is everywhere above, around, below, beside; near as well as far. For **cognising** it, you require not a **yantra** (machine) but a **manthra** (mystical formula, potent with psychological undertone). **Dhyaana** (meditation) is the fixing of the exact location of the station in the band; love is the correct tuning in; realising the reality and the bliss it confers is the happy clear listening!

Work in the spirit of love; it leads you on to Worship, that is to say, work without any regard to the proportion of benefit you derive from it; work, since it is your duty; work, since you love to work, work since that is the way you can offer God the gratitude for the skills God has endowed upon you. This kind of work leads to wisdom. Wisdom means the recognition of the immanence of the Divine in every being.

Habits of discipline alone can ensure happiness

The relationship between the worker and the employer should be that between the heart and the body. Both are bound intimately with each other; they depend on each other for their very existence. The employer must take upon himself the role of the father and the employees must accept the role of the children, attached by love and gratitude to the father. Love and affection have to govern the relations between the two, not hatred or envy. If the anger and irreverence of a few are allowed to blind the rest, all will suffer.

In the Community Hall inaugurated by Me just now, I want weekly or monthly **bhajan** (group singing of spirituals) sessions and **sathsang** (spiritually oriented) gatherings. Arrange some good **Aadhyaathmic** (spiritual) talk or discussions, on these occasions. I desire also that you should run a **Baala Vihaar** for your children, where they will learn stories from the scriptures, the epics and the lives of saints belonging to all religions. Children must also be taught habits of cleanliness and mutual help and **co-operation**. They can also be taught to sing **bhajan** songs and enact little plays on themes selected from classics. They will also learn habits of discipline, for, these alone can ensure happiness, individual and social.

Embodiments of the Divine Spirit! I am happy to meet all of you. May the New Year grant you mental peace and may your life's ideal of self-realisation be fulfilled. May all comforts and full contentment be added unto you. That is my blessing.

Kurla, Bombay, 1-1-1971

The place has a subtle and powerful influence on the man.

Maarkandeya held tight the Shiva-linga and so, **Yama's** noose bound both himself and Shiva; that was the reason the boy was saved.

The story teaches you to be ever in contact with God, for you do not know when the noose will be thrown.

Attach yourself to the Highest, call it by any name, conceive it in any form. But, remember, without Dharma you cannot attain it.

Sri Sathya Sai

2. **Prahlada** for the present age

IF I ask you, who you are, you may reply, "We are teachers," or some of you may even say, "We

are students." But, both statements are not true! You are **saadhakas** (spiritual aspirants); that is

the real fact. I am glad your **saadhana** is moving at a satisfactory pace. You have brought Me

among you, as a result of your sincerity and enthusiasm. I am always specially interested in the

service done to children and I must say, you have taught them good lessons, in a spirit of love.

Some of you, I find, are a bit over-enthusiastic! You have taught the children stories that are too

long, and made them cram the whole stuff. Do not tax their memory overmuch. Short stories, 20

to 25 lines long will be the best. Don't make them learn by rote, for, what they learn under

pressure, because I am coming and a programme of story telling has to be arranged, will soon be

forgotten. It will not transform the mind by soaking into it. The incidents and the morals they

illustrate have to be imprinted on the heart; They must learn not 'by heart,' but for and through

the heart.

I find you are instructing them in **bhajan**, story telling and writing stories and essays. The stories

they recite or write are culled from the epics and **Upanishaths** (scriptures of Supreme Reality).

Good. But, instruct them in meditation too, for a short while, each day. Let that habit be

inculcated even at this age. Five minutes of prayers and another five minutes of **dhyaan**

(meditation) will be a good exercise, whose taste itself will persuade the children to make it a

habit. The tender mind has to be fed, with tenderness.

Story of **Shabari's** entry to the hermitage

Shabari had a very tender compassionate heart. How she came to Sage **Maathanga** and stayed at

his hermitage is a very interesting story. Her marriage was arranged by her parents, and as was

the custom among the **Aadhivaasis** (tribal folk), a goat was to be offered to the tribal Goddess, on

the night previous to the ceremony, in order to win the Grace for the couple. When **Shabari** came

to know about this slaughter, she wept, and fell at the feet of her parents, praying them to save

the goat. She asked, "How can our married life be happy, when the dying bleat of this goat is the

prologue?" But, the father pushed her aside and proceeded with the cruel rite. That night, **Shabari**

stole out of that den of torture, and hid herself in the depths of the jungle that was not far off.

When day dawned, her parents as well as the groom's party were plunged in grief and anxiety;

they combed the area, even where she was lying low amidst the thick bushes, and they went

back, saying among themselves, "She could not have gone to the hermitage, for no woman

would be given asylum there." She heard these words and so, she concluded that the hermitage

was the safest place for her. She felt that some monk will take pity on her, and not send her back.

Mathanga espied her and gave her permission to be in his habitation. He told her that God in the

form of **Sri Raama** was coming to the hermitage some day, since he has been exiled into the

forest for 14 years and He is eager to save the monks and seekers doing **thapas** (penance) in the

forest from the ravages of the demonic enemies of peace! **Raama**, he said, was proceeding from

one region to another, with His consort, **Seetha** and His brother, **Lakshmana**.

Shabari's heart became **Raama's** heart

From that day **Shabari** had no other thought than of **Raama**, no other desire than the desire to

have the **dharshan** of **Raama**, the chance to touch His feet and the opportunity to speak with

Him. Her heart was saturated with the **Raamarasa** (the sweet juice of the **Raama** principle). She

had no other **japam** or **dhyaana** (repetition of God's name or meditation) or spiritual exercise.

She spent her time preparing for the visit of **Raama** to the hermitage; just as she cleaned the

paths, she cleaned her heart, too. Pebbles and thorns disappeared from both, through her efforts.

She walked through the undergrowth and removed overhanging creepers and briars, for she

imagined **Raama** would not have combed His hair and it might get caught. She broke the lumps

of earth, for she feared the tender soles of **Seetha** will be hurt when she walks over them. She

gathered fruits and tubers from the jungle trees and plants and kept them by every day, for no

one knew when **Raama** will arrive! And, she took no risks. She tasted every fruit, whether it was

bitter, sour or sweet, so that **Raama** could eat the best. She smoothed

the surface of all stones that

lay by the side of the tracks in the jungle for, she expected **Raama**, **Lakshmana** or **Seetha** to sit

upon any one of them when they got tired of walking. She hoped that one of them would rest

awhile on one of the rocks she had polished with great care. Thus her heart became **Raama**

hrudhaya (**Raama**'s heart)!

The children of the **Sathya Sai Baala Vihaar** must know the **Sathya Sai** that is residing in their

hearts. Teachers also must take it as a **puuja** (ritual worship) of **Sai Raama**. How to reveal the **Sai**

Raam residing in their hearts to the children?---that is the problem that must be directing your

work. **Sai Raam** has to move about in the jungles of your heart; so, render the tracks wide,

smooth, free from thorn and pebble.

Shabari's high level of **saadhana**

Shabari was so immersed in **Raama** that the ascetics lost all awareness of her sex; they allowed

her to remain in the hermitage, after **Mathanga** related to them her high level of **saadhana**

(spiritual practice). **Mathanga** also left his body and gave up his

hermitage to **Shabari**, saying,

you alone deserve to be here when **Raama** arrives.

The **saadhana** that **Shabari** did to earn the bliss of serving **Raama**, you do, when you serve **Sai**

Raama in these children. By this service, you realise the Self.

People say that they are doing **paropakara** (good to others) and **lokopakara** (good to the world). Really speaking, this is an empty boast. Let us take it that you

invite ten people for

dinner; when the ten sit at table, you too sit as the eleventh, don't you? So, you too consume a

share of the dinner. How then can you call it a dinner for others, an act of hospitality for others?

When you do good to the world, you share in that good, and so you cannot say that you are

serving others. It is self first and help next. When you carry out the duty you have undertaken to

do, God will shower Grace!

You are both-teachers and students, remember; for, you teach these children and you learn from

Me. You must not have the consciousness that; they are children belonging to others. Treat them

as your own.

Make children take up some positive task

When you relate stories to the children, select such stories as have some reference to the

background of the children's home life. Tell them stories which will implant in the mind genuine

disgust for evil sights, evil entertainments, evil deeds and evil habits.

Tell them how they must

forget the wrong done to them by others and the good that they do to others. Make them take up

some positive task and the negative attitudes will fall off. Good habits will drive out bad ones.

A wicked man once went to a Guru (preceptor) for initiation into spiritual life. The Guru asked

him to give up at least one of his bad habits; he gave up uttering falsehood. That night, when he

went to the Royal palace to commit theft, he found on the terrace another person, who said, he

too was a thief. He too announced that he was a thief and both broke into the treasury and

divided among themselves the diamonds found there. The other person was none other than the

king; he pretended to be a thief and he knew where the keys of the treasury were! While the

diamonds were shared, the honest thief felt pity for the King of the realm who was losing his

entire stock; he asked his companion to leave one diamond behind, in the safe. And, it was done.

Next morning, when it was discovered that the treasury was looted, the Minister was sent by the

King (who had acted as thief the previous night) to assess the loss. The Minister found the

diamond, that had missed the eyes of the thieves. He quietly transferred it to his own pocket and

reported at court that all the diamonds were gone!

One step in the right direction leads to another

The King had got from the honest thief his address, the previous night, while they parted

company, with their separate bags. So he sent for him and when stood in court before the King,

he confessed that all but one of the diamonds were stolen by him and his unknown associate. The

diamond was discovered in the pocket of the Minister and the King dismissed him for the lie.

The honest thief was appointed Minister, instead, and he gave up his other evil habits too and

pleased his Guru, by his fame as a virtuous administrator.

One evil habit, if acquired, will lead to a whole gang of them taking possession of the mind.

There is a story for this too. You can tell the children this. A King once announced that he will

honour with a big girl; any **Brahmana** who will agree to do any one of three evil things: (1) He

must aver that the **Vedhas** are false, or (2) He must drink liquor, or (3) He must elope with

another's wife. For a long time, no one within the seven seas came forward to do any one of these

atrocious things. At last a poor **Brahmana** on the verge of starvation came into court and offered

to drink liquor, an evil which he considered the least reprehensible of the three. But, as soon as he got drunk, he began to swear and in the excitement of intoxication, he shouted in the streets that the **Vedhas** are a tissue of lies; he entered the house of his neighbour and assaulted the lady of the house, like the worst criminal of the land. One thing led to another, just as in the other story, one step in the right direction led to another. Make yourselves holy by consecrated service I know that you are telling the children fine moral stories that will impress on them, silently and spontaneously, the value of restraint and of love in dealing with nature and life. I know that your other responsibilities do not give you the chance to serve them as much as you desire. Train as many as you can, within the limits that now exist; the **Samithi (Sai Organisation)** cannot ask more from you. This is no imposition from above; it is an inspiration from within. You are engaged in so many activities that do not lead to any good; you have to move in groups that you may not like; these are inevitable under present conditions. So, make yourselves holy by this consecrated service. This will bring you the saving Grace. By shaping these children in Divine Form you are helping their parents too to set their minds right; you are brightening and cleansing the homes of the pupils. When that little boy recited the story of the **Geetha**, so feelingly, everyone was moved; when towards the end, he turned to Me and said, "Now, we have this **Sai Krishna**..." he was so overcome with **Aanandha** (bliss) that he sobbed and shed tears of joy. Perhaps he had a vision of Krishna! So intense was his faith and his sincerity. His heart was echoing every sentiment that his tongue was expressing. Children such as he are needed for our country at this juncture. You have read of **Prahlaadha**, **Dhruva** and other children filled with devotion to God; they lived in ages that have gone by. You have seen now that such children are here, in this age too; I am sure they will reform and transmute many **Hiranyakashipus** (unbelieving fathers) by their unflinching devotion and transparent dedication. Do what God likes, not what you like Arjuna announced at the commencement of the battle of **Kurukshethra**, 'I will not fight against these people.' Then, Krishna asked him, 'Won't you do what I like?' and he had to reply, 'Yes. Of

course.' Then, the Lord told him, "Look here: I have come as man in order to reestablish Dharma (righteousness); yours is the **Kshathriya** Dharma; it casts on you the duty to fight against unrighteousness. You will be doing what I like if, according to the demands of **Kshathriya** Dharma, you fight, as first planned." Do what He likes, not what you like---that is the way to win the Grace of God. He likes you to revere all beings, not to injure or insult any being; he likes you when you do not bear in your heart the tiniest grudge against any being. The **Baalavihaars** run in schools, in the hours now given to them out of the school time table, are not as successful as those run by you in your home centres, I know; the School **Vihaars** try to make the children successfully ride two horses at the same time---the regular curriculum and the **Sathya Sai** Ideals. You are doing your best, I know, and that is enough. Develop cordiality among yourselves, exchange experiences and share your ideas for improvements. This is an excellent opportunity for you to feel the bonds of the **Sai** family, where each teacher is a sister of the other. **Dharmakshethra**, 3-1-1971
3. Link by link I AM glad that the Office-bearers of the various units of the Organisation in **Bombay** have gathered here and are asking Me to tell them some words about **saadhana** (spiritual discipline). A life of **saadhana** involves the dedication of all acts to God, the offering of whatever one does or thinks or speaks at the Feet of God. You can do this only when you are aware always of the Presence of God, in and around you. Your awareness must not deviate for a moment from God. The mind must revolve round one centre, God. Your concentration must be strong and steady. You are now able to attain concentration when you walk, talk, write or cycle along. But, you say you are helpless when it is a question of concentrating on God. Why have you to struggle to acquire it? The reason is: you have no yearning, no fond attachment, no Love towards God. But, carry on with the endeavour. By means of continuous culture, it is possible to acquire it. The **Geetha** says, **Shreyohi inaanam abhyaasaath**. **Abhyaasa** (practice) is the crux of the problem. Through that, victory can be won. Concentration can be mastered in **dhyaana** (meditation) and this will lead to disinterestedness in the results of one's actions, for

the actions are not one's own,
but God's. The results too are not one's; they are God's. When you become detached from the
fruits of your actions, though intent on action (offering to the Lord your skill and energy), then,
you attain peace of mind, Prashanthi. If, however, you cultivate attachment to things of the
world, and houses, bank balance and insignia of power, then, dhyaana fails.
Follow the dictates of Divine Father in action
Sincere effort and actual activity entitle you to the Grace of God.
When Jesus Christ entered the
precincts of the Temple of Jerusalem, and found people sacrificing doves and other living beings
to God, he released the birds and condemned the acts of blood. The priests and scholars resented
his act and argued that the God in whom they had faith accepted the sacrifice and was propitiated
thereby. They asked him for evidence of authority to interfere with the dictates of religion. Christ
went on to tell them a parable. Once there was a farmer who had two sons. He asked his first son
to go out to the field so that he may watch the crops ready for harvest. The son refused to obey
him. Thereupon he asked the second son, and he readily agreed. But, what really happened was,
the second son later calculated the bother and the sleeplessness which the watching will bring to
him; he did not go. The first son later repented for this refusal to do as bidden; he went and
watched the crop.
Now, Christ asked, who among these two pleases the father more--- the son who declared his
assent by word of mouth and disobeyed in action or he who disobeyed by word of mouth but
obeyed in action? You obey in words but disobey in action. My action reveals that I do acts
which God has commanded. You are your own witness, whether you follow the dictates of the
Divine Father. I have greater authority than you, for your action shows that you disobey whereas
my action proves that I follow His commands.
Saadhana is a uniquely precious activity
You are Office-bearers and so, you have the responsibility to carry out in 'actual practice, in your
own lives, the rules and restrictions and recommendations laid down by Me. I warn you against
falling prey to exhibitionism and display; there are many who desire that' others must admire and
applaud, and so, they do janam or sit in dhyaana, where many will be-seeing them. Theirs is not
the attitude of indifference, which says, "I don't care what they say, or

who sees me or who does
not." Their innermost craving is for people to notice them and publicise their spiritual
attainments. They are eager for audiences and spectators! But, saadhana is a uniquely precious
activity, which will be vulgarised by public gaze. Fish is sold in open shops, or in open daylight,
by the side of public, thoroughfares. Diamonds are however sold in shops that admit only
genuine purchasers and they are kept in strong underground vaults. Saadhana is moro valuable
than diamonds. It will wither in the open.
This is the reason for saadhakas (spiritual aspirants) retiring into lonely mountain caves, or into
solitary temples in inaccessible regions of the Himalayas, or in the depths of jungles. But, you
need not imitate them; you can create enough privacy in your own home, screening off a portion
of some room. There you can sink into yourself and discover the Inner Reality as the Reality of
the Universe Itself?. You need not be told that perfect amity between husband and wife is
essential for domestic peace. When they are at loggerheads, it is not a home, but hell.
In the body of man, the Aathma (inner real Self) is the husband and the inclinations are the
wives. Every act and word and thought must subserve the needs of the emancipation of the
individual, by the recognition of the sovereignty of Aathma. The Primal, Formless, Absolute
wedded Desire and Mind was born. The mind wedded two wives, inner contemplation and outer
activity. The first gave birth to five sons, sathya, dharma, shaanthi, prema and ahimsa (truth,
virtue, peace, love and non-violence), the five Paandava brothers. Mind was infatuated more
with the second wife, and so, she gave birth to a 100, each one with a name indicative of badness
and wickedness, the Kauravas. God was on the side of the Paandavs, and they won.
Cleanse your heart of the canker of ego
In the Geetha, you don't find the slightest fear in the make-up of the character of Arjuna, Krishna
appreciated him and served him as the charioteer, because he was so solicitous of Dharma.
Arjuna's most serious argument against the battle of Kurukshethra was that the slaughter of
millions of warriors will lead to the widowing of women and depreciation of public morals as a
result of their enforced celibacy. God has established, as the Vedhas say, Brahmanas (representing
the Divine face) to learn and teach the path to emancipation.

Kshathriyas (warriors) are

His shoulders for they establish and maintain peace so necessary for the good life. The **Vaishyas**

(traders) are, it is said, the stomach of God; for, they provide the sustenance and the strength.

The **Suudhras** (service people) are the feet, for they move about and carry the Divine Message

from door to door, through precept and example. All the four castes are dedicated for the upkeep

of Dharma. So, when Arjuna pleaded the cause of Dharma, the Lord was pleased, and He

decided to remove the delusion of the dispirited hero.

Share wholeheartedly in all festivals

By **dhyaana** you develop **inaana** (spiritual wisdom) and by **japam** (recitation of God's Name)

you develop **bhakthi** (devotion) and by both, you cleanse your heart of the canker of ego. You

can link yourselves with God, by a chain of love, through the recitation of the name, in silence

and with full awareness of the meaning and its nuances. Each **Sai Raam**, Hare Krishna, Hare

Raam, or **Vitthal** is a link; the more the links the longer the chain, the firmer the bond. But, each

link has to be well forged out of well tempered steel. One false link, that is to say, the Name once

uttered in sloth or slight, indifference or anger, resentment or rancour, will constitute a weak link

and the bond will not bind!

Be careful that you do not cavil at another's faith. There is a road from each heart to the Source

of all joy, namely, God. Each one will come in his own good time, at his own pace, through his

own inner urge, along the path God will reveal to him as his own. You can have in your home, a

shrine, where you can worship the Name and Form you desire to invest yourselves in! But, so

far as your activities as a member of this Organisation are concerned, you must wholeheartedly

share in all-festivals and functions that promote faith, devotion and dedication.

Have love towards all Do not allow the weeds of pride and envy to hamper the harvest of peace.

Do not **monopolise** the time in **bhajan**, by singing one song for six or ten minutes, repeating the

same line often. Repeat each line twice and no more. Have only two speeds: one slow and the

other fast. In this way, you can have in the hour of **bhajan**, more songs on more Forms, more

tunes and more variety, giving more people the chance. Let Me tell you that, even if **Naaradha** or

Thumburu, the Divine Musical pair, sing if they croon the same monotonous tune, listeners will

have to take refuge in **Saridon** tablets! Or, it may be **Subbulakshmi** or any other artist of this

region, but headache is bound to result.

When a **naamaavali** extols Shiva, the next one will have to be on Krishna, the next on **Raama**

and so on. A person whose favourite form is **Raama** or Shiva will feel neglected if out of

inadvertance, you stick to only one form. Let the atmosphere of **bhajan** be free from competitive

conceit and fanaticism, That is My advice.

Dharmakshethra, 5-1-1971

The spirit of sacrifice is the basic equipment of the **sevak**. Without the inspiration of the sense of sacrifice, your **seva** will be hypocrisy, a hollow ritual. Inscribe it deep and clear on your heart.

Sri Sathya Sai

4. Saline turned sweet

WHAT a tragedy! Truth is treated as a foe; falsehood is the friend of man. Liquor is sold in a

tavern, to which people trek miles; but milk is taken to their doorsteps, by vendors who cry

hoarse, to draw the attention of the residents, but yet, they turn away with their ware unsold.

What a reversal of values has man accomplished!

On this sacred day called **Vaikuntha Ekaadhashi**, one is reminded of this, because, festivals like

this have been ordained in order to take stock of one's spiritual progress and to make man resolve

to march forward, until the goal is reached.

This is a thrice-blessed day, as the **Thriveni** is the confluence of three holy streams: Thursday,

which is especially significant for **Sai** devotees, being Guru **Vaar** (the day of the Guru); the

Akhanda bhajan (non-stop singing).which you concluded after twelve hours a few minutes ago;

and the festival of **Vaikuntha**, for which you have gathered here.

Vaikuntha means, without any trace of grief or pain; the place where perfect peace reigns, and

there is no flutter of fear. **Ekaadhashi** means the eleventh day of the lunar fortnight. The phases

of the moon are numbered, and the day after the tenth, **Dhashami**, is **referred** to as the **Ekaadhashi**!

But the real meaning of **Ekaadhashi**, the eleventh, is this. When the ten senses---the five

senses of action and the five through which knowledge of the objective world is gained---are all

coordinated and turned in the direction of God, the eleventh, then it becomes genuine

Ekaadhashi!

Man has to pay attention to 26 categories

This is also the meaning of the **Namaskaar**, where you fold both palms together and hold them

on your chest, near the heart region. The ten senses surrender to the person adored, with real sincerity in the heart! The caricatures of this reverential rites are today current in almost all circles. People are reluctant to follow tradition and so, they hold the palms as if they are trying to shield the rays of the Sun from their eyes (!) or vigorously shaking them defiantly at the face of the person who is sought to be honoured(!).

This is a day on which one has to transcend the lower impulses originating from the **thaamasik** (inertia) and the **raajasik** (passionate activity) natures and, help the upsurge of **Saathwik** (pure) tendencies. Men engage in good Works, good thoughts, good speech--but, they do not pause to inquire the purpose, the goal. Man has to pay attention to 26 categories. The 5 senses of action (Karma-**indhriyas**); the 5 senses of knowledge (**Inaana-indhriyas**); the 5 vital airs (**Praana**); the 5 attributes of the elemental principle, smell (of **prithvi** or earth); taste (of water); light (of fire); touch (of air); sound (of sky); and the remaining four manas (mind), **buddhi** (intellect), **chittha** (differentiating memories) and **ahamkaara** (the selfish ego). The **jeevi** (individual soul) the wave is the 25th; it has the 26th, the **Param-aathma** (the Supreme Self or Reality) on one side and the 24 principles on the other. It has to illumine all the 24, and draw them all to the Reality, namely, the 26th category, the **Paramaathma**. When they are illumined, they disappear, for they cannot survive light; they are but creatures that are the progeny of **maaya** (delusion and illusion).

Know thyself, you know the world
When the 24 categories are analysed and known, nothing is gained.
For, they belong to the realm of the relatively real, not the absolutely real. They are **jagath** (world), the moving, changing, the transitory, the untrue! The **Vedhas**, **Shaasthras** and **Puraanas** have not mentioned anything about the origins and dissolutions of these, with any degree of certainty, because they are concerned more with the rescue operations of the I that is entangled in them and with validation that they are of no importance. Know thyself; you know the world, which is but a projection of thy mind; that is the lesson conveyed.

Measure the microcosm, you have measured the macrocosm. Know all about clay; you have known all about pots, pans, plates and cups. Know about the base, you have known about the superstructure. Know about water, you know about rain, cloud,

steam, stream, river---all its modifications and manifestations. The same quantity of silver might be shaped into a plate today, a set of spoons tomorrow, a number of cups the day after. The forms get new names; the uses of each are different. When put to use or when silver remains as a silver 'lump' only, in the hands of every one that holds, it or handles it, in the beginning or in the end, it and they are always silver.

The core, the truth is ever One. In the murky, dusk of ignorance, it appears diverse, that is all for, then, you are led to distinguish and differentiate on the bases of name and form.

There are two sets of rules which regulate human conduct: the one a-moral and the other moral.

The a-moral is illustrated by the rule that you have to be at the airport at a particular hour, in order to board a plane. The moral rule is illustrated when the father's property is divided between the sons,, half for one and half for the other, equal share for both.

From the point of view of dharma (righteousness), equality is seen as the basic principle. From the **Aathmic** standpoint, all beings are equal.

The primary seed of knowledge
When one proceeds to attain the **Aathmic** vision, one has to negate everything as Not this, until at the end of the journey, the **Aathma** alone is **cognised**. It admits of no definition, no description, no designation, It is the end of enquiry, the **summum** bonum of all endeavour, the silence that swallows all speech. The primary seed of knowledge is "I am not the body." It contains three entities: I Body and Not. I is the **aathma**, the Only truth. The idea I applies only to the eternal I, over which, the transient Is are superimposed by ignorance, born out of false identification.

Then, we have the entity called, **dheha** (body). **Dheha** means that which will undergo destruction (**dah**: to burn). It means the five feet bundle of bone and muscle, nerve and brain, the senses, the vital airs, the mind that imagines (constructs images), the intellect that argues pros and cons, the **chittha** that revolves around the past impressions and choices and the **ahamkaara** (ego) that urges outwards, the internal and external equipments of man, **Dheha** means not only these, It is composed of the five we elemental categories also: earth, water, fire, air and sky. It disintegrates finally into these five for, it is built up of those five. It is kith and kin, with these five; so, by **dheha** is meant all the regions of the

five elements, desha (country), in fact!
 Realisation cannot be won by book knowledge
 The multifarious efflorescence of maayaa, the primal desire which proliferated into the Universe--
 all that is the permutation and combination of the five elements, to cognise which man has
 equipped himself with the nose (smell, earth attribute), tongue (taste, water attribute), eye
 (perceptible form, attribute of fire), skin (touch, attribute of air) and ear (sound, attribute of sky).
 So, the statement says, I am not the body, that is, it declares that Nature, the Universe, all created
 thin and beings, are not I, or Aathma (the true Self), but, only appearances of I.
 Man can realise the goal either by picturing something that is different and distant, and praying
 to it, adoring it, worshipping it---such ways are useful only up to a limit, to purge the mind of
 low desires, sensual urges etc.,---or by delving into oneself, to reach the truth.
 The realisation of the one cannot be won by means of advice, listening to talks and discourses,
 study of books or austerities. It worried even Naaradha, who approached the sage,
Sanathkumaara, for the vision of the Infinite. With this decomposing body and the deteriorating
 intellect, man cannot experience and contain the boundless surge of bliss that accompanies the
 realisation that he is the absolute. The wisdom that comes of actual experience is as the rain
 drop., when compared with sea water which is saline and undrinkable book-knowledge or
 derived knowledge. Through the inter-action of the rays of the Sun, the salinity was removed and
 the water that floated into the sky became sweet and sustaining.
Saadhana that turns the physical
 into the meta-physical is the solar action that confers potability.
Samaadhi is a much misunderstood word
 Deep sleep is often compared to samaadhi, for, the senses, the mind, the reason, are all absent
 therein; only the ego is immersed in itself. It is in bliss, but, it is not aware of that bliss, for,
 waking alone gives that knowledge. So, what can grant Realisation is the awareness of the
 waking stage and the bliss of the sleeping stage. Concentrate on the point, where one is having
 these two: that is the moment of victory.
Samaadhi is a much misunderstood word. It is freely misapplied. All kinds of emotional
 upsurges, attacks of hysteria, nervous breakdowns, neurotic fits are now extolled and exalted as
"Samaadhi"! Mark the word! It says sama dhee, that is to say,

balanced, unruffled intellect; that
 is, a discriminating reaction of equanimity, in the face of heat and cold, grief and joy, pain and
 pleasure, rejection or rejoicing. One who has attained that stage, or realised that he is the One
 without a second, will be indifferent to fear or favour, to hate or love, to exalt or execrate. Where
 there is One, how can even thought arise. That is the Samaa-dhee---the being, the awareness and
 the bliss.
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 5. Thirst and quest
NA shreyo niyamam vinaa---"No progress without constraint!"
 Control heightens power;
 regulation puts it into the best use. As volunteers trained and eager to serve, where the chance
 opens up, you are like the young men who were growing up in the Rishikuls (hermitages of old),
 under the loving care of sages. (Now, these Rishikuls have lost the 'r' and are merely shikuls
 (transformed phonetically, into schools). Discipline comes to the rescue, during crisis, when the
 world flows towards you, as a dark flood of hate or derision, or when those in whom you put
 your trust shun contact and shy away. Without discipline, the mind of man is turned into a wild
 elephant in rut. You have to catch it young and train it so that its strength and skill can be useful
 to man and harmless to life around.
 At this period of life, when you are in the flush of youth with your physical, intellectual and
 mental equipment in perfect trim, you must resolve to keep it running on right; lines, and not
 injuring itself, or the operators. Discipline must be welcomed; it should not be enforced by an
 outside agency, like the samithi (organisation) or your parents or friends. It must be
 spontaneously sought after, and sincerely practised.
 Prepare yourselves for serving others
 This birth has been undertaken by you, for this very mission: the mission of crucifying the ego
 on the cross of compassion. An opportunity to be of some service to fellowmen comes to you as
 a gift from God. Serve with that sense of gratitude, for it is God who accepts it from you. Prepare
 yourselves for serving others, not only by learning the skills of first aid, the rules of the road, the
 technique of blood donation, the art of handling mikes and loudspeakers, wiring and fitting
 electric lines, etc., but, at the time when you are not actively engaged in some such activity, be
 busy with japam, dhyaanam or naama smaranam, fill yourselves

with God, lest you go dry and
cruel.

Keep the mind busy with these, for once it strays into the by Lanes of
the world, it will get

infected with evil. Guard the tiny flame of sympathy with suffering,
from the gusts of cynicism

and miserly greed. Service to others is the duty you owe to society,
which has given you the

culture you fed on the breath you live on the warmth you crave for,
and the security you seek.

Man is born helpless, and is laid on the lap of society. Society gives
him a name and a form, a

personality, an individuality, an armour of beliefs, a playground of
doubts and diversions. Man is

the only animal that knows it has to die, and that yearns to survive
death or by pass the fangs of

death.. Man alone has the strange thirst after the nectar, that confers
immortality. That is his

special task, his special quest, the quest for the Truth that
emancipates.

Understand the deep significance of service; it will lead to your
becoming ideal leaders, who are

in great need today, all over the world. You fulfil yourselves, by
sharing; you empty yourselves

by grabbing. Do not behave in such a way that people are wary of you
be open, without harmful

eyes, lascivious ears, false tongue, foul minds and pernicious hands.
Your eyes give you away

easily; look upon all without the guilt of lust or scandal; speak to all,
of all with love blooming

out of adoration; let your hands give never take what is not yours.
Treat the distressed, the

diseased, the old, the helpless, the child with great respect, and
intelligent consideration.

"Do what will win the approval of Baba"

Lead simple lives; do not develop an attraction for high life, gaudy
outlandish dress and

manners; invite the reverential attention of those who need service.
They will be kept away if

you walk about swell, talk raucously, and begin pushing people
around, with swagger and

swearing. Test every gesture, every mannerism, every whim of yours,
on this touchstone Will

this win the approval of Baba?

Here is a young man, whom I will call a good boy! Do you know why?
Yesterday, when I

moved among the thousands gathered in the pandhal, he was
standing---a volunteer---on the

outer fringe. I shook my little finger at him. This morning, when I
went round the same place, he

was at the same post of duty but, with his side burns removed! He
knew what Baba disapproved,

and he corrected himself immediately. I appreciate that. Side burns is
a side issue; there are more

serious misdemeanours, which you know I do not encourage. Be
free from every one of them.

When you recognise Me as the dweller in your heart, these will fall
off, and you will walk on the
path of self-knowledge, self-confidence, self-satisfaction and self-
realisation.

Dharmakshethra, 7-1-1971

The Truth that is in all beings is also in you. Search for that;
discover that unity; that source of courage, of love, of wisdom.

You do not realise that it is He who digests the food that you
consume, for, as He says, in the Geetha, I am the Vaishwaanara---
fire that is in the bodies of all beings and digests the four types of
food they eat." That fire digests food, but, it is careful not to
destroy the stomach itself!

He is the basis of all activity, though Himself unconcerned.

Sri Sathya Sai

6. Green across the door

SAGES who have designed the Hindhu Calendar have arranged the
holy festivals for fostering

mental stamina and emotional purity. The Makara Sankraanthi (the
Summer Equinox), when the

Sun enters Capricorn, is laid down as the day when man dedicates his
activities for the higher

purpose of attaining Divinity, by following the Uttharaayana (the
Northward Path), the Nobler

Path which the Sun Himself is seen to take from this day. The month
of Dhanus is over, and that

of Makara begins today. Dhanus means not only the bow but also the
sugar cane, which is the
bow of the God of love.

The harvest has come in now and every family has cooked this day
the gift of God that has been

stored in the granary. The children have chewed the sweet cane and
are running about in glee.

The cattle which toiled in the fields as companion, helpmate and slave
of man are ruminating in

the shade, enjoying their holiday from the yoke. The earth too is
wearing a sari of yellow

flowers, bedecked with spots of red, wherever ripe chilies cluster
under green leaves. Nature is

happy that man and all living beings can now turn Godward in
thankfulness, and intensive

contemplation of His handiwork. For six months now, it is dheva-
yaana--the season of

pilgrimage. It is Utthama-yaana (the superior path).

The message of the holy day of Sankraanthi

The Geetha proclaims that he who dies in this half of the year dies in
peace and plenty and so,

rises to purer levels of spiritual attainments. Bheeshma, who was
stricken by mortal arrows on

the field of **Kurukshethra**, waited for this day which ushers in the holier half of the year, so that he may give his breath up, and merge in the **Supersoul!**

This is a day of dedication! Not a day of diversion and dissipation. It is wrong to waste it in gambling, and feasting and catering to the lower instincts, it is not a holiday; it is in the strictest sense of the word, a holy day! Become whole, by wholesome deeds and thoughts; that is the message of the holy day. Mere spinning like a top, until you can spin no longer, and then falling helpless and inert, is dreary devastating existence. The top has no faith in itself; it has to be handled and twirled by another. Be self-confident, that is to say, have confidence in your self; for, that self is Divine; it has in it all the strength, all the sweetness of the **Aathman** (True Self), which is but a wave of the ocean of **Param-aathman** (Supreme Reality).

In order to ensure happiness and peace, administrators contrive five-year plans, and build bridges, **dams**, factories and schools. But, without the cleansing of the spirit, the strengthening of detachment, the promotion of compassion and kinship, economic progress promotes only hatred, faction and envy. Self-confidence, self-control and self-knowledge---these alone can lead man to peace and joy. **Na shreyo niyamam vinaa**---"No prosperity without control!" No progress without discipline, that is what the sages teach. On these holy days, he has to look back and forward, and orientate his route along the correct markings. Mind is a bundle of desires and doubts Belief in the Creator, the Designer, the Supporter and the Disintegrator is a necessary equipment for the pilgrim on earth. Fear of sin, love of God---these two endow man with peace and joy, save him from sorrow and grant him **aanandha** (bliss). During deep sleep, one is not aware of time, space or causation. Only the I persists; the I that is **sath-chith-aanandha**. But, during deep sleep the I is not aware of its **aanandha**, not aware of itself. It is only after one awakens that one declares, I had a very pleasant sleep! During the dream stage, the mind is active, though the intelligence, the senses, are all dormant. The dream builds a bungalow in a few seconds, and you occupy it and live happily in it, until, in the dream, an earthquake brings it down on your heads, and you flee for sheer life! The entire story of construction, occupation and destruction was the reflection of mental aberration, its **sankalpa** (resolve). It is the seat of

the ego and the ego plays all sorts of pranks with the mental stuff, during sleep, when the senses and reason are temporarily out of action. The mind is a bundle of resolutions and hesitations, of desires and doubts.

When the basis of the ego is removed by spiritual effort heroically, directed towards this end, then all the drama of name and form drifts away into nothingness. The Sun draws the water up as steam, and endows it with the name and form of 'cloud,' 'rain' and then as 'stream,' 'river,' 'flood' until it merges in the sea back again, losing all the manifoldness of name form caused by time, space and causation. Each one of you is the basis of truth, which a cloud of unreality fogs. This is to be discovered, each for himself, by himself.

Maaya is like your shadow in the well

The seed struck in the soil sprouts and grows. It puts forth branches and leaves, and adorns itself with blossoms which attract bees; it develops fruits which are really offerings of sweetness and strength, to those who serve the tree, carrying the seeds ensconced within them, to far distances and scatter them again on the soil, so that they may get stuck and sprout, in another cycle of life and death! The seed is not inert; it is conscious, alive, active. The whole Universe is suffused with Divinity, Divinity that is Existence-Consciousness-Bliss (**sath-chith-aanandha**)! Existence as "seed-plant-tree," Consciousness which strives for expression and manifestation and unfoldment; and, Bliss, in that fulfilment. You are also **sath-chith-aanandha**. Do not condemn your majesty bewailing, "I am unfortunate, I am despicable, I am downhearted." No. You are elated, you are enthroned, you are exalted. You are all this; but you are not aware of this, on account of **maayaa** (illusion). **Maayaa** is like your shadow in the well; if you do not peep into the well, it is not there! It is there, only whenever you peep into it!

The primal ignorance and the primal wisdom, are inherent, one in the other; the light of day darkens the stars, so that we cannot see them, though they are up above our heads! The darkness of night reveals the specks of light, which are the stars! Vibration, motion, light, darkness---all are inferring.

God knows what is good for individual souls

To adore Name and Form is against the basic teaching of **Vedhaantha**; for, one has to educate oneself into ignoring the evanescent, the temporary, the superficial. Unless one has discovered

his identity with all, the identity of all with him, one cannot have the waveless calm, the steady flame. **Thyaagainaike amrithathwam aanashuh**; give up, give up the fancy for the fantastic objective world, give up, until you reach the stage, when there is no "giver-gift-giving," when there is no "beginning-continuing-ending." **Naaradha** learnt from the sage **Sanathkumaara** that he can acquire **Shaanthi** only when he knows that he is **Shaanthi** and nothing else! A-**shaanathi** (restlessness) is something that has possessed him, like a phobia which has no footing. Shake it off; exorcise it. He is free. It is the role that is tragic; not the actor. He has only to remind himself that it is a play and that he is playing the role of a tragic hero! This **Naaradha** learnt and his equanimity was never again disturbed.

This day, every home is swept clean, the floors are polished, the walls whitewashed and painted, and before every house, women draw auspicious designs in flour. They place in the middle of that design a lump of cow dung, and stick on that lump a big yellow flower of golden hue, of the sweet cucumber. Why the cow dung lump? It symbolises the cow, the Go which **Gopaala** feeds and fends. Go (cow) also means, beings, souls, individuals. So that, **Gopaala** is He who tends the souls, keeps them away from harm, encourages them to graze in peace, and drives them back into the sheds when evening falls on earth. Individual beings too are under the loving care of God, who knows what is good for them and saves from ruin. Thus, each trivial detail of the festival rites has a meaning, which can vibrate the participant, in its proper time.

Sathsang will keep you young and fresh, full and free. Again, this day, you are requested to eat sweet rice cooked in milk. That is the food called **Saathwik** (pure), which promotes elevated thoughts, mildness and humility. But, food does not end with what you take in through the mouth. What you take in through the eye, the ear, the nose, the skin, through your greed your hunger for excitement, your thirst for variegated experience of the objective world---all is food. And, every particle of it has to be **Saathwik**, so that your progress towards self-realisation may be quick and fruitful. You are really fortunate that you are able to drink through the ear the discourses on the glory of the Divine; **Vedhaantha** is the best and highest food which man can consume; it keeps your propensities pure, your body in perfect trim, your passions well

controlled, your emotions clear and lucid, your thoughts simple and sincere. **Sathsang** (noble company), is more nutritious than fruits and nuts, milk or honey. It will keep you young and fresh, full and free, beyond the disintegrating influence of time and space.

These holy days are reminders of the discipline, which you have strayed away from. It is a grim world, from out of which you have to squeeze yourself out, into freedom and fulfilment. A train whistling past in full speed over the rails drawn by a giant locomotive cannot be stopped by a million hands; but by merely pressing a button, the driver can bring it to a halt! Installing that button, that mechanism in your mind that rolls along behind the senses is the purpose of **saadhana**; installing and operating it.

The knowledge that you are the architect of your fortune and that you can, by steady effort, rebuild it or foster it, that you are ever laying on or pulling down the structure of your career, will be a great inspiration, provided you welcome it. Nothing ever happens without proper reason. It was the first night of **Raama**, **Lakshmana** and **Seetha** in the thick jungle into which they were exiled. **Guha** (the chieftain of the fisherman), who had rowed them across the **Ganges** was engaged in subdued conversation with **Lakshmana**, while **Raama** and **Seetha** were sleeping, on the river bed! **Guha**, was sunk in sorrow, that the inheritor of the empire should be cast on the sands under the sky; he cursed the Queen **Kaikeyi** (step mother of **Raama**) and her wicked accomplices for contriving this heart breaking tragedy. But **Lakshmana** prayed that he halt his tirade. I too emitted fiery fury at the perpetrators of this tragedy. For, I did not then know the inner purpose of this chapter of **Raama**'s history. He has come in this human form to destroy the evil brood of demons, and so, He has himself contrived this exile, to be free from imperial responsibilities until that aim is accomplished. What do we know, dear **Guha**, of the mysteries of God or even of man, who is but God in human attire? Or of any living being or non-living matter, for they are all the inscrutable Divine, appearing to our limited senses in the way they do, What their real nature is, how can we ever know, with these inefficient instruments of knowledge?

Nothing ever happens without proper reason, however accidental or mysterious, it might appear.

The roots go deep and are out of sight. I was telling Hislop, in Bombay at Dharmakshethra, the same thing. The bridge towards Lanka was being built over the straits, so that Raama and His army could, march across to the realm of the demon King Raavana, where. Seetha was interned.

The valiant monkeys were plucking mountains and leaping vast distances in space with those peaks hoisted on their shoulders, so that they could be thrown into the sea to create a passage for Raama! The monkeys had formed a queue all the way from the Himaalayas down to the southernmost point, where the bridge was fast coming up. When the causeway was completed, word went fast along the queue that no more hills are needed and each monkey placed on the ground, wherever it stood, the hill it had on its shoulder at the time. Inanimate things too have emotions. One hill, however, did not sit quietly. It started bewailing its fate! "Why was I removed from where I was and why am I now refused? Alas! I was elated that I was destined to serve a Divine purpose; I was overjoyed that the armies of Raama and Raama Himself will walk over me. Now, I am neither there, nor where I was!" It shed profuse tears. News reached Raama, and His compassion was great. He sent word that in His next; Avathaar, when He will come again upon His mission in human form, He will certainly bless the sorrowing hill. This was the Govardhana Peak which Raama (as the boy Krishna) lifted on His finger and held aloft for full seven days, in order to save the cowherds of Gokul from the deluge of rain that Indhra dared inflict on them!

I related this story to Hislop, when he asked Me whether inanimate things too had emotions and feelings of disappointment and despair. The occasion at Dharmakshethra was : I asked that about a hunted saris be brought, so that I could select some, for distribution to the women workers at Ananthapur who are helping build the Sathya Sai College there! I selected 96 and asked them to return 4 to the shop. I kept the 4 aside and the 96 were placed in my room. Later, when I passed the table on which the four discarded saris were kept (Hislop was standing by the side of that table), it was noticed that the card board box which contained the four was dripping tears! The saris were weeping (!) that they could not get appreciation from Me and were declared unfit.

Yes! They had shed tears. You may ask whether this is ever possible. I answer, there is nothing

in this world which has no heart, which is incapable of feeling joy or grief! Only, you must have the eye to see, the ear to listen, the heart to respond! Accept bravely whatever happens, fame or shame. This morning, when the Sun rose in the East, the Moon was just setting in the West, so that both the orbs could be seen at the time. The moon represents the mind and the sun, the intellect. Both must be balanced in a disciplined way; it should not be one or the other, emotion or intelligence, but, emotion held back by intelligence. Then, you will not be carried off your feet by gusts of fear or fury, fancy or frivolity. You will accept bravely whatever happens---fame or shame!

Welcome every happening with a Yes. I always say Yes, Yes, Yes (S S S), whether it is praise or blame, ill or well.

You are in the see-saw, in two moods, anger, exultation, pride, self-condemnation, alternating joy and grief. Bheeshma, whom one should remember on this Uttharaayana day, felt the bed of arrows on which he lay to be as cosy as a bed of roses! He had accepted it of his own choice and so, he felt no pain. I accepted the inflamed appendix of a devotee, as a consequence of the Love I bore him; and, so, though every one, including the doctors said, I must have excruciating pain, I did 'not feel it! Bheeshma said, Yes, to all that happened. It was the Will of the Go within, the God without, the God without whom nothing can ever happen. Adore God offering Him your deeds, words, thoughts. The Sun takes the Northern Path from today; the higher path. So, the children too have to follow the footsteps of the Parent. In the North, the Himaalayas welcome you into 'Un-affectedness' (achala), Purity (Hima, Snow) and Immaculate-ness (pure white, untarnished clarity), and coolness (perfect joy). Whenever the mind yearns for and pursues these four gains, it is on the Northern path leading to the Himaalayas, the Abode of the Gods; it is following the Sun, the Splendour of the intelligence.

Resolve to take the first step towards the Indwelling Cod, now, this day. That is the reason why people have hung mango leaves across their doors today, to welcome Cod into the home! But, your home is your heart, not the brick and mortar pile, where your body dwells. Hang the streamer of green across the door-sill of your heart. Enthroned the Divine there, and adore Him with all sincerity, offering Him your deeds, your words, your thoughts.

You celebrate the **Sankraanthi** with a feast, where you prepare a dish, out of green gram, rice and jaggery. The gram-is Lord Vishnu, the rice is His consort (**Sri** or plenty and prosperity), and, the jaggery is the principle of Divine love. So, it is not that dish that marks the festival, it is the contemplation of the Divine that has to be established in the wayward mind.

Prashaanthi Nilayam, 14-1-1971

Be like the lotus, unattached to the slush where it is born and the water in which it is bred; the merits and demerits earned in past births is the slush, where the **jeevi** (individual soul) is born.

Maaya or the enticing illusion called world is the water which sustains; but do not allow that enticement to affect you. Be above and beyond the earthly attachments like the lotus.

Know that though you may be in it, you should not allow the world to get into you and affect your sense of values.

Sri Sathya Sai

7. Love and serve

THERE are many organisations in this country, established with the express purpose of promoting the welfare of the country, in the political, economic, educational, moral, and material

fields. Many have social and religious affiliations, but, unless there is a spring of spiritual

enthusiasm beneath the activity, a fervour fed by faith in God, they will be groping in the dark,

holding in their hands lamps without flame. Light and Love, so essential for being really helpful

to man, have to come from the recognition of spiritual kinship.

I find that the Rotary Club has as its aim the service of others, mainly, the amelioration of

poverty, the alleviation of disease and the promotion of education. I have visited a large number

of Rotary Clubs and Lions Clubs in India and across the sea, in East Africa. I have noted that

they have as members, enterprising individuals, experts, rich men, highly educated persons of

various professions, like law, medicine, engineering, architecture, trade, **etc.**

I find that you pay great attention to the cementing of friendship among yourselves, rather than

expanding love outwards, to those who are hungry for it. You arrange dinner parties and picnics,

where members are treated to costly feasts, more as a part of social convention, than to appease

hunger. This is sheer exhibitionism and display. Instead, I would ask you to feed some hungry

people, with the delicious dishes, people who have never had in their lives the joy of having

eaten a full meal, not to speak of a rich meal.

Love grows with every gift of Love

The point of view is most often warped; the direction in which thought flows is, how much can I

get out; of all this, what benefit can I derive from membership, how beneficial it will be for my

status, profession, contacts. This has to be changed full circle. The problem should be framed as:

"How much can I give my **fellowmen** through this membership? What can I contribute to the fulfilment of its ideals?"

All are eager to take, none is earnest about giving. The reason is absence of Love, love that

transcends caste, creed, colour, and the fences erected: by man between man. Fill the heart with

Love, and distribute that Love to all. Love grows with every gilt; of Love; the heart that pours

out love is ever full. God is there as Love and you are only drawing on Him, when you are

sharing love with others.

Expansion is love, is life. Contraction is death, is hate. Pray for the good of all, crave for the

prosperity of all, not of one person or party, or nation. The craving for power if it afflicts any one

person degenerates into a mania, and it brings in its wake, great confusion and calamity. Be

servants, not masters. How can one be happy, putting another into the humiliation of attending to

one's personal comforts--this is what I cannot understand. Try as much as possible to avoid this

painful contingency.

How long can a nation subsist on alms?

The people of this country are suffering from poverty, disease, and want of proper education.

Clubs such as this can render intelligent help, supplying food and medicine. I find that you are

also providing wells in villages where there is at present no adequate supply of drinking water.

Instead of duplicating services already being carried on by Governmental agencies, I shall be

happy if you select areas where such agencies do not operate; as also, select activities that are

specially yours, where your contribution will be thankfully appreciated.

Bhaarith is now standing before the doorsteps of other nations with the begging bowl, for even

the most essential day-to-day need of food! This is because, farmers concentrate on cash crops,

rather than food crops. How long can a nation subsist; on alms? This nation has another series of

food crops too, which have been neglected, in the rush for growing cash crops. They are the

Upanishaths, the **Geetha**, the **Bhaagavatha**. They have been neglected; man is not cultivating

them and reaping the harvest of peace and joy that can fill his inner granary.

Vedha and **Shaasthra** are the two eyes of **Bhaaritha Maatha** (Mother India). Through neglect, her eyes are now as bad as gone. She is now struggling to see through American eyes or Russian eyes or Chinese eyes! See through the Self, the eyes that the Self activates; for, the Self knows best your utmost need.

In Clubs and similar Associations, the President or Chairman is the heart and the members constitute the body. The heart must pump enthusiasm and the body must transform it into useful activity. There must be wholehearted **co-operation** and faith. Doctor members must visit the slum areas once a week; they must be at the consulting centre, at the same time, every week. Be punctual and regular, sweet and courteous. If you talk with a smile, the tablet will act more efficiently.

Learn the ways of acquiring peace of mind
Lawyers can help the poor, by drafting documents according to rules; now, most of litigation is due to faulty drafting. They can also point out to the villagers and the poor how the various

Governmental agencies are prepared to help them; they can instruct them about the methods of securing that help. Ignorance of the assistance offered is leading many grants to lapse, and many a good intention to evaporate into nothing.

This length of cloth has such strength, because a large number of thin threads have joined systematically, with disciplined determination, into one new entity, called cloth. A single thread cannot stand the pull of an ant; but, many stranded together can hold back an elephant in rut!

Indiscipline, factionalism and recrimination are the bane of all associations in this country. Every one is plotting for the promotion of his own interests, whether he deserves or not.

Instead of inviting important persons to spin platitudes and their own pet prejudices, I suggest that you can well listen to spiritual discourses from learned and experienced people. They can give you the secret of equipoise, the ways of acquiring balance and peace of mind and the means of enjoying unadulterated bliss. I also desire that you should encourage the use by members of

saathwik (pure) food and the avoidance of intoxicating drinks. It is demeaning the high role of man; it is pitiable to see a man under the influence of drink. Do not put tender minds on the path

which leads to moral and physical tragedy. Drink milk or yogurt; eat fruits and nuts. They generate constructive, virtuous spiritual thoughts.

I suggest that you start **Baala Vihaars** (cultural centres for toddlers), and the very young. Provide them inspiration to understand and live by the culture of this ancient land. Schools are not at present eager or willing to do this. So children grow up, dehydrated, and torn from the roots.

They sing of Jack and Jill, not of **Raama** and **Seetha**. They know the robin and the raven, not the crow and the peacock. Children are moving about, like cars with no brakes. Boys and girls are growing up, resentful of constraint and treating **eidars** with contempt. Demonstrate to the young the joy one can derive through service, let them learn the technique of timely service and be eager and ready to speed with service, wherever it is needed---in times of flood, fire, famine, and festivals where the sick and the old require special care. Money spent for training youth for this kind of loving service is well spent.

Do not feel that I am a stranger, doling out advice. All are mine, those who serve and those who render service. I belong to all. Like flowers of many species and colours and **fragrances**, you have come together to make up a garland, for the adoration of God. Fulfil that great mission.

That is my blessing to you today.

Ananthapur, 18-1-1971

8. Forms of food

THE mind of man is not an organ that can be identified physiologically; it cannot be touched or operated on by doctors or surgeons. It is an intangible bundle of resolutions and hesitations; of wishes and wants; to pros and cons. It has as warp and woof of the wishes that man entertains with reference to outward objects and sensations. It easily rushes out after external pleasures and assumes the shapes of the things it seeks. It can also be turned back into searching for inner contentment and inner joy. That is why the mind is said to be the instrument for both bondage and liberation. Allow the senses to lead it outward; it binds. Allow the intelligence to prevail upon it to look inward for bliss; it liberates.

The mind is the puppet of the food that is consumed by man. It is prompted one way or the other by the subtle pull of the food it is fed on. The quality of the food determines the direction of the desire that diverts the mental flow. That is why in the **Geetha** as well as in all scriptural texts,

saathwik (pure) food is recommended for the upward seeking individual. Mind means desire, **sankalpa** (resolve), something sought for. When the Formless desired Form, the Universe arose; so, mind is the creative principle, the **maaya** (illusion), that desired the very first desire, to be many. When it is now fed on **rajas**---passion and emotion, activity and adventure---it gallops into the world with the plunge of desire! It brings man deeper into the morass. When it is fed on **thaamasik** (impure) food, which dulls, inebriates, blunts reason, and induces sloth, the mind is callous, inert and useless for uplifting man. The three types of 'food' eaten by man **Saathwik** food, according to some, consists in milk and fruits. But, it is much more; it may not even be these. For, the calories that one takes in through the mouth are but a small part of the intake of man. The intake by the senses are part of the food that builds the individual. The sounds heard, the sights seen, the tactile impressions sought or suffered, the air breathed, the environment that presses for attention, appreciation and adoption---all these are 'food.' They have considerable impact on the character and career of the individual. The quality of the food is determined by the vibrations that it is charged with, through the thought processes of the persons who handle it, prepare it and serve it. The 17th chapter of the **Geetha** clearly defines the nature and tastes of the three types of 'food' eaten by man: the food that promotes love, virtue, strength, happiness, and cordiality is **Saathwik**; that which inflames, arouses, intoxicates and heightens hunger and thirst is **Raajasik**; the food that depresses, disrupts, and causes disease is **Thamaasik**. The company in which food is consumed, the place, the vessels in which it is cooked, the emotions that agitate the mind of the person who cooks it and serves it---all these have subtle influences on the nature and emotions of the persons who takes the final product in! It is because the sages of India realised this that they laid down many do's and don'ts for the process of eating, as-for the different stages of spiritual progress. Our thoughts trail off in directions determined by the sounds that fall upon the ear. When the sounds convey rebuke or praise, flattery or challenge, the thoughts too react correspondingly. When the sounds instil ideas of truth, beauty or goodness, the mind too seeks the silence of truth, the sweetness of beauty and harmony, the strength of goodness.

Nagarasankeerthan is the greatest disinfectant I have directed that you should start this day with **Nagarasankeerthan** (street singing of spiritual hymns), for, it is the greatest disinfectant of the atmosphere of the individual, as well as the community. The **puuja** (ritualistic worship) in the domestic shrine, the recitation of hymns, the **bhajan** (group singing of devotional songs) that you do, all send forth vibrations that purify and cleanse the atmosphere, and so, disinfect the 'food' that you consume. **Pareekshith** listened to stories of Divine Glory and so, he was hastened on the path of liberation, during the seven fateful days. So too the sight of temples, churches, mosques and houses surcharged with Divinity, of idols and sculptures depicting the mystery and majesty of God in His various Forms, of scenes that instil in your mind the littleness of man before the vastness of God's handiwork---these have a salutary effect on the formation of character, and the direction of habits and attitudes. The senses have to be controlled, primarily because they pursue deleterious influences that harass man and lead him into ruin. Inner peace is lost when the senses feed man on inflaming wants and **infructuous** desires. For the **saadhaka** (spiritual aspirant)---and, who can escape being a **saadhaka**?---the intake must always be pure and blameless, **saathwik**. The sounds, the sights, the impressions, the ideas, the lessons, the contacts, the impacts---all must promote reverence, humility, balance, equanimity and simplicity. If the impressions are **raajasik**, the mind will get agitated, vengeful, fanatic and fearsome. If they are **thamaasik**, the mind will not even be aroused into the awareness of its own innate handicaps. It is only the **saathwik** 'food' that will keep the mind on an even keel, fully concentrated on the **Aathma** on which one must contemplate in order to attain peace. **Hyderabad**, 28-1-19 71 When you are eager to place offerings before the Lord, let your offering be love, instead of transitory materials. Love is the very light of love; it is the only comprehensive Code of Conduct. **Sri Sathya Sai** 9. Step by step I AM glad your resolution to walk the 400 miles from your village, on the other side of the Western Ghats, to this place, in time for **Shivaraathri**, has been fulfilled, a day earlier than expected. This was due to the bond of faith and **prema** (love) that made all the 25 of you into a

well-knit group of pilgrim. It is also due to the rigorous discipline you imposed on yourselves,
about food and sleep and rest. It was good that you decided to cook your own food all along; for
the spiritual yearning and strength will be endangered by consuming all kinds of raajasik food
(food which inflames emotions), or food prepared by raajasik (passionate) persons, or eaten in
raajasik company (which arouses attachments)! You offered the food you prepared, to God
before you ate and so, what you ate during the journey was consecrated
I was with you throughout, from the very first step to the last. Some of you argued at
Holenarasipur that the push cart in which you were bringing the provisions, vessels and personal
luggage broke down only by coincidence, right in front of a workshop! But, that gave you a day
of rest, which you badly needed. Fourteen days have been spent by you on the road, one was
spent in rest while the cart was undergoing repairs. To cover 400 miles in 13 days, is indeed
good going!
The Name of God is a great tonic
Your schedule of activity every day must have charged you with stamina. Perhaps you thought
that you were only adhering to the Prashaanthi Nilayam time-table, when you had bhajan twice a
day Omkaaram recitation at 4-30 A.M., and Nagarasankeerthan, as you walked through the
streets (singing the glories of the Lord) of the village where you spent the night! But, the Name
of God is a great tonic. Vitamin G gives strength to the legs to cover thirty miles a day! And,
imagine how the villages through which you passed were not only thrilled, but also instructed by
your bhajans and discourses to the groups that gathered round your camp! I was with you when
some one turned you on to a new but longer route. I knew that some villages, lying away from
the highway, could get to know of Me through the bhajans and talks.
Your manner of journey is nothing new. This was the style which your great grandfathers
adopted, albeit helplessly, when they went to Kaashi, Badhri, Thirupathi or Pandharpur. They
moved along, as a Sathsang (good company), as a family, a brotherhood, showering along the
pilgrim route inspiration, instruction, compassion, and charity. They went through the different
linguistic regions of the land and they were welcomed and feted wherever they went. There were
no provincial and linguistic barriers then. From Raameshwaram to

Kedhaarnaath, it was a land of

One God with different Names. They ascended the peaks on which the temples were situated,
shouting for their own encouragement, Hari bol, or Govindha.
Over the seven hills of Thirupathi, it was Govindha, Govindha for every step, but, now,
motorable roads have been laid to reach most of the shrines, and people ride up to the very
doorstep, with scarcely any Govindha emerging from their lips; while getting down from the cars
right in front of the shrine, they throw away the stump of the cigarette that they were smoking till
then! I am glad, you came walking, with the name of God on your lips, even in these days, when
you could have come in cars or omnibuses, right up to the Prashaanthi Nilayam.
Activity is the very sine qua non of life
Shankaraachaarya, in the fifth century A.D., went on foot from Kaanthi to Kaashi, Badhri,
Kaashmir, Kedhaarnaath, Kailaash or Puri, Shringeri and Kaaladi! And, he lived only until the
age of thirty-two! Imagine the tremendous amount of work that he did, writing, expounding,
propagating, establishing, organising, inspiring, teaching--all in about fourteen or fifteen years of
active life! When you trudge towards a holy shrine, when your legs ache, you pray to the God
who is leading you forward; your thoughts do not deviate from that high endeavour! You came, I
know, reciting or reminding yourself of the Name, Sai Raam. I know that you spent 75 per cent
of the time in Divine thoughts; 25 per cent you spent---didn't you?---on your personal worries---
your homes, people there and their problems,, discussion on the distance yet to cover and. the
distance already covered! Also, some suggestions about smother and quicker movement!
Be active, welcome activity, that is the message that God gives man, at birth. The breath teaches
you Soham all the time, 'so' when it goes in and 'ham,' when it is exhaled. Activity is the very
sine qua non of life. You will have to select that activity which is conducive to your spiritual
progress, judging the stage in which you are at present. There is no high and low, in the activity.
The eye sees stars that are billions of miles away, but, they do not see the ears, which are a few
finger-breadths afar! The eye must see, the ear must hear, the hand must hold. That is their
Dharma (duty). Each must manage its own, his own Dharma.
Use your limbs as God willed them to be used
A plantain tree has a number of uses; the leaf is used to eat one's meal

from; the flower is used to
 prepare a few dishes; the outer covers of the trunk can be used for
 binding and packing things as
 a good string-yielding substance; but, the main use of the tree is in
 the bunch of bananas! You
 take all the trouble of planting and growing the tree for the sake of
 the bananas, not the leaves,
 the strings, the inner soft core, or the flower. So too, the main use of
 this human body is the
 realisation of the reality! The rest is all incidental.
Prahlaadha prayed, "Lord! I desire to adore you and offer flowers
 with both my hands!" You
 may say, O, the hands have so much else to do! But, though they may
 be used for a variety of
 operations, the chief purpose for which man has been endowed with
 them is to pray, to do puuja
 (ritualistic worship), to hold the Feet of the Lord. The ears are
 designed to hear the glory of God,
 the eyes to stand witness to its manifestations! The tongue may be
 used to talk scandal, or to
 flatter those in authority, but that is really misuse! Use it as God
 willed it to be used, for singing
 hymns of Divine Glory.
 Like Seetha under the Ashoka tree, surrounded by ghastly
demonesses who terrified her and held
 out threats of torture, but all the while immersed in the bliss derived
 from contemplation of
Rama, the tongue moves about, with sharp teeth around, waiting for
 a chance to hurt and
 wound! The tongue has to speak out testimony for the majesty and
 mystery that is God; all other
 tasks are subordinate. The legs must take you to the temple of God; of
 what benefit is it if they
 take you to houses of vulgar entertainment or places where money is
 earned and lost, as in the
 race course?
 Obstacles alone can toughen your character
 You have put your legs to their legitimate use! Do you feel any pain
 now? Any tension in the
 muscles? No; you are filled with Aanandha (bliss). All that bother
 was to get this Aanandha. Is it
 for My sake that you underwent this Paadhayaathra (pilgrimage on
 foot)? No. It is for your own
 sake, for this chance of sitting around Me and listening to My words!
 Outside this room now,
 there are thousands waiting for a few words from Me; but, you have
 earned the chance, by the
 proper use of your limbs!
 You told Me yesterday, "Swaami! We have been coming to you since
 ten years; you have spoken
 to us often; but, why is it we have not progressed a bit in our
saadhana (spiritual practice) to

earn peace and joy? Well. It is not enough if nice dishes are cooked
 and arranged in the kitchen.
 They have to be served on your plates, you have to eat them and
 more than all, digest them. So
 too, it is not enough if I speak and you hear! You have to recollect
 what I have said and treasure
 them in the cavity of your heart and ruminate over them and put
 them into daily practice! Some
 of you feel neglected by Me, when some disappointment or trouble
 comes upon you. You must
 welcome such obstacles, for, they alone can toughen your character
 and make your faith firmer.
 When you hang a picture on the nail driven into the wall, you shake
 the nail and find out whether
 it is firm enough, to bear the weight of the picture, don't you? So too,
 in order to prevent the
 picture of God from falling and getting broken into bits, the nail
 (Name of God) driven into the
 wall of the heart has to be shaken by means of a disaster or two!
 Suppose I ask one of you now to
 jump from the first floor, you should not hesitate and weigh the pros
 and cons, and slide away,
 for fear of injuring your feet! It is a method of shaking the nail to
 ascertain whether it is firm and
 steady. You must take it as a Leela (Divine sport) of Mine and jump; if
 you do so, no injury will
 happen! Or else, I would not ask you to do it!
 Married life will not bar your way to Realisation-
 When you travel towards God, whoever objects has to be bypassed;
Prahlaadha went against his
 father, Vibheeshana went against his brother, Jamadhagni had to
 harm his own mother, Meera
 could not obey her husband; because, they stuck to the path of God
 and broke through all those
 who opposed them. Young men like you have the problem, I know, of
 being forced to marry
 against your will by parents who seek to hasten you into marital
 security. You have to win them
 over and get their approval as Shankara did when he wanted to
 enter the monastic order!
 But, let Me tell you that married life and being a grihastha
 (householder) will not bar your way
 to Realisation. Look upon the wife and the children as a sacred trust,
 and serve them in that
 spirit. Prepare yourselves for a celibate and spiritual discipline from
 the age of fifty; the five
 senses have to be mastered, by the time five decades of your life are
 over. The conclusion of six
 decades means that you have conquered the six foes of man: lust,
 anger, greed, attachment, pride
 and hate. When you are seventy, you must have become ready to
 merge with the seven sages, the

seven seas and the seven colours of the solar ray; that is to say, you must be far, far above

mundane desires and ideals, and as near the point of mergence as possible, through **saadhana**.

God is the Power behind the wheel of life

Eighty must see you in line with the deities that preside over the eight cardinal points, more or

less Divine, in attributes and characteristics. Ninety takes you, or rather should take you to the

realm of the Nine Planets, into the realm of the Super. When man reaches the hundred mark,

living out the ten decades, he must have mastered the ten senses, the five senses of action and the

five senses of knowledge and become Wisdom incarnate, with no trace of action or the

consequence thereof or the desire for it. He and the Absolute are One and Indivisible!

But, all this is about the **paahayaathra** of the pilgrimage of life. Let Me tell you now about your

400 mile **yaathra** (journey)! Arjuna had the privilege of having Krishna as his charioteer during

the battle of **Kurukshethra**. But, he did not realise that Krishna was his charioteer every moment

of his life! You also must have thought that I was with you all through the 400 mile route! As if I

have not been with you, before and since! Krishna commissioned the great bowman Arjuna to

escort the women of the **Yaadhava** clan to a safe place of refuge, when He decided to end His

earthly career; on the way, some wild **tribals** attacked the convoy, and Arjuna rose to destroy

them, with the **Gaandiva** (his famous bow and the divine arrow) he had won by severe austerity.

But, the charioteer had gone; the strength had ebbed away! He had forgotten even the formulae

for invoking the deities who directed the arrows! He could not even string the **Gaandiva** bow, he

had wielded in a hundred encounters with the mightiest heroes of the age! Then, he realised that

Krishna was the power behind the wheel of His life, that without Him, he was a spent force. The

tribals overpowered the group and kidnapped the women whose **wailings** pierced the heart of

Arjuna!

So, be convinced that whatever achievement you make, is caused by the Grace of the Lord. Pray

to the Lord for strength, wisdom, humility, detachment, light and love. With each step in the

pilgrimage of life approach Divinity steadily and surely.

Prashaanthi Nilayam, 21-2-1971

The plan and purpose of the ancient religions of India are to plant the seeds of Love in the human heart so that they may sprout into

saplings of endurance, and blossom into tolerance, yielding ultimately the fruits of peace.

Sri Sathya Sai

10. Sappers and miners

The very first gathering in the **Prashaanthi Nilayam** heralding every Festival, is a meeting of

members of the **Sathya Sai Seva Dhal**, from all parts of the country. When thousands come to

this place, which to most of them is new and strange, full of unfamiliar experiences, it becomes

the duty of young persons like you to serve them, in a spirit of dedication, so that they may feel

they are lovingly looked after and treated as if they are brothers and sisters, come to their family home.

It is a sign of spiritual weakness to differentiate among them and select the poor or rich, the

educated or the illiterate, the native or the foreigner. They are all aspirants and seekers, and so,

they have to be welcomed and helped to participate and share in the joy which they have planned

to experience here. Each of them is a repository of **Aanandha** (Bliss), and that is the reason why

they have the urge to taste it in a larger measure. Each one has **Sai** installed in his heart and so, is

a brother, a kinsman. So do not pollute your acts of service with the poison of pride. Be humble

that you have the sacred chance to use these days of your life in this noble task.

There are nine stages of devotion, through which the seeker has to ascend, before he culminates

in total surrender and mergence with his Divine ideal. Of these, the seventh stage is 'Service of

the Feet of the Lord!' And you have the good fortune of being considered fit for that stage, now

itself. The Lord's Feet are million; the feet that are rushing into this campus are those of the

Lord. Serve them, so that you can move on into the two further stages and realise your goal.

Be looking all around for any chance of service

You are getting the great chance of partaking in a huge **sathsang** (holy company), from today!

Thousands are coming to this place, prompted by keen desire to see, hear and contact Divinity,

and for those who have kindred desires, the chance to move about in this Sea of Spirit is indeed a

sign of Grace. This is the benefit of fairs and festivals held in holy places; the wave of

exhilaration, enthusiasm and exultation lifts men aloft into the rarefied air of Holy Beatitude.

Two attainments mark out the **Sevak**, especially the **Sathya Sai Sevak**---absence of conceit and

presence of love. Service to those needing help makes you the comrade of all, irrespective of other considerations. Be looking all around you, all the time, even beyond the horizon of your allotted tasks, for any extra chance to serve. An old man may be stranded in the hot sun, a paralytic may be casting his eyes for a chair, a child may be wailing for its parent, a mother may be clamouring for water to slake her thirst, another may be heart-broken for she has not got a vantage point from where she could see what is happening on the dais---watch for these, and run towards them, with a smile and a word of cheer!

It may be that some one has swooned or fainted. Get the doctor or take the patient to the dispensary, with loving care, and with gentle alacrity, instilling courage and confidence. Let them go back to their places and say that not even their nearest kinsmen could have dealt with that situation as lovingly and as intelligently as you did. Have compassion, love, readiness to sacrifice personal comforts, and patience---then, you can be a successful **Seva dhal** member.

Examples are the best instructors

This means that you must be engaged in constant **Naamasmarana** (remembering God's Name) yourself, so that you remain a true servant of God while claiming to serve man, or rather, so that you may see in Man the God that is his real nature. If you have not acquired that vision, you will not find unity among these diverse representations of the Divine. You will get confused by the multiplicity.

Hold on to the Command; that is the genuine path of the **bhaktha** (devotee). Never doubt or hesitate. Even if you are posted to the canteen or the hospital, do not get downhearted, that you cannot get **dharshan**, all time. I have no such handicaps; you can have My **dharshan**, wherever you are. When you are engaged in **dhyaan** (meditation), if you hear some groan by your side, rise and investigate; do not curse and neglect. You get much more spiritual benefit by this means, than by sticking on selfishly to your patch of carpet or deerskin!

Have a tender and a sweet voice. Do not shout yourselves, while reprimanding others for speaking aloud. Be examples for others, not simply **castigators**!

Examples are the best instructors. Be deaf to the harsh words that others may in their ignorance use against you. They too will soften, if you explain to them the why and wherefore of the restrictions and regulations

that are prescribed here, by Me. When you speak soft and sweet to a person who is angry with you, you will feel a surge of joy within you. And the repentance you evoke in him is the reward you get.

Be saturated with equal love to all

One more point. You should wear simple dress, and not swagger about in new fangled outlandish bush-shirts and drain-pipe pants. How can a simple villager ask for help from some one who does not appear to belong to his world? Your face, appearance, stance and apparel must infuse confidence exuding sympathy and humility, so that the distressed and disconsolate, the old and the decrepit might come to you gladly for assistance to solve their problems. This applies also to lady members of the **Seva Dhal** (Volunteer Service). They too can keep people away, by means of frightful hair-do's and repelling apparel.

Above all, remember that you are members of the **Sathya Sai Seva Dhal**, 'sappers and miners' of the **Sathya Sai** Era. You have to be saturated with equal and universal love to all. You must be steady in adversity and in fortune. You must be skilled in the knowledge necessary for serving others, in an emergency. My name is Baba, **B.A., B.A.** I am a 'double graduate,' as you can see!

What do those letters mean? **B** means **Sath** (Being); **A** means **Chith** (Awareness); the second **B** means **Aanandha** (Bliss); and the second **A** means **Aathman**. The entire word means that I am **Sath-Chith-Aanandha Aathman**! And, you too are **Sath, Chith** and **Aanandha Aathman**. Only, you are not aware of it, you have not discovered it and revealed it. Service in the spirit I have indicated is one of the ways through which you can make that discovery.

Prashaanthi Nilayam, 21-2-1971

A volcano throws up its lava on the screen of the picture house; a dam bursts and the flood waters it had impounded roar along towards the sea, submerging vast states; but the screen is not burnt, nor does it get wet in the least.

The screen is the truth; the film is an illusion, however realistic it was, however genuine the feelings it aroused.

Know this and so direct your life that this knowledge is the background of all your action. Thus, you will have great peace and great joy.

Sri Sathya Sai

11. This and that

THE **Vedhas** prescribe forms of worship through rites and formulae for different Names and

Forms of the single Godhead, so that people of different stages of

growth and different standard

of intellectual attainment can draw inspiration therefrom. The Unity of all the names and forms

was, however, emphasised throughout. Each name and form when it was adored was described

as All-powerful, All-knowing. All-pervasive, etc. so that worshippers may be led through every

door to the self-same entity that subsumes all. But, the shortsightedness of man won over this

largehearted view; the Names and Forms were taken as essentially distinct and each became the

centre of a sect, creed, with all its divisive consequences. Thus, we have a multitude of warring

factions, each swearing by its own favourite Form and Name, to the exclusion of all the rest---

like Gaanaapathyas, Souras, Shaivas, Vaishnavas, Veerashaivas and Veeravaishnavas. The real

harvest of Aanandha for which the spiritual operations of rites and manthras (sacred formulae)

were gone through has been neglected, while the weeds of calumny, cynicism and conflict have

grown wild over the fields.

Prescription of the Geetha to lasting happiness

The evil influence of kaama (lust) is at the bottom of this tragedy.

The Geetha laid down that

even the Vedhas have to be transcended, whenever they seek to foster desires and cater to

transient urges. It speaks in the same shloka that man must seek to become Aathmavaan (the

possessor of soul) and the Aathmic (spiritual) strength. Note the word! Aathmavaan! The Geetha

asks you to be, not Balavaan (possessor of physical prowess), not Dhanavaan (possessor of a

comfortable bank balance) but, Aathmavaan (having the prowess arising out of the awareness

that you are the Aathman, which can remain unaffected by fame or shame, grief or joy and all the

buffetings of the dualities of the world).

Another word in the same shloka is Nir-yogak-shema. Dwell for a while upon its meaning, too. It

points the way to lasting happiness---never being concerned with the earning of happiness and

the maintenance of happiness, but, just being oneself! Being established in the Aathman, never

worried about how to be happy (for the Aathman is ever Blissful), this is the prescription of the

Geetha. Nir-dhwandho (without paying attention to the dual throng of grief-joy, pain-pleasure,

etc.), nithya-sathwastho (ever fixed in the quality of equity), nir-yogakshema (unaffected by

considerations of security and welfare), Aathmavaan (established in Aathmic consciousness) that

is how the Geetha lays down the path of liberation.

In chapter 5, shloka 28, the Geetha says that the Muni (ascetic) who is eager to attain liberation

must be the master of his senses, mind and intellect and he has also to give up raaga (likes and

dislikes and preferences), bhaya (fear, at something unpleasant or undesirable happening) and

krodha (resentment, anger, at those who cause disappointment or grief or loss). Vigatha (free

from) raaga, bhaya, krodha, is the expression used. The shloka goes on to say that such a person

is already liberated; he has nothing else to do!

Regulation of the senses purify the intellect

The prescription to scrutinise always the purity of the means, and not worry about the acquisition

of the fruit of the activity; and the description of yoga as the stoppage of all modifications of

consciousness---both emphasise the same advice of the Lord. The regulation and restriction of

the senses purify the intellect, which then can boldly and quickly investigate into the real nature

of the subject-object relationship, the I-other relationship, and discovering that all is I (the One),

attains peace, prashaanthi (unruffled peace).

A single seed of kaama (desire) if it gets stuck in the soil of the heart, is very difficult to

dislodge. The thinnest shower of rain, a slight change in circumstance which promises to be

favourable, will suddenly make it sprout and spread its tentacles.

Kaama can be suppressed and

mastered only by Raama (attachment to God) and prema (love for all beings, prompting sacrifice

of joys and comfort for others). Without a hold on Raama and prema, kaama will upset your

faith in standards of morality and righteousness. It will place before you all sorts of specious

arguments to overcome the pangs of conscience and enslave reason and sense of duty.

I am arranging every year during Dhashara a yajna (sacrifice), so that you may learn thereby the

importance of Vedhic studies as well as the need to renounce what we falsely evaluate as

precious, and be for some days in the atmosphere of the ancient discipline, so that your emotions

may be calmed and impulses domesticated. I am untouched by elation or sadness, or any of the

consequences of activity. The ball of butter, floating on buttermilk, though it is in it, is not of it.

My nature is unaffected by My movements and activities. I talk and walk among you, I arrange

and direct, I advise and admonish, but I am away from any attachment. The Divine is so distinct

and distinguished from the mortal and the bound. Train your minds to follow not the devious,
but, the Divine path, of which I am revealing to you the trail.
The evil mind infects those who contact it
A clean uncontaminated mind is like a fully blossomed fragrant rose!
It refreshes and pleases,
whether it is on the wall or on the table, in the left hand or the right. It can rise and reach the
Footstool of God in Heaven. But the evil mind stinks, and is avoided by kith and kin; it infects
those who contact it. Waves move out from the mind in ever-widening circles and affect all those
who draw near. Let your mind have no waves; let it be silent, level, calm, so that the **Hamsa** (the
bird of purity with perfectly white plumes, the bird that can distinguish between right and wrong,
accepting right and rejecting wrong, the bird that is the symbol of **Soham. Sa** (He) **aham** (I),
Soham: the principle of the One, embracing He and I, I and the others, I and He becoming We,
or even I) can sport thereon! Every gesture, word and activity of mine, however casual it may
appear, is motivated to move you towards .the fulfilment of your lives, and endow you with the
Aanandha (bliss) that your **Aathman** (Self Reality) is.
Dive into the depth of silence to hear the Cosmic **Om**
You read the **Raamaayana** or listen to expositions of the text by learned **Pandiths**; but, you spend
no time trying to circulate through your activities the lessons the **Raamaayana** teaches.
'**Baagavuthaam**' is how the illiterate pronounce the word, **Bhaagavatham**! **Baagavuthaam** means,
"Let us become good." Yes! that must be the spirit in which you must take up the **Bhaagavatham**
for study. Enter into the spirit of the narration and imbibe the courage that restores the
equilibrium of the mind. Then you can easily pace the path of **Maadhava** (God) instead of the
path of **maanava** (human). **Maadhava** means, the Master over **maayaa** (delusion due to
ignorance)---**Maa** (**maayaa**, delusion); **dhava**, master. Follow God and nothing can delude you,
putting on the apparel of the real.
Sound is of three kinds: **Saamaanya**, Varna and **Mooka**; **Saamaanya** (the common): the sound
produced by things falling, or breaking apart or fusing, all the sounds of the objective world, of
rain and thunder, of rivers gurgling, of **valcanoos** and earthquakes and the like, even the dropping
of dew on a tender petal of rose, the sailing of a feather from a bird's wing through the air! The
second kind is the sound of Varna (the spoken word): this carries a

specific meaning and is
armed with intention, to inform, or instruct or inspire. This is the flow of the heart-beat of one
into the heart of another. The third kind is **mooka** (the sound of silence): when one dives into the
depth of that silence, one hears oneself, the primeval Cosmic **Om**, the **Pranava** that emanates
from the **praana** (the vital vibration) that fills the Universe. To hear that sound, one has to
approach, as near as possible, the core of one's being. That is why the **Upanishath** calls itself so;
it urges you to go near, delve deep, dive to the very floor of the lake. **Upa** means Near; **Nishath**
means Sitting.
Go and sit near, so that you can hear the whisper of the Super Soul to the soul. **Om summarises**
the **Vedhas** and their teachings. **Om thath sath**, says the **Geetha**. **Thath** (that) which **Sath** (is) is
Om, the One. All this is Brahman, the One without a second. **Thath** is used to indicate that the
objective world is taken by senses to be separate and afar; it means 'that', and 'that' is always far,
and separate. **Sath** means 'is,' 'the is,' 'this!' When you recognise the **Thath** as 'is' or **Sath**, it
becomes 'this, it is no longer object, it is subject, and the merging of object with subject
manifests as the **Om**.
God is one for all, like Sun and Moon
Seeing difference is the bane of the undeveloped intellect. The One Sun is seen, adored, and
acknowledged all over the world; you do not boast of an American Sun, an **Ananthapur** Sun or
the Sun of **Puttaparthi**. He is for all. So too children all over the world play in the moonlight and
welcome the Moon, the Moon which follows each of them wherever they roam! Since the Sun
and Moon are so far away in outer space, they receive the homage of all. God is so high, so far
away that He is One for all. When you argue and quarrel over your God and mine and say He is
many, you are only bringing Him down and insulting His Majesty.
When you pay undue attention to differences, spasms of hatred, anger, malice and envy
overwhelm you. Anger rushes blood to the brain; the temperature rises; the composition of the
blood changes; toxins enter into it in such quantities that it injures the nerves, and make you old
before your time. There was a mother who was feeding at her breast her tender baby. Suddenly
she plunged into a violent quarrel with her neighbours, and forgot to keep her baby down, in the
heat of vulgar oratory. The poor child drank the toxin-mixed milk of

the mother and when the
flames of anger subsided, the mother found that she had a corpse on
her breast! Desire to which
you are too fondly attached breeds anger and its nefarious brood.
Discard it and you can have
perpetual youth! The Aanandha that the Aathman can manifest will
keep age and aging away!

Raama learnt from Vasishta (it is part of the game of the Avathaar
to bestow on the preceptor

Vasishta the merit of having taught the way of liberation) the
method of conquering desire and

he demonstrated by his equanimity that he could go into long exile,
with as much exaltation as he

could go towards the throne for his Coronation. 'Raama' means the
Joy that comes of Love. He

loved bird and beast, demon and sage, to prove to the world that God
saves those who love His
children.

Prashanthi Nilayam, 22-2-1971

12. Love, the sine qua non

The rays of the morning Sun induce buds to blossom into fragrance
and beauty; they prompt the

Divine in you, today, to blossom into fragrance, purity and holy
endeavour. Earth and sky take

on a golden hue, reminding us of the Hiranya Garbha (Golden
Womb) from which all creation

emanated in the timeless past. This is a sacred day, according to the
traditions of this land; it has

been revered and celebrated since numberless centuries. But, at the
present time, people are

content to listen to the praise of the Day and repeating what they
have heard, to others, in parrot

chatter. What really matters, however, is the experience of the bliss
that it is designed to confer.

The intuitively ready have surely visualised that the vow of fasting
and vigil prescribed for this

festival will guarantee certain results. But, the genuine practitioners
are few, and even they do

not communicate their ecstasy to others; so, faith in the cultural
calendar has declined, and the

validity of vows is being questioned.

People who go about this land will notice the large concourses that
attend temples, that partake

in bhajans and Naamasankeerthan where the glory of God is sung
with demonstrative

enthusiasm that; mill around venerable personalities who preach and
teach the ways of God, and

they infer that this is a sacred land full of pious individuals, who tread
the pilgrim path to

Divinity. But, these are hollow rituals, empty exercises, exhibitionistic
picnics or hikes; the

pilgrims are more interested in shopping, both in the temple and the

bazaars, than in stopping the

ungodly habits to which they are attached! They are unaware of the
basic truth of God, nor are

they anxious to earn that awareness, by the hard path of discipline.

Unwavering Love alone can win God's Grace

Without an intellectual grasp of the fundamentals of the Divine
Principle, all vows, fasts and

vigils are imitative, routine, mechanical activities that involve waste
of time and energy. It is best

that you impress upon yourself the need for this basic step on this

Mahaashivaraathri, for, this

raathri (night) is the night that has to usher in the dawn of
realisation.

On this Mahaashivaraathri, you have to impress on your
consciousness that Nature is alive,

since God is life; that Nature appears ever-lasting, since God is
eternal; Nature is but a reflection

of God. He lends the colour of order, purpose, and activity to inert
Nature. Without the

motivator, Nature is helpless and powerless. Appearance is but a
reflection of reality; Ishwara is

but a reflection of Brahman, the intelligence behind the Awareness of
all. Shivaraathri inspires

us to learn this basic Truth and shape our lives in the light of that
illumination.

The Grace of God cannot be won through the gymnastics of reason,
the contortions of Yoga or

the denials of asceticism. Love alone can win it, Love that needs no
requital, Love that knows no

bargaining, Love that is paid gladly, as tribute to the All-loving, Love
that is unwavering. Love

alone can overcome obstacles, however many and mighty. There is no
strength more effective

than purity, no bliss more satisfying than love, no joy more restoring
'than bhakti (devotion), no

triumph more praiseworthy than surrender.

Right living is the prescription of Vedhaantha

The achievement of aanandha through prema (of the highest bliss
through the highest love)---

this is the teaching of Vedhaantha; Vedhaantha for which all
seekers compliment the sages of

this land. Vedhaantha is an often misunderstood school of
philosophy. It does not mean the study

of profound tomes, or the calculated breathing, through trained
nostrils of measured quantities of

air, or even eating as a dog does and sleeping as a jackal does,
(wandering without any assured

abode or source of sustenance) as the saying goes! Right living,
balanced living, true living is the

prescription of Vedhaantha. The fair face of Vedhaantha has been
disfigured by fanatics and

false interpreters. They sought manifold meanings behind the axioms

of **Vedhaantha** and landed themselves amidst a medley of wrong meanings! They created confusion where clarity existed and so people lost faith in spiritual discipline itself. **Vedhaantha** is Love, the philosophical basis for that love.

Love should not be rationed, on the basis of caste, creed or economic status or intellectual attainment of the recipient. It should flow full and free, regardless of consequence, for, it is one's nature to love, to seek out the dry dreary wastes which love can water and make fertile.

Wherever there is a vacuum, in any heart, Love flows into it and is glad that it can fill the emptiness. It is never held back; it is offered in abundance, without guile or deceit; it does not wear the cloak of falsehood, flattery or fear.

The tendrils of love aspire to cling only to the garments of God; it senses that God resides, in His Infinite Splendour, in every heart; so, it probes silently into the innermost recesses of all personalities around it to discover the seat of God, so that it may bloom therein. That is real

bhakti (devotion). When the tendril clings to worldly objects, it is **bhukthi** (**gourmandism**), not **bhakti** (**godwardness**). It is the direction that is crucial. Love ennoble the least and the lowest

When love is directed towards things that cater to the senses or bodily happiness, it will dry up when they fail or disappoint. When profit is loved, loss will undermine it. Discontent will sap its springs, when you love with the motive of worldly contentment. Even when ten million disappointments combine to distress you, never give up love; fix it on the source of love, the spring of love, the Supreme Goal of love, namely, God. Whatever the handicap, howsoever you are tempted to loosen the grip, hold on to God; there is always a calm, after the storm. A bout of hot weather invariably brings welcome showers. Love saturates all activities with joy and peace.

Love ennoble the least and the lowest. Love your self for the God that it embodies; love others, for the God that is enshrined in them, that speaks and acts through them.

This is the bedrock on which you can build the mansion of happiness, this recognition of the Divine, that motivates you from within. Thousands are here before Me now; you claim to be devotees, with **hems** full of love and devotion; you roll rosaries over your fingers, and roll the Name over your tongues; you indulge in breathing exercises or

contortional feats, but, unless you revere all and worship all in the abandon of selfless love, you only insult the unique tradition of this land. Passion, agitation, anxiety---these degrade human nature. They are born out of hatred, greed, malice or envy, which love alone can counteract. You become what you yourself feel

When you have here the very embodiment of love as your dearest treasure, why welcome into your hearts the waves of hatred, faction, fear and doubt? Why turn them into volcanoes of cruelty and wickedness, when they can smile as green valleys of fragrant flowers? When you Have fear in you, the reaction of fear greets you. When you have hatred in you, it resounds from all whom you come across. All around you echo the sentiments that you carry in your own heart! **Yadh Bhaavam thadh bhavathi**---"You become what you yourself feel."

Making or marring is the activity of your own mind. When you pronounce another person as vicious or bad, you are making a pronouncement on your own wickedness or vice. Your own impurity casts upon him that suspicion. No one can judge another, for, when another is judged, you are yourself condemned!

You may ask Me, how is it possible for a man to be wicked or vicious, when his body is the temple of God. His words may be harsh, his actions may be reprehensible, his behaviour may be revolting, but, he is nevertheless Divine! For, look upon him not as a body with a name and form, or a mind with emotions and feelings, or reason with resolutions and conclusions, but, as the **Aathman**, the "Universal I" reflected as the "particular I", that I is as pure, peaceful, illumined and expansive as the I of which it is but a wave! Cultivate this attitude of observing everyone. Then, you can rid your mind of prejudices. The I in him and the I in you are identical, for, both derive existence, knowledge and bliss from the same "absolute I", the **Paramaathman**.

Wisdom is compassion at its highest

If your devotion does not stand by you when you seek to revere the reflections of God in the body-mirrors that move around you, when you peer into and prostrate before these images of God that parade before you, wherever you cast your eyes, how can you claim to be devoted to God, the Original of which these are but faint and faltering echoes? This is the **saadhana** (spiritual discipline) I prescribe for you.

Without steady faith in this saadhana and sincere practice of this saadhana, if you simply group together, preparing and sharing Prasaadhams (eatables placed as offerings to God) on every conceivable occasion, or even singing and extolling God, I must say that your efforts are all in vain! Expand your hearts; enlarge your vision; enlarge the circle of kinship; take more and more of your fellow beings into the tabernacle of your hearts. And, adore them in loving worship.

Wisdom is only compassion at its highest; for, through sympathy you enter the heart of another and understand him through and through, you go behind the veil of pretence and punditry, convention and custom; you go behind good manners and fashion that people put on to hide their agony and ignorance from the rest of the world. Finding the unity in this diversity of roles is true wisdom.

Have no other thought than God

You consider Shivaraathri to be a great event, a sacred festival, because of the emergence of the Linga from this body. The Linga emerged this day from the embodied Shiva, and the Shaasthra (ancient scriptures) say, Brahma and Vishnu who sought to measure its Glory could not succeed in their venture! Some superficial scholars say that Shiva was born this day, as if the Sath-Chith-Aanandha swaruupa has either beginning or end! Some say that He started thapas (penance) today, and some others that today marks the conclusion of His thapas! Even this is due to attempt to drag Divinity down to human level, so that man can peer into the face of God and move as His servant or slave! The affinity should elevate both, not degrade the outer and the inner Divine. No low desire or vulgar ambition should be ascribed to Godhead by the meanness of man.

God is all-powerful; God is everywhere; God is all-knowing. To adore such a Formidable Limitless Principle, man spends a few minutes out of the 24 hours, and uses a minute before an idol or image or picture! It is indeed ridiculous, it is practically futile. Adore Him so long as you have breath, so long as you are conscious. Have no other thought than God, no other aim than knowing His command, no other activity than translating that command into action. That is what is meant by surrender. Render your self unto Him.

When you intend going on a journey, you hand over the keys of your car to the chauffeur and sit

in comfort and security in the back-seat, forgetting the possible troubles on the way. You have surrendered your life into the hands of that man, his intelligence, alertness and skill. Some men do not fully surrender; they are too egoistic for that! They interrupt him every minute with tips, hints, and suggestions about driving; with questions and doubts regarding the condition of the car or the road! And, so, they confuse him and confound his confidence so much that they inflict accidents upon themselves! Be steady, have Faith, and reach the goal safe. Life is the car, your heart is the key. God is the saarathi (chauffeur). Surrender to Him and be rid of further bother.

Travel safe and arrive happy.

You are atheist, if you have no Love in you

There are many who declare that they have surrendered to Me. They use the word, arpana. They have dedicated their thanu, mana, dhana (body, mind, wealth), their all, they proclaim! But, they still continue with their 'I did it,' 'I feel so,' 'I think so,' 'I like it,' 'I do not like it,' etc. The I raises its hood so that it may receive homage or praise! Now, it is a big lie to say that you have surrendered! It is sheer falsehood. The word arpana is a word that is just thrown about, without any value or purpose, to deceive people who do not dive into its authenticity. How can you surrender something over which you have no control?

You are the slave of your mind, of your passions, of your prejudices; but, yet, you dare claim that you have surrendered your mind, your thoughts, your plans to God! While you are struggling to escape from the coils of the mind and the stranglehold of the passions, how can you dedicate them to Me? No. You need not boast of such bravery, such sacrifice, such devotion. I do not need or ask for such declaration. It is not enough if you believe that God is everywhere and at all times, and that you are yourself no different from Him. When you are God yourself, to whom are you to surrender what? Think over this deeply and attain to that realisation.

Thousands of you have gathered here from all the corners of this world. You have put up with many discomforts, hardships, and inconveniences, in your struggle to earn Grace. It has been for each of you a lesson in love, tolerance, fortitude and patience. Your innate quality of love has enabled you to share in joy and peace. Love makes you all theists. You have to be labelled an atheist, if you have no love in you, however demonstrative your

religiosity may be! If you

believe that you can win the Grace of God by means of vows, fasts, feasts and recitation of

hymns of praise, offering of flowers, etc., you are woefully mistaken. Love alone is the sine qua non.

The Geetha says, you must be adhveshthaa sarva bhoothaanaam-- "without hatred to all

beings"; but, that is not enough. A wall has no hatred towards any being. But, is that the ideal?

No. You must positively love all beings, actively love, actively engage yourself in acts of love.

That alone wins the Grace you crave for.

Prashaanthi Nilayam, 23-2-1971

13. Shivaraathri : its significance

THE scriptures composed by the sages of Bhaarith are testaments of genuine experience; they

are to be interpreted and observed in practice, after reverential study by persons who have

clarified their intellects by rigorous disciplines. They can confer eternal Aanandha (bliss) when

they are thus utilised; but, scholastic or philological or grammatical inquirers which seek to

comment and confuse can only lead to the neglect and loss of the precious content. They are

ready to teach the Truth and lead the student towards the goal of Aanandha; they are eager to

grant immortality and save man from the dreary round of birth and death.

Really speaking, children of Bhaarith are fortunate to have this invaluable heritage. The Vedhas

and Shaasthras speak of this fortune; the sages extol this land on this score; the Upanishaths

acclaim the people who have such gurus and guides; the achievements of generations of aspirants

and seekers stand witness to this treasure and its worth. But, some blind cynics discard the

treasure, and condemn it as something that draws men away into futility! One can only pity them

from their lack of vision. Bhaarith is the name of a way of life, not an extent of land between the

seas and the Himaalayas. It is another name for tolerance and mutual love, which have made it a

garden of multicoloured religions and philosophies, creeds and faiths.

Dharma means a lot of things, do's and don'ts

It is the land where the identity between man and God has been declared by persons who have

attained that realisation. The individual is encased, while God is unbound; the individual believes

himself bound, as having name and form, as the body and its appurtenances. The fire that is

latent in the fuel can manifest only when it is lit by external fire. So

too, the divinity of the

intellect, the mind and the inner instruments of cognition can manifest only when the Aathma is

prompting and urging them. Otherwise, if they are prompted and urged by the senses, they will lead only to perdition and delusion.

Every directive given in the scriptures on discipline is intended to help the saadhaka (spiritual

aspirant) to realise this identity and to derive the Aanandha which recognition of this Unity

confers. For example, take the exhortation in the Geetha shloka, which says, Sarva dharmaan

parithyajya maam ekam sharanam vraja. What is the dharma that has to be given up? Are all

duties and responsibilities to be discarded? Or, does Dharma here refer only to some of these?

Dharma is an omnibus expression, which means a lot of things, attitudes, behaviour patterns and

mores. It includes often mere rules, which are known as vidhi (fate) and nishedha (do's and

don'ts). If you are anxious to catch a bus, board a plane or entrain for some place, you have to be

at the stop or port or station before a particular time. That is a vidhi. When two brothers divide

among themselves the possessions left by their father, they share half and half; this is Dharma,

that is to say, right and proper, moral, approveable. Now, Dharma of this nature is laid down and

observed, so that we get peace and content, so that sukha (happiness) may be promoted. It

belongs to the relative world, the absolute has no concern with these relative advantages or

benefits. It is in the realm of ajnaana that sukha is desired and dhukkha (sorrow) is avoided.

Know that you are the ever full, ever blissful

Kaama (desire) is the urge for karma (action). It is regulated and modified by dharma

(righteousness) so that happiness may be gained and sadness avoided. And, kaama is the product

or expression of ajnaana. So, when the Geetha directs that all dharma be given up what is meant

is that ajnaana (ignorance which induces kaama, the progenitor of karma which has to subserve

Dharma) is to be conquered, and overcome. Acquire jnaana (spiritual wisdom); know the truth of

thyself. Then, you will be free from lust and hate, because you will know that you are the ever

full, the ever blissful.

Imagine a person searching for things in a room. His eye falls on all the articles he wants to

secure, but, he does not notice the person who searches! The seeker does not see himself! When

you give. up the search for objects, for things other than yourself, you see yourself and know

yourself. When the dhraishtha (seer) is seen, the dhrishya (seen) is negated; when the dhrishya is seen, the dhraishtha is ignored!

Tideman said just now that in the very first meeting he had with Me, I told him that I am God. In

fact, every one is God, limiting himself into this particular name and form in which he is

encased! If you believe yourself to be the label that is now affixed on you, and call your self by

the name that others have given you, you can never know your reality and have unshakeable joy.

This is the lesson that Vedhaantha teaches. Each one is "Sathyam inaanam anantham Brahma

(Truth, Total Knowledge and Infinity is Brahman)." But, sunk in the morass of ajnaana which

multiplies endlessly the desires that haunt the mind, man forgets the core of his being. Every one

must get convinced that he is the Aathman, not the body which is its material residence. To

instruct you about this is the special purpose of the festival of Mahaashivaraathri.

Linga is the symbol of the beginningless and endless

People ask, "Why does Swaami produce the Lingam (Formless Form of God) from within

himself on this day?" But, let Me tell you, it is impossible for you to understand the attributes of

the Divine and to measure its potentialities, or, to gauge the significance of the manifestation of

Divinity. It is agamya (unreachable) and agochara (un-understandable, mysterious). Therefore,

in order to bear witness to the fact that the Divinity is amidst you, it becomes necessary to

express this attribute. Or else, the atmosphere of hatred, greed, cruelty, violence and irreverence

will overwhelm the good, the humble and the pious.

The Linga is just a symbol, a sign, an illustration, of the beginningless, the endless, the limitless-

--for it has no limbs, no face, no feet, no front or back, no beginning or end. Its shape is like the

picture one imagines the Niraakaara (Formless) to be. As a matter of fact, linga means---

leeyathe (that in which all forms and names merge) and gamyathe (that towards which all names

and forms are proceeding, to attain fulfilment). It is the fittest symbol of the All-pervasive, the

All-knowing, the All-powerful. Everything is subsumed in it; everything starts from it; from the

Lingam arises Jangam (Universe), from the Jangam arises sangam (association, attachment,

activity) and as a result of the sangam, one realises the lingam

(attributeless Aathma). Thus, the

circle is completed--from the beginningless to the Beginningless.

This is the lesson that

Lingobdhavam (emergence of the Linga) teaches. The

lingashareera (the physical body) that is

inhabited by the Aathma is but a vesture worn for this particular sojourn! Many a vesture has this

soul worn, though its reality is eternal!

The lesson that Raamaayana teaches

People have not imprinted on their hearts the lessons that the ancient Hindhu scriptures and epics

seek to teach. I have been, for example, asked often, why some persons who have associated

themselves with Prashaanthi Nilayam for years leave off and do not appear again! The reply is

evident for those who have studied the Raamaayana well. After ten or twelve years of 'devotion'

suddenly these people take a turn for the worse and stray away; as the Shaasthras say, "When the

accumulated merit gets spent, they slip into the depth of mortality."

Seetha is the daughter of

earth, of Prakrithi (Nature), seeking the eternal comradeship of

Purusha. She weds the Purusha,

the Lord come as Raama. When Raama agrees to go into exile and proceeds to the forest for a

stay of fourteen long years, Seetha too gives up all the luxuries she was accustomed to; she

braves the perils of jungle life, for the sake of being in the presence of Raama. She renounced

desire from her heart for the sole goal of Raama.

Thirteen years she spent with the Lord, in perfect bliss, as a consequence of the sacrifice she

dared to make. Then, quite suddenly, desire sprouted in her mind, and carried her away, far away

from the Lord! She saw a golden deer, and she coveted it! She who had renounced huge treasures

of gold and diamond was attracted by a fantasy and this led to the agonising separation.

So too, for those long attached to Me, there arises some desire---for lands, jobs, family life, fame,

position, possessions---and they move away! But Seetha repented for her mistake, and her mind

suffered extreme anguish at the separation. She called on her Lord to redeem her, calling out in

contrition, Raama, Raama, Raama, Raama, with every breath. And, finally, Raama Himself

moved towards her and restored Himself to the devotee! So too, if you are agonisingly repentant

and aware of the loss and anxious to rejoin, craving for the presence, this Sairaam too will move

towards you and grant you Grace.

Prashaanthi Nilayam, 23-2-1971

14. Life-long bhajan

THROUGHOUT last night, you have sung bhajans and kept vigil, as part of the Shivaraathri celebrations. This aarathi (waving lights before an image) marks the end of that bhajan sessions; but, only of the outer, congregational, vocal part, not of the inner solitary silent bhajan that must be the very breath of your existence. The Vedhaantha persuades you to investigate the function of the senses and of the mind which is activated by its capacity to reflect the Aathman within. All the inner instruments of knowledge and the inner witness in man are promoters of the highest wisdom, though they are misused, in ignorance, to confound and ruin man's progress. Those who are aware of their being only the indestructible Aathman, encased in temporary sheaths, in a ramshackle dwelling house bearing a name and presenting a form, they are unaffected by anything that happens to the sheath or house. Prahlaadha was one such. However inhuman the torture they inflicted on him, he was calm and unruffled; for, he was established in the Naaraayana, that was his genuine Truth. It took Arjuna a long time to realise this. In fact, it was only after the Ascension of Lord Krishna that it was brought home to him, in a dramatic form. Krishna, while rolling up the curtain of the Avathaar Drama, had asked him to take the women, children and some old men of the Yaadhava clan orphaned by his departure, to the safety of Hashtinaapura, away from Dhwaarakaa which had been swallowed by the sea. The mind hides the Prompter and the Power within Arjuna led the disconsolate community through lands infested by wild tribes, confident that the bow Which had won him the Kurukshethra battle against the array of gigantic heroes will ensure safely and success. But, when some barbarian hordes fell upon the Yaadhava remnants, Arjuna sought to string his bow and fix an arrow upon it---in vain! He could not recall the formula which could send the arrow on its mortal mission. He had to witness the debacle, the kidnapping of the women whom he had vowed to guard! When Krishna had finished His Mission, he too had ended his mission; there was no more breath in him too. Krishna was his life, his might, his archery, his mastery, his heroism, his all. That truth was made patent to Arjuna by the shame of defeat, not by the paean of victory! The mind plays many tricks with you, the chief of which is to foster

the ego and hide the

prompter and the power within. You must have heard of an accountant in the Court of the King

of Death, Chithraguptha, by name. He maintains a Register of the good and the bad, done by

each living being, and on death, he brings the books to the Court and strikes the balance between

debit and credit. Yama, the King then metes out the punishment that can expiate and educate.

This Chithraguptha has his office in the mind of man, all the time, awake, alert. The word means

'the secret picture; what he does is to 'picture' all the secret promptings that blossom into activity;

he notes the warning signals as well as the occasions when those signals were ignored or

wantonly disregarded. You must see that the warning of the Divine against the merely human, or

even the bestial inclinations are heeded.

Bhajan encourages man to dive into himself

Bhajan is one of the processes by which you can train the mind to expand into eternal values.

Teach the mind to revel in the glory and majesty of God; wean it away from petty horizons of

pleasure. That is all that bhajan or puuja or vratha can do. Bhajan induces in you a desire for

experiencing the truth, to glimpse the beauty that is God, to taste the bliss that is the Self. It

encourages man to dive into himself and be genuinely his real Self. Once that search is desired,

the path is easy. One has only to be reminded that-he is divine, for, the malady is, its being thrust

out of recognition.

Chaithanya once had very high fever, the temperature rising to 105 to 106 He refused to

administer upon himself any drug other than what the Shaasthras has prescribed; he asked for

the dust of the feet of a Brahmana, water consecrated by washing his feet! They could only get

hold of a Brahmana who was not following correctly the disciplines laid down for that high

caste, which entrusted with heavy responsibilities like leading the community along the spiritual

path to self-realisation. But, Chaithanya asked that they need not be very strict in scrutinising his

credentials, for, a Brahmana is holy, however fallen he may 'be. He belongs to a line which has

soaked itself through many lives in Vedhic lore and saadhana.

However rickety a cow has become, milk can be got only from her; she has to be fed, fostered,

fondled and revered. Thus, Chaithanya reminded the Brahmana of his great; role in society and

encouraged them to live up to the high expectations that history has

fastened about them. Man

too has come for a great destiny, on a sacred mission, endowed with special skills and tendencies

to help him on; but, he fritters these precious gifts and crawls on earth from birth to death, worse

than any animal. Exercises like **bhajan** elevate the mind and exhort the individual to seek and

find the source of eternal joy that lies within him.

Grace is not something that is given or taken

When I directed that groups of people belonging to our **Samithi** should go along the streets in the

early hours of the morning singing the glory of God as summarised in the Names with which

they are identified, some ask me, "Is this also included in **bhakthi**? Should we sing aloud in

company while on the streets?" The question arises from false conceit. **Bhajan** which is part of

Nagarasankeerthan gladdens the singer and showers joy to those who listen; it cleanses and

purifies the atmosphere by its vital vibrations. It inspires and instructs; it calls and comforts.

Hold fast to the God you believe in, despite trials and tests, the **ups** and downs of life. This day is

the New Moon Day, when the moon starts growing into fullness, but, as soon as he has come full

circle, he starts waning, until he almost disappears and the earth is plunged-in darkness; yet, all is

not lost; the thin curve grows steadily into the full moon again. Fortune too is like the moon.

Nothing can be fixed or fragile for ever, in this fickle world, born out of the fancy of the Lord.

The Lord is eternal, absolute, unchanging. My Name is Truth, I am the Truth, and since I am in

every one of you, you too are everlasting Truth. Do not doubt this and descend into distress.

Strive to be endowed with the unwavering eye, the unhesitating mind.

Call out the Lord who is within your heart

Now, you will all be given **Prasaadham** (eatables offered to God) and so, sit silently in rows. Of

course, I mean by **Prasaadham** the cooked offerings that are given this day at the conclusion of

the **bhajan**. **Prasaadham**, also means Grace, which flows from God when He is propitiated. My

Grace is ever with you; it is not something that is given or taken; it is given always and accepted

by the Consciousness that is aware of its significance. Win the Grace of your own sub-conscious,

so that it may accept the Grace of God which is ever available.

God does not deny any one; it is only you, who deny God. When the gift is proffered, you have

to do only one little act, so that you may earn it---you have to extend

your hand to receive it.

That is the Grace or the subconscious; Win it, by teaching it the value of the Grace of God. My

Grace is showered wherever you are through My infinite Love, without even calculating or

measuring the readiness of your subconscious to receive it and benefit by it. The Grace itself will

confer on you the faith and the strength, the wisdom and the joy. I am in your heart all the time,

whether you know it or not. **Dhroupadhi** called out for the Lord of **Dhwaaraka**, **Shri** Krishna,

when she was cruelly insulted by the wicked cousins of her husbands, and so, the Lord

responded after a little delay. He had to go to **Dhwaaraka** and come from there to **Hashtinaapura**

where she was! He told her that she could have got Him in the fraction of a second, had she

called out, '**O** dweller in my heart,' for He dwells there too, as everywhere else!

The **Mahaa Shivarathri** festival is over; but, the message of the day is yet to fructify in your

behaviour, conduct, thinking and activity. Do not rest content with a night-long **bhajan**. Make it

a life-long **bhajan**, of adoration, of pilgrimage to the Lord within.

Mahaa Shivarathri, **Prashaanthi Nilayam**, 24-2-1971

The poor are rich in devotion to God; **Kunthi** prayed that her difficulties may continue, for they keep the Lord ever in her mind.

Riches are a great handicap in the path of spiritual progress. So, though you may be rich, do not cultivate attachment to the bank account or to the mansions, cars and comforts you command. Have them as if they are given to you on trust by the Lord.

Sri Sathya Sai

15. He and He alone

THE **Vedhaanthic** teaching that **jeeva** and Brahman are one, is the true wisdom. Without

proceeding towards it, man is cutting himself off from the unfailing spring of **Aanandha** (bliss),

light and peace. Without it, he sees the many, he is afraid of the many, he is confused with the

many; he loves and hates, he craves and is spurned; he posits one theory and condemns another.

In fact, he is caught in the coils of **moha** (delusion). When **moha** is conquered, man is aware of the truth and he is free.

Kurukshethra is the field of food, for **kuru** means food. Food indicates all that is taken in,

through the gullet or the nostrils or the senses. This **aahaara** or anna (food) is what determines

the nature of the impulses, emotions and passions. These have to be directed along proper

channels, and sublimated to serve the goal of liberation from fear and grief.

The **kshethra** (field or body) must thus be transmuted into the Dharma-**kshethra**, the purified area of virtue and **vairagya** (detachment from worldly desires). Then, the charioteer will take charge, and man gets liberated, the body becomes Brahma-**kshethra** (field of Universal Soul).

That is the life-story of a self-realised person.

Saadhana is essential to overcome faulty vision

The self-realised person is merged in **Aathmic** Bliss; he is not bothered by external happenings;

he has the world of inner peace all to himself. If you follow such a person and pray for guidance,

he will not be interested in you. Then, we have the **Mahaapurusha** (the high-souled or noble person). He has not reached the goal yet; he is well on the way; he

knows the road only as far as he has trekked; so, he is unable to give full guidance to the aspirant.

The **Avathara-purusha**, however, has come solely to save mankind, and so, He is aware of the pilgrim, the path and the goal. He is the Master of creation and He is fully conscious of his power. He knows the past, the present and future of all. He leads and liberates.

The mind is the source of delusion; it deludes and binds. If the mind is subjected to the intellect then it disintegrates and disappears, leaving the field dear for the illumination that reveals, that

"we and they are but He or It." As long as the world is seen as manifold, **saadhana**, to overcome the faulty vision is essential.

In the deep sleep stage, the senses do not work; one is immersed in the I consciousness only; that is to say, one is in **Samaadhi**, (the state of bliss). Only, one is not aware of it, at the time. There is

just a trace of ignorance. During the waking stage, there is knowledge, but no **Aanandha** (bliss).

In deep sleep, there is **Aanandha**, but, no knowledge. That is why it is said, liberation is attained

the moment one is able to fix himself at the point where there is the experience of both **jaagrath**

and **sushupthi** (waking and deep sleep).

"When you love Me, you love all"

Love is the word which indicates the striving to realise the falsehood of the many and the reality

of the One. Love identifies; hate separates. Love transposes the Self on to another and the two

think, speak and act as one. When love takes in more and more within its fold, more and more

entities are rendered as One. When you love Me, you love all; for, you begin to feel and know

and experience that I am in all. By means of **dhyana** (meditation), you can realise that I am the

resident in all hearts, the urge, the motive, the guide, the goal. Yearn for that vision, that

awareness and make it your priceless possession. Then, you have what you often ask Me for---

saakshaathkaara (Direct Vision of Reality). Your love has to be as pure and as free from the taint of ego as mine so that it can merge in Me.

Of course, it is hard **saadhana**. The mind is too much with you, now. One has to negate and

deny, deprive oneself of many expectancies, dive deep into oneself, swim upstream against the current of generations of attachment to worldly things, including the body which one bears. The

gopees (Cowherd girls) were so filled with the highest type of love that they saw and

experienced the Krishna Principle in every speck of dust and blade of green that they saw. Love

of Krishna makes the whole world Krishna. The denial of everything else is the method of

visualising Krishna in all. There is only One, the integer I. When it is repeated once again, we

have two. The manifold creation is only He, and He and He, repeated so often. Dust and blade,

drop and spot---each is He, He and He alone. And, you are no exception, you are also He. The

realisation of this truth, this identity, this mergence, this is **Saakshaathkaara**.

Prashaanthi Nilayam, 24-2-1971

The **Shaasthras** say:

have faith in the doctor, so that you may get cured of illness;

have faith in the **manthra** (holy formula) with which the preceptor initiates you, for then alone can your **saadhana** be fruitful;

have faith in the sacredness of the temple, for then alone is your pilgrimage profitable;

have faith in the astrologer's predictions, for, without it, why bother yourselves with him and his abracadabra?

Have faith in the Guru, for then alone will your steps be steady and firm, on the path to self-realisation.

Faith in the Guru should bring faith in the **Aathma** (true Self), or else, the Guru is a handicap.

Sri Sathya Sai

16. Mind **irs**, not **mandhirs**

EACH one of you is designated a District President; you have to guide and help the **Bhajana**

Mandalis (Spiritual Singing Groups), **Mahila Vibhaags**, **Baala Vihaars** (Women and Children

Sections), Study Circles, **Seva Samithis**, **Seva Dhaals** (Service Groups and Centres), that are

established with your approval and watch whether they are working smoothly, with the ideals

laid down in **Swaami's** Messages always in view, and within the limitations, rules and

regulations laid down by the conferences under **Swaami**'s guidance and with **Swaami**'s blessings.

Of course, you have to watch over yourselves and see whether you yourself are having those

ideals in view and whether you yourself are following the rules and regulations and disciplinary

limitations laid down from year to year, in the conferences.

There are many who come forward when there is a call for social service; but, most of them

crave for publicity, seeking cameramen whenever they help others and very disappointed when

they are not mentioned in newspapers! Such men push themselves forward, and climb into

positions of authority, just to parade their importance before the public. They forget that service

is worship, that each act of service is a flower placed at the feet of the Lord, and that, if the act is

tainted with ego, it is as if the flower is infested with slimy insect pests! Who will contaminate

the feet with such foul offering? Have no egotism while you serve the people of your district. Be

guides in their spiritual struggle. Nourish faith in God in the area; upon that faith, you can build

any type of spiritual organisation. Trees that grow by the side of canals will flourish, thick with

foliage and fruits. So too, **Bhajana Mandalis** and other units of this Organisation will flourish,

when faith in the Divine feeds the roots.

Do not indulge in exhibitionistic display

Emphasise simplicity and sincerity, more than pomp and show. Make the mind, the shrine. Have

mind'**irs**, not **mandhirs**! Discourage the building of **mandhirs** and halls; try to utilise the temples

and halls that already exist. Let the temples that are fast being depleted of pilgrims become once

again centres of spiritual vibration. Decorations and detonations tend to draw the mind away

from the essential; people indulge in these things more to show themselves off and impress their

importance on the public. During the festivals and celebrations, or even in daily life, people

should not indulge in exhibitionistic display. If money comes into the picture, it becomes ugly

and low.

You must insist on the observance of the rules of the Organisation, for, they are laid down out of

love, not to **tyrannise**. They are **bunds** erected on the river banks in order to direct the flood

waters safe to the sea. Guide the devotees, taking it as a divine duty.

Stir well the sugar of God

in the tasteless water of worldly affairs, and it becomes drinkable.

Have faith that it is adoration

of **Swaami** that you are doing, through the work allotted to you; then, it becomes **saadhana**

(spiritual practice) through which you can win Grace.

There is a **Thelugu** proverb which characterises elders thus:

'Peddhalu kaadhu; gaddhalu'---

"They have no culture; they are vultures." They soar highly, only to espy carrion. If only elders

are genuinely anxious to serve people, (instead of merely talking about service) the world would

have entered the Golden Age long ago.

The daily activity of dedicated service

One practical way in which the spirit of service can be inculcated is this! Tell this to the

Mandalis in your districts. Every day, when the lady of the house measures the rice for preparing

lunch or dinner, let her place a handful in a separate pot, kept for the purpose, with the words,

'For God;' at the end of the week, let her cook that rice separately and give it to as many poor

people as the quantity justifies. That will be a daily act of dedicatory service.

Pay special attention to **Baalavihaar** children and the classes being held for them. It is very

valuable work, since it supplements the school and gives them what they don't get from the

curriculum. It is the **Baalavihaar** that shapes them into the children of **Bhaaratha Maatha**. The

heritage of India has to be handed over to the children by the mothers of the land. Discipline and

the exercise of authority must be there, but, modified by love. Without a certain amount of

restraint and some use of authority (to press good things on unwilling minds), no progress can be

made. The child has to be persuaded much against its will to eat rice and curry, when it has to be

familiarised with them. The sick man has to be reprimanded, if he refuses the drug that can cure

him. Why, you, too, have to impose on your own selves a rather rigorous routine of discipline, so

far as **saadhana** is concerned.

You must have noticed that, in **Prashanthi Nilayam**, you find during festivals and special occasions,

the same faces appearing again and again. First they came with a bag of prayers for

worldly advancement. When they listened to My discourses and conversation year after year,

they have come out of the coils of material desires and have now only one desire: to win mental

peace, through a course of strict **saadhana**! So, they come again and again, to draw inspiration

and win instruction for spiritual success.

Let Me tell you what the first steps in **saadhana** are: Practise silence.

Then, you can more easily
 recognise the galloping of the mind behind worldly happiness.
 Restrain its movements; turn it
 inside, into the calm lake of bliss that lies deep in the heart! Get over
 fear, by establishing your
 mind in the One, for, fear can arise only when there is another. An
 inquirer from the United
 States asked Me recently, 'How can faith become firm?' I answered,
 'When the Truth is known,
 faith is rendered firm.' When the truth is known that it is a rope, faith
 in its harmlessness is made
 firm, and fear that it is a snake disappears.
 Let people know the Truth'; they will then grow in faith and the faith
 will endow them with great
 energy and enthusiasm. The rest will follow, and Dharma
 (righteousness) can flourish in this
 land' as well as in the world.
Brindhaavan, 8-3-1971
 17. Liberation from bondage
 MANY a saadhaka (spiritual aspirant) has gone through long and
 arduous disciplines in order to
 win his dearest ambition of entering the kingdom where there is no
 bondage; he has recited the
 Name or meditated on the Form or denied the senses. There are
 others who have ventured with
 Reason as their sole guide, into the realms of the inner consciousness
 and discovered that
 liberation consists in realising the reality that is behind all the
 transient and manifold phenomena.
 But, the experiences of these heroic men and women are discarded as
 the vapourings of crazy
 individuals, by those who live on the flimsy surface of the first of the
 five sheaths of human
 personality, the Annamaya kosha (physical sheath). They identify
 the body as themselves and do
 not delve behind the falsehood into the realm of Truth.
 Such cynics who condemn the Vedhaanthic approach to the
 problems of living are not rare even
 in the land that gave birth to Vedhaantha! The reason behind their
 attitude is---they do not grasp
 the fact that Vedhaantha reveals only the genuine history of each
 one of them. It but seeks to
 hold before every one the true picture of himself, devoid of
 deficiencies or exaggerations.
Moksha (liberation) is no special and exclusive heaven into which
 one has to earn admission; it is
 not a special status or acquisition or possession. It is just the removal
 of the false notion that we
 are bound and limited by the body, the senses, the intellect, the mind,
 the ego and other fancies.
 What exactly is the bond which one has to free himself from? The
 bonds have been forged by

fear and anxiety, produced by desire which holds one in its grip.
 Fundamentally, fear arises
 because you feel there is before you, another, a second! If there is no
 second, whom can one
 fear? The first person is the seer, the I; the second is "all other beings
 and things," which are
 seen, observed, Nature.
 Renunciation confers immortality
 The objective world is the illusion caused by ignorance, which makes
 one ignore the One that is
 only apparent as Many. Ignorance causes the identification with the
 Mine. So, when some one
 attached to us dies, we feel broken-hearted, whereas, when some one
 who is not in the circle of
 kith or kin dies, we are not affected at all. It is the sense of I and Mine
 that causes grief and fear.
 That is why the Upanishaths proclaim that renunciation alone
 confers immortality, freedom,
 fulfilment.
 The highest wisdom is the awareness of the unity, the One, which is
 all this. In fact, there is no
 two, there is only One Brahman. You realise this when you are in
 deep sleep, when all thought,
 feeling, emotion, passion, attachment, knowledge cease---only the I
 remaining, and the happiness
 of being only the I. But, the Aanandha is not known at the time of
 sleep! It is only after waking
 that you declare I enjoyed fine sleep. If only you were aware of the
Aanandha, sleep will be
samaadhi, for, it is Aanandha unalloyed. So also, in the waking stage,
 you have knowledge, but,
 no Aanandha.
 If you can experience the knowledge of the waking stage and the
Aanandha of the sleeping
 stage, both at the same time and to the full, that is Moksha. That is
 true liberation. Then you have
 consciousness, knowledge and bliss, unalloyed; you are Sath-Chith-
Aanandha itself, pure and
 simple.
 The fruit of the tree of love is inaana
 You must watch for the moment when the wakeful stage passes into
 the sleeping stage and
 concentrate on that moment purifying it of all the agitations and
 thought which mar the wisdom
 and the Aanandha. Of course it is difficult in the beginning! When
 you are at the wheel of your
 car, driving along, far into the night, there comes a fateful moment
 when you slip into sleep,
 from the awareness of awakening! There is nothing that you cannot
 gain by practice. You have
 learnt the highly complicated and strange skills of walking erect, of
 writing scripts and reading

them and interpreting them, all by practice, haven't you? This is the way of acquiring and

experiencing, the inaana (spiritual wisdom) which alone can grant liberation from fear and grief.

From the seed of love, springs the sprout of devotion to the Lord. The devotee sees everything as

the manifestation of the Glory of God, every act as His handiwork, every word as His voice; he

offers every thought, word and deed inspired and prompted by Him to Him. Thus for Him, the

world is but He, He is the world. There is no second. So, the fruit of the tree of love is inaana.

The sweetness in that fruit is Aanandha and the fruit contains once again the seed of love from

which the sapling put forth its leaves. In the vishwa-viraat-swaruupa (Cosmic Form of God)

which Krishna allowed Arjuna to witness, Arjuna found himself, as well as his brothers and

cousins.

24-3-1971

What exactly is your duty? Let Me summarise it for you.

First, tend your parents with love and reverence and gratitude.

Second, Sathyam vadha, Dharmam chara. Speak the truth and act virtuously.

Third, whenever you have a few moments to spare, repeat the Name of the Lord, with the Form in your mind.

Fourth, never indulge in talking ill of others or try to discover faults in others.

And, finally, do not cause pain to others, in any form.

Sri Sathya Sai

18. The new year dress

New Year must usher in a new step in spiritual discipline. The old must be rung out; the new

must be rung in! How do we celebrate the New Year Day? We sweep, we clean, we remove the

cobwebs, we whitewash the walls, we hang up festoons and greens, floral garlands and croton

leaves; we wear new dresses, we feast on new types of dishes. For one day, we feel fresh and

renovated. At this time of the year, Nature too puts on a new garb of green; every tree is gay with

flowers. The green carpet on the earth is speckled with multicoloured floral dots! In this festival

of renewal, man alone continues with his old prejudices and tendencies, outworn habits and

moth-eaten principles. Should not he too brush the cobwebs from his mind? Should he not get rid

of opinions and motives which tarnish and demean?

The word Yugaadhi means the Day of the Inauguration of the Yuga (Age). The spiritual

discipline for each Age has been prescribed by the scriptures; for the Kritha (First Age), it is

dhyana (meditation); for the Thretha, the second, it is dharma (righteousness); for the

Dwaapara, the third, it is archana (ritual worship) and for the present age, the Kali, it is

Naamasmarana, the remembrance of the Name of God. So, on the Yugaadhi Day, you must

resolve to accept it and practise it to the utmost. This involves giving up all habits that interfere

with the constant remembrance of God.

Without grief, there is no relish in joy

As a matter of fact, life is a series of acceptances and rejections, of attachments and detachments,

of joys and griefs, benefits and losses. This year itself has got a rather forbidding, foreboding

Name: Virodhikrithi, meaning, the year of making enemies! Do not have any apprehensions; the

only foes you will be meeting will be the evil habits and meaningless pursuits th at you are

giving up!

Take-everything that happens to you as the Gift of Grace. Of course, on your path, you must act

with all the skill and devotion you are capable of. Do this with as much sincerity as you worship

God. Then, leave the result to the All-powerful, All-knowing, All-merciful God. Let whatever

ensues ensue! Why do you hold yourself responsible? He prompted it, He got it done, through

you; He will give whatever result He feels He must!

Without grief, there is no relish in joy! The orange has a bitter rind, the bitterness guards the

sweet juice from marauders; you cannot have a sweet sugary rind, for the sweet fruit, for, then, it

will be consumed entirely by all and sundry, then and there! The urge of the fruit is to travel far,

so that the seeds may grow into trees in open spaces in the distance and not under the shade of

the parent tree. The tree desires its progeny to spread far and wide.

So, if the rind is bitter, the

eater will take it with him and travel some distance, while removing it and start scattering the

seeds only many paces away! You cannot keep gold safe in a gold box!

You must have a steel

almirah, for it! The gift of joy comes packed in the rind of grief. Do not pray God to give you

only joy; that will be foolish. Pray for the fortitude to realise that grief and joy are but the

obverse and reverse of the same coin.

Effort needed to win the Grace of God

Today in every home, the priest reads the New Year's calendar, called the Panchaangam

(almanac), of the five limbs. Which are these five limbs. Not as is usually understood, the

position of the Sun, Moon, stars, etc. But, the five senses of man--- which yield him the knowledge he gathers through sound, touch, sight, taste and smell! They have to be pure, so that the knowledge can be truly genuine. The hour and the moment have to be auspicious, so that auspiciousness may result. Hence, the careful study of the calendar is prescribed. The planets cannot prevail over the Grace of God,

which is the most potent influence to guard and guide man.

Thyaagaraaja sang that Raama's

Grace can counteract the evil effect of the worst conjunction of stars! People resort to vows and rites, hoping to ward off the evil that stars may bring about! But, no effort is made to win the

Grace of God. The pomp and the paraphernalia of puuja are merely superficial; they do notconfer

lasting benefits; at best, they prevent you from using that much of time and money in

harmful ways! It is the 'why' of these rites that matters, not so much the 'how.' The why has to be

the realisation of the reality of the individual, which is also the reality of the Universal!

Be devoted to the Universal; be eager to become That. When you pray to God for a job, or a son,

or a prize, you are devoted, not to God, but to the job, to the son and to the prize. Pray to God for

God; love, because it is your nature to love, because you know nothing else, because you cannot

act otherwise than love. Expand your Self, take in all! Grow in Love. That is the new dress you

have to wear and shine in, this day.

Yugaadhi, 27-3-1971

Grief is caused, as joy is caused, by the attachment of the senses to objects; once you know that you are not the senses or the mind, but He who operates the senses and wields the mind, you cross the bounds of pleasure and pain.

Separate yourself from the grief; you are the President of your Realm. The senses and the mind, with all the attendant impulses, desires, attitudes, etc., are your servants, instruments that have to carry out your orders.

Sri Sathya Sai

19. The Raamaayana family

THE Raamayaana is the very life-blood of the Bhaaratheeyas. Down to a few years ago, it was

difficult to find throughout the length and breadth of India a village without a temple for the

worship of Raama, a home where a picture of Raama was not adored, or a tongue whereon the

name Raama did not dance. The entire country was saturated with the fragrance of Raama. Such

a fortunate land has degenerated in recent times into a region fouled

from top to bottom with the

contagion of kaama (lust). Seek to be filled with Raama; you will be saved. Seek, on the other

hand, to be fouled by kaama; you will be damned.

In the Thretha Age of human history, the Formless, Attributeless Principle of Existence-

Knowledge-Bliss was so overcome with compassion that It assumed the human form, as the very

embodiment of Dharma (Raamo vigrahavaan Dharmah),

manifested various examples for man

of correct righteous conduct, re-established the supremacy of

Dharma and its inherent might, and

merged again in the Absolute, from which It had appeared.

The Vedhas describe the Divine entity as Maadhava: Maa meaning maaya and dhaya meaning

Lord. That is to say, He is the Master of all that is born and therefore dies, changes and therefore,

false! Life and death are a part of maaya (delusion), of which He is sovereign. So, all who are

bound by this dual chain have to be loyal to God, and pay homage to Him and obey His order.

That is the path to happiness. But, the agent of maaya that is in the human, namely, the mind,

does not usually help him in this endeavour. It runs after the shadow, the reflection, the

unsubstantial glitter, and discards the gold. It runs through the senses into the outer world and

neglects the call of reason for discriminating analysis and renunciation. Man is thus everywhere

living a life of shame, far below the level that he can well attain and enjoy.

Tread the path of truth laid down by Raama

To meet a person living on the tenth floor, you have to go up nine floors. To experience the joy

of being with Maadhava (God), you have to rise to that purity, that love, that truth, that peace.

Become full of compassion; love all; serve all; do your duty sincerely and with joy; be good, do

good, and thus deserve God. Raama will be pleased when you tread the path of truth, for, that is

the path laid down by Him. A cursory reading of the Raamaayana will give you only the husk;

the kernel can reveal itself only when you reflect over each word and incident. Indian culture has

always encouraged this reflection on the meanings of symbols, parables, and names. It is stated,

"Dhasharatha had four sons: Raama, Lakshmana, Bharatha and Sathrugna." Well. Who is the

Dhasharatha? Which kingdom was he ruling over? If in some City called Ayodhya, there was

once a ruler named Dhasharatha and he had a son called Raama, how are we related to that

episode? Why should we celebrate that event, at this distance of time and space?

No one can escape living with the three **gunas**

Go a little deep into the story and you will realise that **Dhasharatha** is not the ruler of a far off

land, that his capital city is not on the map of Northern India, and that the four brothers are not

people who lived and passed away! **Ayodhya** means a city that is unconquerable, into which the

enemy cannot penetrate, an impregnable fortress. It represents the **Aathma**, the heart where the

Lord resides, which is proof against temptations, the subtle foes of passion and emotion, impulse

and instinct. And **Dhasharatha**? The person who has as his **ratha** (chariot) the ten entities namely,

the body with the five senses of action and the five senses of knowledge! He married three

brides, this individual, who is the symbol of all individuals.

Now, though each married man may have a wife with a physical existence of her own, he has

also wedded to him, inseparable from him, till death 'do separate,' three attributes: **Sathwa**, **Rajas**

and **Thamas**, the three natures---balanced, passionate and dull. The three queens represent these

Gunas---**Koushalya**, the **Saathwik** (balanced) **Guna**, **Sumithra**, the **Rajas** (the passionate, active)

and **Kaikeyi**, the **Thaamasik** (ignorant, indiscriminating) No one can escape living with these

three **gunas**, and experiencing the varied reactions which that contact involves. In due course, the

yearning arose in the mind that it must have a Master whom it can obey and revere. The agony

became so acute that the transcendent divine **actualised** itself in Grace that took the form of

paayasam (rice pudding), brought by a messenger of God from the sacrificial fire. That gift of

Grace was shared by the three **gunas** (qualities) and four sons were born, representing dharma,

artha, **kaama** and **moksha** (virtue, wealth, desire fulfilment and liberation), the four prime ends of

man. **Raama** the eldest is dharma and the other three stand for the rest.

You will have to sacrifice a great deal, if dharma must be born in your heart. That is why

Dhasharatha had to do the **Puthrakaameshtiyaaga** (a great sacrifice for obtaining sons). The

Divine is the very embodiment of dharma and it is only by means of dharma that He can be

worshipped. And Dharma is a garland of the flowers of holy deeds, holy words, holy thoughts.

Earn the reputation; of being good, serviceable and efficient in doing good. Children who do not

render their parents happy, by such good conduct are remembered by their mothers only through

the pain they gave them at birth.

Make every act reflect the Divine splendour

At the present time, every one is moaning that they have lost peace, security and happiness.

There is a loud clamour from all the quarters. But, no one seeks to discover why this tragedy has

taken place. The reason is this: what has to be done is not being done; what has to be observed is

not being observed. There is no **co**-ordination between what is said and what is done. Hypocrisy

is rampant in the homes, the villages, in the offices, the council-halls of the nation. It is raised to

high positions even in the spiritual field. Those who turn beads with God's name on their lips are

engaged in ungodly pursuits. With the **Bhagavath Geetha** in their hands, they talk scandal and

hatch evil plots. With rosaries on their fingers, they fume at servants, losing temper on the

slightest pretext. This is no vow, no discipline of the spirit!

The **Bhaktha** who poses to be sincere has to exercise constant vigilance and practise the

discipline of being ever in the Divine Presence. God who is now dormant in your consciousness

has to be recognised and made resurgent so that every act of yours will reflect the Divine

Splendour. **Vyaktha** means patent; the individual man is called **vyakthi** in **Samskrithi**; for, he has

to make patent the latent Divine.

Consider the ideal examples **Raamaayana** provides

When you have achieved the consciousness that God is in you, with you, for you, that awareness

must **re**-shape every thought, word, and deed, and make you wish good, speak good, and do

good. Men who have ostensibly dedicated themselves to the religious discipline are only **playactors**

strutting on the stage of the world. Others wear their devotion very thin; the smallest

trouble or disappointment turns them against faith in God. But, real devotion has to withstand

whatever misfortune may bring.

Just consider the series of ideal examples that the **Raamaayana** provides: the family of **Raama** is

itself an invaluable gallery of Supreme Dharma. When a son is as loyal as **Raama**, accepting

even exile as his father's will and gladly walking into the forest as gladly as he moved towards

the throne for his coronation, he will be the ideal son indeed.

Consider how that great lady,

Seetha, revered her husband as her Lord and God, and herself persuaded him to take her with

Him into exile in the forest, braving all the deprivations in her desire to be by his side. If all wives were so steadfast and loyal and loving as Seetha, India will certainly be full of happy homes resounding with hearty joy of contentment. Every door will be green with festoons.

As for brothers, who can equal Lakshmana or Bharatha? His mother had secured the throne of the vast empire for him, but Bharatha spurned it, since it belonged, as of right, to the eldest of the brothers. Everyone is struggling to secure positions of authority, by hook or crook. But, here is a man who gave up what was very correctly won for him by his own mother from his own father, gave it up so that the person to whom it morally belonged, might return from exile to receive it and enjoy the status and power! And, Lakshmana, how he forsook food and sleep, in order to stand guard over his brother and sister-in-law, in the thickest jungle; how he surrendered his will fully and gladly at the feet of his brother!

Grand examples of renunciation

The women? When Lakshmana went to his mother, Sumithra, to take her blessings before accompanying Raama into exile, she did not argue, "Why should you go? Your father has not asked you to leave. Stay on and be happy in the palace and make me and your newly wedded bride happy." She said, "Son! Do not imagine that you are leaving for the forest and that we are remaining in the city of Ayodhya. Without Raama, this city is the jungle; with Him the jungle is Ayodhya." What did Urmila, the young wife, tell her Lord Lakshmana? She did not plead for permission to accompany her husband as Seetha did and for very good reason. She said, If I come, you will not be able to pay undivided attention to the service of Raama and Seetha. I shall remain here awaiting your arrival after 14 years!" What a grand example of renunciation, this! If, in each family, we have such sons, mothers, brothers and wives, the land will have no anxiety or sorrow. It will be resplendent with joy and peace.

Brindhaavan, 4-4-1971

The worst action is to do the opposite of what you preach: to deny by the hand what you dole out of your mouth.

If you cannot act up to your declarations, keep quiet; do not go about advising and advertise that you are hypocrite?.

Do not preach dharma (virtue) while decrying it in deed. Dharma is steady, unchanging, it can never decline.

What happens is: those who have to practise dharma decline in faith and steadfastness.

Sri Sathya Sai

20. Beside, behind, before

THE saadhaka (spiritual aspirant) must have as his objective the state of mental preparation, for the realisation of Godhead at any moment. That is to say, his heart must be cleansed of despair, free from hesitation and doubt, and open to the waves of bliss that surge in from all sides, in God's Universe. Love brings the waves in, ever expansive as they are! Follow the directives, with faith and sincerity. That will help you to realise the purpose of life. Since every act has its appropriate reaction, beware of evil intentions, wicked words, acts that harm others and therefore harm you, and so live that you revere all as moving temples of the Divine.

Narasamma, who passed away recently is a good example for you. She was a pure devotee. She came to Parthi, 30 years ago; and once having come, she never turned back to Madras, with any longing for her home, her belongings or her kith and kin! She was friendly with all and put up gladly with all sorts of people. I used to reprimand her often, "Narasamma, Why do you welcome all these people into your room and allow them to disturb the saadhana and silence you need?" But, her heart was large and it was difficult to restrain her. She spent all these years, happily here; and, now she has settled here, as her eternal home.

I wrote a letter to her from Goa, I did not write to any one else from there. I wrote only to her. I wrote, "Narasamma, I am with you, beside, before, behind; and I am guarding you as the lids guard the eye. Do not be worried in the least, that I am not there. Since your body is getting weaker and weaker, be ready for any eventuality. Avoid thoughts of the body, be ever full of thoughts of God. Carry on in that manner." When the body gets over-ripe, it rots; when it rots, it is thrown away. Her body became ripe, over-ripe and it even suffered due to over-ripeness. So, it had to be disposed away. But, her seva and saadhana---these do survive.

Tread the path of goodness & achieve good results

Perhaps you wondered why I did not come to give her dharshan (audience), even though she was praying for it so long! Her fortune was not this kind of dharshan, standing before you, as I do now. But, I certainly stuck to my promise to her, that I shall give dharshan to her, during her last moments. I came, I stood before her, I gave her the blessing prasaadha (consecrated gift), I

asked her to put into her mouth the **vibhuuthi** (sacred ash) I created and gave her; and, some persons round her bed at the time came to know about it. For they asked **Narasamma**, "What is it you are putting into your mouth?" and **Narasamma** told them, "**Swaami** came just now and gave me **Vibhuuthi prasaadham**." Until the last breath she was fully conscious.

Narasamma died at seven minutes past eleven in the morning here at **Prashaanthi Nilayam**, and

there at **Whitefield**, I mentioned to **Peddhabottu** (who has come there and is staying there), at seven minutes past eleven, "Your **Narasamma** has gone!" Her nature, her heart that corresponded with her nature, her achievement which was characteristic of her heart and its purity---all bore fruit. It is difficult to understand the beauty of such a life and to find analogies by which one can explain it. The path depends on the principle, they say. Follow good principles, you are led along to the good fruits. So, tread the path of goodness and achieve good results. That is my advice.

Prashaanthi Nilayam, 18-4-1971

Falsehood looks easy and profitable; but, it binds you and pushes you into perdition. Purify your feelings and impulses; do not worry that others are not doing similarly.

Each man carries his destiny in his own hands. You will not be bound, because others are not freed. You should strive for your salvation, at your own pace, from where you started when you were born into this chance.

Sri Sathya Sai

21. Good and bad

THE body is the temple where God dwells within, and is installed in the heart. But, it is not

enough if you go on repeating this very pleasing axiom and pretend that you have joined the

ranks of the good. To make that statement is a great responsibility. For, you must behave every

moment, as if you are aware of the God within. The priest in the temple first cleans the altar, then

he scrubs and polishes the vessels used for worship, and then, he pours water sanctified **h**!

Manthras in order to cleanse the idol, and finally, he offers adoration through flowers and

fragrance, reciting the meaningful Names of God.

You have also to cleanse the senses, the instruments of action and knowledge and remove all the

blemishes of bad habits, bad tendencies, feelings and thoughts.

Render yourselves pure, steady

and unselfish. Then only can you deserve the chance of worshipping the God within. Until then,

the temple will be a ruins, infested with bats that revel in the

darkness. **Vyakthi** is used to refer to

the individual man, not without a certain degree of appropriateness.

The **Samskrith** word means,

"he who has made manifest the Divinity in him"---that is the answer.

That which was

unmanifested due to the heavy overlay of **saadhana**, and the a-

vyaktha has become **vyaktha**. He

who has achieved this is the **vyakthi**, not each and every single human. Keep the mirror of the

heart untainted by **kaama** (desire), and its chief attendant **krodha** (anger); then, the God within

clearly shines therein.

Throw your inclination on the side of the good

As soon as you rise from bed in the morning, examine for a few moments your thoughts, plans,

habits and attitudes to others, which are about to pounce on you and decide the shape of things to

come, throughout the day. Identify in the motley crowd the vicious, the wicked, the evil, the

harmful, the one that are born in anger, that breed on greed and assert that you are not willing to

be led by them. Throw your inclination on the side of the good, the constructive, to renounce,

and rise up a purer, stronger and happier man than when you went to bed. That is the real

saadhana, not simply spending a few minutes, watching your breath, or wandering homeless and living on alms.

There is a belief that is strongly held and justified by many that good deeds and bad will cancel

out and it is only the balance that one has to suffer the consequences off That is to say, the

consequences of sin can be diminished by the consequences of acts of merit, done by the same

person; ten sins and eleven meritorious acts mean that the balance is favourable to the doer! But,

this system of accounting does not hold good in the spiritual field.

The consequences are there,

but, they do not cancel out. It is like this: a man scatters seeds of thorn plants as well as of fruit

trees. Both grow together, and both have to be endured. They sprout distinctly and as ruled by

their own innate dharma. You may have in an orchard of 1000 fruit trees one thorn bush, but,

that will not turn into a fruit tree, by association with the rest. What has to be done is to pull out

and destroy the bush. Identify it as thorny and harmful; and, then, by discrimination, pull it out

by the roots. By the roots---for, when the rains come, the tree will sprout again, if the slightest

trace of life is in it.

Be vigilant about your steps

Only very few are now able to spot out the thorny bushes and uproot them; so, they have to suffer the thorns, even while they are enjoying the fruits. Reap the mixed harvest, you must, if you do not take note in time. As I said at the beginning of this discourse, the tragedy is: Man seeks to avoid the progeny of sin, with pleasure; he seeks to earn the fruits of meritorious deeds, but, is not inclined to follow the meritorious path! Be vigilant about your steps. Do they lead you along the road that will take you to the goal you have in view? Or do they turn away from it? How can you reach the east, when your steps lead west? Many persons ask me, "**Swaami**! when can I realise the Truth? Please grant me, self-realisation." My reply is, you will be liberated the moment the 'I' goes; do not ask for 'my' liberation. 'My' liberation. The I should go. The I and mine should go. That is itself liberation. This I has been created, protected and grown by your own ignorance. A baby has no I or mine. It easily gives up anything from its grasp; the I hardens with the increase of intelligence, and it does not part with a doll or toy. Do not allow the role of the separate I to damage the springs of love and sacrifice, in your heart. In order to escape the nefarious influence of this ego, cleanse the heart with constant contemplation of God, His Glory, His **Leelas**, His Beauty, His amazing attributes. Contemplate the vast, so that your heart too might overstep its limits and become vast. **Bhoomaa** (the Vast), that alone confers Joy. Another directive I give is: Be more concerned with your own progress, your own correction than with the good and evil of others. There is time enough to worry about the good of others, after you have become good, yourself. But, try as far as you can, to give **Aanandha** (happiness) to others; desist from causing pain to others. The way to realise the unity of all You must feel the pain of others as your own; you must be happy when others are happy. That is the way to realise the unity of all. Above all, be vigilant; for, the fruits of **Saadhana** may be destroyed by negligence. When the rains come, the earth is again green, for the seeds of grass are underground, though you thought the land was dry and fallow. **Sathsang, Sathkarma** (good company, good deeds)---these have to be kept up, all through life. **Deepaavali** (Festival of Lights) celebrates the destruction by Krishna of **Narakaasura**, King of **Prakijyothishapura**. **Narakaasura** means the demon who has with

every act of his, taking a step towards hell. It symbolises ignorant and **evilminded** men. And, which is their **pura** (habitation)? It is called, **Prak-iyothisha! Prak** means the First, the Initial. **Iyothi** means Light; and **sha** means forgetting, ignoring. The city which has forgotten or is ignoring the Primal Light, the body where man lives which has neglected the **Aathma** which is the Primordial Source of Light, **Inaana** (Intelligence), that is the **Prak-iyothi-sha-Pura**, over which the **Naraka** (Hell)-ward marching Demon ruled. And, Krishna saved him, by destroying his demonic tendencies and showing him the Light. 18-4-1971 You are proud that you have written the name of **Sai** ten million times; you talk about it whenever you get the chance, so that others may admire your faith and fortitude. But, it is not the millions that count; it is the purity of mind that results from genuine concentration on the name. Your **Saadhana** must avoid becoming like drawing water from a well in a cane basket! You get no water however often you may dip and pull the basket up. Each vice is a hole in the bucket. Keep the heart pure, keep it whole. **Sri Sathya Sai** 22. Be and Be Blessed **ACTIVITY** is the keynote of the Universe; by activity, all beings are born, by activity, they maintain themselves, and through that activity they: perish. Constant breathing, inhaling and exhaling, keeps the body temperature even and comfortable. The One that is beyond all activity assumed the forms of the five basic elemental materials---sky, earth, air, fire and water---in order to act and activate. To be active, yet, to be always aware that it is all mere acting, is the secret of happiness. That is the Dharma (virtue) which must regulate and sanctify the karma. The achievements of technology which have taken man to the moon are also events in the Cosmic Drama, where the principle performers are only working out His Plan; identification with the adventure and its success or failure will make the performers proud or depressed---states which would not help inner peace and joy. The secret of good karma is, do karma as an act of Worship, a dedicatory rite offered to the source of all energy and intelligence. And, never take the consequence to heart. By this means, one can approximate to the Divine Principle, which is beyond activity. That Divine Principle is the very core of man. Becoming aware of this

Truth is the goal of life; it
 is source of strength which is unfailing and irresistible. Close your
 eyes, you feel there is no one
 else here, though there are thousands. If you suffer from cataract or
 worse still, if you are blind,
 you cannot know the truth. So, too, the Divine is here, before you,
 behind you, inside you,
 outside you; the intelligence through which you can recognise It is
 also with you; but, you are
 either blind, or diseased with defective vision or worse still, wilfully
 inclined to close your eyes!

Search for the unreal is the root of all fear
 You have a bird in your very hand; but, you are wasting your time and
 energy conspiring to
 catch the bird hiding in the bush; the notes that make you believe
 there is a bird in the bush are,
 you do not know, only the echoes of the notes from the throat of the
 bird in your own hand! The
 Guru reveals the Truth and makes you free from the travail and the
 trial, the search for the bird in
 the bush. In a flash, you know, and the Knowledge is Bliss. Why crave
 for the non-existent?

Why ignore the 'existent'? That is to say, the Sath? It is the search for
 the unreal that is the root
 of all the fear, the sorrow, the sickness of humanity. Learn, while you
 can, the key which will
 open the door of escape.

Have all around you the curtain of 'Naamajapam' (the vibrant,
 vigilant repetition of the Name of
 God, and recapitulation of His Glory); then, unhealthy yearnings for
 self-aggrandizement will
 not pester and poison you. Naamajapam will not allow you to ignore
 the essential hollowness of
 worldly affairs and the essential absurdity of getting too involved in
 it; you behave as if you ate
 the designer of your destiny; you are only a wave, formed on the
 breast of the ocean by storm
 and surge.

When his dearly loved son, a stripling of sixteen summers,
Abhimanyu, was surrounded and cut
 to pieces by the Kaurava cousins who trapped him in a labyrinth,
 Arjuna gave vent to his anguish
 before his eldest brother, Dharmaraaja, the consistent follower of
 righteousness. He placed on
 him the entire blame for the death of his son; indeed, he said that they
 could have avoided exile,
 poverty, infamy, dishonour, disgrace and all the elaborate
 preparations for the war of vengeance
 had he been cleverer and more adaptable. Dharmaraaja sat quiet
 and silent during the shower of
invection. He knew that Arjuna himself, in his cooler moments, will
 recall the Geetha teaching,

that every single happening is His handiwork, that no one is killed or
 no one kills, if only you
 know the Truth, that everyone is a puppet in His hands.

Seva fulfils the aims of all paths to God
 The quickest and easiest way by which one can realise the basic
 absurdity of attachment is the
 path of Seva. Pour out Love, whether it is returned or not, whether it
 results in success or not. Let
 Love be ever translated into Seva, into beneficial acts, sweet words of
 consolation, comfort and
 courage, and thoughts of sympathy and compassion. I do not declare
 that other paths like Bhakti
 or Inaana are of no use.

Worship of God in temples and shrines has its place in sanctifying
 time and sublimating the
 instincts and impulses. Inquiry into reality has its use in clearing the
 fog of doubt. But, activity in
 the shape of Seva (selfless service) charged with Love fulfils the aims
 of all paths to Godhead.

Sarvathaah paani paadham, sarvathokshi shiro mukham, says the
Geetha. "All hands are His, all
 feet, all eyes and all faces and mouths are His" He works through all
 hands, He walks through all
 feet, He sees through each eye. He eats and speaks through every
 mouth. Everything is He.

Every step is His, every look, every speech, every act is His. That is the
 lesson that Seva instils.

Pray in agony, "Lord! Have you no ears?" and His Ear will be listening.
 Pray, "Lord! Let me fall
 at Thy Lotus Feet!" and the Feet will present themselves before you.
 They are at; all places, at all
 times. Your call compels the manifestation, that is all.

Attach more value to the kernel, not the husk
 When you get a parcel by post, what do you do? You remove the
 packing and take out the article
 sent, don't you? Take away the packing and secure the thing of value.
 You say, "For me peace is
 required." Remove the packing on both sides of the thing you really
 want---'For me' on one side
 (indicative of egoism) and is required on the other (indicative of
 desire, want, sense of
 incompleteness). Don't have egoism and desire; you have Peace! It is
 the packaging that hinders
 the securing of the Reality. You attach more value to the husk, not the
 kernel.

A certain village had a few philanthropic people who provided it with
 a drinking water well, an
 overhead tank and a distributory system of pipes and taps. They
 were so pleased with it and so
 proud of their possession that they decided to invite the Governor of
 the State to inaugurate the
 system, by opening one of the taps, on an auspicious day and

moment, selected by astrologers.

The Governor graciously agreed. The philanthropists were elated; they fitted a length of gold

pipe, and had a golden tap made for the occasion. Festoons and flags were hung on the pavilion

put up around the tap. Bands of musicians with their complicated and costly instruments were

hired from the metropolis. **Pandiths** (scholars) were gathered from various **Paathasaalas**

(traditional schools) to recite **Vedhic** Hymns as the water would start to flow.

Connect the act of service with love in the heart

There was no dearth of **V.I.Ps**, that morning; hundreds of cars streamed into the tiny hamlet. The

great moment came; the Governor solemnly approached the golden tap. He gave it the right kind

of twist; but, no water flowed! The **Vedhic** recitation rose to the skies; There was no trickle, not

even a drop or the sign of one! Everyone wondered why. The well was full, the pump worked

well; the tank was not leaky. The golden pipe was there, with the golden tap. What was really the

fault, they asked each other. At last someone discovered that the golden pipe had not been

connected with the regular supply system; it had not been screwed in.

Have you connected your act of service with the reservoir of Love in the heart? Are you doing it

with God-consciousness? Or is it merely a superficial ceremonial routine act, done for publicity

or personal pride? Really, the power that man holds in himself is unsurpassed; no other created

being has it. For he is the living image of God, the precious casket enshrining the Divine Itself. If

you are weak, grief-stricken and ignorant, the fault is yours; do not blame others: you have not

tapped the spring of God within you. This is the sin;-the turning of the blind eye to this patent

fact. Diagnose the faults in the eye, and have the blind spots or the cataract cured. You can do it,

by prayer or by resorting to a Guru.

There are three stages in this process of awareness: **Ijinaasa**, **Mumukshu** and **Aaroodha**---

Inquiry, Yearning and Attainment. (1) The period of study, (2) the period of being employed in a

job, when what is studied as applied in practice, and (3) the period of life when one lives without

care on a well-deserved pension---these can be compared to the three stages mentioned above.

Worldly loss or profit are playthings of a day

You may have a picture or two of the Form of Go you like; "**O** Lord," you may cry before the

picture and prostrate before it, in humility and contrition. It helps to

ensure peace of mind. But,

do not pray for paltry gains, or petty-**vengeances** against others! Such prayers will take you away

from Grace; you faith will suffer set-backs. **Wordly** loss and profit are playthings of a day; they

are like baubles with which you sport in dreams; when you awake, they are gone! When you are

awake into knowledge and awareness of the God in you, they melt away from your

consciousness. Why bother with gaining them or losing them?

All are of one essence; let this truth be established in your heart. Then there can be no faction, no

fear, no fanatic attachment to someone. For want of this vision, we have at present cliques in

every family at cross purposes over every matter! The **Raamaayana** and the **Mahaabhaaratha**

hold forth examples of avoiding such situations and establishing Dharma in the home, the village

and the nation. Wives like **Seetha**, husbands like **Raama**, brothers like **Lakshmana** and **Bharatha**,

Arjuna and **Bheema** are delineated therein.

Do not try to avoid contact with others or with external nature.

Develop a wider, a universal,

outlook. Look upon external nature as the vestment of God; it is the expression of the Will of

God, it is the manifestation of His glory, His power, His might, His majesty. See these in every

blade of grass, in every floral petal, every slice of fruit. Learn lessons from the river, the

mountains, the star and the sky.

The message of the seers of India

Through this worshipful attitude to man and beast, plant and stone, you must remove the veils of

Thamas (ignorance), **Rajas** (passion) and even **Sathwa** (goodness) and achieve equanimity---the

stage where judgement itself is given up. Then, you become aware of your own Self, behind and

beyond the three veils. **Yanna bhaarithi, thanna bhaarithi**, says the scripture. "Where there is no

Vidhya, there is no **Bhaarithi**." Intelligence is the sign of the true son of India; he yearns to

discriminate between the Real and the Unreal through purified and clarified intelligence.

Discriminate and decide; dive and declare the depth; eat and judge the taste. That has been the

message of the seers of India. Mere axioms without the chance to prove their value to oneself

were not thrown at the pupils by the ancient preceptors. The pupil was told then that Divinity

was dancing in every cell of his; that he can therefore be fearless.

Meet hatred with your innate

Prema (Love); meet grief with innate Joy; meet anger with the shield

of **Shaanthi** (Inner Peace).

You are bound to win. **Loka** is **Lokesha**: "the Universe is the Universal Principle" manifested in multifarious particulars. Man is **Maadhava** (God) in miniature. The human body has been acquired as a gift in return for the meritorious lives spent by you in the past. The nature of man is genuinely Divine, in the past, present and future, for ever. There was never a time when it was not.

To plead that one has no time for spiritual **Saadhana** of this type is sheer sloth, sheer cowardice; for, it is an endeavour that can **co**-exist with other activities and even fertilise those activities into fruition. There is nothing to be gained, except awareness of what already is. Simply BE; that is the state of Bliss, of Peace and Truth and Love.

11-5-1971

Do not grieve, nor be the cause of grief. The very embodiment of **Aanandha** (God) is in you, as in others, as in all else. In spite of a multiplicity of containers, the contained is the same. That is the principle of **Sath**, **Chith** and **Aanandha** (Being, Awareness, Bliss). The minutest atom, the mightiest star--both are basically one. All are, in truth, Brahman, Divine.

Sri Sathya Sai

23. The two poles

THIS was to be a gathering exclusively for Office Bearers of the Units of the **Sathya Sai Seva**

Organisation in **Maharaashtra**; but, what have we to confer only among ourselves? The

Organisation is designed to promote the welfare and progress of all and so, I am glad devotees and volunteers are also participating.

You must be clear about the objectives of the Organisation of which your unit is a limb; for,

without having the goal clear in the mind, how can the journey end in success? Whatever you do--

--reading, writing, meditating, doing **Bhajan** (group singing), going on pilgrimage---can be valid

and worthwhile, only if you have the objective clearly in view. You must know why certain

things have to be done, and why certain other things have to be avoided.

Imagine you are on a journey to, say **Prashaanthi Nilayam**. **En** route, you have to change trains at

Guntakal, from the broad gauge line to the metre gauge line, **isn't** it? You wish to take a little rest

and you go to a Travellers Bungalow. The man in charge asks you. Whence do you come?

Where do you wish to go?" Now, if you have forgotten the answers to these universal queries,

how awkward will it be! You can neither go forward, nor, return!

You are now an individual, contained in this body or that; you are moving every moment towards your home, the place where you came from, the **Aathma**, the **Param-aathma** (The **Supersoul** of which your own soul is but a spark). The **Upanishaths** ask the questions, Whence, Whither, Who, Why; and, when you pine for the answers, they teach you the solutions and advise you to practise the disciplines for experiencing the answers and their truth yourselves.

God acknowledges His devotee as His friend. Know whence and whither, both. The letter must have the address of the person from whom it has come, so that it could be returned to the sender, in case of need; it must, of course, have the address of the person to whom it is to be delivered for, else, why write at all? Now, since the letter, that is, 'your life,' is not aware of whence and whither, it **rots** in the post box only, or perhaps, it might reach the Dead Letter Office! Why waste lives like that? Learn from the Guru, and move forward, from the box to bliss. Everyone has the basic urge to imbibe the immortality from which he has fallen off! Some, like flies flit from fair to foul, are swooped for their pains!

They are avoided as disease carriers; they do not give ease to those that contact them; they only tease and torment. Others are like bees, seeking only honey from fragrant flowers, and

fructifying, them in return for the sweetness they derive. Every being has a latent, basic urge to

know the Supreme Self, the **Paramaathma**.

Some persons boast that they are devotees of God, that God has blessed them in such and such

ways that God's Grace has helped them thus and thus; do not give ear to these ego centred

pretenders. You become a devotee when God has acknowledged your devotion. The ego is the

greatest obstacle in the way of such acceptance. God has said, You **madh bhakthah sa me priyah**:

"He who is my devotee is my friend!" Why has God mentioned both 'devotee' and 'friend'? The

devotee reveres God, he fears God, and so, cannot be quite close to Him. A friend is most close

to Him. But, if one is only a friend and not a devotee, there is the danger that he might take

liberties with Him, which might not be pardoned. Freedom must not turn into licence!

Everyone has to guard land, faith and wife

Bheeshma was a mighty warrior; he was famous for the grandeur and glory that he won, through

both detachment and Divine Grace. In the vicinity of his kingdom,

Bheeshma once had to encounter a person called **Gadhaa-dhara**. This man had undergone severe austerity and received from God as a reward for pleasing Him, an invincible discus Chakra (wheel) so people hailed him as **Chakradhara** (the wielder of the Divine Wheel-weapon)! The fellow had become so insolent and wicked that he wrote a most insulting missive to **Bheeshma**, on the death of **Shanthanu**, **Bheeshma**'s Father. **Chakradhara** wrote, "Either send the widowed queen to my palace zenana or, meet me in battle!" Who could tolerate such insults and keep quiet? It is said that everyone has to guard **Dharani** (land), Dharma (faith) and **Dharmapathni** (wife). **Bheeshma** said to himself, "What is my life worth, if I cannot avenge this insult, if I cannot save my mother's honour?" But, the **Brahmanas** of the court advised him that he should engage himself in combat with **Chakradhara** only after ten days; for, during the ten-day-period after the death of his father, he had ceremonial pollution and during that period, he should not handle the divine missiles he had with him. He could not utter then, the holy **manthras** which can **activate** them. "Finish the religious rites to appease the departed soul of your father and then, destroy the foe in battle," they advised. **Bheeshma** realised the propriety of their counsel and sent a message to **Chakradhara**, inviting him for the fray ten days later! Skill reinforced by Divine Grace can work wonders But, **Chakradhara** could not delay that long; he was itching for victory; he directed his newly won weapon at **Bheeshma**! But, a wonderful thing happened! That Chakra which had come from the hand of God would not harm a son who was doing his scriptural duty, performing the **Vedhic** rites for the manes! It rotated in the sky for ten days, waiting for the funeral-pollution period to end! When one is devoted to his duty, one is surrounded by such powerful protecting influences that no injurious force dare approach. That is the way Grace operates. Personal skill when reinforced by Divine Grace, can work wonders, as happened when the horde of monkeys successfully built a bridge across the sea to **Lanka**. One has to go through the act of expiation A study of the lives of the great men of past ages in **Bhaarath** will reveal that they were candid enough and brave enough to confess their sins before everyone. They were also willing and ready to accept punishment for the sin committed. They sought to

know what the **Praayachittha** (expiation of sin) was---the means of purifying and cleansing the erring mind. They went through the process with a sense of contrition and contentment. The Horse that was let loose and allowed to wander through whatever realm it willed, a preliminary to the **Ashwamedha yaaga** " (Horse-sacrifice) resolved upon by the **Paandava** brothers, was being guarded by Arjuna, who followed it at a certain distance. When the horse passed through **Manipur** (ruled by **Babhruvaahana**, his own son born, of **Chithraangada**), the King held it captive in his stables! Arjuna marched towards the City; when **Babhruvaahana** heard of his arrival and knew that he was his father, he went forward with all his courtiers, kinsmen and priests to give him the welcome due to the father. But, Arjuna invited him for combat; he said, "Having stopped the horse, you must fight and not cringe before its guardian. Earn it on the field of battle; do not be a blot on the fair name of **Kshathriya**!" His mother too urged him not to shirk his duty, whoever be the guardian of the horse or whatever his kinship with him. When the call of war is heard, no **Kshathriya** should creep back, she asserted. So **Babhruvaahana** went back and fought so valiantly with his own father that Arjuna was overwhelmed by the rain of sharp arrows. He fell dead on the ground, between the two armies! **Babhruvaahana** was plunged in agony. At that moment, a divine nymph, **Uluupi** by name, came upon the scene, and consoled the son "Do not grieve! This is but the play of Fate. It is written that Arjuna should suffer death at the hands of his son, as an act of expiation for his **mis**-deeds. Now, touch him and he will rise up alive!" This was done and Arjuna regained consciousness. The two entered the City happily and were welcomed by **Chithraangadha**. Arjuna himself had asked for this calamity, in order to cleanse his mind. During the battle of **Kurukshethra**, he had killed his own guru and grandfather, **Bheeshma**, and repented pathetically for that: sin. He had invoked, a punishment on himself for the wrong-- "To redeem me from this sin, may I die at the hands of my own son!" Constant cleansing of the heart is essential, so that the spiritual journey might be smooth and without accidents. Serve your family as a duty You are all nuts, bolts and screws. If even the tiniest screw thinks, "I am just a small screw; what

does it matter if I am not cent per cent efficient?" a fatal accident can easily happen! Do not neglect your duty wherever it lies. Have self-control, so that: the senses may not run amuck.

Serve your family as a duty, not with more attachment than is due. Frogs croak all round the tank, sitting in hundreds along the shore, when the tank is full; when it goes dry, not a single one is seen! Kinsmen crowd in when you are in affluence; when your riches are drained by misfortune, you are left severely alone!

There is the story of a rich man, who was being led away on death to the world beyond. He pleaded with his angelic escort that he may be allowed to halt a while, and turn back once. They allowed him to do so; he turned and had a good look, then, he said, "Well, now I am ready; lead me on!" The messengers were surprised at his strange willingness to accompany them; they asked him what had happened to make him so resigned and determined. He said, "I amassed vast wealth through sin and crime; I fed and fostered a large brood of friends and kinsmen. I looked back to see whether at least one among them is now following me, eager to help in my sorrowful plight! Not a single one is worried about me. I shall now walk forward to wherever you take me."

God is the truest friend. A sage has described the spiritual family, which will never hurt you with such ingratitude. Truth is the father; Love is the mother. Knowledge is the son; Peace is the daughter. Devotees are brothers; **Yogees** are the friends. Cultivate this type of family; you can be happy in their midst. Bliss obliterates all worries and anxieties

Sathya Sai Seva Samithis have been formed, to enable you to achieve peace and joy. They are not to be used for advertisement of myself or yourself. Some people ask. "Why rules and regulations in a spiritual organisation?" How can progress be achieved without disciplining the mind? Regulation, strict regulation, is essential up to a certain stage of individual development.

The aeroplane runs on wheels for some length on the ground, before it takes off into the air. You may ask, "Why wheels for air-plane?" So too, when you reach a certain height in spiritual **saadhana**, rules and regulations can be folded up, as the pilot folds up the wheels when up in the air. While serving others through the **Samithi**, do not forget to do some **Saadhana** for your own advancement. **Paraseva** (service of others) is the negative pole;

Aathma-seva (service to oneself)

is the positive pole; and when they meet, the Flash of **Aanandha** (Bliss) emanates. Bliss

obliterates all worries, all fears, and all anxiety. March on to that consummation, through

Saadhana and **Seva**. That is my Blessing to each of you.

Bombay, 13-5-1971

God does not reside in the head; He is **Hridhayavaasi**, the dweller in the heart. Keep the heart cool, pure and soft---as the moonlight is on the Guru **Poornima** Day. For this, your mind has to be cleansed by the mind only.

Just as you shape an iron sickle or axe with an iron hammer, the mind is the shaper and shaped, both.

The power behind the mind which helps it to shape it well, is Faith in God. That is why it is declared that one must have faith in God, holy places, the scriptures, the **manthra**, the soothsayer, the drug and the teacher.

Cultivate that Faith and everything else will be added unto you.

Sri Sathya Sai

24. You are all I

YOU must live in conformity with the basic ideals of our Organisation.

The **Seva** to which this

Organisation invites you is the very first step in the growth of the Spirit. **Seva** is the

manifestation of your willingness to work, irrespective of reward; for, work is dedicated as

worship. That attitude robs egoism of its sting and instils in the mind the Divinity inherent in all

creation. Faith in God is the very taproot of all spiritual activity, either through this Organisation or otherwise.

There shall be a system and an order in the Organisation---every unit has to follow the All India

pattern. No State can arrange things in its own way. **Mysore, Kerala, Gujarat**, all States have to

keep before them the same pattern, and not venture on separate individual types of units. Every

unit must respect and follow the rules and regulations laid down at the All India Conference, from year to year.

This Conference is just a chance for you to move a day or two in good company, and charge your

batteries, for further stages of the journey to God. When one is added to one, it becomes two;

when one is placed by the side of another one, it reads as eleven! That is the measure of **Sathsang**,

the companion-ship of the wise and the good. All these petty ones must end up in that

ONE. That is the ultimate goal, the journey's end. The **Vedhas** direct man through karma

(activity) into **upaasana** (worship) and finally into **inaana** (the wisdom that breaks the shackles).

When you surrender, give yourself fully
The leaders in each unit, that is to say, the President, Vice-President,
the Secretaries and others,
must themselves walk aright and be right. They must all join the
Nagarasankeerthan, the choral
singing along the roads of the village or the town in the early dawn. If
the rich and the influential
sit at home and ask the rest to go and take part in the sankeerthan,
we do not need them as
Presidents or Office-bearers. No unit must depend on such people,
however rich they happen to
be. Money comes and goes; but mortality, once come, grows! Try to
break the coconut, with the
fibre on! It is an impossible task. You have to take out the shelled nut
from inside the packing
fibre; then, if you hit at the shell, the kernel becomes available for use.
Remove the fibrous
cover, sensual desires, so that you can get at the kernel of spiritual
joy.
Many of you declare even before Me that you have surrendered
everything to My Will; this is
mere verbiage. Your mind is not your own! You are its plaything,
tossed about, as it fancies and
frolics! How then can you claim to have given it over to Me? You have
to give yourself, fully
over, when you surrender. Nothing should be held back. And, what is
it that you can call your
own, which you can give Me? Your offering of homage is but pouring
back into the Kaaveri
river the waters of the Kaaveri! There is nothing creditable in that.
The weighing machine on which you stand and exult that you have
put on ten pounds since the
last weighing in, laughs at your exultation! It chuckles within itself,
'Yes! When death overtakes
you, you will be ten pounds heavier for the undertakers!' You have
come into the World, which
is a Dharmakshethra, abode of righteousness; so be righteous.
Practise what you direct others to do
Your destiny is not achieving the peak pleasure, but climbing the peak
of Bliss. Dhaya
(compassion) and dharma (morality) will take you higher and higher,
until the summit. So,
practise these qualities even in your smallest acts, to the best of your
capacity. You cannot
always oblige; but can you not talk, obligingly? You can; but, you
don't! The tongue has the
extra power to harm and hurt; so, you must exercise extra control
over it. Do not pain anyone
through your words; spread Love; be full of Love, If you cannot love
man, how can you hope to
love God?
Develop indifference towards accumulation of wealth or power.

Dhritharaashtra held on to his
kingdom and his hundred sons; finally, he had to lose his throne and
live on in misery as the lone
survivor of the dynastic holocaust! Once there was a big quarrel
between Lakshmi, the Consort
of God Naaraayana, and the Goddess of Wealth and Inaana
(knowledge)-which was the Intellect
of Naaraayana; they began to argue that each was superior to the
other. Wealth was more useful,
said Lakshmi; without knowledge, wealth is a danger, said the
Intellect. But Naaraayana
intervened and said both are either good or bad, according to the use
man puts them to!
Use the office you hold in the Units to the best advantage, namely, to
overcome your ego, to
inspire others in the Godward path and to relieve distress. Don't go
through the routine of
bhajan, dhyaana and Nagarasankeerthan, because you have to; or,
because someone else will
usurp your Office, if you do not stick on. Share it with others, act from
the depths of your hearts.
Do not indulge in mere talking. Practise what you direct others to do,
asserting that it is
beneficial.
When motives are purer knowledge will be pure
Merge in God, submerge your mind in Divine activity; 'leeyathe
gamyathe ithi lingah': that in
which all merge, that to which all proceed is Linga. God is called
'chittha chora' (the thief who
steals hearts); when you know that he does so because he likes
hearts, it is your duty to keep the
hearts dean, so that He will be more pleased at His booty. That 'thief'
is your only well wisher.
The rest are interested in what you leave behind when you die; they
search for your 'will' and
'insurance papers!'.
Youth, wealth, reputation, status, authority---all are subject to quick
ups and downs. There was
one young man who wasted much of his father's income and lived
through College a number of
years, as an M.S.M. student! That is to say, failing in the March
Examinations, appearing again
for the September Examinations, again appearing in March---M.S.M.
for short! At last, out of
sheer disgust at his consistent feeble-mindedness, the University gave
him a degree and got rid of
him! When proposals for his marriage were mooted, he insisted that
the bride must be a degree
holder, a graduate! And a graduate she was! He reclined on an easy
chair and sang, "My life is
entirely happy now." He asked his wife "Get me a cup of hot coffee!";
but, she replied, "I am as

much a graduate as you are; why should I alone prepare the cup of coffee? Come into the kitchen and make your coffee for yourself." Then, he sang another tune, "My life is entire darkness, Oh."

When everything goes well, it is heaven when things go awry, it is hell! The same event is heaven today, hell tomorrow. Until your hunger is appeased, food is desirable; when it is appeased, food is a nuisance! When motives are pure, knowledge will be pure; when knowledge is pure, liberation is ensured. Expansion is Love, contraction is Death. For example, consider the feeding of the poor, which many units are now doing. You arrange the feeding, once a year, on the Annual Day of your Unit; but, is that enough? Does it solve the problem? Do they eat but one meal a year? They have to eat, as you do, many times a day. So, let Me ask you: Instead of feeding hundreds one day in the year, let the housewife keep aside every day, when she takes out rice for cooking the food for the family, a handful, saying, "This is for the offering that Swaami accepts," and at the end of the week, feed at home three or four hungry people with that 'offered' rice. This is the real Anna-Samidh arpana--"offering food as fuel in the holy fire of hunger." Old clothes can be collected and given to the poor, when new clothes are not available or not within your means. Children outgrow their clothes soon, keep them by and give them to the children in the poorer areas. Expansion is Love; contraction is Death!

The Sathya Sai Organisation and its units must not collect money or material from those outside the membership. Fund collection is as much opposed to this movement as fire is to water. If you yield on this point, spiritual advance will perish. Let only members contribute; do not ask all and sundry, or anyone who is not a member of the Samithi (unit). In Mysore State there are some who distribute amrith, vibhuuthi (holy ash) and other articles announcing that they are showering from my pictures at their places; they do this free for some weeks, and later, they start begging for money, like any common mendicant! This is sin, to ask so and also to give so. Devotees should keep far away from such places and persons. Avoid pomp, exhibition and boasting. Visualise God in your hearts; why, go to such place or outside yourselves to see Him? In some other places, they announce that I make Myself present and communicate through writings on

rangoli powder etc.! I do not do such things, if I come at all to any place. I come directly, so that you see Me. I do not speak or answer through another person or another medium! Carry on Naamasmaran, japa, bhajan (remembrance, repetition and singing of God's name) in your own home; there is no special call for you to come to this place or that. Wherever you are, whatever name you like, whatever Forum pleases you, I bless you, if your heart is pure. Avoid pomp, exhibition, boasting; be simple, sincere and sweet. Cleanse your home of falsehood, hypocrisy and cruelty and then proceed to start Baalavikaas (Children's Club). Or else, the children will catch "infection!" Do not import into the Sathya Sai Organisation political faction-mongering, group-formation, scandal-spreading, and vote catching, in order to win positions of authority or oust others from them. Do not create splits and parties among the devotees in order to establish yourselves over others! Even when you are slandered, you should not lose balance. Put up with slander and scandalising talks. Anger is the chief enemy of Saadhana, as Vishwaamithra discovered. One attack of anger exhausts three months of health and efficiency. Before encountering Jaraasandha in open battle, Krishna enraged him nine times; time after time, getting nearly caught and escaping from his hold; these bouts of rage so weakened him that, when the final bout took place, he could be easily overpowered! Be vigilant everywhere, at all times. Contentment is heaven; grief is hell; anger is the foe; calmness is the armour; compassion is the comrade. You repeat Shaanthi three times, don't you? It is to encourage peace in the human, godly and natural milieu in which you have to live; also to develop peace, in the body, mind and intellect!

There is no visible Master for those who are part of Organisations run in the name of Raama or Krishna; but, in this Organisation the Master is here, available for help, advice and direction. You cannot behave in accordance with your whims and wishes here. You have to be vigilant everywhere and at all times. Discard the ego and serve. Don't go about with extended hand, and humiliate yourselves. Ask Me, when you need any help. Extend your hand only for Grace from God. Ask Grace as of right, not in a grovelling style. Ask, as the child asks the father; feel that God is nearest and dearest. You

are the reflections, the
images; I am the **bimba** (object), the Object so reflected. Can there be
any question of difference
between the object and its images? You are all I. I am all you. I know I
am the **Aathma**; you
believe you are the body! You are sugar dolls; I am the sugar. Reverse
any Name; the reverence
reaches Me, for, I answer to all Names. Denigrate any individual; it
affects Me; for all
individuals are expressions of My Will.

Dharwar, 14-5-1971

Detachment, Faith and Love---these are the pillars on which
Shaanthi rests. Of these, faith is crucial. For without it, **Saadhana**
is an empty rite. Detachment alone can make **saadhana** effective,
and Love leads quickly to God.

Faith feeds the agony of separation from God; detachment
canalises it along the path of God; Love lights the way.

God will grant you what you need and deserve; there is no need to
ask, no reason to grumble. Be content. Nothing can happen against
His Will.

Sri Sathya Sai

25. Who am I?

BEING a human is itself a great piece of good fortune; and, getting
born in India, with its
precious heritage of spiritual discipline is a blessing for which you
must feel grateful indeed!
Four items of enquiry have been emphasised for ages by the sages of
India, who built up the
heritage of which you are proud today. They are: **Dheham**, **Naaham**,
Koham and **Soham**. First,
the Body where you dwell, in which you are encased. It is called,
meaningfully, **dheham**, that is
to say, that which is combustible, liable to be burnt. How can anyone
feel attachment to such a
transient tinsel? It is subject to growth and decay; it is the harbour of
worms and viruses, of
foulness and illness. It is subject to impulses and the impact of
passion and emotion. It is the seat
of disease and unrest; of fancy and fantasy and fear. It calls on you
enticingly to invest
yourselves wholly in its care and cure. It entangles you so much in its
coils that you forget you
are its master, as you are the master of the car in which you ride to
office or the home to which
you return from office.
When you delve deep into the transience of the **dheham** you get well
rooted in the next idea:
Naaham, I am not the Body, which I had mistakenly taken to be me!
Naaham means, Not-I. The
dheham is **naaham**, the Body is Not-I. I am the owner, the temporary
user, occupier of this
instrument or bundle of instruments; that is all.

Man is a spark of the Divine

People keep on asking others, "Who are you? What is your Name?
Where are you from? Whither
are you bound?"---but, they seldom ask these questions of themselves
or try to discover answers
to these mysteries! When you get that thirst, you are in the **Koham**
stage. **Koham** means, "Who
am I?" "I am a highly evolved ape," say some. "I am a conglomerate of
chemicals," say others. "I

am a contraption with a limited life, I begin at birth and end at death,"
say some. "I am. an
eternal entity, and this is but one sojourn of mine here on earth," say
others. 'I' is a false

limitation imposed by ignorance; "I am a wave of the ocean and so I
am the Ocean itself,"
declare others! These last announce that the I is **Soham**, 'I am He.' He,
meaning the eternal,

Universal Absolute, the Brahman, the Boundless, **Beginningless**,
Endless entity. When that

axiom is meditated upon and made one's own deepest experience,
man has the highest Bliss, the

Bliss of merging into the **Aathman** from which he felt long he had
been displaced.

Man is a spark of the Divine; he must manifest in every activity of
him, the Divine. Activity is

his lot; he cannot exist without the physical activity of breathing, or
the mental activity of

thought. With every breath, he must inhale the experience of **Soham**;
with every thought, he must

express and experience his Divine affiliation. God is Love; Love is the
Divinest quality that man

can cultivate and confer on himself. Be born in Love, die in Love; live
in Love. That is to say,

emerge from God and merge in God; be the wave on the Ocean of
Love. You should not die; you

should merge and fulfil yourself. That is the destiny, that is the
destination.

You are not limited by any name; a baby has no name stuck on to it
when it is born. The name is

a label fixed later, for the sake of social convenience. But, you start
identifying yourself with the

label! You answer giving your name, when you are asked, Who? The
name separates; it

distinguishes; it announces the divisive characteristics of language,
religion, caste, race, **etc.** Go

beyond the name to the individual, beyond the individual to the God
who is installed in the heart.

Then, kinship is **cognised** and Love streams forth! Spend the years of
life, the wherewithal you

earn or possess, in the service of others who are in distress. Love
grows on such service. Service

is the sincerest form of adoration of God.

Get beyond the horizon of body, mind & intellect
 When man moves away from his moorings, hate spreads far and wide. In the past ages (the **Kritha**, **Thretha** and **Dwaapara** Ages), the fumes of hatred poisoned human relations off and on;
 but, at no time were they so insidious and so infiltrating as now. Now, the evil has contaminated relations in the family, the village, the community, the school, the State, the nation and the international organisations. In no field of human activity is it absent! When the members of the same family are engaged in faction, how can the nation be free from it and how can national affairs be conducted in the spirit of tolerance and mutual cooperation? It is wrong to spend the days in the prison of dualities, the see-saw of grief and joy, pain and pleasure, success and defeat. Get beyond the horizon of body, mind and intellect, and be One with the Vastness. Brahman means the Vast, the expanse without horizons. God is the inner Truth of all, content of every body. Peace is what everyone seeks; but, it can never be secured from the outside world. Alexander had no peace; **Mohammed** of **Ghazni** had no peace. The millionaires are harassed by fear and anxiety. Accumulation of riches or power cannot endow peace. Peace can come only from the fountain of peace, within. An old woman dropped her needle, while mending a tear in her saree. She had poor eyesight; so, she could not locate the needle in the pail where she sat. So, she went under the street light on the road and looked searchingly on the patch of light; some boys returning from school saw her plight and offered to help. They asked her what she had dropped and what she was searching for. She replied, "I dropped my needle in the pail of my hut; but, it is dark there! I am half blind. There is some little light here; I can see better. Therefore, I am searching for it here!" The boys laughed and told her, "Grannie! How can you get your needle back from here? Search for it where you have lost it!" You have lost peace, vision and wisdom in the region of the self; how can you get them back, if you seek for them, in the world, which can be contacted only by the senses? Search where you have lost them; in your heart! There you will recover them; for, they are only attributes of the Divine, which is installed there. God is the inner Truth of all; He is latent, in this vast assembly. He is patent in this Universe, which is His vesture. You talk fluently about this; but, your actions are not moulded by that

inspiration. The food on the plate must reach the stomach; its calories must reach every limb and organ in the body. So too, the sense of the Divine must be infused into every word, deed and thought. You may have a chalice of ambrosia by your side; you may know its composition, fragrance, colour, density, **etc.**; but, unless you place a spoonful or a drop on your tongue, you have not fulfilled the purpose of winning it. Go is the content of every body that you see around you; but you do not make any effort to know Him! Each country is but a room in the mansion of God. Serve others with reverence---that is the easiest and best method to **cognise** the Divine content in each. Since all are His forms, His sparks, His children, feel that kinship with every community; pray for the welfare and prosperity of all mankind, whatever the political boundaries which might shut them from one another. Until recently, there was no Pakistan. It is a creature of political strategy, of human weakness, or foible. Do not think of them as anything but artificial arrangements; let not your love be curtailed. Pray that tolerance and understanding shall prevail and that love and cooperation hold sway, more and more among mankind, whatever appellation may be---Russian, Chinese, **Pakistani**, Indian or American. Each country is but a room in the mansion of God. Small minds select narrow roads; expand your mental vision and take to the broad road of helpfulness, compassion and service. Pain and grief toughen your moral fibre. **Saadhakas** (aspirants) of Self-realisation are like mansions; they have to lay brick, and raise the wall higher and higher. That is the upward vision. Others are akin to well-diggers; they get lower and lower; that is the downward vision. Be like the spire, piercing the sky. Shower **Aanandha** on others; lead them along the godly way; be an example in sincerity and earnestness. Partake in **Bhajan** and **Naamasankeerthan** (singing of God's Names); share in the singing loudly and with enthusiasm. Some ask Me, "Why should we sing aloud? **Isn't** it enough if we feel it in the silence of the mind?" I know all this is mere dry **Vedhaantha**! They are prepared to advise others in the **Samithi**, but, are unwilling to practise the advice themselves! Two friends were remarkable for their sloth; one of them had to catch a train at 3 A.M. So, he asked his friend to wake him up at 2.30 A.M. itself, for he had no faith in himself. The friend

was even more of a sloth! He wanted that he should be awakened by his friend at 2.15 A.M. so that he could wake the same fellow at 2.30! How can anything be accomplished by such men?

Develop a calm unruffled serenity of mind. Welcome pain and grief, for they toughen the moral fibre, they reveal hidden sources of courage and hardihood. They appear to affect your career; but, the real 'you' is unaffected. The real 'you' is the 'I' that wakes, dreams and sleeps. While asleep, you are unaware whether you are a man, a bird, a beast or a tree!

Curious assortment of family members of Shiva
Here, at **Dhaarwar** and **Hubli**, we have a large number of **Shivabhakthas**, devoted to the Shiva aspect of Divinity. Shiva is the supreme exemplar of serenity! Shiva, according to the **Puraanas** has a curious assortment of family members. Yet, each one is so calm and without agitation, that the Divine Family exists in peace and concord. Shiva has snakes on His arms, round His neck, on His head, around His waist! One of his sons, **Kumaara** rides on a peacock, which attacks snakes; another rides on a mouse, which the snakes feed on! One son has the head of the elephant, which whets the appetite of the Lion, which is the vehicle used by **Dhurga**, the Consort of Shiva, who is so inseparable that she is the left half of the body of Shiva Himself. Nor is the Lion friendly by nature to the Bull, which the Lord Shiva Himself has as His vehicle! Shiva has Fire on the Central Point of His Brow, and Water, the river (**Ganga**) on His head, **incompatibles** both!

Imagine how loving, how **co-operative** the various components have to be, to render life in **Kailaash** smooth and happy!

It all depends on the mind and its proper discipline. The weapon of Love will disarm every opponent. Love begets Love; it will be reflected back, it will have only Love as reaction, Shout 'Love'; the echo from the other person's heart will also be 'Love'.

Walk on the path of righteousness, dharma. That is what all appreciate. Dharma means morality, the control of passions and emotions and directing them along beneficial channels. If you have no greed or hatred, you will get good sleep, also. There is no need to swallow sleeping tablets!

Now, life has become artificial, there is no art or heart in life! It has become mere '**fishlal**' type of life---for, consider how fish stinks, though all its life is spent in water! Better to be mad for God, than be mad for money
Wake up every day, to the singing of the Glory of God for if God does

not exist, what is it that exists? Live every day, in that joy, with that inspiration as your companion. Some **Samithis** have reported that they are beginning **Nagara-sankeerthan** one day in the week, or two days in the month! This is no sincere **Saadhana**. What do you lose, how much of ancestral property you have to sell(!), if you have **Nagarasankeerthan** every morning? Have it every day, immerse yourself in that discipline and imbibe the bliss. Do not fear people who call you mad! When you know and when your heart tells you that it is a joyful experience, carry on, in spite of calumny and criticism. It is far better to be mad for god than be mad for money, or wife and children. If only more people suffer from this madness, the world will be a much happier place!

Thyaagenaike Amrruthathwam Aanashuh: "It is by renunciation alone that immortality can be experienced!" Renounce the petty pleasures and tread the path towards the Supreme **Aanandha** which is God. You say, "enjoy"; but, it is when you "end joy", that you can really enjoy. These petty joys must end; the pursuit of tawdry tinsel should stop; then, the mind will fix itself on the highest joy. I find here a vast ocean of piety and spiritual aspiration. When there are such large numbers of seekers in **Dhaarwar**, why is the city overclouded with anxiety and dread? Carry to every door the name of God and let the clouds be illumined by Love and Reverence.

Let every street in the towns, every village in the State, ring with the adoration of the Almighty, every sunrise sing of **Raama**, **Ishwara**, **Shankara** or Krishna---any Name is effective, provided it is suffused with the Divine Essence Love. Branches, twigs, leaves, flowers and fruits may appear to be different in colour, feel, taste, smell, **etc.**, but, all are products of the earth, drawing sustenance from the soil and the Sun. Live together in love; live in peace; live in service. I bless that you succeed in this noble endeavour.

Dhaarwar, 15-5-1971

You come to **Prashaanthi Nilayam**, as cars come to a workshop. You must go out with a new paint, with all the damaged and loose bolts and nuts replaced, with the engine cleaned and reconditioned, every part spick and span, beautiful, trouble free, in perfect trim, ready to speed on the journey that lies ahead. Every bad habit has to be replaced by a good one, no trace of vice must be allowed to persist, the heart must be drained of all egoism. This is the fruit of this pilgrimage that you must acquire. Let this be your resolution.

Sri Sathya Sai

26. Raajas as Raajarishis

YOU call your association, the Royalaseema Rajula Sangham. What is a Sangham? Sangham must not instill an idea of separateness from others; on the other hand, it must emphasise the necessity of inter-dependence, inter-dependence of something like the limbs of an organism, each doing its share in the common task. The Vedhas declare that the four castes have four complementary functions, like the head, the hands, the thighs and the feet; the safety and security, the strength and efficiency of one depends on those of the other three! Each caste is in charge of some beneficial task and ideal. It is dedicated to some useful way of life, which is essential for society as a whole; each has rights as well as obligations. The rights are based on and are proportionate to the discharge of the obligations. If the ideal is neglected, the caste lowers itself- if it is discharged, it raises itself to the level of the higher ideal. Every caste has the obligation to promote the spiritual progress of its components, through the fullest use of all facilities available. In past ages, the Raajas were not merely rulers, but, they raised themselves to the stage of Raajarishis (royal sages), by incessant yearning, systematic austerity and steady faith. They were Kshathriyas (fighters for righteousness), devoted to the protection of the country and its culture, the prevention of any possible invasion by which the culture will be dangered. They had such sensitive hearts they sought relief in renunciation, as Gauthama Buddha did; or, in enquiry as Janaka did; or, in the sweet simple ways of bhakthi, as Ambarisha did. Today, neither the love of culture nor the love of God has maintained its ancient level of strength; the inroads of alien ways and culture have damaged the ideals of every caste. Pray to God to help you realise Him. People argue that religions and the system of communities and castes have to go; but, so long as man has variegated aptitudes and skills, and capacity to learn and grow, they are inevitable. You cannot abolish faith in God, or in the mystery and might of the Unseen. You cannot also abolish distinctions and differences, castes and communities. What can be destroyed, what needs to be destroyed, is the hatred between these natural groups. You can have an association of the Raaja (warrior) caste or community, but, don't run it in a spirit of hostility.

Use the association to pool

resources for advancement of the boys and girls of the community.

That is a good reason for the

formation of your Sangham.

The Divine has in its vision all mankind; it cannot be bound by the limits of one caste or one

creed. This Avathaar (Divine Incarnation) might have taken birth in a particular community, but

it has come for the weak, the diseased, the distressed, the downtrodden, the devoted, the divinely

oriented, among all mankind. You describe yourself wrongly as A-naatha (without-a-guardian)!

For, to guard you and foster you, there is God, He is ever ready to respond to prayer, to virtue, to

goodness. God is the only A-naatha, for He has no naatha (guardian). He is the guardian of the

Universe! No one can control Him or command Him or claim to guide Him]

Every being who is handicapped by hunger has the right to ask God for food! He has inflicted

hunger; so, it is His duty, His pleasure to provide the food, which can assuage it! So, you have

also the right to pray that He helps you realise Him. That is the vidhya (education), which you

must encourage among yourselves. The schools today aim at making children fit for factory,

farm or office; they get the skill for clinging to jobs. But, they are not taught to till their hearts, to

face the fact of misery and grief, to take up the office of the servant of God or of a pilgrim on the

Godward path. In the hostels for students that you are proposing to establish, encourage activities

through which love, compassion and the spirit of service are cultivated. That alone can justify the

labour and sacrifice of the workers on behalf of this association.

Ananthapur, 21-6-1971

Have this so inscribed on your heart--the axiom that "serving others is meritorious, that harming others or remaining unaffected and idle while others suffer, is sin."

Sri Sathya Sai

27. The seeds of a University

BHAARATH is the land that won renown in continents across the seas for her heroic

achievements in the material as well as spiritual fields, that swept away the mighty cohorts of her

imperial conquerors, that is the nursery of famous scholars and investigators into the mysterious

realms of the mind, that is upholding high traditions of music, dance, painting, sculpture and

architecture that have their roots in the ancient days of adventure and achievement; this is the

heritage that the sons and daughters of this country have to feed and

foster. This is no weakling's task. It requires a generation of mothers, like Kaushalya who brought up Raama, Seetha who fostered the charming twins, Lava and Kusha, Thaaraabai who filled the heart of Shivaji with the earnestness and enthusiasm of epic heroes, and a Putthalibai who shaped a Gandhiji out of her hesitant and honest son. These mothers took the children on their laps and through song and lullabies, through gesture and good stories, while feeding and rocking them to sleep, they poured into the precious vessels of their hearts the nectar of the Vedhas, the Upanishaths and the various Yogas of Bhaarith. They charged them with power and charted the road to eternal joy and peace. Maa (mother) was the first word the children uttered and the last that man gasps. She teaches the first steps for the child's unsure feet, and she sets it on the long journey towards Liberation. The process of education has become a trade This Day we are inaugurating the new buildings for the College dedicated to this purpose of having such maas (mothers) for the revival of the Dharma, which Bharath and the world so urgently need today. Today, all departments of life are reverberating with the raucous noise of anxiety and fear, uncertainty and insecurity. The main purpose of life is the acquisition of Aanandha, and the sharing of that Aanandha with others. This has gone under; and a vast new number of desires, quite unrelated to the chief aim of the Vyakthi (individual) who has to make his Divinity patent, is emerging, like lava from the subterranean fire! The Guru warns and waylays; but, his words are not heeded. Man loathes the law and loves the lie; he gives ear to evil and invites iniquities on himself! Education does not seem to improve his plight in any manner, or to any extent. The schools and colleges, once revered by the entire population as Temples of Saraswathi, the Goddess of Learning, as a means of attaining the supreme state of self-realisation, have degenerated into temples for the Goddess of Wealth! For securing admission into the schools and colleges, money is demanded; contributions are sought. For the payment of a sum, the required attendance at classes will be certified as having been secured. A "pass" in the examination can also often be manipulated with the help of the purse. As a result of this decline in morality, discipline is

reduced to shambles, character is devalued and the process of education has become a trade. As Shrimathi Saraswathi Girl said, degrees and diplomas have become worth while because they entitle you for jobs. They are begging bowls, with which you can clamour outside the doors of offices and factories. Make the home that children love to cherish Shrimathi Giri said that the misery of some unemployed women is more pitiable than that of their brothers. This situation has arisen because the real significance of education has been missed by the educated, educators and educatees! Education must strengthen the springs of Aanandha, Prema and Shaanthi (Bliss, Love and Peace) that are inherent in the heart; these should not be dried in the dusty years of study. Man is in essence a fountain of eternal joy, peace, love and devotion. Cultivate these, by precept, example and exercise, during the formative years Then, the educated will have security and sweetness as long as they live. Of course livelihood has to be earned; but, when, as happens now, both husband and wife attend office away from home, children grow on the laps of aayahs (nurse maids) and the shoulders of servants, learning their language and manners. The father and mother become casual strangers. When the food they eat is not prepared by loving hands and served with affectionate smiles, the savour disappears and the vibrations are often vile. The mother, as a teacher, attends school leaving off her natural role as a teacher of her own children! This is indeed a tragedy! The house where such parents live can never become the home that children love to cherish in memory. The securing of jobs cannot be allowed to overshadow the real purpose of education. Women have to cultivate the qualities of sacrifice and detachment, of virtue and wide vision, so that they can lovingly transform their mates and children into seekers and saadhaks, on the way to success. At present, Colleges are infected by anxiety and perplexity, discontent and illdiscipline, irreverence and futility; they have lost the status of temples of learning, where youth is shaped into self-reliant, contented and enterprising heroes; when I identified these defects, deficiencies and dangers, which are rampant in the country, I resolved upon this College in Raayalaseema, at Ananthapur. Gurukula atmosphere should be fostered

I am never satisfied with the declaration of intentions. I must taste the **Aanandha** (bliss) of putting them into action! I express my Love through every act, every intention of mine. More than floods of eloquence in praise of that intention and millions of words written in elaboration of the theme, I insist, by my own example, on immediate and complete fulfilment. This will be a **Gurukul**---a place where teachers and taught will grow together in love and wisdom, as close to the ideas of the **hermitages** of the past as possible under present conditions. Today is **Guru-vaar**. Thursday; it is also **Guru-pournima**, the Day set apart for adoration of the Guru (the Preceptor). It was mentioned just now that this must prove to be the nucleus of a Women's University---but, I am not enamoured of that prospect; I will be happy only when the **Gurukula** atmosphere is fostered and maintained, uncontaminated. Women must emerge from this College armed with deep-rooted virtue and firm faith in the ideals of woman-hood, laid down in our sacred texts. Then only can they, as mothers, mould their children as bright, beautiful, virtuous, strong citizens of the world. This is the only way out of the horror in which the world is simmering. India should regain the status as preceptor of mankind. Now, the education that is being given in schools for girls and in women's colleges helps only to make them 'desirable wives', not 'desirable mothers.' The role of the mother which is the natural, native and inescapable role is neglected; the subsidiary short-lived scintillation is given prominence. I am glad that the Hostel Building was inaugurated today by **Shrimathi Saraswathi Giri**, who provides the ideal I desire to hold forth before the girl-students who will be residing and studying in the Hostel, now and later in the coming years. The words she spoke about the dangers of imitating alien cultures, and the validity of the ancient mores of this land have to be remembered by them, as an inspiration. If those words are treasured and acted upon, India can regain the status she long held as the preceptor of mankind. India shone for centuries as the **Karmabhoomi** (land of sanctified activity) where each activity of man was ennobled by high purpose and the sense of dedication. She was therefore acclaimed as **Yoga-bhoomi**, the land where the people yearned for communion with God; she was revered as the **Thyaaga-bhoomi**, where the ideal of the mendicant monk, the naked fakir, the simple

monarch counselled by the sage, was placed before the people through precept and example. At the present time, it is being forged into a **Bhoga-bhoomi**, the land of skyscrapers, **airconditioning** and tinned foods, an imitative, insurgent, indisciplined mass of humanity, pulled from its roots and transplanted in other soils. This is an insult to our past, a defiance of history. It is a sacrilege on the sanctity of time, the holiness of the human body and on the consecration which each activity can well become. Peace is the most priceless possession of man. The seed has been planted today; it has to sprout and spread as a tree, heavy with fruits. It has to confer security and sustenance to all. **Shrimathi Saraswathi Giri** said that, while she is happy that this great institution has come up in the town which is the place of her birth, she can get undiminished happiness only when all those who are poor are enabled to get food, clothing and housing. Of course, these are basic requirements for man; but let me ask, do people who have these---even a surfeit of them---enjoy mental peace? Are they free from anxiety, fear, malice and hate? Peace is the most priceless possession of man. It is the sign of a virtuous character, a willingness for service, a readiness to renounce, a calm spirit of resignation, an awareness of the evanescence of material wealth, of the cool **agitationless** lake of joy in the heart. You are all broiling in the Sun and I do not desire to cause further suffering; we shall gather again in the evening when I can speak to you at greater length on **Guru Pournami** and its meaning. **Ananthapur**, 8-7-1971. There are people who go about declaring that there is no God, because they are not able to see Him. They say that they have searched in space, on the way to the moon, and even on the moon but there was no sign of the Almighty. Can you, do you assert, that there are no roots for trees, that nothing feeds them or upholds them, from below? God feeds, sustains, holds firm--unseen. He can be seen by those who make the effort, along the lines laid down for the purpose, by those who have succeeded in experiencing Him. God is, as butter in milk, visible when **concretised** by **saadhana** (spiritual striving). God is the great Unseen, the vast Unknowable. Though you do not see the roots or know how far or how wide or deep they are clutching the earth, you pour water round that trunk, so that it may reach them, is it not? You expect that when the roots contact the water, the tree will yield fruit. Recognise, similarly, that there is God, as the very basis of Creation; pray to Him, and He will shower fruit.

Sri Sathya Sai

28. Radiate rays of Love

DIVYAATHMASWARUUPULAARA! (embodiments of Divine Self!)

This morning, you all

shared in the exultation of the inauguration of the College Buildings,
with endless **Aanandha**,

boundless enthusiasm and hearts overflowing with gratitude and
hope. Generally speaking, such
functions everywhere are filled with three undesirable things: praise
of oneself, condemnation of

others and purposeless dry talk. But, what has to be said and sought
in order to achieve better

living and firmer joy is to be found in the sphere of the spirit. That
alone can silently and steadily

reform, from within, the evils that encompass the individual and
society.

When we speak of society or community, we calculate numbers only;
we picture groups of

people, brought together by some thin filaments of affinity.

But, pay attention to the word used in **Samskrith** for society. We call
it **Samaaja**; the syllable

sama means same, equal, undifferentiated---that is the key to its
meaning. People imbued with a

sense of sameness, a sense of oneness, a feeling that each is but an
image, a reflection of the

same Divine Principle, they alone are entitled to be called a **Samaaja**,
not others. It is the

realisation of the One, which thought It blossoms into the many, does
not lose its Uniqueness,

because the many are but appearances, unreal impositions of name
and form on the Real---this is

the **Adhwaitha** experience. **Samaaja** prompts in the mind these
subtle influences that lead to the

adhwaitha goal. I-ness comes of the delusion of separateness; I-ness
melts away, when the light

of Reality dawns.

Enter boldly into the realm of fearless enquiry

In the word Guru, **Gu** indicates the darkness of the I-ness, (the
separateness, the illusion of

Many on the basis of the One, of the snake over the rope or garland on
the ground in the dusk).

Ru, the second syllable means the removal of the illusion, the
illumination that reveals the

Brahman (rope) which put on the snake-cloak and caused fear and
anxiety. When the real Guru

reveals, the many merge in the one; when there is but One, how can
fear enter? What is there to

desire and acquire? On this Guru-**pournami**, reflect on these truths
and decide to enter boldly

into the realm of fearless inquiry.

What can the possession of canvas and paint do, if an artist with
vision is not moved to paint?

What can the chisel and a lump of marble do with no image formed in
the heart of a devoted

sculptor? That vision and that image are the sparks of the Divine. You
are all 'the Divine' packed

in human skin and bone, the **Aathma** encased in the evanescent flesh.
Know this and you become

fearless, happy without limit. Get rid of the ego- enclosure in which
you now feel you are shut

in; then, you are liberated from the non-existent prison(!) which now
enfolds you as hard as

existent one! This is the higher wisdom, the knowledge of the spirit;
the lower one is that which

adheres to the mind, which cleanses the mind and calms its
agitations, which is earned by **japa**.

dhyana, **naamasankeethan** (repetition of holy Names or sacred
formula, meditation and

singing of God's Names) and such other meritorious activities.

I must tell you, however, that **Seva** (voluntary service) is a process
through which the lower

wisdom, and after that, even higher wisdom can be gained.

Investigate and discover your limitless core

Seva can instil more intensely than any other activity, the sense of the
basic ONE. In fact, 'the

service rendered by the **Seva dhal** (voluntary service group)
members not only from **Andhra** but

from all over the country is something that I do not want to describe
before you for, I will not be

content with a mere description. There can be no higher **thapas**
(austerity) than this, nothing

more rewarding. **Seva** opens the eyes of man to the comprehensive
unity of creation. When you

open the lids, you see the world, the stars, the galaxies that are far out
in the depths of space.

When you close them, the scene disappears; there is only gloom,
emptiness. The eye reveals Him

as the Universe, as Vastness, as Magnificence, as Order, as Beauty, as
Power, as **Vishwa-Viraatswaruupa**

(Cosmic Divine Form)! It is as one picture that it appears; it is as one
picture that it

disappears! **Dhrishti** is **srishtih**. As you envision, so it becomes the
nethra (eye) is the **Shaasthra**

(the Scripture that illumines). When you are aware only of your joys
and sorrows, you are blind

to the joys and sorrows of others; your eyes are closed! You are apart;
the others are afar. There

is no ONE. Disparate entities drift in the fog, frightened by every
stump and shadow.

Samaajaseva means serving the **sama** (the ONE that makes the many
same).

Education is essential, if man must be inspired by this high ideal of
Seva as **Saadhana** (spiritual

striving). Not the acquisition of information or skills, but the

sublimation of impulses, emotions,
and passions, the mastery of the wayward mind, the grounding of the individual in the eternal

aathma (divine reality). You must be encouraged to investigate into your own reality and

discover your limitless core. Do not entangle yourselves in the relatively real; anchor your life on

the Absolute. That is the education needed. It will make you one with the Lord of the Universe.

You draw all the Love, Power and Wisdom therefrom. Unless you attain motherhood, you

cannot plumb the depths of maternal affection; unless you become Divine, you cannot know the supreme ecstasy of God.

Be conscious that the body is your temporary abode

There is a standard with which everything has to be judged, some fixed, established, quantum

which it must seek to achieve, if it must justify itself. **Pramaana**, it is called; **pra** means already

laid down; **maana** means measure. What is the measure of man, already laid down? How has he

to live, so that he does not demean his status? He has to be conscious all the time that his body

and its equipment is his temporary abode; he is the eternal Divine, the **aathma**, apparently

encaged in the physical cage, as the moon is apparently sunk in the pot of water!

Glimpses of this Truth will be vouchsafed to the pupils of this college--glimpses which will

urge them on to further **saadhana** which will reveal its fullness. This College will contribute to

the happiness and welfare of the nation, because mothers akin to the mothers famous in the epics

and **puraanas** will transform the hearts of their children into heavens of peace and joy. The ideals

we have set before ourselves will be translated into action, sincerely and swiftly.

The **Vedhas** declare that the mother and the father have to be revered as Divine; they must

consider the children too as Divine, and foster the blooming of that Divine Principle. Whether

one is doing it sincerely or not can be left to each one's conscience. You are the best judge of

your sincerity. The mother's is the first face that the child sees; **ma** is the first syllable that its lips

utter; it is also the last. The agony of the mother at the loss of a child is something that is

inconsolable.

Be concerned with acquisition of equanimity

When **Abhimanyu**, the sixteen-year old son of Arjuna and **Subhadhra** was entrapped in a maze

and slaughtered by the vengeful warriors of the **Kaurava** camp,

Arjuna broke into tears and

bewailed the loss. "Why should I battle for an empire, when the son who is to inherit the glory is gone?" he asked himself. He cursed, the war which killed the very beneficiaries of victory.

Subhadhra, the mother, called to mind that in the **Thretha Yuga**, when **Raama** ruled, no single

mother was afflicted with this agony over a son who died when his parents were alive! She

lamented the calamity of the **Yuga** and said, the shadow of the Kali **Yuga** had already darkened

the **Dwaapara Yuga**, which was drawing to a close! But, it is wrong to ascribe to what is called

the Time-spirit, the **Yuga**-dharma, the evils emanating from human weakness and wickedness.

The duty that each one owes to himself is to clear the heart of fear and grief, to fill it with Love

and Dedication. You have no concern with the chronological divisions of **Yugas**; you have to be

concerned with the psychological levels that you attain. You are most concerned with the

acquisition of equanimity and **Prashaanthi**, that is all that matters. So, look upon all and

everything as images of the One, namely, God. Every one, everything is His image. In **Thamas**, it

is reflected as matter. In **Rajas**, it is reflected as Life. In **Sathwa** it is reflected as Divine. Feel

thus; think thus; act thus. Then there is no greed, no lust, no hate, no malice. Do off this cloak of

human-ness and shine in the splendour of the Divine which is your reality. See every one as

Divine, not as the human roles they are playing.

Make service as worship of the Divine around you

In the eleventh year of their exile, when the four younger brothers had gone to collect alms,

Dhroupadhi was sitting at the feet of the eldest, **Dharmaraaja** and with tears flowing in cascades

down her cheeks, she massaged his tired limbs. When asked the reason why, she replied, "You

are now lamenting that the brothers who have gone for alms have not returned, for, you are

hungry! I remembered the days when we as monarchs of this kingdom, fed sumptuously every

day thousands of **Brahmins**, sages, monks, scholars, students and **mendicants**! And, now we pine

for a mouthful for ourselves!" Just then **Bheema** entered and was moved into violent anger at her

anguish, for which he blamed **Dharmaraaja**, whose adherence to Right had reduced them to this

plight. But **Dharmaraaja** said, "Brother! Since we stuck to Dharma, we have the Lord as our

guardian and guide. The **Kauravas** follow **Adharma** (injustice), and

their doom is written in

blood; the Devil may hold hopes before their eyes, but, none can save them from perdition."

Without the strength that righteous behaviour gives, physical might or even the might of

weaponry is nought. **Bheema** had physical might; he could **pulverise** mountains. Arjuna had the

most dreadful bow of the age and an array of Divine arrows. But, both had to be directed and

controlled by the dictates of Dharma, so that the Lord might bless them with victory. The easiest

and the most fruitful expression of Dharma today consists in **Seva**, service as worship of the

Divine around you. Dedicate all your skill, talents, wealth and scholarship to the living

embodiments of Divinity that are around you. That is the

Dharmashakthi (Power of

righteousness) which can draw Grace upon you.

Aims of the women's college

I have come upon a mission, and the first and foremost task in the fulfilment of that mission is

the revival of the **Vedha** and **Vedhic** rituals, along with an appreciation of their inner

significance. The next step is the lighting of such Lamps, to spread illumination into all the

nooks where darkness has taken refuge.

This College is not founded, as some of you are guessing, to promote financial considerations;

nor is it intended as an instrument for publicity. It will be an example, an inspiration, a beacon, a

pioneer, a lesson for **educationists**, for all those who have the future of humanity in their **hems**.

The usual answer to the question, 'Why College' education?' is, "To help secure jobs." The

answer to the question, "Why this college?" is, "To sweeten the hearts of the future mothers of

this land with humility, faith, discrimination and fear of evil. To light the path they tread towards

truth and virtue."

An educated woman must herself run the home

The learning of **Sanskrit** is crucial for this generation. That is the key to the treasure of

Bharatheeya Culture which is the heritage of the children of this land. The world is in great

hunger for this nectar of immortality, and you must not neglect this rich patrimony. Again, I will

insist that the educated woman must herself run the home, and shoulder all the burden of nursing

and nourishing the members of the family. The **Aanandha** that can be derived by unselfish

scattering of Love is a rare elevating experience. It is a very valuable **Saadhana**. A third need is

that the ideal of **Seva** must be inculcated in the hearts of the students and they must acquire not

only the enthusiasm to serve but they must earn proficiency in the ways of helpfulness.

During the last seven or ten days, the volunteers from **Hyderabad** (they had come on some earlier

occasions too) and those from West and East **Godhaavari** Districts, from Krishna and **Guntur**

Districts, from **Orissa**, **Gujarat**, **Punjab** and Bengal, as well as from **Mysore**, **Kerala**, **Assam** and

other parts of India, as well as from across the seas, from East Africa and America, gave of

themselves fully and sincerely, and exhausted themselves in hard continuous work both night

and day, so that this vast area which was rubble all over, and very uneven at that, became, at

dawn today, the smooth, level, soft **maidhaan** (meeting grounds), where hundreds of thousands

could sit in comfort. The Love that they translated into service is indeed beyond the power of

words to describe. This noon, since it was already late and you were all boiling in the Sun, I

could not dwell on this Love and give expression to My joy. But, now I can mention it with joy.

Every being is surcharged with God's Bliss

The Universe is seen; it can be learnt about; it can be experienced and enjoyed. But, God is

unseen. He has to be inferred through His handiwork. So, too, society to which social service is

rendered, cannot be seen as such. We can contact only individuals.

But, through the individual

you infer the immanence of the Divine. All are actors on the world stage, in His Play. Every

atom is surcharged with His Power, His Might, His Glory. Every being is surcharged with His

Bliss, His Beauty, His Goodness. Do not claim that you are using some skill or force which is

specially yours; it has come out of His Grace, His Compassion.

People retire into solitude and attempt to contact God; but, solitude is best used for discovering

and curing defects of character and conduct. To contact God, one has to open his eyes and serve

brother man. He is the God Incarnate one can worship and adore to his heart's content. The

greatest joy springs from the utmost sacrifice. That is the utmost **bhoga** (enjoyment), though it is

called **thyaaga** (sacrifice). It is the utmost fulfilment.

Giving is gaining. It leads to the utmost yoga (identification with the Divine). This manner of

gaining **bhoga**, is the best; all the rest becomes not gaining, but grieving (**roga**). And, **Seva** is to

be offered, not here only, or on special occasions like this; but, where

ever you are, whenever
you realise the need, to the extent of your capacity and ability. Feel
that God has given the
chance, the inclination, the ability---that is the crux of the **Saadhana**.
Have no ego, discard desire, you are liberated
This day is Guru **Pournami**, when many offer special **puuja** to the
Guru (worship of the
preceptor) who has initiated them into spiritual life, with the grant of
some **manthra** (sacred
syllable) or some vow. To adore the preceptor who has shown the
path of liberation, you need
not wait for the arrival of this particular day. You need not watch the
calendar at all; be ever
grateful. The guru has directed the vision inside, the goal is in you, the
path leads you to
yourself, the I that shines unknown in you, as well as in all. Knowing it
is liberation from the
bondage of the body and the chain of birth and death which the body
drags along with it.
People come to Me and pray, "**Swaami! Naaku rooksham kaavaali**"
(For me - **moksha**
(liberation) is wanted). Consider for a moment that statement of
thirst. A parcel you get through
post is covered top and bottom, with the gift inside the two; you
remove the packaging material
from top and bottom to get at the thing you really value most;
moksha (the gift you value) is
packed between two ideas---'for me,' and 'is wanted'---the idea of
EGO and the idea of DESIRE.
So, all I have to tell you is, "Remove the packing, and take the gift,
MOKSHA. Have no ego,
discard desire, you are liberated!" The Guru asks you to repeat a
manthra; but the **manthra**
cannot grant you the final beatitude, It will discipline the mind,
control its vagaries, and
strengthen faith. But, unless you see God in all, unless your mind is
made a mirror reflecting the
image of God that every one and every thing is, you are not entitled to
the release you claim.
Wrestle with your Own errors in solitude
When the pot has a leak, tiny as a needle prick, the water drains out
whole. When the heart is full
of faith and strength, of light and love, a prick-leak caused by anger,
or malice, envy, or pride is
so damaging that the precious wealth is spent away quick and fast!
Resolve this day in the
Presence that you have so ardently wished for, not to be swayed by
these low desires and
insidious foes; never be moved by fame or blame, by praise or
persecution.
When the crows see the **kokil** (nightingale), they pursue it and try to
wound it with their envious

beaks. Good men are the targets for the malignity of the small. Have
your own errors and evils
hidden so that you can tackle with them in solitude; do not inflict
them on others. Wrestle with
them, and overwhelm them in the silence of **Saadhana**. Deal with
others only beneficially and in
joyful **co-operation**. Look at Lord Shiva. The poison which will ruin
the world ruthlessly, He has
hidden in His throat! The Moon that can shower cool calm comfort,
He wears on His Head, for
all the worlds to benefit from! That is a lesson for you. Why render
others miserable, because
you are too weak to suppress the bandits your heart has welcomed?
We have in this country, as well as in others, many institutions and
organisations devoted to
spiritual uplift of man; but, they are all caught up in the politics of
competition for prestige and
power, and in the game of personal aggrandizement. Wherever you
turn, you meet **Sanyaasins**,
Yogis, Gurus and Babas---varieties of the same theme, clamouring for
clientele, wheedling for
funds, parading for protocol! No one seems to have delved into the
relativity of things. No one
seems to have dived for the pearls at the bottom and secured them.
All are on the surface of
things, afraid to lose their identities, once they have the light
revealed. We require spiritual
guides who are free from conceit and pride, hate and greed; guides
who have travelled the whole
length of the journey.
In religious field, hypocrisy is high treason
I know there are many of you who argue and discuss how and in what
manner these structures
came to be built so grandly. If you have known Me through and
through, there will be no such
argument at all. You will know that this is but an insignificant product
of My power. I have done
this, only as an example, for, unless those who lead are themselves
active and earnest, to bend
and bear the burden, those who are encouraged to follow will lose
heart and miss the way.
Religious leaders have a greater responsibility in this respect; for, it is
a field where hypocrisy is
high treason. People fly high, only to cast their eyes on a wider circle,
searching for sustenance,
as vultures do! The eye belies what the wings proclaim.
Others, I know, have questioned, why I had requested the President
of India, **Shrimathi Saraswati**
Giri, the Governor of **Mysore**, the Chief Minister of **Andhra Pradesh**,
the Education Minister of
Andhra Pradesh, and the Vice-Chancellor of the **Venkateshwara**
University to share the

Aanandha (joy) of this occasion. They hold positions which are sources of influence over many and it is necessary to draw their attention to this resurgence of spiritual education. They themselves have to be put into touch with the activities that are crucial to the revival of the culture of this land. That is the reason why I am inviting these dignitaries to attend and share in the joy of the proceedings. My aim is to plant transformation in the hearts of all, whether they hold high positions or not. All are dear to Me and all are important in My eyes. By having recourse to all means, the mission of establishing **Prashaanthi** has to be achieved. That is My task.

The happy confluence of three Gurus
 Having an open heart, do not relish the narrow path of restricted love; love all, do not develop prejudices against men in power or position. They too are our kith and kin; we all sail together.

Be convinced of one truth about Me: **Swaami** will never lay his hand on a task without proper reason, and without some profound effect that will flow therefrom.

Today, we have the happy confluence of three **gu**'s: it is Guru-**vaar** (the day of the week is known as the Day of the Preceptor or Guru). The second refers to **Aadhi**-Guru (Primary Preceptor)---the Full Moon of this month, which occurs today is revered as specially sacred to the memory of **Vedhavyaasa**, the collator of the **Vedhas**, the author of **Brahmasuuthras** (aphorisms on Supreme Reality), the great poet who composed the epic known as the Fifth **Vedha**, the **Mahaabhaaratha**, and the author of the renowned scripture of **Bhakthi** (devotion), called the **Srimad Bhaagavatha**. The third **Gu** refers to this Guru-**kula-aashram**, this college with the new (but ancient) outlook, of reviving the master-disciple, sanctified by centuries of spiritual effort and experience. These three **gu**'s are reminders of the three-pronged **bilva** (wood-apple tree) leaf, which is placed in reverence while adoring Shiva, symbolising the three **Gunas** (qualities), the three prongs of time (past, present, future) held as a spear by Shiva, and the three attributes which man has to overcome, the **Thamas**, **Rajas** and **Sathwa** (inertia, passion and equanimity).

Learn to speak what you feel, act what you speak

The greatest contribution of **Vyaasa** in the realm of **Bhakthi**, which adores Go with an identifying label of a name, as man can appreciate and apprehend only Name and

Form. Fire has no form; it takes on the form of the article it burns or fills, a ball of iron, a crooked rope, **etc**. Water has no form; it takes the form of the vessel which contains it. Air has no form; it fills a ball and assumes that form. So too, the **aathmic** (divine) principle.

The body is the ball filled with the air of Divinity; it is kicked in play, by six players on one side (the six foes: Lust, Anger, Greed, Attachment, Pride, and Hate) and six on the other (the six friends, Truth, Right, Peace, Love, Compassion and Fortitude). The goal-posts are on each side, and the ball is hit so that it passes through them, the Dharma **vidhya** (Moral attainment) and Brahma **vidhya** (Spiritual attainment). Those who hit it so, can claim victory. Or else, their kick results in an 'out'! Learn to speak what you feel, act what you speak; do not allow them to be at cross purposes.

Man with feelings of a demon, fuming with hate, engaged in fighting, holds Peace Conferences!

And, prides himself on his plans for peace! Transform the heart into a tabernacle of Peace; then, conferences to deceive oneself and others become unnecessary. What can mere talk achieve?

Right will be restored and evil put down

Have constructive thoughts, consoling words, compassionate acts. Be on the look out for eyes filled with tears, hearts heaving in sigh. I am sure My words will give you the strength of elephants when you need it to carry through tasks of service. I know they have; each one of you is the witness of the truth of this fact; I am the witness of all that you did and achieved. I don't need any one to report; to Me; you don't need any one to measure the **Aanandha** you had. When the Non-gazetted officers of the **Andhra Pradesh** struck work for more than a month and a half, the hospitals did not have attenders and helpers in the wards; the **Seva dhal** members of **Vijayawaada**, **Hyderabad**, **Vishaakhapatnam** and other places were moved by the distress of the in-patients left: helpless in the hospital beds; they served them with great love and even adoration.

No service was too low or mean; every emergency was immediately noticed and attended to.

They need not be sorry that during those days, they had no time to sit for **dhyaana** or do **japa** or even to go out on **Nagarasankeerthan** (meditation or recitation or group singing of God's names)! Why? You can have the Name on the lips, when you sweep

the streets, or lift a corpse
on to the morgue, or when you walk towards or away from the area
of distress. People may **dub**
you mad! But, be elated that you are not affected by the insanity they
suffer from.
Not only **Bhaarith**, but the whole world is today in the throes of
anxiety and fear. But, I assure
you that very soon the dark clouds shall be scattered and you will
witness a happy era all over
the world. Right will be restored and evil put down. Your duty is to
yearn for the attainment of
the consciousness of the One, behind all this apparent multiplicity. Be
centres of love,
compassion, service, mutual tolerance, and be happy, very very
happy. That is the blessing I
shower on you, this Guru **Poornima** (the full-moon day dedicated to
the Preceptor).

Ananthapur 8- 7-1971

Shiva is described as having three eyes, eyes that see the Past, the
Present and the Future.

The elephant skin which forms His cloak is a symbol of the bestial
primitive traits which His Grace destroys. In fact, He tears them to
pieces, skin them, and they become totally ineffective.

His Four Faces **symbolise Shantham** (Equanimity), **Roudhram**
(Terror), **Mangalam** (Grace) and **Uthsaaaham** (elevating energy).

While adoring the Lingam on this **Lingodhbhava** Day, **Mahaa**
Shiva- **raathri**, you must contemplate on these truths of Shiva that
the Linga represents.

Sri Sathya Sai

29. Constant Divine Communion

THERE is no illness worse than desire; no foe fiercer than
attachment; no fire so ravenous as
anger; no ally so reliable as wisdom. In the ancient **aashrams**
(monasteries) of India, the Master
took the pupil by the hand and, by precept and example, he removed
the wild weeds and planted
the seeds of virtue and equanimity, which grew into love and wisdom.
There man became aware
of his fundamental Divinity and drew unfailing **Aanandha** (bliss)
from that awareness. But now,
taking delight in dubious designs and tortuous trials, man is fast
shaping himself into a demon!

The mind is the conspirator, who has brought about this calamity. If
man yields to the mind and
its vagaries, and the mind is enslaved to the senses and their fancies
man cannot escape,
calamity.

The mind prompts man to seek **sukha** (happiness), and avoid
dhukha (misery); it creates the
distinction and deludes the activity; it pushes forward and pulls back,
tossing man back and
forth, throughout his life. The idea of happiness, which is often only

another form of comfort,
arises in the mind and gets **concretised** as objects shaped by the
hands and brains of man, like the
aeroplane, the radio, and even the bomb that devastates and delights
the mind saturated with
hate.
Ideas, desires, cravings, yearnings---these get **concretised** and so, the
world is only the product of
the mind. In fact, the Universe is itself the manifestation of the Divine
Mind, which willed,
Ekoham bahusyaam: "I am one, let me become many!" The Universe
arose in the Mind of God,
it sprouted and spread there, and since then, the mind has become
potent and permeating. For
each of you, it is the mind that colours the world. If it is pure, the
jagath (world) is congenial; if
it is unclean, the world is replete with jeopardy. The sages of
Bhaarith laid down a series of
exercises and disciplines, in order to **de**-contaminate the mind, so
that it may turn away from the
senses towards the **buddhi** (intellect). These are included in the
comprehensive path, **dhyaana**
(meditation).
Meditation should be a continuous process, not a fad
Dhyaana is, according to many exponents, the performance for a few
minutes when man tries to
assume a certain posture, and controlling the ingress and egress of
breath, endeavours to fix
attention on an image or ideal, to the exclusion of everything else.
During meditation, people feel
elated, have exaltation of a kind, experience joy and peace; but when
the period is over they
lapse into the normal routine of scandal, envy, faction and fear. So,
dhyaana has become a fad, a
routine, a pastime or habit, a drug or tonic, instead of the very
sustenance of the spirit.
It should not be taken up and left off, at stated hours of the day; it
must be continuous process,
filling the personality with sweetness Divine. The mind must be rid of
bitterness, and be charged
with the nectar of Universal love. That love must reveal to you that
the **jeeva** (individual) is only
Dheva (God), clothed in that garment. You too are not this temporary
vesture that you have
worn, but, the ancient bodiless Divine! The limits of time and space
which make you declare that
you were born in one particular year and that your native place is
some dot on the map of the
world are also artificial and temporary and incidental; they are not
fundamental.
The wants that the mind spins out endlessly can never be over; they
are like the digits, which can

be added ad infinitum, and with each addition, the total load increases! When you are in the coils of kaama (desire), you cannot come to Raama (God). The study of sacred books, the counsel of sages, the company of the wise---these are barren when you do not transmute then into awareness and Aanandha! Pour the mind into the mould of God, His Glory, His Majesty, His Beauty. The mind-stuff is rendered an instrument of liberation, from being a shackle that binds. Desires are often momentary urges When you come to Me weighted with wants, prayers for boons and materialistic wishes, you stand the risk of losing faith and losing your moorings; for, that faith is frail. Develop the love that asks for no return; build faith on that basis. Thereby, you can rescue yourselves' from the duality of exaltation and despair. The path of love knows no ups and downs; it is smooth and level, straight and safe; it leads you to the throne of the King of Kings, installed in your heart! Nothing can delay your journey, or devise obstacles to stop you. Desires? What is their nature? When a cat kills your pet parrot, you are enraged; when it kills a mouse, you are pleased. Though the behaviour of the cat is same, you desired one and disliked the other, as a result of your attachment! Desires are decided by personal prejudices and fancies. They also pall when fulfilled and are often momentary urges, clamouring for immediate satisfaction. After a full meal, food becomes uninteresting, if not positively repellent! Once satiated, the thing desired becomes disgusting! Gateway to God's glory lies open everywhere There are two attitudes of mind: the separative attitude and the unity attitude! In the grip of the separate "community" idea, you cling to some as friends and keep away from others. This attitude cannot win the Grace of the One. He who sees unity wins the Grace of the One. And, one spark of that Grace destroys in the conflagration it causes the fame and blame, the joy and grief, that the world heaps on the head. Do not worry about temporary trifles, and tribulations. Do not exaggerate the inconveniences they cause. Bear them with courage, and a smile. Aim at the highest goal; hunt the royal tiger, not the foul fox! Even if you fail to bag the tiger, there is a grandeur in being foiled. In the case of the fox, what glory is there when you finally bring its corpse home? Why become too considerate about the body, too concerned about the

state of health, too worried about material possessions? Be concerned to acquire as support the embodiment of truth! Be anxious to win the status of immortality! Struggle for Eternal Verity, though the victory may be distant and difficult. To realise that Verity, you have the opportunity and the invitation, everywhere. The gateway to that Glory lies open everywhere. Open your eyes, and witness His Compassion, His Majesty, His Beauty, spread before you; sitting in meditation for three hours, you are not able to concentrate on these attributes of God for even three seconds! You get pain in the back, your legs ache, you have to change posture a dozen times an hour! But, before you, above your head in the sky, under your feet the handiwork of the Almighty calls on you to adore His artistry. Invest yourself fully in meditation Why spend all that time trying to achieve control of the mind? Practise another saadhana---the saadhana of seeing the Divine all around you! Believe that the Aathma in you is the same Aathma that activates everyone else, and makes him live and love, wail and hail. Dhyaana is not a limited liability concern! There are no bounds for your share in it. It is a full time endeavour; invest yourself fully in it. Then you get a plentiful harvest of returns. You become aware that you are a Hari-mandhir (a temple of God), that your limbs are the holy vessels that are consecrated for service therein, that' your deeds are the fruits, your thoughts the flowers, your words the music, with which the worship is consummated every moment. Offer yourself as the heart of faith. Then, whomsoever you contact, will shine before you as God Himself. The words---social, cultural, spiritual, moral---all indicate only facets of this vision. Social service or consciousness is but the expression of this ever-present Divine in all members of the human community. What is culture, except the culture of the mind to reap this harvest? The spirit, when it blossoms, finds kindred spirits everywhere. And, as for morality, its highest expression is truth, and the truth is unity! All activity originates from a common source, God When you speak with the tongue or see with the eye, or plan with the brain, who is it that speaks, sees, judges and decides? It is the One intelligence, the One that, like a current, works in and through all men and materials, God. When you are immersed in bhajan, note how the One is

activating you! Your tongue pronounces the words in the tune designed for them; your palms beat the time, slow or fast; your head sways in unison with the sentiments that the words express; your mind is gushing Aanandha, at the magnificence of the pictures that the song evokes! So too, a dancer is articulating harmony and melody through every gesture and movement of muscle and limb. But, all the activity originates from a common source, God, who is resident as President in the heart. When He is ignored, neglected, or denied, there is no joy for you or through you for others. You are either Thaamasik---dull, inert---or Raajasik (passionate, fanatic)---but, not Saathwik (pure) balanced, serene! God is all. He is all forms, His is all names. There is no place where He is not; no moment when He is not! (Even the devil has the syllable dev to indicate his affinity). Thunder is God's message; the rain is his grace. Let no second pass without awareness of God; let no event lapse without reminding you that He is the artificer! You have an image or picture, in the room you have set apart for worshipping God. You light a lamp before it! You say, "I have lit the lamp;" but, is it you really? Who endowed the oil, the wick and the lamp, the property of producing a flame together? Who moved you to revere the picture in this form? Who was it that placed the lamp, lit it and bowed before the picture? It is all God, God, God. There is none else nothing else, for the man who knows and feels. Live in the consciousness of Raama & His message of Truth This morning, someone asked Me, when I called him in and gave him the chance to speak to Me, "Baba! The world is fast forgetting the potency of the Name of God. People do not have it on their tongues; they do not sustain themselves by its sweetness and sanctity. Bless me and bless a plan that I have, to make them ever conscious of the precious treasure that they are missing. I propose to print posters, blazing in colour, with the Name 'Raama' and paste them on all available walls, pillars and vantage points, so that the eye may warn and waken the mind of man." I told him that his posters will be smothered by the loud lascivious announcements and ads of film makers and exhibitors, and they will soon give place to the scrawls and scribbles of hate. Nor is your plan worthwhile, I told him. Paste the poster on your heart, I advised him. "Reform yourselves, live in the consciousness of

Raama and the message of dharma which He lived out in His earthly career. That is enough publicity, enough prompting. That is the best that you can do to promote loyalty to the name," I said. For, people will know how it has changed you into a more joyous, peaceful individual and wonder how it was possible. Realising the how, they will start revering the name, like you. Do not get tied up with symbols in stone or metal; raise yourselves to the higher stages of realisation. Do not get entangled in rituals and ceremonials. Fill your heart with God, not with 'you' Ego plays all kinds of tricks, in order to get unholy pleasure. During the construction of the bridge to Lanka to take the army across, Hanumaan heaved a boulder on the raging waves of the sea, as part of the bridge! It floated! Raama heaved another; it sank! Hanumaan's ego was tickled, naturally. He laughed in derision; at that very moment, his boulder sank! And, the boulder that Raama had thrown, rose from the bottom of the sea and floated! Hanumaan's ego was pricked into nothingness. That was the purpose for which Raama had willed that his boulder should sink! Yearn to fill your heart with Him, not with 'you.' Your yearning must be warm, so warm that it can be called thapas (heat). Become hot earnest! Now it is only lukewarm longing, a surface activity. Examine yourselves how far you have filled your heart with Him. Measure the heights you have reached with the yardstick of virtue, serenity, fortitude and equanimity. You now become easy victims of lust, anger, malice, envy and the rest of that evil brood, for, the atmosphere of the heart is polluted by ego fumes. The knowledge derived through the mind utilising the senses is always "incomplete, incoherent;" but, the knowledge that is earned through the buddhi (intellect) illumined by the Aathma (divine Self), is full free-ing, and revealing the Truth. The first is termed Mano jnaana and the second, Aathma jnaana. Mano jnaana informs that you are distinct from others, that God is at Kailaash, Thirupathi or Kaashi or Prashaanthi Nilayam, that the God at Kailaash or Kaashi or Prashaanthi Nilayam is different one from the other! But, names, forms and temples are only for the kindergarten stage. You print the picture of a head or a net or a wave, and have underneath the words, thala (head, in Thelugu) or vala (net, in Thelugu) or ala (wave, in Thelugu), so that

the child may learn the

letters quicker, while pronouncing the name of the picture which the word represents. Once the

letters are learnt, the picture can be dispensed with. The kshara (temporary picture) can be given

up when the Akshara (permanent letter) is learnt. The picture is only a crutch. The transient is

only an illustration of the truth that it reflects.

Accommodate all forms of God in your heart

The kshara can be rubbed off the blackboard, when the Akshara is fixed in the mind. The brick

and mortar structure where God is taken to be can be, rubbed off the mind board, once the

presence of God is experienced. When you change your puuja (worship) room in your house, it

does not mean that God too shifted from one room to another, that he is no longer where He was

and that He has been brought over to a new place! He is not a piece of furniture that you can

transfer hither and thither! He is here, there, everywhere, inside and out, above, below, around.

Accommodate all forms of God in your heart; do not exclude some and welcome others: Bear

with those who adore Him in another form through another name and acclaim Him in another language.

There was once a heavy downpour of rain in a small village. A lonely monk was caught

unawares and he ran helter-skelter seeking some shelter from the hard-hitting drops and the

chilly wind. He found a short length of dry floor, on the raised verandah of a house, the inmates

of which were fast asleep behind closed doors. Being a yogi with no weight on his mind, he fell

asleep soon, and was lost within himself. Very soon, another forlorn man, who also had no

shelter, espied the verandah and came on to it. The yogi woke up and finding another claimant

for the space sat up and said, there is sitting room for two; come, we shall sit the night through!"

Within a few minutes, another desperate man arrived and he had to be accommodated. The two

who were sitting agreed that there was standing room for three! They decided to stand until

dawn; that is the spirit of tolerance that has to be cultivate, by the children of God, towards

brothers in distress. God is love; so, you must become love, in order to merge in Him. He is

beauty; so, be beauty, with no ugliness in you. Then, you can be one with Him, He is

compassion, be compassionate. Water mixes easily with water, not with oil. Oil mixes with oil

only.

Devotees should cultivate the spirit of tolerance

God is sweetness; His words are sweet, His sight is sweet; He sounds sweet; He is sweeter than

sweetness itself. But, when your tongue is afflicted with illness, He will be bitter. Cure the

illness, by cultivating love to all. There is no need to take refuge in a forest or in solitude. You

cannot give up activity. You have to move along the line to which you are attuned; you cannot

lead a life of renunciation, on the spur of the moment; it requires long years of preparation.

Once Arjuna was seen by a monk, walking listlessly in the forest looking for something. The

monk asked why and Arjuna replied, "I am searching for roots and tubers that are edible, for, my

brother is certain to be invited to a game of dice as soon as this exile is over and since he is

certain to wager us once again and lose, we are destined for another long spell in the forest; so, it

is better to accustom oneself to sparse and saintly saathwik (wholesome) food now itself." Then

the monk said, "No, you are a kshathriya, born and bred for war on wickedness and evil; how

can you throw off all that tendency for dedication. Besides, why sanyaas (mendicancy) to

discover that your real core is Maadhava (God)? It is God that agitates you, admonishes you,

administers you! A minute's introspection must convince you of this truth." Know that you are

but an instrument; what can you prepare for? It is all His Will, His plan.

Know that you are but an instrument of God's Will

Sathatham yoginah---always a yogi! Be calm, unruffled serene; unaffected by good fortune or

bad, for you are a puppet making motions and contortions according to the pulls He gives to the

strings! Be pleasant in speech and manner; do not inflict injury or insult on others nor be affected

any adverse act or remark by others. Be happy that everyone and everything is so ordained by

God. It is His play, His sport!

Also be eager to confer consolation and courage; be anxious to be of help. Watch for the chance,

snatch each opportunity to expand yourself by sympathy, to enlarge the horizon of love, by

understanding and prayer. Don't keep another at arm's length, saying, "My God is different from

yours" or "My Clod is opposed to yours." It can never be so.

Paramaathma, the name for God

does not mean, a stranger God, but, the Supreme God! Who can vouchsafe for the correctness of

the picture which you now worship as the picture of Raama or Krishna? The poet described and the painter delineated; but, both relied on their imagination, rather than actual authentic vision.

Who can set limits to the freedom of God?

A shepherd boy heard a Brahmana discourse on God and describe Him as a dark blue being of human form, riding a white eagle. He prayed for many days continuously giving up food and drink, that God must come down where he was tending the fold and partake of his gruel. At last on the tenth day, when he threatened to put himself to death (for he had become desperate) God came in the form of an old man. And, demanded the gruel. The old man declared that he was God, but, the shepherd would not accept the credential! He did not see the dark blue complexion or the white eagle! He refused to share the gruel with Him, unless the Brahmana certified that the visitor was genuinely God. The Brahmana was brought post haste, but, what could he say? He had only expounded from books, written by equally blind persons and from pictures drawn by equally audacious painters! Who can set limits to the freedom of God, to assume any Form He likes or, any Form that the devotee likes? For the shepherd, God was valid, vital and very near; for the Brahmana who expounded the texts, He was a mystery; a distant possibility, an image lined by fancy.

Be convinced that God can and will appear in any form and so all forms are His. Don't refuse to recognise Divinity in the form you dislike or did not expect! He can appear as a fox, as a dog, as a beggar, any form. When you call on God, whatever form appears, treat it as God. Thotapuri taught Raamakrishna that Mother Kaali was Vishwaswarupini, the all-comprehensive form of the formless energy that pervades the Universe, and not the eight-armed occupant of the shrine at Dhakshineswar, the form that was appearing between his brows, whenever he tried to delve into himself and discover the unity behind all the multiple manifestations! She was One without a second. With no name or form or body or sex or age, beyond time, space, causation. She was all forms and so, of no form; she was all attributes and so, beyond the attributeful. She was saguna as well as nirguna, the nirguna being the base on which the saguna was conceived.

Emerge from meditation more charged with love

We divide the one into two, and play the game of duality; positing one

half as giver and the other as receiver, one as the seer and the other as the seen, one as subject and the other as object. We say Sarvam Brahma Mayam---"All is Brahma!" As if there is an All, which is to be identified with another thing called Brahma. Sarvam and Brahma are One, not two! That is why we say, Adhwaita (Not-two), in spite of the appearance as two. In deep sleep, you are one with yourself, though at the time you have no Chith and no Aanandha. The realisation that you are not two but One will endow you with the awareness and the bliss.

To earn that consciousness of not-two, love alone is the path. Prema, means seva, which means saadhana, which means expansion, self-enlargement, reaching out to the very horizon of being and becoming!---until all is I.

Prema (love) must grow with every moment of saadhana. It must sweeten every word, deed and thought of yours. Emerge from dhyaana as a person more charged with love! Emerge from bhajan with a greater measure of love! Return from Nagarasankeerthan with a firmer conviction that everything is surcharged with the same Divinity that is behind all your activity. I find now that these have become mere routine procedures, a matter of schedules, time-tables and attendance registers and reports! The thrill, the exhilaration, the enthusiasm are absent; the singing starts like a wail, without strength and joy.

Bhajan must spread goodwill and love

The "O Bhagavaan song" is a very weak, meek song to begin bhajan with. You do not put any spirit into it and so it falls flat on the ear. Do not have it from this day; begin with a vigorous song on Ganesha, instead. Also, have the song for aarathi (waving the lights), both morning and evening and during all occasions of aarathi, Jai Jagadeesha Hare--- and give up the Paavana Purusha, which is a much mutilated Kannada song, which has lost its meaning and appeal as a result of a number of emendations and interpolations from other linguistic regions! When you sing without the thrill of ecstasy I do not derive any joy, nor does the I (that resides in everyone of you) get it.

Bhajan must spread good-will, love, ecstasy; it must cleanse the polluted atmosphere; it must invite all to share in the joy and peace. The Nagarasankeerthan must be inspiring, radiating devotion and love. The Aanandha, I derive from bhajan, I do not get from anything else. That is

the reason why I am emphasising these points. Be sincere, feel in your hearts what you are

singing by your voice. The motion will express itself through the **raaga** and **thaala** it chooses.

You need not worry about the **raaga** being appropriate or the **thaala** being accurate. When

Raama is prompting you to sing, the **raaga** and the **thaala** can never be wrong. **Raama** is the pen,

Raama is the thought, **Raama** is the word, **Raama** is the style,

Raama is the composition. How

then can error creep in?

Shravan is the first stage of spiritual progress

Fill every moment with energy, enthusiasm and effort. The epics teach you how to succeed in

this. The **Mahaabhaaratha** describes how, when every other of the hundred **Kauravas** died, the

eldest **Dhuryodhana** was challenged by **Bheema** to meet him in a duel; when at last, he fell on the

ground, **Bheema** struck his head with his foot in order to add insult to injury. **Dhuryodhana's**

pride was hurt; a **Kshathriya** such as he could not pass that insult by. He retorted, even when he

was dying, "Do not exult that you have done some big heroic act by trampling on my head! In a

few seconds, dogs and vultures will be doing that act. It does not require a hero to plant his foot

on a dying man! You dared not do this when I was capable of hitting back, you coward!" That

kind of awareness of one's potentialities and quick response to all happenings must be present in

you, too. Heroism gushed out his lips even when he was passing away!

Today is the first day of **Shraavan** month. **Shraavan** is the month when the **Vedhic** studies are

considered most fruitful, for, **Vedhas** are **Shruthi** (the heard), coming to man through **Shravan**

(hearing from the Guru). **Shravan** is the very first stage of spiritual progress. So, it is a good day

for inaugurating spiritual study and practice. **Shravan** leads ultimately to **Aath-manivedhana**,

surrender of the individual to the Universal. I bless you that you may achieve that goal.

Prashaanthi Nilayam, 23-7-1971

30. Live in Love

WITHIN thirty days of the inauguration of the Women's College building in this town, I am glad

I am laying the foundation today for this **Kalyaana Mantap** (Festival Hall). Joy and grief come

upon mankind, often without advance notice! **Ananthapur** has had the college as well as this

festival hall, as surprises. That is indeed worthy good fortune. The mind decides and shapes

things according to the decision. It manipulates external objects until the desired achievement is

concretised. When the decisions are good, good is the resultant; when they are bad, bad happens.

When love is the lever that operates the mind, only good can result. That is why I always

emphasise the role of love.

Live in love; love is life. Without loving or being loved, no being can exist on the earth. Love

sustains, love strengthens, love is the urge behind all adventure, all sacrifice, all success.

I have come to restore love among mankind, to cleanse of narrowness, and restrictive attitudes.

That is the main task, in the revival of Dharma (morality). It is not enough, to talk about the

prime importance of love in the task of human rehabilitation. One must set the example, in actual

practice. This Hall is a symbol of that love resulting in joy for this town. When words, deeds and

thoughts emanate from **hems** filled with love---pure, untarnished, such as, love for God and for

man as the image of God---all who contact you, will feel elated. If you love your **aathma** and not

your body, you will realise that the same **Aathma** is the core of every being and you will start;

loving every being as much as you do yourselves. This is real self-realisation. This is the truth;

that is to say, a fact that can never be denied or deviated from, during the passage of time.

Someone mentioned now that the results of the final examinations held by the University are

commendable, since more than seventy per cent of the students who appeared from the college at

Ananthapur have passed with credit! Good, but, what I will be glad over, is quite another thing! I

look forward to cent per cent success in the examination which assesses character, virtue,

sweetness of speech and behaviour, reverence towards elders and the culture of this land. I wish

that the pupils of this college live so fully in love that the homes where they were born and bred,

and the homes which they enter on marriage, and the homes they themselves establish--all will

be happy, on account of them. No one of them should feel dishonoured, through their behaviour.

All must shine as splendid examples of joy and contentment, devotion and dedication.

Ananthapur, 1-8-1971

31. **Raso vai sah**

IT is a great pity that, in this land, which discovered the Divinity of Man and the means by which

he can regain that Divinity, which is having a continuous stream of

saints and sages who remind
man of his grand role as a pilgrim towards God, men have allowed the
teaching to decline and
the practice to fade! Hearts saturated with this honeyed wisdom have
become chalices of poison!
Hate has hardened them, greed has sharpened them, pride has
polluted them. Once again, man
has to be made aware of the spring of joy within him, so that he may
be happy and unagitated by
anxiety. Human ideals have degenerated so much that man has
become incapable of appreciating
the beauty, wisdom and power of Avathaars (divine advents)! They
do not yearn for the intuitive
experience of the glory and majesty of which they are themselves
parts. They do not lose
themselves in the stream of joy that flows from the contemplation of
the limitless, beginningless
power that is God. This day which you are celebrating as the Birthday
of Krishna can best be
used for re-dedicating your lives to the attainment of that joy.
Universe, God's creation, cannot but be sweet
Krishna has three separate meanings---the word, that is: (1) Karsh is
one root from which the
name is derived. It means, "that which attracts"; Krishna attracts
hearts to Himself, by His
sportive pastimes, miraculous victories over the forces of evil, his
charming conversation, His
wisdom, His personal beauty. (2) The word is also related to the root,
Krish, to cultivate, as a
field, for growing crops. The word means, he who removes the weeds
from the heart of man, and
sows seeds of faith, courage and joy. (3) It is related to the root,
Krish, meaning something above
and beyond the three attributes and the three eras, and na, means,
Sath-chith-aanandha. The
leelas (divine plays) and mahimas (miracle powers) of Krishna
through which He attracts the
Love of Mankind, cultivates the harvest of joy in the hearts of His
devotees and makes them
aware of His being Existence-Knowledge-Bliss are described in the
Bhaagavatha.
Dr. Baalasubrahmanyam said now that if you follow my directions,
it is as good as putting the
Geetha into practice. Arun Kumar Dutt said, that you are all lucky
since you have seen many
manifestations of My power. But, they are manifested because they
have to be, not for exhibiting
attainments, nor for drawing clientele. They manifest when needed
by the exercise of Will, as
naturally, as spontaneously as any other physical act. I am the truth of
truth, I guide towards
truth, I manifest truth and when men realise truth, they realise Me.

Raso vai sah---"He is sweetness". So, the jagath (the Universe),
which is His creation cannot but
be sweet for those who recognise it as His handiwork. The jagath has
to be used to instruct you
on the glory and the power of God, so that you may seek Him and
reach Him. There are four
stages in the journey towards this goal; each one is called a loka, a
region which you reach. The
first is A-vidhya loka (the region of ignorance and delusion) from
which you start, prompted by
the chain of grief and pain it inflicts on you. The second is the
Vidhyaloka, where you penetrate
into the Vijnanamayakosha (the intellectual plane) and are able to
distinguish between the true
and false, the kernel and the husk. The third is the Aanandhaloka,
where you are immersed in
bliss, at the glimpse of the eternal source of power and peace. And,
lastly, you have the Go-loka,
where the Go-paala reigns, and all the go's (jeevas, sparks from the
Divine), waves of the
Premasaagara (the ocean of love) are one in ecstasy and
enlightenment!
Soak your emotions in compassion to attain God
Unless you have love, you cannot claim kinship with the votaries of
God; mere ritualistic
exactitude or pompous adoration, or loud acciamation will not
entitle you to enter the portals of
Go-loka! They are as tin and trash before the treasure-chest of love.
Love is the bridge which
helps passage from birth to death to deathlessness, from death to
birthlessness. When you rise
from the jeeva-sense to the Dheva-sense (human-ness to God-ness),
then, there is no more birth
or death. Liberation happens when you love every being so intensely
that you are aware of only
ONE. Soak your heart in love, soak your acts in righteousness, soak
your emotions in
compassion; then you attain God soonest.
Krishna was the servant of even cows and calves!
Now, most people are nearest the temple; but, farthest from God. For,
there is no genuniness in
the manipulations of the limbs or emotions or impulses or activities
during worship. You say,
Krishnaarpan (dedication to Krishna); but, really, the dedication
which the mind performs is to
thrishna (desire)! Or it may be dedication to wife or children! It is
seldom done to Krishna! God
is everywhere at all times; he accomplishes everything. He
accomplishes the minor feat of
assuming the human form and growing up among men as one of
themselves right in their midst,
in order to win them over to the path of truth. He gives man the

chance to savour His sweetness

and glimpse His glory. He acts despite the absence of any compulsion, so that man may be led to do likewise.

The Sage **Vyaasa** happened to pass by when Krishna was washing the horses of Arjuna's chariot

in the water of the **Yamuna**; he shed a tear, contemplating the duty that the Lord had imposed on

Himself in order to guide man aright. Krishna played the role of servant to Arjuna, so that: man

may know how to serve and thereby rise to sovereignty! Krishna was the servant of even cows

and calves! When just a boy, His mother proposed to have shoes for His tiny feet, lest the hard

thorny ground of the pasture might injure His lotus feet. Krishna would have none of it; He

replied, "I go daily behind the cows and calves to the distant pasture, in order to tend them; I am

their servant. How can the servant; go shod before his masters, when they are not shod, himself

wearing shoes?"

Krishna's breath was Love, His behaviour compassion

The cattle were so loyal and loving towards Krishna, because of this intimate bond. When

Krishna was invited by **Kamsa** to **Mathura** and **Akruura**, the messenger from **Mathura** took him

in his chariot to that City, the cows and the frisking calves too shed tears at the separation! The

beasts had such sincere Krishna-**thrishna**! Only man has strayed away into the wilderness of

ego-infested evils! Every other animal is still treading its allotted path! God takes human form, in

order to fill man with gratitude and joy; man sees the power, the wisdom and the beauty of God--

-the **Sathyam**, **Shivam** and **Sundharam**---and the vision gives him a tormenting thirst for truth,

goodness and beauty.

Krishna dealt with the world as with a sitar, pulling its heart-strings to arouse the melody of

comradeship, heroism, love, affection, compassion and conviction.

But of these, the two

emotions of love and compassion were characteristically His and his own. His breath was love!

His behaviour, compassion! Adore Him, placing a garland of tears around His neck; washing His

feet with tears, springing from joy at the contemplation of His love!

That very worship will

endow you with the Wisdom that sages seek, the Bliss that the books extol!

Grow in love, meditating on the embodiment of love, called Krishna.

When the heart has not

melted and softened to the cry of distress, the spasm of pain, the

groan of the hungry, when the

fountain of love therein is blocked with the tinsels of pride, Krishna will not play the flute in

your ear. You may be a master in the service of Krishna; but, without the key of love you cannot

gain entrance to the Go-**loka** where He resides! You may be in **Prashaanthi Nilayam** since years,

claiming to be with **Swaami** and near Him; but, without cultivating love expressed in service you

cannot know Me.

World is the splendour of God, His reflection

There was a pupil once, who prided himself on his ancestors and his master; they were great

Pandiths (scholars), renowned over the entire realm. His preceptor asked him one day, whether

he could answer any question he might ask. The pupil was stung to the quick! He said, "Why this

hesitation? Ask, and it will be answered! I come from a **Somayaaji** family; my father is a

celebrated savant. I have been learning at your feet for years! Don't I know the answers to all

questions." "What is the meaning of the word, **Lavana**?" the Guru asked. The pupil laughed and

said, "**O**, you surprise me, with this absurdly simple question! Don't I know? **Lavana** means---

cowdung." Well; **lavana** is a word that is in daily currency in every household and everyone

knows, it means 'common salt'! Even this, the conceited disciple had not learnt. This is very

much like what some long-standing 'devotees' know about Me!

Unless you brighten your vision with Love, you cannot see the Truth. Love helps you to see God

in everyone, everyone as Divine. The **Jagath** is not false, it is not a trap; it is the splendour of

God, His reflection. He reflected and the **Jagath** happened! it is His own substance, manifesting

as multiplicity, as latent or potent energy or matter. When activity is in accordance with

awareness and awareness is befogged or belittled, dried up or deluded, then, Dharma is

descendent, and the **Avathaar** (divine incarnation) appears among men!

People tell Me that mankind is on the brink of destruction, that the forces of hypocrisy and hate

are prevailing fast in all the continents, and that anxiety and fear are stalking the streets of every

city and village of the world; there is no need to tell Me this, for, I have come precisely for this

very reason. When the world is on the verge of chaos, the **Avathaar** comes to still the storm

raging in the hearts of men. **Prashaanthi** (the higher peace, the calming of perturbations) will be

stabilised soon; the demonic deviations from the straight Divine Path will be corrected. Dharma will be revived and **re-vitalised**, in every human community. Infect yourselves with madness for Krishna. You celebrate the Birthday of Krishna, of **Raama** and of **Sai**; but, they have no birth, they do not age; they appear and disappear, like the Sun rising and setting, because you roll and rotate; they are steady and ever-present! They appear so, so that you might realise the Unlimited and forget in that ecstasy the limited to which you are shackled! Do not derive contentment simply adoring pictures and images,, and reading or reciting hymns or songs of praise. Move on to the higher stage of **Seva** activity, and then, to the highest stage of **Aanandha**, which is Go-**loka**!

Know your Reality and the reality of all beings as revealed to you; that very instant you become **Raadha** and since **Raadha** is Krishna and Krishna is **Raadha**, you enter and merge in the **Krishnathathwa** (the Krishna Principle), the Divine Truth. Whoever adores Krishna **unintermittently**, without any other thought or feeling to perturb him, is **Raadha**. See with the eyes of Love; hear with the ears of Love; work with the hands of Love; think thoughts of Love; feel Love in every nerve. The God of Love, Krishna, will come to you on the wave of Love and fill your hearts with Himself!

Do not cage Him in a picture-frame; do not confine Him in an idol. He is all forms. His is all names. He is the Reality of all beings. Infect yourselves with madness for Him, instead of for the World. Some one has written a song about Me, saying that I cure madness and confer madness, that I wipe tears and cause tears to flow! Yes; madness for **visualising** God is any way preferable to the madness after riches and reputation. Power of love can bind the world. Shed tears of **Aanandha** (divine happiness), not tears of grief. Yearn for the Love that will bring you the Love of God, **Prema**. I have no power mightier than that. I might change earth into sky or sky into earth, but, that power is nothing before the power of Love that can bind the world and rule the world. Love; do not hate or harm. Even mosquitoes can pride themselves on the capacity to injure and harm, and cause disease! Bugs can do likewise; so, if you feel proud of the skill to harm, you are only demeaning yourselves. Love and serve; that is the **Saadhana** (spiritual striving) that will reward you best.

Celebrating festivals like this has been prescribed by the sages, since they encourage you to ponder over the fundamentals of spiritual progress. A young tree grows better and faster, when the soil around the roots is raked up now and then, so that air and solar rays can penetrate the source of its strength and **vitalise** it. I bless that you will have the constant contemplation of the Lord and that your minds Will taste the sweetness of the Divine without intermission.

Prashaanthi Nilayam, 13-8-1971

You sit in meditation for ten minutes, after the evening **Bhajan** (devotional chanting) sessions; so far, so good.

But, let Me ask, when you rise after the ten minutes and move about, do you see every one in a clearer light, as endowed with Divinity? If not **Dhyaana** is a waste of time.

Do you love more, do you talk less, do you serve others more earnestly? These are the signs of success in **Dhyaana**.

Your progress must be authenticated by your character and behaviour. **Dhyaana** must transmute your attitude towards beings and things; else it is a hoax.

Sri Sathya Sai

32. Stoop to Serve

VINAAYAKA Chathurthi is the name of the festival celebrated today, all over the country, from the **Himaalayas** to the Cape, and also wherever people of this country owning allegiance to its culture live. **Vinaayaka** or **Ganesha** or **Ganapathi** or **Vighneshwara**--all indicate the elephant-

God, who is popular among young and old, and who is worshipped as the very first deity, before

regularly beginning any ceremony or **samskaar**, any **yaaga** or **yajna**, any vow or fast or

pilgrimage. He is the Lord of the **Ganas** or Divine Forces, inside and outside the human body;

He is the Lord, who masters and overwhelms **vighna** (obstacle), however imminent or eminent.

This is the natural effect of the fact that **Ganapathi** is the God of Intelligence, **Vidhya** or **Buddhi** (learning or intellect).

Ganapathi is a God revered in **Tanthric** (ritualistic) lore, and also, by various **Vedhic manthras**.

The elephant is proverbially the most intelligent among the mammals and it is vegetarian,

indicating its **saathwik** (balanced or pure) nature. **Ganapathi** has the head of the elephant, for, it

indicates the Intelligence through which obstacles in the path of achievement, secular as well as spiritual, can be overcome.

There is a popular verse, used on most occasions when **Ganapathi** is invoked. It mentions various

attributes of this God : **Suklambaradharam** (wearing white vesture)

is the first, this is the symbol

of purity, for, **ambara** means also the sky, the **aakaasha** of the heart. **Ganapathi** is pure, having universal love and compassion. **Vishnum** is the second attribute, ascribed to Him. Vishnu means that He is present everywhere, at all times. **Shashivarnam** is the third adjective, used. Of the complexion of ash or **Vibhuuthi**; that is to say, glowing with spiritual splendour, with the majesty of spiritual attainments, achievements and potentialities. These are also called

Vibhuuthis, for, in the **Geetha**, we find Krishna saying, wherever you see Power, Glory, Majesty (**vibhuuthi**), know that it is Mine!

Ganesha is **OM** personified **Ganesha** is bathed in His Divine Glory; that is the significance of the attribute, **shashivarnam**.

Chathur-bhuja (Four-handed) is the next denotation. This means that apart from two visible hands, He has two invisible hands, that are available for the two divine uses of (1) Blessing the devotee, and (2) Guarding him from danger. The last: of the descriptive word is:

Prasannavadhanam (of graceful countenance). The countenance depicts the inner calm, happiness and balance, inner grace and mercy, the consciousness of strength and sovereignty.

Without intelligent discrimination, no skill or strength can be profitably used. One must know how fire, for example, or the electric current, has to be used and how far one can deal with it as an instrument for our needs. The senses of man are also like fire; they have to be kept under constant vigil and control.

No worship **ca** succeed unless the heart is pure and the senses are mastered. **Ganesha** is the God who helps overcome obstacles; but, He will create obstacles when good endeavour is obstructed by bad influences; He will clear the path for the sincere **Saadhaka** (spiritual aspirant). He is

Prasannavadhanam (of beneficial looks) when you pray to Him for good ends; but, He will not be that, when you seek His help for nefarious stratagems! He is **Pranava-swaruupa**, the **Om** personified; so, He is auspiciousness itself.

When God is adored and man is injured, there can be no auspiciousness in such deeds. Man is

God encased in human form; he is the Divine in that form and with that name. If the **anu** (**paro** is neglected, how can the **ghana** (whole)' be gained? If the paisa is discarded, how can the rupee be gained? It all begins with a single paisa; another added to it makes

two, and ninety-eight again

make the lump, a rupee! Man is the one; start, revering him; then, you can gain the Grace of the invisible God; neglect the visible paisa, you lose the invisible rupee! The basic defect of man is greed, uncontrolled desire Man loses his status of human-ness, through acts that shame even the beasts. He does not strive

towards revealing and manifesting his latent divinity! There is not as big a failing as this sliding back into the animal from which he rose! If he keeps on with his human attributes and capacities,

that will deserve congratulation enough. A formidable list can be made of the inadequacies and defects of man, but, the basic defect is 'greed', 'uncontrolled desire'--- always clamouring for more, as a result of the ceaseless prompting of the senses!

Raavana destroyed himself afflicted by greed. The very Gods were his chamberlains; such was the dread his austerity' invoked, such was the reward for his **Saadhana**! But, he was not content.

The flames of lust rose as fast: as they were fed. **Dhritharaashthra**, the father of the **Kauravas**, was enamoured of the greedy plans of his sons, and so he lost all of them, without a survivor, in the field of battle, though their number was a hundred!

Let your heart pant for God While moving through the dense jungle called 'life on earth', in the thick darkness of **Ajnaana** (Ignorance) of the place you have come from and the place to which you should go, and even of your own real identity, six dacoits---lust, anger, greed, attachment, egoism, hate---pounce on you, and you can overwhelm them and save yourself, only by means of the light shed by **Inaana** (spiritual wisdom) and **weilding** the weapon of **Bhakthi** or Dedicated Living.

The Light of Wisdom can shine bright and far, only when Love, pure Love, Love that does not demand any requital, is firm in the heart. He who loves, for the sake of some requital, or for being loved in return, is a coolie, with his eye glued to the wages.

You are really loving only yourself; for, there is only You in everyone. **Soham**, He is I. Whoever you injure, it is you that suffers; whoever you cheat, it is you who are cheated. If you do not do your duty, to the best of your ability and intelligence, and to the full satisfaction of your own

conscience, you are cheating yourself. I have known that lecturers in the Colleges have to take lecture only for eight classes of one hour each, per week! And, they do not put the rest of the hours to any beneficial use, either!

Service, the utilisation of time and skill to the uplift of society--that is the highest form of

adoration which God will reward with Grace. You get the actual experience of Sath-Chith-

Aanandha through service, for, through service, you conquer egoism and convince yourselves of

the unity that underlies creation. Everyone, be he an office bearer or not, must gird up his loins

and stoop for work. The body must be sanctified through Karma (good action) and the mind

through Dhyaana (meditation); in all parts of the country, these units must uphold the ideals and

practise them, so that they become inspiring examples for the people.

Bhajan must be a felt experience. Do not sing with one eye on the song that makes the effect on

the listeners, and the other, on the effect it makes on God. Let your heart pant for God; then, the

raaga (musical tune) and thaala (musical beat) will automatically be pleasant and correct.

Sincerity will blot out all errors in raaga and thaala! Do not allow even one vice like the vice of

conceit to enter and ensconce itself in your heart. All the water in a well becomes undrinkable

even if one frog is dead and its corpse floats on it. A hundred live frogs will not render it

unpotable; but, a single dead one will! Life has to be lived, through the channel marked out by

embankments that slow the. raging flood and direct it into useful fields. Na shreyo niyamam

vina-- "No progress without rules and restrictions." Blessed are they who obey the

commandments for, they will be rewarded.

Prashanthi Nilayam, 24-8-1971

33. Society, the Reality

WHEREVER men gather with a purpose into a society, there you perceive the Divine---the Sath,

Chith and Aanandha (Being, Awareness and Bliss)! A personality has arisen; a clearer flash of

reason is evident; a deeper joy fills the hearts. Immerse yourselves in them.

This is real spiritual endeavour; not pining in solitude or revelling in the breaking of bonds with

others of your kind, priding on your independence! Be with others; in others; for others. Be with

all, for all, in all.

But, nevertheless, be unattached, be the unfailing source of Love. Therein lies success in spiritual

endeavour, the triumph of spiritual discipline. Thus is the Sai in you manifested; thus is the

world fostered; Sai within; thus is the heart purified enough to install. There are questions

raised: Of what relation is society and social ties with spirit and its

glory? Of what relation is the

spirit and its glory with society and its tangles and trickeries? Such questions arise from erring minds.

Spiritual endeavour must aim at individual illumination, social betterment and the divinisation of

the human community. This is extremely urgent and essential. While in society, the divinity

inherent in man can blossom more quickly, more widely, more fragrantly. You recognise the

world, but, not God who is immanent in it! So too, you see the individual but, not the corpus that

is immanent in society.

All beings form the Universal Body of One God

Of course, Society is not another concrete composite collective body! It is the expansion and

expression of the Divine in each of its components, denotable and enjoyable as One. Society is

the awareness of this cognisable Divinity. So, the one should not flee from the many; the

individual is not harmed by society. The one should rather see the many in a new light--the light

which reveals that society is but God, who activates and prompts the composite whole. The one

is rendered fuller by association with the many: he gains by losing himself in the many! All men

are kith and kin, one family, one aspiration, one attempt at one acquisition. They are all equally

Divine, all form the Universal Body of the One God. All are heirs to the Aanandha that this

awareness can give. Of course, Society does not happen when people gather by chance, or get

together with no common goal of good. The many-faceted skills and intelligences that are

contributed by the many must flow pure and clear, untarnished by egoistic desires along the

channel of the spirit; then, they will feed the roots of truth and goodness; they will ensure peace,

for, all ideas, of high and low will disappear. This is the criterion for a stable strong sweet

society; not, mere numbers. Be conscious of the God in each and in all; then, inner equality will

impress each so indelibly that the awareness will stay undisturbed.

Shaanthi (Peace) will reign in each and all.

Understand the Aathma or God which is your core; that will establish Shaanthi in you and you

can share that Shaanthi with others What can you give others, if your hearts are empty?

Feel that you are a true limb of society

Do you intend to be in society? Do you crave to serve it and be served by it? Then, seek the God

in all; see the same in all. Yearn to worship that Clod by self-less service. That alone makes you a true limb of society. If you feel separate, distinct, outside and beyond society, you will run after name and fame, you will be enslaved by hate and partiality, and ruined in the end. So, east out those evil attitudes; feel that you are giving society what is its due, offering God His own gift of skill and intelligence. Vow to serve, to dedicate. Cultivate Love; society is the reflection of the God you adore, the God whose nature is **Aanandha**. Transform yourself into Love, and become **Aanandha**. Adore society as the Divine Body; that is the Truth, the eternal Vision. A message by **Sri Sathya Sai** Baba, October, 1971

Life is a market. In life, giving and taking, bargaining and speculating, is a part of the game.

Sri Sathya Sai

34. Where and why

The glory of **Bhaarith** which has illumined for centuries the hearts of humanity is awaiting the **surge** of the **Sai** Movement, through proper presentation and practical application by you, to have an even more brilliant future in the coming years. As the spark that causes the fire, as the driver in the engine drawing a long line of coaches along, as the designer and operator of a system of automatic lights, this **Sai** is here creating and fostering the world, and all its various communities, living and non-living.

You have gathered here as office-bearers of the units of the **Sathya Sai** Organisation, activating the villages and towns of this land. I am happy to be with you. You all know that this gathering has a special significance: last week, you and all those connected with the Organisation were afraid that this Conference might not meet at all, for, this country was invaded by enemies and we were in the midst of a conflict. But, today, fear and anxiety have gone and there is this atmosphere of **Aanandha** around you.

This Conference was decided upon by **Sai**, it is a **Sai-nirnaya**. Nothing can interrupt the realisation of that resolution. Last November, on the 23rd, the day when this Body took birth, I announced, as you know, that **Bhaarith** will not suffer from any calamity or distress. Therefore, when the conflict with Pakistan came about, you began doubting whether that announcement was contradicted by events. There were some who drew conclusions and started arguing according to their own notions. But, you should not count what happened until a

few days ago as "war." It was only the last chapter of a conflict in existence since years, and which grew in dimensions during the last eight months. It has little to do with India; it was a struggle of one part of Pakistan with another.

People of **Bhaarith** will never inflict injury on others

This civil war in Pakistan forced millions of terror-stricken people to seek refuge in India; they prayed in their agony that we should help them. And, true to our traditions and our Dharma (moral code), we sacrificed a great deal and gave them food and shelter, and sent them back to their homes, after ensuring that they could be safe there and live in peace. The people of **Bhaarith** have never entertained any desire to expand their territory, or to inflict injury on other nationalities. They will never develop such desire hereafter also.

This is the land of the **Hindhus**. Him means **himsa** (violence, injury). **Dhu** means **dhuur** (far away from). **Hindhu** means, therefore, free from any desire to be violent, to cause injury or harm. This country is incapable of aggressive intentions on others. The people of **Bangladesh** who underwent countless tortures and travails were welcomed, treated with sympathy and care, and taken back to their homes and settled on the land which they had run away from. That is the sacred service that India did; it was no offensive against Pakistan. And, it all stopped well before this Conference.

There are still a few who are bothered with anxiety since **Bhutto** has become the leader of that country, and his intentions are not friendly. You need not entertain any fears on that score. It is inevitable that Pakistan might harbour some resentment at their defeat; but, that resentment cannot grow into anger sufficient to induce them to fall upon India again.

Purity of thought, word and deed is needed

Embodiments of the Divine! The welfare of the world depends on the welfare of Society; the welfare of Society depends on the welfare of the individuals who comprise it. The individual by his thoughts, words and deeds develops or undermines the welfare of Society, and thus affects the World. When the world has space and prosperity, the individual can have freedom from fear, and positive joy. Without that **Aanandha**, one cannot grasp the Brahman-Principle (unitive absolute), which is unsullied, immeasurable **Aanandha** itself.

Thri-karana-shuddhi is prescribed by the sages as essential for

tasting the Aanandha of the

Universal Absolute. That expression means, the purity of thought, word and deed. This purity is

needed even for efficient working of the Organisation, in which you are working. In fact, it is

important at all levels of human efforts. But, at the present time, there is no evidence of this

purity anywhere. They play false to their professions, talking peace and fanning the flames of

war.

Our Organisation must strive to correct this hypocrisy, and teach by precept and example, the

straight path of sincerity and harmony. This Conference calls on scientists who are blind (though

possessing eyesight) to open their eyes of wisdom, and see things whole, see things deeper than

ever before. Man has become so insane that he limps though his legs are good, he is mad though

his mind is sound, deaf though his ears are efficient enough; it has become urgent to warn him of

this absurdity, and infuse some sanity into his behaviour. This Conference calls on him 'to awake

into the higher reality.

Service of man is service offered to God

The many in the One---that is the real nature of Society. All for One, One for All, This has

become a slogan rather than a fact. If it is realised in fact, you will find that it is the design of

Nature that it should be so, and that it is a sign of advanced culture too. This Conference calls

upon all to share their resources, power, skill and achievements with the rest. For, maanava seva

(the service of man) is really Maadhava seva (service offered to God). There are various

societies rendering social service nowadays, but, the service does not warm the heart; it is done

as a cold routine affair, or as a showy performance, with a great deal of expensive hullabaloo!

These societies have reduced the land to its present deplorable condition.

The inclinations of the mind, the implications of speech, and the indications of deeds have to be

co-ordinated and harmonised. That is the test of the success of our Organisation; that is the surest

means of achieving it. Identify the Group with which you work as your own self. Do not allow

this to be a copybook maxim, but try to put it into daily practice. Through the group you can earn

Samastha-samarasa-sanubhuuthi, that is to say, "awareness of, and empathy with the feelings of

one and all." That is the spring of unalloyed Bliss.

We have at present persons who pride themselves on their

encyclopaedic scholarship and

technical skill; they claim to know the innermost secrets of Nature; they fly into outer Space and

even land on the Moon. But, ask them, whether they have Aanandha and can stay in Aanandha,

they will reply that they have yet to experience it. If they know everything worth knowing, why

have they missed this? It is clear they are suffering under some delusion.

All are activated by one Divine Force

You, or at least the Andhras among you, would have heard or read about the pupils of

Paramaanandaguru. Ten of them crossed a river, wading to the other bank. In order to find out

whether all had arrived safe, one fellow counted the rest and declared there were only nine. Each

of the ten counted the rest and everyone agreed there were only nine survivors. One of them had

definitely been drowned. So, the ten started wailing aloud in their bereavement, and a passerby

was drawn to the group in sympathy. He saw there were ten, all right. The mistake was---the man

who counted left: himself out; he ignored himself, in counting the rest.

This is the mistake everyone of these encyclopaedic intellects commit; they count everyone

except themselves; they know everything except the workings of their own minds, and the

methods by which they can attain inner calm. So, you must know who you are, and then, if

necessary, try to know about other persons and objects. Now it is all topsyturvy. Just as all these,

all the Organisational units, are being activated by One Divine Force, all are activated by One

Principle. Resolve to identify it and experience it; then, the purpose of the Organisation is served,

Use the unique characteristics of man---discrimination, wisdom, detachment---Viveka, Vijnana

and Vairaagya---and drive at that Realisation.

To put it even more plainly, you will derive Aanandha only if you succeed in doing three

exercises.

(1) Forget the thing that has to be forgotten: Forget the objective world, ignore it, it is Asath,

only relatively real, not absolutely Real. Forget the A-sath. Remember the first statement in the

Prayer. Asatho maa sadh gamaya--Lead me from the unreal to the Real.

(2) Give up that which has to be given up. The Jeavabhaava which is Darkness has to be given

up, in order to attain Light which is the Dhevabhaava. You are not the body; you are not just an

individual, not just a chance spark or a stray drop. You are a part of the Divine, a fraction of the

Fire, a wave of the Ocean. This is the second statement in the **Vedhic** prayer---**Thamaso maa**

ivothir gamaya---Lead me from darkness into Light.

(3) You must reach the place which you have to reach, that is,

Brahmathathwa. Brahma means,

expanse, limitless presence; you have to pass beyond the limit to the limitless. Limit is death;

beyond it, unaffected by it, is Immortality. So the prayer cited above adds as the third statement.

Mruthyor maa amrutham gamaya---Lead me from death to Immortality.

Dharma is acting according to Truth

Do not accept the half-truth that you are a part of the objective world; hold fast to the Truth that

you are Divine in essence. Your form makes you declare you are human; but, really, you are

Divine. **Sathyam vadha**---Utter Truth, is the **Vedhic** injunction. And this is the Truth. And, the

injunction continues, **Dharmam** chara. Dharma is acting according to the Truth you have known.

You have heard **Pandiths** expounding most elaborately the axiom, "Brahma **Sathyam jagath**

mithya"---"Brahman alone is real, the World that is the result of a creative act, that is undergoing

transformations and that will meet with disintegration, is just an appearance on the basis of that

Reality."

You might hear such discourses from **Pandiths** and scholars from this platform too. But, observe

how tenaciously these very persons are attached to this illusory world! They voice the Truth, but,

deny It by their deeds. **Jagath sathyam**, they announce by their deeds, Brahma **mithya**, they

appear to aver, when we watch their way of life! This is really a matter for merciless ridicule!

Our Organisation must apply the touchstone of practice to any precept that the members might

voice forth or profess. That is My desire.

The Organisation has been established, not for publicizing any person or creed, or to provide

births for some ambitious individuals, from which they can exercise authority over others. It is

as a means of **Saadhana** that the Organisation is to be understood. Take it in that attitude. Do not

consider the rules as restrictions imposed by Me or as shackles on your freedom of action. They

are devised to help you and others in the **Saadhana** you have entered upon.

Two guide-lines, peculiar to this Organisation you should not neglect: (1) Act and then advise;

practise first, precept second. Unless you yourself avoid the evil habits, and the undesirable

practices, don't talk against them. (2) The rules, regulations, that we have laid down for the

Organisation and its Units, have to be observed, scrupulously, down to the smallest dot and dash.

If you miss a rule, the unit becomes weaker

Now, however, most of the Units do not strictly follow these rules, they appear in the lists as

Samithis and Units, but, in actual working, they do not deserve the place. Consider work through

the Organisation as your very process of living. That work is the food on which you live. If you

miss a meal, you become weak; if you miss a rule, the Unit becomes weaker. Not merely the

office-bearers, but, any one of the members, if he fails to observe any one of the rules and

regulations, he is weakening the Organisation and bringing it into disrepute. Members together

form the Units. Its strength, its utility, its expansion, its efficacy, depend on disciplined

obedience to rules. Faith in the discipline, marked out by the rules, is as the heart to the various

limbs of the Organisation. Lack of discipline is the root cause of the disorder and discord that are

undermining almost all the various types of association of men, from the simplest to the most

complex.

Besides these, there are certain matters I have to tell specially to the Executives and the **Officebearers**,

matters they have to implant in their hearts: Followers of all faiths can join our

Organisations; there should be no opposition to their entry; on the other hand, they must be

welcomed with sincerity and looked upon as brothers and sisters. No ill-feeling should be

allowed upon as brothers and sisters. No ill-feeling should be allowed to sprout in your minds

against, say **Pakistanis** or Muslims, or Americans, as a consequence of the passing phases of

history. Motivated by anger against some one, to injure and insult the innocent, is bestial

behaviour. No one connected with our Organisation should participate in or encourage such

reprehensible behaviour.

You must respect every individual who resides in **Bhaarith** as a **Bhaarithheeya** and love every

such person. This is an Organisation dedicated to the promotion of Universal Love. Start pouring

out Love to all the members of your Unit, and gradually, expand that Love to include all

mankind and even the lower creatures. It is an insane idea to perform

worship of God, as if He is
distinct and different from creation. Do not believe that God will be
pleased if He is so marked
out, separated and set apart.
Carry on the activities without any trace of negligence
Love the God that is in all men, worship Him, offer Him what you can,
dedicate to Him the

Aanandha that you have. Do your daily duty with the **Aanandha** you
fill your worship with. Be

glad you have a duty to fulfil, a role to play in the dharma He is
directing! Others have other
roles. Others have their exits and entrances, their words to utter at
the appropriate times, their
gestures, their actions to go through. They are as earnest in their
roles as you are in yours. Don't
try to impose your roles on them!

Office bearers should resolve to carry on the activities of their Units
on the lines laid down,

without trace of negligence. From now, the usual practice of meeting
once a year in Conference,

passing a few resolutions with great furore, and casting them aside
that very day, will not be of

any avail. Only those units of the Organisation are authentic, wherein
the office-bearers practise

and experience spiritual **Aanandha**, through adherence to the lines
laid down here. The rest are

mere nominal; they burden the lists with their names, and should be
immediately removed.

Enough for us, if there remain one or two where practice and
preaching are correct and sincere.

Quality is accepted; quantity is of no consequence.

A place in the **Samithi** is for constant **saadhana**

The District Presidents and the State Presidents have read reports of
the activities of the

Organisation in their areas; they also send them to Me, off and on.

They contain routine activities

of a demonstrative nature, but, few items that elevate and enthuse.

They mention 'poor feeding'

(a word they are not ashamed to use), visits to hospitals, **bhajans** 'in
jails, **nagara sankeerthan**,

etc. For whose sake were these done? Not for the sake of the poor, or
the patients or the

prisoners, but remember, for your own sake! You take food for your
own sake, you take

medicine to cure your own illness, don't you?

You serve, for the sake of deriving **Aanandha**, for the sake of realising
your kinship with others,

for approaching nearer and nearer to God who is in all, for your own
mental and spiritual health

and efficiency. Be convinced of that. You join the **Samithi**, you share
in its activities, for your

own sake; not for the sake of **Sathya Sai** or the **Samithi** started in

that name. If you feel that you

can earn fame or name, or social status, or some other type of gain by
entering this Organisation,

there is no place for you in it. This is a place for **Saadhana**, constant,
vigilant **Saadhana** (spiritual
striving).

Those who have some thing specially important, some new and
fruitful programme that they

have adopted and found beneficent, they may now come forward to
report on them. Why use the

little time that we can spare to listen to routine reports and common
items, which are observed

everywhere? We must pay attention now more to the investigation
into the causes for our not

being able to achieve the success desired; you are welcome to
elucidate the problem with your

own suggestions, for, this is a gathering called together to develop
Aanandha and accord. Where'

have you failed and why?---think of these two problems.

Then this Conference shall pay special attention to two fields of
activity: Health and Education. I

desire that more attention must be paid by you in the coming year to
these two fields of service.

A sound body is the essential requisite for a sound mind and a sound
mind ensures a sound body.

Health and education are intertwined fields. Engage your thoughts in
these directions and make

this gathering fruitful.

Madras, 22-12-1971

You can bolt your doors and windows against thieves, but, who
can bolt the door against Death? The thieves---lust, anger, greed
attachment, pride and hate---are honoured as welcome guests and
the real well wishers like tranquillity and humility are shown the
door.

Sri Sathya Sai

35. The Royal Road

THE resolutions made at this Conference, the rules and regulations
flamed here for the Units of

the Organisation, must be taken by you as the Royal Road to the
Divine Presence. They render

the journey smooth and quick. As children of **Bhaarith**, you have to
foster the ideals of its

ancient culture guarding it by the discipline these rules prescribe. So
far, as a result of mental and

intellectual weakness, you are finding it impossible to adhere to those
ideals and to observe the

vow and restrictions that they impose. Though we have been laying
down many rules, and

restrictions and guidelines during the last five years for the proper
working of the Units, and

emphasising their importance, they have been more misused than
made-use-of for the betterment

of the Organisation.
 As a result of misuse, you find yourselves helpless in cleansing the blemishes in your own minds and eradicating the evils rampant in society. The brightness of the sky is hidden by a thick fog; so too, the fog of evil and vice darkens the heart and breeds atheism and other diseases. This has made you forget the very purpose of your existence, as well as of the Organisation, which has been established to help you. Take note of this while yet you may. Some men enter into even Aadhyathmic (spiritual) Organisations and secure places of importance there, with various ambitions and plans. They believe, often sincerely, that their own plans are the best and their methods are the best, spiritually. Many might do this on account of sheer ignorance of the purpose and plan of the Sathya Sai Organisation, which they enter. But, ignorance is no excuse! Aathma has no birth or death, nor it grows or weakens. The nature of electricity is still a mystery; but man has devised a thousand ways of benefitting by it. Electricity is found everywhere, in nature; but, it: can be collected, stored and utilised only through certain contrivances designed by man. The spiritual Aathma Shakthi (inner divine power) that is also everywhere is stored in a body and passed through the thin wires or nerves, it illumines and directs activity. These activities have to be oriented towards Aanandha, and not attachments to temporary pleasures. The Life Principle that flows as intelligence through every cell and nerve is also a reflection of the Aathma. That which is born has also to die; coming implies going. That which has no birth has no death either. The Aathma has no birth, no death, nor can you say, it spreads or grows, or weakens. It has no history, it is, that is all that can be said about it. It is ever Intelligence, ever Bliss. There is the urge to desire a thing; that is named Ichchaa Shakthi---but, it too is a derivative of the Aathma Shakthi, the Divine that is your core. Realise it as such and do not demean it by desiring deleterious objects. Desire, so sublimated, is the basis of Prema (Love). It is the fruit of the tree of God-ward directed Ichchaa shakthi. The fruit has the bitter rind (Maaya) and the hard seeds (the cognition of distinctions); these have to be discarded, and the sweetness tasted. That sweet juice is the Aanandha the Aathma confers. Of course there are a few fortunate individuals who imbibe the

juice itself, without the labour of peeling off the rind and picking out the seeds. Prahlaadha was of this kind---unaffected by Maaya or by the folly of 'awareness of distinctions'. From his very birth, he knew only the sweetness of the Name of the Lord, of the juice of the fruit from the Tree of Love. Each one of you has to pass through three stages. No boy can join college, the moment he steps into school. Several stages have to be reached and got over---the Primary, the Middle, the Secondary, the Higher Secondary, and the Intermediate; so too, we have in the spiritual path, the stages of Work, Worship, Wisdom and finally, Sacrifice. Sacrifice is when the ripe fruit falls from the tree, sacrificing its affection and attachment, weaning itself away from its support and sustenance. Work is for the physical level; worship for the mental and wisdom for spiritual. You have to pass through the three stages, each one of you. When I say you, there are three you's! The one you think you are---namely, the body, the physical person; the one others think you are, the mental you, your passions, emotions, impulses, attitudes, beliefs, feelings; and the one you really are, namely, the Aathma, the Spirit, the real Reality of your Personality. Now, you must examine whether the Unit for which you are responsible is in the primary stage or any higher stage. Judging from the fact that this is the fifth year, we can assert that the Organisation is now in the Middle School stage---a stage during which discipline has to be vigilantly observed, so that the High School and College stages might prove beneficial. The larger the number of storeys you wish to erect, the deeper the foundation has to be laid. You are planning to construct the supremely majestic tower of Aathma-Realisation, and therefore, great attention has to be paid to the provision of a solid foundation of faith and discipline, of dedication and surrender. Examine your own activities in these Units and judge for yourselves, whether such a foundation is being laid therein. Follow the path laid down by saints. Man has increased his capacity of construction and destruction a million-fold, by means of yanthras (machines) he has put together. An atom bomb causes destruction which several armies cannot accomplish. So too in the spiritual field, the latent forces in man can achieve the stupendous task of piercing the mystery of the Universe, through the

manthras he had

discovered. Manthra means 'potent formula'. Man makes yanthras; manthra makes man! The

maker of yanthras is called a scientist; the knower of manthra is called a saint. When you follow

the path laid down by the saints you can be sure of success, for, they have laid it with the purest

of intentions, and with the noblest of ideals.

The Lord is neither in Heaven, nor in Kailaash or Vaikuntha or Swarg. To believe that He is

manifest only in one place or location and to journey thither is a superstition much to be

deplored. He is everywhere, in every one, at all times. He is the witness of all, in all. He is the

energy that fills space and time, and He is the energy that manifests as causation. The

Organisation must implant this 'Truth in the minds of the members and spread this Truth, without

fear and fumble. It must reveal man to himself, as a visible, moving embodiment of Divinity, in

whom God shines, through whom God beckons.

God is to be worshipped in and through man. This is the message that you have to put into daily

practice. This is the main plank of the programme you have to carry out. You should not import

the tactics and tricks of political power-hunting into the Units. Nor should there be any trace of

dislike or distrust, on the score of nationality, language, caste, economic status, scholarship, age

or sex. Revere the Aathma and derive aathma-aanandha (spiritual bliss) through Love.

God is the origin of all languages

Why attach false values to these exterior symbols? Why develop prejudice for the reason that a

man was born on the other side of a political boundary, or calls on God in another language?

God is the origin of all languages. Boundaries shift and are subject to revision, resettlement, and

change. Twenty years ago, when some one from Bombay asked a farmer of Puttaparthi, where he

belonged to, he got the reply, 'I am from Madras State.' But, Madras State has since broken into

Aandhra State, and Tamil Nadu, so that the Aandhras and the Thamils have started developing

antagonistic loyalties and a new narrow ideal.

These are man-made differences, and should not interfere with Godward activities. God has

made the Universe as one single home for one single family. Each State is but an apartment in

that mansion. Members of the Organisation must extend Love and Respect to persons belonging

to any State, any religion, any caste or community, and speaking any

language.

To give you a small example: It happened just a week ago. A few years ago, in 1965, both

Bangala Desh and Pakistan (they were both one State then) invaded India; recently, Bangla Desh

sought refuge with India, since Pakistan decided to hold it down by terrorising the people! The

people of Bhaarith did not in the least remember the enmity of the people of Bangla Desh in the

past against them in their hour of mortal distress. They welcomed them with brotherly Love, and

helped them with food, shelter and clothing, and saved millions of them from extinction.

Love ignores logics, Seva respects no syllogism

One can understand the spirit of renunciation and the depth of tolerance that is inherent in Indian

noble response. Whoever is afflicted with calamity, at whatever time under whatever conditions,

your heart must react without delay in sympathy shown in some practical manner. No one should

be condemned as trash; even a little stick can serve as a tooth-pick!

God has not made any man,

wholly bad or wholly good; your likes and dislikes are inducing you to label them as such.

Office-bearers of the Organisation, strive to establish yourselves more firmly in your own Truth,

and strive to demonstrate in your behaviour that you are aware of the Truth that all men are

sparks of the same Divine-Spirit. I consider Seva (service) as the most important activity of the

Samithi, for it is the highest Saadhana. Do not entangle yourselves in pros and cons, in

arguments for and against, whether this way or that, they are the consequence of wrong or

perverted scholarship. Love ignores logics; Seva respects no syllogism. Try to observe the rules

that have been framed through Love, to canalise the Love that you are required to cultivate. I

have said this so often that all of you know my mind already--- " Start the Day with Love. Spend

the Day with Love. Fill the Day with Love. End the Day with Love.

That is the Way of God."

The Samithi is the heart and units are the limbs

First, it has been decided that the Sathya Sai Seva Samithi will hereafter be the key unit, of the

Organisation. Units like Sathya Sai Sathsang, the Sathya Sai Baala Vikaas, the Sathya Sai Study

Circle, the Sathya Sai Bhajana Mandali, and the Sathya Sai Seva Dhal will be subordinate to the

Samithi, and supervised by it. The Samithi is the heart, and the units are the limbs. The limbs

cannot act independently, as if they are a law unto themselves.

During the Third All India Conference, the **Mahila Vibhaag** (the Unit in charge of women's activities) was separated from the men's sections; but, they were not affiliated and placed under the guidance of the **Samithi** concerned. Of course, the **Vibhaag** can have its own Chairman and Secretary, but both have to follow the advice and suggestions of the Chairman of the **Seva** **Samithi**, and the rules laid down for the **Samithi**.

Each town shall have a single **Samithi** (organisation and unit); it shall not have more than one. It may have within its jurisdiction a hundred **Bhajan Mandalis** or a hundred groups engaged in various other activities. But, there shall be only one **Samithi**. Limits and activities of the **Samithi**

Baala Vikaas (child progress section) and **Seva Dhal**---these are only limbs of the **Samithi**. But, **Baala Vikaas**, we have decided, will be the special activity of the **Mahila Vibhaag** alone. For, women can in a unique way, deal with children lovingly, affectionately, intelligently, and enthusiastically. The **Baala Vikaas** shall take in children in the age group of 5 to 12. From the age of 12 up to 18, children shall be in the Junior **Seva Dhal**. From 18 till 30, they will serve in the **Seva Dhal**, and after 30 they are entitled to become members of the **Seva Samithis**, especially those who evince dedication and a high sense of service.

When the **Baala Vikaas** movement spreads, and children are ready to join High Schools, High Schools can be opened to receive them and continue their education on lines in tune with the ideals of the Organisation, and with the establishment of **Sathya Sai** colleges, the process will be completed entirely under **Sathya Sai** auspices. Thus, the resurgent culture of **Bhaarith** will be built on strong foundations. Men teachers can run **Baala Vikaas** classes; but, they can have only boys as pupils.

Another course of action that was decided upon today is this: You all know that books are being written by all kinds of people in all manners of style and content, urged by all types of fancy, mostly with an eye on personal profit. But, hereafter, this shall stop: no book shall be published on **Sai** Literature as suits the fancy of the writer or the publisher. There is a Registered Body named the **Shri Sathya Sai** Education Foundation. The manuscript has to be submitted to the Foundation, and published through the Foundation in the manner approved by them. For, books transform or deform the faculties of man. Many write books with no

relevance or experience, relying solely on their imagination and so, people are left in the wilderness, unable to separate fact from fiction, truth from falsehood.

Flow of information must be unbroken and steady

Again in almost all the languages of India and in English, we have a number of periodicals, under different names---**Shaanthi**, **Prashaanthi**, **Sudha**, **Sanaathana Saarathi**, etc.---causing confusion and complications. So, we shall have only a single monthly magazine in each language called everywhere, **Sanaathana Saarathi**. From now on, it will not be possible for these periodicals to be published according to the will and pleasure of people. If they are left as they are, there is likelihood of lowering of standards and even financial loss for the parties, and consequent distress. So, it has been decided to place the **Sanaathana Saarathi** of each linguistic area, on sound footing, both financially and in the range and authority of content.

Another important matter: The Organisation is not yet organised effectively! Reports of activities from the Units do not reach the **Samithi**, the **Samithis** are not reporting to the District Presidents and they in turn fail to inform the State Presidents, who are unable to present a full picture of the activities of the State to Me. The flow of information from below and of instruction and inspiration from above must be unbroken and steady.

Adherence to these rules will strengthen the Organisation, which has as its aim the fostering of **Bhaarithheeya** culture as the example for the whole of humanity. This Organisation believes that the **Aathma** in each is the **Aathma** in all and that the God that each worships is the God that all worship. You cannot insist that in the **Bhajans** only songs on **Sathya Sai** should be sung!

Fanaticism of that kind I very much dislike and condemn. For, all names and all forms denote Me only! You betray your ignorance of My truth when you stick to any one of My names and avoid the rest. When you have identified the **Aathma** principle and experienced its Glory, you pass beyond the realm of rules; but, until then, limits and lines of conduct have to be honoured.

Use of the symbols of the Organisation

The State Presidents have to pay immediate attention to this further point. In some States, peoples have started **publicising** the manifestations of My Power, and converting themselves into propagandists with a view to making a profit out of the transaction.

There are some Units doing

this type of business, still existing inside the Organisation. You must decide to dissociate these

Units from the Organisation. Using our Name, many collect donations and contributions; so,

those who are not aware of the norms of this Organisation are being misled and deceived. Efforts

must be made to remove from the Organisation any one, however rich, however renowned as a

scholar, however influential and important in society, if he transgresses the rules of Organisation.

This must be done as soon as the transgression is known. In Kerala and in Mysore States, this has

to be done without delay and without compunction.

The symbol of the Organisation is "the Harmony of Religions, the Unity of all Faiths, the

Acceptance of all Approaches." I find that this symbol is now being indiscriminately used in

badges, letter heads, wedding cards, etc. and it is also being adapted and changed according to

individual fancy by the users. This is creating confusion; for, there is no one identifiable symbol

for the units of the Organisation or for the Sathya Sai Seva Dhal, etc. You must resolve to adopt

the same design for letter heads used in official correspondence, the same symbol for badges all

over the country. If you travel along the royal road of faith and discipline, you can reach the

Royal Palace which you long to enter.

Understand the basic similarities of various religions

Four stages are mentioned in the spiritual progress: Saalokya (being in the Palace), Saameepya

(being in the immediate Presence), Saaruupya (being privileged to be clothed with a share of

regal authority) and Saavyujya (becoming King oneself). In the Bible, Christ is said to have

announced first, that he was Messenger from God, later, that he was the Son of God, and finally,

that "I and My Father are One." Then, there is the further declaration of Identity with the Holy

Ghost, too. In the Quran too, similar ideas are propounded. The Sathya Sai Organisation has to

seek out chances of studying and substantiating these basic similarities and promote love and

mutual co-operation.

These rules we are laying down might appear to some of you as knife-thrusts or hammer-strokes;

but, they are meant to heal, and to weld. Bow to them and observe them in action sincerely---

your path will be soft and smooth, like a path strewn with floral petals. I bless you that you

adhere to them and receive the benefits of discipline and devotion.

Madras, 23-12-1971

See all as but expressions of the same God, as appearances on the same screen, as bulbs lit by the same current, though of manifold colours and wattage.

Feel that you and they are able to talk and walk, think and act because of the God within.

Differences that strike you while you cast your eyes are illusory; you have not yet developed the vision that makes you apprehend the unity which is the truth of all the seeming diversity, that is all!

The fault is in you, not the world. The world is One; but, each takes it to mean what pleases him most!

Sri Sathya Sai

36. Heroic adventure

GOD gave this body so that you may use it to sanctify Time, through beneficial acts. Of course,

man is ever anxious that he should get contentment and joy, as soon as possible with as little

exertion as possible. But, he places more confidence on material comforts and material

possessions, hoping that they can yield joy and content. There is no effort by him to ensure being

born in good circumstances and surroundings. Goodness is natural to man; it is his nature, when

it is untarnished. But, man relishes the tarnish, not the pure core. Falsehood with all its

enticements is liked more than truth which wears simple clothes only.

Consider this: Milk and curds are sold in the streets by vendors who shout about the excellence

of their ware, but, no one runs to open the door, call them in and purchase the health-giving

nectar! Toddy and arrack (home brewed liquors) are sold far from the village bounds; but, yet,

people tramp the distance to where they are available, pay the price with no bargaining and

consume the poisonous stuff, which robs them of all dignity!

This is the tragedy! Good counsel though given with love is seldom listened to. Bad talk attracts

people so much that they walk miles to listen to scandal and abuse!

Man yields to senses instead of challenging them

The essential nature of man is Divinity; his strength is that of the unconquerable spirit. But, this

hero has reduced himself to a zero, and is grovelling in fear and falsehood! To achieve his

nefarious plans, man is demonstrating courage and confidence. Once his mind is set on

vengeance or crime, man becomes a fierce animal, ready to inflict wanton cruelties. Or the

heroism is channelled into mountain climbing, deep sea diving or walking on space, or other

adventurous acts.

But, the most heroic adventure of all, the conquest of the senses and

of their pulls is yet beyond

him. When the senses challenge him he yields, instead of challenging them in return and

overpowering them. Consider only the masters of their own impulses and passions as Heroes!

And, no other.

Look at **Vaalmeeki**. He was a brave dacoit; he was an intrepid highway robber, dreaded by all

who journeyed on that road. One day, the Seven Sages happened to pass along that fateful road;

they revealed to him how wicked his actions were, and painted before his mind's eye the horrors

he was becoming heir to, as a result. They told him that those who now enjoyed the fruits of his

robbery will not be sharers of those horrors, for, he alone was the culprit and he alone will have to suffer the punishment.

That was enough to open his eyes; he left: off his evil pursuit and forsook family, profession and

wealth. He retired into the jungle and plunged into the severest austerities. He became a New

Hero, the hero of a new type of adventure. He became a great sage, honoured by posterity as the

First Poet, the author of the **Raamaayana**.

He gave up toddy and arrack, that is to say, the senses and their intoxicating poisons; he

developed a taste for milk and curds, the **Saathwik** (pure) virtues, mastery over himself, the

victory that confers the highest and the purest Joy.

Prashaanthi Nilayam, November 1971

Make your heart soft; then, success is quick in **saadhana**. Talk soft, talk sweet, talk only of God---that is the process of softening the subsoil.

Develop compassion, sympathy; engage in service, understand the agony of poverty, disease, distress and despair; share both tears and cheers with others.

That is the way to soften the heart, and help **saadhana** to succeed.

Sri Sathya Sai

37. **Bhajan** as **saadhana**

THE Scriptures lay down **Bhajan** (group devotional singing),

Naamasmaran (Remembering

God's Name) and **Sankeerthan** (devotional music) as the **Saadhanas** (spiritual practices) of this

Age. **Bhajan** is the process of singing your prayers to God, praising His glory and compassion,

and pleading that He may fill you with His Grace. **Dr. Hislop** has as a result of many years of

research, declared that prayer has a highly curative effect on the body and mind of man. That is

the result of constant **Bhajan** and recital of the Name. Every Unit of the Organisation is enjoined

to arrange for **Nagarasankeerthan** (moving choirs) to go around the

streets, in the early hours of

the day, **Bhajan** every evening and morning, for this very reason.

But, **Bhajan** should not be gone through, as a painful necessity; it has to be a thrilling experience,

which must leave the participants full of pure energy and elevated enthusiasm. But, this does not

happen now. Either it is too mechanical or it is a medium for some people to exhibit their talents.

The **Bhajans** are sung to parade one's compositions and these are sung during the group sittings,

as if they are rehearsed there. The others are not able to follow; so they allow their minds to

wander. Sing familiar **Bhajans**, so that all can share in the **Aanandha**. Also, pay attention to the

tune, the meaning, the variety, the voice, the **raaga**, the **thaal** (the tune and the beat) and other

fine points of the **Bhajans**. If your voice is not pleasant or sweet, keep quiet; that is the best

service you can do.

Do not cause discontent, discord and disharmony, insisting on singing, because you are an

office-bearer, or something! The **Bhajans** must be sweet to the ear, arousing pictures of the glory

and grandeur of Godhead, in the mind of the singers and listeners;

they must refer to various

Names and Forms of God, so that the **Bhajan** Sessions might fill every one with ecstasy. **Bhajan**

is a **Saadhana** for all who share in it; that is why it is prescribed, for every Unit.

Advice should come out of personal experience

Youth is often found fault with by elders today, that they have lost reverence, humility, and piety

that they ridicule temples, religious services and all signs of adoration or devotion directed

towards God. They do not learn the art of meditation or sense-control, but cater to the most

trivial whims, without regard to their harmful effects. All this is due to the hypocrisy of the

elders. Those who teach them or preach to them about the rules of morality and religion, are

patently breaking those very rules. They lead such atrociously wrong lives; but, they admonish,

advise, and harangue, without the slightest twinge of conscience. This is easily discovered by the

sharp-eyed young men and women. How then can they revere the parent or teacher, the elder or

leader, the writer or the speaker, who sets about the task of 'educating' the rising generation? Let

advice come out of personal experience; otherwise, keep **mum**! The very fact that you are happy

and contented, while having faith in God, will induce others to develop faith; that is the best

method of preaching.

15-1-1972

You desire to drink a sweet drink, but instead of sugar, you drop salt into the cup, imagining salt to be sugar. That is the state of man, today. He craves for peace, but, does not know how to attain it.

The means he adopts do not lead him to the anticipated end. So, all the thirst and craving are just a pose; it is a fashionable slogan, and nothing more.

Man must be sincere; his word must be in conformity with his feeling; his action must be in conformity with his word. Resolve on this practice, at least from today. Do not be false to yourself

Sri Sathya Sai

38. Give and gain

For a world pursuing ever-receding happiness and peace and, as a consequence, blinded by the

fog of disappointment and disease, the Divine is the Pillar of Light, that indicates the path to

progress. Man has inherited this Realm of Work, this world which is but a vast factory, where he

himself is fashioned from manhood to Godhood, if only he applies his energy and skill,

diligently to the transformation. Man must work, every moment of his life; he cannot avoid this

burden. His very existence depends upon action, exertion, work. And, work results in either good

or bad, big or small, powerful or paltry. So, man has to be active on the right lines, in order to

avoid evil and pain. That is the duty he owes to himself.

There may be differences among men, in physical strength, financial status, intellectual **acumen**but,

all are equal in the eye of God; all have the right and the potentiality to achieve the goal of

beggar to the merging in Him. Note that everyone, from the beggar to the billionaire, is prompted

by the urge to achieve **Aanandha**, supreme bliss, based on inner peace, unaffected by **ups** and

downs. Every activity however elementary or earth-shaking, is subservient to this ideal.

This Bliss Divine is not manufactured by any company, nor available in any shop. It is not

something that can be earned from outside, and added to the sum of one's possessions. It has to

sprout and grow from within, and fostered and treasured within.

The individual cannot thrive in isolation

Take the case of the contentment and pleasure that food imparts. A hungry man may hold

bundles of currency notes in his grasp, or even plenty of eatables; but, unless he consumes the

eatables or converts the currency into consumable food and eats them, and they become parts of

him, no sense of satisfaction, can arise. Similarly, bliss too is an inner

experience, an elevating

exhilarating inner calm. It cannot be gained by the accumulation of impediments like cars and

houses, land and gold, stocks and shares. How can a cash-box appease hunger or a pass book

give peace? **Aanandha** is the goal that all seek, either individually or through social activity.

Man is a social being, for, he can use society to urge him on towards the goal; society hands over

to him the know-how; it gives him the training. It is not a haphazard group which gives him

facilities for sensual pleasure; it should not be conceived in that light. Its purpose is much nobler.

It is not an instrument for promoting his pursuit of power, authority or personal advance.

Pleasure, pride, dominance, food---these ideals man shares with the bird and the beast. But; he is

endowed with intelligence, discrimination, a sense of right, the skill to store knowledge in

language and transmit it to subsequent generations. He knows that the security and stability of

society is his own security and stability. The individual cannot thrive in isolation. This is the

basis of the **Vedhic** prayer, **Lokaa samasthaas sukhino bhavanthu**--"May all worlds be happy."

Man has to contribute his best, for the happiness of others, so that he may be happy.

Renunciation makes life worthwhile

And, what is the best he can contribute? Each has his particular duty, task, role as an individual

and as a member of the society to which he belongs. Do that duty, carry on that task, play that

role, as best as you can; that is how one can fulfil himself. The body tangles with health only

when every limb, muscle, nerve, and artery and cell does its duty efficiently and well. So too, a

factory or a society or a workshop can be happy, healthy, only when each worker or individual

does his duty or functions well.

But, it has become difficult nowadays to discover any one who is aware of his duty as a unit of

the organisation or society to which he belongs or to the country or nation or to the world. Unless

one develops virtue, uses skill, intelligence and discrimination in the most beneficial manner,

directs his physical might with restraint, his life is wasted in bitterness and grief of others.

The **Vedhas** declare: **Na karmanaa, na prajayaa dhanena, thyaagenaike amruthathwam**

aanashuh---"Not by acts, nor by riches, nor by progeny, but, only by renunciation alone can

immortality be gained." Renunciation, detachment; sacrifice, giving

up---this alone can ensure
the highest Realisation, Eternal Bliss. Renunciation is the Law of Life.
That is why life is
worthwhile and a source of happiness.
You have to exhale what you inhale, eliminate what you have
consumed, the blood that comes in
at one point has to be immediately passed on to the adjacent point; it
cannot be retained when it
is received, for that would result in a boil, or some other serious
illness. It is the same, in the
social, economic, political and spiritual fields. This lesson that
everything will be added into the
person who gives up everything was taught in India since ages.
Hence, India shone as the
Thyaaga bhuumi, the Yoga **bhuumi** and the Karma **bhuumi**---the
land of renunciation, the land of
self-control and the land of uplifting activity. When the **thyaaga**
(renunciation) way of life was
neglected, it has slid into the **roga** (illness) way of life, a life full of
weeping and wailing, of
clamour for food at other people's doors.
Udhyaoga without yoga will be a handicap
How can **thyaaga** develop without Yoga, the control of the agitations
of desire, in the mind? You
may have **airconditioning**, but without the conditioning of the mind,
how can there be peace?
You may control prices, production of steel or cloth, the distribution
of food-grains, and a
number of other things and processes; but unless you have mind
control, the rest are barren
exercises. Mind control is more heroic and beneficial than any other
system of control. A
running train cannot be stopped, even if thousands hang on to it and
pull it back but a tiny button
in the engine, when it is pressed by the driver can bring it to a halt. So
too, the mind, if controlled
can bring to a halt, all the various functions which are sought to be
controlled. Now, enormous
time and money are wasted to achieve unessential targets, but, the
most important target, namely,
mind control is being neglected. Yoga is the name for that system of
control. Now, Yoga is
neglected; **Udh**-yoga (job) is being sought after. **Udhyaoga** without
yoga will be a handicap, a
hindrance.
This is the reason why an insidious disease is now spreading fast---
strikes! Strikes everywhere
for everything by everybody---from the cooks in the kitchen to the
custodians of law and order!
The interests of the owner and the workers, the employer and the
employees are intertwined; one
cannot thrive without the other; they have to be of each other.

Problems and tangles are bound to
arise; both parties have the right and duty to solve them by mutual
consultations and adjustments.
Faith has to be cultivated, first and foremost
The owner is the heart of the organisation; those who work in it, in
the various fields of activity
necessary to carry out its objectives are the limbs. The heart has to
keep the limbs active; the
limbs have to sustain the heart. Only these two are kin; only they are
involved in the endeavour;
the **co**-ordination is between these two, no third part; can set the
problems aright. It is best to
solve problems mutually, in love and with understanding. The
welfare of both should not be
hampered by ignorance or emotion.
The secrets of individual and social peace have been discovered in
this land of **Bhaarith** long
ago. They have been put in practice for ages. It is a pity that in this
very land, we have quarrels,
fights, factions between individuals, villages, cities, communities and
states. This is assuming the
proportions of an earthquake, for, it is now a universal feature,
affecting even the foundations of
the human community.
Faith has to be cultivated, first and foremost. It has to be nurtured in
love; love is fostered by
shaanthi (equanimity). **Shaanthi** can be got only when there is full
reliance on God, complete
surrender to the Divine Will.
If virtue is lost, it is lost for ever
The Peace of the World depends on peace and amity between
nations; the peace of nations
depends upon the peace between the concomitant units, the villages,
the families and finally, the
individuals of each family. So, every individual has a responsibility to
love others, have faith in
them, and revere them as sparks of the Divine. Every man has to
cultivate the virtues of
tolerance, forbearance and brotherliness.
If one loses wealth, he may regain it, by some ruse or other. If he loses
health, some doctor might
prescribe a tonic to win it; back. If one loses status and authority, he
may by sheer pluck gain
them back. If virtue is lost, it is lost for ever; nothing can restore the
pristine purity. So one has to
be ever vigilant and never slacken.
The greatest of the virtues is Love. Love is the basis of character. You
may have all other
desirable things in plenty; but, if you have no character, that is to say,
virtue, which is all strung
on Love you can have no genuine peace. Money comes and goes! But,
morality? It comes and

grows! Morality has to be grown in the heart by feeding it with Love, then only we can have justice, security, law and order. If love declines among the people, nations will weaken and mankind will perish. Duty is God, Work is Worship. Love is the spring wheel of a factory. One has to work along with hundreds of others, with different temperaments, so one has to learn forbearance and equanimity. One has to create an atmosphere of tranquility around oneself. No one should be looked upon with envy, malice or hatred. Tranquility can be promoted, if each one does his duty, faithfully and efficiently; that is the highest **Saadhana** also. Duty is God; Work is Worship. When you do your duty to the best of your ability and skill, and to the best advantage of the organisation of which you are a limb, you have worshipped God and He will certainly be pleased. Your life is amidst **yanthras** (machines); when you convert your work into worship, the atmosphere will be one of **manthras** (formulae of praise of God), and not of **yanthras**! It is indeed a matter for surprise that the **Kamaanis** have ventured to start this enterprise, at a time when complicated problems are filling the industrial as well as other worlds. It is a bold adventurous step. The **Kamaanis** rely, more than anything else, on Divine Grace. That is the reason why I am here, inaugurating this factory, and giving you this message. This is real worship---the provision of livelihood for thousands of people through this enterprise. They are prepared to start even more factories, since they have firm faith in Divine Grace, which is sure to bless all such attempts. When man is not gainfully employed in congenial jobs, his mind wanders into devious ways and unsocial activities. When enough work is given to the mind and body, health and happiness and social security are sure to be found. One feels that life is not in vain. The **Kamaanis** are very good employers. All the **Kamaani** Brothers are living together in the same household in mutual love and hearty **co-operation**. It is a very happy home. I can assert that it is an ideal home, because I have observed them constantly for long. The family consists of a fairly large number of members; everyone is interested in spiritual practices and is engaged in some **Saadhana** or other, in the search for **Aanandha**. This factory run by them will reflect the

same love and mutual **co-operation** among the workers and the **Kamaanis**, for this is an extension of the same unit. By maintaining this atmosphere, they can give joy to you, and you can give joy to them. I desire that you have, in this factory, some kind of **Sathsang** (devotional gathering), every week, when you can focus thoughts on the glory of God. You can meet every Sunday, at about 4.30 in the evening and engage yourselves in **Bhajan** (group devotional singing), or listen to some musical discourse, or some lecture on spiritual subjects or saintly personages. This will also keep you away from vulgar films, card games and other debilitating pursuits. Methods of recreation that weaken physical or mental strength have to be avoided. **Re-**create them, by making the mind dwell on the Divine. Peace and prosperity cannot drop down from the sky; they have to be striven for and acquired by sincere effort, dedicated to God, with intense and pure devotion; they have to be won by the cultivation of love, humility and reverence. Let the ideal Brotherhood of Man and Fatherhood of God guide you and lead you from success to success. **Bangalore**, 3-2-1972
39. Thou and That
EVERYONE engaged in teaching or learning or administering this institution where these three processes are carried on must try to know for what purpose they should be done and how best they can be done. After years of steady and impartial research, the sages of India have said that education has as its goal the realization of the **Aathma** (divine Self) and the manifestation of its inherent attributes of **Sath-Chith-Aanandha** (Being, awareness and bliss). Apart from instincts, impulses, emotions and passions which man shares with the beasts, he has some unique attributes like the urge to renounce and to serve, to attach himself to Truth, and to cultivate the qualities of tolerance, and forbearance. The **Sathya Sai** Colleges are endeavouring to encourage the manifestation of those and related traits of the higher character, and thereby to **re-establish** the spiritual renown of India. The very endeavour gives these young men a sense of joy and happy enthusiasm. You heard **Satish** of the Second year **B.Com.** class speak from his heart on the equanimity, peace and calm that the practice of the **Saadhana** of the constant Presence of God has given him. The **Aanandha**

the boys have will certainly inspire their parents, their kith and kin and others. The youth of India will turn towards the path leading to Aanandha with as much alacrity (or even more) as they are now evincing in moving along the path leading to anxiety, fear and destruction. Therefore, there is no room for despondency. When these students become teachers, the number who can voyage happily on an even keel through the turbulent sea of life will increase. Injustice, untruth, unrighteousness will all be recognised as disgraceful, demeaning Social evils, instead of being tolerated as necessary evils. Truth, Justice, Love and Peace shall soon return to earth.

The first step in the life-long pilgrimage The reorganisation of education is one of the many means towards this end. The Foundation Stone for the College Buildings that was laid now by the Governor of Mysore State is a step in this process, during which Colleges engaged in preparing the new generation, on proper lines will come up in every State of India. This Day is celebrated as Yugaadhi (Thelugu New Year day); the beginning of a New era. Every Era or span of time is called Yuga. The first Yuga according to the Puraanas was Kritha, when Truth reigned supreme. Next the Thretha Age or Yuga appeared---when the ideals of Righteous Living were upheld. In the Dwaapara Yuga that followed, the cleansing and sharpening of the intellect (Inaanadheva thu Kaivalyam) in order to realize the Reality was propagated as the means to save mankind. In this Kali Yuga, the paths of devotion, of righteous deeds and of the acquisition of wisdom are all declared equally effective, so that people of different dispositions and temperaments can have the fortunate chance of the Truth being revealed to them. Education must open these paths before the children. When the child is first initiated into the alphabet, this ceremony is called Akshara-abhyaasa--Practice of the indestructible! Kshara is the material, objective, created, seen, experienced. A-kshara is the non-material, subjective, creator, witness, experiencer. The letter A is the first step in this life-long pilgrimage to the source of life, Light and Love, the Divine, the Truth. It is a pilgrimage that ends when the emerged is merged in that from which it has emerged, when Thou realize that it is That, when Thwam knows that it is Thath. The stow of billions of births and deaths is summarised in the three words Thath Thwam

Asi.

The true Guru is Thath (That) and he reveals to Thwam (Thou), the fact of Asi (art). The true pupil is he Thwam thirsty for Tath and anxious to acquire the Asi wisdom.

Brindhaavan, 16-3-1972

Love is no merchandise; do not bargain about its cost. Let it flow clear from the heart, as a stream of Truth, a river of wisdom. Let it not emanate from the head, nor from the tongue. Let it emerge, full and free, from the heart. This is the highest duty, the noblest Godliness.

Sri Sathya Sai

40. The toughest armour

INDIA has, at present, a great responsibility. She has to preserve in its pristine purity the culture she has inherited from the hoary past. This is a duty she owes to the world. That culture enshrines the highest human values and the most valid of keys to the understanding of human destiny. She must also spread these teachings among all mankind, in order that the cause of Truth and Universal Harmony and Peace be promoted. And, the teachings have to be lived and practised and experienced by every Indian, so that they may be listened to with faith by those for whom they are intended. Mere propaganda, without the proof of practical application discernible in the propagandist will bear no fruit. So everyone must study the elements of this Culture and live the ideals laid down therein; that is the best means of spreading it. In other countries, there is a composite culture, a certain uniformity of faith, and only a few religions of a kindred nature claiming the obeisance of the people. But, in India, we see the co-existence and even the co-operation of many faiths, many traditions and many culture-traits. India is a beautiful garden, where multicoloured beds of flowers add charm and fragrance to life. Every citizen of India has the privilege and pleasure of guarding and tending this lovely garden of Truth, Righteousness, Peace and Love. Indians have to cherish the memory of their martyrs How did this country become the source of this great message of Truth? A long line of heroes and martyrs struggled to set the example and elevate the ideal; they suffered untold misery and had often to sacrifice their all, including their lives, in their struggle. But, they won in the end and it is that heritage and memory that you have to cherish and foster. King Harischandhra willingly faced a series of tribulations and tortures in his single-

pointed pursuit of Truth. The

Paandavas exiled themselves into the forest for thirteen years and bore extreme penury and

dishonour, in their determination to uphold Truth. Sri Raama was the very embodiment of Truth

and Morality. From time immemorial, this country has made truth and righteous conduct the

foundations of its culture. Every act and movement--material, moral, administrative and

adhyathmic (spiritual)---has been tested and evaluated on the touchstone of Truth and Morality.

Here, no person can be honoured as great unless he is also good.

Truth and Dharma (Right Conduct) are the most effective armour for us. Other countries rely on

atom bombs and hydrogen bombs; for us, these two shields are enough. Some of you know, I

believe, the story of Paandavas. Dharmaraaja (born of Dharma) was the eldest brother. He had

on either side of him, the brothers Bheema and Arjuna. On either side of Bheema and Arjuna,

stood the two other brothers, Nakula and Sahadheva. Arjuna was the embodiment of the clear

sharp intellect and Bheema was the symbol of physical might and heroism. The lesson conveyed

by this picture of the brothers is: when Dharma or Righteousness is supported on either side by

Intellectual Might and Physical Valour, success is assured. Only, the two, namely, intellect and

courage must obey the dictates of Dharma and not decry it; or disregard its directives.

When there is Peace there will be Divinity

India stands forth among the nations of the world as Dharmaraaja, with her loyalty and steady

faith in peace and mutual cooperation for noble ends. America is the Arjuna, ready with her

weapons of incalculable destructive power. Russia is the Bheema, with her formidable might.

India's strength lies in her adherence to Dharma. All other countries whose strength lies only in

their fire-power can earn victory only when they surrender ultimately to the force of

Righteousness. If we safeguard Dharma, Dharma in its turn will safeguard us. Dharma is the

life-hood of Prema. Where there is Love, there will be Peace. Where there is Peace, there will be

Divinity. And, where there is Divinity, there will be Bliss.

These are eternal truths; but, Indians themselves are losing faith in them and they have started

ridiculing them and refusing to practise them. Such persons are insulting their own mother;

mother, and mother-country have to be revered equally, according to the scriptures. You honour

the mother by obeying her and fulfilling her wishes, you honour

mother-country by paying heed

to the age-long traditions and hoary ideals that have stood the test of time.

No one honours a renegade. He condemns himself by denying his country. Do not therefore get

involved' with borrowed ideologies, imported fashions or attitudes or apparels, and exciting

notions of social behaviour. Youth, today, are ruined by this fascination for the false. Borrowed

ideas cannot fit into the pattern of our culture. Sanaathana Dharma is the culture that has grown

on this soil and best suited for maintaining peace and joy, in human communities. You cannot

shine in borrowed feathers, for long. They can give I only temporary delight. So, do not distort or

disfigure your culture by imitation or neglect.

Man's innate nature is to revel in the Divine

Resolve, before it is too late, to weed out the wrong and strange notions and fashions. Entertain

the belief that God exists in every living being. All people are your people and all your people

are God's people. When someone hurts you, or abuses you, mitigate the anger by the knowledge

that 'you and he' are both one, in God. When your teeth bite your tongue, you do not punish your

teeth; both tongue and teeth are yours, and both are equally loved by you.

In the environment of Prema, there will always be peace and harmony. Regard God as Love,

Living Love. In many instances, this Love is hidden by the fog of anger, greed or lust. Discard

these temporary formations and associations and control the evil influence of these passions.

Then only can you feel and express genuine Love. Love must be regulated and directed by

intelligence and discrimination. Or else, it may cause even injury and defeat.

When a person saw a fish struggling on a river bank because the waters receded leaving it high

and dry, he sympathised with its plight and brought it home wrapped in his handkerchief. He

found it struggling even when he put it to bed; so, he gave it a few teaspoonfuls of hot coffee.

The poor fish could not survive such ignorant kindness! It died. If only he had put it back into

river, it could have lived happily; even if you put it in the bowl studded with gems, it would be

miserable. So too, it is man's innate nature to revel in the Divine; so, if you keep man in the

world and pour material gains and comforts on him, he will still pine for God whom he knows to

be the fountain-head of happiness.
 Attachments make you lose your freedom
 Suppose all of you who are in this hall now do not know or remember where you have come from and where you have to go after this function. There will be utter confusion and panic; if you do not know who you are, where you came from and which is your destination, there will be fear, anxiety, anger and greed among you.
 Who is the real resident of this body? You are the positive aspect that is activating the negative aspect, the body. The life-breath repeats **Soham** every time you breathe. It means, I am He, I am God. What a profound authentic declaration, the breath is making, every moment of your life, while waking, dreaming or in deep sleep, whether you listen to it or not! If this simple lesson, this truth of our truth, which is being dinned all the 24 hours of the day does not alert you or inform you of your real task, how can you understand your Reality by the mere study of books?
 Three aspects to the **Aathma** concept
 Recognise the string that passes through every flower to make this one garland. When you see the flowers, the string is not seen; it is however the thing that holds them together. You can make from the silver cup you have, a plate or a casket or an idol. Names and Forms change but, silver they all are and will continue to be. Call out for **Raama**, or Krishna; they both come before you and announce "I am **Raama**, I am Krishna." But, who is this 'I' that is common to both **Raama** and Krishna? That common factor is the **Aathma** (spirit or divinity), as the Indian sages have declared. There are three aspects to this **Aathma** concept. What you think you are, is the **Dheha** **Aathma**, the Body Personality; what others think you are, is the individualised self, the **Ieevaathma**; and what you really are, is the Universal Soul, without limitations of Name and Form, the **Param-aathma**.
 Attachments make you lose your freedom. You can move freely, when you are not encumbered with burdens. Less luggage, more comfort, is a slogan for the journey of life. Reduce desires, loosen attachments; you win your freedom. The end of wisdom is freedom; the end of education is character; the end of culture is perfection; the end of knowledge is Love. Self-confidence is the basis of faith in God also. People who do not know who they are and who have no confidence in their own strength and power assert that there is no God. But, how

can they declare that the God in whom you believe and who exists for you does not exist? They are free to assert that God does not exist for them; but, that assertion cannot make God Himself non-existent!
 There is a story about a **Hindhi Pandith** in **Banaras**. He used to pray for five minutes every morning and for five minutes every evening, thus spending ten minutes a day in meditation on God.
 His colleagues laughed at him for wasting ten precious minutes on this silly wasteful habit. He replied, "Sirs! If really there is no God, I concede that ten minutes of my time are being wasted each day; but, if God exists, imagine, you are wasting 24 hours each day, without recognising Him and praying to Him! I feel that I am using these ten minutes in something in which I have full faith. I am deriving great joy therefrom." 'Do not try to find fault with others; search, rather, for your own. I direct you to implant three ideals in your hearts: (1) Do not forget God; (2) Do not put faith in the world you see around you; it is changing every second and does not last; (3) Do not be afraid. You are the imperishable **Aathma** that knows no fear. I want you also to banish two ideas from your hearts: (1) Forget the harm that anyone has done to you, and (2) Forget the good that you have done to others. Above all, develop **Prema**. Love all religions and all nations. Recognise and accept all religions as paths leading men to the same destination. All of them teach love and compassion, humility and forbearance. I bless all of you and ask you to promote love, sympathy and compassion towards all beings; God is present in everyone of them; and it is your duty to revere God in each of them.
Kamaani Auditorium, New **Delhi**, 29-3-1972
 41. "My People"
BHAKTHI (Devotion) has been defined as, "**Saa Paraa Anurakthih Esware**"---"It is supreme single-pointed intense attachment to the Lord." Such attachment can be evinced even by animals, as the legends, about Shiva at **Kaalahasthi** and of the elephant that worshipped Him there, describe. Young lads are capable of it, as the story of **Dhuruva** demonstrates. Women have proved that they are capable of cultivating that attachment, as **Dhroupadhi** did.
 The Moon has no inherent light of its own; the stars are sources of enormous quantities of light.
 But, starlight is so hazy and indistinct that it is as bad as non-existent,

whereas, the Moon with
 borrowed light is able to help man much more and to brighten his
 nights with a delighting
 quantum of light. The secret is the nearness of the Moon to the source
 of light, the Sun, and to
 those who need it, namely, mankind on earth. The stars are too far off
 from either, to be of any
 service. And, of what use is all that brilliance if what they can offer is
 just a twinkle? The sky is
 studded with a billion stars but the illumination they shed is
 infinitesimal!

God is more than a billion Suns but, if you are far away from Him, you
 cannot have either the
 warmth or the light. Of course, with God it is not special distance that
 counts; one has to endear
 himself to God. That is the process of **Bhakthi**.

Recognise the authority of God over all
 But as a result of worldly needs and sensual **greeds**, man endeavours
 to curry the favour of all
 sorts and types of men, demeaning himself with low tricks and vulgar
 praise! **Lokavaancha**

(worldly desires) takes you away from **Lokesha** (the Lord of all the
 Worlds). Learn a lesson from
 the stream. It rushes to the hollows, never to the heights. Bend before
 the lowly, the humble, the
 godly, the good; don't bend before the proud, the promoters of hate
 and greed. Those who have

God in their hearts will always be self-effacing, not self-aggrandizing.
 If a man's head is heavy

with ego, he will suffer from aches; he cannot sustain himself on
Aanandha (bliss). Never yearn

for authority over others; recognise the authority of God over all. Be
 immersed in **Aanandha**, and
 in Love.

Man weakens himself, believing three impostors: **Naama**, **Roopa** and
Guna. When he says that

his name is such and such and when he answers 'Here I am' when
 that name is called, he is
 impostor number one. When he describes himself as **iii** or well, weak
 or strong, poor or rich, he

is impostor number two! When he is depressed because he suffers
 loss or pain, and excited

because he secured profit, he is imposter number three! He has no
 name; he has all the names

that God has! He has no phases; his body has them; but he is not the
 body. His car may be out of

order; his house may be crumbling; but he is unaffected. Loss or gain,
 pain and pleasure, the

entire dual throng is delusion caused by the play of fancy of fact.

Three **knowledges** to disperse the delusions

These delusions have to be dispersed by the acquisition of three
knowledges and the consequent

mental attitudes: **Aadhibhuuatham**, concerning all perishable things
 including the body and its
 appurtenances, that is to say, the **Jeewa**; **Aadhidhaiva**, concerning the
 Divine forces that prompt
 action the directions of space, ruling the ear; the Air, ruling the sense
 of touch; the Sun, presiding
 over the eye; the deity of the waters, **Varuna**, ruling over the tongue;
 the **Ashwin** Twins, ruling
 over the nose; Fire, presiding over speech; **Indhra**, over the hands;
Upendhra over the feet;

Mithra, over the alimentary system; **Prajaapathi**, over the
 generative; **Chandhra** or the Moon,
 presiding over the mind; in short, the **Ishwara** or **Saguna** (formful)
 aspect of God with various
 contributory attributes promoting man's progress here and
 hereafter; and lastly, the **Aadhiaathma**,
 concerning the **Aathma** (spirit) that is the individualised being, the
 Universal eternal
Aathma itself.

The **Aadhi-bhuuatham** or **Jeewa**-consciousness binds one with the
 shackles of I and Mine. The

Ishwara-consciousness or the awareness of the attributes of God
 which **energise** and activate
 one's functions limits the Supreme into a **particularised** entity.

When the **Aadhi-aathama** is
 achieved, delusion or **Moha** disappears and you attain **Moha-Kshaya**
 (lost-delusion)---Liberation.

Arjuna acknowledges with gratitude towards the end of the **Geetha**
 dialogue, **Nashtho Mohah**

(my delusion is lost), **Smrhthir labdhah** (I have regained the
 memory). He had forgotten that he

was the **Aathma**; he remembered it and was liberated from the
 prison he had built around
 himself.

Man loses joy and peace by his own craving

There was a rich man, a confirmed miser, who sought to hide his
 hoard in a place where no one
 could lay his hands on it. He decided to keep it inside a snake-hole.

Poor fellow, he did not

realise that if his gold was safe from others, it was inaccessible for
 him too! Man loses joy, his

peace, his freedom by his own cleverness and craving. He devises
 stratagems in order to escape

being entrapped by others but he is trapped, nevertheless, by his own
 tactics to catch blind-folded

in a dark room the black cat which is not there! That is life, for most
 men. They won't believe

wise men when they warn or convey correct information.

Do not look upon the objective world as something to be exploited; it
 is something to be adopted

and appreciated. Then, you can derive the maximum **Aanandha** out
 of the contact! At **Delhi**

lakhs of people were pouring in at all hours of the day and night, and clamouring for Dharshan (audience). Unless one group got Dharshan and moved on, there was no room for the next group pressing behind them to move forward. So, I got upon the terrace and gave them Aanandha.

Truck-loads of people from Jullundher, Meerut, Paatiala and even places however farther off

were arriving on all the days I stayed. They were all drawn by the Aanandha that Dharshan confers.

Ganga of spirituality can never be polluted When every moment of stay in Delhi was thus packed with the sharing of Aanandha, Gulzarilal

Nandha, President of the All- India Saadhu Samaaj, wanted to take Me to Kurukshethra. I told him, "How could I leave the thick flood of people pouring out their hearts in anguish, "Sai Baba!

Dharshan Der!" (Sai Baba! Give us Dharshan!) and come with you to Kurukshethra? They will feel I have deserted them." But, he insisted so sincerely and argued so selflessly that I yielded to go, during the hot hours of the day, when I had some respite at Delhi from the pressure of the prayerful crowds.

There I found a large assembly of over three lakhs of people. Among them were many

Sanyaasins; the ochre robe was predominant all around. I had a surge of Aanandha, standing before that happy gathering, on ground that was familiar to Me, as a field for corrective teaching!

I said that Sanyaasins (those who have renounced worldly desires) have a unique role in Society.

The colour of their robes must indicate the colourlessness within. I warned them against the

corrupting influence of politics and of institutionalism. They should not sacrifice their freedom,

their simplicity and their role as vigilant witnesses to the wiles of pomp and pageantry.

I described the political pressures that are undermining the spiritual culture of India in the name

of secularism. I assured them that the Ganga of Spirituality emerging from the Himaalayan

ranges of Sathya, Dharma, Shaanthi and Prema can never be polluted by political tactics. For

millennia, the lives of generations of Indians have been saturated in God; they have toiled for

God; they have been fostered by God; God is the root; the bed-rock, the very breath of the

millions of India. No one can dry it up, or blast it or deny it.

Be aware at all times of the God within

The truth about the individual, the Universe and God discovered by

dedicated delving and

announced through universal compassion can never be tarnished or argued away. Ambassador

Keating of America told Me: "I cannot grasp the full import of Indian Culture through the study

of books, nor can I vouchsafe the authenticity of the scriptures of this land. But, when I see in the

Capital City of India in the Seventies of the twentieth century a phenomenon like this---five

lakhs of ardent men and women milling around to get a heartening glimpse of this five-foot

personality, I feel I can hear the heartbeats of this ancient people."

When a person is sleeping on a cot in a room at night, and thick darkness prevails, you try to

wake him up in order to talk with him. You grope around and when you touch a chair or shelf or

book, you say to yourself, "Not this! Not this." At last, when you touch one toot, you are thrilled;

you know, "This is He." "Once you have contacted God, get confirmed in Faith and by adhering

to His Commands, attach yourselves to Him closer and closer," I told the gathering at

Kurukshethra.

I advised the Sanyaasins to give up anger, greed and envy; to eschew factionalism and pomp; to

be aware at all times of the God within and the God without and so behave that all may be

inspired to follow the spiritual path. I explained to them that without purity of consciousness,

wisdom cannot dawn in the heart.

We went to Meerut one evening, a place historically important during the days of British rule

and even a big cantonment of the army. It was here that the British suffered their first reverse in

days of the Mutiny. They now want a Sathya Sai College there! The gathering there was so huge

and so thickly packed at the Assembly Place that cars could not proceed, nor could we, by foot.

When we thought of returning, there was such weeping and wailing that I appeared on the dias,

while they were wondering where I was and whether I had left; I gave them joy, singing a few

Naamaavalis.

In the Divine Path, there is no chance of failure

I am telling you this, because it is a forecast of what you can expect in the coming days. I have

been declaring since six or seven years that the day when millions will gather to benefit from the

Avathaar (divine incarnation) is fast coming; I am advising you to garner and treasure all the

Grace and all the Bliss you can, while you may, so that you can sustain yourselves ruminating on

the sweetness of the memories and the experience.

If you live on the level of the body and the individual, you will be entangled in food, fun and frolic, in ease, envy and pride. Forget it, ignore it, overcome it---you will have peace, joy and calm. In the Divine Path, there is no chance of failure; it is the Path of Love.

We are having a Summer Camp for College Students at **Brindhaavan** in May---the entire month.

The Chairman of the University Grants Commission, who has written a voluminous report on

College Education, told at **Delhi** that his long cherished dream is now coming true, that what the

Government cannot do, **Bhagavaan** is making a reality. We have a number of scholars and

Pandiths coming to speak on various subjects to the students. Of course, all subjects are spiritual,

there is nothing beyond the realm of the spirit. Even matter is spirit, basically.

I desire that you should share your **Aanandha** with others and you should hold forth, in your

daily life, conversation and activity, ideals which they can emulate and follow. There will be no

shortage or hesitation in My giving **Aanandha** to you; any shortage or hesitation will only be in

your accepting what is offered. Be vigilant that you do not miss the least part of the Bliss.

Prashaanthi Nilayam, 8-4-1972

Desire **discolours** the intelligence; it perverts judgement; it sharpens the appetites of the senses. It lends a false lure to the objective world. When desire disappears or is concentrated on God, Intelligence is self-luminous, it shines in its pristine splendour, and that splendour reveals the God within and without. That is the real **Aathma Saakshaathkaara** (Realisation of the Self).

Sri Sathya Sai

42. Tonic for youth

MANIFESTATIONS of the Divine **Aathma** (Spirit). You are here before Me, resplendent with

the inspiration you have imbibed from this atmosphere of peace and self-control, the vision you

have gained about your own reality, the sense of mission you have cultivated, the resolutions you

have invested yourselves into, and the invigorating contact you had during these thirty days with

teachers who are sincere guides of youth. You have been taught the elements of yoga (spiritual

communion) and **dhyana** (meditation), the essential unity of all the different paths of **Selfrealisation**,

the **correctives** necessary for a life of peace and joy in this technological world.

Tomorrow, when you leave for your homes, I am sure your hearts will-be hankering for God,

though your bodies journey towards your native villages. I am glad at this; for the treasure of

devotion is more precious than gold, silver and property. These cannot grant mental peace or

lasting joy. Virtue is the real treasure chest; sterling character is the universally accepted

'sterling'. The realisation that you are a wave of the Ocean of Bliss is the richest possession.

You are witnessing the plight of the princes of India; it demonstrates that power, authority,

status, **sovereignty** are all but flashes in the pan. Rains fill the tanks to the brim, and for a brief

span of time, hordes of frogs croak around the shores acclaiming the glory and the wealth. Let

the tank go dry one day, as it must; no single frog will stay to croak allegiance or praise. Fame

and affluence are as unsteady as the homage of the frog. Glory is won, when you discover your

Self and revel in its Divinity.

Education must result in discovery of the Self

Consider how well educated, how powerful, how strong physically, how heroic, were the epic

personages, **Raavana**, **Hiranyakashipu**, **Hiranyaaksha**, **Dhuryodhana**. Each of them had all these

in ample measure; but the absence of virtue, of the yearning to be righteous, of adherence to

Dharma (moral code)---that flaw led to irreparable ruin.

Prior to the confrontation on the field of battle, **Dhuryodhana** as well as his rival the **Paandava**

Prince Arjuna hastened to Lord Krishna seeking aid. Krishna allowed them to choose for

themselves. He placed before them two items of aid: the Army that would be an addition to one's

militant potential, and Himself, the Divine Guide and Guardian, who would not be useful for the

actual fighting in the battle. **Dhuryodhana** chose the army; he preferred quantity, manpower.

Arjuna chose quality, God-power. Krishna was for him as valuable an acquisition as the conquest

of the entire world.

The individual must instal himself in a chariot with the wheels of **Thyaaga** (Detachment) and

Sathya (Truth); the Lord will then accept the position of Charioteer; He will hold the reins

(mind) and direct the horses (the senses) straight and safe over the road (the path of salvation

through Self-realisation).

Only practice and experience can give intelligence

Aathmavidhya (science of the Self) by which one can become aware of the Infinite Eternal

Absolute Self has to be pursued by everyone. Education must result in this discovery, or else it

does not deserve the name. The process by which one gets skill to **eke** out his livelihood, or to exploit nature and his brethren cannot be education, in the real sense. Books only fill the brain with second-hand stuff; practice, experience, feeling, doing with one's own hand--these give insight and intelligence. **Swotting** is just waste of time and money. Book-learning helps you to gain marks at school and college. I prefer students, who do not acquire adverse 'remarks' in their records, even if their marks are a little less. Study must endow one with humility; but, today students are afflicted with aggressive audacity. We have in the field of education factions and fights that bedevil relations between students, teachers and administrators. Politicians are at the bottom of it all. Neither the students nor the teachers are to blame. Students have tender, eager, self-denying idealistic, compassionate hearts; that is the reason why I have given each of them immaculate white to wear this day, appropriately, at White-field. **Kshethra** means Field; your personality and person are the **kshethra**, but you must, by earning and maintaining purity, **cognise** the **Kshethrajna**, the Master of the Field. How stupid, how wasteful it is to fritter away the glorious destiny, echoing the angry outbursts of vainglorious climbers who misuse your energies for the destruction of the properties of innocent citizens and for **terrorising** the neighbourhood. When the reservoir is full, the water taps will flow; when the heart is the reservoir of love, sympathy and faith, acts, words and thoughts will help peace and joy. Politicians however do not recognise these needs; they fill the young hearts with hate, envy and greed, and spur them on to violence and vituperation. They draw them away from the classroom, the library and the laboratory and make them tramp the streets. They prod them to injure innocents, damage property and behave wildly, with fury. Indian culture never encourages the use of force. Indian Culture, as you learnt at this Summer Camp from distinguished exponents never encourages the use of force for effecting changes in law or social conditions or people's attitudes. Gandhi directed the movement for Indian Independence along spiritual lines which drew courage and confidence, and communicated both to the people, from **Naamasmaran**, the recitation and reflection on the Names of God. He cleansed the heart of the nation, of hatred and envy, of fear

and doubt. He stuck to the ideal and the path; you too should do the same. A student has study, as his ideal and his path. That study cannot be postponed or done slipshod. So, whatever the obstacle or temptation, it must be overcome. Students deserve an atmosphere of peace; teachers too must teach in an atmosphere of peace and joy. **Dhronaachaarya** taught archery to Arjuna, as well as to his own son, **Aswatthaama**; but Arjuna received the lessons with avid enthusiasm, and so, he became the greatest archer of that era. **Aswatthaama** could not rise to that height. Attach yourselves to the teacher by means of earnestness and humility; then, you get the best out of him. If knowledge is handed over in anger and discontent and if it is received in anger and discontent, how can the gift bear fruit? How can the receiver be strengthened by it? Treasure what your teachers taught with reverence. I bless you that you may progress in life with the help of the ideal and inspiration you have garnered during these days at '**Brindhaavan**---the discipline, the social conscience, the wisdom of the ages, the lessons of the past and of the future. Draw upon them whenever you are afflicted by doubt or despair. Put them into daily practice; meditate on them; reflect on their importance and significance. I shall reveal a truth: you got this chance as the reward for the merit you have accumulated in your past lives. I need not describe to you the affection that your teachers developed for you; you have yourselves witnessed how they were in tears while taking leave of you at the end of their series of lectures. What they taught you with such love you too should treasure with great reverence. Your **Sadhguru** (spiritual preceptor) is your **Swaami**, I will be with you evermore; so go back happily with courage born of self-confidence; share your **aanandha** and your new outlook with your parents, your friends and companions, kith and kin, teachers and the people with whom you come in contact. I exhort you to strive sincerely to serve others and serve your own best interests. I bless you that you may have success in your endeavours. Valedictory Discourse, Summer Course for College Students, **Brindhaavan**, 31-5-1972. When man is able to master the senses, and direct them along more beneficent channels---the eye seeing God's footprints in stars and rose-petals, the ear hearing God's voice in the throats of birds and peals of

thunder,
the tongue tasting God's sweetness in all that appeals to it,
the nose discovering fragrance in everything that recalls the glory of God,
the sense of touch content to clasp the hand of the forlorn and the distressed as the beloved children of God---
then, he can visualise the God installed in the cavity of the heart;
that is the lesson the five-hooded **Sesha** (divine serpent) imparts!

Sri Sathya Sai

43. Teach by example

EVERY limb of the body has a distinct name, form and function. Every nerve, muscle, and joint

has its own share in the upkeep and growth of the body. The word 'body' denotes all these

together. So too is the word 'Village' and, the name, '**Puttaparthi**.' It denotes all the individuals,

families and communities living and functioning together, here. If a single nerve or muscle or

joint is diseased, the entire body suffers, loses efficiency. So too, even if one individual or family

in the village has no ease, is distressed or disabled, anxious or afraid, **iii** or bed-ridden, indigent

or ignorant, the entire village is infected by the misery. When the toe is hit, the eye sheds tears;

when the lowest and the poorest are hungry and oppressed, the highest and the richest are also

affected. During the ages when each one was recognised as complementary parts of the same

'body-politic,' there was peace in the land, laughter in the field and festoons across the door.

But, now, each limb endeavours to injure the other; there is no **co**-operation or **co**-ordination.

And the body is lying prone, in pain. Living, happy living, is possible only in and through

society; society cannot thrive on egoism, greed and envy, which turn one man's teeth and claws

against another.

Villages which are the cells of the body-politic are afflicted with this terrible malady today. So,

this school is being established in order to guide children on right lines and to inspire the elders

to be examples of tolerance, service and mutual love. Joy and peace have to be restored in this

village through truth, goodness, justice and love. Each one can best perform the duty that has

fallen to his lot only when he develops in himself an attitude of dedication to these ideals.

Keep alive the roots of one's native culture

Every village has to be equipped with four **Aalayas** (Houses). First, the **Bhojan-aalaya** (the

Eating-house or Hotel), which must provide for a moderate price, clean sustaining food. Of

course, man does not feed on such food only. He feeds on pure water and air and the food that he

gorges through the eye, the tongue and the sense of touch has also to be free from pollution and

poison Next, the **Aarogya-aalaya** (the Medicine-House, the Hospital). This has become essential,

since man has neither healthy eating habits nor the inclination to adopt them. Third, the

Vidhyaalaya (the Learning-House, the School) which is a lamp lit to keep darkness away. The

School must instruct the young and inspire the old, keep alive the roots of one's native culture.

Last, the Deva-**aalya** (the House of God, the Temple, the Heart of the Community), pumping the

life-blood of Faith, Reverence and Steadfastness throughout the body-politic.

The School is influenced by the Village, as much as the Village is influenced by the School.

Children learn at School for a few hours, during a few months of the year, a few disciplines and

skills, and some chunks of information. They are already shaped, well nigh irreparably by their

parents, kith and kin and elders. Children adore their elders and imbibe by imitation their

prejudices and predilections. They watch the behaviour of the elders and value it more, though

they may not follow their advice and admonitions. They can see through the veil of humbug and

the pall of hypocrisy.

Puttaparthi is a name adored throughout the world; it has become a holy word which gives

comfort, consolation and courage to people of all lands. But, this village itself is far behind

others in education. I am aware of this; I need not be told or informed about anything. I know

that communication with nearby places where we have High Schools are frequently cut off by

floods; boys and girls of this village have to trek miles to attend them. So, this High School has

been resolved upon.

Don't be misled into doubts and distress

My activities are not for publicity or propaganda or even to confer joy on others! They are for

conferring joy primarily on Me! I have no need to please others and to earn approval or

appreciation. For, I and you are not distinct entities; you are I and I am you. I am the current that

flows into every bulb and illumines it. Those who see Me as separate are seeing falsehood. I am

in your hearts; you are in mine. Don't be misled into doubt and distress. Dogs may bark and

jackals howl; but Truth moves majestically forward.

Everyone in the village is a flower with its unique hue and fragrance. They are collected and strung as a garland for the Lord. The string that runs through all, that holds them together, that enables them to enhance the charm of the Lord (if ever that is possible!) is the Brahma-suuthra--the unifying thread called Brahma (the Universal Absolute). This Truth has to be revealed to everyone; it has to be implanted in the heart, so that each one can have the faith that can face both failure and fortune. That is the inner purpose of the School. This is the gift the School ensures. But, the giver will be happy only when the gift is utilised to the best advantage and not frittered away or east aside. The giver can be induced to give again and give more, only when the gift is accepted with intelligence and gratitude. There is an intention to raise the School into a College to serve the needs of this area, a College which can be affiliated with others of a similar type coming up in all the States of India in the Sathya Sai Scheme of Higher Education. Wisdom alone can bring peace. There is a plan also of establishing in this village some opportunities for gainful employment so that no person suffers from the pangs of hunger. The intention is there; its execution depends on your enthusiasm and faith. The drug is effective and within reach; but unless it is consumed and the directions strictly adhered to, it cannot cure! Do not waste time in idle fantasies but demonstrate your sincerity and faith in practice---sending your children to school, facilitating their studies, and, providing them the environment necessary for progress. The vaults of the Reserve Bank have lots of money but of what use are they to you? Talking about them will not remove your poverty. Work alone can bring income; wisdom alone can bring peck. Gratitude to parents is a basic virtue; reverence to the parents is reverence to the past, to the traditions of the past, to the great treasure of wisdom that the past has garnered and preserved. I am spreading this message by Myself setting the example. The Kalyaanamandap that is fast coming up in the village will commemorate the 'father.' He was eager to serve the best interest of this village, as you all know. The Mandap will be a community Centre for religious ceremonies and the spread of spiritual ideals. This School will commemorate the 'mother'.

My life is My Message, as I often declare. I have been re-emphasising

the Upanishathic

exhortation, "Speak Truth; act righteously; revere the mother as Divine, revere the father as

Divine, revere the preceptor as Divine." I emphasise not only through words, but more by deeds.

You must dedicate your skill, your earnings, your intelligence to the service of your parents and

fulfil your duties as their progeny. If you fail in this, you do not deserve this glory of being an

Indian, and a human.

Puttaparthi, 20- 7-1972

All good things have to be done the hard way. Ease and elevation cannot go together.

Sri Sathya Sai

44. Lessons from the Sea

THIS is the World Teacher's Day, named after the First Preceptor, the Codifier of Vedhic Texts,

the Poet who compiled the great epic Mahaabhaaratha, famous as the Fifth Vedha, and of the

other great text book of devotion, the Bhaagavatha--the Sage Vyaasa, the Aadi Guru (First or

Primary Preceptor). In fact, the world itself is a great teacher, a constant guide and inspiration.

That is the reason why man is surrounded and sustained by the World. Every bird, every animal,

every tree, mountain and star, each tiny worm, has a lesson for man, if he has but the will and the

thirst to learn. These make the world a veritable University for man; it is a Gurukul (sacred

commune of preceptor with disciples) where he is a pupil from birth to death.

Man soaks himself with lessons from the environment, whether he is aware of it or not. That is

why those interested in his future urge him to seek Sathsang (good companionship), to avoid

slander, faction, pride and violence. The first Guru is the mother; her example, her advice, her

admonition affects man deepest and longest. The second is the father, who is admired by the

child for his strength and knowledge and feared for the punishments he inflicts. Next is the

teacher, who leads him and guides him into the maze of material knowledge.

But, the Guru (spiritual preceptor) alone can open the inner eye and cleanse the inner instruments

of intuition. He induces you to question yourself, "Dheham?" (Am I this body or is this body

only a vehicle which I am using) and discover the answer, "Naaham" (Not I; I am not this Body.

No, I am the Seer, the Witness, the Spectator). Then the investigation starts to delve into the

reality of the I, "Koham" (Who then am I?) and the answer reveals

itself in the purified

consciousness, "**Soham**" (I am He); I am a spark of that Glory; I am Divine.

Turn your mind towards Intelligence and **Aanandha**

The gross body has its characteristics---height, weight, girth, proportion, name, caste, sect, nationality; it is a pot, a container, it is devised, designed; it disintegrates; it is destroyed. 'It

cannot be 'you'. The subtle body is like the water in the pot; that too is poured by some one. It

does not originate therein; it is no essential part of it; it is not its dharma. So it too is not 'you'.

The causal body is affected by attachment and detachment, the world and its objects, through

reaction and reflection. So, it too cannot be 'you'. 'You' are beyond all three. You are not limited

by these three containers---one within the other, one finer than the other.

There are five sheaths within which the I shines. Of these, the Anna-maya **kosha** (the material

sheath), is the gross body. The subtle body consists of the next three sheaths, **praana**-maya (the

vital sheath), **Mano**-maya (the mental sheath) and **Vijnaana**-maya (the intellectual sheath). The

causal body is the **Aanandha**-maya **Kosha** (bliss conscious sheath). Even this is a limitation, a

phase, a characteristic. The I has no such bounds or bondage. The guru who can make you

cognise this I is your own mind. Turn it towards Intelligence and **Aanandha**, you are in the right

path; turn it towards the vital, the material, you slide down the path of perdition.

If you see only the One, your vision is clearest

The Guru **Poornima**, the Full Moon day: dedicated to the Teacher, is to be spent in

contemplation of the path that leads to liberation and in offering gratitude to the path-finders.

There are now three types of Gurus available for man---those who rob the pupils of their

possessions and fatten themselves; those who rob the pupils of their individuality and

intelligence and elevate themselves into despotic potentates; and those who rob the pupils of

their anxieties and agonies and, fulfil themselves as benefactors.

Many Gurus insist that their

followers should treat them with showy forms of worship this day and offer special donations at

their feet. Claiming and accepting such superficial forms of adoration is contemptible. The pupil

has to be "**Sathatham Yoginah**" (In constant divine **communion**), ever alert to be attached to

higher ideals. The Master has to be a supreme unflinching example, in

this Yoga.

The Guru is **Poornima**--full, undisturbed by any doubt, deficiency or sense of want. Like the

Full Moon, he confers joy, cool comfort, and a sense of relief. Sit calm a few moments; you can

yourself judge your attainments in this line. If you are dually minded, you are half blind still. If

you see only the One, your vision is clearest; seeing double is a sign of optical disease. See only

the One, the eternal, the true, the Divine. Rise up to the Divine; don't bring down Godhead to

your human and even animal levels. Do not worship God as the picture before you, but, worship

the picture before you as God, because God is in everything and can be grasped through every

single symbol. There is nothing wherein He is not; there is no might or right, apart from Him.

The eye sees; but, what is it that sees the eye that grasps the impressions gained by the eye? It is

the mind. The objective world is the **dhrushya** (the seen); the eye is the **dhrashtha** (the seer); but,

the eye itself is **dhrushya** to the mind which is the **dhrashtha**. Now, the mind is also **dhrushya**, so

long as the Intellect is **dhrashtha**. Finally the Intellect is also **dhrushya**, for, the **Aathma** is the

ultimate **dhrashtha** which observes as a Witness this **mano-rama** (play of the mind-principle).

Learn lessons from the bee, the tree and the dog

The mind is ever unsteady; it is "steady in its unsteadiness" as Arjuna complained to Krishna. It

is fraught with disaster; it is **deeprooted** and difficult to suppress, says Arjuna. Krishna agrees but

assures Arjuna that it can be tamed and rendered innocuous by acquiring wisdom and by cultivating renunciation.

This morning someone from **Delhi** placed before Me this same problem. I told him that there is

one simple solution but he responded with a sigh. He said, "I have approached many sages and

everyone of them has a 'simple solution.' It may be simple, for me they are impossibly difficult".

I told him, "You are already engaged in performing even more difficult exercises than the one I

propose to recommend. So, it will not be hard at all. Do not lose heart. You have inherent in you,

vast potentiality, you can draw upon that reserve strength and succeed." Then, I gave him the

example of a bumble bee. It is a small thing, judging from size but it bores through the toughest

timber! There is a legend that it bored through the steely muscle of **Karna**'s thigh!

This same bumble bee settles at sunset on a lotus flower and drinks

the intoxicating nectar. It falls into a stupor, overwhelmed by the elixir. While it is still on the task, the Sun sets and the petals close in, to make the bloom a bud, again! The bee is imprisoned in the softness; it has no strength to bore through the tender velvety veil! I told him, "Let your mind imbibe the nectar of the Name, let it taste the elixir of the Lotus Feet of the Lord, it will be incapacitated, rendered ineffective, incapable of harm." The sea teaches you many lessons You may have vast scholarship, fame and fortune. But, the bee can give you a lesson on how to be free from torment. The tree can teach you forbearance and tolerance. It offers shade to all, irrespective of age, sex or religion, nationality or economic status. It helps with fruit and shade even the foe who lays his axe on its trunk! The dog can teach you lessons in faith, selfless service and the process of dedication. Man disgraces himself by his ingratitude, even to God who has provided him with all his wealth. Today is Full Moon and the sea rolls and surges in great joy. It knows only the fullness of happy contentment. The Sun may lift clouds of vapour from its stock of water; the Sea does not whimper. The rain may fill its coffers with the rich riverine tribute; it does not exult. It teaches you equanimity---no depression, no exaltation. Watch the waves rolling one behind the other towards the shore! You will notice the waves bringing with them bits of flotsam and jetsam, bottles and twigs, logs and pieces of wreckage to be deposited on land. There is a constant struggle evident to maintain a clean face---a laudable Saadhana, which man can well adopt. Again, consider the quietness of the depths, the Prashaanthi (serenity) that reigns in the inner regions of its consciousness. On the surface, the sea appears restless, and full of fury. But, down below, it is established in peace. Man too has to be like the Sea, accepting it as his Guru. Accept the World as your Guru on this World Teacher's Day, the Guru

Poornima.

Prashaanthi Nilayam, 26- 7-1972

God is the embodiment of sweetness. Attain Him by offering Him, who resides in all, the sweetness that He has dowered on you. Crush the cane in the mill of seva, boil it in the cauldron of penitence; decolorise it of all sensual itch; offer the crystallised sugar of compassionate love to Him.

Sri Sathya Sai

45. The simplest remedy

MAN has become the bond-slave of lower instincts and desires. He is unable to distinguish between the low urges of lust and the elevating urge of Love. Prema (Love) is the first step on the road that leads to Divine Grace. But man wallows in lust for physical comfort and pleasure; he is haunted by that nefarious companion of lust, called anger. When lust is frustrated, anger overtakes him and he becomes bestial and even demonic, when lust envelops the heart of man, truth, justice, compassion and peace flee from it. The world degenerates into a snake pit, and God comes to rescue mankind from its doom.

The Avathaar (Divine Incarnation) comes to reveal man to himself, to restore to him his birthright of Aathmic Bliss. He does not come to found a new creed, to breed a new faction, to instil a new God. If such a thing happens, it is the consequence of the evil in man. The Avathaar comes as man in order to demonstrate that Man is Divine, in order to be within reach of Man.

The human mind cannot grasp the absolute, attributeless principle; it is abstract and beyond the reach of speech, mind and intellect.

Fire is inherent in the match-stick but it is only when it is struck as a flame that we can benefit by

it. The Nirguna (attributeless) has to manifest as Saguna (with qualities); the Niraakaara

(Formless) has to appear with Form. Then only can Man listen, learn, understand, follow and be

saved, through the Bliss of that experience. The Avathaar lights the flame of Realisation in each;

and the age-old ignorance is destroyed in an instant.

Significance of the name Krishna, the Avathaar bore

When the righteous Paandavas were harassed by wicked Kauravas, the beauteous Krishna

appeared and saved them. The Lord can never design violence and blood-shed. Love is His

instrument; non-violence is His message. He achieves the correction of the evil-minded through

education and example. But, it may be asked, "Why did

Kurukshethra happen?" It was a surgical

operation and therefore, cannot be described as an act of violence.

The surgeon saves life

through the beneficial use of his knife.

Consider the name Krishna which the Avathaar bore; what a significant name! 'Krishna' is

derived from the root Krish which means (1) to attract, (2) to plough and cultivate, and (3) the

Divine principle beyond time, space and causation. Krishna, like all Avathaars; attracts not only

seekers, saints and sages but the simple, the innocent and the good.

He draws also the curious,
the critics, the skeptics and those who suffer from atheism. He draws them towards Himself by
the irresistible charm of His person, by His invincible look, His voice, His flute, His counsel and
His undaunted heroism. He is ever in a state of Bliss, spreading harmony, melody and beauty and
around Him. He sings everywhere---in the peaceful pasture and lands of **Brindhaavan** and in the
bloodsoaked battlefield of **Kurukshethra**. He holds the flute in His hand in one place and He
wields the whip in the other. But what emerges is meaningful moving music, either **Venugaana**,
or **Bhagavadhgeetha**! **Gaanam** and **Geetha** both mean song!
Why does He attract all to His Presence? To plough the heart, prepare it for receiving the shower
of Grace, to grow the seeds of Love, weed it of all evil thoughts which smother the crops of joy
and to enable it to gather the harvest of Wisdom. That wisdom finds its fulfilment in Krishna
Himself, for Krishna also means the Pure Essence, the Supreme Principle, the **Sath-Chith-**
Aanandha.
Make the **gopees** of **Brindhaavan** your guides
The **gopees** (milkmaids) of **Brindhaavan** were inextricably involved in the **Avathaar**. They had
Him indelibly imprinted on their hearts. He alone was real; the rest were also He. When **Raadha**,
the most ardent aspirant among them was in agony at what she wailed about as Separation from
Krishna (!), the **Gopees**, who gathered around her to turn her mind away from the infatuation,
could not use any other words of consolation and comfort than **Govindha! Dhaamodhara!**
Maadhava!---words that sent pangs of loss through **Raadha**'s heart!
When the **Gopees** brought
milk, curds and butter for sale, and peddled them along the streets, they used to shout the names
of the ware they had for sale. But the words that emerged were the words that had displaced all
else---**Govinda! Damodhara! Maadhava!**---the loving Names of the Krishna they adored! When
Akrura, the messenger from the wicked uncle of Krishna, took the Lord away from **Brindhaavan**
with him, the **Gopees**, hurried across the road to stop him but even in their desperate protest, they
could not utter any words except, **Govindha, Dhaamodhara, Maadhava!**
God is the sugar that can make the tasteless drink of life into a sweet potion. Stir the sugar well
so that each molecule of the water is saturated with its taste. The **gopees** are your guides in this

saadhana. They had, as you also have, the **Avathaar** in their midst and so, their salvation was
assured when they achieved purity and acquired faith.
Avathaars manifested in the **Kritha Yuga** for preservation of **Vedhic** tradition, in the **Thretha**
Yuga for the protection of Dharma and in the **Dwaapara Yuga** for the promulgation of the right
of property. In the **Kritha Yuga**, the **Avathaar** saved the **Vedhas** from neglect, in the **Thretha**
Yuga, He saved women from dishonour, and in the **Dwaapara Yuga**, He saved property from
injustice.
This **Avathaar** in Kali Age has a three-fold task
Now, in this fourth Age, the Kali **Yuga**, all these three are in dire peril. The **Vedhas** are ridiculed,
woman is tempted into **unwomanly** lives, and property itself is condemned as theft! So, the
Avathaar has a three-fold task. Man has no purity in the heart, no sanctity in his emotions, no
love in his deeds, no God in his prayers.
Though the evil is thickest in this Kali Age, the remedy is the simplest. In the **Kritha Yuga**, the
Saadhana (spiritual discipline) of escaping from ruin was hard. Years of austerity and abstinence
were often profitless. The six-year old **Dhruva** had to perform penance for years in the recesses
of wild forests before God conferred Grace. And the young boy **Prahladha** underwent
unmentionable tortures unaware of the pain but aware only of the God in him. What is needed
today to save oneself from anxiety and fear, here and hereafter, is dedication, diverting the mind
towards God. If that is done, the pains of the physical body and pangs of the senses will not
affect the mind.
Dhyaana (meditation) is that inward journey, away from the objective world and the senses that
run after it. The **Upanishaths** declare, **Naayam Aathma bala heenenena labhyah**---"the **Aathma**
cannot be attained by one devoid of strength." **Bala** (strength) means physical, vital, moral,
intellectual and spiritual toughness. For all these are essential to establish mastery over the
senses. You may do **dhyaana** but your senses are so ""awake and active that a tiny mosquito
arouses your passion and you swing your arm to slaughter it! Repentance **purifes**, contrition cleanses
Long ago there was a very pious family on the banks of the Krishna river. It had vast landed
estates. The parents had an only son who was well versed in scriptures and who was obedient
and well behaved. But when the father died and the properties fell

into his hand the son became a
 profligate and a libertine, with a gang of evil men always around him.
 He developed intimacy
 with a public woman and was so infatuated with her wiles that he
 swam across a flooded river,
 holding on to the corpse of his own wife who had earlier committed
 suicide in despair. He
 mistook the corpse for a log of wood floating down the stream.
 Suddenly he became aware of his
 plight; he blamed his eyes for leading him astray into sin; he blinded
 himself as a punishment
 and roamed about the holy land associated with the advent of the
 Lord as Krishna, singing His
 Name. That blind singer was **Suurdas**. With the Name on the lip and
 the picture of the glory on
 the mind, no evil can attract you.
 Repentance purifies, contrition cleanses. Krishna appeared before
 blind **Suurdas** and offered to
 restore his sight. But, **Suurdas** pleaded for inner vision and discarded
 the outward-bound
 eyesight.
 God is no stony-hearted despot. He is Compassion, He is Grace,
 personified. Once you have
 cleansed yourself by tears, He draws you near and grants you
 consolation and courage. Without a
 cleansed heart, realisation is impossible. Wisdom can enter only a
 purified mind. **Saadhana**---
 slow and steady---can succeed in purifying it. Victory is yours if you
 model yore selves on
 Arjuna, and his yearning.
 Everyone of you can be Arjuna and achieve victory The last **shloka** of
 the **Geetha** was quoted
 now by **Sri Bhagavantham**. It says, "**Yathra Yogeswarah** Krishna
Yathra Paartho
Dhanurdharah, Thathra Sreer Vijayo Bhuuthir Dhruvaa Neethir
Mathir Mama"---"Where there
 is Krishna the Supreme Yogi and where also there is Arjuna bearing
 his bow, there victory for
 truth and justice is assured." This verse assures victory not only when
 the **Mahaabhaaratha**
 Arjuna wields the bow in the presence of Krishna.
 Everyone of you can be Arjuna and wield the bow and achieve
 victory. For the bow is but the
 symbol of courage and faith, of high resolve and undaunted calibre.
 And how can you become
Arjunas? Arjuna means white, pure, unsullied, without blemish. As
 soon as you become that and
 hold the bow (the **Upanishaths** declare that the **Pranava** or **Om** is
 the arrow and God is the
 target), 'Krishna is ready with His Presence, for He is everywhere at
 every moment. There is no
 need to invite Him or instal Him. He will answer from your very heart.

Janmaashtami day, **Prashaanthi Nilayam**, 31-8-1972

You may say that progress is possible only through My Grace; but,
 though My Heart is soft as butter, it melts only when there is some
 warmth in your prayer. Unless you make some disciplined effort,
 some **saadhana**, Grace cannot descend on you. The yearning, the
 agony of unfulfilled aim melts My Heart. That is the **Aavedhana**
 (anguish) that wins Grace.

How so many **Navaraathris** and **Shivaraathris** you may attend at
 this place, unless you illumine your heart and make it shine clear
 and pure, it will be shrouded in darkness, immersed in **raathri**
 (night) only.

Sri Sathya Sai

46. The sea-saw

MAN is misled into believing that nature is his rival which has to be
 defeated and conquered; he

struggles and suffers loss and pain in the process. He considers it
 heroic to undergo travail in

what he calls conquest of nature. But, if only he feels kinship with
 nature, as equally saturated

with divinity, and proclaiming with equal clarity the immanence of
 God, he can be happier and

much more restful and content. When you see everywhere, on every
 inch of ground, in every

being, small or big, the foot-print of God, nature is seen in a new
 vesture of glory, a

manifestation that demands worship, rather than exploitation and
 enslavement.

The ego in man sets him against all else; silence it and all becomes
 one's kith and kin. The ego is

the first sprout from the seed of ignorance, which is not a positive
 acquisition, but only, the

absence of knowledge. When knowledge shines, inner and outer
 natures are both seen as divine.

There is nothing that is not IT. When this is experienced, love floods
 the heart and flows towards

all. There is no independence; there is only interdependence, for all
 waves are equally dependent

on the sea beneath. You use the word, 'my own'; who is this 'my' who
 owns you, and whom you

own as yourself?. It is the Divine in you, and in all. **Sueccha** is the
 word in Sanskrit, for "one's

desire," the **iccha** (desire) of **sva** (oneself). Since the self of one and
 the self of all else are the

same, **sueccha** should be the common factor in all desires, namely,
 love. Listen to the voice of

God, that warns, directs, prompts, and prevents; you cannot then be
 wrong.

Direct all your powers towards God

It may be said that love is a universal virtue and it is being manifested
 in human relations, more

or less, by all. But, it is limited and poisoned by petty considerations
 and dried up by hatred and

envy. Love must see the best in others and not the worst. Love cannot ignore the divinity in others. Blind men have the right to deny light; but, those with eyes, have no such explanation.

When such men swear that they see only the many, and not the One, it is surely the fault of the vision. Try to correct it, through saadhana (spiritual discipline).

You have three means of understanding: Ichhaa-shakthi (the power of the Will), Kriyaa-shakthi (the power of Action) and Jnaana-shakthi (the power of Knowledge). Direct all three towards God; Desire Him, Serve Him and Know Him. Do not let senses and the emotions run away with you on their back. Hold them in check. Set before them the goal of God. If your emotions prescribe one direction, guide them in the contrary direction; that is the way to counter their evil.

Once it happened that Krishna, Balarama and Saathyaki who were quite little boys at that time, scarcely four or five years old, strayed into a thick jungle, all alone, when darkness fell, and there was no way of reaching Gokulam! Of course, as you must have guessed already, it was a stratagem of Krishna; even at that age, he would do nothing without a deep purpose behind it and the purpose would invariably be teaching some one some good lesson. They decided to spend the night, just where they were; Krishna put fright into them, with his descriptions of ghosts, ghouls and demons roaming in search of human prey. He proposed that two shall sleep for three hours at a stretch while the other one kept watch.

Anger can be subdued only by forbearance

It was Saathyaki's duty to keep awake and be on the lookout, from 7 to 10; Balarama was to be vigilant from 10 to 1 a.m. Krishna was to start his part of the duty at 1 and keep on till 4.

Saathyaki sat up to 10 and Balarama and Krishna laid themselves on beds of dried leaves and slept soundly. Meanwhile a demon did actually present himself, before the little Saathyaki. He fell upon the boy, who resisted heroically dealing and receiving hammer-strokes with fists, with a good number of clawing and biting in between. The demon had to retreat at last, leaving Saathyaki badly mauled, but, happy. The two brothers were sound asleep; they had not been disturbed in the least by the noise of the encounter. Saathyaki had met blow with blow, and dealt injury for injury. At 10, he awakened Balarama and stretched his body on the heap of leaves, as if nothing had happened. The demon invited Balarama too for

combat and had to retreat humiliated, because Balarama too was as fierce as he, and his blows were even more terrible than Saathyaki's. Balarama too curled himself into the bed at 1 a.m. after waking up Krishna who was to keep watch until Brahma-muhuurtha, the auspicious hour when Gods are to be propitiated, that is, 4 a.m.

The demon came roaring like a wounded tiger, and advanced ferociously at the little Divine Boy.

Krishna turned his sweet charming face at him, and rewarded him with a lovely smile. That smile disarmed the demon; the longer he came under its influence, the weaker became his vengeance and venom. At last, the demon became as docile as a lamb; when the other two woke, they were surprised at the victory that Krishna had won by the weaponry of Love. You cannot destroy anger by anger, cruelty by cruelty, hatred by hatred. Anger can be subdued only by forbearance; cruelty can be overcome only by non-violence, hatred yields only charity and compassion.

Become rulers of the inner empire

Arjuna too once charged his eldest brother, Dharmaraaja, with callous indifference to the sufferings of his other brothers and of their queen, Dhroupadhi and her children; he flung arrows of scorn at him for his blind adherence to 'morality and righteousness', despite the heinous provocations to retaliation, that their cousins aimed at them. As a result, Arjuna told him, "Our mother lives apart from us, our wife is insulted in open court, we wander as exiles in the jungles, my son has been surrounded and done to death, and we have been defamed and disgraced beyond endurance. All the while, you have been putting up with all this ignominy, content with your clinging to virtue."

When he had finished his tirade, Dharmaraaja replied calmly, with no sign of resentment, "Patience, tolerance, love---these alone can bring success; of what use is victory, if it is gained by falsehood and ferocity? Such a war will breed wars for ever. We shall act ever as if we are in the presence of God, as if God is watching and weighing every thought, word and deed. See yourselves in all, see all in yourselves; that is the road to lasting peace and joy. Let us not seek the outer empire; let us become rulers of the inner empire. Let us not try to defy the outer enemy, leaving the inner foe to grow in striking power. We have Krishna with us, and so, who can defeat

us? We shall win through winning His Grace."
Do not allow faith to be upset
Never stray from the path of right, whatever the trouble or temptation. Do not loosen the grip; do not turn back. Do not allow faith to be upset. If you attach importance to riches or children or fame or fortune, you are thereby-announcing that you are devoted, not: to God, but to riches, children and the rest. If you are devoted to God, how should you manifest that devotion? Let me tell you how. By manifesting divine qualities, divine virtues, divine love, divine strength.
Become Sai, be Sai.
When the river Chithravathi is boisterously rolling along, we call it a flood; when the waters have receded, we call it a river. When desires, plans, wishes, and yearnings roll along, we call it the 'mind'; when they subside, we call it 'chittha' (consciousness). When the white cloth is dirty, it is mind; when the whiteness is restored by washing, it is chittha. When desires make you greedy to possess, it is mind; when love makes you revere and adore, sympathise and serve, then, it is chittha. The mind can be transformed into chittha, only through ijinaasa and saadhana (inquiry and discipline). Ijinaasa is the stage of studentship or apprenticeship; saadhana is working on a job; and when you go through these two stages, you can afford to be calm, contented, loving all and being loved by all, as the old man who retires on a pension. When you give expression to your innate Divinity, it takes the form of Love.
Raamakrishna Paramahansa could not tolerate someone walking on grass; he felt the weight of the feet and the crushing himself.
View the Universe as the handiwork of God
You have to busy yourselves with activity, in order to use time and skill to the best advantage.
That is your duty and duty is God. The dull and the inert will hesitate to be active, for fear of exhaustion or failure, or loss. The emotional, passionate individuals will plunge headlong and crave for quick results and will be disappointed if they do not come in. The balanced persons will be active, because it is their duty, they will not be agitated by anything---failure or success. The godly will take up activity as a means of worshipping God, and they leave the result to God.
They know that they are but instruments in the hands of God. The godly are following the Saathwik, but, due to sheer ignorance and the unquestioned

obedience to the senses, man is suffering pain and grief; that is the sad state of affairs, not only in India but all over the world.
Try to sanctify every item of work by dedicating it to some Divine end. The Universe is the handiwork of God, and therefore, meaningful and moral. View it as such and derive the utmost benefit. Without dedication, work is like a paper-flower, unfit to be offered to God; cheap, fragranceless, dry, tawdry. Offer God real flowers grown in the garden of your heart, fragrant, beautiful, delighting. Try to see everyone as a ray of God.
Life is a see-saw, with man sitting on a plank, poised on the round log---Inaana Shakthi, his basic nature of Wisdom. When the plank comes down to one side, it is Icchaa Shakthi---Bhakthi
Yoga, emotional adoration; when it comes down on the other side, it is Kriyaa-Shakthi---Karma
Yoga, activity to adore men as embodiments of divinity, service to man, adoration of nature by fostering love and tenderness. So long as the see-saw is based on Inaana, one is safe. Inaana (Wisdom) is the awareness that God is all. He is the seed, the Universe is the tree; instincts, impulses, emotions, passions---these are the branches and boughs and twigs; intelligence is the flower; pure unattached consciousness is the fruit; love is the sweetness in the fruit.
Prashaanthi Nilayam, 26-9-1972
The root of all religions, the substance of all scriptures, the rendezvous of all roads, the inspiration of all individuals is the Principle of Prema (Love). It is the firmest foundation for man's mission of life. It is the light that ensures world peace and world prosperity.
Sri Sathya Sai
47. Yajna: what it teaches
THE Vedhapurusha Sapthaaha Inaana Yajna, being celebrated every Dhasara at Prashaanthi Nilayam, is a rite that promotes the welfare and prosperity of the whole of mankind. But, it is difficult to convince doubters and disbelievers that this is the truth. Many feel that since such Vedhic ceremonies can be performed in orthodox style, with all the manthras uttered in correct style, only in India, their efficiency, if any, is confined to this land only, and so, they ask, how can this be beneficial in other regions where people have no faith in such rituals and hymns?
Such doubters restrict the meaning of the word, Yajna, Yajna means, 'any activity dedicated to the glory of God,' not merely, this activity prescribed in the ancient scriptures. Activity dedicated

to the glory of God is being done, and can be done in all climes, in all realms, by all races. The

'dedication' ensures success. Without it, there will inevitably arise anxiety, fear and faction.

Every activity in the world is God-directed, God-ward moving, whether you know it or not. Only

one has to be aware of it and share in the thrill of that knowledge. If God is not the inspirer and

motivator, how can the Universe be moving in harmony, wheeling so smoothly? Else, there will be chaos, anarchy and an inferno of gamble.

Charity and self-control are integral parts of **Yagna**

Do not think that the **Yajna** is only this ceremony performed in this enclosure, marked out as

specially holy, attended by readings and recitals from sacred texts and the chanting of **Vedhic**

hymns, and nothing other than this. No. **Yajna** is a continuous process; every one who lives in the

constant presence of God, and does all acts as dedicated to God is engaged in **Yajna**.

Three processes go together in spiritual discipline, as laid down by the sages: **Yajna**, **Dhaana** and

Thapas (Sacrifice, Charity and Self-control). They cannot be partitioned and **particularised** thus.

Charity and self-control are integral parts of **yagna**. That is why **Yajna** is translated as Sacrifice,

for, the process of charity or **Dhaana** is essential in **yajna**. Also **thapas**, that is to say, strict

regulation of emotions and thought-processes, to ensure peace and faith.

There are various **yajnas** prescribed by the **Vedhas**. This is the **Vedhapurusha Yajna**, a sacrificial

ceremony dedicated to the **Purusha** extolled in the **Vedhas**, the **Purusha** mentioned in the

Purusha Suuktha as constituting the Universe and subsuming it wholly as the limbs of His

Cosmic Body.

Every house-holder has the duty of performing for his own welfare and the welfare of the society

in which he lives, five **Yajnas** like **Pithryajana** (**yajna** by which the forefathers are worshipped),

Rishiyajna (**yajna** by which the sages are honoured, that is to say, by the study and practice of

their teaching), **Bhuuthayajna** (**yajna** by which the animals and lower-beings are revered, that is

to say, by provision of shelters, fodder **etc.**) and **Dhevayajna** (worship of God).

The **Vedhapurusha** is the **Purushotthama** (the Supremest Person) for by His Will He manifested

Himself as the cosmos and its components, out of Himself. There is nothing that is not He; so,

how can you be different? In these matters, faith comes first; it has to.

Believe that you are

Divine; conduct yourselves in accordance with that sovereign status; then, you will be blessed

with the **Anubhuuthi**---the experience, the vision, the realisation, the awareness, the bliss. And, as

a result, you are merged in that everlasting **Aanandha**.

The only one God can be reached by a thousand Names

Remember, you cannot have the **anubhava** (experience) and the **Aanandha** (Bliss) first. And, you cannot postpone fail:**h**, until you get them. You cannot bargain: "Give me the **Aanandha** and then, I shall have faith." See the **Purushotthama** in all **purushas**.

Purusha means, he who lives in

the **pura** (port, city, or town). Each one of us is the resident and the sole resident of a distinct

house of God. But, the **Purushotthama**---the 'Supreme Resident in all the cities---is God. You

can recognise this **Purushotthama**, if you educate yourselves properly.

Take this **Yajna** performed here. In this One Fire, offerings are made concurrently with the

recitation of the names of God, enclosed in elaborate hymns. More than 3560 offerings are made

each day, for seven days. Each name describes God as having a special form. But this One Fire

consumes all the offerings, and through its intermission every one of the offerings reaches the

One God, the One that really IS.

Or, consider this: you perform worship with 1008 Names, a rite called **Sahasranaama archana**.

You keep an idol or picture before you and offer one flower at a time at the feet of that symbol of

God, repeating the names, one at a time. The one symbol of the One God is only One, though He

can be reached by a thousand names.

Though you are **acknowledging** only One in all these rites, proclaiming the One **Adhwaitic** (**nondualistic**)

Divine, your sense and your intellect and your mind, its pack of desires, insist on

running after the Many. This is the **Maaya** (delusion) that casts its enchantment on weak and

ignorant men. It urges man towards wild prolific **greeds** of the **manyfaced** senses.

When you take food, do it in a prayerful mode

To realise the One, the Universal Absolute, which **personalises** itself into God and Creation,

there is no discipline more valuable and more effective than **SEVA**. All the 1008 Names of the

Sahasranaama archana reach the One. All the 1000 names of thousand-faced society connote

only the One God that plays in those 1000 roles. The One appears as if it is enshrined in the 1000

bodies. This is the truth you have to realise and cherish as the most precious in life.

You have observed that the **Vedhic Pandiths** (priestly scholars) are pouring ghee into the Fire,

every time the recitation of a hymn is over. Every day, when you take food, you are offering

eatables to the Fire that God has lit in you to digest food. You have to eat in a prayerful mode, in

profound gratitude. The **Geetha** says that the fire which cooked the meal is God, the meal is God,

the eater is God, the purpose of eating is to carry on the work entrusted by God or pleasing to

God, and that the fruit of that work is, progress towards God.

You must perform another **yajna** too, every day. Pour the egoistic desires and emotions,

passions, impulses and acts into the flames of dedication and devotion. In fact, that is real **Yajna**,

of which these are reflections and prompters, guides and prototypes.

This **yajna** is only the

concrete symbolic representation of the abstract underlying Truth.

Just as a child is taught to

pronounce the words, head, net, wave, garland, by making it associate the sounds and the **letterforms**

with pictures of the objects so named, through this **kshara** (temporary) symbol the

Akshara thathwa (the Eternal Principle) is brought before the consciousness.

Make every thought a longing for God

This **Puujā**, this **Yajna**, and this **Homa**, are arranged here every **Dhasara**, in order to help you to

learn that other, ever-lasting, abstract **Yajna**, which every one of you has to do, to save

yourselves from fear, grief and anxiety.

You must have noticed that the **Pandiths** close each day's **Yajna** with a prayer that calls for

World Peace, peace for all mankind, peace and happiness, for there can be no peace without

happiness and no happiness without peace. **Lokaas samasthaas Sukhino bhavanthu**, they pray.

"May all the world have happiness, and peace."

Peace of mind cannot be gained by wealth or fame or scholarship or skill. For that, you have to

clean the mind, purify the heart, yearn for service of the divine forms that move around you. Do

every deed as an act of worship; make every thought a longing for Him; change every word that

comes from your tongue into a hymn in His praise.

This is the lesson that you have to learn from **Prashanthi Nilayam**, every **Dhasara**, during the

week the **Yajna** is celebrated.

Prashanthi Nilayam, 11-10-1972

Each of you has struggled upwards from the stone to plant, from

plant to animal, from animal to man! Do not slide back into the beast; rise higher to Divinity, shining with the new effulgence of love.

The Divine is the energy that animates, the urge that circulates the blood in your veins, that transmits knowledge and experience through the nerves, that correlates and collects for storage the impressions your senses gather, the conclusions your intelligence

garners!
Keep in line with the Divine, by means of Love, Truth and Goodness.

Sri Sathya Sai

48. **Poornachandra**

A BUBBLE is born on water, from water and merges in water! Man is born in God and merges

in God! This is the lesson India has been teaching her children as well as all men anywhere for

centuries. She gave the message of Divinity to humanity. Festivals like **Dhasara** are designed to

make man aware of his Divinity, to endow him with purity to become aware of his holiness, to

imprint on his heart the wisdom won by the sages after years of yearning. The monastic heads,

hereditary gurus, the leaders and rulers of the land are not inspiring people to awaken to this

truth. Though millions get a glimpse of the ecstasy of union with the Divine Beauty and Divine

Majesty from these festivals and pilgrimages, the real purpose of the festivals and the benefit one

has to derive from the concourse of like-minded people is not understood or explained by any

one. The holy teachings of our land are not being implemented by the so-called custodians of

culture---the **educationists**, the preceptors and the gurus.

Pilgrimages impress on people the lesson of unity; they bring together people from all corners of

the world, irrespective of language or locality. The places of pilgrimage are also distributed all

over the land. Festivals like the **Dhasara** at **Prashanthi Nilayam** bring together **Sadhakas** from

all the continents, irrespective of religion, caste, creed, and colour; they are all motivated by the

same urge, to involve themselves more and more in attempts to realise their innate Divinity.

They have met here to enjoy the supreme delight in the Holy presence of the Lord and to

recognise the unity of all in the Divine **Aathmic** splendour.

Desire knows no justification and has no end

But man is caught in low desires. Desire is the sole cause of sorrow and distress. Sacrifice is the

best means of avoiding desire and the consequent grief and disappointment. Several devotees

come to Me and complain, "Lord! I am suffering from this problem," "I

am suffering from some headache," "I am suffering from stomach ache." I give all of them the same reply, "**Santhosham**"

(I am happy), to every one. When a bereaved wife tells Me that her husband has departed, then also I say **Santhosham**. You may wonder why I give the same reply to all such persons.

Santhosham is not the common type of joy or happiness, the transient, trivial pleasure you get from worldly success or material gain. "**San**" means anything gained through fair means, honourable methods. **Thosham** is sacred, holy, exaltation, ecstasy. Of all the gifts that you receive from God, the greatest gift is **Santhosham**. The opposite of **Santhosham** is 'Sorrow', which is the fruit of **aasha** (desire) that arouses hope and almost always results in disappointment or despair. One **aasha** engenders another: one desire proliferates into a hundred, even when it is fulfilled. **Aasha** is like the shadow caused by the morning Sun---it gets longer when you run to catch it. It **tantalises** you and makes you a fool. It knows, no justification and has no end. So,

Santhosham is the supreme blessing of the Lord, who in His infinite Love, puts an end to that unquenchable thirst. No wealth or other attainment can equal it in efficacy. **Santhosham** is the culmination of Desire in full contentment and sacred satiety. The sacred texts of India have abiding, vitality

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

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

A word about; Poets who read poems now. According to tradition only the **Rishis** who had intuitively **cognised** the hymns in praise of God and the Divine in man were revered as Poets or **kavis**. Of course, **rishis** or sages were honoured as poets, and the

appellation **rishis** was not given to 'poets.' **Rishis** could be called **kavis**, because, '**kavi**' meant he who understood the past, realised the present and educated people for the future. Since the poet has a purified consciousness, he could pronounce impartial judgement on the past, he could lay his finger on the ills and 'wells' of the present and he could recommend the paths for progress in the future. People could place faith in their words and listen to their call. They would not mislead or misinterpret.

Genuine poets are aware of the three periods of time, can roam in their imagination over the three worlds and be ever fixed in consciousness with the three Divine Entities of the Trinity. The **Shaasthras**, **Puraanas**, Epics and other sacred texts of India have abiding vitality and validity, only because their authors had such unquestioned authority to guide and interpret the Age 'in which they lived and composed their works. The sages of India desired to establish peace on earth **Vyaasa** and **Vaalmeeki** underwent a long process of asceticism and study, as well as experience 'of spiritual bliss and thus lifted themselves **upto** the heights of **rishihood**, before they composed the epics and texts bearing their name. The question may be asked, "Why should they compose poetry, however exalted, after attaining **rishihood**? What was the urge that prompted them?" The answer is: "They were overcome with compassion, for the fellow-pilgrims struggling along the path they had traversed; they were full of agony at the plight of fellow-beings who were sweltering in the heat of worldly entanglements." They desired to establish peace on earth and good-will among mankind. Their attention was ever on the **Vedhic** message, "**Swayam theernah, paraan thaarayathi**." "Themselves having crossed the Sea of **Samsaara** (change), they help others to do likewise." Themselves risen to the Divine, they helped others to rise.

Nature has no beginning and no end
One of the stages of development of beings into Divinity is **Maanavathwa** (Humanness), being endowed with Manas (mind), which is an instrument for bondage to, as well as for liberation from, physical shackles. Some people define '**Prakrithi**' (the objective world) as a mere fancy of the mind. But, it 'is as valid, as real, as the Lord Himself. God has no beginning and no end.

Nature or **Prakrithi** too has no beginning and no end. **Prakrithi** is a stream that flows from

beyond time into the timeless future. The individual is the **Purusha**, the person who resides in this **Pura** (Body or Castle or Fort). There are two **Purushas**---the **Kshara Purusha**, and the **Akshara Purusha**. The **Kshara Purusha** is bound up with material life and so is subject to change. He is entangled with the five **Koshas** (Sheaths), the five **Praanas** (Vital Airs) the five **Indhriyas** (senses of perception). The **Akshara Purusha** is the **Saakshi** (Witness).

There is another over-all **Purusha**, the **Purushothama**, who is beyond the three segments of time, the three Universes and is everywhere at the same moment and all moments. His Glory is evident in all things and beings. You should strive to escape from the identification with the body and feel that you are only the residents of the Body---the **Kshara Purushas**. Then, by **saadhana** you are able to **cognise** the **Akshara Purusha**, the Witness of even the **Kshara Purusha**, the **Jeeva**. By practising the unbroken presence of the **Purushothama** (**Supreme** person) who is resplendent in all creation, you can ultimately merge in Him, as the consummation of all the lives you have spent here below.

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

I must mention one instance of good work done by people who are actuated by sense of duty. This spacious shed, these lines of three storeyed flats, this addition

and artistic alterations which are made in the **Prashanthi Mandhir** are all examples of work done in the spirit of worship.

Swaami confers blessings on the engineers whom He has called up to sit on the dais---for they have done signal service to provide more facilities for the streams of devotees who long to stay in **Swaami**'s Presence.

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

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

Poornachandra, where we derive all this **Aanandha** is like the Full Moon, the embodiment and symbol of a full mind that is free from the taint of selfishness and wavering. It is my intention and desire that all those who use this Auditorium and who listen to and are inspired by the discourses and Special Programmes that happen here should also become 'Full Moons'.

Sometimes, we pursue this or that fragment of the mind and derive some little **Aanandha**, spending our lives this way and that, but the highest fulfilment is to

have the full expansion of
the pure mind, which is symbolised by the Full Moon---
Poornachandra. The mind is the Moon,
the **buddhi** (intelligence) is the Sun and both are interacting with
each other, rotating in the heart,
which is the sky! In the sky, clouds of pleasure and sorrow,
disappointment and success, joys and
griefs, may be rolling along. But, in spite of these, the Sun and Moon
carry on their allotted
duties. So man too must carry on in a spirit of dedication, as **P. R.**
Kamani did. We can assert;
that there is no fulfilment greater than that, there is no merit higher
than that, to be acquired by
man.
Because this great devotee has always cherished **Swaami** in his heart
and was ceaselessly
engaged in the thought of **Swaami** only, he is ever with **Swaami** and
in **Swaami**. This Auditorium
shall be known as **Poornachandra**---His memory, enshrined in that
name, will live for ever.
Prashanthi Nilayam, 17-10-1972
49. Why **Shivam**?
THE construction of this **Mandhir** named **Shivam** is a special
Saadhana for the residents of
Bhaagyanagara (Hyderabad). Its appearance is unique, for it is to
be built in the shape of a Linga,
the form most approximate to the conception of the formless,
attributeless Absolute. The Linga is
the form of God, emerging from the **Niraakara** (formless) to the
Saakara (formfilled). Other
Aakaaras (Forms) are all subsumed in the Linga Form. **Prakrithi**, the
objective world, is the
base; it signifies that the Lord is established in that manifestation of
His, which is the concrete
presentation of His play, His potentiality and His **Shakthi** (Power).
That is why the Lord is
described as Shiva **Shakthi Aathmaka Swaruupam**---"the Supreme
which became the Shiva and
the **Shakthi**," the latent and the patent.
You will notice that the base has a horizontal superstructure, over
which the cylindrical Linga is
placed. The base is **Sathyam**, the structure over it is **Shivam** and the
Linga is **Sundharam**. One is
the flower, the second is the perfume and the third is the wind, the
Formless that wafts the
fragrance, which is the symbol of **mangalam** (auspiciousness) which
is **Shivam**, **Sathyam** or
(Truth) is the base on which the Universe and all that it implies rest.
The message this building will convey is that man is the embodiment
of **Sathyam**, **Shivam** and
Sundharam, and it will call on all to live up to that glory. He has to
realise the Truth and

demonstrate in thought, word and deed that Truth is the very basis of
his existence. Know the
Truth and the Truth shall make you strong, steady kin with all, and
free from the bonds of lust
and hate. Man has to learn the lesson of **Shivam**: swallow the poison
of anger and greed, and
make it ineffective in its effort to harm the world. Spread consolation
and comfort through
speech and action.
Man has to realise that he is **Shivam**
Shiva wears the crescent on His crown so that the soft moonlight
might mark out the pilgrim
route to God, and make the journey less toilsome. He spreads joy and
peace. But, the fiery,
ferocious poison, Shiva hides behind the blue patch on His throat.
That is a lesson for man: keep
under restraint, within you, the qualities and tendencies that are anti-
social, the poisonous hatreds
and competitive **greeds**. The **Shivam** does not mean any particular
God or unit of the Trinity. It
includes all mankind, for man has to realise that he is **Shivam**. Then,
the **Sundharam** too is a
reminder that Truth is beauty, and Beauty is Divine, not mere
physical beauty but, moral and
spiritual beauty. Give up ugly thoughts, unpleasant speech and
disgusting acts. Have the ideal of
beauty ever in mind.
Avadhaani said just now that such buildings are the landmarks of the
Sai Era and that they
should be built all over India. I have no such desire. I do not
appreciate or encourage such
accumulations of stone and cement, of brick and mortar. I long to
reside in your hearts, fragrant
with the incense of fine virtues, merciful intentions and
compassionate emotions. That is the
Shivam I desire, the **Mandhir** built of Truth, Beauty and Goodness.
Inner Charm is the genuine Beauty. **Seetha** interned in **Ashoka Vana**
in **Lanka**, was suddenly
confronted by a monkey; but, that ugly creature struck her as full of
beauty, when it brought her
the long awaited message from **Raama**! The loveliness of the **Vana**
(garden), the appealing
scenery, the bright beautiful ware that **Raavana** spread before her
could not win her heart; but,
the one word, **Raama** endeared her to the strange monkey crouched
on top of the tree under
which she was encircled by **ogresses**.
Smog of hatred and greed tarnish the temple towers
The beauty of Nature is but a reflection of the Beauty that is God. But,
like all images, it is not
substantial. Flowers fade, clouds scatter into new patterns, physical
charm is but a flash that

disappears in a moment---but, Divine Beauty is eternal, full, free. That **Sundharam**, is **Sathyam**, unaffected by the passage of Time, unchanging with the location; that **Sundharam** is the real **Shivam**, the only Good that is. Pursuing paltry physical beauty leads man astray; it is as calamitous as the pursuit of trivial joy.

Shivam is Goodness; the Body is for realising **Godness**, which is total goodness. But, the body is not itself goodness or **godness**; it is an instrument that breaks down every moment and that is rebuilt every moment getting weaker in the process. The father says proudly, My son is growing fast, but really, his life is ebbing fast. The body is valuable, only on account of its use in realising God. So also, a **Mandhir** or this **Shivam** is valuable only when you are able to realise the God that dwells therein. The **Gopuram** (Tower) of a temple or **mandhir** is like the raised hand of God calling on the weary pilgrim to halt and take rest, and proceed faster to the Goal he is seeking. In most places, these old towers are hidden in the forest of chimneys that have crowded around them in recent times. The smoke from these factories and the smog of hatred that emanate from faction and greed tarnish the atmosphere of the temple towers. Even the temples have been denigrated by the bargaining for fees and the collection of toll for religious services. The stream of **Aanandha** that flows from worship is interrupted by demands for monetary contributions. Temples are not allowed to pour into the social mind a constant stream of peace and joy.

"Why this **Mandhir**? you may ask. Is it for My stay whenever I happen to visit **Hyderabad**? I do not need a huge building, nor the furniture and appliances you are proposing to collect here. It will serve more the needs of those who have now to follow Me around from house to house. Since I have no fixed residence, they are hard put to it, women and children, the well and the ill, to know where I will be available. This building will give them a place where they can await Me. It also gives Me another excuse to come to **Hyderabad** for, I am surely coming to 'open' this **Shivam**, when it is completed!

Hyderabad, 25-10-1972

50. Play the game BELIEVING that the body is All, and that there is no entity embodied in it---this is Mistake

No.1. Ignoring or forgetting that there can be no wave without the ocean, no body without the

Aathma (Divine Self), is Mistake No.2. The **Aathma** has no modification or mood. It is the individualised embodiment that undergoes modifications and is caught in moods. Once you know that you are in essence the **Aathma**, you too will be unaffected. Another characteristic of the individual is that he cannot be alone, separate from the rest. Like a drop of oil on water, he spreads; he reaches out and far. 'I' seeks other 'I's and seeks to become We. Life is a march from I to We. But, it usually strays from I to They. And does not reach the God, We.

Intellect alone can direct man in the path of discrimination, between the true path and false, the proper step and the improper. This is the reason why man has been praying since ages, through the **Gaayathri** hymn: Illumine me, prompt my intelligence, so that I may walk aright."

The reasoning power of man is shaped, not only by the education he receives now, but, more by the impact of past lives and the import of future events. If the power is used for **selfaggrandizement** it feeds delusion; if it is used in service for others, it will promote the Revelation of Reality. Reason must examine the vagaries of the mind and make patent the Divinity, the resides and shines in every individual.

Avathaars are ever alert, aware, alight

Give away 'Love' to all; give up the ego; display heroism in service; with compassion to **fellowmen**, feel your intimate kinship with them. Visualise the **Aathma** that illumines all; derive unending Bliss therefrom.

All who come embodied are **Avathaars**, that is to say, **advents** of the Divine, manifestations of God. What, then, is the special feature of **Raama**, Krishna, Buddha, Christ? Why do you celebrate their birthdays with such reverential enthusiasm? The speciality is this: they are aware; you are unaware of the **Aathma** which is the Truth. Awareness confers Grace, Glory, Majesty, Might, Splendour. Awareness confers liberation from bounds, from time, space and causation, from sleep, dream and wakefulness. For you, sleep is fiction, dream is fantasy and wakefulness a many-directional storm. **Avathaars** are ever alert, aware, alight.

The wise man is he who keeps his reason sharp and clear, and sees things as they really are. He listens to the advice: Life is a Challenge, Meet it; Life is Love, Share it; Life is a Dream, Realise it;

Life a Game, Play it.

This is the real Pilgrim's progress. This is the Lion's march across the forest, fearless, masterful and victorious. The roar of the lion makes all the denizens scamper in panic; so too the Halo of

Wisdom scatters the dark brood of fear and doubt.

Life sweeps along like a wild typhoon; the allotted years do melt like snow before the Sun; but,

man wastes the precious chance, and strays into folly and frivolity.

The yearning of the human

soul, "From untruth lead me into Truth; from darkness lead me into

Light; from death, lead me

into Immortality,"---this is **unrealised**. Of what use is it to honour the

Avathaar and hold the day

when the **Avathaar** took human form as sacred?

Plant the seeds of love in your hearts

The message of the **Avathaar** must be born, must become alive, must grow in you, your heart---

that is the birthday, you have to celebrate. Celebrate the **Avathaar's** Birthday in your own village.

You need not travel long distances to where I physically am. Plant the seeds of Love in your

hearts, let them grow into trees of service and shower the sweet

fruits of **Aanandha**. Share the

Aanandha with all. That is the proper way to celebrate the Birthday.

I have been telling you that My Life is My Message. I am exhorting you in the **Upanishadic**

way, "Revere the Mother as Divine, Revere the Father as Divine,

Revere the Teacher as Divine,

Revere the Guest as Divine." Now I am proceeding to the place where their bodies are entombed

to offer, as I have advised you, to express gratitude and respect, to the parents. After that, the

Prashaanthi Flag will be hoisted on the **Mandhir**. Hoist it on the shrines of your hearts, shrines

where God is installed and realised in actual presence, every moment of your lives.

Birthday Discourse, **Prashaanthi Nilayam**, 23-11-1972

A red-hot iron hammer can be hammered into shape by a cold iron hammer. So too, a person red hot with emotion and passion can be hammered by the hammer that knows no heat of anger or hate.

That is the reason **Raama** was able to defeat **Raavana** and destroy him. Why?

The very word **Sathwa** means strength, power, vigour, vitality. For virtue is power, goodness is power. **Raama** and **Lakshmana** are **Saathwik Mahaathmas**, embodiments of the powers that righteousness can endow.

Sri Sathya Sai

51. The three bodies

MAN is engaged in ceaseless search for happiness; but, he is incapable of defining what exactly

is the essential component of happiness. So, he flits from one

objective gain to another, ever

discontented with himself, ever bothered by disappointment. He tries to possess, to accumulate,

to acquire more and more of external junk, which cloud his vision and dulls his appetite for gains

for lasting value. When can a man say, "I am fully happy; I need no more?" What is the nature of

joy or comfort that external objects can give? Man does not pause to inquire. He is unaware that

he himself is the embodiment of the highest and the most lasting happiness or **Aanandha** (Bliss).

That flaw has led him into disaster and disease.

Before seeking happiness through the senses, the mind and the intellect, man has to examine

whether he is a bundle of senses, or a mind playing with them or an intellect that **rationalises** the

mental cravings. The body is the gross body; the water which it is intended to contain and carry

is the subtle body; the reality of the potter who shaped it and willed it is the causal body. The

three bodies which each has are called respectively **Sthuula** (gross), **Sukshma** (subtle) and

Karana (causal). Physical and vital sheaths are **sthuula**, mental and the intellectual sheaths are

the **Sukshma**, and the Blissful or **Aanandhamaya** sheath is the **Karana** or Causal body of man.

Behind the **Aanandha** is the spring of **Aanandha**, the **Aathma**.

Three stages of Wisdom related to three bodies

There are three stages of wisdom correlated to those three bodies:

Inaana, **Sujanaana** and

Vijanaana. Knowledge that is gained by the analysis of the objective world and the similarities of

the behaviour of its components is **Inaana**. When this knowledge is further studied and practised

to subserve the best interests of the individual society, it becomes **Sujanaana**, or beneficial

wisdom. The intentions and urges that arise from the purified consciousness saturated with the

Divine qualities emanating from the sage is **Vijanaana**, the Highest Wisdom. It is to be noted that

the word **Vijanaana** is often misused to indicate mere **Inaana**, or **co-ordinated** information,

analysed information about sense perceptions arising out of contact with the material objective

world. **Bhaaratheeya** Culture uses the word for the Supreme Wisdom, which denotes the seer,

the saint.

Intelligence, intellect, intuition---these three govern the thoughts and actions of man. One leads

to another. This is the significance of the prayer with which Gandhi awakened the urge of

liberation in this vast country, liberation not only from alien rule but

also from alien tendencies
and trends of thought. He caused the reverberation all over the land
from a million throats of the
prayer, **Sabko sanmathi dhe Bhagavaan**---"O Lord! Grant every one
the equipment of beneficent
intelligence." Once that is assured, progress is certain.
Lessons to be learnt from **Hanumaan**'s mission to **Lanka**
Once the intelligence is purified and dedicated to spiritual effort,
there should be no slipping
back whatever the obstacle, whatever the temptation. **Hanumaan**,
charged with the mission of
discovering the place where **Raavana** had confined **Seetha**, decided
that he should take a leap
over the sea towards **Lanka** to search for her in that island of **Raam**
that he carried in his heart
and on his tongue. A mountain immersed at the bottom of the sea felt
a strong urge to do him
some little service, for, he was the instrument of God, and engaged in
an exhausting adventure!
Its name was **Mynaaka**. It rose above the waters and called upon
Hanumaan to rest awhile on its
crest, and refresh himself with the fruits upon the trees that grew
thereon. **Hanumaan** declined to
delay his landing in **Lanka**; he was engaged in a Divine Mission,
which brooked no rest, no
delay, no dallying. He turned a deaf ear to the importunities of
Mynaaka, and sped forward to
fulfil the command of the Lord.
Ponder over this incident: Consider the compassion and the
eagerness to serve which the 'inert'
massive mountain felt! Consider the steadfastness, the **un**-deviating
faith, the single-pointed
loyalty of the monkey, **Hanumaan**! Do they not teach invaluable
lessons to man---lessons of
heart that melts at suffering, a head that refuses to swerve from the
path of duty?
The whole duty of man is to engage himself in good acts with the
gross body, scatter good
thoughts and good influences around him with his subtle body, and
earn self-realisation and Bliss
through his causal body.
Birthday Discourse, **Prashanthi Nilayam**, 23-11-1972
To search for God with the instruments of the laboratory is like
trying to cure pain in the stomach by pouring drops into the eye.
There is a technique and a special instrument for that purpose,
which the **pastmasters** in that science have developed and spoken
about.
Equip yourselves with a clear eye, through detachment and love,
sharpen your sense of discrimination, **viveka**, so that it has no
prejudice or predilection; then, you can see God in you, around
you, in all that you know and feel and are.
Sri Sathya Sai

52. For me, from me
THE mother who bore you, the father who fostered you and the
teacher who opened your eye to
the mystery of Nature in and around you, have all to be revered.
However high you may rise in
social status, however huge may be your bank account, if your
parents are neglected in distress,
your life has been a tragic waste. Parents are mightily happy, when
their children evince the
slightest regard for their comfort. Any little sign of gratitude is
welcomed by them with delight.
If you have no urge to please them and make them happy, how can
you ever hope to please God?
The envelope might cost a **naya** paisa only; inside it, the bit of paper
might be shoddy and soiled.
The scribbling on it might be full of blotches; the letters might be
higgledy piggledy, but, when
the child writes to the mother, she reads and appreciates the letters
with tears of joy. The
envelope might be a deluxe one costing five rupees, the letters may be
of gold, printed in choice
antique type in an aristocratic press; but, she will not be interested
even to look at it. The mother
seeks love, craves for gratitude, thirsts after sympathy. She values
feeling, not external display.
The Divine Mother too is moved by the same feeling. She does not
appreciate demonstrative
trappings like matted hair, rosaries, marks on forehead or **sacredotal**
robes. She values sincerity,
yearning, virtue, compassion, love.
Minds of men are **cesspools** of desire
The **Vedhas** declare that Her Grace, that is to say, Immortality, can be
achieved by **Thyaaga**
(detachment), rather than by hectic activity, or affluence or progeny.
Give up; do not grasp in
clenched fists. Release; do not bind and get bound. The units of the
Sathya Sai Seva Organisation
must emphasise through example and personal practice that no joy is
equal to the joy of sharing,
giving, renouncing.
You can understand this better when you pay attention to the
behaviour of children. They are like
realised souls, without attachment. There are three motives that rule
man: **rathi** (attachment),
praapthi (acquisition) and **thusti** (bliss). **Rathi** is the desire to
contact the objective world;
praapthi is the craving to possess the object; the **thusti** is the
Aanandha (Supreme Bliss)
available when the secret of Nature is realised. Examine the contents
of a child's pocket. You
will find a few pebbles, a piece of glass, or a twig or flower. The child
gets from these more joy

than an adult derives from a wad of notes. The child does not crave to possess and to deny others. It does not accumulate for coming days, or for the mere pleasure of becoming renowned as an accumulator. The child may have a dirt-covered body, but its mind is free from dirt; elders are scrupulous about physical cleanliness but, their minds are cesspools of desire, of hate, envy and clogging slush. Shed all envy and grow greatly in Love. This is because the real nature of God, Nature and Man is not understood. Man is but a wave of the ocean which is God. Nature is just a manifestation of the same God, appearing as having diversity, and as good-bad, gentle-cruel, useful-useless, and, such other dual attributes. Desire to acquire or anxiety to avoid comes because man is caught in this duality, which is fundamentally, a creation of his own mind. Man caught up in the tangle of desire, craves for much fruit with little effort; the man who is detached from the temptations of the objective world craves for a little fruit, but, is prepared to undergo much effort for the same. Just a little sign of Grace endows him with immeasurable delight, Aanandha. "For me," "to me" --- This is animal desire. "From me, by me" --- this offering is a sign of the Divine nature in man. Share, then the sense of One-ness gets established; you lose all fear and shed all envy, and grow greatly in Love. Prashaanthi Nilayam, 24-11-1972

When devotion shines full, the sky in the heart becomes a bowl of beauty and life is transformed into a charming avenue of Aanandha (bliss). That beauty of heart, that Aanandha in life can be won through the mind, if the lesson of Guru Poornima day is remembered and realised.

Sri Sathya Sai
53. To three Pandiths
THE wise are those who know the Aathma (Divine Self). They distinguish between That and This, Thath and Thwam, the Absolute and the Relative, the Universal and Particular, that is falsely conceived as separate from the Universal. When he experiences the Truth that he is the Absolute Aathma, man is endowed with Supreme Bliss. It is sheer waste if one has no such experience but has pored over mountains of spiritual texts or earned fame as a deep scholar. Man alone has the ability to understand the phenomenal world around him. He can grasp the ways and waywardness of the world; he can delve into its evolution

and involution, its contraction and expansion. Therefore, he has to give it only a relative value, and follow as his only goal, the search for the Aathma and the attainment of the Aathma. And, the search has to be through continuous, consistent Saadhana. Boundless spiritual potential is encased in every being. In man, it expresses itself as Inaana (Supreme Wisdom). Man is neither a bit of clod, nor a bundle of flesh. He has in him the inexhaustible spring of Aanandha (Divine Bliss). A person is not just the body, with its limbs and other mechanisms. The Aathma is the Divine Person. The soul is the Personality. And the person realises Aanandha only when the Aathma is cognised. This achievement cannot be won through riches or authority of office, scholarship or status, fame or force. Discarding this perennial Aanandha, man imagines the sensual pleasures to be Aanandha and he spends his life in fruitless pursuits. He wanders about in the thorny jungles and desert sands. He humiliates himself and crawls and cringes for favours from all and sundry. This is the consequence of the ignorance that blinds. Man must die triumphant over death. Man is equipped with a return ticket, when he takes birth. Holding it in his grasp he earns and spends, rises and falls, sings and dances, weeps and wails, forgetting the end of the journey. But, though he forgets, the wagon of life moves towards the cemetery, which is its terminus. It brings no glory to man if he is tied helplessly to the wheel of birth and death. His glory and greatness consists in disentangling himself from that revolving wheel. Before death nips life, and thrusts him on to another birth, he must by means of Saadhana learn the mystery of the Aathma. When death comes one must be glad to meet it since he comes for the last time and there will be no more birth for him. Man weeps when he is born; he should not weep when he dies. He must die triumphant over death. Otherwise, he lives only to consume tons of food, as a burden upon the earth. You seek to escape pain and grief; but, they are inescapable. Life is as a dream. In the dream, you experience joy and grief; but when you realise that both joy and grief are unreal, when you awake into the consciousness of the Aathma, you will no more have the thrill of joy or the despondency of pain. You will not have any longer fear or anxiety, fear of death or anxiety about the future. The mind is the architect of your progress or decline. For the fool, the

mind is a formidable dinosaur; for the intelligent, the mind is an angel. The trained mind is torn by fear; the pure elevated mind is placid and unruffled, like that of the homeless sage. The **Vedhas** teach how to purify the mind and render it a useful tool. **Pandiths** must themselves shine as **inspirers** Nothing is uncaused in the Universe. Every being, object, incident has been caused by the primal Cause and its direction or guidance' The **Shaasthras** (spiritual sciences) yearn for the discovery of that unseen Principle. Through sheer ignorance and perversity, the **Shaasthras** have been ignored and set aside, and man is misleading himself into the belief that his fancies are true, just and beneficial. Man has thrown his "humanness" into the crater of cruelty forgetting his best interests, under the influence of hatred, envy, conceit and power. He has cast aside the expanse of his culture. As a result peace has flown from the heart of man, from the fold of society and the boundaries of nations. The **Pandiths** and Scholars who have gathered today under the auspices of the **Prashaanthi Vidhwan-Mahaasabha** must promote and set themselves up as pioneers and examples for the task of making people aware of the greatness of **Sanaathana** Dharma, and of the **Vedhas** and **Shaasthras** in which is enshrined Dharma (righteousness). They must teach the people the Principle of the **Aathma**, and themselves shine as **inspirers** through their own practice of what they teach. Immersed in **Sath-Chith-Aanandha** (Sheer bliss in the total awareness of the Supreme Reality) themselves, they must communicate that joy and that wisdom to others. Plant in every heart the seed of Truth; I bless that you succeed in leading men into that Bliss of fullness and fulfilment. **Prashaanthi Nilayam**, 3-12-1972 **Sath-sangh** means Meeting the **Sath**, the **Sath** which is spoken of while extolling God as **Sath-Chith-Aanandha**. **Sath** is the Existence Principle, the IS that is the basic truth of the Universe. Align with the Truth, the **Sath** in you, the **Sathya** (Reality) on which the **Mithya** (false) is imposed by minds that do not see light. By dwelling in that **Sath**, the flame is lit, light dawns, darkness flees and **Inaana Bhaaskara** (the Sun of Realisation) rises. **Sri Sathya Sai** 54. He whom Christ announced RELIGIONS arise from the minds of good men, who crave to make all men good; they strive to eliminate evil and cure the bad. They are many, since they have to be

adjusted to the individuals, their activities, their professions and roles, their character and characteristics. The individual has to start observing the limits and laws laid down, and derive joy and strength thereby. And, then, his cleansed mind will lead the way, to higher and higher stages. He and the society of which he is a unit will benefit thereby. It is therefore appropriate that the Birthday of Jesus, who felt the need to save mankind and who strove to achieve it, is celebrated; but, the celebration must take the form of adherence to the teachings, loyalty to the principles, practising the disciplines and experiencing the Awareness of the Divine that he sought to arouse. These days, the world is deriving satisfaction in mere words, and in witnessing clever rules designed to cover up one's faults. The Birthdays of the Great are honoured by such hypocrisy and external pomp. There is no examination in the light of the message they gave, nor, any effort to practise it and derive the bliss it promises. The Great Teachers belong to mankind. It is wrong to believe that Jesus belongs only to the Christians and the Christmas is a holy festival for the West only. To accept one of them as one's own and discard the rest as belonging to others, is a sign of pettiness. Christ, **Raama**, Krishna--- they are for all men everywhere. Man's life is conditioned by feelings and deeds. The various limbs and organs together form a body; various nations and communities together form the world. The sustenance given by Divine Grace circulates in every part of the body, helping it to function in unison. The stream of Love, endowed by Divine Grace, has to circulate in every State and community to make the world live in Peace and Joy. If this truth is realised, there will arise no idea of difference. If the members of a family are at loggerheads, the lands and other possessions of the family will be uncared for, and be either wasted or lost. The separation of one member will also be a big loss, for, the Grace that sustains the family will diminish and get lost. When a hand is amputated, the limb loses its function, and a great deal of blood too is lost during the removal. So too, the Divine Grace of Love is lost when a country sets itself apart: it also becomes a weak and functionless limb of the World community. Division, difference and distinction cuts one off from the life-giving Grace, that feeds every cell

of the body and every individual in the World. The World is sustained by the self-same Grace. A

tree requires for its growth, soil, sunlight and atmosphere. But, more than these three, it requires

the seed. Man's life is conditioned by feelings and deeds, and the consequences of 'these feelings and deeds. But, his existence, his very Is-ness, depends on the Will of God.

Growing trees may differ, according to the nature of the soil, the quantity of sunlight and the quality of the soil. So too, men may differ according to the consequences of the types of feelings and deeds that emanate from them. But, just as it is true to say that "the seeds are the same, is

One, without any difference, the variety of forms, the variety of emotions and attitudes, the variety of communities and loyalties are the result of man's ignoring his fundamental Unity in the one Divine Will, and his acting contrary to that Unity.

Meaning of three statements made by Christ

The moving water of a river has the Moon in its depths; the still water of a lake has also the

Moon underneath; the sky has the Moon up above. The Moon in the flowing river is broken and

fragmentary, it flows fast, apparently, with the floods. The Moon in the lake is calm, unmoved,

undistracted. These two are but reflections of the real Moon in the sky. The Moon reflected in

the flood is the Individual Soul, engaged in activity, embroiled in- **Maaya**, cause and effect. The

Moon reflected in the placid face of the lake is the Yogi, the Saint, who has attained balance,

equipoise, peace, dwelling in the One. The real Moon in the sky is the Eternal Witness, the

Absolute, the Primal Principle.

Christ spoke of these three, when He made, one after the other, three statements. Referring to the

active individual soul, the flickering Moon, he said, "I am the Messenger of God;" referring to

himself as the Yogi, who has risen beyond dualities, and attained balance, he said, "I am the Son

of God." Realising that these two are but reflections, and that the real Moon is the Witness in the

sky, that he too is the Formless, Nameless Absolute, he declared, towards the end of his life, "I

and My Father are ONE."

All beings are images of the Universal **Aathma**, in the names and forms they have apparently

assumed. This is the truth, enclosed, elaborated 'and demonstrated in the spiritual texts of India,

which form the basis of **Bhaaratheeya** culture. The essence of all religions and faiths then, is

this: the merging in this Unity. The goal of all spiritual endeavour is this: the merging in this

Unity. The object of all enquiry is this: to **cognise** this Unity. But, this patent fact is ignored, and

persons create strife, anxiety and unrest for themselves and perpetrate horrors to hold forth the

support, the disunity so dear to their **fractioned** minds.

People today relish the very things religion condemned

The passage of time has clouded the splendour of the message, the fascination exercised by the

material and the worldly has drawn them away from the path, and the expansion of science and

technology has made them conceited and wrong-headed. So, people now relish the very things

prohibited and promote the very things condemned by religion. All religions teach that one

should revere the parents and evince gratitude to them; but, ridiculing them and neglecting them

have become fashionable now. All religions lay down that the aged are to be honoured, since

they are the repositories of experience and their guidance is indispensable; but, now elders and

the aged are treated as nuisances and handicapped. All religions insist on truth; but now, the man

who sticks to truth is laughed at as if he were a fool. Cruelty and violence, condemned by all

religions, have raised themselves to the status of weapons of progress and means for desirable

ends. However, the basic truths of religion are not affected or tarnished by the evil that men

practise or the competitive propaganda they indulge in.

On Christ's Birthday, sacrifice at least a desire or two

Only those who are not keen on practising the message will waste their energies in condemning

other religions and glorifying their own. And, once you enter sincerely into the path of spiritual

practice, the urge to find faults in others or publish one's own excellences will disappear. Such

people will celebrate the Birthday of the Founders in a spirit of dedication only, deepening the

faith in their hearts and revering its doctrines by more intense practice rather than by more

emphatic argumentation. If one has the yearning to reach the goal, one has to follow the path that

leads to it. When you learn to reach God, you have to observe the guidelines He has marked out.

You need not dwell on His name, or His lineaments all the time! That may not take you far. But,

walk along the Path; every step will bring you near. When you need to reach a village, you have

to rise and move towards it; it will not rise and move towards you!

When you need to reach God,

rise and move, as He has directed you to. By this means alone you can make life worthwhile.

Jesus taught simple practical lessons in spiritual advancement for the good of mankind; He

manifested Divine Powers to instil faith in the validity of his teachings; he marked out the path

that can confer on men the sweet nectar of Aanandha. He exhorted people by precept and

example to cultivate the virtues of charity, compassion, forbearance, love and faith. These are not

separate and distinct qualities, they are only the many facets of the Divine in Man, which he has

to recognise and develop.

Significance of the story related to Christ's birth

People talk of the sacrifice of Christ as evidence by His crucifixion.

But, he was surrounded and

bound, and crowned by the crowd who captured Him with a crown of thorns, and later, nailed to

the cross by his captors. A person bound and beaten by the police cannot say that he has

sacrificed anything, for, he is not a free man. Let us pay attention to the sacrifice that Jesus made

while free, out of his own volition. He sacrificed his happiness, prosperity, comfort, safety and

position; he braved the enmity of the powerful. He refused to yield or compromise. He

renounced the 'ego', which is the toughest thing to get rid of. Honour Him for these. He willingly

sacrificed the desires with which the body torments man; this is sacrifice greater than the

sacrifice of the body under duress. The celebration of His birthday has to be marked by your

sacrificing at least a desire or two, and conquering at least the more disastrous urges of the ego.

The followers of Jesus have got broken into schisms on various counts; but, the life of Christ is a

lesson of Unity. When Christ was on the cross, ill-feelings towards the men who tortured Him

troubled Him. Suddenly he heard a voice alerting him. "All Life is One, my dear Son{ Be alike

to every one!" This was followed by another admonition, "Death is the Dress of Life." As one

casts of the worn clothes and dons another set, so, the soul dons and doffs bodies. Therefore,

Jesus was warned against hate and ill-feelings, as well as the lamentation to which man is heir.

Manifestations seen when Christ was born

The lives of such personalities are lived out, in order to establish the welfare of humanity, the

prosperity and peace of the world, and individual liberation from bondage to sensual desires and

passions. This is illustrated by the strange phenomenons that occur

at the time of their Advent. It

is believed that when Christ was born there were such manifestations. The ruler of the realm had

ordered a census, and each had to be counted in his own village. So Mary and her husband

moved along the road that led to his native village. Mary was with child; the pains started midway;

they knew no one in the hamlet through which they were passing; so they took refuge in a

cowshed. Joseph made ready the space between the cows, and went out into the road at midnight,

to seek some woman who could help. But, soon, he heard the Baby's cry.

And, the story says, there was a Star in the sky, which fell with a New Light, and this led a few

Tibetans and others to the place where the Saviour was born. This story is read and taken on trust

by many, though stars do not fall or even slide down so suddenly. What the story signifies is this:

There was a huge halo of splendour illuminating the sky over the village when Christ was born.

This meant that He, who was to overcome the darkness of evil and ignorance had taken birth,

that He will spread the Light of Love in the heart of man and councils of humanity.

Use and misuse of wealth and wisdom

Appearances of splendour, and other signs to herald the era that has dawned are natural when

incarnations happen on earth. Jesus was to shatter the darkness that had enveloped the world and

the aura of light was a sign that announced the event. The Masters arrive in answer to man's

prayer. "Thamaso maa jyothir gamaya" (Lead us from darkness unto Light!)

If each one does his duty, in the spirit of dedication, the Light can illumine all, but, if the doors

of the heart are shut against the Light, how can darkness disappear? You cannot sit back, and

expect the Incarnation to bring peace and joy into you. The incarnation comes to warn, to guide,

to awaken, to lay down the path, and shed the light of Love on it. But, man has to listen, learn

and obey with hope and faith.

There is a tale told of old that Wisdom and Wealth once quarrelled loud and long, about their

relative importance. Wealth argued that without it, the body will be weak, the brain hazy and

wisdom a will-o-the-wisp. Wisdom retorted that, without it man cannot even distinguish wealth

from non-wealth or know how to earn it or use it. The Soul intervened and told them that they

were both equally important, but, only when properly used. Wealth

without wisdom becomes an instrument of exploitation and tyranny: wisdom without wealth becomes mere fantasy and a bundle of blueprint. Use makes them worthwhile; misuse makes them disastrous.

It is like the knife in the hands of a maniac, which becomes an instrument for murder; in the hands of a surgeon, it becomes an instrument which saves a life! Are you doing good with wealth? Are you benefitting others by means of wisdom?---that is the test. This day, Christmas, when we celebrate the birth of Christ, resolve to lead the lives of loving service to the weak, the helpless, the distressed, the disconsolate. Cultivate tolerance and forbearance, charity and magnanimity. Hold dear the ideals He laid down and practise them, in your daily lives.

The best way of celebrating the Birth of Christ

The ways in which Christmas is being celebrated now show how far men have moved away from those ideals, how much ignominy they are heaping on his name! The midnight hour is revered; illumination is arranged; the Christmas Tree is set up; and then, the night is spent in drinking and dance. It is a day of Holy Aanandha, but, the Aanandha is reduced to the level of the poisoning excitement of intoxication!

Drink is so pernicious an evil habit, that when man puts the bottle in, he himself gets into the bottle and cannot escape! First man drinks wine, then the wine drinks more wine; and finally, the wine drinks man himself! He is sunk and drowned in drink. Liquor destroys the humanity in man! How then can it develop the Divinity in him? One must dance in Divine Bliss; instead, sensual dance is indulged in as a deleterious substitute! Make your hearts pure, your activities holy, and your feelings beneficial to all. That is the best way of celebrating the Birth of Christ.

There is one point that I cannot but bring to your special notice today. At the moment when Jesus was merging in the Supreme Principle of Divinity, He communicated some news to his followers, which has been interpreted in a variety of ways by commentators and those who relish the piling of writings on writings and meanings upon meanings, until it all swells up into a huge mess.

Christ's announcement of the Advent of Baba

The statement itself has been manipulated and tangled into a conundrum. The statement of Christ is simple: He who sent me among you will come again!" and he

pointed to a Lamb. The Lamb is merely a symbol, a sign. It stands for the Voice---Ba-Ba; the announcement was the Advent of Baba. "His Name will be Truth," Christ declared. Sathya means Truth. "He will wear a robe of red, a bloodred robe." (Here Baba pointed to the robe He was wearing!). "He will be short, with a crown (of hair). The Lamb is the sign and symbol of Love."

Christ did not declare that he will come again. He said, "He who made me will come again."

That Ba-ba is this Baba and Sai, the short, curly-hair-crowned red-robed Baba, is come. He is not only in this Form, but, he is in every one of you, as the dweller in the Heart. He is there, short, with a robe of the colour of the blood that fills it.

The great axioms of Bhaaratheeya culture found in the Vedhas---Ishwarassarvabhoothaanaam, Isaavaa-yamidham sarvam, Vasudhevassarvamidham---"God is the inner Motivator of all beings. All this is enveloped in God, All this is Vaasudheva, the Divine"---are to be in every one.

This is the inner mystery of Incarnation, God incarnating in all! All are One; The One is All.

There is only one God; He is Omnipresent. There is only one religion, the Religion of Love; there is only one caste, the Caste of Humanity; there is only one language, the Language of the Heart.

Bangalore, 24-12-1972

Roga denies you ease and peace. The roga (disease) can be cured by yoga (Divine communian), not by bhoga (material enjoyment). Bhoga means catering to the whims and wildness of the senses. Yoga means the regulation and reform of the impulses of the mind which run after goals laid down by the senses/ Make the senses the servants of the intelligence, not the overlords of the mind.

Tell them that the mind is dethroned, it is non-existent/ Sensuousness is a disease.

Sri Sathya Sai
Sathya Sai Speaks
Sathya Sai Speaks

But, who among us do listen and plant them in well-ploughed: hearts? And when they cleave the cold, and greenly grow who among us shed tears of joy? His words are for the inner ear; they have drummed us, along the valleys of night and led us, through smiles and sobs, into the shore of the vastness, basking in His love,

Sathya Sai Speaks

And, Lo!. the deaf awoken to the call; for, His words resound relentless, within.

Refuse; they stay; report; they sound sweeter;
forget; they sprout; deny; they persist;
for, they are the words we heard
from the Mother's breast and the Father's lips,
words, echoing in the ego cave,
since we were worm and weevil
fish and fowl, caterpillar, cat,
until we shaped ourselves, through wanton history
Into man, machine and monster!

Sathya Sai Speaks

He speaks pleasing **profoundity**,
sweet, sustaining Reality.

He is we and We are He and all are only ONE

Sathya Sai Speaks

until the last of us, the least of us,
Rest and run like rivers unto their Source

-**N. KASTURI**

1. Dedicated for defence

INDIA is a land dedicated to Truth, Right Action, Peace and Love; you
are dedicated to the

service of the Motherland, to defend her and preserve her
independence. This is in accordance

with the ancient injunction, **Maathru Dhevo Bhava**---Revere the
Mother as you would revere

God. You are ready and prepared to sacrifice even your lives in her
service, whatever others may

do or may not do. I am glad your devotion is so strong and so sincere.
Truth, Right Action, Peace

and Love---these are the four pillars on which the mansion of
happiness, here and hereafter, is

built. India too must build her happiness on these columns only. They
are the real supports of

India, of India's security, prosperity, and glory. We have forgotten this
truth; we have neglected

the foundation; hence all this suffering today.

God will always be with you in your struggle for the defence of this
land. From within you, He

will be guiding and inspiring you, to discharge your duty. Truth is
God, and work is worship. By

unselfish service, strict adherence to duty, and dedication to the
cause of peace you are

promoting the welfare of India and of all humanity. The

Mahaabhaaratha War is a good example

of the guidance that God grants when virtue defends itself against the
forces of evil. Krishna was

the very heart of the **Paandava** body; **Dharmaraaja**, the eldest of the
five brothers was the Head;

Bheema, the second brother, was the Stomach; Arjuna, the third, was
the Arms. **Nakula** and

Sahadheva, the twins, were the Legs---and Krishna was the Heart.

God will not merely speak and

guide from the heart; He will Himself be the Heart, provided you pray

to Him to bless you so.

Be ever aware of God who is the real 'you'

We achieve Peace and Joy, only through sacrifice. Giving yields more
joy and grasping. Since

you are all prepared for the highest sacrifice, you are genuine sons of

Bhaaritha. Many do not

realise the joy that can be derived from unselfishness; they waste
their years and their lives in

the pursuit of selfish ends. They are so conceited that they do not
revere parents, elders, the

saints and the sages. They do not invoke the Grace of God through
prayer. As a result, India is

leaving off its age-old traditions and taking on new fashions and
patterns of behaviour, thus

landing people in misery.

The body is referred to in the **Geetha** as **kshethram**, that is to say, a
holy place where God is

installed. **Kaashi** is a **kshethram**, **Bhadhraachalam** is a **kshethram**.
The body-**kshethram** is

Dharmakshethram as well as **Kurukshethram**, the abode, of virtue
and of Activity. God in the

Kshethram is the **Kshethrajna** (divine knower), the **Shivam**
(eternally good) without whom the

body is but **shavam** (corpse). Therefore, be ever aware of the God
who is the real 'you,' and seek

solace, sustenance, and guidance from Him through prayer.

Bangalore, 5-1-1973

2. Pretenders

WHEN the Buddha sat under the **Bodhi** Tree in **Bodhgaya**, after the
illumination that revealed to

him the Four Noble Truths, gangs of disbelievers gathered around
him and poured ridicule and

abuse on him. His disciples were enraged; they prayed to the Buddha,
"Lord, Give us leave; we

shall beat this insolence and ignorance out of these **traducers**." But,
Buddha only smiled at their

anger. He said, "Dear ones, know you not how much joy they derive
from this exercise? You

derive joy worshipping me. They derive joy pelting me with abuse.
You pour reverence; they

pour ridicule, and receive equal satisfaction. Control yourselves; do
not hate any one, that is the

teaching. This is the ancient ordinance."

Some people cannot tolerate glory in others; some are filled with the
venom of envy; some are

demonic in nature and cannot tolerate holiness and divinity; some
are perverted by

disappointment and cast the blame on God; such people will indulge
in abuse. If you associate

with such people and their followers, you will only be contaminating
your mind. Even ordinary

men will feel ashamed to cast aspersions on the great, but, these

expose themselves by their
tactics as lower than the lowest.
God is above and beyond dualities
You might say, we are the ordinary kind; when the Form we adore is
traduced how can we bear
it silently? Suppose some one sends you a letter by a registered post.
When you sign and take it,
you become aware of its contents, though you may not accept the
contents. If you do not sign,
the letter goes back to the person who sent it and his purpose in
making you aware of the
contents is defeated. So too, don't give ear to the abuse; keep cool and
uninterested; then, the
foulness goes back to the sender, and cannot affect you at all. It will
affect him as a re-sound,
reaction and reflection. Instead of harming you, it will only recoil on
him.

Look into the Bhaagavatham. What was the fate of Jaraasandha,
Kamsa, Shishupaala?
Shishupaala ridiculed Krishna and his hatred reacted on him alone.
The Lord is not affected by
either praise or blame. He is above and beyond the dualities that
agitate man. He has neither
favourites nor foes. Your goodness yields good to you; your badness
brings about bad for you.

Your virtue is your shield; your vice is the weapon that inflicts
wounds on you. Happiness and
misery are but the reflections of the good and bad which fill your
heart and shape your activities.

In the Bhaagavatham, there is mention of a certain Poundraka, who
sought to become a passable
'imitation', of Kaishna. He added unto his name the name of Krishna,
viz., Vaasudheva. He
announced himself as Poundraka Vaasudheva. He got made an
imitation Conch and an imitation

Wheel (out of wood) and carried them about, in his two artificial
extra hands. He discovered the
style which Krishna adopted while wearing his yellow silken robe
and he scrupulously followed
the same. He skilfully imitated the gait and gestures of Krishna. Some
fools gathered round him,
mistaking him to be the Lord they were seeking. His insanity finally
brought about his downfall
and humiliation.

Nature is the best preacher
In this Kali Yuga also such imitations are cropping up just as
Poundraka shaped himself into a

Vaasudheva. We have today even Sathya Sai Babas. They get the
same type of robe stitched,
they strain themselves to cultivate the crown of hair, they study
photographs and hold their hands
up very nearly like I do and make themselves ridiculous by frantic

attempts to imitate Me. They
forget that "imitation is only human; but, Creation is Divine." Those
who attempt to become
Sathya Sai Babas by this ludicrous process of imitation only destroy
whatever faith some people
have placed in the Divine. They are poisonous pests which injure the
peace and harmony of
society. They collect around themselves insects of like nature. For
only birds of the same feather
can flock together. These 'pretenders' fall into ruin themselves and
bring ruin on the society
where they operate, as the proverbial horde of monkeys that ruin
themselves and bring ruin on
the forest which they inhabit.
Let Me tell you this' There is no need for you to follow this person or
that person in the search
for a Guru. The heart full of compassion is the altar of God. Nature is
the best preacher. Life is
the best teacher. Fill yourselves with awe and reverence at the
handiwork of God, the
manifestation of His Power and Glory that is called the World. This is
enough Instruction and
enough Inspiration for you.

Brindhaavan, 14-1-1973

Undigested food brings about illness in the body; similarly
undigested knowledge imparted by the present day educational
system has brought several illnesses in the social organism and the
body politic. The disease is promoting contrary feelings that are
expressed in mutual conflicts.

The educated are reacting with envious emotions towards those
who have secured jobs; when they are unable to get jobs, they
impute, motives of nepotism, etc. and develop resentment, anger
and hatred.

The system of education is the root cause of the prevalent
discontent and resentment.

Sri Sathya Sai

3. The fruit and the tree

BHAARATH is the most ancient of all the centres of civilisation that is
surviving today with her

heritage intact. But, out of a false sense of values, the leaders and the
youth of the land are

ignoring the traditions of this precious culture, and are adopting the
ideas and ideals of the West.

Therefore, they identify themselves with the body they spend their
energies and skills in catering

to its needs and whims, and they believe that the material world is
the only field 'for study and
subjugation.' The result has been here as everywhere else, as even, in
the most advanced Western

Countries, fear, anxiety violence, corruption and pollution. Physical
comfort, individual
advancement, personal progress, these are held to be desirable.

However, though each person might declare that he cares for himself only, no one can live in isolation. Persons, sleeping on the same cot are caught having different dreams; each one has an inner life of his own, his own path and speed. But ask him why he is engaged in work, what he is bringing from the shop, why he looks worried. The reply would be that he was engaged in building a house for his family, that he was purchasing clothes for his children, that he was worried about his wife. So he is living, not for himself, but for others whom he is attached to, who are his near and dear ones. Man is under an inescapable obligation to shape his activities and attitudes in consonance with those of others, amidst whom he is placed. He is given parents to revere and obey; brothers and sisters to love and learn with; playmates to mix and move with; society to be changed by and to change. His affection and attachment are attracted by others, and his reactions are determined by others. Man has to expand his knowledge. He might be sitting at a table, before his plate on which dinner has been served; if some one rushes in to tell him that his child has been injured in an accident on the road, he runs out of the room and on to the road, without caring for the hunger and the plate. The call of the one he is attached to is louder and stronger than any call from within. In spite of such experience, man still believes in his ego, in an exclusive type of individuality. The family is essential for the blossoming of human personality; how can the helpless baby grow and learn, talk and move forward without the home? The home needs the community around it to keep it safe and happy. Even a bird in the bush cannot survive isolation from its kind. Man has to expand his knowledge, his emotions, his sympathies, his love. Expansion is life, expansion is love. When the community or the safe-guarding, sustaining Society is rendered weak, the family too tends to disintegrate and the individual suffers. Loyalty to society is essential for man. The individual's fulfilment, in the joy of liberation, is undoubtedly, the fruit of the tree of humanity. But, when you yearn for the fruit, you cannot neglect the roots, the trunk, the branches, the leaves, the buds and the blossoms of the tree; they all help the fruit to manifest and to be filled with sweetness. When Pakistan invaded India last year, their armies did not attack

Madras; but, yet did you not rush forward to teach them a good lesson? Attachment to the nation, affection to the language, reverence to religion and loyalty to Society are all essential. They are all facets of the overwhelming sense of gratitude one feels for all that has shaped one. Each such loyalty, instead of running counter to another, must feed and foster all the rest. Then they are most desirable. Patriotism prompts man to understand the ideals of the past and the teachings of one's forefathers, based on their deeper experiences; it urges him to live for those ideals and gain experience for himself on the paths laid down by the sages of one's country. But, there are in India people who call themselves patriots, though they are neglecting and even harming those ideals and ridiculing those experiences and those paths. Adhering to one's own likes and dislikes, however harmful it may be to the interest of the culture of the country, is very injurious to both. When the hand is amputated, it is not merely the limb that suffers, a great quantity of blood also flows out from the rest of the body and makes the system weak and exhausted. So too, when one separates himself from the Society or Nation and insists on a path that is not part of the culture and traditions, not only does he lose support, he harms the nation too. Love is the secret source of all sympathy. The world is one vast Society. Every individual in it is part of this Society, bound to it by the love that draws man to man, to be kith and kin. This love is there, deep in the heart of man. Only, it is unrecognised, ignored, doubted, denied, argued away. It is the secret source of all sympathy, and Service; it creates the urge to live in and for Society.. It is the Vishwa-Prema, that flows from One spark of the Divine to all sparks. When the eyes shine illumined by the highest wisdom, Inaana, they see all as the One. Man realises that Sarvam Brahmanam (All is pervaded by Brahman) Iagath (all that is apparently changing and transforming and moving). To have this One revealed as in All, one has to develop faith and discipline the mind. The mind has to shed its fancies and foibles; the Truth has to be known and experienced. Learning things by heart will result in only heartache. Learning shlokas or verses can only help you from not being engaged in anything worse during that time. They cannot take you an inch nearer the goal. How

can mastery of the map equal the joy of the journey?
Faith is an individual asset; it is acquired and preserved by one's own efforts. **Maanikkavasagar**,
the **Thamil** sage, used to say, "You have the freedom to say No; I have the right to say Yes."
What he meant was, when one denies or asserts a thing, it is the outcome of his experience. How
can any one dispute the experience of another? God may not exist in the horizon of your
experience, but he has already risen in mine---that is what the **thiest** tells the atheist. The time
indicated by the watch on his own wrist is the correct time for him and he asserts so, though
others might not agree. And, he has the freedom to do so. Have faith; do not allow it to shake,
because some one else has no faith.
Until you realise that you are Divine, that God is your Core and Reality, you will have to
undergo these entrances and exists; the same newspaper should not be pored over again and
again, day after day; one life must be enough to know the mystery. So, at least, recognise that
there is a mystery, search for the secret, and unravel it for yourself. Yearn for the ecstasy of Divine Mother's vision
Raamakrishna used to cry in agony at the loss of another day, without the vision of the Divine
Mother. Have that yearning; feel that sense of urgency: Seek to know now, yearn for that ecstasy
this moment. Do not postpone or spend time in discussing others. Trying to satisfy the sense is a
dreary desert path. Do not imitate other nations, and compete with other cultures in external
pomp. Yours is a mind, intelligence, ear and eye shaped by Indian tradition and culture, Indian
history and **Sanaathana** Dharma (eternal religion). Move along those lines and success is certain.
You may have only a picture of **Sai** Baba before you, or an image in metal or an idol in stone.
But, if you have the faith that He is alive and present in it, and that He is in your heart and the
hearts of all beings, then, you can get the ecstasy of that knowledge, the knowledge that He is
omnipresent, omniscient and omnipotent. While meditating, first imagine and feel that you are in
the Light, then, gradually, you can feel the Light is in you, not outside you; and finally, you will
realise the Truth, that You and the Light are One and will ever be One. The Divine is a wine, that would intoxicate you. It is produced by the
nectar that the Name of the
Lord is saturated in. Taste it and you forget everything else; you are transformed. Man is, they
say, a monkey that has lost its tail; well, he must lose many more

attributes of the monkey before
he is entitled to call himself man. He must dedicate his thoughts, words and deeds to God, and
surrender to His Will. Then only is this animal entitled to become a Man, in whom the Divine is
enshrined.
Madras, 4-2-1973
There is a distinctive type of devotion by which you worship God with a good, clean mind and good conduct. This has been given the name of **Paraa Bhakthi**.
By worshipping God always with **puuja** (ritual homage) and flowers, the **saadhaka** (seeker) will remain stationary in his place. This is good in a way but to remain in one place all the time and failing to rise to a higher position is not good.
It is a superior type of worship---to worship God through good qualities, good conduct, good thoughts and good company.
Sri Sathya Sai
4. Teacher of teachers
SHIVARAATHRI observed every month, on the fourteenth night of the dark half of the Moon,
which is the presiding deity of the human Mind, has only just one night more to be a non-entity;
with no influence on the agitations of the Mind. In the month of **Magha**, the fourteenth night is
named **Malina** (Great) **Shivaraathri**, for, it is sacred for another reason too. It is the day on which
Shiva (Supreme God) takes the Linga Form, for the benefit of seekers. Shiva is revered as the
Form to be adored for the acquisition of **Inaana** (Supreme Wisdom). **Inaanam Maheshwaraath**
lcceth, as the **Vedhas** advise. (Pray to Shiva for enlightenment, through Wisdom). So, do not
treat this Day lightly, and reduce the disciplines prescribed by the sages for its celebration, such
as fast and vigil and uninterrupted recital of the Name of God, into a routine ritual, or a chance
for picnic, revelry, rivalry or factious fun. Contemplate this day and this night, on the **Aathma**
Linga (elliptical idol which emanates from Shiva as His symbol), the **Iyothir** Linga (Symbol of
the Supreme Light of Wisdom), and be convinced that Shiva is in every one of you. Let that
Vision illumine your inner consciousness.
Feed the mind with good thoughts and Godly acts
A fence is necessary to protect growing crops; but, when no crop is growing, why spend time
and money on a fence? The orange is covered by a find which is not very tasty, in order to
protect it from too early consumption. Outer ritual is prescribed to shelter the inner message from
being tampered with. **Shivaraathri** too like all other holy days in the **Hindhu** and other religious

calendars has many such outer ceremonial observances and a deep core of inner significance.

But, human nature prefers the easier path of outer formality to the path of inner discipline and direct experience.

Visiting Shiva shrines, arranging for worship through priests of Shiva **Lingams**, pouring

sanctified waters, **potfuls** of them over consecrated idols, fasting, vigil and such other activities

are resorted to on this Day. But, these are not quite relevant to the real purpose of the festival. To

fulfil these rites and vows, one need not wait one full year and consult the astrologer and his

calendar of holy days. When man takes in food four times a day, in order that his body may keep

functioning, efficiently, is it too much to ask him to feed the mind with good thoughts and godly

acts, at least once every day? The mind too needs clean and sustaining food."

Eeshwara, a Name of Shiva, means that He has all the glory that is associated with Godhead.

Shamkara, another name of Shiva, 'means that He causes by His Grace, Sham, that is, **Aanandha**

(bliss) at the supremest level. Shiva is the embodiment of **Aanandha**; hence the **Thaandava**

Dance, which He enjoys so much, with the Cosmos as His stage. To set apart just one day among

the 365 for the worship of this Universal Omnipresence is an insult to His Majesty and Mystery.

Consider the significance of the Form that Shiva has assumed for human adoration: In His throat,

He has the holocaust-producing poison, **Haalahaala**, that can destroy all life in a trice. On His

head, He has the sacred **Ganga** river, whose waters can cure all ills, here and hereafter. On His

forehead, He has the eye of Fire. On His head, He has the cool comforting Moon. On His wrists,

ankles, shoulders and neck He wears deadly cobras, which live in life-giving breath of air. Shiva

lives in the burial ground and the burning ghat, the **Rudhrabhuumi**, as it is called---the land of

Shiva or **Rudhra**. The place, is no area of dread; it is an auspicious area, for all have to end their

lives there, at the close of this life or a few more lives. Shiva is teaching you that death cannot be

shunned or frightened away. It has to be gladly and bravely met.

Linga is the Form in which all forms merge

Shiva, again, is said to go about with a begging bowl. He teaches that renunciation, detachment,

indifference to good fortune or bad, are the paths to attain Him. Shiva is known as **Mrthyunjaya**

(He who vanquishes death). And, He is also the **Kaamaari** (the

destroyer of Desire). These two

Names show that he who destroys desire can conquer Death, for desire breeds activity, activity

breeds consequence, consequence breeds bondage, bondage results in birth and birth involves death.

Eeshwara is also symbolised in the Linga Form. Linga is derived from the Sanskrit root, **Li**,

which means **Leeyathe**, 'merges'; it is the Form in which all forms merge. Shiva is the God who

blesses beings with the most desirable gift of meaning in the Universe. That is the end, beyond

death, which one should strive for, the end which Shiva can vouchsafe. Realise the God in you

first; then, if you involve yourself with the material world, no harm can come to you, for you will

recognise the objective world as but the body of God. But, if you try to involve yourself with the

objective world first, and then try to discover God, you will see the material world only. Again,

you can direct your spiritual efforts in either of two ways: Follow the commands of God, and He

will be pleased to raise you up. Follow the path of inquiry and discover where He resides, and

realise Him there. You can follow either means. But, reaching Him is the inescapable task of man.

Shiva is all Graciousness, ever Auspicious

Shiva means, Graciousness, Auspiciousness, **Mangalam**. He is all Graciousness, ever

Auspicious, **Sarva Mangalam**. That is the reason why the epithet, **Shri**, which indicates these

qualities, is not added to the name Shiva, **Shankara Eeshwara etc**. It is added to the number of

Avathaars (divine incarnations), for they have taken on perishable bodies for a specific purpose.

They have to be distinguished from other humans, by the epithet, but Shiva is eternally gracious,

auspicious, **mangala** and so the. epithet is superfluous. Shiva is adored as the Teacher of

Teachers, **Dakshinamuurthi**. The Form of Shiva is itself a great lesson in tolerance and forbearance.

The **Haalahaala** poison is hidden by Him in His throat; the **beneficent** Moon which all

welcome, He has worn on His head. This is a lesson for man to keep away from others all

harmful tendencies and to use for their benefit all useful tendencies that he can command. If one

uses his skills for his own advance, and his evil propensities for putting down others, he is only

taking the road to ruin.

Man is inherently Divine; he ought therefore demonstrate in thought, word and deed the Divine

attributes of love, tolerance, compassion and humanity. God is Truth; man too must live in Truth.

God is Love; man too must live in Love, eschewing anger. Master hatred through Love; master

anger through sweet Tolerance. There are many who bargain with God, and offer Him gifts, of

money or articles if He would confer Grace. If one believes that God can be mollified by the gift

of a coconut or a purse of 116 rupees, I wonder what kind of God he has in his mind? Is his

conception of God so mean, so contemptible? Those who plan to have their desires granted

through riches can never deserve the name, Devotee. Those who encourage the payment of

money for spiritual gains or for gaining Divine favour are also to be condemned. This is the

reason why the **Geetha** lays down that God will be pleased by offering leaf, flower or fruit or

even a drop of water. But even these four articles are materials.

How can men give to God what is not theirs?

The **Geetha** does not intend that you should pluck a leaf or flower or a fruit from some plant or

tree and place it before God. Nor does it ask you to bring water from a well or river or the

roadside tap. The Leaf is your own body, which like the leaf, sprouts green, fades, and finally

falls off from the branch. The Flower is the heart freed from the insect pests of lust, anger, greed,

attachment, pride, hate, **etc.** The Fruit is the mind, the consequence of its yearnings, which have

to be dedicated to God. The Water is the stream of tears that flow from the eyes when one is in

ecstatic Bliss at the contemplation of God's Glory. Giving these four is the real act of surrender,

Sharanaagathi (total surrender). The offering of leaves or flowers or fruits or river water is at

best a way of helping the plant or tree or river to secure a little merit.

There are some who declare glibly, "**O**, I have surrendered my body, mind, intellect, my

everything to God." These people have no control over their minds and the emotions and

passions they are filled with. They have no mastery over their reason. They are not even able to

regulate their bodies. So, it is indeed ridiculous for them to claim that they have offered them to

God. How can they give to God what is not theirs? What right have they? How can any one

accept the gift of something which does not belong to the giver?

In fact, you need not surrender anything at all. Love all beings---that is enough. Love with no

expectation of return; love for the sake of love; love because your very nature is Love; Love

because that is the form of Worship you know and like. When others are happy, be happy

likewise. When others are in misery, try to alleviate their lot to the best of your ability. Practise

Love through **Seva** (selfless service). By this means, you will realise Unity and get rid of the ego that harms.

Brindhaavan, 5-3-1973

We should not aspire for acclaim and praise from those around us, but do service only to secure the grace of God and not for any other reward from anyone.

Sri Sathya Sai

5. Valour of the Spirit

I AM very happy to be in the **Punjab** Region, which has earned the respect and gratitude of the entire nation, by its heroism and sacrifice, for defending the country.

It is a sacred land and,

though my visit to this place was planned long ago, the time has at last ripened, and I am here. A

fruit takes a long time to ripen and fill itself with sweet juice.

This nation has sown the seeds of tolerance and friendship among all the peoples of the world for

centuries. It has led the world both in materials and spiritual progress. It has been emphasising

the fundamental need of man---to understand himself, before he attempts to understand others.

When you do not know your position in the Universe, your fate and your future, of what use is it

to wander about in space? Let me tell you what the true nature of man is, so that you may make

an all out effort to guard it and develop it. Truth is man's nature; to be untrue is to be false to

one's nature. Dharma (right action) is the practical application in real life of the ideal of Truth.

Shaanthi (peace) is the result of Dharma and **Prema** (love) is the effulgence of **Shaanthi**.

Devotion should not be confined to the four walls of the shrine-room, or the few minutes you

perform **Dhyaanaa** (meditation). It is a **fulltime Saadhana** (spiritual discipline). Your devotion

has to be expressed as worship of every one, as a living embodiment of Divinity. See God in

every one, even in persons whom you regard as your enemies.

Practise that broad, inclusive type

of Love. How can you derive happiness by showing love and reverence to a stone idol, that does

not respond or reflect the feelings? Living beings will return appreciation and gratitude and wish

you well. You can see joy growing in their faces. That will confer satisfaction on' you. If you

cannot educate yourself to love your fellow man, how can you follow the path of dedication to God?

Share your joys and sorrows with others

Find out the difficulties and troubles burdening others and help them, to the extent you can, to tide over them, and, to lead their lives so that they may not recur.

Learn to live with other men; share your joys and sorrows with others; be forbearing, not overbearing. When you live together in amity, the village will be happy and safe; and, when the villages are well-knit and strong, the State too will be strong and impregnable. Jealousy, anger, hatred and greed will disintegrate the State and make it fall into disorder and distress.

Drive away the divisive forces that keep man away from man, and prevent hearty co-operation and mutual help. **Punjab** has won special fame in our country, because of the valour of its people. I desire and bless that it should become equally famous for **Adhyaathmic** (spiritual) valour. Inculcate discipline in the field of **Saadhana** also and insist on people performing their duty to themselves and to their destiny. Devotion is like the head; duty is the trunk; discipline is the feet. Let devotion be linked with duty and led by discipline; then, success is certain.

The life of man should not be a wasteful round of eating, drinking and sleeping; man has the **Aathma** (soul) as his reality and so, he must learn to become aware of that unfailing source of Bliss. By the proper use of his intelligence, man can tap that spring and be supremely blissful.

Happiness can be won only by proceeding towards God, not by following the urges of the senses.

Essential requisites to earn God's Grace

This day, happiness also rose with the dawn and sunrise in this town. The depth of your devotion can be clearly gauged from your faces. You have been waiting for many long hours for the joy of this moment; that is itself proof that matters of the spirit are more attractive to you than material things and comforts.

Of the twenty four hours that are available to you each day let Me advise you to devote a small fraction to meditation or prayers or reading the scriptures or listening to discourses on the **leelas** (divine sport) of the Lord. Think of God, and the gratitude you owe to Him for the human life He has gifted you and the various material, moral and intellectual talents He has endowed you with; do this before you commence any task or piece of work. You will

certainly experience great benefit, and you will have peace, joy and success in your endeavours through Divine Grace.

Do not get disheartened, if you do not progress in meditation. Utter the Name of the Lord, dwelling on the Glory and the Grace; that is equally effective. No one particular Name is necessary; all names denote only the One. The steadiness, the faith, the love that you cultivate in the heart and express through your words, deeds and thoughts are the essential requisites for earning the Grace of God.

Mogha (Punjab), 16-3-1973

Perform your **bhajans** (group singing), perform your **puujas** (external worship), but when you enter society, recognise society as a form of God, recognise what exists as Omnipresence in society and thereby acquire good qualities in serving society. Forget the agitations in the world. Then you can have peace, joy and bliss.

If you develop an idea that God, who is Omnipresent and is in the entire creation and the universe, is confined in a picture which is three inches by four inches, 'you are narrowing your conception of God.

Sri Sathya Sai

6. The prescription

THERE is only one path to God that will satisfy the aspirations of the **Jeeva thathwa** (essential nature of individual entity). That is the path of **Bhakthi** (devotion), of dedication of all activity to God and surrendering to His Will. This is called the **Bhakthi maarga** (path of devotion). But, **Bhakthi** has to be built on conviction, not on blind unreasoning belief. That is why, I always emphasise the role of intelligence. Intelligence is a special gift from God to man; it confers the power of discrimination between right and wrong. Peace or happiness depends on the choice of the right means and this is a matter to be decided by the Intelligence. Prosperity too depends on the intelligent exploitation of the resources available, human and other. The wavering 'intelligence' of man, that has lost its one-pointedness and purity is responsible for all the conflicts and quarrels that are prevalent today.

So, I would ask you to pray to God to grant you the capacity to think straight and right, and to stick to the correct decision once decided on, without being affected by egoism, greed or hatred.

Pray for a balanced mind unaffected by prejudices and passions. Attempt to acquire knowledge of yourself

Man has to pay attention to three basic duties in his quest for happiness: (1) He should forget

what he has to forget, namely, the world around him and its tantalising pleasures. (2) He has to reach where he has to reach, namely, the goal of the Divine, the Presence of the Almighty and

(3) He has to give up what he has to give up, namely, material desires and pursuits. The **Vedhic** prayer **Asatho maa sath gamaya, Thamaso maa jyothir gamaya, Mruthyor maa amritham gamaya** (Lead me from untruth to truth, lead me from darkness to light, lead me from death to immortality) **summarises** these aspirations very nicely. Strive to move away from untruth towards truth; attempt to acquire knowledge of yourself and of the origin of all Selves and thus shed your fundamental ignorance. Move away from thoughts and anxieties about this body, subject to decay and death and become aware of the Immortal Soul, which you really are. This garland can teach you a great spiritual lesson. This one thread has strung all these different flowers together in beautiful harmony. It is called **Suuthra** (connecting thread) in **Samskrithi**. So also, there is the Brahma **Suuthra**, the Universal Brahma Principle which passes in and through every **jeevi** (individual) and binds them all in the **aathmic** bond. All the children of this motherland, all sons and daughters of this country are bound into one inter-independent group by the thread of Divinity that passes through them. Embodiments of the Divine **Aathma** as you are do not be afraid of sorrows and losses that might come in your way. An orange is enveloped in bitter skin. You have to remove the skin and eat the sweet fruit that it has protected so long. The sweet fruit, that is, your life, is enveloped in the bitter skin of lust, anger, greed, arrogance, attachment and jealousy. Remove the skin and throw it away, so that the sweetness can be tasted. God is present only where good pervades. Be always devoted to good and self-less activities. See that by your word, deed or thought, you do not hurt others, physically or mentally. When you see injustice and wickedness in others, examine your conduct and character first; for, what you see in others might be the result of what is in your own self. Wear the eyeglasses of **Prema** (Love); the whole world will be filled with **Prema**. God is present where only good pervades and prevails. If you examine the present behaviour of men, you will find that the vision is bad, listening is bad, thoughts are impure, and so, even the human nature in you is being besmirched and made

bestial, if not worse. When God enters the vision, the things listened to, and the subjects thought of, your lives will be rendered happy and useful. Control the mind and regulate the impulses emanating from it by means of a clarified intelligence. These are primary requisites for a happy life. Keep the name of God ever on the tongue and the Glory of God ever in the memory; seek the company of the good and the godly. These prescriptions, if you follow, you can be free from anxiety, fear and falsehood. **Mogha**, 17-3-1973

7. Restore the balance

MAN is a pilgrim set on a long journey; he has started from the stone, moved on to the vegetable and the animal, and has now come to the human stage. He has still a long way to go, to reach the Divine; and so, he should not tarry. Every moment is precious; every step must take him further and nearer. Those born in **Bhaarith** are really fortunate, for here, millions have gone along that road, and there are available many kind guides who can lead you along the easiest and the shortest paths. They tell you the address of the place where from you have come; for, you have forgotten it and so, you are helpless when asked about it. They tell you also the goal which you ought to reach, when the toil of travel is over, and of the enticing attractions on the way, which you must avoid. Man is the synthesis of all the feelings, emotions and reactions that arise in his mind. The mind is the seat of all urges, desires and thoughts. When the mind is clean, the world **cognised** by it will also be clean. When the mind is turbid and fiddled with fear, the world will appear miserable and depressing. Many people blame the world, without knowing that the fault lies in themselves. Their thinking is crooked; their thoughts are not wholesome; their minds are restless, because they are too full of unfulfilled desires. Rich or poor, educated or uneducated, high or low, they see the world through the glasses of their own prejudices and predilections and they condemn or extol it in order to please themselves! Money comes and goes, morality comes and grows. The proper study of mankind is man. For, man is the centre of things. And, in man, the mind has to be studied and controlled and regulated. His thoughts originate in the mind, they express themselves through words and are materialised through deeds. These

three have to be properly

co-ordinated by the Intellect; or else, life becomes a tragedy. The mind has to be trained to

develop a taste for the good and the godly; not, for money and material gains. Money comes and goes; but, morality comes and grows.

Man, in his ignorance, asserts that he lives for himself only, eats and drinks to appease his

hunger and thirst, looks after his health and comforts only. Two persons may be sleeping on the

same **cot**, but, each has dreams that stroll independently into strange regions of its own. But, the

truth is quite different! This selfish attitude which curbs and curtails his interests to himself and

his aggrandizement is really 'death.' Contraction is extinction. Expansion is life. Man has to feel

himself a limb of the society into which he has been born and which has fostered him and fed

him with ideals and ideas. Spiritual life is not isolated existence. Man has to sow the seeds of

love in his heart and harvest peace. He should share that peace with all. **Bhoomaa eva sukham**,

say the **Vedhas**. There is happiness only in the vast, the limitless, the huge; not in the little, the

small, the limited. Love leads to expansion; hatred leads to contraction and death. This is the

basic teaching of the scriptures of **Sanaathana** Dharma.

Peace has to emerge within

But, seeing the advances made in science and technology, you have lost balance. Man has learnt

to walk on the moon, to live in the depths of the ocean, to penetrate into the deepest crusts of

earth, but, alas, it is a pity, he has not learnt how to live on the earth and let other men too to live

on the surface of the earth. How can man achieve happiness and peace of mind, flying high or

swimming deep? He has to carry his troubles and worries, fears and failings, with him to those

places also. Unless he **rids** himself of these burdens, he cannot feel light and loveable. Peace has

to emerge within; it cannot be added from without.

Science has its vision, directed outside, towards gadgets and machinery providing external

comfort and convenience. The scientist examines the objective world of matter; he tries to excel

in external vision. The one who examines the soul and develops the internal vision is the Saint;

the Scientist plans machines, the Saint relies on **manthra** (sacred formula). The balance can be

restored only by cultivating the Inner Vision. This has to be done even in schools and colleges.

They have neglected this aspect far too long.

If you examine the nature of mind, you will find that it is very much akin to the lens of a camera.

The body is the camera, the mind is the lens, the heart is the photographic plate, the thought is

the flash, and the intelligence, the switch. Turn the lens towards the source of happiness, not, to

the seat of anxiety and fear; then, you will be-rewarded with a fine picture imprinted on your

heart. It is difficult, nay, well nigh impossible, to turn the lens to the direction we are told by

saints and seers; for, the mind is very truly characterised as a monkey! Why, it is even more

wayward than a monkey for it jumps from one perch to another that is miles away in space and

centuries away in time, in less time than a wink! The mind jumps from one desire to another, and

entangles us in its coils. Reduce desire, evict the ego, eject anger, and the mind will be your slave,

instead of being your master.

Duty without Love is deplorable

Prema is the master key which can achieve all this. That is 'why, I say, "Start the day with Love;

Spend the day with Love' fill the day with Love; end the day with Love; this is the way to God."

On this path, you will not be waylaid by anger, lust or greed. You will have only the company of

the good and proper facilities for speedy progress. Do your duty. with Love, as if you are

'thereby adoring God. Many leaders are today clamouring for freedom to follow **Sveccha**, that is,

swa-iccha, one's own inclinations. But, real freedom is gained only when you are free of the

pernicious influence of passions like lust, envy, pride, greed and hate. **Swa-iccha** does not mean

any and every, desire that arises in your mind; it means the inclination of your true self towards

God. If you incline towards God, the passions that enslave you will be rendered powerless. Then,

you will do your 'duty' as **sveccha**, for you will love it with all your heart. Duty without love is

deplorable; duty with love is desirable; Love, without Duty, is Divine.

Sveccha means, the best interests of the individual, the purest thought that emerges from within

him, for his own best. That means, all imitation is barred. Follow the dictates of your own clear

conscience. Do not copy wishes and resolutions from some one; that is what the blind man does;

but, very often he follows an equally blind man. God is enshrined in your heart; He is ever ready

to guide you. He does not appreciate external pomp and exhibitionistic behaviour. He does not

calculate the number of hours you did **bhajan** (congregational music)

or japam (repetition of Lord's Name), or the number of miles you walked during Nagarasankeerthan (street singing of spirituals). He examines the purity of your heart, as evident from your words and deeds.

Do not preach; practise. In politics, in the field of administration, in schools and colleges, in spiritual institutions, everywhere, we have a surfeit of preachers but a famine in practitioners.

Heroes on platforms prove themselves zeros when they descend to the ground. Therefore, demonstrate in your own lives, how Love can confer peace and joy, how all faiths lead to the same goal, how all men are brothers of one another. The only message, the only lesson I can impart to you today is to remind you of the great traditions of Bhaarath and ask you to spread Love throughout the length and breath of this great land. Then, India can again be the spiritual leader of humanity and fill the whole world with Divine Love.

Simla, 17-3-1973

8. Bypass the bylane

I OFTEN tell young college students that they may worship a picture as God, but, should not worship God as a picture. They can entertain the concept that a carved stone is God, or that a piece of wood is God. For, in that process, they are raising that substance into that high status.

But, I also warn them that they should not degrade God into the status of paper, wood or stone.

Of course, God is immanent in every atom and cell of the Universe and if-you are able to recognise Him and adore Him therein, you are indeed blessed.

Do not move towards God, through the world around you. Confirm in your faith that you are the Aathma, which is the Divine Spark in you, and then, move into the world as heroes whom success cannot spoil or defeat cannot dishearten. It is not my intention to turn men towards God; for they have already God residing in them. There is no need to proceed towards Him, or call on Him to come from somewhere outside you. Become aware of Him, as your inner motivator (the Antharyaamin---that is enough. Travel outward, with the conviction that you are the Aathma; then, you will adore the world and not exploit it.

You are bound inextricably with all others

You must realise by constant contemplation that the world is the Body of God. And, you are a cell, in that Body. The prosperity of the world is your prosperity; feel so, act in that spirit; think in those terms. That is real spirituality. The Saadhak (spiritual

aspirant) cannot cut himself away from the world and escape into solitude, for, the world will follow him into the deepest cave or the darkest forest. The Saadhak can claim progress only when he has established in himself faith in the one-ness of humanity. Ishwarah sarvabhoothaanaam hridhese, Arjuna, thishthathi, says the Geetha---"O Arjuna, the Lord is seated in the heart of all beings." Ishaavashyam idham sarvam---"All this is enveloped in God."

Everything and every being are but waves on the surface of the vast unbounded timeless ocean, which is God. Waves belong to the ocean and depend on it for their individual existence; but, the ocean has no need of waves.

Therefore, you are bound inextricably with all else and all others. The world will inevitably react on you; it will reflect your thoughts and plans: it will resound with your cries and creeds.

Your thoughts, words and deeds will shape others, and theirs, will shape you. It is your duty to be good, do good, and see good. That is the way to make the world good, and be yourself good.

These ideas and directions are 'the principal constituents of Indian Culture; but, they are honoured today only in the letters. Acts unworthy and damaging the fair name of Indian culture are done with pride, by the very sons and daughters of Bhaarath. Temples are neglected; places of pilgrimage are deserted; the very idea of holiness is ridiculed. Elementary rules of social conduct and individual behaviour, like revering parents and elders, revering teachers and guests, speaking the truth and treading the righteous path are disregarded as unnecessary restrictions on individual freedom.

People obey the whims of the moment

Uncontrolled living habits, unrestrained social behaviour---these are extolled as signs of freedom. It is only freedom to slide into the animal from which man has risen. The education system has not cared to instil the elevating ideas and ideals that fed Indian Culture for ages and so, youth is being guided into the bylanes of sensuous licence. People obey the whims and caprices of the moment; they do not delay to discriminate. When the ideals of detachment and simplicity were held forth as valid and valuable, India was really strong and happy; but, now, character has lost priority in the educational system. Animals have their seasons and reasons for behaviour; but, man does not pay heed to these. What has happened to the knowledge that has

been accumulated by our sages and saints? What has happened to the wisdom enshrined in our scriptures? What has happened to the noble examples of the 'great men and women of the epics and puraanas? Since they are ignored, life has become dry, barren and miserable. Restore them in the estimation of the people, and follow their teachings; life will again become useful and purposeful.

Today, we have factions everywhere---at home, between husband and wife, in the school, between teacher and pupil, in society, between group and group. This is deterioration indeed!

Peace and harmony between members of the same family are the foundation for peace in the land. The individual must be at peace with himself. Just as the coordinated effort of all the organs of the body is essential for healthy life, coordination between village and village is essential; so too, between State and State and nation and nation. But, the Truth, if only you open your inner eye and visualise, is---there is only one nation, the nation called 'humanity'; there is only one religion, the religion of Love.

Divinity is inherent in every human being

Feel happy that this is your mother-country; love of the country is the basis on which you can build love for the world community. Love expands; it does not limit itself to boundaries. Love your mother-tongue; then, you will discover that all languages are as sweet as yours, for, a language is as sweet as the tongues of the speakers.

I want you to recognise that the human body has been gifted to you, so that you may use it for the good of the country where you first saw light and tasted love; and, for the good of the culture that your country has treasured for ages so that you may grow in its shade. If you neglect the roots, how can you harvest the fruits? Consider, what is it that gives us safety and security in this enormous structure, this Vijanaana Bhavan? We pay attention now only to superficial items like the seats, the cushions, the balcony, the sound systems etc. But, the foundation hidden in the ground, we pass over as out of sight. So too, the culture of Bhaarith is the basis of our prosperity, peace and progress.

The whole world is One Single Tree; the different countries are its branches; its root is God, human beings are the flowers. Happiness is the fruit and the Bliss of Self-realisation is the sweet juice therein.

How then can any one justify his anger against another man, or be jealous on account of another?

All are fed by the same sap; all share the same Sun; all are Divine. Divinity is not something separate and isolated, which has to be earned by toil. It is inherent in every man, woman and child. By means of some simple practices, and through some little effort, you can tap the springs of Divinity in your hearts.

Some people have asked Me whether Saadhana (spiritual discipline) has to supplement study and enquiry. Read the necessary texts, perform the prescribed exercises in logic---are these not enough, they ask! It is like asking, we have laid cables to bring electric current to every part of

Vijanaana Bhavan; is that not enough? Why bulbs, tubes, and fans? Saadhana is the bulb, the switch, the fan! Insulin injection for the diabetic patient is the 'inquiry'; restriction in dietary habits is the 'saadhan'. Both inquiry and saadhan are needed to discover the Divinity latent in you and to manifest it.

This means that you must devote some time every day, regularly, for study, and for Saadhana.

Now, you are wasting time till late at night, in clubs and frivolous company. A portion of that time, if spent with God, can confer valuable results. This mother-land has given you a culture that is attracting, distracted people from all parts of the world. Be grateful; study the culture; practise the disciplines it lays down. Serve the poor and the helpless, and those who eke out their livelihood by hard work.

New Delhi, 22-3-1973

9. The year named Aanandha

IN every country today, men have become power-mad and they resort without any compunction to self-praise, and dry declamation. They develop hatred against others, foster envy and feed their fatal egos. They plunge the society to which they belong in fear, anxiety and disorder. They do not know that if elevating ideals are adhered to and practised, they could gain eternal fame; they are content with cheap applause and shortlived publicity.

You have gathered here today, since this is Yugaadhi Festival day, the day reckoned by you as the day that ushers in a new year with a new Name. This day in New Year Day only because you have decided to call it so; it is not astronomically or climatically or meteorologically different from yesterday or tomorrow. Even as New Year Day, many hundreds of thousands of such Days

have happened on this globe and many thousands have been celebrated as Festival Days too. So too, this day has come and this too will be gone. If the New Year Day is used by any one to begin a new way of life, a new step towards self-realisation or self-enlargement through service, then the Celebration has a meaning and significance. Otherwise, it is devoid of value. The red letter on the calendar, which indicates this Day as separate from others is a warning and a reminder of this duty that you owe to yourselves. Do not anticipate anything, leave it to Him. The Name of the New Year that begins today is inspiring and auspicious. It is called Aanandha--

-Spiritual Bliss, inner joy, unshakable calm. That name is a clarion call, which must ring in your ears all the 365 days of the New Year---earn Aanandha, be Aanandha, become Aanandha.

Cleanse your instruments of Consciousness, devote yourselves to Service so that you might weaken the forces of Ego and strengthen the forces of Social Unity and cultivate Japa and Dhyaana (repetition of Lord's Name and meditation) so that you might rise towards Godhood---

these are the steps by which you can earn and establish yourselves in Aanandha.

Engage yourselves in your duties as intelligently and as devotedly as you can; but, carry out your duties as if they are acts of worship offered to God, leaving the fruit of those acts to His Will, His Grace, His Compassion. Do not be affected when the results you anticipate are not produced; do not anticipate at all, but, leave it to Him. He gave you the time, the space, the cause, the material, the idea, the skill, the chance, the fortune, and you did but little of your own. So, why should you feel as if you are the doer? Do your duty, as a sincere Saadhana. Aanandha is the name of the year and you are happy it is so. But, what is in a name except what you put into it or extract from it. A man named Raama must be inspired by that Name to manifest in himself the qualities that led Raama into the immortality which his Name attained. If a person carries about with him the name Dharmaputhra (son of Righteousness), it is only a shameful burden unless he justifies the burden by being as righteous as Dharmaputhra of Mahaabhaaratha was. Or at least, by endeavouring his best to manifest dharma (virtue) in his life. Man has to earn just enough for his upkeep. Man cannot reap the full fruits of his life here below if he only gathers riches, or collects popular

votes, or loads his head with tons of tomes. He has to cultivate and practise virtues too. He has to adhere to Dharma. The Shruthis (sacred texts) direct that man has to earn just enough for his upkeep by honest means and use the rest of his time and skill for the general good, Dharmaartha.

Earn artha (wealth) through Dharma (right conduct). Then, he will certainly have plenty of Divine Grace. Dhritharaashtra, the father of the 100 Kuru Brothers who fought against the five Paandava Cousins---legitimate claimants to a share of the ancestral patrimony---had neither of these two, though he had abundant riches, superior armies and greater military skill and strategy.

So, Dhritharaashtra had to witness the total extinction of his dynasty and kingdom. Most men like Dhritharaashtra pursue falsehoods and ignore Truth; they amass the trivial and ignore the crucial.

They do not realise that Death is stalking silently behind them; they do not notice the quick paces of Time.; they do not know how precious is the chance that the human body, the human intellect, the human society and the heritage that it has accumulated for him has brought him, here and now. They are unaware that the same spark of Divinity that illumines every thought, word and deed in them is activating every other being too, in the Universe. They do not sense the brotherhood, they are not thrilled by the feeling of universal kinship. Man has to be above brutes and beasts. They are sprawling in the slime of self-praiser they are slaves of their egos. And, consequently, they are never free from fear or anxiety. They also spread scandal about others, and so, they bog themselves in sin. Though they claim the respect of others, they are objects of ridicule and hatred. They seek faults in others and so, their eyes revel only in faults. They cannot see good in any; so, they are consumed by envy and greed. Do not try to master others; master your own self, your own senses, your own mind. That is the real victory; they are the real enemies.

Do not waste time in unprofitable talk. Do not change your beliefs in accordance with changing loyalties, and changing surroundings. While accusing others of time-serving, be careful that you do not fall into the same evil. God is inherent in everything, in every being. You can find Him in and through all that you see or do. In the golden chalice of your heart, He is the Wisdom that fulfils. Closing your eyes to this fact, you are spreading your hands

outwards to snatch it. You
 may be compassionate, but, that emotion must be regulated and
 pure. A compassionate man
 once brought home a fish he found struggling on the bank of a river in
 full flood; he placed it
 between the folds of a warm blanket and poured hot coffee down its
 throat. He thought it was
 suffering from a fit of cold. The hot coffee killed the poor thing. He
 could have saved it by
 throwing it back into the floods. He lacked the intelligence which
 would tell him what to do.

Many leaders at the present time have compassion, but, possess no
 intelligence. They do not
 know how to solve the distress that they see and sympathise with.
 They talk of the need to
 establish peace at home and prosperity abroad; but, their acts betray
 their ignorance of the means
 by which they could succeed. How can they succeed, if they promote
 hatred and dishonesty?

Any success won by adopting wrong means will only be trivial and
 temporary. Peaceful means
 alone, means that are wrought out of Love alone can ensure lasting
 benefits and real Peace. Fear
 not; frighten not. That is the message of God to man. Brutes fear;
 beasts frighten. Man has to be
 above both the weaknesses. Have faith in Truth and be fixed in
 Morality. You need not fear any
 one, for God will be on your side. You will not frighten, for all will be
 seen by you as Divine.

"I am the Witness of activity, not a Participant"
 Talking of names, let me mention this too. Some persons who do not
 care for truth or
 righteousness might adopt the name **Sathya Sai**, raise institutions in
 that name; they crave only
 the outer shell of fame and fortune; but you must know that they are
 unconnected with Me and
 are engaged in acts which I have not authorised. In fact, I am the
 Witness of activity, not a
 participant. I am like the electric fan; 'switch it on, it gives cool
 breeze. Switch it off, it allows
 you to swelter in the heat. I have no likes or dislikes. Those who talk
 ill of Me are also
 remembering My name and deriving joy therefrom and perhaps
 earning a few paise thereby.

They are happy when they write falsehood; you are happy singing the
 truth. I am unconcerned
 with either. I have come on a task which I imposed on Myself. That
 task will go on, from victory
 to victory, irrespective of praise or blame. It can neither be halted or
 hindered.

Truth knows no defeat, nor fear
 No trace of fear can tarnish the purity of the heart that is shining in

the splendour of Truth. I am
Sathya Sai. **Sathya Sai** means---(like the name **Sesha Sai** meaning,
 He who is based on, who
 reclines on the massive coils of the poisonous snake **Sesha** or the
 massive coils of objective
 desires)---He who is based on Truth, who reclines on Truth, which
 the massive coils of objective
 desires cannot entangle. Truth knows no defeat, Truth knows no fear.
 It marches on heedless of
 acclamation or declamation.

Do not attach yourselves too much with the world, for, it is ever
 changing fast and furiously. Be
 ever ready to fall into the hands of Death, gladly and gracefully, with
 gratitude for the chances
 afforded while alive. Never grieve, for God is resident in you as your
 Truth. Later, in the last
 stages of your life, when you look back upon your failures and
 successes, you will have to say,
 as **Purandaradhaasa** said, "Alas, we do not find Joy in this life as
 man." Do not spend your days
 in such manner. Be warned now itself. Use the days allotted to
 journey towards Love, Joy and
 Peace.

The New Year Day is called in this part of the country, **Yugaadhi**--the
 Inaugural Day of the Age,
 as if a new big epoch is opening today. This is an opportunity to
 contemplate on the vastness of
 time, of its speed, of the short span of time which we share, in this life
 of yours, and which has to
 be put to the best use. Contemplate on the beginning of things, of
 nature, of life, of man, of the
 heart---all emanating from God and journeying towards God. Dwell
 on the grandeur of this
 procession from birth to Liberation, through life after life. Become
 aware that you, Nature and all
 that is, was and will be, are God.

To attain this awareness, Love is the surest means. Do not inflict pain
 on any one, through word
 and deed. Control your passions, emotions and impulses, especially,
 anger, envy and greed. They
 thrive on the ego and make it a dangerous weapon. When you are
 enslaved by your passions,
 how can you stand forth and claim respect? Only cowards yield to
 their senses or passions. Brave
 men face up to them and win. The hero is he who overrules his mind
 and curbs his impulses; the
 zero is he who is overruled by them. Stand fast, like a rock, when the
 waves beat. Have faith in
 your ideals, in God. Do not allow faith to falter when failure comes
 into your door. Meet it as a
 new challenge, and triumph. Your **Vishwaas** (Faith) must not be like
 your **Swaas** (Breath); for

swaas comes in and goes out, it is now in and now out. Let your vishwaas be firm, with no alternations of entrances and exits. If faith is one full continuous stream, Grace too will be showered on you in one full continuous stream.

Brindhaavan, 24-3-1973

The four goals laid down by Sai, are in fact those laid down by the Vedhas. They are Sathya, Dharma, Shaanthi and Prema. Mankind has to understand the importance of these four goals, accept them, adore them, and practise them in daily life. Only then can the Divinity latent in man shine forth in all its glory.

Sri Sathya Sai

10. Sabko sanmathi

YOU are citizens of no mean land; Bhaarath is indeed a Dhivya Bhoomi---a land saturated since ages with devotion and dedication to God. The path to God was sought for, by even the common folk. Spiritual discipline permeated every activity of life and every detail of daily life. You are the inheritors of a great culture, which has survived the onslaughts of alien rule and political suppression. This culture has upheld strength of mind and purity of thought, which are translated into

beneficial resolutions and desires, as the essential requisites of a progressive human being. The mystery and splendour of God can be grasped only by a pure mind and a clear vision. That is why the Lord granted a new eye to Arjuna in order that he might not be confounded by His

Glory. A resolution adopted by the mind is like a stone thrown into a Sarovara or lake. It

produces ripples that affect the entire face and unsettles equanimity. A good sankalpa

(resolution) sets up a series of such thoughts, each contributing its quota to the process of

purification and strengthening. Bhaaratheeya culture insists on purity of Sankalpa because, like a

flagrant flower in the hand, it will spread its beneficial influence on others and through others, on

the society and community, in which the individual operates. A bad thought desecrates the

individual as well as the community. Misery too is infectious; your impurity can pollute too.

When the Mind acts in subordination to the Intellect or Discriminating Reason, it will help the

Realisation of the Inner Truth. When it yields to the pull of the senses, then, it will tighten the bonds.

Be equipped with humility to win God's Grace

Good ideas have to be accepted and bad ones eschewed. Each idea has to be judged in the

Supreme Court of Viveka (Wisdom). And, the 'ruling has to be treated as inviolable. It is in this

context that we have to remind ourselves of the prayer of Gandhiji, Sabko san mathi dhe

bhagwaan--"O God, Bestow right understanding on all."

Again, the individual born in the lake of Society must swim and float in the calm waters, and

joining the river of Progress, merge in the Ocean of Grace. Man has to move from the stance of

"I" to the position of "WE;" this day, we see only the wild dance of ego-stricken individuals, who

hate society and behave most unsocially.

Water flows from a higher, level to the lower levels. God's Grace too is like that. It flows down

to those who are bent with humility. So, give up the ego, overcome jealousy, and cultivate love.

How can man be truly at peace with himself and with others, if he does not endeavour to win the

Grace of God? While trying to get the best out of Nature's Gifts, you must first be equipped with

humility and simplicity; otherwise, you will only be dragged along into ruin, through many

unfulfilled desires. Raavana desired Nature (Seetha, who was found as a child in a furrow of

ploughed land); but, he was not chastened by the effort to win the Grace of God; and so, he met

his downfall. Desire leads to anger, when it is foiled; and anger weakens the body. It impairs the

digestive system and chases him fast into old age.

Remember, when Prema (Divine selfless Love) is installed in the heart, jealousy, hatred and

untruth will find no place there. Live in Prema, live with Prema, move with Prema, speak with

Prema, think with Prema, and act with Prema. This is the best and the most fruitful Saadhana

(spiritual effort). Do not want Prema from others, while yourself refusing Prema to others. This

is not a one way traffic.

Love for all should spontaneously flow from your heart, and sweeten all your words.

Chembur, 30-3-1973

The Divine Prema is not easily comprehensible. So, My emphasis is not generally understood in its full significance. Prema is God.

God is Prema. To consider it as a method of speech, an attitude of mind or as physical behaviour is to sorely demean it. Prema has

no trace of selfishness; it is not bound by motives.

Sri Sathya Sai

11. Drastic overhaul

BUILDERS of Future India, Patrons and Well-wishers of Educational Institutions! In this holy

land of ours education is straying today into wrong directions, and encouraging wrong notions

and patterns of behaviour. You are all aware of this trend, and its consequences. The sooner we set things right, the **beter** for all concerned. For, whether the students master the curricula or not, whether they understand, appreciate and assimilate the culture of India or not, the years roll by inexorably; time rushes past with no possibility of return; the span of life allotted to each is undergoing subtraction, every minute. Therefore, delay in this matter of reform is unpardonable.

The years spent by these persons as students in schools and colleges are the most crucial years of their lives. The heart of youth is pure, clean, full of enthusiasm and optimism. They are eager to achieve happiness to enter upon an adventure and earnest to serve others. It does not involve much effort to direct them along beneficent channels. Of course with equal ease, they can be directed along maleficent channels too.

The educational system must decide to direct them to the achievement of the Divinity latent in each one. Striving towards such a goal is an essential step, for ensuring social, national and world peace and prosperity.

Student life must be filled with cooperative activity. Humanity is like a train full of passengers, moving in one direction. Some alight at the little halt, some get off the station after that. Some alight a little further off. But, young persons travel

longest. So, intensive care must be accorded to the problem of their education. Their lives must be made happier, more full of activity and contentment, more useful to the human community and this can happen only when the Divinity in them is allowed to blossom. The nation is-looking

forward to these young men and women to realise its dreams of unity, integrity and prosperity; these bright young people have to confer confidence and courage, joy and enthusiasm. But,

judging from the nature of the students today and from the patterns into which they are being moulded, one feels that the hope of the nation might not be realised.

The coming years might witness the decline of the fine ideals of Indian culture, cherished through the **millenia**.

Beautiful, fruitful ideals must be planted in the tender hearts of the youth. They are lovely creepers which can yield clusters of fragrant flowers, spreading the fragrance of truth and virtue.

They have to be fostered with love and care, by parents, teachers and all those interested-in the progress of the nation. It is a sacred responsibility which cannot be

by-passed.

The years of student-life must be saturated with cooperative activity, social service, eager search

for truth and readiness to sacrifice one's interests for the good of those who are less fortunate.

Moral and spiritual values have to be honoured as much as, if not more than, economic and material values. Life must be a harmonious blend of these values with emphasis on moral strength.

Education must fill students with self-confidence

Students, Embodiments of the Divine **Aathma** (soul)! There is a great and urgent need that you

should delve into the problem---who exactly you are, and realise that you are Divine, so that you can raise yourselves to that level, instead of remaining merely human or degrading yourselves

into the lower level of animality. What exactly are the degrees which you earn now, after such

elaborate and exhausting studies.? The degrees are only begging bowls, which you can hold

while presenting yourselves in front of office after office, seeking jobs. Education does not fill

you with self-confidence, self-reliance and self-knowledge. How can even parents, teachers and

the elders give you these, when they are themselves suffering from their absence? Since they do

not have these qualities, the country is in the throes of poverty, faction and sloth.

Imbibe knowledge in schools and colleges with your minds, fully engaged in the task, with your

hearts welcoming the acquisition and with your souls fully concentrated. Do not try to achieve

distinction, through expenditure of money. How can money bring you knowledge? Yet the

temples of the Goddess of Learning (namely the schools and colleges) have become this day

temples where the Goddess of Riches is worshipped. **Saraswathi**, the Goddess of Learning is

described in the **Puraanas** (ancient legends) as the rival of **Lakshmi**, the Goddess of Riches.

They are both as unfriendly as the proverbial mother-in-law and daughter-in-law. How can they

be together in the same home? So, **Saraswathi** has been practically driven out of her temple and

Lakshmi has installed herself therein. Money is demanded and being paid, for admitting a child

to the school, for testifying that he has attended the required number of classes, for accepting his

application to sit for the examination, for declaring him to have passed it, and to certify that he

has secured the desired number of marks. The entire field of

education has been thus degraded

and **disorganised**, with incalculable harm to the country's prospects in the coming years.

Students have their minds polluted by hatred

The emotions that spring from the minds of youth have to be **canalised** and sublimated, now,

while they are yet elementary and in the nascent stage; this is their primary duty. When you

neglect it, youth runs amok and ruins its own destiny. At the present time, youth is exploding and

running into extreme actions of arson and acts of disorder. The blame lies at the door of those

who incite them and inflame them, letting them loose on society. Many lament the injury to life

and property that these acts result in. But the more dangerous results are not so clearly

recognised. The students, for example, are injuring themselves their careers and their usefulness

to the community even more lastingly. They waste a great deal of hard-earned money; they waste

something that cannot be recovered later, namely, Time; they have their minds polluted by hatred.

Politicians are to be blamed and avoided, for they inject hatred and prejudice in the minds of

youth, in order to use them as instruments for their own aggrandizement. Students must keep

themselves away from them. Their first duty is to spend the time for study; after completing the

present task of acquiring knowledge they can take part in political activities, and distinguish

themselves as leaders and **pleaders**. Now, they have to acquire skills, insight, balance and the

spirit of service. They have to revere their parents, teachers and the elders. They have to

understand the ideals of their country's culture and learn to mould their daily lives in accordance

with them.

Students must learn discipline and reverence

Of course, the system requires drastic overhaul. For, the sons and daughters of this land have to

know the standards set by our scriptures and sacred texts, the story of the origin and development

of our ancient culture, and the life-giving 'principles of law and justice that took root on this soil.

Another point. Young persons have to join school, or college, not merely for getting instruction

in the classes, or studying some books with the help of teachers, for if that were so they could as

well sit in their own homes, and the instruction can be imparted to them while they reside there.

They have to join the institutions so that they may learn to live and

move with persons of their

age but from different social and economic backgrounds with different intellectual equipments

and emotional peculiarities, so that they may learn discipline and reverence, tolerance and cooperation.

Some years at school and college will train them to react properly to society and to the outer world.

What happens at the present time is the result of the undue importance attached by parents and

society to a pass in the examination. Students cram their hardest just a few days prior to the date

of the examination; then they start to vomit the whole lot on to the answer papers, and return

home, with a vacant head; for the knowledge gained has not affected their behaviour or opinions

or attitude in the least. Education is not to be taken as a process of filling an empty sack and

pouring out its contents, making the sack empty again. It is not the head that has to be filled

through education. It is the heart that has to be cleansed, expanded and illumined. Education is for 'life', not, for a 'living'.

The sign of the educated man is humility that he has not been able to know the vast unknown

that still remains to be explored. The educated man must realise that he has more obligations

than privileges, more duties than fights. He has to serve the society amidst which he is placed

and the heritage that has been handed down to him by his forefathers. He should be delighted to

serve, and not desire to dominate. For service is divine; service makes life worthwhile; service is

the best way to use one's skills, intelligence, strength and resources.

Nature is the best teacher

I must tell you of the paramount importance of Love. Love is God; Live in Love; God is the

embodiment of perfect Love; so, He can be known and realised, and won, only through Love.

You can see the Moon only with the help of Moonlight. You can see God only through the rays

of Love, the one Quality of Love, expresses itself as attachment to things, affection towards kith

and kin, desire for objects, love in human relations, reverence towards the great, and devotion to

God. Cultivate Love and all its aspects will be fed and fostered.

Through education, you have to interpret (in the light of the principles of Indian Culture) the

knowledge of Nature and its components, and the knowledge of man and his various victories

and failures. Of course, Nature is the best teacher; so be vigilant to imbibe useful and lasting

lessons from Her.

This college is the result of the generosity of many donors, specially, the **Raajamaatha** of

Nawanagar. You must rejoice that a lady of such magnanimity is associated with your college.

Be grateful to her; show your gratitude, by bringing into your daily lives, the ideals of spiritual progress, moral elevation and intellectual attainment which she holds before you. Develop the faith and the steadfast persistence needed to rise to her expectations.

I bless this Institution, so that from its portals may emerge brilliant young persons ready and able to serve the Motherland and to add lustre to Her Glory. I love students and educational

institutions very much. I bless that each one of you may reach high attainment in education and

earn good marks (not bad remarks), give your parents who have toiled long for your up-keep, the

happiness they are hoping for and reward the **Raajamaatha** and other elders who are watching

over your studies and upbringing, with such great affection, presenting them the fame you earn by goodness and scholarship.

Rajkot (Gujarat), 1-4-1973

We can be successful leader, only if we are disciplined follower, who do not issue command, to other, but rather set an. example of service in our actions.

Sri Sathya Sai

12. Bhaarithi-Bhaaritham

KARMA (activity) is primarily movement, motion. Movement results in energy and matter is but

condensed energy. Ether, air, fire, land, water---all are the cause as well as the consequence of

this incessant movement. All things that move are active, engaged in karma. To live is to change,

to move; you may not move the entire body or any of its parts, but still, movement is taking

place in you. Food is being digested, blood is being circulated, air is being drawn in, analysed,

absorbed and exhaled, impressions are welcomed or resisted and conveyed or rejected. Life is

karma; the Body is a karma-**kshethra** (abode of activity). All living things are engaged in karma

offering themselves in sacrificial rite of ceaseless activity. The fruit of that Sacrifice is **Selfrealisation**.

When you have your eyes open, you see thousands here; when you close them, they are not here!

Or, if your sight is impaired, you don't see them. You cannot therefore say, they are non-existent.

Since your sight is impaired by doubt, pride, or prejudice you don't see God, who is in you as

well as outside you. You long for a thing that is not; you ignore the

treasure that is within your

grasp. You swear you have no bird in your hand; you struggle for the birds, that you believe, are

waiting for you in the bush. The bird in the bush is only the image of the bird you have in your

hand but you are unaware of this truth.

You have faith in the senses and the knowledge they garner; you have faith in the fancies and

fantasies of your mind; you have faith in the syllogisms of your reason; but you have no faith in

God who cannot be bound or found by these. So, you fear, you grieve, you doubt.

It is wrong to cast blame on others

Have the curtain of "Thought of God" all around you; then, the deadly mosquitoes of desire and

distrust cannot harm you. That curtain will confer health on you, through immunity from disease.

You will have undisturbed ease, with nothing to pine for, nothing to fear from. You will love all

God's creation, you will welcome opportunities to serve and assuage the pain of others.

This morning, while conversing with a group of persons, the problem of suffering was analysed;

it was ascribed to one's own past deeds and one's own mental tendencies. It' is wrong to cast the

blame on others. But, some one pointed out that God was the originator of both joy and grief,

that without His Will no blade of grass .can waver in the wind. Yes. If that Truth be firmly

established in the heart, one gets the unique bliss of liberation. God gives everything, whatever

we get is His Grace. You have no right to judge whether what you get is good or bad.

In order to get God so firmly installed, worship of idols or pictures, meditation on His Glory,

recitation of His Name are all useful as preliminary **Saadhana** (spiritual effort). I won't say that

temples or houses of worship, altars-and shrines where God is invoked and adored are wrong or

wasteful. Until the letters are learnt, illustrations are necessary in the primers. The letter A is

learnt in association with the Apple of which a picture is printed above it. On that account, you

cannot be constrained to remember that Apple whenever you have to think of A.

Be in perpetual contact with God

I am always emphasising the value of Service as a **Saadhana** for realising the one-ness of all in

God and the one-ness of one-self with God. I do not recommend the giving up of karma; for it is

not possible. What is generally meant by Karma-**Sanyaas** (renunciation of activity) is the giving

up of rites and rituals prescribed by the Scriptures. I call upon you to adhere to a new rite, **Seva** (selfless service), a new **yagna**, sacrifice of the ego, a new ritual of worship, **Sharanaagathi** (total loving surrender), dedication of all thoughts, words and 'deeds at the Lotus Feet of the Lord and acceptance of all that happens as Gifts of Grace from Him. Be in perpetual contact with God---let the pipe that leads into the tap which is you be connected with the reservoir of His Grace. Then your life will be full of unruffled content. Without that awareness of the constant presence, any service that you do to others will be dry and barren. Be aware of it; then any little act of service will yield plentiful fruit.

Sarvathaah paani paadham:

"God's hands and feet are everywhere." **Sarvathokshi Shiro**

mukham: "God's eyes, head and face

are everywhere." **Sarvathaah Sruthimalloke:** "God's ears are all over the Universe." **Sarvam**

aavruthya thishtathi: "He remains, enveloping all."

When you pray for the Vision of the Feet, you are rewarded with it. When you cry out in agony and call on Him to listen to your woe, His ears are there to respond. When you plead with Him sincerely to come, He comes, to give; He gives. But, the best

Saadhana is to behave as you do,

when you get a parcel of books by post. To get at the books you unwrap the parcel, and throw off

the material used to pack the books. Now, take the prayer that is the deepest and the most

significant---"**Naaku Shaanthi Kaavaali**"---"I require Peace". Unwrap it of the "I" (the ego) and

of the "require" (desire); get hold of **Shaanthi**, in the core of the packet. When you are burdened

with egoism and desire, how can you attain **Shaanthi**? So, throw away the packing and hold on

to the thing packed and protected.

There are three stages in Spiritual Life

Man is Divinity **humanised**; in him is concentrated vast power, awaiting manifestation. But, man

condemns himself into poverty, disease and despair. He begs for alms from all and sundry and

debases the Lord within. He tells himself that God is far away, in an unreachable Heaven. He

exiles himself from the Kingdom which is his legitimate heritage. He deludes-himself into the

belief that it is he who feels, thinks, speaks, and acts. He curses himself as a fool or as a victim of

fate, committing wrong with every such imprecation! Examine, each of you, your own minds

and avoid this cowardice which denies your birthright.

Some years are spent in studies and apprenticeship; then one reaches

the years of active

participation in the building or upkeep of social progress through a job; later, in the evening of

life, one lives on earned income, pension, rent or interest. So, too; there are three stages in

Spiritual Life---first as a **Ijnaasu**---the seeker, curious, inquisitive, earnest, thirsty, enthusiastic.

Then as a **Mumukshu**---the **Saadhak** steady, straight, adventurous, hardy. Finally the **Abhimukha**-

--the realised person, face to face with Reality, strong, intelligent, good, showering Love on all.

The dull inert temper leads man to sloth and slavery; the passionate temper entices him to

faction, competition, conflict; the balanced unruffled equable temper leads man to peace, justice,

love and truth. Overcoming the tempers by the development of **Saadhana**, one must discover the

Truth of oneself and others, namely, God.

Be happy when grief strikes you

Yan na Bhaarithi than **na Bhaaritham:** "What is not Indian is not knowledge; all knowledge is

the domain of the Indian intellect." And all knowledge is **synthesised**, harmonised and

summarised into the highest Wisdom, here, so that its alchemy can be experienced. And what is

that Wisdom? Every individual is a spark of the effulgence of God; God is dancing in every cell

of every being'. Do not doubt this, or ignore this, or dispute this. This is the Truth; this is the

entire Truth; this is the only Truth. The Universe is God. (**Loka** is **Lokesha**). All this is He, His

Body.

To run away from the place which you have been assigned is cowardice, it is foolish, it is

fruitless. Don't honour such men as heroes. You can be engaged in any profession, employed in

any job,--for all professions are His, all jobs are His. He is the Universal Master, the Universal

Provider. And when troubles pile up or disappointment confronts you, be thankful for the

toughening it gives to your character for the trial which you are privileged to face. You

overcome the distress of the heat by resorting to a cooler; you overcome the distress of freezing

cold by resorting to joy. Be happy when grief strikes you. Be calm when anger tries to inflame

you. How can you put down fire with fire? Reason out and convince yourself that tolerance,

forbearance, love and sweetness can alone ensure peace for yourself and for society.

Hyderabad, 4-4-1973

The touchstone for virtue in a person is his keenness to give up, to

sacrifice, to develop detachment. I exhort students on many occasions to associate with good and Godly people only so that the precious aspect of divinity in them can manifest.

Many of them are humble and subdued and disciplined as long as they are in hostel and college, but once they enter the outer world, they resume the routine and ruin themselves. This should not happen.

Once Truth is accepted as an article of faith, one should sacrifice one's entire life to its practice. Or else, man degrades himself below the level of birds and beasts.

Sri Sathya Sai

13. Know the Knower

MEN everywhere are frittering away the precious years allotted to them on earth, in three vain

pursuits: praising oneself, thrusting one's interests forward, aggrandizement at all costs;

defaming others, blackening the reputations of others, **scandalising** the good and fawning upon

the bad; talking frivolously, or irresponsibly, stoking the fires of hatred or slinging mud, **helter**

skelter, with no care for the injury done.

Men try to know everything about everybody else; but, they do not try to know about

themselves! The attempt to know about the knower is called **saadhana**; knowledge about the

knower is **Aathma Vidhya**. It is only through that knowledge that man can live in peace

anywhere. For, when you know that you are but a spark of the Divine and that all else are the

same Divine sparks, you look upon all with reverence and true Love; your heart is filled with

supreme joy; and the assertions of the ego are rendered ineffective. Man seeks joy in far places

and peace in quiet spots; but, the spring of joy is in his heart, the haven of peace is in himself.

Even when he walks on the moon, man has to take with him, his fears, his anxieties, his

prejudices and his pet aversions. Have faith in God, and in the correctness of moral living. Then,

you can have peace and joy, whatever may be the fare that fortune offers you.

Love alone confers lasting happiness and peace

Goodness, compassion, tolerance---through these three paths, one can see the Divinity in oneself

and others. Softness of heart is condemned by people today as weakness, cowardice and want of

intelligence. The heart has to be hardened, they say, against pity and charity. But, that way lies

war, destruction, downfall. Love alone confers lasting happiness and peace. Sharing alone can

reduce grief and multiply joy. Man is born to share, to serve, to give and not to grab. When you

instal faith in God as a .precious truth in the altar of your heart, you will welcome with equal'

alacrity the blows and blossoms of fortune.

Man can have the highest joy and can share that joy with others; but he is now having only grief

and sharing that grief with others. A king once granted a woodcutter in the forest an extensive

sandal wood plantation as **inaam** (gift), in return for an act of hospitality that he had the chance

to offer him. The fellow did not realise the value of the wood nor did he investigate the meaning

and mode of the fragrance that emanated from the wood; he cut all the trees in a short time and

burnt them for selling as charcoal. Most men waste their lives; they make charcoal out of

sandalwood and are happy at the few chips, they get in exchange!

By means of prayer you can win the Grace of God; prayer saves you from slavery to the senses;

when you extol God and feel that you are activated by His Will, you will become free from

anger, anxiety, prejudice and envy; these passions ruin physical and mental health. Whenever

you feel greed or resentment, try to control the emotion. Treat it as you would treat an illness;

find the cure and master it. A monk was going along a jungle track when he was followed by a

gang of **tribals** who showered abuse on him. He sat down on rock before the edge of the forest

was reached; and encouraged them to do their worst for, he said, there he would be met by a

group of his devotees who might beat them off enraged at their behaviour.

Discipline is the mark of intelligent living

Man is basically love, peace, joy and truth. He is the embodiment of all these, that is to say, of

Divinity. He ought to behave only in accordance with his basic traits; but he overlays upon them

the false traits of I and mine, and tarnishes his own personality. How to get rid of this tarnish is

the problem of religion, everywhere. **Bhajan** (group singing of devotional songs) and

Naamasmaran (remembering God's Name) are fine cleansing processes. Only, the mind must

dwell on the sweetness of each name, and become sweet as a consequence. They must be done as

a regular discipline, with the awareness that they will yield good results. They should not

degenerate into mere mechanical routine items of a crowded schedule.

Discipline is the mark of intelligent living. Parents should not allow children to fall away from

their control, and wander about without compass or anchor. Many

parents feed and fondle their children, and then, in the name of freedom, leave them to find their own friends and pleasures.

They take them to films regardless of the impression they create on their tender minds. They entertain the friends of their children, but, do not inquire their antecedents or habits. They even encourage their children to smoke and drink, not knowing they will one day have to rue their action. They thus declare by their actions that they are the enemies of their own progeny!

The path of life has both ups and downs

I like children; I take great care of them; I pay them great attention. I give, and advise parents to give them, proper advice at the proper time. I insist on discipline, on reverent obedience to parents, on regulated food and play, on rigorous allocation of time for study, bhajan, meditation, etc. I also recommend some items of service, like nursing the sick. I condemn frivolous talk, luxurious living, deleterious habits, addiction to films, horror-comics, pen-friends, exotic dress, outlandish coiffures designed to draw attention to oneself etc. By these means, boys and girls are slowly drawn into unrighteous and immoral ways.

Discipline trains you to put up with disappointments; you will know that the path of life has both ups and downs, that every rose has: its thorn. Now, people want roses without thorns, life has to be one saga of sensual pleasure, a picnic all the time. When this does not happen, you turn wild and start blaming others. If each one cares for his own pleasures how can society progress? How can the weak survive? Mine, not thine, this sense of greed is the root of all evil. This distinction is applied even to God!--my God, not yours! Your God, not mine!

I am indeed very happy today that I could spend some time with you, children of the Remand

Home. To spend some time in Divine Presence is a fortune which is the reward of past merit.

You are here going through sentences from coups for delinquencies. Let me tell you that all men are undergoing sentences for long or .short periods, with simple or hard labour, to atone for misdemeanours and crimes done by them in past lives. Every fall makes a dent; every fault has to be corrected; every sin has to be-cleansed. Every one is a prisoner. Learn the Golden Rule of Life

For, wherever he goes, two officers accompany them, and watch each action. It is only when one can go alone, that one can be said to be free. But, now, I as well as Mine, do not leave men

alone; they walk on each side exercising their subtle influence over each step. I insist that you are the body, the mind, the senses, and the intelligence. It encourages you to care for the strengthening of the body and its beautification; to cater to the fancies that attract the mind, to pursue the fleeting pleasures of the tongue and eye; it tells you that reason is the only instrument for measuring truth, and decries intuition, and experience. Mind teaches you to grab, acquire, and possess, merely for the joy of possession, and the joy of depriving others of things of value. But, the mind can also be used for liberation from these two shackles: I and Mine. Let it be fixed on God; they will both disappear.

You must examine every act to find out. whether it will cause pain to others; if it does, withdraw from it. Don't do to others what you do not like to do unto you. This is called the Golden Rule.

Yes, It is the best test for. distinguishing right from wrong. If another person has with him what you like to have, do not make him miserable by snatching it from him. Would you like something you like to be snatched away from you by another?

Learn to serve people to the extent of your capacity. Learn to revere your parents, teachers and elders; they have your progress always in view. When you go back to your villages, join the Seva Samithis (service organisations) there and engage yourselves in bhajan, service programmes and study with the members there.

Hyderabad, April, 1973

This is Sai's Message to you all. May you all develop this Divine Love and stand out as the harbingers of a new age free from selfishness, greed, hatred and violence. Let each of you be light unto himself or herself and thereby be a light unto others. There should be no differences among devotees in the Sai Organisations. There should be no scramble for power or position. What matters is the purity, intensity and sincerity of the devotion and the spirit of selfless sacrifice in which each devotee renders service to the needy and the suffering.

Sri Sathya Sai

14.

14. Your image in His eye

MAN preens himself that he knows everything; but when asked about himself he hangs down his head in shame. Man knows the news of every land but he is ignorant of the nuisance that he himself is to himself and others. He is moving in darkness, but, yearning for aanandha (bliss).

He does not know the means of securing aanandha prayer, seva (selfless service), study of

spiritual texts, meditation, silence. He has no faith that he is aanandha and that aanandha is his own nature. He is blown off by calamity; for he has no strength to withstand the blow. Faith in the God within is the toughest shield against the thrusts of fate. Nests laboriously built by birds are torn away by storms; the fragrant petals of flowers are felled by rain. Defeat and victory are the obverse and reverse of the same coin; when you welcome one, you have willy-nilly to welcome the other too. Forbearance, compassion and incorruptible virtue are the three pillars of a happy life. Only such a life can be called civilised; the rest is barbarian existence.

This meeting began with a Prayer. Good. But, prayer for some benefit or gain should not be addressed to God. For, it means that God waits until He is asked! Surrender to Him; He will deal with you as He feels best and it would be the best for you. God does not dole out Grace in proportion to the praise He receives! When you pray for a thing from God, you run the risk of condemning Him, if for some reason the prayer is not answered the way you wanted it to be, or as quickly as you wanted it to be. This contingency arises because you feel that God is an outsider, staying in some heaven, or holy spot, far away from you. God is in you, God is in every word of yours, every deed and thought. Speak, do and think as befits Him. Do the duty that He has allotted to the best of your ability, and to the satisfaction of your conscience. That is the most rewarding puuja (ritualistic worship).

Inner cleanliness is Godliness. When you stand before another, his image is in your eye, and your image is in his; haven't you observed this? You are in me, I am in you, that is the truth this phenomenon proclaims. When you have faith in this, and when you cultivate love, humility, reverence for life, and tolerance, you are on the right path. When you are not on this path, that is to say, when you are travelling left, you are certainly left out, when it is a question of sharing Divine Grace.

The body is the temple of God, isn't it? Well. What does the priest do in the temple every day? First, he cleans the utensils and sacred vessels in the shrine. He sweeps the room and washes the altar. The senses are the utensils for the puuja of the God within; they have to be cleaned and assiduously kept free from dirt. Inner cleanliness is Godliness. That is possible only through

sense-control, and mind-control; or what amounts to the same saadhana, dedication of all desires and activities to God. There are various habits which can be learnt in order to ensure equanimity. When some one insults you or defames you or ignores you, accept it with a smile; this is the way of the world; it is basically ungrateful, ill-mannered, they are doing me a good turn, my strength is under trial, I should not yield to anger or resentment, tell yourself such invigorating things, and be quiet, with a smile of triumph on your lips. There was a sanvaasin (mendicant) once who was roundly abused by a gang of mischievous young men. He said, Carry on! Enjoy yourselves! I see that you are very happy at the chance. This is exactly what I desire for you." When you do not accept the insult some one casts on you, it goes back to the person who indulged in it first; a registered letter that is not accepted returns to the sender. Do not damage your mental peace, by receiving the letter and reading the contents. Refuse to receive it. You have a chance of correcting the wrong-doers too; accept it and you join the gang of mischief-makers. So, be warned! Perform duty as an act of worship. When God is recognised as dwelling within, every one will perform his duty. as an act of worship. Children have to revere their parents, that is their duty. Parents have to bring up their children as bright and willing citizens capable of earning their own food and helping others in distress; if they shirk this duty, they have failed in their worship. They should not also spoil them by allowing them too much of freedom and catering to their fancies. I know many parents who dote on their children, and admire them when they learn the bad habits of gambling or drinking! They do not curb them, when they swagger about in the bazaars, teasing and bullying those who pass by. They do not instil into the young minds the attitude of reverence towards property belonging to others. As a consequence, their children land themselves in trouble, and then, the parents repent and curse themselves for their unpardonable foolishness. Lean on your own strength and skill. There is also another responsibility that devolves upon the parent. He must live the householder's life, as laid down in the Dharma Shaasthras (Scriptures on Righteousness), so that a picture of a pure happy life may be imprinted on the young mind. If the parent is

a drunkard; a gambler, and
a cheat, no amount of textbook ethics can cure the son. I like children
and the young innocents. I
will not allow them to be blamed. The fault lies wholly on the
shoulders of the elders, the parents
the leaders who shape the norms which they imbibe.

Dhritharaashtra, the blind father,
encouraged his hundred sons in their nefarious plots to bring about
the destruction of the five

Paandava cousins and thus paved the way for their own total
annihilation. He did not teach them
by precept and example, the lessons of love, sacrifice and
contentment.

Do not lean upon others; lean on your own strength and skill. Live on
your own earnings, your
own resources. Self-reliance is the best food for growing young men.
It is best to live with

honour for just a day than with dishonour for many decades; better a
short lived **hamsa** (swan)

than a century-lived crow. The **hamsa** is adored by all; the crow is
detested and stoned off. Do

not crave for the property of others or for things that can be got by
trickery or dishonourable
means. Earn by the sweat of your brow, then, you can be proud and
happy, when you spend it.

Life is a mosaic of pleasure and pain
Then again, I will advise children not to read horror comics, books on
crime and sex, and novels

of vice and wickedness. Avoid also films, for though they may be
advertised as very educative
and inspiring, the producers, in their greed for profits, smuggle in low
vulgar debasing scenes in
order to please raw untrained minds. Don't allow the virus of vice to
infect your brains. If that

happens you descend to levels worse than the beasts. Do not imagine
that it will be possible for

you to live happily, without any anxiety or bother. Do not build
castles in the air, and hope to

live in them. Life is a mosaic of pleasure and pain; grief is an interval
between two moments of

joy, peace is the interlude between two wars. You have no rose,
without a thorn; the diligent
picker will avoid the pricks, and gather the flower. There is no bee
without the sting; cleverness

consists in gathering the honey nevertheless. Troubles and travail
will haunt you, but you must

not allow them to deflect you from the path of duty and dedication.
When you go back after

some years here to your villages, seek out the **Sathya Sai Seva**
Samithi or **Bhajana Mandali**, in

the place; join that **Sathsang** (good company). Share the **Aanandha**
(bliss) of the **seva** (voluntary

service) that they do---visit the patients in the hospitals, read nice
story books sitting by the side

of the patients in the beds, write letters for them, and generally be
kind and friendly to them in

their loneliness and pain. Go to the slum areas, move like lighted
lamps full of love and

sympathy, and help the people there to get things done which will
improve their health, add to

their income, and advance their education. When the sugar of Divine
thoughts is added to the

routine tasteless water of daily life, it becomes sherbet, and delightful
to drink. So, do so yourself

and help others to do so.

Man is the image of God; when you injure His image, when you
discard him, or dishonour him,

or keep him at arm's length, how can God confer Grace on you? "Mine
is mine, yours in yours"--

if you declare, God too will keep you beyond the reach of His love.

Annie Besant said once that

more than man seeking God, it is truer to say that God is ever seeking
man, a man who loves and

serves His Children, and treats them as endearingly as He does.

Look out for chances to serve others

Many are dispirited at their poverty, or misfortune; they hang their
heads and fold their arms, and

blame God for their plight. It is like the magnet and the piece of iron.
The iron weeps that the

magnet does not draw it. "I have no legs to walk, no wings to fly, no
muscles to crawl or creep!

How can I reach the magnet?" it wails. The magnet replies, "you are
encrusted with rest, dust,

and layers of mud; get rid of them and automatically, without any
other ado, you can contact me

and be with me for ever." It is sheer audacity to say, with all the rust
and dust on, that God has no

power to grant Grace; nor is it a sign of intelligence to say that God
has no compassion in Him.

Examine yourselves, purify the heart and fill it with love towards all
men and God will be with
you.

God is not somewhere away from you, some one distinct from you. He
is in you, before you,

behind you, beckoning, guiding, guarding, warning, prompting, the
Inner Voice speaking ever

with you. You need not seek Him, He is there ready to respond to the
call from the heart. Call on

Me and I am always by your side. Prizes were given today only to a
few boys; I wish to give

prizes to all of you, when next I come. So behave that the Grace is
deserved. Look out for

chances to serve others, speak soft and sweet, revere your teachers
and all elders, study well to

the best of your abilities, do not waste a single moment in idle talk or pastimes. That is the message I leave with you today.

The world is a huge house of correction

Dear Children, Embodiments of Purity and Holiness, I am glad I am able to meet you again and spend some time with you. **Bhagavantham** said that this day is My birthday, being the Monday of the month **Karthik**, the day according to the **Hindhu** Calendar Celebrations at **Puttaparthi** and elsewhere are done on the **23rd** of November, since that is the date according to English Calendar. But, **Bhagavantham** said that you must congratulate yourselves on this coincidence.

Four days are said to be days of luck; man must be congratulated if he gets this luck. The first is the day on which brothers and sisters, kith and kin are sitting around and attending a domestic festival showering joy on all. The second is the day on which one gets the chance to feed the hungry, the distressed and the **defectives** who cannot earn the wherewithal for livelihood. The third is the occasion when one gets the atmosphere and the opportunity to meditate on God. The fourth is the day on which a great person comes to us and instructs and inspires towards the higher life of the spirit. They feed the mind with **aanandha** (divine bliss) and teach us to overcome the obstacles towards God-realisation. You have today the great good fortune of being in the Divine presence, a gift which is the most precious man can acquire.

Chance circumstances have brought you into this remand home; but, do not get disheartened.

The others who consider themselves free are also in jail, for, the world is a huge house of correction. When a prisoner is transferred from one place of confinement to another, say, from **Raajamundhry** to **Waarangal**, he will have a police constable on each side of him, **isn't**?

Whenever he moves about, these two will be with him. When he can journey without these two, all alone, then, he is free. All men have two constables ever with them; they are the symbols of his sentence of imprisonment. They are **abhimaan** and **mamakaar**--- the egoistic feeling and the pride of possession.

You can ever be free from worries and fears

Man is a prisoner of his senses so long as these two keep him under guard. Man strays away into misery and pain, because he loses the sense of value, and runs after the temporary and the trivial.

He ignores the voice of God that warns and guides from within, and pays the penalty for the transgression. Life is to be dedicated not for mere food and drink, or mere catering to the cravings of the senses. It has to be devoted to the attainment of the **aanandha** that God alone can confer. Of course, worries and fears there will always be, along the road that you take from birth to death. But, you can ever be free from both, provided you have as the Giver of Light, the name, **Sai Raam**. At least from now on, recite the name and dear children, you will have joy and peace.

Never care for the obstacles that may come your way; the name will clear the path.

The **Gopees** (milkmaids) of **Brindhaavan** were chastised and punished by their parents, **parentsin-** law and even husbands for taking the name of Krishna, but, they had the name printed on their hearts, just like the pictures in the books you read, and they could not remove the Name, just as you would find it impossible to remove the picture from the paper!

When you have the Name in your heart and on your tongue, you will never go astray, your hand will be clean, your eyes will be bright, your face will beam with courage and self-confidence. Man has been endowed with **inaana** (spiritual knowledge), the capacity to distinguish what is good and bad, for himself, for the family into which he is born and for which he is indebted for bringing him up until adulthood when he was a helpless dependent stripling, for the village where he first saw light, for the country which gave him the rich heritage of culture, and for humanity of whom he is a valuable, a significant member.

God will never desert His obligation

Every culture has a body of customs and conventions laid down by the sages, to maintain peace and prosperity in the community. They are tested in the crucible of experience, and they are often grouped under the word, Dharma (duties). Or, they are known as **neethi** (ethics). To go against them-is to break the rule which binds man to man, and man to God.

When you have not grown enough and understood how hard it is to work and earn the fruits of work, it strikes you as easy to take hold of some one else's book or pencil or money and derive satisfaction therefrom. This tendency leads you to trouble, and to this place. Resist that temptation; be bold; tell yourselves that it is wrong, it will disgrace your parents, the reputation of your family, of your village, of

your country and its ancient culture. If you feel you must have something to be happy, pray to God; "God! You have the responsibility to keep me healthy, happy, good and intelligent; give me this thing, which I believe is necessary for my happiness; but, if you think, I am wrong, give me whatever you think best." God will never desert His obligation; He will feed you and foster you.

Once a sanyaasin (ascetic) was proceeding to the forest for austerities, so that he may win the Grace of God. He saw a cow being led by a villager; drops of milk were shedding from its udder! He asked the villager, why? The reply was, "She is about to calve; this is the indication; the milk is already flowing so that the calf may have its milk, as soon as it is born." The sanyaasin then realised that God will give him, too, wherever he was, the thing most needed for his progress; He knows best, He is all-knowing, He is compassion itself, he felt; so, he turned back and contented himself with prayers and the constant contemplation of God as Providence.

Food got by foul means will injure you
Have patience; do not in your hurry to enjoy cheap joys fall into error and unrighteous deeds.
Have faith that God will add unto you all joys that you desire for and deserve. People ask of men for favours; they extend their hands towards others and plead dhehi (give). But, dhehi also means, "He who dwells in the dheha (body), that is to say, God!" So, don't humiliate that Dhehi by calling out dhehi before others. Ask Him; say dhehi to the Dhehi; He will respond generously, graciously.

Food got by foul means, clothing procured through falsehood, these will only injure you. Do not think that ease and comfort are the main things in life. Disappointment, disease, distress are the lot of all, rich and poor, educated and uneducated, young and old. They are the common lot of all. Let not your pure, immaculate hearts be rendered dirty by falsehood and wrong. Do not soil your tongue using it for uttering dirty words. Utter the name of God; it acts like a spark which can burn into ash a big hill of cotton! All evil thoughts, and wicked plans and plots will disappear like fog before the Sun when the Name of God is remembered sincerely. As soon as you are back in your villages, join the nearest Seva Samithi (service unit) and share in their seva saadhana (effort of service) and spend your days in sathsang (holy company), so that you

become good and useful sons of the land.
God is the refuge of the forlorn. This day, some devotees came to Me and impressed Me to spend some time with them. But, it is your call that I answered. I have spent more than an hour and half with you; but, I am not satisfied. I am sorry a good deal of time was spent in reaching this place; that could well have been spent with you. You are fortunate to keep Me so long with you.

Remember the directions given to you, and start the saadhana of Naamasmarana (spiritual discipline of remembering God's Name) this very moment. Hyderabad, April, 1973
Of course, you can and do announce, I surrender my mind, my thoughts, my feelings and imaginings, to God." But your monkeymind escapes from your hold; how, then, can you capture it and claim it and surrender it to God? What authority do you possess to offer something you are not master of?

Sri Sathya Sai
15. Love is the key
MAN is so designed that he can derive aanandha and maintain it only through association with his kind. To divest oneself of all contacts with others, and tread a lonely path is a sign of weakness, of fear---not of courage. Lively association alone produces morality, justice, compassion, sympathy, love, tolerance, equanimity and many other qualities that toughen and train character, and mould the personality of man. Culture is the consequence of the co-mingling of hearts and heads. A group of individuals, who are charged with hatred or contempt of each other, cannot produce any beneficial effect on any of its components; a common outlook, or rather, a common inlook is the essential factor, Sama-chintha---the sameness of beliefs, opinions and attitudes---is the prime factor. This Sama-chintha must result in a flood of aanandha (divine bliss) that envelops and enthuses the entire group. If the individual knows he is Divine and that all else are equally so, that consciousness is the best bond for Society, that aanandha is the best atmosphere to sustain the Society. How can a person who knows that all are Divine keep away from the God He recognises? "I am he, he is I, both I and He are kith and kin in Him." This awareness is so thrilling, so satisfying, so uplifting, that such Society is the noblest Sathsang (holy company) man can ever come into.

This Universe is enveloped in God
Shutting yourself in a room and offering incense and flowers to a

picture or image of God,
singing or reciting His glory are very poor substitutes for the discipline that will liberate you
from ignorance. All beings are images of God; all men are His pictures; then, why shut yourselves in? All creation is marching on a pilgrimage to Him; why then behave as if you are trekking it alone? You believe that the time spent in church or temple or the domestic shrine in adoration and in ritual worship is devoted to God and the rest is spent for other purposes. But, you cannot demarcate and delimit the realms of God and man like that. God is ever with you everywhere. Vasudhevasarvamidham---"All this is God."
Society is the school where this lesson is taught to those who earnestly seek. The sages of this land resorted to the hermitages in the forests, and mixed with the steadfast seekers there is scholastic discussion and disciplinary practices. They drew inspiration and instruction from each other, and learnt the Truth, Ishaavaasyam idham jagath---"This Universe is enveloped in God"---that God is the string on which the worlds are strung. When man gives up his conceit and becomes nature's pupil, rather than its tyrannical master, he can hear her voice advising, admonishing, and illuminating.
Man has-all the resources he needs in himself. He can tap them by identifying them and manifesting them, and by sharing them with others. He is Sath, Chith and Aanandha (Being, Awareness, Bliss Absolute); He is Shiva-Shakthi Swaruup (Form of divine-energy). When man extols himself, he is extolling God. Do not cultivate the conviction that you are mere men; be assured that you are destined for Divinity. When Divinity takes on the human form as described in the Raamaayana, the Mahaabhaaratha, and the Bhaagavatha, one has to interpret the actions as providing examples and lessons, and not as human stories enacted for entertainment.
Mind of man has to be a garden of flowers
The five Paandava brothers are five qualities in human character, all observing the norms set by the eldest, which is the noblest and the most righteous. Raama is the example of the uncompromising adherent of the principle of righteousness, whatever be the temptation to bypass it. Raama was charged with a love that transcended all considerations of advantage, of caste or creed, and extended to animals and birds, human beings. Love is the key to open the doors

locked by egoism and greed.
If you allow your behaviour towards others to be contaminated by contempt, scorn, cynicism or hatred, then, you are spoiling the fair name of India, its culture and tradition will not tolerate it. It has proclaimed that God is One, and that He is known and can be known through various names and forms. It has declared that God is installed in the heart of every being. Look at the emblem of the Sathya Sai Organisation! It tells you that the Hindhu, the Muslim, the Paarsi, the Buddhist and the Christian are all adoring the same God for the same consummation. The mind of man has to be a garden of many-coloured flowers, a Nandhanavana. Krishna will certainly delight in dancing there, and playing on the enchanting Flute in the bowers of that garden.
A heart saturated with love of God can never entertain thoughts of violence. It is sheer hypocrisy, to kneel before God and, then, force men to kneel before you. God is love, God is peace: God is strength. How can a person be in contact with God, and yet, be proud and acrimonious? Agitated and angry? Weak and vacillating? His claim to be in contact with God is only a laughable foible; it cannot be true. A tree is judged by its fruit. Leaders of peoples have to develop this universal feeling of love, not limited to political boundaries which change from decade to decade, or religious labels which are affixed and erased to suit temporary needs. The prayer that rose from millions in this country from all its temples, yajnasalas, theerthas, holy seafrosts, shrines and altars for centuries, has been Sarve janaah sukhino bhavanthu---"Let all the 'peoples of the world be happy and prosperous;" samastha lokaah sukhino bhavanthu---"May all the worlds have peace and prosperity." So, pray for all humanity, for the welfare and happiness, the peace and progress of Russia, China, Africa, Pakistan, all countries of the world, and all beings everywhere.
Hyderabad, April 1973
Love as thought is Truth. Love as action is Right living. Love as feeling is Peace. Love as understanding is Non-violence.
Sri Sathya Sai
16. The garden of God
MAN has to recognise his indebtedness to society and his duty towards it; this is the best way to solve the troubles of the day. Attention is paid only to arguments and counter-arguments, propositions and oppositions, plans and programmes; the aim of the egocentred is more to win a

verbal victory than achieve a valid target. No attempt is made to foster the social virtues of honesty, tolerance and cordiality. Society is the expression of Divinity into manifold phases, with its love, its ardour, its eagerness to comfort and console. A chance conglomeration of humans does not become a society. It has to be welded into a unity by the consciousness of kinship of God, by the sharing of each other's joys and sorrows, and the cultivation of Samarasa (empathy). The individual has to manifest through word and deed, the Aanandha (Divine bliss) inherent in him and in society.

Turning the beads of a rosary between the fingers or sitting erect contemplating the tip of the nose are only harmless ways of spending time; active participation in society in a spirit of dedication and surrender, conceiving all acts as acts of worship, all men as embodiments of the Supreme, is a more beneficial form of saadhana (spiritual discipline). For, there is no spot where

He is not, no object which is not He. For, as the Shruthi (holy scripture) declares, He willed that He become all this! Worship, adoration, and pilgrimage cannot be the end-all! The goal is the realization of "I am He, He is I." That alone can fill the heart with Bliss. Dharma fosters those who foster it

When you separate yourself as an individual, envy, resentment, jealousy and pride start defiling

you. Love alone can weld you into kinship with all. You are Shivashakthi---the latent-potent, positive-negative, inert-alert principle. Be ever cognisant of this secret truth about yourself.

Dhivaakarla Venkataavadhaani recited verses welcoming Me, in which he piled praise on praise.

Of course, the style was sweet and the sentiment, sincere. When once you transcend the human

scale, and reach out to the Divine, the eagerness to adore will drop off. You can evoke the

Divine in you by adherence to dhama (righteousness); that is the message of the Mahaabhaaratha.

Weighed down by sorrow, Arjuna one day laid all the blame on his eldest brother

Dharmaraaja. He said, "On account of you our dear mother is separated from us, our wife is

disgraced in the open court, my only son is slaughtered by our wolfish cousins, our dynasty is

forced into exile and our heritage is stolen before our very eyes."

Dharmaraaja replied, "When

you blame me, remember you are blaming dharma; no one can ever suffer through dharma.

Dharma fosters those who foster it. The pain which Dharma inflicts is

a blessing, it is a shower

of joy. Since we have stuck to Dharma God will fight our battle and win victory for us."

To attain God, Love is enough

God is the embodiment of compassion. He watches for a grain of goodness or humility so that

He can reward it with tons of Grace. In a certain temple for Shiva, the priest had silver basin with

a hole in its base for water to drip continuously. He filled it with water and hung it over the

Lingam (the idol of Shiva) so that the God who swallowed the poison which would have

destroyed the Universe could be cooled and comforted! Even at night when the doors of the

shrine were locked by the priest as he went home, the silver basin of water, was in its position.

So, a thief broke into the sacred apartment; his eyes were on the silver: he could not reach the

rope that kept the basin in position; so, he climbed on the Lingam itself in order to take the costly

booty down. Even as he was standing on the holy idol Shiva manifested Himself in all His glory

before him, saying, "Son! I appreciate your surrender; you have cast on me your entire burdan!"

The thief prayed that Shiva may help him to secure the silver; there was no ladder or bench or

any other article on which he could climb. So, the Lingam was his only refuge..

Once a Guru sent a pupil for further guidance to a mendicant in a Shiva temple. When he

reached the temple, he found the fellow reclining in the central shrine with both his legs resting

on the sacred Lingam. The pupil was naturally enraged at the man's insolence; when he spoke

angrily against the behaviour, the man said, "Please lift my legs and place them where the

Lingam is not." When he did so, there was a Lingam under the feet in the new position.

Wherever he deposited the man's legs, a Lingam rose to give them rest! That was the lesson the

beggar taught him--God is everywhere; only win the vision to see Him so.

To attain God, feats of hard Saadhana are superfluous. Love is enough; avoid hating, envying or

even disliking anyone. Put love into practice, through seva (selfless service). When the loveliness

of the seed blooms, you have the flower. And God is the loveliness which blooms as mani In the

Geetha the Lord has announced, "I am the Seed of all Beings"---

"Beejam maam sarva

bhoothaanaam." When the seed is immortality, the tree too is immortal, the flower and the fruit

are immortal. When He is rasa (juice), sweetness and love, all His manifestations are sweet and loving. When He is light, nothing can be dark. When He is **Chaithanya, Chith** (Supreme, Awareness), nothing can be **Jada** (insentient), without awareness or intelligence or consciousness. The Universe is a pleasant garden You may pride yourselves on being God-minded and **Godward-** bound; but your pride proclaims that God is only on the circumference of your activity. You must be humble; you must not limit God to any particular Name and Form. How can you fix a label on God and compel Him to conform to your specifications.: Study the emblem of the **Sathya Sai** Organisation; it declares that all faiths feed the heart with **aanandha**, all faiths cleanse the mind of littleness, all faiths confer courage on the weak and the vacillating. The Universe around you is a pleasant garden full of charming patches of many-hued flowers filled with fragrance and nectarine elixir---each flower-bed being a Religion, which attracts the loyalty of millions of seekers. The garden too is God; God dances in that garden at His own handiwork, gladdening the flowers with the magic melody of the flute. Be full of joy and love; share that joy and love with all. If you utter "God, God," and inflict pain on man, you will be spumed as a cheat. You need not cry out God, God! But, if you confer joy on brother man, God will respond with His presence, though uninvited. There are, however, many in positions of authority-and influence who adore God and, at the same time, abhor **mani** They behave as if their God is a person of very limited intelligence who-can be easily deceived, who will. take their words at their face value and never look behind them for the motive and the. intention. Believe that God resides in all beings; speak such words, as would spread goodness, truth and beauty; do such acts as would promote the happiness and prosperity of all; pray that. all worlds have peace. Expand yourselves; do not contract into your own tiny individuality. Expand into Universal love, unshaken equanimity, and ever-active virtue. That is the Path which will bring out the Divinity in you to the fullest. **Hyderabad**, April, 1973 **Swaami** is always with you, in you and around you. When all differences are eradicated and devotees in **Sai** Organisations conduct themselves with selfless devotion, you will all realise that

Swaami and you are one. **Sri Sathya Sai** 17. The ladder and the steps INDIA was the nursery of heroes who adventured into the realms of the spirit, and achieved victories against the forces of evil; they opened up the paths to God that are described in the texts of **Sanaathana** Dharma (Eternal Universal Religion). India is the sacred land from where the Voice of the **Vedhas** (sacred scriptures) rang over the world. It is the land which still retains the splendour of Yoga (Divine communion), and the glory of Renunciation. But, every Indian has now to question himself whether he is aware of this fact and whether he is helping by his acts, words and thoughts to promote that glory and that splendour. One has to admit that the glory is being dimmed, the splendour is fast fading out. The **Gaayathri Manthra** (**Vedhic** prayer to illuminate the intellect), enjoined on all, because it is the crucial **manthra** (sacred formula) of the **Vedhas**, has become a ritual of holding the nose while mumbling illegible sounds. **Praanaayaama** (breath-control) and its later stage of **Prathyaahaara** (the control of the senses and of their listless pursuit of external pleasure) are discoverable only in dictionaries. **Yama** and **Niyama** (abstention from evil doing and various observances of devotion to God)---the first steps in spiritual discipline are not practised at all, even by those who claim to teach and guide. Members of the monastic order, who have vowed to detach themselves completely from worldly involvements and attachments are running about frantically; accumulating and investing money, with even greater fanaticism than householders. One wonders whether this is the same land that one reads about, the land that held high the ideals of the spirit. **Shankara**'s mission to **revitalise Hindhu** Dharma With the return of Krishna to His abode after the incarnation interlude, the Age of Kali darkened the world. Many preceptors', saints and sages tried subsequently to remind the people of their heritage and guide them along the ancient path. Of these, **Shankara**, who realised the weakness of a dualistic interpretation of the Universe---and the need for a unifying philosophy, was the most effective. He was born in the village of **Kaaladi**, situated in the **Kerala** State. Initiated into the **Gaayathri Manthra** in his fifth year he mastered the **Vedhas** and their supplementary texts on grammar, logic, prosody, astrology, **etc.**, and in his fourteenth year

itself, he ventured forth on his mission of counteracting the forces of doubt, dissent and denial and establishing faith, wisdom and devotion throughout the land. He encountered many scholars reputed for their dialectical skill and convinced them of the validity of the non-dualistic basis of the subjective and objective worlds. He wrote commentaries on the Upanishaths (metaphysical scriptures), the Bhagavath Geetha (The Song-teaching of Lord Krishna) and the Brahma Suuthras (aphorisms on Supreme Spirit)---generally accepted as the authentic texts of the Hindhu faith. He dedicated his short life of 32 years to the revitalisation of the Sanaathana Dharma (Eternal Universal Religion).

The weapon to destroy the delusion When Shankara was residing at Vaaraanasi (Benares City) on the banks of river Ganga with his pupils, he used to visit the Pandiths in their own houses, and draw them into beneficial conversation on themes of philosophy. One day, when he went to a Pandith, he found him immersed in complicated rules of grammar. When asked why he had taken up the intensive study of grammar, he replied that it would easily fetch him a few pieces of silver. "If I am designed a Pandith, I can go to the home of some big Zamindaars, and hope to receive alms and offerings from them, for the upkeep of my large family," he said. Shankara advised him in appropriate terms, and charged him with self-confidence and courage.

Returning to his hermitage, Shankara wrote a verse summarising the advice he gave the poor struggling Brahmin householder:

Bhaja Govindham, Bhaja Govindham, Bhaja Govindham, Mooda Mathe, Sampraapthe Sannihithe Kaale Nahi Nahi Rakshathi Dukrn karane.

"Praise God, Praise God, Praise God, you fool, When death does knock at door, rules of grammar cannot save. Shankara exhorted his pupils to disseminate the ideal of this verse, and they too, responded with verses on the same lines, each of the 14 contributing one verse. Shankara added another twelve of his own, as well as four more verses about the transformation that the teaching would confer.

Thus, there are 31 verses in all, in the text called Bhaja Govindham or Moha Mudgaram. The latter name means, "The weapon with which delusion can be destroyed." Each one is a step in the ladder which lifts man into God.

The study of these verses and the inspiration derived from them will promote discrimination and detachment, and thus, prepare the mind for the vision of the Supreme. You have to be initiated into these disciplines now itself, when you are young and entering on the adventure of living, and so, I have decided to expound to you one verse a day, during this Summer Course.

"Those who deny the Aathma are fools" says Shankara. Shankara addressed these verses to "mooda mathi" (The foolish person). Now, who are these fools? He has given the answer in another context: "Naasthiko mooda uchyathe"---"Those who deny the aathma are fools." Those who assert and believe that "I am not this perishable body; I am not this feeble intellect; I am the undying, everlasting, all-knowing, all-inclusive Aathma" are few indeed. The vast majority assert and believe that "I am the moulder of my destiny, I am the captain of my ship. I choose my likes and dislikes, I fulfil my desires through my own efforts."

These are the fools. But, even this vast majority pay taxes in ordinary life for the water they use, the electricity they consume, the houses they live in, and the professions they are engaged in. Now, what tax are they paying to Him who provides them with the essential requisites for mere living---the Sun, the Moon, Fire, Water, Air, Space, etc? Those who do not recognise the giver, the provider, the principle, the person, they are the fools.

Scientists can weigh, measure, and analyse materials that already exist. They can, by means of permutations and combinations, put into currency strange forms and shapes from out of existing matter. But, they cannot create oxygen or hydrogen or any other thing anew. That can happen only through the Will of God. Without any matter originally supplied, no scientist can deal with things from the very beginning. They are helpless in the realm beyond earth, water, fire, air and space, the subject matter of the senses. Their activities are confined to nature, which is but the part-manifestation of the Divine.

The verse with which Shankara started off the Moha Mudgaram speaks of the moment of the approach of the end of life. This indicates that of all the fears of man, the fear of death is the fiercest as well as the most foolish. For, none can escape death, having committed the error of birth. To get rid of the wheel of birth and death, awareness of the undying unborn Aathma which

is one's Reality is the only method available to man.

So, **Shankara** advises man to pray to **Govindha**. He refers to God as **Govindha**. **Govindha** means,

"He who is the Cowherd." Man is both an animal and divine being. He has risen from the animal

level and is on the way to reveal his divinity. He should be vigilant that he does not slide into

animal again. Man alone can rise into Godhood, for, he is equipped with the endowment needed

for the achievement.

Brindhaavan, 21-5-1973

18. Friends you need

WHILE in this transient world, wading through joy and grief, man has sore need of some one of

his kind to whom he can communicate his feelings, with whom he can share his discoveries and

depressions, his moments of bliss and sorrow, to be by his side while trekking the hard road to

truth and peace, encouraging and enthusing him towards the goal.

Who is one's true friend? Who is one's false, fake friend? It is clear that, as understood today,

friendship and friends are far off the mark, of the ideal. Friends who can confer real counsel,

comfort and consolation are precious gifts, rarely found today.

A friendship knit by monetary bonds is disrupted as soon as you ask the loan to be repaid. So,

when you oblige your friend with a loan, the friendship too is broken at that very moment. How

can friendship be cemented by words or by coins? Heart must understand heart, heart must be

drawn to heart, if friendship must last. Friendship must bind two hearts and affect both of them

beneficially, whatever may happen to either---loss or gain, pain or pleasure, good fortune or bad.

The bond must survive all the blows of fate, and be unaffected by time, place and circumstance.

Each must correct the other; for each knows that they come from sympathy and love. Each must

be vigilant that the other does not slide from the ideal, cultivate habits that are deleterious, or

hide thoughts and plans that are productive of evil. The honour of each is in the safe keeping of

the other. Each trusts the other and places reliance on the other's watchful love. Only those

deserve the name "friends"---who help in uplifting life, cleansing ideals, elevating emotions and

strengthening resolves. Those who drag you into pomp, pedantry, paltry entertainment and petty

pranks are enemies, not friends. Friends cannot be got by social status, financial **squandermania**,

outer scintillation and verbal assertions. See into the very soul, the inner motives and **motivator**,

the deeper aspirations and achievements, and then, yield your loyalty to such.

The friendship between **Kuchela** and Krishna

You might have heard of the friendship between **Kuchela** and his 'class-mate' Krishna. How

could the friendship between these two survive the immense gap between their worldly positions

and their spiritual status. Krishna was God Incarnate. **Kuchela** was a mere man. Krishna was a

ruler, a king-maker, an unsurpassed hero, monarch, and preceptor.

Kuchela was so poor that he

was ever at his wit's end to procure his next meal. They had studied together for a few years at

the hermitage of the sage **Sandeepani**. That had sown the seed of friendship.

So, his wife sent him to Krishna, assuring him that he would not be turned from the door.

Kuchela agreed to proceed but he hesitated long to send word that he had come, even when the

guardsmen enquired why he had come and who he was. How could he, a broken, bent, befogged

beggar dare stand before the Lord in His palatial Hall with its jewelled throne, and announce

himself as a 'friend'? He was aghast at his own audacity.

God only can be the true friend of man

But, all his fears melted away, when Krishna recognised him and came forward to receive him

warmly and with evident joy. Krishna filled him with supreme bliss by His words. His acts of

hospitality and His attitude of hearty welcome. Krishna also blessed his wife with enormous

wealth and comfort, peace, prosperity, in quantity much more than ever she hoped for or prayed

for. No one asked him for it; but, His love took that shape, His Grace awarded them the

happiness. But, **Kuchela** was ever content with the friendship of Krishna; he never desired

anything other than that. He was overwhelmed with delight when he experienced the compassion

and love of the Lord.

The feeling of friendship must activate every nerve, permeate every blood-cell, and purify every

emotional wave; it has no place for the slightest trace of egotism. You cannot elevate the

companionship which seeks to exploit or fleece for personal benefit into the noble quality of

friendship. Perhaps, the only friend who can pass this rigorous test, is God.

To understand and practise this noble emotion, the **Bhagavath Geetha** is an invaluable guide.

When Arjuna was dispirited and dejected, Krishna injected courage and a high sense of duty into

him and helped him avoid disgraceful defeat. And, Arjuna, too like a good friend, took the advice in good spirit, with the full confidence that Krishna meant well by him. Why, we know how confident he was of the wisdom and power inherent in Krishna. When Krishna gave him the choice, "To help you in battle, you can have either my entire army or myself alone, unarmed and determined not to fight in spite of any provocation." And, Arjuna did not hesitate to decide which of these two he wanted. He chose the unarmed Krishna, and prayed that He might be his charioteer, during the days when he rode into the field. Friends who stand witness for ages

Long ago, there was a person who had three friends. Quite by accident, he was charged for some crime and a warrant was issued against him by the Court. He approached one friend and asked him to bear witness to his innocence. He said, "I will not move out of this house; I can help you only from within this." The second friend said, "I can come only upto the porch of the Court. I will not enter the witness box." The third friend said, "Come, I shall speak for you, wherever you want me to." The first friend is the 'property and possessions' which can bear witness only from within the house. The second is 'the kinsmen, the members of the family, who come as far as the cemetery but would not accompany the person to the Judgement Seat. The third, friend is the fair name earned by one's 'virtues and service,' which persist even after the death and burial; they stand witness for ages, and announce the innocence and greatness of the individual. They decide the nature of the next birth too.

Young as you are, you must make efforts to acquire good friends and keep them. Do not postpone this task, listening to some elders who advise that the path of spirituality can well be trodden later when you have retired from active life. They say that you can take on hand the Bhagavath Geetha, when you have grown old. But, that advice is like telling a nation that it can afford to wait till war is declared, to train an army to counter the enemy. Long years of preparation are needed to have an army that can meet any 'contingency; otherwise, if arms are distributed to the untrained, it spells disaster even to the persons wielding the arms.

Have God as your unfailing guide and friend

The good deeds and thoughts that one welcomes and entertains during the years of life will stand

in good stead, firm, like a good friend, when one is nearing the end. So, you, young men and women, must resolve to engage yourselves in acts that promote your peace and progress and the peace and progress of all mankind. Do not damage your future by pursuing temporary benefits and selfish aggrandizement. Yearn for and earn good friends, who will keep you on an even keel.

Have above all, God, as your unfailing guide and friend. The heart of the Gopees had struck deep roots in the love of Krishna and when Akrura came to Gokul to take Krishna with him to Mathura, the Gopees struggled heroically, to keep Him with themselves. They held on to the steeds of the chariot; they gripped the wheels and sought to prevent them from moving.

Friendship is the expression of unshakeable love, love that is noble, pure, free from desire or egoism. I bless you that you may have such friendship from others and that you too make others happy by granting this holy type of friendship.

Brindhaavan, 24-5-1973

19. Light on lights

SOME days in the year are marked out as Holy days, in the calendars of all human communities.

They are distinguished by greater attention being paid for worshipping deities, propitiating the deceased, praying to the forces of nature and similar elevating spiritual exercise. They are occasions to remind man of the God without and the God within. Such holy days are prescribed and observed in India also, along with other festival days. One such festival is Dheepaavali, the Festival of Lights, which people are celebrating today. Dheepaavali means a garland or festoon of lights, the most characteristic way in which the festival is observed by all.

Illumination, such as is done today, is a sign of victory, or triumph over some foe or some obstacle to happy living. It is a way of expressing one's joy and attracting the attention of others to one's achievement of unexpected happiness. Festivals of which illumination is a part are found among the Parsis, the Christians and the Muslims. They are celebrated in Malaysia, Nepal, Japan and a host of other countries.

There are countless legends which seek to explain the origins of Dheepaavali. In Northern India, it is believed to be the Day when Sri Raama was crowned Emperor after his return from exile. In Kerala, it is believed to be the day when Emperor Bali, who was allowed to visit the erstwhile

kingdom just for one day in the year, is welcomed by his grateful subjects. The Lord had trampled him down into the nether regions, as a punishment for his egoistic expansive programme of conquest; but, He melted a little when he pleaded for mercy, and allowed him to return to earth for just one day out of three hundred and sixty-five days. On that day his subjects could welcome him, with illumination and fire-works. Discard worn-out prejudices on **Dheepavali** Day. The most widely current among the legends refers to the demon **Naraka** whom Lord Krishna, accompanied by His Consort, **Sathyabhaama** or **Sathya**, destroyed in battle, this day. **Naraka** was the son of Mother Earth, as the story goes, of **Bhoomaatha**. She asked for a boon from the Lord, that the Day should be observed, in his memory, as a day of light or joy and the sharing of joy by one and all. Therefore, hundreds of tiny lamps are lit this evening and kept in rows before and within every home in India; but, few are the lamps that are lit in the cavity of the heart to destroy the darkness that lies thick within. **Deepavali** is the day when old clothes are discarded and new ones worn; when the home and its precincts are swept clean, given a new look, and made to appear fresh and fine. Flowers are arranged in lovely designs in each room and in the courtyard; festoons of green add charm to every door. But, even while doing all this, attention has to be paid to the discarding of worn-out prejudices, the adoption of new habits of love and mutual respect, the freshening of one's attitude towards one's kith and kin, brothers and sisters of all creeds and castes, the hanging of festoons of friendship and fraternity over the door sill of the heart. This will make the Festival really meaningful and fruitful; it will be saved from the calumny of being an occasion for only pomp and barren hilarity. Profound meaning of **Narakaasura** Legend. Who exactly is this **Naraka**, the demon **Naraka**-asura, let us inquire. He is described as a tyrant, who had no reverence towards elders and saints, who was afflicted with a severe type of **landhunger**, who looted and plundered unchecked, who carried away princesses and damsels by the hundred and threw them into prison without any compunction, and who never repented for any of his crimes and sins. When the good men of the world appealed to Lord Krishna for succour, He invaded his kingdom, laid siege to his capital City, and

overwhelming his forces, allowed His Queen, **Sathya**, to slay him on the battlefield. This legend has a profound under-current of meaning, which you should not miss. **Naraka** is an a-sura (a demonic person). His City is named, **Praak-iyothhisha-pura**---**praak** means, the previous, **iyothi** means, light; and **sha** means, forgetting and ignoring. So the City's name means: the city of those who have laid aside the previous or ancient light. That is to say, the city of those who are ignorant of **Aathmic** splendour. No wonder they are demons. No wonder they were lustful, full of hatred, greed, envy and egotism. They had become so lost in their sins that Lord Krishna did not vouchsafe to give them the honour of being killed by his Hands. He directed **Sathya** to destroy them. Yes. Ignorance so fundamental and so deep can be destroyed only by the sword of **Sathya** (Truth). The lamp is also the symbol of the **Aathma**. Egoism is of earth, earthy; not of heaven, heavenly. So **Naraka** is the son of Earth. And, he is called **Naraka**, **Nara** means, man, who knows his manas (mind), who practises manana (discrimination of reflection on what he has heard and what he has been taught). But **Naraka** which means hell, is the name appropriate to one who believes he is the body and toils to cater to its needs and its clamour. When man grows in physical strength, economic power, mental alacrity, intellectual scholarship and political authority and does not grow in spiritual riches, he becomes a danger to society and a calamity to himself. He is a **Naraka** to his neighbours and his kin. He sees only the many, not the One; he is drawn by the scintillating manifold into the downward path of perdition. A-suras (demons) have another name in **Samskrith Nakthancharas**---those who move about in the dark. This is a fair description of their pathetic condition. They have no light to guide them; they do not recognise that they are in the dark; they do not call out for light; they are unaware of the light. Their intellect has become the **bondslave** of their passions and their senses, instead of establishing itself as their master. When at last, truth appears before them and overwhelms them, they recognise the One and merge happily in it. The lamp is not merely the symbol of the knowledge to Truth. It is also the symbol of the One, the **Aathma** that shines in and through all this multiplicity. Just as with one lamp, a thousand

lamps can be lit and the One is as bright as ever in spite of the thousands deriving light from it,
so too, the **Aathma** (soul-spirit) illumines the **jeeva** (individual self) and shines in and through
them, without undergoing any diminution in its splendour. The **Aathma** is the cause; all else are effects.
The lesson that **Dheepavali** teaches man
Naraka sought to act freely, as his emotions and passions dictated.
But, the **Samskrith** word used
for this kind of license has another and deeper meaning: **Sva-iccha**, one's desire, means, the
desire, if at all, only for merger absorbing the sparks that have emanated from it, the waves that
play upon its surface. The **Upanishaths** call upon man to roam about in the 'jungle of life as the
King of Beasts, the Lion, and not as panic-stricken cowardly sheep ashamed to lift its head. Face
the six foes that are ferociously gnawing the heart of man - lust, anger, attachment, pride, hatred,
greed---and be Man, **Nara**, not **Naraka**, who cringes before these foes and tries to propitiate them
by yielding to their demands, That is the lesson that **Dheepaavali** teaches.
The **Vedhic** Prayer is, "**Thamaso maa jyothir Gamaya**," ---"From darkness lead me, **O** Lord, into
light." Lead me from the blindness of ignorance into the vision of the truth. Cleanse the mind and
the Truth will be reflected therein. This is not as difficult as some people imagine. The tiny ant
can travel hundred miles, if only it puts its legs forward and starts. Faith and steadiness will
achieve the rest of the journey. But, if an aeroplane that can fly faster than sound does not rise
from the tarmac, it can only be where it is. Each one must first decide on what is worth living for
and striving for. For this, one has to meet and converse with elders who have travelled along the
same route; one has to taste the bliss of realisation that their lives express. And, inspired by their
example, one must practise what they prescribe, with single-minded confidence.
Lesson taught by careers of **Naraka** and **Bali**
When man fails to use his attainments for the welfare of others he becomes a **narakaasura**
(hellish demon). But, when in a competitive race for individual glory, he spends billions on
getting to the Moon and bringing rocks from its crust, instead of feeding millions who starve
down below and promoting the prosperity of backward nations, he is only condemning himself.
Even the best of things can be misused by men. **Raavana**, **Shisupaala**,

Kamsa, and other
demonish persons mentioned in the Indian **puraanas** (ancient legends) and epics had vast
scholarship, enormous economic and military power and even immense yogic and occult skills
won by years of austerity, and disciplined living. But, they could not earn one skill, the skill to
suppress the ego, and so, they became too obstinate, too obstructive and too dangerous to be
allowed to live and prosper. The lesson taught by the careers of **Naraka** and of **Bali** is that man
should be master of his ego if he is to succeed in the art of successful living.
Dheepaavali is also a Day dedicated to the Goddess of Riches, called, **Dhanalakshmi**. They
celebrate the day as **Dhanalakshmi Puuja** day in many States of India. Newspapers highlight the
celebrations with big headlines. But, riches when one comes by them, have to be revered as
something given on trust, and must be used for the amelioration of the wants of society, and not
for personal aggrandizement. When people use it for parading their wealth, they become
ludicrous specimens of humanity. How can wealth and scholarship shine, except against the
background of virtue and humility? Riches may come or riches may go; scholarship may be
acquired or may not be acquired; even joy may come and go. Whatever happens, man must be
unmoved, he must not swerve from the path that he has chosen towards the goal.
Sai's message on Festival of Lights
There was a merchant once, who, while walking through the streets of **Benares**, was suddenly
confronted by two sisters who were frantically **quarelling** over the issue, who was fairer. They
were none other than **Dhanalakshmi** and her famous sister **Dharidhralakshmi**, the Goddess of
poverty. They stopped the merchant and compelled him to agree to be the judge; they pressed
him to pronounce who was the fairer of the two. The merchant feared to say that **Dhanalakshmi**
was fairer, for then, the Goddess of Poverty might inflict her **boons** on him; he feared to declare
that **Dhanalakshmi** was the fairer, for then her sister, **Dhanalakshmi** might deprive him of her
favour. So he devised a **stragem**, to save his skin. He asked that the sisters walk a few steps,
forward and backward, in front of him; he stood silent for a while watching their slow deliberate
comings and goings, and then, he asked them to come near him, in order to hear his judgement.

He said, "**Dhanalakshmi** is fairer when she comes towards me;
Dharidhralakshmi looks fairer
when she goes away from me; How then can I give a definite verdict?"
This was a clever reply, framed to escape punishment. But you should
not change the face of
truth to please people; utter what you have in mind, act according to
the words you utter. That is
the safest, the easiest and the most correct procedure. That is how a
self-respecting man should
behave. Nothing is more right than truth. Do not play false to the God
in your being and led into
evil through fear or greed. March along, straight, never deviating
towards falsehood or trickery.
Do not be attached by the glamour of name and form; seek the
Aathma, with one-pointed zeal.
This is the Message I give you on this festival of lights.
Prashaanthi Nilayam, 25-10-1973
You should recognise the truth that man's life should consist of
making the journey from the position of 'I' to the position of 'We'.
If all the time you simply stay, sit in the place of 'I' you will remain
where you are.
This creation is like the bridge which connects man with God. 'I' is
one hill. 'God' is another hill. The bridge between the two is the
aspect of creation. If you break and destroy the bridge, you can
never reach the destination.
I am hoping that you plunge into society and do service to society
and thereby use the bridge to reach God.
Sri Sathya Sai
20.
20. Body without heart
THE Ocean is a vast mystery. It is boundless and as old as time. It has,
in its womb, chaotic
whirlpools, raging currents, and it has a face with furious moods. No
one can hope to sail over it
from one shore to another land-bank, without a sturdy reliable boat.
So too, man requires the
sturdy boat of Divine Grace to cross the raging ocean of this
samsaara (ever-changing, ever
agitated flow of life). This Ocean too is vast and full of mystery. It has
its unplumbed depths! It
tosses man about from birth to death and again from death to birth; it
inflicts on him many
uprisings and **downfalls**, many illnesses and morbidities; in it roll the
waves of desires and
resolutions; it frightens man by its monstrous denizens, greed; it
draws the reason of man into the
whirlpools of doubt.
To equip oneself with the Ocean-worthy boat of Grace, one has to
develop in himself the
qualities of faith and discipline. One has to clarify and purify the
chiththa (past impressions).
Time is the gift that God has blessed man with, for this purpose. So,

man should use it as an
instrument for the clarification and the purification. Contemplating
the glories of God,
discovering His presence in beauty, goodness and truth seen
anywhere, meditating on His Form,
repeating His Name---by these means the process can be made
successful. Of course, these are
not possible without virtuous living and kindness towards all beings.
Thus, the mind will be
rendered harmless, beneficent and even of great help in one's
spiritual pilgrimage. Through the
purified mind, one can transmute himself into the divine. **Maanava**
(human) can become
Maadhava (God) Himself. For, it is the destiny and the right of every
human to attain that status
and immerse himself in the limitless **Aanandha** (Divine Bliss) that it
confers.
Path of devotion will cleanse the mind
All the religions emphasise the importance of devotion and
dedication to the Supreme Sovereign.
The means of reaching that stage may be different; the description of
the ecstasy that one can
experience in the final stage and all along the path may be different;
for it is beyond all attempts
at description. **Bhakthi maarga** (path of devotion to attain
liberation), which is only another name
for this devotion and dedication, will certainly cleanse the mind. And,
the mind will be illumined
into divinity.
Man has fallen into ignorance, egoism, and greed, because he has
forgotten his real nature, which
is unaffected by loss or grief. In truth, man is the embodiment of all
the great virtues---love,
peace, righteousness and truth. He has not realised this; he runs after
low **vulgarising** pleasures,
and so, entangles himself in falsehood, injustice, and violence. He has
to cure himself of these by
the remedies of **thyaaga** (voluntary sacrifice) and yoga (renunciation
and self-control). And,
along with these remedies, he must regulate his ways of living and
follow the regimen of faith
and devotion.
As butter is inherent in milk, God is immanent in the Universe. When
it is churned, the butter
separates itself and becomes cognisable. So too, by means of love and
the discipline of the
recitation of the name, God can be **concretised**. Temples in villages
are the places where such
concretisation has been effected. The temple is for the village as the
heart is for the body. In fact,
the temple is conceived on the basis of the body, being the temple
man carries about him. A body

with no heart, a village with no temple and a tank with no water are all three without function or value. So you must maintain and foster the temple in your village as carefully and as constantly as you attend to your own heart and its condition.

When you belch, you get the taste of the food you have eaten; the quality of the bread depends upon the quality of the flour; as the steadfastness in faith is, so is the devotion; as the devotion is, so is the realisation. As your **saadhana** (spiritual effort) is, so will be the truth revealed to you.

Brindhaavan, 15-11-1973

Religion is three-fourths character. Only those who preserve character can be pronounced truly religious.

Sri Sathya Sai

21. Choose your God

THE times have gone awry. Relations between man and man, man and God, man and the human community; and man and those entrusted to rule over groups of men are getting tainted by hatred and anger. The people of this land are accepting wrong as right, and discarding right as wrong; they are journeying blindly along wrong roads. And, they are proud of this too; they believe they are progressing!

Happiness and misery are the consequences of the attributes one cultivates and foster---the three chief ones being **Saathwik** (selfless equanimous and tolerant), the **raajasik** (marked by activity, ambition, passion, emotion) and the **thaamasik** (marked by indolence, ignorance, inactivity, sloth, dullness). When **Saathwik** predominates, one is happy; when **Raajasik** predominates, one is discontented. When **Thaamasik** qualities are supreme, there can be no joy and no happiness.

When the attributes pursue the path of attachment and pleasure, man is bound to the wheels of pain-joy, death-life. If they seek liberation and simplicity, they lead him to love, light and freedom from the birth-death wheel. Man is today caught in doubt and deviation; he does not know which road to follow, and with what preparation. He loses his precious heritage, degrades himself, and denies his Nature which is really Divine. Mind has to be regulated and controlled by reason. People determine the nature of the Divine through the categories of logic and dialectics. But, intellect cannot grasp it; reason cannot delve into it. For, both are shaped by one's prejudices and predispositions. We appreciate only what we like; we see only what we would like to see. "When prayer is answered and one gets what one desires, God is real; when

they are not answered, God is a fake, a figment of the imagination!" Arjuna acclaimed Krishna as the omnipotent, omnipresent, omniscient God, when the foe was defeated, day after day. But when his son **Abhimanyu** was killed in the conflict, he raved in his grief that Krishna had not guided him properly and guarded him efficiently. His mind wavered with every wind of fortune. To many, the mind is master of the intellect also. One must be vigilant and preserve the impartiality of the instrument called reason or intellect. Clarify reason; then it will reveal God everywhere, even in you. Once you accept God as the core of the Universe and yourself have that faith strong and steady.

Of course, it is difficult in the atmosphere of "faithlessness" to light the lamp in one's heart and keep it burning, straight and sturdy, without falter or flicker. Today, the wife has no faith in her husband, the husband has no faith in his wife; sons doubt the father; father suspects the sons; students have no faith in the teachers, teachers cannot rely on their students; so, how can faith grow in one field only, the field of religion? This calamity has happened since man has allowed his reasoning faculty to be blunted by passion and prejudice. Krishna says in the **Geetha**, "I am **Buddhi** (intellect) among the faculties." "I shall confer the discipline of **Buddhi** on you," He tells those devoted to Him. Reason is the instrument by which the mind has to be regulated and controlled; it should not be subordinated to the whims of the mind. Reasons for God's incarnations. Talking of the **Geetha**, I shall mention one problem that might confront you therein. Krishna declares, "**Samoham Sarvabhuutheshu**" "I am equal in all beings. I behave equally with all. I have no love or hate, no partiality or prejudice. Joy and grief are brought on by you on yourselves, not by me on you, through attachment or want of it." When such is His declaration a doubt may arise in your minds' Why did He also announce that He would be incarnating in every age, in order to foster the good and punish the wicked? How is it that He talks of good and bad men? Does it not mean that He likes some and dislikes others? Are not all parts of Him? Are not the waves parts of the ocean? Yes. All are parts of Him. The hand is yours; the fingers are yours; the nails are yours. Why then do you pare and trim the nails? Urine and **faeces** are in you, of you,

but yet you have to get rid of them, to maintain health. Under certain circumstances, one has to cut off a limb in order to save the body. In fact, the **Kauravas** were dangerous viruses that had caused a spreading wound; Krishna had to operate them off, through major surgery, with Arjuna as His 'assistant operator,' in order to save the 'body politic' of **Bhaarith**.

When one is sunk in the slime of 'desire' one cannot distinguish with clarity between 'good' and 'bad.' In order to achieve this, the intellect has to be pure and clear, sharp and straight. There should not be the slightest trace of egotism, envy or greed in the make-up of man; for these will drag the arguments at a tangent. Vacillating minds, wandering eyes---these cannot help the intellect to decide correctly. Give importance to ideals of tolerance and love

When one chooses a life-partner now-a-days, the first consideration is paid to external beauty and charm. Next, the economic position is taken as the basis. How rich is he or she? How much does he or she earn? Questions like, how far they are educated, what is the social status of the families to which they belong are asked later. Carried off by mere external frills and foppery, people enter into wedlock, and get entangled in misery or a destructive 'family life. The family cannot be stable if it is built on such slender foundation. Prime importance has to be paid to the fundamental requisites of a good character, high ideals of tolerance and forbearance, love and service. When beauty fades or wealth wanes, the bond too becomes less strong.

It is same with the God whom you choose, adore, and yearn to live with. You should not choose God for the benefits He can shower on you Do not expect God to satisfy your worldly or materials ambitions; and when they are not realised, do not desert the Path towards God. "Baba, appear in my dream this night," you demand, and if it does not happen He is not **Sai** Baba, he is **Rai** Baba (stone Baba) and you go in search of some other God who will be at your beck and call. You must hold on. to your faith, whatever might happen, success or failure, appointment or disappointment. When God is your very core, irremovably fixed in your consciousness, there will be no room for elation or dejection. God is bliss, and when God is the undying spring in you, you will have bliss forever.

The two paths of **Bhakthi** Yoga

Man has to engage himself in activity, for his upkeep, as well as for the sake of happiness. But he has to choose his activity intelligently and without over-involvement in its consequences. Use the activity to earn what is really good. Seek something supreme, something of the highest value, something that is beyond diminution and decline--that is true **bhakthi** (devotion). **Bhakthi** is the love and longing directed to the attainment of such a-goal. The means adopted for this are Karma (activity). They are known as Karma Yoga; for Karma becomes Karma Yoga, when activity is disciplined, dedicated and demarcated with skill. True love directed towards God can reveal His reality, and grant the highest **Inaana** (Supreme Wisdom).

A tree has a trunk and the trunk branches far and wide, into boughs, with leaves and flowers. Karma Yoga is the trunk for the tree of life; the branches, leaves and the fragrant flowers **symbolise** the **Bhakthi** Yoga; and the ripe fruit and the sweetness, therein, is the **Inaana** Yoga, the Wisdom. If the tree yields no fruit and if the fruit is not sweet, then, it could as well not grow at all.

Bhakthi can flow along two paths- **Saguna Bhakthi** and **Nirguna Bhakthi**. When' you feel that God is far away, far higher, far beyond you and when you plead for mercy, petition for Grace, and pray for **boons**, it is **Saguna**---you adore Him as Lord and Master, as Guardian and Saviour; you go through the ceremonials of praise, propitiation and prostration, submission and service.

But when you practise the discipline of seeing Him in all beings, as the core of every cell or atom, alive and aware, and experience Unity with all Creation (for Creation is but His body and you are also in it and of it) then, it is **Nirguna**. The **Nirguna** is the contemplation on the sugar; the **Saguna** is the adoration of some one sugar doll, which has caught your fancy and attracted your love and loyalty. Among the ceremonials we have the **yaina** (sacrificial rite), the chief feature described in the **Vedhas**. Meaning of rites performed in **Yaina**

An important rite in the **Vedhic Yaina** is called soma-**pa**. In order to grasp the tuner significance of the **Vedhic** or other ceremonials, one has to spend some thought on symbolism. For example, let us take this Soma-**pa** itself. **Pa** means 'drinking' and the rite is generally supposed to indicate the drinking of a juice called soma. No! Soma means the Moon; and the Moon cannot be swallowed or

drunk by man. It also means the 'mind' ---"the changing mind that waxes and wanes, is never the same for long," That is why the **Vedhas** say that the mind was mothered by the Moon. So, drinking the Moon means the process by which the mind is controlled, made defunct and harmless. That is the purpose of the **Yajna**---the sacrifice of the whims of the mind for gaining the realm of the Universal Eternal Truth. With the mind left intact, no **Yajna** is fruitful, for it has a thousand tricks by which it can drag you into perdition. Fix the mind on the name (the sound symbol) of the Lord; then, it cannot wander away. The Divine is the flame of the lamp ever burning in the altar, namely the body. Keep the flame safe from the **guffs** of wind, namely the gusts of passion and desire, that blow from all quarters. Sit in a quiet place, away from crowded groups of men or sensations or thoughts that distract. When you have reached the stage when you can be wholly engrossed in the Name and the Form it represents, isolating yourself from distraction is not required. But, that does not mean that you can parade your spiritual practices in the market place as some crazy people do now. Do not yearn for approbation and appreciation from the public. Pray that God may approve, accept and appreciate your toddle and your prattle. Soak every moment in Love, in God. Cleanse your emotions, passions, impulses, attitudes, reactions. That is the essence of spiritual discipline, as laid down in all 'faiths. Examine your mind, your thoughts; do not seek the **faultridden** person. See only purity. Speak ill of none; and if, you slip into slander, repent and resolve not to give vent to the habit another time. Do not humiliate any one; respect persons for the good in them. Their grief at your behaviour will haunt you during your last moments. Let every act of yours stand as your credential when you quit the world. Let no single act be a drag, or a debit. Soak every moment in Love, that is to say, in God. Of what avail is it to spend hours in **dhyaan** (meditation), if, when you rise and move amongst men, you spread anger, inflict resentment by your words and deeds? The **Geetha** asks you to be '**sathatham yoginah**'---"ever controlled, ever restrained, ever yoked with the Divine." So, be vigilant, be steady, be earnest. The steady person earns wisdom. By the absence of careful tending, a spark can be nursed into a

huge conflagration; by vigilant care, even a conflagration can be reduced to a splutter.

Prashanthi Nilayam, 23-11-1973

22. Gurus---not teachers

EDUCATION confers humility; endows one with an authority to command that will entitle one to affluence. With the help of this affluence, charity and compassion can be made fruitful, and by this means, happiness in this world and peace in the next can be won. Education is thus a great constructive force for mankind. But, reformers and **reconstructionists** have tinkered--so much with the process of education that it has now been reduced to a caricature of itself. The effectiveness of the educational system, and the **boons** it could confer on man have been ignored and neglected; the name is now given to the art 'of collecting information of the objective world.

The far more important task of transforming the nature of man into the divine is given up, as beyond its ken.

The difference between the ancient ideals of education and the modern practices is appalling.

Today, the educational process is denied to the aspirant, if he fails to pay his fees; the teacher too feels that he has no duty to teach, if in a certain month he is not paid his salary. Students pay for being taught; teachers are paid for the teaching they do. Money decides what is taught and how it is learnt. "Pay and receive; be paid and give." That is the bond between the teacher and the taught. "Love, reverence, affection"---these have no place in the transaction. How then can education be fruitful? **Gokak** said just now that when teachers love the children, they will be rewarded by the love of the children who sit around them. Now they are loved for the sake of the money they bring, and so, the relationship is artificial and without roots in the heart.

Heirs to the richest cultural heritage

The teacher and the pupil will both be immersed in joy only when Love that does not calculate the reward binds them together. When material gain is the goal, the joy based is on matter and does not thrill the mind. It cannot be pure, steady and sincere. As teachers of the **Baala Vikaas** classes throughout the country, you do not look forward to monetary or material benefits, and so, you have ample opportunity to make the child's heart and intellect blossom, through the rays of Love. Let Me tell you that most teachers today have specialised in western types of training, and so, they have lost their

moorings in our own culture,
and so are unaware of the deeper springs of the spirit.
They have been rendered materialistic, worldly, and egoistic. They are caught up in the pursuit of sensual pleasure and in the earning of money. They do not know that real education consists in helping the child to manifest the Divinity latent in him. Remember that the children who come to you are all heirs to the richest cultural heritage that the world can give. They are the 'Children of Immortality' extolled as such in the ancient texts by sages and scholars of this land. Do not turn them into experts in mathematics, unable to add up a simple domestic bill; scholars in the geography of America, but, unable to direct a pilgrim who desires to know in which direction **Kaashi** lies; prodigies in algebra who are helpless when asked to define the area of their own rooms; past masters in drill and gymnastics, but, all at sea, when requested to sit in the **Padhmaasana** posture; proficient in Botany, but, ignorant of the uses of the common **Thulsi** plant, found in the courtyard of every Indian home! They can draw realistic pictures of dogs and foxes, but, their hand-writing remains an illegible scribble. How can we expect that Indian culture will be preserved and fostered by these products of our educational system? The teachers who have brought them to this pass, and the educational administrators who **divised** the system are both equally to blame. Be aware of the high purpose of education. Correction of these faults must start with the teachers; they must become aware of the high purpose of education, and the goal to which it must guide the children of the land. I know that great enthusiasm prevails today among both the pupils and teachers of our **Baala Vikaas** classes, for the spiritual ideals cherished in this land since ages. Nevertheless, I must say that there is a great and urgent need for you teachers to receive training in the methods of child education. For example, when teaching the recitation of **bhajans** or poems or hymns, you have to pay attention to the correct enunciation of each sound, the correct pronunciation of each letter; for, otherwise, the meaning is liable to be warped out of recognition. The three **R**'s are most neglected to-day. In olden times, teachers took particular care to explain to the pupils the origins and roots of each new word, even of words like **Sah** and **Thwam**. They taught, not only the meaning of the word,

but, delved into its roots, and opened up before the pupil a vast vista of related words and a huge expanse of meaningful vocabulary. Since words in Indian languages get transformed when written or pronounced in conjunction with other words, there is a duty cast on you to teach how they are to be separately recognised and identified. Boys may write **Raamunithoka pivarudu itlaniye** (meaning, "**Raama**'s tail, **Pivara** spoke thus," (which is absurd), instead of **Ramunitho kapivaarudu itlaniye**, meaning, "With **Raama**, the Lord of monkeys spoke thus," (which is quite correct). The word, **santha pakodeelu**, which I once used to indicate the error involved when people desert the true path and pursue degrading objective pleasures, which I compared to the **pakodeelu (savouries)** sold in **santha** (village markets during fairs and festivals), for they attract by their colour, have ruinous components and destroy health. **Kasturi** who did not know much **Thelugu**, divided the word into **santhapa** and **kodilu**, making the meaning absurd, for **kodilu** means fowls, and **shanthapa**, like **pivarudu**, has no meaning at all, being a mere jumble of sounds! Unless training is given in reading aloud, with concurrent attention to the meaning of the words and phrases, such mistakes are bound to recur. The three **R**'s are the skills most neglected today. Writing has also to be taught well, for the knowledge of the correct form of each letter has to be mastered by all. Or else, even here, a tiny slip might change a sublime idea into ridiculous jargon. **Rishikoti**, when written wrongly in **Thelugu**, as a consequence of the omission of a single upward curve was once **mis**-shaped into '**bushcoat**' and the whole sentence was rendered ridiculous thereby! Scrupulous care and steady attention alone can make the pupils avoid such errors. Study of books that is worthwhile for children. One point I have to emphasise here is, that you should be careful, while handling some books being published for school use by so-called scholars, at the present time. They cast doubts on the truth of great epics like the **Raamaayana**, and assert that **Dhasharatha** and **Raavana** did not exist in authentic history. They characterise them as representatives or symbols of opposing Cultures, the Aryan and. the non-Aryan, and sow the seeds of factionalism and hatred. By such writings, children begin to doubt the very foundations of goodness, truth and

beauty; they are confused
while deciding on fight conduct and behaviour, right ideals and ways of living.
You must examine every story or account that you place before the children from the point of view of individual faith and social harmony. Does this lead the child to a better, more harmonious, a more God-oriented life? That is the question you should ask yourself. Prahlaadha has beautifully summed up this principle, in the verse he utters, in the Bhaagavatha, while advising his playmates on the disciplines that should be welcomed. "The study of books that describe the Glory of God is the study that is worth-while. The preceptor who tells us about the Glory of God is the preceptor to be sought after and revered. The father who directs you to approach God is the father who deserves the reverence and obedience of the children, not the others."
Hills and mountains are overlaid with rock and boulder, the sculptor gathers them, and shapes each of them into something useful and beautiful, depending upon the nature and characteristics of the stone. Out of one boulder, the artisan might carve a huge mortar and pestle to be kept in the corner of the kitchen of a populous home. Out of another the sculptor might produce a rough hewn gargoyle being incorporated into a building as an eerie object to ward off the evil eye! A third stone might get transformed into a charming little danseuse to embellish the shelf of a museum. Another stone, catching the eye and attention of a skilled sculptor might be elevated into the idol of a Divine Manifestation, fit to be installed in a temple where it receives the adoration of millions for generations.
Parents have important roles in children's education
Though they were the progeny of one peak, each has a different destiny, depending upon the care and consecration bestowed on it by the sculptor. Teachers are the sculptors who shape the rocks into things of beauty and significance, of utility and inspiration. They study the pupils, their nature and equipment, and decide on their roles in society, their paths and the stages in their progress.
But, it must be pointed out that the sculptor or teacher is not the only factor, to be reckoned with, in the process of education. The mother and father of the child too have important roles in the process. The positive and the negative must both meet in order to produce the electric current;

even God needs the yearning and the endeavour of the devotee to fulfil His Will to save him from perdition. You may have flowers, and a length of string and a needle too; but, without the garland-maker, how can the flowers be strung on the string? You may have a lamp, oil and wick; but you can get light only when someone strikes a flame and lights the lamp. So too, the teacher and the pupil have to be brought to each other and encouraged to learn and teach, to share lovingly their knowledge and experience, by the parents, so that education might proceed and the child inherit the heritage left by its forefathers.
The teacher must win the reverence of the pupil by showering on him his Love; the pupil must win the Love of the teacher by showering on him reverence and affection. It is a mutual transaction, a sharing of the emotions of the heart. How can a proper congenial atmosphere for study and teaching be built on a foundation of doubt and hatred? Nowadays, the atmosphere is polluted by the teachers' fear and suspicion, and the hostility and audacity of the students. There is no Love to lubricate the relations between the teacher and the taught.
The Guru is equal to God Himself
We have heard the Guru being praised as equal to God Himself. Gokak quoted the shlokha (verse) where the Guru is referred to reverentially as Brahma, the first of the Trinity entrusted with Creation; as Vishnu, the second of the Trinity entrusted with the preservation and protection of Creation; and as Maheshwara, the last of the Trinity, charged with destruction and dissolution.
This description is symbolically correct, as we can see when we analyse the work which the Teacher or Guru is expected to carry out. The Guru sows the seeds of virtue, of wisdom, and of faith in the heart of the pupil. He is, therefore, Brahma, of the nature of the Creator. He is like the farmer who plants saplings in the well-prepared soil of his field. But the farmer does not sit with folded hands there-after. He takes incessant care to see that the saplings grow vigorously and well, and he is vigilant to water the growing crops and feed them with fertilisers at the appropriate stages of growth. This is the role of Vishnu so far as education and the educator are concerned. The Guru cannot sit back and silently watch the fate of the pupil, after the first few lessons. He has to guide the pupil at every step, foster and encourage good habits, sound

reasoning and valid emotions, and act as Vishnu, the second- of the Trinity.

Teachers must inspire high qualities in their pupils

The Guru has also the duty cast on him, to watch every step of the pupil, and warn him off, when

he takes false step, or develops a bad habit, or entertains a deleterious doubt. Like the farmer

who has to be vigilant against the growth of weeds or the upsurge of pests, the Guru too must be

ever alert to destroy the pests of vice and the weeds of sloth and unsteadiness. The word 'teacher'

cannot denote these high roles; it can mean only those, who transmit information, and train in

skills. I direct that **Baala Vikaas** teachers should hereafter be known by the vastly more

appropriate name of Guru, so that you may be conscious always of the spiritual role which you

have taken on, and its responsibilities and value. You are the lamps from which their tender

hearts must receive Light and Love. By your adherence to truth, righteousness, peace and love,

you have to inspire these qualities in the children that come to you and the homes from where

they come.

There are many who shiver at the prospect, when they contemplate the future of this great

country. You should never entertain such doubts and fears, for you are the builders of that future

and you know that it will be glorious. The **Baala Vikaas** children whom you are guiding and

inspiring, will be the leaders of tomorrow in this land. The virtues you implant in them, the

counsel you are providing them and the examples you place before them will remain carved in

their memories and transform their outlook and behaviour in the days to come. Ask any one

assembled here whether they can bring back to memory the book that he read this morning;

ninety five per cent of this vast gathering will fail in this test. But ask them to repeat from

memory some one **sthothra** (hymn or moral verse) that their grandfather or grandmother taught

them when they were little children sitting on their knees, and I am sure most of you will be able

to recite the **shlokha** or **sthothra**. The things learnt during those early years stick in the memory

and act subtly and silently on the growing mind to modify and purify the conduct of later years.

Spiritual education must start early in life

Some short-sighted critics declare that spiritual matters should not be communicated to children,

for they are too young and inexperienced to benefit by the

instruction. But, if a thing deserves to

be done, the sooner we set about it the better. The slogan, "Start early, drive slowly, reach safely"

applies not merely to journeys by road or rail; it applies also to the journey from Untruth to

Truth, from Darkness towards Light and from Death to Immortality. The unrest, anxiety, fear and

hatred that torment the world now is largely due to the neglect which kept off from the growing

child the disciplines that can regulate the passions and emotions of man.

We postpone this essential task of education at our peril; for, when children are equipped with

the discipline to secure balance, equanimity, harmony and peace, they can no more be drawn into

wild adventures and barren activities. You have to learn spiritual disciplines along with the

information-giving subjects of the curriculum. You have to earn the high Diploma which the

Upanishaths offer you, namely, **Amruthasya Puthrah** (Child of Immortality), along with the

degrees **M.A., B.Sc., etc.**, which help you **eke** out a livelihood, up to a certain stage of life.

Everyone must learn the secret of happiness

But, remember you cannot take up the threads of **Saadhana** (spiritual discipline) all of a sudden

after retiring from active service! You cannot learn spiritual

Saadhana, when you are physically

debilitated and overwhelmed by the approach of death. How can a man think of God, his

Saviour, when he himself is overcome by sorrow at the need to depart from this world and when

all his kith and kin are weeping and wailing loud and long?

No. Every one must learn the secret of happiness which consists in refusing to shed tears for

anything less than God. You have won this human body, this human life, as the reward for many

lives spent in acquiring merit. You have won this chance, this unique good fortune of being able

to get **Dharshan** (sight or audience) of **Sai**. Plunging deep into the waters of this tumultuous

ocean of **Samsaara** (worldly life), you have heroically emerged from its depths, with this rare

Pearl in your hands---the Grace of **Sai**. Do not allow it to slip from your clasp and fall into the

depths again. Hold on firmly to it. Pray that you may have It for ever and be filled with the joy

that It confers. That is the way by which you can render this life fruitful.

Instruct the children of the **Baala Vikaas** to revere their parents. This is the first thing to do. It is a

simple act of gratitude, for those who endowed them with the

material instrument for life. But, mere possession of the human body, however wonderful it may be, is not enough, for one's peace and joy. One must know how to unravel its mysteries and how to regulate one's own impulses and hungers. This process is accomplished by the Guru, and so the pupils must be instructed and encouraged to revere the Guru, in gratitude for the service he renders. Education must aim at providing the child, not livelihood, but, a life worth living. For this, the acquisition of skills in doing or reasoning is not enough. Faith in one-self and in the Divinity of one-self are absolutely essential. That is the precious treasure of wisdom, stored in our ancient scriptures and in the experience of the Saints and Sages of all countries and faiths. There is only one religion, the Religion of Love. There is one more point, which I wish to emphasise. Some teachers have asked Me whether the **Baala Vikaas** classes, can serve children of all faiths or whether they can admit only children of the **Hindu** faith. The question has arisen because the questioners do not know the very fundamentals of the **Hindu** Faith. There is only one religion, remember, and that is the Religion of Love; there is only one caste, and that is the Caste of Humanity. You must be careful not to encourage or entertain the slightest trace of 'difference' on the basis of religion, caste, creed or colour, in the **Baala Vikaas** classes. Do not tarnish the spotlessly clean minds of the children by infecting them with a sense of distinction between one child and another. Impart instructions and inspiration equally to all. Select stories from the scriptures of all faiths to interest the children in the values of good life. Speak to them of the moral heroes of all lands, the Saints of all faiths. For, they are all of the same stamp. No scripture enjoins violence or lays down untruth as a way of life. All religions extol Truth, Righteousness, Peace and Brotherhood, and Love. All saints are embodiments of service, compassion and renunciation. Do not compare the various manifestations of the Divine and pronounce judgement, declaring that **Raama** is greater than Krishna or Shiva superior to Vishnu. This line of thought is poisonous and harmful to the devout aspirant. You do not know your own self; but, yet, how dare you pronounce judgement on personalities and powers you have never experienced or understood. **Raama** is as unknown to you as Christ, and so, it is best to keep silent,

and revere both with equal ardour. For, all are manifestations of the same Divine Effulgence. I bless you that you succeed in the great task you have imposed on yourself, and that you will be able to light the way for the children of this land into the glorious region of Everlasting Joy.

Raajahmundhry, 3-1-74

Those who seek to acquire steadiness of faith must first acquire the strength to bear grief and pain, insult and injury. The succession of joy and grief must help confirm the faith and make it immovable. That alone can evidence true devotion.

Sri Sathya Sai

23. Nearer and nearer EMBODIMENTS of the Supreme **Aathma**! Look at the condition of the people of this ancient land, **Bhaarath**, today. Afflicted by multiplying wants, with no faith in experience beyond the sensual, scorning the sacred scriptures of their forefathers, weakened by fear, anxiety, and lack of confidence in the capacity to overcome these, having no knowledge of the Source of Strength and even denying the existence of a Source which can be tapped in prayer---they are revelling in untruth, injustice, and unrest. Tossed in restlessness themselves, they do not allow others any rest or peace. Here, in days gone by; **Karmakshethra** was **Dharmakshethra**; the Field of Action was also the Field of Righteousness. But, now, declaring that Action and Righteousness cannot coexist, these people are bringing disgrace on the very name of **Bhaarath**.

Of course, many lovers of the glory that was India are trying to revive it through means and methods their mental and intellectual resources indicate. But, unless one removes the disease from the root, no amount of care bestowed on branch, leaf and flower can save the tree. The pests are to be found deep down, inside the roots. They have attacked and impaired the two taproots of Indian Culture---**Braahmanyam** and **Brahmacharyam**. We must also have again in this land the **Braahmin**, so known because he is set on the path of Brahman, the Supreme Absolute.

We must also have the revival of the ideal student life earnest, humble, celibate, concentrated study. This **Navabhaarath Gurukul**, where we have assembled for this Conference is an example of student life, sought to be set on proper lines. The seekers of Brahman and the scholars of the texts on Brahman have lost their status and honour, because they did not live according to the truths they expounded.

The two classifications of **Dhaiva**
 Character, conduct, daily behaviour, attitude towards others---these are all-important, for
 Dharma (righteousness) is essentially Social Morality. The **Shruthi** (holy scripture) says,
Dharmo Vishwaasya Jagathah Prathishtah---"on Dharma, the World is installed." Dharma
 endows man with joy and keeps away grief. Every being in the world, whether it is aware of it or
 not, is dependent on Dharma, for peace and happiness. All triumphs, whether acknowledged so
 or not, are earned only through Dharma.
 Dharma is classified as general and special by the sages: general, including the virtues of truth,
 love, charity, **etc.**, which every one has to cultivate and cherish; special, meaning those duties
 that are incumbent on one, as a result of his social obligations, professional status, **etc.**, like the
 special Dharma of the **Braahmin** house-holder to maintain the Sacred Fire through ritually
 prescribed ceremonies. The **Vedhas** lay down the ceremonies; they speak of the intimacy
 between the **Braahmin** and the rites of fire worship.
 Individuals are limbs of the Society
 You are aware that, at the present day, both in India and outside, there is a wave of spiritual
 discontent surging in thousands of hearts and, as a consequence, we have eager groups who give
 up everything worldly and seek God and Godly preceptors. But, many do believe that this search
 concerns only the individual and that society need not get involved in their yearning or their
 endeavours. This is as foolish as saying that one need not worry about the darkness prevailing
 outside the walls of his residence. The individual and society are intertwined inextricably. There
 must be illumination, for both. **Aanandha** (divine bliss) must surge out of the individual and fill
 the lake of society, and from thence, stream into the Ocean of Grace. Society is just a name for a
 group of individuals; but, it has no corporeal body. Individuals are the limbs, that nourish and
 support the 'corpus' called society.
 Society shapes the individual, provides the arena for his development and sets the ideals he
 should plant before himself. When the individual is stronger, more intelligent, more service
 minded, and more efficient as a worker, society benefits; when society is more aware of its role
 and of the need to cleanse that role with humility and wisdom, the individual benefits.
Sai has resolved to transform the individual and society by

promoting this mutual regeneration,
 by the action of one on the other; hence, the formation of this Organisation, and the
 establishment of its Units in all countries, for the sublimation of the human into the Divine.
 I have however to tell you that the units of this Organisation have not advanced much in the task
 that is expected. You must identify the reasons for this and infuse into yourselves the needed
 enthusiasm and effort. Lay your hands on the true situation and discover the remedies for curing
 the malady that is diagnosed. Whatever is considered by you as good when done by others in
 your case, endeavour to do them in the case of those others yourselves. Do not advise, exhort and
 direct others, without yourself following that advice. Again, many of you get discouraged when
 you meet with cynicism or criticism.
 Getting involved in **Sai** Organisation will induce faith
 One person came to Me some days ago and asked, "**Swaami**! Are all the many thousands who
 are concerned with this Organisation imbued with devotion and dedication, with full faith in the
Vedhas and **Shaasthras** (spiritual sciences), in the efficacy of righteousness and the Glory and
 Grace of God?" I told him that the very process of sharing in the activities of the Organisation
 and getting involved in its activities will induce faith and bolster devotion and dedication, and
 make them better and more useful citizens and happier and more peaceful individuals. Then, I
 asked him, to which organisation he belonged. When he mentioned that he was from a political
 organisation that had a membership of about 5 million, I asked him, "Is every one of them a true
 patriot? Do they all tread the path without deviation? Are they dedicated to the Nation? Or to
 Power? Or to places of Profit? Why, I find that though you wear homespun as per the rules of
 your organisation, you have as underwear, a banian manufactured in a foreign land? Your
 loyalty to the ideals of the organisation which you serve is mere superficial show."
 Bear calumny and criticism with courage
Sathya Sai Seva Organisation has to be unique, in this sense, that it is free from the slightest taint
 of hypocrisy, and the attempt to **rationalise** faults and failings. In the name of Social Service,
 many institutions and organisations thrive in this land but, consider, for a moment, the social
 service that is rendered by the **Sathya Sai Seva** Units in this East **Godhaavari** District.

Spontaneously, members have come forward in thousands to this place where the Conference was arranged and, offered their services freely, sincerely and efficiently, to such an extent that the **Organisers** have not spent a paisa as wages for all this work---clearing this vast area, erecting these imposing sheds, laying down cables and pipes, and a host of other exhausting and expensive undertakings, so that the thousands of delegates that have come from all the States of India can have comfortable lodgings and satisfying boarding. They engaged themselves in this **Seva** with no desire for publicity; they simply followed a spiritual urge to do **Saadhana** in this form.

This is the genuine **Karmayoga** (path of dedicated action). Karma motivated thus will cleanse the mind, faster and better than other **Saadhanas**; the cleansed mind can reflect more clearly the Light of Wisdom; the Light of Wisdom will reveal the Truth and man will be saved from the consequences of the ignorance haunting him. Selfless, sincere service is therefore to be welcomed and practised. Each act of service is a step toward the Goal of Liberation.

The Objectives, Rules and Regulations that the Organisation has laid down have to be scrupulously observed by you all, whatever be the difficulties whatever be the reaction of others.

Bear calumny, criticism and neglect with courage; do not allow these to affect your equanimity.

The good that you do will guard you; have that faith rooted in your mind. Do not exult when your desire is fulfilled; do not be dejected when it is not realised. Faith must be built on stronger foundations. Believing one moment and doubting the next, is like living and dying alternately.

Faith is the very breath of **Seva**; doubt is death. One who wavers is as useless as a living corpse.

You have a duty to uphold and foster Dharma

When you join the **Seva Samithi** (**Sai** Organisation) and share in its activities, you are doing so not for the sake of **Swaami**, nor for the sake of the people, but the sake of the Dharma which you have a duty to uphold and foster. Attachment to Dharma, practice of Dharma and its varied manifestations of **Seva** (Service) and **Prema** (Love), can alone help transform **Maanava** (human) into **Maadhava** (God). The destruction of the insidious poison of egoism is essential for the restoration of health and happiness of the mind. Unless you tap the inner spring of joy in your

own **Sath-chidh-aanandha** (Being, Awareness, Bliss) principle you cannot be established in **Aanandha** (Divine Bliss). This is the best way for you to offer the highest possible **Seva** to the Motherland. For, India is since millennia the **Yogabhuumi** (the land of Divine communion), **Thyaagabhuumi** (the land of Detachment) and **Karmabhuumi** (the land of **Godward**-leading Activity).

Vivekaanandha asked **Max Mueller** in London, when he met him at a Dinner given in his honour by that great Savant of Oriental Scholarship, "When do you propose to visit India?" And, the answer was, "How can I ever think of returning from India, once I reach that holy land? I would rather leave my ashes there, than come back. In the whole world, India is the only Heaven." He declared, "What is not in India is nowhere" by which he meant that what India does not teach is not worth learning. When those who have delved deep into the sacred scriptures of our land adore it like this German Scholar, how foolish are the sons and daughters of our Motherland to decry in their blindness her Glory and the Grandeur!

Duty, Discipline and Devotion are essential for everyone

I find that even you, who have come here as delegates selected by the members, do not strictly observe the disciplines enjoined on you. What shall we then say of the rest? Remember, Duty, Discipline and Devotion, all three, are absolutely essential for every one in our Organisation.

You may have Devotion, you may discharge the Duty entrusted to you. But, unless you are saturated in Discipline, the other two are useless. Many of you rushed forward when I walked along the passage this morning and tried to reach out your hands for touching My Feet, falling over others while so doing. This is definitely an instance of devotion outrunning discipline.

Discipline must regulate and control, not only your activities as members of the Organisation but, every activity of your life.

I have been telling you since years "Duty is God." Work is Worship. But, it is clear that you have not as yet taken this to heart; you have only received into the ear. Duty involves loyal adherence to the rules and regulations framed for the efficient working of the Organisation. Look upon them with a pure vision, a steady mind, and an attitude of reverence in the heart.

Do not talk ill of any one with contempt, do not think of any one as low or mean. Christ

declared, "All are One; be alike to everyone." Hating an individual, or institution, or a religion is a low act. The **Aathma** (Soul) is immanent in every one; it is the spark of Divinity which gives him light, love and joy. Do not be content by addressing gatherings from platforms, "Brothers and Sisters" that becomes merely histrionics, unless you feel the Brotherhood of man and the Fatherhood of God. When you have not felt in your heart the **Aanandha** of realising that **Ishaavaasyamidham Sarvam** (All this is enveloped in God), **Ishwarah sarvabhoo-thanaam---**(God is installed in the heart of all beings), or **Vaasudhevas sarvaamidham** (All this is God), you do not deserve to speak those words, while addressing others. With every Conference you must arrive nearer the goal You long. to receive from others gratitude, love and respect; but, when the occasion arises for you to offer these, you hesitate or refuse. This is wrong. For, this is no one way traffic! Give and take. That is the rule. Assess in this Conference how far you have put into practice the rules framed in the Fifth All India Conference; examine where you have failed or succeeded only partially, and why. Unless this is done, gathering in Conferences like this is a mere waste of time, energy and money. The money could be spent to greater advantage in feeding the poor or helping them in some other way. With every Conference, you must arrive nearer and nearer the Goal or else, it becomes misuse of time, money and energy. All over the land, we have now **Bhajan Mandalis** (Spiritual Congregations), Study Circles, **Mahila Vibhaaghs** (Women's Sections), **Seva Dhal** and **Seva Samithis** (Service Corps and Organisations) besides Schools, Libraries **etc.**, studding the entire area. Certain of these who have strayed away into wrong lines, regardless of the ideals placed before them, have to be guided back into the Path. More than everything else, **Baala Vikaas** (Child Development) classes have to be multiplied so that the children may be saved and trained, to shine as true inheritors of **Bhaaratheeya** Culture. May the Culture of India which is fast going dry in the land of its origin be restored to its pristine power and purity through your loving and loyal efforts. I bless you that you may be endowed with success. **Raajahmundry, 4-1-1974** Karma is the sincere discharge of one's duty, as laid down in the scriptures and as beneficial to our standard and status.

Through karma done for some benefit in view, man progresses towards karma with no benefit in view, so that he does it as a rightful obligation, undeterred by defeat or unaffected by success. He does karma, regulated by dharma (virtue). Then, his consciousness is purified and elevated and can help him to become aware of his Reality as the Self which includes all, Brahman (**Omniself**). **Sri Sathya Sai** 24. The five-year child THE mind of man is a bundle of desires, always in agitation, ever on the run, in pursuit of objects and sensations. When man submits to Its whims, he falls. But he can master it, tame it and forge it as an instrument for achieving even Liberation from bondage to objects and sensations! It is said that-the mind is the cause for both liberation and bondage. When I see a person helplessly enslaved to his mind, I get a picture of a dressed up doll squeaking and speaking through a talking disc attached and operated He acts mechanically; as the strings are pulled by dominant desire; he' talks as directed by that master; he thinks on lines that desire lays down. Therefore, there is a great deal of artificiality and insincerity. We know that the pictures in a film projected on the screen are each in its true nature, stationary. But, since they are projected fast in a series through a lamp, they appear as if the men and women are walking or fighting. The sound tracks supply the appropriate voices and noises at the appropriate time and so, it appears as if the men and women talk and sing. Though one knows that the pictures are projected on the screen in this manner, but when one sees the film, one is moved into grief or joy, hatred or sympathy. Joy and grief are modifications of the mind The mind is agitated and so, you too are led into passions and emotions. When the plank on which you sit moves, you too move; when the train runs fast with you sitting in the compartment, you feel that the trees too move with you. On the other hand, the mind makes you feel stationary, on the earth, though the earth revolves fast on its own axis and also around the Sun. These are all tricks of the mind, hiding the truth and imposing its own illusions on your experience. Real truth is different from the picture of truth that the mind presents. To ascribe the joys and griefs that one passes through in life to the nature of the Individual Soul is an act of ignorance. One has to dissociate one from the other. Elation and depression, pleasure and pain, joy and grief are modifications of the mind, not of the **jeevi**

(the individual soul). It is

the mind that reacts to external objects and events and pronounces them as desirable and undesirable, good and bad. This explains why the control of the waywardness of the mind is to be achieved.

He who masters the mind can direct his life straight and steadily on the path of Truth, Right

Action, Peace and Universal Love. He can become an **Amrutha-puthrah** (child of immortality).

Becoming immortal does not imply that one can avoid death and continue living in the physical

body for all time. It means only that his Name and Fame will shine in the memories of people,

when his character and achievements are noble and beneficial. When your deeds are holy,

coming generations would emulate them and offer gratitude for the example. But, if they are

harmful, even your contemporaries will condemn you, and wish that you were never born.

In the **Sathya Sai Seva** Organisation, you have all the chances you need and all the direction and

encouragement you want, to make your names cherished by generations. For, the Organisation

strives to establish World Peace and Prosperity, promote mutual service in Society and cultivate

selfless love in the individual. You have only to share in its various tasks, gladly and with perfect

humility.

This Universe stands on the foundation of Truth

What is the 'highest objective' for man? What is his most precious ideal? The **Vedhas decalre**,

Sathyaannaasthi paro dharmah---There is no rule higher than Truth. This Mansion named

Universe stands on the foundation of Truth, **Sathya**.

You are all members of the '**Sathya**' **Sai Seva** Organisation; remember that '**Sathya**' is My Name.

It is the first and foremost ideal that has to shape and sustain all the activities of the Organisation,

as well as every one of its members. Give **Sathya** the first place in your thought, word and deed.

There was a King called **Sathyavrattha**, in ancient times. He was named so, because Truth was his

way of life, his goal and his guide. He derived great joy through the strict adherence to Truth.

One day, a few hours before dawn, during Brahma **muhuurtha** (the time dedicated for meditation

on God), he proceeded alone through the Lion Gate of his Fort, in order to have a holy dip in the

Sea, for the day was a holy one marked out in the calendar as sacred for such ceremonial baths.

Only Truth sustains charity, riches and good relations

While he was passing through the Gate, he saw a fair maiden with a halo of splendour going out;

curious to know who she was and why she was making her exit at that early hour, he accosted

her. She replied that she was the Goddess of riches, **Dhanalakshmi**. "I have been long here, now,

I desire a change. I do not stay in one place long." **Sathyavrattha** told her, "Go! Go! I do not

object, or obstruct." Presently, a charming masculine figure was seen quietly going out through

the Lion Gate. The King asked him who he was and what errand was on which he was leaving.

He replied, "I am charity; when **Dhanalakshmi** has left, what do I stay here for?" The King

allowed him to leave, and he moved on.

Within a few moments, another charming person was going through. The King found that he

was **Sadhaachaara**, representing goodness in social behaviour. "How can good social relations be

sustained without riches and the quality of generosity?" he asked. "I

am leaving, because the two

are here no more," he explained. The king agreed; and he moved on.

So too, the next emigrant,

Fame, lamented the disappearance of the other three and himself wanted to go. The King let him

go. He said, "How can fame survive the absence of riches, charity and happy social life?" and the

King felt he was right.

Meanwhile, a person with overwhelming splendour came into the gate from the Fort, with

intention to leave the city. When asked who he was, he said, "I am

Truth." At this, the King

pleaded with him to stay in the city, the Kingdom, the Palace and the homes of the people. He

said that if he leaves, the loss would be irreparable, and life would not be worthwhile. At this,

Truth decided to stay.

And, Fame returned to the fort in a trice, for Truth is enough basis for fame to flourish. And,

Sadhaachaara returned and grew. So too charity and riches came back and established

themselves in the kingdom. All the others were delighted to share the glory of **Sathya** (Truth).

Dedicate your lives to the Good and to God

You too must take delight in sharing the Glory of This **SATHYA**: that is MYSELF. You are

members of the Organisation bearing My Name and, so, you have to live every minute in the

consciousness of that responsibility. Bearing a 'High Class' name, you should not live in a 'low

class' way. Rise into Divinity, do not fall into bestiality. Many rise only to get a better view of

the lowly earth, as vultures do, when they fly high to get a wider view of the spots where carrion lies.

Maanava (human) must achieve the status of **Maadhava** (God). And, who is God? Truth is God,

Love is God, Peace is God. Develop truth, cultivate love, establish yourselves in peace--you are on the road of divinity.

Become water, so that you can merge with water; if you remain oil, you cannot merge! So,

develop Divine characteristics. You are now in His hands, in God's care, but, you do not realise

it; this kerchief is held by Me; if my hand does not hold it, it falls. So too, if God does not hold

you, you fall. Whatever you do, wherever you are placed, believe that God has put you there for

that work. Then, it becomes an education and a **saadhana** (spiritual practice). In this Conference,

learn this lesson: take up the work allotted to you gladly, and carry it out to the best of your

ability, for the greater glory of God. Do not dedicate your lives to material goods, dedicate them to the Good and to God.

When the **petromax** lamp grows dim, you clean it with a pin; when it starts giving trouble, you

pump vigorously, don't you? When that is done, it shines bright and gives good light. Consider

the State Conferences held at more frequent intervals as the treatment with the pin and the All

India Conference, such as this, as the vigorous pumping process.

The objects of both these Conferences are the same: the establishment of peace and harmony in

the world, through the Organisation. For the lamp that this Organisation is, the oil is Love; you

know that, to light that lamp, you have to use a little methylated spirit. Well, **Inaana** (Supreme

Wisdom) is the 'spirit'. A little quantity of that is needed for Love to be steady and Universal.

And, there must be plenty of the oil of Love. Good company, good acts, good thoughts---these are of great help.

This is the Sixth All India Conference. Five Conferences have met and resolved on various plans

and rules. What has been the progress? I must say we are very much in the same place---no

advance at all. It is pardonable if a five-year child plays about and is drawn hither and thither by

the five senses. The Sixth year (the **Shashthi-abdha**) warns you that you must now transcend the

trammels of five senses and become free from both pride and depression, carrying out your tasks

boldly, with faith and devotion. Every day, with every act, every

thought, every word, you must

approach nearer and nearer God. That will give you the **supermost** bliss. That will confer true

liberation.

Raajahmundry, 4-1-1974

25. A programme for college teachers

EMBODIMENTS of the Divine **Aathma**! Open your eyes and look around with some

circumspection. Ponder over the heights we had attained in ancient times and the present pitiable

predicament of mankind. What an abysmal descent! **Isn't** our situation very much like that of a

man who has tumbled down from a mountain peak to the depths below? We had, by observing

and upholding Dharma (virtue), reached the pinnacle of perfection in every sphere, spiritual,

material, scientific, economic. We followed with great veneration the principles and guidelines

laid down in the **Shruthi** (sacred scriptures), and the **smriti** (body of traditional law), which

embody the commands of God Himself, and as a result, we were bound together by mutual love

and affection, and our culture shone with supreme excellence.

But, today, we are in quite a terrible situation---the very opposite of the glory of the past.

Wherever we look, we find men sunk in utterly low moral and material conditions. The

Dharmaic duties prescribed by the Lord in the **Shruthi** and **Smriti** in order to save mankind from

these very evils have been discarded. Infected by mutual animosity and distrust, we are spouting

the fire of violence and cruelty and **jeopardising** World Peace.

Violation of the laws ordained by

God is the chief factor, responsible for the absence of abiding peace in the world.

It is our paramount duty to restore Divine Dharma

Is not the transgression of Dharma (which is another name for the Commands of God to man)

the sole cause for the poverty, the despondency, the despair, and the lack of spiritual knowledge

and effort, that are so rampant at the present time throughout the world? It is heartening for us all

to note that a few people, at least now, have discovered the reason for the crisis, through a study

of the sequence and the negation, and are striving to resuscitate Dharma which alone can confer

prosperity and peace on the world. If the annihilation of something is causing injury to

something else, then, the only method for the regeneration of the latter is the revival of the

former. **Isn't** this principle universally acceptable and applicable? We are noticing that the

decline of Dharma has caused the destruction of world peace. When we plan to bring about prosperity and peace to the world, isn't it our paramount duty to restore this Divine Dharma?

Teachers! It is your imperative duty to wake up and strive at least now, without further delay, for the preservation and fostering of Dharma. For, today, some persons are endeavouring to destroy Bhaaratheeya Dharma (Indian morality code), attacking it and plucking it by its very roots. If we fail to resist their attempts, Dharma is in danger of being completely uprooted.

Some persons enamoured of modern civilisation and bearing the respected designation of social reformers and reconstructors, are trying in manifold deceptive attractive ways to pollute Society itself, by depriving it of Dharma.

Bhagavaan will be your unfailing support

The Dharma, for upholding which we have been all along willing and ready to sacrifice wealth, honour and even lives, is the Dharma named Sanaathana Dharma. Sanaathana means 'eternal', existing and effective for all time. Wake up. Get Ready. The moment has arrived, when you have to demonstrate your indomitable valour and irrepressible heroism.

You are born in the ever-effulgent land of Bhaarith. You are the valiant and invincible descendents of heroic Hindhu warriors, who were worthy embodiments of courage, fortitude, valour and moral integrity. You are scions of the holy and lofty lineage of Rishis like Bhaargava, Kaushika, Vashishtha, Bharadwaaja and Kashyapa who forced even the 'three worlds' to tremble in fear, at their spiritual might and majesty, won through severe penance. You will be unworthy of such great ancestry if you remain indifferent, slothful and apathetic like cowards, when the Dharma which is as essential as the very breath to our lives is being undermined. Resolve to engage yourself in the task of promoting the welfare of the world; be assured that Bhagavaan will be your unfailing support.

As days pass by, the process of reshaping and reforming affects each field. Naturally, it is being applied to the educational system also. In former times, children were initiated in the spiritual path at the proper age and their studies began thereafter, under the Guru (preceptor). In course of time, when Westerners became the rulers, many were lured to the study of their language, for, thereby they could secure the 'second' of the four goals of man, namely, riches. Thus they were

transformed into supporters of the Western system of education.

In the past, teachers saw to it that the pupils were 'equipped with devotion to God in addition to the curricular training. So, the students were well versed in spiritual discipline and knowledge; every act of theirs was motivated by the yearning for salvation and spiritual joy.

Teachers and students lack spiritual awareness

Boys and girls were instructed by Gurus who had full knowledge of the Country--its history, and traditions--and the principles of religion and culture. Now, since the teachers' are themselves woefully ignorant of what culture means, what spirituality consists of, and what the significance of religion is, the pupils are deprived of the wisdom that alone can confer peace and joy to their hearts.

The propaganda for atheism, the declaration that the Vedhas have no historical validity, and the teaching through history that Hinduism is destroyed---these are the activities of the teachers who suffer from the mania for Western culture and civilisation. Can we call such a system of instruction, education? Can we call those who instruct these things, Gurus? Vidhya (education) is the communication of the knowledge of the divine power, and the inner Reality of the Aathma.

This alone justifies the claim to be educated.

Since they have no spiritual awareness, students are taking part in disorders and disturbances; they become easy targets to mob violence, unworthy of the educated; they descend to levels lower than the blind in their ignorance and draw down upon themselves the ridicule of the observers. They disfigure the educational institutions and bring disgrace upon them.

Teachers! We have to inculcate in our College lofty ideals and take up highly noble projects. I am now communicating to you My feelings and plans, because I know that you are enthusiastic, inspired by spiritual ideals, and worthy of Sai's love and affection.

1. Mere formal teaching of the prescribed lessons in the College will not raise the students to the stature we desire. By mere planting, a sapling does not become a tree. It has to be fostered by the provision of the appropriate security, care, and periodical attention.
2. To shape the simple innocent students from the villages into votaries of the English language, devoid of the virtues of humility and fidelity, politeness and faith, which are so necessary for happy living, is not a task which will promote the welfare either of the student or of the country.

By the mere acquisition of an academic qualification which will assure them a job, they cannot progress either in morality or straightforwardness. Proper activities must be devised and adopted to make them useful to their parents. They must be able to serve them skilfully and gladly and thus earn their blessings.

3. There are 200 students coming to our College from villages around. We should group them into batches of 20 or 30; one teacher should accept the responsibility for guiding each group.

When they find a student backward in any subject, they should encourage him, by special teaching in that subject; they should pay attention to the conditions and circumstances of each student and keep in touch with the parents too; they should help the students to cultivate and develop the high ideals that they have in their minds and the noble plans to which they wish to dedicate themselves.

Establish a Spiritual Centre in each village

4. Proper steps must be undertaken to put an end to the evil habits, the evil thoughts and evil talk

that are rampant in these small villages. It is only then that the educated 'rural student' can

maintain and develop his virtues. Or else, his attainments in virtue will be evident only as long as

he is studying. As soon as he returns to his village, the behaviour, the way of speaking, the habits

of life that the villagers practise will become natural for him also. Therefore, through each one of

the students of our College belonging to a village, we must establish a Spiritual Centre in that

village; the Centre must guard against the spread of parties and factions in that village and should

not observe or honour any distinction between the villagers, on the basis of caste, creed, or

family status. This will bring about a great change in the methods and message of education.

5. One day in each week or fortnight, teachers should gather the students and instruct them in

certain lofty ideals of life; they should go to the villages of those students, and devote themselves

to some programme of welfare activity in the village. This is very advisable. If you do the spade

work and make the preliminary arrangements I shall come (I am returning to **Brindhaavan** in

February) and in the months of February and March, all of us can go to one village, one after

another, and establish these Spiritual Centres. We shall transform them into ideal villages. It is

only then that the value of education can be demonstrated, expanded

and sanctified.

6. For each one of these objectives to be realised, it is necessary that teachers must be idealistic

and enthusiastic. Then only will students follow their guidance. Our College must become the

pioneer leader in translating these high ideals. This is essential, not only for the individual, but,

in equal measure, for all mankind.

Students should acquire the virtue of humility

7. Consult the students, group by group, and find out who among them are interested in

establishing such Spiritual Centres in their own villages; if they make proper arrangements in

their villages, then I shall myself come and inaugurate the Centre and confer on the people of the

village necessary enthusiasm and adequate facilities.

We shall start in this way, in a small measure; we can thus rescue the villages from the chaotic

influence spread by politics, and, make them wholly loving and helpful filled with **Saathwik**

(good and noble) ideals; this is the fruit of real education.

8. When the students of our College coming from villages see a village or two, developing on

these lines, every one of them will come forward, asking for the inclusion of his village too.

They will acquire along with **Vidhya** (education), the virtue of **Vinaya** (humility). And, with

humility, they can easily earn spiritual knowledge. This is very essential, and very urgent work.

Due to the absence of these two, people are today, disgracing their humanness, though they are

'educated', behaving like fools and blind men, giving up the power of discriminating between the

temporary and the eternal. It is enough progress, if men live as men! Man must be vigilant that

he does not descend to the level of demons, that he does not pollute society and inflict

'earthquakes' on the country. If we do not take on hand these activities, we cannot remove the

fear and anxiety that seem inevitable in the future for our students.

9. You must all meet together and take necessary interest in this matter. You need not compel

any one who is not interested. It is enough if we have some five or six who join with love and

faith. If they have the desire, and if all share in this task, the greater the joy. There should be no

trace of compulsion in organising this. I am placing a car at your disposal for carrying out this

programme. On this holy **Shankraanthi** Day, I have given expression to the thoughts that I was

having for a long time, taking into consideration your enthusiasm for work. I wish you will take

the steps necessary for implementing this programme.

Prashaanthi Nilayam, 14-1-1974

What does surrender of the Self signify or imply? To experience God as **Om** nip resent, to be aware of nothing other than God--- this is true surrender.

To see God in everything, everywhere, at all times, is true

Sharanaagathi. He gives, He enjoys, He experiences.

If you offer, and God accepts, you become superior; how can God be all-powerful? You should not reduce the glory of God through such high-sounding statements.

Sri Sathya Sai

26. You and I---together

A COLLEGE which does not confer the knowledge of their **Aathmic** Reality to the students

engaged in the pursuit of various objectives and material studies is as barren as a sky without the

Moon, or a heart without peace, a nation without reverence for law.

Colleges in India have a

greater responsibility in this matter, for, here, more than the material, technological and scientific

side of civilisation, emphasis was laid for centuries on the social, cultural and spiritual side. The

goal of life and the ways of ensuring harmony were discovered here and propagated by saints

and sages. The young men and women that emerge from the colleges of India have to cleanse

this land of untruth, injustice, violence and fear. They must spread the message of peace,

tolerance, righteousness and service, and be exemplars of these qualities for the people.

You are not educated, if all that you have achieved is, the study of a ton of books. The body and

the mind have to be illumined by the light of Love that emanates from the awareness of the Soul

and its essential Divinity. Since education today deals only with the body and mind, and is

unrelated to the Soul and Spirit, the youth of the land is wafted hither and thither by every gust of

passing, like rootless vegetation. Awareness of the **Aathman** will grant unshakeable power and

courage. The **Vedhas** teach the means of securing this awareness, and drawing on it to meet the

challenges of life. That alone can crown education with success. That alone can strengthen youth

to encounter the problems of unrest and anxiety. The colleges have to teach not only certain

subjects, but, the subject-object relationship too. The process by which man can transcend this

duality and **cognise** the Unity has also to be communicated, in order to render 'education

complete.

Today deceit is the rule that guides man

Institutions where education is imparted today have no atmosphere of moral or spiritual value.

Discipline is missing; honesty is at a discount; politeness and good manners are estimated as

outmoded forms of behaviour; grab and not give is the rule; intolerance is held in high esteem.

If a man is not equipped with detachment, virtue, tolerance and truth, how can he raise his head

and proclaim himself a human being? Man has so degraded himself that he revels in untruth in

an unashamed manner---his intention is different from his words, but still his actions belie his

profession. Thought, word and deed are not **co-ordinated**. Deceit is the rule that guides. Man

should redeem himself from this downfall; he should not sacrifice his glory and his goal for the

petty triumphs of the moment; if he does, he would only make himself cheaper than clay.

Men should grow straight, without any crookedness

At the present rate and under present conditions, the future of India, once the Preceptor of

Humanity, is grievously poor. Students must awaken in time and decide to transform themselves

into worthy instruments for the revival of the grandeur of **Bhaarith**. They must grow straight,

without any crookedness. They must grow as Indians on Indian soil, in the Indian atmosphere;

they should give up the itch for aping foreign fashions of thought, speech and dress. Instead of

delving into their inner reality and living true to it, they are now exploring the outer delusions

and imitating the outer trappings of equally deluded people. They silence the Voice of

Conscience and behave in exotic styles. The heart warns, the brain protests, but, the mind prods

on. He who smothers the voice of God is as good as a living corpse.

Note the type of dress that is now considered fashionable---the weird uncouth bush-shirts and

drain-pipe pants. Note the side-burns and the weird moustaches and beards that besmirch the

face of youth. Note the value attached to slovenliness and primitivity, to foulness and frivolity.

No one can appreciate this trend, except those who are victims to it; disgust is the only reaction

one gets. When the exterior is reeking with untidiness, how can the interior be tidy? How can

harmony and honesty be installed in such a cluttered heart and in such a **lumbersome** brain?

Young people move about like clowns; they pay no attention to the seriousness of the task which

lies ahead of them. When the parents, society and the nation yearn that they should become

'biggers', they revel as 'beggars', before the fashion fabricators of other lands, the imitators of other countries and the hysterics of other cultures. Use the present moment best to face life's challenges And, every tick of the clock snips a length off the thread of life. Money when unspent remains in your account at the bank; but, spent is your life with every moment whether wisely or unwisely. It marches relentlessly on. Use the present moment best, to sharpen your skills, to broaden your intelligence, to expand your heart and to master the technique of facing the challenges of life with courage and equanimity. That will be the reward you offer your parents for the love and sacrifice they have poured on you; do not offer them in return, an ill reputation, a ruined career, a damaged character. Make them happy and proud; win a First Class in your studies and a First Class in your character. Do not despise the villages where you have grown, do not desert the parents, who have sacrificed so much for you. Live with them and make them happy. Also, love and serve every one in the village, as if it is an extension of your own family, as if all are your kith and kin. Do not be led away by the artificial brilliance and deceptive display of the towns; whatever salary you may get front jobs in those places will be frittered in trivial pursuits; you cannot be free, fresh and pure in that atmosphere nor can you serve your parents and people. You will be a burden on others and a problem to yourselves. I am depending upon you, students, for a great transformation in outlook, a great revolution. Students of the Sathya Sai College must lead this movement. The older generation can only talk; it is you who must act. You have to prove yourselves worthy of this College. Be disciplined; be sweet in manners, in speech, and in your relations with the less fortunate. Be grateful to your parents, your villagers and those who strive for your welfare. Try your best always to earn a fair name for yourselves, for your College and for your parents. Do not be under the impression that you and I have come together only now since you study in this College! You have come to Me for the sake of far higher triumphs, as a consequence of merit acquired in many previous lives. You and your teachers are destined to achieve tremendous tasks under My guidance, in the execution of the Mission on which I have come.

Brindhaavan, 31-1-1974

Days that are marked out as festivals in the calendars of all races and religions are significant because they have a deep spiritual meaning. They have to be used by man for examining habits and practices, prejudices and partialities, and for cleansing the mind of these. The attitudes and guidelines that are clogging progress have to be discarded and fresh fruitful ones welcomed. The days have to be dedicated for trimming the old and planting the new.

Sri Sathya Sai
27. The Shiva in all Shivoham, Shivoham---was the exclamation that rose from the souls that knew the Truth in a flash of illumination, after long years of cleansing the mind through the process of thapas (penance). I am Shiva; Shiva am I---Though denoted by many names and recognised in many forms, the Divine Principle is One, without a second. It is Shivam and it is latent in each being, including man. Holy days are to be spent in the contemplation of this Truth and in special exercises to make oneself fully conscious of one's Divinity. God is the seed, which has expressed itself as all this. But, this fact, so deeply implanted in the hearts of every Indian for centuries, has been overlaid by veils of doubt and man has lost the courage and the energy that the faith had given him so long. This was the very core of Indian culture, but, children of India have neglected and very nearly lost this precious heritage. The fascination for Western fashions of thought weakened the belief in one's religion; that led to the giving up of the disciplines which shaped one's daily life; this in turn led to deterioration in moral standards; this has bred misery, disunity, hatred and disgrace. It is time to open one's eyes to the tragedy and retrace the steps. Meaning of worship of the Snake The saints and seers of this land never spoke lightly or acted irrelevantly. They had the good of the generations always in view. When they invested some places as holy and named some days as sacred, they also prescribed the rules and ceremonials to be observed by pilgrims and Saadhakas (spiritual aspirants), so that time, expense and effort could be used for the expansion of Love and the education of the instincts and impulses. The object of every rule was to bring the realisation of the Aathma, as one's Reality, a few steps nearer. For, the Aathma in the individual is the Aathma in all; Shivoham is the Truth; and the Truth alone can make man free and full of Bliss.

Take one prescription, the worship of the Snake. Those afflicted with barrenness or serious illness or skin diseases of virulent types vow to proceed on pilgrimage to shrines of **Subrahmanya** (conceived in the form of a Snake). People laugh at this practice. "Indians offer adoration to snakes, because, in their opinion, they have poison in their fangs!" The Truth is quite otherwise. The inner meaning of snake worship is quite different. The spinal column of man ending with the 'thousand-**petallied** lotus' in the brain is very much like a serpent poised on its tail with hood widely spread. In the science of **Kundalini** Yoga, the vital energy of man lying dormant like a coiled snake, at the bottom of this column in the lowest **Muulaadhaara** Chakra (the Basal Plexus) is awakened and aroused, so that it courses up through six more wheels (centres of superior consciousness) until it reaches the **Sahasraara** (thousand-petalled Lotus Energy Centre) at the very top of the skull. The passage for the **Kundalini** is through the **Sushumna** nerve in the centre of the spinal column. The worship of the Snake, ridiculed as superstition, is the symbolic counterpart of this great Yogic **Saadhana** which confers vigour and vitality. Every appellation of God has deep significance. Take the demarcation of **Thirupathi** as a holy place of pilgrimage; Lord **Venkateshwara**, the deity worshipped there is called the Lord of the Seven Hills, for Seven Hills have to be climbed before the Temple is reached. Obviously the six **Chakras** (energy centres) and the **Sahasraara** are indicated here, for in **Raajayoga**, the supreme is revealed, only when the individual raises the Vital Energy---the **Kundalini Shakthi**---up to the seventh stage. One of the hills is named **Seshagiri**, meaning, Snake Hill. From the plains, the range gives the appearance of a snake with a raised hood. And, what exactly does **Subrahmanya** mean? Spend a little thought on that. It means, 'He who has attained the realisation of Brahman the Universal Absolute, the Primal Cause, the Cosmic Consciousness.' Every appellation of God has deep significance. In the **Vedhas**, Vishnu, for example, is named **Parama**. It means **Paramanu**, the Atom: He is omnipresent, as omnipresent as the atom, found as the substance and substratum of the Universe. Vishnu is the cause as well as the effect, for, there was nothing else when Time began. The One became many; the many

disappear, the One remains. Cattle are different from horses; true. But, when four-footed animals are considered, they are both the same. Under 'animals' a vast variety of beings are included. Thus it goes on, until only One is. Strengthen the belief that all objects belong to God To teach the Unity behind the appearance of multiplicity, that is to say, to help realise the **Adhwaitha** (Non-dual nature of Existence), **Shankara**, the greatest expounder of that school of thought, established four seats of practical philosophy called **Mutts** in the four regions of India. The very first step in the endeavour to realise this Unity was, according to him, **Upaasana** or Worship of the concrete symbol of God, which gives one the experience of the ecstasy of Union. One day, **Shankara** was seated in meditation on the bank of the **Ganga** River. Suddenly, he exclaimed, "Lord! I am yours; but, surely, you are not mine." His pupil, **Thotakacharya** was by his side then; he was astonished at this statement, which, according to him, went against the **Adhwaithic** stand. So, he asked him how he could ever declare any distinction between I and you. **Shankara** replied, "The waves belong to the Ocean; but, the Ocean does not belong to the wave. The wave is the ocean, but, the Ocean is not the wave." The main point to be attended to is, the elimination of the ego, the elimination of the identification with the body and its needs, satisfiable through the senses. For, you get joy when these needs are fulfilled; grief when they are not, anger when something comes in the way, pride when you win over that opposition. To eliminate the ego, strengthen the belief that all objects belong to God, and that you are holding them on trust. This would prevent pride; it is also the truth. Then, when you lose a thing, you would not grieve. God gave; God took away. Of course you hear almost all talking in this strain and advising this reaction. But very few follow that advice themselves. This is the sin of all sins; saying one thing and acting quite the opposite, denying in practise what you assert as precept. Shiva is eternally auspicious Shiva is known also as **Eeshwara**, the 'repository of all the resources essential for Prosperity. The most important resource is **Inaana** (Spiritual Wisdom). Three kinds of **Inaana** are demarcated: **Ieevaprjna** (concerning the individualised Divine),

Eeshwaraprajna (concerning the Cosmic-Manifestation of the Divine) and the **Aathmaprajna** (Concerning the Universal Absolute of which the individual is the temporary-particular). This is also mentioned in some other texts as Delta-**prajna**, **Jeewa-prajna** and **Aathma-prajna**, but, the meaning of the words is the same as in the other list. **Eeshwara** confers the **Aishwarya** of **Inaana**. He is also known as **Shankara**, and sages have experienced Shiva as conferring **Sam** or auspiciousness of all kinds, Happiness in all ways. Shiva is eternally auspicious; He does not come embodied in other forms, with other names, as often as Vishnu. So, He is not described as **Shri** Shiva or **Shri Shankara** or **Shri Eeshwara**. **Shri** is inherent in His very Person and so it is superfluous to add **Shri** to His Name.

When you realise **Shivoham** (I am Shiva), then, you have all the happiness, all the auspiciousness that there is. Shiva is not to be sought on the peak of a distant range of mountains, or in some other special place. You must have heard that sin and merit are inherent in the acts that men do; so too, Shiva is inherent in every thought, word and deed, for He is the Energy, the Power, the Intelligence that is behind each of them.

All energy, power and intelligence are in you; you need not search for them outside yourselves.

God who is manifesting as time, space and causation is in you; why then do you feel weak and helpless? Man is tossed about by his ambitions and the craving to fulfil them. But, he must first know where he stands and where he should decide to reach. Now, his efforts are wanton and wasteful. He is an expert in mathematics, but, unable to do a small sum in arithmetic. He has mastered algebra, but unable to measure the area of his home. He knows botany, with all its Latin names; but, ask him about the uses to which the common **thulasi** plant and its leaves can be put; he has no answer. He has mastered all the physical exercises taught to him; but, he is helpless when asked to sit in **Padhmaasana**. He can talk loud and long on **Moksha** and of its being the final goal; but, he does not know that he 'is already free; he imagines himself as bound and behaves as such.

Do not get too bound with, or give up, the world Attachments to illusory objects bind him. When the illusory nature of the objects is revealed, the attachment falls off and he is free. These attachments persuade him to tarnish the acts of worship

also; for, he prays to God for granting him trivial **boons**. Pray to God for God; do not use Truth to achieve Untruth. Have the inner vision, not the outer. Do not be attracted by the objective world; concentrate on the subjective world.

You do not scatter seeds on the surface; you plant them deep enough for the roots to get a foothold.

Do not dig the seeds into the soil too deep. Follow the middle path. Do not tighten the strings of the violin or **veena** too much; nor leave them loose. Do not get too bound with the world; do not also give it up.

The **Shivaraathri** Festival, as celebrated here, is an example for you. You might ask, "**Swaami** has often declared that all days are holy days, that there is no special rite or ritual that has to be observed on any single day; but, **Swaami** Himself is pouting **vibhuuthi** (holy ash) on the Idol and calling it **abhisheka** (anointing the idol); is this right?" **Swaami** is doing so, to teach you a lesson.

When desire is destroyed, Love reigns supreme

The **Vibhuuthi Abhisheka** has a potent inner meaning which **Swaami** wants you to grasp. The **Vibhuuthi** is the most precious object, in the truly spiritual sense. You know that Shiva burnt the God of Desire or **Kaama**, called **Manmatha** (for he agitates the mind and confounds the confusion already existing there) into a heap of ashes. Shiva adorned Himself with that ash, and thus He shone in His Glory, as the Conqueror of Desire. When **Kaama** was destroyed, **Prema** (Love) reigned supreme. When there is no desire to warp the mind, Love could be true and full.

What greater offering can you give God to glorify Him than the ash signifying your triumph over tantalising Desire? Ash is the ultimate condition of things; it cannot undergo any further change.

The **Abhisheka** with **Vibhuuthi** is done to inspire you to give up desire and offer Shiva the ashes of its destruction as the most valuable of all the articles you have earned. Ash cannot fade as flowers do in a day or two; it does not dry and disappear or get soiled and **unpotable** as water does; it will not lose colour as leaves do, in a few hours; it does not rot as fruits do in a few days.

Ash is ash for ever and ever. So, burn your **viles**, your vices, your bad habits; worship Shiva, rendering yourselves pure in thought and word and deed.

Shiva is the source of Bliss

Shiva is worshipped with the three-leaved **bilva**, for, He is immanent in the three worlds, in the three phases of Time, in the three attributes of Nature. He removes

the three types of grief; He has no basis outside Him; He is the source of Bliss; He is the embodiment of the sweetness and efficacy of Nectar. Since every being is Shiva- **Swaruupa** (of the nature of Shiva)---for without Shiva, it is mere '**shava**' (corpse)---man has to live up to that Divine status. Scholars and **Pandiths** who propagate Dharma (right action) in our country are doing great disservice, for, they cast doubts on the very majesty of Godhead. **Swaami Karunyaanandha** spoke now of the episode where Brahma became jealous of Krishna, and stole the cows and **cowherds** from Him in order to bring discomfiture on Him. He said, Krishna created the same number of cows and **cowherds**, every one exactly **similiar**, and thus, foiled Brahma's conspiracy. People who hear such tales will naturally wonder how Gods can be envious of each other just like human beings; their faith in the Divine will be undermined thereby. These scholars are more 'intent on exhibiting their textual scholarship, than revealing the Glory of God. They do not mind the damage they cause to the very cause they are pleading for. There was an old woman in a village, some years ago. She sold a patch of land that she owned, and with the money, she had four gold bangles made, two for each arm. She wore them with great joy and went along the streets very proud of her new acquisition. But, she was disappointed, because no one in the village turned aside and looked at her bangles; she could as well have not worn them, for the villagers did not notice any difference in her. She tried various means to attract their attention towards the bangles, but, without success. One night she could not sleep at all, for, this neglect pained her much. At last she got a brilliant idea which, she decided, must succeed; the villagers must be drawn to notice the bangles. All beings are actuated by the same Divine Power. Next day, after sunrise, she set fire to her own dwelling house! When the flames rose, and commotion ensued, the villagers rushed towards her, sitting and wailing in front of the burning house. She shook her hands pathetically, at the faces of the frightened villagers, causing the bangles to jingle and shine in the red light of the high flames, crying out, "Alas! My house is on fire," "O, pity my fate," "God, don't you see my plight?" **Everytime** she shouted a sentence, she put out her arms vigorously at some one, so that she or he could not miss sighting the bangles.

The pity of it! She was so anxious to exhibit her bangles that she did not care for her house itself; the house was on fire but she was happy her bangles were noticed. The scholars who are lost in admiration of their own cleverness are as foolish as this old woman. Do not say or do anything that will bring Indian culture into disrepute, or that will undermine the faith of people in Goodness and in God. Do not claim to be - orthodox and encourage heterodoxy or heresy. Cast aside the desire for happiness and prosperity, do not moan that you do not secure Heaven; it does not matter, if you are smothered by difficulties. Stand up boldly in defence of the honour of your country. That will bring you all happiness and prosperity, all the Grace you yearn for. Indian Culture teaches that all beings are actuated by the self-same Divine power, blessed by the self-same Divine grace. So, love all. Do not develop jealousy or hatred. There are many **Saadhakas** (spiritual aspirants) who enjoy perfect calmness and equanimity while sitting in **Dhyaana** (meditation) or while in the **Puuja** (worship) room before the shrine. But, once they rise and come out into the open, they behave like demons. The **Geetha** says, **Sathatham yoginah**---"Be in Yoga, always." Be immersed in love, with no trace of pride or envy. This is the highest **saadhana** (spiritual practice). At the present day, all grades and groups of people all over the world resort to violence and hatred in order to satisfy their desires and demands, bringing about fear, anxiety, panic and revolution. The gains through such tactics are not much; the gains will be greater and more lasting if the path of love, tolerance and peace is followed. Love brings people together; hatred drives them apart. You cannot be happy, when you cause misery to others. God showers Grace when the nine steps of **bhakthi** (devotion) are observed. Masters or rulers can be won over by the same means---sacrifice, love, devotion, dedication in the path of duty. When success is achieved by means of unrest and violence, it has to be preserved and prolonged only by further unrest and violence. Therefore, let this be the lesson of **Shivaraathri** for you: Shiva is in all beings and all things. He is the inner **motivator**. Be aware of this always; do not cause pain to any one, do not harm or injure, anyone, or hurt his self-respect. Love all alike, cultivate tolerance and spread brotherliness.

Prashanthi Nilayam, 20-2-1974

28. "You are freed!"

Do not be misled by what you see; what you 'do not see with your eyes is much more significant.

Why waste your life without achieving its purpose---namely, knowing and experiencing the

truth? Come, come with Me, you can make your life worthwhile; you can succeed.

Man has in him all the Bliss, as well as all the equipment needed to unravel it; but, he is caught

in dire ignorance of his own inner resources. He can have supreme peace but, he does not strive

to earn it; his attempts are weakened by doubt and indecision, and so, they are doomed to failure.

Of course, there is the flow of water underneath the ground. But, how can we benefit by it unless

efforts are made to dig down into that. source? A good deal of 'desire-for-sense-satisfaction' has

to be removed before that inner spring of peace and joy can be tapped.

Your lives are essentially of the nature of **Shaanthi** (Peace); your Nature is essentially Love; your

hearts are saturated with Truth. Rid yourselves of the impediments that prevent their

manifestation; you do not make any attempt towards this, and so, there is no peace or love or

truth in the home, the community, the nation and the world. The husband and the wife do not live

in concord; the father and his sons are involved in factions; even friends do not see eye to eye!

Twins take different paths. For, they live in a competitive waning world of passions and

emotions. It is only when God is the Goal and Guide, that there can be real peace, love and truth.

The Divine must be revered at all times; what pleases the Divine must be understood and

followed

Feel that all your skill and strength are God's gifts

The **Raamaayana** gives two examples of such consecrated lives, those of **Aanjaneya** and

Lakshmana. **Aanjaneya** (**Hanumaan**) dedicated every moment of his life, every wave of thought,

every twitch of muscle, to his Master, **Raama**. When **Raama** sent him in the southerly direction

on the mission to search for **Seetha**, he was neither elated on being thus recognised as an efficient

instrument nor depressed at the dangerous nature of his task. He knew that **Raama** would confer

on him the skill and strength needed to fulfil the errand; in fact all his skill and all his strength

were 'His gifts'. To feel that he was too weak an instrument was, he concluded, an insult to

Raama's Omniscience and Grace.

Lakshmana too was a mighty hero, for, he drew strength from the Divine itself. And, he had no

other strength. Once while moving about in the forest as exiles,

Raama instructed him to choose

a nice spot and erect a **Parnashaala** (green-bower) thereon, for

Seetha and Himself. **Lakshmana**

was so shocked with pain at this that he fell on the ground; he lamented that he had fallen from

grace. **Raama** said that he had 'risen' instead, for, he was asking him to select the site himself.

That was the very reason why **Lakshmana** felt he had fallen: "Have I a will apart from yours?

How could you ever imagine that I could exercise my judgement independently and select a site

myself? Tell me, where and how; it will be done. But, I have no judgement of my own; I have

surrendered it long ago." That was the reply of **Lakshmana**.

Bhajan must become an unbroken stream of Bliss

You too declare that you have surrendered; but, that is just a verbal statement. If you sit in a car,

you go along with it; on the cycle, you move with it; on a horse you go wherever the horse takes

you. But, in this case, you say and perhaps you believe that you have placed yourselves in My

hands and so, you are going along the path I have laid down. But, your mind and your heart are

not fully in Me and so, the surrender is only in name.

As a sign of this deed of surrender and in order to sustain it, nothing more is enjoined than

constant remembrance of the Name. No regimen of exhausting

Saadhana (spiritual discipline) is

prescribed. **Smarana** (remembering) is enough. You have recited

bhajans (group singing of

devotional songs on Lord's Names) extolling the Names which

summarise the Glory, all through

the night, after the emergence of the **Aathmalinga** (symbol of the elemental form of Shiva). But,

this is only an **appetiser**. **Bhajan** must become an unbroken stream of Bliss on your tongues and

in your hearts; it must confer on you the uninterrupted awareness of **Soham**---of the Unity of I

and He, of This with That. It is called **Akhanda hamsa japa**---unbroken **japa** of the **Hamsa**

mantra, **Soham** (inner sacred sound formula). I will ensure freedom from anxiety, fear and

grief.

Mahaashivaraathri is dedicated to the disintegration of the aberrations of the mind, and so, of

the mind itself, by dedicating oneself to Shiva, God. The Moon as well as the Mind whose Deity

it is, have each 16 phases. On the **Shivaraathri**, fifteen of these have

disappeared; and, there is just a streak of the Moon in the sky. The New Moon that follows will have not even that streak visible.

Symbol of Time-Space manifestation of divinity

The mind too must be mastered every day until, on the fifteenth day, fifteen phases have disintegrated and only a streak remains to be removed by a final flourish of effort. That is the **saadhana** that you did through the night, **bhajan**, vigil, fast. When the mind goes, there is more **moha** (deluding desire and attachment) and the **kshaya** (decline) of **moha** is **moksha** (liberation).

Smarana is the surest means of mastering the wiles of the mind. You are indeed blessed, since front among the billions of people on this earth, you alone were able to come into this congregation, this presence, on this occasion. People gather in many a sacred place for.

Shivaraathri, but, you were able to be here on this thrice-holy day and witness the emergence of the **Dhasa angula Swaruupa**---the **Upanishaths** declare that God is **athyaathisthath dhasha angulam**, the ten-inch-symbol of the **kaala** (time), **desha** (space)---manifestation of divinity, as described by Sage **Kapila**, the incarnation of **Naaraayana** Himself. When **Kapila** who too was the personification of time and space was born, he called upon the Gods to gather in the Presence and take **dharshan** (audience); his mother who called upon the Gods is therefore named, **Dhevaahuthi** (She who called the Gods). And, when the Gods came, **Kapila** asked them, "Don't you know who I am?" Even now all human babies ask the same question as soon as they are born---**Koham**? (Who am I?).

Having had the unique good fortune of witnessing the emergence of the time-space-embodiment in the Linga-Form, I assure you that you are released from the bondage of birth and death.

Recollect (and live in the recollection of) that moment of emergence and meditate on the significance of the Linga Form. This is the chance that is seldom gained through the performance of **yajnas** or **yaagas** or other elaborate rituals; or as a result of years of arduous **saadhana**. When you are asked what happened at **Prashaanthi Nilayam**, tell them that your life's mission has been fulfilled, that you were able to witness the **Lingodhbhava**, see the Linga which emerged during the auspicious hour.

Mystery revealed by Shiva's three-pronged spear

The Linga, as you can see, is **dhasha angulam**, ten inches in circumference. It has within it, shining with native light the **Thrishuul** (three-pronged spear) of Shiva, symbolising the three phases of Time---past, present and future---and the three dimensions of space---earth, sky and the nether regions, as mentioned by Me already. Time is measured in units of ten (60 **vighatikas**, 60 **ghatikas** and 360 days for the year), and in this Linga too, as you can see even from where you are sitting, the colour of the **Thrishuul** inside the Linga changes into a new one, every ten minutes. The handle of the **Thrishuul** demonstrates the One, of which the three are manifestations. This is the grand Mystery that has been revealed to you. You have witnessed the Divine Creation; you have seen the Divine Symbol; you have shared the Bliss. Out of the world's population of many **crores**, you alone secured this fortune. The **Shruthis** declare the **Purusha** as splendour, as **Iyothi**. You have seen the splendour when the Linga emerged; you have seen the triple **Iyothi** in the Linga itself. No greater fortune can befall a man. Live hereafter as befits the recipient of this rare Grace. **Thyaagaraaja** the Saint-singer sang of the **Raama Naama**, as being composed of two vital sounds **Raa** and **Ma**, **Raa** being the life-sound of the **manthra** devoted to Vishnu (**Om Namō Naaraayana**) and **Ma** being the life-sound of the **manthra** devoted to Shiva (**Om Namasshivaaya**). The two sounds became **Raama**, the One which became Vishnu and Shiva, just as the Linga is the One from which all Forms manifest, the Elementary form which symbolises the First Emergence of the Will of the Divine. I repeat that you who have experienced the sublimity and splendour of this Divine Event have acquired thereby merit enormous enough to save you from the cycle of birth and death.

Dwell on this mighty moment, this holy hour that you were privileged to spend here; contemplate the majesty of the event that you witnessed; sanctify your days by thoughts that are sacred, words that are suffused with love and deeds that are in accordance with the Grace you have won this day. Alert yourselves, whenever you are prone to deviate from this responsibility. Be ever vigilant that you do not stray or weaken or vacillate. **Prashaanthi Nilayam**, 21-2-1974

Make the mind, the voice and the actions agree in harmony. That is the right way of life.

Sri Sathya Sai

29. Cells of the body of God

WHAT has sociology or the social sciences to do with the sciences of the spirit or the inquiry into the human spirit? This is a question that is commonly raised. So too, many do ask: What has the spiritual student and saadhaka (spiritual aspirant) to do with society and its problems? It must be said, that both these attitudes are wrong. No society can find its fulfilment, no social ideal can fructify, without the blossoming of the spirit of man. Mankind cannot realise the Divinity whose expression it is, without careful and constant attention being paid to the cultivation of the spirit. How else can this Divinity express itself than in and through individuals? We can apprehend only the jagath (world of change), this moving, inconstant, fantasia; we cannot see or hear, smell or taste or touch the Director of the fantasia, God. In the same manner, we can apprehend the individual, but not the entity named Society. For, Society is no separate, distinct, complex formed out of elemental components. Society is the divine proliferation produced by the Will Supreme. Think, speak and act in the attitude of Love. Man is mortal; dust he is and to dust returneth. But, in him, there shines Aathma, as a spark of the immortal flame. This is not a term of flattery invented by the vedhaanthins. The Aathma is the source, the sustenance of every being and every organistaion of beings. It is the one and only Source, Substance and Sustenance. The Aathma is God; the particular is the Universal, no less. Therefore, recognise in each being, in each man, a brother, the child of God, and ignore all limiting thoughts and prejudices based on status, colour, class, nativity and caste. Sai is ever engaged in warning you and guiding you so that you may think, speak and act in this attitude of Love. Society cannot justify itself by planning to divide the spoils gained out of Nature either in equal shares or unequal shares. The consummation that must inspire Society has to be---the establishment and elaboration in every social act and resolution, of the knowledge of the One Universal Aathma and the bliss that knowledge confers. Sai does not direct, "the Aathma has no death, therefore, kill the physical sheaths, the bodies." No. Sai does not encourage wars. Sai directs you to recognise the Aathma as your closest kin, closer than the members of your family, your blood-relations and your dearest descendents. When this is

done, you will never more stray from the path of right, which alone can maintain that kinship. Familial attachment operates even against the performance of one's legitimate duties. But, attachment to the Divine fills that Duty with a new dedication which ensures both joy and success. It activates man as nothing else can: it confers on him during the process of doing his duty the highest wisdom. Hence the advice, Do not enter the prakrithi (objective world) in the hope of realising the Aathma; enter the objective world, after becoming aware of the Aathma; for, then you see Nature in a new light and your very life becomes a long festival of love. There are many who use their scholarship and intelligence, even Vedhic scholarship, for dreary debate and competitive contests. They are enamoured of their petty triumphs. They declare that society is an arena for winning such triumphs. But, Sai calls on you to seek and strengthen another type of society, where there is no room for such trivial desires. Man is too weak to keep his nature under control. Disputative Vedhic scholars crave for the fruits of their endeavour and efforts, through ritual. Nature does not crave so; the clouds bring rain, as a homage to God who is their Lord. But, they attribute it to the efficacy of their rites and use it to inflate their ego. They play about, among the far-spreading branches of the tree of desire. They are entangled in the coils of the three 'ropes'--- the thaamasik, the raajasik and the saathwik (the ignorant, the egoistical and the good). You have to go beyond the three ropes, the three bonds. You have to be, ever, in the unchanging eternal Truth. You must be established in the One, as the One, with no trace or taste of two. Earning and garnering should not interest you; you must not be caught in the pursuit of Yoga (Divine communion) and Kshema (well being); for, you are FULL already and have no wants. The ideal of a high standard of life, instead of a high level of living, has played havoc with human society. A high level of living insists on morality, humility, detachment, compassion; so the competitive greed for luxury and conspicuous consumption receives no encouragement and will be destroyed. Now, man is the slave of his desires; he finds himself helpless to conquer the thirst for pleasure and luxury; he is too weak to keep his nature under control; he does not know how to arouse the Divine Consciousness that is latent in him.

Give up reliance on the vagaries of the mind
 Mere moral practices or instruction cannot help you to achieve this. It can be done, only, by
 spiritual **saadhana**. For, it is a basic transformation. It involves the elimination of the Mind,
 which is the arch-obstacle in the path. Grace of God, if invoked and won, can endow you with
 power. And, the Grace is available within you, awaiting the call.
 Man must give up reliance on the vagaries of the mind. He must act ever in the consciousness of
 his innate Divinity. When that is done, his three-fold nature (composed of the **Gunas**---
thaamasik, **raajasik** and **saathwik**) will automatically express itself through only holy channels.
 That is the genuine Manifestation.
 Another point. The argument may be raised: If one has to give up the desire for comfort, luxury
 and pleasure, why should one be embroiled in society? This presupposes the belief that Society is
 justified only by the provision of such worldly joys. But, what kind of society can one build on
 such slender foundation? If built, it can be a society only in name, it will not be bound by mutual
 love and cooperation. The strong will suppress the weak. Social relations will be marred by
 discontent. Even when attempts are made to divide the resources of Nature equally among all,
 the cordiality will be only on the surface. It will not be spontaneous. We can limit the resources
 available, but, we cannot limit greed, desire and craving. Desire involves seeking beyond the
 limits of possibility. What has to be done is, to pluck out desire by the roots; man must give up
 the desire for objective pleasure, based on the illusion that the World is many, manifold, multicoloured
etc., and not on the Truth that the world, nature, all creation, is ONE. When one is
 conscious only of the ONE, who desires which? What can be acquired and enjoyed by the
 second person? The **Aathmic** Vision destroys the desire for objective joys, for, there is no object
 distinct from the subject.
 Experience the unity: "the whole world is one family"
 This is the true function of Society---to enable every member to realise this **Aathmic** Vision. The
 men and women bound by mutual interests in a society are not merely families, castes, classes,
 groups, or kinsmen, kinswomen; they are ONE **Aathma**. They are knit by the closest of family
 ties; not only the one society to which they feel they are bound, but, all MANKIND is ONE.
Vasudhaiva kutumbakam, as the **Shaasthras** (moral codes) declare,

"the whole world is one family." This unity must be experienced by every one.
 Natural resources and wealth are now being misused for the boosting of one's ego. But, when the
Aathmic Unity is realised, they will promote the new way of life through Love. What is now
 'mercy' or legally enforced mutual 'help' will then be transformed into 'Divine Love' that can
 effectively purify the recipient and the giver. This consummation is beyond the region of
 common politics, ethics or economics. They cannot transform the receiver and thrill the giver,
 however much they attempt to **equalise**. They do not have the appeal and they have no power to
 sustain. The equality they establish will be haunted by a shadow, the shadow of the ego. This
 shadow can disappear only when identity as ONE is known and felt.
 It may be said that not all desires are wrong; the **raajasik** ones which harm and exploit others can
 be condemned; but should one renounce the **Saathwik** desires? Desire is desire, though the object
 may be beneficial and pure. The fruit of effort, the mind that seeks it, the vitality that activates
 the mind, life itself---every one of these has to be turned towards the Lord, with devotion born
 out of the vision of the ONE.
 Devotion to God goes ill with hatred towards others
 Those who argue that the Spiritual Path is for the Individual only, and that the Society should not
 be involved in it are committing a great mistake. It is like insisting that there should be light
 inside the house, and saying that it does not matter, if there is darkness outside. Devotion
 towards God goes ill with hatred towards, fellow-men. Fellow-men and the world must be seen
 ever in the mirror of **Sath-Chith-Aanandha** (Being, Awareness, Bliss Absolute). Kinship based
 on this recognition will alone last. That is the **Sai** Kinship. When you deepen that kinship, the
 True Presence, the Constant Presence of **Sathya Sai** will be yours. Do not be led away by your
 fancies into the jungle of words and feelings. Be firm, true to your innermost nature.
 Good and evil are based on the reactions of individuals; they are not inherent in things or events.
Vedhaantha (**Vedhic** philosophy) or Atheism is accepted or rejected, when one likes or dislikes
 it. They do not depend on logical acceptance or rejection. Only experience can establish their
 validity. Who can delineate Godhood as thus and thus. Those who do so are indulging in a futile
 exercise. They have no authority for declaring it. If they claim the

right, they are but concealed
 people relying on their limited intellects.
 Divinity is fully immanent in every one, it is patent for the eyes that
 can see dearly and deeply.
 Whoever denies this is only cheating himself of his reality. He cannot
 dismiss it by denial, either
 from himself or others.
 The conclusion, therefore, is inevitable, that, it is the duty of man to
 see in Society the
 expression of Divinity, and to use all his skill and effort to promote
 the welfare and prosperity of
 Society. Men must cultivate: (1) this expansive feeling, (2) this
 inclusive thinking and (3) this
 intuitive vision. Without these three, man is but an inert being; if he
 derides these three, he loses
 his title-to be human.
 All men are of one Divine Lineage
 The spirit of renunciation, adherence to virtue, the eagerness to co-
 operate, the sense of kinship--
 -these are the characteristic signs of man. Life which considers the as
encumbrances cannot be
 valued as 'life.'
 The brotherhood of man can be translated into life only on the basis
 of the Aathmic Vision. All
 men thirst for peace, happiness and bliss. They are the precious
 heritage which is their right, for,
 they are God's Treasure. They can be earned only by recognising the
 bond that knits man to man.
 All men are of one lineage; they are of Divine Lineage.
 All men are cells in the One Divine organism, in the Divine body. That
 should be your faith,
 your fortune, your forte, your fullness. Awareness of this alone gives
 you the right to call
 yourself a man. Learn to live as men. This is the saadhana, this is the
 message of Sai.
Brindhaavan, 1-3-1974
 30. Full circle or half circle?
 You have joined the Study Class at Dharmakshethra, and are
 engaged in poring over all types of
 books and gathering information and instruction. But, what have you
 gained? Knowledge about
 what this author says or that sage teaches is not what your Study
 Circle must aim to acquire. Not
 information, but transformation; not instruction, but construction
 should be the aim. Theoretical
 knowledge is a burden, unless it is practised, when it can be lightened
 into Wisdom, and
 assimilated into daily, life. Knowledge that does not give harmony
 and wholeness to the process
 of living is not worth acquiring. Every activity must be rendered valid
 and worthwhile by its
 contribution to the discovery of Truth, both of the Self and of Nature.

Of what use is it to know
 everything about nature, if you do not know anything of the Self?
 Nature is only a projection of
 the Self, and so, unless the Self is known, knowledge of Nature is
 either distorted or deceptive.
 The Self is Aathma, of which the entire Creation is composed and so,
 knowledge of the Self
 alone can quench the thirst of man.
 You are the Infinite Universal Absolute
 You tell Me that you have read the Bhaagavatha Vaahini and all
 other. Vaahinis that I have
 written for you. Good. But, let Me ask you, have you put at least a
 single direction given in them
 into daily practice? Question yourself calmly and decide, to benefit by
 practising the processes
 mentioned in them. This is the proper plan of study---reading,
 reflection and regular application
 in life. Study is WORK. Inquiry into the value and applicability of what
 is studied is WORSHIP;
 the experience of the validity and value of the practice is WISDOM. '
 You must first learn about 'what others think you are.' They deal with
 you as a body, with a
 specific name and an identifiable form. Then, you must learn about
 'what you think you are.' You
 are aware of your mind and its monkey tricks, its prejudices and
 preferences, its passions and
 pursuits. You are aware of your individual consciousness, of your
 version of 'me' and 'mine.'
 Learn about the mind as an instrument, which can harm you if used
 unwisely or help you, if used
 wisely. You' have to learn about yet another 'you!' The YOU 'you
 really are.' For, you are neither
 the body, nor the mind. You are the embodiment of Purity, Power,
 Love, Bliss. The miserable
 little prison named 'Individuality' has to be denied. You are free, but,
 you fancy you are bound
 and mope in the cell you imagine is limiting you. See the Truth that
 will set you free. It is within
 you, feel it. Feel it. You are not the body, the mind, the intellect, the
 brain, the heart, the
 denotable diminutive ego. You are the Infinite Universal Absolute.
 You have to get yourselves
 established firmly, unshakeably in this awareness. Paramahamsas
 (ascetics of the highest order)
 have that awareness. Every one of you can attain that state; it is your
 destiny, your duty to
 yourself. Merely finishing the study of book after book serves no
 purpose. Practising one line
 from any one book is enough to save you from aeons of darkness, of
 ignorance, and of yearning
 for Light.
 External and internal saadhanas are both essential

Mere gymnastics will not do; the **Bhagavath Geetha** (the Song of God) can be used as a **Bhagavath Duutha** (Messenger from God) if only you welcome It into your heart. Once a famous **Pandith** was expounding the **Bhagavath Geetha** before a massive gathering; he gave an elaborate explanation of the **shloka** (verse) recounting the Glory of the Lord, through the media of different epithets. The Lord, he said, is **Kavi** (He knows the past, the present and the future), **Puraana** (the Ageless One, the effulgent light and life-spirit in all beings), **Anu-shaasitha** (He who lays down the Law which regulate the Mind and lead it on to its source and sustenance, the Universal Spirit). The audience was amazed at his encyclopaedic scholarship; but, that was all. He had no experience of the God whom he was delineating in such attractive colours. He had only learnt it from books, parrot-like from teachers. You must be guarded against pride that infects the scholar who has mastered a certain number of ancient texts. Do not judge others as inferior, because they do not participate in **bhajans** (group devotional singing), **nagarasankeerthans** (public devotional singing by moving groups), or your type of Study Circles. You can be very wrong, if you estimate a person's spiritual development, by mere externals. Inner purity cannot express itself through pompous show. Only He who sees into every heart can know who resides therein: **Raama** or **Kaama** (God or selfish desire). Of course, disciplines like **bhajan**, **Nagarasankeerthan** and **japa** (silent repetition of God's name) are needed for cleansing the mind; to cure the terrible malady of birth and death, the external medication of these **saadhanas** (spiritual practices) and internal medication of **dhyana** and **sheela** (meditation and virtuous conduct) are both essential. External discipline is dharma **vidhya** (the acquisition of righteousness as a way of living); internal discipline is Brahma **Vidhya** (the acquisition of spiritual experience as a perpetual treasure). That is why the **Vedhas** command **"Sathyam Vadha, Dharmam** Chara"---"Always speak Truth. Always do Right." This is. the way to God. Have the goal of putting into practice what you read. Every one of you is a pilgrim on that road proceeding at your own pace, according to your qualification and the stage reached by its means. The advice that appeals to one of you or applies to one of you might not be appropriate to another, who has travelled

less distance or reached a more advanced state. When I tell one person to follow one line of **saadhana** (spiritual discipline), it is specifically for his benefit; do not take it as prescription for your benefit also, saying, **"Swaami** told him thus; let me also adopt it." Each has a different make-up---mental, physical and spiritual. The doctor directs one patient to drink curds and prohibits another from drinking it. When a man is obese, he advises certain types of food; when he is lean, he advises other types. When doctors who treat diseases of the body have to prescribe different remedies, how much more specific and personal must be the remedies for the complex and varied conditions of mental situations and spiritual yearnings and aspirations? Unless you make earnest inquiry, you cannot discover the remedy applicable to your temperament and its problems. Study with faith and devotion. Delve into the significance and the meaning of what you read; and, always have before you the goal of putting what you read into practice. Unless you do so, the Study Circle will remain a half-Circle for ever; it cannot be a full Circle. And, pay attention to one other point also. Do not confine your Studies to this Circle and these Books. The whole Universe is University for you. You can imbibe wisdom from the sky, the clouds, the mountains, the rivers, the daily phenomena of sunrise and sunset, the seasons, birds, trees, flowers, the insects---in fact, all beings and things in Nature. Approach these teachers, with awe, reverence and humility; they will respond with their lessons. Do not worry that you have no mastery of **Samskrith**; **Samskaar** (purificatory act) is enough equipment, for the University that lies around you. **Samskrith** is the language of the ancient Scriptures and of Classical Literature; **Samskaar** is the Language of the Heart, the refined medium of fruitful communion with Nature, in all the manifold **outpourings** of Divinity. **Bombay**, 3-3-1974 Where Divinity is sought after, one ought always to behave in the spirit of Love, devoid of the slightest trace of hate, envy and anger. When one cultivates the inner look, one attains the conviction of the basic equality of all. **Sri Sathya Sai** 31. To those who are Mine THE world is a furnace and factory; where man has to shape destiny by his honest untiring efforts. He who takes up this challenge and spends his allotted years

and the skill and

intelligence with which he is endowed, in purposeful activity, is really entitled to the status of

Karma Yogi. You, who work in these Deogiri Mines are genuine Karma Yogis. For, from dawn

to dusk, you utilise every ounce of your energy in work that is beneficial to yourself and the

people of this country. You do not waste time in wasteful habits; you devote your strength and

stamina for productive aims; you strive to feed and foster your wives and children and sit down

for your meals with them in the happy family circle. Really God is delighted to reside in your

hearts. Keep the heart pure, unsullied by evil or vice. Let the rays of Love' illumine it. Let the

foul bats of hatred and greed fly away from the cavity of your hearts; let the clean air of mutual

cooperation and help render the cavity safe and sweet.

You see these trees; they are able to stand firm and grow, because of the roots that have spread

out of your sight. You see this garland in my hand. The hundreds of flowers are held together by

a thread, which you do not see. You see this building over there; the walls have risen so high,

because the foundations inside the earth are also high, though you cannot see them. So also, this

world is so plentiful, so charming, so rich, so comfortable, so regular in its movements and

moods, because it has an unseen master and law-giver, God. The unseen is the sustainer of the

Seen.

The rich desire more and so are disappointed more

Have faith in His Grace, and lead a virtuous life, a life devoted to service of the weak, a life

spent in thoughts about the might and glory of God. The nation relies on you to-supply it with

very essential commodities; you are in duty bound to answer that call. Pray that you may carry

out that duty well. God will certainly answer your prayer, for, you are so simple and innocent.

Let Me tell you that you are really more fortunate than most of the so-called rich, for, the rich do

not sleep as soundly as you. Their burden of worry is much heavier; they desire more and so are

disappointed more. They are tempted into worse and worse styles of living and so, they alienate

themselves more and more from Grace.

When you spend your hours in thoughts about God, you are also free from evil ways. You will

not be tempted to abuse others or harm them in any way. You live in Love, accepting all the

events of life as His Gifts. Homes such as yours are, really speaking,

heavens on earth; the joy

that bubbles in your hearts is the symbol of Vaikuntha; the earnestness and care that you evince

in your work is the sign of Kailaash, the abode of Shiva. Hearts dedicated to these noble ideals

are indeed 'golden.' They cannot be tarnished by the ups and downs of life; they can remain

unaffected and pure.

Approach your work in a reverential spirit

You are drawing wealth out of Prakrithi (Nature). Prakrithi is the manifestation of Purusha

(God). When you desire to master Prakrithi, and bend it for your needs, you have to earn the

Grace of Purusha. So, approach your work in a reverential humble spirit. Raavana sought Seetha

(who is Prakrithi, since she was the daughter of the Earth, discovered by Janaka in the furrow on

the field he was ploughing). But, he did not first win the Grace of Raama, the Purusha (God),

who is the master of Nature. So he brought untold disaster on his head and on the heads of all his

kinsmen, clan, and followers. Everyday before you begin work, pray to God a few minutes at

least; and, at the end of the day, when the work is over, gather in some consecrated spot, a

mandhir (hall of worship), and offer grateful thanks to the Lord, singing his name and meditating

on his majesty. That will make you real Karmayogins, even heroes of the Karma path.

This place is full of charm; it is quiet, with a forest all around. Such retreats are sought after by

saadhaks (spiritual aspirants) and sages, but, you have the luck to be working in these

surroundings. This is a thapovan (hermitage), I should say, a spot which aspirants would love to

settle down in. I bless that you all have lives of joy and happiness, of love and service, of the

ceaseless shower of Divine Grace.

Deogiri Mines, 9-3-1974

32. The second visit

EMBODIMENTS of the Divine Aathma! I am addressing you thus, so that you may recall to

your minds, at least occasionally; the noble truths that are treasured for your sake in the culture

of Bhaarith; meditate on its width and depth and derive solace and strength therefrom. That is

your privilege; the Avathaar (divine incarnation) has come to call your attention to the

profundity and profitableness of the Dharma (righteousness) that Bhaarith has been upholding

for centuries, but, which is undergoing neglect at the hands of the very children of this land.

Bhaarith was the home of many centres from where the message of eternal peace and Universal

Love spread all over the world; but, today; it is in the grip of fear and anxiety, hatred and greed.

The ways in which man spends his days are really ludicrous in the extreme. He craves happiness

and is ever on the go in all directions in its pursuit. And, when he finds that when secured, the

happiness is but a flash in the pan of misery, he starts cursing himself and' others. Though all the

sacred books, all the saints of all the lands and all the creeds, and all the teachers and preachers

have been saying that God alone is the source and spring of lasting happiness, man turns a deaf

ear to the counsel and goes his own blind way.

The more you have, greater the bother and anxiety

There is the story of a young man who was riding a cycle on a dark night along a crowded road;

the policeman on duty asked him to stop and alight, for, he had no lamp on his cycle. The fellow,

however, shouted, "Policeman! Keep away. Of course, I have no lamp; but, beware, I have no

brake, either!" That is the pathetic' condition of every one now. No one has the lamp of wisdom,

or the brake of sense-control. How then can they go along the road to **Aanandha** (divine bliss),

without causing injury to themselves or others? The cyclist must have both; man too has need of

wisdom and self-control. Or else, he is certain to ruin this chance he has got to save himself.

Man has been sent into the world, in order that he may use the time and the opportunity to realise

the truth that he is not man, but God. The wave dances with the wind, basks in the Sun, frisks in

the rain, imagining it is playing on the breast of the Sea; it does not know that it is the Sea itself.

Until it realises that truth, it will be tossed up and down; when it knows it, it can lie calm and

collected at peace with itself.

Food, clothing, shelter---these are incidental; the more you have, the greater the ill-health, the

bother, the anxiety, the fear. And, nothing can save you from death, when you have to leave

everything and disappear from the scene. If you are good, if you serve others to the best of your

ability, and shower Love on all, then, though you may be away, your name will remain in the

memory of man. That is the marble monument you can legitimately covet and work for. But, it is

your duty to serve, and to be good, whether men honour you or throw scorn at you. What do you

say, to your Master or Guru? "I Liberation want," or, "I **Aanandha**

want," **isn't** it? Well. The

means of getting it is in your own hands. Liberation and **Aanandha** (bliss) are in your hands

already, packed between the upper cover (I) and the lower cover (want). 'I' means the 'ego;' 'want'

means 'desire.' Remove the two covers, the ego and the desire. What remains is Liberation,

Aanandha. In order to remove the upper and lower covers, intelligence is wanted. That is why

Gandhiji went round the country with the prayer **Sabko Sanmathi dhe Bhagavan**: "O Lord, Give

every one good intelligence."

Discover ways and means of expanding Love

Intelligence has to be directed to good ends; to seek and discover ways and means of expanding

one's Love and deepening one's compassion. It should not descend to cynicism, and the search

for faults in others. When a rose is held in the hand, its fragrance can give the holder joy; the

fragrance can be enjoyed by people standing near. So too, when your intelligence is saturated

with the fragrance of virtue and charity you can derive contentment and joy, and those around

you also can share in the peace and harmony.

It was as early as 1949 that I first came to **Saandur** State. At that time, there was no chance like

this for Me to meet so many of you and tell you about such valuable spiritual principles.

Everything in its own good time, as the saying goes. A flower blooms; but, a long time elapses

before it grows into a fruit and is filled ,with nectarine juice. A child is born; but, he takes a long

time to grow into a strong intelligent member of society. I am glad I came now and was able to

meet and bless so many thousands of the people of **Saandur**.

Saandur, 10-3-1974

When you are in bed, asleep, dreaming and wandering through varied escapades and experiences, what has happened to the body which you had fostered as you yourself?

And while in deep sleep, where have all the levels of consciousness taken refuge? Sleep is short death: death is a long sleep.

You, the **I** in you, endow the inert material vehicle called body consciousness. You are the Cosmic Consciousness, God, temporarily in the role of 'I.'

The body-mind-complex is the instrument to be utilised for that Will. This is the message of Rig **Vedha**.

Sri Sathya Sai

33. The poetry of Love

ANTICIPATING the rains at the appropriate time of the year, as dictated by previous experience

of himself and his forefathers, the ryot prepares the field with plough and harrow; then, when the

rains come and soak the furrows, he sows the seeds, so that they may
 sprout and shoot through
 the soil. If he delays or desists, how can he reap the harvest? Or, if,
 when the crop is ready for
 the sickle, he does not reap the sheaves and bundles them home, how
 can his granary be filled
 with the food he needs must have?
 The rain is the gift of God; man can only pray for it, and propitiate
 God by righteousness. The
 ploughing, the sowing, the weeding and the reaping are the
saadhanas man must undertake to
 deserve the Grace and to get the strength to thank God for His Gifts.
 Without God, life is like a school without a teacher; it is a wire with no
 current passing through
 it; it is a body with no soul. God is in us, around us and beyond us; as
 the air is imperceptible in
 the absence of breeze or of things that it moves; so God too can be
 known only by His
 manifestation in man and beast, plant and bird, in things and beings
 all around us. No one yet
 knows the mystery of the electric current, why it behaves so, what is
 the exact nature of its origin
 and flow; but, yet it is manipulated into a thousand uses and it is
 manifesting through a thousand
 appliances and instruments.
 God is a Reality ever present in every being
 So too, God is present everywhere; but we can understand only that
 part- of Him that manifests
 before our cognition. Ordinary people will swear that the earth does
 not move at all; it is held
 forth in poetry as a symbol of stability. But, it has two motions, both
 unbelievably fast! It rotates
 on its own axis at a speed which exceeds a thousand miles per hour;
 even while rotating so, the
 earth moves round the Sun at an astonishing rate of speed! But, do we
 notice it while it happens?
 God too is a reality, ever present in us and in every being; but, we
 miss Him, as we miss the
 movement of the earth. We have to infer God through proofs and
 evidences of His Providence,
 His Grace, His Majesty and His Glory, just as we infer the movements
 of the earth, the Moon
 and the Stars, by watching the sky, the seasons and the precise
 procession of day and night.
 We cannot describe God in the vocabulary learnt upon the earth. We
 have to experience the Bliss
 of realising Him as the core of our being. Man is endowed with a
 sense of wonder and awe, the
 sense which makes him either Karma Yogi (a participant), Inaana
 Yogi (an inquirer into the
 mystery) or Bhakti Yogi (a devout adorer). When he suppresses or
 ignores or bypasses this

sense of wonder, he gets involved in the physical world, physical
 needs and physical pursuits. He
 starts worshipping Mammon and he strays away from the good, the
 just and the beautiful. He
 barter the Chalice of Bliss for a mouthful of dust.
 Poets have to discover God first
 Since we have today a few poets reading their poems before us, I am
 tempted to tell them
 something about their art. The poets of today are in the forefront of
 those who regard God as
 dead, a decorative piece, if not an encumbrance or a nuisance! They
 cater to their fans sweets
 coated with fashionable slogans and catchy phrases. They never care
 for the higher values of life,
 or the lasting ideals for living. Their poetry deals with external
 objects, sensuous emotions, and
 trivial tinsel. It is all extremely shallow and sapless.
 Real poetry emanates from the call of the Divine within, to express
 itself in sublime vocabulary.
 It grants lasting joy to the poet as well as the reader. It does not lower
 one's estimate of the world
 and its Creator. Readers must be drawn more often to read the poem,
 and each time they browse
 on it and ruminate over its lines, new vistas of meaning must open up
 before their minds. Then
 only can the poem be for all time and for all men.
 Poets have to discover God first and then, disseminate their ecstasy
 among those that are thirsty
 for that bliss. And, who has not got that thirst deep within himself?
 Every one is an exile, pining
 for his home in God. The pilgrimage towards God can be made
 smooth, quick and safe, by the
 fight type of poets. A blind person or a lame person cannot cross a
 river at the ford, all by
 himself. The lame man can ride on the shoulders of the blind man and
 lead him across, safe. For,
 he has the eye and the other has the purposefulness and the strength.
 The poet has the eye full of
 experience; he knows the path; he can avoid the pitfalls and help
 others to do likewise. He can
 encourage, enthuse.
 In the same manner, a person cannot, by himself, acquire the inaana
 (spiritual wisdom) or
 discover the path to realise the soul within him; the poet is the Guru
 (Preceptor) for such earnest
Saadhakas (spiritual aspirants). He must be aware of this high role,
 as the Rishis (sages) of old
 were aware; he must train himself for this high status. When I speak
 to you, I do not pause to
 examine whether I am following your rules of grammar; the words
 pour from the heart, full of
Prema (divine love). The heart renders all words sweet and soft.

Sweet words and sweet manners

lead to sweet actions and sweet reactions.

There is no power more effective than Love

Fill the heart with love; then, the words coming out of the heart will be full of vitality and power.

There is no **Shakthi** (Power) more effective than **Prema** (Love). The grammar of Love makes the

words enter the hearts of the listeners and moves them into acceptance, appreciation and action.

A child's prattle has no grammar, but, it wins the love of the mother.

Raamakrishna

Paramahansa did not know the word 'pension'; he said 'pence' once, instead of pension. **Swaami**

Vivekaananda interposed with the correct word, but, the **Paramahansa** said that the word did not

matter, it was enough if what was meant to be communicated was understood. The **bhaava** (the

idea intended to be communicated) is the real thing; the **bhaasha** (language in which it is

clothed) is of superficial interest only. I want you to imbibe the **bhaava**; I want the poets to

inculcate pure **bhaava**, not pretty **bhaasha**.

If you understand the **bhaava** which I am transmitting, then you can become genuine devotees

and **Saadhakas**, and progress on the path of self-realisation. Now, there are **bhaktas** (devotees)

by the million! They are increasing daily in number. And you might have noticed, **Sai** Babas too

have become very large in number! Also, people claiming association with Me, claiming that I

have blessed them more plentifully than others, and authorised them to go about among the

bhaktas and gain importance by collecting funds or donations!

Real devotees will never announce such absurd claims or listen to such claims made by others. A

true devotee will be steadfast in faith, whatever the **ups** and downs Of worldly fortune. He prays

to the Lord not for **padhaartham** (material objects or the fulfilment of worldly desires), but, for

Para-**ar-tham** (the happiness that is supra-worldly). The **Paandavas** were such devotees and so,

Krishna declared that He dwells in the heart of every one of those five brothers, as well as of

their queen, **Dhroupadhi**. They are five examples for mankind, in this Kali **yuga** (Iron Age). I

exhort every one to cultivate **Prema**, for, I am **Prema**, and when you manifest **Prema**, you are

only expressing Me, the Indweller of your heart.

Hyderabad, 1-4-1974

Individual spiritual practice is the negative pole and service is the positive pole. The conjunction of both poles can alone bring success. The mind carries the Divine Principle (the Light of Love)

and conveys it to all who contact it.

Sri Sathya Sai

34. Limits that liberate

THIS is a **Yajna**, a holy ritual. The participants in this 'sacrifice' can consider themselves

rewarded if they acquire two benefits therefrom: Understanding the true state of **Prakrithi**

(Nature) and **Visualising** the true path of spiritual effort. The students and teachers who have

come from the far comers of this country and from beyond the seas are the officiating priests;

they have to be vigilant and full of care, lest the **Yajna** be tarnished by sloth, waywardness. In the

sacrificial fire it is customary to pour ghee and a variety of precious articles as oblation. But,

here, in the fire of this **Yajna**, I call upon you to offer your selfishness and false pride. This **Yajna**

needs two ceremonial rites: fix your mind on the higher truth; expand your sympathy and love so

that they may encompass all living beings and activate you towards real service.

For, Life is a journey from the position 'I' to the position 'WE,' from the singular to the plural,

from the imprisoned One to the liberated One, who is seen in the Many. The vision of the One,

immanent in the obvious Many is the fulfilment of all the years of one's life. This is the teaching

contained in the ancient texts and scriptures. But, these have been forgotten, ever since the minds

of the people of this land were won over by Western Civilisation. When this happened, the goal

of life became the amassing of money and not the awareness of the Self.

Man has in him a spark of the Divine

What has to be gained is not money, but, virtue. The means of sustenance are sought after and

collected by birds and beasts; there is nothing specially human in this pursuit. When intelligence

is used for the acquisition of food and physical comforts, man is lost. in animal pursuits. Human

life is much more meaningful than that of birds and beasts. Man has in him a spark of the Divine;

his body is the temple of God. So he must live in such a manner that the innate Divinity

expresses Itself through Love, through service of others, and through the recognition of the

Constant Presence of God, in him and all around him. When man dedicates his skills to the

search for food, he estranges himself from the light that shines within him, the **Aathma**.

Man consumes as food many living beings, plants, eggs, fish, cattle, sheep, **etc.** These are born as

human beings, on account of this act of consumption. But, since they have not had the education which can reveal the God within, they vegetate or stay brutish, without appropriate ticket or passport for rising higher than the human status in which they have been hurriedly placed. Like most men, they roll along from womb to tomb, **bondslaves** to the senses and the ills that the bondage brings inevitably in its train. Do not be content with slavery; yearn to reach the Sun of Splendour, the Source of Perfect Wisdom. Attempt to assimilate our ancient culture. Man does not discriminate and discover the special excellence of his own faith, as compared with the faiths of others, or, the difference between his beliefs and religion and the beliefs and religion that others hold dear. He does not evaluate his viewpoint, in the light of the viewpoints and attitudes of others. He does not weigh his acts and judge them, as worthwhile or waste. The seers and sages of India have laid emphasis on this discipline and prescribed measures to achieve these ends. But, now Indians have no knowledge of this discipline or of its value. As a consequence, the sons and daughters of India are pitifully silent, when cynics and purblind critics discredit their ancient culture and point the finger of scorn at what they interpret, as absurdities and inconsistencies. Do not join such people in their campaign of vilification. On the other hand, attempt to assimilate the culture and yearn to experience the Bliss it promises. It is indeed a great shame that people calling themselves Indians are not informed enough or experienced enough to silence the opponents and **traducers** of Indian Culture. The fault lies in the system of education that does not give them even a glimpse into the glory. The country is now sunk in fear and the cure lies in your understanding the remedies prescribed in the ancient texts, practising them and propagating them. You are now being led away by people who do not know the true characteristics of that Culture. And, the ideas you have about the epics and the **Puraanas** (mythological stories), the **Shaasthras** (spiritual sciences) and the **Vedhas** (sacred scriptures of the **Hindhus**) are warped by the prejudices that these people have implanted in you. For example, the story of Virgin Mary giving birth to Jesus Christ is acclaimed as an evidence of Divine Will, but, you who accept this interpretation, are not able to affirm that

the birth of **Karna** to Virgin **Kunthidhevi** is equally an evidence of the same Divine Will. You are apologetic and ashamed when the fact of **Karna**'s birth as a result of Divine Will is twisted and turned by the so-called scholars of today. Students are woefully deficient in general knowledge. People who are completely ignorant have no doubts or misgivings; those who are fully wise, too, have no doubts or misgivings. It is the half-baked variety of scholars and students that fall into the traps laid by the prejudiced and perverted. We hope that your contact with the ripe mind, the intelligent learning and the experience-filled hearts of those who come to speak to you during the course of this Camp will strengthen your resolve and enthuse you to foster and support the principles underlying Indian Culture. Education should not aim at merely making students get acquainted with a pile of books. It should insist on their assimilating the essence of the teaching which they elaborate. Now, students direct all their efforts towards acquiring more and more knowledge of just one specialised branch of learning. So, they are woefully deficient in general knowledge, and are unable to adjust their behaviour or conduct, and survive the vagaries of fortune. Minister **Ghorpade** referred to the relationship between Science and Religion. Of course, science has to develop more and more, for, science makes life more comfortable. It has given man many items that make living faster, more entertaining, and more **standardised**. But the trouble is that while Science and Technology have advanced by leaps and bounds, man has not learnt the art of using them in the right manner. He has allowed Science and Technology full licence to cater to his sensual desires and thereby demeaned his stature and status. Humanness and **Godness** co-exist as **inseparables**. You must avoid this mistake. At this age-period when your intelligence, your alertness, your awareness are all in good condition, you must learn how to keep your impulses under control, and to master the senses that tend to drag you into wrong and vicious paths. When the desire for pleasure overcomes your reason and your innate goodness, you are left only with the shape and form of a human being; you have no right to be called a human being. Humanness and **Godness** co-exist as **inseparables**; they are the negative and positive poles, that have to be together to produce the warmth of love and the light of wisdom. Once you have

established your Self in the Higher Self, you would not get lost; you can then wander freely in the realms of the Unreal. If you have not experienced the Self as a spark of the Supreme Self, your wanderings will be as fruitless as the **trekkings** that animals do, by instinct. So try to transform the humanness with which you are endowed, into the Divinity which is its real core.

The Universe is the body of God; every particle in it is filled with God, His Glory, His Might,

His Inscrutability. Believe that God is the inner Truth in every thing and being. He is Truth, He is Wisdom. He is Eternal. Be humble, before the evidences of His Power and Majesty.

It is the God in you that guides and guards you

We have the example of **Hiranyakashipu**, the father of **Prahlaadha**. He was the repository of

enormous knowledge. He had won enormous skills through his asceticism and efforts. He was so

proud of his achievements that he denied God, and declared that he had no need for him. But, a

day came, when even he had to call out and clamour for God. So too, you may deny or dismiss

God, out of ignorance or perversity; but, a day will come when you have to pray for his compassion.

You are God in reality. It is the God in you that guides you and guards you. When you deny

God, it is tantamount to your arguing, "I am born of a barren woman," or asserting very

vociferously, "I am incurably dumb!" It is as absurd as denying yourself. This great Truth is well

explained in the scriptures of this land, and every one of you has the right to know this heritage.

The seers of this land have marked out the limits and lines, to be respected by aspiring men. The

Vedhas give these injunctions: **Maathru dhevo bhava; pithru dhevo bhava; aachaarya dhevo**

bhava; Sathyam Vadha; Dharmam Chara.---"Revere your mother as God; Revere your father as

God; Revere your Teacher as God; Speak Truth; Act Righteously." These five are as the five

vital airs that sustain the body of man. Believe them as such; have unshakeable faith, that they

have been laid down for your material and spiritual progress.

Practise these precepts sincerely

and without slackening. That will ensure success in your pilgrimage from humanness to Divinity.

If you revere your parents today, your children will revere you in the coming days; for, the

present shapes the face of the future, as it was, in its turn, shaped by the past. That is why I

always insist, 'Be Good, See Good, Do Good; this is the way to God'.

Pleasure is but the interval between two pains

When you return to your places after the Summer Course, each one of you must be equipped

with the knowledge of these five disciplines and the fervour to practice them in your daily lives.

Concentrate your attention for the full period on this task; do not mind the inconveniences, the

change in diet, or the regulation of play and entertainment. Bear with these handicaps and rules patiently and gladly.

Life is all the sweeter for these restrictions and limits. You will encounter many obstacles in life,

but do not be disheartened by them. Pleasure and pain alternate in life; in fact, pleasure is but the

interval between two pains! And that makes it welcome and worthwhile. Have the future always

in view, and put up with pain now, so that you can meet it boldly when it befalls you later in life.

Thyaaga (selfless sacrifice)'is the real Yoga (divine communion); renounce and become a master

of yourself. **Bhoga** (enjoyment) brings about **roga** (disease); indulgence is the cause of disease.

Treat all who are sharing this Camp with you as brothers and sisters. Remember ever the

brotherhood of man and the fatherhood of God. People talk glibly while on platforms facing vast

gatherings "Brothers and Sisters!" But are they prepared to divide their property among the

brothers and sisters? Of course, you need not go as far as that; but, you must recognise the one

Divine Principle that animates all. When you are inspired by that belief, surely, your eyes and

ears will refuse to note differences and distortions. Your hands will refuse to engage themselves

in low activities; your tongue will not tarnish itself by low talk; your mind will not entertain low

thoughts and ideas. Resolve that you will attain and maintain this purity in thought, word and deed.

That is the central message of Indian Culture, which will be explained to you in all its interesting

facets by the lecturers who have responded to the invitation of the **Organisers**.

Brindhaavan, 20-5-1974

The message of "Fatherhood of God and the Brotherhood of Man," which Jesus Christ proclaimed 2000 years ago, should become a living faith for the achievement of real peace and the unity of mankind.

The oneness of all creation affirmed by the ancient seers and sages must be expressed in a transcendental love which embraces all people regardless of creed, community or language.

Sri Sathya Sai

35. Terrible and tender

YAATHE Rudhra Shiva thanoo raghora paapa Kaasini---The Prajaapathi, who is the Divine Inspirer of the Vedhas has two natures and names, two forms and features---the terrible known as Rudhra, and the tender known as Shiva. When the Nara-simha Incarnation of God, human with the head of a lion, emerged from the pillar in the Audience Hall of Hiranyakashipu, Prahlaadha, his little son, saw Him as tender, charming and compassionate. For, he was saturated with devotion to God. But, the father who ignored God and dared to insult Him and injure His devotees, saw before him a terror-striking .form of total destruction. While 'Prahlaadha sang and danced in ecstasy, Hiranyakashipu shivered and shook in fear. It is therefore clear that man visualises in the One God the two opposites of terror and tenderness, reflections of his own mental make-up. The One God manifests Himself in these two aspects, so that the world may be sustained and fostered, improved and cleansed. These two---the terrible and the tender---are the characteristics found together in every single thing on earth, for, are not they all parts of the selfsame God? It is the mind that decides the desire Take the articles of food. it has the Shivam aspect, when taken in, intelligently and in moderate quantities. It can also be Rudhram, or devastating in its effects, if taken unintelligently and in excess. Every thing or thought that obstructs t-he surge of Aanandha (divine bliss)---every such situation, experience, idea---is Rudhra; every step towards limitation, regulation, control, progress, sublimation, is tender, Shivam, auspicious, fruitful, beneficial. It is the desire which haunts man that is responsible for making the one item, food, either a boon or a bane. It is the mind that decides the desire and directs it. A sharp knife can be used for slicing fruit or for stabbing: in the hands of a surgeon, it can save a life, rather than destroy one. The mind can liberate you from bondage or bind you more tightly with the objective world. God is Omnipresent, the inner motivator in every being. So, we have to' posit Him as resident in, and manipulating the mind too. When He manipulates it to our benefit we can call Him, Shivam; when He playfully or purposefully turns it against our best interests, we can call Him, Rudhra.

One point has to be emphasised here. We should not identify God as Shivam when we get happiness and Rudhram when we fall into misery. For, happiness and misery are not two distinct experiences. The absence of one is the presence of the other. Each is inextricably intertwined with the other. Undiluted happiness is a chimera; pleasure is the interval between two moments of pain; pain is the gap between two moments of pleasure. God is eager to award victory to the aspirants Again, God assumes or appears to assume the terrible aspect only to ensure the welfare of mankind and the happiness of the worlds. It is mentioned in the Epics and Puraanas that God placed various temptations and tribulations in the path of ascetics and aspirants, thus demonstrating that He is either cruel or vindictive or positively mischievous! No! God has no desire to prevent or postpone their spiritual progress; nor has He any apprehension that they might trouble Him if they succeed! He is eager to award them the victory they seek; that is the reason why He puts them through the obstacles. Being students, you know very well, that the University has prescribed certain examinations, at the end of every academic year. Do you ascribe tiffs system to any desire for persecuting you? Do you think it is a sign of displeasure? You know that they are conducted so that you could be promoted, aren't they? The Yogins, saadhaks, and aspirants are being tested by God, only to promote them. Instead of accepting the tests as signs of His Care and Love, people grow desperate and defeatist; they cry out, "O God! We cannot face these tests," just as students cry out, "We don't want examinations!" How then can progress be measured and achievement recognised? Those who pilot planes or drive cars or captain ships must possess certificates of having attained the required proficiency. They are tested before the certificates are awarded. Those saadhaks, who protest and clamour when tests confront them, are only proclaiming themselves as unworthy of higher positions, as content to remain where they are. God's test of Emperor Sibi's spirit of renunciation The story of Emperor Sibi is an illustration of this truth. Though endowed with power and authority, prosperity and wealth, Sibi was a genuine Saadhak, having attained a high stage in detachment and the spirit of renunciation. God decided to discover whether his achievements

were deep-rooted and unshakeable. Agni (the God of Fire) and Indhra (God of the Heavenly Regions) took on the forms of a dove and a hawk. The hawk (Indhra) pursued the dove (Agm) across the sky, until the frightened bird fell into the lap of Sibi sitting on his throne, pleading for protection from the hawk. As befitted his Dharma, Sibi gave word that he would save the dove from its enemy and assured full protection for it. At that moment, the hawk presented itself before the Emperor and demanded its meal, its legitimate prey. "I am hungry, I had secured my food, you have deprived me of my meal," it complained. "Of what use is all your vaunted spirituality, if you rob me of my meal?" it lamented. At this, Sibi said, "Yes, I shall slice off flesh from my body weighing as much as this dove weighs; you can appease your hunger with that." The hawk agreed; a balance was brought; the dove was placed on one pan, pieces of flesh cut from the body of Sibi were placed in the other pan. But, 10 and behold, however many pieces or flesh were laid thereon, the pan on which the dove sat did not rise at all! It was indeed a mystery how a bird could weigh so much. At last, Sibi said, "Well. You can take all of me. Eat me whole. Here am I at your disposal." No sooner did he utter these words than the hawk became Indhra and the dove was transformed into Agni---Gods effulgent in their Glory! They were supremely happy at the depth of Sibi's spirit of renunciation; they blessed him profusely and departed. Though Indhra and Agni might appear to be terribly cruel in their dealings with Sibi, it was indeed only a test to provide him a chance to express his sovereign qualities of self-control, compassion, and charity. Krishna's test for Emperor Mayuuradhwaaja The Mahaabhaaratha has a fine story which proves the same point. The fact that God might assume terrible aspects in order to examine attainment and establish the truth of achievement is witnessed in the story of Mayuuradhwaaja. The Paandavas celebrated the Aswamedha Yaaga (Horse Sacrifice), and as part of that ceremony released the chosen horse so that it may take its own course across the length and breadth of the land. Whoever stops and binds the horse is thereby challenging the sacrificant for a fight; he has to win back the horse, after defeating the audacious obstructionist! Mayuuradhwaaja, a great devotee of Krishna, a virtuous ruler, a

wise man learned in the Vedhas, a man of deep compassion, held the horse, and Arjuna, the Paandava hero decided to meet him in battle. But, Krishna advised him to desist; for, he desired to demonstrate to Arjuna the devotion of Mayuuradhwaaja which far surpassed his own; he also desired to proclaim to the whole world, the heights that Mayuuradhwaaja could reach in the realm of self-sacrifice and truthfulness. So, He proposed that He and Arjuna proceed to Mayuuradhwaaja's palace in the guise of a pair of Brahmins, seeking a meal. They were welcomed by the King, who offered them rich hospitality. But, before they could eat the very first mouthful, Krishna stopped very dramatically and recited a tale of woe. Emperor's humility rewarded, Arjuna's pride humbled "Listen! O Soft-hearted Emperor! As we were coming along through a forest on the border of your empire, a tiger snatched away the young son of my companion here. Before we could come up with the beast, it had swallowed half the body; but, it heard our piteous appeal, and promised to release the boy, and return him alive to us, provided it is given as substitute, one half of the sanctifying body of the pure and holy Emperor of the land, Mayuuradhwaaja. How can we relish your hospitality with this agony in our hearts? Promise to give the tiger half your body in exchange for the full living body of this Brahmin boy, and then, we shall partake of your hospitality". Mayuuradhwaaja agreed most gladly; when the lunch was over, he sat on the floor and instructed his queen and his son to saw his body into two halves. They placed the saw on the head and began the process of division, with the Brahmins witnessing the operation. They saw drops of tears in the left eye of the King. Krishna said, "O You are giving us the promised gift with tears, not with unalloyed willingness. I cannot accept anything given with tears." But Mayuuradhwaaja replied, "Sir, If I am unwilling or hesitating, both eyes should shed tears, shouldn't they? Only the left eye is shedding them now; and the reason is this- the right half is being used for a highly sacred purpose, to save a person from cruel death. But, what will happen to the left half? Cast away, to be eaten by dogs and vultures? So, the left half-is weeping, but the right half is jubilant that it is being put to some meritorious purpose." At that moment, Krishna manifested Himself to the great Mayuuradhwaaja in all His

Glory and Majesty; He blessed him that he would have Krishna always installed in his heart and

that he would be ever blissful and content. Arjuna too realised that there were devotees of

Krishna far more advanced than he was His pride was humbled.

Mayuuradhwaja's humility was rewarded.

Tests such as these are evidences of Grace rather than of anger. The terrible aspect of God is not

terrible in essence. God is described in the scriptural texts as, **Raso vai sah**---"He is sweetness

Itself." How can sweetness ever become bitter? Godhead is a spotlessly clean mirror; you see in

It your own reflection. When you have terror-striking propensities, the reflection you see will

strike terror into you. When you have soft harmless propensities, the reflection will be tender and

soft. Do not lay the blame on Godhead, as you are prone to do. When everything goes right, you

say that God has come close to you; when something goes wrong, you say that God has deserted

you and gone afar! He does not move far or near. The distance from Him to you is as much as

the distance from you to Him. He is everywhere. He always is in your heart. Recognise Him

there; realise Him as closest and nearest to you. He is your own Self, neither terrible nor tender,

but, simply IS.

Brindhaavan, 30-5-1974

You are not doing service for others. You are doing it always for yourselves, to the God in you, the God who is equally present in others.

Sri Sathya Sai

36. He sings ever

KRISHNA is the One Name signifying all Names, the One thought comprising all thoughts, the

One deed encompassing all deeds. Utilise this festival which commemorates the advent of

Krishna for developing **bhakti** (devotion to God). **Bhakti** is defined as the means of

discovering the Divine Reality within each being. Four steps are laid down in the scriptures to

help man succeed in this effort: discrimination between the permanent and the impermanent;

withdrawal from the process of catering to the senses; positive control of the feelings, thoughts

and pursuits; incessant yearning for liberation from all bonds.

Bhakti is the urge which manifests as all these four endeavours.

But, that word is applied to all

sorts of desires and disciplines, so widely and so indiscriminately that it is identified even with

epicureanism! **Bhakti** is derived from **bha** or **Bhagavaan** or God. It

directs man to have God

ever in mind and to cultivate love for God within him. It advises him to rid himself of egotism, to

curb sensual desires. And to rise to the height of one's aspiration and achievement.

Bhakti leads man on to the Wisdom arising from the realisation of the unity called God. Just as

childhood grows into old age and gets fruition thereby, devotion grows into wisdom, that is,

bhakti grows into **inaana** (spiritual wisdom). There are some who deny the need for **bhakti** and

assert that **inaana** can be won without the preliminary stage of **bhakti**. But, **bhakti** is as

necessary and as inevitable a process as childhood.

Devotion is the most precious treasure

Devotion fosters the highest virtue; it is the most precious treasure; it is the truest path, the only

way to God. Man must live in **bhakti**, for **bhakti**, through **bhakti**. For, **bhakti** is love of the

purest and the noblest variety. Such love is the breath that sustains life, that supports the soul in

the effort to merge in the Super-soul. The years of life spent without the light of love are years of

ruin, of dust and disease. One could as well be dead, and decay for ever.

Love can transform man into a Divine Being; it helps him manifest the Divine which is his core.

Love can tame even the most ferocious of beasts. It prompts man to fill even the world with joy

and to partake of that joy. It implants a deep distressing thirst for that exultation, that elevation of

the spirit. The **Avathaar** (divine incarnation) of the Lord as Krishna and the career of Krishna on

the earth were for the propagation and promotion of this Principle of **Prema** Divine Love), by

precept and example.

Prema (the highest. Love) transcends the ego; it is pure; it is sweet, it is sacred and sanctifying.

Prahlaadha had that **prema**; so, whatever befell him---pain, grief, torture, disgrace---he bore them

all, for he was unaware of anything except God whom he had enshrined in his heart. **Meera** too

was so hungry for God and so agonised by separation from Him that she was always singing

only of His charm, His might and His mystery.

God is the nearest and dearest kinsman for man

You must yearn to be blessed with that earnestness, that dedication and that devotion shown by

Prahlaadha and **Meera**. That alone can give you the Supreme Bliss. But, now, though many

declare their desire to earn that state of mind, their efforts are all towards exhibitionism and

elaborate self-aggrandizement! Those days, the saadhana (spiritual discipline) was silent and subdued; now, it is all loud and lavish. Bhakthi reveals to you that God is in every one; so, the Love that surges in your heart towards God must flow towards all, for, all are embodiments of the self-same Divine. God is bound to you by the closest bonds of Love. Parents might fall out; brother might take up arms against brother; sister might slip away without recognising sister; children might not revere or even recognise their parents. Those are but 'social or economic ties,' they might declare. But, God will never desert you or deny you, or turn away from you. God is the nearest, the dearest, the most loving, the most eager companion, comrade and kinsman for man. This is 'demonstrated fully in the acts of Krishna, as related in the Mahaabhaaratha and the Bhaagavatha. Creation posits a Creator; nothing can happen without the Will to make it happen. Before the beginning -of things, there must be some Will that willed them to become. It can only be He that has become all this, whatever be the name or form that these have assumed. That Will is Love, it is Wisdom. It is Power, It is Bliss. Each one of you must 'insure your lives' with That. Like other Insurance institutions, this One cannot suffer loss or liquidation. It can never fail or falter. Pay the premium regularly as per the rules and you can claim the 'amount,' and receive it. Peace will dread the company of the egotist. The premium you have to pay is the 'Love' that springs from your heart towards all beings. Liberation from pain and grief, the Bliss everlasting, is the 'amount' you get. Or, we can picture the process as a Tree; which yields fruit at the end of a long process of cherishing care. Truth is the seed, faith in the Self, faith in the loving care of God---these are the roots that hold it firm and, feed it; the recitation of the Name, singing of hymns and psalms, meditation on the glory that encircles and elevates---these are the showers that feed the Tree. Bliss is the fragrant flower; Inaana (the wisdom that liberates) is the fruit. When man neglects this duty to himself 'he suffers grief. He is denied peace and security; he is restless and afraid, peace will dread the company of the self-centred egotist, the hard calculating miser, the sharp heartless demon. It keeps close to the stage, the generous giver, the virtuous earner, the wise seer. You must long to be of such type that peace can

approach you and award you its presence. If, on the other hand, you stray away from the path of love, not only men but even nature will throw obstacles which hinder your progress. For, the evil in you will manifest as obstacle in your path. They are not laid there by your enemies, but, are set there by your own feelings and impulses. Think good, feel good, act good, speak good---the path will be free and fair, easy and effortless. Think evil, plan evil, do evil---the path will be strewn with fear and failure. Krishna taught his message by precept and example. The mind has to be cleansed for the path to be rendered smooth. Devotees do not deserve that status, merely by doling out charity or visiting holy places, or attending religious discourses; fill the mind with Love, remove hatred and envy; adopt straight thinking and planning, that alone can justify the status of devotee. Walk steadily and silently towards the goal, merging with God. This day, being the day reminding you of Krishna and His birth in human form, it is best to remember that, He taught this Message of Love by precept and example, throughout his earthly career. The Bhaagavatha and Mahaabhaaratha are full of lessons for you in the cultivation of bhakthi---one-pointed Love for God and all God's creatures. The Paandava Brothers and their consort were devotees of this high status. When Dhroupadhi their Queen, was humiliated and publicly dishonoured by their cousins in the Royal Assembly Hall, she did not call upon her spouses, the redoubtable heroes of many a battle, armed with heavenly bows and maces; she called upon Krishna, for she knew that He was her closest kinsman, shield and sword. Many years later, she quipped Krishna for responding rather late on that occasion, with His succour, but, Krishna asked her to repeat the words with which she called Him then; she said that she had called out, "Oh Dweller in the hearts of the gopees (cowherd girls)! Oh Wanderer in the floral bushes of Brindhaavan! Oh Resident of Dhwaaraka!" Then, Krishna explained that the delay was caused by the wrong address to which the prayer was directed. He said, "Your words forced Me to move on to Brindhaavan and Dhwaaraka, before I could come to where you were! If only you had cried, Oh Dweller in my Heart, I could have appeared before you at that very moment."

Develop the inward vision, taste the bliss it gives
 So, you should endeavour to install Him in your heart and be ever aware that He is there. **Raadha** alone had that consciousness and the uninterrupted Bliss derivable from that knowledge.
 Cultivate that knowledge, that closeness. When you are aware all the time, only of the body and its clamour for attention, how can you ever concentrate on the Dweller within? Develop the **inlook**, the inward vision, and taste the Bliss it gives, 'at least for half' a minute every day; that will surely confer on you great strength and security. **Raadha** prayed that Krishna must keep her in the cool shade of His Presence so that she might be saved from being scorched in the arid desert of earthly life.
 Embodiments of the Universal **Aathma**! Scriptures are endless; **saadhanas** (spiritual disciplines) are countless; opportunities are few; time is already overstocked. But, you can easily win the baffle of life, in spite of these handicaps, provided you arm yourself with Love, which is the essential teaching of all scriptures, the goal of all varieties of **saadhana**, the best use to which all opportunities can be put and the most profitable way of **utilising** the precious capital, time. The simple men and women who tended cattle in **Gokul** where Krishna spent His boyhood years knew no **saadhana**, learnt no **Shaasthras** (spiritual sciences), observed no vow, visiting no temple; they just kept the Name and Form of the God they moved with, ever in the shrine of their hearts. And they were saved.
 Embodiments of Love! You are agitated, I know, since the world today is tossed on waves of unrest and insecurity. But, do not blame the world for it. The unrest is but the image of your own unrest, which you have projected on the world. The insecurity is fuming in your minds; the fear is raising its hood in your heart. The forces of the world, the beings in Nature are all unaffected, unchanged! You have changed; you are nervous; you are afraid, you have no peace!
 Try to subsume the many in the One
 You wear coloured glasses and see everything through those glasses. Correct your vision; the world will get corrected. Reform yourselves; the world will get reformed. You create the world of your choice. You see many, because you seek the many, not the One. Try to subsume the many in the One; the physical bodies of yourself and others, the family, the village, the

community, the state, the nation, the world, thus progressively march on towards more and more inclusive loyalties and reach the stage of Unity, in thought, word and deed. This is the **saadhana** of love, for, love is expansion, inclusion, **mutualisation**. The individual has to be **Universalised**, expanded into **Vishwaswaruupa** (Cosmic Form).
 When you enter upon this **saadhana**, you have to suppress all tendencies of hatred, greed, envy and malice, and concentrate on expanding love towards all, at all times. You might have to encounter opposition from all sides; but, consider these as tests of endurance, of sincerity and steadfastness. Your own parents, brothers and sisters, wife and children, kith and kin, friends and favourites, countrymen and others might try to turn you aside by ridicule and threats. You might even develop dislike for God for putting obstacles in the way; atheistic ideas might sprout in you trying to scotch the faith; but, you must overcome these with courage and confidence.
 The good are always the target of malice and envy, slander and abuse from the wicked. Be assured that your goodness can be made tough enough to stand these ordeals. **Avathaars** (divine incarnations) too are not exempt from the attentions of these wicked forces.
 Forces of evil dig for their own downfall
 Krishna had to encounter these obstacles from the very cradle, right up to the finish of His life on earth. Personal spite, false slander, unfounded abuse and defamation followed Him at every step.
 Demons who could not tolerate the Light and the Love that He cast around Him conspired to tarnish His Name and obstruct His Mission.' They tried to bind Him, to fail His plans and pervert His instruments. But, Truth triumphed and falsehood stood exposed and disgraced.
 Truth may be clouded for some little time by the fog of slander but, victory is certain. The forces of hate will be defeated by their own wiles; they dig for their own downfall; their action results in reactions, ruinous for themselves. In the Court of **Dhritharaashtra**, the **Kauravas** planned to bind Krishna and put Him out of action, when He went to His Court on the mission of peace; but, what happened? The stratagem recoiled on themselves and they were destroyed. Krishna was unscathed by their wiles and their campaign of defamation. When the **Kauravas** were indulging in their campaign of slander, many devotees were greatly distressed. For example, **Sahadheva**,

the youngest of the **Paandava** Brothers, welcomed Lord Krishna back to their camp, with the words, "I am not concerned at failure of your mission; I know that it is all part of your plan. But, I am overjoyed that you have returned unharmed, from that nest of demons."

Krishna is **undefeatable**, ever pure, ever bright and ever effulgent in renown. Those who try to fail Him are for ever tarred by their own blackness. The malignancy of those who cannot bear His Glory will cause their eternal disgrace; it cannot affect Him in the least. His Glory will increase a hundredfold with every challenge from these **pedlars** of slander. Wicked men tried to bring the Lord into disrepute by persecuting and torturing devotees like **Prahlaadha**; but, when they stood up to every challenge with joyful fortitude, they failed ignominiously. **Prahalaadha** gained vaster glory and the Lord's Truth was magnificently vindicated.

Even **Avathaars** have faced campaigns of slander. Persons who cannot tolerate the Glory of the **Avathaar** have indulged in such campaigns, in every Age! They have contributed to the heightening of the splendour and the spread of the message, in every age. Their activities are all instruments to the propagation of the glory throughout the world.

Even today, such things happen; but, all of you must recognise their inevitability and their fundamental falsehood, and carry on your **saadhana** in full faith and assurance, with undiminished enthusiasm and joy. The **Sai** Principle, the **Sai** Divinity can never be affected by any slander; it can never be shaken by any tactics; its progress can never be halted. Do not pay heed to the **barkings** you hear.

A stray dog stops and looks at its own shadow in the stream; it mistakes the shadow for another dog and starts barking aloud. This sets all the dogs in the neighbourhood, and later in the region, bark in unison. The reason why first dog barked is its own ignorance of fact. The reason why the other dogs followed suit is that the first dog called the tune. A huge scare is built on a patent falsehood. Thus the story goes on, adding one thing to another.

Just as devotees remained unruffled in the Age of Krishna, you too must stand firm and be unaffected. Faith must endow you with courage and calmness. The life of Krishna teaches you this lesson more than others' do not lend your ears or mortgage your minds to purveyors of

scandal or lies.

Devotion to the Divine will give you prosperity

Krishna had to meet these **traducers** and destroy them one by one, through His life. His parents, His companions, His devotees, no one had peace from this tribe. The message of this Festival is that you must see the Truth that is covered by all the tales and legends that tarnish the Name.

Devotion to the Divine will give you bliss, and prosperity and peace. It cannot inflict pain, perturbation or personal anxiety. It fosters love and brings all together as one band of brothers.

The **Avathaar** will not be affected in the least by these trivial tactics. It is love itself; so, it is always bliss, always happy in song and dance.

Krishna lived all His years singing and dancing in the ecstasy which was His very nature. He was humming a tune within Himself all the while, whether He was on flower bed or a battle field.

I too am unaffected by praise or blame. My **Aanandha** (bliss) never suffers diminution. Where there is love, there is **aanandha**; where there is **aanandha**, there is music. That is the reason why Krishna sang the **Bhagavath Geetha** (the Celestial song) while the clarion calls to start the holocaust were rising from the serried ranks, eager for the fray.

Love knows no fear, no untruth, no anxiety, no grief. I am love; I shower love; I share love; I am pleased with love; I bless that you have more and more of love to more and more Beings. Love is God, Love is Love---that is the message of **Sri Krishna janmaashtami. Prashaanthi Nilayam**, 10-6-1974

Just as there are three basic energies that govern man---the physical, the metaphysical and the psychical, the **Aadhi-bhowthik**, the **Aadhi-dhaivik** and the **Aadhi-aathmic**---**Gaayathri** has three facets: **Gaayathri**, **Saavithri** and **Saraswathi**. **Gaayathri** fosters the metaphysical, **Saavithri**, the physical, and **Saraswathi**, the psychical. These three **karanas** or instruments have to be cleansed and sublimated so that man can realise the goal of life.

Through the recital of **Gaayathri manthra** and meditation thereon, this great task can be achieved.

Sri Sathya Sai
37. Kindle the lamp

DURING the last thirty days, you have been listening to expositions of the meaning and significance of **Vedhic** words, like Brahman, **Prajaapathi**, **Vaachaspathi**, **Saraswathi**, and **Brihaspathi**; you have also been told the real significance of the name **Bhaarith** that this country bears. It is necessary that you should recognise, even when you are students, that the **Vedhas** are

the basis of the culture of this country; the guides for material as well as spiritual progress. When you understand the hymns, the dedicatory verses, the ritual directives, and the invocatory formulae contained in the **Vedhas**, life would be rendered peace-filled and secure, against the winds of fortune, both fair and foul. It is natural for every being to seek happiness. Yet, each being must know that happiness does not emanate from the material things of the objective world.

You are students and so, I must tell you that the type of education that does not confer on you abiding happiness, the unshakeable sense of equanimity, the awareness of the Divinity behind every particle in the Universe, is not entitled to that name. Education must implant elevating ideals, and kindle the lamp of wisdom. Nowadays, education is aimed at providing a living; it is a bread-and-butter trade. But, do we not have millions who have not gone through this mill, wasting money and precious time in the process like you, but yet earning a decent living and enjoying peace and joy therein?

As science advances, man becomes a menace to man. Though they have not gone through school and college, they have had the more valuable schooling in the University of Life. Any system of education that does not help you to discriminate between fight and wrong, that does not instil the fear of sin and the love of God, train you in the codes of humility and reverence, widen the horizon of your wonder, encourage you to worshipfully serve your parents, and inspire you to dedicate your skill and attainments to the progress of your family, village, community, country, language and nation stands

condemned! The corruption and cruelty that are rampant in the country can be traced to this grave defect. Selfish greed, pomp and injustice are prevalent in every field. The nation has no peace and the sense of security is feeble. As science develops and technology advances, humility and mutual love should also develop to the same extent. Or else, man becomes a menace to man.

Human sensitivity must be so high that no one can tolerate the misery of others. But, when one is not moved by the misery of even one's own-parents how can this trait be cultivated?

Students! You are pure in heart. Do not slide down into such depths. Bring to mind the Glory of Indian Culture. Do not crave for the trivial pleasures of the senses; do

not condemn yourselves to be lazy lubbers; be active, earnest; bear with all troubles and disappointments; strive on and march towards success, or else, the nation will weaken and decline. Serve your family and be examples to others. You are a pin or bolt or nut or wheel in the huge machine called the Cosmos. If the pin is not in perfect shape, the entire machine will be hampered. Do not get disheartened and disabled; if you do, you are injuring the welfare of the whole world. Remember that Indian Culture is built on the faith **Soham**, 'I am that,' the **undefeatable**, majestic, mighty That. It is not built on the **somari** principle (the principle of laziness). True rest is ensured only by hard work. Sleep is the reward for hard physical labour. And, if sleep does not switch off the mind of man for some hours everyday, he would have spun out all sorts of wild fancies. Young people, that you are, work hard; serve the interests of your family and country, and be examples to others. Imagine how your forefathers during the **Vedhic** Age engaged themselves with no respite, in good deeds and beneficial acts, so that they could be happy and make others happy. But, alas, the descendants of those men have devised a system of education which does not ensure even a decent daily life.

Education was then called, **Swaadhyaaya**: (**Swa**---one's own; **adhyaya**---study). Study for one's own best progress, (that is, spiritual progress) which gives peace and joy immeasurable. Today this type of progress has become a matter of ridicule; the run is all behind fame, sudden fortune and power over fellow-beings, and their fates. The **Vedhavidhs** (men learned in the **Vedhas**), had but one ideal---the discovery of the I which they felt they were.

The **Vedhavidhs** marked three stages in the life of man and assigned one aspect of God to preside over each stage. The first---where man is deep in activity of some sort or other in Karma---is presided over by **Vaasu**. The second, under the protection of **Rudhra**, is filled with reverential worship of the God in all, discovered through the impact of Love. The third is the stage of **inaana**, the Supreme Wisdom, presided over by the source of Illumination, **Aadhithya** or the Sun.

Fancy and fantasy rule the mind of man. This is the genuine **Bhaaratheeya** Vision, to transform life into a pilgrimage towards the God resident in oneself, a steady march, along the straight path to Bliss. There is no such steadiness now. Fancy and fantasy rule the mind of man. You desire one thing in

the morning; at noon, you
change over to something else. That desire will not persist until
evening. If your desire is
fulfilled, you praise God and parade your devotion. But, if it does not
prevail, you throw God
overboard, and parade your unbelief!

I am reminded of a story in this connection. A clever villager used to
enter the village temple in
the early hours of the day, and sit on, with eye closed, in the hope that
people will honour him as
a great devotee. Since he did not get up and go about his business
until about midnoon, the
temple priest was hard put to close the doors and go home for his
daily tasks there. So he struck
upon a plan to stop the nuisance. He knew that the closed-eye session
of dhyaanaa (meditation)
was all a pretence. He hid himself behind the Idol of the Deity, and
when the villager was well
set in his pretence of deep meditation, he said, in an imposing
sonorous voice, "Listen! Excellent
Devotee! I am mightily pleased by your asceticism and your
steadfastness. Come. I shall merge
you into Myself." At this, the fellow ran fast out from the temple,
leaving no trace where he had
gone to!

Parents should practise the values of Indian Culture
The devotion and sense of surrender of men are similiar to those of
this impostor. Faith is weak,
discipline is absent; earnestness is lacking. But, do not forget or
ignore God; do not be misled
into attachment for the world; do not dread death; be happy with
whatever you have and hold.

Live ever in the remembrance of the Name of God.
I wonder how you would follow this advice! For, I know you are
reluctant even to repeat the
Name a hundred times a day or twenty five or at least ten times. You
wag and waste your breath
for hours together, but, when it comes to the pronunciation of the
Name of the God, you have
neither the time nor the inclination.

There was a son who was instructed by his aged father to repeat the
sacred Gaayathri exactly
108 times a day. The fellow promised to do so but, he-simplified the
task by reciting it only
once, and then, saying ditto, ditto, 107 times! The same boy secured a
scholarship to study in
America. The father took him to a temple near the airport from where
he was to board the plane,
and made him swear before the idol of Dhevi that he would adhere to
Indian culture and tradition
while abroad. But, he returned quite lost to all the values cherished in
that culture and tradition.

The astounded father took him to the same temple, and when the son
stood before the Goddess,
he accosted Her, "How do you do, mummy?" and moved forward to
shake hands with Her. The
father was so shocked at this impunity that he dealt him two severe
blows on the spot.

Fathers today do not treat their sons so; they appreciate
outlandishness, brazenry, vices and
foppery. In fact, they are themselves even worse examples. The
parents and the teachers have to
learn and practise the values of Indian Culture. When the tank is full,
the taps will yield water.

But, when the tank is dry, how shall the thirsty quench their pang?
Parents and teachers can earn
My Grace only by becoming good and worthy examples to their sons
and daughters, or their
wards and students. You claim to have devotion to Me; but, you must
examine and discover
whether I am pleased with you. You must examine yourselves every
moment whether you are
observing the disciplines I have laid down, the programmes of service
I have marked out. That is
the way to earn My Love, Love others and serve them; then, you can
win My Love.

Brindhaavan, Summer Course, 17-6-1974

The seers of God proclaim what they have visualised, and when
people put their faith in it, it is condemned as blind faith as if belief
of people in the number of star clusters in the Milky Way as
proclaimed by those who have seen them is not blind! Have faith in
the Divine and one can experience the Divine. Have faith in
oneself and one can have faith in the Divine.

Sri Sathya Sai

38. Who is Sai?

GOD is inscrutable. He cannot be realised in the outer objective
world; He is in the very heart of
every being. Gemstones have to be sought deep underground; they do
not float in mid-air. Seek
God in the depths of yourself, not in tantalising, kaleidoscopic Nature.

The body is granted to
you for this high purpose; but, you are now misusing it, like the
person who cooked his daily
food in the gemstudded gold vase that came into his hands as an
heirloom.

Man extols God as omnipresent, omniscient and omnipotent, but, he
ignores His Presence in
himself! Of course, many venture to describe the attributes of God
and proclaim Him to be such
and such; but, these are but their own guesses and the reflections of
their own predilections and
preferences.

Who can affirm that God is this or that? Who can affirm that God is
not of this form or with this

attribute? Each one can acquire from the vast expanse of the ocean only as much as can be contained in the vessel he carries to its shore. From that quantity, they can grasp but little of that immensity.

Each religion defines God within the limits it demarcates and then claims to have grasped Him.

Like the seven blind men who spoke of the elephant as a pillar, a fan, a rope or a wall, because

they contacted but a part and could not comprehend the entire animal, so too, religions speak of a

part and assert that its vision is full and total.

There is only one religion, the Religion of Love

Each religion forgets that God is all Forms and all Names, all attributes and all assertions. The

religion of Humanity is the sum and substance of all these partial faiths; for, there is only one

Religion and that is the Religion of Love. The various limbs of the elephant that seemed 'separate

and distinct to the eye-less seekers of its truth were all fostered and activated by one single

stream of blood; the various religions and faiths that feel separate and distinct are all fostered by

one single stream of love.

The optical sense cannot visualise the Truth. It gives only false and fogged information. For

example, there are many who observe My actions and start declaring that My nature is such and

such. They are unable to gauge the sanctity, the majesty and the eternal reality that is Me. The

power of Sai is limitless; It manifests for ever. All forms of 'power' are resident in this Sai palm.

But, those who profess to have understood Me, the scholars, the Yogis (spiritually advanced

persons), the Pandiths (scholars), the Inaanis (liberated persons), all of them are aware only of

the least important, the casusal, external manifestation of an infinitesimal part of that power,

namely, the "miracles"! They have not desired to contact the Source of all Power and all

Wisdom, that is available here at Brindhaavan. They are satisfied when they secure a chance to

exhibit their book-learning and parade their scholarship in Vedhic Lore, not realising that the

Person from whom the Vedhas (sacred scriptures of the Hindhus) emanated is in the midst, for

their-sake. They even ask, in their pride, for a few more chances!

'Defeats' experienced by Avathaars are part of Leela

This has been the case, in all ages. People may be very near (physically) to the Avathaar (divine

incarnation), but, they live out their lives unaware of their fortune; they exaggerate the role of

miracles, which are as trivial, when compared to My glory and majesty, as a mosquito is in size

and strength to the elephant upon which it squats. Therefore, when you speak about these

'miracles,' I laugh within myself out of pity, that you allow yourself so easily to lose the precious

awareness of My Reality.

My power is immeasurable; My truth is inexplicable, unfathomable. I am announcing this about

Me, for, the need has arisen. But, what I am doing now is only the gift of a 'Visiting Card!' Let

Me tell you that emphatic declarations of the Truth by Avathaars were made so clearly and so

unmistakably only by Krishna. In spite of the declaration, you will notice in the career of the

same Krishna that He underwent defeat in His efforts and endeavours, on a few occasions; you

must also note that those defeats too were part of the drama which He had planned and which He

Himself directed. For example, when many Kings pleaded with Him to avert the War with the

Kauravas, He confessed that His Mission to the Kaurava Court for ensuring peace had 'failed!'

But, He had not willed that it should succeed! He had decided that war would be waged! His

Mission was intended to punish the greed and iniquity of the Kauravas and to condemn them

before the whole world.

"Do not crave from Me trivial material objects"

Now, I must tell you, that during this Sai Avathaar, there is no place for even such 'drama' with

scenes of failures and defeats! What I will, must take place; what I plan must succeed. I am

Truth; and Truth has no need to hesitate, or fear, or bend.

'Willing' is superfluous for Me. For, My Grace is ever available to devotees who have steady

Love and Faith. Since I move freely among them, talking and singing, even intellectuals are

unable to grasp My Truth, My Power, My Glory, or My real Task as Avathaar. I can solve any

problem however knotty. I am beyond the reach of the most intensive inquiry and the most

meticulous measurement. Only those who have recognised My Love and experienced that Love

can assert that they have glimpsed My Reality. For, the Path of Love is the Royal road that leads

mankind to Me.

Do not attempt to know Me through the external eyes. When you go to a temple and stand before

the Image of God, you pray with closed eyes, don't you? Why?

Because you feel that the inner

eye of Wisdom alone can reveal Him to you. Therefore, do not crave

from Me trivial material

objects; but, crave for Me, and you would be rewarded. Not that you should not receive whatever

objects I give as sign of Grace out of the fullness of Love.

I shall tell you why I give these rings, talismans, rosaries **etc.** It is to **signalise** the bond between

Me and those to whom they are given. When calamity befalls them, the article comes to Me in a

flash and returns in a flash taking from Me the remedial Grace of protection. That Grace is

available to all who call on Me in any Name or Form, not merely to those who wear these gifts.

Love is the bond that wins Grace.

There is no creature without Love

Consider the meaning of the name, **Sai** Baba. **Sa** means 'Divine;' **ai** or **ayi** means 'mother' and

Baba means father. The Name indicates the Divine Mother and Father, just as **Saamba**-shiva,

which also means the Divine Mother and Father. Your physical parents exhibit Love with a dose

of selfishness; but, this **Sai** "Mother and Father" showers affection or reprimands, only for

leading you towards victory in the struggle for self-realisation.

For, this **Sai** has come in order to achieve the supreme task of uniting the entire mankind, as one

family through the bond of brotherhood, of affirming and illumining the **Aathmic** Reality of each

being in order to reveal the Divine which is the basis on which the entire Cosmos rests, and of

instructing all to recognise the common Divine Heritage that binds man to man, so that man can

rid himself of the animal, and rise into the Divine which is his goal.

I am the embodiment of Love; Love is My instrument. There is no creature without Love; the

lowest loves itself, at least. And its self is God. So, there are no atheists, though some might

dislike Him or refuse Him, as malarial patients dislike sweets or diabetic patients refuse to have

anything to do with sweets! Those who preen themselves as atheists will one day, when their

illness is gone, relish God and revere Him.

I had to tell you so much about My Truth, for, I desire that you should contemplate on this and

derive joy therefrom, so that you may be inspired to observe the disciplines laid down by Me and

progress towards the Goal of Self-realisation, the Realisation of the **Sai** that shines in your hearts.

Brindhaavan, 19-6-1974

If you yield to **alpabuddhi** (inferior thoughts), you will be losing the **akhanda-thathwa** (principle of the Universal). Never give ear to slander, ridicule or praise.

They are all bubbles on the surface. They are mere manipulations

of words, the magic of vocabulary, the tamasha of style, the dance of phrases. Learn the means of winning Grace and earning purity from those who know: the elders, the scholars who have put their learning into practise.

Attachment causes pain and detachment results in joy. But, you cannot easily detach yourself from activity; the mind clings to something or other. Make it cling to God, let it do all things for God and leave the success or failure of the thing done to God, the loss and the profit, the elation or the dejection. Then, you have the secret of **Shaanthi** (peace) and contentment.

Sri Sathya Sai

39. An epic moment

THE agonising years of torment, hope, and disillusion were over; the moment of decision had

come, though it was sought now, by the sharp edge of the sword and not the soft words of Lord

Krishna. The armies gathered by the **Kauravas** from their kingdom and from their allies were

standing face to face with the forces of their **Paandava** cousins.

Cavalry, **chariotry**, **elephantry**

and infantry, eager to start the destruction of the enemy, the chief actors all dressed and equipped

for the fray! Conches were blown; trumpets rent the sky with their blare. The air was tense with

hope, fear, anxiety and anger. Blood in million bodies became redder and warmer; hearts

pounded quicker; arms grasped weapons in deadly grip.

Dharmaraaja, the 'eldest of the **Paandava** brothers, suddenly, removed his footwear; he laid aside

his armour; he slid from his chariot; he walked towards the opposing cohorts, towards

Bheeshma, the Generalissimo of the enemy forces. **Dhuryodhana**, the eldest of the

Kaurava brothers, the cousin most responsible for the war, the unyielding opponent of the

Paandavas, saw **Dharmaraaja** cross over to the aged **Bheeshma**. He was overjoyed; he guessed

that **Dharmaraaja** had decided surrender, for, he was by nature against bloodshed and battles.

Dharma will guard those who follow Dharma

The four brothers of **Dharmaraaja** were astounded. **Bheema**, the redoubtable hero of a hundred

contests with the **Kauravas**, the person most eager for the battle to begin, felt foiled of victory.

He recalled the many occasions when **Dharmaraaja** had stood in the way of revengeful action

against the **Kauravas**. He feared that he would apologise and withdraw like a craven from the

bloody gamble of war. Arjuna, the formidable bowman, witnessed his brother's defection with

horror and anger. **Nakula** and **Sahadheva**, the twins, were struck dumb at their own helplessness.

Lord Krishna studied the situation from the seat of the charioteer on the chariot of Arjuna, which was in the front line of the **Paandava** army. He signed to the four of them to follow their eldest brother and do likewise. He said, "All these years you have revered him, and trod on his footsteps. Do so now. Do not hesitate; do not doubt." **Dharmaraaja** was the very embodiment of Dharma (right action); he knew the right and he practised it whatever the consequences. He knew that Dharma will guard those who follow Dharma. He never did a hypocritical or a non-**Vedhic** act; he never took a wrong step. He went straight to **Bheeshma** and fell at his feet. Standing before him with folded hands and bowed head, he prayed. "Grandfather! We had no chance to experience the love of the father; he passed away too soon. You brought us up from infancy with love and care, and made us what we are today. We have no fight to 'fight against you; but, fate has conspired to bring us now into battle with you. Please have mercy on us; permit us to raise our arms against you." Adherence to Dharma ensured **Paandavas** victory. **Bheeshma** was naturally charmed and overjoyed at the humility and righteousness of **Dharmaraaja**; his eyes were filled with tears at the strange turn that destiny had taken; he blessed him and said, "**Dharmaraaja**! You have stuck to Dharma, in spite of the temptations this situation has placed before you. What a noble example you have set before the world! This Dharma that you follow will itself give you victory." Next, **Dharmaraaja** and the brothers moved towards General **Dhrona**, the Brahmin Preceptor, who had taught archery to both the **Kauravas** and their cousins, the **Paandavas**. **Dharmaraaja** fell at his feet too and prayed, "Highly revered Preceptor! We five are your pupils; how can we rightfully take up arms against our Preceptor? The times have indeed gone awry. Pardon us, for this wrong. Permit us to engage with you in battle." **Dhrona**, the **Aacharya**, was visibly moved by this appeal. "**Ah**! How great and good, this **Dharmaraaja** is! Even at this moment when the hounds of war are to be let loose to spread death and fury, he is sticking to the dictates of Dharma!" **Dhrona** was thrilled at the thought. He clasped **Dharmaraaja** in his arms and said, "Son! You are dearer to me than **Aswathaama**, for, I am drawn to him only by duty, whereas I am drawn to you by love. You are all my sons, for, I love you as such.

Your right will certainly earn victory over our might." It is this adherence to Dharma that ensured their victory. Or else, was there any one on earth at that time who could force the redoubtable **Bheeshma** to lay down his arms? Could any one excel **Dhrona** in archery? The **Kauravas**, whom **Bheeshma** and **Dhrona** sought to support were defeated because they trod the path of **adharma** (vice), while the **Paandavas** never deviated from the path of Dharma. Dharma gave them the skill, strength, courage and tenacity to defeat these great masters of military strategy. The **Kauravas** went counter to their parents and their God. Their mother, **Gaandhaari**, counselled her children in a thousand ways not to continue their vendetta, against their cousins, the **Paandavas**. But, they did not heed her. Their father **Dhritharaashtra** pleaded with them to desist from the path of hate; but, to no avail. They turned a deaf ear to the advice offered by their Preceptor, **Dhrona**, to make 'peace with the **Paandava** cousins and give them their legitimate share of the realm. When the Lord, **Sri** Krishna Himself, went to them as a messenger of peace, as an Ambassador with the Mission of Peace, they refused to listen to His Divine words; they attempted even to overpower Him and put Him into bonds! If you follow the same line of wilful blindness, you will have to meet the same fate---total destruction. The five **Paandava** brothers are, you should believe, worthy of your reverence and have to be regarded as your 'five vital airs,' 'five sheaths,' 'five sense-organs.' Have them as ideals to be followed; you can then win the Grace of God. The memory of their travail and triumph will act as a **manthra** to purify and strengthen you, and elevate you to the Divine status which is your heritage. **Brindhaavan**, June 1974
40. Vaster than the vastest!
BRAHMAVIDITH Brahmaiva bhavathi (He who knows the vastest becomes the vastest), say the **rishis** (sages). Brahman is the word used for what they indicate as the vastest, which words cannot reach nor the imagination conceive. There is a Brahma, the First of the Trinity, with four heads, the Creator, from whom we have to distinguish this vast immanent Principle. This Brahman is described, not as one of three, but as the One without a second. The **Vedhic** statement **Sarvam** Brahma **mayam** ("All is Brahman") is the key to

the understanding to the

Universal Eternal Principle. The Brahman need not be sought, at some far distant spot, on the

Himaalayas or in the depths of space. Some cosmonauts when they landed on Moon reported that

God does not exist, because they did not spot Him anywhere in their spatial journey, as if He

lives and moves in space and accosts all who dare flit through His corridors! Brahman is the

Reality of the seeker, the Cosmonaut, the person who asserts its existence as well as of the

person who doubts or denies. To say that the Divine is a fiction of some one's fancy is to be false

to one's own genuine truth. The Divine is what integrates and unites all this diversity into one

single essence.

Brahman is the activity in every atom and cell

We can easily become aware of it, if we observe the prescribed course of saadhana (spiritual

discipline) and have the elementary faith to impart sincerity for that saadhana. One must sharpen

the intellect and widen the imagination to be able to conceive of Brahman, which is subtler than

the subtlest, vaster than the vastest. Brahman is the very urge behind all aspiration and all

achievement, even the aspiration to know Brahman. It is the activity in every atom and cell, as

well as in every star and galaxy,

Brahman also means sound, voice, word, manthra (sacred formulae), and, through the sound

OM, as well as through various other manthras, it is possible for man to develop the superfine

intellect necessary to grasp the immanent and transcendent principle called Brahmam. Brahman

means Brh or big, the biggest, the vastest. It is described as bigger than the biggest, vaster than

the vastest. The Universe is the body of Brahmam that emerged from it when the desire to

become many arose in it. The Universe rose when Brahman uttered the first word, and so, the

vaak (word) is also called Brahman. The word is also called padha and all created things are

referred to in Samskrith as padha-artha (the meaning of the spoken word). For, when the word

was uttered, the thing was created or became manifest. The word produced its meaning, namely,

the thing!

The Infinite Eternal Brahman can be cognised as having three attributes, for the convenience of

awareness: Sath, Chith and Aanandha. The minutest particle in the Universe has these three

characteristics, and the vastest too. Man too is the embodiment of

Sath-Chith-Aanandha (Being,

Awareness, Bliss absolute); but, since he is too attached to the body and its impulses, he is

unable to dive deep into his reality and benefit from the springs of Chith and Aanandha that are

there.

See all as parts of the same whole

The attraction that the vast Brahman has for the anu (the small) is the attraction of the whole for

the part. It is the basis of all love---the love of the mother, of the father and son, of the friend, the

spouse and even of the devotee towards God. The jeeva (the individualised being) loves the

Brahman or the totality of which it is part. See all as parts of the same whole to which you

belong; then there can be no hatred or envy or greed or pride.

Saraswathi, the Consort (the potent power) of Brahma is celebrated as the Goddess of vaak

(word) or the urge to express, to manifest. Her vehicle is, according to the Vedhas, the Hamsa

(Celestial Swan), the pure bird that is endowed with the rare power of discriminating between

water and milk, even when they are mixed and receiving only the milk (that is to say, separating

the valid from the invalid, the lasting from the fragile, the true from the untrue). Moreover,

Hamsa is a symbol of Soham, the seed-manthra that is uttered by human breathing (Soham-

Soham; Soh means He and ham means I; He is I). I and He are the same from birth to death,

meaning that the jeeva is Brahman, no more and no less. There is certainly difference in quantity

but there is no difference in quality, between the two. A drop of sea water is as brackish as any

other; you need not taste the entire sea to know that. The jeeva is Sath-Chith-Aanandha; the

Brahman is also Sath-Chith-Aanandha. That is the reason the jeeva is asked to announce itself as

"Aham Brahmaasmi"---"I am Brahman." It is as true as the drop of sea water saying, "I am the sea."

Yogis (spiritually advanced persons) can cognise this easily. That is why one yogi sang, "Go,

mind! Rush to where the Ganga and Jamuna are." This does not mean that the saadhaka

(spiritual aspirant) should go on pilgrimage to Prayaag, Allahaabad where the two rivers meet.

Ganga and Jamuna are the Ida and Pingala, the two nerve-channels through which the Kundalini

(soul power) is uplifted and Prayaag is the Bhru-madhyasthaan (the spot on the brow where they

meet between the eyes). When the Yogi is able to concentrate on that

spot, his 'serpent power,' he

can become aware of the sea and transcend the name-form of the drop. That is the meaning of the Call.

Brindhaavan, Summer Camp, 1974

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

Sri Sathya Sai

41. Instruments of the Divine Will

I AM happy to meet you and talk to you on this occasion---the very first gathering of the members of the Council of Management of all the State Trusts and of the Education and

Publication Foundation. The aims and objectives of the Trusts are themselves your guides; they

can certainly inspire you in your dedicated task. They can help **canalise** your skills and devotion

into activities that can help your spiritual realisation, as well as the welfare and prosperity of

your countrymen of all creeds and conditions. I am aware of this. But, yet, since we are working

within the framework of the legal and administrative system, we have to pay attention' also to

strict accounting and sincere adherence to the requirements of law.

There are many Trusts operating in this country and in others beyond the seas. I wish to

emphasise that the **Sathya Sai** Trusts have to shine forth among them all by their special

characteristics. They must be based on mutual trust and cooperation, built on the actual

experience of the One-ness of all. There is no room here for egoistic poses, compulsory tactics,

greed for power, recrimination, and jealousy.

Trust depends on faith in God

Of course, wherever money is dealt with, these evils are common; there are Trusts that are

compelled to enter into the process of litigation even as far as the Supreme Court, against their

own members for breach of trust. Remember that Trusts are built firmly on the foundation of

trust; if you do not trust yourselves and your own reality, you can never trust another. Ultimately,

trust depends on faith in God, as expressed in your own actions and in the actions of others.

Virtue can grow only in an atmosphere of theism; you must have faith in the omnipresence of

God, that God is the witness, the guide, and the guardian. Self-confidence, confidence that you

are the pure unlimited self, is the great reinforcement that religion can endow you with. When

you establish this in your hearts, you can be entrusted with any type of responsibility, and any type of work.

The **Vedhas** lay down four goals before men: Dharma, **Artha**, **Kaama** and **Moksha**. But they

have. to be pursued in pairs. Dharma and **Artha** (virtue and wealth) together and **Kaama** and

Moksha (desire and liberation) together. That is to say, wealth has to be earned through

righteousness, and desire has to be for liberation. But, man takes these four separately, and loses all.

He puts them into separate compartments and adopts distinct plans to achieve them. So, his

personality is not integrated; he leads a broken life. He gives up dharma and **moksha** as beyond

him and wastes his life pursuing sheer **artha** and **kaama**. They lead him into ruin.

You have to practise righteousness in the management of wealth, especially when the wealth is to be used for human uplift and human betterment as here.

Udh yogam purusha lakshanam, it is

said. **Udh**-yoga means, as is commonly understood, employment in some job, something that is

worth doing. No, it means **udh** (higher) yoga (spiritual discipline), a **saadhana** which has

assumed the status of a job. All jobs which you take up are **udh-yogas** (higher disciplines),

which "mark out the man" (**Purusha lakshanam**). When **artha** is sought through dharma, the

purusha artha deserves the name '**parama-purusha artha**' for it is **parama** or oriented towards the

para (the higher eternal values).

You have to struggle to ensure spiritual progress

Tiffs is a chance for service for which you must feel extremely delighted, for, here you can.

transmute your devotion and faith into positive acts of service for the benefit of your brothers and

sisters. And, since I am with you in all that you do, you have no worry about the success of the

undertakings. You have only to be 'instruments;' you need not devise devious ways or

roundabout tactics. Doing your duties as members, you have the need to preserve and develop

trust in **Sai**, too.

This is **Sai** work, which you are invited to enjoy. This is elevating work that brings you nearer to

the heart of the Divine. When **Naaraayana** hastened to save the elephant from the jaws of the

crocodile, the **Bhaagavatha** says, He did not take with Him the

weapons---wheel or even the

Lotus or the Conch. He went empty handed, as far as eye could discern. The conscious hand

must have the inert pickaxe in order to break the hard sod; so too, the Divine Consciousness

must have the **Prakrithi** (objective world or objective instrument) to carry out His plan.

You have the chance to contribute to the happiness and beatitude of thousands. In order to carry

out this duty, you have yourselves to lead exemplary lives. Your **nithya jeevitha** (daily living)

must be transformed into live prayers and live **saadhana**. How much struggle are you now going

through for ensuring physical comfort! You have to struggle much more for ensuring mental

peace and spiritual progress, for **sathya jeevitha** (life in truth).

Calculate within yourselves the benefit that would accrue to you from this **saadhana** into which

you are initiated now, and prepare for shouldering the task assigned to you---to be instruments

dedicated for advancing the mission on which the Divine has come.

Brindhaavan, 20-6-1974

Control gives power; regulation gives greater strength; discipline reveals divinity. People pine for happiness. But, can one gain it by allowing a free rein to the senses? Can one be happy eating four meals a day, or riding prestigious cars or living in many-roomed bungalows? No. Happiness consists in helping others. It is brought about by giving up, not by hoarding. Catering to the senses makes man bestial. They will drag him into dirt and disgrace.

Sri Sathya Sai

42. Many voices and the Voice

OF the many billions of living beings, man alone has the privilege of being entitled to investigate

the Truth of the Universe and to merge in the Bliss of its Realisation.

But, man is lost in the

pursuit of wrong goals; he is struggling in the fog of doubt and divisive loyalties. He is frittering

away energies and time in activities that bind him still further in the tangles of material wants.

This type of activity called **Moha** karma, flows from delusion and leads to further delusion. Man

must outgrow this tendency, and turn towards Dharma karma---moral activity; idealistic activity;

activity that sublimates lower instincts and impulses and transforms every deed into an act of

dedication. When this attitude is confirmed and consolidated, all

karma (action) becomes

Brahma karma (dedicated activity). Man merges in the Universal and loses the inhibiting

individuality. That is the karma which the **Aathma** craves for and delights in.

Even in the first stage of **Moha** Karma (attachment/desire oriented

activity), man should

endeavour to charge it with **Prema** (divine love). For, **Prema** will correct the karma

imperceptibly into the path of Dharma (virtue) and lead systematically, into the further stages of

human progress towards Divinity. What then is **Prema**? It cannot be earned or acquired; it is the

natural endowment of man. It cannot be refused or thrown off the mind. It cannot be taught or

learnt. If directed towards sensual objects, it may well spell ruin-if directed away from them, it

can well ensure salvation.

Yearning to reach for the sublimity is alone **Prema**

Prema or Love is a much-misused word. Any positive response to the attraction is called Love;

any feeling of attachment, however trivial or transitory, is characterised as **Prema**. We must

certainly coin new words or set aside specific words to indicate the forms of love. The.

attachment of parents to their children or of children to the parents must be called affection. The

response to the attraction of sex can be best described as fancy, fascination or **Moha** (delusion).

The feeling of kinship or comradeship evokes dearness. The pleasure one gets through a sense of

possession, especially of material objects, can be known as satisfaction. The yearning to reach

for the sublimity that lies inherent in Truth---this alone is entitled to be called by that holy word,

Prema. For, that is the sweetest, the most charming, the most satisfying possession of Man.

Prema is strong and steady enough to leap over all obstacles, confront with equanimity all

changes of fortune and defeat, all attempts to delay or deviate. It does not judge one incident as

good and another as bad; it does not ascribe them to different agencies. Just as the same Sun

causes both day and night, the same Divine Will causes joy and grief; so the devotee does not

wince or exult, when ill or well.

The fault lies in man's fascination for the 'many,' instead of the 'one;' he pursues the diverse, and

forgets the unity 'in the universe. Really speaking, the 'many' are but different vehicles for the

expression of the 'one. Take the example' of the electric current.

When the fan whirls, we say that

there is the current flowing; when it stops whirling, we note the absence of the current. When the

bulb is on, we notice its presence; when the bulb is off, we note its absence. The current, by

itself, is 'invisible;' it is **niraakaara** (formless). It activates various things and so we recognise it.

So too, Divinity is in all things and behind all activity. To understand it and to recognise it, we need instruments, vehicles, upaadhis (limiting adjuncts). Clean the eyes of the cataract of ignorance. The eyes see; but, can the organ 'eye' see of itself?. It cannot function without prompting-of the Divine Aathma (spirit) within. The brain thinks; but, can the cells perform the process all by themselves? No. They must be activated by the Divine within. The 'one' is the basis, the cause, of the manifestation in the many. Through Prema alone can the inherent, the immanent One be recognised. For, the Divine is Prema, more than anything else. Ishaa vaasyamidham sarvam, "All is enveloped by Me, activated by Me", says the Lord. All is one. The One appears as many, to the prejudiced eye. Clear the eye of the cataract of ignorance, and it cognises all as One. In fact, you see with your eyes, only yourself, everywhere. You talk only to yourself, to whomsoever your speech is addressed. You are pleased with yourself; you hate yourself; you harm yourself. There is no other! Even when Divinity comes down as Avathaar (divine incarnation), man is unable to pierce the veil and revere the Divine. Lord Krishna says that people are unable to recognise the Divinity that is He, because they deem Him merely human. Only those who are aware of the current within, the Aathma, can identify the Source of Power before them. Always, listen to the voice of God within. Three disciplines are essential, to become aware of Divinity in all and in the Avathaar: No activity should be taken up with individual aggrandizement in view; intellect and emotion must be directed to the revelation of the Resident in the Heart, Aathma; every act should be done sincerely, with love, with no yearning for acquiring personal profit, fame or benefit. Above all, listen to the Voice of God within. As soon as one contemplates a wrong act, that Voice warns, protests, and advises giving up. It pictures the shame that has to be suffered, the punishment that has to be faced, the disgrace that it entails. It would appear as if there are two personalities inside you, the one that prompts and the one that prevents. The warning signal, the timely advice, is given by the Jangam (the spirit of right) in the Angam (the physical body). It reminds you of the absurdity and the danger inherent in the identification of the Self with the body, it encourages you to discriminate between right and wrong; it is God, enthroned in

every heart as the Highest Wisdom, the Prajnaana (consciousness), the Eternal Witness, whom you can contact easily in the depths of Dhyaana (meditation). In fact, when you examine your mind, you will find there, holding sway not one but many 'counsellors' with their contrariness, causing confusion. For example, no sooner have you planned to Come to Puttaparthi to take the Dharshan (vision) of Swaami, these counsellors start playing their game. One voice advises you to start only after ascertaining whether Swaami is actually present there. Another voice suggests that you can put through a call to 'so-and-so' and discover whether Swaami is at Bangalore or at Puttaparthi. A fourth lays before you alternative routes and means of transport, and causes a good deal of headache. This is the Sangam, around the Jangam, the Sangam (group) of voices that play around the spirit of fight, trying to distract it. Cultivate the vision directed inward. Another voice might say, when the others have finished, "Well, my dear man! Consider from all points of view, this desire of yours. You may go there, putting yourself to a lot of expense and bother; think of this possibility also---you may or may not get an interview with Swaami." Another voice might-intervene and say, "O! Considering all the wrongs done and all the faults committed, it is very doubtful, if Swaami will grant you the interview." In the wake of this Voice another will begin its argument of assurance. It will comfort saying, "No! Swaami is the very embodiment of compassion. He will certainly pardon all errors." This principle that guides and guards you along the spiritual path is the Lingam (symbol of the formless), that is in the centre of the Sangam, clustering round the Jangam. The Lingam is in the very core of the heart of man, as the sole purveyor of bliss, power and illumination. Cultivate the vision directed inward, so that the Lingam might grant you these three. The mind will then be illumined with the cool comforting Light of Love, Wisdom. That is why the mind has as its presiding deity the Moon---Chandrama manaso jaathah. Hence, the celebration of the Day of Thankfulness for all Gurus (spiritual preceptors) and the Prime Guru, Vedha-vyaasa, is done on the Full Moon Day. Unless you cleanse the mind with Love, the Full Moon of spiritual wisdom cannot shine therein. The recital of the Name, the observance of vows and vigils, of fasts

and festivals, may scintillate
on the inner sky of the mind, as stars stud the sky; but, until the Lamp of Love is lit, the darkness will not vanish.
Guru means remover of ignorance
This day is a Day set apart for the worship of the Guru. Who is the Guru? How can a person who has not reached the goal guide you towards it? When he is himself groping in the dark, how can he illumine your path? Most Gurus who profess to lead are themselves not quite sure of the road or quite convinced of the rightness of their path. 'Gu' means darkness, or ignorance; 'ru' its removal. So the Guru must know the process by which ignorance can be removed in another.
How can he do it when he has not done it for himself? The blind cannot lead the blind.
Guru has a further meaning too. 'Gu' means gunaatheetha (beyond the three strands of energy of which the Cosmos is composed) and 'ru' means ruupa-rahitha (devoid of any particular form).
Now, no mortal has transcended the guna (quality) and ruupa (form). God alone can be described as unaffected by these. And, God is the Guru, fight in your heart, ready to lead and enlighten.
He is all-knowing, all-powerful, all-pervading.
Scatter the dark clouds of ignorance and egoism that cover the face of the Sun shining in the sky of your heart. Your parents might disown you, your kinsmen might desert you. Your friends might give you up; your treasure possessions might be lost. But, God will be ever near, ever dear, ever ready with counsel and courage. People will gather around you so long as you have pelf and power; you will be left severely alone, when you lose these. They are like swarms of frogs that infects a full lake, croaking flattery, but, disappearing, when the lake is dry.
Guru worship can be done all days of the year
You rush here, for the Guru Poornima Festival; but, there is no need to await this annual event for revering the Guru. People spend this day in worshipping the Guru and seeking his directives.
This can be done all days of the year! Selecting a special day smacks of superficiality and exhibitionism. I desire to discourage this attitude of yours; I want you to cultivate not these external ceremonies and festivals, but, the internal Saadhana, the inner vision, the spiritual longing.
I do not claim that I am a Guru; or, consider you as disciples or pupils. When I am All that is,

who can be separately specified as Guru and who as disciple or pupil? Ignorance of the One leads one to this dichotomy. Realisation of the Truth will end this distinction. None need teach, none need learn. All are fundamentally Chith (Awareness). This is the Reality.
The teacher---that is the more correct appellation---should not feel superior; the pupil should not feel inferior. Both are Aathma in reality. There is no high and no low. All are waves in the ocean of Bliss. When your body is healthy, charming, fully content, consider how happy you are! Now, know that the bodies of all beings are you--really speaking. And, when all those other bodies are happy, healthy, strong, and full, calculate how much Bliss you can cherish in your heart! The vision of the Viraat (the Cosmic Form), is given for those who surrender their ego and take refuge in the Lord (as Arjuna did) and who imbibe with care the Geetha sung by the Lord in the silence. God is Omnipresent; He is the Inner Motivator of every particle in the Universe. To declare that He is amenable only to your style of worship, that He will answer only to the Name that you have learnt to use, is to insult His Omniscience and His Glory. See Him in all, serve Him in all. Revere Him in all. Pray, "-Let the whole-world prosper; let all mankind be happy." This is the Special Message I give you on this Day.
Guru Poornima Day, July 1974
When you are driving a car, the car is your God. When you are doing business in a market, the market is your God. According to the culture of Bhaarith, we first make obeisance to the work which we have to do. Before we undertake to do any work, we should regard that work as God.
Thasmai Namaha Karmane---"The work I have to do, I regard as God and make obeisance to God in that form"---that is what the Upanishaths are teaching us.
Sri Sathya Sai
43. To the mothers
MANY of you sit in Dhyaana (meditation) and after some time start complaining, "O Why is it I am not able to concentrate? Bhagavaan! Help me to fix my mind on you!" Do not get impatient and bewail. Feel rather that you must make the mind pure and clean, so that God Himself will be tempted to possess it. He is the chora (thief) of the heart. When thieves enter the house, they select things of value; they will not bother about firewood or charcoal bags! God too when He comes in the role of a thief, looks for the most precious thing, the thing He values most, the thing

you have taken most pains to foster. He carries away the pure thoughts, the deeds soaked in the sweetness of sympathy and compassion, the feelings of Love that do not crave requite. God is no ordinary thief!
 This Thief makes people richer by His theft! Richer in happiness, serenity and self-esteem. This thief is loved the more, the more He steals! He wakes up the sleeping and then steals what the household has kept for Him. Many times, the people pretend sleep so that He may come and steal the things they have kept for that very purpose. He calls out: **Thasmaath Jaagratha**.
Jaagratha! "Therefore, wake up, wake up;" and then, He carries away the treasure He seeks and finds.
 What is taught must be imprinted on the heart
 You have that treasure in you; but, you do not know it; hence, you do not keep it ready for Him.
 You feel you have nothing to give Him, and that you are poor and downtrodden. Once you offer the heart to God, there is no more wail or want.
 Those of you who are not affluent, have to borrow some vessels for cooking the marriage feast from some rich neighbour or acquaintance. Or, you may hire them from some institutions which keep such big vessels for helping others. The code of conduct, whether you borrow or hire, is: clean the vessels before returning them; they have to be given back just as they were **brought from** the owner. Cook in them; then, cleanse them before you restore them intact to the person who lent them.
 The Immortal Beings, who have assigned for themselves, this role, this venture of celebrating a 'life-time on earth,' have as it were, borrowed a HEART from God!-- the Supreme Giver, in a clean condition. When finally you give it back, see that they are as clean and pure as when He gave them. That is the code of conduct; or else, He will not accept them!
 Even experienced teachers' nowadays delight in the mere injection into the brains of the children under their care the components of the text books! For, they endeavour only to push them through the 'examinations;' so, it is just a question of guessing correctly the questions that might appear in the paper and mugging up the answers for just those! Once the boys and girls have written the things which their heads have been stuffed, they return home, with-heads emptied and hollow. What you teach must, however, be imprinted on the heart,

not stacked in the brain. That will mould their character and make them useful for themselves and society.
 Take the example of **Dhruva**. His stepmother told him that he can win the favour of the King, his father, only through God's Grace, which he has to win through penance! So, the five-year-old boy went into the forest and practised austerities that were unparalleled in history) As a result of the penance, his desire was so sublimated that, in the end, he declared, "I do not care for royal favour, or even the worldly throne! I shall attain the Kingdom of God; I shall sit in the lap of God." Thus, he rejected the lordship over humans and preferred the joy of being a child of God, with God.
 Recognise the great potentials of the child
 In the tender hearts of the children, there is much potentiality of devotion and attachment to higher ideals and objectives; this can be developed and cultivated by you. Do not think that they do not know anything; that you can divert them any way you wish; this is a mistake. Recognise the great potentials of the child; adopt such methods as the child himself might suggest or indicate, Help the child to reach Godliness and become aware of its high destiny. Do not presume that the child is some inferior personality or that is incapable of attaining the heights.
 The parents themselves are not competent to guide the children; they dote on them and do not know how to correct them, they have reprehensible habits and ways of life. They smoke, play cards, gamble, drink, and fight in the home; they utter falsehoods, talk scandal, boast and slander, in the presence of the children. How then can they lead their children on right lines? You will have to persuade such parents to mend their ways and be inspiring examples, rather than enemies and obstacles.
 But, before you advise the parents see that you have no defect to which they can point their fingers! Learn the right to advise, before you venture on the mission. First, set right your own homes; see that atmosphere of the home is free from hatred, pride, slander and greed; see that Love is the fly-wheel of the home, that faith in God is the bedrock on which the relations between the members are built.
 India stands forth as the teacher to humanity
 Indian traditions and Indian modes of living are now being fast cast away; crude manners of

dress and speech and personal appearance are replacing them; children should be taught to look upon these with disgust, they should know them for what they are--- aberrations and vulgarities!

Now, obscene posters are pasted along the roads by cinema theatres in order to attract fans; they contaminate character very subtly and silently; children must make the elders ashamed when they permit such demeaning and deleterious posters to appear in public view.! They have to waken the elders into a sense of shame, at the lowering of human values. Unless we plant these ideals in the children, India will go down to the depths of degradation. How can you tolerate these obscene pictures, these posters **publicising** pornographic films, this most objectionable type of dress, this brazen behaviour and appearance? Do everything possible to root out this evil. Train the children and the young, to remove this blot, from the face of **Bhaaratha Maatha** (Mother India).

India stands forth as the teacher to humanity, thanks to the virtue, the fortitude, the moral strength of the women of the past and the present. You have to maintain these qualities and foster them so that she might hold her head high among the nations of the world.

Children are the roots of the National Tree
Establish the status of the mother in the home, as the upholder of spiritual ideals and therefore, the Guru of the children. Every mother must share in this effort---the expansion and steady manifestation of the God-consciousness latent in every child.

Children are the crops growing in the fields, to yield the harvest on which the nation has to sustain itself. They are the pillars on which the foundation of the nation's future is built. They are the roots of the national tree, which has to give the fruits of work, worship and wisdom to the next generation.

The **Sathya Sai Baala Vikaas** has been evolved in order to feed these roots, strengthen these foundation pillars and fertilise the growing crops. Children are now growing up in an atmosphere polluted by corruption, anxiety and hollow pomp, because people are enamoured of the shallow material culture, mainly imported from the West. Parents and teachers and even the leaders of the nation are devoid of admiration and adoration, understanding and practice of the basic principles of **Bhaaratheeya**. Culture; children are denied the precious heritage which is their due; they are inducted into alien ideals, thoughts and habits. They are

praised for reciting foreign Nursery Songs, to the neglect of native rhymes! The educated child cuts himself away from the village child or the children of the unschooled.

The older persons have but a little distance to travel, before they disembark. But the children, remember, have many miles to go and they take the nation along with them, to perdition or progress) The **rishis** (sages) of old knew the value of our culture and the deep peace and security that the heritage of that culture can give in times of turmoil and strife. They prescribed three disciplines for every one, young or old. They declared, **Maathru dhevo bhava, Pithru dhevo bhava, Aachaarya dhevo bhava**. So long as a nation grows up with these three noble ideals, it can never be pulled up by its roots and get dried up. For, adoration of the mother as Divine, of the father as God and of the Preceptor as God will make the growing generation cherish the heritage, which is handed down by them and through them. The generation gap will not be an unbridgeable chasm.

Bangalore, 10-7-1974

One of you may be working in an office, another in a shop, a third in the press but every one must engage in **saadhana** with devotion, discipline and a sense of duty. Do not feel that your role is low and the other persons high. Do not be depressed when you find your role is minor; do not be proud when you discover that your role is a major one.

Give your best to whatever role is allotted to you. That is the way to earn Grace.

Sri Sathya Sai
44. The higher role

Eakam sath; vipraah bahudhaa vadhanthi---"The One alone exists; wise men call it by many names." This is the harmonising unifying Truth that India teaches through the ages. Another lesson that Indian culture embodies and Indian thought **emphasises** is: When the process of living revolves around the body, it is steeped in misery; when it revolves around the **Aathma**, the Divine spark within, it is resplendent with joy.

When the years of life are spent and man has not discovered at least who he is, surely, such a life is a stupid, waste. Search for the Reality, for the Witness within, the Divine that animates; this is the first duty of man to-himself. Indian .Culture calls on all to discover for themselves the special nature of his '**isness**' and its sacred consequences and to shape his activities and attitudes accordingly.

Ayam Aathma Brahma---This **Aathma** is Brahma. The Individual is the Universal, 'pretending to be separate!' The individual exists, **cognises** and is **cognised**, delights and confers delight, because it is the Universal. The tiny flame of a candle can light a thousand other candles and yet burn with undiminished strength. The other flames have to acknowledge that they have with them only the flame of the first one. The One has lit the many; the One is shining in and through the many; the One is the many. **Ekoham bahusyaam**---"the One decided to be many," to enjoy its own manifoldness. The One appears as all this diversity. That is the Truth.

Seek the Knower behind the knowing process
Air which is but One, appears as storm, whirlwind, breeze, simoom, assuming various forms by change of speed in movement. The names too differ from form to form. The insistence on the fundamental unity of all creation is the special feature of Indian thought. It is faulty vision, to see variety as variety, the world as composed of disparate elements and forces. In spite of this great heritage which Indians have come by, they are today disparaging it and devaluing it by their behaviour and beliefs.

The beliefs of man must be free from **asuuya** (jealousy), as the **Geetha** declares. **Asuuya** is the evil nature that cannot tolerate the happiness and prosperity of another, that prevents man from loving his neighbour, from serving the distressed, and seeing, in all, the same Divine **Motivator** that he himself has, as his inner charioteer. It makes man eager to pick holes in the activities of others and renders them blind to their virtues and excellences.

This is a College, an institution that imparts education and prepares the rising generation to be better women and better citizens. Education must open the eyes and enable them to recognise the One behind the many. When that One is known, the many can be known easily and clearly.

Pursue the vast, the cosmic, the all-inclusive Truth; do not be satisfied with paltry partial scraps of information; seek the Knower behind the knowing process. That is the Real victory.

Education must promote peace and happiness
Educationists must concentrate on methods by which unity will be imparted and distinctions relegated to a subordinate role. But, unfortunately at the present time, in the name of individuality and the sheer fancy for distinctness, every encouragement is given to **idiosyncrasy**

and **adventurism**, foppishness and flippancy. Parents and elders have to hang down their heads in shame at the vagaries of their children.

Education must promote, peace, security and happiness. But, as a result of the educational process through which they have passed, youth is :causing anxiety, fear and unrest in the society of which they are a part. Neither have they any peace or joy or security. The **Kaurava** brothers sought for power, fame, selfish gain and competitive victory. They loved separatist divisive policies. Their thirst for power could be quenched, as Krishna said, only by a rain of arrows which wiped them off the face of the earth. In order to remove the terror that stalks the land from end to end, an immediate reform of the educational system is called for.

Roots hold the tree firm; the foundation keeps the building from collapsing. Awareness of one's responsibilities, detachment from entangling bonds, confidence in one's own sense of righteousness---these have to be fostered in colleges. Integrity, sincerity, and the desire to use one's skills and intelligence, for the service of one's **fellowmen** are essential in youth.

At present, educated people are wanting in the grit necessary to act according to their convictions; they know a thing is right but lack the will to carry it through. Teach the students to discriminate in a detached manner and arrive at right conclusions, and encourage them to put their faith into practice fearlessly. Now that the cultivation of the spirit is in the name of secularism, beyond the ken of the system, teachers who are themselves unaware of higher values are leading youth into less and less firm grounds, into fear and fickleness. How can such people, who have no inner strength, no vital faith in themselves, lead others? What can the country expect from this method of bringing up the young, this foolish and futile round, where the blind

lead those unwilling to open their eyes in series of fallow circles? The God within does not fail to warn, to counsel
Naayam aathma balaheenena labhyah---"The soul cannot be won by the weak." That is the pronouncement of the **Vedhas** (sacred scriptures). Without the awareness of the source of all strength, the **Aathma**, man is basically weak and he can only lead men into further weaknesses.

There are many who swear that they have infinite confidence and faith in themselves, but, they assert they have no faith in God. How then could they have faith in

themselves? For, who exactly

is I? Is I a bundle of bones and muscle? Is I the name?

No. The reality of I is God; the I is a wave of the Ocean of Divinity, endowed with the same

sublimity, the same taste, the same depth. How then can defeat descend on I?

Man has to be continually examining every desire that emerges in his mind, so that he may

suppress or destroy or by-pass or obey. He must learn, from parents, elders, teachers, friends and

the leaders of the land besides the books written by wise men of his own as well as of other

countries, the standards by which he can test his desires. He has to accept them or reject them.

There are some who are wilfully wicked, who attempt to justify by specious arguments the

inequities they perform. But, even then, they know that they are on the wrong path. The God

within does not fail to warn, and to counsel.

Become instruments to reestablish righteousness

Students! If you are drawn into evil in pursuit of momentary pleasure, you will have to suffer

misery a thousand-fold as a consequence of the impulse. Wicked thoughts, wild schemes and

frolicsome escapades might give pleasure for the moment but in the long run they are sure to

land you in irretrievable ruin.

Your role is something far higher. You have to correct and transform those who behave like

blind men though they have eyes; those who move about as lame men though their legs are

strong and straight, those who behave like insane men though they are equipped with bright

minds; such men are in all fields now. There are hypocrites who talk 'peace' and practise 'war.'

Your task is to expose them and educate them back into normalcy and virtue. Become

instruments in the great effort to reestablish Righteousness throughout the world.

This College has not been established just to prepare you for earning degrees. The main purpose

is to help you to cultivate self-knowledge and self-confidence, so that each one of you can learn

self-sacrifice and earn self-realisation. The teaching of the university curricula and the

preparation for presenting you for the university examinations and the award of university

degrees---these are only the means employed for the end, namely, spiritual uplift, self-discovery

and social service through love and detachment. Our hope is that by your lives you will be

shining examples of spiritual awareness and its beneficial,

consequences of the individual and society.

Ananthapur, August 1974

From the tree of your life, to pick out such fruits which you have protected and which you have grown in the form of good qualities and offering them to God, there is some distinctiveness in that.

In order to promote good qualities, you have to undergo several troubles. So, it is through these good qualities that your mind can also acquire a divine concentration.

Without good qualities and without good thoughts, how can you fix your mind in meditation?

Sri Sathya Sai

45. The banana and the peel

THULSI DHAAS has said in his **Raamacharithaamaanas** that he composed the great epic on the

story of **Raghunaath** for '**swaanthasukhaaya**' that is to say, for his own **sukha** or happiness and

joy. He engaged himself in that self-imposed task, not to any patron or even **Raama**, but to

please, himself. He derived great **Aanandha** (divine bliss) while writing it and when it was

finished. That was the urge which moved him.

In fact, all that a man does, is, ultimately, traceable to this urge---the urge to earn **selfsatisfaction**.

A man builds a house, writes a book, enters a job, executes a plan---all because he

gets joy therefrom. The cuckoo **coos** sweetly, and derives joy therefrom, far more than those who

happen to listen. The rose blooms on the plant, because of an inner urge, not an outer prompting.

The father fondles his baby and receives thereby more joy than he ever gives. The various

disciplines undergone by **saadhakas** (spiritual aspirants), monks, ascetics, and those on the

march along the path of self knowledge are all adopted and adhered to, because they give joy to

oneself, and fulfil an inner need.

Sacrifice, is at the very basis of Bliss

This day is celebrated by you as the day when Emperor **Bali** was both humiliated and blessed by

God, in the form of **Vaamana**. Emperor of the three worlds, **Bali** called himself, so, for, he had

bala (power), more than any one else. He was saturated with egotism. God came to him, while

he was busy with a **Yaaga** (an offering), in the form and guise of a Brahmin boy, and asked for a

gift of just three foot-measures of land. **Bali** told him that he could ask for infinitely more riches

and lands; but, the Boy insisted on that tiny gift only. The preceptor of **Bali** warned him about

the identity and **bonafides** of the strange mendicant; he mentioned that he may be God Himself.

Tiffs made **Bali** happier, for, if it was true, he was so mighty that even God came to his door as a mendicant. Such was the measure of his conceit.

But, when **Vaamana** drew Himself up to cosmic proportions and measured the entire earth with one foot and the vast expanse of space with another foot, **Bali** was humbled; he offered his own head as the third foot-measure, and let himself be trod-down into the nether-world. This day marks the day when the Incarnation of **Vaamana** happened, in order to teach this lesson that pride meets with doom. Once the ego was thus suppressed, **Bali** became cleansed and God blessed him, with various **boons**. He assured him that He would ever be his guardian. He permitted him every year, on **Onam** Day, to come up into the world and see for himself his empire and receive therefrom the homage of his people. So, this is the Festival of **Vaamana's** Advent as well as **Bali's** Transformation.

This day also extols the merit of gifts, renunciation, charity, however little, to any one, for, all are images of God. **Thyaaga** (Renunciation or Sacrifice), is at the very basis of Bliss, of Grace, of Immortality. **Na medhayaa na prajayaa dhanena, thyaagenaike amrithathwam aanasuh---**say the **Vedhas**. ("Not by intellect, not by progeny, not by riches, but, by renunciation alone can the Bliss of Immortality be attained"). **Onam** is the Festival which instills this message into those who observe it with an eye on its inner significance.

Every obstacle is a step that leads to **Aanandha**. **Kerala** has contributed a great deal to the preservation of **Vedhic** culture, and Sanskrit learning, **Keralites** have a name for faith and dedication. Witness the age-old privilege the **Nambuudhiris** of **Kerala** enjoy, priest-hood of the great **Vaishnavite** shrine thousands of miles away from their land, namely **Badhrihath** among the **Himaalayas**.

Of course, wherever faith and dedication to God are evident, forces that tend to ridicule it, diminish its strength also are found. Where **Aasthika** (believer in God) is, there **Naasthika** (athiest) too will raise its head. But, disbelief in God or in some Supreme Will can be only a pose, assumed for the sake of personal aggrandizement or advertisement. It cannot stand the light of reason or of experience; even so-called atheists have Love in their hearts, honour Truth while dealing with Society and live on the basis of some eternal basic principles of justice. So, they are believers in **Sath-Chith-Aanandha** (Being, Awareness, Bliss

Supreme).

You have the duty to stand witness in your lives to the courage, the joy, the strength, the generosity, the humility that true spirituality and faith can impart to man, while faced with disappointment, distress, defeat, defamation and other calamities against which the atheist has no such shield. Gold gains in value when it is melted in the crucible. A piece of diamond when it is cut into a many-faceted gem is thereby rendered more brilliant and more costly. The dull stone is not sought after by all. **Prahlaadha**, the grandfather of emperor **Bali** was subjected to torture by his irate father; but, that only added to his lustre. **Bali** himself shone all the brighter for the punishment he received from the compassionate Lord. This is the lesson you have to garner today. Every obstacle is a step that leads you to the **Aanandha** that can never be destroyed or taken away.

It is natural of man to raise himself up

There is another duty that you owe to yourselves, which you have to recognise today. The world is the playground of **Nara** (human) and **Naaraayana** (God). **Nara** transforming himself into **Naaraayana** and **Naaraayana** transforming Himself into **Nara**, and playing their roles in unison.

You know full well that **Naaraayana** has come in human form for reestablishing Dharma (morality) in the world, for feeding the roots of faith, in God and for interpreting God to man; you have to be assured that it is natural of man too to raise himself up, through spiritual discipline, moral elevation, expansion of love and other means to become **Naaraayana**. But, man is unaware of this high destiny. He misinterprets his skills and strength and is so absent-minded that he slides down the scale into a monster or a monkey. Of course there are many who struggle with these downward dragging tendencies and endeavour to elevate themselves; these most often grope in the dark and are badly led.

Devotion 'must flourish, unaffected by time

There are two truths that must be accepted by every pilgrim or devotee: (1) Devotion has to be full, free and comprehensive. (2) Divinity must be conceived as full, free and comprehensive. On the other hand, devotion today is almost always only 'part-time.' That is to say, whenever disease, defeat, or disappointment happen to assail you, you turn to God and pray for His Grace; but when you are happy, prosperous, healthy and in good shape, you

ignore God and claim that they
are all due to your own abilities and achievements. God is ignored in
sunshine, He is wanted
only when there is night. Devotion must persist and flourish,
unaffected by time, place or
circumstance.
God too has to be experienced in His fullness, and the Aanandha of
that experience made one's
permanent possession. Kasturi recited that poem, which,, was sweet
to the ear and full of
Sanskrit words. But, words seldom come out of actual experience. It is
impossible to experience
God and also talk about him. Words like Sarvajnaana, Sarvavyaapi,
meaning that "He knows
all," "He is everywhere" are used by people, since elders and saints
have used them from ancient
times; it is impossible for any one to have the fullest and the most
comprehensive experience of
these qualities of the Divine, and also speak about that experience.
The Geetha speaks of God as achalam chalam evacha,
"immoveable as well as moveable,"
which strikes one as impossible. God appears to move, to act, to bless,
to save, to test; but, He is
unconcerned basically with these. Look at a tree. The branches,
leaves, etc. might be moving
with the wind; but the trunk is steady and unmoved. God is but
appears as not is. The body
moves, the intellect moves, the mind moves, but the Aathma is
unaffected; it is steady, firm,
unchangeable. The lake is unmoved; the surface is tickled into
wavelets by every passing breeze.
The colourless unmoved curtain or screen is unaffected by the
pictures of fire, faction, floods,
and glaciers that appear upon it in a realistic manner. When the
pictures are seen, the screen is
unseen; when the screen is seen, the pictures are unseen. But,
without the screen (Brahman), the
pictures have no meaning, carry no message, tell no story. They
impart no Aanandha.
God is the stealer of hearts
You may carry a match-box in your pocket, with no danger of fire
emanating, though the
components are there in that box. So too, there are the components of
Divinity in you; only, it is
not patent, it is not expressed. Take a stick and strike its head against
the chemical coating given
on one side of the box, and suddenly, in a flash, you get the flame of
fire. So too, take the Jeeva
(the individual) and strike it on the Brahman-principle that is
immanent in the Universe, make it
aware of it, so to say, and the Individual too manifests the Divinity
latent in it. The tree is the

Individual; the Forest is the Brahman. The one, apart from the Many
is the individual. The Many.
and the Manifold is the Brahmana; Kasturi standing alone, apart, is
Vyashti; when he goes and
sits among you, the thousands who have come here for Onam, he
merges in the Samashti.
Samashti is Brahman; Vyashti is the Jeevaathman.
Prahlada's grandson, Bali whom you honour today, extolled the
Lord standing before Him, as
Master of the entire Cosmos, as "Arch-thief among thieves,"
(Dongalalo gajadonga). For, God
steals the most precious possession of man, even when its owner is
awake. He steals the
chiththa; He is the chiththa apahaari, the Stealer of Hearts. I
disappointed you; I even requested
you not to come so far, away from your homes for this festival; but,
yet, your hearts have been
stolen by Me and so, you could not stay away. Onam is the day when
you Keralites feast on the
banana; when you eat a banana, you have first to remove the skin. So,
too, when we desire to eat
a mango or a lime fruit. The sweet substance has to be reached after
removal of the bitter skin.
For Bali to be received and accepted by God, the bitter cover of
egoism and power-mania had to
be removed. Ignorance, maaya (delusion), illusion, pride, all are the
components of the skin.
Onams come and Onams go; but, people are no nearer the Goal. This
is because though Onam is
given a hearty send-off, generosity, renunciation, love and the spirit
of service are not given an
equally hearty welcome. You have to take this as the Onam Message--
-strive to manifest,
cultivate and express Love, and suppress pride and egoism, so that
you can win the Grace of
God.
Prashaanthi Nilayam, 30-8-1974
I ask only that you turn to Me when your mind drags you into grief
or pride or envy. Bring Me the depths of your mind,, no matter how
grotesque, how cruelly ravaged doubts or disappointments. I know
how to treat them. I will not reject you, I am your mother.
Sri Sathya Sai
46. The Vedhic rite
EVERY one of you ought of feel proud that you took birth in this holy
land, long famous as the
land of Yoga (divine communion), of Thyaaga (selfless sacrifice) and
of God-oriented Karma
(dedicated action). You are the children of Mother Vedha, whom she
loves so affectionately that
she has called you here to witness this great Vedhic Yajna. Bhaarith
is the land that God loves,
for, He has taken Avathaar (divine incarnation) here often, and is

even now moving on this land,
 carrying out His Mission of restoring Dharma (righteousness) to
 people who are ignoring it. This
Yajna (Vedhic ritual of sacrifice) is an item in that great Task.
 It is a great pity that Bhaarath which earned such eminent renown in
 the spiritual field is today in
 the throes of a devil dance of vice and wickedness, in the background
 of falsehood, injustice,
 hatred and faction.
 The land is sunk in anxiety and fear. Therefore, at this juncture, it is
 necessary to light the lamp
 of love and hope and impart courage and confidence, by both precept
 and example.
Vedha means "that which makes you know"
 The Vedhas (sacred ancient scriptures) are the very roots of
Bhaaratheeya Culture. So, it is the.
 bounden duty of every son of India to observe the rites and rituals,
 the injunctions and
 instructions, laid down in the Vedhas. Many have fallen into the habit
 of asking, what is the
 object of these directions, what can we gain from them? Well, let Me
 tell them that the one single
 object that the Vedhas have in view is to make man Divine, through a
 series of spiritual
 exercises. They lead man from the animal stage, when he believes he
 is just this body suffering
 hunger, thirst and desires of various kinds, into the state of human-
 ness, when he recognises that
 he is far higher than an animal and later, the Vedhas persuade him to
 use his intelligence and
 discrimination to sublimate his passions and emotions to the Divine
 level where he is in eternal
 bliss.
 The Vedhas elaborate the Sanaathana Shaasthra (the primal
 science of the spirit). Understanding
 this science well and practising it form the duties every man owes to
 himself. That science
 results in the removal of ignorance, the gaining of knowledge; not the
 knowledge of material,
 worldly things, which changes and gets superseded every few years!
 It endows the seeker with
 the knowledge that is the key to the entire gamut of knowledge, that
 which if known, everything
 else is known.
 That is why the Vedhas are called so. The word means, Vedhayathi
ithi Vedhah, that is to say,
 "Vedha means that which makes you know." The cosmic principle is
 amenable to the mystic
 formulae and sound patterns that the manthras (sacred formulae) of
 the Vedhas represent; the
 four fundamental urges of man (Dharma, to be righteous; Artha, to
 earn and accumulate; Kaama,

to desire and get the desires fulfilled and Moksha, to expand and get
 liberated from the 'here and
 now' into the ever and everywhere') get sanctified and sustained by
 the Vedhic path. The material
 physique of God can be adored by the yanthra (machine); his
 spiritual physique has to be
 propitiated by means of manthras.
 There is nothing in creation that is not Divine
 Coming to this ritual of Yajna which we are inaugurating, you will
 notice that when the
 sanctified offerings are laid in the holy fire, the Pandiths (scholars)
 utter the word, Svaahaa, as
 often as they offer. The reason why that word has to be uttered is,
 according to them, to enable
 the offering to be totally' reduced and consumed by the fire. Now, it is
 the very nature of fire to
 consume and so, there is no need to call upon fire in this manner; it
 does not stand to reason to
 declare that fire has to be prayed to for being and behaving so.
 It is uttered to acclaim the energy and splendour that are latent in fire
 and to invoke the Divine
Thejas (lustre) that enables fire to shine and purify. The presiding
diety is called upon to-carry
 the offering to the particular God to whom it is dedicated, saying,
Indhraaya svaahaa.
Kesavaaya svaahaa, Rudraaya svaaha, Varunaaya svaahaa etc.
Indhra, Kesava, Rudhra and
Varuna will receive the oblation through Agni the presiding deity of
 Fire, only when He is
 invoked and aroused by the syllable Svaahaa.
 Not only is Fire Divine; all the elements are Divine. In fact, there is
 nothing in creation that is
 not Divine. Kaalidhaasa in the Kumaara Sambhavam Poem has
 addressed the Himaalayas and
 the streams, glaciers, peaks and trees thereon as Divine, as symbols
 and signals of the immanent
 Divine. For every element and being, fire which gives heat and light is
 considered to be the very
 life-principle, the vital breath.
 Activity declares whether the society is good or bad
 There is another clarification which I feel I should make just now. The
Vedhas are countless---
 'Anantho vai Vedhaah,' it is said. Now, the doubt may arise why
 countless Vedhas are necessary
 to lay down the path of spiritual progress. Let us take an example. To
 make a child understand
 the meaning of one word, the parent or teacher uses very often a
 whole barrage of words.
 Explanation means elaboration, repetition, re-emphasising. So, to
 make clear to men of average
 intelligence or no intelligence, it became necessary to have a number
 of supplementary or

complementary texts and scriptures, and since their number is immense, they came to be known as **Aanantha** (countless). The aim of every **Vedha**, however large the number, however varied the approach, is the same: to lead man from the animal stage through the human into the height of Divine self-realisation.

From the Universal Absolute manifested the Brahman, the Cosmic Principle. From the Brahman, Karma (Regulated Activity) based on **Vedhic** prescriptions originated; from this kind of Karma, the Gods are delighted and they shower rain, directing the rain God **Parjanya** to bless the world and its people; since rain falls, crops grow and food is available for consumption; through food, man gets health and strength and vitality; as a result of this vitality, man multiplies and reproduces himself. This is the cycle, according to the **Vedhas**-- Karma, Rain, Crops, Food, Fecundity. **Krathus** (elaborate rituals) of this type, are undertaken for invoking timely rains, congenial seasons and peace and prosperity for the whole world. It is the activity which declares whether the individual or society is good or bad. The thermometer measures the temperature of the body and announces whether the body is well or ill. The Karma or activity is the indicator of inner character. Observing one's actions, their motives, their consequences and the extent of one's involvement, it is possible to declare one as a **pashu** (beast) or **Pashupathi** (the Lord of Individual Souls), that is to say as Divine as God Himself.

Vedhic yajna is for the prosperity of all mankind. The **Krathu** is also a Karma, albeit a **Vedhic** Karma, dedicated to the acquisition of the welfare of the world. All Karma done to ensure the welfare of others, without, any aspiration for personal benefit, is good Karma which the Gods would appreciate as a **Krathu**. The evil consequences that are sure to affect you when you have committed wrong **karmas** can be counteracted by engaging yourself in beneficial **Karmas**, thereby earning merit. There is no attempt now to counteract evil by good and so, the country is fast sliding into ruin. How can the country uplift itself? The country is not just a piece of the map, or a slice of earth. It is a collection of men, women and children, bound together by tradition and certain common ways of life and thought handed-down as valid and valuable by generations of patriots and leaders of spiritual life.

Once upon a time, since the vices of greed and vanity developed uncontrolled among men, the **Vedha** was so incensed and insulted that it took the form of a black deer and fled into the forests. At this, it is said, the **Vedhic Pandiths**, sages and scholars followed it with prayerful importunities; but, it would not return. They had to come back, with just the skin of the deer and be content with that remnant. These **rithwiks** who officiate in this and other **Vedhic** rituals wear, as you can see, pieces of the skin of the black deer, to warn themselves against the recurrence of that catastrophe. They also take their seats on deer-skins. Every act and gesture, every accent and tone of the **manthras** has a meaning traceable to the deep past and the experiences of the makers of our culture. The skin is called '**charma**' in Sanskrit. But, worn during the ritual it gives '**sarma**,' which means joy and enthusiasm, **aanandha** and **sukha**. **Yajna** means, as you know, sacrifice, **thyaaga** (renunciation). The **Yajna** celebrated here, has no particular individual desire to satisfy. The aim is to ensure the prosperity and peace, not of any one individual, nor of any region or community or country, 'but, all 'mankind. Gandhi used to go round the country praying **Sabko sanmathi dhe Bhagavaan**: "O Lord, give every one, give all, goodness of mind." You who are attending this **Yajna** dedicated for the welfare of the world should pray likewise and, yourself entertain only **sanmathi**, so that the world will profit by the example.

Prashaanthi Nilayam, 10-10-1974

True human greatness consists of a continuous series of tiny acts executed with absolute sincerity and largeness of heart.

Sri Sathya Sai

47. The flag of victory

THE hoisting of **Prashaanthi** Flag on the **Prashaanthi Mandhir** (Hall of Worship) is the Inaugural Function of all festivals celebrated at the **Prashaanthi Nilayam**. This has become an event, looked forward to with eager expectation and enthusiasm by the thousands of devotees who gather here.

But, most people do not know that the hoisting of the Flag is a meaningful signal of victory, and, even, those who know, do not often recall to their minds what the victory is, that is indicated by the hoisting of this particular flag.

Of course, as all of you have realised, the **Dhashara** Festival marks the triumph of the forces of good over the forces of evil, of **Paraashakthi** (Supreme Divine Energy) in Her three Forms of

Mahaadurga, Mahaalakshmi and Mahaasaraswathi, subduing and destroying the **asuric** -

(demonic) embodiments of lust, greed, hate and other **Raajasik** (quality of pride and passion) and

Thaamasik (quality of inaction and ignorance) vices.

But, what is your share in this struggle and this victory? What is the impact this ceremony should have on you? This **Prashaanthi** Flag symbolises the victory that each of you has to achieve over

the demonic urges that infect and torment you. The triumph that deserves to be celebrated here

by you is the one accomplished over the forces of ignorance and delusion, that, by their subtle

and sinister influence veil your true nature and reality and lead you into the desert wastes of the sensory world.

All that are created undergo a process of change

Of what benefit is it, to know everything about the 'object,' while knowing nothing about the

'subject'? Such incomplete knowledge is of no avail at all; to boast of it is tantamount to making

oneself the target of ridicule!

Examine any object of Nature; examine anything, alive or inert, in Creation. You will observe

that they all undergo a process of disintegration, of transformation, of transmutation; they are

never one moment what they were the previous moment! It is a flowing river, you cannot dip in

the same water more than once! A seed fallen on the ground soon becomes different: a sprout! It

fast becomes a sapling, a tree, with a variegated equipment of trunk, branch, twig, leaf, bud,

bloom and fruit! Each of these manifestations has a distinct colour, got evidently from nowhere;

it has a distinct feel, form, taste, and name, and so, it has a unique purpose and use. The seed

itself disappears from the ground, but, is found, multiplied a thousand-fold in identical forms,

encased in each of the thousand fruits! What a grand mystery is this!

The same heap of clay is transformed by the deft hands of the potter into a vast variety of plates

and pans. The one nugget of gold is transformed by the artistry of the smith into a fascinating

array of beautiful jewels. These facts are within the experience of every one. The fruit, the pot

and the jewel are 'effects'; there can be no effect without a 'cause.' The seed, the heap of clay and

the nugget are the material causes, the gardener, the potter and the goldsmith are the instrumental

causes; the manipulative causes. So far as the creation of the manifoldness of the Universe is

concerned we call Him, God.

When the Cosmos manifested through the Will of God, who is the Universal Absolute, It arose

from the Absolute only, since there was then, only ONE, just as even now there is only One,

inspite of all this seeming variety. That Will which 'emanated from the Absolute persuaded us to

see and experience Many; that is all that has happened. The One Reality is still the One, it has

not undergone any change. We have super-imposed on the One, the illusion of the Many!

Nature is God's Body, Cosmos is His Will

God, therefore, is the material cause as well as the instrumental cause, the gold and the

goldsmith, the potter and the clay, the seed as well as the tree..

"Beejam maam sarva

bhoothaanaam," Krishna says in the **Geetha**: "I am the seed of all the elements and all beings."

Nature is His Body; the Cosmos is His Will; the **Vedhas** are His Breath.

The **Saankhya** School of thinkers declare that the objective world arose out of the

conglomeration and conjunction of disparate atoms; but, they do not pursue the matter and

explain what induced the atoms to join with their kind in particular designs and groups. How

does this urge arise? How does this awaken, within the minute atom? Who has planted this desire

in the tiny heart of the atom? These questions are by-passed.

Most philosophers especially in the West, ignore the problem of identifying the cause of all the

effects we find every moment all around us. The **Upanishaths** (integral wisdom of **Vedhas**)

declare, **Ekoham bahusyam**---"I am one, let me become many," willed God; and God became all

this, in response to that divine desire, the primal urge.

He became all this. He is therefore the **Anthar-aathma** (the Inner Reality); and the **Anthar-yaami**

(the Inner **Motivator**). The **Vedhas** declare **Vaasudhevah sarvamidham**---"All this is **Vaasudheva**,

God." They all say, **Neha naanaasthi, kinchana**---"There is not the slightest trace of many-ness

here." **Ekam eva**---There is only ONE; **adhwithiyam**---Without a Second.

Realising and experiencing this basic Truth, becoming blissful and aware of one's native Divinity

is the victory that this **Prashaanthi** Flag denotes.

Have you won that victory? No. Why then, am I hoisting it for your exhilaration, on this Festival

Day? I am only hoisting it to instruct you, to inspire you, and to remind you of the precious

heritage of **Upanishathic** wisdom, that your forefathers have earned and left for you. You are

basking today in the sunshine of their glory; you have the chance to live on the fortune they have

left behind for their children and children's children. This Flag invites you all to share in that immeasurable treasure.

Prashanthi Nilayam, 16-10-1974

Every being in the Universe has the potentiality of transcending the senses. Even the little worm will one day transcend the senses and reach God. No life will be a failure. There is no such thing as failure in the universe.

Sri Sathya Sai

48. Vehicle care

DOCTORS agree that illness is caused through faulty food habits and foolish ways of spending

leisure. But, they do not seem to know that food is a Word that connotes a wider variety of

'intakes.' Every experience that is drawn through any of the senses in 'food' has an effect on one's

health We say food for thought ; whatever we see or hear or smell or touch has an effect on the

body; good or bad. The sight of blood makes some people faint; or, it may be some bad news,

that administers a shock. Allergy is produced by unpleasant smells, or when something

intrinsically unwelcome is contacted or tasted. A sound mind ensures a sound body; a sound

body ensures a sound mind. The two are interdependent. Health is essential for happiness;

happiness or a capacity to be happy, whatever may happen is essential for physical health, too.

The food we consume should be tasty, sustaining and pleasant. It should not be too 'hot' or too

saltish; there must be a balance and equilibrium maintained. It should not arouse or deaden.

Raajasik food enrages the emotions; **thaamasik** food induces sloth and sleep. **Saathwik** food

satisfies but does not inflame the passions or sharpen the emotions.

Five types of bath prescribed in the scriptures

Nature has many mysteries in its make-up. Man is able to unravel only those that are cognisable

through his five senses; he does not realise that there is a vast unknown beyond the purview of

the five faulty instruments of perception that he has. For example, from every being and thing,

constantly, without intermission, millions of minute particles and millions of vibrations are

issuing forth. Certain substances like camphor emanate so much of these that a lump disappears

in a few days. The bodies of others affect us by these emanations and we too affect them in the

same way. For good or bad, we are interacting in this manner, inescapably. Naturally, the growth

of the body is affected, as well as its health and strength, by the contact or company we develop.

These emanations are intensified when dirt accumulates, or sewage collects, or drains are choked. Sanitation rules are framed to reduce the possibility of disease spreading from such areas.

Five types of bath are prescribed in the **Hindhu** scriptures, in order to maintain physical

immunity from the emanations of others. First, we have the 'mud bath,' wherein fine mud is

applied over the body and kept on for some time before being washed away. Second, the 'Sun

bath' is recommended, because the rays of the Sun are powerful disinfectants; they feed as well as freshen.

Third: bath in water. If the water is a flowing river, considered holy, and if the bath is taken after

propitiatory hymns **etc.**, the bath will cleanse the body and, at the same time, elevate the spirit.

The fourth type is the 'air-bath,' when the body is, exposed to the cool breeze, and its salutary

effect. The fifth and last type is the 'ash bath,' where the body is given a coating of fine ash or

Vibhuuthi (sacred ash), revered as the mark of Shiva. The ash guards the body from evil contacts

and the deleterious effects of the vibrations proceeding from others; it also sanctifies and purifies

the vibrations of the individual wearing the ash, for, it reminds him always of the inevitable end

of all that one feels as one's own, except the Lord who is the very person himself.

Uncleanliness has become a popular cult

Untouchability as a social practice must have had its origin in the realisation of this truth. But,

practices like avoiding contact with demeaning or defiling men or things later became a ritual, a

hollow round of negations. Those who are ridiculed for observing such restrictions and taboos

are finding it difficult to explain the inner significance of their behaviour. These observances

originated from the anxiety to earn length of life and strength of body, so that the seeker might

gain the goal. The **Geetha** speaks of **yukthaahaara vihaarasya---** "habits of feeding and recreation

which are controlled and regulated." The gross part of food is discarded as **faeces**, the subtle part

is transformed into muscle, blood, **etc.** and the more subtle of the subtle aspects are transmuted

into the mind and its activities. That is why the sages have prescribed certain limits and levels of

food, in order to promote the spiritual urges and prevent contrary

tendencies.

But, nowadays, as a result of the downgraded time-spirit, food that damages the spiritual urge is

being increasingly favoured! The elementary rules of personal cleanliness are neglected in the

name of 'novelty and neospiritualism.' Bath is given the go-by. Oral hygiene is not cared for.

Damaging habits are cultivated and tolerated. The mouth is the gateway of the physical mansion;

if the gateway is foul, what can we say of the residence and the inmates! Uncleanliness has

become a popular cult; it is necessary to keep away from its votaries, for, cleanliness is next to

Godliness. Unkempt, dishevelled, dirty heads and bodies denote unkempt, dishevelled intellects

and minds.

The body will shine if the character is fine

Of course, it is true that many sages and saints paid little attention to personal cleanliness, since

they were always on the higher plane of nearness to Reality. Imitating them without the inner

conviction that one is not the body but that one is the Universal Indweller .can only be hypocrisy

and exhibitionism. Eeshwara swallowed the poison that emerged from the Ocean; but, mortals

cannot do the same, even to remove the minor poisons of the world. Develop equanimity, install

in the mind the faith in the Divine and then you get the authority to neglect the claims of the

body, with impunity. You cannot challenge the wisdom of the sages and ask, what harm is there

if I too behave likewise! Great harm will certainly ensue, when you venture into these realms of

the spirit with the ego bloated big.

The body has to be carefully and tenderly fostered; it is a precious gift, a very complicated but

well co-ordinated machine, given for achieving a laudable task. Its exterior too must be clean and

full of the charm of goodness. The skin of the fruit of Aanandha (divine bliss) is the physical

body; the succulent flesh is the muscle, bone and nerve; the hard uneatable seed is the evil that

gets mixed up in life; the juice which the fruit offers, for which the tree was planted and

nourished is the Bliss it shares with all. The body will shine if the character is fine; service of

man and worship of God will preserve its charm. The Lord will be watching with a thousand

eyes the least activity of man to discover any slight trace of selfless Love sweetening it.

In the past, illnesses were cured by the simple remedies that nature herself provided,--roots,

tubers, fruits, leaves etc., rest, change of residence, regulation of diet, saadhana (spiritual

discipline) etc. But, now man lives in an age of tablets and injections. Do not believe that health

is retained or maintained through doctors; nor can drugs alone guarantee it. Were that So, the

dead should all be alive now. Well, examine whether the doctors themselves follow the advice

they offer to others. They are victims of the very habits which they advise against! They

condemn smoking and drinking intoxicants as dangerous to health, but, they indulge in both, and

thereby, encourage the very evils they condemn!

This is the type of health-advisers that we have! In every field---spiritual, moral, .economic,

political, and literary---absence of proper leaders is the root cause of all the distress, anxiety and

fear that torment the world.

You are embodiments of the Divine Aathma. Do not crave for recognition and respect from

others; crave rather for winning Grace from the Lord. In the pursuit of that aim, do not be misled

by the emergence of obstacles and obstructions.

Prashaanthi Nilayam, 16-10-1974

49. Honour your kith and kin

VOLUNTEERS! Embodiments of the Divine Aathma! Service without idea of self is the very

first step in the spiritual progress of man. For, it trains you to transcend all the distinctions

artificially imposed by history and geography and realise that the human community is ONE, and

indivisible. Learn this truth; experience it in action. That is the duty of the Seva Dhal

Organisation. How can a person be held 'divine' (as every man truly is), unless he has established

himself in the sense of this Unity and shaped all his actions thereby? Man has been brought forth

so that he may enjoy his heritage, namely; the Bliss that comes of the realisation of the One. Any

activity solely intended for the individual is, on that very account, barren.

For, the community is essential for the individual, for his very survival. Your service will confer

on you and on the community wherein you live untold benefits; it will also bring an invisible but

potent benefit, namely, Divine Grace, Seva (selfless service) is an important ingredient in the

nine-fold discipline of Bhakthi (devotion). You can see, sense, understand and sympathise with

others who are akin to you, and so, you have greater reason to render them help and service.

God will not accept hypocrisy

If you do not feel the call at the sight of human distress, disease or deviation from the right, how can you muster the determination and dedication necessary to serve the unseen, inscrutable, mysterious God. When you do not love man, your heart will not love God. Despising" brother man, you cannot at the same time, worship God; if you do, God will not accept that hypocrisy. God is the resident in every heart; so, serve any one, that service reaches the God within him; it brings on you the Grace of God. The heart that does not melt at the sight of persons caught in the coils of ignorance, disease or deprivation has to be labelled demonic; to call it bestial is an insult to the beasts. Give up egoism, sensualism and greed; fill your hearts with renunciation, belief in the glory of the Aathma (Self) and Love. That is the means by which you can make yourselves efficient Seva Dhal workers. Thousands arrive at the Prashanthi Nilayam during the festivals; among them we have a large number of sick people, the aged and children. You have to serve these visitors with special care and love. Do not go about strutting with pride that you have a badge and a scarf; go humbly among the people with love in your hearts and softness in your speech and sweetness in your acts. It is a badge which a "servant" alone is entitled to wear, not a master lording over others. The badges rest on your hearts, don't they? If your hearts are filled with pride, and a sense of superiority over others who have no badge on their chests, then, the hearts themselves will be affected by the evil aroused by this decoration. When you disregard or disrespect the badge, you are disregarding and disrespecting your own inner reality. The badge and scarf do not entitle you to roam about in the bazaar, or lounge in the hotel outside the Nilayam, indulging in low talk and vulgar habits. It does not allow you to exercise authority over any one or appropriate anything from any one. It is a call and a challenge for you, to provide comfort and consolation to those in need, to seek out means and methods to increase the ways in which you can help others and contribute to their joy. Serve the community, the Community will serve you Be worthy of this gift of Grace; maintain' the high ideals of the Seva Dhal organisation. This opportunity has been given to you out of sheer Grace; it is not given as a consequence of some

rule or claim. It does not bind you; it gives you distinction and duty, both. If you have it with you, and yet, -withdraw from service or hesitate to render it, you are 'on the wrong, track. People come to this Presence to get rid of sin and accumulate spiritual merit; if you dishonour the badge, you are retaining the sins and accumulating a lot more. Remember, with each act of Love and Service, you are nearing the Divine Presence; with each act of hate and grab, you are moving farther and farther away. The ideal of service must inspire those in authority, those who possess riches, those who-are endowed with skills and intelligence, leisure and health. Serve the community and the community will serve you. Exploit it and it will exterminate you. Put an end to laziness; bury your clamorous ego; bury the greed for power and pelf; then, you get the qualifications needed for a member of the Seva Dhal. I know that some people allow others to use the scarf and badge given to them; they do so to escape work or to please their friends. This is very wrong; these symbols of Seva are as vital to reach one of you as your own breath. When you give them over, you do great injury to your own breath. Or, there are some, I know, who keep them hidden, out of sight of others, when they drink, gamble, or smoke and indulge in such harmful and shameful acts. This too is despicable. Soft speech reaches the heart quicker Now, about some things you have to bear in mind, when you serve the people who come here and stay for the festival. Distribute water to the thirsty; help the aged to find places away from the scorching sun or pouring rain. At the gatherings, arrange to seat the persons who have come from long distances for the first time, eager to take Dharshan (audience), in places and rows wherefrom they can see and enjoy the festival in all its aspects. When you meet with cases of illness, report immediately to some doctor and help them to get relief. Do not delay. When your services are called for, do not rush thither in huge numbers; go in as small a number as is required. Too many enthusiastic persons can only hinder the work; and, work in other fields will suffer. I am Prema (divine love), and you should hold on to Prema as your method of Seva (selfless service). Soft speech reaches the heart quicker and deeper. Reveal in gentle words the reason why you do not allow certain things to be done or you require certain

other things to be done.

Win the willing **co**-operation of people, not their resentful acquiescence. Do not rely on harsh

behaviour, or violent means. That is a path into which many slide easily; but, they do not realise

that they are ridiculed as **alsatians** or bull-dogs by those who suffer their attentions. Do not also

use your status to show favour to your kinsmen, or friends in any manner. All are your kith and

kin, in the **Sai** Family.

This is your home, and the thousands who come to this home are your kith and kin. Welcome

them, as you will welcome your nearest and dearest relations; as far as in you lies, make their

stay comfortable. This scarf and this badge confer on you the right to declare that **Prashanthi**

Nilayam is your home. Keep that in mind and do not behave in any manner that will tarnish the

brightness of that declaration. That status is a precious gift. Do not overstep the limits imposed

by the Organisation; do not disobey the rules laid down; do not deviate from the ideals laid

down. March straight on, and reach the goal.

Prashanthi Nilayam, 16-10-1974

Peace is inherent in man. When ego becomes egoism, the **Aham** becomes **Ahamkaar** by enfolding itself in a form. 'I'--pure and simple, maintained pure and simple---is still 'being'; it 'becomes' when the I identifies itself with something other: I am a man, I am a monk. I am a student. The 'I' has become an '**ism**;' has put on a form, a vesture, which it is loath to give up, the **aakaar** which has rendered it **Aham-kaar**, egoist!

Sri Sathya Sai

50. The Labyrinth

THE real and the unreal (that appears to the ignorant as 'real') are not two distinct things; one is

the absence of the other, that is all. The 'absence' of reality cannot be an 'unreal thing.' The

absence of light cannot be raised to the level of a distinct thing called 'darkness.' There is only

One; it appears as two. In order to explain this, **Brahmasri Mudigonda Pichayya Shaasthry** gave a

good example. He spoke of a red-hot cinder, which burns the hand, since fire has entered into the

piece of coal. So too, when the ego enters the **jeeva** (individual being), the ego develops

attributes and appears many-faced.

But, just inquire, how the coal itself came into being. That too was a result of fire! The **jeeva**

itself was manifested since the feeling of **aham** (ego) arose in the **nirguna** Brahman (the

attributeless, desireless Universal).

The **Shaasthry** also spoke of the difficulties involved in releasing the

jeeva from the clutches of

the ego. He said it is like separating the heat from the red-hot cinder, it has become part and

parcel of the coal. But, by the process of cooling, the coal can again rid itself of the heat that

informed every particle of its substance.

He called 'life,' a labyrinth, from which few can escape, though all have entered it easily! He

quoted the **Mahaabhaaratha** episode where **Dhrona**, the teacher of the clans in the art of warfare

(also called **Kumbhaja**, born in pot) had arrayed the **Kaurava** troops as a labyrinth on the battlefield

of **Kurukshethra**; **Dhrona** challenged the teenage son of Arjuna, **Abhimanyu** by name, to

come into the **padhmavyuha** (labyrinth of the lotus shape) and fight his way out, if he dared. His

father Arjuna was not present in camp; his wife was pregnant at the time and, so, as the

Shaasthras (spiritual sciences) declare, the prospective father had no right to gamble with his

life. When the young warrior mentioned the challenge, his mother expostulated with him, and

told him that he could well excuse himself from the ordeal.

The pure mind reflects the Reality of God

The reasons she gave him for this withdrawal have a deeper meaning. The labyrinth was

constructed by **Kumbhaja**, which means, one born in intelligence, Brahman Itself, for, Brahman

is **Prajnaanam** (the **Supermost** Wisdom). How can a person break through the labyrinth devised

by Brahman, when he is overwhelmed by the egoistic pulls, consideration for his-wife and his

child-in-the-womb and the absence of his father? These two excuses are the symbols of I and

Mine.

The **Mahaabhaaratha** declares that Arjuna alone had capacity and skill to break the

Padhmavyuha (that is to say, the labyrinth of birth and death, the tangle of desires and

fulfilments). Why? Because, Arjuna, (the word means, pure, unblemished, immaculate) was free

from the ego and so could foil its stratagems. Through the pure mind alone can the chain be

broken, the tangle cleared. The pure mind reflects the Reality clearly, the Reality of God that is

the basis of One---Self as well as the objective world. **Chiththa-shuddhi** brings **Inaana-siddhi**---

"the pure mind confers the boon of wisdom." God is immanent in every particle in the Universe;

the clear vision can experience Him everywhere at all times.

"**Soham**" is the refrain of every breath

That vision gives immeasurable, inexpressible bliss. Of what avail is

all the loud chanting,
praying, singing and wailing, when the heart is soiled by egoism and selfish desire? A person
behaving so might be taken by ordinary mortals as highly devoted to the spiritual path; but, deep
in his disturbed consciousness, he will be tormented by anxiety and fear. On the other hand, a
person might appear poor, distressed, and depressed, to ordinary mortals; he might not have the
exterior demonstration of devotion. But, God would be ever installed in his heart, guiding and
guarding him. He might be doing all acts as acts of worship to the God residing in his heart.

The bird in this physical cage wherein man is imprisoned is always, from the moment of birth to
the moment of death, chirping 'Soham,' declaring that 'in reality the jeeva (embodied soul) and
dheha (body) are ONE. It is this affirmation that is the justification for the gift of life. When that
chirp does not emanate from the breath, the body is a shavam (corpse)! When it manifests,
illuminates and fills the cage 'with the Divine fragrance, it is a tabernacle, Shivam! Identify
yourselves with the manthra (sacred formulae) the bird chirps, the breath repeats. You might
forget any other saadhana (spiritual discipline) or any other duty to yourself---but, the breath
never, even for a moment forgets this Saadhana--reminding you of your innate Reality, namely,
Sah (He). "I am He. He is I"---that is the refrain of every breath. What deeper instruction, what
greater inspiration do you require, to keep you on an even keel of equanimity?

Faith in God must be constant and firm
A devotee once lamented, saying, "O God! You have forgotten me!"
This is never possible; it is
the devotee who forgets that he is the child of God, that God is his never-failing friend and guide.

God is all-knowledge, all-power, all mercy. Faith in God has to be constant, firm in the face of
every challenge by fate or fortune.
On one occasion, the deers of the forest held a huge conference to consider their plight. The
leader of the vast multitude that had assembled counselled courage and unity; he said that it was
a real shame that mean creatures like dogs, who were not as fleet as they and had no horns, could
put terror in their hearts. At this, the vast congregation unanimously resolved with loud
acclamation that no deer shall henceforth turn its back when dogs pursue them, should stand their
ground and give a fight to the finish. While the echoes of the

acclamation were still booming
through the forest, but with the distant barking in an instant, not a single deer could be spotted
where thousands had assembled to pass that resolution. They dissolved into thin air, and denied
their own resolution. This is verbal hypocrisy, which is fatal to spiritual progress, and ruinous in
any field.
The fault lies in the belief that things happen as a result of human effort and planning, human
intelligence and care. No one can succeed in any venture without Divine Grace. It is a God's plan
that is being worked out through man but, man prides himself that he has worked for it.

This reminds me of a story. A poor simple villager made his first rail journey. He purchased a
ticket and entered a compartment; he found it occupied already by a few passengers who had
kept their boxes, bundles and odd items of luggage on the racks or under the benches on which
they sat. They were unconcerned with the extra effort that the engine would have to make to drag
along those boxes and bundles. How cruel of them, the villager thought. The engine has to pull
along their weights, and now they are imposing on the train, this additional burden too. He for
one was not going to inflict this extra trouble on the poor thing; so he kept his box on his
shoulder and his bundle on his head. He believed that he was carrying his box and bundle along,
and not the engine. Most people behave in the same silly fashion, ignoring the fact that God is
All; man is but an instrument in His hands, for the execution of His Plan. Faith in this fact is the
key to peace and joy.

Prashanthi Nilayam, 23-10-1974

Desire destroys devotion, anger destroys wisdom, greed destroys work. Hence these bad qualities must be sacrificed. With good and sweet words, keeping desires under check and control (for ultimate removal), one should start on the path of sacrifice.

Sri Sathya Sai

51. Diamonds in the dust
COMPASSION towards all creatures is the greatest virtue, wilful injury to any creature is the
worst vice. Have full faith in this; spread love and joy, through compassion, and be full of joy
and peace, yourself. You do not have joy and peace now, mainly because, your vision is warped
and wobbling. The vision is now directed towards the faults, and failings of others, never
towards one's own faults and failings. The ears too delight when stories of failures and foibles of

others are related. No attempt is made to examine the failures and foibles of oneself. Really speaking, inquiry and the investigation have to begin with oneself. For, what we see in others is the reflection of our own selves, our own prejudices and preferences. Besides, when your attention is focussed on faults and failures, vices and wrongs, the mind too becomes infected with the pollution and it starts relishing only experiences of such tastes. Hence, the lives of such people lose the peace and joy that are the heritage of the wise and the wary.

Let us take the example of the snake. It has two characteristics: (1) It never moves straight. Its path is always crooked. (2) It strikes at all that comes in its way. Man too is snaky, for, he exhibits these two characteristics in a marked manner. So, he shares another characteristic too of the snake, namely, poison. Slavery to sensory objects is like snake's poison. Poison is called in Samskrith, visha. A kindred word is vishaya, which means, the sensory objects, which poison the mind of man with lust, anger, greed, craving, pride and hate. The snake's poison is the cause why it is destroyed wherever seen. Man's slavery to vishaya is the cause of his downfall. But, the situation is not without some hope. The serpent can be tamed and its poison-fangs removed, when music from the naagaswaram pipe is played and when it is fascinated by that sweet melody. The poison that vishaya exerts on the human mind can also be eliminated and countermanded, when man is fascinated by the sweet melodies of Naamasmarana and sankeerthan --- that is to say, by the repetitive chanting and congregational singing of the meaningful Names of the Lord. The poison in both can thus be transmuted into pure nectar.

What happens to man when Naamasmarana withdraws his mind from the sensory tangles is --- the acquisition of Samachiththa --- a new balance of mind, of blissful equanimity. Nature is in constant flux; nothing remains the same even for a few seconds. The sweet dish that is cooked now becomes stale and stinking a few hours hence and is ruined so much that it acts as a danger to health, when consumed. Other types of changes happen in other fields, other things and beings.

And, man not only expects these changes, he prepares himself to face them; in fact, in many

cases, he is unhappy if the change does not happen! If things remain the same, it is certain to cause deep disappointment. A new-born babe must grow in weight, in movement of limbs, in intake of food, and the output of energy through activity. Or else, parents become anxious and run from doctor to doctor. The same thing happens when the child does not walk or talk, weep or laugh.

Aim at constant consciousness of the Reality. In a normal babe, there exists real Samachiththa, for, there is no desire (except the instinctive desire for food, drink and maternal protection), to agitate it. The babe is the inheritor of Immortality; so it is unaffected by anxiety, that haunts the adult. The word Samachiththa is, in common parlance, taken to mean, sheer equanimity---an unshaken balance, when confronted by success or failure, loss or gain, pleasure or pain. But, 'Sama' has another and more significant meaning, namely Brahman, the Universal Eternal Absolute principle. Samachiththa, therefore, in its philosophical sense, means, a consciousness established in the Absolute Brahman, and as a consequence, above and beyond the storms and stillness of the world of duality. This constant consciousness of the Reality is the fruit of yajna (selfless sacrifice), the Vedhic symbol of thyaaga (renunciation), as mentioned in the statement na medhavaa, na prajayaa, dhanena, thyaagenaike amruthathwam aanasuh---"not by the intellect, nor by progeny, nor by wealth, but, only by renunciation can immortality be attained." Yajna (sacrifice) means thyaaga (renunciation).

It is to emphasise this great axiom that during Dhashara every year, the Vedhic Yajna is performed; the thousands who attend the Festival can share the knowledge and the inspiration that the Yajna provides. Master the assertive ego by the Real Self. This day is the Samaapthi of the Yajna. Sama means, as I just now said, Brahman. So, Samaapthi means, the attainment of Sama or Brahman, which is the summum bonum of the ritual. The realisation of this Braahmic Reality is the birthright of all men. But, though born with the fight and the responsibility, as the Amritha-puthra (Child of the nectar of immortality), man denies himself the victory, courts defeat and prides himself as an Anirtha-puthra (child of the Illusory, the delusion). The realisation which is his due is not an

attainable achievement; it is a simple conquest, so simple that people never attempt it!

The assertive ego that urges him to identify himself with the body and the instrument with which it is equipped, the motives with which those "instruments work and the reactions which those motives breed, has to be mastered by the Real Self, a wave of the great Ocean of Cosmic Consciousness, that is all. Now, man declares himself as aham and takes pride in his ahamkaara (egoistic-consciousness). But, he is not aware of the inner meaning of the word aham! Aham is just a verbal symbol for what he really is. A is the sound that represents the Omnipresent Godhead, named also as Vishnu. In the Geetha it is asserted, aksharaanaam a-kaarosmi--"Among the letters I am A," (pronounced as in anatomy, etc). Ham means Shakthi (energy, power, force).

So, when one points to himself as aham, he is unconsciously announcing that he is the hardened energy of the Omnipresent Universal Absolute Brahman called also Vishnu.

Besides, the Lord says in the Geetha, mayaa kritham idham sarvam---"I have made all this out of Myself!" When all is He, you and all jeevas (individualised beings) are He. How then can we demarcate some as bad, and relish the stories concerning them and list their faults and failings?

Make the mind concentrate on the Brahman

The question may be raised, "The good and the bad are so obvious, how can we deny them or ignore them?" They are obvious only so long as the individual is not fully established in the truth that Vaasudheva sarvamidham (God is all). Until that moment, the body dominates thought, desires haunt the mind, ego rules the intellect; so dualities lord over man. When like the boy Prahlaadha, one is sunk and saturated in God-consciousness, there can be no feeling of gain or loss, pleasure or pain. He is immersed in the word, and is unconcerned about its meaning which is manifested in all its variety in the objective world. The one Word seems to have many meanings, as a result of ignorance. It is the word, the Paraa-shakthi (the Supreme Power) that gives value and validity to every one of the meanings.

Another idea called ekaagratha (one-pointedness) too can now be elucidated. Saadhakas (spiritual aspirants) often bewail that they do not earn one-pointedness. They mean, by that term, that they are not able to concentrate their attention long on a flame, light, picture, or idol. The

eye concentrates on something seen; the nose, on some fragrance; the ear on some melody. But, the mind concentrates on the One, (the Ekam), the Brahman---which is described as ekam nithyam vimalam achalam sarvadhee saakshibhootham (the One, the eternal, the pure, the unmoving, the all knowing witness of all). Ekaagratha, therefore, denotes the concentration of the inner vision on Brahman (Omni-self). The intellect, the ego, the senses--these should subserve this great purpose and help in attaining the ideal. They should be vigilant that they do not divert the vision or deviate it from the Brahman. Nature is beauty, truth but man sees it ugly, false

However, it has to be admitted that such saadhana is now very rare; very few fix their inner vision on the universal and the eternal; nor do they listen to its majesty and mystery. The tragedy which has fallen upon mankind is just this: the mind of man has strayed away from its moorings, and is being tossed about on the waves of doubt and diversity. Brahman is One, unchanging, everlasting. A mind filled with the yearning for Brahman will see the One in all, it will remain unaffected by the smiles and sneers of fortune. But, man's mind has been tempted into strange paths that can lead him only to fear and frustration. Man condemns the world and calls it a seat of wickedness and war.

The fault lies not in the world, but, in himself. He has war in him and so, he sees war; he is inherently wicked and so, he observes wickedness all around him. A brilliant lamp cannot remove the darkness which a blind man has always around him. For those who have eyes to see, it is brilliant, the light around them. The darkness the blind man swears by is in him, not outside him. So too, the man who is at peace with himself, will discern peace all around him. Nature is beauty, truth, peace. Man sees it ugly, false and violent---that is all. It is strange, but true Immortality lies enshrined in the mortal; there are diamonds in dirt and dust; wisdom dwells in this mansion of muscles; the aathma illumines this tabernacle of the jeeva (individual being). Man does not look into himself; he is poor, though under his feet there lies buried treasures. Heir to inexhaustible bliss, he runs after momentary pseudo-pleasures! He gets as reward only distress, disappointment and defeat. He spends all his allotted years in this wasteful adventure, and even at the last moment of life he is beset with sorrow and fear. He has

no peace when he leaves his body, for, he has lost the chance of winning peace through its instrumentality.

The Will to live in man is very strong

There was a woodcutter once, going daily into the forest and collecting a bundle of fuel which he sold in the village nearby for pittance; which just sufficed to keep his wife and children alive.

One morning, while he was stepping out of his hut, the wife reminded him that it was Yugaadhi (the Thelugu New Year festival), the next day; she pleaded with him to collect a heavier bundle of fuel that day, so that they could get a few more paise to give the children a morsel of sweet rice each. The man nodded assent and walked on. He succeeded in gathering an extra huge bundle, but, with that heavy load on his head, he was soon exhausted; he had to deposit it on the ground, before he could approach the village. This set him thinking of his plight.

He had lost all his old zest for living. He called upon the Angel of Death, the Mruthya dhevatha, to relieve him. He cried, "O Death! Have you no mercy towards me? Why have you forgotten me, so long? How I wish I could die and escape from this daily grind?"

The Angel of Death took pity on him, and appeared before him, to fulfill his wish. But, the woodcutter suddenly receded, he cleverly changed the purpose of his appeal to the Angel. He had no wish to die, though in his despair, he had called for her help. He said, "No. No. I had no one here to lift this bundle on to my head, so I called on you to come to my aid. That was the only reason behind my prayer.

Please help me to lift this burden and place it on my head; I have to reach the village soon!"

Since man is innately immortal, he recedes from the grasp of death, the Will to live is very strong, much more persistent than the Will to die.

The shadow of man is neither true nor false

It is like the story of the Sun and darkness, this question of meeting death or vanquishing death.

The Sun-God was, one day, very much impressed by the 1008 Names with which a devotee offered Him worship. He listened to the Names, as he uttered them in steadfast faith. He was particularly alerted when he called-upon Him as Andhakaara dhweshi--"He who is looked upon as the enemy of darkness." He could not tolerate the existence of an enemy alive; so, He called for a war unto death for this demon called Darkness. He went into all the places where Darkness

hid himself; but no sooner did He spot him, the demon disappeared so that He could never come into grips with him. Finally, He concluded that darkness was nonexistent and was only a creation of the imagination of His adorers! Before the splendour of Immortality, the darkness of mortality too would flee in haste.

The resident in the body has no birth and therefore, no death. But, man is hugging the falsehood that he is the body and so is subject to death and birth. A silver cup can be reshaped by the smith into a plate, or later, into a paan-box; but though the name, the form and the function might change, the silver is there, in all three, unchanged in substance, in spite of the births into plate and box and the deaths as cup and plate. When a man stands on the bank of a sheet of water, his shadow appears in the water. People say it is he, but Vedhaantha (Vedhic philosophy) says, he is not it. When the shadow is beaten with a stick, he is not hurt; so, it is not he; but, when some one says it is misshapen, ugly, etc., he gets angry! So, he is it. The shadow is both he and not-he. It is neither true nor false, it is real-unreal, it is mithya (only mythical). The eye is distinct from the objects it sees; the eye is an instrument used by the I, which is a ray of the Splendour of the Aathma (soul). The senses are mirrors and when the light of that ray falls on them, things and objects are reflected therein. The Aathma shines and all the inner organs of perception awaken to their duty of gathering knowledge and revealing Bliss. It is their duty to function according to their nature; the result is not to be aimed at. It follows when the duty is done efficiently to the best of one's ability and Will. A knife cuts vegetables; but, does not eat them. It cuts a fruit; but, is not tempted to taste their sweetness. Let us imagine a cup, full of fruit-juice. The cup is not aware of the sweetness of the juice. A straw is used to sip the juice, the juice fills the entire length of the straw-, but yet, the straw is a stranger to the taste; the tongue has the juice on it; but it has no knowledge of its calorific value or its components; it can only pronounce judgement on its taste; for other purposes, it sends the juice into the stomach. The stomach discriminates and distributes the essentials of the juice to every part of the body, every nerve and cell, and contributes to their efficiency and strength. The cup is the body of man; it has in it the Divinely sweet Aathma principle. The sense organs are the straws; intellect is the tongue; the ego principle is the stomach; it

converts the sweetness into
spirit and confers bliss, peace and light.
Prashanthi Nilayam, 25-10-1974
52. Four steps to freedom
THE culture of this ancient land is as deep as it is vast, it is built on
strong and sustaining
principles of human development. But, Indians at the present time
are neglecting its lessons and
entangling themselves in the search for material joys and pleasures.
They ignore the true and
eternal values. They turn a deaf ear to the call of the Divine; they
respond to the siren voice of
the worldly. This is the twentieth century, the Age of Science and
Technology. There is plenty of
material comforts and sensual pleasure easily available. So driven by
an insane urge for the
temporal and the trivial, man rushes into rain, and loses the precious
heritage of **Aathmic** (pure
spiritual) treasure which the culture promises him. In fact, if only
man knew the purpose and
plan of Life, he would not waste his years and his skills in the pursuit
of mere time-bound joys.
That he is everywhere engrossed in these endeavours is a pitiable
fact, which can be attributed to
his misfortune or his ignorance. Of course, man has lost faith in
himself; so, there is no wonder
that he has lost faith in God also. Only those who know themselves
and have confidence in
themselves can acquire knowledge of God and confidence in God.
Know thyself, first; then, your
attempt to know the world will be rendered simple.
Wisdom can come only through work as worship
Indian Culture has laid emphasis on four **aashramas** (stages of life)
for individual development
in order to assure everyone with the education needed to know
himself. For **Aathma vichaarana**
(enquiry into the Self), **Aashrama dhanam** (code of duty) is very
essential. Through adherence to
the regulations and prescriptions of conduct and study-assigned to
each stage or **Aashram**, the
earning of knowledge and wisdom is made easy and automatic.
Wisdom can come only through
work as worship; the **Aashrams** guide man to sublimate all activity
into worship.
Just as we have four stages: childhood, youth, middle age and old age,
we have four
corresponding **Aashramas**: **Brahmacharya**, **Grahashthya**,
Vaanaprastha and **Sanyaas**--
studentship, **householdership**, **reclusership** and monk-ship. During
the years of childhood and
teenage, man has to equip himself with the information necessary to
share in the work of society

and to derive health and happiness thereby, and acquaint himself
with the tools of knowledge and
the paths along which wisdom can be garnered. As a-householder,
raising a family and sustaining
a society, he has also to uphold the ideals of justice and truth, and
promote them by his
actions. He must feel the innate majesty of mankind and live in
accordance with that high status.
As a recluse and monk, in old age, he has to be the guide and teacher
of the people around him,
imparting to them the fund of wisdom he has won through his
experience.
The **Shaasthras** (spiritual sciences) lay down the lines along which
man has to direct his thoughts
and activities. Sincere adherence to these laws and limitations alone
can guarantee **jnaana**
(spiritual wisdom). Otherwise, man drifts aimlessly along the
crosscurrents and whirlpools of life
and ends up ignorant, both of the nature of **loka** (world) and the
glory of **Lokeshwara** (God).
Forces of atheism have gained strength now
The higher paths must be trodden from childhood; it cannot be
adopted at an advanced age. The
child must learn to be truthful in word and deed, and avoid the
cowardly habit of falsehood.
Later, boys and girls have to become conscious directors of their
senses, instead of being
automatic slaves. Heads of families have to adhere to the schedules of
rites and worship
prescribed for them; they have to supervise the behaviour and
conduct of the members of the
household; they have to render hospitality to guests and deal charity
to the poor; they have also
to equip their sons and daughters with processes by which they can
have mental peace and
equanimity, under all conditions. Because these obligations have
been neglected for some
generations, the forces of atheism have earned strength now.
When the seeds are ridden with defects, how can the tree yield
richly? When parents and elders
do not provide good examples to the children growing under their
shade, how can the country
prosper and be free from anxiety and fear? You cannot separate the
rind, the pulp and the seed
that a tamarind fruit has, when it is still green. But, once it has
ripened, the separation is quite
easy. So too, until a person becomes ripe in experience and can be
pronounced wise, he cannot
discard his identification with the body, the senses and the mind. He
will not be able to
differentiate between **Aathma** (spiritual Self) and non-**aathma**,
kshethra (the body) and

Kshethrajna (the controller of the body). **Prakrithi** (Nature) and **Paramaathma** (Supreme Self), **Guna** (impelling characteristic quality) and Trans-**guna**, and such other entities.

Man's restlessness affects society too
 Let me tell you a small example: Krishna killed the **Kaaliya** serpent that was poisoning the **Kalinidi** river and destroying all trace of life for miles around, by means of deadly fumes. No sooner was **Kaaliya** killed than the 'wives' (serpents) of his harem, prayed to Krishna for succour and surrendered to Him. This story is according to the **Bhaagavatha**. Now, what does this signify? In the Mind-lake (the **Maanasa-sarovar**) of man, there lurks a poisonous serpent, desire.

When that is destroyed, the various **frailities** and frivolities, triumphs, trials and failures, pains and pleasures, that desire brings in its train, surrender to God. Desire can be killed, only when faith in the **Aathma** as the very core of being is firmly established. Since all efforts are now directed to the accumulation of material goods and the satisfaction of sensual desires, man is tossed about on the waves of fight and faction, falsehood and greed. The individual is intimately related to society and so, his restlessness affects society too.

The individual Will is ultimately responsible for the welfare and well-being of the world. The world is but a mental image of the individual. How this happens is a mystery. One can only say, that just as sleep is the cause of dreams, **maaya** (Worldly illusion due to basic ignorance) is the cause of Creation. Doctors ascribe dreams to various reasons: indigestion, the compulsions of thought, the confusions of mental pictures, **etc.** But, we can be certain only of one reason, namely sleep! Dreams are nullified when the person becomes a **inaani** (one aware of the Truth).

At that stage, one gets rid of the night-dream as well as the day-dream.

The four **Aashramas** have been devised in order to awaken man into the **inaani** stage. Education today, in all grades, is a process of packing information in the brain and skills in the hands. It is useful only for parading scholarship, dialectical controversies and mutual recrimination. It does not instil humility, a sense of balance and equanimity. Of course, spiritual training is totally absent. Perhaps, the feeling is that spirituality is a solitary pursuit, which can be undertaken only in the silence of the forest. No! True spirituality is the awareness of

the fundamental unity of man in God.

The main mission of man is the march towards Unity
 People celebrate the birth of a child; they are happy when the child grows tall and strong. But, the fittest event for such celebration is when the child justifies its birth, by achieving good fame as a benefactor of man or a servant of **mankind**. Emperor **Dhritharaashtra** had hundred sons! He must have celebrated their birthdays, too. But, no one of them did any one good; they were all arrogant, greedy and full of spite. Therefore, they accomplished only the extinction of the entire dynasty and all who were attached to it!

Sons and daughters are now keen to share the properties of their parents and spend their portion as quickly as possible. They do not care for the much more precious wealth of experience that their forefathers have earned for their sake. They waste their years in fallow efforts so much that even their health is destroyed; children wear glasses when barely ten; they dye their hair when barely fourteen; they age fast and show signs of senility when barely sixteen! To praise the habits that people adopt today as 'modern,' or 'conducive to progress' is ridiculous to say the least.

As the ancients emphasised, food habits and recreation habits have to become **Saathwik** (conducive to health of body and mind), that is to say, such as cannot arouse and feed the passions of man, or make him dull and stupid, idle and listless. Above all, everyone must realise, (and guide himself accordingly), that the main mission of man here below is the march towards the ideal of Unity and Peace.

Prashaanthi Nilayam, 23-11-1974

If you can fill your heart with love, then peace will come into you from outside. Through bad qualities, to some extent, we lose peace. With truthful thoughts, a man will have peace. If you can get rid of all thoughts, you will become a saint. It is only when you can be free from all thoughts that you can have peace. Your own bad thoughts are responsible for all your pain and sorrow.

Sri Sathya Sai
 53. Never a party
 EMBODIMENTS of Divine **Aathma**! You are celebrating this day as the Birthday of **Swaami**, and deriving **Aanandha** (divine bliss) through various programmes here, carried on with enthusiasm by you; but, in fact, I have no wish to consider this as a special day because it is the birthday and celebrate it as such. I have come on purpose to reveal to man the mystery of his Reality and the

goal of his life; I have not come to set them the task of celebrating the birthday or to get arranged any pompous and personal festivals. I have no such desire, at any time, in this or any other sojourn.

On what day do I celebrate my birthday? On that day when all of you experience genuine

Aanandha, in your hearts! Now, when your hearts are surging with manifold fears and anxieties, and torn by miseries and losses, and riven as under of grief, declaring this day as-My birthday seems to be barren of meaning!

While on this subject, it is essential that I warn you of another subject also. Do not spend your

time trying to understand Me; do not waste your time in the attempt. The reason why I am saying

this is: It is beyond any one's capacity to understand Me. So, trying to do the impossible, you are

only wasting your time and your effort. It is only when you succeed in knowing yourselves that

you can know Me.

Need for establishing colleges by **Sathya Sai** Trust

I need nothing, however great or small, in this Universe. At no moment has desire affected me

for any thing or activity. I am the person come to give, not to receive. And, what you can offer

Me is just this: pure, unadulterated love. When you offer Me that, I derive **Aanandha**.

During the recent **Dhashara** Festival, some announcements were made; if you ask Me what

connection I have with those announcements, I reply, the connection is that of the name only.

Otherwise, I have no connection with these.

Considering the wrong and undesirable paths that youth is courting and preferring all over the

world at the present time, the Members of the **Sathya Sai** Central Trust have decided to establish

Colleges in many States and through these institutions, to provide youth opportunities to

transform itself in various ways, to maintain unimpaired the ideals of Indian Culture, and to

equip youth with the strength and sweetness that are the common virtues of all faiths and their

basic truth. For the realisation of this plan, they resolved to utilise the fiftieth birthday of **Swaami**

and celebrate it with its unfoldment, on a grand scale. They decided thus, as a result of

earnestness and depth of devotion. In order to establish colleges, funds are needed; no task can

be fulfilled without money, even the smallest and least important. So, they agreed on a method

by which each devotee gives as a life-time contribution, the sum of

fifty rupees; thus, a corpus

can be built up, out of which they could start and develop educational and health services. They

were moved by high ideals and pure intentions to resolve thus.

Spending huge sums on any festival is heinous crime

This resolution they placed before Me. I responded to their proposal in this manner: Well. Do not

carry out this task in a hush-hush way, swayed by the one purpose of collecting money. Be frank about it; adopt such means as will remove

all doubts from the minds

of individuals, of the Government and of the world outside.

Finally, they made the announcement that day. But, many have imposed on that announcement

their own interpretations and absurdities, and they have started propagating that it is proposed to

spend fifty **lakhs** of rupees, for the celebration of **Swaami's 50th** Birthday!

Really, to spend 50 **lakhs** of rupees for wastefully celebrating either a birthday or any other such

festival is a sin which cannot be compared with any other in the degree of iniquity. When people

all over the world are affected by manifold miseries consequent on the absence of food and

shelter, if someone spends 50 **lakhs** of rupees on his birthday, it has to be proclaimed a vast

misuse, a heinous sin. I can never be a party to such activities.

Not only this. In **Prashanthi Nilayam**, no misuse or extravagance can ever happen, for any

festival, either **Shivaraathri**, **Navaraathri** or the birthday. Many people imagine that **lakhs** are

spent here for the **dhashara** celebrations; but, all who come, serve their best in the fullness of

devotion that dwells in their hearts and so, not a **naya** paisa is spent for any purpose. The **rithwiks**

(**Vedhic** Priests) who officiate at the **yajna**, the lecturers who deliver discourses---all come and

share in the joy, out of love and faith; their comforts are looked after by the members of **Seva**

Dhal and the **Seva Samithis** and by the volunteers, who dedicate their strength and skills to make

the Festival a success. No paisa is spent on any item.

Today, you find the **Prashanthi Nilayam** area clean and pleasing. What is the reason? How

many sweepers have we employed, how many coolies are engaged?. You may wonder. No, not

one. Everyone cleans the place where he is staying, and the area adjacent. Thus, cleanliness is

ensured, without any cost. It can be asserted that at no place in the world are resources put to

such good use, with the least expense, as at **Prashanthi Nilayam**.

Always be ready to help the sick and the poor

Prashanthi Nilayam is holding forth and exemplifying the highest

ideals, in the material, ethical,
economic, moral, spiritual, worldly, and even political fields. There is
no place here for anything
contrary. This can be asserted without any possibility of
contradiction. In spite of this, some
ignorant individuals rely more on their guesses than on facts, and
indulge in spreading wrong
conclusions. Let Me tell you that if a single person in the whole world
points out a wrong step in

Prashanthi Nilayam, he shall be met and convinced. For, the
Prashanthi Nilayam is eagerly
bent upon the task of upholding and demonstrating high and holy
ideals achieving spiritual
realisation. It does not seek these worldly riches; nor does it yearn for
earning favours and fame.

Embodiments of the Divine **Aathma**! When you feel the desire to give
away in charity, direct
your minds towards the development of good educational
institutions, the provisions of healing
facilities for the sick, and the amelioration of distress among the poor.
Not in this place, but,
anywhere, the members of our Organisation must be ready and eager
to help students, the sick,
and the poor. Feel that this work, wherever carried out, is work that
pleases Me.

You need not offer Me anything; I only want that you should realise
the goal of life by playing
your role in the activities that help and cure, carried on by such
institutions.

You are all aware of this: I do not allow anyone to bring here even a
flower, a fruit or a coconut.

However, some persons, carded away by their devotion and
dedication, or moved by sudden
enthusiasm or exultation, send by post or bring when they come here
clothes for Me and place
them before Me. From this day, I am directing that this should not be
done; observe this as My
command. If anyone brings clothes despite this he shall not be
admitted to **Prashanthi Nilayam**.

Such persons will be treated as acting against **Swaami**'s wishes and
orders. What you should
place before Me as offering is Pure Love; only that.
Therefore, from this day, spend your days and years in activities that
help those who are in dire
need, and thus make this human existence of yours worthwhile and
fruitful. I wish you will
conduct yourselves accordingly and I bless you.

Prashanthi Nilayam, 23-11-1974
54. The mind stuff

IT is a vain task to divide the things of the world into good and bad
and it is also sacrilegious!

For, when all are the products of His Will, how can anything be

extolled or condemned? Besides,

what is good for one may be bad for another; what is good at
sometime may be bad at another
time; what is good in small quantities may be bad in large quantities.
The crow relishes the bitter

neem fruit; the cuckoo eats the tender leaves of the mango tree.

People find joy and satisfaction

in a variety of things and experiences, of the most contradictory
character. Therefore, one can

only infer that it is the mind of each that directs one to seek this thing
as good, and avoid that
other thing as bad.

Philosophy tells us that the mind decides, not merely the goodness or
badness of a thing or

experience, it creates all things and all experiences. Without the mind,
there can be no object or

feeling or emotion. No mind, no matter! The mind revels in name and
form; it imposes name and

form and thus, helps in creating things and experiences. It cannot
contact or operate upon

anything without name and form. That is why the mind is helpless
when meditation has to be

done on the nameless and the formless. It clings ever to name-form.

Mental pictures have

concretised themselves as objects and as ideas; so, the **Shruthis**
declare: "**Yath bhaavam, thath**

bhavathi" ("As the thought, so the consequence.")

Realisation of God instils Divine Bliss

But, God is beyond Name and Form; He is all names and all forms and
yet, incomprehensible

and mysterious. How then can God be apprehended by means of
dhyaana (meditation) on **nameform**?

This is a legitimate question. It can be answered by means of a simile.
Water drowns man;

water also helps him to swim. It draws in and it buoys up both. Only,
man has to learn the

process by which he can keep afloat. In the same way, name and form
which appear to be

limitations and handicaps can serve as instruments and helps to
transcend Name-Form and
realise God.

The realisation of God instils **Aanandha** (divine bliss), which has no
form, but only a man-made

name. It springs and wells up in the heart, and pervades the entire
body and expresses itself in the

face. The face is the index of inner bliss. Sadness, anxiety, fear, hope,
determination, doubt all

are reflected on the face, and can be easily spotted.

The mind can remain unaffected by the storms of emotion only by
bending to the yoke of **buddhi**

(intellect). It should escape from the grips of the senses and yield to
the reins of the reasoning

faculty, and obey unquestioningly its dictates. The senses are inert, so long as the Self keeps away from inducing the mind to accept the information submitted by them. This mike before me helps those who are sitting all over this vast Auditorium to listen clearly to My words. But, the mike and the loudspeakers are inert metallic things. A few minutes ago, the College student made a speech which was interrupted for a few minutes, since the electric current failed. Without that current activating them, they cannot work at all.

The eye that sees is inert; all objects 'seen' are inert; only the seer is 'intelligent.' And, the current of intelligence is supplied by the aathma, which is your Reality. When the current does not activate, the eye might look on but it does not see; the ear might be hearing, but, the hearer does not react or recognise. For, the mind is elsewhere. It has to function with the help of the Divine Consciousness within.

The mind has to be watched vigilantly

The mind is like a fragrant flower; it emits fragrance whether it is held in the right hand or in the left, whether the person who holds it is good or bad. It walks blindly along, irrespective of the lie of the land. It is blind; and so, someone has to take it on tow. When you invite ten blind people for dinner, you have to lay twenty plates. For, each blind person brings with him, and has to so bring with him, a guide who can lead him to your home. So, the mind too must have a guide who knows the way, the obstacles, the shoals and ferries.

The mind has to be watched vigilantly, and warned against its own tricks. It is a clever actor, embroiling you in many a close adventure. The mind is like the revered old gentleman who appeared alternately in the houses of the bridegroom's party and the bride's party during a marriage festival and issued orders to all and sundry, which were honoured by both, since each party thought he was a person with authority coming from the other party! His very pomposity aroused the suspicion of both, before long, and when they jointly sought him and asked him who he was, he took to his heels and made himself scarce. The mind too is just like the gentleman. Catch it and inquire wherefrom it secured credentials to order you about; it will disappear in no time!

Let your mind repeat 'Soham' all the time

The only method which you can adopt to escape from the coils of the mind is the cultivation of

pure intelligence. This is the sum and substance of all spiritual discipline. And, the intelligence gets cleansed of all partiality and prejudice, hatred and greed, only by the adoration of God through love poured out to all the beings created by God and standing witness to His Glory and Beauty. Share love with all; earn the treasure of love, store it in your heart and invite all to share in it. When you try to distribute the property earned by your grandfather or father, legal, moral, economic and practical obstacles will stand up before you. But, when you are distributing your 'self earned' property, nothing legal or otherwise can stand in the way.

Remember the mind is a very talkative imp, it can never keep quiet even for a second. You have been listening to Me since more than an hour and perhaps you are under the impression that your mind has been quiet all that time. No. The mind has been holding conversation with itself, when it is supposed to be silent! Give it perpetual tasks. Ask it, (as some rishi did to a demon who acted as his servant but threatened to devour him the moment he did not have any task allotted to him); ask it to climb a pillar and slide down it, whenever it has no other work. The pillar is Soham, (I am Thath), a mantra (sacred formulae) that the breath is repeating from birth to death, 'So' when you inhale and 'ham' when you exhale. Let it repeat Soham all the time.

Bhajans (congregational devotional singing) have to be sung and offered to God in an attitude of utter humility; they are not to be taken as exercises in an exhibition of talents and as competitions for mastery of musical skill.

They have to please the Lord, not your fans. With each bhajan song, the mind must be rendered purer, freer from passion, and stronger in faith. But, you find that you do not succeed in this task.

The adoration does not arise from the heart; nor is it addressed to the Supreme by the sincere Self. It is tainted by the admixture of envy, pride and hate. How can prayers so fouled reach God?

Devotees should not develop attitudes of difference

For example, I find that when any new-devotee sings, others leave him alone and do not sing lines after him! They ignore him and insult him in this manner. But, when one of themselves, one of the usual group leads with a song, they join enthusiastically. This kind of group politics has no place among Sai devotees and cannot be tolerated in Sai Bhajan

groups. I find this evil trait spreading in most **Bhajan Mandalis**--members divided into rival groups competing for chances to sing, trying to attract the attention and appreciation of the people. Urged by this selfish motive, they discourage the sincere **bhajan** singers; they keep **mum** when they offer their songs; this means either that they have lost their voice or that their hearts have been so deadened by selfishness. Attitudes of difference and distinction should not enter the hearts of devotees so far as this sacred **saadhana** (spiritual discipline) is concerned, nor can the song of such people be pleasant to the ear; for, it is only when the feeling arises in the heart that the song will appeal to the hearts of others. It would be far better for all parties if such self-important and conceited folk stay away from **bhajan**, rather than pollute the sacred atmosphere by the spirit of rivalry and factionalism. All are sons and daughters of **Sai Maatha**. When devotees taking the name of **Sathya Sai** behave in such a manner, that is to say, people to whom the world is looking for guidance and inspiration, when they descend to such levels, what is to happen to the uplift of the world and the restoration of dharma? **Bhajans**, where you quarrel and compete, and revel in putting down others and raising yourselves, might give you satisfaction; but, let Me announce here: they do not please Me at all. I am pleased only when love is the keynote, when the feeling of Unity prevails, when the melody comes from a cleansed **Godloving** heart. The office-bearers in the Units of our Organisation should be ever vigilant, that this poison does not creep into the working of the Units, either in **bhajans**, or in the activities of the **Mahila Vibhag** or **Seva dhal**. Remember all are the sons and daughters of **Sai Maatha** (Mother **SAI**). How can I tolerate when the sons and daughters quarrel among themselves and divide themselves into rival groups? Unless you sing **bhajans** for your own joy, you cannot bring joy to others. The **Sathya Sai** Organisation has been established to provide sacred tasks for every moment of wakeful life, to make people conscious of the vagaries and vanities of the mind and teach them the processes of disintegrating the mind and establishing the reign of the pure intellect, by which alone the One behind all this multiplicity can be realised as the only Reality.

Prashanthi Nilayam, 24-11-1974

Certainly, every human being must be educated, irrespective of race, religion, caste, colour or creed. But, like the foolish mother who is happy when her child's limb swells with disease, believing that it is getting stronger, we too mistake this increase in size and number as a healthy development! In reality, we are only witnessing a disease, which results in debility, greed, hatred and envy.

The flowers in nature fade always, drop down, lose fragrance and also develop an odour which is not pleasant. Instead of worshipping with such worldly flowers, which are impermanent, and receiving impermanent rewards from God, we should worship Him with what is truthful and thereby attain a stage which is higher.

Sri Sathya Sai

Sathya Sai speaks

Sathya Sai Speaks---and, what do we hear
When we listen, alert, in joy, to Him?
We hear the Voice of the **Vedhas**, God's own Breath,
The cheer that is showered by the epics of yore
The soothing balm that heals our wounds
The Counsel that whips us to waken and work
Lessons which teach us the **Aathmic** science.
From Him they heard from, then
We hear the gracious words He spoke
To many a saint and monk, many a seeker keen,
In distant times and climes.
We hear the parables of Galilee, of **Arab** shades,
We hear the tales of twenty lands
To probe us on the onward march to Him.
We hear of prophets, Priests and Kings,
Simple folk and sages, young and old---
We hear the echoes of **Chaithanya's keerthan** call;
Of Moses, of **Jayadev**, **Meera**, **Kabir**---
Echoes rebounding from His reciprocating Love.
We hear, as we listen, temple bells and gongs,
Conches and the drum, the choir resounding in the aisles,
Filling fragrance, faith in the recesses of our hearts.
We hear the first little stir, the cosmic sigh
That caused this **multimillioned** maze.
We hear the twinkle, the stellar swish,
Of His Mighty Will that fills the sky;
We hear the waves of eternity lapping our littleness---
We are eternal---when we listen to His Speech
For, listening to that Voice, the **Om** that weaves the Universe,
We merge...in Him
We cannot but; He thrills us, entralls us so.

N. Kasturi

1. Culture---Agriculture

INDIA is a sacred land, whose glory has spread over all the continents, whose sons and

daughters have won by their material and spiritual excellences eternal fame amidst all mankind.

They have freed their motherland from the shackles of foreign rule; they have added to human happiness by their attainments in music and the fine arts. Even today, India has a name that is revered and held in high esteem. You have a great responsibility, for, you have to maintain and develop the splendour that was India.

We have met here today in a spirit of prayer and saadhana (spiritual discipline), to dedicate ourselves for a new step in education. The objectives of true education are two and only two. The first and the most basic of the two is education for the provision of food, clothing and shelter, for the promotion of health and harmony in society, for avoiding pollution and promoting honesty.

In the olden times, when the student underwent the basic training under the teacher, he learnt, before he was 15 years of age, to spin, weave and procure clothes for his own use; to produce the food he required; and to look after his needs for basic comfort. He was contented and happy, with simple habits which gave him ample leisure for saadhana, and contemplation of Nature.

Everyone must endeavour to be self-reliant and self-sufficient, so far as food and clothing are concerned.

Education should develop the culture of the mind

The rulers of this land are scared of the growth in population and they are excitedly advocating wrong and dangerous means to curb the increase. But, they forget, that with every extra mouth that has to be fed, we are getting also two extra hands, and a pair of legs, besides a brain that has vast potential for development into a national asset. We have no scheme to use the two extra hands and the precious little brain for national uplift and national prosperity. We encourage laziness, by making it the sign of affluence; we do not condemn it, wherever found. We have no strategy to maximise production and minimise waste, even in food. If only everyone in this land will consume just the quantity of food that he needs and nothing more, there will be no scarcity at all. This country has never lacked in the wherewithal to feed her children. This is the land of Goddess Annapoorna (Food plenty).

The second objective of education is the culture of the mind and the spirit. This too is very much like agriculture, which provides food and clothing for man. We want dhaanya (grains) to sustain the body; we require dhyana (meditation) to sustain the spirit. In agriculture, you prepare the

soil, plant seeds, feed the plants with fertilisers, and reap the harvest. In heart-culture, we have to plough the hrudhaya-kshethra (the field of the heart), remove the weeds and wild growth, and plant the seeds. The weeds are pernicious tendencies, attitudes and habits; the fertilisers are devotion and dedication. Water to help the plant grow is the quality of love. The seeds are the Names of God, which are deposited within the purified heart. The harvest which is the reward of all this spiritual discipline is Wisdom.

Plant seeds of Love; reap the harvest of Wisdom

Heart-culture has been the goal and aim of Sanaathana Dharma (Eternal Universal Religion), the ancient religion of India. It is essential for a happy contented peaceful life. This Dharma exhorts us to plant the seeds of Love and reap the harvest of Wisdom, for the sake of social harmony and national prosperity and the uplift of all humanity. Sanaathana Dharma makes you realise the Unity that underlies all the diversity that is apparent. The unity is the basis and the justification for loving all, with no desire for any benefit therefrom.

But, Indians have developed so much cynicism and scorn about their heritage that they ascribe the discovery of the Vedhas (sacred-revealed ancient scriptures) and their compilation to the crooked designs of some Brahmins! Muslims revere the, Quoran as the Word of God; Christians revere the Bible as the word of God; but, Indians treat the Vedhic scriptural texts as negligible teachings of interested persons! And, they stray away from the right path into distress and discontent. Max Mueller said that what is not found in Indian culture is not found in other countries. But, as soon as Indians learn English or any other foreign language, they develop so much of ego that they start decrying their own ancient culture and adopting the manners and mannerisms of the alien civilisation.

Everyone is at cross-purposes with the rest

Gandhi said, "My India is the India of villages." The freedom that has been won and the prosperity that is looked forward to, can be ensured only when the villagers are free and prosperous. And, this depends in its turn on the freedom and prosperity of each family in the village. Now, there is no unity, no mutual co-operation, no love between the four or five brothers in the family; everyone is at cross purposes with the rest. How then can the village enjoy freedom and peace and prosperity? And, what to speak of the

country, when the condition of its villages is so bad?

Every person seeks positions of authority, without trying to deserve the authority by means of the qualification necessary to use it in the right way. Of course, if a person who has good intentions and full capabilities and the vision of the Divine, he can well seek authority and discharge it well. But, we seldom see any one thinking of one's duty; everywhere, people are after the acquisition of positions of authority.

As a result, several malpractices have entered the field of education. Money is paid to gain admission into schools and colleges, money is paid to acquire marks and degrees. The teacher does not transmit taste, style, attitude or outlook; it is all a matter of books and more books. The student is left to gather these from outside the educational institutions. Moreover, more value is attached to information and its collection; no attempt is made to gain transformation and to the correction of habits and characteristics. How did the great artists who drew the frescoes of

Ajantha and carved the temples of Ellora learn their trade? They did not attend any school; they learnt from the teachers, the master craftsmen, the inspired artists. Books cannot give the guidance and the inspiration for real good work. Also the worldly aspects must be harmonised with the spiritual aspects. In order to live a full life. Then only can man have self-confidence and avoid the imitative path. Mental peace cannot be secured by blaming others and avoiding one's own responsibility.

Fill your heart with love and light. Today, we are establishing this Agricultural Polytechnic, so that those who study here may not depend upon others to give them a job but, so that they can earn a livelihood for themselves by their own skills and effort. This will be a spiritual discipline also and it will give them ample chances to develop their spiritual attainments too. Students here will be encouraged to practise working with others in mutual and productive co-operation. The five fingers of the hand have to come together so that a thing can be grasped firmly. Nowadays, you know they appoint what are called Committees for all kinds of works, a Committee for Water Supply, a committee for the supply of electricity, etc. But, they do not work smoothly; there are bickerings and factions. They come for tea and do not deliberate and determine anything. Mutual respect can be built on the faith that all are children of God

and all are Divine. Then on

that basis, there can be co-operation, and enthusiasm for work. Each will then do his best, knowing his duty and his responsibility.

The future of the country depends on the skill and the sincerity of the youth. Therefore, the necessary enthusiasm and encouragement must be generated among the youth. All my hopes are based on the students, the youth. They are very dear to Me. They are faultless; It is the parent and the school that are at fault for all the waywardness and violence. They lead them into wrong directions. Instead of filling your heads with facts and figures, fill your heart with love and light.

Have confidence in the vast powers of the Aathma (soul), which is your reality. Have faith in the Grace of God, which you can secure by prayer. Do your work with devotion as an act of worship. While praying and using manthras, sacred formulae or such expressions, one must know the real meaning and significance of the words and their deep implications. One individual for example did not know the full implication of the word Shiva; he meant by that word, the Form of God who is supposed to live in Kailaash with his consort and family. He told me that Shivoham meant, 'I am Shiva' and was shocked when asked, "Then, what is Paarvathi to you?"

Many people do japa (repetition of holy names) and join bhajans (group singing of devotional songs), but, they are not aware of the meaning and value of the words they utter mechanically.

Elders who propagate manthras and pose as spiritual teachers do not themselves know the inner

meanings of what they recommend to others or hand on to their disciples. Shivoham means that you are Divine.

In education spiritual values should be emphasised

Man must be engaged in work; he must do it with faith and devotion, as an act of worship; In

this way, he will derive wisdom. But, the education imparted today does not direct him along

these lines. It is sterile instruction, as it is. I hope that in this Polytechnic, whose foundation stone

I am laying now, will pay attention to these points also. Moral and spiritual principles have to be

emphasised all along, even while merely material subjects are taught and learnt. I want the

Committee in charge of this Institution to propagate the ideals of service, love and saadhana,

which Sanaathana Dharma embodies. Even a small number of such Institutions will be enough

in our country to serve as examples and guides to others.
 A College in every City is not necessary. We do not have several commanders-in-chief: we have only one, though soldiers are million or so. This one college in the city of **Bombay**, if it is run in an Ideal manner, can spread the ideals of the Unity of Man and the Value of Love throughout its vast population and even outside its limits.
 Students who undergo training here, in this College, when they go to the other States will spread the ideals they have imbibed here. The role of the teachers is also important, for, if a student deteriorates, only he will suffer. We must try to raise in this College good teachers for similar colleges in future. The citizens of **Bombay** should endeavour to promote educational Institutions of this type and also institutions fostering the health of people, so that the land may have peace and prosperity.
 Now man is devalued into a machine
 Today, there is a great deal of talk that this country is lacking in peace. But, this is not right; for, the lack of peace of mind is an intensely individual complaint and phenomenon. The country has not deteriorated at all! It is the individual that has to be cured; **it** is their thoughts and feelings that have to be corrected and cleansed. It is not possible for any one individual to change his ideas, his habits, his attitudes and impulses. For example, we find that the price of every article is soaring sky high. The rulers of the land are devising various plans to bring down the price. But, this can succeed only through one means: raise the value of man, and the value of everything else will come down. Now, man, is devalued into a machine. Man too has forgotten his worth. He is demeaning himself into a beast and not realising that there is Divinity in him. Today, commodities are valued as essential, but, man is not so valued.
 If man is valued at his true worth, and treated as a Divine spark enclosed in the body, then, he will rise into new heights of achievement and produce all the necessities of life in profusion. He will not grab or cheat: he will be a good worker, a pure person and a sincere **saadhak** (spiritual aspirant). He will cultivate the inner vision and realise that he is not the body or senses or mind or even intellect. He will be full of **prema** (love) and self-confidence.
 It is not good for man to be constantly engaged in exciting things---exciting food, talk, books, films and games. They are **raajasik** (passionate) things that disturb and agitate the mind. Nor is it

good for man to be engaged in cruelty---cruel thoughts or actions.
 Today, the foundation has been laid for this Agricultural College. I hope a beautiful building will come up here before long. I hope there will not be any misuse of money in wasteful expenditure.
 I hope students who are trained in this College will become efficient farmers, self-reliant young men, who depend on their own skill, character and stamina for earning their livelihood. I bless you all.
Bombay, 5-1-1975
 By good thoughts and by good ideas, you will become a **saadhu**. **Saadhu** does not mean one who merely wears an orange robe, shaves the head and wears **Rudraakshas** (holy beads). He who has good thoughts and good ideas is a **saadhu**. A **saadhu** is one who is a **Sathya Sankalpa Swaruupa** (embodiment of truthful thoughts).
Sri Sathya Sai
 2. Not twice, but thrice!
 You are all sharing the joy of serving others, doing good to others, according to your capacity and skill. The main objective of the **Sathya Sai** Organisation, which you must always keep before you is to help man to recognise the Divinity that is inherent in him. But, this Divinity is latent; it is veiled; it is not always apparent to oneself or others.
 There is nothing wholly bad or wholly good in Creation. There are few who do not commit mistakes; there are few who do not perform good deeds. Both good and bad, beneficent and maleficent, constructive and destructive, are ever present everywhere. You, as members of the Managing Committees of the units of the **Samithi** (Organisation), and as Members of the **Seva Dhal** (Voluntary Service Corps) and of the **Mahila Vibhaag** (Women's section) are unique, because, you have dedicated your talents and time to the service of others, and, ultimately, to the promotion of your own best interests.
 First of all, I want that you should give up the blind imitation of other cultures, other social systems and other ideals. This tendency has now conquered 99 out of 100 people, in our country.
 Your conduct and behaviour, your dress and food habits, your sports and games, your methods of agriculture and industry, your art and architecture---all are borrowed from other societies. Even your intelligence follows the processes of other cultural groups. You are leading lives which have no roots in the past; it is guided and controlled by these other civilisations.
 Do not give importance to differences of religion
 To escape the pull of these alien attractions and material pleasures,

faith In God as your Inner

Reality and the source of immense power is essential. The **Sathya Sai** Organisation must

recognise and reestablish this Truth---that the **Aathma** (Divine Self) is the Reality of everyone,

however, distinct they may appear in physical form and mental equipment. When one lamp lights

many lamps, all shine with equal brilliance. The **Paramjyothi** (the One Supreme Effulgence) is

the origin and source of all the **jeevan-jyothis** (**particularised effulgences**). **Ekam eva adhwithyam**:

There is only one without a second: The same wind is referred to as breeze, whirlwind,

storm, typhoon, hurricane **etc.** The same God is referred to by different Names. This is the very

foundation of our culture.

So, your duty is to emphasise the One, to experience the One, In all that you do and speak. Do

not give any importance to differences of religion or sect or status or colour. Have the feeling of

one-ness permeating every act of yours. Only those who do so have a place in this Organisation;

the rest can best withdraw.

The Ever present God notes all that you do

You have to **re**-establish the moral outlook and the righteous behaviour in this great Country.

That is the tradition appropriate and native to India. However, do not look down upon the

cultures of other countries; do not try to discover faults on other cultures and decry them. The

Bhagavath-geetha advises that you should be "**adhweshtaasarva bhuuthaanaam**," not

condemning or hating any being.

You have been in this Organisation since 7 or 8 years. It is time for you to ask yourselves,

whether you are in it out of compulsion or of your own free will; whether You are giving **It** the

best you can, in efficiency and enthusiasm. Has the work been exhibition-oriented or has it been

genuine? Is your faith in the rightness of Service patent in every act of yours?

Let me tell you that if you serve with your whole heart, the result will be **Aanandha** (Divine

Bilss) for you; half-hearted work will give only superficial joy or fame. Remember that the God

you worship by this work is resident in your own heart. Others may or may not see; but, the ever

present God sees and notes all that you do or feel. He meets out to you the consequence, in full,

of whatever you do or feel.

There was a rich man once who owned a rice mill. He heard a **Pandith** (scholar) expound that the

service that God appreciates most Is the gift of food to the hungry. So, he decided to serve food

to the poor in his village. But he had no mind to use good varieties of rice for the purpose. He

felt that any rice is good enough for them. So, he got the rice that was rotting In his godown---he

did not care even to remove the worms that Infested it; he cooked it and served it to the hungry

poor, who ate it and suffered many Illness as a consequence. His wife expostulated with him and

told him that good food given to 10 persons would be more meritorious than bad food given to

hundreds! But, he was In no mood to listen to sound advice.

Everyone has to suffer for the injury he causes

The wife therefore hit upon a plan to him. She placed on his plate every day food that was rotten

and full of worms. When he' grew angry and castigated her, she replied, 'The **Pandith** said that

everyone has to suffer for the injury he causes others. You have to eat, in the other world, rotten

food, full of worms. I am giving that type of food to you, even now, so that you may get used to

it. It will. help you to eat the consequence of your evil deed." At this, the husband realised his

iniquity; he repented for his wrongs and learnt better ways of service to the poor.

When you visit the patients in a hospital serve the patients with a full heart, sincerely and to the

utmost extent possible. I must say that the service programmes you have undertaken In **Bombay**

City are being carried on very well. They can be the ideals for other clues to follow.

But, do not put a full stop; have only a comma. Move on with greater and greater enthusiasm,

and achieve more progress in all directions. Service is a life-time programme, it knows no rest or

respite. This body has been given to you so that you may devote its strength and skills to the

service of brother-man. Serve man, until you see God in all men; then, what you do will be

elevated as Worship.

God is love and can be reached and realised through love. God is truth and can be reached and

realised through truth. But, are you concentrating on the development of love and truth?

The tender age is the best for religious instruction

I must say that the **Mahila Vibhaag**, is evincing greater enthusiasm and love in their work---the

Baala Vikaas (children's section)classes, for example---than the men, in the **Samithis**. This is, I

know, because the men have not got as much leisure to devote to **Samithi** activities; but, they can

use the available time in sacred ways and to greater benefit. The kind of Seva (service) which the

women are doing in the Baala Vikaas is very useful, for it ensures a good future for our country,

The children are trained in a very fine manner. These children will bear the burden of the

country, better and more intelligently, with more attachment to the culture and traditions of

Bhaarith.

Tell the children what they cannot learn by themselves, by observation, namely, the stories of

Raamaayana, the Bhaagavatha, and the Mahaabhaaratha. Tell them also stories from the Bible,

the Buddhist texts, the Zend-Avesta and the Quoran. That a horse has four legs is a fact which

one need not teach the child; it can discover it in a moment. What is not known to the children

are the stories and verses that embody our culture.

Do not be deterred by people who say that the information and inspiration you give will be too

much of a burden on the tender minds. It is only grown-ups that would find learning new facts

burdensome; the tender age is the best for this kind of instruction.

Tell them the Importance of

OM and its significance, as the basic sound of all creation. It is meaningful symbolic sound; it is

quite unlike the useless jargon which children learn today, in the very first lesson at school; Ba

Ba, Black Sheep! Ding Dong Bell; the Pussy is in the well!

Aim at the promotion of Faith in God

The Seva Dhal members must spend their leisure time in sath-sang (good company) and not

waste even a moment in frivolous play. Take some good books and read them out to illiterate

brothers and sisters, spread the Message of our culture among all those who have no chance to

know about it. Do this service to the slum-dwellers, the people who live in hutments, and the

villages. The city dwellers are used to silly story books and novels that drain their brains and

plant evil thoughts in their minds. But the poor in the villages and in the huts will welcome you

and listen to the stories and lives of saints and Divine Incarnations.

Transmit to these people the

sacred texts of all religions and the lives of the Saints of all faiths.

Do not imagine that your task is to propagate Sai and speak of Sathya Sai and His Message. This

is not right But, through the nine of Sathya Sai and the emphasis on the message, aim at the

promotion of Godliness and of Faith in God. Create the spiritual attitude; promote spiritual

discipline. It does not matter what Name you use, or what Form they

concentrate upon. Through

some Name and some Form, lead them into the path of Faith and saadhana (spiritual discipline).

Just now, some among you felt that the Sun is scorching the spot where I am and you wanted to

do something to avoid it, But, this is happening to many people here, and you should not be

content with measures to prevent the Sun from hurting one individual. Seva Dhal must care for

the comfort of all. There is the Aathma in everyone. This body is for you and all these other

bodies are also Mine.

Your Prema, your shraddha, your bhakti {love, steady faith and devotion} have persuaded Me

to come over to Bombay, twice a year! If you promote these virtues even more, in a still larger

measure, I will come to Bombay not twice, but thrice a year, and give you Anandha (divine

bliss). I give you blessing for all the Seva that you have undertaken and all the love you are

sharing with others.

Bombay, 6-1-1975

The real saadhu is he whose deeds are in accordance with the words of advice he utters. Devotion cannot tolerate in the devotee the slightest trace of envy or jealousy. Make your daily life holy and pure. Render your life worth-while through service to man and service to society. That is the most important aspect of surrendering the self.

Sri Sathya Sai

3. Parents beware!

SEEING this Rally and listening to the Marching Song, and witnessing the other items you

presented, I can now say that what happened this morning is not the rise of the Sun, but, it was in

fact the Rise of Anandha (divine bliss). People, are talking about the glory of India's past- they

go on praising endlessly about the reign of Raama, or in recent times of Ashoka, or Krishna

Dheva Raaya. They try in vain to assess the present in terms of the past; they close their eyes to

the dismal present and dream about the past. If children are put into the right path, and guided

along the path that you are now treading, Raama Raajya can again be established in this land.

Every child of this land has four debts to discharge---reverence to mother, respect to the father,

obedience to the teacher, and adoration to God. Besides these, every child must learn to live in

peace and love with other children and other families. The idea that one can live for oneself and

that one need not worry about the wants and weaknesses of others has to be removed quite early

in life, by the **Baala Vikaas** Gums. Encourage the child to cultivate the pleasure of 'togetherness.'

They will enjoy it; and, you will be sowing the seeds of social peace.

The seeds will grow into

Universal Peace and Universal Bliss.

Share with others the good things you are given

Life is like a train journey. You, young children have a long way to go; but, the elders have to

alight from the train pretty soon. You must learn to make your journey comfortable and happy. Do

not carry heavy unwanted luggage, with you. That will make the journey miserable. Do not

indulge in faultfinding and in picking quarrels with others. Don't desire to have the best things

for yourselves only. Share with others around you the good things you are given. Anger, hatred,

envy, jealousy, these are the heavy luggage I asked you to avoid taking with you in the journey.

I must give the elders, the parents who are here in large numbers some advice. Do not set bad

examples for these children to follow. If you are truthful, just, be calm under provocation and

full of love in all your dealings with others, these children too will grow up in **sathya** (truth),

dharma (righteousness), **shaanthy** (peace) and **prema** (love). If you tell your son, when you are

actually at home, to speak through the telephone, when some one is calling, to reply that father is

not at home, you are sowing a poisonous seed, which will become a huge tree.

Parents should be good examples to children

Let me tell you a story to illustrate the danger of such small beginnings. A mother carried her son

on her shoulder, when she went to the market. A woman with a basket of fruits passed by her the

child lifted a banana from that basket and started eating it. The mother noticed it, and when she

was told that he had cleverly lifted it from the basket of a passing fruit seller, she complimented

the son on its smartness. This made the child indulge in petty thieving and picking pockets, as it

grew into a boy and in actual house breaking and dacoity, Once during a dacoity, he committed

even murder, and when he was caught and jailed, he expressed a wish to see his mother before

being hanged. The wailing weeping desperate mother was brought before him. She was sobbing

at her son's fate. The son asked her to come closer to him; suddenly he tried to strangle her, and

the guards separated them. The son said, "she deserves the punishment; for, it was she who

brought me to this doom. Had she reprimanded me when I stole a

banana when I was a child of

two years instead of complimenting me, I would not have fallen into this evil way."

Parents set bad examples uttering falsehood, **scandalising** others, gambling, drinking, behaving

violently, inflicting injury, becoming addicted to night-clubs, pictures and drinking parties, quarrelling

at home after arriving home past mid-night. How can children used to such low sights and

sounds learn to become bright fresh fragrant flowers of the **Sanaathana** Garden of India?

Many such parents do not allow their children to join the **Baala Vikaas** Classes, or to attend

bhajans and **Sathsangs**. If the children clamour at home that they may be permitted, they shout at

them, and call them mad. They say that religion and God are only for idlers or old senile people,

and that the path will lead them on to **Sanyaas** (mendicancy), which is a calamity to be avoided!

They reverse the very values of life. Parents must correct themselves before they try to correct

their children.

Children! Learn the best teaching of all faiths, put them into practice. Chant the Name of God

with your whole being. Imbibe the noble qualities that those Names represent. Purify yourselves

and purify the world. That is My blessing.

Dharmakshethra, 6-1-1975

The **Gaayathri manthra** has in it the validity of the **Vedhas**. It contains the essence of **Vedhic** teachings. Each of the four **Vedhas**

has a core axiom (**Mahaa Vaakya**) enclosed in it: **Thath thwam asi** (That thou art), **Prajnaanam** Brahma (Consciousness is Brahma),

Ayam Aathma Brahma (This Self is Brahma) and **Aham Brahmaasmi** (I am **Brahmam**). When all these are **synthesised**, the

Gaayathri emerges.

Sri Sathya Sai

4. **Naaraayana seva**

THE gift of food is the noblest of all gifts. You have today arranged the feeding of a large

number of people and thus justified the name of this village. The years of life allotted to man is

very short; the world in which he lives is very wide; time extends far behind and far beyond.

What little man has to do here has to be done quickly, at the place that is assigned to him within

the time that is allotted to him. And, man has such a formidable task before him; it is to fulfil it

that he has come as man, exchanging for this human habitat, all the merit he has acquired during

many past lives. The task is no less than the manifestation of the Divinity latent in man. The

easiest and the most pleasant means by which this can be

accomplished is seva---the service of man, done in a spirit of dedication and devotion. And, in villages like this, Seva (service) is a potent and profitable discipline. And, the best type of seva is feeding the hungry. The first step in this discipline is the establishment of mutual help and co-operation in all seva activities among the residents. This will ensure peace, security and prosperity for the village.

Pollution of character is spreading in cities
A single homestead cannot make a village; many have to cluster together and live as one family in order to constitute a village. And, for such seva as you are doing, each homestead and every member thereof has to lend a helping hand and achieve success in the common venture. The physical strength, the monetary resources, the intelligence of all have to be pooled in order to make the project succeed. This garland has not happened out of a single flower; many flowers of different hues and fragrances have strung themselves around the string in order to achieve the common aim of decorating the picture of person. No one in the village can stand apart and say, "This work is not mine; it is the responsibility of that man or this group."

For, today, the Cities have taken a turn towards confusion and conflict; they have no peace, no security, no calmness. It is all agitation, anxiety, fear, faction and suspicion. It is only in villages like yours that a modicum of quietness, fellow-feeling, tolerance, and truth can be found. The pollution of character that is spreading in cities is fast invading the villages also. The villages should not yield to the temptation of imitation and invite catastrophe on themselves. They must appreciate the ancient Indian ideals of simplicity and sincerity, service and spirituality-oriented living. You must curb greed and anger, envy and pride, and live in amity and the spirit of brotherhood. Then India will be happy and prosperous. Each one must carry out the duties of his role in a worshipful attitude. Deserve the Grace of God by helping the weak I see that only a few young persons and elders are running about and carrying on the various tasks this function entails. This is the case in most villages. If all do not share in the cost, the village cannot benefit. Life has been bestowed not for just eating and digesting, roaming and reclining, but, for a far greater purpose---the realisation of the Divinity in us, in all that exist

around us and even beyond all things that strike our senses, To waste such a life in vain pursuits, and in mere sense-pleasures is not the sign of an intelligent person. Deserve the Grace of God by helping the weak and poor, the diseased and the disabled, the distressed and the downtrodden.

Do not laugh at others or take delight in insulting them or in carrying tales demeaning them.

There is no more heinous sin than hurting the feelings of others. Man must develop two qualities:
Fear of sin and devotion to God.

To cultivate devotion to God, always endeavour to mix with good persons, engage yourselves in Naamasmarana (in the early hours of the day, join the choir groups that sing the names of God and move along the streets thrilled with the joy that wells up when you do so). You have a few temples in the village, make them active, and alive. Gather there for an hour each day and sing bhajans (group singing of devotional songs on Lord's Names and glory). Why waste time or even pollute time, by talking ill of others? The eye, the hand, the nose, the head, the stomach, each looks different; each does one special task; each has different name and function. But they subserve the Interests of the one body to which they all belong, they do not work at crosspurposes, do they? So too, each of you is a limb in the body called the village. Do your work without a murmur; work in full co-operation with all. The village can be healthy and happy only then. Love, love alone can bind you to others and to God, who is the very embodiment of love.

You are referring to the gift of food as Anna-dhaana (the charity of food). But, no one has the authority to give In charity what has been given by God or be proud of it or even to feel that he has given something In charity. God gave the rains, God fostered the sapling and God ripened the grain; what right have you to call it yours and give it in charity? It is not dhaana (charity) that you do; you are only offering gratitude to God; you are sanctifying the grain you have harvested by offering the food prepared out of it to these Naaraayanans (Gods in human form). Call it Naaraayana Seva! That will be more correct. Anyway, since you are doing it with love and humility, in spirit of Divine worship, I have come to your village to bless you. Do not cast all responsibility on a committee, or a group of enthusiasts; join them wholeheartedly and offer to share the burden. I want everyone to join in this Naaraayana Seva

and that it should be done, not
once a month as now, but even at more frequent Intervals.
Sore-**Hunise** Village, 28-1-1975
5. 'Youth Guides' for youth
WELL-WISHERS of Youth! Instructors of Youth! Young men of the
College! When you look
deep into the theory and practice of modern educational institutions
and compare them with what
we know of the theory and practice in ancient Indian-educational
institutions, you will be
shocked at the vast difference in the two systems. The ancient schools
aimed at self-knowledge
first and knowledge of the objective world as a corollary. Truly, that is
the sign of the educated
man---his awareness of his own reality. How can a person be termed
educated, when he does not
distinguish between the really real and the relatively real in himself
as well as in the outer world?
Among the educated, we do not find signs of self-knowledge; nor do
we see another quality that
we expect every human being to have, namely, the quality of mercy,
of sympathy or compassion.
The 'un-educated' have this quality, more than the 'educated!'
'Education' seems to harden hearts
and squeeze out the feelings of pity and piety. Many species of
animals are soft, and tender in
their habits and nature. The deer, the elephant, the cow, the horse---
these live on **Saathwik**
(pure) food and behave in a **Saathwik** manner; so, they are adored
and even worshiped by man.
Tigers, bears, **hyaenas** and other wild animals are feared by man and
driven by him into the dark
recesses of forests. The wonder is that the wildness, the cruelty and
the terror-inflicting attributes
of these beasts are developed, and exhibited by man himself! Man
prides himself as the crown of
creation; he declares that he has in him the spark of the Divine. But,
he ignores it or suppresses it
and revels in displaying the qualities of the ferocious beasts of the
jungle.
Man has become the lair of cruel habits
Imagine the fate of the cows, when a tiger enters the manger. Can
they survive the invasion? So
too, the 'cows' of Truth, Justice, Peace and Love cannot survive in the
human heart when the
'tigers,' namely, greed, anger and pride enter and play havoc. Today,
the human heart, (especially
the hearts of those who are 'educated') has become the lair of wild
desires and cruel habits,
Rajoguna (restless) has overwhelmed the **saathwik** (pure) traits.
A blind person cannot see the travails of others; nor can a deaf person
be moved by the groans of

a man in pain. The sight of suffering softens the heart; stories of
distress urge one to rush to the
rescue. But, education, as imparted now renders men indifferent to
the sufferings of others, blind
and deaf, in fact. Things are even worse, for educated persons under-
going education in colleges
and schools now inflict harm and pain, cause loss and injury, and
revel in violence; and
apparently enjoy doing so! Observing this downfall in standards, one
is tempted to doubt
whether these are men, or, beasts in human skin!
Students of today are the teachers of tomorrow
Embodiments of the Divine **Aathma** (Divine Self)-Yours is the
responsibility to cherish and
develop the ancient culture of this land. **Bhaarith** is the land of Love,
of yoga (divine
communion), of spiritual search, and of joyful sacrifice, of the lower
self to promote the interest
of the higher self. But, this day, **Bhaarith** is afflicted with the poverty
of all these precious
qualities. Greed, anger, hatred and other evil traits have displaced the
traits of love, brotherhood
and compassion. In the educational field, too, the evil has grown.
Educational institutions are the
nursery for tradition, loyalty to culture, and ideals of service to
society. They train youth to
benefit by the experience of the previous generations and to march
on towards victory in the
campaign to master this world and the next.
Therefore, I desire that the youth of the land must make the fullest
use of these precious years,
when they are at College, to learn and practise the culture of this
great land, they should not
fritter away this crucial period In their lives, indulging in wasteful
and wild adventures causing
loss and pain to others. The students today are the teachers of
tomorrow's colleges; they have to
shape the destiny of this land, through their precepts and example.
You cannot be young for
long. Every day you are moving nearer and nearer to the 'age' when
you have to take up the
burden of running a home, and running the country. If you relish the
infliction of loss and
damage, of suffering and pain, today, surely you cannot complain
when later, you have to
encounter those very evils at the hands of the youth of those days.
Wisdom grows where only humility prevails
Wisdom flashes like lightning amidst the clouds of the inner sky; one
has to foster the flash, and
preserve the light. That is the true sign of the 'educated' person. Do
not believe that mastery of
many tomes make you wise. Wisdom can grow only where humility

prevails. It thrives when man is afraid of vice and sin, and is attached to the Divine, in himself and in all else. The crisis of character which is at the root of all the troubles everywhere has come about, as a result of the neglect of this aspect in education.

I shall illustrate this by one little example. The Universities lay down the rule that a student is entitled to a degree, when he gets thirty marks out of a total hundred prescribed for a question paper. This means that you can get the distinction of being an 'educated person, even if you commit seventy mistakes! When such a degree holder gets a job on the basis of having committed seventy mistakes(!), he easily slides down, by force of circumstance, into a hundred mistakes out of every hundred tasks that he has to do. Naturally, the country suffers and people bemoan the educational system. Education today has to move haltingly and half-heartedly through a series of strikes, gheroos (lock-ins), and other interruptions and so, students are seldom able to carry out their primary duty of study. Later on too, when they become responsible officers, they easily tend to neglect the duty that is primary to them at that stage.

While you are students, you must feel that study is your first and only duty. Be witness of what is happening outside the classroom; do not rush out and get distracted. Try to identify the One in the many; become strong, physically, mentally and spiritually; imbibe as much as possible the wisdom that has been gathered in the past; cultivate the skills by which you can serve society.

The heart soaked in compassion is verily the Altar of God.

If you forget these ideals and allow greed, conceit and hate to take root in your hearts, you are only lowering yourselves to the level of the beast. As a first step in educational progress you must revere your parents and have gratitude and love towards them. It is through them that you have this wonderful chance of life on earth. They are the custodians of culture, the earliest teachers who instilled virtue into you. In this College, the ancient ideals of Truth, Righteousness, Equanimity and Love are held before you, all the time. I am sure you have imbibed them, and I bless you that you by your example, propagate them wherever you are. Have compassion in your hearts for the unfortunate brothers and sisters, who are unlearned, ill or suffering. Try your best to open their eyes, to cure their ills and to alleviate their distress.

That is the message I wish to give you this day.

College day, Brindhaavan, 23-3-1975

6. Advice to seekers

If somebody says Sai Baba's powers have been given to him, then we run to him. Sai Baba's powers are such that they are not given to anybody else. Nobody has the ability to take powers from Sai Baba, nor the ability to give them to someone else. Sai Baba's powers are not given like that, and you should not be led away by such statements. Each one's power is within him; it is not possible to give such power to another person. In this manner, by allowing a weak mind to get control over us, if we begin running from place to place, when are we going to get strength of mind, and control our own mind? We must be able to follow one thought, one path. One does not have to search for spiritual power, going around the world and spending a lot of money. Be in your own house, develop it in yourself, such spiritual power is in YOU! You don't have to run for it here and there. God is not external; God is not outside you; God is inside you.

You are not a man, you are God yourself. You are not one person, but three, the one you think you are (physical); the one others think you are (mental); and the one you really are spiritual is God. Don't be under the delusion that God is somewhere and you have to search for Him. God is in you, and when you are able to realise that, and when you are able to develop the spiritual power from within you, then you will see God. You are going in the path of worldly consciousness. When you take the path of superconsciousness, you will get realisation, and you will be able to see the Truth.

Give up the continual wandering of the physical body

The first thing you have to do is to develop self-confidence. It is such people who have no confidence in their own self who begin to wander about and to waver, and take to various different paths. When you take your body to different places, and when you go about moving aimlessly, the mind also goes to different places. The first thing is to steady your physical body.

If the body is moving all the time, then the mind is also moving. If you have a container filled with water, if the container is continually moving, then the contents will continually be moving.

So in this context, we should not keep moving our body and our limbs in an aimless manner; this

is very essential part of our practice of meditation. We should sit quiet and the body should be steady.

Why do we ask people to sit straight and to sit quiet in meditation? Because when the body is

straight and quiet, the mind inside is also straight and quiet. If you cannot control your body,

how can you control your mind? The FIRST thing is to control your body by having all the limbs

and body organs in a steady manner. The basis for the mind wandering is that your physical body

is also continually wandering. So the first thing you have to do is to give up this continual

wandering of the physical body.

Difference between concentration & meditation

Many people think that concentration is the same thing as meditation, but there is no such

connection between concentration and meditation. Concentration is something which is below

your senses, whereas meditation is something which is above your senses. But many are under

the false impression that concentration is identical with meditation, and they take to a wrong

path. Concentration is something which we use involuntarily in our daily, normal, routine life.

dust look at this, I am now reading the newspaper. My eyes are looking at the letters. My hand is

holding the paper. My Intelligence is thinking now. Mind is also thinking. Thus when the eyes

are doing their work, the hand is doing its work, when the Intelligence is doing its work, and the

mind is also doing its work, then I am able to get the contents of the newspaper. It means, if I

want to get at the matter that is contained in the newspaper, all these enumerated senses are

concentrated and they are all coordinated and are working on the newspaper.

Not only this, if one wants to drive a car, unless one has concentration, one cannot drive a car on

the road. All the normal routines, like walking, talking, reading, writing, eating, all these things

we do only as result of concentration. If concentration like this is part and parcel of your daily

life, then what is that we practise to get concentration? What we have to practice is something

which is beyond these normal senses. We must rise from being below the senses (that is the state

of concentration) to the senses (that is, the middle position, called contemplation); and from there

we must rise above the senses, that is called meditation.

Between concentration and meditation there is border area which covers both and that is the area

of contemplation. To be in that area of contemplation is to free yourself of worldly attachments.

If you break away all the worldly attachments---all the routine attachments in the world---then

you will enter the region of contemplation. When you have completely broken away ALL your attachments, you break through this area of contemplation and you get into the area of meditation.

First develop confidence in your own self

These steps can also be described as starting from self-confidence, and then getting selfsatisfaction

and then self-sacrifice, and the last step is self-realisation. The ultimate step of selfrealisation

depends upon the base of self-confidence. You must therefore develop as a first step

confidence in your own self. Without having and developing confidence in your own self, if all

the time you are talking of some power being with someone and some other power being with

someone else, if in this way you travel all the time and depend upon power which is with

someone else, when are you going to acquire any power and confidence in your own self. Peace

and bliss are within you they are not something which is external to you. You may think of going

to the Himaalayas for getting peace. Yes, your body may go to the Himaalayas for getting peace;

but your mind may be left behind in the city. How are you going to get peace? You have brought

your body to India; but still, if you have the same habits which you are used to in America, what

is the use of bringing the body to India? Body is not the essential thing. The transformation

should come in your mind, the change should come in your mind.

Many people collect a lot of information, they take a lot of information, but they do not use it to

bring about a transformation of their own self. Information is useless, but the transformation in

you is important. You can go on mentioning the names of many eatables. Are you going to

relieve your hunger on this way?. But even if you actually eat one thing only in practice, you are

going to relieve your hunger. Therefore, instead of saying so many things in your talk or in your

speech (all that is simply book knowledge), if you are able to put into practice one of the things

you say, that is going to be useful.

Brindhavan, Good Friday, 28-3-1975

If you have the inclination to do good work, God will give you the time to do good things.

Sri Sathya Sai

7. Give them their due

It is the bounden duty of every son and daughter of this land of **Bhaarith** to implant in the hearts of every child of this land the basic lessons held precious by the founders of **Bhaaratheeya** Culture. This should be the very first vow to be carried out by every parent, every teacher and every person who dedicates himself to the service of human welfare. For, **Bhaaratheeya** Culture is the precious heritage of the whole world, and of every human community therein. The lesson that the **Aathma** (Divine Principle), resident in everyone is the real core of the Universe and that It is the supreme sovereign of the Cosmos will certainly bring together all mankind and ensure Peace and Harmony among the nations. Of what avail is life when the Truth is not known? Why deprive children of this great treasure and look on, when they lead dry fallow lives? Every person has to try to know his own Truth and lead his child into that awareness. What is happening today is quite the opposite! Parents, teachers and leaders are inflaming the passions of young minds and encouraging them to Indulge in violent deeds. The very people who preach the message of Peace, who talk of the basic principle of child education, who harp on love, harmony and mutual love, and who elaborate on the principles of social progress and national uplift are themselves undermining these hopes by their example. Elders must lead exemplary lives of simplicity **Bhaaratheeya** Culture emphasising humility, sincerity and unity is the best cure for such emotional errors. More than the pursuit of luxurious life or competitive comfort, the acquisition of wealth or power, which are all liable to quick decline, the ideal of simple living and high thinking laid down by the sages of India will lead to happy lives and greater social peace. You must have experienced the thrill of witnessing the plays enacted now by the children of the **Sathya Sai Baala Vikaas** children. The plays were inspiring and instructive; the acting was appealing and attractive; the meaning, has gone deep into the hearts of the children, as well as the elders who witnessed the plays. But, let me tell you, this is not enough. Along with the **Baala Vikaas**, the elders too must experience **Vikaas** (flowering or development), and lead exemplary lives of simplicity and sincerity, of spiritual discipline and steady discipline. Children are

wayward and vile, today, since they have no other examples to follow. Learn the lessons of duty, devotion and discipline from the lips of these children; let each child be a ray of sunshine in the home, shedding light and love. Let the child's desire to serve other children and the **defectives** around be an inspiration to you. Children do not say one thing and do the opposite. They are very straight forward and innocent. Imbibe this nature now from them, for elders have strayed far from that ideal. The signs are favourable. The fame of this country will not diminish; it will only grow, with the coming days; very soon, India will be free from fear, and will soon regain her old position as the preceptor for mankind. New **Delhi**, 31-3-1975 Instead of saying a hundred things, it is better to do one thing properly. Sanctify your life by doing selfless work. For the person who talks a lot, there is no time for work. For the person who is engaged in work, there is no time for talk. Instead of wasting time in your words, use your time in service to mankind which is service to God, all the while repeating the name of the Lord. **Sri Sathya Sai** 8. The middle path THROUGH **saadhana** (spiritual discipline), continuous and consistent, man can control the vagaries of the mind, which by their variety and vanity cause disappointment and distress. "**Saadhana** can achieve what appears impossible," says a **Thelugu** proverb. What is required is the awareness of the vicious game that the mind plays. It presents before the attention, one source after another of temporary pleasure; it does not allow any interval for you to weigh the pros and cons. When hunger for food is appeased, it holds before the eye the attraction of the film, it reminds the ear of the charm of music, and it makes the tongue water for the pleasant taste of something that it craves for. The wish becomes very soon the urge for action, the urge soon gathers strength and the yearning becomes uncontrollable. The burden of desires gradually becomes too heavy and man gets dispirited and sad. Train the mind to turn towards the intelligence for inspiration and guidance, not towards the senses for adventures and achievements. That will make it an instrument for reducing your vagaries and saving time and energy for more vital matters. You are all 'living cells' in the Body of God

Desires when fulfilled breed further desires; when unfulfilled, they lead to further **instalments** of life on earth, in order to calm the urge. The only method by which the delusion of desire can be destroyed is to dedicate all activities to God and engage in them in a spirit of worship; leaving the consequences to Him and ceasing to attach yourselves to them, Look upon everyone as the embodiment of the Divine and worship each, as such, by offering love, understanding, and service. Only the blind will be indifferent to the dismal condition of others; only the deaf will be unaffected by the sobs of others. In fact, there are no 'others!' You are all, 'living cells' in the body of God, each performing its individual function to promote His Will.

The joy one gets while promoting another's joy is incomparable. Your heart must melt in compassion when the eye sees another person suffering. That is the sign of the **Saathwik** (pure or noble) individual; the **Thaamasik** (Ignorant) individual will be Indifferent, he is too dull, too bovine, to be affected. The **Raajasik** (passionate) man will rush to punish the person who caused the suffering and might even forget to relieve the misery of the person affected! Callousness is the root cause of all the cruelty that defaces the Divine Nature of Man, in all the lands on the earth.

There are thousands of **Bhajana Mandalis** (groups for devotional singing), under the auspices of the **Sathya Sai Seva Samithis** active all over the world. They hold **Bhajana** Sessions for about an hour, once or twice a week, and disperse thereafter. They sing the glory of God, under various Names and in various forms, and are elated by that experience. Avoid excess in all places. The purpose of this type of loud, congregational prayers is different from the silent individual prayers. It is a joint, concerted and mutually helpful effort of **Saadhana** to overcome the six internal foes of man-Lust, Anger, Greed, Attachment, Conceit and Hatred. These nocturnal birds infest the tree of life and foul the heart where they build their nests. When we sing aloud the Glory of God, the heart is illumined and they cannot bear the light. Besides, the voice that rises from many throats frightens them and they fly away. It is advisable to all to allow the Middle Path. "**Athi Sarvathra Variayeth**" is an ancient axiom; it means, "Avoid excess, in all places." You must respect the **1imlts** set by the experience of ages

in the sacred texts. They act like embankments that curb the flood waters; they direct the raging passions towards harmless channels and save you from ruin. Of course, man has elementary needs- Physical, Mental and Intellectual, these have to be fulfilled in some measure. But, there is no need to encumber oneself with unwanted food, superfluous furniture and multi-roomed mansions. Luxury enervates and enslaves. Leaders of people have to set an example in this respect, for men usually try to Imitate and emulate. Example is more effective than precept. An ounce of practice is worth more than a ton of preaching. That is why I declare "My life is My message." You must transform your lives into examples of the ideal you preach. Parents must set good examples for children; teachers must set good examples for students; leaders must set good examples for those whom they expect to follow them. Preaching austerity and practicing luxury will only reveal one's hollowness. Choose God as your leader and guide. Parents talk of honesty but they utter lies in the presence of children and even encourage them to speak falsehood. The father, while at home, asks the child to tell the unwelcome visitor that he is not at home! The child is thus taught his first lesson in prevarication, by the father himself. There is no use blaming him if he grows into a social menace. Really speaking, the best way to gain happiness is to choose God as the leader and guide. Then, He will guide and guard, from the heart itself. Emperor **Shivaaji** once sent some persons from the Court to **Saamartha Raamdhaas**, his preceptor, with a large quantity of provisions---grains, clothes, sweets and vessels. He asked them, "For whom have you brought these and why?" They replied, "For you. You have no one who can provide for you, and so, **Shivaaji Maharaaj** has sent all this." **Raamdhaas** laughed and said, "I have Providence itself to provide for me; God alone has no one to provide for Him. Ask **Shivaaji** to send these things to God!" Now, there **Isa** wave of anxiety spreading over the world as a result of rising prices, and attempts are being made frantically to bring down the level. The fundamental cause for the rise in prices is the decline in the price of man. Man must realise his pricelessness; he should not regard himself as a cheap nut or bolt, that has no higher purpose in life. He should know that he is the

imperishable unconquerable, Aathma (Soul) and the body is only a vehicle for the Aathma.

Love based on the innate Divinity is absent

Everyone should respect all others as one's own kin, having the same Divine spark, and the same

Divine Nature. Then, there will be effective production, economic consumption and equitable

distribution, resulting in peace and promotion of love. Now, love based on the Innate Divinity is

absent and so, there is exploitation, deceit, greed and cruelty. If man becomes aware of all men

being 'cells' !n the Divine body, then, there will be no more 'devaluation' of man. Man is a

diamond; but, he is now treated by other men and by himself as a piece of glass!

Man can realise his mission on the earth only when he knows himself as Divine and when he

reveres all others as Divine. And, man has to worship God in the form of Man. God appears

before him as blind beggar, an idiot, a leper, a child, a decrepit old man, a criminal or a madman.

You must see even behind those veils, the divine embodiment of love, power and wisdom, the

Sai, and worship Him through seva (selfless service).

God cannot be identified with one Name and one Form. He is all Names and all Forms. All

Names are His; all forms are His. Your Names too are His, you are His Forms. You appear as

separate individual bodies because the eye that sees them seeks only bodies, the outer

encasement. When you clarify and sanctify your vision and look at them through the Aathmic

eye, the eye that penetrates behind the physical (with all its attributes and appurtenances), then,

you will see others as waves on the ocean of the Absolute, as the "thousand heads, the thousand

eyes, thousand feet" of the Viraat Purusha (Supreme Sovereign Person) sung in the Rigvedha.

Strive to win that Vision and to saturate yourself with that Bliss. New Delhi, 1-4-1975

You come to Puttaparthi, secure a picture, and taking it home, begin worshipping it every day or every Thursday; but, all that is

simply sathkarma---good activity. They won't take you far.

You must also develop sath-guna---virtues, good habits, good attitudes, good characteristics, a good character. Otherwise your life is a chain of pluses and minuses, one cancelling the other out, totalling up to a mere zero.

Sri Sathya Sai

9. Himaachal

PEOPLE of Himaachal Pradesh! Lord Shiva resides on the Himaalayas, as the Puraanas

(mythological legends) declare. The inner meaning of this declaration

is- Lord Shiva lives in

hearts that are as pure, as white and as cool as the snow (Hima) and also as steady and unmoved

(achal) as these mountains. Your surroundings, therefore, are teaching you a lesson whenever

you turn towards them. They exhort you to be pure, unblemished, comforting to the distressrd

and unmoved by either luck or misfortune. You must have won nativity in this region, as a result

of the merit earned in many previous lives.

Man has to become aware of his genuine nature and be established in that. Or else, he ceases to

be entitled to that name. When fire does not burn or when water does not flow, can they lay

claim to those names? Genuineness consists in being true to the deepest core.

Man has Truth as his nature. That is to say, you can rely on man's behaviour being always true;

he will speak out only what he feels to be sincere; he will act according to his words; his thought,

word and action will be consistent and complementary. If in any one case, this concordance is

absent, then, the person is a man only in outer form. He is worse than a beast, for, beasts are free

from the burdens of thought and speech.

The intelligence has to be kept sharp and clear

All things in Creation are subject to the law of change and man too is subject to his law. But,

man should use the law for progress, and not for sliding lower in the scale. Dharma

(righteousness) is the norm, which he must adhere to, so that he changes from good to better and

from better to the best. Dharma is that which is 'worn;' man must wear the apparel of Dharma so

that he is saved from the cold winds of ego. Man has been endowed with buddhi (Intellect), so

that he might at every turn decide what is beneficent for observance and what is detrimental.

Gandhi while going through hate-ridden regions, prayed, "Sabko san-mathi dhe Bhagavaan!" (O

Lord! Give everyone good mind!). The Intellect has to be kept sharp, clear and straight.

There are four directions in which the intellect guides man: (1)

Swaartha-sukha-buddhi. This

indicates the fully egoistic nature, where the Individual does not care for even his wife and

children, but, is eager to fulfill his own needs first and foremost. Then, we have (2), the

Swaartha-paraaartha-sukha-buddhi, this allows some consideration for the happiness of others

also. Birds feed their young and undergo great exertion to bring them up. The next variety is (3)

Paraartha-buddhi. Those who have this, seek for others as much happiness as they seek for themselves. They are prepared to undergo any trouble to secure for others too what they feel will grant them happiness. The next is (4) **Aadhyaathmic-buddhi** (spiritual intellect). This leads man ever on the path of renunciation and service, for, they alone lead to Spiritual advancement.

Develop the vision to see the One behind the many
 India was for long centuries the guide and Guru (preceptor) of mankind, because people' cultivated this type of spiritual intelligence. Today it .has yielded place to falsehood, hypocrisy, injustice, and greed. The **Aadhyaathmic** intellect recognises the Unity of creation and so, what the other person feels is felt by the individual too, to the same degree. This vast gathering of people will appear to the **Aadhyaathmic** Intellect as a garland of multi-coloured flowers strung on the one single thread, God. Develop this vision; see the One behind the many; see the **Brahmasuuthra**---the string that runs through each flower.

When you win the Love of God, His compassion will flow unto you. Love gives and forgives.

Ego gets and forgets. When your son steals some money from the house, you do not hand him over to the police; but, when your servant steals a spoon, you have no such qualms. For, you have no love for the servant.

Live without hating others, condemning others, and seeking faults in others. **Vyaasa**, who wrote eighteen voluminous **Puraanas** summarised all the **Puraanas** in one single line of a small couplet: "Doing good to others is the only meritorious act; doing evil is the most heinous sin."

When you feel you cannot do good, at least desist from doing evil. That itself is meritorious service! Do not try to discover differences; discover unity. Creeds, castes, country of origin may differ but the inner hunger is the same for all men. Understand that the purpose of life is to know the Embodiment of love, namely, God, through love, and demonstrate through your own Love that you have known Him.

The limbs of the body have to work In unison for the common purpose of sustaining the body and keeping it fit for its prime mission. If one limb quarrels with another or refuses to cooperate or help, the entire body, Including the refractory limb, will suffer. When you see a thorn on the road the feet move away; the eyes saw and immediately, sympathetic vibrations warned the feet.

The love and cooperation between eye and feet come from the **Aathma** (divine spirit) within and the love which is its very nature, dust as your body is kept safe and secure by love, may the country also be kept safe and secure; for, **It** has a great mission to fulfill, as the guide and Gum of mankind.

Simla, 4-4-1975
 If it is good and will harm no one, go ahead. If it is not good, put it aside. If not sure, do nothing until sure.

Sri Sathya Sai
 10. Thirty-five and sixty-five
 THE future of India lies in your hands. You are fully aware of the characteristics of this Kali **Yuga** (age of conflict) we are passing through. You find around you injustice, irregularities, immorality and untruth with all their devilish attributes and atrocities. But we have to march ahead in spite of all these with a quiet, tolerant and benign attitude towards life. Almost all the fields and walks of life are polluted with these poisonous feelings, but the field of education being the most prominent organ, needs our special attention. We should first enquire and try to find out why the parent or pupils or their teachers are taking active part in these anti-academic activities. The main reason for this disorder is that the human mind is haunted and dominated by two devilish blemishes, **viz.**, selfishness and ambition. These forces are standing In the way of human beings in realising the human values which go to make up humanity. It is not becoming of a man to exchange his valuable life---as precious as gem---for worldly desires and ambitions which are as worthless as a **coalstone**. Man becomes Immortal neither by deeds, nor by progeny nor by wealth. What makes him eternal is the spirit of sacrifice. So we should try to make our lives meaningful by sacrificing personal comfort for the sake of our fellow beings.

The student today is a seeker of worldly pleasures
 Today when we find our educational trends going astray and causing anxiety to parents and society, we need to reiterate our old values, according to which an education based on our cultural heritage can alone lead one' to real education---**Aathma Vidhya**---the state of **selfrealisation**.

Every Indian will have to recognise the culture based on **Vedhic** philosophy. You will know how restless and agitated the youth of India is today trying to rob every thing with all pride and no achievement and thus getting involved in meaningless

pursuits.

The student of today is not able to realise what he should primarily be concerned with. It is only in name that he is a **Vidhyarthi**--a seeker of knowledge. In practice, he is only a **vishayaarthi**---a seeker of worldly pleasures.

It is the duty of every human being to understand and respect his parents. Similarly, in a nation it is the duty of every national to assimilate and appreciate the historical and cultural background of his nation and consider these two factors as his father and mother. In fact, one who is ignorant of the historical and cultural heritage of his country is like a stupid person who has no knowledge of his parents. We have therefore to make manifold progress in the Field of education today to keep pace with the general advancement that is taking place. But we are ignorant of our great classics and scriptures like **Raamaayana, Mahaabhaaratha and Bhagavath Geetha**.

The end of education is character
Once a District Educational Officer was inspecting a school. He asked the teacher to find out from one of his pupils as to who wrote **Raamaayana**. The pupil innocently replied, "Sir, I never wrote it; perhaps you might have written it." Then the teacher found himself in a miserable plight and turned to the Inspecting Officer to assure that he has not done so and tried to enquire if the officer had by any chance written the work. The District Educational Officer referred the matter, to be safe, to the Vice-Chancellor, who finally observed that some Brahmin must have done it and advised the officer concerned to close the issue. This means that the state of affairs in our educational field today is so pitiable that our students, teachers, inspecting officers and Vice-Chancellors are all sailing in the same boat. Nobody knows about the author of a work-like **Raamaayana**. In these circumstances we are not justified in calling ourselves educated. We are wasting our precious time on imitation. The end of education is character and the end of knowledge is love.

Education does not mean mere knowledge of books and acquaintance with them. If we concentrate on book knowledge at the cost of practical application, we will be spoiling the name of education itself. In olden times, only those who secured hundred per cent marks were allowed to pass a test, but now, thirty-five out of hundred will enable a person to get through an

examination. That means, a student is allowed to commit 65 mistakes out of hundred. If a student is allowed to make 65 per cent mistakes when he has full time and energy at his disposal there is no reason why a grown up not be given the margin of committing 100 per cent mistakes. It is therefore the duty of each and every student to attain hundred per cent perfection in his knowledge. If he cannot do this as a student in spite of his advantages of age and energy, he will not be able to do Justice to his work when he takes up a job and assumes false notions of prestige and dignity. Charity makes man happy in both the worlds. Moreover, education should lead one to humility, which in turn equips him with all the eligibility. Eligibility provides him with necessary material wealth, which again enables him to do some charitable deeds. Charity makes him happy both in this world and the other one higher than this.

Today we think of our rights and responsibilities. On one side we have the Individual freedom and fundamental rights, and on the other we have our responsibilities and duties to be performed. We are no doubt anxious about our individual freedom in the same proportion. We should do full Justice to our social obligations and establish the reputation of our country and Its culture. The colleges today are not paying adequate attention to this cultural aspect. It therefore became necessary for us to establish **Sathya Sai** Colleges with special objectives pointing to this end even though there are thousands and millions of colleges all over the world. A **Sathya Sai** College is not Intended to prepare graduates who carry their degrees like begging bowls going from door to door begging for a job. These colleges are being established to promote a sense of self-reliance and a spirit of service to society and humanity at large. Man cannot live In isolation like a drop of oil on water surface. He is a product of society. He has to live In it, grow with it and work for it. Human birth is supposed to be a rare one, not easily granted to the animal world.

Everyone should have the feeling of 'one nation'
We who are crossing the ocean of **Samsaara** (the chain of birth and death) need to cultivate the art of swimming through **Bhagavath chinthana** (contemplation on God). However, learned we may be, if we do not have this training and cultivation, we are bound to sink. Life is a boat which

enables us to cross the ocean of Samsaara with the aid of meditation on God.

A country needs an ideal as a human body requires recoupment. Body is an assembly of various

organs. No single organ can constitute a body. When the various organs get separated, the human

body gets weakened and even loses its existence. Similarly, if a nation is split up into different

parts, It gets disintegrated. There may be different states in a nation but there should be feeling of

'one nation' throughout the country. We should develop a habit of visualising unity in diversity

and not diversity in the unity that is divine. God is everywhere and in everyone. The whole

universe is inhabited by Him. One should find God in every object. These are the Ideals we find

In our scriptures.

There are bulbs of different colours and their voltage also differs. But whatever the colour and

whatever the voltage, current that flows is the same. This kind of thinking is highly essential

today. In our culture, we respect our father and mother as God. It is only when we respect our

parents, that we can expect our children, in turn, to respect us. There is reaction, resound and

reflection, for everything in the world.

We assign a special place to women in India

The young girls who study in this College today will become mothers tomorrow. It is therefore

necessary that they should equip themselves with all the culture, learning and wisdom that they

need in their future lives. In India, we assign a special place to women. It is therefore all the

more important that the girls who are studying here should train themselves in such a way that

they can live up to the Ideals and aspirations of an Indian woman.

We consider women as Grihalakshmi, Dharmapathni, and so on. A woman has to maintain her

house. She is not only the house wife, but on her depends the glory or otherwise of the whole

country. That is why we say this is our motherland. It is in this spirit that we refer to our country

as Bhaarathamaatha (Motherland). We also find that women are given the first position when

they are associated with their counterparts as Seetha-Raama, Lakshmi-Naaraayana, Raadhaa-

Krishna and Paarvathi-Parameshwara. It is only to establish this prominence given to women in

our country and to train our young girls on these lines that we took up the task of opening such

colleges.

I expect the young girls studying in this college to cultivate such good

qualities which will bring

name and fame to the native homes and also to those where they proceed after marriage. The bad

habits and vulgar behaviour that we find in most of the young girls today should not find a place

in the girls of this College. The girls of a Sathya Sai College should maintain the ideals of the

institutions and keep the prestige of their homes, their society and their culture. It is only then

that the purpose of establishing this college can be served.

Jaipur, 10-4-1975

Rig Vedha teaches the lesson of serenity. Peace is like rose water scent; when it is sprinkled on you, smell it but don't drink it---that is to say, accept it and thrive on it.

Blame is like a medicine. Examine yourselves whether you have the illness and if you have, accept the blame and benefit by it.

Sri Sathya Sai

11. Raamaayana for everyman

THE Raamaayana is a guide book, a sacred text, an inspiring scripture, for everyman in all lands,

at all times, whatever his creed or condition might be. For, it imparts poise, balance, equanimity,

inner strength and peace. Peace is the best treasure, without which power, authority, fame,

fortune are all dry and burdensome. Thyaagaraaja has sung that there can be no happiness,

without inner peace.

To earn this peace and to be unshakably established in it, man must develop Abhyaasa (steady

practice) and Vairagya (full detachment). From birth to death, man is the slave of habits and

practices. One must examine these and rely more and more on those that lead him towards

subjective joy rather than objective pleasure. Subjective joy can be acquired by harmony in the

home, mutual co-operation among the members of the family and community, acts of service to

others and concern for the welfare and prosperity of the society in which one is living.

The Raamaayana holds up the ideals to be pursued by the father, the son, the mother, the brother,

the friend, the servant, the master, the teacher, the pupil, etc. The happy home is the basic cell of

the national organism. It ensures a happy world, for mankind is one family, and if any one unit is

sad or struggling in distress, how can, the rest be safe or satisfied?

There is no object without fault or failing

Vairagya (detachment) does not imply renunciation of family ties and fleeing into the

loneliness of the jungle. It means our giving up the feeling that things are permanent, and capable

of yielding supreme joy. The mind plays tricks with man and believes

that some things are good
and some bad, some eternal and some transitory. You might have a
plateful of nice eatables
before you and they might appear to be delicious and fine; but, if the
cook announces that a
lizard had fallen into cooker when it was on fire and has been boiled
alive, all the fascination for
the' food disappears in a trice! There is no object without fault .or
failing; there is no joy that is
unmixed with pain; there is no act that is not tainted with egotism. So
be warned and develop the
detachment which will save you from grief.
The **Raamaayana** instils this wise, valid, valuable detachment, or
thyaaga (sacrifice). **Raama**
gladly journeys into the forest as an exile, the moment he knows that
his father's wish was that he
should do so; and, remember, he was to be crowned Emperor just
that moment by the very same
person who ordered him to go into exile. When those who have full
powers and claims, renounce
positions of authority in the **Raamaayana**, we see today persons with
no powers or claims,
clamouring to occupy position of authority!
The lesson **Raamaayana** teaches about Duty
Duty is God, that is the lesson the **Raamaayana** teaches. The word
duty is today used to indicate
the methods by which one exercises his authority. No. Duty is the
responsibility you have to
respect and revere others and to serve them to the best of your
ability. You claim to have the
freedom to walk, waving your walking stick around you; but, the man
coming behind has as
much freedom to use the road as you have. To exercise your freedom
so that you do not limit or
harm the freedom of others---that is the Duty, which becomes
Worship.
When **Raama**, **Seetha** and **Lakshmana** reached the banks of the
Ganga, **Sumanthra**, the aged
Minister of the Court who had taken them so far in the Royal Chariot,
could not follow them; he
had in duty bound to return to the Capital. So, he turned back with
tearful eyes; **Guha** rowed
them across the river, they entered the forest and started walking in
single file through the thick
jungle---**Raama**, **Seetha** in the middle and **Lakshmana** following
behind. They reached the
hermitage of **Vaalmeeki** soon; when the Sage came forward to
welcome them, **Raama** asked him
to indicate a place where he can reside. **Valmeeki** said, "We sages
reside in You; you reside in
us. Where else can I request you to reside? Though you have assumed
this human form, "You

give yourself away by the Beauty that shines in You."
Man is doomed when evanescent overcomes him
The Beauty of **Raama** was the Beauty of Inner Peace, the Splendour
that fills one when he is
conscious of living in Dharma (righteousness). **Raamaayana** teaches
also the need to give up the
false identification with the body. When **Raama** saw **Thaara** wailing
over the corpse of **Vaali**, he
gives her lessons on the evanescence of the body and the foolishness
of identifying a person with
that vehicle he uses for the purpose of his journey to Divinity.
When desire for the evanescent overcomes man, he is doomed; he
becomes distant from the
goal. Consider **Seetha**. She renounced everything that she thought
would give her comfort in the
palaces of her father and father-in-law and preferred to follow
Raama into the forest. So, she
secured the Proximity and Presence of the Lord. But, alas, when she
saw the false form of the
Golden Deer, she yearned for it, and sent both **Raama** and
Lakshmana after it, so that she might
fondle it and feed it and have it as a pet. What was the result of this
fatal desire? She was forced
to live far away from the Lord and to pine for Him in great anguish.
When **Raama** is installed in the heart, everything will be added unto
you---fame, fortune,
freedom, fullness. **Hanumaan** was a mere monkey leader until he
met **Raama**; he was a minister
in the court of his master; but, when **Raama** gave him the
commission to seek **Seetha** and sent
him, that is to say, when **Raama** was Installed in his heart as guide
and guardian, **Hanumaan**
became immortal, as the Ideal Devotee.
The **Raamaayana** has a deep undercurrent of significant meaning.
Dhsharatha means, he who
rides in a chariot of ten, that is to say MAN. He is tied up with three
Gunas (qualities), or three
wives, as in the **Raamaayana**. He has four sons, the **Purusharthas**--
-Dharma (**Raama**) **Artha**
(**Lakshmana**), **Kaama** (**Bharatha**), and **moksha** (**Sathrugna**).
These four aims of man have to be
systematically realised, always with the last one, **Moksha**, clearly
before the eye. **Lakshmana**
represents the **Buddhi** (Intellect) and **Seetha** is Truth. **Hanumaan** is
the Mind, and it is the
repository, if controlled and trained, of courage. **Sugreeva**, the
master of **Hanumaan** is
Discrimination. With these to help him **Raama** seeks Truth and
succeeds. That is the lesson of
the Epic to everyman.
Ideals underlying the ancient culture of India
The culture of this land is based on the high ideals of Righteousness

enshrined in the **Raamaayana**

and the **Mahaabhaaratha**, in both of which God has led mankind in the garb of man. There

is a story of Alexander the Great, which illustrates the glory of Indian Culture. It seems

Alexander used to go incognito to the villages around his camp, in India, in order to learn the

habits and manners of the strange new land into which fate had brought him. One day, he found a

man pleading with another to accept a pot of gold, which the other was refusing even to look at!

He came to know that the pot of gold was discovered under the soil of the field purchased by the

man from the man who refused to accept it. The buyer argued that he had bought only the land

and was therefore not entitled to own the pot of gold; the seller said, he had no more right for

anything found on or in the plot, that he had sold.

Alexander watched this contest for some time; both did not yield. At last, the village elders were

called in to decide the issue. And, even as Alexander watched, the elders found a happy way **outthe**

buyer's son shall marry the seller's daughter and the pot of the gold shall be given to the bride

as dowry! Alexander felt elated at the heights to which human virtue could rise; he was also

ashamed at his own adventurous ambition to conquer another's property by force of arms. The

ideals underlying the ancient culture of India have to be studied and practised by every Indian at

least, so that the world might have the benefit of the great examples this can provide.

Turn your sight inside, to purify and clarify

This day, when you are celebrating the birth of **Raama**, you have to dedicate your activities to

these ideals propounded in the life of **Raama**. The fact that you are alive this day is a blessing,

for, you can know of these ideals and also the means by which you can realise them in actual

daily life. There are many who spend much time in mechanically reciting the name **Raama** or

systematically reading the entire **Raamaayana** according to a fixed time-table, or who worship

the images of **Raama**, **Seetha**, **Lakshmana**, and **Hanumaan**, as a daily ritual, with pomp and

pedantry; but, like the person who puts a foot forward only to draw it back again these persons

do not progress at all, though years might elapse. Without gaining purity of thoughts and

intentions, compassion and the urge to serve, these outward expressions and exhibitions are but

ways of cheating the society which applauds you as a great devotee.

Your sight must become

insight; it must be turned within and used to purify and clarify.

People talk glibly of **Saakshaathkaara** (Vision of the Divine), the vision that liberates. The **Seeer**

and the Seen have to merge and become One and experienced as One only, without a second.

That is the **Saakshaathkaara** that is worthwhile. You may have a fruit. You may earn the fruit of

thapas (penance) in your hand. But, unless you eat it, digest it, and make it part of your own

nature and derive strength therefrom, you are not saved at all. Merge into the Divine which you

really are; that is the consummation.

In order to reach this goal, you have to proceed far. First examine your present equipment; find

out its defects, for example, whether it is damaged by egotism, greed, insincerity, waywardness

and sloth. For, with these faults, it is difficult to concentrate on

thoughts of God, either within or

without. You must also cultivate the positive quality of **Prema** (Love) for the Embodiment of

Prema can be realised only through **Prema**. That is the message the **Raamaayana** gives all those

who study it with sincere desire to learn. That is the message I wish to give you today.

Raamanavami, **Brindhaavan**, 20-4-1975

12. Why I love villages most

THE Sun is not the only gift that has dawned on this village this day; **Aanandha** (divine bliss) too

has dawned. For, I have come to make you aware of the **Aanandha** you are. **Aanandha** is the

home from which you have strayed away! It is your place of Nativity. You seek your home

elsewhere and so, you are afflicted by distress and disappointment.

Know that **Aanandha** is your

Nature, your sustenance, and your goal.

Villages are the places where this knowledge comes easier to man, and takes deeper roots. That

is the reason I love villages most. For, the virtues of detachment, uprightness, honesty, and

sincerity which are essential prerequisites for acquiring this

awareness are surviving, in however

attenuated a form, only in villages this day. They have disappeared from towns long ago. Of

course, you have your troubles and handicaps; but, certainly, you have less obstacles to

overcome, when you decide to lead the good life and attain the awareness of your Divinity.

Man's body is essentially the receptacle of God

Why is man-afflicted today with fear and anxiety? Are we to search for the reasons outside us or

do they lie with us? The reason lies in the false emphasis we have laid

on things of the material

world, ignoring things of the spirit. The body that man bears is essentially the receptacle of God.

It is a temple, where God is installed and where God is the Master. It does not deserve all the

attention you now pay to fulfil its urges, needs and whims. It is equipped with very valuable

instruments which can help you in the journey; but you seldom use them! The senses bring you

impressions from the outside world, but, you do not evaluate these impressions by the touchstone

of a clear reason or a balanced mind. You do not proceed from one step to another in the march

towards the elimination of the ego and the emergence in to the One. City-dwellers are buffeted

by storms of passion and emotion, and they are hunted or haunted by phantom desires and wild

imaginings. They have neither the inclination nor the insight to dedicate their time, their skills

and their activity to Divine ends.

The Divine is the core, the essence of your being. God is everywhere; when He is recognised and

adored as the Indweller of your body, it becomes a Temple, and it is no more a burden. God is

shining, announcing Himself through you; He is expressing Himself through every thought, word

and deed that emanates from you.

Go deeper within, where the treasure is stored

In the temple that is built and put together, we have an idol that is sculpted and moulded by man.

But, in this temple that is gifted by God, God shines in His own Light, and manifests in His own

Glory as Love, Power and Wisdom. He shines and manifests thus not only in a single body, but,

in all bodies. He is the Indweller in each; so, when you insult, injure or inflict infamy on another,

remember you are inviting the pain to visit your own self, for, the other is none other than your own self.

Seek the gem of Divine Knowledge within you, just as precious stones have to be sought in the

bowels of the earth. Now, what you seek is trivial trash. Go deeper, where the treasure is stored. I

know you have, in this village, as in most villages, a big chariot festival, when the replica of the

'Installed Idol' the processional Form, is taken round the entire village with great pomp and

paraphernalia. The wheeled chariot or the palanquin is decorated with reverent attention; bands

of musicians and dancers are engaged to precede the chariot; many come to the festival to admire

the decoration of the chariot; more are interested in the songs and

dances, the songsters and the

dancers; only a handful are drawn by the idol which is the central figure of all the gaiety and adoration.

The human body too is a temple chariot; the Aathma (divinity) is installed therein; and it is

dragged by emotions, impulses, passions and urges along the streets of desire. Success and

failure, joy and grief, gain and loss, are the dancers who accompany this procession of Life.

Here, too, many pour their attention only on the chariot, its height, its decoration and its

progress. Many others are concerned with the dance of dualities, the pain-pleasure duet, that is

part of the procession. Few pay attention to the Aathma, the Crown and Consummation of human existence.

Develop the habit of listening to the Inner Voice

But, sages and saints have known that the most noteworthy achievement of the senses of man is

the glorification of the God within. "They are not eyes, they are but globules of glass, that do not

earn a vision of God," says one. "They are not ears, they are but muscular protrusions that do not

relish the praise of God," says another. Suurdhaas condemns the hand that does not worship God

and calls such hands, sucks of wood. The world and Its attractions may appeal to your instincts

and impulse but, God draws out your Love, as no worldly thing can. Develop the inner Vision,

the habit of listening to the inner Voice, and you are assured of unshakeable peace and infinite

joy.

In the village, you are ever in contact with God, His Grace, His tenderness and His Love. In the

cities, life is more superficial. You may not have the benefit of the radio or the electric current;

but, you can hear the birds sing at Sunrise and you can bask in the bright Sun underneath the

pure blue sky. When you get the twin gifts of medical care and schooling facilities, you need

nothing more for marching onwards to happiness and peace. But, I find that in several villages,

the behaviour of some one person or some one family disrupts life and breeds fear, faction and

fighting. This can be cured only by the potent drug called Love. The forces of brotherhood,

mutual help and sympathetic understanding have to overpower the sinister influence of these

individuals and promote unity and strength.

Heart and spirit of man have to be fed and fostered

Many leaders of this country are promising to provide a quantity of

food, some kind of dwelling,
and a few yards of clothing to everyone so that people may be happy.
They also promise to each
sufficient schooling so that they may write and read letters, and grasp
the news from the papers.

But, these cannot ensure peace, for, man is not merely a bundle of
bones and muscles; he is
equipped with a heart and a spirit and these have also to be fed and
fostered.

Men may have superabundance of food, clothing and houses; but,
their hearts may be dry and
their spirits gloomy. Sense-control, self-confidence, contentment,
absence of hatred and greed---
these are far more precious as possessions than land, money, or
houses. The **Seva Samithi** that
has been started in your village, with its subsidiary units of **Mahila
Vibhaag** and **Baala Vikaas**
(all **Sai** Organisations) will sow the seeds of these disciplines and
promote peace and happiness.

Above all, cultivate unity and brotherhood. A single fibre of hemp
cannot bind even an ant;
thousands rolled into a rope can tame a wild elephant into quiet
submission. In unity lies strength
and prosperity. Unity in tile villages can usher in a new era of joy and
prosperity in the entire
nation.

Make the temple of **Vinaayaka** inaugurated today the hub of this new
movement. The temple is
to the village, as the heart is to the body. You have all joined to build it
and bring it into being;

continue to reap its benefits together and to share its light together.
With the Grace of God, what
seems impossible can be achieved quite easily. All are children of
God; do not injure anyone,
for, that injury will react on you quite soon. You reap as you sow; you
cannot grow a fruit-tree

when the seed you have planted is that of a weed.
Time spent on thoughts of God is rewarded
There are some ignorant persons who laugh at **bhajans** and other
acts of worship and characterise
them as waste of valuable time! These persons might laugh at your
pouring bags of paddy seeds
on slushy fields and condemn that act too as waste of valuable food
material! But, you know that
for every bag of seed, Mother Earth will give back, in a few weeks,
grain tenfold or even

twentyfold. Time spent in thoughts of God or adoration of the Divine
is indeed well-spent, for, it
rewards you with a rich harvest of mental peace and courage.
When thieves attack the neighbour, you become alert and keep vigil;
you feel that it may be your
turn next. So you must see that thieves do not enter the village. For,

then, all can be safe and
secure. Your neighbour's loss is as much your own. Do not inflame
your anger and blow it into a
conflagration which may destroy the entire village. Be cool, calm
yourself. Take a glass of cold
water and lie down quiet for a while, till the fury loses its heat. Do not
fly into a passion and
throw vulgar abuse at the person you dislike, And be careful; do not
indulge in **behaviours** and
start imitating them before your children; for, they will learn these
behaviours and start imitating.

You cannot easily correct them later.
Make all efforts to remove evil from your heart
Goodness is Godliness. Never talk ill of others; spend your time in
showering love and in mutual
help. Wake up early and sing the glory of God in group **bhajan**
moving along the roads and
cleansing the atmosphere, polluted by anger and hatred. Let the air
you breathe be free from evil
vibrations. When you mention the sky you point your finger upwards,
to indicate that it is there.

But the sky is here also. It is one of the five elements, the
Panchabhuthaas. Its sign and symbol
is sound; wherever sound is, there, we can infer, is the sky. There is
an inner sky also, the
Aakaasha in the Heart. Just as the Sun and Moon in the outer sky are
hidden by thick masses of
cloud, the Sun (Intellect) and Moon (Mind) in the inner sky are also
hidden and suppressed by
thick clouds of vice and evil. So, make all efforts to remove these
clouds, by the strong gale of
Devotion to God.

When you cook any item of food, in a copper vessel, however fresh
and fine the vegetables are,
however clean the **dhaal** (lentils) and salt, however free from grit and
dirt the tamarind fruits, if
the vessel has no lining of tin, the food made therein will turn into
poisonous stuff. You all know
this truth. The heart too is a copper vessel where you prepare various
types of food for yourself
and others. See that it has a good lining of Love; or else, it too will
cause harm and pain, to you
and the rest.

Conquer anger by means of fortitude
Love...Love...Love...First...Love, as long as Life lasts. For Myself, I can
say, I shower more
blessings on those who decry or defame Me than those who worship
and adore Me! For, those
who spread falsehoods about Me derive joy therefrom; I am happy
that I am the cause for their
exultation and joy. You too must accept this line of argument and be
very happy when someone

derives joy by defaming you. Do not respond by defaming that person; then, the chain of hatred will bind both and drag both down. Life will become a tragedy. Conquer anger by means of fortitude; conquer hatred by love. Do not feed anger with retaliation; do not feed hatred with fury. Forget and forgive all that has happened amongst you until this very moment; start a new chapter of Love and Brotherhood from now on. The Professors and the students of the **Sri Sathya Sai** College are ready and eager to come to your help, whenever you need it. Some young men from this village are students of this College; when they come home, you must remind them of the ideals of service and reverence that we are instilling into them. The College is trying to help them not only to earn a University degree but also to become skilled and enthusiastic servants of the weak and the disabled, and efficient citizens of the nation. They should not behave like the half-educated haughty youth, who wander the streets with a transistor on their shoulders, pursuing the vanities of the world and running into debt and dissoluteness. They should preserve and develop their ancestral patrimony; (not only land and riches; also, heritage and culture); they should be assets to their parents, the society and the nation. They should not exploit the innocence and ignorance of the very parents who have sacrificed their everything in order to send in them to college and maintain them hostels. Send your sons to the College; there they can learn to escape these temptations and to be useful and efficient for the task of preserving Indian culture and spirituality. Encourage your sons to realise the meaning of My Mission and to become fit instruments for spreading, by the example of their lives, the Message which I have come to give mankind.

Panathur Village, 28-4-1975

Illness is caused more by malnutrition of the mind than of the body. Doctors speak of vitamin deficiency; I will call it the deficiency of Vitamin **G**, and I will recommend the repetition of the Name of God, with accompanying contemplation of the glory and grace of God. That is the Vitamin **G**. That is the medicine. Regulated life and habits are two-thirds of the treatment, while the medicine is just one-third only.

Sri Sathya Sai

13. The basic error

You may have cows of different breeds and bands, colours and continents, but the milk they give

is everywhere the same in composition! You may get gold from different places and engage different **goldsmiths** to make for you different types of ornaments but the basic substance does not undergo any diminution in value. It remains gold for all time. Living beings belong to widely different species but, the Spark of Life, the **Jeewa** (individual being) in each is the same. God is the goal of every prayer, in whatever language or dialect it is spoken. You may see people kneeling or prostrating, with folded palms or arms extended, in church or mosque or temple but they are all asking for help, succour, strength, wisdom, security or happiness from the inexhaustible reservoir of happiness, wisdom and power, God. But, people in their pettiness, do not recognise this basic truth, they pride themselves on their holiness and disparage the others, as having gone astray! They do not have mental peace themselves, nor do they allow others to live in peace. Such is the stupidity of the fanatics. It is good and helpful to have an enemy. Ignoring the unity of all mankind in the **Aathma** (divine soul), man relishes in quarrels and factions. He classifies some among his contemporaries as his friends and some as his foes. He manufactures duality where basically there is only unity. It is his own likes and dislikes, prejudices and passions that is reflected back, that creates all this reaction of love and hatred, all this resounding echo of factiousness and friction. Friendship and enmity arise from your heart; they are labels fixed by you, not marks which other people are born with. The same person is the thickest friend of one man and the mortal enemy of another---both because of his one act or one word! Of course, it is best that you do not develop too much attachment with others and get entangled either through the silken bonds of friendship or the iron chain of hatred. But, if you ask Me, it is more beneficial to cultivate enemies. **Kabeer** has stated many times that it is good and very helpful to have an enemy that is ever eager to criticise you for your faults than a friend who will cast a blind eye on them. The enemy takes delight in abusing you and it is said in the **Puraanas** (mythological legends) that, as a consequence, he goes on diminishing and wiping off from your account the demerits you have to live out in misery. The faster and fouler his abuse, the sooner and better are your future prospects brightened. The enemy absorbs

your sins and their effects.

Moreover, since you are always aware of the enemy and his tactics, you are alert not to give him any chance to point his finger of scorn at you. He is your censor, corrector and conscience. Be

thankful to him who talks ill of you, for surely, he is doing you very great service by examining your every act on the touchstone of morality, truth and righteousness.

Most people live superficial lives

But, the best path for **Saadhak** (spiritual aspirant) is to transcend all dualities and recognise the

oneness of the **Aathma** behind and beyond the diversities of Nature. Mistaking the One to be the

Many is the basic error that has led man into pain and misery. He sees multiplicity, he engages

himself in manifold activities, he is pulled in many directions, he is distracted and distressed. He

has no time to meditate on the One Basic Truth. He is confused by the kaleidoscopic

transformations. He is tossed between hate and love, attachment and repulsion.

Only recently when I was touring the **Delhi** area I asked some persons who came to Me with the

complaint that, since they did not attend 60% of the **bhajans**, the Committee meetings, **etc.**, their

names are threatened to be removed from membership. "Why could you not attend even that

number of meetings?" You will be surprised at the reply they gave Me. "**Swaamiji!** We have no

time even to die!" That is the plight to which this fundamental ignorance of the One (that appears

as Many) has driven people.

Man does not delve deep into the significance of all that happens around him. **Siddhaarta**, who

became the Buddha, had that urge to know and inquire. Most people live superficial lives. They

are like logs of wood tossed up and down by the waves of the sea, insensitive, dull, **Thaamasik**.

Haste lands them in waste; waste increases worry. They have no time to sit and meditate on the

reality of their own existence, their own knowledge and their own joy. If that is done, they can

contact the source of all existence, all knowledge and all bliss. They don't take even the first step

towards their self-inquiry. How then can they derive self-satisfaction, at their vastness,

indestructibility, infinite power and wisdom?

Duty must be done with skill, sincerity and love

You have it in your power to make your days on earth a path of flowers, instead of a path of

thorns. Recognise the **Sai** resident in every heart and all will be smoothness, softness and

sweetness for you. **Sai** will be the fountain of Love in your heart and in the hearts of all with

whom you come in contact. Know that **Sai** is Omnipresent and so, He is present in every living

thing and you. Adore everyone as you adore **Sai**. Allow the other man as 'much freedom as you

like to enjoy; do unto him just as you would like to be done to you.

Don't do unto him anything

you don't like to be done unto you. That is the sum and substance of **Saadhana** (spiritual effort).

One individual goes along the road swinging his walking stick merrily. He is quite happy with

himself and his conditions. He has every right to do so. But, he has to remember that others are

also walking along the road and have every right to do so. So, his stick should be so swung that

no harm or injury is inflicted on other rightful users of the road. Your freedom is restricted by the

freedoms you have to grant to other members of the Society in which you live and thrive. As a

matter of fact, if there was no other person, you have no duties at all.

Duty arises when you have

another person to deal with. You have a duty so far as the other person is concerned and he has

the responsibility to see that he deserves that duty which you feel bound to fulfil towards him.

Duty must be deserved by the other; it must be done with skill and sincerity and love. This is

easy if you feel that your duty is part of your worship, that you are offering it to the **Sai** in the

other person. Your duty is to your own self, the **Sai** that is your real core.

Be aware of both your duties and responsibilities

You will be false to **Sai** if you delay doing it, or do it clumsily or half-heartedly. Your station in

life, your position of authority, your account, your kinship with others, your status as father or

son, husband or wife, master or servant, teacher or pupil, each has its own **Swadharma**

(individual morality and duty)---both of duties and responsibilities.

Abide by them; be aware of

them always. **Bhaaratheeya** Culture has emphasised this in every scripture and every epic.

Begin your **Saadhana** by offering the joy of the **Jeeva** (individual being) to the **Dheva** (divine

being)! Of course, **Dheva** does not need the offering of joy made by the **Jeeva**. The waters of the

lake do not need fish swimming in it; its joy is not lessened by their absence. But the fish need

the waters. Do not be led to believe that God will be feeling a void, if there are no devotees or

worshippers! The person with devotion in the heart, with the thirst

for Truth in his brain, with the yearning for surrender in his mind, will certainly feel lost if there is no God whom he can approach and adore. Be eager to do your duty as best as you can Faith in God is to be translated into action. It is an imperative act of worship to discharge faithfully all one's duties and responsibilities. It will be dangerous if the right work is not done by the right person at the right time. You must be eager to do your duty as best as you can. Maintain your own self-respect, by this attitude and by this sense of obligation. You must also be vigilant about the honour and reputation of your family and forefathers. There was a washerman in a village, who belonged to the family that washed the clothes of its residents, since generations. It was his hereditary profession. Every one, high and low, rich and poor, gave their clothes to him for cleaning and ironing. He had two donkeys to bring the soiled clothes from the house to the river and to carry the burden of the washed clothes from the river to the streets and the houses of his customers. He had also a dog to watch over the washed clothes hung for drying in the open spaces by the side of the river. One day, the washerman had to wash a big lot of silken sarees and dhothis because of a marriage in the house of the richest man of the village and he had kept them all nicely washed and ironed, in one of the rooms in the hut. It was night. The dog and the donkeys were in the backyard, of the house, dozing off. The washerman had, in his anxiety to get all the clothes washed, had forgotten to feed the dog that evening and the poor animal was both hungry and angry. So, when a thief stole past him in the darkness and began breaking into the hut to steal the silken clothes, he kept mum. The donkeys noted this and were upset because their master was being robbed right before their eyes. So, they raised a hue and cry, braying their loudest. The washerman was awakened by the noise; he came out of the house, red in the face, because the donkeys had disturbed his sleep. He took up a cudgel and beat up the donkeys mercilessly! They suffered because they took upon themselves a duty that did not rightfully belong to them. It was not their Swadharma. Humility, Forbearance, Sincerity---these are the primary virtues of a genuine son or daughter of Bhaarith. Your duty is to cultivate these and make the City of

Bombay, which is the stomach of Bhaarith, healthy and clean. Then only can Bhaarith be happy. That is why the Dharma kshethra (Mansion of Morality) and the Dharma Stuupa (Monument of Morality) have both been erected first in your City. Dharmakshethra, 11-5-1975 More than listening to a hundred lectures or delivering them to others, offering one act as genuine service attracts the Grace of God. Sri Sathya Sai 14. Four F's THE process of education must render the individual a happier and more useful person; it must also make him a better citizen, able and willing to further the progress of the nation to which he belongs. It must give up its present emphasis on the grant of degrees which are serving only as bowls, with which the graduates roam about the country asking for jobs to be deposited in them. Today, we hear a great deal about 'duty' and the responsibility to perform the duties concerning each group. This is all to the good. But, the connotation of the words is not properly understood. The student thinks that his 'duty' is only to be punctual when he attends college or school, and to be attentive during the lectures and other academic exercises. The teachers too consider their duty done, when they attend during prescribed hours and perform the assignments allotted to them. This misconception has to be given up. Education has to be welcomed as a Saadhana (spiritual discipline) for the establishment of Shaanthi (peace) in the individual heart as well as in Society, including the Human Commonwealth. Education is a spiritual endeavour, over which Goddess Saraswathi presides. Saraswathi is the Shakthi of Brahma, the First Member of the Trinity, who is the source and sustenance of all creative activity. Gaayathri---the vital Vedhic manthra, which prays to the Source of Light, to illumine the Intellect of the aspirant--- is also a facet of that Shakthi. People have now ignored Saraswathi & Gaayathri The Gaayathri manthra (Vedhic prayer to illuminate the intelligence) is a universal eternal call from the heart of man to the embodiment of Love and Light. It is the very basis of the educational effort in all lands and at all times. But, people have now ignored Saraswathi and Gaayathri; they have installed, Lakshmi, the Goddess of Wealth, in

the altar of Education. The emphasis is on soft furniture, soft curricula, soft tests, and soft treatment for the idle and even the mischievous. The aim is to draw as much as possible from the common pool, not to contribute one's best and most of it. The teachers and the students try to do the minimum so far as teaching and learning are concerned. This College is run on far contrary principles. Here, the emphasis is on giving and forgiving, not, on getting and forgetting those who gave what you got. We also encourage service, especially among the illiterate and the needy, in the villages around. We try to highlight the responsibilities of youth, rather than rights. The right is earned only by the proper discharge of the responsibilities. When duty is shirked, you have no right to ask for your rights. In the observance of **Swadharma** lies progress. Remember that the years that you spend in this College are the most precious in your lives; if they are wasted in indifference or positive idleness, you will have to rue for it, all the rest of your lives. And, being in this College is the highest piece of good fortune and, if you do not rise up to our expectations through negligence or waywardness, the loss is Irreparable. You will learn here the valuable lessons of detachment, loving service, fraternity, humility, sincerity, fortitude and fearlessness. Treasure them, for, they will serve as reliable props when you enter the world of action. In College, you will be marching from smaller truths to bigger truths, until you are taught the know how to reach the Ultimate Truth. There is no false doctrine, as such. What is so called is only the result of ignorance. No falsehood is deliberate; it is only truth clothed in fog or fumble. You discard the foggy, vision and attain clear vision; and that reveals Truth. You give up fumbling knowledge and attain free, full, clear understanding. That is the purpose of all this teaching, all this curriculum. You are now at the initial stage of a long journey. You have to equip yourselves better for it. You must know where it leads. Beware of the distractions on the way that might tempt you to alight from the railway train and lose your goal. Be steady in the faith which will smoothen the journey for you. Have confidence in the teachers who will guide you, and in God who decides your destiny and confers strength and sustenance.

Do not disturb your journey and delay it, by resorting to wild upheavals of anger or discontent. Your Dharma (prescribed duty) as students is to study. It is the Dharma of teachers to teach. In that **Swadharma** (performing one's duty that accords with one's nature) lies security, progress and peace. Every moment spent in these fallow pursuits is a moment lost, or a moment that inflicts even damage. Today's students are the makers of tomorrow. Remember you are the makers, the leaders and the guides of the India of tomorrow. Your shoulders have to be stronger than those of the present generation of leaders, for, as the years roll by, the burden is becoming heavier. Your hearts must become more expansive, your intelligence must become sharper and clearer, for, you have great things to do, for your own selves and for humanity. You must prove to be fine examples of the educational system that India has to adopt for her progress and for the progress of mankind. Therefore, imbibe the ideals of Duty, Devotion and Discipline during the years you spend here. Devotion must be tested in the crucible of Discipline. It must be directed along the lines of Duty. **Dharmaraaja**, the eldest of the **Paandavas**, was the very embodiment of Devotion to the Lord Krishna. But, he had on both sides of him, Duty in the form of Arjuna and Discipline in the form of **Bheema**. So, he was able to defeat his enemies and crown himself Emperor. Do not stuff your heads with the trivialities that fill the columns of periodicals, or absurd details of the personal lives of stars in any field. Don't get excited with external events; or, depressed with events that appear like failures. Keep your head high over the flood waters; do not be carried away like stalks of straw. Every student must cultivate Devotion and Faith. I appreciate the student who is not merely academically efficient, but, is also, full of **Bhakthi** (devotion) and **Prema** (selfless love) towards all. The student who secured the First Rank in the University Examination is, I am glad to say, named **Premaa-nandha!** When the results were announced and it became known that he had secured this unique distinction, the students gathered around him and pressed to give them 'sweets.' I too asked him for sweets! Do you know what his reply was? He held my hands, and said, with a flash of joy in his eyes, "Baba! You are

sweetness itself; how can I give you sweets?"

Devotion and faith such as this must be cultivated by every student.

Be as devoted and disciplined as Arjuna. Be as intelligent and strong as **Bheema**. Be steadfast and sincere, like Dharma-**raaja**. Then, no harm can come to you; you will achieve victory in all your efforts.

There are four **F**'s that you will have to fix before your attention. (1) Follow the Master, (2) Face the Devil, (3) Fight to the End and (4) Finish at the Goal. Follow the Master means, observe Dharma. Face the Devil means, overcome the temptations that beset you when you try to earn **artha** (wealth or the wherewithal to live in comfort). Fight to the End means, struggle ceaselessly; wage war against the six enemies that are led by **kaama** (lust). And, finally, Finish at the Goal means, do not stop until the goal of **Moksha** (Liberation from ignorance and delusion) is reached. The **F**'s are fundamental for the pursuit of the four **Purusharthas**---Dharma, **Artha**, **Kaama** and **Moksha**.

I shall be ever with you, wherever you are, guarding you and guiding you. March on; have no fear.

Sathya Sai College, **Brindhaavan**, 6-7-1975

You must become an **Aartha**, torn by intense suffering to sense the Lord. Suffer the pangs of distress. You must realise that mere suffering is fruitless, without the knowledge of the path to attain the Lord. That is to say, you have to be transformed into a **jiinaasu**, a spiritual Seeker.

Analyse the four **Purusharthas** (four goals of life) and realise that **Moksha** (Liberation) is the goal, the culmination. Start craving for that, as an **Artharthi**, the lover of the truest Gain. Seek that which, when secured, all else is secured.

Sri Sathya Sai

15. The company you seek

KAMAL Sahaani, of the Second **B.Com.** Class of the College spoke now, using fine simple appropriate words, on the human body and the purpose for which it has been given to you. He said that the world is a stage and that the body is a costume that one has to wear in order to act the role that God has allotted to you in the play produced and directed by Him.

This is a correct interpretation. But, when you are allotted a part, your duty is to do it well and earn the appreciation of the Director.

The stage on which you play your role is an **infinitesimal** dot when compared with the vast unlimited Cosmic Space. The time when you strut about the stage in this costume or any other is

also **infinitesimal**. **Deepak** of this College acted as **Shankaraacharya** on the stage at the **Shanmukh-aanandha** Hall, **Bombay**. But, his **Deepakness** was not lost thereby; even while he was **Shankaraacharya**, he was **Deepak**. His **Shankaraacharya**-hood was but a temporary phase.

So too, the **Aathma** (divine soul) is the eternal truth; the body which it **dons** is temporary and the role **It** Induces is also short. Or, to Illustrate this in another way---the time spent In dreams is infinitesimal, when compared with the time spent awake. The 'waking' stage is the representative of the stage of wisdom and illumination, of the **Aathma**; the dream stage is the representative of the 'Ignorance-wisdom' hazy stage of human life.

God by very nature, attracts man near to Him

The question may legitimately be asked, why or how did this eternal Universal **Aathmic** principle take up residence in this temporary, **particularised** Body box? Well. You do not keep diamonds In a diamond casket, do you? If you do, the robber would be doubly benefitted. You keep **It** in an iron box only. Of course, the iron box or safe will be artistic and charming, for, the container is chosen to suit the value or sanctity of the thing contained. To drink milk or some such beverage, you select a clean attractive tumbler or cup. But, for a spittoon, Inferior metals or mud is felt ample.

The Body is a chalice, wherein you collect the nectar of Divine Grace. That is the prime purpose for which it has been gifted to you. For, without a cup or chalice, a casket or jug, how can the nectar be taken? **Raso vai sah**, say the **Vedhas**: "He is sweet-nectar, no less." And When His Grace is showered, the body is thrilled. The body has to be kept ever clean and pure, unaffected by dirt, disease, distress, or defeatism. **Nara** and **Naaraayana** (man and God), are like iron and magnet. God by His very nature attracts man near, for in man, there is the Divine. When the magnet fails to attract the Iron piece, the Iron foolishly concludes that the magnet has lost its power! The real fact is the piece of iron is too thickly covered by rust and dust. It does not realise its own defects; it rushes to blame God (the magnet) or even to deny Him!

The company you join must be purer than you

The easiest and the most fruitful method of keeping yourself free from dust and rust, is the **Sathsang** (holy company). The company of the good and the godly will slowly and surely

chasten and cleanse the persons prone to stray away from the straight path towards Self-Realisation. Care has to be taken to see that you select and stick to the proper company. A cup of water has no cash value; but, if it is poured into ten cups of milk, it acquires the value that people attach to milk! If on the other hand, one cup of milk is poured into ten cups of water, it loses the value It had and is condemned as useless. So, the Sathsang you join must be purer, more venerable, and sticking to higher ideals of virtue and truth than you yourselves. When a smoker joins a group of non-smokers, there is every likelihood of his giving up that bad habit; but, when a non-smoker falls into a den of smokers, he is certain to become a victim soon! Such is the subtle influence of the company one keeps. The company you join must be qualitatively and quantitatively greater and higher than the one in which you are now caught.

There are precious gems of wisdom within your hearts, which require excavation, in order to be of any benefit to you. Intelligence is the Instrument you have to use, in order to gain them. At the very start, you will encounter a boulder barring your way---that is the body consciousness, the Ego. Desires are the loose rocks that have also to be dug out and kept aside. Then, you come to a bed of sand---good thoughts, good words, good deeds; when this stratum is reached, you are nearing success. If you keep on in Sathsang, everyday, your hearts will maintain their purity unimpaired; but, if you seek one, only off and on, it will be difficult to win Grace or particles of it, for, the vessel will be tarnished and untidy. In your own households, you must have noticed that a vessel in dally use is bright and clean; but, vessels stored and used only now and then will have to be scrubbed with great vigour to become bright.

You must take all the trouble and welcome all the patience needed, to seek Sathsang and remain therein. For, It is not being born a man that is the sign of the glory; It is living as a man that confers the dignity.

Brindhaavan, 7-7-1975

The secret of perfect health lies in keeping the mind always cheerful---never worried, never hurried, never borne down by any fear, thought or anxiety.

Sri Sathya Sai

16. Full minus full

That is Full; This is Full; When Full is taken from the Full, Full remains---this is the

Upanishathic axiom! The Divine is Full; Creation is Full; even when Creation happened and the

Cosmos appeared to be produced from the Divine, there was no diminution In the Fullness of the Full. Fullness is the attribute, the nature of the Supreme. It cannot be diminished by the process of creation of the Cosmos. Why is creation also called the Full? Because, it came from the Full.

You go to the bazaar to purchase a kilogramme of jaggery. The keeper of the shop brings from his store a big lump, and he slices off a portion, weighing about a kg; he then weighs It and gives us, in return for the price amount, one kg. of Jaggery. We sample a piece from the big lump and we expect the portion to behave as sweetly as the original lump. We go home and take a little to prepare the sweet drink called paanakam. The paanakam is sweet; the kg of jaggery and the mother lump---all are equally sweet. Fullness is the quality of the Divine; it is found in part or portion or in half or whole. Quantity is not the criterion; quality is In the visible world that has been taken from the substance of the Divine, this quality is found equally full. We shall not consider the world as anything less than God.

God is in the world, in and through everything Of course, there are scholars who proclaim that the world is a hollow zero, that it has no latent or potent strength, being but a dream and a delusion. This is a sign of the blindness of Ignorance.

God is very much in the world, in and through every thing in it, with no exception. In the Geetha the Lord announces, "I am human among living beings, the cow among animals, the lion among beasts, the cobra among snakes, the eagle among birds, Prahlaadha among Raakshasas. No item

is discarded as not worthy of God. There is no body that He does not activate, no Form that He

does not reside in. He is fragrance, brilliance, sweetness and taste, intelligence, valour, austerity,

fame, contentment---an desirable and even undesirable things and qualities. One can acquire unalloyed bliss only by knowing this universal all inclusive glory of the Lord.

There are four stages in securing the Grace of the Lord, by this means: (1)Attaching the mind to

God: (2) Loving tile Form of God to which the mind has been attached: (3) Installing that Form

in the heart and (4) Dedicating all that one has and does to the Form so installed. You have a

great example of one who successfully travelled through these stages

and realised the Goal of

Life, in the **Mahaabhaaratha**, namely **Ekalavya**. Though **Dhronachaarya** refused to accept him as

his pupil, **Ekalavya** attached himself mentally to him as Guru (preceptor); he Installed him in his

heart; and finally, he offered at his feet all the skills and fame that he had won through the grace

of **Dhronachaarya**!

The three grades of intelligence

It has become a routine affair---this observance of the Festival of Guru **Poornima**. This day, the

Guru is adored, and Gods are worshiped, praised and propitiated by song and feasting. But, are

these enough, let Me ask. The observance can 'yield fruit, only when the deeper significance of

the Day is grasped and meditated upon. Gum is the person who destroys the darkness of

Ignorance by his own illumination. Most Gums have only feeble, borrowed light; the removal of

darkness has to be complete, with no trace of lurking shadow. Like the Full Moon that happens

every year on this Day, the mind of man has to be **charmlly** fair, cool and full. This gift of Light

can come only from God, for, he is self-illuminated; He Is the source of Light for all planets and

stars, as well as for all beings.

In **Vedhaanthic** vocabulary, **Chith** and A-**chith** are two terms set against each other, comprehending

between themselves, the Created Universe. **Chith** means 'Intelligent' and A-**chith** means

'non-Intelligent.' There are no two opposites like this. There are grades, slowly passing from one

to the other, from the less intelligent to the fully intelligent. In fact, there are three grades, not

two!

The first is: **Shuddha thathwa**, the second is: **Mishra thathwa** and the third is: **Vaasana thathwa**.

(1) The **Shuddha thathwa** is what Christ referred to as the Kingdom of God. It is far beyond the

reach of Mind, it is the realm of pure equanimity. (2) **Mishra thathwa** is this earthly kingdom,

alternating between repose and activity, sloth and adventure, **Thamas** and **Rajas**. While the first

is spoken of as the **Nithya vibhuuthi** (the ever-lasting Glory of the Divine), this the second is

spoken of as **Leela vibhuuthi** (the scene of the ever-changing ever-fresh sport of God). (3) This is

the region of inactivity, ignorance and inertia, the **Thamoguna**.

The **Vedhaanthic** point of view

The Universe is the Field where God sports. Be aware of this fact, every moment of

consciousness, and there is nothing more you need for a happy

existence. For, you will then

contact God in every thing through every thought at every place and at every moment. His **Leela**

is evident in the smallest flower and the most distant star. The joy that you can derive from the

contemplation of these proofs of providence is indescribable. Krishna has said in the **Geetha** that

He is ever by the side of the joyous being. Be joyful yourself and make others too share in that

joy. To limit oneself and be happy while self-centred, is bad.

The third stage is called **Vaasana thathwa**. This is where your narrow selfish will takes charge of

you, and enslaves you. **Vaasana** is the ingrained force of aeons of enslavement to the senses.

You have to overpower its subtle impact and liberate your will from Its hold.

Cultivate the attitude of **un**-attachment, of indifference, of bypassing the urges, through prayer

and systematic practice. This will lead you to Dharma (Righteous behaviour) and Truth; you are

then entitled to the Dharma **sthambha**, or **Sathya sthambha** (the Pillar of Righteousness or

Truth). This is also referred to as the **Vedhaantha** point of view.

Vedhaantha does not mean,

running away from home and the company of men and escaping into the solitude of the jungle.

(Home is certain to haunt you, wherever you may take refuge). It implies recognition of all this

(the **idham**) as Divinely **Poornam** (full). and dedication of all thoughts, words and deeds to the

Divine. When you have the **Vedhaanthic** Vision, the place where you are will thereby be **Kailaas**

for you.

When **Leela** entices God, it takes eight forms

The Sun cannot illumine God; God is the source of the illumination of the Sun. The waves can

say they belong to the Sea; but, they cannot claim the Sea belongs to them. The individual can

say, "I am Yours" to God; he cannot say, "You are. mine" to God. God is the support; you are the

supported. The **Nithya-vibhuuthi** is the support of the **Leela vibhuuthi**; the Sea is the base on

which waves happen. When **Leela** entices God, it takes eight forms:

Shuddha Brahmayi (the

absolutely Pure), **Charaa-charamay** (the moving and the non-Moving), **Iyothirmayi** (the

Luminous), **Vaangmayi** (the Vocal), **Nithyaanandamay** (the ever-blissfull, **Parathpa-ramayi**

(transcending this world and the next) **maayaamay** (enrapturing by its delusive charm) and

Shrimayi (resplendent with wealth). The attributeless God assumes the Mind, the **Intelli- gence**

and the Ego, and the magnificent **Leela** is inaugurated!
The experiences of the waking stage are laid aside when dreams start; dream experiences disappear when sleep supervenes. Being too is lost in becoming. Christ said, "Life is lost in dreams." But, whatever is experienced in any of these three stages, they happen on the basic Truth, that is, God---just as, all the fear and anxiety, the activity to beat and kill the serpent, is based on the rope that was ignorantly mistaken for a snake. Let your Love enfold all things and all beings So, man must endeavour to escape from this delusion and reach the state of fully Illumined wisdom. The best spiritual discipline that can help him to do so is Love. Foster the tiny seed of Love that clings to 'me' and 'mine,' let it sprout into Love for the group around you, and grow into Love for all mankind, and spread out its branches over animals, birds and those that creep and crawl, and let the Love enfold all things and beings in all the worlds. Proceed from less Love to more Love, narrow Love to expanded Love. The statement, "From untruth to Truth" is not correct. The progress is always from the lesser Truth to Truth which is God.

This is a story about the Gods. It deals with the greed of men. It was a fine day in Heaven;

Sriman Naaraayana and His Consort **Lakshmi** were talking away the hours, when **Naaradha**, the wandering minstrel, entered and attracted their attention. **Naaraayana** asked **Naaradha** whether the denizens of the Earth were happy. **Naaradha** replied that since they worshipped Him and won His Grace, men everywhere were quite happy and prosperous. At this, **Lakshmi** (who was the Goddess of Wealth) was afflicted with Jealousy and anger for, Her share in conferring happiness on man was not acknowledged. She challenged **Naaradha** to prove that **Naaraayana** was more adored than Herself down on earth. Goddess **Lakshmi** accepts a challenge **Naaraayana** accepted the challenge. Donning ochre robes, He transformed Himself into a monk and went down amongst the villages and towns, preaching the Path. Thousands flocked at these meetings and listened to the enchanting oratory. They followed Him from place to place and adored Him with effusive enthusiasm. He was being carried along on a huge wave of devotion and adulation. **Lakshmi** saw this and could not contain herself: She was overwhelmed by envy. So, she too

donned the **Sanyaasi** (ascetic person)robe and came down to the very region which **Naaraayana** had conquered for Himself. The people were drawn towards Her by the effulgence of Her presence, many came away from the meetings addressed by **Naaraayana** to bask in Her Presence.

A few invited Her to their homes for dinner. She agreed but, declared that it was a vow she had Undertaken, not to eat out of plates other than her own. She said, she would bring Her own plate, cup, drinking vessel **etc.** The host was only too glad to comply with Her request, for, that helped him to overcome one bother among many!

Lakshmi took with Her when She went to the houses of Her hosts, a plate of gold, a cup and a water-vessel, all three of gold! The host admired and adored Her the more for this display of pomp and wealth. But, he was astounded and delighted, when, after dinner, **Lakshmi** said that she was leaving the plate **etc.**, at the host's home, since that too was part of her vow!

When the news spread that it was highly profitable to Invite **Lakshmi** to Dinner and to adore Her, there was a huge clamour for Her Grace and millions deserted **Naaraayana's** Discourses and hovered around the Giver of Gold. People prayed to **Naaraayana** to go back to whence He came, for, they had no time to receive' Him or **listen** to Him. **Lakshmi** was **monopolising** their attention!

So, **Lakshmi** came back to Heaven, to meet **Naaraayana** who was already there. She asked **Naaradha**, "Who is being worshiped more, **Naaraayana** or **Lakshmi**?"

Righteous activity is prompted by Truth **Naaradha** replied with another question: "Whom are You worshipping, please?" **Lakshmi** answered, "Why? I worship **Naaraayana**." Then, said **Naaradha**, "Know that it is **Naaraayana's** Grace that is helping you to bestow those gifts of gold, which make men worship you."

Lakshmi's pride was humbled; but, man's foolishness continues. He worships **Vasudheva** (mere earthy riches), not **Vaasudeva** (indwelling divinity), **Lakshmi**, not **Naaraayana**!

Righteous activity is prompted by Truth. Truth is the basic teaching of all Faiths. Also, Morality and Love. These three have come to establish. This day is Guru **Poornima**. The morning I laid the Foundation for the Pillar of Truth, which supports and sustains the twin virtues of Love and Morality. In the **Vedhic** Rite of sanctifying the spot where the Pillar

will be erected, you must

have noticed that nine different grains that grow on the earth and nine precious gems that are got

from under the earth were used. These represent the Nine forms of **Bhakthi** (devotion), the Nine

stages in man's journey to God, the **Navavidha-bhakthi**. Of these, the most vital is **Seva** (selfless

service) to fellow-beings. I exhort you to dedicate yourselves fully to this task and live in the full

cognisance of this primary duty to your own self-service.

Prashaanthi Nilayam, 23-7-1975

It is always preferable to approach God for the fulfilment of wants, rather than cringe before men, who themselves are but tools in the

hands of God. In His own silent way, God will transform, the mind and turn it towards **saadhana** and successful spiritual pilgrimage.

He cannot allow his children to lose their way and suffer in the jungle. When you approach God and seek his help and guidance, you have taken the first step to save yourself. You are then led to accept His Will as your own. Thus, you achieve **shaanthi** (Absolute Peace).

Sri Sathya Sai

17. My wish, My vow

THIS day is a meeting between the past and the present, as all days are; for, we, In this College,

are wishing well for those who have passed out and welcoming those who have just joined the

classes. All moments are moments of crisis, when crucial decisions are urgently needed. Life is a

struggle between the forces of good and evil, of joy and grief, of success and failure.

The doubt may arise whether, in the face of this perpetual fight, man can ever escape from the

bonds of duality. Is it after all a vain hope, or a tantalising prospect or is it the sport of God? It is

really the inescapable destiny of man, and it is to prepare you for this destiny that this College has been established.

The student who spoke a few minutes ago said that the perusal of a load of books cannot be

education. Yes; it has to tend the body, mind and spirit, in addition to the intelligence. It cannot

be confined to the four walls of a building. The Universe is a University for those who care to

watch and learn. Awareness is life; so, the farmer, the carpenter, the smith, the sculptor, the

merchant, all have the need to be aware of their duties and responsibilities, their skills and

standards, which education must foster and fix.

Spiritual education is part of all types of education

Education is no book-worm affair; the process must include the study and appreciation of all

trades, professions and guilds. It must encourage the acceptance of

the good and the rejection of

the bad. Spiritual education is not a distinct and separate discipline; it is part and parcel of all

types and levels of education, In fact, it is the very foundation on which a lasting edifice can be

built. Secular and spiritual education are like the two halves in the seeds of pulses; the germ that

sprouts is in between; It is fed by both.

The feminine is the foundation on which a peaceful and happy world is to be raised. When

women are true and brave, kind and compassionate, virtuous and pious, the world can have an

era of peace and joy. Youth has the capacity to grow into strong straight **Saadhakas** (spiritual

aspirants), who can scale the heights of spiritual adventure; but, it has no proper guidance. On

the other hand, youth has evil temptation; evil example and evil advice are spread around on all sides, most attractively.

There are two evil sirens that entice them into futility and frivolity, diverting them along the

paths of ruin. One of them is called, Dame Cinema and the other is named, Dame Novel. The

film contaminates and corrupts; it pollutes young and innocent minds; it teaches crime, violence

and greed; it destroys the basic human-ness and degrades it into bestiality. Even ochre-robed

monks are steadily dragged down to sin by Its Insidious influence.

To-day's education has no life-line

Dame Novel too corrupts equally, with salacious pictures of bestiality. They both lead the young

away into the wilderness of vice. They do not know, nor do they care to know, how to shape the

young into self-reliant, self-confident, self-knowing citizens. The vital need is ignored.

There was a student once who held out his palm before a palmist for scrutiny. He examined the

lines with care and announced that he would advance very much In education. The student was

very happy. He predicted that he would amass large sum of money; the student's Joy knew no

bounds. He declared that the lines indicated fame along with fortune. This filled the cup of Joy to

the brim; it could hold no more. Then, the palmist announced that the 'life-line' was short and it

ended abruptly, quite quick! The student fell in a faint.

Education too has no life-line, now; it does not ensure the skills and attitudes essential to live a

life of peace and contentment. It is not 'full,' nor does it function in a comprehensive manner,

taking all the needs and goals into Its orbit. It is satisfied now with cramming books, reproducing

from memory, research into trivialities and awarding degrees which mean nothing special: And,
 its products parade their purposelessness, shouting that God Is dead and that virtue is a
 superstition. How can man exist without God, or God apart from man? There can be no garland
 without the string that runs through the flowers; there can be no men without the Inner kinship
 that God ensures for each. He is the **Brahmasuuthra**---the Brahman String, invisible, but
 inevitable.
 Millions of rupees have been spent on this College, not with a desire to add one more to the
 hundreds of colleges scattered all over the country, but, to train a generation of women who
 know how to live the ideals treasured in **Bhaaratheeya** Culture and who will uphold the dignity
 and destiny of womanhood.
 Expansion is the keynote of education
 The reason which prompted the establishment of this college is the need for women who as
 mothers will foster the expansion of love to include fellow beings everywhere. The first step for
 this expansion is the home, where you must revere and please the parents who gave you this
 chance to live and learn. If you ill-treat them or inflict grief on their minds, how can you ever
 gladden others by service and understanding? Expansion is the keynote of education. You know
 that when a balloon is blown, it bursts and the air Inside it merges with the vast limitless expanse
 outside. Your love too must fill your home and your society, and finally, burst even those bonds
 and become world-wide. A drop of water held in the palm is soon evaporated; it is too much
 alone. But, drop it Into the sea; it survives as a part of the sea. It assumes the name and the taste,
 the majesty and might of the sea!
 Cultivate Love; sow the seeds of love in all hearts. Shower Love on the desert sands, let the
 green shoots, the lovely flowers, the luscious fruits, the sweet harvest of nectar be earned by
 mankind. That is My Wish, My Mission, My Vow. When you earn a degree and go out of' this
 College, do not ask, "What is the country giving me?" ask rather, "Now, what can I give to my
 country?"
 "Reverence offered at the feet of parents reaches Me"
 Students, when they find distress or despair anywhere, do not now set about to reduce it. They
 pour oil on the flames and relish the damage they cause! My aim in starting and running this

College is to train here the Ideal mother, the Ideal sister and the ideal wife, the Ideal woman, in
 fact. The curriculum which is followed in order to prepare you for the University Examination is
 just a bait to draw you Into this higher curriculum of character formation and development of
 Universal Love. The acquisition of a few bits of information without the transformation that is
 necessary is, for you, a matter of pride, though there is very little Justification for the same.
 The earth is but a speck in the vast Cosmos; India is a minute portion of that dot; **Ananthapur** is
 microscopic particle therein and you are one of the many **lakhs** of human beings living here.
 What reason have you to thrust your pride on the attention of others and feel superior?
 Women students and teachers have to be ever vigilant that they do not attract the eyes and
 tongues of young men by their dress, movements, laughter or behaviour. Be a little behind the
 times, it does not matter; it is better than adopting fashions that outrage the traditions and
 conventions of this country and Its culture.
 Do not bring dishonour to your parents or disappoint them by acting contrary to their dearest
 plans. The reverence that you offer at the feet of your parents is, let Me assure you, reverence
 that reaches Me. There are some special lessons and items laid down in this College to instil into
 you faith and spiritual discipline. Teachers and students much show special interest in them, for
 they are the unique features of this College, designed for your good and the good of the country.
 Teachers too must be examples of sincerity, simplicity and mutual **co**-operation and love; they
 too must evince interest in prayers, and other Items of spiritual importance.

Ananthapur, Sathya Sai College for Women, 25-7-1975

Attachment, affection, interest---these will create prejudice, partiality, illusion, they hide the Truth; they dull the intelligence.

Raaga is **roga** (attachment is a disease), so far as the enquirer is concerned. One does not become a Yogi to have **Raaga** (affection); he must be free from favourites, fancies and fondness. Once you attach yourself to some person or habit or mannerism, it will be difficult for you to shake them off.

Sri Sathya Sai

18. No bumps, no jumps

IT seems a person once saw a man struggling for life in the deep waters of a lake. The fellow
 could not swim and was really helplessly floundering. But without the least compunction of
 sympathy and without making the least effort to save him, the

onlooker had the audacity to ask him, "Tell me, how deep is the lake?" Such is the behaviour of most people now-a-days. These persons are sunk In thamas---they are too wooden and dull, too hard and impervious. It is only when man gets rid of thamas {sloth and inaction} that he can rise Into rajas---the sphere of activity, emotion, devotion, compassion and service. When he rises higher into the saathwik stage (poised state of contemplation), the activity gets elevated into saadhana (spiritual discipline) and the effect is more spiritual.

I find here thousands of young men and women, members of the Seva Dhal, gathered from all the states of India. This is the third All India Conference of the Sri Sathya Sai Seva Dhal. It is time that we decide to assess what has been the achievement so far, whether the basic purpose for which the Dhal was planned is being realised. We have had reports from various State Conveners of Seva Dhal of many types of work that is being carried out by the units of the Dhal.

Let Me tell you that mere execution of some duties enjoined on the Dhal by the rules cannot be recognised as bhakti (devotion or dedication). Duty done without love is deplorable; duty done with love is desirable. But acts of love that emanate from a person because it is his nature and not because it is enjoined on him as a duty he has to fulfill, is really Divine.

"Your seva brings you nearer to Me"

Let Me impress on you another point. Every convener repeated the report of every other; there was more imitation than originality in ideas and programmes. Doing something because it is being done elsewhere is a sign of ignorance. The programmes must satisfy a local need, solve a local difficulty. They must arise out of felt needs and should be adapted to local conditions. It must be taken into consideration whether the place concerned is urban or rural, industrial or agricultural, a pilgrim centre or civic extension, a developing area or a sinking economy, a tribal settlement or a hill station.

The person who borrows some idea from another region and executes it might feel satisfied that he has achieved some concrete programme. But do the people whom he tried to benefit feel better and happier? That is the test. Do not think of the fame or praise you win; think of the good that people derive. Do not crave for publicity; crave for the joy that shines In the faces of the

people whom you help. Seva (selfless service) brings you nearer to Me. The flower that is your heart gets fragrance by means of the seva you do, and so it becomes more acceptable to Me.

Love is the essence of that fragrance.

In seva there can be no high or low

Through seva you realise that all beings are waves of the Ocean of Divinity. No other saadhana can bring you into the incessant contemplation of the One-ness of all living beings. You feel another's pain as your own; you share another's success as your own.

To see every one else as yourself and yourself in every one, that is the core of the saadhana of seva. Again, seva makes the ego languish for want of food. It makes you humble before the suffering of others, and when you rush to render help, you do not calculate how high or low his social or economic status is.

The hardest heart is slowly softened into the softness of butter by the opportunities that the Seva Dhal offers.

Seva is prescribed as one among the nine steps towards Realisation. You must therefore be earnest about it and welcome all chances to serve the old, the sick, the disabled, the diseased and the distressed. Holding a fruit in the hand is just a preliminary step; eating and digesting must follow, so that you may be healthy and happy. So, too, wearing a scarf and badge round the neck is but an indication of the joy that is within reach when you actually serve. Your Seva will be Judged with reference to the mental attitude accompanying it. So, whatever work Is allotted, do it with fervour, understanding and reverence. In seva there can be no high or low, for Sai is in all.

Sai receives your seva, to whomsoever you may offer It. Do not be sad that you have been posted on some duty that keeps you far from Me. Know that I am nearest to him who calls on Me and sees Me in all beings.

Love is the solvent for the hardest of hearts

The world today is torn Into factions and groups that hate and hack each other. No method is considered too cruel If the aim is to destroy one's enemy. No one is aware of the innate Unity, the ever-present current of Divinity that animates every single living being on earth. You have the role now of demonstrating that all is not lost, that there are still people who believe in Truth, Righteousness, Peace and Love, that acts of loving service rendered in a spirit of humility and reverence are still making people happy, and that the day when the

brotherhood of man and the

Fatherhood of God will shine bright and beautiful is drawing and dawning near.

All efforts are now being concentrated on the production of more food, the building of more houses and the manufacture of more cloth. But what is most needed today is a total effort to make man manifest more tolerance, more humility, more brotherliness, more compassion and deeper awareness of the springs of joy and peace that lie within the heart of each one. This country, **Bhaarith**, must be in the fore-front of this spiritual adventure.

Love is the solvent for the hardest of hearts. Without love, free, full and selfless, no spiritual

saadhana can succeed. Without it, **bhajan** (group singing of devotional songs on Lord's Names

and Glory) is waste of breath, **sathsang** (holy company) a waste of time and meditation a **selfdeception**.

Bhajan, **sathsang** and meditation done with a mind soaked in love, can confer peace,

joy and wisdom. When the rain drop falls into the sea, **It** gets the name, form and nature of the

sea. So, too, when the individual merges in the vast concourse of humanity and feels one with

all, he is endowed with the name, form and nature of Divinity.

Whatever you do as service, to

whomsoever you offer the act, believe that it reaches the God in that person: **Ishwarassarva**

bhoothaanaam. So it is **Ishwaraar-panam** (dedicated to God).

Destiny of nations hangs on the youth

You have joined the **Seva Dhal** at the most important period of your lives, for youth is a stage of

life when self-control, self-examination and self-effort are most needed and least exercised. What

a mighty potential for progress is wasted by the empty vagaries of the youth today. If only the

courage, the optimism, the strength and the imagination of youth is **channelised** into constructive

channels, how soon the human community can attain peace and prosperity.

The youth are drawn easily into wild adventures, acts of bravado and exhibition of group

fanaticism. They are given to sudden changes of passion or emotion. All over the world they are

being swayed on the waves of anger and adventure. The destiny of nations hangs on the direction

the youth will take in these turbulent times. They should not be led into the paths of hypocrisy,

deceit or greed. They must act the way they speak and speak the way they think. They should

think good thoughts, speak good words and do good deeds. That will

give inner Joy and

contentment. That will make them worthy sons and daughters of this ancient land.

Be eager and alert to render service

Within the next few days you, members of the **Seva Dhal** and of the Volunteer Force gathered

here from all the states of India and even from beyond the seas, have a number of service

assignments facing you. You have to shoulder heavy responsibilities and execute various duties

in the spirit of **saadhana**, which enjoins you to revere duty as God and to engage in work not as

dreary drudgery, but as worship of the Lord Himself. You have dedicated yourselves to **seva**,

which has to be saturated in selfless love.

The service that you render must reward you, not only with your satisfaction, but with the

satisfaction and relief of those whom you serve. When those whom you serve are not relieved or

made happy thereby, of what avail is your elation or exultation at the help you have been allowed

to offer? You should have the joy of the recipient as your objective. Do not sit back and talk of

your having done what is expected of you, but try to discover whether your act of service has

really been worth-while, whether it has been intelligently rendered with full appreciation of the

peculiar circumstances of the individual who needed it. Do not feel that this is an obligation

imposed on you by the rules of the Organisation or by the person nominated as your leader. Do

not feel that the scarf and badge that you wear are impediments to freedom. They are reminders

of the high mission to which you have been initiated, the keys to your Realisation of reality

through the **saadhana** of **seva**. Even when you do not wear the scarf or parade the badge, you

must be eager and alert to render **seva** to fellow-beings who need it.

Soft speech adds sweetness to living

Man is endowed with the equipment of senses, reason, feelings, passions and detachment, so that

he may keep away from the enticement of pleasures and spend his life in helping, serving,

sustaining and saving his fellow men. He has to live in **seva**, not

bhoga (enjoyment). The badge

on the chest helps to keep off the ego thumping inside, to broaden the heart and to focus all

attention on the Lord resident therein. It is like the wheeled stand which helps the child to walk.

It has to be revered until you transcend it and feel that all mankind is your kin. The badge should

not be **impurified** by your indulging in deleterious habits such as

impulsive anger, selfishness,

flippant conversation, smoking, drinking, gambling or loitering in un-sanctified places.

Do not wag or argue Just for the sake of argument. Let your words be few, fair and felicitous.

Soft speech adds sweetness to living. Even when you are engaged in discussion amongst

yourselves, be short of speech and polite in behaviour. Some amongst you have been selected as

leaders and guides; carry out their Instructions without demur or dimunition. If you feel any

doubt, regarding the propriety or advisability of those Instructions, talk them over with the

leaders alone, in a spirit of friendliness. But do not disregard to modify those Instructions at any

cost. The leader has to pay attention to the overall situation which may not be so clear to you.

People from more than 45 countries from all parts of the globe are coming for the World

Conference. So any failing or fault in your faith or in the fulfilment of the duties assigned to you,

will reflect on this great nation.

Service is the best school for training in leadership

Bhaarith is the land where the triple saadhana of Discipline, Devotion and Duty was first laid

down, and where it has had the largest number of votaries through the ages. So you have to

demonstrate to the visitors that the lesson is still very much honoured and observed in this land.

Not only this, you have to maintain the fair name of the Sri Sathya Sai Seva Organisation. On the

one hand you have the call of the motherland and on the other, the command of Sai, who is no

less than the Mother Herself.

Ganesha is reputed to have two Mothers---Gowri and Ganga. Gowri is one daughter of the

Himaalayas, who is merged in the left half of the body of Shiva.

Ganga is another daughter of the

Himaalayas who has her place in the matted hair which forms the crown of Shiva. You, too, have

two Mothers--- Bhaarith Maatha and Sai Maatha. You must emulate Ganesha not in the

quantity of food eaten, but in His aspect as Vinaayaka, for to become a Vinaayaka, a special type

of leader, you have to be for long an earnest and enthusiastic servant engaged in selfless, loving

service. Service is the best school for training in leadership. You should eliminate in that school

all traces of disgust, anger and impatience. Pride and personal prejudices will try to put spokes in

the wheel as you go to serve the distressed and the diseased. But you should never give up faith

In the right path you have chosen. Remind yourself that you are a saadhaka (spiritual aspirant)

and that seva is the spiritual path that you have ventured upon as the easiest and the best.

When you mix with volunteers and others who have no deep faith or sweet experience of the

value of seva, you may get caught up in conversation that might shake your conviction. Do not

allow their superficial Judgement to undermine your steadfastness. Keep away from such

persons; let them test their doubts on the touchstone of their own experiences of seva. Take their

disbelief indifferently, and allow them time to realise and overcome their doubts by their own will.

Be inspired as humans, not fitful as beasts

Discipline entails the strict observance of rules and regulations and directions. The sense of duty

can yield results only when discipline is observed, and devotion to Sai and the Message of Sai is

the basis for the sense of duty which keeps you ever bound to discipline. Do not be part-time

devotees, leading one kind of life when you wear the scarf and badge and another kind of life

when you have removed them. Be ever saadhakas and sevakas (servitors). Do not forget, do not

modify. In the path of service that you have chosen, there should be no bumps of doubt or jumps

of deviation. Move on steadily and bravely, with your eyes fixed on the Goal, the Grace of the

Lord. Be Intent on the development of the man-mind. Not the monkey-mind. Do not hop about

from decision to Indecision, from acceptance to denial. Be alert and inspired as humans, not dull

and fitful as beasts. Above all, cultivate love, express love, move among other Seva Dhal

members with love. Let love be your very breath. Let the sum of love help the lotus of your heart

to blossom. May you be victorious in all your undertakings of service. That is My blessing for

each one of you.

Poornachandra Auditorium, 14-11-1975

Bhaktha (devotee) is like the needle which is always drawn towards the magnet. But the needle has to be near enough; it has also to be clean enough. You stay far away and complain that Grace has not come. You do not scrape off, by the process of repentance, the mud and rust that prevent attachment.

You come near for some time and stray away into the distance. I don't mean physical distance at all. You may be physically far, but mentally by My side. I do not measure distance in miles or metres; I am with you, in you, beside you, ever; only you have to be aware of Me and make use of My Presence.

Sri Sathya Sai

19. The message of love

A PERSON who has mastered Vedhas (ancient spiritual revelations) and Vedhaantha (metaphysics of the Supreme Reality) might be honoured as a Pandith (learned scholar). Another might be praised for his brilliant writings in both prose and verse. But if such scholars have neither purity of consciousness nor elevating Ideals, their capacities will result in more harm than good. They will promote neither happiness of the people nor peace in society. They will pass through life without the awareness of Its sanctity or sublimity. The Lord blessed the boy Dhruva, appreciating his Innocence and his steadfast faith in Him. The Lord saved Prahladha from direct disasters planned by his own father, for the boy had surrendered to Him and placed unshakeable trust in His Mercy. The Lord showered Grace on Kuchela who suffered from agonising poverty because he never once faltered in his devotion to Him. The Lord is the refuge of all who seek refuge, the saviour of all who have to be saved. He is the Embodiment of Sath-Chith-Aanandha (Being- Awareness-Bliss Absolute). He is now at Puttaparthi as the Effulgent Emperor over the region of Truth, Goodness and Beauty. Today man's behaviour is really artificial. Life sustained by food is short; life sustained by the Aathman (Divine Spirit) is eternal. Do not lay claim to long life, but to Divine life. Do not pine for more years on earth, but for more virtues in the heart. The Buddha knew and made known to the world the truths: Everything is grief. Everything is empty. Everything is brief. Everything is polluted. So the wise man has to do the duties cast upon him with discrimination, diligence and detachment. Play the role, but keep your identity unaffected. Have your head in the forest ashram (retreat), unaffected by the aimlessly rushing world. But it is your duty, a duty you cannot escape, to fully engage yourself in your work, unconcerned with loss or gain, failure or success, slander or praise. The Geetha instils this very lesson In you: "Whoever does upaasana with no thought other than Me, him I shall have with Me; I shall bear his burden now and forever." The Geetha says, "Keeping Me ever in memory, engage yourself in the battle of Life." This 'Me' to which Krishna refers is not something outside you or extraneous to you. It is your own Divine Reality which you can cognise in the silence of your own

dhyaana (meditation),

when you shut out of your awareness the distraction of the senses, the mind and the ego. You can take refuge in the calm coolness of your heart where He has installed Himself as the Charioteer. You must only engage yourself in work that is purifying, with an attitude that sanctifies. Most people do not know how to set about on this most rewarding adventure. They waste their lives in sorrow, wading through disappointment and despair, for they cling to something as theirs and treat something else as belonging to others. They grab and grieve, and labour to acquire and lose. Desire multiplies desire, and man sinks deeper Into discontent and distress. The behaviour is really artificial; It does not conform to man's real nature, the prompting of his Aathman, which is Divine. In the universal, eternal sea of change, the Aathman alone is above change. All differences are apparent, not real. In creation, in the objective world, no one article is like any other. No two human beings are similar in every respect; there is some twist or turn which distinguishes one from the rest. Each has his own peculiar experiences. Immense diversity prevails. Nor is an individual the same for any length of time. The infant changes into a child, then into a boy, an adolescent, an adult, and soon becomes middle-aged, old, decrepit and, finally, senile. In one single day the Individual Is changed into a wakeful person, a dreamer and a sleeping log! So man must seek refuge in the changeless, the Paramaathman (Supreme Reality), from which all variety emerges, and into which it merges. Then only can be secure peace and contentment. The past is past; do not lose time looking back on the road you have traversed. Look forward, deciding to march on with confidence and courage. Take the first step NOW. Tomorrow may be too late. Repeat to yourself the truth that the world is as much God as heaven is. There are no two distinct entities or categories called material and spiritual. All distinctions are apparent, not real. Sai has drawn the old and the young to Himself and every one of them has Sai in his heart. The scriptures of different creeds---the Bible, the Quoran, the Upanishaths (philosophy of the vedhas, the Zendavestha---appear different, but their aim is the same: to establish the Brotherhood of man and the Fatherhood of God as the basis for the peace of mankind. No creed

need put on airs of superiority as each is shaped by the compulsions of time and space, of language and levels of experience. You are all members of the **Sai** Family, bound by the religion of Love. Though ostensibly you profess to belong to different faiths, faith in **Sai** has removed the barriers in your minds. Love is God. Live in Love. Love must express itself as service. Your **Aathman**, which you mistake to be your body, your senses, your mind, your intellect, **etc.**, can have no sorrow or Joy. It has no death, no birth. It is eternal and unchanging. What you judge as joy or sorrow is only like a passing cloud which cannot affect the splendour of the Sun or Moon. Know that such emotions follow one another when the wheel of life turns round from moment to moment. The sea has water that cannot quench thirst, but it has also pearl and coral. You have to get toughened by the hammer strokes of Joy and sorrow until you are unaffected by the vicissitudes of fortune. This year you have named My birthday the 'Golden Jubilee' of the **Avathaar** (divine Incarnation), and gathered in vast numbers from all parts of the world. I am sure you have benefitted by the **Sathsang** (holy company). I do not accost one particular date in the calendar as My birthday, for I consider the day when Divinity blossoms in your heart as My birthday in you. Therefore each of you should individually celebrate such a day as My birthday. The day when you resolve to practise My advice, to follow My directives, to translate My message into acts of service, and to engage in **saadhana**---that day is My birthday for you. The **23rd** day of November which you now honour as the day on which I was born, is only like any other day if you celebrate it in a routine, ritual fashion. Adore man; the adoration reaches Me. Neglect man; you neglect Me. Of what avail is it to worship the Lord and to suppress man, His counterpart? Love for God must be manifested as Love for man, and Love must express itself as service. Through Love alone---Love acquired through **saadhana**, and shared with all as **saadhana**---can peace be attained, by the individual as well as by the nation. My Life is My Message and My Message is Love. That explains why you have gathered hither in hundreds of thousands. **Prashanthi Nilayam**, 23-11-1975

20. Why organise?

THE task before mankind is to plant the seeds of Truth, Righteousness, Peace and Love in the

heart made ready for their reception, to foster the saplings and watch over them with love and care until they grow into trees yielding a rich harvest of sweet fruits, and to enable all to share in that sustaining repast. Sages who had succeeded in this beneficial culture have laid down the means and methods, the steps and slips, the helps and hindrances, that men have to consider while engaged in this task, and millions have benefited by their counsel. But never before has this become an organised movement in which the entire humanity was involved. Unless it becomes so, there can be no liberation from fear, anxiety and injustice. The sages of India knew that man was fundamentally Divine. They sought to make man aware of his inner Reality and expand that spark of Divinity into Light that can illumine the individual and society in the splendour of love. Renunciation alone leads to Immortality. As a first step they advised the discarding of violence which has egotism and greed as its roots. The **Vedhas** (ancient sacred scriptures), the **Shaasthras** (spiritual sciences), the Epics and the **Puraanas** (mythological legends) that they collated or composed, carry this message. Man is afflicted by misery since he is caught in the coils of never-ending desire and all consuming greed, Casting off these trammels, man has to march on towards the goal of realising God which is his Innermost Truth. The swimmer has to push the water behind him so that he might proceed forward. So, too, while attempting to march forward, man has to push back from him the evil thoughts, habits, deeds and Impulses that crowd into him. The **Sathya Sai Seva** Organisation has to teach this lesson, not by precepts elaborately described in elegant language, but by example that spreads conviction, Instils faith and assures success. Members of this Organisation must be examples also of the joy that can be derived from 'giving up' rather than from 'accumulating.' The **Upanishaths** proclaim that "Renunciation alone leads to Immortality". **Thyaganaika Amrithathwam anasuh**. In spite of this man looks for ease, yet reeks with 'dis-ease.' He pursues **bhoga** (enjoyment) and is rewarded with **roga** (disease). Saint **Thyagaraaja** the great mystic singer, had realised that **Sannidhi** (Treasure house of the Divine) is far more preferable to **nidhi** (treasures of men). The most desirable treasure is Truth-Righteousness-Peace-Love.

Truth about oneself is to be learnt first. When man does not know his own Truth, how can he judge others or deal with others? When man knows that he is the Indestructible, Eternal **Aathman**, he is free from fear. Truth can shine forth only from a purified mind and a clarified intellect. The units of the **Sathya Sai Seva** Organisations must be ever active in following and observing the disciplines laid down for these two processes. Man has to overcome the animal in him. The **pashu** (beast) has to be laid low and the **Pashu Pathi** (Master of living beings, God) installed in the heart. This aim has to be constantly borne, in mind by the organisation and its members; the journey towards it has to be steady and fervent. **Sai** devotees must free themselves of all prejudices. Patience, tolerance, fortitude, equanimity, fraternity---these, will prove invaluable equipment for the pilgrim. Do not distinguish between one fellow-pilgrim and another on the basis of caste, creed or colour, and do not divide them into friends or foes. Recognise only the common traits, the uniting efforts, the basic Divinity. Rich and poor, scholar and illiterate---these are distinctions that do not hold good for long, for they are but outer frills. A flower radiates fragrance and charm, whether held in the right hand or the left. It does not limit that gift to some and deny it to others. Everyone who comes near, is blessed. The members of the units of this organisation must be ever engaged in the twin processes of purifying the mind and clarifying the intellect. They have to free themselves from all prejudices and misunderstandings. They have to speak softly and sweetly, and give every one the respect and attention due to them sincerely. Humility and tolerance must characterise the behaviour of a **Sai** devotee. When the wind agitates the serene waters of a lake, **wavelets** dance all over its face, and a thousand Suns sparkle. When calm descends, and the waters are still, the shadow of the Sun within the lake is one full image. **Seva** should not be tarnished by pride. When one fixes one's entire attention on the sun instead of on the images and the water that caused them, there is only the one sun that is real. The sparkling little images in the agitated lake represent the symbol of **dhwaitha** (duality); the complete image in the depths of the serene lake is the symbol of **visishtaadhwaitha** (qualified dualism); the one Sun which is reflected as one or many is the **Adhwaithic** (non-dualistic) Truth. This fact is clearly,

revealed in the three, statements made one after the other by Jesus: "I am the Messenger of God," "I am the Son of God," and "I and my Father are One." The three statements are revelations of the **dhwaithic**, **visishtaadhwaithic** and **adhwaithic** points of view. The Organisation must help people to realise the Unity behind all this apparent multiplicity which is only a super-imposition by the human mind on the One that is all this. The **Vedhas** proclaim that God is One, that the Goal is the same and that Truth stands Self-revealed when the Goal is the same and that Truth stands Self-revealed when the veil of the world is cast away or torn off. One simple way to realise this Unity is through **seva** (selfless service), **seva** that is not tarnished by a superiority complex, or by pride or even by a sense of duty towards the organisation with which you are bound. Revere the dweller within, not the house where He resides. The dweller is the same in every house, whether it is a palace or a hovel. Therefore devotion to the dweller must persuade you to worship every individual through acts of service intelligently executed with sincere enthusiasm. Regulation is the very essence of creation. Do not fret against the rules and regulations which the Organisation imposes on you; they are laid down for your own good. Regulation is the very essence of creation. The oceans observe their limits. Wind and fire respect their limits and bounds. The human body has to maintain its warmth at 98.4 F in order to be healthy and the heart has to beat a definite number of times a minute. How, then, can this Organisation escape the prescription of certain rules and regulations? Devotion has to be guided and controlled by discipline and duty. What exactly is duty in this context? By duty I do not mean the items of work entrusted to you by your superiors or society. Duty means the responsibility you have not to hinder or harm any one by your movements, speech, behaviour, or activities. When one walks on the street waving one's stick, one has to be conscious of the man coming from behind; if you have the freedom to wave, he, too, has the same freedom, and both should behave as if they have a duty towards each other. The units of this Organisation, too, have to respect other units, and help them in doing their duty. Rules are necessary until the members realise the spiritual Unity of all. When

they become Incapable of
 inflicting harm or transgressing the moral code, rules become
 superfluous. Protect the plant from
 goats for a few years; then when the tree spreads its branches far and
 wide, those very goats can
 lie down under its shade and rest.
 All Sai Units are parts of one Sai Organisation
 We have five principal units in the Organisation, and in every village
 or town where we have
 these, there should be exemplary unity and cooperation between
 them. They are like the five
 fingers of a hand. The little finger is the Bhajan Mandali, the group
 devoted to singing the Glory
 of God. But they should not be proud that they are the pioneers and
 primary workers. The ring
 finger is the Baala Vikaas (Children's educational wing). On the
 precious gold plate of juvenile
 hearts, the Guru (preceptor) affixes the gems of goodness and
 Godliness. That is the ring which
 this finger wears. But that should neither make the Baala Vikaas
 proud nor make the Guru feel
 that the work done by it is the most important and so it has to be
 honoured most. The sense of
 unity and co-operation must prevail.
 The middle finger is the Seva Dhal (Service Corps), helping the two
 units on one side and the
 two on the other. But it should not hold its head high and claim to be
 superior to all the rest. The
 index finger is the Mahila Vibhaag (Women's division), the unit
 which is composed of women
 who point to the good, the great, the useful, the right, etc. They, too,
 should not be filled with
 overweening conceit. The thumb, naturally, is the Seva Samithi (Sai
 Organisation), the over-all
 executive, the guide and guardian, the promoter and provider. Thus
 each finger must feel that
 strength lies in working with the rest, that all are but parts of one
 hand which they cannot ignore.
 In a world torn by factions based on the flimsy grounds of caste,
 creed and colour, you have to
 prove that it is possible to have faith in Sai being the motivator for
 every living being, and get
 Inspiration for genuine service from that faith. Service to the Sai in
 the other person must be your
 daily act of worship. Of all saadhanas, this is the most effective. Seek
 out the slum dwellers, the
 poor, neglected dwellers in hamlets, and take love and light to them
 in plenty. "God is the refuge
 of those who have no place to rest," says a proverb. Go to places
 where you can find such, and
 carry the message of hope and strength into their hearts. Be grateful
 to them when they welcome

you and provide you chances to serve them. Your happiness depends
 on their happiness; your
 health depends on their health. You keep your houses clean; their
 houses, too, are yours, for the
 same Sai that resides In you resides In them. Until all houses and
 their surroundings are bright
 and clean, how can you feel clean and bright?
 The Organisation must promote this high sense of unity and
 responsibility. It must constantly enthuse
 and educate members to engage themselves In the saadhana of
 service.
Hyderabad, 29-3-1976
 21. Expand the heart
 WITHOUT Sathya, Dharma, Shaanthi and Prema (Truth,
 Righteousness, Peace and Love) the
 accumulation of scholarship is a barren achievement. Without them,
 all charities and services
 rendered to others are ineffective. Without them, positions of
 authority to which one is raised,
 become positions of persecution. Without them, no good act or
 meritorious achievement can
 yield fruit. There are four chief types of people. Those who see only
 good In everything and
 everyone; those who see the good as good and the evil as evil; those
 who see the good as evil and
 the evil as good; and, lastly, those who do not see the good at all,
 because even the good they see
 they transmute into evil. Of these one can tolerate the first three,
 perhaps, but the fourth type is
 definitely demoniac.
 Education is now caught up In confusion; instead of leading the
 country on along prosperity and
 fraternity, it struggles to take it along alien and degrading paths. It
 does not build on the strong,
 sustaining foundations of Indian culture, but is still based on the
 plans of Macaulay. Among most
 of the products of modern education we do not find even traces of
 moral virtue, honesty,
 integrity, eagerness to serve and readiness to renounce.
 One who lives for the sake of eating is a sinner
 The education that was practised in ancient India was far superior
 and far more fruitful, for it
 equipped the student with a healthy spirit of self-reliance. It endowed
 him with mental peace and
equipose. It never allowed him to be enslaved by the glittering
 fancies and fascinations of other
 cultures. It taught him to discriminate between the flippant and the
 stable, the upgrading and the
 down pulling. It enthused the student to offer his life at the feet of his
 Motherland with a glow on
 his face and a sparkle In his eye. It armed him against all obstacles on
 the path of self-culture and

self-**realisation**. It exhorted him to oppose, without rest or relief, untruth, Injustice and violence.

But instead of cultivating these high ideals and **incorporating** them in our educational system,

we are now borrowing educational Ideals from other peoples with different heritages. We have

no faith In the system that has been extolled by our ancestors for millennia.

Education is to be valued not as a means of earning one's livelihood, but as the essential requisite

for a happy, peaceful and progressive life leading man from the animal stage of existence to the

presence of the Divine, where love and light reign undisturbed. He who lives for the sake of

eating is indeed a great sinner; he who lives for the sake of reaching the full awareness of his

Innate Reality is blessed. The first one is a **paapi** (sinner), the second a **gopi** (blessed one).

Readiness to renounce is a prime virtue of character

Intelligence being the special mark of humans, every effort must be made to amplify and sharpen

it so that it may be a fit Instrument for understanding the inner and the outer worlds. Along with

intelligence, character, too, has to be cultivated in equal measure, for then alone can that

Intelligence be used to serve society. The readiness to renounce one's pleasure in order to relieve

the burden of another is a prime virtue of character. **Moksha** means liberation; renunciation, too,

involves giving up, or liberation. The secret of both is the same.

What exactly has to be renounced? Desire is the worst enemy and it has to be **canalised** and

reduced with determination until it ceases to bother you. Besides desire, anger and greed also

have to be discarded, for they are present wherever there is desire.

When you say bowman, it is

implied that arrows, too, are there with the bow. Thus desire is ever associated with anger and

greed. Desire is bad even if it is for fame and authority. It is the

avarice for power and pelf that

ruins many a human life.

Life is a journey. The students here have to journey long. So, it is necessary to give them the

skill, the enthusiasm and the security that can take them happily along. Their hearts are pure,

steady and inclusive. Elders should so behave that they do not tarnish their hearts or make them

narrow and vengeful. They must be encouraged to enlarge them and soften them through

Intensive social service.

Wealth cannot yield joyous contentment

Our educational institutions have failed to maintain the high

standards of yore. In the past, in the

aashrams (hermitages) of the **rishis** (sages), one was declared fit only if one secured a hundred

per cent marks in one's subject of study. Now, however, thirty marks out of a hundred are

enough for the university to grant one a certificate of having passed. That means that one can

commit seventy mistakes with impunity and be none the worse. When such is the ease with

which degrees can be secured, and when degrees are the basis for being appointed to positions of

authority, the person so appointed will tend to commit a hundred mistakes for every hundred

assignments and be safe in his post. How can these people be the saviours and pillars of the India

of tomorrow?

Therefore I always tell the students of my colleges to attach more importance to avoidance of

'remarks' than acquisition of 'marks.' Wealth cannot yield joyous contentment. Divinity alone can

confer that. Yearn for God, and joy and peace will be added unto you. Embodiments of the

Divine **Aathman**! When you pursue these elevating ideals, you will come up against many

obstacles which others place in your path. So you must be ever alert and vigilant not to be taken

in by their specious pleas.

Awareness is life; be aware of your Inner strength and glory. Express that glory through loving

service to society. In northern India yogis (spiritually advanced person), sages and monks are

addressed as '**Mahaaraaj**,' which means 'Emperor,' for an emperor is he who has a rich treasury

of the gems of detachment and service, not one who has his vaults full of precious metals. The

wealth that you hoard is not yours; the wealth that you have shared is yours. For wealth that

belongs to you needs not to be hidden.

Defamation and criticism also do some good

The wealth that you have given away is really yours. That is the reason why the **Vedhas** (ancient

sacred scriptures) have declared, "Not through actions, nor through progeny, nor through wealth

can Immortality be won; it can be won only through renunciation." The youth must acquire and

Invest in themselves all the skills and virtues which can help India prosper and shine forth as the

benefactor and preceptor of mankind. They must develop self-confidence, the base for the

mansion of their life; they must then erect the walls of self-satisfaction and put on them the roof

of self-sacrifice. Then they can live In that house and achieve Self-

Realisation Thus they must

progress along these steps and become exemplars of Indian culture in Its glory.

Some people, afflicted with envy at the reconstruction of Sanaathana Dharma (Eternal Universal

Religion) for the revival of the glory of India, are attempting to undermine its basic beliefs and

create confusion In the minds of the youth. The kokil's song is harsh to the ear of the crow, but

the crow's criticism will not silence the lark. The hamsa (swan) is defamed as ugly by the duck,

but that does not worry the swan in the least, nor can the duck decrease the glory of the celestial

swan. Defamation, criticism and slighting are all to be set aside, unrecognised; they shall not be

valued at all. They are all in the order of things. In fact they also do some good in their own way,

for they help to emphasise the excellence and bring it more to light. It is a foil to make the thing

shine brighter. Besides, when one person says 'no' and another says 'yes,' it is an individual problem.

Youth should never yield to the call of fanaticism

The attempt to darken the splendour of Sai can never succeed, except by one means: Suppose

Sai-splendour is indicated by a line of a certain length. Efforts to shorten it by wiping or erasing

it will not make it shorter. But if you draw by Its side a longer line, then, automatically, it will

become shorter! So do the things that Sai is doing, on a grander and more impressive scale, then

the fame of Sai will certainly diminish. That is the more effective way, rather than the fabrication

of baseless stories. Of course one must have the qualification and the authority to enter on that

attempt. How can an ant measure the depth of the ocean? Still, many venture into this field for

they have nothing better to do. They succeed only in causing a stir In the calm atmosphere of the land.

Jesus was crowned with a crown of thorns. A thorny fence around a tree is clear proof that the

tree has edible fruits in plenty. Precious time should not be wasted in such games: it is best spent

in realising one's Divinity and serving society.

The acts of Sai are all selfless, sacred and beneficial. Sai has never caused harm. He is

establishing the path of Truth, the Path of Morality, the Holy path to God-Realisation. So Sai's

work will march triumphantly on. The person who can make Sai give up His task in fear has

neither yet been born, nor will ever be born hereafter. For Truth is

Impregnable. Truth must

triumph. A dog barks at his own reflection Imagining it to be a rival. Other dogs, not knowing

the reason, take cue, and the whole area is drowned with barking.

Some bay at stars, but the stars

are unmoved. You should not be perturbed by this empty noise; carry on your mission of service

as now, with your usual enthusiasm. Youth should never, yield to the call of fanaticism or

revolution. Try to control your emotions, even from this tender age. In one way the agitation is

useful, because you can practise self control in these exacting conditions.

Your master is your heart, where God resides

I desire to tell the units of the Seva Organisation that very soon they will witness the realisation

of all their ideals. But as and when success is achieved, as a reaction, carping and denigration

will also increase. When the well grows deeper, the mound beside it will grow higher. That is but

natural. Some people pay attention to the depth of the well; others watch the height of the mound.

I have been telling you one truth always: your master is your heart, where God resides. You.

yourself are three persons, not one: the one you think you are, the one others think you are and

the one you reply are. The one you really are, is God.

God is in you, with you, above you, around you, behind you. All of you are Divine in reality;

differences in name and form are but temporary and external.

Carry on your highest duty to yourselves---following the four F's- follow the master, face the

devil, fight to the end and finish the game. Then you will win My Love in full measure. Love is

my highest Miracle. Love can make you gather the affection of all mankind. Love will not

tolerate any selfish aim or approach. Love is God; live in Love. Then all is right, all can be well.

Expand your heart so that it can encompass all. Do not narrow it down into an instrument of restricted love.

It is said that I try to attract people by miracles; the miracles are not 'performed' in order to

exhibit power; they just happen, and serve as evidence of the power. As a matter of fact,

whenever any one misuses his powers---physical, mental, economic or spiritual-Sai always

condemns them strongly. Therefore, the Sai Power cannot be a subject for a university

examinations; it is a subject for universal examination. Sai is limited only by His Own Will. But

when a near and dear relationship is established, one can delve a little deeper into the **Sai** Mystery. That is the highest achievement possible. Embodiments of the Divine **Aathman**! Develop peace and equilibrium of mind and spend your lives in sacred pursuits like service to the distressed, the diseased and the deprived. That is My advice, and that will ensure you My Blessings.

Bangalore, 1-8-1976

22. Hospitals and health

HEALTH is an essential requisite of man. The man afflicted with ill-health is powerless to execute even the least burdensome assignment. The scriptures proclaim that health is the very root of all endeavour in the four fields of human achievement--- Dharma, **Artha**, **Kaama** and **Moksha** (righteousness, wealth, desire and liberation). Without health man cannot brave temptations, earn a decent living, fulfil his basic needs or succeed in spiritual **saadhana**. Man can engage himself in obligatory and optional functions only if he is healthy.

Food and recreational habits are the two main causes for ill-health. Great care has to be bestowed to ensure that injurious tendencies do not affect these two. At present, though drugs have multiplied and hospitals have been established in every nook and corner, ill-health is also widespread.

This situation is attributable to the spread of deleterious food habits and pastimes.

Physical and mental activities are closely interrelated

It is also necessary to keep the environment of the place where one works and lives, unpolluted by smoke, dust or dirt. The clothes that one wears as well as the body that one is encased in, both have to be purged and kept clean, Health endows a person with joy and brightness. The fruits of the tree of human life are sweet, but they are encased in the bitter skin of egoism and ignorance and have hard inedible seeds of desire, anger, pride, **etc**. One has to exercise one's intelligence to peel off the outer skin of ignorance, throw off the seeds of vice and wickedness and partake of the sweet kernel of life.

To remove the evil of egoism, service is the most efficient instrument. Service will also impress on the person doing service, the Unity of all mankind. He who dedicates his time, skill and strength to service, can never meet defeat, distress or disappointment, for service is its own reward. His word will be ever sweet and soft, his gestures ever revered and humble. He will have

no foe, no fatigue, no fear.

The units of the **Sathya Sai Seva** Organisation are engaged in enthusiastic service in the two areas of Health and Education. To improve and maintain the health of the people, continuous education on the principles and practice of hygiene and environmental cleanliness is essential.

Education is the most effective safeguard against physical and mental ill-health. So these two activities are closely inter-related. The body is a temporary habitation; it is subject to all kinds of disease and injury. Yet the body is the boat on which alone we can cross the ocean of **samsaara** (birth and death cycle). The boat has to be kept trim and serviceable. It should not distract our attention more than the minimum necessary for its upkeep. It has to be used for reducing the burden of others, and should not itself become a burden on us. It should serve others, not demand service from them. That is the reason why this hospital is being established here to remedy disease and help people to keep their bodies in good condition. Most hospitals indulge in profiteering

People of this village and villages that are in the surrounding area, will resort to this hospital for medical relief and advice. Unfortunately hospitals that treat patients with love and care, with dedication and devotion, are a rarity. There are hospitals with costly equipments and expert doctors, huge buildings and spick-and-span interiors, but they indulge more in profiteering than affording relief. Their services are for those who can pay large sums of money. Villagers are not welcome there, who in turn do not feel at ease to approach them. Therefore this hospital is being started amidst the villages so that expert advice and treatment can be rendered, to them in a loving atmosphere of reverence and devotion. No charge will be levied here for any service. The villages and others can come here, regain their health, and return hale and hearty in order to carry out their tasks and fulfil their responsibilities.

The doctors and volunteers who help in this hospitals must feel it a part of their duty to advise the villagers about environmental hygiene and preventive measures. The members of the **Sathya Sai Seva Dhal** have a special duty for this type of service. They have to visit the villages, and after winning the confidence and love of the people, advise them on good food habits and other means of maintaining health. They must also exhort them to resort to this hospital as soon as the

first symptoms of ill-health are evident. Early treatment will save the villagers from spending many days in bed away from the fields. Educate the villagers on the value of nutrient foods. The villager now lives on food that is deficient in vitamins and proteins, though he is growing vegetables and food that provide these ingredients in plenty and selling them to city-dwellers. He has to be told of the value of fruits and vegetables as a source of nutrients that will promote and preserve his health, for healthy parents mean healthy children, and sick parents pass on their illhealth to the coming generations. Members of the units of the Sathya Sai Seva Organisation can also join the Seva Dhal in this campaign of educating the villagers. This activity is as meritorious as worship itself. Today is the Vighneshwara festival, the day on which the entire country is worshipping the elephant-headed God who helps man overcome all obstacles. Worshipping Vinaayaka or Vighneshwara or Ganapathi, as he is also called, endows man with the courage and confidence needed to enter upon and carry through any undertaking in the world. The elephant is the largest animal of the forest. It is very Intelligent and has a powerful memory. When it marches through the thick jungle, it clears a path for all other animals to pass. The elephant-headed God confers intelligence and memory and the power to subdue evil and vice. Thus he is also a path-maker. So it is only appropriate that every rite, ceremony or project should be started with the worship of this God. Today we are Inaugurating this hospital so that it will provide good and lasting service to the people of this region. Doctors' sweet words are more effective than drugs. I must also point out to the doctors serving here that perhaps even more than the drugs they prescribe, the sweet, soft words they speak and the love and sympathy they evince can cure better and quicker the illness of their patients. Look upon them as your own kith and kin, as your special guests and as your closest friends; and attend to them lovingly and with unflinching care. I call upon you to maintain this attitude in every situation. Remember that the patient has to cooperate with you in order that you may effect the cure, and when cured, the patient confers on you satisfaction, joy and a sense of elation. Be grateful to the patient for all this. We have in this hospital as doctor, a lady devotee who is highly

qualified and who has done signal service for the backward regions in Nigeria and Ethiopia in Africa. We have also others, equally able and enthusiastic. Experts in special branches of medicine and surgery will also be visiting this hospital off and on, and diagnosing, advising and helping patients who need their attention. It is now for you to make the best use of these facilities offered free and with fullness of heart. I am glad that the members of the Panchaayath of this place as well as of near-by villages are here today and have been with us ever since this project was started. If only they help the patients from the villages to be happy and healthy they will have no more need to beg for votes from door to door when the elections come round. The voters would themselves come in large numbers to get them elected in order to avail of their services in greater measure. India was long famous for the sense of compassion that animated her peoples. She is now dishonoured by some as a 'poor' country. No! She was for centuries the preceptor of the world, and she is assuming that status again today. India is the land where the Ideals of service, renunciation and spiritual endeavour were born and have flourished. It is only recently, after India fell under the impact of alien cultures which highlighted material comfort, physical luxury, sensual liberty and exterior display, that Indians have trodden the wrong path of exploitation and violence, idleness and pompousness. With the spread of alien cultures and alien ways of thought and life, diseases too have multiplied and mental imbalances have increased. But when simplicity, humility and the idea of social service (having root in the worship of the God in man) are restored, the nation will again be happy and healthy, full of peace, prosperity and joy. Sri Sathya Sai Hospital for Women and Children, Whitefield, 28-8-1976. 23. The Sai Religion. WHOM the Muslims adore as Allah, the Christians as Jehovah, the Vaishnavas as Phullabjaaksha and the Shaivites as Shambhu, who grants, in answer to their several prayers, health, prosperity and happiness to all, wherever they may be, He, the One God, is the God of all mankind. India has been teaching since ages the message of the spirit and the means to gain and ensure

equanimity and joy. She has stood forth as the preceptor of the world for centuries. The prayer that she has taught her people is: **Lokah samasthah sukhino bhavanthu** (May all people everywhere be happy). This is the consummation of **Vedhic** thought since time Immemorial.

Such wholesome ideals were propagated and fostered by the rulers of this land, the seers and yogis (God-centred persons) who guided the populace, and the chaste mothers who reared generations in the atmosphere of spiritual effort.

But due to vicissitudes in the country's history, when the people were subjected to pressures and counter-pressures, these ideals suffered a set-back. The abstractions of faith received concrete form and got **crystallised** into specific identifiable names and forms. Each new attitude or aptitude, each new **concretisation**, became a special sect and every theory enveloped itself in its own shell.

Growth of new sects and sets of belief in India

Thus the one **Vedhic** religion became the parent of a number of sects and sets of belief, like

Gaanaapaathya (centering around the concept of **Ganapathi**), **Shaaktheya** (centering around the concept of Cosmic Energy as the expression of the Divine), **Soura** (centering around the Sun as the source, sustenance and goal of spiritual achievement), **Chaarvaka** (centering around the concept of pleasure and material prosperity) and **Veerasaiva** (centering around Shiva as the inner **motivator** of all beings). Every one of these sects, and many more besides, elaborated their own rituals and modes of worship, their own priorities in spiritual attainment and their own body of doctrines about the individual, the objective world and God.

The purpose of these codes and modes was, in all cases, to purify the mind and Insist on the practice of high moral virtues. But this was soon ignored and importance came to be attached to

superficial conformity and outer purity. The craving for personal aggrandizement and power made every sect, faith and religion, rigid and dry. There is a great need today to discover the

Inner spring of all faiths, the spring that **fertilises** the outer rites and ceremonies. A little quiet

study will reveal that there is an undercurrent of moral enthusiasm and spiritual adventure.

There is only one caste, the caste of Humanity

The word generally used for religion is **matha**; the word to indicate the mind is **mathi**. Putting the

two together it can be said that **matha** is primarily engaged or ought

to be engaged in

straightening and strengthening the **mathi**. The goal, the purpose, the key, the essence of all

creeds, faiths and religions is just this. the sublimation of the mind of man to guarantee liberation

for the individual concerned and happiness for the society of which he is a unit. Principles and practices have grouped around this prime need, and various creeds are the result.

Religions attempt to implant holy ideals in the heart of man but man does not allow them to

sprout and grow. His egoistic craving for power and competitive success has, in most cases,

persuaded him to use religion as an instrument of torture and persecution. Instead of uniting

mankind in a common endeavour, it has become a system of walled enclosures, guarded by hate

and fanaticism. So each religion is an armed camp sunk in self-aggrandizement, trying to wean

others into itself and preventing defections from itself. Religion, therefore, is being condemned

as the root of chaos and conflict. In spite of great progress in many other areas of life, religious

animosity is aflame even today in many parts of the world.

It has to be emphasised that religion is not the root cause of this state of affairs. The factional

fight and fanatic hatred are due to the unruly ego that is given free play. Religion strives to

destroy just this vicious tendency. So it has to be supported, not condemned. What has to be

condemned is the narrow, perverted attitude of hating those who do not agree with you or who

hold different opinions of the mysterious force that animates the universe. Religious wars and

conflicts breed in the slime of ignorance and avarice. When people are blind to the truth that the

human family is one indivisible Unity, they grope in the dark and are afraid of strange touch. The

cultivation of love, alone, can convince man of this truth that there is only one caste---the caste

of Humanity, and only one religion---the religion of Love. Since no religion upholds violence or

despises love, it is wrong to ascribe the chaos to religion.

The diversity we experience is not a true picture

It is also not advisable to engage in campaigns of vilification or exaggerated propagation of any

religion with a view to draw votaries. If only each one lives up to the ideals propounded by the

founders of one's religion, unaffected by greed or hate, the world will be a happier and more

peaceful habitation for man.

The religion of the **Hindhus** stressed the Unity of all creation and

declared that the diversity we experience is not a true picture. But since faith in the One come into awareness only to a mind clarified to the utmost, the religion had soon to posit duality, and even multiplicity, with deities for every facet of the whole. The most widespread of these qualities is the **Shaivite** and **Vaishnavite** faiths, centered around the Shiva and Vishnu aspects of the One. This process of splitting into diverse viewpoints has taken place in all the major religions.

Islam has the **Shia** and **Sunni** sects; Christianity has Catholics and Protestants. But however deep the cleavage, no sect denies God and no sect extols violence and falsehood. Names may be different, the facets emphasised may be different, but the Almighty Providence is denoted as Absolute and Eternal. The terminology may be different but the concept is not different. God may be referred to as Allah, prayer may be called **namaaz**, Priests may be known as **khaajees**, scholars may be hailed as **mullahs**, the Bible may be in the form of the Holy **Quran**. But the undercurrent of **energising** power in all cases is love, love of all beings towards all beings. The founders had always in view the Unity of all life and the progressive march of man from mere humanness to the heights of Divinity.

Shankaraachaarya's adhwaita philosophy

The first among the interpreters of the **Vedhas** (most ancient revealed scriptures) to found a school of philosophy and lay down the path of spiritual discipline to benefit from that school, is **Shankaraachaarya**, born in the State of **Kerala**. During his very short life, he established on secure foundations of logic and intuition, the truth that there is only One God and that all else is an appearance of the One Reality. This is the 'no-two' or **adhwaita** philosophy or faith, that explains the individual nature and God in perfect harmony. The **Vedhic** axioms---**Ekoham Bahushyaam** (I am One, let Me become many), **Ishwaras sarva bhoothaanaam** (God is immanent in all), **Ishavaasyamidham sarvam** (All this enveloped and penetrated by God)---are thus illumined by the intellect of **Shankaraachaarya** into patent truths.

Merging in the Source is the ultimate destiny

Monism, as propounded by **Shankaraachaarya** on the basis of **Vedhic** texts, seemed to the majority of individuals too simple a solution to satisfy their inner urges. They had in them the

yearning to worship, to dedicate themselves to a higher power. They could not grasp the truth of their inner Reality being the one and only. Their emotions and activities had to be sublimated by disciplines of devotion. Therefore, **Raamanujachaarya** commented upon the **Vedhic** texts and religious scriptures from a new point of view. This made the **adhwaita** take on a special outlook. So it was called **visishta** (special) **adhwaita** (non-dualism). The path of devotion was laid down to enable man to merge with God.

The goal is mergence, as the rivers know and strive for. The waters of the sea are raised by the Sun as clouds into the sky and the clouds pour them as rain back onto the earth, to flow back into the sea through many a ravine, as a stream or tributary-fed river. Merging in the Source from which one took form, is the ultimate destiny. The river has the passion of overwhelming love which leads it down the slopes until it reaches the loved one, where the lover, loved and love, all three merge in one illuminating ecstasy. **Prema** (highest love) is the attachment to God that does not allow anything to interfere or diminish its quality or depth. God is loved by the **bhaktia** (devotee) for His sake and not for any incidental benefit or blessing. It is spontaneous, sustaining and sublime, like a child before the mirror enjoying the reflections of its own pranks and gestures. Complete surrender to the extent of the annihilation of one's own individuality is also beyond most aspirants. Sugar cannot be tasted and enjoyed by sugar; you have to be an ant so that you can revel in the sweetness of the stuff. This craving of man was sought to be satisfied by **Madhvaachaarya**, who declared that the **jeeva** (individual soul) will remain ever separate from the Universal, and there can be no merging. In **adhwaita**, a flash of intellectual illumination reveals that the **Aathman** (Divinity) alone exists, and that all else is deluding appearance. The **visishtaadhwaita** posits that the river is an integral part of the sea. **Dhwaita** points out that the joy derived from adoration and worship is enough to draw the fulfilling Grace of God.

All paths laid down by all seers lead to the same goal

There were other seers, too, who laid down paths towards the same goal. They announced that the universe belongs to God and that man should not desire to accumulate or appropriate any portion of the Divine Treasure. They advised that the sapling of devotion must be protected from

the pests of sloth, doubt and fanaticism by the cultivation of valour and vigilance.

Of the major religions I may mention one, namely Buddhism. Buddha was so agonised by the

suffering that haunts the life of man that he investigated the behaviour of the mind and intellect

of man and discovered remedial disciplines; he analysed the vagaries of the mind which lead

man into the whirlpools of desires; he analysed the ways of reason, too and spotted the areas

where prejudice takes root; above all, he preached surrender to dharma (righteousness), to

compassion and to Buddha (the Enlightened One). Jainism, the religion that was rendered an all-

India movement by Mahaaveera, extols jina (the heroic conqueror of the senses), the emotions

and the stratagems of the intellect. He called upon all to carry out the duties commensurate to

their status and professions, with steady faith and enthusiasm. He declared that all things and

beings are holy in their own right and are but pilgrims on the road to Realisation. Any Injury

inflicted on any of them is an intervention in that sacred journey and so has to be scrupulously

avoided.

The 'Sai religion' is the essence of all faiths

Zoraastrianism, the Paarsi religion, was founded by Zoraaster, who wanted that man should ever

have the Fire of Wisdom blazing in his consciousness so that evil thoughts and tendencies might

be reduced to ashes. It has to infuse all thoughts, words and deeds with the illumination of virtue

and vigour, it must destroy all worldly desire and render man pure for entry into the heaven of

freedom. Adoration, meditation and acts of selfless service are essential for the dawn of

enlightenment.

The Sai religion, if the name of religion in its literal sense of binding man to God is accepted, is

the essence of all faiths and religions, including those like Islam, Christianity and Judaism. The

motive behind the formation and propagation of all these different faiths is the same. The

founders and propagators were all persons filled with love and wisdom. Their goal and purpose

were the same. None had the design to divide, disturb, or destroy. They attempted to do good,

see good and be good. They sought to train the passions and the emotions, to educate the

Impulses and Instincts and direct the faculty of reason to paths beneficial to the individual and

society. They knew that the mind, which is the breeding ground of

desire and attachment,

ambition and aspiration, has to be cleansed and properly oriented.

Let the family become a centre of harmonious living

Sai considers that practice of these disciplines is much more essential than blind faith in a bunch

of philosophical theories. No one has the right to advise others unless he is already practising

what he preaches. First establish the reign of love between the various members in your own

home. Let the family become a centre of harmonious living, sympathetic understanding and

mutual faith.

The holy duty of man is to be ever aware of the Aathman (Divine spirit) that is installed in every

living being. This will make him conscious of the kinship he has with all. This is the basis of the

brotherhood of man and the Fatherhood of God. Cast away the vice of egoism, the evil of greed

and the poison of envy. When you seek joy from something outside you, remember that a far

greater joy lies in wait within your own inner consciousness. When you are afraid of someone or

something outside you, remind yourself that the fear is born, fed and fertilised in your own mind

and that you can overcome it by denying it. How can fear counter the path of a spiritual aspirant?

It can hide in no shadow, it can pester no saadhaka (spiritual aspirant) who has God in his heart.

Faith in the Almighty God is the impregnable armour that the saadhaka can wear; and peoples of

all lands are saadhakas, whether they know it or not. Be steady, do not waver, keep straight on,

hold fast to the ideal without despair. Pray until God relents; do not turn away sadly if God does

not shower Grace when you expect it.

When a religion wants to extend its influence it has to resort to vilification of other religions and

exaggeration of its own excellence. Pomp and publicity become more important than practice

and faith. But Sai wants that the votaries of each religion must cultivate faith in its own

excellence and realise their validity by their own intense practice.

That is the Sai religion, the

religion that feeds and fosters all religions and emphasises their common Greatness. Take up this

religion, boldly and joyfully.

Prashaanthi Nilayam, 1-10-1976

The Lord is devoid of attachment or hatred. He comes on a

Mission and is bent only on that task. It is His nature to support

the right and admonish the wrong. His task is to restore vision to man, to turn his footsteps along the path of morality and selfcontrol,

so that he may achieve Self-knowledge.

Sri Sathya Sai

24. Global **bhajan**

SHRAVANAM (hearing the Glory of the Lord), **Keerthanam** (singing the name and Glow of

God), **Vishnosmaranam** (allowing the mind to dwell on that Glow),

Paadhasevanam (adoring the

Feet of the Lord), **Vandhanam** (experiencing gratitude and joy at His Grace), **Dhaasyam** (feeling

oneself as His instrument), **Sakhyam** (awareness of his being one's constant and closest

companion) and **Aathmanivedhanam** (dedicating one's full being to Him)---these are the nine

steps In the path of Devotion.

"Listen, **O** people! Revel in this iron **Kaliyuga**, for there is none so propitious for liberation such

that mere remembrance of the Name of the Lord and adoring Him thus are enough to win His

Grace and set you free."

"This is bad, this is good---can such judgements ever be made about anything in God's creation

when all are manifestations of His Will."

Samkeerthan is manifestation of inner ecstasy

Embodiments of the Pure **Aathman**! Last November, on the 23rd, people from all parts of the

world had assembled here to celebrate the Golden Jubilee and office-bearers of the centres were

here for the Second World Conference and other functions that took place. Later they expressed

their desire that they be allotted a date before the close of the jubilee Year, when they in their

own places could celebrate the happy occasion. In order to overcome their disappointment it was

decided that in all centres all over the world, **bhajan** and **naama-sankeerthan** (congregational

singing and spirituals) be held for full twenty four hours, beginning at 6-30 **p.m.** on Saturday

(yesterday) and ending at 6-30 **p.m.** today. Therefore in 42 countries around the globe more than

7,000 centres have enthusiastically taken up this pleasant assignment.

This has been named an **akhanda-bhajan**, that is to say, **bhajan** done without a break. But was it

really an **akhanda-bhajan**? It is begun at 6-30 on the evening of one day, and is closed at 6-30 on

the evening of the next day. Can we call it 'unbroken' **bhajan**? What is a period of 24 hours when

we consider the vastness of the Universe and the eternity of time? it is just a wink, a minute part

of the life of man on earth. By engaging yourselves in the recitation of the Name of God for one

single day, you claim to have done **bhajan** "without a break!"

Akhanda-bhajan must be as

continuous as breathing itself if it is to deserve its name.

You must probe into the real significance of the **samkeerthan** that you are engaged in. **Keerthan**

is "singing aloud the Glory of God." **Samkeerthan** is the process of singing that originates in the

heart, not from the lips or tongue. It is the expression of the joyous thrill that wells up from the

heart when the Glory of God is remembered. It is the spontaneous manifestation of inner ecstasy,

No attention is paid to the blame or praise that others may give. It does not seek the admiration

or the appreciation of the listeners. It is sung for one's own joy, one's own satisfaction, one's own

delight. **Keerthan** of this supreme type, alone, deserves the name **samkeerthan**.

Naamasamkeerthan can cleanse the atmosphere

Singing this intense yearning for God and enjoying the experience of adoring Him, helps to

purify the atmosphere. Man is today forced to breathe the air polluted by sounds that denote

violence, hatred, cruelty and wickedness. Therefore he is fast losing the high attainments that are

in store for him. The vibrations of the **naamasamkeerthans** (heart-felt recitation and Lord's

name) can cleanse the atmosphere and render it pure, calm and ennobling. It is with this high

purpose in view that this programme of global **samkeerthan** was designed.

No man can escape the influence of the pollution of the air he breathes. The sounds that we

produce, with good intent or bad, spread throughout the air around us. This is our daily

experience. The sounds produced at radio stations pass through the atmosphere and reach our

homes when we tune in. The vibrations travel vast distances and affect the nature of those who

inhale them. The atmosphere affects also the food man consumes. The pollution in the

atmosphere is imbibed by the plants, the plants supply the grain, the grain is the basis of the meal

and the meal shapes the character and behaviour of the person who consumes it. When the

environment is clean and free from evil vibrations, the food too, is pure, and the person develops

a tendency to be loving and simple. It is to ensure such an atmosphere that this **saadhana**

(spiritual effort) initiated the world over.

Prayer should come shrieking through the heart

When a man falls into a well, of what use is it if he controls his voice and his emotions and

whispers quietly, "I have fallen into this well, I have fallen into this well. I am in great danger.

Please save me?" No one will be able to hear or save him. He must shout full-throated, with all the anguish he is experiencing and with the extreme desire to be saved, "I HAVE FALLEN INTO THE WELL! SAVE ME! SAVE ME SOME ONE!" Then can he hope to get succour.

Similarly, when you are caught in the coils of this world, when you have fallen into this deep well of worldly misery, shout with all your might, with all your heart, that you may be saved by God. There is no use muttering faintly and half-heartedly, "Save me, save me; I am floundering in this **samsaar** (worldly life)." When the prayer comes shrieking through the heart, help is assured.

Samkeerthan or **bhajan** is of four types. **Guna-samkeerthan**, **leela-samkeerthan**, **bhavasamkeerthan**, and **naama-samkeerthan**, **guna** means 'attributes' (of God). So **guna-samkeerthan** is the adoration, in song, of the manifold Attributes of God--- Omnipresence, Omniscience, Compassion, Majesty, etc. **Leela** means 'divine sport.' Therefore **leela-samkeerthan** is the adoration, in song, of the various expressions of these attributes as evidenced by the accounts of sages and seers of all faiths. **Bhaava** means 'attitude' (of the mind). So **bhaava-samkeerthan** means the adoration, in song, of God pictured and contacted under various relationships.

Path of devotion is the most effective **saadhana**

Some may prefer to adore Him as the Giver of equanimity (**shaantham**), others as a Friend, Guide and Guardian (**sakhya**), still others as the child one loves and tends (**vaathsalya**) and yet others as the lover whom one loves with sovereign love (**madhura**). **Naama** means the Name of God, and so **naama-samkeerthan** means the adoration of God, calling upon Him by various Names, each describing His glory, His achievements, His relationship with the individual.

The Names are many, or even countless; it is so in all languages. We have many groups of 'thousand and eight Names' which can be used, for God, as the **Vedhas** (ancient revealed sacred scriptures) declare, has a 'thousand heads, a thousand eyes and a thousand feet.' Devotees can adore Him and derive bliss through that adoration, filling each Name with the meaning and significance it carries.

By whatever means God is adored, the path of devotion is the easiest and the most effective for it is a **saadhana** of the heart, and results in love and service to all as

fellow pilgrims to the same Divine Goal.

Some people do question the propriety of calling God by means of such a multiplicity of names.

But each Name is indicative only of one aspect of Divinity. It denotes a single part of the Supreme Personality. The eye, the nose, the mouth, the hand or the finger may be denoted by distinct words, but they all belong to the same individual. So, too, one must remember that every Name is but a facet, a part, a ray, of the Supreme. The **saadhana** consists in recognising and becoming aware of the One that supports and sustains the many. That is the precious gem of wisdom that one must secure and treasure.

Let Liberation be your only desire

There is, however, a thief that lurks in the inner consciousness of man, planning to rob him of this gem. He is **kaama** (desire). When we have gained what we desire, **lobha** (greed), the accomplice of the thief, steps out and prods us to desire a few more objects. When what is desired is not gained, another accomplice, **krodha** (anger), steps out and prods us to hate and harm those whom we suspect. stood in the way of the gain.

Of course you cannot instantly eliminate all desire from the mind. So you should nourish the one desire prescribed by the **Vedhas**. The **Vedhas** lay down four goals before man: dharma (righteousness), **artha** (wealth), **kaama** (desire) and **moksha** (liberation). Since the first and the last are difficult to attain without detachment and deprivation of sensual pleasures, man has given them up as impracticable and is struggling in all lands and climes with the middle two--- wealth and desire. All the fear and misery of life can be traced to this dire mistake. What has to be done is to take the four as two inseparable pairs, Dharma-**artha** and **kaama-moksha**. That is to say, earn wealth through righteousness and use wealth for the promotion of righteousness. And let liberation be your only desire.

Words have a profound effect on the mind

Liberation means getting rid of bondage. Many people give up hearth and home, wife and children, property and possessions, and escaping into forest retreats pride themselves on their 'renunciation.' But this act of fleeing cannot be honoured by that name, for such an act by itself cannot confer release, when the mind still remains bound. The fundamental bond which has to be got rid of is the bond of **ajnaana** (primal ignorance). Death is sweeter

than the bondage that

Ignorance can impose on man. Cast away ignorance- you are free, liberated from all bonds that

very moment. All spiritual disciplines have this liberation as their goal. **Naamasamkeerthan**

(Heart-felt singing of divine names) too, helps you get rid of this basic ignorance.

Those who rely on reason alone or on the limited laws of science, argue that the repetition of the

Name which is, after all, sound, cannot cleanse or correct the mind of man. But the Name is not

just 'sound.' You are sitting quietly there, listening, but if some one merely says, 'scorpion,' you

get frightened. Or when some one says, the juice of a lemon, your mouth starts watering. You

may be sitting before a plateful of delicacies, but if some one speaks of something dirty or

disgusting, you are apt to refuse the food. The mere sound creates so much of reaction:

A certain officer was inspecting the work of a teacher in a school. He had a hearty contempt for

mere talk, so he asked the teacher, "How can you ever transform the nature of these children by

the words you utter? Show them by deeds; act, don't speak." The teacher protested and argued

that words have a profound effect on the mind. The argument continued for some time. At last

the teacher resolved upon a plan to convince the officer of his point of view. He told an urchin of

his class, "Here! Catch this officer by the neck and push him out of the room." Hearing those

words, the officer flew into a great rage and started pouring abuse on the teacher. The teacher

said, "-Sir, I only said a few words. No one pushed you or hit you or touched you. It was all mere

sound. But see how it has enraged you. Words, sir, do help in modifying character and shaping

nature. They have vast power," he said.

Do not seek to discover the evil in others

When words referring to worldly situations have such a transforming effect on the mind of man,

words conveying spiritual and elevated meaning will certainly help in cleansing and correcting

the mind of man. When we fill the air with harshness, we become harsh in nature. When we fill

the atmosphere with hatred we, too, have perforce to breathe the air, and are hated in turn. When

we saturate the air with sounds full of reverence, humility, love, courage, self-confidence and

tolerance, we benefit from those qualities ourselves. The heart is the film and the mind is the

lens; turn the lens towards the world and worldly pictures will fall on

the heart. Turn it towards

God, and it will transmit pictures of the Divine.

Therefore always do good, see good, remember good and be good. Do not seek to discover or

discuss the evil in others for the attempt will tarnish your own mind.

When you are engaged in

searching for the faults and failings of others, you are paving the way for developing those faults

and failings in yourself. Dwell on the good in others, and in time it will prove an asset to you.

The goodness latent in you shall then be urged to sprout and blossom.

Every thought leaves an impression on the mind

When you pray. "**Swaami**, appear in my dream tonight," there is a chance that you may be lucky

to visualise **Swaami** in your dream. But if you pray, turning your attention to bad things,

"**Swaami**, let not a pig or an ass appear in my dream this night," in all likelihood, the pig and the

ass will present themselves to you in your dream. Why pay undue attention to things you do not

need and do not benefit from? Every thought leaves an impression on the mind, so be ever alert

that contact with evil is avoided.

Ideas which are opposed to spiritual tendencies, that narrow the limits of love, that provoke

anger or greed, that cause disgust---these have to be shut out. For the **saadhaka** this is a very

essential discipline. He must sublimate such thoughts before they cause an impact on the mind,

and should concentrate on the very source of the thinking process.

This can be achieved by the

practice of equanimity, **unaffectedness** or balance. This attitude is the mark of the **jnaani**

(liberated person) and is called **jnaana-shakthi** (the power of wisdom). Of course it is not easily

acquired. The path of devotion and dedication---the **bhakti-maarga**---is easiest for most. It is

attainable by love, for love leads you quickly to the Goal.

God responds to prayer that emanates from the heart

Once upon a time, **Naamadheva** (noted for his mastery of the **bhakti-maarga** through constant

recital of the Name) and **Jnaanadheva** (noted for his mastery of the path of wisdom), were

together crossing a thick jungle. They were both afflicted with severe thirst but could not find

water anywhere in spite of a tiresome search. At last they came upon a ruined well with a little

water far down its depths, but they had no means of going down the steep sides. So **Jnaanadheva**

used his power and transformed himself into a bird. The bird flew down and drank its fill, only to

change itself into **Jnaanadheva** again! **Naamadheva** relied upon the

power of the Name. He sat on the edge of the well and called, 'Naaraayana,' in great anguish. God responded to his prayer. The water rose up to where he sat and he could gather it in his palms and quench his thirst. He had no need to embody himself anew and disembody himself again for the satisfaction of a physical thirst.

When God is invoked by prayer that emanates from the heart, let it be but once, He responds immediately. But now the call emanates only from the lips, it has not the ring of sincerity and faith. From the lips, it must roll back on the tongue: from the tongue, it must go deep into the throat; from the throat, it must reach down into the heart. Continuous saadhana alone can grant success in this endeavour. You must become like an Infant with no inhibitions or stratagems. The mother may be attending to her daily chores on the first floor of the house, leaving the infant in the cradle on the ground floor. But when the child sends up a loud wail, either through fear or hunger, she rushes down to lift the child, fondle it, feed it and comfort it on her lap. She will not stay away because of the wall not being musical or melodious. Man's life has become pathetically artificial. Similarly, the Mother of the Universe. will not weigh the quantity of yoga (divine communion) that you have practised, or calculate the number of Japams (repetition of sacred formulae) you have rolled on the rosary, or the time taken by you for saadhanas of various kinds. She can be moved and Her Grace can be won by a genuine appeal emanating from the heart. Man is finding it increasingly difficult to call upon the Supreme Source of power and grace with such genuineness. His life has become pathetically artificial.

Kaamadhenu (the wish-fulfilling heavenly cow, can be drawn and tied to a post by means of a rope. God, too, can be drawn towards you by the rope (the Name), and tied to the post (the tongue). Then His Name will be dancing upon the tongue forever, conferring the sweetness of His Majesty. The Name has to be sung for your own delight, to quench your own thirst, to appease your own hunger. No one eats to appease another's hunger, nor takes drugs to alleviate another's illness. So do not care for what others feel about your dhyaana (meditation) or bhajan.

Do not seek the approval, appreciation or admiration of others, or refrain from dhyaana or bhajan because others dislike it or ridicule it. Be self-reliant, self-

confident. See through your own eyes; hear through your own ears. Most people today believe their ears and deny their eyes; or they use the eyes, ears and even the brains of others and thus fall into error and fear.

You are shaped by the company you keep

Consider this : Here you do bhajans twice a day, but bhojans (meals) are taken four times a day!

Physical exercises are resorted to in order to make the body strong and fit. Dhaanya (grain, cereal) is grown and stored and used to strengthen the body; dhyaana (meditation) is equally necessary for strengthening the mind so that in its weak state it may not yield to the viruses of lust, greed, anger, hatred, pride, etc. If the body is well-developed and the head is weak, it is a case fit for the lunatic asylum. Food should be for both body and head, and both these should be dedicated to the Realisation of God, the Truth behind and beyond all truths.

Seeking good company and spending all available time in that comradeship called sathsang (holy company), will help the aspirant a great deal. You are shaped by the company you keep; a piece of iron turns into rust if it seeks the company of the soil. It glows, it softens and takes on useful shapes if it enjoys the company of fire. Dust can fly if it chooses the wind as its friend; it has to end as slime in a pit if it prefers water. It has neither wing nor foot, yet it can either fly or walk, rise or fall, according to the friend it selects.

Knowing this truth, Kabir, the great mystic-poet, sang, "Here are my prostrations to the bad. Here are my prostrations to the good." When asked why he offered prostrations to the bad along with the good, he replied, "I prostrate before the bad so that they might leave me alone; I do the same before the good, so that they might remain near me always."

By the power of saadhana, man becomes Divine

Here is a burning coal; here, at some distance, is a cold piece of coal. When they contact each other, the heat spreads to the cold piece of coal, and the part that is in contact with the burning coal is rendered hot and red. If you vigorously sway a fan over the contact area, soon the entire coal becomes a burning ember. 'Near,' alone, is not enough for realisation; one has to make it 'dear' by the fan of saadhana. This is the power of saadhana, by which the human becomes Divine. The Vedhas say that he who knows Brahman, becomes Brahman. The coal knew fire and became fire. Saadhana is the cultivation of prema (love). Be full

of love, taste the

exhilaration that love can confer. Man is love embodied: he thirsts for love and he finds real joy

in **1ovlng** and receiving selfless love. You have forgotten your real nature, which is love, and so

you exude misery, hate and jealousy. Never be morose or melancholic. Let all see you exuberant

with love and light and joy. Do not entertain passion or prejudice, anger or anxiety. Take the

saadhana of the Name, the **naamasankeerthan**, and the path will be smooth.

This programme of **bhajan** continuously done for 24 hours all round the world in all lands, has

therefore and spread the message of love through the Names of Embodiment of Universal love. It

has saturated the atmosphere with thoughts of God and of the peace and joy that He showers.

The **bhajan** that you have done here has affected not only this particular area and its

environment, but it will transmute the entire atmosphere. Continue this attitude of devotion and

humility, of service and tolerance, and the atmosphere will not be polluted by hatred. Do not

contaminate the air by voices of acrimony, scandal, insult or slander. Keep silent when you feel

like expressing such ideas; that itself is a service to you and to others.

Life is a song, sing it. That is what Krishna taught through His life.

Arjuna heard that song on the

battlefield, where tensions were at their highest and when the fate of millions was to be decided

by the sword. Krishna sang the **Geetha** for Arjuna to listen. **Geetha** means 'song,' and He sang

because He was **Aanandha** (Divine Bliss), wherever he might be---in **Gokulam**, on the banks of

the **Yamuna** or at **Kurukshethra** between the warring armies.

You too must pass your days in song. Let your whole life be a **bhajan**. Believe that God is everywhere

at all times, and derive strength, comfort and joy by singing His Glory in His Presence.

Let melody and harmony surge up from your hearts and let all take delight in the Love that you

express through that song.

Prashaanthi Nilayam, 14-11-1976

25. Signs and wonders

THE conflict between persons who accept God and deny Him, those who declare that God is to

be found in this or that place and those who affirm that He can be found nowhere, is never

ending; it has continued throughout the ages. While considering this situation, one has to

remember that while it is unnecessary to awaken a person already awake and easy to awaken a

person who is asleep, we cannot awaken, however much we try, a person not wanting to awaken!

Those who do not know, can be taught by means of simple illustrations what they do not know.

But those afflicted with half-knowledge and proud of that acquisition are beyond any further education.

The two eyes give a picture of a vast expanse of space, but they cannot see the face to which they

belong! They are Important instruments of the body, but they cannot see the entire body. When

you wish to see your face and back, you have to keep one mirror in front and another one behind

you, so that in the front mirror you can see the reflection of your back also. So, too, when you

desire to know your reality (face) and your future (back), you have to adjust the mirror of '**Selfconfidence**'

(confidence that you are the Self) in front and the mirror of Divine Grace behind you

Without these two, to affirm that you are aware of your Truth or of your destiny, is sheer fantasy.

Divine **Avathaars** attract by their inexplicable acts

The Divine is now denoted by various words that are common currency in limited human

vocabularies. They name phenomena revealing the Divine, 'miracles', magic, 'wonders', **etc.**

Of course, man cannot contain in his mind more than he can hold. He cannot express in words

the in-expressible. Only those who have dived deep and contacted the underlying principle of

Love, can picture Divinity with some clarity. The Divinity that is Me has not been acquired or

earned, nor has it been added or evinced after the lapse of some years in the middle of this life.

The Divine has to reveal Itself through these manifestations, largely shaped and modified by the

nature of the times, the region and the cultural environment. The signs and wonders that I

manifest are given names that do not connote the purpose or effect. They can be called

chamathkaara, that lead on to **samskaara** (**purifica**-ting acts), which in turn urge one on towards

paropakaara (helping others) and finally result in **saakshaathkaara** (divine vision).

Chamathkaara is any act which attracts on account of its inexplicability. This aspect of attraction

is Inherent in the **Avathaar** (divine incarnation). The very name, **Raama**, means 'He who pleases

or causes delight. Krishna means 'He who attracts, draws towards Himself (**Karshathithi**-

Krishna). This attribute of attractions is a characteristic of Divinity.

Attraction is the very nature of the Divine

Why does the Divine attract? Is it to deceive or mislead? No. It is to transform, reconstruct, reform---a process called **samskaara**. What is the purpose of the reconstruction? To make the person useful and serviceable for society, to efface his ego, and to affirm in him the unity of all beings In God. The person who has undergone **samskaara** becomes a humble servant of those who need help. This is the stage of **paropakaara**. Service of this kind done with reverence and selflessness, prepares man to realise the One that pervades the many. The last stage is **saakshaathkaara**. The **Vedhas** (ancient scriptures of Divine Knowledge) proclaim that Immortality (the stage when one is merged in the **Birthless**, Deathless, Universal Entity), is feasible through renunciation and detachment only, and not through rituals, progeny or wealth. When man renounces selfish desires, his love expands unto the farthest regions of the Universe until he becomes aware of the cosmic love that feeds all the four processes mentioned above. It is important that you know this underlying urge in all as I do. Let us consider the **chamathkaara**, acts that attract and cause wonder. You see a flower. You long to hold it in your hand only when its colour or fragrance is attractive. You enter the market and see heaps of fruits. If the fruits are not attractive, you have no urge to eat them and benefit by them. Attraction is the very nature of the Divine. Reason cannot measure the Divine. Once the person is drawn near, the process of **samskaara** starts. Without this, man remains fallow and feeble. He has no dignity or personality. A worthless steel lump is transformed by skilful manipulation and reconstruction into a watch that is worth several hundred rupees; this is the result of **samskaara**, which turned it into a useful tool for indicating time. Thus man can also be transformed into a noble, efficient, happy and disciplined member of society by the implanting of good thoughts, good feelings, good deeds and good emotions. Such transformed persons will spontaneously engage themselves in the task of promoting human welfare. They will be promoters of the ideals of the brotherhood of man and the Fatherhood of God. Nowadays persons who have no experience or knowledge of spiritual science and no conception of the Divine, make pronouncements on such subjects into which they stray. The eye can but see, the tongue can but talk and the ear can but hear. Each has to accept

its limitations and be content.

The Divine can be grasped only through love, faith and **saadhana** (spiritual discipline), surcharged with Universal Love. Reason is too feeble an instrument to measure it. Denial of the Divine cannot negate it. Logic cannot reveal it. All the tirades now being made on the Divine are from atheists who are **opportunists**. So your duty is to preserve your equanimity. Be true to yourselves and do not waver. I am unaffected by praise or blame. My love and compassion envelop all; My Grace can be shared by all. I am declaring this so that you may face all this with fortitude. The more you dig, the deeper the derision; the higher the mound, the taller the praise. People with a disease in the nose cannot appreciate the fragrance of a flower. Those who cannot appreciate or recognise the Divine are suffering from an illness which handicaps them to do so.

Prashanthi Nilayam, 23-11-1976

There are two statements in the **Geetha**, both complementary: **Sraddhaavaan labhathe inaanam** (the man with steady faith wins wisdom) and **samsayaathmaa vinashyathi** (he who doubts perishes). The doubt that overpowered Arjuna was removed by the teaching of Krishna and the necessary **shraddha** was inculcated. As a matter of fact, the **Geetha** is a conversation between the **jeeva** and Brahman, the limited, or rather the idea of the limited, with the unlimited. The **dehavasthra** is worn by the **dehi**: the body is but a vesture of God, who is eternal and permanent.

Sri Sathya Sai

26. Unbroken bliss

THIS day you have resolved to imbibe Divine Bliss by reciting the Glow of God in chorus and with music, continuously for twenty-four hours. You call it **akhanda bhajan**, even though it will end after that period. Still, the idea is good and the programme will yield good results. For in this busy age of fear and anxiety, the remembrance of God and the repetition of His name is the one means of liberation that is accessible to all. People toil for years for maintaining their families and bringing up their children, and though they do not succeed as much as they hope or wish, they continue their efforts unabated. But in the effort to gain the Grace of God, they do not evince even half the interest. They get dispirited when they do not see signs of Grace after short spurts of **saadhana** (spiritual effort). **Bhajan** (group singing of devotional songs on Lord's Names and Glory) is more important than **bhajan** (meals). Prayer is more desirable than pining for meals. Birds, beasts, insects and worms,

all feed and keep fit. Man is the crown of creation, the monarch and master of all beings in creation. And if he, too, seeks only food and shelter as inferior species do, it is deplorable

Indeed. From the moment of waking until the moment when he lays himself down again to sleep, man is engaged in endless errands, unceasing turmoil, never-ending tangles and boundless anxiety. And what does he gain therefrom? More confusion, more mental agitation.

Bhajan is a good disciplinary process

Is this the be-all and end-all of human existence? No. It cannot be. He has the nobler-goal of **selfillumination**, of lighting the lamp of love inside him, and sharing the light of that lamp with all around him. **Kaama** (desire) and **krodha** (anger) are the two enemies that will not allow him to keep that flame burning bright.

Bhajan such as this, is a good disciplinary process by which these two can be kept away. **Kaama** is the lust for physical pleasure, for power, for fame, for wealth and for scholarship. **Krodha** is anger, which is the result of foiled lust. If you long for peace of mind, you must take up the **saadhana** that will confer peace on you. If, Instead, you still engage in old habits, how can peace be yours? You stand at the square yonder, and wishing to come to **Whitefield**, board a bus that moves in the opposite direction and takes you to **Hoskote**. Is that the sign of an Intelligent man?

You choose the wrong path and then complain that you are lost. Salt and camphor look alike, but you have to exercise your intelligence to discriminate between them. Brass make more noise than gold, but you should not be deceived by that and choose brass instead of gold.

Through genuine prayer, evil can be destroyed

If men make more noise and mislead people into believing that they are wise, they are like brass.

Do not mistake them for gold. Ascribe value to pure hearts and dedicated deeds, never indulging in talk that hurts others. When you intend to harm another, the evil recoils on you. The grief which you suffer is only an echo of the grief you inflict in another's heart. So when you have injured another, pray for pardon; repent and resolve never to do it again. Through genuine prayer, mountains of evil can be **pulverised** and destroyed. From now on decide that your words shall be soft and sweet, your acts beneficial to others and your thoughts always about how to serve others who are weaker and less prosperous.

In this and in other villages, there are many persons who are either too old or too weak or with some physical defect---the lame, the deaf, the blind, the polio affected, the paralytic---who are finding it difficult to earn even a subsistence wage. Some of them also have families to look after. What they are able to scrape together is very inadequate in these days when prices are soaring sky-high. I am proposing to help such people in the villages around **Brindhavan** with finance and facilities, to start some employment opportunities through tailoring, carpentry, painting, spinning, weaving and other such village industries. They can recite the Names of God, sing **bhajans** and practise **naamasmarana** (Remembering God's Name) even while engaged in these crafts, so that they can earn both peace for the mind and food for the body. As **Vemana** sang, they will have the "art of earning money to be happy here, and the art of earning Grace to be happy there."

Bhajan has been part of our ancient culture

The others, too, villagers who toil hard in the fields during the day, can gather after their night meals in this **Venugopaalaswami** Temple hall and fill themselves with the joy and peace that **bhajan** can confer. Those who sing **bhajans** get what can be called 'double promotion,' for they derive Joy and distribute joy! Life today is filled with sorrow, it is beset with fear and despair.

The only time you can forget these thoughts and strengthen yourself to meet the hard times is when you contact the Source of all strength, God. You cannot get that peace and joy while you bend under the burden of daily life. You are carrying a huge load of worry all day; keeps that aside for an hour every evening and spend that time with God who can make your shoulders strong and your burden light. You will relish the **bhajan** as you make it a daily function, like eating and sleeping. You eat twice a day for the upkeep of the body; should you not do **bhajan** as least once for the upkeep of the mind?

Bhajan has been part of our culture, part of the **Sanaathana** Dharma (Eternal Universal Religion) tradition. But it has survived, In however attenuated a form, in the villages only. It has disappeared from the towns, where people have more 'exciting' ways of spending time and recuperating their spirits. But this programme of congregational **bhajan** by all must be fostered, developed and transplanted in the towns later. I am glad to note that

the young men of this village and of the adjacent villages, especially those who are attending the **Sri Sathya Sai** College, are evincing keen interest in these **bhajans**. That is indeed a promising sign fraught with great potential for the future of this country and its culture. They are cleansing their own minds and helping to cleanse the atmosphere of these villages. The air even over these villages is polluted by vulgar film songs, by demeaning and disgusting conversation. The 24-hour long **bhajan** will purify it by Divine vibrations, and those who breathe the pure air will be healthier and more upright in behaviour.

The student who made a speech welcoming Me, ended by requesting Me to come once again to this place for some function which he referred to. I am ready to come to your village as often as you wish, for I find the humanness of man thriving only in the villages. In the towns people have lost it. You know **Sri** Krishna was born in a village where he later tended cattle. His brother always had a yoke on his shoulder, was proud of it.

Dharmasthaapana (the restoration of righteousness), has to start from the village where it is still found, however feebly or faintly.

Therefore you have to live in the path of Dharma and treat it as the very goal of all your activities. Be united in that adventure and encourage one another while proceeding along the path. Then success is assured.

Seegehalli, 4-12-1976

27. Jesus

MAN is as a seed. The seed sprouts, becomes a sapling, grows into a tree and fulfils its destiny, offering flowers and fruits to the world. 'So, too, man rises from childhood through adolescence into youth and middle age, and when fully grown up he has to justify himself by offering to the world the flowers and fruits of good thoughts and deeds, himself acquiring the fullness of wisdom. A bird has need of two wings; a cart must have two wheels. Without these, they are mortally handicapped. Man, too, must have two types of knowledge--- to live on and to live for.

The one helps him to **eke** out his livelihood and the other rewards him for having lived at all. The one is called **jeevanopadhi** (the means of living), and the other, **jeevanaparamavaadhi** (the goal of living). The one enables to us to garner the material riches which make our lives comfortable and safe; the other answers the questions that haunt us and

pressurise us while we live---where have we come, to where are we proceeding, how did the Universe originate, **etc.** No religion concerns itself with the first type of knowledge, they all are interested in stressing the second type only. Each of you have to pay attention to this second type even more than to the first, for it has beneficial impact on the first also.

Dharma provides peace, contentment and joy

Man has set down, in all lands and communities, certain rules and regulations in order to secure orderly and smooth running of his daily schedule of activities directed to the actual process of living. Since they have become part of the code of conduct, they are also described as 'discipline.'

They are also subsumed under the basic principles of dharma (righteousness). Dharma promotes peace and happiness, contentment and joy. In every community, there have appeared, off and on, great personalities who shaped and burnished the codes and adapted the details to the needs of the times.

What we must strive for today is not a new religion or a new society or a new code of morality; they are there already, in each race and country. We also have the basic plans for spiritual training already laid down in most religions. But we need persons who have attained purity in all levels of consciousness. Man can reach perfect Bliss only when his heart becomes free from envy, egoism, greed and other evil traits. We need persons who can recognise and relish the recognition of the kinship and the identity between man and man, as well as between one society and another. They have to move beyond the bounds of the limited 'I,' to break loose from the entanglements of the senses. They have to jump over the battlements of the fort called 'body,' and enter enthusiastically the wide world beyond.

Turn inwards to acquire awareness of the Divine

From the narrow vision of 'individual need' man must voyage out into the broad vision of the 'Universal.' When a drop of water falls into the ocean, it loses its narrow individualities, its name and form, and assumes the form, name and taste of the ocean itself. If it seeks to live separately as a 'drop,' it will soon evaporate and be reduced to non-existence.

Each one must become aware that he is part of the one Truth that encompasses everything in the Universe. It is reprehensible to stick for one's whole life-time to the low narrow paths of selfishness, envy, and greed. Make the

heart big and the mind pure. Then only can peace and prosperity be established on the earth.

This day is a holy day, the day on which Jesus was born He announced himself as the Messenger

of God. In fact, all humans are born as Messengers of God. The sole purpose of this human

career is to propagate the Omnipresence of God, His Might and Glory. No one has incarnated for

merely consuming quantities of food and catering to one's senses.

Human life is much more

precious than that. That is why the capacity to appreciate beauty, truth and goodness has been endowed only on man.

To acquire awareness of the Divine, one need not journey to any special region or place. It is

enough if the eye is turned inwards. In the **Bhagavathgeetha**, the inner reality, the **Aathman**, is

described as 'resplendent like a billion suns.' But man has not become aware of the Light and

Power within; he still flounders in the darkness of ignorance. The scriptures proclaim that man is

amrithasya putrah (the child of Immortality). But man is unaware of this glorious heritage. He

feels he is mortal, his end is imminent and his existence is temporary.

Man reduces himself to the level of beasts

The scriptures also say that the **Aathman**, the Real Core of the individual, is **Aanandha Swaruupa**

(the very embodiment of bliss). But man being blind to this truth, invites sorrow and anxiety to

hold mastery over him and discards the joy that awaits him. Every man is a messenger to **fellowmen**,

entrusted with the task of spreading knowledge of the joy that is being missed. If he

misuses this mission and fritters away his years in gratifying his senses, he only loses the chance

and reduces himself to the level of beasts. He who announced Himself as the Messenger of God,

developed, through the blossoming of Divinity and the expansion of compassion and service in

Him, to a stage when he declared Himself as the Son of God. And then, finally, He rose to the

status of 'I and my Father are One.'

When Jesus declares that He is the Son of God, He becomes entitled to the paternal Majesty and

Power. These He can claim only when He grows in the qualities that His Father has. As a result

he attains **saavyujya** (mergence), which leads Him to assert, 'I and my Father are one.' The

scriptures say, **Brahmavith Brahmaiva Bhavathi**: He who knows Brahman, becomes Brahman.

Jesus inspired all mankind through His example

These three stages are referred to as **dhwaitha**, **visishtadhwai**

and **adhwaitha** in **Vedhic**

thought. Messenger and master, the two are basically separate, and so this stage is one of

dhwaitha (dualism). The son and father, though two separate entities, are bound by affection and

kindred feelings and attitudes. They are like the whole and the part, the body and the limb. This

stage is called **visishtadhwai** (qualified **nondualism**). And when the Son and the Father are

One, the stage is of **adhwaitha** (non-dualism).

Even a child would be eager to pass from one class to the next higher one; he would hate being

in the same class, vegetating for years. Then what can we say of persons with intelligence and

discrimi-nation, satisfied with the attainment of the lower steps?

Jesus passed through the entire

process and inspired all mankind by His example and teachings, to be generous and kind,

detached and discriminating, and to bring Light and Love to all. He attracted people by His

miracles and transformed them into apostles and exemplary servants of man.

You must realise that the Divine current that flows and functions in every living being is the One

Universal Entity. When you desire to enter the Mansion of God, you are confronted by two

closed doors---the desire to praise yourself and the desire to defame others. The doors are bolted

by envy, and there is also the huge lock of egoism preventing entry. So if you are earnest, you

have to resort to the key of **prema** (love) and open the lock; then remove the bolt and throw the

doors wide open. The education must train you in the difficult operation.

Give up the two evils of self-praise and scandal

You undergo training in various subjects of study, but the crown and cries of all subjects of study

is **Aadhyathmic vidhya** (spiritual wisdom). People desirous of bathing in sacred rivers are

advised by **Thyaagaraaja**, the famous mystic, poet and singer, to bathe, in the Ocean, for all

rivers pour their waters into it. Therefore a bath in the Ocean means bathing in the waters of all

the rivers at the same time. So, too, the **Aathmavidhya** if mastered, is the key to all knowledge. It

teaches us **Thath**, which if known, all else is known. It reveals to us that the One is in the many

and that the many are really One. **Ishaavaashyam idham sarvam**: All this is enveloped by God,"

as the **shruthi** (sacred text) declares.

Saadhana is the name for the mental discipline and intellectual effort to realise this Unity. Jesus

sacrificed his life and poured out his blood to instil Love and Compassion in the heart of man, so that he may be happy when others are happy and sad when others are sad. It is not by festivity and fun that you should celebrate Christmas. Celebrate it, rather, by resolving and putting into practice at least one of the ideals He enunciated, or endeavouring to reach at least one of the goals that He placed before man. Let Me call upon you to give up, in memory of this holy day, two evils from your mind: selfpraise and talking scandal. Adopt one habit: the habit of loving service to the distressed. If you spend all your time and energy in worldly comfort and sensual delight, you are disgracing this human existence. Life is not to be spent In just eating; eating is only a necessity for living. You consider this habitation on of yours as your body; no, It is the temple of God. God resides therein. Keep it clean, fresh and fragrant through developing Compassion and Love. Use the temple of God only for holy thoughts, words and deeds. Do not demean it by using it for low, trivial and unholy tasks. Wherever you are, whatever you do have this resolution steady and strong.

Brindhaavan, 25-12-1976

Seeing one's own reality is the opening of the doors of liberation; for this, this mirror of the heart has to be prepared, by coating the back of the heart with sathya and dharma. Otherwise, the image will not appear. In every act of yours, if you observe truth and justice, then you can see your own reality revealed.

You may say that the burden of past acts and their inevitable consequences have to be borne; but the Grace of the Lord can burn that burden in a flash; the revelation of reality will, in a flash, save you from that burden.

Sri Sathya Sai

28. Hanumaan

HANUMAAN succeeded in co-ordinating his thought, word and act. Therefore he had the unique distinction of being great in physical strength, mental stability and virtuous character. He

shines as an invaluable gem among the personalities of the Raamaayana. He was also a great scholar who had mastered, of all things, the nine schools of grammar! He knew the four Vedhas

{sacred scriptures of the Hindhus) and the six Shaasthras (spiritual sciences). The Geetha says that a scholar is "one who sees the same Divine force motivating everyone"---Pandithaah

Samadharsinaha.

Hanumaan was a good example of this outlook. He did not pride

himself that he knew so much.

He was the very picture of humility, born out of genuine sincerity and wisdom. He realised that the Raama-principle, Aathmaraama, was illumining every being, and he adored it above all else.

During their wanderings in the forest in search of clues about Seetha, Raama and Lakshmana

arrived at the Rishyamuka Mountain, where they rested awhile in a shady glen. They were sad in mind and weak in physique.

The King of Vaanaras, Sugreeva, and his confidante, Hanumaan, saw them from the top of a

neighbouring hill. At first Sugreeva feared that they might be the emissaries of his brother, Vaali,

who had sworn eternal vengeance upon him. Or, he thought, they may be his spies moving about

incognito. So Hanumaan offered to approach them and return with correct information about

their identify and Intentions. He advised that Jumping to conclusions without sufficient

information is fraught with danger.

The three classes of messengers

He spoke to the brothers in sweet, pleasing words. Raama was struck by the grammatical

accuracy of his sentences. They readily answered all his queries and

Hanumaan was satisfied

with their bonafides. He offered to take them to his master and monarch. The darshan (sight) of

Raama and Lakshmana had removed all his sins, their sparshan (touch) burnt away all the

consequences of his deeds in previous lives and their sambhaashan (conversation) filled his

mind with Joy. That is the experience of all who welcome the impact of Divinity. As a result,

Raama and Sugreeva, who had common anxieties and problems, entered into a friendly compact,

and both were assured that their problems would be successfully solved through mutual help.

Hanumaan became the messenger of Raama. There are three classes of messengers- those who

do not understand the orders of the master or do not care to understand, and who operate to the

detriment of the work assigned them; those who do only Just as much as the order literally

communicates; and those who grasp the purpose and significance of the orders and carry them

out unflinchingly till the purpose is achieved. Hanumaan belonged to the last category. He never

flinched in his efforts, whatever the obstacle, and reported back only after he was satisfied with

the result of his assignment. He could delve into the commands of

Raama and know what his

order meant.

Raama's words made Hanumaan very efficient

As soon as Hanumaan received the order, he felt a thrust of power inside him and a new

confidence that since he had been so ordered, the strength and intelligence, the courage and the

adventurous spirit needed, would be granted by Raama himself. So he never had any qualms

about his capacity or capability. His body and spirit were vitalised by the very fact that Raama

asked him to do something. As electric cable has a copper wire inside its plastic coating; for

good operation, both must be of high quality. So, too, the body and the spirit within, have both to

be in good trim, and Raama's words made them both efficient and active.

The dhharshan (sight) of Raama conferred on Hanumaan an enormous reinforcement of power,

even physical power. How else could he have jumped across a hundred miles of sea, a task that

even Jaambavaan, Angadha and other vaanara heroes would, not dare venture upon, which he

accomplished by the mere recitation of the Name of Raama.

An important feature of Hanuman's life

The youth of India must pay special attention to the feature of Hanumaan's life. He never

calculated the pros and cons---can I succeed? Why am I, of all people, chosen for this mission?

When Raama asked him to discover the whereabouts of Seetha.

"Why should I weigh the

chances of success or failure?" he said to himself. "The Raama who chose me will bear the

responsibility." He decided to pray and do his best. While on his flight, a hill rose up from the

sea and offered him rest and hospitality, but he refused the invitation. A demoness, rose from the

sea and invited him to fight with her before he proceeded further, but he brushed her aside and

flew on. He sped through the sky like one of Raama's own arrows. Self-confidence was the basis

of his courage; over it he erected the walls of self-satisfaction; on them he constructed the roof of

self-sacrifice, and he dwelt in that mansion enjoying the Bliss of self-Realisation.

Here is a fine illustration of the devotion of Hanumaan to Raama. On the completion of the

bridge and on the night before the march across to Lanka, Raama was reclining on the sands of

the sea-shore in the cool bright moonlight with Sugreeva,

Hanumaan, Vibheeshana, Jaambavaan,

Angadha, Nala, Neela and others around him. He was lying with his head on the lap of

Lakshmana. Suddenly he threw the question why the Moon had a mark on it and what that patch

indicated. Each one ventured on an answer. Some said it was the shadow of the earth, some that

it indicated a big hollow or crack on the surface of the Moon, and some said it must be a huge

heap of soil. Raama asked Hanumaan, who had been silent for long, what he thought about it.

Hanumaan said that it was the reflection on the Moon of the face of Raama which he adored! He

had the unique fortune of visualising Raama in everything that he cast his eyes upon.

The quality of rajas is to be watched carefully

Hanumaan is pictured as a monkey, and monkeys are by nature, wayward and frolicsome.

'Monkeyish' has become a synonym of fickleness. But Hanumaan did not have any trace of this

fickleness. He was of Divine descent and distinguished with the Divine qualities mentioned in

the Geetha. He derived Bliss in the contemplation of Raama. He had full mastery over physical

and sensual cravings. He was shining in Aathmic splendour. He had established his life on the

foundations of sathva (Truth) and dharma (righteousness) and led his companions also on the

same path, exercising the force of his example on them.

Of the three gunas (qualities), sathwa (the balanced), rajas (the passionate) and thamas (the

dull), rajas is the quality to be watched carefully, for its first progeny is kaama (lust). Lust

destroyed Raavana, who was a great scholar, warrior, emperor and a mighty hero. It can

overwhelm and neutralise every good quality in man and reduce him to the level of a beast.

Anger is the second among the progeny of this quality. Anger can seize the treasure chest of

wisdom from your grasp and break it to smithereens. It is usually compared with fire (anala),

which literally means, not enough. It always-relishes more and more fuel to feed its limitless

hunger.

Hanumaan considered every woman as his mother

Hanumaan had no lust. His anger was not of the 'not enough' variety. In order to search for her,

Hanumaan had to enter the women's apartments in the palace of Raavana to look into the faces of

the sleeping women to compare their features with Raama's description of Seetha. He felt very

guilty going through this ordeal and even contemplated suicide, because he would be too

ashamed to show his face to Raama after this experience. But consoling himself that it was after

all the order of Raama that he was obeying, he returned to continue the search. He considered every woman as his own mother, and thus searched where his mother was, not where Seetha was. This is a good lesson for the youth of today.

On the occasion of the Coronation of Sri Raama at Ayodhya, presents were given to the ministers and distinguished visitors, collaborators and companions of Raama---Vibheeshana,

Sugreeva, Jaambavaan, Nala, Neela etc. Hanumaan was not given any. Observing this, Seetha, who had benefited most by his selflessness and heorism, devotion and dedication, felt pained.

She communicated her feelings to Raama who was beside her on the throne. Raama told her that she could give him any present she wished. So she took off her own pearl necklace and placed it

in the hands of Hanumaan. Immediately Hanumaan took the pearls apart, and putting them one by one between his teeth, he bit each pearl and spat it out in disgust!

Seetha became flushed with anger. She whispered to Raama that Hanumaan could be nothing but a monkey. When asked,

Hanumaan said, "I was only examining whether these pearls had Raama in them; I could not

find any one which had, so I eat them away. If a thing has no Raama in it, it is to me as worthless as stone."

An example of Hanumaan's devotion to his Master

At this, Agasthya, one of the renowned sages who was assembled in the hall, rose up and

challenged Hanumaan with the question, "Hanumaan! You say that you will not wear or bear, eat

or carry anything that does not sound of Raama. Well, you carry about this body, don't you?

Does it sound of Raama to you?" Hanumaan accepted the challenge. He pulled a single hair from

his wrist and held it to the ear of the sage. Lo! It was reciting 'Raama, Raama' without

interruption. So deep and sincere was Hanumaan's loyalty and devotion to all that belonged to

his Master. That is the reason why he achieved success, whatever the assignment.

After the Coronation celebrations, Seetha, Raama and his brothers sat together, reminiscing over

past events, and some of them expressed a desire to have a larger share of serving Raama.

Bharatha and Sathrugna were the most eager. So a list was drawn up of all items of service that

could be offered to Raama and the items were allotted to those present. Hanumaan was not

present at the time, and when he came in, the others announced, with

certain amount of glee, that

he had no more chance to serve Raama as everything was now to be done by others. Raama also joined in the fun.

Hanumaan was terribly dejected and pleaded with them- "Pray, go over the list again. Give me any bit of service, however small, that might have been over looked." They were sure that

nothing had been overlooked and so the list was handed over to Hanumaan himself. Luckily he

discovered one item that had not been allotted. When one yawns, there is a rite of snapping one's

fingers in front of one's mouth. Of course the person who yawns usually does it himself, but in

the case of Raama, Emperor of Ayodhya, it would surely be infra dig if he did it himself.

Hanumaan pleaded that he might be given the duty of snapping his fingers whenever Raama

yawned. The others agreed, for they thought that the chances of Raama yawning would be very

rare indeed. For Hanumaan, however, it was a Godsend. Now he was ever watching the face of

Raama, his fingers ready, waiting for the chance of performing the rite that was his duty!

This, too, was the Grace of Raama, for what can happen without His knowledge and His plan?

Who can keep the devotee away from the presence of God? Raama demonstrated by this Incident

that no one can obstruct His wish and stand between His devotee and Himself.

Brindhaavan, 1-2-1977

29. Quenching the thirst

THE responsibilities of the Seva Dhal are of a high order. It has to lead the members, and

through them all mankind, along the path of, saadhana (spiritual effort), which takes the

individual from the position 'I' to the position 'We.' This has given the Seva Dhal the importance

it deserves. One can realise it only when one delves deep into its significance. You have to

sublimate all work as worship and try to fill every moment of your lives with that outlook. Only

then can you justify your membership in this Organisation.

Through activity man attains purity of consciousness. In fact man has to welcome activity with

this end in view. And why strive for a pure consciousness? Imagine a well with polluted and

muddy water so that the bottom of the well cannot

be seen. Similarly within man's heart, deep down in his consciousness, we have the Aathman

(Divine Spirit). But it can be cognised only when the consciousness is clarified. Your

imaginings, your Inferences, your judgements and prejudices, your
 passions, emotions and
 egoistic desires, muddy the con- sciousness and make it opaque.
 How, then, can you become
 aware of the Aathman that is at the very base? Through seva
 (service) rendered without any
 desire to placate one's ego and with only the well being of others in
 view is it possible to cleanse
 the consciousness and have the Aathman revealed.
 By doing seva, you serve your own best interest
 So, for whose sake are you performing seva? You are doing seva for
 your own sake. You are
 engaged in seva in order that you may become aware of the
Aathman in you, in order that you
 may discard the allurements of your ego, in order to know yourself
 and to get the answer to the
 question that torments you, namely, "Who am I." You do not serve
 others, you serve yourselves;
 you do not serve the world, you serve your own best interest.
 You may ask: how is it possible to transcend the ego through seva?
 By saturating with love,
 work can be transformed into worship. When the work is offered to
 God, it gets sanctified into
puuja (sacramental worship). This makes it free from ego. It is also
 freed from the earthly desire
 for success and the earthly fear of failure. You feel that when you
 have done the work as best as
 you can, your puuja is accomplished. It is then for Him who has
 accepted the puuja to confer on
 you what He considers best. This attitude will make the work nish-
kaama (un-attached). Regular
 practice of this discipline will render the consciousness clear and
 pure. It will promote
chitthashuddhi (pure consciousness). Without this primary
 equipment how can man ever hope to
 scale spiritual heights? Almost all the great sages of the past spent the
 early years of their lives in
saadhana that would ensure a pure consciousness. However
 prospective your career might be,
 however much you might accumulate the wherewithal of a
 comfortable life, to whatever heights
 of authority you might have climbed through the exercise of your
 intelligence, your gains shall
 be nil unless your every activity is suffused with the Divine purity
 inherent in the consciousness.
 You get blessed or punished due to your own acts
 I shall illustrate this point. Take an ordinary postal envelope. Upon it,
 in golden ink, write the
 address of a person in very artistic calligraphy. Insert a beautifully
 worded letter full of amazing
 sentiments, and then drop it into a post-box. What happens to it? It
 will not move even a yard

away from that box.
 Now take a mere post card, the cheap unimpressive thing. Write the
 address with no special care.
 Scribble the news you like to convey. Affix a stamp and drop it into
 the same box. Watch what
 happens! The artistically ornamental envelope is inert, while this
 inartistic, cheap, document
 travels a thousand miles towards the person indicated. Therefore,
 whatever may be the
 uniqueness or importance, the furore or attractiveness, the seva that
 you do can yield no fruit if it
 is done without a pure chiththa (thought).
 Your yearning to do seva and your enthusiasm while doing seva, are
 rescuing you from harm.
 God is the witness. God has no desire to bless, nor anger to induce
 Him to punish. You get
 blessed and punished as a result of your own feelings and acts. Yath
bhaavam thath bhavathi. As
 you think and behave so it becomes.
 Bad deeds never yield good,
 Good deeds never breed bad.
Neem seeds never yield mangoes,
 Mango seeds never breed neems.
 Hence a person might be an expert in many fields of 'knowledge or a
 master of many material
 skills and accomplishments, but without inner cleanliness, his brain is
 a desert waste or a
 massive stone with no trace of love, mercy or expansive virtue.
 Rituals seldom purify man's consciousness
 Of the nine steps in spiritual saadhana, as laid down in the Bhakthi
Suuthras (aphorisms on
 devotion), leading to the realisation of the self, dhaasyam, or the
 attitude of a servant to do seva,
 is quite near the final goal; it is the eighth step. The study of texts, the
 renouncing of wealth in
 charity, the repetition of the name or the chanting of psalms and
 hymns may be good exercises to
 sanctify the mind and to avoid falling into evil ways and ruinous
 pastimes, but they seldom
 purify the consciousness of man. Instead they serve mostly to bloat
 the ego and instil pride and
 promote a competitive craving for superiority. You may be sitting in
 the bhajan hall and loudly
 singing in chorus, but your mind may get involved in anxiety about
 the pair of chappals
 (sandals) you have left outside the hall. Always at the back of the mind
 there is fear of the loss of
 the chappals; this vitiates the bhajan and makes it a barren show.
Seva done to a suffering being reaches the Lord
 The saadhana of seva is quite distinct. In seva you devote all your
 energy and attention to the
 task at hand, for it is a dedicated task. You forget the body and ignore

its demands. You set.

aside your individuality and its prestige and perquisites. You pluck your ego by its roots and cast

it away. You give up your status, conceit, your name and form and keep all **chiththa**

(thought) pure. Whatever the task you are performing, renounce your personal Individuality and

share its travails and troubles, its fruits and benefits, with God. You need not bring in God from

somewhere outside you; He is in you, all the while. This truth must be your own discovery, your

own treasure, your own strength. This is the grand purpose of the **Seva Dhal**. That is the reason

why the **Seva Dhal** is assigned a high place in the **Sathya Sai** Organisation.

A very pious person was once proceeding from **Kaashi** to **Raameshwaram**, at the other end of

this vast country. He was carrying with him some holy **Ganga** (**Ganges**) water to be mixed with

the sea at **Raameshwaram**. That would be the consummation of his long and arduous pilgrimage

through many a holy place and many a sacred river. While half-way through, he saw by the side

of the road a donkey in the last throes of life, since it was too Incapacitated to move towards

some source of water to quench its thirst. Its dry tongue and rolling eyes indicated the agony of

extreme thirst. The pilgrim was so moved by the tragic sight that he poured the precious **Ganges**

water he had with him down the throat of the distraught animal. Moments later, the donkey

recovered and could gain enough strength to pull itself out of the grip of death. Seeing this, the

companion of the pilgrim asked him, "Master! The sacred water you brought from **Kaashi** had to

be offered to the ocean at **Raameshwaram**. Why did you commit this sacrilege by pouring it into

the mouth of this despicable animal?" The pilgrim replied, "But I have poured the holy water in

the ocean itself, don't you see?" Any **seva** (service) done to a suffering **jeeva** (individual being)

reaches the Lord Himself. and can never be a sacrilege, for **seva** to the **jeeva** is **seva** to the **dheva**

(divinity). Always be firm in that belief.

The Play enacted by Shiva and **Paarvathi**

Millions come to **Kaashi** as pilgrims. It is said that those who see **Kaashi** will not be born again.

One day at **Kailaasha**, **Paarvathi** asked Shiva, "Lord, I have heard it said that all those who visit

Kaashi, where there is a celebrated shrine for your worship, will attain **Kailaasha** and stay on

there in your presence. Millions are coming to **Kaashi**, but is this

place big enough to

accommodate all of them?" Shiva replied, "All the millions cannot come to **Kailaasha**. I shall

design a play and make clear to you who among the millions can come here. You, too, have a

role to act. Do as I direct you to."

Paarvathi became an old hag of 80 and Shiva a rickety old man of 90. The old woman had the

old man on her lap, right at the main entrance of the famous Shiva shrine of **Vishweshwara**, and

she implored in piteous tones the pilgrims who passed by on their way to the temple, "My

husband is terribly thirsty. He is about to die of thirst. I cannot leave him and go to the river

Ganga to bring him water. Will any of you pour a little water down his throat and save his life?"

There is no prayer more fruitful than **Seva**

The pilgrims were coming up from the ghats after their ceremonial bath in the holy river, their

clothes still wet and clinging to their bodies. Some of them lamented that their peace was

disturbed by the sight of this pathetic couple. "We have come to take **dharshan** (audience) of the

Lord, and look what meets our eye." There were some who flatly ignored her cries and lifted

their noses in the air. Some said, "Wait. Let us finish the worship inside the temple and then we

shall bring the **Ganga** water for you." No one offered to bring the needed help to the aged

patient.

Just then a robber who was hurrying into the temple to pick a few pockets, heard the plaintive

voice of old woman and halted near them. He asked her, "Mother, what is the matter?" She

replied, "Son, we came to this place to have **dharshan** of Lord **Vishweshwara** of **Kaashi**, but my

husband has fainted out of sheer exhaustion. He might survive if some one will bring a little

Ganga water and pour it down his throat. I cannot leave him here and go for water. Please help

me and earn the merit."

The robber was moved into compassion. He had a little **Ganga** water in the hollow gourd he had

with him. He knelt down near the dying person on the lap of the old woman, but the woman

stopped him saying, "The moment the **Ganga** water **wets** his throat, my husband may die; he is in

the last stage of living. Therefore speak a word of truth and pour the water. The robber could not

understand what she meant, so she explained, "Speak within his hearing, some good deed that

you have done in your life, and then pour the water in his mouth."

That created a problem for the robber. He was at his wits end. He could not quite comply. He said, "Mother I have, in truth, not done any good deed so far. This present act, the offering of water to this thirsty man, is the very first good deed I am responsible for." And saying this, he placed the gourd at the lips of the old man and gave him mouthful. Just at the moment, the couple disappeared and in their place stood Shiva and **Paarvathi**, blessing the robber. Shiva said, "Son, life is to be dedicated for the service of others and not devoted to the exclusive interests of oneself. Howsoever many wicked deeds you might have done so far, for your selfless offering of **Ganga** water with truth on your tongue, We bless you with this Vision. Remember there is no morality higher than truth; there is no prayer more fruitful than **seva** (selfless loving service.)" Three stages of enquiry into **Brahmam** On the royal road to spiritual realisation, there are three stages as mentioned in the scriptures: **Karmajijnasa, Dharmajijnasa** and **Brahmajijnasa. Iijnasa** means deep Inquiry. A person becomes fit to inquire into Brahman and succeed in that inquiry only when his consciousness has been trained and shaped by Inquiry Into the modes of activity and mores of conduct---the karma (action) and the dharma (righteousness)---which clarify and purify. He who discriminates well before engaging in any activity will naturally be righteous in conduct and behaviour. Good Karma will automatically lead to good dharma. Take the example of home-made coconut chutney. It is tasted only after it is ground and got ready, and when it is eaten you find out whether salt has been added or not. Then if you discover that the salt is not enough or that it has not been added, you have to add the needed quantity to make it tasty; but you will not add salt before eating a small amount. Hence the three stages are (i) Grinding and getting the chutney ready (ii) eating it, and (iii) adding the needed salt. The preparation is the karma, the eating is the dharma and the adding of salt to make it tasty and sustaining, is the Brahman. Act, dedicate and adore---that is the way to acquire a pure consciousness. An act dedicated as an offering to the God resident in all becomes as sacred as the highest **seva**. Devote yourselves to this **seva. Avathaars** (divine incarnations) of God are engaged in **seva**; that is why **Avathaars** happen. Hence, when you offer **seva** to mankind,

the **Avathaar** will naturally be pleased and you can win Grace. This is a great chance you have as members of the **Sathya Sai Seva Dhal**. I hope you will make the best use of this chance. I bless you that you may. **Brindhaavan**, 6-3-1977 30. The victory of victories THE spiritual path is the path of detachment, of sense control, of rigorous mind training. **Paarvathi** sought to win Shiva first by the glamour of physical charm; she had the stratagems of the God of Love **Manmaatha** to support allurements. But Shiva reduced the God of Love to ashes and rejected her advances. Thereafter she entered into an arduous period of ascetic austerities, and through them was able to win Shiva's Grace to such an extent that she became the left half of His sacred body. "Man must first decide, after vigorous self-examination and continuous discrimination, the path that he wishes to traverse. **Moksha** (Liberation), means the removal of the bonds of Ignorance that cloud the Truth and create a mirage of untruth. In fact, living is only another name for the process of achieving alternate misery and happiness, hunger and contentment, illness and health, desire and fulfilment. Man reaches out to a new desire the moment one is realised. He is ever struggling and ever unhappy, for he does not seek the eternal, the lasting, the source and the substance. He is content with the transient, the trivial and the temporary. Derive joy from making others happy Use the body as a chariot for reaching Liberation through truth. It is your duty to see that on the four wheels of **Sathya**, Dharma, **Shaanthi** and **Prema** (truth, righteousness, peace and love) the chariot moves along the road to the goal. It will move on that road only if it has less luggage, **viz.**, less desires, less worries and less fears. Desires, worries and fears are multiplied when man thinks he is the body with all its appurtenances and not the owner of the body. Karma, **Bhakthi**, **Inaana** (Work, Worship, Wisdom)---these are the three paths to God. But through **Kaama** (desire), Karma is warped; through **lobha** (greed), **bhakthi** (devotion) is vitiated; through **krodha** (anger), **inaana** (spiritual wisdom) is befogged. But through **prema** (love) one can easily conquer desire, greed and anger. Learn a lesson from the insignificant ant. When an ant spots a lump of sugar, it does not hide the

fact and seek to consume it all alone. Instead it moves round to collect its friends and kinsmen,
for it loves to share with others the feast it has come upon. The crow, a bird that is despised and
often out-cast, when it discovers a little heap of food, **caws** repeatedly until its kith and kin
gather at the place. What is shared is more tasty; what is held back is bitter stuff. Life is short
and full of misery, so do all you can to derive joy from making others happy. If others are
miserable, how can you be really happy?
"The greatness of man lies in the fact that by conscious effort it is possible to remove the evil in
him. But in the case of other animals, however much they may be subjected to training and
education, their base Instincts will only lie low, ready to spring up at the slightest provocation.
Shivaraathri declares that by means of spending one full day in fast and one full night in vigil---
as symbolic of conquering the senses by sleeplessly watching their antics and preventing them
from inflicting harm---darkness can be turned into light, **shavam** (corpse) can be sublimated into
Shivam (God)."
There is a purpose behind all activities of the Divine
Why should this creature, man, endowed with extra sensitiveness to share sorrow and joy with
others, be born in this changing world of time and space? Nothing that is born can escape death;
nothing that is built can withstand disintegration. Why, then, has man been sent onto this stage of
fleeting experiences? There is a purpose behind all the activities of the Divine. Man has to
manifest the Divine in him and lead and guide all living beings in that adventure. He has to
liberate himself by his efforts and liberate all life by his example. He must become free and
secure in his own Source. This is what is called **Moksha** (Liberation). He is liberated from
littleness into vastness, from bondage to boundless Bliss.
The ego-alloy enters man only when he is misled by the apparent diversity, to posit multiplicity
in creation. The Reality which is misconstrued in the dull dusk of **ajnaana** (primeval ignorance),
is God. To see through the fog that projects many where there is only the One, is the purpose of
all spiritual **saadhana**. If even after years of **saadhana**, by which ever religion it be prescribed,
the **saadhaka** (spiritual aspirant) continues to see differences, distinctions and diversities, we can
conclude that he has a long way to go before he can fulfill the aim of this human existence.

Awareness of the One ensures unshaken tranquillity When the One is realised, there can be no
fear. For how can the One fear itself?. There can also be no desire, for when there is no second,
how can the desire to possess arise? Neither can there be envy, hatred, greed, pride or any of the
evil passions that torment man and allow him no peace. The awareness of the One ensures
unshaken tranquility, **Prashaanthi**. The One (call it God, **Paramaathma**, Brahman or the
Universal Absolute), is all Love, all Knowledge, all Wisdom, all Sweetness. **Raso vai sah**, says
the **Upanishath** (He is Sweetness). How then can there be any bitterness in Him or in man's real
nature, for man is manifested by Him, from Him and for Him?
A goat cannot be born of a tigress. What emanates from God must be perforce Divine. Hence the
appellation, **amrithasya puthraha** (child of immortality) for man in the **Upanishath**. Hence the
Aathman in him, which has come from the **Param-aathman**, is also Immortal. Sparks emanating
from the flames of fire have the same incendiary quality as the fire. The body is a Temple of God
and has been organised for the sake of the God who decided to instal Himself therein. Until man
realises the God within, and thus comes to understand that He is the 'mystery' that was evading
him while he wandered about In the wilderness of the world, he has to attend assiduously to the
up-keep of the body.
Strive, yearn and struggle to merge with the Source
He can earn that awareness only by leashing the wayward mind and directing it inwards.
Shivaraathri is a reminder to all mankind of the goal of mind-control. The Moon is the presiding
deity of the mind, according to the sages, and even modern science has discovered a subtle
relationship between the vagaries of the mind and the phases of the Moon. In the dark half of the
month the Moon is seen less and less as the days move forward, and symbolically it may be
inferred that the mind, too, is undergoing a process of decline. This day is the 14th night and
there is very little left of the Moon to influence the earth or the mind of man. A spurt of spiritual
effort by way of vigil, **bhajan** (congregational chant) and fasting done on this **raathri** (night) or
period of Ignorance, will result in the extinction of the mind and therewith the conquest of all the
tendencies and attitudes which it has entangled man in. Thus this **raathri** can be sublimated into
the heavenly splendour of Shiva.

Strive---that is your duty. Yearn---that is your task. Struggle---that is your assignment. If only you do these, sincerely and steadily, God cannot keep back for long the reward of Realisation.

The river strives, yearns and struggles to merge with the sea from which it came. It has that consummation ever alert in its consciousness. It attempts to make itself pure and pellucid so that it may be welcome by its source. It overcomes every obstacle of terrain in order to journey successfully towards its goal. Man too must utilise all the physical, mental, moral and material endowments intellectual, that God has granted him so that he may journey to the goal of Realisation.

Love can never entertain the idea of revenge
Do not be misled by the belief of the existence of two entities: this world and the next, here and hereafter. Realise the hereafter here; this world is interwoven with the next. There is no truth in the disparity between the secular and the spiritual, the godly and the materialistic, the heavenly and the earthly. In all the worlds, it is His command that runs. Not even a blade of grass can quiver without His Will guiding the wind and agitating its position. The bulb of life is illumined by the current coming from the eternal, universal powerhouse, kaivalya, working according to His Laws and drawn through the cable of Love.

When that prema (love) is tainted by selfishness, it cannot illumine at all. Self is lovelessness; Love is selflessness. Self gets and forgets; Love gives and forgives. Love can never entertain the idea of revenge, for it sees all others as One-self. When the tongue is hurt by the teeth, do you seek vengeance against the teeth? No, for they both belong to you and are integral parts of your body.

So, too, when some other person insults you or inflicts pain, allow wisdom to have mastery over you. Discover the truth and do not rush to conclusions, always keeping love as your guide.

Of course, it is a difficult task, but not beyond the capacity of man. A task that can be finished without struggle and sustained effort is not something to be proud of. It is the difficult task that provides the challenge and brings forth the best and highest in man. Embark upon this task with ardour and faith; that will be sweeter. Once victory is achieved, the rest will be added unto you.

Shivaraathri, 16-2-1977
The Gopees knew the secret of spiritual surrender. Their worship

was not tainted by any bargaining spirit. For those who bargain and crave for profit, reverence is equated with returns; they sell homage at so much per unit of satisfactory response. They are like paid servants, clamouring for wages, overtime allowance, bonus, etc. They calculate how much they are able to extract for the service rendered.

Be, on the other hand, a member of the family, a kinsman, a friend. Feel that you are the Lord's own. Then, the work will not tire; it will be done much better; it will yield more satisfaction; and, the wages? The master will maintain you in bliss. What more can any one aspire for?

Sri Sathya Sai

31. The Raama Era

Sarva Jeeva dharma shaantham

Sarva naama dharma Shivam

Satchidhaanandha ruupam adhvaitham

Sathyam Shivam Sundharam

The support of all beings, the Supreme Peace;

Known by all Names, the Supreme Good;

The One without a second; the Being-Awareness-Bliss

Truth, Prosperity, Beauty.

RICHES melt away only when you spend them, but the span of years you can live on earth is

shortened every moment whether you like it or not, whether you are conscious of it or not.

Therefore, you must feel an urgency in the great tasks of life. Buddhi (intellect) is a special gift

that has been offered to man. This has been given him so that he might know himself but

unfortunately it is now used by him to know others. When man has been given a mirror to look at

his own face and set right its blemishes, he is foolishly holding it before other people's faces!

The three debts to be discharged during one's life

There are certain fundamental duties that man has to accomplish through his intelligence. Three

of these are referred to in the scriptures as ma (debt). Man has to discharge three debts as a

consequence of his human birth and earthly career. The first one is Dheva-ma, the debt to be

repaid to the Gods. Every organ of the human body, every function in fact, is dominated and

controlled and motivated by a Divine Power, or God. Therefore as a grateful repayment for the

debt man owes to Him he has to use his organs, limbs, functions and skills for the benefit of

other men and for the welfare of the community.

The second debt is called rishi-ma, the debt owned by man to the sages, seers and ancient lawgivers.

Long before the birth of this generation, a beneficent code of morals and a precious

collection of guidelines for the realm of the spirit had been preserved

and handed down as

heritage through the efforts of selfless seers and sages. Each generation draws inspiration and

knowledge from the previous ones, especially from the pathfinders, the pioneers and bridgebuilders

in the regions of ethics, law, mysticism, sociology and religion. These persons promote

concord and progress and remove social conflict; their footprints mark out the lines of individual

and social development. So an enormous debt of gratitude has to be repaid to them.

The sages and seers have handed down a precious quantity of knowledge about nature, about

consciousness and also about the means and methods of testing and enlarging that knowledge.

But today man is neglecting this heritage and even discarding it as invalid and superfluous. This

is suicidal. Man has to preserve this knowledge and foster it, revere it and use it. That is the way

to repay the debt to the rishis (sages).

The best repayment one can make to the rishis

The festivals in the religious calendar like this Yugaadhi (The Lunar New Year), are instances in

point. The rishis have laid down these days as holy days and it is your duty to become aware of

the meaning and significance of the festivals and as to why they have been so designated. You

can infer, from what is generally done in every home when this festival starts, the real purpose

intended by the rishis. On this day people take ceremonial baths, wear new clothes, tie new fresh

green-leaf festoons across their door sills, have their houses whitewashed and painted anew,

draw novel designs on the floors and make their homes charming to behold. All these are

reminders of the prime purpose, namely, that of entertaining fresh ideas and giving up the old

faded ones, installing aanandha (divine bliss) in the mind, recouping courage and confidence

and strengthening hope and faith.

Yugaadhis come and go; Nala gives way to Pingala. Plenty of milestones are soon crossed, but

the Journey does not progress. You are still immersed on outdated beliefs and fancies. Observe

the right codes laid down by the rishis with an awareness of the deeper plans they had in view.

Follow the Shaasthras (spiritual sciences) and perform the daily and seasonal rites, rituals, fasts,

vows and vigils recommended by them, always laying emphasis on the inner meaning and

significance and the spiritual aspect of the celebration. That is the best repayment you can make.

Debt to be repaid to ancestors is Universal

The third debt is the pithru-rna (the debt repayable to the ancestors), especially to the parents.

This debt is also Universal, that is to say, men in all lands and all climes have to acknowledge it;

for we are all born of parents to whom gratitude is due for endowing us with a body. Adore the

parents, make them happy, give them contentment and joy by paying loving attention and

bestowing affectionate care. Another duty is to propagate the line through children of pure

character, high virtue and noble endeavour.

Dhasharatha, the emperor of Ayodhya, desirous of paying back his debt to his ancestors, had to

perform the Puthra-kaamesthi Yaaga, the Vedhic sacrifice that can bless the aspirant with sons.

This is the Vasantha Kaala (spring time). This season comprises two months---Madhu-

Maadhava and Mesha-Rishabha. Mesha is the most glory-filled month in the entire year. It was

in the Vasantha season that Dhasharatha released the sacrificial horse so that it may wander

freely over the continent along an unhinderable course, and it was in the same month that it

returned unopposed to Ayodhya. The Puthrakameshti Yaaga also commenced in Vasantha, and

the four sons---Raama, Bharatha, Lakshmana and Sathrugghna---were born in Vasantha. This is

the reason why the Yugaadhi is acclaimed as the Inaugural day of the Vasantha Navaraathri (the

first nine nights of the spring season) culminating with the Raama-Navami (the day on which

Raama was born).

Man is destined for some higher goal

Yuga means in era. This day is called not Samvathsaraadhi, the New Year day, but Yugaadhi, the

first day of a New Era. The era indicated is the Dharma-yuga or the Raama-yuga, for Raama is

identified as the very embodiment of Dharma (righteousness).

Raamo vigrahavaan Dharmah.

The prime duty, of every one who participates in this celebration, therefore, is to adhere to

Dharma, to support Dharma and to foster Dharma.

It is mostly a question of the final goal that man sets before himself in life. The goal has to be

realisation of the unity of the self with the Paramaathman (Supreme Self). Why else should the

self take this human form? If mere 'living' or even 'happy living' was the goal, the self could have

been encased in the form of birds or beasts. The very fact that man is equipped with memory,

mind, intelligence discrimination ability to anticipate the future,

desire to detach himself from

the senses, etc., is an indication that he is destined for some higher goal. Inspite of this if man

craves for a lesser consummation, he is a paapi (sinner). But he who persists, in spite of

temptations and obstacles, on the path that leads to self-fulfilment and self-realisation, is a gopee,

for the gopees (cowherd girls) of Brindhaavan were the most inspiring examples of such souls.

The most effective discipline that man can adopt to attain this lofty goal, is the control and

conquest of the five senses, avoid the errors and evils that the eye, the ear, the tongue, the mind

and the hand are prone to commit. These are called the panchadoshas (five vices).

The eye ever seeks the vile and the vulgar. Notwithstanding the danger to his own life and body,

the motorist will stare at obscene posters advertising a movie film. The eye must be held in check

so that it may not ruin the mind as well as the body of man.

The ear craves for scandal and salacious stuff. It does not persuade you to attend discourses that

can really help in your spiritual development. Even if you chance to attend any, the ear dissuades

you by giving you a headache. But when some one pours abuse on another, the two ears attain

maximum concentration.

Start the day and end the day with Love

The tongue is doubly dangerous unless held in check, for it speaks scandal and creates craving

for taste. It is well nigh Impossible to lead the tongue towards the path of japa and dhyaana

(spiritual recitations and meditation), however sweet be the Name of the Lord. Suurdhas pleads

with the tongue to call out the Names--- Govindha, Dhaamodhara, Maadhava. When the eye, ear

and tongue are under control and capable of being used for self-improvement, the mind and the

hand can also easily be held in check. Thus when man realises himself, there is no need to

inquire where God dwells. He dwells in the pure heart of man, clearly shining in His innate

splendour of Wisdom, Power and Love.

Give joy to all. Prema (Selfless Love) is the means to achieve this ideal. When Love can bring

even God nearer to you, how can it fall where man is involved? Krishna could not be bound by

any other means. That is the reason why Sai has declared Start the day with Love; spend the day

with Love; fill the day with Love; end the day with Love. That is the way to God.

Yugaadhi, Brindhaavan, 20-3-1977

Through a desire to judge or estimate or evaluate, you cannot discover the mystery of God; through devotion and faith, you have to win His Grace, which will reveal Him to your understanding and experience. Steady faith alone can earn victory. You cannot be changing your allegiance as and when you please. Hold fast until the realisation is awarded.

When a man is suffering from the effects of cobra-bite, they give him chillies to chew; the idea is they will not taste "hot" if the poison is still in his system. So too, when the poison of worldly sensualism is there, puuja, japam, dhyaanam all will taste drab and dismal.

Sri Sathya Sai

32. The brother among brothers

THE ideal of brotherhood as depicted in the Raamaayana is without parallel in any other epic

anywhere in world literature. When, during the battle with the raakshasa (demon) hordes in

Lanka, Lakshmana fell unconscious and could not be revived, Raama lamented the calamity,

saying, "Alas! Lakshmana is the source of my breath; there is no brother like him on the whole

earth." Lakshmana's life and relationship with his brother Raama are shining examples for mankind.

It can be said that Lakshmana is the A in the sacred syllable AUM; Bharatha, the second brother,

is the U; Sathrugghna, the third, is the M and Raama, the eldest, is the full AUM. Raama is the

concretisation of the Brahman (Universal Absolute) that first emanated as the Primeval Sound,

AUM. When Raama and Lakshmana were wading through the Jungle after the loss of Seetha, the

sages who saw them described them as the 'Sun and Moon,' so majestic and magnificent was

their mein. They shone with the splendour of courage and determination. When strength of body

and steadfastness of mind reinforce each other, one's mein becomes attractive. Youth today has

neither physical strength nor mental steadfastness, so young people appear old very early in life.

When the body is weak, the mind, too, gets weak. You must try to develop physical well-being

and health, for a gem has to be treasured in a safe, strong box. The gem of Divinity that is your

reality also has to be kept in a strong box, namely, the body.

Lesson for today's youth from the life of Raama

Even during their boyhood Raama and Lakshmana were careful about how they dressed. During

the period of their early spiritual apprenticeship, they discarded princely robes, even though

Dhasahratha tempted them to wear costly jewels and clothes. When in the forest as exiles, they

wore deerskin and had their hair knotted on top. They argued that a dress must be worn for one's own satisfaction and not in order to imitate someone else. They were never slaves to fashion or convention. They laid down the norms for others and never imitated others just to earn their favour.

Heroism was the hall-mark of the brothers. They met every obstacle squarely and exhibited the necessary enterprise and ability to meet and overcome opposition. The youth of today have to learn this lesson. They quaff before the tiniest obstacle and lose heart at the first difficulty they encounter. Like the heroes of the Raamaayana they should march forward bravely, whatever the handicap, in either the secular, the moral or the spiritual fields of activity. When the truth of One Reality in all, the Reality of God, is revealed, then there will be no more room for anger or hatred. They will seek and see only the good in every one. At present the passion in their eyes colours their version.

Lakshmana could not tolerate separation from Raama. Thulsi Dhaas, while composing his epic poem, Raamacharithaamaanas, wrote that the flowers in the gardens of Lanka were white. Hanumaan, who was present unseen, manifested himself, his face full of dissent, for he said that they were red and not white, as he had himself seen them:

Thulsi Dhaas refused to amend the adjective, but Hanumaan insisted that the error be corrected.

The argument almost turned into a scuffle and Raama Himself had to intervene. He told Hanumaan that since anger against raakshasas (demons) had reddened his eyes, the white flowers appeared red to him.

Lakshmana had a pure heart from his very birth. As he grew up he was able to overcome the urges of his senses and establish himself as their master. His character was above reproach. He eagerly welcomed any order from Raama and enjoyed fulfilling it to the best of his ability.

Lakshmana spent the first two days of his life wailing aloud in the lap of Sumithra, his mother.

She tried all remedies, magical and ritual, to console him, but the baby would not be consoled or persuaded to eat or to sleep. She consulted Vashishta, the Royal Preceptor, who advised that Lakshmana be laid beside Raama in the palace of Kausalya. She did as directed, and in the company of Raama Sumithra's child slept soundly and played most happily. He could not

tolerate separation from Raama. His greatest desire was to be in Raama's presence. He followed Raama like his shadow, never residing in a place where Raama was not present. Raama was all that he wanted, all that he cared for.

Steadfast loyalty of Lakshmana to Raama

When Raama started out into exile in the forest wearing garments of bark, Lakshmana, too, did the same. For fourteen years he watched over his brother and his wife, guarding them day and night without any regard for his own comfort or even for sleep or food. Thulsi Dhaas pays great tribute to Lakshmana for this devoted service. According to him, when Raama returned to Ayodhya after his period of exile, the citizens in laks cheered at the distant sight of the flag on top of the chariot which was bringing him. But they did not know, he says, that the pole which carried the flag of Raama's triumph was Lakshmana, the devoted brother. How could the flag fly so splendidly without the dedicated service, the undaunted courage and the steadfast loyalty of the brother who gladly shared the travails of exile with Raama?

In the course of Naaraayana's enactment as a nara (man) named Raama on earth, He had a crucial role to play. Lakshmana laid down his life for the purpose of realising the Mission of the Avathaar (divine incarnation). He never transgressed by as much as a step, the boundary laid down by Raama. When Raama ordered him to raise a fire into which Seetha was advised to step as part of the fire-ordeal to prove her chastity to the world, Lakshmana obeyed with a bleeding heart. When Raama ordered him to take Seetha out into the forest and leave her alone and unguarded there, Lakshmana obeyed, though his heart was wrung with pain.

Lakshmana gave up everything to serve Raama

There were two occasions when Lakshmana had unfortunately to go against the specific orders of Raama. When Maareecha, after enticing Raama a long distance away by assuming the form of a golden deer, was finally killed by him, he imitated Raama's voice and cried out before dying, "O Seetha! O Lakshmana! Help me, Help Me!" Lakshmana, knowing this to be a trick of the raakshasa (demon) Maareecha, and in accordance with Raama's instructions, did not leave Seetha's side. However on Seetha's firm insistence to trace Raama's cry for help and on being accused by her of ulterior motives, he finally left her alone at the hut and went in search of

Raama.

The second instance occurred towards the end of the **Avathaar** period. The Gods sent **Yama** himself to **Raama**, to remind him that his life as an **Avathaar** could be ended and all the Divine participants could return to their Heavenly abode. When **Yama** came into the audience hall, **Raama** directed **Lakshmana** to be at the entrance and not allow any one to enter and Interrupt the conversation. He told him to be vigilant, on pain of death. While **Lakshmana** was keeping watch, the short-tempered sage, **Dhuurvaasa**, approached him and demanded entry. He was furious on being stopped and threatened to lay a terrible curse of destruction on **Ayodhya**, its inhabitants and, on the entire **Raghu** clan. **Lakshmana** weighed the pros and cons and concluded that his death would indeed be a lesser calamity than the destruction of the entire population of **Ayodhya**. So he admitted **Dhuurvaasa** and gladly received the punishment. **Lakshmana** decided every act of his on the touch-stone of either **Raama**'s wish or the general good. He gave up everything---his wife **Uurmila**, his mother **Sumithra** and the princely life at **Ayodhya**---for the chance of serving **Raama** and furthering His mission. When he killed **Indhrajith** in battle, **Raama** embraced him with unbounded joy, and exclaimed, "**Ah**, dear brother! What a great victory you have achieved today. Now I feel as if I have already got **Seetha** back." Humility, heroism and noble character of **Lakshmana** Between **Raama** and **Lakshmana** there was never any trace of envy or suspicion. **Lakshmana** was supremely indifferent to what was happening around him If it did not affect **Raama**. His greatness is immeasurable. He served **Seetha** every day for fourteen years, but never once raised his eyes to her face. His conduct was the height of righteousness. When the bundle of jewels that **Seetha** had thrown along the way while being abducted by **Raavana** was retrieved by the **vaanaras** at **Rishyamuka** Hill, they handed it over to **Sugreeva**. **Sugreeva** brought it before **Raama** and **Lakshmana** for identification. When **Raama** asked **Lakshmana** whether he could identify any of the jewels as belonging to **Seetha**, **Lakshmana** said that he could vouchsafe for the genuineness of only one jewel---that which **Seetha** wore on her ankles. He saw it every day when he fell at the feet of **Seetha** and so could recognise it as unmistakably hers. Such was the noble character of **Raama**'s brother. When **Lakshmana** fainted during the battle with **Indhrajith**, the

latter wanted to lift his

unconscious body and carry him into **Lanka** as a hostage. But since **Lakshmana** was the

incarnation of the cosmic serpent, **Sesha**, he was tremendously heavy and could not be moved.

So **Indhrajith** gave up the idea and went away. Meanwhile **Hanumaan** arrived there, and on his uttering the name of **Raama**, **Lakshmana**'s weight was reduced to that of a feather, so responsive was he to **Raamanaama** even in his unconsciousness. This is a measure of the humility and the

heroism of this great-brother of **Raama**.

Summer Course, **Brindhaavan**, 26-5-1977

Give the body the attention it deserves, but not more. Some people advise that you should cultivate disgust towards it; but, that is not beneficial. Tend it as an instrument, use it as a boat, as a raft. Disgust is not a desirable attitude towards anything in creation. Everything is God's handiwork, an example of His Glory, His Majesty.

Sri Sathya Sai

33. Yoga **maarga**

CAN thirst be quenched by water droplets or hunger appeased by grains of rice? The realisation

of the Truth of Creation and the Creator involves hard discipline and steady faith in the paths

prescribed by the sages. These paths lead man to the goal through inquiry, devotion, dedicated work, meditation, worship and other such disciplines.

There is also the process of Yoga (divine communion) which is widely advocated now-a-days as

a means for self-realisation available to practitioners. It is being taught and propagated as a sure

and simple means of Liberation. Novices and common folk are misled by the high promises, and

they have to be warned in time of the limits and possibilities of Yoga as now taught and propounded.

The very first axiom of Yoga as a spiritual discipline is to 'conquer the agitations of the mind.'

However, this is more easily said than done, for the mind has to be dead, not dormant. Of course

there are persons who have achieved this victory, but none of them will be available to you for

guidance in mind-control or mind-conquest. They would be so sunk in **aanandha** (divine bliss)

that the demands of the body, the time, the causal chain, **etc.** can never reach them.

Yoga is mergence of the individual into the Universal

What can be expected from a teacher of Yoga is only a diluted, limited, pseudo type of **Yogadharshan**

(Yogic Vision or realisation), for only those who have stopped half-way in the path of

Yoga will come forward as instructors and guides. When one has gone the entire length of the

road, one has perforce to leave the world and its needs behind.

Yoga means union or yoking, and the jeevaathma (The Individual Soul) has to be yoked with the

Paramaathan (Supreme Soul); one has to find its fulfilment in the Whole, of which it is a part.

As the rivers carry the waters of the sea back into the sea itself happy to lose the limitations of

their names, their size etc In that consummation, so the individual merges into the Universal.

That is Yoga. It is Yoga that happens to the salt doll that is dropped into the depths of the sea to

calculate the depth of the water. The salt too comes from the sea and becomes one with the sea.

Man has five koshas (sheaths) covering his individuality---the

annamaya (material), praanamaya

(vital), manomaya (mental), vijnanamaya (intellectual) and the aanandhamaya (blissful). When

man turns from the objective world to the subjective world within him, he can unsheath his

Individuality and reach his Bliss Nature. But most men revel in the very first sheath---the

material sheath---and remain engrossed and entangled in material pursuits and pleasures. Man

does not realise that he sees only what he wants to see; he cannot see beyond his need. Therefore

unless his desires are purified and clarified, he cannot penetrate it into the inner realms of

delight.

The various chakras in the body

If you ask any one where the words he utters come from, he will reply that they do so from the

vocal chords. No. The vocal chords can produce sound, but not words.

The spinal column, from

the muulaadhaara chakra to the ajnaa chakra (the energy centre at lowest point of the column to

the energy centre at mid-brow spot) is like the veena, the strings of which when drawn and

played upon, produce resonance. The vital and the mental sheaths are involved in these regions.

When the playing fingers halt and press on frets fixed on the veena at irregular intervals,

different notes are created and delight ensues. When the mind decides upon an idea that is to be

communicated, the prana (life force) plays upon the strings and words emanate.

The muulaadhaara, the lowest of the chakras (energy centres) at the lower end of the spinal

passage, is the embodiment of the Prakrithi (Nature) principle.

Therefore it is related to the

annamaya kosha, the material facet of man. It is the prithvi

thathwa (the earth-principle.)

The swaadhistana chakra at the point of the navel, is the guardian of the praanamaya kosha,

the vital facet of the person. It is the agni principle, the spring and source of warmth in the body,

that maintains the processes of digestion and protection from environmental change. The

manipuuraka chakra is the next highest on the spinal scale. It is the jala thathwa (water principle),

that helps the circulation of blood both into the heart and out of it, from all parts of

the body.

The anahatha chakra is in the region of the heart. It embodies the vaayu (wind) principle which

is in charge of the breathing process, inhalation and exhalation, so vital for life and activity. It

also vitalises the spinal force, and passes over the frets of the inner veena.

The visuddha chakra is in the pit of the throat, near the pituitary gland. It represents the

aakaasha (space or ether) principle and promotes abdha (sound).

The ajnaa chakra on the mid-brow spot is the embodiment of vijnana---the Splendour of

Aware-ness---for when this chakra is reached, man glimpses the Truth, gets transformed and

becomes translucent. It is only a step away from the final realisation, when the Sahasraara

chakra (the thousand petalled energy centre) on the crown of the head is attained. That is the

consummation of all saadhana (spiritual effort), of all search.

The stage of desire operates in the first two chakras, the stage of endeavour (kriyaa shakthi) In

the next two and the stage of awareness (Jnana shakthi), is most evident in the last two. The

awareness is there, latent in every one, ready to surface when the veils of ignorance are removed.

The individual life-force or jeevathathwam, resides like a lightning flash in the womb of a blue

cloud between the ninth and the twelfth rings of the spinal column. It will be alert and awake

only when saadhana of any type is done after the cleansing of character and habits.

Essential qualifications for the aspirant of Yoga

If, however, the Yoga path is undertaken when the senses are still potent and overbearing, the

effects on one's emotions and passions will be disastrous. One will become insane and talk and

write absurd and ribald things about oneself and others. I have known many cases of such

saadhakas (spiritual aspirants) who have gone astray. That is why shama (control of the outer

senses), dharma (control of the inner passions and emotions),

uparaathi (withdrawal of the mind from external pursuits), **thithiksha** (acquisition of the power to bear heat and cold, grief and joy, profit and loss **etc.**, with equanimity), **shraddha** (faith in the scriptures and in the experience of sages) and **samaadhana** (equal-mindedness and fortitude), have been emphasised as qualifications for the aspirant. Yoga as taught and learned at present is, at best, only a system of physical exercises, a means to acquire health and a sense of physical well-being. It cannot be spiritual discipline leading to **selfrealisation**.

The body which is composed of the five elements, can be affected by these Yoga

practices. The mind has no illumining power of its own and, like the Moon, it can only reflect the

light of the Sun or the **Aathman** (Divinity) within. The **Aathman** can be known only through

Love; all claims to the contrary are spurious and missing the mark. Through the **kundalini shathi**

(Serpent Power) and its ascent through the **chakras**, it is well-nigh impossible to realise the

Universal **Aathman**. Even when realised, the experience is not communicable through lessons.

The vision attained must be of the One without a second; only then can it be genuine. The core of

every being must be recognised as One.

There was once a Guru (preceptor) who initiated his pupil in the **Naaraayana manthra: Om**

namo Naaraayana. When the pupil left his presence, he called him back and gave an additional

direction saying, "Have the form of **Naaraayana** (Lord Vishnu) before your mental eye when

you repeat the **manthra** (sacred formula)." The pupil left, but the Guru called him back again and

told him, "But be careful that you do not think of a monkey when you are reciting the Name and

contemplating the Form." The pupil agreed, but whenever he Sat down to meditate, the monkey

could not be pushed aside. He kept telling himself that he should not think of the monkey but the

monkey insisted on peeping into his consciousness. So he complained to the Guru and asked for

his advice.

The Guru said that **Naaraayana** is Omnipresent and immanent in every being and so he can

meditate on **Naaraayana** as the reality of every being that appears in his vision. How can you

separate some things as not God and others as God? They are all **labs**, organs and cells of His

body. If you separate all such limbs, organs and cells, what is left of the body?

Therefore do not be led into the yoga **marga**. It is fraught with danger since there can be no efficient teachers. But **yogaasanas** can always be practised for better health under proper guidance.

Summer Course, 16-6-1977

34. The Universal Prayer

Om bhoorbhuvaha swaaha

Thath savithur varenyam

Bhargo dhevasya dheemahi

Dhiyo yonaha prachodhayath

THE **Gaayathri** (**Vedhic** prayer to illuminate the intellect) is the Universal prayer enshrined in the

Vedhas (Divine Knowledge), the most ancient scriptures of man. It is addressed to the Immanent

and Transcendent Divine which has been given the name '**Savitha**' meaning 'that from which all

this is born.' The **Gaayathri** may be considered as having three parts--

--(i) Praise (11) Meditation

(iii) Prayer. First the Divine is praised, then It is meditated upon in reverence and finally an

appeal is made to the Divine to awaken and strengthen the intellect, the discriminating faculty of

man.

The **Gaayathri** is considered as **Vedhasaara**---"the essence of the **Vedhas**." **Vedha** means

knowledge, and this prayer fosters and sharpens the knowledge-yielding faculty. As a matter of

fact the four **Mahaavaakyas** or 'core-declarations' enshrined in the four **Vedhas** are implied in

this **Gaayathri manthra**.

Every human being has four birthdays

The **Gaayathri** is usually repeated at dawn, **midnoon** and dusk. But God being beyond time, it is

a result of our limitations that we talk of dawn and dusk. When we move away from the Sun it is

dusk; when we move into the light of the Sun it is dawn. So you need not be bound by the three

points of time to recite the prayer. It can be repeated always and everywhere, only one has to

ensure that the mind is pure. I would advise you young people to recite it when you take your

bath. Do not sing cheap and defiling film songs. Recite the **Gaayathri**. When you bathe, the body

is being cleansed; let your mind and intellect also be cleansed. Make it a point to repeat it when

you bathe as well as before every meal, when you wake from sleep and when you go to bed. And

also repeat '**Shaanthi**' thrice at the end, for that repetition will give **Shaanthi** or peace to three

entities in you---body, mind and soul.

Every human being has four birthdays. The first is when he emerges

from his mother's womb

and, being neither holy nor unholy, craves only for food and shelter;
the second is when he

begins his spiritual study to lead him from darkness to light; the third
is when he has gained

wisdom, having mastered the disciplines propounded by the rishis
for achieving self-realisation;

the fourth and last is when he realises his true identity and merges
with Brahman.

Never give up the Gaayathri mantra

The vainopaveetham (sacred thread) is a symbol of purity which is
necessary if you wish to

participate in the vajna of Living. Life is a continuous series of
sacrifices of the lower for the

sake of the higher, of the tiny in favour of the vast. Upanayana, the
word which has been given

to this ceremony of Initiation, means the conferment of another eye.

Your two eyes cannot reveal

to you the magnificence and the majesty of the realm of the spirit.

They are focussed towards the

objective world and its transient attractions. So the Gaayathri

mantra has been given to you as

a third eye to reveal to you that inner vision by which you may realise
Brahman.

Gaayathri is a treasure you must guard throughout your lives. If you
have not caught the sounds

of the mantra correctly now, learn it from your parents or from
your family priest. Perhaps the

others may not know the Gaayathri themselves or they might have
forgotten it through culpable

neglect. Then I would ask them to learn it from you.

Never give up the Gaayathri; you may give up or ignore any other
mantra but you should recite

the Gaayathri at least a few times a day. It will protect you from
harm wherever you are---

travelling, working or at home. Westerners have investigated the
vibrations produced by this

mantra and have found that when it is recited with the correct
accent as laid down in the

Vedhas, the atmosphere around becomes visibly illumined. So
Brahmaprakaasha, the effulgence

of divine will descend on you and illumine your intellect and light
your path when this mantra

is chanted. Gaayathri is Annapoorna, the Mother, the sustaining
Force that animates all life. So

do not neglect it. Elders and priests, mantra, have given it the
custodians of this the go-by. But

you, as Inheritors and guardians of the great culture of this country,
have a great responsibility in

preserving it and demonstrating its efficacy and worth.

Upanayanam Day, Brindhaavan, 20-6-1977

It is as absurd as putting the cart before the horse. The physical is

subordinate to the spiritual. The body is the cart and the spirit, the
horse. Of course, the cart should be kept in good condition; vice
ruins the body and makes it unfit for the journey of life. The mind
is the horse and that is neglected and not groomed for the journey.
It is starved.

In this land where Meera, Jayadeva, Valmeeki, Thyaagaraaja,
Raamadhas and Tukaaram, by their intense yearning and
fortitude, showed the path of achieving lasting joy, precious years
of life are thrown away in silly adventures.

Sri Sathya Sai

35. One-pointedness

EDUCATION must impart those qualities in the individual that will
ensure his peace, and

thereby, universal peace. It should cleanse the mind of all traces of
narrowness and help in

fostering unity and love. This is the message of Bhaarith from time
immemorial. The Vedhas

(revealed scriptures of Supreme Knowledge) proclaim these as the
goals of education. This is the

Vedhabhoomi, the land that reveres the Vedhas, which the sages
learnt through Divine

Revelation. The seeds of this Message grew up as saplings and
blossomed in the garden of the

Upanishaths. These saplings then grew and into ancient Shaastras
(spiritual sciences), and the

winds carried the fragrance of their aanandha (divine bliss) to the
four corners of the world to

vitalise and awaken the people of all the continents.

In those days the sages lived with their pupils in hermitages, in quiet
sylvan surroundings on the

banks of rivers. Each hermitage was a university with the sage as the
Kulapathi (Chancellor).

They were proficient in all the branches of knowledge and eager to
give the knowledge over to

whoever could receive it and make the best use of it. They succeeded
in their mission as a result

of their own efficiency, the enthusiasm of their pupils and the
sublimity of the environment. It

was all so simple and sincere, so fresh and free.

Teacher-pupil relationship in the olden days

The environment which surrounds educational institutions today is
quite the opposite of this

ancient picture. Then the pupils lived with their preceptor in his
residence and imbibed not only

information but also inspiration, not only manners but also morals.
They rose with the dawn,

bathed in cold water and went through the rigorous schedule of
prayer, study, meditation and

household chores. They ate the food that the preceptor gave them.

There was no distinction made

in any of these disciplines between the prince and the peasant, the
son of a Pandith (scholar) or

of an illiterate. There was no opportunity to waste time in idle pursuits or trivial gossip, or in satisfying vain whims and fancies.

Every pupil was acquainted with the basic values of Indian culture, their origins and developments and their essential validity for the progress of their country. Today the number of pupils has vastly increased but the quality of both teaching and learning, has suffered much. Serving the teacher was itself part of education in those days; it was easy to please the teacher and get the best out of him by the process of loving service. How can salaries and fees ever satisfy the teacher? They only increase the greed for more. Then the world's prosperity and peace were built on foundations of dharma (righteousness); now they depend on **dhana** (riches).

Man is the crown of the animal kingdom

The creation of the Universe must have happened when even time was unknown. Countless living beings have dwelt on this planet since, and the existing species are also innumerable. Man is considered to be the crown of the animal kingdom; his is the summit of living beings. Of **janthus** (living beings), it is said, he is the highest. Why? Because he is the only animal that can investigate his own self and realise and reveal the Divinity which is his reality. Other animals have no thirst for the basic inquiry and no hunger for this satisfying wisdom. This thirst has led many to posit that there is God and others to deny the existence of God. God is described in the **Geetha** as "more minute than the minutest and larger than the largest." Let us consider this paradox a little.

We cannot see the air that surrounds us though we inhale and exhale it every moment of our lives. How, then, can we see the minute atom and the particles of energy that it is comprised of?

Similarly with a clouded, and therefore limited, vision, how can we visualise Brahman, the basic Divine Force that manipulates even the subtle energy within the invisible atom? Of course when the vision is purified into its most subtle aspect, (**suukshma-buddhi**) and when we are equipped with the wisdom-eye (**Inaana chakshu**) as Arjuna was, then we can identify the Divinity that lies behind the minutest form or particle.

Stages of change of the created Universe

As for being larger than the largest, consider the Sun. It is about 93 million miles away from the earth. Hence if we travel towards the Sun at the rate of 500 miles per

hour and 24 hours a day, it would take over 20 years to reach it. The Sun is so big that the terrestrial globe can be dumped into any one of the thousands of pools or 'pits' which astronomers have discovered in its surface.

The stars that appear to be so tiny and so multifarious are each far bigger than the Sun, and the distances between them are far greater than even the distance between the Sun and the earth!

How can the petty mind of man ever conceive this vastness of the entire cosmos? But here too the sages by their sharpened Intellect and ecstasy-filled minds, have been able to visualise God, **Immanent** as much in this macrocosm as in the microcosm and even transcending its boundaries of space and time. Their experience has led them to express their adoration through names such as God, Allah, Jehovah and **Bhagavaan**. These are embodiments of the Glory and the Grace they tasted, the Love they felt as being at the core of the cosmos.

The created universe is called **Prakrithi** (Nature); prior to the Manifestation, there was darkness; after the Manifestation, there was light. The darkness was the **thaamasik** (quality of inaction) state, when there was no activity. The light was the **raajasik** (quality of agitative) state, when with movement and agitation, uplift and downfall alternated. The 'five elements' were then formed, and in time attained comparative quiet. That was the **saathwik** (quality of serenity) state, when Divinity shone through them. These five elements are perceptible by the five senses; in fact they are the responses to the needs of the senses. The **saathwik** state is the Divine state, when light is shed on the Truth. This Truth was there even before the creation and the cosmos.

Meaning of 'one-pointedness' of mind

Truth is more fundamental than the atom. Every atom and every star manifests the Truth to those who have the eye of wisdom. Each aspect of science has a special feature when it applies to some one group of things or beings. What is the special feature of man? If he too lives and dies as any animal, how can his supremacy be justified? His supremacy lies in his capacity to become aware of his Truth. We use the phrase 'one-pointedness' when referring to **saadhana**. The meaning that we generally give to that phrase is not correct. Each sense organ or faculty has 'a point' which makes it valid. Don't we say, 'There is no point in it,' when we condemn some thing in an argument? Seeing is the 'point' of the eye; hearing is the 'point'

of the ear. If there is no point or **agram**, it is blind or deaf. The sense is then afflicted with some disease, It has some defect. Even if you catch a slight cold, the nose loses its 'point' for it cannot discover smells.

Now what is the 'point' of the mind? When we say 'one-pointedness' it must mean that the mind should be pointed towards the One-the One that is denoted as being without a second, the One which has willed that It may become the many. Unless the mind lays aside all other pursuits and seeks to become aware of the One that has become the many, it can be said that the mind too is diseased and is suffering from some defect.

Elevate yourselves by speaking and doing good

The sages of ancient India had mastered this one-pointedness, and when they willed they could transmit this awareness to their pupils. Such persons are rare today. We have teachers in plenty but none of them has taken up with determination this task of discovering his own identity. With the disappearance of **rishis** (sages), the **rishikuls (hermitages)** of those days have become the schools (**rishikul-shikul-shkul**-school) of today.

I have told you often that besides your parents, your teachers and your elders, you have to also revere your deeds. Deeds elevate us or drag us down; they chain us to both, birth and death, or they deliver us from that chain; they result in Joy or grief, prosperity or poverty, gain or loss, pleasure or pain. You must realise that your enthusiasm or despair, success or failure, are but the consequences of your actions. While engaged in action, you come up against certain laws of nature which you cannot overstep. If you loosen your hold on something you have in your hand, it will fall down; similarly, if you slip while ascending a ladder, you shall fall, irrespective of your caste, creed or status. The law does not differentiate. In every deed or act, God is present as the Invisible **Motivator**; in every minute thing that you handle or manipulate, God is present as the Inner Core. So always try to elevate yourselves by doing good, speaking good, seeking good, and having the good of others in mind.

Education must confer humility and selflessness

You do not lose much if a finger is so damaged that it needs to be cut off. The body can still function and be a fit instrument. Even if you lose a limb, you can function and benefit with the help of your faculties. But If you lose your character, then everything is lost! You can be worthy

of the name 'student' only from the day on which you imprint this thought on your mind. Do not allow laziness, hatred or anger to contaminate your hearts. The world looks forward to your leadership in establishing and ensuring peace; how can this be realised if you cultivate hatred and anger? Practise calmness and the habit of deliberation. Don't get agitated and yield to mass frenzy, that is a sign of weakness and waywardness.

If anyone blames, abuses or hurts you, do not return him with the same. Behave nobly and with patience. When a dog bites a man, the man does not bite the dog in return. Education must lead you from darkness to light. It is only those who wander in darkness that fall into pits; can a man walking in the light fall into a pit? If he does, it means that he is still in the dark, **Vidh** means light, and a **vidhyarthi** (student) must seek light and gain it. What is the use of an eye that does not reveal to you the pitfalls? Education must endow you with that type, of eye which will reveal in time the pits that yawn in your path.

Vidhya must confer humility, selflessness and the ideals of service. If a man adores his stomach and his material wealth as his heaven, how can he be honoured as a scholar?

The educated man must be ready and skilled to serve his parents, his villages, his state, his nation, his language and his culture. The air in a balloon is limited within the parameters and to the shape of the balloon; unless it bursts the balloon and overcomes its barriers, how can it merge with the Universe? Similarly, unless the self attains awareness and conquers the barriers of the ego, it cannot merge with the Omnipresent, Immanent Divinity.

You are born in society; it has helped to guard, guide and foster, you, to educate you and to fill you with dreams and Ideals, Repay to society the debt you owe to it. Proclaim aloud that you are Indians. Decide with pride and enthusiasm to serve India. The story of India and the culture of India---these are to be adored as your parents.

College Day, **Brindhaavan**, 30-7-1977

Man thinks he is enjoying the pleasures; but really speaking, it is the pleasures that are enjoying man, for, they sap his energies, dry up his discrimination, eat up his allotted years, and worm into his mind, infesting it with egoism, envy, malice, hate, greed and lust.

Sri Sathya Sai

36. The I in you

THE company one keeps determines one's character; a person tries to join the group where he can freely express his innate nature. So **Sathsang** (holy company) is a

very important requisite
for moral and spiritual advancement. Man, by nature, is prone to
cater to the desires that arise
within him or the urges that are prompted from without. Very often
these are deleterious. So he
ruins himself by giving them the chance to overpower his personality.
Consider the happy
influence that good association can exert. A length of string is a
worthless thing---no one will
wear it in the hair or place it reverentially on an idol of God. But when
it associates itself with a
few fragrant flowers, then women decorate their coiffure with the
length of floral garland and
devotees place the garland on the idol they adore.
A block of stone in a public square is a much neglected and misused
thing---street dogs often
foul it. But let the stone receive the company of a sculptor or his
pupils, it is shaped into a
charming idol of God and installed in a temple to receive the homage
of thousands. Again, take
the example of the domestic mouse. In the houses where it dwells it is
hunted and trapped,
poisoned and killed; but when Lord **Ganapathy** adopts it as His
vehicle, it comes to be adored as
a holy animal.
Evil company demeans and debases man
The serpent is hated and beaten to death whenever it makes an
appearance, for it is dreaded and
avoided by man. But in association with Lord Shiva (who has it
coiling round His wrists, ankles
and neck), the serpent receives reverence from millions. The
company of the Divine gives it a
halo of consecration.
So, too, evil company demeans and debases man. Take the example of
fire. Fire is held to be
sacrosanct and holy and is religiously fed and fostered in every
orthodox home where the **Vedhas**
(revealed scriptures of spiritual wisdom) provide the guidelines of
life. But when the fire enters a
ball or a rod of iron, it has to suffer hammer blows in plenty while the
rod or the ball is being
shaped into some tool by man! Attachment to the iron brings about
this calamity for the highly
venerated fire.
The years of life allotted to man as a result of the enormous amount
of merit earned and
accumulated through many lives in the past, have to be utilised for
the purpose of rising higher
into Divinity. For this adventure, congenial and inspiring company is
essential. Riches decline
only when spent, but life is, in its own course, being clipped short
every moment. Even when we

sleep, unconcerned, every minute makes us older, takes us nearer the
grave.
The real end of freedom is Wisdom
In order to direct time into useful channels, life has to be regulated
and limited, habits have to be
sublimated, harmful tendencies have to be corrected and constructive
attitudes fostered. These
imperatives are emphasised in the **Sathya Sai** Hostel, though some of
you may not appreciate the
restrictions and guidelines presented for your conduct. They might be
irksome to you just now,
for you have joined this hostel quite recently having grown up in
totally different kinds of
environment.
Perhaps you crave for what is called 'freedom of will and action.' But
when you have not fixed an
ideal before yourselves, this freedom can easily become licence to
give yourselves up to
deleterious habits. What is the end of freedom? The real end of
freedom is not pleasure, but
wisdom. **Sweccha** is the Sanskrit word for Self-Will. Self here means
the higher Self, the
Overself. Its Will is ever to merge with the Supreme and be
immersed in **Aanandha** (divine
bliss).
dust consider the fate of students in most of the other colleges and
hostels. Note the unhappy
state of affairs prevailing there. The atmosphere is not congenial
either for academic
achievement or for personality development. It is full of imitative
excitement and factional
politics. Has man evolved from the animal, only to descend to
degradation worse than that of the
animal? Is man to be motivated only by the needs of hunger and fear
like a cow which comes
forward to eat a tuft of grass, but runs away at the sight of a stick?
Man should be motivated
differently. Again, can man be happy by merely attending film-shows
or by roaming about in
bazaars and spending time aimlessly?
Accept the ideal of a disciplined life
In many cases the parents and elders are at fault because they are bad
examples for their own
children. They drink and gamble, hate and fight. Education has to
save you from pursuing these
wrong paths. I may tell you that students who lived in this hostel for
some months, in accordance
with its rules and regulations, have won the appreciation of
authorities of its sister colleges in
Bangalore for their punctuality, earnestness and disciplined
behaviour.
A disciplined life is the best offering you can make to the country or

to the Divine In you. One single person who is averse to regulated living may, by his example, spoil the careers of many others with whom he comes in contact. So each of you must accept the ideal after analysing its implications and being convinced of its validity. Animal instincts and impulses have persisted in human nature as vestiges, and it is only when their upsurge is controlled and gradually eliminated, that the springs of Divinity can manifest, themselves. This hostel provides you just the opportunity, and the **sathsang** (good company) here helps, you to accomplish this.

Nature can be modified by nurture; even dogs can cease to relish meat when they are trained to relish only vegetarian food. So open yourselves gladly to the influence of the **sathsang** available here. Of course, storks ridicule the swan and crows carp at the cuckoo's song, but in spite of all the cynicism the swan sails upon the water as grand as ever and the cuckoo has not developed any flaw in its song. Those who ridicule others eventually find themselves isolated and laughed at for their own idiosyncrasies.

Most intelligent schemes of men can become flops
 Very often even the most intelligent schemes of men result in the opposite turn of events due to some fundamental flaw in their reasoning. It was in **Bobbili**, years ago, that an infectious disease resulting in boils on the skin, spread fast. It was discovered that the infection originated from domestic rats. Since the rats could not be totally destroyed by means of traps, the ruler decided to encourage people to keep cats as pets, and he gave each householder a liberal monthly allowance of rice for feeding the cats. Five kilograms of rice was supplied to the householders every month. After a time complaints reached the ruler to the effect that the cats were not being properly fed, and that the householders were themselves consuming the rice intended for the cats. So the ruler ordered them to present themselves in the court with the cats they were rearing. When they appeared along with their pets, it was discovered that the rumours of misappropriation were false. Every cat was astonishingly well-fed and plump.

One cat, however, the one reared by **Raamakrishna**, was lean and hungry. When the ruler charged him with misuse of the rice supplied to him by the state, he said, "Master! None of these other cats has ever caught a rat. Those cats are too well-fed for that.

When they have no hunger, how can they seek out and kill rats? My cat catches at least dozen a day." The ruler had to agree that his plan was a big flop. It had produced just the opposite result! Remember, the rules laid down for you are for your own good. Whatever I do, speak, or order, is for your good, for rendering your future years happy and fruitful. This is the most valuable period of your lives and you must be thankful that you are spending it in this atmosphere, in the midst of this **sathsang**. All this is being done because I know that you are all Mine. Even if you deny that you are Mine, I shall persist in telling you that you are so until you understand. For I am the Divinity that is your Reality.

The 'I' in you is disturbed and becomes distressed when you stray into unrighteousness and wander into waywardness. Therefore understand well the value of the schedule of work and worship prescribed for you here, and have your personalities moulded to the best shape so that you may shine forth as inspiring examples of service to man and God.

Sri Sathya Sai Hostel **Brindhavan**, 17-8-1977

The pure heart is the best mirror for the reflection of Truth. So all these disciplines are for the purification of the heart. As soon as it is pure, all truths flash upon it in a minute.

Sri Sathya Sai
 37. The inner **yajna**
 THE deeds of man elevate him or engender his fall. All deeds of his that are in consonance with the principles of righteousness deserve the dignity of the appellation, **yajna** (sacrificial rite).

There are two types of **yajna** mentioned in the sacred texts; the external and the internal. The outer form is not so important or productive. It is mentioned only to be discarded and dismissed, for, of what use is a shell without the kernel? Adoring the Lord while meditating on His Name and Glory is also a form of inner **yajna**.

The **yajna** in which animals were sacrificed at the altar (**bali-peeth**), is an external act, but it has an inner significance. The mind is the sacrificial post and the animal instincts still resident in the human character are to be slaughtered on the **bali-peeth** of the mind. The megalomania in man which urges him on to blind pursuit of power is the buffalo that has to be sacrificed. The foolishness that overwhelms man and renders him weak and docile is the sheep that has to be renounced. The slyness and stratagem-filled mind of man is the cat that has to be given up in the same manner. This is the inner **yajna** of which the outer **yajna** is but

a reflection. When the

external rites are being performed, their inner significance must be kept in view. It is a sin to go

through with the outer formalities without any knowledge of their significance.

Man is many animals in one

Man has passed through many animal lives before he has come to earth in human form. Strains

of animal nature such as cruelty, anger, greed and hatred still persist in him. Man is many

animals in one. He has the jackal, the buffalo, the tiger, the elephant---all in him. He must east

off these traits from his composition. When he indulges in needless and useless controversy on

matters beyond his understanding, he is announcing himself as a sheep; when he jumps from one

idea to another, from one ideal to another, from one project to another, without fully involving

himself in any, he is exhibiting the nature of the monkey.

The nature of the Inner yajna can best be understood if we examine the story of Emperor Ball.

He was the grandson of Prahalaadha, the celebrated devotee of the Lord. Prahlaadha braved a

succession of inhuman tortures inflicted on him by his father to force him to retract his faith. Bali

placed at the Feet of the Lord, as an offering to

Him, all the lands he ruled over, as well as Heaven Itself, which he could claim as a reward for

his piety. Bali decided to perform the unique yajna named

Vishwajith. One feature of this yajna

is that it can be undertaken only by an emperor, signifying victory over his enemies and

sovereign power over their peoples. The emperor announces by this yajna that he is the

unquestioned master of the empire that he has enlarged, and immediately after this

announcement he rids himself of the vast treasures he has earned and accumulated by force of

arms, in lavish charity among all sections of his people.

Bali was a ruler who placed the welfare and prosperity of his subjects foremost in his

consideration. He was the symbol of discriminating talent, Prajna shakthi. And the Lord who

came to him as Vaamana, is the symbol of the Divinity latent in every one. ,When that Divinity

manifests Its Omnipresence. It takes on the Thrivikrama (the trifold aspect), covering earth, sky

and the heavens.

Reason for the Lord seeking charity from Bali

The Lord's Incarnation as Vaamana and His Manifestation as Thrivikrama, happened at the place

later called Siddhaashrama, abode of achievement. This was the

place also chosen by sage

Vishwaamithra for his austerities. Vishwaamithra means "friend of the Universe." He was not

merely a great sage, he was the embodiment of the Higher Will, the Icchaa Shakthi (Power of

desire).

Legend has it that the Lord sent Emperor Bali down to the nether regions. This only indicates the

trampling of the ego into oblivion. The usual belief is that the performance of yajnas according

to Vedhic regulations will confer worldly prosperity and heavenly joy. But Emperor Bali

renounced material benefits and illusory joys. That is the reason why he could get Divine grace

to such a large extent that the Lord Himself sought charity from him!

Yajna is an exercise in renuciation

Any act that is performed as a dedication to Godhead is a yajna.

Manu, the ancient lawgiver, has

declared that reverential prostration done before the mother, father and preceptor is indeed a

yajna; when the egoistic pride or greed is absent and when the object is the good of all, certainly

the deed is yajna.

Throughout the empire of Bali, there was none so poor that he was forced to beg for alms. Those

who came into his realm from outside were also well provided for.

The yajna is an exercise in

renunciation; it should not emerge off and on, and then be submerged. The spirit of renunciation

must be evident in every single act throughout one's life. Bali was an example of this type of

consistent renunciation. Those who manage to go through life without caring for honest living

are akin to the crow, and those who adopt devious ways to earn a livelihood are akin to the

jackal.

Though Emperor Bali was born In a raakshasa clan (known for its demonic nature, but with the

one exception of Prahlaadha), he had acquired a pure heart, free from hatred and pride. He had

mastered the waywardness of his mind. The Lord then appeared before him as a mendicant, as a

great tribute to his worthy nature. The Lord asked from him only three feet of ground. This was a

symbolic request, for the three feet meant the bhuu, bhuvar and suvar lokas, representing the

gross, subtle and causal bodies of man. The lokas (worlds) are not placed one over the other or

one after the other. They are Immanent, each in the other. The visible loka is the bhuuloka, the

vital atmosphere around it is the bnuvarloka and the world of aanandha which envelopes the

vital is the suvarloka. Man has five koshas (sheaths) which encase him. The material and the mental comprise the bhuuloka, the vital and the intellectual comprise the bhuvarloka and the aanandhamaya is the suvarloka. Man falls by attachment and rises by non attachment. The royal preceptor of Emperor Bali was Sukraachaarya. He had, by his austerities and scholarship, attained a place of high honour among the monks, but he stood in the way of the renunciation which Ball had set before himself. Sukraachaarya could teach, but he did not himself follow what he taught others as desirable. He was a highly respected monk, but he had this one great flaw. It is such people, who call themselves 'theists' and 'believers,' that promote atheism and disbelief. They have no faith in the validity of what they profess; their actions are contrary to their declarations. Scholars run after possessions which they declare are 'trivial and temporary.' They preach devotion to God but are devoted to mammon. They accuse others for causing the decline of dharma (righteousness) but they are themselves the cause. When Bali came forward to offer to the Lord three feet of ground that He had asked for, Sukraachaarya, the all-knowing preceptor, protested and pointed out that the Lord had come only to ruin Bali and rob him of his possessions. But the pupil was greater than the preceptor. He replied, "Well, if He is the Lord Himself who is extending His Palm to receive the gift, I am certainly the most fortunate being on earth. The hand that creates and fosters the Universe is now held before me, and my hand held over It is dropping the gift into It. Do not prevent me. Be happy that It has become possible for me to do this. I shall renounce heaven, my empire and even my life for this one piece of good fortune." Man falls by apeksha (attachment) and rises by upeksha (non-attachment). Ball reached the acme of upeksha and his preceptor failed to bring him down. The Vishwajith-yajna was the external yajna (sacrificial rites), but the inner yajna was the great renunciatory surrender of Bali at the Lotus Feet of the Lord. In the consecrated fire of the heart he poured, as offering, his ego nature; he rose, humbler and wiser, and saluted the Divine within Himself, manifest as Vaamana incarnate. Inauguration day of Yajna, Prashanthi Nilayam, 15-10-1977. What is heard has to be pondered over. What is pondered over has to be put into practice. It is only when all three are accomplished

that the realisation of Bliss can be attained.

Sri Sathya Sai
38. Krishna Avathaar

This day is being celebrated as the birthday of Krishna. Krishna was born in prison, a fact that teaches us that God has to incarnate or present himself in the dark and narrow prison-house of our hearts, so that we may derive light and earn freedom. Maaya is the delusion that hides the truth of Being; it tends to identify one's truth as the physical body with its appurtenances, and prompts us to cater to the cravings of the body. Man thus forgets the Divine and instead listens to the call of the animal in him, consequently falling from his high ideal. But when Krishna is born in the cellar of his mind, man is saved. Man must therefore become aware of God within the cavity of his heart.

Yesterday while returning from Ooty we halted at Bandhipur Wild Life Sanctuary, and riding on a tame elephant, we moved into the forest to catch a glimpse of wild elephants. Imagine, sitting on an elephant, we were seeking elephants! When we caught a glimpse of a trunk in a bush, we were overcome with delight. Sitting on a tame, domesticated elephant, we were eagerly searching for an elephant in its natural surroundings, unaffected by artificial habits and skills.

Man, too, is everywhere ignoring the Aathman within himself in its natural environment and trying to seek the shadows that attract him.

Significance of Krishna being born as eighth child
Sri Krishna was born as the eighth child of Dhevaki. This is significant, for Samaadhi is the eighth stage of spiritual effort, coming after yama, niyama, aasana, pranaayaama, prathyahara, dharana and dhyana. These are known as ashtaanga-yoga, the eight-fold discipline (abstension from evildoing, observance, control breath, posture, withdrawal of mind from sense objects, concentration, meditation and absorption in the Aathma. The Lord can be visualised only after the seven steps are successfully negotiated and the mind purified in the process. The term, samaadhi (superconsciousness state of bliss), is generally identified with a temporary loss of consciousness, or even more, a temporary heightening of the consciousness. But we have to judge the state by the effect it has on the person and his attitude towards himself and others.

Samaadhi combines sama (equal) dhi (intelligence), that is to say, intelligence grasping the

fundamental equality of every being. Not only will all feeling of difference and distinction disappear, but even notions such as heat and cold, grief and joy, good and **Samaadhi** combines **sama** (equal) **dhi** (intelligence), that is to say, intelligence grasping the fundamental equality of every being. Not only will all feeling of difference and distinction disappear, but even notions such as heat and cold, grief and Joy, good and bad, will become meaningless. When man reaches that state, the Lord is automatically born in his consciousness. The moment Krishna was born, the chains that bound his father fell off, the doors that had been bolted flew open and the prison guards were immersed in the ocean of bliss so that they could not recognise any event or thing in the material world. The fire of hatred that was burning in them was cooled and darkness gave place to the dawn of wisdom. The sky showered raindrops to soften the earth and lay low the dust. How can the elements operate against the Divine Will? Sound, touch, light, taste and smell---all became sublime to celebrate the new era of peace and plenty. Depth of **Vasudheva**'s devotion to the Lord **Vasudheva**, as instructed by 'the voice,' placed the child in a basket and carried him on his head across the **Yamuna** river (which parted to give him the right of way), to **Gokul**, where at the same time **Yasodha**, consort of **Nandha**, had given birth to a female child. Just when he emerged from the prison, a donkey brayed to indicate the good women, but **Vasudeva** was afraid it would awaken the guards. So after placing the basket on the ground, he held the child's feet with both his hands and prayed to him that he keep the guards asleep. That was the depth of his devotion to the Lord. When he went to **Nandha**'s house and entered the lying-in-room, she had just delivered a baby girl. There was no one there, except **Raadha**, **Nandha**'s sister, who was nine years old. **Vasudheva** lifted her babe and placed the baby Krishna by her side. The female child symbolised **maaya shakthi** (deluding power), for she ushered the **Avathaar** (divine incarnation) of the Lord. Yoga **shakthi**, too, has to be ever with the **Avathaar**, and it came as **Balarama**, born to **Rohini**, another wife of **Vasudheva**. **Maaya shakthi** played her ruse as soon as she was placed in the bed of **Dhevaki**. She cried aloud, awakening the guards, who reported the arrival of the child to **Kamsa**.

He had expected that the eighth child would be a boy, but nevertheless, he took hold of the girl and smashed her upon a rock. **Maaya shakthi** flew up into the air, declaring that the person who was to kill **Kamsa** was growing up safely in **Gokul**. Krishna being Divine, no one could harm him. Though **Kamsa** slaughtered a number of babies from **Gokul**, Krishna escaped his eye. Krishna systematically overpowered and killed various emissaries sent by **Kamsa** to **Gokul** under various pretexts. **Puuthana**, a demoness, assuming a charming human form, came to **Nandha**'s house offering to breast-feed the child. She said, "Mother! You have lost a number of new born babies. Perhaps my breast milk might save this one." **Yashodha**, believing that she was a woman of true compassion and that her milk might have the holy effect she claimed, handed the baby Krishna over to **Puuthana**. But Krishna knew her intentions, and drawing out her breath he left her dead. But let us pay more attention to the boy than to his exploits. All these exploits reveal that Krishna being Divine, no one could harm him or suppress him. According to the folk-belief, they pierced the ears and nose of Krishna in order to ward off death, which had carried away many children from the family, and put a golden wire on the nose. The nose-ring had a small-sized pearl. The pearl is won by diving into the depths of the sea, so it symbolises the **viveka** (discrimination) that is won after diving into the secrets of the objective world. Also since it marked the tip of the nose, it sought to emphasise the need to concentrate, to meditate on the tip of the nose, the eyes not being fully open (for that would distract the attention), nor being fully closed (for then sleep would intervene and put an end to the process of meditation). They should be half open, their sight being directed to the tip of the nose, where Krishna wore the pearl. The three vows that Krishna took Krishna's complexion was neither fair nor dark; it was three parts dark and one-part fair, an amalgam of both. Since they were of the **Vaishnava** caste, the parents placed a line of musk on the centre of his brow. He wore silver **kankans** (bangles) on His wrists, such as cow-herd boys wore in those days in that part of the country. But the **kankans** that Krishna wore were not mere **kankans**. They had profound implications. One rite that every Hindu has to perform before undertaking any enterprise of a sacred nature

like performing a **yajna** (sacrificial rites) or undertaking a vow or taking on a new stage of life, is the tying of a **kankan** to the wrist, which is symbolic of his determination to fulfill that vow or carry out the duties of that stage of life. Krishna had taken three vows and the **kankans** were symbolic of his determination to fulfill them. They were, as mentioned by Him in the **Geetha**:

(i) Dharma **samsthaapanaarthaya sambhavaami yuge yuge** (I shall incarnate Myself in every age, to revive and resurrect dharma). (ii) **Yogakshemam vahaamyham** (I shall bear the burden of ensuring peace and prosperity for all who rely on Me). (iii) **Mokshayishyaami maa sucha** (I shall save all those who surrender whole-heartedly to Me, and I shall liberate, them from the cycle of birth and death).

Thus Krishna assured man that He would save him from penury and grief and from sin and its terrible consequences, provided he adheres to Him and adores Him. He also assured the world that He would come in human form and lead mankind onto the **dharmic** path, and thus liberate it from its grief and the succession of births and deaths. Krishna was the embodiment of Divine Love. He says, when promising His Grace to all who adore Him with no other thought, that there is no restriction of caste, creed, colour or country or origin, and no one receives special favour as a result of erudition or age or caste. Krishna was the embodiment of **Prema** (love); His **Prema** had no bounds. How fortunate you are that you have today the same Krishna, the full **Prema-Avathar**, moving among you! I shall show you the very **kausthubha** that I was wearing at that time. (Here Baba waved his hand, and in a trice a brilliant flash of light revealed a unique Jewel in his palm---the **kausthubha**, famed in the **Bhaagavatha** and the **Puraanas** (mythological stories). A large greenish-blue emerald of unexcelled brightness, rectangular in shape and bordered by resplendent diamonds, hung on a gold chain. Then Baba moved among the students, teachers and others, and graciously allowed every one of them to see the sacred jewel from close).

Reason for the Divine to incarnate in human form Krishna moved among men as an ordinary person, and drew them to the observance of **Hisprescriptions** by means of His Divine **Prema**. He refrained from parading His Divine Insignia, comprising a Conch, a Wheel, a Mace and a Lotus. He did not wear

even a crown. While a boy, he followed the cows into the pastures with just a towel bound round his head. (Here Baba called for a **longish** towel and wound it round his head to show how Krishna appeared at that time. He said that in those days, as now, there were peacocks in plenty in and around **Brindhaavan** and **Gokul**, so when he came across a fallen feather, he stuck it between the folds of the towel. It was a moment of rarest and finest delight when Baba stood revealed as the boy **Gopaala**, before hundreds of awe-struck and adoring devotees).

When the **Paandavas** celebrated the **Aswamedha** and the **Raajasuuya yajnas**, Krishna asked for some assignment to be given him, so that he might be of service. Though he could destroy the entire **Kaurava** race, he tried his best to instill good sense into them in order to save them. Now, as well as then, the Teaching and the Message are the same: "Know thyself, that is the only way to know Me."

Being associated ardently with all living beings winning their love through love, and through a process of correcting their vision and purifying their consciousness, leading them to the **realisation** of the God which is their core---this is the task before you. Unless the human form is assumed, no one will come near; if the appearance is super-human, people will keep away. So, as the **Shaasthras** (spiritual sciences) say, **Dheivam manusha rupena**: "the Divine in human form" has to come to save mankind. Believe "that which Krishna speaks" is truth. The 'five elements' are the products of the Lord's Will, so they obey the Will of Krishna. Whatever Krishna said, came true. In fact the only correct definition of Truth is, that which Krishna speaks, Believe in that. Be firm in that belief. One day when Krishna went on a stroll with Arjuna, he pointed to a bird perching on the branch of a tree and asked Arjuna, "Do you see that peacock?" Arjuna answered, "Sure, I do." "**Oh**, Arjuna. It is not a peacock. It is an eagle," said Krishna, and Arjuna promptly agreed that it was an eagle. Then Krishna corrected himself and pointed to the same bird, said, "I am sorry. It is a dove." Arjuna, too, corrected himself and said, "Yes. I see now it is a dove, all right." Krishna laughed at Arjuna and said, "It is not a dove at all; it is a crow," and Arjuna agreed without demur, "Undoubtedly, **It is a** crow," Krishna then accused Arjuna of stupidity, because he was blindly agreeing with

every observation he made---

peacock, eagle, dove or crow. Arjuna replied, "What you say is the Truth for me. You can make a crow a dove, or a peacock an eagle. Why should I differ from that you declare? Your word is the Truth I go by."

You, too, must develop that faith and not be turned away by your egoism or other's cynicism.

Develop viveka (wisdom) and vairaagya (detachment) and then your hearts will bloom into fragrant beauty. You have here a picture of Sai standing on a lotus. Sai Krishna will instal

Himself in the lotus of your heart. He will be ever with you, as guard and guide, and will shower

Grace on you. He will be the Mother, Father, and Preceptor, the nearest kinsman; He will be your All.

Therefore I desire that you learn well the subjects taught to you as part of the curriculum.

Discharge your duties as students to the best of your skill and intelligence. Follow the disciplines

imposed for your betterment. Practise japa and dhyana and cultivate the attitude of seva.

Become good sons and good citizens, and bring honour to the family, the society and the country.

Sri Sathya Sai Hostel, Brindhaavan, 1-6-1977

The mind has to be brought under your grip; then, the servants will fawn at your feet. The manas (mind) is the monarch; the indhriyas (senses) are the soldiers; the soldiers are now ruling the king, because he lends his ears to them and not to buddhi (intellect), who is the Prime Minister. Let Buddhi take charge; in a moment, the senses will be forced back into camp and the mind can save itself.

Sri Sathya Sai

39. Controlled pride

THE awareness of the Aathman (the Divine In man) can neither be gifted to another nor be

accepted from another. It is there all the time, hidden behind the veil of ignorance. When the

false image disappears, the Truth shines in all its Glory. It is like the Sun behind the passing

cloud. Your duty is to deny this veil and let the Sun of Awareness shine forth and illumine your thoughts, words and deeds.

As Andhras, it is desirable that you revere your native region and native language. But the

reverence should not lead to Irreverence towards other regions and languages. Be proud of your

language and culture---In that there is no harm. But let not that pride lead you to dislike other

languages and cultures. The languages by which thoughts are

expressed may be varied, but the

thoughts, emotions and feelings are the same. The language of the heart is the same, but when it

comes to the tongue, it may take various forms. When it is known and appreciated that the One

manifested itself as the many, and that the One is known by many Names, there is really no

scope for hatred or irreverence.

Sathsang helps to develop freedom from delusion

Attitudes of tolerance and reverence can be cultivated only along the spiritual path. That is the

one path for attaining peace and harmony in this world of ceaseless striving and never-ending

despair. The sathsang, the gathering of Godward-bound seekers, is a must for the sprouting of

spiritual desire and its fulfillment. Even the tardy will soon develop a keen enthusiasm for the

spirit through the influence of sathsang. A piece of string may be bright and white, but no one

will wear it on the hair and round the neck. However, let it get entwined through some fragrant

flowers and make of them a garland, and people will love to have it in their hair or round their

necks. The sathsang of flowers gives it that high status.

A boulder, lying neglected and in-treated beside the road, will receive the adoration of millions if

through association with a sculptor it becomes an Idol for a temple.

The common rat, despised as

a pest, becomes holy when worshippers of Ganesh find It associated with Him as His vehicle. On

the other hand, fire, which is worshipped as Agni dhevatha, becomes the target of the hammer

when it enters a ball of iron. That is why Shankaraachaarya has sung in Bhaja Govindham.

"Through sathsang you develop freedom from delusion, through freedom from delusion you

develop faith in Truth and through faith in Truth, you attain Liberation Itself."

Egoism is the crown of all evils

We become what we feel and act. Karma (action) shapes the future as it has shaped the present.

Karma is the supreme maker of one's destiny. So one must seek sathsang in order to purify one's

Karma, which otherwise might act as a shackle. It is impossible to escape from the consequences

of one's karma. The shruthi (revealed sacred text) requires you, therefore, to prostrate before

every karma that you do, praying that it may not bring harm to any one or to yourself.

As child of Immortality, man is entitled to live a noble life and realise his Reality. The lotus

takes birth in slush, rises through water, and dies when thrown out of

water. It cannot survive for long when deprived of water. Man, too, is born in the world, lives in it, and has to exist in it. You must have heard the dictum, "All honour rendered to man reaches God." Hear also another statement, "All dis-honour inflicted on man reaches God." It is the law, as inescapable as the law that makes this piece of cloth that I hold in my hand fall to the ground when I release the hold.

Only when man is able to have the Grace of God and the reinforcement of dharma (righteousness) will he not be led into disaster. He will then be led along the path of spiritual progress, for dharma protects its protector. So long as man lives a life devoted to objective pleasures and objective victories, he cannot escape sorrow, fear and anxiety. Only the Inner Vision can grant him Aanandha (divine bliss).

For the Aathman is the fountain head of Aanandha just as egoism is the crown of all evils. Man must develop humility and a sense of proportion as regards his aims and ideals.

You have fostered this educational Institution. You must lay emphasis on universal ideals in the field of education. You must encourage those who talk the language of the Aathman, and not

merely the language of the Andhras. The latter provides food for the stomach; but joy for the eye

and bliss for the heart---these are given by the former. Man is not merely body; he has a mind, a

heart, many levels of consciousness and a thirst for the Reality. Many practise dhyaana

(meditation), but the evidence for progress in dhyaana is to be sought in a more universal

outlook, greater steadiness, peace, forbearance and more eagerness to serve fellow-beings.

Dhyaana must reveal the Divine in man and thereby Induce self-confidence, self- sacrifice and self- satisfaction.

So regulate your lives in such a manner that you do not dislike others nor have others dislike

you. Love all as embodiments of the same Divine Principle. Demonstrate by your lives, these

ideals among the Maharaashtrians. Let them speak of Andhras as broad-minded and warmhearted.

With the co-operation of the Maharaashtrians you have built up this Institution, and I am

happy to bless it and give all guidance and help. You are Mine; I am yours. When it is an

educational Institution, I take special interest in it, and I am ever ready to visit It and bless the students.

Andhra Educational Society Junior College, Bombay, 30-12-1977

1. God, the source of good

SHIVARAATHRI is a very auspicious day for all. It is the fourteenth day of the lunar fortnight, when the Moon is waning and the Sun is in the sign of Aquaries. The festival is, however, related to the Moon rather than the Sun. That is the reason why it is called Shivaraathri (the night of Shiva). Unlike other nights, this particular night is the night consecration, of dedication, of illumination.

The mind is intimately associated with the Moon. Chandhra (the deity of the Moon), is the presiding deity of the mind. He loses one sixteenth of his brilliance every day after the Full

Moon day and continues waning until on this night he is left with just one sixteenth of his power.

The waned Moon may be taken to stand for the mind with all its vagaries and waywardness

reduced after it has been conquered by saadhana (spiritual discipline). On this night there is just

a minute part of the mind left to be conquered and that can be done by keeping vigil and

dwelling on the Glow of God. The vigil that is prescribed is symbolic of the eternal vigil one has

to observe, while the rite of fasting is symbolic of divesting the senses of the pleasures they crave

for. The night-long bhajan (congregational singing of devotional songs) is significant of the lifelong

consciousness of the Divine Presence that every one should cultivate. The rites and vows

laid down for Shivaraathri being absent on other nights of the year, their observance on this day

comes as a reminder that they are useful.

The thoughts we indulge in, shape our nature

There are three types of men-the multi-centred, the uni-centred and the non-centred. The first

group, who allow their senses, mind and intelligence to wander where they will, is a very

populous group. So also is the third group, which comprises people who flit from one object to

another, hop around from one thing to another in listless flippancy. For earning the concentration

and single-centredness characteristic of the second group, the festival of Shivaraathri is very

propitious. The bhajans and the ceaseless flow of keerthans (songs) and naamasmaran

(remembering God's name) on this occasion help in the attainment of single-centredness.

You must realise that bhajan, naamasmaran and puuja (ritualistic worship) are not for pleasing or propitiating God, but for our own spiritual progress. Frequently

people flatter the rich and the powerful---especially when they are in their employment or are beholden to them for some precious help---in order to induce them to shower gifts on them. But God does not shower Grace on people because they sing His praises. Nor does He come down upon them because they do not deify Him. Recitation of the Divine attributes only enables us to dwell on elevating ideals and approximate ourselves more and more to the Divinity that is our nature.

We become what we contemplate. By constant thought an ideal gets imprinted on our heart.

When we fix our thoughts all the time on the evil that others do, our mind gets polluted by the evil. When, on the contrary, we fix our mind on the virtues or well-being of others, our mind is cleansed of wrong and entertains only good thoughts. No evil thought can penetrate the mind of a person wholly given to love and compassion. The thoughts we indulge in, shape our nature; along with others, they affect us too. For example when a flash is released to photograph someone, his face is lit; but so, too, to a certain extent, is the face of the photographer.

Effect of thought on mind cannot be avoided

When a municipal truck full of refuse passes by, you are affected by the bad smell even though

you may be standing afar. Similarly, a thought may be momentary, it may be trivial, yet its effect

on the mind cannot be avoided. It was because the ancient sages knew this important truth that:

they declared: "He who knows Brahman becomes Brahman." The only way to become Brahman

is to be ever immersed in contemplation of Brahman. With a lump of salt; on one's tongue, how

can any one relish the sweetness of honey or fruits? With a lump of candy on the tongue, how

can the taste of salt and savoury be known?

Immerse your mind in good thoughts and world will be good; soak it in bad thoughts and the

world will be bad for you. So, recollect only good, think, plan and do only good, speak and act

only good. Then as a result you will approximate God, the source of all good. This is the

message of **Shivaraathri**.

Significance of Cosmic dance of Lord Shiva

According to numerology, the first three syllables of the word **Shivaraathri**---**shi**, **va** and **ra**---

connote the numbers 5, 4 and 2, and the fourth syllable, **thri**, means 'three.' 5, 4 and 2 make one

whole, one composite picture of the eleven **rudhras**. **Rudhra** means,

"the one who makes man

weep." The eleven **rudhras** are: the five senses of perception, the five senses of action, and the

mind. These, by leading him astray in pursuit of trivial and transitory pleasures, ruin him and

make him weep. But the **Aathman**, if it is sought and relied upon, sheds its rays on the eleven and

makes them meaningful partners in the progress of man towards self-realisation. The rays from

the **Aathman** illumine the intelligence, the illumined intelligence alerts the mind and the alerted

mind gets control of the senses, making the path clear for the person to proceed through

knowledge to wisdom.

Another significance of **Shivaraathri** is this: Shiva, or the **Paramapurusha** (the Eternal Absolute

Person), in His desire to attract **prakrithi** (objective world), engages Himself in the **thaandava**

(the Cosmic dance). The dance is a divine plan to attract the material creation, for all divine

miracles like those of **Raama** (He who pleases and delights) and Krishna (He who attracts), are

for drawing people to the Divine Presence for the purpose of correcting or cleansing them, or for

confirming their faith and then leading them on to the **saadhana** (spiritual effort) of service so

that they may merge in ecstasy, in the source of all ecstasy--- **chamathkaar** (miracle) resulting in

samskaar (transformation), leading to **paropakaar** (helping others) and finally conferring

saakshaathkaar (direct vision of truth).

The **thaandava** dance is so fast that fire emanates from Shiva's body because of the heat

generated by activity. In order to cool Shiva and comfort him,

Paarvathi, his consort, places the

Ganga on his head, makes the crescent Moon rest amidst the coils, of his hair, applies cold

sandalwood paste all over his body, winds round the joints of his hands and feet cold-blooded

snakes, and finally, being herself the daughter of the **Himaalayas** (the mountains with eternal

snow), she sits on his lap and becomes a part of Him. At this Shiva rises, and both **Purusha** and

Prakrithi dance together to the immense delight of the Gods and of all creation. This happens,

according to the **Puraanas** (mythological legends), on the **Shivaraathri** day.

There are no shortcuts on the spiritual path

The significance of this myth lies in the secret taught by it of pleasing the Lord and winning His

Grace. What a pity that a day of such sanctifying significance is being celebrated through a

routine of meaningless and even harmful pastimes. Since a vigil is laid down, some people spend the night in witnessing a series of films or in playing cards. Can a person, rolling in bed because he does not get sleep, claim that he is observing the vow of vigil? Can a stork, standing on one foot on the bank of a stream to pick up a fish and gulp it, claim that it is practising meditation?

Can a person who refuses to eat his lunch because he has had a quarrel with his wife claim that he is observing a fast? There are no short cuts or tricks possible on the spiritual path.

A story of **Shivaraathri** festival at **Shrishailam**

Shivaraathri is celebrated in all Shiva temples, **Shrishailam** is a particularly famous temple of Shiva. There is a fine story told about this festival at **Shrishailam**. At the foot of the **Shrishailam** range of hills there is a village, where a boy of nine years named **Baala Raamanna**, attended primary school. He learned from his friends at school that their sisters and brothers-in-law were coming to their homes in order to attend the **Shivaraathri** celebrations on the **Shrishailam** Hills.

Raamanna came home and wanted that his mother should send his sister and brother-in-law too to the festival. His mother told him that he had no sister and, therefore, no brother-in-law. But he would not listen. He said he must have a sister and a brother-in-law like his friends. So his mother just to quieten him, said, "You have a sister and a brother-in-law, but they are in the temple on the **Shrishailam**. Their names are **Bhramaraamba** and **Mallikaarjuna**." She gave him the names by which Shiva and His consort are known--- **Bhramaraamba** meaning 'bee' and **Mallikaarjuna** meaning the 'white jasmine.' These names are very apt, because the consort draws inspiration, instruction and wisdom from the Lord even as the bee draws its sustenance from the jasmine flowers.

When he was told that his sister was in the temple on the **Shrishailam**, **Raamanna** insisted that he would go and invite his sister and brother-in-law to come home and stay there for some time. He wanted to take some presents for them, but his mother said that they were far too rich and that younger members of the family should not present anything to the elders. The mother sent the boy with a neighbour who was going to the temple to see the festival. She gave him some money so that he could get presents for the boy.

Raamanna hastened up the hill and rushed into the temple, crying

"Sister...Brother-in-law," and fell at the feet of the idol of **Bhramaraamba**. He held the idol in embrace and began dragging it, wanting it to accompany him. He clasped the idol of **Mallikaarjuna** and would not leave it. At last the priests in the temple drove him away as a mad boy. Shiva and His consort appear before **Raamanna**

Then in despair, he climbed a high rock and threatened to jump from that height unless his sister and her husband came with him. Just then he heard a loud voice from the temple "Brother-inlaw!... **Raamanna**! Don't jump! We are coming with you..." and soon Lord Shiva and His consort presented themselves before him and accompanied him to his cottage in the valley below. The mother and son were so overwhelmed with Divine Bliss that they merged in the Divine phenomenon and were seen no more. This story has added to the sanctity of the shrine of **Bhramaraamba** and **Mallikaarjuna** at **Shrishailam**.

Children in those days, and elders too, had innocent minds, simple hearts, and high ideals.

Nowadays cynicism and disbelief have become rampant. There is a wave of negligence and sloth sweeping over our people. For one word uttered they ascribe ten meanings to it and not one of them is correct. When a subject is mentioned, they start a series of arguments and counter arguments and in the dust that is raised, the truth is ignored. Their life is largely artificial and ideals shallow, so Divinity is beyond their reach.

Baala Raamanna had unadulterated faith, so he was able to dedicate his pure self to the Lord and reach the Goal. You must always exalt low things to a higher level by infusing them with higher meaning. **Raamanna** believed the stone image to be God; he did not bring God down to the level of a stone image. You may worship a picture as God, but you should not posit God as a picture.

Wood, stone or mud may be assumed to be Divine, but Divinity should not be limited to wood, stone or mud.

Dual attitude must be given up

Have high ideals. Strive to elevate yourselves. Make for the Highest Goal, God. Whatever the obstacle or opposition, do not be disheartened. Give up the animal in you, **stabilise** yourselves in human virtues and proceed boldly towards the achievements, of Divinity. Do not waver, going today to **bhakti** (devotion), tomorrow to sensual gratification and the day after again to **bhakti**.

When everything is successful you are all for devotion; when

something goes wrong you are

filled with despair; when discipline is enforced you start, holding back and when love is

showered, you are foremost. This dual attitude must be given up.

The very Divine Principle which seekers strive to visualize by means of years of asceticism-and

renunciation, **japa** (recitation of holy names) and **thapa** (penance), is before you here and now;

realise the good fortune you are endowed with. I have this day, the holy day of **Shivaraathri**,

granted pardon for all the errors you have fallen into knowingly or unknowingly up to this time.

Have auspicious thoughts, speak auspicious words and do auspicious deeds. And as a result of

this, attain the Embodiment of **Mangala** (auspiciousness), Shiva Himself.

Mahaashivaraathri, Brindhaavan, 7-3-1978

Just as there are four stages in the life of everyone---boyhood,

youth, middle age and old age---there are four stages in his

acquisition of **inaana** (knowledge of Supreme Being),

contemporaneous with these stages. **Inaana** is the ripeness of the fruit; which is the consummation of a long process, from the first appearance of the flower in the tree.

The first stage is the apprentice stage: being trained by parents, teachers, elders; being led, guided, regulated, warned, reprimanded.

The second stage is the junior craftsman stage: eager to establish happiness and justice in society, eager to know the world and its worth and values.

The third is the craftsman stage: pouring out energies to reform, reconstruct, remake the human community.

The fourth stage is the master stage: realisation that the world is beyond redemption by human effort, that one can at best save oneself by trying to reform the world, that it is all His Will, His Handiwork, His World, Himself.

Sri Sathya Sai

2. Tender saplings

STUDENT Inmates! Though you have to observe a rather strict regimen of duties in this

institution, you should find in your stay here a valuable opportunity to mould your lives and

shape your character for the better while there is time. A sapling can be helped to grow straight,

but once it becomes a tree it cannot be guided in its growth. In your childhood you were led

astray because you did not know which act was right and which wrong, There was no one to

guide you along the good path. You fell into bad company because no one warned you or

rescued you when you had done so. No one pointed out to you the way to God and goodness. If

they had, you would have quickly absorbed the advice, for the minds

of children are capable of

imbibing the good as well as the bad. No one around you had faith in your innate Divinity or

compassion to save you from evil and guide you into good ways.

Well, forget the past. It has already elapsed. The present is the most important time for us. Hold

on to truth and follow the right path now. **Sathyam vadha; dharmam** chara---speak the truth, act

righteousness---say the **Vedhas** (ancient scriptures of spiritual wisdom). Do not entertain

thoughts of despair or dejection. Be happy that you have this chance of rebuilding yourselves

into fine boys and girls with loveable manners and behaviour.

The Name of God on your tongue will guide you

People from the **Seva Samithi** (voluntary service organization) come to you and through **bhajans**

and prayer raise an atmosphere of love and mercy. They tell you of God, the **Avathaars** (divine

incarnations) and saints. Have **Raamakrishna** and **Vivekaanandha** as your ideals. Follow their

ideals. In this institution you are given training that will liberate you, unlike the training which

you had when you were children and which put you in bondage. Absorb the lessons you are

taught here to the fullest possible extent and put into practice the guidance given to you.

Do not have any ill feeling amongst yourselves. Help others when they need your help and when

you can really help them. Do not think that it is enough if you just sing **bhajans** (congregational

singing) when the people from the **Seva Samithi** come and join you. Sing them in your minds,

silently and sincerely, when you are at work with your friends, or even alone by yourself. Just as

a torch in your hand shows you the way if you are walking at night in the dark, the Name of God

on your tongue will guide you through the night of ignorance in your journey of life.

Resolve to be good and loving from this moment. Do your duties gladly and well, to the

satisfaction, to your well-wishers. If you feel sorry for the wrongs you did, that itself will please

God and He will pardon you. If you endeavour to turn a new leaf and become better, God will

shower His Grace on you. Here you are given protection and education and an opportunity to

learn how to be useful sons and daughters of your great land.

Whenever an idea of hurting others or taking some one else's belongings or spreading falsehood

about others enters your mind, turn to God for help. Ask Him to give you strength, for all these

ideas are born of fear and cowardice, qualities which in turn come

from weakness. Repeat the name of God or hum a **bhajan**, and you will find that all your bad thoughts-will flee, leaving you free from evil.

When you leave this institution, you must serve as examples for others by leading active, useful lives. This is a workshop where you have come like cars damaged through ignorance and neglect. You must leave the institution in fine running condition, rid of all your faults, and attractive in appearance and character. Your kith and kin, your friends, the elders of your village and all who have the welfare of the country at heart, must be happy and proud to see you acquiring new skills, fine character and eagerness to serve others.

Remand Home, **Hyderabad**, 19-3-1978

3. New version for Gurus

THE **Baala Vikaas** (organizational wing for children's development) is the primary basis of the great movement to restore dharma (righteousness) in the world. The elders are far gone in their ways, and it is difficult to expect change in their habits and attitudes. Children have to be led into good ways of living, into simplicity, humility and discipline. The parents have to be persuaded lovingly, through the example of bright, cheerful and **co-operating** children from the **Baala Vikas** classes, to send their children also to these classes. As you know, you cannot draw children to your side if you hold a stick in your hand; you will have to held some sweets instead. So the Gurus have to be embodiments of love and patience.

The ideal of the **Baala Vikas** is to raise a generation of boys and girls who have a clean and clear conscience. The actual syllabus is not so important as the creation of an atmosphere where noble habits and ideals can grow and fructify. The **Baala Vikas** pupils follow **Baala Vikas** discipline and curriculum only for one day in the week and attend their usual schools on the other days. So the impact of the Guru has got to be extra strong if it has to act as a catalyst in the process of modification of the behaviour patterns of these pupils.

Promote respectful behaviour to elders

The home too must feel the change in the child's behaviour. It may be advisable to gather the mother of the children once a month, or even more frequently, and give them guidelines on child care and on the higher ideals of family and social life. You can suggest to them ways and means of following up the work of the **Baala Vikas** in proper upbringing of children, while allowing

freedom to these children at home. While allowing them due freedom, they should nevertheless hold harmful tendencies in check. They should promote respectful behaviour to elders in the family. They should be careful how they themselves behave in the presence of children, for youngsters learn a lot by emulation. A spirit of understanding and sympathy has to pervade the home. This can be emphasized with the mothers at these gatherings. This would be a necessary supplement to the **Baala Vikas**. The homes in which the **Baala Vikas** children grow, as indeed all homes, have to be clean and with vibrations free from hatred, envy, greed, spite and hypocrisy. The food that the child takes in has to be **saathwik** (pure). Between the age of two and five the child's mind is profoundly affected by the behaviour of those nearest it, so the parents must take care to set a good example. Workers, office-bearers, Gurus and **Seva Dhal** (Service Crops) members of the **Sathya Sai** Organisation all over the world, all must remember that they are subject to the scrutiny of the public, wherever they are and whatever they do. They must be free from the habits and practices which they recommend others to give up. The Gurus should not leave their own children out of the **Baala Vikas** class; they should not lose their temper; they should keep their emotions under control and not exhibit depression, dejection or a wavering Will. The quality of work is more important than the quantity, so they should not undertake to do more than what they can render satisfactorily. Let their own conscience be the judge: if they feel that they have discharged their duty sufficiently to the children or to society, then they may rest content.

Solve the problems with discrimination and love

Of course the environmental conditions for the propagation of spiritual ideals such as simple living, spiritual search and loving service, are lacking. Gurus have to deal with the children of families that are often not already devotees of **Sai** or of any other form of Divinity. Sometimes the husbands of Gurus may discourage the dedicated fervour with which the work is undertaken.

But even as it is, I know that great success has been achieved in spreading the **Baala Vikas** movement in the country. There is, however, still much more scope of expansion of this work, especially in the slum areas and in the villages.

There are also other problems of all sorts. Solve them with discrimination and deep love. Meet

these problems with a desire to serve the children better and they will be overcome easily.

Gradually you will realise that the **Baala Vikas** is devised not merely for the education of the children but also of the Gurus. The **Baala Vikas** chores are bound to elevate and sublimate the thoughts and emotions of the Gurus far better than any other **saadhana** (spiritual discipline) can.

Remember that as Gurus, you too have a Guru guiding you and overseeing your **seva** (service).

So you too are pupils, and you too learn the lessons of equality, equanimity and selfless love while acting as Gurus.

Saints & seers of all lands are equally great

In the **Baala Vikas** classes you must try to have children from various faiths, so that friendship between them can grow into understanding, and the understanding into love. Do not talk about

differences between religions in the beginning; rather stress the obvious similarities, so that the

tender minds in your charge are not confused. Tell your pupils stories from the scriptures of all

religions so that they can realise that the saints and seers of all lands are equally good and great,

Let the children realise that prayer is universal and that prayer in any language addressed to any

Name reaches the same God. Let them understand that God can be invoked through a picture or

an idol to fulfil man's sincere desire, provided it is helpful to others as well as to oneself. Love

can bind all children together for they have not yet learned to hate. Love can, similarly, unite all

mankind, provided man is cured of greed, envy, desire, and attachment. The Guru should bring

into his pupil's way the common factor of good advice about human conduct contained in the

scriptures of all religions.

The **Vedhas** teach that man should adore and worship God in gratitude for His benedictions. The

Bible teaches: that he should pray for peace and practise charity. The **Quaran** would have man

show mercy to the suffering and to surrender his will to the All High. The Buddhist texts teach

the lesson of detachment and sense-control. The **Zendavesta** exhorts man to get rid of evil

propensities and shine in his own innate glory. The Guru has to imbibe all these qualities and

then teach them to his pupils by precept and example.

Let your heart be not hardened by hatred

More than all else, the Guru must be equipped with **sahana** (tolerance) and a calm and quiet

temper. He should be prepared to meet, without being ruffled, the

buffetings of the environment.

When some one inquires whether you have a calm temper, do not get enraged. Some people get angrier and angrier when they are asked this. Even when you have to speak harshly to a child or parent because all other means of bringing a point home have failed, let your heart be soft, let it not be hardened by prejudice or hatred.

You must equip yourself for this task of **seva** (service) by some individual **saadhana** done daily

with sincerity and regularity. The **Pranava** (primeval sound **OM**) recital is one form of such

spiritual effort. It is laid down at **Prashanthi Nilayam** that the early dawn recital of **Om** should

be done twenty one times. This number is not arbitrarily fixed; it has a significance of its own.

We have the five **karmendhriyas** (senses of action) and the five **inaanendhriyas** (senses of

perception); we have also **praanās** (the five vital energies or airs) to sustain us. Then we have the

five **koshas** (sheaths), enclosing the Divine Spark that is the Reality. These total up to twenty.

Hence the recitation of **Om** twenty one times purifies and clarifies all these twenty components

and makes man the twenty-first entity, ready for the final merger with Reality.

The **Jeethathwam** (life-principle) merges with **Parathathwam** (the Supreme Reality). The

jeethathwam may be pictured as a rider on the twenty-headed horse. Finally, you end the

Pranava recital with the recital of '**shaanthi**' three times. That completes the process of

clarification and purification. The first call for **shaanthi** (peace chant) is for the purity of the

aadhibhouthik (body) part of the Self. The second call is for the purity of the **aadhidhaivik** (the

mind). The third is for the purification of the **aadhyathmika** (the spirit). This **Pranava** recital will

tone you up, calm all agitations in the mind and quicken the downpour of Grace.

Om must be recited with deliberation

Om is the primeval sound, the sound caused by the vibrations of creation through the Emergent

Will of the formless and attributeless (the **Niraakaara, Nirguna** Brahman), and is referred to as

Sabdhabrahman (divine transcendental sound). It is a composite of the sounds of 'A' '**U**' and '**M**.'

Just as **G, O** and **D**, taken together is pronounced 'God,' (not '**jeeodee**') so too the letters A, **U** and

M are uttered as '**OM**.' 'A' emanates from the gullet, **U** from the tongue lying in the interior of

the mouth and **M** from the lips. But when **Om** is uttered, the sound

emanates from the region of
the navel.

Om must be recited slowly and with deliberation. The sound must be like an aircraft, first

approaching from a distance to the spot where you are and then flying away again into the distance (soft at first, but gradually becoming louder and louder and then slowly relapsing into

silence, this silence after the experience being as significant as the **Pranava**). 'U' is the zenith, the

Kailash (abode of God), reached by the sound in its adoration. 'A' is the initial **naadir**, and 'M' the final.

In the **Sri** Chakra, the mystic figure in which the **Paraashakthi** (the Cosmic energy principle, and

the deity presiding over it) is invoked and installed, **Om** is the very centre, and around it are all

the other symbols placed. Man too must do this installation. **Om** is the real life-principle of every

mantra (sacred formulae), of every man (symbolically speaking).

Mantra is what saves man,

man being but the **maha** (mind), with which he can meditate on the **mantra**.

You can have this **Pranava saadhana** (practice of the transcendental sound) by watching the

breath as it goes in and out, and listening in silence to the **Soham** ('so'---the 'silent' sound audible

when the breath goes in and, 'ham'---the 'silent' sound audible when it goes out). You have to

ponder over the meaning of **Soham** (I am That). What are you? You are That; you are a Spark of

the Divine. You are not the body, senses, mind, intelligence, **etc.**, with which you now identify

yourselves. You are God, only caught in 'deluding yourselves that you are bound by this body.

Saadhana of this sort is a must for all **Sai** workers for that alone can give them **shaanthi** and the

other most valuable gift, **prema** (love). It will change their vision and enable them to witness

Unity where formerly they were confounded by diversity---diversity of language, religion,

nationality, creed, colour and caste. **Baala Vikas** can be best served only after cultivating this

new vision. So both the Gurus and the pupils should decide to practise spiritual **saadhana**

faithfully, and consider the **Baala Vikas** work too as a part of it.

Baala Vikas Gurus Training Camp, 6-6-1978

4. At every level of consciousness

IT is the bounden duty of man in this life, as also in later lives, to know and experience the basic

cause of the Universe and all the love and sweetness it evokes in him. When that is done, man

can have uninhibited bliss. All his misery is due to separation from that Source of all. He is **Sath-**

Chith-Aanandha (Being, Awareness, Bliss Absolute)**swaruupa** (embodiment) and he must

become aware of this fact so that he may be 'happy. If he believes that he is not **Sath**, but a lesser

principle, subject to decline, decay and death, he will be haunted by fear and uncertainty. If he

thinks that he is not **Chith**, he will be caught in doubt and dialectics and will wander on the

devious paths of delusion. If he assumes that he is not **Aanandha**, he will be struck by every

passing gust of disappointment and be subject to sorrow on every trivial defeat. The basic cause

of the Universe is **Sath-Chith-Aanandha**, and since man too is a spark of the same first cause, he

too is made of the same components.

The Original Will wished all this to be manifested. He who is the embodiment of that Will has to

be adored and remembered in gratitude, for we are all expressions of that same Will. He is the

One that deserves our love and homage. The **gopees** (cowherd girls) and **gopaalas** (cowherd

boys), though they were not learned in spiritual lore or philosophic discipline, knew that Krishna

was the visible embodiment of that Will and therefore poured their love at His Lotus Feet.

Man is Truth, his consciousness is Truth

The bubble rises from the water, floats on water bursts and finally merges in the water itself. The

bubble is a temporary phase of water with a temporary name and a temporary form. If it should

feel that being light and bright, it is separate from water, the idea is a delusion born of ignorance.

So, too, with man. Man is **Aathman** (soul), lives as **Aathman** (divine self) and merges in **Aathman**

(Infinite Self). Anything conceived besides **Aathman** is false.

The fear and anxiety, the grief and pain, the defeat and distress of man's earthly existence---these

are the result of his identification with falsehood. Man is truth, his consciousness is truth. So he

ought to proceed from one truth to another, from one facet of truth to another brighter and clearer

one. No one really moves from untruth to truth. What is called untruth is only partial truth, or

dulled truth or clouded truth. The ultimate goal is the uncovering of Truth.

The mind is like a boulder which the intellect transforms into an image, even as a sculptor does.

If the intellect allows the senses to dictate the design, the boulder will be shaped into a horrid

idol. If, however, the senses are sublimated by the spirit, the image

wrought by the intellect will
 be simply adorable. One must have the mind fully co-operating in the spiritual discipline and not obstructing its progress at every step. Liberation is the goal and the mind must help the pilgrim at every stage of his journey. Mind should not admit any activity that is contrary to dharma (righteousness) or injurious to spiritual progress. Women preserve the culture of the country

The gopees had trained their minds to help and promote spiritual discipline and so their minds never wavered or strayed into wrong paths. They stuck to Krishna--- Krishna the Friend, the Kinsman, the Comrade, the Companion, the Lover and the Loved One. When Krishna was told by His friends and companions that the food packets that they had brought from their homes did not suffice to allay their hunger, He advised them to go a little way into the forest and ask food of the Braahmana priests who were performing a huge yaaga (sacrifice) there. But when they did so, the priests would not even speak to them for their ceremonial purity would be undone by conversing with people born of lower castes! Besides, the yaaga was not yet finished and the valedictory offering to the fire had not been made, so how could they even think of handing out food to others before they had eaten themselves?

When the boys returned with long faces indicating their failure to get food, Krishna asked them to go again, by-pass the men and ask the women instead. Krishna assured them that they would return happy and with large quantities of eatables. The boys found the women engaged in the kitchen. When they told them that Krishna had sent them to get some food, they left the kitchen and hurried to Krishna with huge quantities of the delicious food which had been prepared for the big feast ahead. Their hearts cried at the thought of Krishna in urgent need of food. They had heard of the Divine Leelas (miracles) of Krishna which revealed His Avathaarhood (nature of Divine Incarnation), such as the destruction of the demonic force sent by His wicked uncle Kamsa to slay Him. The priests peeped into the kitchen when the yaaga was over and found the vessels empty and the women gone to the presence of Krishna and His companions. Every Indian has four mothers to be adored Women preserve the culture of this country with greater tenacity and faith. They keep men on the moral path and inspire them to follow spiritual discipline. Their

hearts are tender and full of compassion for the hungry and the distressed. That is why in this land women are adored and revered. Elders quote the Shaasthras (spiritual texts) which say that the home where the floor is soaked by the tears of a woman can never see peace or prosperity. Sri Raamakrishna

Paramahansa took great care to see that Saaradhaamani Devi did not take his simple jokes and ridicules too much to heart, for then she might shed tears. We honour the land where we are born as our 'mother country,' the language we learn on our mother's lap as 'mother tongue' and the Universal ancient scripture that teaches us morality as VedhaMaatha (Mother-Vedha). In this way every Indian has four mothers, including the mother who gave birth to him. According to Indian culture, all these have to be adored as Divine. Cultivate non-violence, fortitude, equanimity In order to live up to the high standards, of morality which Indian culture exhorts, you must cultivate love, non-violence, fortitude and equanimity. The last three guard and foster the first, the love that you go out to cultivate. Many people have succeeded, with the help of the latter three qualities, to get their minds established in Universal love, but a large number of saadhakas (spiritual aspirants) give up the ascent midway because they lose confidence in their true selves. They do not believe in God who is the Embodiment of Love and is their real sustenance. The first faint whisper of doubt disheartens them and they slide back into a life of sensual satisfactions. Saadhana alone can steel such people to forge ahead on the spiritual path. The wise are buoyed up by the bliss of their genuine awareness; the seekers and aspirants have their urges satisfied by the experiences of people in whom they have faith. The atheists hang on, by the slim thread of reason, to the beliefs they have once entertained. If they had faith in their own selves, they would have inferred that their selves derive strength and joy only from the Overself or God. Those who deny God or the Supreme Will or the First Cause, can give no really satisfactory justification for their stand; nor can those who assert that there is God. Both have to rely on their own experience. After all how can sweetness be denied by one who refuses to taste sugar? How can one be convinced that sugar is sweet until one tastes it? We have to feel the great marvel of

energy manipulating both the minutest atom and cell and the vastest, most distant star. How else can we understand this Omnipresence and Omnipotence except by accepting God as the Architect of the Cosmos?

You must have heard some people saying that no living person can be adored as God, even though the shruthis (revealed sacred texts) declare, 'Dhaivam manusha roopena' (God appears in the human form). Perhaps they can revere only a corpse! Not Shivam (God) but shavam (corpse) is what they wish to revere.

Truth is God, Love is God, Dharma is God

Many people fight shy of truth for they are afraid of facing the truth about themselves and others.

The Vedhas declare, 'sathyam vadha' (speak the truth), but these people have become so accustomed to expediency and temporary profit that they cannot stand the full dazzle of truth.

Nor is the path of dharma (righteousness) pleasant to them. They are used to byelanies rather than the straight highway of dharma. The Vedhas (ancient revealed sacred scriptures) say 'dharmam chara' (walk on the path of virtue), but for people used to crookedness, how can dharma be pleasant? Thus people repeat like parrots the two Vedhic dicta mentioned above, but they do not feel the need to observe them in actual life. In reality, Truth is God; Love is God; Dharma is God. The gopees and gopaalas saw in Krishna the Embodiment of Truth, Love and Dharma.

What He said was truth; what He was, was Love; what He did was dharma. They were so immersed in Krishna consciousness that they saw, everywhere and in everything, nothing but Krishna. Krishna for them did not exist as a separate entity in the home of Nandha; He was right in their own consciousness, at all levels of it. These gopees and gopaalas were true bhaktas (devotees) indeed.

Summer Camp, 6-6-1978

You know there is a rule here that you should come with empty hands, without even the traditional offerings of pathram, pushpam, phalam, thoyam (leaf, flower, fruit and water). Come with clean hands, hands that supplicate, not supply; hands that proclaim that they have renounced attachment to rishes; then, I fill them with Grace.

I must say that I accept certain things before giving you that Grace: I demand and take Sathya, Dharma, Shaanthi and Prema (I seek the gifts of truth, virtue, peace and love.)

I draw you to Me and then re-form and re-shape you. I am a kind of smith who repairs broken, leaky, damaged hardware. I repair

broken hearts and fragile minds, warped intellects, feeble resolutions and fading faith.

Sri Sathya Sai

5. Madhura bhakthi

THE Yamuna bank: calmness.....charm... inspiration thrill. The cool breeze brought soft and sweet strains of Divine music from the Flute of Krishna to the ear.

Raadha came down from the

high sand dune towards the waterline, with a big pot on her hip. Half way through she stopped

short, for she heard her name wafted on the wind from where Krishna stood, 'Raadha, Raama.'

With eyes wide open she looked on all the four sides. No one was to be seen anywhere. And no habitation around. Krishna was ever thus.

Raadha went off in a faint and fell down, the pot still in the fold of her arm. Then she suddenly

awoke to the Reality: "There is no place where You are not," she said in her heart, addressing

Krishna. "The call surely came from You, none else could be so soft. and sweet, so sincere and

compelling. But let me ask just for one boon of You. You made us all act our roles; we played

our parts as best as we could. You urged us to laugh and to weep, and enjoyed both to your

heart's content. I have had enough. Please, please let me go back to where I belong. I addressed

myself in desire and in disappointment, in anger and anticipation, in anxiety and aspiration. I fed

myself with sensual thrills---melodious sound, smooth touch, ambrosial taste, bewitching sight,

and bewildering fragrance. I had on my ankles the jingle of illusion. I met both the applause and

the jeering of the world. When I sang, delusion marked time in accompaniment. The thaamasik

(quality of inertia) and raajasik (quality of passion) encouraged me to dance with their

background melody. Now my limbs fall. I am sick of the whole affair. May the play end. Please,

please agree to this my prayer."

Raadha and Krishna were indivisible

But Krishna did not agree. He approached nearer and nearer. The Lord is a clear mirror wherein

the pure heart is reflected clear. Raadha was His image, the embodiment of His ecstasy. Raadha

was the Aahlaadini Shakthi (Gladdening Power) of Krishna, and so the two were inseparable,

indivisible. That is why Krishna called out Raadha, Raadha, when she made her appearance on

the Yamuna bank.

Raadha continued, "This is the best chance for me to lay the gem of my devotion at Thy Feet.

Alas, it is still uncut and dull. I was misled for so long into the belief that the world is only sweet, but it is bitter as well. I have had enough. I am, as You know, **prakrithi dhaara** (uninterrupted flow of objective world), called **Raadha**. So I am burdened with three **gunas** (qualities)---the **sathwa, rajas** and **thamas** (goodness, passionate and dullness). Since **Prakrithi** (Nature) is feminine, I too, perforce am feminine."

Prakrithi is feminine and so its representative, **Raadha**, is also a **sthree** (woman). The **Samskrith** word **sthree** has three consonants - **sa, tha** and **ra**. These consonants signify the three **gunas** in that order - **sa** meaning **sathwa guna** (pure and good), **tha** meaning **thamo guna** (dull and ignorant qualities) and **ra** meaning **rajo guna** (passionate and aggressive qualities). Women have **sathwa guna** in ample measure. They are by nature helpful, tender, compassionate, humble and trustful. Next, they have also a good measure of **thamo guna**. They are timid, shy and unenterprising. It is good that women are such. They have been endowed by nature with only a small measure of **rajo guna**. Of course, this is only the general truth; there may be exceptions where the **rajo guna** predominates and the **thamo guna** recedes into the background. **Rajo guna** make women aggressively bold, adventurous and desirous of freedom from restraint. The day **rajo guna** is accepted as a mark of womanhood will mark the beginning of the end of femininity.

A woman is the first teacher of her children
 Man has only one home, but a woman has two homes to guard from ill fame---the home where she was born and brought up and the home where she marries. When she breaks all rules and runs unbridled into freedom, she becomes dangerous to the reputation and good name of both families---that of her parents and that of her parents-in-law. Indian culture and spiritual traditions have always awarded a high place to women, since upon her rested the strength of the entire social fabric. She is a companion and guide of her husband and the first teacher of her children---an example for their social attitudes, a model for their speech and a guardian of their health and mental happiness. She is called the **ardhangini** (half body) of the husband. There are many temples where God is worshipped as **ardhanaareeshwara** (half woman and half man)---the right half being male and the left half female. The honour and glory of a country is held to be in the

hands of the woman.
 The wife can veritably make the home a temple
 Whenever a religious rite is performed or the Gods or Goddesses propitiated by some ritual, the wife must sit by the side of the husband or else the rite or ritual is ineffectual. This is the high status given to the wedded woman in the Indian religious scriptures. No charitable gift can be valid without the wife's assent. Of course, she has no authority to perform these rites by herself, and so she is called **abala** (one without strength or power). The power implied here is "spiritual power over rites." Unfortunately, the use of this word has become so widespread that women themselves have come to believe that they are fundamentally weak and powerless in all fields.

This is a big mistake; women are not weak, only **authorisation** to perform rituals is denied.

When **Raama** decided on performing the **Ashwamedha yaaga** (horse sacrifice), the objection was raised that **Seetha** was in exile in the forest, and so without his spouse he was not entitled to perform the **yaaga**. Some sages thought that a golden idol of the absent wife could be had by the side of the principal officiator, and so a golden idol of **Seetha** was made and placed in position by the side of **Raama** before the **yajna** (sacrificial rite) began. **Abala** does not mean lack of physical or mental strength. The wife can veritably make the home of her husband a temple, a school, a council-chamber or a hermitage.

Six streams of **bhakti** that flow towards God
Raadha lived the life of an ideal woman in accordance with the standards set by the **Sanaathana** Dharma (Eternal Universal Religion) and kept her thoughts fixed all the time on the Lord in pure, unremitting devotion, and so she secured the bliss of merging with Him. This is the type of **bhakti** (devotion) referred to in the scriptures as "**madhura bhakti**" (mellifluous devotion)

There are six streams of **bhakti**, all flowing towards the Lord and characteristic of six different types of spiritual attitudes. They are **shaantha, sakhya, dhaasya, vaathsalya, anuraaga** and **madhura**.
Madhura is the highest of the six, since it gives the maximum bliss. Milk is curdled and churned, and butter produced and clarified into ghee. Ghee is the end, the final stage. So, too, **madhura bhakti** is the last stage in the experience of merging in the Lord. The journey ends and the feet stop when the goal is reached. When the **madhura** (sweet)

experience is achieved, there is nowhere else to go to, nothing more to do. The totality of God is experienced in **madhura bhakthi**, His **Poorna** (full) aspect, His **Prema** (love) aspect. In **shaantha bhakthi** (calm devotion), the aspirant practises equanimity and considers all that happens to him as a gift of the Grace of God. Therefore he is unaffected by success or failure; he is ever grateful for whatever God grants him. In **saakhya bhakthi** (friendly devotion), the aspirant takes God as his constant counsellor, confidante, companion and mate. He feels the constant Presence of the Lord and is never unaware of Him. In **dhaasya bhakthi** (servitude of devotion), the aspirant feels that he is the servant, the instrument of the Lord, and revels in the role that God gives him on the stage of life. In **vaathsalya bhakthi** (devotion of parental love), the aspirant loves the Lord as the mother loves her child---with tenderness, anxiety, compassion and vigilance. In **anuraaga bhakthi** (devotion of deep affection), the aspirant is deeply attached to the Manifestation of the Lord, to all emanations of Divinity, and he is highly pleased when he gets a chance to serve them. Since man has, as his essential characteristic, the quality of love, he has only to foster it and attend to it so that he might love the Lord to the fullest, by loving the Lord's Creation as much as the Lord Himself. Then the tree of life will yield the sweet fruit of **madhura bhakthi** (intimate loving devotion). The fruit will have the bitter skin of I-ness and My-ness, which has to be removed. Certain egoistic desires and attributes might persist as 'seeds' which, too, have to be removed before the sweet pulp of love is offered to the Lord. When **Raadha** said that she had the vesture of desire and anger, she meant that she was unaffected by them. When she said that she was wearing the five elements contacted by the five senses in five distinct ways---sight, smell, taste, touch and sound---as a 'garland' round her neck, she meant that she was not contaminated by their contact. Naturally, the Lord knew that she was completely dedicated to Divinity, that hers was **madhura bhakthi**, that her **prema** had no blemish. So He granted the final consummation of **bhakthi** to **Raadha**.
 Summer Course, 9-6-1978
 6. The teacher and his task
 The Gurus, versed in yoga in ages past,
 Shed all fascination for the physical,

All dependence on desire.
 The Gurus, all through the centuries,
 Lead such lives and lead others too!
 EDUCATION has the responsibility of rendering every field of life fruitful and beneficial. It has a duty to the nation to make people skilful and upright. Unfortunately the educational institutions of today are following a contrary path. Man alone, among living beings, has the capacity to recognise the Divinity in himself and in all else, the sacredness of his mission and the capacity to realise his manhood, which implies detachment, renunciation, virtuous conduct and disciplined behaviour. But these qualities are not developed to any significant extent by our education today. We now believe that the acquisition of knowledge is for the acquisition of wealth. But this is not right. True education is really related to the very consummation of life. It has to do with the goal of life more than the means of living. It is only through education and more education that we can instil into the mind of man the sacred ideals of human life. Education is intended for the fulfilment of life. The cow yields milk only for feeding its calf. The calf after having its full, jumps about in joy and feels strong and happy. But we take hold of the milk intended for the calf and sustain ourselves with the strength it gives. So, also, education which is intended for the fulfilment of life is misused by us for the 'fill-**fillment**' of comfortable living. What we should do is to consider 'fill-**fillment**' as secondary and fulfilment as the primary purpose of education. What we are today teaching and learning in schools cannot be considered **Bhaaratheeya** education. Though our present system of education, is extolled as national education, it is in fact anti-national. It sometimes leads to the impoverishment of families because they have to sell even their properly to meet the expenses of the children. And what is the net gain? By education a young man gains a degree which is only another name for the bowl used for begging for jobs! Indian education should ideally emphasize self-reliance and independent living. It should confer on the student the courage to stand up against injustice, indiscipline, immorality and falsehood. It should grant steady faith in the **Aathman** (divinity) as the reality of man. These principles which should underlie Indian education are, to speak the truth, being gravely neglected by us. Our ancient education gave scope for the exercise of the Divine

qualities in man. India became
celebrated for her culture because in the **gurukulas (hermitages)** of
ancient times, great teachers
taught these ideals to their pupils, having already realised them in
their own lives. Today much
of the reform in our educational system is going to bring down the
quality of the teachers.

Teachers must make efforts to live uprightly
The profession of a teacher is the most responsible one in every
country. If the teacher strays
from the path of truth, the entire society will suffer. So you must
make every effort to live your
life uprightly. You have in your charge, looking up to you for
guidance, children so innocent that
they have no knowledge yet of the world and its ways. It is only when
the teacher himself is
wedded to discipline and observes good habits that his pupils will be
able to shape themselves
into ideal individuals and citizens.
When the teacher falls a victim to bad habits, undesirable manners,
bad company and evil
behaviour, the children too will naturally be drawn into evil ways.
Thus the teacher has to bear
the responsibility of promoting the welfare of the world or bringing
the world down to disaster.

Of course even today there are some teachers who follow the ancient
ideals. Indian culture is,
even today, flesh and green only because there are in the country
some teachers filled with holy
feelings and sacred ideals.
In truth, teachers who got the chance to attend this camp are
fortunate. From the vast expanse of
Andhra Pradesh where we have thousands of teachers working in
schools, you alone---about six
hundred of you---have been selected to attend this camp. And you
have been assigned the duty of
moulding the children of your schools into ideal pupils.

Rishikuls have disappeared today
Every village school is to be transformed into a **gurukula** and every
teacher into a rishi (sage)
who will lead the children along the material, moral, ethical and
spiritual paths, until they
become ideal citizens of India. You too belong to the line of the
ancient **rishis**, because you have
been chosen for this task. What has happened today is the
disappearance of the rishi from the
rishikul (abode of sage), so that it has become the miserable '**shkul**'
or school!

Each religion teaches man the righteous path;
He has only to know it, and march along.
If the vision is straight, what can division do?
Listen to this truth, **O** child of India!

You should not give room for any doubt and discussion on religious
matters. You must recognize
the truth that can reconcile and bring together all religions without
distinction. Teach the children
this truth and instil love and harmony-in the tender minds of boys
and girls. They are now lovely
creepers who depend on you and your care for their proper growth
and blossoming.

The holy undertaking has been started by the Chief Minister and the
Minister for Education.

They have planted the sapling. Your teachers are entrusted with the
duty of tending it and
making it grow into a fine tree which will offer its flowers and fruits
to the world. You must help
the flower of peace to blossom and the fruit of spiritual equanimity to
be shared by all mankind.

In fact you are not merely teachers at your own schools, but are
teachers of the human race.

Therefore you have to cultivate in your own heart the spirit of
sacrifice, the virtues of charity and
the awareness of Divinity. Then only do you become entitled to
cultivate these in the hearts of
the children. But unfortunately these principles of Indian education
are absent in schools today.

You must try your best to reshape the system and make it really
Indian. Of course in the initial
stages you will find this task very difficult and exhausting, but be
assured that as you proceed
you will find your task more and more easy.

Students must lead lives of service & sacrifice
In the coming days we will take up each subject and the possibilities
and implications of teaching
it. Out of these discussions will emerge resolutions and programmes
which we can all consider

later. During these ten days, each day will be devoted to the
consideration of one aspect of
spiritual and cultural education: How to develop the attitude of love
among the children? How to
make them recognise the kinship that unites all mankind? How to
implant in their minds feelings

against caste distinctions, regional differences and religious
prejudices? How to bring out the
Splendour of Divinity that is the core of humanity?---These topics
have to be given special
attention.

Among the students of today there is little trace of moral and spiritual
consciousness and the
desire to judge what is right and what is wrong, India is an ancient
nursery of yoga and home of
renunciation. The students of this land should not waste their lives in
seeking material comfort.

They must lead lives of service and sacrifice. We must resolve to

guide the students in this direction. It is indeed a matter of pride that for the first time such an attempt on such a large scale is being made in Andhra Pradesh, through an institution established under the auspices of the Government. Remember that mere attendance at this camp cannot bring much profit. Your teachers have to play a really diligent role in making this experiment a success.

To-day humanness in man is absent
In schools we have teachers who teach history or geography or mathematics. The geography teacher opens out a map and points to some country and explains how people live there. The mathematics teacher writes on the black board: $13+3+3-9$. The history teacher relates the story of a kingdom. But the drill teacher has to stand before the lined-up pupils and himself demonstrate what they should do while he counts one, two, three, four, etc. Every teacher, like the drill teacher, has to do what he says. He must demonstrate in his own life, the truth and validity of what he advises the pupils to do.

For example, he punishes them for smoking, beedies and cigarettes. But when he is himself addicted to smoking, what authority has he to advise others against it? By this type of hypocrisy the teacher loses all respect in the eyes of his pupils. If, however, you observe the rules you impose and then try to put them in practise, your advise is certain to be followed. When can you reach this stage? It is possible only when you become at least embodiments of humanness and when you recognise what the essential human qualities are. The thought that arises in the mind, the word that is formed on the tongue and the act performed by the hand---when these three form stages of the same process, they indicate humanness.

Nowadays man appears to be man, but his humanness is absent, partly because he thinks one way, speaks another way and acts a third way. Speak what you think, do what you speak; that is the sign of true manhood. So you first act according to your own advice. Bring about consonance between your thought, word and deed, and then guide the children. Otherwise you, as teachers, cannot cut much ice with them.

Pupils in schools must have a strong foundation
Through the centuries India has nursed many religions, creeds and sects. But the essence of all

Shaasthras (spiritual sciences) is that in every being there exists the Divine. The teaching of this

essence is very necessary today. As the Minister for Education said just now, the foundation of an edifice has to be very strong. Even a small house requires a foundation. For a tree to grow, the roots have to be strong indeed. Without roots the tree will collapse with the first gust of wind. A

house without a foundation will also fall down in a heap. Similarly, pupils in schools must have, for their satisfactory progress in life, a strong foundation. And what is a strong foundation?

Moral, ethical and spiritual knowledge and experience are the best foundation.

But there is no use simply talking about foundation. When are we to build on it? We are all the time discussing only the plan. This present movement for Abhyudhaya (Progressive Primary Schools) is only the foundation. High schools would be the walls, and colleges the roof. All the

three have to be planned at the same time. They are going to complement one another. Today we are laying the foundation, but that is not the end. The building has to be erected. The sapling is planted but it still has to be watered, manured and carefully tended. To be born as a man is the highest fortune of jeeva (individual being).

So you must make the best use of this rare chance. You must practise in daily life what the Aathman (inner conscience) urges you to do. When this is done, the villagers will also be charged with spiritual adventure through their children, and the entire Andhra Pradesh will vibrate with a new enthusiasm. I

desire that you should make all efforts in this direction. I wish you would take a vow in this regard for, believe Me, there is no sacrifice higher than this, no yoga nobler than this, no offering holier to God than this.

Give, and you gain. Grasp, and you lose
The children you claim to be yours are kaamaputhras (born out of lust), but the children who come to you for education are premaputhras (drawn to you by your love). In truth, more than your physical children, these children have a right to your love. So decide to make sacrifices for

their sake. Thyaaga is the real yoga. Give, and you gain. Bhoga (enjoyment) results in roga (disease). Grasp, and you lose. Recognise the truth of these beliefs. Of course there are many

among you who intellectually do recognise their validity. But so far you have had no opportunity to translate these beliefs into action.

In the Geetha, Krishna tells Arjuna, "Be an Instrument, O Savyasachi (skilled bow man)!" The

present plan has become instrumental in bringing you all here and allowing you to share **aanandha** (divine bliss). This **Abhyudhaya** (development) scheme has brought us together and built a bridge between humanity and Divinity. Without this bridge of love, the journey from there to here and from here to there would be impossible. Life is granted to spend in karma as duty Embodiments of Love! I wish very much that you should fill your hearts with love and lead the children under your care along the path of Indian ideals. For this you have to form study groups in order to collect and codify your suggestions. You must analyse and examine the principles underlying the **Abhyudhaya** scheme and store enough of ideas during these ten days to help you to plan things for the next ten months. Time is most important. This body is given to us in order to use it efficiently every minute of its existence. Work has been visualized in all its details so that every moment of the assigned time can be made worthwhile by carrying out the selfless work of implementing the given scheme. Human life has been granted to us in order to spend it in karma (action), as duty. In fact time is to be considered Divine, and adored as such. God is described as **Kaalakaala** (He who is the Lord of Time), **Kaalaatheetha** (He who is beyond time) and **Kaala thathva bodhaka** (He who teaches the principle of time). So do not waste precious time in wandering about; outside the camp, imagining that you have come here to somehow spend ten days at **Brindhaavan**. Participate for your share in the seminars and in the study groups. Place before others your doubts and try to get them resolved. Spend your time in the company of others, not in gossip but in fruitful discussion. Even after you go to your village, take the children out for social service once or twice a week and help them to discard laziness. Laziness produces rust which in time turns man to dust. If man wishes to be happy and healthy, the first exercise he must do is to remove from his mind every bad thought, feeling and habit. What is the next step? He must welcome good thoughts, good feelings and good habits. These exercises can be started even from childhood. Removing the bad and substituting it with the good has to be done by you as a teacher for your students. You must be vigilant to prevent the children from being spoiled by the evils of injustice, violence, immorality and falsehood. This is the '**thapas**' (penance)

imposed on you as your duty.

These ten days you must collect enough courage and inspiration to undertake this **thapas**. You need not go in for any other spiritual exercise. Dedicate all your skill, strength and scholarship to this great **yajna** (sacrificial rite). Dedicated karma is the **yajna**. Let this **yajna** of selfless discharge of work become the practice all over this land. Bliss can be got only by dedicated work The bliss does not come out of books, nor can it be bought for any sum. It can be got only by dedicated work. When you complete this training and go back, through you, three to four thousand teachers can get inspiration every year. This 'scheme helps you as an individual and also society at large. After training, many continue to remain unemployed. But **udhyoga** (job) is not so important. What is important is yoga (divine communion). Without yoga how can **udhyoga** yield happiness? Everyone, from the watchman at the gate to the Prime Minister in the capital, is interested in **udhyoga**. But real **udhyoga** has its base in yoga, which harmonizes our psyche, enables us to stick to truth and keeps us on the path of dharma (righteousness). "Books are packed with learned stuff. Brains are stuffed with only dust." You must get and impart education that would mould you into holy, full and free Divine beings. The fool has mastered all knowledge. He struts about as a scholar of repute. Yet he knows not even who he is, And he dare not shed a single vice! His reputation comes from disputation, But his scholarship leaks from many a hole. He studies and studies until he dies, But he still knows not how not to diet Whatever one learns or does not learn, one must, after being born as man, learn about the **Aathman** (divinity), for that alone can confer bliss and immortality. Resolve today to sacrifice everything you have for the sake of the pure-hearted children who rely on you for guidance. So long as you are caught in the coils of monetary considerations and so long as you think that such benefit alone can make you happy, you will continue to be as you are. But you can gain **aanandha** the very day you decide on dedicated service. Whether you get or do not get the comforts you desire, you should pay attention to the task for which you have come and cultivate the means for realizing the **Aathman**. Teachers' Training Camp, **Brindhaavan**, 25-7-1978

7. Teaching is a saadhana

THESE days India is fast advancing in the field of science and technology. No wonder there are many who lay excessive faith by the conclusions of the physical sciences and ridicule the science of the spirit. These science-minded people would answer the question, 'Who are you?' by saying "I am a body which contains about 10 gallons of water, 1 gallon of lime, lead enough to make 9,000 pencils, phosphorus enough to make 11,000 matches and as much iron as there is in a nail two inches long." All this stuff would seem to cost only about a hundred rupees, but actually even if you spend ten million rupees, you cannot make a human body. For, as spiritualists would put it, the human body has arisen out of Divine Will, it is alive on account of Divine Power and it is able to act as a result of Divine Grace. Man must realize the immensity of the play of the Divine Will which manifests Itself in such abundant variety. But what does science say of this Will? It only declares that we should not believe things that we do not see. The Divine Will is beyond our power to see, so It cannot be testified to be real! This attitude is not correct. Take this kerchief which I drop from my hand. It falls to the ground instead of going up in the air. We attribute this to the gravitational pull even though we do not see the pull. The mind is only a bundle of desires. Today man is found of accumulating information by studying books. He likes to indulge in argument and explanation. He can analyse matter and talk along about it. But in the field of the spirit, study, experiment and analysis do not take you a long way. What is required is inner experience resulting from actual practice. When we have before us a plateful of eatables, of what use is it to simply recite the names of the different items? What is needed to benefit from their goodness is to eat them. So also for cognizing the Divine, the mind needs to be used, it being the instrument that can either bind or liberate. But when we use the instrument called mind, we must know all about it. Science would testify that the nature of the mind depends upon the food we consume. The gross material of food we excrete, but the more subtle part is used by our system to feed the intelligence and the most subtle part becomes the mind. In Vedhaanthic parlance we can illustrate this by an example: "What have I in my hand?" --- "A piece of cloth." "What does the cloth

contain?" --- "Yarn."

"Where did the yarn come from?" --- "From cotton." First cotton, then yarn and, finally, cloth --- the names and forms are different, but the basic material is the same. Without the more basic cotton and yarn, we cannot have cloth. So also without food, we cannot have mind to exercise discrimination, mind to exercise preferences and judge do's and don'ts. When every yarn is pulled out, the cloth becomes non-existent. So also when there are no do's and don'ts, the mind cannot exist. For the mind is only a bundle of desires, it is no real entity, it has no power of its own. Thoughts of 'I and mine' result in bondage. Take another example. In whichever direction a camera is turned while its film is exposed, the resultant picture will be of the things in that direction. It all depends on the turn of the lens. Similarly, the mind reflects the nature of things that we are attracted by. When some one blames us we get into fury and behave madly. When some one praises us we leap with joy and think well of the person who does so. In either case the reason is our emotional perturbation. We must understand the secrets of the mind and the ways in which it plays with us. We must learn to be unruffled and steady, whether we are praised or blamed. Another little example. When the mind is turned towards God or goodness, it becomes human. If it is turned towards evil thoughts and wicked egoism, it becomes demonic. When we turn the key to the right, it opens the lock; when we turn it to the left, it fastens it. The same key does the two opposite operations, according to the direction of turning. If mind is turned towards good thoughts, it establishes detachment. Turned towards thoughts of 'I' and 'mine' it causes attachment. Attachment means bondage; detachment, liberation. In Thelugu we have fifty letters and each letter has its special form, name and sound. The pronunciation of each letter has to be learnt from those who know it. Similarly we may have a heap of flowers and a length of thread, but some one has to string them into a garland. We may have a lamp with oil and a wick, but some one must light it to make it glow. We may have gems in plenty and all the gold that is necessary, but without a jeweller they cannot be turned into an ornament. Similarly man has in his body bones, muscles, blood, brain, etc., but there must be some power which can make them all work in concert. That is

possible only for God to do.

How one God can have many names & forms

The sages and seers who have from time to time investigated the nature of God from the ancient

past to modern times, have discovered that "there is only one God and that He is known by

various names and say forms." **'Ekam Sath, viprah bahudha vadhanthi**, say the **Vedhas** (revealed ancient sacred scriptures). How can the One have so many names and forms? Well, don't we

prepare sweets with various names and shapes, though they all have sugar and taste sweet

because of it? When this fact of the One supporting all names and forms is firmly believed in, there is no more scope for delusion.

To recognise this Unity one needs training, though to be deluded by diversity one **doesn't** need

any. For grass to grow rankly no effort on our part is needed, but if grain is to be harvested, the

field must be ploughed, weeded, watered, manured and fenced. So also to get a harvest of virtue,

intense **saadhana** (spiritual discipline) is needed, though no such effort is necessary to contract

vices. Man has to struggle hard in order to attain the higher Stages of spiritual development. He

has to overcome many hurdles and put up with many difficulties and disappointments.

Man can change his nature by disciplined effort

Man alone can rise through effort to higher stages of spiritual evolution. No other animal can do

so. Animal **tamers** of the circus can train a tiger to perform various tricks, but they cannot change

its nature. They cannot make it live on grass and completely deprive it of meat. But man is

different. His nature can be changed by means of his own disciplined effort. He can control, by

his will, the 'evil thoughts and ideas that arise in his mind. This is why birth 'as a human being is considered a rare gift.

Man is indeed the highest among living beings. The **Vedhas** proclaim four great truths about

man: "Thou art That" (**Thath thwam asi**); "The Highest Wisdom is You" (**Prajnaanam**

Brahman); "This You is Brahman" (**Ayam Aathma** Brahman); "I am Brahman" (**Aham**

Brahmaasmi). How are we to prove the correctness of the assertion, "Thou art That"? Suppose

there is a boulder on a hill. A sculptor spots it there and carves out of it a beautiful idol of

Krishna which is installed in a temple and adored ceremonially with every prescribed rite. The

flaked pieces of the same boulder are 'lying about in heaps on the hill

at the site where the

sculptor chiselled the idol. These flakes are worthless---no temple is built to install any one of

them as an idol, for they have undergone no transformation. Yet the flakes declare, "We are

That: We are the same as that Idol there," though they have been discarded by the sculptor.

All is stone---we build with stone, we worship stone, we break stone with metal. Square stones

are building blocks, fiat ones are used as steps and round ones are carved into figures. Stone is

the substance and we use it according to its shape and structure. We can similarly recognise the

Divinity that is latent in man. We imagine that the eye sees and the tongue eats but, in truth, the

eye does not see, nor does the tongue eat. It is the Divine Will within us that operates every one

of the senses. For example, at the moment you are all supposed to be sitting in the

Kalyaanamantap of **Brindhaavan** listening to Me, but some of you are thinking about your

family back in your village and not listening to Me at all. My words fall on your ears, but your

minds are not here.

We have to check up our faith off and on

What is the place of the mind with respect to the other faculties of man? Consider our body to be

a car designed by God and having the four wheels dharma, **artha**, **kaama** and **moksha** (duty,

wealth, desire and liberation). The car has two lights in the eyes. It has a loud horn, the mouth. It

is equipped with a steering wheel, the mind, and a switch, the intellect. The four wheels outside

are managed by the steering wheel within. The car travels in society along the road of life. The

wheels have to be properly filled with the air of faith. We have to check up the faith off and on.

If it is more in one wheel or less in another, it will spell danger. There must be a balance between

the four goals in man's life.

Only a volunteer can grow into a leader

We have to cultivate some qualities and destroy others. We must do this with an eye to becoming

eligible for **seva** (voluntary service). We are born into this world for carrying on **seva**. In this

context, I intend to give you some advice. But teaching is primarily an act of **seva** along with

which you have to practise a little renunciation. When you return to the schools in your charge

you will have to exert yourselves more than hitherto, and so you will feel like asking for more

pay. It is not wrong to do so. But let Me tell you that whether you ask

it or not and whether you

get it or not, you must take up this task in the spirit of seva. Only a sevak (volunteer) can grow

into a naayak (leader); serve, and thereby gain the position of a leader. Only a kimkara can

become a Shankara---only a good servant can become a great master.

During our lives we have to accept help rendered by many thousands. We have to pay back this

debt by helping at least as many people as we can. With a genuine keenness or readiness to serve

others, you can be happy in any group or community. Derive bliss through seva that is not done

with any desire to get something in return. When you get a chance to help someone, rejoice at

your good fortune. The very eagerness to serve others will endow you with the power and skill

necessary for the required service.

Today we regard it derogatory to 'serve.' We ridicule those who wish to serve others. But in

service is great worth. Service helps us uproot the egotism that burdens us. Egotism is an evil

that brings downfall in its trail. We all know the ultimate fate of the seemingly high and mighty

demons like Hiranyaaksha, Hiranyakashipu, Raavana, and Kumbhakarna. These people had

undergone severe ascetic discipline and thus earned many skills and powers, but they were

ruined by the ego. The ego brings about the fall of man. When egoism is absent, the Aathman

shines in its native splendour. The Aathman is bliss, it is beauty and wisdom, but we allow It to

be tarnished by the ego. Engage in humble service and egotism will fade away.

Life is like a football ground and each one of you a ball. Your good qualities like truth,

righteousness, peace and love are on one side, and bad qualities like attachment, pride and hatred

on the other. Both sides kick the ball and try to score a goal. The poor ball must suffer these

kicks so long as it is bloated with the air of egoism in it. But once the air is let out, the kicks also

stop.

Is the 'I', this body or mind or intellect?

We must investigate what is meant by "I." When I ask your name you say, "Raamanna,

Lakshmayya, Venkanna, Krishnamurthy," etc. When you are asked who this Raamanna or

Lakshmayya is, you raise your hands and say, "I, I." I ask a number of people and use a number

of names, but the answer is always 'I.' Where does this 'I' come from? It is found in everyone.

Has this 'I' got a form? Is it this body or mind or intellect or consciousness? It is not any of these.

The 'I' is not this body.

When I say my kerchief I imply that I am different from the kerchief. I say my table or my chair,

because I am not the table or the chair. Now, if we have this 'I' in everyone, it must be the same

in everyone. It is the One among the many. $1 + 1 + 1 + 1$ is equal to 4. But $1 + 1 + 1 + 1$ is equal to

only 'I' for, the 'I' is, the same in everyone. To recognise this is to truly know one's real identity,

the One, the Aathman. Without this knowledge, life is a waste.

Keep a balance between pleasure and pain

My dear students and teachers! You might have understood a little of My truth or you might not

have, but if you grasp the truth of what I say, you will be free from anxiety and fear. Believe Me

or disbelieve Me, it does not matter. I must reveal to you the Truth.

The castles and towers you see in dreams

They melt into nothing when you open your eyes.

I am now talking to you and you are all hearing Me. You look at Me with your eyes. You feel all

this to be true. Certain things are happening to you, and to you this appears to be real and no

dream. Later you proceed 'to the canteen, eat your dinner and go to bed. Then you experience a

dream in which you are talking to someone in your village. While you dream, the thing is very

real, but when you wake up it turns out to be unreal and the waking stage seems to be real. But

both are dreams---one, a night dream and the other, a day dream.

During both dreams you are

present and you experience the events. So you alone are real; the rest is a mixture of true and

false. Understand this and keep a balance between pleasure and pain, joy and grief.

You may think that Swaami keeps a balanced mind because unlike you He has no

responsibilities. But remember, teaching in this college and various other kinds of work are

going on in an ideal manner only because I am directing the show.

You think that Sai Baba is

comfortably sleeping in the mandhir (temple). Do you know where I find happiness? I am happy

when I am with you. That is the reason why I declare "My life is My message." I am constantly

engaged in some work or another at all hours. I do not get attached to anything nor do I need to

detach myself from anything. I am ever in full Aanandha (divine bliss). Why? Because what

happens must happen. Pleasure is an interval between two pains. Joy can never be derived from

joy. It can come only from pain and sorrow. If a person is always in an **airconditioned** room, he can never know what coolness means. He has to go, at least once, into the hot sun to realize the value of **airconditioning**. No lamp can glow brightly in daylight. Night alone can reveal its value.

All the dualities are part of Nature
 Many people come to Me wailing, "**Swaami**! We are in great grief; we are suffering from deep anxiety." When I hear these words I know what is happening to them. I never had the experience of either grief or anxiety. I know that these are but dream experiences. They are not real. Some persons may praise you, others may blame you: both are in fact unreal.

When a well is sunk, the soil that is dug out becomes a mound by its side. Some pay attention to the pit, others to the mound. I consider both with indifference. The soil that was the well has now become the soil that is the mound. This is the eternal see-saw. The Sun sets in West when the Moon rises in the East. These dualities are part of Nature. So long as you are here, try to practise equanimity.

Embodiments of Love! Man has become prey to several bad habits, willingly or unwillingly, which are injurious to his health. It is rightly said that health is the first requisite for realising any one or all of the four **purusharthas** (supreme goals of life). But these bad habits will weaken him and rob him of his honourable status in society. On account of his being enslaved by them, he cannot discharge his duties properly. His wife and children suffer from neglect. This new educational venture also can succeed only if you are healthy. What can plans and projects of the government achieve? One flower cannot make a garland; all flowers must come together to make one. So you must equip yourselves with strong bodies, sacred ideals and unselfish intentions in order to serve your country. You can achieve any high ideal provided you are **co-operative**, **well disciplined**, soaked in service and sacrifice and fully determined to succeed. The government can only then be properly guided by you.

Only the dedicated come by Wisdom
Thyagaraja sang: "**Rama**! Let me have the strength of Your **Anugraha** (Divine Grace) that will force all the **grahas** (planets) to augur well. Let us also be heroes full of the spirit of service and sacrifice. Is it ever possible for us to practise what we preach?" Without a seed in the past

there can be no plant in the future. Do not feel that there is no seed of devotion or dedication in you. This seminar has been arranged in order to make you aware of the good that you possess and tell you the methods by which this good can be developed and cultivated. Do not be misled into the cynical thinking that you are sent here just for some training and that there is nothing here for you to learn. '**Shraddhaavaan labhathe jnaanam**' (Only the dedicated come by Wisdom).

Take the example of the eagle. It has big, strong wings, but until it has the will to fly it cannot move even an inch. And look at the ant, which can move something even ten times its own weight. Faith moves, doubt deters. When we develop faith and strength of will we can execute any kind of work, but when we feel we need not act, no activity is possible. A hundred men may carry a horse to the shore of a lake, but they cannot make it drink. It alone must will to do so. I desire that: you should develop faith and strength to foster the sacred ideals of Indian culture and spirituality in the children under your care, and cultivate in them the right priorities of life.

Teachers' Training Camp, **Brindhaavan**, 25-7-1978
 Hunger is the disease for which food is the medicine: thirst is the illness/'or which drink is the medicine.
 Food and drink, housing and clothing must be subsidiary to the needs of the spirit, the education of the emotions and passion, and impulses. They must take the place that salt and pepper take on the dining table today; **uppu** must be subsidiary to **pappu**; that is, salt must be little and **dhal** must be more; you cannot have more salt than the quantity of **dhal**, not even as much.
 So too, efforts to achieve health, comfort, **etc.** must be just enough for the purpose of sustaining the **saadhana**, not more, not less.

Sri Sathya Sai
 8. Love must win
 CONSIDER, **O** man, whether you earn any lasting joy at all from your toil from the time of your waking in the morning to that of going to sleep at night, a toil incessant and limitless, a toil which often does not leave you even a moment's interval to call to mind the glow and grandeur of God? No wonder that even though God is everywhere, those who have seen Him are few and far between. **Govindha**, as the proverb goes, belongs to all, but there are hardly any who actually claim Him as their all. Thousands there are who extol the beauty and majesty of God in glamorous prose or poetry, but a counted few are the souls that share His Grace. For the sweetness of nectar is known only to those who place it on the

tongue, and not to those who

collect it in cups, caskets or even barrels!

There were three **Andhra** mystics who had nectar on their tongues, so to speak, and so were able to sing of the ecstasy they experienced, the God they realized. They were, as you may guess,

Potharaaju, **Goparaaju** and **Thyaagaraaju**. They were ever aware of the Divine Principle, the warp and woof, the cause and effect, the beginning and end of the entire cosmos. They did not deviate even a little from the path of devotion to and absorption in God. They had, each one of them, known once for all that they could rely on none other than Him as Master or Protector.

Today people adore the strong, the wealthy and the exalted as their patrons and protectors. They run after such persons and humiliate themselves by flattering them. But for these three the only Protector, Master and Patron, was God.

Raama in the heart can give **un** alloyed joy **Thyaagraaju** could have easily bided beside the thrones of rulers for the asking of it. He could

have received invaluable gifts from royal patrons. But he refused the honours his contemporaries

were prepared to heap on him. He said, "**O** mind, tell me if it is the treasures bequeathed by high

dignities or the Divine Presence of **Raama** in the heart that can give unalloyed joy?" The

emissaries from the palace had to return, carrying back with them the presents they had brought.

Potharaaju also had the same attitude towards worldly riches for he too was immersed in Divine

delight. His brother-in-law, **Shreenatha**, once advised him to dedicate the great **Thelugu** epic

poem, **Bhaagavatham**, to the ruler of the kingdom, for the king would shower diamonds on him

and free him from poverty for ever. **Potharaaju** replied "Rather than wed this lovely, tender,

angelic maid of poetry to **wealthybarbarians** to earn polluted food in return, I would gladly feed

myself, my wife and children on what I can find of fruits and roots in the jungles. I will dedicate

this epic only to God, who inspired me and bestowed song upon my lips. No one else deserves

this offering. I am bound by loyalty to only the Supreme Deity, **Raamachandhra**."

Follow in the footsteps of saints

Then we have **Goparaaju**, who built the temple at **Bhadhraachalam**. Today it is difficult to find

men who would refrain from unscrupulously misappropriating temple funds. But **Goparaaju** used

his life and his means, even the lives and means of his kith and kin, for

rebuilding and renovating

the **Raama** temple at **Bhadhraachalam**. Later, while in jail for the alleged misuse of state revenue,

he pleaded with **Raama**, "By spending 10,000 **varaahas** I got made a green gem necklace for

Seetha, the Mother. I got made a crown of diamonds for you, my **Raamachandhra**. You accepted

them coolly and put on airs! No, no, **Raama**, do not get angry at my disparaging speech. When

these people here deal blows of injustice, I blurt out harsh words. Pardon me!" See how near and

dear **Goparaaju** took **Raama** to be, and how full of **prema** (love) he was for the deity.

Such great persons are found not only in **Andhra Pradesh**, but in other regions too. The culture of

India has ever extolled such embodiments of devotion and held them up as examples before the

common man. You must read about these saints, revere them and follow in their footsteps. To do

this, you must also keep yourselves in good company. In most of the Shiva temples you will find

the idol of the bull installed right opposite the lingam. Devotees taking **dharshan** of Shiva look

straight over the head of the bull, for the bull itself is taking **dharshan** with concentrated

devotion which they want to share. Just as the devotees of Shiva keep company with His vehicle,

the Bull, to earn His Grace, you too must choose friends who by their company would help in

raising your aptitudes. Moreover, as teachers, you have to be models for the children as well as

for their parents, who often look up to you as the only educated persons in the vicinity.

Treat the school always as a House of God

A little while ago, **Nathaniel**, a teacher from **Warangal**, promised that he would transform his

school into a House of God. But the school is always a House of God. To treat it as a

caravanseral or as a prison or a house of correction, is sacrilege. Treat it as a holy place where

Saraswathi, the deity presiding over knowledge and the arts, is present and is worshipped. Then,

in that atmosphere of veneration, the pupils will mould themselves into worthy examples for the

entire world. By taking this care the teacher will be evincing an intelligent love towards the

child. He will be prompting the pupils to accord their conduct with the sacred atmosphere of the school.

After all, even the mother of the child may ignore some of its faults or even appreciate some of

its peculiar mannerisms, but the teachers must be vigilant enough to

take note of them and
 correct them by soft, sweet persuasion. The pupil will surely, listen
 and obey if he senses the
 sincerity behind the teacher's love. If, however, the teacher preaches
 love but behaves as if he or
 she has no love, the persuasion would not succeed.
 Be warned of falling into the easy path of moving with the current.
 Heroism demands that you
 should promote your individuality and follow the ideals you deem
 best. Do not imitate others
 through sheer laziness of thought. Aim high and do not be
 disheartened if you miss your mark.
 Better it is to fail in shooting a tiger than to succeed in shooting a
 sparrow.
 Love will be rewarded a thousand-fold
 Once you have placed an ideal before you or set a goal, stick to it
 through gain and loss. It is not
 for nothing that the songs goes:
 Whatever you hold, once you have held it
 Hold on to it, till you win.
 Whatever you've asked, once you have asked it
 Ask aloud for it, till you win.
 Whatever you wish, once you have wished it
 Wish deeper for it, till you win.
 Whatever you've planned, once you have planned it
 Plan firmer for it, till you win.
 He must grant the victory to stop the wail---
 Wail, weep and pray, till you win.
 Beware ! Don't lose heart and lag behind in effort.
Goparaaju, the Raamdhas of Bhadhraachalam, said, "I will not
 permit my feet to swerve from the
 path; I will not leave You without being assured of fearlessness."
 There are two ways of accosting God. One is in the manner of the
 beginner, of the devotee who
 is still in the elementary stage. He rhapsodizes, "Lord! You are the
 embodiment of mercy, you
 are Aanandha-swaruupa (embodiment of divine bliss), you are All-
 powerful," and hopes thereby
 to win God's Grace. But the dearer the devotee holds God, the more
 this distance disappears. It is
 just as when an acquaintance visits you, you welcome him with a
 hand shake and smiles which
 are largely artificial. But when an old friend drops in, you receive him
 with an informal hello and
 show him a seat with a twinkle in your eye and warmth in your heart.
 In the flood of formal
 praise, love is mostly absent. As it happens, in dealing with the
 personal God, love is the
 preeminent requisite. Therefore have faith, have patience and do acts
 of love and service. Love
 will be rewarded with Love a thousand-fold.
 Teachers' Training Camp, Brindhaavan, 30- 7-1978

Saguna and Nirguna (with Form and Formless) aspects of God
 create the same doubt in the minds of saadhak, whether they can
 both be true. It is like hardened ghee and liquid ghee.
 Ice and water are the same; water takes the form of the vessel
 which contains it. It is formless. But, there is no distinction
 between ice and water.
 In saadhana, the saguna worship and the nirguna meditation are
 like the right and left feet for the journey.
Sri Sathya Sai
 9. Music of the spirit
 GOD is the echo of the hills, the flutter of the leaves, the whisper of
 men, the babble of children,
 the Om (divine sound) that is wafted everywhere. God is present at
 all places, but to recognise
 Him, saints have had to prescribe a thousand methods! He is in every
 one, yet he evades
 discovery by all but a few. Being all-powerful, he is the Giver of all
 gifts, the Providence
 bestowing upon us all the wherewithal. 'Sarvam Aavarithya
Thishthathi' (He remains Allencompassing).
 There is nothing except God. Nature is His Manifestation. Man must
 recognise God in all human
 beings and in all else that exists. Since the jeeva (individual being)
 limits his viewpoint to the
 physical frame he occupies, and confines his attention and interest;
 love and attachment to a
 small circle of relations and friends, he limits God also to a certain
 name and form, and sees His
 Compassion and Grace, Blessings and Benediction, limited to a small
 circle of 'devotees' who
 adore that specific name and form.
 Human desires are narrow, so He who grants fulfilment is also
 imagined to be narrow in His
 Grace. Ideally, therefore, when one prays, one should in complete
 resignation say, "Thy Will be
 done," and ought not to ask for this or that, for he has neither the
 wisdom nor the foresight to
 know what is best for him.
Pranava, OM, is the Geetha of God
 The Bhagavathgeetha teaches that envy and greed can be overcome
 by practising love and
 detachment. People have themselves resolved upon a day as the
 birthday of the
Bhagavathgeetha, which they celebrate with pompous puuja and
 speeches! In the midst of this
 confusion the essential teachings of the Geetha are ignored. When
 exactly did the Geetha
 originate? What does Geetha mean? Literally the word means 'song'.
 Since God is Omnipresent,
 the Song of God, too, must be Omnipresent. So, in reality, Pranava
(Om) is the Geetha of God.
 God's song cannot be only for a few or only for some people or in a

language understood only by one nation. **Om** is Universal, eternal, full of the essence of all spiritual significance. So, **Om** alone, can be the real **Geetha** of God. And It can have no birthday that man should celebrate, having itself arisen before time began.

Our Self is resonant with **Pranava**. But amid the clamour of the market-place and the noise of the commerce of life, our little selves are not able to hear it. Our own senses lay claim to our attention. Our minds crave for being let free among the pleasures of the outer world. Obviously our passions and prejudices have to be calmed before we can hear **Om**, the Song of the Lord that wells up from the heart.

Do not accept even gratitude for service

March on with your eyes on the goal. Do not worry about the past, its mistakes and its failures.

Do not follow the whims and fancies of the mind any longer. They will fill the ear with praise or blame and drag you away from the **aadhyathmik** (spiritual) path.

Follow the call of the Divine arising from the hearts of all living beings. Serve them in an attitude of worship, not expecting something in return. Do not accept even gratitude, having dedicated all your acts to the indwelling God. This will purify you so that you shall be able to listen to the '**Soham**' that your breath repeats every moment. **Soham** transmutes itself into **Om** when the distinction between He and I has dissolved in the process of **samaadhi**.

Believe that the **Soham** merging into **Om** is the **SAI thathwam. Sai** principle 'S' stands for **Sai**, 'A' for And and 'I' for the **saadhaka** (spiritual aspirant) himself. Thus **SAI** in fact symbolises the **Vedhic** dictum: **Thath thwam asi** (Thou art that). In the first stage the **saadhaka** says, 'I am in **Sai**,' in the second stage, '**Sai** is in me,' and in the third and final stage, '**Sai** and I are One,' the duality between the two having been shed. When truth strikes the individual like a streak of lightning in the midst of dark clouds, and abides, it confers Bliss, and in that moment of illumination **Om** is revealed in all its grandeur. By practising the teachings of Krishna, one gains that Illumination, the **Inaana Iyothi** (Wisdom of Light), **Om**.

Krishna's flute is the expression, the elucidation of the four **Vedhas** and **Om** is their quintessence.

'A', '**U**', '**M**' and the dot (signifying the reverberation of the Sound in the depth of the heart), are symbolic of the four **Vedhas**. **Om** is also symbolic of the '**Raama**-Principle. The four brothers,

Raama, **Lakshmana**, **Bharatha** and **Sathrughna**, represent the Rig, **Yajur**, **Saama** and **Atharvana** **Vedhas**.

When man neglects the Divine aspect of their nature and fails to pursue the **saadhana** (spiritual discipline) that ensures the awareness of the Omnipresent and Omnipotent **Om**, he falls prey to the impulses and instincts dominated by the "ego and develops faith in material gains. He spends his life in amassing wealth, power and authority over fellow beings and believes that holding others under his sway is a desirable achievement.

Man knows so little of what is worth knowing

If there were a vacancy in Heaven, man would surely apply for the position of God, for he believes that he has all the necessary attributes! He forgets that the real attribute for superiority is unshaken faith in one's **Aathmic** Reality. Of what use is it to only know one's puny self? It is like a so-called learned band of doctors knowing a bit here and a bit there but being ignorant of the treatment of maladies like cancer and the common cold. Science must make man humble by revealing that he knows so little of what is worth knowing.

The Divine aspect of your personality will encourage humility, adherence to truth, love and eagerness to serve, fortitude and detachment. Cherish the first; manifestation of these qualities in your life and practise them whenever you get a chance. The innate brotherhood that sanctifies the human race is destroyed by the weeds of envy that grow in the mind. These weeds ruin one's personality. They grow so rank that they strangle the individual himself.

Sorrow is the shadow that haunts the ego. When a neighbour of yours grieves over the loss of a loved one you console him by saying that it is not wise to weep over worldly losses, that weeping cannot bring the departed one back. But when death visits your own family, you grieve so much that the same neighbour has to repeat the same argument to console you. All this happens because neither has developed faith in the **Aathman**, and neither has **Naama** (name) on the tongue and **Prema** (Love) in the heart.

A man builds a nice house for himself and feels proud of the garden surrounding it, of the colour effect of the interior painting, **etc**. If during an election campaign, some urchins scribble slogans on the walls enclosing his garden, he flares up against them and threatens to thrash the young villains for having damaged" the immaculate whiteness of the walls.

But once he sells the house
and it no longer belongs to him, he is not affected in the least even if
the house is reduced to a
heap of bricks! Such is the insidious effect of listening to the ego.
Before you were born you had
no kith and kin; when you die they leave you alone. Why, then,
develop this bond with them just
for a short intervening life, and for its sake forget the very purpose
for which this life has been
granted? Always be conscious of the flimsiness of worldly
achievements while ever using your
talents, skills and everything else to the best possible advantage in
the service of Go in man.

Prashaanthi Nilayam, 13-8-1978

10. **Sneha**

SNEHA is the eighth of nine stages of **bhakti** (devotion) described in
the **Bhaagavatha** and other
texts. It is usually translated as 'friendship,' a term that has been
understandably vulgarized by
application to certain transitory relationships between living beings.
Friends come together as a
result of a variety of reasons and circumstances which are mostly of
worldly and temporary
interest. People who have ample resources gain friends quickly, as do
also those who have a
great deal of patronage in their hands or can distribute favours.
Those in authority also gather
friends, who, of course, stay on during fair weather but disappear
when the authority fades. Most
friendships are based on selfish considerations and last only as long
as selfish interests are
promoted thereby. As the proverb goes, When the lake is full there
are also frogs in plenty, but
when it runs dry not a single croak is heard."
Friendship ought to be a spiritual bond, a heart to heart kinship based
on full understanding of
and pure dedication of one to another. Students should be vigilant
against false and fleeting
friendships and not be simply led away by hellos and handshakes. Do
not cultivate close
friendship with anybody unless you know that the motives on the
other side are pure, unselfish
and spiritual.
Unique friendship between Krishna & Arjuna
Genuine friendship can only be possible between one **aathman** and
another, that is to say,
between two persons who have each realized that **Aathman** is the
core of their being. Nowhere
on the mundane plane can you get the genuine **sneha** which is
declared as the penultimate stage
to **sharanaagathi** or **aathmanivedhana** (total surrender and
dedication to God), among the trivial,

transitory friendships of **worldlings**.

Arjuna and Krishna had this genuine **sneha** between them. Arjuna
saw Krishna as his **sakha**
(friend), and therefore had the temerity to use words of jesting
irreverence during 'play, or while
in repose, or when seated by him, or at meals' (**vihaara shayyaasana**
bhojaneshu). The two often
ate meals from the same plate, and were ready to help each other
under all circumstances. Do not
be under the impression that Arjuna was insidiously overpowered by
Krishna. He was mature in
character, well-versed in the **Vedhic** lore and a redoubtable warrior
and Bowman full of courage
and heroism. Krishna was the **Purushoththama** (Supreme Being),
Arjuna the **naroththoma** (best
human). It was a friendship between the Embodiment of the Highest
and the embodiment of the
best. Krishna was the **Avathaaric** (incarnated) Person; Arjuna was
the **aanandhic** (blissful)
person; it was a coming together of the **Avathaara muurthi** and the
aanandha muurthi. Arjuna
was often addressed by Krishna as **Kuru nandhana**. This name has a
deep significance. **Kuru**
means 'act, activity, karma.' **Nandhana** means 'happy, delighted.'
Kuru nandhana, therefore,
means he who is delighted while engaged in activity. Throughout the
eighteen chapters of the
Geetha, Arjuna is alert and active, participating vigilantly in every
turn of argument.
Krishna's assurance to all who offer their self
Raamakrishna Paramahansa was fascinated by the **sneha** that was
exemplified by the Krishna-
Arjuna relationship. He learned from the **Bhaagavatha** and the
Bhagavathgeetha how the
saadhaka (spiritual aspirant) can go through all the nine stages of
bhakti (devotion). He was
also determined to emulate the **gopees** (cowherd girls) and earn for
himself the **viraha**
(passionate) type of **bhakti**, **madhura bhakti** (sweet devotion),
that the **gopees** had. When he
read the **Raamaayana**, he decided to emulate **Hanumaan** and
practise his **dhaasa bhakti**
(devotion of servitude). Of all the **slohas** (verses) in the
Bhagavathgeetha, **Raamakrishna** was
especially impressed by the one that emphasised the attitude of
aathma nivedhana or
sharanaagathi.
Manmanaa bhava madhbhaktho
madhyaaji maam namaskuru
Maamevaishyasi yukthvaivam
aathmaanam mathparaayanah.
("Become one with Me; be devoted to Me; sacrifice unto Me; bow

down to Me. Thus having made thy heart steadfast in Me, taking Me as the Supreme Goal, thou shalt surely come to Me.")

One day, while **Raamakrishna** was going to **Kamarpukur**, night overtook him and he was caught in heavy rain right in the centre of a burial ground. Of course he was in such an ecstatic mood that the time, place or weather mattered little to him. When he awoke, **Raamakrishna** called upon God by various names---**Raama**, Shiva, Krishna, **Kaali**, **Hanumaan**. Then he suddenly realised that the names all referred to the One, and he repeated within himself the verse from the **Geetha** that reminded him of **sharanaagathi** (absolute surrender) to the One.

Surrender absolutely to God to get peace

Many interesting incidents took place at **Dakshineswar**. When **Raamakrishna** was once asked to go to the temple office to receive his monthly salary, he was very much upset, for he never wanted any wages for being given the chance of worshipping His Mother. At another time, thieves broke into the Krishna temple. When **Raamakrishna** and **Mathuranaath** came by there and discovered that Krishna's idol was absolutely bare and that every jewel had been stolen, **Mathuranaath** fell into a rage and began blaming Krishna Himself. "You are adored as the Guardian of the 'fourteen worlds,' but you cannot guard even the jewels on your own body," he said. **Raamakrishna** reprimanded him soundly for this sacrilege, saying, "Krishna has **Lakshmi** as His Consort, and for Him your gold and gems are as cheap as dust. As a matter of fact, what is gold but dust in another form?" He made **Mathuranaath** repent for his silly outburst, making him aware of the true nature of God-head.

If only you surrender your wish and will, your fancies and fantasies to God, He will lead you aright and give you peace and joy. You must not run after diverse ends and flitting pleasures.

Leave everything to God; accept whatever happens, as His Will.

Ambareesha was a King who stuck to all the **Vedhic** injunctions and observed all the rites and rituals laid down in these texts.

He was noble, sincere and very devoted to Vishnu, the Form that embodies the fostering and sustaining aspect of God.

True devotion of King **Ambareesha**

Fasting on **Ekaadhashi** day and breaking the fast as-soon as **Dhwaadhashi** came in, was one of the important rites that **Ambareesha** observed meticulously every

fortnight. **Ekaadhashi** is the eleventh day of the Moon and **Dhwaadhashi**, the twelfth day. The fast has to be broken with prayers to Vishnu and the partaking of the offering made to Him as soon as, according to the lunar calendar, the twelfth lunar day has started. On one occasion, a few hours before the approach of **Dhwaadhashi**, the great sage **Dhurvaasa**, reputed for his frequent fits of fury and burst of uncontrollable temper, arrived at the palace of **Ambareesha**. He was heartily welcomed by the King. **Ambareesha** pleaded with him to proceed to the **Ganges**, finish his ablutions and return in time for the breaking of the **Ekaadhashi** fast. But the sage took his own time and was nowhere evident when the crucial moment arrived.

Ambareesha was in a fix. He consulted his preceptor who advised him to sip a few drops of sanctified water, since that could be considered breaking of the fast. On **Ekaadhashi** day, even water is taboo during the period of fasting. He said that **Dhurvaasa** had no reason to get angry, since the drops of water were taken by him only as a token to keep the vow. But when the sage came and learnt about it all, he became so wild that he cursed **Ambareesha** for having broken the fast in his absence and started the meal. As the curse took form, the Chakra (discus) of Vishnu appeared on the scene and confronted **Dhurvaasa**. A devotee takes the curse as a gift from God. **Ambareesha** took the curse as a gift from God; he submitted himself to it in the spirit of a **sharanaagathi**, for he had no will of his own. Thus God came to his rescue. **Ambareesha** did not call upon Vishnu and pray that he may be saved from the anger of **Dhurvaasa**. He accepted that too as the Will of Vishnu. The Chakra pursued the terrified sage over all the three worlds, and when **Dhurvaasa** fell at the feet of Vishnu, He directed him to approach **Ambareesha** himself to pardon. The attitude of surrender or **aathma nivedhana** (offering the self to God) makes a person dedicate his entire personality at the Feet of the Lord.

In the **Raamaayana**, too, we have an episode that illustrates this. **Raama** and **Lakshmana** were combing the forests to discover where **Seetha** was. They were tired and thirsty. Suddenly, they came upon a clear pool and, while placing their bows on the ground, dropped their arrows which partially sank into the wet bank. After slaking their thirst they put the bows on their shoulders and pulled the arrows out from the bank. **Raama** noticed a stain of

blood at the tip of his arrow

and was curious to find out how it came there. Lakshmana discovered a little frog that had been

hit by Raama's arrow when he dropped it on the ground.

Raama told the wounded frog, "Poor thing! Why did you not cry out when you were hit?" The

frog replied, "Whenever in trouble, I cry out to you Raama. But, when Raama Himself inflicts

pain, whom am I to cry out to? I accepted it as His Grace." Bheeshma adored Krishna even when

He was rushing towards him with His Chakra to take his life. His sense of sharanaagathi (total surrender to Divinity) did not desert him at the point of death at the hands of the very Person

whom he revered as God: "Kill me or save me, I shall not falter in my loyalty," he said.

See God in every being, sneha will blossom

Raamakrishna had the same sense of total dedication. He was in great pain as the result of a

cancer, and his disciples asked him to pray to the Mother for alleviation of the pain.

Vivekaanandha was desperate when his master refused to ask this little favour from the Mother

with whom he was literally on speaking terms. But Raamakrishna replied that if it was the

Mother's Will that he must suffer, he was not going to pray for palliatives. But his disciples were

adamant. They bothered Raamakrishna so much that one day he prayed to the Mother that he

may be helped to take a little food in spite of the cancer in his throat. Raamakrishna told his

disciples that at that time he heard the Mother admonishing him for his ignorance: Are you not

eating through all these billion throats? Why regret that one throat is incapable of taking down

food?" (Vaasudhevassarvaamidham). This truth was brought home to the disciples by this

revelation.

The sneha (friendship) stage of Arjuna is the stage when all distinctions between the devotee and

God disappear and the two friends are One. When this stage of utter trust, unshakeable faith, and

complete absence of doubt, fear and anxiety is reached, the next stage of aathmanivedhan is

natural and easy to cover. This is real friendship to which the youth must aspire. See God in

every being and then true sneha will blossom, This type of true sneha can come only when you

follow the advice of Krishna.

Adhveshta sarva bhuuthaanaam maithrah karuna eva cha Nirmamo nirahamkaarah sama dhukha sukha kshami.

("He who has no trace of hatred towards any creature, who is friendly

and compassionate

towards all, who is free from the bondage of 'I' and 'mine,' who takes pain and pleasure as

equally welcome and who is forbearing in spite of provocation...")

Develop these qualities in you, for they are the signs of true sneha, for it is only when you are

proceeding on the Godward journey along the nine stages of bhakti (devotion) that you can

attain this Divine ideal of true friendship.

College Hostel, 20-8-1978

You should not plunge into action spurred by momentary impulse; ponder deeply over the pros and cons; weigh the expected benefits against the likely harm; then act so that you escape pain and you do not inflict pain. This is true in worldly matters as well as it, the spiritual field.

Sri Sathya Sai

11. Learning and liberation

MEN crave for a prosperous future, for positions of authority and power and happy, care-free

lives; they never desire to possess pure, clear, loving intellects and a humble disposition.

Therefore the youth today, in India as well as in other lands, are afflicted with deep discontent

which manifests itself in revolt against rules, regulations, curricula and social norms, and an

agitational approach to every little problem that affects them. What is the basic cause of this

phenomenon?

The reason lies in the fact that they have started to neglect the ancient culture of India and its

ideals. They are imitating undesirable and fanatic norms of behaviour and are addicted to a code

of disbelief, having no roots anywhere.

The most fundamental teaching of the ancient culture of India is Love. For generations, the youth

of this land have been exhorted, encouraged and taught, by precept and example, to love the

poor, the helpless, the handicapped, the illiterate and the disabled, for the same spark of Divinity

that is in us is also equally evident and active in them. Education must endow man with this

compassion and this spirit of service---intelligent, timely and full.

That is to say, education must

not only inform, it must also transform.

True education is that which liberates man

Unless knowledge is transformed into wisdom, and wisdom is expressed in character, education

is a wasteful process. If education confers this gift of transformation, then surely life will become

peaceful, happy, and full of mutual help and co-operation. But the aim of education today has

degenerated into the acquisition of certain skills and intellectual

tricks. It provides the educated

with food, clothing and shelter and considers that its task is over with that achievement.

The sages who laid down the goals of education have declared, "Saa vidhyaa yaa vimukthaye."

(That is true education which helps to liberate man)---liberate him from greed, hatred, unrest,

narrow loyalties and ego impulses. Education today, adds to the unrest already in the heart of

man; it does not liberate him from the prison house of desire into which he has strayed. Man

builds rest-houses where he can cool his tired brain and revive his exhausted nerves, but he has

yet to build shaanthi mandhirs (temples of peace) where he can unconcernedly learn to witness

the happenings of the world, aware of the level of the world, aware of the level of their relative

importance. That will give him equanimity. Faith in an All-knowing, All-operating God will

render him free to watch with interest the ups and downs of history.

Education has to clarify the goal of life

Just as the body needs rest, the mind too needs quiet. Faith in God is the best guarantee of mental

quiet. Man must follow the path of virtue, practise spiritual disciplines and take an enthusiastic

part in social service. These three have to be accepted, adored and assimilated into daily life.

Education has to clarify the goal of life to the rising generation and indicate the ways and means

of accomplishing it.

Women are taking to modern education in larger and larger numbers nowadays. They are serving

in offices, schools and factories. They are also rising to positions of authority in other fields. But

most of them are prompted by urges of personal aggrandizement rather than ideals of service.

When women run after jobs, who is to run the family? If both father and mother move into

offices to earn money, what becomes of the children? Pouring over books, how can the kitchen

work? More money may be earned, but it leads only to more anxiety, more unrest and more loss.

The women who take up jobs are finding that they have no happiness worth the name. The

educated woman must utilise her knowledge and skill to bring up her children into healthy,

virtuous and disciplined youths who may be of use to their country, their culture and their

community. Earning money is not the end-all of education. It is the greed to earn money by any

means, as fast as possible, that has led to the evils that we see in society today. Money breeds

pride, pride fosters hatred.

Cultivate the habit of self-examination

No one has the golden quality of contentment. The discontented man is as bad as lost. There is

no limit to man's desires. Every person wielding power over others yearns to rise higher and

higher and exercise more and more influence, but no one attempts a rigorous examination of

himself to find out whether he has merit enough to be conferred with the position he craves for.

Those who contentedly carry out the duties commensurate to the positions they hold, are very

few. Every one, fit or unfit, throws stones, on the off-chance of getting a fruit from the laden

tree. Students must cultivate humility and the habit of self-examination.

Another reason for the prevalent overwhelming dissatisfaction of the youth, is the chronic

hypocrisy of elders. The very people who proclaim the efficacy of sathya (truth) from platforms,

the very preachers who dilate on dharma (righteousness) and shaanthi (peace), live without any

regard to sathya, dharma or shaanthi. The determination that one must act according to one's

profession has disappeared. We can establish peace and prosperity, morality and uprightness in

the land, only when those who preach and those who teach high ideals, act up to their own

exhortations.

Sheer ignorance is the root cause for the disrespect that is being shown to Indian culture and the

fascination exercised by the culture of the West. Do these people at least grasp the values of

Western culture fully? No. Only the fringe and the foppery are adopted. How can a person who

is unable to understand his own culture and heritage understand the meaning and significance of

an alien culture?

The true sign of education is humility; for there is much more to be investigated and learnt.

There are always many more who are far more learned. They carry their scholarship more

lightly. Discipline is important in order to progress in learning, and even more so in dealing with

others. An indisciplined person is a danger to society; any moment he may run amuck. Man must

recognise what limits, regulations and do's and don'ts are laid down by the sages of the past in

order to ensure social security and individual advancement.

Be conversant with some spiritual discipline

The code of conduct laid down for the students of this college helps you to develop qualities that

will stand you in good stead later in life. The eye, the ear, the nose, the tongue---the four senses of sight, hearing, smell and taste---are all located in the head. Of course, the eye and the tongue have been provided with doors, so that the doors can keep out what is not desirable and welcome what is. Desire only the sight of beneficial things, only to speak out what will be conducive to peace and harmony. Do not indulge in talkativeness. If you get a reputation for talkativeness, you will suffer from weak memory, social odium, and nervous debility. You have the great responsibility of motherhood and the duty of educating your children into strong and good citizens of this country. Along with the University degree, you must also acquire some general knowledge which is essential for householders and others. Otherwise, though the husband and the wife may both be degree-holders, they would be helpless and desperate even if the baby caught a slight cold. You must also be conversant with some spiritual discipline like naamasmarana (remembering God's name), dhyaana (meditation) and yoga (divine communion), so that you may not be carried away by every changing breeze. Practise the constant presence of God. It is best that you imprint on your hearts the dual nature of the world that is a mixture of pleasure and pain, joy and grief, victory and defeat. Practise the constant presence of God and learn to offer all your activities at the feet of the Lord as an act of worship. Then they will be free from fault. Krishna advised Arjuna to enter 'the fight,' and at the same time told him not to have hatred towards the 'enemies.' These may appear to be two irreconcilable attitudes, for war is raaga (passion, attachment) and renunciation of hatred is vairagya (absence of raaga). Arjuna asked Krishna how he was to reconcile these two attitudes. Krishna said, "Maamanusmara, yudhyacha" (Keep Me ever in thy mind, and fight). "Do not cultivate the egoistic feeling that it is you who is fighting. I am-using you as My Instrument," He said. Even the food you take should be to propitiate Him, who is resident in your bodies as the Vaishwaanara, eager to digest the food we place in it. It is the Lord who receives the food, digests it and supplies strength thereby to the various limbs of the body. This college was established ten years ago. Hence it is now a sprightly girl of ten summers. A

baby girl of two or three will not dare venture outside the home alone. A girl of twenty can well look after, herself wherever she is. But a girl of ten can neither be kept at home, nor does she know how to look after herself outside. Therefore we have all to guard her and guide her with great care and diligence. We must see that the ideals and aims of this college are maintained and fostered. On your discipline, devotion and duty are based the success and reputation of this college. Now, and later, you must lead lives of exemplary virtue and bring honour to parents and your alma mater. Do not hanker too much after irresponsible liberty. Women suffer most when they are moved by this desire. You must be the torch-bearers of the educational ideals of this college. When one teacher neglects her duty or lowers her standard of conduct, hundreds of students are affected thereby. The moral strength and virtues of the teachers will be reflected in the students under their care. You have to treat them as your own children, children who need and deserve your love. Be like mothers to these children and let this college ring with Love given and Love received. Women's College, Ananthapur, 30-8-1978 The Aathma (divinity) is the Sun in the firmament of the Heart. Now, the light of the Sun is obstructed by the thick clouds of vishaya-vaasana (desire or sense objects and objective pleasure); let the strong wind of paschaath-thaapa (repentance and resolution) scatter the clouds, so that the aathma may shine forth brilliantly. Sri Sathya Sai 12. Enemy number one THE world today is rolling in a sick-bed, afflicted with fear, anxiety and all types of phobia. It is not as if there is no remedy to cure it and make it whole and healthy again. What is the treatment that can set the world right? Man must realise his high destiny, his precious heritage and his innate strength and virtues. That will remove the hatred, greed and suspicion that have caused this morbid situation. Developing the bond of brotherhood is the remedy suggested by various practitioners. But that is not enough. Peace and harmony cannot be ensured when people tell themselves that they are brothers. We find that brothers and sisters born of the same mother fight against each other, seldom placing full trust in each other: They pollute their minds with anger and envy and render their lives miserable. Filial reverence and

fraternal co-operation are mostly

absent today among mankind. They fight for shares in property and spend most of their time and

money in courts, trying to wreak vengeance against one another.

As a consequence of pride in one's own strength and power a person might injure thousands, but

the pride will injure that person most, being like a devil (difficult to exorcise) that possesses man.

Man cannot claim to be man until this ego, that prompts him to ruin others and ride over others,

is destroyed by saadhana (spiritual discipline). The Geetha directs man to be "nir-mamo, nirahamkaarah"

(without 'mine' and 'I'). The Divine in him can manifest only when the dark forces

of 'mine' and 'I' are rendered ineffective. To overpower the ego is a well-nigh impossible task.

We have heard of the six internal foes that haunt man every moment of his life. But the sense of

'I' and 'mine' are far more deep-rooted. People have conquered the six foes---lust, anger, greed,

attachment, pride and hatred. Indeed there are many who have achieved this victory. But rare

indeed is the-hero who has demolished his ego and escaped from its nefarious urges.

Egotism makes enemies of fast friends

Egotism is a thorny bush which, when planted and fostered in one's heart, one has to pay the

penalty. Egotism makes enemies of fast friends and ruins many good causes and projects, for it

does not allow two good men to work together. Grief follows it like a shadow. Where there is no

ego, joy, peace, courage, co-operation and love flourish. When man is aware that the same

Divine Consciousness that motivates him is equally motivating all others, then love ousts the ego

into the background and takes charge of man's activities, words and thoughts.

When ego is awake, no wisdom can appeal

Consider this incident: A man suddenly loses his son and is in great grief. So a neighbour goes to

him and tries to console and comfort him by various arguments and anecdotes. "My dear friend!

Why is a man born? Why does he die? The reason why he was born also explains why he died.

Birth means death. Fate plays strange games with us. We are but puppets in the show. What is

the good of grieving over the dead?" He pours into the ears of the bereaved person all the

Vedhaantha (philosophy of detachment) he knows. But the grief continues as before until the

man becomes aware of the truth himself, unaided.

A few months later, the neighbour loses his son. Now the man who

received all the Vedhaantha

a few months ago comes to him and repeats the same questions seriatim, He says that one lives

only so long as one's karma (destined activity) lasts, and that one's life is cut short when one has

no more karma to atone for. It is all a question of paying off old debts. But these statements do

not console the aggrieved neighbour, for the loss is entirely his. When ego is awake, no wisdom

can appeal. The feeling, 'my son,' is the root cause of one's grief and another's calm.

We build a house for ourselves and are happy it is 'ours.' When some one pastes a cinema poster

on the wall, we feel 'our house' is tarnished and we even go to court to punish the offender. When

the election time comes around the walls are disfigured by loud and loathesome slogans, and we

quarrel with all and sundry for defacing 'our' walls. Some time later we sell 'our house' to

someone and move off. After that, even if the house is bombed, we are not in the least worried.

It was the ego that caused all the worry so long. How does this egotism get into our system? Is it

a weed that grows in us and is cultivated by us until it destroys us root and branch? Where was

this ego in the beginning? Where were we before we were born? Where will we be after we die?

All our ideas and inferences are but products of the period between birth and death. When the

girl you married was seriously iii as a child, you did not worry for she had not become 'yours.'

We ourselves develop this attachment, as a cohesive and stabilising factor in life. But we then

allow it to grow into huge dimensions, till it hinders our spiritual progress. Cultivate love, not

delusion. Love your wife and children and do your duty towards them as a husband and a father.

But always hold on to the true values. Do not lose your sense of proportion.

All kinship is basically only physical

Take this illustration: There is an areca-nut palm, swaying, tall and slim, in the wind, It has a

long shadow, also swaying, on the sandy ground below. God is the truth and the world is His

shadow. You desire to pluck a few nuts, but mistaking the shadow for the tree, walk along the

thin dark line and clutch the shadow nuts. This is your delusion. But climb the tree, the truth.

You get the fruits, while your shadow also appears hopping along the thin dark line plucking

nuts. So proceed on the path of love, the path of God, and you can get both the worlds. Love will

expand your heart so much that you cannot escape from your duties to your kith and kin.

Remember always that wife, son, mother---all kinship is basically only physical, body-bound, time-limited.

The ego brings wave after wave of wants and wishes before your attention, and tempts you to attempt to gain them. It is a never ending circle. So try to reduce your wants and expand the range of your love in order to be free from the coils of your ego.

Living involves many confrontations, companionships, separations, conflicts and neglects. We have to give up both the types of contacts---viyoga (the repugnant separation) and samyoga (the pleasant union). Attach yourself to God, and the delusion of the world will automatically fall off. Take the case of Hiranyaaksha, Hiranyakashipu, Kamsa, Raavana and the rest. They had all the wealth and power to be happy and peaceful. But they were ruled over by their ego, which finally led them to ruin.

Monks should be free from egotistic pride

The ego attacks the sage, the scholar, the teacher and the devout spiritual aspirant, even more than ordinary men. Their ego makes them proclaim that they, can defeat all others in controversy, that they are the most learned and that they are the ones nearest God. When egotism enters man, envy follows fast and occupies the heart.

Some Gurus who have religious institutions under them, laugh at you when you tell them that you are proceeding to Puttaparthi for this year's Dhashara. "So you have also become a victim of this Sai Baba madness?" they tease you. Instead they should be pleased and say, "Good! You should gladly go to any place where you can get peace of mind, where you can acquire aanandha (divine bliss) and become aware of Divinity. I am glad you have secured such a place. God is One and is Omnipresent."

Monks wearing ochre, robes should be free from egotistic pride and envy. I always tell you that God is present everywhere, in everyone; that all names and forms are His. I direct you to go to any place where you can carry on saadhana quietly, where you sense the atmosphere of Divinity and where you receive love and can cultivate love through service.

When Arjuna reduced to ashes the huge Khandava Forest, his ego did not raise its head. But when he stood before the Kaurava army, the ego told him to flee. He had made enormous preparations for the fray; he had amassed specially destructive

weapons after years of austerity and adventure.

When Krishna offered to mediate with the Kauravas and gain some token of their having yielded to the entreaties of the Paandavas so that war could be averted. Arjuna argued with Him and told

Him that His mission was bound to fail: "Can jasmine flowers yield fragrance when thrown into fire? Why waste Your sweet words of persuasion on their deaf ears? Can life-sustaining nectar be got from life-killing poison? You may please yourself by going amidst them. For myself, I am all for battle, this very moment."

Arjuna who was so bold and bellicose, was suddenly attacked by the delusion of egotism. He said, "I have no desire to rule over a burial-ground, I would rather beg and eke out my livelihood than kill these kinsmen of mine." Then Krishna told him in the Geetha, 'nir-mamo

nirahankaarah prashaanthim adhigachchathi' --- "He who is devoid of the 'I' and 'mine' tendencies, these are not mine, 'this is I' and 'this is not I,' he alone can attain Prashaanthi (the Higher Peace)."

Prashaanthi Nilayam, 11-10-1978

13. He too is He

SOME people hope to accumulate merit by charity; others feel that asceticism is superior; still

others adhere strictly to what they believe Sanaathana Dharma (Eternal Religion) to be,

considering it a better way to secure Divine Grace. But these, and even the highly praised path of

sathya (truth) and dharma (righteousness), are not as fruitful as the path of seva (service). This

sacred land of Bhaarith has earned great renown in the world for its consistent practice of this ideal of service through sacrifice.

Embodiments of the Divine Aathman (Self)! Shiva is Omnipresent; He is the Inner Motivator of

all beings. He is ever present, everywhere, in our realm as well as in the realms around us. This

fundamental truth has to be firmly believed in by every Seva Dhal (Voluntary Service Corps)

member, and, realising this, he has to be humble and full of reverence towards all. You have to

encounter various contrary gusts of passion, emotion, impulse, and intellectual doubt.

Nevertheless, bear them bravely and overcome them through prayer and meditation.

The Lord, too, will provide many tests to ensure that your faith is firm, that your spirit of seva is

full and universal. The weaker practitioners of this seva saadhana

(service-centred spiritual effort) will soon be shaken by these tests, and stray away from the right path. The six enemies---lust, anger, greed, delusion, pride and hatred---that lie in wait to foil their **saadhana** (spiritual effort), overpower the inner urge and make them slaves of the merely physical and material.

Keep "Heads in the forest, Hands in society"

The **Seva Dhal** member who shines in the splendour of the faith that "God is in himself and equally so in all," can transform the members of his family, his neighbours, the society in which he lives and the country to which he belongs, for the better. His love and light will bring him, unasked, a great deal of respectful attention.

As a preliminary to **seva** you have to win purity of heart. You must examine your motives and skills, your intentions and qualifications, and discover for yourself what you hope to achieve through the **seva**. You should ferret out any trace of egotism, and also the desire for fame or even of being near **Swaami**. If you have an irrepressible urge to possess things that contribute to your comfort or sense of superiority over others who are your friends or kith and kin, then the sooner you leave the **Dhal** the better.

You have heard some basic directions that I have been continuously giving. I have been telling you to deal with them as directions for life. "Duty is God; Work is Worship," and another dictum, "Heads in the forest, Hands in society." Do deeds that are holy and beneficial, untarnished by ego and the greed to benefit. Start on the sacred pilgrimage to the Divine Goal and make every minute of your life holy and purposeful. Then, surely, this earth, your **karmakshethra** (field of work), will be transformed into a **dharmakshethra** (field of righteousness).

While judging the **seva** done by a member of the **Dhal**, it is not the quantity or number of individual instances that matter; they do not count at all. Judge rather the motive that led him to serve, the genuineness of the love and compassion with which the **seva** was saturated. You may explain that it was your duty and so you had to do it; you may say that it was a responsibility which was imposed on you by the scarf and badge. But the explanation that appeals to **Swaami** is that you did the **seva** with no taint of ego, and that you derived unsurpassed **aanandha** (bliss) as a result.

Do not hesitate to practise humility

Preliminary to any **seva**, you have to uproot all egotistic tendencies, get rid of all sense of mine and thine and burn to ashes the pride that comes of the feeling that you are offering service to someone poorer and less fortunate. I find that the members of the **Seva Dhal** seldom aim to attain this stage. They are still growing the thorny bush of ego in their hearts. And the thorns are bound to hurt them more than they do others. The feelings of 'I' and 'mine' are at the root of all the misery in the world.

Do not hesitate to practise humility and obedience, discipline and compassion. Give up pride at your status, wealth, scholarship or official position. "Can I, a big officer, a rich merchant, a great scholar, a man highly respected in society, descend to this level of chumming with this sorrowing man?" Do not ask such silly questions. Every one of these qualifications of which you boast will disappear with death, or sometimes, sooner. The **aanandha** that you give, the love that you share, these alone will be your lasting possessions.

Watch for the Divinity latent in every man

Others not motivated by the spiritual urge might ridicule you, caricature your activities and even put obstacles in your path. But do not lose grip over your courage or hate such persons. Do not yield to anger. Watch for the Divinity that is latent in every man. That will give you peace and fortitude. Pay attention to the One that is the Truth of the many. You have met **statewise**, in groups, and arrived at certain conclusions about the types of **seva**. These have been presented now.

Rajesh Khanna from **Delhi** showed you the mini first-aid box that each **Seva Dhal** member can carry in his pocket so that he may be ready at any moment for any eventuality. It is indeed a good idea which can be taken up by other states. Health is the primary requisite for all activities--physical, mental, intellectual and spiritual. Any injury or illness that affects it adversely has to be attended to with loving care.

But more essential than these aids is another type of **seva**. Carry in the inner pocket, the heart, a box with a few tablets of discrimination, an ounce or two of sense-control and a few packets of powder prepared as the mixture of love and forbearance. Use this box to infuse courage and compassion in others and in yourself. Sense-control will guard against all evils

Sense-control will guard you against a host of evils. Do not believe that because you are equipped with the senses nothing harmful can happen through their free exercise. You may have your car registered in your own name and be driving it yourself, but if you do not apply the brakes timely, accidents are bound to be your lot. Your body can be compared to a car. Your eyes are like the lights; your stomach, the petrol tank; your mouth, the horn; your mind, the steering wheel; dharma (right action), **artha** (wealth), **kaama** (desire) and **moksha** (liberation), the wheels; the air within the **tyres** is faith and intelligence, **buddhi** (intellect), the switch.

The worship of **jeeva** (individual being), which is the other name for **seva** can be worthwhile only when the heart is pure. All the various types of service that one may write and talk about are mere empty, boasts if the mind of the **sevak** (volunteer) is not pure. A heart bubbling with **aanandha** and a mind saturated with love may do any tiny bit of **seva**, yet that will win much more Grace than huge projects undertaken in pride and pomp.

Nowadays, faith in God and goodness has declined. The means have become subordinate to the end. Success is sought by fair means or foul, foul means being the first resort. Misuse of official position, **terrorising** ignorant and innocent people to get one's way, creating situations of fear and despair, to undermine the moral strength of people---these have become accepted tactics. Victory won through questionable means is as shameful as defeat; defeat, while pursuing honest and compassionate means, is to be welcomed as victory. When you do not stray from the straight path, when you hold fast to truth and when you do not lose courage, your failure is as creditable as success.

Seva Dhal members should not become machine-minded and mechanical. They must have faith not in **yanthra** (machine), but in **manthra** (sacred formulas). They must consider each living being to be a part of the One God. You select a bamboo which is straight and long. But when selecting a cane, you look to the sugar content. Similarly, do not select **Seva Dhal** members for any qualification other than the **saadhana** by which they are aware of the Divinity in each individual.

Sai is the Inner inspiration for each worker

I advise through another slogan also: "Even if you cannot oblige, you can at least speak

obligingly." This means that you have to cleanse your speech of cynicism and satire and be ever sincere and sweet. You may differ from **co-workers** on methods and programmes, but this should not leave a scar on your heart. Office-bearers in this Organisation are leaders who bear the brunt themselves, guides who walk along the path they wish others to take. They shall not command or punish, they can only persuade and advise.

The name of **Sathya Sai** is attached to each wing of this organisation. It is **Sai** that inspires each activity of each wing. This fact has not been taken to heart by many of you. **Sai** is the Inner inspiration and light for each worker. The different wings should not feel free to act according to the whims and fancies of the members or office-bearers. Each is dependent on the other. When a thorn pricks the foot, the eye sheds tears. There is a Divinity that moves and motivates the entire system of physical, mental and intellectual activity in the body:

Anthar bahischa thath sarvam, vyaapya Naaraayana sthithah (Inside and outside, all that is, is saturated with God). When one organ is happy, all are happy. When one limb is ill, all are in misery. Feeling of hatred is a serious sin

The name, **Dhal**, that you bear, has another great significance. **Dhal** means the petal of a flower.

The lotus has as many as a thousand petals. They all emanate from the central **karnika** (pericarp).

Each petal draws its strength, sustenance, colour, fragrance, and charm from the **karnika**.

Detached from the **karnika** the petal cannot survive. That attachment and that affection can be secured when the petal clings to the ideals of '**Sai** and the lessons of **Sai**. In My Message to you, there is no scope for your seeing differences or distinctions among those you serve.

Lokaassamasthah sukhino bhavanthu (May every being in all the worlds be happy). That Is My wish and blessing.

Cultivating **prema** (divine love) is the one and only **saadhana** that can endow you with this outlook and faith. If there arises in the **Samithi** or **Seva Dhal** or **Mahila Vibhaag**, any feeling of hatred between members, clash of opinions or envy against some other member, treat it as a serious sin. It is a sacrilege, an act of treason against the organisation itself. Let the past be past, for that we cannot recover. Let us not brood over what has already happened. But from this moment, give up envy, pride and hatred in your hearts and plant therein, love and mutual help.

Give up the pernicious habit of seeking faults in others; seek first the faults in yourself. You discover faults only because you have those faults. Faultless people can never find fault in others.

Inner cleanliness is important for sevaks

We have here ten thousand Seva Dhal members, trained and dedicated for seva. However I doubt that you are being sincere in your duty to yourself and to others. As part of rural service you go into the villages adopted by the samithis and repair roads, clear drains, give some medicines, conduct bhajan, (devotional songs sung in groups) and deliver lectures. Is this the work that the Sathya Sai Seva Dhal has to do? Suppose you have a glass which you use to drink water from. Is it enough if the glass is cleaned on the outside? Inner cleanliness, inner health, inner illumination---these are far more important and the Sathya Sai Seva Dhal has to take them up in a big way.

Find out how many families are in misery and poverty on account of the evil habits of their bread-winners. Drinking, gambling and other vices have to be tackled with humility and love, through persuasion and even personal submission. Even the government builds hospitals, provides roads, arranges for water supply and caters to their other material needs. But only a spiritual, band of saadhakas (spiritual aspirants) like you can succeed in reforming their habits and bringing them on the path of peace, prosperity and harmony.

Every effort to give the villager a few more coins through employment will only make things worse if his moral fibre is not made strong enough to overcome the temptations of drink and gambling. Lead him slowly and surely along the path of God and these habits will drop off one by one.

"Fight to the end" and "Finish the game"

Do not hope to gain Grace by looking down upon mankind and looking up' at Sai. Remember, also, that your dress, behaviour and appearance, will reveal your character and attitude towards others." Always have sweet, soft words on your tongue; cast your eyes only on holy sights. Wear' clean, simple clothes and do not imitate those who are fascinated by latest fashions in dress and style. How can you do seva when you move so far away from the common man? I advise you to 'Follow the Master.' By 'Master' I mean the Conscience within you, the Voice' of God. Only then

can you 'Face the devil' and escape from his temptations unharmed. And you must be ever vigilant that old habits and past attitudes do not come home again. Thus following the third rule of 'Fight to the end,' you finally gain the victory in the fourth round: 'Finish the game.'

From the moment of birth, your breath has been proclaiming your Reality, for it repeats incessantly the manthra (sacred formulae), 'Soham' (I am He, I am Shivam). Be conscious of this and you can never be wrong. You can never injure or insult anyone, for he too is He. Once that repetition of Soham stops, man is reduced to shavam (a corpse). Therefore cultivate the Divine qualities of love, compassion, humility and reverence for all living beings, reverence towards the earth and all the other elements. You can thus draw upon yourself the Grace of God and render you life beneficial and fruitful.

IV All India Seva Dhal Conference, 22-11-1978

14. Happy Birthday

THE same Divine Compassion that blessed Dhruva, saved Gajendhra, restored Kuchela and stood by Prahlada, has come to the earth as the refuge of the refugeless, as the Lord of peace, harmony and righteousness, as the Lord of all the worlds, as the Sath-Chith-Aanandha muurthi, as the Puttaparthi Sathya Sai Sath-chakravarthi--the King of Kings. How fascinating is the face of the baby, resting in the lap of the mother! It has no fear in its eyes; it has joy on its lips. It is full of peace. It is unaffected by those evil forces---envy, greed, anger and hatred---that rob man of his peace and joy. It has no egoistic desire, no anxiety to impress others or to show off. It has no plans for the future, no regrets for the past. Its faith in the love and strength of the mother is so unshakable, that even if the sky were to collapse and fall, its calmness would not be disturbed. Why is it that when the baby grows into adolescence and manhood, this calmness and this joy disappear, giving place to fear, anxiety and hatred? The reason is to be found in the overpowering effect of the senses and their clamour for being catered to. Again, man today tends to see only the 'many;' he casts aside the Vision of the One and encounters, as a result, competition and conflict, disappointment and despair.

Devotees seek the path that is popular

As the child gathers more information and experience and becomes more comprehending, it sees the world as a battlefield of opposing forces and armies, where it

needs to struggle for victory by
 devious means. Each head has its own thoughts, says the **shruthi**,
**"Munde munde, mathih
 bhinnah"** (No two agree; differences breed disputes), and finally, life
 becomes an arena where
 ego fights ego. The situation is as bad as in the medical field, where
 specialists who can diagnose
 and deal only with the illness of the eye, the nose, the throat, the
 stomach, the liver, the heart, the
 skin, **etc.**, forget that these are all unified by the organism called body,
 and that it is not advisable
 to study them separately as many distinct; parts. The universe, the
 individual, the
Paramaathman---all are inseparably unified. Scientists parade the
 little peeps they have of the
 universe as big victories. Even the technology that science has
 encouraged so far is fraught with
 danger to mankind. It cuts up the cosmos and the force behind it; and
specialises it in minute
 parts, thus presenting false pictures of reality.
 Devotees are also caught in this game of seeing many where there is
 only One. They seek the
 path that is popular, that will bring them fame, rather than the path
 that can ensure liberation and
 illumination. They place their own idea of God in the forefront and
 fight for precedence and
 support. The **Vedhic Suuthra** (**Vedhic** dictum)---**Ekoham
 bahushyaam** (I am One, I shall be
 many)---is ignored. It is the One that pretends to be many. So one has
 to feel the impact of the
 One rather than of the many, while moving in the world.
 Faith is very essential for the pilgrim on the **aadhyaathmik**
 (spiritual) path. Man is now caught up
 in temporary and trivial **pre**-occupations in the too short interval
 between birth and death, and he
 deceives himself by placing faith in these rather than on truer and
 more lasting realities and
 experiences. He does not hold on to discrimination and deeper
 realities, and is carried away by
 every gust of doubt or disappointment.
 Man has lost the capacity of faith
 The baby is calm and unaffected on the lap of the mother since it has
 faith in the mother. The
 mother points out to someone as its father, to another as its grandpa,
 to another as its sister or
 brother, and the child accepts these statements without question. The
 mother creates the faith in
 the father for the child. So, too, Mother Nature proclaims that there is
 a Father who has designed
 and who is **energising** and motivating these worlds, but man does
 not accept this, for he has lost
 the capacity of faith.

Faith is the basis of every act. You do not run away from the barber
 because he is armed with a
 sharp razor. You place faith in him and allow him to cut your hair,
 quietly submitting to his
 idiosyncrasies. You give away costly clothes to the dhobi (laundry
 man) since you have the faith
 that he will return them washed and ironed. You have faith in the
 driver of your car, in the
 engineer who built your house. So too, believe in the Inner
Motivator, the **Aathman** within, the
 Voice of God.
 Believe in the experience of ancient sages
 People are going about now advising that one should believe only
 things that one has 'seen' and
 'experienced.' Something happens somewhere and the news is
 published in the papers. It is
 believed without question. So, too, believe in, the experience of seers
 and sages who had no
 other purpose than discovering the Truth and sharing It with others
 who were unaware of It. In
 India we have had millions who believed in God and in the seekers
 after God, and who have
 themselves realised the truth of God. This has made their lives happy
 and contented.
 Of course the seeker has to encounter many obstacles both inner and
 outer. But each one of them
 is a challenge which must bring out his latent faith. Where there is no
 darkness, there can be no
 appreciation for light, Without the pangs of hunger no one will seek
 food. It is the possibility of
 death that makes the mother most carefully nurse her sick child.
 That is the reason why one saint advised his followers, "Do not ask
 God for anything. Let Him
 deal with you as He Wills." Did **Jataayu** ask that **Raama** should come
 to him and perform the last
 rites. Did **Shabari** plead with **Raama**? Earn the qualifications---
 holiness, purity, faith, universal
 love; then He will approach you on foot to console, comfort and save!
 Purity of heart and
 mastery over the senses---if you have these two credentials, Grace is
 your right.
 Imagining that Bliss is available in the outer world, men stray away
 from the inner path and are
 caught up in misery. They seek it in the family---the wife and
 children---and to keep up a
 standard of living for them, take to evil ways. The fundamental flaw is
 their belief that the body
 is the be all and the end all of existence. They ignore the Indweller,
 who has to be recognised,
 revered and responded to.
 Become aware of the Unity of mankind
 The **Avathaar** (Divine Incarnation) is the **Aath mashakthi** (power of

the Supreme Soul) that has
 put on the raiment of **kriya shakthi** and yoga **shakthi** (power of action **ad** power of divine communion). Generally, **Avathaarana** (the process of incarnation), is described as a 'coming down' from a higher status to a lower one. But, no! When the baby in the cradle weeps, wails and 'clamours for help, the mother stoops and takes it up in her arms. Her stoop is not to be described as a 'coming down.' If you earn the necessary credentials, the Incarnation will come and save you. If, on the other hand, you multiply your demerits and descend lower and lower, how can you be saved? 'Have love and **aanandha** (divine bliss) in your heart. **Aanandha** comes from pure sight, pure hearing, pure speech and pure actions. The day you establish yourselves in this **aanandha**, that day will be My Birthday for you. I must tell you another fact. **Swaami**'s Birthday is being celebrated at **Puttaparthi** because so many thousands come here from far-off places, in spite of the expense and great difficulty during the journey. Do not be under the impression that because it is **Swaami**'s Birthday, therefore you must come. I have no desire to have My Birthday celebrated; such trivial thoughts can never enter Me. My only desire is to share My **aanandha** with you, to encourage you to lead lives full of **aanandha**. My Birthday is when you get **aanandha**. My Mission is **Lokaah samasthah sukhino bhavanthu**--- "May all the worlds be happy and prosperous." Become aware of the Unity of mankind; promote by love and service the joy and contentment of every one on earth and fill your hearts with that yearning. Then it becomes, verily, the **Sai Mandhir** (temple). From that moment I am where you are. Since this morning many people have greeted Me 'Happy Birthday!' No one need wish for happiness for Me, since I am always happy, everywhere. For **Aanandha swaruupa** (Embodiment of Divine bliss), why talk of happy birthday? You, too, must ever be happy and not wait for the birthday to recur every year to accumulate **aanandha**. **Prashanthi Nilayam**, 2:3-11-1978 Know that **Sai** Love is the Love of a thousand mothers. Naturally you will find it impossible to gauge the intensity of My Love. And understand this. If you place yourselves outside that Love, you place yourselves outside the love of all mankind. Mine is Love that is pure, free, selfless and unconditional. It is a great good fortune to receive such love.

Sri Sathya Sai

15. The four blemishes

EDUCATION must provide illumination; the darkness of ignorance and the dusk of doubt have to flee before that splendour. Then it is easy to cultivate good thoughts, feelings and impulses in the brightness of heart. Or, as some perverted persons do, bad thoughts, bad feelings and bad impulses can be bred in the original darkness itself. The first is the **Raama** path, the second, the **Raavana** path. Education does not end with the accumulation of information; it must result in transformation of the habits, character and aspirations of the individual. Knowledge has to be tested in daily action. Now, man has no information on the most precious heritage that he has within him. He is interested in everyone except his own self. If only he becomes aware of his self, he can have vast strength, deep peace and great joy added unto himself. Now, he is like a man standing under a blazing sun wailing, "O! I am in the darkness, I am caught up in the night." He is like the man' standing on the bank of the **Ganga**, and crying that he is having unbearable thirst. He has in him the very embodiment of Peace, Bliss and Love. But, he has no knowledge of this. He lives out his days in fear, hatred and sorrow. Science has provided man with the radio, the television set and the film. They are each useful and productive of good, if each one is manipulated by persons with a pure social consciousness and with love in their hearts. But, they are now in the hands of people with no high moral standards, who find in them tools for amassing money and so, they have become enemies of human progress. The tender minds of growing children are polluted by these media of communication. Person endowed with **shraddha** gains wisdom Man has to cleanse his mind of four blemishes before he can overcome the disaster that is fast overtaking him. They are **Ashraddha**, **Krodha**, **Avishwaasam** and **Chintha**---(want of steady application in work, anger, faltering faith in oneself and a perpetual sense of worry). First' **Shraddha** (steady interest) and application in the discharge of one's duty. It is said that the person endowed with **shraddha** gains **inaana** (wisdom). How can **inaana** be won by half-hearted dedication? Youth today is very flighty; they are carried away by fantasies, whims and fancies.

They are reluctant to dive deep into the truth of themselves or the outer world, They run after the sheets of water they perceive in mirages; can glow-worms light, a lamp? Frivolities and fancies cannot grant peace and happiness; what is really worth while has to be discovered first; then, steady effort must follow to gain them.

Anger is injurious to the progress of youth

Krodha (anger) is deadly poison. It affects others by its fumes, manifested through the eye, the tongue and the hands. The seed of a poison tree sprouts into a poisonous plant and when it becomes a big tree, its leaves, flowers and fruits will be certainly poisonous. So too, the person addicted to anger can only emanate poison, through thought, word and deed. An angry thought is like a pebble thrown into the calm waters of the **Maanasa-sarovar** (Mind-lake), inside man. It creates a circular effect which spreads through the entire lake. Anger is very injurious to the progress of youth. Strive by all means to prevent the poison entering your mental make-up.

Cultivate love, kindness, the spirit of **seva**, and encourage all thoughts of **co**-operation with others See the Divinity in each one, as you must see it in your own selves.

The third handicap is **Avishwasam** (weak faith in oneself). Now, you have faith in the body and its appurtenances and not in the inner **motivator**, the charioteer. That is why, faith falters when some minor calamity happens. Contemplate on the impermanence of wealth, fame, worldly friendship, **etc.** Youth today have faith in unreal, transient, momentary pleasures and pastimes.

They have no knowledge of the-eternal, the changeless, the ever-blissful. Precious years of life are thus wasted in worthless pursuits. Cultivate faith in the value of **seva**; believe that love can overcome hatred. Have faith in righteousness and the moral life. This is called dharma (righteousness) since, **dhara** means that which is worn, that which envelops, that which proteus, **etc.** Do not stray into wrong paths, enticed by sensual desires and plans for self-aggrandizement.

The next attitude to overcome is '**chinttha**' (the habit of sliding into worry and despot). Once this weed takes root in the mind of man, it assumes many forms to assert its hold. Every stage of life is fraught with anxiety; every step in the progress of man is a cause for worry. In fact, birth, death, old age, illness, every one of these multiply worries of their own. How to get sleep is a

cause for worry; how to get up from the bed is another worry! Today admission to Colleges causes worry; admission to the hostel is another worry; the examination causes worry. But these are matters that are not essential. They need not cause so much heart-burning as the problem of removing the fundamental error in the thought process---the ignoring of the Divine that inspires and guides you always and for ever.

Science can give only incomplete information

Jnana (Knowledge) is usually associated with two ways of acquisition---the worldly or the material and the Spiritual or Brahman path. The worldly path is like a pair of scissors. It cuts knowledge into pieces. The Brahman path is like a needle---it makes the separate parts into One and indivisible. The **saadhaka** (spiritual aspirant) must be aware of both. When you declare a person to be a **jnaani** (liberated person, he has passed through these two stages.

Science or the study of observable sensory matter, of measurable and calculable items, can give only incomplete information. The sea has pearls in its depths; but, you have to dive into it to secure them. The waves throw out only shells. You are celebrating **Swaami's** Birthday today in this College. It is only when brotherliness, devotion, dedication and discipline are cultivated that **Swaami** can be installed in your hearts. Do everything to develop love and to share that love with all, especially with the villages from which you come and take up projects of bettering their moral and economic condition.

7-12-1978

When you cultivate the attitude that you are the body, the body will demand from you more food, more variety in food, more attention to appearance and physical comfort.

A large portion of the food now consumed is superfluous; man can live healthily on much less. A good deal of effort and expenditure now spent to cater to taste and to social pomp can be given up, and health too will improve thereby.

Mitha thindi, athi haayi---"Moderate food gives excellent health." Gourmets only reveal their **Thamoguna** (quality of inertia and indolence). Eat to live; do not believe that you live in order to eat.

Sri Sathya Sai

16. **Isa**

THE followers of every religion, in their own way and style, call upon the One God who is Omnipresent. It is the same God who confers upon all mankind, health, prosperity, peace and happiness. No religion has a separate God showering Grace upon those who profess to abide by

that faith alone! It is the destiny of man to journey from humanity to Divinity. In this pilgrimage he is bound to encounter various obstacles and trials. In order to illumine the path and help him overcome these troubles, sages, seers, realised souls, Divine personalities and Incarnations of God take birth in human form. They move among the afflicted and the seekers who have lost their way or strayed into the desert, and lead them into confidence and courage. Certain personalities are born and live out their days for this very purpose. They can be called **kaarana-janmas** (born for a purpose), for they take on the **janma** (birth) for a **kaarana** (cause, purpose). Such guides, exemplars and leaders, appear among all peoples and in all lands. They inspire faith in higher ideals, and teach in the Voice of God, counselling from the heart. Of course there are many aspirants who by their devotion, dedication and disciplined lives, attain the vision of the Omnipresent, Omnipotent and Omniscient One. They are content with the Bliss they have won for themselves. There are others who go out to share this bliss with those beyond the pale; they guide and lead and are blessed thereby. They teach that multiplicity is a delusion and that Unity is the Reality. The three stages of Jesus' life Jesus was **kaarana-janma**, a Master born with a purpose, the mission of restoring love, charity and compassion in the heart of man. He had no attachment to the self, nor paid any heed to joy or sorrow, loss or gain. He had a heart that responded to the call of anguish, and he went about the land preaching the lesson of love. His life was a libation for the **upliftment** of humanity. Like most seekers, he first searched for the Divine in the objective world. But he soon realised that the world is a kaleidoscopic picture created by one's own imagination, and sought to find God within himself. His stay in the **Himaalayan** monasteries in Kashmir and in other centres of eastern asceticism and philosophical inquiry, gave him greater awareness. From the attitude of being a Messenger of God, he could now call himself the Son of Clod. The bond of relationship increased: the 'I' was no more some distant light or entity; the light became a part of the "I." With the body-consciousness predominant, he was a messenger. With the heart-consciousness in the ascendant, he felt a greater nearness and dearness, and so the son-father bond seems natural at

this stage. Later as the **Aathman**-consciousness was established, Jesus could declare, "I and 'My Father are One." The three stages may be described as: "I was in the Light," "the Light was in me," and "I am the light," and may be compared to the **Dhwaitha** (dualism), **Visishtaadhwaitha** (qualified non-dualism) and **Adhwaitha** (non-dualism) stages as described in **Vedhic** philosophy. The final stage is the one when all duality has been shed. This is the essence of all religious disciplines and teachings. Jesus' original name was **Isa** Jesus was honoured by the populace as Christ, for they found in his thoughts, words and deeds, no trace of ego. He had no envy or hatred, and was full of love and charity, humility and sympathy. Jesus' original name was **Isa** which, when repeated, is **Sai**. **Isa** and **Sai**, both mean **Ishwara** (God), the Eternal Absolute, the **Sath-Chith-Aanandha** (Being-Awareness-Bliss). In the Tibetan manuscript, at the monastery where **Isa** spent some years, his name is written as **Isha**, which means the Lord of all living beings. When Jesus proclaimed that he was the Messenger of God, he wanted to emphasise that every one is a messenger of God and has to speak, act and think like one. This is the true Karma-**Kaanda** (branch dealing with action and its reaction) of the **Vedhas**: **saadhana** (discipline) of karma (work), **japa** (prayer), **seva** (service) and **dhyaana** (meditation). When progress is furthered, Jesus asserted, each one can recognise all as Sons of God, Children of God, brothers and sisters of oneself, and so, deserving of worship. The **Upaasana Kaanda** (branch of **Vedhas** dealing with contemplation) is the scripture in **Sanaathana** Dharma (Eternal Universal Religion) for this stage. Finally, knowledge ripens into wisdom and the goal of **Inaana Kaanda** (branch of **Vedhas** dealing with spiritual wisdom) is reached, when each one realises, "I and my Father are One." Do not confine Jesus to one community The Birthday of Jesus must be celebrated by all mankind, for such **kaarana-janmas** belong to the whole human race. They should not be confined to a single country or community. Jesus found that scholars and **ritualists** had befogged the true religion, He engaged himself in teaching both spirituality and morality, for education is the very light of life. Jesus found that people were

running after glass beads, imagining them to be diamonds and attaching great value to them. He went round the holy shrines and discovered that they had become bazaars where Grace was being bargained and **commercialised**. He condemned the priesthood which tolerated and encouraged these practises. So he drew upon himself the anger of the heads of temples and monasteries. They tempted one of his disciples with 30 silver pieces, to betray him into their hands.

The Roman rulers were told that Jesus was attempting to assert himself as King and so could be punished for treason. Their insistence made the Governor order his crucifixion. When the nails were being driven into him to fix him on the Cross, Jesus heard the Voice of the Father saying, "All life is one, My dear Son. Be alike to every one," and he pleaded that those who were crucifying him may be pardoned for they knew not what they did. Jesus sacrificed himself for the sake of mankind.

Carols and candles, readings from the Bible and acting out the incidents that surrounded His Birth, are not enough to celebrate the Birth of Jesus. Jesus said that the bread taken in the 'last supper' was His Flesh, and the wine, His Blood. He meant that all beings alive with flesh and blood are to be treated as He Himself and that no distinction should be made. of friend or foe, we or they. Every body is His Body, sustained by the bread; every drop of blood flowing in the veins of every living being is His, animated by the activity that the wine imparted to it. That is to say, every man is Divine and has to be revered as such.

Man forgets or ignores the goal of life
You work as a messenger or servant; later, you worship, as a son does his father, and finally, you achieve the wisdom that You and He are One. That is the spiritual journey of which Jesus has shown the way in clear terms. He announced very early in life that he had come to illumine the spiritual path. Even as a bud, he emitted fragrance. He had the light in him, or else how can the tiny glow-worm light a lamp?

To elevate man, to raise the level of his consciousness, He has to incarnate as man. He has to speak to them in their own style and language, He has to teach them the methods that they can adopt and practise. Birds and beasts need no Divine Incarnation to guide them, for they have no inclination to stray away from their dharma. Man alone forgets or

ignores the goal of life.

Christmas day, **Prashanthi Nilayam**, 25-12-1978

17. Why this **ashaanthi**?

LIFE as a human being is granted to living beings as the crown of their achievement during many lives. But that life is very unsteady; Death is always stalking a living being and nobody knows when it will snatch a man away. Therefore there should be no delay in fixing upon the goal of life and deciding on the best means of reaching it. One has to turn from the outer environment and its attractions to the inner levels of consciousness. This journey will be rewarded very well because there are precious treasures of ecstasy available. The sea shatters on the shore only shells and foam. But if one dares to dive into the depths he will be rewarded by coral and pearls. This is the real mission of man. If he misses it he is born and dies as an animal which has no knowledge of its inner springs of joy. He who has discovered this inner spring will be **Aathmaa Raama**, happy and content, peaceful and loving.

All the fear, anxiety, cruelty and injustice that is injuring the world today is caused by the wrong type of material education which lays emphasis more on the many than on the One. Even those who promise to cure the disease of the body treat it as if its different parts are fit subjects for a separate study and treatment. All nature is the body of God and must be looked upon as One.

Spiritual education draws attention to the One behind all these apparent multiplicity.

Uttharaayana teaches us great lessons
Today is the **Pongal** festival in **Tamil Nadu**. It is the day of **Uttharaayana** when the Sun turns daily more and more towards the north for a six-month period which is considered holier than the other six months. **Pongal** means bolling over, spilling over of milk, that is to say, the heart must spill over with delight at the great lessons that the **Uttharaayana** teaches us. The Sun is the presiding deity of the eye as well as the intellect and when the Sun turns north we must also decide to turn towards the holy path of God realisation. When Arjuna and **Dhuryodhana** were together with **Sri** Krishna to seek his help during the **Kurukshethra** war Arjuna chose the path of God while **Dhuryodhana** preferred the path of material power. If one has God on one side what can he not achieve.

The more riches you accumulate the more bound you become, the more worry, anxiety and fear

you get into. There can be no peace of mind for a person burdened by riches. People seek this

Ashaanthi (restlessness) since they do not know where **Shaanthi** (peace) can be acquired. An

educated man must have as his first qualification the virtue, of **Shaanthi**, that is to say, not being affected by praise or blame, failure or success. It is the ego that makes one feel glad or sad.

Therefore control the ego by extending love to every living being. Self or ego is lovelessness. No

person who is afflicted with ego can feel happy when others are happy and feel miserable when others are miserable or can take positive step to share the happiness and misery of others.

Without this deep love, a person however highly educated, is only a danger to the community.

Today you have dusted and cleaned your houses and their surroundings, painted and

whitewashed the walls; you have drawn auspicious designs on the floor; you have tied up

festoons and floral wreaths over your doors. All this is simply outer decoration. Decide to

remove the evils of egotism, greed, hatred and jealousy and become aware in the new light that

will dawn in the **Aathma** (Supreme soul) in all its glory.

Madras, 15-1-1979

Silence has to be started with oneself; that is to say, one must talk less, and think more deliberately, more discriminatingly. One must try to empty the mind of impulses, prejudices and preferences.

Thus, man must strive to reach down to his real nature or dharma, which is Divine, Dharma **swaruupa** (righteousness personified).

Sri Sathya Sai

18. Work for peace

CITIES have today become like turbulent seas, whose residents move in tossing boats

surrounded by darkness. For these desperate people the spiritual ideal, shining bright, is the only

guide to safety. The countryside is fast getting tinted by the culture of the cities and the distress

is spreading everywhere. This is the spirit of the times. Entangled in this spirit, man accumulates

all types of desires in his mind which, when not fulfilled, he becomes desperate and ends his life

in unspeakable distress. Man forgets that his innermost desire, which he should cherish, is the'

desire for good and for God. All other desires are mean and meaningless. Man has been endowed

with the power of discrimination between the essentially good and the superficially pleasant, but

he does not cultivate that faculty and benefit from it.

The **Paandava** brothers were highly fortunate. The eldest, **Dharmaraaja**, rose to be the Emperor.

The second was the indomitable **Bheema**, armed with the terrible mace. The third was Arjuna,

son of the Lord of the Gods, **Indhra**. The Lord poured His Grace on Arjuna and deigned to serve

him in battle as his charioteer! In spite of all these advantages, they were subjected to the

severest tragedies in life. What is 'the lesson that their lives teach? No one can predict what

calamity will overtake one and at what time. Everything depends on the Will of Providence; it all

happens according to the Divine Plan.

Renunciation alone can grant immortality

Where exactly does God reside? He is everywhere, in all beings. He is termed Omniscient and

Omnipresent. Really speaking, He is love, and love pervades everywhere. That is all we need to

know. There is no being without a trace of love. Love leads to

aanandha (Supreme bliss), pure

and lasting. Many seek this **aanandha** through their relationships with other individuals, others

try to attain it by amassing fame, power and riches and a few attempt to gain it by renunciation of

material possessions and the desire for worldly pleasures.

Detachment alone can confer

Aanandha. The **Upanishaths** proclaim that **thyaaga** (sacrifice) alone can grant **Atarithathwa**

(Bliss of Immortality). One has to ignore all bonds of kinship and

comradeship, give up all

attachment and affection and, in the heart thus liberated, install God in all His Glow. This is the

only means to earn everlasting, undiminished **aanandha**.

The **Yaadhavas** of **Dhwaarakaa** were attached to Krishna by bonds of kinship and they were

happy and proud of this relationship. But how did they fare in the end? They fought among

themselves and were destroyed. The **gopees** (cowherd girls), however, installed Krishna in their

hearts. They overcame their little selves and identified themselves

with the Lord. So they realised

the Goal. Surrender is the secret of spiritual triumph.

Share your joy with others less fortunate

People praise the late **Naaraayana Bhat**, the founder of the **Lok Seva Vrindha** complex of

educational institutions, later taken over by the **Sri Sathya Sai Loka Seva** Trust. But praise is no

substitute for love. Love must prompt enthusiastic **fulfilment** of the work to which **Naaraayana**

Bhat dedicated his life.

Bhakthi (devotion) is usually taken to mean repetition of the Name, the recitation of psalms and

hymns and rituals to propitiate God and win His Mercy. Even meditation on God and His

compassion cannot be termed genuine **bhakti**. All these spiritual **saadhanas** (spiritual practices) have 'a shade of selfishness darkening them. **Vyaasa** has declared that service to man is the highest form of worship. Do not offend or harm anyone, that is true adoration of God; for, in truth, the other is you yourself. Awareness of this Truth is **moksha** (liberation). Share your joy, your wealth and your knowledge, with others less fortunate; that is the surest means of earning Divine Grace.

Perform all acts with as much love as you would offer God. In truth, you eat for the satisfaction of the 'I' in you and dress up to please the self-same 'I.' The husband loves his wife for the sake of the 'I' and the wife adores her husband for pleasing her 'I.' And who is this 'I' that is persistently inherent in everyone? It is God Himself "**Ishwarah Sarva Bhuuthaanaam**" (the Lord resides in the heart of every being), says the **Geetha**. He is the **aathman** (divinity) in every being. He is the **Aathman** in everyone, the **Paramaathman** (Supreme Soul). You, in your ignorance, have hidden It under the twin sheaths of mind and body, and you believe that the mind and body are the real 'you.' But there are three '**yous**'---the one you think you are, the one others think you are and the one you really are. You think you are the body, others think you are the mind, while you really are the **Aathman**.

As all are **Aathman**, sparks of the One **Paramaathman**, do not think evil of anyone for that would mean inflicting evil upon yourself. You heard the statement, '**Sarva dheva namaskaarah** **Keshavam prathigachchathi**' (Homage paid to any God reaches **Keshava**). I state now, '**Sarva jeeva thiraskaarah Keshavam prathigachchathi**' (The insult you pay to any living being reaches **Keshava**), for **Keshava** is the Inner Reality of all. If you cannot serve others, leave them alone; do not deal **dis**-service. Feeding the hungry is the urgent **seva**. Now the cry for peace rings from every heart. From the prime minister down to the beggar, all ask for peace and aspire for peace. But peace cannot be purchased from the bazaar, nor can it be manufactured by industrial undertakings. It can be secured by acts and activities charged with love. Holding a cup of salt water in the hand you cannot, by mere slogans, make it potable and sweet. This is a holy place because you pay sincere attention to the proper

development of the children under your care and devote your efforts to transmute them into sublime individuals and worthy sons and daughters of this sacred land. This is the only means by which we can ensure the welfare and prosperity of this country. Politics is powerless; it cannot save us. Machines and machinations cannot rescue us. Only by installing in our hearts the sacred ideals of Indian culture and marching forward towards those goals, can peace be attained. **Naaraayana seva**, which is feeding the hungry with reverence and humility, is the **seva** that is urgent today. The cry for food is being heard everywhere, though if each one worked hard, the problem would not arise at all. We talk of stomachs to be filled, but each stomach arrives in the world with two hands. Those hands, if they are kept idle or unskilled, cannot fulfil their assignment of finding the food for the stomach. Work hard---that is the message. And share the gain with others. The harder you work, the greater your gain, the more you can share. Work hard and, more important still, work together with others in loving kinship.

Alike, South **Kaanara** District, **Karnaataka**, 25-1-1979

Let God work through you, and there will be no more duty. Let God shine forth. Let God show Himself. Live God, Eat God, Drink God, Breathe God. Realise the Truth, and the other things will take care of themselves.

Sri Sathya Sai

19. Colour on canvas

THERE is only one God and He is Omnipresent. True, But to concentrate on the Omnipresent, some fixed point or preliminary form is needed. And to conceive of the Divine as present everywhere at all times, the mind of man is to be clarified and purified by means of certain psychological processes called **saadhanas** (spiritual efforts). This is the reason why not only among the followers of **Hinduism** but also among Christians and Buddhists, regular rituals are prescribed for the worship of idols of God. Cynics question the validity of this type of adoration and say that will only confirm faith in a superstition. "Can God be a stone or a piece of paper?" they ask. This attitude is not correct. By adhering to the traditionally laid down ritual worship, many aspirants have attained the vision of the Omnipresent and stayed in that Incommunicable Bliss.

In fact, **puuja** (formal worship, at regular hours, with the recitation of hymns and songs) is the

very first step in the spiritual pilgrimage. Many seekers have undoubtedly achieved an awareness of God by years of asceticism among jungle caves. But, starting early with puuja and continuing with scrupulous care, the rites of archana, bhajana and aaradhana (offering of flowers with repetition of God's Name, singing His glory and adoring Him as a living presence) are more fruitful and satisfying. We realise that God is in the icon also Meerabai, Sakkubai, Suurdhaas, Kabeerdhaas, Shankaraachaarya and many other saints and realised souls have proved in their lives that the time, attention and energy spent, in these religious practices is well spent. By aaradhana only were they able to visualise the Divine in the specific form which they used as the instrument. The entire English literature is made up of permutations and combinations of the 26 letters of the alphabet. Puuj (ritual worship), ja (recitation of holy Names), archana (offering of flowers with God's Names) and aaradhana (Divine service) are the letters of the spiritual alphabet. The collection of the various items necessary for worship (lamps, camphor, flowers, plates, cups, a bell and the book) needs hours-long concentration on the Divine. The puuja itself may take another hour or two of concentrated and purificatory attention, and the performer rises up after the recitation and-meditation, a stronger and steadier pilgrim on the path. The Omnipresent is not absent in the icon or the picture. We do not reduce God and shut Him up in a stone image; we affirm and realise that He is in the icon also. We raise the image to the dimensions of the absolute; we expand the picture far beyond its frame and through the processes of saadhana we become aware that the picture, too, can be made a tool for the mind to escape from its limitations. Offer Puuj with a purified heart When the Mahaaraaja of Alwar (in Rajasthan) argued before Swaami Vivekaanandha that God can never be perceived in a picture drawn by an artist, Vivekaanandha called upon the prime minister who was standing reverently by, to get the Mahaaraaja's portrait down from the wall and asked him to spit on it! He said, "You need not hesitate. The Mahaaraaja says that it is just a blotch of colours on a bit of canvas and that it should not be confused with His Majesty." The sixteen modes of worship laid down in the Shaasthras (sciences

of spirituality) to make the aspirant aware that he is in the very presence and that every gesture and movement of his has to be motivated by devotion and dedication, ensure the purification of the mind of man from ego and all its brood of blemishes. This is chiththa suddhi---the cleansing of all levels of one's consciousness. The basic chiththa (inner consciousness) has to be freed from down-pulling impulses. Of what good is it to cook a rare and costly dish in a vessel contaminated by dirt? Of what good is it to plant a precious seed in rocky soil? Puuj or archana offered without a purified heart is sheer waste of time. But even a short sincere session of puuj spent in Divine Awareness yields much fruit. Thiruththondar, a Thamil saint, confessed that he had engaged himself in worship of the Lord's idol in order to cleanse his mind. The material and the Form are inseparable, but the seeker must dwell on the Form which he desires to be manifested in all Its Glory, rather than on the material. He must dwell long and deep over the thought that Go is found through every particle in the universe, free from any limitations of space and time. Great devotees have no identity of their own Ceaseless effort is necessary to gain and possess chiththa suddhi. One has to be ever in sathsang (holy company) and in activities devoted to the service of God in all human forms. In the Geetha one can notice Krishna addressing Arjuna as 'Kurunandhana.' The usual meaning given by scholars to this appellation is, "the scion of the Kuru clan," though it has a much more profound lesson to teach mankind. Kuru, in Samskrith, means 'do,' and nandhana means, 'he who takes delight in.' Hence Krishna, by addressing Arjuna as Kuru nandhana, was appreciating the retrans-formation in him from inaction to action, for Arjuna was one who took delight in being active. For most of you Sunday is a holiday, a day in which you delight. But for Arjuna, the day which He could devote to God's work was indeed a 'Holy Day.' You must have heard the common people in India believe that when the thunder is threatening overhead, the simultaneous recitation of Arjuna's nine names keep a bolt from falling on them. This is proof of the power that not only the Names of God but also those of His devoted adherents---ever pure and ever in contact with the Absolute---have over the elements. That is the

reason why aaraadhana (worship of the Presence) is offered even to great devotees like

Thyaagaraaja and Kabeer. They have no identity of their own, having become one with the limitless through the worship of the limited.

Brindhaavan, 6-2-1979

It is running after vishaya vaasana---attachment to sense objects---that produces all this discontent. That vaasana, that type of desire, has no end.

Once you become a slave to the senses, they will not leave hold of you until your death. It is an unquenchable thirst. But I call you to Me and even grant worldly boons, so that you may turn Godward.

No Avathaara has done like this before, going among the people, the masses, the millions, and counselling them, guiding them, consoling them, uplifting them, directing them along the path of Sathya, Dharma, Shaanthi and Prema (truth, Virtue, Peace and Love).

Sri Sathya Sai

20. The New Year pledge

TODAY is the holy Ugaadhi (Thelugu New Year) day. We bid farewell to the year gone by and

welcome the new year. We hope that during this year called

Siddhaarthi our time and activity

will be meaningful. We pray that the new spring should confer on all beings longevity, health

and goodness. Pleasant experiences and unpleasant memories of the previous year that linger in

the mind contain many good lessons. When one reviews the past year within oneself, one can

realise how much time was spent selfishly and how much in service.

Man has achieved some progress physically and scientifically but morality he has fallen. He is

sliding down due to his egotism. What is the cause of this fall? Selfishness, ignorance and

avidhya (absence of wisdom) are the only causes. It is selfishness that is now operating behind

every thought, word and deed. Those who seek the joy of liberation should burn this selfishness

in the fire of jnaana (spiritual wisdom). Otherwise there is no future. Do not misuse time which is precious. Time fleets fast. The span of life is like a porous pot. Not

to realise this is the basic ignorance. Make good use of time by recognising what is permanent and true in human life.

Cultivate the spiritual feeling of oneness

There are 5,64,000 small villages in our country. Their condition is sad and pitiable. People like

you living in the towns must involve themselves in social services programmes and help these

fellowmen. It is because of your selfishness that you become useless to others. When can you

recognise the good in others? You entertain all kinds of hopes and

finally get deceived. People

preach a million things but do not practise even one.

We say from platforms "Brothers and Sisters." We feel that we are all brothers. But, even real

brothers wrangle over properties and go upto the Supreme Court in litigation. So, instead of

thinking that we are brothers merely in words we should cultivate the higher spiritual feeling of

'Oneness.' The fatherhood of God and the brotherhood of man become meaningful only then.

Today is the holy Ugaadhi day. It is not enough if we wear new clothes and partake in feasts.

Launch a new movement to mark the new year. People in the villages have no medical and

educational facilities. They have no drinking water, no sanitary arrangements. They have no food

to eat. Provide these facilities for them and thereby realise Divinity. The need of the hour is the

man of action, not the one who only talks. Our Bhaarthabhumi (land of Bhaarath, India) is

Karmabhumi (land of sacred action). Karma is exertion, effort. Bhaarathabhumi is also the

land which is known for its love of God.

Put the money to use of people in distress

Today our lives are tainted by a desire for wealth. Wealth makes a man intoxicated and mad.

Money is necessary but it must have a limit. Excessive money can be harmful to the 'mind. It is

more difficult to spend money than to earn it. It is even more difficult to take care of money.

This difficulty has an advantage---put the money to good use by spending it for the rural folk and

people in distress. It is not 'Dhanamoolam idham jagath' (money is the basis of this mundane

world) but 'Dharmamoolam idham jagath' (righteousness is the basis of this world). If money

grows, unrest also grows. Money brings sorrow with it. A rich man is harassed from three sides--

-the Government, his relations and thieves. God alone knows the agony suffered by a rich man.

Those who amass wealth for the sake of their sons, themselves suffer privations, and ruin the

very sons. So, give away your money in charity and make it purposeful. Members of Sathya Sai

Organisations must tour every village and improve the lot of the rural folk. This is a new

challenge for the members of the organisation.

I shall visit every village along with you, serve them without any discrimination of caste, creed,

race and class. I wish that the Sathya Sai Organisations should, from this day onwards, undertake

programmes of rural uplift, go to each village and provide educational

and medical facilities.

Meditation and penance are useful to one's own self only but the good of the world at large is achieved through sacrifice. The Upanishaths refer to "sacrifice as the only means of salvation"---

Thyaagenaikena Amrithathwamaanasuh. So, I wish that from today onwards members of Sathya

Sai Organisations should develop the spirit of sacrifice and provide the basic necessities of life

for the rural masses. It is in the villages that a certain amount of morality and honesty is still left.

I hope that all rich people will strive to improve the condition of the villages.

Does a festival mean only wearing new clothes and eating sweets? Get rid of old ideas and plant

new ones. The bitter-sweet mix served on the Ugaadhi day symbolizes that one should treat pleasure and pain equally.

Children and students must be trained to serve in rural areas. There are 2,55,00,000 children in

our country today. Forty percent among them go about begging. It is not good to keep quiet

when there are such hardship in the society around. We should give up japa and saadhana and

uplift such people through service and sacrifice. We should feel that Jane Seva is Janaardhana

Seva and Maanava Seva is Maadhava Seva (service to people is service to God).

All of you should take the pledge on this New Year Day that you will serve the rural people to

the best of your ability. You must do this as a sacred duty which goes beyond differences of

politics, caste and creed. Such a feeling is strengthened by self-confidence and equanimity in joy

and sorrow. We say we are all children of Bhaarith but in what way are we sustaining the culture

of Bhaarith? Our culture cannot be sustained without proper faith on our part. Faith and selfconfidence

are essential for spiritual progress.

With the hope that you will regard service to villages as service to God, I offer my blessings to you.

Shivam, Hyderabad 28-3-1979

21. Security for society

TODAY man can, thanks to the advancement in science and technology, move about in space

and underwater, land on the moon and listen to the stars, but the pity of it is, he has lost the secret

of living on earth with peace in his heart and in harmony with his fellowmen. He can beat the

bird in the sky and the fishes in the sea, but he is helpless as a man. The innate purpose for which

he has earned this human birth is being neglected in frantic pursuit of the petty pleasures

derivable from the outer world. Thus he is only laying waste the years given to him. There is a

divinity, higher than humanity, that is behind and beneath all man's activities. But, man is not

aware of it and he fails to benefit by that awareness. His first task is to cognise this source of joy

and peace. That divinity is like the thread in which the flowers are strung; we see only the

garland; we do not cognise that string that holds the flowers together and makes a garland out of

a heap of blossoms.

Mankind is strung together by this inherent divinity. I see in this campus people from all the

States and all the linguistic areas of our country. I look upon this gathering as a garden shining

with multicoloured blossoms. But, in spite of these differences and as a result of the underlying

unity, you have met here in this Academy with the same ideal, undergoing the same training and

welcoming the same series of experiences.

Three Guidelines to be followed in life

I wish to emphasise three guidelines or Suuthras which have to be followed to ensure success in

your endeavours. Your responsibilities and your duties require that you should pay attention to

these three. They are: Duty, Discipline and Devotion.

For the Police, especially, discipline is essential. Your job involves many trying moments, many

worries and much exertion. Really, you are the custodians of peace and guards of security.

Therefore, a disciplined mind that ever remains in equanimity is very necessary for you to lead

peaceful happy lives. Equanimity can arise only from the spring of devotion in the heart.

These days, even those who are educated and those who benefit by training courses such as

yours, are anxious about the future and full of fear lest the standard of life to which they are

accustomed may fall. How and by what means can I increase comforts in my life?---that is the

concern of everybody. No one worries about the happiness that he can contribute, the joy he can

give, the duty he can discharge. Every one is calculating the happiness others can give him, the

joy he can extract from society and the duty that society owes to him. The number of those who

concentrate on their responsibilities rather than their wants is very small. How can I as an

individual get the maximum benefit out of society?---that is the urge. But, people forget that it is

their primary duty to safeguard the security and prosperity of the society of which they are the limbs.

Renounce selfish desires and have peace

It is only when the individual is prepared to sacrifice his selfish desires and toil for the welfare of

society---that the nation will prosper. Then only will the world have peace. That is why the

Vedhas proclaim that man can have peace only when he renounces selfish desires. The **Vedhas**

condemn persons who accumulate wealth and who are ever immersed in activities that can add to

their physical comfort. The man who gives, receives even while he gives, more than what he

gives. Do not strive for your own happiness but strive for the happiness of all; then you can

derive greater happiness, with additional joy of having added to the happiness to others.

When you joined this Department of Public Service, you dedicated yourself to the service of

society and you decided to welcome all the incidental troubles and worries. You renounced an

easy-going life in favour of the higher ideal of ensuring peace, safety and security in society.

Faith in an Omnipresent God will sustain you when you are overwhelmed by the **ups** and downs

of life. Cultivate devotion and dedication and you can be ever at peace with yourself and the

world. For, then, you can fulfil your duties with joy and with all your strength.

Promote devotion through duty & discipline

Nowadays, every person in authority talks of discipline and exhorts others to be disciplined, but

we do not find in those persons even a trace of what they want others to have! You have come

here, many of you, far from your own states, for the purpose of equipping yourselves better for

the jobs you have entered into. Feel it as your duty to benefit to the utmost from the course of

training given here. Otherwise, you will be doing great injury to your own careers, and, more

serious than this, causing injury to your motherland.

Children of **Bhaarith** must live, not for the salary they get but for the chance of service they have

secured. I advise you to develop faith in God and promote that devotion through duty and

discipline. Earn fame as sincere servants of society and vigilant guardians of its safety.

Without an ever present faith in an all-knowing God, life is dry and drab, shadowed by despair

and doom. Love for God and fear of sin, are the two primary needs for a happy life. Without

these two, man becomes a monster. Man must be ever ready to sacrifice his selfish needs for the

sake of the larger community. There is nothing so glorious as renunciation. Be honest, be

proficient in detachment and with God installed in your hearts march forward to offer your

talents and skills for the duties you have undertaken.

National Police Academy, **Hyderabad**, 29-3-1979

22. Transplantation of the heart

A TEMPLE is a reminder to the people around of the goal of life; it is a guide to greater spiritual

endeavour; it is a step towards the Almighty; it is a warning against the vain pursuit after sensual

pleasures. They reveal the path by which man can fulfil his destiny, realise the purpose for which

he has been endowed with the human body with all its unique treasures of discrimination,

imagination, intuition and capacity to keep aloof from material attractions. So, you must be

appreciated for your efforts to have a temple in your village and inaugurate it today.

Embodiments of Love! Man is a bundle of bones clothed in muscle and fitted with

communication nerves. As a base of this gross body, he has a subtle body too. It has its own

hunger and thirst and life cannot be happy unless these too are fulfilled---the hunger to return to

the Source, a thirst for the nectar that confers immortality. In the search for something to allay

this hunger and this thirst, man meets with countless obstacles, for, he does not know the road

and is easily misled by his own senses which profess to show him the road. It is only when some

disaster or distress overpowers him that he becomes aware of the true path. The true path is the

path that reveals the **Aathma** within.

Trust in God strengthens faith in **fellowmen**

Just as a branch is part of the tree and is able to exist as the part, so each one of you is a part of

Brahman (Supreme Being), the **Paramaathma** (Universal Self). Each one is part of the One and

shines because of the same Divine current that flows in and through. Villagers are leading lives

and spending their days without the awareness of this unity of one with all. So, there are factions

and groups in every village, which prevent welfare and prosperity, peace and harmony. Villagers

must recapture and develop mutual cooperation; they must preserve unity and cultivate love and

joy. Spend some time each day together in **bhajan** (devotional songs sung in groups) and

sathsang (good company) in this temple. Then, the day will be

brighter, the conversation will be sweeter and life will be more full of harmony and happiness. Trusting in God strengthens your faith in your fellow men. You will love them more, suffer their faults and failings with greater sympathy and you will share in activities that serve the poor and the disabled. You will come to know-that God loves those who love His children and He will shower grace on those who serve the weak, the meek and the ignorant.

Not only is this building in which the image of God has been installed, but the body of living being is a temple, for, God has installed Himself therein and is waiting for recognition and reverential worship. That recognition will confer on us unbounded Bliss---far more than any worldly possession can give, far purer than any victory can confer. To recognise it, your minds have to be cleansed through good words, good thoughts and good deeds. Where can a fish find the greatest happiness---in water, in a full flooded river or the sea? Place it in a gem, set golden plate; can it derive any joy from that good fortune? No. So too, man can be happy only when he is merged in thoughts of the God from whom he has come, by whom he lives and into whom he merges.

A temple is essential for a living village
 From dawn to dusk you toil for eking out a livelihood; I am asking you to devote at least ten minutes a day to join in **Sathsang**, to meditate on the glory of God who watches over us and to decide, in consultation with our brothers, the best way to promote prosperity and unity.

This day, you have achieved a task; you have completed the construction of a temple. But, why should this achievement be appreciated? For, just as a heart is essential for a living body, a temple is essential for a living village. The heart purifies the blood and pumps strength to all parts of the body. The temple calls all to the Feet of God, corrects their faults, and purifies the minds, of every one who worships the God installed therein. I advise you to gather here in the evening, after the day's toil, sing some **bhajan** songs and enjoy yourselves in **Naamasmarana**.

That is the best and easiest **saadhana** in this age of anxiety and fear, this Kali **Yuga** (Iron Age) of wickedness and vice.

Ignore and destroy divisive tendencies
 Do not run to the officers of Government for every little petty problem. Try to be as self-reliant

as possible; endeavour to stand on your own feet. Be industrious. Be efficient and enthusiastic in the work that has come to you as your share in life. God has provided two hands for every stomach. If those hands work assiduously and intelligently, they can, without doubt, fill that little stomach. The trouble is: we are loath to work. We welcome every chance to talk and teach. But, speech cannot fill the hungry stomach. Work, work, dedicated work, intelligent work---that is what is needed. Work unitedly. Our villagers are broken into factions and parties. They are not aware of the vast possibilities of unity. If you meditate every day on God as the inner core, the real flame of love, power and wisdom, in each inhabitant of the village---man, woman and child, high and low, rich and poor, learned and illiterate---then you will not emphasise the differences and quarrel. Then anger, envy and hatred cannot enter your broad heart. Love will be the only quality welcomed therein and emanating therefrom.

I advise you therefore to ignore and destroy any such divisive tendencies in your heart. The Name of God is the overhanging branch which a mankind failing down a precipice can hold on to in order to be saved. So, in each part of the village, have these **Sathsangs** and carry on **Bhajan** in this temple every day in the evening hours. This day should mark a new era in this village.

Welcome all improvements and facilities that may accrue to your village but more than all, develop mutual trust, mutual cooperation and joint effort based on love and reverence to all. Be assured that the more you cultivate these qualities, the greater the shower of grace that the Omnipresent God will bless you with.

Nagar-Kurnool, 30- 3-1979

If **mathi** (intellect) is reformed, that is to say, if one's impulses are transmuted, then one's **matha** (religion) is praise worthy. Otherwise, if one obeys the whims of an untutored mind, its religion is bound to be a source of evil.

We have to pay attention to the plans that intelligence dictates, not the external signs of orthodoxy. A person may appear strictly orthodox, but his heart may be filled with the poison of hatred and envy. Has he realised that God is the God of all, that He is present in every being?

God is the unseen, **everpresent** immanent energy in all things; this has to be realised by every aspirant, or else, his aspiration can never be fulfilled. Reasoning by itself will lead one to this conclusion of the unity of all matter and of all energy.

Sri Sathya Sai
 23. What is **Vidhya**?

STUDENTS ! Remember that it is only with the result of the merit which was accumulated by you during many lives that you have been able to join these **Sathya Sai Loka Seva** Educational Institutions. What does the word student mean? It means a person dedicated to study. He is called **Vidhyarthi** because he seeks **Vidhya** (knowledge). What does **vidhya** mean? **Vid** means Light and **ya** means that which gives light. Of course our eyes give us light because they are blessed by the Sun. They make things in nature clearer and clearer. Thus we have five senses which collect information about nature and place them at the disposal of the mind. The mind has got a master namely the intellect which discriminates between the good and the evil and encourages you to accept the good and reject the evil. But as the basis of the **buddhi** (intellect) there is the **Aathma** (soul) which gives you the experience of the **Aanandha** (Total Bliss), whenever you are aware of truth, goodness or beauty. Beauty is not to be mistaken for physical charm which is temporary. **Vidhya** means proceeding from darkness to light, that is to say, from ignorance of the **Aathma** (Divine Self) to the awareness of the **Aathma**. People do not seek the **iyothi** (light) that can lead them from **thamas** (inertia) into wisdom. The reason is they have no steadiness in their **saadhana** (spiritual effort). They pay more attention to material pleasure and the earning of money by any means to have what they hope will give happiness in the future. Steady effort in these directions is simply running after a mirage. All efforts must be directed towards the realisation of the truth, goodness and beauty which are latent in us as the **Aathma**. Anger is the worst exhibition of the ego. Now you are not able to understand the **Aathma** because your effort is not sincere and steady. You feel that there are more valuable things which can be got from the outside world by fair means or foul. But pure and lasting bliss which will not cause harm to anyone can be got only from the inner search. When you run after temporary pleasure any disappointment or obstacle will produce anger and hatred. The angry man is blind and temporarily mad. The saint **Dhurvaasa** who is the personification of anger is called so because he was full of **dhur** (bad) **vaasanas** (tendencies). Anger is the worst exhibition of the ego. In order to realize the **Aathma** you must have faith in your success

and in the fact that the **aathma** exists and that it can be brought into consciousness all the time. Faith is essential for success in any undertaking. However little, you can progress in education only if you have faith in your abilities. Of course, the material education you are trying to get is necessary for material ends but it cannot give **Shaanthi** and **Aanandha**. When success comes your way, you become proud and uncontrollable; when defeat encounters you, you become dejected and desperate. It is only spiritual education that can tell you that both success and defeat are inevitable in life and both must be faced with an equal mind. Spiritual education leads to detachment. Material education leads to desires and attachments. Spiritual education leads to peace and detachment. Material education develops the ego. Spiritual education surrenders the ego at the feet of the Lord. The **Yaadhavas** had an egoistic attachment to Krishna. They thought of him as a kinsman belonging to them specially; as a result they had to end their days before the passing away of Krishna fighting among themselves. But the **gopees** (cowherd girls) had surrendered their ego and merged their individuality. So their **Aanandha** was not disturbed. Here in the **Lokaseva** schools you are introduced to this essential spiritual education as tender plants. You help to cultivate duty, discipline and devotion and grow into straight and steady promoters of the spiritual culture of India. The new born child asks the question "**Koham**" (Who am I?) That is the meaning of its first cry. Of what avail is human life if the answer to this question is not discovered by man? Of what avail is an electric bulb which has no current to illuminate? Man should not live like dogs and jackals. He must realise he has God in him in the form of **prema** (love) which draws him to every living thing. Then he will get the answer to the question with which he was born: "I am love, I am God." You must all be disciplined and devoted. Duty is God. So attend your classes and learn your lessons and be true **Vidhyarthi**s, seeking **vidhya** (light). Have prayers to the Lord morning and evening. You have all taken great trouble to clean with extra love every square inch of this huge campus. I know how much time and energy you spent for this and I am sorry I cannot now stay longer with you. I wish I could come once again very soon and spend more time with you.

Bhagavaan's Discourse to students at Alike, April 1979

During the **saguna** (quality-oriented) worship, the basic **nirguna** (quality-less) aspect of God has to be sustaining the mind; no description can exhaust the Glory, no word can approximate the Majesty. During the **nirguna** meditation, the faith that God does not diminish His Glory of Majesty by being with Form, Attributes and Name must be the sustaining force. The final step, however, must be the right foot, considered auspicious, the **nirguna** step.

Sri Sathya Sai

24. Partial education

TERMITES appear insignificant and innocent in the beginning; they are named 'white ants,' as if they deserve admiration and attention, rather than extermination. For, they multiply fast and destroy in silence the entire structures of the houses of man. Bad habits, imitative tendencies like drink and drugs, gambling and gangsterism---they secure entry into individual and social behaviour noiselessly, in various disguises and then destroy the career of even the toughest and the most upright. The youth of India are succumbing to the siren calls of foreign cultural traits. They are discarding their own precious heritage of reverence towards elders, service of parents, compassion for all beings in distress, humility, simplicity, adherence to truth and attachment to self-respect. Science and technology have encouraged the material out-look, concentrated all effort towards comforts and exaggerated the ego. The same sad decline is happening, more or less, in every country today. Man is behaving mostly as animal, partly as man. The prime cause for this tragedy is the neglect of the spiritual and moral aspects of the human personality. Man feels no obligation towards family, society, nation or mankind. He worships his ego, more than any thing else. He is proud of his technological advance---the travel in space, the computers, the unravelling of the atom. But, look at the confusion and the conflicts in the political, economic spheres of life! Man has not been able to overcome greed, pride and hatred in the national and religious aspects. His narrow loyalties towards his caste, colour and creed persist to the detriment of higher ideals. Confusion in the sphere of education has grown into enormous proportions. He has not yet been successful in sublimating his animal impulses into human attitudes. He is therefore behaving in a ridiculous manner, mostly animal and partly man. Today, man is madly engaged in accumulating money for the sake of the comforts it can bring. He is wading in sorrow and joy from moment to moment, in the

pursuit of sensual pleasure. Just

as death follows life, anxiety follows wealth. The rich man is persecuted by troubles just as a crow with a piece of meat is pursued by dozens of hungry birds who follow the crow. Man's

ambitions are increasing every day everywhere. Contemporary civilisation is piling fear upon fear on all parts of the world.

Instead of high thinking and simple living which was the ideal of ancient times, modern India is

adopting the ideal of 'low thinking and high living. The system of education is to blame largely

for this downfall. **Mahaathma** Gandhi realised the eternal values enshrined in **Bhaaratheeya**

Culture. He attempted to promote these values through the primary schools he sponsored. When

he was in prison, a British officer who visited him often asked him, "I find you sad and worried

today. Tell me why?" and Gandhi replied, "I find that the educated person has a hardened heart,

more hardened than the heart of an uneducated person. This is something that should not happen.

The system is fraught with danger." This made Gandhi try his experiments in imparting Indian

ideals to the tender minds in primary schools. The same officer approached **Baa! Gangadhar**

Thilak later and told him how Gandhi had accused Western education of hardening the heart. He

asked **Thilak**, "But, I find you have not been spoiled at all by the Western system of education."

Thilak replied, "I asserted that I am what I am, **inspite** of the system of education through which I had to pass."

The Right and the Duty are both fundamental

Men repeat the word 'duty' day after day and during all hours of the day, without any clear conception of what that word means. Duty arises when there are two people, you and another.

Education has lost its meaning when it does not instruct what an individual should render to

society, how he has to control his ego for ensuring the common good.

One individual has the

right to exercise freedom, only so long as he does not obstruct the freedom which is equally the

right of another. Honouring the right of the other man to freedom is your duty. The right and the

duty are both fundamental. Nevertheless, we find everyone fostering and insisting on his own

rights and paying no consideration to the rights of others. We find in

society, around us, millions

of brothers and sisters subjected to harm by this callousness.

There are 500,000 villages in India where people live in poverty,

ignorance and disease. Rulers

forming the Government have drawn up various plans to raise their standard of living, but it is

wrong to leave it all to them. It cannot be done by the efforts of government alone. The hearty

co-operation, help and good-will of the villagers themselves are essential. A single flower cannot

make a garland; a single individual cannot set right the wrong of ages.

Children have to learn the lesson of self-reliance

Crores of children live as beggars in the streets. It is the responsibility of the grownups to wean

them away and enable them to become self-reliant, self-respecting citizens. Older people are like

old trees; they cannot be bent in the direction which is good for them. But, these tender saplings

can be trained to grow straight and strong. So, I wish to declare that the first duty of every adult,

son and daughter of this country is to pay loving attention to the children.

I call-upon you to resolve to establish a primary school and arrange for medical care for every

village. Wealth is intended not for adding luxury to life, for revelling in sensual joy. Through

good sanitation and good education you can improve the condition of the children. If it is your

intention to raise India, once again, into an example and ideal for the rest of the world, it can be

achieved only by hard physical work and by systematic reduction of desires.

In the sacred land of Bhaarath where Annapoorna, the Goddess designated as food, is

worshipped, there need be no shortage of food for the people.

Controlling population is not the

right remedy. For, consider this: Every child is born not only with a stomach that has to be

catered to, it is also endowed with two hands which can work and produce the food for the

stomach. The hands have to be given the strength and skill; they have to learn the lesson of selfreliance.

They should never be lazy or slothful. Then, there can be no deficiency in food and no

problem of underfeeding.

Today a Degree is only a begging bowl

We have to inspire and instruct the children to become Karma Veers (heroes of action), whose

lives are dedicated to work as worship of the one God who resides in all. They must be trained to

take part gladly and intelligently in "activity programmes" filled with the spirit of service.

In order to make the primary schools succeed in this endeavour, see that you run them with

patience and love. Now after spending thousands of rupees and

mortgaging or selling their lands

and houses, the parents are happy that their sons and daughters have got a degree. But, they

suffer great sorrow when the degree is discovered to be only a begging bowl with which their

children go round from office to office. Instead of education for doing the work of society, we

are having education for jobs which society has to create to give them work. The head is loaded

with trivial information and the heart is hardened.

Degrees are conferred even if the candidate secures 30 marks out of 100. This means that a

person is certified useful, even if he commits 70 mistakes in every hundred items of work

assigned to him by the authorities. The parents and the teachers must be examples of lives led in

the light of aathmic consciousness. Then we can have a balanced education. Then we can have a

generation of students wedded to the service of society, for each student will see in every other

person a replica of the Divine Itself.

University Convocation Hall, Bombay, 13-5-1979

There are many who have stacked libraries in their brains; who have visited and venerated all the holy places between the

Himaalayas and the Cape; who have sat at the feet of every one of the contemporary sages and saints; who have performed all the

rites prescribed in the sacred texts, but, who do not know the answer to the simple question: "How to bring about the union

between jeeva and Brahman, the individual and the Universal?"

Or rather, they do not set about the practice of what they have heard or learnt.

The erection of temples, the installation of images or idols, the pomp and show, fireworks and fanfare, processions and

pedantries---these are helpless in the realm of inaana.

Sri Sathya Sai

25. Four in One

THE Vedhas speak of the four varnas (social groups), as directives for the exercise of the rights

and responsibilities of individuals. They declare that the Braahmin group, the 'intellectuals and

the spiritual seekers must serve as the face of society---the face that hears, sees, tastes and

'smells' the changing moods of the community. This group has the duty to warn the community

of impending calamity, of oncoming distress and latent drawbacks. They have to guide, lead,

counsel and comfort the rest of the people aright. They form the brain trust, on which the country

relies for advice---timely, impartial and most conducive to the common good. They represent the

Head of the Cosmic Person.

The Kshathriya group is the "arm" of the Cosmic Person. The group

consists of the **Raajasik**

individuals who equip themselves for guarding the country against internal and external danger.

They dedicate their all for the safety and security of the country.

The **Vaisya** group is the "thigh" of the Cosmic Person---the support and sustenance of the arms

and the head. They gather and preserve the where-withal on which the community lives and

prosper. They adhere to the limitations imposed on profit and exploitation.

One Divine Impulse activates all the limbs

The **Shuudhra** group is "the feet" of the Cosmic Person, bearing the burden of feeding and

fostering the community.

The four **varnas** form one organic whole one indivisible unity. No one can do without the other.

On the harmonious cooperation of all the four depends the peace and prosperity of the

community. The head is immediately aware of what happens to the feet; the slightest pain

anywhere is **cognised** by the entire body. When a thorn pricks the sole, the eye reprimands itself

for not noticing the thorn and warning the foot in time. It sheds tears of repentance. The eye has

the responsibility of warning, leading,, guiding and saving the foot.: Every caste has to ensure

the prosperity and strength of all the rest.

When you invite a person into your home, you cannot request him to bring in only his head. The

feet too have to be welcomed with equal solicitude. The feet are important. In fact, homage is

offered' at the feet of the Lord. The feet of the Lord are the objects of adoration and worship.

The limbs may be different, with distinct names, forms and functions. But, they function only

because of the unceasing grace of one Heart which supplies each with a single stream of blood.

The qualities of each limb and its special activity may be different but the same Divine Impulse

activates each one. There can be no question of inferior or superior, when all are cooperating in

one common endeavour. They are all moved by the single urge of love towards the individual

they constitute.

30-5-1979

For **Naamasmarana** (repeated remembrance of the Lord's Name),

no expense is involved; no materials are needed; there is no special place or time to be provided. No qualification of scholarship or caste or sex has to be proved.

When a bit of iron is rubbed to and **fro** on a slab of stone, heat is generated; only, the rubbing has to be vigorous and continuous.

When you do so at intervals and with poor pressure, the iron will

not get hot.

So, too, in order to get sufficient heat to melt the soft heart of the Lord, rub the name **Raam Raam Raam Raam** vigorously and **unintermittently**. Then, the Lord will shower His Grace.

If you devote but two minutes and a half in the morning and another two minutes and a half in the evening, the little heat will cool off twice a day and His heart will not melt.

Sri Sathya Sai

26. Out of the workshop

THE Universe is the best University for man; Nature is his best teacher. With an observant mind

he can learn many lessons from rivers and hills, from birds and beasts, from stars and flowers

and from trees. The trees offer cool shade to all who seek it; they do not deny it to anyone on the

basis of caste, creed or colour. They offer their fruits to all, irrespective of their social or

economic status. Of course, every state is now engaged in planning for prosperity. Prosperity is

to be welcomed but that alone is not enough. Prosperity without the will to share it will only

breed fear and anxiety.

Human nature is an amalgam of animal, human and divine characteristics. Love, compassion,

humility, charity---these are all divine. One has to cultivate these, in order to be at peace, with

oneself and others. These spiritual qualities are the real life-savers for man. It is for this reason

that **Bhaaratheeya** culture places much emphasis on them. They elevate humans into the status of the Divine.

Scholarship does not confer "real education"

These qualities are not the products of scholarship. Mastery of various fields of knowledge about

the objective world leads only to the greed for wealth, for luxury, for fame and for the

accumulation of authority over others. It urges man to lead a life of uncontrolled licence.

Scholarship does not Confer "real education." Virtue and character---these alone reveal the

educated person, eager to engage himself in self-less service. Morality has to be practised and

not simply be talked about.

The Gurus (preceptors) of old taught only from experience; they loved their pupils and sought to

correct their faults and failings, in order to make them happy and useful. When the pupils finally

left his home the Guru exhorted them to follow two **Suuthras** (guidelines) which were as

essential for life as the two **nethras** (eyes)---**Sathyam radha**,

Dharmam chara (Speak the truth;

Walk on the path of righteousness). The Guru had the faith that the

shishya (pupil) would take the advice to heart, for, he himself was the living proof of their value and validity. The Guru usually takes great care to remove from the heart of the pupil the weeds of evil habits and tendencies, to implant therein the seeds of love, to insist on **saadhana** (spiritual discipline) for purifying his mind and to render him strong enough to overcome temptations of all kinds.

Sathya (truth) sustains the Cosmos, dharma (virtue) protects and promotes the peace of mankind.

All activities have to be infused with the ideals of **sathya** and dharma. Dharma never suffers decline; only the practice of dharma declines. So, Divine Incarnation takes place to restore faith in dharma, to **revitalise** the practice of dharma, and to demonstrate that the practice of dharma confers peace, joy and prosperity. If dharma is ignored, it amounts to sacrilege, for dharma is God and God is dharma.

People see God in a picture, an icon, or a plaster of Paris figurine but God is most manifest in dharma. Only those who believe in dharma can be called 'the faithful,' those who do not are the genuine atheists, though they indulge in profuse use of the word 'God.' They may spend enormous sums for pilgrimages and for rituals and ceremonies but that will not take them any nearer God. What profit can they earn in the spiritual field, if they adore God and at the same time, insult and injure their **fellowmen**?

Virtue is the wealth to be won

One has to visualise God in every living being and worship Him through love. Therein lies the supremacy of man. Ownership of enormous wealth is a dangerous burden; authority over many men is a dubious asset. Love is the most precious treasure to be sought after. Virtue is the wealth to be won. **Raavana** won the Grace of God but as **boons** from Him, he prayed for paltry, personal, fleeting pleasures, which ultimately led to his ruin and the destruction of the entire **Raakshasa** (demonic) clan which followed his footsteps. The **Kauravas** shaped themselves into embodiments of aggressive greed and so were exterminated on the field of battle by their cousins

- the **Paandavas** who were the embodiments of justice and humility.

Faith in the ideal develops, love; love develops peace-and serenity; they lead to God; God confers unshakeable **aanandha** (Supreme bliss). Man seeks, but his efforts reward him with pain, for they are directed towards the accumulation of riches, or of power

or fame of any kind. Man must possess a source of detachment which will prevent him from getting entangled beyond escape in the coils of greed, envy and hatred.

Each one of you must be a hero in action

Once you are reinforced by love and compassion and charged with this sense of detachment, from the consequences of duties well done, you can plunge into activity that can defeat the forces of injustice, cruelty and untruth. You must, each one, be a Karma **Veera** (a hero in action). Stand on your own feet; do not imitate others. Do not be a slave to the fickle mind, pursuing the senses.

Follow the dictates of your intellect.

You have been in this workshop for one full month. Return to your homes now, full of reverence, humility and the eagerness to serve those who serve others but with no one to do them loving service.

You must have noticed three hands in the wall-clock. When the second hand which is the most active moves 60 paces, the minute hand performs a little jump and advances one bit. When the minute hand moves 60 paces, the hour hand has advanced a twelfth of the circumference. All the activity of the two other hands is to serve the hour hand which progresses silently and steadily.

The second hand represents the body which has to be active and alert. Its round of activity is for the purpose of serving the minute hand, the heart. When the heart fulfils its duty of purification and clarification, the hour hand reveals the time. That is to say, the **Aathmic** (divine) principle manifests itself.

Whatever you have imbibed here from the lectures of scholars and devotees, from contact with fellow-students of other States, and from these evening discourses, try to put them into practice. I direct you to practise at least one or two of the lessons instilled into you. (1) Do not keep in your memory the good you have done. to others and the evil others have done unto you. (2) Revere your mother and father; do not cause them grief; pay them grateful, homage. (3) Develop your contacts with the villagers and be engaged in improving their living conditions and in strengthening their faith in God. This is the reason why "Village Service" was a part of your daily programme in the Camp. (4) Join the **Sathya Sai Seva Dhal** Organisation nearest your home and try to learn from it the best way of **channelising** your skill and enthusiasm.

Always meditate on the Oneness that interpenetrates this apparent Diversity. "Brothers and Sisters" you repeat before every gathering. But, the brotherhood that existed between Raama and Lakshmana is absent now. That was the Supreme Stage. Now, brothers named Raama and Lakshmana fight for property and spend it all in litigation leading up to the Supreme Court The real ideal should be the higher one---the ideal of Oneness, the other being only you in another Form, with another Name.

Valedictory Discourse, Summer Camp, 21-6-1979

27. The Sadhguru speaks

THE Macrocosmos and the microcosmos---the Brahmaanda and the pindanda---the Universal and the individual---all arise from the One Truth. They are manifestations and emergents of that Truth, which is not affected by either. That Truth is known as Brahman. When this unmodifiable, transcendent and immanent Brahman, instead of just 'being,' decides on 'becoming,' It is best designated as 'God,' 'Ishwara' (Almighty). The Divine ground of everything is the spiritual Absolute, called Paramaathman (Supreme Absolute Self). It is also the ground, the base, the core, the reality of man.

But in spite of 'becoming,' which is only an illusion imposing multiplicity on the One Being, It remains One. So long as inquiry is postponed, only the multiplicity is cognised. The multiplicity is neither real nor unreal. It is relatively real, temporarily real, pragmatically real, mithya---not sathya---but an amalgam of sathya (truth) and asathya (untruth), apparently real but fundamentally unreal, real for most practical purposes (vyavahaara) but unreal when the basic nature is unravelled. Mithya is the mixture of sathya and asathya, the knowledge of the serpent which is negated when the knowledge of the rope is won.

Maaya makes us believe the world is real

The clouds appear to be stuck to the sky; so, too, maaya (the tendency to conclude that what the senses tell us is true or to project our preferences and prejudices on to the world around us) gives us an untrue picture of Brahman. It makes us believe that the world is real. Its impact warps our reasoning process, our sensory impressions and our views on God, on creation and on man. It spreads before us a diversity which tantalises and deceives.

The basic Truth upon which maaya (divine illusion) projects its kaleidoscope is described by seers as Sath-Chith-Aanandha (Being-Awareness-Bliss Absolute).

This does not mean that Brahman has three attributes, namely: It exists beyond time and space; It knows and can be known; It is the source and acme of Bliss. They are not three distinct characteristics; they indicate the One, of which the three can be grasped by experience---not by words, for words can only recoil before that Godhead. We cannot assert that Brahman (Supreme Being) belongs to a class or genes, nor can it be defined by the three basic qualities. It cannot be described as performing any specific activity, for It is ever motionless. Nor can It be explained in terms of relationship with other entities for It is One, without a second.

Maaya is only the Divine Will that inaugurated the manifestation of the cosmos (Ekoham, Bahushyaam---I am one; I will be many). Maaya (apparent deluding reality) inheres in every being and every activity of that being; it has three aspects of achievement through the three modes and moods of that Will---the saathwik, the raajasik and the thaamasik (the calm, contented, equanimous mood; the potent, passionate mood; the inert, slothful, sluggish mood).

Maaya is the Will that causes the variety

When maaya prompts us into the saathwik mood of that Will, we become progressive seekers of inaana (spiritual wisdom) that reveals the Unity. When we are overwhelmed by the raajasik quality of that Will, we are deluded into the pursuit of worldly victories and ephemeral wealth and renown. The thaamasik nature of that Will seeks the quickest and easiest ways of happy living. These are the reflections in our minds of the basic modes of the Will that Brahman assumes when It is moved by the primal urge to express Itself. The facets of that Will are called Inaana shakthi, Ichhaa shakthi and Kriyaa shakthi.

The three modes affect beings and things in various proportions and permutations, and so we have all the variety and diversity of the objective world. Aathman (whether individualised or universalised), is One only. The jeevaathman (individual soul) and the Paramaathman (Supreme Soul) are one and indivisible.

The philosophers of all lands and all times have sought to discover the truth about God, the objective world and man, as well as their mutual relationship. Maaya is the Will that causes all three. It is a clear flawless mirror. When the saathwik nature is reflected in that mirror, God results; when the raajasik nature is reflected, the jeeva

(individualised Self) results. It is **everanxious** to grow, to grab, to survive and to be secure. When **thaamasik** nature is reflected, matter (the objective world) is the result. All three are **Paramaathman**, but they derive their reality as Its reflections. When undergoing reflections, they attain different forms and combinations of characteristics. The One becomes many; every one of the many is Real only because of the One in it. **Maaya** too is a component of the One; by the emphasis on that component, the One transformed Itself into the many. The One comprehends all the images. We now know that **maaya** is like a mirror. The mirror reflects within itself all that is before it. The convexity or concavity of the mirror, or the covering of dust that might have settled on it, will certainly blur the reflected image, but it cannot distort the objects themselves. **Ishwara**, **prakrithi** and **jeeva** (the Almighty God, objective world and individualised self), all three are images of **Paramaathman** (Supreme soul) reflected in the mirror of **maaya** and warped by the **gunas** (qualities) that tarnish the surface of the mirror. It is the mirror that pictures the One as many. But the One is ever One. The One is comprehensive of all this. So It has no wants, no desires and no activity to realise anything. **Shri** Krishna tells Arjuna, "**Na me Partha! asthi karthavyam, thrishu lokeshu kinchana**" (There is nothing I have to do in any of the three worlds), He has willed the world as His Sport. He has laid down that every deed must have its consequence. He is the dispenser of the consequences, but He is not involved in the deeds. None can discover the beginning of **maaya**. Therefore it becomes plain that neither the **personalised** God, nor the individualised self, nor even the objective world can ever succeed in discovering the beginning of the **maaya** which brought them into existence and started the chain of 'act-consequence-act.' Nevertheless, one can succeed in knowing when **maaya** will end! When will it end? When the objective world is ignored, set aside, denied or discovered to be immanent in the Divine, the **jeeva** (individualized being) is no more. When the **jeeva** is no more, the **Ishwara** (Cosmic Being or personalized God) is also superfluous and disappears. And when the **Ishwara** has faded out, the Brahman (Absolute Reality) alone Is. Where there is no child, how can a mother exist? It is a word with no

significance. When a **personalised** God, a personality separate from the rest, called **jeeva**, and the mental creation of that **jeeva**, called **prakrithi** (the objective world), are non-existent in the developed consciousness of man, **maaya**, the progenitor of all three, cannot persist. When space is enclosed in a pot, it appears limited and small. But once released from the **upaadhi** (container), it again merges in the infinite sky. The sky is not reduced or transformed in shape or quality by being held in the **upaadhi**. So, too, the One **Aathman** that is pervading the bodies and lives of billions of beings does not get affected by the **upaadhis** (living beings) to which it adheres for some time. Many are affected by the problem of what caused the Cosmos. How did it come into being? They advance various theories and lay down many opposing hypotheses. But there is no need for seekers to beat about the bush so much. Just as a dream results when one is cut off from reality in a state of sleep, the Cosmos is a result of being cut off from reality by **maaya** in a state of ignorance. The Cosmos is as ephemeral and as vagarious as a dream. It is difficult to discover laws that explain or govern its infinite mysteries. More profitable than inquiring into the mysteries is the inquiry into possible ways of benefitting by them and learning from them. It is mostly a waste of time to probe into the origin of the Cosmos or to determine how it will end. You are a part of creation, so try to understand yourself and keep your goal in view. The individual has three qualities in him. The **jeeva** (individual) has the emotional, passionate and active qualities in his composition. The quality that is inferior is the **thaamasik** and that which is superior is the **saathwik**. **Ishwara** is the **saathwik** reflection of Brahman. Therefore man must strive to rise higher into the **saathwik** realm. He must be ever vigilant not to slide down into the lower realm---the **thaamasik** realm of matter and material pursuits. The Guru has to hold this ideal before the pupil and guide him towards it. He must encourage him to become aware of the God within man. The word **aadhyaathmik** (spiritual) is used often by aspirants and preceptors. What exactly is implied by **aadhyaathmik**? Is **bhajana** (congregational prayer) **aadhyaathmik**? Or does it involve **japa** or **dhyana**? Or does it denote religious rituals and ceremonies? Or does it extend to

pilgrimages to holy places? No. These are only beneficial acts.

Aadhyaathmik, in its real sense,
relates to two progressive achievements or at least sincere attempts
towards those two
achievements: elimination of the animal traits still clinging to man
and unification with the
Divine.

Three different types of Gurus in the world
Consider how far man has succeeded in overcoming the animal
inheritance of lust, greed and
hate, when he spends time, money and energy for these so called
aadhyaathmik exercises. What
progress does he make by listening to exponents of texts? Has man
become any less bestial? This
is the inquiry, this is the assessment for man to be engaged in, though
this is the very task
ignored by him at present.

The **saadhanas** (spiritual practices) now adopted promote only pride
and **prompous** display, envy
and egotism. They do not uproot them in the least. People proceed to
the House of God as
pilgrims, but pray to Him for more money, fame and power, for their
thoughts, words and deeds
centre only around these transitory and trivial tokens of worldly
success. The world and all its
trappings bespeak the **thaamasik guna** (quality of inertia). They can
never raise man to the higher
saathwik (pure level).

The Guru must exhort the individual self to realise the Universal Self.
On this Guru **Poornima**,
we must revere with grateful hearts such Gurus who have
consummated liberation for many.

They are the highest Gurus. There are in the world many other types
also. There is the Guru who
gives you a **manthra** (sacred formula), tells you its potentialities and
directs you to repeat it
sincerely and steadily. He is the **dheeksha** guru; the initiation into
the **manthra** is called **dheeksha**
in ritualistic parlance. He assumes that his duty ends with the gift of
the **manthra** and the
command to use it with conviction and care. He does not direct the
pupil to master his senses or
guide him to march forward and attain that victory. For the pupil the
manthra is a formula to be
repeated in a parrot-like way. He might not even know that it is a
precious gift, but without the
saadhana (spiritual discipline) of self-improvement, the gift has no
value at all.

The **maaya** too is an aspect of Brahman
A second type of Guru recommends the worship of one or another of
the forms of God. Another
set of gurus teach lessons destined to change your consciousness.

These are the teacher-gurus.

But all these types ignore the One and divert attention, adoration and
devotion to the many,
which are only relatively real. They do not lay down methods by
which purity and clarity can be
won. They are afraid to **antagonise** the animal urges in their pupils.
Their teachings fill the head
but do not thrill the heart. All types of gurus assert that God, Nature
and man are distinct,
whereas they are all really based on the play of **maaya** on Brahman.
They deal with subsidiary
not the Primary, the diversity not the Unity, the trivial not the true.
The primary is Brahman
which, when reflected in **maaya**, seems to be broken into God, Nature
and man. These three are
only the unreal images of the One. And the **maaya**, too, is an aspect of
Brahmam "Mama-**maaya**"
(My **maaya**), says Krishna in the **Geetha**. Hence when we merge in
Brahman or win the Grace of
the Lord, His **maaya** cannot exist for us.

One can also be rid of **maaya** if one can discard the three **gunas** from
one's make up. The **Sathwa**
guna, too, has to be transcended. Why? The **Geetha** directs that even
the eagerness to be
liberated is a bond. One is fundamentally free; bondage is only an
illusion. So the desire to
unloosen the bond is the result of ignorance. Krishna says, "Arjuna!
Become free from the three
gunaa." In truth, the word '**guna**' means 'rope,' for all three **gunas**
bind the **jeeva** with the rope of
desire. Liberation means liberation from delusive **moha**
(attachment). '**Mohakshaya**' is decline in
the desire caused by attachment to sensory pleasure.
The greatest of Gurus was Sage **Vyaasa**
The **Yadhavas** were attached to Krishna through a sense of worldly
belonging. He was their
kinsmen, they felt, and this feeling did not save them from total
destruction. The **gopees** felt they
were His, not that He was theirs. So they were recipients of His Grace.
When the ideas of 'I' and
'mine' disappear, man's only thoughts are of 'Thee' and 'Thine.' He
then finds only 'Thee'
everywhere and thus achieves the Vision of Unity.

This day thousands of you have gathered here because it is Guru
Poornima, the 'full Moon of the
Guru.' The fully worth-while Guru must facilitate that Vision of Unity
without the discords and
divisions that 'mine' and 'thine' engender in the mind of man. Such a
Guru was the sage **Vyaasa**.
This day is also called **Vyaasa Poornima**, a day when mankind offers
him the gratitude he
deserves. '**Vyaaso Naaraayano Harih**': **Vyaasa** is the Lord

Naaraayana, Hari, Naaraayana, the

Lord Himself, came as a man called **Vyaasa**, to collate the **Vedhas** and teach man the path

towards God. He has made the path plain and easy to climb.

But the tragedy is that man has misinterpreted or missed the path. He has stuck to his out-**moded**

beliefs in the efficacy of worldly, material and transitory rituals and rites, which weaken his

mind through fear or pride. The true Guru should keep away from such weakening tactics and

should impart the strengthening awareness of the **Aathman**. Only then can he be revered as a

Guru. When there is the clear call from the higher regions of the **saathwik**, why should the Guru

remain deaf to that call and grovel in the regions of **thamas** and **rajas**? Why must he be content

to keep his pupils in those lower levels?

Goodness is natural to man, not evil

However, the trend among the guides and seekers in the spiritual field is to avoid the heights and

wander in the valleys. Consider for a moment how long worldly triumphs last. They are but the

play of scintillating name and form on the Divine, which is the core of every being and thing.

Earn the vision that sees the Divine inherent in all. We are not troubled when something is good,

but only when it is bad. This is because goodness is natural and evil is an aberration. We are

worried and alarmed when someone slides into wrong or is in pain or in sorrow. This is because

nature plans us to be right, to be happy and ever in joy. It is a pity that man has lost his

understanding of this truth.

Embodiments of the Divine **Aathman**! In truth, man is the encased **Aathman**. He is the repository

of the infinite, ever-full, One, Indivisible **Aathman**. Man, at best, remains man, satisfied with the

rajoguna dominant in him. Many are content with their dealings with the objective, **thaamasik**

world. Their ideal is only to amass material wealth and satisfy material needs. Examine

yourselves and discover at what level you are by analysing your desires and activities. In this

way you can yourselves sublimate your thoughts and urges.

Your revised urges must have a beneficial impact on your activities, for it is through activity that

gunas are given up or gained. Activity causes birth and death and fills up the years of one's life.

It supports good and evil, joy and grief.

However, man is willfully unaware of the activities that will lighten the burden of his life and

also illumine the **Aathman**. It is the **Aathman** that illumines all, but

man is in the dark about its

existence. Just as everything sweet is sweet on account of the sugar it contains, all things and

objects are **cognized** because the **Aathman** is behind the cognition. It is the Universal Witness. It

is the Sun that activates all but never gets activated itself. You, too, must establish yourself in the

position of a witness.

Methods to attain the status of a witness

The sages have laid down methods by which man can attain the status of a witness. **Dhyaana**

(meditation) is the most important of these. It is the penultimate of eight steps, the last one being

Samaadhi (super conscious state of communion), and grants the wisdom to be completely

unaffected. The sixth stage is **dharana** (concentration). **Dharana** is

the stage when **japa**, **puuja**

and other practices are engaged in, in order to prepare the concentration of mind for **dhyaana**.

Dhyaana is not mere sitting erect and silent. Nor is it the absence of any movement. It is the

merging of all your thoughts and feelings in God. Without the mind becoming dissolved in God,

dhyaana cannot succeed. The **Geetha** describes genuine **dhyaana** as '**Ananyaaschinthanyatho**

maam ye janaah paryupaasathe' (Those persons who adore Me, without any other thought or

feeling). Krishna has assured such persons that He would Himself carry their burden and be by

their side, guiding and guarding. Persons adept in this **dhyaana** are very rare; most people go

through the external exercises only. So they are unable to win Grace.

Bodies are expressions of the **Aathman**

Dhyaana is interrupted in most cases by worry and anxiety regarding one's kith and kin, and

one's earning of riches. But since all are manifestations of the **maaya** which is natural to

Brahman or **Paramaathman**, the **Paramaathman** (Supreme Self) in which you take refuge will

certainly free you from fear. Why? You are, each one, the **Aathman** and nothing else. This is the

reason why I began this discourse, addressing you as **Dhivyaathma swaruupas**! Your bodies, too,

are expressions of the **Aathman** (divine self). Your personality, individuality, mind, intellect---all

are manifestations of the **Aathman** which is the prime mover of your life.

This teaching is being propagated since ages by the sages of this land. The seers who saw the

validity of this vision encouraged inquiry and experiment into the process of **dhyaana** and

saadhana.

Sage **Vyaasa** sympathised with man who was caught in the coils of do's and don'ts, of success and failure, of desire and despair. He demarcated many a path which leads man along to fulfilment. The fulfilment consists in uprooting the animal that lurks in man and reaching out to the Divinity that is his essence.

We find individuals and groups trudging to **Badhrinaath**, **Kedhaarnaath** and **Haridhwaar** in search of peace and prosperity. They also go to **Thirupathi** and **Kaashi**. Have they jettisoned even a few of their animal propensities. That is the test; that is the justification for the money and time they have spent and the troubles they have undergone. When the animal is conquered and God head is felt within reach, man can assert that all these pilgrimages are within him. He has no need to travel from temple to temple. And without achieving this victory you have no right to claim that you are a devotee of **Raama** or Krishna, or of any other Incarnation of the Lord. This is real **aadhyaathmikatha** (spiritual progress). I bless you all that you may earn it.

Guru **Poornima**, **Prashaanthi Nilayam**, 9-7-1979

Man must demonstrate his superiority over the animal, by conquest over the senses. He must wriggle out of his animal shackles and assert his "humanity," which is essentially "divinity".

When Emperor **Bharthruhari** gave up his throne and went into a hermitage in the forest, the subordinate rulers who were his tributaries laughed at the stupid step and asked him how he got the idea and what he gained.

Bharthruhari replied, "I have now gained a vaster empire, a richer and more peaceful empire; I gave in exchange a poor barren torn empire; see what profit I have made."

Sri Sathya Sai

28. Why this College?

SATHYAM (Truth) is to be adored and adhered to. It is the highest goal to be won by **saadhana**.

So too is **Shaantham** (peace and equanimity). Truth, the Principle of Truth, is immanent in every

being; knowing this, the seeker or the student has to be loving and friendly with every living

being. This is the message of the scriptures of all lands.

When we examine the life and behaviour of animals, labelled as 'lower,' we can learn many lessons for our own betterment. The elephant, the cow and the deer do not harm or wound or eat other animals. They live on leaves or grass or grain. They lead **Saathwik** (pure) lives. Therefore, they receive reverence and worshipful homage of man. On the other hand, the tiger, the leopard and the wolf have cruel natures; they hurt other animals; they eat up

the animals they kill. As a

consequence, man is ever trying to keep these **Raajasik** animals at a distance.

Man prides himself as the crown of creation. It is a rare piece of good fortune to be born as a

human animal. We all agree with this statement. His is really a holy, sublime, and beneficent

role; how then can cruelty, hatred and violence pollute his heart which is the centre of

compassion, love justice and equanimity? How has he fallen from the **Saathwik** heights of

Divinity to the depths of **Raajasik** qualities like ungratefulness, vengefulness and vandalism?

Students are embodiments of unpolluted love.

Imagine the terror caused among the cattle when a tiger or leopard or wolf enters their shed!

They struggle in panic and undergo fearsome panic, until they are felled and eaten. So too,

Raajasik traits of character relish destroying the **Saathwik** virtues in man.

Students! You are embodiments of unpolluted love. The heart of man has to be saturated with

pure feelings, clean impulses, and selfless urges towards service of living beings. Do not, at this

stage of your lives, soak it in hate, cruelty and other evil qualities. At present, boys and girls of

your age live without awareness of the suffering of others. You are, it can be said, blind and deaf.

When a man in agony stands before a blind man and beats his breast, he remains unmoved, since

he cannot grasp the tragedy. When some one in distress recites his story and appeals for help, the

deaf man is not affected at all. When you see the sufferings of others or listen to their **wailings**

and yet remain unsympathetic and unresponsive, you can be justifiably called blind and deaf

Often, you yourselves cause injury or mental agony to others. You exult in the humiliation or

exploitation you cause. You revel in mean tactics to insult others. Since your hearts are full of

low desires they do not react when the hearts of others call out for comradeship. To set right this

sorry state of affairs, you have to cleanse and polish the heart into a clear mirror. A mirror

reflects all that is before it---the misery, the poverty, the helplessness. But if the mirror is

overlaid thick with the dust of ego, it cannot reflect the sadness, yearning for relief. When the

heart is clean and clear, it will receive correct impressions of the struggles of your parents, the

problems of society and anxieties that pester the country.

Students are multiplying their problems

But, consider what students are contributing today. Instead of resolving problems they are multiplying them. Far from alleviating suffering, they are worsening it. They have themselves become sources of anxiety. They are becoming blind to the sacrifice their parents make to educate them and to the hopes they arouse in them as well as in Society and in the hearts of those who plan for the country's progress and prosperity. Many who have come to this College are blind to the purpose for which this College has been established, viz., to shape generations of students with holy ideals and pure hearts, filled with love.

In the name of education, you spend your time reading trivialities, writing trash and accepting experiences second hand. You do not seek to have elevating first hand experiences yourselves.

The physics, chemistry or mathematics that you learnt at college have no practical validity, so far as your daily activities are concerned. In the laboratory you learn that oxygen and hydrogen constitute water. But, when you are thirsty during lunch at home, you cannot put the two together and drink the result. You have to drink water, as prepared by natural forces. For living out your years in peace and harmony, you have to develop common sense and master general knowledge.

Poring over books or cramming formulae will not help. Education must teach what is life's goal

It is foolish to believe that you have to be 'educated,' since it leads to jobs. At present education is oriented to jobs, to secure a living, not to lead a life. Education must teach a person what life is, and what its goal. It must purify the heart and clarify the vision. It must prevent pollution of the hand, heart and head by habits injurious to the individual, society and the nation. It must promote virtues and raise the moral and spiritual standards of the educated.

In times gone by, universities were referred to as "homes of humility" since humility was the characteristic of an educated person. Pride is the root of aggressiveness; it is the nature of wild animals. But the mark of man is humility in the presence of elders, teachers and parents. There is an ancient axiom which says, "Education imparts humility; humility ensures credibility; credibility 'brings wealth; wealth induces charity; charity confers peace and joy, here and hereafter." Nowadays, all educational institutions emphasise the need for riches. "Become wealthy through the easiest and quickest methods;" that is the slogan.

No effort is spent to inculcate humility and reverence, for they are won through discipline alone. Without discipline and self-control man reduces himself to the level of the beast. The stomach is not the central core of man.

Youth do not want jobs requiring hardwork

Youth today longs for a type of work which involves no labour. They want jobs which they can do, sitting comfortably in an airconditioned room signing files at the places indicated. They revel in sensual pleasures and selfish display, in starched shirts and soft assignments. They shy away from jobs that require physical exertion. Only idlers will prefer such jobs; others will relish and derive delight from hard jobs that try their physical, mental and intellectual powers. The Gurukulas (hermitages) of old gave such educational opportunities in plenty to the pupils.

Man does not live for food alone. To concentrate on eating and drinking is foolish. Consider how many millions are struggling on a standard of living much more pathetic than yours. Accept them and involve yourselves in their uplift. Acquaint yourselves with the scriptures of the major faiths, so that you can transmit the lessons of peace, harmony and joy they contain to others who need them more urgently.

Students today have neglected the purpose of education. They feel that the passing of examinations is the be all and end all of the four or five years of College life. How to gain marks by foul means, if fair is beyond reach---that is the primary concern---copying from books or slips or entering the examination hall with mnemonic writings on the palms---these malpractices have become rampant. Even at this tender age, they follow crooked ways and pride themselves on their degradation.

You must recognise the distinctiveness of this college which distinguishes it from many others.

We had no desire to add one more to the list of colleges that are degrading youth. Here, the curricula laid down by the University are taught and you are trained to appear for and pass the examinations conducted by the University, entitling you to the degrees they confer. But, that is not considered the primary purpose of the college.

Sai college equips youth to be future leaders

The real aim of the college is to equip you for the role of future leaders of India, as embodiments of Truth, Justice, Peace and Love; you ought to blossom as true

representatives of Indian culture,
spreading tolerance, charity and brotherhood throughout the World.
Since you are encouraged
and enabled to acquire the degrees, your parents send you here; but,
we try to instil into you
qualities that most other colleges ignore, namely, reverence for elders
and parents, humility; we
discourage the desire to display and hurt others, to humiliate others
and to cater to low sensual
pleasures.

You must have read in the Bhaagavatha that Yashodha was
approached by the gopees (cowherd
girls) with complaints involving Krishna; she planned to punish him;
she offered Him butter with
one hand, to persuade Him to go near her but she had also a rod held
in the other hand hiding
behind her back. Krishna goes near attracted by the butter but gets
corrected by the threat of the
rod. You have come attracted by the chance to earn a degree but you
are exposed to disciplined
life in the hostel. You are taught the scriptures of all faiths; you are
persuaded to follow certain
uplifting spiritual ideals.

When the patient is reluctant to take the medicine, the physician
cannot leave him alone. The
patient might even avoid the physician but since he is the well-
wisher, the doctor has to be
welcomed and the medicine taken. It is not merely for the good of the
person who is ill; if he is
cured, his parents and kith and kin will benefit; society will benefit;
the nation will secure a
disciplined, dutiful, devoted, dedicated subject. When other colleges
deem their existence
fulfilled when the curriculum is taught, this college considers the
development of self-reliance,
self-confidence, self-sacrifice and self-knowledge as the basic
curriculum.

Medium language of Sai college is discipline
There is much controversy 'going on about first language, second
language and the third
language and the medium language. In this college the medium is
discipline. The first, second
and third languages are love, service and saadhana (spiritual
discipline). There is also much talk
of progress---helping progress, measuring progress, achieving
progress, etc. Do we really
progress in securing peace of mind, in harmoniously living together,
and in removing ignorance
of higher values? No. We are only progressively declining from the
human to the bestial level.

We value many-storeyed building as a sign of progress. Persons who
spend their time in airconditioned

rooms breathe their own breath over and over and are polluted
thereby. Their feet
never touch the ground. Sunlight seldom warms their skin. Boots for
the feet, pants for the legs,
coat for the chest and back, hat for the head and a tight tie round the
neck! This is the pitiable
plight.

The British rulers needed clerks and managers who can be trained to
be docile and devoted. They
devised a system of education which could produce people to do such
jobs for them. Even today
that job-oriented system holds sway, and therefore, we have in India
'educated' persons in
thousands desperately in need of "jobs."
Students should stand on their own feet
Students of our college must not seek cushy job; they must not parade
their degrees which are
really "begging bowls" before office after office and pray for jobs.
They should stand on their
own feet, exert independently, produce through their own effort
enough and to spare for
themselves and their parents and be useful to the poor, the illiterate,
the diseased and the
distressed. Only those who practise this ideal sincerely and to the
best of their abilities can claim
to honour the maxims: "Duty is God" or "Work is Worship." On the
other hand, if, like highway
men, you live on the earning of others or on salaries for which you do
not offer adequate work in
return, your education is a waste and your life itself is a sorry burden.
As soon as you finish your course here and pass the final examination,
I would exhort you to go
back home and offer grateful homage to your parents. Resolve to fulfil
their hopes about you;
give them joy. Revere them and pay due honour. Then, learn about
the problems that trouble the
village or the society and plan out the lines of your service. Engage
yourselves in realising those
plans. "The people around you must be glad enough to say 'Ah! How
good, how useful, how
intelligent, this young man has become after being in the Sathya Sai
College.' How exemplary is
his speech, manners and conduct!" That is the return I expect from
you all that we do for you in
this college; nothing else.
Do not wander about like ownerless street dogs, enjoying endless
wrangles and quarrels. If you
fall into that company, you commit the sin of sacrilege. I am confident
you will all avoid that
fatal path. You must equip yourself to be the guides, teachers and
leaders of India and even of
the world.

Do not waste time in idle talk and scandal
During your years in this college, I desire two or three modes of
behaviour which will help you
to mould yourselves into these. Do not waste time in idle talk and
empty scandal. Continuous
conversation saps one's energy. Talk only on problems concerning
subjects of study or projects
of service. Youth starts conversation on subjects and end up with talk
on 'objects,' they start
talking sense and end up with 'senses.' I like silence and I would
advise you to talk only when
you must and only to the person with whom you have to talk.
Communicate with the minimum words and make them as sweet and
pleasant as you can.

Second, when you move from the hostel to the college or from one
place to another, go in line.

Don't form groups; be always open to constructive friendship. Let
yours not be an exclusive
association. Only cats roam from house to house; only dogs run
through highroads and bylanes.

Do not reduce yourselves to those levels. Be human, try to raise
yourselves up to Divinity. That
is my message to you. I bless you that you succeed in this noble
endeavour.

Sathya Sai College, Brindhaavan, 19- 7-1979

29. Krishna as Love

Repeat the name, Krishna, in your mind, every moment of your life.
You will find It sweeter

than sugar or honey: indeed, It will taste more delicious than
ambrosia. MEN whose intellect is

narrow and unable to reach out to the vastness beyond, men who do
not dive deep into the

mysteries of existence, cannot achieve success in the task of
promoting world peace and

prosperity. These depend on establishment of peace and prosperity
in society and since society

consists of individuals, the individual has to attain peace and
prosperity in order that the world

may shine in their glory. And, for the individual to discharge this
obligation, he has to derive the

faith and fervour from the Divine that is his Reality.

Unless man marches on in the spiritual path, he cannot be at peace
with himself and his

fellowmen. That march will confer peace, and with peace, welfare.

Today, wherever we turn,

people talk of peace but their actions belie their profession. They only
increase the feelings of

anxiety and fear. Each individual desires to outstrip the other in this
game. As a consequence, the

spirit is neglected and the mind is polluted. There is no genuine
understanding and sincere

goodwill among men. Life is a meaningless passage of time.

Ten highly intellectual pupils of a sage named Paramaanandha
waded across a flooded river and

reached the other bank safe. They wanted to be assured that all the
ten had survived the feat. So,

they stood in a line, to be counted. Since the one who counted did not
include himself as the

tenth, every one of them who did the counting by turns, found one
man missing. They started

bewailing for the tenth man "who was carried away by the raging
waters!"

Man is in bondage, though unaware of it

Similarly, men who are proud of their attainments and achievements
on earth and in space,

bewail their lot because Peace has escaped their grasp. Man can now
count the stars and walk on

the Moon. But, he has no knowledge of his own self How then can he
experience the delight of

kinship with others? When can he claim to have reached the goal of
fulfilment? The bliss of

fulfilment is not available in the objective world. It must be won
through turning the vision

inwards. Man is now in bondage, though he is unaware of it. But he is
so deeply sunk in this

ignorance that he makes no effort to liberate himself.

Wife and children, kith and kin, house and land, properties and
possessions are declared by some

people as bonds. One can discard these and free oneself from them. It
is a comparatively easy

process, for these are not the things that bind you most. The tightest
bondage is the "ignorance of

one's own reality." Not to know who one is---this is the biggest
handicap. Until this is overcome,

grief is inevitable. For, man is involved by this ignorance with
thamas, with the unreal and with

death.

Urge to expand is the Principle of Aathma

Without self-knowledge, man is led into the belief that the objective
world is true and lasting,

and into the neglect of the really true and the really eternal. What is
the self? Here too, man

mistakenly entertains false beliefs. He holds on to the belief that the
self is the body and revels in

describing its components and characteristics. He ignores the

Aathma, sublime, serene and everfresh,

Divine Principle that he is. It is the ever-present urge to expand and
to illumine. The urge

to contract and limit is the feature of the animal. Denying the
Aathma, disregarding its mandate,

ignoring its existence---these are the roots of grief.

Now, about death. The Aathma has no birth, and so, no death. It is
ever-existing never

disappearing. It has no beginning and no finish. It does not die; nor

does it kill, nor can it be

pronounced inert. It is the witness in each and all. The moment one becomes aware of the

Aathma, one is freed from the bondage to grief. Forget that the objective world is valid; it is at

best a mental image that serves as a test. This is the reason why the prayer of the sages was:

Asatho maa Sath gamaya (Lead me from unreal to the Real);

Thamaso maa jyothir gamaya

(Lead me from darkness to Light); **Mrithyor Maa Amritham gamaya** (Lead me from death to Immortality).

The true goal of human life is to visualise Brahman and merge in It. The ancients declared that

there are three stages in the path towards the goal: Karma **jiinaasa**, Dharma **jiinaasa** and

Brahma **jiinaasa** (seeking spiritual knowledge through activity, virtue and Divinity). These three

steps have been demarcated, described, and analysed by scholars for centuries. Through karma

(activity) one becomes a moral individual (dharma) and one starts seeking the basis of morality

(Brahman). One discovers that virtue and morality add to one's **Aanandha** and that all **Aanandha**

everywhere flows from Brahman Itself. One realises that activity devoid of this awareness is

barren and binding.

Man is proving worse than animals

The **Upanishathic** declaration, "**Kaarunyam paramam thapah**" is based on this awareness. It

means "Compassion towards all beings is real spiritual discipline."

Man is the crown of creation;

he is the highest among living beings. Therefore, he bears great responsibility. He has to love

other living beings, serve them and save them, for they are his kith and kin and they too have the

Divine Principle as their core. But, man is proving himself worse than animals through the

cultivation and practice of self-**centredness**, conceit, envy and anger. Though man is endowed

with pity, charity, sympathy, fortitude and joy, he has given up these virtues and become inhuman

in conduct and behaviour. Imagine a tiger gaining entry into the cattle shed! Vicious

tendencies are like tigers; they destroy the **Saathwik** (pure) virtues. Once you recognise the

extent of this calamity, you have to resolve to destroy these wild intruders.

Lord Krishna's life was His message

Now, man can be saved only through **bhakthi** and **prapatthi** (devotion and dedication). **Bhakthi**

(devotion) does not end with **japa**, **bhajan** and **dhyaana**. It consists

of devotion to the ideal, the

ideal of getting rid of the beast and rising up to the Divine; give up the **pashu** (animal) and gain

pashupathi (God)---that is the call only those who give ear to that call deserve to be labelled

Men. In order to hold forth before man this Supreme destiny, this divine destination, God himself

(though free from birth) takes on the human form, for He is **Gopaala**. 'Go' denotes not only the

cow, it denotes the **jeevi** (humans and other living beings). This day, **Krishnaashtami**, is the Day

on which the **Avathaarik** (**incarnational**) career of Krishna began. Krishna gave man the call to

rise from the beast to Brahman. By devotion and dedication to Him, man must earn the

awareness that he is unrelated to all things that 'bind' him---body, riches, kith and kin, attributes and feelings.

For Krishna, the **Avathaarhood** was a **leela** (divine sport). His life was His Message. He was the

embodiment of the noblest and the most fruitful **Karmayoga** (divine communion through selfless

dedicated action). His actions had no trace of selfishness or pride or envy.

He took upon Himself the assignment of driving the war chariot of Arjuna. After the day's battle,

He washed the horses; He fed and tended them, applying balm on the wounds. However

insignificant the task, He executed it with as much care and enthusiasm as must be given to the most important task.

Man has been equipped with **icchaa shakthi** (Will Power) for this very purpose---to will the

good, the ennobling and the elevating. The two other **shakthis** gifted to him are **jnaana shakthi**

(the power to know) and **kriyaa shakthi** (the power to act). To make the interdependence of these

three **shakthis**, here is an example: Your wish to drink a cup of coffee is so insistent that you

will to have it fulfilled. But, mere **icchaa** (will) cannot produce coffee. Next, you use your

jnaana (wisdom) and provide yourselves with a stove, a quantity of water, sugar, milk and coffee

powder. But still, your original **icchaa** is **unrealised**. Next, you use **kriyaa** (action) and prepare

the coffee you wanted and knew how to make."

Various **saadhanas** prescribed to attain God

Well. The **icchaa shakthi** wills to attain God, let us say. Mere wish is too weak to gain the goal.

Jnaana shakthi advises you not to despair. There are ways by which you can win. It lays before

you various **saadhanas**. **Kriyaa shakthi** takes these up and inspires

you to act, to persevere in practice, until you attain the objective. Unfortunately, 99 men out of 100 use only the **iccha** **shakthi**; they stop with the wish; they do not pursue and attain the bliss that waits. Their faith falters; they do not march on boldly. The **iccha** prompts you to earn a first class in the examination but the **jnaana** is ignored and the **kriya** is left undone. If a thousandth of that eagerness is shown in **kriya**, in the test, the first class can be secured easily.

Krishna has elaborated, in the **Bhagavathgeetha**, the methods in which these three powers can be cultivated and utilised by man. Above all, the evil desire to harm, injure and insult others must be uprooted from the mind. The saplings of devotion and dedication can grow only on minds that are soaked in **karuna** (compassion). How can even the best of seeds sprout on salty soil?

Compassion means reflecting in our minds the joys and sorrows of others, and responding with exhilaration and sympathy. For this to happen, the mind has to be cleansed and transformed into a fine mirror.

Practise equality to win Krishna's Grace

God will respond to your prayers for relief only when you respond sympathetically to the needs of others. Life should not be wasted in the selfish activities, blind to others' distress and deaf to others' groans. Suffer equally, rejoice equally---this according to Krishna is **Samathwam** (equanimity). Practise this equality and succeed in it---this according to Him is the way to win His Grace. You may not be rewarded materially by compassionate acts but the highest reward is the joy that you derive and the joy that you confer. The body with all the precious and unique qualities which are its equipment has been given to you in order that you may 'will' so, 'know' how and 'act' thus. A block of 'time' has been allotted to you so that you may benefit by using it profitably for these holy sanctifying purposes.

But, every one is overcome by egoism. He wants others to respect him but he is not willing to respect others. He strives to be happy but he is unwilling to make others happy. Most people are content if they are happy; many are content when they as well as others and around them are happy; a few do happily undergo misery themselves, so long as they render others happy. The first group can be compared to the bulb that sheds light only on the little room where it is lit; the

second is like the Moon, whose light, though widespread, is not bright enough to give clear knowledge of things; the third is the Sun, shining on all things and revealing their nature and characteristics.

Avoiding Krishna's teaching is a sacrilege

Among devotional disciplines, installing a picture or idol of the Lord in the home and adoring it, is the least valuable. The celebration of Krishna **Janmaashtami** should not be confined to special **puuja** and extra dishes for lunch. This narrow schedule arises from the desire to attract the Grace of Krishna. But that Grace can be won only by the observance of the teachings of Krishna. They will not be conferred on pride and pompous display. Adoring Krishna and avoiding His teaching is a sacrilege. You can give up the adoration; nevertheless, you can earn Grace if you sincerely attempt to proceed on the path He has marked out.

Krishna was the embodiment of Love. Hence, Love is the virtue He appreciates most. Love has to turn into concrete acts of compassion. Cultivate compassion and develop sympathetic understanding, until you reach the goal, of merging in the embodiment of love, Krishna.

There are many among you who are engaged in **saadhana**. What is the basic purpose of **Saadhana**? Each exercise of the **saadhak** (spiritual aspirant) is a stream that moves on to the sea of Grace. Believe that the love that prompts you to serve and sympathise is a spark of the love of God.

Krishna **Janmaashtami**, **Prashaanthi Nilayam**, 14-8-1979

30. The **Kerala Onam**

IT is the bounden duty of **bhakthas** (devotees) to preserve and protect the rich culture and heritage of this country which has been the birth place of many great spiritual leaders, and whose past is resplendent with the glory of prowess in music, arts and science.

Alas, this glorious land of **Bhaarath** (Mother India) is now bedevilled with problems which are mostly the result of ego, jealousy, hatred and selfishness. Only by removing such traits can the glorious past of this great land again be brought back to life.

The story of the festival **Onam**, is that of **Bali Chakravarthi**, who was an embodiment of **thyaaga** (sacrifice), but who suffered from traces of **ahamkaara** (egoism). However due to the predominance of other virtues, **Bali** was even able to overcome the ill-effects of **ahamkaara** and bury it deep in hell through the grace of Lord Vishnu, who appeared

before him in the form of a **vatu** (Brahmin ascetic) named **Vaamana**. **Bali** proved himself far superior to **Indhra**. **Bali** was dedicated to rule his subjects by the observance of and strict adherence to the principles of dharma. He was the son of **Virochana** and the grandson of **Prahlaadha**. So it is not surprising that **Bali** possessed rich traditional qualities of **bhakthi**. Once after obtaining the permission of his Guru **Shukraachaarya**, **Bali** wanted to perform a great **yaaga** (sacrifice) called **Vishwajith**. **Vishwam** means the totality of **pancha bhuuthas** (five elements), **pancha indhriyas** (five senses) and **pancha koshas** (five regions or sheaths) of the human body). It is the victory over such a **vishwam** which the word **Vishwajith** symbolizes. **Indhra** is so called because he is ruler of the **indhriyaas** (senses), and the ruler of the **indhriyaas** in man is the manas (mind). The nature of the interplay of **indhriyaas** is such that it is possible to gain as well as to lose through it. **Indhra** wanted to rule Heaven, but **Bali** wanted nothing of the sort. **Indhra** used to propitiate and beg Vishnu in order to achieve what he desired, but Vishnu Himself descended in the form of **Vaamana** to beg from **Bali**. Thus **Bali** proved himself to be far superior to **Indhra**. **Vaamana** belonged to the famous **Sidhaashram** which was founded by **Kashyapa** (representing **purusha** or man) and **Adhithi** (representing the feminine **Prakrithi** or Nature). It is through the union of this **Purusha** and **Prakrithi** that the progeny known as **Siddhi** (in the form of **Vatu**), the embodiment of Vishnu **thathwa**, was born. The **Sidhaashram** was located on the banks of a sacred river called **Pavithra**, which represents life. **Siddhi** will always be found on the banks of flowing life whenever the **bhaava shuddhi** (purity of mind) and **chiththa shuddhi** (purity of heart) predominate in man. It is due to the fact that all **sankalpas** (resolutions) could be realised at this sacred **aashram** that it has come to be known as **Sidhaashram**. **Vishwaamithra**, after the successful completion of his **yaaga** with the help of **Raama** and **Lakshmana**, brought them to reside at this **aashram** for some time. It was at this **aashram**, too, that **Bali** attained **moksha** (liberation). The spreading of Vishnu **thathwam** (nature of Vishnu) is known as **Thrivikrama thathwam** (nature of Vishnu expanding to the three worlds). The aspect of **Trivikrama thathwam** is

represented by the **Gaayathri manthra**: '**Bhur Bhuvaha**.' The **Bhuuloka Bhuvorloka** and **Suvarloka** constitute the **Thrivikrama thathwam**. It is wrong to conceive of these three **lokas** (worlds) as existing one on top of the other and thus capable of being reached by climbing a ladder, as it were. In fact the three **lokas** are intertwined with each other and one exists within the other. Real meaning of the 'three worlds' The real meaning of this kind of geometrical configuration of the three **lokas** is that the **pancha indhriya**, **pancha bhuuthas** and **pancha koshas** (five senses, elements and sheaths) aspects of man's **dheha** (body), is **Bhuuloka**; the aspect of **praana shakthi** or manas **thathwam** is **Bhuvorloka**; and the microscopic state of **Aanandham** (bliss) represents **Suvarloka**. So it can be said that the three worlds, **Bhuuloka**, **Bhuvorloka** and **Suvarloka**, are nothing but the **dheha thathwa**, manas **thathwa** and **Aanandha thathwa** (essential nature of body, mind and bliss) respectively and the totality of these three represents the **Thrivikrama thathwa**. Again, these three aspects of **Thrivikrama thathwa** can be understood in terms of the three states of an individual, **viz**, the one you think you are, the one others think you are and the one you really are. Hence only by proper **saadhana** can one transcend from **Bhuuloka** through **Bhuvorloka** to **Suvarloka**. The attainment of **Suvarloka** is known as **moksha** (liberation), and it represents the stage of complete mergence with the Lord. Since it is a state where the aspect of **moha** (attachment) is made to disintegrate, it is known as **moksha** (**moha+kshyaam, mokshyam**). Remember **Bali** by practising his ideals **Bali** was an embodiment of **thyaaga** (renunciation) and he personified the aspects of **dhathru thathwam** (principle of charity) and dharma **thathwam** (righteousness). Since **Onam** is a festival day to be celebrated in memory of the **re-appearance** of **Bali** in his **suukshma ruupa** (microscopic subtle form), it is imperative for everyone to remember and practise the ideals for which he stood when he was alive. It should be remembered that **Bali**, as portrayed above, should be visiting us every day and not just once a year. But we forget this because in our daily life we leave ample room for the cultivation of undesirable traits such as greediness, selfishness and egoism, which in present-day man are reaching gigantic proportions. It is precisely due

to this kind of a situation

that the world periodically gets plunged into wars. **Bali**'s life-message is that the above

mentioned traits in man should be eliminated at all costs, thus rendering the heart pure for the Lord to reside in it.

Another important aspect of **Bali**'s life is his demonstration of the fact that the quality of **thyaaga**

(selfless sacrifice) should be an integral part of one's karma (actions). All beings perform

actions, but only man, if he so desires, can act, making sacrifice an integral component of his

actions. Again, the existence of this trait in man is possible because of his ability to think and

reflect. Unfortunately man uses these God-given faculties to enunciate theories and to preach,

but never to practise what is preached.

Sacrifice everything and attain liberation

Thousands of **Onams** have come and gone and people have been preaching for years as to what

Onam signifies. Yet the heart of man remains impure. **Bali** practised what he preached, whereas

his revered Guru, **Shukraachaarya**, did not, as was evident when he intervened to stop **Bali** from

giving away everything that he possessed to **Vaamana**. Preaching and practising are like the two

eyes. Since **Shukraachaarya** only preached and did not practise, his one eye was symbolically

made ineffective. A man with a dual mind is half blind. In our lives we must be Balls and not

Shukraachaaryas. We should realise that in order to get one thing, something else must be sacrificed.

Bali demonstrated through his **thyaaga swabhaava** (sacrificing nature) that if one sacrifices

everything, one will attain **moksha** (liberation). The real sacrifice involves two things: First, to

realise the cause of our bondage in this life, and second, to sever this bondage. Man mistakenly

thinks that wealth, a family **etc.**, are his **bondages**, and that by severing connections with them he

will be able to sacrifice everything and become eligible to attain **Moksha**. But these are not the

real bondage of man. His real bondage is his ignorance in identifying himself with his body. He

who cuts off this bondage as **Bali** did, will attain **moksha**. For cutting off this bondage a

purification of the heart is very necessary. Purification of the body with soap and water and by

applying perfume does not result in the purification of the mind.

In this **Kaliyuga**, **naamasmarana** (constant remembrance of God) is the easiest way to purify

one's mind; and surrendering to God with a pure mind is the surest way to attain **moksha**. **Bali**

offered two of his three aspects, namely, **aadhi bhowthikam** (his body) and **aadhi dhaivikam** (his

life), for two feet of space demanded by **Vaamana**. As for the third foot of space required by

Vaamana, **Bali** offered his **aadhyaathmika** (soul) aspect to the Lord, thus surrendering to Him

completely. That is why the Lord placed His third step on the heart of **Bali** and pushed him into

Hell, thus completely pushing all trace of **Bali**'s ego into the bottom-most layers of the Universe.

Bali was thus delivered from the bondage of birth and death.

The essence of the message of **Onam**

The word **Bali** has another meaning, which is, charge for service rendered, or tax. We pay money

to the department which supplies water, knowing fully well that it is not responsible for the

creation of the water. But what charges are we paying to the Creator of water? Nothing. Yet we

wish to get His Grace. How is it possible to get His Grace without giving **bali** or **sulkam** (tax)?

The tax which the Lord expects is devotion and purity of heart. This is the essence of the

message of **Onam**. **Onam** is not to be treated as a festival which comes once a year, but as an

event, the message of which should become a way of life for everyone. The three events which

Onam symbolizes should always be kept clear in one's mind: (i) The Incarnation of Lord Vishnu

as the **Vatu** (ii) The attainment of **moksha** by **Bali** and, (iii) The **Anthardhanam** (mergence) of

Bali with the Lord.

Brindhaavan, 4-9-1979

Every man is engaged in searching for something lost. Life is the chance afforded to him to recover the peace and the joy that he had lost, when last he was here. If he recovers them now, he need not come again. But, he loses them through ignorance of their value and of the means of retaining them.

If only he would stay. in the consciousness of **Shivoham**--- "I am Shiva; I am immortal, I am the source and spring of Bliss"---he would be supremely content; but, instead of this correct evaluation of himself, this recognition of his innate reality, man goes about weeping at his helplessness, his inadequacy, his poverty, his evanescence.

This is the tragic fate from which man has to be rescued.

Sri Sathya Sai

31. Food and health

EVERY activity of man is dependent on the energy he derives from the intake of food. The

spiritual **saadhanas** he ventures upon depend for their success on the quantity and quality of the

food taken by the **saadhak** (spiritual aspirant), even during the preliminary preparations recommended by **Pathanjali**. The most external of the five sheaths that enclose the **Aathmic** core, namely the **Annamaya kosha** (physical sheath), has impact on all the remaining four---the

Praanamaya, the **Manomaya**, the **Vijnaanamaya** and the **Aanandhamaya** (the vital, mental, wisdom and bliss sheaths or coverings). The **Annamaya Kosha** is the sheath, consisting of the material, flesh and bone, built by the food that is consumed by the individual.

Food is generally looked down upon by ascetically minded **saadhaks** and seekers and treated as

some thing which does not deserve attention. But, since the body and the mind are mightily

interdependent, no one can afford to neglect it. As the food, so the mind, as the mind so the thought; as the thought, so the act. Food is an important factor which determines the alertness

and sloth, the worry and calm, the brightness and dullness. The scriptures classify food as

Saathwik, **Raajasik** and **Thaamasik** and relate these types to the three mental modes (**gunas**) of the same names.

Avoid **Raajasik** and **Thaamasik** food

Man is the only living being which dislikes raw food found in the natural state. All other animals

eat things as they are---grain, grass, leaves, shoots, fruits. Man boils, fries, melts, mixes and

adopts various methods of cooking in order to satisfy the cravings of the tongue, the eye and the

nose. As a consequence, the food value of these articles are either reduced or destroyed. When

the seeds are fried, they do not sprout; that is clear proof that the 'life-force' is eliminated.

Therefore, uncooked raw pulses just sprouting, are to be preferred. Also nuts and fruits. The

coconut, offered to the Gods, is a good **Saathwik** (pure) food, having good percentage of protein

besides fat, starch and minerals. Food having too much salt or pepper is **Raajasik** (**passionrousing**)

and should be avoided; so also too much fat and starch, which are **Thaamasik** (disposed

to inactivity) in their effects on the body, should be avoided.

An intake of too much food is also harmful. Simply because tasty food is available and is being

offered, one is tempted to overeat. We have air all around us but we do not breathe in more than

we need. The lake is full but we drink only as much as the thirst craves for. But overeating has

become a social evil, fashionable habit. The stomach cries out,

'Enough,' but the tongue insists on

more, and man becomes the helpless target of disease. He suffers from corpulence, high blood pressure and diabetes. Moderate food is the best medicine to avoid bodily life. Do not rush to the

hospital for every little upset. Too much drugging is also bad. Allow nature full scope to fight the

disease and set you right. Adopt more and more the principles of naturopathy, and give up

running around for doctors.

The type of food that you consume decides the degree of concentration you can command; its

quality and quantity decide how much your self-control is lessened or heightened. Polluted air

and water are full of maleficent viruses and germs and have to be avoided at all costs. There are

four pollutions against which man has to be vigilant---of the body (removable by water); of the

mind (removable by truthfulness), of reason (removable by correct knowledge) and of the self

(removable by yearning for God). "**Vaidhyo Naaraayano Harih**", the **Shruthis** declare. God is the

Doctor. Seek Him, rely on Him, you will be free from Disease.

Hospital day, **Dhashara**, 21-9-1979

Some say that since this is Kali **Yuga**, falsehood alone can succeed.

But, in spite of all appearances, honesty is still the best policy. One lie has to be buttressed by a hundred others; whereas truth is the easiest, simplest and safest line of behaviour. Be what you profess to be; speak what you intend to do; utter what you have experienced; no more, no less.

Sri Sathya Sai

32. The inner **yajna**

HINDHUISM, as a religious philosophy, has existed since the days of the **Vedhas**, but it has had

to encounter and overcome many obstacles, periods of **ups** and downs and even a few inroads of

distinct cultures. It has survived all these and is still unharmed and unwavering. Those who are

experts in this field acclaim the excellence of the **Hindhu** religion, because it encourages the coexistence

of many cultural traits and moulds them into one distinct way of life.

The word '**Hindhu**' has been interpreted by scholars in various ways, but the real meaning is, him

(**himsa** or violence) **dhu** (**dhuur**, far from): thus, a people who keep away from violence. The

Hindhush have been praying since ages for the "peace and prosperity of all the worlds": **Lokaas**

Samasthaas Sukhino bhavanthu. Their conception of the Immanence of God is strong and

unshakeable. The rituals, ceremonies, vows and rites prescribed in,

Hinduism, are all directed to

the promotion and well-being of "all the worlds." This is the reason

why Hinduism is still alive and active.

Beneficiaries of yajnas are all living beings

Since several centuries and millennia, yajnas (Vedhic rite or sacrifice) like the Vedhapurusha sapthaaha jnaana yajna (Seven-day Vedhic Wisdom-sacrifice) which is being inaugurated here now, have been observed in India for the welfare of the world. These yajnas are not performed to benefit an individual, a family, a sect, a caste or those who follow a particular faith. The aim is universal and the beneficiaries are all living beings, for such yajnas calm the elements and propitiate the deities presiding over the earth, water, fire, wind and sky. The sages of old chose some place away from the habitations" of man, either on the bank of a river or in the recesses of a forest, for the celebration of yajnas. No one or no group of persons can claim any special attention being given to them.

The yajna is everybody's privilege; it becomes a success through everyone's effort. No one person can pride himself that he is indispensable. Handfuls of grain brought by those who had sincere desire to participate were heaped together and handfuls of ritual fuel sticks brought by the priests were stacked together. This was done as a symbol of the union of minds and hearts and as an assurance that each one can share in the blessings of the Gods invoked by the manthras (sacred formulae). When the ego of a few is given free play and fame is offered to one or many, as often happens in yajnas today, they are rendered unholy and infructuous. This is the reason why yajnas have become occasions for ridicule and adverse criticism.

Among yajnas, there are two types---the outer and the inner, the outer being a reflection of the inner. The inner yajna is the bird in the hand; the outer, the bird in the bush. But since the sanctified vision and urge are absent today, what is happening is the release of the bird in the hand with the attempt to catch the bird in the bush. The value and significance of the inner yajna have to be understood first. It involves awareness of the Divinity that is dormant but decisive in the very centre of our Reality. Worship It, propitiate It, please It, become It.

All animal traces of man must be sacrificed

The mind is the altar. Place the animal which is to be offered as oblation (the evil aspects of your character, behaviour, attitude etc.) and sacrifice it to the deity invoked. Though born as a human,

man is burdened by animal instincts and impulses that have attached themselves to him during his previous lives as an animal. He has passed through many an animal existence and each has left its mark on his mental make-up, like a scar on the skin when a wound has healed. For example, man is afflicted with the disease of aggressive conceit, what is called madha in Samskrith. This is not a natural trait of man, but a relic of a former elephantine life.

Man is sometimes pitifully a moorkha (foolish), which is a relic of his past existence as a sheep.

Some have an inborn tendency to steal, which may be reminiscent of their past of creatures such as a cat, which is also a sly poacher. Some are endowed with profuse unsteadiness and waywardness, an inheritance of their monkey existence. Man is known in Samskrith as nara and the monkey as vaanara. When vaa (vaalam, tail) is subtracted, vaanara is reduced to nara. Man has lost the tail but he has still all the waywardness and unsteadiness of that animal. All such animal traces must be sacrificed on the altar of the mind as part of the inner yajna. The outer visible yajna is a means to convey this inner purpose and message.

When children are taught to read, the objects which they can see and identify are placed beside the written words which bespeak them. Under the picture of a chair, the word chair is printed and the child is taught to discover that c-h-a-i-r reads "chair." Later, the picture is discarded as superfluous. So, too, until the lesson is learnt, the external ritual of fuel sticks being offered to the sacrificial fire has to continue. The ritual is the casket, and the destruction of the animal impulses, the gem that it is designed to keep safe.

Significance of the activities at the yajna

Here we see rithviks (priests performing the rites) who are specialists in the different stages of Vedhic sacrifice. We hear the recitation of Vedhic hymns; we have Pandiths reading the Raamaayana (History of Raama), the Bhaagavatha (Legends of divine Advents) and the Dhevibhaagavatha (Exploits of Divine Universal Mother) from the original texts; we have the ceremonial worship of Dhevi on the lines of Shaasthric (ethical) injunctions; a Pandith is engaged in prayer of the thousand lingas (Symbolic Form of Divinity), while another priest propitiates the Sun God by means of ritual prostration to the accompaniment of manthras, praising His Glory. Godhead, in all Its Manifestations of elements and

forces, is thus being

adored for seven days as part of the Vedhapurusha yajna. The five senses and their impact, the

five sheaths that enclose the Aathman, are all symbolised in these activities.

The outermost kosha (sheath) is the annamaya kosha, composed of the material body made of

anna (food). Anna, the body built by anna, and the man, all are products of the self-same

substance, bhuumi (soil, earth). To fill the material body with aanandha (felicity), the vital,

mental and intellectual sheaths need to be sublimated. All the koshas have to be finally merged

in the Illumination of Inaana (Beautific Wisdom). The homa (the oblation in the sanctified

flame) is a symbol of this consummation.

The Vedhas are the embodiments of Truth

The fire you see is fed by fuel sticks and ghee, so that the flames of wisdom may burn out the

last traces of ego, ignorance and desire. And what exactly is ghee, which feeds the flames? It is

clarified butter---butter that is churned from curd which is in fact curdled milk. Milk is drawn

from the four-legged cow which symbolises the four Vedhas. So symbolically, the Vedhas

themselves help the Light of Wisdom to shine. The Vedhas are Embodiments of Truth.

Recitation of the Vedhas purifies the environment and strengthens the will to become Truth. This

is symbolically conveyed by the various ceremonial rites which are part of this yajna (sacrifice).

Many who are unaware of this significance find fault with those who partake in such yajna; they

criticise the loss of grain and ghee and bemoan the waste of precious materials resulting from the

irrational behaviour of the priests. But the seers who declared the manthras and the Vedhas

which prescribe the rituals, and those who faithfully celebrate the yajna, are not foolish at all.

Ignorant people lament the loss when the farmer scatters bags of grain on a ploughed field, for

they do not know that when the harvest comes around, the farmer can collect from the field ten

times more grain than was scattered by him.

A single tin of ghee offered with appropriate manthras in the holy fire will result in a million tins

of ghee for mankind. The vibrations of the manthras and the effect of the oblations will ensure

prosperity and welfare the world over. The sages and the seers of yore prescribed these yajnas,

prompted by universal compassion, in order that they may result in the welfare of mankind. Thus

all beings benefit from the persistence of the Hindhus in observing the teachings of the rishis.

The Mahaabhaaratha declares that 'what is not in Bhaarith does not deserve reverential

consideration;' and in Bhaarith the message has always been: tolerance, respect for all faiths and

the practice of the essential teachings of love and service with the giving up of hatred, envy and

pride. This yajna will help you to understand this message and live in accordance with it.

Prashaanthi Nilayam, 25-9-1979

Naamsmarana is the most effective saadhana. Remember with each Name the glory behind the Name. Escape from the clutches of anger, jealousy, hatred, malice and greed. Do not seek to discover others defects; do not gloat over them; when others point out your defects, be thankful; or keep quiet as Buddha did.

Sri Sathya Sai

33. The next step

WHATEVER originates does degenerate. All things seen as objects lose their identity in the

bottomless pool of time. Man, however, wanders about in the objective world presented before

him as form and name, seeking to extract therefrom permanent peace and unalloyed bliss. He is

engaged in fallow pursuits and nefarious tactics, which fail to provide him the key to the

Absolute and the Eternal. Does the key exist in the outer world or in the inner? So long as man

embroils himself in the 'Seen,' he cannot see the 'See-er.' So long as your attention is caught by

the flowers in this garland, you cannot cognise the string that holds them together. Inquiry is

essential to discover the base which upholds the garland. So too, inquiry alone can bring into

human experience the Aathmic (divine) base which upholds the objective sensory world.

The world can confer, at best, only momentary joy. Happiness, prosperity and power are but

flashes amidst the dark clouds of misery, poverty and defeat. Kith and kin of whom we are proud

and in whom we lay our trust succumb to death and depart without a word of farewell. But, we

do not learn the lesson; we cling to the belief that the outer world is the treasure-chest of peace

and joy.

There are only two roads before man

In all temples where idols of Shiva are installed, we find Nandhi and in temples of Vishnu we

find Garuda idols; they too appear intent on adoration only and awaiting, with unwinking eyes

the orders of their Masters. Their vision is one-pointed; their goal is eternal bliss; their strength is

also revered; the journey to Mammon is worthy of only rebuke.
There are only two roads before man: the road to God and the road to Mammon. Few are those who choose the first and reach the Goal that lies within, where the **Aathma** shines in supreme glow. The multitudes trudge along the wilderness to which it leads. There, the beast in man asserts itself and suppresses the excellences with which he is endowed.

Almost always, man is anxious to ignore the faults and failings of the objects that draw his attention. If he only recognises these, he is certain to evaluate them correctly and behave more intelligently. When man becomes aware that the cobra is a poisonous snake and that the leopard is a cruel beast, he avoids them with constant vigilance. Similarly, when we become aware of the transitoriness and triviality of worldly triumphs and possessions, we can easily detach ourselves from them and concentrate on inner wealth and inner vision. All things in the outer world of objects are subject to change. Impermanent objects can confer only impermanent joy. How can it ever be otherwise? Only the spring of bliss can confer bliss. A fitful spring, a drying, decaying spring, can give happiness only in fits and even that will, before long, decay and dry.

The **Aathmic** energy motivates every Being. **Aathma** alone is the ever-full and ever-fresh spring of bliss. The **Aathma** is the **motivator** of the physical machine known as the Body. It can be inferred only through the performance of the machine. The **Aathmic** energy motivates every Being in the Universe--man, animal, bird, worm, tree and grass. Once man contacts It, he is blessed with Universal vision, absolute delight and eternal wisdom. Every one has the thirst to realise It and be with It; but, only very few take steps to reach It. Thousands proclaim the glory of the **Aathma** but only a handful strive to attain it.

Sage **Shukraachaarya** who was the preceptor of Emperor **Bali** is described in the **Bhaagavatha** as a great exponent of the doctrine of charity. He could expatiate on the merit that can be acquired

by gifts offered to pious persons and to the needy. But when **Bali** was offering a gift to God

Himself (in the role of **Vaamana**, a young **Braahmin** student) he advised the Emperor to desist.

His action belied his words. Profession is one eye and practice, the second. Therefore, according

to the story, when **Shukra** attempted to prevent the gift, he became blind in one eye.

Those who hold forth ideals in profuse eloquence must demonstrate the value of those ideals in their daily lives. Otherwise, they become **Shukras** who can only speak; they have no honest faith in their own words. Since devotees stop halfway and start extolling the Guru and his teachings rather than experiencing their value and validity, the **Aathma** and the Infinite bliss It can confer, remain undiscovered by aspirants.

The **Aathma** cannot be grasped through metaphors and examples. No form can contain It; no name can denote It. How can the limited comprehend the Unlimited, the now measure the Ever, the wayward understand the Stable? The **Kathopanishath** described how God **Yama** parried the steady stream of questions, which the boy **Nachiketas** asked him in right earnest, about the

Aathma. **Yama** tried His best to cool his ardour by promising to confer on him **boons** regarding wealth, power and long life. But **Nachiketas** spurned these trinkets. He replied, "All-powerful

Yama! I know that the senses, which are eager to earn these gifts you offer, are polluted by them and are destroyed pretty soon by their contact. I am not seeking from you these evanescent joys.

Tell me of the Eternal and the True---the **Aathma**!" On hearing this, **Yama** said, "Son! you yearn for Wisdom; you are not attached to Wealth. Well. I shall fulfil your request."

Learn to visualise the **Motivator**, the **Aathma** Emperor **Ianaka**, too, on one occasion told himself, "My great-grandfathers, grandfathers and father commanded vast wealth and spent their lives in unstinted luxury. But they have all become the dust out of which they had emerged. Man cannot escape this fate. Then why should he hanker after these petty pleasures? Let me use this life, this physical machine, for realising the ultimate goal, the basic Truth, the fundamental **Aathma**." Consequent on this firm resolution,

Ianaka was able to succeed in the arena of spiritual endeavour. The poet sings, "**Ianaka** had God

ever in his thoughts, even while engaged in discharging his daily duties as an Emperor. And, by

this **Raja** Yoga (Royal path of divine communion), he attained the supreme stage, liberation,

from bondage to the individual self." The body is but an instrument to discover the indweller.

Withdraw from the outer to the inner and learn to visualise the **Motivator**, the **Aathma**, that is the

lesson which the seers and scriptures teach. To engage ourselves in the purificatory exercises, to

pursue the inquiry into the reality of God, Nature and Man, and to experience the ecstatic delight

of that discovery, the body is very necessary. It has got to be kept healthy and alert, free from passion and sloth, balanced and expectant of victory.

Each cell in the body is motivated by Aathma

Of course, the Aathma is everywhere, at all times. It is like milk and its colour. It is white,

everywhere, at all times, under all conditions, as milk or as butter, cream or ghee. So too, the

Aathma, persists unchanged, however many changes the thing motivated by It might undergo.

The Aathma contacts the senses of perception and affects the mind; it awakens the intellect to

discriminate and decide upon the lines of action.

The Aathma activates the instruments of thought, speech and action, of expression and

communication. The eyes see; but, which is the force that prompts them? You may have ears but

who endows them with the power of hearing? Words emanate from the mouth; but which is it

that urges us and frames the manner and content of the speech? That force acts like the cells in a

torch which provide the bulb with the current to illuminate it.

Doctors know that the body consists of cells, billions of them, alive and alert, busy and active.

Each cell is motivated by the Aathma; it is immanent, all over. The Aathma is in each of them, as

well as in every spot of space. When we realise it as such, it is experienced as effulgent, total

splendrous light; endless, incomparable, unique light.

Do not degrade your lives in low pursuits

The ancient seers ignored the world as irrelevant; and immersed themselves in inner inquiry until

they contacted the Universal Aathma and filled themselves with Aanandha. They had to limit

desires, control their cravings and live in the conviction that the destiny of Man is to divest

himself of the animal heritage and to sublimate his innate humanity into Divinity.

Consider for a while the fate of the rulers of all realms, the leaders of armies and nations, the

Presidents and Prime Ministers, emerging from oblivion and merging in the same---did any one

of these carry with them when they passed away any portion of their wealth or possession. When

one dies, another takes his place; when he dies, still another is ready to assume the role. And all

are equally forgotten---except those who have heroically realised the Aathma and raised

themselves to the Divine State. So, believe that the struggle for status, for power, of fame and for

wealth is not commendable at all.

Having been blessed by this chance to live as human 'beings, have as the ideal, the Realisation of

Reality. The Upanishaths exhort you to march on to this goal. They address you as "Amrthasya

Puthraah!" ("Children of Immortality.") Try to deserve that honour, to achieve that height. Learn

to use all your skills, all your intelligence, all your time for attaining that victory. You are Gods

in human form, for only Gods can be immortal. You are embodiments of the Divine Aathma. Do

not degrade your lives in low pursuits. Spend it in sacred thoughts, loving service, self-less acts

and sweet words of solace.

Prashaanthi Nilayam, 25-9-1979

A thing must have form and substance, both, in order to be genuine; an apple made out of plastic, however realistic and enticing by its correctness of form, cannot be valued as genuine, for it has no substance.

The swaruupa (form) must be saturated with the swabhaava (its own quality) too. Fire is no genuine fire, if it does not burn; nor can water be called so, if it does not wet.

It is a misnomer to name a person as man, if he does not evince the qualities of humanity. Such persons are cheats, for, by their appearance they induce others to believe that they are good, kind, honest and harmless; they draw others into their company and inflict untold injury, by their very nature.

Sri Sathya Sai

34. Discrimination and detachment

DISCRIMINATION and detachment are the first and the second steps that man has to take in

order to reach the eternal Aathmic (spiritual) truth. The mind can be steadied only by the mastery

of desire, the quality of unwavering detachment. Once the mind is still, peace reigns and bliss

prevails. Detachment or the giving up of the tendency to pursue whatever attracts the mind, is

often misconstrued as asceticism which renounces social and family life and escapes into the

loneliness of the forest. But, it involves, more than anything else, awareness of the basic blemish

in all material things. Without this inquiry and this discovery all claims for detachment or

renunciation are slippery. No one can have real detachment in their absence. The sense of dislike

that results from 'the recognition of the temporariness and triviality of pleasure is best called

'practical detachment.'

Detachment from the objective world that springs from the realisation of the Divine that is one's

core can alone be the unshakable victory. Imagine the senses running after joy derivable from the

outer world and the person giving up a few gains. This cannot be recognised as **vairagya** (detachment). The longing for the experience of sound, touch, sight, taste and smell for which the senses strive has to be turned inwards. Along with this, the innate fault inherent in every object has to be recognised and remembered. Pleasures that entice man are momentary. The giving up of external struggle is not enough, nor is it a great achievement. The real struggle is internal---the withdrawal of the extrovert senses into the mind and making them ineffective through the exercise of the intellect or discrimination. Investigate each material object that entices the senses by beauty, fragrance, sweetness and softness. Realise that these are all momentary, depending on your mental condition, physical health and emotional balance. Man is enamoured of flitting phenomena; he accepts them as valid and valuable. He is entangled in these **unrealities** and he strays far away from the path of liberation. Really this is not man's goal. When we are drawn towards some source of pleasure, we have to examine it carefully and analyse the pleasure that it promises to give. Imagine that you have longed to eat a particular sweet dish. You have cooked and served on your plate. You are anticipating all the while the relish it can confer. But while about to place it on the tongue, the cook rushes in and informs you that a lizard had fallen into the vessel in which it was cooked, and so, your favourite dish was fouled and poisoned. This creates disgust and your attachment disappears. Every source of pleasure has its limitations. So too, when you examine the quality of the pleasure you hope to derive or the fame you toil to earn, you will certainly blame-yourselves for being so serious about them. It may be asked: We build a house for us to live in; is that not a source of joy? We listen to fine music; is that not a source of joy? Does it not fill the heart with tenderness? In the same manner, are not these worldly pleasures real? Consider for a moment, whether even fine music will give uniform joy, if listened to, continuously, for hours! Even the heavenly musicians, **Naaradha** and **Thumburu**, will tire a listener if they hold forth for too long, however mellifluous their voice. Sweetness too is bound to be disgusting after some mouthfuls. After the limit is reached, every additional mouthful gives less and less pleasure, until disgust intervenes.

The classical poet-philosopher **Bharthrihari** asks, "How can medicine, resorted to for the sake of curing an illness, be deemed a luxury, a desirable pleasure?" Hunger is a disease. Food is the medicine that cures the disease. That is the plain fact but no one recognises it and behaves accordingly! They have made it a costly ritual, 'a futile feast, a fertile source of further diseases! For, they cater to the whims and fancies of the tongue and behave like slaves of the senses. The king was hunting in the depths of a forest from dawn until early afternoon. He was afflicted by intense thirst. At last, he found a hermitage where he took refuge. The inmates gave him cool clear water to drink. That was the medicine which he needed most. It made him fresh and fine. If the drink intoxicates him, robs him of reason and degrades his personality it causes many other diseases. Discrimination will reveal the dangers lurking in becoming a bond-slave of the senses. Born as humans, men grow as beasts. Born as humans, bred among humans and by humans, men grow as wild beasts. Talking of peace among men and nations, they prepare for war and revel in battles. Though human in outer form, they relish demonic hatred in their hearts. Such hypocrites do not deserve your trust. Their speech is sweet, but their hearts are bitter. They declare something as their goal, but they persist in proceeding in the opposite direction. God has endowed man with intelligence and the faculty of discrimination, so that he can save himself from this falsehood, and visualise the Divine. But instead of **dheva** (God) being the target of activity, **dheha** (the body) has monopolised the attention of man. Instead of understanding oneself through the proper use of this endowment, each one is engrossed in misunderstanding others through the perverted use of intelligence and discriminative skills. The mirror gifted to you with the injunction, 'Son! Use this to see thyself' is being held only before others. **Buddhi** (intellect) is best used as an instrument for self-realisation. It is nearest to the **Aathma** in man, but when it is ever busy seeking faults in others, it gets polluted in the process and loses the power of reflecting the majesty, the splendour and the glory of the **Aathman** which can illumine it. Now, the advantage of the **adjacence** is lost and **Buddhi** strays far into the world in search of objective pleasure, and sensory satisfactions.

If the summum bonum of living is the satisfaction of the senses, the birds and beasts with far less intelligence and much poorer discrimination are equally successful as man, if not more. No!

Human intelligence has a nobler and higher purpose---the realisation of the eternal truth, behind all these apparent formations and transformations. The saintly guides of mankind have stressed the special excellence of man's buddhi. They have said that along with humans, all other living beings have the need for food, the yearning for sleep, the protective impulse of fear and the instinctive urge of sex. But, they point out to the unique gift that man treasures, Inaana (integral wisdom). They declare that the person who does not seek inaana but live as the senses direct, is, in truth a veritable beast.

Avoiding duty to Aathma is sheer cowardice

When man is entangled until the moment of death in stilling the clamour of the senses and catering to the needs of this illusory world, how can he thrill with ecstasy of the awareness of his own Aathmic core? From the monarch in the palace to the beggar in the streets, all are caught up in the game of extracting pleasure from the outer world. The illiterate man and the scholar are equally busy in the pursuit of this mirage. So, what are we to say of the superior capacities of scholarship? Earning money, guarding the earned money, increasing it by the surest and the safest methods--thus the struggle goes on---plus, plus, plus! The bondage to worldly things tightens faster and faster. No one pauses to enquire how deep and how real is the joy that these earnings can give. And what of the 'fashions' that he enslaves himself to? They justify these aberrations as 'social obligation' and 'duty.'

But, have people no duty towards the Aathma? Have they no obligation to recognise the Aathma? Should they not bind themselves fast to the Aathma which is the Reality? It is sheer cowardice to avoid this duty, to ignore this obligation, and to escape from this bondage. Of course, you have to live on the earth and understand it. You have to study the Universe and derive joy therefrom. But, to believe that it is the be-all and end-all of life is a sign of insanity.

Avoid evil thoughts and evil habits

You have been attending such discourses since years and undergoing these journeys to Swaami's Presence often and often. And you have listened to the lessons I am giving. Let Me ask you---

what is the gain you have garnered? How near are you to the goal? Which obstacle have you overcome? If you have not reached the higher stage, what have you profited from the saadhana?

How can you justify the label, 'devotee' which you have adopted for yourselves?

No. You must progress towards the goal step by step; you have to uproot evil thoughts, evil habits and evil designs from within you. Repeating 'God' 'God' 'God,' you are now only straying away into ungodly realms.

Analyse every object and discover the cheapness and hollowness of each. Then, genuine vairaagya (detachment) will be planted in your heart. So, utilise the priceless weapon, the perfect mirror, that God has given you---the buddhi (intellect), for the journey to God. An old adage announces that "Buddhi is shaped by one's actions"---Buddhih karma anusaarinee. But this is not quite correct. The mind prompts the sense for action. It has the buddhi on one side and the senses on the other and is drawn by both into action. When the manas (mind) leans towards the senses, and activates them, bondage results; if it leans towards the intelligence (which is illumined by the Aathma), liberation results. Sometimes, the buddhi is enticed by the fake delight that the mind revels in, through the senses. Saadhana has to be used at this moment to turn it away from serfdom to the mind. It must be restored to its status of regulator and controller of the vagaries of the mind.

Man is riding two horses, World and God

This flower is beautiful; it gives exciting, enchanting fragrance, declare the eye and the nose. The wise man will not be content with the sense-impression. He resorts to buddhi and wants it discover---how long? how much? The answer is---until nightfall, till the new day dawns.

Therefore he concludes true beauty, true fragrance can be derived only from God, not from created things and components, not from the moving and changing, the emerging and merging, the appearing, attracting and disappearing entities of the world.

What, then, is Truth---the witness of all these processes and changes, the See-er of all that is seen, the ONE that has no second, unaffected by time and space. Man is now riding two horses--

-the world and God, the Universal and the Particular, the Absolute and the Relative, the Eternal and the Time-bound, the Reality and the Appearance. He is therefore riding for a fall.

Saadhana alone can help man to choose the right path and pursue it relentlessly. Every religion in every era and clime **emphasises** the ONE and marks out the path to reach it. They warn us against too much attachment to the world, which is basically poisonous.

You may drink it with delight but that will not mitigate its evil effects. You may drink the

Aathmic Ambrosia weeping and wailing but it will confer immortality nevertheless! So keep away from worldly enticements and turn your eye inwards to visualise the **Aathma**.

Detachment alone can make the path clean

The **Anthah-karana** (inner consciousness) has four instruments that prompt man. Of these,

buddhi is two-faced; it draws light from the **Aathma** to which it is closest; it illumines with that

light, the mind and the senses. It regulates the passions and emotions, the impulses and

instinctive reactions. Some perverse minds confront with questions, like, "Is it not ensuring the

safety and happiness of our wives and children our duty? How can you declare that it is not

desirable? Yes. But remember the prime purpose of the education, you earn in this life, is to

concentrate on your **Aathmic** Truth. Do not be diverted from this fundamental duty. Other

activities must smoothen and straighten this path. They must be contributory **saadhanas** (spiritual

disciplines) for this basic purpose of man.

Saadhakas (Spiritual aspirants)! Embodiments of Love! Yearn always to be as close to your

Divine Core as possible. You need not desert your family and run away into loneliness. You

have only to keep in mind the comparative triviality of the world. Death stalks every living

being; disintegration waits on all created things. From a world so transient, so uncertain and

unstable, one has to win the goal of eternal peace and eternal bliss.

The eternal **Aathma** is

associated with the ephemeral body! Discrimination alone can make this plain. Detachment

alone can make the road clear.

Dhashara Discourse, 26-9-1979

Dharma guards those that guard dharma. Dharma means certain obligations and duties and regulations over actions, words and behaviour."

Elders have certain obligations towards younger people as young men have towards elders; neighbours have mutual duties and rights. Even war has to be carried on, under some rules of decency and humanity.

The mighty should not grab the possessions of the weak; the

pledged word has to be honoured. If India sticks to these principles of dharma, that dharma alone will serve as effective armour against all the foes.

Sri Sathya Sai

35. Mine and thine

MAN has demarcated two distinct goals before himself---material and spiritual. But such

distinction is wrong and ruinous. It may be congenial and convenient on the surface; but if it is

acted upon great harm will be caused to the blossoming of the soul.

For they are both the same,

one continuous pilgrimage towards the **Divinisation** of man. One of the incorrect assertions

propounded today is "The physical frame is composed of the five elements. Its components

finally merge with those five. Casting away this frame, the soul puts on another frame composed

of the same five and, undergoing some more terms of schooling, slides out of that venture also.

The soul is ever in search of new experiences; It is a highly peripatetic entity."

The body is the instrument needed to realise the **Aathman**. The **Aathman** resides in the body and

has to be discovered in and through it Here is a silver cup; can we separate the silver from the

cup or the cup from the silver? The silver is the basic truth; the cup is the form which has been

given to it. We can make out of this silver a plate, an urn or a box.

Through all these

transformations, the silver will persist as silver. Similarly the Divinity, the **Aathman**, persists,

though the five elements form themselves into body after body.

The ego free mind is the altar in the **yajna**

Is the **Aathman** with or without form? Has It certain attributes, or is It attributeless? Is It

unfeeling or feeling bound? These doubts are certain to trouble the thinker. The forms are merely

artificial and temporary, not inherent. The formless **Aathman** is

Immanent in the body-form.

How, then, can man separate them and deal with them differently? It can only lead to disaster.

You are performing a **yajna** (sacrifice) here for seven days. It does not consist of the erected

altar, the sacrificial pit or any other material means. These are but external symbols of the inner

purpose. The ego-free mind is the altar; offer your activities (with all trace of desire removed) to

the fire of renunciation. To celebrate this genuine **yajna** one need not collect money, gather

provisions or assemble priests.

Acts done between dawn and dusk are offerings into the sacred fire of wisdom. Of such acts

those that are prompted by instinct and impulse are material; they do not arise from a mind moulded by the intellect. When the mind is crossed and the outer shore reached, all acts become pure and holy. When deep sleep overpowers the senses, the mind, the intellect and even the sense of ego disappear. The entire Cosmos disappears from awareness. That is the time when the

Aathman is alone with Itself, and bondage is naught.

Man flounders in hatred and greed

The Aathman keeps warning each individual of its existence with its 'I'. The same 'I' insists on

being recognised in our childhood, youth, middle age and old age.

Through all these changes of

the panchabhootha-constituted body, the 'I' remains as Existence-Consciousness-Bliss, as the

unaffected Witness. Ignoring this reminder of the Unity of all life, man flounders in hatred and

greed. When there is only the One Aathman in all, how can hatred arise? Who is to hide from

whom? Ekam sath: All that exists is One.

Man, in his ignorance, finds contentment in separating himself from the rest for the search of his

own happiness, forgetting that he cannot be happy unless all are happy. He pollutes himself

through the cultivation of pride. He uses time for degrading himself to the bestial level. Time is

an invaluable gift which has to be reverentially treated. People usually measure time as from

sunrise to sunset and sunset to sunrise. But that is only similar to the illusion which makes us

infer that the moon is moving when we see passing clouds.

God or the Supreme Self or Paramaathman, is praised by man when his desires are fulfilled.

When they are not realised, God is blamed. But God has no prejudice or partiality. If He has

Love, He must also have anger. Any manifestation of these feelings is only superficial, and does

not rise from the core. God is a witness of the act-consequence chain. You can avoid the

consequence by dedicating the act to God and abstaining from attachment. Only you have to be

sincere in your surrender and in your detachment. For this you have to cleanse your heart and

feelings through japa, smarana and dhyaana (recitation of God's Names, remembering God, and

meditation on God). Without a pure heart and virtuous life, even though you may recite the

Vedhas during the yajna you will benefit little from that.

One's actions decide one's destiny

The Rishis (sages) were sincerely selfless and earnest and so the yajnas purified the atmosphere,

pleased the elements and propitiated God. One's actions, therefore, decide one's destiny. There is

no use blaming others for our misfortune and misery. Nor is it right to blame God as being

partial or cruelly unconcerned. When you plant a bitter seed, how can the fruit be sweet? It has

become the fashion to claim all good as being one's own achievement and to ascribe all the

despair and disappointment to an irresponsible attitude of Divinity.

Some professors of Benaras University once ridiculed another of the same seat of learning for

wasting ten minutes in the morning and ten in the evening in meditating on a non-existent God.

He replied "Brothers, if God is, as you say, non-existent, I agree I am wasting twenty minutes

every day. But if God exists, as many believe, I am sorry you are wasting your entire lives!"

As a matter of fact, God alone Is; the changing world is what we have superimposed on the

Divine Entity. Turn your vision away from the superimposition onto the base upon which it has

happened through your ignorance. Pashu is the Samskrith word for beast, and has pashyathi as

its root. Pashyathi means, "that which sees only the outer world."

When man is content to use his

senses merely to enjoy the outer world, to what little extent he can, he is not living up to his real

destiny. Even spiritual efforts, saadhanas have been reduced to external rituals by man in all

lands. Morning and evening, and on days set aside as holy, they do puuja (ritualistic worship)

with special pomp, heaps of flowers, rows of lamps and strings of loud sthothras (hymns). The

impact of these rites is mostly thin and superficial.

Rituals are needed only in the early stages

There are many who spend all their time in preparation for the ritualistic acts or in their actual

practice. But what do they gain? They are still afflicted by envy, pride and greed and have no

loyalty to truth. They have succeeded only in polluting their years and casting away the ideals

laid down in the Vedhas. Most people who proclaim themselves as saadhakas (spiritual

aspirants) do not dare turn their attention inwards to the Aathmic Reality.

Of course rituals and prayer are necessary in the early stages. They are the kindergarten of

spiritual education. One has to march on from this childhood into the adult journey towards the

Aathman. This yajna and these rules and regulations regarding rites, have to be transcended and

sublimated into thought, word and deed which promote universal

reverence, egolessness and equanimity.

I am telling you in every discourse that. Divinity resides in every being. But you must have noticed that I am inflicting rather hard punishment on those who have done some wrong or strayed into wrong paths. The Divinity has to shine in every activity and we should see that it is

not befogged by human failing or 'animalities.' For this purpose, such correctives and remedial measures are imperative. Copper, as an alloy, lessens the value of gold, so it has to be removed

by melting the alloy in a crucible. So, too, when the pure, holy and progressive human being is

associated with certain impure, unholy and degrading tendencies, Swaami has to intervene to

correct them and restore their value of original gold. Or else why should I indulge in correction and punishment? Understanding My actions in their true light is the surest means of earning My Grace.

Practise the saadhana of Unity

The world today is suffering as a result of the reign of 'I'-ness and 'my'-ness in the human heart.

Fear, anxiety, sorrow, pride, greed---each of these is fed in dangerous proportions by such 'I' and

'my' feelings. When calamity affects someone within the circle of 'my', undue grief overwhelms

you; when it happens to someone outside the circle, you are untouched and dismiss it with gross

indifference. So long as these antics of the ego are considered valid and proper, man cannot

grasp the Universal Aathman that is in him as the core of his personality. In order to recognise

the Aathman and earn strength therefrom, man must practise the saadhana (spiritual discipline) of

Unity. He must give up the distinction of those within and without the 'circle.'

There is no difference between 'my' and 'thy.' When others are punished for their wrongs, you

rejoice; when you are punished for the same fault, you protest and bewail your lot. Through

saadhana, samachiththa (mental equanimity) has to be attained---that is to say, egoless, equal

mindedness which ensures a pure mind.

The criterion of purity is love. The tree may fill your heart today with joy by its grandeur and

beauty. It may have a lovely crown of green and attractive gifts of sweetness, fragrance and

colour. But the very next day it might shed everything, become dry and die! What is the reason?

The roots are damaged by pests which were working underground.

They ruin the tree and cause it to fall.

You can observe the pitiful fate of many devoted and dedicated persons nowadays, who are besieged by various types of calamities. For what reason? People ask cynically why such good

persons should suffer so much. The reason is that they have not attained purity of heart, not

realised the Unity of the Aathman and are still possessed by feelings of 'I' and 'my.' The

saadhaka must take the calamity as a warning and tell himself, "I am beaten by this incident. It

grieves me and deprives me of balance because I still have some defects in me."

When saambaar (lentil soup) is cooked in a copper vessel, however fresh and fine the

ingredients, the result is a highly poisonous stuff. Similarly, though saadhana may be done with

the most meticulous attention and care, if the intentions and attitudes are impure, no progress can

be achieved. I wish to emphasise that purity of the heart, the mind and the consciousness is more

important for progress than even meditation and prayer. Purity alone can convince you of the

Divine within you, of the Kshethrajina (indweller) immanent in this kshethra (body). Love all,

adore all, serve all. That is the saadhana of worship to win purity and earn Grace.

Dhashara, 27-9-1979

36. The three Aakaashas

Is the Universe real? Is it relatively unreal? This problem has been agitating man since ages in all

lands. The realists and the idealists have argued on their explanations for centuries. The scientists

or realists believe that the Universe is a conglomeration of atoms in varying patterns which have

assumed manifold forms and names. But this is only partially true.

The vijnaana vaadhins (the

spiritually oriented) point out to the bhowthik vaadhins (the materially oriented), that a firm base

is essential for all these transformations to happen. The Universe must have a basic force or

energy or phenomenon; as basic as clay is to the pot. That fundamental principle is, according to

them, the Aathman (divine spirit).

However, the attempt in which man is engaged today is to deny the clay and build faith in the

pot! This process is doomed to fail. The cognisable universe which is dismissed as untrue, must

have truth as its base, as the 'rope' on which the 'snake' is superimposed. That Basic Truth is the

Aathman (soul).

Of course the Universe in which we exist is cognised by our senses and we take it as true and real. But it cannot be accepted as Truth, for anything that changes does not deserve to be so called. Also, it appears differently to different living beings at different levels of consciousness.

Animals, birds and insects are aware of it in different ways and forms. It is shaped and moulded according to the desires and perceptions of each. How are these created?

The Aathman awakens man's thoughts

The Aathman enters the body as the Inner Motivator and awakens the thoughts and feelings. In the absence of the Aathman, the body is inert; in the absence of the body, thoughts do not arise and in the absence of thought, the universe is not apparent; it is non-existent to the individual.

The three are inextricably interdependent---the body (with all the powers of consciousness enclosed in it), the universe and the Aathman, either individualised or universally immanent.

Both materialism and spiritualism seek the fundamental Universal base; one discovers it in matter, the other in the Spirit. The Aathman (Spirit) takes on a form and body to experience and cognise the Jagath (Universe), just as cotton takes on the form of yarn to be cognised and experienced as cloth. The cloth is both, the yarn and the cotton. Cotton is the fundamental base, the Aathman. It assumes name and form and becomes yarn (the body), and is finally known as cloth, (the Jagath), the product of the thoughts emanating from the body.

Five characteristics of the Universe

There is another way of understanding and interpreting this process. In the Upanishaths and the Vedhaantha (Vedhic philosophy), five characteristics of the Universe are mentioned---Asthi (Being), bhaathi (awareness), priyam (bliss), naama (name) and ruupa (form). Of these, the last two are temporary, and therefore, trivial. The first three are the three facets of the everlasting truth, the Aathman. The categories of Sath-Chith-Aanandha are also co-related in Vedhaantha with bhootha aakaasha, chiththa aakaasha and chith aakaasha respectively. Aakaasha is the name for sphere of consciousness. Bhootha aakaasha is outer Cosmic consciousness; chiththa aakaasha is the inner consciousness of the chiththa (seat of intellect), the centre of discrimination in living beings, while chith aakaasha is the pure, unalloyed consciousness that

flows from the Aathman. The bhootha aakaasha is the vast limitless space in which the Sun and planets are but tiny knots of energy. It is so extensive that the light from some of its stars, millions of light years away, has not yet reached the earth. Light travels, they say, at 1,86,000 miles per second (in fact the speed is 1,88,000 miles per second). So you can imagine the enormous size of the bhootha aakaasha which includes all these stars and much more.

The chiththa aakaasha subsumes such an immeasurable bhootha aakaasha, for the consciousness illumines and becomes aware of all that exists. The chiththa aakaasha is prompted into activity by the chith aakaasha, the chith of Sath-Chith-Aanandha (different from the inner instrument of discrimination named chiththa). An infinitesimal fraction of the Aathman is enough to activate the chiththa so that it can draw into Itself the cosmos, the entire objective Universe.

Therefore, every one must be firm in the belief that he is the Aathman and not the body with its senses of perception and action, its inner equipment of mind, intellect, reasoning faculty and the ego. He must know that he undergoes no change, that he cannot die or be destroyed. Being immersed in bhootha aakaasha, man feels it wrong to understand himself as the perishable body with its appurtenances. He often brings up to his memory this truth. That is to say, he is aware of the Sath, his existence that is Eternal. Soil-food-man completes the cycle

While the chiththa aakaasha is contemplated, he is aware that he is the vehicle of consciousness, the Chith. While he is saturated with the awareness of the chith aakaasha---the effulgence of the Aathman---he is the embodiment of Aanandha, the third facet of the Aathman. When the consciousness is turned inwards, the ultimate state of Aathma aanandha (Soulful Bliss) is attained.

The human body is composed of cells which draw strength and life from food; food draws its value from the soil. Soil- food- man---when that cycle is completed, man returns to the soil. The soil is bhootha aakaasha---the food grown out of the soil becomes consciousness, the chiththa aakaasha---and the chiththa merges into the Aathman consciousness or chith aakaasha. A seed germinates within the soil and rises above ground as a sapling. It then puts forth leaves and

branches and blossoms. The flowers give place to fruits which ripen and contain seeds which can repeat the process of germination and growth.

The soil is the basis of all transformations and developments; if you keep the seeds on your palm and water them, they will not grow. Soil and seed bring about the third entity, the plant. The cells in both have an affinity that is strange. The cells in the soil are its **Aathman**; the cells in the seeds are its **Aathman**. Soil is the substance of the food out of which man is born, through which man is sustained and nourished. But the body is the temple of the **Aathman** (divinity). Therefore one should not desecrate the body with any evil thought, word or deed.

The splendour of the **Aathman** reveals all things, illumines all things. The **Aathman**, however, is Self-Revealing, Self-illuminating. It shines everywhere, in all things. In spite of any number of changes, the individual persists. Within the child, which unfolds into the boy, the youth and the middle-aged man, old age is ever dormant. So, too, it is the **chith aakaasha** which unfolds into the **chiththa aakaasha** and finally into **bhootha aakaasha** (the objective Universe).

For example, when some one photographs Me, I appear as a very small **Sai** Baba in the negative.

But we can enlarge it to the size we desire to have. The **Sai** Baba in the big photo and the **Sai** Baba in the small one are the same. Can you assert that this five-foot three inches body, alone, is **Sai** Baba and that the figure in that tiny picture is not? The **anu** (lightest) and **ghana** (heaviest) are both true. They are the same, but looked at from different angles.

Therefore, **O** Embodiments of **Prema**, turn your vision from the outer universe into the Inner Glow, the **Aathmic** Splendour, which you really are.

Prashaanthi Nilayam, 28-9-1979

37. My joy, My sustenance

THAT which is the central subject of the **Vedhas**, that which confers **aanandha** (divine bliss) on all life, that which is the object of unceasing search in the world in various ways and along various disciplines---That is Brahman. It is everywhere; it is the basis of creation. It is indivisible, indestructible, changeless and absolute. The **bhootha-akaasha** (the Cosmos), which includes the stars, the Sun and the earth, is but a flake of froth on the surface of the **Aathman**.

The **chiththa-akaasha** (consciousness that **cognizes**), is only a wave on that sea. The sea itself is the **Chith- aakaasha** (**Aathman**-consciousness). The **Aathman** alone is real; the rest is all

appearance. The play of name and form, both are temporary and transient.

Since the **Aathman** (the Reality), is befogged by name and form, we are led to believe that man suffers from the three types of sorrow---the **aadhibhowthika** (external objects), the **aadhidhaivika** (supernatural) and the **aadhyaathmika** (individual self).

Aadhibhow-thika is the result of attachment to kith and kin, treated as separate but still one's own. It is the egoist bond that pains man the most, often also leading him into evil ways. Its companion, anger, lays hold of us like 'a ghost and persuades us to join the devil dance with its gang, of which envy and greed are the chiefs. **Aadhidhaivika** is the sorrow caused by what are called Acts of God (natural calamities and the like). By earning a balanced mind, unaffected by the whims of fortune, this sorrow can be conquered. Then one achieves a state of **samaadhi** (super conscious state of Bliss) which is cognisable by a sense of equal mindedness, equanimity and equipoise. This adventure and attainment belong to the realm of **chiththa-aakaasha**.

Aadhyaathmika sorrow is caused by physical and mental illness or disease. Yoga (Divine Communion) can overcome this sorrow easily, for it controls and sublimates the agitations of the mind and thereby ensures calmness and peace.

Reasons for man not getting contentment

To be rid of sin, one must direct all activity towards good thoughts, good words and good deeds.

So, too, to earn the **Aathman** or **chith-aakaasha**, one must realise how the **bhootha-aakaasha** is **cognized** by the **chiththa** (inner consciousness) and how both are expressions of that **chiththa**.

When one knows the **Aathman**, the Eternal Witness, one attains the **nirvikalpa** (undifferentiated consciousness) stage---free from do's and don'ts, **ups** and downs, joys and sorrows. Conquer **thamas** (inertia) through **rajas** (activism) and **rajas** through **sathwa** (goodness), and finally free yourself even from the **sathwa-guna**. Only then can you reach **nirvikalpa**. **Guna** means a rope, so **sathwa-guna**, too, binds. **Nirvikalpa** is the stage when man is fully free, fully awake, fully wise.

Raamakrishna once brought a house-holder devotee and **Vivekaanandha**, the ascetic devotee, together. He asked **Vivekaanandha**, "Son, What exactly is your goal of securing **inaana** (wisdom)?" In-reply **Vivekaanandha** elaborated on **Kapila's saankhya** system of philosophy. He

said that everything, big or small, every cell and star, undergoes change every instant. Food consumed becomes **fertiliser** to feed plants which provide further food.

There is nothing which is stable or true

The air which one man exhales is inhaled by another and the minute particles of one's system enter the system of the other person. Sea water becomes the moisture in the air and gathered together as rain-clouds which feed the fields and gardens, is transformed into edible sweetness.

Matter is but the perpetual communion and separation of particles. The human body has all its component cells replaced by 'new' ones during every seven-year period of time. Therefore, how can we pronounce anything as stable, as permanent, as true? This is the reason man does not get contentment or peace. This is the reason man does not get joy, however wealthy or famous he may become. So long as he revels in the trivial and the temporary, he cannot be happy. It is only when he has discovered the **Aathman** and is always deep in the ecstasy of that discovery that he can be in unblemished happiness. In that stage he is aware that he is eternal and all knowing, absolute and omniscient.

Whatever **Swaami** does or gets done, whatever He says or directs others to say, remember, it is to emphasise or make clear or exemplify this message of the **Aathmic** Reality of man. I am prompting these students to speak or recite, sing or act, so that this message may be installed in their hearts. They are the media through whom I am reviving the ancient culture of this land. I am encouraging them to be examples of the strength and equanimity that can be gained by the practice of that message.

Students are **Swaami**'s source of delight

In a few moments the students will be enacting a play on **Raamakrishna Paramahansa** in which the secret of his Supreme Spiritual achievement is laid bare, and he himself is held forth as the ideal for man in spiritual **saadhana** and fearless enquiry into spiritual problems. You will see a boy named **Mehtha**, a student of our **Bangalore Sathya Sai** College, dance as a **gopee** and in other female roles. The whole Cosmos and the gyrations it performs to the music of the spheres, is a huge dance-drama. This is the symbolic representation of that Truth. There is no **vidhya** (subject of study) which our students are not proficient in. They develop all the virtues and they saturate every act of theirs, including their skills

and studies, with those high and pure qualities. To demonstrate that this process will yield joy, peace and prosperity, I have these students as My instruments. They mould themselves as ideals. They are the source of My delight and they sustain My hopes. (They are My **aashaya**, My **aanandha** and My **aahaara**).

These students, and those of the same stamp, are the pioneers in My task of mending the present world and ushering in a new world. I am determined to transform the students of all colleges into such instruments for the rebuilding of the world on the foundation of dharma (Right action).

Before long, all students in this land of **Bhaarith** will follow the ancient ideals laid down by our culture, and earn happiness for themselves and others. This is My hope. I bless them so that they may strive towards this goal and succeed.

Dhashara, 29-9-1979

Bhakthi (devotion) to God is not to be judged or measured by rosaries or candles, **daubings** on the forehead or matted hair or jingles on the ankles. Purity of motives and intentions is essential, so that **prema** (love) which is the one component of **bhakthi** does not leak out of the heart.

The genuine outer signs of **bhakthi** are three: faith, humility and apprehension.

Faith in the ultimate victory of truth and love; humility before elders and the wise; apprehension in the presence of evil, fear to mix with bad company, to enter into evil designs, to act counter to the whisperings of conscience.

Sri Sathya Sai

38. Devalued Man

To whom does the body belong? To the mother who brought it forth, or the father who promoted its growth? Or, does it belong to the grandmother who delivered the mother? No. It belongs to none of these. It is a mere material container. You are not the body; you are the resident of the body; the **Kshethrajna** in the **Kshethra**---the Knower of the Field presiding over the Field of action. Ignoring this, man is misusing the holy container for unholy purposes and complaining when the effort brings only suffering. The car is not intended to be as such; it has to serve as a vehicle for the one who owns it. The body too is just a vehicle, to be used by the **Aathma**, for promoting the welfare of the world, for proving the validity of Dharma, for probing into Truth and for experiencing the omnipresence of the Divine Principle. This is the **pre**-eminent purpose

of the incarnation of the individual and of his sojourn in this body. Every activity performed with this end in view is thereby sublimated into a **Yajna** (holy sacrificial ceremony), for it is devoid of egoistic desire. Just now, **Vedhapurusha Sapthaaha** **Inaana Yajna** (the Seven-day **Vedhic** Wisdom related sacrifice) is coming to a close; today's ritual is the Valedictory Oblation. It marks the '**Samaapathi**' (the end). **Samaapathi** means, the attainment of Brahman (the Universal Absolute). That is the final goal of all ceremonies and activities, all rites and rituals. **Indhra** overlords the senses and the mind. You might have noticed that the **Vedhic** deity, **Indhra**, was invoked every morning and evening during the week and offered sacramental food. Along with **Indhra**, many other gods too were welcomed and propitiated. **Indhra** is not conceived as a distinct person residing in Heaven. He is the monarch of the senses of man; He is the God in charge of the mind which operates the senses, and can also control the senses. **Indhra**'s controller aspect is known as **Rudhra**. **Indhra** is delineated as armed with a wheel, with ten spokes---the ten being the five senses of perception and the five of action. The **Rudhras** are eleven, for in their case, the mind is added as the eleventh. **Indhra** is known in the **Vedhas** as **Puruhotha**, an appellation that means, "He who is called upon, often." We have to call upon this **Indhra** often to control the senses and keep the mind on an even keel. We must be always aware of the Divine Principle, **Indhra**, that overlords the senses and the mind. **Indhra** holds the mind back from the senses which pursue every whim and fancy that they encounter. The reins of **Indhriyas** (senses) are in the hands of **Indhra**. The mind is also subject to gusts of hatred, anger and greed. These have to be sacrificed on the altar of the mind in the name of the presiding Deity. This is the real **yajna** on which man has to spend his skills and energy. This Valedictory oblation will ensure the destruction of the beast in man and enable him to shine in his own glow as man. The seed attains its full glory when it sprouts, breaking through the soil, grows into a tree clothed in green and decked with loveliness. Man too has to break through his earthy, earth-bound crust and become a full free fruitful human, filled with humanity. Every attempt in this direction is a **saadhana** (discipline) worth practising. Do not endeavour to be **exhibitionists**

Therefore, strengthen the inner vision and seek to establish your self in perfect equanimity, unaffected by the clamour raised by the senses. In **Prashanthi Nilayam**, steps are being taken stage by stage to help **saadhakas** to succeed in gaining the inner vision. **Puuja, bhajan, japa** and **thapas** (worship, congregational devotional singing, recitation of holy words and austerity) must not be allowed to draw your awareness away from the high level of consciousness you have reached or are striving to reach. You must diminish more and more the outer rituals; you must withdraw your attention more and more from external activity. You should endeavour to be exemplars, not **exhibitionists**. Singing aloud **bhajans** or blatant **dhyaana** sessions or attention-drawing rotation of rosaries---these are helpful for the time, only to avoid gossip or scandal-mongering or argumentative conversation. They cannot take you forward or inward; they may even drag you backward! Pompous and extravagant ceremonies that are designed to attract the attention of others have ruined the fair name of Indian spirituality. Even the recitation of **Vedhic** hymns have suffered from exhibitionist inclinations of **Pandiths**. Words are cut into absurd syllables in order to yield gymnastic pronunciations which jar the ear but impress the unlearned. The meaning of the text is ignored whenever such effects are sought to be produced and great harm is done to the **Vedhas** we adore. Guard your health by disobeying your tongue. That sense of adoration must be fostered by thought, word and deed. No injury should be caused, no pain inflicted, through the words one utters or the deeds one is engaged in. Nor should even a harmful thought pollute the purity of the mind. Resolve to reform thought, word and deed on these lines and be assured that you have entered upon a more sacred **yajna** (sacrificial ceremony) than this one. Be specially warned of the vagaries of the tongue. Guard your health by disobeying it wisely; guard your reputation by enforcing silence on it. The tongue revels in five ungodly games: uttering falsehood, indulging in slander, maligning others, gossiping endlessly, and justifying one's faults. These **Yajnas** teach us to hold the senses in check. The tongue is verily a dangerous instrument; it has to be used with caution. Succeed in the struggle against the persuasive pulls of the senses;

then, you deserve to be called

the **Vajamaanaa** (the Master who has victoriously accomplished a Divine Task). Yearn to be the

Master, not the servant who is denied access to the treasure-chest in the house. Do not be

satisfied with the role of **pashu** (the bound animal). Strive to be a man and become God, the

Pashu-pathi (the Lord of all Life). The **Vedhas** exhort man to speak the Truth and to march along

the path of Justice. But, he has become deaf to this call. No wonder, man has become despicably

devalued today, that he is cheated at every turn and decimated on the roads. Earth, sea, water,

air---mind, senses, reason, body all are polluted and poisoned.

Mankind is adrift with no apparent goal

To save man from degradation and destruction, the system of values has to be overhauled.

Character, straight-forwardness, humility, detachment, simplicity---these must be restored to the

position of man's highest ideal. Even the bodies in which we dwell have to be given up one day;

they decay and disintegrate. Wealth, fame, authority---all these are but temporary tinsel. How

long can a person stick to the chair from which he wields power over others? It is the ego that

prompts him and deludes him into the belief that it will last. Mankind is adrift, with no apparent

goal. The holy task of fulfilment is forgotten. The sacredness of life is ignored. Unless these are

rediscovered, goodness and godliness cannot thrive in this country and elsewhere.

Embodiments of Love! The demonic forces of egoism, envy and greed have to be exorcised

soon. Then alone can man blossom into this truth, goodness and beauty. Then alone can the

tongue utter sweet words of self-less love; then alone can the heart urge the hands to engage in

loving service; then alone can man justify himself before mankind and attain the Divine.

Divine Discourse, **Vijayadhashami**, 1-10-1979

39. Serve the child

MEN are proficient in various skills. They manufacture and operate diverse machines and master

many fields of knowledge. However they have not acquired the peace that is their due. They are

carried along by the torrential flood of worldly life. Though endowed with human capabilities

exercisable through a human body, men do not choose the straight path of Truth. They wander

about in false and fleeting pleasures and fritter their years, forgetting their innate, Divine Reality.

This is far from the fulfilment they should aspire for. Mere skill, mere

designing and.

manipulation of machines, hollow pomp, boast and assertions about being a **jnaani** (liberated

person)---these do not reveal the secret of human nature. Has man solved this mystery which

includes all mysteries? Has he found the answer which is the key to all problems? Has he earned

the knowledge which can make him know all that he has to know?

The solution, the answer, the knowledge is one, and only one. Why pluck the leaves, break the

branches and hew the trunk in order to destroy the tree? Cut the root and it is done! The **Vedhic**

seers and the sages who followed, concentrated on the discovery of this key knowledge, the

Aathma vidhya (the science of spirituality). Seekers from overseas also became aware of this

vidhya and the modes of **saadhana** (spiritual discipline) it lays down, and have acclaimed it

enthusiastically the world over.

Our forefathers revered the sacred texts

But though this **vidhya** permeated its native home and illumined it for ages, Indians were huddled

within the dark circle of the lamp's shadow. This has been their miserable fate. Our **greatgrandfathers**

and even fathers, perused the pages of books depicting the sacred culture of our

land, assimilated their message, practised the **saadhanas** and taught and remembered their

teachings with gratitude. And, as a result, they enjoyed unruffled peace. They studied the great

classics---the **Mahaabhaaratha**, the **Raamaayana**, the

Bhagavathgeetha---and their hearts had the

moral maxims propounded therein, imprinted indelibly on them.

They were guided throughout

their lives by these sacred texts which they placed in their shrines,

offering them reverential

adoration. Their hearts were purified and sanctified by these acts of worship and work, and they

were prompted to render service to society as a consequence.

By some stroke of evil fortune, times changed. The 'modern age' dawned and our people bowed

slavishly before it. These holy books were neglected and even cast aside as containing 'primitive'

ideals. Western scholars and seekers, on the other hand, retrieved them, studied them

scrupulously, analysed their **propoundings** on subjects as diverse as medicine, armaments,

mathematics and astronomy, and spoke of them to the very people who had pioneered in those

fields! We welcome them with glee, as a man prefers stale food in another's house to fresh dishes

in his own!

Cultivate virtue in the hearts of pupils
 In blind admiration of Western ways of life, students in India belittle virtue and extol dry scholarship. They forget they are human beings engaged in the pilgrimage to God. Instead they engross themselves in attempts to squeeze joy out of the material world. Therefore the first task of teachers is the cultivation of virtue in the hearts of the pupils. This is much more vital than the promotion of learning. The education system today does not recognise or encourage moral or spiritual values. Therefore the student community has degenerated into a socially dangerous element. The students do not pay the least attention to promotion of the welfare of society, nor do they have any understanding of their social obligations. Unless the desire to do service is earnest and the skill to do service is cultivated, students will remain a burden on the community, behaving as parasites and **exploiters**. A generous heart helps spread peace and joy. Little knowledge narrows the mind and limits one's concern for others. It bloats the ego and feeds selfishness. It makes man forget the delight derivable from virtue. Such students are unable to develop the prosperity of the nation or the progress of society. The thick veil of egoism blinds their sight and renders them callous to their own dignity and destiny. Students should try their best to realise their heritage. A mind free from either extreme attachment or detachment, a speech uncontaminated by falsehood and a body unpolluted by sin---these are what every student must strive to possess. Teachers must be vigilant to help and encourage them, and to avoid any trace of dishonesty in their actions and statements. Gurus must practise what they preach. Selfishness, envy and egoistic pride are the three tendencies and attitudes that should not take root in tender hearts. Therefore prompt the children in your care to engage themselves in acts of service to others. What a shame it is for man to behave selfishly, while his life itself depends on the unselfish behaviour of the rest of creation. Whatever information, instruction or inspiration man has gained, or whatever wealth, riches or material possessions he has earned, he should share them with others in an unselfish manner. This is his primary duty. Teachers must be on the watch for chances to instil this ideal in the hearts of their pupils. India has no shortage of rich persons, nor a shortage of great

philosophers, **academicians** and scholars. In spite of this the land has no peace and the people are afflicted by anxiety and fear. What is the reason? The chief reason is the greed for self-**aggrandisement** and the absence of virtues like service and renunciation. The rich, the great, the learned and even the monastic heads of religious sects are caught in the coils of selfishness, and are unable to manifest the Divine virtues latent in them. The hearts of the young pupils have to be filled by you with noble yearning, so that they may be shaped into strong and sturdy instruments for raising the India of the future to the glory which is her right. Gurus (teachers/preceptors) have to be examples which can inspire the pupils. They must practise what they preach. As the teacher, so the pupil. When the tap is turned, water flows down from the overhead tank. The quality of the tap water is the same as that of the water in the tank. When the heart of the Guru is full of goodness, selflessness, and love, the pupils will express these virtues in every act of theirs. Teachers should not form rival groups. There are, it is said, more than 5000 **Bala Vikas** Gurus in the land. If each one corrects and improves a hundred children, the nation would indeed be transformed. You must examine what exactly has been attained during the four years that have elapsed since the **Bala Vikas** came into being. This analytical study has to be made constantly. When the Guru cultivates a **saathwic** (pure) nature, students too will grow into embodiments of that nature. The Guru should be alert so that the weeds of hatred, envy and similar vices do not take root in her own heart. These weeds are rampant in the political field and they creep into other fields too. Teachers should not form rival groups---some proud of their achievements, some envious of the praise others earn---which engage themselves in recrimination. See others as your own brothers and sisters, for all are One when viewed as **Aathman**. Somehow, somewhere, at intervals, you may be confronted by wrong traits. But remember that you have entered the circle of **Sathya Sai Bala Vikaas** gurus. It may not be serious if these traits enslave teachers in others circles, but your mission is much more fundamental and the hope that you arouse, much more heartening. These traits will hamper and pollute your efforts. Be conscious of the sacred significance of the name, Guru, by which

you are known. 'Gu' means 'darkness,' 'ru' means 'removal.' So the Guru has to illumine the intelligence of the child and remove the ignorance that is obstructing its full development. Diving deeper, we find that Guru also has another meaning. 'Gu' means, 'not limited by attributes' and 'ru' means, 'not affected by appearances.' That is to say, the Guru must be free from prejudice and must treat all pupils with equal love.

Remove the primeval ignorance
 Pour out all your love on the children around you and instruct them gladly and sincerely. This attitude alone can justify association with the Sathya Sai Bala Vikas. Of course Sai is not unaware that the Bala Vikas Gurus are now heartily engaged in their sacred task and are contributing their best to the progress of the movement. But just as a battery has to be charged occasionally, I am now pointing out certain defects and dangers that might tarnish. It is imperative that you should discover the right path and pursue it steadily with faith. Take, for example, the petromax lamp. It requires some quantity of kerosene and also a pumping now and then. A pin has to be used sometimes to clear obstructions. The kerosene is faith, the pin, love that urges you to do your duty, and pumping, the will that sustains you in your task. Besides these, the lamp needs a wick. The name of the Lord which is your constant inspiration, is the wick. Endeavour, in the light of the Aathmic Unity of all, to remove the primeval ignorance from yourselves and from your pupils.

A bad teacher can ruin thousands of lives
 Discuss and discover during this conference how far you have succeeded in this holy mission, and as a result of that discovery, lay down before yourselves the ways and means by which greater success can be achieved. Communicate your experience to others, and also your ideas on improving the curriculum, the method of teaching and the means of assessing the progress made.

I would advise you to pay special attention to the activities and methods by which you can contribute, through the Bala Vikas, to the blossoming of talents latent in the children, the expansion of prosperity of the nation and the security and welfare of society. A bad pupil causes harm only to himself, but a bad teacher can ruin thousands of lives. Be steady and stable in your efforts. A guide-post which changes direction with every gust of

wind only adds confusion for the confounded traveller. You have also to cultivate prema and expand your desire to do seva.

More than all, fill your mind with God and transmit God to the children. Look forward to no remuneration or reward, except the joy on the faces of the children. Nowadays teachers are more attached to their salaries than to their duties. They are centred more on their own lives than on their sacred task. Give up the mad rush in pursuit of degrees. Pursue, rather, chances to serve others and to promote the prosperity of the nation. Indian culture has declined so far and so much because teachers, who are its guardians and promoters, are content merely to feed themselves and their families and to cultivate their own fame and fortune. The Vedhas tell us: Na karmanaa, (not by acts), na prajayaa (not by progeny), na dhanena (nor by riches), thyaagena ekena (only by renunciation) amrithathwam anasuh (can Immortal bliss be achieved). So renounce, renounce! Serve and give your knowledge, your delight and your love gladly to the children.

Serve thus the society and the people.
 The Sathya Sai Bala Vikas Gurus are doing this service wholeheartedly. I believe they will continue their efforts even more sincerely and gladly. The resolutions you will arrive at in this Conference should not be inscribed on paper only, but must be followed and practised in actual day-to-day teaching in the classes. I am sure each one of you is determined to do your best in the service of the children, the society and the precious heritage of Indian Culture.

Fourth All India Conference of Bala Vikas Gurus, Prashanthi Nilayam, 20-11-1979

Devotion and faith ensure the gift of knowledge of the Spirit---the great prize for the great adventure of birth, life and death. When the mind weds pravritthi (worldly activity), the progeny is bondage; when it weds nivritthi (spiritual renunciation), the progeny is freedom.

Sri Sathya Sai
 40. The holiest task
 WHETHER one is a renowned scholar with expert knowledge of the deeper levels of religious lore, or a monarch revelling in the brilliance of palatial luxury, or a hero of many battles, or a miserable victim of poverty---if one has no devotion to the Lord one does not deserve homage, honour or attention.

The physical body, the senses, the mind, the intellect---these are all to be considered as the

clothes we wear. We are advised to control our senses but this can be done only when their true nature is analysed and known. When that is not known, various obstacles present themselves.

The body is known as dheha, which means 'that which is consumed by fire.' It is burnt on the pyre when life departs and consumed by the flames of desire when life persists. It burns on 'the pyre of anxiety and fear, even when alive! There is another word, shareera, meaning 'that which wastes away,' which also means body. While living, it is afflicted by wants and wishes which rob it of peace. When dead, it becomes dust. Starting its career as a ball of flesh, it soon appears as a tender charming baby and an active child; it transforms itself into a straight, strong, attractive youth and is reduced later to the pathetic shape of old age. Hence it is named shareera; and person, who lives in it, is known as shareeri.

It is our duty to keep the body in good trim

The body is a house taken on rent by man. We know how the owner of the house persecutes the tenant in order to compel him to vacate it when the rent is not paid, or when payment is delayed, or when the tenant does not maintain the house with care and when he damages it through negligence or sheer wantonness. Therefore it is our duty to keep the body in good trim and avoid the wrath of the owner. The owner will certainly appreciate a considerate, courteous and cooperative tenant. The tenant can win the owner's love and respect by means of his own goodness. This will help your faith and earnestness. Then do not get up suddenly and start moving about, resuming your avocations. Loosen the limbs, slowly, deliberately and gradually, before you enter upon your usual duties.

Do not get discouraged that you are not able to concentrate long from the very beginning. When you learn to ride a bicycle, you do not learn the art of balancing immediately. You push the cycle along to an open field and hop and skip, leaning now to one side and now to the other, and even fall with the cycle upon you on many an attempt before you are able to ride with skill and to never more worry about the balance. Then automatically you are able to make the necessary adjustments to correct the balance. After getting thus skilled you can ride through the narrow streets and lanes and do not need an open field. You can negotiate your vehicle through the most crowded thoroughfares. So, too, practice will equip you with a

concentration that will sustain you in the densest of surroundings and the most difficult situations.

The most effective form of meditation

As regards the technique of dhyaana (meditation), different teachers and trainers give different forms of advice. But I shall give you now the most universal and the most effective form. This is the very first step in spiritual discipline. Set aside for this at first a few minutes everyday and later go on extending the time as and when you feel the bliss that you shall get. Let it be in the hours before dawn. This is preferable, because the body is refreshed after sleep and the peregrinations of daytime will not yet have impinged on you.

Have a lamp or a candle with an open flame, steady and straight, before you. Sit in the padhmaasana (lotus posture) or any other comfortable posture in front of the candle. Look on the flame steadily for some time and, closing your eyes, try to feel the flame inside you, between your eyebrows. Let it slide down into the lotus of your heart, illumining the path. When it enters the heart, imagine that the petals of the lotus open out one by one, bathing every thought, feeling and emotion in the Light, and so removing darkness from them. There is no space for darkness to hide. The light of the flame becomes wider and brighter. Let it pervade your limbs. Now those limbs can never more deal in dark, suspicious and wicked activities; they have become instruments of light and love. As the light reaches up to the tongue, falsehood vanishes from it.

Let it rise up to the eyes and the ears and destroy all the dark desires that infest them, leading you to perverse sights and puerile conversation.

Visualise God in the all-pervasive Light

Let your head be surcharged with light and all wicked thoughts flee therefrom. Imagine that the light is in you more and more intensely. Let it shine all around you and let it spread from you, in ever widening circles, taking in your loved ones, your kith and kin, your friends and companions, your enemies and rivals, strangers, all living beings, the entire world.

Since the light illumines all the senses everyday, so deeply and so systematically, a time will soon come when you can no more relish dark and evil sights, yearn for dark and sinister tales, crave for base, harmful, deadening toxic food and drink, handle dirty demeaning things, approach places of ill-fame and injury, or frame evil designs against anyone at any time. Stay on in that thrill of witnessing the light everywhere. If you are adoring

God in any form now, try to visualise that form in the all-pervasive Light. For Light is God; God is Light.

Practise this meditation as I have advised regularly, everyday. At other times repeat the Name of

God (any Name fragrant with any of His many Majesties), always taking care to be conscious of His Might, Mercy and Munificence.

Advanced Meditation on **Soham**

Resolve on this holy **Shivaraathri** to visualise the Shiva who is the Inner Power of all. With each

breath you are averring, '**Soham**.' (I am He). Not only you, every being avers it. It is a fact which

you have ignored so long. Believe it now. When you watch your breath and meditate on that

Grand Truth, slowly the 'I' and the 'He' will merge, **Soham** will become transformed into **Om**, the

Primal Sound (**Pranava**) which the **Vedhas** proclaim as the symbol of the **Niraakaara**

Parabrahman (Formless Supreme Reality). That **Om** is the **Swaswaruupa** (own natural state)---

the Reality behind all this 'relative **un**-reality.'

This is the genuine **saadhana**, the final lap in the progress of the seeker. But there are many

preliminary laps, each one of which requires much stamina and steadfastness. For example, I

would advise you to dwell always on one Name of God, one personification of one of His

innumerable Attributes of. Glory. 'Then there is the expansion of your love, the removal of hate

and envy from your mental composition, seeing the God whom you adore in every other person

as. intently as you see Him in yourself. Then you become the embodiment of love, peace and

joy.

All India **Bala Vikas** Gurus Conference, 21-11-1979

When you say, **Thath thwam asi** (Thou art That), you must have the traits of That which you claim to be. You say, "that and this" are the same; then, reviling 'that' or revering 'that' is the same as reviling 'this' or revering 'this'.

Sri Sathya Sai

41. Meditation

To get at the core of God at His greatest, one must first get into the core of himself at his least,

for no one can know God who has not known himself.

After seating oneself in a comfortable and stable posture, steadying the breath, **prathyaahaara**

(withdrawing of the senses from the sense objects) and **anga nyasa** (purification of all the organs

of the body) is to be done. Light is the greatest purifier, for it dispels all darkness. Light is made

to traverse throughout the body, purifying all the limbs and senses,

and is installed in the lotus of

the heart in which is to be enshrined the **bhaavachithra** (mental thought picture) of the Form of

the Lord for the purpose of **dharana** (concentration) which would lead to **dhyaana** (meditation)

and ultimately to **Samaadhi** (the state of super conscious bliss).

First, when you sit for meditation, recite a few **shlokas** on the Glory of God so that the agitated

mind may be calmed. Then gradually, while doing **japam**, draw before the mind's eye the Form

which that Name represents. When your mind wanders away from the recital of the Name, lead it

onto the picture of the Form. When it wanders from the form, lead it onto the Name. Let it dwell

either on that sweetness or this. Treated thus it can be easily tamed. The imaginary picture you

have drawn will get transmuted into the **bhaava chithra** (thought **visualisation**), dear to the heart

and fixed in the memory. Gradually it will become the **saakshaathkaara chithra** (Vision of the

actual Form) when the Lord assumes that Form in order to fulfil your desire. This **saadhana** is

called **japa sahitha dhyaana** (meditation-**cum**-recitation of Name), and I advise you all to take it

up, for it is best form of **dhyaana** for beginners.

Body is a temple where God is installed

Within a few days you will fall in line and you will taste the joy of concentration. After about ten

or fifteen minutes of this **dhyaana** in the initial stages, and longer after some time, have some

manana (contemplation) on the **shaanthi** (peace) and the **sowkhya** (**happiness**) you had during the **dhyaana** (meditation).

The human body has been secured as a reward for many lives of meritorious activity. Being

valued as a boat which can help us cross the ocean of **samsaara** (constant change), it has to be

tended with grateful reverence. The **Bhagavathgeetha** calls the body '**kshethra**,' which means, a

field. One can sow holiness or sin, and gather a harvest commensurate with the particular quality.

Choose the crop you need before you sow the seed. **Kshethra** also means 'the entire earth.'

Another significant meaning of the word is 'a holy place.' We say, "**Kaashi-kshethra**," "**Pravagakshethra**,"

etc., to indicate that those places are sacred. The body is also a **kshethra** since it is a

temple wherein God is installed and worshipped through thoughts, words and deeds. The temple

has to be cleansed and kept healthy and pure.

Use every sense organ within its limits

Purity is to be preserved and promoted not by multiple baths or by

avoiding contact with others

condemned as 'untouchables.' You cannot be pure by the observance of the superficial taboo,

'Don't touch.' The body can be clean if washed with water; speech can be cleansed if it is

saturated in truth; life can be purified if it is sanctified by thapas (religious austerity), and the

intellect can be cleared of blemish through inaana (spiritual wisdom). Above all, the conviction

that you are not the body but only a resident of the body, has to grow in you. If you identify

yourselves with the body you carry about with you, you are inviting sorrow and suffering to

overwhelm you, instead of the joy and peace which are awaiting to bless you.

Now about the indhriyaas (senses). They are known as maathras, which means 'measures,' for

each sense has the capacity to cognise a certain measure of experience, A dish of dhal (lentils)

must have some salt to make it tasty. The tongue tastes it and pronounces judgment whether the

quantity of salt is more or less or just right. "This face is pretty but the nose is a little awry,"

pronounces the eye. "This song is sweet, but that one was atrocious," declares the ear. Maathra

also means 'limit.'

Every sense organ has to be used with the consciousness of the limit inherent in it. Beyond the

limit it becomes misuse, sacrilege of a God given instrument. For example, the nose is to be used

legitimately to help in breathing and for the selective enjoyment of fragrance, but many stuff it

with snuff and degrade its real purpose. The tongue is polluted by using it to eat raajasik and

thaamasik (passion-rousing and inactivity-inducing) food and to swallow intoxicants which

demean man. All sense organs are thus spoiled by man through improper, unauthorised or

illegitimate use. The consequences for man are mental distress and physical disease.

The body is an inert composite of matter. But it grows, it gets weak and it declines, all on

account of a consciousness that operates from within. Otherwise an inert heap of matter can

undergo changes only by addition or subtraction through external agencies.

Gurus must meditate at least once a day

Next, the mind. Mananam manah---"The mind is that which remembers, recollects and

reflects." This mental activity results in the formulation of resolutions or in their dissolution---

sankalpa or vikalpa. The mind has, as warp and woof, assertion and

negation, do's and don'ts,

sankalpa and vikalpa. It has no existence apart from these. It is ever engaged in them until sleep

stops its activity. Sometimes when the resolution or the determination behind the resolution

becomes too strong, the mind overleaps its limits and man is rendered insane.

In order to calm the mind and keep it on an even keel, dhyana is prescribed as a saadhana.

Dhyana is the process by which the positive and negative aspects of the mind are regulated out

of existence. Man enjoys unlimited bliss when the stage of nirvikalpa samaadhi (hightest stage

of superconscious state of bliss) is reached. A taste of this is offered to man during his deep,

dreamless sleep, when no wish or want, no desire or denial can disturb him. How much more

satisfying should be the Bliss when we attain the nirvikalpa stage through dhyana! The

Aanandha (bliss) that fills us then is characterised as bhaavaatheetham, thriguna rahitham---

"beyond the range of imagination, without any trace of the three types of attributes."

You, who have dedicated yourselves as Gurus to lead the children into light, must practise the

discipline of dhyana at least one session a day in order to earn this bliss and equanimity. Those

who have earned the gift of aanandha alone, can confer aanandha on others. How can a

mendicant support another mendicant? No beggar can make another beggar rich. A person rich

in aanandha can share aanandha with those around him. Therefore your duty as Gurus is firstly

to earn and secondly to offer aanandha. A life of saadhana is a must to every Guru.

The role of Guru is a blessing of God

There are three groups of saadhanas which you have to take up--- personal, social and universal

(vyakthi samaaja and vishwa). A single flower cannot constitute a garland, nor a single tree a

forest, nor a single individual a society. The individual's spiritual success, his beneficient nature

and his virtues, when pooled with those of many others, become the wealth of society, the

common property of all. Each one has to revere and serve all. The Divine in each is pooled into

the concept of the Infinite Divine.

The Guru should not give room to conceit in his heart. As the indispensable teacher of innocent,

illiterate and half-blind children, the Guru should not occupy a chair of authority. Egoism is the

throne which is proudly appropriated by authority. Be humble before

the children and renounce
the tone of power. This is the **saadhana** for you. Revere the role of a Guru as a blessing of God.
This attitude alone can ensure the success of the journey for the individual, the society and the world.
Calamities happen when **buddhi** is not alert
Be aware of the transitoriness and the inter-relationship of the body, the senses and the mind.
What of the **buddhi** (intellect)? It is the source of man's decision-making capacity, and is known as the **anthah-karana** (inner consciousness). It reduces confusion, calms conflict and determines doubt. When we say, my inner voice has resolved thus, it is **buddhi** that is referred to. **Buddhi** is also referred to as the **antharaathman** (inner self). On the lowest plane of existence is the body, the physical sheath. On a higher plane is the sense complex---the five senses of perception and the five of action. The mind is on a still higher plane and the **buddhi** on an even higher one so that it is nearest to the core, the **Aathman**.
When a chauffeur is sought for, the owner of the car will select a person who is an expert in the art of driving, a man of character and a person who will be obedient to his employer. In all respects he must be a good and useful employee. When the chauffeur of the material car is expected to be so skilled and virtuous, how much more so must the **buddhi**, the chauffeur of the **Aathman**, be! **Buddhi** has no right to give a ride to anyone without the knowledge and permission of the **Aathman**.
Buddhi should subject to scrutiny all the wishes of the mind. It is only when **buddhi** is lit by the splendour of the **Aathman** that it can recommend the course of action to the senses, through the mind. Calamities happen only when the **buddhi** is not alert or is circumvented by the mind. Let **buddhi** take all the time it needs to sort out the pros and cons. Haste makes waste; waste results in worry; so do not be in a hurry.
Haste leads to confusions and blunders which cause disappointment and anger. Anger has to be overcome by guiding the mind on to peace and equanimity,
"Shaanthih! Shaanthih! Shaanthih!" --that **manthra** (sacred peace chant) will quieten the waves of anger.
Not doing one's best is treason to oneself
Man can have no fear when he negates his objective composition, declaring, "I am not the body, the sense, the mind or the intellect." There is no benefit if a man flees to the forest to escape

attachment to the non-real. Renunciation can be cultivated without such an extreme measure.
Doubts, too, will haunt a person until he **cognises** the Truth. When doubt enters through the front door, faith departs through the back one! Doubt comes upon people like a heart attack; it overwhelms a man all of a sudden. The **Geetha** says, **"Samshayaathmaa Vinashyathi"** (the doubter is destroyed). So Gurus must enter upon their task with full faith.
The ideals of the **Bala Vikas** (child development) movement are the highest. The task of fulfilling them is the holiest of tasks. Knowing this and yet not doing one's best, is indeed treason to oneself. Mere talk cannot go far. Man is concerned with the Moon that is hundreds of thousands of miles away, but he is not concerned with his nearest neighbour. Do not instruct or instil in children magnificent ideas and colossal thoughts. Teach them small, practical ideas and simple modes of behaviour through your own example and loving exposition.
Only the teacher of teachers can direct the **Bala Vikas** Gurus. That is to say, only he who has mastered the process and problems, the significance and secrets of education, can so direct. He must be able to correct the Gurus and convince them. It might happen that State Presidents may not all have these abilities, though their abilities might well be great in other aspects of organisation. They might have specialised in other fields of service. So my suggestion is that the State President should not be related in any way with the **Bala Vikas**. He has to organise, supervise and give guidance to the **Bhajana Mandali**, the **Seva Samithi**, the **Seva Dhal** and other service units. The **Bala Vikas** Gurus will benefit more through the very apex of the organisation.
Gurus should not indulge in jealousy
Women in charge of the **Bala Vikas** are easily moved by excitement or dejection, so it is better they do not immediately carry their problems to the State President; by the time they communicate with the central authority, the emotion would have cooled down. They can be directed more firmly by the centre and they will follow the directions more willingly, if they emanate from the centre. So they have, hereafter, to write to "The **Convenor, Bala Vikas** Gurus, **Prashaanthi Nilayam**," for advice, direction and redress, and send a copy of the letter to **Indulal Shah**, Secretary, World Council. I shall look into all these letters

myself.

Of course our **Bala Vikas** Gurus should not indulge in jealousy or fault-finding. They can undertake the task of teaching only after they rid themselves of such traits. If Gurus talk ill of other Gurus and promote misunderstanding and factionalism, the children can never improve. So resolve now to adhere to the right path. If two Gurus quarrel or become unfriendly, both will be removed. No inquiry is necessary; we condemn both for having been involved. One poisonous insect can destroy an entire crop. Since we have not been very strict all these years, we find the number of **Bala Vikas** pupils is very low even with such a large number of Gurus. Teach children equal validity of all Faiths. Each Guru must serve at least a hundred pupils in one year, only then can we have at least a hundred thousand or more getting the benefit. There are nine **crores** and twenty-six thousand children in our country, boys and girls, aged below ten. Those below sixteen are twenty-two **crores** and six hundred thousand in number. At the rate at which we are training the children, when can we teach the **crores**? The present tortoise speed will not help. The aspirations and ambitions of youth are being inflamed at great speed, and you have to **canalise** them at equal speed. Only then can a balance be secured. The rains fall profusely; the water seeps in and is stored underground. But man pumps the underground water faster and in greater quantity than it is collected below the soil, and so drought intervenes. Therefore go fast, but be steady and sure about your work. Another point: You have to teach the equal validity of all faiths. Teach them through quotations from the Bible, the ideals of Christianity. So, too, use the sacred texts of Zoroastrianism, Buddhism, Islam, **etc.**, to acquaint them with the ideals held aloft by those faiths. Also tell them the stories contained in the scriptures of all religions. Do not belittle any one religion or give predominance to another. There was a suggestion that children must be taught the entire **Geetha**. That is a mistaken view. Of course if they desire to do so through their own ardour and enthusiasm, do not stand in their way. But what we have to do is to place before them in sweet, simple style, the teachings of all faiths. The **Sai** religion is the harmonious blending, through love, of all religions. Though some followers of other faiths feel that

the **Sai** religion is contrary

to theirs, we should not entertain similar feelings. Ours is the totality, the Sun. So we should not limit or restrict our vision. Lead the children along the joyous path of truth. Let your faces ever shower smiles, springing from the bliss you earn from seeing the happy faces of children. Do not fall into the traps of anger, jealousy and pride. You can avoid this through steady and sincere attention to the task you have undertaken. May the children you serve become heroes in the revival of the ancient glory of their motherland. All India **Bala Vikaas** Gurus Conference, 21-11-1979 All good things have to be done the hard way. Ease and elevation cannot go together. **Sri Sathya Sai** 42. The Kingdom STUDENTS, Embodiments of the Divine **Aathman** and supporters and promoters of education! This **Kaliyuga** offers more facilities for liberation than any previous one, for education is much more widespread now. There are educational institutions in the farthest corners of every land, but it is a pity that peace of mind has become very rare. Why has peace remained out of reach in spite of the plethora of gadgets and contrivances that offer man comfort and pleasure? The fault lies in human conduct, which runs along evil lines. When man thinks, speaks and acts along virtuous lines, his conscience will be clean and he will have inner peace. Knowledge is power, it is said; but virtue is peace. The world reveres, even today, great men and women who have lived exemplary lives of virtue. Jesus, **Muhammad**, Zoroaster, Buddha, **Shankaraachaarya**, **Madhavaachaarya**, **Raamanujaa-chaarya** and others were able to command the loyalty and adoration of people solely on account of the purity of their conduct and actions. They have become immortal residents in the heart of mankind. Scholarship cannot confer this high historic ascendancy. Mastery of books may help you to expound or exhibit dialectical skill, but what really is the width and depth of your experience? And just examine how conceited you have become! Man must saturate his daily life in truthful speech, virtuous acts and holy thoughts. Never pollute your speech with falsehood Education must equip you with a discrimination sharp enough to discover these virtues. You must know what truth is and develop love and loyalty to it. And

remember, acts of virtue grow
 out of overcoming of selfish desire or **thyaaga** (selfless sacrifice). You must keep high ideals
 before you and be prepared to sacrifice even your lives to achieve them. Never pollute your
 speech with falsehood; never poison your thoughts with hatred and greed; never degrade your
 body with violence in any form.
 It is tragic that not even a small fraction of the student community values these ideals and
 endeavours to realise them. We have in this country plenty of scientists, scholars, spiritual
 teachers and seasoned politicians. But of what avail? They work at cross-purposes, each one
 unconcerned with the rest. One scientist is the rival of another; one scholar is at logger-heads
 with another expert in the same field. And of politicians, the less said the better. When this vice
 of disunity rules, peace and prosperity can never be established in the country in spite of all the
 progress in technology, scholarship and spiritual exposition. They can be developed only when
 mutual cooperation, friendly feelings, love and compassion grow in man's heart. The world can
 shine fresh and fair, green and grand with festoons and flags on every doorstep, only when these
 qualities are fostered by man.
 Mainspring of all faults of man is egoism
 Today there is a great need for every one to dwell upon the axioms that **Dharmaraaja**, the eldest
 of the **Paandava** brothers, kept before himself. When Krishna asked him one day where his
 brothers were, he replied, "Some of them are in **Hashtinaapura** city and the others in the forest."
 Krishna was visibly surprised, He said, "**Dharmaraaja**! What has happened to your brains? All of
 you, the five brothers, are here in the forest as you know. None is in the city of **Hashtinaapura**!"
Dharmaraaja replied, "Pardon me, Lord! We are 105 brothers in all." Krishna pretended that the
 statement was wrong. He recounted the names of the five and queried the reason why he added a
 hundred more. "My father's sons are five; his brother, the blind **Dhritharaashtra** has a hundred
 sons. When we fight with them, we are five and they hundred. But when we don't, we are a
 hundred and five."
 Thus when hatred and greed end in fighting, brotherhood is broken and hearts drift apart. Today
 this **fractionalisation** is evident in every field, including even our **samithis** (**organisational** units)!
 As a natural result, anger, envy, faction and friction are fast

increasing.
 This is the reason why students have to uproot these evil tendencies from their minds. The
 mainspring of all these faults is egoism, the belief that the little self has to be satisfied at all
 costs. I derive much **aanandha** watching wild animals in their own habitat. Their movements,
 their relations with others of their kind and their free uninhibited lives are very attractive to
 behold. They do not bewail at the health and happiness of other animals. They do not grieve,
 lamenting their misfortune, comparing their fate with that of other denizens of the forest. They
 do not clamour for fame. They do not plan and prepare to earn positions of power and authority
 over other animals. They are not eager to accumulate possessions that are superfluous. When we
 consider these traits, we are led to conclude that they are leading lives of a higher grade than
 man.
 Greed is the seed-bed of grief
 Man has the extra qualifications of education, moral sense, and the capacity to judge and
 discriminate. But he is still caught in the coils of greed, and greed is the seed-bed of grief.
 Education today promotes greed instead of paralysing it. The aim is to earn more monetary
 income. So the struggle is directed to the acquisition of degrees which bring higher salaries. The
 learned man is anxious to exploit society, to pilfer from society by means fair or foul. He is not
 eager to give to society, to benefit society. He is concerned with what he can get from society,
 not with what he can give to it.
 Boys from the villages are ungrateful to their parents who have bartered their own wealth and
 comfort to give them an education. As soon as they secure a degree (which is at best a
 convenient beggar's bowl), they flee to the cities and accept a job there for a pittance. They settle
 in the cities, neglecting their parents and treating their hereditary professions with contempt. But
 their lives in cities are not any smoother; they are led into wasteful and damaging habits until
 they pine for peace and joy. Instead they should remain in the villages where they first saw the
 light of day and dedicate the skills they have acquired to the service of its inhabitants. This is
 their real task.
 They are **weaklings** who revel in imitation
 I know that is very difficult for students to overcome the banal influence of society and of the

elders; they do not come across inspiring examples to follow. But old students of the **Sathya Sai**

Colleges must enter the world fully equipped with courage, compassion and inner peace and render selfless service to the people. Be vigilant always that you do not deviate from the ideals marked out by Me. Participate in all activities, armed with humility, a sense of honour and the skills needed to triumph. Distinguish yourselves in the moral, ethical, spiritual and material fields. Do not extinguish yourselves as soon as you proceed out of the **Brindhaavan** campus. So

long as you are within the area, your style of dress and your manners, your character and conduct are different from what they become when you pass out. This relapse into the old baser levels, reveals a fundamental flaw in character. Such persons can be written off, for they are of no help to anyone. Instead they are a burden on society. They are **weaklings** who revel in imitation.

Heroes are those who rely on their eyes and ears and value their own national heritage.

You have resided in **Brindhaavan** for five, seven or nine years, and experienced maternal love more intense than what a thousand mothers can offer you. If you go out of **Brindhaavan** and adopt the behaviour patterns and life-styles considered fashionable by the outside world, how can you be considered an 'old student' of this college? "He who chops the nose of his mother, can pluck the nose of his aunt as a flower from its stalk," says the proverb. When you commit treason against God so freely, how can you be expected to honour human rules of conduct? I desire that, at least from now, you steadily develop noble thoughts, holy feelings and selfless actions, and maintain the fair name of your college.

Whoever hurts the society is a traitor. Students occupy the role of the heart in the physiology of the social organisation. Whoever hurts the society in which he dwells or brings disrepute to it, is a traitor.

Whichever position you occupy and wherever you reside, you must draw on yourself the admiration of others by your humility, discipline and manners, and by the simplicity of your dress and sweet speech. If you parade your transformation by the style of your tie and pants, by your long hair and moustache, how can you claim to be an old student of a **Sathya Sai** College? Your dress itself will proclaim that you are not. Prove that you are true heroes, true servants of the poor and the distressed and

recipients of true education.

Of course I am warning you against falling into wrong ways of living. One day **Pandith Madhan**

Mohan Maalaviya shaved off his thick overhanging moustache and, with a clean face, went to an old friend and shocked him into the question, "Sir, why this transformation today?" The reply was, "I cultivated the impressive moustache out of pride that I was a man, but I realised that I could not relieve the misery of a single fellow-being. So I felt I could not justify the moustache any longer." The manifestation of manliness comes about by involving ourselves in social service and reducing the pain and poverty of human beings like ourselves. Allow yourselves to be judged not by your dress or the growth of beard, but by your motives and actions and your progress along the path of practising the ideals implanted in you by **Sai**.

Be vigilant that you do not slide into wrong. Do not seek to secure jobs in order to earn a high income. Wherever you are, be vigilant that you do not slide into wrong. Money comes and goes; morality comes and grows! Amassing money is easy; no one is to be appreciated for that. It can be accumulated through cruel or unjust means, through falsehood and blackmail. Only beggars are prompted by the urge, to gather riches. Study and earn knowledge in order to rescue the world from decadence, to develop peace and joy throughout all levels of society and to add your mite to the prosperity of the state. The members of the kingdom of **Sathya Sai** must follow those ideals and spread them throughout the world So, as you claim to belong to the Kingdom of **Sathya Sai**, you have the special task of propagating the ideals of **Sai** by your precept and example. Direct your lives as citizens of the Kingdom of

Sathya Sai Let the Name be your guide and your goal. **Thyaagaraaja** lived up to his name. When the ruler offered him gifts of precious gemstones, houses and land, he spurned them, declaring, "My heart is laid at the Feet of **Raama**. You cannot secure it in exchange for this trash." **Raamaraajya** has become a word charged with sanctity because **Raama**'s Kingdom was the home of righteousness, justice and peace. You have a great responsibility because you have named your association the 'Kingdom of **Sathya Sai**.' Some old students of the college are worried because when they come to **Brindhaavan** later I do not speak to them or cast even a glance at them. The reason is they

are not even identifiable as
 students who were in this college for five or seven years. Good
 thoughts, words and deeds have
 not taken root in them. Your action produces the reaction. Sai only
 reflects your mind. He has no
 prejudice or preference. He is a mirror wherein you can see
 yourselves as you really are. In order
 to correct their mistakes and remove your faults, I have sometimes to
 use harsh words; but you
 may rest assured that My sole aim is to turn you to better ways. I
 have no anger in Me. It is the
 inner compassion which takes the outer form of anger. I have caused
 these colleges and hostels
 to be constructed and lakhs of rupees to be spent every year in the
 hope that at least a few among
 the students who join them will follow the ideals I set before them.
 Listen to that call and let it
 reverberate in your hearts every moment of your lives.
 Annual Day of Kingdom of Sathya Sai Prashanthi Nilayam, 22-11-
 1979

Nivriti (detachment) confers fearlessness, even while you accept
 a little of it. It gives strength and courage, for, it is desire that
 weakens man and makes him cringe before those in authority and
 with influence. Detachment endows you with self-respect, and the
 capacity to stand up to slander and calumny.

Sri Sathya Sai

43. The task will triumph

When the Dharma of the Age is laid aside,
 To establish it anew through loving means;
 When the world is polluted by conflict and confusion,
 To restore the path of virtue and peace;
 When good men caught in cruel coils wail,
 To save them from pain and shame;
 When sacred texts are not grasped aright,
 To proclaim the message they teach mankind;
 To relieve the earth of the burden of vice,
 To fulfil the promise made in Thretha Age,

Achyutha has incarnated on this earth,
Vaasudheva, Shrihari, has come into the world.

Baba

IN every human heart there resides a gnawing desire to achieve
 unwavering and lasting
aanandha. Day and night, throughout his life, man is endeavouring
 without a moment's rest to
 attain this stage. And yet he finds it beyond his reach.
 What is the reason? The root cause of his failure is his identification
 of himself with his body and
 senses, and his belief that physical and sensual pleasure can give him
 the aanandha which will
 appease his hunger. Man is not aware that he is the aanandha he
 seeks. The Upanishaths clear
 all doubts on this point. They assert: "Flour is rendered sweet by

jaggery." Flour, be it of rice or
 wheat or gram, is not inherently sweet, but when jaggery or sugar is
 mixed in it, the sweetness
 permeates all of it. The lesson the Upanishaths convey is: The
 created Cosmos is the flour and
 the Divine Principle is the sugar. As a consequence, nature charms us
 and is attractive. Wherever
 we hear melody, or see harmony, or experience the sublime, it is
 Divinity that impinges on us
 and not nature.
 Authentic means of acquiring knowledge
 God is described as Aprameya (not measurable). It means that God
 cannot be measured like any
 limited phenomenon. Only the Vedhas can give a satisfying glimpse
 of the Glory. To indicate
 this, God is designated as Vedhavith (known through the Vedhas).
 There are three authentic
 means of acquiring knowledge as mentioned in the sacred texts. They
 are (i) Prathyaksha (direct
 perception) (ii) Anumaana (inference), and (iii) Shabdha
 (authoritative voice). When milk
 becomes curd after being treated with yeast, one can see it
 happening. The phenomenon is
 therefore accepted as true, as proved by prathyaksha. When clouds
 of smoke rise from mountain
 range, one infers that the forest is on fire. When someone who has
 been at Prashanthi Nilayam
 describes the place to one who has not, the latter, too, is able to
 picture for himself the Nilayam
 and its environs. This is an example of 'authoritative voice' being a
 means of knowledge.
Shabdha becomes authoritative and acceptable when it emanates
 from experience and from
 honest communication of that experience.
 Fixed and fundamental attributes of, God
 Among the many thousands sitting in this auditorium, there is one
 who has come from America,
 a member of Sathya Sai Council for America. His name is Dick Book.
 No one, let us say, has
 seen him so far. Even if he is described as tall or short, old or young,
 or as having specific
 physical characteristics people will find it difficult to identify him and
 spot him. But when I
 pronounce the sound, "Dick Book," he will stand up for all to see. God,
 too, does not easily
 respond with His Presence when you describe Him and glorify Him.
 You had no name when you
 were born, but have since been responding whenever you are called
 by a 'given' name. Similarly,
 God is Nameless, but He responds when His Name, any one of the
 many, is pronounced by the
 seeker. The shabdha (verbal testimony), as a means of proof, has two

aspects---the **thatastha**

(apparent features) and the **swaruupa** (fundamental nature)---to the permanent unchanging features.

To identify a house which a visitor is searching for we tell him, "That one on which the crow is

sitting," and he understands. This is a temporary feature of the house. God, the Eternal Absolute,

is pictured, praised and adored as temporarily apparent and is adored in limited regions as

Raama, Krishna, Vishnu, **Ishwara**, etc. These are not basic, fundamental expressions of His

Nature. These are only Forms assumed for certain vital purposes like conferring peace on earth,

reestablishing the norms of justice and strengthening the ideal of faith in the Supreme.

The fixed and fundamental Attributes are **Sathyam**, **Inaanam**, **Anantham** (Truth, Knowledge,

infinite) This is the **swaruupa** (Natural state) of Brahman. These attributes do not change with

time, space and the nature of the observer. They penetrate time, space and matter and we

perceive them in five aspects; **asthi**, **bhaathi**, **priyam**, **naama** and **ruupa**. Three of these---**asthi**

(existence), **bhaathi** (consciousness) and **priyam** (bliss) are basic, while the other two---**naama**

(name) and **ruupa** (form), are transitional and superficial. It is indisputable that all these features

need a Creator who is Immanent, who is their Author and Contributor.

Nature moves but the Divine does not

The Sun, the Stars, the Moon, the oceans, the earth---all these point to the maker whom we have

to accept. There are two causes which together produce any thing: the shaper and the substance.

This silver cup must have had a smith who shaped it and silver which he shaped. When you go

deep into this process of creation, you will realise that both causes merge into One, the

Embodiment of Being, Awareness and Bliss. Since that One is all this, recognising It in all this confers full Bliss.

Every man yearns for only two **boons** escape from sorrow and attainment of joy. When both are

achieved, man is truly free; he has gained **mukthi** (liberation). Not knowing the genuine

implications of the stage of **mukthi**, persons who pride themselves as atheists or rationalists

declare that they are not interested in it. **Mukthi** is the fulfilment of these two universal cravings

of man. Texts and arguments have led man astray and blinded him to Reality. Do we reach

mukthi along the path of activity, or of inquiry, or of worship? The arguments shall only fog the issue. These paths merely cleanse the mind, clarify the intellect and purify the emotions.

If the **Aathmic** (divine) core of all things and beings is recognised, **Aanandha** will be ever-present

and full. The Divine Principle is the reality, the base, the essence, the ocean on which the waves

rise and fall. Discard the name and form (which rise and fall) and contemplate on the **asthibhaathi**-

priya content in each cell and particle. Then you can immerse yourselves in

Nithyaanandha (Eternal bliss). **Aanandha** is Omnipresent. One has only to realise its

Universality.

Aathman is the bestower of highest bliss

Embodiments of **Prema** (Love)! Things that move must need have a stationary base. Nature

moves but the Divine does not. Buses and cars speed along the road while the road itself lies still

without movement. Pictures flit and fly along the screen in a cinema, but the screen does not flit

or fly. The body grows or declines, the senses seek one pleasure after another and the mind skips

from this thought to that only because the **Aathman** is Immovable and unmoved.

Now, by what trait can we recognise the **Aathman**? By bliss, which is Its very nature. This is the

reason why It is described as **Nithyaanandham** (Eternal Bliss Absolute) **Parama-sukhadham**

(bestower of highest bliss), **kevalam** (alone) **inaanamoorthis** (embodiment of pure wisdom),

dhwandhwaa-theetham (beyond all dualities), **gaganasadrisham** (vast as sky), **thatwamasyaadhilakshyam**

(denoted by **Vedhic** axioms such as Thou are That), **ekam** (the One), **nithyam** (the eternal), **vimalam** (blemishless), **achalam**

(unaffected), **sarvadheeh** (all-conscious),

saakshi-bhootham (all seeing witness), **bhaavatheetham** (un-reachable even by the imagination),

thrigunararitham (attributeless), etc.

Generally speaking, the materials in the world will be sought by some, neglected by others and

disliked by still others. The reason lies in the mind, not in the matter. One's own likes and

dislikes are moulded by one's own activities, thoughts and feelings. If your reaction is good, you

will pronounce Me good. If your feelings are bad, I may appear bad. The transformation from

one attitude to the other happens in you, not in Me. I am ever the same. Since a form has been

assumed, wavering reactions are inevitable. They are human; they do not affect the Divine.

Envious mind will be ever engaged in wrong
 Changes in the nature of the reactions and the lines of approach are brought about by the whims
 of the moment, the turns and twists of desire and the pressure exercised by the environment, the
 region and the times. Last night you witnessed a play about Jesus enacted by the students. The
 disciple who was most loved, Judas by name, decided to work against the Master, yielding to the
 low temptation of a few pieces of silver. Greed for money is a demon that gets hold of the weak.
 When one is overcome by it, one loses all trace of discrimination and accepts with ease,
 wrongful ways of satisfying it.
 Since the uniquely powerful impact of Sathya Sai has become world-wide, many ignorant
 persons afflicted with envy and monetary greed are attempting to spin malicious tales to belittle
 and defame the culture of Bhaarith. The envious mind will be ever engaged in wrong. This has
 been so in every age when the Divine has come among mankind. But despite such tactics, the
 task will not falter, the Triumph will not be delayed.
 All the acts of Jesus were pure and holy
 You have to pay special attention to this truth; there exists no such person who can point out any
 kind of blemish in Sai. Individuals who can probe into the significance of the principle of prema
 (pure love) of which Sathya Sai is the embodiment, are, of course, very few. This principle is
 fully selfless, fully pure and fully holy. This principle, with Sathya Sai as its embodiment and
 exponent, is spreading from continent to continent. Envious persons watch the march of this
 transforming love and try to obstruct it with falsehood. Since the attention of seekers and
 aspirants is now being increasingly devoted to the heritage and culture of Bhaarith, attempts are
 made by many narrow and crooked minds to cast aspersions on them.
 The success of the task for which I have come will very soon reverberate throughout the world.
 The truth that all faiths are facets of the One and that all roads lead to the same Goal, is
 provoking to some persons. You witnessed in the play on Jesus how his emphasis on the basic
 truths of good and godly life was misinterpreted by even the leaders of religion, who sought to
 hide their own failings by slander and falsehood. They even plotted to inflict torture on Jesus. All
 the acts of Jesus were pure and holy, and filled with selfless love. One can have adoration for

one's religion, but it should not be defiled by hatred towards other religions. Be engaged, rather,
 in tasting the sanctifying, sustaining stream of Divine love. That will confer lasting Aanandha.
Sai is the ever-effulgent Aathman
 In truth, this Kali era is the most beneficent of the four, for you have now amidst you the Eternal
 Embodiment of Aanandha in a form which you can approach, adore and learn from. You are
 singing with Me, conversing with Me and filling your eyes, ears and hearts with My utterances
 and activities. This is not a mere physical body composed of the five elements, nor this day My
 Birthday, though you may call it thus. This body might have a birthday, but I have no birth. You
 say I am fifty-four years old, but I have no age which can be counted. The Eternal, with neither entrance nor exit;
 The One who neither Was nor Is nor Will be;
 The Immortal Person free from birth and death
 That Ever-effulgent Aathman is Sai for ever.
 Adoration is rising on one side of Me like the Himaalayas; denigration is accumulating on the
 other side as another Himaalayan range. I am, however, unaffected by both. As Gokak said a few
 minutes ago, upon both these peaks I place My hands, showering My Blessings equally on the
 opposing responses. Where there is day there must also be night; but it is the same Sun that
 causes them both. Be equanimous yourselves. Endeavour to benefit most from the good fortune
 accessible to you.
 Engage yourselves in the spiritual discipline of seva, which is the most productive of good. Of all
 the methods of seva (service), to the long-neglected rural population is the best. Dedicate your
 skill and energies to the betterment of your brothers and sisters dwelling in the villages. Service
 is God. Why has God endowed man with a body, a mind and an intellect? Feel with the mind,
 plan with the intelligence and use the body to serve those who are in need of service. Offer that
 act of service to God; worship Him with that flower. Put into daily practice the ideals that Sathya
Sai has been propagating, and make them known all over the world by standing forth as living
 examples of their greatness.
 Birthday Message, 23-11-1979
 Modern Civilisation is based on competition in which the interests of the individual precede the interest of society. Therefore, fear haunts men wherever they turn---fear of poverty, fear of loss, fear of death and destruction of property.
 The mind urges the senses to seek and secure softness, sweetness,

fragrance, melody and beauty, not in God whose heart is soft as butter, whose story is sweet as nectar, whose renown is fragrant as the jasmine, whose praise is melodious to the ear, whose Form is the embodiment of perfect beauty, but, in the shoddy contraptions of material things.

So, the mind has to die, so that it may be recast as an instrument for Liberation, through Fulfilment.

Sri Sathya Sai

44. The Truth

THERE is God everywhere and there is no second entity anywhere. God is the truth, the only truth. In every article or thing, God is, as the basis, as understanding and **understandability**, as the source of Divine light, as' **Aathma**. Know that All exists, has awareness and bliss because of the **Aathma** which All is. Truth is a word that is frequently used on platforms but the concept is still very hazy and often mistakenly interpreted. In reality, man is afraid of probing into his own truth, lest his pet opinions and attitudes be proved hollow and dangerous. As a result, his actions and thoughts pursue disturbing and discordant paths. What exactly is truth? Is it the description of a 'thing seen' as one has seen it, without exaggeration or under-statement? No. Or, the narration of an incident in the same word as one has heard it narrated? No. Truth elevates; it holds forth ideals; it inspires the individual and society. It is the Light that illumines Man's path to God. A life inspired by Truth will enable man to live as man---not degrade himself to the status of a lower species. From dawn to dusk, from the moment of wakefulness to the moment of sleep, if he devotes himself to his own deeds, is that a life inspired by the Truth? No. By his good thoughts translated into good words and manifested as good deeds, man must promote Truth in society and prove its usefulness. He is the image of God. He must be aware of the image of God that shines in society also.

People are fascinated by the false. The thought that arises in the mind, the word that sprouts from the tongue and the deed that engages the hand must all three be fully **co-ordinated**. Each one must be in conformity with the other two. They must be in unison with each other. If you have one plan in your mind and talk of a different one and execute something else, it is a false life, not a true one. The ancient texts condemn such a person as a **Dhuraathma** (evil person) and extol the person whose thought, Word and deed are all in line as a **Mahaathma** (greatest soul).

Nowadays, people are fascinated by the false and keep away from the true. They ignore the true and pursue the false. They are not eager to know the Truth, the eternal and the Absolute. Truth is the One Awareness, the One Divine Energy that activates every living being, nay, every particle of matter. The tiny seed of a banyan tree does not reveal to the human eye or to the microscope, the gigantic tree which it contains. The Divine Energy within it prompts it to expand and become the banyan. Every cell, every spot, every atom is Divine, full of vast destiny. The recognition of this Omnipresence of God is the mark of the theist. The atheist may proclaim that God is not, but, deep inside him one can find the awareness of the Omnipresence. That is his truth.

Now, about my Truth. It is impossible for anyone to discover and declare the truth that is **Sathya**

Sai. To ensure peace and prosperity is the task on which **Sathya Sai** has come amidst you.

"Lokaah samasthaah sukhino bhavanthu" (Let all the worlds be happy). All mankind have to be happy; all must rest; in peace; all must be gladly engaged in fulfilling their duties. I long to

shower **aanandha** on all. It is not an easy achievement to recognise and identify Divinity.

Yet, when the time is ripe and the fortune is imminent, that is to say, pretty soon, even that can be won by you.

8-12-1979

Protect your mother-tongue and Motherland with all your energy. Make yourselves fit for this, by making the best use of the opportunities in the school. Progress as much as you can, without hesitation. Develop character as well as intelligence and health. The most reliable source of strength is in you, not in money, or kinsmen, or physical acumen, but, in yourself, the **Aathman** (divinity). Know it; delve into it; draw sustenance from it; see it in all; serve it in all.

Sri Sathya Sai

45. The way of Jesus

THERE are four types of persons---those who see only right everywhere, those who are less spiritual in their vision and so see right as right and wrong as wrong, those who shut their eyes to right and see only wrong and lastly, the worst of all, those who judge even the right to be wrong.

No one brings wealth when he is born or takes it with him when he dies. Whatever riches one has accumulated have to be freely shared with others. Flowers scatter fragrance; trees offer fruits in plenty. Instead of learning the lessons they teach, man pursues his own sense-cravings, and his

urge for fame and authority over others. Contentment is the most precious wealth; greed brings misery in its train. Contentment alone can lead man to the goal of life viz., the attainment of Divinity.

A tender heart is more valuable than all material possessions. When moral and spiritual excellence is gained, the divinity in man becomes patent.

Vishwaamithra was a powerful king, proud of his might and the vastness of his kingdom. He wished to defeat the Sage Vasishtha but could not succeed. Thus he learnt the lesson that material, physical or mental powers are too weak to win over Divine Power. So, he entered upon spiritual saadhana (effort) to rid his mind of anger, greed and envy. As a result, he himself became a sage.

The Kaurava brothers, a hundred of them, were intoxicated by greed for more, though they had riches in plenty and kingdoms vast in area; so, they contended with their cousins, the Godfearing and God-led Paandava brothers, who were only five in number. In the end, the Kauravas destroyed themselves to the last man and the Paandavas were blessed with victory.

Every man in the world is a messenger of God

The brothers, Hiranyaksha and Hiranyakashipu, succeeded in securing as boons from God mastery over the elements but they misused this power and spread havoc over all the worlds.

Man has to acquire mastery over the foul urges in his own mind---lust, anger, hatred, jealousy.

Then only can he enjoy the Divine Peace that is his birth-right.

Every living being is on a pilgrimage---whether it is aware of it or not.

The Bhaagavatha Puraana (Story of Glory of Divinity), says that the destiny of all beings is to return to their origin. Lord Krishna has declared in the Geetha that all beings have emerged from Him and have to merge in Him. The Sun causes clouds in the sky raising water from the sea as vapour; the waters of the sea fall as rain, the rain water accumulates and flows as streams and rivers, until it merges with the source, the sea. It is faithful to its destiny; it confronts bravely all the hurdles and obstacles on the pilgrim path. Every man has come into this world as a Messenger of God.

Jesus announced himself as a Messenger of God. He spent many years in austerities so that he could shower compassion and love on all humanity. Later, he asked himself, "Am I just a messenger, or am I more closely related to God, a part of God with the Divine as my essence?"

Jesus spent twelve long years, wandering alone in deserts engaged in this inquiry. At the end of this period, he returned to the society of men and announced "I am the Son of God."

In Kali Age Judases have multiplied

At that time, the priests of the holy temples of Jerusalem had become corrupt and commercialised. They had deteriorated into proud and selfish men. Jesus condemned them and tried to root out the evil practises. For, all forms were in the eyes of Jesus, Divine Forms and he could not tolerate any action which belied this status. So, when asked by people who he was, he could reply, "I and my Father are One." Jesus tried to teach everyone the Fatherhood of God and the Brotherhood of Man.

Tradition-minded and egoistic men considered Jesus a false prophet and they tried by every means to thwart his mission. Jesus, however, did not waver. Faced with opposition, he continued to be an example of living Truth, and to purify society. Many disciples, followed Jesus but throughout history, it has been the experience of Raama, Krishna, Jesus and Muhammad that disciples however close are seldom fully dedicated. Most are only part-time devotees. Jesus had 12 disciples, most of whom had faith in him and lived his teachings. But, Judas yielded to greed.

He betrayed his Master for a mere 30 coins. He could not find joy in life after this treachery. His mind gave him no peace. He had to seek refuge in suicide.

Betrayal by people who pretend to adore is happening since ages. Corrupt, greedy and selfish people spread falsehoods about their own Masters. We hear of a Judas, 2000 years ago. But in the Kali Age, people are obsessed with money and Judases have multiplied. They seek to amass paltry riches whereas good character, good conduct and knowledge of God are the three real treasures to be gathered. Land and buildings, silver and gold, dollars and other currencies are temporary and trivial. They are possessions only until life lasts. But those three treasures will stay on, sustain and strengthen you until you attain union with the Infinite.

The three real treasures to be gathered

Man has mastered astronomy; he knows all about the earth. He is conversant with all that is happening in America, Russia and England. But he does not know who he is, and so, all other knowledge does not make him wise. He is eager to collect information about everything else but

he never asks the question "Who am I?" though he uses the expression 'I' and 'my' freely almost always. You are the farmer; the body is the field. Sow the seeds of goodness, you can get the harvest of happiness; sow the seeds of evil, you reap the harvest of grief. You are the cause of either of these. Do not blame others or impute partiality to God. Above all, do not rely on this impermanent objective world; it is full of sorrow and change; cultivate detachment, equanimity and self-control and love. This life is a temporary rest place. Develop knowledge about the higher levels of consciousness and the higher planes of existence. Knowledge leads to skill. From skill in using such knowledge, one acquires balance. You must recognise that this life is a stage in the long pilgrimage and that we are now at a hotel, a temporary resting place which has also a watchman. The mind is the watchman. So, do not feel permanently attached to the mind or the body. This 'negative' body has the 'positive' Divinity within it. When you become all-embracing infinite Love, the Divine will manifest in and through you. Try to be like Jesus. Jesus was a person whose only joy was in spreading Divine Love, offering Divine Love, receiving Divine Love and living on Divine Love. There are various theories about the birth date of Jesus based on the 'bright star that appeared at his birth.' It is visible once in 800 years, it is said. Some say he was born on the fifteenth day of September. But, he was born at 3-15 a.m. (early morning) on December 28, 1980 years ago. It was Sunday. The Star that appeared that day appears only once in 800 years. Its appearance had nothing to do with the birth of Jesus. There is no rule that, when Divine Energy or Divine Incarnation descends on Earth, a star has to appear. That is the opinion of devotees only. But, Jesus was himself a 'Star' of infinite value, spreading **brilliance** of infinite dimension. Why posit another less brilliant glow? Today is the Birth Day of Jesus, celebrated amidst December snow-falls with lights and Christmas Trees, and prayers. But it is useless to pray just one day and forget God, the rest of the year. That is an empty show; it does not emanate from the heart. We are true Christians only when we live according to the teachings of Christ and practise them in daily life. Even if we follow two teachings of his, that would be enough. Christ said, "All life

is one, my dear Son! Be alike to every one." Be engaged in doing God's work. If we truly follow this, it would be enough to fulfil our destiny. When he was on the Cross and overcome with agony, an unseen Voice said from Heaven, "Death is the Dress of Life." The body is the dress which the Divine Spirit puts on. Therefore, we should not weep when the body is worn out or falls or is injured. Death is an event, that is the very nature of the body. Men seek the cause for death but no one seeks the Divine Source of Life. Be engaged during the brief span of life in glorifying God and in doing God's Work. God has incarnated in human form, in order to inspire man to follow higher ideals not only in India but foreign countries also. Men may have different languages and life styles but God is One and He is present everywhere. All religions speak of Him as Love and as attainable through love. Forms of Worshipping God differ, for they are shaped by time and place but love is the basic content of all the forms. The language of love is understood and spoken by all hearts. There is only one race really, and that is the race of mankind. We now consider petty distinctions of nationality, race, religion and language as vital and hold back love which must flow to every one from the heart. That was the life and message of Jesus. Nurture it in your hearts. Experience Jesus as your Messenger sent from God. Become what you truly are. Love alone can reveal the Divinity latent in all. Love is God. Live in Love. Love lives by giving and forgiving; Self lives by getting and forgetting. Love is selflessness; Selfishness is Lovelessness. Do not waste your life pursuing the narrow interests of the self. Love! Love! Become what you truly are---the embodiments of love. No matter how others treat you or what they think of you, do not worry. Follow Jesus Christ. Love for your own evolution and not for what others say. Do not imitate others. Cultivate your own life. You have your own heart, your own opinion, your ideas, your own will. Why then imitate? Imitation is human, they say; but creation is Divine. Follow your chosen path. Let your own experience of God be your guide and master. Do not go into the grave, weakly copying others. You won't find God if you search in the outside world. Your own heart shining with Love is God's Love. Follow the Master. Face the Devil.

Fight to the end and finish the game. You are God. The true you is God.

You are not one person but three---the one, you think you are, the one others think you are and

the one you really are. You think of yourself as your body and its sense cravings, others think of

you as a personality. You are truly infinite spirit Divine. You should constantly remind yourself,

"I am God" "I am God." "I am God." The day you see yourself as God, you become God.

If you think I am only human, you will be led astray. Do not allow your body and the sense to

dictate your moves. Develop the inner vision. The body is the cart, the Spirit is the horse. Do not

put the cart before the horse. Spiritual practice is the only means of acquiring mental peace. If all

the cars in America are placed end to end, they would reach the moon; but there is no true

happiness there, no peace of mind. Cultivate not riches, not comfort and luxuries, but Divine

virtues. Then you become fit to receive God's Grace. Why trade permanent peace of mind for

impermanent physical luxuries?

Speak sweetly; shed comfort with every glance of yours. Do not be slaves to your sensual

desires. **Prahlaadha** told his father who had conquered the three worlds that he had failed to

conquer lust and desire. You should conquer lust and vanquish anger. Exile from your mind

greed, hate and jealousy. Dedicate your hand to the service of mankind. Jesus teaches infinite

love and compassion. To resurrect love and compassion, you must kill jealousy and selfishness,

purify your hearts. Earn the true mercy of Jesus. Follow the path shown by him and reach the

position he holds.

From Discourse on 25-12-1979

Rules of behaviour must be observed by politicians, rulers, subjects, monks, who are leaders of the community and heads of monasteries, scholars and others, for they are exemplars and guides and their responsibilities are greater than ordinary persons.

Sri Sathya Sai

46. Be human

YOU can master all knowledge

and win loud applause;

You can be hailed as a king

and rule over the realm;

You can pile vast wealth,

donate gold and land;

You can count all the stars

that shine at night;

You can name without doubt

each living thing on earth;

You can teach the eight-fold skill

to all who aspire;

You can reach the distant moon

and proudly walk thereon.

But you cannot be the master

of the five senses in your body;

You cannot turn your face inward

and still your wayward mind.

We consider a combination of body, mind, intellect and senses as a human. This is not correct.

Mind is something we possess; body is something which we carry about; the intellect, too, is

ours and the senses are dealt with by us. We are not the body, mind, intellect or senses. They are

ours; we possess them. They are manipulated by us, we are distinct from all these. The day we

recognise this differentiation and live on that knowledge, that day from we become aware of our

Reality and our Goal.

Education is the gaining of illumination

Is this body inert or conscious? Of course it grows, declines, acts and undergoes destruction, just

as the sweepings of your home, if daily thrown into a heap at one spot, grow into a mound. So,

too, when food is daily provided, the body grows, and when food is stopped, it declines. So the

body is basically inert matter. The body is consumed by fire when life leaves it and it becomes a

corpse. It is also consumed by the flames of worry, fear and anxiety every day of its existence,

from the moment of awakening at dawn to the moment of sleep at night. The body is also called

shareera, which means, that which undergoes destruction. It is also praised as a temple where

God is installed. And the word **kshethra**, usually applied to holy spots, is also used to indicate the

body. Therefore the body must be used to further Divine purposes and to demonstrate the Glow

of the Divine that is installed therein.

The body is cleansed, by soap and water, but true cleanliness can be achieved only from within.

The cleansing of the body may keep physical illness away, but the a-**shaanthi** (disease) of the

mind requires inner cleanliness. A perfume applied to the body might please the company

around, but good thoughts and sweet conversation will please them more and for a longer time.

As soap is for the body, truth is for speech; both have a high cleansing effect. The mind has to be

cleansed by proper education in the crucible of renunciation. The

intellect has to be purified by

Universal vision conferred by wisdom. Education does not merely mean the study of books, nor the capacity to write books.

Education is the gaining of illumination; it is the light that dispels ignorance and doubt. It scatters the fog of ego. It confers humility and discipline. The manas (mind) must also be

subjected to the process of **thapas** (rigorous discipline). The highest discipline is to bring about a unity in one's thought, word and deed. **Thapas** does not mean escaping into the forest and meditating in the loneliness on God.

God is not an alien living in far-off lands

God is close to each, in the heart He shines;

Sin is not an act or fact in far-off lands

Sin is in your mind, polluting word and deed.

Each sense organ has a legitimate purpose

God and the devil, good and bad, are denizens of one's own heart.

Where God is, there the devil

cannot be. It is like a game of 'musical chairs,' and only one person can occupy the chair. Seat

God for ever in the heart, after ridding it of other occupants. Let this inert body be activated by

Divine consciousness. The secular curriculum that you master in this college is important so that

you may be self-reliant. But this education cannot be the final goal; the Resident of the heart

should be given due reverence and homage.

Next, the senses. They serve to provide awareness of sound, tactile feeling, form, taste and smell.

They should not be allowed to contribute to ill-health of the body and mind. Each of them has a

legitimate purpose, a limited area of operation which should be respected. The tongue knows the

measure of salt that can make a dish tasty. In the **Upanishaths**, the senses are called **maathra**

(measures). Each one is a measure that can operate only **upto** a limit. The tongue has to speak

softly and sweetly; the eye has to seek and see symmetry, harmony and beauty, the glow of

Divine Ecstasy and the splendour of Divine Charm. The uncontrolled tongue indulges in four

sins- lying, **scandalising**, vain gossip and wanton fault-finding. God resides in every one. The

Lord has declared, "**Maamaivaamsho jeevaloke jeevabhoothaah sanaathanah**" (all living beings

are a part of Me). They are all a part of His **Sanaathana** (Eternal) Self. So every one is an

embodiment of the Divine.

Be engaged in developing the good in you

When any person is ill-treated or harmed, it is God who is the target

of that sacrilege. We declare

that Truth is God and in the same breath, adore falsehood. Resorting to falsehood is a demon that

possesses and over-powers the weak. Indulging in unnecessary talk, talk for its own sake, is a

morbid habit. It is also a waste of energy. It disperses company, for no one likes to listen to a

bore. If he is tolerated for a minute, he will stick to you for days.

There are others who spread

rumours and gossip and spoil your peace of mind by poisoning the springs of love. You must be

engaged in developing the good in you, weeding out the bad and heightening your purity and

holiness.

How can knowledge of the good and bad in others help you in this task? Talkative persons easily

slip into scandal-mongering. Too much talk and a tongue addicted to scandal are twins; they

work together and in unison. A poet addressed his tongue thus, "**Q** tongue, knower of taste,

relisher of sweetness, always prefer the Truth and God." Even when speaking the truth, one

should not inflame passion, diminish enthusiasm or inflict injury:

"Sathyam brooyaath, priyam

brooyaath" (Speak the truth, speak pleasantly). **"Na brooyath sathyam apriyam"** (If unpleasant,

do not speak the Truth). **"Priyam cha na anritham brooyaath"** (though it may be pleasant, do not

speak falsehood).

Practise speech that does not offend

The Lord has said in the **Geetha**: "**Anudhvega karam vaakyam sathyam priya hitham cha yath**"

(Speech that does not offend, that is truthful, pleasant and beneficial, has to be practised). Such

speech sanctifies the tongue. It knows and respects the limits. The ear cannot tolerate a false or

discordant note. Every one of the senses responds within its own limits of tolerance and protests

when that limit is exceeded or disregarded. You must be vigilant that they are put to use with

proper attention to those limits. When they stray from the path or overlap their boundaries,

reason hides its head and makes you inhuman.

You can master all knowledge and win loud applause

The crowds that gather may praise and proclaim, "**Ah**, what a wonderful lecture he gave!"

You can be hailed as a king and rule over the realm You can pile vast wealth and donate gold and land.

But what is the benefit gained?

Karna gave away the earrings he wore and even sliced off his Divine suit of armour and gave it

away in charity. Wherein lies the key to greatness? Whereto does

renunciation lead? The

question is, does it purify the heart? Does it help the Divinity within to manifest Itself?.

Three kinds of **thapas** man should practise

The manas (mind) is known as **anthah-karana** (inner sense organ).

The manas is always engaged

in manana (recapturing, remembering, recalling, reflecting). As a result it receives and rejects

wishes. Even when you are alone and silent, the mind may be on a spree---wishing, desiring,

planning to do or not to do. And it keeps the tongue busy until sleep silences it. There are no

standards which are kept in mind while looking, talking or acting.

Since these are done as soon

as the thought arises or the Will commands, the power of discrimination becomes weak. One

must try to stay a while in order to examine and judge. Develop the quality of fortitude, the

strength not to yield to the opinions of others unless you find them to be right and the courage to

bear criticism and face slander.

As regards **thapas** (penance), there are three kinds---the **thapas** of the mind, of the body and of

the speech. Let me remind you that the **thapas** of the body involves a few disciplines, The first is

the process by which you revere and adore elders, teachers and God, serve them and honour their

commands, put those commands into practice and earn their Grace.

The second discipline is

cleanliness, inner and outer. Outer cleanliness includes the cleanliness of the area surrounding

you. The third is **Brahmaachaarya**. This does not mean merely desisting from marriage. It means

becoming soaked in Holy Love for the Divine, through transparent sincerity, unselfish Will, pure

conscious-ness and holy thoughts.

The true meaning of **Brahmacharya**

You all know that **Hanumaan** is described as the Eternal

Brahmachari (bachelor). He was

married to **Sri Vathsala**, yet he earned that description. How?

Brahmaachaari means 'He who

moves in Brahman.' **Hanumaan** had no other thought than **Raama** (who is Brahman) and so was

ever moving in Brahman, living in Brahman. Your thoughts, feelings, desires and activities must

all move in Brahman (the Universal Absolute). That is to say, whatever is spoken, whatever is

seen, must be **congnised** as Brahman. That is the real

Brahmacharya stage, not merely observing

certain disciplines to control the senses and the mind.

The next discipline is ahimsa (absence of violence). It does not mean merely not injuring a living

being. You should not cause hurt even by a word, a look or a gesture.

Tolerance, fortitude,

equanimity---these help you to be steady in ahimsa. They will remove all chance of your causing

pain to others. This is called **sahana** (forbearance) or **kshama** (forgiving). Assess the worth of

whatever others do to you or say about you, and cultivate fortitude and the understanding to appreciate

their behaviour and pardon their faults. This capacity is as invaluable as truth,

righteousness, wisdom, non-violence, renunciation, delight and compassion. It is all that one

need possess for spiritual advancement.

Living becomes a glorious experience only when it is sweetened by tolerance and love.

Willingness to compromise with others' ways of living and cooperation in common tasks, these

make living happy and fruitful. Certain modes of behaviour have been laid down and proved

beneficial by centuries of practice. These have to be observed with modifications to suit the

conditions of today. We are developing in each department of life, but pity it is that we are not

developing the unique qualities of human beings. Develop the

Aathmic awareness, the

consciousness of the Divine, the acquisition of Divine attributes.

Expand love and understanding.

When students consciously and steadily strive to develop these distinct human qualities,

education will give them valuable experience, and they shall be equipped to transform society.

The nation and all mankind will derive benefit therefrom.

Sri Sathya Sai College for Women, **Ananthapur**, 17-2-1980

Practising meditation in silence and solitude, one can in due course establish silence and solitude in the heart, even in the busiest thoroughfares.

Now, the **puujia** room or domestic shrines are invariably found next to the kitchen,' there, the smells of cooking attack the nostrils, the sounds of frying and boiling attack the ear; the mind is distracted by voices and noises. How can concentration grow in such an atmosphere?

Sri Sathya Sai

47. Education in the **Sai** era

EDUCATION must enable a person to discriminate between light and darkness. It must foster

and promote the precious wealth of moral strength and spiritual victory and purify the inner

impulses of man. Mere mastery of books does not entitle a man to be called 'educated.' Without

mastery over the inner instruments of emotions, no man can be deemed to be educated. The

latent has to be cleansed so that the patent can flourish. Experience is

essential for the

confirmation and consolidation of what is learnt from books. We do not see any sign of this in

the present educational system. There is no attempt to awaken the Divine in Man, no awareness

of the possibility of rising to the psychic plane.

The ideal that is held before the student in our educational institutions is different. They are

engaged in a mechanical process of turning out young men and women who detest work that

soils the hand or disturbs the fold of their dresses. They instil the passion for profit in their

hearts, and ignore the urge to sympathise and serve. Education must produce wisdom and moral

character. It can be acquired only by hard living and spending days of toil, with no respite for

even sleep. But present-day education makes those who undergo it, mere bonded-slaves to their

senses. They do not know how to avoid this bondage, so they revel in envy, greed and egoism.

What the country expects and demands from the educated person is, however, that he should set

an example of honest labour, lighting the lamp of knowledge in every home.

Atharva Vedha embodies many secrets

When you really analyse it, you will discover confusion, uncertainty and indecision in every

section of the educational system. The remedy for this unhappy situation lies in the revival of

ancient ideals and practices with slight adaptations to suit the changed times and circumstances.

For these ideals and practices enshrine values that are eternal and essential.

For example, though the Russians and Americans boast that they have advanced far ahead in the

fields of science and technology, one has to admit that this country had made vast progress in

them even in the **Vedhic** age. The **Atharva vedha** embodies many technological secrets and

scientific laws which were directly utilised by Westerners. Western scholars are investigating the

possibilities of the exploratory laws mentioned in this **Vedhic** text. Mention is made of aerial

vehicles, of gravitation and of various other scientific principles and appliances. They have

inspired many inventors and technicians in other lands through the ages.

Indians have developed a fascination for foreign lands. They admire the achievements of other

people but ignore those of their own. The faculty of initiation is subdued by this faculty of

imitation. As the proverb says, "they prefer the stale, insipid dish

available at the neighbour's

home to the well-cooked, tasty dish available at their own." As a result they are unable to

identify and promote the knowledge and skill that they have mastered in their own country.

Give up the mad pursuit after Diplomas

The Wright Brothers are declared to be the pioneers, the very first to fly a heavier-than-air plane

in the sky. Their powered flight took place on December 17, 1903. But a German had actually

forestalled them by his flight on September 13, 1896. We must note that even earlier than this

German, on August 14, 1895, an Indian belonging to **Bombay, Shivaraam Baapuji Kadalekar**,

had succeeded in a similar feat. His name failed to draw public admiration and his feat was not

acclaimed because of the envy, selfishness and the quarrelsome nature of our people.

Unity of minds, mutual love and cooperation are the qualities we have to develop today.

Education is not for securing university degrees. Give up this mad pursuit after diplomas which

cater to the ego and increase the distance between you and others.

Develop the desire to serve

others and equip yourselves through education with the skill needed to serve others better.

Education must enthuse youth to understand the precious heritage of Indian culture and

spirituality, and to evoke the higher powers they possess. Though there are perennial sources and

springs of strength within them, they behave like **weaklings** and ignoramuses. Patience,

tolerance, tranquility and calmness have to be implanted in the heart.

Education is not mere book-knowledge

Education has to cultivate humility and discipline, but today it is yielding a harvest of pride and

envy. **Vidhya** means-**vidh** (light) and **ya** (that which gives). So **vidhya** (education) has to shed

light and illumine the darkness in the mind and intellect. It does not indicate mere **bookknowledge**.

It has to clarify the kinship of man with man and his intimate relationship with

nature. It must harmonise one's earlier experiences with one's present one, and guide one to

profitable and beneficial experiences in the future. It must validate the knowledge gained from

books by these experiences and, by that process, make man more and more human, until he

becomes Divine.

Riches beyond reasonable limit will result only in disaster. So, too, mere scholarship beyond

limit will only bring about pride and competitive struggle. Of course

information of a certain quality is desirable in a certain quantity, but without a parallel and simultaneous cultivation of morals and self-awareness, scholarship will only be a burden and a danger. The cultivation of a social consciousness is also very important. One must not learn to live like a drop of oil on a pond spreading all over the surface and refusing to merge with the water. One must join others in common tasks and contribute one's strength and skill to the common pool. A single thin string cannot bend even an ant, but hundreds of them twisted into a rope can hold back an elephant. This is the effect of united effort. It is a desirable trait to work for a common cause with others in cooperation; but today people unfortunately only believe in operation. Study the best means of bringing peace What can gatherings, meeting and sessions of learned bodies achieve? The conclusions arrived at after extensive discussions are not put into practice at all. Large sums of money as well as countless reams of paper are wasted. The recommendations and resolutions must be tasted on the touchstone of practice. The money can be better spent on raising the standard of life of the village folk. You have formed a study circle. Study the best means of bringing peace and apply those means in a few villages to prove their validity. They can then be taught to people in other lands also. Members of the circle can help students who are handicapped or defective and who have not been able to keep abreast of the rest, by giving them extra attention and special guidance. The clouds gathered thick in the sky have, in their midst, streaks of lightning. So, too, there has to be wisdom illumining the clouds of knowledge. The learned man's life itself must shine as his message to mankind. Every particle of strength, every moment of life, every expression of virtue and every manifestation -of intelligence, must be directed to the fulfilment of this high purpose. When the name of the drug is repeated, can the disease be cured? Can poverty be overcome by reciting the word, 'Dollar' or 'Rupee'? Can the reading of the menu-card remove the pang of hunger? A pass in the examination does not make a person more useful or more wise. Lecturers and professors of the teaching faculty are like an 'overhead tank' and the students are the 'taps.' When the tank is filled with potable water, the taps too, will yield

water with which people can slake their thirst. The duty of teachers is to correct and counsel the students, charging them with enthusiasm and courage and removing their sloth and vacillation. This is the underlying object of all the curricula and classes---to eliminate narrowness of outlook and to promote wide, inclusive modes of thought, word and deed. Faith in the Oneness of all must be rooted and strong. The Upanishath declares, "All this is enveloped by God," and the Geetha declares, "All this is the Lord," and "The Lord is in all beings." Consider every student who is eager to learn as your own child. Consider every subject you teach as a means for instilling faith in God. When you teach physics, also lead the students into the magnificent mystery of philosophy. While teaching botany, guide them into the sublime secrets of the tree, and of the Creator who has blessed them with it. Life is a tree. The mutual relationship we cultivate and cherish is symbolised by the branches, twigs and leaves; the thoughts arising in the mind are the flowers; aanandha (bliss) is the fruit, and dharma (virtue) is the sweet juice it contains. The tree is held firm by the very roots which feed it---roots that symbolise faith and self-confidence. At present, discipline has almost disappeared from the educational field. Professing one thing and doing another has become a Universal vice. The nation can prosper and be happy only when education develops in an atmosphere of Truth, Love and Reverence. Sathya Sai Study Circle, Bangalore, 18-2-1980
48. The vibhuuthi ANORANIYAAN Mahatho Maheevyaan (More minute than the minutest and more vast than the vastest), is how the Vedhaantha refers to the Absolute, the Brahman. The Vedhaantha (Vedhic philosophy) tries by such descriptions to picture the Highest Overself, but no description can help in indentifying it or experiencing it. At best, the description can only be like what the five blind men inferred about the elephant when each laid hold of a particular limb of that animal. Even those who have experienced, cannot communicate the ecstasy, the peace, the light and the love fully to others. The prophets, sages and seers to whom the establishment of 'religions' is ascribed, have proclaimed their awareness of the Brahman principle. Though the Charvaka School of Philosophy denied God and the Jain and Buddhist Schools declined to posit

God, **Shankara** asserted that God is formless and attributeless and is best described as **Jyothi**

(Supreme effulgence). He also said that the individual is not different from the Universal, that

jeeva (individual being) is Brahman (**Omni** Self) itself, that the manifold nature is also Brahman

seen through a strange veil as a mixture of truth and falsehood, a **peculair** make believe called

maaya (illusion) or **avidhya** (ignorance).

The four characteristics of the world

Brahman is the cause and **prakrithi** (Nature) the effect. Nature is the deluding manifestation of

Brahman. It is what can be called **leela vibhuuthi** or expression of glow done as mere **leela**

(sport). When the **leela** is perceived as apart from Brahman, it is a false and incomplete

perception. 'The **leela** is manifold; Brahman is One. To discover the One in the many is the

purpose of human existence. Brahman is eternal. It is the **nithya vibhuuthi** (everlasting

splendour). It is named Kingdom of God. **Leela vibhuuthi** is

prakrithi or **maaya** or **avidhya**

(nature or illusory energy or ignorance), with the deluding, deceptive diversities.

The objective world (**leela vibhuuthi**) is the super-imposition on Brahman that deceives and

distorts the Reality. Ignorant persons assume it to be real. Buddha described the world as having

four characteristics: (i) **Sarvam dhukkham**: All is sorrow. It is called **mruthyaloka** (the world of

death), afflicted by pain, hunger, disease and worry. (ii) **Sarvam**

kshanikam: Everything is

momentary, everything changes. The bud blooms and fades, lightning flashes and dies. Every

individual, thing or quality grows and declines. (iii) **Sarvam**

svalakshanam: Every person or

thing is unique; even identical twins have both some special quality or attitude that differentiates

them. No two leaves, even of the same tree, are the same in all respects. The many are divided

into many more by these differences. Hence Buddha declared (iv)

Sarvam shoonyam: All is

invalid, worthless. Where are the fathers and grandfathers who have died? How many empires

have been buried in the sands of time?

The Cosmos emanated through God's sport

The **Nithya vibhuuthi**, upon which the manifold structure exists, is described as having six

characteristics: (i) **Nithya** (Eternal) (ii) **Avarnaneeya**

(indescribable) (iii) **Nissankhya**

(immeasurable) (iv) **Nirupaadhi** (uncontaminated by association or impact) (v) **Nirdhoshi**

(unaffected by limitation or **diminution**) (vi) **Samaana-rahitha**

(unapproached by anything other,

incomparable, equal only to itself). This **Nithya vibhuuthi**

(miraculous play) is the **Aathmic**

principle that is the Reality of every being. It manifests as **Leela-vibhuuthi**, projecting Itself as

the many individuals and particulars by the interplay of the three

gunas (modes or qualities).

The **saathwik guna** (pure qualities) promotes peace, harmony and

love. The **raajasik** (quality of passion) is related to desire: it prods man into constant activity. The **thaamasik** (quality of

inaction) has the peculiar property of twisting Reality out of shape and of making, the truth

appear as false, the false as truth. Thus the transient and the trivial appears as ever-lasting and

desirable. The subject and the object are both unreal, only the **Aathman** or Brahman, the Truth of

both, is real. That is why both are classed as **Leela vibhuuthi**, the magnificence of God's sport.

Through that sport, this entire Cosmos has emanated.

This day is **Yugaadhi**, the New Year day, the day when we take leave of the year '**Siddhartha**' and

welcome the year '**Roudhra**.' In the **leela**, such goings and comings, arrivals and departures are to

be expected. The Moon (**Chandhra**) is declared to be the king, and Sun (**Suurya**), the Prime

Minister during this year. Saturn (**Shani**) is the Commander-in-chief. Among the nine planets,

four are in favourable positions of authority and five hold harmful positions. The year is named

Roudhra, which means 'terrible.' This indicates that the year will witness some agitations and

face a few anxieties. But the king and the minister are powerful; they will keep things in check.

The favourable planets will ensure early and timely rains. So peace and security have a good

chance of spreading if the mind (whose presiding deity is **Chandhra**) and the intellect (whose

presiding deity is **Suurya**), work in unison.

Remember the Basic Unity of all mankind

People must take the warning and not allow themselves, to be 'horrible' to one another like

hordes of drunken monkeys. They must remember the Basic Unity of all mankind : **Ekoham**

bahushyaam. **Ekoham** is the **Nithya vibhuuthi** and **Bahushyaam**, the **Leela vibhuuthi**.

Demonstrate that you are Divine to the very core. Your conduct and behaviour must declare.

your faith in your Divinity. The New Year day is celebrated in the home after sweeping and

washing it clean and hanging green festoons over the doors. The

people themselves take

elaborate baths, wear new clothes and partake of feasts and share in merriment.

When so much care is taken to fulfil the needs of the body, imagine how much more care should

be devoted to adore the Divine Resident in that body. Cultivate tolerance and compassion and

engage yourselves in your work in a spirit of love and service, thus enabling yourselves to

visualise the Divinity inherent in every living being.

Prashaanthi Nilayam, 7-3-1980

Service is best built on the strong foundation of **Thath-thwam-asi--** -That and This are the same; That is This; This is That. There is no Other; there is only One.

Kites fly high; but all are lifted and kept high by the same air, the same wind. The kites have no separate wills.

The pots of water in which the Sun is reflected may be many, but the Sun is One and unaffected, when the pots break or the water is dried up.

All help you give is therefore help given to yourself; all service is to the Self alone.

When another is poor, you cannot be rich; when another is in distress, you cannot have joy. The same current runs through and activates all.

Sri Sathya Sai

49. The four brothers

RAAMA is a Name sweeter than all the sweet things in Nature, when imbibed alone or together.

It can never cloy on the tongue or the mind. It has mysterious mystic potentialities to elevate

man. So, one must endeavour, to keep the mind ever dwelling on it.

The story of **Raama**---The

Raamaayana---is but another version of the **Vedhas** (ancient sacred revealed scriptures). In fact,

it is said that the **Vedhas** incarnated as the **Raamaayana**, in order to help the destruction of evil

and the revival of righteous living, tasks which the Lord took upon Himself during His career as

Raama. Why! **Raama** and his three brothers are, from one point of view, the four **Vedhas** in

human form. The **Yajur Vedha** lays down the rights and duties of man, the Dharma

(righteousness) which ensures peace and prosperity for him, both here and hereafter. So, it is

represented by **Raama** Himself. He put on the vesture of manhood in order to establish and

exemplify Dharma. "**Raamah Vighrahavaan Dharmah**" is how the

Raamaayana describes Him---

Raama, the embodied Dharma.

Mankind should follow **Raama**'s life

Rig **Vedha** enshrines **manthras** (potent sacred formulae). It elucidates them and elaborates their

meanings, with the **manthra** "**Raama**" as their crown. Brother **Lakshmana**, who repeated it,

recited it and relied on it, for everything in life and beyond, is indeed the embodiment of the Rig

Vedha. He teaches mankind that the **Raama manthra** confers on man the Constant Presence of

the Lord. The same **Vedha** contains songs in praise of Creation and the Creator and through

adoration sublimated into song, the Lord yields Grace. **Bharatha** whose every thought, word and

deed was an act of thanksgiving, a **paen** of praise dedicated to **Raama**, was the **Saama Vedha**

itself.

Then, we have the **Atharvana Vedha** which is a collection of medical and ritual details, of charms

and protective amulets to overcome internal and external foes.

Shathrugghna, whose very name

means 'the destroyer of foes is therefore appropriately the **avathaar** (incarnation) of the

Atharvana Vedha. This **Vedha** enables man to conquer evil habits, attitudes and tendencies, so

that he can listen to the Voice of God and gladly translate the words into daily life. **Shathrugghna**

demonstrated by his humility, loyalty and devotion the victory he had won over his ego, greed

and anger.

Very often the mistake is committed, of forgetting that **Raama** came, in order to lay down the

norms of life and that His life has to be observed and followed by mankind. He is the ideal Man,

with qualities and virtues which every man can earn to elevate himself. Mere worship, empty

adoration is not what the **Avathaar** expects.

Raama underwent trouble, disappointment and distress like any man, in order to show that joy

was but an interval between two griefs, that grief was but a challenge, a rest, a lesson. He held

forth the ideal relationship between son and father, husband and wife, brother and brother, friend

and friend, ally and enemy and even man and beast. The

Raamaayana teaches also that, as a

consequence of the individual's accumulated karma-consequence, children of the same mother

may have opposite characters and careers. The waters of a pond breed leeches, as well as lotuses.

Vaali and **Sugreeva** were brothers! So were **Raavana** and **Vibheeshana**!

Four brothers represent four **Purusharthas**

From another point of view, **Raama** and the brothers can be understood as models of the four

primal goals of Man, the **Purusharthas**. Of these **Raama** was Dharma (Righteousness);

Lakshmana was **Artha** (prosperity); **Bharatha** was **Kaama** (fulfilment of desires) and **Shathrughna** was **moksha** (liberation). These four are the progeny of every human being.

Dhasharatha (Ten-chariot leader) is Man, having five sense organs of perception and five senses of action, ruling over **Ayodhya**, the city that is impregnable (the heart wherein God resides).

These four goals have to be reduced to two pairs --- dharma-**artha** and **kaama-moksha**. Man must struggle to attain prosperity only through righteous ways. The prosperity should be used to achieve and maintain dharma. This is the reason why **Lakshmana** follows in the footsteps of **Raama** and when **Kabandha** held **Lakshmana** in his deadly clasp, **Lakshmana** offered to stay in those arms, advising **Raama** to escape and live. This is the reason why when **Lakshmana** fell unconscious on the battlefield and could not be revived. **Raama** lamented, "Perhaps I may get another **Seetha**, if this **Seetha** passes away; but O **Lakshmana**, nowhere can I get another brother like you.

Raama's expression of His fraternal love **Raama** also shared with **Bharatha** the love that **Lakshmana** poured on him so profusely. He told **Bharatha** who prayed to him, with tears in his eyes, to return to **Ayodhya** as its ruler, "No, Father has ordered Me to rule over the forests, helping and saving/he **anchorites** and hermits from the inroads of demonic hordes. He has willed that you should rule over the Kingdom of **Ayodhya**. Let us both be loyal to him." That was the expression of His fraternal love.

The second pair of **Purusharthas** is **Kaama** and **Moksha**; the only desire worth entertaining and pursuing is the desire for liberation. **Bharatha** had it and **Shathrughna** shared it.

After the long pilgrimage to the shrines and holy spots of **Bharatha**, **Raama** had a few years, until he was aged fourteen, of apparent introspection and solitude. He disliked food and regal apparel. He was not interested in materials and men. He waved his fingers and palms for no clear reason; he wrote on the air only He knew what. He laughed without reason. In short, His actions and movements were exactly the same as when I was in my early teens. **Vashishtha** attempted to bring His mind back to normalcy, but that was only a stage which all **Avathars** are in, before they enter upon the task for which they have come down. Those years, the **Avathar** was

designing His Master Plan. At the end of that period, the sage **Vishwaamithra** arrived at the palace, asking **Dhasharatha** to send **Raama** (and the inseparable **Lakshmana**) with him, to save the hermits from the demonic gang who desecrated **Vedhic** rites. The plan started unfolding.

From Discourse on **Raamanavami** day, **Brindhaavan** 25-3-1980 The **Vedhas** say, **Maathru devo bhava**. Revere your Mother as God. This applies to the country which gave birth to you, also. So, you must revere the country and follow its culture. You must also revere your mother, who has brought you up with love, care and sacrifice. However famous a man may be, if he does not revere his mother, he does not deserve respect. A person whose heart is so hard that it does not melt at the pleadings of the mother deserves nothing but ridicule.

Sri Sathya Sai
50. Teaching in ancient India
WHO is the genuine Guru (preceptor)? He who teaches by precept and example, good conduct, right thinking, loyalty to Truth, mental discipline and sense of duty. Who is the genuine student? He who learns these. These are the qualities that will guarantee happiness here and bliss hereafter. These virtues will effectively countermand the evils that degrade man into a monster.

The educational system that brings both teacher and student together, has two aspects' first, the provision of skills and information so that man can live in health and happiness and the second, the understanding of one's inner urges and their sublimation in order to attain lasting peace, equanimity and bliss. The two aspects are not opposed; they are bound irrevocably together.

Both teachers and students have to recognise this truth. Man is not a machine, contrived by a clever combination of legs and hands, head and heart, mind and matter. In these and over these, there is an immanent yet transcendent entity which is called the **Aathma** (the **Overself** or divine). The physical eye cannot see It; the other senses too cannot comprehend it; It is beyond the realm of the "Seen." All that is sensed, all that is comprehensible by the five senses, is "the Universe," the **Jagath** (**evermoving, everchanging** Cosmos). The 'seen' exists on the basis of the 'unseen;' 'the tree' is seen but the root that sustains it and bears it, is invisible. The bungalow is seen; the foundation structure on which it stands is beyond sight. The self and the Cosmos created by the Self are both having the **Aathma** as their sustenance and support. This was the great lesson that was imparted to every generation by the elders in this

country since ages.
Valuable contribution of ancient Universities
Three or four centuries ago, before the West secured a foot-hold in India, there were only a few Universities; they had no huge campuses and buildings; the home of the learned scholar was itself the college. He had four or five pupils only. There was no timetable for the classes. It all depended on the compassion of the teacher and the yearning of the pupil. He might instruct him in the silent hours of the night or during the day, under a spreading tree or in the temple corridor. Men and women who came to the temple or who walked through the grove might listen awhile and learn a thing or two. Besides giving instruction on basic subjects, each University attracted to itself and maintained a number of specialists in one special branch of study. The favourite subject, on which the University at **Kaashi** paid special attention to was Grammar; the University of Kashmir had specialists in Rhetoric and of **Thakshashila** (modern **Taxila**) in Medicine (**Aayur-Vedha**), the knowledge relating to healthy and happy living. The **Navadweep** University chose to pursue (Logic of truth) more than other subjects of study. **Amaraavathi**, the capital city, where **Bharatha**, the brother of **Raama** ruled long ago, had a University where also the system of Medicine propounded by **Charaka** and **Sushruta** was taught for generations by expert teacher **practioners**. Rise to Divinity was the main aim of pupils. Of course, these Universities were not mere purveyors of learning. They inspired their alumni to lead simple spiritual lives, speak soft and sweet, and cultivate compassion, reverence and equanimity. The rise to Divinity was the only aim of the pupil; to elevate him to the level they themselves had reached was the only purpose the teachers had before them. Universities and other educational centres were in those days beyond the hold of the rulers. They honoured and loved the ideals and aspirations of lovers of knowledge and persons who had dedicated themselves to the cause. Among the primary and secondary schools, the colleges and centres of higher learning, most attention was paid by society and its leaders to primary education. Their endeavour was to plant pure, ennobling and strengthening thoughts and beliefs in the tender minds of children. The **educationists** of those days paid attention to problems, like who are

the most equipped and the most efficient to teach; which are the subjects which must be taught and when and where are they to be taught and to whom. They tried to adjust the curricula and the syllabi in accordance with the needs, aspirations and attainments of the learners. For, there was no room then in the learning teaching process for compulsion or force. **Bhaarath** welcomes and respects all faiths. Since the classes had only six, seven or ten pupils, the teacher could discover whether the pupil had assimilated the subject and clarify immediately any doubt that disturbed his understanding. The teachers had an overwhelming sense of duty; the pupil had an equally overwhelming yearning to learn. So, instruction on topics useful for happy living and for discovering the spring of wisdom, power and bliss, that lay in one's inner core, were both available to the pupil. Most of the learning was by listening to the preceptor. Not only in the seats of higher learning, but even the smith, the artisan, the artist, the carpenter, the farmer, the potter, the writer, the musician, the sculptor---all learnt from the elders by the silent process of lovingly listening and reverentially watching; not through the process of poring over books. Those days can be revived, if only you love and revere the heritage which is yours. **Bhaarath** is a garden of multicoloured flowers---the flowers of the spirit known as **Sanaathana** Dharma (Eternal Universal Religion), **Bhuddhism**, **Jainism**, Zoroastrianism, Christianity and Islam. The truths they practise, the hymns they sing, the prayers they voice forth, are filling the atmosphere here with Divine fragrance. **Bhaarath** has, throughout the ages, welcomed and respected all faiths, with equal ardour. In spite of this, the wrong impression that people here worship hundreds of gods in place of the One, is spread by ignorant persons. God is One; people call on Him in several languages---this discovery was made in India millennia ago. This was the first country in the world to proclaim it. Of course, the various qualities of this one God---His compassion, His wisdom, His inexhaustible riches, His inscrutability, His might---have been given names and forms, but each worshipper of these is aware that they are only phases of the One Indivisible Eternal Absolute. Each trade, each profession, has a guardian deity, a facet of the Guardian of the Cosmos. Teachers were after spiritual treasures

People here are aware of God in everything---the truck driver folds his palms before the steering wheel and utters a prayer, the potter bows his head before the wheel, the poet worships the pen, the musician invokes the deity in the harmonium before he starts playing on it. No one enters upon a task without prayer and making a sign of submission. This means that the spiritual attitude precedes the secular attitude of self-praise.

The inner meaning of the Indian attitude is beyond the experience of people of other cultures.

They ridicule Indians adoring trees and stones, birds and beasts, mountains and rivers, believing them to be gods. But, the **Hindhu** adores the God whom he believes is manifest in the stone and

not the stone itself as wholly and fully God. **Ishaavaasyam Idham Sarvam**, the **Upanishaths**

declare to man. "All this is God"---even the bird, the beast, the snake, the eagle, the peepul trees,

the **thulsi** (basic) plant. The Omnipresence of God implies the Oneness of God.

The ancient Universities emphasised this Immanence and Transcendence of God. Teachers did

not calculate and clamour for wages. Their needs were fulfilled by society. They never worried

about material comfort or discomfort. They were after spiritual treasures. Pupils too insisted that

they should be shown the way to liberation from the shackles of material desires. Teachers were

more affectionate towards their pupils than to their own children. They were **renunciants**, willing

and eager to undergo trials and tribulations, ever contented, happy and joyful.

He who is content is the richest

The pupils too were not learning with cushy jobs in view. They sought each subject of study as a

step towards self-realisation. They valued the instruction, for it purified the mind and clarified

the intellect and sanctified the vision. They had before them the ideal of becoming useful for

their parents, the society which fostered them, the country which hoped for the best out of them

and mankind to which they belong. He who is the slave of desires is the poorest; he who is

content, is the richest.

So cultivate the traits that students of past ages sought to cultivate. Become useful to your

parents. Do not belittle them as illiterate or ignorant. They are far more knowledgeable than you.

Do not cause tears to fill their eyes. Love them, revere them, serve them. Be humble and loving,

wherever you are, in whatever company. Remember the Names of the

Lord, indicating His

Glory, His Mercy, His Love. Then, all egoistic feelings will flee from you.

Life is a game of football. You are the ball, and you are bound to be thrown and kicked about,

this side and that. How long have you to bear this treatment? Until the air is full in the ball;

deflate it, no one will kick it again. The air that inflates it is the Ego! When the Ego is out, Bliss

comes in. When you are students, study without participating in other adventures like politics.

They will only increase tension and anxiety and harm your studies. Let discipline, devotion and

duty be subjects in your compulsory curriculum. Master these and you will win glory.

Sri Sathya Sai College, **Brindhaavan**, 10- 7-1980

Man has to become Divine, the Divine from which he has come.

So, he has to lessen his attachment to the world, not by cutting himself off, but, by being in it as an instrument in His hands; by subduing all tendencies towards egoism that raise their heads in him; by single-minded attention to the dictates of God called Dharma (Righteousness).

Edison the scientist concentrated so much on the solution of the problems that worried him that he left untouched/'or days together the food and drink that was pushed in through the doors of his laboratory. You must have the same concentration and **shraddha** (steady dedication) while engaged in **saadhana** (spiritual discipline).

Sri Sathya Sai

51. The three sorrows

MAN has to encounter sorrow from three sources while here on earth. The scriptures mention

these and warn men against them. They refer to them as

Aadhyaathmic (individual personal),

Aadhibhowthic (external elements) and **Aadhidhaivic** (super natural). Here **Aathma** means the

corporeal self and so, the first group of sorrows afflicts man through physical and mental

illnesses. The second is derived from **bhuutha**, which means 'that which is created' and that group

of sorrows is derived from living beings like snakes, wild animals, worms, insects, **etc.** The third

word is **Aadhidhaivic**, where **dhaiva** means a deity presiding over a force or phenomenon in

Nature. So the third group of sorrows trouble man through calamities like floods, drought and storm.

Aadhyaathmic sorrow is caused by the human body, the home of countless microbes, and other

parasitic beings. No one can be free from these disease-inducing causes. But, one can easily

overcome this sorrow by developing feelings of compassion towards

all beings and thoughts
 which thrive on Love and spread love. Illness, both physical and mental, is a reaction on the
 body caused by poisons in the mind. An uncontaminated mind alone can ensure continuous
 health. Vice breeds disease. Bad thoughts and habits, bad company and bad food are fertile
 grounds where disease thrives. Aarogya (good health) and Aanandha (bliss) go hand in hand.
 Virtue alone will bring the Grace of God
 A sense of elation and exultation keeps the body free from ill-health. Evil habits in which men
 indulge are the chief cause of disease, physical as well as mental. Greed affects the mind;
 disappointment makes man depressed. Man can justify his existence as man only by the
 cultivation of virtues. Then, he becomes a worthy candidate for Godhood. It is progress in virtue
 that announces the progress of man towards Divinity. Virtue also confers freshness, skill, and
 long years of youthfulness. The years you spend in College are the crucial ones when you have
 to start cultivating the virtues which are divine. That is the reason why I am emphasising before
 you the relationship between virtue, health and happiness. Once you slide into evil, there is no escape; you will be caught in the wheel of despair. Virtue
 alone will bring to you the Grace of God. Remember that nothing is so precious as Divine Grace.
Thyaagaraaja dismissed the gifts of heaps of precious gems because he valued the Presence of
 God as more than all the wealth of the world. A healthy heart is the temple of God. Its health is
 proportionate to the purity of the food taken and the purity of one's thoughts, words and deeds.
 Moderate food and moderate speech are the twin boons one should win by one's own exertion.
Aadhibhowthic sorrow is caused by lower living beings, like flies, ants, mosquitoes, bugs, etc. It
 may be difficult to get rid of these, but one can practise mental restraint through yoga (divine
 communion). Yoga is explained as the prevention of the agitations of the mind. When the mind is
 withdrawn from contacting the outer world through the sense-media, no anxiety or agitation can
 affect the persons. The mind has to be withdrawn from both praise and blame, for they make you
 either proud or angry. Pride is deplorable and anger is disastrous. Be always the same and watch
 with a balanced mind the ups and downs of life.
Samaadhi is a characteristic of the mind
 Think of the transience of life and the triviality of wealth, power and

fame. The body is a
 compound of elements; they have to fall apart. I am now directing that you be taught some
Aasanas in Yoga. They will help you to maintain health of body and mind. You can acquire
 equanimity thereby, and earn genuine Aanandha.
Aadhidhaivic sorrow is the result of natural calamities. In order not to be affected by these, one
 must practise Samaadhi. Dhee means 'the intellect.' Sama means 'equal.' Attaining Samaadhi
 does not involve falling flat, shaking the limbs or losing consciousness. It is not a dramatic
 trance. It is a characteristic of the mind, an outlook one has developed, to observe all events and
 persons without any attachment or aversion. This stage of the consciousness of man is also called
Nirvikalpa, that is to say, devoid of vikalpa (reaction, response). The person who has mastered
vikalpa is free from wish, want and desire. So, he has consciously trained his mind not to
 respond to attraction and or react to repulsion. When the mind reacts, favourably or otherwise, to
 external or internal urges, it undergoes slight vikaaraas (distortions). Therefore, it cannot achieve
 transformation into divinity.
 The unseen is the base of the seen
Aathma (divinity) is deep in the core of the consciousness of man. We do not keep gold, jewels
 and valuables in the verandahs and quadrangles of our homes. We keep only pots and baskets
 there. We keep the jewels in an iron safe in an inner room, away from public gaze. The body is
 liable to fall, rot and get burnt. When age increases, we say that he is declining year by year, and
 nearing his end faster and faster. In the box called the body is treasured the Aathma. The sea
 keeps its valuable pearls deep down, near the bed. It scatters cheap shells on the shore, where
 people can pick them. So, to perceive the Aathma, you have to turn your inquiry inwards.
Siddhaatha was a Prince, who commanded vast wealth. Bhagiratha too was a big Ruler. But
 they turned their vision into inner levels of consciousness. They gave up wealth, status and
 luxury and lived in seclusion to devote themselves to the search for Truth. Can you condemn
 them for this? No. They made their lives more precious by that step. I do not discourage you from mastering the subjects relating to this world. They help you to
 understand the world and its ways. But the various faculties of study--Chemistry, Physics,
 Botany, Mathematics---are only branches, twigs, leaves, flowers and

fruits of the tree. You are now engaged in watering the flowers and leaves; instead, you have to water the roots, which you do not see. The unseen is the base of the seen. Every one of these subjects of study is a tributary stream. They finally flow into the sea, the **Aathma Vidhya** (Science of the Self).

Gist of Convocation Address given by **Rishis**
Aathma Vidhya has to be studied by every one of you. Or else you cannot free yourselves from the three sorrows which torment you. **Sathyam Vadha, Dharmam Chara** (Speak the truth; observe righteousness); revere the mother, revere the father, revere the teacher, revere the guest--
-that was the gist of the convocation address given by the **rishis** on the conclusion of studies to the pupils in the **hermitages**. Now Convocations have become occasions for demonstration of indiscipline and irreverence. You have to restrain such tendencies and reform yourselves. Listen to the elders who have your good and the society's good at heart. Make **Shruthi** (sacred text) into **Smriti** (body of traditional law)--that is to say, treasure in your memory the good advice you have listened to and try to practise the same, until it becomes part of your character.

Divine Discourse, College Hostel, 13- 7-1980
Character is the measure of man. Character insists on keeping vice and wickedness at a distance. Life not sanctified by character is a house without lamps, a coin that is counterfeit.

Sri Sathya Sai
52. The **saadhaka** and the scholar
EVERY animate being has to attain fulfilment; that is the destiny, however hard, however long, the journey. When and how are determined by the nature of the cumulative effects of many lives.

The effects are shaped not only by the actions but even more by motives that induce them. The present condition of each is the consequence of past actions and motives. Present actions and motives mould the future. Each one builds his own fortune or misfortune.

But, can we assert that others are superfluous, that one need not and should not seek help from another? In order to attain fulfilment in the spiritual field, the help of those who have mastered the path is very necessary. The guidance can be transmitted only from one heart to another heart.

It can be done only when intimate kinship is established between the seeker and the saint. Texts and commentaries, guide books and maps only breed doubts, discords, and discussions. Reasons

can develop only skill and cleverness. Experience achieved through intuition alone is valid in the realm of the spirit. For intuition to be illumination, the layers of egoism and its evils have to be penetrated and destroyed.

A Guru will be of great help in this adventure. The power has to flow from the reservoir to the receptacle. He who has reached the goal can alone guide the pilgrim to it. Without him, the aspirant can only wander in the wilds. Some Gurus initiate the pupil into a **manthra** (mystic formula) and advise repetition of the same. But, they do not emphasise the innate Divine Reality of the pupil which they cannot ignore even for a moment, nor do they insist on the 'moral' regeneration, so necessary for clarifying his inner faculties. God is in the least as well as in the vast

The **manthra**-granting Guru is the **Dheeksha** Guru (initiating preceptor); the **personalityrecasting** guru is the **Siksha** Guru (guiding preceptor). It is this latter guru that is reverentially praised in thousands of ways in the holy texts. He removes the faults in vision and destroys the darkness of ignorance. He reveals the **Aathma** to the individual and makes him free.

The Guru **Poornima** is dedicated to such gurus. **Poornima** (the Full Moon day) celebrates the fulfilment that is the goal of all life. We have the **Vedhic** axiom that "this is full, that is full; when fullness is taken from fullness, the remainder is fullness." This refers to the fullness of quality

(**guna**) and not of quantity. A block of candy is as sweet as a tiny piece taken from it; a drop of sea water has the same taste as the entire sea. God is present in this fullness in the atom as well as in the Cosmos. He is **Sath-Chith-Aanandha** (Being, Awareness Bliss) in the least as well as in the vast. Both are full of God. He cannot be partly in one and wholly in another. He is indivisible.

This day is dedicated for thanksgiving to the guru, for, the Moon (the presiding deity of the mind) today is full, clear, cool and bright! He has no blemish or dullness which diminishes His

Glow. The guru too is pictured and praised today as unblemished, bright and affectionate. He is full of devotion and the sense of surrender to God. He is tolerant and truly peaceful. He is the living example and embodiment of the virtues he desires us to develop.

God within is the Guru of Gurus

The study of texts might remove some wrong notions and induce

some right resolutions. But it cannot confer the Vision of Reality. Meditation is key to the **Aathmic** treasure that is the real wealth of the individual. Meditation can progress and gain victory only when one wins the affection of great souls and obey their instructions.

In fact, God, the God within, is the Guru of Gurus. His Grace can make the blind see, the lame walk and the dumb speak. By a mere touch, He can demolish the sins of the past and erect the basis for peace and joy. God can be adored, worshipped and even-imagined or pictured by man only in human form, so long as the consciousness as man persists, so long as man cannot escape from this necessity. How can he travel beyond his limits? He can visualise God only as man, with super-human or supra-human power, wisdom, love, compassion. He can never describe or delineate the formless, the attributeless, the **qualityless**. It is only by means of form and attribute that one can pray, adore, worship or feel the presence. And the form has to be human. Little minds with no faith may argue that God cannot come as Man but in fact God can be recognised only as Man by human. This explains the statement, "**Dhaivam maanusha ruupena**"---"God through human form," found in the scriptures.

The sum total of spiritual experience is "Knowing oneself." This does not mean the knowledge of one's capabilities and skills, wants and wishes, strength and weakness. It means the knowledge of who one is, what one really is. **Shankaraachaarya** has summarised this knowledge in three lines---Brahma **Sathyam** (God is Truth), **Jagath mithya** (Creation is an illusion), **Jeelah** **Brahmaiva naa** para (the **Jeela**---the individual---is Brahma only, is God only, not else). Every 'become' has its source in 'being.' Being is God. God and the Individual are the undifferentiated One. So human-ness is holy; it is neither mean or low. It has the status of God, though clouded and contaminated.

Vyaasa helped mankind to earn peace

For this faith to strike deep roots in our minds and to keep us fixed in that belief, a guru is needed. **Vyaasa** is the first Guru who demarcated the path and the goal. So he is associated with the **Poornima** day. **Vyaasa** means the person who has elaborated and expanded knowledge of truth, that is to say, the universal eternal energy. **Vyaasa** composed the **Mahaabhaaratha**, the 18 **Puraanas** and the **Bhaagavatha** and helped mankind to earn peace

and happiness, and to learn ways of fruitful adoration of God. **Vyaasa** has also narrated stories of the human incarnations of Godhead. The three **Gunas**---**sathwa**, **rajas** and **thamas** (purity, passionately active and ignorant)-

--have differentiated all beings into divine, human and demonic persons. Men are intelligent, curious and full of wonder, full of awe and the attitude of reverence. They are the only beings who have the longing to know themselves and to succeed in that effort.

There is a legend about the Truth. The Gods approached **Ishvara** and pleaded with Him to keep the knowledge of Truth away from men and demons, for it would make them irresistible. So, it was hidden in the unreachable heights of the **Aakaasha** (the sky). The demons lost interest in this kind of knowledge but men suffered agony in its absence. So, **Ishvara** hid it in the Ocean and finally, when human yearning became overwhelming, **Ishvara** planted it in the heart of every human being. But even there, it was not easily available for man. He had to penetrate through the evils of the five elements that comprise the gross body, the sheaths of the subtle body and the causal body, to have a vision of the indwelling **Aathma**.

The scholar is polluted by ego

To have the vision of God, one should become the master, for he alone can have access to the treasure-chest, the master of the senses and all other faculties. He should not be the servant of the senses and of the whims and fancies of the emotions and passions. The servant has access only to the cheap and perishable junk of the house-hold. The treasure-chest cannot be viewed by eyes blinded or befogged by egoism, greed and envy.

Guru **Poornima** is the day when you decide to become masters of your senses and intellect, emotions and passions, thoughts and feelings, by **saadhana** (spiritual discipline). Even during **dhyaana** (meditation), the ego will obstruct you. **Niveditha** asked for advice from **Vivekaanandha** to gain one-pointedness during **dhyaana**. **Vivekaanandha** said, "Do not allow **Margaret** Noble to come between you and God," **Margaret** Noble was herself. "**Niveditha**" means "Offering." So **Vivekaanandha** explained, "offer yourself fully to God." This total dedication cannot emerge from scholarship. The scholar is polluted by ego; he delights in putting pros and cons against each other; he raises doubts and disturbs faith. They mix the secular and the worldly with the

spiritual and the other-worldly. They worship God in order to extract worldly gain. But prayers to God have to be for spiritual progress.

Therefore, engage yourselves in saadhana, without delay or dilatoriness. Cultivate virtues; be free from evil habits, thoughts, words and deeds. Grow in love and greet Nature with love. This is the way to Aanandha. This is the message for Guru Poornima Prashaanthi Nilayam, 27-7-1980.

A man is made or marred by the company he keeps. A bad fellow who falls into good company is able to shed his evil quickly and shine forth in virtue. A good man falling into evil company is overcome by the subtle influence and he slides down into evil. The lesser is overpowered by the greater.

Sri Sathya Sai

53. The doctor's profession
HEALTH and happiness go together. Happiness is a vain dream if health is absent. The Shruthis (holy scriptures) declare that health is very basic quality for man, since without it he cannot realise any of the four goals of life, right doing, right desiring, right earning and final release. A sound mind needs a sound body; the one reacts on the other. The world is supposed to be only the projection of the mind, when the mind is inoperative during deep sleep, the world too is inoperative and non-existent. The mind too has to be healthy. It should not be clogged by greed, envy, hate or pride. It should not be polluted and poisoned by antisocial inhuman plans and projects. It should be calm and dear, so that thought can see into its depths and get rid of the evil feelings and tendencies it evokes.

Virtue is the panacea for both body and mind. The virtuous person can be both healthy and happy. How is virtue to be cultivated? How can it express itself in daily practice? Through service to living beings, through seva (voluntary selfless service). Virtue must flow through the triple channel of love, mercy and detachment, in order to feed the roots of seva. In order to urge

humans into the path of mutual sympathy, continuous compassion and concrete service, they

have been endowed with the instinct of gregariousness. Man is a social animal. Humans find

solitary living, unnatural and miserable. The Ashraamas (monasteries) of ancient times were

academics where mutual cooperation and loving service were encouraged. The pupils worked as

a group, tended cattle, served the household of the Guru and helped one another in all respects.

God works through a doctor full of love

Doctors are, really speaking, the most important class of sevaks, under present conditions. Theirs

is indeed a noble calling. When seva is rendered with love, intelligence and earnestness, it leads persons nearer and nearer to Divinity, for it draws unto itself the Grace of God. This is the reason

why the scriptures elevate the vaidhya (doctor) to the status of God.

"Vaidhyo Naaraayano

Harih"---"The doctor is Naaraayana (God), He is Hari." He is Hari,

the remover or destroyer, since he destroys hurdle on the path of man to saadhana (spiritual discipline). If the doctor is full

of love and compassion, God works through him. The doctor is no longer he but it is

Naaraayana who manipulates his fingers and dispenses through him.

Doctors, therefore, have to endeavour to become the receptacles of Divine Power during their

healing process. How can they heal, when they are themselves ill, either in body or mind? When

their minds are innocent and contented, a smile will spontaneously shine in their faces and their

words will be soft, sweet and tender---softer than any pharmaceutical balm. The manner and

mien of the physician are more effective in drawing out the latent sources of strength in the

patient, than the most powerful drug. A prayerful atmosphere of humility and veneration will go

a long way to help the cure. We may say that the behaviour, the voice, the mien of the doctor

count for fifty per cent of the cure, the drugs and their efficacy manage the other half.

Doctors have to practise with devotion

Note that the science of medicine, practised by doctors in India is known by the sacred name of

Aayurvedha---the science of healthy longevity Its source too is as divine as the source of the

Vedhas! It has to be studied with as much awe and veneration as the Vedhas are learnt, at the feet

of the guru. It has to be practised with as much devotion and dedication as Vedhic ceremonies

and recitations are fulfilled. The Vedha or knowledge that confers Aayu (longevity) is Aayur-

Vedha. It can prolong life, preserve and protect life from hazards.

The Ayurvedha deals not only with the curing of illness but it also deals with the prevention of

disease. Absence of mental ease and equanimity leads to what we correctly call disease. One

sacred duty of the doctor is to advise persons on how to preserve health and prevent disease. He

has to be vigilant in society to discover and suppress every tendency in Aahaar and Vihaar (food

habits and recreational activities) by which diseases are developed.

The dress worn by humans,
the houses where they live and the areas where they are situated,
have to be tidy and clean. The
food that is taken has to supply all elements needed to keep the body
strong enough to resist
illness. Even if it falls short a little in this respect, health can be
maintained if it is unpolluted,
pure and holy. The atmosphere breathed in, the water taken in, the
ground lived on, the animals
and plants that surround---all have maleficent microbes that may
cause illness, if the mind and
body are not equipped with powerful resistance armour. Exercise,
bathing, washing, cleaning,
etc., are prescribed for this purpose. The body is the boat on which
we voyage across the ocean
of samsaar (worldly life) and it has to be kept trim and sea-worthy.
The voyager too has to be
strong, confident and courageous.
The current belief is that medicine is to be valued for its validity
during illness. Its use ends with
the cure. But this point of view has to change. Medicine is used to see
that one does not fall ill,
not so much as to raise him up when he falls, just as the purpose of
truth is to so live that one is
not subjected to birth again.
From Divine Discourse- Sept. 1980
Just as you prescribe minimum qualifications for every profession,
the minimum qualification for Grace is surrender of egoism,
control over senses and regulated aahaara and vihaara (food and
recreation).
Sri Sathya Sai
54. The worthwhile life
WHEN clouds gather in the sky, lightning illuminates the clouds.
Similarly, wisdom must
illuminate education. This word of Sai is the path of Truth. Smaller
than the smallest atom,
bigger than the biggest thing, witness of everything, the Aathma
(true Self) is Brahman (Supreme
Self) and Brahman is Aathma.
Students! From sunrise to sunset your day lasts and it is rounded off
with sleep. Thus the life of
man on earth goes on and on. When sunrises in the East, we say the
day dawns, and when the
sunsets in the West, we say that night has set in. According to man is
not the rise and setting of
the Sun a baseless belief? Men point out four directions as East, West,
North and South
determining each other's position according to these imagined
concepts. But do they, in fact,
exist. When we recognise that the earth is spherical, such divisions
are untrue.
Thus the daily experience of man differs from truth, but man depends

on that experience. For
example when we sit in a boat, car, train or plane and they move, we
also move with them; but
we think we are stationary. Thus it is a natural experience of man that
while the earth moves
round itself and round the Sun, we find it at rest. Though the earth is
in fast motion we think it is
stationary, and though we are stationary on earth, we are ever in
motion. Even the greatest
scientist acts according to this apparent experience and not according
to the Truth. Though there
is no sunrise and sunset, he believes them to be and though there
cannot be any East, West,
North, South he accepts them to be. The scientific standards are
observations and experiments.
Real value of interest is to practise thyaaga
When the first spaceman Gagarin declared that he had not seen God
anywhere in outer space, he
depended upon a mechanical device to come to this conclusion. He
never carried on any
investigation in the mind. To arrive at the truth, one must go behind
what we see, for what we
see with the eyes is not true knowledge. True knowledge consists in
cognising that, for all that
you see, there is always a hidden cause. It cannot be known by
studying yantra (machine)
alone, but by studying the mind and taking to mantra (mental
enquiry).
Bamboo is valued for its form and strength and beauty. Similarly the
real worth of man lies in his
intelligence. His intelligence has come to him over many lives and the
real value of his buddhi
(intellect) is to practise thyaaga (renunciation). But our buddhi is
covered by illusion, which is
only unreal reflection of the truth. When we throw away the water in
the pot, we throw away the
reflection of the sky in it as well. The reflection of truth in our minds
is only the conglomeration
of our desires.
Wisdom declines due to duality
We talk of moksha (liberation). What is it? It is only giving up the
Anaathma (the unreal).
Suppose you want a tumbler of fruit-juice. Unless you throw away the
water already in the
tumbler you cannot pour the juice in the tumbler. Similarly unless
you give up materialism,
aathmabhaava (spiritual attitude) cannot come to you. Moksha is
not a distinct and different
saadhana (spiritual discipline). It is only giving up unnecessary
desires. Through anger wisdom
is lost; disharmony is the cause of anger; of disharmony, jealousy and
of jealousy, ignorance is

the cause.

The Upanishaths say the whole Vishwa (Universe) is the form of Vishnu. So real jnaana

(spiritual wisdom) is Adhwaitha dharshan (seeing the One in diversity). Due to duality or difference, wisdom declines.

There are three types of knowledge. Knowledge of material energy, knowledge of mental energy and knowledge of cosmic energy. Cosmic energy works in every person, in the form of divine

knowledge. Matter in all forms is only energy. Without atoms you cannot have any matter, and

in the atom, energy has the form of electron, proton, neutron, etc. Energy springs from the

structure of the atomic constituents. For example if you take water from the ocean in a vessel, it

assumes its shape and when the breeze blows there are ripples on it, which manifests energy

proportionate to the quantity of water in the vessel. But when the whirlwind rages over the ocean

the big waves can sink ships and pulverise cliffs. Scientists only work on the external source of

energy, they don't investigate the internal sources. You go millions of miles into space, but you

don't go half-an-inch within, where lies your strength, the Aathma shakthi (Supreme power of the Self).

People think they live on food. Then how is it that while the wealthy who can afford all kinds of

food succumb to untimely death, the poor still live? Man does not live by food alone, In fact he

lives by the power of the Aathma. So you must use your strength of body and mind, wealth and

education with intelligence, in order to realize the power of the soul. Without discrimination,

what is the use of physical strength?

Peace comes only from God

Dhritharaashtra had a hundred sons and hundreds of thousands of soldiers on whom he could

depend. But what happened to him? To presume that either from wealth or from kith and kin you

can derive mental peace is a great error. Such peace comes only from God. In fact, there is no

strength superior to Love; where Love is, there everything is. So you must live in God, and live

in love; then everything shall be right. You must make others also live in love.

Alfred Nobel worked on and discovered dynamite, which caused great destruction. Alfred was

very unhappy at this. He had a lot of money and fame, but he felt so miserable for the destruction

he brought to humanity that he made a will and donated all his

wealth for the good of humanity.

This college has been established to give you ethical, moral and spiritual strength. Just think how

much your parents are sacrificing to give you proper education. So don't waste time; if you waste

time you will be wasting your life. Make your body and mind pure.

This place is like a workshop

where broken down cars are repaired and made whole. Don't entertain bad thoughts and do bad

deeds.

Life is holy, sacred. Go through it with joy and happiness. Do not carry gloomy, unhappy faces.

Happiness is union with God. This period of your life is sacred. If you cannot derive happiness

and live in bliss at this age, can you be blissful when you grow old?

Now, you have only two

legs to carry. You can jump about freely. But when you marry and rear up a family you will

move like a caterpillar with many legs! People must be able to identify the students of Sri Sathya

Sai College by looking upon their effulgent and joyous faces. Fill your hearts with love, and do

all your work with love.

You do not sing bhajan (devotional songs sung in groups) aloud.

When a man has fallen into a

well and is unable to get out, he does not mutter to himself. He shouts loud to get men to save

him. What do you do to drive away birds sitting on a branch, you clap your hands loudly.

Similarly sing the names Govindh, Gopaal, Naaraayan aloud, and clap hands with vigour so that

the birds of evil passion, kaama (desire), krodha (anger), lobha (greed) infesting your mind shall

fly away. Make your life worthwhile.

Prashaanthi Nilayam, 21-9-1980

Life is a market. In life, giving and taking, bargaining and speculating, is a part of the game.

Sri Sathya Sai

55. Grow in love

TREAT mercifully those who struggle to survive; help them as much as you can: realise your

responsibilities: move reverentially with others: win the blessings of Sai and earn good fame

among fellow men: examine your daily activities on the touchstone of righteousness: may you

become individuals shining in virtue.

Embodiments of Love! The reconstruction of man is indeed the reconstruction of the world.

Only when man becomes better can the world be better. Only when the individual becomes good

can society be happy. Progress in externals like political, economic, and social spheres, is not

enough. The mind of man has to be reformed. This cannot be effected through food only.

Materialists who argued that human problems can be solved by ensuring food, clothing and shelter, reached their doom when the atom bomb was exploded. Man can reach fullness only when the three lines of progress, material, intellectual, and spiritual, are all pursued with earnestness.

Sanaathana Dharma embraces all faiths

Sanaathana Dharma (Eternal Universal Religion) enables one to attain this fullness. Really speaking, very few have grasped the uniqueness and the importance of this Religion. Nowadays, many elders and political leaders are afraid to utter even the word "Religion" before the gatherings they address. They shape their lives in accordance with a new order, which has no religious slant whatsoever. In fact, they have not understood what religion really means. They do not attempt to discover the significant role of religion.

Many talk from platforms on **Hinduism** and **Sanaathana** faith but very few of them have understood the genuine core. **Sanaathana** Dharma is the very basis of living. It deals with the total personality. It embraces all faiths and has established worldwide influence. **Sanaathana** means Eternal. Only a Dharma (code of righteousness) which can win Universal acceptance can be named **Sanaathana**. The religions we know are all derived from a person or prophet who is adored as the ideal. Islam has **Muhammad**, Christianity has Jesus, **Bhuddhism** has the Buddha.

But **Sanaathana** Dharma is not derived from or through a person. It is the primal essence of all faiths. It is the essence of all the messages the prophets proclaimed. It is welcomed by all mankind, for it welcomes all mankind. It is therefore to be deplored that some Indians boast selfishly, "**Sanaathana** Dharma is our religion."

Newton, discovered after a series of experiments, that the earth had the force of gravitation. But, we cannot conclude that the earth had no such force until Newton's discovery. So too, though the principles of **Sanaathana** Dharma are inherent in human consciousness, and have their impact all over the world, the people of **Bhaarith** have long practised and experienced them and discovered their value and validity. They have earned invaluable Bliss therefrom. Just as atomic science developed in one country and later spread to other countries, the **Sanaathana** faith,

developed in India and spread to other countries. Even a material process like atomic science

cannot be held down in one place; in the same manner, this spiritual science too has spread all over the wide world.

The Divine is manifest in every human being

Sanaathana Dharma is bound to overcome today's rampant materialism, for it can harmonise the secular and the spiritual, into a single way of life. It can bring together into closer kinship both man and God. It is based on the Divine which is the reality of the Self. So, it is not limited to one country, one individual, one period of time, or one sect. It has a variety of procedures, points of view, disciplines and guidelines, in accordance with the special features of the region, the age, and the environment. It is **co-eval** with man on earth. This faith, though first explicit in **Bhaarith**, between the **Himaalayan** range and the three seas, has become a world faith, through its innate strength.

The Divine is manifest in every human being. The religions professed may be different, the manifestations may differ; but the Self which **Sanaathana** Dharma posits is the same in all. "The thousand-headed, thousand eyed, thousand-footed person, posited therein is the Divine Self, approachable through many paths, expressed in many forms.

The units of the **Sai** Organisation have to exemplify and promote this Unity in Diversity taught by **Sanaathana** Dharma. The very purpose with which the Organisation was formed is to stress on this Unity. The essence of all religions, the goal of all paths, the destination of all spiritual effort, is this **Sanaathana** Dharma (the Universal Eternal Faith). It is like the ocean: particular creeds are rivers that flow into it. It is the vital air on which humanity has to live.

Emphasis on the **Aathma** is a must

In our Organisation, there must be a constant attempt to cultivate love which transcends caste, creed, race and class distinctions. This sense of equality is its special feature. It is not enough if the units undertake material, moral, and spiritual teaching. Emphasis on the **Aathma** (Divine Self) and the awareness of the Oneness of the **Aathma** is a must.

This day, we are holding the Third World Conference of the Units of the **Sathya Sai Seva** Organisation. There is no special teaching to be offered to the office-bearers of these Units during this session. The life of **Sai**, the Message of **Sai**, the ideals **Sai** holds forth, the lesson that

Sai teaches the world, are all enshrined in one word, love. Many are perhaps hoping for a special message on the occasion of the Inauguration of the Conference. I do not attach any extra importance to a World Conference nor do I feel any other gathering as less. These Conferences are held to satisfy your desire, to express your love. The petromax lamp needs pumping, off and on; the pin has to remove its grit sometimes. So, too, gathering together like this, you can exchange thoughts and make a few additions, or changes, improvements or amendments, in your attitudes and thought-styles. Do not allow ego to pollute your actions. You are trying through various means to live the ideals of Sai and to spread the love that Sai evokes in you. How far have these efforts succeeded? How have they helped this identification of the humanness of man? Along with the process of listening to the exposition of the ideals and of the message, they have to be practised in daily life. Only then can you declare that you have grasped the meaning and purpose of this conference. Every one must become the embodiment of love. Love can be expressed only as love, through love. Lovelessness is at the root of the anarchy that stalks the world today. Unchecked selfinterest, misdirected activity, the wild antics of the ego, pompous living and envious intolerance have caused this monstrous situation. Realising this, you have to be vigilant. Do not allow even a trace of ego, pomp, or cruelty to pollute your actions. Peace and prosperity can dawn on the world only when you move in society with love, that is free from the taint of selfishness. The question may be raised whether our Organisations are free from this taint? They are not without it, for you are but humans. But, you should endeavour ceaselessly to get rid of it and its attendant evils. When these bad traits are evident in others, you feel disgusted; how then can you tolerate them when they fasten themselves on you? During the discussions you hold, consider how best you can keep afar from selfishness, pomp and cruelty, how best you can appreciate and emulate the equanimity and the love manifested by your fellowmen. Get rid of the desire to show off, and to gather praise. These are considered to be but evidence of childishness. But, those who have the Aathma as the basis should never slide into this weakness. Religions arise from the minds of men. Bear burdens bravely, declaring, "I am a man." Try to raise yourselves

into the Divine. Or, at least, try to live up to the standard expected of the human. The thought in the mind, the word on the tongue and the deed by the hand---try to make all three, one. Many people hope to lead good lives by doing good deeds. But I do not believe this is possible. You can never become good, by means of good deeds. You have to be good, in order that your deeds and words can be good. First, endeavour to be a good person. Thereafter, it becomes possible for you to do good. Be good; do good. It is not possible to predict when and where or for what reason a person's life blossoms or expands. You may pray underneath a tree which yields bitter fruit, it can't give you a sweet fruit. But, when a branch of the sweet fruit tree is grafted on that tree, it can yield sweet fruits, though originally it could not. This process of grafting is equivalent to Sathsang (good company) in human affairs---getting involved with the good and godly. So do service to your fellow-men with pure intentions and always seek good company. Then, you can transform yourselves. The evil traits that have grown through many lives and generations cannot be wiped away in an instant. So, mix in godly groups, cultivate good habits and attitudes, and involve yourselves in good activities. In this gathering, people from many countries, speaking many languages, belonging to many races, are present. They are all single-mindedly united in love for Sai and in love from Sai, in spite of differences in nationality, race, creed, colour and dress. This is my real task. This is the consummation of the yearnings of the ancient seers and sages of this land. Develop this Oneness, this Unity in love, hold it ever before you as the ideal. Religions arise from the minds of men; they are not external to man. When minds are polluted, religion too suffers pollution. Those who deny religion can be denoted as having distorted or polluted minds. Of course, religion is not related to practices and prohibitions like "Don't touch me! Don't touch this." Make the world a happy Home of Love. Every religion teaches only good principles and disciplines. When the mind of man is steadfast in the good, how can religion be bad? Therefore, acquire the love that draws all into the One. By this means, you can put down the fears and anxieties, the greed and envy, the hatred and

haughtiness that are today infecting the peoples of the world and establish an era of peace and

joy. Let all the worlds be happy---this is the prayer that comes naturally from every human heart.

This is the goal to which **Sanaathana** Dharma (Eternal Universal Religion) leads. Every one

must sing of this goal, live in the melody of that song, and merge, through that melody, in the

Paramaathma (Supreme Divine Self).

Embodiments of love! Do not seek to find differences between one person and another. Seek

rather ways and means to strengthen the bonds of kinship, through love. Factions and fighting

emerge among the followers of the same family because they have not learnt to love. From the

self-same mind, many conflicting feelings emerge, Why? Love has not been nursed and grown therein.

You have to sow love and grow love and destroy the weeds of fear and hatred that have spread

over the world. Make the world a happy Home of Love.

Prashaanthi Nilayam, 19-11-1980

The search for truth must become your daily spiritual discipline; every moment must be used for this primary duty. Truth can reflect itself in your intelligence only when it is cleaned by **thapas**.

Thapas means all acts undertaken with higher motives; all acts indicating yearning for the spirit; repenting for past blunders; staunch determination to adhere to virtue, self-control; unyielding adherence to equanimity in the face of success or failure.

Thaapam means heat, burning, intensity, earnestness of endeavour. It is **thapas** (penance or religious austerity) that fosters renunciation and discipline.

Sri Sathya Sai

56. The message of brotherhood

EMBODIMENTS of the Divine! The Cosmos is permeated by God.

What we call the **jagath** is

the world in which we are born, grow and return to the place from where we came. The earth is

the base for our world. On this earth ceaselessly, inside and outside, night and day, everywhere,

we have the air blowing, but it is not visible to the eye. Man spends his time in various activities;

eating and resting. When we look up, we see the boundless sky.

During the day we see the Sun

shining gloriously. At night, there is darkness. Wherever we turn, we see mountains, rivers, trees,

houses and mansions. All these beautiful things are visible to the eye.

In the story of man, the first activity which he developed was agriculture. Every living thing feels

hunger and searches for food. The first cry of a child is for milk and the moment it gets fed, it

goes to sleep. Food is thus the first essential thing for every living

thing. This food comes

primarily from land. This is the reason why from the earliest times the people of **Bhaarith**

worshipped the earth as the giver of food, as a **Bhumaatha** (Mother Earth). It is by cultivating

land that man has sustained himself all these centuries.

Along with this, other activities developed. As the population grew, villages grew into towns.

With the growth of civilised communities, arguments arose between men as to the cause of their

happiness and sorrow and how man could get over them. In these enquiries some enlightened

persons, examining their own experiences, discovered some essential truths. Some others, who

were wiser, realised that there were things beyond what has been known.

Conclusion of great enquiring minds

The questions that were asked were: "What is it that we should really learn?" "What are the

things which are beyond our powers?" "It is clear that we cannot create the earth. We cannot

create water. We cannot survive even for ten minutes if we do not have air to breathe. That is not

all. In real life we find that we are unable to understand the secret of birth and death. Many who

tried to discover the nature of death, to find out what happens after death and what is the mystery

behind death could find no answer. Hence, those who were endowed with deep enquiring minds

came to the conclusion that there is a power which underlies all living things and that power is

derived from the Divine. They described that power as God. They concluded that there was

divine power, which was beyond man's logic and which pervaded the Universe.

What is this power? How are we to recognise a thing which is not visible to the eye? Are we to

believe in it? Some scientists consider that it is impossible to know this thing. But, the ancients

regarded the Sun as a demonstrable evidence of the existence of divinity. They felt that without

the Sun, the world will cease to exist. Nothing can grow without the Sun. No human activity

would be possible. Man will not be able to survive endless darkness. Hence, they felt that this

great source of light and energy was proof of the existence of a divine spiritual power.

Later, a controversy arose as to whether this Divine Principle is One or many. They came to the

conclusion that God is only One, **Ekam Sath**, and could only be One. The **Vedhas** also declare,

"Ekoham Bahusyaam" (I am One manifesting as many). Thereby,

they proclaimed the unity of the Divine. Although the Divine is only one, it appears as many to different persons.

Pranava is the origin of all knowledge

It is in this spirit of profound enquiry that our sages and seers performed **thapas** (penance). By their penance and austerities, they discovered that the **Pranava** is the origin of all knowledge. If the **Pranava (Om)** did not exist, there would be no sound and no speech. Similarly the numeral "One" is the basis for all numbers. All numbers are obtained by adding more and more ones to the primary number One. Thus it was realised that this "One-ness" is the essential quality of the Divine and the diversity that is seen in the world is only a manifestation of the Divinity. The Divine was regarded as the primary seed of the diversified Universe. The seed requires husk for it to grow. The husk is the cover and inside is the seed. Similarly, for the seed, which is God, the husk is the Universe. Without the seed, the husk cannot exist. It is in recognition of this fact that the **Maharishis** (great sages) declared; "**Ishaa Vaasyam Idham Sarvam**." (This entire Universe is permeated by the Divine). Can this vast Universe, which is sustained by Divinity be regarded as different from the Divine? Whatever is associated with the Divine is a reflection of the Divine. When the **Purusha Sooktha** (hymn on the Supreme Divine Person) describes the Divine as having a thousand heads, a thousand eyes and thousand feet, it is proclaiming the Divinity that pervades the Universe in numerous forms. This also means that every object is a part of the Divine and the Cosmos, composed of these myriad forms, was described as the "**Vishwa Viraat**" ---the Cosmic Being. The **Vishwa Viraat** is not a figure drawn by a painter like **Ravi Varma** or a person described by a poet. It is the form of the Cosmic Divine Person.

One must accept the authority of the **Vedhas**

We must look upon this multi-faceted Universe, with its myriad beings as the Cosmic expression of the One Divine Entity. The Divine principle (**Dhaivathwa**) is immanent in the smallest body and in the whole of creation. "**Yathaa Andaande, Thathaa Brahmaande**." (As in the small egg, so in the Cosmic Egg). The **Andaanda** represents the individual and the **Brahmaanda** represents the whole Cosmos. If we are able to understand the truth of the individual, then we shall know the truth about the Universe.

What is the evidence for determining the Divine nature of the Cosmos? Students, puffed up with a little knowledge, ask how any one can believe in the Divine nature of the Universe when it is not demonstrable. Such persons are forgetting their own inherent Divine nature. Does the misguided person base all his knowledge on the objective, physical form of what he calls the "mind"? If it has no physical shape, how does he "see" his mind? One says, "I am happy." What is the physical form of "happiness?" To seek direct physical evidence for everything is a sign of insolence.

Only **Inaanis** (liberated persons), who have realised the Divine, can demonstrate the nature of the infinite Divinity, and not others. Let me give a small example. One individual asks another, "Who is your father?" You had no eyes to see your father before birth. Nor did you have the intelligence to find out who your father was?" The second man replies, "The proof for my statement is derived from my mother, who told me who my father was." This shows that on a matter so vital as to who his father was, he accepts the statement of his mother and believes it all his life. In the same manner you must accept the authority of the **Vedhas** (sacred scriptures of the **Hindhus**) regarding your Divine Father. One cannot discover God without effort. Some time or other at some place or other, in some world or other, the inscrutable Divine incarnates for the purpose of upholding Dharma (righteousness). It takes a recognisable form which is related to the occasion, the time, the place and other circumstances determining Its advent. Do the idle gossip-mongers who indulge in atheistic propaganda make any earnest and sincere effort to find out the nature of the Divine? Without such effort how can the sacred character of the Divine be discovered? Special efforts are necessary even for discovering the fire that is in a piece of wood, the butter that is in milk, the oil that is hidden in the seed or the sugar that is in the cane. If one sets out with zealous seriousness and devotion to discover God, one will certainly find Him.

The whole Universe, in fact, is sustained by the Divine. It is not a human creation. Every person must cultivate belief in God and develop devotion. God exists in every person, permeating every cell of his body. But if you cut a person to pieces, you cannot find Him in the different parts.

You will only find flesh, bones, blood, etc. Proper methods must be adopted by man to discover the Divinity within him. It is because people do not make efforts in the proper way that we have at present confusion, chaos and discontent everywhere. Build a genuine sense of brotherhood. Today it is the duty of all those who are connected with the Sathya Sai Organisations to promote spiritual discipline and dedicate their lives to social service for leading a purposeful life. To promote the awareness of Divinity in human beings and build a genuine sense of brotherhood among people, should be their primary aim. Embodiments of the Divine Spirit! Realise that you are not this body, this mind, this intellect or this intelligence. You are embodiments of the Divine. Concentrate all your efforts to realise that. There is nothing that cannot be achieved by yearning and continuous practice. The ancient religion---Sanaathana Dharma (Eternal Universal Religion) has indicated many paths through which the Divine can be realised. Spiritual practice is essential for realisation of the Divine. Whatever books you may read, you cannot realise the Divine merely by intellectual effort. One must put into practice, what one has learnt from books or other sources. Without spiritual practice and discipline, it is futile to read books or listen to discourses or meet persons, however great. Observing rules is part of spiritual discipline. Some changes have now been made in the Rules of the Sathya Sai Organisations. You may ask, "What is the need for rules and regulations for those engaged in spiritual quest?" The reason will be clear from a simple example. When you plant a sapling, you protect it in the early stages of its growth, erecting a fence around it so that animals may not harm it. After the plant has grown into a sturdy tree, there is no need for the fence. Similarly, even in the spiritual path, one has to observe some restrictions and restraints so that one's spiritual growth may not be affected by what is happening in the outside world. In the Sathya Sai Organisations we call our members, 'brothers and sisters of the Sai Family.' Whether a member is from America or Japan or Germany or Russia---he is a brother. If all members are brothers, how can we have different rules for America, Japan or Germany? Some members from Western countries do not seem to favour the rule of the Sathya Sai Organisation, which lays down that at bhajans (Group singing of devotional songs)

and at other meetings, men devotees should sit apart from women devotees. The rule should be applicable to all members---whether they are Indians or non-Indians, in India or elsewhere. It is a part of the spiritual discipline that is necessary for devotees. Even a great warrior like Arjuna confessed to Lord Krishna: "The mind is fickle and is very difficult to control." If even Arjuna found it difficult to control his senses, how much more necessary it is for us to have some regulations to control our own minds? Try to function in coordination with others. There is a demand that different wings of the Sathya Sai Organisation such as the Samithi, the Study Circle and the Seva Dhal should be allowed to function independently. This is not a proper approach. All these different units should function in friendly co-operation with each other. Here are the five fingers of My hand; the Seva Samithi (Service Organization) is one finger; the Mahila Vibhaag (Women's Wing) is another; the Seva Dhal (Service Corps) is the third; the Bala Vikas (Children's Wing) is the fourth and the Bhajan Mandali (congregational Singing Group) is the fifth. If you keep each finger off from the other, what is it that they can handle? If, on the other hand, all the five function together, what is it that cannot be achieved? All our Sathya Sai Organisations should learn to function in coordination with each other. Like the rivers which have joined the ocean, they have become one, under the banner of the International Sai Movement. In this connection, there seem to be some doubts amongst our members regarding the international aspect of the Sathya Sai Organisation. The role of members of the World Council is not properly understood. Some members in some countries wish to elect their representatives to the World Council. Should the representatives be 'elected' or 'appointed' and who is to appoint such representatives. Such questions are being raised by devotees in some countries. By such questioning there is a danger that politics may enter the Organisation. In the fight for office through elections, among the devotees love will be the victim. Self-love will be misused in the process. If we are to build the Sathya Sai Organisations on the basis of love and confidence, we must have selection and that selection should be made by the Central Council. If elections are

allowed, groupism and all kinds of controversies and differences will emerge.

The basis for all service is Love

Embodiments of Love! The whole world knows what sacred ideals inspire the Sathya Sai

Organisations. It is true that in a big bag of rice a few grains of sand may get in. Any human

Organisation is bound to have a few black sheep. But, that will not affect the organisation, as

long as it is true to its principles. The kind of service and sacrifice which the Sathya Sai

Organisations are rendering is colossal. The basis for all that is love that prevails among the

members. From ancient times, the Upanishathic prayer said:

"Sahanaa Vavathu; Sahanau

Bhunakthu" ("May He protect US all; may He nourish US all.") The spirit of oneness proclaimed

in these manthras (sacred formulae) is operative today only in the Sathya Sai Organisation. That

sense of oneness can only be promoted by the practice of love and not by any other means.

Look at what happened during this World Conference. Many wealthy persons, who had been

used to a life of ease, many who had not done any arduous labour in their lives, had come here

for the conference. Persons, who had been accustomed to living in commodious houses, had to

stay here in small over-crowded apartments. They put up with many inconveniences and did not

ask for any facilities. Wherever they were accommodated, they accepted the place out of

devotion to Swaami. This kind of accommodative spirit and readiness to bear discomfort and

difficulty cannot be found in any other Organisation or in any other gathering. Moreover, there

are organisations in which the young and the old render different types of social service. But,

only in the Sathya Sai Organisations can you find all the people rendering service in a

completely selfless spirit.

"Service to man is Service to God."

Sometime ago, in the East and West Godhaavari Districts and in the Krishna District lakhs of

pilgrims gathered for the Pushkara festival. The magnitude of the devoted and dedicated service

rendered by the Sathya Sai Organisation, by men and women at those festivals can only be

realised by those who saw them there. Again, in anticipation of Swaami's Birthday celebrations,

the members of many Sathya Sai Organisations organised hospitality camps for devotees and

visitors going to or returning from Prashaanthi Nilayam at places

like Dharmavaram, Gunthakal,

Kurnool and Baagepalli. Politicians talk about "Service to man is Service to God." But only

members of the Sathya Sai Organisation actually live up to this slogan.

The decisions taken at this World Conference should not remain resolutions on paper. They must

be put into practice. Everyone of you must live up to the ideals of the Organisation. Some

members transgress the Rules of the Organisation. Some others do not live the ideals or carry out

the programmes of the Organisation. Some office-bearers do not take an active part in the

programmes. Such persons discourage other members. We should not be interested in money,

office or position. Our sole aim is to promote love and all activities should be carried on in a

spirit of love of each other. There is no greater source of strength, wealth or position than love.

Envy destroys all human qualities

Embodiments of the Divine Spirit: All those who join the Sathya Sai Organisation should bear in

mind that they should be free from egoism. They should not lose their heads over such positions

as State or District or Samithi President. As long as egoism persists, one is not fit to hold any

office. It is better to get rid of such office-bearers. You must prepare yourself to be an exemplary

Sevak (volunteer) and not a Leader. Only a "Kinkara" (one who is prepared to do any work) can

become "Shankara (divine person)." You must therefore try to gradually suppress the sense of

ego. The other evil, which you have to get rid of, is envy. There are persons who cannot bear the

sight of other persons achieving prominence or advancement. This envy is a ruinous disease. It

destroys all human qualities. It converts a man into a demon. You must see that the demon of

envy does not enter your minds.

A third evil against which you have to guard yourself is aadambaram (ostentation). If somebody

offers sweet rice as prasaadh (offering) at bhajan, another wants to show off by offering laddus

(a sweet made of chicle pea flour). There is competition in spending money on various functions.

The Sathya Sai Units should see that no money is wasted on unnecessary ostentatious

arrangements. Misuse of money is evil.

There is another practice which should be discouraged. Even for carrying out very 'small

functions money is being collected by some units. Every Unit has some well-to-do persons and if

one or two of them can join, many activities can be carried on without raising funds from all and sundry. Take for instance, this great World Conference at **Prashaanthi Nilayam**. Many who do not know the facts must be wondering how much money must have been spent to finance this Conference. The truth is that not a single **naya** paise was collected as donation. This Conference, which is an expression of the Love of the members, has no need for money. Everyone of you here has taken care of his or here own needs and discharged your duties without worrying about difficulties or inconveniences. No money is needed for deriving this kind of happiness.

It is deplorable to hear that in some States, even for trivial activities, funds are being collected. Even if some office-bearers are inclined to adopt this method, I want members not to encourage them.

There is one last thing that I should like to impress on you at this Conference. There are in our country numerous poor, helpless and diseased persons who suffer from hunger and thirst. There are to-day **lakhs** of members of **Sathya Sai** Organisations and even a larger number of **Sathya Sai** devotees. Let each member while leaving this conference resolve to feed at least one poor person every day.

When anyone comes to your doorstep asking for food, try to feed him with compassion. You should relieve hunger without anybody knowing about it. If all our **Sathya Sai** Organisations engage themselves in service to the poor and the needy, without any fanfare or exhibitionism, they will be giving expression to their sense of divine brotherliness and putting into practice **Sai's** teachings. **Prashaanthi Nilayam**, 22-11-1980

57. Live up to **Sai** ideals

MAN has in him as the prime cause of both life and activity an entity, designated as the **Aathma** (Divine Self). The **Vedhas** (sacred scriptures of spiritual knowledge and practice) and the **Upanishaths** originated to satisfy the need of man to become aware of this mysterious entity. The

Brahma **Suuthra** (aphorism on the Supreme Reality) which sets out to demarcate the lines of this inquiry has, as the very first aphorism, "**Athatho** Brahma **Iijnaasa**." These four words---**Atha**, **Atho**, Brahma and **Iijnaasa**---deserve careful study, for they contain the very essence of the four **Vedhas** and their teachings, meant to help the **Iijnaasa** (study) of Brahman, the **Aathma** (Divine

Self) principle in its Universal aspect.

The word **Atha** has many meanings: auspiciousness, afterwards, in the beginning, questioning, Universal, **etc**. But the meaning afterwards is most appropriate here. After what? "After acquiring the requisite qualifications" is the answer. They are (1) Discrimination between the temporary and the permanent; (2) Detachment: awareness that the objective world is of no lasting worth; (3) Self control: of both the outer senses and the inner urges; (4) Longing for liberation from delusion and the desires that delusion breeds. There are four more requirements. These are (5) Listening to good and virtuous matters (6) Using the senses for the bene-**ficent** purpose for which they are gifted by God; (7) Reflection: on what is heard, seen, tasted, **etc**; (8) Practising what is found **beneficient**. These steps reveal Truth and confer full Bliss.

From 1917, materialism and atheism were promoted in Russia, mainly by **Stalin**. But, he could not suppress the opposing forces completely. A powerful spiritual personality named **Wolfe** Messing arose, exhibiting a purified consciousness and an insight marked by Divine characteristics. **Stalin** planned to put him down and sent him into **Hitler's** presence. Messing prayed, "Lord! I seek only to spread Your Glory on earth; hence I am not frightened at the tactics of these evil men."

An incident revealed for the first time

On his way to **Hitler**, he encountered Einstein at Vienna and Freud, a scientist engaged in research on the human mind. Freud was surprised at Messing and his powers; he realised that his own researches were shallow and turned his attention to the search for the highest level of consciousness in man. **Stalin** was caught between Freud and Messing but he dare not give up the image he had once built up. He continued the easier path of establishing the materialistic and atheistic state and implanting irreligion in the hearts of youth.

The age of this body reaches 55 tomorrow. I have not until today revealed this incident anywhere to any one. It was 1937. This body was then 11 years of age. I was then moving the whole day with groups of boys who gathered around me. I was then at **Kamalapur** in **Cuddappah** District. I was one day near the station at **Kamalapur** with the boys. On seeing me, one person ran up to me, took me in his arms and kissed me, with tears pouring down his cheeks and uttering the words, "I

am so happy. I am so happy." He was also madly dancing with joy repeating, "I love you. I love you." My companions who were watching all this wondered, "Who is this white man? He looks like a lunatic. Evidently, he is planning to kidnap him." As we moved off he was standing riveted to the spot, wistfully watching me until I disappeared from view. It was Messing.

Aura can be discerned around human body

Messing came to India in order to identify and realise the Aathma principle. He undertook a variety of spiritual exercises with this end in view. As a result, he acquired Divine Vision. He met Gandhi and many holy persons engaged in ascetic practices on the Himaalayas and returned to his country gratified that he had won what he was yearning for.

Only those who know and seek what has to be sought can gain the goal. Only those who know the Brahman (Supreme Truth) Principle can recognise It. Messing had the Aathma (divine self) ever in his mind and so he was able to announce that he had attained the awareness. He proclaimed that Stalin's state would collapse and just as he prophesied, Khrushchev transformed it soon after. Kiril, the photographer, also helped the transformation. He conducted many experiments in his laboratory on the Black Sea coast in South Russia. He demonstrated that a multicoloured aura can be discerned around the human body and can be photographed. Science had not known of its existence; it reached beyond the known limits of physics. It was caught by his camera around humans, plants, insects, and stones. He proved true the Vedhic dictum, "All this is enveloped by Ishwara" (Ishaavaasyam idham sarvam). Atheists will be transformed into theists

Kiril once saw a 'flying saucer' while travelling by train. He declared that there are worlds beyond the understanding of man. He posited life on far distant spheres. He posited near the Milky Way another galaxy of stars wherein also life can be affirmed. All these developments indicate that while materialism gains popular acceptance, moralism, humanism and deeper faith in spiritualism are also winning the hearts of people. There is no doubt that within a few years, atheists will be transformed into theists.

Nowadays, students and those claiming to be scholars ridicule those who believe in God and draw consolation from God. But, consider, how can education for acquiring physical skills and worldly success equip one with the knowledge of the eternal Reality?

Only genuine students can earn that equipment. Only those who are good, who do good and who wish good can be genuine seekers of knowledge. Be like the honey-bee which does not injure the flower from which it draws the nectar; it only helps pollination. And the nectar it gathers is relished as honey by others. Look at the fly; it seeks only unclean matter. And, later, resting on clean matter, it renders that too unclean.

Gather good and offer good

Students of the Sathya Sai Colleges should be like the bee and avoid the behaviour of the fly.

Gather good and offer good. In army camps, whether a person is a dhobi (washerman), cook or sweeper, every one has to attend parades and learn the handling of weapons. So too, whatever the job the Old Boys of the College might do, belief in God is a must for them. What benefit can they derive from the "Kingdom of Sathya Sai" if they do not acquire spiritual consciousness?

They should on no account deviate from duty bound, disciplined living. There are however, some---only some---who slide into wild cultures as soon as they leave the college---growing long hair, side-burns and moustaches. Courage, adventure, sacrifice, detachment, discipline, selfcontrol, the divine urge towards truth and justice---these are qualities that mark men.

When students prepare themselves for the ideal life and present it to the world, the Sathya Sai Colleges and Sathya Sai Himself will be content. Do not cultivate bad desires, do not crave for worldly pleasures, and reduce yourselves to the animal level. By developing spiritual qualities, you will be promoting the resuscitation of this country and its culture. Look at the warning that the sacred texts offer! Somaka, the Asura, stole the Vedhas : Raavana kidnapped Seetha; Dhuryodhana grasped an empire; Kamsa slaughtered children; but not one of them realised their heart's desire; their names are execrated by history. Sentence of death awaits everyone, which cuts off their pride and pomp.

Some young persons feel that the work they have on hand gives them great pleasure but they do not pay heed to its future consequence. When you seek beneficial result, you have to involve yourselves in beneficent activity. Every-conscious act of yours produces results in unseen fields.

Hence, you have to be ever alert. Cultivate the habit of holy study, develop humility and

reverence, adore and serve your parents and be examples and ideals for others. I bless that this goal may be realised by you.

Poorna Chandra Auditorium, 22-I 1-1980

In this iron age, when darkness is enveloping the mind of man, any little lamp that can light the steps is most welcome. That is why I advise you to resort to sath-karma, sad-aachara and

sathpravarthana

(good deeds, good conduct and good attitudes and outlook), so that you may be established in the constant presence of the Lord.

You must also strive to "hear" (shravana) elevating words, to ruminate (manana) on these promptings of the spirit and then, when the validity is recognised, to meditate (nididhyaasana) on it, in pro found reverence. All other activity is secondary; this alone is edifying, this alone is beneficial.

Sri Sathya Sai

58. The gift I like most

EMBODIMENTS of Love! For the past five days various activities in

Prashaanthi Nilayam have

kept you busy. But, none of you noticed the passing of time. The reason is, that you become oblivious to time when your minds are concentrated on Timeless Divinity with all your actions and thoughts merged in the Divine. Just as rivers which join the ocean become one with the ocean, your minds when immersed in the Divine become one with the Divine.

The Universe is the manifestation of God. In every human being exists Divinity, subtle and invisible. Association with good people and saadhana (spiritual discipline) are essential for discovering the Divinity that is latent in the individual. The real purpose of human life will be achieved only when all our time and all our efforts are concentrated on realising the Divinity that is inherent in us. This realisation is possible for every human being. But, today people are engaged in actions contrary to this objective. They are anxious to know all about what is happening in America or England. They wish to study Geography or Astronomy, but few are keen to find out their own true nature and their real essence. This is due to a defective education. In the present educational system, there is no place for ethical, dharmic, spiritual studies with the result that the students do not make any attempt to understand the purpose of human life. One seeks to learn all about the physical world. One learns all about America but does not know the route to Benares. One learns all about geometry, but knows little about the dimensions of his own house. One does all kinds of physical

exercises but does not

know how to sit in Padhmaaana (Lotus posture). One studies Botany, but does not know the uses of the Thulasi (basic) plant.

God is the seed of all living things

This is the deplorable deficiency of the existing system of education.

If students wish to realise

their true divine nature, they have to turn their minds to spiritual studies. Aathma vidhya

(Spiritual study) is not a separate branch of knowledge. As has been described in the

Bhagavathgeetha, it means seeing the Divine in the entire Universe.

The Lord says: "I am the

seed of all living things in the Universe---Beejam Maam Sarva

Bhoothaanam." The Universe is a

tree of which the seed is the Lord and the fruit is humanity

(Maanavathwam). Without trying to

discover the Divinity that is in the human form, people are wasting their lives. If you examine

the great scriptures of the world, you will find that they all emphasize the supreme preciousness

of being able to discover one's Divine nature, without which one cannot achieve real bliss. Man

seeks worldly pleasures and prosperity but does not seek that inner Divinity which will give him permanent happiness.

Uphold the good name of your country

It is deplorable that people born in this thyaaga-bhuumi (sacred land of sacrifice) a yogabhuumi

(land of spiritual practice, saadhana) have become slaves of western civilization and are acting

contrary to the genius of their own motherland. To ignore one's mother and develop attachment

to others is pitiable. For a child it is the mother who is endowed with a blissful face, however

much she may be lacking in good features. That is the natural attitude of a child. But, what shall I

say about students who for the sake of making a living, go to foreign countries after acquiring

some kind of a degree? Instead of using your knowledge, your attainments, your abilities, your

energies and your education in the service of your own motherland, if you go to foreign countries

and serve them like beggars, is this not utterly deplorable?

In the Thretha Yuga, after the destruction of Raavana, Raama, Lakshmana and Seetha were

getting ready to leave Lanka for Ayodhya. At that time, Lakshmana spoke to Raama, "If we

return to Ayodhya, I doubt, we will get back our kingdom. Kaikeyi might have installed

Bharatha on the throne. We left Ayodhya for the forest in response to the command of our father.

Ayodhya may not be in a prosperous condition now. You know that Lanka is more prosperous than heaven itself. Would it not be better for you to be the ruler of Lanka and enjoy all that this country can offer?"

Raama replied: "Lakshmana, however ugly one's mother may be, I am not so insensible as to look upon some other beautiful woman and regard her as my mother. My motherland is the land of my birth. However attractive and prosperous Lanka may appear, with all the treasures of the earth, I have no use for its attractions and wealth." We, who are born in the sacred land of Bhaarith, should be prepared to face whatever difficulties and hardships there may be in our country and use all our talents, knowledge and abilities to serve our country to the utmost and thereby uphold the good name of our country. Greed is the breeding ground of suffering. Our ancients have declared that greed is the breeding ground of suffering. What has happened to those who went to Iraq, Iran or Dubai? Many of them are coming back with barely the clothes with which they left. Wealth is evanescent, like a passing cloud. Money comes and goes. Morality comes and grows. It is unworthy of our people to give up their culture, their way of living, and their principles solely for making a living by selling their services to foreigners. This is totally un-Indian. Is it not possible to lead an honest life by working with your two hands and serving your motherland? Why do you entertain improper desires? It is insatiable greed which is today responsible for destroying the human quality in man. As long as desire is uncontrolled, you cannot discover the Aathma. The Purusha Sooktha (hymns on the Supreme Person) has declared that "not by action, not by progeny, not by wealth but only by sacrifice can one realise Immortality (Na Karmanaa, Na Prajayaa, dhanena; Thyaagena ekenena Amruthathwam aanashuh). Sacrifice, strength and wisdom are qualities of the Divine. Use all your talents for the service of your country first and then do whatever you can for other countries. How can you conquer the outside world without having established your control over your own house? If you cannot derive satisfaction by utilising your education, your abilities or skills and your intelligence for your country, how are you going to achieve it in foreign countries. Desire is something alien to Sai

Dhivya Swaruupas (embodiments of divine nature) whether you believe it or not, I shall tell you one thing. There is not the slightest trace of self-interest in Me. Whatever I do, whatever paths I pursue, everything is intended for the happiness of all, for the good of all and for the improvement of all. Not a single action of Mine is undertaken for the satisfaction of My own personal desires. Desire is something alien to Me. All My wishes are only to promote the welfare of the World. "Lokaasamasthaah Sukhino Bhavanthu" (May all the worlds be happy) is the only objective of Sai. It is not by plans of one kind or the other that the world can be bettered. It is only when a spiritual revolution takes place in man that the prosperity and welfare of the world can be achieved. If the mind of man is not reformed and purified, all plans to reform the world will be futile. As today's youth, are the future citizens of Bhaarith, they have to promote the welfare of the country. Sai's main purpose is to develop the minds and attitudes of these young men on right lines, so that they may work for the progress and welfare of Bhaarith. Students are the only wealth that I cherish. All My hopes are concentrated on them. To reform them and train them to serve as exemplars of righteousness is Sai's sole resolve. Understand Sai's true nature of Love. It is not easy for people to understand the Universal Prema Thaththwa (true nature of Love) of Sai. I shall give a small example. We took the students to Jammu, Kashmir, Delhi and Prayaag. Wherever we went, we looked after the needs of the students and complied with their wishes. I should like to reveal to you how My Love manifests itself so that you may know My true nature. At a time when this great World Conference is being held, I was concerned after the welfare of the students from all the Sathya Sai educational institutions, who had come from Puttaparthi, Ananthapur, Bangalore, Jaipur and Bhopal. All My thoughts have been concentrated on how to make them happy, how to see that they were comfortable and how to improve their discipline and character. It is not my desire merely to see them in bright uniforms and engage them in activities like drawing water or cleaning the streets. My idea is to develop real discipline and character and at the same time see that they are happy. For this purpose, I brought 50 tailors here to work night and day and

for two months to stitch
uniforms for the boys.

I did not get any new dress stitched for myself. I do not need new
clothes for any occasion. Even

the robe which I am now wearing was offered to me by the old
students of the Kingdom of

Sathya Sai as an expression of their love and so I agreed to wear it.
Similarly I do not have any

particular desire with regard to food or any other need. My

Aanandha (divine bliss) is My food

and to secure that food I promote happiness in others and derive
delight from their joy. That is

the significance of my statement, "MY LIFE IS MY MESSAGE." To feel
blissful in the

enjoyment of the happiness which others experience is a quality of
the divine.

The Universe is permeated by the Divine

Let Me illustrate this with a small example. We plant a small seed,
which grows into a big tree.

The tree bears thousands of fruits in each of which there is the seed
of tree. Even so, when the

seed of divinity is planted in this vast Universe, the tree of humanity
bears fruits in which the

seed of divinity is to be found. Just as the fruit of a tree contains the
seed from which it grew,

this Universe carries the seed of its Creator. "Ishaavaasyam idham
Sarvam," says the

Upanishath---the Universe is permeated by the Divine. "Ishwarah
Sarvabhuuthaanam"---the

Lord resides in every living thing. When man respects his human
character and realises his

obligation to discover his divine nature, the divine in him will
manifest itself.

Experience of the Divine must be sought in the company of good
people. It is an illusion to

imagine that you can see God in some temple or shrine or in some
kind of meditation. Only in

the Divine manifesting in a human form can you experience the
Divine. If one cannot experience

the Divine in a living human being, how can one experience it in an
inanimate stone? It is only

when one perceives with love that one realises one's true nature.
Those who are in the Sai

Organisations will be achieving their real purpose only when they
rise above good and evil, look

with equal regard upon all those around them and see divinity in
them.

What man does is based on faith

Sai is unaffected by praise or blame. Sai is happy in whatever context
Sai is remembered. Let no

Sai devotee attach any value to the praise or blame offered to Sai.
Here is an example of what

happened the other day. A large group came to see Me. They had
come to Prashanthi Nilayam

out of curiosity, after seeing some big reports in a newspaper. I told
them that, if you have come

only after seeing the papers, you are mere paper yourselves. To come
or leave after reading

newspapers or books means that your devotion is to the paper or the
book and not to the Lord. If

you wish to be real devotees of Bhagavaan, you should seek, for your
own sake and not because

of what you have read in books or papers.

Embodiments of Love! All human life is based upon faith. No one can
subsist for a single

moment without faith. Here is a small example. A man lays the
foundation stone for a house today.

If he does not have the confidence that by next year this house will be
ready and that he

would live till next year, will he seek to build a house at all? One gets
up in the morning, takes

up a bag to go to the market to buy vegetables. Without the belief that
he will return home after

buying the' vegetables from the market, will he leave the house at all?
From the time of waking

till going to sleep, every thing that man does every moment is based
on faith and confidence.

How is it, then that there is lack of faith in the Divinity which has
given life, which has created

this vast world and provided so many objects for man's comfort and
sustenance? We develop

faith in innumerable petty things, but we have doubts about the most
sacred and the most vital

requisite for good living viz., God. If we have faith in God all other
beliefs are irrelevant. There

are in the ocean certain rocks, which remain unshaken however
much the waves may dash

against them. Likewise, if you are resolute in achieving your aims,
objectives or desires, you

should never give up your efforts till your objectives are achieved and
you should not be swayed

by all kinds of passing thoughts. Only then will you be a true devotee!
Birth and death are action and reaction

Embodiments of Love! You are experiencing great joy in feeling that
you are celebrating to, day

as My birthday. For Me there is no birthday to be celebrated. It is for
your happiness, for your

sake and to fulfil your own wishes that I have agreed to take part in
various programmes

arranged for today. If one has no birth, there is no death. If there is
death, then one must have

been born. Birth and death are action and reaction. I am beyond both.

The body has no permanence. It is like a bubble on the water; it arises
in water, expands in water

and merges in water. Man is like the bubble; **Naaraayana** is the water. Without water the bubble cannot come into existence. All human bubbles are born in **Naaraayana**, grow in **Naaraayana**, and ultimately merge in Him. Why rejoice over the birth of the bubble or mourn its disappearance? As long as you have a body, engage yourself in sacred tasks, dedicate all your thoughts, and actions to the Divine. Embodiments of the Divine! I must ask you to give Me as a birthday offering, only one thing--- REDUCE YOUR SELFISHNESS; Abate your wrong desires. Foster your spirit of sacrifice and grow into noble human beings. If you dedicate yourself to these objects, you will have realised the purpose for which you attended this great World Conference, this Birthday Celebration and derived immeasurable bliss.

Prashaanthi Nilayam, 23-11-1980

Love your religion, so that you may practise it with greater faith; and, when each one practises his religion with faith, there can be no hatred in the world, for all religions are built on universal love. Love your country, so that it may become strong, happy and prosperous, an arena for the exercise of all the higher faculties of man.

Feel that **Delhi** or **Calcutta** is as much a part of yourself as your own town or village; any pain in the toe is as much a matter of concern for you as a pain on the top of the head.

Sri Sathya Sai

59. The search for fulfilment

FROM the point of view of spiritual progress, persons can be grouped under three heads: **Pushthi** (the full-filled or complete), **Maryaadha** (the part filled or limited) and the **Pravaaha** (empty or heedless).

The first group, the **Pushthi** people win, the Grace of God through adherence to good conduct, good work and good faith. They are loved by God and are thereby blessed with unbroken

Aanandha (bliss). Love is the effect of Love only. Love can be earned only by Love. The

ordinary men do not hanker after the love of God; they yearn after material goods and the satisfaction they can confer. They are prompted by the lower self to cater to the senses. But, the

Pushthi persons have the higher love that is free from selfishness. Their thoughts, aspirations and deeds are all saturated with love.

The **Gopees** prayed to Krishna, "Lord! Play on the flute the song that can plant the seeds of Love in the loveless desert of our hearts; shower thereon the rain of love and let the **plantlings** grow

and yield the rich harvest of love. The **Pushthi** group of devotees might be undistinguished in appearance but they can be recognised by the spiritual glow of inner bliss. To be blessed by the lord with Divine love, one must have passed through many lives of **saadhana** (spiritual discipline), the **saadhana** of love.

Joy is natural to man, sadness is unnatural. The **Maryaadha** people have attained limited achievement through spiritual effort, but even that is a noteworthy accomplishment. They have learnt about the glory of God through ardent scriptural studies and, after deep meditation on that glory, they have cultivated lasting love for God. But, you may dial the correct number in order to contact another on the telephone. If the 'other' does not lift the receiver, you have not benefited at all. It is not enough if you calculate the amount of your **saadhana**, or the hours you spend in study and **saadhana**. God cares more for the transformation of the heart into a reservoir of love, the transformation achieved through **shravana** (Listening) **Maanana** (revolving in the mind what is heard) and **nidhidhyaasa** (actual experience of the lesson that was heard). He does not count the recitations and **adorations** you offer as more valuable.

The heart filled with compassion is the temple in which God likes to install Himself. Scholarship is mostly superficial and even anti-spiritual. Purity of the heart has to be the goal of **saadhana**.

One may perform **puuja** (ritualistic worship) for hours or sit for meditation every day. But, if he has no knowledge of Divinity he is invoking or picturing, these are of no avail. Divinity is his

own nature. He is himself God. His Divine Nature must express itself in daily living. Peter was a fisherman but Jesus discovered that he could manifest divine qualities. If some one sobs and

weeps in the market place, an anxious crowd gather around him to discover the reason, for, sadness is unnatural. When another person is obviously happy and smiling, no one is worried, for joy is natural to man.

Desire makes man feeble and fearful. In order to elevate oneself to the full-filled **Pushthi** category, one must learn self-confidence and self-satisfaction, to be content with one's Self, to derive joy from the **Aathma** (divine self) which one is. One should not be tempted by what appear to be sources of joy in the external world. The fame one can earn, the riches one can gather, the power one can

exercise, are clouds that pass
 with a turn of wind. The adulation and condemnation that the
 populace meters out are only
 verbal magic, tricks that intoxicate or hurt, for a brief moment. The
Maryaadha (part-filled
 person) must seek to raise themselves up into the Pushthi group of
 full-filled individuals.
 Next, the Pravaaha category, the heedless individuals who do not
 resist the pulls of the senses or
 of the objective world. They are drawn along the Pravaaha (the
 flood) of trivialities and trashes;
 they are ignorant of the ways by which they can cross the sea of
Samsaar (worldly life and
 perpetual change); they fall into the whirlpools of misery. They do
 not have any knowledge of
 the Saviour. So, they are caught in the wheel of birth and death. The
 flood is in a state of motion,
 it does not allow them to get established anywhere. They are born to
 die; they die only to be born
 again. But, this is not the true destination of human life. How then can
 man escape from this
 wheel?
 The tree originates from the seed. Desire is the seed from which man
 appears on earth. If man
 has no desire and no resolution to satisfy them, then man need not be
 born, to realise the
unfulfilled desire. And, he need not die. So, man has to minimise
 desires and give up seeking
 the fulfilment of desire. Desire is what makes man feeble and fearful.
 He cannot rise to his full of
 stature when burdened with desire.
 Use the intellect constantly to discriminate
 But, there is no need to despair. Man has in him three springs of
 strength upon which he can
 draw---Divine, Spiritual and Material---Paraa shakthi, A-paraa
shakthi, and Avidhya Shakthi.
 From the conviction that he has a body (Aham Dehaasmi) he can
 draw upon physical strength or
Auidhya shakthi. Since he is an individualised soul or jeevi (Aham
jeevaasmi), he can draw upon
 spiritual-strength or A-paraa-shakthi.
 Since self if man is one with Overself and he can earn the awareness
 of the Unity (Aham
Brahmaasmi), he can draw upon the Universal Eternal Power or
 Brahman Itself, the Paraa
shakthi. This is also called Vishnu-Shakthi (all pervasive divine
 energy); for it is both immanent
 and transcendent at the same time. But, those who cannot
 comprehend this all-prevading and all
 persuading Shakthi, give it a form and a name and adore it as a
 mother-Goddess, as Kaali or
Amba. A-paraa shakthi is limited to the physical field of the jeevi

while A-vidhya shakthi is
 further limited by the handicap of Maaya (delusive energy). But it is
 this latter that urges man to
 act and to move in society.
Paraa shakthi marks the inaani (the realised soul). To reach that
 stage, one must constantly use
 the intellect to discriminate the true from the false, the eternal from
 the transitory. For example,
 one must examine how the mind works. It is commonly asserted that
 the mind runs fast after
 external objects. But the mind does not move towards the objects.
 The objects are drawn by the
 mind to itself. People who come to Puttaparthi from Bangalore
 exclaim as soon as they reach
Gokulam on the outskirts, "Puttaparthi has come." But, Puttaparthi
 does not go towards them. It
 stays forever where it is. So too, the mind stays, receiving the impacts
 of objects which come
 into its sphere, developing desires and attachments for them.
Geetha exhorts men to be always Yogis
 To clear the mind of these bonds, dhyaana (meditation) is the most
 fruitful saadhana. There are
 many who propagate and demonstrate process of meditation but only
 those who have discovered
 the ultimate goal of life and become masters of themselves can lead
 others as Gurus (preceptors).
 The Shaasthras (spiritual sciences) lay down what has to be
 acquired and what has to be given
 up. This wisdom when applied to life through activity marks the real
 Guru. Dhyaana
 (meditation) cannot be completed; it should continue even after one
 rises up and moves out of
 the spot. The purity gained must be manifested in deeds.
 Since the individual self is itself the Self, the fullness of the Self or
 Divinity must manifest in
 man also. Poornam adah Poornam idham, (That is full, this is full)
 say the Vedhas (scared
 scriptures of the Hindhus). From a big lump of jaggery, you may clip
 off a slice. The slice is as
 sweet as the lump. The quality is the same. God is sweet love. Man too
 must reveal the same
 sweet love, and thereby announce that his Reality is God; dhyaana
 must result in this awareness.
 Some practioners of meditation possess equaminitiy; but only so
 long as they are engaged in it.
 As soon as they emerge, they start getting angry at all and sundry.
 Some are Yogis (spiritual
 persons) in the morning, bhogis (epicureans) at noon and rogis
 (sick) at night! The Geetha
 exhorts men to be "always Yogis" (Sathatham Yuginah). They should
 not act three roles in one
 day!

Bargaining with God is cheating oneself
 Many believe that pilgrimages to holy places are conducive to spiritual progress. They journey to **Thirupathi, Rameshwaram, Badhrinath** or **Amarnath** and pray for the removal of their mundane troubles. They vow to remove their hair if through Divine intervention they win a prize in the State Lottery, as if God is in need of hair. This trick of bargaining is only cheating oneself, in an attempt to cheat God. Do not pray to God for wealth or fame or positions of power or even for the fruits of your actions. The genuine seeker will pray for nothing else than God. This longing will fill all the various acts of his---**puuja, bhajan, dhyaan** (ritual worship, devotional singing and meditation) **etc.** Every wave of emotion every tune of song, every beat of pulse will respond only to that wish. For God is the basis on which this creation rests. The deepest yearning of man is to experience the One, the basis, the Being that has become. From east and west, from south and north, you have come in thousands and are now One in this **Poornachandra** Auditorium, feeling a blissful spiritual Unity. Be aware of the One which manifests as the many. That is the Divine Life. Aspire for such a life, not simply for long life. Aspire for the bliss that the awareness of the **Aathma** (Divine Self) can confer, not the pleasure the objects of the world can give. God is Omnipresent. So, do not act differently when you are away from My presence. Be always and everywhere conscious of the presence. Be vigilant, even while engaged in little tasks. Maintain silence, in the recesses of the heart, as well as outside. The **Geetha** says, God's hands and feet are everywhere. You can hear his footfall only when no other sound hinders. God, out of His infinite Grace, assumes the Form that the devotee yearns for. He is Purity. He is the Supreme Wisdom, He is ever-free, ever merciful. Develop the awareness of God, see Him and serve Him in every living being. **Poornachandra** Auditorium, 24-11-1980
 You may boast that you have been visiting **Puttaparthi** since twenty years or that you have made the place your permanent residence; but, unless you follow the lessons I emphasise, that boast is mere empty vanity. If you develop love for all beings, in the faith that God resides in all, you may be anywhere else, but your prayers would reach Me and My grace will reach you.
Sri Sathya Sai
 60. The meaning of Christmas
 THE meaning of **Avathaar** (Divine Incarnation) is this: to save

mankind, God out of His love, affection and compassion, comes down to the level of man and arouses the Divine
 Consciousness in man. He makes man aware of Him in him, when He finds him desperately searching outside of himself for Him who is his very core.
 In order to enable you to reach the highest goal of merging with the absolute, this chance has been granted to you as a reward for merit acquired in many previous lives. A bird needs two wings to fly; a cart needs two wheels to be pulled along. To journey towards the goal, man too needs study and steadfastness---**vidhya** (spiritual learning) and **thapas** (penance). The **Geetha** declares that among studies, the study of the **Aathma** is the holiest. It is known as **Aathma Vidhya** or Brahma **Vidhya** (science of the Self). The **Vidhya** shows the way; the **thapas** makes you reach the goal. The two are the two eyes that fulfil one purpose. A farmer has to concentrate his efforts during certain favourable seasons, when ploughing and sowing have to be done. He cannot afford to count the cost or calculate the trouble. Rain or shine, night or day, he has to do the task, so that he can reap the harvest. So too, for you students, this is the period of life when you have to be active and alert. Your future is shaped by what you do now. Now is the very foundational stage of your life, when you prepare your mind, to meet its challenges and your intelligence, to solve its riddles. God alone is the Guru, others are teachers. You are called '**Vidhyaarthi**,' one who seeks **Vidhya**. But, it is a misfortune that most students seek, no **vidhya** (subjective enlightenment), but **Vishaya** (objective pleasure). Both Guru and **Sishya** (teacher and pupil) have fallen from the ideal. The pupil, should be the player, and the teacher, the director; the pupil should be like Arjuna, the wielder of the bow, the teacher should be like Krishna, the **Yogeshwara** (Lord of Divine Communion); the pupil should be **purusha** (person) and the Guru the **Purushothama** (spiritual preceptor). This is the reason why the Guru is exalted as Brahma, Vishnu and **Maheshwara** and as **Parabrahma** (Supreme Reality) Itself. God alone is the guru; others can at best be **Upaadhyayas** or **Adhyaapakas** (teachers, instructors). The Guru out of His infinite compassion and wisdom counsels the most beneficent path. The **shishya** (pupil) out of his infinite devotion, follows it and attains the goal. Arjuna said, after listening to the Lord's counsel, "**Karishye vachanam thava**," "I shall

act according to your words." You have to be pupils like him. Then, you can live in peace and joy in this warring world of misery and demonstrate in your lives the excellence of the **Bhaaratheeya** (Indian) tradition and culture.

God is Eternal Power, Omnipotent, Omniscient. He is the cause and consequence---the potter, the clay and the pot. Without God, there can be no Universe. He willed and the Universe happened. It is His play, the manifestation of His power. Man embodies His Will, His power, His Wisdom. But, he is unaware of this glory. The cloud of ignorance veils the truth. God sends sages, saints and prophets to unveil the Truth and Himself appears as an **Avathaar** (divine incarnation) to awaken and liberate him.

Resolve to practise what all Jesus taught

Two thousand years ago, when narrow pride and thick ignorance defiled mankind, Jesus came as the embodiment of Love and compassion and lived among men, holding forth the highest ideals of life. You must pay attention to the lessons he elaborated in the various stages of his life. 'I am the Messenger of God,' he declared, first. Yes. Each individual has to accept that role and live as examples of Divine Love and Charity. The guru must; act as the alarm-clock; he should awaken the sleeper to his duty to himself. "**Uththishtha! jaagratha**," as the **Upanishaths** proclaim---

"Arise! Awake." And bear witness to the God within, in every thought, word and deed.

This day, Christmas is celebrated. Bring to mind the words he uttered, the advice he offered, the warning he gave, and decide to direct your daily lives along the path he laid down. His words must be imprinted on your hearts and you must resolve to practise all that he taught.

There are two points of view that struggle for acceptance by you---the **Paramaarthika** and the **Vyavahaarika**---the spiritual and the worldly, the reality-based and the appearance-based. After this discourse is over, when you proceed from this Hostel building towards **Prashaanthi Nilayam**, imagine you see a snake appearing on the road. In reality, it is only a length of rope. But, it appears as a snake and you feel a sense of terror. Your terror does not change the rope into a snake. When you apply light from a torch, you discover that the rope was ever a rope. The Universe is what appears; the Reality is Divinity, **Brahmam**. When the Light of Wisdom shines,

the Truth is revealed. The Universe is enveloped by Divinity; it is the vesture. Jesus declared, "Death is the dress of life."

Jesus bore no ill-will towards any one

Jesus knew that God Wills all. So, even on the cross, when he suffered agony, he bore no ill-will towards any one and he exhorted those with him to treat all as instruments of His Will. "All are one; be alike to every one." Practise this attitude in your daily lives. Of course it is very difficult to develop unwavering faith in this great truth. The mind, as Arjuna complained, hops from belief to doubt, from one conclusion to its negation and it causes turmoil and confusion. But, there is one method by which it can be conquered.

The black-bee can bore a hole in the hardest wood. But, when dusk intervenes while it is sipping the nectar from the lotus-flower and, as a result, when the open petals close in on the bee, it finds itself imprisoned, with no hope of escape. It does not know how to deal with softness! So too, the mind can play its tricks and jump wantonly about on any arena; when placed on the lotus feet of the Lord, it becomes inactive and harmless. In order to offer the mind entirely to the Lord deep detachment from worldly desires is needed. Superficial devotion or shallow steadfastness cannot succeed. To fell the hard sandal wood tree, a heavy axe of steel is needed.

It is the privilege of this stage of life to cultivate this detachment, to subdue the vagaries of the mind, and to manifest the Divinity that is latent in you. That Divinity when expressed in action blossoms into loving service of fellow-beings. It renders the heart pure, free from pride and greed.

Be ever ready to cast the body away

Jesus wandered purposefully in lonely places for twelve long years, engaging himself in study, spiritual exercises and meditation on God. Of course, one must protect and preserve the body, which is a Divine gift, a boat equipped with instruments through which man can cross the Sea of Perpetual Change and reach Divinity. This goal of life has to be reached before the body-boat develops leaks and disintegrates, through illness, sloth and senility. Physical, mental and spiritual health has to be fostered with vigilant care. Nevertheless, 'one' must be ever ready to cast the body away in defence of dharma or **dhaiva** (goodness or God). Have Jesus as your ideal for this.

He exhorted all to observe the basically valid teachings of the ancient

scriptures and to derive

peace and joy therefrom.

The Jews held the rituals and regulations laid down by the prophets in the scriptural texts as valid

for all time and so, they held the teachings of Jesus as wrong. They were not moved by personal hatred towards Jesus.

The problem arises in every age---the conflict between the letter and the spirit---the doctrines

that are held sacred, the manthra (sacred formula) that is held to be holy, the various do's and

don'ts that have to be scrupulously followed, and the underlying truth. In the Vedhic Faith also,

one can find today this conflict between the upholders of ancient tradition and the promoters of

deeper understanding. These later also base their teachings on the Vedhas.

Thought, word and deed must be one

The best way to resolve the confusions and conflicts that hamper moral, ethical, material, technological

and spiritual progress is for man to live as fully as man ought to, and rise to the height of

the Divine that is his Reality. That is the one Eternal, Universal teaching. The thoughts that the

intellect frames must be reflected as feelings in the mind and translated into action by the hands.

Thought, word, and deed must be coordinated. They must fulfil one another. The sign of a holy

person or Maanava is, "Manasyekam Vaachasyekam

Karmanyekam," "One mind, one word, one act." The three are one, not different.

Christmas means the Mass that is held on the birthday of Christ. It is fundamentally a sacred

religious rite. To deal with it as if it is a festival for drinking and dancing or even for recalling

Jesus to memory is very wrong. The day must be spent in prayer; not merely this day, but

cultivate the saadhana (spiritual discipline) of prayer as a normal way of life. Prayers for worldly

ends do not reach God. They will reach only those deities who deal with such restricted spheres.

But, all prayers arising from pure love, unselfish eagerness to render service and hearts that are

all-inclusive will reach God. For, God is the very Embodiment of love. We know that we have to

see the Moon only through Moonlight. So too, God who is love can be seen and realised only

through love. Love is God, Live in Love. That is the Message I give you.

College Hostel, Vidhyaagiri, 24-12-1980

Above all, recognise this truth: Sai is in all. When you hate

another, you are hating Sai; when you hate Sai, you are hating

yourself When you inflict pain on another name, remember that the

other is yourself, in another form, with another name.

Envy causes pain on those who are envied. When another's fortune is green, why should your eyes be red? Why get wild when another eats his fill?

Give up this vice of envy; be happy when another is happy. That is more pleasing to the Lord than all the manthras you recite, or all the flowers you heap on his picture or image, or even the hours you spend in japam or dhyaanam (silent recitation of holy words or meditation).

Sri Sathya Sai

Sathya Sai Speaks

Sathya Sai Speaks.

But, who among us do listen

and plant them in well-ploughed hearts?

And when they cleave the cold, and greenly grow

who among us shed tears of joy?

His words are for the inner ear;

they have drummed us, along the valleys of night

and led us, through smiles and sobs,

into the shore of the vastness, basking in His love,

Sathya Sai Speaks.

And, Lo! the deaf awaken to the call;

for, His words resound relentless, within.

Refuse, they stay; report, they sound sweeter;

forget, they sprout; deny, they persist;

for, they are the words we heard

from the Mother's breast and the Father's lips,

words, echoing in the ego cave,

since we were worm and weevil,

fish and fowl, caterpillar and cat,

until we shaped ourselves, through wanton history

Into man, machine and monster !

Sathya Sai Speaks.

He speaks pleasing profundity,

Sweet, sustaining Reality.

He is we and We are He and all are only ONE

Sathya Sai Speaks,

Until the last of us, the least of us,

Rest and run like rivers into their Source.

1. Kingdom of Mother Sai

When man makes mind his master

It burdens him, worse than any beast;

When man makes buddhi his master

It raises him, high as Lord of the Living.

Will the good, and you are happy.

Will the bad, and you are sad and lost.

Don't will at all, and be at peace

This is the Truth, the Word of Sai.

Embodiments of the Divine Aathma, Teachers and Students, Man has achieved immeasurable

progress in science and technology. But, in the field of morals, he is still unable to rid himself of

narrow cynicism, limited outlook, and the demonic hold of selfishness, pride, envy and other evil traits. When we examine the basic cause for this state of affairs, we discover that it is the consequence of egoism that has struck deep roots in the heart of man. It has reduced man to the status of a puppet. It pollutes his thoughts, words and deeds. It directs him to gather and hoard material riches. It does not allow the Aathma to shine forth. When the veil of egoism is set aside, the Aathmic Essence, and with it aanandha and inaana, will be revealed.

Time is invaluable; do not waste even half a minute. The hours that have passed cannot return; the wheel of time will not halt for any person. So, examine your thoughts, words and deeds and find out whether spending precious time on them is worth while or not. Death is always waving its sharp sword over the head but, unmindful of this imminent and inescapable fate, many are lost in plans to build rich, prosperous and luxurious lives for themselves. They live in hope and dreams of better days. The Fire of Wisdom alone is capable of reducing these plans and hope into ash.

Education must broaden the vision. You are striving to gain education in this College in order to earn your livelihood. But, it is very hard to earn riches, to use them rightly and to keep them safe. When riches accumulate, pomp and pride become more insidious. As a result, one's character is lowered. Vemana says that when one loses wealth, his bad qualities also become too weak to hurt him and others. When the calf grows in age, the horns become longer and sturdier; so too when pride grows, the horns of greed and envy become stronger and sturdier. Education today does not feed the roots of law, justice and morality, three fields which ought to receive special attention. Can a system concerned with food for the stomach, train pupils to meet the challenges of life which require a strong self-reliant character? No. It can only smother even the inborn virtues of love and truth.

Education must instil the fundamental human values; it must broaden the vision to include the entire world and all mankind. When earning money is held as the goal, the system fosters falsehood and injustice, it restricts the vision to family and community, and brings in its train, anxiety, sorrow and hatred. Education must equip man to live happily, without making others

unhappy, to evaluate things, pleasure and possessions correctly and without prejudice, and to fix one's attention ever on the highest and the most precious achievement of all, the Aathmic victory.

The spiritual stream must flow in the heart as the source and spring of all endeavour. Women are the makers of the home, the nation and the world. You are the mothers who shape the generations. So you must enshrine in your hearts the spiritual urge towards Light and Love, Wisdom and Bliss.

Mind works havoc when left alone. The human body is spoken of as a temple where the individual jeeva is installed. I would prefer to describe it as a house taken on rent by you. God is the master, the owner. The jeevi (tenant) has taken it on rent and is occupying it. The rent has to be paid in the form of good deeds, good thoughts, good speech and good conduct. But, the tenant ignores the owner and does not pay the rent. So, the Master has to compel the man to vacate. He sends 'notices' reminding him of the need to vacate, unless he pays the rent. "Grey hairs are the first intimation; the tenant dyes his hair and pays no heed to the warning," The teeth fall out; that is the second warning. The tenant gets a denture fixed and ignores this reminder too. Cataract in the eye is the next warning of the need to leave the house; an operation helps him to pass it by. Glasses restore his sight. The skin becomes loose, wrinkled. This warning too is unheeded; the man hides the signal with the help of cosmetics. So, the owner has to send his emissaries---a few fatal illnesses---and force him to clear out of the house.

Why stick on, for years, like crows? Far better to live happily like a royal swan, albeit for a short span. Live ideal lives through controlled minds. The mind is like a sheet of paper; once rolled in one way, it will always roll along that direction only. You will have to roll it in the opposite direction in order to flatten it. It is now rolled outwards. So, roll it inwards to normalise its ways.

Left alone, the mind works havoc. Witness the communal and caste conflicts, the fight between regions and religions; the discontent and disruption in campuses. The primitive fears and desires of man have not yet been overcome; they persist in various forms and explode, when opportunities arise.

There are four Houses---the House of God, the House of Education, the House of Food and the

House of Medicine. In each of these, you must seek only that for which it is dedicated. Of

course, in the hotel you ask for food and in the hospital, you ask for medicine. But, in the House

of Education, you do not seek education. You carry into the process of education other needs,

wants and cravings. There is no concentrated craving for what good education can do for you. In

the temple too, the same is the case. You enter it for one purpose and you pursue other purposes.

In the temple, you do not seek to become aware of God. In the college or school, the process of

self-education is disturbed and delayed, by extraneous activities.

Use spare time in holy activities

The old students of the **Bangalore Sathya Sai** College have formed the "Kingdom of **Sathya Sai**"

and they have decided upon projects of social service. Here, too, you have formed the "Kingdom

of Mother **Sai**" and you are praying to be allowed to take up service to the community. Of

course, girls cannot venture as freely as boys into this field; still, they too can successfully

translate their precepts into practice. Use your spare time in holy activities. If you cultivate faith

in compassionate service, it will be of immense value for the uplift of society. Old students of the

College can by the example of their lives inspire and instruct others to lead pious, purposeful

lives.

Prices of articles have risen sky-high today, mostly because the desires of man have increased

wildly. Limit desires, decrease the demand and the prices will have to come down. Develop

vairagya as **Vedhaantha** instructs. **Vairagya** means 'renunciation'---not renouncing property

and family ties, but renouncing the hold that the mind, and the desire it breeds, have on you.

Burn all traces of envy, pride and greed. Fill your hearts with selfless Love. Be examples to

others, I am sure by this means the people of this land can live in peace and prosperity.

Shri Sathya Sai Women's College, **Anantapur**, 5-2-1981

It is dedication to the Lord that sanctifies all activities.

He is the **raison d'être** for all activity; He is the prompter, the executor, the giver of the required strength and skill, the enjoyer of the fruit thereof.

So, dedication must come naturally to you, for, all is His and nothing yours! Your duty is to believe He is the impeller of your activities, and draw strength from that belief

Until the wound heals and the new skin hardens, the bandage must protect the place. So too, until reality is realised, the balm of faith, of holy company, and holy thoughts must be applied to the

egoaffected

mind.

Sathya Sai Baaba

2. **Vidhyarthi** and **Vishayaarthi**

No object in the world can be without a creator. Here is a loud-speaker. It has the power to

broadcast sound. Someone must have produced it. Who could have created it? Only somebody

who had the knowledge and skill to produce such a contrivance. He may not be visible to you,

but somewhere the person who produced it must exist. The person who produced your watch

might exist in Germany or Switzerland or Japan. He is not visible to you but without such a

person the watch could not have come into existence. For everything which man enjoys in daily

life there is a creator. But we are also seeing objects which are beyond human capacity. The stars

which twinkle in the sky demonstrate their existence. The glory of the Sun and the Moon which

illumine the world is also visible to us. These are not human creations. Have they come into

existence by themselves or is there someone who is not visible to us? What kind of person could

be the creator of these super objects? Can any ordinary person create the stars or the sun and the

moon? The supreme power which has the capacity to create such marvellous things has been

described by the **Vedhas** as **Aprameya**, which means, one who is beyond all proofs and all

limitations. He cannot be described in words. The primary object of man must be to seek to

understand this Infinite Power.

It would be a total waste of this human existence if one does not make any effort to find out the

nature of the Creator. To recognise the Creator, there are certain criteria. There are three types of

evidence determining the existence of a thing. The first is **prathyaksha** (direct perception), the

second is **anumaana** (inference), the third is **sabdha** (the authority of revealed scriptures).

Determining the existence of Brahman

We generally consider direct perception as the most important type of evidence. We are able to

see our body. We are able to see how many hands we have, how many legs we have, how many

eyes, and so on. That is not all. We boil milk and add some curd to it at night and the next

morning find that the milk has turned into curd. For the conversion of milk to curd, our own

action provides the direct proof. The evidence of our own eyes is enough to convince us about

how the change from milk to curd has occurred. We do not need anyone else's authority for that.

But our mind is not visible. We cannot understand what is meant by **Aathma**. We believe in the

existence of the **Aathma** on the strength of the statements made by the great sages who have had the experience and who have conveyed the teaching.

Anumaana or inference is another form of proof. We see smoke on the top of a distant hill. We

infer from the smoke that there must be a fire on the hill. Although we see only the smoke, we

infer that there is fire. To infer the existence of the "unseen" from the presence of what is "seen"

is **Anumaana Pramaana** (inferential proof).

To take another instance: If a person who has gone to **Kaashi** gives us a description of the place,

those who may have seen the place would be able to appreciate or agree with the account given

by the visitor, but those who have not been to the place can only appreciate the verbal description

but cannot have the experience of direct perception.

But these methods of determining facts are applicable only to the external universe. For

determining, however, the Divine Principle-we must depend only on the **Sabdha Pramaana** of

the **Vedhas**. When the Divine is described as without attributes, eternal, ever-existing, pure, free,

and self-effulgent, this description will not make the Brahman visible to us. It is only when the

state of Brahman is realised by us that its existence becomes valid.

Seek that which is unchanging.

All subjects in the universe have three characteristics, which are derived from the Divine. These

are **asthi**, **bhaathi** and **priyam**. These qualities are also otherwise represented by the terms **sath**,

chith and **aanandha**---Being, Awareness and Bliss. The existence of an object is derived from

asthi. What it is, is known from **bhaathi**, that is, from how it appears to our eyes. That it is a

useful or enjoyable object is derived from the quality of **priyam**.

While these three are

fundamental qualities, the forms and names may change. For instance, a silver plate is capable of

being, converted to some other article. Silver is fundamental and the value of the article, is

dependent not on the form or the name but on the 'silver in the article.

While man can change the forms and names of objects, he cannot create the basic materials out

of which the various objects are made. Equally the scientist makes use of materials available

from nature for conversion to various uses but the primary material

itself is not created by him.

Man must seek that which is unchanging. What exactly is the underlying cause of all the

conflicts and confusions that affect the world today?

The institutions imparting learning have succeeded in equipping man with fantastic skills. Look

at the field of atomic engineering or space exploration and conquest.

Man has achieved

astounding feats. But in actual daily life, these feats, have not resulted in peace, happiness and

harmony. Castes, races and classes clash with each other with

unremitting hate. Even students

and the youth have taken to this dangerous course. The situation is fast becoming beyond

control.

Education has not done its duty to the youth

The number of students in schools and colleges is sky rocketing. We proclaim that formal

education, which was for long the privilege, of a few scholars and the sons of the rich, is now

provided at the very doors of everyone. We rejoice when schools and colleges rise up more and

more in every country of the world, without realising that what is happening through them is 'the

worsening of the sickness of the community. Unrest, fear and anxiety are increasing as a result of

improper and incomplete, education. Education can yield peace and prosperity only when, along

with technical skills and objective information, students are equipped with moral ideals,

righteous living, and spiritual insight. Now, the education process does not involve itself in these

values. It works even counter to them. It is quite unwilling to emphasise **dhaarmic** living. It lays

no stress on morals.

As a consequence, the products of this process, who have no sense of values, gradually' enter the

Professions and positions of authority in the administration of nations and rise up in time to

higher levels The world has come to the brink of disaster as a result.

Bhaarith which shone among nations as the land of forbearance, self-control and service, is

being fast converted into a land pursuing pleasure. Each one desires to loll on sofas in **airconditioned**

office rooms. Can this be named pleasure? Can this be the ideal for an educated

person? No. This state will only breed physical and mental illness.

How can a student be regarded as a success, if at the end of the course, he knocks at the door of

every office, exhibiting the diploma he has secured, and clamouring like a beggar asking for

jobs? Education has conferred on him this disgraceful role. Can it

claim that it has done its duty?

No. The educated person must serve the people through sweat and toil. Education has to inspire

youth to offer service, to sacrifice and to help. It must not inspire youth to amass money as its

goal, and to travel farther and farther to earn more and more of it.

For, accumulated money

breeds arrogance and arrogance brings in its train other vices.

Humility is the hall-mark of true education

Modern education is creating for the nation a deplorable malady.

Originally, the British instituted

a system of education in India primarily to prepare men for administrative jobs. To-day,

education has been expanded and we have to create more jobs, and with greater emoluments.

The result is the Government has to spend more and more on salaries and face increasing

demands from public servants. There are strikes for higher wages and when wages are increased,

taxes have to be increased. The result is increase in prices and increasing discontent. Prices can

come down only when the people's desires are limited and the demand for goods is reduced.

Many people feel proud about the enormous expansion of education in the country. But, is there

any reason for feeling pleased with this situation? An unhealthy expansion of education is as

undesirable as an unhealthy bloating of the body. Acquiring degrees at great cost and developing

contempt for one's parents out of intellectual pride is not a sign of proper education. Humility is

the hall-mark of true education. Arrogance, envy and ostentation should have no place in a

properly educated person.

Men crave for peace and happiness but they do things which can only bring unhappiness and

worry. Having been born as human beings, you should try to rise above the level of animals. You

are all essentially sparks from the Divine, but like sparks coming from a furnace which after a

time turn into ash, you are forgetting your divine origin. While pursuing your education for

worldly purposes, you should also pursue the spiritual discipline, which will lead you to the

Divine. You must consider yourself extremely fortunate in studying in this institution, in which

there is a spiritual atmosphere. If you adhere to Sai ideals and practise even a small fraction of

Sai teachings, you will be realising the true purpose of education and the true object of human

life.

Education without right conduct is of no value. You must make use of

what you have learnt, not

only for earning a living but for service to society. Only then will your degrees have any

meaning. Whatever job you may take up, wherever you may be working, you must continue to

practise spiritual discipline and aim at Self-realisation. Without a spiritual basis, education is

futile. May you all lead exemplary lives, bring happiness to your parents and render help to

society, and bring credit to the College where you have studied for many years.

Brindaavan, 1-3-1981

3. Getting or giving

When man is mastered by the mind

He falls far below the level of pashu (animal).

When man is mastered by the intellect

He rises up to the level of Pashupathi (Shiva).

Thus declares the Parthi Lord.

Students! Teachers! Educationists! Those eager to promote Education!

Undigested food brings about illness in the body; similarly undigested knowledge imparted by

the present day educational system has brought several illnesses in the social organism and the

body politic. The disease is promoting contrary feelings that are expressed in mutual conflicts.

The educated are reacting with envious emotions towards those who have secured jobs; when

they are unable to get jobs, they impute motives of nepotism, etc. and develop resentment, anger,

and hatred. The system of education is the root cause of the prevalent discontent and resentment.

In the past, western rulers of this country established a system of education which can produce

suitable men for the jobs they could provide for the natives. Today, since we continue the same

system, we have to create suitable jobs for the people who are educated on the old lines. This is a

strange reversal of the role. It is clear that the agitations, anxieties, fears and frenzies that disturb

the country are traceable to education as it prevails today.

The four goals laid down by Sai

Though mankind has achieved incalculable progress in science and technology, the mind of man

is still polluted with greed, envy and gross selfishness. Egotism has struck deep roots in the heart

of man. It has grown into demonic proportions. Man has become a puppet, yielding to every pull

of the string. He craves all things that can confer joy on him; he accumulates things that cater to

his sense of power. He examines every item from his own selfish point of view. Therefore, he is

enslaved by the monsters---envy, pride, fear, and prejudice. True knowledge alone can save mankind from ruinous downfall.

The four goals laid down by **Sai**, are in fact those laid down by the **Vedhas**. They are **Sathya**,

Dharma, **Shaanthi** and **Prema**. Mankind has to understand the importance of these four goals, accept them, adore them, and practise them in daily life. Only then can the Divinity latent in man shine forth in all its glory.

Sathya or Truth is the first ideal. It is realised by the **saadhana** of the tongue. The second,

Dharma (righteous) living, is realised by the **saadhana** (discipline) of the body and its

components in relation to the society which surrounds man and the objective world which affects

him and is affected by him. By his right action and right conduct, man can attain the third goal,

Shaanthi (equanimity), unaffected poise or peace. This can be won by discipline of the mind.

Sathya establishes itself on the tongue through **Saathwik** (pious) **saadhana**; Dharma is achieved

by the exercise of **Rajasik** (active) regulation; **Shaanthi** or peace is the consequence of

Thaamasik withdrawal and even inactivity. But, **Prema** (love), the fourth goal, is beyond these

three modes and beyond thought, word and deed.

The Divine **Prema** is not easily comprehensible. So, my emphasis is not generally understood in

its full significance. **Prema** is God. God is **Prema**. To consider it as a method of speech, an

attitude of mind or as physical behaviour is to sorely demean it.

Prema has no trace of

selfishness; it is not bound by motives.

Moral and spiritual standards must be raised

The educational system must be based on these four principles. But, this has not happened.

Therefore, we find it burdened with problems. It is full of conflict and confusion. Humility,

detachment, discrimination, eagerness to serve others, reverence, renunciation---such virtues are

absent among the educated. No one is prepared to give up; every one is anxious to grab. A

garland can be made only when we have flowers, thread and needle. A system of education

needs intelligence (flowers), devotion (thread) and the spirit of renunciation and service (needle)

to become beneficial.

Raising the standard of living must also mean raising ethical, moral and spiritual standards. Then

only can education lead to progress in human values and harmony in social life. This is the

purpose of which the foundation stone for the school building is laid here today.

Children born in this holy land deserve this integrated educational system. The present set-up is

producing discontent and agitation in social, economic and political fields. The **upheaval** of

student unrest has become well nigh uncontrollable. The number of students undergoing this

barren education is sky-rocketing; primary schools in every village and raising middle schools,

high schools and colleges everywhere. We believe this to be progress and are delighted. The

opportunity to benefit by education which only a few had in the past is now being granted

profusely to all people.

Certainly, every human being must be educated, irrespective of race, religion, caste, colour or

creed. But, like the foolish mother who is happy when her child's limb swells with disease,

believing that it is getting stronger, we too mistake this increase in size and number as a healthy

development! In reality, we are only witnessing a disease, which results in debility, greed, hatred

and envy.

What we can give others must be the concern

Persons who are educated through these institutions, in time, occupy positions of authority and

influence. How then can the condition of the world become better?

Education must assume full responsibility and enter the moral and spiritual lives of pupils. The

imparting of worldly information and training in technical skills are not enough. Moral and

spiritual education has to supplement them.

The idea that a posh bungalow, with costly sofas, dining tables **etc.**, or a heavy pay packet from

Dubai, **Iran** or **Iraq**, is the ideal to be worked for should be given up. This ideal breeds evil. The

ideal should be---hands dedicated to hard work, heads dedicated to service, and hearts filled with

compassion. **Vivekaananda** exhorted students to cultivate compassion. No one should suffer

harm or pain through our words or deeds. For, when another is hurt by us, what really happens is

insult and injury to our true nature, as men. Attention is now paid **solely** to the self and its wishes.

This must be reversed. Not what we can get from others but what we can give others---that must

be the concern.

Vidhya Vihaar, Hyderabad, 8-3-1981.

4. The cleansing process

Cleansing the mind of dirt,

Grow in it pure and holy thoughts:

Then you can view the world
 With Wisdom Vision, as Right and Light.
 No fruit can grow on tree sans flower;
 It cannot ripen into sweetness
 Without emerging Grace.
 Disciplined work alone can grow
 Into devotion; and that alone
 can transform into Wisdom deep.
 As the core of this Universe, about which we speak and which we describe, is **Paramaathma**
 (Supreme Self), about which we cannot speak and which is beyond all description. Both the
 cognisable and non-cognisable have emanated from the same One Indivisible Consciousness.
 Each is full and complete in itself. The individual consciousness is the manifestation of the
 Cosmic Consciousness. When the material sheath falls off, it merges in its source. The **Vedhas**
 declare, "That is full; this is full. From the full, emerges the full. When the full is taken from the
 full, the full remains full." So, the Cosmos, the world, the individual---all are embodiments of the
 Full. Nothing can be fractional or incomplete.
 The symbol of the full is **OM**, the **Pranava**. The **Vedhas** announce:
 "The One indestructible
 sound **Om** is Brahman, the Universal Absolute." The moving and unmoving, everywhere are
 only paraphrasing **OM**, elaborating its nature, illustrating its potentialities. The past that has
 gone, the present that is here and the approaching future are all also **OM**. The **Pranava** is the
 Name, (**Naama**), and **Paramaathma** is the Named, (**Naami**). The two are not separate. "**Sarvam**
Khalu idam Brahman". All this is indeed Brahman (**Paramaatma**). But, this awareness of the
 immanence of the Universal can come to man only when the I - consciousness is forgotten; when
 the 'I' disappears, man becomes fit to know the non-'I'.
 The four steps in **saadhana**
 In order to delve deep into the principle represented by the **Pranava** (**OM**), four steps have been
 demarcated in **saadhana**. One may doubt how the eternal unique integral **Om** can be understood
 in stages! The steps, however, are designed to help the identification of the principle itself.
 Wakefulness, dream, deep sleep and the "fourth" are the steps. They are known as **jaagrath**,
svapna, **sushupthi** and **thureeya** in the **Shaastrha**. **Jaagrath** means "being awake", "exterior
alertness", or "outward vision." The consciousness is gross, while in this stage and in dreams
 the impressions that impinge on the consciousness are reflections

and images of the Truth. In the
sushupthi or deep sleep stage, the individual is not conscious at all; he is just a witness, who
 acknowledges later, (after awakening) that he slept well. The consciousness is not aware of itself.
 It is pure unaffected **prajna** or awareness. It has no contact with the objective world or the
 senses, outer and inner. It is pure Brahman Consciousness (**Prajnaanam** Brahman). The last
 stage is **thureeya**. It is the stage when the consciousness is fully aware of itself. It cannot be
 identified as such by any means! We can try to delineate it a little by saying that it is the silence
 that prevails, after one **OM** and before another **OM** follows it.
 These four stages of **Pranava** are associated with the deities Vishnu, Brahma, **Rudhra** and the
Paramaathma. Vishnu means that which is omnipresent. The visible Universe is suffused with
 beauty and beauty is God. Since the Universe is the Body of God, the Supreme Person, Vishnu,
 is also described in the scriptures as "He who delights in decoration" (**Alankaara Priyo** Vishnu).
 The material Universe is saturated in harmony, law and symmetry and is therefore charming and
 fascinating. Through this attraction, the external world, the Universe, draws man into various
 paths and exertions. The five elements, the five senses, the five vital airs and other phenomena
 teach man various lessons to mould his nature. So the objective world can be taken as his Guru.
 Experiences in dream and deep-sleep stages
 Vishnu is the deity who fosters and feeds, who moulds and masters. Moreover, He is the
 guardian of the Cosmos, the **Jagadrakshaka**. The scriptures teach man to sanctify the waking
 hours---**jaagrath** stage---for they belong to Vishnu, and are charged with the Vishnu-principle.
 They exhort man to avoid wicked deeds, polluting thoughts, and all types of errors and failings.
 During the dream stage, we can experience holiness and bliss, only when we engage ourselves,
 while awake, in steady pure unselfish activities. In dreams, we see diverse objects and persons,
 strange worlds, of skyscrapers and castles. From where did these emerge? Through whom were
 they presented? **Prajnaanam** Brahman, the Supreme Consciousness, is the basis for the creation
 of this variety of dream appearances. Brahma is the deity that creates. So, the dream state is the
 Brahma-phase of consciousness.
 Then, the deep sleep stage. Here, the experiences gained during the waking hours or gone

through in dreams do not impinge on man. They have all been extinguished. **Rudhra**, the deity into Whom the Cosmos ultimately merges, is therefore associated with the **sushupthi** phase.

Next, we have the **thureeya** or the fourth stage, the stage of **Aathma**-Consciousness. When the salt doll is dropped in the sea, it reaches the bottom and is dissolved. The same happens to the seeker of the **Aathma**. He is dissolved. He becomes one with that which he sought to know. He cannot return and describe the experience.

"The A of **OM** is the **Vishwa**; the **U** is **Thaijas**; the **M** is **Praajna**"--this is another interpretation in the scriptures. **Vishwa** is the Waking, **Thaijas** the Dream, **Praajna**, the Deep sleep stage. The **Pranava Saadhana** (the spiritual exercise of meditation on **OM**) is therefore very important for seekers. The **Vedhas** prescribe the repetition of the **Pranava** while studying holy texts, reciting the Name of the Divine, carrying out daily duties and offering gifts. Nine essences and **sustainers** of human life

The **Pranava** is the essence of all sustenance, the embodiment of Rasa. Of all creation, moving and **un**-moving, the Earth is the Rasa; of the Earth, water is the Rasa; of the Water, food (**Oshadhi**) is the Rasa; of the food, the Human Person is the Rasa; of the Human Person, the word is the Rasa; of the word, **Rk** is the Rasa; of the Rig **Saama** is the Rasa; of the **Saama** (**Vedha**) **OM** is the Rasa. These eight **Rasas**, the earth, water, physic, person, word, Rig, **Saama** and **OM** lead to the ninth, **Aanandha** (Bliss). These are the **Navarasas**, the Nine Essences, the Nine **Sustainers**. **Aanandha** (Bliss) is the goal which man is seeking, the aim of human life.

Man struggles variously to attain **Aanandha**. **Aanandha** is the height of happiness, the embodiment of joy. It is sought in three different ways, according to the innate quality of the seeker---the **saathwik**, the **raajasik** and the **thaamasik**. The **saathwik** path is poison in the early stages and nectar while coming to fruition. It invokes firm control and regulation of the senses, of cognition and action. This will be very hard to accomplish. But as one progresses in practice, the joy increases and bliss is attained. How can such a goal be secured without undergoing hardships? The scriptures say, "Happiness cannot be won through happiness": **Na sukhaad labhyathe Sukham**. Happiness can be won only through misery. Pleasure is but an interval between two pains. To achieve the **saathwik** happiness that is

positive and permanent, man must perforce take on trials and tribulations, loss and pain.

The **Raajasik** and **Thaamasik** paths

Now about the second type--the **raajasik**. In the early stages, this path is nectarine but later, it slides into misery, for the happiness is derived through the senses from objects of the external world. The pleasure soon reveals itself as unreal, false and exhausting. Once the process starts, it drags on with no facility for rest. Man becomes too weak to pursue the goals of dharma (righteousness) **artha** (prosperity) **kaama** (wish-fulfilment) and **moksha** (liberation) which are laid down for him. His intellect, imaginative skill, intuitive faculty---all are rendered lame. Man can even lose his human-ness. The blind pursuit of objective sensual pleasure has today resulted in this very calamity. Man has forgotten his true Divinity and surrendered his life to unholy activities.

Lastly, we have the **thaamasik** path. People who prefer this way of life are unconcerned with the problems of the world; they sleep away their lives, deriving joy in sloth and darkness.

Of these three paths towards the goal of **Aanandha**, man must accept the **saathwik** road, whatever the hardship, the loss, the misery, the anxiety and the labour. He must attain the awareness of Divinity, the experience of Godhead (**Bhagavaan**) and be established in the **Aanandha**.

Nine lamps that can illumine the mind

What is the inner meaning of the expression, **Bhagavan**? The **Vedhas** say, "**Brahmaithi, Param-Aathmaithi, Bhagava-theethi sabdyathe**." (The **Bhagavaan** principle is the same as Brahman, **Paramaathma**). **Bhagavaan** is the Ultimate, the Full. **Bha** means having full auspiciousness and prosperity. **Ga** means deserving praise and adoration. In the **Raamaayana**, **Bhagavaan** is described in clear terms. He sustains the Universe using His creative power as the means. He creates and fosters what is created. So, He is **Sambhartha** or **Bhartha**. He who raises, He who rules and saves. **Bha** also means light, splendour. **Bhagavaan** is He who sheds and spreads Light.

Bhagavaan is **lyothiswaruup**, embodied Light, Effulgence. Since He can and does illumine all things and beings everywhere at all times, He is **Bha-ga-vaan**.

When do we need Light? Not during the day, but when night prevails. Then we need a lamp, a flame, the Moon. So too, until wisdom enlightens us, we need **saadhanas**; until we experience

the One Unified Divine, we have to accept and practise discipline, regulations and saadhanas.

Ignorance is the Night. Knowledge is the Light. There are nine lamps that can illumine the mind

and free it from darkness---sravanam (listening), keerthanam (adulation), smaranam

(remembering), padsevanam (showing respect by touching the feet), archanam (ceremonial

worship), Vandanam (paying obeisance), daasyam (doing service), sakhyam (friendliness), and

atmanivedanam (self surrender).

We must shape ourselves into fit instruments for the spiritual pilgrimage. There are four classes

of persons: those who pay attention to their own faults and the excellences of others (the best);

those who highlight their own excellences as well as the excellences of others (the middlings);

those who pay attention only to their own excellences and only to the faults of others (the worse

type) and those who present their own faults as excellences and the excellences of others as

faults (the worst). Each one can discover for himself the group to which he belongs. Remember

this: when one is yearning to become aware of the Full, the Sacred, the Prema, the Aathma, the

Bhagavaan, he has to prepare himself for the first and the best group---discovering his own faults

and observing only excellences in others. This is the most desirable saadhana.

Uphold-the true glory of man

Man is suffering today because he is engrossed in the external world, with no saadhana or steady

practice to correct his vision. What can ten baths a day do to cleanse a person, when his mind is

fouled by evil thoughts? What can the shaven head and the ochre clothes do to foster spirituality

when his mind is riddled by desires and wants? You may rotate a ball of sweets outside the

mouth but unless it is put into it and eaten, hunger will not be abated. So, develop sincere

longings, cleanse the mind, purify the thoughts, and put the precepts into practice. In

Vedhaantha, this process is mentioned as, karma maarga, the path of activity.

There is no fruit without a flower; there can be no devotion without karma. The fruit ripens and

becomes sweet; bhakti ripens into jnaana (wisdom). So, we must first take up holy activity with

clean intentions: One saadhana that is cultivated on a large scale today is dhyaana: (meditation).

But, the dhyaana that is done is not in consonance with the principle of Bhaaratheeya Culture. In

the absence of a purified mind, dhyaana can never achieve the emergence. How can a house be

built without brick and mortar?

By saadhana you can correct your faults

It is said that one can succeed in dhyaana by indulging in it whenever a little time is available

and that one can be engaged in this saadhana, whatever the habits one is prone to, whatever

feelings and thoughts reside in you and whatever path you follow. But this advice is not correct.

If one has to remain quiet for sometime without being distracted or disturbed by fear or anxiety,

one could indulge in drink or consume opium. Dhyaana must have far higher aims and far

stricter credentials. Or else, the culture of Bhaarith will suffer great damage. Therefore, fine

virtues have to be cultivated first, good thoughts have also to be entertained One should uphold

the true glory of man.

Many people come to me distraught and pray, "Swaami! I have no peace. Give me peace" But

peace cannot be got from the outer world; it has to be sought in the heart. Wicked desires breed

misery; beneficial desires result in joy. The removal of desire ensures peace (shaanthi). When

desire after desire multiply in the mind, how can peace be gained?

After bhajan and dhyaan, you

repeat shaanthi thrice, praying for physical, mental and spiritual peace. But the awareness of the

aathma, being the reality of all, can only confer shaanthi.

A single mango seed is planted; the tree yields thousands of fruits and in every fruit, you find the

seed! The same aathma is in every Being! The Lord is the seed that is manifested as thousands of

seeds. "Ekoham (I am single) Bahusyam (shall become many)", said the Lord. When we posit

differences and distinctions due to ignorance of this fact, we are afflicted by fear and shaanthi

disappears. When man doubts and disbelieves brother man, how can shaanthi prevail?

Now, the mind of man is tending towards evil. The mathi (mind) has become durmathi (bad

mind). The year that begins today, Sunday, is "Durmathi" and people apprehend that evil may

increase. The year begins on the day of Sun who is, according to ancient astrological texts, the

King for the next twelve months. The Sun is also the Lord of the Peoples, the Lord of Rain

Clouds, and the Lord of Curative Herbs. Moreover, the Moon is His Manthri or Minister. Since

the Moon has no independent source of light and energy, the King and the Minister will move

amicably and so, the year will be a happy and prosperous one.
 But, whatever astrology may indicate, you can direct your mind (the Moon) and your intellect
 (the Sun) into propitious channels of peace and prosperity. By saadhana, you can correct your
 faults and mould your excellences and ensure shaanthi for yourselves, your society and your
 country. Pray everyday for the welfare of all the world: "Lokaas samasthaas sukhino bhavanthu". This is my message for the new year.
Prashaanthi Nilayam, 5-4-1981.
 5. Day of Dedication
 Days that are marked out as festivals in the calendars of all races and religions are significant
 because they have a deep spiritual meaning. They have to be used by man for examining habits
 and practices, prejudices and partialities, and for cleansing the mind of these. The attitudes and
 guidelines that are clogging progress have to be discarded and fresh fruitful ones welcomed. The
 days have to be dedicated for trimming the old and planting the new.
 How is a holy festival day celebrated now? Immediately after dawn, people take a bath and wear
 new clothes or fresh washed clothes. The house and the space around it are swept clean; the
 walls are white-washed; the furniture is dusted; the cobwebs are swept off. Festoons of green are
 strung over the doors. We find joy and laughter on every face. All partake together a feast,
 prepared with love and care. The past is forgotten; the present is filled with happiness; tomorrow
 is not allowed to cast its shadow on today. Hope, faith and enthusiasm fill the air.
 All this is certainly good. But there is more in a festival than these ostensibles. Behind the seen,
 there is a sublime unseen. The seen and the unseen are two halves of the One, or rather, two
 phases of the One. From the Full, the Full has emerged, leaving the Full ever Full. The Created is
 as full of the One as the One whose manifestation it is. The Experiencer is as Full as the
 Experienced. A grain of sand is as full as a star in the sky. The Paramaathma, who is the One
 Fullness, has willed mankind which is co-sharer of that Fullness. Man has to fulfil himself, half
 through the Grace of the effort and half through the Grace of the indwelling Divine. Awareness
 of this Fullness, escaping from the illusion of incompleteness, is the goal, the destination of
 human life. When man knows, visualises and experiences the Creator, he becomes as mighty, as
 majestic and as knowledgeable as the Creator. The ultimate cause

cannot be the object of direct
 vision, nor can it be discovered by logical inference. One has to rely on the Word, the Sabdha,
 the Vedhas, and proceed along the path laid down therein.
 Use discrimination to decide on the path of truth
 Success in this saadhana depends on self-control and sense-control.
 Even for the successful
 execution of daily routine chores we find that these controls are very beneficial. Why? Birds and
 beasts, insects and worms suffer much when they allow their acts and movements to be guided
 by the senses. Many have learnt .to check the fatal tendency to obey every whim or to pursue
 every thing that attracts. Discrimination has developed through necessity for survival in most
 living beings but, in man, it has become a highly developed skill. Man has to use this skill to
 separate the chaff from the grain and decide on the constructive path of truth and righteousness.
 Meditation is now practised and propagated in a very new-fangled manner. Without cleansing
 the mind of its evil thoughts and low desires, how can one use it to win good results? Food
 cooked in unclean vessels is not fit to be eaten. The prime need for progress in spiritual practice
 is a pure mind, rid of evil thoughts and feelings. Work is purified by the attitude of worship.
 Dedicate all your activity to God. Then, it will not be warped and worsened by the ego.
Sathsang, such as you can have in the Hostel, will be a great help. Each one of you must hold on
 to the discipline that can keep you straight. No one anywhere else has such congenial
 opportunities and such constant encouragement.
Sathya Sai College Hostel, 12-4-81
 Dedication is different from service; in service, there is the element of ego: "I serve, He is the master, He acquires my service, I am necessary for Him."
 But, in dedication, the I is wiped out. There is no desire for the fruit; the joy consists in the act being done.
 To cultivate that attitude of dedication, every one must think of God, remember the Name of God and deepen faith in God.
Sathya Sai Baba
 6. Raama the ideal
 Mankind has progressed much in exploiting the material resources of the earth in order to
 promote the standard of life. But, neither the individual nor the society has learnt the way to
 inner peace and contentment. Envy and greed have fouled the relations between nations and
 between persons, supressing the awareness of the Unity that underlies all Creation. The main

cause of this calamitous situation is rank egoism, each one tries to grab for himself whatever adds to power and comfort. The ego is making puppets of them all. The words and deeds of men reflect this tendency of selfish **aggrandisement**. Every move is decided by the needs of the self only. No step is taken that does not promote one's selfish interests. In order to restore peace to the individual and in society, the mind, where desires are born and resolutions are framed, has to be purged of its attachment to the self. The mind has desires, as its warp and woof. When desires are ego-oriented, time and effort are wasted; duty is neglected; the body and its skills are misused. And all this when life is being shortened every day. With every second, life drips, as water from a leaky pot. But man is not aware of the tragedy that is imminent every moment. Embodiments of the Universal **Aathma**! Man has in him the capacity to grow into a pure Divine personality. But, due to ignorance and waywardness, he has become stunted. He has chained himself to low ideals and so, he has fallen into fear and grief. The **Upanishads** exhort man to awaken and become master of himself. "**Utthishta, jaagratha, praapya vaaraan nibodhatha**"--- they warn. Man is overcome by the sleep of ignorance. He has to be aroused and taught by elders who know the precious heritage he is losing. The sleep is caused by the **eeshana** or attachments--to the mate, to the children and to riches. Of course, a person must have enough to lead a simple life. But, wealth accumulated beyond reasonable levels intoxicates the self and breeds evil desires and habits. Wealth has to be held in trust for activities that are beneficial, for promoting righteous living and for fulfilling one's duties to Society. Renunciation is the real yoga. India has been very fortunate. It has had seers and sages throughout the centuries who have held forth the value of high ideals. It has had the example of **Avathaars** of Godhead. The emphasis has all along been on the **Aathma** that is the core of every being---a teaching that can confer courage, contentment, peace and harmony. It is indeed pathetic to see people following the vagaries of the mind and courting disaster, instead of using the intellect to discriminate between the transient and the permanent. The mind should be checked by the intellect. Or else, evil resolutions will result in sorrow. Resolve on good actions and reap joy. Of course, if one can desist from

desires and the tendency to pursue them, one can have unshaken peace. If the mind is let loose and given the mastery, man is driven from one iniquity to another- He loses his self-respect. He sets at naught law and justice, rules of conduct and regulations of social behaviour. His life becomes a frantic rush from place to place and object to object. Detachment alone can give happiness. **Thyaaga** (renunciation) is the real yoga. Three evil qualities have to be renounced before man can rise to his real role. Anger which smothers wisdom (**jnaana**), lust which pollutes the deed (karma) and greed, which destroys one's love (**prema**) for God and man. The touchstone which pronounces an act as meritorious is 'renunciation'. If an act is self-directed, if it helps to inflate the ego, it is a sin. Story of **Raama** is cream of the **Vedhas** What India needs most today is neither a new creed nor a new **ism**, neither a new society, nor a new ideal but men and women who adore and follow pure feelings and motives, persons who renounce anger, lust and greed. The story of **Raama** embodies this vital message. It is the cream of the **Vedhas**, a veritable Ocean of Milk. **Vaalmeeki** has named each section of the epic, **Kaanda**, a name which means a length of sugarcane. However crooked the cane may be, every slice is as sweet as every, other. Similarly whatever the situation depicted or motion delineated, whether coronation or exile, victory or defeat, heroism or dispiritedness, love or hate, joy or grief, the epic is equally sweet and charming. There are two predominant **rasas** or streams of feeling or mood in the **Raama** story, the stream of compassion (**karuna**) as **Raama** and the stream of Love (**prema**) as **Lakshmana**. It is the mergence of the two that evokes **aanandha** (bliss). **Aanandha** is the very nature (**svabhaava**) of **Raama**. He is **Bhagavaan** Himself, though **Vaalmeeki** has not explicitly declared it anywhere. He refers to **Rama** as equal in valour to Vishnu, but not as Vishnu Himself. It is only through the mouths of **Raama**'s own sons that the mystery is revealed. **Bhagavaan** means: **Bha** (effulgence) **ga** (manifestation) **vaan** (he who is capable)---He who has the power to manifest **Iyothi** (Effulgence)---the Divine **Iyothi**, the **Aathma Iyothi**. He is also **Sambhartha**---He from whom this Created Universe has emerged and He who is intent on fostering

it. All who adore **Raama** as manifesting and protecting the Universe and projecting the Cosmic Effulgence and Intelligence are entitled to be known as **Bhakthas**. But, most seekers are but part-time devotees to-day. They are not **sathatham yoginah** (always in union with the Lord) They are yogis in the morning, **bhogis** (**epicures**.) at noon and **rogis** (sick patients) at night! **Raama** has set the standard for everyone **Raama** enlightens every seeker in the spiritual field, since he put into daily practice all that he deemed right. So, He sets the standard for every member of the household, of the society, of the nation and of the human race. He went into exile to maintain the highest ideal of a ruler responsive to the reaction of his subjects. The former holds forth the duty of **Pithruvaakyaparipaalana** (respecting the command of the father) and the latter, the regal duty of **Janavaakya** pan, **paalana** (respecting the wishes of the ruled). The root is: the 'word', of the parent, of the people. The fruit is **moksha**, liberation. For liberation is the ultimate goal, the inevitable destiny. The bud has as its inevitable goal, through the emerging fruit and the mature fruit to become the sweet ripe fruit. These three stages do follow each other. That is the reason why the **Vedhas** lay down karma (the bud), which becomes **upaasana** (the flower) and **inaana** (the fruit) in **kaandas**--- sections. **Raama** illustrated in His own life this process of the onward evolution of the soul into its Awareness. **Raama** was the embodiment of steady adherence to **sathya** and dharma. Only those who are saturated in **Raama-bhakthi** can dive into that glory. He is the grand ideal, upon whom you can contemplate. By doing so, you can imbibe and develop his virtues, slowly and silently. A tree grows silently for years before it yields fruits. It does not produce them on the spot or in an instant. The coconut palm, the mango tree, the jack tree are of this type. Their gifts are plenty and full of nourishment. There are plants that yield few fruits pretty quickly and die soon after. The fame of divine personalities grows with every word they speak and every deed they condescend to enact. **Raama**'s glory shines brilliantly even after all these centuries. It will shine as resplendently for ages to come. **Raama** means He who pleases. Nothing pleases man more than his **Aathma**, which is an eternal unfailing source of joy. One

must prefer the awareness of the **Aathma** and the bliss that the awareness confers, to all other minor momentary joys. The **Upanishad** says, "**Thyaagenike Amruthathvam Aanasuh**" --- "By renunciation alone can the Bliss of Immortality be won". Golden Jubilee Hall, **Laal Baagh, Bangalore** Everyone of you has in possession a ticket for liberation from the cycle of birth and death. But, most do not know the train which they have to board; many get down at intermediate stations, imaging them to be the terminus and wander helplessly in the wilderness or are carried away by sights and scenes. **Sathya Sai Baba** 7. The faith and the ideal Even to place one foot forward, man needs an inner urge, a purpose, a prompting. His will is moved by his wish. Therefore, man must endeavour to wish for higher and holier goals. His mind is a bundle of wishes; turned hither and thither by the dictates of each wish, man wastes the time allotted to him and the skills he is endowed with. He slaves his conscience believing that he is acting right. But, man has to recognise the preciousness of time. Not even a fraction of a second should be wasted. He must be engaged always in the investigation of his own Truth and his own Duty to himself. Life is dripping away, drop by drop, from the leaking pot! Time hangs over every head like a sharp sword, ready to inflict the mortal slash. But, man pays no attention to this **everpresent** calamity. Cynics declare that statements like "Man is the crown of Creation" are only for text-books and platform. But really speaking, human life is holy, sublime, sacred, ever-new, ever-fresh. The **Upanishads** try to arouse and awaken man into the awareness of this Truth for man is slumbering in ignorance, wrapped in his ego and his desires. "Awake and adore the Sun and recognise your Realty in the light of his rays," that is the call reverberating from the **Upanishads**. But, man is deaf to this entreaty. Three **eshanaas** (ardent desires) are holding man back: he is enamoured of wealth, wife and children. These obstruct him at each step and act as handicaps to spiritual advance. Of course, wherewithal is essential for the process of life and labouring for it cannot be avoided. But, beyond a limit riches foul the mind and breed arrogance. They must be used for good purposes, promoting virtue and well-being, fostering Dharma (virtue) and

fulfilling one's duties along the

Divine path. If riches are spent for realising fleeting desires, they can never be enough and the

ego discovers newer and more heinous ways of earning and spending. It is indeed deplorable that

this eshanaa (craving) for dhana (money) has laid hold of the people of this holy land, where

Divine Incarnations have taught the lessons of selflessness and service.

Peace has to be attained through spiritual efforts

People are ignoring the very beacons which illumine the darkness and reveal the path of

liberation from the bonds of incessant struggle, endless pursuit, bewildering agony and ceaseless

activity to gain the ungainable! What is the reason? The mind guides him, not the faculty of the

intellect. The intellect discriminates; it probes, it analyses. But the mind follows blindly every

whim or fancy. The intellect helps one to identify one's duties and responsibilities. Slavishly

bound to the vagaries of the mind, man hops from one spot to another, without rest or peace. He

runs to catch a bus, rushes to the office, to the cinema hall, to the club and has no moment of

calm silence. Peace has to be attained through spiritual efforts, that is to say, through

spiritualising every thought, word and deed. What has to be planned today to set the world aright

is not a new spiritual order or institution but men and women with pure hearts. They alone can

uplift this land from the morass.

To purify the heart, one must practise shama, dhama and other saadhanas which can control the

senses of perception and action. These may seem difficult in the early stages but any work that is

worth doing has that drawback. Take riding a bicycle, for example.

You will have to go through

many falls and scrapes and lose many square inches of skin before you learn to balance and

pedal on an even line. But once you have mastered the art, you can ride safe without holding on

to the handlebar. It is the same for a person learning to drive a car. At first, when you keep your

foot on the clutch, you cannot hold the steering wheel; you cannot lift the foot from the clutch,

when you hold the wheel and when you manage both, you forget the brake. When you attend to

all three, you do not watch out for pedestrians who run across. But when you have mastered the

art, you are aware of the ups and downs, the stops and lights, and the roads---along and across---

quite spontaneously and you can drive safe and fast conversing with

the persons sitting to your

left and on the back seat, and even singing a song to win their acclamation.

Happiness consists in helping others

Control gives power; regulation gives greater strength; discipline reveals divinity. People pine

for happiness. But, can one gain it by allowing a free rein to the senses? Can one be happy eating

four meals a day, or riding prestigious cars or living in many-roomed bungalows? No. Happiness

consists in helping others. It is brought about by giving up, not by hoarding. Catering to the

senses makes man bestial. They will drag him into dirt and disgrace.

The yogi is the person who

has fixed his mind on the Divine, not on the mundane. The Geetha exhorts man to transform

himself as "Sathatham Yoginah"---"ever a yogi." But man is a yogi in the morning, turning into a

bhogi (sensuous man) at noon and a rogi (disease-stricken person) when the day ends! Man lives

today without faith. (the base) and without ideal (the superstructure). Dharma should be the base

and Moksha (liberation), the superstructure, but the world has neglected both and it relies on

artha (wealth) and kaama (desire) for happiness and liberation.

How can mankind progress

without the first of the Purusharthas as the faith and the last, as the ideal?

Shri Raama Navami day at Laal Baagh, Bangalore, 13-4-1981

You wear coloured glasses and see every-thing through those glasses. Correct your vision; the world will get corrected. Reform yourselves; the world will get reformed. You create the world of your choice. You see many, because you seek the many, not the One.

Try to subsume the many in the One; the physical bodies of yourselves and others, the family, the village, the community, the state, the nation, the world. Thus progressively march on towards more and more inclusive loyalties and reach the stage of Unity, in thought, word and deed.

This is the Saadhana of Love for, Love is expansion, inclusion, mutualisation. The individual has to be Universalised, expanded into. Vishwa-swarupa.

Sathya Sai Baba

8. Eternal harmony

It may be possible to acquire proficiency in all branches of learning.

Or win victory in debates in an assemblage of scholars. It may be possible to give away as charity houses, lands and cows, and even to fly into the skies and count all the stars.

It may be possible to know and name all the jeevas in the World, or attain mastery in Ashtaanga Vidhya, or to reach the Moon.

But alas/difficult it is indeed to gain mastery over one's senses

(indriyas).

Steady the mind, gain inner vision, and maintain peace and equanimity at all times.

One can attain mastery over all the Shaasthras, and become proficient in Vedha and Vedhaantha.

One may be a king, living in a palace or a great warrior winning victories in battles

One may have conquered the Goddess of Poverty and won vast riches.

But, alas, all these are of no avail, unless one has devotion and earned the grace of God.

Unless man has understood his inner nature, unless he has mastered his mind and grasped the

inner truth, he is of no use to the world. The individual has to be responsible for the progress of

the world by upholding the values of life and striving for the good of the community.

Understand your inner spiritual reality

Today, scientists and leaders of nations have forgotten the true values of life and the real good of

the world. They are obsessed only with material progress. Unless they are awakened to the

spiritual values of life, there cannot be any peace and prosperity in the world. Without spiritual

basis, even if men have eyes, they are blind; even if they have ears, they are deaf; even if

intellectually brilliant they are insane. Spirituality alone confers true vision, and makes man full and wholesome.

Today man is a contradiction in himself. His thoughts, words and deeds are incongruous.

Without this harmony how can he contribute to harmony in the community and in the world? He

can only create chaos. That is the misfortune in the world today. Man has therefore to understand

himself, his own dignity and his inner spiritual reality, then only will he have the right

perspective. Otherwise, it is like the story of the ten foolish disciples. Each one of them does the

count and finds there are only nine and wails for the tenth missing man. Each one of them has

forgotten to count himself and has plunged not only himself but others too in grief. The leaders

and the so-called scientists of the world today are just as foolish as the ten. Without trying to

understand one's inner reality, they try to probe the moon, the planets and stars.

First, one has to cultivate purity of thought and mental equanimity. This mental equanimity is not

something which one can purchase or obtain from outside. One has to generate it from within.

When one has gained equal-mindedness, amidst pleasure and pain,

he will be free from sorrow

and will enjoy peace.

Man has to understand the reasons for sorrow. The three sources of sorrow in Vedhaanthic

parlance are (i) Prakrithi (Nature), (ii) Leeva (self) and (iii) Daiva (God). These are Adhibhautika,

Adhyaatmika, and Adhidaivika.

Our experiences are our own creation

We should first try to understand what Prakrithi is. Prakrithi, is not a permanent reality. It is

something which has come in between; it is only of relative value.

Whichever is not a lasting

reality is an untruth. We should therefore transcend the consciousness of Prakriti. It is only when

we forget what we should forget, we will be happy.

The Prakrithi we see around us cannot give us happiness. From moment to moment it is

changing. The experiences Prakrithi gives us in the waking state get obliterated in the dream

state, and those of the dream stage cease when we wake up from the dream. The dream

experiences are our creation. And so are the waking state experiences! What we see is nothing

but our own creations. The vision-experience of the world is but a projection of our mind and the

reflection of our own inner thoughts. As the thought, so the vision. The colour of glasses you

wear determines the colour in which things appear to you. If you wear red glasses, everything

will appear red. If you wear green glasses, everything will appear green. Pure thoughts make the

world appear as pure. If you view things with prema, with a loving heart, the whole world, the

whole creation will appear to you as a reflection of prema.

The selfishness fouling our love is veiling divinity from our vision.

What is the reason for the

selfishness which is veiling Divinity from us? It is simply our attachment to the body; it is the

weakness of our mind and our enslavement to our senses.

What is the way to overcome or sublimate this selfishness? For this, first, we should have a

proper evaluation, a proper understanding of our body, senses, mind, etc. They are not ourselves.

In ignorance we identify ourselves with them. They are our vestures, they are like the dress we

wear. The body is not we, the sensory organs are not we; the mind is not we. They are merely

our vestures. That is why we say "this is my body, etc." We never say 'I am the body'. We should

therefore try to realise that we are really apart. The self that is apart from these is the real entity

in us, and we are that.

The Aathman is a form of God Himself

The physical body is constituted of the five elements, which are material in nature, and it has

therefore to fall off and disintegrate one day or other. The one that survives and abides eternally

is only the 'dehi' (the resident) in the body. The resident of the body has neither birth nor death.

He is the Aathman and is an aspect and Form of God Himself. The body is just an Upadhi, a

vesture of the Aathman.

As to the sensory organs, they are like reins for the horse. The senses have limits. Each sense has

a specific function, e.g., the eye is for seeing, the ear for hearing, etc.

Each faculty has a

particular and limited function. The eye cannot hear, nor the ear see.

We should appreciate the great harmony with which the senses function. The eyes notice

something attractive, the mind wants to get it. The legs take you

there. The hands pick it up. Its

acquisition brings satisfaction and joy to you. You see the co-operation that exists between all

the sense organs. Further, see how much mutual sympathy there is between all the sense organs.

Also see how much mutual help there is between them and the co-ordination with which they all

work. When we are walking along the road, the eyes notice a thorn along the path and the legs

instantaneously move aside or cross over the thorn. In case the foot is hurt by the thorn, eyes

shed tears. If the eye is hurt, the entire body feels the pain. Thus, the pain suffered by one organ

is shared by others. What a great lesson in harmonious living they teach us!

The body is described in the Upanishads as a chariot, the rein is the mind, the senses are the

horses, the intellect is the charioteer and the Aathma, the Lord, is seated inside.

The mind is like the rein for restraining the horses (senses). Mind is a cauldron of sankalpas and

vikalpas (resolves and indecisions). It is a conglomeration of thoughts of various kinds.

Sometimes when the thoughts become exciting, it gets upset and throws itself into grief. But in

truth, it is just a bundle of imaginings. Just as the many threads' woven together make up the

cloth, so also many thoughts make the mind. No thought, no mind either. A pure mind is the one

with good thoughts or God-thoughts. We have to eschew all bad ideas and bad thoughts and

harbour only good thoughts. You should exercise your intelligence and discriminate which

thoughts are good and which, bad.

Desires create the phantom of the mind

The mind is also referred to as self, the pseudo-self. In truth, it is maaya (Once appearance).

Everyone says, "I am mentally worried. My mind is troubling me much". But has any one seen

this mind? No one knows what the mind is, but they suffer from the mind, from its illusory

existence. "The worry which you suffer is your own creation. Fear too is self-created, When we

imagine the mind is there, it shows up. Deny it or enquire into it, it vanishes totally. Instead of

enquiring, we give the mind undue prominence and allow it to ride over us and subject ourselves

to suffering.

On one occasion, someone came to Shri Raamakrishna Paramahansa and wailed, "My mind is

troubling and torturing me". Raamakrishna gave a very witty reply:

Oh, is your mind giving you

so much trouble? Catch hold of it and bring it to me. I will punish it".

Raamakrishna wanted to

stress only that the mind is but his imagination. It is our desires alone that create the phantom of

the mind. If desires are subdued, the mind vanishes.

We must delve beyond the body, beyond the senses, beyond the mind, beyond the intellect and

reach the source of all these---the Aathman. It is the substratum, basis and source of all else. For

everything we see there has to be a base, which we do not see. For the car that is moving, there is

the road, which is the stationary ground for the car to move on. The car may swerve but the road

does not swerve. If the road also moves, what journey can the car make and whereto? So also,

the Aathman is the basis for the functioning of the mind and senses and body. Aathman is their

sole support and basis.

Buddhi stands foremost among the faculties

I have referred to the chariot simile. We have to remember the pre-eminent role of intelligence in

the journey by chariot. The horses may have been bridled, the chariot is ready but if the

charioteer is not there, what purpose will be served? There is a good motor car. Petrol has been

filled in the tank. Air has been filled in the tyres. But if the driver is not there, of what use is the

car? The intellect (buddhi), is like the driver of the car. The faculty that decides between good

and bad and what course one should take is buddhi. The buddhi has to exercise its discretion in

the light of injunctions from the Aathman, its Master.

Buddhi is the superior most amongst all the faculties, and its pre-eminence is due to its proximity

and closeness to the **Aathman**. The horses are in front of the chariot; the reins are outside equipments, but the charioteer sits close to the master inside. Therefore, amongst the instruments, **buddhi** stands foremost; below **buddhi** is manas (the mind), below the sensory organs is the body (gross body). The brilliance of the **Aathman** directly falls on **buddhi** which derives the maximum benefit and strength from the **Aathman**. Therefore, **buddhi** can judge aright and choose the right path. Only when a man uses his intelligence properly we call him **buddhimaan**. If he does not use its direction properly we call him **moodha** or **aviveki**.

The Divine Prescription for life
The **buddhi** should exercise its control over the mind, and the mind over the senses. But what happens generally is that the **buddhi** does not exercise discrimination; the mind arrogates to itself superiority over the intellect and the senses arrogate to themselves superiority over the mind. And the chariot runs in the wrong direction and the purpose of the journey does not find its fulfilment. To avoid this, **buddhi** has to act in the **Aathmic** light, and the mind in subordination to **buddhi**. When **buddhi** is centered and anchored in **Aathman**, it receives the **Aathmic** light and brilliance and it gains its strength in fulfilling its role efficiently and fruitfully. It is not as if our daily life is different from **Adhyaathmic** life. In our day-to-day life, if we use the intelligence to discriminate between right and wrong, and follow the dictates of the **Aathman**, then everything will be right. This is the Divine prescription and panacea for life. What is therefore required first is faith in the existence and supremacy of

Aathman. If one has no faith in **Aathman**, no self-confidence, and if he goes ahead with his egoistic vanity, how can he ever benefit by the divine light and guidance? How can he know the **Aathmic** splendour?

Character and spiritual wisdom are wealth
Prema Swaruupas (Embodiments of love)! This created universe has two aspects. One is impermanence (**anityam**). The second one is unhappiness (**asukham**). In **Geetha**, Krishna has said: **Anityam Asukham Lokam** Imam **Praapya Bhajaswa Maam**"-- Nothing in this world can give happiness i.e., true and lasting happiness. Mistaking this world as 'All' and forgetting the **Aathman** which alone is eternal and is the only refuge, is the greatest folly of man. Today, man is

pinning all his hopes on this slippery world and is madly running after amassing and hoarding wealth. Of course, material needs are to be taken care of, but within limits, and not at the cost of spiritual values. Money and mansions are not the only wealth; hoard the wealth of the Spirit. Character is wealth. Good conduct is wealth. Spiritual wisdom is wealth.
Prema Swaruupas! Try to promote the wealth of good conduct, strive to earn the eternal wealth of the Wisdom of the Spirit. All other acquisitions will not be of any avail to you. They will attract relatives and friends to you just as frogs come to a pond when it is full. Once the pond dries up, not one frog will be found there. When one loses his riches, friends and relatives forsake him. Such is worldly love. Friends fall apart, kinship gets strained, brothers separate, families get estranged---this is the play of worldly wealth. Therefore do not get obsessed with amassing worldly wealth. But strive to earn the wealth of good conduct. Cultivate love of the spirit and engage yourself in selfless service of others. Through service, you earn good character. It promotes pure love and a good character. Devote your body, mind and senses, in the service of others. "**Paropakaraartham Idam Shariram**" it is said. This body is intended to do only good and serve others. The body is not gifted to you so that you hate and nurture jealousy against others and live selfishly, worse than an animal. You should devote, this precious gift of the body in selfless and loving service always. Do everything in name of God You should also bear in mind that it is nothing great if you do-Giving, giving only should be your motto good to one who has done you good. This is like give and take. Doing good to the man in spite of the harm he has. done to you is nobler. For a **Sai Sevak**, giving, giving only, should be the motto. Even if you do not get anything in return you should be giving and giving. Anyone may blame you, but you should ignore all such blame and go forward in doing service without rancour. Serving is your only duty. The Universe is a manifestation of God. So also is the 'individual. All these three are like Brahma, Vishnu and **Maheshwara**, the Trinity. Actually there are no Three, they are one, it is unified Godhead. Cherishing this thought of oneness, and serving the society is true **Adhyaathmic** or spiritual life. Further, you should take to "**Sarvadhaa, Sarvakaaleshu Sarvathra**

Harichintanam." It is just not

sufficient holding a **mala** and doing **japa**, once in the morning during the Brahma **muhurta** time,

once in the afternoon and once in the evening. All the twenty four hours you should be having remembrance of God. You should all the time be striving to awaken the spirit within you and for its blossoming (**Aathma Vikaas**). This is the real purpose of life.

True education is only **Aathma Vidhya**. The education today is oriented towards earning money

only. For feeding a small stomach, should one have to learn so many things? There is

knowledge of music, knowledge of arts, science, **etc.** But all pale off into insignificance in the

light of the knowledge of the spirit. All other branches of knowledge are like rivulets which flow

into the sea. (**nadeenaam saagaro gatihi**). Just as all rivers flow into the ocean, all types of

education will find their true fulfilment when they lead and end up in spiritual knowledge and

wisdom only.

Prema Swaruupas! Every day whatever work you may be doing, do it in the name of God and

make your life sacred. You should not think that worldly life and spiritual life are different. Do

not make such distinctions like spiritual life is sugar and worldly life is tasteless water. You have

to stir the water in the glass, and let the sugar at the bottom dissolve well; then enjoy drinking the

sweet mixture. In this way, worldly life should be blended and harmonised with spiritual life.

Divine Discourse, **Dharmakshethra**

Give each problem the attention it deserves; but do not allow it to overpower you. Anxiety will not solve any difficulty; coolness comes from detachment. Above all, believe in God and the efficacy of prayer; the Lord has said that he who does good, thinks good and speaks good will not come to harm. That is the way to get equanimity, **shaanthi**.

Sathya Sai Baaba

9. The flowers that God loves

It is in the experience and practice of the citizens of **Bhaarith** that they generally worship God

with flowers, offer **puuja** (ritual adoration) and make obeisance to God. But there is something

which is more sacred than this. There is a distinctive type of devotion by which you worship God

with a good, clean mind and good conduct. This has been given the name of **Paraa Bhakthi**. By

worshiping God always with **puuja** and flowers, the **saadhaka** (spiritual aspirant) will remain

stationary in his place. This is good in a way but to remain in one place all the time and failing to

rise to a higher position is not good. It is a superior type of worship--- to worship God through

good qualities, good conduct, good thoughts and good company. The **Shruthis** (scriptures) have

described this kind of worship as worship through good qualities. By offering what kind of good

qualities can we please God?

The first flower with which we can worship God is ahimsa---non-violence. The second flower is

dhama (control of senses). The third flower is **dhaya** (compassion to all living beings). The

fourth one is **kshama** (forbearance). The fifth flower is **shaanthi** (peace). The sixth flower is

thapas (penance). The seventh one is the flower of **Dhyaana** (meditation). The eighth is the

flower of **Sathya** (Truth). The inner meaning of this statement is that God will shower grace on

you if you worship him through these eight flowers.

The flowers in nature fade always, drop down, lose fragrance and also develop an odour which is

not pleasant. Instead of worshipping with such worldly flowers, which are impermanent, and

receiving impermanent rewards from God, we should worship Him with what is truthful and

thereby attain a stage which is higher.

The true meaning of ahimsa

The flowers which you are using for worship have not been created by you. You are bringing

flowers which have been created by the **sankalpa** (Will) of God on some tree or in some garden

and are offering them back to the Creator Himself. What is the greatness in using the flowers

created by God and giving them back to God Himself? Many people bathe in the **Ganges**, take

the water from the **Ganges** into their palms and offer it back to the **Ganges** itself. This is not what

you have created. This is not what you have the right to offer.

From the tree of your life, to pick out such fruits which you have protected and which you have

grown in the form of good qualities and offering them to God, there is some distinctiveness in

that. In order to promote good qualities, you have to undergo several troubles. So, it is through

these good qualities that your mind can also acquire a divine concentration. Without good

qualities and without good thoughts, how can you fix your mind in meditation?

The first flower is ahimsa **pushpam**. We regard the word ahimsa to mean not causing harm and

hurt to other living things. The true meaning of the word is not to cause hurt and harm to any

other living being either through your thought, word or deed.

Cleansing and purifying these

three---thought, word and deed---has been called a **Thriputi** in spiritual parlance. This kind of

flower of ahimsa has been described as **Thrigunam, Thriputi, Ekabilvam**. All of them should be

harmonised and brought together to one unit of flower.

Use the sensory organs along the right path

The second flower is the control of sensory organs. Our senses run without any control. If

running horses or animals are not controlled, they pose a danger.

God has created each organ of the human body for a specific purpose.

It is only when we use

these sensory organs along the right path for which they have been created we will be entitled to

God's grace. God has given us a nose. We should make an attempt to breathe in and breathe out

through the nose and only accept fragrance through the nose. If we use such a nose to take snuff

into it, the purpose will become useless. In the same manner, He has given us the mouth and a

tongue in order that we may take **saathwik** (pure) food. If we use the mouth to take in unholy

food, intoxicating drinks, then we will be using the mouth for a wrong purpose.

In the same manner, we should understand under what conditions and in what times and in what

manner we should use each of these organs and put them under control. Our inner strength will

become less and less on account of excitement or unnecessary sorrow. The body will become ill

by mental agitations and distractions. Man ages very quickly through excitement and sorrow.

The reason for your not preserving this sacred instrument in sound condition is lack of control

over these sensory organs. The second flower of sensory control should be used for worshipping

God.

The third flower is compassion to all living things---**Sarvabhuthe Dhaya Pushpam**. Looking

merely and superficially at human nature, which had diverse aspects, we are forgetting God in this field.

From the seed of divinity the tree of creation has grown. In this tree of creation the fruits are the

human beings which are the **jeevaathmas**. In each of these human fruits, there is divinity in the

form of seed. That is why in the **Bhagavad Geetha**, Krishna has said, "**Beejam Maam Sarvabhuthaanaam**"

(I am the seed in all the living beings in the form of **Aathma**).

Recognising the

truth that God is present in the form of **Aathma** in all living beings, we say compassion to all

living beings is the next flower.

One's love should encompass all living beings

The fourth one is **Kshama pushpam**. **Kshama** or forbearance truly is the highest quality of a

human being. But in human life because he develops narrow ideas, man wants to live in a

constricted place. He thinks 'I' and 'my family' are what matter, others are all different from 'me'.

It is not possible for us to develop the flower of forbearance as long as these ideas are in us. It is

only when we love that we can have patience and forbearance. One's love should encompass all

living beings That will fructify as forbearance.

There is a small example. In our home there are our children. Along with our children, there is

also a servant. In the house, a son may be pilfering something or the other and developing bad

habits. In many ways we will try and control that son by beating, by scolding, and persuading

him to return to good ways but we will never take him and hand him over to the police. In the

same house, if the servant boy steals a small spoon, at once we will take him and hand him over

to the police. What is the inner meaning of the situation in which we do not punish a son, even if

he steals day after day, but we hand over a servant boy immediately to the police when he steals

even a small thing? The reason for this is the narrow idea 'that this boy is my son.' Because the

servant does not belong to you, there is no place for forbearance and patience. So you see that

when you have the broad idea 'that everyone is mine' there is room for patience and forbearance.

It is only then that our love will also grow.

With truthful thoughts man will have peace

The fifth is the flower of **Shaanthi**---**shaanthy pushpam**. This flower of peace should not be

interpreted to mean that you should be silent whosoever is attacking you, or whosoever is

blaming you. It is not that. If you are unmoved and unperturbed in spite of anyone finding faults

in you, this can be called real **shaanthy**. If you can fill your heart with love, then peace will come

into you from outside. Through bad qualities, to some extent, we lose peace. With truthful

thoughts, a man will have peace. With untruthful thoughts, a man will not have peace. If you can

get rid of all thoughts, you will become a saint. It is only when you can be free from all thoughts

that you can have peace. Your own bad thoughts are responsible for all your pain and sorrow. By

good thoughts and by good ideas, you will become a **saadhu**. **Saadhu**

does not mean one who

merely wears an orange robe, shaves the head and wears

Rudhraakshas (holy beads). He who

has good thoughts and good ideas is a **saadhu**. A **saadhu** is one who is a **Sathya Sankalpa**

Swaruupa (embodiment of truthful thoughts).

In the state of peace, human nature will be like the unruffled water surface. If there is water in a

vessel, you will find 'there are ripples on account of the wind. You reflection also will be

disturbed on the surface of the water. On an impure surface, our reflection is also impure. On a

clear surface of water, our reflection is also clear. In the same manner, although the basic truth is

only one, whenever reflection takes place in a mind which is full of **Thamo guna**, (materialism)

you will find there is impurity in the image. If the reflection takes place in a mind of **Rajo guna**

(egoism), that will be called **avidhya** (lack of knowledge). On the other hand, if the reflection

takes place in a **Saathwik** (balanced) mind, that will be called **Maaya** (mere appearance). **Ishwara**

(God) has **maaya** as His robe. The reflection in **Rajo guna** is individual and that in **Thamo guna**

is creation. While the basic truth is one, yet the three reflections, creation, **jeeva** and **maaya** are

not different from the basic truth. We should make an attempt to recognise the nature of the basic

truth. We take a fruit. Even if it be a **neem** fruit, when it is fully ripe, it becomes sweet. When

you attain the totality of peace, then only you find the sweetness of it.

The flowers of penance and meditation

The sixth one is the flower of **Thapas---Thapas pushpam. Thapas** (penance) is not to give up

your wife and children, go to a forest, put your head up and feet down; that is not **thapas**. When

we think of real **thapas** we should abandon bad thoughts from our minds. The **co**-ordination of

thought, word and deed is **thapas**. Whatever thoughts sprout in your mind, to utter them as word

and to put them in practice as your work that is **thapas**. It is in this context that it is said---Manas

Ekam, Vachas Ekam, Karmanyekam Mahaathmaanaam---that one is a **Mahaathma** (great soul)

who can **co**- ordinate his thought with his word and his word with his deed. Giving up bad

thoughts from your mind will become sacrifice. That sacrifice will become yoga. But giving up

one's property and one's wife and going to the forest is not yoga.

The seventh flower is one of meditation---**Dhyaana pushpam**. Today, meditation is taking many

forms. Many types of meditation that people are adopting today are

against the culture and

tradition of **Bhaarith**. To sit in **padmaasana** (lotus posture) and to make the **Kundalini shakthi**

rise from **Moolaadhaara** (basal plexus) to **Sahasraara** (the cranium) is not **dhyaana**. True

Dhyaana consists in recognising the presence of God in all types of work. God is

Sarvantaryaami, Sarvabhutaantharaathma and is **Sarvavyaapi** (the indweller of all, To make an

attempt in your **dhyaana** to confine Him (God) to one place which you choose, cannot be

Dhyaana.

The flower of truth is the form of divinity

When you are driving a car, the car is your God. When you are doing business in a market, the

market is your God. According to the culture of **Bhaarith**, we first make obeisance to the work

which we have to do. Before we undertake to do any work, we should regard that work as God.

Thasmai Namaha Karmane--- that is what the **Upanishads** are teaching us: "The work I have to

do, I regard as God and make obeisance to God in that form". Let us see the person who plays on

the tabla. Before he begins to play on it, he pays obeisance to the tabla. The harmonium player

will make obeisance to the harmonium before he starts. A dancer before she begins her dance

will make obeisance to her **gungroo**. Even a driver who is going to drive a lifeless car, before he

holds the steering wheel, makes **namaskaar** to the steering wheel. You do not have to go so far.

While driving, if the car hits another person, immediately we make **namaskaar** to that person.

The significance of all this is the faith and belief that God is present in all things. Thus to regard

the entire creation as the form of God and to perform your duty in that spirit is meditation.

The next flower is **Sathya** (Truth). If you simply speak what you feel and tell what you have

done, this can be called **lounika sathyam**---worldly truth. This cannot be called truth. Truth is that

which does not change at any time. What you have seen is truth at that moment. At the next

moment, it becomes untruth. All material things which you see in this creation are things which

will decay, which are bound to change. In this transient changing world, how can what you see

and what you hear become truth? Truth is God. This truth is the eighth flower. This truth is the

form of divinity. In the world, we experience truths of a relative nature.

Let us take Chemistry as an example. You take some chemicals and

mix them together. They change and you get some other chemical. If you mix turmeric in lime, you get red colour. This is chemistry. You take Physics. If you take a 3-inch needle and put it in fire, it will become a longer needle. This is the truth of physics. How long do these truths of chemistry and physics remain?

These are temporary, worldly, scientific truths. But spiritual truths are such that they will remain unchanged whatever you may do to them, whatever fire you may use on and howsoever you may change the circumstances. So, whatever does not at all change is truth. Cruelty and harshness are predominant in the world today because we are not attempting to promote such sacred qualities.

Today, among believers, non-believers and the believing, the same kind of attitude is developing.

That day when we can promote such good qualities in the minds of the believers, the nonbelievers will disappear from this world.

Recognise Society as a form of God

We must try to rise to higher stages from natural devotion through **Paraa Bhakthi**. Although 12

years have elapsed since the establishment of **Dharmakshethra**, with having the chance of rising higher and higher in the manner now described, remaining stationary in the same position, you

are feeling much disappointed. Perform your **bhajans**, perform your **puujas**, but when you enter

society, recognise society as a form of God, recognise what exists as omnipresence in society

and thereby acquire good qualities in serving society. Forget the agitations in the world. Then

you can have peace and enjoy bliss. If you develop an idea that God, who is omnipresent and is

in the entire creation and the universe, is confined in a picture which is three inches by four

inches, you are narrowing your conception of God.

Broadening your heart and making it bigger and bigger, you should make it as big as God

Himself. If you look at a balloon, in the initial stage, it is flat. If you go on blowing air into it, it

will go on bigger and bigger and at one stage it will burst. Though beginning with the ideas of 'I'

and 'mine', if you ultimately move on to the place that "all are mine", "all are one," gradually you

will become broader in your vision and you burst and merge into God who is omnipresent. You

should recognise the truth that man's life should consist of making the journey from the position

of 'I' to the position of 'We'. If all the time you simply stay, sit in the place of 'I', you will remain

where you are. This creation is like the bridge which connects man with God. 'I' is one hill. 'God'

is another hill. The bridge between the two is the aspect of creation. If you break and destroy the

bridge, you can never reach the destination. I am hoping that you plunge into society and do

service to society and thereby use the bridge to reach God.

Dharmakshethra, 12-5-1981

You may say that progress is possible only through My Grace, but though My Heart is soft as butter, it melts only when there is some warmth in your prayer.

Sathya Sai Baaba

10. Light and warmth

Many among you might wonder, "We have been coming to and staying at **Prashaanthi Nilayam**

for years. But, **Swaami** is not talking to us. He does not even look at us." Now, what really is the

reason? The sparks that leap out of the flame of fire go into the distance and soon become ash or

dark dust. Of course, everyone is fundamentally **Aathma**, but, moving away from the awareness

of that Reality, one reduces oneself into ash or dark dust.

You are in **Prashaanthi Nilayam**, certainly. But, your thoughts wander everywhere else. When

your thoughts revolve around your desire to attain **Prashaanthi** or Supreme Peace, when your

deeds are directed by the regimen laid down for attaining it, when your words are soft, sweet and

soaked in Love, you can, without fail, enjoy the warmth of this Fire.

Often, when you watch the

range of hills around **Prashaanthi Nilayam**, you can see, specially in summer, streaks of light

creeping fast over the tops. This is due to the vegetation catching fire. You can see the light from

afar, but you cannot bask in the warmth. So too, you only see **Sai**

Baaba; you do not derive the

Grace He is ready to grant.

The reason is: You do not dedicate all your thoughts, words and deeds to **Swaami**. Whatever you

do (wherever you are) feel that it is prompted by **Swaami** and let it be acceptable to **Swaami**. I

am the recipient of all your efforts and attempts. For example: The army recruits **dhobis**

(**washermen**) to wash and iron uniforms and **clothings**. It has barbers and sweepers on the payroll;

they work in camps and move with the military personnel. They may be engaged in

different types of work but every one has to undergo physical training and drill, every day.

The way to earn **Swaami's** Grace

So, too, one of you may be working in an office, another in a shop, a third in the press but every

one must engage in saadhana with devotion, discipline and a sense of duty. Do not feel that your role is low and the other person's high. Do not be depressed when you find your role is minor; do not be proud when you discover that your role is a major one. Give your best to whatever role is allotted to you. That is the way to earn Grace.

When can you secure Swaami's Grace? In what form? One may get it as a chance to have darshan (audience)' another as a chance to touch the feet, a third as a chance to exchange a few words. Others may not be the recipients of any of these. Why? Their ideals and desires may not be proper. Even if they are proper, they may not be gladly pursued in daily lives. There are five fingers in every hand. If each finger points towards its own peculiar direction, how can the hand hold or manipulate any article? If they come together and stay together, the hands can accomplish whatever they plan. Similarly, when one of you turns your head away at the sight of another, and ten people insist on ten diverse directions, how can any deed be done? You must all be equally alert and active and co-operative.

Why must you compete and quarrel? Nothing in this world can last as such for long. The Buddha diagnosed this correctly. He declared, "All is sorrow; all is transient; all are but temporary contraptions of ephemeral characteristics." Why should you be as fatally fascinated by these finite things? Strive to gain the eternal, the infinite, the universal. One day, you have to give up the body you have fed and fostered. How long can you keep all that you have earned and possessed with pride? Trivial thoughts and desires award only sorrow; holy thoughts and desires award divine peace. Therefore, cultivate good and beneficial feelings and desires. Keep away from bad company and bad thoughts. Realise the holy purpose of life through pure thoughts and words and selfless service to your fellow-beings.

Prashaanthi Nilayam, May 1981

When Kaama and Krodha are rising in hot flames from the heart, how can the cool rays of Shaanthi, Sathya, Ahimsa and Prema emanate therefrom? This human birth is a rare chance! Use it for spreading joy, not grief. Of course, it is natural for man to resent, to grow angry. But you should not allow anger free and furious scope.

The raging floods in the Godaavari have to be restrained by bunds, anicuts and dams so that the water may reach the sea without scouring the fields on either bank. You must set limits to your own anger and hate, and honour those limits.

Sathya Sai Baaba

11. The Gaayathri

The Gaayathri manthra has in it the validity of the Vedhas. It contains the essence of Vedhic teachings. Each of the four Vedhas has a core axiom (Mahaa Vaakya) enclosed in it: Thath thwam asi (That thou art), Prajnaanam Brahma (Consciousness is Brahma), Ayam Aathma Brahma (This Self is Brahma) and Aham Brahmaasmi (I am Brahmam). When all these are synthesised, the Gaayathri emerges.

Gaayathri is all Gods in One: The triple stranded Yagnopaveetham (Sacrificial Strand of Thread) is to be worn by every one who is initiated into Gaayathri recital, for he has to perform the three sandhya rites when the Sun rises and sets, as well as when the Sun is at the zenith. The rites are in adoration of the Trinity---Brahma, Vishnu and Shiva. The purpose of the rites is to invoke the Gods to bless the novitiate to lead a good life at all times (past, present and future), in all places (heaven, earth and nether region). The Gaayathri divinises the five elements; it represents the presiding deities of all the five. Gaayathri is worshipped as a Five-Faced Goddess---Om, being the first, Bhoor-bhuvahssuvah, the second, Thath Savithur Varenayam, the third, Bhargo Devasya Dheemahi, the fourth, and Dhiyo Yonah Prachodayaath, the fifth face.

Through meditation on the Gaayathri, one can become aware of the inner motivating principle of the five elements, the five vital airs in the human body and the five sheaths which encase the Aathma. Just as there are three basic energies that govern man---the physical, the metaphysical and the psychological, the A adhi-bhowthik, the Aadhi-daivik and the Aadhi-aathmic, Gaayathri has three facets Gaayathri, Saavithri and Saraswathi. Gaayathri fosters the metaphysical, Saavithri, the physical, and Saraswathi, the psychological. These three karanas or instruments have to be cleansed and sublimated so that man can realise the goal of life.

Through the recital of Gaayathri manthra and meditation thereon, this great task can be achieved. Prashaanthi Nilayam, 26-6-1981.

Believe firmly that the body is the residence of God, that the food you eat is the offering you make to your Deity; that bathing is the ceremonial bathing of the Divine Spirit in you; the ground you walk upon is His domain; the joy you derive is His gift; the grief you experience is His lesson that you tread the path more carefully. Remember Him even in sun and shade, day and night, awake or asleep.

Sathya Sai Baaba

12. A happy human community

This country's youth are makers of tomorrow's India. The fortunes of India, good or bad, are dependent on them. On their skill, on their character, on their eagerness to learn and to serve, are based the progress of India. They can also bring about, by their conduct and character, the disintegration, the decline or the debilitation of its culture and fame. The poverty and misery that the country suffers from at the present time are the consequence of our youth ignoring their duty. India, which was for centuries the ideal land for many peoples following many faiths is today struggling to provide a mouthful of food for her children! How has this tragedy come about? The reason is the attitudes, the desires and the acts of the youth have become unholy, impure and polluted by selfish and greedy motives. They are not seeking the education that can implant and develop qualities befitting mankind such as tolerance, humility, and the spirit of sacrifice. How are thieves able to steal flowers and fruits from a garden? Because it is not fenced in; there are no watchmen. In the **Brindaavan** of the heart of youth, fresh, fragrant and green, holy emotions, impulses, feelings and desires bloom and fructify, but before they ripen into goals which are pursued with determination into projects and programmes implemented in daily life, thieves like evil habits and vices invade the hearts and overwhelm the youth. Therefore, the first requisite is to erect the fence of discipline and to foster the practice of virtues in the **Brindaavan** of each heart. Whatever has a form and name, definite and distinct, has also a cause, a creator, a maker. Every deed involves a doer. But there are among men both optimists and pessimists, the hopefuls and the depressed. The optimists keep their eyes always on higher values; the pessimists slide down into dispiritedness and despair. During nights the optimists look up at the starlight; the pessimists look down and grumble at the darkness around them. The optimists draw confidence and courage from the twinkling of a myriad lights on high. The optimists have eyes only for the flower on the rose plant. The pessimists see only the thorns underneath the flower. So fear of thorns results in rough handling and the petals of the lovely rose fall off. Faith is essential for human progress. Seeing a glass half filled with water, the optimist is glad that it is half

full, while the pessimist is

sad that it is half empty. Though both statements are correct, the optimist hopes to fill the other half too, while the pessimist gives up in despair. The one has faith; the other has no faith to sustain him. So, we must develop faith by steady effort. Faith must lead to effort. Faith is essential for human progress in every field. Knowledge, and through knowledge, wisdom can be earned only by means of faith and effort. Equipped with these, man can venture into the heights and emerge victoriously. Of course, one has to be warned against cultivating too much faith in things that are merely material. One has to develop it deep in the eternally valid Truth, God. Faith is power. Without faith, living is impossible. We have faith in tomorrow following today. That is what makes us take up activities and projects that extend beyond this day. People with no faith cannot plan; they court misery by their want of faith. A rich man in South Africa once heard a divine voice which promised him a gold mine, if only he would dig at a certain place. He dug at that place to a depth of 200 feet and failed to discover any vein of gold. His faith waned. He doubted the authenticity of the voice. He talked to others how the voice had played false. When another rich man heard his story, he developed great faith in what he believed to be God's command. He dug in the same areas and laid bare a rich gold mine barely three feet below the surface of the earth. That became the richest and the most famous of the gold mines of South Africa. Want of faith brings death. During the Second World War, a steamer carrying Indian **sepoys** was bombed by the Japanese and it was sunk. Many lost their lives. Only five men managed to row their life-boat and hoped to have a chance to survive, in spite of the surging ocean. They were tossed about for many hours. One of them became desperate. "The sea will swallow me. I will be food for sharks," he cried, and, in panic, he fell into the sea. Another sepoy wept for his family. "I am afraid they will suffer much. I am dying without arranging for their future", he said. He too lost his faith in his survival and breathed his last. The third man said, "Alas! I have with me the policy documents of insurance. What a pity I did not give them to my wife. How can she get the amount, now that I am dying?" And he also died. The other two men reinforced each other's faith in God. They said,

"We shall prove by sticking to life, however desperate the situation. God has created us for some good purpose. We shall not yield to fear. We shall not give up faith in God's compassion and power". They had to give up the leaky boat and swim towards the shore. Within five minutes, a helicopter sent from a coastal ship which had received signals for help from the sinking steamer, sighted them and hauled them up to safety. While safe on land, they said, "It is only five minutes between victory and defeat".

Those who dug for the gold mine could well say, "It is only three feet of soil between victory and defeat". Faith won the victory; want of it brought about defeat and death.

Humans are the crown of created beings
Faith is the very breath we live by. Every being is the effect of some cause and has been created for some purpose. Man has been made man for some cause he has to serve. Young persons must firmly believe in this cause-effect principle. This silver plate has a purpose. The plate did not exist as plate; it existed only as silver. So too, the pot is already in the mound of clay, as cause; it has not yet manifested as effect, at the hands of the potter. Cause and effect are indistinguishably intertwined---**Avinaa-bhaava-samban-dham**. Silver is the cause and plate is the effect; clay is the cause and pot the effect. In the same way, Divinity is the cause and Humanity is the effect.

The effect reveals the cause. The pot is the effect of clay. Why can't pots be the effects of water or of sand? When the cause (the clay) assumes the form of the effect (the pot) it reveals itself in the effect. The Dharma (innate nature) of the cause will be evident in the effect also. Dharma means 'vesture', that which is worn. The effect has the same vesture, characteristic pattern, as the cause.

Salt is salty; if it loses its saltiness, it is not salt. Fire must burn; if it does not, it is no longer fire; it is only cold coal, not hot embers. Chillies must taste hot; if they do not possess that characteristic and unique quality, they are not chillies. Each thing has a unique quality for which it exists. Man too has unique quality which marks him out from others. It is '**Thyaaga**, the capacity and the willingness to give up, renounce, sacrifice, He is endowed with that quality for a high purpose.

What exactly is that purpose? The **Vedhas** declare it in clear terms. "By renunciation alone can

immortality be gained". Immortality, not death, is the genuine dharma or nature of the human being. This is the reason why humans are the crown of created beings.' But man has lost hold of this precious quality and he lives in bondage to selfishness. When man attaches himself to the ego (**swaartha**) he loses access to the higher levels of consciousness (**paraartha**). This downfall results in his losing grip of the Reality (**yathaartha**). And, when the Reality eludes him, he is confronted by a crowd of contradictory conclusions (**naanaartha**). This calamity (**anartha**) in the thought process results in mental confusion (**ashaanthi**). Evil desires rob man of peace. Students must make all efforts to know the Reality (**yathaartha**) by boldly entering the realm of the spirit, as **Shvethakethu**, the son of **Uddaalaka**, is said to have done in the **Upanishads**.

Shvethakethu sought to discover the First Cause, the Reality, that which is neither born nor subject to death, which has neither beginning nor end. The hypothesis that food was the cause of life was rejected. His father led him from one theory to another, which he **visualised** as the ultimate Truth. **Shvethakethu** was convinced that the Cause could not be either water or fire or air or ether (**aakaasha**). It could only be God.

The One Divine remains one, though It is **cognised** in and through diverse Forms. It can and does assume these forms. It wills to be Many. **Ekoham bahusyaam**---I am one; I shall be many. So, all things and beings in the Universe have God as the cause. Scientists who have not attained the knowledge of the totality suffer from want of faith in the Divine Will. You must give up this weakening complex and venture courageously on the path of discovery. That is the purpose of religion, as emphasised in Indian culture. There is no defect in the goals that Indian culture has laid down; the fault lies in the minds of those who judge it. Cleanse the mind of material desires and sensual longings. Then you will find that the teachings of all religions are sound and satisfying.

Lesson offered by **Karna**'s life
Evil desires rob man of peace. The tender hearts of students must be guarded against hypocrisy, conceit, and pomp. **Karna**, the great hero of the **Mahaabhaaratha** epic, had the Sun-god Himself as his progenitor. He had divine blessing in ample measure. As a consequence, he possessed enormous powers. No one could overcome him in battle. But, on a few

occasions, through man's own innate **wilfulness** and wickedness or through his goodness and purity, blessings are transformed into curses and curses are sublimated into blessings. **Karna**'s life offers a good lesson in this respect. He approached **Parashuraama** and desired to learn archery from that divine sage. He sought also to gain some supra-human weapons like the **Brahmaastra**, from him on the conclusion of his training; **Parashuraama** had vowed to destroy the entire **Kshathriya** caste, for **Kshathriyas** had dealt with his father, **Jamadagni**, very cruelly. So, no **Kshathriya** boy was accepted by **Parashuraama** as a pupil. **Karna** therefore claimed to be a Brahmin himself, of the same caste as **Parashuraama**. **Parashuraama** accepted him as a Brahmin boy and instructed him in archery and taught him the use of the **Brahmaastra** also. But, in the end, he came to know that **Karna** was a **Kshathriya**. He grew angry. He said: "Since you learnt archery from me through impersonation, I curse you that you shall never succeed in using this sacred **Brahmaastra**". Therefore, when you approach the preceptor, you should not try to deceive him. Let there be no trace of ego in you. Do not boast or exaggerate. Do not parade your learning or wealth or physical power. Be his pupil and learn from him, in a disciplined and humble manner. Since **Karna** was arrogant and cunning, he had to suffer defeat at the hands of the **Pandava** brothers. Importance of truth and morality in life Another warning, for you. When you are aware of the Truth and when you know what action Dharma (virtue) dictates at a particular time, you should not play false to yourselves. Apply the knowledge of Truth in every crisis during your lives; follow the path Dharma has laid down; do not be misled by falsehood or wickedness by fear or favour. **Bheeshma** had won great fame from the vow by which he abjured wedded life as well as throne to which he was entitled. He was the teacher of both the **Kauravas** and the **Paandavas**. He was a great warrior, a fearless fighter, an unfailing guide. He knew all the intricacies of dharma. But, yet he failed to guide **Dhuryodhana** and **Dhussasana** at a critical moment when they dragged queen **Dhroupadi** by the hair and insulted her in open Durbar before himself and others! Of what avail was his mastery of **dharmaic** codes? **Sathya** and Dharma go together; they are the two faces of the same

coin. **Sathyaannaasthi Paro**

Dharmah---There is no Dharma higher than **Sathya**. Righteousness is built on the foundation of

Truth. Since **Bheeshma**, **Dhrona** and others did not rise to the occasion and stop the wanton wickedness of their wards, they covered themselves with infamy. What was the reason for their inaction? It was consideration for the self, sheer self-preservation.

They were overcome by a sense of gratefulness. Conscious that they were eating the salt provided by **Duryodhana**, they attached more importance to the impermanent body and its needs and ignored the permanent values of truth and morality.

This day there is a great need to assert and proclaim by every means possible the power of truth and morality, their holiness and their unique importance in life. This must be proclaimed both by words and deeds. Youth must demonstrate the value and validity of truth and morality (dharma)

by adhering to them under all conditions. For, God is the **motivator** for truth and morality. The inner urge to uphold them is the urge of the Divine in us.

Do not lead barren lives, live for others

Students! The information and the physical and intellectual skills you gather and gain will be of use to some extent in your dealings with this material world.

Scientific knowledge can be expanded through the manipulation of matter, or through the understanding of the world and the changes that happen in them. Scientists can describe the composition of matter and its behaviour,

but they cannot delve into the why and wherefore of things. The real aim of education must be to

help the student discover the Divine in every being. Saint **Vemana** says:

Scholars Study! Study! Study!

But the fools know not who they are!

Studying, studying, studying.

The scholar is not free from vice

Nor has he become wise.

Then, why study these mean mortal things?

Study only that which is deathless.

The most desirable subject for study is the secret of the soul which is immortal. Do not be

satisfied with the education that helps you to **eke** out a livelihood during your sojourn on earth.

Even birds and beasts **eke** out their livelihood somehow. You have come to the world as humans

in order to manifest fully the special human endowment, of intelligence and intuition. This is the

goal which **Prashaanthi Nilayam** is seeking to realise through the

schools, colleges and university.

Live for the progress of the country

You should not confine yourselves to the study of books. You should expand the love latent in

your hearts and translate it into service to man. Service to society is the worship you offer to the

Lord. Do not lead barren lives, concentrating on your own

advancement. Live for others, for the

promotion of the welfare of society, for the progress and prosperity of the country.

It is not as if you are not aware of the conditions in this country. They are serious and ever

frightening. Wherever you turn, people are anxious and agitated.

Peace and security are not

available for them. Your responsibility is, therefore, tremendous, for you have to lift India out of

this morass of poverty, hatred, ignorance and violence. By the example of your lives, you have to

restore confidence among the people in the higher values of life. Do not neglect the great lessons

embedded in Sanaathana Dharma, which have sustained countless generations in this land for

many centuries. "May all the Worlds be happy"---this is the goal towards which Sanaathana

Dharma is leading us. Welcome within the fold of your love all men without distinction of race,

religion, colour or class. Have the picture of the happy, united, love-filled human community in

your heart. That will give you enough encouragement in your mission.

Develop simple living and high thinking

Students! Only two paths are open before you: the path of individual freedom and the path of

social service. Adhering to individual freedom, you should not lose yourselves in egotism.

Students must develop simple living and high thinking. In the name of high thinking, do not lose

yourselves in tons of books and waste your energies in barren pursuits. The mind will only

confuse, confound and weaken your reason. Use only the energy that the situation and the need

of the moment demand. Take the example of the electric bulb. The drawing room should have a

higher wattage bulb, while the bedroom does not need it. If you fit all rooms with brilliant bulbs

of high wattage, for the simple reason that electric current is available, you will be wasting

precious stuff and paying heavy costs. Energy too has to be conserved. Pay careful attention to

the time, place and purpose, and your action will be correct.

You are falling a prey to Western manners and behaviour patterns.

They are not in line with the

culture of India. Their social life and habits are suited only to the conditions of their countries.

You cannot adopt their modes of living without injuring your own. So, adopt only those which

are in accord with our cultural traits. Give up all habits which are completely unrelated to our ideals and goals.

Man has in him vast resources of power. When he does not utilise them while discharging his

duties to himself and to the society which sustains him, he is only becoming a target for ridicule.

When you are on a railway station platform waiting for the train that is due, and when you come

to know that it will arrive five hours late, how do you react? You fling abusive words at the train.

When the coaches receive from you such treatment, how much worse treatment you deserve for

not fulfilling your duty and for disappointing the expectations that you have raised by your being

a man! Utilise your skills and learning as consistently and as effectively as duty demands. Unless

used, a watch gets rusted what can be said, therefore of unused skill?

The body has to be exercised to keep it trim as a tool for serving your fellowmen. The body has

not been granted by God in order to be fed and well clothed and to be paraded around in pride.

Plunge into the problems of society, take up the burden of the family, and advance the interests

of your country. Shine as examples of loving service. This is the ideal of the Sai Colleges. Cast

aside all egotism, pluck out the root of pride, destroy the weed of envy and cultivate the Divine

Consciousness. That will make you true students of these institutions.

Prashanthi Nilayam, 27-6-1981.

Many people think of God only when grief overtakes them; of course, it is good to do so; it is better than seeking the help of those who are also equally liable to grief. But, it is infinitely better to think of God in grief and in joy, in peace and strife, in all weathers.

The proof of the rain is in the wetness of the ground; the proof of bhakti is in the shaanthi the bhakti has, shaanthi which protects him against the onslaughts of success as well as failure, fame and dishonour, gain and loss.

Sathya Sai Baba

13. The highest saadhana

Parents entrust their dearly beloved children to the teachers in schools, believing that they are

capable and willing to guide the kids and instill into them skills and habits that can later help

them to stand up against the hardships and temptations of the world.

Teachers are therefore

burdened with a great responsibility. When a child needs help, it rushes to the mother; when the mother needs help to equip the child with knowledge and strength of character, she rushes to the teacher. Therefore, the teacher has to be more than a mother for the kids. Her anxiety about the child's physical, mental and moral health and her vigilant attention and care have to be more constant and knowledgeable than the mother's.

The teachers must speak to one another only in loving terms. They should not indulge in mutual recrimination, for the tender minds of children will be tarnished by the slightest tinge of hatred that pollutes the atmosphere of love. No harsh word can be uttered in their hearing against the Ayah (maid) who brings them from their homes with loving care. The children will develop negative reaction towards the teacher who slights the maid or any other employee or worker, like the cook or the gardener. Do not parade before the children as a hierarchy or a bureaucracy. Each one has a distinct duty assigned according to the talent possessed by the one; no duty is superior or inferior. Let this lesson soak into the consciousness of the kids.

Be cheerful always. If you keep in mind this fact that you are engaged in the divine task of furthering the unfolding of the petals of purity and piety in the hearts of the kids, the process of **vikaas** (enlightenment). I am sure the rare good fortune that has been showered on you will keep you smiling, whatever may happen to mar the joy. Contemplate the bubbling springs of innocence before you, and sadness will flee from your minds. Children yield to affectionate advice. Every person in the **Sishu Vikaas** or primary school must feel a sense of **Sai** kinship with every other. Consult every person involved in the task of unfolding, caressing and caring. Let there be harmony in the office, the classroom, the dormitories and the dining table and the play ground.

And, whenever any one is asked to do a thing or not to do a thing, ensure that the person knows how it is relevant and important. This will help quick and proper execution. When you have to reprimand a child for some **misdemeanour** or delinquency, do not pounce all of a sudden or **terrorise** by shouting. Tell them politely: "If another kid did the same to you, or took away for use your article or hit you, won't you feel hurt? Now, is it not wrong to hurt the other kid? When you do not like a kid to do you any harm you too should refrain from inflicting

harm." Kids will understand, soon feel sorry and resolve not to repeat the act or word. They yield to affectionate advice.

The Primary School where teachers accept children aged five is the very foundation, not only for all higher grades of education, but even for advancement and the progress of mankind.

Therefore, teachers engaged in this task are doing the highest **saadhana**, which benefits themselves, the children and society. It is a **saadhana** that can certainly win the Grace of God.

Primary School, Advice to teachers of **Prashanthi Nilayam**, 4-7-1981.

Of what profit is to have a car, if you are ignorant of the art of driving it or using it for moving about? Of what profit is to have a radio, if you are unaware of its working and of the ways of benefitting by it? Of what benefit is it to have a body, If you do not seek to know how best to utilise it?

Learn from the saints and sages who have realised the truth about the path you shall tread and the goal you have to attain. That Goal is God.

He is beyond all notions of good and bad, right and wrong. These are earthly measures, by which the temporary is weighed and judged. He has no Form, no Limbs, no qualities, no references, no prejudices, no predilections.

Sathya Sai Baba

14. The foundation stone

What exactly is the underlying cause of all the conflicts and confusions that afflict the world

today? The institutions imparting learning have succeeded in equipping man with fantastic skills.

Look at the field of atomic engineering or of spatial exploration and conquest. Man has achieved astounding feats. But in actual daily life, these feats have not resulted in peace, happiness and

harmony. Castes, races and classes clash with each other with unremitting hate. Even students

and the youth have taken to this dangerous course. The situation is fast becoming beyond control.

The number of students in schools and college is sky-rocketing. We proclaim that formal education, which was for long the privilege of a few scholars and the sons of the rich, is now

provided at the very doors of everyone. But, those who expand the facilities for education must examine how far these goals are realised.

We rejoice when schools and colleges rise up more and more in every country of the world, without realising that what is happening through them is the worsening of the sickness of the community. Unrest, fear and anxiety are increasing as a result of

improper and incomplete education. Education can yield peace and prosperity only when, along with technical skills and objective information, students are equipped with moral ideals, righteous living and spiritual insight. Now, the educational process does not involve itself in these values. It works even counter to them. It is quite unwilling to emphasise **dharmic** (virtuous) living. It lays no stress on morals. Educated persons must serve the people. As a consequence, products of this process, who have no sense of values, gradually enter the professions and positions of authority in administrations of nations and rise up in time to higher levels. The world has come to the brink of disaster as a result. **Bhaarith** shone among nations as the land of Forbearance, Self-control and Service.. Now, it is being fast converted into a land pursuing pleasure. Each one desires, to loll on sofas in **airconditioned** office rooms. Can this be named "pleasure"? Can this be ideal for educated person? No. This state will breed physical and mental illness. How can a student be regarded as a success if, at the end of the course, he knocks at the door of every office exhibiting the diploma he has secured, and clamouring like a beggar asking for jobs? Education has been conferred on him this disgraceful role. Can it claim that. it has done its duty? No. The educated person must serve the people, through sweat and toil. Education has to inspire youth to offer service, to sacrifice and to help. It must not inspire youth to amass money as its goal, and to travel farther and farther to earn more and more of it. For, accumulated money brings arrogance and arrogance brings in its train many other vices. The educational institutions do not at present instruct pupils on these lines and inspire them to practise these ideals. They do not strengthen and sublimate material and secular instruction into moral and spiritual training. Only when this is done can man evolve into God who is his reality. It is for this reason and with this purpose in view that this Foundation Stone is being laid by Me for this Home for Students (**Vidhya Vihaar**) here. When such institutions spread more and more, there can be no doubt that the ancient invaluable culture of **Bhaarith** will renovate dharma and establish **shaanthi** (peace). **Hyderabad**, 8-3-1981 This is the bedrock on which you can build the mansion of happiness, this recognition of the Divine, that motivates you from

within.

You claim to be devotees, with hearts full of love and devotion; you roll rosaries over your fingers, and roll the Name over your tongues; you indulge in breathing exercises or **contortional** feats, but, unless you revere all and worship all in the abandon of selfless Love, you only insult the unique tradition of this land. Passion, agitation, anxiety---these degrade human nature. They are born out of hatred, malice or envy, which Love alone can counteract.

When you have here the very Embodiment of Love, as your dearest Treasure, why welcome into your hearts the waves of hatred, faction, fear and doubt?

Sathya Sai Baba

15. The Universe - the Guru

Ishaa vaasyam idam sarvam---All this is enveloped by God. All this is soaked in God, saturated with God. Everything is the substance of God. We are on the Earth; around it revolves the moon. Both the Earth and the Moon are illumined by the Sun. Dependent on the Sun, planets like Mercury, Venus, Mars, Jupiter, Uranus, Neptune, Pluto, Saturn, dutifully move along the prescribed orbits, at different speeds. Their satellites too belong to the solar family. When we lift our eyes up at the sky at night, we notice stars beyond numbers. And in the Milky Way, we see thick masses of star clusters. There are in space more than ten thousand **crores** of stars, and of galaxies in the Milky Way and elsewhere, we have more than ten **crores**. Without being lost in numbers, we must ponder over the mystery of the Unity and Harmony of this Cosmic Projection. The Sun is about 90 million miles distant from our Earth. The most distant planet so far known is Pluto, which is nearly 3670 million miles away from the Sun. It takes 248 long years to make one journey round the Sun. Well! Has God planned all these heavenly bodies out of sheer caprice? Or, does He intend to convey any lesson through these happenings? God will never produce an effect without cause or purpose. Nor will He manifest any substance without value. Why? The rotation of the Earth on its own axis, for example, causes night and day; its circumambulation round the sun causes the seasons, the formation of clouds, the falling of rain and the beings. God has graciously willed to establish peace and prosperity on earth. Let us see the purpose behind the alternation of day and night. After the activities of the day, night is provided to man and animals for rest and recoupment. Sleep refreshes the mind as well as the

body; without sleep, man is in danger of being too exhausted. Night, which restores health, is a gift of God to man. Placing faith in God's compassion, one can measure the benefits one derives even from stars and galaxies, the waves and the sea. God is the best friend for man. In fact, the best teacher is one's own heart. Time is the best preceptor and awakener; the world is the best scripture; God is the best friend for man. So there is no need to wander in search of a guru (preceptor). Learn lessons from every living being, everything that you find around you. Learn faithfulness and gratitude from the dog, patience and fortitude from the donkey, perseverance from the spider, farsightedness from the ant and monogamy from the owl. It is not possible to consider creation and the creator, Nature and God, as different or separate. Can we say that waves are separate from the sea? They are of the sea, with the sea and from the sea. Man too is of God, with and from God. The bubble is born in water, stays in water and is lost in water as water. The Cosmos too is a bubble born in the Absolute, exists as the Absolute and merges in the Absolute or **Paramaathma. Nara** (the human) is the bubble; God (**Naaraayana**) is the sea. Recognise this truth as the bubble cannot be conceived without positing water, the Cosmos, this world, cannot be conceived as without God. Of course waves rise and fall, advance and recede, but the sea has no such agitations. The movements of the waves do not affect the sea. As a consequence of human activities, man has **ups** and downs in life, growth and decay. But the God in him is not affected at all. Be God-men, always associated with God. Activities (karma) are of three kinds karma, **vikarma** and karma, (action, inaction, and **unaction**). Of these **unaction** is the most subtle of activities, for it is neither sloth nor action motivated by desire. It is simple awareness, the deepest experience, it is neither **thaamasik** nor **raajasik**. Action is **raajasik** when urged on by selfish motives. Inaction is **thamasik**. But **unaction** is **saathwik**. Based on these three types of 'activity,' the nature of humans can also be distinguished as characteristic of three types---the beast-men, man-men and God-men types. Those who do not pay any attention to anything other than their own selfish ends, these belong to the beast-man level. They have no trace of devotion and dedication. They do not share in helping others. They

have no concern with the sorrows and sufferings of others. They do not take them to heart. They do not worry over the children they have borne or the life partner they are wedded to. The man-men, however, involve themselves in the welfare of their wives and children and the small circle of their kith and kin. They spend their lives in this restricted sphere. Of course, the nature of these people is not laudable; but there is at least the possibility of the little spark of love becoming brilliant and expansive through contacts with society, or impact of saints, or participation in some projects of selfless service. Man-men can raise themselves up into **Godmen**. The God-men are described in the **Bhagavad Geetha** as **Sathatham Yoginah**---"Always associated with God." They are never apart from God. They experience God in and through all things at all times. Whatever they see or do, they believe it is in God and for God. God cannot be distinct from Creation. In order to rise to the full height of his glorious destiny the only equipment that man has to strive for is **prema** (love). Man is not a mere bundle of skills and acquisitions. Man has in him the yearning and the capacity to proceed from the narrow circle of 'I' to the wide horizon of 'WE'. The human essence in man is Divine. It leads him from **Aham** (I) to **Soham** (He I am). It urges him to give up the tiny 'I' with its petty little desires and seek the vast limitless. 'He', that is the Reality. Giving up the little 'I' is what renunciation or **thyaaga** means. **Thyaaga** does not mean running away from hearth and home into the jungle. It means sublimating every thought, word and deed as an offering to God, and saturating all acts with Divine intent. This is the best **saadhana**, to cultivate **prema**. Love gives itself for ever; it never asks another to give. Shower it and you will be showered in return. Stop sharing **prema**; there will be no more to share. **Prema** thrives on **thyaaga**; they are inseparable. The essential reality of man rejects the ego as a blemish. When we investigate into the problem, "Who am I?" and find that every one is I, love expands limitlessly. In the Sanskrit alphabet a (as in hard), the two together form **aham**, meaning the 'ego'. The ego should not be allowed to express itself, as it smothers the spring of love. God is love; so, all things created by God are filled with love. A silver cup is all silver; it is silver with an identifiable name and

form. The Cosmos has a name and form; God became the Cosmos; God is love and so the Cosmos is Love. From the silver cup, you can never separate the silver as a distinct entity. So too God cannot be distinct from Creation. Nothing is mean or low, ugly or disgusting; every thing is adorable. To get fixed in this universal God-consciousness, one has to tame one's impulses and educate one's desires.

But, unfortunately, man is fast losing steadfastness in spiritual pursuits. Learn from the poor little spider this lesson of inflexible determination to succeed. It struggles again and again, in spite of repeated failures, to fix the basic threads of its web, so that it can weave it taut and strong. Man, however, loses heart at the first disappointment, either foregoing faith in God or incensed with Him-and applying for a 'writ' against Him. Is this fickleness characteristic of human nature? No.

Even a dog is more steady in loyalty. Give a dog a morsel of food for two days in a row; it will serve you faithfully for long. Man, however,, eats out of God's hand for a whole lifetime and yet has no gratitude in his heart. He behaves worse than a worm. Money is of the nature of manure. Man has been enslaved by money. He lives a superficial, hollow, artificial life. This is indeed a great pity. Man should seek to possess only as much money as is most essential for his living.

The quantity of riches one must own can be compared to the shoes one wears; if too small, they cause pain; if too big, they are a hindrance while walking. Money too has to be with us only just enough for a life of physical and mental comfort. When we have more, it breeds pride, sloth and contempt for others. In pursuit of money, man descends to the level of the beast.

Money is of the nature of manure. Piled up in one place, it pollutes the air. Spread it wide, scatter it over fields---it rewards you with a bumper harvest. So too, when money is spent in all the four quarters for promoting good works, it yields contentment and happiness in plenty. But today, such deeds of renunciation and such holy thoughts are absent. We pride ourselves today as being 'modern'. Does modernism involve giving up morality and justice? Or, allowing the senses to run amok? Or, blindly running after countless desires? No. Modernism means self-control and **selfconfidence**.

Prayer is not mere pronouncing of words. This day, we are celebrating the holy Guru **Poornima**. Many people celebrate the day by

garlanding the Guru and placing costly offerings before him. But, the true Guru is not a human preceptor. It is the Cosmos Itself, **Prakrithi**, Creation, the World around us. Life must have an ideal before it, it must proceed towards a goal; it must be a constant march. Life has as its sole purpose the **divinising** of man, the transformation of the 'man' we profess to be into the God we really are. **Gu** in the word Guru, indicates the quality of **gunaatheetha**, that is, unaffected by attributes and attitudes, not associated with any one particular characteristic. And **Ru** means **ruupa-rahitha**, that is, not limited to any form, pervasive in all forms. In this context, the Universe and all its components are to be looked upon as one's preceptors and lessons learnt from each.

What is the proof for having learnt such lessons? The proof lies in wholehearted service, in sweetness of speech, which reveals the divinity in man. **Vidhura** once advised **Dhritaraashtra**, "A tree when it is axed might yet put forth leaves; but a heart axed by a bitter word can never sprout again." The next step is hard work. A **Thelugu** proverb says "work until your bones ache, and and eat until your teeth ache." We clamour for food all day, because we do not work until our bones ache. A person who does not work has no right to consume food. Only those who labour with both their hands can exercise the right.

The third step is Prayer. It may be said we are praying every day. But prayer is not the pronouncing of words. Prayer is the yearning one experiences to awaken the divinity latent in the heart. Embodiments of **Prema**! A heart without words is far more precious than words without a heart. Words cascade from the tongue but they are mere froth. People blabber a billion words but never do a deed. Be examples in doing, not doling out advice. Well, the past is past; begin life anew from tomorrow. Revere the world as divine; do not underestimate it as unholy. "**Yaccha kinchith jagath sarvam drishyathe shravyathepi vaa**," says the **Upanishads**. It means, "All that is seen or heard is God." "**Antha bahishcha thath sarvam vyaapya Naaraayanah**"---The inner world and the outer world are both immersed in God. "**OM Thath Sath**", the **Upanishads** declare. "**Thath**" is That, the Cause "**Kim yath thath**"---these three words are to be thought over. **Kim** (what?) **yath** (which?) **thath** (that). **Thath** is the Brahma principle. **Thwam** (you) is the Effect, the **leeva**, the Individual.

God teaches us through Nature
 Prayer must emerge from the effect to the cause. The individual self has to yearn for the Supreme
 Self. It must emerge from a pure heart. Prayer (drinking cup) must be clean both on the outside
 and the inside. Prayer should not arise out of the tongue, as music rises out of a gramophone
 record. When the song does not come from your depth, when you are not involved in it, how can
 it draw God unto you? Your self must achieve confidence. Then, that self-confidence will lead to
 self-sacrifice and self-realisation.
 Man means he who marches from the status of self to the all-inclusive Self, from **Aathma** to
Paramaathma. Towards the success of that march, all Nature can provide advice and guidance
 until the very end. The real Guru one must rely upon is Nature, saturated with God. God does not
 teach us direct; He teaches us through Nature which surrounds us. When we teach **OM** to
 children, we pronounce it loud and at the same time write the letter **OM** on a slate. God has
 written **OM** on every speck of Nature; that is the slate from which we have to learn of Him.
 The Message
 So, do not renounce the world or condemn Nature. Do not restrict the God of the Universe to any
 one Name and Form. Love all names and forms. Expand your letter world-wide. Just consider;
 when boiled **dhal** (**lentle**) is served for lunch, if it has less salt, you set it aside. We take such
 great care about a moment's sensation on the tongue. Well, when we have to spend 70 or 80
 years of life on earth, imagine the care we must take to see that we realise the purpose of life.
 Virtue is the salt of life. Love is the highest virtue. Develop love by sharing it. Revere the
 Universe as your Guru. That is the message I wish to give you on this Guru **Poornima**.

Prashaanthi Nilayam, 17- 7-1981.

Ice and water are but one
 in two names, and forms;
 hard ghee and liquid ghee,
 are one and the same;
 so too, the **Nirguna** and **Saguna** aspects
 are both the same God-head.

Sathya Sai Baba

16. Why **Sai** colleges?

Man is essentially mind, and mind is a composite of thoughts. These thoughts shape his fortunes.

We are experiencing the effects of the actions provoked by such thoughts. What exactly is the

reason why the world today is different from what it ought to be? The reason is' human activities
 are not of the nature they ought to follow. Why, then, these activities? Because, man's thoughts
 are polluted; they lead him into wrong paths. The remedy, therefore, lies in reshaping these
 thoughts so that they are pure, holy, tending towards detachment and service to others.

Every activity of man has an urge which impels it. When he goes to the bazaar, it is to shop for
 provisions. When he reaches home with them, that activity ends. That urge is over, purpose is

served. The student goes to school to acquire education. Each little act of ours has to be in
 pursuit of a goal. We forget that the great big activity of living on the earth for years and years

and years must also have a goal, a purpose, an urge that impels us. For whom is life, for what do we live? No one asks himself these questions and no answer is

sought. Many reply proudly that they live for themselves alone; but this is totally wrong. Probe

them still further. Each one will assert, "I eat when I am hungry. I drink when I am thirsty; I

breathe myself the air I need. I apply a bandage on my foot when I have an injury there. I

swallow tablets myself when I am ill. I am living for "myself". Besides, two people sleeping on

the same bed have distinct dreams; they do not have the same dream. So, it is clear one leads a

unique special life of his own.

But, consider the case of one of these persons, appealing before the manager of an office for a

job slightly bigger than what is offered. He says "Sir! I have my mother, my .father, and four

children. I have my wife. How am I to maintain so many persons? Please, therefore, give me a

higher salary!" Now, for whom does he work on the job? Why does he seek more wages? Does

he not feel the responsibility for keeping others in comfort? He works for himself and his family
 too.

Duties are not limited to oneself and the family

This is not all. Ask the person another question. "Guru **Poornima** is being celebrated at

Prashaanthi Nilayam. We are going there. Do you join us?" He replies, "What a pity? I have

exhausted all the 'leave' at my disposal. I cannot think of joining you." In spite of this, if his wife

has a sudden attack of illness, he admits her into a hospital and goes on leave for fifteen days

foregoing his salary for the entire period. Or, let us think of another situation. This person is

sitting with a plate in his hand containing his favourite savoury, 'gaare', and is just about to relish the first bite when some one rushes in with the news, "Your son is caught under the wheels of a bus." He throws away the dish he likes so much, forgets the hunger that gnawed his stomach and runs to the street where the accident occurred. He loves his son more than himself. He runs about frantically to save his life. So, his assertion that he lives for himself is obviously not correct. He lives for himself and his family.

Most people's lives centre around only these two. Highly learned men and leaders in political fields are no exceptions to this rule. This narrow outlook is the cause of all the endless troubles that haunt the world. Our duties and responsibilities are not limited by these two entities. We have to rise to higher levels of obligation. When the village or town we live in is swept by an infectious disease, the people gather and resolve on counter-measures. This person, who announced 'I live for myself,' is also one of the leaders who have to carry out the measures. He is now struggling not for himself nor for his family but for the townsmen. He feels that any calamity that visits the town will be a personal calamity. So, we have to concern ourselves with the society in which we are.

Our lives are spent largely in the social milieu. Our birth, our residence, our demise are all bound to social conditions. Without the human community, man cannot survive at all. This is the truth; this is the special good fortune of man. Each must promote the happiness of others. The long-beaked stork never gets upset thinking over the sad fate of the living beings it swallows. Students of today are also unconcerned about the society that fosters them and expects their gratitude. Every individual must prepare himself to promote the happiness of ten others.

Students have to resolve to look upon society as fostering their own lives. This involves renunciation of one's own fond dreams of gain. This attitude of renunciation can alone render life holy.

Students talk of friends and friendship but what do they mean by it? They mean by it an easy way to vicious paths. It does not encourage the adoption of holy, spiritual attitudes and paths.

Friendship must serve as lids for the eye, as sandals for the feet. The friend must be "another me." He must experience in equal depth the joy and the grief of the

other. Friends must be like milk and water. Let me elaborate this example. When milk, into which some quantity of water is poured, is placed on a burning stove, the water goes off as steam. The milk laments the separation and boils over. Then, the only way to keep it calm is to sprinkle a spoon or two of water; its friend is back and it is happy. Milk cannot tolerate separation from its friend.

Your friends today attach themselves not to you but to your purse or to some advantage they can gain through your father's kindness. When your purse is empty or when your father is no longer in power, they bid you good-bye. Friends who drag one away into evil habits and vicious deeds are prowling around in search of victims. A Thelugu proverb says, "Long before Truth put on her shoes, Falsehood completes her journey round the world." Falsehood travels fast. False friends stick faster. Truth will reveal itself only slowly through the clouds of denial and doubt.

Plan to be rich in virtue and devotion. Students have to cultivate gratitude, compassion and tolerance. Sympathy with the distressed is a fundamental human quality. They must also develop a sense of gratitude. We feel thankful to some one who gives us food when we are gnawed by hunger, to the doctor who cures us of disease, the friend who pulls us out of a crisis, the officer who gives us a job when we are desperately in need of one. But, are we grateful to God who equipped us with this wonder-filled body and endowed us with qualities and skills to live through the passage of time? Alexander expressed gratitude to his mother for the body he had. But, he also said that God who enabled the mother to retain and release the body has to be thanked more.

Youth is the stage in life when the slightest turn towards wrong will spell disaster. Thoughts shape the career. You plan to earn much wealth, because you imagine that rich people are very happy. The rich have plenty to eat, but they have no appetite. The rich wield power over others but they are held down by disease. The rich can have many servants but they cannot live in peace. So, plan to be rich in virtue, in devotion and in dedication to good causes. Be rich in sovereign character. Steady adherence to truth, renunciation, genuine prema (love), self-less service---these are the essential components of character. Follow the dictates of your conscience; you will never be wrong.

To-day's scholars have no steadiness of conviction
 Students now believe that the study of books is all that is needed. But, the test for scholarship is
 Are soft and sweet words uttered? Are good works planned and executed? Are the scholars
 involving themselves in society and doing good for society? Are they grateful to those who
 promote their happiness? These are the tests; not how many books they have read or how many
 degrees they have collected. Consider the learned scholars of today! They are bond-slaves to
 greed, suspicion, envy and factionalism. They have no steadiness of conviction. So, they have no
 sleep, they do not relish food. Each one suspects the other. The reason for this sad condition is
 that they have no spiritual outlook and experience.
 A person prayed to Lakshmi, the Goddess of Wealth, so long and so sincerely that she planned to
 follow him to his house and be there. But, on one condition and one only: "You should not look
 back. If you turn and try to see me coming. I will disappear at once." He agreed and started
 walking towards his house. He could hear the jingles on the feet of the goddess and her
 chuckling laughter. Yet, suspicion haunted him. Was it the real Lakshmi? He turned back to
 verify and Lakshmi disappeared from view.
 We too are haunted by disbelief. We do our duty but are doubtful whether we would receive our
 needs. This is a sign of weakness. The reward is certain. Why hesitate? Be satisfied that you have
 done your duty well; never fail in that. But, nowadays, even those who break the law and behave
 in evil ways quote the law and claim its protection when their interests are affected. This is
 indeed a tragic situation.
 Youth must learn the art of renunciation
Sai has been witnessing this trend advancing in all lands. It is to end this evil that Sai is
 establishing these colleges. Here, youth must learn the art of renunciation; they must acquire
 character, these are the two eyes which can guide him safely through life. Renunciation is the
 golden key that opens the door to liberation. An educated person should not revel in acquisition
 and accumulation of properties and possessions. Sai does everything only for your sake and for
 teaching you high ideals. But, since your capacity to understand the underlying purpose is
 limited, you might fall into wrong conclusions.
Sai has not built these colleges and these hotels at the cost of crores of rupees for projecting

himself. The world has a million colleges. But, these Sai Colleges have as their aim the
 production of a generation of youth who live ideal lives. If only the students imbibe the right
 ideas and plunge into society with their thirst for service as a spiritual duty, they would be
 proclaiming that their humanness is worth-while. Ask yourself whether you deserve the 'human'
 nature implanted in you? Humility, readiness to serve, commiseration at the suffering of others---
 these are the human traits of which you should be examples.
 Once, a friend asked Bala Gangaadhar Tilak, who was a fearless fighter for the independence of
 India, "Sir! You are in the forefront of the national struggle for Swaraaj. You have declared that
Swaraaj is our birth-right and that you will win it. Well! When we achieve independence, will
 you be the Prime Minister of Free India, or will you accept the Finance Portfolio?" Tilak replied,
 "My dear friend! If by some freak of fortune, India attains Swaraaj, I will go back to the High
 School I have founded long ago at Poona and work, once again, as the teacher of mathematics. I
 am not content to be a leader; I wish to prepare a hundred leaders every year. I like to be a Kingmaker,
 not the King."
 The teacher offers; the student receives. The teacher should possess much to impart; the student
 should feel the want within. When the tank is full, water will flow when the tap is opened. And,
 the tank must have a store of potable water.
 Only a great teacher can mould a great student
Kalidaasa has described an incident in his memoirs which is appropriate to this point. Two
 famous pandits were engaged in a duel, dealing arguments and counter-arguments to the delight
 of the Emperor Bhoja and his courtiers. Neither one was able to outwit the other, though the
 competition continued for days on end. It was feared that a victor would not emerge at all. But,
Kalidaasa suggested a way out; he had a plan to discover who among the two was superior. He
 wanted the Emperor to arrange a competition between the pupils of the pandits and declare that
 pandit to be the victor whose pupil was able to win in argument over the opponent's pupil. The
 pupils were ready to enter the fray and fight the rivals who challenged their Gurus.
 The inference is: only a great teacher can mould a great student. Students and teachers have both
 fallen prey to slothfulness. They do not take to work enthusiastically. For one naya paisa of work

they demand four hundred rupees. The ironed fold should not be disturbed; they should sit comfortably under a fan or in an **airconditioned** office; they must be paid every month thousands of rupees as salary. Is there a way of life worse than this? Such people are ruining the country.

People do not work but desire handfuls of money. Is it not greed? From whom are they getting these handfuls of money. You reply, the Government pays. Who pays to the Government? The people, **isn't** it? Is all the education you receive to be used only for robbing the people? Students!

Do not entertain such nefarious ideas and follow such ruinous paths. Earn money with toil, with hard work with the sweat of your brow; then only can you and your family live comfortably and happily.

One other point: You must all understand well the affection that **Sai** is showering on you. He is caring for you, his tender children; he has built for you these splendid buildings and given you all the help you need. I am not pleading for gratitude in return. No. Like the Hindi writer, **Prem**

Chand, who could not wipe out of his mind his agony when his younger son did not touch the feet of the parents while the elder did, I too feel pain when you take the wrong turn and neglect the royal road to truth, righteousness, peace and love. I feel hurt when I see you wasting the most precious period of your lives. I am anxious about your future, for your own sake. I do not get praise if you lead good lives, nor do I get blame if you enter bad ways. I do not care for either.

Have the reputation of your Colleges in mind; have the good that the world expects from you in mind. And, **stabilise** in yourselves the two qualities of **thyaaga** (renunciation) and **sheela** (character).

Prashaanthi Nilayam, 18- 7-1981

17. Call to **Sai Samithi** members

My Dears! Accept my Love and Blessings!

The world to-day is in the grip of a supreme moral and spiritual crisis. People everywhere are feeling frustrated and helpless and anxiously wondering what is in store for humanity. The hopes raised by the advances of science and technology have proved dupes. While science has overcome the barriers of time, distance and nationality, it has done little to promote better understanding between man and man and nation and nation. Never has there been so much distrust, hatred and violence as is witnessed to-day, in almost every

country.

Men have forgotten their essential divine nature and have even failed to observe those basic human qualities which raise them above the level of animals. In the ceaseless pursuit of material acquisitions and sensuous pleasures, they have forgotten that the real source of happiness and bliss is the discovery of the **Aathma** (the true self) that is in each of them.

There are, however, heartening signs that earnest people in many countries are turning to the way of the Spirit as the answer to the crisis that faces humanity. There is a spiritual hunger that is growing in every country.

Without the conquest of one's passions and desires and without realising the divinity that is immanent in every living thing, man cannot achieve peace, bliss within or harmony with the outside world. The message of "Fatherhood of God and the Brotherhood of Man," which Jesus

Christ proclaimed 2000 years ago, should become a living faith for the achievement of real peace and the unity of mankind. The oneness of all creation affirmed by the ancient seers and sages must be expressed in a transcendental love which embraces all people regardless of creed, community or language.

This is **Sai's** Message to you all. May you all develop this Divine Love and stand out as the

harbingers of a new age free from selfishness, greed, hatred and violence. Let each of you be

light unto himself or herself and thereby be a light unto others.

There should be no differences among devotees in the **Sai** Organisations. There should be no scramble for power or position. What matters is the purity, intensity and sincerity of the devotion and the spirit of selfless sacrifice in which each devotee renders service to the needy and the suffering.

Swaami is always with you, in you and around you. When all differences are eradicated and devotees in **Sai** Organisations conduct themselves with selfless devotion, you will all realise that

Swaami and You are one.

Baaba's message to members of all **Sathya Sai** Organisations, August 1981

18. Character training

Verily, he, who does not have

All the virtues in full, is no Guru at all!

How can one be held high unless he is humble?

Education fosters good traits, good thoughts,

Strong faith in Truth, in God, and devotion

To discipline and to duty.
The real guru is one
who teaches these
And the real pupils are those who learn them.
Every country, wherever it may be and whatever its stage of progress,
must have three requisites'
material resources, protective power and a proper educational
system (producers, security
personnel and teachers). The peace and prosperity of the world
depend on the work of these three
classes of people. They form the legs of a tripod. Even if one leg is
weak, the other two cannot
sustain. When production is plentiful, it has to be guarded against
loot and plunder. When
soldiers and security men become powerful, they turn into a menace
to the country while
production declines. When production and protection are adequate, if
the educational system
takes a wrong track, the country is weakened. The development of
material resources and the
defence of the country ultimately depend on the kind of education
that is imparted.
But a tripod is not only 'three legs'! How can one sit on three legs?
There should be a plank,
resting on them--the plank of LOVE, that is to say, Love of the
Country. "Country" does not
mean a specific area on the map, the soil. It means the human
community inhabiting the territory.
And 'Love' means the sense of inter-relationship and involvement of
the individual with that
community.
This degree of love is absent now in many highly educated, highly
placed persons. As a result,
the process of education too is suffering from misuse, and **crores** of
rupees, set aside for it, go to
waste. And since education affects the other two sections too, even
the money spent on the
producers and protectors does not yield full fruit.
Education has to open the doors of the mind
Education is being confused with the acquisition of verbal
scholarship. This is wrong. Education
has to open the doors of the mind. Many describe science today as a
powerful acquisition, but,
science holds before mankind a great opportunity, that is all. It cannot
be as great a power as it is
imagined to be. If it is devoid of character, it brings disaster. It can
then cause evil and
wickedness. Intelligence can be found to be very high among clever
thieves. So, too, scientific
knowledge can be misused for destructive purposes.
To enter Heaven, man must transform himself into an innocent infant.
This is the Truth. To enter

the heaven of science, man has to mould himself into a humble,
unselfish seeker. This is as true
as the former statement. Mankind is caught in the mire of egotism,
self-seeking and envy and, as
a consequence, it is wandering in the realm of **demonkind**.
Education is not merely the gathering of scientific knowledge; it
should endow man with
heroism in action. It should instruct man to decide on what has to be
done and how. It must make
man recognise the kinship that exists between himself and others. On
the other hand, scholarship
or punditry pores over many tomes and texts and devises many
wonders, witticisms and feats.
This is just a fanciful rut into which the intellect falls. True beauty lies
in true education. **Vidhya**
is the hidden treasure. It guards us even while we are in foreign
countries, like an intimate
kinsman, standing by us, behind, beside, before.
Youth must be full of yearning to know
The system of education prevalent in India is antagonistic to the
progress of the people. It
appears to be a system which teaches students to live without
dirtying their hands with the soil.
The process ignores the human traits of man. It is not right to do so.
Education must aim at
enlarging the heart and awakening the latent intelligence and skills of
man, and inspiring him to
calmly welcome physical labour and exhausting work.
How can education shine in man if he does not attain these fruits?
Gandhi once said,
"Knowledge without character is a powerful evil." Today, there is
knowledge but character is
seldom seen with it. Practice promotes **Vidhya**. Experience is the
Guru. But he is not visible at
all. Teaching ends with the school, but learning ends only when life
ends. **Vidhya** does not mean
mere attendance at school or college, mere study of some books, or
mere mastery of a few
subjects.
Living, not for the sake of food but for the sake of an ideal, that is the
goal of education. The
human personality must blossom into enthusiasm for work, into
eagerness to raise society to the
highest level. Without character, man becomes the plaything of every
passing whim, a kite
whose string has broken, or a counterfeit coin, without benefitting
any one.
In order to manifest genuine human excellence and instruct others to
do the same, spiritual
saadhana alone can equip one with necessary qualifications and
authority. Education is now
solely materialistic. The Governor quoted in his speech the axiom,

"**Saa Vidhyaa Yaa**

Vimukthaye." (That is, **Vidhya** which liberates). **Vidhya** is that process which makes us aware of the bondage we are in, the suffering we live through and the darkness within. The **Upanishadh** exhorts us: **Utthishtatha, Jaagratha, Praapya Varaan Nibodhatha** (Arise, Awake, Approach the wise and learn). Teachers decide the future of a country Education has become mechanical today. The spirit of inquiry is absent. That alone can enable one to discover Truth. For this, youth must be full of yearning to know, and to shine through that knowledge. Success begets success. Success will encourage and ensure success at a higher level. Students must learn more about persons who have achieved success despite obstacles of every kind. Their examples have to be of the heroic mould. Even failure is commendable, if it befalls one while pursuing a high ideal. "Better far to fail in bagging a tiger than succeed in killing a lame jackal," says a **Thelugu** proverb. Aim high and strive for grand victories. When one's interest is rooted in some field of knowledge, attention on it becomes firm and memory will enshrine it in the mind. Students now remember the trivial details of the lives of film stars, since they are victims of a barren fascination. Steady interest is essential in order to master worthy knowledge. Education is now oriented more for earning a living than leading a worthy life. As soon as they secure degrees, they succumb to the lure of money and run off to **Iran** or **Iraq**. Education must be oriented towards the attainment of character for leading clean simple lives. Rivers are dammed. and the waters are stored in reservoirs. Of what earthly use are these if the waters are kept therein? Through canals, they have to be taken to the fields to feed the crops in order to appease the hunger of millions. So too, we store the knowledge available in libraries in our heads as reservoirs, But, is that enough? Can this be the end of education? It has to be utilised through canals of service in order to fertilise and feed the minds of one's **fellowmen** and make them more intelligent, more skilled and more loving. The nation will thus become more prosperous and happy. Character is the best qualification for a job **Vidhya** or education is a penance, a **thapas**; but it is being reduced into a dull routine, **thamas**.

Teachers decide the prosperity or poverty of a country. Theirs is the most responsible profession.

Tilak declared that when India achieves **Swaaraj**, he would prefer to be a teacher in a High School rather than be the Prime Minister of free India. Teachers have the task of sculpturing the leaders of peoples. Teachers should not descend into politics; their status is far too high. They have to do service to the sacred, the innocent, the tender minds of the children of the land. Politics breeds selfishness; their task is to live unselfishly and promote the spirit of unselfish service on the young. Even if man does not elevate himself to divinity, he must at least be at the level of man! But, he does not live in a human way now. He has become an inhuman inhabitant of the earth. Science has brought him to the very brink of total disaster. The duty of science is to promote love, sympathy, brotherhood and charity. In **Bangalore**, many have known Sir **C.V. Raaman**. He is known all over India, too. He was a great scientist. When he was the Director of the Indian Institute of Science he had to interview candidates for jobs. One young man did not give the correct answers to some of his questions and so, **Raaman**, told him not to have hopes of securing the job. He advised him to try his luck somewhere else and asked him to leave. The candidate left the room slowly with a broken heart. He descended the steps and stood alone in the foyer. After sometime, when **Raaman** came down, he noticed that he was still hanging around! He rebuked him and told him once again that he should give up all hopes of being taken for the job. The young man replied, with folded hands: 'Sir! I am only waiting for the office to open. I have been paid five rupees extra by them as fare and daily allowance through wrong calculation. I shall return that amount and leave.' On hearing this, **Raaman**'s heart melted; he patted the candidate on his back; accepted him and gave him a job. Character is the best qualification. Emphasis is laid on spiritual education In order to promote truth, righteousness, and universal love, the **Sathya Sai** Trust is establishing primary schools, high schools, junior colleges and colleges where emphasis is laid on spiritual education so that good character becomes the core of the personality. The **sankalpa** of **Sathya Sai** is to offer, for serving humanity, heroes of action and heroes of self-sacrifice. A few minutes

ago, the members of the Executive Committee of the Kingdom of **Sathya Sai**, were introduced to you. The students of **Sathya Sai** are free from any trace of blemish. No one can point their finger at them and discover any fault. They possess the highest virtue; they have enough riches, but they have renounced desire and attainment; they have come in to serve society. They earn first classes and ranks in University Examinations. Their attitudes and feelings are not in the least agitated by worldly things or events. Many old students work in our College without remuneration. Some may imagine that the alumni grouped under the name "Kingdom of **Sathya Sai**" are idlers or **revellers**. These students, when the truth is known, will put such people to shame. Our students have no egotism; they do not cater to the self; they offer all they have and even their lives for the sacred task of social service. With Devotion and Duty, only such persons can ensure for **Bhaarith** the happiness she craves for. We want students of this exemplary nature. That means, the teachers, who train them have to be examples themselves of these noble ideals. As Vice-Chancellor **Vishwanathia** said, **Yathaa raaja thathaa prajaa** (As is the ruler, so are the ruled). Teachers of past ages were embodiments of renunciation; they had no illusions; they saw clear and deep. The instructors of today do not often deserve the appellation of teachers or preceptors or gurus. Money should not be the target or the yardstick; morality should be the scale. We fight for rights, while functioning entirely on wrong lines. Our right is the fulfilment of the duty laid on us. Discharge your responsibility without demur or deviation, to the best of your ability. That is your Right. No one should hinder you while doing that duty. But teachers do not work as sincerely and as fully as their salary demands. They are demeaning themselves by this negligence of duty. Plunge into work whole-heartedly. Is it 'work' to lounge under a fan in an **airconditioned** office, without damaging the crease of one's coat? The only justification for accepting remuneration is hard work with bone and muscle, sweat and blood, hard work to bring peace and happiness to the country and the world. **Sathya Sai** Auditorium, 29-8-1981

19. The teacher's task
Wholesome happiness arises only from the fullness of love;
Truth, peace, charity, fortitude---these can fructify

Only in the atmosphere of love---**sayeth Sai**.
Men yearn for good times, high status, power, good life;
But seldom do they yearn for good thoughts, wisdom, and virtue.
What better advice can **Sai** give
Man's feelings and activities move along three courses: the emotional, the **actional** and the rational, otherwise denoted as **bhakti**, karma and **inaana** paths. The first type does everything in a dedicatory spirit of worship, which promote purity and goodness. The second type does actions which are service-oriented, either towards the individual, or the society or the nation. They derive joy through such activity and realise their life-goals therefrom. They feel that activity is the purpose of living, its justification, its goal. The third type is moved by the spirit of inquiry into the basic principles governing life and nature, or as **Vedhaantha** states, into the **thatthwa**. **Thatthwa** is a word of two syllables---**thath** and **thwa**. **Thathwa** means the highest and the fullest knowledge. The rays of the sun fall upon things, both clean and dirty; they illumine good things and bad. But they are not affected by them in the least. So too, the '**Thath**' is unaffected by the consequences of karma or the **ups** and downs of life. It is the serene witness of the **vishaya**, the observer of objective Nature. **Thath** is **Aathma**. **Thwam** is the ever-changing, ever-affected, Nature. **Thath** is **Aathma**. **Thwam** is an-**aathma**, the non-**aathma**. The Rational type finds joy in analysing and discovering the **Aathma**, discarding the **Anaathma**. Surprisingly the term 'rational' has taken on contrary and crooked meanings. Its proper objective is the **Aathmic** investigation for which man is endowed with the reasoning faculty. A person's activity reveals his personality. These three types are actually three strands intertwined into one rope. They cannot be untwined. A house is built of brick, mortar and wood. So too, for the mansion called human life, **bhakti**, karma and **inaana** are essential, just as heart, hand and head. For spiritual success one should possess the heart of Buddha, the hands of Emperor **Janaka** and the head of **Shankaraacharya**. The three together in one, form the Love of **Sai**. Of the three, the middle one, karma or activity, must be based on the synthesis of both **bhakti** and **inaana**. The karma in which one is engaged is the measure of one's personality. Like a thermometer revealing the degree of warmth, karma reveals whether a man is predominantly

thaamasik, raajasik or **saathwik**. Karma is important from another point of view. It shapes one's personality. The nature of the karma decides the nature of the consequence.

We find many who decide not to utter falsehood but are yet doing so. They vow to follow an ideal but fail to follow it. Why is this so? Man has in him the three traits mentioned above. Of these, the **rajoguna** (the passionate, emotional trait) has an offspring, **kaama** (lust). The **Thamoguna** (the dull slothful trait) has children---Anger, Hatred, Envy and Selfishness. Lust is the leader of this gang of four. Lust forces entry into the heart through a gap he creates and the entire gang make it their den. Lust is all-consuming fire. Fire is known in Sanskrit a **analam**, which means 'not enough'. Moreover, one keeps away from fire when we see it even at a distance. What to say, then, when the fire of lust is a conflagration in the heart itself? How can we live in peace and joy when this fire is consuming us? We can quench this fire by the knowledge of the strategy of sense-control, through the exercise of discrimination. Teachers must inspire the pupils Teachers have to discriminate thus and develop a firm faith in the **Aathma**. As the seed, so the crop. Unless they are able to implant this seed of knowledge, value orientation cannot happen. "Who am I?" is the question, the answer to which must be known and experienced. The Sanskrit word for I is "**Aham**"---this is formed by putting together the first letter A and the last letter **Ha**. It shows that all thoughts and expressions centre around the I; nothing is outside it. The I is the centre of all duties and obligations. Teachers and others complain that they are not given the respect that is due to them; if they fulfill their duties, they will certainly get their due. Both teachers and students must be intent on discharging their duties. They must be ever vigilant against bad habits and vices gaining a foothold in their minds, for, like a brood of white ants, they will eat into the vitals until man crumbles. Teachers and students must develop constructive companionship. The teacher must share the sorrows and joys of the pupils as keenly as if they were his own. He must identify himself with them as milk does with water. When the water with which milk has been associated goes off as vapour when boiled, the milk is so saddened that it rises over the edge of the vessel and tries to

fall into the fire. Seeing its plight, you add a little water and the milk is quietened and pacified when the companion rejoins it. Man has in him the Sun of **inaana** but he ignores it and behaves as if he has to live in a dark dungeon. This is what is called "**maaya**" or "the great illusion." So, the teacher who is entrusted with the task of carrying illumination into tender minds has to become aware of the light within so that he may inspire the pupils under his care. **Sathya Sai** Auditorium, 30-8-1981

The secret of liberation lies, not in the mystic formula that is whispered in the ear and rotated on the rosary; it lies in the stepping out into action, the walking forward in practice the pious pilgrim route, and the triumphant reaching of the Goal. The best Guru is the Divine in you; yearn for hearing His Voice, His **Upadesh**. If you seek **wordly** gurus, you will have to run from one to another, like a rat caught inside a drum, which flees to the right when the drummer beats on the left and to the left when he beats the right/ **Sathya Sai Baaba**

20. Purity---the real value Human life which is so precious, depends on breath, but man is prepared even to give up his life in order to realise the goal which captivates his mind. This spirit of renunciation must be dutifully cultivated by students. On neglecting this duty, students are lost in turbulent confusion, because of the deteriorating conditions in the country. They must realise that courage and confidence can arise only by the awareness of the Divinity latent in man. Three qualities distinguish man from other animals. They are sympathy, compassion and renunciation. Today a famine has dried up these feelings in the human heart. This tragic condition is generating agitation and disturbance among both students and teachers. Strikes have become normal routine events. The conviction that money can achieve anything has grown in men's mind, though it is impossible to promote peace and security through the accumulation of money. Money can buy plenty of food; it cannot buy appetite or hunger. Money can buy medical care and medicines; but it cannot buy health and immunity. Money can buy servants; it cannot buy goodwill. It can buy comfort, but not happiness. It cannot help to promote character or morality. This truth must be understood by both students and teachers. For, teachers mould the nation and students build the nation, sound and strong. Only a few students are intent on taking

the nation along the royal road and only a few teachers are holding high ideals of love and service before the people.

Teachers have to be life-long students, engaged not in mere study, but immersed in practice too.

Only a lamp that burns can light other lamps. How can a flame that has long been off light other wicks? Many teachers have now become dispirited and the flame of their enthusiasm is spluttering. This is the result mostly of the multiplication of desires. The great mission of the teacher and its obligations are often ignored. Intellect has to serve for higher purposes. No one can live for himself. He is involved with parents, kinsmen, friends, foes, society, countrymen, etc., in ever widening circles. Buddhists declare, "I take refuge in the Buddha. I take refuge in the Sangha. I take refuge in Dharma (virtue)." The first is the involvement with the reality in one's own individual self. One must examine oneself whether he lives according to a mind, free from polluting thoughts and feelings. Buddha is the symbol of the awakened intellect.

Is the intellect sharp enough for clear discrimination? This must be one's question to oneself. For, even an insane person asks for food when hungry. His intellect is alert for limited purposes. But, it has to serve far higher purposes for man.

The second stage is refuge in the Sangha. Just as one yearns for and works towards securing property, welfare and 'happiness for oneself, one must also yearn for and work towards securing these very things for the sangha (society) to which one belongs. Without society to guard and guide, the individual is lost, like a drop of oil on an expanse of water. One's welfare is based on the welfare of society. The welfare of a particular society is based on the welfare of the country.

The third stage is refuge in the Dharma. Dharma means the vesture of the Cosmos, that which is its very nature, namely, Prema or Divine Love. When one seeks refuge in Love that sustains and promotes progress, the individual, the society and world become a sublime Trinity.

When asked which is the most valuable object, people will answer everywhere, 'diamond' or 'gold'. Of course, these have much value, but who gave such high value to them? The rough crude diamond is cut and polished by whom? Who discovers the veins in the rocks that lie deep down and powders them to sift the grains of gold? The gold thus mined and refined has become

the basis for international dealings. Diamond and gold are only material things; man has made them precious. But, man is really the most valuable being on earth. He has recognised his uniqueness and importance for, he declares, Ianthoonaam narajanma durlabham. In spite of this awareness, man desecrates himself by bartering himself for trivial pleasures.

Learn the habit of making your words pleasant. His value lies in his capability to purify, thought, word and deed. The three instruments he has--- mind, tongue and hand---have to be sanctified to raise man to the highest level. The spoken word though it may be short and appears to be only a sound, has in it the power of an atom bomb.

When a word a aananda is spoken to a person sunk in despair, it charges him with elephantine strength. When a word of despair is spoken to a person extremely strong and happy, he slumps on the ground overcome by sorrow.

Words can confer strength; they can drain it off. Words can gain friends; they can turn them into enemies; they can elevate or lower the individual. One must learn the habit of making one's words sweet, soft and pleasant. A person is judged by his words. Words inflict damage in other ways too.

Whenever we talk disparagingly or defamingly or sarcastically or hatefully of others, they get recorded on the tape which is our own mind.

When we record on tape the talk given by some one, it lasts even after his passing away. So too, even after we pass away, the impressions and impacts of evil thoughts, spiteful words and wicked plots survive physical disappearance. Never, therefore, use or listen to words that ridicule, scandalise, or hurt others. Slander is a direct sin. The ancient seers have prescribed mounam (silence) as a saadhana. Students and teachers today can benefit greatly by limiting talk to the absolute minimum, using it only for promoting joy and harmony.

Pride must be eradicated to realise Divinity. Human values can be listed as 50, 60, 70, 80 in all. But they can be better grouped under the following three heads' pure thoughts, pure words, pure deeds; thoughts, words and deeds coordinated with one another. When you read only dirt, your 'chith' (awareness) is contaminated and your 'sath' (Being) is disfigured. So, how can 'Sath-yam' (Truth) be revealed to you?

Nowadays people appear too cowardly even to pronounce the words

"God" or "**Aathma**". They shout loud and long on irrelevant and indecent topics. It is difficult to understand why they are so afraid to pronounce the word God! They feel free to utter falsehood but draw back from truth.

If Divinity is absent, everything is devilry. So, teachers and students must have faith in God and boldly call on God and pray. That will drive away the devilry that encompasses us. Of course, hesitation to address God is only superficial. During examinations, every student prays to the Almighty. When calamities happen, loss is sustained, members of the family are struck by disease and are in mortal danger, people do pray to God. Why, then, yield to false pride and refuse to acknowledge God. This is sheer hypocrisy.

Another characteristic of the educated, the intelligentsia, is their pride. They move around wearing the crown of the conceit. Pride is the wall that hides the **Aathma** from the **Anaathma**, the curtain between them, between Truth and Untruth. This obstacle has to be removed in order that Unity might be realised and Divinity manifested. Many students develop this pest called pride, for, they have physical charm, educational attainments and monetary resources, but they must be vigilant enough to eradicate it soon.

Qualities that provide charm to life

Once upon time, Socrates was asked by a pupil, "Master! God has allotted a hundred years for man. But, he seldom lives so long. 25 of them are spent in childhood, boyhood and 'youth' playing silly games, 25 more in family and social entanglements and another 25 in allotting and apportioning properties among children. If he survives 75, he is ridden by disease or grief at the loss of son or daughter. He has no free time to think of God. It would be good if God grants 25 years more for him to dwell wholly in Him." Socrates responded with another equally sad statement. "Son! God has given us this vast house called Earth. But, three quarters of it is sea; the other quarter is mostly mountain, desert, lake and forest. I have no place to live," he wept. The pupil consoled him: "Why? When billions can live on earth you surely can secure a place."

Socrates said, "When so many billion thoughts are framed in your mind, my son, you can certainly find room easily for thoughts on God." Only idlers complain of want of time for meditating on God. "Yearn, you will find a way; pray, you will receive Grace."

The value that has to be inculcated is discrimination between the fleeting and the fundamental, the trivial and the precious. Do not tell students that the world is an 'illusion' (**mithya**). It is real, intensely real so long as we are present here. Let people live lives with deep interest in the process. For a meal that takes up a few minutes, we take trouble to make it a tasty, delightful experience. Then for a life that covers long decades should we not take the trouble to make it tasty? What imparts taste to living? Good thoughts, clean habits, virtues, good deeds---these provide charm and delight to life. Do not go home and loll in an easy chair, with your head swollen with pride that you are a 'teacher' or a 'student'. Share joyfully in the work that your mother or father does. That makes living delicious.

A seminar different from others

Teachers and students must involve themselves in useful work without intermission. When left idle, the mind roams into insane regions of thought. Parents are leading children to ruin when they give them all the money they demand, provide them the dress they fancy, gift them cars or motorcycles to go places and allow them the licence to indulge in every desire. Teachers must meet the parents of their pupils at least once a month and warn them of the evil consequences of fondling children overmuch. Inspire pupils to love the Motherland, to do social service and to love simple living.

These days, many industries arrange seminars, and **lakhs** of **rupess** are spent on each, most of them with no profit. It has become a thriving business. This Seminar does not belong to that class. Here, every moment is utilised as judiciously as one would use a drop of blood. During many seminars the lecturers invited to participate would not be present; they would be going round with their families visiting tourist spots. For this Seminar, lecturers have come with love for the topics of discussion; they have wholeheartedly contributed to the discussions, moulded the lines of thought and helped in the formulations. Everyone came and stayed, out of love, meeting his own expenses; in fact, many are sad that they could not share this joyful experience.

I bless the members of the Kingdom of **Sathya Sai** for having organised the Seminar and serving the participants so lovingly. I desire to give effect to the recommendations and suggestions made by the seminar, as speedily as possible. I am announcing today itself,

at the valedictory session,
that the Training Institute, which the Seminar has suggested, will be established shortly. I am
ever ready to do everything that will promote the joy and happiness of these students. They are
my real property. I accept you as my property. With this conviction, we can achieve great
success.
Carry on your duties, as teachers and students, in the spirit of dedication to love and service, and
stand forth as bright examples to the country and the world.
Sathya Sai Auditorium, 31-8-1981.
You might have heard people talk of the 'miracles'; of my 'making' this, and 'giving' that, of My fulfilling your wants, of My curing your illnesses. Of course, I confer on you these **boons** of health and prosperity; but, only so that you might, with greater enthusiasm and with less interruption, proceed with spiritual **saadhana**.
Sathya Sai Baba
21. Good health and goodness
Health is the essential **pre**-requisite for success in all aspects of life, for realising the four ideals
that should guide humans---namely, moral living, prosperity, fulfilling beneficial desires and
liberation from grief. Everywhere man seeks to live happily and peacefully but happiness and
peace are not won from worldly activities. The body that yearns to be happy and secure, is
subject to disease, decay and death. The Dweller, the self, within the body, is however not born,
nor does it die. It is the **Aathma**, God. The body is the temple of God. Hence it is the duty of man
to keep the temple in good condition.
Health is necessary for gaining this world and the next, for earning worldly and other worldly
progress, to realise the very purpose for which the Self has embodied itself in this human form,
namely, to become aware of its source, the **Paramaathma**. In order to attain this goal, the ideals
of righteousness, prosperity, moral desire and release from grief have to be practised with the
help of a sound mind in a sound body.
What are the main causes of ill-health? Millions of living beings grouped as species dwell on the
earth; they sustain themselves by means of food secured from Nature, as provided by Nature. It
is only man that is an exception. In order to cater to his palate and other senses, he changes the
composition and characteristics of the things provided by nature and prepares, through the
process of boiling, frying and mixing, concoctions which have no vitality in them. Birds and
beasts do not adopt such destructive methods. They eat things raw

and consume the **strengthgiving**
vital essence. So, they do not fall victim to the many ills that man brings on himself.
Evil thoughts cause ill-health
Plant a boiled pulse in the soil; it won't sprout. How, then, can it contribute life to the living? The
vitamins and proteins that are valuable ingredients are destroyed while it is cooked to please the
palate! The billions of cells in the body are so inter-dependent that when one is weakened or
damaged, all of them suffer. There is a limit and a balance which every limb and organ has to
maintain. Insufficient or improper food will endanger this balance. An occasional cough helps to
strengthen the lungs and to clear them of extraneous matter, but fits of coughing are signs of
positive illness.
'Eat in moderation and live long.' This is the advice handed down through the ages by the seers
of the past. This advice is seldom heeded. People fill themselves with such large quantities of
food that they find it hard to rise from the eating plate. Ruining their digestive system by
consuming heavy, rich foods, the affluent are proud when they host costly banquets. Those who
know that physical health is the greatest treasure take great care to eat only **saathwik** food.
Uncooked food, nuts and fruits, germinating pulses are the best. Use these at least at one meal,
say, for the dinner at night; this will ensure long life. And, long life is to be striven for in order
that the years may be utilised for serving one's fellow-beings.
Evil thoughts cause ill-health. Anxiety, fear and tension also contribute their share. All these
result from greed, greed to have more of things, of power and of fame. Greed results in sorrow
and despair. Contentment can come only from a spiritual outlook. The desire for worldly goods
has to be given up. One should not distinguish between "my work" and "work for God." All
work should be worship. Whatever the reward, it is the gift of God. It is for our lasting good. If
this attitude is developed, suffering and pain can toughen us and help us to progress towards
Divinity.
It is through pain that pleasure is gained. Darkness enables us to appreciate light. Death teaches
us to love life. Diseases which torment man are many in number; of these, hatred, envy and
egoism are the worst. Even doctors cannot cure them, for most of them suffer from these. One
should develop equanimity and serenity, if one desires to be free

from these diseases. Do not seek to listen to vile and vicious stories. This tendency reveals a diseased mind. What is heard is imprinted, like a carbon copy, through the ear, on the heart. One is injuring oneself through indulgence in this evil habit. Be vigilant about food habits. Anger is another enemy of health. It injects poison into the blood stream and brings about profound transformation which damages it. Two women, who were neighbours turned into bitter enemies on account of a dispute over a very trivial incident. The cow belonging to one woman while going on the road dropped its dung in front of the other woman's house. The owner of the cow ran to collect the dung, while the other woman claimed that it belonged to her since it lay on her doorstep. From words they very nearly came to blows. Just then the other woman's little baby wailed from the cradle. She rushed in to feed the baby and while the child was drawing in its food, she shouted most ferociously at her neighbour. Her anger poisoned her blood so much that the child died while drinking her milk! Another cause of ill-health is vice and vile conduct. People believe that a wicked person need not be a diseased person but most diseases are mental illness, fundamentally. Doctors, too, have to deal with patients sweetly and softly and consider their profession as one calling for dedication to their **fellowmen**. It is best to preserve one's health by good thoughts and good deeds. It is best to be vigilant about food habits. Coconut kernel, coconut water, sprouting pulses, uncooked or half cooked vegetables, and greens are good for health. Try earnestly to live long, without falling into the hands of medical practitioners. When they give you one injection, they keep another ready to counteract its reactions! While trying to cure one disease, they cause a dozen more. Moreover, the drugs they recommend are mostly spurious, since manufacturers want to amass a fortune by hook or by crook. Most illnesses can be cured by simple living, simple exercises and by intelligent control of the tongue. Live long so that you witness the career of the **Avathaar** for years and years. **Prashaanthi Nilayam**, 30-9-1981

An empty iron box gets value when it contains jewels and valuables; then it is carefully guarded. The body too is honoured when it contains the jewel of an awakened consciousness and the valuables called virtues.

Sathya Sai Baaba

22. Make every moment a **yajna**

How amazing is this! A person can get sacrifices galore performed through scholars versed in **Vedhic** ritual lore and himself perform them; A person can praise the holiness of diverse shrines and spots to inspire others to journey thereto and himself journey thither; a person can teach the eight **Vidhyas** to many and make them experts and himself master them all. But, few are there who succeed in mastering their bodies, senses and wayward minds and turn inward to gain perpetual and unchanging equanimity. Life is most precious. The breath (**praana**) which sustains it is even more precious. Nevertheless, it becomes often necessary to give up this precious **praana** while attempting to realise some goals. Human nature is such that man is never content with a single achievement. He feels "there is always room at the top." This urges him on and on towards higher and higher goals. He wins many victories and craves for more. He never attains satiety. To be ever **discontented**---that state alone gives him contentment! Man embarks upon an undertaking with a purpose, goal, or an end in view. But, the endeavour is sublimated into a **yajna** (sacrificial rite which can draw down the Grace of God) only if the purpose, goal or end is the glorification of God, regardless of other considerations. "**Yajno vai** Vishnu", say the **Vedhas**. God is the **yajna**, for He is the Goal. His Grace is the reward. His creation is used to propitiate Him; the performer is He, the receiver is He. When the ego of the sacrificer does not claim a place, the **yajna** is rendered Divine. Without faith adoration is artificial **Aham hi, Aham hi, Sarvayajnaanam**: "In all **yajnas**, I am the Doer, the Donor, the Consumer, the Acceptor." This is the reason the Chief Priest in a **yajna** such as the **Vedhapurusha Yajna** we are inaugurating now, is named Brahma. The priest nominated as Brahma has to guide the rest of the **ritualists**; he must have his wife by his side, or else, his credentials are inadequate. The wife represents faith (**shraddha**). Without faith, praise is hollow, adoration is artificial and sacrifice a barren exercise. Really speaking, the heart is the ceremonial altar; the body is the fire place; the hair is the holy grass, **darbha**; wishes are the fuel-sticks with which the fire is fed; desire is the ghee that is

poured into the fire to make it burst into flame; anger is the sacrificial animal; the fire is the

thapas we accomplish. People sometimes interpret **thapas** as ascetic practices like standing on

one leg or on the head. No. **Thapas** is not physical contortion. It is the complete and correct coordination

of thought, word and deed. When this is achieved, the splendour of fire will manifest.

Talking of thought, word and deed in the context of the

Vedhapurusha Yajna. I have to tell you

that the Rig **Vedha** is **vaak** (speech) taken form. The **Saama Vedha** contains hymns that are sung.

It is '**srothra**' (hearing) which has taken form. Whenever the speech is saturated with truth and

compassion, or inspired by service to others, it becomes Rig **Vedha**. Good deeds are **Yajur**

Vedha. There is no compulsion that you should have an external altar as here. Only, you should

be vigilant about the purity of the words you utter or listen to and the deeds you engage in.

Five **yajnas** are prescribed for every human being.

Every act of yours from sunrise to the onset of sleep is a **yajna**, remember! There are five **yajnas**

prescribed as mandatory for every human being:

(1) Rishi **Yajna**---activities devoted to the study of scriptures.

(2) **Pitr Yajna**---activities devoted to the parents who conferred the body and who fostered and guided you. Acts by which you express your gratitude and affection, adoration and appreciation are really holy **yajna**.

(3) Deva **Yajna**--- acts done as reverential homage to God who endowed you with mind,

intelligence, memory and consciousness and who is inherent in every cell as *rasa*, the vital

energy. (**Raso Vai Sah**---He is flow of energy). He is **angirasa**, present in every **anga** or limb. So,

Deva **Yajna** involves the right use of these instruments God has given you.

(4) **Athithi Yajna**---adoration of guests. Every one has, sometime or the other, the chance to

welcome a guest and treat him with affection and please him with sincere hospitality. They may

be one's own kith and kin or strangers, but they are all to be honoured as if sent by God. Then,

acts done to entertain them and to make them feel at home are raised to the status of **yajna**.

(5) **Bhootha Yajna**---unselfish acts done while dealing with trees, plants, animals, birds and pets like cats and dogs.

There are also a few more **yajnas** prescribed in the scriptures.

Inaana Yajna is one of such.

Inaana is usually taken to mean knowledge gained from scholars and

books and acting in

accordance with that knowledge. But derived knowledge cannot be **inaana**. Knowledge can

never ripen into wisdom so long as the ego persists in craving for results which can satisfy

desire. When the ego fades away, Knowledge can shine as Wisdom.

Inaana reveals that in the

Vedhapurusha sacrifice performed here and in all other **yajnas** celebrated elsewhere, God is the

Prompter, the Promoter, the Sacrificer, the Sacrifice, the Product achieved and the Recipient of the product.

Many people perform **yajnas** without cleansing themselves. Only those **yajnas** that have, like this

one, the peace and prosperity of the world (**Loka-Kalyaan**) as the avowed purpose, can reach

God. For He is **Yajnabhuk** (the consumer of the offering); He is **Yajna-bhrith** (guardian of the

yajna) and **Yajna krith** (performer of the **yajna**). He is all; it is only when He is all that the act

becomes genuinely **yajna**. If this attitude can soak into every activity, it will sanctify every

moment of your life and make it a **yajna**.

People resort to Gurus to receive **manthras** (mystically powerful formulae to be recited by them

for their spiritual uplift); others seek medicine men and holy monks to get **yanthras** (esoteric

talismans to ward off evil forces); some others learn from **pandiths**, **thanthras** (secret rites for

attaining superhuman powers). But all this is wasteful effort. One should accept the body as the

thanthra, one's own breath as the **manthra** and one's heart as the **yanthra**. There is no need to

seek them outside oneself. When all words emanating from you are sweet, your breath becomes

Rig **Vedha**. When you restrict what you listen to and prefer only sweet speech, all that you hear

becomes **Saama gaana**. When you do only sweet deeds, all that you do is **Yajur homa**. Then, you

will be performing every day the **Vedhapurusha Yajna**, the **yajna** which propitiates the **Vedhic**

Spirit.

Poornachandra Auditorium, 2-10-1981

23. **Prema saadhana**

In your glorious quest for the vision of Brahman,

Why do you, **O** foolish mind, wander everywhere?

It is all the time in you; look for It there itself.

The **Aathma**-principle, the God-principle and the Brahma-principle are but synonyms for the

One. The **Vedhas** which contain the earliest questionings of man, declare that man asked for the

answer to one problem above all: **Kim** (What?) What is the secret of

all the mystery, all the multiple incidents and impressions? Is there a Person or is it Impersonal? Has it attributes or is it devoid of marks and motives? Has it consciousness or is it merely mechanical and automatic? Human inquiry proceeded along these lines. And, when varied answers came from many directions, another question arose: "**Yath**" (Which?) Which among these guesses is the correct one? For, it was difficult, nay, impossible to delineate the Truth in words or even to delimit as an image for one's imagination. The wise seekers arrived at the conclusion that Brahman, the Universal Absolute, can be described only as "that from which the Cosmos was born, that by which it is sustained and that into which the Cosmos dissolves." Still, the doubt lingered: Can this conclusion be right? Can it explain all that is puzzling man?" Intuition gave them the answer, "**Thath**" (That). "That conclusion is correct," it affirmed. "Thou art That." There is no Thou separate or different from That. Both are one. That was the Truth which was revealed. The **Vedhas** consist of three sections or **Kaandas**: Karma **Kaanda** (Action-oriented). **Upaasana Kaanda** (Worship-oriented) and **Inaana Kaanda** (spiritual knowledge oriented). Of course, the **Thath** of which the **Thwam** is a projection is indescribable and unreachable by action, emotion or reason. The four types of karma Yet, these three sections pave the way for the ultimate realisation of the Reality. The Karma **Kaanda**, for example, cleanses the **chittha**, the levels of consciousness. Karma or activity cannot confer satiety or ecstasy, **thrupti** or **aanandha**. Even when some little is gained, it will be **shortlived**. It cannot last. For, there is nothing in all the worlds that lasts. How can things or events that do not last confer joy that lasts? Therefore, those who resort to karma believing that they can acquire lasting Bliss thereby are pursuing an illusion. There are four types of Karma: Production (**uthpaadya**), Acquisition (**aapya**), Transformation (**vaipareethyam**) and Refinement (**samskaaram**). Let us take the first type, production. Land is levelled and ploughed, furrowed and fed, before seeds are sown, then saplings are guarded, and crops are fostered, before the grain is harvested. But, the grain does not give us lasting contentment and joy.

The second type is Acquisition. We acquire things which we hope will fulfill our wants, through the use or misuse of our status in society, position or authority, command over riches or other men, and our own physical prowess and intelligent skills. Even such gains and possessions do not confer lasting joy. While acquiring, while guarding what has been acquired and while spending or consuming it, we have to undergo painful effort and be ever vigilant. Acquisition is therefore fraught with difficulties and it has only temporary value. The third type is Transformation. An example is the change caused in milk to produce curds; forging a piece of iron into a knife or axe. Even these articles do not last long. They disintegrate soon. The fourth type of activity is Refinement, removing dirt and dross. When we decide to celebrate a holy day, we repaint doors and windows, clean the floor and polish door knobs **etc.**, and make the house look spick and span. We wipe the dust from off the mirrors. The daily bath and washing clothes are also processes of refining. We have to refine the mind also. But refined things and minds do not last as refined; they have to be subjected to the same processes again and again. One should treat all **karmas** as **yajna** The conclusion is that the joy and pleasure earned by activities (karma) are only temporary. Nevertheless, one cannot desist from karma, one should not desist from karma. How then is one to act? One should practise detachment and **desirelesses** towards the results of karma. That is to say, one should treat all **karmas** as **yajna**, (sacrifice) performed for the glory of God (and not for selfish ends), for earning lasting merit (and not for temporary benefits). The **Nishkaama** Karma (desireless action) mentioned in the **Geetha** is really the truest **yajna**. Karma done in that spirit will not cause either greed or grief. It will cause only a sense of fulfilment of one's duty. Karma can be considered under two heads: Worldly and Scriptural (**Loukika** and **Shaasthreeya**). The scriptural **karmas** comprise three types: **Shroutha** (based on the authority of the **Vedhas** and in accordance with **Vedhic** injunctions); **Smaartha** (rituals and ceremonies laid down in the disciplinary moral codes or **Smrithis** like those of **Manu**, **Paraasara**, **etc.** (such as **obsequial** rites for the dead, rites of initiation, ceremonies for daily prayers, **Shraaddha**, **Sandhyaavan-danam**, **Upanayanam** etc); and **Pouraanik** (fasts, vows, pilgrimage **etc.**,

worship of idols, etc.,

recommended in the Puraanas).

Through Vedhic Karmas like yaagas, man can achieve Swarga (Heaven), say the Vedhas. But

the same Vedhas declare, "One can be in Heaven only as long as the merit he has earned lasts;

therefore when that quantity is spent, one has to enter the world again." So, Heaven, too, is a

transient luxury. A person who secures a majority of the votes cast can be a member of the

Legislative Assembly for five years. When that term is over, he has to return home. So also, he

who enters Heaven has to leave it when his deposit of merit is exhausted. So, Shrouta Karma

does not grant perpetual joy. Where the Shruthi fails, how can Smrithi succeed?

Man symbolises the five elements of the Cosmos

The Smaartha Karma, too, has only limited force. The Vedhas can take you only to the proximity

of the Almighty. For, the Vedhas themselves assert, Na Karmanaa Na prajayaa dhanena (not

through Karma, not through progeny, not through wealth), thyaagena ekena amrthathwam

aanasuh (by renunciation alone immortality can be gained).

Thyaaga (giving up) is the means to

gain eternal bliss. Of course, karmas (actions) can and do cleanse the mind of ego-sense and of sensual desires.

Consider the word nara, which denotes 'man'. Of these two syllables, ra means decline, decay,

destruction, death. Na means 'without'. 'Man' or Nara has no decay, he is immortal as God, for he

is God. It is pitiable that man is misled to believe that he is the decaying, daily dying, physical

frame! Whereas 'Nara' means Man, Naaraayana is the name for God. Nara symbolises the five

constituents of the Cosmos, the five bhoothas (projections, elements) which emanated from God

to form the Cosmos.

The expression Naranaaraayana which is used in scriptures implies that Nara is Naaraayana.

This yajna is performed by these pandiths to propitiate the Vedhapurusha, (the Vedhic Divinity)

the Yainapurusha (Sacrificial Divinity), who is Naaraayana Himself in the manthras that invoke

the deity. The Vedhas declare, Anthar bahischa (both inside and outside), thathsarvam (in all

that is), vyapya (immanent) Naaraayana (God) sthithah (exists).

Engage in karma as a means of adoring God

Gandhi told someone at the Round Table Conference this truth. One person had come to London

during that Conference from Colombo and during a conversation, he

suddenly asked him this

question: Where is God?" Gandhi replied, "God is that mysterious power from which the

worlds around me originated, through which they disintegrate, which is the base on which all

creation rests and moves." This power is so mysterious that, as the Vedhas declare, "Words

which attempt to describe It turns back defeated; even the mind with all its imaginative power

cannot reach It." All things rise from It, exists in It and merge in It, as the Geetha declares.

One point has to be emphasised now. Things which are not definable, which cannot be

delineated, are usually dismissed as false. Only those things which can be perceived by the

senses are accepted as true! We assert that we have minds but have we ever been able to see it in

us? Has joy or bliss any form? They are experience-based not sense-based. God is not seen with

these eyes but the vision is possible if one can earn the eye of inaana, of clarified and purified

knowledge. When you desire to see the Aathma in you, you look into the mirror. You cannot see

your image, without a mirror to reflect you. How, then can you see your Reality without

reflection through knowledge?

For every achievement, a path, a process, a discipline is essential. Without adopting the

appropriate route, if one argues, objects and denies, he is only announcing his own foolishness.

Divinity is omnipresent. It can be cognised only by transforming oneself through Holy Prema,

(Love). Love encompasses; it does not exclude. The Omnipresent God has, according to the

Vedhic hymn, "a thousand heads, a thousand eyes, a thousand feet." This is to say, that the

Effulgent Cosmic Person, God, the Vishwa Viraat, is the individual multiplied by infinity. The

individual mind multiplied by infinity becomes the Cosmic Mind, Hiranyagarbha, the Universal

Consciousness. Love expands the one into Infinity. 'I' merges in 'they' and 'we', friend and foe,

known and unknown, of all races, creeds and lands, and all become ONE, the Vishwa Viraat.

Adopting this path and progressing in it is genuine bhakthi or devotion, which discards selfish

narrowness. Develop this ever-expanding love and engage yourself in karma as a means of

adoring God, accepting its consequences calmly and gladly, and contribute your skills and

strength towards the peace and prosperity of the society wherein you are. This is my message to

you. I bless you that you succeed in this great spiritual endeavour.

Prashaanthi Nilayam, 2-10-1981.

24. Faith in the goal

When each desire is fulfilled

God is loved, adored and thanked;

When no desire is fulfilled

God is denied, discarded and dismissed!

This Kali **Yuga** is praised in the scriptures as incomparably conducive to the salvation of man,

for he can now attain the Highest through the mere thought of God and remembering His name.

So, of all the **Yugas**, this **Yuga** is described as the most holy, the most beneficent. **Dhyaana**

(meditation) was prescribed as the means of liberation for men in the **Kritha Yuga**, **thapas**

(penance) as the means during the **Tretha Yuga** and **archana** (ritual worship) for the **Dhwaapara**

Yuga. But, for people of this **Yuga**, the simple remedy prescribed is just **Naamasmarana**, the

constant awareness of the Name. In spite of this, it is a pity that men do not care for this path and

so render their lives barren wastes.

Unless you give up, you cannot acquire---that is the rule of life. Even trivial things cannot be

won without parting with something. One has to pay to secure the most precious of all gifts, the

gift of the awareness of the **Aathma**! To earn this, one has to give up sensual pleasures, but is this

too big a price? In fact, what is renounced is not pleasure at all. It is fraught with pain too. Can

you not give up grief to earn joy, evil to earn good, diversity to earn unity, many to earn one?

One must strive for victory in the struggle against the whims and wiles of the senses. One must

focus all one's physical and mental resources to earn success; one must fill oneself with Divine

Grace by offering his strength and skill for Divine purposes.

Purpose gives taste to living

Every activity has a goal, an end in view. Proceeding to the market, going to school---each has a

purpose. When such momentary and short-lived activities are motivated by goals, how can one

pass 60 or 70 years of life on earth with no purpose guiding him and leading him on? Purpose

gives taste to living. When the **pappu** (boiled **lentles**) on your plate lacks **uppu** (salt), you push it

aside! But, you wade through years and years leading tasteless, insipid lives without **uppu** (God)

added to **pappu** (Life).

When praised, man gets inflated, when blamed, he gets deflated. But for one who trusts in God,

for the **Bhaktha**, these reactions are signs of weakness. Man must

withstand both praise and

blame, success and failure, pleasure and pain, like the **Meru** mountain peak. He must strive to be

steadfast and unmoved. Once you collect desires, you become their slave; you will find no end to

them. When they are attained, others assail you and still leave you **discontended**. Be aware of

your innate Divinity and show these recurring desires their due place. The **Aathma** in you is

unaffected by desire or defeat or victory. They are passing clouds.

The Sun is not concerned with

their comings and goings.

No one is unfamiliar with the **Raamaayana**. It describes the **Dhandhaka** forest, heavy with thick

darkness and terrible with the resounding roar of wild beasts. It was infested with frightful gangs

of **raakshasas** (demons). **Suurpanakha** was a demoness who roamed therein. **Khara** was a demon

of the same nature. On some open patches of this jungle, **rishees** (sages) who were leading pure

unselfish God-centred lives had their **hermitages**. And, into this forest came, as exiles, Prince

Raama, **Lakshmana**, his brother, and **Seetha**, **Raama**'s consort. They spent some days with great

sages like **Agasthya** and **Sharabhanga**. They found the ascetic **Shabari** also in her retreat. As a

result, **Raama** destroyed the demons and restored peace in the region for the sages to perform

their spiritual practices and rituals undisturbed.

Faith and surrender can ensure peace and joy

This is what the epic says. But, where exactly is the **Dhandhaka** forest? You need not look for it

on any map or turn over the pages of history. It is the heart of every man. The evil feelings are

the **raakshasas**; the good thoughts are the **rishis**. **Raama** is the personification of **viveka**, the

discriminating faculty of the intellect. **Seetha** and **Lakshmana** are the higher levels of

consciousness---**sujaana** and **prajnaana**. **Raama** puts an end to evil feelings and promotes good

thoughts. **Raama** is the Emperor of **Ayodhya**. That name means "Impregnable," "with no

enemy," that is to say, no injurious or demeaning feeling or thought, can invade the heart when

Raama is installed therein. **Thyaagaraaja** sang, "**Thelisi Raama chinthana cheyave manasa**" (Oh!

Mind! Meditate on **Raama** with the full knowledge of what He represents).

When I speak, you hear the speech via the microphone through the loud speakers. You listen to

the instrument, the loudspeaker, but I am the speaker. So, too, when your tongue utters the

words, it is the **Aathma** that prompts and shapes the words. The owner sits in the car and travels.

The car, your body, has four wheels on the ground (dharma, **artha**, **kaama**, **moksha**---the four

human goals virtue, prosperity, desire fulfilment and liberation) and they are filled with air. Faith

is the air which makes your travel smooth. It has to be uniform in all the four wheels. The

steering-wheel inside the car directs the outer wheels. The wheel is the 'mind'. The food and

drink you take is the petrol for the car and its 'horn' is the tongue.

You are journeying along the

road of **ups** and downs (**Samsaara**) in this car. **Recongnise** that God is the person at the wheel.

He will take you happily to the destination. Have faith in Him and be free from fear, anxiety and

agitation. Surrender to Him. His grace can save you, His wisdom can enlighten you, His power

can overcome all your obstacles. Faith and surrender are the manifestations of **bhakthi**

(devotion). They can ensure peace and joy for you and all mankind.

Prashaanthi Nilayam, 3-10-1981.

At the present time, when we see all over the country confusion,

fear and anxiety, each one must contribute his share of cool, calm

Love to suppress the anger of fury. No Governmental authority can

suppress it as effectively and as quickly as you can by love and brotherliness.

The world can be saved only by the power of the **Aathma** inherent in every one; this has to be tapped by individual **Saadhana**, and by the Grace of God which can be won only through Love, Purity and Service.

Sathya Sai Baba

25. The garden of the heart

Man has to progress every moment; a stagnant style of living does not benefit him. How long can

we tolerate a boy staying in the same class at school? He must proceed from one class to the next

higher one, year after year. The spiritual aspirant too should not stagnate in one **saadhanam**. From

the master-servant relationship with God, he must advance to the body-limb relationship and

reach the stage of merging in the All-inclusive One---that is to say, from dualism, through

conditioned non-dualism to monism or non-dualism.

In the initial stages, man worships portraits or idols of God in all the sixteen forms of reverential

homage. Preliminary concentration (**dhyaanam**), invocation (**aavaahanam**), offering seat

(**aasanam**), washing feet (**paadhyam**), offering hospitality

(**arghyam**), ablution (**snaanam**),

offering vestments (**vastram**), **sacredotal** thread-wear

(**yajnopaveetham**), sandal paste

(**chandanam**), flowers (**pushpam**), incense (**dhooopam**), lamp (**deepam**), food (**naivedhyam**), **paan**

(**thaamboolam**), camphor flame waving (**neeraanjanam**), circumambulation and prostration

(**pradakshina namaskaaram**).

But, good character, good conduct and virtuous life are essential qualifications for the aspirant.

Of course, floral offerings are commendable. The sixteen items are good. But, one should

progress from this stage to the awareness of the **Aathma**. Flowers fade and rot soon. The effect of

offering flowers may not last long. What God loves more are the flowers blossoming on the tree

of man's own life, fed and fostered by his own skill and sincerity. They are the flowers of his

virtues grown in the garden of his heart.

Inner peace must become one's nature

Of these, ahimsa, the virtue of nonviolence, is the very first. This involves much more than

abstention from injuring living beings. One should desist from causing pain to any living being

not only by deeds, but even by words and thoughts. One should not entertain any idea of hurting

another, or humiliating another. The second flower is **indhriya nigramam** (mastery of the senses).

One should not run after sensual pleasure and sensory joy. The third flower is **dhaya. Sarva**

bhootha-dhaya (compassion towards all beings and all things), for, "All this is God." It is said,

homage paid to any god reaches the Supreme" (**Sarvadeva namaskaaram Keshavam**

prathigacchathi). It can be said, with equal truth, that "humiliation caused to any living being

reaches the Supreme" (**Sarva Jeeva thiraskaaram Keshavam prathigacchathi**).

The fourth flower is **kshama**, tolerance, fortitude. **Kshama** is identified by the scriptures with

truth, righteousness, knowledge, sacrifice and joy. Without **kshama** man cannot be happy even

for a **kshasya** (moment). It promotes divine qualities. It reveals inner Divinity. One has to

perform **saadhanam** to earn it and establish oneself in it. Nourish the idea that God is equally

present in all, in spite of ridicule from the ignorant and sarcastic criticism from the blind-or even

praise from admirers. Do not mind them.

The fifth flower is **shaanthi**---inner peace. **Shaanthi** does not mean that a person should not react

at all, whatever others may say or however they may abuse him. It does not mean that he must be

silent as a rock. It involves mastery of all the senses and all the passions, inner peace must

become one's nature. Shaanthi has detachment as the basic quality. The sea, which likes to gather and possess, lies low; the cloud that likes to renounce and give up is high in the sky. Shaanthi endows man with an unruffled mind and steady vision. The prayer for shaanthi is usually repeated thrice. "Om, shaanthi, shaanthi, shaanthi," since Peace is prayed for, in the physical, mental and spiritual planes. Man should not bring his blood to boil nor he should yield to fear. Spiritual calm is exemplified by Emperor Ianaka of the Upanishad texts. He was known as vidheha (without body), not because he was disembodied, but because he lived in utter forgetfulness of the body and its needs. He saw, heard and spoke only from the Aathmic plane of consciousness. Offer God the eight flowers of virtue. The sixth flower is thapas (austerity). Thapas does not mean forsaking wife and children and escaping into the loneliness of the forest. The real austerity is the exact co-ordination between one's thought, word and deed. The evil man can never achieve this; he behaves falsely to his own self. When man succeeds in this thapas, the words he utters will have such power that what he says will be transformed into manthras. Then, we have the seventh flower, dhyaana (meditation). Today, there are in vogue as many systems and methods of dhyaana as there are hairs on my head. Every one describes it according to his own whim and fancy. Sitting quiet and transferring their emotions and feelings to God is no dhyaana. They must transmute their emotions, desires, feelings with the help of God into Divine qualities. They should not bring God down to their level; they must raise themselves to the level of God. The eighth flower is sathyam (truth), that which is unmodified by the passage of time. The Divine alone persists unchanged from the past, through the present into the future. When this flower blossoms in your heart it will reward you with eternal fragrance. Worship the Lord and offer Him these flowers. Now, when other flowers are used, devotion does not last after one comes out of the puuja room door! When one crosses that door-step, anger, hatred and anxiety possess him and degrade him. Without developing the qualities indicated by the eight flowers how can any one win the grace of God? Engaged in Asathya Naaraayana Vratha (False Sathyaanaaraayana vow) on all 364 days, what is the

good you hope to get doing

true Sathya Naaraayana Vratha on the 365th day of the year? When you claim to be Sai

devotees, justify the claim by cultivating these flowers of virtue and offering them to God.

Prashaanthi Nilayam, 6-10-1981

Death is senseless projection of matter.

From ashes emerge vegetation;

And oasis emerges in sand-dunes,

Pedestal of life stands on decaying forms

Whose roots are embedded in insensate life,

Sathya Sai Baaba

26. Finish the game

Without the flower, the plant yields no fruit,

Without the emerging fruit, ripeness cannot happen.

Without intense karma, bhakti cannot emerge.,

Without bhakti, how can inaana be found?

Somaka, the wicked, spumed and suppressed the

Vedhas; but, did he reap any happiness?

The ten-headed monster coveted and kidnapped

another's wife; but did he achieve any gain?

The close-fisted Kaurava refused pin-point land to his closest kin: but did he keep his loot?

The terror-bound Kamsa sought out and slaughtered each new-born baby; but did he escape from death?

Wicked men, even now, shall meet this fate.

Take this Sai word as the Word of Truth.

The visible universe is the substance of our bodies, the subsistence of our minds and the source

of our progress. The everchanging universe has in it the unchanging Absolute principle. Both are

aspects of the ever-full Brahman. The individual is the Be coming of the Being. The individual

consciousness is the projection of the same. Universal Consciousness and both are complete in

themselves. Even after the body decays and disintegrates, the individual consciousness remains

unaffected; it is as full as ever. The Vedhas declare: "That is Full; this is Full. When the Full has

projected the Full, the Fullness remains Full."

The Ihsaavaasya Upanishadh describes this truth clearly and elaborately. It lays down that this

Iagath or Cosmos is the dwelling place of God, "Ihsaavaasyam idam Iagath." It is a short

Upanishadh, having only 18 verses; but 18 is a very sacred number. It is a number symbolising

jaya or success. The Geetha has 18 chapters; the Mahaabhaaratha has 18 sections, the Puraanas are 18 in number!

Progress through four types of saadhana

The Upanishadh reveals another special feature of the truth of the Universe. The visible Universe

has an invisible base! It has a material cause and an efficient cause, a **Nimittha** and an **Upaadhaana**. But man pays attention only to the efficient cause and not the material. This cup has silver as the material cause; the cup is the efficient cause. The cup is seen, but the silver is not **cognised**. The Cosmos is seen but God is not **cognised**. God is the material cause; He is in and through the entire Cosmos as the silver is in and through this entire cup.

The **Ishaavaasya** is the most important of all **Upanishadhs**. It is the essence of **Vedhaanthic** scriptures. It contained them all in a nut-shell. There is no text as sacred and as valuable as this one. It demonstrates the Cosmos as Divine and the **Aathma** as immanent in all. It teaches that the **Aathma** is unaffected, supreme over all else. "Inside and outside all, everywhere **Naaraayana** pervades."

The five elements abide in **Naaraayana**, God. There can be no seed without a shell or husk. The husk is the Cosmos; the seed is God. They are both interrelated, and abide together. One must try to understand this fact through steadfast inquiry, **inaana**. The ignorant ascribe validity to the husk; the wise probe into the basic **Aathma**. The ignorant person believes that the Universe is all that is, and reduces himself to a status worse than an animal, Animals harm only other animals; but the ignorant person causes injury to his own self!

The **Upanishadh** directs man to progress through four types of **saadhana**: (1) some that have to be necessarily performed, (2) some that have to be experimentally performed; (3) some that have to be performed while observing vows; and (4) some that have to be performed for the sake of the experience they confer. These are all conveyed through **manthras**. These are not to be confused with mono-syllable, five-syllable or multi-syllable formulae. **Manthra** means a formula to invoke the All-pervading, Almighty Presence. God has to be enshrined in the heart Embodiments of Love! You learn this as well as many other **Upanishadhs** and recite them over and over. You recite the sacred "Thousand Names." of Vishnu and of **Lalitha**. You study many other holy books. Of course, the time spent in these activities is thereby rendered holy. But, these are not helping you to transform the work you are engaged in and making it more valid and acceptable to God. Are you putting into practice at least one percent of what you read or recite?

Milk, it is true, contains butter; sesame seeds contain oil; cane yields sugar. To benefit from this knowledge it is not enough to read about it or recite it. Holding milk in the hand, you cannot get butter; filling the lamp with sesame you cannot light the wick, shaking the cane will not result in a shower of sugar. When you keep heaps of sweets on a plate in front of you and recite 108 times. "Heaps of sweets", "Heaps of sweets," "Heaps of sweets," can your tongue relish or stomach receive the stuff you describe? The poet asks:
Can the hungry man be satisfied
When one praises the menu for him to hear?
Can the agony of the poor be allayed
When one glorifies wealth for him to hear?
Can the suffering of the sick end
When one sings aloud of medicines in his ear?
Speech and song are not enough to cure the dire disease of recurrent birth and death. God has to be planted firmly in the mind, the omnipresent God has to be enshrined in the heart; God has to flow with the blood in the veins. God has to be **visualised** through the inner eye.
Utilise the world as the means to an end
There can no 'This' without the 'That'; no creation without the Creator. You are now attempting to possess the Creation, with no faith in the Creator. You are not even aware of the Creator. The body has a head above and feet below. Though the body, with all its limbs, forms one organic unit, the feet are despised and the head honoured. Nevertheless, when we invite a person to our homes, we cannot welcome the head and dismiss the feet. So, too, since '**Ishaavaasyam idam Jagath**,' the Cosmos is permeated with God, we cannot welcome one and dismiss the other.

Man can earn wisdom only in and through the challenges the world offers and the opportunities for awareness that it confers. When once **inaana** is attained, the world can be left to itself; one need not be involved in it or with it. It is like the daily newspaper. When it has been read once, only an insane person will start reading it again. Today's newspaper is tomorrow's waste paper.

When one has experienced the world, it would be a sign of insanity to wish for experiencing it again. Man relishes consuming the same meal day after day, washing the face every morning, listening to the same story on every occasion; he does not advance towards the Joy that awaits him.

Utilise the world as the means to an end; do not desire to stay on it. It

is a caravanserai, where
you can rest awhile during your pilgrimage to the Source. It is a
bridge, wide and strongly built;
can any pilgrim build a house thereon for himself? The Cosmos is
changing constantly. The
minutes that are past cannot be retrieved even if tempted by a billion
rupees. The past is not ours
any more; the present slips from our grasp; the future is uncertain.
You come naked into the
world; you go out of it, without informing the survivors of the address
where you can be
contacted. In spite of this, attachment grows and you cultivate bonds.
This is the great illusion.
One's experience alone can be the proof
How can the Omnipresent Divine be delineated and described? There
is a **Nepali** story which
says: "A person was asked, 'Who is your father'? He answered, My
father is so and so, but,
how can you assert so? On whose authority do you declare him to be
your father?" the questioner
persisted. "My mother. Her word I believe to be the truth." So, too,
when asked. "Who is the
Father in Heaven," man answers, "God." "On what authority do you
rely for that statement?"
Man replies, "On the authority of Mother **Vedha (Vedha Maatha)**, the
scripture, the
Upanishads, which contain the genuine nectarine truths, which
these seers churned out of their
ascetic denials, discovered in the depths of their purified hearts and
earned for the welfare of all
mankind. But unfortunately the **Vedhas** have been riddled with
commentaries which endeavour
to parade personal predilections. Each scholar interprets them as his
fancy dictates and so, faith
in the Divine has declined yielding place to atheism. The Divine is the
Omnipresent ONE. It is
the minute in the minutest, it is the vast in the vastest. The **Aathma**
that is not born, that does not
die, that cannot be killed, that is the Universal, Eternal, Witness, the
Brahman itself.
This is the Truth which the sages **visualised**. How can any one
describe to another the sweetness
of sugar? One's experience alone can be the proof. It is foolish to
doubt or deny the experience of
another. Such behaviour can only promote friction and fear. Many
stand forth and argue that
there is no God. But, since others do not retort, "What right have you
to insist that I should not
believe in God. God may not exist for you; but I experience God and
God exists for me," they
continue their prattle.
Have faith first to practise the advice

Life is impossible without breath. Life is also impossible without faith.
All of you who have
come to this gathering came here in the faith that you can return
home. If that faith was absent,
you would not have come at all. Some declare, "Experience first, faith
next." This is similar to
the declaration, "Swim first, water next." Have faith enough to
practise the advice; learn to
revere the directives. Then you attain the experience. How can the
stomach be full without eating
the meal? So, take up the effort. Plunge into action. Do not hesitate or
doubt. Action, that is the
Divine Task. That is the reason why the very first section of the
Vedhas is the Karma **Kaanda**,
the "Stage of Action."
The **Ihssavaasya Upanishadh** directs the **saadhaka** to cultivate the
Inner Vision so that he can
experience God, the **Ishwara**, the warp and woof of the Universe. He
is the basic gold in the
diverse jewels. What I wish to emphasise now is that you should
ruminate over these truths
underlying Creation, and bring about a transformation, however
small, in your habits, attitudes
and actions so that you can realise the goal of life. Animals seek tasty
things, **ruchi**. Man must
yearn for fulfilment, **abhiruchi**. Cultivate that yearning, and attaining
that goal, finish the game.
This is my blessing to you today.
Poornachandra Auditorium, 7-10-1981.
You calculate wealth
in terms of land and buildings,
gold and silver,
and finally, feel unhappy
to leave them and go.
You drug yourself in the attempt
to escape from the hold of disease;
but you are unaware of diseases
that eat into the very vitals of
your happiness and make you
a social danger---the diseases of
envy, malice, hatred and greed.
Get the best advice of cure for these.
Sathya Sai Baba
27. The unique University
This day, I am announcing an event which will give you great joy. **Sai**
is ever full of joy.
Anxiety, grief and unrest cannot approach **Sai**, not even as near as
millions of miles, Believe it or
not, **Sai** does not have the slightest experience of anxiety, for **Sai** is
ever aware of the formation
and transformation of objects and the antics of time and space and of
the incidents therein. Those

who have no knowledge of these and those who are affected by circumstances are affected by sorrow. Those who are caught in the coils of time and space become the victims of grief. Though **Sai** is involved in events conditioned by time and space, **Sai** is ever established in the principle that is beyond both time and space. **Sai** is not conditioned by time, place or circumstance. Therefore, you must all recognise the uniqueness of the Will of **Sai**, the **Sai Sankalpa**. Know that this **sankalpa** is **Vairasankalpa**---it is irresistible Will. You may ignore its expression as weak and insignificant but, once the will is formed, whatever else undergoes change, it cannot change. Fifteen years ago, while inaugurating the College at **Anantapur**, I had said that it will soon be transformed into a University. People thought that **Sai Baba** uttered those words in that strain merely to enthuse them. We established a College at **Prashaanthi Nilayam** only last year. While doing so, I said "This will be transformed into a University next year and so, we must ensure a stable basis." When I said so, **Bhagavantam** remarked: "It is impossible". "Institutions working for twenty or even thirty years, having acquired many distinctions and equipped themselves with postgraduate faculties, have yet to realise this goal. **Swaami** is declaring thus! What course will this **Sai Sankalpa** take"? he thought within himself. He knows what course it will take. Still, it appeared to him doubtful that it would become a University in the very second year of its existence. Uniqueness of **Prashaanthi Nilayam** University This is the second year of the **Prashaanthi Nilayam** College. Since **Swaami**'s will is the Almighty Will, the Government of India has agreed to the inauguration of a University by us here. Therefore, this very day, **Vijayadashami**, the College at **Prashaanthi Nilayam** and the College at **Anantapur** are raised to the status of constituents of the new University. This University will not be imparting in its Botany Course merely a knowledge of trees in Nature; we will spread the knowledge of the Tree of true living. It will not be imparting the knowledge merely of economics; the knowledge of theistic ethics too will be included. It will not be merely teaching Chemistry (**Rasaayana Shaasthra**); it will also unravel the mystery of "**Raso vai sah**," the Supreme Embodiment of nectarine sweetness, the **Aathma**. It will teach not only the

science of the material world (**padaartha**); it will also teach the science of the non-material world (**paraartha**). It will not differentiate the material from the non-material or treat the nonmaterial as irrelevant to the material. We have decided that this shall be the uniqueness of the University. This will not, like other Universities, adopt a few faculties and burden their alumni with degrees, which they can present as begging bowls while clamouring for jobs. This university will confer on its alumni the courage and confidence, the knowledge and the skill, to shape their careers by their own efforts, standing on their own feet and relying on their own strength. So, we have proposed that spiritual education is to be integrated harmoniously with the teaching of ethical, physical and metaphysical sciences in this University. **Sai Sankalpa** is based on Truth and for Truth A few minutes before I came here, I performed the **Bhoomi Pooja** (consecration of the site) for the Administrative Building of the University. There, on top of the range of hills, commanding a beautiful vista of nature's charm, the imposing, attractive centre of University activities will come up soon. For the mind, **haayi** (calm comfort); for the body reft (cool softness); for our life, **Sayi**---that is the Reality here. On the hill behind South **Prashaanthi** your eyes can feast on the sight of a magnificent building next year, at this time. Our construction schedules or schedules for other projects are not planned for five years or ten years. They are 'five-day' plans and 'ten-day' plans. Since we have to conform to the rules and limits set by the Government, this delay is caused. Otherwise, they can happen in a moment because My resolves are based on Truth and are for Truth. Their purpose is the promotion of human well-being, the prosperity of the world. It is not tainted by either a sense of ownership or self-aggrandizement. So, there is no need at all to doubt. **Sai** Will must fructify at the specified time. May you all derive benefit and joy from these developments! **Poornachandra** Auditorium, 8-10-1981 28. **Poornaahuthi** and **Sharanaagathi** On **Vijayadashami** day, the seven-day long **Vedhic** ritual, performed for the promotion of peace and prosperity among all men in all lands and called **Vedhapurusha Yajna**, (sacrifice dedicated of **Vedhic** divinity) concludes with the valedictory offering to the Gods who preside over various facets of nature. This is called **Poornaahuthi** (the fullest Invocation)

and usually a number of valuable things are poured and placed in the sacrificial fire, adored and fed during the entire week. The closing ritual is named Samaapthi, a word usually translated as the End. But its real meaning is Samaapthi, or the attainment of Sama and Brahma (Braahmic vision). The final offering is of one's self, which is the culmination of the sacrifices rendered all along. The significance of Poornaahuthi is fulfilling one's earthly life by dedicating one's self to the Omni-Will or Brahman. This is also known as surrender or Sharanaagathi. What exactly is Poornaahuthi or Sharanaagathi? The meaning that is most current is to declare: "My body, my mind, my possessions, my all, I offer to you." This is an incorrect interpretation. This interpretation is a sign of total ignorance. It concedes that you and God are distinct entities, But that is not true. God is not separate from you, for God is in all, everywhere, at all times. "Ishwarassarva-bhoothaanaam. "How then can you be apart? How can God be separate entity? Water, wave and foam are only apparently distinct. All three are the same; only their names and forms create the illusion of diversity. You cannot give what you do not own Of course, you can and do announce, "I surrender my mind, my thoughts, my feelings and imaginings, to God" But your monkey-mind escapes from your hold; how, then, can you capture it and claim it and surrender it to God? What authority do you possess to offer something you are not master of?. The whole process reminds one of the Thelugu proverb about gift by son-in-law of the property owned by the mother-in-law. How can anyone give another what he does not own? Is your body under full control? When blood starts flowing out of a vein on your hand, you cannot stop the flow. You rush to a hospital and call out, "Doctor! Doctor! Tie a bandage!" When you suffer from a stroke and limbs on one side are paralysed, you are helplessly unable to repair them. How can you dedicate your body, which you cannot rule over? Such statements like surrendering body, mind and heart are only rhetoric sanctioned by tradition and long usage. The act of surrender is often highlighted as Aathma-arpana. The expression is even more ridiculous. When you are aathma in essence, how can aathma (Self) offer it to itself? The body is a composite of the five elements; it cannot avoid disintegration, but the dweller within the body has no birth or death, no desire or despair, no

attachment or bondage. In truth, that dweller is the God of Gods who resides as aathma in you. This is what the seers have experienced. So aathma-arpana is a meaningless expression. You have nothing in you or belonging to you that you can claim as yours to offer to God. Then, what does surrender of the self signify or imply? To experience God as Omnipresent, to be aware of nothing other than God---this is true surrender. To see God in everything, everywhere, at all times, is true Sharanaagathi. He gives, He enjoys, He experiences. If you offer, and God accepts, you become superior; how can God be all-powerful? You should not reduce the glory of God through such high-sounding statements. You may be an erudite scholar who can interpret the scriptures. You may read or recite the Bhagavad geetha scores of times. Of course, these are good attainments and practices. But, one has to carry out one's duty with devotion and discipline. It is not devotion to parade the ochre robe; sins won't fade away when manthras (holy formulae) roll out of the tongue; spiritual merit cannot accrue in heaps when the Geetha is held in the hand and loudly acclaimed in speech. The real saadhu is he whose deeds are in accordance with the words of advice he utters. Devotion cannot tolerate in the devotee the slightest trace of envy or jealousy. Make your daily life holy and pure. Render your life worth-while through service to man and service to society. That is the most important aspect of surrendering the self. Conclusion of Vedha Purusha Saptaaha Yajna, Vijayadhasami Day, Poornachandra Auditorium, 8-10-1981 Learn to speak little and to speak soft. That will reduce the chances of getting angry. Seek the good in others and the evil in yourself. Sathya Sai Baaba 29. Nara and Naraka The ryot, intent on agriculture, ignores even food and sleep, for he is too busy ploughing, levelling, scattering seeds, watering, weeding, guarding and fostering the crop. He knows that his family will have to subsist on the harvest that he brings home and that if he fritters away the precious season in idle pursuits, his family will be confronted with hunger and ill-health. So, he sets aside or postpones other pursuits and focuses all his attention on farming alone. He puts up with difficulties and deprivations, toils day and night, watches over the growing crops and

garners the grain. As a consequence, he is able to spend the months ahead, in peace and joy, with his happy family.

Students and spiritual seekers have to learn these lessons from the farmer. The stage of youth is the season for mental and intellectual culture. These years should be intensively and intelligently cultivated; for, once wasted, they can never be retrieved or regained. One must decide to use them for one's progress, irrespective of difficulties and obstacles. Of course, obstacles have to be overcome. The clamour of the senses has to be silenced; hunger and thirst have to be controlled; the urge to sleep and relax has to be curbed.

The attainment of the goal is the aim. When the valuable years are frittered away in petty pleasure, flimsy gossip, feast and festivity, idleness and sleep, one becomes unfit to receive or retain spiritual knowledge---the vital harvest one has to gain. This is the reason why in past ages, sages left hearth and home and retired into forest hermitages and achieved Divine grace. Without concentrated effort, success can never be attained. Laziness is a demon that possesses man and debilitates him. Its brother's name is conceit. When both of them join to dominate nara (man) he is transfigured into a naraka (demon). One becomes a demon or God or human; Devaki's own brother Kamsa was a demon; her son, the nephew of Kamsa, was the Divine child, Lord Krishna!

Lessons to be learnt from Narakaasura's life

Man acquires during his life three types of visions---The earliest is A-inaana drishti, the vision through the eye of ignorance. He is able to visualise only his own body and its needs, his own kith and kin and their fortunes and his own class, caste, community or creed and its value and validity. The second vision sees beyond these considerations and pays attention to character and virtues only. The eye that sees the good in all, irrespective of personal relationship, is the inaana drishti, the Eye of Wisdom. The third stage is vijnaana drishti, the highest Universal Wisdom, the Eye of Divine Love. It sees the entire Cosmos as the Body of the living God. Beyond this stage, lies the Stage of Total Mergence. The mystery of creation is sought to be discovered by man but it is something unique and indecipherable. Man's talents can never fathom it. The how and why God's sport is known only to God. Man's task is to enjoy it and benefit by it.

Human beings are born into the world in which they live until they

die. The body that is dead cannot be contacted again, at any time or at any place. But, even after death, one can be contacted, through either of two ways---the noble deeds one has done while alive or the ignoble acts one has inflicted during his life Raama has become immortal as the embodiment of righteousness; Raavana has secured a place in human memory as a symbol-of demonic wickedness.

This day is the festival of Naraka Chaturdasi. It teaches man to remember how character decides destiny, designs achievements and demarcates one as either divine or demonic. Naraka, after whom this day is named, was a nara, human being. But since he grew into a demon, he earned the meaningful title, "Narakaasura." Through his asura qualities, he proceeded towards Naraka or Hell. He was a king, who shaped his subjects through his counsel and commands, into images of himself in wickedness. The people in his kingdom were intoxicated with vice and violence.

The Lord decided to eliminate Narakaasura and redeem the people from the total ruin that faced them and guide them into the holy saathwik path of humility and goodness.

Anger drastically reduces one's stamina

Here, you must pay attention to a strange strategy that the Lord employed. The Lord invaded Narakaasura's kingdom, not once but again and again! Of course, He could have accomplished the asura's destruction during the very first campaign. But He did not do so. He forced him to explode into furious anger again and again, and each attack by the Lord made him automatically weaker. His resistance became feebler and feebler.

Anger is debilitating in its effect. 'The nerves become weak; blood is rendered warmer; its composition changes. A simple burst of fury consumes the strength gained from food during three months! Anger drastically reduces one's stamina. So, the Lord made Narakaasura flare up in anger, again and again, and even when he was rendered faint and flickering, the Lord decided that he did not deserve death at His Hands. He took His consort, Sathyabhaama, with Him and directed her to kill the ruffian. She could do it easily, for three-quarters of his might had been subtracted by the Lord's strategy..

The metropolis of Narakaasura's kingdom was named Praak Iyothishpuram. This is a very meaningful name. Praak means "previous," Iyothi means "lamp,

light"---"city which was previously fully lit;" that is to say, it was effulgent and luminous (with **Aathmaic** Wisdom) until **Narakaasura** succeeded to the throne. Significance of the festival of lamps This day is set apart to commemorate the destruction of such a demonic person. The significance of this festival is that, on this day, he killed the darkness of A-**inaana**--the unawareness of the **Aathma** disappeared from people. "From darkness, lead me into light," darkness has no place. Where the light of **Aathmic** awareness shines, evil thoughts, wicked speech and vicious deeds flee in fear; so one should cultivate the wisdom which can **cognise** one's Reality. This lesson is ignored and instead people celebrate this day, the battle between the Queen and the Demon King. One more point. This day we light thousands of lamps with a single lamp. We light many candles with the flame of a single candle. But, remember that only a burning candle can light other candles. An unlit candle cannot light other unlit candles. Only one who has earned wisdom can enlighten others who are in ignorance. One who is himself **unilluminated** cannot illumine others, dwelling in the darkness of **maaya**: One must light his own lamp from the Universal Light of Love and thenceforward he can transmit illumination to all who seek and strive. All lamps shine alike, since they are all sparks of that **Param-jyothi**, the Universal Luminosity, that is God. Give up and gain is the Divine law Lamps are many but light is ONE. Every patch of water on earth has the reflection of the sun in it but the original sun is ONE. Just as the one sun is seen in a million pots or lakes, or wells or cisterns, the one **Paramjyothi** shines as wisdom in a million hearts, whether noticed or unnoticed. When the water in the pot or other receptacle evaporates, the image too disappears. But the sun is not affected in the least. So too, the **Aathma** appears in the body (the pot) which contains desires (water). When identification with the body is given up and when, in consequence, desires dry up, the image **Aathma** merges in the genuine **Aathma**. This is the Eternal Consummation. This is the **saadhana** that should be undertaken today. You must learn to understand that the **Aathma** in all containers is the reflection of the One **Overself** or **Paramaathma**. But, the tragedy is that the one is misinterpreted as the manifold! The fault lies in the

prominence given to the petty desires of the puny self. How can one, attached to the self, turn towards the higher Self? Detachment alone can lead one to the awareness of the immortal Self. That is the price one has to offer to receive the reward. Give up and gain, that is the Divine Law. When you seek to drink fruit juice out of a glass which contains water, you have necessarily to pour out the water and fill it with the juice. "In a head filled with junk, how can clean thoughts find place? When it is rendered free from junk, one can load it with good thoughts," says a popular song. Remove evil habits to earn God's vision Our brain stores millions of thoughts. Among them only a few are really useful and valuable. As a result of this indiscriminate acquisition, concentration on any beneficial idea becomes difficult. Many people come to me and mourn, "**Swaami**! I am practicing meditation for ten years or twenty years, but, alas, I have not had the vision of God even for a second." I ask them, "But what are you meditating on, all these years? When your mind is contemplating all kinds of irrelevant objects, how can God find a place therein? Again, have you cultivated love? Have you developed compassion? These are the temples where God loves to instal Himself. Instead, you have grown in selfishness and so, the vision of God has become unavailable to you." **Gopala Rao** declared just now that he gave up his selfish attachment to one dish at **Kaashi** and to another dish at **Gaya**, while he went to those places as a pilgrim. Renouncing the bitter gourd at one holy spot and the sour berry at another is not commendable as sacrifice. At sacred places, the pilgrim must renounce his evil habits and bad tendencies and attitudes. Then only can the pilgrimage be beneficial. Similarly, this festival day, related to the killing of the **Naraka** demon, calls upon you to renounce the most harmful of vices Egotism, **Aham-kaara**. **Aham-kaara** means the assertion of I, 'I' as having power, authority, strength, and wealth; not the awareness of I as **jeeva** (which is **mamaakaaram**) or I as Brahman (which is Divinity), but the mistaken assertion, I am the Body. "Thou art That," "I am **Aathma**." This truth has to be realised to become free from **ahamkaara**. 'I am-the-Body' feeling often persists until death. So, it has to be overcome by continuous **saadhana**. The body is a vesture you have worn. One should not

lament when it disintegrates
 after wear. Death is an inescapable fact of life. So, be warned. While
 life lasts, busy yourselves
 in activity: cross the lake while the boat is intact. Fill the reservoir
 when it rains, so that in times
 of drought, you can feed the fields. Do intense saadhana now, when
 you are young and strong so
 that you can be in peace and joy all your life. Many postpone spiritual
 exercises until old age,
 when they hope to retire from their professional activities. But, once
 you retire, every limb of
 yours will be too tired to work effectively.
 Make the most profitable use of this present period of your lives. Do
 not waste the hours in
 irrelevance and irreverence. Do not indulge in the condemnation of
 others or in selfcondemnation.
 These holy days have to be observed as days set apart for self-
 examination and
 self-improvement. On this Deepavali day, people insist on wearing
 new clothes. Let your hearts
 too rejoice, clothed in fresh ideals and feelings and resolutions. Relish
 these sweets from this day
 on, and mould your lives into sweet songs of Love.
Prashaanthi Nilayam, 26-10-1981
 Prayer must emanate from the heart, where God resides, and not
 from the head where doctrines and doubts clash.
 Prayer has great efficacy. The Vedhic seers prayed for the peace
 and happiness of all mankind, of all animate and inanimate things.
 Cultivate that Universal vision.
Sathya Sai Baaba
 30. Village youth for villages
 Adopting all forms; serene;
 Assuming all names; supreme;
Sath-Chith-Aanandha; the One;
Sathyam, Shivam, Sundaram.
 Education confers humility;
 Humility adds credentials;
 Credentials ensure prosperity;
 Prosperity assures tight living;
 Right living grants peace and joy
 Both here and hereafter.
 This day this Sathya Sai Graama (village) is blessed not by the dawn
 of the Sun, but by the dawn
 of aanandha. Since the small hours of today until this moment, young
 and old, in large numbers
 have been busy preparing for this festival of joy and waiting with
 yearning eyes to welcome this
 delight. Such holy days are indeed very rare occasions for men.
 The day when deep devotees sing songs
 In praise of the Lord and please the ear;
 The day when sorrows of the poor are cured
 And men move close as brothers born;

The day when servants of God are fed
 With Love and care, in thankfulness;
 The day when a Great One comes to us
 And relates thrilling tales of God;
 These indeed are the worthwhile days.
 The rest are like days dedicated to obsequies for the dead. The world
 now witnesses the devildance
 of injustice, anarchy, vice and wickedness. To end this and establish
 peace, tolerance,
 justice, joy and right living, we have to rely on the young, the
 students; they must become
 instruments for this transformation. This fact has to be recognised by
 all who desire a better
 world.
 This age is Golden Age for seekers of God
 Of the four yugas, the present Kali yuga is far more congenial than
 the previous three (Kritha,
Thretha and Dwapara yugas) for the acquisition of wisdom and the
 cultivation of discrimination
 (viveka) for, we now have many simple paths available for liberating
 ourselves. The scriptures
 say, "No, no, dear sirs, no age is equal to the Kali age! Through just
smarana and chinthana, we
 can reach the Goal. Smarana is the process of keeping the Lord ever
 in the memory and
chinthana is the process of thinking of His glory all the time. Many
 people are scared because
 they believe that the Kali yuga in which we live will witness the
 ultimate Deluge. Others call it
 the Kalaha yuga, the Age of Conflict, for it is now well-nigh
 omnipresent No, no. This age is the
 Golden Age for the seekers of God, for earning and learning viveka.
 In the past, institutions imparting education were rare. There were
 only a few, centred round the
 preceptors. They were known as Gurukulas. Now, every street has a
 school established therein.
 Knowledge is available in enormous quantities. There are also
 millions of means through which
 money can be earned. In spite of this, man is denied peace and joy.
 Why? The behaviour pattern,
 the type of activity---these are responsible. Though a person has all
 the virtues, when his actions
 and attitudes do not reveal their influence on him, he has to
 encounter loss and grief. So, he must
 cultivate justice and rectitude.
 Objectives of Sai institutions
 Educational institutions must adopt this royal road towards the good
 life. Education is losing its
 worth day by day because institutions seek distorted and devious
 roads and students are not loyal
 to the ideals of justice and rectitude. Vidhya must confer Vinaya---
 education must promote

humility. Humility is totally absent today among students. Lessons on humility are found in the text books, but they are not reflected in behaviour, as precepts put into practice.

In the past, emotions and feelings were trained and directed towards the achievement of humility.

Why are personages like Shankaraachaarya, Raamaanujaachaarya, Madhwaachaarya, Buddha, Jesus, Zoroaster and other such religious pioneers, revered in human hearts until this day? Is their scholarship the reason? No. Their virtues and lives reflecting those virtues---these are the reasons.

Piles of books are now plentiful in bazaars. Schools abound; there is no dearth of teachers. But wholesome learning and sincere teaching are not to be seen. It is for this reason that these spiritually oriented educational Sai institutions are being established to impart teaching in proper ways, in order to preserve the hearts of students in pristine purity, stability and unselfishness; to develop them into workers dedicated to the progress of Bhaarith, intent on removing the anxiety and gloom that have spread all over the land and determined to revive the glory of Bhaaratheeya culture. They are being established to fill the students of today with the courage and enthusiasm needed for this task.

There are now thousands and thousands of educational institutions in the world. But, there is a great difference between the rest and those founded by Sathya Sai. The fundamental objectives of Sai institutions are humility, adherence to discipline, and application of what is learned in daily life. If what is learned is not put into practice, the students is like a cow that does not yield milk, a fruit lacking in taste, a book bereft of wisdom. It is not really man's task to stuff his head with transient knowledge and waste time in acquiring it. He should not engage in valueless activities and fritter away years of life. When man ruins himself thus, he descends to the level of the beast. When man uplifts himself, he ascends to the level of God.

Maanava (man) can raise himself to Maadhava (God). We have therefore to promote educational methods by which the humanness of man can be maintained and sublimated into godliness.

Sai sankalpa to promote advancement of villages

The Lion is the king of beasts. Yet, it turns round to watch the trail behind! It is afraid because it creates fear. Man too is nervous because he is intent on harming others. Do not entangle

yourselves in violence and anger. Give up the backward look, the past habits and attitudes. Move bravely into the future. After joining the school and learning here, do not cling to old attitudes and prejudices. Watch your actions and ensure that they are right. Watch your qualities and modes of behaviour and ensure that they are also right. It is only when this is done that the true value of education and the sacredness of one's knowledge can be appreciated. The student has to pass this test in order to benefit from the education he absorbs.

It is for this purpose, to revive this pure educational process, that this day the foundation stone for a Junior College was laid in this Sathya Sai village. Very soon it will rise as a beautiful building and later, it will become a limb of the Puttaparthi University. I bless that through this college and its expansion, the Sathya Sai village will develop fast. I also wish that here, too, a Degree College be established.

Have yoga as the goal, not udhyoga

Since the boys coming for education from the surrounding areas are all from villages, they find it very difficult to move into towns for higher studies. It is not within their means. This college at the Sathya Sai village serves boys from villages. They will have every facility needed for their educational progress, in this rural environment. We provide hostels for all of them.

My sankalpa (resolve) is to promote the advancement of villages. The children who come from villages must spend their lives in their own villages in order to develop them in every way. That alone can make their lives worth-while. This is the Sai Sankalpa---to adopt methods by which they can improve their villages, to implement those methods and to instruct them how to succeed in this mission.

Since those born in villages are trekking into towns and settling there, villages are declining. But, towns cannot exist without villages. Villages have to be fostered first. The village is the heart of the town; without it, the town becomes lifeless. Krishna was born in a village; He grew up in the village and developed its prosperity. Its fame became worldwide, on account of Him. So, we should protect and promote the village to such an extent that its renown will spread in all the quarters.

Sai Sankalpam is this children who come from a village must, after education, settle in the village itself, develop the village and purify the village atmosphere.

Educated villagers now rush towards towns seeking **udhyoga** (jobs) there. How can any one deserve an **udhyoga** without first acquiring yoga? Your lives should have yoga as the goal, not **udhyoga**! Engage in some profession in order to secure the means to live and let the society in which you live benefit by your services to your self, to society and to the country---these are the stages which should follow one another. Because people skip the earlier stages and enter the last one, the condition of the country has deteriorated so much.

Students should study well and attain a high level of education; they should serve their parents and make them happy. If you make them shed tears through your ingratitude, how can your own future be happy? Students must get the education that can inspire them to promote the happiness of their parents.

I wish that they imbibe through education the Dharma (virtue) that will shape them into heroes dedicated to the uplift of **Bhaarith**. Dear students! Become aware of your truth, start living in the light of that awareness, be humble before your parents and render obedience to them. Offer reverence to the elders of the village and speak politely to them, and be examples of moral living to the community.

Muddenahalli, 6-11-1981.

31. Lessons on **seva saadhana**

Society is the coming together of people. Cooperation among people in a society, motivated by spontaneity and by pure intentions, is the hall-mark of **seva** (service). **Seva** can be identified by means of two basic characteristics' Compassion and willingness to sacrifice.

History informs us that in all countries and in every age, man is a social animal. Man is born in society, he grows in and through society and his life ends in society itself. Man's songs and speech, his duties and diversions, are all determined by society. Society for man is like water for fish: if society rejects him or neglects him he cannot survive.

What a single individual cannot accomplish, a well-knit group or society can achieve. A man walking alone will feel tired and miserable at the end of five miles; but, walking with ten others as a group he would find the five miles a jaunt. He arrives refreshed and strong. Social living contributes increased happiness and more efficient effort among birds and beasts. They are able to defend themselves from enemies, secure food and shelter, migrate

to places beyond great distances when they act as a group. Even ants have learnt, that immense benefits are derivable from group activity and social organisation. Monkeys also live in groups for greater security and happier lives.

Let me tell you that nothing is impossible of achievement if an organised society is set on achieving it. Even liberation from material entanglement (**Moksha**) can be won through serving and promoting the progress of society. Through the sense of unity, the willingness to sacrifice and the softness of compassion, all objects can be gained. So, the **Sathya Sai** Organisation must move forward with hearty enthusiasm in the field of service to society.

Service must bring about uprooting of ego

The first lesson in **seva** has to be learnt in the family circle itself. Father, mother, brothers, sisters---in this limited group which is well knit, one must engage in loving service and prepare for the wider **seva** that awaits outside the home. The character of each individual member determines the peace and prosperity of the family; the character of each family is the basic factor that decides the happiness and joy of the village or the community. And, the nation's progress is based on the strength and happiness of the communities which are its components. So, for the welfare of the country and of the entire world, the spirit of service, vital enthusiasm, constructive imagination, pure motivation, and unselfish alertness are all urgently needed.

Take **Hanumaan** as your example in **seva**. He served **Raama**, the Prince of Righteousness, regardless of obstacles of all types. Though he was strong, learned and virtuous, he had no trace of pride. When asked who he was by the **raakshasaas** (demons) in **Lanka** into which he had entered so daringly, he described himself, in all humility, as the 'servant of **Raama**.' That is a fine example of uprooting of the ego which **seva** must bring about in us. No one can serve another while his ego is rampant. The attitudes of mutual help and selfless service develop the 'humanness' of man and help the unfoldment of the divinity latent in him.

Krishna was known to all as almighty, all-knowing, all encompassing and all-fulfilling. Yet, the enthusiasm to do **seva** prompted him to approach **Dharmaraaja**, the eldest of the **Paandava** brothers, on the eve of the magnificent **Raajsooya Yaaga** he had

planned to celebrate and offered

to take up **seva** of any kind. He suggested that he might be given the task of cleaning the dining

hall after the guests have partaken of the feast! Krishna insisted on outer cleanliness and inner

cleansing. Clean clothes and clean minds are the ideal combination.

During the battle of **Kurukshetra**, which climaxed the **Mahaabhaaratha** story, Krishna served as

the 'driver' of the chariot of Arjuna throughout the day on the field and when dusk caused the

adjournment of the fight, he led the horses to the river, gave them a refreshing bath and applied

healing balms to the wounds suffered by them during the fierce fray. He mended the reins and

the harness and rendered the chariot **battleworthy** for another day.

Seva rendered to every living being is **Saadhana**

The Lord sets the example for the devotees to follow. He teaches that service done to any living

being is offered to Him only and is accepted by Him most joyfully.

Service rendered to cattle, to

beasts, to men is laudable **saadhana**. Keeping the environment of our residences clean, providing

help to those who live around the place, going to hospitals and

serving the patients who are in the

wards---in such acts of service the members of the **Sathya Seva** Organisation must take active

part. Many do such things now as 'social service,' not as a **saadhana** in a **fullhearted** manner. The

saadhana spirit is not found in the activity.

Through **seva saadhana**, **Hanumaan** attained identity with **Raama**, as the river attains identity

with the sea. Arjuna too considered every act as **saadhana** to attain the grace of Krishna, for

Krishna directed him to fight on, ever keeping Him in memory--- "**Maamanusmara Yuddhyacha**."

You too should keep God ever in your mind as the pace-setter, whether you are serving patients

in the hospitals or cleaning a drain in the bazaar. That is the **thapas**, that is the highest form of

saadhana. More than listening to a hundred lectures or delivering them to others, offering one

act of genuine **seva** attracts the Grace of God.

The body has to be utilised for service to others. Activity is its main purpose. Krishna says, "I

have no need to be engaged in work but I do work in order to activate the world." More

aanandha can be won by serving others than what can be got by merely serving oneself. Offer

service to some one in need, with a full heart and experience the **aanandha** that results. It need

not be something big; it can even be small and unnoticed by others. It has to be done to please

the God within you and him.

Avoid the ego marring your **saadhana**

We require today those who take delight in selfless service, but such men are rarely seen. You

who belong to the **Sathya Sai Seva** Organisation, every one of you, must become a **sevak**, eager

to help those who need it. When the **sevak** (helper) becomes the **nayak** (leader) the world will

prosper. Only a **kinkara** (servant) can grow into a **Shankara** (Master). Of course, one has to

eliminate the ego totally. Even a trace of it will bring disaster.

However long you may do

dhyana, however constant your **japa**, a little ego will render them barren of results. **Bhajan** done

with egoistic pride will be as harsh as the crow's **caw**. So, try to avoid the ego marring your

saadhana, even to a small extent.

You all know the story of **Vishwaamithra**, who had as a result of severe **thapas** for years, earned

the power even to create another Heaven amenable to his will. His ego made him intensely

passionate and short tempered (**raajasik**). So, he was known as

Raaja-Yogi and **Raajarishi**. He

was jealous of the sage **Vasista** who was adored as a **Brahmarishi** and sought that title for

himself. This made him even more **raajasik**. The wilder his desire, the higher rose the ego flames.

Be vigilant against doubts and fears

The **Sathya Sai** Organisation has laid down **seva** as **saadhana**, in order to uproot from your mind

this evil trait. Service helps you to remove the ego. So, do not pay heed to what others might say

when you engage in service activities. When you are doing good acts, why hesitate, why feel

ashamed, why fear? Let Compassion and Sacrifice be your two eyes; let **Egolessness** be your

breath and Love be your tongue. Let Peace reverberate in your ears. These are the five vital

elements you have to live upon. God will not ask you, when and where did you do service? He

will ask, "With what motive did you do it? What was the intention that prompted you?" You may

weigh the **seva** and boast of its quantity. But, God seeks quality, the quality of the heart, the

purity of the mind, the holiness of the motive.

You know you have been doing, as **seva dhaal** members, **seva** in many fields and directions, for

ten or twelve years. You are not novices; you are aware of the **seva**-way of life. But since you are

human, veils and fog, weeds and worms infest the mind. Doubts and fears haunt your work. But

be vigilant against the onslaughts of these. Strive everyday, faithful to the ideal you have set

before yourself, to improve your seva activities along pure, unselfish, sacred lines.

This day and tomorrow, people with years of experience will be telling you the means and

methods by which your seva activities can become more beneficial to a larger number of

deserving people. You will also have group discussions on these topics. Confer among

yourselves in a meaningful way and arrive at some proposals for bettering your service

programmes. Later, I shall resolve any doubts that arise and advise you not only for seva here

and now, but also for attaining peace and joy for ever. I shall converse with you and reward you

with aanandha through My Blessings.

Seva Dhaal Conference, 19-11-1981.

The mind is like a lake.

When the water is calm,

the rays of the sun are

reflected on the surface of water,

like a mirror.

But if the water is disturbed

because the wind is blowing,

then there is very little reflection.

Man must learn to control his mind.

Man is Divine,

and if only he could

remember that,

he would see life so very differently;

he would cease to be affected by

so much of what goes on

in the world.

Sathya Sai Baaba

32. The fingers five

The Cosmos has only One Master, God, the All-comprehensive Supreme Consciousness,

Chaithanya. It energises and operates the Cosmos, the Vishwa. It impels all the activities of Man.

Man is but an instrument which the Chaithanya wields. God is not limited by time, space or

circumstance. But, the physical body, the mind, the intellect the senses and their longings are

moulded and modified by time, space and circumstance. Without believing in this fundamental

fact man falsely imagines, "I am doing this," "I am planning this." It is the Supreme Ali-

Pervasive Consciousness that unfolds the skills, motivates the senses and operates the intellect.

All activities of man must result in cleansing his chittha---the levels of awareness. When these

are done as offerings to God, they advance this cleansing process a great deal. The way man

works, he shapes his own destiny. Work is sublimated into worship which fructifies into wisdom.

The flower is Work (karma), the emerging fruit is Worship (bhakthi) and the ripe sweet fruit is

Wisdom (jnaana). It is one continuous and spontaneous process, this spiritual fulfilment of the

saadhaka, the sevaka. They are like childhood, youth and old age, each imperceptibly growing

into the succeeding stage.

While engaged as you are in karma, seva karma (service activity) as saadhana, you encounter

many hurdles. But, that is the nature of the world in which you act. It is a world of dual

characteristics---good and bad, joy and grief, progress and regress, light and shade. Do not pay

heed to these; do what comes to you as a duty, as well as you can, with prayer to God. The rest is

in His Hands. Mohammed preached monotheism and was driven out of Mecca. Jesus preached

mercy and charity and he was charged with treason. Harischandra refused to give up his

allegiance to Truth and was driven to such straits that he had to sell his wife and son as slaves.

So, when you stick to the path of Truth and Righteousness, pain and poverty haunt you. But they

are only clouds passing through the sky hiding for a little time the splendour of the sun.

Karma is saadhana, when it is done as seva. The seva attitude is most beneficial to the person

rendering it as well as to others. Service is the best use to which the body can be put. In fact, you

are not doing service to others. You are doing it always to yourselves, to the God in you, the God

who is equally present in others.

Sai organisations should be an example for all

The seva dhaal has been established to instil in the minds of youth these sublime ideals. Every

one of you cannot engage yourselves in all the projects of the seva dhaal. So, the activities or

karmas have been demarcated into three categories and members are given the option to choose

one or the other activity as their own contribution: (1) Those of you who have studied, up to

some standards, can take up educational activities. (2) You can busy yourselves in activities

relating to health education and enlivening life in slums and villages.

(3) You can visit hospitals

etc., and spread cheer among the patients.

We are holding some conference or the other every year during the Birthday week. The

resolutions we arrive at after discussions here, should not be treasured in files, but must be put into daily practice. Organisations easily fall into mere publicity and fanfare. The **Sathya Sai Seva** Organisations should be an example and inspiration for all. Practice alone can deepen your faith and justify the appreciation and affection that the **Sathya Sai Seva** Organisations have earned.

Do not proclaim that you are rendering **seva** once a month or three times a year! That reveals laziness, want of enthusiasm and faith. Do you take food only once a month? Your hunger is not appeased even now when you have four meals a day! Your spiritual hunger can be quenched only by more frequent **seva**, at least for two or four hours a day. Each one of you waste more hours every day in gossip and scandal-mongering. Better than these barren pursuits, one can visit hospital wards or villages or sweep and clean bazaars or bus stations. **Seva** will develop the quality of humility. These little acts of **seva** can confer on you great spiritual benefit.

Firstly, it will destroy your egoism. Pride will transform friends into enemies; it will keep even kinsmen afar; it will defeat all good schemes. **Seva** will develop in you the quality of humility. Humility will enable you to work in happy unison with others.

We have in our organisation, State Presidents, District Presidents, State **Convenors, etc.**, but these positions should not be used for enthroning oneself and exercising authority. They are allotted to people so that they can be examples, through their own lives, of **seva saadhana**. But some State Presidents are too proud to share in **seva** activities! Leaders must lead; they should not push you from behind. State Presidents must lead others, giving them instruction and inspiration. If they cannot or do not, they have no right to hold office. Again, you must work together joyfully, as brothers and sisters. When any difference of opinion crops up between you, how can **seva** be done with uniform attention and enthusiasm? You have to reconcile such differences silently and with love, and place **seva** in the forefront of your activities. When **seva** calls, all must come together as one. There should be no politicking in **seva**. No trace of politics should pollute the **seva** you do. No idea of separateness should tarnish your thought. Do not talk harshly to any one; some people who are office-bearers in the organisation do indulge in strong unpleasant language. **Seva** to man is the command of the **Vedhas**

God is adored by you when you do **puuja** as **Mridhu madhura bhashine namak**---"He who speaks soft and sweet" This is a meaningful **characterisation** of the Lord. Through soft and sweet speech, we can transform even demonic persons into decent individuals. From words, honey drips; words are fragrant flowers; words enshrine **Vedhic** wisdom; words can build a heaven or hell. Words can plunge you into prison or release you into freedom. When any **Convenor** or President promotes factions or differences among devotees, treat them as pests, as termites and remove them. Be vigilant that they do not enter the units of the Organisation.

All units must work as a single entity like the fingers on one's hand. The **Seva Samithi** is the thumb; the **Mahila Vibhaag** is the pointing finger; the **seva dhal** is the middle finger; the **Balvikaas** is the ring finger and the little finger is the **Bhajan Mandali**. I find there is very little **co-operation** between the units now; it is mostly 'Operation' that is happening! Have high ideals of great **sevak**s like **Hanumaan** before your mind's eye. Service to man is service to God. In the **Purusha Suuktha** of the Rig **Vedha**, God is described as having a thousand heads, a thousand eyes, a thousand feet. That means all heads are His, all eyes are His, all feet are His. So, **seva** to man is the command of the **Vedhas**.

Teach the illiterates in the villages how to read and write and broaden their vision. 'Visit the slums in the cities and instruct them how to avoid disease and maintain health. Welcome the slum dwellers into your group and work together with them to make the area clean and attractive.

Once you take up **seva**, you will discover many ways of doing good. First cultivate humility and compassion. Then, learn the knowledge and the skill needed for the particular **seva** project. Thus, you can make your life meaningful. By this means, you can add to the **aanandha** of the person who has given you the chance to render this **seva** to your **fellowmen**.

Prashaanthi Nilayam, 21-11-1981

God is in you, but like the woman, who fears that her necklace has been stolen or lost, recognises that she has it round her neck when she passes a mirror, man too will recognise that God is in him, when some Guru reminds him of it. The joy that you then get is incomparable.

Sathya Sai Baaba

33. An ideal university

Students! Embodiments of Divine Love! Educators! Promoters of Education!

When we fall low in education or in knowledge, our parents feel great grief. When we fall low in morals and spiritual virtues, our motherland bemoans her fate ten times more sadly. We have to assuage the grief of the physical mother and the cultural mother, and promote the peace and prosperity of the motherland. Students alone have the enthusiasm and the skill necessary for this task. In this land revered as the treasure house of spiritual riches, dharma is declining day by day; unrighteousness, injustice, violence, anti-social acts, falsehood are running amok. They are indulging in their devil-dance unhindered. In this Kali era, students have to rise as lion cubs, reestablish peace and restore dharma in individual, social and national life. Students! Remember that all those whom we are accepting now as leaders, whom we respect as holding positions of authority, whom we worship as elders, were some years ago students like yourselves. Therefore, you in your turn will be the leaders, power-wielders and elders of tomorrow. Do not forget this destiny of yours. The motherland is not a mere lump of earth. When we desire its progress, we have to promote the progress of the people who dwell therein. The skills needed for resuscitating and reforming man are found only in students. The reforming process involves the removal, in daily living, of bad conduct and bad habits and the practice of good conduct and good deeds. A man's worth can be measured by his efforts to reform himself. This day, the Government has no capacity to reform the people and people have no authority to reform the Government. The educational process is a holy endeavour. Students are the very foundation of the nation. When the foundation is strong, the building can be stable. To make the foundation strong, people, rulers, parents, teachers, and students---all have to co-ordinate their plans and efforts. These five elements, these five vital forces, have to work together towards this end. The solution for the problem is just one; the Light of Truth has to be fostered and spread in the field of education. Students are proceeding along devious distorted paths, not because they are intrinsically bad, but because they are infected by the pollution rampant in all fields, social and national. The nation cannot advance through a reform of the educational system alone. The educational process is basically a holy endeavour. We have many lessons to learn, many

duties to fulfil, many points to note while trying to improve it. In ancient times, moral excellence was the goal of this endeavour. After gaining that excellence even today, students can roam free and fearless in the realm of education, like lions in the forest. They should not degrade themselves to the level of cunning, deceitful, marauding jackals or wolves. Today, there are no lions in the jungle of educational institutions. But wolves and sheep abound! Acquaintance with the contents of a pile of books does not make one an educated person. Wherever there are students, the place must shine with the brilliance of peace and security; it must radiate the aura of sanctity. But have we peace and security in the campuses today? No. Real education must be judged by the concern for others which it promotes. Students should grow to be the guardians of the people. As the prospective protectors of the people, their future leaders and administrators, they should prepare themselves for national service. On the shoulders of students today rests the task of making India great. The educational system has to be shaped a new so that students can fulfil the task of brightening the future of this land. Without faith man is a living corpse. Embodiments of Love! Every man desires to acquire aanandha. From where can aanandha be acquired? Faith alone .can win aanandha. Peace can be got only through faith; faith is the spring of joy. But now, we see sorrow wherever we cast our eyes. Why does this happen? Because, man has lost faith. He has no faith in himself. How then can he acquire aanandha? How can a person, who has not got faith enough to live happily for a few days, win the grace of God? This day, when education has achieved remarkable progress in many directions, man has lost faith in the highest and the supremest---God. He queries, "What exactly is God?" He argues, "Is there God? Well, I shall prove, that there is no God." Seek the Truth and you are seeking God. Truth is God. Truth exists; so, God exists. God IS, because Truth is God. Does anyone argue that there is no Truth? Come. I shall show him Truth. He who denies the existence of Truth can never be a man. Can there be a God higher than Truth? The human condition today is full of falsehood; it is sunk in wickedness. So, no one can understand the significance of Truth. Truth is generally understood to mean speaking exactly

what has been heard by the ears. No; this is not the meaning of Truth. What has been heard undergoes change; Truth is changeless, it is the same in the past, present and future. Have faith that Truth exists thus and can be experienced. Faith is the very breath of life. Without it, man is a living corpse. Education must broaden the heart Many carry swollen heads because of the degrees they have won through the study of books. But of what avail is that load when they do not fold their palms to adore God? Humility is the mark of scholarship. If this mark is absent, the scholar is an ignoramus. Humility is the product-of **Aathma Vidhya**. Of course, the study of the material world is important. It should not be neglected. But, the study of one's **Aathmic** core is essential. Other studies relate to the five elements, the energies, the composition of the objective world, the manipulation of Nature's forces for living more comfortably. How does the earth rotate and why? How far is the sun from the earth and the stars? How far do the rays of the sun reach? To what distance can they travel in a minute? By learning these facts, to what extent can man profit? More important items to study and watch are' How broad is your heart? How much benefit has society derived from you? What are the **saadhanas** that can make you better and more useful? How much are you aware-of your inner principle? What exactly is the purpose and goal of your existence? **Bhagavantham** has mastered the details about the world which I mentioned now. He has also taught them to many students of his and they in their turn have taught them to many others who were their students. That was all. He knew and he made others know that he knew. Those others knew and they passed on that knowledge to others. Thus it has spread from one set of people to another. Has this process furthered the peace and progress of the world? It has not helped in the least. As scholarship is accumulated, man is losing the compassion which urges him to love his neighbour, to discover the neighbour's troubles and anxieties so that he might give relief. He is turning more and more egoistic. Embodiments of Love! Do not think otherwise. When truth is made known, one is apt to resent it. Educated persons today are all afflicted with selfishness. Why! They have been rendered so helpless by this disease that they do not pay attention even to the

misery of their parents. This is no sign of education. Education must broaden the heart, it must expand one's love. Fortitude and equanimity belong to the Reality in man. One must reveal this fact in every act, also gratitude for kindness shown. Students should strive to earn virtues People forget those who helped them to advance in life; they repay kindness with injury. The very teachers who contribute to the progress of students in studies are hit on the head by their students. The teacher may have faults but the student has no authority to search for faults or expose them or retaliate. **Upanishadh** means 'sitting at the feet' of the teacher. The Guru is the **Thath**; the **Sishya** is the **Thwam**. **Thath** speaks; **thwam** listens. That is the lesson in humility which the **Upanishadh** conveys. Students strive in many ways to attain 'ranks'; they do not strive to earn highly **esteemable** virtues. No, not even a thousandth part of that effort is spent for earning virtue. They are eager to collect marks; they do not try to avoid remarks and ensure a good reputation. Strive to earn a good life, good conduct, good thoughts and good opportunities. Students! You are aware that there are now 108 universities in India. This University is the 109th, one more than that traditional total. **Lokaah samastaah sukhino bhavanthu**. May all the universities succeed and serve the country well. But, this university must be distinct from the rest and attain a unique status. It must be the ideal for others. For this consummation students, teachers, parents, rulers and the people must cooperate. My entire property consists of My students To have inaugurated a University cannot be a source of full satisfaction for me. It has to be fostered and made to fructify. It is like accepting the gift of an elephant; it brings with it the responsibility to feed it and utilise its potentialities beneficently. If some deviation occurs while managing it, the elephant might run amuck and destroy lives. Students and teachers are valuable assets to make the University an ideal one. Along with subjects related to worldly knowledge, this University will impart instruction in ethical, moral and spiritual codes and **saadhanas**. . It has as its goal the cultivation of the student's mind on these lines. Virtues, purity of the mind, adherence to truth, dedication to the Supreme, discipline, devotion to duty---these qualities will be fostered and promoted in this University. Such seats of learning

were established in ancient times by the sages and seers of India and as a result of their self-sacrificing efforts, they have left for posterity the priceless heritage of **Bhaaratheeya** culture. This culture has sprouted from the vision they had of God, in every atom in creation. "God resides," it proclaims, "not only in the idol installed in the temple, but in every atom and cell, without exception." **Bhaaratheeyas** have allowed this all-inclusive, sublime, eternal culture to slip out their lives, in the frantic pursuit of illusory, trivial tantalising cultures.

Students! Teachers! Devotees gathered here! Administrators! This is the inaugural day of our Institute. It has been planted today. The students are its roots. The tree will grow with branches on all sides; countless flowers will bloom; it will provide and promote peace and security to the world. In order that it may realise this result, students must as the roots do, remain firm and provide sustenance. I know that the roots have to be watered so that flowers and fruits may emerge. Students are My all. If you ask Me, what is My property, many expect the answer to be,

"**Oh!** All these buildings, all this vast area of land." But, My answer is: "My entire property consists of My students." I have offered Myself to them. Wish happiness for those who are unhappy. But many are not aware of this fact. Some unfortunate people cannot believe the reality of this love, the love of a thousand mothers. Those who cannot gauge the depth of a single mother's affection for her child, how can they ever understand the possibility and the presence of the love of a thousand mothers? "When disaster impends, reason is perverted" says the adage. They ruin themselves by denying the fact of such love. I know that all the thousand fruits that a tree bears do not ripen into tasty edible ones. Some are stolen; some rot away, some are attacked by pests' only a few ripen and confer **aanandha** on others. In running race, all do not win the first place.

Many drop along the track. If at least a few students rise up to the high ideals we have set before us, I am confident this country can be prosperous and happy. The chief characteristics of **Sathya Sai** are, let me tell you, equanimity, forbearance (**sahana**).

There are many who are engaged in criticism and calumny. Many papers publish all types of writings. Many pamphlets are printed. All kinds of things happen in the world. My reply to all these is a smile. Such criticisms and distortions are the inevitable

accompaniments of everything good and great. Only the **fruitladen** tree is hit by stones thrown by greedy people. No one casts a stone on the tree that bears no fruit!

There are some others who suffer from sheer envy at the increasing number and phenomenal progress of **Sathya Sai Seva** Organisations and the **Sathya Sai** Educational Institutions and they try to invent falsehoods and cause agitation.

Embodiments of Love! Even if the entire world opposes Me unitedly, nothing can affect Me. My mission is essentially Mine. I am engaged in doing good. My heart is ever full of benediction. I have no ego. I do not own any thing. This is My truth. Those who have faith in this, My Truth, will not hesitate to dedicate themselves to it. Those who have doubts and defects react with anger and fear. But the person with no doubt and defect will not react so. I am aware of this and so I am always in **aanandha**, **aanandha**, **aanandha** (bliss).

Many of the devotees from foreign lands wish Me "Happy Birthday!" I tell them "I am always happy. Wish happiness for those who are unhappy." There is no need to wish that I may have **aanandha** or happiness. I am happy at all times.

Cultivate faith in God and Love towards all beings. And always, follow the directives I have been emphasising.

Poornachandra Auditorium, 22-11-1981.

34. Learning of higher values
Education today expands exceedingly wide
But, the **Aathmic** glory, its heart, is mostly lost.
Living for all has become too huge a burden,
For the tinsel of pomp fascinates the student world.
Students! Educators! Patrons and Promoters of Education!
What exactly is education? What have we to learn through the process of education? What is the aim which educators must have in view? What are we gaining through education as devised today? Students have to pay attention to these four aspects first.

One's standard of living depends on the way the mind is cultured. Culture does not imply any special transformation. It involves only the sublimation of one's habits and attitudes and their dedication to the Divine path.

Education does not end with mastery of the meanings of words. It means opening wide the doors of the mind; it means cleansing the inner tools of the consciousness, the mind, the ego, the senses, the reason. Unfortunately, education is subserving the restricted purpose of making one fit for securing jobs which earn for him the wherewithal to live! True

education must purge one
of all traces of selfishness. But, to-day, what really happens is the
elimination of love (**prema**)
and joy (**aanandha**) from the educated mind! Instead, the flames of
jealousy are fed and fostered.
The Divine spark in man is smothered.
Modern education negates the virtues of discipline and humility.
Science without a sense of
values, activity dictated by whim, scholarship without experiential
satisfaction, humanity with no
involvement with humans, music devoid of sweet melody---these are
all dull and dreary. They
cannot inspire men to appreciation and observance. Therefore, you
should give up selfish desires
and welcome the Truth beyond the reach of the mind operating
through senses and manifest the
Divinity that is your Reality.
Today's education boosts one's conceit
Education must award self-confidence, the courage to depend on
one's own strength. To-day, one
emerges from the process of education with a hardened heart.
Education has as its goal the
fostering of sympathy with the less fortunate, but the knowledge and
skill earned by one are
diverted to selfish ends. Einstein explained to a friend why he spent
sleepless nights and Gandhi
too once gave the same reason to a questioner: "The hardness which
the heart gains through
education"! The friend told Einstein, "But you are a product of the
same educational system."
Einstein retorted, "I am what I am, not because of it but in spite of it!"
Education has become a
means to gain self-importance and boost one's conceit.
Western education has spread so deep that culture is submerged
out of view;
Western education has spread so deep that family bonds are
loosened much;
Western education has spread so deep that **Aaryan** wealth is
frittered away;
Western education has spread so deep that gaudy speech and dress
fascinate all.
Tis considered wrong to talk in the mother's tongue;
T is considered foolish to tread the ancient path;
Tis considered cheap to honour the Guru now.
We have to be warned of these dangerous developments and prepare
a generation of youth which
can restore the glory of India in the coming years by enthusiastic and
intelligent projects of
loving service.
Self-reliance is the most desirable virtue
Bhaarith had unique goals for education in the past. You must
relearn them and revive them.

Vidhya, it was understood, caused splendour to emerge from the
heart. **Vidhya** implied dedication
for mutual service. Today, education does not impart the virtues of
renunciation, selfless love
and sympathy. Monetary return should not be the aim. Dependence
on others should be avoided.
Self-reliance is the most desirable virtue. One should always have the
future of one's country in
view and mould oneself into an ideal for others.
The pity is, as soon as one secures a degree, he registers his name in
the Employment Exchange
and thereafter year in and year out, walks up and down that place,
wasting his life in despair and
distress. Narrow loyalties and limited visions inhibit student minds at
the present time.
Wherever students are, silence, serenity and security should prevail,
for such an atmosphere
alone promotes study. But, what do we find now? What prevails is
fear, anxiety and restlessness!
Those who come out of our colleges are not at all educated in the real
sense of the term. Many
behave even worse than their uneducated brethren.
Students should be clear about their life-values, their true Reality and
the ideals which should
shape their lives. Now they are engaged more in judging and blaming
others. When one has no
knowledge of himself and what is good for him, how can one claim
the right to correct or
condemn others?
Who is the friend, who the foe?
Who is the guru, who the pupil?
Who is the poet, who the cast?
Have you the head to surely know?
If you haven't, do not resent the blame.
The chief goal of human existence
Unless, one is aware of one's powers and possibilities, principles and
processes, one has no right
to point his finger at the evils and excellences of others, or at the
condition of his country or of
the society in which he is born and bred.
The end of education is CHARACTER. And, character consists of
eagerness to renounce one's
selfish greed. Persons without a good character cannot claim to be
educated ones. At present,
men of character are most needed. Our Organisation has decided to
establish such colleges in
order to promote the development of character through the
educational process. You must know
that this is no commercial venture nor is it designed to foster
personal reputation. We had to
venture on this plan in order to realise and reveal the validity of the
ancient ideal,

"Lokaassamasthaah Sukhino Bhavanthu"---"May all the worlds be happy." The chief goal of human existence is the realisation of aanandha (bliss) for mankind and the unity of all men in a world of Love. This is the higher learning which this Institute will teach.

Service rendered to society is the sure road to prosperity. This is the lesson which it will teach,

with the brotherhood of man, as its inspiration. When this Institute succeeds in this effort, it will

be an example for other centres too and they too will strive towards the ideal. It will encourage

transformations in moral, material, ethical, spiritual and political spheres too. Students who have

to resuscitate the glory of the country, who have to protect and develop the country have to

recognise and value these high ideals, for, the welfare and wealth of the country are based on

their talents and virtues.

A Thelugu proverb declares, "When the daughter-in-law is dark-skinned, the entire clan is dark."

When students are good, the country will be good. As is the student, so are the people. Just

consider' all persons whom we revere to-day as elders and leaders have been, at one time,

students like you. And, you too will replace them later. Make yourself ready therefore by

utilising best the chances you have. Your education must make you self-reliant and selfconfident.

True humanness yearns for unity

On one occasion, a follower told Gandhi, "Independent India is your crown." Gandhi

commented: "Independence is my crown; but, separation is my Cross." We have to grasp the

sadness of that confession. Divisiveness has become the bane of the nation in all fields. The evil

of separatism is infecting the entire country and passions are rising sky high. True humanness

yearns for unity. Man seeks the one in the many, unity in diversity. He should not break the unity

into diversity. All limbs and organs have to work in unison in order to ensure health. The nation

too is a body and the same rule applies to its various limbs and parts. The welfare of the nation

depends on the welfare of the societies comprising it and the nation's welfare is proportionate to

the welfare of its component States. So, we must promote human values at every stage. What is

happening today is just birth, growth and death.

Bhaarith has, through countless centuries, not only treasured the Vedhas, the Puraanas and other

priceless spiritual teachings, but put them into practice, derived

supreme delight in the process

and, what is more, shared them with all mankind. Students of today must take a vow to continue

the observance of those teachings and to drive the bliss they can confer.

The Thriveni and the Trinity

At first, our Shri Sathya Sai Institute of Higher Learning had only the Vidhyaagiri Campus

College at Puttaparthi and the Anantapur College for Women.

Gundu Rao, the Chief Minister of

Karnataka, resolutely overcame the obstacles that had to be met and helped in adding the College

at Brindaavan, Bangalore, to this Institute. This day, the Institute has become the holy Thriveni--

-Anantapur, the Ganga; Bangalore, the Yamuna; and Puttaparthi, the Saraswathi. Ganga is the

pure heart, the source of good works (karma). The Anantapur College has initiated service

activities saturated with holy love. The women students visit villages and render various forms of

rural service. The Bangalore College students cooperate lovingly in service in order to realise the

Divine Aathmic reality that is evident in all. The flower (the Anantapur College) emerged first;

later, the fruit (the Bangalore College) developed; the fruit has become ripe and sweet at

Prashaanthi Nilayam. As a result, degrees which enshrine the sweetness are to be awarded here itself today.

This Trinity (Thrimurthi), the Three Eyes in the one face (Thrinethra), the Three Ages of Time

(Thrikaala), the Three Worlds in one Cosmos (Thriloka), the three Prongs of one Shula

(Thrishula), the Three Modes of One Nature (Thriguna), the Three Leaves in one Bilva

(Thridala) are to be adored and symbolically offered today by the students.

The Chief Minister of Karnataka has added to our aanandha. He has ordered the incorporation of

our Bangalore College into this Institute and given us such high aanandha today. And, he has

come personally to share the celebration and the joy he has himself ensured.

Inauguration of the AdminStrative Building of Sathya Sai Instiute of Higher Learning at

Vidhyaagiri, 22-11-1982

The Divine is recognised by gifted people in the vast, the magnificent, the beautiful, the mighty, the majestic, the awe-some. But, for the generality of mankind, the consciousness that each one is a miracle sustained by God, that each breath is a witness of God's Providence, that each event is proof of His Presence, comes but rarely in life.

When this Body that is apparently human, behaves as if it is filled with supra-human potentialities, then, amazement draws the attention of all towards the Divine that is its inherent nature. Off and on, it becomes necessary to give this lesson to mankind, so that faith in God and power to recognise Divinity are added to human faculties.

Sathya Sai Baba

35. Awake! arise!

We can easily declare "Not this," "Not that."

But who can declare of Brahman, "This is It?"

For Brahman is Eternal Truth, Eternal Wisdom,

Beyond the power of speech,

To describe or communicate.

Embodiments of Love! Sparks emanating from fire are neither different from it, nor identical

with it. So, too the jeeva (individualised being) is neither different from Brahman, nor identical with it.

How many of those born are humans when born? How many grow into human status, after being

born? How many who have lived as humans known the key to fight living and fight action? It is

not by physical appearance that man is to be distinguished. The cotton tree bears long green

fruits which resemble the mango; there are varieties of wild canes, but they are not all sugarcane;

quartz may look like sugar candy but it is not edible. We should not be misled by form. The

content is the important criterion, and the content is Divinity.

Jeeva in the Body; God in the Heart,

Both of them do sport some time,

And then they part, each .from each.

One there is, the puppeteer behind,

And the puppets---Evil and Good.

They play their pranks and go.

Jeeva and Brahman become identical only when liberation is achieved. Until the sea is reached,

the river remains as river. It has a different name and a distinct form.

So too, the jeeva so long as

it is involved with the physical case, the senses, the mind and the instruments of consciousness, it

does not merge in God. It remains apart.

The Aathma is ever self-contained, self-sufficient. The material world exists on account of the

other. The Aathma is the basic Unity which assumes the appearance of diversity, the world. Its

immanence is the unifying Truth, evident as the Divine in all beings. It is the duty of every one

to live in the awareness of this Truth.

He who lives on Earth must become Man at first.

Then, he has to learn the way to God

And discover the delight of the Spirit.

This is the Raajayoga path that the Vedhas teach.

Beware of your action belying your speech

The Aathma illumines all objects; it needs no other source of illumination to shine. It is the seer

of the Universe. For the Aathma, the entire Cosmos is an object that is seen, even the eye that

sees without the mind caring to see. And even the mind is an object, for the mind has to be

prompted and kept alert by something else that wills and resolves.

The warp and woof of the

mind consist of "wills and wont's", of reaching out and drawing back."

The reasoning faculty is

itself a tool of the mind. The Aathma has, as its apparent apparel, the body, the mind, reason,

intellect and the inner tools of perception.

Though it seems to be the centre of all activities and agitations, the Aathma is unaffected. It is

consciousness, pure and unsullied. The body and its accessories and equipment have birth and

death, they develop and decline. But the Aathma is free from change.

The Eternal, with no birth and death,

No beginning, no middle nor end;

It does not die, it is not born,

It can never be destroyed;

It is the Witness, the Self, the Aathma.

The man who strives to attain the awareness of this Aathma has indeed fulfilled the destiny of

man. But, out of sheer ignorance, man today has no inclination towards it nor does he proceed in

that direction. His march is not steady and straight.

Shankaraachaarya once poured out his heart

in prayer, to have three errors pardoned by God. "Lord", he said,

"Knowing that you are beyond

the intellect and even beyond imagination, I am committing the error of meditating on you.

Knowing that you are indescribable by word, I am trying to describe your glory. Knowing that

you are everywhere and I have been preaching so, yet I have come on pilgrimage to Kasi. My

action belies my speech." Beware of this great error that is prevalent--saying one thing and

endeavouring to achieve the opposite.

Man does not learn lessons the disasters convey

Man builds a frail nest on the sands, prompted by the delusion of certainty; a monstrous force

upsets his hopes, without mercy. A sudden storm plucks the petals of a blossoming flower and

scatters them on the dust beneath. Sunk in ignorance, man does not learn the lessons these

disasters convey. He clings pathetically to his desires and designs. So the result he reaps is quite

contrary to the plans he framed! He can get the success he planned

for, only when his efforts and actions are in consonance with the results he seeks. The supremest result of spiritual effort is

"beyond the reach of speech, thought and imagination," as the **Vedhas** declare.

The **Vedhas** use two words to indicate that goal: **Nithya** and **Swaagatha**. **Nithya** means that which undergoes no change, in the past, present and future. **Swaagatha** means that which, from one unchanging position, illumines the awareness (**jnaana prakaash**) for all from everywhere. The

One sun, from where it is, spreads His splendour in all directions. The lamp, though on one spot, sheds light on the entire home. The **Aathma**, likewise, is only ONE; but it awakens all by the light of wisdom.

The **Aathma**-principle immanent in all things
The sun has two properties: Light and Heat. The **Aathma** too can be viewed in two aspects:

Swaruupa and **Swabhaava**---its "It-ness" and "the effect of Its Itness." The innate truth or

swaruupa is known as **dharmi** and its effect or quality or **swabhaava** is known as dharma. When one is aware of the dharma, he can be said to have attained the Dharma-**bhootha-jnaana** (the transformation resulting from the knowledge of the **Aathma Swabhaava** or dharma). The

sublimation resulting from the knowledge of the essence or **Itness** or **swaruupa** of the **Aathma** is

Dharmi-bhootha-jnaana.

The **swaruupa** of the **Aathma** is **Anu** or atomic. Its dharma or quality is splendour. The **Aathma** is described as **Vibhu**.

Subtler than the subtle **anu**,

Vaster than the vastest,

Witnessing all everywhere,

Aathma is Brahma, Brahma is **Aathma**.

This subtlest **anu**, **Aathma**, is in all things and its quality is therefore evident everywhere. It

occupies all, but it cannot be occupied by any other. The **Aathma**-principle, the **Brahmanprinciple**, is immanent in all things in the Universe, but nothing can penetrate it. Since the **anu** or

the **Aathma** which has that form is in all things, it is clear that all things are **Aathma**!

There is nothing in the Universe devoid of this **anu** force. This quality of the **anu** is cognisable in

all things as the dharma. So, the **dharmi** or **aathma** is omnipresent. The human body too is no

exception to this. The atom or **anu** is immanent in it and so, we are the embodiments of **Aathma**,

of **Aathmic** energy.

(Holding up a silver tumbler in His hand, **Bhagavaan** said): To know this as a silver tumbler is

knowledge of the dharma, knowledge of the effect; to know this is silver is knowledge of the

dharmi. This handkerchief too has the **anu** characteristic. Burn it, it becomes ash; ash has atoms;

the **anu** persists even when the substance takes another form. That is the reason why the **Aathma**

is announced as Eternal Truth by the **Vedhas**.

Visualise the spiritual in the material

The body is composed of many substances but every substance is essentially **anu** in structure.

Appearance and nomenclature may change through childhood, boyhood, adolescence, youth,

middle age and senescence, but the **dharmi**, the Brahman-reality, shines in native splendour

without being affected in the least. Ignoring this one Reality, the Truth, man is fully involved in

illusory tangles.

Things are not so important; the transcendental truth of the things is of value. You must visualise

the spiritual in the material, the gold in the jewels, the Divine in the diversity of character and

conduct. Seek to know the **Aathma**. All are equal in birth and in death. Differences arise only

during the interval. The Emperor and the beggar are both born naked; they sleep equally silently,

they both bow out without even leaving their new address. Then how can their reality be

different? There can be no doubt on this score. All are basically the same.

Who belongs to whom? How long does kinship endure? This attitude must not prompt you to

escape your duties. The allotted duties have to be fulfilled by each individual. Brahman has no

duties, no involvement. Though the world rests in Brahman, it is not affected in the least. The

snake has poison fangs but it is not poisoned by it, the scorpion has poison in its tail but it causes

no harm to the scorpion. When you see your own image in a hundred mirrors, you neither fear

nor doubt. God knows that everything is His Image; He is not affected thereby.

The **Vedhas** distinguish three entities---the sea, the wave and the foam. The sea is the **Kootastha**,

the Unchanging Base, the **Omniself**, the **Paramaathma**. The wave that emerges from it and

merges in it is the **jeevaathma** (the **particularised**, individualised form of the **Paramaathma**). The

foam that forms on the crest of the wave and dissolves in it is the **dehaathma** (the **bodyconsciousness**,

producing the illusion of distinction from both wave and sea, though

essentially it
too is the sea).
Man's love is narrow and centred in the ego
Since the **Aathma** is in **anu** form in the body, body consciousness is termed **dehaathma**
consciousness. **Jeevaathma** activates by its presence the individual consciousness. The
Paramaathma is the base on which everything rests. But, man believes he is the body and
ignores the **dehaathma**. He thinks he is a **jeeva** but ignores the **jeevaathma**; he concludes that as
an individual, he is separate; he ignores the **Paramaathma**.
Does the tree taste the sweetness of its fruit? Does the creeper inhale the fragrance of the flower?
Does the book imbibe the inspiration of the poem? Does the pandit caught in activity experience
the joy of detachment? But a guru who has the experience of Truth can direct you along the
saadhanas. The guru can only inform and inspire; the disciple has to move and act. The mother
speaks in order that the child might learn to speak. She cannot put her tongue into the child's
mouth! It has to use its own. The scriptures can only inform and inspire.
The wildness of the senses has to be controlled. Many try to do this by limiting the intake of the
food, or inflicting, other types of punishment on oneself. But, these are perversions. The most
effective means is the acquisition of Truth, the Truth of the Self. Since man is sunk in ignorance,
the ignorance of the One Universal Eternal **Aathma** that is the Truth in all beings, his love is
narrow, restricted and centred in the ego. How then can he merge in **Paramaathma**? Can an ant
crawl over the waves of the sea? But, if he renounces his attachment to his 'narrowness' and
resolves to join the sea, he gets the name and the taste of the sea itself. Seek to become vaster,
the vastest, the sea, the Brahman.
Live in the light of the Truth
Unite---in the One. That is your mission, your destiny. Do not isolate yourself---"I for me," "He
for him." If you hope to be happy while isolated, take it from me, it is a frail dream. Know that
you are the **Aathma**, just as everything else is. The **Aathma** is self-luminous; you do not need a
lighted lamp to discover a lighted lamp! You need no candle or lantern to see the moon. You can
see the moon through its own- rays. The **Aathma** shines in all; you have only to open your eyes
and know it. The scriptures declare, "All this is God," "God is in all." Mere repetition of these

truths as slogans is of no benefit; experience the Truth, live in the light of the Truth.
The guru initiated the disciple in the **manthra** "**Shivoham**" ("Shiva am I"). He continued
repeating it constantly. Some one asked him what the **manthra** meant. He told him, "It means 'I
am Shiva'" but he had still no faith in that fact. That questioner had heard of Shiva being wedded
to **Paarvathi**. So, he asked, "If you are Shiva, what of **Paarvathi**?" The disciple was shocked. He
had no courage to face the query and reply that **Paarvathi** is the **Shakthi**-principle of the Shiva
aspect of God. He had not become Shiva nor had he faith that he could become so.
Embodiments of Love! The Divine has no special day, earmarked as Birthday. The day when
you cultivate holy thoughts, attitudes and modes of behaviour in your hearts, the day when you
decide upon some activity of pure unselfish service, that is the Day of Birth of the Divine for
you. From that day, you can celebrate the Birthday as a festival.
Poornachandra Auditorium, 23-11-1981.
Death stalks its prey
everywhere, at all times,
with relentless determination.
It pursues its victims
into hospitals, hill stations,
theatres, **aeroplanes**, submarines.
In fact, no one can escape it or
take refuge from its grasp.
God alone is the giver of life,
the guardian of life, and the goal of life.
Sathya Sai Baba
36. Two kingdoms with one king
Good motives yield good fruits;
Bad motives yield bitten
Madly pursuing "degrees" as your destiny
Do not get bound in a servant's role;
Have the glory of your country as the goal
And master the art of working hard.
Man's progress depends on strength of mind and purity of feelings.
His mental condition and the
actions which rise from his feelings, these two decide whether he will be bound or free, happy or
miserable, rising or falling. The mind is the framer of all man's intentions and resolutions, his
wills and wont's. These **sankalpas** motivate the senses and initiate activities that reveal their real
nature. When a pebble is dropped into a well, the ripple causes further ripples and the entire
surface is affected. So too, when an intention enters the mind, the waves it causes envelop the

body and prompts many activities.

When the will is pure, activities are also pure. When it is impure, the activities through which it expresses itself are also impure. So, one has to be vigilant. As soon as an intention is formed in the mind, examine it to find out whether it deserves to be put into action or whether it is unworthy to be acted upon. The intellect must be called in to conduct this examination.

Intentions that arise in the mind have a great potency and vitality. Even after the death of the person, they can shape events, produce good or inflict evil. Why? They are the cause for the person getting embodied again and going through further lives! Therefore, one has to cultivate beneficial resolutions and maintain them. These are like swords. They can cut to pieces the weeds of evil thoughts, evil feelings and evil habits. As a consequence, good thoughts, good plans, good acts and good lines of action can grow freely. Value of good intentions and good company
Students have to take particular care about one fact. When the mental resolutions take a bad turn and when you are then in the company of a bad one, your condition becomes worse on account of plus getting added to plus. The result is disaster. When your intentions and resolutions are good, and when you join the company of the good, you can progress faster. The company of the good is like the noon-time shadow. It is short in the beginning but lengthens as the evening comes on. The company of the bad one is like the morning shadow. It is long when the day dawns, but becomes shorter as noon approaches. The comradeship and conversation of the undesirable appear sweet and profound in the early stages, but the effect is only pollution of minds and hearts.

Shankaraacharya has emphasised the value of the company of the good to persons on the spiritual path, for it leads man to immortality.
From Good company to No-company,
From No-Company to No-Desire,
From No-Desire to **Un**-moving Truth,
From **Un**-moving Truth to Eternal Liberation.
Evil company is easily secured; good company has to be sought and struggled for. To fall is quite easy; to climb requires strength of will. Therefore, man is tempted to choose the easier path. The objective world is an image, a reflection. When you take a shave standing before a mirror, you do not apply the razor to the image. You apply it to the actual face.

God is reflected in the mirror

(the objective world). You can see His image in man and beast and bird, in plant and tree and grass, in every cell and atom. But man is enamoured of the mirror and of the reflections, not

knowing the original which is imaged therein. How can God shine in a heart that is darkened by bad thoughts and intentions?

Being good makes the surroundings too good

Vidhya (knowledge) must teach man to turn to God and discover that Nature too is God. **Vidhya**

must awaken the consciousness latent in man and become aware of the **Aathma** (Self) that

underlies all its levels. **Vidhya** claims to increase man's knowledge. What is that knowledge

worth? Without character, that knowledge is best cast into fire. The educated person is now more

vicious, more greedy, more crafty than the uneducated! This knowledge encourages him to

exploit and exterminate others. This knowledge pollutes and poisons the world. It destroys peace

and prosperity all over the world. Words! Words! Words! The plethora of words! Nothing is

practised; no one acts.

Today the student world is tossed in confusion. Not only in confusion but in downright insanity.

They wear white clothing; the hearts are still dark.

Heads are full of evil thoughts;

Ears are open for scandal tales;

Eyes delight in peeping unseen;

Minds crave for wicked plots;

Reason pursues plans to cheat.

When **Vidhya** perceives these in man,

It will not stay a moment there.

When this is the condition, how can one earn **Vidhya**? Of course, man's present situation and

status are determined by his acts and thoughts in the past. The dog has to lap water with its

tongue, even if it tries to quench its thirst at a flooded river. It cannot drink deep mouthfuls. Man

has to formulate his plans, respecting the limitations he himself has imposed. Whether in a holy

place or in vile surroundings, whether in an urban complex or in a rural homestead, his attitude

and behaviour will only be in accordance with the bent of mind he has earned already.

Frogs **hop** on the lotus but they do not inhale its fragrance or taste its nectar. But bees come from

afar and imbibe both So the question of our reaching out to God depends on the fashioning our

mind has already received. But man can modify his mental condition by means of constant

practice of righteous actions. When we are good, our surroundings too tend to be good. When we hold a rose in the hand, the group around us also gets the fragrance. Students should not disappoint their parents. Students, you must be ever on the move, ever alert on the road to goodness, usefulness and happiness. Do not allow the slightest blemish to enter your tender, bright minds. Do not allow any evil to rob you of the sacred chance you have secured to consecrate your lives. Your parents are looking forward with great hope that you will become scholars, occupy high positions, earn great fame and lead noble lives. Do not disappoint them. In the past, when the years of study were over and the scholar was leaving for home, he was advised by the Guru to revere the mother, the father, the teacher and the guest as God Himself is revered. Nowadays, the Convocation, where the students are awarded their degrees, has become a riotous rabble. Students do not bring joy to their parents. What a great calamity! Students of our college must cultivate commendable virtues, mould themselves into ideal men and women, promote the happiness of their parent, and be examples to others through their holy thoughts and deeds. **Seva** to be rendered to the rural folk. Old students of the college should proceed to their own places and enter the professions suited to their skills and aptitudes. But, it is your duty, wherever you are, to hold on firmly to the disciplines implanted in you at this college. Calling yourselves members of the Kingdom of **Sathya Sai**, and old students of the college, but behaving contrary to its ideals and rules will mean that you are bringing disrepute on your **Alma Mater**! Do not yield to the temptations that the outer world places before you. Maintain untarnished the character and conduct that you have adored. Old students who are now members of the staff of the college at **Puttaparthi** and **Brindaavan (Bangalore)** arranged a Polio Rehabilitation Camp as well as an Eye Operation Camp at **Puttaparthi** last month. You bore the major brunt of these camps and organised them very successfully. This is an important aspect of **seva** which the old students can render to the rural population. Villagers cannot afford to proceed to the towns for medical treatments. They have no money to meet the heavy expenses involved. Seeing their plight, members of the Kingdom of **Sathya Sai**

invited doctors, arranged for the operations, provided accommodation in their college, nursed them to normal health, provided nourishing food to the patients as well as their kith and kin who came to attend on them, and made the medical personnel grateful for the opportunity to render service. Old students of the Women's College at **Anantapur** have an Association working on similar lines. They have named it the Kingdom of Mother **Sai**. They too are taking on village after village as centres for their educational and health service activities. Girls build walls, put up roofs and thatch houses in order to provide shelter for the homeless! The village folk are struck with admiration and amazement at the skill and enthusiasm the students evince. They visit slums and, with the **co-operation** of the hutment-dwellers, clean the areas. They move into bazaars and markets and exhort the people to share with them the joy of cleansing the **byelanes** and drains. They are trying to provide electric lights to villages which are plunged in darkness when the sun sets. By such **seva** they are giving great **aanandha** to **Swaami**. I bless them that they may offer **seva** in even greater measure, so that **Swaami** can give them greater **aanandha**. Dharma will guard those who observe Dharma. These activities cannot be taken up and fulfilled by spirit of service alone. They require funds too. And, they are finding it by **utilising** a portion of the salaries they get as teachers. In appreciation of this, this day, the Central Trust is allotting a hundred thousand rupees each for the Kingdom of **Sathya Sai** and the Kingdom of Mother **Sai**. They will, I am sure, render excellent service to the rural folk around their colleges, for **seva** is the most urgent and effective **saadhana**. What we find in our country today, however, is something different. No sooner do they finish their studies, students struggle to get out of the country to some overseas countries like **Iran** or **Iraq** clamouring for "money," "money." Mammon possesses them and ruins their lives. Our students do not allow themselves to be so enslaved. They know that so long as they are intent on good deeds of **seva**, they will not be deserted. Dharma will guard those who observe dharma. **Poornachandra** Auditorium, 22-11-1981. 37. **Parama prema** The Lord is Love, His Form is Love,

All beings are Love, Love saves and serves,
Through Love alone can Good arise.
Love reveals the God in all.
Love binds one person to another. Love attaches one thing to another.
Without Love the
Universe is naught. The highest Love makes us aware of the Lord in every one. The Lord is equally present in all. Life is Love; Love is Life. Without God, deprived of God, nothing and nobody can exist. We live on and through the Divine Will. It is His will that operates as Love, in each of us. It is He who prompts the prayer, "Let all the worlds be happy." For, He makes us aware that the God we adore, the God we love, the God we live by, is in every other being as Love. Thus Love expands and encompasses all creation. Looking a little closer, we discover that life itself is Love. They are not two but one. Love is the very nature of life, as burning is the nature of fire, or wetness of water, or sweetness of sugar. We tend a plant only when the leaves are green; when they become dry and the plant becomes a life-less stick, we stop loving it. Love lasts as long as life exists. The mother is loved as long as there is life in her; when life departs, we bury her without the least compunction. Love is bound with life. In fact, Love is Life. The person with no Love to share is as bad as dead. This is the reason why love expands in an ever widening circle. Love is the fruit of life. The fruit has three components' the skin, the juicy kernel and the seed. To experience the fruit, we have first to remove the skin. The skin represents egoism, the 'I' feeling, the excluding, limiting, **individualising** principle. The seed represents 'selfishness', the 'mine' feeling, the possessive, the greedy, desireful principle. This too has to be discarded. What remains is the sweet juice, the rasa, which the Upanishads describe as Divine, the Love Supreme. **Parama prema** is **Iyothi, Amrutham**, Brahma: "**Aapo Iyotheeraso amrutham** Brahma."

Everyone has the right to partake of this nectarine **prema** and to share it with others. No one is excluded on the basis of race, caste, creed or place of origin. The only condition is: Have the skin and the seed been removed?"

Give Love to God and be liberated from worry
When the Love Principle is known and practised, man will be free from anxiety and fear.
Imagine your visiting a friend in a city and planning to stay with him for ten days. You have some money with you, and you are afraid to carry it about with you.

Now, if you have handed over the purse to your friend for safe-keeping, you can happily go round, to all the places in the city and suburbs you long to visit. You can roam through the busiest market, with no trace of fear. The purse you had is Love; give it all to God. He will liberate you from worry, anxiety and fear.

Through **japa, dhyaana** and **seva saadhana**, you have to cultivate Love towards God. Take **Dhruva**, for example. He prayed and practised austerities in order to induce God to grant him the **rulership** of the Kingdom. But when God appeared as Vishnu before him, he said, "Lord! I do not desire the Kingdom. I want you and you only." Similarly in the preliminary stages, one prays for worldly **boons** and material gain, but as thoughts get clarified and purified, one desires just one boon from the Lord---He Himself!

For, God is the entity closest to man, dearest to man. Your mother and father might be a little afar but God is right with you, in you. Even if you do not love Him, He will not depart from you or move afar. "**Anoraniyaan**" (smaller than the atom) say the **Vedhas**. He becomes "**Mahatho maheevyaan**," expanding beyond the cosmos and filling all with grace. In every cell. He will be in you. You can earn this awareness through intense Love. Good works always provoke the wicked. Jesus was compassion (**karuna**) come in human form. He spread the spirit of compassion and conferred solace on the distressed and the suffering. Noticing the torture of birds and beasts at the Temple in Jerusalem, he reprimanded the vendors and drove them out of the precincts. He drew upon himself the anger of the priests. Good works always provoke the wicked. But one should not falter or fear when opposition obstructs. The challenge gives joy; it evokes hidden sources of strength; it brings down Grace to reinforce the effort. Pleasure springs during the interval between two pains. One has to struggle with difficulties in order to taste the delight of victory. Jesus was the target for many mighty obstacles and he braved them all. As a result, his name and story and message are shedding splendrous light all over the world now.

Not Jesus only, every Prophet, Messenger of God, Teacher of Truth and Spiritual Leader had to wade through ridicule, neglect and persecution. Though a diamond is cast in a dust bin, its lustre remains; its price will not diminish. Though a sweet pumpkin grows

on a thorny fence, its taste remains; its attraction will not diminish. Even if a peacock's egg is hatched in a fowl-roost, its charm remains and its nature does not change.

The Divine, though it moves among all the sundry, can never be affected or deflected. Envious folk heaped insults on Jesus. Even among his disciples, some betrayed him and deserted him.

Self-dominated people turn envious at greatness and goodness. But since prema, the prema of Jesus, had no trace of self in it, Jesus was unafraid. The loveless are enveloped in fear. Love instills courage and promotes adventure. It delights in daring. If you follow the Master, you can face the devil, fight to the end and finish the game.

Love must bind all believers together

Jesus was Love. Sathya Sai too is Love. That explains the gathering of Christians of all sects, which we see here. In Rome today, Catholics gather to celebrate the Advent of Jesus. The Protestants celebrate it by themselves in their churches. The Jews are not welcomed anywhere.

But, in the Presence of Sathya Sai, all are equally welcome. The Jews arraigned Jesus and demanded that he should be punished; in this Presence, Jews are adoring that very Jesus. The prema of Sathya Sai has transformed and transcended those memories. It made them realise that there is only one caste, the caste of Humanity, there is only one religion, the Religion of Love.

A few moments ago, Al Drucker spoke to you on Jesus Christ. He got the courage and the wisdom to offer homage to Christ, because of the impact of Swaami's Presence. He understands that there is only one God and that God is omnipresent. Names and forms are different naturally; but they are all aspects of the ONE. Love must bind all believers together; not only believers but non-believers too must be loved and served as His images.

Love must be manifested as Service, Seva. Seva must take the form of food for the hungry, solace for the forlorn, consolation for the sick and the suffering. Jesus wore himself out in such Seva. The heart full of compassion is the temple of God. Jesus pleaded for Compassion.

Compassion was His Message. He was sorely distressed at the sight of the poor. This day, Jesus is worshipped but His teachings are neglected. Sai is being worshipped but His teachings are neglected. Every where, pomp, pageantry, hollow exhibitionism! Lectures, Lectures, Lectures!

No activity, no love, no seva. Heroes while lecturing, zeros while

putting what is said into practice. Develop Compassion. Live in Love. Be Good; do Good and see Good. This is the way to God.

Christmas Day, 1981, Poornachandra Auditorium

God has endowed you with hunger and He supplies the food. He has endowed you with illness, and He grows the species you need. Your duty is to see that you get the proper hunger and the right illness and use the appropriate food or drug.

Sathya Sai Baba

38. The Shivam night

A tree can be trained to stand up straight; A stone can be chipped to a charming form; A mind? Can it be so chipped and trained? Answer if you can! The need is great.

Embodiments of Love! This day is reckoned holy all over this land. It is named Mahaa-Shivaraathri. 'Raathri' means 'darkness-filled'. Of every twenty-four hours, we are experiencing this half the time. But this night is Shiva Night, the Night of Shiva, the Night that grants Mangala--- the boon of blessedness. And, the Mangala is Mahaa, great, unlimited. Mahaa or limitless blessedness can be conferred only by the Divine Source; it cannot be acquired from worldly achievements and triumphs. It is dependent on the Immutable Triad, on Sathyam, Shivam, Sundaram.

It assumes all forms, this Shantham! It assumes all names, this Shivam! It is Sath-Chith-Aaanandh, this Only One! It is Sath yam-Shivam-Sundaram!

The mountain peaks we see are rocks; the ground on which we stand is soil; the trees are wood; our bodies are flesh and bone. But, man manages to deal with these by attaching labels of names and imposing understandable forms on them. Really speaking they are only permutations of the five fundamental elements---Earth, Water, Fire, Air, Sky. Everything and every being is but a formation, a transformation, a vikaara. But at the very central core of every entity, Shivam is present as Effulgence.

The tragedy is, as Kaarunyaananda said, all are sunk in the sea of samsaar, of flux and fear, of conflict and discontent. The world appears dual according to our likes and dislikes. If we like a

thing, it is good for us. If we dislike it, it is bad. When you like a person, everything he does, even if it is bad, is pleasing; when you dislike him, even the good he does strikes you as bad. So the sages advise that you must trek through a dark jungle alone and come out safe. They dissuade you from braving the same journey with a companion. No one can determine who is likable or when you may be bothered by fear when you go in the dark. But a person who dislikes you or whom you dislike is to be avoided. Search for Truth has to proceed inward. Harmful tendencies and thoughts multiply fast in the mind of man, as fast as white ants, unless he establishes himself in his **Sathyam-Shivam-Sundaram** essence. Then, no one can dislike you nor can you dislike any other. Even those who injure and insult you have to be forgiven and loved, for, love alone can shower **aanandha**. The spring of love is in one's own core. The source of **aanandha** is your innermost reality. But, like the man who searched everywhere for his glasses and found them at last on his own nose, man too becomes aware that the search for Truth has to proceed in the inward direction within himself. While describing the benefits of group **bhajan, Kaarunyaananda** said that its effect is like keeping banana bunches packed inside a smoke filled room to make them yellow, ripe and sweet. But only mature bunches can thus ripen and sweeten. The rest might change colour but their taste will not. Spoiled milk cannot become good yogurt. Every individual of the group has to sing sincerely and with a longing to visualise God. **Bhajan** should not be imitative, mechanical or forced. Then only can **bhajan** expand the heart, reveal the Truth and arouse the springs of Love. The entire Cosmos is composed, according to the sages, of only five elements. The first of these is what we call the Earth. Though it appears dull and inert, it is resonant with Consciousness, **Chaithanya**, Energy. The second is Water. It is vibrant with vitality (**prajnaana**). For example, when one is prostrate with thirst or weakness and is apparently unable even to react to his surroundings, a cup of cold water can restore him to activity. The third element is Fire. Fire is luminous with warmth, wakefulness and attention (**jaagratha**). The fourth is Air. Air carries the life-principle, the anima, the **praana**. Air is not needed when there is no life in a thing. **Praana** is the image of the air principle. The last is Space (**Aakasha**). It is the

expression of **OM**, the **Pranava**. Be like children of God, seeking Grace. Every being has all these elements in its composition. This is the reason why the sages asserted, "**Ishwara sarva-bhoothaanaam**." So every being has to manifest activity, vitality, vigilance, watchfulness and the awareness of the **OM** in outer and inner space. Man has the unique capacity to know his destiny and destination. He should not fall into the whirlpool of desires and be carried down into the depths of grief. When breath starts to gasp, hair turns grey; teeth begin to drop, and eyes grow dim, man's greed to quench the clamour of the senses increases, instead of decreasing. **Sathsang** (holy company) is the only remedy, to make man live as man. Cruelty, jealousy, egotism, ingratitude--these should not emanate from Man, the crown of creation. Mutual help and compassion---these should serve man as his two eyes. Embodiments of Love! Do not entangle yourselves in kinship that lasts only for a day or two, a span of months or years. Attach yourselves to God who is your closest kin, today, tomorrow and always. Where exactly are you now? Reflect on that. Each one will secure only what is proportionate to what one has renounced, however long or however near you might be. Ticks attach themselves to the udder which is full of sweet nourishing milk. But, ticks secure only the blood of the cow, not the milk. The calf which comes skipping from afar drinks the milk. You have to be like the calves, like children of God seeking Grace. Do not become ticks that cling close but do not long for milk. Near, nearer, nearer! That does not help. Become dear, dearer, dearer. That is the proper **saadhana**. Man can be happy if he develops togetherness. The situation in India and in the world today is: "**Evarikivaare, Yamunaa theere**" (Each for each on **Yamuna** beach). The fingers of one hand do not feel that they belong to each other. Four members of a single home trudge along four separate tracks. There is no togetherness. How happy can man be if he develops togetherness! Can you eat a meal with a single finger? When the five fingers work in unison, the stomach is filled in five minutes! When ten men work together, the task is done. So, no attachment should be developed, no wish is to be welcomed, nothing is to be sought for, no defeat is to be taken to heart, without

delving deep into the
consequences.

Thyaagaraaja advises that even the Name of God has to be resorted to after full understanding.

The mind is a Lotus; it needs **madhu** to grow through and **Kara** to blossom under. **Madhu** means

water, and **Kara** means "the rays of the Sun." As a matter of fact, the Sun lifts up the water from

the ground and pours it down again. The bees that are drawn to the Lotus flower are also called

Madhu Kara; they carry away the flower and the fragrance. '**Madhu** means 'Sweetness,' 'honey.'

It is another word for **prema**. When the evil and the blemish in man are cleansed by the waters of

love, the heart can bloom and gaze at the glory of God. Or else, man has to lie low in the slush,

weighed down by dirt.

Education must feed the roots of faith

Students! The life around us teaches us many lessons. When the cow delivers a calf, the baby is

encased in placental matter. The mother starts licking off the matter and cleansing the child. Its

prema is so overpowering. Then the new-born calf rises on its legs as soon as it is freed from

dirt! Just think of this, dear students! When the **pashu** (animal) does this so lovingly and so

thoroughly in order to help the child to rise, can **Pashupathi** (the Lord of living beings) refrain

from cleansing His children in order to help them rise and progress? When the 'go' (cow) is so

eager to save the child and help it to run about in joy, how can

Gopaala (the Lord as Cowherd)

allow you to remain dirty and handicapped?

Be firm in this faith in God. This is the gain that you must secure from your studies. Education

must feed the roots of faith. **Vishwaasa** (faith) is **shwaasha** (breath). Faith lives and thrives on

Love. **Prema** is **praana**. **Praana** must charge **bhajan** or worship with faith. Faith prompts

sweetness in your thoughts, words and deeds. The **Uttharaayana** (the Northward Path) that

begins today, must be marked by resolution to stick to the **Godward** path. Turn the mind towards

God; that will keep it strong and sweet.

Thyaagaraaja said that if he is armed with the Grace of **Raama**, the planetary missiles can never

injure him. **Purandhara Daasa**, another great saint, asked, "What are eyes for?" and answered the

question himself, "To visualise the Lord," and adds eyes that do not yearn to see You are black

balls: ears that do not hear Your praise are narrow mountain caves where jackals live; the tongue

that does not relish the repetition of Your Name can only croak like a frog." This is the period of

life when you must cultivate faith and draw strength from the Grace of God.

There are three types of people who are involved in work. The first can be named 'Non-doers'

(**Akarmins**). They plan very pompously and pride themselves on their talents but, at the first sign

of failure or discouragement, they get so dejected that they give up all effort. They renounce all

saadhana, even attending **bhajan** sessions. They are afflicted with the **Thaamasik** (ignorant)

nature. Keep away from such people; you should not allow even their shadow to fall upon you

lest your enthusiasm is affected.

Sathya Sai's Shankraanthi message

The second type is "All-doer" (**Vikarmi**). He plunges into work, without discriminating whether

it is good or bad. He is too enthusiastic and too active. His is the **Raajasik** (passionate) nature.

The third type is the "Good Doer, the God-Doer," the **Saathwik** (faithful) worker (**Sukarmi**). He

does work with devotion and discipline, as his duty to the Divinity resident in him. He offers his

work as worship and is content when he has done it to the best of his capacity.

Man has taken birth, in order to suffer and purify himself in the crucible of life. His karma

(work) caused his birth. The feelings of 'like and dislike' urged him to engage in work. He 'liked'

and 'disliked' as a result of the impact of the environment he was in. That impact was helped by

reason and **rationalisation**. They were moved by the influence of duality. Duality was the product

of ignorance. If ignorance is overcome, one is in Bliss thereafter. Arjuna suffered from this basic

ignorance and when Krishna granted him the light of wisdom, he was cured.

Have faith in the Truth that can remove delusion. You cannot be argued into faith, nor can you

derive it from books. You can know and experience Truth when you cleanse your heart and

broaden it through **seva** and Love.

Bheeshma, the unrivalled hero, the guardian of the cousins who fought among themselves in

Kurukshetra, the great **Vedhic** scholar and **saadhak**, the paragon of virtue, the person who

reached the acme of renunciation, postponed his moment of death for 54 days in order that he

might pass into the heavenly regions. By drawing his last breath as **Uttharaayana** dawned, he

recited "Krishna, Krishna" and merged in Godhead. That was the

measure of his devotion. Take

this as my **Shankraanthi** Message to you seek God in every one and you will be rewarded.

Brindhaavan Hostel, 14-1-1982

You can purchase drugs, but you cannot purchase health. You can purchase a bed but you cannot purchase sleep. You might employ even the most expert doctors, but you cannot ward off health. So, realise the goal of life, without delay.

Sathya Sai Baba

39. Offer the vessel bright

Sinking and rising, struggling in the Sea

Of tasteless, futile, birth-death waves?

Do you not see the **Bhakthi** Boat that the Lord

In His compassion, has brought to rescue you?

Life is a precious gift, sustained by breath. But there are victories to be won during life,

sometimes at the cost of life itself. However many successes man wins, he pictures before his

mind many more and advances from one venture into another. He has no **santhrupti** (satisfaction)

in spite of all his achievements. He relishes new and newer wants and never reaches fulfilment.

Combined effort is the natural mode of living. **Co**-operation among individuals grouped as a

society guarantees security and stability. It is as the sages call it, **Shri Raama Raksha**

(protection), the mark of Divine Grace. The surest sign of man's awareness of his Divine Nature

is the recognition by him of the bond of kinship with other men.

The bond of kinship has now snapped, and, as a result, life has been rendered meaningless. The

evil spirits of greed and pride, of envy and hatred, are executing their demonic dance in the

hearts of mankind. Men are not able to appreciate the value of the air they breathe, of the sun's

rays that illumine the world, the drops of rain that sustain life, and the subtle power that underlies

every object in nature. Humans have become low-minded and people who have dedicated their

lives to high ideals are nowhere to be seen. What needs to be done today is "fostering men who

are determined to stand and suffer, even risking their lives, for realising the holy goals of peace

and prosperity for the entire world."

Learn from Mother Earth the lesson of service

The phrase "our country" denotes not the dumb ground but the living beings thereon with whom

you are involved. You must grasp this fact. You are ignoring this truth today. Each one must

regard the prosperity and joy of others in the community as one's own. Then only will India or

any other country deserve that prosperity and joy. One's happiness is

bound up with the

happiness of Society. One's physical, mental and intellectual strength and skills have to be

dedicated, not merely to one's progress, but equally to the progress of society. Members of the

Units of the **Sathya Sai** Organisation must try to benefit themselves and the society through such

service. Use the strength, skills, and spirit of service for such work. A machine gets rested if it is

not put to use; the human machine too gets rusted if it is not put to constant meaningful work.

The pulse is not the correct indicator of your being alive; work, activity that is the evidence and the value of real living.

Krishna declares in the **Bhagavad Geetha**, "There is nothing in the three worlds that I am obliged

to do, nothing unaccomplished that I have to accomplish, but I am still engaged in karma

(activity)." For, if God is inactive, the Cosmos will grind to a halt.

Man's role is to translate his

strength into activity along the path of duty. The young follow the lead of elders. So, elders must

consistently hold on to ideals and work towards their realisation so that mankind can attain

prosperity and peace.

Character is power more than knowledge

What or who is God? When the answer to this question is sought, one discovers that God is the

Glory immanent in Nature. Nature must indeed be laughing at the sterile frenzies, the endless

pursuits, the countless miseries to which man submits himself to, in his search for achieving the

unachievable! Man must search in Nature for the sacred lessons it holds for him; then, he can

understand how deep, how everlasting is the Truth it can convey. The earth rotates on its axis at a

speed of thousand miles an hour. Consequently we have alternations of day and night, which

helps us to live on this globe. Besides, it moves around the sun at the rate of 66,000 miles an

hour, causing the seasons which bring rains for crops and vegetation which sustain human life.

The earth does not profit in the least by these rotations but man exists and prospers on account of

them. Mother Earth teaches her children this lesson of service and sacrifice.

Good conduct has to be the main key to the life of man. It is the 'way of living,' the path of

virtue, that keeps one in the memory of people long after death. If it is not the virtuous way, the

person is as good as dead. It is often declared that knowledge is power. No. No. Character is

power. Nothing can be more powerful on earth than character,
Riches, scholarship, status,
authority are all frail and flimsy before it. A strong virtuous character
cannot be earned from
guide books; it is earned only through intimate involvement with
society.

There is no dearth of books today; nor is there lack of gurus.
Educational institutions spread
knowledge all around, To all appearances, the Sun of Knowledge
(**Inaana Bhaaskara**), is
showering His rays in plenty. But, one can hardly notice those who
have imbibed the nectarine
wisdom thus offered and dwell in the ecstasy it can confer. The thick
binding, encasing the
books, seems to prevent wisdom from emerging. The mountain range
with lust, anger, hatred,
envy and pride as the peaks, shuts out the splendour of the Sun.
Charity, compassion, fortitude,
sympathy, and sacrifice, arise from the higher levels of consciousness
while opposite tendencies
breed in the lower levels. The latter cannot confer **aanandha**; they
can only plunge us in grief.

See Nature as a Divine loving entity
No one with the higher qualities or virtues or expressions of love is
evident today. So, it has
become impossible to discover 'man' among the inhabitants of the
world. Man, Man, Man! What
are the characteristics of God made Man? No man knows what they
are, no man demonstrates
them in life. Is anger a human quality? Or, pride? Or, self
centredness? No. They reveal the
animal, though people infected with these faults gain currency as
'men.' Man must reveal by his
conduct that he has evolved higher; he should not inflict pain nor
should he be affected by pain.

Man is not merely flesh and bone. A gramophone record is not merely
a circular plate with
grooves on. Each groove looks like another groove, lines all over! In
every groove are hidden
voices, words, songs. In man, too, there is latent the possibility of all
types of karma. Every
object, event or experience of ours since childhood lies dormant in us.
The rivers, mountains and
stars we have looked at are all in us. We have in us the past, the
present and even the future. We
are all that was, is, and will be.
Man sees Nature as cruel, because his mind is cruel. Clear the eye,
purify the mind and you can
see that Nature is a Divine loving entity. Do not seek faults and vices.
Seek the right, the correct
and the good. Develop sympathy and compassion. Cultivate
vairagya, the attitude of

detachment.

You may doubt whether there are any who have achieved **vairagya**
(renunciation). Let me tell
you there are not only a few, but many. They have no sense of I and
Mine; they dedicate all acts
to God and free themselves from attachment. To feel there are none is
self-deception. Out of ten
evil persons there will surely be at least one who can be guided into
the good path and out of ten
such, at least one will accept God and out of ten such, at least one will
be eager to live in
accordance with Divine Law.
Offer your body to God as pure as He gave you
In fact, the Cosmos is activated by one single **Chaithanya**
(Consciousness, Intelligence). It is the
Suuthradhaari (Director). Man has only a role to play
(**paathradhaari**). That intelligence, the
omniwill, urges all men to play roles decided on by it, and to think
and work as it directs.

The scriptures declare that the Body is the Temple and the I is the
God installed therein. Or, you
may take it that the body is a vessel for cooking food, given on loan to
us for use, while hosting a
festival. Can we return it to God, who has loaned it, in a worse
condition? Should we not scrub it
and clean it and return it bright and free from rust and dust? When
the festival of life began and
we received the body from Him, it was innocent of evil. It was pure,
fresh and bright. Using it
we have inflicted dents, leaks and other signs of damage, through lust,
greed, hatred, anger and
envy. Only the lowest would offer it back in that condition. Offer it as
pure as He gave it; you
can then be most worthy of Grace.

Remember always the high purpose for which you have come into
this world, equipped with
potentialities to acquire and utilise all levels of knowledge. Have faith
in Divine Grace, the grace
of **Gopaal** on the go (cow), of **Pashupathi** on **pashu** (bound animal).
Wear the Garland of
Devotion Gems round your neck and saturate your thought, word and
deed with Divine Love.

Abbotsbury, Madras, 22-1-1982.

The mind must become **bhaktimaya** (saturated with devotion);
the intelligence must be transformed into **inaana-deepthi** (the
splendour of universal wisdom), or **inaana** (divine knowledge);
the body must be a willing and efficient instrument for sad
dharmacharana (the practice of righteousness).
Such a life is indeed the crown and glory of humanity. The rest are
contaminated, contained, caged lives!

Sathya Sai Baba

40. **Bhakthi**, stage by stage

Lord **Shridhara** is the embodiment of Love.
 He lives in Love. Love is His Divine form.
 His Love is pervading everywhere in the Universe.
 Love is the "**Thaaraka Manthra**" (holy formula for liberation).
 God cannot be understood without this Supreme Love.
 How can you get good thoughts, without comprehending this Love,
 which is God?
 If something gets rated, you can clean it.
 If there is husk over a seed, you can remove it.
 You can even remove ignorance from a normal individual.
 But it is not possible to correct a fool!
 You are all brought here today by bonds of Love. It is only Love that
 binds one person to another
 and one thing to another. The entire world is filled with Love. Life
 devoid of Love can be
 described as lifeless.
 In Love, there are three levels. The first is the best and the highest
 level (**utthama**). Men at this
 level have full faith and belief that God, who is the embodiment of
 eternal bliss, is present in all
 beings without exception. They will have the feeling that **Ishwara** is
 present everywhere and in
 everything in the form of Love. For such people, "**Adveshtaa**
Sarvabuuthaanaam" will be the
 feeling. They see nothing but love in every being. They see no
 difference between their "own"
 people and others. Persons filled with such supreme love will
 experience bliss.
 Those at the second level care only for their own good and the
 welfare of their own kith and kin,
 their comfort and happiness. They do not care about others, about
 their merits or their faults.
 These people can be termed as **madhyama**, or middle level persons.
 Lowest level of love to be avoided
 There are others who don't feel happy if they see others happy; in
 fact they grow jealous of
 others' happiness. They will always be looking for faults in others and
 criticising them. They
 cannot tolerate other people being happy. Thereby they ruin all
 aspects of love in themselves.
 Just as a crow feels jealous when a cuckoo sings well, these people
 feel jealous at others'
 attainments. Just as the crow ridicules the swan, these people ridicule
 good people. They are in
 the lowest level of love (**adhama**).
 Although love is present in all these three, they enjoy, experience and
 use this love in different
 ways. In every tree of life, love is present in the form of sweet juice in
 its fruit. But this is
 covered by a skin called desire. Hence we are not aware of the sweet
 juice in the fruit. Only
 those persons who remove the skin of desire and throw away the

hard seeds of anger and
 jealously, can enjoy the sweet juice of the fruit of Love. When one
 throws away seeds of likes
 and dislikes and removes the skin of desire, he can enjoy **Parama**
Prema---Divine Love, which is
 Rasa **Swaruupa** (sweetness personified).
 The **Upanishads** say that this Rasa (tasty juice) is **Brahmam**. With a
 view to experiencing this
 Bliss, they prescribe nine types of Devotion. **Bhakthi** is described in
 common parlance in many
 ways, but the **Vedhas** say that there are three types of **Bhakthi**:
Bhouthika, **Ekaantha** and **Ananya**
Bhakthi. These have been described in different ways and various
 commentaries also have been
 written about them.
Shravana (listening), **manana** (digesting what was learnt) and
nidhidhyaasana (practising what
 was preached and learnt), the rituals connected with **yajna**, the
 visiting of various **kshetras**
 (places) of pilgrimage, and various types of service such as charity
 (**dhaana** and dharma) are all
 classified as **Bhouthika Bhakthi** (devotion related to created or
 living beings). **Japa**, **thapas** and
sandhya rites are all connected with this first type of **Bhakthi**.
 Constructing temples, consecrating
 idols, worshipping in temples and rituals connected with these are
 also **Bhouthika Bhakthi**. These
 are all connected with the 'jada' (the physical).
 The second step in the path of devotion
 Even though one may be immersed in meditation and experiencing
 visions of such idols, these
 have to be classified under this first type since all these experiences
 arise out of the body, mind
 and intellect, which are transient and not of a permanent nature. This
 body has to perish and
 hence experiences arising out of this body will also disappear with'
 the body. Nevertheless, this
 type of **Bhakthi** is necessary as the first step.
 Travelling on this path, we should slowly march to the second step of
Ekaantha Bhakthi. Many
 people think that **Ekaantha Bhakthi** means dedication to one idol or
 form and experiencing
 mental vision of that one Form, exclusively in privacy. This is not
 correct. **Ekaantha Bhakthi** is a
 subtle state achieved by effective control of the mind and
 experiencing one's inner self
 (**Antharaathma**). It is not correct to think that control of the mind
 means holding it steady
 without wandering around. To be able to cleanse the mind of impure
 thoughts is the correct
 meaning of '**Ekaantha**.' This is a **saadhana** (spiritual discipline) to be
 practised in a lonely

atmosphere, in a quiet place free from noise or disturbance of any kind.

The best time for this practice is from 3.00 A.M. to 5.00 A.M. which is called **Brahmamuhurtha**.

Selecting a particular time in this period, closing the door, contacting no one else, one should sit

quietly and adjust the rate of inhaling and exhaling of breath. It is important that the pace of

inhaling and exhaling must be the same. By gradual practice, the number of breaths per minute

must be reduced from eight or ten a minute to two or one. You can take your own time; proceed

gradually in the process of reduction of the number of times of inhaling and exhaling. Because of

the flow of thoughts in the mind (**Sankalpa** and **Vikalpa**---mental resolves and doubts), the

breathing also gets affected and disturbed.

Importance of purity and steadiness of mind

To control the breath in this manner and direct it in the proper path, there is a very effective

method that can be followed. The tip of the tongue must gently touch the rear of the teeth. When

it is kept in this position, the thoughts in the mind become less and one can concentrate on the

control of the breath. When you control the **sankalpa** and **vikalpa** of the mind and detach

yourself from thoughts of the body and things around you, you come to the stage when the mind

is without thoughts and desires, when it can concentrate on God.

In the state of **Ekaantha Bhakthi**, the mind is dissolved and is in a still stage. God is everywhere

in everyone; when the mind is rid of all impurities, God's presence alone is experienced by

people with **Ekaantha Bhakthi**. If you take a small tumbler with very little water and place it

before the sun, you can see the reflection of the sun in the water.

Though the quantity of water is

very little, because it is steady and clear, you can see the reflection.

On the other hand, if you try

to look into the vast expanse of water in the sea nearby, you don't see the reflection because the

water is always moving as tides and waves. Nor can you see the reflection of the sun in a well where the water is muddy.

Even in the sacred river **Ganges**, you can't see the reflection of the sun because it is ever flowing,

though the water may be pure and the bed sandy. Similarly, God will not be reflected in a mind

full of likes and dislikes and desires or a mind that is disturbed with impure thoughts. If you want

to realise the presence of God in the beings, you must recognise the importance of purity and

steadiness of mind. When the mind is pure and steady Divinity will be resplendent everywhere.

The march to the final stage of devotion

To experience Divinity in this way **Ekaantha Bhakthi** alone will help you. On any other path you

may experience visions of different types. These are nothing but hallucinations and products of

imagination. Without virtuous qualities, you cannot control your mind. How can you build a

house without brick and mortar? To achieve purity and steadiness of mind, earnest practice is

essential. **Ekaantha Bhakthi** is not obtained by locking yourself in a room and worshipping an

idol with devotion. This can only be called **Ekaaki Bhakthi**; after all, the idol is only a created

object. You should experience your **Aathma Swaruupa** and not a created object. You should have

a vision of the Primordial Divinity, whose reflection is your **Aathma**. Worshipping an idol is

necessary as a first step. But do not devote all your lifetime on the first step!

By continuous training and practise of **Ekaantha Bhakthi**, you will be able to know the '**Aathma**'

within yourself. The **Aathma** is in you. You can't see it because of impurity and waves of likes

and dislikes hovering round. When you remove these impurities, the mind rests in a pure state.

At that stage, if you turn your eye inward you will have the vision of Divinity, the

'**Saakshaathkaara**'. This is the **Ekaantha Bhakthi** we read about in books. **Ekaantha Bhakthi** is

realised only when you turn the vision inward, away from sensory objects and experience the

pure **Aathma**. **Ekaantha Bhakthi** is **antrar dhrishti** or inner vision, while **Bhouthika Bhakthi** is

bahir dhrishti or outer vision.

After earning **Bhouthika Bhakthi** and **Ekaantha Bhakthi**, **Ananya Bhakthi** will be easy to attain.

We have a feeling that **Ananya Bhakthi** consists in surrendering to God, saying: "I have no

saviour other than you." We think that simply by declaring "You are mother, You are father, You

are friend and You are my saviour, **Oh** God of Gods," we have surrendered and are practising

Ananya Bhakthi. This is only oral **Ananya Bhakthi**. Real **Ananya Bhakthi** comes from deep

inquiry into the reality of the inner Self.

If lost in doubt one cannot achieve success

The experience you have in the waking state and the things you see in the dream and deep sleep

states are found to be illusory and transitory when you inquire into them deeply. After such

inquiry, the **Ananya Bhakthi** will come to the conclusion that in all the three states whatever one sees is illusory. He will find that the 'I' which is present in all the three states, is only the **Aathma** and that there is no difference between this **Aathma** and the **Paramaathma**. If the thought of the body is not there, duality too will not be there. Where there is no thought of a second one, it is **Ananya**. To reach this state of **Ananya**, you have to go through the stage of **Ekaantha Bhakthi**. You saw in the drama presented by the **Baala Vikaas** children yesterday how a **Pandith** was describing Krishna, and the jewels that he was wearing and the flute he was playing on. A thief who listened to this was intent on reaping a rich harvest by robbing the boy of the jewels and asked for his address. The **Pandith** gave him the details of the place on the bank of the **Jamuna**, with all its scenic beauty. He gave this information only from his book-knowledge. The thief, believed him and went to the address and saw Krishna. He accosted him and got the jewels from him. Do everything with the awareness of God. The **Pandith** could not see Krishna, while the thief could see Krishna, because the **Pandith** had only book-knowledge and no real belief. 'Panda' means **viveka** or discrimination. One who has **viveka** is **Panditha**. This **viveka** is of two types' One is worldly or **Bhouthika**, and the other is spiritual or **Adhyaathmika**. The former can be understood by experiments and instruments, but in the **Adhyaathmic** sphere such **viveka** will not work. One should have faith and love. Without faith or pure love, whatever arguments you may enter into, whatever inquiry you make, will yield no results. If lost in doubt one can never achieve success even in many lives. **Ananya Bhakthi** can be described as 'un-questioning faith.' King **Pareekshith** had to lay down his life within seven days. At this stage, **Shuka**, the great rishi, came to teach him about God. **Shuka** had no attachment to the world. When such a great sage described the devotion of the **gopees** as the highest state of **bhakthi**, you can realise how great 'was their devotion. It was **Ananya Bhakthi** in the highest sense. **Pareekshith** questioned **Shuka** Maharishi, how the **gopees** got **Ananya Bhakthi** and experienced divinity. **Shuka** put a counter question to **Pareekshith**, whether he thought Krishna was a cowherd; if so, there was no use teaching him. He said that he was teaching **Vedhaantha** and

Bhaagavatha only to one who had full faith in God. Only those who are eager to learn, who have the faith that the teaching should be learnt and are having the **shraddha** to experience divinity, can be taught. Members of the **Sathya Sai** Organisations should attempt to follow the right path and raise their own spiritual effort to the level of **Ananya Bhakthi**. The world today is in a very bad state. The situation can improve, only through **Aasthikas** who are believers in divinity. They should become **Premaswaruupas** or embodiments of Love, and by their **saadhana**, backed by patience, forbearance and compassion, play their role in serving society and contributing to the betterment of the world. God is present in you and is viewing with thousands of eyes what you do. Even if no one is seeing, God is always watching your actions. Do everything with this awareness. Madras, 23-1-1982. In what is created, there is always the principle of Dualism. There is difference and disparity between one and another. If these differences and disparities are harmonised wisely, the world will have happiness and peace. If, on the other hand, living beings behave wrongly, the world will be sunk in anxiety, misery and confusion. **Sathya Sai Baba** 41. Singing the Name The present Age, often condemned as Kali **Yuga**, is in fact, the age in which one can attain liberation most easily. This is revealed in every scriptural text. The reason according to them, is that one can be liberated now by the **saadhana** of **Naama Sankeerthana**---singing the glory of the Lord, and listening to the Name being sung. Among the nine steps of devotion, **shravanam** (listening to the Name being sung) and **keerthanam** (singing the Name) are mentioned as the best. **Keerthanam** is singing the Names which denote the glory of the Lord and **samkeerthanam** means "singing the Names continuously, aloud, without interruption, and without hesitation." Whereas **keerthana** can be by one individual and can promote one's own spiritual progress, **samkeerthanam** is by a group of people. It can help the process of liberation not only for the members of the group, but it will also be beneficial to those who listen and even to those beyond the circle of listeners; the whole world can benefit by the vibrations.

Samkeerthanam is generally described as of four types, with distinct characteristics. They are :

(1) **Guna Samkeerthanam**, (2) **Leela Samkeerthanam**, (3) **Bhaava Samkeerthanam**, (4) **Naama**

Samkeerthanam. Let us examine these types in some detail.

Signs of weakness in the devotees

Guna Samkeerthanam aims at describing and adoring the **gunas** or attributes and qualities of

God, in order to exalt Him and win His Grace. But God is

Gunaatheetha, beyond **Sathwa**, **Rajas**

and **Thamas**. He is really attributeless. Ascribing qualities to Him is lowering His Glory. They

exist in the imagination of the devotee and praising God as possessing them can give the devotee

only momentary satisfaction.

Leela Samkeerthanam is the second. The entire Creation represents the **leela** (play) of God. Not

only that. Its maintenance (**sthithi**) and dissolution (**laya**) are also God's **leela**. How can anyone

describe the manifold **leelas** of God? They take diverse forms. As **leela**, one can imagine that the

entire Universe can disappear! His **sankalpa** (will) is all-powerful. Whatever happens, good or

bad, is God's **leela**! Unless one has cultivated an attitude of equanimity towards good and bad,

one cannot claim to have understood God. The **saadhakas** (spiritual aspirants) of today are happy

when something good happens; when something bad comes about, they slide into contrary

thoughts. When the entire Creation is the Cosmic **leela** of God, to demarcate a few and sing in

terms of those few reveals only feebleness of vision.

The third is **Bhaava Samkeerthanam**. Devotees who are attached to this path of adoration adopt

one or the other of six special (**bhaavas**)---approaches, attitudes or relationship to God---and

attempt to derive consummation thereby. It must be said that all the six are deficient and based

upon limited conception of Godhead. (1) the **Shaantha Bhaava**: This **emphasises** that the

devotee endures whatever happens to him gladly as coming from His Grace. In the

Mahaabhaaratha, **Bheeshma** is pictured as the supreme model of this type. But, he on his own

volition, postponed the moment of his death in order to acquire the merit of having cast off the

body on an auspicious day! He believed that the **Uththaraayana** half of the year was more holy

and that death before the Sun crosses the Tropic of Capricorn would result in an evil future!

When God is both Time and beyond Time, who is man to divide Time into good and bad? The

happiness or misery awaiting one cannot depend on the time of death. Believing so is a sign of

weakness in the devotees of God.

Servant-to-master relationship of devotion

(2) **Sakhya Bhakthi** is devotion to God as a close friend. Arjuna is quoted as the one who was

liberated through this type of relationship. But, Arjuna was mostly lost in the human aspects of

friendship and kinship and often strayed away from the devotion due to the Divine. He attained

closeness to the Lord so easily that he failed to recognise the significance of the proximity that

was awarded to him. They were such friends that Arjuna addressed Krishna familiarly using the

word. for 'brother-in-law.' This indicated only a human kinship; so, Krishna confirmed that

relationship and justified that loose expression of familiarity when He brought about the

marriage of Arjuna with His sister **Subhadhra**! So, even the **Sakhya** attitude cannot be fully

rewarding.

(3) **Dhaasya Bhakthi** is the name for the next type. This highlights the attitude of the servant to

the master. **Hanumaan** is the classic example of a devotee embodying this type of devotion. He

was at the service of **Raama** at all times. Though encased in the form of a monkey, he had

mastered the sixty-four branches of learning and the meaning of the four **Vedhas**; he could recite

the six **Shaasthras**. He was physically, mentally and spiritually a redoubtable hero. Nevertheless,

he served **Raama** with no trace of ego in thought, word and deed. He had achieved purity of all

three.

But, the **Dhaasya Bhakthi** of **Hanumaan** was not free from defects. His service was steadfast and

total to God as **Raama**. He was not attached to God as Krishna or as bearing any other name. The

Vedhas declare that God has a thousand names and He can assume a thousand forms.

Hanumaan's allegiance was limited to only one name and one form. **Dhaasya Bhakthi**, therefore,

leads to a partial vision of the Universal Absolute.

(4) **Vaathsalya Bhakthi**, the fourth, advises the **saadhaka** to adopt the relationship of a mother to

her child. The example held before the aspirant is that of **Yashoda** and her adoration of the child

Krishna. She recognised only this one relationship, though others praised Krishna as

Madhuraapuri-nivaasa (He who lives in the city of **Madhura**) and worshipped Him as

Gopeehridaya-vaasi (He who is installed in the hearts of the

gopees). When Uddhava came from

Madhura, Yashoda enquired about her Gopaala. "I do not know the Krishna who lives in

Madhura or in the hearts of gopees. I am asking you about my child Gopaala" she insisted.

Thus, the Vaathsalya Bhakthi too leads to a certain amount of exclusiveness.

Lack of total awareness of God

(5) The next type of devotion is called Anuraaga Bhakthi. The gopees of Brindaavan are the best examples of votaries of this path. Many crooked, prejudiced and perverted people do not recognise the purity and value of this path. Many interpret it wrongly according to their own bent of mind and take to wrong paths. Narrow minds and narrow ideas can ruin one's life and the lives of others, like pests destroying the crop. The gopees had the dual feeling of both lover and loved.

Duality is caused by ignorance; the mind breeds the duality of likes and dislikes. Janma (birth) is the cause of Karma. Karma causes sorrow and joy, the dual reactions.

(6) Madhura Bhakthi is the last path and Raadha is the unique example of Madhura Bhaava. The moment the name of Krishna was uttered, she lost herself in indescribable Bliss. In spite of this, even Madhura Bhakthi posits duality. So, Bhaava Samkeerthanam, in its various forms, does not confer total awareness of God.

Let us consider the fourth form---Naama Samkeerthanam. This can grant full happiness to all people, in all places and at all times. There can be nothing greater or more gratifying. The Names

Raama, Hari, Hara, Sai, Baaba, Krishna---having each two syllables are all derived from the

word Prema, which is the essence and core of the Aathma, Prema or Love has to prompt our

thoughts, penetrate our words and promote our actions. The word Naama has great significance

numerologically. Na is equal to 0. A is equal to two and ma equals five, the total being seven,

indicating that the Naama Samkeerthanam needs seven elements for success: Shruti, Laya,

Raaga, Thaala, Bhaava, Prema, Samhitha. Seven can-notes the seven swaras, the seven rishis,

the seven week days known as the sacred Sapthaaha.

Samkeerthanam must be done with

emphasis on tone, tune, and timing, attitude and attachment, and the attainment of the highest

good. It is not singing for singing's sake. The melody must emerge from the heart, from genuine

Love, which is so ardent that it is thapas itself. Samkeerthanam from such saadhakas will

certainly liberate the individual and transform the community and the world.

Premaswaruupas (embodiments of love)! Even if you are unable to do dhyaana or japa, engage

yourself in singing the Name of God, without fear and with faith.

Dharmakshethra, Bombay, 26-1-1982.

42. The triple purity

Man has three modes or instruments allotted to him by God to develop and demonstrate his

uniqueness among animals. They are the Thrikarana or "Three-fold tools". When these are

utilised in unison and for beneficial purposes, they promote the progress of man from humanity

to Divinity. When they are devalued and damaged and used for fulfilling sensual cravings,

humanity is degraded into bestiality.

Mind, Speech and Action are the three instruments assigned to man. The mind is the breeding

ground for all thoughts of 'do' and 'do not', all impulses of 'will' and 'wont'. It collects and

treasures every impression that the senses inflict on the consciousness and is easily enslaved by

glitter and glamour. Though the name manas, by which mind is known, has been derived from

its talent for manana (rumination, introspection), the mind has no patience to practise this

exercise. It jumps to conclusions. It listens more to the chatter of silent conversation with the

ego, and it cannot overcome the confusion caused by it. It seldom weighs the pros and cons.

The very first saadhana one must adopt is the cultivation of inner silence, to put an end to the

endless dialogue with the mind. Let the mind rest for a while. Do not project on the mind

irrelevant details and pollute it with fumes of envy and greed. Every idea we entertain, either

good or bad, gets impressed on the mind, as on carbon paper. An element of weakness and

unsteadiness is thus introduced in the mind. Keep the mind calm and clear. Do not agitate it

every moment by your non-stop dialogue.

Three ways of calming the restless mind

There are three ways of calming the mercurial mind' (1) Regulated breathing (Praanaayaama).

Inhale and exhale in a measured manner, watching its symmetry and balance; that will diminish

the eagerness of the inner tongue to wander into conversation.

Finally it will give up the

tendency, for good. (2) Engage yourselves in loving service of the diseased and the distressed.

Undertake to teach a few children who have no one to guide them. Let your thoughts and

activities be self-less and sincere. The itch to communicate to the mind will be healed thereby.

You will feel that one's energies are more fruitfully engaged in serving one's fellows than in talking and discussing with one's wavering mind. (3) The third method of avoiding this type of conversation is saadhana, spiritual exercise, some one or more of them, resorted to in earnest

and with regularity. It can be the repetition of Name, recitation of manthras, chanting hymns or

practice of yogic postures. The Gaayathri Manthra can well be resorted to for this purpose. It is certain to yield quick results.

Today, however, man has not awakened to the seriousness of this problem. He is perpetually

engaged in gossip centred on others, winnowing their conduct to discover vices, and dwelling on

their faults and failings. His mind gets polluted thereby. He transforms his mind into a

newspaper, highlighting hold-ups, crimes and conflicts of the day and giving place for the same,

day after day. So, the mind undergoes a series of shocks and knocks, which weaken it. Even

trivial incidents agitate it for long. Then how can it be used for the ultimate purpose of liberating us from becoming slaves of the senses?

The mind has to be strong, steady, pure and free. It has to be given rest, so that the waves can

subside and serenity established. The sages prescribed manana (meditation, rumination) after

shravana (listening to constructive counsel) and nididhyaasa (putting the counsel to practise)

with just this in view. The mind can become pure, pellucid and powerful thereby. When the

fangs are pulled out, the cobra can be handled safely. When hatred, anger and greed are

eliminated, the mind obeys our will and can be used for higher purposes.

Need for keeping company with godly people

Next, about the tendency to talk overmuch. Speech is produced cheap, but it has high value. It

can elevate as well as demean man. Listening to a speech, a zero can rise into a hero or a hero

can collapse into a zero. It can inspire or plant despair. It must be true and sweet, not false and

pleasant. Man must endeavour to acquire speech untouched by subterfuge, limbs untouched by

cruelty, hands free from violence and thoughts free from vengefulness. Frenzy, fanaticism and

gusts of anger have to be controlled, for they lead to disasters whose range is beyond calculation.

By constant practice, these can also resort to the vow of silence

(mouna). The mind too must

desist from wandering, when the tongue is desisting from talking. Otherwise, the vow cannot be

fruitful. Be conscious that every word we utter or hear will leave an impression on our

consciousness, and provoke reactions which may or may not be beneficial. This is the reason

why the company of God and godly people is to be sought.

The third, karana or instrument, is kriya or deed. Every action has its reaction on oneself and on

others. This is the law of nature, as inevitable as the effects of heat and cold. Ever), karma brings

with it a series of consequences. Physical illness, mental derangement, economic suffering,

domestic miseries are all the fruits of one's own karma. They cannot be ascribed to the hardheartedness

of God. One's karma reveals one's bestial propensities or human virtues or god-ward

aspirations. The attitudes and preferences built into man's consciousness either by his previous

lives or the society into which they have thrust him in this life, are also revealed. Deeds are not

in accordance with declarations; this is the basic defect in all facets of life today. How has the

world come to the very brink of total collapse today? Why is youth suffering from anxiety and

anarchism? Is there a shortage of books from which men can learn the unfolding of human

values? Have gurus who teach men the potentiality of human being become scarce? Are there no

institutions engaged in awakening men and warning them of the dire consequences of sloth and sleep?

Earn peace, share peace, live in love

The markets are stocked full of books we need; mountains of spiritual texts are offered to

readers; gurus throng the streets. But, mankind is still afflicted with fear and hatred, discontent

and restlessness. The reason lies in the tragic fact that the writers and purveyors of spiritual

knowledge, the guna and teachers are not demonstrating in their own lives the validity and value

of the advice they offer.

People go about lecturing from place to place. Their talks are full of quotations from ancient

religious texts chosen and related in order to impress people and parade scholarship. They are

exercises in artificial assemblage of portions from the Upanishads, the Geetha, the Brahma

Suuthras. How can they transform the minds of students? Listeners may admire the verbal

gymnastics but they will not be charged with faith and fervour. "Life

is a tiny span of time;

before it flickers out, fill your hearts with peace", said a sage. Earn peace and share peace. Live

in love and induce others to grow love in their hearts.

The Indian way of life lays emphasis on this Triple Purity of thought, word and deed, at all times

and in all places. The process of living can be reduced to the formula, "Situation plus effort" or

"Challenge plus response." So too, "Self multiplied by infinity is God," whereas "mind

multiplied by infinity is Hiranyagarbha or Cosmic Will." The mind can act as a bridge leading

man from the tangible to the intangible, from the personal to the impersonal. Cleanse the mind

and mould it into an instrument for loving thoughts, for expansive ideas. Cleanse the tongue and

use it for fostering fearlessness and friendship. Cleanse the hands; let them desist from injury and

violence. Let them help and lead, heal and guide. This is the highest saadhana.

Prashaanthi Nilayam, 20-5-1982.

Let your thoughts be concentrated on God, His Name and His Form; you will then find that you are always with the pure and the Permanent; you will then derive pure and permanent joy. that is the reason why I attach so much importance to Naamasmaran as a Saadhana.

Sathya Sai Baba

43. The teacher-learner team

Teachers are the path-finders of the nation. They prepare the royal road to a bright future. The

skill and efficiency of the people, their reliability and sense of duty depend on the community of

teachers. Their virtue is reflected in their pupils; their faith inspires the young. Whether people

waste their lives and ruin the lives of others by means of barren pursuits or whether people lead

happy lives promoting the happiness of others---the answer lies in the hands of teachers.

A life without character is as barren as a temple without a lamp, a coin that is counterfeit, a kite

whose string has snapped. A teacher who instructs pupils with his eye fixed on his salary, and a

pupil who learns with his eye fixed on a job are both missing their vocation. The teacher has to

help the pupil unfold and manifest the skills and qualities inherent in him and encourage him to

rise to the fullest height he is capable. The Divine is the core in both teacher and pupil. The

educational process is the increasing awareness of this truth, the increasing utilisation of this

latent power.

This does not mean that the teacher and the student are on the same

level. The teacher has to be

so full of compassion and love that he understands and sympathises with the students and their

struggle to expand and to blossom. The mother bends low to lift the child and fondle it. She does

not lower herself thereby. The teacher too does not demean himself thereby. It only reveals that

he has a sense of proportion, an alert attitude towards an inevitable situation. This love has

become rare today. The teacher faces the class with a "take it or leave it" attitude. "I have earned

my salary for today," he seems to say. The restlessness in the campuses that expresses itself in

violence and indiscipline has sprung out of this selfish, loveless attitude of teachers.

Teachers must hold aloft ideals of scholarship

Teachers and students are now suspicious of each other; they are often in hostile camps. What a

contrast is this to the Upanishadic ideal of ancient India. Then, both prayed together "May we

both be guided and protected. May we progress together and achieve spiritual splendours

together, through our studies. May no trace of displeasure or disturbance pollute our relation."

A loving teacher dedicating his life to his profession becomes the model for his admiring

students. A teacher can make or mar the future of the student, for he is the hero whom he desires

to emulate and imitate in dress, habit and style of living and thinking. When teachers divide

themselves into factions or scandalise each other or revel in the game of politics, students are

easily infected by the same harmful tendencies. Discipline can become rooted in the atmosphere

of the campus only when teachers set the example. "As the leaders, so the led." When teachers

form groups in order to gain power and influence, students too do likewise. So, teachers must

hold aloft, both by precept and practice, the ideals of scholarship, companionship, mutual love

and spiritual progress.

Lack of brotherhood in the teaching community springs from extreme specialisation. This

Orientation Course is devised to give every one of you a glimpse of the basic philosophy that

feeds every faculty. In other universities, Physics is Physics and Chemistry is Chemistry. Here,

they should not be so isolated Philosophy is the link, the bridge, the sap that sustains all. The

boundaries of each subject are not really so sharply drawn, they fade off into a neighbouring

subject; they overlap and become kindred. Knowledge of this intimate

interdependence is the

Higher Learning you have to strive for.

Therefore, the syllabi of the various subjects for study have been so enlarged and entwined by this Institute that an Orientation Course has become necessary for the teachers to grasp the pattern.

On the 14th of this month, I was at the Atomic Research Centre, **Trombay**. I spoke there of the omnipresence of Energy. It is dormant or latent or patent, but it is everywhere at all times. It exists in a piece of cloth or in a sheet of paper. It is the Truth of all that is. Everything that disintegrates loses energy; everything that 'originates' exemplifies energy. This tumbler is a bundle of latent energy. The Upanishads declare it has temporary form and a temporary name. But, its reality is **Sath** (existence), **Chith** (knowability), **Aanandha** (capable of contributing to the joy of awe and wonder).

Not this tumbler only.

Everything in the Universe is vibrant with **Sath**, **Chith** and **Aanandha**. We (**Sath**) are intelligent (**Chith**) and blissful (**Aanandha**). These three are attributes of Divinity, which is our dormant but dominant force. Ignorant of this truth, structures are built up and paraded on other bases. Mankind suffers from fear and hatred, on account of this fundamental defect in their search for Knowledge.

Vidhyagiri, 22-5-1982
44. Love of the Motherland
To achieve release, man kneels before
A million gods, in frantic pain.
If he but blasts the ego within,
The goal is reached; he is freed indeed/
It is difficult indeed to understand the ego---its depth and devious ways. It is an inert entity, that

is to say, it cannot know itself nor can it know others. It has no fear; it will not bend before others. It degrades man from the golden glory, which is his due, to the level of lowly dust.

Snakes hiss, pigs grunt, bulls **moo**! They are asserting their ego, intent on keeping others away.
Of the traits of ego, pride is the most poisonous. But, the pride of the scholar, the pride of **pandiths** is so thick that it is impossible for them to get rid of it.
The dog feels proud of its master's home. So, it barks at strangers trying to enter it. Man too is so attached to 'my home,' 'my people,' 'my property,' that he too keeps people away, from the moment he awakes to the moment he sleeps. But, egoism is contrary to genuine human nature.

In fact, it is the trait of an animal only.

The fully blossomed flower fades and falls apart within hours. Even while a person is proud of his physical strength, mental freshness and intellectual sharpness, old age creeps in, with its debilitating effects. And, wealth? And power over men and things? They are like lightning flashes, illumining only a fraction of a moment. They are here today; they are gone tomorrow!

These transient natures and possessions, interestingly, produce lasting impressions! Man's enemies are not outside him; the sins he commits are his greatest foes. They prompt him to act contrary to all codes. **Raavana** was prompted into sin by his nefarious ego and his crime reduced his splendid kingdom to a heap of ash. **Hitler** rose to be the Dictator in Germany; victory over sundry neighbouring states boosted his ego and made him power mad. He caused a World War and died amidst the ruins of his own capital city. Egoism is an infection that ruins all chances of expanding and elevating one's consciousness. It can undermine genuine human qualities. So, educators must take special care that the tender hearts of children are not polluted by this virus. Tripod on which prosperity of a Nation rests Every nation depends on three sections of its people for its progress--the producers, the protectors and the preceptors. All three are equally important and closely interdependent. This is the tripod on which prosperity rests. Love is a seat placed on the three legs and the nation can be happy and peaceful if all the three sections work together in mutual love for the nation.

Today, we parade devotion which has no human sympathy and patriotism which has no morality. Both are barren. Egoism cannot tolerate love for others, nor can it be happy with itself. If the harvested grain is neither consumed nor shared, it will only rot. Egoism reduces man into a demon. At the least provocation, egoism gets irate against one's parents, children or wife or teacher! It thrusts aside everyone who comes in its way. God is the vastest among the vast, the minutest among the minute. Yet, God has no ego. How then can man who has no claim to even the tiniest glory parade himself as great? It is really a ridiculous pose. The egoist ignores the source which can bring respect to him. He loses the chance of developing his skills and talents on right lines. The country is harmed more by the educated Education must result in humility. Humility is the best credential one

can earn. That yields wealth and through wealth one can promote righteousness and engage in charity. This ensures happiness here and hereafter. Humility cannot grow through poring over books. The educational process prevalent today does not promote humility. It confers degrees which swell the heads of recipients. It does not sanctify the person who is educated. It does not promote the nation's progress. But, education has to encourage the exploration, of the true needs of the country and the methods by which they can be met. Youth must dedicate itself to this work. But, what do we find? Even persons, who have grown old, and who move about with sticks are anxiously trying to squeeze a drop or two of pleasure from life. After having retired from Government service, they still seek jobs and start circumambulating likely patrons! The idea that they should spend at least the remaining years of their lives in serving their fellowmen does not dawn on them.

The uneducated may not all be patriotic; but, the country is harmed more by the educated! As soon as they are awarded the degrees or diplomas entitling them to pose as doctors or engineers, they run after some travel agent, and secure passports and try to bribe their way to Iraq, Iran or Dubai. Of course, money is desirable. But, only as much as is essential. Cannot one earn enough in his country itself and, at the same time, serve one's poor and struggling brothers and sisters in the villages?

Can it ever be a sign of education when one has no love for the land where he was born and where he grew up? Consider for a while the wisdom of disliking one's motherland and becoming fascinated with another land. One must serve one's own people and thereby the people of other countries. But what are we to say of those who hate their own and love others! How can a person who has no respect for the land of his birth be respected by the land he attaches himself to? This distortion is the result of the educational system.

Students should avoid demeaning temptations. The beggar at the door wails "Maa! I am a stranger, a paradeshi. Give me alms." He means that he does not belong to the village, that he has no one to support him or feed him at the place.

Paradeshi means a person who has moved into a new place from his own desha or country. The beggar hopes to get a loaf of bread or a rupee. The educated person in the strange land hopes to

get a hundred or a thousand or even a lakh. They too belong to the same profession. Students should avoid such demeaning temptations. They should not give up their mother country and proceed overseas. And, they must not commit the mistake of believing that a person becomes great if he goes overseas. Air hostesses do it every day! Have faith and love towards your home, your village, your part of India, your Motherland. But that does not imply hatred of other countries. On no account should hatred or enmity or intolerance pollute your minds.

Consider an example from the Raamaayana. After the death of Ravana on the battlefield, Lakshmana asked Rama, "Brother! Our brother Bharatha has been ruling the kingdom of Ayodhya very well, for fourteen years. That kingdom, though poor, is happy under his role.

Now, Lanka has come into our hands. I pray that you assume rulership over Lanka and reform the Raakshasas." Rama smiled at this suggestion. He replied, "Does any son give up his mother because her features are ugly? My motherland may be poor but it is my mother. Can I adopt a woman as mother, if she is more charming than my own? However rich and prosperous this Lanka is, I do not wish to be here." Rama held up the ideal of a patriot eager to serve his native land.

Goodness has totally disappeared in cities. I shall relate an example in which I myself am the subject. Forty years ago, a rich lady named Sakamma (famed as a big planter and manufacturer of "Sakamma Coffee") used to come to Puttaparthi from Bangalore. In those days journey to this isolated hamlet was a difficult venture.

Those who came by car had to negotiate mud tracks and park the cars on the right bank of the river and trudge across. On one occasion, Sakamma came with two maternal uncles of the Mahaaraja of Mysore, and prayed "Swaami! This place is very inaccessible. Devotees are undergoing much trouble. We shall purchase a few acres of land in Bangalore City and spend a few lakhs to build a fine spacious Mandhir for you there. Swami must agree and move to that city." I told her, "Sakamma! What is the greatness in promising water to those who come to the River Ganga? The greatness consists in promising water to those who come to the desert. Listen! This is the place where this body was born. You may build the Mandhir you plan, anywhere. I

shall come there and be there for some days. However, I shall not forsake this place." Now, this tiny hamlet which was difficult to reach has become the centre of even a University. Can mere man transform it so? Through whom has this village gained every modern convenience needed for a happy life?

Students today are deserting their villages and migrating to cities. They sell off their hereditary lands and homes and live miserable lives in congested towns. And, many prefer city institutions for their studies even though cities do not provide a proper atmosphere for study. They are enticed into the undesirable company of bad people where their minds and bodies are ruined by bad habits. Keeping oneself strong and straight is a difficult process in cities. And reaching the real goal of life is quite impossible. Cultivate universal heartfelt Love. Traces of goodness, reverence and sympathy still survive in villages but they have totally disappeared in cities. The methods of education are responsible for this sad situation. Confining education to worldly and material knowledge, children are being exiled from their heritage of courage and strength. They grow without either general knowledge or common sense. It is hard to understand how they will pass examinations and administer the country after getting jobs.

They concentrate on selfishness every moment; they have no thought for the welfare of others.

Technological education has become valuable today but even here, human values have to be emphasised. Technology must be dedicated to the promotion of high ideals, those which are cherished in Bhaarithiya culture. For, without the background of that culture, educated people are easily turned into slaves of other cultures. Those who belong to a country have to proceed along the special circumstances and resources of that country. Of course, one must love all mankind, all are children of God. One must not emphasise the difference between nations, or between castes and creeds. Cultivate universal heartfelt Love.

In the universities of past ages, each one specialised in learning and teaching one subject only.

But, in this University, we must teach the importance and meaning of human values. We do not value education which does not uplift man and make him aware of his Divine Reality. Means of Living and the Goal of Living are the two wings; the two wheels are material and spiritual, skill

and saadhana.

The Mind, the Reason, the Scholarship
The Ego, bawling, brawling---
When will these bend low and yield?
Then, Shiva is revealed as one's Aathma, Truth.

The Aathma, everyone is, vast and expansive. We fancy that the Aathma is in us, in each of us.

No. We are in the Aathma, we are all in the Aathma. The Aathma is not in us! All beings are alive and active, moving and resting in the all-pervading Aathma. We are all in this hall; the hall is not in us. To say 'the Aathma in me and the Aathma in you' is to declare your ignorance of the Truth.

Once we establish ourselves in this Truth of Unity, we will not be afflicted by scandalmongering, jealousy and other low traits. Students have to be free from these shackles, even at this tender age. They can be helped to lead happy, healthy useful lives and promote, by their actions, the prosperity and welfare of the world.

Orientation Course or University Teachers, Vidhyagiri, 25-5-1982
45. Fourteen in one

The Puraanas speak of fourteen Lokas (seven higher and seven lower regions). People have adopted the superficial meaning of the names given to these and they classify them as 'sacred'

lokas and 'condemned' lokas---Deva Lokas and Paathaala Lokas. But, all these lokas do exist, in our own bodies, (the bodies which we carry about and care for), seven in the upper part and seven in the lower part.

Which is the upper part of the human body? It is the head, the Thrikuuta Peak, the crown, the higher region. Seven lokas are situated therein. They are the Garuda Loka, the Gandharva Loka, the Yaksha Loka, the Kinnara Loka and the Kimpurusha Loka. They are all situated in the head.

The Garuda Loka is the nose, the seat of inhalation and exhalation. The Gandharva Loka is in the eye. The Yaksha Loka is in the tongue. Kinnara Loka is the ear and the Kimpurusha, on the skin, seat of the sense of touch. Though the names of the lokas are five, there are seven regions to which the name applies. The nose is the first, the eyes are the second and the third, the tongue is the fourth, the ears are the fifth and the sixth and the skin is the seventh. These are the Upper Lokas.

Those who sanctify these lokas by recognising the respective organs as instruments for higher ideals can be deemed worthy of human existence. That is to say,

inhaling unpolluted air, seeing

auspicious sights, hearing heartening sounds, **etc.** These **lokas** when properly cultivated, can make man divine.

Does thou know why you are given eyes?

To see whatever can be seen ?

No! No!

To fill the eyes with the Vision of God

Who resides on Mount **Kailaash**.

Both the higher and lower **lokas** are necessary

We have to cast our looks at sacred sights. We must visualise in every one only the good and the

godly. That is the purpose for which God has equipped us with eyes.

He has not gifted them to us

to observe and judge others, to follow people into the bazaar or to see unsightly films.

Dost thou know why you have a tongue?

To despatch tasty foods in ?

No! No!

The prime purpose is not to enable us to swallow our meals. The object is to utter holy words

Now, when some one is narrating some good incidents, the ears show no inclination to listen.

But when one whispers something confidential to another, the ears jointly seek to overhear. Is it

for this that God has blessed us with ears?

Therefore, the seven higher **lokas** have to be utilised for Divine ends. When that is done, one

becomes **divinised**, one is liberated. The rest of the **lokas** are intended for the maintenance of the

physical frame in which we are enclosed. The stomach, so to say, is the petrol tank. When that is filled,

every limb and cell of the body is supplied with energy and activated, to execute the beneficial

duties assigned to each. With the two hands and the two legs, these make five **lokas**. The two

others are the anal and the urinal parts. These seven lower **lokas** maintain the physical body.

Both the higher seven and the lower seven are necessary; they complement each other. The lower

lokas are the **Paathaala lokas** according to the **Puraanas**. They form the foundation, the base.

Those who long for flowers and fruits have to feed the unseen roots. **Paathaala** too should not be

neglected merely because they are described as "low." Joy has to be churned from grief. Pleasure

is a product of pain.

Shri Sathya Sai Institute of Higher Learning, 28-5-1982.

The tongue should be used for spelling the name of the Lord, not for hissing like a serpent, or growling or roaring with intention to strike terror. That is not the purpose for which the tongue is

granted to man.

Speech indicates one's character, reveals one's personality, educates others, and communicates experience and information.

So, be vigilant about words.

Slip while talking the injury is irreparable!

46. Refrain from asking

Heaven is not on high, beyond your ken.

It is very much here, in the world of men:

Deny the ego, deep-hid in you;

And, you are 'there' in Heaven on Earth.

For liberation, **O** man, why plead before

Three **crores** of Gods is despair?

Deny the ego, deep-rooted in you---

And you are free, no pleading therefore.

The attainment of the Absolute or Brahman is not the end result of a course of spiritual effort.

The **jeevi** (individualised soul) is the Brahman. **leevo devassanaathanah** -----"The **jeevi** is the

Eternal Godhead." Even when involved in worldly activities, the individual cannot discard this

Reality of his. His belief that he is just a man arises from delusion. The ocean may be known by

many names in many areas through many ages, but its nature is unaffected thereby. So too,

however many forms and names he assumes and adopts, the Brahman-principle persists in him

and remains the goal of awareness.

"**Mamaivaamsho leeve loke leeve Bhoothas-sanaathanah**," says Krishna in the **Geetha**. "The

eternal I, a part of Me, has manifested as all individuals." This is what that statement implies.

"**Shrunvanthu vishwe Amrithasya Puthraah**" is what Mother **Vedha** declares to all the worlds.

Since a person is limited by a body and entangled in the senses, he is bound by ignorance and led

to believe that he is a mere man. He is a child of Immortality.

Mind affected by desire is polluted

Ignorance is caused by attachment. Attachment results in identification of the I with the body,

senses, mind, **etc.** Attachment leads to desire; desire results in anger; anger blinds reason and

promotes ignorance; ignorance breeds dualities of mine and thine, good and bad, **etc.**; these lead

to activities to make gains, and avoid losses, **etc.**; these produce consequences of merit and

demerit; they have to be consumed in this life or future lives; so one has to go through suffering.

Dukham (suffering) is caused by **janma** (life) which presupposes suffering. Karma is due to

belief in **dwaitha** (duality). **Dwaitha** is the result of **ajnaana (ignorance)**, the product of **krodha**

(anger). **Krodha** is the child of **raaga** (affection) and **moha**

(attachment) is the parent of **raaga**.

Even Arjuna, the greatest bowman and warrior of his age, became a victim on the battlefield

itself of this insidious, false, and enfeebling attachment. The mind obeys the senses and defiles

man. It is well-nigh impossible for man to master the mind and turn it away from the objective

world. Arjuna confessed to Lord Krishna that the mind was uncontrollably wayward and could

not be stilled. The mind has two phases: the unpolluted and the polluted. The mind affected by

desire (**kaama**) is polluted; when it is unaffected by desire, it is unpolluted.

For liberation from bondage to desire, the mind is the only instrument available to man. Turn it

towards the objective world, you are bound; turn it towards God, you are on the road to

liberation. The mind refuses to be calm even for a fraction of a second. When a continuous

shower of stones is falling on the waters of a lake, how can the surface be calm and unruffled?

So too, man is throwing stone after stone of desire on the **Maanasa Sarovar**, the calm lake of the manas or mind.

Bhakthas---indeed all **Vyakhthis** (those who seek to manifest their inner Reality)---should

therefore prevent the stones (desires) from disturbing the equanimity of the mind. The fly rests

one moment on the sacred food-offerings on the altar of God and the next moment on filth. The

mind seeks refuge in holy thoughts and things; the next moment, it revels in some fearsome foul

ideas. The mind is like the elephant. The mahout gives it a nice bath, he scrubs it clean and

chains it to a shady tree. But, it gathers dust with its trunk and scatters it all over itself! Man too,

urged by the senses, pours into his own mind dust and dirt.

Senses are servants of mind, not master

In fact, the function of the mind is to act as controller of the senses.

The role of the-senses is to

serve the mind, the right relationship is for the servants to obey the master and for the master to

rule over the servants. But when the master falls into the hands" of his servants, he becomes the

victim of all varieties of loss and grief.

The **Raamaayana** provides a fine illustration for this danger.

Kaikeyi, the queen, was the

mistress; **Manthara** was her servant, her maid, but since the queen was subservient to her maid, a

whole series of tragedies happened. **Kaikeyi** came from a famous Royal dynasty; she was the

favourite consort of a famous emperor; she was the mother of a son,

Bharatha, famous for his

dutifulness and righteousness; she loved her stepson **Raama** as dearly as her life-breath; yet,

despite her own virtue, learning and authority, since she gave ear to her attendant, **Manthara**, she

drew upon herself eternal infamy from everyone. She landed in a situation where her beloved son

came to despise her. Even the names **Kaikeyi** and **Manthara** have become obnoxious.

The lesson is: we should not allow the senses, who are only servants, to lord over us. If we do so

we invite the fate of **Kaikeyi**. Wherever you are, however rich, learned or powerful, when you

advise some one to do wrong, you invite on yourselves the fate of **Manthara**. Since men yield to

the blandishments of the senses, they are becoming **Kaikeyis** and losing the Divine Nature, the quality of the Master.

Specific role and purpose of mind

The waters of the flowing river are stored by us in reservoirs. But, one has to take care to close

the sluices before the water is let into the reservoir. Or else the water will flow out through the

sluices and cannot be stored for use. Likewise, the **Aathma-Shakthi** (the Inner Soul Force), has to

be let through the **buddhi** (intellect) channel into the reservoir, manas (mind). But, that force can

be utilised by us for our benefit and for promoting world prosperity and peace only when the five

sluices, the outward bound senses, are closed tight. The closing of the sluices is the process

which the yoga **shaasthra** of Sage **Pathanjali** describes as **Chittha Vritthi Nirodhah**---preventing agitations in the mind.

The mind is designed for a specific purpose: achieving the four goals of human existence,

dharma, **artha**, **kaama** and **moksha**, the **attainment** of a happy life through righteous means

(**artha** through dharma) and the cultivation of **kaama** (desire) for **moksha** (liberation).

It has not been designed to promote greed and hatred, pride and possessiveness. This truth has to

be believed. The wind gathers clouds and equally swiftly, scatters them. The mind can create

conditions of bondage or of liberation. So, one must slowly loosen the bonds of attachment to the

physical body and its components, the senses. The senses rob us of physical and mental strength.

Are all who live in the body and move about with the body attached to it and to the senses, **etc.**,

that go along with it? For, God too comes with a body, as **Avathaar**, and when He moves about,

He seems to be only human as far as one can see. But, there is a fundamental inner difference.

The incarnate God, the **Avathaar**, is unconcerned. He has **upeksha** (indifferent to results). The

ordinary man with the body has **apeksha** (yearning for the result).

Mamathwa (minenessprinciple)

is human; **Brahmathwa** (Brahman-principle) is Divine. You cannot discern the

distinction, even when you look or listen. You can understand only by experience. The **Avathaar**

has no wants. He has no egoism. He is ever alone in the

Brahmathwam.

Look at a record or tape

It is blank, silent, same!

Activate it with a sound box

It sings and speaks with fluency.

Avathaar with body and the ordinary man

The **Avathaar** appears as any other human being, equipped with body, senses, mind, **etc.** But,

consider the vast difference in thoughts, feelings, emotions, **etc.** The

Avathaar is the total, the **allcomprehensive**,

the **Poormna** (Full). The human is partial, narrow, negative. But, in the human,

the Divine exists as the core and can manifest as Bliss. We pay all attention to the external

trappings of knowledge; we do not transform the deeper instincts and impulses inherited from animal ancestors.

Place jasmine garlands, around a monkey's neck,

Dress it in shiny silken clothes,

And seat it on a gem-set throne.

Can it forsake its apish tricks?

Once it was a **vaanara** (monkey); now, it is a **nara** (man). And as man through many lives,

crookedness and cruelty have struck deep roots. These cannot be destroyed soon. It is a very

difficult task indeed.

This is the reason why God assumes the **Avathaar** form and decides to award mankind the power

to discriminate between right and wrong, between truth and falsehood. The **Avathaar** does it

through precept and example. The scriptures teach that life is unfortunately short. So, the **Geetha**

advises man to appreciate three facts: (1) To be born as a human being is a precious opportunity;

(2) To yearn to realise God is another precious piece of good luck; (3) The greatest good fortune

is the chance to be in the Presence of God, to be immersed in the service of God and to be

engaged in fulfilling Divine commands.

God responds to unadulterated devotion

Sathyabhaama, in her pride, imagined that her Lord Krishna could

be appropriated by her if

jewels and gems were presented. She piled them on one pan of the balance which was weighing

Him. But this was of no avail. **Rukmini** had effaced herself and knew only the Krishna-principle.

So, when she placed a single **thulsi** leaf with her prayer on the pan, Krishna could be weighed

and the pan with Krishna rose up.

Unadulterated devotion, total renunciation---these alone can help us to achieve the awareness of

our Divinity. **Kooresa** was the headman of a village in the days of

Raamaanuja. His other name

was **Sreevathsaanka**. He revered **Raamaanuja**, the **Acharya** of

Visishtadwaitha (qualified **nondualism**),

the great Master of **Vaishnavism**, as his Guru. He renounced his riches, lands and home

in the village and proceeded to the holy shrine of **Shrirangam** on the **Kaaveri** River. His wife

Aandaal accompanied him. They had to walk through a thick jungle when night fell. The wife

asked him, her voice tremulous with fear, "Are there robbers around?" He replied, "Why should

we fear? We have nothing with us for them to rob." The wife

confessed that she had with her a

small gold cup, which she had brought along to serve water to her husband. **Kooresa** did not

approve of her action. He asked for the cup and threw it far into the jungle, and they proceeded

in peace.

God gives unasked what the devotee need.

They lodged in a **choultry**, near the temple at **Shrirangam**. **Kooresa** was far too' exhausted. He

had no food throughout the three-day long trek. The wife heard the temple bells ringing to

announce the "Presentation of food offerings to Lord **Ranganaatha**."

She cried out to the Lord,

"Your servant is stricken by starvation. How can you, **O** Lord, feast on the offerings, knowing

how he suffers?" In a few minutes, a procession from the temple reached the **choultry**. A band of

pipers and drummers led the long line of priests and **Pandiths**. The Lord had commanded them to

take the food offerings to his devotees at the **choultry**. They brought silver plates and vessels full

of a rich variety of dishes.

Kooresa rose and sat up. He protested "I did not pray for **f.d.** The Lord should grant me what I

need and pray for, He cannot give me what I did not ask for! How can this **Aathma** ask the

Paramaathma for something to fill the stomach?" Because the temple priests pressed him to

partake of the **prasaad** (food offered to idols), he tasted a little and

gave a little to the wife. Then

he questioned her, "Did you commit the mistake? Did you pray for food?" She replied, "Lord! I

did not ask so. I only had a feeling in my mind, How could you, **Q** Krishna, accept those

offerings when your servant is starving?"

God, Giver of All, is the only treasure you need

He who gives when asked and what is asked, is the **Prabhu**. He who gives unasked, what one

needs is the **Vibhu**. **Prabhu** means a Lord, **Vibhu** means the Cosmic Ruler. We should not use the

Vibhu to acquire what we feel we need most. This is the reason why the poet has sung'

Refrain from asking, **Q** mind!

The more you ask; the deeper it plumbs

And the longer it takes for the answer to rise.

Did He not, without being asked,

Fulfil **Shabari**'s anguished wish ?

Did He not bless the bird **Jataayu**

Who died for Him,

Asking for nought instead?

Thus, **Kooresa** instructed his mind and earned peace. Every **Avathaar** seeks to raise humanity to

the level of Divinity by laying down such paths of devotion and holding forth such examples of surrender.

"I do not know anything other than you." "You are the one and only."

When one has this faith,

why allow desire to creep in? Why ask for this or that? Have faith in God, the Giver of All, the

only Treasure you need; He will fill you with contentment.

Prashanthi Nilayam, 12-8-1982.

Whenever you get little leisure,

do not spend it in talking about sundries;

but utilise it in meditating on God or

in doing service to others.

Sathya Sai Babaa

47. **Mahaabali**

What does 'incarnating' mean?

It is God appearing on earth

Filled with affection and love

For mankind, everywhere---

Divine Consciousness in human form.

Bhaarith has gained wide renown through many sons and daughters who have sacrificed their all

for the common good. The seed has to renounce its identity and become one with the soil so that

the tree might emerge. So too, the ego has to sacrifice itself so that man's divine nature can

manifest itself. Mama **ithi mrithyu**---"mine" is death; 'not mine' is immortality. **Thyaagah**

shaanthih anantaram--- Renunciation results in peace. The golden

key of non-attachment opens

the lock which keeps the door to heaven shut. "Give up; I shall fill the gap," says Jesus.

Today, renunciation has become a means for success and fame! It has become a bargaining

point. Renouncing animal and even human failings and earning the awareness of the Divine

which is the core, is the most valuable **saadhana**. Consider the heroes of renunciation in the past;

they were mostly rulers and the rich, who could afford power and plenty---Emperor **Sibi**,

Emperor **Mahaabali**, King **Karna**. Consider also later heroes---**Thanaaji** and **Bhagath Singh**.

These two sacrificed their lives for the sake of the nation and the world.

Mahaabali, the asura (demon) ruler, renounced everything for the sake of God. His father and

grandfather were also very famous for the same reason. The great grand-father, **Hiranyakashipu**,

did not tolerate the very mention of the name **Hari**. For he swore that he was himself God! He

was a fanatical rationalist. And, he had a son named **Prahlaadha** who was devoted to **Hari** and

whose dedication and surrender to God was complete, without any reservation. He came out

triumphantly through travails and tortures. The name **Hari**, was the armour that saved him from

the shafts of angry hatred aimed by his father. The persons who tortured him in obedience to his

father's command were struck at the calm heroism and the utmost peace he enjoyed as a

consequence of his steady repetition of the Lord's name.

Truth of God's incarnation as **Vaamana**

His son was **Virochana**. He ruled this Kingdom righteously and he became popular and famous

on account of his gifts to the poor and the learned. **Mahaabali** was **Virochana**'s son. He celebrated

the efficacious and complicated **yajna** named **Vishwajith** (Cosmic Victory) and as a result, he

became the Lord of Heaven, displacing **Indra**! While **Mahaabali** ruled over the world, no one

suffered from hunger and thirst; no one had fear or anxiety; the earth yielded rich harvests;

people had holy thoughts and intentions.

God willed at that time to teach the world the valuable lesson---renounce and win. The ocean

collects all the rivers and is always receiving offerings. It does not give up pearls and corals of its

own free will; it hides them from gaze and. gives out only shells. Its waters cannot quench thirst;

it only inflames thirst. But the cloud is anxious to- give itself fully as rain; so it rises high while

the ocean lies at the lowest level. God decided also to grant salvation to **Bali**, for he had become worthy of that supreme gift. He had, through his good actions purified his mind; he had through his devotion realised the Divinity in every being and he had achieved the wisdom which could liberate him from illusion.

Meaning of three steps **Vaamana** demanded

It is generally believed that God incarnated as **Vaamana** in order to uproot the ego of **Bali**. This is not the truth. The incarnation had as its purpose the conferment of the boon of liberation. For,

Bali had no inkling of ego in him. When **Vaamana** asked for "three feet of ground" from him, his Guru tried his best to prevent him from giving it to **Vaamana**. "My dear fellow! This is no ordinary mendicant. He is God **Naaraayana** Himself. If you agree to give Him what he asks for, you are certain to be mined!" But, Emperor **Bali** replied, "Whoever it be, he has asked and giving what is asked is my duty. It is my great good fortune that God **Naaraayana** has come, with hands extended to receive a gift from me. I shall not listen to your teachings now." "The hand that gives is on top of the hand that receives. This is indeed unique luck," he said.

And the mendicant was the Trinity in ONE, requiring THREE feet of ground. The three steps are the physical (**Aadhibhowthic**) the mental (**Aadhidaivic**) and the spiritual (**Adhyaathmic**). The first two steps covered earth and sky and for the third, Emperor **Bali**'s heart was the most appropriate gift! Since the heart was offered to God **Naaraayana**, his body sank into **paathaala** (the Nether Regions). The first two steps mean the identification with the body and the mind was eliminated.

(**Shaanthi** is uttered thrice at the end of every **bhajan** (group singing) session or ceremonial rite to invoke peace of body, mind and spirit, all three).

Bali had achieved the stage of total surrender. His heart, mind and intelligence were the Lord's.

He had dedicated the results of all his actions to God. The 'I' in him had been displaced by 'He'.

He had realised the triviality of worldly power and decided to give up every desire except the longing for the Lord. Through his sacrifice, the sins of his great grandfather, **Hiranyakashipu**, were washed away. The entire dynasty was sanctified. The three flowers of that clan--- **Prahlaadha**, **Virochana** and **Bali** saved him.

Bali alone had the resources and the renunciation to give the Lord what he solicited. That is the

reason why the Lord approached him. There are many in history who have renounced their wealth and even their lives. There are many who have given away gems, houses and land. But, **Bali** surrendered all and also himself.

Surrendering one's life is great **saadhana**

Emperor **Shibi** saved a dove from being eaten by a vulture but the vulture claimed flesh equal to the weight of the bird. He cut out from his own body an equal weight of flesh, but, the dove appeared to be too heavy to be weighed against even the biggest slice. So, he sat himself on the pan, and gave himself up as food for the vulture. **Thanaaji** heard the call to fight for his country, even while he was on the floral seat at the wedding ceremony. He plunged into battle clothed as the bridegroom! He died, happy that he had done his duty to his family, his community and his country. **Bhagath Singh** ascended the gallows, full of joy that he was able to offer his life for the liberation of his motherland. **Bhaarith** had millions of such sons and daughters who sacrificed their lives for Her sake.

But, these days, we do not notice spirit of **thyaaga** (sacrifice). We find only **raaga** and **bhoga**--- attachment and enjoyment. **Thyaaga** alone can promote yoga. It is indeed the good fortune of the people of **Kerala** State that they adore the personality and ideals of **Mahaabali** every year during the **ONAM** festival. We have to celebrate the festival not only with feast and song but also with acts of sacrifice, charity and renunciation.

The **saadhana** of **thyaaga** involves the elimination of the feelings of I and Mine. The 'I' will persist so long as we are embodied, but one has to **minimise** its hold on thought, word and deed.

Be like **Mahaabali** to earn God's blessings

So long as man is bound to the body, his God too has to be in a body like his own, It is often said disparagingly that God is conceived as having eyes, nose, tongue and limbs. When the person who worships has these, the worshipped too must have them, in order to make the worship meaningful. Only when one is unaware of his 'form,' can he adore the Formless! it is indeed surprising that those who laugh at God being pictured as having a body, do not laugh at their being enclosed in a body! When man has to be corrected and liberated, God has to come as Man, as **Naaraayana** had to do to save **Mahaabali**.

Bali had understood the glory and majesty of God. He told his Guru, "The Hand that grants

boons to countless devotees, that Hand is stretched to receive what I offer in answer to the Lord's desire. That Hand has all the worlds in its grasp. And, what does the Lord wish to get from me?

He is asking only for that which He has given me! He has come to me in this Form to ask from me all that I have because, the same is what He has given me." **Bali** had convinced himself that the Lord gives and the Lord takes, that he is but an instrument, that his destiny is to merge in the Lord.

So, on this festival day, when we celebrate his dedication and renunciation, we must strengthen our faith that God's will must prevail and is prevailing over all human effort. And, we must realise that **thyaga** is the highest **saadhana**. Be like **Prahlaadha** and **Bali**. Do not be **Hiranyakashipus**, for these are blinded by egoism. **Prahlaadha** and **Bali** received blessings from God. **Hiranyakashipu** earned curses. Pray to God; let prayer be your breath. Do not conflict with God and be cursed. Take this as the message on this **ONAM** Day.

Prashaanthi Nilayam, 1- 9-1982.

Traits like modesty and devotion to God are real jewels for womankind. Women preserve the traditional values of a culture and keep the nation on an even keel. A woman is honoured as the Goddess of Wealth in a home, as the companion in the pilgrimage towards God and Self-realisation and as the mistress of the home. If the women of a country are happy, healthy and holy, the men of the Country will be hardy, honest and happy.

Sathya Sai Baba
48. For all mankind
With a few virtues only but with scholarship vast
What good can one do? What honour can one gain?
With ten acres of land on which no crop can grow
What can one gain ?
'**Tis** enough, if one has a fertile patch.
Embodiments of Love,
The Rig **Vedha**, the first among the four, has come down to us in exactly the same way that it was recited in the past. It is a far-spreading tree, with many branches. Of the 25 that once existed, only two are now available. But, these have been preserved intact by means of an elaborate system of **memorisation**, by which while one set of pupils recite

seriatim, another does so back for forth; a third with alternate syllables omitted, **etc**. The techniques have distinct names like **Jada, Maala, Shikha, Dhandha, Ratha, Dhwaaja, Ghaana, etc.**

The reality in man is laid down as **Praana** (Vital Energy), in the Rig **Vedha**. But, this is inconsistent with the view also found therein that the **Aathma** which is embodied in man and all living beings is eternal Universal Consciousness having no attributes or characteristics or modes.

The Rig **Vedha** speaks of three bonds that encumber man--- **Adhyaathmic**, where **Aathma** means the person and **adhyaathmic** bond refers to the illnesses and diseases that affect the person, physically and mentally-**Aadhibhouthic** bonds bring about pain and suffering through involvement with other living beings, especially poisonous insects, scorpions, wild animals, **etc**.

Aadhidaivik bonds cause terror and loss by what can be called 'acts of God', against which man is helpless, such as floods and drought, volcanic eruptions, earthquakes, avalanches, thunderbolts and meteors. The Rig **Vedha** prescribes means to overcome or modify the consequences of these calamities, by achieving progress in physical, mental and spiritual fields of activity.

Karma is to be regulated by Dharma

The Rig **Vedha** is primarily concerned with karma and is part of the Karma **kaanda** (the path of action, to attain the Absolute). There are three stages in the soul's journey to its source: Karma, Dharma and Brahma.

Karma is the sincere discharge of one's duty, as laid down in the scriptures and as beneficial to our standard and status. Through karma done for some benefit in view, man progresses towards karma with no benefit in view, so that he does it as a rightful obligation, undeterred by defeat or unaffected by success. He does karma, regulated by dharma (virtue).. Then, his consciousness is purified and elevated and can help him to become aware of his Reality as the Self which includes all, Brahman (**Omn**i self).

Without bud and bloom, no fruit does emerge
Without tiny fruit, may be trite and tender,
No taste of sweetness can grow and gratify.

The flower is karma, the tender fruit is dharma and the taste which gratifies is Brahman. The bud blossoms through devotion and the fruit emerges into virtue and ripens by the acquisition of the awareness of One. The three are inevitable ingredients. To give you a familiar example, the

coconut chutney you make at home has four ingredients: salt, chillies, tamarind and the kernel of the nut. To procure all these, clean and pure, in the required quantities, is karma, the path of action. To put them together and press them into a paste is also karma, part of the Path. Then, you put a little on the tongue to discover whether it tastes aright, as the genuine chutney. This is the Path of dharma. When you find that if a sprinkle of salt would make it authentic, you add it, at this stage. Or, if it is more, you mix with it some more saltless paste, until it is just right. And, you derive delight, as a reward. That is the stage of joy, of contentment, the end of desire, Brahman.

Being born, brought up and grown in age is karma; we realise that to live for oneself is not the way to happiness. We take to the path of dharma or virtue, sacrifice, service. But we discover that involvement with problems does not give lasting joy. So, we turn towards the ever-lasting Source of Peace, Harmony and Delight---Brahman, God.

Vedhas have universal validity

The **Vedhas** teach not only karma (rites, rituals, vows, sanctifying observances) but also dharma.

In fact, it is said that the **Vedhas** are the roots which feed Dharma and hold it fast---"**Vedhokhilo**

Dharma **moolam**." Since dharma is the sustainer of the entire world and Law regulates the

Cosmos, **Vedhas** have universal validity. There are latent as well as patent forces that urge every

particle or wave in the Cosmos. When they are operating in coordination, all is well. But when

they are unbalanced and operate without equilibrium, disorder and disaster are caused. For

example, the sun, the moon, the earth, the fire, air, water, all these have to maintain a balance in

order that order reigns. When the environment is disturbed or distorted, danger is imminent.

Water is contaminated, man suffers physical and mental illnesses thereby. Science and

technology boast of their achievements in conquering the five elements---space, air, fire, water

and land. They are dealing with them as if they are playthings amenable to their whims. They do

not deal with them as means for the peace and prosperity on the earth, for all its inhabitants.

Their attempts to analyse and take advantage of the five elements are resulting in fatal pollutions

and natural disasters like droughts and even earthquakes. The five elements have to be adored

and treated reverentially, as the **Rg Vedha** directs. Worship them in

humility. Then, they would

reward you with plentiful power. Today, that reverence has disappeared in the greed for exploitation.

Sleep is a short death, death is a long sleep

Things that confer joy can also confer grief, when their real nature is not understood. The

counsel of the wise calms our mind and enthuses our hearts. But, sometimes, it may disturb the

mind and depress the heart, when we feel it is denying or discouraging our pet plans and

pleasures. But, the quality of the counsel is, on both occasions, wisdom. For example, showers of

rain are comforting, and therefore, quite welcome. But the drops, sometimes, turn into hailstones

and hit hard causing pain. They too are the same material, welcome in another form. Within

minutes, the stones run as water on the ground, and become desirable gifts.

Peace is inherent in man. When ego becomes egoism, the **Aham** becomes **Ahamkaar** by

enfolding itself in a form. 'I'---pure and simple, maintained pure and simple---is still 'being'; it

'becomes' when the I identifies itself with something other: I am a man, I am a monk, I am a student.

The 'I' has become an '**ism**', has put on a form, a vesture, which it is loath to give up, the **akaar**

which has rendered it **Aham-kaar**, egoist!

When you are in bed, asleep, dreaming and wandering through varied escapades and

experiences, what has happened to the body which you had fostered as you yourself?. And while

in deep sleep, where have all the levels of consciousness taken refuge? Sleep is a short death:

death is a long sleep. You, the 'I' in you, endow the inert material vehicle called body with

consciousness. You are the Cosmic Consciousness, God, temporarily in the role of 'I'. The **bodymind**-

complex is the instrument to be utilised for that role, Use it for furthering God's purpose,

executing God's will. This is the message of Rig **Vedha**.

Another mistaken idea some people entertain is that they can kill themselves by suicide or

Aathma-hathya. So, they plan to punish and destroy the body which is inert and incapable of

initiative. The mind has to be punished, for the despair which overwhelms the will to live is

caused by the erratic mind, not the body. Delve into the vagaries of the mind, learn to direct it

along straight paths and emerge as the victor over despair.

Vedhic hymns have great potency

The hymns of the Rig **Vedha** have been used down the ages to sanctify widely different events and experiences of man, spiritual and apparently secular. The distinction is artificial, for all of life has to be **spiritualised**. When the boy is initiated into **Vedhic** studies or the recitation of the **Gaayathri** and other **manthras**, when some one has to be blessed on some happy occasion, when a wedding has to be ceremoniously performed with the invocation of God, and when the body is buried or burnt after the soul has left, the Rig **Vedhic** hymns are chanted. They have great potency and arouse beneficial thoughts on **reciters** and listeners. The seers who saw the hymns of the **Vedha**, chanted and communicated them. They were 403 in number. **Vashishta** is the foremost of them, with 104 hymns which he **visualised**. There is a story about the sage **Bharadhwaaja** who sought to visualise all that has to be known through the **Vedhic** Voice of God. He prayed to the Lord of Heaven, **Indhra**, to give him longer and longer leases of life but **Indhra**, after obliging him more than once, laughed at his tenacity and said, pointing to a huge mountain range facing him, "All that you have mastered so far is but three handfuls of sand, from these peaks. How can you ever master the **Vedha** fully?" But, the sage did not wince. He said, "I shall bear the burden gladly". Burden in Sanskrit is **Bhaara** and bearing is **Bhara**. So, he was known as **Bharadhwaaja**. **Vaamadeva** and **Agasthya** are the other seers of note, whose visions helped the origination of 56 and 27 hymns or **sookthas**. **Vishwaamithra** has contributed another 56. Accept blame as medicine and benefit by it **Vishwaamithra** was able to hand down the potent **Gaayathri Manthra** to posterity. His name means "Friend for All" "Well-wisher for the world." It was the **Gaayathri** that entitled him to earn that name. Rig **Vedha** is entirely the product of the insight of such sages. Every name you use for God, every illustration we imagine of His Glory, are in the Rig **Vedha**. **Raama**, Krishna, **Sai**, **Ishwara**, are all the very essence of the glory it describes, though you may not recognise the sources. **Manthra** means "words that save those who meditate on them." So, whatever is uttered with such intention becomes holy, charged with love for fellow-men, for the world, for the elements. Rig **Vedha** teaches the lesson of serenity. Praise is like **rosewater** scent; when it is sprinkled on

you, suffer it but don't drink it---that is to say, accept it and thrive on it. Blame is like a medicine.

Examine yourselves whether you have the illness and if you have, accept the blame and benefit by it. Serenity is a divine virtue. All the **Vedhas** are intent on helping man to become aware of Divinity in him and all around him. Picture for yourselves the peace that seers gained by that awareness, and yearn to learn the lessons the **Vedhas** treasure, for all mankind irrespective of caste, creed, race or nationality.

Dashara Discourse, **Prashaanthi Nilayam**, 20-10-1982.

Gandhi said, 'My India is the India of villages'. The freedom that has been won and the prosperity that is looked forward to can be ensured only when the villagers are free and prosperous. And this depends in its turn on the freedom and prosperity of each family in the village.

Now, there is no unity, no mutual **co**-operation, no love between the four or five brothers in the family; everyone is at cross purposes with the rest. How then can the village enjoy freedom and peace and prosperity? And what to speak of the country when the condition of its villages is so bad?

Every person seeks positions of authority, without trying to deserve the authority by means of the qualifications necessary to use it in the tight way. Of course if a person has good intentions and full capabilities and the vision of the Divine, he can well seek authority and discharge it well. But, we seldom see any one thinking of one's duty; everywhere people are after the acquisition of positions of authority.

Sathya Sai Baba

49. Sacrificial fire

One can make scholars study and recite the **Vedhas** and **Shaasthras**, and himself study and recite; One can get experts to perform **yajnas** and **yaagas** and himself perform them well;

One can persuade pilgrims to visit holy places and himself journey to every spot;

One can instruct candidates in the eight **siddhis** and himself demonstrate them all;

But, one cannot master his senses five and turn his mind to inward path,

And be in steady **Samaadhi** Bliss Steeped in Awareness of Self alone.

The **Vedhas** are the foundation of **Bhaaratheeya** culture. If in modern society, a trace of spiritual illumination is visible, we can ascribe it to this **Vedhic** basis and the way of life it demarcated.

For, all moral codes (dharma) have emanated from the **Vedhas**. **Vedha moolam idham jhagath---**

"All the worlds have dharma as their sustenance."

The **Yajur Vedha** elaborates the importance of **yajnas**. These promote the peace and prosperity of

the world, as that is the primary aim of all the Vedhas. The Yajur Vedha hymns extol the glory of the gods and propitiate the Divine Forces. As a result, gold and grain, wealth and welfare, plenty and progress are secured by mankind.

The yajna is centred on the adoration of Fire. Man is bound intimately with Fire all through his life. Man is a warmblooded creature; warmth promotes intellect and intuition. Calling upon God and placing the offerings in the Fire are acts which bring about rain to provide rich harvests. Fire is thus a valuable medium for gaining safety and security, for preserving morality and goodness.

The Ocean too has Agni (Fire) latent in its loins. Fire is present everywhere. Man has in his stomach the latent Fire that digests food. God resides in man as this Fire. "Aham Vaishwaanaro Bhoothvaa Praaninaam Deham Aashrithah" says Krishna. "Having become the Vaishwaanara Fire, I enter the body of living beings." So, it is God that keeps all the limbs 'trim' and makes keenness and knowledge possible. The latent Fire causes eight functions' It hardens and strengthens the muscles. It develops energy. It ensures healthy progeny. It makes one patient and therefore a better instrument, it increases the duration of life. It sharpens and deepens memory. It confers boldness of thought and action.

In order to light the Fire in the sacrificial enclosure, a churning rod of hardwood is used on a block of similar hardness. The timber has to be banyan or peepul. The block is the mother and the churner is the father. Agni or Fire is the child' It consumes the parents---Uurvasi the mother and Puruuravas, the father---when it is born! They are reduced to ashes, that is to say, that child becomes one with them and they become one with their progeny. All three are inseparably related. The son of God, Jesus, declared, "I and my Father are One." The religion of the Paarsis also considers the highest truth as "I am the Light" and "The Light is in me."

The Yajur Vedha has a name for Agni, Tiger! When Agni is treated without faith and reverence, it destroys the very person who feeds it, just as the tiger which tears its own cubs with its deadly claws. Another characteristic of Agni is its presence everywhere. Scientists and technologists today are proud that they have grasped the secrets of the five elements---sky, wind, fire, water and earth. But, they are still unaware of the intimate kinship each of them has with man and his

daily life. The sages of the past have delved into the mystery and revealed it to the world. Notice, for example, that birds do not rest on the ground at night. They prefer tree tops. Why.? The rishis of Vedhic times explain that they seek to avoid the heat latent in the earth but patent to them.

Man is unaware of this fact but the birds know it. The mystery behind the ritual of Fire The norms of action and behaviour in this land, of those who are cognisant or not cognisant of the reasons, are all in conformity with the Vedhas. They have penetrated the nature of the people so deeply that no one can act in contravention. Every phase of their activity, from dawn to dusk and nightfall, are as dictated by the Vedhas. Living is in fact a real Vedhic yajna, whether one knows it or not.

In the yajna that is being performed here, every formula that is uttered and every offering made has to be suffused with renunciatory feelings and the awareness of the Divine. We have here Suuryanamaskaar (salutation to Sun God) on one side, Rudhrahoma (Fire offering to God Rudhra) on another, Vedhapaaraayana in another place, Sahasra-lingaarchana (worship of thousand Shiva Lingas) nearby, worship of Shakthi (Divine Mother) at the end, and Pandiths reciting Devi Bhaagavatham, Raamaayana, etc.

Why are these varied items gone through? Among these priests, the chief is termed Brahma. One of them will be reciting the Rig Vedha, another will be reciting musically the Saama Vedha, and the third person will be reciting the Yajur Vedha. The Atharva Vedha includes the very essence of the three Vedhas and it is recited by the person designated as Brahma. The deities extolled in the Vedhas are here invoked and invited to shower Grace on all mankind. The Chief priest, designated as Adhwaryu, watches the activity and sets right any fault or failing. His is the overall supervision of the Sacrificial Fire, its upkeep and worship and his is the responsibility for meticulous performance.

Whatever offered to God can never be lost Behind this ritual of Fire, there lies a small mystery, which has to be cleared, so that you can understand how the offering, addressed to the deity which is invoked by the manthra uttered while placing it in the Fire, can reach that very deity. Well, the Yajur Vedha describes the Flames of the Sacred Fire as the Tongues of God. When the offering is dropped into Fire, in the name of

the God, the proper name and address have to be uttered at the same time. It is like the post box.

When a letter is properly addressed and dropped into the box at **Prashaanthi Nilayam**, it will

reach any place, even as far as Japan or Russia. If the address indicates **Prashaanthi Nilayam**, it

will be delivered to the person at **Prashaanthi Nilayam**. The address has to be full and correct,

that is all. And, the stamp has to be of the correct value.

There are people who observe only the outer acts of the **yajna** and blame **Brahmins** for

"wastefully pouring ghee into the fire, while men are underfed and starving," and accuse that

"they are foolishly spending money over profitless pursuits." Even educated persons join in this ignorant condemnation.

The ryot ploughs the field, prepares the plots, lets water into them, and makes them fit to receive

the seeds. Then, he scatters four bags of paddy on the land. An ignoramus who does not know

agriculture laughs at him. "You have gone mad. When people are starving, 'you throw the paddy

they would gladly eat into the soil!" But, in return for the four bags lost, the 'mad man' will bring

home forty bags after harvest. When two **tins** of ghee are poured ritually into the sanctified Fire

the world will gain two hundred **tins** of ghee.

Whatever is dedicated and offered to God can never be lost. People can gain enormous benefit

by offering even a little to God. "A leaf or a flower, a fruit or a little water"---that is enough, if

offered with devotion. **Dhroupadhi** gave **Shri** Krishna the fraction of a leaf sticking to the side of

a vessel and God granted her endless good fortune. **Kuchela** gave a handful of parched rice and

received from the Lord awareness of His endless Glory. The **yajna** bears witness to this inner significance.

Utterance of **manthras** must emerge from the heart

Offer love and receive love. Give and take. But, the educational system today lays stress only on

taking, a one-way traffic! Giving is taboo, totally absent. As a result, when you do not look at

God, God too does not look at you. When you look towards Me, your form appears in My eye

and My form appears in your eye at the same time. If you do not look towards Me, your form

cannot appear in Mine. One-way traffic will not help.

The Rig **Vedha** that is recited here by the **Hotha** priest is fully hymnal, adoration of the Divine;

the **Udgatha** sets the same hymns to music and recites them musically. The **Adhwaryu** repeats the

Yajur Vedha. All three are propitiating the only One. Governor **Govind Narain** quoted in his

speech the **Vedhic** declaration, "**Ekam Sath: vipraah bahudhaa vadhanthi**" -- "Only ONE is; the

wise describe it in different ways."

It is like the head of the family, being addressed as Father by the son, Father-in-law by the

daughter-in-law, Grandpa by the grandson, and Lord by the wife.

Though four persons use four

different names, he remains the same. Similarly, Yogis, **Bhogis**, and

Thyaagis, the **Aartha**, the

Arthaarthi, the **Ijnaasu** and the **Inaani** (The ascetics, materialists, **renouncers**, the suffering, the

wealth-seeker, the spiritual seeker and the realised) use different names for the ONE, without a

second. Whether you offer to **Agni** (Fire God) or **Aadhithya** (Sun God), it reaches the same

ONE.

Sacrifice the wayward mind, dedicating it to God

Theists, atheists, agnostics, polytheists, **henotheists**, all accost God by various names but they all

refer only to the ONE. In this **yajna** (sacrificial rite), offerings are addressed as **Rudhraaya**

namah, **Varunaaya namah**, **Indhraaya namah**, **Vaayave Namah** and placed in the Fire for

Rudhra, **Varuna**, **Indra** and **Vaayu** (Cosmic destroyer, Rain God, God of senses and Wind God).

The sages **visualised** God in those forms and with those forms. After the fields are ploughed and

the seeds are sown, we want rains to help in getting a rich harvest. So, prayer is directed to

Varuna, to the address of **Varuna**. When you desire **Kasturi** to come but call '**Kutumba Rao**', how

can you succeed? For rains, you have to call on **Varuna**, and not on **Agni**! That is to say, the

proper **manthras** have to be uttered and the utterance must emerge from the heart.

The sages of the past were not ignorant fools and the **manthras** and rites they framed and

prescribed were not born of amateur enthusiasm. They are the results of wisdom and actual

experience. **Reciters** who are not aware of this truth will mouth the hymns and **manthras** in a

casual manner. Others who ruminate over the meaning and feel the emotions of exaltation and

supplication are able to derive delight. Recitation without understanding the meaning might grant

a little superficial satisfaction but the hymn can pour from the heart only when the meaning is sensed.

The inner meaning of **yajna** is 'renunciation,' "sacrifice or giving up." For whom? For the Divine.

"Lord! The heart that you gave me, I am offering it in return," is the spirit of that renunciation.

The heart He has given, the feelings He evokes, the wealth He has conferred, the fame He has

awarded---these have to be gladly offered back. As part of these vajinas, it is laid down that an

animal, a goat, or a horse has to be 'sacrificed' that is to say, 'given up.' People ask whether it is not a cruel act.

Scriptures dealing with rituals are comparable, it is said, to Aranya, the jungle. They are called

Aaranyakas. The terms used in the scriptures have many meanings and it is hard to trace the

straight meaning and prefer it to the crooked and deceptive one. For example, the Ashwamedha

or Horse Sacrifice, does not mean the ritual killing of horse. The name Ashwa given to the horse

describes it as an animal which is restless all the time-- symboling the mind which is agitated,

both while awake and while dreaming. The horse can never be calm and quiet. Its legs, tail, or

ears will be quivering or shaking always. The banyan tree is called Ashwattha, since its leaves

will ever be shaking, wind or no wind.

What is recommended is 'sacrifice' of the wayward mind, dedicating it to God so that it becomes

stable and calm and not bringing a living animal and killing it. That is adherence to the outer

literal meaning of the injunction, not to the inner and valid import.

Listen to the significances of

Vedhic aphorisms and rituals and scriptural injunctions with selfless, pure and joyful

concentration. Treasure them in the heart for practice in daily life and for sharing with other

earnest souls.

Prashanthi Nilayam, Inauguration of the Vedha Purusha

Sapthaaha Inaana Yajna, 21-10-1982

50. Significance of Yajinas

Thought, word and deed, when man keeps as one,

He is-acclaimed on earth as truly great.

Wedded to Truth, the presence of God is gained,

Liars, like pebbles, abound, true men, like

diamonds, are rare.

Embodiments of Love! The presence of God, the vision of the Absolute, is not a state to be

attained or newly achieved. God or the Absolute is the very nature of the Self. The individual is

the indivisible God. Even when enmeshed in this world of conflict and confrontation, the Self is

God, in reality. Deluding himself as the body in which he lives and attaching himself to the

charm and challenge of Nature, he imposes self-hood on himself and

suffers from that limitation.

The raindrops clear and pure from the clouds, but on earth the water is rendered turbid and

polluted by its contact with the ground. That does not affect its real nature. The water that rose as

cloud and fell as rain is clear and pure. The salt of the sea is discarded in the sea itself. All the

rivers of all the continents end in the sea; they lose, on merging with the sea from which they

started their long journey, their forms and their taste or characteristic qualities.

Similarly, the selves that have assumed human forms and that are designated by separate names,

emerge from the same source and merge in the Universal form which they particularised. In the

Bhagavad Geetha, Krishna declares, Mamaiva amsho jeevaloke, Jeevabhuthaah sanaathanah'

"The multiplicity of individual selves has happened from a part of Me." They may appear

different but their reality is the ONE. The Vedhas therefore account all selves as "children of

Immortality," "amruthasya puthraah." They remind every living being of its being the undying

Divine.

Every role and action has a method

A millionaire may take on the role of a down-and-out in a play and act the part remarkably well

on the stage, but that impersonation does not make him a down-and-out. Even while on the stage,

he knows that he is a millionaire, pretending to be poor. He will indeed be a fool if he forgets his

reality. The individual self is the role; the reality is God.

Every role and action has a method, a mode, a way. The engineer, for example, works according

to certain norms, certain principles and processes. These have to be decided upon with reference

to the nature of the sub-soil, the type of foundation, the height of the structure, etc. A painter has

to calculate the area, the base, the background, the culture, etc. If they do not pay attention to

these, the structure won't be strong, the picture won't be liked. The same holds good for the yajna

(sacrificial rite) that was inaugurated this morning. First, the fire-altar, where offerings are

poured into the sacred fire. It has to be made to measure, as laid down in the ancient past. If the

prescribed rules are broken or by-passed, the result promised cannot be secured. The fire that is

lit in the altar has, according to the texts which recommended the yajna, to be churned out of the

hard wood which was used this morning. After it is lit, tongues of flame have to be raised in

order to receive the articles that are offered to the deities that are invoked by the sacred incantations.

Ritual fire of yajna is venerated as Vishnu

There are three fires, lit in correctly prepared sacrificial pits---the Dakshina Agni, Gaarhapathya

Agni and the Aahavaniya Agni. The question may arise, what need is there to distinguish three

types of fire, when fire is only one in reality. But, consider this illustration. We light a fire to

cook the meal. The fire softens and makes the food palatable and digestible. The fire that reduces

the human corpse on the pyre into ashes is another. Though it is as much fire as the fire in the

kitchen, no one bakes a roti over it in order to make it eatable. It is treated as profane and unholy.

As distinct from these two, consider this ritual fire. This fire is venerated as the central deity of

the Vedhic Yajna, as Vishnu Himself, the sustenance and support of the worlds. We prostrate

before this fire, an act of adoration which we refuse to the fire that cooks or the fire that

consumes the body; neither do we offer oblations in the kitchen fire nor do we utter invocatory

hymns and formulae. We do that only for this ritual Fire.

This fire is like the post box of the Department of Posts and Telegraphs. When you drop your

letter, duly stamped and addressed, into that box, the department ensures that it will be carried

over to the person whose address it bears. You cannot accomplish the same assignment---

communicating with the addressee---if you drop the letter into an identical box hung on your

own wall, on your own initiative, to fulfil your will.

That box cannot serve the purpose. The purpose of contacting the Supreme Consciousness in its

various manifestations named deities, can be realised only when the altar is laid down as

prescribed, when the fire is evoked as recommended and when oblations are offered with the

correct recitation of propitiatory formulae.

Offerings made to Gods in the sacred fire

The Gaarhapathya fire is the fire in the household---lit in the oven for cooking or boiling, in the

fire-place for warming or in lamps for providing light or on sticks of incense. Aahavaniya fire is

the ritual fire kept alive in the household of the higher castes wherein is invoked the guardian

deities of health, harmony and prosperity, with preliminary recitals of

Pranava (OM). Then,

there is the Dakshina Agni, the Southern Fire, lit ceremonially on occasions of need for use in

rites for the dead. Since the God of Death, Yama, is the Deity of the Southern Region, this fire is

called Dakshina or Southern. This is the reason why people are warned not to sleep with their

heads towards the South, the direction of decay and disintegration. Of these three, the

Aahavaniya is, as can be seen, holy and adorable.

The Yajur Vedha deals with Yajna or Ritual Adoration of fire, as the medium of communication

with the Gods. It has two recensions: Shukla (Bright) and Krishna (Dark), associated with Aditya

(Sun) and Brahma (the Creator). Yajur Vedha has as subsidiary many complementary bodies of

lessons on special skills. Archery (Dhanur Vidhya) is one such, with its four compartments'

Release, Retraction, Replacement and Ritualistic Potency (Mukthaka, Amukthaka, Muktha-

Amukthaka and Manthra Mukthaka). Arrows on which Brahma, Agni, Vishnu and other Gods

with their Divine Energies were invoked, were used against the foes. These subsidiary sections

of the Vedhas have mostly been lost and so knowledge of such skills has become inaccessible.

The Vedha mentions many specific items that are to be used as offerings to Gods, conveyable

through the emissary, fire. They are milk, curds, ghee, grains, the juice of the plant named Soma

and what is designated as 'Vapa', a term wrongly taken as meaning the diaphragm of a lamb or

other sacrificial animal. It is necessary to clarify the real meaning and significance of offering the

Vapa. The Vapa of a young lamb is preferable, it is said. The mind, the heart of the human child,

is pure, tender, unsoiled by greed or pride. And the lamb is much more so. The Vedhic texts

describe such a heart as nirgunam (serene), niranjanam (unattached), niketanam (abode of

good), sanaathanam (eternal), nithya (stable), suddha (unblemished), buddha (alert), mukta

(free), nischala (unaffected), nirmala (pure). Offering the 'vapa' of the lamb means, therefore,

dedicating one's heart, after rendering it soft and sweet, and not casting into the flames the diaphragm of a slaughtered kid!

Yajnas help to cleanse consciousness

For the Vedhas invite us to realise that everything---living and non-living,-every quality and

characteristic of everything, is only an aspect of the one Aathma, the Source and Substance of

all. The Aham or the Ego is an appearance on the Aathma as the foam on the edge of the wave,

which is but the ocean itself. The Aathma can well be devoid of Ego,

but the Ego cannot exist
without the **Aathma** as the reality underneath. However, man
validates the Ego (**Aham**), giving it
a form (**aakaaram**) full of attributes and so, it gets polluted as
Egoism (**Aham-kaaram**). When the
Ego is free from the status of '**ism**,' it is a facet or factor of the
Aathma. Attributes, modes, **gunas**
drag it into the tangle of dualities and so, it gets malefic and sheds its
positive, purifying role.
The oblation that is done here in the sacred fire is symbolic of the evil
adhering to the Ego, the
animal urges that still animate it.
The '**ism**' or mould in which the Ego has hardened **tantalises** man
and blinds him to the Truth.
Shankaraachaarya has described the harm it inflicts and prescribes
the recitation of the name of
God to defuse the consequence. The pure ego will then merge and
lose its identity in the **Aathma**,
which has no birth and no death. These **Yajinas** serve one purpose
more than all else---the
cleansing of all levels of consciousness (**chittha-shuddhi**), for they
involve renunciation,
invocation of Divinity and ascetic practices. This achievement alone
cannot ensure liberation
(**moksha**). That can be won only by the awareness of the reality
leading to discarding (**kshaya**)
the attachment (**moha**) to the unreal. But, this ultimate objective is
seldom kept in view. **Vedhic**
rites were gone through in order to win the boon of sorrow-free
wordly life and blissful heavenly
sojourn, and only as a stage in realising the freedom from birth and
death, and merging in the
Truth.
Man has to give up the animalist ego
With a cleansed mind, one has to pursue the inquiry into the Reality,
until no trace of fascination
for the unreal persists. **Yajna** involves renunciation. It means 'giving
up.' What is it that we have
to give up? Riches? That is quite easy. The home? That too is not
difficult. Giving up one's wife
and children, one's lands and houses and removing oneself into the
forest? That too has been
done by many. But though one's body and mind are in the recesses of
the jungle, the wife and
children, the lands and houses might still occupy the thoughts and
emotions of the person who
has come away. What have to be given up, therefore, are one's evil
tendencies, harmful thoughts,
selfish feelings and longing for sensual pleasures. One has to get rid of
envy, of the love for
parading oneself. When these have been renounced, hearth and home
cannot harm us.

The **Vedhas** desire man to give up the animalist ego, and its
complement, anger. The evils of
envy, pride and spite belong to the same brood. These are all 'bestial'
though human in
appearance. They declare that love, tolerance, compassion, non-
attachment, and adherence to
truth are the genuine human traits.
Jesus Christ said, "Ask, it shall be given; Call, it will be answered;
Knock, it shall be opened."
But, are we asking, calling and knocking? Yes. We are asking, we are
calling, we are knocking at
the door. But, whom are we asking? Whom are we calling? At whose
door are we knocking?
You do not ask God for the indispensable
We are not asking for everlasting bliss; we ask only for short-lived
material pleasures. So, we do
not get all that we ask for. What is the reason? Has He no
compassion? The child is sick but it
asks for many varieties of sweets which the mother refuses to give.
Does it mean that she hates
the child? Or, is she hard-hearted? Has she lost her affection? The
refusal is itself a sign of
compassion. For, each person is an invalid, suffering from recurrent
birth and death. Granting
whatever is asked can only lengthen the suffering. Hence arises the
withholding and the denial.
And, you too do not ask for the indispensable! You do not pray for the
peace that knows no
break. If you do, the boon will be granted.
Of course, you do call. But, do you call on God, or on some one
ungodly? God will respond
when the call arises from the heart. Your call is fouled by greed, by
hatred against others, by the
desire for vengeance, by the hiss of envy and intolerance. I know you
knock at the door. But, at
which door? Keeping the door of your own heart closed, how can
your clamour succeed in
getting other door opened? Knock at the door of your own heart. God,
the resident, will come
into view. **Prahlaadha** had the faith that God resides in every heart
and everywhere. So, when a
pillar in the palace was knocked at, the Lord manifested therefrom.
Believe that He resides in
you and turn your eyes inward.
You complain that God is merciless, hard to please, **etc.**, only because
you do not wish to give
Him what ought to or ask from Him what He would gladly give.
Tender hearts, holy thoughts,
loving speech---these can invoke the Divine **Aathma** to manifest into
awareness. For, these
personify **Sathya**, embody God as **Sathya** or the Truth of Truths.
Sath-th-ya are the three

syllables of Sathya. Sath means, the Sun, Surya. Thya means the glory, the splendour. The Sathya---the glory of the Sun---nourishes and ripens the grain, which is man's food. Food sustains the vitality, the vital breath. Therefore, Sathya has to be adored and propitiated. The Homa or offering of oblations in this ceremonially lit and ceremonially fed fire is the symbolic adoration of the Truth of Truths, the Sathya. The present socialist ideal is a Vedhic concept. Philosophy is interpreted as the search for Truth. But, Truth is not something to be sought for. You have only to be aware of it, to experience it, to be it. Without it, Philosophy is but full-lossophy! These Yajnas which encourage you to sublimate your emotions are all designed to direct you towards the goal. Truth is totality, the One which integrates and includes the many. The sages of yore were not satisfied with one facet of the Truth or one view, not of one God but of That where all streams merge. As Bairagi Shastry told you now that it is Kesava, to whom adoration addressed to all Gods reaches: "Sarva deva namaskaarah Kesavam pratigachchathi". One house cannot become a village, nor one individual, a society, nor one tree, a forest! To be conscious of the totality, one has to fill oneself with the sublime grandeur of the forest, not squat under a single tree. This is the inner purpose which led aspirants and seekers after Truth to the core the Himaalyan forests. Keeping away from the din of the populace was only an excuse. In the sylvan hermitage, the prayer resonant with Yajur Vedha, "Let all be of one mind, of one heart, towards one goal, sustained by one strength" rose more meaningful and more effectively. The present socialist ideal of the unity of mankind is a Vedhic concept; in fact, the Vedhic ideal was even wider and more comprehensive. "Let all the worlds be happy and prosperous," "The world is one family," the Vedhas proclaimed. Vedhic rituals are for the welfare of the world. It is wrongly assumed that the Vedhas had only the one section of the population, one caste, one race, one community in view. This is the result of misreading and mistaken inference. They are concerned, it was said, only with Brahmins and with the Pandiths among them. This too is a wrong conclusion. Every Vedhic ritual had as its goal the prosperity and peace of the world. The Vedhas yearn to establish the welfare of the three worlds---the

nether regions, the earth and heaven. It is a pity that a narrow outlook is foisted by short-sighted people on such profound texts. The Vedhas do not allow scope for distinctions on the basis of caste or creed. They assert, "I shall save who-ever keeps me in memory." "I shall be beside whoever is beside me." "Whoever adores me in whatever form and through whichever name, I shall manifest myself before them with that form, bearing that name." Every manthra in the Vedhas connotes only the One. Oblations are offered in this sacred fire to the One, but the One is invoked through many names: "OM! Prostrations to Rudhra! OM! Prostrations to Adithya! OM! Prostrations to Varuna" etc. The Rishis or sages had each a favourite form and name and, as a result, the one Lord acquired many names. Many among you perform the worship, named "The hundred thousand" (Lakshahaarchana) or "The Week-long" (Saptaaham). What is done then is repeating the names a hundred thousand times, or for full seven days and nights. A flower is placed before the picture or idol, with the pronunciation of a name---Maadhava, Kesava, Naaraayana, etc. The idol is the same throughout. When we name Him, Maadhava, we are conscious that He is also Kesava and Naaraayana, and we derive delight from that knowledge. Each hymn of the Vedhas is called a Rig which means 'praise'. And the word Vedha is derived from the root, Vidh, 'to know'. And what exactly should we strive to know? We must know the One, which has no second, no another, no other. So, every word, every statement in the Vedhas, every manthra or Rig in them, connotes only the One, though out of insufficient or wrong understanding people mistake the lesson and ascribe the words to indicate the Many. It is essential that the true import be grasped by all. Since the opportunities to learn it have declined, mistaken interpretations gain currency. In the course of this week-long Vedhic Yajna, we shall delve into the deeper significance of the Vedhic teachings. Bhagavaan's discourse on the first day of the Vedhapurusha Saptaaha Yajna, 21-10-1982. 51. The lamb Mergence in the Cosmic Consciousness (Brahman), of which each one is an expression, is not a novel achievement gained by effort. It is only the awareness, in a flash, of an existing fact. One is Brahmam already, inherently, inseparably so. Salt, which is an expression of the nature of the

ocean, might be noticed in many lands, on many occasions, in many forms and many compounds. But, it retains its truth which is cognisable in its taste. Originating from the sea, salt lends the quality of the sea to every article with which it is associated, whether it be milk or syrup or clear tasteless water. So too, though the individualised spark of consciousness has woven a cocoon around itself and assumed a form and a name, it---that is to say, man---can never give up its essential **Aathmic** nature

The **Upanishads** emphasise this duty and warn man of the danger that must follow when this responsibility is neglected or evaded. As the ocean announces that the salt crystal is its own, itself, so the Lord announces in the **Geetha** ' **Maamaiva amsho jeevaloke jeeva bhoothas sanaathanah**---"A unit of mine, which is eternal, has become life, in this world of Life." No wonder, the **Vedha** addresses living beings as, "Children of the immortal One" and "Inheritors of immortal Bliss."

Some years ago, a rich zamindar played the role of a washerman in a village drama and won the appreciation of the vast gathering. He spoke and gesticulated, argued and bargained as vociferously as any washerman. But, that did not affect or tarnish his genuine Zamindar-hood in any way. So too, the body-mind-complex may have many forms and names or roles, but the **Aathma**, the Witness, has none.

Names and forms have temporary validity for daily living, as we noticed in the case of the washerman on the stage during the play. The washerman has to use a special dialect and conform to certain customs and conventions. Or else, the play cannot impress. As a matter of fact, every activity of man is a scene in the Divine Play and therefore subject to limits and bounds, relevant to the plan and purpose.

The **Vedhic yajna** and meaning of the rituals

Art engineer, for example, has been trained to respect and follow certain accepted practices and obligatory rules. The depth of the foundation has to be in proportion to the height of the structure. The space on the ground has to determine the area and height of the building erected on it. The painter too has to pay attention to proportion and balance, symmetry and harmony.

We are now watching a **Vedhic** ritual, a **yajna**, being performed by these **pandiths** well versed in the science of invoking Grace through **manthra**. They have to prepare

the sacrificial altar according to the rules laid down thousands of years ago. The ceremonial fire which has to be lit and fed in the duly constructed altar has to be produced by churning to the accompaniment of **Vedhic** hymns in praise of the all-pervasive Fire-principle. Fire so sanctified becomes divine and can act as a messenger between man and God. The altar becomes a post-box, authorised by the highest, to receive prayers (letters) correctly stamped (with sincerity) addressed to the various facets of the Omnipresent Almighty.

The fire in the domestic hearth kept alive for cooking food and kept in other forms to benefit from its heat and light are secular and not sacred. The fire that consumes the corpse is taboo.

These fires too have some bounds and limits, but, this sacrificial fire has the largest number of restrictions and prescriptions and the most meaningful modes of feeding and fostering.

The myth about the sacrificial offering

For example, in **Vedhic yajnas patronised** by those who consider the letter to be sacrosanct, a lamb is sacrificed and its diaphragm offered as an oblation. But, the karma has to be examined in the light of the **inaana** that is derivable from it. The **Vedhic** myth or concept is clothed in symbols. A symbol, like the word 'diaphragm' is capable of a wide range of interpretations, both allegoric and metaphoric.

Let us analyse this further. The young of the sheep is as tender as the human baby. It is innocence personified, full of charming playfulness. Sheep are docile and harmless, incapable of injuring others. The lamb is as holy as the purest of angels. The diaphragm which separates the thoracic from the abdominal cavities is only a symbol of the layer of **inaana** which separates the worldly from the spiritual. It represents the casket in which the pure **saathwik** heart is enshrined.

God will accept such an offering, and not inferior oblations. What is therefore meant by the text is that one has to maintain the heart as the source and repository of pure love and offer it to God.

There was no intention to slaughter the dear little lamb. Be a lamb; offer the innocent heart encased in Love---that is the message. What can mortal man gain by killing another mortal being?

Karma **Kaanda** of the **Vedha** must purify the mind so that it may succeed in **upaasana** (worship, adoration of the Presence) and achieve the **inaana** which releases

one from bondage. This **Vedhic** karma or ritual is called **yajna**. **Yajna** means "giving up," "renunciation," **thyaaga**. What exactly has to be given up? Riches? That is easy enough One's home? That too is not hard. Does it mean retiring into a forest, breaking away from kith and kin? Many have done so and become proud of it. The **thyaaga** that the **yajna** demands is the casting off of pomp, pride, envy, greed, in short, the ego itself.

Every rite laid down in the **Vedha** has this aim only---to promote selflessness and universal love.

Concentration on sensual gratification, anger, fury, hatred---these are bestial characteristics. Man must be ashamed to have even a trace of such traits. The characteristics of human nature are, and ought to be, love, **forebearance**, detachment, renunciation and truth. Do not ask God for trivial glittering trash

Jesus announced, "Ask; it shall be given, Call; I shall answer. Knock; the door will be opened."

Of course you are asking, calling and knocking. But, what are you asking for? Trivial glittering trash is what you prefer; not everlasting delight. When what you ask for is not given, do not condemn the mother as cruel. She does not feed a sick child the delicacies it demands. Her affection dictates that apparent cruelty. So, too, God's mercy is patent in His refusal to give what you ask for.

You are calling out but you are not answered often. Why? You address someone other than God.

The call does not arise from your heart. The yearning is not total. The motive is selfish and impure. You are knocking at the door and complaining that it is not opened. God is residing in your own heart but you have locked that heart so that love cannot enter. So, He is silent and unresponsive. The door need not be opened, for you to become aware of the God within. It is ever open for Love; knocking is unnecessary. Love will automatically make the heart bright with light and delight. When the One is known, there is no more asking.

The consummation of this **Vedhic Yajna** lies in the giving up of desire, in the awareness of the One without a Second.

Prashanthi Nilayam, 21-10-1982

Truth or God can flash only in a mind clear of blemish. Envy is the foulest of blemishes. Vanity, envy, egoism---these three are kin. They cut at the root of man's progress. To feel proud that you are a **bhaktha**, that you are nearing God, is also a blot, Though you may be a mountain, you must feel you are a mound; you should not pretend to be a mountain.

Sathya Sai Baaba

52. The voice of God

Heaven does not lie up above;

Here it is in the world of men.

When men lead the good life

The world itself becomes Paradise.

Embodiments of love! The **Vedhas** are known as the voice of the

rishis. The **rishis** intuitively

perceive the truth. They can see the past, the present and the future.

They are free from

attachments. It is because of such high souled seers that the voice of God was revealed to the

world. This revelation demonstrates the truth about the divine.

Although it consists of the four

Vedhas, they have been divided into seven **Samhithas**. Among these, three are important---Rig,

Saama and **Atharvana**. **Samhitha** means a collection of **manthras**.

Among these, three types of

branches have arisen. These are the **Braahmanas**, **Aaranyakas** and the **Upanishads**.

The **Braahmanas** embody the science of Reality in the form of

manthras. The **manthras** are

related to **yagnas** and **yaagas**. The primary purpose of the

Braahmanas is to teach the rules

relating to **yagnas** and describe their performance. Among the

Braahmanas the better known are

the **Aithareya Braahmana**, the **Taittiriya Braahmana**, the

Shathapatha Braahmana and the

Shadvimsha Braahmana. There is a close connection between the

Braahmanas and the

Samhithas. The **Braahmanas** are intended to enable people to

realise their desires by reciting

manthras relating to God and thereby securing God's grace. They are

concerned with worldly

and otherworldly objectives and are not devoted to the realisation of

Brahman. All human

desires are concerned with the world and are associated with desires

and hatreds.

Four stages to achieve oneness with the Divine

Next come the **Aaranyakas**. Although these contain primarily the

manthras from the

Braahmanas, they contain also poetic and prose passages. As these

manthras were intended to be

studied by those who gave up family life and entered on the

Vaanaprastha Aashrama as a

recluse and lived in forests, they came to be known as **Aaranyakas**.

In ancient times, **rishis** used

to live in the forests and devoted themselves to the continuous

recitation of **manthras** relating to

God. Hence, these **manthras** came to be known as **Aaranyakas**. The

Aithareya and **Taittiriya**

Upanishads belong to the **Aaranyaka** group.

The third group consists of the Upanishadhs. The full life of a human being is indicated by one conforming to the four goals (Purusharthas): dharma, artha, kaama and moksha. Education is of two kinds---one is worldly knowledge (apara vidhya) and the other is knowledge of the Eternal (Para Vidhya). The Rig, Yajur and Saama Vedhas relate to the Apara vidhya. These Vedhas are helpful for the understanding of the four Purusharthas. The Vedhas may help one to understand the divine nature of the Brahman, but they cannot lead one to the Brahman. In the realisation of the divine, there are four stages---Saalokyam (seeing the divine), Saarupyam (enjoying the form of the divine), Saameepyam (nearness to the divine) and Saavyiyam (merging in the divine). When one reaches the stage of nearness (Saameepyam), the stage of merging (saavyiyam) is not far off. Just as the Ganga, when it reaches the sea, will not turn back, similarly one who has experienced nearness to God will not turn back. The four Vedhas enable one to approach the divine, but it is the Upanishadhs that enable one to achieve oneness with the divine. The Upanishadhs embody the experiences and ecstatic realisations of rishis who perceived the Reality and enjoyed it. The Upanishadhs also lay down the manner in which they should be recited. It is only when they are recited with due regard to the sound and the meter will they yield the desired results. Aids for the control of the senses There are eight ways of reciting the Upanishadhic manthras.--Jata, Ghana, Maala, Shikha, Rekha, Dhwaja, Dhanda and Raadhwa. Of these Jata and Dhanda are the most important. The others are variations of these two. The Jata method of recitation is essential for the performance of the seven Paaka-yagnas, the seven Havis-yagnas and the seven Soma-yagnas. The 21 yagnas are associated with the 5 senses of action Karmendhriyas, the 5 Gnaanendhriyas (the Cognitive senses), the 5 ahamanthras (the subtle elements), the 5 Praanas (life-breaths) and the Principle of the Ego. Consequently every yagna is related to one Indhriya. The Braahmanas, the Aaranyakas and the Upanishadhs are aids for the control of the senses. Although different deities are mentioned in the manthras, it is the one Supreme that is invoked under different names for different purposes. When the Divine is invoked for giving rain, the name of Indhra is called; Varuna is invoked for another purpose.

When the Mruthyunjaya Manthra is recited, it is not for conquering death (as it is commonly believed), but for avoiding unnatural or premature death. Regard every day in your life as a yagna It should be noted that every Vedha is intended to enable man to make his daily life holy and good. Although human life is transient, the allotted span must be used for sacred purposes and to realise the Divine. The Vedhas have the power to enable man to transmute his life and make it sublime. Whether consciously or otherwise, from morning till night, man carries out the duties laid down by the Vedhas. Every act is governed by the dictates of the Vedhas, but it is only when these acts are done with an understanding of their purpose will their true character be known. Similarly, every sacrificial act, yagna is intended to propitiate the Divine. In yagna, ghee is offered to the fire. To obtain ghee, you have to secure milk, which can only be provided by a cow. The word "Go" in Sanskrit refers not only to the cow, but also to the Vedhas. It also refers to the earth. It also refers to the region of the heart. The ancient rishis demonstrated that the "Go" which is represented by the Vedhas is the same as the "Go" represented in the physical world as the cow. The Yajurvedha has enjoined protection of the cow as a supreme duty, as it is an animal which lives on saathwik food and has virtuous qualities. The inner significance of Vedhic manthras should be understood by every Bhaaratheeya. Having been born in the land of the Vedhas, to fail to understand the meaning and significance of the Vedhas will mean lowering ourselves in the estimation of foreigners. Our whole life is bound up with the Vedhas. We must regard every day in our life as a yagna. Every word that we utter must become a manthra. Bhagavaan 's Discourse, 22-10-1982 53. The ultimate attainment When man acts on earth the way he speaks He is no longer man, he is a noble soul When man doesn't act the way he speaks He is no longer man, he is only a beast. Bhaarith has sought to ensure the peace and security of nations for generations through instruction on spiritual development. She herself has been an example to others for spiritual virtues. 'May all the worlds be happy' is the prayer echoing from the Vedhas through centuries

and over the globe. The sages, monarchs, scholars, and women of past ages dedicated their lives, in order to solve the fundamental problems of the human situation and promote world prosperity.

They accepted sacrifice as their duty and destiny. Due to the degenerated time-spirit of today, self-interest has polluted the thoughts, words and deeds of man! He acts as if things and persons have to be sought and loved, because they are useful for him. This is only another instance of selfish love. Man is activated by desire; he plans and designs to win what he desires. Human life is a process where man awaits the harvest of the desires he sows. The desire has to be not for self-advancement but for peace, happiness and prosperity for all. Only then can the **Vedhic** prayer mentioned above be realised.

Time is but a mirror that reveals to us our fancies or our fantasies. It has no preferences or originality. It has no ideas of its own or sympathy with others. The joy or grief that time presents to us is only the reflection of our own deeds, good or bad. The reflection may appear in the mirror quickly or late. The seed turns into a tree only after years, and the fruit takes a few more.

Every deed is a seed that inevitably yields fruits, either sweet or bitter, which one has to eat in joy or grief. So, man has to resolve to do good, see good, hear good and be good.

Nothing is outside or beyond Brahman. For, goodness is the real nature of man. Bad tendencies are unnatural; they are imposed by circumstances. Through sheer bad luck, man is welcoming the **accretions** and ignoring the core.

One has to place his faith on the Divinity that is in everything, always and everywhere. The **Vedhas** declare:

**"Poornam adhah Poornam idham
Poornaath Poornam udhachyathe
Poornasya Poornam Aadhaaya
Poornam eva avashishyathe."**

"That is wholly Divine. This is wholly Divine. From the totally Divine arose the totally Divine.

When the totally Divine is taken from the totally Divine, the total Divine remains." "That" means "the thing afar, apart", "the entity that is beyond the reach of the human instruments of perception." "This" means the visible world, the objective world, cognisable with the senses and amenable to experience. This too is as divine as the rest. **Aasthi** (Existence, Is-ness), **bhaathi** (shining) and **priyam** (endearing), (**Sath, Chith** and **Aanandha**). are

the characteristics of Divinity and these three are found in everything. Only the form and the name are transitory, subject to change.

This silver tumbler can be converted by the smith into a cup or plate or just a lump of metal. But, silver is, is knowable, is likeable. It is **Aasthi-Bhaathi-Priyam**. A lump of jaggery is sweet; a bit or a pinch of jaggery taken out of it is also as sweet as the lump. They are all 'totally sweet' and 'totally jaggery,' Similarly the Cosmos which the Divine projected is Divine; the **Jagath** is Brahman; nothing is outside it or beyond it. This is Truth because That is Truth. This is as true as That. No one can assert that This cannot change and That has to change. A person decides out of his own limited experience that This is bad and That is good, but since all is equally divine, the distinction is not real.

Divinity is inscrutable. What exactly is the Divine? What are its characteristics? How can it be defined? No person can claim authority to announce the attributes which mark out Divinity, the activities through which Divinity can be identified, and the Form in which Divinity can be recognised. And no one has the power to assert that no other attributes or activities or forms can be divine. It is sheer effrontery and foolishness to make pronouncements on the nature and work of God. When Divinity is immanent in everything, conscious and unconscious, in every form of being and becoming, how can a thing be condemned as bad or commended as good?

Water quenches thirst and also drowns people. Fire gives light and warmth but also burns and reduces things to ash. Sound terrifies and also thrills. They are all three Divine; Divinity is inscrutable. The Divine will is ever free and fresh. The divine has no selfishness or pride or greed or envy. But, you suffer from all these illnesses. So, your judgement is narrow and crooked. The Divine can function as It pleases and wills, for, It has no wants.

Every object maintains its inner genuineness. When it does not, it degenerates. When fire loses its capacity to burn, it reduces itself to cold coal. Sugar can no longer be sugar if it loses its sweetness. God is identified with heat in fire and sweetness in sugar. You may deny God or affirm God---that is dependent on your predominant mood. But, God is in all.

God is all. You may accept or reject but Divinity will adopt any means it wills in order to revive
reverence for scriptures and observance of morality. You cannot gain by discussing about the
means and pronouncing your opinions on them. You have only to cultivate Faith and exult.

God is described as the farthest and closest
Vishnu, the name of the Lord, means "Present everywhere." The question is asked. "Why then is

He not seen?" But, do we see the air which is all around us? Can we say then that there is no air
at all? God is also said to be minuter than the minutest and vaster than the vastest. The

Taithireeya Upanishadh describes God as: "that which has nothing bigger, and that which has
nothing smaller." It is in accordance with this statement that

Thyaagaraaja sang: "Thou art in
that, as in Brahma, Shiva and **Keshava, O Raama**." The **Vedhas** also describe Him as the farthest
and the closest. Some one dear to you may be in America but your love keeps him close to you.

When your neighbour is an enemy or a stranger to you he is 'far' away. It is the mind that pushes
and pulls, hates and loves. You are what you feel. Take me as an example.

I am 'yes' to those who say 'yes';
I am 'no' to those who say 'no',
'No' and 'Yes' are words you speak.
From **Sai** it is always 'yes', 'yes', 'yes'.

Due to one's attachment to the body in which one is enclosed, egoism grows deep and the

Aathma is not believed in. The **Thelugu** proverb says, "When boiling milk rises, it falls into the
fire." The lesson it enshrines is: Pride reduces one to ashes." Humility can be built only on a

foundation of charity, detachment. **Thyaaga** (sacrifice) gives man the greatest joy. He who is
ever ready to sacrifice his comfort for helping another, is the genuine devotee. People cling to

comfort and luxury and high life. But, for how long can they so cling? You cannot run a race,

when a mountain faces you. The world is bound by time and space and your stay too is for a
limited period. To seek joy in the world of objects is as foolish as gathering dewdrops from lotus

leaves mistaking them for diamonds or wading through mirages hoping to collect water in pails.

Joy, pure and plentiful, can be earned only from God and through obedience to Divine laws and
directions.

One has to discharge his duty fully and correctly

While they were in exile living in the forest, one day **Seetha** noticed a

golden deer. She was

fascinated by it and she prayed to **Raama** to go after it, catch it and bring it for her. **Raama** set out

from the hermitage, directing **Lakshmana** to be on guard and not to leave **Seetha** alone on any

account. The golden deer was the decoy employed by **Raavana** to draw **Raama** away from the

hermitage, so that he might kidnap her. The deer (**Mareecha**, the demon) cried out, imitating

Raama's voice asking **Lakshmana** to go to his rescue. **Seetha** concluded that **Raama** was hurt and

appealed to **Lakshmana** to go to his rescue. **Lakshmana** knew **Raama** too well to be scared. He

was a true servant of the Lord. So, he stuck to his duty.

When the call was heard again, **Seetha** could not contain her anger at **Lakshmana's** intransigence.

She used unspeakable words to persuade **Lakshmana** to disobey **Raama**. "Are you plotting to

possess me on **Raama's** death?" she asked. **Lakshmana** could not bear the imputation; he left her

alone and moved towards the place where the voice came from.

Therefore, what was to happen,

happened. When the brothers returned, the hermitage was empty, and **Seetha** has been

kidnapped. **Raama** told **Lakshmana**, "You disobeyed me, acted against my order and this

calamity was caused." Whatever happens, however critical the situation, one has to discharge

fully and correctly the duty laid upon one. Whatever the enormity of the calamity that threatens,

one should not budge. **Lakshmana** repented all his life for the lapse.

Acts of God are for the world's good

A question may be raised here about the golden deer. Did not **Raama** know that it was a decoy, a

demon in that form, sent by **Raavana** to help him in his evil design? Of course, he knew it all. He

knew that the episode was but the prologue to the completion of the task on which he had come.

He could bring **Seetha** back from **Lanka** and, in a moment, he could turn it into a heap of ash.

But, he got **Sugreeva** as his ally and did various other things to retrieve her and punish **Raavana**.

Why? In order to accomplish the welfare of the world, foster righteousness among men, and

cause destruction of the wicked, the Lord can freely choose.

Persons who are unaware of the ways of God cannot understand this. God can on His own

involve Himself in activities which serve as ideals and guides for mankind. If **Raama** had not

devised the drama of the golden deer and **Seetha's** abduction, how could the devotion of

Hanumaan be immortalised?

Take the Krishna **Avathaar**. Are there grounds to doubt His divinity and suspect Him to have

been a thief, a liar or a gallant? God has no prejudice or partiality, no preference or aversion.

When He is All, what can He steal? Whom can He desire to have? Imputations such as these

emanate from individuals suffering from greed, envy and lust. One moment you declare "God is

One. God is Truth, Purity, Stability, All-knowing, the Witness, Beyond Feelings and Thoughts,

Devoid of the Three **Gunas**" and the next moment, you impose feelings and faults on the same

God? How, then, can you understand the acts of God? We must welcome them gratefully and

gladly, for whatever is done, or whatever is not done, is for the world's good.

People who picture God as partial and unjust are only describing themselves. People assert that

God is in the ant, as much as He is in the Cosmos. They adore ants and feed them, place rice

grains around ant-holes on the ground. But, let an ant be bold enough to sting, it is killed that

very moment. The animal in man overpowers him and he cannot restrain himself. He does not

act in conformity with his words. Love alone can reveal that there is a spark of Divine in him.

All our acts must be offerings to God

You should not construct a picture of God according to your needs and norms and then complain

that God does not conform. God is all-powerful, all-knowing and all-pervading. How then can

limits be prescribed for Him? It would be foolish to judge Him, it would be sinful to impute

blemishes. The evil tendencies, attitudes and habits that have persisted through many lives and

continue in this life also prompt people to hold such conclusions. No one has the authority to lay

down rules regulating God's deeds.

God is inherent in every living being, in every non-living thing. No distinction can be posited,

for all are God. In order to grant joy or enable man to derive joy, God plays pranks, designs and

directs dramas. He causes tears and quenches tears; he cures madness and inflicts madness. He

exorcises the mania for fame and fortune; He inflames the mania for God and Grace.

This day is **Poornaahuthi** Day when the valedictory offering in the sacred Fire concludes the

seven-day-long **yajna**, or what may be called also **thapas** or **saadhana**. **Samaapthi** is the word

used for 'conclusion.' But that word has a more significant meaning: **Aapthi** or attainment of

Sama or equanimity or balance, as when the river merges in the sea or the self merges in the Self,

the **jeevi** merges in **Brahmam**. The river loses its name and form, the water loses its taste and

flow, when the sea is reached. All acts of ours must be elevated to the level of **yajna**, offering to

the Lord, That is to be the goal, the consummation. Nothing else is to be desired or expected.

When the offering reaches God, the person is most happy because the God is in Him.

Vijayadhasami, 27-10-82

Sacrifice is sweeter than enjoyment. Sacrifice should become the aim of life. Only through sacrifice can one attain peace. Sorrows do not flee from us as long as the mind is not at peace with itself.

Agonies dwell forever within us. Without the tranquillity of the soul any amount of wealth cannot be of any use. Surrendering the fruits of action with a dispassionate mind is eligible to be termed sacrifice. Purity of mind alone can confer upon it tranquillity.

Sathya Sai Baba

54. The jewel in the iron safe

Good thoughts, good words, good deeds,

Listening good, seeing good, being good,

These confer good health on human folk.

This body is an iron box of paltry worth.

But, as in an iron box are kept jewels and gems,

Note I, in this paltry box, is kept the **Aathma** Divine,

This is the Truth, the Word of **Sai**.

Health is the greatest blessing. Without it, man cannot do even the lightest work. Health is an

indispensable requisite for progress in material, moral, political, economic, artistic and spiritual fields of life.

Food habits are of primary importance when health has to be secured and maintained. When

these are not regulated, health suffers. 'No restraint, no success' is the axiom. Restraint, controls,

limits have to be observed at every step. One should restrain the wild adventuresomeness of the

tongue. Among the eight million four hundred thousand species of living beings, all except

humans live on food as provided by Mother Nature. Man alone strives to make such food more

palatable, more attractive to the senses of sight, touch and smell by boiling, frying and freezing

and mixing, grinding and soaking. The consequence of this greed is ill-health and debility. One

should realise that food materials,, as offered by nature, are really more beneficial. When heat is

applied, they lose the vitality yielding components and cannot come strength and efficiency.

The person ages fast and loses the sprightliness of youth. Catering to the cravings of the tongue

and swallowing heavy foods three or four times a day can only add to the heap. Regular and limited intakes alone can enable a person to discharge one's duties. Each one is a pilgrim, body is the rest-house. A restless mind is another important source of ill-health. Man is constantly afflicted with some source of worry or other. He is never free from anxiety. Why? Because he is identifying himself with the body. How did he acquire this body? Through his past activities and deeds. What were they caused by? By the twin pulls of love and hate. How did they originate? They were born out of the entanglement in duality, in the opposites. And, why does he get snared by them? Ignorance of the Truth, the ONE. You must know that each one is a pilgrim and each life is but a stage in the journey towards the city of liberation. This body is a rest-house, in which we stay for a short time, during the pilgrimage. The mind is the caretaker, the watchman in the choultry where we rest. We are not to treat him as if he is master or owner. But, we ought to take care that the house we are privileged to occupy is not damaged or polluted. We have to take good care of it and its furnishings, and treat the watchman politely. The pilgrim is either helped or handicapped by the antics of the mind. The mind has as its warp and woof, desire or thirst for some thing or other, getting some gain or avoiding some loss. Desire arises from attachment, often the consequence of delusion. Desire distorts and denigrates the mind. It keeps the mind incessantly agitated. No sheet of water can be calm when stones are dropping on it and if there is a perpetual shower of desires, the mind too will be pitifully restless. The aanandha (bliss) which emanates from the Aathma in man has, in fact, to be stored, with the help of the buddhi as channel, in the reservoir, the mind. That is its genuine function. But, if the reservoir has many cracks and crevices, namely the senses, the aanandha will be frittered away, and the reservoir will be rendered dry. When the hunger of the senses is sought to be appeased, the mind becomes vacillating and wayward. The mind is the master of the senses. That is its legitimate role. The senses are the servants. When the master serves the servants, he loses his self-respect and falls in the esteem of all. Good health depends on good thoughts. In the Raamaayana story, the Queen yields to the selfish wiles of her maid and as a consequence,

her lord King Dasaratha lost his life. Raama who was as her very life-breath was exiled into the forest, her son disowned her and drew on herself the condemnation of the Kingdom of Ayodhya. The story is an allegory. Dasaratha is the human body with the five senses of perception and the five senses of action---the ten chariots or dasha-ratha. He wedded the Queen, the Mind, and the mind yielded to the servant and caused the downfall. The one effective way to conquer all sources of physical and mental disease and debility is awareness of one's Aathmic Reality. That will bring about an upsurge of Love and Light, for, when one recognises that he is the Aathma, he cognises the same Aathma in all, he shares the joy and grief of all, he partakes of the strength and weakness of all. When one yearns for the happiness and prosperity of all mankind, one is blessed with the wisdom and strength to mark out the way and lead men towards it. In every one, the person sees his God. Every act of his will be as pure, as sincere and as sacred as an offering to God. Health does not depend on medicine. Good words, good manners, good sight, good thoughts--these are essential. What can even powerful or costly medicines do if one is ill with bad thoughts and bad feelings? On the other hand, virtuous living, beneficial thoughts, elevating ideals and righteous conduct can confer not only health, but what is even more precious, Aathmaanandha, the Ecstatic Awareness of the Reality itself. Discourse on the Annual Day of Shri Sathya Sai Hospital, Prashanthi Nilayam, 20-11-1982. When Tukaaram was asked how man can keep the monkey mind from running after sensuous pleasures, he replied to the enquirer, "Let the monkey run; you keep quiet where you are; do not let the body go along with the monkey-mind." Tell the mind, "I shall not give you the body as your servant." Then, the mind will desist and it can be defeated. Sathya Sai Baaba 55. Your birthday gift You must be thinking about the gift you have to offer Swaami on this Birthday. You can be happy that you have given Swaami a proper gift only when you love your fellowmen, share their sufferings, and engage yourselves in serving them. That is the only gift I wish for. The present given to God has to be pure, steady and selfless Love. On this birthday I have only one desire. I am desiring this only to promote your aanandha. You are planning programmes for the coming 60th Birthday. Even before the 60th Birthday, you must

adopt at least 6000 villages and improve them through proper means into ideal villages. Rich people and people in power have plentiful servants. But the distressed, the poverty-stricken, and those who suffer have no one to serve them. Go to such people and be their friends, their kith and kin, their closest well-wishers. Let them welcome you as such. If you pour spirituality into the ears of those who are tortured by hunger, it will not be assimilated. First, quench the hunger. Give them God in the form of food. Give them God in the form of clothes. Give God in the form of peace to those who are afflicted with anxiety. Give God in the form of medicine to those who are suffering from illhealth. Give God in whatever form which will assuage fear, pain and sorrow. It is only when this is done that spirituality can soak into the heart. If you act contrariwise, instead of spiritual feelings you will be promoting atheism itself. The Sai-principle has no egoistic urge. Therefore, units of our Organisation have to provide and increase in these 6000 villages, education, medical service, communication facilities. There are villages where people struggle for want of water to drink. The Government cannot by itself provide all these conveniences. Without the cooperation of the people the Government cannot do anything. Government is not a free entity. It is based on people's support. It can work only when the people cooperate actively. Without depending on Government, you must carry on the development of society through your own strength. That is real saadhana, real seva. Strive to become embodiments of prema. Be ready to offer all your capabilities and skills to the Lord of All. It is God's Love that rewards you when you engage yourselves in japa, thapa or yaaga (Repetition of God's name, penance, ritual of sacrifice). What greater achievement can you strive for than receiving Love Divine from God? However, you must understand well the nature and significance of this Love. You are now experiencing and sharing this Love at the level of your awareness of the Principle. This is a mistake. It is too literal an interpretation. The Principle of Love has no trace of ego or blemish. It is fully free from selfish attachments. Whatever Sai does, whatever Sai thinks, whatever Sai says, whatever Sai observes, it is all for your sake, not for Sai's sake. My only desire is your joy, aanandha. Your aanandha is My aanandha. I have no aanandha

apart from yours.

You might infer, "Swaami is doing this---is doing that." But it is not for my sake; it is for your sake. Last year on the Birthday, I spoke on this point. For my sake (believe it or not) I do not spend even a naya paisa. Whatever I do, I do for the society only. Though 56 years have passed, I have not got even one shirt or gown stitched for Me. I am now wearing what is given by a student, Radhakrishna of the Kingdom of Sathya Sai. Not today, but since the beginning, the thought that "I must have this or that" has never arisen in Me. It is not arising now. It will not arise at any time. Whatever thoughts arise in Me are only for the peace and welfare of the world, for the progress of youth, and for transforming ideal boys and girls who will lead others along the path. You must dedicate yourselves for rendering enthusiastic service to the people of the world, recognising that the Sai-principle has no egoistic urge. The days of victory are coming. When this month is over, I will be journeying all over Bhaarith, blessing those who are unable to come here because they have neither the strength nor the resources to do so. I wish to afford them the chance and give them joy. An important point. Instead of arranging programmes for Swaami in towns and cities, have them in villages. Reduce expenses and save money in order to provide facilities in the villages. I desire to move about in every village. But, you have to make proper preparatory arrangements. I can even come on foot but hundreds of thousands of people are bound to gather and you must see that they are well looked after. When you undertake to fulfil this need in a village, I will be coming and spreading the principles and practice of Bhaarithheeya culture. I am resolved to foster aanandha through the revival and re-establishment of the Bhaarithheeya way of life. This will happen without fail. Bhaarithheeya dharma can certainly be offered to other countries. There is no need to despair or indulge in self condemnation. The days of victory are coming. We can sound the drum of triumph. Embodiments of the Divine Aathma, you may not be able to see it, but it is clear before My eyes. As days pass, even those who are now not able to recognise the truth of Swaami will have to approach with tears of repentance and experience Me. Very soon, this will be worldwide. Swaami is now restraining this development. When once it is allowed

to manifest, the whole world will be transformed into Prashaanthi Nilayam. 'So, come forward, all of you, determined to practise in daily living the ideals laid before you. In the coming years, you may not get the chances you are having now. You will not have the opportunity to be so near. Millions will rush to this place and gather here. This will happen soon and so, earn the compassion of Swaami and his Love through seva activities and fill your lives with meaning. Sai movement will advance more triumphantly. The diamond is cut into various facets. Its price increases with each facet added unto it by the cutting, for its beauty shines better and better. Those who cannot tolerate the progress of the Organisation of the Sai-Principle it embodies and unfolds, might decry or defame, ridicule or obstruct; the movement will not falter. It will advance more triumphantly, the greater the obstruction. These will only foster and help the spread and the splendour. Hate springs from an evil nature, from asuuya (envy). But the movement is based on the absence of anasuuya (envy). Do not pay attention to such things. Vow among yourselves to follow the ideals and the duties that have been laid down and devote yourselves to the Organisation, and its programmes. Having come to this place and availed yourselves of this opportunity, treasure in your hearts the things you have seen and heard and resolve to plunge into practising them. Your resolution and your practice must happen simultaneously. Have a master plan and start from tomorrow the execution of the programme, drawn in consultation with others. This must happen to all countries. Do not think that only the Andhra State is Sai's. All are Sai's. All are one. We must endeavour by all means to realise and establish this truth in this Kali Yuga. This is the message I am giving you to-day. I am fulfilling all your desires. So you must fulfil this one desire of mine. I bless that you have long life, good health, aanandha, Peace and Prosperity and that you will devote your physical, mental, intellectual and spiritual strength and skills for the services of the country and of all mankind. Prashaanthi Nilayam, 23-11-1982. The Lord is approachable by all; do not have envy towards others or feel that they are your rivals or your inferiors or even superiors; each has a place in His mansion. Give your heart over to the Lord and move in society as a

dedicated being; then, no harm can come to you. As a jeeva, you may be an individual; but, as Aathma, you are Vaasudeva, the Samashti, Universal. Sathya Sai Baba
56. The purpose of education
The holy lessons the Vedhas teach
Do fade when master and pupil
Do twist and torture eternal truth
And, seeking riches, distort holy aims.
Embodiments of Love!
When pupils completed mastery, of all branches of knowledge at the Gurukuls in ancient India,
they were exhorted, on the day they left the sacred precincts of the hermitage, by the loving preceptor who showered blessings on them, to observe certain ideals and adhere to certain practices and attitudes in life. The convocation address, delivered on the occasion of conferring degrees to those who have passed the examinations and who are venturing into the world beyond, is but a poor counterpart of that benediction and that encouraging counsel.
The message communicated then was most elevating and was worthy of practical application in daily life and each axiom was nectarine in content. Every advice was clothed in inspiration. The tone and tonic effect of the message has become erased in the womb of Time and reduced to a forgotten dream. While the immortal words of the Siksha Valli (the section on education) of the Taithiriya Upanishath are being repeated for their benefit, the pupils of those days were thrilled and transformed by them. The response of the students of today to the same message will only be a mixture of strangeness and surprise. But that same message can serve as a beacon-light to guide present day students, who are tossed about on endless waves of worry and anxiety caused by in-ordinate desire and vain pursuit of tantalising goals.
The characteristic result of the modern educational process is the bloating of conceit into the size of a pumpkin when only a mustard seed size of learning has been acquired! And, the students aspire for unlimited rewards. As the proverb says, they pay for an onion and demand a melon as extra. The bond between jobs, degrees has to be cut asunder. Education should foster moral and spiritual excellence. Students should cultivate the intelligence needed to cleanse the mind to stand on one's own feet and to tender service to fellowmen. Napoleon used to tell his people: "Be

clear. The rest will follow." Minds clear and strong can achieve the hardest tasks with ease.

Share the wealth of knowledge with others

Students in the past practised "simple living and high thinking" but today, they, are engaged in

"High living and low thinking". High living urges them to earn and amass money, which is

subject to devaluation and diminution. But the wealth of knowledge and character is free of both

these. "Fire cannot burn, nor rulers confiscate. Floods cannot dampen, nor thieves decamp with

it," as the saying goes. Kith and kin can lay no claim on it. Share this special wealth with others;

it does not become less; it grows with each gift. Accumulate wealth and you will be bled dry by

sycophants pretending to be friends.

Atheism is growing wildly among students these days. They forget and ignore even elementary

human qualities as a result of the cursory and perfunctory study of natural, physical and spiritual

sciences. Scientists declare "seeing is believing." But, can the eye be trusted? Can the mind,

delight, sorrow, the soul be seen by the eye in order to induce belief? Experience is believing, not

seeing. The milky way, according to scientists, has billions of clusters of stars. How few have

seen them! Yet, how many believe in them? Has each person who believes, seen them? So, too, a

few have experienced God after arduous processes of denials and assertions and many take their

words as genuine and valid truth.

Physical and Spiritual sciences can never clash

The seers of God proclaim what they have visualised, and when people put their faith in it, it is

condemned as blind faith as if belief of people in the number of star clusters in the Milky Way as

proclaimed by those who have seen them is not blind! Have faith in the Divine and one can

experience the Divine. Have faith in oneself and one can have faith in the Divine.

Scientists announce that the Cosmos is' composed of atoms. Spiritual seers announce that God is

the minutest of atoms and the vastest among the vast. Sea water yields salt crystals. Similarly,

the all-prevading Divinity crystallises as Avathaars (incarnations). The crystal is the build-up of

many atoms; the Avathaar principle is the build up of many divine attributes. The two sciences---

physical and spiritual---can never clash; one complements the other, for the sciences related to

nature have bounds which they cannot cross. They can study only the created; the Creator is the

special field of study for religion. One is a scientist; the other is a saint. The saint probes the root;

the scientist peers into the tree above ground.

One cannot succeed in spiritual search unless one has attained a pure, untainted consciousness or

chittha. This is possible when one becomes aware of one's reality, God. No attempt is made to

impart this knowledge to the tender minds of youths. Men are more valuable than all the precious

wealth of the world. For, every human body is the temple of God, the Almighty! The individual

has to be strengthened and sanctified so that the country or mankind can prosper. Knowledge

without action is useless, while action without knowledge is foolishness! Education must be

brightened by means of discrimination and spiritualisation. Instead, the educational process

fosters merely greed for selfish aggrandizement, without using one's attainments for social

service and beneficial sharing.

The duties marked out for the pupils

The touchstone for virtue in a person is his keenness to give up, to sacrifice, to develop

detachment. I exhort students on many occasions to associate with good and godly people only

so that the precious aspect of divinity in them can manifest. Many of them are humble and

subdued and disciplined as long as they are in hostel and college, but once they enter the outer

world, they resume the routine and ruin themselves. This should not happen. Once Truth is

accepted as an article of faith, one should sacrifice one's entire life to its practice. Or else, man

degrades himself below the level of birds and beasts.

"Speak the truth. Follow dharma (righteousness). Treat thy mother as God. Treat thy father as

God. Treat thy teacher as God. Treat thy guest as God." These were the duties marked out for the

pupils. The baby is borne and bred by the mother, the child is fostered and fed by the father, the

boy is directed and divinised by the guru, and the adult is afforded the chance to serve and

sacrifice for the guest. Man is moulded and made to shine and spread light, by these four---

mother, father, teacher and guest. Students might fail to revere the guest or adore the teacher as

God. But, it will be a great pity if they fall into the sin of dishonouring the father and the mother.

Students! Learn effective means to smother the anxiety, the tears, the cruelties and the lies that

afflict the world today. Revive the ancient ideals of learning and of high living in the awareness

of divinity. Shine forth in the splendour of eternal truth, in the practice of time tested values and in ways of holy living adjusted to the times. Be ready to renounce that which leads you as precious. Be heroes for adventure. The world needs today youths full of universal love, enthusiasm to serve, and disciplined emotions. Students must develop extensive interests. When we survey the career of this country we can discover clearly why this great country has come to the present pass. There was no lack of powerful rulers in the past; there was no lack of skilled administration and brave generals. There were many scientists and learned **pandits** and profound teachers. But, there was one defect which ruined the land, want of unity. There was no spirit of accommodation and social friendship. We may have vast resources but we have some wrong traits which weaken us. We cling to trivialities and mechanical acts and thoughts. We pay no attention to the divine exhortation and instruction that inhalation and exhalation of breath, kills moment by moment, "**Soham**" "**Soham**" 21,600 times a day! "That is myself" "I am That" "I am God". Teachers have to discharge this responsibility. Since the students are the roots of a prosperous nation, the basis for a strong structure, they have to be moulded into citizens we have to depend upon in the future. Students must develop extensive interests. They must visualise wide horizon. Be grateful to the Institute that is fostering you. The **Sai** that is loving you as the mother, protecting you like the father, counselling you as the guru and saving you like God should ever be in your memory. Live, wherever your future lay, in accordance to the ideals you have imbibed here. Do not fall into the temptations of imitating wild and vulgar fashions in dress, dimensions and thinking. The educational institutions must endeavour to produce students with integrity, character and self-confidence. Cultivation of knowledge is secondary. We can assure that colleges of **Kamsa** or **Hiranyakashipu** might have produced knowledgeable pupils but would not have produced a **Prahlaadha** or Krishna! Maintain purity of speech, of sight, of learning and of action. Awarding a university degree on a person of low character and vicious habits can be condemned as sin, for the degree has to be justified to the recipient by his exemplarily noble living.

I am speaking to you in this strain, students, for your own good, for your happiness, for making your lives meaningful, not because I dislike you. Each of you has a living mother though you may not be aware of the depth of that love. Know that **Sai** Love is the Love of a thousand mothers. Naturally you will find it impossible to gauge the intensity of my Love. And understand this. If you place yourselves outside that Love, you place yourselves outside the love of all mankind. Mine is Love that is pure, free, selfless and unconditional. It is a great good fortune to receive such love. Do not barter away this priceless human embodiment of the Divine for a handful of trash. Gold can never make a man genuinely human nor can diamonds achieve that goal. It has to be reached through your own sincerity and tireless effort.

23-11-1982
57. Three in one
Talk, brave talk; has grown so wild;
Work, brave work; has dried and died;
Living is burdened with hollow pomp,
Love is lost while hatred lasts.

The world today is caught up in political stratagems and atheistic anarchy. Respect for Truth has declined. Mankind is sick, afflicted with wickedness and hatred. The most effective cure for this illness is spiritual **saadhana** and progress, which can restore the genuine virtues of humanity. Man can be truly human only when he understands himself and others, realise the bond that binds him with society and works with others for the good of all. The word **sthree** (woman) indicates that she is a composite of the three modes, the three facets of human nature' **Saathwik** (serene), **Raajasik** (active) and **Thaamasik** (inactive, ignorant) for it has the three sounds of **sa**, **ra** and **tha**. As a consequence of the **Saathwik** component, woman has fortitude, equanimity, rectitude, goodliness and godliness. The **Raajasik** component has endowed her with courage, adventurousness and willfulness. The **Thaamasik** nature in her has resulted in modesty and hesitancy. Of these three, the **Saathwik** is the predominant feature in her. But, it is being suppressed by contrary influences and the **Raajasik** has been encouraged to prevail. A woman earns renown from what she does; man earns renown from what he desists from doing. Based on what they do, women acquire name and fame. They sustain the home; they mould the nation's fate. That is the reason why their names are mentioned even

before the name of their spouses, in the epics, puraanas and scriptural texts--Seetha-Raama, Lakshmi-Naaraayana, Paarvathi-Parameshwara. Character, virtue, charity are the real riches You are all here as students of this College. How can any study be worthy, if it does not confer good knowledge and prompt one to do good work? An education that helps you merely to keep alive is no education at all. The wheels of the chariot of life are good knowledge and good deeds. This alone is true spirituality---virtue and humanitarian deeds. Charity is spiritual; good behaviour is spiritual; keeping away from evil is spiritual. Today, science has overwhelmed the world. The power of the atom has overshadowed the entire world. Marvels unseen, unheard and unknown to man in previous centuries are astounding mankind one after the other. But, contemporaneously with them, fanaticism based on the language one speaks, the region in which one is born and narrow loyalties to social and economic isms are spreading fast. Imagine! In the 5000 years of human history, fifteen thousand wars have soaked its pages in blood. That is the measure of the brutality inherent in man. Man feels that riches are paramount, but what he fancies as wealth are but material, momentary, trivial things. Character, virtue, brotherhood, charity--these are the real riches. The company of the good and godly is wealth most worthy. Wisdom is the most precious wealth. The educated person must live with this conviction. Search for mere riches can never confer contentment and peace of mind. Each one yearns for lasting joy but does not stop to discover from where it can be got. It is not available anywhere outside him. Instead, searching in the outer world, he might hit upon many objects and experiences which mislead him, but he does not hit upon himself. When he sees his Self, he does not notice the objective world. When he pays attention to the outer world, he cannot notice his inner Self. The purpose of existence is not fulfilled by getting born, managing to grow and quietly quitting through the doors of death. To become aware of its significance, Vidhya (the Higher Learning) is needed. This Vidhya can never be out-dated. It can never desert us. Higher learning must confer intuitive light This Institution of Higher Learning is established with high ideals before it. You must be aware

of this purpose and prove that you stand by them. The nation can progress only when the students progress. In every field, students must strive to become ideal leaders and guides. The students of today, are the experts on which the nation will rely, the citizens who will shape its destiny. When you grow straight and strong, every department of public and governmental activity will become efficient and beneficent. When education degenerates, all social, economic and political activities start rotting. So, the educational process and system must be allotted a crucial role. But, at present, they involve high expense and low income. Women after spending years in school and college marry and shut themselves in. Of course, it is good that they enter married life and establish ideal homes. But, that does not utilise all that they have studied so meticulously, at such cost. Education should not end with the winning of a degree or diploma. That is no real evidence of one's learning. Learning is not as mechanical as all that. It must inspire even the most inert individuals. It has no place for pride, pomp or jealousy. It shares its illumination with all. The magnet activates the inert piece of iron. Vidhya or the Higher Learning that you acquire here, should move all into higher levels of activity and thought. It must confer intuitive light. It must delight the parents, render fellowmen happy and make one's own life an example. Know that you are engaged in studies here for achieving this goal. Students must welcome light from all quarters Einstein, the great philosopher and scientist, met a famous poet once and wanted to know from him the secret of his popularity and fame. He led Einstein into his library and drew his attention to the Bhagavad Geetha, the Rig Vedha, the Brahma Suuthra, the Upanishads and commentaries of Shankara and confessed that they had granted him the wisdom that shone in his poetry. But, many scientists still deny spiritual values and are immersed in mere materialism, holding fast to the belief that seeing is believing. People have faith in the results given by scientists of the calculation of planetary distances and sizes. But, they hesitate when confronted with conclusions arrived at by investigators into the inner space, into the inner regions of the Spirit---those who have seen and shown, experienced and enjoyed the Truths they proclaim. It is unreasonable willfulness that makes people stick to

the beliefs they have accepted, as unchallengeable.

As the statement goes, The subterranean fire can be grasped in the palm; the sky can be contacted as a concrete entity; but, one can never refine the mind of an obtuse obstinate person."

For, one can awaken a person who sleeps; one can make a person who is not asleep to rise and move; but, one can never awaken a fellow who pretends to be asleep.

Willfully avoiding the illumination of knowledge is a sin against spirituality. Our students must welcome light at all times, from all quarters.

This attitude should not be dropped as you leave the Institute. Some people drop even human qualities when they step out of the College, after finishing their studies. Of what avail is all the teaching they receive? And the expense? If only all that money was deposited in a bank, they could have lived on the interest. Instead, what has been achieved from this holy place is "an empty head and an empty purse." What does the world gain from such failures?

Don't be ashamed to be good, to do seva

One must take up work, that is of some use to the world. Move into the villages and help to keep them clean. Instruct the women of the village in the basic principles of child-health, child-care and child-training. When health fails, people become despondent and even desperate. When health prevails, vitality pervades both mind and body. By the process of loving service, you can become the promoters of much joy. Do not consider any act of service as demeaning. Sweeping the streets, for example, is not below your dignity. Do you not sweep the floor of your home?

Do you not scrub and wash off dirt? When you undertake such tasks, the villagers will also gladly share in them. Why be ashamed to be good?

The ridicule that may be cast on you has been the reward of many saints. It will soon fade away.

Mohammed was driven out of Mecca by those who could not appreciate his teachings. Jesus was crucified. But, their names resound in reverence in the hearts of millions. So, boldly face ridicule and plunge into selfless, intelligent service.

This institution is the Ganga of seva. Yamuna, the Bangalore Campus of this Institute, joins it.

And both take in Saraswathi, the Prashanthi Nilayam Vidhyagiri Campus. I am now proceeding to Yamuna and later, I reach Saraswathi. The teachers and students of these campuses have to live harmoniously and cordially, sharing and caring in loving co-

operation. I am confident you will act thus and I bless you for success in this endeavour.

Anantapur Campus of the Institute of Higher Learning; 1-12-82.

This is Full, That is Full.

When the Full is taken from Full, Full remains.

That is Upanishadic axiom.

The Divine is Full, Creation is Full.

Even when creation occurred, and the Cosmos appeared, produced by the Divine, there was no diminution in the fullness of the Full.

Sathya Sai Baba

58. The three levels

The Love of God, evident as Grace, is the greatest achievement of man. This is referred to as Bhakthi. The practice of Bhakthi needs, as every other laudable adventure, a mind free from lust, anger, envy, greed, pride and false attachment. A room that is dark becomes the resort of scorpions, snakes and other pests. A heart that has no illumination derived from the Aathmic reality will be infested by the vices mentioned above. Not being aware of the Aathma is the source of darkness, the thickest of ignorances. The thought of God, the contemplation of God, the grace of God--- these alone can confer the purity we need. Some one praised a young man profusely but added that he had only two tiny defects. So, he was chosen as the groom for the wedding and after the ceremony was duly accomplished, it was discovered that the two defects were: (1) he does not know anything; (2) he does not heed any one's advice. Most people suffer from this predicament. There is no independent thinking; there is no desire to learn. For, they are reluctant to put into practice what they learn as good and honourable.

Creation is another name for the projection of the Divine Will. Man's main purpose in life is to exemplify and stand witness to this Will. What the Divine Will has endowed us with has to be devoted and dedicated to the same Will. Whatever you do, do as an offering to Him; then, it will reach Him for certain.

At the present time, people hanker after quick material profits and not after Divine Grace and simple sincere lives. If God resides at one place or can be discovered at one spot, He can be realised and reached. But, He is everywhere at the same time. So, instead of man seeking God, what is happening is God is seeking men, who are ready to reach Him and renounce their

egoistic impulses in order to do His will.
 Life must be heightened by self-sacrifice
 Knowledge progresses from doubt and discovery. Yesterday's doubt
 is today's knowledge. And
 today's knowledge becomes tomorrow's wisdom. Discover unity in
 multiplicity and know that it
 is Divinity. At the base of things, in the lowest level, is Matter.
 Humanity is the higher, the
 upper, and Divinity is the highest, the uppermost level. Humans must
 dread the descent into the
 material level
 Life must be heightened and lightened by self-sacrifice. How can a
 cup full of water take on
 milk? The water has to be poured out. When the cup of the heart is
 full of evil, no virtue can be
 stored therein. You need not renounce action; you can renounce the
 idea of aggrandizement or
 ownership when the action results in victory or defeat. Limit your
 greed, your superfluous desires
 and try to be simple in dress, speech and behaviour with others.
 When a man was offered free all
 the land he could walk around from sunrise to sunset, the poor fellow
 walked so fast and so long
 that he died before he could reach the starting point. That is the fate
 of the greedy. Students are
 haunted today by a host of desires. Confine your desires to those that
 promote your studies and
 make you more helpful and self-reliant. Be enthusiastic to do good., to
 be godly. Ignore the evil
 that others do to you and forget the good that you do to them. Be
 good, do good, see good.

Bhagavaan's address to students at **Brindaavan**, 30-12-1982.

Like underground water, the Divine is there, in every one,
 remember. The Lord is **Sarvabhutaantaraathma**, **Sarvyapi**. He is the
Aathma of every being. He is in you as much as in every one else.
 He is not more in a rich being or bigger in a fat being; His spark
 illumines the cave of the heart of every one.

The Sun shines equally on all; His Grace is falling equally on all.
 It is only you that erect obstacles that prevent the rays of His
 Grace from warming you. Do not blame the Lord for your
 ignorance or foolishness or perversity.

Just as underground water wells up in a gushy spring when a bore
 is sunk down to that depth, by constant **Raam Raam Raam Raam**,
 touch the spring of Divinity and one day it will gush out in cool
 plenty and bring unending joy.

Sathya Sai Baaba

59. Everyone is a son of God
 He who is known as Allah by Muslims,
 As **Jevovah** by Christian aspirants,
 As the Lotus-eyed Lord by the worshippers of
 Vishnu, As **Sambhu**, by those who revere Shiva,
 Howsoever He is worshipped, He gladly responds,

Grants the grace of fame and fortune,
 And showers happiness and joy. He is the One,
 The Supreme Self. Know Him as **Param-Aathma**.
 Embodiments of Love! Nature confers, like heat and cold, joy and
 grief. In one seaSOOn, cold is
 most welcome as a source of comfort. Another season, warmth is
 equally welcomed. Both give
 comfort to man when he needs it. Hence both heat and cold have to
 be welcomed by man. Both
 contribute to man's comfort and contentment. Time, space and
 circumstance decide their use and
 their value. This attitude of accepting the inescapable fact is what is
 proclaimed and praised as
 serenity, equanimity **Samathwam** in the **Geetha**. The **Geetha** says:
Samathwam Yogam uchyathe.
 (Equanimity, equal-mindedness, steadiness, is known as yoga).
 The **Geetha** also declares, **Yogah Karmasu Kousalam**, "Yoga is the
 quality of excellence that has
 to characterise every act." Happiness and misery, success and failure,
 obstacles and obstruction,
 defaming and denigration, praise and criticism, are intertwined; they
 can never be experienced
 singly. But man is elated by gain and depressed by loss. When
 praised, he is elated.; when
 blamed, he droops. But man has to keep in. mind that these are only
 phenomena like heat and
 cold.
 Discrimination is the distinct feature of man
 That is the prescription for mental peace and social serenity.
 Consider the reality of things---
 mountain peaks are only heaps of rocks; the ground on which we
 dwell is only a mound of soil;
 the body we carry about with us is but flesh and bone, composites of
 the five main elements---
 space, air, fire, water and earth. New forms and names are assigned to
 distinct patterns of the
 same forces and things which demonstrate distinct characteristics.
 Over millennia, **Bhaarath** has
 been proclaiming and propagating this holistic spiritual truth, and the
 consequential outlook of
 renunciation and serenity. "Through renunciation alone, can you
 attain immortality", declare the
Vedha. This truth must be implanted in the mind by discriminating
 reason. That is why **Shri**
 Krishna says, "I am discrimination in the human being." That is the
 distinct feature of man.
 In the **Bhaagavatha Puraana** it is said each living being has to
 journey back to the source from
 where it sprang. Real joy is available only there. A man may travel on
 business through many
 lands and stay in several towns in great comfort, but he does get rest
 and peace only when he

reaches home. The earthly career is but a stage in his long journey, where he has camped for a while. The camp is not to be confused with the home, but many do and refuse to remember the home. All that concerns the **Aathma** is delight; all that concerns the self is misery. This is the **Upanishadic** declaration. Man loses himself in fights and factions, greed and gain, and ignores the source, the substance which He is. Be ever watchful of mind's machinations. The trouble starts with his habit of fixing his thoughts on some thing or person. The thought becomes a thorn, a theme, a trap and finally an enslaving desire. When the desire meets with obstacles, anger wells up and emotions are aroused, which might even overwhelm the humanness of the individual. The person loses the capacity to distinguish between right and wrong and slides into sin itself. How can the mind that leads us along the path of desire, anger, passion, prejudice and sin be kept under control? The senses which tempt and tarnish the mind have first to be monitored and mastered. Cultivate the style of speech uncontaminated by falsehood, the bodily activity unpolluted by violence, and the mental process unsullied by attachment or hatred. Also, direct the senses along the path towards God. The mind robs you of the precious treasure of spiritual wealth. Be ever watchful of its machinations. In the Bible, it is said that God seeks His own. Ponder over this. God is every where at all times. He need not be sought anywhere, any time. But, God has to seek those who seek Him and struggle to become aware of Him. Whom does God seek? He looks for a sincere, genuine, selfless, steady devotee. Besides, He seeks an ideal son who can be held before mankind as an example and an inspiration. Such persons have become extremely rare nowadays. They style themselves devotees but they weep and wail, when they ought to be really exulting; they exult when they have every reason to weep and wail! So, the Lord says, I am searching, I am searching, still searching. I searched in the past, I search, and search now, For the man knowing and observing his **Dharmatruue**. Christ announced Himself as the Messenger of God. He identified His body as having been given to Him for alleviating human misery and serving the helpless and the homeless. He denied the demand of the flesh and devoted His skills and strength to relieve agony and pain. Then when the

consciousness rose to the level of the mind, He became aware that He was the Son of God. He strove hard to discover the distinction between Appearance and Reality, between Truth and Mental Image, and He became aware of the higher level of consciousness which transcends the vagaries of the mind. From that peak of intelligence, He became aware that "I and My Father are one." And both are one single manifestation Of the Divine Essence, the Holy Spirit. Lessons that Jesus taught and symbolised. The birthday of every great person is celebrated by those who adore and follow him. This day being the birthday of Jesus is a holiday when offices and factories do not work. It is not sanctified as a holy day. People attend the church and join the rituals but return home to revel, drink and dance. The Cross is forgotten when the Christmas season is on. The day must be dedicated to the purification of one's passions and emotions through meditation on the virtues and values that Jesus held forth. Today, man runs after desires; he does not pursue ideals. He yearns for long life, not for a life lived in God. He does not recognise or follow the footprints of the great. Man has reduced himself to the position of a servant of the household who has no means of knowing where the master has treasured his most precious gems. If he is the master, he ought to know. But having failed to rise to that status, he is unaware of the treasure he can command. Each one has to examine for himself whether he is clinging to trinkets or conserving gems. A lamp kept on mound illumines the area; if kept in a pit, it is as if it were not. A virtue that is practised is a lamp that shines for all; good thoughts and good deeds have a way of influencing others. The gems of wisdom, the light of intuitive experience should not be kept away from fellow-men. They have to be shared, even at the cost of one's life. That was the lesson Jesus taught and symbolised. Love binds one heart to another. Derision and denunciation follow the footsteps of the great in all ages. They haunt them like the shadow which cannot be avoided. His own disciples turned against Jesus, even those who adored him and hung on his words. They did evil to him who did them good. But, Jesus wished well for those who insulted and injured him. This is a lesson badly needed today. No one should count the harm inflicted on him and plan revenge. He must on the other

hand return love for hatred,
fraternity for enmity. To behave otherwise is a sign of weakness, of
want of courage, of lack of
faith in human goodness. Jesus won in this holy struggle. On this day,
we must cultivate in
ourselves that conviction and that courage.
Far more beneficial than honouring the great is the practice of loving
them. Praise, glorification
and eulogy raise them on to an unreachable pedestal. Love binds one
heart to another. Gratitude
for the inspiration and instruction received must bind the hearts in
love. The celebration of
Christmas should not conclude with some carols, tableaux and made-
up trees and Santa Claus. It
must be soaked in the resolution to practise at least a few of the
lessons Jesus taught us. The very
first need is faith in God and in our own Divine Nature.
Where there is Faith, there is Love,
Where there is Love, there is Peace,
Where there is Peace, there is Truth,
Where there is Truth, there is Bliss,
Where there is Bliss, there is God.
The yearning for Bliss is the best proof of our holy nature. Man is
Bliss; he seeks Bliss; Bliss is.
Blessedness for him. Since God is Bliss, happiness is union with' God.
Nothing else can award
that joy, which is unaffected by whatever happens or does not
happen. The heart of Jesus was
pure and calm. Hence, it is honoured as sacred. We must make our
hearts sacred so that either we
merge in Jesus or Jesus merges in. us. When we merge, it is called
Bhakthi; to have Jesus
awakened in us is the path of **Inaana**. Jesus was a messenger of God;
but note this also' all of you
are messengers of God. Jesus was not the only Son of God; you are all
His children. Jesus and
His Father are one. You and God are also one and you can be aware of
it.
You are with God, but not aware of the fortune
Today, people from many lands have gathered at **Prashaanthi**
Nilayam. Having come from such
long distances, undergone so much troubles on the way, and stayed
here, you have to take with
you from here at least a few **subline**, sustaining lessons for spiritual
progress. Instead of going
round India, as tourists do, and collecting impressions of places as
thus and thus, imbibe the
sacred and the holy and transform your lives on more worthwhile
lines.
You must pay attention to one slight fact. Indians are not eager to
identify and benefit from the
lessons of their divine culture! Right under the lamp that is lit there is

bound to be a patch of
darkness. If one spends all the twenty four hours in an air-
conditioned room, he cannot
appreciate or evaluate its blessing. But if he has to walk through the
hot sun for an hour, he will
surely be grateful and gratified. There are thousands in this **Nilayam**
who keep on exclaiming,
"**Swaami! Swaami!**" but who have not recognised the immense boon
they have secured.
When a baby gulps down the first morsel of cooked rice that is
ceremonially placed in its mouth,
every one is happy; the parents are pleased and the child is admired.
When the child grows and
consumes plates of rice, no one expresses wonder, pride or
admiration. Why? The person is the
same, the thing eaten is the same. The eating has become routine,
repetitive, mechanical, a kind
of compulsive habit.
You too, like every one else, are with God, in God. But, you are not
aware of that fortune. You
are struck with strange wonder and joy when you see God during
meditation; you are overcome
with ecstasy. You have been looking at me for such a long time now
here in front of you. Yet,
believe me, when you go back to your rooms and when I give you
Darshan (audience) even for a
second while you sit for **Dhyan**, you are beside yourself with joy: "**Q!**
Swaami gave me
Darshan!" The fact is that it is only something beyond the natural,
above the ordinary, that
arouses interest. So, one must overcome this failing. Spiritual joy,
wonder, appreciation, the
Darshan of God must become the life, the natural breath of life, the
very **raison d'etre** of
existence in the body. This is what Jesus taught by precept and
example to mankind, the **Aathmic**
principle which is the eternal source of Bliss.
Embodiments of Love! whatever activity you may be engaged in,
wherever you may be,
however you may fare, be convinced that you are ever in God, that all
is Divine, that all acts are
offerings to the glory of God and thus make your lives full and fruitful.
Christmas Day, **Prashaanthi Nilayam**, 25-1-1982
Sathya Sai speaks
He does not hesitate, hum and haw,
He does not calculate, pause and ponder,
He does not wait, waver, wander.
Collecting, selecting thoughts and words,
He seeks no notes or quotes.
He does not tarry, decorating speech
With flowery frills, dressing borrowed phrase
In shimmering gloss. He is no orator

Cultivating cults, clamouring for claps, Publicity-prone.
He does not declaim, circumlocute, Or even, speak.
He talks to you and you and you
And every single you, sitting there,
The Arjuns, willing to reach but afraid to march.
He talks on the task ahead and the Truth within.

1. Vedhic Declarations

ONE should yearn not for the prolongation of life but for the purification of life. A few moments

as Hamsa, the Celestial Swan, are far more precious than many years as the crow. In order to

sublimate the low yearnings of man, to lead him along the path of holiness and to hold before

him the glorious destiny of his oneness with the Cosmic Consciousness, the identity of the jeeva

(individual) and the Dheva (Universal), the Vedhas (ancient revealed scriptures) have laid down

many lessons, in profound axioms summarising realisable Truths. Each Vedha has one central

declaration or Mahaavaakya or Mahaamanthra around which it revolves.

PRAJNAANAM BRAHMA is the Holy Declaration of the Rig Vedha. Prajnaanam means constant

integrated awareness. This is present and active, in all things, at all places, all the time. It

energises the physical, mental and spiritual realms, the lower, middle and higher regions and the

sub-human, human, and super-human beings. The three periods of Time--the nether, spatial and

heavenly worlds, and the three modes of being--goodness, passion and inertia (Sathwa, Rajas

and Thamas)--are all pervaded and permeated by Prajnaanam (total awareness) or Chaithanya (pure consciousness).

Aham implies a total composite Personality

AHAM BRAHMAASMI is the Holy Declaration of the Yajur Vedha. It is a component of three

words Aham, Brahma and Asmi. Aham implies a total, a composite: Personality. Man is

subjected to countless thoughts, desires

and resolutions, called "Sankalpa". The very first Sankalpa that nestles in the mind of man is

Aham or I-ness. Other ideas or thoughts leading to action can enter the mind only after Aham has

struck root. Earlier than that event, no acceptance or rejection, no Sankalpa can find a place.

The I-ness persists in the gross body of the waking stage, the subtle body of the dream stage and

the causal body of the deep sleep stage. It persists through all three states. The One that

permeates in all three is the I, the ham. I is the universal response, whether I ask who is Gokak or

who is Sudharshan or who is Chakravarthi. From every, one, the answer arises, I, I, I. I is in every one, the core of all.

Next, we have the expression Brahma-Asmi, (I am Brahman). This truth can be made clear by an

example. To curdle milk and get curds for use, we add a small quantity of curd itself to the milk.

Then all the milk turns into curds. Wherefrom did we get the curd, initially? From milk which

was similarly treated. The years of life are the milk: the Divine Principle. Brahman is the curd,

which, when it is welcome to pervade life, converts them into a Divine Saga. This is what the

Upanishaths mean when they declare that he who knows Brahman becomes Brahman

(Brahmavith Brahmaiva Bhavathi). Asmi is the process of mixing, the consummation of adding,

the merging, the union. When it happens, Aham becomes Brahman. When human-ness is

permeated by God-ness, man becomes God.

For, what is it that takes place subsequently? The milk that has been curdled is churned by

inquiry and inner probe and the soft sweet fragrant butter,

Aanandha (divine bliss), emanates.

This Aanandha can be gained only through and from the Divine. Hence it is proclaimed that

Aanandha is the core of all the Vedhas, the fruit of all the Shaasthras (the goal of all the

scriptures) in all the tongues. One must have faith in this truth, or else, he will miss the fruit. I am

also stressing the need for faith, very often. For, where there is faith, there is love. Where there is

love, there is peace. Where there is peace, there is truth. Where there is truth, there is bliss. And,

where there is bliss, there is God.

Faith arises in the heart through conviction

People, nowadays, have weakened their faith and even lost it; yet they clamour for Aanandha.

Aanandha cannot be procured from any shop or ordered from any Company. Many enquire,

"How do you develop faith? What are the reasons for faith?" One cannot define or demarcate the

reasons; faith arises in the heart, through imperceptible conviction. One has faith in son and

father, husband and wife, but one cannot explain why? It does not grow in the mind or as a result

of external causes.

The I or Ego should not be moulded or enclosed in an "ism"; then, it becomes harmful as

egoism. If the I is limited to the body and labelled on the form, it is harmful, it brings about pride

and selfishness. If it is identified with the Aathman (true self), it is

sanctified and it leads to the
mergence with the Brahman (Divine Self). Do not take the temporary,
trivial body which is like
a bubble as the **Aham**. For, what exactly is such an I? You use the
words "I" and "mine" from
morning till night and repeat My home, My body, My life, My senses,
My, My, My, without
delving into the I that owns these. When you are in deep sleep, you
don't feel I, or think of the I,
or worry about any My. Where does it go to, then? When the "I"
leaves you even during the few
hours of sleep, how can it be with you during the permanent sleep
from which you do not wake?
Sleep is a short death; death is a lasting sleep. Consider the
attachments that develop between the
one and the other. Then, you can arrive at the truth, **Aham**

Brahmaasmi.

There is nothing in the Universe higher than God
THATH THWAM ASI is the holy declaration of the **Saama Vedha--**
That thou art. **Thath** (That)
was in existence before creation and is in existence subsequently too.
It is the Principle of Total
Consciousness, the totality of Being and Becoming, encompassing and
transcending the physical,
mental and spiritual reaches, "beyond the horizon of expression and
imagination" (**Yatho Vaacho**
Nivarthanthe, apraapya manasaa sah). The Cosmos did not
originate from God; It is God. There
is nothing "Other"; "there is no Second." Some people ask, "Have you
seen God?" Reply, "I
have." Then they ask, "Where is He? Show Him to us." If He is in one
specific place, you can
point your finger in that direction and say "He is there." But, this
microphone before Me is God;
this garland on this table is God; this handkerchief is God. There is
nothing in the Universe
higher than God, different from God, distinct from God. He is the
"Thath" (That). It is the
Omnipresent (Eternal Awareness **Chaithanya**. It is referred to as
Thath (That), since we now
imagine It to be distant, far from us. Far from where? Yes. Far from
your body, your senses, your
mind, your reasoning faculty which are all equipped only with limited
capabilities. But, once
your intuitive consciousness is aroused, the "far" is "close."
The **Aathma** shines within the cave of the heart
The **Vedhas** announce It to be "**duuraath duure, anthike cha**"
(farther than the farthest, also
closer than the closest). "**Thwam**" ("Thou") is the body-sense-mind-
reason complex. This too is
That, as confirmed by the verb, **asi** (art). When you are engaged in
reading the prayers of a book,

what exactly is happening? The hand is holding, the eyes are seeing,
reason is judging, and the
mind is reacting to the flood of feeling. "Thou" is the composite of
hand and eye, reason and
mind. "Thou" is the mould, the **Aakaara** (the form). "That" is the core,
the genuineness, the **svabhaava**.

To realise the identity of the two, one has to resort to the **saadhana**
(spiritual discipline)
of meditation. Meditation is the process of sublimating concentration
(which concerns itself with
the realm of the senses), leading into contemplation (which concerns
itself with the realm of
mind and reason), resulting in real meditation (which concerns itself
with the realm unreachable
by logic or thought or even imagination).

This declaration is enshrined in the **Saama Vedha**, whose hymns are
musical and have to be sung
as part of holy rites. Music is an excellent medium for harmonising
Thou and That, the Human
with the Divine. Of course, the song/**ms** to emerge from **prema**
(selfless love), not from greed for
fame or profit. When rain pours, the sheet of water brings together
earth and sky. So too, the
shower of Love-lit song can bring Thou and That together. **Asi** (art)
can be consummated.

AYAM AATHMA BRAHMA is the Holy Declaration of the **Atharva**
Vedha, the Fourth among the

Vedhas. It means, "This **Aathma** is Brahman." It implies 'that the
Individual Self is the
untarnished, unaffected Witness of the activities of the Body-Mind
Complex. The lamp illumines
the area around it. One person falsities accounts so that he can escape
paying tax; another writes
the Name of **Raama** as a **saadhana**; another person takes advantage
of the light to lay his hands
on articles to steal. The lamp is the witness. The **Aathma** too shines
within the cave of the heart.

One should engage oneself in sacred activity, with the inspiration of
that illumination. Many
people who come to Me ask, "**Swaami**! We are striving to control the
mind but it runs about like
a maddened dog. How am I to succeed?" Therein lies a wrong step.
The mind is beyond contact,
for it is attached to the senses. Control the senses; let them not draw
you into the objective world.

By this means, the mind can be made an instrument of illumination
and not of delusion. The
truth will then dawn, this **Aathma** is Brahman. The splendour of this
awareness will drive away
the darkness of ignorance. There can be no **thamas** (ignorance)
where there is **jyothi** (light). The
Aathma (Self) is **jyothi** (self-luminous).

The **Gaayathri Mantra** helps to uproot nescience by invoking the splendour of the Sun to illumine the **buddhi** (intellect), the faculty of thought. That splendour will reveal the identity of **Ayam Aathma**, of this self (individualised) with **Brahmam** (the Cosmic **Overself**).

Discourse on New Year Day

Sri Sathya Sai Institute of Higher Learning, **Prashanthi Nilayam**, 1-1-1983

Truth will always triumph; do not doubt that in the least. There are two eight-lettered axioms in the **Geetha**, which support the **Vedhic** dictum: **Sathyam eva jayathe na anritham** (Truth only wins, not falsehood): They are, **Samshayaathma vinashyathi** (He who doubts is destroyed), and **Shraddaavaan labhate jnaanam** (Steady faith wins true wisdom). If people are slaves of doubt, how can they save themselves?

Sri Sathya Sai

2. The daily prayer

Without giving up sloth, how can Truth be known? Without giving up passion, can devotion take

root? Be serene and calm, in stress and storm, That is the **Saathwik** Road to win the Lord, the Truth.

THE mind is a wonder, its antics are even more surprising. It has no distinct form or shape. It

assumes the shape or form of the thing it is involved in. Wandering from wish to wish, flitting

from one desire to another, is its nature. So, it is the cause of loss and grief, of elation and

depression. Its effects are both positive and negative.

It is worth while for man to know the characteristics of the mind and the ways to master it for

one's ultimate benefit. The mind is prone to gather experiences and store them in the memory. It

does not know the art of giving up. Nothing is cast away by the mind. As a consequence, grief,

anxiety and misery continue simmering in it. If only the mind can be taught **thyaaga** (sacrifice),

one can become a yogi (spiritually serene person).

Dhyaana provides rest for the wayward mind

The clock, to all appearances, keeps on ticking away continuously. But this is really not the case.

It is not continuous, for there is, one can notice, a short pause between one tick and the next.

That is the interval of rest. But, the mind does not have even this short interval between one

thought and the next. And in the continuous succession of thoughts, there is no order or

relationship. This adds to the confusion and concern. This is the main source of ill-health in man.

We are at present planning and preparing for physical rest and recreation and we know that even

machines need hours of rest! But, we have neglected the duty of ensuring rest for the mind.

Dhyaana (meditation) is the name for the period of rest we provide for the busy and wayward mind.

The heart is engaged, like the ticking of the clock, in beats but, a new pulse of energy is

generated between one beat and another. It makes for the flow, regardless of the past or the

future moments. It is a constant flux towards a goal.

The swimmer in the river has to push aside the waters in front to the sides and to kick the waters

to the back so that he can move forward straight and fast. Forcing the water back is the act that

takes him forward. That is to say, do not attach importance to it, throw it back, give it up,

renounce; that alone can help you to progress, even an inch. Instead, man collects and stores,

accumulates and takes pride in what he holds firm, regardless of the preciousness of the human

trait of renunciation. So, we sink in material possessions, victories and vagaries. We do not float

or swim across the temptations.

We must try to discover and learn the means of progress. A poet sang, "Can canines conceive of

colourful poetry? Or, donkeys know of the taste of the parched grains that we load on them? Or,

a blind man admire the charm of the full moon?" We may well ask, how can a man sunk in

relative knowledge become aware of **Aathma** (the Absolute)? But there is no reason for despair,

or for condemning ourselves as mean and low. For, when small men take big decisions, they earn

encouragement from the great. When the tiny squirrel decided to share in building the passage

across the sea, did it not receive the blessings of Lord **Raama**? The squirrel knew that its help

could only be infinitesimal, but the feeling of dedication which prompted it won the grace of

God.

Devotion has to fill and overflow the heart

Men, however, generally do not sublimate small **saadhana** (spiritual effort) through high

purpose. They engage in **Bhajan** (congregational chant), **Puuja** and **Dhyaana** (ritualistic worship

and meditation) but these are but physical exercises! The mind does not elevate them into

sincerity. The heart does not pour forth or vibrate in them. So, they remain at the human level.

They do not rise to the Divine. "Can the lake be filled when there is only a sprinkle of rain? Can

thirst be relieved, when saliva gets in? Can the belly be full, if

breathing is held tight? Can live
 cinders be secured by the burning of blades of grass?" asks the poet.
 Logs have to be burned if
 charcoal is needed: only sheets of rain can fill a lake to the brim; a
 glass of cold water alone can
 cure a person of thirst, nothing less. The heart has to be offered in full.
 Devotion has to fill and overflow the heart. Look at the lotus; its roots
 are in under-water slush. It
 grows through water and floats on it. But, it does not get tarnished by
 slush or wetted by water!
 The wonder is, it cannot survive without slush and water, but it rises
 up to the air and the sun,
 nevertheless! Our life has its roots in the **Aathma** and it grows
 through the agitated waves of
 living. It can never uproot itself from its **Aathmic** source.
 Grief has three sources and three characteristics
 Man has, through the ages, sought liberation, struggled for freedom
 from bondage. But, he has
 no correct appreciation of what he has to liberate himself from, what
 the bondage is from which
 he has to be freed. Many are not even aware that they are imprisoned
 and are bound. So, they do
 not even try to free themselves. Is the family, the wife and children,
 the prison? Are riches,
 properties and possessions the bonds? Are attractions and aversions
 the bonds that curb him? No.
 No one of these binds him. The tightest bond that limits his feelings
 and deeds is his ignorance of
 who he really is.
 Until one is aware of the **Aathma** (divine soul), one is certain to be
 tossed from grief to grief,
 with intervals of joy. The grief has three sources and so, it has three
 characteristics: (1) grief
 caused by the unreality of the apparent, (2) grief caused by want of
 knowledge or wrong
 apprehension on account of the limitations of our instruments of
 perception and inference or on
 account of the mystery of the Divine phenomenon that subsists in
 everything, and (3) the grief
 caused by the death, disintegration or dissolution of things which we
 held to be real! When one is
 established in the awareness of the truth of the **jeevi** (the individual
 being), the **jagath** (Cosmos)
 and God, the Creator, he need have no grief or fear any more.
 Let us consider **jagath**---The visible cosmos around us, which we can
cognise. The filings we
 experience in dreams disappear when we wake. The things we see
 when awake are also **shortlived**.
 During sleep, we are not aware of the world at all. Though the body is
 in the bedroom, we
 dream, and the dream is direct and dramatic, that we are busy
 shopping in Mount Road, Madras!

So, the waking, dreaming and sleeping stages are all only relatively
 real, deludingly real. When
 you come towards the hostel at dusk singing **Bhajans**, the boy in the
 front row shouts in fear,
 "Snake! Snake!" fear overtakes all. Fear made them step back. But,
 was it a snake? A boy looked
 at it with a lit torch, and found that it is only a rope! Ignorance caused
 it, knowledge removed it.
 When the torch lights up the world, it is seen to be really God, Vishnu,
 the Divine Body, sacred
 substance, **Sath-Chit-Aanandha** (Existence, Awareness, Bliss
 Absolute). The **Asath** (unreal) is
 realised as **Sath** (Real).
 Faith is life, absence of faith is death
 The process of living is the swinging of a pendulum from smile to
 tear. Childhood is too tender
 and innocent; youth is too full of folly and faults, middle age is
 muddled with problems and
 possible remedies; old age is spent in regret over past failings and
falterings. When can man taste
 some little sincere joy? Nature is the vesture of God. It images the
 Supreme. It shines through the
 machinations of the mind. The inner core of each living thing is God.
 Joys and sorrows are the
 results of the mind's involvement in the transient and the trivial. Like
 the Sun, divine grace falls.
 The Sun is not tarnished by anything harmful which it falls upon. The
 Self too is unaffected by
 the effects of the mind pursuing the senses wherever they lead it.
 When one becomes aware that
 the Self is God, there can be no fear of death haunting him. The
 building may collapse, but the
 basis is safe. When does man die? Every moment he dies; every
 moment, he is born. When the
 next tick does not happen, it is death. When it beats again, one is born
 anew. Faith is life;
 absence of faith is death. Only the body dies; the **Aathma** (Divine Self)
 is beyond birth and death.
 Aware of this, one is soaked in **Aanandha** (Divine Bliss).
 Death affects only the body-mind complex
 Give up what has to be cast away, know what has to be attained, then,
Aanandha becomes your
 unruffled nature. So give up the idea of the world being valid; know
 the reality of the Self and
 attain the Source, the Brahman. This is the significance of the
Upanishathic Prayer, which you
 use every day before the lessons start at the Institute:
Asatho maa sath gamaya (Lead me from the Unreal to the Real)
Thamaso maa jyothir gamaya (Lead me from darkness to light)
Mruthyor maa amrutham gamaya (Lead me from death to
 immortality)
 This is a prayer asking to be led from the **jagath** (mundane world),

which is constantly being
built and rebuilt, resolved and dissolved, into the Divine whose Being
undergoes no change. The
darkness symbolises the ignorance which induces identification with
the body-senses-mindreason
complex. The light reveals the Divine core, over which all the rest is
superimposed by the
fog of faulty vision. Death affects only the body-mind complex. When
we are led into the light,
we become aware that we are the undying Aathma, and so we
become immortal.

The human heart is an ocean, whose depth none can gauge nor can
anyone limit its horizon. The
ocean has countless pearls and precious corals but it has also sharks
and crocodiles. One has to
explore continuously and boldly for the gems and pearls of good
thoughts and feelings, and
cultivate them more and more.
Source and the goal are God and God only
There are two obstacles which prevent man in this valuable effort.

The first is the tendency to
compare yourselves with others. This is very wrong. No two things or
no two men are identical.

Even identical twins grow in distinct ways of life. No one of the
millions of leaves on a tree is
exactly the same as another. Botanists are aware of this feature.
Billions of human beings are on
the earth, but which is the press which has given each of them a novel
imprint? This is the glory
of God. Millions of boxes are manufactured by a company; all are
identical; all can be locked
and opened by the same set of keys. Man is created by God, each with
his distinct nature, quality,
potentiality and destiny. How, then, can any one compare himself
with another and either exult
or despair? We say he is tall and feel dejected because we are short.

We are proud that we are
better than others. All this is very silly when we come to think of it.
Secondly, we are in the habit of justifying our faults, rationalising
our errors and avoiding the
responsibility of facing them squarely and correcting them. These
two attitudes thicken man's
ignorance and breed further failings. Every one has God as the source.
No one is higher or lower.

We are all kin, through God from Whom we have come. Parents and
other physical kith and kin
are those whose impact we feel on the way. But, the Source and the
Goal are God and God only.

"Keeping the child on her hip, the mother roamed in search of the
child, which she thought had
wandered far. She was peering into the face of every child to discover
whether it was hers. Poor

unripe fruit! Incompletely wise" laments the poet. One can ripen only
when the Divine in us is
developed, after its discovery. Live in God, with God, live on God and
for God. Drink God, eat
God, see God, reach God. God is the Truth, the substance, the Heart of
Man. "I am the occupant
of your heart", says Krishna. Every cell in the human body is God,
though under a microscope
you cannot find Him. You are now recording my speech in the
cassette. But can you see my
voice or words now on the cassette? No. When you play it back, you
can hear the words. So too,
the body is the tape, the voice of God is immanent. Equip it with faith
and tune it with Love.

Then, you can imbibe My voice and words. A pure heart, a cleansed
mind, a God-filled
consciousness will help you to listen to the voice of the God within
you.'

Prashanthi Nilayam, 8-1-1983

3. Ceiling on desires---I

MEMBERS appear to be confused about the true meaning of this
programme of "Ceiling on
Desires" decided on at the Tenth All India Conference of Sathya Sai
Organisations. There are
four components in the term "Ceiling on Desires." They are,
respectively; curb on excessive talk,
curb on excessive desires and expenditure, control of consumption of
food, check on waste of
energy. Man needs some essential commodities for his sustenance
and he should not aspire for
more. We can learn a lesson in this respect from Nature. Only if air is
available in sufficient
quantity will it be comfortable and good. If it is excessive and there is
a gale you will feel
uncomfortable. When you are thirsty; you can consume only a limited
quantity of water. You
can't consume the entire water of the Ganga! We take only as much
as is needed for the
sustenance of the body.

Doctors know that the body temperature is normally 98.4. If this goes
up to 99 they say fever has
set in due to some disorder in the body. We inhale and exhale at a
normal rate. If there is a slight
increase or decrease in the rate it indicates disorder in the body.
Changes in the pulse rate or
blood pressure also indicate disorder. So you find that if you cross the
limits even to a little
extent it is dangerous or harmful to the body. There is a limit for
everything to function in a
normal way. When your eyes happen to see a flash of lightning or a
flash light while taking
photographs, they automatically close because they can't withstand

such high illumination. Ear drums also cannot tolerate hearing beyond a certain volume and we close our ears or keep cotton inside the ears. From these we see that our life is a limited company! Misuse of money is a great evil. Similarly our desires also should be limited. Women are usually desirous of adding to their wardrobe any number of **sarees** when they go to a shop or an exhibition. You should have a reasonable number of **sarees**, but not a huge collection for pomp or show. Misuse of money is a great evil. Even men will have to do their own bit in controlling the expenditure on unwanted and unnecessary things. Money is **Dhaivaswaroopam** (embodiment of Divinity). When you talk of wealth you should be careful to avoid avaricious accumulation and extravagant expenditure. Even in the preparation of food, you should be careful in avoiding wastage. We are only doing a disservice by consuming more food than what is necessary for the body. Thirdly, you should be careful about 'time', which is the yardstick of life. Seconds become hours, hours become years, years make **yugas** (ages) and so on. You should not waste this most valuable 'time'. Time lost in wasteful pursuits can't be got back by any means. All our activities should be planned for **utilising** the available time to maximum advantage. So, we should not waste food, money, time and energy. Even in purchase of garlands, you need not waste money. What God wants is the flower of your heart that is filled with humility and devotion. Eight types of flowers can be offered to God, **viz.** (1) Ahimsa (Non-violence), (2) **Indhriya Nigraha** (Control of senses), (3) **Sarvabhootha Dhaya** (Compassion towards all beings), (4) **Sathyam** (Truth), (5) **Dhyaanam** (Meditation), (6) **Shaanthi** (Peace), (7) **Vinaya** (Humility), (8) **Bhakthi** (Devotion). God appreciates only your motive. I feel very much concerned about the excessive money that is spent by the Trust and **Samithi** on the expensive huge garlands offered to Me on every occasion and also the use of flowers for decorating the path. No doubt you are doing this as an expression of your **Aanandha** (Divine bliss). But I won't call this **Bhakthi** (devotion), though you may not own this. We should realise our defects and rectify them. You may show your affection by just handing over one flower and spend the money wasted on garlands for helping the poor people in distress.

People may think that Baba will not like it if flower paths are not provided and huge garlands are not offered. You must understand that God appreciates only your motive and not the external things. By indulging in such exhibitionism, you will only spoil the name of the organisation. As a member of **Sathya Sai** Organisation you should have no sense of ego or pride. As I have often said you should have your "Hands in society and heads in the forest". This should be your guiding principle. What little you do you must do with a good and pure heart. In the **Bhagavathgeetha**, Krishna has referred to "**Pathram, Phalam, Pushpam, Thoyam**" (that is, leaf, fruit, flower or water) that can be offered to God. I am pleased with any of these provided it is offered with sincere devotion. What is '**pathram**'? It is not the 'leaf' that you see around you. The inner meaning is that your body itself is the leaf. Flower is not the one in the plants but it is the flower of your heart, "**Hridhaya Pushpam**". '**Phalam**' is not the ordinary fruit but '**Manophalam**' (the fruit of your mind). '**Thoyam**' means water but what is referred to here is not the water from the river or tap. It refers to the tears of joy welling up within you from a sincere and prayerful heart. Transform yourselves into better individuals. Moreover you should not only practise yourself but teach others also about this ceiling on desires. Though **Naaraayana** is in everyone, the one in the poor people is referred to as "**Dharidhra Naaraayana**". When this **Naaraayana** begs for food, you refuse to give him food while you offer food to another person who is already well-fed. You place before God's pictures a lot of food of rich variety as '**Naivedhyam**' (offering). You do this because you know very well that this is coming back to you. So, here too it is '**Swaartham**' (self-interest) and not '**Thyaagam**' (sacrifice). The **amrithathwa** (immortality) or **Moksha** (Liberation) will come out of **thyaagam**. We have **Seva Dhal, Bhajan Mandalis**, and other Wings. It is a good sign that more and more youngsters are coming forward to join the **Seva Dhal** and take part in service activities. The participation of youth is necessary for the welfare of the world. We should rejoice when they turn over a new leaf in their life. There is a common saying that you should not rejoice and distribute sweets **etc.** when a child is born, but you should do so only when the son grows up and

earns a good name as a 'Sathputhra' (good son). You can't please Me just by joining as a member of the organisation. I shall wait for the day when you turn over a new leaf and transform yourselves into better individuals. You should become 'Guna-sheelas' (persons of sterling character and good qualities). It is the code of conduct which is responsible for the organisation moving forward growing from strength to strength. The office-bearers should exercise maximum care to see that the code of conduct is adhered to and guide others also in the fight path. When a cook in a house works with integrity the master on his own will entrust him with the keys of the house. Similarly, God also will appreciate only men with integrity. The desire to please God should be the fundamental motive.

Discourse to active workers of the Sri Sathya Sai Organisations, Tamil Nadu at Abbotsbury, Madras, 19 January 1983

Be always saturated with prema: do not use poisonous words against any one, for, words wound more fatally than even arrows. Speak soft and sweet; sympathise with suffering and loss and ignorance; try your best to apply the salve of soothing word and timely succour.

Sri Sathya Sai

4. Service and Saadhana

LIVING in this land of Bhaarath with its rich rewarding culture but yet not absorbing its broad all-inclusive insight, not delving into the secrets of its survival and freshness, how can any one achieve progress and ensure the peace and prosperity of the world? Uttering the voice of peace while shattering by deeds all hopes of establishing it can only be termed as deceiving oneself.

World progress is not an abstract ideal; it means series of concrete achievements in the community of nations, the diversity of societies and the entities of individuals. Each of these has to march forward to the same goal, in concord and with cooperative effort.

In spite of the amazing victories that man has won over the forces of nature, man has yet to win peace and joy, for himself and his fellowmen. For, these can be gained only by the mastery of the inner impulses and the sublimation of the inner emotions.

Lions have as their motto, "Together, we serve better." This togetherness inspires mutual help and service. It must inspire those who serve and those who are served and bring both into the bond of Love.

Man is no more the master, but the slave of habits

The path of Love and Service is not smooth: it abounds in struggle and disappointments. Life itself is a pendulum between sighs and smiles. But, every obstacle is an invitation to your intelligence. "Life is a challenge; meet it ! Life is a dream; realise it."

Mankind is terrified by a crowd of problems at the present time-- scientific, technological, economic and moral. These cannot be solved by material means alone. Mental transformation too must happen. The ideals laid down by the seers who moulded our cultural tradition have to be honoured and practised. They hold before the eyes the means to fulfil the years of life, not through the multiplication of material comforts, but through serenity and simplicity. Bigger mansions, swell cars, rare luxuries are eagerly sought after Man is no more the master; he is the slave of the habits, the pleasures and the riches he runs after He counts the number of years he has grown; he forgets that each year, his life-period is being shortened. Erudition sans humility, expertise sans discrimination, work sans wisdom, life sans love, music sans melody can never receive honour in the community.

When virtues are few and studies are huge
What is the gain, what is their worth?
When desert land one has acres ten,
What is the gain? What their worth?
A patch is a treasure if fertile it be.

Character is the measure of man. Character insists on keeping vice and wickedness at a distance.

It reminds man of obligations and responsibilities, of the high ideals and goal of human life. Life not sanctified by character is a home without lamps, a coin that is counterfeit.

Money makes many things and wrongs too
Many a time, the game ends even before one recognises the Master.

So, while life is on, one should devote it for some sacred activity--the most sacred being Seva (Service). It ensures fellowship and kinship among all men. It discloses the unity inherent in all the divinity. In India, people have clubbed together in the name of seva or service as Lions Club, Rotary Club, Cosmopolitan Club etc. Their ideals are really sacred and the projects too are commendable.

They revere all men as a single family. Many worthy persons perform devoted service as members of these Clubs. It is indeed a fortunate chance for them, for there can be no good work, higher than this.

They say, "Money makes many things" but it is more correct to say "Money makes many wrongs." Not all, of course, are ruined by affluence. They can help such organisations to do more and better service. They can supply medicines to those who render health service to the poor.

They can visit slums and offer help in various ways to the dwellers. These are all laudable. But, collecting money and paying others to do the service is not enough; we must assess what services we ourselves are offering directly. And, we must not be content--the doctors, lawyers, the rich, the educated---with spurts of service, off and on. It must be a continuous process, according to a settled time table undertaken every week Doctors must proceed to slums and villages and help the dwellers. There is urgent need for this type of seva. Lawyers must take up the cases in which wrongs are committed on the poor through their ignorance and plead on their behalf for justice.

They could devote time for at least two or three such cases per week. Their pleadings on behalf of the poor should not be cursory and casual. They must be as earnest and as effective as the rest.

Love is selflessness, while Self is Lovelessness
Embodiments of Love! Members of the Lions Club have high ideals and are urged by sacred feelings. They have frequent meetings in order that they can come close, to each other. Some Clubs meet in five star hotels and spend huge sums. At home, we can feel happy with a full meal on five rupees but in hotels, even fifty rupees won't suffice. We lose forty five rupees each, whenever we have a meeting. The amount gained by discontinuing this practice can be spent on helping the poor. Our aim should be the work, the practical solution and not publicity only. Even from our personal point of view, we should so manage our affairs that money is not wasted.

What is most important at this juncture is the consideration of the problems facing Bhaarith.

These problems require the promotion of Prema and Seva (Love and Service). Love is selflessness, while Self is Lovelessness!

I wish the citizens of Bombay to stand shoulder to shoulder with you and ensure the success of all your efforts on their behalf. They must co-operate with all their hearts all their resources and with all their skills. We waste heaps of money but we do not feel they are best utilised in service projects such as you have planned.

This day is really a day of joy. I am happy I am amidst persons

dedicated to service. It is essential that members of such Clubs pay attention to our spiritual advancement also, for that ensures our attainment of the goal of Life. The worldly and the spiritual are like the two wings of a bird, the two wheels of the vehicle, equally essential and equally important. By means of spiritual saadhana, earn spiritual wealth and share it with those whom you serve.

Regional Conference of Lions International, Bombay,
23 January 1983

In the Sathya, there is no mithya; but, in the Mithya jagath (illusory world) you have to search for sathya (truth) and experience it. You can do it if you rid your mind of all modifications and modulations.

Let it be transformed from its present complex confusion into something like the sky, which does not bear any mark though millions of birds fly through it and thousands of planes move across it.

Be unaffected, untouched, unattached. That is the spiritual discipline which will reveal the Reality, and which will ensure both physical and mental equanimity.

Sri Sathya Sai

5. The Ever Auspicious Lord
The ever auspicious Lord
The manifest form of Om, the one who has come to teach,
The One who churns for butter, the hearts and minds of men,
The Friend, the charmer, the liberator from blinding bondage,
The Comforter of those who clamour and pray, the Destroyer of currents that drag,
The Consoler of torn hearts, like the moon so cool,
The Derider of Pride, the Healer, curing birth and death,
The Lotus-eyed, the Negator of Time, Himself the process and the play of Time,
The Thief who steals for Himself the pure minds of the good,
Beauty embodied, the child of Dhevaki, Vaasudheva, Son of Vaasudhey,
The glory of the Yadhu race, is here, with you, beside you.

THE man who is unable to imbibe true wisdom which broadens the mind, and to explore the inner truth about life, cannot promote the welfare of the world. The well-being of the world depends on the well-being of society and the latter depends on the welfare of individuals. All these are mutually interdependent.

They are integrally related to one another. Hence the need for individuals in society to be truthful in thought, word and deed. The spiritual principle dearly warns those who mouth slogans of peace but indulge in acts inimical to peace. Human life can be truly understood only in the context of harmony and co-operation. For this to be realised, one

must engage oneself in service to society. Such service is rooted in spiritual faith. Man must turn away from the material to the Divine. Man today is exploring outer space, but does not know the truth about himself. Those who cannot know their own true nature cannot accomplish much. They cannot perceive the Real. And without perceiving the Real, they cannot realise **Aanandha** (Divine Bliss).

There is nothing that man cannot achieve, but before attempting anything he must recognise his powers, role and purpose in life. As long as he is bound by ignorance of his true nature, he cannot escape from sorrow.

The Cosmos, as has been said before, is a manifestation of the Will of the Divine. To realise the Divine, however, it is not necessary to explore **Prakrithi** (creation). Everything in the universe is subject to change, impermanence and disappearance. How, then, does it acquire such importance of value? This is because of the **jeevis** (the human beings) without whom the universe will be valueless. Here is a small example. In cities like Madras, **Delhi**, **Bombay** and **Calcutta** there are millions of people. In these cities land costs hundreds of rupees per square metre. But, for the same price one can buy many acres of land in a jungle. Why is land so costly in cities? It is because of the density of population in them. In a forest, remote from human aggregations, land has little value.

Man is the most valuable being in the Universe. He is also the creator of all values. The **goldbearing** ore that is mined from the earth acquires value after it has been extracted and refined by human effort. Likewise the rough diamond that is got from a mine becomes extremely valuable after it is cut and shaped by man.

Immersed in worldly concerns and looking upon material things as the source of happiness, men become victims of unhappiness. The material world can only produce sorrow. Man must turn away from the material to the Divine. Involvement with the mundane should yield place to the quest for Self- realisation.

Man is the creature of evil planets, **Raaga** & **Dhwesha**. Life is like a tangled skein of yarn. The more you try to unravel it, the more tangled it becomes.

Life is like a tank infested with crocodiles. It is difficult to cross it avoiding the crocodiles. But it has to be done. Life is like a block of ice that is continually melting away. Before it melts

completely, the truth has to be realised. People believe that man is controlled by **navagrahas** (the nine planets). But he is in fact the creature of two evil planets, **Raaga** (Attachment) and **Dhwesha** (Hatred).

Life is a short play on the stage. This body is like a bubble. The mind is always fickle. In the **Geetha**, Arjuna confesses to 'Krishna that the mind, which is constantly **vascillating**, is difficult to control. Nevertheless, man has to concentrate on his true destination. What is this destination, the goal and the aim of life? The **Bhaagavatha** and the **Bhagavath-geetha** have made this clear.

Our destination is the source from which we came. As long as the individual is caught up in the **Prakrithi** (phenomenal world), his mind will be unsteady and vacillating. As long as there is life in the body it is **Shivam** (sacred). Once life goes out, it is nothing. The **Vedhic** declaration, "**Soham**" ("He is I") is demonstrated by the inhaling done during breathing. When you exhale and utter "**Aham**," you are giving up the "I". "So-ham" proclaims the identity of the individual and the Divine ('I am He'). This identity will not be understood as long as one is caught up in the tentacles of the material world.

Service to the public is true worship of God. This is the truth about God. If one asks, "Where is that God?" the answer is given in the 18th canto of the **Bhagavath-geetha** in Stanza 61. Krishna has declared there: "**Eeshwarahsarbhuuuthaanaam hridheshe**" (The Lord resides in the heart region of all beings). We study the **Geetha**. We adore it. There is daily recitation, but no practical application in daily life. The one who realises his identity with the Divine will not cause hurt to any one. Service to the public is true worship of God. The power of the divine permeates everything. Our journey is from the individual to the Universal from 'Swam' (mine) to 'So-ham' (oneness with God), from 'I' to 'we'.

The effulgent Sun can be seen only with his own light. Similarly, only by the grace of the Divine can one obtain a vision of the Divine. No skill, intellectual effort or scholarship is required to experience the Divine. Just as clouds may obscure the Sun, the clouds of egoism, attachment and hatred prevent one from seeing the Divine. Prayer and **saadhana** are the means by which these clouds are dispersed. **Saadhana** (spiritual discipline) is the royal road to reach the Divine. The human make-up is a mixture of good and bad traits. One in whom the

good traits predominate,
tends to see only the good in others. Those who have equal-mindedness see the good and bad qualities impartially. It is necessary therefore to cultivate good qualities.
Shiva or **Shankara** is always auspicious
Whether one does good or bad acts, there is no escape from their consequences. Knowing this,
our ancients always sought what was good and auspicious. This is the meaning of the worship of
Shiva. When we speak of Shiva **Raathri**, we refer to the night that is associated with Shiva, that
is, an auspicious night.
Shivam means that which is auspicious. The Shiva principle is totally free from anything that is
inauspicious or unholy in any circumstance. When incarnations like **Raama** and Krishna appear
in human bodies, they have some inauspicious associations related to their bodies. Although they
incarnate for the purpose of saving the world, protecting the devotees and uplifting humanity,
they have to shed their bodies sometime or other. Hence in the name of such **avathaars**, the
honorific '**Sri**' is prefixed to indicate the sacredness of their advent. But for Shiva no such
appellation is needed because Shiva transcends corporeal limitations. Unlike **Sri Raama** or **Sri**
Krishna there is no "**Sri Shiva**" or "**Sri Shankara**". Shiva or **Shankara** is always auspicious. The
realisation of oneness with Shiva means the attainment of immortality.
"**Chandhrama manaso Jaathah**," says the **Purusha Shuktha** (The mind arose from the moon).
The Moon has sixteen digits. Likewise the mind has sixteen digits. On **Shivaraathri** night, fifteen
of the Moon's sixteen digits are invisible, and only one digit can be seen. The mind also is in the
same state. If during **Shivaraathri** one meditates on God, one can achieve nearness to the Divine.
Supreme sacredness of **Shivaraathri** consists in realising oneness with the Divine through
meditation on God.
What you deny is the Reality; only the Divine exists. The world is the unreal. Forgetting the
Real, men are lost in the pursuit of the transient. The world must be viewed as the reflected
image of the Divine. All acts must be done as an offering to the Divine. True devotees of God should not attach any importance to differences of religion, caste or sect.
These are merely differences in name and form. Realising that the sacred Shiva principle is
present in everyone, the devotee should not look down upon anyone

or cause harm to others. **Dr**
Chenna Reddy spoke about greatness of the name "**Saamba Sadhaashiva**." **Saa** + **Amba** +
Sadhaashiva represent the union of the Universal Divine Mother and the Universal Divine
Father, who are eternally auspicious. **Saambashiva** is the embodiment of the Shiva-**Shakthi**
union. The world may change, but the Shiva principle is unchanging. The same union of the
Universal Divine Mother and Father is represented by the name and form of "**Sai** Baba."
Prashaanthi Nilayam, 11 February 1983
6. The **Gaayathree** Path to God
Out of action arises the bondage of Delusion;
From Delusion grows a perverted mind;
Mental perversion leads to perverse deeds;
Such deeds again result in rebirth.
YOUNG embodiments of the Divine! The grand mansion of **Hindhu** thought has been raised on
the four walls of karma, **janma**, dharma and Brahman (action, birth, righteous action, and
Supreme Self or God). These four are interdependent. No one can escape the consequences of
one's action, whether good or bad. No action goes in vain. Karma (action) is the primary cause of
one's birth.
The **jeevi** is born in karma,
He grows through karma,
He ceases in karma.
Karma is the cause
Of happiness and misery.
It has been well said that "The body indeed, is the basis for the pursuit of dharma"
(**Shareeramaadhyam khalu** dharma **saadhanam**). It is by the pursuit of dharma that Brahman is
realised. The **Geetha** has declared that whenever dharma declines the advent of the **Avathaar**
(Divine incarnation) occurs. This implies that the object of human existence is to uphold dharma.
As creation is a projection of the Divine Will, the aim of every human being should be to live in
harmony with that Will. One's life should be dedicated not for promoting one's selfish interests
or to serve the interests of other fellow-beings but in the service of the Divine. Whatever is done
to anyone, if it is done as an offering to the Divine, it will reach the Divine. Man should
consecrate every action by regarding it as an offering to the Divine. **Gaayathree** initiation gives one the Second Birth
From the moment of issuing from the mother's womb, one is involved in action. This natural
state is common to all and may be described as **Shuudhrathwam**

(the state of the **Shuudhra**, that is, one who is not subject to any regimen). After one receives the **Gaayathree** initiation, he is born again and becomes a **Dwijja** (the twice-born). The **Gaayathree** is described as "**Chhandhasaam maathah**" ---the mother of all the **Vedhas** (ancient sacred scriptures). One meaning of **Gaayathree** is that it is a **manthra** (sacred formula) which protects or fosters the "**Gayaas**" or **jeevis** (individual beings).

You must note that today you have all got a second birth by receiving the **Gaayathree manthra** (**Vedhic** prayer to illuminate the intelligence). By observing the disciplines of the **Brahmachari** (celibate) stage, you will qualify yourselves for the study of the **Vedhas**. When one begins to study the **Vedhas** he is known as "**Vipra**" (**Braahmana**). This is a third birth, as it were. At this stage, by the study and understanding of the **Vedhas** and living up to their precepts, one gets the opportunity to understand Brahman (Supreme Being). Once the Brahman principle is understood, one merges in Brahman. It is only when there is awareness of Brahman can one claim to be a real Brahman. It is not birth alone, but the realisation of Brahman which confers real **Braahmanathwa** (**Braahmana**-hood) on a person.

Gaayathree manthra is the embodiment of all deities. The **Gaayathree manthra** has to be recited three times a day---in the morning at sunrise, at noon, and at sunset. These are called "**Sandhyaa Kaalam**"---the time of coming together of night and day, of morning and evening, and of day and night. Time, like man, has three qualities: **Sathwa**, **Rajas** and **Thamas** (poised, passion and inertia). The day is divided into three parts. The four hours between 4 and 8 a.m. in the morning and between 4 p.m. and 8 p.m. in the evening have the **Sathwa** (equanimous) quality. The eight hours between 8 a.m. and 4 p.m. are **Raajasik** (Passionate). The eight hours between 8 p.m. and 4 a.m. which are mainly used for sleep, are **Thaamasik** (inaction). The eight hours of the day (from 8 a.m. to 4 p.m.) are employed by all beings, including animals and birds, in the discharge of their day to day duties and are regarded as **Raajasik** (active pursuit).

When the four **Saathwik** hours of the morning (4 a.m. to 8 a.m.) are used for engaging oneself in good actions like worship, virtuous deeds, keeping good company, one is sure to raise, himself from the human to the Divine level. It is during the **Saathwik** period

(from 4 a.m. to 8 a.m. and 4 p.m. to 8 p.m.) the **Gaayathree manthra** should be recited. This **manthra** is the embodiment of all deities. It is not related to any particular sect, caste or idol or institution. It is said to embody nine "colours": (1) **Om** (2) **Bhuh** (3) **Bhuvah** (4) **Suvah** (5) **Thath** (6) **Savithur** or powers (7) **Varenyam** (8) **Bhargah** (9) **Dhevasya**. "**Dheemahi**" is related to the meditative aspect. "**Dhiyo-yo-nah prachodayaath**" relates to the aspect of prayer. The **manthra** as a whole thus contains three aspects descriptive, **meditational** and prayer.

Discover the Unity that underlies the Diversity

On the basis of differences in behaviour, the **antahkarana** (inner-psyche) has been accorded four names. When it is concerned with thoughts, it is called manas (mind). When it is restless and wavering it is called **chiththa** (consciousness). When it is concerned with enquiry and understanding, it is called **buddhi** (intellect). When it is associated with the sense of "mine" (possessiveness), it is called **ahamkaara** (egoism). Why are four different names and attributes given to one and the same entity (the **Antahkarana**)? The mind is **pre-occupied** with distinctions and differences. The **buddhi** is concerned with oneness and reveals the Unity that underlies the diversity. All our efforts must be directed towards discovering the Unity that underlies the diversity rather than seeking to divide the One into the many.

The **Gaayathree manthra** (**Vedhic** prayer to illuminate the intelligence) is a sacred **manthra** which demonstrates the unity that underlies manifoldness in creation. It is through the recognition of this unity that we can understand the multiplicity. Clay is one and the same thing, though pots of different shapes and sizes can be made from it. Gold is one, though gold ornaments can be multifarious. The **Aathma** (Divine Self) is one, though the embodied forms in which it resides may be many. Whatever the colour of the cow, the milk is white always.

There is no object in the world which does not have a form and a name. The Cosmos is made up of things with forms and names. While the forms are subject to constant change, the names remain unchanged. The form may change and even completely disappear but the name remains.

Once we know the name, we can recognise what or whom it represents. In a large gathering, it will not be easy to trace a person merely from the description of his features. But when his name

is called, he immediately responds and can be identified. Likewise, through the name of the

Lord; the form of the Lord can be visualised.

Five faces---Three deities

Gaayathree is described as having five faces. The first is "Om" The second is

"Bhurbhuvassuvah" The third is. "Thathsavithur Varenyam". The fourth is "Bhargo Dhevasya

Dheemahi". The fifth is: "Dhiyo-yo nah Prachodhayaath",

Gaayathree represents in these five

faces the five Praanas (life forces). Gaayathree is the protector of the five Praanas in man.

Gaayantham thraayathe ithi Gaayathree -- "Because it protects the one who recites it, it is called

Gaayathree." When Gaayathree acts as protector of the life-forces, she is known as Saavithree.

Saavithree is known in the puraanic story as the devoted wife who brought back to life her

husband, Sathyavaan. Saavithree is the presiding deity of the five praanas. She protects those

who lead a life of Truth. This is the inner meaning.

When one's intelligence and intuition are developed by the recitation of the manthra, the

activating deity is Gaayathree. When the life-forces are protected, the guardian deity is called

Saavithree. When one's speech is protected, the deity is called Saraswathee. Because of the

protective roles of Saavithree, Saraswathee and Gaayathree, in relation to life, speech and the

intellect, Gaayathree is described as "Sarvadhevathaa-swaruupini"---he embodiment of all

goddesses.

It is essential to recite the Gaayathree manthra at least three times during morning, noon and

evening. This will serve to reduce the effects of the wrong acts one does every day. It is like

buying goods for cash, instead of getting them on credit. There is no accumulation of karmic

(result of action) debt, as each day's karma (action) is atoned for that day itself by reciting the

Gaayathree Manthra.

Redemptive Power of the Gaayathree manthra

The plea that one cannot find time for reciting the Gaayathree thrice a day is specious and

untenable. People waste so much of their time in worthless activities that they can easily find a

few moments for reciting the Gaayathree when they wake up from bed and before they go to

sleep, if only they have the will. The Gaayathree can be recited even when one is talcing his

bath. It will mean also offering ablutions to the goddess. At noon, if the Gaayathree is recited

before taking one's meal, the food will get sanctified and become an offering to the deity.

The Brahmachaaris (celebrates/religious students) should realise the redemptive power of the

Gaayathree manthra. Through the Brahmopadhesam (initiation into sacred knowledge), the

young boys have had a second birth. It is only when they have achieved the purposes of this

second birth will they be qualified to enter on the sacred third stage of "viprathvam"

(Braahmana-hood), which leads to the realisation of Brahman.

"One who is aware of Brahman, becomes one with Brahman" is the Vedhic saying. To recognise

the Brahman principle, one has to understand one's own true nature. There is a story to illustrate

how one can see whether he is qualified to realise Brahman. An unmarried girl acquires the right

to a haft-share in a man's property after she is married to him and he ties the mangalasuuthra

(the auspicious marriage thread) round her neck. It is this sacred thread that confers the right on

her. Likewise, one remains remote from God as long as one has not acquired the thread of

"surrender to the Divine" ("Sharanaagathi- thathwa"). The moment one wears the sunthra (thread)

of Sharanaagathi (total surrender), one acquires the right to a half share in the energy and

authority of the Divine. We must strive earnestly to pursue the path of submission to the Divine

Will and offering everything to the Divine.

The attitude of surrender will grow in us as we recite regularly the Gaayathree manthra. This is

the reason why boys are initiated into the manthra at an early age. There is also another reason

for this early initiation. Boys, who have been indolent or dull before getting the

Brahmopadhesam have been able to develop their intelligence and be more diligent in their

studies after they have received the Gaayathree manthra. This is a matter of proven experience.

Like sunrise after the night, the Gaayathree manthra dispels the darkness of ignorance: "Dhiyoyo-

nah prachodayaath." The rays of the Gaayathree manthra illumine the mind and intelligence

and promote knowledge, wisdom and discrimination.

I bless the young vatus (boys who have been initiated) so that from today they recite the

Gaayathree regularly, lead exemplary lives and grow into good, god-fearing, educated and

enlightened citizens of Bhaarith.

Prashanthi Nilayam, Puurnachandhra Auditorium, 17-3-1983

The pain that another suffers from, which you seek to assuage, is

really your own pain; when you stop his pain, it is your pain that stops. Service can be effective only when the feelings of 'I' and 'Mine' give place to 'God' and 'God's'. It is only when your attention is monopolised by the body and its needs, that egoism will grow in strength.

When you direct your attention to the Anthar-aathma (Inner-self) which is God, then, you find the same of God in all and a flood of reverence fills you and fertilises every act of yours.

Sri Sathya Sai

7. Karma, Dharmaja and Brahma
Without Charity and Righteousness,
Devoid of Truth and Compassion,
With a mind bereft of scruples
And filled with bad impulses,
The evil minded man fares ill
Here and Hereafter.

Oh foolish mind!

Seeking the Vision of the Divine
Where do you wander in vain?
What you seek is within you
Know that truth.

THERE are in the world various kinds of subjects for which knowledge is available--knowledge of music, literature, art, sculpture, economics, politics, and the like. All these are only components of worldly knowledge relating to the phenomenal world.

All worldly knowledge can help to increase one's comforts, but will not contribute to his Mukthi

(liberation). However much we may acquire control over material conditions, this will not serve

to produce peace of mind or the bliss of the soul. In a sense, the more the worldly knowledge the less is one likely to have mental peace.

Whatever is perceptible, is perishable

Worldly knowledge is no doubt necessary. But it is not the be-all and end-all. Many great kings

in the past, who had ruled over vast empires and enjoyed every kind of pleasure, chose at the

close of their lives to renounce everything for the sake of realising spiritual peace.

"Yaddhrushyam than-nashyathi" - "Whatever is perceptible, is perishable." In the pursuit of

fleeting and impermanent pleasures, we are throwing away the permanent, the unchanging and

the real elements in human life. You imagine you are the architect of your fate. But the Author,

the Master and the Enjoyer of everything is the Lord. By failing to grasp the nature of karma

(action) and not seeking the path of dharma (virtue), man is making himself remote from

Brahman (Supreme Being).

For the performance of karma, the body is the primary instrument. It is through fight karma that

one understands dharma (righteousness). The Karma Kaanda (branch dealing with action and its reaction) of the Vedhas (ancient revelations of spiritual knowledge) indicates how the primary

goals of life are to be realised by the performance of sacramental duties--Sandhyaa Vandanam

(daily worship of Sun God), yagna (sacrificial rite) and yaaga (ceremonial sacrifice). Even as

birth is related to karma, karma to dharma, and dharma to Brahman, the mother, the father, Guru

and God are related to the individual. The mother indicates the father. The father leads one to the

Guru (preceptor). The Guru shows the way to realise God. All the four are fundamental to one's

life. The mother comes first because she bears the travail of carrying and giving birth to the

child. Hence, the Upanishaths urged: "Maathru Devo Bhava" (Regard the mother as God). Then

comes the father, who takes the child to a proper Guru for the acquisition of jnaana (spiritual wisdom).

The primary duty of the Guru is to show the path to God-realisation.

Prahladha declared: "Only

the Guru who teaches about God is worth the name". True Gurus are those who show what are

the true purposes of life and how they should be realised. The Guru is one who dispels the

darkness of ignorance by leading one to the light of knowledge of the Good, the True and the

Eternal. The Guru should demonstrate to the student that beyond the changing forms and names

of the phenomenal world there is a Divinity that is permanent and unchanging.

Fruits of one's actions bound to appear sooner or later

The materialistic philosophers today speak about oneness of mankind. But how do they explain

the vast and immeasurable differences among men--- differences in abilities, conditions, attitudes

and impulses? One is continually sick. Another is hale and hearty. One is always cheerful.

Another is continuously miserable. People do not realise that these differences are the results of

past karma (action). Karma is the cause of everything that happens. The fruits of one's actions

may not be evident immediately, but sooner or later, they are bound to appear.

"I shall do this, I shall do that,"

Vain is this boast, Oh man,

As you sow, so shall you reap,

As the seed, so will the fruit be.

Hence, it is only by doing good deeds can one achieve desirable results. It is for this purpose that the **Vedhas** (sacred scriptures and eternal values) have laid down in the Karma **Kaanda** (**actionoriented** part of **Vedhas**) the good deeds by which beneficial results can be got.

Even the Trinity cannot avoid of karma

The Karma **Kaanda** reveals that the Law of Karma affects everything that has a body and not merely human beings alone. For instance, even the Trinity---Brahma, Vishnu and **Rudhra**--- cannot avoid the consequences of karma. By their actions they are demonstrating this truth to the world. For instance, like a potter, Brahma is continuously creating things in this Cosmos. This is the unceasing work. Why is he involved in this? Because he has a distinct body. Assuming the body for performing karma and discharging his dharma (righteousness) through his karma, he is setting an example to the world.

Vishnu comes down in human form whenever dharma declines on the earth and is in danger of extinction. Facing the censure of the wicked, punishing evil-doers and protecting the good and the innocent, and receiving the praise of the devotees, Vishnu is carrying out His duty of protecting dharma and reforming mankind. It may be asked, "Why should Vishnu go through this ordeal as the protector of dharma?" It is no ordeal. It is only a demonstration of the duties that are related to the assuming of a certain form. **Eeshwara** (Shiva) covers Himself with **vibhuuthi** (sacred ash), dwells in the burial ground and subjects Himself to various rigorous disciplines. Thus even Brahma, Vishnu and **Maheshwara**, by their actions, have been setting an example to mankind as to how to make human life purposeful.

There are in human beings three aspects: **mala**, **vikshepa** and **aavarana**. "**Mala**" is the cause of **ashaanthi** (mental disquiet). "**Mala**" represents the fruit of actions done in previous births. As long as this is not eliminated, like the **faeces** resulting from the digesting of food, it will give rise to all kinds of trouble and sorrow. How can there be peace or joy when the fruit of past karma remains in us? Only when we are rid of the burden of karma can we attain peace. The results of past sins continue as "**mala**". To get rid of "**mala**", we have to engage ourselves in sacred tasks.

The Lord looks at your heart, not your wealth

The Lord judges you by the sincerity of your thoughts, not by the forms of your worship. The

Lord sees your **bhakthi** (devotion) and not **shakthi** (power). He cares for your **gunas** (qualities) and not your **kula** (caste or lineage). He looks at your **chiththam** (heart) and not at your **viththam** (wealth). You must strive to purify your heart and engage yourself in righteous action, with devotion and integrity. No **saadhana** (spiritual discipline) is of any use if you are involved in sinful deeds.

"**Vikshepa**" consists of worldly distractions to overcome which various **saadhanas** are undertaken for realising the Divine. The **saadhanas** include meditation, concentration and performance of good deeds for achieving purity of mind. When one succeeds in overcoming **Vikshepa**, one is confronted with "**aavarana**" (the thick covering in which one is enveloped).

This covering is known as **maaya** (delusion). It envelops everything in the universe. The eyes with which one can see everything that is outside cannot see themselves. Likewise, **Maaya**, which reveals the entire universe, cannot reveal the Divine. Because we are enveloped in **Maaya**, we seek worldly pleasures and do not seek our own Divine essence. **Gaayathri Manthra** is the royal road to Divinity

Young people should realise the connection between food and the state of one's mind. For much of the demonic qualities prevalent among men today, the primary cause is the food they consume. One will develop good qualities if one takes **Saathwik** food, which is wholesome and moderate in quantity. It should not involve causing pain to others. And all that is eaten should be regarded as an offering to God. This is the inner significance of the **Sandhyaa Vandhana manthras**. When uttering the different names of Vishnu--**Keshava**, **Naaraayana**, etc.---one should bear in mind the meaning of each name. **Naaraayana**, for instance, means that He is the Lord of the Five Elements. If the name is recited, bearing in mind what it signifies, the full benefit of reciting the **manthra** will be got.

The **Gaayathree manthra** is the royal road to Divinity. There is no fixed time or regulation for reciting it. Nevertheless, the young **Brahmacharis** (celibates) would do well to recite it during the morning **Sandhyaa** and evening **Sandhyaa** (worship during dawn and twilight hours) to derive the greatest benefit. However because the Divine is beyond time and space, any time, any place is appropriate for repeating God's name. The **Bhaagavatha** declares: "**Sarvadhaa**

sarvathra, sarvakaaleshu Harichintanam" -- "Contemplate on God always, at all places and at all times." You must learn to think of God in whatever you see, whatever you do and whatever you touch. You must realise that you are playing temporary roles on the cosmic stage. You must get back to your true Divine Selves when the play is over. By regularly reciting the **Gaayathree**, you must purify your lives and be an example to the world in righteous living. This is my benediction for you.

Prashaanthi Nilayam, Bhagavaan's Discourse on 17-3-1983

When someone suffers from acute stomach pain, his eyes exude tears! For, there is one consciousness pervading and activating all parts of the body, and producing appropriate reactions everywhere. Similarly, the world too is just one body and pain anywhere naturally affects other parts. No single part can rejoice when another part, however distant, however insignificant, is in pain.

Sri Sathya Sai

8. "Build temple in your hearts"

YOU have built this **mandhir** (temple). This does not satisfy Me. Only the temples erected in

your hearts are permanent. The sums spent on the construction of temples could be spent more usefully on service to the poor and the needy.

Almost every activity of man is motivated by **swartham** (self-interest). This concern for **selfinterest**

is opposed to the divinity that is immanent in man. Without realising this Divinity, how

can man achieve peace internally or in the world outside? The individual, society and the world--

-all the three are inextricably inter-connected. The individual's welfare is dependent on the state

of the nation. Everyone should strive to develop his spiritual qualities and utilise them for

promoting the interests of the community and the country. Service to society should become the constant concern of the individual.

There is no greater quality in man than selfless love, which expresses itself in service to others.

Such love can be the source of real bliss. The relationship between karma and **karmayoga** should

be properly understood. Ordinary karma (action) done with attachment or desires causes

bondage. But desireless, selfless action becomes **karmayoga**. Our life should become a yoga

(Divine Communion) rather than a '**roga**' (disease).

Today most of our actions result in '**roga**' because they are related to sensuous pleasures.

Freedom from this disease can be obtained by pursuing the spiritual path. The spiritual path does

not consist merely in singing **bhajans** (devotional songs) or reciting hymns. These are good

deeds. Only actions performed as a complete offering to the Divine can be regarded as spiritual.

The man who is in a state of ignorance about the Self is like the bud of a flower that has not yet

blossomed. When the flower blossoms, it sheds its fragrance all round. Likewise, the man who

has realised the Divinity within him becomes a source of light and strength.

Temples are useful only as reminders

Why should you build temples? The ideal is to make your hearts the temples for the Divine to

dwell. But this is not possible for everybody. Temples in stone are reminders of the existence of

God. When you see a lawyer you are reminded of your legal troubles. When you see a doctor

you think of your illness. Likewise, when you see a temple, you are reminded of God.

Temples are useful only as reminders. But true worship consists in heartfelt devotion to the God

within each one. Purifying this temple of your heart, you must dedicate your life to service. It is

such dedicated service, done in the spirit of **saadhana**, which distinguishes the **Sathya Sai**

Organisations from other spiritual organisations. Innumerable **Sai** devotees--men and women,

young and old---are rendering service in various forms out of their love of **Sai**. People talk about

Swaami's vibhuuthi (sacred ash) and **Swaami's** miracles. But the real miracle is **Swaami's**

boundless love. It is this love which is inspiring countless devotees to engage themselves in selfless service.

Ups and downs of life have lessons to teach us

There is nothing greater than this love. You have all been drawn to Me by this love. To give love

and to receive love. This is My business. No income-tax officer can know the extent of the

"income" derived from this "business". There is no limit to My **Aanandha** (Divine Bliss). I am

always immersed in bliss. This is because My bliss is associated with love and not with any

material objects. If you follow this path, you will also derive this ineffable **aanandha**. You will

realise peace of every kind.

Look with an equal mind on good fortune and misfortune, on happiness and sorrow, loss and

gain. These are products of nature like heat and cold, summer and winter. They have their

purposes to serve. Similarly the **ups** and downs of life have lessons to teach us. In fact, without

reverses in life, we shall not be able to experience Divinity. Without darkness, we cannot value light. Without experiencing difficulties, we will not enjoy benefits. It is the lack of peace of mind which compels us to seek the means to realise enduring peace. The **Upanishads** have declared that through renunciation alone is immortality to be attained. Men should learn to practise renunciation so that they may discover the secret of enduring peace and bliss.

Inauguration of new **mandhir "Sathya Sai Shaanthi Sudha," Guntur, 6-4-1983**

The significance of **yajna, dhama** and **thapas** (sacrifice, self-control and penance), of **sahana, saadhana, samyama** (forbearance, spiritual discipline and restraint), of the great **Mahaavaakyas** (**Vedhic** dicta) enshrined in the **Vedhas**, of the three **Yogas--bhakthi, karma and jnaana**--as elaborated in the **Geetha**, of the **Dhaivi** and **Aasuri** (godly and demonic) natures---all these and many more of the fundamentals of Indian culture have to be taught to the children in schools and colleges. They must be encouraged to practise them, for their own as well as for the country's good.

Sri Sathya Sai
9. **Bhagavan's** advice to villagers

MORE than economic development or provision of amenities, what is important in the reconstruction of our villages is the raising of the quality of life of the villagers and developing their moral and spiritual values.

Jnaana (spiritual knowledge) is regarded as the primary requisite for man. But what is really primary is his conduct--righteous conduct. One's conduct determines one's qualities and the qualities, in their turn, determine one's behaviour. All are God's children and are equally entitled to the love of the Lord.

Why, then, are there differences among men? Why is there no equality or sameness? This is because of differences in the mental make-up of people. If the mind is impure, one's actions are bound to be impure. When the mind and the consciousness are warped by egoism, the human behaviour is also distorted. When these are turned towards the Divine, good actions follow naturally. The mind is the cause of good and bad deeds. Hence, whatever we wish to achieve, we should try to accomplish without excitement or agitation. For a human being, the important qualities are **sathya, dharma, shaanthi** and **prema**

(truth, righteousness, peace and love). The villages are very backward today. To remove this backwardness, the first requisite is unity in the village. Villagers must be helpful to each other. If any one is afflicted with pain, all others should feel that they are equally affected. If the village is considered as a body, all the households in it are different limbs of the body. Harm to any part is to be treated as harm to the whole. Villagers should learn to speak sweetly and pleasantly. A harsh word can cause lasting damage. "If the foot slips, only the leg is injured; but if the tongue slips, one may go to hell," says the proverb. Unity should be the watchword of villagers. The villagers must eschew hatred and discord. The village can prosper only when the villagers develop mutual love and cooperation. There may be differences between individuals. But these should not affect common action in the interests of the village as a whole. Unity should be their watchword. Through unity anything can be accomplished. It is unfortunate that politics has invaded rural life and promoted conflicts and divisions among the rural population. This is not good for you. You must all make your village an ideal village by banishing factions and other differences. You must suppress your ego and pride. There is no basis for this pride when you realise that life is impermanent and all one's possessions may be taken away in one moment. **Raavana** made **Lanka** greater than **Swarga** (heaven) itself. But his egoistic arrogance brought about his fall. Similar has been the fate of arrogant men like **Kamsa** and **Sisupaala**. All of them courted destruction. The **Kauravas** met with disaster because of their arrogance. People should cultivate humility. The villagers should avoid idle gossip and wasting their time in useless pursuits. I desire that you should build up your village as an example to the country by your unity, mutual cooperation and integrity.

Singanamuppavaram, 8-4-1983

The Lord has declared in the **Geetha** that He is **Sarvabhuuthaantharaathma---** the Inner Reality of all beings." Try to be ever in the awareness of this Unity in God; this is the one truth that has to be seen, experienced and announced; this is the soundest basis for individual and social life. This will serve as an unshakable foundation for your international outlook.

Sri Sathya Sai
10. "Your Divine destiny"

The Universe is illumined through and through by, the

splendour of the Lord.
The Universe shines forever in the glory of the Lord.
When the Light of the Lord is withdrawn from it, the Universe cannot shine.
The **Universe** and its Lord are eternally bound by all-**prevading** light and love.
Embodiments of Love! Good thoughts in mind good words in speech,
Good steps in every deed - When these are not found,
How can **Sai** pat and praise and give you joy ?
Decide and declare the answer to yourself.
WHAT pleases man most is sweetness--in thought, word and deed.
This mysterious component
that evokes joy in the human heart is the genuine **Raama** principle.
Raama means that which
causes delight. A stomachful of food, an eye-ful of sleep, a home full of children's laughter--
these, according to most people, are the highest levels of happiness.
But this refers only to the
interval between birth and death. What of the before and after? The body is something separate
from you. You own it for some years and you feed it and foster it and struggle with it, to tame it
to do your will. 'You' or the 'I' in the body, the '**Aathma**', is the One, without a second. When
identification with the body weakens, the effulgence of the **Aathma** (divine Self) will be patent.
Accumulation of things cannot win Grace
Attachment to the body complex implies accumulation and acquisition of things that cater to its
needs and **greeds**. Accumulation promotes exploitation;-it cannot win Grace. It has no limit; the
thirst increases with each gulp. It always asks for more. Can a lake be filled with a drizzle? Can
saliva slake the thirst? Can blades of grass **bum** as coal? Accumulation of things, of scholarship
or fame can yield no good, unless what is acquired is put to practical use for oneself and others.
The wisdom to recognize that the body he believes is himself is only an instrument wielded by
him, has to dawn in man. That is the first step to the higher spiritual consciousness. There is in
every person the ever-free, ever-unattached, ever-pure **Aathma**. That is the Brahman (Absolute
Reality), the Cosmic Awareness latent and patent in every one. Yoga (Divine Communion)
awakens when the world is viewed with glorious unconcern. This is the source of supreme
Aanandha (Divine Bliss).
How can renunciation, non-attachment, result in joy, it may be asked.
Discard the sense of
egotism while engaged in activity; discard, while experiencing any

emotion or reaction, the
feeling of being a partaker--then, one can be ever in joy. Then the **Bhogi** (enjoyer) is really a
Yogi (spiritually advanced person).
The Divine is the basis for everything
Consider the reality of the things from which one derives joy! Each one of them is saturated with
the Divine Principle. The rain that falls, the Sun that shines, the Moon that cools, the rivers that
flow are all for all. Therefore no one has the right to claim them exclusively or to prevent others
from sharing these gifts. The Divine is the basis for everything, objective as well as subjective.
The eye cannot see nor the ears hear unless the life-principle is active through the grace of the
Divine **Aathma** or Brahman. Man can become aware of the **Aathmic** truth when he casts off the
trammels of egotism and possessiveness.
The tender child is not burdened with these two. Fed at the mother's breast, inhaling fresh pure
invigorating air, it is thrilled by the sweet lullabies the mother sings. But, as it grows in age, it
assumes the dual emotions of mine and thine and gets entangled in greed and hate, in pomp and
possessiveness. So, the basic Divinity gets ignored. The **Aathma** is unaffected by what we call
ups and downs. When the waters of the lake are agitated, the moon reflected in its depths appears
agitated and wavy but the planet up in the sky is unaffected by what happens to its image. So,
too, the mind wavers and wobbles but the **Aathma** is calm and unconcerned.
Another facet of the **Aathma** or the Divine in us has also to be kept in view. It is not only in us
but outside us also. In fact, the **Vedhas** say, "**Anthar-bahischa thath sarvam vyaapya Naaraayana**
sthithaha" (Inside, outside That Divine pervades everything). No one can see his own face
except in a mirror or some medium that can reflect it. When he discovers that he has some dirt on
his face he can clean it and become free. Retiring into a lonely silent place is like facing a fine
mirror. Being in the midst of turmoil and travail is like peering into a hazy dusty mirror. Hence
such retreats are desirable.
Man is directly derived from the **Omniwill**
The **Aathma** in us is identical with the Cosmic Divine Consciousness, the **Param-Aathma**
(Supreme Self). It is **Sath-Chith-Aanandha**; its nature can only be described as Being-
Awareness-Bliss. The **Vedhas** (ancient revealed sacred scriptures) also refer to it as Truth-

Wisdom-Infinity--Sathyam, Inaanam, Anantham Brahma. The individual is derived from Brahman and so is entitled to the awareness of Brahman. The Vedhas declare that the sky is the manifestation of Brahman; from the sky comes air; fire is a projection of air and water, the earth arose from air, water and fire, plants grow on the earth and form the food (anna) which, in turn, moulds man. So, man is directly derived from the Omniwill of the Omni-Self.

Man is enclosed in five sheaths the physical, vital, mental, intellectual and Blissful. This Blissful is the core. So, man need only explore within himself for infinite Bliss. Bliss has to be sought not through accumulation but through sacrifice and promotion of the welfare of others. Thyaaga (sacrifice) is recommended by the Vedhas as the only path to immortality. Give in plenty, give gladly, give for the glow of God, in gratitude to God. Selfishness is the canker that destroys charity. Though one is aware that a step is wrong, selfishness does not allow him to desist. But, it can be overcome by steady determination. Share with others the knowledge and skills you have earned, the ideas and ideals you have benefited and the joy you have won by discipline and dedication. Sharing will not diminish them or devalue them. On the other hand, they will shine better and put on added splendour.

Raama is the Voice of God within. Of these ideals, Truth is the one that Raama upheld. Take it that it is Raama that speaks through you and honour every word as Raama would have done. Consider how much Lakshmana had to repent for not acting, on one fateful occasion, according to the word he had given to Raama himself. Raama had asked him never to leave Seetha alone in the hermitage and he had agreed. But, he left the place and Raavana could kidnap Seetha and carry her to his island city! Raama is Aathma-Raama, the Voice of God within. Do not disobey it or circumvent its directives. Pray that the Voice alerts you ever, pray with humility and surrender to the advice. Then Raama will guide you right with compassion. Raamadhas of Bhadhraachalam was thrown into prison; he was whipped without mercy. But, he never lost faith in Raama. He pleaded plaintively for grace, and he was able to earn Divine intervention to save himself from torture. Unwavering faith is the sign of spiritual success. That is the result of the awareness of one's inner Reality, the stablising

core, the Divine in man.

Practise this ideal of inner peace and universal love. Shower selfless love on... ten others and

bring about once again the Raama Raaiya (righteous rulership of Raama) of the Raamaayana.

'Raama' means 'he who pleases'. Be pleasant to every one; let every one be pleased with you Do not hurt or harm, by thought, word and deed. Purify your heart; cleanse it of narrow selfishness.

Bring million flowers and do puuja with them.

All will be rejected, none accepted.

Bring a single lotus, your heart, so fresh;

Sathya Sai accepts, grants both love and peace.

Offer your virtues as flowers. Virtues that spread beauty and fragrance. Offer your heart-lotus freed from insect pests like lust, anger and hate.

The seed of Divinity has to be fostered by human effort and steady care, in order that it may

blossom and fructify. Remove from your mind all traces of desire to harm others, by thought,

word and deed. The reaction you will encounter by indulging in such temporarily satisfying

behaviour, will be disastrous. Each such act is a seed planted in your own mind, a weed that will

grow wild and destroy your peace and joy. So, be vigilant against such tendencies. Cleanse your

thoughts, words and deeds and acts as men on the march towards their Divine Destiny. I bless

that you may succeed and reach the goal.

Prashanthi Nilayam, 21-4-1983

11. Revere the mother

THE mother is man's first Guru (preceptor). She gives the physical body to him. Besides, she gives man, the father. She alone can point the father to the child and draw his love and care

towards it. The mother bears, fosters and moulds the child into human-ness and, therefore,

gratitude is due to her first and foremost. Next, the father. He clothes and feeds, helps you to

grow and then, points out the Guru, the Preceptor, for you. So be grateful to the father.

The Teacher sharpens your intellect, broadens your vision, endows you with discrimination, and

helps you to attain higher levels of consciousness and wider horizons of love. Therefore, one has

to offer gratitude to the Guru also. The mother leads you to the father, the father leads you to the

Guru and the Guru leads you to God. Today, we have mothers who place the children under the

care of the father and many fathers who place children under the care of Gurus, but few Gurus

lead the pupils to God. The parents promote the health and strength

of the body; the Guru reveals
the Resident, the Inner Reality in the body.
My life is my Message. So, I am setting an example of reverence to the Mother. Nature is the
mother in whose lap mankind grows. And Nature fondles the child and says, "**Baabu**, That is
your Father, See." Though Mother Nature draws attention to God, the children seldom pay heed.
How can they, who do not love the mother that fosters them with affection and zeal, adore the
Master of Nature?
The proof of the good is the way they die
"Children! You have come here and gone through the course of studies successfully. Besides
developing scholarship, you must live according to the wishes of your parents. You must earn
great fame for them. You must maintain the honour they receive from people. By your actions
you must please them and increase their happiness."
This day is **Eashwaraamba** Day. The significance of the Day is that it is celebrated as Children's
Day, a day when little children are to be reminded of the ideal, a day when she presented an
ideal. No one can escape death, but the aim of everyone should be to remind oneself at the time
of death of the Divine or have some holy or sacred thoughts. The importance of this Day is
known to many. **Kasthuuri** also spoke about it now. There is a saying in **Thelugu**: "The proof of
the Good is the way they die." Genuine devotion is evidenced during the last moments. I shall
point out a small incident concerning the goodness of
Eashwaraamba.
The Summer Classes were on at **Bangalore**. In the morning at 7, breakfast had to be served to the
students. They went round with **Nagara Sankeerthan** (street singing of spirituals) and returned at
6. I gave them **Dharshan** (audience) at its dose. Then, I went for my bath. Meanwhile,
Eashwaramba had finished her bath; she drank her coffee as usual quite happily, and took her
seat on the inner verandah. All of a sudden proceeding to the bathroom, she cried out. "**Swaami**
Swaami, **Swaami**." thrice. At this, I responded: "Coming, Coming." Within that period she
breathed her last.
What greater sign of goodness is needed? She had no need to be served and nursed. **Swaami** will
come to the memory at that time only for a very few. The mind will usually seek and stay on
some object or the other, some jewellery or valuables.
From the ground floor, she called: "**Swaami! Swaami!**" I replied,

"Coming, Coming," and she
was gone. It was like the elephant's calling and the Lord proceeding to bless it---the two wires
achieving connection, the release happening instantaneously.
The sign of an ideal adorable life
This is the authentic consummation that life must strive for. Beside her at the time she had her
daughter moment is the fruit of holy purity. It is the sign of an ideal adorable life. Such attitude
must emerge of its own accord and not by means of some external force. Here is an example to
learn from. Once, there was a man whose devotion was great. He had four sons. In order that
their names may help him to remember the Lord, he had named them **Govindha**, **Naaraayana**.
Krishna and **Raama**. He thought that he could, on some pretext or other, have the Lord's name on
his tongue. To facilitate his plan, he started a factory and kept all of them busily employed there,
so that they could respond to his calling them by name.
Yearn for the Lord at the time of death
The day when he had to yield to death arrived, he called **Govindha**; the son came near saying,
"Father! I am here." He called **Naaraayana**; "I am here father;" he too stood by his bed. He called
Raama; **Raama** came to him and asked him what he desired to confide in him. Finally he called
Krishna. He too bent low and wished to know what message the father had for him. He said,
"Don't hesitate, tell me what you want to say." Seeing around him all the four sons, the dying
man's mind was seized with anxiety. He blurted out "All of you are here! Who is in the factory?"
Those were his last words. That was his last thought.
When one is involved in the world only worldly thoughts will emerge at the end. To those who
yearn with full heart for the Lord at that time, the Lord will present Himself. So, one has to
attach oneself to kith and kin and respect them so long as one is concerned with the world. One
must needs humour them. But, one must offer unstinted love and loyalty all through life to the
Lord alone.
Prashaanthi Nilayam,
6 May, 1983
12. Problems of the **saadhak**
AN able monarch will have his ministers under control; he will direct them along proper lines
and maintain the peace and security of the kingdom. On the other hand, a monarch who allows
himself to be controlled by the ministers does not deserve the throne; he is spurned and

disgraced. His kingdom has no peace and security.

The mind is the monarch in man; the senses are the ministers. It is the slave of its servants and

so, the realm has no peace. Every **Saadhak** (spiritual aspirant) who aspires to achieve the

expression and expansion of the Divine in him has therefore to earn mastery over the senses.

That is the first step. The next one is the conquest of the mind, its elimination. The third is

uprooting the **Vaasanas** (innate tendencies), and the fourth, attainment of **Inaana** (spiritual wisdom). The branches are the senses; the trunk is the mind; the roots are the innate tendencies.

All three have to be overcome and destroyed, so that the awareness of the **Aathmic** (Divine)

Reality can be gained.

Man fails to benefit by the daily experience

In the waking state, the senses have free play. The gross body is most active then. In the dream

stage, the senses subsist in their subtle form. The mind revels in its fancies then. In the dream,

the subtle body is active. It creates many attractive and astounding scenes and incidents for its

own edification. In the deep sleep state, the mind along with the subtle aspects of the senses are

submerged in the ego or the causal body. This is the **shuunya** (vacant) stage, according to

Vedhaanthic terminology. It is vacant because there is no positive gain associated with it. It does

not confer awareness of the **Aathma** (Divine Self) and the Bliss of that Awareness. That can

happen only in the fourth state after the **sthuula** (gross), **suhkshma** (subtle), **kaarana** (causal).

That state is named the **Mahaa Kaarana** (supercasual). The waking state is the gross region of

Brahma, the Creator, when activity abounds. It merges in the dream, the Vishnu region, when

mere **sthithi** (existence) abounds. That too merges in deep sleep, when both dissolve and lose

their identity in **Laya** (**Rudhra**).

The fact to remember is that every individual, every day, experiences **Shrishti** (Brahma, Creator),

Stithi (Vishnu, Maintenance) and **Laya** (**Rudhra**, Dissolution). But, he fails to recognise it and

benefit by the experience. He mistakes birth as creation and death as dissolution.

This is sheer ignorance. One has to transcend these three changes and establish himself in the

stable unchanging **Mahaa Kaarana**, the **Aathma**.

One has to be cautioned against believing that the victories over senses, mind, innate tendencies

and the attainment of the Awareness can be won one at a time.

Parallel efforts must be made in

all four from the very beginning. You cannot place oil in one place, the lamp in another and the

match in a third and hope for light. One has to succeed in mastering the senses, conquering the

mind and eliminating the **Vaasanas** all at the same time.

Mind can be subdued through concentration only

The mind hops from object to object with incredible speed. It rises to the heights and drops to the

depths with every wink of the eye. It hides, deludes and distorts. One can subdue it through

concentration only. The process can be practised in either of two directions--the A-**ruupa** or the

Sa-ruupa. A-**ruupa** means 'unbound' by form." One feels that he is not the doer or enjoyer; he is

only an agent of God, a tool, an instrument. One is not affected, well or ill, when the act results

in good or bad. One has no identity with the **ruupa** (form or body).

Sa-ruupa meditation gets lost

in dualities of pleasure and pain, profit and loss, for it considers the name and form, the body and

its activities as valid.

Similarly, Man has the choice of two paths---the **Pravritthi Maarga** (the path of involvement) or

the **Nivritthi maarga** (the path of non-involvement). When involved, man is confronted with the

six internal foes---lust, anger, greed, attachment, pride and hatred.

When non-involved, man is

helped by six internal friends---sense control, mind control, fortitude, contentment, faith and

equanimity. The human body is deified as a temple, yes, but the foes have to be evacuated and

the friends admitted before the Divine can establish itself there.

Prashaanthi Nilayam, 6 May 1983

The rich, the healthy, the strong, the powerful, the influential--all are afflicted with discontent, worry, fear and anxiety. They have no peace of mind.

Shaanthi comes from within; contentment is a mental condition.

Do not feed the roots of attachment to worldly comforts more than is absolutely necessary. They lead only to anxiety and fear; they can never satisfy the innermost craving of man.

Lead them into the path of devotion and dedication; for them that will be the path of contentment and joy.

Sri Sathya Sai

13. Develop devotion to Dharma

HUMANITY has achieved today tremendous progress through science. Astonishing advances

have been made in areas like plastics, computers, electronics and exploration of space. On the

other hand, in the sphere of ethics, the picture is depressing. The world is confronted with grave

economic and political problems. International, racial, religious, caste

and communal

differences, inter-state conflicts, violent agitations by students are rampant, all over the world.

What is the reason for these contradictory developments scientific progress on the one side and

moral deterioration on the other. How has mankind fallen to this egregious depth of ethical and spiritual degradation?

Wickedness and cruelty are spreading among men today. Lacking in devotion and righteousness,

men are developing only their bad habits and tendencies. Mankind does not lack scriptures like

the Vedhas (sacred ancient scriptures), the Upanishads (Vedhic metaphysical treatises), the

Bible, the Quran, the Zend Avesta and other great works to show how peace and the higher

wisdom are to be got. Spiritual books are published in countless numbers. Nor is there any dearth

of religious preachers. heads of mutts, religious scholars, saadhus and sanyaasis are proclaiming

spiritual and ethical truths to warn mankind. In spite of all these well-meaning efforts, why is it

that men's minds are turned towards narrow, unrighteous pursuits?

Social transformation is related to spiritual change

There has been any amount of transformation in the political, social and scientific fields. But all

this development is of no avail if there is no commensurate transformation in the mental outlook

of the people. Ethical transformation depends on social transformation. Social transformation is

related to spiritual change. Without tends to Spiritual transformation, social progress tends to

become inimical to human advancement. Spiritual transformation is the basis for ethical

transformation.

There is a belief that science is opposed to spirituality. Science by itself tends to make man's life

artificial. Demonic qualities like envy, greed, selfishness and ostentation are today dominating

men's minds. Selfishness has grown beyond limits in men. Behind every action there is the desire

for personal gain. Man is attached to worldly things out of selfishness. The world will make

genuine progress only when men give up self-interest and self-centredness.

Dear students! Time is infinitely precious. You should not waste even one moment of it. In a

man's life, the period as a student is most valuable and sacred. You should make the best use of

it. Milk mixed with water cannot get back its original purity, however much you may try to

separate it. But once you have converted the milk into butter, it will

not be affected by

association with water. It will float above the water and maintain its distinctive quality.

Likewise, Samsaara (worldly attachment) is like water. The mind of man is like milk. When the

pure, sacred, uncontaminated mind is mixed with the water of worldly desires, it is difficult to

recover the original purity. However, if in this sacred period of study you derive from your

unspoilt mind the butter of knowledge, wisdom and right conduct, you will be able to remain

unpolluted by the attractions of the world even when you are in it.

Teachers who can inspire are becoming rare

Students should realise the importance of ethical, dharmic (virtuous) and spiritual development.

These three should be present in teachers to a greater degree.

The reputation of teachers and their success depend primarily on their conduct. The future of

numerous innocent children is in their hands. The good conduct of the students depends on the

example set by teachers. The teaching profession is a highly responsible one. Today there are

three kinds of teachers. The first type consists of teachers who revel in "complaints." They are

the teachers with grouses of one kind or another. The second type consists of teachers who

"explain". They "explain" what the students have to learn. To the third type belong teachers who

"inspire." This category of teachers arouses the enthusiasm of students and inspires them to take

deep interest in their studies. Such teachers are becoming rare these days.

Once the enthusiasm of the student is aroused, learning becomes a creative process. The teacher

should patiently understand the problems of students and help to solve them. Teaching today has

become more and more mechanical, with each teacher content to "teach" the prescribed portions

of the syllabus. Teachers should see whether the students have properly comprehended the

subjects taught to them. Any deficiency on the student's part should be ascribed to the teacher's

failure to do his job well.

Pursuit of the science of the spirit is essential today

In the field of science today, there is great emphasis on research and discovery. But unless the

results of research are applied in practice, it will be an expensive futility. If all the time is spent

on research when is it to find useful application in practice? Nor is there any sense of

discrimination in the promotion of research.

To give an example: When I attended recently a symposium in

Bombay on "Science and

Spirituality," a prominent scientist said that the nuclear arsenals of the Big Powers contained

enough atom bombs to destroy the world ten times over. What is the sense in building up such

arsenals? If you have destroyed the world once, what is there left for the other bombs to destroy?

In the process, you would have destroyed yourself.

Those engaged in research seem to be more concerned about boosting their name and fame by

their research than about promoting public well-being through the results of their research. Nor

do they seem to be bothered about the harmful consequences of their discoveries. There is

nothing great about causing harm to others. To destroy a million persons by a single bomb is no

great thing. To do good to a single individual in the world is more praise-worthy. The scientific

knowledge we acquire must be used for the benefit of our fellow-men. Only that is proper

education which prepares the student for disinterested action. The pursuit of the Science of the

Supreme Spirit (**Paraartha Vijnaana Shaasthra**) is more essential than involvement with the

Physical Sciences (**Padhaartha Vijnanam**).

The Supreme is in the subtlest and the vastest

In every **padaartham** (object) in the Universe there is a **Paraartham** (Supreme Principle). The

physical object is Matter. The Supreme Principle within it is Energy. There is no matter without

energy or energy without matter. The **Vedhas** proclaimed this by saying that the Supreme is in

the **Anoraniyaan** (subtlest of the subtle) and the **Mahathomahiyaan** (vastest of the vast).

Students! By deriving pleasure from a small fraction of the **Pancha Bhuuthas** (Five Elements--

Space, Air, Fire, Water and Earth) we are forgetting the truth of the Cosmos. What is it that

sustains these Five Elements? The five elements have their respective qualities: sound, touch,

form, fluidity and smell. The corresponding sense organs in man are important for experiencing

these qualities. But the power behind these sense organs should be noted. For instance, the eyes

are able to see things. But the retina on which the images are reflected is more potent than the

eye itself. The power of sight is more important than the eye. There are many who possess eyes

but who cannot see. There are persons with ears but who cannot hear because they lack the

power of hearing. We are trying to control the sense organs without trying to regulate the power

that is responsible for their functioning.

For example, there is in the body a digestive organ. When one takes a balanced diet, the food is

properly digested and the body is kept healthy. Similarly the body's temperature has to be kept at

a certain norm. If the temperature goes above or below that norm it is a sign of illness. Similarly

if the Five Elements that constitute the natural environment are kept in balance, the world is in a

healthy state. If this balance is upset or if the elements are polluted, then the country suffers in

various ways. If the products of science and technology result in upsetting the balance of Nature

and pollute the atmosphere or the rivers and the seas, many harmful consequences follow.

Pollution gives rise to many new diseases. Today even pure air has become a rare commodity.

Three-fourths of the earth is covered by water. There are many minerals in the ocean bed. But in

extracting them, some limits should be observed. Otherwise, even the ocean, which has been

adhering to its bounds, will exceed its limits. Even earthquakes and volcanic eruptions are caused

by the unsettling of the ecological balance in nature.

The five types of life-breaths or vital airs

Take the body, for example. The body derives its vital force from the Sun. There are five types

of **Praanas** (life-breaths). These are known as **Praana**, **Apaana**, **Vyaana**, **Udhaana** and **Samaana**

Vaayus. (**Praana Vaayu** is the life-wind or vital air which has its seat in the lungs; **Apaana Vaayu**

is the life-wind that goes downwards and out at the anus; **Samaana Vaayu** is the vital air which

has its seat in the cavity of the navel; **Vyaana Vaagu** is the life-wind which is diffused through

the whole body; **Udhaana Vaayu** is the life-wind which rises up the throat and enters the head).

The **Praana** (life-breath) comes from the Sun. The **Vyaana** comes from **Vaagu** (air). The **Apaana**

comes from the earth. **Udhaana** comes from **Agni** (fire). The **Samaana** comes from **Aakaasha**

(space). Because of these five breaths functioning in us, we are able to live healthily. There are

72,000 blood-vessels in a human being. The **Vyaana Vaagu** blows through the entire circulatory

system. The **Vyaana Vaagu** is derived from **Vaagu** (air). When the air is polluted, the 72,000

blood-vessels get polluted and the effect of this on the **Apaana Vaagu** leads to cancer and heart

attacks.

Difference between worldly and spiritually minded

Man needs pure **Vyaana Vaayu** for good health. Students should

realise the importance of maintaining the purity of the environment and developing a pure heart in the interests of their body and mind. Some kind of cleaning powder is used for cleaning vessels. Similarly prayer is the means of cleansing the heart. Through a pure heart one achieves spiritual insight. Impure minds are the cause of many heart troubles. When the heart is filled with all kinds of worldly desires, there is no room in it for spiritual effort. There is a vast difference between one who is attached to worldly things and one who is devoted to Dharma. This may be illustrated from the actions of **Dhrona** and **Bheeshma**, the two principal Gurus of the **Kauravas**. Both **Bheeshma** and **Dhrona** were supreme masters in the arts of using **Astras** (weapons directed by **mantras**) and **Shaasthras** (lethal weapons). But what a difference between the two! **Bheeshma** was highly spiritually minded. After he was wounded all over the body in the **Kurukshetra** battle, when blood was flowing from the wounds, lying on a bed of arrows he taught Dharma (righteousness) to the **Paandavas**. His teachings are contained in the **Shaanthi Parva** (part dealing with peace-keeping) of the **Mahaabhaaratha**. On the other hand, when **Dhronaachaarya** heard **Yudhishtira** say "**Aswathaama hatah**" (**Aswathaama** is killed), he did not even wait to hear that it was the elephant named **Aswathaama** that had died, he concluded that his son **Aswathaama** had died, and he collapsed on the battlefield. **Dhronaachaarya** was filled with worldly attachments. **Bheeshmaachaarya** was filled with love of Dharma (virtuous action). Use scriptures as guides for right action. There is another example in the **Mahaabhaaratha** of the differences in response of those attached to Dharma and those filled with worldly attachments. When the news of the death of her son, **Abhimanyu**, was conveyed to **Subhadra** (Arjuna's wife), she saw in her son's death the signs of the impending Kali age in which mothers would lose their young children and unrighteousness would prevail on earth. She recalled that during **Raama's** reign no woman wept over the loss of her child. When Arjuna received the news he bitterly lamented the fact that there would be no one to inherit the kingdom after his victory over the **Kauravas**. What use was there in winning a kingdom after he lost his son **Abhimanyu**, he wailed. While

Subhadra was grieved about the impending plight of all mothers in the Kali age, Arjuna was only worried about his personal loss. Men today are either indifferent to Dharma or seek to use even the scriptures for their selfish purposes. The scriptures are to be used as guides for right action. They are signposts showing the way to the realisation of the Divine. We must be ever conscious of what we owe to God. The air we breathe, the food we eat, the light that enables us to see the world, all these are the gifts of Providence. What gratitude are we showing to the Great Giver of all these benefits? We are thankful to many for small favours. But to the Lord who is the source of all the innumerable things we enjoy, we show no regard at all. The man without gratitude is worse than a cruel animal. Six virtues to be cultivated in life. Students! Realise that without the Grace of the Divine we cannot exist for a moment. Cultivate good qualities and strive for the promotion of Dharma in the world. This will give you more enduring happiness than the acquisition of perishable worldly things. Once the sage **Maarkandeya** asked the Goddess of Dharma why she was leaving the earth. She smiled and replied: "I have no place in a land where wickedness prevails and there is no truth or Righteousness." Education consists in cultivating the following six qualities: "Good thoughts, good actions, adherence to truth, devotion, discipline and discharge of one's duties." When you have acquired the friendship of these six virtues, your life will become purposeful and satisfying. Students! Concentrate on your studies from the beginning of the academic year itself and develop discipline and right habits so that you may make the best use of your opportunities in the Institute. Teachers should not consider that they are teaching for the sake of emoluments and students should not consider their studies as primarily for the purpose of getting a job. Education must develop in you self-reliance and prepare you for all the challenges of life. With faith in God and leading a righteous life, you must become true citizens of **Bhaarat**. The discipline and regulations you observe now will stand you in good stead all your life. Prepare yourselves to serve society and thereby propitiate God, whose Grace is a greater benediction than all the gains

from the world.

Discourse on the occasion of commencement of new academic year of the **Sri Sathya Sai** Institute of the Higher Learning, Institute Auditorium, **Prashanthi Nilayam**, 16th June, 1983

The best **saadhana** (spiritual practice) is to discover your **Aathmic** reality and to recognise your kinship in the **Aathmic** fold with all others. The body has to be kept trim until this is achieved; its purpose too is just this. Keep it light and bright. It is a boat which can take you across the sea of illusion, of false multiplicity. Don't add to its weight by attachment to things and others; then, it is in danger of sinking during the voyage.

Sri Sathya Sai

14. Unity and purity: message of **Ramzan**

WHOEVER speaks, the expression begins with 'I' and revolves around 'I'. 'I am walking', 'I am sitting', 'I am eating', 'I am going', 'I am listening', 'I am seeing' 'I' is ever forward. 'It is then

that man manages to live. 'I am the doer, whatever the deed, whichever and whenever.

Who exactly is this 'I', the agent, the doer? There are three aspects connoted by the 'I'. 'I am this body' is the first; 'I am the life-force in it' is the second; 'I am the **Aathma** (Divine Self)' is the third.

'I am dark', 'I am fair', 'I am short', 'I am tall' these are statements generally made. 'I am young', 'I am old', 'I am a **Braahmana**', 'I am a Non-**Braahmana**'---these statements too are indulged in.

'These qualities concern the body only. When a person is unconscious or in deep sleep, or dead, he is not aware of any of these **characterisations** regarding his body. They are extraneous to the real 'I', for the attributes adhere or fall off when time elapses or when circumstances change.

Next, the **Jeewa** (individual being) principle or Life Force: The incessantly active consciousness is ever wayward and restless. We say, "My intelligence is not clear," "My mind is perplexed."

These apply to the second facet of the 'I' only. This facet too is linked with the body through the objects-senses-mind-reason complex.

The **Aathma** is immanent all over the world

Now, the third, the **Aathma** (Divine Soul): "I am **Sadhaanandh**, **Nithyaanandh**, **Sathchithaanandh**!

I am **Nirmal**, I am **Nischal**. I am all. I am Brahman. **Aham Brahmaasmi**." The body is mortal; the

Jeewa-principle undergoes transformation; but the **Aathma** is Immortal. The **Aathma** persists in unaffected glory in the waking, dreaming, sleeping and the fourth level beyond. The gross body is active in the waking stage; the subtle 1-consciousness is alert in

dreams, the Causal **Aathma** is

dormant as 'I' in sleep. The real I or **Aathma** has no exclusive affiliation to one body, one

country, one nation or one sex. It is in every being everywhere, in bird and beast, plant and tree.

Each of these reveals its existence. The **Aathma** is all pervading and immanent in **Bhaarith**

(India), Russia, America, England, all over the world.

All founders of religions have heard this impersonal Voice of God revealing the **Aathma** that

activates the entire Creation. Just as the **Vedhas** (revealed sacred scriptures) were 'heard' and

propagated as 'heard' (**Shruthi**), the **Quran** too was 'heard' by **Hazrath Muhammad**. The **Quran** has

Salat and **Zakat** as the two eyes. **Salat** means prayer; **Zakat** means charity. Those who consider

charity as a high duty and elevate their consciousness through prayers and continuous meditation

on God are Muslims. Islam is a word which denotes not a particular religion but a state of mind,

the state of total surrender to the Will of God. Islam means dedication, surrender, peace, tranquillity.

Islam denotes the social community whose members have achieved supreme peace through

surrender to the All-Merciful, All-Powerful God and who have vowed to live in peace with their

fellowmen. Later, it came to be applied to communities that considered themselves separate and

different and so hostile to the rest. Islam taught something higher. It directed attention to the One

in the Many, the Unity in Diversity and led people to the Reality named God.

The **Aathma** can never be hurt by insult

Every human being has three needs: food, clothing and shelter. Seeking to fulfil them, man has

developed a variety of foods to fill his little stomach ignoring the purpose of eating them.

Clothing has to be worn to protect the body from cold. But we are attaching enormously

exaggerated value to clothing. Of course, one must have a house to live in and lay the body down

for rest. The Muslim, **Gibran**, asks why build these gigantic dwellings then? They are erected not

for oneself but to hoard one's treasure and riches. **Gibran** says these mansions are tombs erected

by the dead for the living.

Hazrath Muhammad announced the message of God that he had heard to the townsmen of

Mecca. At that time, people did not give heed to the Divine Declarations. They forced him to

leave the place. But, **Hazrath Muhammad**, knew that truth will win

and God will prevail. He

knew that the insult and injury were only for the body; the **Aathma** can never be hurt.

The **Ramzan** month is set apart for the holy task of bringing into memory and practice the teachings that **Hazrath Muhammad** conveyed and attaining that stage of unity and purity which is truly Divine. Islam gives importance to the Moon which regulates the months. **Hindhus** consider the Moon as the deity presiding over the mind. With the **dharshan** of the New Moon, the

Ramzan fast begins and when the New Moon is seen again, the fast ends. 'Fast' does not consist in merely desisting from food and drink. The fast starts at sunrise and is broken' only after sunset and is observed most **rigorously**.

During **Ramzan** month rivalry is avoided. Waking as early as three or four, in the Brahma **Muhurtha**, prayer is started, and throughout the day, the constant presence of God is sought to be experienced. This is the meaning of **Upavaasa** (fast). Also, during the **Ramzan** month, rivalry is avoided, hatred is suspended. husband and wife

live apart though in the same home, mother and children both follow the same spiritual regimen and an atmosphere of brotherhood is maintained. The body, the senses and the mind are subject to **rigorous** discipline.

Periods of fast 'comprising a month are prescribed in all religions. The **Hindhus** observe it in **Maagha** and **Shraavana** months. **Zoroastrians** and Christians have allotted for themselves months for the same purpose.

The **Quran** lays down that all men should cultivate the sense of unity, of interdependence, of

selfless love and of the immanence of Divinity. Generally, all men take food of some kind or

other for the body five times a day: an early cup of coffee in bed, breakfast two hours later, a

heavy lunch at noon, tea at four and a fat dinner at nine. Islam prescribes food for the spiritual

nature of man and directs that it be taken five times a day, as prayer. For the arousal of the

Aathmic consciousness, for earning spiritual joy and for promoting the manifestation of **Aathmic**

illumination, prayer is prescribed as many as five times a day, from the dawn of discretion up to the moment of death.

Unity is the basic teaching of every religion

Prayer, in Islam, is also a congregational activity. Prayer in a group produces beneficial

vibrations. Islam promises a greater flow of ecstasy when God is

adored by a huge concourse of

yearning hearts. All of them bow low at the sight of the Masjid. They sit in rows on their bended

knees and lean forward until their palms and foreheads touch the ground in humble submission

to God's Will. Misunderstanding, conflict and enmity should not disturb the serenity of the occasion.

Thus Islam **emphasises** the One in the Many, the urge for God which manifests in various degrees in various minds. Unity is the basic teaching of every religion. Faith in Unity is cardinal.

Without it, no system of belief and conduct can be a religion. God is One and the teachings in all faiths that exalt Him are all on Love, Compassion, Tolerance and Sympathy. The tragedy is

neither the **Muhammadans**, nor the **Hindhus**, nor the followers of other religions are practising these qualities in daily life.

Islam teaches that God's Grace can be won through justice and righteous living; wealth, scholarship and power cannot earn It. Holy Love alone can please the Lord. This is the message

of every religion. But mankind has ignored this crucial point. **Ramzan** brings together in bonds

of love kith and kin, near and far, friend and foe. This type of negligence is happening in every

religion. The followers adopt the rules they like and break those which they find exacting. So,

they become narrow-minded and crooked. And, they **rationalise** their defects and justify their

failings. They have become habituated to this practice of self-deceit. Demonstrate love and tolerance in daily activity

Since Islam means surrender to God, all who in a spirit of surrender and dedication, live in peace

and harmony in society, do really speaking, belong to Islam. Islam insists on full **co**-ordination

between thought, word and deed. Muslim holy men and sages have been emphasising that we

must inquire into the validity of the 'I' which feels it is the body and the 'I' which feels it is the

mind and reach the conclusion that the real 'I' is the Self yearning for the **Omniself** God. The

Ramzan month, the fast and the prayers are designed to awaken and manifest this realisation.

Whichever may be the religion, its emphasis is on unity, harmony, equal-mindedness. Therefore, cultivate love, tolerance and compassion, and demonstrate the Truth in every daily activity. This

is the Message I give you with My Blessings.

Discourse on **Ramzan, Prashanthi Nilayam**, 12-7-1983

15. The uniqueness of man

RARELY does man realise that he is the crown of creation. Rarely is he aware of his innate glory. If he dwells in the constant consciousness of his uniqueness, his life would be lighter, more beneficial and fully saturated with ecstatic delight. Man, then, will strive unceasingly to reach higher and higher levels of consciousness enveloping both the objective and subjective worlds. He will not allow himself to slide into lower levels of animality, which he is now able to subdue and rule over through the use of his intelligence. Of the traditional 84 lakhs of living species, man is the last and the most significant. He is the only animal that is capable of knowing not only itself but also its Creator and Master, not only its own potentialities but the potency of God. Other living beings strive to preserve and prolong life. Man is prepared in pursuit of an ideal or in answer to a call to sacrifice and surrender life. Man alone can posit for his consolation a series of past lives and for his guidance a series of future lives. He can peep into the past as well as into the future and profit thereby. He has the power of choice to rise or fall, to become a God or a beast or a demon. He can use his unique intelligence and memory enshrined in language to widen his vision, to adjust his reactions to nature and society and to benefit by the knowledge and experience of others. He can influence society as much as society influences him. Man is the representative of the Divine. Man is the only animal that can transform his own nature, along lines consciously laid down. A beast continues to be stupid or cruel until death but man can by spiritual effort or godly company deal with himself as a problem and modify his feelings and actions. The dacoit who became Vaalmeeki and the highway robber Angulimaala who became a staunch Buddhist are illustrations of this characteristic of man. By association, through-teaching and faith, sinners become saints. Again, man alone is capable of awakening the serpent-power of the life-energy that lies dormant in him as the Kundalini Shakthi and elevate it through chakras (higher fields of awareness), up to the thousand-spoked wheel on the very crest of the head. This is the uurdhwa Gathi (the Upward Path). This yoga saadhana is possible for man, since he has a straight body and can sit with his trunk and head held in a straight vertical line. Quadrupeds and bipeds other than man are

severely handicapped. They cannot tap the vital Kundalini Shakthi. The Samskrith word Maanava for Man means Maa (not), nava (new). That word intimates that man has had a series of births and deaths and is heavily laden with burdensome heritages of good and bad. He doesn't land on earth for the first time. His task is to discard this burden and become free. For that he must concentrate on another meaning of the word Maanava, where Maa stands for nescience, delusion and mistaken identity, na stands for 'without' and va stands for 'Varthana' (Action). Man must act, speak and think without being deluded by the apparent, in preference to the real. Man ignores the Aathma (Divine Soul), which is the only Reality, and allows himself to be fascinated by Maaya (illusory energy), which scintillates and deceives. Since he has in him the Divine enshrined as the Aathma, man has the high status of an embodiment of the Divine, a Prathinidhi (representative) of the Divine. The senses activised by the mind bring in experiences which are collected and coordinated by the mind. Buddhi (intellect) illumined by the Aathma examines these and directs action along beneficial lines. Acting under the dictates of the mind brings disaster; acting under the instructions of the illumined Buddhi is desirable. This is the great boon that man has won from God. Divine Discourse, Inaugurating Security Training Course, 22 July 1983 To find out what is dharma (righteous) and what is adharma (unrighteous), apply this one test: If it goes counter to Truth and Love, it is unrighteous. If it promote, Truth and Love or is full of both, it is righteous. Sri Sathya Sai 16. In Human Form A GREAT yogi (liberated person), resolved to delve into the glory of the Divine Principle, retreated to the depth of a silent forest. He started ascetic practices; he sat in the lotus posture; he kept his eyes closed. He held his fingers in correct chin-mudhra (hand posture with thumb and index fingers joined and other three fingers stretched out). His thapas (penance) continued for five long years. God willed to test his sincerity and his earnestness. So, He came before him as a young boy. At that time, his eyes were a little open. The boy asked him "Grandpa! Why have you shut your eyes thus? Whom are you praying to? Have you found out how God appears?" The yogi replied, "Boy! I have seen him only as much as my eye is open."

Thereafter the yogi's eyes
 were half open. The boy returned again and asked him, "Grandpa!
 How much of God have you
 seen now?" He replied, "Boy! I have known half of Him."
 A year later the Boy came again. By that time, the yogi had his eyes
 fully open. "Grandpa! Have
 you seen and known God?" was the question and the answer was,
 "Yes! I have known." So the
 Boy demanded, "Tell me what you have understood." And the yogi
 said, "I have understood that
 He is beyond understanding." Now, God was before this yogi in
 human form but he could not
 identify Him and recognise Him.
Sai gives the prema of a thousand mothers
 When God assumes the human form and is behind, before and beside
 you, speaking to you and
 moving with you, and allows you to cultivate attachment of various
 kinds with Him, you do not
 recognise Him. The Divine cannot be easily recognised, when It is
 embodied. The Divine
 proclaims, "I am not a mass of flesh and blood; I am not a bundle of
 desires, which the mind is, I
 am not the heap of delusion which the imagination is; I am the
Paramaathma (Supreme Soul),
 the Origin and the End."
 I am the urge within you, the knowledge which you seek as a result of
 the urge, of your own self.
 "One word of Swaami grants the treasure of all the riches. A single
 glance of Swaami bestows all
boons; it is the Paarijaatha (wish-fulfilling flower-tree) Glance. The
 arms of Sai confer the Hai
 (soft comfort) the mother gives, not one mother, no, the prema
 (divine love) of a thousand
 mothers!" This Sathya Sai is such Prema Dhaayi (Bestower of
 Love)."
 When the Divine plays and sings with us, meets us and eats with us,
 we should not be misled
 into the belief that It is just human and nothing more. We generally
 forget the Truth.
 Embodiments of Divine Love! You must be clear about the distinction
 between birth in general
 and the Advent of the Avathaar (Divine Incarnation). Karma (the
 cumulative consequence of
 deeds and thoughts) is the cause of ordinary birth. Birth in the human
 body is the reward for the
 merit acquired by worthy Karma (past deeds). What is the Karma
 that has caused the Advent?
 That too must have some Karma as the antecedent, it may be said.
 Well! In your case you earn
 the type of life which the good and bad karmas you have done entitle
 you to have. Unless you go
 through the mass of consequence, you cannot change the vehicle or

instrument. For, it is a role
 you have been assigned in the Cosmic Drama on the world stage. The
 role is part of a play for
 which it is allotted. You may appear in the first scene but you cannot
 change your make-up.
 But, God is not bound or affected by Karma. He takes on a role, as a
 consequence not of any
 Karma, but to reward good karma and impose retribution for bad
 karma. God incarnated as
Narasimha as a consequence of the bad deeds of Hiranyakashipu,
 and the good deeds of
Prahlaadha. The truth is, the body that the Avathaar wears is not a
 karma deha, designed
 according to the nature of the individual's deeds in past lives. God, as
Avathaar, can mould or
 change the body in any way He wills. He can develop it or discard it,
 as and when He wills. No
 other power or person can affect it. Everything happens as He
 desires, as He decides. To look
 upon the Avathaar as the body it has assumed is not correct. The
 Guru has, as his duty, to teach
 mankind this great Truth of the Paramaathma and the Aathma and
 of the Glory and Compassion
 of God.
 Guru Puurnima discourse, Puurnachandra Auditorium,
Prashaanthi Nilayam, 24 July 1983
 17. Let God Be Your Guru
 THE supreme meaning of human birth is the realisation of one's true
 nature. Self-realisation is
 the path to immortality. Man's life is a bridge between this world and
 the Divine. The language
 of Pranava (Om) is the only medium for conversing with the Aathma
 (Divine Self). By wearing
 the garb of this body, made up of bone and flesh, encasing the
Aathma that is pure and eternal,
 man imagines that his happiness lies in the physical environment.
 This is a delusion. There are
 two kinds of knowledge which man can seek in his quest for
 happiness. One is Loka jnaana
 (worldly knowledge). This relates to knowledge of music and the fine
 arts, of the physical
 Universe, botany, chemistry, mathematics, and the like. All this
 knowledge is of use only for
 earning a living. All of it relates to matters which are ever changing
 and perishable.
 The other kind of knowledge is Brahma jnaana (knowledge of the
 Supreme). This knowledge
 reveals that the origin, growth and dissolution of the Cosmos are due
 to Brahman (Supreme
 Reality). The Upanishaths (Vedhic) metaphysical treatises have
 described it as Akshayya
 (imperishable) Brahman. Man today needs this supreme knowledge.

There are three steps

leading to this knowledge. One is "**Bhaavam**" (heart felt feeling). The second is "**Saadhana**"

(spiritual effort). The third is "**Upaasana**" (contemplation).

Consider the entire Universe as temple of God

In the first stage, the thought of Brahman should be firmly established in the heart. When this is

done, one has to look upon the whole universe as a manifestation of the Divine. One must realise

that the Five Elements (space, air, fire, water and earth), the five

Praanas (vital breaths)--**Praana**,

Vyaana, **Apaana**, **Samaana**, **Udhaana**), the five sense organs, the mind and speech, all these have

emanated from the Brahman. All that is beautiful and great in Nature--the lofty mountains, the

vast oceans, the stars in the sky must be regarded as proclaiming the glory and power of the

Divine. The sweet fragrance of flowers, the delectable juice of fruits should be regarded as

tokens of God's love and compassion. The entire universe must be considered as the temple of God.

The external world will reflect your thoughts. If you view the world with love, it will appear as

filled with love. If you view it with hatred, everything will appear antagonistic to you. Eyes filled

with love shine with brightness and cheerfulness. Eyes filled with hatred appear bloodshot and

fearful. Our thoughts determine our good and bad actions.

The **Kauravas** and **Paandavas** were cousins. But because of the inimical attitude of the **Kauravas**

towards the **Paandavas**, they looked upon the **Paandavas** as their enemies. Because they looked

upon **Kama** with a friendly eye, they made him ruler of **Angadesha**. The attitude of man to God

is dependent on similar likes and dislikes. There are some devotees who worship God with

devotion for a time.

Then they turn against God. The reasons for these changes in attitude are traceable to their ideas

about God. When they feel that their prayers are being answered and their desires are being

fulfilled, they adore God. But when their wishes are not fulfilled, they revile God in all sorts of

words. This kind of devotion is based on self-interest and has nothing divine about it. Pure

devotion will not be affected by changes in circumstances or fortunes. True love is not based on

any conditions. It is equal in weal or woe and is not affected by the vicissitudes of fortune.

One should not blame God for his difficulties

The **Upanishaths** regarded **Prema** (love) as a quality of the eternal

and hatred as **Asurathvam** (a

demonic quality). Looking upon love of God as a sacred quality, one should cultivate it and

strengthen it. One should realise that he alone is responsible for his happiness or misery. He

should not blame God for his difficulties. God has no likes or dislikes. As thoughts are the most

important factor in determining one's attitude and behaviour, one should entertain only good and

sacred thoughts.

The second step is **Saadhana**. **Saadhana** does not consist merely in **Bhajans** (group singing of

devotional songs), **Keerthans** (Spiritual Composition), **Japa** (recitation of holy names) and

Dhyaana (meditation). All these are auxiliaries. The primary requisite is concentration on the

Pranava (**Om**). All **Saadhana** should be based on **Pranava**. There are seven **crores** of names for

God all of which have to be uttered with **Pranava** at the beginning. "**Om! Naarayanaaya Namah;**

Om! Maadhavaaya Namah, Om! Keshavaaya Namah!" This is how the names of the Lord

should be recited. To utter the name without the **Pranava** is like using a revolver without

cartridges. By meditating on the **Pranava**, one can glimpse the nature of the Supreme Reality,

according to the **Upanishaths**.

Only when heart is purified Divinity can be realised

The third step is **Upaasana** (divine adoration). **Upaasana** means approaching near the Divine.

Upaasana is often equated with fasting. This is not correct. There is a bliss that is greater than

food. When one is immersed in that bliss the bliss of Brahma--**aanandha** (divine bliss of rapture),

one gives up food of one's own accord. It is such giving up of food that constitutes true

Upaasana. To subject oneself to fasting as a compulsory regimen is not **Upaasana**, but mere

starvation. For instance, to keep awake on **Shivaraathri** night by watching films or playing cards

is a caricature of the sacred vigil that one is expected to observe on that day.

The **Upanishaths** speak of seven degrees of **Aanandha** (Divine Bliss). The first is the happiness

derived from enjoyment of worldly goods, from good health and bodily comforts. This is called

Manushya aanandha (human bliss). The **Pithrudheva aanandha** (the bliss enjoyed by the Manes)

is hundred times **Manushya aanandha**. **Dheva aanandha** (the bliss enjoyed by the **Dhevas**) is

hundred times that of the Manes. Hundred times this **Aanandha** is the **Prajaapathi Aanandha**.

Hundred times this bliss is Viraat-Purusha Aanandha. Hundred times the previous one is Hiranyagarbha-Aanandha. Hundred times this is Brahma aanandha. You can reckon how much greater is Brahma aanandha than Manushya aanandha. The word Brahma aanandha is nowadays bandied about to describe any and every kind of pleasure. "I am filled with Brahma aanandha because a son was born today." "I got first marks in my class. I feel supremely happy." Such expressions of happiness are far remote from Brahma aanandha. This experience is tantamount to Moksha (Liberation). The Brahman experience is not to be got by the mastery of various saadhanas. It is only when the heart is purified that divinity can be realised. There is no room for divinity in a heart filled with egoism, pride and hatred. Cultivate love to achieve fullness. Even when the Divine appears in human form, moves freely amongst men, and is near in various ways to people, few are able to recognise Divinity in the physical form. It is not easy to recognise the nature of the Divine through the corporeal form alone. A true Guru (spiritual preceptor) is required to reveal the real nature of Divinity. Such a Guru has been equated with the Trinity Brahma, Vishnu and Shiva. The devotee who regards God Himself as his Guru will not have any difficulties. Today many who are looked upon as Gurus utter the manthras (sacred formula) in the ear and stretch their palms for money. For everything they do, they expect money. Such Gurus are "baadha" (harmful) Gurus and not "bodha" (enlightening) Gurus. The true guru is like an ophthalmic surgeon. The latter removes the film in the patient's eye and restores his natural vision. The Guru also should remove the veil of ignorance and attachment that blurs the vision of the disciple and restore his natural spiritual vision. What is the recompense one should make to such a guru? On Guru Puurnima day, it is the practice for disciples to offer Paadha Puuja (offering worship to Guru's holy feet) to the Guru and give Dakshina (thanksgiving offering). The significance of the Full Moon should be understood. It is a day on which the Moon shines in all his fullness, without any blemish. It is a day of purity. The Moon sheds his cool rays on the earth. The Moon is the deity controlling the mind. Only the day when the mind is rid of the darkness of ignorance

and achieves fullness of illumination, is the real Guru Puurnima day for man. Looking merely at the full moon in the sky and calling it Guru Puurnima is only worshipping the external, while internally there is a sunna (void). It is only when you have cleansed your heart by getting rid of ignorance, sorrow, worry, greed, and envy, that you can celebrate your Guru Puurnima and realise the Fullness of your Reality. Carry with you the Divine experience and enlarge it. To achieve this puurnathvam (fullness) you have to cultivate Prema (love). You have to go through all the three stages of shravana, manana and nidhidhyaasana (hearing, meditating and practising) to achieve the goal of human existence. You must all realise that relationship between you and Me is not related only to the physical body. Thinking only of the physical relationship, you should not waste your life. The body is a passing thing. You should concentrate on the attainment of that which is permanent and beyond the limitations of time and space. You have seen for yourself and experienced the Divine here. You must carry with you this experience and enlarge it by contemplating on it internally. Here is an example. Thousands have assembled in this Puurnachandra Hall. I have been conversing with you. How long can this last? Perhaps for two or three hours. Tomorrow you will all be returning to your respective places. After you go back, the memory of what you have experienced here, Swaami's discourse to you, the presence of thousands of devotees in the Puurnachandra Hall will be etched in your mind whenever you try to recall this day. It will be a life-long possession for you. This is because you are carrying Me in your mind. Tests are intended to strengthen your faith. Looking at things externally, the Puurnachandra hall will be before you only for a short time. But you must retain permanently what you have seen with the outward looking eyes. What you see externally is a burden. When you have made it a part of yourself it ceases to be a burden. It is like the food which a traveller carries on his head for consumption on the way. As long as the food remains outside it is a burden. But when he has eaten it, he gets stronger and there is no burden on his head. As long as we are involved with external appearances, we have to carry the burden' of doubts and

weakness of faith. We will not be able to get rid of involvement in unnecessary things. Faith is like a live volcano. No seed will sprout on such a volcano. Doubts are like seeds. If the doubts multiply, it means that your faith is weak and unstable. It is like an extinct volcano. If your faith is strong, no doubts will crop up. Where there are doubts, there can be no faith.

We alone are responsible for our doubts. The Divine acts as only a Witness. The Divine shows you the path to self-realisation. Your doubts arise or disappear because of your past karma (action). To realise Divinity you must first get rid of all your doubts. From time to time, God subjects you to various tests. These are not intended to be punishments as you may imagine. These are intended to strengthen your faith.

Look upon God alone as your true Guru

Arjuna himself was subjected to such a test by Krishna on the eve of the **Kurukshethra** battle.

Arjuna was worried about how to wage the war against his kinsmen and what strategy he should adopt. Krishna took him to a forest in the evening. It was twilight. The light of knowledge was setting and the darkness of ignorance was emerging. Krishna wanted to find out whether Arjuna was fit for receiving the **Geethopadhesa** (spiritual initiation to **Geetha**) the next day. He pointed out to Arjuna a bird on a tree and asked him whether it was a peacock. Arjuna said: "Yes, my Lord". "No, no. It is a dove," observed Krishna. Arjuna immediately said: "Yes, it is a dove." Krishna then said: "You senseless fellow. It is not a dove but a crow!" "Yes, **Swaami**! It is a crow," said Arjuna. Krishna then told Arjuna: "You have no power of discrimination at all. You cannot decide whether it is a peacock, dove or crow and only say 'yes' to whatever I say. Should you not have this much of understanding."

Arjuna replied: "Krishna, if one does not know your real nature, one may attempt to agree or disagree with you. But I have understood the truth about you. If I declare that it is not a peacock, a dove or a crow, you have the power to turn it into a peacock, a dove or a crow. I have therefore no need to enquire into what it is. Your word alone matters for me. That is sufficient authority for me." When Arjuna displayed such implicit faith in Krishna, he felt that Arjuna was fit to receive the message of the **Geetha**. Hence He told him "**Nimittha maathram Bhava**!" ("Be thou my instrument").

Look upon God alone as your true Guru

Therefore, the first requisite is deepening of one's faith in the words of the Lord. It is not possible to know the Lord by book knowledge or by human intelligence. When the Lord comes in human form, His measureless powers are not to be judged by looking at his age, size or innocent behaviour. Such judgement will only lead to greater misunderstanding of the Divine.

When the child Krishna was brought before his mother **Yashodha** and accused of eating mud, Krishna protested to his mother that he was not an infant, or a naughty boy or a madcap to eat mud. Krishna then revealed to His mother His divinity. The **Avathaar** is not to be judged by reference to age or actions.

Premaswaruupas (embodiments of divine Love)! On this holy day of Guru **Puurnima**, take a resolve to purify your minds and to install in your hearts the Supreme Lord. Look upon God alone as your true Guru.

Guru **Puurnima** Discourse at **Puurnachandhra** Auditorium, **Prashaanthi Nilayam**, 24 July 1983

18. To Divinity through service

THIS Cosmos is sustained by one fragment of the Divine (**Ekaamshena sthitham jagath**), proclaim the scriptures. The universe is permeated by the Divine. The Sun's rays cannot emanate, if there is no Sun; the Universe cannot, exist without God. We say there is a 'pot,' there is a 'picture', there is a 'tank' and so on. The basic word in these statements, "IS," proclaims the existence of God.

The five basic elements which constitute the primary factors in Creation are present throughout the Universe. If the five elements, which are products of creation, have this limitless power of presence throughout the Universe, how can we doubt that the Creator permeates everything in the Universe ?

The first of the five basic elements is **Prithvi** (the earth substance). It is the base on which everything--mountains, forests, dyers, oceans, cities and villages rest. Though the earth is rotating fast, it holds in position all that rests on it. But, what is the base on which the earth so revolves? It is the Divine Principle, the immanent Divine Will which regulates its function. The second element is **Aap** (water), which too is present everywhere in space, whether patent or latent.

All religions accept the Omnipresence of God

The third, **Agni** (fire) is also omnipresent. Indeed, all living beings do function because of the

existence of this latent **Jathharaagni** ('digestive' fire). Fire is present even in inanimate objects

like rocks. How else could fire be produced by striking stone against stone?

The fourth element is air. Although air is not patent to the eye, its presence can be noticed in

breeze or storm. In living beings, it exists as the inner vital force. The fifth element is **Aakaasha**

(space). This ether is present everywhere. The **Upanishaths** (highest experiential philosophy of

the **Vedhas**) have therefore declared it as the most pervasive element.

When we understand the nature of these five basic elements that constitute the created universe,

it needs no argument to realise the truth asserted by **Prahlaadha**, quoted in the **Bhaagavatha**: "Do

not doubt whether God is here and not there. You will find Him wherever you seek Him."

Persons, unaware of the Omnipresence of God, develop antagonisms among themselves based

upon religion, caste and race. All religions have accepted the timelessness and the Omnipresence

of God. So, it is strange that even those who accept this truth display such narrowness of mind.

For, hatred between people professing different religions leads ultimately to the destruction of

faith in religion itself. Those who are bent upon destroying religion must be utterly thoughtless.

What has to be destroyed is religious bigotry, not religion itself.

Respect the beliefs and practices of all others

To despise other people's religion out of love for one's own religion, is like demonstrating one's

love for one's mother by denigrating the mothers of others. One should realise that other people

have the same regard and devotion for their faiths, as one has for one's own religion. Young men

of today should, while cultivating attachment to their own religion, respect the beliefs and

practices of all others.

To give one example of-intolerance: The **Vedhas** declare that the Divine permeates everything in

the Universe: "**Eesha-aavaasyam Idham Sarvam**." ("God resides in all this.") With faith in this

declaration, the people of **Bhaarath** revere trees, ant-hills, mountains, rivers and even serpents.

This holy attitude towards all things in creation is interpreted by some people professing other

faiths, which teach the Omnipresence of God, as blind superstition! The obvious absurdity of this

dual attitude has not struck them.

The urge in the mind that animates the senses is stronger than the sense organs themselves. The

eyes, for instance, are merely instruments for seeing, but seeing itself is a power that is superior

to them. Similarly, hearing power is higher than the mere ear. The mind is superior to the sense

organs and superior to the mind is "**Buddhi**" (intellect), the power of discrimination. Above the

Buddhi is the animating Life Principle the Jeers. Above the **Jeewaathma** (the individual soul) is

the **Paramaathma** (Supreme Soul). Between the individual and the Divine, there is an attractive

deluding veil, **Maaya** (illusory power). When this veil falls, the individualised Self and the

Universal **Omni**-self become one.

When the mind turns away from the senses to the **Buddhi** for enlightenment, **Aanandha** (Divine

Bliss) starts to flow and the glory of "**Aathma**" (Divine Soul) is revealed. **Buddhi** promotes the

search inward. While the sense organs---the eye, the ear, the nose, the tongue and the tensile

skin-- all open out towards external objects, true **saadhana** (spiritual discipline) consists in

turning the vision inwards, in fact, to swim against the on rushing current. It is seldom realised

how near is the goal of self- realisation when once the sense organs are turned inwards.

Every act of service is service to the Divine

Students should realise the importance of service, to realise the Divine. It makes one's life

significant and purposeful. The first requisite for service is the elimination of the ego. Divine

grace and the power it. can confer can be acquired by rendering social service in a selfless spirit.

Students! Except the Grace of God, nothing else will stand by you, for long. Develop faith in this

never-failing source of strength and support. The famous wrestler King **Kong**, who could stop a

fast moving car, died in a car accident! That reveals the limitations of muscle power. How many

kings have left the earth, leaving no trace of their wealth or power. Do not postpone the

cultivation of devotion to God. Start serving God through service to fellow-beings. Every act of

service, however small, is service to the Divine. Demonstrate by reverential behaviour, selfless

service, truthfulness and integrity that you are pursuing the ideals for which the **Sathya Sai**

Educational institutions stand.

Discourse while inaugurating the social service programme of students of the **Sathya Sai** Institute of Higher Learning

at **Puurnachandra** Auditorium, **Prashaanthi Nilayam**,

The most precious possession is mental equanimity; and it is the one thing you cannot give, even if you have it. Each has to acquire it the hard way.

But you can enlighten people on the disciplines through which mental equanimity can be gained, and Shaanthi can be won.

It cannot be earned through a higher standard of life, bush shirts, transistors, sofas, air-conditioners, etc.

It cannot be got through riches, through the acquisition of power and authority, through developing physical strength and endurance.

When you plan of service, remember this estimate of comparative values.

Sri Sathya Sai

19. Food and character

ALL men everywhere are of one species. Yet, man hates man; one religion is opposed to

another; one race feels superior to another; one country avoids contact with another. How does

this conflict arise? When one delves deep into this question, the answer becomes clear.

Everything in creation has five properties. The first three are Sath-Chith-Aanandha (Being,

Awareness, Bliss) and the last two are Ruupa and Naama (Form and Name), which are lent to

the thing only temporarily. They are subject to modification but the first three Being, Awareness,

Bliss are inherent, unchanging characteristics. In the language of Vedhaantha, the three are

named Asthi, Bhaathi, and Priya (existence, shining or expressing and loving). They are the

innate qualities of every manifestation of the Divine. The last of the three is Aanandha (Divine

Bliss). Every human being is an embodiment, repository and vehicle of Aanandha.

The awareness of this Aanandha (Bliss) is the goal of man, the consummation of human life.

But, man seeks pleasure and happiness from objects through the senses and attains the low

material Aanandha, not the supreme Aanandha he ought to win. It must be said that the

Aanandha attained through the objective world or through subjective means is only a fractional

expression of the Aanandha which mergence in Brahman (Supreme Reality) grants. We speak of

hot water, though heat is not a quality of water, fire has given it the heat. So, too, objective

Aanandha or subjective Aanandha are rendered so, through the grace of Brahma-aanandha

(Supreme Divine Bliss).

Food prevents or promotes emotions and passions

Man prides himself that he has earned Aanandha himself by his

effort. It is sugar that makes the

bland globules of flour into sweet Laddu. The grace of the Ground of all Being can alone confer

sweetness or Aanandha. The stars are proud that they shed light on a darkened world but the

bright moonlight renders starlight too faint to be noticed. The moon's pride, too, is humbled

when the sun illumines the sky. Brahma-aanandha is the Sun. This does not mean that one

should ignore starlight and moonlight or Vishaya aanandha and Vidhya aanandha---Aanandha

derived from Nature and from spiritual experiential knowledge. They are steps, stages, samples.

While valuing them as such, the goal of Brahma-aanandha has to be relentlessly pursued.

How, then, can man earn that Awareness, that Aanandha? What Saadhana (spiritual discipline)

has he to adopt? Though men are all equally subject to birth, life and death, though all are of one

kind, why do they allow the Aanandha which is the right of each to slip away through hatred and

conflict? Why is the demon prevailing over the Divine in man? The answer has been deluding

man for ages.

Well! Aham (ego) is the cause. The narrow limited self, the ego, is at the root of the evil. Probing

the problem a little deeper, I would say that the nature of the food relished is primarily

responsible. Food is of three qualities Saathwik, Raajasik, and

Thaamasik (leading to purity,

passion and inertia). Some consume Saathwik-Raajasik or

Thaamasik-Raajasik food, or they

change from one type to another, for better or worse. Since food alleviates or arouses, prevents

or promotes emotions and passions, it moulds the behaviour, conduct and attitudes of men.

Saadhaks have to be careful about food consumed

Raavana and Vibheeshana, two brothers born of the same parents, had, diametrically opposite

natures because of the food they grew upon. Raavana relished

Raajasik food while Vibheeshana

stuck to Saathwik. Fellow-feeling is difficult when the same quality of food is not preferred.

When both live on Raajasik food, though they may have the same nature, friendship cannot last.

Envy and hatred will soon break the bond. The Saathwik nature will free man from these evils

and purify his mind, preparing him for the journey to God. For, God is Sathwa (pure).

Many slide from the Saathwik nature into the Raajasik where the ego predominates. They slide

away from God too, for where the ego swells in pomp and pride, God

cannot reside. They may

parade other reasons for their losing hold of God but the fault lies in their own self.

What exactly is **Saathwik** food? Food that confers **Aanandha** to the body, mind and heart is

Saathwik that which sustains holy living; that which keeps one light, even at the end of the meal.

The **Saathwiks** are satisfied with one meal a day. **Raajasik** nature demands continuous feeding on

hot stuff tasting sour, salty or pungent. **Thaamasiks** appreciate cold, stale, acrid tastes. The

grosser parts of the food consumed are eliminated. The less gross parts build up muscles and

bones. The subtle parts make up the nerves and the mind. Therefore, **Saadhaks** have to be **extracareful**

about the quality of food they consume.

Be clothed in divine qualities to approach God

Pungency in food heightens feelings of pugnacity, aggression and vindictiveness in men, against

those who oppose, disagree with or disappoint them. Such men are worse than scorpions and

snakes, sharp swords or serrated saws. It is tragic that factional conflicts arise even among

persons claiming to be devotees of God. Often, such men behave as if they are desecrating God

by deserting Him. When their desires do not fructify as and when they arise, when their faults

and failings are laid down before them in order to warn them, or when they are directed to give

up the wrongs they are fascinated by, they turn away from God in a fit of fury! There are two

types of men--the **Amaraas** (the godly) and the **Asuraas** (the demonic). The **Raajasik** persons are

Asuraas. The **Geetha** directs us to adopt, as the very first **Saadhana**, the rule: **Adhweshtaa Sarva**

bhoothaanaam ("Do not hate any single being"). To approach God, one must be clothed in

divine qualities. When it is sinful to hate a fellow-being, what shall we say about 'hating God'?

Live in the love of God--**Sthithi-Mathi-Bhakthi** (stability, awareness-communion). Devotion

arises in the constant mind, not in the agitated, kaleidoscopic mind. Allah showers Grace only on

those who surrender wholly. The purification of the senses of perception and the senses of

action, the mind and the intellect and the sublimation of the ego-consciousness will happen

spontaneously, once the attitude of total surrender is strengthened. That which we consume

through the mouth is food. We consume also through the eye, the ear, the nose and the skin. That

food too has to be **Saathwik**, purifying and not pungent or stale and

corrupt.

Prashaanthi Nilayam, 25 July 1983.

Education is now sought after, more for securing a means of livelihood.

The attempt of many parents and their children is to learn some skill which will give them a good job, in a factory or business establishment or bank, on a decent salary.

Of course, man must live and live comfortably. So, it is necessary that some useful skill is mastered. But, man needs things much more satisfying, much more essential, than comfort.

He must have faith in himself, so that he may respect himself. This **Aathmavishwaas** (trust in the Self) lies at the very root of joy.

Sri Sathya Sai

20. The human destiny

GOD in the form of Man (**Dhaivam manusha ruupena**) declare the Scriptures! They describe

God as the **Viraat Purusha** (Cosmic Divine Person), with 'thousand' heads, 'thousand' eyes,

'thousand' feet that is to say, all heads, all eyes, all feet are His. While the individual **Purusha**

(Person) is God installed in that body which is thereby a temple, the **Purushothama** (the Supreme

Sovereign Person), is the sum-total of all the **Purushaas** and so has in Him all Of them. The

human being alone can know the identity and the Bliss thereof. He is the crown of creation,

divine in nature and unique in destiny.

There can be no privilege without responsibility. So man has to observe very many regulations

and restrictions and abide by duties and directions. The higher the status, the heavier the burden.

The office of Prime Minister or President is a position of eminence and therefore, their duties too

are of vast importance. Man, holding eminent status and possessing Divine capabilities, has to

keep his vision broad and clear and his actions pure and beneficial.

Man has to be ever alert to avoid sin

The obligations that bind man can be considered under four heads: avoiding **paapam** (sin),

escaping **shaapam** (curse), observing **shaasana** (law) and following **Shaasthras** (ethical codes).

Let us consider sin. Birds and beasts do not commit sin; they have no need to be specially careful

to avoid it. For they are free from unrestrained imagination, of cleverness in manipulation or

desire to accumulate and possess.

Man alone has these qualifications and the duty to use them for his own good and the good of

others. Man alone is equipped with a conscience and the faculty of reasoning which can present

before him the pros and cons of every step in thought, speech and action. When his reason tells

him that a certain thought or speech or action is wrong and he sets aside the judgement, preferring the evil, the wrong and the low, he sins. When an insane person commits evil no court of justice punishes him; it is only when a person, capable of distinguishing good from bad, deliberately chooses the bad, that his act is pronounced a sin. Man has to be ever alert to avoid sin.

As regards the method of escaping the curse of elders, one has to be equally vigilant. When a man behaves badly or rudely towards persons deserving veneration on account of their fullness in wisdom and virtue, he invites on himself the consequences of this denial of the essential 'man' in him which is God. Such action brings down a curse as an automatic consequence or as a willed reaction. Do not insult others; do not ridicule others; do not demean them in any manner, If you do, you are defying, distorting and destroying man's innate Nature, which is Love. In order to make such men recognise the crime committed against oneself and retreat from this unnatural course, the curse is pronounced. Man should control their greed and hatred Consider the behaviour of King Pareekshith which resulted in a curse. He was the Emperor, reputed and respected; he was highly learned; he was an earnest practitioner of spiritual disciplines. Yet, in a fit of anger, he placed around the neck of a hermit who was sunk deep in meditation, a snake that was dead! That was not a pardonable prank. As Emperor, his task was to be an example, a model, an inspiration for his subjects. Punishing him would be an effective method of teaching good conduct to millions. So, Shringi, the hermit's son, cursed him to die of snake bite at the end of the week.

The sage Gauthama cursed his wife Ahalya for transgressing the limits imposed by the higher Self on the lower self Man or woman, each one has to honour the glory of mankind and examine each thought, word and deed on the touchstone of Dharma (righteousness). Or else, one has to encounter a curse.

The third obligation is 'obeying the Shaasana' (Law). When a stray dog enters the house, moves into the kitchen, guzzles the food kept ready for lunch and runs out breaking a few dishes and cups, it will not be dragged into court and forced to pay compensation. But, when a man does the same, the law takes hold of him and binds him. When a pig enters a

field and damages the crop, no one arrests it and claims payment for the loss inflicted. Animals have no moral responsibility to leave alone the property of others. They are not human beings who ought to control their greed and their hatred. When men are moved into inhuman ways, the law has to restrain and reform them.

Shaasthras offer means of purifying the mind

Next, man has the duty to observe consistently and sincerely the Shaasthras (codes of morality).

The codes are framed for the guidance of living beings who can uplift themselves by their own

efforts and determination. Others cannot utilise them or revere them as texts meant for

instruction. However arduous and affectionate the training given to a tiger may be, it can never

be made non-violent! One can feed a cat on milk and sweets for long but, when it sees a rat, it

pounces on it and relishes its taste more than all the fine fresh food one has given for months.

A tiger will not eat 'poori' (leavened bread) however gnawing its hunger may be. It will eat only

flesh. A beast has to be always beastly. But a vicious man can

transform himself into a saint! He

may be born and bred in wicked surroundings, but he can be shaped into a good person through

the influence of precept and example.

Ratnaakara, the robber, waylaid travellers and pilgrims and robbed them of their belongings.

When some sages whom he attacked reacted with loving kindness, warned him and revealed to

him the sacred path of devotion and dedication, he gave up his cruel profession and plunged into

severe spiritual exercises which transformed him into a great poet-saint, Vaalmeeki.

There is the example of the highway robber who collected the fingers of those whom he robbed

and strung them into a garland round his neck. He was so proud of this horrid achievement that

he named himself Angulimala. But, when he encountered the Buddha and listened to His

compassionate counsel, his mind was cleansed and he became a faithful follower of Buddha.

Man can be educated or nurtured into higher levels of consciousness. The Shaasthras offer the

means of purifying the mind. Other living beings have no such help or encouragement offered to

them; they have to plod on as of old. This is the reason why life as a human being is a unique

gift.

Prashaanthi Nilayam, Gokulaashtami, 31 August 1983

It is a hard job to maintain a false stand and so, it is always safe to be straight and honest. Do not take the first false step and then be led, on and on, to perdition. Truth is one's real nature and when you are yourself, there comes a great flood of joy welling up within you.

When you deny yourself and deceive yourself, shame darkens your mind and breeds fear. You take the path of falsehood because of the **Raajasik** passions of lust, greed, hate and pride.

Contentment, humility, detachment---these keep you on the path of Truth.

Sri Sathya Sai

21. Guidance for the Gurus

ADORATION to the All-consuming Time--this is the prayer of the ancient poet **Bharthruhari**.

Time is self-motivated. It halts for no one. We may pronounce the blessing, "Live for a hundred

years" but it may not fructify. Death may call any moment. Why?

Every moment, everyone is

nearing death. No one can recall the time that has flowed by. So, man has to utilise the years he

spends on earth for attaining the goal of life, conscious of the great responsibility and the great opportunity.

Man is equipped with a wondrous instrument---the body so that he could engage in fruitful

activity on righteous lines. The word **Manush** in **Samskrith** (meaning "man") indicates that man

is essentially Manas (mind). The mind involves man in thoughts, thoughts lead man to action,

and action brings about grief and joy. When one is not as healthy as he deserves to be, the reason

has to be sought in the nature of his actions and thoughts. When these are sacred, sublime and

holy, he will be healthy in body and mind.

The mind is engaged in thought without rest. Constantly dwelling on one subject, attachment and

relationship develop. Thus, desire is aroused; when it is frustrated, anger arises and in the frenzy,

discrimination disappears. Harsh words end up in hard blows. Man widens the gap between 'his'

and 'theirs' every second. This duel is not genuine human nature. In the early years of life, man

spends his days in pranks and play. Even while he loses himself in these carefree activities, youth

creeps in and provokes him into wild antics and competitive exhibitionism.

Three-fold activities of the human pilgrimage

He brooks no opposition; he is extremely possessive and proud. He builds castles on the

foundation of muscle and passion, of group and emotion, not on divine, Grace and righteous life.

Meanwhile, age undermines him and he grows old. At that stage, he

might lament over lost

boyhood and lost youth. But, however much his repentance and regret, he cannot get those stages

again. Man dies as boy, lives as youth, dies as youth and lives as old person. So too, he dies as

Yelliah and is born with another name and form. This is how Nature works.

While on the pilgrimage of life, man's activities are three-fold---

Akarma, Sakarma and

Nishkaama Karma---the **Thaamasik, Raajasik** and **Saathwik** types of Karma. **Akarma**: It starts

with high hopes and much fanfare but at the first touch of disappointment, all activity is given up

and the man shuts himself up for good. **Sakarma**: It is undertaken without discrimination.

Whatever comes to hand keeps one busy. This is the **Raajasik** approach. The third type of Karma

is **Nishkaama**, gladly done as duty, as worship, as grateful homage, with no eye on the benefit therefrom.

Man has physical urges like hunger and thirst and needs like sleep and exercise. A person may be

a scholar in many fields of knowledge or a famous figure crowned with diverse powers, but he

cannot escape these urges and needs. But, man has also spiritual urges and needs. While the

physical urges are transient and temporary, the spiritual ones have deeper sources and longer

satisfactions. They clamour for purity and unity.

Truth strikes root slowly, untruth spreads fast

The purification of the mind is attained through humility, integrity and a sense of justice. The

educational process prevalent now cultivates only the intellect of man; it does not unfold and

cleanse the mind. An expansive mind is more laudable than an expert brain. One person

shedding love is more desirable than a hundred hard-hearted companions. Reputation as a loving

lovable person is to be striven for. Such reputation has its origin in little acts of love, tiny

upsurges of compassion. When it expands and flows over vast areas, it becomes divine. Truth,

too, is established in the heart from small beginnings growing steadily to purify all activities.

Falsehood grows quick and wild. When Truth is yet putting on its shoes, Falsehood would have

travelled round the globe. Untruth spreads fast; Truth strikes root slowly. No one can hurry the

process. One can track and trap a ferocious lion and be proud of it. But, one cannot by one's

heroism force a stalk to become a tree. It takes its own time to put forth branches, leaves and

flowers, to fill the flowers with fragrance and to waft the fragrance to the four corners. This fragrance of the fundamental Divine nature in man is his true claim for greatness.

Teachers are the Sun which encourages the lotus buds to bloom and scatter fragrance. Their conduct and counsel are the rays which unfold the virtues and talents latent in the hearts of the leaders of tomorrow. Teachers have to fill their own hearts with good thoughts, good ideals, yearning for good deeds and devotion to God. When their hearts are reservoirs of these qualities, the taps, when opened, offer these only and children, who slake their thirst at the taps, are inspired to be likewise. Students need study only for a few years, but the teacher has to keep on studying for years and years, in order to be an effluent Guru. When one lamp has its flame steady and bright, hundreds of lamps can be lit therefrom. Pursuit of the science of the spirit is essential today. Do not condemn yourselves as petty pedlars of knowledge. You are the makers of the future of mankind. You can make it bright and joyful or mar it as dreary and dreadful. You can weaken or strengthen the foundations of life. You are the planners and engineers who lay the royal road of peace and prosperity. You are the ray of hope that illumines the dismal night enveloping all countries. You are the revealers of the Divine Power that animates every living being and prompts it towards self-sacrifice and self-knowledge. You mark out and build the proper steps for man's ascent to God. You direct the eyes of the pupils inward into the Reality and invite them to revel in that light. You hasten the holy process of ignoring and forgetting the superficial and advancing the Divine Consciousness, which is the reality of man. Gu (ignorance), ru (destroyer)--the word reminds you of the role you have assumed. The teacher is known through his pupils. They proclaim his sincerity and excellence. They are the witnesses for his erudition and endurance. King Bhoja once arranged a scholastic duel between two renowned Pandiths (scholars). When neither succeeded in defeating the other, he invited their respective pupils to continue the debate. But they too were engaged without end in meeting arguments with equally valid counter-arguments. So, the King had to honour them as replicas of their masters! To-day teachers have degraded themselves so low, that their own pupils dare correct their habits and practices!

Gurus must be living examples of love and light. Gurus imbued with divine love and understanding are urgently needed in every country. They are invaluable assets in every place at any time, for they have such strong faith in their mission and their ideals that they can never compromise or collude. We have this Camp in order to train such Gurus all over the world. Gurus must stand forth as living examples of love and light. They have to cleanse their minds of evil, the worst of them being "talking ill of others." This can be accomplished only through the cultivation of selfless Love. Constant recitation or remembrance of one manthra (sacred formula) is believed by many to be a method useful for cleansing the mind. But, the same manthra cannot serve the purpose for all.

Can one size of bush-shirt fit all men? Those who identify themselves with the body-mind complex need an embodied God, an idol, image or picture, and a five-letter or eight-letter Name to fix on. "Dhaasoham" (I am your servant) will be such a person's spiritual attitude. So, the manthra will purify and strengthen him. It will destroy; egoist feelings. The constant thought of dependence will destroy pride of power or scholarship or authority over fellow-men, or riches and treasure. Nowadays, ninety-nine out of hundred persons suffer from egotism and they need the curative manthra "Dhaasoham."

The manthra of Soham and Pranava Persons who have attained a higher stage believe that they are jeevis (distinct individuals). For these, the manthra can be "Soham" (I am He) so that the sense of distinctness can be eliminated.

In fact even this manthra has a face of distinction, for it posits an "I" and a "He." How can this manthra lead one to the awareness of the one? The next higher stage is the Aathmic. When man reaches this level of consciousness, the idea of 'I' as different from 'He' disappears. That is to say, So (He) and Aham (I) fade away and Soham is elevated into OM. OM or Pranava is the Manthra for persons conscious of the Aathma in them.

Youth today are enmeshed in the coils of the body-mind complex. So, they are engaged in acts prompted by pride, envy and ignorance. "Son! You are not the body; the body is only your vesture. That vesture has been given to you so that you may lead a beautiful, beneficial life. You should not pollute your years of life with ignorance of your reality. Remove that pollution, acquiring true wisdom." You must advise youth thus, so that they may

become aware of their innate Divinity. No one has faith in any others today. Suspicion prevails in the relationship even of parents and children, wife and husband. The more educated a person is, the wider his suspicion. The reason is, education fills the brain, instead of fashioning character.

Education has to develop insight along with skills. You have come here, to **Prashaanthi Nilayam**, from over thirty countries, spending enormous amount of money, devoting precious days for journey and stay. Make that stay supremely useful. Understand the importance of disciplined freedom in education. Students might ask, "Grant us the freedom that birds have in the sky or fish in the sea." But, birds behave as birds and fishes as fish. Instead, man clamours for freedom to behave as beast! When the brute in him overwhelms the human, God incarnates as man to warn and guide mankind on the path of genuine human values. Boys and girls must grow with confidence in these human values. Confidence promotes Love.

Love fosters Peace; Peace nourishes Truth. Truth confers Bliss and Bliss is God. While dealing with children, do not be influenced by their creed or race, poverty or wealth. Look upon your task as a **Saadhana**, a form of worship, in fact, the highest form. In the **Sai** Organisation, no trace of conflict or contempt, of conceit or humiliation should be tolerated or encouraged. During these five days, concentrate on learning from the speakers and from one another and from the **Prashaanthi Nilayam** atmosphere the lessons of humility, tolerance and service, so that the world can have peace, prosperity and joy.

Discourse inaugurating Training Camps for **Bal Vikaas** Gurus, **Prashaanthi Nilayam**, 14th June 1983.

22. The ego and the **Avathaar**

BHAAGAVATH represents the essence of all the **shaasthras** (spiritual sciences), the truth proclaimed by all the **Vedhas** (ancient revealed scriptures) and the goal to be aimed at. **Bhagah** means the omnipotence of Divinity. It also means That which is worthy of worship and meditation. **Bha** means effulgence. **Ga** means Making it shine. **Va** means all-pervasive. Another meaning of **Bhagah** is **Sambhartha** and **Bhartha**. **Sambhartha** is one who creates the Cosmos out of **Prakrithi** (Nature). **Bhartha** is the Protector of the created universe. Creation and protection are both covered by the term "**Bhagavath**." Not only all material things in creation, but

also all qualities like fame, knowledge, honour, health, charity and sacrifice are properties of the **Aishwarya** (Divine).

Emperor **Bali**, the grandson of **Prahlaadha**, was the repository of all great qualities. He was a righteous ruler. There was no want in his realm. On the advice of his Guru (preceptor), **Sukraachaarya**, he performed the **Viswajith Yagna** and became the ruler of the world. When he wanted to conquer **Indhraloka** (the Kingdom of **Indhra**), **Indhra** got frightened and sought Vishnu's help to save him. Vishnu came to **Bali** as a **Braahmana** lad, **Vaamana**, and sought from him the gift of three feet of land. **Bali** readily agreed to make the gift despite warnings from his guru that the person to whom he was making the offer was Lord Vishnu Himself. **Bali** felt that if the Lord of the Universe came to him for a gift, there was no greater honour for him than to give it.

Immediately the dwarfish **Vaamana** grew to cosmic proportions. By his first foot, he covered the earth. By his second foot he covered the heavens. He then asked **Bali** wherefrom he should get the third foot of ground. **Bali** begged the Lord to place His foot on his head.

Vaamana Avathaara is the Divine principle in man. While Emperor **Bali** felt supremely happy that the Lord's sacred foot had been placed on his head, **Sukraachaarya** was burning with anger. He was the kind of guru who did not practise what he preached. Hence he had only one eye. **Bali** was greater than his guru because he practised what he believed in. He was a true devotee of the Lord. He had only one defect--pride in his greatness. The Lord blessed him by destroying his ego. This ego exists in every human being. As long as it remains, man cannot achieve anything good, nor secure God's grace. **Bali** shed his ego when he told the Lord that he had no more land to give after the Lord had measured the earth and heaven' by two steps and that he was offering himself for the third step. "My ego had warped my mind. Lord, destroy that ego by placing your redeeming foot on my head," he said. The Lord by placing his foot on **Bali** and pressing him down to the nether world destroyed also his ego and thereby sanctified him.

The three worlds penetrate each other. The place where the Lord assumed the Cosmic form (**Trivikrama**) is known as **Siddhaashrama**. This **siddhaashrama** is in every human being. The intelligence in

man is his spiritual essence.

The **Vaamana avathaara** is the divine principle in man. The ego arising out of man's consciousness represents **Bali**. The navel in which Divinity resides is the **Siddhaashrama**. It is called **Siddhaasrama** because it is the place where all aspirations are realised.

The three feet of ground **Vaamana** sought from **Bali** are: **Bhuuloka**, **Bhuvarloka** and **Suvarloka**.

Bhuuloka means the entire world constituted by the five senses and the five vital airs.

Bhuvarloka represents the subtle life force that is present in the atmosphere enveloping the

world. It is the world of **Praana** (Life-force). **Suvarloka** is the **Aathma** (divine soul), the

consciousness which permeates everything from the atom to the vastest thing in the Cosmos.

These three worlds are not one upon the other. They inter-penetrate each other the **Suvarloka**

permeates the **Bhuvarloka** and the latter penetrates the **Bhuuloka**. The three worlds represent

symbolically the three bodies of man the gross body, the mental body and the causal body.

Man must move forward from the gross body to the mental path and from the mental to the

Aathmic State (Self-realisation). The inner meaning of the **Onam** celebration is that man must

destroy the ego and achieve Self-realisation.

Onam Day at **Prashaanthi Nilayam**, 22 August 1983

23. Why the **Avathaar** comes

DHEHO devaalayah proktho, Jeevo Dhevah sanaatanah---"The Eternal Supreme dwells in the

temple of the human body as the newborn **Jeeva**. For this reason, all **avathaars** (**diane**

incarnations) assume the human form. The scriptures have declared that the Divine submits to devotion.

In the **Geetha** the Lord has declared that in Man He is the power of discrimination, the **Buddhi**

(intellect). Man cannot achieve greatness by the acquisition of all forms of wealth. It is

intelligence that makes man respected. One who does not exercise this power of discrimination is no better than birds or beasts,

It is to raise man to a higher level that the Divine comes down as **Avathaar**. **Avathaar** means

descent. To stoop down to lift up the child for coddling and to raise man, who is caught up in

petty desires and trivial pursuits, Divinity descends to the human level and teaches how man can

divinise himself. This is the teaching of the **Geetha**. All the great scriptures, the Bible, the **Quran**

and others have originated for the same purpose. The scriptures, by themselves, cannot redeem

man. They serve only as **guideposts**. They indicate the roads to be taken to realise the Divine.

Pilgrimages do not wipe out the sins

All **Avathaars** are **Puurna Avathaars**, have all the attributes of the Divine. But the **shaasthras**

(revealed scriptures) have held that the Krishna **Avathaar** alone is the complete incarnation, with

all the sixteen aspects. Despite His Omnipotence, Krishna was easily accessible to the devotee.

He submitted Himself to the devotee. When we are filled with devotion, the Lord is ready to

serve us as our servant. The Lord is ever prepared to subject Himself to any kind of difficulty or

ordeal to protect or help His devotee. Many a devotee has sung songs in praise of Krishna and

lamented the fact that he had not been fortunate enough to be born during His advent and

enjoyed His divine music and witnessed His divine exploits. One devotee has decried the **dullwitted**

disbelievers who cannot shed their petty desires and seek the bliss that comes from

devotion to the Divine.

Many devotees go on pilgrimages to **Benares**, **Prayaag** or other sacred places in the hope that

thereby they will be absolved of their sins. Pilgrimages are not the means to wipe out sins. What

is required is purification of the heart and the mind. If the mind is cleansed through **saadhana**

(spiritual discipline), Divinity will reveal itself of its own accord. Saint **Meera** gave the same

message when she sang a **bhajan** calling upon the mind to go to the **Ganga** and **Yamuna**. The

Ganga and the **Yamuna** she had in mind are not the rivers in Northern India but the inhaling and

exhaling breaths in each of us--the **Ida** and **Pingala naadhees**. The central spot between the

brows is the **Prayaag**, the place where the **Ganga** and the **Yamuna** converge and by concentrating

on this spot Krishna can be discovered. This spot is described by **Meera** as cool, pure and

undisturbed. Inhaling and exhaling **symbolise** what one should take in and what one should reject

and the holding of the breath (**Kumbhaka**) signifies what one should hold on to namely, Divinity.

One should take in the pure things and reject the impure.

The Lord responds to the yearning of the devotees

The **Geetha** has laid down three directives: do not be afraid of troubles; do not forget God; do

not adore what is false. It is by adhering to these three injunctions that countless devotees all

through the ages have sought to realise the Divine through
Saadhana.

The **Bhaagavatha** shows how the Lord responds to the yearning of the devotees and assuages their anguish caused by separation from the Lord. When Krishna left for **Mathura**, the **gopees**

(**cowherdresses**) were languishing in grief, unable to bear the separation. They were all the time looking towards **Mathura** to see when Krishna would return. One day, they espied a cloud of dust and imagined that Krishna had at last relented and was returning to **Gokulam**. They saw a chariot

and a man seated in it. The chariot stopped but there was no Krishna in it. With their hearts given over to the Supreme Lord, the **Gopees** were not inclined even to look at the strange visitor, who was none other than Krishna's very dear friend, **Uddhava**. Krishna, who was aware of the agony the **Gopikas** were experiencing, had sent **Uddhava** to offer them solace and to cheer them up.

The moment **Uddhava** got down from the chariot, he started delivering a long exhortation to the **Gopikas**. "**Oh ye Gopikas** ! You are ignorant of the **shaasthras**. You have no wisdom. Like silly, dumb persons, you are pining for Krishna. If you know the **shaasthras**, you will realise that Krishna is ever with you. He resides in your hearts. Instead of taking delight in the Krishna that dwells within you, you are pining for the physical form of Krishna. This is due to your ignorance. I shall teach you the science of Yoga for which Krishna has sent me."

Uddhava and the Gopees

The **gopikas** did not consider it proper to speak directly to a stranger. They adopted the device of addressing a bee to give their reply to **Uddhava**. The **gopees** said: "**Oh** bee! These words (of **Uddhava**) are adding fuel to the fire that is burning in us because of separation from Krishna. Enough of these words." **Uddhava** then held out to the **gopikas** the letter Krishna had sent to them and said: "Here is Krishna's message to you. At least read that." One **gopee** immediately said: "**Oh** bee ! We are illiterate village folk. We are stricken with grief. Show us Krishna." Another **gopee** wailed: "We are being burnt by the fire of agony caused by Krishna's absence. If we touch His letter, it may be burnt to ashes. We dare not touch it." Yet another **gopee** said: "The tears from our eyes will stain the pearl-like letters in Krishna's epistle. We cannot endure seeing His message."

Uddhava then said: "At least listen to my message. I shall teach you knowledge of yoga." A

gopika answered, addressing the bee, unable to control her grief: "**Oh** bee, we have only one mind and that has gone with Krishna to **Mathura**. If we had four minds, we could turn one to yoga, another to some other subject, and so on. But the only mind we had has been surrendered to Krishna. We have no room for any yoga lessons." **Uddhava** was stupefied when he realised their single minded devotion to Krishna.

The essence of all the **Vedhas** and **Shaasthras** (ancient sacred scriptures) is single-mindedness.

This single-mindedness results in one-pointed devotion to God.

Uddhava reflected within himself that he had not cultivated the single-minded devotion which the **gopees** had demonstrated. He decided to return to Krishna.

Raadhika's grief-stricken message to Krishna

Among the **gopees**, the foremost devotees of Krishna were **Raadhika** and **Neeraja**. Before

Uddhava left, he heard them address Krishna as the **Raama**-parrot and pleaded for a vision of

Krishna to assuage their grief-stricken hearts. **Uddhava** asked **Raadhika**, who was lying unconscious on a sand-dune, whether she had any message for Krishna. Recovering her senses,

Raadhika thought only of Krishna. She cried:

Were you a tree, growing upwards,
I would cling to you like a creeper;
Were you a blossoming flower
I would hover over you like a bee;
Were you the mountain **Meru**
I would cascade like a river;
Were you the boundless sky,
I would be in you like a star;
Were you the bottomless deep
I would merge in you like a river;
Where are you, **Oh** Krishna ?
Whither have you gone, Krishna !
Have you no pity, Krishna ! Krishna !
Love of God is the means and the goal

On seeing **Raadhika** in this piteous state, **Uddhava**'s heart melted. He realised that Krishna had

sent him on this mission to the **gopees** to make him learn what is true **Bhakthi** (devotion).

Uddhava realised that Krishna had enacted that episode to show to him that even those well versed in the **shaasthras** had to learn the inner truth about true devotion from the one-pointed, unalloyed devotion shown by the **gopees** towards Krishna. Love of God is the means and the

goal. This was the secret revealed by the gopees. They saw love in everything--in the music of

Krishna's flute, which filled the world with love and flooded the parched earth with love.

The Divine is in every one. But to realise it, there is only one way. It is to cultivate intense love

of God. Only that day when one strives to develop such love for God is the day of Krishna's

birth. Krishna is not born on every Gokulaashtami day. Krishna is born in us when we try to

develop divine love as the means to overcome our bonds. To live up to the teachings of Krishna

is the true way to celebrate His birthday.

Prashaanthi Nilayam, 31 August, 1983.

24. Honour the mother

THE mother's lap is the school for every man. It is his first temple. The mother is every man's

primary wealth. To recognise this truth about one's mother is the duty of every person. There is

no higher god than the mother. The father is one's treasure; the mother is his god. Instead of

valuing such precious wealth and divinity, men engage themselves in all kinds of activities to

acquire riches and positions. The father and the mother are inseparable like the word and its

meaning. Everyone should cherish one's parents as embodiments of the Divine. The mother and

father may be physically separate, but spiritually they are one.

Even the distinction between man and women relates only to the physical body. The Indwelling

Spirit in both of them is the same divine. In fact, every human being can be divided into two

constituents. One is the body. The other is the Aathma (Divine Self). Hunger, thirst, sleep, work,

etc., are qualities derived from the body. Truth, forbearance, sympathy, love and other qualities

originate from the Aathma. If the truth is gone into, it will be seen that man is not the body,

though he identifies himself with it. The physical body is common to all living beings. It is made

up of the same five elements. It is subject to decay and death. Food, sleep, reproduction are

common to all living things. It is the Indwelling Spirit in man that is immortal. That Spirit is

Divine. Man strives hard in many ways to acquire worldly things. But he will not make the

sacrifice needed to realise his Divinity.

Role of women is crucial in cultivation of basic qualities

We see in the world today disorder, violence and conflict. The world is like a sick man afflicted

with many ailments. What is the cure for these ills? Man must shed his selfishness, greed and

other bad qualities and rise above his animal nature. He must cultivate Charity (unselfishness) to

achieve Purity. Through purity of hearts, men will achieve Unity, which will lead to Divinity.

The mansion of human life should be built on these four bases.

In the cultivation of these basic qualities, the role of women is crucial.

Only dedicated mothers

can offer to the nation children who will strive for a great future for the country. Truth, sacrifice

and peace are predominant qualities in women. Women are concerned about the purity and

welfare of the community. When his son Abhimanyu died in the

Kurukshethra war, Arjuna

lamented that the war had been fought in vain as there was no one to inherit the kingdom.

Subhadra, however, felt grieved that the death of a son while the parents were alive was the

precursor of the Kali Age. She recalled that in the days of Raama no mother had to mourn the

loss of a son.

While the father's love was related to mundane desires, the mother's love was related to spiritual

concerns. It is such broad-minded mothers who are needed today.

Good mothers are more

essential than good wives. A good wife is of value only to her husband. A good mother is a

national asset. From ancient times, Indian scriptures have glorified the examples of great women

like Maithreyi, Seetha, Saavithri. Their lives continue to be a source of inspiration to this day.

We cannot afford to forget them.

Baba's Inaugural Discourse at the symposium on "The Role of Women in Social Change"

organised by the Kingdom of Mother Sai, September, 1983

Be always saturated with prema; do not use poisonous words against any one, for, words wound more fatally than even arrows.

Speak soft and sweet; sympathise with suffering and loss and ignorance; try your best to apply the salve of soothing word and

timely succour. Do not damage the faith of any one in virtue and divinity.

Encourage others to have that faith by demonstrating in your own life that virtue is its own reward, that divinity is all-pervasive and

all-powerful.

Sri Sathya Sai

25. The triple debt

EVERY man, irrespective of the country, race or period of time in which he is born, comes into

the world burdened with three debts. The first debt is owed to the Divine. The second is to the

Rishis (sages). The third is to one's parents.

A debt is an obligation arising out of what one has received from others. We can easily identify

these debts in the human body different divine forces are present nourishing and protecting it.

This divine energy permeates the entire body; it is called the Rasa (Divine Essence). We owe a

debt of gratitude to the Divine which has not only endowed us with this precious human body

but which also sustains it. We shall be able to enjoy these gifts of the Divine only if we discharge

this debt to the Divine. How is this to be done? It is by rendering service to other bodies

saturated with the same Divine, by doing righteous deeds and consecrating all actions in the

service of society. The debt to the Divine has to be discharged in full in this life itself or during

many future lives. The earlier we repay this debt, the sooner we shall realise Divinity.

Our sages have laid down guidelines for right action

Next, the debt to the **Rishis**: By selfless investigations and experiments the sages discovered for

mankind the paths to be followed for bettering our lives here and attaining mergence. They have

laid down the types of right action that will help man to lead a good and worthy life and

successfully strive for Self-realisation. These guidelines and codes of conduct have come down

to us in the form of **Shaasthras** (spiritual sciences). The **Shaasthras** also deal with rituals and

forms of worship for propitiating the Divine. The sages have taught how man can proceed from

the human to the Divine. Such codes have other names elsewhere. But, whatever the name, these

are essential for human survival.

When man strays from these codes, he is subject to many calamities. Man will have to pay the

price now or later for violating these codes. Because the sages of yore have given man these

precious guidelines for a righteous and sacred life, we repay the debt by respecting these codes

and observing the injunctions laid down by them.

Today, instead of honouring and following the **shaasthras**, people are dishonouring and violating

them and committing many wanton sins in the process. When we follow the path laid down by

the sages, we can lead exemplary lives and reach the full height of human potentialities.

The third debt we have to pay is to the **Pithru-runam** (debt to the parents). A person desires to

have a son and feels that without a son he cannot escape hell. This is not a correct interpretation

of the debt to the parents. The ancients desired to have sons who would lead righteous lives and

help the parents in discharging the debt to the **Dhaiva-runam** (debt to

the Divine). Many of them

performed **yajnas** (sacrifices) to secure such noble sons. They desired not only to acquire merit

for themselves by having such sons, but also to ensure that the sacred traditions of the family

were maintained and continued untarnished. In the old days, a father did not feel happy when a

son was born; he was delighted only when the son earned name and fame by good conduct and

righteous living.

A child grows by following the examples of parents

When a child is born, no one can know how it will turn out, whether into a good and noble

person or a wicked and evil person. The father too should set a good example to the son and try

to keep him on the straight path. It is by following the example of the parents that a child grows

in life.

It was to discharge his three-fold debt that Emperor **Dhasaratha** performed **yaagas** and **yajnas**

(ceremonial sacrifices) and ensured the presence of his sons on those occasions. He sent them to

great gurus so that they may learn the sacred heritage of the past, before they confronted the

challenges of the world. He did not calculate that his sons should serve him in his old age. He

had no selfish interest in rearing them. He desired sons for the sake of his spiritual well-being.

The son owes a deep debt to the parents for the trouble and expense they underwent to bring him

up on right lines. This is the primary duty of a son.

The son is entitled not merely to a share in the father's worldly property. He is entitled also to a

share in the godly life lived by the father. He must follow the high ideals of the father. If the

father is given to evil ways, the son can acquire merit himself and reduce to some extent the

effects of the sins of the father by cultivating good company, entertaining good thoughts and

doing good deeds. The sage **Vasishtha** assured **Dhasharatha** that many of the sins committed by

him had been wiped out by the numerous **Dharmic** deeds of **Sri Raama**, such as destruction of

the **Raakshasas** and protection guaranteed to the **Rishis**.

Two kinds of **yajnas** to redeem the three debts

It is to discharge the debt to one's parents that rites like **Shraaddha** and **Tharpanam** (ritual

offerings to the manes) are done. Only a few perform these ceremonies now. The ancients felt

that it was sinful for children to be ungrateful to parents to whom they owed their bodies and

their achievements.

Yajnas and **Yaagas** (**Vedhic** rituals of sacrifice) are symbolic rituals designed to redeem these three debts. **Yajnas** are of two kinds: **Antaryajina** (internal) and **Bahir-yajna** (external). The internal **yajna** is the striving to realise the Divinity within. The Divine is in every one and it can be realised only through **Dhyaana** (meditation). The mind is the sacrificial altar. One has to offer as sacrifice on this altar all one's bad qualities. It may be asked how any bad quality can pollute the body-mind-complex when the Divine is the in-dwelling Spirit. But, it must be realised that this is not one's first birth in a body; many lives have preceded this. Man in **Sanskrit** is called **Maanava** which means, **Maa** (not), **nava** (new)---"not new". Birth as man is the final stage in the upward evolution of the 840 thousand species of living beings. In previous lives, one might have been an insect, a worm, a bird or an animal. It is as a result of this that, despite the presence of the Divine, man displays now many animal qualities. For example, pride is not an innate human quality. It is the natural trait of a buffalo. If one displays pride, it means he has been a buffalo in previous lives and this buffalo 'quality inheres in the human. Some persons exhibit stupid stubbornness. This is not a human trait. It is the quality of a sheep. Reasons for man's display of animal qualities Sometimes some persons tend to indulge in petty thefts. This is derived from previous lives spent as a cat. Similarly, the **vascillating** and fickle nature displayed by a person may be attributed to a previous life as a monkey. Fickle mindedness is characteristic of the monkey. Some persons are incurably ungrateful. They indulge even in harming those who help them. This is not a human trait. How, then, is it present in a man? It is because he must have been a serpent in a previous birth. The serpent is notorious, for emitting poison even when fed on milk. So, an ungrateful person must have been a serpent in some previous life. One should offer, therefore, at the altar of his mind as a sacrifice his stubbornness, thieving propensity, ingratitude and pride. This is the Inner **Yajna**. Unfortunately, instead of performing sacrifices of this kind people treat goats and fowl as offerings. As a result the bad qualities continue to grow in man. It is to eliminate this evil sense of ingratitude that external sacrifices like **Yajnas** and **Yaagas** have been recommended to man. **Yajnas** enable us to promote and refine

the beneficent qualities in man. In the **yajna Indhra** is the principal deity generally invoked. **Indhra** is the presiding deity of the mind, which is the master of the senses. It is because the senses tend to dominate the mind, instead of being subservient to it, that **Indhra** is invoked in this **yajna**. **Indhra** has another name **Puruhutha**, that is, one who is invoked frequently. **Rudhra** is defined as the Supreme Lord, the **Eeshwara** of all the **Indhriyas** (sense organs). When a man has mastered all his sense organs, he becomes **Eeshwara**! When we wish to progress from the human to the Divine state, the state of **Rudhra**, it has to be sought through **Saadhana** (spiritual discipline). The sole purpose of internal **Yajna** The sole purpose of the **Anthar-yajna** (internal sacrifice) is to see that the mind does not run after the whims and fancies of the senses, like a master pathetically carrying out the dictates of his servants. The man who is a slave of sensual desire is the world's bond-slave. One who has conquered desire is master of this world and the next. It is desire that makes one dependent on others. When there is no control over the senses, desire grows wild. **Yajnas** and **yaagas** are not undertaken to promote self-interest. They are performed for promoting the welfare of the world. Instead of emphasising the inner meaning and significance, of **yajnas**, most people pay attention to the external features. **Pre-**occupied with external forms of the **yajna**, people ignore the basic need to win sense-control, without which spiritual **saadhana** has no meaning. Evil desires should be mercilessly scotched One must constantly strive to get rid of evil tendencies. Inherited evil traits rooted in the mind must be given up at the sacrificial altar. Of these traits, the worst are hatred and envy. They arise from intense selfishness. They are qualities of the leopard and should not find place in a human being. Some people try to pretend that they have overcome anger, hatred, jealousy and pride. The devices adopted by such persons are only the cunning tricks of the fox. As these traits make their appearance from time to time, they should be immediately cast off. This calls for continuous internal **yajna**, as against the external **yajna** which is performed only once a year at one particular place. The internal **yajna** has to be performed at all times, in all places and under all circumstances. The sacrificial altar for this **yajna** is within each one of us. Whenever an

evil thought or desire occurs,
it should be mercilessly scotched. It is only by constant vigilance and continuous endeavour that
Divine grace can be earned. Only when evil traits are banished can Divinity manifest itself in all
its glory. This is the real purpose of yajnas ----to enable man to achieve purity in order to realise
Divinity.
Puurnachandhra Auditorium, Prashaanthi Nilayam, 10 October 1983
26. Conquest of the mind
ENQUIRY into the nature of the Mind will reveal that it has no existence apart from the thoughts
that arise through the sense organs. That was why the sages declared:
"Sankalpa
Vikalpaathmakam Manaha" (Thoughts and doubts constitute the essence of the mind). To bring
the mind under control we have to free ourselves from the entire process of mental agitation. If
we want to 'take a bath in the sea, which is agitated by waves, we cannot afford to wait till the
waves subside and the sea is calm. Likewise, it will be foolish to wait for the agitations in the
mind to cease for experiencing Aanandha (divine bliss).
Agitations are of the very nature of the Mind "Manana sthithi
Manaha" (The state of
cogitation or remembrance is the Mind.) By constant rumination over one's sensory experiences
the mind acquires a form. By relating the experiences to the "I" as the experiencer, the
consciousness of a distinctive individual (the 'Ego') arises. From that, desires develop and from
the desires the mind acquires a form. In a piece of cloth, when the threads are taken out, only the
cotton remains and if the cotton is burnt the cloth ceases to exist. Similarly when desires are
eliminated, the "I" and the Mind will go.
It has been said that the destruction of the mind is the means to the realization of the Divine. The
cessation of the mind can be brought about by the gradual elimination of desires, like the
removal of threads from a cloth. Finally the desires have to be consumed in the fire of Vairaagya
(detachment).
Everything in the world is subject to change
Look upon life as one long railway journey. In this journey it is not good to carry heavy luggage.
There are stations on the way like Aarthi (suffering), Arthaarthi (desire for objects), jignaasu
(yearning for understanding) and Inaani (Self-realisation). The less luggage one carries the more
easily and quickly one can get through various stages and reach the

destination. The primary
requisite, therefore, is the eradication of desires.
Everything in the Universe has a form and a name. Of the two, the name is more important than
the form. The form is liable to change every moment. The Vedhaantha declares that whatever is
perceived is liable to perish ("Yaddhrishyam thannashyam"). There is nothing in the world which
is not subject to change. A man's body also goes through stages of infancy, boyhood, manhood,
and old age. Samsaara (worldly life) is like a tree with roots, branches, flowers and fruits. The
Mind is the tap-root of this tree. If the tap-root is destroyed the tree with all its branches will fall.
If the mind goes, the sense of separateness will go.
Man's actions are related to desires and aversions. They are the cause of his joys and sorrows. As
the Mind is the source of these actions, it is by cultivating pure and noble thoughts that one can
engage in pure and noble deeds. All the world's ills arise from the evil thoughts and deeds of
men. It is only when men change that society will change and the world will be reformed.
Nothing can be achieved without faith in God
Man does not use his sense organs in the right way. He has eyes, but does not see what is good.
He has ears, but does not listen to what is good. There is only one way of correcting him. He has
to be shown the spiritual path and helped to cultivate the virtues of Truth, Love and Selfsacrifice.
He must be weaned away from selfish pursuits and from arrogance and pride. His
mind, which is the real culprit, has to be cleansed of all evil. He believes in the false and unreal
and does not relish Truth, Goodness and Beauty. He can acquire real peace and joy only when he
turns his thoughts to God and away from the petty tinsel of the world. Without faith in God there
is nothing that man can achieve, whatever his knowledge and wealth may be.
Modern education does not teach a young man what is essential for making his life worthwhile
and meaningful. His mind is loaded with a lot of useless information, but he knows little that is
useful for daily living. Even in the spiritual field, there is a wide gap between verbal knowledge
and real understanding of spiritual truth. People perform Iapa, Dhyaana and Bhajana (repetition
of sacred formula, meditation, and group singing of devotional songs), but there is no
understanding of their inner purpose or what they are expected to achieve.

All living beings have the **Pancha Bhuuthas** (five basic elements) **Pancha Koshas** (five sheaths) the **Pancha Praanas** (five vital airs), and the **Panchendhriyas** (five sense organs) in common.

What is the form of these five elements? What is the power that sustains the five **Koshas** (sheaths)? Man does not enquire into these matters. He lives continuously in these sheaths and functions through the sense organs but what is the purpose of this life? What is the significance of human birth? These questions do not bother him. He is content from morning till eve to acquire one thing or another and is concerned about "My house", "My car", "My clothes" and the like. In this **pre**-occupation with the "I" and "Mine", the basic truth about the Divine that is the real nature of the "I" is not remembered at all. Realise that the mind is the cause of "my-ness"

When a man calls his body, "My body" who is the owner or the indweller of the body? If he is not the body or the mind, what is he? Without understanding who he is, is there any meaning in talking about "my body", "my mind" and the like? Is there any sense in seeking to acquire various possessions without understanding who is acquiring them and for what purpose?

Once it is realized that the mind is the cause of this "my-ness", and that it is made up of desires, then one will strive to achieve the state of **Samaadhi** (**superconscious** state of bliss during meditation) in which all agitations in the mind cease. It may be difficult to achieve this state of yogic serenity. An easier way to still the mind is to concentrate all thoughts on God. When that is done, file calmness that comes in the state of **Sushupthi** (deep sleep) will be realised. It is a state of equanimity in which one looks upon pain and pleasure, joy and grief, with equal indifference, unaffected by them either way. In the same manner the identity of the **Jeivi** (individual. Self) and the Brahman (**Omniself**) has to be experienced.

Puurnachandhra Auditorium, **Prashaanthi Nilayam**, 12 October, 1983

My desire is that you should not censure other religions. Develop brotherly feelings for all. God is One; there are not many Gods, one for each tribe among men.

Love is One; it transcends caste, colour and creed, if it has to be genuine. Truth is One; there cannot be two. For two can only be one occurring twice. The goal is One; for, all roads must lead to the One God. Why then should men quarrel and fight over the Eternal and the Absolute?

Sri Sathya Sai

27. **Yajnas** and the human predicament
THE **Dheha** (body), the **Indhriyas** (senses), the Manas (mind) and the **Buddhi** (intellect) are the instruments through which man functions. The true nature of man can be understood only when the secret of each of these is understood. What is the real character of the body, the mind, the senses and the intellect? Once this is known we can discover the means to bring them under control.

The first **upaadhi** (instrument) of man is the body. "The etymological meaning of the word

Dheha is "**Dhahyathi-ithi Dhehah**" ("that which is burnt"). The burning does not refer only to the cremation of the body after death. In fact, the body is all the time burning on account of worries.

The body is also called **Shareera**, which means "that which is subject to change and decay."

From childhood to youth, from youth to old age the body undergoes many changes. The body is like a rented house. It is also described as the Tabernacle of God. This means that it is a sacred

dwelling. Constant efforts are made to drive the tenant out of the house. Ultimately death evicts

the tenant. Another name for the body is **Kshethra** (as mentioned in the **Bhagavath Geetha**). The

word **Kshethra** has many meanings. It may be regarded as a **Kavacham** (armour) which protects

the indwelling spirit. **Kshethra** also means that which is liable to destruction. It also means a field (of action).

Make the body a fitting shrine for the Divine

If the body is considered as a field its owner can reap only crops he cultivates in it. If he sows

sacred seeds he will reap a harvest of merit. If he sows sinful seeds he will reap a harvest of sins.

When the body is regarded as a shrine, it must be revered as the sacred abode of the Divine.

Religious **Kshethras** are places of pilgrimage because they are associated with Divinity. Because

the body is also the abode of the Divine it must be regarded as a **Kshethra**.

In the temple of the body the Divine Spirit is installed. It can acquire purity and holiness only

when it is purified internally and externally. By bathing in water the body can be purified

externally. By speaking the Truth, the tongue is purified. Through study and penance, the spirit is

rendered pure. The intellect acquires purity through **Inaana** (spiritual wisdom). In these ways the

body has to be made a fitting shrine for the Divine by pure thoughts, pure deeds and by

meditation. Purity of mind, speech and body has been described as "**Trikarana Shuddhi**" (the triple purity.)

The body should not be regarded as a mere conglomeration of the five elements. Looking at it externally, it may appear as a structure of bones, flesh, blood and nerves. But just as a temple is not a mere edifice consisting of brick and mortar but is the Abode of the Divine, the body should also be regarded as the dwelling of the Divine Spirit. It is, therefore, the primary duty of man to ensure that the body does not indulge in wrongful practices, and fall a prey to falsehood and unrighteousness.

He should use the body to promote his higher human qualities and pursue the divine path. It is for this purpose that **Yajnas**, **Yaagas** and other religious rites have been prescribed.

Some organs are not easily subject to control

Next there are **Indhriyas** the sense organs. These senses pursue their own courses. They are not easily subject to control or regulation. They tend to go astray to any extent. The senses are called **Maathras**. **Maathra** means that which measures or determines the quality. The tongue, for instance, tastes something and declares whether it is sweet, sour or so on. The eye likewise determines whether something is beautiful and attractive or not. In this manner every sense organ in the human body judges the quality of the objects it experiences.

Another meaning of **Maathra** is that it has to observe certain bounds or limits.

The **Indhriyas** have thus got both a judging quality and a limitation. The nose, for instance, can only smell but cannot take up any other function. The purpose of the limitation is that the nose should confine itself to the specific function of smelling what is pure or fragrant and rejecting what is impure. The ears, for instance, should listen to pure and holy matters and receive what delights the heart. They should not indulge in listening to words which cause pain to the heart or affect its purity. If the ears are used in violation of this rule and give heed to irrelevant matters and to evil gossip they become instruments for the commission of sin. The tongue, again, is intended to proclaim the glory of God and to speak the truth. Instead of being used for this sacred purpose it is employed for abusing others or causing pain to them. It is a perversion of the divine purpose for which it is given.

Sorrows are the result of abuse of sense organs

Because the **Indhriyas** (the sense organs) are not used for the pure

and sacred purposes for which the Divine has endowed man with them, they become the instruments for doing many evil things.

All the sorrows and troubles man experiences are the result of abuse of sense organs. It is for this reason that in the spiritual journey one is enjoined **Indhriya nigraham** (to control the senses) as the very first discipline.

However-wealthy, powerful or knowledgeable one may be, if he fails to bring his senses under control he will not be able to make purposeful and worthy use of his power or position. One who is a slave of his senses is displaying his animal qualities. One who controls his senses demonstrates the sacredness of the human birth. It is to develop the divine qualities in man and promote his purity in thought, word and deed that **Yaagas** and **Yajnas** have to be performed.

Among the good qualities which man has to cultivate, the most important is **thyaaga** (sacrifice).

Thyaaga is ordinarily equated with charity or generosity.

There is a great difference between charity and real sacrifice. Giving away things like land, cows, gold, food or knowledge represents only an attempt to share with others what you have.

By gifts of these kind one does not lose much. In fact many of those who are born in poverty and misery in this life are suffering the consequences of not exercising charity in previous lives. The **Shaasthras** (moral sciences) have laid down that the affluent should share their wealth with the have-nots. This kind of sharing is an inherent obligation of man, according to the **Shaasthras**.

Samarasya (compassion) and **Samanvaya** (one-ness) towards all being have been regarded as two eyes for a man.

Significance of **Anga-puuja** in ritual worship

Thyaaga, however, transcends charity and compassion. It is the readiness to part with a smile the things which one loves, including one's life itself. This is true sacrifice and it is that kind of sacrifice that has been regarded as the means to realise **Amruthathvam** (immortality). The **Vedhas** have also declared that peace comes from **thyaaga**. Those who seek peace of mind, peace of the spirit and peace for the world or the calmness of the senses have to cultivate the spirit of sacrifice. One must try continually to see how one's wealth or talents, knowledge or qualities can be utilised to promote happiness among others.

In the daily religious routine, persons are in the habit of performing what is called '**Anga Puuja**'--

-offering the various limbs of the body to the Divine. But while uttering the **Manthra** '**Nethram Samarpayaami**' (I am offering my eye), if you merely offer a flower, you are missing the real significance of this **Manthra**. It means that you are offering your eye for seeing the Divine.

Similarly, in the **Homa** (sacrificial offering in the fire) the **Manthra** is uttered, '**Hridhayam Samarpayaami**' (I offer my heart). The real significance of this **manthra** is: "O Lord, this is not my heart. It is yours. There is only one seat in this heart and this is reserved for you. There is no place in it for anybody else, neither for father or mother, husband or wife, or teacher. You are the only one who can occupy my heart. Accept this heart as yours." Instead of uttering the **manthras** in this faith, nowadays the ritual is converted into a mechanical offering of a flower or something else. Hence the worship becomes a hypocritical formality.

Yajnas are intended for people in all the worlds

We speak of the heart as the throne of the Lord. But we seat on it all and sundry. The throne becomes ultimately a musical chair. How can the Divine be expected to come, and dwell in such a heart? The first thing one has to do is to rid the heart of all the evil elements residing in it. The heart is compared to a lotus. But the lotus of our heart is infested with evil insects such as hatred, lust, greed, pride, attachment and envy. Until these pestilential creatures are removed and the lotus is cleaned by the water of **Prema** (Divine love) the heart is not fit to be offered to the Divine. During worship, we say '**Suddhodhaka Snaanam Samarpayaami**' (I am offering you a bath in pure water). What is the pure water that is implied here? It is pure unselfish love. Any offering made to the divine should be done not in expectation of any reward or for any selfish purpose but only to please the Divine.

Thyaaga must be regarded as a **Yajna** (great sacrifice). What you offer should be within your capability. The person to whom it is offered should be deserving and should be capable of making proper use of what is offered. To make offerings beyond one's capacity to undeserving persons or to persons incapable of putting them to proper use is like offering a golden toy to a child or presenting a knife to a lunatic. It may have many undesirable consequences.

The **Rishis** (sages) who prescribed **Yajnas** and **Yaagas** did not intend them for the use of a particular country, community or time. They are valid for any

country, for any people, at anytime. The benediction at the end of the **Yajna** is "**Lokaah Samasthaah Sukhino Bhavanthu**" (May all the worlds be happy).

These **Yajnas** and **Yaagas** must be preserved by us with appropriate adaptations for differences in place and time. What is essential is to adhere to the spirit and deeper purpose of the **manthras** which are employed in the **yajnas**. When the **yajnas** are performed in this way they will result in the purification of the spirit and lead us to the realisation of the Divine.

Puurnachandhra Auditorium, Prashanthi Nilayam, 11-10-1983

Man being divine must have the divine all around him, all the time, in order to be alive; like fish, he must have the water of divine joy all around him. Instead, he is now seeking to keep himself alive by artificial respiration and borrowed blood. He is himself

Amrithaswaruupa, and **Aanandha-swaruupa** (Immortal and Bliss personified). So, why should he strive to get **Aanandha** from outside?

Sri Sathya Sai

28. To Divinity through Sacrifice

THE sacred and fragrant articles that are offered and the precious gems that are placed in the sacrificial fire are symbolic of the offerings which man should make in life. He should offer his pure heart and good qualities such as **Sathya**, Dharma, **Shaanthi** and **Prema** (Truth, Virtue, Peace and Love) to the Divine. The real spirit of giving to society and the community the wealth, knowledge and skills one possesses is the true **Yagina** (sacrificial rite). Without the spirit or sacrifice the performance of external rituals has no meaning.

Life itself is a **Yajna**. To make human life an oblation in the sacred fire of duties and actions is itself a **Yajna**. To get rid of one's bad qualities is **Yajna**. Every individual who seeks to lead an ideal life, to achieve bliss and attain self-realisation has to cultivate the spirit of sacrifice. **Yajna** is the means to lead one from sorrow to happiness, adversity to prosperity, darkness to light.

Human life can be worthwhile only when it is based on sacrifice or the quality of renunciation.

Thereby not only can it become meaningful but Divinity can also be experienced.

Life does not consist in eating, sleeping and such activities. The **Vedhaantha** (concluding essence of **Vedhas**) has declared that the human goal is **Moksha** (release from bondage). What is this bondage? It is not association with wife and children, with property or attachments and hatreds.

Even the sense of 'I' and 'Mine' does not constitute bondage. It is the ignorance of one's true self

that constitutes bondage. The process of liberation begins with the attempt to discover one's own

Self. This Yajna is intended to reveal to man the truth about himself and lead him to the Divine.

The Lord is both the performer and enjoyer of yajna

From ancient times wrong conceptions about the purpose of Yajna resulted in sacrifice of living

beings, and the true purpose of Yajnas was forgotten. Yajna is also called Adhvaram. Dhvaram

means "killing". Adhvaram signifies "non-killing". Hence the inner meaning of 'Yajna' is that in

which there is no violence. All the Manthras (sacred formulas) used in Yajnas are aimed at

achieving Aanandha (Divine Bliss). Yajnas must lead to Bliss and Self-realisation. Only when the

import of the manthras is fully understood and experienced will there be Self-realisation.

The Lord is hailed as the Yajnapurusha. He is known as Yajnaabhruth, i.e., the Lord of the Yajna.

He is the Master of all that takes place in the Yajna. From this, the supreme significance of the

Yajna should be obvious. The Lord is also known as Yajnakrith and Yajnaabhuk. That is, He is

both the performer and the enjoyer of the sacrifice. The Lord is thus the protector and the

destroyer of the sacrifice. All the sacred things that are offered in the sacrificial fire, including

the manthras (holy sacred formulae) and yanthras (ritual diagramatic representations), are

accepted by Him. When each offering is made with the manthra, 'Swaaha', it means that it is

being offered to the Divine. Hence, everything that is offered must be pure, sweet and enjoyable.

We have to look upon our body as the sacrificial platform. Our Mind is the altar on which the

offerings are to be made. Our desires represent the ghee that is poured into the sacrificial fire.

Our hatred is the sacrificial animal. Our mental conflicts are the blades of Kusha grass. Our heart

is the sacrificial fire. It is with these elements that life should be turned into a sacrificial Yajna.

Every pure thought should be regarded as a 'Samidh' (holy twig) which is offered in the fire.

Man should offer to the Divine his pure heart

The essential significance of Yajna consists in the spirit of sacrifice. Knowledge or strength or

wealth that is not used for the good of others is useless. The object of Yajna is to make man

realise that all the powers given to him should be offered to the Divine to elevate one's life.

To perform Yajnas and Yaagas in the true spirit no special sacrificial altars or priests are

necessary. The external Yajna is only a reflection of the internal Yajna. Through the performance

of the external Yajnas, by rituals, religious practices and righteous deeds, the Inner-Self is

purified. At the time of 'Puurnaahuthi' (completion of the Yajna) many sacred and fragrant

articles are offered in the sacrificial fire. Precious gems like diamonds, rubies, emeralds etc., are

also put into the fire. Even pure silk cloth is offered. The significance of this is that man should

offer to the Divine his pure unselfish heart and such noble qualities as Sathya, Dharma,

Shaanthi, Prema (truth, virtue, peace, love), compassion and kindness for all beings alike.

Cultivate discrimination between right and wrong

The world has any number of wealthy persons, profound scholars and knowledgeable scientists.

But if none of them has compassion and kindness, their wealth or knowledge is of no avail. It is

only when we resolve to offer all that we have for the promotion of the well-being of the world

and the good of society, will we be embarking on real Yajna. Without faith in God and this spirit

of sacrifice all actions will only result in evil.

Man today has made considerable progress in science. He labours to acquire wealth, scholarship

and skills of various kinds. What is the use of acquiring all these if they are not put to right use.

The use of these things depends on the character of the persons possessing them. If they are

good, these will be put to right use. If they are bad, these will be misused. If wealth, knowledge

or scientific skills are possessed by persons with Rajoguna (quality of passionate activity) they

will be used for wrongful ends. If persons with Thamoguna (quality of inertia and ignorance)

have them, they will be used purely for selfish ends. The persons with Rajoguna may some time

or other reform themselves, but those with Thamoguna will use their talents and energies in

sinful and anti-social ways.

Man has, therefore, to cultivate primarily the sense of discrimination between right and wrong.

The Gaayathree Manthra declares, "Dhiyo Yo Nah Prachodhayaath." It is a prayer to the

Gaayathree Goddess to illumine the mind. Gandhiji's favourite prayer was Sab Ko Sanmathi Dhe

Bhagavan ("O Lord, bestow good sense on everyone"). Because today evil-minded men are

active everywhere the world suffers from violence, disorder and

confusion.

Too many wealthy people nowadays prefer to hoard their wealth rather than utilise it for the good of society and for relieving the distress of the poor. They are behaving like a dog in the manger. It is high time every person who wishes to lead a purposeful and righteous life decides to engage himself in service to society and devotes all his wealth and energies to spreading happiness in the community. Men must realise that there can be no greater source of real bliss than **Thyaaga** (renunciation). Those who are affluent should help the distressed. Look at the trees, the rivers and the cows. They are supreme examples of self-sacrifice for the sake of others. The trees grow and produce flowers and fruits for the enjoyment of others. A tree gives shade even to one who is felling it. The rivers keep flowing all the time to provide **lifegiving** water to all living things. The cows offer the milk which is intended for their calves to man. If trees, rivers and cows can exhibit such exemplary qualities of sacrifice, it is deplorable that man, who has inherently noble qualities, should be lacking in the spirit of sacrifice. **Bhaarith** had the reputation for centuries of being the land of **thyaaga**, yoga, and karma (sacrifice, divine communion and right action). If today persons born in such a country have no sense of sacrifice it is a matter for shame. The educated persons and those who are affluent should try in every way to help the weak, the distressed and the poor in society. They must go to the relief of the sick and suffering. Those who go abroad to acquire scientific and other knowledge should come back to the mother country and use their knowledge for building up the national economy and serving their countrymen. Engage in service to people around you. Instead of cultivating the higher human qualities we are developing selfishness and other undesirable traits. Many are engaged in looking at the faults of others and ignoring their own defects. The right attitude is to learn from the good qualities of others and correct one's own faults. If you do not like a person you may keep away from him, but you should not go about decrying him. When you point your finger at the faults of others you must remember that three fingers are pointing at your own faults. There are many **Saadhakas** (spiritual aspirants) and devotees who

go to **Ashrams** (monasteries), cultivate the company of elders and listen to their teachings and who imagine that they have renounced everything. However, if there is no change in their mental attitude and way of life, of what use is this renunciation? If you cannot shed your envy or likes and dislikes, what is the point in staying in an **Aashram**? Many **Saadhakas** are in the habit of moving from house to house and indulging in gossip. Is this the kind of life that should be led in an **Aashram**? Instead of devoting their time to spiritual and Godly matters, indulging in idle gossip is a gross abuse of one's life in an **Aashram**. It is more important to put into practice even one or two good things that one learns from a preceptor than listen endlessly to discourses. Your real wealth is the practice of Virtue Embodiments of the Divine! On this auspicious **Puurnaahuthi** day, offer in the sacrificial fire of your heart, all your defects and bad qualities such as envy, greed, and antipathy and take a resolve to cultivate good qualities. All the wealth about which you boast is valueless. The real wealth is the practice of Virtue. Good character is real knowledge. This knowledge is wealth which will not decline however much you may use it, and no one can filch it away from you. Today this **Yajna** has come to a close. This should mean that our spirit of sacrifice has achieved fulfilment. Henceforth, develop universal love and dedicate your self to the service of society. Life is constantly ebbing away. To utilise all your resources for the good of others is the way to experience real bliss. Whatever may have been your lapses in the past, begin a new life of dedication and devotion from today. Make the best use of the sacred atmosphere prevailing in the **Aashram** and engage yourself in spiritual **saadhana** (practices) and service to the people around you. On this **Puurnathuthi** day I bless you that you should find fulfilment by becoming integrated personalities, enjoying unalloyed Bliss.

29. Unity is Divinity
EMBODIMENTS of the Divine Spirit! The ancient saying, "All roads lead to **Rome**", has been vindicated today. It is not without great significance that people from many countries have gathered in this historic city. You have to realise that you have come here to learn things which you have never heard before, and to derive inspiration from new ideals about the human adventure.

This Conference is not concerned with any one religion, nation, race, caste or individual. It is intended to reveal the essential Truth that underlies all Scriptures and to strive for the peace and welfare of all people through the establishment of Truth and Righteousness.

The whole of mankind belongs to one Religion---the Religion of Man. For all men God is the Father. As the children of one God all men are brothers. This Conference is therefore a family gathering. It is not a meeting of nationalities and religions. It is a meeting of minds. It does not relate to any one culture or philosophy. It is concerned with the divine way of life that is implicit in the teachings of all religions. Its purpose is to see Unity in Divinity. All religions proclaim the Unity of Divinity

The basic truth in all religions, irrespective of country or race, is one and the same. The philosophic ideas or the practices and methods of approach may vary. But the final objective and goal is only one. All religions proclaim the Unity of Divinity and preach the cultivation of Universal Love without regard to caste, creed, country or colour. Those who are ignorant of this basic Truth develop pride and ego because of their own religion. Such people are creating great confusion and chaos by fragmenting Divinity. To confine and divide the Infinite Divine into such narrow compartments is treason to the Divine. The basis for a spiritual, **Godbased** life is the indwelling Spirit--the **Aathman** (divine soul). The body is the home of Spirit.

Life in society should also conform to this spiritual basis. Man, however, bases his life on the belief that the body alone is real. It is to rid him of this error that he has to be taught about Spirit.

Mankind has to realise that both the individual and society are manifestations of the Divine Will and that the Divine permeates the Universe. Only by recognising this Truth can man give up his ego and lead a life of devotion to duty. Society should not become a cockpit of selfish individuals, but a community of divinely guided Individuals.

With the progress of science man imagines that he is the lord of the universe and he tends to forget the Divine. Although man today has gone to the moon and is exploring outer space, if he were to consider the innumerable mysteries and wonders in creation yet to be known, he will realise that these are far beyond the limited capacity of mind and intelligence. The more man discovers the secrets and mysteries of the cosmos, the more he will

realise that God is the creator and **motivator** of all creation. All religions are agreed upon this Truth. All that man can do is to strive through his limited intelligence and knowledge to understand the invisible and infinite Divine and learn to worship and adore Him.

Service to Society is the means to promote Unity

Instead of realising his innate Divinity, man is caught up in the prison house of his own material 'achievements. Greater than all his scientific and technological progress is man himself as a being endowed with the divine consciousness. By choosing to regard only the material world as real, it may be possible to bring about the prosperity of a scientific, technological and materialistic society for a time. But if, in the process, human selfishness, greed and hatred develop, as they usually do, society will destroy itself. If, on the contrary, the essential Divinity of man is realised, mankind can build up a great society based on unity and on adherence to the divine principle of Love. This profound change must begin in the minds of individuals. When individuals change, society will change. And when society changes, the whole world will change. Unity is the secret of social progress, and service to society is the means to promote it.

Everyone therefore should devote himself to such service in a spirit of dedication.

It should be realised that material comfort is not the sole aim of social living. A society in which the individuals are concerned only about material welfare will not be able to achieve harmony and peace. Even if it is achieved, it will only be a patched-up harmony for, in such a society, the strong will oppress the weak. Nor will an equal distribution of the bounties of nature ensure anything but a nominal equality. How will the equal distribution of material goods achieve equality with reference to desires and abilities? Desires have, therefore, to be controlled by developing the spiritual approach and diverting the mind from material objects to the Divine seated in each one's heart.

Divine experience is inherent nature of man

Once the Truth of the Indwelling Spirit is recognised, there dawns the awareness that the world is one family. One is then filled with Divine Love which becomes the driving force for all of one's actions. Man **tums** away from the pursuit of endless desires to the search for peace and equanimity. By converting the love for material things into Love of

God one experiences the

Divine. This experience is not something beyond man. It is, in fact, a part of the inherent nature of man.. It is the secret of his humanness and his Divinity.

Whatever one's religion may be, everyone should cultivate respect for other faiths. One who does

not have such an attitude of tolerance and respect for other religions is not a true follower of his

own .religion. It is not enough merely to adhere strictly to the practices of one's own religion.

One should also try to see the essential unity of all religions. Only then will man be able to

experience the oneness of Divinity. There should be no kind of coercion or compulsion in the

sphere of religion. Religious matters should be discussed calmly and dispassionately. Do not

entertain the feeling that one's religion is superior and another's inferior. Conflicts on the basis of

religion should be totally eliminated. To divide men on grounds of religion is a crime against humanity.

Man today imagines that he knows everything about Nature and the Universe. But of what use is

all this knowledge if man does not know himself? It is only when he understands himself that he

will be able to know the Truth about the external world. Man's Inner Reality cannot be known by

exploring the world outside. When he turns his vision inward and realises his essential Divinity,

he will acquire an equal-mindedness towards all beings. Out of that feeling of oneness he will

experience the Bliss that passeth understanding.

Message to International Symposium in Rome on the theme "Unity is Divinity," held on 30 and 31-10-1983

God is Omnipresent; He is immanent in every being in equal measure. So, man must visualise Him equally in himself and in others. That is to say, he sees only God in all. So how can he injure others or fear that he will come to harm through others? This is the basis of the Indian ideal of Ahimsa (non-injury).

Sri Sathya Sai

30. Perpetual bliss

Who can ascribe a form to Him who is beyond all bounds and shapes?

One-can only laugh at those who babble that

He is thus and thus and thus.

He has no hands or feet or limbs or parts:

How then can humans picture Him ?

His radiance is that of a billion Suns and more:

How can the mind hope to reach Him?

'Tis formless Force--to grasp It whole

Who can venture? Who can claim success?

'Tis Aathma with no fixed Form, since Time began,

Illuminating Space and the boundless vast

He, the Ever-existing with no birth, no death,

Sans beginning, middle or end,

Unborn, undecaying, deathless

He is the Aathma, the Timeless, the Etenal Supreme.

EMBODIMENTS of Love ! Since dawn this day, from every tongue, the words, "Happy

Birthday" "Happy Birthdays" have been resounding. What exactly do these words mean? Are

the words used with awareness of their significance, or, are they spoken as a conventional form

of social etiquette? Such doubts do arise.

The English word "happy" has as its equivalent in Thelugu Santhosham. We shall probe into the

implications of the expression San-thosham. 'Thosham' signifies prasannatha (delight). The

prefix 'Sam' denotes that the delight has been won through righteous and honourable means, that

is to say, through 'detachment' and 'sacrifice.'

When discontent disappears delight is established

One has to give up desires that enslave and imprison, that bring sorrow in their train. Desires can

be grouped under two heads: desire for an object or experience that no one else has earned, and

desire that the object or experience one has earned should not be earned by any one else! Both

these desires are indeed ridiculous. What is desired is as illusory as one's shadow. The faster you

run towards it, hoping to seize it, the farther it is from your reach.

When you pursue desire, it

flees; when you scorn its hold, it submits like the shadow that follows you when you turn your

back on it. Desires are born of greed. When greed is weakened more and more, discontent

declines in equal measure. And, when discontent disappears delight is established.

Prahlaadha, as the Bhaagavatha text declares, was rooted in the faith in God Naaraayana and His

Universal, Absolute Reality. His father, Hiranyakashipu, however, was drawn by external forms

and the limiting names. Therefore, Prahlaadha was rooted in

Aanandha (Bliss) wherever he was,

in whatever set of circumstances. Hiranyakashipu was ever worried and anxious, caught up in the

multiplicity of names and forms.

Those who are in such bliss as Prahlaadha had will have an aura around them and an effulgence

on their faces. People can derive joy watching their faces and yearn to have that experience again

and again. The faces of the worried and the anxious will infect others too with similar feelings.

In deep sleep man is in his native core

Besides, Delight endows one with great power also whereas anxiety robs one of the strength he has. True delight cannot be acquired by effort or produced artificially or maintained by design.

No course of Saadhana (spiritual effort) can be prescribed to enable one to gain Aanandha. For, one is, in fact, the very embodiment of Aanandha !But since he has failed to identify his truth, he is seeking it from outside, from the objects around him. For those who have realised that they are the Eternal, the True and the Pure Aathma, Aanandha is ever accessible.

Aanandha is Brahman; the Bhagavathgeetha teaches this truth in many ways. The very name

Prahlaadha has Aanandha soaked in it. 'Hlaadha' means Aanandha and the prefix 'Pra' indicates that the Aanandha is 'full.' Prahlaadha means 'Full Bliss'---"a person who is full of Aanandha."

How could Prahlaadha attain that state? He gave up attachment to his name and form and sought the Aathma as the only reality and identified that reality with Naaraayana.

Every man is privileged to taste this Bliss during Sushupthi (deep sleep). In that state, he is not conscious of his name and form, nor do any of his senses function. So, he is then in full Bliss, his native core, his very birthright. This is the reason why he seeks it so restlessly from the moment he awakes until the moment of sleep, unaware of the inner spring which is its unfailing source, engaging himself in the pursuit of knowledge and skills for earning a living.

Knowledge, wealth, power and status are all capable of granting only worldly pleasure or joy or exultation. Of course, whatever the extent or nature of this joy, it must be realised that it is a

amsha (particle) of the supreme Aanandha of the Aathmic awareness, the impact of Brahman

Aanandha (the Limitless Vast). The mansion of a millionaire may have many evidences of his

wealth but each is a particle of the Grace of Lakshmi (Goddess of Prosperity). Men may derive

joy from their enormous wealth, deep scholarship, or physical prowess, but each of these is really

a ray emanating from Brahmaanandha. The ray is reflected differently from different media but

the source is One and the primal essence is one.

The yearning to know is the sign of Chith

Aanandha (Supreme Bliss) is immanent in every thing in Creation, for Aanandha is Brahman

(the Universal Absolute). Everything is Sath (Being), Chith (Awareness or Consciousness) and

Aanandha (Bliss), that is to say, Divine. Everything IS, the IS-ness is the Sath (the being)

capable of Becoming. Next about Chith (awareness) : the capacity to be known and to know, to

gain awareness and to grant awareness is Chith. When we take with us a child to a fair or market

or an exhibition, it asks for answers to endless questions, What is that?" "Why is it so?", What

is its name ?" This yearning to know is the sign of the Chith.

In spite of our seeing so many dying around us and hearing about as many more deaths, though

we witness the misery and the suffering of so many, we long for a death-less and sorrow-less

life. We spend fortunes to lengthen our lives. That is the urge of the

"Sath" in us. The other

longing to know is the expression of the "Chith" in us. The third proof of our innate Divinity is

the urge of Aanandha in us. Without exception, every one is motivated by this Aanandha urge.

Purity of mind is enough to obtain Divine Grace

However, these urges have each two aspects---the impression (internal) and the expression

(external). Sath has, for example, the being and the becoming. The process of becoming is what

the Gaayathri prayer asks for "Awaken my intellect, heighten and expand my awareness

(prachodayaath). " Becoming is through expanding, manifesting wider and more varied forms.

The Upanishaths declare, "He is everything that exists both inside and outside."

Antharbahishcha thath sarvam vyaapya Naarayano sthithah (Naaraayana permeates everything

inside and outside all this). He cast His look and it all happened.

The Become is a reflection of the Will that urged the Being; so, the Being IS the Becoming. It

changes from Is to Was; it is unstable, while Being is stable. Being is the screen and Becoming,

the pictures that flit across the screen. When there are no pictures, who will be drawn to the

screen? How can pictures be seen, when there is no screen? The fleeting and the fixed are

inextricably dependent on each other.

The objective world is but a series of momentary pictures impinging on the mind. The mind is

active in the walking stage of the body. The body is built up by Anna (food), maintained by Anna

and disintegrates through Anna. The body has five sheaths, the outermost one, the Annamaya

Kosha (food sheath). It is known also as the sthoala (gross body).

The next three sheaths, the

Praanamaya (vital air), the Manomaya (mind), and the Vijnaana (intellectual) form the

suukshma (subtle) body. The subtle body is active in the dream stage also. The fifth and the inner-most sheath is the **Aanandhamaya** (Ecstatic, the Blissful), the **Kaarana** (causal body).

The expression of the urge of **Aanandha** is as Love and Delight. Delight is the product and projection of Love. The expression of **Chith** is awareness. The expression of **Sath** is Becoming.

Divinity is the Unity that manifests in Diversity, the One as the Many. The One is the efficient cause as well as the material cause of the Many. The One is inherent in the Many and shines in the Many which It has become. The ONE is the source of the highest and the most lasting

Aanandha. **Brahmaanandha** is native to Man, his very source

The **Aanandha** we get when hunger is appeased by a meal is short-lived. Hunger afflicts us again before long. However sweet and tasty the food may be, it causes nausea when consumed in quantity. The mythological bird **Chakora** is said to feed on moonlight only but we can be sure a surfeit of that will certainly be unwelcome to it. Even nectar will cloy when one continues to eat it endlessly.

Brahmaanandha, however, is different.. For, it is native to man, his very source and sustenance.

The purpose of human striving, through stage after stage of spiritual progress, is to attain that. A fish placed in an artistic golden gem-studded bowl is miserable. It has no **Aanandha**, for it has no water. Water is its home, its real source and sustenance. Man too must reach his original home, however far he may wander. **Thyaagaraaja** sang: "Birds, big and small, before nightfall seek the tree where they can rest. I hold Your Feet In my grasp; save me, O **Raama**." The **Bhaagavatha** makes it more explicit, "For every living being, the best course is to attain the source from which it originated."

Be reminding yourself "I am not different from God"

There exist many flooded streams on the globe. Where has the water come from? The ocean, of course. Consider the impediments the streams have to overcome before they attain the source!

The flooded stream of human life has originated from **Brahmaanandha** and it has to attain the source from which it has come away. In order to succeed, man must recollect the ecstasy of **Brahmaanandha** every moment, in every activity.

Thyaagaraaja revelled in the **Aanandha** that poetry, music and scholarship can confer but since

the **Aanandha** that learning can confer (**Vidhyaanandha**) was liable to weaken, he considered it only as a particle or foretaste of the **Brahmaanandha** he sought most the **Aanandha** derivable from the Universal Eternal Delight, the **Nirguna Aanandha** Brahman, That **Aanandha** is man's reality, for, man is God.

God is neither distant, nor distinct from you. You are God. You are **Sath-Chith-Aanandha** (Being, **Awareness** Bliss Absolute). You are **Asthi** (being), **Bhaathi** (awareness), **Priyam** (bliss). You are all. When do you **cognise** this Truth? When you shake off the delusions which hide the Truth. If your yearning to experience **Brahmaanandha**, the **Sath-Chith-Aanandha** is sincere and pure, from this day, keep ever in your memory what I am about to tell you:

(1) "I am God; I am not different from God." Be conscious of this always. Keep it ever in mind.

"I am God; I am God. I am not different from God." Be reminding yourself of this. Pray that you may not fail in this **saadhana** (spiritual exercise).

(2) "I am the **Akhanda** Para Brahman (Indivisible Supreme Absolute)." This is the second Truth to be established in the consciousness by unremitting repetition and prayer.

(3) I am **Sath-Chith-Aanandha** ("Being, Awareness, Bliss"). Divine Bliss is the goal to be ever kept in view

(4) "Grief and anxiety can never affect me." Develop 'this Faith and convince yourselves of this Truth by repeated assurance and prayer.

(5) "I am ever content; fear can never enter me." Feel thus for ever. Pray that this conviction grows stronger and stronger. Exhort yourself, "**O** self! Utter '**Om Thath Sath**', '**Om Thath Sath**'

"the threefold symbol of Brahman. As the physical body is maintained healthy and strong by the five **praanas** (vital airs), these five prayers will endow you with the "awareness of Brahman," which is the same as "the status of Brahman Itself."

Do not demean or condemn yourself as low or small or weak. The body is but a vehicle for the journey through life. Do not mistake it as your self and impose on yourself its **ups** and downs.

You purchase a car and possess it for the sake of its usefulness, not for keeping it under lock and key in the garage. The body-car should be put to the best use, for attaining **Brahmaanandha**. The four goals of human life---Dharma, **Artha**, **Kaama**, **Moksha** (fight living, fight earning, fight desiring and release from worldly bondage) are the wheels of the vehicle; the wheel inside that

steers these four is the mind. The **Buddhi** (intellect) is the switch. The air which fills the tubes in the **tyres** is Faith and the destination is **Aanandha**. **Aanandha** is the breath that sustains life. That is the goal which has to be ever in view, while navigating the ocean of one's life. Even the least trace of **Aanandha** that one derives is but a reflection of **Brahmaanandha**. One has to keep this in mind. Anything done or said or seen is but the prompting of the Brahman that is one's reality. Have faith in this fact. In order to develop and deepen this faith, certain spiritual practices can be undertaken. Do not feel separate from God and consider Him as the Giver and yourself as the Recipient. This smacks of commerce. It is wrong to plan for getting some wish granted in return for what you offer. God will not pay any attention to your material greed; He watches the heart and its contents. Believers in God have not understood God if they bargain with Him and clamour for worldly goods. Hence, from ages past, they have suffered misery. The Divine seeks and rewards only Divine qualities, virtues and conduct. The highest virtue is humility, surrender to God. The body is transient and the joy it seeks and gets is equally transient. The **Aanandha** one gets through meditation on the **Aathma** is as lasting as the **Aathma**. When Godhead assumes a body, It too is unaffected as the **Aathma**. Nothing can confer as much **Aanandha** as virtue, neither wealth, nor material power, nor fame, nor scholarship. The highest virtue is humility, surrender to God. People speak of those who have no one to look after them as 'orphans' but God looks after every one. So, no one can be an orphan. God alone is the **anaatha** (orphan), for who can claim that he is God's guardian? Dedicate thought, word and deed to God. Do not treat some of your activities as done for God and others as done for yourself. They are both like the two halves of a pulse grain. The plant sprouts from the middle of the grain, drawing sustenance equally from both halves. The alert and the inert, the living and the non-living, the moving and the non-moving are all God. Strengthen this faith, live in this faith. This is the prescription for perpetual **Brahmaanandha**. **Bhagavan's** Birthday Discourse, **Prashaanthi Nilayam**, 23 November, 1983. The mother must herself prepare food for the home; for, food that is prepared with love and served with a smile is much more

sustaining and strengthening than food cooked by a hired woman and served by a disgruntled refractory kitchen boy! **Sri Sathya Sai** 31. Be exemplars of **Sai** ideals YOU, children of the Eternal! You are not lumps of flesh. You are embodiments of the Eternal. You are repositories of Bliss. Your hearts are shrines of the Divine. The whole of Nature is your playground; all the things in it are your play-things. Regard yourselves as masters of the Universe and not its bond-slaves. As long as you are bound to your desires, you cannot escape being subject to the material world. With all his prowess, **Raavana** could not save himself from disaster because he was a slave to his passions. Once you surrender to the Divine, nature becomes your servant. The boys and girls of today should realise this basic truth. They represent the future of humanity. They are the guardians of the nation's culture. The greatness and prosperity of the country depend on them. The nation's future will be determined by how the lives of the young children are shaped. Today the world is plunged in chaos, violence and wickedness. It is for the young people to see that these demonic forces are routed For accomplishing any objective two things are needed: **Krishhi** (individual effort) and **Kripa** (Divine Grace). The two are like the negative and positive poles of a magnet. If there is only Divine Grace, but no proper effort on the part of the individual, the object cannot be achieved. Divine Grace is always there. We need not go far to seek it. The efforts made to secure it are called **saadhana** (spiritual effort). Children should learn to admit their mistakes. Every person should possess four important qualities: **Shaanthi** (peace), **Sathya** (Truth), **Nirahankaara** (absence of egoism) and absence of **Asuuya** (envy). These four are essential. Suffusing all the four is **Prema** (love). These qualities are not got through studies or from a teacher or as a gift from someone. They can be acquired only by one's own effort. These noble qualities have to be developed from childhood itself. Only then will they stand in good stead in later years. The first quality is **Sathyam**. "**Sathyameva Jayathe**", says the **Upanishath**. (Truth alone triumphs). What is this Truth? It is adherence to what is true in thought, word and deed. Often many untoward situations arise which render such adherence

difficult. Children, for instance, out of fear of punishment or scolding by parents or teachers indulge in prevarication or falsehood and avoid admitting the truth. This tendency results in due course in vitiating their entire life by making them lead double lives. Having regard, therefore, to their future, they should learn from their boyhood to admit their mistakes and speak the truth. There is nothing wrong if they are punished by their parents or teachers for their misdeeds. Through such corrective measures, they will learn to behave properly in their later years. If from the beginning you learn to speak the truth, you will find it easy.

But once you take to lying, to return to the ways of truth is very difficult. Hence, when you are still young and your minds and hearts are pure and untainted, you must cultivate the habit of sticking to truth. By speaking the truth always, your minds will be filled with good thoughts.

You should not give up truth, whatever difficulties you may encounter, whatever troubles or trials may come your way. This is the lesson to be learnt from the inspiring story of **Harishchandra**, who won undying fame because of his preparedness to sacrifice everything for upholding truth. Material prosperity or positions of authority may come and go. But the reputation for truth and integrity will last for ever. If you install truth and righteousness in your hearts, your lives will become eminently meaningful and worthy. Cultivate freedom from envy

Next to truth, you must cultivate forbearance. Forbearance endows you with the strength to face "the slings and arrows of outrageous fortune." A man without forbearance easily succumbs to reverses and difficulties.

Together with truth and forbearance, you have to cultivate freedom from **asuuya**. Envy is like the pest that attacks the root of a tree. It can destroy one's entire life. We may be enjoying many things in life---Knowledge, wealth, position, power and the like. But if the virus of envy enters our minds, it can pollute every thing. We should not give place to envy even in the smallest matter. If a fellow-student scores more marks than you, you should not feel envious. If others do better than yourself, you should feel happy rather than allow yourself to be consumed by envy. If some one is better dressed than yourself or is more wealthy, you should feel that he is enjoying what he has and you should be content and happy with what you

have. To be free from envy is a divine quality. It makes you feel happy over others' happiness or success.

Learn to make sacrifices for those in need

And, then, there is Discipline. Without discipline, your life will be beset with pitfalls. Children of **Sathya Sai** Educational Institutions must set an example in discipline. In big gatherings, they should observe silence and order and restrain their enthusiasm. If children who have gone through the **Bal Vikas** course indulge in chatter and frequent clapping of hands, they bring discredit to the movement. Whatever the situation, you should observe strict discipline and obey the orders of your teachers or elders. You should also learn to make sacrifices for the sake of others in need. Sacrifice means going to the help of others to the extent of your capacity. If you are not in a position to help others, you must at least refrain from doing any harm. Even that is a form of sacrifice (giving up the tendency to do harm to others.)

Those in power today are engaged in many activities which inflict burdens on the people and create hardships for them. But they are doing precious little to provide facilities for the improvement of children. Even the so-called developed countries are wasting **crores** of rupees on all kinds of projects, but they do not pay enough attention to the health and welfare of the younger generation. They try to exploit the young in one way or another for their own selfish purposes, but have no concern for the long-term future of these children. What the big powers spend on armaments for six days will be enough to keep in comfort **lakhs** of children in a whole year.

Remember that children have tender hearts

It is highly important to take care of the health of children. Good health is the basis of everything else in life. The condition of the children in the backward countries is pitiable. Most of them lack nourishing food, proper clothes and roofs over their heads. They are undernourished and weak and suffer from many ailments. Every day 40,000 children are dying on account of malnutrition in the third world countries. I wish the affluent people did something to help these hapless children. They should not be satisfied with their own prosperity and welfare. They have a duty towards those less fortunately placed than themselves. They should go to the help of the poor and the weak not in a spirit of condescension or of extending patronage.

They must offer help out of genuine sympathy and fellow-feeling. They must regard such sympathy as one of the primary aims of meaningful living.

Dear teachers! When you teach the children, you must remember that you are engaged in a noble task for the sake of the children entrusted to your care. You must feel that you are educating yourselves when you are educating the children. For instance, when you impart some knowledge to the children, your own understanding of the subject improves. Even when you study books for teaching the children, you also derive joy from the study. Hence you must always have the feeling that whatever you do for others is in reality a service done to the Divine that resides in every one. When teachers do their duty in this spirit, they will be imbuing the children with the spirit of Universal love. Remember that the children have tender hearts and innocent minds. Only if you fill their hearts with love will the world have genuine peace.

Prashaanthi Nilayam is children's native home

You have brought these children from distant places, away from their parents, out of your devotion to **Bhagavaan**. This testifies to your devotion. The children have put up with many difficulties and discomforts out of their devotion to **Bhagavaan**. They have all come to **Prashaanthi Nilayam**, out of their love for **Bhagavaan**. **Prashaanthi Nilayam** is their native home.

Here they can experience a bliss they can find nowhere else.

Bhagavaan is more than a mother for all of them. I want you all to go back with joy and with the feeling that you have spent a blissful period in your mother's home. All the expenses of your stay will be borne by the **Sai**

Trust. You may use the money you have brought for the **Bal Vikas** activities.

I bless everyone who has contributed to the success of this great conference the **Sai Organisers**, the **Seva Dhal** volunteers, the teachers and students, with long life and all health and happiness.

Discourse for **Bal Vikaas** and **Pre-Seva Dal** Students, and teachers at **Puurnachandra Auditorium, Prashaanthi Nilayam**, 30-12-83

32. Devotion and Divine Grace

EVERY second is a new moment in your life. Do not wait for a whole year to celebrate the new year and make new year resolutions. Utilise every second to purify your heart and fill it with love. You will then realise that God is yours and you are with love.

True devotion is the means to realise the Divine. Devotion means love

of God without any desire for reward. Such devotion can be developed only through good conduct. There can be no devotion without righteousness. Purity of mind is an essential for enjoying Divine Bliss as purity of body is essential for bodily health.

Higher than all the knowledge that can be acquired in the world is the **Aathmajnaana** (knowledge of the Self). There is nothing equal to the bliss that comes from Self-realisation. It is attained only when the ego-sense is destroyed and there is prayerful submission to the Divine. Prayers must issue not from the lips but from the heart. Prayers from the lips are like a telephone number call. They will not reach the person you want. Prayers from the heart are like a "particular person call." They will go straight to God.

Prayers, again, are used for seeking fulfilment of material desires. Out of the millions who offer prayers, very few seek God Himself with pure hearts. The happiness derived from material benefits is lost when these are lost. Life is a constant succession of happiness and sorrow. To be free from these opposites one has to cultivate detachment. This detachment is **Vairaagya**.

Relationship between nature, man and God

In a life filled with desires, the pleasures one seeks are inevitably followed by grief and disappointments. All unrighteous actions lead to sorrow. It was for this reason that Buddha emphasised the need for discrimination. The, first prayer, "**Buddham Sharanam Gachchaami**" is a call for cultivating wisdom and discrimination, the **Buddhi** (intellect). But unless the power of discrimination is Used for doing right action for the good of society it is of no use. Hence the second prayer, "**Sangham Sharanam Gachchaami**" (I surrender myself to society). What is this right action that must be done? That is indicated by the third prayer: "**Dharmam Sharanam Gachchaami**" (I take refuge in Dharma). To reach your goal, the royal road is Dharma (righteousness). It is only when these three are combined--Wisdom, social service and righteousness that there is fulfilment in life.

Everyone should realise the integral relationship between Nature, Man and God. They are inextricably interrelated. Take a simple example. Here is a tumbler. It contains water. It is on the table. The tumbler has been placed for the sake of the water. If one does not need water, there will be no need for the tumbler. If there is no table, the tumbler

cannot be placed on it. You may ask the questions: Is the table important, or the tumbler, or the water in it? Water is important.

The water needs the tumbler as a container. Nature is like the table. The **Jeevi** (individual) is the tumbler. The Divine exists in the form of **Naara** (water). There is no use for the tumbler unless there is water.

"**Naara**" is the water that cools the heat generated by the agitations arising from the body, the mind and the life-spirit (the **Adhibhouthika**, **Adhyaathmika** **Adhidhai-vatha** factors). This **Nara** (human) is **Naaraayana**---the Supreme Universal Consciousness. **Naaraayana** is 'present in every one. If man did not have the cooling power of the Divine, he would not be able to bear the heat generated by the body, the mind and the vital air.

How far is the Divine?

Where is Divine? The **shaasthras** (revealed ancient scriptures) say the Divine is twenty feet away from the **Brahmachari** (the bachelor). The reason is a youth suffering from the fever of adolescence cannot perceive the Divine. He relies on his mental abilities and the ; power of his muscles and heart. He has no faith in the power of Dharma or God. Hence, one who is remote from Dharma is also distant from God.

For a **Sanyaasi** (the ascetic), God is said to be three feet away. Wearing the yellow robe and having a shaven head cannot make a man a genuine ascetic. He must have renounced all bodily attachments and all material desires. Although he may have renounced many things, because the **sanyaasi (renunciant)** has still some delusions regarding the body, God is said to be three feet away from him.

Only in the case of the **Grihastha** (householder) is God said to be residing in his heart. But even if God dwells in his heart, till the **Grihastha** sheds vices like greed, hatred and envy, the Divine will not be visible to him. Attachment and ego will make him blindfolded.

To secure the grace of the Divine, it is not necessary to seek knowledge, wealth, power or position. Purity of mind alone is enough. Every cell of one's body will be filled with the Divine when God is worshipped with pure and .single-minded devotion. To the self-sacrificing devotee, the Divine will be Omnipresent.

Devotion has been reduced to a pompous show

The Lord is ever ready to answer the prayers of the devotees. But what passes for "devotion"

nowadays is only "deep ocean" (submergence in the ocean of worldly life). People talk about the "Divine," but are interested only in "deep wine." They talk of "compassion," but are concerned only with "fashion." They mouth the word "**Co**-operation," but indulge only in "operation."

Devotion has been reduced to a pompous show.

True knowledge can come only when one is confronted with an extreme moral crisis. This was the situation Arjuna faced when he was placed between the two opposing armies. **Pareekshith** faced a similar crisis when he learnt he had only one week to live. It is at times of such crisis that one thinks of God and seeks Divine help.

Prashaanthi Nilayam, 31 December 1983

Sathya Sai Speaks

And, as we drink deep the cascade of Love
We thirst to near the Source and rest,
Each word, a joy drop, a mother's kiss
Each phrase, a father's pat, every sentence a lesson.
Our enraptured selves unfold, and bloom in Bliss
As we imbibe the limpid sweetness
Horizons widen, hatred fades.
The neighbour's face, we find, is ours!
The burden of dreary debility
Falls off; fear and fumbling, flee.
The voice finds welcome echo within
He became We and They, He says, to play a game:
We lose the Way, He rescues, redeems.
He hides; we seek. We hide; He finds.
'**Tis** all such sun, the loss and gain, the joy and pain.
Let us listen and learn His Grace to earn.

N. Kasturi

1. "The most precious period"

IN one's life, the years sixteen to thirty are the most precious. This is the period when all of one's faculties and energies are at their peak. Hence one should strive to make the best use of this period. Noble qualities like self-confidence, sacrifice, aspiration and courage must be acquired then. If this time of one's life is wasted, there will only be failures in later years. Bad thoughts, bad practices and backbiting should be eschewed altogether. During this crucial period, one should try to understand the purpose of life and concentrate one's efforts on achieving one's ideals. No spiritual effort is possible when one has dissipated one's physical and mental abilities.

It is a pity that young people misuse these precious years of their lives by falling into bad ways.

Swaami expects them to develop all their human endowments and lead exemplary lives which

will be an object-lesson to others.

What we witness today in the world, however, is a great deal of play-acting. All appear as devotees and all proclaim their spirit of sacrifice. Everyone declares himself or herself as a **saadhaka** (spiritual aspirant). Every believer claims that he is seeing God. One must enquire whether it is the so-called devotee who is seeking God or whether it is God who is searching for a true devotee. Is the **saadhaka** serving God or is God serving the **saadhaka**?--that is the question. The service that the **saadhaka** is doing is trivial. Offering to God what God has provided is like offering to the **Ganga** water from the **Ganga**. The truth is it is God who is rendering service to the devotee. All the capacities given by God should be used in the service of the Divine. There is no need to go in quest of God. God is all the time searching for the genuine and steadfast devotee. The **saadhaka** is approaching God for the fulfilment of his desires. He is after petty and transient benefits. He does not seek to understand the nature of true love or the Divinity that underlies everything. Today's **saadhaka** proves himself to be a self-deluded being with no moral commitment. Three most important human values The real criterion of moral conduct is harmony between one's profession and one's practice. Morality consists in acting up to the rules of conduct prescribed by society at a particular time and place for an individual or group. If there is no connection between what one professes in words and his actions, morality cannot exist. Of all human values, three are most important. The foremost is love of God. Where there is love there is sacrifice. There arises purity of heart. There should be a fusion of love, sacrifice and purity. They are not mere human qualities. They constitute vital organs of a human being. They are as essential for a human being as the head, hands and legs for the body. Without these attributes, no one is a complete human being. Just as the Sun can be seen only by his own light, the love of the Divine can be acquired only by Divine Grace and not by trivial spiritual practices. These **saadhanas** (spiritual practices) are invariably motivated by selfish objectives. There is an element of selfishness in every service which man undertakes. All undertakings are tainted by egoism or the acquisitive urge. Only when the **saadhaka**'s heart is filled with the Divine, will he be able to entertain pure and sacred

love.

Time is all-powerful, not subject to any one

Students must bear in mind that their life is determined by their actions, whether they are good or bad. The other determining factor is Time. Time is all-powerful. It is not subject to any one. All are subject to it. It rolls on without beginning or end. **Raama**'s exile, **Raavana**'s death, emperor **Bali**'s descent to the nether world, **Sibi**'s supreme sacrifice, the ordeals of the **Paandavas** . are all examples of the power of Time over the destinies of men. It is only when one's actions are harmonised with the dictates of Time can one enjoy the type of bliss described as **Thrupthi**.

For this, the proper control of the mind, which is the cause of both happiness and sorrow, is necessary. Tiffs control cannot be achieved by merely reading the Scriptures or practising certain rituals. Mere scholarship or the acquisition of knowledge about the external world will not lead to internal peace. If one is engaged all the time in the acquisition of information, when is he to undertake the task of transformation?

Mahaabhaaratha war is the game of life you play

The games you play may be compared to the **Mahaabhaaratha** war. On one side were ranged the forces of evil, the **Kauravas**, and on the other the powers of good, the **Paandavas**. They played the game of Life with empire as the football. Till the end of the battle, Lord Krishna was the sole chief for the righteous **Paandavas**. The wicked **Kauravas** lost their commanders one after the other in the battle. The **Paandavas**, who had completely surrendered to Krishna, achieved ultimate victory. The contest could be described as one between the evil qualities of Desire, Hatred, Envy, Pride, **etc** on the one side and good qualities like Truth, Virtue, Tranquillity, Nonviolence and Love on the other. The body is the battlefield. The captain of one team is the embodiment of good qualities. The captain of the other is the embodiment of mundane desires.

There can only be defeat for those who adhere to **everchanging**, worldly desires. Only those who attach themselves to the unchanging, eternal Divine can hope for enduring success in life.

Gaandhaari, the wife of **Dhritharaashtra** and mother of the **Kauravas**, and **Shakuni**, were children of the same mother. **Gaandhaari** was like a vessel of nectar. **Shakuni** was a very clever man, but full of poison. Acting on the advice of **Shakuni**, the **Kauravas** lost their kingdom and everything

else. No one should feel proud about his cleverness or intelligence or about his ability to win laurels in studies. Good character and right thinking are more valuable than scholastic achievements or intellectual abilities. Utilise your intelligence and thoughts for achieving that bliss which comes from leading a life of righteousness and goodness. Enter on a life dedicated to ideals.

Devotion is the cord that binds God
Today is called **Sankraanthi**, the day when the Sun starts on its northward journey by entering the

Makara sign of the Zodiac. **Samyak Kraanthi ithi Sankraanthi** ("change for the good is **Sankraanthi**"). We must transform ourselves completely.

Sankraanthi reveals not only the beauty of Nature but the resplendent beauty of the Divine. The Divine will not consider your status or position, your pomp and show. It is beyond the reach of knowledge and intelligence. It can be secured only by **Prema** (pure love). The Lord is bound only by the intensity of the **Bhaktha's** (devotee's) devotion. Devotion is the cord that binds God. **Bhajans** (group singing of devotional songs) and prayers should not emanate only from the lips. They should flow from the heart. The

Ganges of true devotion arises from the devotee's heart. Everything that is associated with Divinity has its origin in the heart. Hence the heart should be emptied of all evil and kept pure and unsullied by right action.

It may not be possible to escape the consequences of one's good and bad actions. But even a mountain of sin can be wiped out by winning the Grace of the Divine. Hence one should strive to earn the love of God, which is all-embracing and all-powerful. From this **Sankraanthi** day, dedicate yourselves to the cultivation of good qualities and righteous action and develop that pure devotion which will redeem your life. This is my message and my benediction for you.

Discourse on **Sankraanthi** Day at the conclusion of Sports Festival, **Sathya Sai** Institute, at **Puurnachandra** Auditorium, **Prashaanthi Nilayam**, 13 January, 1984

Education is now sought after, more for securing a means of livelihood. The attempt of many parents and their children is to learn some skill which will give them a good job, in a factory or business establishment or bank, on a decent salary. Of course, man must live and live comfortably. So, it is necessary that some useful skill is mastered. But, man needs things much more satisfying, much more essential, than comfort. He must have faith in himself, so that he may respect himself. This

Aathmavishwasah (trust in the Self) lies at the very root of joy.

Sri Sathya Sai

2. "Know your Lineage"

DHARMA and **Inaana** (right conduct and spiritual wisdom) are two eyes given to man to discover his uniqueness and his divinity. Dharma indicates the right path which every individual, group or society should follow. Dharma destroys the one who violates it. Dharma also protects the one who protects it. The scriptures have declared, "Where there is Dharma there is Victory".

There is no Dharma greater than Truth. The edifice of Dharma is erected on the foundation of

Truth. **Nyaaya** (justice) is an essential attribute of Dharma. A society or nation or an individual shines with glory only when they adhere to justice, just as one acquires wealth by the pursuit of agriculture, business or profession, one must acquire merit and Divine Grace by adhering to **neethi** (morality) and Dharma.

However, Dharma alone is not enough. While Dharma leads to right action, it is necessary also to acquire **Inaana**. True knowledge consists in understanding the unity that underlies the

Cosmos. All the sufferings and problems in life arise from the sense of duality. Once the feeling of 'I' and 'mine' is got rid of, consciousness of the all-pervading Divinity will be realised.

The two greatest qualities in life

Today, it appears as if there is a revival of spiritual activity everywhere. Religious associations are coming up all over the world. But much of the activity of spiritual aspirants is motivated by self-interest. Devotees address prayers to God for the fulfilment of their material desires. All the study of scriptures is of little avail if genuine love of God does not flow spontaneously from the heart. It is only through such love that the Divine can be realised. Love and sacrifice are the two greatest qualities in life. It is on the basis of these qualities that our ancestors dealt with the

problems of society so that the individual, the family, the community and the nation may pursue the path of Dharma.

In the world the progeny of Dharma and **Adharma** are continually growing. **Adharma**

(unrighteousness) married **Mithya** (delusion). **Mithya** is neither truth nor untruth. This couple had two children, a son called **Ahamkaara** (egoism) and a daughter called **Moha** (infatuation). As

both **Ahamkaara** and **Moha** are the children of Ignorance, with no capacity to judge what is right

and wrong, the unholy alliance between them resulted in the birth of **Lobha** (avarice) and

Vanchana (deceit) as son and daughter. From the wrongful union of these two, **Eershya**

(jealousy) and **Krodha** (hatred) were born. Out of their union, **Bheethi** (fear) and **Mruthyu** (death)

were born, This lineage is known as **Adharma Santhathi** (the progeny of unrighteousness). In this

lineage, every union was improper.

Now for the progeny of Dharma (righteousness).

Dharma married a great soul called **Sathya** (Truth). Out of the union of **Sathya** and Dharma,

eight children were born. These are **Shraddha** (Earnestness), **Dhaya** (Compassion), **Shaanthi**

(Peace), **Pushti** (Prosperity), **Shanthushti** (Contentment), **Vridhhi** (Progress), **Lajja** (Modesty),

Gouravam (Honour) and **Mukthi** (Liberation). It is now for each one to determine to which

lineage one belongs. It would seem that ninety percent of the people in the world belong to the

line of **Mithya** and **Adharma**.

When we practise Dharma, the Divinity 'in us will manifest itself spontaneously. One should not

limit Dharma to mere words. Man is regarded as the very embodiment of righteousness. But he

will not be worthy of this appellation if he does not lead a life of Dharma. Everyone should

realise that to attain oneness with divinity is the goal of human life. Hence it is everyone's duty to

develop faith in the Divine. With the growth of faith, if one leads a life devoted to Dharma,

Sathya and **Neethi** (Righteousness, Truth and Justice), he will be achieving the purpose of life.

The man who does not follow Dharma is a burden on the earth. All the wealth he may

accumulate will not accompany him when he leaves the world. It is more important to earn the

grace of God than earn all the wealth in the world. Develop the love of God and realise the bliss

that is beyond all words.

Abbotsbury, Madras, 19 January, 1984

3. Parents should not pamper children

PARENTS today tend to lavish too much affection on their children. But such affection alone is

not enough. There should be control also over the children. There should be both "love" and

"law". Only when both love and restraint are present will the love prove beneficial.

For all the evil habits of children, who are naturally innocent and uninformed, the parents are

primarily responsible. They do not make any efforts to teach proper ways of behaviour to the

children. They pamper the children by giving them money freely.

They want their boys to

become high officers, to earn large incomes, acquire wealth and lead a life of comfort and ease.

But they do not consider for a moment how they should make the children realise the need to

develop good qualities. It is up to parents to teach the children to cultivate right attitudes and

moral qualities. To encourage them merely to get on in life is not proper. Parents should feel

happy only when they see their sons leading blameless lives, acquiring a good name and

behaving properly. To rejoice merely at the birth of a son is foolish. **Dhritharaashtra** had a hundred sons, the **Kauravas**. He knew very

well that they were a wicked

lot, pursuing bad ways. He knew also that his brother's sons, the **Paandavas**, were wedded to

Dharma (righteousness) and that the **Kauravas** were inflicting many indignities and injuries on

the **Paandavas**. Although **Vyaasa** told **Dhritharaashtra** several times that, out of his misplaced

affection for his sons, he should not allow the latter to persecute the **Paandavas**, the doting father

did not heed **Vyaasa**'s advice. Consequently, he got involved in many sinful actions.

Children should be provided with right values

Vyaasa warned **Dhritharaashtra**: "**Dhritharaashtra**! I do not say that for you to love your sons is

wrong. But you must know what kind of son you should love. Not knowing this, you are

behaving like a blind man. By showing your love for a bad son, you are causing harm to the

community and the country." By his blind infatuation for his sons, what is it that **Dhritharaashtra**

achieved? In the final outcome, he had no one even to perform his funeral obsequies. The

righteous **Paandavas** had to render this service to him.

It is not wrong to love children. But you (parents) should learn how to love them. Whenever the

children go astray, wittingly or unwittingly, parents should hasten to correct their faults and bring

them to the right path. The obligations of parents do not end with providing food, schooling and

knowledge of worldly matters. The children should also be provided with right values. They

should not be made to think that the acquisition of wealth is the be-all and end-all of life. Wealth

does not accompany one when he leaves the world. Wealth is necessary only for meeting one's

essential needs. Too much wealth is an embarrassment like an over-size shoe. Too little of it is

likely to be painful, like a tight fitting shoe. So, it is desirable to have

only that amount of wealth
that is adequate for one's basic needs. It is deplorable that today, in
the mad pursuit of money,
people are forgetting all human qualities.
The persevering seeker secures wisdom
Young people today are totally oblivious to the importance of
dedicating their lives to great
ideals. It is up to the parents to endeavour to make their children lead
purposeful lives. Teachers,
on their part, should set an example and inculcate in their wards fight
values. Only a lighted lamp
can serve to light other lamps. If teachers lack idealism how can they
inspire their students to
lead ideal lives ?
People talk about the spiritual life, but rarely practise it. They often
act contrary to it. The reason
is the lack of virtues. Without good qualities, all other attributes are
useless. It is like pouring
water in a pot full of holes. When the heart is oozing with bad
thoughts and evil desires, how can
you fill it with pure aspirations?
Governor **Banerjee** spoke about success and mentioned that "success
begets success." But how is
success to be achieved and what is the success you should aim at?
The **Geetha** says:
"Shraddhaavaan labhathe jnaanam". ("The persevering seeker
secures wisdom.")
This means that without perseverance and earnestness no success
can be achieved. You must
take interest in the path shown by elders. You must devote attention
to the knowledge taught by
the ancients. You must pay heed to what the elders say. If you have no
shraddha (earnestness)
you cannot achieve anything, whatever other qualifications you may
have.
Despite aeons of evolution and considerable progress in scientific
knowledge, man is not able to
make significant progress towards the Divine because of absence of
strenuous striving in the
spiritual sphere. Without spiritual practice, reading religious books
and listening to spiritual
discourses have no value. Study of the **Upanishaths** and **Shaasthras**
(spiritual sciences) and
reciting God's names may be good acts in themselves. But, if there is
no love, which is the basis
of all **saadhana** (spiritual discipline), they are of no use. They are like
buttermilk. But the love of
God is like well-boiled milk. Everything is contained in it all proteins
and vitamins. Love
reinforces one's physical, mental and spiritual energies. Devotional
acts without love are like
diluted buttermilk in which there are no nutrients.

Students should cultivate the quality of **sahana**
Dhyaana (meditation) and **japa** (repetition of sacred formula)
without love are lifeless rituals.
Love which expresses itself in service to all living things is the best
expression of the love of
God. There is no true devotion without such love. It is love which is
unchanging and which does
not mind any sacrifice in serving others. When we have students
filled with such love and
imbued with the spirit of service, the nation will achieve unalloyed
prosperity, peace and
progress. Learn, first of all, to honour your parents. Be respectful to
elders and heed their advice.
Carry out the **behests** of your teachers. Place your trust in God.
Without faith in God, all other possessions are of no avail. Take, for
instance, the case of
Duryodhana. He was the lord of an empire. Both **Duryodhana** and
Arjuna went to Krishna before
the **Kurukshetra** battle. **Duryodhana** wanted only Krishna's army
on his side. Arjuna was content
to have Krishna alone on his side. This was enough to secure for him
victory in the war. All the
armies **Duryodhana** had were of no avail. **Duryodhana** relied on the
clever strategies of **Shakuni**.
He had no faith in the divine intelligence of Krishna. The lesson that
students should learn from
this episode is that they must rely, not on their intellectual cleverness
but on the guidance of their
higher intelligence, which transcends ordinary reason and thinking.
They should seek the support
of That which sustains everything in creation.
Relationship between spirituality and science
Students should cultivate the quality of **sahana** (forbearance).
Whatever you do, do it without
any selfish motive. You spend a great deal of time to acquire some
material object or other. How
much time do you devote to thoughts of God? You shed tears
profusely for getting sensuous
pleasures. Do you shed a single tear for experiencing God? How, then,
can you realise God?
Today, manifestation of **Bhakthi** (devotion) has become a mass-
produced manufactured product.
But are the devotees practising what they profess? Without practice,
can the fruits of devotion be
realised? Spirituality is not separate from other aspects of life. You
must understand that
spirituality permeates everything. Science is spirituality. Mathematics
is spirituality. Spirituality
can be found in everything if you look for it. What, for instance, is the
connection between
Mathematics and spirituality. Spiritual mathematics is different from
academic mathematics.

According to academic mathematics 3 minus 1 is equal to two. But in spiritual mathematics 3 minus 1 is one! How is that, it may be asked. There is a mirror. When you look at it, you see an image. There are thus three things: The seer, the mirror and the image. When you take away the mirror, the image also goes and only one thing remains. Nature is the mirror. The Divine is the seer. The **jeevi** (individual) is the image. When the mirror of Nature is removed, the **jeevi** goes and only the Divine remains.

Birth is the cause of all sorrow

It is the relationship with Nature (the phenomenal world) that produces the appearance of duality and individual separateness. What one should seek to realise is the oneness with Divinity. The means of realisation has been indicated in the 12th Canto of the **Bhagavath-geetha** where the qualities of the true **Bhaktha** (devotee) are described. The primary quality is absence of hatred towards any living thing: "**Adhveshthasa-sarva bhoothaanaam**" (Cultivate Universal love.)

Avoid causing harm to others. Do not speak ill of any one. Give up pride and egoism. Cultivate purity of thought, speech and action.

What is the origin of pride? Is it knowledge? What is this knowledge? It is really nothing more than ignorance. What is the cause of ignorance? It is the feeling of duality. Wherefrom has duality originated? From **Raaga** and **Dhwesha** (attachment and hatred). What is the origin of these two? They are the products of circumstances. How have the circumstances come about?

Through **Karmas** (past deeds). What is the cause of **Karmas**? It is Birth. It will thus be clear that birth is the cause of all sorrow. It is only by seeking freedom from birth that one can free oneself from sorrow. The opportunity that has been provided by being born as a human being should be used for realising this supreme goal.

It is the duty of parents to set children on the right path from their early years. They should not hesitate to correct them and even punish them when the children take to wrong ways. The best way they can show their love for their children is to do everything necessary to make them follow the right path. If any boy proves intractable or incorrigible, they should not hesitate to disown him. It is better to have one good son rather than a brood of bad children.

The years of youth are most precious years

When the boys come home for holidays, the parents must keep a

watch over their activities, movements and companions. Some parents tend to pamper them at home on the ground that the boys might have lacked some things in the hostel. They are encouraged to see films or the **TV**.

They are given unwholesome food. All this is undesirable. The children are mined by these indulgences. The parents should exercise restraints on themselves in the interest of the children.

Because parents are present in large numbers, I have spoken in this strain.

You must bear in mind that the years of youth are the most precious years in one's life and they should not be wasted or misspent. To let children watch the **TV** from 6 **p.m.** to 10 **p.m.** is to make them forget all that they have learnt at school or college. In addition, they learn many evil things. If **TV** is used for teaching good things, it can serve a worthy purpose. But that is not the case. The younger generation is being ruined by undesirable films and **TV** programmes. Their minds are being poisoned. It is not a sign of parental love to let children be mined in this manner. Even parents should avoid going to cinemas. All the crimes and violence we witness today are largely the result of the evil influence of films on young minds.

Education must be a preparation for selfless service

While science and technology may appear, to confer many benefits, they also have many harmful effects. We must have the wisdom and discrimination to make the proper use of scientific knowledge. Students must learn how to use their learning to lead worthy and noble lives. If they cannot mould themselves properly in these crucial years, they cannot hope to lead better lives in later years. Parents and teachers have a duty to see that the children are brought up on right lines through love, precept, and, if necessary, corrective measures.

Some parents say that their boys do not listen to their words. This is a sign of weakness. Why should children refuse to obey their parents? If, from the beginning, the children are taught to respect parents and elders, this kind of attitude will not develop. A disobedient child should have no place in the home. It is only when parents show firmness in dealing with their children that they will develop along right lines. It is because parents and teachers fail to enforce discipline that students behave in the most irresponsible way and indulge in disorder and violence.

Education must be regarded as a sacred process and a preparation

for unselfish service to society.

There are innumerable persons in the world who are suffering from various physical and other disabilities. It is the duty of educated persons to serve them and help to relieve their suffering to

the maximum extent possible. This is the best form of service to the Divine. There is pollution in the air, in the water we use and impurity in so many things. You must use the knowledge you

acquire to purify what is impure. It is for this purpose that the science courses in the **Sathya Sai**

Institute are being given a spiritual orientation. Service to society must become the primary purpose of education. Students of **Sai** Institutions should devote their knowledge not only to earn

a living, but to use their talents and energies in whatever walk of life they may be engaged, to render service to society in all ways open to them.

Kunwarba Auditorium, **Brindhaavan**, 5 February 1.984

When you do not know, confess that you do not know; if you pretend to know and try to cover up ignorance, it is very dangerous, especially to the spiritual aspirant.

Sri Sathya Sai

4. Devotion without discipline is valueless

THE world attracts man in innumerable ways. Either in speculation or in exploration, man

cannot go beyond the Universe. Whatever knowledge he acquires, however much he develops his powers of understanding, his knowledge is confined to things of this world and does not go

beyond it. He can know about the objects in creation, but cannot understand the Supreme

Principle that is at the base of all creation.

Physics is concerned with the physical properties of material objects. Chemistry teaches the

composition and qualities of created things. Botany deals with plants and trees found in nature.

Zoology is concerned with the study of living beings, till that man learns about these things

relates to the natural sciences. It is not knowledge relating to the Supreme. Man, who is

immersed in the temporary pleasure derived from his knowledge about the **Panchabhuthaas**

(five basic elements) that constitute the physical Universe, does not know what is his own future,

what is in store for him the next moment. He behaves like a mouse which is attracted to the

onion in a mouse-trap. Caught up in the knowledge and skills he has acquired and satisfied with

the benefits from them, man does not try to find out the truth about his future and his real

destiny.

Man lacking gratitude forfeits the Grace of God

The teacher should serve as the signpost for the community. The student determines the future of

the nation. Together, they help to promote the greatness and welfare of the nation. Both teachers

and students should realise that their welfare is bound up with the well-being of society as a

whole. Individuals are prepared to engage themselves in various activities for the sake of their

own personal comfort and for the acquisition of wealth and position and for ensuring the good of

their kith and kin. But few of them are prepared to make any efforts or sacrifice for the general

good of society. It is not realised that all the pleasures and comforts enjoyed by one are really

derived from society and are not solely got from one's own means. Man does not show any

gratitude to the society which has enabled him to enjoy his wealth, position and power. A man

lacking gratitude is worse than an animal. He forfeits the grace of God.

To secure 'the grace of God one must adhere to right conduct and observe purity in thought,

word and deed. Kindness and compassion are the hall-mark of a true human being. Young men

of to-day are ready to listen to a thousand lies, but do not have the patience to pay heed to a

single truth. One honest man who speaks with love is better than a hundred flatterers.

Young people do not realise the value of health and strength they enjoy during their years of

youth. They should learn to lead purposeful, unselfish lives even while they have the benefits of

youth and health, instead of dissipating all their energies and talents in the pursuit of sensuous

objects and evil desires. An evil-minded person in a village is more harmful to the community

than even a polluted pond.

Young persons take great pains to acquire degrees for securing good jobs. But they hardly take

any trouble to develop their character and personality. Good conduct and character are the most

essential requisites for a man. They are the basis for the spiritual life. If the spiritual aspect is

neglected, man becomes an artificial, mechanical being with no genuine human quality in him.

Young people today do not understand what is meant by spirituality. It is the knowledge of

Divinity, which is 'the core of man's true nature. Spirituality reveals the basic principle that is

immanent in everything and sustains the entire Cosmos.

Vijanaana without **viveka** will destroy millions

Young people today lack a broad-minded Universal outlook which will enable them to lead

exemplary lives. They are too much self-centred and, like frogs in a well, are preoccupied only

with their narrow selfish interests. It is essential that they should broaden their vision and develop large-heartedness.

The uneducated persons in the world may not appear to be great patriots, but they do not do any

harm to their country. The world is being destroyed by the highly educated who claim to be

patriots. For example, there are great scientists in the United States of America and in the Soviet

Union. Out of narrow considerations of national interest, they are busy producing monstrous

bombs which will destroy millions. They do not realise that their country is only a part of this

world. They are in perpetual dread of the destructive power of the weapons they have created.

What is the reason for all this? It is the fact that while Vijnana (science) has progressed, there

has been no growth of Viveka (wisdom) at all. It is only when wisdom and science march

together that the true character of science will be realised.

A loving heart is the only means to Divine Grace

Who is entitled to wield authority? Is it the person who has high educational qualifications and

feels puffed up by his knowledge? No. Or is it the person who claims that he has all material

resources and can use them as he likes? No. No one who is filled with pride and conceit is fit to

wield power. It is only the person who is imbued with humility and appears to be not very

knowledgeable that is fittest to wield authority. Hanumaan is an example of such a person.

Although he was endowed with enormous prowess, he appeared as a simple person. This

humility enabled him to leap over the ocean. Socrates, who was hailed as the wisest man among;

the Greeks, always professed that he knew nothing.

The knowledge that is paraded is like a seed ostentatiously planted on a rock for all to see. It will

not sprout and yield fruit. It is only the seed that is planted in the soil will grow into a tree and

bear fruit. The scholar who is humble and respectful towards everyone is the truly great man.

One who lacks these qualities, however knowledgeable he may be, is only an incarnation of

egoistic pride. The truly educated person should not have the slightest trace of ego. You may

achieve great distinction in sports or in your examinations or in any particular field of study. But

if you develop pride or arrogance as a result, it will bring; about your downfall.

You must realise that the grace of the Divine cannot be got by sweet talk or staging songs. When

your hearts are pure, the Divine will dwell in them. The Divine is not pleased by showy offerings

or expensive paraphernalia. A loving heart is the only means to Divine Grace. 'All the study of

scriptures will be of no avail for realising the Divine.

Five types of duties laid down for man

Five types of Dharma (duties) have been laid down for man. One is

Kula Dharma (duties

relating to his occupational group). The second is Dheshha Dharma (duty to the nation). The third

is Matha Dharma (duties pertaining to his religion). The fourth is

Gana Dharma (duties relating

to society). The fifth is Aapath Dharma (the duty when he faces danger).

All these five types of duties are related to one's life in the phenomenal world and are not

concerned with the Supreme Reality. All these duties have penalties for their violation. Without

these penalties organised life is impossible. Such punishments should not be regarded as

unwarranted impositions. On the contrary, they should be considered as essential corrective

measures conducive to one's good. Only the person who has been subject to such restraints can

achieve anything great in life. Discipline is like the reins which regulate the movements of a

horse. It is like the goad that controls the elephant. Without discipline and the punishment that

may be inflicted if it is violated--man will not be able to correct his mistakes.

Seeing the change that the Sai devotees in Thamil Naadu are effecting in the lives of people

around them, while transforming their own lives by their Saadhana, devotees elsewhere should

ask themselves whether they are doing all they can to elevate their own lives and contribute to

the improvement of others. Many have been coming to Bhagavaan for many years. They must

examine in what way they have improved their character and conduct. How far have they shed

their undesirable qualities? What good habits have they cultivated? How far are they living up to

the teachings of Bhagavaan? How far do they adhere to the disciplines of the Aashram? These

disciplines are intended for the benefit of the devotees themselves. Devotees coming from abroad

have been strictly carrying out the instructions given to them.

Life must be lived for a purpose, an ideal

I expected that at least the students would observe strict discipline and set an example to others.

It was unfortunate that this was not always the case. The students were a small number and it should be easy to develop unity amongst them and real fellow-feeling. How can they hope to serve the country well if they have not learnt to cooperate with each other while at College?

Students! Education should serve to teach you two things: What is life and how you should live.

Life is not mere existence. It must be lived for a purpose, an ideal. A life without ideals is utterly worthless. Only character and humility can lend meaning to life. Students should strive to develop these qualities. Earning of money cannot be the sole purpose of education. If money was all that mattered, it could be got by other means than education by begging or stealing. Education should help one to acquire good qualities.

The **Sai** educational institutions have been established not to enable students to earn a living but to make them acquire good traits and lead ideal lives. I wish that henceforth you should concentrate not only on your studies but also on the development of your character so that you may serve as an example to others and promote **Sai** ideals everywhere by your actions.

Prashaanthi Nilayam, 9 February 1984

The fate of the country will depend on the character of its people and character is elevated and purified by **saadhana**, the hard way of regulation of behaviour and the control of desire. God is the guardian, and as guardian, He has to warn and punish to wean people away from harmful habits. If it is necessary, the guardian will resort to the infliction of pain too, as a curative and corrective treatment.

Sri Sathya Sai

5. The Message of **Shivaraathri**

The '**Chaathaka**' bird yearns for **moonbeams** cool; The bee does yearn for honeyed floral charm;

The sick man yearns for curative medicine sweet The devotees yearn for the Lord in **Parthi**

dwells. That, when known, all is known, Which unknown, none is known, That is Brahman, beyond reach of words, This 33 is the Truth, the Path, the word of **Sai**. EMBODIMENTS of the Divine **Aathma**! Having achieved the rare fortune of a human body,

one should ever strive to manifest the excellence which is its credential and to gain, as a result of that manifestation, Divinity Itself. When that is gained, nothing else need be gained. When the vision of That is won, there is nothing more to be **visualised**. When that is loved, nothing else

would appear as worthy of love. All else would be trash and dust. When that is known, all is as good as known.

The '**Chaathaka**' bird is all alert to drink the first few nectarine rain-drops that fall from the cloud.

It does not allow either the fearsome typhoon, or the reverberations of thunder or the blinding flashes of lightning or even disastrous bolts from the clouds, to distract its concentration. The

Saadhaka (spiritual aspirant), too, should in the same manner fill his heart with the yearning for

God and await His nectarine grace of Love, not being distracted or disturbed by the joy and grief, profit and loss, honour and dishonour, that pummel him from all sides, or by the ridicule, the opposition or even hatred directed on him by his parents, kinsmen, and companions.

Prayers should rise from the heart, not from the lips

But, most **Saadhakas** today are only acting the part and pretending to be spiritually progressing.

Their prayers and petitions to the Lord rise, not from the heart, but only from the lips. If the Lord takes them at their word and presents Himself before them offering them the Liberation they

demand, they start stuttering and shivering. "Lord! I asked for Liberation, only as a repetitive

formula. I do not desire Liberation, if it involves deserting my wife and children and my **hardearned** wealth. Confer this gift on me, after my death. That would be more welcome".

There was a woodcutter once who collected and bundled a heavy load of fuel one day, since he needed extra money that day. On the jungle track, he waited long for someone who could help to lift the load on his head. Pining over his tragic poverty he cursed his fate.

He prayed pathetically to **Yama**, the God of Death. "Why have you forgotten me. Take me into your custody. End this miserable life". And **Yama** appeared in answer to the call. "Come, I shall take you to my Kingdom", **Yama** said. The woodcutter replied, "Not so soon, my dear friend.

But, you can do me another service. Please lift this bundle of fuel and place it on my head".

These **Saadhakas** bargain with God. They try to use the Lord to solve their problems and

promise to adore Him when He brings them prosperity. They believe they can tempt Him with

gifts of money, coconuts or cranial hair, as if they possess them by their own unaided skill! No.

Offer Him steadfast faith, pure unselfish Love. Man has not tried to understand the magnificence

of Love, its precious possibilities. It is far more valuable than tons and tons of erudition and miles-long titles before one's name. Place these on one pan of the balance called 'Life' and place one single drop of Love Divine in the other. The drop will outweigh the junk.

The three criteria for the Saathwik quality

The Saadhaka must adhere to Sathwa ideal - serenity, purity and equanimity. His inborn nature and social nurture might help him in this, but he must consciously and steadily cultivate this perseverance to attain purity of thought, word and deed. It is wrong to attribute the ups and downs in one's life to the will of God; they are due to the cultivation or neglect of this quality of perseverance.

Expansive Love, purity of intention and an eagerness to sacrifice-- these three are the criteria for the Saathwik quality. They are the chief limbs of the spiritual body which require attention.

Mental health and spiritual well-being depend on these limbs. The assertion, "I take refuge in

Buddha" must be based on an illumined intellect. "I take refuge in Sangha" must therefore urge

the Saadhaka to utilise the intellect as an instrument for the service of sangha (society). When

the third statement, "I take refuge in Dharma (righteousness)" is made, it directs the Saadhaka to

utilise it for strengthening and promoting righteousness, morality and virtue. The path of Love is

the path of Dharma. Love results in enthusiastic service. Who deserves Love most? Nothing on

earth deserves pure Love more than God, if one is aware of God in man, embodiment of

Divinity. Everyone has passed through numberless lives in the past, lives spent in utter

selfishness. So, egoistic impulses enslave him very drastically even now, preventing unselfish

Love from sprouting and spreading. God seeks in man Love and Law. Love has to be regulated

by Law. Without Law, Love cannot expand. It will be narrow and crooked. They are the negative

and the positive.

People take up social service to advertise themselves

Love implies understanding and consequently, sympathy and compassion. These confer

Aanandha (Divine Bliss). But man is lacking in Love and so in Aanandha also. When men form

conflicting groups and plot to destroy each other, how can joy and peace reside in them? Ancient

myths speak of wars of extermination between Gods and demons and between men and

raakshasas (demons). But history today has to record wars between raakshasas who call themselves men.

Love is directed towards selfish ends. Sacrifice and charity are indulged in for the sake of selfaggrandizement.

A person donates ten rupees and insists on the fact being published in a ten-inch

long headline. People take part in social service in order to advertise themselves. How can the

sweet contents be consumed when the bottle is tightly closed by the two corks--pomp and

personal publicity. These have to be removed by the screw of selflessness. Then the innate

virtues of Love and sacrifice can emerge and elevate your lives.

Purpose of fast and vigil on holy days

The nature of man is a mixture of progressive and regressive characteristics. He must take note

of this and foster the former, to the exclusion of the latter. The will to renounce, to share, to give

up, is a precious virtue. Curiosity, the longing to know, is another quality which must be used to

know the Reality which appears as many and momentary. This knowledge can be attained only

when the consciousness is purified, by the grace of God. Holy days like Shivaraathri are marked

out in order to impress upon man's mind his duty to impose a 'fast' on the senses and a 'vigil' on

his intelligence to keep away polluting impulses and inclinations. This is the Day when Shiva

consumed the deadly poison that threatened to destroy the world and saved mankind from

perdition.

The aspirant for Divine grace has to remember this day with gratitude. He must not exult when

his happiness is promoted, nor be disheartened when misery becomes his lot. "Thy will, not

mine" shall be his constant assertion to himself. This is seldom the case. Few seekers seek to

unravel the intention of God, to tread the path that leads to Him, to follow the ideals He lays

down. They follow their own instincts and judgements and get distress and despair as reward.

They are not aware of the sacrilege they commit. They proclaim that God is the inner motivator

and that He is present everywhere but they behave as if He is absent in the places they do not like

Him to be. They fritter away precious time in dry discussions and controversies about God.

Each one can explore the Truth of God only as far as his capacity--moral, intellectual and

mental--can delve into the mystery. One can collect from the ocean only as much water as his

vessel holds. God is immeasurably vast; He is beyond the reach of the most daring imagination.

A pupil of a particular standard in school has to study the texts prescribed for pupils of that level

of intelligence. Annamaachaarya, the mystic poet, realised the limitation imposed by one's own

failings, He sang:

"To what extent our minds do reach

To that extent your vision we get".

Do not allow the mind to dwell on others' faults

God appears to each one in the Form and the magnitude of glory which he can contain. The

feeling of separation from God, the Source and Sustenance, is a laudable quality. Nursing it and

fostering it can help to consecrate one's heart. Do not allow the mind to dwell on the faults and

vices of others; it will be contaminated thereby. Fix it on the fairness and virtues of others; it will

be sanctified thereby.

I know that during moments of emotional frenzy, you set aside your real nature and you indulge

in abusing others or wish that they come to harm or exult over their distress. Such evil thoughts

get implanted in your own minds and grow wild, yielding for your consumption, distress and

dishonour in return. Why worry about others? Speak to them if you like them. If you do not like

them, leave them alone. Why seek faults in them and talk iii of them? To do so is to invite

spiritual downfall. Such people lose all the gains they hope to secure by japa, puuja, dhyaana, or

dharsan (repetition of Lord's Name, ritual worship, meditation and divine vision). They will

remain bitter despite all these saadhanas (spiritual disciplines), like the bitter gourd which a

pilgrim carried with him, intending to make it sweet by dipping it in holy waters.

Mind of man should undergo transformation

The mind of man has to undergo transformation. It must promote not bondage but liberation. It

must turn Godward and inward, not world ward and outward. Then only can attempts at

economic, political and social transformation succeed in uplifting man's destiny. The mind plays

many tricks to please you and give you a great opinion about yourselves. It revels in hypocrisy,

riding on two horses at the same time. You may prostrate before Swaami and declare that you

have surrendered. But, once you are away, you may behave otherwise and allow faith to fade

away. Even the thought that you have not benefited from the puuja or japam you do, should not

pollute your faith. To practise Saadhana is your duty, your innermost urge, your genuine

activity. Leave the rest to the Will of God. This must be your resolve on holy Shivaraathri.

Prashaanthi Nilayam, 29 February 1984

6. Students and Saadhana

THE power of the Spirit is indescribable. It is limitless. It can raise man from animality to

Divinity. All knowledge which one acquires is of no use if it is not put into practice. It is like a

lamp in the hand of a blind man.

The sage Naaradha, who was a master of the sixty-four sciences and arts, unable to achieve

peace of mind, went to the sage Sanathkumaara to learn about the means of securing tranquillity.

Sanathkumaara asked him whether he had tried to find out the truth about himself. Naaradha

confessed that was the one thing he had not learnt. Sanathkumaara then told him that this

ignorance was the cause of his lack of mental peace.

Today, from the time one wakes up, one is keen to know all about what is happening in the U S,

Russia, Punjab and Delhi. The person who is so concerned about the news from everywhere, is

not aware of the nuisance arising from within himself. It is only the person who has transformed

himself that can reform others.

The ancient Yoga Shaasthras (spiritual sciences of divine communion) of Bhaarath have

indicated different methods of self realisation. The awakening of the sleeping Kundalini Shakthi

is one of them. The Kundalini Shakthi (dormant spiritual energy in man) is aroused by the

process of breath control and is gradually led up to the top where it merges with the Sahasraara

(the thousand-petalled lotus seated in the brain).

Meditation is wrongly equated with concentration

The vital force that is in man is also known as consciousness. To merge this consciousness in the

Universal Consciousness has been described as Liberation in Vedhaantha (the concluding

essence of Vedhas). Today various types of meditation are being promoted in India and outside.

Many persons wrongly equate dhyaana (meditation) with ekaagratha (concentration). There is

no relationship between the two. Concentration is a routine everyday phenomenon in life in any

form of human activity--reading, walking, or eating. Where is the need to waste one's time on

achieving something which comes naturally? What we should find out is how this concentration

comes about.

Here is a book in one's hand. We see this book with our eyes. The moment we see it, we are able to read the letters. As soon as the letters are read, the intellect tries to understand the meaning and ruminate on it in the memory. The hand holding the book is a limb of the body. The eyes that see it are a sense organ. The intellect that understands and the memory that **taminates** are equally sense organs. It is the coordinated action of all the organs that enables us to examine any subject.

Concentration thus takes place at the lower level of the sense organs. Meditation is a process that takes place beyond the senses. Between the concentration at the

sensory level and meditation that is above the senses there is a border line where **chinthana** (contemplation) takes place. Contemplation is the second half of **chith** (intelligence), whose other function is discrimination between right and wrong.

Example of rose and the thorns
An illustration will make this clear. There is a rose plant, with branches, leaves, flowers and thorns. Locating the place where there is a flower calls for concentration. At this stage, we are concerned only with locating the flower. But the flower has to be plucked without touching the thorns. Love is the flower. Lust is the thorn. There is no rose without a thorn. How to get at the flower of Love without touching the thorn of lust is the problem. This is where contemplation is needed. Having plucked the flower, how shall we use it? By offering it to the Divine.

Meditation means offering the flower of Love to the Divine. In the rose plant of our body, there is the rose of pure and sacred Love emitting the fragrance of good qualities. Below the rose, however, there are thorns in the form of sensual desires. The purpose of meditation is to separate the rose of selfless Love from the senses and offer it to the Lord. **Dhyaana** (meditation) has been accorded a **pre**-eminent place in **Bhaarith** from ancient times.

Nowadays people sit for meditation, considering it as a kind of pill which is taken when one has a headache or some other pain. Meditation is not such a simple affair. In the hoary past, sages like **Sanathkumaara**, **Naaradha** and **Thumburu** engaged themselves in meditation as a means of awakening the **Kundalini Shakthi** and leading it up to the **Sahasraara**. Now, meditation should be practised as a means of cultivating pure, selfless love, renouncing all attachments to worldly things.
Do's and **Dont's** of meditation

Even in sitting for meditation, certain **niles** have to be observed. The first requisite is to sit in the **Padhmaasana**, lotus posture. While seated in this **aasana** (posture), care must be taken to keep the spine straight and steady, without bending this way or that. Some persons bend their necks during meditation. This is very harmful, as the arresting of the rising **Kundalini Shakthi** at the throat, where some subtle **naadis** (arteries) operate, may endanger the entire physical system.

Many have suffered mental derangement on account of misdirection of the **Kundalini Shakthi**.

During meditation one should not bend backwards. That is also harmful. The cloth one wears during meditation should be tied loosely so that there is no pressure on the waist. The eyes have to be concentrated on the tip of the nose. If the eyes are open, they are likely to turn in different directions and one's attention is likely to get distracted. The eyes should be half open. If they are fully closed, one may be overcome by sleep.

Before sitting for meditation, the mind should be freed from bad thoughts and filled with sacred thoughts. This calls for control over all the sense organs. The ears should be trained to listen only to matters relating to the Divine and to eschew evil gossip. The eyes should be told to see God.

The mind should be restrained from restlessness by making it concentrate on the breathing process and relating inhalation and exhalation to the repetition of the **manthra**, "So-Ham," "So

Ham" ("I am He"). By this process, the life-breath is controlled. This reveals the great, power of

Yoga. There is no need to undertake a separate exercise for awakening the **Kundalini Shakthi**.

The process of breath control itself will achieve this purpose.

Three stages of meditation upon a Form

Some persons use a **lyothi** (lamp) as a basis for meditation. The lamp reveals the oneness that is

the basis of the Unity or the Divine as well as the multiplicity that reflects the manifestations of

the Divine. In this method, the experience of bliss does not come quickly. There are three stages

in this type of meditation: **uuha** (imagining the Form), **bhaava** (experiencing the Form) and

saakshaathkaara (seeing It as a Reality). For instance, if one wishes to meditate upon Baba, he

first tries to imagine with the closed eyes the figure of Baba as seen by him earlier. This figure

vanishes within a few moments. In experiencing the figure, the process is longer and the

impression also lasts' longer. In this process, one starts envisaging

the figure from head to foot
and from the feet upwards. Gradually, by this process the picture of
Baba gets firmly implanted
and becomes an inner reality. While the imagining process gives only
a momentary glimpse, the
experiencing method leads to the complete identification of the
seeker with the Divine Form.

Awareness of the Divine results in oneness with the Divine
(**Brahmavith Brahmaiva Bhavathi**).

When we are experiencing the Divine Form, what is happening to our
mind? The mind
experiences every part of the Lord from head to foot and ultimately
becomes one with the Form.

It is the process of identification of the mind with the Divine form that
constitutes true

meditation. Meditation is not merging the Form in the mind. It is
merging the mind in the Form

so that the mind as such does not exist.

Conserve energy by all possible means

While sitting for meditation in a group, one should not be in contact
with anyone else. This is

highly important. Meditation is like the process of electrifying a wire.
If a live wire comes in

contact with something, it will produce a shock. During meditation,
spiritual energy is generated.

How is this energy lost? It is lost through finger nails and the hairs on
one's body. This was the

reason why the ancient yogis (spiritually advanced persons) allowed
their nails and hairs to grow

freely. Spiritual energy has to be conserved by all possible means. The
rishis (saints) practised

silence to conserve the energy lost through speech.

Do not develop too close relationship with one another. Such close
relationship results in

intimate friendship which produces mutual obligations and
expectations. From these arise the

sense of ego. When expectations are not fulfilled, resentment
emerges.. When they are realised,

the ego gets inflated. Either way, the consequences of entertaining
desires are undesirable. When

resentment grows, the discriminating power is weakened. One loses
control over his tongue and

indulges in all kinds of abuse. Abuse leads to sinful conduct. The
whole process is generated by

excessive association with one another.

Young persons tend to let their minds wander hither and thither.
They should concentrate on

their studies and should not give their minds a free rein. They should
reduce their worldly

concerns and devote some time to meditation every morning and
evening. This will help to

purify their minds and set them on the road to Divinity like the river

losing itself in the ocean, the

mind must merge in the Divine. Then there will be no mind at all.
That blissful state can be

realised only through the path of Love. Love is God. Live in Love.
Realisation of the power of

Love is the true aim of meditation. That Love is utterly selfless and is
dedicated to the Divine.

Methods of meditation are many, but goal is one

In the practice of meditation, it should be realised that all cannot
follow the same pattern or

method. It varies according to the evolution and circumstances of
each individual and his or her

capacity and earnestness. Some worship the Supreme as the
Universal Mother. Some look upon

the Almighty as Father. Some regard God as the Supreme Friend.
Some devotees approach the

Divine as the Beloved or the Master. **Jayadheva**, **Gauranga** and
Raamakrishna Paramahansa

belonged to the last mentioned category. They did not practise
meditation. They felt the presence

of God everywhere. Where could they go for meditation? Such was
their experience. To the true

saadhaka evidence of the omnipresence of God can be found
everywhere. By merely closing

one's eyes, one does not engage in meditation. One must feel one's
unity with God in one's inner
being.

Prayer is for the mind what food is for the body. Just as wholesome
food gives health and

strength to the body, prayer purifies the mind and strengthens the
spirit. If **bhajans** (devotional

songs) are done in an ostentatious manner, the ego gets bloated.
Young people must proceed

from **thamas** (the darkness of ignorance) to **thapas** (spiritual
penance). They must be steadfast in

pursuing whatever they take up. There is no meaning in doing
meditation for two days and

giving it up on the third day. Meditation must become an integral part
of one's life. Along with it,

all the knowledge and skills required for one's profession or vocation
should be acquired.

Being in **Swaami**'s college and residing in **Swaami**'s hostel you are all
regarded as exemplary

students and respected as such. But you will not win that respect
unless, when you go out into the

outside world, you maintain the same discipline and strength of
character wherever you may be

and preserve the sacred atmosphere and sublimity associated with
Sathya Sai Institutions.

Discourse to students of **Sathya Sai** Institute Hostel,

Prashanthi Nilayam, 11 March 1984

God is no partial benefactor; He gives the fruit from every tree,

according to the seed. You have planted the sour mango, hoping to use the fruit for pickles; then, why lament that the fruit is not sweet to the tongue? Do good and aspire to get the fruit of goodness--that is pardonable. It is not as bad as doing bad and blaming God that He has given you the need for evil deeds.

Sri Sathya Sai

17. Examinations then and now

FOR every man the development of his personality is a primary duty.

The Sanskrit word for

"Personality" is marked by Pourusham (vitality and heroism). This is not found in everybody. It

is revealed only in outstanding persons, who have made a mark in history. The Raamaayana,

which is the textbook on Dharma (righteousness) for the Hindhus, describes Raama's personality

as the product of character, morality and adherence to truth.

Emperor Ashoka was another great personality in history.

A true individual is one who manifests the divinity that is within him.

The word "person" is used

in Latin to describe the character in a play. It was later used in the English language to describe a person of divine descent.

It is derived from the Sanskrit word "Purusha", which describes the divine origin of the

individual. Hence, the primary purpose of education must be to make the individual develop his

personality by the pursuit of spiritual and moral disciplines.

Education is thus a process through

which man is led to his highest status. It is the failure to infuse education with ethical content

that is responsible for the futility of education to-day.

Examinations in ancient days were morality tests

In ancient times examinations were held not as an imposition on students but for the

development and protection of the personality of the students.

Examinations to-day have become

a kind of punishment for the students. Unlike present-day examinations, which are primarily

memory tests, examinations in ancient days were morality tests. The growth of educational

institutions to-day is more an index of a growing disease rather than a means of training people

to solve their problems. Everywhere there is trouble, violence and confusion, most of which is

mused by educated persons. Hijacking, kidnapping, looting and other anti-social acts are

indulged in mostly by educated persons. Because of the absence of character and morality in

education, the educated persons are behaving in an unbecoming manner. Improper education

results in great harm to the whole nation.

There is a wish-fulfilling tree in the shrine of the heart; that tree is surrounded by weeds. Unless

the weeds are removed, the wish-fulfilling tree cannot be seen. That wish-fulfilling tree is a

proper system of moral education. If the weeds that have grown round the tree are not removed,

the educational system will not grow properly and yield good fruits.

In preparing question papers for examinations, teachers should observe certain rules. The

questions should relate to what has been taught to the students. Very often questions do not bear

any relation to what the students have been taught or to the prescribed syllabi. This results in

misbehaviour by the students. The examiner should also know the answers for the questions he

prepares. The other day an issue relating to a Medical Examination question paper went up to the

Supreme Court. Teachers often fail to complete the syllabus within the prescribed period.

Right teaching is absent today

Teaching has become a process of transmission from head to head.

Teachers teach with the head,

and students listen to them with the head. Students go to the examination-hall with a headload of

information, empty it out on the answer books, and return home empty-headed. This kind of student may earn degrees, but what good

will these youths bring to

the people around? True teaching goes straight to the heart 'and imprints itself permanently on

the hearts of the students.

By preparing students merely for answering certain questions in examinations they are induced

to concentrate only on portions of a subject and not the subject as a whole. There is need for an

interdisciplinary approach so that the connection between one subject and another is properly

understood.

Teachers should regard their profession as one in which they not only teach but also

continuously learn more and more about the subject that they have to deal with. It should be like

the battery in a car which gets charged when the car is running.

University teachers, especially those serving in the Sathya Sai Institute, have to bear in mind

certain important obligations. The foremost among them is the eschewing of involvement in

politics. A great national leader like Baala Gangaadhar Thilak, who played a key role in the

national struggle was a teacher in a High School at Poona. When he was asked, what ministerial

position he would like to have when India became free, he replied that he would continue to

remain a teacher and not seek any ministerial job. The proper training of young men who might

become future ministers was, in his view, a more important job than being; a minister himself.

This showed **Thilak**'s spirit of sacrifice and devotion to the national interest.

Baba's discourse as Chancellor of the **Sathya Sai** Institute of Higher Learning, inaugurating the

Five-Day **Workshops** on Examination Reform, jointly sponsored by the Association of Indian

Universities, New **Delhi** and the **Sathya Sai** Institute at the Institute's Campus, **Prashanthi**

Nilayam, 19 March 1984

God is Omnipresent; He is immanent in every being in equal measure. So, man must visualise Him equally in himself and in others.

That is to say, he sees only God in all. So how can he injure others or fear that he will come to harm through others? This is the basis of the Indian ideal of Ahimsa.

Sri Sathya Sai

8. Teachers and students

MAN does not become fully human merely by making himself a prosperous moral person.

Spiritual progress has also to be achieved. Body, mind and spirit--these three together make up

the man. The animal is concerned primarily with the body. Man has risen since he has been

equipped with a mind. Cultivation of the spirit will elevate him to Divinity. The three are

intertwined and interdependent. Each promotes the other. Without the mind, the body cannot

decide on any step. Mind and body have to subserve the spirit and become aware of the Divine

Aathma (Divine Self).

Health is very important for a fully disciplined life. Health means wholeness, fullness. The

senses and the mind have to be controlled and regulated, so that man can win the battle of life.

Self-control is sense control, mind control. This is, otherwise called **samskruthi** (culture). Culture

must be evident in every aspect of life while studying, eating, sleeping, playing games **etc.**

Culture expresses itself as discipline.

You must ensure that living is a purposeful process. Without such a faith, life is rendered wild

and wasteful. With it, you can attain Divinity. The faith will induce a regulated and disciplined

life. A farmer was once charged before a court in Greece for adulterating the milk he was selling.

The judge found that the milk was indeed not pure and was about to deliver the sentence when

the farmer's earnest plea of innocence induced him to probe further

into his habits. He found that

the farmer milked his cows on some days at 4 a.m., some days at 6 a.m. and on some other days,

when he could not sleep long, even at 3 a.m. The quality of the milk was affected by this

irregularity and waywardness in milking. The farmer was admonished and advised to adhere to a regular time.

Duty and discipline to be observed by teachers

Duty is best discharged through discipline. Discipline for teachers cannot be limited to

punctuality and adherence to the timetable. Duty for them involves intensive preparation,

choosing the most effective means of communication and discovering how best to instruct and

inspire the pupils under their care. The pupils and the teachers must both have high ideals and

aspirations. You know **Darwin**, the great scientist. Though born in a poor family, **Darwin** even as

a boy had a heart full of ambition. He came under the care of a teacher named **Henslow** who

discovered his talents and fostered his aspirations. He filled his pupil with courage and

enthusiasm until he became an image of his master.

Vaalmeeiki, by meditating on the glory of **Raama**, was able to mould himself into the immortal

poet who composed the **Raamaayana**. He became an embodiment of that glory, and therefore, he

could create that great epic. When we decide on writing a letter, we gather in our minds the facts

to be communicated, the manner in which it has to be written, and then, we start writing it. When

we decide on building a house, we build it first in our minds--the drawing room here, the dining

hall there, the kitchen at this end, **etc.**, and then, draw the plan on paper. What we do is to project

an ideal into action, into a concrete program.

The external action or achievement is only a reflection of the Inner Being, which frames the

ideas and concepts. So, the transformation and refinement have to be done in the inner region of

the mind. Constant reflection on the glory of God helps to transmute the body, mind and spirit.

The face mirrors the moods of the mind. When the mind is gloomy, the face records it; when the

mind is full of **Aanandha** (Divine Bliss), the face spreads **Aanandha** all around.

The highest duty is to have a high ideal

Aurangzeb was Emperor Shah **Jehan**'s son. He was tired of waiting to ascend the throne; so he

imprisoned the father and crowned himself. His evil-minded comrades desired to put an end to

Shah **Jeihan**'s life, so that **Aurangazeh** could be safe on the throne. They planned to execute him.

When Shah **Jeihan** came to know of their plot, he felt glad that he could escape the humiliation and misery of exile and imprisonment. **Aurangazeh** gave up the idea of execution, when he found that the father was welcoming that fate. He did not relish the idea of satisfying the old man. He decided to keep him in prison until his death, with a single feeble-minded servant and the Holy **Quoran** as his only companions.

Shah **Jeihan** was elated at the opportunity to read the Holy **Quoran** to the companion. But, he had to give up the attempt when there was no response from him. He said to himself: "What have I to do with companions now? Peace is the first companion. The joy of Love is the second, the third is Affection, the fourth is Adoration. and the fifth is Sweetness. All these together are inspiring me to become aware of my soul". With this resolution, he spent himself in the Holy **Quoran**, and became one with its message. This is the highest duty, to have a high ideal, to reach It and become It.

Faith is the foundation for any forward step
When ridiculing, reprimanding or punishing pupils, teachers must try to picture themselves in their position and discover how they would have reacted to the same, when they were pupils.

Self-inquiry of this kind will be very useful. The word **Upa-ni-shath** teaches a great lesson. '**Upa**' means near, '**ni**' means down and '**shath**' means sit; the pupil sits down, at the feet of the Guru and also near him. '**Thath**' (That) is the Guru; '**Thwam**' (You) is the pupil. The '**thwam**' poses the question and the '**Thath**' gifts the answer. The bond is love from '**Thath**', humility from the '**Thwam**'. And '**asi**' (is) connotes the **Aanandha** at the knowledge, the illumination, that is shared. The educational process adopted at **Prashanthi Nilayam** might appear to be novel but it is really superior and highly beneficial. It has not been devised for awarding degrees only; it is aimed at equipping the student for an integrated life. The student must be aware of all aspects of the adventure of life. One must be aware of the do's and **don't**'s, the **ups** and downs of all fields of activity--moral, material, scientific, philosophical, political and economic. Or else, one will be haunted by doubts when faced with difficult situations and problems. Therefore, teachers as well as students must develop faith in the validity and worth of this

process. A **Thelugu** proverb exhorts man thus: "Believe and Live". Faith is the very foundation for any forward step. If the step has to await the dawn of faith through experience, one cannot progress at all.

Journey of the spirit from the individual to the Universal
The journey of the spirit is from the individual to the universal, from 'I' to 'We.' It is said by some, "I and You are one" but the reality is "I and You are We" and "We and We are one."

Students have to be aware of the mergence of the self in the all-pervading Self--not merely physical existence. In deep sleep, the 'I' alone persists but even the 'I' is not perceived! A person whose eyes are closed declares that he does not see anything. "It is all 'dark.'" So, he sees darkness! Something in him sees both light and darkness. That is the Witness.

When baby Krishna clamoured for milk, **Yasodha** said that it was too early an hour and she

would feed him only at nightfall. Krishna closed his eyes and said night had fallen. The mother said that the darkness of night is different. It cannot happen when one person closes his eyes. But

Krishna argued that light contains darkness and darkness has light in it. When one is present, the second is not evident, that is all. The Sun illumines the world but hides the stars. The child

contains the old man; the old man has childhood persisting in him! Grief has joy latent in it; joy

has the potency to land the person in grief. When one is evident, the other is hidden, that is all.

Teachers must endeavour to help each pupil to unfold his native talents and innate skills and

recognise his latent potentialities. When you plant a sapling, you provide it water and manure;

you ensure that it receives plentiful sunlight and air. But, the wonder is the plant does not

become air, soil, manure or water. It grows as the very plant which was the Truth of the seed.

Recollect your own childhood and boyhood, 'the struggle for preserving and promoting your individuality and deal with your students who have the same problems and the-same purpose.

Self-examination helps correction of one's attitude

There is a **Thelugu** proverb, "It is always an old mud pot, if the mother-in-law breaks it." When

she stumbles over a glass tumbler and breaks it, she blames the daughter-in-law for keeping it at

that spot. When the daughter-in-law stumbles and breaks it, the fault still is the daughter-in-law's.

"Have you no eyes?" she asks. The mother-in-law holds that she is

never in the wrong. Such an attitude has to be given up. Self examination helps the correction of one's attitudes. Emperor **Bhoja** had a unique way of testing and judging the worth of Gurus. He never pitted one Guru against another. He arranged contests and competitions between the pupils of different Gurus and from the result of these tests, he honoured the Gurus. The **Aathma** is the Truth of Truths. In our educational institutions and in this Institute, students must shape themselves as 'images' of their teachers. They must spread the message of our ideals throughout the world. Teachers must live that message and students must imbibe it and become it. The **Aathma** is the Truth of Truths. When one achieves its **awarencss**, all knowledge is added unto-him. Imagine a coconut tree with a **headload** of nuts. It casts a long 'shadow on the ground and the shadow fruits are equally plentiful. When one climbs the tree and plucks the fruit, he can also be seen moving along the shadow tree and plucking the shadow fruit. So too, when one seeks to know the **Aathma** and succeeds, he can at the same time progress along the "World" (which is an illusory shadow) and gain the shadow-fruit (which is. trivial and temporary). This is a noble task-- hard but heavenly **Saadhana** (spiritual effort). Teachers have to undertake it with patience and humility, always standing forth as examples and ideals. They can then confer on the world the invaluable boon of **Aathmic** Awareness, through the students whom they instruct. **Bhagavan**'s valedictory Discourse, Workshop on Examination Reform at the Institute of Higher Learning, **Prashanthi Nilayam**, 23 March 1984

9. Manifest your Divinity

EDUCATED persons did not seem to have any regard for moral values. They have no gratitude for those who helped them in times of need. They have no consideration for their kith and kin and do not hesitate to inflict harm on them. Students who have gone through many years of higher education are reported to have behaved in an unworthy manner. Educated young men and women do not behave like cultured human beings after a few months of married life. Many lead miserable lives. What is the value of an education which does not enable a man to do his duty by his wife and children? The first requisite is the elimination of the bad-. qualities prevailing among educated persons.

They have to return to the path of morality and right conduct. Many educated persons have neither fear of sin nor love of God. Those who appear to be pious and god-loving have no genuine good qualities and by their external postures seem to be attempting to impose even on the Divine. It is this kind of hypocritical behaviour which is vitiating the atmosphere everywhere and promoting disorder and confusion. Everyone should, therefore, embark upon getting rid of bad traits and implanting divine qualities. Man should realise the divine within. For this the path of love is the means. Beginning of the Four **Yugas** and their significance

Of the four **Yugas--Kritha, Thretha, Dhwaapara** and Kali **Yugas** we are today in the Kali **yuga** (Iron Age). The **Kritha yuga** is said to have begun in the **Vaishakha** month; the **Thretha yuga** in the month of **Kaarthika** and the **Dhwaapara yuga** in the month of **Mrigashirsha**. The ancients celebrated the days of the beginning of each **yuga** in an appropriate manner, with due ceremony.

By efflux of time, with the decline in human qualities, the significance of these observances was forgotten and the **Ugaadhi** day came to be observed only as the beginning of a new year in the almanac. Thus the beginning of the Kali **yuga**, which was originally in the month of **Maagha**, came to be observed in **Chaithra maasa**, when the Sun enters the **Mesha** (Ram) asterism and marks the beginning of a new year. The **Ugaadhi** is not celebrated as in olden times. We have now only new year days based upon the position of the Sun or the Moon.

The name of the new year is **Rakthaakshi**. The name is obviously dreadful. **Rakthaakshi** means bloodshot eye. It is only when one is filled with hatred and greed and wickedness that one's eyes turn red. But it is wrong to judge anything by the name only. The name may be attractive and sweet but the person may be quite different. A man with the name **Dharmaraaja** (the King of righteousness) may be evil from head to foot. A person named **Sundararaaja** (a prince of beauty) may be loathsome. **Rakthaakshi** bears a dreadful name, but the year is likely to prove a very peaceful one. The ruler for this year is **Chandra** (the Moon deity). His minister is **Shukra**. Moon and **Shukra** are well disposed towards each other. More than that, **Suurya** (the Sun), who is the presiding deity for food crops, is favourably placed. **Suurya** is capable of destroying

everything and creating

everything. This year, because of the Sun's position, there will be no lack of rains and there will

be sufficient **foodgrains**.

Lead a righteous life to purify your hearts

Looking, however, at the world scene as a whole, there is fear about the likelihood of a

disastrous war, because of conflicts between countries in different parts of the world. It is likely

that peace may be affected in some areas, but there is no ground for apprehending any grave

crisis. No major calamity appears likely this year. All godly persons should strive to promote the

welfare of the world by their prayers and actions.

There was a famous sculptor in Italy known as **Michaelangelo**. A friend of his found him one day

chiselling a big piece of rock. The friend told him: "Why are you working so hard with this rock?"

Why don't you go home and take some rest?" **Michaelangelo** replied: "I am trying to release the

Divine that is in the rock. I wish to bring out of this lifeless stone the Living divinity that is

embedded in it." If that sculptor could create out of an inanimate piece of stone a living Image of

God, cannot human beings vibrant with life manifest the living Divinity that resides in them?

What is the reason for this incapacity to realise the Divinity within? It is because we do not

realise the soiled cover in which it is wrapped up. If our clothes get dirty, we change them

because we are ashamed to appear in dirty garments. If our house, is dirty, we try to clean it so

that visitors may not get a bad impression. But when our minds and our hearts are polluted, we

do not feel ashamed. Is it not strange that we should be so much concerned about the cleanness

of our clothes or our homes, but are not concerned about the purity of our hearts and minds

which affect our entire life?

To purify our hearts and minds, the first thing we have to do is to lead a righteous life. Our

actions must be based on morality. Indulging in abuse of others or inflicting pain on them is not a

sign of human nature. The evil that we do to others ultimately recoils on us. Auspicious days like

Ugaadhi should be used for making resolutions to change our ways of life and to purify our

behaviour by giving up all bad qualities.

Discourse on **Ugaadhi**, **Thelugu** New Year's Day,

Prashaanthi Nilayam, 2 April 1984

Faith in God in desperate situations wins victory; want of it brings about defeat and death.

Sri Sathya Sai

10. Who is the greatest?

DURING a visit to **Ooty** in April 1984, **Bhagavaan** related the following story about Sage

Naaradha's encounter with Lord **Naaraayana**, to the small group of devotees accompanying him:

On one occasion **Naaradha** went to the Lord. In the course of their conversation, **Naaraayana**

asked **Naaradha**: "You are moving around three worlds, what news have you brought for Me

from your wanderings? Have you seen anything great in my creation?" "What is greater than

Yourself in the world", said **Naaradha**. "I am asking you about my creation and not about

myself", said **Naaraayana**.

Naaradha said: "I do not understand the question." "There are the **Panchabhoothas** (five basic

elements). Which is the greatest among them?" **Naaraayana** asked.

Naaradha said: "The earth is

the biggest." **Naaraayana** said: "In the earth three-fourths are occupied by water."

Naaradha agreed that water is greater than the earth. But **Naaraayana** observed: "All the oceans

were drunk by the sage **Agasthya** in one gulp. Therefore, who is greater, water or **Agasthya**?"

Naaradha agreed that **Agasthya** was greater. But **Naaraayana** observed that "**Agasthya** is

remaining as a star in the sky. In the vast firmament, **Agasthya** is merely twinkling as a small

star; is not the firmament greater than the star?" **Naaradha** said that the firmament is greater than

Agasthya. Then **Naaraayana** said, In my **Avathaar** as **Vaamana** I covered the entire earth and sky

with one foot of mine. So is the firmament greater or my foot? Then

Naaradha said: 'Your Foot'.

Lord's Devotees are greater than the Lord

"If my foot itself is so great, am I not greater than my foot?"

Naaraayana asked. **Naaradha**

agreed. Then **Naaraayana** said: "Although I am great, I am confined in the hearts of my devotees.

So the devotees are greater than myself. And therefore, wherever my devotees sing my name I am there".

Hence, everyone must cultivate a broad mind, a large-hearted outlook. Broad mindedness is

expansion, narrow-mindedness is contraction. Devotees should also cultivate broad mindedness.

It is to broaden the heart that name of the Lord should be chanted.

Instead of singing by oneself,

when devotees sing in groups, a sense of unity develops. By all people singing in unison and all

hands clapping together, all hearts become one. This unity is proclaimed by the **Vedhas** by describing the different organs of the Lord as the source of the power in the different sense organs of a human being. (On another evening at **Ooty, Bhagavaan** expatiated on how devotional songs should be sung). **Naaradha** once asked **Sriman Naaraayana** what was His permanent address. **Naaraayana** replied: "Wherever my **Bhaktha** (devotee) sings my name, I am present there". Then **Naaradha** asked: "There are innumerable places in which the devotees sing your name, how can you be present in all those places at the same time?" (**Bhagavan** explained that it was not any kind of singing that appealed to the Lord). In singing there are some who indulge in gymnastics and do not reveal genuine devotional feeling. When songs are sung in that manner, how can the Lord be present there.?' (**Bhagavan** illustrated it by reciting merely the musical notation **Sa, Ri, Ga**). Devotional singing which attracts the Lord **W** here the singers merely emphasise the **Raaga** and the **Thaala** (tune and rhythm), He will not be present. It is only when the song is melodious combining **Raaga, Thaala** and **Bhaava** (the tune, the rhythm and the feeling) only there will He be present. The singing must be full of feeling. The Lord is moved only by the feeling that is expressed, not by musical talent as such. It does not matter if the **raaga** is not perfect and the **thaala** is not perfect. Those appeal only at the worldly level. The Lord loves only the sincerity of feeling. There was a great musician in **Akbar's** Court known as **Thansen**. He used to sing night and day and the music was mellifluous. It was perfect music but there was no deep feeling in his singing. One day **Akbar** and **Thansen** were going round the city. **Akbar** found an old man singing to himself songs in praise of God. **Akbar** stopped his chariot and went on listening to the song of the devotee and even without his knowing it, tears started flowing from his eyes. His heart was deeply moved. He went some distance and told **Thansen**: "You have been singing for a long time before me and I have always found your music very sweet to the ears but it has never moved my heart, but the music of this devotee has melted my heart. I wish to know the difference between your singing and the singing of this devotee!" **Thansen** replied: "**Mahaaraaja!** I have been singing to please you, but this devotee is singing to please

God, that is the difference." So something which is sung to please a man cannot move the heart. Only that which is addressed to God can have that effect. What pleases the Lord alone can change the mind of man. Both the devotee and the great musician **Thansen** were singing well, but only the song filled with devotional feeling could appeal to God. **Ooty**, South India, April 1984 The age span, 16-30 years, is crucial, for that is the period when life adds sweetness to itself, when talents, skills, and attitudes are accumulated, sublimated and sanctified. If the tonic of unselfish **Seva** (selfless service) is administered to the mind during this period, life's mission is fulfilled--for the process of sublimation and sanctification will be hastened by this tonic. **Sri Sathya Sai** 11. Spread the message of Love THE individual, the society and the nation constituted an inextricably linked organism. The peace and welfare of the nation depend on the peace and progress of society, which in their turn are dependent on the peace and good conduct of individuals. Unless individuals develop mutual regard and tolerance and cultivate equal-mindedness towards each other, there can be no peace and harmony in the community. Material progress alone cannot bring about peace and harmony and happiness among people. America is an example of a country with a high degree of material progress, in which the people have little love for each other and have neither happiness nor peace of mind. The astonishing, progress of science and technology has not brought with it corresponding powers of discrimination and wisdom. Man must realise that the sense organs, through which he explores the external and discovers the powers latent in Nature and the physical universe, function because of the Divinity which is immanent in them. Without the power of the Divine, the eyes cannot see or the ears hear or the mind think. Unselfish love is the only way to attain God Our ancients were not ignorant of science. But in pursuing scientific enquiries, they did not rest content with knowing all about creation. They were keen to understand the Creator who was responsible for the creation. They sought to know the nature of the unchanging reality, that was behind the continually changing phenomenal Universe. This spiritual quest leads to the realisation of the Divinity that is present in all living things and

permeates all things in the

Universe.

Members of the Sai Organisation must carry on their work in the firm faith that all are the

children of one God. They must carry on their service activities in a spirit of unselfish dedication

to the Divine. The practice of pure unselfish love is the only way to attain God. They should

purify their hearts and minds, regarding their body as the temple of the Divine.

Today we see disorder, violence and hatred in various parts of the country. Conditions appear to

be deteriorating from day to day. In this situation, the duty of the Sai devotees is clear. They

must cultivate Premathathwa (the principle of love) and make it the basis of all their actions.

They must wean the villagers away from bad habits and advise them not to fall victims to the

divisive forces that are rampant amongst them, There is no place for party politics in the field of

rural betterment.

Sai workers should identify themselves with the interests of the villagers and serve them with

love and sympathy. This is the saadhana (spiritual effort) in which they should engage

themselves.

Dharmakshethra, on the occasion of the sixteenth anniversary celebrations, 12-5-1984

People boast that they have been coming to Puttaparthi since 20,

15 or 10 years, as if we have some grades of senior or junior

according to the year, during which they have contacted

Puttaparthi; but really speaking, one has to value only the beneficial changes brought about by that contact in the character and conduct of the individual.

How much have you imbibed, of the lessons learnt from here? How

much have you succeeded in stopping the leaks which, as outerfaced

senses, were draining your discrimination and drying up the fountain of inner joy?

Sri Sathya Sai

12. Combine morals with business

THE world attracts man in multifarious ways, but it will not allow man's thoughts or intelligence

to go beyond its own limits. Content with the satisfaction derived from the physical world, man

does not consider what is in store for him in the future. He devotes all his energies, physical and

mental, and all his resources to achieving material comforts, power, position and honour, but

makes no attempt to show his gratitude to the society from which he derives all these comforts,

wealth and position.

For right living, righteousness and character are essential. The divine

is the life-breath of man.

The fulfilment of life consists in dedicating all one's energies to these objectives. Man, however,

does not have faith in the divine. Whether one believes in God or not, one can see from moment

to moment evidence of the presence of Divinity wherever one turns.

Without Divinity humanness

will not blossom. A man's life shines amidst enormous vicissitudes only when he displays

qualities like equanimity and compassion. Because man covers his mind in a cloak of ignorance,

blinkers his eyes with egoism, and closes his heart with the doors of pride, he forgets the Lord

who created him and protects him.

Such a man is unable to listen to any teaching. He worships at the shrine of the sense organs. As

his desires go on mounting, he is unable to listen to what is wholesome for him. He has no relish

for the company of the good. He has no awareness of the transience of life. He does not realise

that his life and all that he enjoys may pass away in a moment. He

does not recognise the passing

nature of both joy and sorrow, pleasure and pain, success and failure.

Obsessed with the

acquisition of wealth and power, he does not realise the Divinity that is his essential nature.

Immersed in ignorance, he wastes his life in the pursuit of impermanent things.

Thirst for wealth has no limit, it is insatiable

It is on the basis of this fact that Sri Shankaraacharya declared in a famous verse in the Bhaja

Govindham: "Oh! Man do not be proud of your wealth, progeny or youth. All these will be taken

away in a moment by Time. Destroy this world of illusions and enter the seat of the Eternal."

The thrishna (thirst) for wealth is folly! Thrishna has two meanings, "thirst and desire." It is

natural for man to have desires and thirst. But there is a difference between desire and thirst. It is

natural for men not to be content with what they have, but to desire for more and more goods and

more and more comforts. But in seeking fulfilment of such desires, one should take care not to

cause any harm or suffering to others. Thrishna is different from desire. It has no limit. It is

insatiable.

One should earn his living by just means

Dharma (the code of righteousness) lays down for men a regulatory path. Like the effulgence of

the rays of the Sun, Dharma illumines the paths which men should follow for the welfare and

progress of society. Among the laws of Dharma, Nyaayam (justness)

is most important.

Rectitude means that one should earn his living by just means and be an example to others by

just living. Justness consists in making no difference between oneself and others. Whatever may

happen to Oneself or one's relations, whatever difficulties one may have to face, one should not

swerve from the path of rectitude. Justness is like the mariner's compass. In whatever way you

put it, the needle will point only towards the North. Similarly, justness reveals the Divinity in

man and makes him enjoy the bliss of the Divine. Hence, the ideal human life should be one in

which rectitude forms the basis for every action.

Today, whatever prosperity one enjoys, whatever comforts one secures, all of them are derived

from society. Some rules of Dharma have been laid down for ensuring that the wealth that is

earned from society is devoted to the benefit of society. In the process of acquiring wealth one

may be guilty of some lapses. It is to make amends for such lapses that one must practise charity.

Life consists of a constant interchange of pleasure and pain, joy and sorrow, heat and cold.

Happiness is an interval between two pains. The sour rind that covers an orange protects the

sweet juice inside. We must look upon pain, anxiety and sorrow as the protecting cover for the

peace and bliss that is experienced later. It is a mistake to seek an unending series of pleasures

and comforts in life. Real happiness cannot be found that way.

Without experiencing difficulties

and troubles one cannot know the value of peace and pleasure.

People suffer because they set no limits to desires

Man thinks that the more he has of worldly goods the happier he would be. But, as desires grow,

disappointments and troubles also increase. There should be a limit to our desires, attachments

and ambitions. The world is suffering from numerous troubles because people set no limits on

their desires. Nature has prescribed limits for everything--for the temperature of the body, the

capacity of the eye to tolerate light or for the ear to listen to sound. When these limits are

crossed, harm is caused to the organs concerned.

Life itself is like a limited company. All actions in it should be governed by the limits applicable

to each of them. When desires are controlled, genuine happiness is experienced. Even in

practising charity, limits should be observed. One's gifts should not exceed one's financial

capacity. Nor should they be below one's capacity. In the former case,

one will face financial

troubles. In the latter, one will be withholding from those in need what is due to them. Charity is

not limited to money alone. One must share one's physical, mental and spiritual resources with

those in need in society. It is through such sharing and sacrifice that the awareness of the Spirit

(**Aathma jnaana**) is achieved. Charity should not be indiscriminate. Help should be rendered

according to the needs of the case. The hungry must be fed, the naked must be clothed.

Although one may know how much good can be derived through **thyaaga** (sacrifice), one does

not make any sacrifice. One may aspire for wealth, but one should only seek what one is entitled

or competent to get. A bank cashier handles **lakhs** of Rupees every day. But he is entitled only to

his salary. He should not desire for more money than what he can earn legitimately. Excessive

wealth carries with it many dangers. Human values are forgotten by the affluent. As long as there

is wealth the evils resulting from it are not realised. It is only when it is lost that one begins to

realise one's follies. It is better to be forewarned and learn to lead a righteous and upright life

from the beginning. Wealth may come and go. Morality is what one should cultivate. What is

morality? It is right conduct in accordance with time and place.

Businessmen are responsible for to-day's corruption

What is the root-cause of all the disorder, chaos, crime, falsehood and violence that prevail in the

country today? It is the behaviour of people contrary to the dignity of human nature that is

responsible for the present situation. All the education that one receives has no relation to human

values. Whether it be in the sphere of political behaviour or social conduct, economic activity or

spiritual pursuits, all one's actions are based upon the tendencies of the mind. No change in any

form of activity is possible unless the mind is changed. That is why the **Vedhas** (ancient

scriptures of spiritual wisdom) proclaimed that the mind is the cause of the bondage and the

liberation of men. One who wants to change others must first change himself. The heart is like a

lock and the mind is like a key. If you turn the key to the right, you open the heart to God; if you

turn it to the left, you turn it towards attachment to worldly things. There is no use blaming the government for all the evils prevailing

today. The people are

responsible for the injustice, the wickedness, the falsehood and the corruption prevalent in the

country. The people cannot disown their responsibility for the actions of a government which has been placed in power by their votes. Whether a government is good or bad depends on the people themselves. There is widespread talk in the country about corruption. Many come and ask me:

Swami! when will corruption end in this country? Who is responsible for this corruption? Is it the government? No. It is the businessmen who are directly responsible for this corruption.

Engage in business with faith in the Divine
For their own selfish reasons and private gain businessmen have been financing those in power and making them more and more powerful. If you businessmen live up to your fight principles, all this corruption can be ended in a moment. It is true that there is no one who does not desire wealth. An old **Thelugu** proverb says that even a dying person will get up if he sees somebody offering money. It is not surprising if, when bribes are offered, officials do not refuse them. It is for businessmen to set a limit to their business and their profits and utilise their abilities for the promotion of public good. It may be difficult to combine business with morality. Therefore, the first requisite is to install morality in the heart and, with faith in the Divine, engage oneself in business. If this is done the nation will benefit from the businessman's efforts and he will be serving society.

Today everyone talks only about what he wants. He says: I want this, I want that. If he loses anything he bemoans his loss. The whole of life is spent in acquisition and losing and there is no peace of mind. Businessmen have to understand the basis of human relations and cultivate harmony and understanding. Unless such a broad-minded approach is developed, businessmen will not experience the bliss of the Divine.

How long can the pleasure derived from education, wealth, health or position last? Like the lamp that sheds its light on all alike, you must cultivate love towards all. Purify yourself by engaging in service to society
Love lives by giving and forgiving. Self lives by getting and forgetting. Everybody seeks Liberation. Everyone wants immortality. But how is immortality to be got? Removal of immorality is the only way to immortality. If we are filled with hatred, envy, pride and other evil qualities, how can we hope to achieve immortality? You must cultivate good thoughts and do good actions. You must engage yourself in service to society. By this

process you purify

yourself. You cannot reach the Divine unless you are pure. The unchanging, eternal, ever pure, blissful Supreme is the goal. By your steady pursuit of **Saadhana** (spiritual effort), you must

strive to reach that goal. While remaining in the world of business, you must keep this high goal in view and carry on your business, whatever it may be. Do not regard all your various possessions, houses, vehicles, wealth, **etc.**, as permanent. There have been great emperors in the past who ruled over vast empires. When they passed away, what did they take with them? Posterity does not care even to remember their names.

What you cannot take with you does not really belong to you, You are filled with fear, like the **ticketless** traveller who gets into the train. In the journey of life, if you want to travel without fear you must have the ticket of a good conscience. If you adhere to right conduct, you will have no need to fear any one.

Seek peace of mind through good deeds
The great conqueror, Alexander, when he was approaching his end, called all his warriors and told them that when he died, his body should be taken to the grave with his two hands held upwards. On seeing the funeral procession with hands of the emperor held up, the people asked why the emperor was being carried in that manner. They were told that the great emperor, who had amassed immense wealth wanted to show that when he was leaving the world he was going empty handed, taking nothing with him. The lesson of this episode is that we should seek not unlimited worldly possessions but contentment and peace of mind through good deeds. All that we accumulate is really not our property. It belongs to the people.. If conditions in **Bhaarith** are to be improved; it is only businessmen who can do this.

Businessmen can even reform the government. Businessmen can promote the world's progress.

They can also ruin the world economy. By their own right conduct, businessmen should try to set right the administration.

Bhaarith is the land of our birth. It is a **Thyaaga bhuumi**, sacred land (devoted to sacrifice),

Karmabhuum (devoted to right action) and Yoga **bhuumi** (devoted to the practice of yoga). We are trying to convert such a sacred country to **Bhoga bhuumi** (a land of luxury and pleasure). All the sources of **Bhoga** (pleasure) are in fact the causes of **Roga** (disease).

This is the biggest mistake we are committing. Our willingness to sacrifice constitutes real yoga.

Of the four **Purusharthas**--the objectives of life, (Dharma, **Artha**, **Kaama**, **Moksha**)--the

ignorant man confines himself to **Artha** (Wealth) and **Kaama** (worldly desires). The **Inaani** (wise man) seeks only Dharma (virtue) and **Moksha** (Liberation). However, every person should seek

all the four **Purusharthas**. This should be done by associating **Artha** (the acquisition of wealth) with Dharma (virtue), and **Kaama** (satisfaction of desire) with **Moksha** (Liberation).

The four avenues for **utilisation** of one's earnings

You must earn wealth by adhering to Dharma (Right action). Utilise the wealth for right ends.

Our ancients laid down four avenues for the **utilisation** of wealth or earnings. One fourth should

be used for personal use and for supporting the family. Another fourth should be used for charitable and religious purposes. A third quarter should be spent on other living things like

animals, birds, **etc.** The remaining fourth should be offered for supporting the State. It is only

when one's wealth is utilised in this manner will it be really beneficial and meaningful.

Today many persons give money for charitable purposes. But the reason for their action is to

reduce the burden of taxes in one way or another. You all know how large temples are being

built at **Benares**, **Prayaag**, **Delhi**, and other places. There are **Birla Mandhirs** (places of worship)

at many pilgrim centres. They are quite impressive and attractive.

They are built in marble and are additions to the nation's architectural achievements. **Crores** are

spent on them. It is, no doubt, good to build temples. But the real temple is one's own body.

Without purifying one's self, what use is there in building temples? Temples built at the cost of

crores of rupees are not properly maintained. Swarms of beggars ruin the surroundings of the temples.

Service to society is everyone's primary duty

How much better would it be if the **crores** of rupees spent on erecting temples are used for

improving the condition of the poor, the destitute and the helpless? Institutions for helping the

indigent unfortunates are more useful than edifices for worshipping some deities. To give a

helping hand to the helpless is real service. Love towards one's fellow beings is the best spiritual

discipline. Misuse of money is a great evil. Wealth must be used only for good purposes. Money

is capable of leading man to any place, good or bad. Hence he should take care to see that wealth

does not lead him to bad ways, or bring a bad name to this great country.

By limiting their desires and reducing the amenities required for comfortable living, the wealthy

should devote themselves to the service of the poor and the forlorn. Seek to derive happiness

from service to your **fellowmen**. Happiness is union with God. The **Sathya Sai** Organisations

should not be content with conducting **bhajans** (group singing of devotional songs). Their motto

should be **Seva** (selfless service) all the time. They should take up every form of activity and give

it a spiritual meaning. It is only those who are imbued with the spirit of selfless service that are

fit to become leaders of the nation.

Service to society is everyone's primary duty. Businessmen should develop a moral approach,

use right means for earning wealth and utilise it for the benefit of society.

I may have caused some But without minding it, you uneasiness to all of you. should all take to

heart what I have said and try to practise what I have said. Thereby you will be achieving real

happiness. I bless you all.

Discourse at a meeting organised by the Indian Merchants

Chamber, attended by several thousand businessmen at

Brabourne Stadium, **Bombay**, 14 May 1984

Why should you have fear or sorrow, with the Lord installed in the altar of your heart?

Do you not know He is there, guarding you and guiding you? He is in all beings, at all times.

Endeavour to remember this fact whatever you may be doing, whoever you may be contacting, in whatever manner. You will succeed in this, provided you do not give up the recitation of His Name.

Sri Sathya Sai

13. Make adoption meaningful to villagers

HOWEVER carefully a man may live, he is prone to commit five types of **dhoshas** (offences)

unwittingly. The first of these relates to the use of words. The second relates to actions like

sweeping and cleaning. The third relates to walking. The fourth relates to the use of fire for

different purposes. The fifth concerns the use of water. The words one uses may cause pain to

others, or harm them in one way or another.

Moreover, in the act of speaking many germs may get killed. Their death affects us even if we

are not aware of it. When we sweep or clean the house, countless ants or other insects may be

destroyed. Likewise, when we are walking, many tiny creatures may get crushed under the feet without our knowing it. When fire is lit for one purpose or another, some living objects may get burnt. When water is used for washing or other purposes, several microbes and other organisms may be killed. These five types of offences, though they may be committed unconsciously, have their effects on a man's life and may cause suffering and sorrow. How is one to avert the consequences of such offences? The **Vedhaantha** (concluding essence of ancient revealed scriptures, the **Vedhas**) has laid down five kinds of **Yajnas** (sacrificial acts) to expiate for such offences. These are: **Dheva Yajna**, **Pithru Yajna**, **Dhaiva Yajna**, **Bhuutha Yajna** and **Athithi Yajna**. These five kinds of **Yajnas** help to mitigate the consequences of the five types of **dhoshas** (offences). The **Yajnas** to propitiate the Divine and the parents **Dheva Yajna** (propitiating the Divine) comprises various forms of worship to atone for offences committed by speech. They are **Shravanam** (listening to things divine), **keerthanam** (singing the praise of God), **Vishnusmaranam** (contemplation on God), **mananam** (reciting the divine names), **vandhanam** (prostration), **dhaasyam** (service) and **aathmanivedhanam** (self-surrender). The **bhajans** (devotional songs) you do and the **naagarsankeerthan** (street singing of spirituals) done by devotees, can be regarded as a form of **Dheva yajna**. **Pithru yajna** is the service which one does to one's parents by way of gratitude for the gift of life and upbringing received from them. To please the parents by one's actions, to look after them in their old age and to protect them in every way possible---all these constitute **Pithru yajna**. Such acts serve to atone for some types of misdeeds. When the **Upanishaths** laid down that the mother and the father should be revered as God, they revealed the spiritual value of respect for parents. **Dhaiva yajna** comprises such acts as study of the **Vedhas** (revealed ancient scriptures), reading sacred books like the **Geetha**, the **Upanishaths** and the epics. This has an expiatory effect for some kinds of unconscious offences. Means to propitiate lesser beings in creation **Bhuutha yajna** includes various kinds of actions done for the protection and welfare of animals, insects and other living objects. In ancient days various duties were prescribed for people to regulate their lives on right lines. For instance, on festive occasions,

the place in front of every house was strewn artistically with rice flour, which was a kind of offering to birds, ants and other insects. By this means the lesser beings in creation were propitiated. Unfortunately, this ennobling custom has either gone out of vogue or is surviving as a meaningless ritual by the use of a white powder instead of rice flour. In the old days people used to take rice flour or sugar and scatter it over **anthills** or other places for consumption by insects. What was once a sacred obligation to other living things in creation is now treated as a superstition. It is not realised that by this type of **Bhootha yajna** considerable merit was earned and many evil consequences of one's actions were averted. The fifth **Yajna** is **Athithi yajna** (the service rendered to guests). To satisfy a person who comes to your house by offering him food according to your means, or at least offering him buttermilk or water, is a sacred duty. It is an important form of **saadhana** for the spiritual aspirant. In rendering **seva** (selfless service), members of the **Sai Seva Dhal** should not think that their services should be confined to the poor and the destitute. There is no need to make any artificial distinction between the rich and the poor in the sphere of service. What matters is the service done to a person that needs it. There may be servants who attend to the needs of the well-to-do. But when you are out to render service, your concern should only be with what kind of service is required, when and where, and not the status or position of the person concerned. The first requisite is a genuine spirit of love and fellow-feeling. If there is no feeling of kindness and compassion, whatever service that is done becomes an artificial exercise, done for getting publicity or recognition. **Sai sevaks** (volunteers) do not need name or position. Ostentation in rendering service is totally out of place. It will only inflate the ego. You should render service to the limit of your capacity, neither more nor less. Power of the Divine reveals itself in numerous ways. The first quality every member of the **Sathya Sai Seva** Organisation should have is firm faith in God. This faith must be based on the awareness that God is Omnipresent. The Divine pervades everything in the Universe. This may not be understood by everyone. Some may not agree that the Divine is Omnipresent. But whether they accept this fact or not, the truth is, evidence of the

presence of God can be found wherever one turns.
 Is it possible for this boundless creation to be brought into existence by man, if there had been no
 Divine Principle behind it? For instance, fire is latent in the branches of a tree and in the tree
 itself. If the branches rub against each other, they may generate a fire which could burn down the
 tree, branches and all. Which is the power that filled the branches with the latent fire and ensured
 at the same time that they did not destroy themselves by releasing that fire? Is man responsible
 for this? Take, again, the example of the process by which the food that we take is converted into
 blood. Is this the invention of any man?
 It is the immanent, all-pervasive power of the Divine that reveals Itself in numerous ways. We
 see flowers of all kinds. Men are able to make plastic flowers of the same kind. But can any one
 fill the plastic flowers with the native fragrance that is got from natural flowers? This is possible
 only by the Divine. There is sweet water inside a tender coconut. Who poured the water inside
 the coconut? Was it the work of any man? No. Only the Divine can do such a thing.
 Serve to meet the essential needs of villagers
 Examples such as these should serve to confirm your faith in the Divine. No one can probe the
 mystery of the power of the Divine or grasp its infinite magnitude. If members of the **Sathya Sai**
 Organisation have no faith in the Divine, there is no purpose in their remaining in the
 organisation. Such persons need not join the organisation or continue in it. It is with faith that
 one should take up social service. Society is our primary concern. The Divine is manifest in
 society.
Venugopal (President of the **Andhra Pradesh Sai Samithi**) stated that the State **Samithi** had
 adopted two hundred villages. He gave a list of the names of these villages. But is the mere
 selection of villages for adoption enough? 'Will one's hunger be appeased if only the leaf is
 spread out before him for serving food? The hunger will be appeased only if food is served and it
 is consumed. You go to an adopted village, conduct **Nagara-sankeerthan** (public devotional
 singing in streets) and undertake renovation of a dilapidated temple. Can these activities fulfil the
 purposes of adopting the village? They all merely **symbolise** preparations for serving food. They
 only whet the appetite of the villagers. What you must do is to find out what are the essential

needs of the villagers. Do they suffer from poor water supply? You may feel that you need
 money for digging a well. But if all **Seva Dhal** members work wholeheartedly, two wells can be
 dug in a single day. You must render service out of spontaneous urge from within, with a heart
 filled with love.
Seva must be a spiritual experience
 How is service, in fact, done at present? There are doubtless persons who undertake service with
 love. But for whose sake are they doing it? It is for their own sake, not for the sake of others. It
 may not be done to achieve name or to gain something. It is done for the pleasure derived from
 it. To engage in service activities with pleasure and to regard a day devoted to service as a good
 holiday is not enough. The pleasure derived from service must be a spiritual experience. Service
 must be regarded as a **yajna** (a ritual sacrificial act) to atone for one or other type of lapses one
 may have committed.
 To utilise one's wealth, one's talents and resources for the service of the people and help to all
 living things must be regarded as an offering to, and a form of worship, of the Divine. Only then
 can **Seva** (selfless service) become true service. Putting in one's appearance once a week or
 month in the name of service should not be thought as sufficient. Each **Seva Dhal** member
 should ask himself whether he is rendering real service to the maximum extent of his capacity.
 Today you have all come to this conference as delegates wearing the **Seva Dhal** delegates
 badges. You must ask yourselves whether you are really qualified to wear this badge. Each one
 must ask himself: Have I done genuine service? Or have I joined one group only in the
 expectation of getting the chance to approach **Swaami**? Examine yourself with a pure mind.
 You all know how large is **Andhra Pradesh** in area. If the number of delegates is so small, you
 yourself can decide whether this is not a matter for shame. The greatest loss the country has
 suffered in recent years is the loss of a sense of decency and self-respect. For instance, if the
 clothes we wear become soiled we feel ashamed to be seen in them by our friends. We try to
 dress well before we go out, because we want to be respected. Likewise, we try to keep our
 dwellings dean because we do not want to feel ashamed when visitors see the dirty state of the
 house.

Motives of actions must be pure and unselfish

While we feel so concerned about, the state of our house or clothes, the heart in which the Divine resides is utterly polluted. It is filled with unclean thoughts and impure fancies. How many go about the world with such impurities in their minds without a sense of shame. If they make an honest examination of the impure state of their minds and the kind of double life they are leading, they will be able to get rid of their bad thoughts in a moment. What they are doing is to conceal their thoughts, but are externally well-dressed and move about as impeccable persons.

Of what use is such conduct? We attach importance to the external appearance of the body and value the respect shown to it. But one who cares only for the body and ignores the state of his mind is only a two-legged animal.

It is not enough to appear to do right actions. Your motives and impulses must also be pure and unselfish. It is only when your motives are pure that the Divine will extend His grace. Whatever service you render, it must be unsullied. The motive is all important. The form of the action does not matter. Without pure impulses, actions get tainted at the source. If you are a good man, your actions will necessarily be good.

Sai Sevaks should promote a **co-operative** attitude

There is a **Thelugu** proverb which says: "If the whole village unites, the entire farm can be harvested." With unity any work can be accomplished. You must strive to promote unity. You must **fraternise** with the villagers and demonstrate your awareness of the Divine that is present in everybody. You should not get entangled in local politics. Political differences have entered the villages and mined community life in the rural areas. You should tell the villagers: "Every individual can have his own political views. But these should not affect the welfare of the village as a whole."

In matters concerning the progress and **wellbeing** of the village, all the villagers should act as one regardless of party differences. You may support any party of your choice. But this should not affect your attitude to matters concerning the development of the village. All of you should act unitedly. **Sai Sevaks** (volunteers) should promote such a cooperative attitude.

Insanitary conditions account for most diseases in rural areas. You have to provide sanitary facilities for the villagers such as dust **bins**, drains, latrines, **etc.** In all

such work, the involvement of the villagers should be ensured so that they learn to develop self-reliance. You must try to wean the addicts from the drink evil, which has ruined many homes. Provision of roads, wells, lights and the like should be undertaken wherever they are required. The service you do must meet the needs of the villagers and give satisfaction to them.

A malady that is noticed in the organisation

Adoption of a village can become meaningful only when you give love to them and earn the love of the villagers. Nothing should be done in a spirit of condescension. I know there are many good workers in the **Seva Dhal**. Not in **Aandhra Pradesh** alone, but in all the States. There is however, a malady that is noticed in the organisation. If the leaders behave well, the workers can render excellent service. The primary requisite is to see that the right persons are chosen as leaders. They must be dynamic persons. They must be filled with the spirit of service to society and dedication. They must feel that they owe everything to society and that their life can be worth while only when they have discharged their obligations to society. They must consider social service as their primary aim in life. It is only when they devote all their physical, mental and other resources to the service of the community that they will be doing real **saadhana**.

Saadhana (spiritual effort) does not mean performing **japa** in a lonely place. There is no greater **saadhana** than service to one's **fellowmen** done in an unselfish spirit. Ignoring the sufferings of others, if you occupy yourself in meditation or other devotional activity, it has no spiritual value at all. It is only one form of selfishness. Through genuine selfless service, not only can peace of mind be achieved, but progress can be made in self realisation and the ultimate goal of life can be attained.

As members of the **Sathya Sai Seva** Organisation, you have to be an example to others. In whatever service you do, it is the quality that counts, not the quantity. No act of service should be considered trivial or debasing. Nor should there be unhealthy rivalry in rendering service. If one State has "adopted" two hundred villages, another should not think it should adopt an equal number or more to produce a better impression. Mere numerical claims have no meaning. It is better to render proper service in two villages than nominal service

in two hundred. It is not the presentation of lists of adopted villages that matters. Be your own judges of the service you render. What is the real work that has been done in the two hundred adopted villages? Let those who have worked in these villages speak up. For whose satisfaction are you claiming to serve the villagers? You must be your own judges of the work you are doing. Consult your conscience and see whether you are rendering proper service. I do not want anything to be done for Swaami's sake. My only object is promotion or the welfare of mankind. When you render service in the villages, you are redeeming your lives. The sages of yore acquired various kinds of powers by their penance. They were able by these powers to fulfil whatever they promised. They used their powers with restraint. There is nothing wrong in acquiring even titanic strength. But it should be used in a humane way. It should not be wielded to oppress others. Shakespeare, the famous English dramatist, observed: "It is glorious to have a giant's strength; but it is tyrannous to use it like a giant." Everyone must heed this warning. There are all kinds of organisations in the world today, including spiritual organisations and service organisations. What are these organisations doing? How useful are they to the people? There is no proper answer. What use is there in having such organisations? 'If the Sai organisations also function in this manner, what purpose is served by starting them? You must all be filled with the zeal to render service at any time, at any place, when the need is there. You must try to attract young people to the service organisation. If you misuse the present, the future will be worse. With more young people in the Seva Dhal, you can carry out many welfare activities in the years to come. The present is a product of the past, but it is also the seed for the future. If you make good use of the present, you can ensure a better future. If you misuse the present, the future will be worse. Hence, all those who are in the Sai Seva Organisation should engage themselves in worthwhile activities and achieve fulfilment in the service they render. Every village today is exposed to many diseases. We need not blame any one for this situation. We must be concerned only about the resources in men and materials at our disposal and use them with devotion for carrying out our welfare services. We have to

do this work with faith.

People display devotion and earnestness in the presence of Swaami, but act in a contrary fashion when they are away from Swaami. This is not a sign of true Bhakthi. Bhakthi (devotion) means wholehearted love for Bhagavan. Such love can tame even wild animals. It is only when your hearts are filled with such love that you can claim to be Bhakthas (devotees). You must show that love to anyone whom you see or talk to and in every one of your actions. The grace of God is like insurance. Every act must be regarded as an offering to the Divine. It may not be easy to develop such an attitude. But if the effort is made sincerely, it can be achieved. It does not call for abandonment of hearth and home or giving up your wealth and position. What I ask from you is to devote at least half an hour in a day of twenty four hours to service. Is this beyond your capacity? If you can serve the government or someone else for eight hours a day for the money you earn from them, experiencing in the process many trials and difficulties, can't you devote some time of win the grace of God, the benefit from which is immeasurable? What you earn through the grace of God will confer on you enduring benefits greater than the wealth you earn by other means. The grace of God is like insurance. It will help you in your time of need without any limit. Material wealth confers Bhoga (enjoyment) which leads to Roga (illness). But selfless service is Yoga which secures Divine grace. "Shivam," Hyderabad, 20 May 1984

14. The triple promise
LIKE Raama and Krishna in earlier yugas, I have come to carry out three Prathijnaas (promises). Once Swaami has accepted a devotee as 'You are mine,' He will not abandon him, whatever happens. Swaami has come to give, not to receive. When I undertake anything for the good of the world I will not give it up, come what may." This historic declaration was made by Bhagavan in the course of a thrilling address on Guru Puurnima day in the Poornachandra Auditorium. The unprecedented gathering of devotees from all parts of the world cheered rapturously when Bhagavan made this announcement of His Avathaaric mission. Embodiments of Divine Aathma! He alone is the Guru (preceptor) who imparts that Higher Knowledge by knowing which all that needs to be known can be

known and without which all
else is useless.

The sacred **Bhaaratheeya** Culture has survived the ravages of time
and the vicissitudes of history.

Sanaathana Dharma (Eternal Universal Religion) is the core of this
culture. Like a diamond that
shines in a hundred facets, the **Bhaaratheeya** Culture has scattered
its brilliance in all directions
and spread the fragrance of its wisdom like a thousand petalled lotus.
It is based on ethics and
character. Spirituality is its life-breath. Truth and Love were the
ideals cherished by the great
seers of **Bhaarith**, who made **Bhaarith** shine like a **beaconlight** for
mankind. They regarded God
as the great moving spirit inspiring them. But, today, forgetting God
and immersing themselves
in worldly pleasures and possessions, people are **dehumanising**
themselves.

Cause of commotions and conflicts in the world
Today all over the world you hear about plans to build a new society.
The Universal provision of
daily necessities and various amenities and the equal distribution of
wealth are among the
declared aims of this movement. This may be desirable. But is it
practicable? It may be possible
to distribute equally property and possessions, amenities and
comforts. But is it possible to limit
equally the desires of all persons? If desires are not limited equally,
there is bound to be
frustration. The socialist doctrine is an important concept. But it is no
less essential to recognise
the reality of God as the primal source of all things in the world.
According to the Indian seers, the source of the food one consumes,
the power that sustains all
living things and the basis of all objects in creation is God. It is
because this basic truth has been
forgotten that the world today is bedevilled by famines, conflicts,
wars and commotion.

We must enquire deeply whether the daily necessities, the comforts
and pleasures enjoyed by
man are created by man or by God. Can man create the land on which
his food is grown? Can he
produce water? Can he control the air? Can he create the wood in
which fire is latent? All these
can be created only by God and are beyond the power of man.
Process of creation is common to all in the world
The saint **Purandharadhaasa** went from street to street proclaiming
that everything is Divine. He
sang: "Who planted and watered the tree that grows upon a hill? Who
painted the feathers of the
peacock? Who provided the green-feathered parrot with a rosy
beak?" These are possible only

for the Divine.

Moreover, today we must also seek to discover the unity that
underlies the diversity among
mankind. The most noteworthy characteristic of **Sanaathana**
Dharma is its concern for the **wellbeing**
of humanity as a whole. This concern stems from the consciousness
that all are children of
one mother. There may be differences among people in mental and
physical prowess. There may
be differences in the doctrines they profess and in the knowledge and
skills they have. Even in
qualities there may be variations. But in respect of one thing there is
no distinction. This relates
to the process of creation which is common to all. It is this which
must make us accept the
equality of all beings. It is on the basis of this idea that the new
society should be established.

When I began my discourse, I addressed you all as "Embodiments of
the Divine **Aathma**". In the
Bhaagavatha and in the **Geetha** the Lord has declared: ".till beings in
creation are manifestations
of one fragment of Myself." ("**Mamaivaamsho**
jeevabhoothassanaathanah"). The Divine is
manifest in every being. Only when this truth is understood can you
know the meaning or the
term "**Dhivyaathma swaruupulaara**" (Embodiments of the Divine
Aathma). But relying on
differences in physical and intellectual abilities men develop hatred
towards each other. When
such hatred grows in society, corrective measures have to be taken.
This may be illustrated by
incidents in the **Mahaabhaaratha**. Overthrowing arrogant and
oppressive rulers, Krishna installed
on the throne **Yudhishtira**, who was wedded to Dharma and **Sathya**
(Righteousness and Truth).

Although he had won the Kingdom, Krishna did not rule over it
himself. Some qualifications are
required for ruling a kingdom.
Concept of establishment of reign of Dharma
Krishna installed as rulers only those who had those qualifications.
This is the truth underlying
the concept of "Dharma **samsthaapana**" (establishment of the reign
of Dharma). Whoever
wishes to reform society or the government should examine his own
competence and fitness for
the task.

We are today celebrating Guru **Puurnima**. What is the real Guru
Puurnima? Is it simply the full
moon day in the month of **Aashaada**? This is the common view. But
the great ones have given
other meanings to it. One meaning is that it was on this day **Vyaasa**
began writing the Brahma

Suuthra. It was also on this day that the Buddha attained enlightenment and taught his disciples:

"All is sorrow; All is transient; All is void." For these reasons, the day is known as Guru

Puurnima, **Vyaasa Puurnima** or Buddha **Puurnima**.

In this context, it may be asked: Who is fit to be a Guru and who is fit to be a **shishya** (disciple)?

If we examine the **Geetha**, we will know whether we are the ideal **shishyas** (disciples) or not. In

the **Bhagavath Geetha**, the **shishya** is **Narotthama** (the highest among men), the Guru is

Purushothama (the Supreme Person); the **shishya** is a **Mahaathma** (high-souled), the Guru is

Paramaathma (the Over-soul); the **shishya** is **Aadarsha-muurthi** (an ideal person), the Guru is an

Avathaara-muurthi (incarnation of the Divine); the **shishya** is a **Paathradhaara** (an actor), the

Guru is **Suuthradhaara** (the director of the play); the **shishya** is a **Dhanurdhara** (wielder of the

bow), the Guru is **Yogeshwara** (the Lord of Yoga). It is this type of Guru-**Shishya** relationship

which illustrates the ideal combination.

The signs and qualities of a true Guru

The true Guru is one, who has no ego or selfishness, and who can raise the **shishya** to his own

level. Donning the saffron robe, mouthing a few **manthras** (sacred formulas) and expounding

some texts are the signs of many Gurus these days. The signs of a true Guru are **largeheartedness**,

absolute selflessness, purity in living, freedom from acquisitiveness, absence of

envy, and equal mindedness in his conduct towards everyone.

Freedom from envy is an essential

quality in a Guru or **shishya**, because envy is the root cause of many evils.

The Guru's role is to lead the **shishya** on the **Godward** path. He must teach the **shishya** the true

purpose for which each of his sense organs is to be used--his eyes, his tongue, and his limbs. All

the senses are to be used for discovering and experiencing the Divine. This was what

Thyaagaraaja and **Pothana** commended in their songs.

Every action in daily life should be turned into an act of devotion to God. In **Kaashi (Benares)**

the municipal authorities appointed some persons to light the street lights. A **saadhaka** was one

such employee. He had to fill the lamp with oil and fix a chimney to protect the flame. He used

to go to every lamp singing the glory of **Raama** and cleaning the chimney and lighting the lamp

while singing. The municipal authorities noticed that the lamps in the streets in which the

saadhaka was lighting the lamps were shining brighter than those elsewhere. They found that a

great devotee was lighting the lamps with devotion to God and this accounted for their

exceptional brilliance. The moral of this story is that when you do any act in a spirit of

dedication, as an offering to God, you can experience joy and find fulfillment.

Avathaars make their advent with certain resolves

Hence everyone should set before himself certain resolutions.

Without these he can make no

progress. Even **Avathaars** (divine incarnations) make their advent with certain resolves. They

also set certain limits to their roles. Krishna incarnated with three resolves: (1) Dharma

samsthaapanaarthaaya sambhavaami yuge yuge ("I Incarnate from age to age to establish

Dharma"); (2) **Yogakshemam Vahaamgaham** ("I shall promote the progress well-being of my

devotees"); (3) **Mokshayishyaami maa suchah** ("I shall liberate those who take refuge in Me").

Raama also had three resolves: One word, one arrow, one wife.

Raama declared that whoever

sought asylum from him, would be totally protected.

Similarly all divine personalities make their advent for some definite purposes. They will not

deviate from them in any circumstance. **Swaami's Premathathva** (essential nature of Love) is of

the same character. **Swaami's Prema** (Divine Love) has no trace of self-interest in it. It is

absolutely pure. **Swaami** knows only how to give, not how to receive.

Swaami's hand is held

above for conferring something, not stretched for seeking anything.

Moreover, once **Swaami** has

declared, "You are mine", whatever wrong ways they may pursue,

Swaami will not abandon

them. It may be asked why anyone who has been accepted by

Swaami as "You are mine," should

be subject to hardships and troubles. These troubles are the consequences of their own karma

(actions). They have to see that their conduct is right. If, supposing, the Lord blesses a man with

a hundred years of life, he should not get puffed up with pride and start jumping from a tree in

the confidence that he will live for a century. He may live for a hundred years, but may have his

leg broken in the fall. So, in accepting the blessing of God, one should also try to lead a righteous

life.

The three resolves which **Sai** is determined to fulfil

When I have given a word to anyone, even if they turn against me I will not bear any ill-will

towards them. Even if they revile me, I shall continue to love them. I will stand up to my pledge
fight up to the end. Some day they will return to the right path.
Owing to the compulsion of circumstances some changes may take place. They are not
permanent. I will not change my course because of such happenings. This is my second resolve.

This is my third resolve: When I undertake anything because I feel it is for the welfare of all and

that it is good for society as a whole, I will not give it up, come what may. Even if the whole

world is against me, I will not turn back, I will only go forward.

These are my three resolves: The foot that is put forward will not retreat. I will not go back on

the word I have given. I only give and do not receive.

These are my three resolves and I am determined to fulfil them and to set an example. Only then

others will follow these ideals. What the country requires today are persons with aadharsha

(ideals), not aashas (cravings). Desires may change from time to time. But the ideals remain long

after one is dead. Hence every one should try to live up to some ideals. You should lead

exemplary lives. You should become noble souls and secure real bliss, which can come only

from the Divine.

On this Gurupurnima day, try to transform your heart making it pure and sacred. Pavithram

(purity) is the true characteristic of a human being. This purity should be manifested in

everything one does: in his thoughts, in what he sees or says and in all that he does. It is only

when you display such purity that you can become embodiments of the Divine Aathma. Then the

distinction between the Divine and the mundane disappears.

Everything becomes Divinised. The

difference between the object and the subject will also go. Everything then becomes puurnam

(the whole). The realisation of that wholeness is the real Gum

Puurnima not the offer of paadha

puuja (ritual homage to the feet) to some gum and obtaining a manthra from him. Resolve today

to turn your thoughts to God, to strive for the purification of your heart and to seek Selfrealisation.

Discourse on Guru Puurnima Day at Puurnachandra Auditorium, Prashanthi Nilayam, 13 July 1984

15. The bliss of Divine love

IN the field of the heart grows a kalpatharu (wish fulfilling tree). Around it all kinds of shrubs

have grown. If the shrubs are cleared, the wish-fulfilling tree will be visible. Today the

aspirations of man soar to the sky. We should realise that man has

not only a mind which

conceives thoughts, but also a heart which can put them into practice.

From the heart emanate

such good qualities as kindness, compassion, sympathy, non-violence and equal-mindedness.

Evil qualities like anger, envy, hatred, cruelty, greed also flow from the heart. Man has the power

of discrimination through his Buddhi (intellect) to decide what is right and what is wrong, what

is good and what is evil.

However, the possession of Buddhi alone is not enough. He has to cultivate the spirit of enquiry

to be convinced what is right or wrong. Even that is not enough. After having found what is right

or wrong, he must live up to his convictions. I king, discriminating and practice--all three

constitute the basic human characteristics. By the unity of these three, the light of Inaam

(spiritual wisdom) illumines the heart. The mere presence of the light is not enough. We should

seek to go forward with the help of that illumination. If, having this light we do not follow the

path revealed by it, we are as unseeing as the blind.

The heart is the seat of the Divine

Once, Lord Krishna appeared before Suurdhas, the blind saint, and told him: "Suurdhas, if you

are keen to see the world, I shall restore your sight to you this very moment." The great devotee

that he was, Suurdhas replied: "Those who are endowed with eyes are really blind when they do

not gaze upon your auspicious, beautiful form. Having ears, they are nevertheless deaf when they

do not choose to listen to the music of your melodious song. Having in their hands the power to

attain the Divine, they drown themselves in the ocean of Samsaara (worldly life). Although you

dwelt in their hearts, they are deluded by the false, meretricious and transient attractions of the

world. Though they have large eyes, they are not able to see you.

Hence, I have no need for such

hearts, such eyes or such ears. Give me, O Lord, ears that will listen to your song, eyes that will

see your beauteous form and a heart in which you are installed," pleaded Suurdhaas.

All religions are unanimous in regarding the heart as the seat of the Divine. The Hindhu

Shaasthras (ancient scriptures) have declared that the heart is the temple of God. The sacred

Upanishaths (Vedhic metaphysical treatises) have referred to the heart as a cave in which the

Divine dwells. It is stated in the Bible that the man with a pure heart can see God. The Muslims

regard the heart as located between the two fingers of God. The Guru of the **Sikhs, Naanak** declared that only a man with a pure heart can be regarded as a true **Sikh**. In this way the various faiths have affirmed that the heart' is the abode of God. The great lesson lotus teaches man But the **saadhhus** (the saints and mystics) have defined the heart in another way. Treating the **Omkaar manthra** as a rocking cradle the **Mahaavakya, "Thath Thwam Asi"** ("That Thou art") as a bed and **Chaithanyam** (the Universal Consciousness) as a baby, the great souls of the seven worlds have sung lullabies to the Lord. For them the heart is the cradle of the Lord. The **saadhaks** (spiritual aspirants) should therefore regard the heart as the veritable dwelling of the Divine. Many great souls have experienced the heart as a lotus. Although rooted in mire, and growing up in muddy water, the lotus shines in purity. When the lotus opens its petals and looks up it seems to be saying: "**O** Lord, please come and dwell in me." Though born in mire it does not wallow in it. Though surrounded by polluted water it is not polluted by it. This is the great lesson the lotus has to teach man. "Though you are living in a corrupt world and-are born in the mire of an unrighteous society you must turn your mind towards God and make your heart a shrine for God" this is the message of the lotus to man. If you see a scholar you tend to show respect to him. But when you meet persons with the qualities of kindness you develop a love for them. You regard them as one of yourselves. What is the reason? The scholar has doubtless intellectual abilities but his conduct may not be exemplary. When we meet a person exhibiting qualities of forbearance, compassion and sympathy we tend to love him for his way of life. Mere intellect without practical action is valueless. Only thought that is combined with action deserves to be esteemed. We must therefore put into practice the precepts we profess. It is not possible for any one to determine whether a man is good or bad by examining his heart. You have to judge him by his actions and behaviour. What is studied must be put into practice Lord Acton was a profound thinker and a great scholar. He had achieved eminence as an acute thinker. But the great scholar was not equally good at living up to his ideas. In the absence of right living all his scholarship was of little worth. On the eve of his sixtieth birthday he held a big

banquet to which many great scholars and leading journalists were invited. The next day the papers wrote about Lord Acton. They admitted that he was a great personality and an outstanding scholar, but they pointed out that in his actions he had not been exemplary or done anything for the good of mankind. Despite his deep scholarship he had not been of service to the nation. Books are not intended merely to be read. Sacred scriptures like the Koran, the Bible, the **Upanishaths**, the **Zenda Avesta**, the **Granth Saheb** and others are worshipped in shrines today. But no attempt is made to live up to their teachings. People are forgetting the purposes for which these sacred books came into existence. By a mere study of books no change can take place in our lives. What is studied must be put into practice. Knowledge that is not put into practice is like food that is not digested. When you want to digest food you have to chew it well and take it in an easily digestible form. Entire Cosmos is governed by action This means that it is not enough to browse through a book but one must study it deeply, reflect on its contents and absorb its meaning so that one can practise what one has learnt. That is why all religious books have emphasised the doctrine of action. The entire cosmos is governed by action. In such a context there is no purpose in indulging in intellectual speculation without putting knowledge into practice. The **Bhagavathgeetha** also lays stress on the Karma-**Siddhaantha** (doctrine of action). Krishna declared: "There is nothing I need in this world for which I must strive. Nevertheless I am continuously engaged in action because if I, who am to stand out as an example to the world, do not perform actions, the people of the world will renounce activities." Moreover, if thoughts are not translated into deeds they will develop into a kind of disease. A man who feels hungry and craves for food, if he does not get it, he will develop illness. Similarly, a man who feels thirsty and wants water, unless he makes efforts to secure water, he will become weak and collapse. Desires continually crop up in man. He is always wanting something. He yearns for various things. But this yearning for material things cannot be regarded as love. This may be called **apeksha** (fascination for worldly objects). When the yearning is turned towards God and

becomes an intense longing for spiritual attainments, it is called **Prema**. **Prema** (pure love) is not related to the mind. It springs from the heart. That is why divinity can be realised only through the heart.

Divine Love of **Gopees** and **Prahlaadha**

There are many examples to illustrate this truth. If you take the love of the **Gopees** (milkmaids of **Brindhaavan**) for example, you may ask for what purpose did they love Krishna. They had no concern for worldly things. They were concerned only with the spiritual quest. Anyone looking at the **Gopees** conduct from a worldly point of view might regard their actions as improper.

Likewise **Prahlaadha**'s love for the Divine was not understood by those who judged him :from the worldly point of view. Would **Prahlaadha** have been able to bear with indifference all the tortures to which he was subjected if he was a worldly person? He went through ordeals as a child which no man could have endured.

When the king's minions goaded him with spears he prayed to the Lord and praised His glories without shedding a tear or showing any signs of fear. If his devotion had been concerned with worldly desires should he not have shed tears? Should he not have displayed fear being a mere child? He did not do so because the Lord **Naaraayana** was installed in his heart. The Lord's name was ever on his tongue. The **Naaraayana** consciousness filled his entire being from head to foot.

Because of this, none of the pains inflicted on him by physical instruments affected him at all.

With his thoughts centred on God the pains of the world did not affect him.

Look at the love of the **gopees**. When their mothers-in-law beat them or their husbands abused them they did not breathe a word, they did not complain, because they carried the image of Krishna in their hearts. Would it have been possible for them to put up with all the troubles inflicted on them if their love for Krishna was mere sensuous love? They were unlettered simple village folk but their love for the Lord was so transcendent that even **Naaradha** praised them for their pure and unalloyed devotion.

Real meaning of the spiritual quest

It is only when what is uttered from the mouth moves the heart to action that there will be proper conduct. A **saadhaka** decorates the idol of his chosen deity and makes offerings to it during worship. A farmer ploughs his land and irrigates it to grow the crop of

his choice. The **bhaktha** (devotee) is the cultivator for the field of his heart. He must irrigate the field of his heart with the water of **Prema**, manure it with **Saadhana**, sow the seeds of the Divine name and fence it with spiritual discipline. Only then will he experience bliss---the bliss of Divine love and not worldly love. However, in this Kali **yuga** scriptures are read but there is no change in the heart which inspires spiritual endeavour. Because the heart is not transformed and sublimated people lead empty and futile lives.

Every good thought must spur one to action. For instance when a **saadhaka** sings a hymn he must feel immersed in its meaning and become one with it. It is the heart that brings about such a feeling of oneness. God resides in the heart. He is beyond the reach of external objects. Modern man sheds copious tears for achieving wealth, health, position and fame. He is carried away by the stream of his tears, Does he shed a single tear for getting the grace of God or winning His love? **Purandaradhaasa** sang: "Of what use are eyes that cannot see God?" You use your eyes all your life to see the external world. What do you achieve thereby? No one attempts to see the Unseen. The daily chores are repeated endlessly---bathing and eating and sleeping. But there is no yearning to see the Unseen Divine. It is only when you develop that desire will your life become meaningful. It is that that will give you peace. Do not regard the body as an end in itself

It is because you do not seek that which should be sought, do not experience that which has to be experienced, you are plunged in grief and do not have peace of mind. That is why the **Upanishaths** declared: "Lead me from the unreal to the Real, from darkness to Light, from death to Immortality." The meaning of this prayer is that man should realise the permanent unchanging Reality that underlies the changing appearances of the phenomenal world, shed his ignorance of his own true nature and seek oneness with the Immortal **Aathma** (divine spirit) that resides in his body which is subject to decay and death. The spiritual quest does not mean merely engaging oneself in meditation, **japa** (repetition of Lord's Name or some sacred formula) and the like. It embraces all activities aimed at realising the **Aathma** which has assumed a human form.

The body must be regarded as the base for spiritual activity. With it as the basis, you must

engage yourself in spiritual activity. You must not regard the body as an end in itself which has to be pampered and kept in comfort. All our mental and other abilities should not be used only for worldly achievements. Only by seeking the higher Inaam (spiritual knowledge) can man rise above the level of the animal. The animal is concerned only with the present. Man alone can realise that the present is the product of the past and that the future will be determined by what he does in the present. Only if you act tightly in the present can the future be good and ennobling. This requires steadfastness and determination to adhere to the path of righteousness whatever may be the difficulties. Do not be a victim of doubts and vascillations. You read many books and engage yourself in many devotional activities. You must ask yourselves how far these studies and actions have helped to transform your lives. You will find that there has been no significant change. But you need not wait to assess the fruits of your actions. It is enough if you realise what is your duty and decide to carry it out regardless of consequences. You have today a golden opportunity to act in this spirit. Make the best use of the grace of Sai to change your lives. Do not let slip this glorious chance to make your devotion the means of your liberation. Do not listen to what others say. Try to correct your own conduct and redeem yourselves. Use your own intelligence and hold fast to the truth you arrive at. Do not become slaves of others. You must use your own capacity for enquiry and discrimination. You must arrive at the truth for yourself and put it into practice. You should not be a victim of doubts and vascillations. No act of service should be considered trivial. Your troubles are often self-created. If you develop firm faith in God and surrender to His Will, He Will not fail you. This is the concept of Sharanaagathi (submission to the Will of the Divine). The bliss that can be derived from this surrender to God cannot be got through any other means. Regard whatever happens to you as something intended for your good. Discover the bliss that can be derived from trials and tribulations. It is during their exile in the forest for twelve years that the devotion of the Paandavas developed to the highest degree. It is not a sign of true bhakthi (devotion) to expect that life should be

one unbroken chain of happiness and comfort. Is that true happiness at all? Thyaagaraaja asked whether happiness lay in the possession of wealth or in the service of the Lord. He found no joy in acquisition of wealth. He experienced the greatest joy in recognising the omnipresence of the Lord. Similarly, all devotees should be conscious of the immanence of God in everything and carry on their daily duties as a consecration to the Divine. When such devotion is developed the Lord will illumine your hearts and fill it with bliss. Puurnachandra Auditorium, Prashaanthi Nilayam, 14 July 1984
16. Ceiling on desires - II
WE have undertaken tasks of varying magnitudes and description. Before we embark on the execution of these programmes we have to ask ourselves three questions. One: for whose sake are we undertaking these programmes? Two: For what purpose? Three: How are we going to execute these programmes? These may be three different questions, but the answer is one. If we examine deeply, the answer to the first question is: "All for our own sake." The answer to the second is: "For our own happiness and joy." The answer to the third question is that "the results of our work will depend on what we do. If we do something good, the result will be good, if we do something bad, the result will be likewise." In this world it is not possible to make use of anything without transforming it in one way or the other to make it useful. You cannot have rice for eating without converting paddy to rice grains and then cooking it. Similarly, you cannot have cloth without transforming cotton into yam and then weaving it into cloth. Similarly, a human being needs transformation in respect of three things: The first is bodily transformation; the second pertains to the mind; the third relates to the Aathma. The Aathma (Divine Soul) is changeless. It is only the body and the mind that require transformation. How does transformation take place? For instance, if we ask the question whether silver can become God or stone become God, the answer is 'YES.' We are not aware of our internal impurities. When a sculptor converts a piece of rock into a beautiful idol to be worshipped in a shrine, what was inert and worthless becomes sacred. This is transformation. Similarly, an idol made out of silver becomes an object of worship. In the same manner, everything

which is petty and worldly
 can be transformed in course of time into something sacred and
 divine. Such a transformation is
 necessary for man.
 Take, for instance, the body. It is an entity which houses much that is
 bad and that is undesirable.
 Externally we take great care of the body through bathing and
 cleaning. We are aware of the
 external impurity and we try to get rid of it. But, are we aware of the
 internal impurities? How do
 we purify them? For this internal purification, we have to acquire
 sacred thoughts and do sacred
 deeds. We have the concepts of **Jeeva** (individual being) and **Dheva**
 (celestial being). Man is
 composed of the three **Gunas** (**qualites**), **Sathwa**, **Rajas**, **Thamas**
 (serenity, restless activity,
 inactivity). As long as you are part of these **Gunas**, you are **Jeeva**.
 Once you transcend these
 three qualities you become **Dheva** (God). The three **Gunas** are like
 the husk that covers the rice
 in the paddy. When you remove the husk it becomes the rice-grain.
 Whatever we do, whatever
 actions we undertake, if they were to be permeated with thoughts
 centred on God, they would
 become sacred. Today in our **seva** (selfless service) activities, we do
 not have this lofty sense of
 dedication. We should get rid of the thought that **seva** activities are
 being done for others. You
 should understand that they are being undertaken for your own sake
 and for your own
 betterment.
 Four ways we should try to change ourselves
 In **Vedhaanthic** parlance this identification of yourself with others is
 called **Maithri**. In **seva**
 activities you have to develop **Maithri** (friendliness). Another
 attitude you have to develop is
Karuna (compassion). The third is called **Mudhitha** (contented) and
 the fourth is called **Upeksha**
 (indifferent to results). In all these four ways we should try to change
 ourselves and others.
 What is **Maithri**? It is commonly equated with friendship. In the
 worldly sense this friendship is
 a mutual relationship. True friendship lies in regarding other people's
 comforts or joys or sorrows
 as your own. For instance we have an example in **Raamaayana** in the
 relationship between
Raama and **Sugreeva**. Their friendship was based on the fact that
 each could experience the
 suffering of the other as his own (**Samaana avastha**). The bond of
 friendship is drawn when there
 is a recognition of sharing of experiences common to both.
 What is **Karuna** (compassion)? Seeing a person in distress and

expressing verbally sympathy is
 not compassion. Compassion must express itself in action to relieve
 the suffering. Nor should
 you adopt an attitude of aloofness or indifference on the plea that
 each one is suffering for his
 own folly. Though suffering may be due to one's mistakes--mistakes
 to which everyone is prone-
 --we should seek to remedy such suffering just as we try to get rid of
 our own suffering. Some
 people try to show off their sympathy by setting up charitable
 institutions like hospitals, **etc.**
 True compassion should emanate from the heart. It should not find
 expression in outward
 manifestations which only reveal one's vanity. In the **Sathya Sai**
 Organisations there is no place
 for such demonstrations of vanity. Everything that is done to help the
 poor or the suffering
 should be based on the feelings coming from the heart and appealing
 to the hearts of those who
 are helped.
 Process of freeing yourself from bondage
 Next comes **Muditha**. This means acquiring peace of mind through
 cultivating equanimity in the
 experience of honour and dishonour, praise or calumny, loss or gain,
 joy or sorrow. These pairs
 of opposites should be regarded as things which come and go, like
 passing clouds. Every **Sevak**
 (volunteer) should develop such an equanimity of mind.
 The fourth requisite is **Upeksha**. **Apeksha** (craving for the fruits)
 binds man. **Upeksha** (indifferent
 to results) frees man. **Apeksha** means involvement with the worldly
 concerns. **Upeksha** means
 getting rid of this involvement. Take the example of a pumpkin. A
 green pumpkin, when it is
 placed in water, it sinks. The pumpkin has plenty of water within it
 and when placed in water it
 sinks. The same pumpkin, when it is dried and has no water inside it,
 floats on water. What is the
 reason? In the first place the pumpkin has friendship for water and it
 makes water part of its own
 self. Similarly, when you are worldly yourself and you move in the
 world you are bound to it.
 When you free yourself from worldly attachments you go towards
 divinity and you are freed
 from bondage to the world. It is the process of "freeing yourself" that
 is called "**Upeksha**."
 When you are tied to **kaama** you cannot get **Raama**
 In the **Raamaayana**, when **Raama** decided to go to the forest, **Seetha**
 wanted to accompany him
 and she gave away all her possessions. By giving up attachments to
 the possessions she could get
Raama. But, when in the forest she developed a desire for the golden

deer, she was separated

from **Raama**. In the first place when she removed **Kaama** (the desire for possessions) she became

one with **Raama**. The meaning of this episode is, so long as you are tied to **Kaama**, you cannot

hope to get **Raama** or God.

This does not mean that you have to renounce the world. Living in this world as you are, you

must strike a balance between worldly life and spiritual life. Man's life is like gold in its native

state, associated with dirt, which is impure. It is impure in the initial stages. When you begin to

purify your thoughts, speech and actions through seeking good contacts and cultivating noble

ideas, you will be transforming yourself. This is the process of **Upeksha**.

More than **Thapas** (penance) **Dhyaana** (meditation), service to others is the means by which one

transforms oneself. In rendering service, you should be moved by genuine concern for those you

serve. You should try to ascertain the cause of their suffering and try to remove it. Only then can

you do **seva** (selfless-service) properly. Momentary sympathy or charity or competing with

others in exhibiting one's generosity is not true **seva**. In rendering service if you try to do

something which is beyond your capacity it is a sign of your ego. If you give less than what you

can, then you are a thief (denying to others what is due to them). You must be discriminating in

your service. You must regard service as a **saadhana** (spiritual effort).

Do not do **seva** to please others

You should believe that service is a path to God realisation. These activities are to be undertaken

not for the sake of **Sathya Sai** or even for the sake of society. They are purely and essentially for

your own sake. It is to transform your own lives that you undertake **seva**. Through the medium of

seva you can reap the fruits of **japa** and **dhyaana**. By making your fellow-beings happy you are

making God Himself happy.

The **seva** that you do, should not be done out of a sense of compulsion or to please others. It

should be wholehearted and spontaneous. In organising **seva** activities do not attempt to compare

one State with another. Because some States have taken up some work in some villages, you

should not feel that you should do the same thing. Do whatever you feel is your duty and what is

necessary for the areas in which you are working. Do it with all your heart without comparing

yourself with others.

There is the programme connected with Ceiling on Desires. You must realise that this

programme has not been launched to raise funds. The object of the programme is to prevent

waste of money, time, food or other resources and to use all these for the welfare of the people.

The money that is saved need not be kept for the **Sathya Sai** Organisations. It may be used in the

best way you choose for the benefit of others. Do not waste time. Time wasted is life wasted.

Time is God. Sanctify all the time at your disposal by undertaking **seva** activities in a pure and

unselfish spirit.

Aims of the "Ceiling on Desires" programme

Today we waste time on unnecessary and unwanted things, in indulging in unnecessary talk and

doing meaningless actions. In all these actions we are sacrificing the body to time. Instead we

should try to make time our servant. It means spending our time in good thoughts and good

deeds. Every second of your daily existence you must ask these questions "How am I **utilising**

time? Is it for a good or bad purpose?"

Likewise, with regard to food you must ask: "Am I just eating what I need or more? Am I

wasting food?" So also with regard to money: "Am I using this money for my own selfish needs

or for boosting my name and fame, or to satisfy my ego and vanity?" Once you start seeking

answers to these questions, there is no greater **saadhana**.

These are the aims of the "Ceiling on Desires" programme. It was never the purpose of this

programme to collect money for the **Sathya Sai** Organisations. The object was to encourage you

to share your money with others, to give you an opportunity to utilise your surplus resources for

some good and noble purpose which will sanctify your life.

Three types of strength are given to a person: physical strength, mental strength and the power of

money. It has been said that all these should be offered as **yajna** (sacrifice). This sacrifice is not

offered to God. God, who has given you the body and the mind, does not need them for himself.

God is also the source of all wealth. What does He want with your wealth? Use it for sacred

purposes. The **seva** programme is intended only to provide you with opportunities to make your

lives sacred and worthwhile. It is to develop the spirit of sacrifice.

Understand the basic purpose of all service activities

Was it beyond the power of **Raama** to discover **Seetha** in **Lanka** Himself? What need was there

for Him to send Hanumaan? Raama wanted Hanumaan to go on the search, so that He could

show to the world the devotion and steadfastness and faith of Hanumaan. It is a case of Grace on

the part of Raama. In the same manner, if Sai so much as wants to do so many things Himself,

He could do anything. This endeavour is not for the sake of Sai. It is done through these Seva

Organisations so that members of the organisation get the chance to do service and redeem

themselves. Try to understand the basic truth that these avenues of service have been provided so

that you will get good name for yourselves and not for the sake of Sai.

If people have any wrong notions about the service programme, endeavour to remove their

doubts and explain the real purposes. For instance, some people say for the sake of the 60th

Birthday Celebrations they have embarked on this project of "Ceiling on Desires." This is a

wrong notion. Tell these people it is not so. Sathya Sai does not need anything and He does not

ask anything from you. Our idea is that we should undertake some development programme, so

that the villages can get benefited. The idea is to save money that is now being wasted in one

way or the other, so that it may be made available for doing something good. Above all, the basic

purpose of all service activities is to effect a transformation from the state of man to the state of

Divinity. Fill your hearts with that which is godly. Then there will be meaning to your volunteer

service.

The Mandhir, Prashanthi Nilayam, 14 July 1984

Bhaaratheeya culture has emphasised the valid ways in which one has to spend energy and money for service of the distressed, the diseased, the hungry, the illiterate, the ill-housed, the ill-clothed.

Bharatheeya culture condemns the spending of energy and money for pomp, for vengeance, for competitive faction, for material triumphs. Wealth is to be held on trust and used for promoting the brotherhood of man and the fatherhood of God.

Bharatheeya culture also lays down that nothing should be done to damage any one's faith in God or in his own self.

Faith is a tender plant and it needs all the nurture that you can give.

Sri Sathya Sai

17. The journey to God: four stages

IT is not easy for the mind of man immersed in worldly concerns to turn to God. Meditation,

repetition of the names of the Lord, bhajans (group singing of devotional songs), reading of

scriptures and other such activities are designed to purify the mind so that it can concentrate on

God. As a field has to be properly ploughed and prepared for sowing so as to reap a good

harvest, the field of our heart has to be rendered pure and sacred through good and holy actions

and saadhana (spiritual discipline) if it is to yield the fruit of Divine Wisdom There are four

stages in the spiritual journey to God. In the first stage, one-half of the time of the mind may be

devoted to the pursuit of the three Purusharthas (goals of life)--- Dharma, Artha and Kaama--

for earning one's livelihood and carrying on one's worldly duties to family and kith and kin. One

quarter should be used for the study of scriptures and the remaining fourth for contemplation on

God. Gradually you proceed to the second stage (the intermediate stage) when only one-fourth of

the time is devoted to worldly affairs, half the time is used for study of scriptures and the

remaining fourth for meditation on God. At the next higher stage, half the mind's time should be

devoted to scriptural studies and the other half to meditation.

Bhakthi is the means to transform the mind Godward

In the fourth stage that of the Mumukshu (the seeker of Liberation) the entire time of the mind

should be devoted to God realisation. This is the stage described in the Geetha as "Sathatham

Yoginah" (always immersed in union with God). If you pursue your spiritual discipline, while

regulating your daily life in the manner, discharging your daily duties, you are bound to become

the recipient of God's grace.

In the Bhagavath Geetha, Krishna has declared that He and the Geetha are one, When you

reverentially study the Geetha at home, you must regard the Geetha as Krishna Himself

installed:: in your shrine. Where Krishna and Geetha reside, it is not a mere home but a temple. It

has been declared that for those who have installed the Geetha, the Ganga, the Gaayathri and

Govindha in their hearts, Moksha (Liberation) is certain.

If the body is regarded as a home, there are in it a master (the husband) and a wife. The master is

a pure, unsullied, unwavering person. The wife is fickle and full of impurities. It is difficult for

the two to get on harmoniously. Either of them must give way to the other. It is obviously not

desirable for the pure and untainted husband to give in to the ways of the vacillating and impure

wife. If the wife comes under the sway of the husband and follows his dictates, the home will be

filled with peace and joy. In the body, the master of the house is the Aathma, which is ever pure

and steady. The mind which is ever wavering and unsteady, is the wife. It is when the mind is transformed and brought under the control of the **Aathma** (soul) that the body experiences **Aanandha** (Divine Bliss). The means by which the mind is transformed is **Bhakthi** (intense love of God). The mind must be progressively turned towards God until it merges in God.

The **Mandhir. Prashaanthi Nilayam**, 19 August, 1984

When a man is good to you, attribute that goodness to the godliness in him; when a man is bad to you, be happy that you have given him some satisfaction, by becoming the target for his attention! If he harms the body, sages are unaffected, because they know that they are not the body! If they try to harm the soul, sages know that it is impossible, for the soul is ever in Bliss! By means of **saadhana**, become that type of sage, unaffected by pleasure and pain, loss or gain, victory or defeat.

Sri Sathya Sai

18. The malaise and the cure

ARJUNA had fought many battles, but he had never experienced any sorrow or attachment then.

In the **Mahaabhaaratha** war, however, the same Arjuna felt that those ranged against him were his own uncles, grandparents and teachers, and he became despondent. He was the victim of the bondage of '**myiness**' and of his attachment to his kith and kin.

When Krishna set out on His mission of peace, Arjuna was keen on waging war with his cousins, the **Kauravas**, and he tried to persuade Krishna to see that His peace mission would not succeed.

Arjuna pleaded with Krishna with all the strength he could command, "Krishna, this issue cannot be settled by negotiations. The **Kauravas** won't agree to any compromise. Why talk words of peace? They will never accept them. Let us not indulge in this mission! Will the arrogant lot agree to our proposals? Why do you waste your efforts, Krishna?"

What was the reason for Arjuna's attitude at that time and later, on the battlefield? When he did not see his enemies face to face, his attitude was impersonal. But once he beheld his opponents on the battlefield, he saw them as relatives, teachers and friends, his eyes were clouded and he became dizzy. He said, "Krishna, I won't be able to fight. I am laying down my armour."

Ignorance of Arjuna is responsible for his anguish

When Krishna heard these words, He was very angry and rebuked Arjuna: "This **weakmindedness** is unbecoming in a renowned warrior like you, 'esteemed as an unrivalled hero. You seem to be suffering from timidity. The battle is about to be joined. Preparations for the war have

been on for the past three months. If you had shown this hesitation in the beginning itself I would never have taken on this task. But, after securing the help of our allies and kinsmen and assembling them and their forces, if you withdraw from the fray, you are false to the dharma (right action) of a true **Kshathriya**. You are appearing as a faint-hearted poltroon. Coming generations will jeer at your cowardice. You are known by the name Arjuna. Remember the meaning of this name."

Arjuna means sacredness and purity. Ignorance of himself was the only reason for the anguish which overcame him. Being fully aware of the nature of this particular disease, Krishna prepared Himself to treat it. Krishna could have straightaway taught "**Bhakthi** Yoga," "Karma Yoga" and "**Nishkaama** Yoga," to Arjuna. He did not do so. In fact, Krishna started speaking only in the second chapter. The first chapter of the **Geetha** is devoted to the narration of the grief and anguish of Arjuna. Krishna allowed him to have his say. Krishna began his teaching: from the 11th verse of the second chapter. Until then, Krishna listened with extreme patience to everything Arjuna said. Then He asked Arjuna, "Have you said all you had to say?" Arjuna was silent. Krishna told him, "The malady of weak-mindedness is afflicting you. I know how to cure it. I'll do it. Your ignorance is responsible for this attachment and infatuation." Then He instructed Arjuna in "**Saankhya** Yoga" (the path of **inaana**). Distinguish between the eternal and the transient "**Saankhya** Yoga" enables one to distinguish between the eternal and transient, '**Aathma**' and '**anaathma**.'

It implies the awareness of the basic truth, but a person suffering from ignorance, how would he be able to understand **Aathma** and an-**aathma**? Still, when a patient is in great danger, the doctor has to see that he gets out of danger. Afterwards he can undertake the regular treatment. Unless the patient is saved from danger, other remedies will be futile. When a person is drowning, we have to first take him out of the water to the shore and then offer the necessary treatment. We don't start the treatment while the person is struggling frantically. So Krishna gave Arjuna at the outset a strong injection of courage to save him from sorrow and dejection.

He explained the principle of **Aathma** and an-**aathma** to him. "Arjuna, with fear you will not be able to accomplish anything. Don't give way to fear; you are the

fearless **Aathma**. It is only in that state of **Aathmic** awareness that I can make you achieve victory." In truth Krishna is '**Aathma**,' Arjuna is caught in the '**un-aathma**' ignorance. Krishna said, "I would like to explain things related to you and Me. Let us suppose that I were to become you, and you were to become Me. If I were to become you, I would also become weak-minded, but it is impossible for such weakness to enter Me. On the other hand, if you want to become Me, then you have to follow Me!" Then Arjuna said, "**Swaami**, I will follow your command implicitly."

After instilling courage into Arjuna, He directed him to enter the battle.

Body, mind and intelligence are temporary agents
Krishna said: "Arjuna, you think that these people are your relatives and friends. But, consider this :who is a relative? Who is the body? Who is the Indweller? All bodies are like bubbles on water. You and I and these friends and relatives have been in existence in many previous lives.

Body, mind and intelligence are all temporary agents. They are like the clothes we wear and discard. They are inert. Why develop such a close attachment to these things, subjecting yourself to sorrow and infatuation! Do your duty: all the honour and other things due to you as a prince, will be showered on you. On the battlefield, there can be no room for faint-heartedness. You

can't play two roles at the same time when one role is opposed to the other. Now you are on the

battlefield and have come to fight. So, FIGHT!"

In the very opening verse of the **Geetha**, we find **Dhritharaashtra** asking **Sanjaya**: "**Sanjaya**, what are my people doing, and what are the **Paandavas** doing on the battlefield of **Kurukshethra**,

which is a **Dharmakshethra**?" It is a place where sacrifices are performed. The children of

"**Kuru**" used to play on that very field. Therefore it is called **Kurukshethra**. Sacred and

auspicious acts had been done on that very spot. So it is **Dharmakshethra**, as well.

Our body itself may be called a **Dharmkshethra**. For, when a child is born, it is pure and without

blemish. It is not a victim yet of any of the six 'enemies of man'-- anger, greed, lust, egotism,

pride and jealousy. It is always happy. It cries only when hungry. Whoever **fondless**, king or

commoner, saint or thief, child is happy. The child's body is not affected by any of the three

gunas (innate qualities) and is a **Dharmakshethra**. As the body grows, it begins collecting

qualities such as jealousy, hatred and attachment. When these evil tendencies develop the body becomes a '**Kurukshethra**.'

Identification with body and senses leads to tragedy

The battle between the **Paandavas** and the **Kauravas** did not last more than 18 days, but the war

between good and bad qualities in us is waged all through life. **Rajo guna** and **Thamo guna**

(qualities of passion and inertia) are associated with the ego and the sense of 'mine.' The word

Paandava itself stands for purity and **saathwik** nature. **Paandu** means whiteness and purity. The

children of **Paandu**, the five **Paandavas**, were pure. The war between the **Paandavas** and the

Kauravas signifies the inner war in each of us--the war of '**Saathwa guna**' against the other two

gunas, **Rajas** and **Thamas**.

Answering **Dhritharaashtra**'s question, **Sanjaya** said, "Why do you ask me what they are doing?

Since they have all gathered for war, they are of course fighting."

There is, however, an inner

meaning to the question. This is to be found in his use of the word **Dharmakshethra**.

Dhritharaastra hoped, "My children are bad and wicked, but since they have entered the Field of

'Dharma' (**Dharmakshethra**), it is possible their minds may be transformed into good."

"**Dhritharaashtra**" means one who considers things which do not belong to one as one's very

own. He is not the body; but he owns it. He is not the senses, but he derives pride in owning

them. A person who considers the kingdom which does not belong to him as his own, is a

"**Dhritharaashtra**." Every person of **Dhritharaashtra**'s lineage identified himself with the body and

the senses that led to the tragedy.

Consequences of acting without foresight

Among the **Paandavas**, there were some who were superior to Arjuna in some respect.

Dharmaraaja, the eldest brother, was more serene. Why then was the sacred **Geetha** not taught to

him? In terms of physical prowess, **Bheema** was a much stronger person. Why was it not directed

to **Bheema**?' Why was it taught to Arjuna? **Dharmaraaja** was the embodiment of Dharma, no

doubt. But, he did not have the foresight to visualise the ravages of war. He did not consider

what the consequences of his action would be. He became wise only after the event. **Bheema** had

enormous physical strength and valour, but he did not have enough intelligence. But, Arjuna had

foresight. He told Krishna, "I would rather be dead than fight against

these people, because, if I should win, it would be at the cost of putting them to death and causing much suffering." In contrast to this, **Dharmaraaja** waged the war and when he lost his kith and kin, he sat down in gloom regretting all that had happened! The need for the relationship of guru and disciple When one acts without foresight, one has to repent for the consequences of the indiscriminate action. This was the case with King **Dhasharatha**. In the war between the gods and the demons, he fought on the side of the **Dhevas**, taking Queen **Kaikeyi**, the daughter of the king of Kashmir with him. She was well-versed in the art of warfare. It was **Kaikeyi** who taught the strategy of war and the art of archery to **Raama**. While **Dhasharatha** was engaged in the battle, one of the wheels of his chariot was about to come off as the linchpin of the axle had come out. **Kaikeyi** saved the situation by using her finger as a pin to hold the wheel in position. After the end of the battle, **Dhasharatha** noticed that **Kaikeyi**'s hand was bleeding profusely. Seeing her plight and realising her courage and sense of sacrifice, **Dhasharatha** told her, "**Kaikeyi**, you ..can ask from me two **boons**." He did not specify what type of boon she should ask of him or when. He promised these **boons** without any thought of the consequences. **Kaikeyi** asked for these **boons** later, at a time which was advantageous to her but disastrously mortal for him! Krishna considered Arjuna as the fittest person for imbibing the **Geetha**. Arjuna foresaw the aftermath of the war and that was why he shied away from the fight. He knew the consequences would be terrible. Only a pure heart can feel sorry for something even before the event takes place. Krishna and Arjuna were inseparable companions for seventy-five years, because Arjuna's was a pure heart. Although they had lived together for so long, Krishna had not instructed Arjuna, because during all that period Arjuna was moving with Krishna as his brother-in-law. He was conscious only of the family relationship. The moment Arjuna surrendered and accepted discipleship, Krishna stood forth as his teacher. If we really desire to acquire higher knowledge from some one, it will be possible only when there is the relationship of guru (preceptor) and **sisya** (disciple). Develop the capacity to face adverse situations

When Arjuna told Krishna, "You are my father; you are my mother; you are my teacher; you are my wealth and my everything," surrendering himself completely to Krishna, then only did Krishna reply: "You are my disciple; you do my work; do everything for Me and I shall take care of you." While dealing with "**Saankhya** Yoga" Krishna taught Arjuna how to surrender totally to His Will. Krishna freed Arjuna from the sense of identifying his body with the **Aathma** (the indwelling Divine Spirit). As long as that overwhelming body-consciousness persists, we will not be able to practise any spiritual discipline of Dharma **Maarga**, Karma **Maarga** or **Bhakthi Maarga**. In fact, attachments pollute the heart. Without cleansing the heart of these impurities, it is not possible to fill it with holy feelings. "Arjuna," said Krishna, "you are steeped in body-consciousness. Cast off that delusion, then only will I be able to fill your heart with wisdom and bliss." Ignorance is the most important cause of sorrow. "Have you yearned for God, for Dharma?" When you cry out for God and for Dharma, the yearning becomes yoga **saadhana** (spiritual effort). You clamour for a number of things, but when there is a decline in 'Dharma,' you must cultivate courage. You must develop the capacity to face adverse situations. Today you should have immense courage and unshakable determination. Avoid blind and foolish courage. One should have the capacity to discriminate and behave in accordance with the time, place and circumstance. Here and elsewhere, you should always have courage in your heart and the determination needed to accomplish the task." Thus did Krishna exhort Arjuna.

Prashanthi Nilayam, 5-9-1984

The word, Vishnu, means 'That which pervades everywhere , the Omnipresent.

When people are told about an idol of Vishnu, they laugh and condemn it as foolish. But, when we desire to drink the ambrosia that the all-pervading Vishnu is we require a spoon, a cup or a vessel.

The idol is only such a contrivance, by which it is possible to consume the bliss. The cup can be of any shape or design; the joy consists in the nectar that it is able to convey to the person who is thirsty and anguished. **Raso vai sah**---God is ambrosia, sweet, sustaining, strength-giving. You can imbibe Him through a cup, shaped as **Nataraja** or **Durga** or Krishna, or Linga, or **Ganesha**, or Christ or any other Form that will arouse the ardour and satisfy the agony.

Sri Sathya Sai

19. Asuuya and dhweshha : the deadly vices

ARVATHRA Sarvaani Bhuuthani Dhehi ("The Dhehi is the indweller in all human beings").

The body is transient. The Dhehi is eternal and real. The Dhehi is known as such not because it is in a body. The entire Cosmos is the body of the Divine and therefore the term Dhehi applies to

this Cosmic Consciousness. To realise the nature of this all-pervading Aathma (soul), which is

the unchanging reality, it is not enough to seek authority from the Shaasthras (ancient scriptures)

alone. The Aathma is not realised through Shaasthras. The realisation of the Self has to be

obtained on the basis of the authority of the Shaasthras, but through one's own earnest Saadhana

(spiritual efforts). The Vedhas (ancient sacred scriptures), Upanishaths, Shaasthras and

Puraanas (ancient scriptures of spiritual wisdom, metaphysical treatises and mythological

legends) all serve as sign-posts. They indicate the direction one should take. They show the goal

that should be sought, but the journey has to be made by ourselves.

The teachings of the Geetha begin in the second canto with the words of the Lord: Ashochyaan

Anvashochasthvam (You grieve about things for which you should not grieve). Starting with this

statement, the Geetha gradually reveals the means by which sorrow can be eliminated. The Lord

tells Arjuna: "You are having grief about things over which one should not grieve." The devotee

who is dear to the Lord All things in the Universe have five qualities--
Asthi, Bhaathi, Priyam,

Ruupam and Naamam (Being, Awareness, Bliss, Form and Name). The first three qualities

Asthi, Bhaathi and Priyam are also called Sath, Chith and Aanandham (Being, Awareness, Bliss

Absolute). These three attributes are eternal and therefore Divine. For them, there is neither birth

nor death. But form and name are artificial creations. Because they are artificial products, they

are liable to change. They are like relations in a family. They come and go and are not permanent

members of the home. Likewise, joy and sorrow are also family relations, who come and go. To

imagine that these passing relationships are eternal realities, and to develop permanent

attachments to them, is wrong. These relationships are liable to change and to disappear. To feel

grief over loss of such relations is not proper. How is one to recognise the transience and

falseness of these relationships? Bhagavaan has indicated in the

Bhakthi Yoga (Divine Union

through Devotion) of the. Geetha that the man who has cultivated the 26 good qualities

mentioned therein is the devotee who is dear to Him. It is not necessary to cultivate all these 26

qualities. As one stick in a match box is enough for lighting a lamp, even one of the qualities

mentioned by the Lord is enough to develop one's spiritual awareness. If some of the important

good qualities mentioned in the Geetha are made the basis for our spiritual endeavour, a great

transformation will take place in our lives.

The cultivation of good qualities implies getting rid of all bad qualities. Among the latter, two

are particularly undesirable. They are Asuuya (jealousy) and Dhweshha (hatred). These two bad

qualities are like two conspirators, one aids and abets the other in every action. Asuuya is like the

pest which attacks the root of a tree. Dhweshha is like the pest which attacks the branches, leaves

and flowers. When the two combine, the tree, which may look beautiful and flourishing, is

utterly destroyed.

Practise love constantly to get rid of hatred

Similarly, Asuuya attacks a person from inside and is not visible.

Dhweshha exhibits itself in open

forms. There is hardly anyone who is free from the vice of jealousy. Jealousy may arise even

over very trivial matters, and out of jealousy hatred arises. To get rid of hatred one must

constantly practise love. Where there is love, there will be no room for jealousy and hatred and

where there is no jealousy and hatred, there is Aanandha (real joy). This joy reveals itself in

Beauty. It has been well said, "A thing of beauty is a joy for ever." If you see beauty in any

thing, you will derive joy from it. But what is the beauty that one should seek which will be the

source of permanent joy? Only God is the embodiment of Beauty that is the source of

everlasting joy.

The devotee's primary duty is to seek the nectar of bliss to be got from the contemplation of the

beauty of God. The means of experiencing such joy is to cultivate good qualities and get rid of

bad traits. Although Arjuna was listening to Krishna's message, he did not fully digest the

implications of the message. For instance, during the great

Kurukshethra war, one day there was

a fierce battle between Bheeshma on the one side and Arjuna on the other. Bheeshma had fallen

in the battle. Despite his devotion to Krishna, Arjuna was feeling that

he had been responsible for the victory over **Bheeshma**. As the Sun went down, both Krishna and Arjuna returned in the chariot to Arjuna's camp. God has pledged to protect His devotees. Arjuna asked Krishna to get down from the chariot and go to the house. In his conceit, he was regarding himself as the master of the chariot and Krishna as only the charioteer and according to the customary practice, the charioteer should first get down and only then the master could get down. Although Arjuna repeatedly asked Krishna to get down first, Krishna told Arjuna that he should get down first. Ultimately, to avoid an unpleasant tiff with Krishna, because he would need Krishna's help for the next day's battle, Arjuna got' down from the chariot. Krishna asked him to get into the house immediately and after Arjuna had gone in, Krishna jumped out of the chariot. Immediately the entire chariot went up' in flames. Seeing this, **Yudhishthira** and Arjuna asked Krishna the reason for such an extraordinary event. Krishna replied: "None can understand the nature of Divinity or the sports of the Divine. The Divine has no self-interest. God has pledged Himself to protect His devotees and uphold them. In today's battle all the deadly arrows which **Bheeshma** had aimed at you were all kept pressed under my feet and because of this, these arrows did not cause any harm to you. If I had got out of the chariot first, these deadly arrows would have reduced you to ashes. Being unaware of this truth, you wanted me to get down first from the chariot. On hearing these words from Krishna, Arjuna gave up his conceit. Many forms of jealousy and their consequence. Jealousy expresses itself even in the form of finding faults in the Divine. It manifests itself in many forms. If one has earned a better name than another, jealousy develops towards him. Some people are even jealous of those who are more handsome than themselves. Students even envy others who secure more marks in the examination. The jealous person cannot bear to see anyone who is better placed, more handsome or prosperous than himself. This is a sign of human weakness. Once jealousy takes root in a man's mind, it, in due course, destroys all his other achievements. It promotes demonic qualities. It **dehumanises** the man. It reduces him to the condition 'of an animal. Because of its egregious evil tendency, jealousy should be rooted out

from the very beginning. You must learn to enjoy at another's prosperity and happiness. This is a great virtue. It is one of the teachings of the **Bhagavathgeetha**. In the ninth canto of the **Bhagavathgeetha**, Krishna tells Arjuna, "**Oh** Arjuna, be free from the evil of jealousy. Become an **Anasuyaka** (one who has no jealousy)." A person free from jealousy can convert Divinity itself into a little babe. This is illustrated by the story of **Anasuya**. When Brahma, Vishnu and **Maheshwara** came to her to test her chastity and purity, the three Divinities were turned into infants by the power of **Anasuya**'s purity. By freeing oneself from jealousy, one can even conquer the qualities of **Sathwa**, **Rajas** and **Thamas** (quality of purity, passion and inertia), Jealousy not only does harm to others but is also **selfdestructive**. For the man filled with jealousy, there is no sleep and he cannot even eat heartily. It is like a consumptive disease which weakens a person from inside. It is a wasting disease which is widespread in this Kali **Yuga** (age of conflict). It is because of jealousy that man is a prey to **Ashaanthi** (**peacelessness**). What Buddha taught to his devotees. Once Buddha set out to seek alms. He was approaching a village where there were a number of devotees of Buddha. At that time, some wicked persons confronted him on the way and abused Buddha in various ways. Buddha sat on a rock nearby without proceeding with his journey. He addressed his **traducers**: "Dear children, what is the pleasure you derive from abusing me?" Without giving the reasons, they continued abusing him in worse terms. Buddha sat down saying, "If abusing me gives you pleasure, enjoy at yourselves." Exhausted by their abuse, they were preparing to leave. At that time, Buddha told them, "I stayed here all the time because if I had gone to the village, my devotees there would not have spared you, if you had indulged in all this abuse before them. It is to save you from this calamity that I had put up with all your abuse, given you a free rein and stayed here." "If we want to please others, we have to do many things and even spend a lot of money. I am happy that today without incurring any expense or taking any trouble I could give so much pleasure to all of you! What a fine day for me!" exclaimed Buddha. "You have derived joy from abusing me. So, I am the cause of your joy. I have given you satisfaction thereby. To bring

comfort and happiness to people, many build **choultries**, dig wells, or do other charitable acts.

But without undertaking any of these acts, I have been able to give great satisfaction to these

evil-minded men. This is a great achievement, indeed," observed Buddha.

Jealousy is a canker that is self-destroying

Buddha also brought home to them another lesson. He asked one of them: "Child! A beggar

comes to your house asking for alms: 'Blessed mother, give me food!' You bring some food. If

the beggar says, 'This is not the alms I asked for, and I will not accept it' what will you do?" The

man replied: "I will keep back the offering." Buddha said: "In the same manner, you attempted to

offer me the **bhiksha** (alms) of your abuse. I did not accept it. To whom does it belong? It

remains with you. So, you have only abused yourself, not me," said Buddha.

If a registered letter is addressed, to some one, who declines to receive it, the postal department

'will deliver it back to the sender. Similarly, if you criticise someone or hate somebody, if the

other person remains unaffected and unperturbed,' your criticism and hatred come back to you.

Jealousy and hatred do more harm to those who entertain these feelings than to those towards

whom these are expressed.

Jealousy is a canker that is self-destroying

Once a sage was cultivating a beautiful garden growing a variety of flowers and fruits. Even in

him egoism reared its head and in its wake jealousy also took root. When these two were present,

hatred also joined the evil brood. Seeing this, the Lord, who felt that a sage wearing the saffron

robe and claiming to have renounced all attachments, should not entertain such evil qualities,

entered the sage's garden in the guise of an old **Braahmana** to reform the sage.

The story of the sage and his ego

The **Braahmana** saw a tree and praising its beautiful flowers and fruits, he asked the sage who

was responsible for raising such a fine garden. The 'sage replied: "**Oh**, Venerable **Braahmana**

This garden has been created by me by indefatigable efforts, night and day, caring for every plant

like a child. Every tree was planted by me and reared by me. All the pruning and laying out of

the garden are my handiwork." And so on, he was boasting that "everything is my work, my

achievement." "All these flowers and fruits I am growing for the sake of others," he said.

The **Braahmana** left and shortly thereafter a cow entered the garden and caused havoc among the

flower plants. Seeing this from a distance, the sage hurled a big stick at the cow. The moment the

stick hit the cow, the animal died. The sage inwardly feared that he might be guilty of the sin of

go-**hathya** (cow slaughter). Meanwhile, the old **Braahmana** returned and, seeing the dead cow,

exclaimed: "What a pity! Who could have killed the poor cow?" The sage replied: "It is all God's

Will. Otherwise, will the cow lose its life, even if someone wanted to kill it?"

Immediately the **Braahmana** said: "You reared the garden and you made the flowers bloom. But

when the cow dies, God is responsible for its death, Is it? You claim credit for all the good

things, but when anything untoward happens you attribute it to God. Your conceit is totally

unbecoming." The **Braahmana** then 'revealed His true form and said: "I am not. a **Braahmana**. I

assumed this form only to remove from you the ego that has taken root in you."

To experience God, fill yourselves with Love

Everyone should strive to rid himself of egoism, jealousy and hatred. This elimination cannot be

achieved by mere study of books. Constant effort is required. By cultivating love and dedicating

all actions to God, these evil traits have to be got rid of. As long as jealousy remains, to the

slightest extent, it will destroy every good quality in us. That is why the **Geetha** teaches that the

total elimination of jealousy is a primary requisite for the **saadhak** (spiritual aspirant).

It is only when one's daily life is governed by the cultivation of virtues and the promotion of an

environment conducive to spiritual effort will it be possible to grasp the meaning of **Selfrealisation**.

The Over-Soul is subtle and all-pervading. Its effulgence is everywhere. It is not

embodied in any particular object. It shines everywhere. There is light in this hall. What is the

source of this light? It is the lamp that is burning somewhere. The flame of the lamp has a form.

But the light emanating from it has no form. The **Aathma** (Divinity) has effulgence but has no

form or name. It can assume any name or form. Forms and names are sustained by the **Aathma**.

There is an electric bulb which gives light. An electric fan produces breeze. Different machines

are operated by electricity. All these appliances are varied in their forms and functions. But the

power that makes them function is one and the same. Likewise, the

Aathma-Principle

demonstrates its oneness in all the myriad entities in which it assumes various forms and names.

Just as there are bulbs with varying wattage and serving different purposes, there are differences among living beings. But the current running through all the different bulbs is the same. The variations in the amount of light that comes from them are due to differences in the capacity of the bulbs. Likewise one who 'is filled with love shines radiantly. One lacking in love resembles a dim light. To get more light the bulb has to be changed, not the current.

Death is sweeter than the blindness of ignorance
God is the embodiment of Love. If you wish to experience God, you have to fill yourselves with love. Through Love alone can you experience the embodiment of Love that is God. The man filled with jealousy and hatred is like a blind man who cannot see the sun however brightly he may shine. He cannot see God however near God may be. Blinded by ignorance, the man filled with jealousy and hatred cannot hope to see God, like a blind man groping for something which is near him. The man filled with good qualities like truth, love, absence of jealousy, ego and hatred, can see God without searching for Him. He becomes a Jnaani (a man of spiritual wisdom). It has been well said: Death is sweeter than the blindness of ignorance.

Students, who have to develop their character and conduct during their youth, should give no room for evil traits like jealousy. They must feel happy when other students do well in studies or sports. To feel jealous towards a student who has come first is a threefold offence. The first offence is one's neglect of studies; the second offence is to entertain jealousy towards the better student; and the third is to lament over one's own failure. Students should not have such narrow ideas. They should learn a lesson from Dhuryodhana's fate. Because of his hatred and jealousy towards the Paandavas, he brought about the complete ruin of himself and his family.

Mandhir, Prashaanthi Nilayam, 6 September, 1984.

The significance of vajna, dhama and thapas (sacrifice, selfcontrol and penance), of sahana, saadhana, samyama (forbearance, spiritual discipline and restraint), of the great Mahaavaakyas (Vedhic dicta) enshrined in the Vedhas, of the three Yogas bhakthi, karma and jnaana--s elaborated in the Geetha, of the Dhaivi and Asuri (godly and demonic) natures--all these and many more of the fundamentals of Indian culture have to be taught

to the children in schools and colleges. They must be encouraged to practise them, for their own as well as for the country's good.

Sri Sathya Sai

20. God knocks, asks and gives

THE name that is applied to the Festival celebrated with great joy by Keralites this day, Onam, is derived from the Samskrith Shraavanam and Shronam, indicating the ascendant star of the day.

The month too is Shraavanam. That word reminds people of the very first step in spiritual saadhana, the first of the famous nine, namely, listening to the Glory of God and imbibing joy therefrom.

Keralites believe that the Lord, who incarnated as Vaamana, and Emperor Bali, who was immortalised by the Grace of that Avathaar, bless that region of Bhaarath this day by their Presence together. In every home, They are worshipped with flowers and incense, ritual offerings, song, dance and folk sports. Tradition declares that the Emperor prayed for the chance to re-visit the area he ruled over and loved and he insisted that the Lord who led him into Selfrealisation

must lead him. This faith is being rewarded every year. Many do achieve the vision of both Vaamana and Bali, there as well as elsewhere. Bali was an Asura by birth but he emulated his father, Virochana, who had risen to great spiritual heights through deeds of self-sacrifice and his grand-father, Prahladha, one of the foremost devotees of the Lord. He ruled over his vast empire with vigilant care and affection. His subjects were healthy, happy and filled with gratitude. People were so prosperous and holy that there was not even a single person in want in the entire realm.

The Guru should practise what he teaches
He was engaged in an elaborate Yajna (Vedhic ritual sacrifice) under the guidance of his Guru (preceptor), Shukraachaarya, where he was giving away to Pandiths and priests land, homes, cattle and gold when the Lord appeared at the place as a young dwarfish mendicant Braahmana, named Vaamana. Bali tempted Him with gifts of dominion, riches and power, but Vaamana asked only for a patch of space, as much as could be measured by three steps of His feet.

The Emperor's preceptor realised that the mendicant was the Lord Himself and that the three steps will encompass Bali's empire and beyond. He warned his disciple of the disaster that would ensue. He tried personally to prevent the gift, by entering the spout of the vessel used by the

Emperor to conclude the rite of gifting. When a bunch of blades of grass was inserted into the

spout to clear the obstruction, **Shukraachaarya** lost the eye which was pricked by the bunch.

Teaching and practising what he preaches are the two eyes of the Guru. **Shukraachaarya** taught

but did not himself honour his teaching. So, the loss of the eye was highly symbolic.

The "three feet" of space that the Lord wished to accept and sanctify after magnifying Himself

into **Thrivikrama** (Three-fold conqueror), are often identified as the Earth, Space and **Outerspace**.

the **Bhuuloka**, the **Bhuvarloka** and the **Suvarloka**. But, the Lord, who has projected the

Cosmos by His own will, does not crave for a fraction of His own creation. Nor are the three

lokas situated one over the other. They are regions of consciousness, existing contemporaneously

in **Bali** and everyone else. When you pay attention to the **Lokas**, the individual personality does

not impinge on your attention; when the individual personality is **cognised**, the **Lokas** recede from view.

When the heart is pure, the Lord resides therein

When you look upon this chair as chair, you are not aware of the word; when you observe the

word, the chair passes out of view. Take the instance of the idol of **Shirdhi Sai** Baba in silver.

When you adore it as **Sai** Baba, you are not aware of the silver; when you know it as so much

silver, you exclude **Sai** Baba. So, too, when man concentrates on the **Bhuuloka** in him, the other two are beyond cognition.

The **Bhuuloka** in man is the **Dhehaloka** (the physical home of body which he carries about and in

which he resides). The **Bhuvarloka** in him is the **Praanaloka** (the vital equipment or sheath that

activates the **Bhuuloka** and the principle of consciousness encased therein) and the **Suvarloka** is

the inner treasure chest, the **Aanandha** (delight), which prompts by its very presence the spiritual

bud to blossom. **Vaamana** sought **Bali**'s willing acquiescence in the Divine Process of purifying

and sanctifying these three levels of his being-- the Body, the Awareness and the Cosmic

Essence. **Vaamana** spoke of this blessing, symbolically, as three 'foot-measures' of land!

And, **Bali**, unaware of the inner meaning, agreed to give **Vaamana** what obviously He wanted.

He was indeed in great ecstasy at the unique chance to offer to the Lord what He claimed out of

what He had himself given!

Vaamana assumed His Cosmic Form and measured the three steps, covering the Cosmos,

including **Bali**. **Bali** surrendered totally to the Divine Will; he was amply rewarded. He lived up

to the heritage handed down to him by his father **Virochana** and grandfather **Prahlaadha**. The

Bhaagavatha Puraana declares that he was consigned to **Suthala**, the most sacred of the nether

regions. In other words, **Bali** was blessed with an inner vision of the Lord in his heart. The Lord

assured him that He would grant him His constant presence in the **Suthala** region. The Message

of **Onam** is that the Lord is won by means of total surrender of the ego. When the heart is pure,

the Lord resides therein and guides man to Himself.

Prashaanthi Nilayam, 7-9-1984

Prayer has great efficacy. The **Vedhic** seers prayed for the peace and happiness of all mankind, of all animate and inanimate things.

Cultivate that Universal vision.

Sri Sathya Sai

21. **Geetha** - the **Kalpatharu**

HUMANS have, perforce, to engage themselves in some action or other. They have to be active,

either physically or mentally or both. Apart from securing a contented and happy life, man

craves for wealth, for fame, for power and possessions and popular esteem. But, the central

teaching of the **Geetha** is disinterested activity, that is to say, activity suffused with enthusiasm

and intelligence, done with perfection, without hope or expectation of rewards and even fruits.

"You are entitled to do the work but not to the fruits thereof," says Krishna to Arjuna. The

process is really more pleasant and satisfying than the end product. When a person engages

himself in arranging for the celebration of a wedding, he forgets his fatigue, the expense or time

and money while despatching invitations, deciding the menu, decorating the house, receiving

guests and kinsmen, and supervising the ceremony. When the wedding is over, the joy declines

and the fatigue comes into consciousness. The aftermath tastes insipid.

Leave the result of your work to the Will of God

When work is undertaken with an egotistic attitude, impelled by selfish motives and inspired by

hopes of self-advancement, it feeds greed and pride, envy and hatred. Then, it fastens the bond

and fosters the feeling of attachment to more and more profitable works. It promotes ingratitude

to those who lent their hands and brains and to God Himself who endowed the person with the

urge and the skill. "I did it", one says when the work succeeds; or "Others spoiled it" one says when it fails. Resentment, depression and despair follow when the work results in failure.

The more deeply one is attached to the fruits, the more intense and painful is one's grief when one is disappointed. The only means, therefore, to escape from both pride and pain is to leave the result to the Will of God, while one is happy in the thought that one has done one's duty with all the dedication and care that one is capable of. No one can do better than his best. The body is gifted with all its inherent excellences and defects so that it can be used, every moment of life, for purposes that can sanctify time through service, sacrifice and love.

The word Karma translated as work or action also connotes the rites prescribed by the **Vedhas** (ancient sacred scriptures) in the section named so. They are aimed at securing for the persons performing them a variety of material gains. Some of them promise as reward even a sojourn in heaven. But, they are all result-oriented. Though they cleanse the mind and foster renunciation, they yield the best results only when they have the attainment of world peace and world prosperity as the goal. Karma then becomes Karma-yoga, karma yoked with unselfish ideals. All acts undertaken by persons after surrendering their wills and wants to the Lord (**Sarva dharmaan parithyajiya, Maam ekam Sharanam Vraja**--Giving up all ideas of do's and **dont's**, surrender to Me alone) become so holy and so pure that they do not bind one, either by the iron chain of misery or the golden chain of exultation.

Karma has to be an act of fulfilment and adoration. The **Geetha** does not encourage inertia, indifference or slothfulness. It recommends Karma as a Yoga (divine communion), as an activity in tune with the Divine Will, directed to the promotion of one's spiritual consummation. Karma has to be an act of fulfilment, of adoration and of one's duty to oneself and others. The **Geetha** marks out the steps and the path towards the realisation of this goal. It accepts all attitudes as valuable and sublimates each one into a **saadhana** (spiritual effort). It elevates the Karma **Kaanda** into a means for the uplift of the self and the advancement of mankind. It is Kalpa **Vriksha** (Wish-fulfilling Tree), which bestows **boons** to aspirants of all levels of commitment.

It is an ocean of spiritual wisdom from which each one can bring away as much as the vessel he

carries with him can hold. The rational seeker, the **actional saadhak** and the devotional aspirant all get equal attention and care from the Lord. In fact, the **Geetha** infuses into every act of daily life the sublimity of **Vedhaantha**, the immanence and transcendence of the Divine Principle. The **Vedhaantha** is interpreted in such simple terms that even the common man can understand and observe them in daily life.

The **Geetha** is the authentic Messenger of God; it conveys His Message in clear, convincing fullness. It is the Mother's comforting counsel for mankind. Grasping it, man can swim safe across the storm-ridden sea of life. It is the surest guide to the **saadhak**. It is a mine of **manthras**; it is an ever-active fountain of **Vedhaanthic** truths. It is the royal road to victory for seekers of Freedom. It renders that road a path of flowers.

Mandhir, Prashaanthi Nilayam, 10 September, 1984

Tongue is a tool that you can use in order to give vent to your thoughts, your ideas, your feelings, your desires, your prayers, your joys, your sorrows. If you are angry, you use it to speak out harsh words very loudly. If you are pleased, you use it to speak soft words in a low pleasant voice. I want you to use your tongue only for your good and the good of others.

If you speak harshly to another, he too talks loud and harsh; angry words cause more angry words. But, if you use soft and sweet word, when another is angry towards you, he will calm down, he will be sorry that he used his tongue in that way.

Sri Sathya Sai
22. Significance of **Ganesh** worship

VINAAYAKA means one who removes all obstacles in the way of fulfilling any action.

Vinaayaka also demonstrated the truth that His Divine parents (**Parameshwara** and **Paarvathi**) were the two to whom he owed his birth and existence and whom he should seek as his redeemers. This is the reason he is described as **Vinaayaka** and **Vighneshwara** (The Lord of Obstacles). He is also called **Ganapathi**--the Lord of all the **Ganas** (the host of spirits). There is an inner meaning for this name. **Ganapathi** is known for his supreme intelligence. It is because of this intelligence, he is able to keep under his control the vast array of spirits.

Only the person who has **suukshma buddhi** (acute power of intellect) can realise this nature of Divinity. Saint **Thyaagaraaja** enquired whether one needed refined intelligence to recognise the Lord. How could a monkey (**Hanumaan**) cross the ocean? How could **Lakshmi** attain the Lord?

How could Yasodha bind Krishna? How could Bharatha enjoy the glory of Raama without satiety? All this was due to the power of supreme devotion to the Lord. There was nothing greater than devotion to Raama, declared Thyaagaraaja. Ganapathi, who was endowed with supreme intelligence which enabled him to understand the all-encompassing nature of the Divine, subjected himself to a test by which he could impart to the world this intelligence. Parameshwara invited His two sons, Vinaayaka and Subrahmanya, to go round the world and said that whoever completed the trip first would get a fruit immediately. Subrahmanya mounted his peacock and set out on the race with zest. Ganesha's claim for completing the trip round the world Ganapathi, who was cast in a big mould and had as his vehicle a mouse, was apparently no match for his younger brother. How could he hope to go round the world? Seeing Ganesha complacently sitting there, without joining the race, the 'Divine parents asked him why he had not yet started on his trip. They urged him to get busy. But Ganapathi continued to enjoy what he was eating and seemed to be in no hurry to make a start. A little while later, seeing that Subrahmanya was approaching the place, Ganapathi circumambulated his parents and sitting before them claimed that he had gone round the world. Paarvathi asked him: "Without going round the world, how can you claim you have done so merely by going round us?" Ganesha replied: "Oh, Mother, the whole earth is permeated by both of you. If I go round you, is it not equal to going round the whole world? What is the purport of statements such as: Eeshaavaasyam Idham Sarvam (All this is inhabited by the Lord), Vaasudhevas-sarvam idham (Vaasudheva is everything)? You are Omnipresent and to go round you is equivalent to circling the Universe," he said. Parameshwara presented a fruit to Vinaayaka and said: "Because you have a keen intellect, you shall be the master of all the spirits." It is for this reason that Vighneshwara is worshipped by one and all before performing any auspicious function, whether it is entering a new house or performing a marriage ceremony or any other religious function. It must also be noted that the Lord's family is an ideal one, maintaining harmony and peace in spite of the antagonistic elements present amongst them. The vehicles of Shiva (the bull),

Paarvathi (the lion), Ganesha (the mouse) and Subrahmanya (the peacock) are in their natural state inimical to each other. But living in the presence of the Lord they shed their enmity and live at peace. Harmony in the Divine family shows that where there is Divinity there is peace and amity. Hatred and jealousy arise when the Omnipresence of the Divine is forgotten or ignored. Holy days like Vinaayaka Chathurthi should be celebrated only to remind ourselves of such sacred truths and to sanctify our minds and lives accordingly. They should not be treated as holidays for feasting and merry making. Ganapathi should be worshipped so that all the Ganas (spirits) become friendly and helpful to us. Thyaagaraaja sang that if he has the dhaivaanugraham (Lord's grace) all the grahas (planets) will be in his grasp. We must purify our hearts so that the Lord may shower His grace on us. All education, all mastery of the scriptures and all kinds of worship will be of no avail if the heart is not filled with qualities like love, compassion and forbearance. Mandhir, Prashanthi Nilayam, 10 September, 1984 Dharmakshethras and Kurukshethra (field of virtue and of action) are not to be looked for near Delhi or Hashtinaapur, on the map or on the ground. Nor are the Paandavas and Kauravas merely princely clans figuring in the tale. The human body is named Kshethra, and so Dharmakshethra is in every one. When the owner of the body discards all desires, all passions, all impulses and all propulsions, then the body becomes Dharma-kshethra! A child has in its heart only Dharmakshethra, for, it has not yet developed sensual desires. It accepts whatever is offered. Its ego is not yet ramified into the objective worm of multiplicity. But, later, when it grows branches and foliage, the Dharmakshethra takes the shape of Kurukshethra--the battlefield where the mind struggles between hope and despair, and is compelled to consume the diverse fruits, sweet and bitter, of one's acts. Sri Sathya Sai 23. Charioteer of the heart SRI KRISHNA has explained in the Geetha that sorrow is the fruit of Rajo guna (quality of passionate activity). He has also shown that only the person who recognises this truth and removes Rajo guna and Thamo guna (quality of sloth and inertia) from his heart, can be happy. As man has all the three gunas (qualities) in his heart, he is bound. The entire world is a manifestation of the three gunas. Of these three, Rajo and Thamo gunas are the source of trouble. For all sorrows, grief, trouble and problems, these two gunas are

responsible. There are six attributes for **Thamo guna** sleep, drowsiness, fear, anger, laziness and inertia.

A farmer who wants to raise a crop in the field has to remove, at the outset, the weeds from his

field. If different types of weeds grow, the crop will be affected adversely. Removing the weeds

is an essential **pre**-condition for getting a good crop. In the same way, a **saadhaka** (spiritual

aspirant) who wants to realise '**Aathmaanandha**' (the joy of **Aathma**), has to remove from his

heart the various manifestations of **Rajo** and **Thamo gunas** in the form of malice, desire, greed,

anger, hatred and jealousy. These six types of enemies of man are the children of **Rajo** and

Thamo gunas. We won't be able to experience the joy of **Aathma** (individual soul) as long as

these weeds are there. Therefore Krishna asked Arjuna to remove the **Rajo** and **Thamo gunas** from his heart.

Take every effort to remove dirt from your heart

If we invite some great man, such as a saint or a learned person to our house, some preparations

will have to be made at home, to make it presentable. We have to clean the house and the

surroundings before the guest comes to our house. A house which is not clean lacks sacredness

and great people would not go to such places. In the same way, if we invited a minister or

governor to our village, we would clean the road and decorate the path and keep everything fit

and proper for receiving the eminent visitor. If we take so much care and precaution when we

invite a person who has only a temporary position, how much more clean should we keep our

heart when we invite the very Creator and protector of the world Himself to enter! It is only

when we purify our heart that God will be able to enter it.

Krishna said: "Arjuna, you are taking Me as the charioteer of your chariot. Take Me as the

charioteer of your life. The seat on which I am seated in this chariot is very dean and well

decorated. Think how clean and how grand your heart should be to make it a seat for Me if I

become the charioteer of your heart. As long as **Rajo** and **Thamo gunas** are there, the heart is not

pure. These two **gunas** will go on polluting and dirtying the heart. Therefore, to begin with,

remove the **Thamo** and **Rajo gunas**. Make every effort to remove the dirt from your heart."

Vairaagya removes all the dirt from the heart

To take another example: These days when one goes on a picnic, one

takes a mirror, a comb and

a handkerchief. Why do they take these things? On the way, the wind may blow their hair out of

place, and they may need a mirror and comb to tidy it. When they get hot and tired, there may be

some sweat on the face, so they take a handkerchief to wipe it off. These three things help one to

maintain one's looks. In the same way, if you want to correct the disturbed beauty of the mind,

you have to take certain things.

Whether our hair is dishevelled or not, is shown by the mirror. To find out whether our mind is

disturbed or not, devotion acts as the mirror. This mirror also must be clean. If the mirror is

clean, it will be easy to see whether there is impurity in the mind or not. When we recognise that

the mind is disturbed, we have to correct it; for this purpose, we need the comb of wisdom. The

cloth with which we wipe the dirt from our heart is **Vairaagya** (detachment). This removes all

the dirt. In the journey of life, wherever we go, we need to have devotion, wisdom and detachment.

We must try to understand the different 'characteristics of **Rajo guna**. A person who is full of

Rajo guna will always be in a hurry. In everything, he exhibits undue haste. He has a lot of anger

in him and develops unlimited desires. He cannot keep still even for a moment. These are the

features of **Rajo guna**. If you go to the zoo and watch the animals--be it a tiger, a fox or any other

animal---you will find that they do not keep still for a moment. They are continually moving.

The reason is that they have **Rajo guna**. If **Rajo guna** enters the heart of man, it makes him move

all the time. It **doesn't** merely make the person restless but makes him deluded as well. Not

merely does he become deluded, but he goes on desiring objects, desiring everything in the

world, and thereby becoming more and more deluded and restless. So, restlessness, desire and

delusion are the three important features of **Rajo guna**.

Transcend the three **gunas** to experience bliss

The three **gunas** are represented in the **Raamaayana** by the three brothers in **Raavana**'s family.

The embodiment of **Thamo guna** is **Kumbhakarna**, of **Rajo guna** is **Raavana**, and of **Sathwa guna**

is **Vibheeshana**. These three **gunas** are brothers, but if you allow the first two into your heart,

they will cause a lot of harm. When you enter the Kingdom of Liberation, you will have to

remove **Sathwa guna** also. **Vedhaantha** (concluding essence of the

Vedhas) teaches that we must

transcend these three **gunas**. If a thorn were to prick your foot, to remove it you do not need a

knife; another thorn would be enough to help you remove it. Once you have removed the thorn,

you could throw away both the thorns. In the same way, with the help of **Rajo guna**, you have to

remove **thamo guna** and with the help of **sathwa guna**, you must remove **rajo guna**.

Before you can enter the mansion of **Brahmaanandha** (the bliss of oneness with Brahman) you

have to cast off all these three **gunas**. As long as you have **gunas**, you won't be able to experience

bliss. That is why Krishna commanded Arjuna to transcend all three **gunas**.

The most important cause for the three **gunas** is the mind. It is impossible to rise above our

human nature and realise our divine nature until, the mind is transformed. We have to offer our

mind to the Lord. Once we surrender our mind to God completely, He will take care of us in

every way.

One must give up the mind to attain Brahman

Once upon a time, King **Janaka** sent round a message inviting scholars, sages and yogis to teach

him the knowledge of **Aathma**. He announced: "In the time it takes me to climb on to my horse,

one should be able to give me full **Brahma jnaana** (knowledge of the Absolute)." The sages and

scholars were worried, as they felt "This is going to be a severe test for our scholarship and

learning." No one dared come and offer to satisfy the King's demand.

Meanwhile, a sage by name **Ashthaavakra** entered the kingdom. While he was nearing the capital

he saw the scholars and **rishis** assembled there. They were looking worried and despondent. He

asked them, "What is the cause of all your worries?" They explained their situation and he said,

"Why should you be scared about such a small thing? I can solve this problem." So saying, he

entered the court of King **Janaka**. He said to the King, "King{ I am ready to teach you the

knowledge of **Aathma**, but it cannot be taught in this palace which is full of **rajo** and **thamo**

gunas. First I must take you to a **Sathwa** area."

They took a few horses and soldiers and left the palace. On reaching a lonely spot, **Ashthaavakra**

told the king, "I am now going to teach you the knowledge of **Aathma**. I am the preceptor and

you are the disciple. Are you ready to accept this relationship? If you agree to this, then you have

to make the offering the **shishya** has to give to the Guru (preceptor).

Only after you have made

your offering will I start my teaching." King **Janaka** told

Ashthaavakra, "I want to attain

Brahman and I am therefore prepared to give you anything you want." Then the Guru told the

King: "I don't want anything except your mind." King **Janaka** answered: "I offer it to you; from

now on, it is yours."

Then the Guru brought a horse, made it stand, and asked the King to sit down on the ground in

the middle of the road of his kingdom. He left the king there and

retired into the forest to sit

quietly under a tree.

King **Janaka** completely submits himself to the Guru

The soldiers waited for a long time for the return of the king but neither the king nor

Ashthaavakra came. They wanted to know what had happened to them, and one by one, they

went to find out. They found their king sitting in the middle of the

road with a horse standing

nearby. The king had dosed his eyes and was absolutely still.

Ashthaavakra was nowhere to be

found. They were rather afraid that this **Ashthaavakra** had cast some magic spell over the king,

making him lose his consciousness. They went to the prime minister and brought him to the king.

The **primeminister** called the king, "**Mahaaraaja, Mahaaraaja, Mahaaraaja**," but the king did not

open his eyes or respond in any way. The **primeminister** and all other courtiers were alarmed as

they could not rouse the king or give him any food or drink. They were wondering what to do.

Left with no alternative, the **primeminister** sent the chariot to bring the queen, thinking that if she

called the king, he would respond to her entreaties. The queen came and pleaded. But the king

remained unmoved.

Meanwhile, the soldiers went in search of **Ashthaavakra** into the forest. They found him sitting

under a tree in total peace. They took hold of him and brought him to the place where the king

was sitting. **Ashthaavakra** said, "The king is saved, he is all right. You may see for yourself." The

ministers, the queen and others told **Ashthaavakra**: "He has not opened his mouth or eyes."

Ashthaavakra went close to the king and called him, saying, "**Mahaaraaja**." Immediately the king

opened his eyes and replied, "**Swaami**." **Ashthaavakra** told the king, "The ministers and the

queen have come; the soldiers and many others have come and all have tried to talk to you; why

did you not answer them?"

Offer your mind to God to remove duality
The king replied, "Thoughts, words and deeds are associated with the mind. As I have offered my mind entirely to you, first I need your permission before uttering a word. What authority do I have over my mind? I have offered it to you; it is yours. I won't do anything without your permission and command." Then **Ashthaavakra** said, "You have reached the state of **Amanaskaa** (free from mental limitation) a" and he asked him to place his foot upon the stirrup to mount the horse. By the time he had climbed the horse and placed his other leg over the horseback, he got the experience of **Aathmaanandha** (Bliss of Divine self). Krishna told Arjuna, "Offer your everything to Me; offer all your **Dharmas** (righteousness) to Me and I will take care of you and give you liberation and deliverance. Be they physical, mental, spiritual or worldly, offer all your actions to Me." Keep the body steady to control your mind
King **Janaka** was able to get liberation when he offered his entire mind and the three types of activity, thought, word and deed, to **Ashthaavakra**. The essential meaning of this episode is that one should become **Amanaskaa**, to realise unity with the Divine. As long as you have a mind, there is duality. Cold and heat, day and night, sorrow and joy, loss and profit--all these pairs of opposites come about only when you have a mind. If you want to learn to treat all these things equally, you have to offer your mind to God. That is why in **Vedhaantha** it has been said that it is the mind that is responsible for liberation or bondage. As long as you have the mind, **thamo** and **rajo guna** will not leave you alone. As long as you have these two **gunas**, there will be no stillness of the body. What is the reason for the restlessness of the mind? On account of the desires of the sense organs the mind becomes restless. Here is a small example for this. When there is some water in a vessel, if the vessel moves, the water also moves. If the vessel is steady, the water also will be steady. In steady water, you are able to see your image, but in moving water, your image will also be moving. Therefore, if you want to enter into a state of meditation, you must keep your body still. The body is like the vessel, and the mind may be compared to the water inside it. If body moves, the mind inside will be agitated. Therefore, control your mind and make it steady by keeping your body steady. For meditation, it is very important to keep the back straight. The

Kundalini power travels from the **Moolaadhaara** (at the base of the spinal column) to the **Sahasraara** (thousand-petalled energy centre) in the crown of the head. Therefore, you must be steady. Head, neck and body have to be straight; there should be no bend. This is extremely essential for students and **saadhakas** engaged in meditation. That is why I tell the students often, "Why do you study? To become steady!" If fight from boyhood you can keep your body under control, it will be very useful in achieving many things in later life. Krishna chose Arjuna as an ideal representative of mankind to set an example for humanity. He said to Arjuna, "I am using you as an instrument in order to make an example of you. Therefore, you must first become an ideal person." The **Mandhir, Prashaanthi Nilayam**, 12-9-1984
The tongue is a tool, as I said. You can harm yourself and harm others with it. So, be very careful; use it only for your good and for the good of others. If you use it for talking kind words, for repeating the Name of God or singing His Glory, or praying to Him then, it is put to the best use.
Sri Sathya Sai
24. Purity of Heart: the path to Divinity
"Heaven and hell are not far away places. They are related to one's actions. If you sow a **neem** seed, will you get a wood-apple tree? Your birth is the result of your Karma."
KARMAANUBANDHEENI Manushya Loke (Man is bound by actions). Brahma **mayam Jagath** (The Cosmos is permeated by Supreme Reality). **Karmamayam Jagath** (The Cosmos is permeated by action). **Shrishti** (creation) is Brahman (Eternal Absolute). All action is impelled by the **Jeeva Shakthi** (Life Force). The vesture worn by this Life Force is the body. The body is the agency for the performance of Karma. It is also the product of karma (one's past actions). In a sense, the body and karma are one. The actions performed by men are described as **karmas**. To reap the fruits of their actions, they take birth in bodies. Hence, man is represented as bound by karma. It is for experiencing the results of one's good and bad deeds that one takes birth. Religious practices will not lead to God-realisation. We are familiar with the pairs of opposites like good and bad, sin and merit, truth and falsehood. The performance of **Vaidheeka Karmas** (prescribed religious rites) like **Yagnas, Yaagas** (sacrificial rites) charity and penance, is regarded as **Punya Karmas** (meritorious actions). While

engaged in these acts, if a person is concerned with worldly gains, **Ahamkaara** (egotism) arises.

There is the feeling, I am doing these sacred rites. On the other hand, indulging in evil deeds like

fraud, cruelty and deceit, man forgets his higher nature and is oblivious to the consequences of

his actions. Involvement in actions, whether good or bad, results in bondage.

The chains that bind may be made of gold or of iron, but they are chains all the same. Good

deeds alone cannot be the means of liberation. The **Vedhas** (ancient spiritual scriptures), the

Upanishaths, the **Geetha** and the Brahma **Suuthras** have declared that rituals and religious

practices will not lead to God-realisation. As they are external acts, they are related only to the

body. They are not conducive in any way to the development of the inner vision. Only when one

is able to get rid of egotism and attachment can one develop the inner vision. **Saakshaathkaara**

(realisation of Divinity) and Brahma **praapthi** (mergence in the Brahman) cannot be attained by

rituals. "**Advaita Darshanam Inaanam**" -- Perception of the Unity of the Divine is Wisdom. The

sense of duality must be eradicated to realise the oneness of the Absolute.

Aathma Inaana (knowledge of the true Self) dawns in man when he has **Chithashuddhi** (purity

of the heart). This purity can be achieved only through **Karmas**. The body, the mind and the

Aathma, all three are involved in the human entity. They are inextricably interdependent. When

they become disparate, life loses its meaning. When the body is subject to the mind and the mind

is controlled by the **Aathma**, life finds fulfilment. When the body alone is predominant, the

human descends to the level of the animal. When the mind prevails over the body and the

sensory organs, the human level is attained. When the **Aathma** prevails over the mind and the

body, Divinity is realised.

Purification of the heart is the basic goal of life

Recognising this fact, the **Geetha** has indicated a three-stage path to divinity. Engaging the body

in good deeds, using the mind to develop good thoughts and human qualities and to contemplate

on God through **Upaasana** (worshipping the Divine) man reaches the stage when, like a river

joining the ocean, he merges in the Brahman. This is the process by which the human becomes

one with the Divine.

Whatever scriptures one may study, whatever **saadhanas** (spiritual

efforts) one may practise or

pilgrimages one may make, unless one succeeds in getting rid of the impurities in the heart, life

will remain worthless and meaningless. Purification of the heart is the essence of all scriptural teachings and the basic goal of life.

In this context, the **Geetha** refers to **Swadharmas** (duties that accord with one's nature) and

Paradharma (duties prescribed for others) and says that

Swadharmas is conducive to the

ennobling of the individual, while **Paradharma** is fraught with fearful consequences. **Swadharmo**

nidhaanam shreyah Paradharmo bhayaavaha, "Adhering to one's dharma is commendable,

while practising **Paradharma** is full of dangers." **Swadharmas** does not mean the dharma (duty)

relating to any caste, community, race or religion. **Swa** means **Aathma**. It is the dharma that is

related to **Aathma**, that is **Swadharmas** (Divine duty). **Paradharma** is dharma related to the body

consciousness. All duties associated with the external world are comprised in **Paradharma**.

These duties will inevitably involve one in the bonds of **Samsaara** (worldly life). Though they

may confer temporary pleasures they are bound to result in fear and anxiety.

In performing good deeds do not develop ego

In performing **Yaagas**, **Yajnas** and other **Vedhic** rituals, there is the danger that they may become

instruments of bondage. We must ensure that in performing these good deeds, we do not develop

ego or attachment. 'When anything is done with attachment or desire, it results in actions which

lead to rebirth. **Yaagas** and **Yajnas** are expected to take one to **Swarga** (heaven). But how long

can the stay in heaven last? When the fruits of the good deeds have been enjoyed, one has to be

born again on earth. "**Ksheene punye marthya lokam vishanthi**" (When the accumulated merit is

exhausted, one **re**-enters the mortal world).

One must therefore seek what is permanent and eternal. That can be realised only through

nishkaama karma (desireless action). Every action done without ego leads to divinity. Ignoring

this truth, man indulges in meaningless actions. People recite the **Geetha**, achieve proficiency in

expounding it, but do not live up to the message. The **Geetha** is interpreted in many ways,

according to one's whims and fancies. The **Geetha** and other scriptural texts are like the

Kalpavriksha (the Wish-fulfilling Tree). They lend themselves to varied interpretations and

meanings. But, what matters is not the manifold interpretation, but the understanding derived from actual experience. Without putting into practice the teachings of the Geetha, we cannot derive the bliss that can be got from it. Reciting the Geetha endlessly or listening to it will be of no avail if nothing is done to purify one's heart and get rid of evil qualities like ego, selfishness and pride. It is better to put into practice a single stanza of the Geetha than to get by heart all the 700 slohas.

No spiritual study or saadhana can help to purify one's heart unless one makes the effort himself.

And when the heart is purified, it becomes a worthy abode for the Divine.

Whatever you do you must regard it as a duty done without any motive of self-interest or selfish gain. It is only when all actions- whether they be Yaagas or Yajus or Thapas or any kind of

saadhana--are done as offerings to the Divine, will they become sanctified and liberating.

Through Ichhaashakthi karmas (desire filled actions) we take birth, through anaasakthi karmas (desireless actions) we can attain freedom from re-birth.

Puurnachandra Auditorium, Prashanthi Nilayam, 28 September, 1984

Go gives both protection and punishment; for how can 'He be the Lord, if he does not insist on strict accounting and strict obedience?

Sri Sathya Sai

25. Unique significance of Omkaara

MANTHRA is not a mere collection of words. It is a compounded set of words pregnant with enormous significance. It emanates from the inner power of man. Filled with such power, the manthra (sacred formula), when it is pronounced properly, brings out the Divine power in man.

The vibrations produced by the utterance of the manthra, uniting with the Cosmic naadha

(primal sound) in the Universe, become one with the Universal Consciousness. It is these Cosmic

vibrations which assumed the form of the Vedha (sacred revelations of spiritual knowledge).

For all the manthras, the primary manthra, which enshrines the attributeless, Omniself, is the

Omkaara. The Omkaara embodies in the form of sound the Supreme Brahman. For this sound,

the presiding deity is Saraswathi. In common parlance Saraswathi is regarded as the consort of

Brahma (Demi God of Creation). It is the union of Brahma and

Saraswathi that accounts for all

the knowledge in the world. Who is Brahma and who is Saraswathi?

Saraswathi is commonly

worshipped as the Goddess of Speech and as the deity who has to be propitiated for acquiring knowledge. She is also described as Varadhe (the giver of boons) and as Kaamaruupini (one capable of assuming any form). But Saraswathi is not one who conforms to these descriptions.

Saraswathi is present in all beings as the Goddess of Speech.

Omkaara is the manifesting of Brahman as sound

The body is regarded as Brahma and the tongue is regarded as Saraswati and the vibrations

emanating from the heart find expression in sound through the union of the body and the tongue.

Although there are many letters and words, the fundamental aksharam (letter), which has

primacy of place, is the Omkaara. "Om ithyekaaksharam Brahma (the single letter OM is

Brahman Itself)' says the Geetha. All other letters and words are linguistic creations. They do not

possess the unique sacredness and divine character of 'OM.' The special significance of 'OM' is

not generally recognised or understood.

The Manthra Shaasthra (ancient scripture related to sacred formulas) has laid emphasis on the

letter 'OM'. Omkaara has no form. It is the manifestation of Brahman as sound. It is present in

all creation. It is effulgent. It is in all speech. It is ever blissful. It is

Paraathparamyee

(embodiment of the Supreme). It is Maayamayee (the repository of illusory power). It is

Shreemayee (embodiment of prosperity). The Omkaara is the only sound that has these 'eight

divine attributes, according to the Manthra Shaasthra.

Only by elimination of ego can Brahman be realised

What is the difference between the Omkaara and all other sounds and words? The Omkaara has

a unique, distinctive quality in the way it is pronounced and the goal it represents. When other

letters are uttered, the lips, the tongue, the cheeks and the jaws are in action. But when the

Omkaara is 'pronounced, none of these move at all. This is a unique characteristic of Omkaara.

Hence 'OM' alone can be regarded as Aksharam (imperishable). All the other sounds are

expressions of different languages.

The Omkaara is the base for the Vedha. To grasp the full significance of Omkaara, which is allpervasive,

it is necessary to have the same kind of self-control which one has to exercise to bring

the sensory organs under control.

In reciting any manthra the primacy to be accorded to OM should be recognised. The manthra

ends with the word **Namah** (as for example, in **Om Keshavaaya Namah**: Prostrations to **Keshava**). In the **manthras Keshavaaya namah, Govindhaaya namah, Naaraayanaaya namah**, the significance of **Namah** which occurs at the end of each **manthra** should be noted.

The worshipful attitude signified by the term **Namah** will be lost if the word **Om** is not used at the beginning of each **manthra**. It is only when **Om** is said at the beginning and **Namah** at the end that the full purport of the **manthra** will be brought out. The integral connection between **Om** and **namah** should be recognised. **Namah** represents **Prakrithi** (objective world). In ordinary parlance **Namah** is understood to mean **namaskaaram** (salutation). But it has a wider meaning. It means **Prakrithi** (the phenomenal world). **OM** connotes **Purusha** (Divinity). The purpose of the **manthra** is to reveal the connection between **Prakrithi** and **Purusha**. Based on the inner significance of this, the **Mahaavaakya** (great declaration) **Thath Thwam Asi** (That Thou Art) has to be understood. **Asi** is the link between "**Thath**" and **Thwam**. In **Aham** Brahma **asmi**, **Asmi** provides the link. In the **Mahaavaakya Prajnaanam** Brahma, **Asi** does not figure.

Only by elimination of ego can Brahman be realised. If in the **manthra Om Keshavaaya Namah** the word **Keshavaaga** is omitted, and **Om Namah** is uttered, the unity of Shiva-**Shakthi** (**Purusha** and **Prakrithi**) is established and the dualism implicit in the **manthra** is removed. The **manthra** states, "I am offering obeisance to **Keshava**," thereby positing two entities, besides the action of obeisance itself being a third element.

To eliminate this dualism, the **Manthra Shaasthra** laid down that if instead of **namah, na mama** (not for my sake) is employed, the identity of the worshipper and the worshipped will be established. "**Om Keshavaaga, na mama**" would mean "for **Kesava**, not for me." By this process, the ego is destroyed. And only by the elimination of the ego can the attributeless Brahman be realised.

Puurnachandra Auditorium, **Prashaanthi Nilayam**, 1 October, 1984
26. Divinity of **Avathaar**
EXHORTING Arjuna to see everything in the **Aathma** (Divine soul), Krishna revealed to him His **Vishwaruupa** (Cosmic Divine Form), all the forms seen in the Cosmos, wherefrom they have come. Krishna revealed that all of them were in Him. He told Arjuna: "I am in the tree that you

see. I am in the ocean. I am in the earth. See Me in everything." Krishna revealed that all that is seen in the phenomenal Universe is within Him.

In this context, the difference between Divinity (as Universal Consciousness) and the **Avathaar** (the Divine in human form) should be understood. The Para Brahman (the **Omniself**) is not subject to change. The **Avathaar** has name and form and is liable to change by its own Will. The **Omniself** has no name or form. The difference between the two can be illustrated by the example of the Sun and the rays coming from the Sun. There is no difference in substance between the Sun and the Sun's rays. They are one. Whatever the situation in which the **Avathaar** appears, there is no limitation on the **Avathaar's Poornathwam** (Omnipotence). Name and form do not circumscribe the total fullness of the Divinity the **Avathaar** (divine incarnation) manifests. Name and form are the self-chosen attributes of the infinite, eternal, ever-pure, Universal Consciousness.

The Divine pervades the minutest and vastest **Asthi, Bhaathi, Priyam** (existence, effulgence and bliss) are the characteristics of the Divine.

They, in fact, are the Divine Itself. They are the basis of everything in the Universe. When they are associated with name and form, they acquire a five-fold character. Hence all things in creation are known as **Panchaka** (objects with five attributes). The world is described as **Prapancha** because it makes known these five attributes in creation. For the evolution of the Cosmos, the **pancha bhuuthas** (the five elements, ether, air, fire, water and earth)--- **e** needed. To nourish the five elements, the **pancha koshas** (five sheaths) have to be developed. The sheaths have to be sustained by the **pancha praanas** (five vital airs). The five vital airs are contained in the **Avathaar** (Divine incarnation). They are: **Praana, Apaana, Vyaana, Udhaana** and **Samaana** (life breath, down-breath, side moving breath, upward breath and balanced breath). These five vital airs arise from the One that is their source. They originate by the Will of the **Chaithanya** (**Omn**-Self).

There is nothing in the Universe without this **Chaithanya** (Divine principle). From the minutest particle in its most subtle form to the vastest in its amplitude, the Divine pervades the Universe.

Water taken from the ocean, in however small a vessel, has the same quality as the ocean.

Likewise, the 'Avathaar, regardless of its name and form, has the plenitude of the Divine. In

every respect, except that of name and form, it is identical with Divinity. When Krishna urged

Arjuna, "Surrender to Me, worship Me, offer all your Dharmas to Me, I shall protect and liberate

you," He was speaking with the full consciousness of His Divinity, His Omnipotence,

Omniscience and Omnipresence. Only the Divine could have spoken with that assurance.

We must recognise the Infinite in the individual

In the Raamaayana, although in many situations Raama appears to act like an ordinary human

being, sage Vasishta, who knew his Aathmic Reality, observed:

"Raama: You are the very

embodiment' of Dharma (right action). You are not this corporeal entity, made up of flesh and

blood. You are the embodiment of all the sacred manthras. You are not of the earth. You are the

Eternal Spirit. The common folk may regard you as an ordinary mortal. But the Yogis (liberated

persons) experience you as the Divine upholder of Dharma." The

Raama avathaar is the very

incarnation of Dharma. 'Raa' means "purushathwam" (the quality of manliness), "mahaapurushathwam"

(super-human quality). "Maa" has also got several meanings.

"Raama" symbolises

the unity of Prakrithi (creation) and Paramaathma (the Omniself).

The Cosmos has no duality. Divinity is the union of Prakrithi and Paramaathma. The Divine

manifests in man as an individual entity. We must recognise the Infinite in the individual. The

individual multiplied by infinity is God. God must be seen in the infinity of the Cosmos-- in the

Omnipresence of the Divine.

Puurnachandra Auditorium, Prashaanthi Nilayam,

1-10- 1984

How can a student be regarded as a success if, at the end of the course, he knocks at the door of every office exhibiting the diploma he has secured, and clamouring like a beggar asking for jobs?

Education has been conferred on him this disgraceful role. Can it claim that it has done its duty?

No. The educated person must serve the people, through sweat and toil. Education has to inspire youth to offer service, to sacrifice and to help. It must not inspire youth to amass money as its goal, and to travel farther and farther to earn and more of it.

For, accumulated money brings arrogance and arrogance brings in its train many other vices.

Sri Sathya Sai

27. Service without distinctions

THROUGH right action one achieves purity of heart which leads to the acquisition of inaana

(the higher spiritual knowledge). When right action is coupled with inaana, there is true service.

To feel that one should be the sole enjoyer of the results of one's actions is a sign of selfishness.

It is naive to think that one alone is the doer of one's actions. All the things in the world are not

intended for the exclusive enjoyment of any single person. They are to be shared by all.

It is only when attachment to the fruits of one's actions is discarded that the action becomes yoga

(Divine communion). Members of the Seva Dhal should overcome the sense of 'mine' and 'thine.'

When they embark on service activities, they should regard it as a privilege to serve others and

look upon it as a form of worship of the Divine. They should look upon service to society as the

means of finding self-fulfilment in life. They should face whatever problems may arise with faith

and courage and carry on their service activities without fanfare in a spirit of humility and

dedication.

Bhaarath should be made the land of thyaaga

In the Sai organisation there is no room for distinctions of race, religion, caste, class, or

community. All should regard themselves as the children of one God.

When they are united by

this sense of divine kinship, they will act with Love towards all. They should shed all narrow and

limited ideas and engage themselves in service with a heart full of love for all. True seva (selfless

service) can come only out of a pure and loving heart.

There are any number of service organisations in the world. The uniqueness of the Sathya Sai.

Seva Organisation consists in the fact that it regards seva as a form of service to the Divinity that

is in each being. The bliss that is derived from such service is incomparable. It is a spiritual experience.

You should not be content with what you have accomplished so far. You should do a great deal

more to make this great country an exemplar to the world of the great ideals of its seers and

sages. Bharath should be made the land of thyaaga (sacrifice) and not bhoga (indulgence in

luxury). Thyaaga is yoga. Bhoga is roga (disease). To live up to the ideal of thyaaga is your duty

today.

In the world today one does not see anywhere unity or love. Life appears to be a totally

mechanical affair. Man does not mean merely the external appearance of a human being. We

should have the conviction that he is a soul dwelling in a body. This

may be an act of faith. But
without such faith life has no meaning. Today we believe in things
which should not be believed
and have no belief in the things in which we ought to believe. We
should have faith in ourselves.

We should understand our true nature and rectify our failings.
Discovering our true self, we
should live up to its demands.
Puurnachandra Auditorium, **Prashanthi Nilayam**, 18 November,
1984

The one effective way to conquer all sources of physical and
mental disease and debility is awareness of one's **Aathmic** Reality.
That will bring about an upsurge of Love and Light, for, when one
recognises that he is the **Aathma**, he **cognises** the same **Aathma** it,
all, he shares the joy and grief of all, he partakes of the strength
and weakness of all.

When one yearns for the happiness and prosperity of all mankind,
one is blessed with the wisdom and strength to mark out the way
and lead men towards it. In every one, the person sees his God.
Every act of his will be as pure, as sincere and as sacred as an
offering to God.

Sri Sathya Sai
28. Uphold **Sai** ideals

There exist Masters of **Vedhaantha** who can teach
Rishis of yore,

There exist Masters of art and sculpture who can
animate lifeless stones, and make them dance,
There exist valiant heroes who can play with the heads of
foes.

There exist all these in numbers large in the land of
Bhaarath today.

But of what avail are all these, **O** Students! If there is no one amongst
them who ever
hears the plaintive cries of the people around!

EMBODIMENTS of the Divine **Aathma** (Divine Self)! We can hear in
Shikshavalli (in the

Thaithariya Upanishath) the voice of the well-wishing teachers who
imparted their last

instructions to students who had studied under them in the
gurukulas (hermitages) and were on

the threshold of **grihastaashrama** dharma (duties prescribed for
the householder).

Vidhya (learning), according to **Shikshavalli**, is not mere mastery of
letters. **Vidhya** should blend

harmoniously with life and lend meaning and purpose to it. It is said:
'**Saa vidhya yaa Vimuktaye**'

(Learning is that which liberates).

Link between the Sun and heart of the man

There are four **Samhithas** in **Shikshavalli**--**Loka Samhitha**, **Aloka**
Samhitha, **Vijnaana Samhitha**

and **Prajnaana Samhitha**. The **Loka Samhitha** describes earth, the
three **lokas** (worlds) and the

stellar galaxies. It is **Vaagu** (wind) that binds the earth and the stellar
galaxies,, giving rise to the
creation of **aakaasha** (space). The principle of mutual attraction
governs the galaxies and the
earth. There are seven kinds of winds that circulate between the
earth and the three worlds. The

Shikshavalli teaches that a harmonious bond between the three
worlds and the earth is ensured by

the presence of these seven winds. It is due to this intimate bond that
the ocean swells and sways
at the sight of the Moon and the clouds.

The second **Samhitha**, **Aloka Samhitha**, is also known as **Iyothi**
Samhitha. This describes the

presence of Fire and the Sun and the connecting bond between the
two. Cosmic radiation

establishes a link between Fire on the earth and the rays from the
Sun, causing the creation of

water in the process. The **Samhitha** testifies that one who
understands the nature of water can

cognise the nature of the Universe as well. The second teaching of
this **Samhitha** is that there is a

link between the Sun and the heart of man. The statements
Chandramaa manasojaatah,

Chakshos-Suryo Ajaayata, in the **Vedha** (ancient Sacred Divine
revelations) bring out the

connection between the Moon and the mind and the Sun and eye-
sight.

Rights and duties are inseparably inter-related

The third **Samhitha**, the **Vijnaana Samhitha**, expounds the Sandhi
(conjunction) between the

teacher and the student, and the **vidhya** (learning) that arises
therefrom. It stresses, the

importance of spiritual education, in addition to secular education
through the education of the

heart. This **Samhitha** imparts also some essential teachings for one's
conduct in life. The sacred

injunctions contained in the **Samhitha** shine as beacon-lights to
mankind afflicted with limitless

desires and meaningless yearnings. These injunctions are: Speak
Sathya (truth); Observe Dharma

(code of righteousness); Foster knowledge with diligence; Abstain
from vicious deeds; Perform

worthy acts; Respect most meticulously the regulations laid down by
society for leading a

disciplined life in the community; Practise charity as a householder
according to your capacity;

Show reverence and obedience to elders; Exercise extreme vigilance
with regard to your duties

and relationship with your kith and kin and fellow- human beings.

After imparting these instructions, the **Samhitha** (beneficial Divine
instructions) lays down that

these teachings constitute the eternal commandments for the conduct

of man. The **Samhitha**

teaches that based on these commandments, the students should lead a life of exemplary excellence.

Unfortunately we do not find such thoughts and feelings in the hearts of the students of today,

The educational system today makes an educated person selfish. It makes him a slave to the

senses and as a consequence he forgets his own divine nature.

Educated men are not prepared to

take up service to the suffering people.

It is not only the educated who are to be blamed for this situation.

The government, which has

failed to encourage and enthuse the people, is also to be blamed for this. Students are not being

taught to be self-reliant and self-supporting. Despite the possession of high degrees, the educated

man is frantically after salaried jobs rather than seeking independent careers. The educated man

fights for his rights, without regard to the duties to be discharged.

The man who neglects his

duties will lose his rights as well. Rights and duties are inseparably inter-related. Love is the

connecting link between the two. The faithful ones in the spiritual realm crave for joy, peace and

comfort without striving to realise how they can be obtained.

Our motives should be sublime, deeds righteous

We do not want God nor do we cultivate devotion. But we want God to shower **shaanthi** and

aanandha (peace and divine bliss) on us. If we want peace, we should conduct our life on lines

conducive to peace. How can a person, pursuing evil and unrighteous ways, ever obtain peace,

truth and joy? Can we have the belch of a gourd by eating a mango?

As are the deeds, so are the

rewards. As the motives, so are the gifts of God. Hence our motives should 'be sublime and

deeds should be righteous.

Students should try to develop the powers latent in them. The educated men of today believe in

what they read in novels and newspapers, what they see in films, and even in the whimsical

words of a passerby. But they have no faith in God. This is a great misfortune. Men who believe

in the words of an astrologer or a **purohit**, will not trust the words of the **Vedha Maatha** (Divine

Vedhic mother), who has taught the four great truths: "**Thath thwam asi, Prajnaanam** Brahma,

Aham Brahmaasmi, Ayam Aathma Brahma" (Thou Art That, Consciousness is Brahman, I am

Divine, This Self is the **Omni**-Self), which declare: "**O** son, you are Brahman (Absolute Truth)

itself."

The educated man wastes his life by developing faith in petty mundane things and by refusing to

develop faith in the wisdom to be gained by divine power and spiritual knowledge.

Sai Institutions impart ideal education

It is in order to impart true, ideal education, and mould the students as ideal citizens for the

service of the country that the **Sathya Sai** Educational Institutions have been set up. Many people

have the notion that the students of our educational institutions are capable of only performing

puujas and **bhajans** (ritual offering and group singing of devotional songs) and such other

spiritual activities. This is entirely wrong. Our students are ready to take up activities in the field

of ethics, administration, politics, business and various other professions. Our students are

achieving excellence not only in dance, drama, music and literature, but also in the arts and in

physical culture. The gymnastic feats done by them bear ample testimony to this.

As our students are unassuming and humble, devoid of all show and pomp, you underestimate

their excellence and underrate their abilities. Our students reject and resent all pomp and show.

The students who love pomp and show are not students at all. Our students know the truth that

egotism is the cause of disaster. Our educational institutions are making all effort to produce

thousands of ideal students to help people lead ideal lives.

Dear students! When you go out into the world, you should maintain in your daily life the sacred

feelings and habits that you have acquired here. Regard this as true education. Cherish the

teachings and precepts that you have received in this convocation as your very life-breath and

conduct yourselves as ideal men and enlighten the entire world by your precept and practice.

Bhagavan's Discourse in **Puurnachandra** Auditorium at

the Convocation of S.S.I.**H.L.**, **Prashaanthi Nilayam**,

22-11- 1984

Do not serve for the sake of reward, attracting attention, or earning gratitude, or from a sense of pride at your own superiority in skill, wealth, status or authority. Serve because you are urged by love. When you succeed, ascribe the success to the Grace of God, who urged you on, as Love within you. When you fail, ascribe the failure to your own inadequacy, insincerity or ignorance. Examine the springs of action, disinfect them from all trace of ego. Do not throw the blame on the recipients of the **Seva**, or on your collaborators and **co**-workers, or on God.

Sri Sathya Sai

29. The real birthday
 When we delight as He keeps us close and near
 He sows anxiety in the heart, of separation sad;
 When we despair and feel His sport is our wail.
 He grants us in plenty laughter to split our sides.
 When we ride on the crest of the wave of His praise
 He pricks our pride by well-timed jeers.
 When we roam quite free at the boon, "Don't fear,"
 He heaps trouble on trouble and passes "silently by."
 We cannot turn away, nor forward proceed.
 Thus He who is in **Parthi** holds the world in thrill;
 Who at this time can solve **r** or us His Mystery?
 IN the cavity of the heart of man, in that sublime **Aakaasha** (space),
 God resides associated with
 the Self principle, as sunshine exists associated with shadow. Light
 and shade are twin birds.
 Shade is caused by Light; shade includes Light, for it declares the
adjacence of Light. It needs
 the presence of Light. They are fundamentally inseparable. So too are
 the **Jeevi** (Individual Self)
 and the Brahman (Universal Self) related to each other as One
 Inseparable Entity. The **Jeevi** as
 the shadow exists in and through Brahman and partakes of the same
 Divine splendour. Every
 individual has to become aware of this identity.
 The body is a chariot and the charioteer is **Buddhi**
 For, the shadows are many and varied, though the light is One. When
 the One is reflected in the
 many, in the multitude of **Jeewis**, it appears as the Self in each, which
 watches unaffected as the
 Witness. The **Aathma** (Divine Self) is Eternal. The Self is Truth.
 However, since it is enclosed in
 .flesh, bone and skin, man deludes himself into believing that the
 outer covering and not the
 inner core is the source of bliss, The foremost duty of man to himself
 is, therefore, to penetrate
 through these sheaths and imbibe the higher bliss which his **Aathmic**
 core alone can confer.
 Everyone must, in his own best interests, strive to attain that unifying
 principle that is his inner
 treasure. Of all **Saadhanas** (spiritual exercises) this is the most
 pertinent--the process of
 achieving this closeness. For, **Saadhana** means the endeavour and
 the effort to gain the desired
 object.
 Activities that are devoid of Truth do not deserve to be known as
Saadhana. The **Aathma** is the
 Universal Eternal Truth and therefore, it cannot be gained by search
 in the **particularised** and the
 temporary world. The Divine shines in your heart and can be won
 only therein.
 The body is a chariot. The charioteer is the principle of **Buddhi**

(intelligence). The senses are the
 horses. The reins that regulate and restrain the horses are the manas
 (mind). When the mind
 wavers and wanders, not having stability of purpose, the horses run
helter-skelter, endangering
 even the charioteer, **Buddhi** (Intellect).
 Experience the unity of speech, wisdom and **Aathma**
 Speech is an important function of the senses and it serves the whims
 of the mind. So, one has to
 control the mind and not pollute it with greed for sense pleasures.
 Nor should the mind be tossed
 about on the waves of 'Yes' and 'No', of acceptance and rejection, of
 resolutions and hesitations.
 The mind has to act as the associate of **Buddhi**. Speech subserving
 the mind and mind subserving
 the intellect--this is the way to bring about **Prashanthi**, the
 Supreme Peace. And, note this
 further point: slowly and steadily, instruct the intellect to turn
 towards the **Aathma**. Speech with
 the mind, mind with intellect and intellect illumined by the **Aathma**
 this ensures for you the
 genuine goal of man.
 The **Aathma** is Eternal; It manifests Truth, which is Eternal, and
 beyond the limits of Space,
 Time and Causality. Truth is not affected by the passage of Time from
 the past through the
 present into the future. Jnana (Spiritual Wisdom) too is not modified
 or clarified by the passage
 of Time. In fact, Wisdom' is Truth; Truth is Wisdom. So, you should
 'direct your best effort to
 experience the unity of Speech, Wisdom and **Aathma**.
 You have no need to run about in search of God, for, you are yourself
 God. God resides in your
 heart. "All this is enveloped by God." "All this is God." "All beings are
 God." He is the **Allpervasive**
 motive force. Have firm faith in this fact. Like fire in the **matchstick**,
 divinity is latent
 in man. The fire in the stick becomes manifest when it is struck
 against the side of the box. So
 too, when the **Jeevi** contacts **Dheva** (God), the flame of **Jnaana** sheds
 the Light of Wisdom. How
 can the man taste the experience of Wisdom? In what form does it
 emanate? The wise person
 does not hate any one: he does not belittle or blame or hurt any one.
 What is it that prompts you
 to love another? The urge to love and be loved is inherent in every
 one. So, when you deny love
 or when you hate, you are hurting not only the person but the
 Universal Principle, the Divine
 Nature itself.
 Involve in acts that encourage detachment
 Know that whatever you feel or do is an offering to God, flows

towards God. So, be cautious. Do

not offer bad thoughts, words and deeds which He does not accept.

Offer instead the holy and the

pure. That is your duty. That will ensure Self-satisfaction. Self-

satisfaction paves the way to

Self-sacrifice and Self-sacrifice brings about Self-realisation. The

entire process rests upon

faith; self-satisfaction, self-sacrifice and self-realisation--all these

depend on faith. Faith decides

the yearning; the yearning decides the fruit; the act decides the stage that is reachable. "For, the

sincerity of the act promotes the purity of the path; the purity of the path determines the validity

of the 'wisdom and true wisdom is Divinity itself. The act, the

conduct, the way of life these have

to be disciplined and elevated. How can a mind encumbered with desires ever rest content? How

can it welcome sacrifice? Nevertheless, man has to involve himself only in acts that encourage

detachment and renunciation.

A devotee once asked Brahma, the Creator: For whose sake did you raise Meru, the Mountain of

Gold? The renunciant would have nothing to do with it; the person who desires gold can never

be satisfied with one single Meru! Even a thousand such will only incite him to long for more!"

That is the nature of desire; it grows on and on in a never-ending rate.

Curbing desire is the only

means to achieve mental peace.

Prema is the very breath and sole purpose of life

What exactly is Peace? It is the stage in which the senses are mastered and held in balance.

"Samathwam Yogah Uchyathe"--Equanimity is, it is said, Yoga. Life should rest on the four

pillars of Sathya, Dharma, Shaanthi and Prema (truth, righteousness, peace and love), which

hold it firm against the turbulent waves of joy and grief. Of these four, Prema is the crucial

support. For, it is the very breath, the sole purpose of life. Love God and acquire the strength to

meet the upsets of life. Love liquidates the blows of fate. Love blends and binds the parents with

the child. Love sanctifies and glorifies the body.

In truth, the subjective world and the objective world are not two; they are only aspects of the

One. The joy one derives from the senses to whom does it belong, from whom did it originate?

The body? Or the Aathma? The senses are but tools. They are operated, put to use by the mind.

The mind is named Indhra, since it manipulates the indhriyas (senses). The mind has to act

according to the orders decided by the Buddhi and not according to

its own whims. The Buddhi

is illumined when it turns to the Aathma within.

Embodiments of Love! Do not pay attention to the day" when the body was born and fulfil

selfish ends by celebrating the event pompously. The day when you manifest pure feelings in

your hearts, plant firm faith in the Divine Principle in your thoughts and cultivate unselfish

enthusiasm to serve others, that day deserves to be celebrated as the Real Birthday. Seva can give

you the experience of the Omnipresence of God, God as Vishnu.

In many States, people are suffering from the havoc wrought by floods and cyclones while in

other States, thousands are struck by famine caused by prolonged drought. For example, in the

Nellore District, many are caught in great misery and loss. Take up appropriate Seva (selfless

service) activities there. Devotees from neighbouring districts must also join in this task. Why!

Wherever the need, whenever the call, the urge for Seva must direct you to offer your Seva

without stint.

Bhagavan's Discourse at Puurnachandra Auditorium,

Prashaanthi Nilayam, 23-11984

Dhritharaashtra was blind, because, as that name itself implies, he held on to the raashtra, held on to all things that were not 'he', the real 'He', that passes from birth to death, and again gets born only to die, unscathed. Everything that is not 'you' is an object; it is luggage for the journey; the less of it, the more comfortable the journey.

Sri Sathya Sai

30. Secure God's Love

EMBODIMENTS of the Divine Aathma! Forgetting his true nature man spends his life in the

pursuit and enjoyment of meretricious and evanescent sensuous pleasures and mundane desires.

Does man secure peace, however much he may succeed in indulging in worldly pleasures? No.

Ultimately he ends his life in discontent and despair. Ignoring the pure, eternal, infinite Divine

Truth in him, man fosters animal and demonic traits.

What is the reason for this betrayal of his true nature, which renders his life meaningless? It is

because he neglects the code governing life based on restraints and righteousness. The old saying

is: "Dharma (righteousness) is at the root of everything. It is the highest virtue." Morality is the

corollary to Dharma. Morality does not merely mean the observance of certain rules in the worka-

day world. Morality means adherence to the straight and sacred path of right conduct. Morality

is the blossoming of good conduct. It is the royal road to the acme of

human achievement. The

honour of the community rests upon morality. Without morals a community decays. Morality

alone makes or mars the community.

True love has no selfishness in it

Only in an individual who is morally strong does the human personality find its best expression.

The term personality can be applied only to one who manifests the hidden unmanifested divinity

within him by his conduct. Mere human form does not make one a human personality. It is the

behaviour that counts. Only those who lead well-regulated lives can be regarded as real human

beings manifesting their true divine nature. Such great historical personages as **Manu**, **Nala**,

Raghu, **Bali** and **Harischandra** were examples of the highest expressions of human excellence.

Jesus was also one such personality who manifested the perfection man is capable of. Prophet

Mohammed was another historic figure who led a rigorous life of righteousness and spiritual endeavour.

Love is another name for **Dhama**. True Love is priceless. It has no trace of selfishness in it. It

does not change. It is pure and unsullied. It always grows and never diminishes. It is

spontaneous. The love of God is of -such a nature: it is spontaneous, free from selfishness,

unwavering, and always full. Ordinary human love is motivated by selfish considerations. It is

liable to change owing to changes in time and circumstance. For persons immersed in such love,

it is difficult to comprehend or realise the greatness of Divine Love. The English philosopher

Bacon has pointed out how the love of God is all-encompassing and unchanging and how it can

grow into Universal love.

Sai's incomparable love to one and all

Love wears the mantle of Truth. And one wedded to Truth is ever young and vigorous. The

Upanishaths have declared that the votary of truth will not know old age. The Bible also declares

that the body gets fortified by adherence to truth. Truth should not be confined to speech. It must

express itself in action. Only the one who is truthful in word and deed can be esteemed .as a

genuine human being, according to Prophet **Mohammed**. Buddhism also lays down that

everyone, irrespective of sex or country, must live up to truth.

You may believe in it or not. I must tell you that total adherence to truth, absolute selflessness,

universality and spontaneous outpouring of love are to be seen only

in **Sai** and nowhere else. **Sai**

has not an iota of self-interest. **Sai** is motiveless. **Sai** deals with **saadhaks** (spiritual aspirants)

according to their deserts. **Sai** will continue to love even those who revile Him. **Sai** will not

forget anyone, even if he forgets **Sai**. But occasionally, **Sai** will appear to ignore those who may

have forgotten **Sai**, acted against His injunctions, set at naught **Sai** ideals or traduced **Sai**. From

this, some persons may imagine that **Swaami** is angry with some person or dissatisfied with some

others. It is not without reason that **Sai** avoids meeting or talking to some persons. I do not wish

to waste My words on persons, who do not respect **Sai**'s directives or follow **Sai**'s ideals. I do not

wish to speak to those who have no regard for My words. That does not mean I have no love towards them.

Strive to understand the nature of God's Love

Love will not submit to the forces of envy or hatred however powerful they may be. Love will

prevail over them. Once when Buddha was travelling, he was confronted by a demoness with a

sword in hand. "**Oh** Buddha! Your Love must submit today to my envy. Your life will end

today." Buddha answered her, with a smile: "I will not submit to envy or hatred. I am not

affected by praise or blame or ridicule. I love even you who bear such **illwill** towards Me." When

the demoness heard these words, she turned into a dove and vanished.

Those who hate others are ultimately consumed by their own hatred. Those filled with envy

ultimately meet their end in it. Richard, a character in one of Shakespeare's plays was filled with

envy and could not bear to see any one superior or better looking than himself. In the end, he was

a victim of his own envy and died miserably. Similar examples-can be found in the Indian epics.

Bhasmaasura, who got a boon from Shiva that any one on whom he placed his palm should be

reduced to ashes, was himself reduced to ashes when he placed his palm over his head.

In the pursuit of the good and godly life, one may encounter many difficulties and disturbances.

Many doubts and questions crop up. It is only when these difficulties are faced squarely and the

troubles are borne with patience and fortitude that we can understand the true nature of Reality.

You should not allow 'yourselves to be overwhelmed in any way by difficulties and sorrows,

doubts and disappointments. You must have faith. Have confidence in

yourself and strive to

understand well the nature of God's love. To secure that love is the sacred goal of human life.

The transforming power of Love is boundless. **St. Paul**, who was originally an inveterate critic of

Jesus, was transformed by Christ's love into the greatest apostle of Jesus.

Man's evil actions bring discredit to human species

The animosity which some persons show towards good and godly people can be traced to one or

other of three factors. In the first category are those who have no faith in God or goodness and

hence oppose anything that is good or godly. In the second category are those who turn against

God because their desires or ambitions have not been fulfilled. The third category are those who

are envious by nature and cannot tolerate anything good. Other than these three types, there is a

fourth type composed of persons who think of God or seek God's favour when they are in trouble

or difficulties and who forget God immediately after their troubles are over or their desires have

been fulfilled.

It is unfortunate that man, who is inherently Divine in his origin and in whom the **Aathma** resides

as the indwelling witness, is caught up today in unrighteous and evil actions and is bringing

discredit to the human species. In the Dark Ages, when men indulged in wicked and cruel actions

and behaved like demons or wild beasts, there might be some excuse. But in the present age,

when such great advances have been made in science and technology and when people call

themselves civilised, if inhuman practices are predominant and wickedness and ingratitude are

the rule, one is compelled to ask whether these persons are human beings or demons!

The irony of the present situation is that, on the one side, governments are piling up monstrous

lethal weapons, indulging in **demonical** actions and promoting conflicts among nations, while at

international gatherings they proclaim their desire for peace. Is there any meaning in this? Why

should those who crave for peace encourage conflicts? If they genuinely desire peace, they

should pursue policies which will be conducive to the promotion of peace.

Everyone should realise that God is One

The foremost need today is for everyone to realise that God is One. This is what Jesus and

Mahomed proclaimed. The word "Allah" really means the One Supreme which contains

everything in the Universe. This is the primary message of the

Vedhas (ancient sacred

scriptures): "**Om ithyekaaksharam** Brahma"---the single letter **Om** is **Brahmam**.

The essential truth of all religions is that God is one. Jesus proclaimed the Fatherhood of God

and the Brotherhood of Man. One can have only one father not two.

When Jesus was born three

wise men followed a star to reach his place of birth. Seeing the new-born babe they bowed to the

divine child in their hearts. Before leaving, each of them spoke about the child as follows to the

parents. One sage told Mary: "He **loveth** God." The second sage said: "God **loveth** him." The

third man said: "He is God." What is the inner significance of these three pronouncements about

Jesus? The first statement that "He **loveth** God" contains the implication that Jesus is a

messenger of God. A messenger can love his master, but the master may not so easily love his

messenger. The second statement declared that "God loves him (Jesus)."

Why? Because he is the son of God. The third statement "He is God" bears out what Jesus said:

"I and my Father are One." It means that as the Son of God he is entitled to acquire his Father's

place. The unity of Father and Son was proclaimed by the third sage.

All human beings are "messengers of God"

The inner meaning of all this is that every human being in the world is a **messenger** of God.

What does this signify? What is the message that the human being is expected to convey? That

he is a "messenger of God," not of the devil. A messenger of God must propagate the divine

teachings of God to the world. You have no fight to call yourselves

messengers of God if your

actions are bad, your thoughts are evil and you preach wrong ideas.

Such persons can only be

called agents of the Devil.

From today, "as messengers of God," you have to demonstrate to the world the purity, the Truth

and the Love that the Divine symbolises. When you lead a life of purity and morality, you are

entitled to regard yourselves as "Sons of God." God is the embodiment of Love and you should

not do anything which is contrary to the love that God represents.

You should develop those

good qualities which can make you worthy "sons of God."

In the Bible it is recorded that Jesus washed the feet of His disciples.

When they asked him why

He was doing so, Jesus answered: "I am washing your feet as your servant, so that you may learn

to serve the world." Every man is, to begin with, a messenger-of God. When he fulfills his duties as a messenger, he realises that he is a son of God and then achieves oneness with the Divine.

God's love is boundless and Universal, unlike human love, which is narrow and selfish. **Swaami's** love is "beyond reason." It is unlimited and unchanging. I am promoting love all around through My love. Those of you who have been nourished by this love should not deprive yourselves of its beneficence. I do not seek anything. I impose no hardships on anyone. In such a situation, if you understand the real nature of **Swaami's** love and utilise that love to transform yourselves into embodiments of love, you will be setting an example to the world.

Bhagavan's Christmas Day discourse at **Puurnachandra Auditorium, Prashanthi Nilayam**, 25-12-1984

The heart of Jesus was pure and calm. Hence, it is honoured as sacred. We must make our hearts sacred so that either we merge in Jesus or Jesus merges in us. When we merge, it is called **Bhakthi**: to have Jesus awakened in us is the path of **Inaana**. Jesus was a messenger of God; but note this also: all of you are messengers of God. Jesus was not the only Son of God; you are all His children. Jesus and His Father are one. You and God are also one and you can be aware on it.

Sri Sathya Sai

31. Be human : become human

MAN is an amalgam of body, mind and spirit. The senses of perception and action, which form the components of the body, are busy contacting the objective world. The mind--consciousness of the various levels, the faculty of reason and the ego--- examines, experiences and judges. It decides after discrimination, which word or deed will be beneficial, favourable, fruitful and felicitous. It attempts to separate the good from the bad, the **punya** (virtuous deed) from the **paapa** (sinful action), the true from the false, the permanent from the momentary. The Spirit or the Self or the **Aathma** is unaffected, stable and foundational. Its quality is **Sath** (is-ness) but it is ever aware, ever **chith** (consciousness). And when the conscious is pure and unchanging, that state is undiluted felicity, delight or **Aanandha** (divine bliss).

What is the purpose of -life, for man? What has to be his highest achievement. **Tennyson** has extolled "Self-reverence, Self-knowledge, Self-control" ("these three alone lead man to sovereign power") as the ultimate goal.

Truth involves the coordination of thought, word and deed

The feeling 'I' has to be retained until it is submerged in the 'We' and finally in 'He' from whom it

was projected at His Will.' This is an arduous process, which requires a long journey through compassion, renunciation, rectitude, fortitude and patience. These are the five vital airs which purposeful living needs. All these are subsumed under the word, '**dhama**' (control of senses), in the scriptures. The person endowed with '**dhama**' is named a '**dhaantha**,' indicating an adept in **Vedhaantha**! These five are the counterparts of Truth, Righteousness, Peace, Love and Non-Truth implies more than the correct reporting of what was seen. It involves the coordination of thought, word and deed and the recognition of the Eternal Witness of all three. The Witness is the Self, a sport of the **Omniself**. **X** may wear a brown shirt today, he might have worn a black one yesterday. "**X** in a brown shirt" is a true statement today; "**X** in a black shirt" was a true statement yesterday. This level of truth is known as 'truth for all practical worldly purposes' (**Vyavahaarika Sathyam**). The coats do change; the body of **X** does change, from day today. But the Witness, the Self, is free from change.

Dharma (right action) is the code of morals that upholds and uplifts man and society. It is the superstructure on Truth. It serves the needs of the time, the society and the goal and is therefore subject to modification. The Dharma of the 'student' is different from that of the 'master of the family' and from the Dharma of the **renunciant** and the monk. But, through all the stages of life, the Truth, the Unchanging Witness persists. Accept **Buddhi** (intellect) as the charioteer, then, the practice of Dharma will lead to success.

Dharma is Love in action

The fundamental human values all emanate from Dharma, based on Truth. If human behaviour has no such basis, it leads to disaster. Man has **dehumanised** himself systematically by neglect of the basic Unity. From slings to arrows, from cannon balls to bombs, from fusion to fission, man has progressed in the art of killing and entered the Darkest Age of history. The greed for wealth and power has overwhelmed the creed of compassion. The law of self-aggrandizement reigns; the law of self-abnegation has receded. When the son is acclaimed as a good fellow, the father congratulates himself; when he is **ostracised** as a bad fellow, the father condemns others for leading him astray!

A person who is unable to cope with the demands of worldly competition is labelled as a fool, an

A-jnaani, one without jnaana (knowledge). But, he can well be an A-jnaani, in Akshara (not letters of the alphabet, but the imperishable) that which is not kshara. Jnaani (a liberated person) is a person who has mastered the knowledge of the indestructible Cosmic Core and so, he is established in the highest peace. A-jnaani is one who is not aware of this imperishable principle.

The Sath alone exists; the Chith is its effulgence; Aanandha (divine bliss) is the consequence.

The enumeration of human values as five--Truth, Righteousness, Peace, Love and Non-violence--is not correct. They are all facets of the foundational humanness. They grow together; they are inter-dependent, they are not separable. Dharma is Love in Action; Love thrives on inner peace, on the absence of inner conflicts. How can one have Peace when he revels in violence of speech and action?

You are entering upon the sacred task of guiding and training teachers who will inculcate human values in the hearts of the children. Do not treat 'Human Values' as a separate curricular assignment. Then, it will become dry and uninspiring. It must transform the way of life and should not stop with imparting information. It must be imparted more through example and practice rather than by books and formal teaching. Humility promotes charity and purity. Emphasise the importance of physical cleanliness, simple Saathwik (pure) food and group activities involving mutual help. Service is Divine. Be examples of humility so that the children may learn its value and validity. Humility promotes charity and purity. Also, exert yourselves to implant in the children self-reliance by encouraging them to believe in themselves. Let them not develop a desire for imitating the vanity of others. Appreciate good thoughts, sweet speech and selfless deeds, and denounce bad thoughts, words and deeds as soon as they emerge.

Any beneficial,, venture will have to overcome the obstacles of indifference, ridicule and opposition. But, you must consider this project as a spiritual saadhana, as an exercise in selfrealisation, as a thapas (penance). Already, 25,000 persons now engaged, in teaching the children in Primary Schools have been trained in methods of cultivating human values. This is indeed a great achievement in the field of service. Do not give room for slackness. Continue the seva (selfless service) with full vigour. A few thousands more of

teachers, are coming here in

June for fulfilling their desire to become ideal teachers of fundamental values.

The world today is flooded by conflicting propaganda. Let the message of this educational revolution, insisting on the resurgence of the Divine in man, spread to every street and home.-

You have My blessings in ample measure. You can receive My guidance and help always in the fulfilment of this task.

Bhagavan's Discourse in the Mandhir to the Bal Vikas

Gurus, Prashaanthi Nilayam, 31-12-1984

Never use foul words against another. Such words should not rise from your tongue, nor should they enter the ear of the others.

Remember that there is God inside your heart, as well as in the hearts of all the rest. He hears and sees all things. Do you not say, "My head, my hands, my eye, my mind, my idea." Now, who is this I, that owns the body, the mind, the brain? That I is the spark of God that is in you. That spark is in every one. So, when you use harsh, cruel, angry, foul words against another, the God in you and the God in the other person is hurt.

Sri Sathya Sai

1. World needs spiritual transformation

THE four Purusharthas (Dharma, Artha, Kama and Moksha) are regarded in common parlance

as the purposes of human life. They are given a worldly meaning. But their real meaning is

spiritual. The foremost purpose of the four Purusharthas is to make man realise that his primary

duty is to divinise himself (to transform himself from Man to Madhava).

The word Purusha does not signify the masculine gender as is commonly assumed. It refers to

the Atma, the Supreme Consciousness, which has no gender and which is immanent in all

beings. Of the two terms Purusha and Prakriti, the latter represents the gross element in Nature.

It refers also to the body. Purusha is the Consciousness, the Indweller in the body. The two are

interdependent. The sastras have declared that the body is jada (gross) and the Atma is

chaitanya (consciousness) and that the body is feminine. Every being can be considered as made

up of both elements and therefore everyone irrespective of sex, is entitled to pursue the

Purusharthas.

The true meaning of Purusharthas

Of the four Purusharthas (Dharma, Artha, Kama and Moksha, the first one, Dharma, is regarded

in common usage as referring to actions like charity, the duties of one's ashrama (stage in life),

going on pilgrimages and such other good deeds. But these relate only

to external actions. The

true Dharma of every human being is to make every endeavour to realise the Divine. The

process by which this consummation can be reached constitutes Dharma. The observance of the

duties relating to different ashramas (Brahmacharya, Grihastha, Vaanaprastha and Sanyasa) is

incidental to the particular stage in life. The duties do not constitute Dharma proper. Dharma

should lead to Self-realisation.

Similarly, Artha does not mean, as commonly understood, the accumulation of property and

wealth. They may well become anartha (calamitous). They are not lasting. The acquisition of

such wealth cannot be considered as Purushartha. The real wealth that the man should acquire is

the wisdom that is related to the Divine.

The word Kama is generally associated with worldly desires and sensual pleasures. But, when it

is considered as the Purushartha--as one of the purposes of life--it relates to the yearning for

God and not to mundane desires. The term Moksha is generally understood as referring to the

means by which one reaches God or Heaven. But one can be in Heaven only for the period

earned by one's meritorious deeds and at the end will have to be reborn again. But Moksha in the

true sense refers to a state in which nothing is lacking and there is no incoming or going out. It is

a state without name or form. It is not a specific place to go to. It is the attainment of unity with

the Diane.

For every human being, the first task, among the four Purusharthas, must be to determine what

is permanent and what is transient and seek the Eternal Madhava. The second objective is the

acquisition of the Diane Wisdom as the real wealth. The third is to develop faith in God and

yearn for realisation of mergence in God. The fourth is Moksha, the state of Self-realisation in

which there is no change and there is no movement.

Herald of big change

We celebrate this day as the holy day of Sankaranthi. Nature wears the garb of Supreme Peace.

The day is pleasantly cool. This is the last day of Sun's southern journey and the first day of his

northward course. It is the last day of Dhanurmaasa (the month named after the constellation

Dhanus or Centaur). It is the beginning of Makaramaasa (when the Sun enters the constellation

Capricorn).

We bid farewell to Dhanurmaasa and welcome the Makkala. The

day of Sankaranthi has a

special significance. Sankaranthi means San (coming together; Kranthi (a big change). Kranthi

also means knowledge of the past, present and future. That is why Kavi (a poet is described as

Kranthi-darshi (one who knows, the past, the present and the future). The term cannot be applied

to one who dabbles in mere words and rhymes. It can only apply to God, who presides over time,

space and causation.

The entry of the Sun into Makararasi (Capricorn) heralds the beginning of a great change from

this day. It marks the entry into a Divine phase. It signifies the attempt to turn man's mind

towards God. It is a day when we pray to the Sun, who is presiding deity for the eyes, to direct

our vision to the pure and the holy, the sacred and the Divine.

Spiritual transformation will bring peace

The Makara month is holier than all the other months. All auspicious ceremonies and activities

are embarked upon only from this month. For the performance of the

Upanayanam {sacred

thread-wearing ceremony) people wait for the Uttarayana. In this period Nature is vibrant with

joy. The harvest is brought home and the farmers enjoy the fruits of their labours. Young girls

decorate the fronts of their houses with flour designs and pumpkin blossoms. They celebrate the

season with group dances. Newly-wed bridegrooms are sent to the houses of their brides for

celebrating the festive season. Cattle are given a new look and taken round for display of many

tricks. Man should recognise the change in season and reform himself to discharge his duties

appropriately.

The real meaning of Purusharthas is to make use of the time and the circumstances as they arise

for making one's life meaningful and sublime. We have to effect a remarkable spiritual

transformation in the world today. Only then the observance of

Makara Sankaranthi has a

meaning. External changes with no change in one's outlook and attitude will not signify Kranthi

(radical change). When we bring about a great spiritual transformation, then there will be real

peace.

Discourse in the Poornachandra Auditorium on

Makara Sankaranthi Day, 14-1-1985.

The only way of hope in the enveloping gloom of fear violence and cruelty, of enforced conformity, of hatred and persecution, is the

Peace that one can win through self-control and Sadhana. That

peace will pervade and puff the inner consciousness as well as the

outer atmosphere. Sadhana is the life-breath of man; struggling for power and pomp is but the breath of poison. Poor silly man craves for the air that will destroy him, the food that will torment him and the drink that will defile him!

BABA

2. Seva is the highest Sadhana

HUMAN beings have forgotten their true nature and are behaving like demonic creatures.

Though they call themselves as human beings, they do not know the essence of human qualities.

Today's educational system emphasises textbook knowledge and ignores morality and character.

Seventy percent of the world's population consists of 'youth,' who are the potential leaders of

tomorrow. Unless they are properly trained to take up their role in the future, the society, the nation and the world will not progress in peace.

In order to train the younger generation in the proper way, the Sai Organisation has prescribed

the five guiding principles of their movement--Truth, Right Conduct, Peace, Love and Nonviolence.

We should understand first, the real import and significance of these five principles.

Sathya (Truth) is not just relating events exactly as seen, heard or experienced. It is the eternal

Truth which is beyond time and space, which does not ever change. If Love forms part of your nature, Sathya will be there.

Love is the common denominator

When your thoughts emanate from a mind purified by love, they will result in Right Action,

which is Dharma, When Love becomes part of your experience, thought and action you get

Shanthi (Peace). When we comprehend Love clearly, Ahimsa or non-violence will result

automatically. So Love is the unseen undercurrent binding all the four values. It can be

summarised thus: Love plus thoughts is Sathya Love plus feelings is Shanthi; Love plus action is

Dharma and Love plus understanding is Ahimsa. Love is the common denominator for all these

values. It is the form of God, for God is love. One who gives Love is a man and one who fails to

nourish this love is a beast. Love, or absence of Love makes one an animal, man or God.

The nurturing of Love is possible only in a tender heart. Because of attachment to worldly

objects, that tenderness is lost. When the mind is directed towards the sensual world, life

becomes artificial. When you go to your office, you greet people artificially. The namaskaram is

done with ahamkaram. Respect is given artificially for the position

and does not emanate from

the heart. That which emanates from the heart is Truth. When you see a person doing service to

others with Love, you have to respect him. It is not the formal action that counts. Only the good

heart behind the action is entitled to respect and regard. So we should develop a tender heart

filled with love rather than act mechanically. If there is no love in the heart, there is no use in

doing anything whatsoever.

The role of teacher

The teacher is like a water storage tank. If there is clean and good water in the tank, you will get

good water in the taps. Students are like the taps and will prove to be good only when the

teachers are good. Teachers should have lofty ideals so that these can be reflected in their

students, who are the future citizens and leaders. Teachers should first practise themselves what

they want to teach to the students. They should have a feeling of Thyaga (sacrifice) for the sake

of the well-being of the nation so that the students will have a similar ideal. Before they try to

correct the students, they should first correct themselves.

Human values are not commodities sold in the market. They should be reflected in one's

behaviour and one's way of life. They should be taught not as academic subjects but as the basis

on which right living should be built up. The teacher should do

Sadhana to ensure control of

senses and achieve harmony in thought, word and deed. When you achieve this harmony, you

will become an ideal teacher.

Address to the Bal Vikas teachers from Tamil Nadu at Abbotsbury, Madras, on 20-1-1985.

Seek God in the temple of your heart

The temples play a vital role in awakening the spiritual impulse in man and directing him

towards the realisation of his inherent divinity. The real temple for man is his heart, and

forgetting this fact, man goes after temples outside. Temples are erected to remind men about

God, but the Divine dwells in the heart and should be sought there. Men go through any amount

of difficulties, hardships, trials and tribulations in life, but few try to understand their essential

Divinity, which should be the primary aim of life. Men devote considerable care and attention to

the preservation of the body which is perishable. But they do not cultivate good thoughts and do

good deeds through which they can attain enduring bliss.

Temples serve to provide the company of the good and the godly and

should be used for

cultivating such company and acquiring mental peace. It is not enough merely to go to temples as a mechanical ritual. You must cultivate good thoughts in tune with the sacred atmosphere of

the temple. Even in uttering the names of the Lord, the words should come from the depths of the

heart and not merely from the lips. Acquiring the name of the Lord is like getting a precious

pearl from the deep ocean. Having got it, you should not let it go out of your hands. Faith in the

Lord must be strengthened by the repetition of the name. Faith is the foundation of all activity.

Spiritual effort is needed to develop faith in God, just as curdling and churning are necessary to

obtain butter from milk. The fire in the matchstick will be seen only when it is struck. Likewise

God can be realised only through spiritual effort.

The residents of this colony should live in harmony, cultivate a fraternal spirit and cooperate

with each other for their material and spiritual betterment.

(The residents of Thirumangala expressed their unanimous desire to rename the colony as Sathya

Sai Nagar in commemoration of Bhagavan's visit and the varied services rendered by the Sai Sevaks).

Discourse at the consecration ceremony of the idol Thiruveedhi Amman at Thirumangala

Colony, on the outskirts of Anna Nagar, Madras on 21 - 1 - 1985.

Serve Daridra-Narayana

God has two forms--Lakshmi-Narayana and Daridra-Narayana.

Most people prefer to worship

Lakshmi-Narayana for ensuring their personal prosperity and welfare, but few chose to worship

Daridra-Narayana (the Lord in the form of the poor and the forlorn).

Members of the Sai

Organisations should think only of service to Daridra-Narayana. If the hungry are fed, they are

easily satisfied. Service to Daridra-Narayana can never go waste. It is the highest form of

sadhana. Man is the product of the society and service to society is real service to God. Such

service should be rendered without regard to caste, creed, race or nationality. The essence of all

religions is one and the same, like the current that serves many different purposes but is the same energy.

In serving society, they should bear in mind the four ideals of Sathya, Dharma, Shanthi and

Prema. Service is like a bulb, which cannot shed light unless there is a wire to convey the

current. Sathyam is the current. Dharma is the wire through which

the current flows. When the

wire of Dharma is connected to the bulb of Shanthi, then you have the light of Love.

One may encounter difficulties in rendering service. But one should not be overwhelmed by

them. The Pandavas have become immortal because of the sufferings they underwent for the

sake of Dharma. Jesus sacrificed his life for the sake of those whom he came to serve. Prophet

Mohammed had to face similar troubles in his mission. Do not aspire for comfort. Greater than

all other forms of worship is Seva (service to one's fellows-men) done in an unselfish and

dedicated spirit. There is an element of selfishness in forms of worship like Japa Dhyana etc.

But when service is done spontaneously, it is its own reward. It must be done as an offering to God.

Address delivered to Active Sai Workers of 300 adopted villages of Tamil Nadu, at the Prayer

Hall, Sundaram, Madras on 22-1 - 1985.

True Seva

Seva is a small word but is filled with immense spiritual significance. Hanuman is the supreme

exemplar of the ideal of service. When the Rakshasas asked Hanuman, during his search for Sita

in Lanka, who he was, he replied simply: "Daasoham Kosalen-drasya." He was content to

describe himself as the humble servant of Rama. Seva must be viewed as the highest form of

sadhana Serving the poor in the villages is the best form of sadhana. In the various forms of

worship of the Diane, culminating in Atma-nivedhanam (complete surrender to the Divine), Seva

comes before Atmanivedhanam. God's grace will come when Seva is done without expectation

of reward or recognition. Sometimes Ahamkaram (ego) and Abhirnanam (attachment) rear their

heads during Seva. These should be eliminated altogether.

In speech what matters is the inner feeling. The purpose of speech should be to promote heart-toheart

understanding. Develop the love of God in your hearts. The heart is like a musical chair in

which there is room for only one. Give in your heart place only for God.

Address delivered to Seva Dal workers at the workshop on Health and Hygiene at Abbotsbury,

Madras on 25-1 - 1985.

See God in everyone you meet; see God in every thing you handle.

His Mystery is immanent in all that is material and non-material; as a matter of fact, it has been discovered that there is no matter or material. It is all God, an expression of His Mystery! Derive joy

from the springs of joy within you and without you; advance, do not stand still or recede. Every minute must mark a forward step.
BABA

3. Thyaga and Bhoga

MAN should not behave like animals which pursue a mirage in the hope of quenching their thirst. Man's primary duty is to realise his divinity. The delusion that he is the body is the cause of his bondage. Atmajnana (Self-realisation) destroys that delusion. As a seed finds fulfilment by growing from a sapling into a tree blossoming with flowers and fruits, man should find fulfilment by achieving fullness and ripeness as a human being. God is the seed for creation. The cosmos is the tree. Humanity represents the fruits in that tree. In each of these human fruits, there is a seed. That seed is the Atma. That Atma is the Primal Cause. It is Divine. In each individual the divine seed of Atma is shining with effulgence. This profound truth is not being realised by every person. Man is an amalgam of body, mind and Atma. Without the existence of all three man cannot accomplish anything. Both the body and mind are associated with the Atma, without which neither of them can function. Reconcile sacrifice with desire for comforts To comprehend the unity of body, mind and Atma is to realise a fundamental truth. The body is gross. The Atma is subtle. It is the mind that links the two. If the Atma is ignored, man is reduced to the level of the animal. When the body and the Atma are ignored and the mind alone is active, the humanness comes to the fore. When the body and the mind are kept out and the Atma alone is experienced, Divinity is attained. How is this to be achieved? An essential requisite is Thyaga, the spirit of sacrifice. How is sacrifice to be reconciled with man's incessant activity and his desire for comforts and conveniences? The gulf between Thyaga (sacrifice) on the one side and Bhoga (enjoyment of material comforts) on the other, seems to be unbridgeable. The Vedanta has resolved the conflict between the two by pointing out that material objects can be enjoyed with a sense of detachment and a spirit of renunciation. If the ego is eliminated in the performance of actions and attachment is renounced in the use of material objects, there will be no difference between Thyaga (renunciation) and Bhoga (enjoyment). Pleasures which are experienced with a sense of detachment cease to be bhogas and

become a form of Yoga. After enjoying all the pleasures and comforts we seek, what is it that remains? The body decomposes into five elements. What is basic is the Atma principle that sustains the body and all the senses. When the Atma leaves the body, neither the sense organs nor the mind can function. The Atma is eternal and omni-present. It is self-existent. The spiritual quest is to understand and realise the nature of the Atma. This is Brahmajnana (knowledge of the Brahman). Every individual should regard the enquiry into nature of the Atma as the primary purpose of life. Purity of thought, word and deed is essential for this enquiry.

Discourse to the public at Abbotsbury, Madras on 20-1 - 1985.

Rejoice that it is given to you to recognise God in all and welcome all chances to sing His glory, to hear His chronicle, to share His presence with others. God has His hand in all handiworks; His feet on all attitudes; His eyes beyond all horizons and His face before every face.

BABA

4. From Creation to Creator

ALTHOUGH science and technology have made rapid strides, man has not acquired the divine qualities. Technology is the child of science. But very much anterior to science is the Veda.

Science seeks to know all about creation, but the Veda reveals the knowledge about the Creator.

All the natural sciences are concerned with knowledge about created things.

But there is a Creator who is the source of all of them. In the quest for understanding the objects

in creation, man is forgetting the Creator. By forgetting the Creator, man is failing to develop the

quality of love. Why? Because God is Love and Love is God. When we forget Love, we forget

God. When God is forgotten how can Love grow?

Science has been enormously helpful and has achieved many wonders. But, simultaneously, it

has done incalculable harm. Science as such is not to be blamed for this. It is the wrongful use of

science that is responsible. Science discovered for man the secrets of nature and the cosmos. But

what is the benefit we delve from knowing these secrets? Knowledge is one thing; its proper

utilisation is a different thing. Of what avail is it to know the power of the atom if we have not

learnt how to put it to good and beneficial use? The knowledge delved from science should be

used for sacred and righteous purposes.

Man has lost respect for life

We need today a science that can promote love. Instead of Spirit of

Love, we are witnessing today a "splitting of Love." The Spirit of Love is being broken up and destroyed. Thereby love is receding to the background. Imagine what should be the state of man in an age in which science and civilization have advanced to such a degree far beyond anything conceivable in an earlier era. Yet, in the so-called dark ages of man, without much knowledge, man led a purer and nobler life. Man today indulges in greater cruelty than wild animals. It would be an abuse of language to regard as human beings people who indulge in large scale killing of each other. Man has lost respect for life. Where, then, is our boasted progress? Man has explored the secrets of Nature and has even acquired control over the five elements. But he is not aware of his own true nature. Long time ago, in an earlier epoch, the young lad **Prahlada** told his father, "In a brief period you have been able to conquer all the worlds; but you have failed to master your senses and your mind." Likewise, today we are acquiring mastery over the external universe, but are unable to control our senses. It is only when we use science for control of the senses will we be able to bring Science and Spirituality together and integrate the two. Today love seems to be absent even between parents and children, between husband and wife. Science must seek to discover means of promoting love and turning mankind away from the path of self-interest. Science should be linked to spirituality. There is an internal relationship between Nature and Divinity. The ocean, the moon and man are interrelated. The ocean swells on Full Moon day. What is the connection between the ocean and the moon? The mind and the moon are inter-related. Without our being conscious of it, our minds are affected during Full Moon days. Mental afflictions are aggravated during those days. The scientist should develop an integral approach towards Nature, Man and Spirit. Only then can he realise the underlying divinity that unites the man and the cosmos. Men today act upon what is stated in an almanac. But when the Vedas declare "**Thath Thwam Asi**" ("That Thou Art") they are not prepared to believe in it. Men who are prepared to believe in some tale in a newspaper or a novel, will not believe in the Vedic pronouncement of their inherent dignity. Many scientific inventions are extremely useful to man. But if they are not properly used they

can cause great harm. For instance, television can be a valuable means of educating and entertaining people. But how is it being used today? As soon as a boy returns from school, he throws away his books and starts looking at the **TV**. His mother serves him food near the **TV** set. Both mother and son keep watching **TV** without regard to their other duties. Several hours of precious time is wasted in watching **TV**. The fault lies not with the television, but with the excessive and wrongful use of the instrument. It is like a knife which can be used for slicing vegetables or stabbing a person. It is only when science is linked to spirituality that the results of science can be fully harnessed for the good and elevation of mankind. Discourse in **Bombay** on 26-1 - 1985. People who have a wavering mind cannot be true yogis, even though they may pass off as good devotees in external appearances. BABA

5. Practise what you learn

A STUDY circle does not mean only just reading and discussing and taking information into the head, but also putting into practice what is learnt. If knowledge is stored in the mind, it causes confusion and confusion leads to blowing of the fuse. How will real **jnana** develop if there is too much confusion? For instance, if you go on eating all the 24 hours, it will result in indigestion. This will lead to disease. What is eaten should be digested and then only you should eat again. In the same way, you should listen {eat} in the Study Circle and put into practice (digest) what you have learnt. Again you can have another round of listening in the Study Circle. Now what you are doing is only loading and loading and no unloading. How much can you sustain like that? So, you should go on loading and unloading, listening and practising. You have to practise whatever you have learnt. Then only it becomes a real Study Circle. It is important to learn your true nature. In the Study Circle, whatever we listen and assimilate in the mind should be distributed to others. In that way we show gratitude for what we have received. We should not listen and keep it to ourselves only for our benefit. Whatever we hear and practise should also be distributed to society at large. Such gratitude is very important for man. If one does not have gratitude, he leads the life of an animal. Even a dog shows gratitude if you give a little rice. In the **Sathya Sai**

Organisation., keeping this in mind, we should maintain unity and help the world. Other organisations may not know the inner meaning of this, but in our organisation we should know the inner meaning and we should practise it, otherwise it is of no use. You should therefore be an ideal to others.

In the study circle you can learn a lot of things, but the most important thing to be learnt is your own true nature--your **Atma-tatwa**. Learning all about external things without knowing your real self is like studying the branches of a tree, ignoring its roots. There are many fruits on the tree.

We can see the fruits. What happens if you water those fruits? They will fall down. But if you water the roots down below, the tree flourishes and will give fruits which can be enjoyed. You have to develop self-knowledge and self-confidence and then only you can help others.

Address to the Study Circle for industrial workers at **Shanti** Deep, **Dharmakshetra, Bombay** on 30-1-1985.

6. Unity : key to rural progress
SAMSKARAS (right actions) make human life meaningful and edifying. The goal of man is to realise the divinity that is in him. This can be achieved only by getting rid of all bad qualities and filling one's mind and heart with love and compassion. "Love is God and God is Love." A life without love is sterile and barren. Whatever one's difficulties or troubles, one should try to help others to the extent possible. Selfless, loving service to others, is the highest form of **sadhana**. It represents true devotion--Bhakti. Such Bhakti is not affected by the reverse of fortune or changes in circumstances. One should not be concerned only about one's own welfare, career and prosperity. It is not for the enjoyment of personal possessions and comforts that man has taken birth. He has greater goal to achieve, something more permanent and lasting. It is the realisation of oneness with the Divine, which alone can give lasting bliss. Even while being engaged in the activities of the secular world, we should strive to sanctify all actions by dedicating them to the Divine.

There must be unity and harmony among the **vi**llagers in the reconstruction of their social life.

Look upon each other as brothers and sisters and develop the sense of unity, dust as all the fingers in the hand combine to work together, all the individuals in the village should combine to

strive in unison for the welfare of the village and the progress of the nation. Petty differences over minor matters should not be allowed to create divisions amongst them. By recognising the divinity that is in everyone, they should come together and act as one, whatever their differences may be.

There must be heart-to-heart unity
For people consuming **rajasik** food, it may not be easy to control anger or passion. But such feelings should not be allowed to grow into hatred or bitterness. There are in **Bharat** more than seventy **crores** of people. If all of them were to feel as one and act as one what is it that cannot be achieved by them? Unfortunately there is no unity amongst them. If four persons in a house have four different opinions, how can they achieve anything? Without unity, we cannot have either peace or happiness. Life will be meaningless like that of jackals and dogs.

You have been waiting in the hot sun for my rival. It shows your devotion to me and your yearning to see me and listen to me. The patience with which you have borne the heat of the sun is a form of tapas (penance) which you have performed out of your love. Your yearning for Swami and the joy I have given by my visit and address represent real unity of spirit. There is no use in mere talk about unity. There must be heart-to-heart unity based on mutual love. Promote love. Wake up with love. Do every act with love. Love is divine in its essence. Love in different contexts is called by different names. The love between a husband and wife is called **moham** (fascination). The love between mother and children is known as **vatsalyam** (maternal affection). The love of relatives and friends is described as **anuraga** (mutual regard).

The love of God is described as Bhakti (devotion). Although these forms of love are described differently, essentially love is one, divine in its essence. Love of anyone is a recognition of the divinity in everyone, When we become conscious of the omnipresence of divinity, our thoughts, speech and actions will become pure. We will not use offensive language against anyone or think of causing harm to anyone. Engage yourselves in social service for the uplift of your village. Banish all differences and unite in the cause of promoting the welfare of everyone in the village. When the villages grow, the cities and the States grow and the nation on the whole prospers. The

progress of the nation is

based upon the progress of the villages. Everyone should be interested in the welfare of the villages.

What has been done in your village so far is gratifying, but much more remains to be done. You

will have my blessings and support for all your undertakings in a spirit of service and dedication.

After the day's labours, everyone of you should devote some time to thoughts on God and purify

your hearts by sacred actions. From today you must cultivate unity of spirit and work

harmoniously for the prosperity and the progress of your village. You have the assurance that the

Sai Organisation and Sai Sevaks will help you in every way.

Discourse delivered to residents of Nallathur village near Thiruthani, when Bhagavan declared

open a number of buildings constructed by Sathya Sai Seva Samiti of Thiruthani, on 2-2-1985.

The world and all its trappings encourage the fostering of the quality of ignorance and inertia; they can never raise man to a higher level of purity, balance and equanimity.

BABA

7. Cultivate love, faith and humility

SHIVARATHRI is a day when one tries to establish friendship between the mind and God.

Shivarathri makes one aware of the fact that the same Divinity is all-pervasive, that It is to be found everywhere.

In our daily experiences, there are a number of instances which reveal the existence of Divinity

in every person. Consider a cinema; on the screen we see rivers in flood, engulfing all the

surrounding land. Even though the scene is filled with flood waters the screen does not get wet

by even a drop of water. At another time, on the same screen we see volcanoes erupting with

tongues of flame, but the screen is not burnt. The screen which provides the basis for all these

pictures is not affected by any of them. Likewise in the life of man, good or bad, joy or sorrow,

birth or death, will be coming and going, but they do not affect the Atma. In the cinema of life,

the screen is the Atma. It is Shiva, it is Sankara, it is Divinity. When one understands this

principle, one will be able to understand, enjoy and find fulfilment in life.

Sankara (Easwara) refers to the one who is endowed with all types of Aiswarya (wealth). The

types of wealth that we enjoy in the worldly sense are not what we mean by Aiswarya.

Everything in the phenomenal world, every person, every bit of

matter that you see, has this

principle of Aiswarya in it. This Aiswarya is nothing other than Easwara. In other words, the

entire phenomenal world is made up of Easwara. This has also been described as Sathaamaatra

Chaitanya (Pure Consciousness). This principle of Chaitanya cannot be directly seen; it exists

unseen. It is eternal, it is permanent, it is all-pervasive.

The Trinity and Omkaara

This is the Aiswarya that permeates and fills this world. This is the very embodiment of Easwara

itself. For this principle of Easwara there are two aspects. One is Saguna (attributeful) and

Sakara (formful) and the other is Nirguna (attributeless) and Nirakara (formless). Associated

with the mind and thoughts, and responding to the joys and sorrows, the pain and sufferings of

human beings, various forms of Divinity have been visualized. These are the Saguna and Sakara

aspects of Easwara.

In this context we have the Trinity---Brahma, Vishnu and Maheswara. These are associated with

the three Gunas or attributes--Rajas, Satva and Tamas. Rajas is associated with Brahma, Satva

with Vishnu and Tamas with Shiva. The rajasic attribute, associated with Brahma, is represented

by the sound 'A'. The sound 'U' is the manifested form of Vishnu. And 'M' is the form of the

Shiva principle.

These three forms, composing the Trinity, are not permanent. They are not permanent because

they have taken form. Anything which has a form cannot be permanent. In the worship of the

Dime with attributes the Trinity exist in each individual as auspicious witnesses. But there is one

syllable consisting of 'A', 'U' and 'M', which is the One underlying all the three forms; that is the

Omkaara. It is an expression of the Nirguna Akara the attributeless Divine Principle.

Get rid of action and be freed from Maya

Whatever number of births we may take and however long we may go on worshipping these

three forms, we will never be able to free ourselves from the cycle of birth and death. If one

wants to get rid of birth forever, one has to worship the Nirguna Nirakara, the formless and

attributeless principle, which is represented by the Omkaara. Only when we get rid of action, will

we be free from the delusion that the world is real. When we are rid of delusion, then we will

also be free from the illusion of Maya. And only then will we be free from sorrow and will

finally be able to reach the **Paratatva**, the transcendent principle. This may also be described as **Paramatma**, the transcendent principle within us. As long as we have the mind and the tendencies, we can only be described as **Jivatma**. **Jivatma** and **Paramatma** are not two different entities. The characteristic of **Jivatma** is to waste the entire life in worldly things and associate the mind with this phenomenal world. This is the **externalised** vision, which is full of illusion and delusion. If you turn your mind inwards, it will be free from delusion. When it is associated with delusion, it is Jiva **Tatva**. When it is free from delusion and illusion, then it is one with the principle of **Paramatma**. Cure the boil of "I" in the body. If there is a boil on the body, we put some ointment on it and cover it with a bandage until the whole thing heals. If you do not apply the ointment and tie the bandage around this boil, it is likely to become septic and cause great harm later on. Now and then we will have to clean it with pure water, apply the ointment again and put on a new bandage. In the same way, in our life, there is this particular boil which has come up in our body in the form of 'I', 'I', 'I'. If you want to really cure this boil of 'I', you will have to wash it every day with the waters of love, apply the ointment of faith on it and tie the bandage of humility around it. The bandage of humility, the ointment of faith, and the waters of love will be able to cure this disease that has erupted with this boil of 'I'.

With the help of the mind a man can rise from the level of the human to the highest level of divinity. But he can also descend to the animal nature or demonic level. Once you turn the mind towards worldly objects it tends to become animal and demonic in nature. If the mind is turned upwards towards God and freed from the thought process, it tends to merge with the **Nirguna** **Nirakara** and thus become liberated.

The most important reason for bondage is giving too much freedom to the mind. For example, when an animal is tethered to a post, it will not be able to go to another place and spoil it. It will not be able to show anger or violence or do harm to any person. But if it is unwed and let loose, then it can roam over various fields, destroy the crops and cause loss and harm to others. It gets beaten for the mischief done by it. Similarly, the mind must be bound by certain regulations and limits. As long as man lives within certain limits and disciplines,

certain rules and regulations, he will be able to maintain a good name and lead a happy and useful life. Once he crosses these limits he will go astray. Conduct yourselves as true human beings. You want to study well. You want to pass and get a first-class. After that you want to get a good position and you want to get married and live a happy family **life**. And then you want to have children and you want them to be intelligent and do well in life. For these kinds of desires there is no limit. They will keep on multiplying. The reason for this multiplication of wants is that you think you are simply a man. But that is not sufficient to keep you free from suffering.

In addition to considering yourself a man, you have to put a number of questions to yourself: "To what caste do I belong? Am I an educated person or not? Where am I staying? Am I conducting myself in keeping with this sacred privilege of staying in this most sacred **Prashaanthi Nilayam**, in the immediate presence of Swami?" Only when you put all these questions to yourselves, will you be able to conduct yourselves as true human beings. If one merely thinks he is a man and is entitled to pursue all kinds of desires and enjoyments, he is likely to behave like an animal or even like a demon. "My caste is the caste of humanity. I live in the sacred land of **Bharat**. I am born of a good family. I am an educated person, not an ignorant one. And I am here in this sacred **Prashaanthi Nilayam** in the presence of Swami." When you have such answers and use them as **guideposts** for conducting yourselves, you will not go astray. Wisdom exists in the midst of ignorance. Today is described as **Shivarathri**. '**Rathri**' means night. What is the significance of night? Night is another word for darkness. 'Shiva' means auspiciousness. So, **Shivarathri** speaks of an **auspiciousness** which is inherent in darkness. It refers to the wisdom which exists in the midst of ignorance. Ignorance and wisdom are not two different things; they are basically the same. They are associated with **Dwaita**; they are the opposite polarities of the same underlying principle.

The state that transcends both wisdom and ignorance is **Paratatva**. It is a stage which is not associated with any comings or goings, where birth and death do not occur. So long as there is birth for the body, death has to follow. What is it that has taken birth? Is it the **Atma**? No. It is only the body which has taken birth. You are **Atma**. You are the

permanent entity. We consider

this body as inert, but truly speaking, this body is not inert. Even in the physical matter making

up this body there is the Divine Consciousness.

The form of the body is constantly changing. That is why the phenomenal world is described as

Jagat. In the word **Jagat**, 'Ja' means taking birth; 'Gat' means dying. "**Jagat**" means that which

has birth and death, a process which repeats itself over and over again. In this world there is

nothing which is free from this birth and death, be it a body, any object or thing. All are

continually undergoing changes.

Develop purity and sacredness

This **Shivarathri** is a day when one tries to establish friendship between mind and God.

Shivarathri makes one aware of the fact that the same Divinity is all-pervasive and is to be found

everywhere. It is said that Shiva lives in **Kailasa**. But where is

Kailasa? **Kailasa** is our own joy,

our own bliss. It means that **Easwara** lives in the **Kailasa** of delight. If we can develop that sense

of joy and delight in our mind, that itself is **Kailasa**. How can one get this joy? It comes when we

develop purity and steadiness and sacredness. Then the heart becomes filled with peace and bliss.

Then your heart itself will be **Kailasa** and Shiva will be there in the sanctum **sanctorum** of your

heart, within the temple which is your body.

At first look, everyone appears to be a devotee, but individuals respond differently to different

circumstances. If you keep a ball of iron and dry leaf side by side, when there is no wind both of

them will be firm and steady. But when a breeze blows the dry leaf will be carried away for

miles together. The iron ball will remain firm and steady. If one has true love and firm faith in

God, one will be like an iron ball, steady and undisturbed. If one is like a leaf running away on

account of difficulties and problems, it is a travesty to call such a person a devotee. We should

develop pure and steady love and faith.

Think of Divinity every minute

There are no permanent mothers in the world, the only permanent mother is the Divine Mother.

Swami often reminds you of your spiritual family where Truth is your father, Love is your

mother, Wisdom is your son, Peace is your daughter, Devotion is your brother, and Yogis are

your friends. In the spiritual path these are your true relatives, who will always accompany you.

When you have this kind of relationship, when you treasure this kind

of friendship, you will be

able to break the bonds of the world and become free. Light has value only when there is

darkness; otherwise it has no value by itself. Therefore, in times of trouble and sorrow, whenever

problems arise, evoke the principle of Divinity, which will shed illumination and light in

moments of darkness.

There is no use in just thinking of **Shivarathri** once a year. Every minute, every day, every night,

you should think of Divinity and sanctify your time, for the Time principle truly speaking is

Shiva. You yourself are Shiva. Try to understand and recognize this principle of Shiva **Tatva**

which is your own Reality.

Discourse delivered on **Shivarathri** day before a large gathering of Indian and overseas devotees

at **Prashaanthi Nilayam**, 17-2-1985.

8. Face the challenge of **Krodhana**

GOOD and bad conduct are present among men but will not be apparent to others. The results of

each one's good and bad deeds, however, will be reflected in each one's future life.

Man's waking life begins everyday with sunrise and closes when he goes to sleep. This is the

pattern for all beings and in the process men attempt to discover the purpose of life. The sun rises

in the east and sets in the west and on this basis the other directions, north and south, are

determined. Similarly, on the basis of sun's appearance and absence, day and night are

experienced. The different seasons are also based on the apparent movement of the sun.

This is the ordinary experience of man in daily life. When this matter is seen from a different

view point, on a recognition of the fact that the earth is a globe revolving round sun itself, neither

sunrise nor sunset nor east and west has any reality.

The real truth is one thing and what is apparent from an experience is another. When you are

going in a bus, you are moving with the bus though you seem to be in the same place. Likewise,

although the earth is revolving at the rate of several hundred miles per minute, people are not

conscious of its movement. They feel that the earth is stationary and they are making all

movements. Even scientists, who know the truth, behave on the basis of their daily experience

and not on the basis of the deeper reality. They know that neither sunrise nor sunset, nor east and

west have any basis in reality. But they regard them as facts of life. Likewise our daily life is

based on the apparent facts of day-to-day experience.

Our days and nights, weeks and months, the changing seasons and the yearly rounds are all based on these recurring experiences. The science of astrology is based on this recurring phenomena relating to the movements of the sun, the moon, the planets etc.

Krodhana is the year of Anger

In the Hindu almanac there is a cycle of sixty years starting with **Prabhava** and ending with **Akshaya**. For each year there is a presiding ruler, a minister and a team of nine officers. Together they have a powerful influence over the course of human affairs during that year. For the new year **Krodhana**, which commences today, the ruler is **Sukra** (Venus). His minister is a malefic deity **Sahi** (Saturn). Among the nine officers, five are malefic and the other four are not so well disposed. Hence, according to the science of astrology, the indications for the new year from its very commencement presage trouble and turmoil.

The name of the year is **Krodhana**, which means Anger. This year is likely to be full of manifestations of anger. Even in trivial matters it will be difficult to restrain people's anger.

The primary obligation is to restrain anger

Today differences between man and man, village and village, one state and the other and one country and another are growing. According to astrology, the new year is filled with so much hatred and anger that its heat will burn even green grass. In view of this, we have to be extremely vigilant in all our actions. Fire disasters are likely to be numerous in this year. Except in the month of **Sravana**, rains are likely to be meagre during the rest of the year. The reason for this is that the succeeding year, **Akshaya** is going to be a prosperous and bountiful year and will be preceded by a period of scarcity and trouble. In the cycle of Nature, bad is likely to be followed by good and vice versa. Hence, we must cultivate the strength and equanimity to face difficulties and troubles. Only the grace of God can give this strength and courage.

Even in our daily **life**, we will have to conduct ourselves with great care during this year. Every word we utter must be spoken with due deliberation. We have to restrain our pride and anger to the greatest extent. We must eschew anger and hatred towards anyone. Even if there is some provocation for such feelings, it should be kept in check. If one succumbs to such provocations, grave consequences may follow. The primary obligation this year is to

restrain anger in our own interest. ill-will towards anyone will not do any good.

Methods to control anger

When you find anger rising within you, you may withdraw from the place to pro. de time for cooling your emotions. Or you may drink a glass of cold water and sit quietly in a place. Or, take a brisk walk for a mile to get over your anger. Or, stand before a mirror and look at your face. By any one of these methods, your anger will gradually come down. Do not, however, stay near the person who has provoked your anger, because there is no limit to what anger may lead you to. Owing to anger and agitation the blood gets heated up. It takes three months for the blood to cool down. Within that period, the nerves become weaker and even the blood cells get destroyed. Weakness is aggravated and the memory power is reduced. Old age sets in prematurely.

All the aberrations that we witness today among men arise from anger. Our entre daily life is filled with anger. When the contribution of the **Krodhana** year is added to this, the situation becomes intolerable. Therefore, you must meet this by presenting a smiling face all the time.

That will demonstrate the presence of divinity. Happiness is union with God. We must link our happiness with the **Diane**. It is by such efforts, that we must on-front the challenges of the year

Krodhana.

Again, when you feel angry, start reciting some song in praise of the Lord. Then there will be no fear of what **Krodhana** portends. Let the entre family join in prayers at least for a few minutes in the morning and in the evening. (Here Swami sang a song sweet and soothing as a lullaby):

When the mother and children gather round
To sing the **Bhajan** of **Sainatha**
Loving **Sai** will stand beside them.
Where, then, is the room for Anger?
And why despair when **Sayeesa** is there?
Why despair when **Partheesa** is beside you?
The name of the year does not matter. What is really important is how we think and feel. If we do not fill our hearts with pure and sacred thoughts, any year will be unfavourable to us.

Realise the divinity in man

We should not be preoccupied with the external world. Where, in reality, there is only One, it appears to us as two. One is Jiva and the other is Deva. The Jiva is absorbed in the external. This is a sign of forgetfulness (marupu). To turn the vision inwards is real

awareness (**eruka**). It

reveals God. The process by which the divinity in man is realised is known as **Tarakam**.

This divinity can be realised only by **Thyaga** (sacrifice or renunciation of the worldly things).

Thyaga is a supreme virtue in man. One who has no spirit of sacrifice will be sick in body and

mind. What **thyaga** does to a man is to eradicate his selfishness. As long as self-interest is

dominant, one cannot understand Reality. The self-centered man cannot attain the Supreme.

Hence, we must cultivate a broad mind and seek to serve the fellow-beings who need help. Even

in the pursuit of **Mukthi** (Liberation), there is no place for concern with one's self To be

concerned about **Naa Mukthi** (My Salvation) will lead only to **na mukthi** (no salvation). Those

who are concerned only about their liberation, will not achieve it.

Prema is the basis for every thing

To understand the true meaning of **Paratatwa** (Self-realisation), the first step is to grasp the

significance of the Love-principle. For everything, **Prema** (Love) is the basis, the cause and the

consummation. If there is no love, there is no life. When love is developed, anger **automatically**

ceases. When you feel angry, sit down with a hearty laugh. Limit your speech. Too much talk

leads to heated exchange of words.

The lesson to be learnt in the year of **Krodhana** is the cultivation of peace by keeping anger under

check and developing a large-hearted love for all. The values a man must cherish as his **lifebreath**

are: **Sathya** (Truth), Dharma (Righteousness), **Shanthi** (Tranquility), **Prema** (Love) and

Ahimsa (non-violence). Of these five vital principles **Prema** is the foremost. It is **Prema** that

flows as the under-current for the other four values. How does it flow this way? When **Prema** is

associated with feelings it produces **Shanthi**. When **Prema** animates actions, it results in Dharma.

When **Prema** is combined with understanding it becomes Ahimsa (non-injury). Therefore

whenever you feel angry, think of **Prema** {Love}, develop thoughts of love in your heart. You

will have peace.

This is the way you have to develop human values. Anger and hatred are demonic qualities.

Asooya (envy) is worse than either of them. You must get rid of these demonic qualities and

attune your life to dignity. When anyone realises you, do not retort in the same way. You then

descend to the level of the other man. You should not do yourself

what you consider bad in

others. You must strive to develop sacred **qualites** not for this year alone, but for your entire life.

Awareness is life. You must know everything that needs to be known, but make only the good

things part of your life.

Call to women to be on their guard

All must be careful about their behavior during this **Krodhana** year. Women in particular must be

on their guard, because women are capable of making great sacrifices either for good or bad

purposes. So, make all your sacrifices for good causes. Develop good traits and eschew all that is

evil. When the housewife has such good qualities, the house becomes a miniature paradise.

When the mistress of the house indulges in bad deeds, there will be no peace in the home.

Controlling their tendencies to quarrel over petty differences, women should try to behave like

sisters, developing harmony and mutual regard.

Men also should learn to behave like brothers, believing in the Fatherhood of God and the

Brotherhood of Man. Young people should realise that the nature of their actions will determine

the nature of their future. Bad actions will only result in bad consequences. Moreover, in this

year, it is advisable for everyone to practise the virtue of **mounam** (reticence). Control of speech

is highly desirable. Whatever thoughts may arise in the mind, let them not find expression in

words. It has been said that restraint in speech gives abundant peace. Excessive talk harms the

mind. Even in restrained speech, there should be sweetness and joy.

Apart from warning against giving vent to anger, the **Krodhana** year is fraught with some

unwelcome happenings. Poor harvests are in prospect. Scarcity of food is likely. Excessive rains

in some parts and poor rainfall in some others are likely.

Karma is inexorable

These occurrences are the result of Karma (past misdeeds). Hence everyone should be

continuously vigilant regarding every one of his actions. When the actions are bad, even a stick

can turn into a snake. There is no escape from the consequences of one's actions. Only by

vigilance can disasters be avoided. (Swami then recited the following poem):

Can you escape from Karma **oh** man?

Whatever your scholarship,

Whatever your daily worship,

Whatever penance you may perform

Can you avoid the results of Karma?

Whether you fill your vessel
In a small pond or the vast ocean
It will be filled only
Upto its capacity.

Therefore if you watch over your actions, the results will be appropriate. You cannot indulge in
sinful deeds and hope to realise the fruits of meritorious actions.
Hence embark on good deeds
and sanctify your life. Do not get needlessly agitated over the name of the year. Shed all fear
and, placing your faith in God, transform even a dreadful year into a divine one.

Discourse on **Yugadhi**, Telugu New Year Day, at the **Prashaanthi Nilayam Mandir** on 22-4-1985.

Consider how far man has succeeded in overcoming the animal inheritance of lust, greed and hate, when he spends time, energy and money for the so-called "**adhyathmic**" exercises. What progress does he make by listening to exponents of texts? Has man become any less bestial? This is the enquiry, this is the assessment for the man to be engaged in, but this is the very task which is ignored by him at present! The spiritual exercises and disciplines now adopted, promote only pride and pompous display, envy and egoism. They do not uproot them in the least.

BABA

9. The Primal Cause

LIVING implies the operation in the individual of the life principle that activates all beings. The
attributeless Divine assumes certain qualities as Its nature and becomes **saguna**. The individual
thus formed seeks to know and experience the variety of names and forms that are exposed to Its
senses of perception and its mind. This is, in short, the process of living, the project of
"knowing", of expanding one's awareness. The process has a beginning and an end, it involves
success and failure, good and evil.

"I am **jivi**, a live individual", "I am a spark of Consciousness", "I am embodied **Atma**"--

declarations such as these do not reveal a knowledge of the life-principle. The **jivi** is Divine

Consciousness, installed in a chariot. It is not a bundle of inert stuff moulded into a form and

labelled with a name. There is only One all-pervading Consciousness but man experiences It in

fragments and, mistaking It as Many, he gropes in the confusion caused by his own ignorance.

Many scriptures instruct men the truth that God dwells in his body along with the **jivi**, God

inducing him to aspire for the heights and the self advising him to be content with the low. The

jivi has faith in the reality of the world and of itself. The Divine Principle, on the other hand,

asserts that It is present, both close to man as well as far from him. The fact is, people feel It is
far, because they are not aware of Its being near, nay, in their own hearts. The Truth that the
scriptures teach is, that God is everywhere, near and far, above and below, inside and outside.

God is One, indivisible, omnipresent.

Four categories of wakefulness

In order to awaken to this truth, one has to attain higher levels of wakefulness. Indeed, there are
four such levels. The first is, the apparently wakeful attentiveness with which we move about

and busy ourselves everyday. We are very much like others, alert and aware, when thus awake.

But, Vedanta reveals four categories of wakefulness: the fully awake, the wakefulness of mind

only--as while dreaming, the wakefulness of the self alone--as in deep sleep, and the illumination

of the self awakening into the Over-self These are named **Sthoola Sookshma**, **Kaarana** and

Mahakaarana (The Gross, the Subtle, the Causal and the Super-cause).

The gross body that is activated in the waking stage is the composite of many items--the five

senses of perception, the five senses of action, the five inner instruments, the five elements in

creation, the five vital airs and the self--26 in all. This is the **Jagrath** stage, wakefulness. The

subtle body that dreams has only five vital airs, the five senses of perception, and five

fundamental elements--fifteen items in all as the **Sookshma** (the subtle), the **Yaathana** vehicle

which according to Vedanta, undergoes the consequences of good deeds and bad.

Brahman eludes all the three bodies

Kaarana (Causal) body is the third. It possesses only one nature, namely, **Prajna**

(consciousness), pure and unmixed with the subjective and objective worlds. Since the **Sthoola**

(gross) body is fully invoked with the objective world, the **Viswa** is called **Viswa**; the

sookshma body or the dream body is illumined by the mind and the **Tejas** (inner light and so it is

called **Tejas**; the body in the deep sleep stage, when it is latent in the cause, subsumed in the

Consciousness, is called **Prajna**. The truth, namely, Brahman, eludes all these three bodies. They

are all invoked in **bhrama** (illusion), not in Brahman, the Absolute. What appears true in the

dream is falsified when one awakes; what one experiences while awake is distorted and devalued

in dreams; sleep wipes out of memory both the dream-world and the

wakefulness-world. The

awareness that survives these three passing stages is the **Maha Kaarana**, the Super conscious.

The Super or Supreme Consciousness is the Thought that became all this--the **Hiranyagarbha**

the Golden Womb, the primal urge, the first **concretisation**,

Easwara. When Being "thought," it

became the Many, or rather, it put on the appearance of Many. The **Maha Kaarana**, is beyond

Consciousness; the **Sthoola**, **Sookshma** and the **Kaarana** bodies into which it proliferated are

beneath Consciousness. The former is true knowledge (**eruka** in Telugu). The latter is illusory

experience (**marupu** in Telugu). God is the Lord of **eruka**, the **jivi** is the slave of **marupu**

(forgetting).

The One appears to the split vision as two

The **Maha Kaarana** the Cosmic Consciousness, is often denoted as "**Param**" (beyond), in

Vedanta; since the concept is obviously **contentless**, it does not arise and fade; nor does it

originate and disappear. It has no name and form, for it cannot be defined or limited or identified

as separate. It is understood as **Brah**-man--the unmoving, immovable Totality (**Poorna**), the

Eternal, the True, the Pure, the Attributeless. Just as the unmoving road enables the car to move

along it, the Brahma principle is the basis for the existence and activities of **jivi**.

In fact, there is only One. The One appears to the split vision as two. Look outward! It is **jivi**

Look inward, it is God. The outer vision makes you forget; the inner makes you remember.

When man seeks to rise to the divinity which is his reality, he is remembering, struggling to

know and experience. When he grovels in the lower levels of consciousness and is entangled in

disease, he is caught in the coils of forgetfulness. Removing selfish desires and expanding one's

urge to love and serve are the most effective means to succeed in merging with Supreme

Consciousness, the Primal Cause, the Cosmic Thought, the **Maha Kaarana**.

Discourse at **Prashaanthi Nilayam**, on 22-3-1985.

10. Revere Truth and Love

The body is impermanent

All one's wealth is transient

Children and Wife are shadows

Only one's good deeds are lasting companions

Who realises this truth is a true man.

EMBODIMENTS of love! All beings in creation, except man, live according to the laws of

nature and carry out their functions. Without any concern for the morrow, they lead their lives,

content with whatever they can enjoy. Nature sees to it that they do not lack anything needed for

their existence. Man, on the contrary, is never contented, however much he may acquire and

whatever comforts he may enjoy. He yearns for various things and looks upon the desire for

these objects as love. But if such attachment to objects is fostered, there is no end to the process.

He does not realise that such love is based upon self-interest and self-**centredness**. It should be

clear that what passes for love today in the world is really selfishness and self-interest. In every

thought, every word, every action of his, the demon of self-interest is present. Man has become a

plaything of selfish impulses.

Caught up in the coils of selfishness, his entire life becomes a delusion and a snare. He is

prisoner of his selfishness. Such a person can never experience what is real freedom.

True love will remain unaffected

What, then, is true **Prema** (love)? Pure, unselfish love towards all living beings, considered as

embodiments of the Divine, with no expectation of reward, is true Love. "**Adweshtaa**

sarvabhootha-naam. Maitrah, Karuna evacha" ("Free from dislike, friendly and compassionate

towards all beings"). With this attitude, when one regards divinity as present in all beings, only

then he can have true love. Whatever be the vicissitudes one may face, whatever be the personal

sorrows and privations one may undergo, true love will remain unaffected. Today, when any

difficulty arises or when some trouble crops up, love turns into hatred. True love is the sweet

fruit that grows out of the fragrant flower of good deeds. Love rules without recourse to the

sword. It binds without laws.

Only one who has such true love can be described as human. The man without such love is only

human in form. Like the lotus which blooms when the sun rises, the heart of man blossoms when

love enters it. Like the glow of the flame in a fire, like the rays of the sun, like waves in the

ocean, divine love is the basic quality of a true human being. It is only when one is filled with

pure, unselfish love that he can be called a human being.

Understand the nature of Divine Love

It is the association of such pure, divine love with the desires and concerns of the body that

affects its purity. Who are one's parents? Who are one's children,

relations or friends? Who are we? What were we in our previous lives? What will be our future? Immersed in thoughts of these impermanent relationships, we are losing sight of the Divine Love that is everlasting and unchanging. Even in experiencing temporary relationships, the nature of Diane Love should be understood. Human birth implies the existence of parents. But the relationship between a son and his parents is corporeal. The parents are instrumental for the birth but they are not the cause. However, even as instruments, elements of the Divine are present in them. It should be understood that human birth is the progeny of Truth as father and Love as the mother. Even if one's natural parents are absent, one should not forget the real parents--Truth and Love. When Truth and Love beget dhana (Wisdom) as son, the true lineage of man is established. Truth is sacred. It is valid for all time; past, present and future. It is unchanging. Love is eternal. It is indescribably sweet like nectar. Can such Truth and Love beget an unrighteous and evilminded son? Only one who is wise and free from illusion and ignorance can be a true human being. Ignorance is not the inherent characteristic of man. There is no room for aberrations in him. Egoism is out of place. He should revel in the ecstasy of dhana (the consciousness of the Divine). His true form should be bliss. Discrimination should be natural to him. Today this true nature of man is being forgotten. It may be asked whether Truth and Love have begotten only a son (Jnana--wisdom) and not a daughter. There is a daughter, who can be identified as Shanthi (peace). Hence, wisdom should be the characteristic quality of men and peace and serenity should be the distinguishing quality of women. Students' duty to their parents Who are to be regarded as friends and relatives? The Yogis should be looked upon as friends and good qualities should be considered as true kinsmen. Yoga does not consist of meditation and austerities or various forms of breath-control. True Yoga is the mergence of the individual soul in the Omni-Self. It is the withdrawal of the senses from external objects and turning them inwards. To allow the senses a free rein is not Yoga but bhoga (sensual enjoyment). Such indulgence will

lead to roga (disease). Yoga implies self-control and renunciation, leading to the experiencing of Ananda (bliss). You owe a supreme duty towards your parents who are responsible for all that you are. You will be less than human if you do not show your gratitude to them for all that they have done to you. Parental love, means for the children what the sun's rays mean for the blossoming of a flower. Wherever you may go, whatever you may achieve, whatever position you may occupy, you must always remember your mother with love and reverence. The man who fails to remember the mother and the motherland (the land of his birth) with affection is a veritable demon. There is nothing human in such persons. One should cherish one's mother and the land of his birth with the deepest regard. There is no birth without a mother. Because the mother is responsible for one's existence, devotion and love for the mother are the marks of a true human being. Develop unselfish, unbounded love To have the qualities and lead the life of a human being worth the name, one must develop pure, unselfish, unbounded love. Man delves many kinds of benefits from animals, birds, plants and trees. They do not confer these benefits out of any self-interest or the desire for reward. Man enjoys these benefits without displaying any sense of gratitude. Today man not only does not help others but even harms himself by his actions. He is thereby dehumanising himself. There is, therefore, a compelling need for youth to develop the true spirit of love through the Sadhana of Seva (service) and sublimate their life. They should not fritter away their life-span in the pursuit of ephemeral pleasures and comforts. They make no effort to understand the basic purpose of human life, what is permanent and enduring. They are promoting dissensions and differences instead of cultivating unity and harmony. Selfishness is the root cause of these undesirable tendencies. Without abjuring selfishness there can be no true ahamkaram (selfconceit). Adambaram (ostentation) is the son. Those who are filled with envy and ostentatiousness are really the children of conceit. The first requisite is to get rid of ahamkara (egoistic conceit). All evil traits arise from this ahamkara. Royal road to secure God's grace What is the basis for this conceit? If one is conceited, there must be something which justifies the

feeling. If there is nothing in one which warrants his conceit, what is there to gloat over? You may be a scholar or a wealthy person, or very clever and intelligent. But all these do not help you to secure God's grace. Saint **Tukaram** sang: "Oh Swami! I am not endowed with knowledge. I am incapable of performing **Yajnas** and **Yagas** or doing severe penance. Here is one easy path that I know to win your grace. That is the path of Divine Love. It is the royal road that will lead me to the Presence of **Rama**." **Tukaram** declared emphatically that **Rama** cannot be realised by any other path except the path of love. This is the inner meaning of the statement: Love is God and God is Love.

Hence, in this precious period of your youth, in this sacred golden time, you must cultivate sacred thoughts and holy attitudes. You must be filled with a sense of selfless dedication. This can come only through **seva** (service to others) in which there is no egoistic pride. You must revel in giving rather than receiving. When the Divine is there to give all that you need, why seek or receive anything from others?

All your actions must be aimed at purifying your minds and hearts to experience the Divine.

When the heart is pure, the light of wisdom shines. The illumined heart becomes the receptacle of pure love. Love is everything. A person without love is a living corpse. Love is not the relationship between man and man, or between man and other objects. It is inherent in every being. "**Mamaatma Sarvabhootaatma**" ("I am the Spirit immanent in all beings"). The Divine **Atma** is present in all beings. The **Atma** has no form. It is experienced as Love. If there is no Love, there is no Area. hence, love is our life-breath. Love is our soul. Love is our everything. It should be unchanging. Young people should cultivate unwavering love and a steady vision.

Bhrama and Brahma

The basic things we should know are: Karma is the root cause of our birth. The root cause of Karma is sorrow. Ignorance is the cause of sorrow. Ignorance itself is the result of **Bhrama** (the delusion which makes one regard the real as unreal and the unreal as real). And as long as **Bhrama** persists, the Brahman cannot be recognised. When we are rid of this delusion, then sorrow will cease. When sorrow goes, ignorance disappears.

Daivapreethi (Love of God) and **Papabheethi** (fear of sin) are the two requisites for sanctifying

our life. You have to strive constantly to please your parents. If you do not show your gratitude to the parents who have brought you up with so much love and labour, to whom else are you going to be grateful? You must cultivate a broad heart and develop love towards all beings as emblems of the **Diane**. You have to live up to the **Upanishadic** injunctions to regard your father, mother, guru and guest as God.

Your love should not be based only on the physical forms. Bodies are perishable and impermanent. Beyond the biological parents, there are permanent parents whom you should revere. They are Truth and Love. Though the body may go, Truth remains as the permanent father. Likewise Love is the eternal mother. It grows with the passage of time and never diminishes. By regarding Truth and Love as your parents, as essential for your existence as your eyes or as the two wings for a bird or the two wheels for a cart, lead worthy lives. On this sacred day of remembrance, firmly enshrine in your hearts reverence for Truth and Love, and make your lives sublime by rendering dedicated service to your **fellowmen** and women.

Discourse at **Prashaanthi Mandir** on **Easwaramma** Day, 6-5-1985.

11. Students and **Seva**

THE process of education involves the process of self-control and self-denial. No person is free to live as his impulses prod him. Even the impulses are the products of unseen and unknown impacts, of previous lives and the pressures--social, cultural and economic---of this life. The impulse for action and the nature of action are determined by various hidden factors. As a result, when one claims that he has achieved or accomplished something, he is only revealing his pride and his ignorance. Man is so bound by circumstances and conditions that he cannot act independently of society, of cultural traits and of the will of the Supreme.

This world belongs to God. It has not been mortgaged to Man to be used as he likes. It has to be used for advancing His glory and demonstrating His Love and Power. Man has been endowed with senses, mind and intellect for this very duty. He has therefore to keep them pure and efficient. Of the eight steps laid down by the science of Yoga in order to succeed in this effort, **Sama** is the first and foremost. **Sama** means mind-control; the mind, if properly trained and directed,

can liberate man; or else, it
 can degrade him to the level of beasts. **Sama** is a great exercise in
 tapas or asceticism. An ascetic
 is not a person who flees into forests, lives on leaves, and spends his
 time in God-centered
 thoughts. True tapas lies in the mastery over the intellect, the mind
 and the senses. Now, why are
 they to be mastered? For achieving constant awareness of Brahman,
 and be immersed in the
Ananda which It is.
 Examine every thought rigorously
 The **Sadhana** for achieving this goal is to concentrate on **co-**
ordinating one's thoughts, words and
 deeds and directing them along holy paths. Every thought has to be
 examined rigorously., can it
 promote love, joy, peace in us, in the society, in the nation, in the
 world? Thoughts arise from
 bursts of emotion or passion. These must be tested and rejected if
 they would cause evil later or
 bring ill-fame, if acted upon. **Dhyana** (meditation) is the only saviour
 for such.
 Meditation is of two types--meditation on the Personal and on the
 Impersonal. The first is
 centered on an idol or picture or an object with form. The mind, while
 engaged in such
 meditation, is liable to waver or wander. The second type does not
 depend on name and form. It
 dwells on the Universal and the Infinite Cosmic Consciousness,
 Brahman. Its consummation lies
 in mergence, as heat penetrates an iron ball, immanent, totally and
 inseparably. Mergence is the
 result of selfless surrender, as gold surrenders to the smith who
 melts and rolls, hammers and hits
 to turn it into a jewel.
 Service activity opens the mind and heart
 Education has to endow you with this eagerness to surrender. The
 uneducated may assert that his
 desire must prevail, he must be allowed to correct himself and he
 ought to shape his career as he
 wills. But the learned must be humble and eager to follow the Lord's
 will. These virtues can be
 discovered in man only when he engages himself in some activity,
 say, service of his **fellowmen**.
 The activity will reveal to him his plus points and faults and help him
 to improve himself and
 advance spiritually.
 Since you are entering upon intensive social service in the villages of
 the **Sathya Sai** Taluk, I
 must tell you that this activity must open the doors of your minds and
 hearts, in order to let in the
 Divine Light. Your minds and hearts are now moved by gusts of
 emotion and waves of thought.

There is no stability or fixed loyal. You are led hither and thither by
 desires that delude and
 pleasures that are phantoms. So, you must take refuge in the Divine
 and recognise the **Diane** in
 every object and event.
 Know that nothing can exist or happen without being willed by God.
 Egoism and envy are
 blinding men from this Truth. Bhakti (devotion) is defined as the
 awareness of the Lord being
 one's Reality (**Swa swarupa anusandhaanam**). The ego prevents the
 awareness of this fact.
 Utilise the time allotted to you in attempts to acquire the awareness
 and live in that ecstasy. Time
 flows fast, regardless of circumstance. Time has no friend or foe, no
 kith and kin, no favourite or
 competitor. So long as man is bound to the relative world of name
 and form, he is bound to the
 wheel of time. But, he can transcend the relative world, if he sanctifies
 time by good Karma.
Seva is the best of all good deeds
 of all good deeds, the best is **Seva**, intelligent and loving service to
 those in need. The body is the
 Temple of God. He resides therein; the intellect, the mind and the
 senses which constitute the
 Temple are His, not ours to be handled as our whims dictate. They are
 His Instruments, to be
 used by Him, for Him. In the **Gurukulams** of ancient India, the sages,
 saints and scholars
 communicated this message to their pupils and imprinted it on their
 hearts.
 They implanted the seed of dedication to the Divine in the heart,
 ploughed by faith. The sapling
 was to be helped to grow by seasonal showers of **Dhyana**. In time, the
 flower of **Shanthi** (peace)
 turns into the sweet fruit of **Ananda**. The seed has to be firm; the
 dedication has to be
 unconditional. Really speaking what right has man to desecrate the
 Temple of God? His duty lies
 in maintaining the holiness of the Temple and use it for **puja** prayer,
dhyana and devotion. The
 intellect, mind and senses are the furniture that belongs to the
 Temple. They have to be revered
 as such and used with care. God, residing therein, is the master, the
 maker and the **motivator**.
 You have to worship Him with pure unblemished thoughts, words
 and deeds.
 How can a person escape from blemish? By watching the antics of the
 mind as a witness and not
 allowing the body to assist the mind to fulfil its foul desires. The mind
 by itself cannot commit
 theft; when it longs to commit it, do not allow the body to obey. When
 the mind is foiled in this

way when it calls upon the body, the mind will give up its evil tendencies. When the child runs forward, the mother tries to catch up. Hence, the child tries to elude her grasp and, falling, hurts itself. Instead, if the mother turns her back, the child too will return to her side. Cultivate this

Sadhana. You can master the mind and keep it on the **Godward** path. Make good use of mind and intellect

When a festival involves large-scale feeding, people borrow for the occasion cooking vessels

from rich persons. After using them, they clean the vessels spic and span before returning them.

The rich man will be greatly disturbed and disappointed if the vessels are returned, damaged and

unclean. God has lent us, for use in the festival of life, vessels like intellect, mind and senses. We

have to use them with gratitude and return them in clean condition.

While in the stage of earning **Vidya**, you should not yearn for **Vishaya**. **Vidya** (study) is spiritual

exercise. **Vishaya** (objects) allure and deceive. Cultivate a steady mind and a fixed vision. This is

the Tapas that has to supplement studies. **Vidya** and Tapas are the very breath, the **sadhana** of

inhaling and exhaling, the proper **Pranayama**.

Social service is also a tapas, a spiritual exercise. It promotes the practical application of your

knowledge, skills and virtues. Wealth, scholarship, power and prestige are all despicable if they

are not directed towards moral ends. **Ravana** tried to win **Sita** by parading before her, while she

was a captive, his might and wealth. But, **Sita** threw a blade of grass in his direction and said that

he was worth much less. For, he had no mastery over his mind. The mind had rendered him a

mean coward and a thief.

Youth alone can transform youth. The youth of the villages will be inspired when they find you,

graduate and post-graduate students, in Khaki work clothes, evincing practical interest in the

cleanliness of the environs, the health of the villagers and in fulfilling their needs. You must

bring the youth together and form them into a group which can, with the guidance of the elders,

maintain and expand the work done by you. Discover what their needs are, so that you can attend

to them. We can, for instance, open gruel centers for the aged poor and their dependents. You

have to win their hearts through love. When Love is planted and fostered, factions will disappear

from the villages.

Villagers are basically good-natured, God-fearing folk. But politics as well as attractions for city

life, have led them to the present impasse. When they hear wise counsel from the lips of the

children, they are bound to be affected. Train yourselves to speak in their own language to

gatherings of villagers.

When you have offered service for some days, I shall proceed to those villages with you and

bless your work and the villagers you have served.

Address to the students of the **Sathya Sai** Institute, at the **Mandir**.

Prashanthi Nilayam on 13-5-1985.

12. Install **Rama** in your hearts

WHATEVER qualities a man may possess, he cannot make proper use of them if he lacks

company of good people. Through the **Satsangam** (company of good persons) one can develop

good **qualites**, good thoughts, good feelings and do good deeds and thereby transform his human

nature into divine nature. This, in fact, is the primary duty of every individual.

To develop good qualities, one has to get rid of one's bad traits. If you want to cultivate unity,

you have to give up hatred. If you wish to develop a sweet temper, you have to rid yourself of

bitterness. As long as hatred remains, unity cannot grow. Even if there are differences of opinion,

these should not be allowed to stand in the way of united action for promoting the welfare of the

village as a whole.

A village is made up of an aggregation of families. Therefore every householder has an

obligation to the village as a whole, dust as the five fingers of the hand have to act together to

carry out any work efficiently, all the villagers have to work in cooperation for the welfare of the

village.

Indian culture and civilisation have been built up from ancient times on rural communities. Even

today this culture survives predominantly in villages. The national life is sustained by the

villages. It is wrong to ignore the interests of the villages or to allow them to decay.

Lack of unity prevents progress

Our ancients built temples to help the people to cultivate right feelings and act righteously. They

felt that there should be no village without a temple. A school without teachers, a temple without

a deity, a wire without current and a field without water are of no use. Every one should regard

his heart itself as a temple and strive to realise the divinity that is in him.

Villagers should seek to share all the amenities available in the villages. They must learn a lesson

from the behaviour of the crow. When a crow sees an edible, it cries, 'kaw, kaw', to attract other crows to the place. Likewise, when ant sees a piece of jaggery, it does not start eating it alone. It brings other ants to the place. Rows and rows of ants can be seen coming towards the lump of jaggery and eating from it. Look at the unity and cooperation among the ants and crows. Such unity is not present among men. Personal differences are ruining the life in the villages.

Enormous progress can be made by the villagers if there is unity among them. There will then be no need for approaching the Government for help. If the villagers are united, there is nothing which they cannot accomplish.

The first requisite is to promote the love of God. The Lord is the real and sole protector. Many powerful men are, in the ultimate reckoning, unable to protect themselves. Hence, you should put your faith in the Lord, who is the protector of everybody. Every morning and evening, and on every occasion when you have time, you have to go to the temple, recite the name of the Lord and pray to the Lord to fill your hearts with love and enable you to lead a right life.

The mark of a true human being You must see that every action of yours is pure and sacred. It should be based on truth and should be intelligent and purposeful. The ancient Rishis used to pray, "Tasmai-Namah Karmane"

(I bow to the all-powerful Karma). We tend to waste our precious life in activities devoted to worldly matters and petty pleasures. No time is devoted to the achievement of the enduring and sacred bliss that is delved from the enjoyment of the Self. Time is not anyone's exclusive

property. It is common to all whether he is a multi-millionaire or a destitute. All are subject to the dictates of Time.

All must cultivate the spirit of equal-mindedness. This is the mark of a true human being. It is the

spirit of serenity in which one looks upon praise or blame, honour or dishonour, pleasure or pain

alike. We tend to shrivel up when somebody abuses us. The whole world looks gloomy. We

swell with pride when anybody praises us. What we should cultivate is an attitude in which we

remain unaffected in both the situations. Shanthi (mental tranquillity) is necessary for

experiencing the truth of the Self. There is no greater thing on earth than peace of mind. Every

effort must be made to acquire Shanthi.

Lead a life of unity and cooperation

The villagers lack many things. But they should not think that it is enough if they have clothes to wear, houses to live in and food to eat. How many, who have all these, are really happy? For real

happiness you must have a large and loving heart. If you cultivate fraternal feelings towards all

the people in the village, you will not only acquire real happiness but will also help to make the

village a prosperous and harmonious community. Whenever I see such villages I feel extremely

happy. There is generally more peace in the villages than in the cities. There is hardly any peace

in the cities, with their hustle and bustle. Rural life should not be considered lowly and

contemptible. The atmosphere in the villages is pure and healthy. With proper housing and good

water supply, life can be very enjoyable in the villages. This village has been visited by many

political leaders but because of lack of unity in the village, it has not received any aid from the

Government. If you have unity, I shall be prepared to render any amount of help for your

improvement. From today you must lead a life of unity and co-operation.

The idol of Rama has been installed in your temple today. You must feel that Rama has been

installed in the hearts of everyone of you. When you have this feeling, you will begin to follow

the path of righteousness. Righteousness protects those who act righteously. As farmers, you

know the gains from sowing a bushel of seed to reap a harvest of a bag of grain. Likewise if you

devote five minutes to prayer in a day, the Lord will give you fifty-five minutes worth of grace.

You must cultivate unity, co-operation and mutual trust. Love is the basis of all other human

qualities like Truth, Righteousness and Peace. If the four qualities of Sathya, Dharma, Shanthi

and Prema are present in a person, he will manifest the divinity that is in him.

Not many of you may know that I first visited this village nearly 35 years ago. I have looked

upon Ammagondapalem and Kammavaripalli as my two eyes and that is why I decided to

initiate the installation of the Rama idol in the temple here. This village is at the periphery of

Sathya Sai Taluka and is very backward. I shall be prepared to help you and promote your

welfare in every possible way.

Discourse to a mass gathering of villagers at Kammavaripalli village on 26-5-1985.

13. Live the values and lead the children
 Erudition is of zero value,
 When man has no truth, right conduct,
 peace, non-violence;
 Generosity is of Zero value,
 Powerful position is of no worth,
 Praiseworthy action is valueless
 When man has no truth, right conduct
 peace, non-violence;
 For these four are the walls of the hoary
 mansion of **Sanathana** Dharma.
 The life within, the vital force of all the four,
 Is **Prema**--Love, selfless, steady, sublime.
 EMBODIMENTS of Love! All living beings on each have bodies
 composed of physical
 elements, but the human body is unique in many respects. This makes
 man the crown of
 Creation. For instance, man has his spinal column erect and not
 horizontal like the rest. As a
 result, he can, by Yogic exercises, awaken the latent vital energy, the
Kundalini, and train it to
 ascend to the **Sahasrara**, the thousand-petalled lotus that crowns the
 brain. The gross impulses
 become subtle; they unite and are sublimated thereby.
 Another feature of the human body, another boon man has been
 blessed with, is his **buddhi**
 (intellect), which enables him to analyse and determine what is right
 and what is wrong, what is
 lasting and what is ephemeral. The head is the most important part of
 the body (**Sarvasya**
gaathrasya siram Pradhanaam). The head discriminates and
 decides upon action and behaviour,
 which build up habits which shape one's **Seelam** (character). This too
 is possible only for the
 human species.
 The animal in man
 But man is unaware of these **boons**. He spends his years of life as a
 beast does. Beasts are
 deluded by the desert mirage; they run towards it in order to quench
 their thirst; they die of
 despair and exhaustion. Men, too, are deluded by the objective world;
 they run towards it in
 order to quench the thirst of the senses for pleasure and happiness.
 They die, disappointed and
 exhausted. The dream is real until one awakes. The pleasures delved
 while awake are known to
 be unreal, when one awakens into the light of one's Divine Substance.
 However, man is not allowed to know his glory, by the six thieves
 who hide in his mind---lust
 desire, anger, greed, undue attachment, pride and hatred. They
 pollute his values by their
 emanations. There are also eight waves of pride which obstruct his

attempt to know himself--the
 pride of caste, of physical strength, of scholarship, of youth, of wealth,
 of personal charm, of
 overlordship and one's spiritual attainments. No one discovers that
 these are liable to disintegrate
 very soon. **Sankara** has warned men against placing faith in any of
 these sources of pride. "The
 All-Powerful Time robs you of these in a trice," **Sankara** has said.
 Even while laughing and
 playing as a boy, youth overtakes you, and old age creeps in even
 while you imagine that youth
 is still with you. Death waits round the corner, even as old age
 overtakes you.
 The basic principle of the human nature
 Just as the rays of the sun absorb water vapour from the sea, gather
 them into clouds, drop them
 as rain on earth so that they may flow as rivers back into the sea, the
 senses of man contact the
 world and collect experiences out of which the sacred and sustaining
 ones are selected, stored
 and utilised by the mind, as values, as instruments for individual and
 social uplift. They are
 Truth, Righteousness, Peace, Non-violence and **Prema** For the first
 four, the last value, **Prema**, is
 the life-giving spring. They can be achieved most quickly by **Prema**.
Prema (Love) is the basic principle of human nature. That short two-
 syllabled word has
 immeasurable potentiality. Too often, it is confused with the affection
 of the mother for the child,
 the attachment between husband and wife, the dependence of friend
 on friend or the relationship
 of teacher and pupil. In every one of these, a trace of egoistic need can
 be discerned. Love
 untainted by ego is genuine Love. It is all-inclusive, pure, full and free.
 It is the Love that urged
Meera to walk away, **Tukaram** to sing and **Chaitanya** to dance.
 Love can emerge from the heart
 and brighten with delight only after anger (the mastiff), pride (the
 boar) and the ego-sense (the
 buffalo) are put out of action and removed from the heart. So long as
 these beasts occupy the
 heart, man cannot escape being a beast. Being a human, what does he
 aspire for? Absence of
 grief and presence of **Ananda** and freedom to follow one's will. Grief
 and joy are like night and
 day, inevitable phases of life. Freedom for one's will can cause
 disaster to oneself and others.
 Man must know that he is the **Atma**; that knowledge is all that is
 needed for one's **Ananda**.
 As the King, so the subjects
 You are dealing with tender children, as their teachers, guides and
 example. You have to equip

yourselves for those roles by living the values that distinguish man.
 Establish the values in
 yourselves, practise them and derive **Ananda** therefrom yourselves.
 "As the king, so the
 subjects," says the proverb. Live the ideals and lead the children
 along. Let the urges for Truth,
 Right conduct, Peace, Non-violence blossom in their hearts. These
 spiritual treasures alone can
 ensure happiness and joy. Or else, why did **Dasaratha**, the heroic
 emperor who fought on the side
 of the **Devas** and granted them victory, seek guidance from sage
Vasishtha, or Emperor **Janaka**
 welcome the sage **Yainavalkya** to his court? Why did the indomitable
 five, the **Pandava** brothers,
 seek Krishna's counsel and cure for their ills? And consider how
Shivaji sought the advice of
Samartha Ramadas, for ruling the empire he founded.
 Values that are key to human progress
 These authentic human values cannot be learnt from books or from
 lessons given by teachers or
 gifted by elders. They can be acquired only by experience and
 example. You must be the
 examples and the children have to experience. You have come to
Prashanthi Nilayam for this
 seminar and workshop, from long distances, spending large sums of
 money, and taking days of
 for the journey. Gather from here in return all the information and
 inspiration you can. For, these
 values are the goals, the bases, the roots, the keys of human progress.
 Truth is unity of thought, word and deed. When action is saturated
 with Truth, it becomes
 Dharma (Righteousness). When all actions are right, Peace reigns and
 one's mind is free from
 traces of violence. Love is the sustenance for all the four. Love as
 thought is **Sathya**, as action it
 is Dharma, as feeling it is **Shanthi** and as understanding it is Ahimsa
 (Non-violence). When these
 four fundamental values that raise man to even Divine levels are
 practised and propagated by
 you, in school after school, in village after village, **Bharath** will justify
 the meaning of that name:
Bha (light) rath (delight)--drawing delight from light.
 Spiritual arithmetic
 The subjects that you teach at school may be different but, through
 everyone, you can emphasise
 human values. The human body is a vastly busy, well organised
 chemical laboratory. Every limb
 is activated by rasa. When you hit the table, the table too hits you
 with equal force. Learn from
 this that every action has to meet with reaction. While teaching
 mathematics, you can explain the
 role of plus and minus as affecting, even in life, the fate of man. In

arithmetic three minus one is
 two. But in the mathematics of the spirit, three minus one is one. God
 mirrored in Nature is seen
 as the Image, Man. There are three entities here, but remove the
 mirror and what remains is not
 two but only One, the One God.
 And, above all, be always aware of the two meanings of the Sanskrit
 word for man **Manava**. (1)
Ma means 'not' and **nava** means 'new.' Man is not new. He has come
 trailing the impact of
 countless lives. (2) **Ma** (Ignorance), **na** (without), **va** (acting). Man
 should act with full jnana,
 with no trace of ignorance. Model your lives on the lines of these two
 meanings and be blessed.
 Inaugural discourse at the National Seminar **cum**-
 Workshop on Education in Human Values,
Prashanthi Nilayam, on 1-6-1985.
 14. God is the only **Sadguru**
Brahmaanandam Paramasukhadam
Kevalam Inaanamurthim
Dvandvaathitham Gaganasadrasm
Thathwamasyaadi Lakshyam
Ekam Nithyam Vimalam Achalam
Sarvadhee Saakshibhutham
Bhaavaatheetham Trigunarahitham
Sadgurum Tham Namaami
 THE **Rishis** of ancient times were revered with the utterance of this
 laudatory verse as gurus by
 those who approached them for spiritual guidance. This day being
 Guru **Poornima**, when
 aspirants for spiritual illumination pay homage to the gurus who lead
 them to the goal, we shall
 probe into the implications of this authentic summary of the
 credentials attributed in this verse,
 to the Sad-Guru or Proper Preceptor.
Brahmaanandam: The Guru is the embodiment of Brahma-Bliss,
 since he is merged in the
Ananda which Brahman is. It is not imported or acquired or attained.
 It is inherent in every heart.
 The world, the cosmos, every particle, is **Ananda** itself but being ever
 in it, with it, of it and for
 it, man is unable to be It, on account of the darkness that misleads
 him and deludes him.
Brahmaananda and man
 The Upanishads attempt to give men a faint idea of the measure of
 that Brahma-**ananda**. The
Taithireeya Upanishad assumes the height of human **ananda** as the
 unit for estimation. A person
 having all the wealth he desires, all the renown man can earn, all the
 learning that can be gained,
 perfect health, perpetual youth, and undisputed sovereignty over the
 entire globe---his **Ananda** is

an understandable base from which to proceed. A hundred times this **Maanushi-ananda** is the **Ananda** of celestial singers (**Gandharvas**); a hundred times that is the **Ananda** of the souls of departed beings dwelling in heavenly regions. Hundred-fold of this is the **Ananda** of the divine entities (**Ajanma-ja**). A hundred times is the **Ananda** of the gods (Deva); the Lord of the Gods, **Indra**, is ever in **Ananda** that is a hundred times more than that of the Gods, **Brhaspathi**, the preceptor of **Indra**, has **Ananda** a hundred times more than **Indra**; and **Prajapathi**, the Lord of Creatures, has a hundred-fold **Ananda** when compared to **Brhaspathi**. **Hiranyagarbha** (the Cosmic Golden Manifestation) is the source of a hundred times more **Ananda**. The Supreme **Ananda**, the Brahma-**Ananda**, which is the characteristic of the Guru, is that of **Hiranyagarbha**. Eliminate the "I" to experience the **Ananda**. Man has the potency to elevate himself to this **Ananda**. Only he has to get rid of the obstacles that deny this experience. He is **Brahmam** and so his nature is Brahma-**anandam**. But, he does not know that all he believes he knows is known only as distorted or deluded. His waking experiences are as unreal and self-contrived as his dream experiences. The I-sense, the ego, constructs the world it is after. It shatters the One into many and takes pride in deceiving itself. It reduces the **Ananda** by resorting to polluting desires and actions. When 'I' is eliminated, **Ananda** is experienced fully. One becomes truly and genuinely One's Self when this 'I' does not intrude. 'I' sets one apart and establishes **Dwaita** (Duality). No 'I' brings together and establishes Unity, One-without-a-second, A-**dwaita** (Non-dualism). 'I' sense arises, persists and disappears. It is **Kshara**, liable to deteriorate. The One-without-a-second is A-**Kshara**, it is symbolised by **OM**, the **Pranava**, the Ever-alive. The Guru who is ever in this consciousness has Brahma-**ananda**. Such a one is the Guru to be sought. **Parama-sukhadam**: The Guru grants the highest joy. What exactly constitutes this joy? Is it physical well-being? Mental poise? Intellectual alertness? Sharpness of the senses? No. The **rishis** declare that words return crestfallen after attempting to describe that state. Even the mind with its fast-moving wings of imagination cannot reach that state. The highest joy has its source and spring in the **Atma**, the spark of the Cosmic Splendour. The person who is ever aware of the

Atma in him and in all is therefore the **Sadguru**. **Kevalam**: Beyond all limitations of time and place the guru is pure **chaithanya**. Is-ness; his consciousness is all pervasive; that is to say, God alone is the Sad-Guru. Embodiment of Wisdom **Inaana Murthim**: What is meant by **Inaana**? "**Advaita Darsanam Inanam**": the awareness of the One, without a second, is **Inanam** (the supreme wisdom). And the **sadguru** is the embodiment of that wisdom, having unbroken experience of the One. Those who are commonly known as gurus are signposts, name boards. They have not travelled the entire journey and reached the goal. But the **Inanamurthi** is with you right through, beside you and before you, smoothing the path until the journey ends in him. **Dvandvaathitham**: The **Sadguru** is unaffected by the inevitable dualities of life: joy and grief, profit and loss, ridicule and respect. **Gaganasadsam**: Untouched by happenings and incidents but forming the perennial base, like the sky enveloping the nature. **Thath-thwam-asyaadi-Lakshyam**: The living exponent and experienter of the four crucial axioms of the Vedic thought--That-**thwam-asi** (That Thou Art), **Ayam Atma** Brahma (The Self is verily Brahman), **Aham Brahmaasmi** (I am Brahman) and **Prajnaanam** Brahma (Consciousness is Brahman). **Ekam**: The One; though apparently passing through varied experiences and even no experience while awake or dreaming and in deep sleep, The One is unaffected and remains as One--the guru is firmly established in the One. **Nithyam**: Eternal, untouched by time, the **Sadguru** is eternally pure, aware, serene. **Vimalam**: Faultless, nothing can tarnish its purity. The Guru has no desire or sense of want. He is perfect. The Eternal Witness **Achalam**: The **Sadguru**, which is another name meant for God, knows no change in his primal perfection, whatever form he may assume. The motion picture film projects 16 pictures a second on the screen in the cinema but they give transitory and counterfeit experiences. The **Achalam** is the unmoving screen. **Sarvadhee**: All-pervasive, all-activating intelligence. **Saakshi Bhutham**: That which has become the witness of everything, everywhere, like the sun which activates but is only witness of the activity.

Bhaavaatheetham: He is beyond all urges, emotions, feelings and thoughts.

Trigunarahitham: Not bound by the three modes of qualities that divide living beings into

categories--the serene mode, the active mode and the dull. When bound, you are human, when

you are free from entanglements and limiting **characterisations**, you are divine.

Sadgurum: The worthy Guru.

Tham: To Him

Namaami: I offer my reverential homage.

Who is a genuine guru?

The Guru who deserves homage must possess these attributes. This is only another way of saying

that God alone can be the guide, the path and the goal. Gums available for aspirants are

themselves deluded into foggy paths and faltering faith. The genuine Guru must have overcome

Maya and the ego; he must be free from desire and need. When a person yearns for some benefit

or profit and is engaged in **sadhana** with that view, he cannot be accepted as Guru.

The verse which speaks of Guru as Brahma, Vishnu and **Maheswara** is quoted often. But, the

One has not broken into three, one part in charge of creation, another who fosters and maintains

and the third who dissolves and destroys. The **Pranava** mantra **OM** is symbol of the One; it is

composed of three sounds A (as in far), **U** (as in push) and **M** (as in hum). Brahma is A, Vishnu

is **U** and Shiva is **M** and all three are indivisibly united in **OM**. The problem this verse poses is

whether Guru is God or God is Guru. The answer is--God is Guru, the ever-present, **evercompassionate**,

the Witness who resides in the heart.

This day is celebrated as **Vyasa Poornima**, the full moon day dedicated to the memory of sage

Vyasa. There are four full moon days holier than the rest in the Hindu calendar--the full moon

which occurs in the month of **Vaisaakha**, **Ashaada**, **Sraavana** and **Magha**. This is the month of

Ashaada. On this day, the day when the moon (the presiding deity of the mind) is full circle and

the moonlight cool, pleasant and clear, Sage **Vyasa** completed the composition of the immortal

scripture, the Brahma Sutra. Sutra means string. He revealed that the Brahma principle

interpenetrates and holds together the many in the ONE. That principle does not wax or wane, it

is **Poorna** and it projects **Poorna**, in spite of that projection. The passing cloud cannot act on that

fullness. This was what **Vyasa**, the Guru taught mankind.

Just as God projects Himself as Man, Man too can **concretise** God, and persuade God to become

Man by sincere prayer and agonised yearning. **Prahlada**'s prayer induced the avatar of **Narasimha**.

Prayer and personification are complementary, like the positive and negative poles in the

electricity. The dark fortnight and the bright fortnight alternate like grief and joy, pain and

pleasure, by God's decree to foster equanimity, to lead man towards reality beyond both.

Four directives for sanctifying life

The reality is cognisable everywhere; why, it is evident most in oneself, when you earnestly seek

it. You can experience it, even while performing selflessly your duty to yourself and others. I

shall indicate to you today, four directives for sanctifying your lives and purifying your mind, so

that you can contact the god within you.

Thyaja durjana samsargam

(give up the company of the wicked);

Bhaja Saadhu Samaagamam

(welcome the chance to be among the good);

Kuru punyam ahoraatram

(do good deeds both day and night);

Smara nithyam-anithyathaam

(remember which is lasting, which is not).

When one does not attempt to transform oneself thus, he is apt to blame God for his sorrows,

instead of blaming his unsteady faith! He blames God because he announces himself as a

devotee too soon, and expects plentiful grace. Grace cannot be claimed by such; God must

accept the devotee as his own. One has to use his talent of discrimination to sift the trash and

discard it in preference to the valuable. Doing **punyam** or good deeds means doing selfless

service to others. One has to flee from bad persons to search for and win the friendship of the

good, who can cleanse us and heal us.

Man is consumed by time; God is the master of time. So, take refuge in God. Let God be your

Guru, your path, your Lord. Adore Him, obey His commands, offer Him your grateful homage,

hold Him fast in your memory. This is the easiest way to realise Him as your own reality. This is

the one and only way.

Guru **Poornima** discourse at the **Poornachandra**

Auditorium on 2-7-1985.

15. **Sadhana** and **Seva**

YOU have worked very hard in your life discharging worldly duties and come to **Prashanthi**

Nilayam, seeking rest for the body and peace for the mind. That

being so, it might look strange if

you were asked to undertake some kind of work here also.

In the olden days the Guru would collect his disciples in the forest and give them different types

of work, sometimes for 10 to 12 years. This was done with a purpose.

One important object of

work is purification of the **Chitha** (heart). Once the heart is purified one is ready to receive the

teachings of the Guru. Therefore, in the olden days the disciples were given work in the

beginning, and after the disciples were purified by doing work, and the teacher was satisfied

regarding the student's ripeness for receiving spiritual instruction, the teacher would start

teaching Brahma **Vidya**.

The five **Yajnas** to remove sins

Besides this, there are other reasons why one should undertake work. Every family man is

engaged in a number of activities in the course of which a number of small creatures and insects

may be destroyed. In these and other ways, sins may be committed, knowingly or unknowingly.

For removing such sins, the **Sastras** have prescribed five types of **Yajnas**' Brahma **Yajna**, Deva

Yajna, **Pithru Yajna**, **Manushya Yajna** and **Bhuta Yajna**.

Brahma **Yajna** includes the study of sacred books and scriptures.

Deva **Yajna** includes offering

worship, **Bhajans**, **Upaasana etc.** **Pithru Yajna** refers to ceremonies to departed parents. The

fourth one, **Manushya Yajna**, refers to extending hospitality to guests, 'invited and uninvited.

Bhuta Yajna refers to offering food to animals, birds and insects, **etc**, and looking after wild

animals. By engaging in acts of service and fulfilling the requirements of these **Yajnas**, we will

be atoning for sins of various kinds that might have been committed.

Service activities undertaken in other places, such as construction of roads in villages, or in the

construction of temples or feeding the people, help to serve only that village or town; but by

undertaking service activity in **Prashaanthi Nilayam** one would have an opportunity to serve God

directly. Any work done here is an offering to Swami Himself. Work has to be taken up in this

spirit. One should not be idle. Whatever work is done here, should be done out of a feeling of

love. You can take up whatever work is appropriate, in keeping with your aptitudes and capacity.

While doing such sacred work, residents can carry on their own **Sadhana**, whether it be

Sravanam, **Kirtanam**, **Vishnusmaranam**, **Paadasevanam**, **Archanam**, **Vandanam**, **Daasyam**,

Sakhyam or **Atmanivedanam**.

Obstacles should be taken as tests

Sometimes people say that many obstacles occur during **Sadhana**.

When obstacles come they

should be taken as tests. Tests are intended not as punishment, but they are given for ascertaining

ones's fitness for promotion. Frequent tests mean frequent opportunities for promotion. If there is

a big time-lag between test, it only means that promotion is not possible for a long time. The

obstacles in **Sadhana** should be taken in this spirit, and you should try to overcome them.

While practising **Sadhana** one has to follow the rules laid down in the scriptures or follow the

command of the Guru or that of God. While following these rules or commands, one should not

worry whatever obstacles come. One should continue with one's prescribed **Sadhana** and achieve

success, even at the cost of one's life. Some people say that they are following Swami's

commands, but they are getting so many obstacles in their **Sadhana**. This is not the correct

attitude. In fact, if one follows Swami's instructions carefully and correctly, no obstacles will

come. If obstacles come it means one has not followed the commands correctly. Before

undertaking **Sadhana** there are certain things which one should know.

Sadhana refers to an activity undertaken for achieving one's goal or purpose in life. The **Sadhana**

has to decide what he wants to achieve, what his purpose is. Then **Sadhana** has to be carried on

until one achieves that goal. If one undertakes **Sadhana** without knowing these aspects one will

falter, face obstacles and problems. Then one may lose faith in the Guru, which could result in a

total fall and destruction of oneself. So, one must be very careful in doing **Sadhana**.

Six steps in spiritual efforts

In **Saadhana** there are six steps; **Sama**, **Dama**, **Titiksha**, **Uparathi**, **Shraddha** and **Samadhan**.

Sama, **Dama** and **Uparathi** have to do with various aspects of mind and sense control. **Titiksha**

refers to having equal-mindedness in gain or loss, in pain or pleasure, and in praise or censure.

Shraddha is very essential in spiritual life. Only the one who has **Shraddha** (faith), will get

illumination and wisdom. So whatever work is undertaken, one should do it with interest and

faith. **Samadhan** refers to contentment. He who has the least desires is the richest man in the

world. He who is filled with desires is the poorest man in the world.

Therefore, one should have contentment and self-satisfaction. Self-satisfaction comes from self-confidence. Self-satisfaction can lead one to self-sacrifice and through it to Self-realization. These three are important for man: Knowledge, Skill and Balance. If one approaches knowledge with skill, one will get balance. Balance is very important. It means equipoise in praise or censure. For balance, skill is necessary. For skill, knowledge is necessary. If you lose balance, suffering will soon follow. Winning the Guru's grace When you are given some work, you should put your heart and soul into it, and do the work with the utmost sincerity and dedication, to the limit of your capacity. Take for example a person who is entrusted with planting trees and developing a garden. If he does the work wholeheartedly the plants will come up well, and the garden will grow into a thing of beauty. When Swami comes to see that garden and feels happy with the condition of the plants, then Swami's joy becomes the Grace He bestows on that person; and that Grace will confer great happiness on that individual. Here is an example of this: Sri Sankaracharya had a number of, disciples, of whom 13 were considered important. Of these, four were the closest to the Master. They were Hasthimalika, Thotaka, Suresha and Padmapada. The first three chose to study the scriptures under their Guru, but the last one said that he would be most happy just serving the Guru. Sankara asked him what service he wanted to perform. The disciple replied that he wanted to wash the Guru's clothes and have them ready for the Guru each day. The other three would ridicule him for choosing only service to the Guru, while they were learning the great scriptures, but the fourth disciple was not at all bothered by that. Every day he used to take the Guru's clothes to the middle of the river so that they could be washed in the purest water available. One day there was a flood and he was caught in the middle of the river. He was not worried about losing his life, but he was greatly concerned about getting the clothes to the Guru, in time. He began rushing across the river, which was now in spate. Wherever he placed his foot a stone lotus sprang up. Thus he got the name of Padmapada. When he brought the clothes to the Guru, the guru was so pleased with the disciple's devotion that he showered his Grace on him, and immediately Padmapada became a great scholar.

This is the greatness of service to the Guru and the Grace it can evoke from him. Always use polite language If you can earn Swami's Grace then everything will be added unto you and you will be happy here and hereafter. Whatever work is being done by you, do it with utmost sincerity. Always use polite language and speak sweetly. During Swami's 60th Birthday Celebrations, lakhs of devotees will come here. They should be treated as guests. Show them all possible courtesy and consideration. Do not hurt their feelings. They have not come here for your sake, but for the sake of Swami, in the same way as you came here for the sake of Swami originally. If you are in charge of accommodation and someone wants room, but none is available, then you should politely tell him so. He may repeat the request but you should not shout back at him. You should politely tell him that there is no accommodation. There are four stages in the journey to God: Saalokya, Saamipya, Saarupya and Saayuiya. Now you have entered the first stage of Saalokya which is coming into the Diane Presence. You should progress forward to Saamipya, which means coming nearer; then move on to Saarupya where you shine with the very form and splendour of Dignity. Finally you enter the stage of Saayuiya complete mergence, where the bubble bursts and finds itself to be the Sea. Service will give you the opportunity to progress along these steps and come nearer to Swami! Discourse on 7-7-1985 to residents in Prashaanthi Nilayam who have sealed down in the Ashram. If you have to be told in a manner that you can understand, one can say "Do unto others as you want them to do unto you"--that is Dharma. Dharma consists in avoiding actions which would hurt others. If anyone causes happiness to you, then you in turn should do such things that would cause happiness to others. When we recognise that what others do will cause difficulties and if we do the same things, that would be Adharma. BABA 16. God, Nature and Man THE Cosmos has one Source, one Support, one End. That is an eternal entity, self sufficient, totally luminous. The Chandogya Upanishad, while narrating the instruction given by Sanat Kumara to Narada, reveals that though we deal with different numbers as three, five, seven, nine, eleven, thirteen, fifteen, seventeen, nineteen and twenty-one, there is only One in reality, the Brahman.

Multiplicity is how the One appears when It assumes Name and Form. Then It becomes the **Jagath**, the Flux, the Cosmos, the Universe. God was alone before the Cosmos appeared. He projects, He protects, He dissolves and draws it into Himself This is the Truth.

Man has the rare good fortune of adoring Nature as the Body of God and offering grateful

worship to God. But, is he conscious of God being the source and sustenance? Does he give God the first place in his thoughts which is His due? Or, is he engaged in the activities of life in total disregard of God? It is a pity that, instead of paying attention to God, Nature and Man, in that order, men today are concerned most with themselves, more with Nature and very much less with God. From birth to death, from dawn till night, man pursues fleeting pleasures by the exploitation, the despoiling, the desecration of Nature, ignoring the truth that it is the property of God the Creator, and any injury caused to it is a sacrilege which merits dire punishment.

Ravana's ego earned him eternal disgrace **Ravana** ignored God and coveted Nature, courting disaster. This story is the subject of the famous epic, **Ramayana**. He desired to own and master **Sita** (personified Nature; she was the child of Mother Earth, found in a furrow) and brought her away from **Rama**, the incarnation of God, who was her lord and master. His own brother reminded him of the inequity and advised him to seek refuge in **Rama** and restore **Sita** to her rightful Lord. **Ravana** was so proud of the success he had achieved in imprisoning **Sita** that the warning fell on deaf ears.

Hanuman, who discovered **Sita** and conveyed to her the message of hope and the assurance of hope, managed to enter the Audience Hall of **Ravana**. He revealed to him that **Sita** was the Mother of all the worlds and his own mother. He described the might and majesty of God in the **Rama** form and drew ominous pictures of the destruction that was in store for **Ravana**. He advised him to restore **Sita** and surrender to **Rama**. He said that eternal disgrace was the fate of every one who thrusts his ego forward and keeps God behind, beyond consideration.

All the twenty-four hours, all the days of life, men are active in worshipping their bodies and minds, catering to the senses, submitting to the clamour of carnal desires, earning the wherewithal to feed themselves. They have no time to spare for

meditation on God. How can men secure peace of mind, when men have no contact with the Vast, the Timeless, the Almighty Providence? When God is last, life is lost. A lesson to be learnt from **Mahabharata** The **Mahabharata** Epic teaches the same lesson. Arjuna was third among the five **Pandavas**. **Duryodhana** was the eldest of the hundred **Kauravas**, their cousins. The **Kauravas** developed such deep envy, greed and hatred against the **Pandavas** that a fratricidal war was rendered inevitable. Both sides started gathering allies and resources. The **Pandavas** adhered to righteous norms and were loyal to **Sri** Krishna, whom they revered as God. On their behalf, Arjuna hurried to **Dwaraka** to secure the most precious armament they knew, namely, Krishna's blessings. When **Duryodhana** knew that Arjuna had left for **Dwaraka**, he wanted to forestall his enemy and journeyed to **Dwaraka** as fast as he could. The Divine Play-actor sensed the approach of the rival claimants for his favour. So, he quietly laid himself on the bed and pretended to be fast asleep. Arjuna reached the place. Since he was not only a devotee but a companion and a kinsman, he tiptoed into the room and, drawing a three-legged stool from a corner, sat reverentially near the Lotus feet. **Duryodhana** barged in very pompously. He had the air of a ruling monarch. He was too proud to sit and wait like Arjuna. He found a high-backed chair near the head of the **cot**. He plumped on it with a sigh. When ego swells the head, man becomes unruly and wild. **Duryodhana** fretted and fumed at the delay. Arrogance versus Faith Krishna was amused at the restlessness of the **Kaurava** supplicant, who dared to eject a few fake coughs in order to awaken him. Arjuna, however, was struggling to breathe softly and silently. At last, Krishna sat up and noticing Arjuna facing him with folded palms accosted him with his characteristic sweetness. "**Oh!** when did yogi arrive? How do you do? How is **Draupadi**? And your brothers?" **Duryodhana** was consumed by envy, anger and pride. Krishna stoked the fire. He enjoyed the scene, this picture and that. "An Emperor has honoured his home! Yet this bundle of conceit talks to that commoner so long and so fast, as if I am nonexistent," thought **Duryodhana**. "Is this the way of treating his guests?" he asked himself. At that moment, Krishna turned to him, with the question, "When did you arrive? Are you

parents doing well? How are your brothers faring?" **Duryodhana** replied, "The war, will soon be on. I seek your help." On hearing this, Krishna questioned Arjuna, "What are you seeking?" Arjuna replied, "I seek your blessings." Krishna designed a dilemma for both.

Krishna proposed to give his army of ten thousand warriors to one party and himself alone to the other. "I shall not wield any weapon. I will not fight. At least, I can serve as a charioteer. Now, announce your choice", said Krishna to Arjuna. **Duryodhana** was furious. "This is a calculated insult, allowing him to choose," he said to himself. "The ten thousand will be his and I will be burdened with a dark-skinned log," he feared.

Preferring Lord's grace ensures victory Krishna wanted Arjuna to decide which of the two he wanted. "I saw you first, so you choose first", Krishna prodded Arjuna. **Duryodhana** was on tenter-hooks. Arjuna placed his head on the Feet of Krishna and said, "You are all we need." He knew that Krishna was God, the embodiment of power, wisdom and Love. He pleaded, "Be the Charioteer of my vehicle and, I pray, for the journey of my Life as well." **Duryodhana** was relieved. He preferred Nature to Nature's Master. He led the ten thousand to his camp. Arjuna had God, installed before him in the chariot, guiding him to Victory. **Duryodhana** was punished with defeat, death and disgrace for preferring the world to God who is its life-breath.

During the battle, one day, when Krishna brought the chariot at sunset to the **Pandava** Camp, Arjuna was so intoxicated with pride at his exploits on the field that he appropriated for himself the first place, relegating Krishna to the second; he was the Master and Krishna was a charioteer holding a whip and the reins, he felt. So he insisted on the driver alighting and pulling the steps down for him to land. Krishna knew what he suffered from; he was determined to cure him. So, he commanded Arjuna sternly to get down. Arjuna could not disobey. He required Krishna's service for a few more days! When he had moved a few paces away, Krishna rose and jumped down from his seat. The gems on the jewels he wore on the ears, shoulder and chest flashed in blinding brilliance when he leaped. The moment he stood on the ground, the chariot was enveloped in flames and turned into a heap of ash!

Krishna explained the reason to the astonished Arjuna. The enemies had shot many arrows of fire

at the chariot that day in order to kill Arjuna but Krishna had held them in check. If he had left his seat on the chariot with Arjuna still in, he would have been caught in the conflagration.

Luckily, Arjuna had yielded and was saved. He learnt the lesson that man should endeavour to please God first, the world next and his self last.

During worship at the domestic altar or in temples, you offer God '**naivedya**' (eatable items) in the form of fruits and sweets. Sour or bitter things are not offered, for God is sweetness personified. Earn His Grace by avoiding sour temperament and bitter behaviour. Fill every thought, word and deed with the sweetness of Love. Then, you can enter the battlefield of the world, sure of Victory, since God has promised to serve as your charioteer.

Address at the **Sathya Sai** Institute Auditorium, **Prashanthi Nilayam**, 11-7-1985.

17. The Victory

The Motherland which bore children who earned immortal renown all around the globe;
The Battleground, which witnessed the fight of heroes from the West who ruled;
The **Bharatha**-land which shone so brilliant with seers and scholars, each a gem;
The Happy land which fostered and brought to fame **songsters** and poets, thinkers and teachers;
The Birth-land of the beauty and charm divine through master artists of brush and chisel;
This mother **Bharath** to guard her Dharma treasure, **O!** student! yours is the bounden task.

THE world is the manifestation and expansion of the five fundamental elements. Its innate nature is duality--the entity and the result, the cause and its effect. This duality is evident in the alternating experiences of joy and grief, praise and blame, victory and defeat, profit and loss.

These are the consequences of the right and wrong we indulge in. It is not wrong, if you slip into wrong; repeating the wrong is the thing to be condemned. One must learn lessons from the mistake, repent and resolve not to commit it again.

The history of India holds forth before us the folly of repeating the wrong already done. The French, the Portuguese, the **Moghuls** and the Afghans have all warned Indians against this characteristic. Duplex has recorded that he was able to establish French rule in the then **Karnataka** region with the help of the Nizam. **Mir Jaffer** helped Clue to conquer Bengal.

Raghunatha Rao Peshwa helped the foreigner to conquer

Maharashtra. Foreign rule was

established in India, with the help of Indians themselves. Inhabitants of an island, eleven

thousand miles away, were able to conquer India, sixteen times its size having eight times its

population, and rule over it for one hundred and ninety years, because of one basic defect,

disunity caused by mutual suspicion, selfishness, jealousy. Union is strength; disunion brings

disaster.

When Gandhi was twenty-four years old, he proceeded to South Africa at the invitation of an

Indian Business House to conduct a Court case. There he witnessed the humiliation being heaped

upon Indian settlers by the Whites. Differences can exist between man and man in health,

education, wealth and temperament. But, fundamentally, all men are equal and should be treated

as such. But racial animosity was the accepted policy of the White rulers in South Africa.

The advent of **Sathyagraha** by Gandhi

Gandhi stayed on among the oppressed Indians and native blacks and devised the strategy of

Sathyagraha (passive resistance or civil disobedience) to end the exploitation. When the

movement showed signs of quick success, General Smuts invited Gandhi for discussion. Gandhi

explained to him that he had to resort to non-violent **Sathyagraha** since the inhuman policy of

insulting and injuring humans having black skins had to be resisted and exterminated. General

Smuts retorted by pointing out to Gandhi how millions of Indians--human beings like the rest--

were kept out of villages and condemned as **untouchables**.

The General's word acted as a bullet shot right at the heart of Gandhi. Gandhi felt that he had no

right to correct another while he was himself infected with the same evil. He decided to return to

India and practise the strategy of **Sathyagraha** for the removal of **untouchability** and other social

evils and to free his Motherland from exploitation by foreigners.

Sathyagraha was the path of

Truth and Love, of the means being as pure as the ends. Verily, he who accepts criticism gladly

and thanks the critic for his remarks is the one really human. Since Gandhi was willing to learn

and had the humility to acknowledge criticism, he could mould the people of his land and be

hailed as the Father of the Nation.

He looked upon the country as one. He planted the seed of unity of all faiths and all

communities, which under his guidance grew quickly into a big tree.

He built a great movement

on the basis of **Atmabhalam** (soul-force) that strengthened unity and self-confidence. Selfishness

that had possessed the nation as an evil genius and mined its progress in material, moral, political

and spiritual fields, was suppressed while the movement was on. The people suffered much but

sufferings is the prelude to success. There is no rose without thorns.

Without giving, no one can

gain. How can anything great be achieved without overcoming internal and external obstacles?

The birth and meaning of **Swatantra**

The independence we celebrate today was finally achieved and proclaimed at midnight on

August 14/15, 1947. What exactly does the word 'independence' mean? It means we are not

dependent on anyone, any longer. We are dependent on ourselves alone. The Indian word is **Swatantra**

for 'Independence.' It means "our Tantra." The word Tantra means "the Heart" (**Hrudaya**,

Hrdaya, in the Heart, **Hrd**. The **yantra** (the machine, the apparatus) is the body. The Mantra

(saving formula is the Breath and the Tantra (the heart, the source of life is the **Atma**. So,

Swatantra means independence from everything except the **Atma**.

The resident of the heart is the

only Guru. There is no dependence on the others. He is the only Master, the only God. This is the

stage of **Swarajya**, sole monarch of oneself. The word **Swaraj**, commonly used for an

independent state, connotes only absence of worldly dependence. Independence can be enjoyed

by man only if he gets rid of bondage to the senses which drag him into tantalising ventures. The

attainment of Yoga, involving sense-control, expansion of love, and cleansing the consciousness,

so the God's glory may be reflected therein, is the goal.

Purity, Unity and Divinity

You have to be leaders of this country in a few years time. So I insist on the development of the

sense of Unity, a bond of Brotherhood, and an awareness of Dignity.

One should strive for unity

of minds, unity of hearts, not the temporary association of the moneyed people or persons in

positions of power. Unity must result in unity of thought, word and deed.

Love for one's motherland is good. But it should not lead to hatred towards the mother land of

others. Your prayer has to be, "May all the world be happy and peaceful." For, only when the

world has peace and prosperity, can India be peaceful and happy. It is only when India is

peaceful and happy, that **Andhra Pradesh** will be peaceful and happy. It is only when **Andhra Pradesh** has peace and happiness that **Anantpur** District can have peace and happiness. It is only when **Anantpur** District has peace and happiness can **Puttaparthi** be peaceful and happy. It is only when **Puttaparthi** has peace and happiness can you have peace and happiness! Your peace and happiness are linked with the world's peace and happiness. Any act of hatred or violence committed by you will pollute the atmosphere of the world. Adore any living being; the adoration reaches God, for He is in every being. Insult any living being; the insult too reaches God. So, expand love towards all, everywhere. The flag is the symbol of victor, of the joy of Independence. Each nation has a flag for itself. Pay attention to another flag to **symbolise** another laudable victory over one's lower instincts, impulses, passions, emotions and desires, the flag that has to be unfurled on every human heart. When you achieve that victor, you will become the true inheritors of **Bharatiya** Culture.

Discourse at the **Sri Sathya Sai** Institute for Higher Learning, **Prashaanthi Nilayam**, on 15-8-1985.

Do not waste all your years with stone images, pictures or idol. Learn to see in every living vital active person, the embodiment of all energy, all beauty, all beneficence, namely, God. God is subtler than ether, filling the smallest crevice with His majesty. Know this and serve His manifestations wherever you meet them.

-BABA

18. The Royal Road to God

THIS land is made holy by many saints and seers. kings and scholars who have enriched its culture and brought joy and peace to the lives of people. It is a source of inspiration to remember their teachings on days set apart for the purpose and to resolve to put them into practice.

Sankaracharya was one of the greatest of these. At very young age, he mastered the scriptures,

and composed elaborate commentaries on the Upanishads, the Brahma Sutra and the **Bhagavad**

Gita (three basic treatises of **Sanathana** Dharma). He journeyed by foot all over India, visited the

famous shines and holy places, and spent some years on the Himalayas, before his death at the

age of 32. He revealed that the fundamental message of the seers and sages was **Adwaita (Nondualism)**.

The Vedic axioms, **Aham Brahmaasmi** (I am the Absolute), **Thath Thwam Asi** (That

Thou Art) **etc.** are expressions of Truth which are validated by

scriptures, logic and experience.

The individual is the same as the Universal. There is never any two; all are One, the omnipresent

Cosmic Consciousness, the Formless, Nameless, Impersonal, Attributeless Being.

Man, Nature and God are One

Adwaita did not encourage or inspire devotion to a Personal God. There was no room for

surrender to a master figure. The masses who longed for the removal of an inner thirst had to be

led, step by step. **Ramanuja** interpreted the basic texts and discovered that man can realise God

through worship, using the gift of Nature as instrument. God is the kernel, the shell is man and

the fibrous stuff is Nature (as in the coconut). They are intimately intertwined, as limbs in the

body, parts with their own peculiar characteristics. Man, Nature and God are One without a

Second (**Adwaita**) in a special and unique sense (**Visishtta**). So, **Ramanuja**'s philosophy is named

Qualified Non-Dualism.

However, qualified **Adwaita** was an experience not easily accessible to ordinary men. They

would put their faith in a compassionate, all-knowing, all powerful God to whom they can pray

and offer life and love. **Madhwacharya**, whose original name was

Ananadatheertha, declared that

man is totally distinct from God, that man is neither God nor Divine. Man's highest destiny is to

serve God, as **Radha** adored Krishna. Longing for the service, yearning to see and fill one's eyes

with the beauty and majesty of the Lord--that is the most potent

Sadhana. The aspirant would

much rather be an ant nibbling molecules of sugar than becoming a lump or a mountain range of sugar.

This process of devotion and dedication is the royal road, the smoothest path, to spiritual success.

This day, people of **Kerala** state, wherever they are, do experience this holy process. The **Kerala**

region is today, the **Onam** festival day, refreshed by the monsoon rains; forest, lowland and coast

are bright and burnished; the earth has a carpet of golden blossoms.

The country is resplendent

with an atmosphere of worship. A wonderful story, explains this widely spread expectation, hope and gratitude.

The golden empire of **Bali**, the Emperor

Hiranyakasipu is described in the **Puranas** as a demonic ruler. He denied God and terrified his

subjects. While he asserted that God is nowhere, his son **Prahlada** affirmed that God is

everywhere. As a consequence, God was nowhere for the father, though He was everywhere for the son. **Prahlada**'s son was **Virochana** and the hero of the story behind the **Onam** festival, was the son of **Virochana**. He was named **Bali, Balichakravarthi (Bali, the Emperor)**. Being the grandson of the devout **Prahlada, Bali** too was engaged in the glorification of God and in the material and spiritual uplift of his subjects. There was no trace of poverty or ill health in his empire. Every home was lit with joy; every day was festive occasion. He decided to celebrate an elaborate sacrificial rite called **Visvajith**, which would propitiate the Gods so much that, with their blessings, he could extend his beneficent rule over the entire world. The Lord utilised this opportunity to shower Grace on him. He incarnated as **Vamana** and proceeded to the sacrificial altar in the form of a mendicant student, just initiated into spiritual life. **Bali** was happy to welcome Him. When **Vamana** was asked, which gift he would accept, He replied that he needed only three feet of ground, measured by His feet. **Bali** was surprised at this answer. For a short second, he doubted the intention and identity of the strange visitor. His preceptor, **Sukra**, warned him against promising to agree. But, **Bali** stood by his word. He permitted **Vamana** to measure for Himself the three feet of ground. Why the Lord incarnated The Lord had incarnated to bless **Bali**, not to destroy him. So, when He had measured the earth with one stride and the sky with the second, He placed his foot on **Bali**'s head and accepted the Emperor as the third foot of ground. That foot released **Bali** from the recurrent cycle of birth and death. But **Bali** made one last, lingering wish, which the Lord agreed to fulfil. He prayed, "Allow me to come to the **Kerala** I ruled over, one day in the year, so that I can see people I love and the land cherish in my heart." **Onam** is that day. The word **Shravanam**, when it is applied to this month, has become **Chingore** and when applied to the star with which the moon is associated this day, has become **Onam---Shravanam, Vanam, Onam. Bali** chose for his annual visit the day of the **Shravanam** star, in the **Shravanam** month. Arrival of **Bali** is a day of rejoicing. The people of **Kerala** celebrate the arrival of **Bali** with great rejoicing. It is a holy day, when they prepare delicious sweets and offer them to the Lord. Everyone wears new clothes (**Ona-Kodi**),

every home is decorated with festoons, garlands and floral designs. The atmosphere is fragrant with incense from every domestic shrine. Villagers spend the day together in dance and song. Lamps are lit in front of each home; they are placed on door sills, held before temples by rows of children. The lighted lamp symbolises the jiva (individual) whose self is but a tiny flicker of the Cosmic Light. Old and young, rich and poor, are all equally immersed on **Onam** Day in grateful adoration of the Lord and of **Bali** who earned the grace of the Lord by sacrificing his ego. The lesson that **Onam** imparts is: A lifetime spent without devotion to the Almighty Lord is a pitiful waste. Ridding oneself of identification with the body and its adjuncts, one must involve oneself with the Spirit. This alone can reveal to him his reality, the **Atma**. Once the **Atmic** core of oneself is contacted, it needs only one step more to discover that all else have the same **Atma** as their reality. Thus, man becomes aware of the Unity that is the Truth, that is God. Man is now suffering from a totally **topsyturvy**, view of things. He believes that Man is real, Nature is Real and God is a figment of the imagination. But God is the seed which has expressed itself as Nature, of which the human body is a part. Just as in every fruit that the tree yields, the primal seed is evident, **Paramatma** (the Cosmic Consciousness) is the core of every being too. The lower self or ego acts like a fog to hide this truth, which when known can make man free. The ego is the unseen cause for the **ups** and downs which one struggles with all his life. To remove the fog, to cleanse the mind of desire and distress, man has to engage himself in positive activity. Man is prompted towards activity by the better nature rooted in him. But, out of sheer perversity, he pursues ruinous activity which pollutes his thoughts, words and deeds. God exists and can be experienced. The ear ought to be eager to listen to the glory of God. The tongue ought to love the taste of His story only. Every action must be worthy enough to be an offering to Him. I have told you often, "See good; hear good; speak good; do good; be good. This is the way to God." I often add, "See no evil; hear no evil; speak no evil; do no evil; be not evil. This is the way to God." There are today people who affirm that there is no God. But **Hiranyakasipu** who belonged to this category was confronted by his own son, who asserted even as a

child, that God exists and can be experienced. Those who deny God cannot prove that He does not exist, except by their limited reason and logic. The experience of God earned by sages in all ages and all lands cannot be argued away with the help of reason, which can be affected by prejudice, pride and even illhealth.

There are many truths which are too stable to be dismissed. The magnet attracts iron, three plus three add upto six, a green betel leaf with white lime on it when chewed with a brown nut produces red coloured salsa, a sapling hung with the roots above grows nevertheless upwards as is its wont--these facts cannot be negated at all. The awareness of God, which is the very purpose of human existence, has to happen--however long the time taken, however difficult the process. When the heart is purified and the consciousness is illumined, the task is easy.

Message of Onam festival to all God is minuter than the minutest. When you are unable to see air which you know is all around you, how can you see God who is minuter? God is vastest. When you are unable to picturise the Cosmos which astronomy has not succeeded in unravelling how can you see or imagine the vaster than the vastest? Emperor Bali, who is welcomed into their hearts and home by the people of Kerala on Onam Day, had unwavering faith in God. He served his subjects, as if he was commissioned by God (Narayana). He offered all he earned, all he was, himself most gladly to God. He overcame the clouds of ignorance and rose to the heights of supreme wisdom. His self expanded so vastly that it merged in Divine Consciousness. Purity leads to Unity and Unity to mergence with Divinity. This is the Message that the Onam festival and the story of Bali conveys to mankind.

Discourse at Poornachandra Auditorium on Onam day, 28-8-1985.

19. The Yoga of Samathvam
 God is a word on the tongue for all
 But, what do they gain therefrom?
 Until they grow godly goodness
 How can they see the word as Vision?

THE Reality which sustains the Cosmos and the Cell is one one, the all-pervasive Consciousness, named Brahmam. When this infinite vastness is spoken of in relation to Cosmos (Jagath, the Superflux), It is the Paramatma (the Overself) and it is the Atma (the Self) when it is

conceded as the core of individual beings. All three are one entity, but they 'appear' different and delude the short-sighted. This characteristic is known as Maya. The Reality is Sath (Existence, Is-ness), Chith (Knowledge, Awareness, Consciousness) and Ananda (Bliss). The appearance or the power of diversification uses the three gunas or modes to embody itself differently. The gunas are satwa (serenity), rajas (activity) and tamas (inertia). The gunas urge man towards either knowing or desiring or working.

When the "urge to become," namely Maya impels Brahmam to project itself, it appears as Eswara or God when associated with satwa guna, as Jivi (man and living beings) when associated with rajo guna and as Prakriti (Nature) when associated with tamo guna. Brahmam is the basis of all three, just as the rope is the basis of the snake for which it is mistaken. Maya is the mirror in which Brahmam is reflected as Personalised God, Man and Nature. We are able to know Brahmam, through Nature, which is saturated with it or identifiable with it.

God can be known through His words
 The snake is the product of the mind. The external is the creation of the internal. Brahmam has manifested Itself as all this. How can an image occur with no object? How can a person be a father without a child? God created the world; the world conferred on God the glory of 'Creator'.

Man, through his yearning, imagination and intensity endows God with a form and name, and a large bunch of attributes from which he hopes to benefit. But, God is above and beyond human traits and characteristics known as Gunas. Krishna tells Arjuna in the Bhagavad Gita, "I have no need to engage myself in any activity. But yet, I am busy acting, in order to promote the well-being of the world and its inhabitants."

Through His works, He can be known. The Gita refers to each of its chapters as a Yoga. Yoga means union, union of the self with its source. How do the eighteen chapters, each a Yoga, help man to fulfill the destiny? The Gita provides the answer.

"Samathvam Yogam uchyathe" (equal-mindedness, equanimity, sense of balance, unaffectedness is what yoga means). We can distinguish five fields in the attainment of this Samathvam (equalmindedness).

Samathvam in five fields of activity
 (1) The field of natural ups and downs (Prakrithika): One has to welcome both summer and winter, for they are both essential for the process of living. The

alternation of seasons toughens

and sweetens us. Birth and death are both natural events. We cannot discover the reason for

either birth or death. They simply happen. We try to blame some person or some incident for the

injury or loss we suffer but the real reason is our own karma

(action). When the background of

the event is known, the impact can be lessened or even negated.

(2) The field of social ups and downs' One has to welcome with equal-mindedness fame and

blame, respect and ridicule, profit and loss, and such other responses and reactions from the

society in which one has to grow and struggle. Fortune is as much a challenge to one's

equanimity as misfortune.

(3) The field of knowledge with its ups and downs' Until the summit of knowledge wherefrom

one experiences the One which has become this vast make-believe, there are many temptations

and obstacles that lead the seeker astray. The student is inclined to give up the climb altogether

when he feels exhausted or when he feels that he has reached the summit. The Gita defines a

Pandit or learned man as a Samadarsi--he who has gained the awareness of the same One in all

beings. The Inani has gained Samathva when he is convinced of the One being the Truth of all

and when his thoughts, words and deeds are guided by that conviction.

(4) The field of devotion with its ups and downs: Here too there is a great deal of racoon and

fanaticism, prejudice and persecution, which arise out of ignorance of the One, the sameness of

the God whom all adore, through various rites and rituals, modes and methods. There is only

One God and He is Omnipresent.

(5) The field of activity with its ups and downs must be sanctified by divinising the purpose.

When work is sublimated into worship, defeat and disappointment will not dishearten. Success

will not promote pride; it will lead to humility and gratitude for grace. Work performed as duty,

as due from us to society brings the reward of joy, for we have utilised the knowledge and skill,

endowed by God through society, for serving society itself.

The Samathvam (equal-mindedness) that can sweeten and lighten life is best exemplified in

Radha and her devotion to Krishna. It is the awareness of the unity of the river and the sea, the

individual self with the Omniself, the Atma with the Paramatma. Reaching the Source is the

Destiny; desire to flow steadily and straight towards the Source is

Devotion. The pang of

separation, the agony arising from neglect, the yearning to overcome obstacles, the joy of

contemplation, the ecstasy of self-annihilation--these add up to the supreme identification of

Radha with her Lord, Sri Krishna.

Jayadeva's portrayal of Radha Bhakti

"Geetha Govindam", the Book of Songs of Govinda (Krishna) by the great mystic and poet

Jayadeva of Orissa, is the immortal portrayal of Radha Bhakti in its manifold manifestations.

Jayadeva could express it with such charm and clarity that even the man behind the plough sang

those songs and filled his heart with divine delight. The ruler of the land, Lakshmana Sena, was

stricken with envy. He prepared a parallel book of songs and ordered that they be sung, instead

of Jayadeva's outpourings, in the temples of the land, including the greatest of them all, the

Jagannath Temple at Puri. When his order was receded with universal protest, the king laid both

the books at the Feet of Lord Jagannath and the shrine locked and kept under strict vigilance.

When the doors were opened in the morning, the king saw the Lord having Jayadeva's 'Geetha

Govindam' in His hand, while his rival book written out of envy and pride was thrown into a far

comer. The Lord had announced that He showers Grace on inner purity, not outer pomp.

When one has established himself in equal mindedness, Krishna installs Himself in his heart: His

voice becomes the conscience that guides him at every step. Through Yoga, fortitude must be

acquired; through Japa, sense-control must be earned; through Sadhana, the mind should be

filled with peace. But, these effects are not noticeable, though the causes are practised. People

close themselves in their shrine-rooms and perform puja, offer flower and fruit and later, emerge

from the place, only to shout and swear, frighten and fight with all and sundry. Man must be a

yogi always, under all circumstances (sathatham yoginah), says the Gita. This means he will be

ever in Ananda. Faith in God can ensure equanimity and balance. Knowledge must develop into

skill, which must be directed and regulated by a sense of balance. Or else, skill degenerates into

'kill'.

Education for Samathvam

There are many assembled here, who have joined the University in search of knowledge and

skill. They must endeavour to know. the Atma resident in them in

order that faith in **Atma** can grant them wisdom, which is knowledge of the Highest. Now, seekers of knowledge are concerned only with what they think they are and what others think they are, ignoring the genuine quest of what they really are. Therefore, they are their own enemies! They are caught in the coils of anxiety, fear and misery. They are fascinated by the trivial tinsel that they see. They believe whatever is seen and waste their life struggling, succeeding and losing. **Pasu** (animal) is the name given to such beings who put faith in **pasyathi** (what is seen). People raise the clamour, "I want peace", but they do not discard the "I" (the ego) and the "want" (desire). How then can they get 'peace'? They will only go into 'pieces.' Though education by itself cannot confer **Atmaananda** on you, you have to acquire education, in order to serve the world. It should not be used for collecting monthly **wads** of bank notes and for selfish revels. The process of teaching and learning should not be reduced to **vomitting** what the teacher has learned and the student consuming what has thus been **vomitted**. It has to be creative, positive, productive. **Crores** of rupees are spent on 'research' in this country. When one examines the value of the result achieved, it has to be judged as a big waste. Those engaged in research must try to give back to the country the sum spent multiplied a thousand fold. Or else, it would be tantamount to treason. Plough and Cattle of **Balarama** and Krishna Consider the ideal placed before mankind by **Sri** Krishna and His brother, **Balarama**. **Balarama** had the plough as his inseparable weapon. The plough is not a destructive weapon; it is a tool for the production of food. Krishna tended cattle, also essential for every agricultural operation, from preparation of soil to transporting the grain, after harvest. The message they convey to you is 'Produce, put your knowledge into practice and produce things that can fulfill essential, elevating needs--domestic furniture, agricultural implements, school accessories, home building materials, clothing fabrics, **etc., etc.** Always question yourself: "What have I contributed to the happy living of my **fellowmen**?" Expand your heart; let your love enfold more and more of **fellowmen**. Therein lies divinity. These are the years when you have to use time most beneficially. Teachers must cultivate

knowledge and develop it by sharing it with their students. Students must accept, treasure and expand that knowledge by putting it into practice. Be proud of your motherland Earn **Ananda** for yourself, promote prosperity for the country and peace for the world. The motherland should be freed from dependence on others for its welfare and progress. Declare proudly and fearlessly, "this is my mother tongue; this is my motherland. I shall serve her and honour her. I shall preserve and promote the heritage handed over to me." The name Krishna means, He who attracts, He who cultivated the heart-land, He who is ever in Bliss. Students have to bear this in mind. Krishna draws people into His presence, sows, grows and harvests Love in barren broken hearts and confers supreme delight. **Balarama** asks for dedication to **Bhoomatha** (The land) and Krishna, to **Gomatha** (The cattle). They have raised agriculture, the process of providing food, to the level of a sacred **sadhana**. **Srinatha**, the highly **patronised** court poet, was brought home in a palanquin borne by palace servants. He noticed the son of **Pothana**, the author of the immortal Telugu epic '**Bhagavatham**', ploughing his bit of land. **Srinatha** ridiculed him and called out 'Farmer!' The son replied, "This is much nobler than your profession of mendicancy, flattering a human being and feeding on what he drops into your palm." Maintain **selfrespect**. Develop self-confidence. Proclaim aloud, "This is my **Bharath**. The people of **Bharath** are my brothers." Krishna is worshipped as **Gopala**. The word 'go' means **jivi** (living beings). So, when you serve fellow-men and other beings with selfless love and total compassion, you are offering to Krishna the worship He accepts most gladly and with full grace. Discourse on **Gokulashtami** Day at **Poornachandra** Auditorium, 7-9-1985. Resort to the recitation of the Name when your mind is agitated by fear, anxiety or grief. To make a cup of coffee, it is not enough to have decoction in one cup and milk in another. You have to pour one into the other and mix well. Mix the decoction of the **Vairagya** (sense-control, detachment) with the milk of **Bhathi-Shraddha** (Devotion, steadfastness). And you will get the drink that satisfies. BABA 20. Qualities of the **Sadhaka** When the "**Sanathana Sarathi**" was launched in 1957, **Bhagavan** began a series of articles entitled "**Prema Vahini**". The message which He gave to spiritual

sadhaks then are even more

relevant today. The following extracts show how vital **Bhagavan's** message is to all aspirants and seekers.

THE **Sadhaka** should note the distinction between the conduct of the natural man and the

aspirant. **Sahaja** man is one without. **Sahana** (Fortitude), with **aham-kara** (conceit), and one who

is full of desires relating to the **Jagath** by which he is trying to have a contented **Janma**. The

Sadhana man is he who is engaged in **Sarveswarchintha** as ceaselessly as the waves of the

Sagara (sea), who accumulates the **DHANA** (treasure) of Equality and Equal love to all, who is

content in the thought that all is the Lord's and nothing is his. The **Sadhana** man will not, like the

Sahaja man, easily bend before grief or loss, anger or hatred or selfishness, hunger, thirst or

fickleness. One should master all the above things as much as possible, and journey through life

with fortitude, courage, joy, peace, chatty and humility.

Sadhana is necessary to realise God

Realising that the tending of the body is not all important, one has to bear patiently even' hunger

and thirst and be engaged uninterruptedly in the contemplation of the Lord. Instead, quarrelling

for every tiny little thing, losing one's temper, becoming sad at the slightest provocation, getting

angry at the smallest insult, worried at thirst, hunger and loss of sleep, these can never be the

characteristics of a **Sadhaka**.

Rice in its natural state and rice that is boiled, can these two be the same? The hardness of

natural rice is absent in the boiled one. The boiled grain is soft, harmless and sweet. The

unboiled grain is hard, conceited and full of delusion. Both types are **livis** and Men, no doubt,

those who are immersed in external illusions and **Avidyamaya** are "Men"; those who are

immersed in internal illusions or **Vidya** Maya are "**Sadhakas**", and God is immersed in neither,

devoid of both. He who has no external illusions, becomes a **Sadhaka** and when he is devoid of

even the internal illusions, he can be termed a God. Such a person's heart becomes the seat of

God. Therefore, it is possible to deduce that all is pervaded by God. Though, of course, the Lord

is situated in every heart, **Sadhana** is necessary so that they may discover it for themselves. It is

not possible for us to see our own face! We must have a mirror to show us its image! So too, a

basic **Marga** (Path), a **sadhana** (method) is necessary to become

devoid of **Gunas**.

Lord Himself is the harvest of a **Saadhaka**

There is, in this world, no tapas higher than fortitude, no happiness greater than contentment, no

Punya holier than mercy, no weapon more effective than patience.

Bhaktas should consider the body as the field, good deeds as seeds and cultivate the Name of the

Lord, with the help of the Heart as the ryot, in order to get the harvest, the Lord Himself. How

can one get the crop without the cultivation? Like cream in milk, like fire in fuel, the Lord is in

everything, more or less. Have full faith in this. As the milk, so the cream; as the fuel, so the fire;

so also, as the **Sadhana**, so the **Saakshaathkaara**. Even if the attainment of **Mukti** is not directly

realised as a consequence of taking up the Lord's name, four fruits are clearly evident to those

who have had the experience. They are: (1) The company of the great, (2) Truth, (3)

Contentment, (4) The control of the senses. Through whichever of these gates one may enter,

whether he be a householder or recluse, or a member of any other class, he can reach the Lord

without fail. This is certain. Men crave for worldly happiness.

Analysed properly, this itself is

the disease and sufferings are but the drugs we take. In the midst of these worldly pleasures, one

rarely entertains the desire for attaining the Lord.

Anger is the first enemy of a **sadhaka**

Besides, it is necessary to analyse and discriminate every act of man for, the spirit of

renunciation is born out of such analysis. Without it, renunciation is difficult to get. Miserliness

is like the behaviour of a dog; it has to be transformed. Anger is enemy No. 1 of the **Sadhaka**; it is

like spittle and has to be treated as such. And untruth? It is even more disgusting; through

untruth, the vital powers of all are destroyed. It should be treated as scavenging itself. Theft ruins

life; it makes the priceless human life cheaper than a pie; it is like rotten smelling flesh.

Moderate food, moderate sleep, **Prema**, Fortitude, these will help in the upkeep of the health of both body and mind.

Whoever he may be, in whatever condition he may be, if he gives no room for dispiritedness, if

he has no fear at all, and if he remembers the Lord with unshaken faith and without any ulterior

motive, all suffering and sorrow will fall away from him. The Lord will never enquire at any

time the caste to which he belongs or the **Achara** which he traditionally follows.

Bhakti does not consist in wearing Kashaya cloth, the organisation of Uthsavas, the performance of Yajnas, the shaving of hair, the carrying of Kamandalu or Danda, the matting of the hair etc.

With a pure Anthah-karana, uninterruptedly contemplating on God (whatever one may be doing), feeling that everything is the Lord's creation and therefore One, unattached to sense objects, embracing all in equal Love, dedicated to True Speech, this is indeed, the characteristic of Bhakti.

Of the various types of Bhakti, Namasmarana bhakti is the best. In the Kaliyuga, the name is the Path for saving oneself, Jayadeva, Gouranga, Thyagayya, Tukaram, Kabir, Ramdas, all these great Bhaktas attained the Lord through just this one Nama. Why speak of a thousand things?

Even Prahlada and Dhruva were able to enjoy the Darshan, Sparsan and Sambhashana of the Lord through Nama only.

Ensure that evil is minimised

Therefore, if every Sadhaka will consider the name of the Lord as the very breath of his life and have complete faith in good deeds and good thoughts, if he will develop the spirit of service and equal Love for all, then there can be no better Path for Mukthi.

Instead of this, if one sits in some solitary nook and holds his breath, how can he master his innate qualities? How is he to know that he has mastered them? Ambarisha Bhakti, and Durvasa activities, the combination of these two will result in the fate of Durvasa himself; at least, in the end, Durvasa must fall at the feet of Ambarisha. May you avoid becoming such Thrisankus; may you experience the eternal Truth, achieving the genuine State.

Every person is apt to commit mistakes, without being aware of it. However bright the fire or light, some smoke will emanate from it. So also, whatever, good deed a man might do, there will be mixed with it a minute trace of evil. But, efforts should be made to ensure that the evil is minimised, that the good is more and bad, less. Of course, in the present atmosphere, you may not succeed in the very first attempt. You must carefully think over the consequences of whatever you do, talk, or execute.

You must be, as you want others to be

In whatever way you want others to honour you, or to behave with you, in the same way, you should first behave with others and love and honour them. Then only will those honour you.

Instead, without yourself honouring and loving others, if you

complain that they are not treating you properly, it is surely a wrong conclusion. Besides, if only those who advise others about "Which principles are right, which are true and good, which conduct is best etc," themselves follow the advice they give, there would then be no need for giving that advice to all. Others will learn the lesson simply by observing their actual behaviour. On the other hand, if Vedantha is spoken parrot like to others, without any attempt to put into practice in one's own conduct, it is not only deceiving others, it is even worse: it is deceiving oneself. Therefore you must be, as you want others to be.

It is not the nature of a Sadhaka to search for faults in others and hide one's own. If your faults are pointed out to you by any one, do not argue and try to prove that it is right or do not bear a grudge against him for it. Reason out within yourself how it is a fault and set right your own behaviour. Instead, rationalising it for your own satisfaction or wreaking vengeance on the person who pointed it out these are certainly not the traits of a Sadhaka or Bhakta.

The Sadhaka should always seek the truthful and joyful; he must avoid all thoughts of the nature of the sad and the depressing. Depression, doubt, conceit, these are Rahu and Kethu to the spiritual aspirant. When one's devotion is well established, even if these appear they can be easily discarded. They will only harm one's Sadhana. Above all, it is best that the Sadhaka should be under all circumstances joyful, smiling-and enthusiastic. Even more than Bhakti and Jnana, this pure attitude is desirable. Those who have acquired it deserve to reach the goal first.

This quality of joy at all times is the fruit of the good done in past births. When a person is ever worried, depressed, doubting, he can never attain bliss, whatever Sadhana he may do. The first task of a Sadhaka is the cultivation of enthusiasm. Through that enthusiasm, he can derive any variety of Ananda. Never get inflated when you are praised; never get deflated when you are blamed. Be a spiritual Lion, regardless of both. One must oneself analyse and correct one's faults; this is most important.

Use one Name and Form for meditation

Now, even in matters relating to the realisation of God, one has to be careful. Whatever inconveniences one may encounter, one must try to carry on one's Sadhana, without any break or

modification in the disciplines. One should not be changing the Name that one has loved and cherished and selected for Smarana. Concentration is impossible if the Name is changed once every few days. The mind will not attain one-pointedness. All Sadhana has this one-pointedness as its ultimate aim; so avoiding constant adoption and rejection of Names and Forms of the Lord, one single name must be used throughout for Japam and Dhyanam. And, one has also to get the strong conviction that all the Lord's Names and all the Lord's Forms are but the Name and the Form which one is repeating in Japam and meditating on, during Dhyanam. That Name and that Form must not give any slightest feeling of dislike or disaffection. Taking all worldly losses, sufferings and worries as merely temporal and transitory, and realising that all his Japam and Dhyanam is only to overcome such grief. the Sadhaka should keep the two things separate, without mixing up that with this, and this with that. He must understand that the loss, suffering and worry are external, belonging to this world, and that Japam and Dhyanam are internal, belonging to the realm of the love for the Lord. This is what is called Pathivratha Bhakti (Chaste Devotion); the other valery, where the Sadhaka selects one Name and Form and after sometime discards them for another Name and Form, is called Vyabhichara Bhakti (Unchaste devotion). Stick to the time and place for Dhyanam. It is not a fault if it is done in ignorance; but having once known that it is wrong and harmful, and after continuing Dhyanam and Japam with that Name and Rupa faithfully, if they are subsequently changed, it certainly is wrong. Sticking faithfully to the Name and Rupa is the highest vow, and the highest austerity. Even if elders advise you, do not give up the Path approved by your mind! Of course, which elder will suggest to you that you should change the Name of the Lord and give up the Name that you adore? Do not consider those who tell you to do so as an elder: consider them as dullards. Again, see that as far as possible, the time and place of Dhyanam and Japam are not changed and shifted. Sometimes, as while travelling, even if it becomes necessary to change the venue the time at least should be kept unaltered. Even if one is in a railway train, or a bus, or some such inconvenient surrounding, at the specified time, one must, at least, recall to one's mind the Dhyanam and the Japam done

by oneself at the same time in the past.

In this way, accumulating spiritual wealth, one can surely become the master, and attain the

Atma.

The Dharma of Man

Every man should so lead his life that no pain is caused by him to any living thing. That is his

supreme duty. Also, it is prime duty of every one, who has had the chance of this human birth, to

spare a part of his energies occasionally for prayer, repetition of the Lord's Name, meditation etc.

and must devote himself to living with Truth, Rightfulness, Peacefulness and to good works

which are of service to others. One must be as afraid of doing acts that are harmful to others or

deeds that are sinful, as one is afraid to touch fire or disturb a cobra. One must have as much

attachment and as much steadfastness in carrying out good works, in making others happy, and

in worshipping the Lord as he now has in accumulating gold and riches. This is the Dharma of

Man. It is to strengthen this type of goodness that the Lord incarnates Himself in human form.

But the question may arise, how can non-existent thing be strengthened and developed? Indeed,

these qualities are not non-existent; they are there in man! When these existing qualities decline

and whither, the Lord comes with the purpose of promoting them and bringing about the decline

of the forces that work in the opposite direction. It is to make clear this purpose that Sri Krishna,

in the Dwapara Yuga while teaching Arjuna, said:

Parithraanaaya saadhunaam

Vinaasaaya cha dushkrithaam

Dharma-sam-sthaapanaarthaaya

Sambhavaami yuge yuge.

That is to say, all incarnations of the Lord are for the protection and promotion of Sadhus. This

word Sadhu does not rear to any single religion, caste, or family or stage or life, or community or

even any single species, like the human! It refers to all religions, all stages of life, all races, and

all creatures. The Lord has revealed in the Gita His Universal Mind. It is because of this

universal message that the Gita has become so essential and so famous.

Why! Sri Krishna Himself has declared in plenty of situations and places that He is the dutiful

servant of His devotees. An example of this is His accepting to be the Charioteer of Arjuna.

If the culture of the ordinary man himself results in such elevation,

each one can judge for himself how much more purified and holy will be the character of those who are engaged in spiritual exercises and the incessant contemplation of God! For both these types of people, the quality of the character is the important criterion.

21. Significance of Ganesa worship
 No one knows all that has to be known.
 There is none who knows nothing of anything.
 Many there are, knowing something of some things.
Sai alone knows everything of all things.
 THE five-element body of man equipped with five senses has as its life-breath the five-lettered formula, enshrined in the Namaka section of the Yajur Veda "Namah Si-vaa-ya". It is a basic mantra which means "that which can save, when meditated upon." Every mantra has a seedsound (bijaakshara) which precedes it and provides it with additional potency. Sound emanated first through the will of God. So the bijaakshara is fundamental for the mantra and its efficacy.

The Akshara is sanctified by the Vedas or by the Tantra texts. The bijaakshara for the fivelettered Namah Sivaya is the Vedic sound, OM.
 The sound OM arouses energising vibrations
OM is how A, U and M are jointly pronounced. Each of these letters is devoid of spiritual force but, together, they arouse energising vibrations. 'Sivaaya' in the mantra means 'to Siva'. 'Siva' is That which confers good fortune, wealth, prosperity and happiness. Pandits have commented on this formula and explained it in various ways. They have interpreted Na as indicating Nandivahana, the God who has Nandi (the Bull) as Vahana (vehicle). They take ma as the pointer to another Name of Siva, Mandaaramaalin (wearing a garland of Mandaara flowers) and Si as Surya (the Sun which when it dawns on earth unfolds the Lotus of the Hearts of Beings etc). Each one allows his imagination to lead him along. But, the formula contains a more universal and abstract concept. It has to be pronounced always with OM. The namah (prostration) is for OM which is denoted as having the Siva attribute (being the source of peace, prosperity and success, of Mangalam in short). The process of worship is best described by Pothana in the Bhagavatha he has rendered in Telugu. Pothana speaks of "Chethulara Sivuni Puja" (worshipping Siva with the hands). By 'hand', he means, the 'five-fingered', representing the five-lettered mantra. Siva is the five-element-lord and

so He has all the power and wealth the five can yield to man who is himself a composite of the five!

The Vedas assert, "Atma Vai Putranaamaa asi" (Oneself is the person known as son). One repeats himself in the son. Ganesa is therefore Siva Himself expressing certain aspects of Siva on certain occasions for certain purposes. Ganesa means the leader of groups. Ganapathi too means the same.

The elephant head is the symbol of wisdom
 The elephant-head of Ganesa is a symbol of intelligence, discrimination and wisdom. The elephant is ever alert and eminently conscious of its surroundings. Its memory is strong and deep. It treads through the thick forest imprinting huge foot marks on the track. One such print can subsume the marks left by scores of other animus, both wild and tame. It moves majestically through thick jungles; its very passage blazes trail for other animus to go through. It is a pathmaker, helping others without being aware of it, because it is its nature. Ganesa guides the stars, the communities of men and their homes. He is Lord of Obstacles, causing them when needed and helping men to overcome them, when that boon will promote the well-being of the suppliant.

There is astronomical support also for the Ganesa festival, celebrated on the fourth day of the bright half of Bhadrapada month. A constellation with the appearance of the elephant-head becomes brightly visible on this very night. Ganesa is the embodiment of buddhi (intelligence) and siddhi (achievement). He was approached by Sage Vyasa with a prayer to write down the Mahabharatha, even as he composed the hundreds of thousands of its verses! Ganesa agreed immediately; He brooked no delay, even to secure a writing tool: He broke his sharp-pointed tusk and was ready to start!

Lessons that Ganesa teaches men
Ganesa can teach many a lesson to man. That is the reason for His being adored by people of all ages and professions. Take the problem of food. Thygaraja invites Ganapathi most endearingly, and delights in offering Him sweet satwic items of food---coconut kernal, sweet fruits of various types, steam-cooked rolls and balls of modak etc. The elephant feeds on grass, sugar cane, bamboo-shoots, and twigs and leaves of the banyan tree. Devotees offer Ganesa, while

worshipping, leaves, grass blades and flowers gathered from meadows and valleys. Ganesa, the

Elephant-headed, is adored as the source of Love, Faith, Intelligence, Guidance and Grace.

Take into consideration another role assigned to Ganesa. When Siva is moved to supreme

ecstasy and it is expressed as the Cosmic Dance of Nataraja, Ganesa, Master of Tune and Time,

leads other Gods, marks time on the mrdangam (drum). No wonder, the Gods are pleased when

puja is offered to Ganesa even before any of them is propitiated.

Man is bound by three tendencies. The first is Kama (the longing to possess). When that longing

fails, Krodha (anger) raises its hood. When the desire is fulfilled and the thing is gained the third

tendency, Lobha (greed) overtakes him. If one's desire is beneficial, the Divine will shower

Grace. Ganesa has no desire, no anger, no greed. His Grace is available for all who seek good

and godly goals. Look at the vehicle which He has chosen, the mouse! The mouse is a creature

that is led, even to destruction, by Vasana (the smell of things). Men are all victims of Vasana

(Preferences and predilections stamped on our minds during the past lives). Ganesa smothers and

suppresses the Vasanas which mis-direct man and create misfortune.

Since the mouse has been honoured so, it shares the worship offered to Ganesa. Association with

Gods, as vehicles, ornaments, accessories or servants of Gods, endows objects, animals and men

with specially sacred status. Elephants, Lions, Eagles, Snakes, Primates--all these and many

more have been divinised thus.

This day is Ganesa festival Day. Since Ganesa leads when gods are invoked, installed and

adored, this Festival leads the long line of festivals 'for other forms of God---Navarathri,

Dipavali, Sankranthi, Sivarathri. The duty this Day is to contemplate on the Universal and

Eternal Truth embodied in Ganesa and worship Him with purity and faith, praying for the Grace

which can prevent lapses and promote progress in all efforts to achieve the highest goal.

Discourse on Ganesa Chaturthi day at

Prashaanthi Nilayam, 18-9-1985.

22. Practise what you preach

THE quest for God does not mean doing bhajans, japa worship and the like. These are merely

means for achieving mental concentration and subduing desires and aversions. Why cry out,

asking: "Where is God?" He resides in the heart. Offer service and

receive Love. Thereby

experience the bliss of Self-realisation.

In the land of Bharat two great streams of Higher Wisdom have been flowing from ancient times.

One is Vedic wisdom. In this, the Karma Kanda (rituals) is primary. It has its origin in

Brahman. The Rishis receded the Vedic intimations and propagated their message. The second

stream is the scriptural heritage of the Puranas. In this Duty is paramount. The Rishis acquired

them and spread their message. Both these streams are of equal validity.

The goal of karma is Jnana and for Jnana, karma is the base. To combine the two in practice

constitutes Seva. Through right conduct, the mind is purified and a pure mind leads to Atmic bliss.

Hence, the duties that are enjoined on one have to be discharged. The foremost duty of man is to

do good deeds with a pure heart. There should, however, be no egoistic feeling. "I have done

these good deeds." It is not right to entertain the slightest desire for enjoying the fruits of these

actions. Egoism and desire are the cause of bondage to Karma. Desire is the barrier between the

pure mind and devotion to the Self. To regard the performance of right action as one's duty and

to eschew egoism in one's conduct and desire in one's motives is real sacrifice.

True meaning of Karma Yoga

Karma yoga teaches how actions should be performed. It enjoins duty for duty's sake. "Yogah

Karmasu Kausalam" (Yoga is excellence in action). It enables man to recognise the image of the

Divine in him. Righteous action and control of the senses are essential for the cultivation of

universal love and goodness. It is the foundation for the good life.

Not all realise the true meaning of Karma yoga. Many look down upon acts like cleaning of

streets, relief to the sick, feeding the hungry, and service to the poor and the destitute as

undignified. This is a grievous mistake. The supreme Lord of the three worlds, Sri Krishna

Himself when He came down to proclaim the divine destiny of man, rendered service to beasts

and birds. He tended horses and cows with love. In the great

Kurukshetra war, disinclined to

wield the sword, He was content to figure as a mere charioteer. He made known thereby the ideal

of selfless service.

Service to the society is the highest good

The underlying truth of Karma Yoga is the demonstration of the unity that subsumes the

diversity in the universe. Nishkama Karma (desireless action) demonstrates and promotes the Love principle. There is no greater spiritual sadhana than service. The tendency to distinguish between the spiritual path, the path of service and the path of knowledge and regard them as separate is wrong. The three are not distinct; they are one. Seva (service) is spiritual knowledge. Seva is the primary means to acquire Divine Grace. Without being a devoted follower you cannot become a worthy leader. Without being a Kinkara (one who is ready to do any work) you cannot become a Sankara (The Divine). Each one has to realise this truth. Service to society is the highest good. It adds to the joy of life and enhances its savour like salt. Universal love sweetens life like nourishing food. The joy of giving makes life blissful. The Dhyana (meditation) that is sustained by life is the real lifebreath. Life requires four elements. Ruchi (sweetness), pushti (strength), sugandham (fragrance) and prana (vital breath). The unity of these four makes up the human entity. When you sit down for a meal, if there is no salt in the dhal, you keep it aside. If that is the case, should not there be some sweetness and taste in a life led for sixty or seventy years? What is it that gives savour to human existence? Good qualities alone impart savour to life. Good conduct alone is the right source of strength to a man. A man without good conduct becomes a weak and pitiable creature. Again, good qualities like forbearance and sacrifice lend fragrance to the life of a man. Without good qualities, righteous actions and the attitudes of forbearance and sacrifice, life is worth nothing. The Light of Seva Sai's philosophy does not lie in encouraging devotees to sit in a corner, control their breath and go on uttering, "Soham! Soham! Soham!" "Oh, Sadhak! Arise! gird up your loins! Plunge into social service!" This is the Sai message. No room should be given for laziness and indifference. Controlling your senses you should take to social service. A life not dedicated to service is like a dark temple. It is the abode of evil spirits. Only the light of Seva can illumine the spiritual aspirant. Therefore embark upon service to your fellow men without any expectation of reward. Do not waste your time in profitless talk. Of what avail is it to mouth expressions such as: the Lord is All-knowing, Omnipresent and Omnipotent? You clap your hands

when these epithets are used, delving pleasure from simply hearing them. How many act according to the word they speak? There must be harmony between what is-said and what is done. All spiritual exercises like japa and dhyana are efforts to control the mind and prepare it for the journey to the Divine. Knowing the way is not enough. The path must be traversed to reach the destination. That journey is service to the society. This service must be done with the awareness that the Divine dwells in every heart, in every individual and in every living thing. In the Bharatiya tradition one of the beautiful names of Bhagavan is "Sarvabhootha-antaratma" - the Self is the indweller in all living beings. To worship this Supreme Self residing in all beings and to experience this Self no separate temple or shrine is necessary. The body is verily the temple of God. The eternal Self resides in this temple of the body as the Divine that sustains the individual Jiva (self). Forgetting this truth men beautify only the temple and are concerned only about its external appearance. They do not consider the basic Divine Indweller who sustains everything. Grama Seva is Rama Seva. The body is not primary. What is important is the Indwelling Spirit. Keeping the goal of selfrealisation in view, you must engage yourselves in service till the destination is reached. Selfless, dedicated, purehearted service is the means. When the entre life is devoted to this purpose, direct experience of the Divine can take place. Eschew as far as possible attachments and aversions. Every effort must be made to keep the mind and body unpolluted. Know, oh man, Grama Seva is Rama Seva! When love overflows it is Rama Rajya. There is no progress without Love. Without Service there is no hope for man. It is through service that man can expect to redeem his life. He is not a man at all who has no kindness and love in him. The path to Self-realisation lies through Love and Service. Cultivation of love is the first step. Faith is the basis for Love. When Faith and Love are combined Peace is attained. And in that Peace resides Truth. Truth reveals the power of Thyaga (sacrifice), which alone holds the key to immortality. Self-confidence is the basis of faith. How can a man who is not sure about his own future over the next few days, have faith in God? Only the man who has faith in himself can have faith in

God. **Nara** (man) is **Narayana** and **Narayana** is **Nara**. Love is the link that binds the two. With love as the motive force and **seva** as the means, the aspirant should seek to attain the supreme goal of life.

Practice and Precept

Embodiments of love! You have participated in many conferences, but what have you accomplished thereby? Without putting into practice the decision taken, what is the use of endless debates and long resolutions? Conferences of such a nature are a sheer waste of time and money. You must try to implement at least one or two of the decisions. There is no use in listening to talks if you do not make use of knowledge gained from them after you go out from the Conference.

Nowadays even avowedly spiritual organisations are involved in business. **Sathya Sai** organisations should never become such commercial institutions. The only kind of commerce in which they can indulge is from heart to heart, from love to love. It is in such a sublime exchange that they should take part. They should have no financial or other material involvement.

Organisations which get entangled in money or property do not grow. We should be concerned with genuine, God-oriented, heart-to-heart association. **Seva** must be done hand in hand in comradeship. This will demonstrate the unity of the Cosmic Being. The heart does not blossom out through the mere study of books or by listening to discourses. It is only the cultivation of love that breaks the knots binding the heart. One who does no service himself has no right to call upon others to serve. The right to speak has to be earned by doing service. **Seva** must be regarded as **sadhana** and service rendered to any one must be looked upon as service to God. To develop such an attitude of spontaneous love towards those whom one serves should be the primary aim of **Sai** organisations.

Selfless Service

If there is no spirit of sacrifice in the **Bhajan** or meditation you do, however earnestly you may do it, it becomes a self-interested exercise. There is self-interest in seeking one's **Moksha** (salvation). To seek only your future is equally selfish. To be concerned about your own **Ananda** (bliss) is also selfishness. Only the man who gives up his self-interest and regards the happiness of others as his own and devotes himself to their well-being, is a truly

selfless person. The Lord will love only those who love others. If you seek to win the Lord's Love, you must have to love others. You cannot win the love of others if you do not love them. Without worrying about what has happened in the past and without concern for the future, strive to make the best use of the present by cultivating love and doing service.

Many reasons are given for the problems in the world which we face today. But the root causes are really two. The old ruminate over the past and spend their time expatiating on the good old times when they were young and recalling all their achievements and enjoyments. As for the youth, they are engaged in imagining fanciful plans for their future after their studies and their service careers. The future is in fact unpredictable. No one knows for certain what the morrow will bring. What use is there in worrying about the unknown? The old, absorbed in the past, and the young, concerned about the future, are both ignoring the present. This is the real problem.

We should really be concerned about the **Diane** present. Only if you make the present holy and pure, can you attain goodness and purity in the future. Experience divinity through **Seva**

Hence, avail yourself of the golden opportunity that has come to you now, without misusing it, and redeem your lives by engaging in service. Through **Seva** you can experience dignity and inexpressible bliss. You can be an ideal to others.

Sathya Dharma, **Shanthi Prema** and Ahimsa are in us like the **pancha pranas** (five vital airs). We think that the five **pranas** (Prana, **Apana**, **Udana**, **Samana** and **Vyana**) are protecting this body.

But it is Truth, Right Conduct, Love, Peace and Non-violence which give real happiness to the body. These are the real **Pancha Pranas**. In no circumstances should these five vital principles be departed from or given up. Render service to society with these principles in your mind and with broad-minded dedication to the well-being of all. That alone will please **Sai**. **Sai** rejoices when **seva** is done. All that **Sai** does or says is **Seva**. By acting according to what **Sai** says and does, I hope you will delve the joy of the Self.

You have come here from distant parts of the world, at great expense and personal inconvenience. Having come, you should try to imbibe good thoughts and noble feelings so that you may go back with the determination to lead exemplary lives and engage yourselves in

worthy deeds which make your lives sublime. This is my benediction for you all. Before I

conclude, I wish to give you two directives which will make you understand the significance of

this Conference. One is: Practise what you preach. Act according to what you say. The other is:

Don't preach what you do not practice. If you talk about something which you do not practise

yourself it is deceit. If you do what you say, it is an index of greatness.

Vyasa has said: "If you cannot do what you talk about, that is sin. To do what you say is purity."

Remember the significance of these two statements and carry on your work in a spirit of

dedication. Remember that world welfare and peace cannot be achieved without selfless service to mankind.

Discourse at **Poornachandra** Auditorium on 17-11-1985.

23. Love is the only offering I accept

WE have here at the World Conference delegates from many countries, wedded to different

cultures and traditions, languages and styles of dress, food **etc.** But, this variety should not hide

from our vision, the unity of Divinity inherent in all of you. The world today is afflicted with

formidable problems and fast-spreading fear--fear of war, of famine, and of demonic terrorists,

problems of racial, religious and regional conflicts, of economic recuperation and survival, of

student indiscipline, of **credal** clashes, of frenzy and fanaticism, of power-grabbing and extreme

egoism. The only remedy for this creeping fear is an attitude of **Vairagya** (non-attachment).

When one is attached to the body-mind complex and the I-and-Mine limitation, fear is

inescapable. The **Adhwaithic** awareness, that what we witness is but a super-imposition of our

own mind on 'Reality; it is the best cure; and service is the most effective **sadhana**. Our deeds

reveal our motives; our motives design our habits; our habits decide our character; our character

determines our destination.

Service should be rendered without egoism

Deeds are the very root of our fate. They sprout as birth, after death. The family and society into

which one is born, lead us through their moral code and the journey ends when the goal is

reached. **Jaya** and **Vijaya** the door keepers of **Vaikunta**, the abode of God, fell into demonic

careers in the world, as the result of an impertinent gesture against holy sages. **Prahlada**, though a

demon by birth, attained the presence of God as a result of his total dedication to Divinity. The

mind-stuff of the former two was polluted with the poison-of egoism, while that of **Prahlada** was

cleansed by surrender to His Will.

Service rendered without egoism, however small, can be highly beneficial. It must emanate from

a tender heart which responds to every sob and groan and is ready to renounce and suffer gladly.

One must have the eagerness to get involved with others to feel fullness thereby. One must

cultivate forbearance and inner strength, in order to avoid resentment at criticism and ridicule

while one is engaged in joyful service.

The scriptures speak of **Pancha Pranas** (five vital airs) that **energise** the functions of the human

body. More vital than these are the five **sustainers** of the of inner health and strength, the **Upapranas**--

Sathya, Dharma **Shanthi**, **Prema** and Ahimsa. Of these, **Prema** (Love) is the basic

element, the **motivator** of the other four.

Man is certainly the crown of creation, but, nevertheless, he is born weak and dependent. The

culture and traditions of the society, family, country and religion, that is to say, history has its

impact on his **life** and thought. It moulds his individuality and endows him with loyalty and

affinity, with a nationality. Thus, he grows not as an isolated being, but with the consciousness of

the divinity in all, which culminates in the experience of unity.

Seva is the highest form of worship

The four **Purusharthas** (life-goals)--Dharma, **Artha**, **Kama** and **Moksha** have been laid down to

teach man that he should earn **Artha** (wealth) through Dharma (right means) and direct **Kama**

(desire) towards **Moksha** (release from bondage). But man ignores Dharma and **Moksha** and

struggles to direct Korea towards **Artha**. His sense of values has become topsy turvy; for

example, he is delighted when the sun rises and happy when it sets, for he can work during day

and rest at night. He does not realise that the sun is, with each passing day, shortening the time

allotted to him for earthly existence. He does not remind himself that the earth is but a

caravanserai and that he has to leave behind all that he claims to possess.

The wise ones use money, strength, intelligence, skills, aptitudes and opportunities for helping

others and making their lives happier. Thus, they win Divine Grace, for **Seva** is the highest form

of worship. There are millions who are hungry, desperate and miserable. I am directing you to

limit the intake of food to actual need, so that you can share it with the

poor. Do not waste food.

Do not fritter away money for harmful purposes; use it for helping others. Do not waste time and energy; allow others to benefit by your skills.

Human Family

Though desires have not been curtailed sixty lakhs of rupees have been collected from the States

in India, as an offering to Swami, ostensibly as the sum so saved. I accept only one offering from

the World Love-- sacred selfless Love, manifested as service, as brotherhood, as tenderness of

heart, as compassion. Not this day, but all days in the past and for all days in the future, money

does not attract me or affect me. My hand is for giving, not receiving. Therefore I am returning

this amount to the State Presidents themselves, so that they may give back the money to the

districts which have contributed it. Let them utilise it for some service activity under the

supervision of a Special Committee and the guidance of the State President.

I am emphasising another point today. You are using the name Sai family while addressing

devotees, and referring to yourselves as members of the Sai family. This is a narrow, restrictive

expression. I have no limits or restriction. I am in all, for all. There can be no distinct Sai family.

Whatever the Name and Form they address, Rama, Krishna, Sai etc. they all belong to me, to

God. To assume that God responds to one Name only and can be adored in one Form only, is a

sacrilege.

The Ten Directives

Cultivate love and cleanse your hearts with that Love. Spend that Love in service and that will

make it grow. I am now giving you, members and workers of the organisations, ten directives for you to follow.

The first is: Love and serve the Motherland. At the same time do not hate or hurt the motherland

of others. Do not defame or dislike other countries.

The second is: Adore all religions; they are all pathways to the one God.

The third is: Treat all men as your brothers. All men are of one caste. Have faith in the Truth that

Mankind is one indivisible entity.

The fourth is: Keep your homes and the environs clean. This will ensure health and joy to you and society.

The fifth is: Do not promote beggary by throwing coins at an outstretched palm. Help the beggar

to earn a livelihood for himself. Provide food and shelter, in every

town and village, for those

who are too weak or aged.

The sixth is: Do not get things done by offering bribes; do not accept bribes from others.

The seventh is: While engaged in worldly activities, it is dangerous to pay attention to the caste

or creed of people, for this will breed hatred and envy. Keep your caste strictly at home; do not

parade it before society.

The eighth is: Do not depend on others for serving your personal needs. This will make you lazy.

Be self-reliant. How can a person so dependent serve others?

The ninth is: Adore God. Abhor Sin.

The tenth, which is relevant for all the nine, is: Observe the laws, rules and regulations laid down

by the State and be ideal citizens.

Follow these directives with enthusiasm and with love and be examples for others, wherever you are.

The Ten-Fold Path to Divinity

(For members of the Organisation and others)

1. Love and Serve the Motherland; do not hate or hurt the motherland of others.

2. Honour every religion each is pathway to the one God.

3. Love all men without distinction; know that mankind is a single community.

4. Keep your home and its environs clean; it will ensure health and happiness for you and for society.

5. Do not throw coins when beggars stretch their hands for alms; help them become self-reliant. Provide food and shelter, love and care, for the sick and the aged.

6. Do not tempt other by offering bribes or demean yourself by accepting bribes.

7. Do not develop jealousy, hatred or envy on any account.

8. Do not depend on other to serve your personal needs; become your own servant, before proceeding to serve others.

9. Observe the laws of the State and be an exemplary citizen.

10. Adore God. Abhor Sin.

Prashaanthi Nilayam, 21 - 11 - 1985.

24. Cultivation of Love is the Greatest need

Modern education develops the intellect and imparts skill, but does not promote good quashes in

any way. Of what value is the acquisition of all the knowledge in the world, if there is no character?

Knowledge has multiplied and with it desires have grown. The result is that one is a hero in

words, but is a zero in action.

What is the use of acquiring intelligence and skills if even a small fraction of what is learnt is not

put into practice?

SATHYAM Ekapadam Brahma. Sathye Dharmo Prathishtitah.

Sathyameva vaak-hridayam.

Sathyam Sarvam. (The one word **Sathya** is **Brahmam**. Dharma is rooted in Truth. Truth is the heart of speech. Truth is all).
Embodiments of Love! Truth is the beautiful mansion of God. Dharma is firmly established in Truth. The Vedas which represent Jnana and **Vijnana** (Knowledge and the Higher Wisdom) are the embodiments of Truth. Those who seek to achieve higher stages in life must follow the injunctions of Truth.
The nine gems to be cherished
Truth, charity, penance, sacrifice, friendliness, purity, straightforwardness, service to the Guru
and study are the nine gems which every seeker of knowledge has to cherish. Dharma, **Santhi**,
Prema and Ahimsa are to be found in the state in which Truth and goodness prevail. The basic
Truth is one, but the sages have called it by many names. The ideal man is one who adheres to
Truth and does not give it up in any circumstance. He lives the true life. Truth does not exist for
the sake of any one person. It transcends the limitation of time, place and **personalises**. It is the
life-breath for all counties, for all people, at all times. The grand sire of humanity, the great
Manu, after deep enquiry, analysis and experience, gave this as his boon to mankind: "**Sathyam bruyaath, priyam bruyaath, Na bruyaath Sathyam Apriyam.**"
(Speak the truth, speak what is pleasing. But never speak truth that is unpleasant). You should not utter an untruth because it
may be pleasing. Nor should you utter truth which is unpleasant. This great advice was given by
Manu to mankind.
Knowledge does not mean book-lore
Man can make genuine progress only when the idea that education is for earning a living is given
up. The link between education and jobs should be totally snapped. Education should be for life,
not for a living. Only one who realises this truth is a truly educated person. From ancient times
this truth had been recognised by the sages of **Bharat**, who preserved the nation's cultural
heritage. Knowledge does not mean mere book-lore. It is not the transference of the contents of
books to the brain.
Education is intended for the transformation of the heart. Man today is proud about the little
knowledge he has acquired about the physical world and boasts that he knows all about the
universe. True knowledge is that which establishes harmony and

synthesis between science on
the one hand and spirituality and ethics on the other. Man, therefore, should at the outset
determine the true value of education. Today, because of the striking growth of the physical
sciences, man tends to feel he is highly knowledgeable. But only when man tries to understand
knowledge of things beyond the physical sciences can he fully benefit from the latter. Beyond
physics lies metaphysics. Of late some are beginning to realise this fact and are embarking upon
spiritual exploration.
Great sages like **Vasishta**, **Vamana**, **Jamadagni**, **Vishwamitra**, **Gautama** and **Parasara** were among
the **Saptarishis** who achieved the distinction because of their spiritual greatness. Do we have
such sages today? It cannot be said that the accomplishments of modern science are not
prodigious. There is no question about the necessity of scientific knowledge. But it must be
realised that it is necessary as much to develop our sense of discrimination for the proper use of
science **pari passu** with the development of scientific knowledge. It is because this discrimination
has been lacking in the use of science we find that the world is facing many dangers and
difficulties.
Our company determines our character
But even today there are some noble minds, who, even in the pursuit of science, are exploring
spiritual truths, analysing them and trying to see how these can be used for transforming man.
Newton, after discovering the gravitational power of the earth, declared: Although I have
discovered the force of gravity, the gravitational force itself has been existing always before my
discovery." He also admitted that while "I have been able to identify the force of gravity, I did
not create it." He was convinced that there was a creator for the force of gravity.
Einstein also, after his scientific studies of the working of nature, turned his mind to spiritual
matters. He realized that for spiritual pursuits the company of good men was necessary, and that
the association of good men can transform the human condition. He declared, "Tell me your
company and I shall tell you what you are." This shows that what we are is determined by the
character of the people with whom we are associated.
Heisenberg, a great philosopher, after studying various sciences, embarked on an investigation of
the link between the physical sciences and spirituality. He discovered

the great secrets contained in the Yoga-**sastras**. He observed, "Master the mind: be a mastermind." Another great scientist, **Schroedinger**, found that science and spirituality were integrally connected and that in fact spirituality was the basis for science. He also noted that the growth of science had led to a multiplication of wants, which brought about a weakening of man's will and intelligence. He declared: "More desires, more despair." To help others is meritorious. There was another great thinker, named **Dirac**. He sought to know the connection between science and spirituality. He tried to discover the one entry underlying all things in creation and conducted experiments for this purpose. He found the truth to consist in the statement: "Love ever; hurt never." **Dirac**'s conclusion is nothing but an echo of Sage **Vyasa**'s pregnant pronouncement, after completing his works of the 18 **Puranas**: "To help others is meritorious; to hurt others is sinful." We have yet another modern thinker---**De Broglie**. Having begun as a critic of spirituality after serious enquiry, **De Broglie** confessed that his criticisms were due to ignorance. He proclaimed from his own experience that divinity was at the core of everything in the universe. Such seers of the truth are not absent in the world of science. These great scientists, who have examined, explored and declared the truth, are akin to the ancient **Saptarishis** (Seven Sages). Newton declared that the universe is a manifestation of God and everything revolves through the power of God. **Fritzof Capra**, at the present day, has explored the link between the atom and vibrations in nature. In ancient times, **Vyasa** declared that the universe emanated from the vibrations of the sound. '**Sita**' and all things in creation---living and non-living---were the outcome of these vibrations. Ideal children of ancient India Here is an episode from the **Mahabharata**. Once, when his wife, **Subhadra**, was enceinte, Arjuna, not knowing that the child she was bearing was the future hero **Abhimanyu**, began telling her all about war-fare and the **Padmavyuha**, an intricate type of military formation, Krishna came in at that time and pointed out to Arjuna that the child **Subhadra** was carting was being influenced by what he was telling her. It is an ancient practice in **Bharat** to relate to pregnant women stories

about heroes and saints so that the child in the womb may be influenced by the vibrations produced by such sublime stories and the thoughts produced in the mother. The ancient **Rishis** knew this truth. No wonder that the children born under such conditions had noble nature and heroic virtues. It was a common practice to relate stories of exemplary children like **Markandeya**, **Dhruva** and **Prahlada**. They provided the inspiration and ideals for the children of those days. What do we find today? Pregnant women are engaged in seeing Television, Cinemas and other deleterious media which play up crime and sex. The result is the children who are born develop undesirable tendencies. What Krishna told Arjuna might have been dismissed as meaningless previously. But today, scientists in the West are realising that what was said in the **Mahabharata** is true. The Institute of Child Health and Human Development, attached to the Carolina University in America, has been conducting experiments on the factors influencing development of children. An eminent scientist in this Institute, Anthony Casper after various experiments, came to the conclusion that what **Sri** Krishna had said was true, though our ill-equipped minds cannot fully understand the profound truth underlying Krishna's statement. Anthony Casper announced his findings on 3rd January 1984 at a conference of scientists. Casper's experiments showed that the food taken by the pregnant mother, the thoughts she had and the words she listened to had their impact on the child she was carrying. The link between science and spirituality It is a welcome sign that there are open minded scientists today who are prepared to explore the truths declared by our ancient sages and to seek the link between science and spirituality. On the other hand, it is a pity that people born in this great country with such a precious heritage, are leading lives contrary to its ideals and wasting their opportunities. The American cosmonaut, **Mitchell**, after landing on the moon, had a look at the earth from the moon. He saw the earth as a huge brilliant diamond set against a vast carpet of blue velvet. Experiencing this spectacle, he shed a few tears. He was stricken by the feeling: "Born on such a beautiful and brilliant land, why are men behaving like ignorant, evil minded beings? Only a diamond can come out of a diamond and not a mere piece of stone.

Why should evil men arise
from the pure, holy soil of Mother Earth?" he asked. And he found the answer in man's
fascination for material things, ignoring the cultivation of good qualities.
Right conduct is the only thing that matters
It should be realised that whatever scholarship one may possess, whatever position or name one
may have, without righteous conduct all these are meaningless. Right conduct is the only thing
that really matters. What you do determines what you get. Hence you must concentrate on right
conduct. Give up narrow feelings. Broaden your outlook. True education can be summed up in
one word: Love, all-encompassing love. A life without love is worse than death.
Worldly knowledge is undoubtedly necessary. But it is not all. You must also know the basic
Truth about life and the human destiny. Along with the acquisition of knowledge, you also have
to cultivate the disciplines of right behaviour such as respect for elders, love towards parents and
affection for friends. The affection you show must be constant, continuous and unchanging like
your breathing.
Education today is a process of filling the mind with the contents of books, emptying the
contents in the examination hall and returning empty-headed. True education consists in the
cultivation of the heart. What you learn should become a part of your whole being. Only then
will you have a sense of fulfillment, and establish complete harmony in thought, word and deed.
The country needs today, persons who lead such integral lives. Cultivation of Love is the greatest need
People in all countries talk about peace but their actions are contrary to their professions. They
talk of peace on the one hand and keep the atom bomb on the other. The entire world is suffering
from environmental pollution. The talk of star wars contains the threat of polluting even the outer
space. The desire for peace must be built in the hearts of men.
The cultivation of love is the greatest need today. This vast gathering is a manifestation of love
in action. Here are assembled **lakhs** of people. Were any invitations sent to them? They have
come out of love of and for **Sai**. There is no use in acquiring all kinds of knowledge and
performing of **japas** and meditation if there is no love in the heart. It is love alone which can save
the world. Students, teachers and lovers of education! I wish that in your attempt to perfect the

system of education you provide for love, dharma and moral values, for these alone can take the
country forward and enable it to regain its past glory.
Bhagavan's Benedictory Address to the **Fourth** Convocation of **Sri Sathya Sai** Institute of Higher Learning as its Chancellor on 22-11-1985.
25. I will be closer to Devotees
ON THE occasion of **Bhagavan's** sixtieth birthday, He began His discourse with a poem in which
He declared His **avatic** advent as the continuation of all the earlier **avatars** from **Narasimha** to
Sri Krishna.
He alone is a real man
Whose thought, words and deeds
Are in perfect harmony.
How can he be a genuine man
When his mind is divorced from speech and deed
And all three are not in harmony?
If birth, old age and death don't happen,
If desires don't fail and gain **isn't** lost
If the world **isn't** the fleeting flow it is,
How could man have affection, compassion, love?
The attributes and qualities which were assumed
When, to save **Prahlada**, the Supreme Person came;
The attributes and qualities which were assumed
When, to save the elephant, the Lotus-eyed came;
The attributes and qualities which were assumed
When, to save the poor **Kuchela** the Lord of **Veda** came;
The attributes and qualities which were assumed
When, to save the boy, **Dhruva**, He came from Heaven;
Now, with all the attributes, all the qualities has come,
He whom the gods adore, the Refuge of the Rejected.
The Lord of all the worlds, the Lord of Infinite Glory,
As all Existence, as all Knowledge and
All Bliss in one Form embodied
As **Puttaparthi Sathya Sai**, the Over-lord of all that is.
God is known as **Easwara**, since He is the source and store of prosperity and power. He is known
as **Sankara**, for He is the embodiment of sanctity and auspiciousness. God has no birth or death.
He has no wants, no desires. There is no single thing which He lacks and longs to acquire. But,
man ignores God who is the very basis of his life and refuses to recognize things as mere things.
His mind has become a bundle of desires.
Direct **Kama** towards spiritual progress
In Vedantic parlance, this striving and yearning, this desire which prompts men, is called **Kama**
When the spirit of inquiry gets sharper and deeper, it leads man beyond realms of the senses and
even the feeble faculty of reason, beyond the stars and space, and helps him to dive into the

boundless ocean of Bliss. Instead, if **Kama** gets bogged down in the distracting objective world, it plunges man into misery. When **Kama** is directed towards spiritual progress, it rewards man, filling his heart with Divine Delight. For, the Divine is free from mental modes or physical forms; It has no likes or dislikes; It is not bound by time or space. It is ever pure, ever conscious;

It is free from the blemish of duality. Only persons endowed with **Satwa guna** (unruffled serenity) can have a Vision of the Divine (**Saakshaathkara**), and achieve the heroic victory.

In money, there is no evil. In scholarship, there is no evil. In knowledge and intelligence, there is no evil. But evil arises from the activities which man carries on with their help. Pure water has no colour. Poured into a black bottle, it appears black. Poured into a red bottle, it appears red.

The water does not become red or black; the colour is due to what we have done to it.

When money, scholarship, cleverness and intelligence are possessed by persons in whom **Rajas** (passion, emotion, extrovert **qualites**) predominates, they promote hatred, ambition and lust.

When possessed by persons in whom **Tomas** (sloth, dullness, conceit) predominates, they promote miserliness, greed and envy. When possessed by persons in whom **Satwa** (equanimity, balance, purity) predominates, they promote love, compassion, urge to serve, the unity of all mankind and World Peace.

The sublimation of character into the stage of **Satwa** is the duty which everyone owes himself.

This is the path; this is the real goal. You must try ceaselessly to tread the path and reach the goal.

Man's Dharma and duty to be fulfilled

God is the sole sustainer of human life--the basis, the structure, the consummation. Money cannot help man to cultivate godliness and merge in God, the source. Scholarship too is equally

powerless. The **Upanishad** proclaims that release from death can be achieved neither through

entanglement in works, nor through one's progeny, nor through the accumulation of riches. It can

be gained only through **Thyaga** (acts of renunciation, detachment, unconcern, giving up). It is a

pity that this warning is not heeded and man is engaged in mere grabbing and grasping. As a

result he suffers from more and more bonds that get tighter and tighter.

The best means to escape from this fate is to take refuge in the

company of the good and godly, and journey along their beneficial path. This is the valid vesture (Dharma) that can protect man.

One must take delight in wearing it and becoming worthy of it. Dharma also indicates the

unchanging genuine nature of every entity--its essential characteristic.

Man has to recognise his divine core

Consider a car, for example. Its shape is not its is-ness. It needs steering wheel and ball-bearings,

tyres, lights and wires. These, however, do not constitute the Dharma of the car. Its Dharma is to

transport the person safe and swift to his destination. The Dharma of man is to transport himself

safe and swift to his destination, namely, the Divine. That duty has to be fulfilled. That destiny

has to be realized. All the rest--attainments and achievements--are of secondary value,

complementary, at best, to the main purpose. One must pursue this Dharma without faltering or

failing in that duty. Of what avail is the length of years spent in living, if man is unaware of the

meaning and purpose of life? It is not enough if one passes off as a human person and parades

oneself as a good specimen of the race. He has to be judged on the basis of the motives of his

actions and the ideals he follows. He has to recognize his divine core, and attempt to unfold it in

thought, word and deed.

Man cannot exist without God sustaining him. God too needs man in order to announce Himself.

With no son, how can the father announce Himself as such? The word **Nara** (man) implies the

concept of **Narayana** (God). Man creates God in his own image by the intensity of **Sadhana** and

God creates man in His image by willing it to happen.

Most people are too weak to concede of Godhead, too weak in intellect and imagination. Egoism

freezes flowing water into hard blocks of ice, but when the Sun of wisdom shines, they are

softened and resume their real nature. Egoism prevents **Sadhana** and promotes intransigence and

ignorance. Intelligence gets perverted and the man becomes a fool. You may succeed in

squeezing oil from sand or count the horns of rabbits, but you can never discover any notable

virtue in such fools. Their greatest defect is their ingratitude to providence.

My Love--the Greatest Treasure

Among the 1008 Names for the Sun, which the scriptures recommend for use during solar

worship, are found four very meaningful names--the destroyer of

darkness (external and internal), the **dispeller** of fog (hesitation, doubt **etc.**), the destroyer of the enemy (darkness dare not face the Sun) and the destroyer of the ungrateful (ingratitude is the consequence of wrong outlook, distorted vision). The Sun is the light that makes the eyes see. So, the Sun punishes the ungrateful, by keeping away from such (that is to say, by rendering them blind). The good they recede from the world is fast forgotten by the ungrateful; their hearts are rock on which it does not produce any impression. The grateful person will treasure as a gift even the smallest service, but, the ungrateful forgets the gift, however valuable, and even renders disservice to the giver.

It is the nature of the world that every person has to encounter some one opponent or enemy. **Sai** alone does not find even a single enemy in the whole world. Some people, following their own fantasy, may assume that I dislike them. But, in my view, there is no one I do not love. All are dear to me. Let me tell you that no one else in the world today has as much wealth, as much property, as much treasure as I have, not even the World Bank, not even the richest emperors and kings.

What is that wealth, that property, that treasure? It is my selfless, universal Love. That uniquely potent Love has kept this body radiant and young. As the world goes, at the age of 60, the physique becomes weak and the mind loses its alertness. But, I skip along as fresh and active as ever. I see and hear, I play and sing as bright and busy as a youth of sixteen. This sacred nature I have assumed will not allow physical or other weakness to hinder me.

"Being with Me earns higher respect"

Some people are misled by happenings that do not affect my Reality or my Purpose. They observe, with their feeble understanding, that a few have left my presence and they clamour that thereby, my works are bound to be affected! Those who have left have done so, not because they do not like me, but because they did not get from me what they desired. Or, they could not receive here the status and respect available in the outer world. When they are questioned, they invent other reasons to explain their conduct. They do not realize that being with me and shaping their lives under my direction can be the source of even higher status and respect. I am glad, however, that they are contented with their lot, though they impute

faults in me to buttress their action. That, too, is an act of service, a boon from which they draw 'benefits'. Does the ocean depend on rivers for its existence or do rivers depend on the ocean for the rains that feed them?

My status and success are based on my own will, my goodness, my love. They do not grow or decline, when a few stay or depart. They alone are the beneficiaries or losers.

There was a garden of grapevine, with thick bunches of ripe fruit. A fox which was passing by was delighted at the prospect of eating the juicy grapes. But, though it leaped high many times, it could not reach a single cluster. It was so exhausted that it dragged itself slowly away. A crow saw its plight. It cawed a question: "Brother Fox! Have you eaten grapes a stomach full?" The fox replied, "Disgusting! I **didn't** eat a single one. They are awfully sour." This is the explanation for their leaving the Presence.

They have the same foxy cleverness. They **couldn't** reach up to the standard set by **Sai** and so, they invent excuses.

The **Sai** Reality will be clear to all

No one, in fact, has the right or reason to point a finger at any blot in me. My total selflessness, my compassionate heart full of eagerness to serve and save, my resolve to establish peace and prosperity, my determination to shower **Ananda** on the world--- these are being manifested more and more from day to day, and I am at all times in immeasurable **Ananda**. I am not affected by anxiety even for a moment. Consider, is there anyone in this world who can announce this? It is sheer ignorance that induces people to comment otherwise. When they experience my Love and witness the unfolding of my mission, the comments will cease, and the Reality that **Sai** is, will be clear to them. That knowledge can bear fruit by transforming your human-ness into Divinity, into **Sai**. "Brahma **Vid Brahmaiva Bhavathi**" (The Knower of **Brahmam** becomes **Brahmam** itself).

Keep a ceiling on desires

This project of transformation involves consideration of the problems that afflict the individual, the society, the nation and mankind. The rules and regulations laid down by Government cannot cure certain deep-rooted defects. So, the **Sai** Organization was commissioned to promote among the members a ceiling on desires. People now yield, on account of weakness of will, to the temptations that clamour for their money. The richer they are, the

more wasteful are the ways in which they spend them. Even a struggling middle class family attempts to adopt the spending habits of the reckless rich and suffers min. A worker drawing ten rupees as daily wages spends two rupees on drink, three on the Cinema and two more on some spree or the other, forcing his family to starve.

The message of placing a ceiling on desires and utilizing the money thus saved into a fund was to use the money for social service among the villages, for the poor and the illiterate.

But, the underlying principle was generally neglected. What was offered to the fund was not savings derived by desisting from desires. The old, deleterious habits were not given up.

Smoking, drinking, etc., continue undiminished. The object of the programme was to put a brake on harmful desires and not the collection of money.

The power of Sai Sankalpa

Of course, money is an essential requisite and those who have assumed responsibility for service projects do need it. Six thousand villages have been adopted by the units of the organization and facilities for education and medicine are provided therein, besides roads and wells. When I decide on a project, the wherewithal for accomplishing has to be spontaneously available without any fund raising campaign. My will has the power to concretize my plan. I willed that a College must rise in Puttaparthi; the Rajmatha of Nawanagar built it. In order to feed it with properly trained boys, I willed a Higher Secondary School; Bozzani from America asked that he be given the chance to build it. I thought that at this place education on Sai lines must be available to children from the Primary stage itself. Craxi, the brother of the Prime Minister of Italy, offered to build the School. At Bangalore, when I decided on a plan for a College and Hostel, Mrs. Elsie Cowan asked that she be given the privilege of completing it. Such is the might of my Sankalpa my Will.

Another small event. For full eight days, hundreds of thousands of people are treated as guests and breakfast, lunch and dinner are provided in festival style. When ten persons are fed free, the host desires that it should appear with huge headlines in newspapers. But, who craves for publicity when one's dear relatives gather for meals at home. Though lakhs of people share in the hospitality, one finds no hurry and no parading.

When I entertained the idea of granting this boon to every one drawn to the Birthday festival, Dr. Bhaskara Rao from West Godavari District and Karunyananda from East Godavari District arrived at Kodaikanal and prayed that they be blessed with the sacred responsibility. I warned them that the lakhs would be too big a burden, but they persisted, saying: "With your blessings, we can take on even crores." And, prompts, without any fuss, 5000 bags of rice reached here from those two districts and from Krishna, Guntur and Nellore districts. Hundreds of bags of wheat, flour and suji arrived from Punjab, followed by the same number of sugar and jaggery bags from U.P. From Madras huge quantities of pulses were brought by members of the organization. Did any one demand or ask for these? Can you get them by asking for them or demanding that they be given? Try and see what happens. Everything was offered spontaneously, silently, sincerer, with so much love and humility. This is their homage of Thyaga, of service through sacrifice.

Circulation of money should ensure health

A man should own only as much wealth as is essential. It is like the size of his shoes. If the shoes are too loose, he cannot walk; if they are too tight, he cannot wear them. Too much money is a torture; rich people will agree with this judgment. It is foolish to accumulate money and sit on the pile, which turns into garbages. Spread garbage over the com field, it will fertilize the crop and multiply the harvest. After all, how much and how long can a man enjoy? A dog can only lap up water, even from a huge lake. Like blood, money too should circulate to ensure health.

Members of the organization should understand and follow these ideals set before them. In fact, no other organization has such selfless workers engaged in loving service. If you watch with an open eye, you find them cheerfully and enthusiastically labouring in the kitchens and serving the meals, cleaning and sweeping, though most of them are unaccustomed to manual work, and accommodating themselves in open grounds. Their faith has given them this fortitude. The volunteers and Seva Dal members, men and women, have toiled in the true spirit of dedication and surrender.

When the festival was just on, Kasturi repeated to me what he had heard over the radio. A cyclone was about to cross the coast, and enter Nellore and Ongole

and cause heavy rains in

Ravalaseema too, But, it did not happen. The devotion of the people gathered here and anxious

to reach here was the shield that turned away the cyclone into insignificance. If it had swept in,

devotees would have suffered much. Their devotion touched my heart and I willed that they

should not be inconvenienced in any way. I have a heart, soft as butter, but butter too has to be warmed up in order that it may melt. Your devotion was the warmth.

None has yet announced

where the cyclone has gone! How can any one gauge the wonder?

Transform into heroic messengers of Dharma

Your disciplined devotion, your love, your fortitude are examples. It is not proper that I praise

my own people. Westerners have come in large numbers, though everything here is discomfort

for them. They are braving through all this. It is real Tapas for each of them. You must devote

your days, your actions, your indigence and skills for transforming yourselves into heroic

messengers of Dharma and Karma.

I desire one thing from you. Develop brotherhood with all. Adopt right conduct always. Give up

selfish activity. Welcome all chances to serve the illiterate and the poor.

As part of the sixtieth Birthday Celebrations, I am prescribing a test which you have to accept.

When you undergo it and emerge victorious, you can be pronounced as real humans. The farmer

ploughs the field, sows the seed and watches the crop grow, until the grain is harvested. The next

process is winnowing. The light chaff will then be carried away by the wind and the hard grain

will stay. I shall start winnowing from now; the test will remove the chaff.

Sai and Sai Sevaks are bound by Love

Man justifies himself and proves his claim to be a worthy individual only though seva (service),

undertaken sincerely, selflessly, and with no thought of worldly reward. Seva is the only path to

self-realization. It is the highest expression of love and of the sacrifice love involves. You have

to expend yourselves in Seva unto the very last breath. You cannot retire after a certain years of

Seva or when you reach a certain age. When you have such a Lord and Master, there should be

no dearth of Sevaks (servants). The servants are the glory of the Lord. The Ahalya rock of steady

Tapas had to earn the contact of the Divine Feet of Rama, to get Life, Love and Light. The

resurrected Ahalya is the Glory of Rama. The Sathya Sai Prabhu

{Lord} and the Sathya Sai

Sevaks are inseparably bound by Love and Loyalty. Sai exists for you and you exist for Sai. We

cannot be apart from each other.

One other point. A misgiving has spread, and it is causing confusion in people's minds, that after

the sixtieth birthday, Swami will not be available and that there will occur a change in Swami.

Mine is not a changing nature. I will never be distant from devotees. I will be available to

devotees more and more from now. Sathya Sai is Sathya (Truth).

How can Truth change? So,

give up all such guesses and imaginations and engage yourselves in the service of your

fellowmen.

Sixtieth Birthday discourse at Prashanthi Nilayam on 23-11 - 1985.

Selfless service alone will please Sai. Do not preach what you do

not practise. Act according to what you say. Remember the significance of these directives and carry on your work in a spirit of dedication.

BABA

26. Truth and Love---the goals

He hides his faults, the pseudo-wise,

And highlights the faults in others galore.

He knows naught of himself or his self

And the rest that he knows is best unknown.

STUDENTS! Teachers! Birds, beasts and trees do service to man, without anticipating any

recompense, but man seeks help from his kind, from his parents, preceptors and even God,

offering in return only insult and injury. He parades his loyalty to Truth, Right Conduct, Peace

and Non-violence--virtues arising from self-less loved--but it is only for exhibition and not for

experience. He longs to recede respect and affection from others but is reluctant to treat others in

the same manner. His concern is centered on the body-mind complex.

He ignores the fact even a

hundred-year long life has to end in the cemetery. The Reality that is latent, that he has heard

about, that he gets glimpses o he ignores, for he is immersed in egoism and selfishness. In order

to free himself from the ego, man has to recognize the One Dignity that temporally wears

different forms and names to distract him by apparent multiplicity.

The basic ignorance of man

lies in his identifying himself with what is not genuinely he. Removal of this mistaken view and

attainment of the awareness of the Unity in Divinity--this is the true purpose of education.

As you sow, so shall you reap

Education is a process of culture. One has to plant healthy and potent

seeds in the inner field, so
that a plentiful harvest of valuable fruits can be gained. A great deal of discrimination and
preparation have to precede the sowing. What is happening today is indiscriminate choice of
seeds leading to a harvest of disturbance--contingency that can be avoided only by rigorous
inquiry into values and their promotion.

Another point. When some friends, well-wishers or relatives place a gift-article in our hands, we
accept it gladly, though it does not please us, because our acceptance pleases them. When the gift
pleases us, our reaction is hearty. We treasure it and are filled with it. Know that God too reacts
in the same way to what man offers Him. When the offering is tainted, He may accept it in order
to satisfy the longing of the devotee or sadhak. But when the offering pleases Him by its purity
and sincerity, He welcomes it and His joy translates itself as abundant Grace. So, one has to
discover and decide on the offering that gives Him delight and one is blessed thereby with Grace.

Offer the Flower of Prema to God
Let me tell you--the offering must be the Flower of Prema, the Flower of Sathyam. Sathyam has
two facets: (1) Untouched by the flux of Time, Eternal, Unblemished, as Stable and Pure as
Brahman Itself (vide the Upanishad Declaration: "Sathyam Inanam Anantham Brahma") (2)
Sathyam in practice, as elaborated in the Upanishads--Sathyam vada, (Speak Truth), that is to
say, voicing the seen exactly as seen, the thought exactly as it formed, the deed exactly as done.

Who was it that laid down the guidelines for this practice of Truth? They were prescribed by the
great grandfather of a long series of grand-fathers, the Sage Manu, the ancestral lawgiver after
whom 'man' is referred to as Manuja--(the child of Manu). Truth is man's long-treasured heritage.

Truth sustains the world and protects mankind. It is at the basis of justice and morality, peace
and purity, faith and freedom. It has to be revered and activated by man at all times, under all
conditions.

The Gita advises us to adopt "inoffensive speech, which is truthful, pleasant and beneficial" (17-
15). In order to solve many problems that arise when one practises the sadhana of Truth, Manu
directed man not to speak out unpleasant truth or pleasant falsehood. When it becomes necessary
to reveal an unpleasant truth, one has to soften and sweeten its impact by consciously charging it

with Love, sympathy, and understanding. "Help ever; hurt never" -- that is the maxim.

Philosophy means the love for Truth which leads to the understanding and awareness of Truth.

Today, it has become a superficial acquaintance, not a constant Vision of Truth, not a discipline
to which one is devoted, nor a path along which progress is achieved. The various faculties of
Science have also to be collated and co-ordinated, so that the scientific discipline might reveal
the Truth. The Truth when known, has also to be used beneficially. Newton lamented that his
famous Laws were liable to be used for disastrous ends. Vow of Truth should never be broken

Instances abound in the history of Bharath of sages and rulers who sacrificed their lives in order
to fulfill their plighted word. Emperor Harischandra stuck to Truth in spite of travail and
temptation. He refused to deny the word he had spoken, though he had to sell himself and his
queen and son as bondslaves and reduce himself to the position of a watchman in a burial
ground. Lakshmana too stuck to his promise to accompany Rama during the years of his exile
though he had to leave his mother and wife and palace behind. Emperor Bali carried out his
promise to Vamana though the Guru whom he revered predicted that he would be destroyed, if
he stuck to Truth and gifted three foot-lengths of land to Vamana. So he won God's Grace, as
Harischandra won it and both gathered immoral renown.

Attention to selfish interests will obstruct the path of Truth. Note how those great persons
honoured their promises and compare it with the fate of promises today. Now, they appear as if
they are inscribed on water. Students! You must free yourselves from this hypocrisy. Your
promises are sacred bonds. The Vow of Truth should never be broken. This and the adherence to
selfless love have to be your ideals.

See how Nature adheres to Truth by God's command---the regularity of the seasons, the rule of
law, the orderly orbital gyration. Man too has to learn this Truth and live accordingly, with the
heart attuned to Truth and the Mind saturated with love. Speech must be the flow of Truth. Truth
must be revered as one's very breath. The Triple purity--speech free from the pollution of
falsehood, mind free from the taint of passionate desire or hatred, the body free from the poison
of violence--has to be attained by all.

Conflicts and factions, violence and upheaves are caused by the

neglect of human values in daily

life. Man becomes fit and functionally valid only when, along with scholarship and expert skills,

he has imbibed these values. The person who is wedded to Truth and Love would need nothing

more for peace and happiness. When Creation is witnessed through these values, it becomes a

holy scripture, an inspiring lesson and guide. There, re I exhort you: "Let Truth and Love be the

goals for all your efforts and studies."

Address to the students of the Prashanthi Nilayam Campus of Sathya Sai Institute as

Chancellor at the Institute Auditorium, on 5-12-1985.

27. The quest for peace

THE world has to be brought back to the rails. Only love and peace can achieve this. Fill your

thoughts, speech and actions with love, truth and peace and engage yourselves in service actions.

We aspire for peace and comfort all the time, but where can we find it? Is it to be found in the

material world around us? Experience shows that the peace or happiness got from external

objects is not enduring. It is like a mirage, which cannot quench the thirst of the deluded animal

that runs towards it. The real source of peace is within every individual and it is this inner peace

that can confer real joy. Saint Thyagaraja proclaimed to the world in his song that there can be

no happiness without peace. Such a peace can be got only through achieving equal-mindedness

on all occasions, whether one is subjected to pleasure or pain, praise or blame, gain or loss. One

should not be affected by criticism arising out of ill-will, envy or hatred. Reacting to such

criticism in a like manner will destroy one's peace of mind. We should rectify ourselves if the

criticism is justified. We should ignore baseless criticisms motivated by ill-will or jealousy. We

should be true to our own good nature and maintain our equanimity.

Sadhaka should radiate happiness all around

What every sadhaka needs to secure and should strive for is this Shanthi (peace). It is the

fragrant flower which is born out of pure Love. It is the fragrance which is delved as a result of

one's good deeds. This noble and fragrant quality of peace, if you lose it, then you have lost

everything in 1ife! Right from ancient times, in this country, there have been rishis and sages

who have striven to proclaim the greatness' of this Shanthi (peace). They were criticised,

ridiculed and deeded and they were subjected to untold ordeals, but they never lost hold of this

Peace of theirs.

You must be like the sandalwood tree which transmits its fragrance even to the axe that is used to

cut it. When an incense-stick is lighted, it is burning itself away, but it radiates its perfume all

around. In the same manner, a true Sadhaka, a true devotee, should see to it that he keeps his

peace intact under all circumstances. He should radiate happiness all around. THIS IS THE

PRIMARY SADHANA. Through Sadhana, try to get that peace. Peace cannot be obtained in the

world outside. Our kith and kin, our material possessions or name or fame will not give us peace.

Peace is something which swells from within you. It is not something which is gathered from outside.

We desire peace, but we keep doing things, which, far from giving peace, cause anxiety and

worry. Trifles are allowed to upset one's peace of mind. The true sadhak should remain

unaffected by what others say about him.

Threefold Shanthi

The word Shanthi is pronounced three times at the end of every prayer, ritual or offering. What is

the meaning behind this? The first Shanthi means: "May we enjoy peace for the body." It means

that the body should not get heated by feelings of jealousy, hatred, attachments and the like.

Whatever news you receive about any event, you should receive it with calmness and serenity.

The second Shanthi pertains to the mind. You should not get worked up when someone says

something about you which is not true. You must simply dismiss it as something which does not

concern you. If you get angry or irritated, you are losing your peace of mind. You should say to

yourself: "Why should I lose my peace of mind just because someone says something about me

which is not true?" You resolve to stick to your truth and be true to your own nature. The third

Shanthi refers to peace of the soul. This peace has to be realised through love.

This world has to be brought back on to the rails and it is love and peace alone which can

achieve this. Fill your thoughts, actions, emotions with love, truth and peace. There may be

people who may hate us but love them too.

Workers in the Sathya Sai Organization should be filled with this spirit of love and peace and

take to service activities. There should be no room for ego or hatred. Whatever the difficulties,

we should not become despondent or dejected. You must be bold and

courageous and plunge

yourselves in the service of society. This is what Sai would like everyone to do. This is the ideal

before you. Develop forbearance, patience, peace and love and carry on your work. This is your true Sadhana.

The nine different types of bhakti have two essential elements: love and peace. The great

Mahabharata hero, Bhishma, was a supreme example of Shanthi Bhakti. For 56 days he lay

calmly on a bed of arrows bearing all the pain with patience and peace, waiting for the propitious

moment to come to surrender his soul to the Divine.

Discourse delivered at Brindavan on 9-12-1985.

The best Guru is the divine in you; yearn for hearing His voice, His Upadesh. If you seek worldly Gurus, you will have to run from one to another, like a rat caught inside a drum, which flees to the right when the drummer beats on the left, and to the left when the drummer beats the right.

BABA

28. Equality through Love

REAL equality among men has to be achieved not by the equal distribution of material things but

by the cultivation of love, which promotes a sense of the divinity that is inherent in all beings.

In this land of Bharat, through all the vicissitudes of history, Truth has been regarded as the

highest value to be cherished by man. This is the essence of the cultural heritage that has been

given down to us as Sanathana Dharma. The ancient sages emphasized the importance of Karma

Yoga, the discharge of one's duties in life in a dedicated spirit. Through Karma Yoga man

achieves control of the senses and develops the qualities of universal love, forbearance and compassion.

Everyone should realise that the body has been given to us for performing selfless service. It

should also be realised that nothing in creation is intended for the exclusive use of any one

person. We should therefore discard the feeling: "These things have been given for my exclusive use, they are my own."

A life without love is meaningless

There has been talk of achieving equality in society. The equal distribution of wealth through

socialism is declared as the ideal, but is it possible to bring about such equality? Even if material

wealth is distributed equally, can you ensure equality in desires and aspirations? Only when you

have equality in terms of desires and aspirations can you get true equality. By taking away a part

of a rich man's property and giving it to a poor man, you may give satisfaction to the latter, but

what about the dissatisfaction caused to the man who has been deprived? You must look beyond

material things to the Supreme Being who is the provider of all things. When you recognise the

One as present in all beings and respect everyone as a manifestation of the Divine, you will

achieve equality in the true sense of the term. All those who claim to be Bharatiyas should strive

to bring about this kind of equality through love for all beings.

A life without love is meaningless. The more you love, the more it grows. True love should be

distinguished from attachment either to persons or things.

Attachment is based on selfishness.

Love is based on selflessness. Love is the fruit which is born from the flower of your good deeds.

Only when we engage ourselves in selfless service can we experience the essence of this pure love.

Unity comes only through sacrifice

There is considerable progress today in various fields--scientific, economic, political and so on,

but all man's actions are motivated by selfishness. Man has become a plaything in the hands of

his own selfishness. There is no unity among men. Unity can come only through thyaga

(sacrifice), not through the pursuit of desires and comforts. You must cultivate chatty, which

does not mean giving some money to a person in need or to an organization. Chatty calls for the

removal of all evil thoughts that are within you and development of a largeness of spirit. Chatty

will confer Purity, and through Purity, Unity will be achieved. Once you have Purity and Unity,

you can realise Divinity.

When you look around today you find that there is little evidence of sacrifice for the sake of

society. A person may call himself a great devotee, or sadhaka or scientist, but without a spirit of

sacrifice there is nothing great in him. Seva (service) is the salt which lends savour to life. The

spirit of sacrifice imparts fragrance to living. One may live for 60, 70, or 80 years but it will have

no meaning unless his life has been devoted to the ennobling of one's character and rendering

devoted service to others. What you must aspire for are not buildings, positions or factories or

industries. A good character is the greatest wealth you can acquire.

More vital than the five

pranas (Prana, Apaana, and others), Sathya, Dharma, Santhi, Prema and Ahimsa are the vital

life-breath for every one. Of these the greatest is **Prema** (Love). Fill yourself with love. Love should express itself in service to society. You should look upon society this way. We exist for society and society exists for the good of all. Try to sanctify your life by doing service and spreading joy and comfort all around.

Discourse at **Chowdiah** Memorial Hall, **Malleswaram, Bangalore**, on 11 - 12-1985.

Do not proclaim that this name of God is superior or more efficacious than the other. To assert that **Rama** is superior or that **Siva** is superior, or even that **Sai** Baba is the avatar that is fullest of all--all this only reveals that you have not understood what Divinity is. **Rama** is a Name that combines the '**ra**' of **Narayana** and the '**ma**' of **Namassivaya**, the **mantras** of the **Vaishnavas** and that of **Saivites**. So, **Rama** means the quality of **Siva** and Vishnu. BABA

29. Reform should start primary stage
EDUCATIONAL institutions have the responsibility to give to society well educated persons who are competent and who are men of integrity and who can be relied upon to serve society with devotion and competence. The crisis in the educational field is well-known. Many attempts have been made to bring about changes in the educational system but it is forgotten that what gives education its true value and significance is its moral and spiritual content. In a world in which many technical and scientific changes are taking place, a balance has to be maintained between modernity and spiritual traditions and heritage of the country. The link between education and employment which has remained from the days of **Macaulay** has to be broken.

Education should be for life and not merely for earning a living. Without emphasis on character, educational institutions have become the abodes of indiscipline and disorder. Who is responsible for this condition? Teachers who are unable to understand the workings of the minds of the students are worried about how to deal with the situation. The students have no sense of discipline or respect for teachers. Both students and teachers are confronted with managements who are not primarily concerned with the real purpose of education. The result is we have students who indulge in agitations and teachers who are discontented. The managements for their part complain against the Government, but it is not the teachers alone or the students or the management or the government who are to be held responsible for this state of affairs.

The parents' duty in shaping students' character
The parents of the students have forgotten their own responsibility for developing in the young the right attitudes and behaviour. In the past, the family was the first institution in which the students imbibed the culture and traditions of the nation through stories about the great sages, saints and heroes of the past. By too much indulgence the parents are also allowing the students to have their own way and ignore what is good, noble and virtuous. The teachers do not impart to the students the essential values of life to enable them to discriminate between what is right and what is wrong, what is true and what is false.

Most of the problems in our country are created not by the uneducated or the illiterate but mainly by the educated persons. The reason is the educated persons have not had the right type of education.

The change should begin at primary level
There is too much interference by the Government in the educational system which accounts

partly for the prevailing evils. Attempts to tinker with the system by altering the number of years at school and the number of years at college do not effect any fundamental changes. Whether it is $10 + 2 + 3$ or $10 + 3 + 2$ makes no difference to the end product of the system. The change in fact

should begin from primary level when the children are in their most impressionable years. It is at that stage that discipline and moral values should be inculcated.

Students who have been moulded on right lines in the early years by being filled with examples from our cultural heritage would develop into ideal citizens.

At the higher levels of education the major problem is caused by politics and the holding of elections in college associations. Elections to student bodies should go. They invoke not only considerable waste of money but result in divisions and conflicts between students.

Changes are needed also with regard to examinations. Frequent postponement of examinations

has become the bane of the educational system. The educational authorities should see that all examinations in colleges are completed by the first week of April so that the results are announced in the first week of June and all colleges are **re**-opened for the new academic year by the last week of June. Only then will students be able to plan their further studies.

Teachers for their part should regard their vocation as a sacred duty.

They have the responsibility
to mould the future generations of young students both by what they teach and by their example.

These teachers should inspire the students by example, by the way they live outside the

classroom. 'If there are such teachers there will be no cause for students to go away. One of the principal aims of education must be to make students self-reliant.

They should not become degree holders going around begging for jobs.

I hope that you will devote yourselves to your duties with greater vigour and enthusiasm and

bring about a transformation in the students. It should make them useful and worthy citizens of

this great country.

Discourse at Brindavan Auditorium, on 15-12-1985.

The secret of the liberation lies, not in the mystic formula that is whispered in the ear and rotated on the rosary; it lies in the stepping out into action, the walking forward in practice the pious pilgrim route, and the triumphant reaching of the goal.

BABA

30. One God : basic truth of all faiths

ALL religions, all scriptures, all spiritual teachings point only to one truth--the Unity of Dignity.

You may profess whatever faith you like. But you should not disparage another's beliefs. It is a travesty of devotion.

The propaganda, indulged in by some propagators of Christianity, casting aspersions on other

faiths, does great harm to the personality of Jesus.

Oh man! Through good deeds and sacrifice

Foster the feeling of Love

Get rid of evil traits

And lead a worthy life.

Embodiments of Love! There is nothing more precious in the world than Time. You should not

waste even a single minute of it. Men today tend to waste their time in selfish pursuits instead of

devoting it to selfless service. They are eager to receive help from others, but have no desire to

render help.

There are two types of human beings--the degraded and the sublime. The degraded are those who

seek or receive things from others and not only forget to repay the obligation, but even try to

harm those who have helped them. The sublime are those whose natural trait is to go to the help

of others. If they give a word they will try to honour it whatever the difficulties and obstacles.

They will not go back on their pledges, regardless of what others may say or do.

Journey to the Diane

The Bharatiya Culture which laid emphasis on the four Purusharthas (the basic aims of life--

Dharma, Artha, Kama and Moksha), looked upon life as a journey to the Divine---the attainment

of Moksha (Liberation). But how can men caught up in the quest for wealth and sensuous

pleasures develop the desire for Moksha? Man today makes no attempt to discover his true

nature or his real destiny. Forgetting the great truths given to the world by Bharatiya sages and

seers, men are leading utterly meaningless lives, unaware of the potentiality of the human to

become the Divine.

There is, for instance, the simple gesture of folding hands when one greets another in offering

"Namaskar." What is the inner significance of this gesture? For one thing, the coming together of

the two palms is a demonstration of the unity that subsumes the multiplicity. For another, it

represents the offering of the five sense organs and the five organs of action to the Lord as an act

of surrender. The Muslims use the term Salaam as form of greeting.

What does the word mean?

"Sa" refers to "Sat", the Lord who is the embodiment of Truth, Awareness and Bliss (Sat-Chith-

Ananda); "La" means "layam" (mergence). Salaam means merging in the Supreme who is also

the embodiment of Truth and Bliss. The Christians also have similar expressions for indicating

submission to the Divine.

The Basic Truth

All faiths have emphasized one common factor-- that there is only One God and Truth is His

form. There are no differences between Hindus, Muslims and Christians on this basic concept.

All religions, all scriptures, all spiritual teachings point only to one truth---the unity of Divinity.

Instead of realising this, men are lost in wrong paths.

Jesus sacrificed his life for the regeneration and welfare of mankind. Today there are some who

exaggerate the so-called differences between different faiths and, for their own selfish purposes,

exploit these differences and thereby bring a bad name to the great founders of these religions,

who were spiritual giants. No prophet or messiah asked his followers to hate other religions or

the followers of other faiths. Every religion has declared that God is One and that the Divine

dwells in every being, Jesus also proclaimed the truth that the One Spirit resides in all beings.

When Jesus was addressing the Jews, an ethereal voice declared: "All lives are one, my dear

Son. Be alike to everyone." When Jesus was being crucified, the same ethereal voice declared that the human body is only a vesture for the Spirit. The body is subject to constant change. But the indwelling Spirit is immortal. This was the truth proclaimed by Vedanta when it said: "The body is a temple in which the Eternal Spirit resides as the Indweller." The inner meaning of this is that wherever you may go, the Eternal Spirit remains with you. You must regard the body as the temple of the Spirit; bear in mind that Divinity is ever within you. Only when you realise this truth can you begin to experience the Divine. Do not decry other religious faiths Whether in Hinduism or Buddhism, Jainism or Sikhism, Christainity or Islam, Divinity is One and ONE ONLY. Those who profess great love for their particular religion are indulging in make-believe when they assume that their religion is superior to that of others. Hindus regard Hinduism as the greatest religion. Wherein lies its greatness? If you declare that the God of all religions is One, why claim superiority for Hinduism and decry other religions? Does that bespeak your love for Hinduism? This applies also to those professing Christianity. They say: "We are Christians. We believe in the unique divinity of Jesus. There is no other divine Saviour." One may claim that Jesus is Divine. But is he entitled to deride other religions? No religion should allow decrying of other faiths. It is not a religion at all that cavils at other religions. It is a form of arrogance. The great saints who worshipped Christ or Rama or Krishna or Allah were inspired by their profound teachings. But how many of the followers of these faiths live up to these teachings today? If the teachings of the Founder of a religion are not followed, can it be called a religion? Those who, in the name of religion, further their selfish interests are bringing discredit on the founder of the religion. The first thing to be learnt is that THERE IS ONLY ONE GOD. Men may be different in form and name and colour and their country and historical circumstances may vary. But, God has no such differences. Hence, you should not cavil at any religion or attack it or deride it. You may profess whatever faith you like. But, you should not disparage another's beliefs. It is a travesty of devotion. Sri Krishna says in the Gita that the mark of a true devotee is absence of illwill towards anyone (Adweshtaa Sarva-boothaanaam). We must respect the

divine that is in every creature.

Religious intolerance

It is a characteristic of the Kali Age that one religion is pitted against another. This only reveals the small-mindedness of the followers and is not the fault of the founders. It stems from envious intolerance and egoistic conceit. These afflictions prevent one from understanding his own religion, while condemning that of others. No one should cast aspersions on the deities or founders of other faiths. All of them are worthy of worship. It is narrow-minded pettiness to say Jesus is great and Rama or Krishna is small or vice versa. Such misguided propaganda is puerile and demeaning. It is not an index of true devotion. It is a kind of mental aberration. We are all aware of the kind of selfless service which birds, animals and trees are rendering to man. But we see many men who out of selfishness are not only ungrateful to their community, their parents and their Gurus, but even to God. Such persons can never come to anything good. They do not realise the truth of the saying, "As you sow, so shall you reap." If you have good thoughts and do good deeds, they multiply like good seeds sown in a well-manured field. But if you fill your heart with bad feelings, bad thoughts will multiply many-fold. The meaning of true devotion You must make continuous effort to cultivate your heart on right lines. Karma Yoga and Jnana Yoga are considered important for this purpose. But these disciplines are not easy to practise. Bhakti Yoga, the path of devotion, is superior to these. The devotee seeks to enjoy the bliss of continuous contemplation of the Diane and does not even desire Moksha mergence in the Divine. Devotion means giving up all other desires and dedicating all actions and thoughts to God. When you offer every act of yours to God, it becomes worship. Everything you do must be done as an offering to God. The body has been described as the temple of God. You must fill yourself with the feeling that God is in you, beside you, around you, and with you wherever you go. When you love God with this consciousness, the love results in Self-realisation. There are two forms of Love. One binds you to God. The other binds you to the world. The mind is responsible for either of these states. It is like a lock. If you turn the key to the right, the lock opens. If you turn the key to the left, it gets locked. The heart is the key to the lock of the mind.

If you turn the key towards the world, you have attachment (bondage). You must see that desire and hatred do not get lodged in the mind. Bear no ill-will towards anyone. Avoid the company of those who are evil-minded. By cultivating the company of the good, you can raise yourself, because your bad qualities get diluted by association with the good, like sewage water when it enters the sea.

Good company takes one near to God

In the Ramayana, we see that by his association with Hanuman, Vibhishana, the brother of Ravana, was transformed into a devotee of the Lord. On the other hand, Kaikeyi, because of the influences of the evil-minded Manthara, brought infamy and widowhood upon herself and estranged herself from her noble son Bharata.

In the Mahabharata, we have the example of Dharmaraja, who had to endure many difficulties and humiliations because of indulgence in gambling with dice during a brief association with the wicked Kauravas. Association with the evil-minded can lead to endless troubles. Pay any price to avoid the company of the bad. Pay any price to acquire the company of the good. The company of the good takes you near to God. Sadhana makes you dear to the Lord. When you are near and dear you become one with God. When you have realised God, you have secured everything.

Without God, everything else is valueless.

There are many who are deeply devoted to Jesus. Their duty is to glorify the great message of Jesus. The most important message of Jesus is the establishment of "Peace on Earth and goodwill among men." Without peace, mankind cannot achieve progress in any sphere---material, spiritual or moral.

Jesus's vital message to mankind

In the Treta Yuga, Sri Rama came to establish the reign of Sathya and Dharma (Truth and Righteousness). In the Dwapara Yuga, Sri Krishna came with the mission to promote Prema and Shanthi (Love and Peace). In the Kali Yuga (the present yuga, Sathya Dharma Shanthi and Prema are the purposes of the Divine Mission. Hence you must make these four the guiding principles of your 1life. When you adhere to these four principles, Ahimsa (Non-violence) issues as a natural result. There is no use in merely invoking the name of Jesus and praying to Him without regard to His most vital message: "God is in everyone. Do not revile anyone. Do not

cause harm to anyone." This was Jesus's greatest message.

At present there is a growing tendency among propagators of the Christian faith to cast aspersions on other religions. Money is being spent lavishly to spread Christianity. None of you should have any part in such activities. This type of propaganda does great harm to the personality of Jesus, Jesus was a supremely pure and sacred person. To forget Jesus's teachings and to profess love for Him is no love at all. You must all remember: "God is One. Love is God.

Live in Love." Only by this means can humanity, despite the many divisions that exist at present, be unified. Absorb the teachings of all the great seers and prophets. Do not despise anyone.

Everyone is entitled to accept what is good from any source. Differences of creed and caste are irrelevant. There is only one caste, the caste of humanity. There is only one religion, the religion of Love. There is only one language, the language of the heart. There is only one God, He is omnipresent.

Develop a broad outlook

No quarter should be given for propaganda which sets up one religion against another. All the diverse communities in the nation should be united. Mankind should become one family. The world will then become a paradise. If differences are allowed to grow, the nation will disintegrate. It is said that atom bombs will reduce the world to ashes. But those who are promoting religious bigotry and hatred are doing worse damage than what the atom bombs can do. They are destroying the love and compassion in human hearts. They are breaking up mankind into fragments. There is no greater sin than this.

What the world needs today is the redeeming and unifying force of love---love which continually expands and embraces more and more people. By giving up narrow ideas regarding one's religion, nation or caste, by developing a broad outlook and cultivating the company of the good, you can elevate your 1life and make it meaningful and satisfying.

Many of you have come from distant countries at great expense. You must make good use of your stay here by cultivating good company, imbibing good thoughts, developing a large-hearted attitude towards all, taking to heart the wise words of elders and trying to put into practice at least some of their teachings.

Otherwise, you will have wasted both life and money.

I wish you all happiness.

Christmas Day Discourse at Brindavan, on 25-12-1985.

The word Dharma, which is really bound up with an infinite variety of meanings, is being inadequately described by one word, duty, in modern age. Duty is something which is connected with an individual, a predicament, or with a particular time or country. On the other hand, Dharma is eternal, the same for everyone, everywhere. It expresses the significance of the inner Atma. The birth place of Dharma is the heart. What emanates from the heart as a pure idea, when translated into action will be called Dharma.

BABA

31. Students and Satwic Purity

A son without virtue

An education without aim

A life without justice

A community without morality

And a night without the moon

Are of no use to the world.

DEAR students! Moral education is the primary requisite in life for every student. It is his basic

duty. In the Sanskrit language, personality is described as

pourusham--the hallmark of a purusha.

Although "personality" and pourusham may have the same meaning, they are words pregnant

with significance. People who do not know the inner meaning of these terms, use them casually.

Only the one who manifests the indwelling, invisible divine principle in him is qualified to

describe himself as a purusha (a person). He should manifest the divine power in him.

The Sanskrit term Pourusha means a quality associated with moral behaviour. The English word

"person" is delved from the Latin term "persona." In the post-Christian period, the term

"persona" came to be used to refer to the Divine assuming a human form. In due course, it was

applied to all human beings as persons who were inherently divine.

The primary duty of man

The term Pourusha is commonly used to mean hatred or anger or strength. The true meaning,

however, is: it is a quality associated with Purusha. Purushatva does not refer to externals like

dress or other physical features. The sage Narada referred to

Purusha as Pumaan and declared

that whoever realises Pumaan (the Supreme person) becomes saturated with Diane Bliss. Thus

the terms Purusha can be applied only to the Divine.

Hence it is the primary duty of man to manifest the divinity in him in his life. One's life-story is

regarded as made up of his childhood, growth, achievements, his thoughts and ideals. But what is

fundamental to a man's life is his moral stature. Neethi (Morality) is delved from the Sanskrit

word Nitha. Neethi means right conduct. It is the path that leads one to the sublime. Good

character, purity of thought and selfless sacrifice are all covered by Neethi. It comprehends all

good deeds. "Only a community devoted to morality is a true community," says an adage. The

ancients regarded Neethi as fundamental, without which the society will be mined. To promote

Neethi the divinity that is in each one must be manifested. For this purpose, even the body has to

be made pure and hence good health is essential.

The word 'Health' is derived from the Anglo-Saxon word 'helig,' meaning paripoornamu

(wholeness) or inner spirit. What is the wholeness that is to be achieved?--The body consists of

the sense organs, the mind, the intellect, the consciousness, and the indwelling Spirit.

"Wholeness" means that all these elements should be whole. The mind should be in a state of

fullness. It should not be in a state of "jumps and bumps." There should be no room for

confusion or depression.

Practise sadhana to discipline the mind

To achieve such a state of mind, it is necessary to understand the meaning of everything and

every situation. For instance, if a student has failed in an examination, he should not get

depressed. Instead, he should examine the reasons for his failure, whether he had not studied

properly or understood the subjects correctly. If he finds that his failure is due to inadequate

preparation, he should resolve to do better in the future.

To develop one's moral and mental strength, one should practise sadhana for disciplining the

mind. For this purpose, one has to promote ten kinds of purity (Satwa).

The first is purity of the place in which one lives. It is necessary to fill the room in which one

resides or studies with a satwic atmosphere. The pictures or other objects you see should fill you

with peace and pure thoughts. Objects which arouse agitation and bad thoughts should have no

place. The room should be clean and free from anything that is impure.

Second: In the family in which you live, there should be mutual understanding and cooperation,

and a sense of harmony. There should be no discord in the family that will create a bad

atmosphere. A harmonious atmosphere will give you true peace of mind.

The third need is satwic food. This means that none of the edible items should be excessively

sour, bitter or hot. You should eschew rajasic food like fish or meat. Even good satwic food should not be taken in excess. Some people consume so much of satwic food that even though it is satwa, it develops rajasic qualites. It is only satwic when you sit for the meal with a light stomach and get up from it with a light stomach! If you sit with a light stomach and get up with a weighty stomach, it becomes ramona.

Fourth: Whatever fluids you take should also be satwic. You should not drink whatever water is available. It should be pure water. Alcoholic splits should be eschewed.

Fifth: Satwic thoughts and feelings are of great importance. Students tend to neglect this factor. Only if your thoughts and feelings are pure, can you get the full benefit of a clean room, a good family and pure food.

Sixth: If you want to develop satwic feelings and thoughts, your vision must be pure. All Srishti (creation) is based upon drishti (sight). It is only when you have wrong vision that you have wrong thoughts. You must look upon every elderly woman as your mother and all women who are younger as your sisters. When you are filled with such pure thoughts, you will have pure feelings. It is because you are students, you have to be told this. Imagine how offended you will feel if someone looks at your mother or sister with an evil eye. Realising this, you have to entertain pure feelings towards other women. You should not commit the sort of offences which you will not tolerate in others.

Seventh: Whatever books you read or whatever you write should be pure. This is the Sadhana relating to study--Sahitya Satwika. If you read or write that which is not pure, it warps your mind. A good book makes for a good mind. Any book you may study about Physics or Chemistry or other subjects, does not affect your character. But books which are literary, are not always good literature. If improper books are prescribed for study, treat them as mere text-books and do not attach any high value to them as guides for life.

Eighth: Pure Satwic service. With regard to service, you have to decide what is satwic and what is rajasic. We go and clean streets, build roads in villages or dig wells and do them all as a service to the community. But the kind of service which we do should give real happiness to the people. In the name of 'Social work' you go to a hospital and approach a patient. This is not real service. Any person whom you wish to serve, you should regard as an

embodiment of the

Divine. Going to the help of the destitute and the neglected is rendering service to God.

Narayana has two forms: one is 'Lakshmi Narayana', the other is 'Daridra Narayana'. This 'Lakshmi-Narayana' is full of wealth. He is able to help any number of people. He will be able to get many persons to serve him. But, for 'Daridra Narayana' there is nobody to serve him. It is to such persons that we should do satwic service.

Ninth: Sadhana. This is spiritual discipline. This must be satwa. Some people do Hata Yoga.

Some strive to develop the Kundalini Sakthi. Some invoke evil spirits, to do harm to others.

These forms of sadhana are not sadhana at all. The individual is Chith (Consciousness), God is

Sath (The Eternal Absolute). When Sath and Chith combine, you have Ananda

Sath-Chith-Ananda. Only the sadhana undertaken to realise Satchidananda is true sadhana.

Where is this Sath? This Sath, the Diane, is in everybody. So, you must be prepared to serve

everybody, regarding everyone as the Divine. You may have normal relationship with your kith

and kin. There is nothing wrong in this. You must perform sadhana in the spirit that the One

pervades the many. In this process, you must cultivate the feeling of Love. There is no higher

sadhana than the cultivation of Love!

Gopikas' devotion to Krishna

Uddhava was an adept in the path of Jnana Yoga (Knowledge and Wisdom). He wanted to teach

the gopikas (the cowherdesses) the path of Wisdom. So, he approached Krishna. Krishna told

Uddhava: "The gopikas are totally devoted to me. Their devotion is fundamental to their life and

reaches My heart! Their purity and devotion are like a light that shines! You cannot understand

the hearts of such devotees! I am completely enshrined in their hearts." Uddhava doubted

whether ignorant illiterate gopikas could understand the Divine. To dispel the doubts of

Uddhava, Krishna sent him to Repalle. Uddhava summoned the gopikas and told them: "I will

teach you the path of dhana to realise the Divine." The Gopikas came to Uddhava and told him:

"We are not interested in learning any sastras! Teach us one simple means by which we can

realise Krishna! We are not aware of any yoga or bhoga or mantra. Krishna is everything for us,

our yoga or bhoga. Please, therefore, tell us the means by which we can obtain Krishna! We do

not want to waste our time on yoga.

Uddhava asked the **gopikas**: "How can you become one with Krishna?" One **gopika** answered:

"If Krishna were a flower, I would be a bee whirling round Him. If He were a tree, I would be a

creeper twining round him. If He were a mountain, I would be a river cascading from its top! If

Krishna were the boundless sky, I would be a little star, twinkling in the firmament. If He were

the deep ocean, I would be a small stream, joining the ocean. This is the way I would be one with

Krishna and merge with Him." Another **gopi** said: "If Krishna were a flower, I would be a bee

which goes on sucking every drop of honey in the flower rasing the nectar that is there! This is

our approach to God." So, spiritual **sadhana** means to regard a mountain or a tree, or a flower, or the ocean, as a means of God-realization.

Tenth: Your occupation or profession. What is the kind of work you should take up? It should

be work which can benefit the nation, the community. The nation enables you to earn a living.

You must see what you can give to the nation, in return. You must ask yourself: "What is the

service, what is the help I can do for the community?" You must see that there is no untruth in

any work you do, no unfairness, no fraud, no evil motive.

Ensure freedom from birth by present karma

These are the pure things which you have to observe in your life. If you engage yourselves in

right action, you will not be bound by the consequences of karma.

Because of past karma, you

have got the present life. By your present karma you can ensure freedom from birth. Through

love, you develop faith; through faith and earnestness, you acquire knowledge; through

knowledge, you develop **sadhana**, and through **sadhana**, you achieve the goal. So, for practising

sadhana, you require wisdom, and for acquiring wisdom, you require **Sraddha** (earnestness and

faith) and for **Sraddha** you must cultivate love. So love is the means and for this you must

acquire control of the senses. If gradually you reduce your desires, you will be able to bring the

senses under control.

Every student should prepare himself to serve as an ideal for the community. There should be no

discord among your college-mates and no room for hate or ill-will.

You should discharge your

duties and please your parents by your conduct. Strive to bring credit to your educational

institute. Above all, try to earn the grace of God by being helpful to

your fellow-beings. Only

these constitute true education.

Different branches of knowledge are like rivers, while spiritual knowledge is the ocean. Even as the rivers merge in the ocean, all types of knowledge merge in spiritual knowledge.

You must bear in mind the company you keep. **Kabir** said, "I salute the bad and also the good!"

Kabir was asked: "We can understand your offering salutations to the good, but what is the point

in offering salutations to the bad?" He replied, "When I salute the bad, I am saluting them,

saying, please remove yourself from my presence. I salute the good, saying, please come to me!"

You must avoid the company of the bad and cultivate the company of the good. Association with

the good is pure yoga! I desire that you should pursue this kind of yoga and confer happiness on

all people with whom you are associated!

You should strive to get rid of all your bad thoughts, give up all your bad traits, discharge your

obligations to your parents, render self-less service to the community and thereby redeem your

lives and earn the grace of God. This is my blessing for all of you.

Discourse at **Brindavan**, on 29-12-1985.

The best way to gain happiness is to choose God as the leader and guide. Then, He will guide and guard, from the heart itself.

BABA

1. The Love of God

One may be a master of all the Scriptures

And competent to teach the Vedanta;

One may be a great ruler

Living in a many-**splendoured** mansion;

One may be a valiant hero

Who has vanquished his enemies;

Or one may be a pitiable

Victim of poverty and privation.

If he has no devotion in him

His life is devoid of meaning.

A servant who is filled with love of the

Lord Is more to be adored than the overlord of the world.

"BHAKTI is service to **Hrishikesa**," it has been said. Service to God has been described as

Bhakti. The heart of the devotee flows with love of the Lord through constant remembrance and

recitation of His name. Out of this stream of love, devotion emerges.

One who is nourished by

the nectar of Bhakti will have no desire for anything else. To be

unaffected by joy or sorrow,

gain or loss, praise or blame, to remain steadfast and unwavering in faith, is the hall-mark of true

devotion. Affection, attachment, desire are natural qualities in man.

When these qualities are directed towards God and when one is continuously engaged in good deeds, these qualities acquire purity and sacredness. Then a man becomes not only a great soul but can become divine.

State of mind of a devotee

The devotee is ever conscious that the universe is a manifestation of the Divine and is permeated by the Divine. His life is based on the recognition of the immanence of God in everything. This state of mind is called "**Prema Advaitam**" (unity in Love.) Through this love the devotee experiences his oneness with the Divine. Enjoying the bliss of this experience, the devotee does not even desire **Moksha** (Liberation from birth and death).

Unremitting love of the Lord is everything for him. Such devotion is known as "**Ananya Bhakti**" (Total devotion to One and One only.)

Bhakti indicates that man needs, in addition to the four **Purusharthas** (the objects of life-- Dharma, **Artha**, **Kama** and **Moksha**)--a fifth object, devotion to God. **Adi Sankara** characterised this devotion as the mark of jnana. There is no need to bemoan the fact that one has not been able to perform the prescribed rites or forms of worship. "**Parama Bhakti**" (Supreme devotion to the Divine) encompasses within itself all meritorious qualities. Vedanta proclaiming that Love of God is **Moksha**

The **Puranas** consider **Moksha** (Liberation) as mergence in the Divine. But the bliss that is experienced by constant contemplation of the Divine through devotion cannot be got even by merging in the Divine. Vedanta has proclaimed that the love of God is **Moksha**. The heart of the devotee filled with love of God is tender and sweet. Sometime or other everyone is bound to make his heart such a shrine of love for the Lord. With the Lord enshrined in him, the devotee renounces the desire for liberation. Devotion itself will make him one with the Lord.

When a drop of water falls into the ocean, it achieves immortality and infinitude. If you hold a drop of water in your palm, it evaporates in a few moments. But when you join it with the ocean, it becomes boundless and one with the vast ocean. Only through Love can union with the Universal be realised. To a devotee who has achieved such a union with the Eternal, everything appears as Divine.

The **gopikas** of **Brindavan** were such devotees. They experienced divine bliss through their

intense devotion. Like a fish that cannot live out of water, the devotee, who is immersed in the nectarine ocean of divine love, cannot exist for a moment without the love of God. He cannot relish any other thing.

Every part of his body is so much filled with the love of God that each organ finds expression in proclaiming the glory of God or rendering service to God. This was the kind of devotion the **Gopikas** had for Krishna. It was something beyond the intellect and the power of reason. Krishna explained to **Uddhava** the true nature of the **Gopis** bhakti. Because such bhakti is incapable of intellectual analysis, it is dismissed as blind faith. Intellectual enquiry cannot explore what is subtle and can be known only through experience.

Develop steadfast devotion to God

A **Gopika** once asked **Radha** how she felt when she saw Krishna, how her heart responded, what transformation occurred in her and what joy she experienced. **Radha** replied: "The moment I hear the melodious flute of Krishna, my heart becomes still, and I forget myself when I learn that Krishna is coming. I am lost in the music of His flute and I am aware of nothing else. How can I describe to you my feelings when I am intoxicated by the magic of His melody?"

The God-intoxicated devotee cannot describe his blissful experience in words. One who attempts to express it, has no real experience of it all.

Those who regard themselves as devotees should recognise the vast difference between their narrow-minded attitude and the ineffable character of true devotion. They should resolve to shed petty attachments and develop steadfast devotion to God as the main object of their life. For this purpose, the company of the good is essential. Good thoughts are promoted only through association with the good. This means avoiding contact with the evil-minded and the unrighteous. Association with bad persons makes even a good person bad. There are classic examples of the evil consequences of association with the bad.

Kaikeyi in the **Ramayana** and **Dharmaraja** in the **Mahabharatha** are examples of persons who suffered grievously because of their association with evil-minded persons--**Manthara** in the case of **Kaikeyi** and the **Kauravas** in the case of **Dharmaraja**.

Lover of God renounces everything

Everyone must strive to fill the heart with true devotion. Constant contemplation on the form of

the Lord and frequent repetition of the Lord's name are the means by which the heart is filled with the love of God. When there is this love, the devotee is filled with inexpressible ecstasy. It was out of such ecstasy that **Kulasekhara Alwar**, the royal saint, exclaimed: "**Oh** Lord! People talk of **Moksha** as the means of redeeming life and getting rid of birth and death. I do not ask for such redemption. I shall be content with loving you and serving you in countless lives. Allow me to love you and serve you--that is the only blessing I seek from you and not **Moksha**."

The universe is permeated with love. It is the embodiment of Vishnu. There is nothing in the cosmos, no place in it where He is not present. To regard the Universe as a manifestation of God and to experience it as such is real devotion. The Sage **Narada** was the supreme exponent of this doctrine. He observed: "**Thyago bhavati thruptho bhavati, Atmaaraamo bhavati**." ("The lover of God renounces everything; he is supremely content. He is immersed in the bliss of the Self. Endow me with such love, **Oh** Lord!")

Man today is behaving with less gratitude than what birds, beasts and even trees display. He is ungrateful to his parents, teachers, society and even to God. He makes a parade of his adherence to Truth, Righteousness, Peace, Love and Ahimsa, but does not practise any of them. Why is this so? It is because of intense selfishness and preoccupation with one's own concerns and interests.

Only when man sheds his selfishness can he turn his mind towards God. The love of God will dispel the ignorance and conceit of man as the sun dispels the morning mist. The heart is the seat of love. That love must express itself, to begin with, in the home. From there it must extend to one's village or town, to one's state, nation and ultimately to the whole world.

Bhakti **Marga** is the path of Divine Love. Love must expand from the individual to the whole universe. We must regard Love as God. The different forms attributed to God are products of fancy. But Love can be directly experienced.

Whether one is a theist or an atheist, a hedonist or a recluse, a yogi or a materialist, he will have high regard for love. Love is the one form in which everybody is ready to accept God. The cultivation of love and achieving universal Love through love is the sublime path of Love---that is the path of Bhakti.

To realise the Brahman through continuous meditation on the

Brahman is not an enjoyable path for all to take. This was why spiritual teachers like **Ramanuja** favoured the path of devotion, experienced themselves the bliss flowing from the love of God and propagated the love-principle as the easiest means to experience the Divine. There have been teachers who have emphasised the Karma **Marga** (the path of Action), the Jnana **Marga** (the path of knowledge), the different types of yoga or other means to realise the Divine. But the common under-current that flows through all of them is the path of Bhakti---the path of Divine Love. This is accepted by all of them. Love is God. The universe is permeated by God. To see God in everything, to love everything as a manifestation of God and to offer everything to God as an offering of Love--this is the way of Love.

True exemplars of Bhakti **Marga**

The **Gopikas**, the sage **Narada** and the child **Prahlada** are supreme exemplars of the path of Bhakti. **Prahlada** means one who is filled with infinite delight. The delight with which **Prahlada** was filled was the love of God. He saw God in everything. When his father **Hiranyakasipu** asked him whether God was in a pillar, he said God was in it. **Hiranyakasipu** smashed the pillar and the Lord came out of it in the form of **Narasimha** (Man-Lion) to vindicate **Prahlada's** faith in the omnipresence of the Divine.

Without firm faith in the omnipresence of the Divine, devotion has no meaning. By developing faith, devotion is nourished and devotion enables one to face all the vicissitudes of life with fortitude and serenity, regarding them as dispensations of Providence. Finally one-pointed devotion for God leads to union with the Divine. Today devotion begins with the morning ritual of yoga (a form of worship), progresses towards **bhoga** (enjoyment) at mid-day and ends with **roga** (sickness) at night.

"**Satatam Yoginah**," says the **Gita**. Absorption in the Divine always is the mark of the yogi. This cannot be achieved in one jump. But through constant practice it can be achieved.

Self-realisation is the goal. Love is the means. It is through the cultivation of Love that life can find fulfilment. Everyone must strive to achieve this fulfilment by filling this human adventure with the sweetness of love and transforming it into an expression of divinity. This is my benediction for all of you.

Discourse at Abbotsbury, Madras, on 19-1-1986.

Discipline is important in life. It trains you to put up with disappointments. The path of life has both ups and downs. Every rose has a thorn. Now people want roses without thorns. They expect life to be one saga of sensual pleasures, a picnic all the time. When this does not happen, they turn wild and start blaming others.

BABA

2. Education for transformation

PRESENT day education develops the intellect and skills but does little to develop good qualities. Of what avail is all the knowledge in the world, if one has no good character? It is like water going down the drain.

There is no use if knowledge grows while desires multiply. It makes one a hero in words and a zero in action.

Man's achievements in the fields of science and technology have helped to improve the material conditions of living. What we need today, however, is a transformation of the spirit. Education should serve not only to develop one's intelligence and skills, but also help to broaden one's outlook and make him useful to society and the world at large. This is possible only when

cultivation of the spirit is promoted along with education in the physical sciences. Moral and spiritual education will train a man to lead a disciplined life.

Education without self-control is no education at all. True education should make a person compassionate and humane. It should not make him self-centered and narrow minded.

Spontaneous sympathy and regard for all beings should flow from the heart of one who is properly educated. He should be keen to serve society rather than be preoccupied with his own acquisitive aspirations. This should be the real purpose of education in its true sense.

Fear of sin and faith in God should be promoted

Education should instill in the student "fear and faith." 'Fear' does not mean timidity. It is fear of sin and faith in God which have to be promoted. One should feel that he will forfeit the respect and regard of the community if he commits a sinful or immoral act.

The student should learn to avoid unrighteous conduct. Students should be taught to love their mothers and their Motherland

with deep devotion. Desabhakti (devotion to one's country) is one form of devotion to God. One

who has no love for his mother, his Motherland, his mother tongue and his religion will be leading a meaningless life.

The educational system is beset with many problems. It has failed to promote in the young such qualities as love, forbearance and fortitude. Instead, it serves to encourage the animal nature in students. There is no place in it for cultivating human values like Truth and Righteousness. It

does not imbue the student with a sense of humility, which is the hallmark of right education.

Human values are absent in educated persons

Parents are keen about educating their children, but they are not concerned about the kind of education that should be given. Education should help to make students the embodiments of

human values such as Truth, Love, Right Conduct, Peace and Non-violence. Academic

knowledge alone is of no great value. It may help one to earn a livelihood. But education should

go beyond preparation for earning a living. It should prepare one for the challenges of life

morality and spiritually. It is because human values are absent in 'educated' persons that we find them steeped in anxiety and worry.

Who is responsible for the deplorable state of education today, for the lack of discipline among

students and the absence of moral values among educated persons? It is not correct to blame the

students. Teachers do not understand the needs and impulses of students and the students, for

their part, have no great regard for the teachers. The management of the educational institutions

and the educational administrators do not understand the problems of the teachers or the real

needs of the students. Politicians utilise the situation for interfering with the education system.

Conditions arise in which the police have to intervene and sometimes close the educational

institutions. For such a situation, the parents, the teachers, the administration and the government

are all to blame. Each is responsible in some way for the malaise in the system. All concerned

have failed to recognise their respective obligations.

The educational system that we inherited from Macaulay's days was designed to train students

for filling certain types of jobs primarily to provide an army of clerks for the foreign

administration. The link between education and jobs has to be broken. Education should be for

life and not for a living. It should prepare youth for all the responsibilities of citizenship.

Parents and teachers should set the right example

Parents have the primary responsibility to mould the character of children. Too much freedom

should not be given out of excessive affection. Children should be taught to exercise **selfrestraint** and observe discipline in their daily life. If parents are negligent in bringing up the children in their most tender years, it will not be easy to correct them later on. There is a Telugu saying that if the daughter-in-law is dark in complexion, all the children will be dark. In the sphere of education, the system of education can be compared to the daughter-in-law. If it is defective the end products will also be bad. The entire country will suffer from the consequences of defective education. If students are disciplined and well behaved, the country will be safe and sound.

What is the Government's responsibility? We find that every time there is a change in the education ministry, the educational policy is changed, with the result there is instability and uncertainty. The main defects in the educational system remain uncorrected. As a consequence, the students suffer.

There is no point in blaming the students. They are like the stones out of which the sculptor chisels the figures he wants. It is the sculptor who produces a thing of beauty out of a piece of rough rock. Parents and teachers are the sculptors who have to mould the shape and figure of the students for whom they are responsible. If parents and teachers set the right example, the students will automatically blossom into models of excellence and bring glory to the nation.

Students should totally eschew politics

There is a basic rule that should be observed by students and teachers. They should totally eschew politics. The students can enter politics, if they choose, after completing their studies and starting life on their own. I am not against politics or politicians. Politics is an essential element in the growth of a country. But what I urge is that one should not venture into it in an immature and adolescent stage. When a student indulges in politics, he cannot be good in his studies or in his politics. He will only be wasting his precious life.

There is no room for teachers to indulge in politics. Their sole duty is to take good care of the students entrusted to their care and shape them into useful, patriotic and worthy citizens, reflecting the culture and traditions of the land. Teachers who take to politics do so for their own selfish ends to improve their position and influence. They are, in fact, betraying their trust as

teachers.

What about elections to student bodies? We find that these elections are conducted on the lines of Assembly elections, involving considerable expenditure on campaigning through posters **etc.**

Sometimes these electoral battles have resulted in damage to property and life. A great deal of energy and money is frittered away on this wasteful exercise. It is no doubt necessary to develop qualities of leadership among students. But this should be done in the proper way. Students after all remain in colleges for a brief period. The Vice-Chancellors and Principals of Colleges should sit together and devise methods to instill in the students a sense of discipline and to promote

good behaviour and keenness to pursue their studies. There should be no elections, but only selection. The Principal should select a student, who is not only proficient in studies but is also exemplary in his behaviour and in rendering selfless service to others, and make him the leader of the students. Elections are conducted for so-called students' unions! What is the meaning of

"Union"? It is "coming together of all persons." But what we actually see in students' unions are only dissensions, disunity and mutual rivalry. Characteristic of true education is humility. The students are innocent. It is the parents and teachers who should lead them in the correct path.

Unfortunately, teachers are not doing their part. They have their own "Unions" and indulge in undesirable activities, which are followed by the students, in their turn!

The characteristic of true **Vidya** (education) is **Vinayam** (humility). Humility helps to make one a **paatratha** (one deserving respect). Deservedness leads to **Dhanam** (wealth) and **Dhanam** leads to Dharma (righteousness).

Dharma is the means to **Mukti** (liberation). We are now giving importance only to intellectual

cleverness. This is wrong. Importance has to be given only to character. Education is of no value at all without character. What is the use of having ten acres of waste land? If you have a small

plot of fertile land that is more valuable. Undesirable state of academic standards

The prevailing system of assessment of the academic performance of students is deplorable. If one gets 25 per cent or 30 per cent of marks in a subject, a student is supposed to have obtained pass marks and he is promoted. This only means that everyone has the license to commit errors

to the extent of 70% to 75%. If one commits mistakes to the extent of 75% as a student, how much more mistakes will he commit when taking up a job? He may commit even cent percent mistakes and get away with it. This is not a satisfactory state of affairs. "Look up and aim high" should be the motto. Low aim is actually a crime! If a student aims at 90%, he may manage to get 60%. If, on the other hand, he aims only at 30%, he may get only 15%.

There is another undesirable practice now due to the interference of extraneous persons. The

Education Minister gives some grace marks, the Chief Minister gives his own quota of grace

marks and the Education Secretary gives some grace marks! With these quotas of grace marks in prospect, which student will have interest in his studies?

India is hailed as a Karma **Bhoomi**, **Thyaga Bhoomi** and Yoga **Bhoomi** (the land of righteous action, sacrifice and spiritual greatness). But, today we find that because of the defective

educational system obtaining here, it has turned into a **Bhoga**

Bhoomi and **Roga Bhoomi** (a

country revelling in material pleasures and replete with diseases), ruining the health and

character of the people as a nation. This is not a desirable state of affairs. Even if there are ten

students of sterling qualities and impeccable character it is enough.

What is required is quality

and not quantity. If the education system could contribute to the turning out of students of good

character, committed to human values, the country will become stronger and greater as a nation and be a model to the world.

The teacher is a king-maker

Teachers should not feel that they belong to a despised profession. Teaching is a very noble and

respectable profession. The teacher is actually a king-maker. Even Kings and Emperors have to

be in their early years students under a teacher. **Bala Gangadhar Tilak**, the great patriot and

freedom fighter, who was in the teaching profession, was asked as to what position he would like

to occupy when the country became independent. He replied that he was not interested in

becoming a Minister or holding any office in the administration. He would prefer to go back to

his profession of teaching so that he could mould several students into ministers or rulers rather

than be a ruler himself. Such is the nobility and dignity of the teaching profession.

Science is tending to get out of control. There is a Sanskrit saying that

there is no nobility

without self-control. People are gloating over the phenomenal successes of science and

technology. The scientist, in exploring the secrets of Nature, has acquired mastery over air,

water, earth, fire, **etc.** But all these achievements are not greater than what **Hiranyakasipu** was

stated to have achieved in his time. What should be recognised is that in controlling the forces of

Nature, the balance should not be upset. In dealing with Nature, there are three requirements.

The first is knowledge of the laws of nature. The second is the skill to utilise the powers of

Nature for human needs. The third is to maintain the balance among natural forces. It is the

disturbance of this balance that has led to such consequences as soil erosion, pollution of the

atmosphere, **etc.**

Need for balance

Today's education is knocking off the 's' from 'skill', with the result that the knowledge is 'killed',

with disastrous results for mankind. Students should be given knowledge, skill and balance. In

the present system of education, this combination is absent. Each is pursuing his own selfish

interest, without regard to the interests of others.

This is the plight of man today. Science has enabled him to acquire immense control over the

external world. But he has no control over himself. **Winston** Churchill once observed: "Man has

conquered all, but not himself." And this was what **Prahlada** told his father, **Hiranyakasipu**: "**Oh**

Father! you have conquered all the world, but you have not conquered yourself."

If the present educational system is to improve, the only way is to eliminate selfishness and train

students for the service of society. How are students to be trained for this purpose? It is only

through the inculcation of love, with no trace of self-interest. Love is of two kinds--**Sahaja**

Prema (Natural love) and **Daiva Prema** (Divine love). Natural love is one which expects

something in return. Divine love expresses itself in loving service without expectation of any

return. Divine love always gives to others and receives nothing.

Natural love always expects

something from others. True education must teach this divine love of heart to heart, mind to

mind, and **Atma** to **Atma**.

Freedom from Government

In order to effect real improvements in the system of education, it is necessary to free

educational institutions from Government control and make them independent like the judiciary.

They should be run by autonomous agencies free from Government and political influences.

Education should be under the control of a national body of educational experts, who have the interests of students as their sole concern.

Now we find that for a seat in a Medical College one has to pay **Rs. 2 lakhs** or more. Parents who

are anxious to give a medical education for their children somehow raise the money. When a

student has gone through the medical course in this way and sets up practice, his first concern is

to earn money by whatever dubious means to recover the amount spent on his education. He has

to resort to corrupt practices. Once this process starts, his character is undermined. We should

not give room for practices which **demoralise** the students from the outset of their educational career.

Another problem relating to our education is the difference in the system from State to State.

These differences make it difficult for parents who are liable to transfer to get their wards

admitted in the respective classes in a different state. There should be some uniformity in the

system of education throughout the country. Vice-Chancellors and Principals of Colleges should

get together and devise a common system of higher education for the whole country. They

should ensure that all examinations are completed by April 20 and the results are announced by

the second week of June so that all colleges can reopen before the end of June. This will enable

students to seek admission to any institution of their choice anywhere in the country. It is

essential to have a common schedule of examinations for all States.

Free Education in **Sai** Institute

There should be no link between money and education. In the **Sathya Sai** Institute of Higher

Education (of which **Bhagavan** Baba is the Chancellor), we will be providing from the new

academic year (June 1986) free education to students at all levels including Post-graduate

courses. The aim is to train the students in the proper way and make them accept the Institute's

discipline. When you collect money from outsiders you become tools in their hands. When you

provide free education, you can control the students. You can impart moral values and mould the

character of the students.

At present there are what are called moral instruction classes in some

schools. These figure only

in the time-table. Often these periods are used for teaching other subjects. From the most

impressionable years the children should be taught to cultivate love for all. Love leads to unity.

Unity promotes purity. Purity leads to Divinity. Today there is no love and we find enmity

instead of unity. A human being without love is worse than a wild animal in the jungle. Animals,

birds and trees provide some service to others, but the man who is selfish not only does no

service but causes harm to others. The educated are even worse sinners in this respect than the

unlettered. It is educated young men who are found engaged in crimes like hijacking, bank

robberies and other grave offenses against society. Is this the kind of transformation that should

be expected from education?

Teaching love through Love

Education should imbue students with certain ideals. They should realise that there is only one

caste, the Caste of Humanity. There is only one religion, the Religion of Love. There is only one

language, the Language of the Heart. If these basic ideals are followed, there will be no room for

petty differences and mutual recrimination.

You can teach love to students only through love. Because of my love which is my **Swabhava**

(nature), the students in the **Sathya Sai** Institute are disciplined and orderly and there is no unrest

in our campus. I have no ill-will towards anyone. There may be persons who may criticise me or

even bear malice or hatred towards me. But I have no enemies at all. Everyone is dear to me. As

I have love as my permanent quality, I have no worry and am always happy and at peace. Love

in speech is **Sathya**. Love in action is Dharma. Love in thought is **Shanti**. Love in understanding

is Ahimsa (Non-violence). This love is flowing in us as an unseen river. It is only by developing

love that we can sanctify the educational system and train the students in the practice of human

values as the essential condition for leading worthy lives. I appeal to all of you, to strive in this

direction and make education really purposeful for turning out students who will be good citizens

of whom the country can be proud.

Discourse at the Music. Academy Auditorium, Madras, on 20-1-1986.

When truth, justice, compassion and peace flee from man, the world degenerates into a snake-pit. God then comes down as an

Avatar to rescue mankind from its doom. He comes to reveal to man his Reality, to restore to him his birthright of **Atmic** bliss. He

does not come to found a new creed or religion, to breed a new faction or install a new God.

BABA

3. The Mantra round your wrist

THE five-lettered word WATCH can be as potent a mantra in promoting the five basic Human

Values Truth, Righteous conduct, Peace, Love and Non-violence-- as the **Panchakshari** mantra--

Namah-Sivaya in promoting the spiritual progress of a **sadhaka**.

Three categories of people support and sustain human society--- those who produce, those who

guard and those who guide--the workers, the soldiers and the teachers--the **Karshaka**, the

Rakshaka, and **Sikshaka**. A society can be strong only when those who produce the food,

clothing and shelter are well equipped and active, when the guardians of law and order and those

in charge of the frontiers are patriotic and skilled, and when those who open the eyes of children

and unfold their innate richness are full of love and understanding.

These three are like the three legs of a tripod. But as a mere structure with three legs the tripod

cannot be useful and efficient. The people who are the concern and under the care of the three

categories form the plank on top of the three. The seat has to be screwed tight to the legs---the

screws being peace, love and truth and the process of screwing and tightening being the eager

enthusiasm for progress, prosperity, security and unity, the sincere effort to accept and promote

the human values--Truth, Right Conduct, Peace, Non-violence and Love. These five values are

as essential for a full and worthwhile life as a five vital airs or **Pranas** mentioned in the

scriptures.

The Teacher's role

The teacher embodies these values and establishes them in society. That is his opportunity, his

duty, the justification for his profession. Therefore, he becomes responsible for the efficiency

and excellence of the other two categories also. He has to bear the burden of shaping and

perfecting the producers and the guardians too. Why? The peace and prosperity of the world

depend on the teacher--his personality, his character, skill and outlook. The fruit of his efforts

must be liberation itself, from the dual sufferings of pain and pleasure, grief and joy. "**Yaa vidya**,

saa vimukthaye" ("**Vidya** is That which liberates"), say the Upanishads. The teacher should not

confine himself within books; the universe is his text. He must imbibe and transmit the

knowledge and experience that the Universe is divine, true and holy.

A good teacher is perpetual

learner; for him, Nature or **Prakriti** is the best teacher.

The word **Prakriti** is usually rendered as Nature-to indicate all that the Divine Will has projected.

People in **Karnataka** use that word to denote one's body. When one desires to convey that his

health is not good, he says "My **prakriti** is not good." The meaning of the word **Prakriti**

comprises not only the physical body but also the conduct, the activity, the feeling, the speech

and the motives that govern and exemplify it. The teacher teaches not merely by his words or

through books but more by his attitudes and aptitudes, his prejudices and preferences, the means

and methods he employs and his conduct and habits. A good student is an offering that a good

teacher makes to the nation. The student has learnt from the daily life of the teacher not to hurt

others by harsh words and not to allow the mind to entertain bad thoughts.

The teacher must elevate himself by dedication

When **Kalidasa** was at the court, Emperor **Bhoja** pitted one famous scholar against another

equally famous opponent. When he found that no one failed before the arguments of the other, he

invited one pupil each from those taught by the scholars and encouraged them to engage

themselves in debate to discover which master-teacher was superior judging &om the

performance of the students. But they too failed to overcome each other. The thousands who

witnessed the end-products of the teaching by the masters acclaimed their greatness in

unanimous appreciation.

A President or Prime Minister rises to that position because of the teachers who fostered him and

implanted courage, confidence and elements of leadership in his formative years. The teacher

should not condemn himself as weak nor think of his job as last desperate resort. He must give

up lamenting his lot. He must elevate himself and his job by dedication to the five human values.

Message of the wrist watch

Today, every one wears a wrist watch; the watches are of many varieties--of shape, size and cost;

the straps too are of different materials and monetary value. They tell us the time; they also serve

as a decoration and an ornament. When they first came into the village of **Puttaparthi**, they

created commotion and wonder. I was then nine years old. I wrote a limerick on the **wearers** of

the strange contraption and on the leather strip round the wrists. Now, the watch has become a part of every wrist. Only, the wearer has not learnt the message of the watch, its potential to arouse the latent divinity in man. The name, WATCH, has five letters! The mantra that leads the **sadhaka** to God (**Siva**)---**Na-mah-Si-vaa-ya** has five syllables. WATCH is as much a **panchaakshari** (five-lettered) mantra as **Namah Sivaaya**, and, if meditated upon, is as meaningful and momentous.

W: The first letter reminds us of the **Sadhana** of watching the Word. One should not revel in idle gossip, or spreading slander and scandal and wound others and pollute oneself. Examine the word before the tongue pronounces it; is it true, will it hurt, is it necessary? Warn the tongue against relishing **faslehood**, or indulging in outbursts of vilification and the like. Adhere to Truth, at all costs. It is the basic human value.

A: The second letter reminds us of the additional **Sadhana** of washing Action. Be vigilant that every activity conduces to your moral progress, to the welfare of society--that is to say, follows the moral code, Dharma. Dharma also means innate nature. Fire has to spread warmth and light and also to burn. These are its Dharma. Without them, it is but coal. Sugar without the sweet taste is but paltry powder. A rose without fragrance might as well be a plastic substitute. Man's Dharma is to love and serve **fellowmen**, practising truth without causing injury to others. 'A' teaches us to manifest Dharma in every action of ours. Dharma is another great human value. Thoughts must reinforce innate Peace

T: The third letter '**T**' indicates an additional **sadhana**, a third one watching our Thoughts. While adhering to the earlier two, one trains the mind not to react vehemently or vengefully when one is blamed or extolled. Why should one worry if the blame has no basis? Thoughts must reinforce the innate peace and tranquillity which are one's heritage. They should not create anxiety or anger, arrogance or envy, which are alien to the Divine Core of human beings. Thoughts, when watched and warned, promote **Santhi**, another precious human value. **Santhi** is the jewel won by the sages. It resides in hearts free from pride and greed.

C: The fourth letter of the **Panchaakshari** teaches one to watch the Character. Character is **threequarters** of life. The **Sadhaka** has to direct himself to the acquisition of the three values already

mentioned, through steady vigilance. Man is the very embodiment of Love; so, his character finds expression through character saturated with love. A life without Love is really living death.

Every thought, word and deed must emanate from Love. Love must bind the community as one; it must strengthen the feeling of brotherhood and satisfy the craving for expansion. Love must reach out to all mankind and to God. When such a steady selfless character is absent in man, he is a **lampless** home, a barren cow, a runaway kite drifting helplessly down, a counterfeit coin. Is he observing Truth? Is he virtuous? Has he serenity? Does love motivate him for every action? These are the tests.

Watch the Heart and the feelings it originates

H: The fifth letter '**H**' instructs us to watch the Heart and the feelings it originates. It reminds us of the human value of Ahimsa (Non-violence). Heart does not mean the fist-size physical equipment we have to purify and pump blood. It is the centre of emotions, good and bad. It has to be watched, so that good emotions alone are manifested. It must expand to include all living beings to feel kinship with all creation. "My reality is the reality of all"--this truth must be ever springing forth. Then, the idea of violence can never find place in the heart. The sense of unity cannot produce competition and confrontation.

The fifth human value---Ahimsa--is promoted by the **sadhana** indicated by the letter **H**.

For want of these five human values, mankind is in the throes of distress and disaster. The morning newspaper is full of murder, massacre, arson and **dacoities**. The brain and the mind have been polluted to a dangerous extent. Education aims only at providing information and promoting skills. It has not tackled the problem of moral degeneration, of the sublimation of low desires, of sense control and the development of spiritual insight. Man is converting himself into a brute with a human form. **Vali**, the monkey, is said to have argued that **Rama** wounded it with his mortal arrow, in spite of the fact that the sin it had committed was pardonable and even proper among monkeys. But **Rama** replied that **Vali** was only a monkey in appearance; it knew both right and wrong, and so deserved punishment. Man, today, is a beast in human garb. When he develops and demonstrates human values, he would have to discard 'the beast in him and become man, the pilgrim to God. Contemplation on the watch is the

best means for achieving this end.
 God can be attained by the wise use of time
 The watch will teach **Sathyam**. It warns against evil, and alerts you to be good, **Sivam**. It is worn as a jewel so it is **Sundaram**, too, besides being a teacher and reminder of human values. The watch is the symbol of Time. We are powerless before Time but Time's Creator and Director can be won and attained by the wise use of Time. Instructing others on this inner meaning of the Watch and the **Panchaakshari** Mantra derivable from the five letters WATCH are not enough to fulfill your duty.
 The watch advises you to watch yourself whether you have the credentials to teach. A hundred eyes will be watching every word and deed of yours to discover whether you have mastered the human values and whether you are practising them.
 And, most important of all, God, the Universal Watcher, is witnessing and weighing your every thought, word and deed. The God in you examines and judges and you are able to acquire **selfsatisfaction** through sincerity and serenity. Prove your human-ness by the practice of the values which are the unique qualities of man.
 Discourse delivered at the inaugural function of workshop for teachers and field workers involved in the programme of Education in Human Values at **Prasanthi Nilayam** on 7-3-1986.
 The dull and the lazy will refrain from activity for fear of exhaustion or failure or loss. The emotional and passionate persons will plunge headlong and crave for quick results and will be disappointed if success does not come their way. The balanced persons engage themselves in work because it is their duty. They will not be affected either by success or failure.
 Baba
 4. **Bhagavan** and Bhakti
 THE Upanishads are the outcome of the explorations into the nature of the Divine made by the ancient sages. They declare, "**Isaa Vaasyamidam Jagath**" - **Jagath** (the world) is permeated by **Easwara. Jagath** is the place wherein all beings are born, grow and disappear.
 Ceaselessly the air blows over the earth everywhere, but we do not see it. Time passes through a procession of days and night filled with activity and sleep. Continuously, somewhere or the other, births and deaths, joy and sorrow, pleasure and pain are occurring. The year is filled with varying, seasons, blazing heat or freezing cold, heavy rains or temperate weather. It is not easy to

overcome these changing phenomena.
 Man's primary need is food. The production of food involves cultivation of land to grow food crops. Without the production of grains hunger cannot be appeased by **mantras** or money. Hence agriculture is the basic occupation for man. With the basic needs of food, shelter and clothing satisfied and with rearing a family, man is content. But with the growth of knowledge and skills, huts develop into mansions, villages turn into towns and cities; population grows and man is proud of what he has accomplished. But he is not aware of the things which are outside his ken and beyond his capacity.
 Although births and deaths have been occurring from the beginning of time, men have not been able to understand the reasons for these happenings or their inner significance.
 Ancients enquiries in search of God
 Recognising that despite all man's intellectual achievements, there were many things beyond his understanding and control, the ancients concluded that there was some super-human power behind and beyond the phenomena. They felt that they should enquire into the nature of the power without which man could not exist, no plant could grow and no living being could survive. These enquiries were not based on blind faith. Nor were they products of wild imagination. They sought to find the truth by austere penance. They regarded it as a search for God.
 The earliest finding of the seekers was that the Sun was the most important factor in determining the daily life of man and providing the basic requirements for living. Life would be impossible without the Sun for man, beast, bird or plant. The Sun was regarded as the source of all energy and responsible for birth, growth and destruction of all things in creation. It was for this reason that Sage **Viswamitra** glorified the Sun God (**Savitr**) in the **Gayathri** mantra.
 The sages believed that the Divine principle was present in and outside of everything and that it could be experienced directly as well as indirectly. They pursued their penances further, for the benefit of mankind. They realised the Truth that the Divine Effulgent Person was beyond the outer darkness and, experiencing this Reality, they called upon all to seek and experience it. This Effulgent **Purusha** is utterly selfless, full of light, the embodiment of all auspicious qualities and

free from attributes. He was described as "**Siva**" meaning one who is beyond the three **Gunas** (**Sathwa, Rajas, Thamas**) and hence absolutely pure and untainted. He was regarded as eternal, omnipotent, all-pervading and the possessor of all that is great and glorious--the six indices of the Divine: Wealth, Righteousness, Fame, Sacrifice, Wisdom and Reputation. And for this reason, He was given another appellation--**Easwara**. **Easwara** is one who is endowed with all conceivable kinds of wealth. **Siva's** Will and Grace have no bounds. The sages found that **Siva** is also the protector of those who seek refuge in Him. Hence, He was called **Sankara**--one who confers protection and grace. His **Sankalpa** (Will) and grace have no bounds and are not dependent on any person, condition or qualification. Hence He was described as **Swayambhu** (self-created). The sages conceived of Him as one who could incarnate at will for the protection and rescue of man and the safeguarding of Dharma. In view of this transcendental power, He was described as **Sambhavah**--the one who incarnates whenever Dharma (the reign of Righteousness) is in danger and the good need protection. The Sun's reflection is seen in innumerable objects. The sages considered the human body as a vessel in the water (the lake of the mind) of which the effulgence of the Sun is reflected. Likewise, recognising that the divine is present in all living things, they gave Him the name, **Aditya**. Knowing the nature of the omnipotent entity They realised that it is not possible to know this all-pervading, all-knowing, omnipotent entity. There are three bases for knowing anything: Direct perception, inference and Vedic **sabda** (testimony). The Divine is beyond **prathyaksha** (direct perception) because He has no form. The Divine may appear in the form one contemplates, but that is not the reality. Proof by inference may not be valid in the case of the Absolute. You may know that a seed has the potential to become a tree, but you cannot know what kind of tree it will actually become. Hence there are obvious limitations in seeking to know the nature of the Divine by means of direct perception or by inference. We have, then, the **Sabda** (testimony) of the Vedas. The Vedas can only describe the Absolute, but cannot demonstrate it. It has, therefore, been declared: "Not by rituals, or wealth or progeny

can you attain the Eternal. Only through sacrifice can you realise the immortal". The Vedanta explored the process of elimination--"Not this", "Not this"---to arrive at the Absolute. Having found that the Divine cannot be known by any of the three methods of knowing, the sages gave the name, **Aprameyah**--the indescribable, the immeasurable. The sages also found that the Supreme Person was not only the creator and the protector, but also the destroyer and--that he combined in himself all the powers required for these three functions. In fact, he was all these and more, that he could confer joy or sorrow, affluence or privation, and that there was nothing beyond his Power. They wanted to choose a name which would be **allcomprehensive** and appeal to one and all and so gave him the name **Bhagavan** a name which expressed all the glories and powers of the Supreme Person. Control of senses should be practised regularly. The significance of **Sivarathri** is that it is a time when one can get closest to **Bhagavan**, because the moon, which represents the mind, has shed fifteen of its aspects (**kalas**) and is about to shed the last (sixteenth) aspect. The ancient sages, who explored the link between numbers and the Divine, found that the letters in the name of **Siva Rathri** amounted to a total of eleven, which was the number of the dark forces called **Rudras** (those who make people cry). The **Rudras** enter the intellects of people and turn their desires towards worldly things, thereby giving rise to attachments and hatreds and pursuit of sensuous pleasures. As they turn the minds of people away from God and towards evil, they were called **Rudras**. The sages declared that whoever is able to keep the **Rudras** in check on the sacred day of **Sivarathri** will be able to experience Divinity. This means that control of the senses is the primary requisite for realising the Divine and attaining liberation. Control of the senses is not easy. Even an evolved person like Arjuna confessed to **Sri** Krishna that sense-control was extremely difficult. The sages knew this well from their own experience. Hence, they suggested that even if control of the senses was not possible all the time, it should be practised at least on sacred days like **Sivarathri**. If one has nothing to do, the mind wanders in all directions. Hence the sages prescribed continuous absorption in thoughts of God on **Sivarathri** night. Repetition of the name of God and meditation on His glories would keep the mind away

from other trivialities and promote control of the senses.
The proper way to observe **Sivarathri**
Sophisticated intellectuals of today look upon **Sivarathri** only as a night when they should try to keep awake. They do not see the need to observe it as a pure and holy day to be dedicated to thoughts of God. As keeping awake the whole night is their sole idea of **Sivarathri**, they try to spend it seeing three film shows or playing cards with their friends or playing with dice with their kith and kin the whole night. Keeping awake in this manner, they come home in the morning to have a hearty meal. Is this the way to observe **Sivarathri**? Not at all. It is a caricature of what should be a sacred occasion for contemplating on God. What kind of vigil is it in which there is no purity of mind and no meditation on God? The stork that stands on one leg waiting to catch a fish cannot be regarded as doing penance. The drunken sot who is oblivious to the world cannot be equated with one who is absorbed in the divine. The man who gives up eating after a tiff with the wife cannot be described as observing a fast. The unique value of **Bharatiya** Culture
The vigil on **Sivarathri** night means concentrating one's thoughts on the sacred, the pure, the beauteous and glorious form of the Divine. The ancient sages experienced the unique value of **Bharatiya** culture and bequeathed it as a precious legacy to the world. Today many are not aware of what is **Bharatiya** culture. What is our culture, what are our traditions and what is **Sanathana** Dharma? One who is not aware of the three cannot call himself a child of **Bharat**, **Bharatiya** culture is one that is ageless. It has withstood the vicissitudes of time. The soul of this culture is **Sanathana** Dharma. It is the bounteous nectar that has emerged from the dedicated efforts and severe penances of the **rishis**. Those sages did not embark upon these exercises out of blind faith or ignorance and lack of knowledge. They were profound seers, free from attachment and self-interest. After discovering the basic truth through disinterested enquiry and personal experience, they gave it to the world. In the world today, knowledge and skills have grown immensely, but human qualities have not developed at all. Every subject is riddled with controversy. The reasoning process is invoked, without understanding what exactly is reason. It must be clearly understood that the Divine

cannot be known by ordinary perception or through rules of logic and reasoning.

The power of Faith--a true incident

Faith is only one. There is nothing like blind faith. For faith there can be no reason and no season. Faith and spirituality are beyond reason. It is foolish to search for the grounds of faith.

There is a sacred pilgrim centre called **Srisailam** near **Anantapur**. In a small village adjacent to it,

a widow was trying to give her seven-year old son, **Ramanna**, a schooling with great difficulty.

The **Sivarathri** festival was drawing near. In the **Rayalaseema** areas, it was customary to invite

home the son-in-law and the daughter for the occasion. **Ramanna** heard from his friends that they

were expecting their sisters and brothers-in-law for **Sivarathri**. He asked his mother whether he

had any sister and brother-in-law, where they were living and whether they would come for

Sivarathri. His mother had borne a daughter prior to the son, but she had died in infancy.

Memory of that girl's death brought tears to the mother. Suppressing her grief, however, she told

her son "Darling, you have a sister." The son implored his mother to let him know where she was

so that he could bring her and her husband for **Sivarathri**. Yielding to his importunities, the

mother sought to satisfy him by saying; "In **Srisailam** you have a sister named **Bhramaramba** and

her husband's name is **Mallikarjuna**."

The boy then said: "Mother, let us both go to **Srisailam** and bring sister and brother-in-law and

celebrate **Sivarathri**." He had complete faith in his mother's words; he was determined somehow

to bring the sister and brother-in-law to their home. The mother was in a fix. She used various

arguments to avoid the journey and ultimately said that she would have to stay at home to make

the arrangements for the daughter and son-in-law. The boy said he would go alone and bring his sister and brother-in-law.

To please the son, the mother sent him to **Srisailam** with some villagers who were going there.

They reached **Srisailam**. The villagers had been instructed in advance by the mother that at

Srisailam they should take the boy to the shrines of **Mallikarjuna** and **Bhramaramba**, and bring

him back. The villagers took him to the temple of **Mallikarjuna**. They showed him the temple

and said **Mallikarjuna** was inside.

The boy cried out "**Bhava, Bhava**" (brother-in-law) and rushed into the temple. As he entered,

the priests stopped him. The boy cried: "**Bhava!** please speak to me." The 'brother-in-law' was silent. The boy thought that as his brother-in-law had not seen him, he could not recognise him now. Meanwhile, the priests thought, the boy was out of his mind and pushed him out of the temple. **Ramanna** was certain that his 'sister' would recognise him. He went to the shrine of **Bhramaramba** and cried aloud, "**Akka, Akka**" (Sister, Sister). He rolled on the ground and wailed; "Sister, speak to me." The priests in that temple too thought the boy was demented and cast him out. **Ramanna** was plunged in grief at the thought of returning home without his sister and brother-in-law. The villagers who had escorted him to **Srisailem** were inside the temple engaged in their **puja**. **Ramanna** was alone outside the temple. He saw a big boulder. Climbing on it, he cried: "My mother will not excuse me if I go without sister and brother-in-law. Even my friends will laugh at me. I shall not go home. If my sister and brother-in-law do not come with me, I shall end my life here." Such was his firm faith in his mother's words. Faith of this kind never fails one. Crying aloud, "**Akka, Akka**" he jumped from the precipitous boulder. At that very moment, a voice spoke: "**Maridi Ramanna, Maridi Ramanna**" (young brother-in-law, **Ramanna**). From another direction, a loving feminine voice was heard: "**Thammudu, Thammudu**" (young brother, young brother). When the boy jumped, he was held from both sides by God **Mallikarjuna** and Goddess **Bhramaramba**. This spectacle was witnessed by all the pilgrims present there. **Mallikarjuna** and **Bhramaramba** appearing in human form, carried the boy to his home in his native village, partook of all the special delicacies prepared by the mother, and then vanished. Faith can achieve anything. Note how the Divine responded to the simple faith of an innocent lad. Faith can achieve anything. Who is entitled to make a distinction between "genuine" faith and "blind" faith? Some may look upon the boy **Ramanna** as a naive, ingenuous child, who could believe anything in his innocence. The boy's faith was a firm, unwavering faith emanating from a pure heart. A big shrine has been erected on the spot where the divine couple rescued **Ramanna**. This is known as the shrine of "**Maridi Ramanna**" (coming to be called later as **Mythili Ramanna** shrine). It is

wrong to think that such miracles do not happen in Kali **Yuga**. The manifestation of divinity transcends the bounds of time, space and circumstance. Hence, the first requisite is cultivation of faith. One who has no faith can accomplish nothing. With faith, he can achieve everything. Faith is the foundation for the realisation of God. I have often said: Where there is confidence, there is love; where there is love, there is peace; where there is peace, there is truth; where there is truth, there is Bliss; where there is bliss, there is God. Realise God through Love. If you want to realise God, you must be immersed in Bliss. To experience Bliss, you have to follow Truth. To pursue Truth, you have to install Peace in your heart. To achieve Peace, you have to cultivate Love. It is confidence that begets love. Today, faith works like a see-saw which goes up and down. It is one continuous process of birth and death, faith at one moment turning into disbelief the next, and so on. With a faith which comes and goes, you cannot discover the unchanging, eternal Reality. The **Atma** shines eternally, With no birth and no death, With no beginning, middle or end Ever remaining the All-Seeing Witness. You may give God any name or form. The Divine has been given various names. Even the **Rishis** have called God by many names-- **Siva, Sankara, Adithya, Sambhava** and **Bhagavan**. These names were given to Him; He did not give Himself any name. So, all that you see may be called God. Nature is God. Energy is God. Nothing is God. But, it is really not nothing; it is everything. In what you call everything, there is nothing. What you call Nothing has everything. Everything is Nothing and Nothing is Everything. Some say "There is no God", but everything is in God. The atheist denies the existence of what is. In saying "There is no God", "There is" comes first. This means that he is denying what is. He is blind. Divinity is all-pervading. The truth is, Divinity is all-pervading. After profound enquiry, the **rishis** discovered that God is the source of everything in creation. The **rishis** compared **jagath** (the cosmos) to a seed. Every seed is covered by husk. It is only when the grain and the husk are together that the seed can germinate. Likewise, in the cosmos, the inner grain is God, the outer husk is **Prakriti** (Nature). The cosmos demonstrates the unity of God and Nature. Nature is dependent on God and God is

the basis for Nature. Likewise, when we seek refuge in God, He provides the protecting cover for us. **Daasatvam** (Dependence of the Devotee) and **Daivatvam** (protection by God) together constitute Divinity at work. This is also described as **Siva-Sakthi-Atmaka-Swaroopam**--the union of **Siva** and **Sakthi**.

The Cosmos, thus, is not apart from God. It is one with God. The scientists are saying the same thing in their own language when they say matter is energy and energy is matter. The relationship between matter and energy indicated the **Prakriti-Paramatma** (Nature-God) relationship. Energy is, in fact, one of the names of God. **Prakriti** is another name.

It is not possible for any one to describe the greatness or the qualities of God. The scriptures have declared "**Avaang-maanasa Gocharah**" (He is beyond the reach of mind and speech). "From where speech returns, together with the mind, unable to grasp it," says the **Upanishad**.

Devote yourselves to the contemplation of the glories of God on this sacred night and sanctify your lives by turning your thoughts away from mundane concerns. Discourse on **Sivarathri** day, 8-3,1986.

True knowledge consists in understanding the unity that underlies the Cosmos. All the sufferings and problems in life arise from the sere of duality. Once the feeling of 'I' and 'mine' is got rid of, consciousness of all-pervading Divinity will be realised.

BABA

5. Human values are for everyone
 Heroism in speech has grown
 Heroism in action has declined to vanishing point.
 Ostentatious living is the order of the day;
 This is the plight of the student today.

MAN'S life is marked by the procession of days and nights. The rising of the sun in the east and its setting in the west are everyday experiences. But when it is noted that the earth is a globe revolving round itself and going round the sun, these phenomena have a different reality.

Directions like east and west and north and south and the apparent motion of the sun are seen to be mistaken. Similarly, when we are seated in a moving train, we are moving along with the train, though we may be stationary. Though the earth is revolving at a speed of several hundred miles an hour, we are not aware of its motion at all. It is simultaneously moving in orbit round the sun at 66,000 miles an hour, carrying with it all things on earth. The earth seems firm and unmoving, while the sun and planets and stars appear to be going

round the earth. Though the scientific reality is one thing, we are guided by the daily experience in which the reality is different. Even the scientist who knows about the earth's movements, uses the language of daily experience with reference to directions like east and west and the rising and setting of the sun.

The entire creation is a conglomeration of subatomic particles. These particles are waves of energy. All of them emanate from the same source of energy. Even the scientist who knows all about electrons does not seek to find the primary source of all energy--the **Paratathva** (the Supreme Principle). "The One willed to become the Many"

The power of **Sakthi** (energy) is incalculable. A small stone cast on a tumbler of water causes a ripple on the surface. A storm in the sea has the power to sink a ship. Both are manifestations of the power of atomic particles under varying conditions. Different combinations of atoms result in objects of different kinds like copper, gold or oxygen, which have varying utility and value. But the primary energy which manifests itself in different kinds of atoms and objects is one and the same. The Vedas indicated this truth when they declared: "**Ekoham Bahusyaam**" ("The One willed to become the Many"), "**Ekam Sath Vipraah bahudhaa Vadanthi**" ("The Reality is one, the wise call it by many names").

If the Universe is itself the manifestation of the one primary energy, everything in it is also an expression of that energy. For instance, a wall which you see as a solid block can be seen as a vast congregation of minute particles when it is viewed through a microscope. Empty space between different particles can also be noticed.

The Vedic statement on the basic truth

Thus, there is a difference between the appearance of objects as we observe them in daily life and their inner reality. But the external appearance is based on the inner reality. It is the basic truth of the internal which enables us to experience the external. The .basis/ is the power of the primal energy which is in matter. This basic truth was proclaimed in the Vedic statement: "**Anoraneeyaan Mahatho maheeyaan**" ("It is subtler than the subtlest and vaster than the vastest"). This means that what is subtle can become the immense. All experiences in daily life are variation in form of the basic Reality and not different from it.

Experience of this Basic Reality will reveal how the changes in the

primary energy bring about
the emergence and the disappearance of material substances. That
experience is one only with no
difference. This may be illustrated from mathematics. All numbers up
to infinity are simply
multiplication of the primary number one. One plus one becomes two,
two plus one becomes
three, and so on. Without one, all other numbers will have no basis.
It should be clear from all this that there is one primordial power
which is the basis of all that is.
Until this truth is known, we may imagine we are **knowalls**. In this
conceit, one man declared:
"Mameva Pandithah" ("I alone am one who knows everything").
After some investigation, he
found that there was a power greater than himself. He then declared:
"Mamam cha pandithah"
("I am also a Pandit"). After further enquiry, he realised that there
was a greater power than
himself in the world and declared: **"Pandithah samadarsinah"** ("The
pandit is one who views
equally everything.") Proceeding further, he came to the conclusion,
"Mamam na pandithah" ("I
know nothing").
Marks of a truly educated person
To realise the divinity in him, man should embark on this process of
enquiry. One who claims to
know everything should be treated as utterly ignorant. Before
Buddha attained Nirvana, his
disciples gathered round him and asked him what stage they have
reached in their spiritual
journey. Buddha took out a handful of leaves from the branch of the
tree under which he was
sitting and said: "Children, can you reckon the leaves in all the trees
in all the forests all over the
earth? What you have learnt is equal only to the handful of leaves in
my palm, compared to what
is to be known (that is, all the leaves in all the forests).
We are today concerned with education in Human Values. In my view
the cultivation of Human
Values alone is education. Whoever tries to understand the human
values of Truth, Righteous
conduct, Peace, Love and Non-violence properly, who practises these
values and propagates
them with zeal and sincerity can alone be described as a truly
educated person.
There are, of course, the obligations and compulsions relating to
one's daily life and the duties
which have to be discharged to the family and others. For these
purposes and for earning a
living, one may have to take up some occupation or other. Knowledge
of the natural sciences
may be required for this purpose. But together with this it is essential

to acquire knowledge
relating to human values.
Everyone's body is a workshop
All are entitled to acquire knowledge of human values. Principal
Narender mentioned that these
values should be practised by persons in the home, the factory, and in
office. But this is not
enough. Everyone should practice **Sathya**, Dharma, **Santhi**, **Prema**
and Ahimsa.
Everyone's body is a workshop. This body is a machine. The limbs
and organs are integral parts
of the machine. Every organ shares in the pains and joys of every
other part. The body
demonstrates the organic unity of every limb and organ. If we fully
understand the workings of
this human workshop, we will have no need to study any other
workshop. When the mind desires
to acquire an object, say, a fruit in a tree, all other organs, the feet, the
hands, **etc.** cooperate in
getting it. After the fruit is eaten, the stomach helps to digest it and
supply blood to the heart for
distribution to the entire body. In the process, every limb or organ
has done its duty in harmony
with the others. This kind of cooperation and harmony should be
achieved in our daily life also.
The functioning of the various organs of the body is an object lesson
in cooperation and mutual
help. This kind of mutual cooperation and unity could be experienced
in our daily actions. For
instance, when you are walking, your eyes may notice a thorn on the
road. By a mysterious
process of communication from the eyes to the feet, your legs
automatically avoid the thorn. If
the foot was to step on the thorn, the leg would be hurt and may start
bleeding. Immediately, by
the same mysterious process, the eyes experience the pain caused by
the thorn and tears flow
from them. This shows the remarkable link of love between the eyes
and the feet. It is this kind
of spontaneous love which is the mark of human-ness. It is when you
experience another's
suffering as your own that your human value is manifested.
Lessons to be learnt from the body
Our senses and limbs demonstrate these human qualities and serve
as excellent teachers for us.
There are numerous lessons to be learnt from the body. It is engaged
in a variety of actions as the
instrument for all activity. Knowledge and skill are required for doing
anything. The body has to
be kept in a fit condition for this purpose. All parts of the body, from
head to foot, are equally
important and have to be cared for with love and regard. Love should

become the ruling

principle of our life. Only then can we sanctify it.

You may think the programme of education in human values was launched only five years ago.

But in fact I initiated it nearly fifty years ago. When I was staying in **Karnam Subbamma's** house

(in **Puttaparthi**) I used to sing a song:

With **Sathya**, Dharma, **Santhi** and **Prema**

Carry on your life's journey, **oh** man;

Karma Yoga is your bounden duty;

Remembering the Lord is the great secret

And **Sadhana** is the devotee's hallmark,

Proceed, **oh** man, on your life's pilgrimage

With **Sathya**, Dharma, **Santhi** and **Prema**.

Raise the crop of **Brahmananda** in your hearts

Regard the heart as a vast field. Use the mind as a plough. Treat the **gunas** (qualities) as bullocks.

Use the **Viveka** (intelligence) as a whip. With these aids, cultivate the field of your heart. What is

the crop that is to be grown in it? **Sathya**, Dharma, **Santhi** and **Prema** are the seeds, Bhakti is the

rain, **Dhyana** is the manure, **Brahmananda** is the crop.

This is your task today. Cultivate the heart to raise a harvest of Truth, Righteousness, Peace and

Love. This crop has to be raised in your heart and should be shared with others.

Our life is like a block of ice which is melting away every moment. Before it spends itself,

devote it to the service of others. Education in Human Values is designed to prepare everyone for this life of dedicated service.

There may be doubts regarding this programme. No room should be given for futile

controversies. The Human Values should be regarded as basic requirements for every human

being. In spreading the message of these values to the world, you should all cooperate with each

other and act in harmony. Whatever may be the experience in everyday life, the basic inner Truth

should not be forgotten. "The Reality is one, though it may be called by different names". You

have now the **Sathya Sai Seva Samithi**, the **Sathya Sai Bhajana mandali**, the **Sai Seva Dal**, the

Sathya Sai Study Circle, the **Sathya Sai Mahila Vibhag** and the **Sathya Sai** Education

Foundation. All this may be district Organisations, but the basic for all of them is **Sathya Sai**.

This should always be borne in mind.

Human values are absent in today's world

Today, everyone is being attracted to the programme of Education in Human Values. The reason

is the realisation that the world is in a sorry mess because of the

absence of these values.

Principal **Narendra** referred to the monstrous lethal weapons in the **armouries** of nations and the

danger of nuclear war and "Star war", and said that in this critical situation the promotion of

human values was supremely important. But, in truth, it is not these bombs and missiles that are

the menace hovering over us. It is our bad qualities that are the more serious problem. The

reason is: If the bombs are used, they will make an end of mankind and nothing will remain. But

the bad qualities in man are devastating the lives of people all the time. This calamity is worse

than the other. If we want to eliminate bad qualities like hatred, envy, pride and ostentation, we

have to employ **Sathya**, Dharma, **Santhi**, **Prema** and Ahimsa as the cleansing instruments.

Together with worldly education, you have to cultivate the human values and undertake spiritual

discipline. Oil imparts life to a lamp to keep it burning. Love animates the entire life. Love is like

oil. But can you make a lamp burn by having a container, a wick and oil? You need some one to

light the wick. Similarly, there must be some one to make a garland, even if you have flowers,

thread and a needle. You cannot make a jewel out of gold and gems without a goldsmith.

Likewise to teach the human values, which are like precious gems, you need competent and

dedicated teachers who practise these values.

For spreading **EHV** to all children, it is necessary to have contacts with educational authorities in

Governments so that they may depute their teachers for training. But one thing must be clearly

borne in mind. Whatever relations you may have with the authorities, your primary association

with **Sathya Sai** should remain unaffected. It is to ensure that the contacts with the authorities are

maintained on a proper recognised basis that the **EHV** Trust has been set up as a registered body.

Practice economy

Einstein was the greatest among the scientists of our day. He discovered the profound truth about

the relationship between matter and energy. He showed that everything in the universe was made

up of energy. Einstein did not have expensive equipment, like those you have in modern

laboratories, to make his researches. All that he had was a pencil, paper and a waste paper

basket. He lived up to the motto: Simple living and high study. Today what we see is ostentation

and luxurious comfort in educational institutions; students want

cushioned chairs; the staff want

air conditioned rooms. Scientists want highly expensive equipment for their research.

We should observe strict economy in **Sai** educational institutions. It is very difficult to raise

money. Hence care should be taken to avoid unnecessary and superfluous expenditure on

equipment or other things which may serve only to lighten the labours of the teaching faculty.

Excessive use of computers and calculators is fraught with dangers.

They make the students

objectly dependent on the machine, without relying on their abilities.

It must be realised that the

human brain is the foremost computer. We must train our children to make proper and good use

of their brains. It is not enough to acquire expensive, sophisticated equipment for education. We

must know how to make full and effective use of them. Only then will the money spent on them

be rewarding and justified.

In cultivating human values, emphasis should also be placed on

avoiding wastage of money,

food and time. Even teachers have to be trained in this respect.

Truth is primary among human values

In matters concerning expenditure, my attitude is strict. For anything that is legitimate and

essential I am prepared to offer even **lakhs** of rupees. But I will

grudge giving even a paise for

something unnecessary and useless. This is because money breeds all the evils in the world.

Everywhere extravagant and wasteful use of money is taking place. I

do not want such a thing to

happen in **Sathya Sai** institutions, which should serve as a model to others.

I wish to ensure that in every type of activity those connected with **Sai** institutions should behave

in an exemplary manner. I am always happy. But what hurts me is when any one utters a lie. If

some mistake has been committed, admit it. To cover it by one lie, many other lies have to be

invented.

In my view, among the human values, Truth is primary. There is no greater Dharma than Truth.

Once you indulge in untruth, everything, you do gets tainted by the falsehood. Hence Truth is the

life-breath of man. When truth goes, life goes.

The duty of teachers

Holding fast to Truth, you must make Righteousness, Peace, Love and Non-Violence, the **guideposts**

for your life. As teachers you should try to impart the finest education to the children at

minimum cost and make them lead pure and noble lives. You should

also not be bound by

considerations of hours of work. When necessary, you should be prepared to stay on for hours to

remove the doubts of students and help them to complete their assignments. This is your duty.

You should not limit yourself to imparting the five human values alone. You must also create the

environment which will be conducive to the practice of the basic values. When you have

dedication and devotion, you will be able to face all the challenges in the discharge of your

duties.

If teachers play their role properly, the nation can be transformed.

For all the **malpractices** among

students the parents and teachers are to blame. The parents are allowing the children to go astray

at home through misplaced affection. In olden days, the children had such great regard and love

for the parents that they were loth to go away from them. Today it is the reverse. The reason is

the failure of the parents to enforce discipline together with lavishing love on the children.

Teachers should establish contacts with parents so that the latter also practise the human values

and reform their children. The authorities of the **EHV** Trust should arrange for meetings between

teachers and parents for this purpose.

All the three elements--the **EHV** Trust, the teachers and parents should work in cooperation in

the interests of the children and see that human values are promoted not only among students but

in the entire community.

Valedictory discourse to **EHV** Seminar, **Prashaanthi Nilayam**, on 9-3-1986.

The real criterion of moral conduct is harmony between one's profession and one's practice. Morality consists in acting up to the rules of right conduct prescribed by society at a particular time and place for an individual or group. If there is no connection between what one professes in words and his actions, morality cannot exist.

BABA

6. The ways of the Divine

THE ways of the Lord in granting relief to devotees in distress or trouble are infinitely varied

and often baffling. On one occasion, the **Pandavas** during their exile from the kingdom, had

strayed into the forest of **Romarishi**.

Romarishi was a sage whose body was covered with hair so long, that it spread as a carpet into

the surrounding forest. There was a holy tree in that forest, yielding a very special fruit. The

unique quality of that fruit was that once it was tasted one would not

have hunger for years and years. But that fruit should not be plucked; it should be eaten after it dropped by itself. So, waiting for the fruit to fall, **Romarishi** was doing Tapas there. One day, when **Dharmaraja** and **Draupadi** were on a stroll in the woods, **Draupadi** happened to look at this particular tree and saw the luscious big fruit hanging from it. "Can we not take this," she said to her husband, "so that all of us could share it today?" Then **Dharmaraja** shot an arrow and the fruit fell to the ground. Holding his bow in his right hand, he went to lift the fruit with his left hand. It was so heavy he could not move it. **Draupadi** also tried to help. **Dharmaraja** used both his hands, still the fruit would not move. In the meantime, Arjuna also came there and all three----

Arjuna, **Dharmaraja** and **Draupadi**---tried to lift that fruit, but it would not move. The two younger brothers also came and tried to help lift the fruit but however hard they tried it was no use; it would not move. Finally came the strong man, **Bhima**. He asked the others to move away and said, "I will lift this." But even **Bhima** could not succeed. Meanwhile the hair of **Romarishi**, which had spread over all that area, began to stir. Because these six people were trampling about trying to lift the fruit, **Romarishi** felt the disturbance as strands of his hair were being trodden and pulled. He realised that there was someone trying to steal the fruit and he became very angry. Immediately his long hairs started to come together and coil round the **Pandavas** and tie them up. **Draupadi** realized the danger, and immediately prayed to Lord Krishna. '**Draupadi** called on Lord Krishna whenever she sensed any trouble. Krishna appeared before her. **Draupadi** fell at His Feet and prayed to Him for help to protect the **Pandavas** from the danger that was about to engulf them. Krishna told **Draupadi** that there was nothing He could do, since **Romarishi** was a great sage. As Lord, He resided in the hearts of all **rishis**, including **Romarishi**; so how could He do anything against the wishes of that Rishi? But **Draupadi** held on to His Feet and said, "You alone can save us. You can do anything you wish to do, in all the three worlds!" Then Krishna said, "All right, I will help you, but all of you should be totally silent, not say a word; you should do exactly as I tell you. Do not have any doubt or hesitation, but do exactly as I direct."

Draupadi promised that they would obey Krishna's orders. Krishna

went to each of the **Pandavas** and whispered His plan, in their ears. He told them: "I will now go to **Romarishi**'s ashram; a little later, you must follow me there."

In the meantime, **Romarishi** was furious with anger. He was about to curse the poachers. At that very moment, Krishna entered the Ashram. **Romarishi** fell prostrate at Krishna's Feet. He was overjoyed to see Him and asked Him, "What is it I can do for you, Lord?" Krishna kept **Romarishi** occupied, making a few casual inquiries, till the **Pandavas** arrived.

As soon as the six reached the Ashram and entered it, Krishna fell at the feet of the **Pandavas**. The **Pandavas** were feeling very embarrassed, but remembering Krishna's command, they said nothing. **Romarishi**, seeing Krishna fall at the feet of the visitors, also fell at their feet. Then Krishna introduced the **Pandavas** to the Rishi. As **Romarishi** listened to the words of Krishna praising the greatness of the **Pandavas**, he totally forgot his anger. When Krishna explained that these were the people who were tempted by the fruit he awaited, **Romarishi** was so transformed that he said, "Let them take the fruit. I would like them to have it." By eating that fruit the **Pandavas** were able to live without hunger for a long time.

Soon after the Battle of **Kurukshetra** Krishna used the good offices of the Sage **Durvasa** to keep in hiding the **Pandava** brothers, whom **Aswathama** had vowed to exterminate, before the dawn of another day. Krishna approached the Sage, who was reputed for his quick temper as well as his adherence to truth, and told him about the peril confronting the **Pandavas** and requested him to keep them hidden in a cellar under his seat. The Sage told Krishna that he would not be able to utter a falsehood if **Aswathama** came to him enquiring about the whereabouts of the **Pandavas**. Krishna suggested that the Sage could tell the truth in a tone which would deter **Aswathama** from questioning the Sage further. The strategy was eminently successful. When **Aswathama**, after a futile search for the **Pandavas**, came to Sage **Durvasa** and requested him to reveal to him their whereabouts, the Sage ejaculated gruffly: "The **Pandavas**? They are beneath me!" The roar rattled **Aswathama** so much that he did not dare to pursue the matter further, lest the Sage lose his temper and curse him. And the **Pandavas** 'beneath him' were saved!

An informal talk to Devotees at Trayee Brindavan on 4-4-1986.

7. Strive for World Peace and Prosperity

THE dualistic attitude of man was born out of a sense of separateness which was not correct.

Man should realise his inherent divinity and get rid of identification of his real Self with the

body. The body is only an instrument for realising the Self. No great scholarship is needed for

achieving this realisation. The attitude of surrender to the Divine and dedicating all thoughts,

words and actions as an offering to the Divine will lead to Self realisation. The bliss one will

experience in that state is beyond description in words.

Today marks the beginning of the year Akshaya (according to the Hindu Almanac). Akshaya is a

combination of "Kshaya" and "A." "A" represents the Atmaswarupa--the Absolute, the Eternal.

"Kshaya" represents the Jivaswarupa--the individual entity that is liable to change. Akshaya

indicates the union of the unchanging Eternal Spirit and the impermanent individual entity.

Because of the association of the human entity with the indestructible and eternal principle, you

have to investigate what is permanent and unchanging and what is transient and liable to decay.

The march of time is inevitably associated with ups and downs, joys and sorrows, gains and

losses. This is inherent in the nature of the world, which is called Jagat--That in which birth and

death take place. ("Ja" means birth and "ga" means passing).

Very few practise what they preach

According to Indian astrology, today marks the beginning of a new year, with the first day of the

first month Chaitra. It is a Thursday. For every year, there is a ruling deity and there is a minister

to the ruler from among the nine planets. For this Akshaya, the ruler is Brihaspati (Jupiter) and

the minister is Chandra (the Moon). Both these planets are favourably placed and will have

beneficent influences on the world, according to astrology. Because of the moon's favourable

aspect---the moon being the presiding deity for the mind---the mental dispositions of people in

general are likely to be calm and peaceful. It is essential, in this connection, to recognise the

intimate link between thoughts and actions. All the world's troubles today are due to the fact that

there is no harmony between men's thoughts and words and their deeds. There is no dearth today

of persons who preach Dharma (righteousness). There is no limit to propagandists, but those

who practise what they preach are few and far between. The world

needs today more people who

will practise the good life and strive for the welfare of mankind.

Rather than preach a hundred

precepts, it is better to practise a few of them.

Significance of rituals

In many of the religious practices today, there is concern only for observing the external forms,

with little regard for the inner significance of these rites. For instance, one wishes to offer a

coconut to the idol in a temple. No care is taken to see whether the coconut is a good one or not.

The mere breaking of a coconut, even if it is a rotten one, is considered enough for fulfilling the

offering. Note the inner significance of the ritual. The coconut is a symbol of the heart. Before it

is offered to God, all the outer fibre has to be removed. This means, spiritually, removing the

Tamasic (evil) tendencies from our heart. The shell of the coconut symbolises the Rajo guna in

us. The white kernel inside the coconut represents the Satwa guna. What we have to offer to God

is a pure heart, without the Tamasic and Rajasic qualities such as anger, hatred and attachment. It

is this purity of heart that must be manifested in making any offering to God and not the

mechanical breaking of a coconut as a meaningless ritual.

Some persons imagine that they will derive spiritual benefit merely by going to a sacred shrine

and spending sometime there. When you are in a temple, your thoughts should be centered on

God. When you are inside a temple, you must install God within you. That is true worship. If you

merely sit in a temple, while your mind is wandering in the bazaar, there is no merit in it.

There are persons who recite mantras regularly, repeating the words correctly. But such

recitation is of no use if there is not some understanding of the meaning of the mantras.

Meaningless chanting of mantras, visiting temples without thoughts of God and breaking

coconuts before idols without purity of the heart are spiritually useless. In every small act of

worship, one must have regard for its inner significance and sacredness and do it with

earnestness and purity.

Do not allow faith in God to weaken

Whatever troubles you may face, whatever ordeals you may encounter, you should not allow

your faith in God to weaken to the slightest extent. You must learn a lesson from the Chakora

bird. There may be terrible thunder and blinding lightning in the sky. But the Chakora bird will

follow the cloud to catch the raindrops in the sky and will not go to any other source for water.

Nothing less than the pure raindrops from the cloud will satisfy the **Chakora**. Likewise, you

should yearn always for the bliss of nearness to God, whatever difficulties or joys you may experience in life.

Moreover, in the quest for mental peace, you should not be concerned only about your individual

need. Apart from such a quest being an index of intense selfishness, it is also a futile one. Is it

possible for a single individual alone to achieve peace? If there is chaos and unrest all around

you, how can you alone have peace? If there is no peace in the home or in the community, how

can you have peace? Your peace is dependent on peace in the family, in society and in the world.

When there is peace in these, you will get peace.

You cannot be indifferent to the state of the environment in which you live. One who wishes to

dig a well for pure water will choose a spot far from polluted or saline areas. If you want to

achieve peace, you have to see that the atmosphere around you is conducive to peace. This

means that you have to cultivate the feeling that your individual peace is intimately related to the

peace of the world. It was out of a realisation of this profound truth that the ancients prescribed

the universal prayer: "**Lokaas-Samasthaas-Sukhino Bhavanthu**" (May all the people in all the

worlds be happy).

Faith and love are necessary for godly life

It is only when we strive for world peace can we ensure our own individual peace. The mark of a

genuinely godly person is that he strives not only for his peace, happiness and bliss, but also for

the peace, prosperity and happiness of the world as a whole.

Faith and Love are the two primary requisites for leading a godly life.

These two are as important

for man as the two wings for a bird or the two wheels for a chariot.

You must take a pledge on this **Yugadi** day to face with equanimity all the vicissitudes of life,

the joys and sorrows that are incidental to human existence.

Traditionally, on **Yugadi** day people

consume a preparation made up of ingredients with various tastes---sweet, sour, bitter, **etc.** The

inner meaning of this 'practise is that one must be prepared for every kind of experience in life.

Whether happiness or sorrow, praise or blame, gain or loss--whatever comes along--you must

resolve to face it with serenity and faith. Our ancients placed this ideal before the nation out of

their experience and realisation. Today no heed is being given to their teachings. The traditions

and teachings that have come down to us are full of significance and have perennial validity. It is

only when we practise these truths that we will realise their inner purpose and enduring value.

Good prospects for **Akshaya**

The **Akshaya** year will be altogether a fairly good year with no serious untoward developments.

However, the first two months---from mid-April to mid-June---are likely to witness some serious

troubles. The heat will be excessive and some fire disasters may occur in May-June (**Vaisakha**

month). Serious accidents during travel are likely. From the third month onwards (that is, after

mid-June) conditions will be favourable for peace and prosperity. Astrologically, important

changes all over the world are expected during the year. But all these will be for the good. Not

India alone, but all countries will benefit from these changes.

In this context, it is the foremost duty of everyone to pray for the peace, welfare and happiness of

all people in every country. Everyone should take note that during this year, however soft and

careful one may be in speech or action, there is likelihood of differences and divisions

developing between persons and groups. Even friends are likely to fall out. Every care has to be

taken to observe restraint in speech.

Compared to the past two years--**Rakthaakshi** and **Krodhana** - the new year **Akshaya** promises to

be a good year. Some hangover from **Krodhana** may continue **M**

Akshaya for a short spell. Hence

in the first two months people have to conduct themselves with caution. After that, **Akshaya** will

be **Akshaya**. (The year **Akshaya** will see no deterioration or decline.)

Promote the welfare of the world as a whole

Promote the welfare of the world as a whole Strengthen the

"Akshaya" in you--the imperishable

Supreme--and there will be no need to worry about any year or month. Fill your mind and heart

with the spirit of **Akshaya** and sanctify your lives by having pure thoughts and doing pure

actions. This is my benediction for you all on this sacred **Yugadi** day. Everyone must strive to

promote the peace and welfare of the world. You must broaden your outlook, shedding the

narrow concern about your own well-being, and developing the eagerness to promote the welfare

of the world as a whole. You must recognise the basic truth that your individual well-being is

bound up with the well-being of all people. On every available

occasion recite the sacred name
of the Lord.

Yugadi Day discourse at the **Mandir** in **Prashaanthi Nilayam**, on 10-4-1986.

8. The **Rama** story is ours

THE five basic elements that compose the Universe are **cognised** by the sense organs in man as

sound, touch, form, taste and smell. The response of the person to these impacts can be either

pleasure or pain, beneficent or maleficent, for it depends on how and in what spirit they are welcomed and accepted.

Man has three vital tools which can handle these impacts---body, speech and mind--capable of

deed, word and thought. The body is essential for every act and achievement. "Man is human

because of the body, it is the first requisite for moral living." Man has been blessed with the body

in order that he may realise the purpose of life---revering elders, serving parents, and loving God.

The body has to be sanctified by the study of scriptural texts and the lives of holy personages;

further it is rendered pure and sacred by engaging in the promotion of the happiness of others

and earning affection and appreciation of all.

The second tool is speech. This tool has to be sanctified by adhering to truth and love and

avoidance of violence. Speech has to be free from harshness and frenzy. It must be soft, soaked

in love and pleasing. The words must be so sweet, that the listener desires to hear them more

often. He should love to bring them back to memory, in order to relive the joyous moments.

Man has ten **indriyas** to pester him

The third tool is the mind. It requires persistent effort to sanctify the mind. It is named **manah**

since it is ever busy with manana (recapitulation) of the past, confronting the present and

planning for the future. It alternates between likes and dislikes, yes and no. It is carried away by

fits of passion or panic. So, it has to be curbed and cured by patient persuasion. Above all, one

must prevent it from catering to the greedy senses and thereby losing both health and happiness.

The mind is described as the 'husband' (**pathi**) of the senses (**Indriya**). **Dasaratha** allowed one of

his three wives to lead him so far astray that he forfeited his own life. **Utthanapada** had two

wives, their conflict to establish mastery over him cost him his own son, **Dhruva**, who left him,

and later, his life. Man has ten **indriyas** to pester him. If his mind yields to their demands, woe be

to him!

Tongue demands, "Bring me tasty delicacies or else, I won't speak to you." Ear demands, "Bring

me pleasant music and tell me delightful counsel or else I will stay deaf." So Eye is adamant. She

shouts, "Take me to some attractive Exhibition. Show me fine films, Video tapes or **T.V.**

programmes; or else, I will no longer stay in this home!" The poor mind is tormented thus by

every sense organ. So the mind gets feeble, faint and stunted.

When controlled, mind becomes a sacred tool

Therefore, the mind must be saved from being enslaved by the senses. The master should never

allow himself to be the servant of his servants. The mind has been provided with a master, whom

it is neglecting and ignoring, through its degrading subservience to the senses. That master is

Buddhi (intelligence), the faculty of discrimination. When controlled and directed by this faculty,

the mind becomes a sacred tool.

This day, the birth of **Sri Rama** is celebrated in all lands. **Rama** had deed, word and thought,

body, speech and mind, ever pure and totally free from blemish.

Really speaking, one ought to

revere the story of **Rama** as a profound allegory. Every act and actor in that story attracts

attention and gets imprinted on the memory because the allegory is personal to each of us. For

example, consider **Dasaratha**, the Ten Chariot King? He represents the human body with the five

senses of perception and the five sense-organs of action. He has three wives---the three **Gunas** or

dispositions, **Satwa**, **Rajas** and **Tamas**---named **Kausalya**, **Sumitra** and **Kaikeyi**. He has four

sons, who embody in themselves the four goals of human life, Dharma, **Artha**, **Kama** and

Moksha. **Rama** is the very embodiment of Dharma (Morality, Virtue, Right conduct). The other

three goals can be achieved only by steady adherence to Dharma. We find, therefore, the

brothers **Lakshmana**, **Bharatha** and **Satrugna** following the footsteps of **Rama**.

Rama had mustered so much spiritual strength through his consistent observance of Dharma, that

he could wield and bend the mighty bow named **Sivadhanus**. That was the proof of the **Jivi** (the

individual) having overcome delusion. **Janaka**, the Ruler of **Videha**, had the bow in his custody.

He was on the look out for a hero who had mastered the fatal flaw.

Supreme Wisdom cannot co-exist with duality

The story relates that **Janaka**, the **Videhi**, (ruler of **Videha**, that is to say, 'without body' or '**bodyconsciousness**')

offered his daughter (the awareness of Brahman) to Rama. Wedding Sita is another way of saying 'acquiring Supreme Wisdom', for, from where was Sita gained? The story says, 'from a furrow on the Earth', that is to say, from Prakriti (Nature). This statement reveals that Brahma Jnana can be won by meaningful involvement with Prakriti.

The next stage in the career of Rama finds him, in the thick jungle of life. The jungle was infested with attractions and aversions. The Supreme Wisdom cannot co-exist with duality. It

insists on the renunciation of both aspects. Rama pursued the golden deer, which Sita longed to

possess. Brahma Inanam disappeared as a consequence of this lapse. Rama (the representative jivi) had to undergo many spiritual austerities to regain the Supreme

Enlightenment. He reached, according to the story, the Rsyamuka peak, the abode of total

detachment. There he secured two allies, Sugriva (Discrimination) and Hanuman (Courage). The

alliance was sealed by an act of service from Rama, which indicated his loyalty to Dharma under

all conditions. He slew Vali, the vicious victim of wickedness. Vali had dethroned his father,

forced him to take refuge in the jungles, associated with Ravana, of evil fame, and ill-treated his

brother Sugriva for no reason at all. Vali succumbed so low, because of the company he

preferred to be in. He serves as a warning to everyone. Einstein said, "Tell me your company; I

can tell you what you are."

Ramayana in real life of every aspirant

Rama installed Viveka on the throne of Vali. With his allies, he entered on the quest for the

Wisdom that he had lost. He found across his path a wide ocean of Moha (delusion). His ally,

Hanuman (Courage) had a vision, unclouded by desire or ignorance. His only desire was fixed

on the Name of Rama and the Form of Rama. So he was able to leap across the ocean, smooth and safe.

Rama reached the other shore. He slew Ravana (the embodiment of the Rajasic, passionate,

impulsive, possessive traits) and his brother, Kumbhakarna (the embodiment of the Tamasic, the

dull, the self-destructive, the lethargic, traits). Rama recovered Sita (Brahma Jnana) now

confirmed by striving and struggling, and more convincingly precious as a result of constant

meditation. And, Rama returned with Her to Ayodhya (the impregnable city, the Source and

Spring of Wisdom).

The consummation of the soul's journey is the Coronation, the Maha Pattabhishekam.

This is the Ramayana which needs to be gone through, during the life of every aspirant. The

heart is the Ayodhya. Dasaratha is the body, the Gunas are the consorts, the Purusharthas are the

sons, Sita is Wisdom. Attempt and attain this Realisation by purifying the three tools--body,

speech and mind.

Hanuman's greatness

Hanuman is the brightest example of such a realised soul. When he first presented himself before

Rama and offered his services, Rama turned to Lakshmana and said, "Brother! Listen! Notice

how Hanuman has mastered the Vedas. His speech is saturated with the humility and dedication

which the Rig' Veda embodies, the retentiveness and reverence that the Yajur Veda promotes and

the intuitive vision that the Sama Veda grants. Hanuman knows all the scriptural texts. He is a

genuine devotee. Sugriva is fortunate to have him as his minister, Hanuman, whose thoughts,

words and deeds are offered to God." When these three are in perfect harmony, the person wins

the Grace of God, as Hanuman succeeded in securing.

Sugriva fumbled in this Sadhana. He failed to keep his word. He had not commandeered his

forces, though the rainy season had ended. So, Lakshmana vented his anger at his ingratitude and

inequity. "You can never cleanse yourselves of the sin of ungratefulness and breach of promise.

Your conduct is so reprehensible that even vultures will desist from feeding on your corpse."

When the terrified culprit fell at the feet of Rama, seeking pardon, Rama said, "Lakshmana! Safe

and happy on his throne, Sugriva is blinded by pride, power and ignorance. Misery alone can

open the eyes of people to the values they have neglected. He has been holding on to the trivial

and the temporary which intoxicate man with fleeting joys. How can such a person follow the

path of Dharma?" Hanuman, who heard this compassionate reaction, returned with Sugriva and

advised him to repent and reaffirm, his rectitude and thankfulness. One has to recognise one's

faults and remedy their consequences by sincere self-examination and repentance.

It is often said that Rama followed Dharma at all times. This is not the correct way of describing

him. He did not follow Dharma; he was Dharma. What he thought, spoke and did was Dharma,

is Dharma for ever.
Purify speech by adhering to truth
The recitation of **Ramayan** verses or listening to the exposition of those verses must transform the person into an embodiment of Dharma. His every word, thought and deed must exemplify that ideal. **Shraddha** (steady faith) in **Rama**, **Ramayana** and oneself is essential for success. And for what end? To become good and help others to unfold their goodness. To be totally human with every human value expanded to the utmost and promote those traits in society to help others too.
Purify the body by means of holy activity. Purify speech by adhering to truth, love and sympathy. Purify the mind, not yielding to the clamour of the senses and the desires they breed.
But, the tragic truth is that learned people do not accept any moral responsibility now. The world is therefore enveloped in fear, for people whose thoughts, words and deeds are vitiated by inhuman and nonhuman motives have gained control over science and technology. The senses supply material to the mind. The mind is a by-product of the ego. The ego is a reflection of the **Atma**. The **Atma** is wave of the **Paramatma**, the Universal Consciousness.
Everyone must trace the ego to its spiritual origins and direct his life on the lines of that heritage.
Discourse on **Sri Rama Navami** day at **Prasanthi Nilayam** on 18-4-1986.
It is not realised that all the pleasures and comforts enjoyed by one are really delved from society and are not solely got from one's own means. Man does not show any gratitude to the society which has enabled him to enjoy his wealth, position and power. A man lacking gratitude is worse than an animal. He forfeits the grace of God.
BABA
9. Purity and Unity
PURITY, Unity, Divinity--these should be the **Watchwords** of the millions in Indian villages; they alone can ensure material and spiritual well-being.
Men should take great care to see that their senses did not go astray and commit offences.
Thinking evil, speaking evil and seeing evil invariably led to total ruin. For example, in **Mahabharata**, **Duryodhana** always had evil thoughts about the **Pandavas** and ultimately he brought destruction upon his entire family. **Keechaka** cast **en** evil eye on **Draupadi**, when the **Pandavas** were living incognito in **Virata** King's palace, and he paid for it with his life.

The **Ramayana** had the story of **Kaikeyi**, who listened to the evil counsel of **Manthara**, and so lost not only her husband but the regard and love of her son **Bharata**. No one today even likes to be known by these infamous characters--**Duryodhana**, **Keechaka** or **Ravana**. But though the names are not favoured, the bad qualities associated with them have not been given up by mankind.
Strive to give up evil thoughts, evil looks, vicious speech and the greed to give ear to evil counsel and slanderous gossip. People in the villages are more simple-minded and good natured than those in towns and cities. The atmosphere in the villages is less polluted. If villagers can cultivate purity in thought, word and deed, they can lead happy and contented lives.
Learn to live in harmony and unity. The village is to the villagers what the body is to the individual. Every organ in the body functions in cooperation with every other part. If the foot steps on a thorn, the eye feels the pain and sheds tears. If the eye notices a thorn or stone on the road, it warns the foot to avoid it. Villagers should develop the same sense of unity and share their joys and troubles as one organic body. There is nothing you cannot achieve with unity as your strength.
With purity and unity, you can disclose your divinity and develop genuine devotion to God. In **Vagata** you have an ancient temple venerated for centuries by your forefathers. You should conduct **bhajans** daily in the morning and evening and earn the Lord's grace. You should fill your hearts with love and make your lives holy and purposeful. When everyone works in this spirit of unity and charity, this village would become a model for all the rest.
Discourse at a large gathering at **Vagata** village, where **Sai Sevaks** had been running a relief kitchen for feeding the drought-stricken people of the region, on 22-5-1986.
10. Message of the Vedas
The essence of all the Vedas and **Sastras** Can be summed up in one sentence:
The **Atma** that resides in all beings
And in you is one only.
Seeking liberation, man adores **Crores** of deities in the three worlds.
Of what avail is it? The bondage remains.
If he can shed the ego in him,
He needs no liberation. Liberation is his.

THE Vedas, which are limitless and which were revealed as illuminations of the Eternal Truth to the **Rishis**, were codified and presented in three collections of hymns by the sage **Vyasa** for the benefit of humanity. They are: Rig, **Yajur** and **Sama Veda**. The Vedas together with the **Brahmanas**, the **Aranyakas** and the Upanishads--provide the guidelines for the proper conduct of the four **Ashramas** (stages) in life---**Brahmacharya**, **Grihastha**, **Vanaprastha** and **Sanyasa**. In addition, they serve also as essential guides in the pursuit of the four **Purusharthas** (the basic goals of human life)---Dharma, **Artha**, **Kama** and **Moksha** (Righteousness, Material well-being, Desire of realisation and Liberation). **Bharatiya** culture and tradition is based on the authority and message of the Vedas. **Veda** means that which demonstrates the Divine principle. The **Veda** permeates the universe. It is the embodiment of Truth. It flows in eight streams: **Sabdabrahmamayee** (manifesting as all-pervading Cosmic sound); **Charaacharamayee** (pervading all moving and unmoving objects); **iyotrimayee** (all-pervading effulgence); **Vaangmayee** (sacred speech); **Nityanandamayee** (eternal-bliss); **Paraatparamayee** (embodiment of the **Omniwill**); **Mayamayee** (manifestation of **Maga**) and **Srimayee** (the embodiment of all prosperity). The **Purusharthas** In all these different ways, the Vedas, have served to promote the well-being of mankind. The Vedas, however, have been regarded as the lower knowledge - **Apara Vidya** - as distinguished from Para **Vidya** (Knowledge of the Absolute). Vedic ritualism was regarded as helpful for dealing with worldly concerns, but not of much use with regard to the understanding of the transcendental. The Vedas were useful for achieving mundane and heavenly pleasures and overcoming pain and giving encouragement and support in the pursuit of such objectives. Their main concern was with the first three **Purusharthas**--Dharma, **Artha** and **Kama**. **Moksha** (spiritual liberation) could be attained only through jnana (as distinct from rituals and **Yajnas** performed with Vedic **mantras**). The higher wisdom can be won, not through rituals, wealth or progeny, but only through sacrifice or renunciation. Opponents to be overcome in spiritual life All the disciplines or practices (**sadhana**) practised now relate to worldly interests, motivated by

selfish desires. The spiritual goal transcends these worldly objects. It is beyond reason and the bounds set by the sacred texts. It is the concept of **Moksha**. "**Mohakshayam** = **Moksham**"--the elimination of **moha** (delusion) is **Moksha**. The concept of **Moksha** is related to the concept of **Parama Prema** (Love for the Supreme). In the process of realising this state of Supreme Love, several opponents have to be overcome. Foremost among these are the six "enemies"--**Kama** (passion), **Krodha** (hatred), **Lobha** (greed), **Moha** (delusion), **Mada** (pride), **Maatsaryam** (envy). If one manages to overcome these six enemies, he is confronted with eight forms of pride, which stand in the way of his spiritual progress. Among these are pride of wealth, of physical strength, youth, beauty, scholarship, power or penance. These different forms of pride lead man away from his real goal. Modern man is filled with one or other of these forms of pride. So, the first requisite for man is the shedding of pride. A man without riches poses as a millionaire. One without learning poses as a scholar. And a miserable weakling struts about like **Kingkong** (a champion wrestler). What is the basis for this pride? How long can it last? The wielder of power may lose it the next day. Puffed up with pride of wealth or position, men forget their inner divinity. They are relying on things which are essentially transient and impermanent. A bird swaying on the branch of a tree has no fear because it relies for its safety not on the branch but on its wings. Man, on the contrary, has no confidence in his own inner Self. He is dependent on others. He is ready to abuse himself for the sake of position or office. The basic reason for this lamentable predicament is the ill-conceived craving for undesirable things. Realise the joy in giving than possessing Man's desires are limitless. Man is attached to things none of which will accompany him when he dies. He should realise that there is greater joy in giving, than in possession and accumulation. Renouncing is as essential as acquiring. If there is no exhalation of breath in the wake of inhalation, man will not be able to survive. It is the attachment to property or position born out of sense of possessiveness that is the cause of man's sorrow and unhappiness. Man must strive to get rid of this feeling of "I" and "mine" to experience enduring happiness. When everything appears to be going

well, man forgets

everything including himself. His ego gets inflated as a result of his achievements and acquisitions. He should realise that he is only a temporary beneficiary of what he possesses and has no permanent title to any of them. He should regard power or position as a moral assignment carrying the obligation to discharge the duties relating to it. It is only when all actions are done in this spirit of moral imperative that man can experience genuine happiness and satisfaction.

Birth and **gunas**

The Vedas have laid down the basic regulations for the proper conduct of man. But these regulations are honoured more in the breach than in the observance. The first duty is to enquire into one's divine substance. The Divine is omnipresent and all-pervasive. The cosmos is permeated by the five basic vital elements. In the air we breathe, the water we drink or on the ground we tread on, there are innumerable microbial organisms which are destroyed. In such a situation, absolute non-violence is impracticable. What we should try to do is to avoid causing any harm to any living being consciously and deliberately. This is Ahimsa. To observe this nonviolence you have to cultivate the feeling that the One Supreme dwells in all beings. With this conviction there will be no tendency to cause harm to anyone. Born as human beings, many tend to forget their true human qualities. It is not birth or form that determines the nature of a person, but his qualities. The lotus, for instance, grows out of the slush, but finds its place on the head of the Lord in a temple. It has earned this honour because of its qualities. Likewise, we should develop our human qualities without regard to our birth or circumstance. The air we breathe or the water we drink knows no distinction of caste or community. The sky or fire has no such distinctions. Only the earth is marred by barriers and differences.

We may erect barriers around our little plot of land. But can these barriers be extended to the sky above? Or, to the air around? Why, then, cherish such narrow ideas which restrict our spiritual horizons? All the wealth we have, our positions, knowledge and power, are all transient and fleeting. Our life itself can end any moment. In this context it is utterly lamentable that we ruin our lives with likes and dislikes. The precious time that is given to us should not be wasted to the

slightest extent.

Education and character

Youth to-day are leading undisciplined and meaningless lives. They are not adhering to any regulations and are lacking in reverence and gratitude. Even dogs have deep gratitude, but the young do not revere elders or evince gratitude towards their parents. Education is wasted on such a person. It may enable him to earn a living. But even street beggars without any education get money enough to live. Education is not necessary for mere livelihood. Even if you live for only three days, your life should be righteous and meaningful. Your conduct should be good and commendable. If a man does not behave righteously, his high position or rank has no meaning. If a man claims to be a great scholar but has few good qualities, what reputation can he have? Even an illiterate person, who has good qualities, can command respect. Degrees are turning the minds of persons towards wealth and office and not towards God. Character should be the primary purpose of education. An educated person should be respected for his conduct and qualities.

Neethi (ethics) is of paramount importance for anyone who calls himself a human being. It comprehends many qualities. It implies regard for society, reverence for the human personality, love for one's country, care for one's physical well-being; love for one's kith and kin and yearning for knowledge. These should be regarded as the five life-breaths for man. But these are hardly present today. Foremost duty of a student Love of one's country means being proud of the country's ancient culture and having the determination not to degrade it in any way. Love and gratitude to one's parents is the foremost duty of a student. For the **misbehaviour** of students today, parents are largely to blame. They do not exercise sufficient control over children. People celebrate the birth of children. But the real celebration should be only when children have earned a good name and brought credit to their parents. Parents who do not bring up their children properly are unworthy of the role. Affection for children should not mean allowing them to go astray. Such parents are like **Dhritarashtra**, who allowed his children to have their way and ultimately faced wholesale disaster. The **Mahabharatha** says: "The unwise wail over the lack of children. But what happened to the

Kaurava king who had a hundred children? What good did they do to him? The sage **Suka** had no children. Did he experience any untoward fate? He was always in supreme bliss."

One's birth is the result of one's actions in previous lives. The divine gate-keepers of Lord Vishnu, **Jaya** and **Vijaya**, were born as demons on earth because of the curse of the sages **Sanaka**, **Sanandana** and others. They came under the curse because of the dominance of the **Rajo** and **Thamo gunas** in them which induced them to show disregard to the great sages. Despite the high position they enjoyed in the Divine Presence, they had not absorbed the moral values----humility and duty. Hence, they were cursed by the sages and took birth as **Rakshasas**.

Hiranyakasipu was the greatest among the **Rakshasas**. But his son, **Prahlada**, was the greatest devotee of God. How did this happen? It was because of the divine message which **Prahlada** imbibed from sage **Narada**. A **Rakshasa**'s son became the greatest devotee of Vishnu. Those who had been nearest to Vishnu **Jaya** and **Vijaya**----were born as **Rakshasas**! Their moral qualities account for the difference. Likewise, if one born as a human displays demonic qualities, he is not a man, but a demon. If one who is born among **Rakshasas** has divine virtues, he is divine in nature and not a **Rakshasa**. Hence, whether one is good or bad should be judged by his qualities and not by his family affinities or form. Learn to lead a life of virtue for, without virtue, life has no meaning at all. Lessons taught by the Vedas Man has to be guided by the directives of the Vedas. Of the three Vedas Rig, **Yajur** and **Sama** the Rig **Veda** contains the essence of all the three. Its principal teaching is **Vinaya** and **Vidheyata** (humility and duty). The **Yajur Veda** enjoins the quality of **Dharana** (steadfastness). This means that whatever difficulties you may encounter, whatever hardship you experience, you should fulfill your duty with fortitude and forbearance. Through both these means you can develop your human qualities to the highest extent. The essential teaching of the **Sama Veda** is **Vignatha** (Propriety). This tells you how to conduct yourself with any person, how to behave towards elders and superiors, how to treat guests, how to approach God and what is the right behaviour in any situation. These three Vedas (**Trayee**) provide the basic rules for right living: **Vidheyata**

(Devotion to duty); **dharana** (steadfastness) and **Vignata** (Propriety). The Love principle integrates all three guidelines laid down by the Vedas. Sacred significance of number three The sages compendiously described the Vedas as **Trayee**. **Trayee** means three. Three is a significant number with sacred associations. The human qualities are three in number: **Satwa**, **Rajas** and **Thamas**. Man's body is subject to ills from three sources: the head, the stomach and the feet. Three has a sacred significance in worship. In offering **bilva** leaves to Lord **Siva** the devotees describe **Siva** as having three qualities, three weapons and three eyes. Time also has three aspects---past, present and future. The chaos in the world today is due to people ignoring the present and either brooding over the past which is beyond recall, or speculating about the future, which is unpredictable. What people should be concerned about are their obligations in the present. Their foremost duty is to try to discover their inherent divinity and transform their lives, recognising that the Divine pervades everything in Creation. The present is the product of the past and the future is the result of the present. Both the past and the future are contained in the present. Hence live in the present with good thoughts and good actions. Rid your heart of all bad feelings and make it pure and holy. You may be confronted with many problems. Do not allow them to occupy your mind all the time. Have a time-table for all your daily activities. Set apart half an hour or an hour in the evening for thinking over your problems. You will be able to find solutions for them. If you worry about them all the time you will be wasting your time and not solving them. Develop powers of discrimination Once an opium addict came to me and expressed his immobility to get rid of the habit in spite of many efforts. Swami suggested to him to have a chalk of the size of the opium he used to take and each day write "**Om**" three times on a slate and take opium equal to the size of the chalk. As the chalk got reduced by writing, the quantity of opium consumed also got reduced from day to day and by the end of the month the chalk and the consumption of opium, got reduced to nothing. It is by such regular practice that one has to overcome bad habits. Students should develop their powers of discrimination, to know what is right and what is wrong, what should be done and what should be avoided. They study a

variety of subjects like Physics,

Chemistry, **etc.**, but there is one knowledge by knowing which they can know every thing else.

This is knowledge of the Spirit. Spiritual knowledge is like bathing in the ocean, which is

equivalent to bathing in all the different sacred rivers. Faith in self and Faith in God is the secret

of greatness. One who has no faith in himself cannot develop faith in God.

Sankaracharya once told a disciple who came to him and said: "**Jagat Mithya**" (the world is

unreal) that "if the world is unreal, you try to find out the truth about yourself, you will know the

truth about everything." **Sankaracharya** told him: "You are not unreal. You are Bliss. You,

however, think you are this body and this fickle mind. They are mutable and changing. Seek the

consciousness that is unchanging and eternal. If you identify yourself with the body, you will fail

to know the Reality. Learn to discriminate between what is permanent and what is transient. Use

your **Buddhi** (intellect) and not give way to the caprices of the mind." You are now in **Trayee Brindavan**. The three Vedas are in the

Brindavan. Your heart is a

Brindavan. It has three **gunas** (**Satwa**, **Rajas** and **Thamas**). To experience the Lord in the

Brindavan of the heart is **Ananda** (Bliss). The three **gunas** have to be harmonised like the blades

of the fan. When they revolve harmoniously, after you have turned on the switch of

Discrimination and the current of sacred Love flows through the fan, you will experience the cool breeze of Bliss.

Discourse at **Trayee Brindavan** Anniversary on May 1986.

11. Spiritual **Pancha Sheela**

FIVE principles have to be observed for realising the divinity in man.

They are: Ahimsa (**Noninjury**),

Sathya (Truth), **Soucham** (Purity), **Daya** (Compassion) and **Asthiyam** (Faith in God).

Non-harming (Ahimsa): It is a supreme virtue. But, in daily life, almost at every step some harm

or other is being caused. When we breathe in or breathe out, countless microbes perish. There are

occasions when wittingly or otherwise injury is caused to some being or other. Complete nonviolence

is not a practicable ideal. What should be ensured is that there is no deliberate causing

of injury or harm to anyone.

Truth (**Sathyam**): Truth is Divine. Where there is Truth there is Divinity. When **Dushyanta**

forgot that he had given a ring to **Sakuntala** when he met her near the sage **Kanva**'s ashram,

Sakuntala declared in the open court of the king that Truth was the supreme Dharma and a king

should uphold truth at any cost. She pointed out that in the order of merit, starting from digging

wells to performing horse-sacrifices, the horse-sacrifice ranked higher than having a hundred

virtuous sons. But greater than a hundred horse-sacrifices

(**Aswamedha Yajna**) was honouring

one's plighted word. While the king was ruminating over this

exhortation to uphold truth, some

fishermen brought to the king a ring which they had found in a fish caught by them. The king

then remembered the incidents that happened when he had gone for hunting near sage **Kanva**'s

ashram, his encounter with **Sakuntala** and the ring he had exchanged with her. He accepted

Sakuntala as his queen and the child born to them was **Bharata**, after whom this country has been

named.

Importance of physical and mental purity

Purity (**Soucham**): Both internal and external purity are essential.

We should try to ensure

cleanliness of the body and purity of the mind. Our ancients used clay for cleaning the body. In

naturopathy mud bath is used for the treatment of many physical ailments. The body is made of

clay. But it is also the abode of the Divine. The importance of physical cleanliness could be

illustrated from a story in the **Mahabharata**. Once, the disciple of a Guru, after completing his

studies, requested the Guru to state what he would like to receive as **Guru-dakshina** (offering)

from the disciple. The Guru asked the disciple to offer the earrings worn by a certain queen. The

disciple ascertained who the queen was and went to the king to inform him of the mission on

which he had come. The king permitted him to visit the queen's apartments to make his request.

But he could not see the queen anywhere and reported his failure to the king. The king then told

him that no person who was physically and mentally impure could see the queen. The disciple

then went through a process of purification and was able to see the queen.

Another example of the serious consequences resulting from personal impurity was the case of

King **Nala**, who had to face many ordeals because of a single lapse on his part. He lost his

kingdom, became deformed after a snake-bite in the forest, separated from his wife and had to

serve as a charioteer. It was only after he had purified himself by strenuous performance of

Gayathri japa that he could get back his kingdom, his original form, reunion with his queen and his prosperity. (Incidentally Swami spoke about the unique efficacy of the **Gayathri manthra**). Spirit in which service should be rendered
Compassion (**daya**): **Daya** is not mere display of kindness or sympathy to someone in distress. It calls for complete identification with the suffering experienced by another and relieving that suffering as a means of relieving the agony experienced by himself. By way of illustration, let me relate the story of a calf which was caught up in a slushy pond while trying to reach a small pool of water. A crowd of urchins were watching with glee the plight of the calf which was unable to move forward because of the slush. An ascetic who was passing by saw the plight of the calf and taking it out of the mud, carried it on his back to the pool of water. The urchins asked him why he had done this, while they were watching to see how the calf was going to get near the water. The **sanyasi** told them that the sight of the struggling calf caused him great anguish and to relieve himself of his agony, he had gone to the relief of the calf. When any service or help is rendered to anyone, this is the spirit in which it should be done. You must feel you are helping yourself when you are helping another. All troubles should be treated as tests
Faith in God (**Asthikyam**): Faith in God implies recognition of the omnipresence, of the Divine in the universe and seeking to experience that divinity within one's self. The Divine is One, though it may be called by many names. It must be realised that God is all-pervasive and nothing exists without the power of the Divine. One should not allow one's faith in God to be affected by the **ups** and downs of life. All troubles should be treated as tests and challenges to be faced with courage and faith. You should learn from the example of **Ranthi** Deva, who retained his faith in God and exhibited his compassion for the suffering despite the extreme privation to which he was reduced by the vicissitudes of life. To feed a hungry man, he and his family gave up the meagre food they had gathered and denied themselves even water, to relieve the thirst of a man crying for water. The Divine had subjected him to these ordeals and later blessed him with grace.
Prahlada was unaffected by all tortures to which he was subjected because he saw in everybody

and everything in the form of Vishnu. He exemplifies the strength derived from the love of God to the exclusion of everything. Worldly love is blind and fickle. Divine love is all-embracing and defies description. When the heart is freed of all impurities, it can experience the Divine. It will revel in the **biiss** of that experience and will not seek any other trivial pleasure. When one is immersed in the nectar of divine love, he experiences ineffable **biiss**. Such a person experiences **Saakshaatkaaram** (direct experience) of the Divine. Discourse to a gathering of students and older devotees at **Trayee Brindavan** on 3-6-1986.
The worldly kind of friendship is mostly selfish where each person has primarily his or her own self-interest at heart. Only God is totally devoid of selfishness and self-interest. God can be called the selfless Self In the various worldly relationships there may be love present but it is not real love because it is tinged with selfishness.
BABA
12. Discover your Divine essence
SELF REALISATION, the understanding of one's basic Reality, should be the fundamental purpose of education and not the mere acquisition of information about the external world.
Creation is a marvel. It has to be seen and experienced with wonder and awe and not dissected, disfigured or analysed or explained. The Cosmos is the glorious work of art projected by the Supreme Artist, without a wall or canvas to draw upon, without brushes or colours to paint with.
Imagination boggles, beholding this cosmic scene. It defies description. It exhibits what is not real and conceals what is. Confronted with a Universe, so difficult to decide whether true or false, some have concluded it is real, some have declared it unreal and some have described it as a mixture of the real and the illusory. The problem has been the subject of endless debate and controversy. Right education should aim at discovering the basic truth, which will lay at rest this uncertainty.
The world is experienced by the "I". As long as the "I" dominates the mind, the world is **cognised** as real. And so long as the "I" is involved with the world, sorrow cannot be eliminated.
In the state of deep sleep, there is no consciousness of the "I" and so there is no consciousness of the world too. When the world is absent, sorrow disappears. Man seeks to banish sorrow and acquire **Ananda** (happiness).
What is happiness? Do wealth, power or health confer happiness?

The world has numerous wealthy men, but are they experiencing happiness? There are many wielding power or having good health, but are they happy? No. The reason is there can be no real happiness as long as one is infected with the ever-greedy ego.

Ego and Universe
Like animals which run towards a mirage in the vain hope of quenching their thirst, man goes after sensual objects hoping to derive happiness from them. In the end he meets with disappointment and frustration and quits his life without realising his true destiny. Only when the feeling of "I" drops from him can man realise his **Brahmic** reality and attain **Ananda**.

The Vedanta declares: "Brahman is **Sathya** (Truth); the Cosmos is **Mithya** (illusory)." Whether the Universe is real or illusory, or whether it is real-unreal need not be your concern. For, the cosmos itself will reveal to you its permanent-**cum**-transient character. Your primary concern must be to understand whether you are real or unreal or what in you is real and what is unreal. It is only when you have recognised the truth of your own being, that you can recognise the world as illusory and your own reality.

The realised person asserts: "I am **Brahmam**." Wherefrom has this statement emanated? What does it mean? It is a spontaneous expression and not the result of thought or feeling. But when one states, "I am a man", the attribute "man" expresses a thought accepted and a feeling welcomed. "I" is inherent (**sahajam**); "man" is an intention (**Bhavam**). The "I" is boundless Infinite. When the finite concept "man" merges in the Infinite "I" the "I" alone remains.

Aham and **Atma**
When a river reaches the ocean, there is only the ocean; the river ceases to exist. Before it joins the ocean, the river is bound by its banks and it has a distinct form. But when it merges in the ocean, it loses its separateness, its form and name and taste. It becomes the ocean. Likewise, when "man" merges in the Infinite "I" only the Infinite "I" remains and the limited human entity disappears.

What is the source of the term "I"? In Sanskrit, "I" is referred to as "**Aham**". The word **Aham** has its roots in the word, **Atma**. **Aham** arises from the idea of "I". The mind also is a projection of the idea of "I". The mind and the ego are thus related to the **Atma** as its manifestations. The **Atma** is

the grandfather, **Aham** is the son and the Mind is the grandson. The ego has emanated from the pure, unchanging, selfless **Atma** but the ego has birth and growth; it comes and goes. The **Atma** has no birth, growth, decay or death. It is changeless, immutable and eternal. From the One unchanging Infinite **Atma**, the finite and changing ego and the mind, with its diverse feelings and ideas, have emanated. The multiplicity of names and forms can be understood in their true nature only if the truth about their fundamental basis is recognised. Hence, everyone should seek to know the basis of what he terms as "I." Instead, when one is engaged in exploring the physical universe--**prakriti** (Nature), he is pursuing only a chimera. Education has to develop power of **concentration** **Chaitanyam** (Consciousness) is all-pervasive in the cosmos and in the individual mind. But, in the mind it is limited. It is most active, potent and prominent in man. Man is able to enquire into, examine and explore the phenomenal universe because of the consciousness that prods him.

Nature and the phenomena that comprise it are reflections of inner experience. The world is a beautiful painting, a grand work of art. The art is outside, but the beauty is experienced by the heart inside us. Art becomes art when the heart recognises it. All investigations of the external world are indeed reflections of mental processes which emerge from the "I" projected by the **Atma**, a spark of **Paramatma**. If we concentrate on this basic truth, we can see the Divine basis that sustains everything. Education, therefore, has to develop this power of concentration and not the mere capacity to collect facts. Today with the accent on "collection", we are ignoring "concentration". The essence of education is concentration of the mind and not collection of facts.

The world is teaching man innumerable lessons all the time. Each one should try to discover for himself the secret of his life and the Universal Consciousness that is inherent in him. The first requisite for each one is to make himself his own guru. Nature and life
Nature is a preacher; life is a teacher. When this truth is recognised, life becomes meaningful and purposeful. Everyone should strive to unfold the divinity within him and illumine his life. Poring over a few books, one may secure a high rank in university examinations by one's diligence and industry. But this is not the consummation of education. Knowledge is not to be derived from

books alone. Nature is to be accepted as a better instructor. By its forbearance, adherence to its genuineness, unselfish bounty, patience and serenity Nature is continually proclaiming its inherent and real role of preacher of spiritual truths. Consider, for instance, a tree. It puts up with heat and rain, summer and winter and all the harm inflicted on it. It offers shade and distributes fruits to whoever approaches it. It has no feelings of hatred or vengeance towards those who cause injuries. It seeks no return from those who benefit from it. Everyone should learn this lesson in selfless, patient service from the tree.

Consider, next, the bird. The lesson it teaches is self-reliance. A bird perched on the leafy twig of a tree is not affected by the wild swaying of the twig or the storm which might blow it off because it relies not on the twig or tree but on its own wings for its safety. It knows it can always fly and save itself. The bird is always happy and carefree, sporting as it pleases. Birds are not concerned about acquiring things for the morrow. They are content to make the best of the present, living on whatever they can get for the day. They do not worry about the careers of their children or the state of their bank accounts. They have no anxiety about the upkeep of houses or properties.

Now, look at what man has made of himself. Sitting on the branch of the life tree, he is worried about every little tremor in life; he is consumed by it, and loses his peace of mind.

Need for removal of defect in the vision

Man's ignorance of the Reality stems from his incorrect understanding of the world. This ignorance cannot be dispelled by yajnas, yagas or japa or even long bouts of dhyana. Only when he discovers his indwelling Divinity and realises the true nature of his self can he rid himself of this ignorance.

The individual who regards God as separate from Nature will declare that Nature is unreal-- mithya. But, when he recognises that God is immanent in Nature, it becomes real to him. What is needed, therefore, is the removal of the defect in drishti (the vision).

Nowadays, we hear of more and more people complaining of tension, as a reaction to frustration, failure and disasters. Tension is caused as a result of the mind indulging in likes and dislikes.

Everyone must be vigilant about the mind, its capabilities and character. It reacts in fifty million different ways, not one or two. It assumes fifty million forms. Each of

these is a wave that agitates. The system of education practised today does not divinise the mind and turn it towards the 'I' which is a reflection of the Atma within. Students must, even while they are undergoing this education, probe into the divine basis of mental activity, so that the mind can bestow wisdom and bliss.

God is as far from you as you are far from yourself. That is to say, you are not the body to which you cling. God reacts to the status assigned to the "I". Who is it that says "I"? The body? How can the body speak? It is gross matter. The Atma? How can the Atma speak? It is subtler than the subtlest. Really, the "I" serves as the link which disappears when the body-mind complex merges in the Atma. This is the illumination you have to acquire as students. When you light a lamp in each home, the entire street gets light. I bless you that you will steadily inquire into the Divine Principle and that you will receive all the encouragement and inspiration while on this task.

Discourse by Bhagavan as Chancellor of the Sri Sathya Sai Institute of Higher Learning at the commencement of new academic year on 3-7-1986.

13. The mind use and misuse

The mind causes rebirth to beings
The mind causes release to beings
The mind confers victory to beings
In the struggle to attain the four:
Goodness, Fullness, Fruition, Freedom,
Dharma, Artha, Kama, Moksha.
The mind confers mergence everlasting.

THE mind wills, yearns, prompts and insists on effort and action. This process is named Sankalpa. These are like Sasanas (commands). Everyone has to be aware of the variety and validity of the actions induced by these promptings. The mind is host to fifty million such! Of the thoughts that appear and vanish, the clouds that pass silently, many stay and stir the mind into activity. These are referred to as Sankalpas. Until these are well understood against their vast background, man cannot live happily and in peace. Good sankalpas can elicit the best out of man and help him to use all strength for his uplift, Man has to recognise bad sankalpas or urges as soon as they arise and render them ineffective by the systematic cultivation of beneficial sankalpas. These latter alone can save a person from disaster and keep him close to Prasanthi (supreme calm).

Ships at sea are guided by the compass along the desired direction; without it, they risk being wrecked on rocks or icebergs. Man has to sail safe across the ocean of Samsara (Flux and Flow).

So he needs a one-pointed agitation-less mind to guide him and guard him.

The face is moulded by the mind

One can discover for himself how difficult it is to equip oneself with such a mind. The face

photographs the mind; its moods, its decisions and desires; its

sankalpas, in short. Consider a

gramophone record; its contents---words, songs, noises--can only be heard, they cannot be seen;

but the contents of the mind--evil **sankalpas** based on anger, hatred, envy, despair, arrogance,

egotism or good **sankalpas** based on truth, love, charity, compassion--can be seen on the face,

though they cannot be heard.

The face is moulded by the mind. Every single **sankalpa** (or thought accepted and acted upon) is

a streak or line which affects its shape. We can picture it as the Notice Board, which announces

to all concerned the activities inside the institute.

The **sankalpa** cannot be hidden or kept under cover. All attempts in this direction are as foolish

as the ostrich's behaviour when pursued. It sticks its small head into the loose sands and

considers itself safe from being killed by hunters. But its huge body attracts the eye. It is soon

destroyed and dragged away. Evil **sankalpas** as well as good are reflected on the face of man.

The mind activates the sense organs

A **sankalpa** affects the consciousness more subtly than an electric charge. It manifests as a need,

a motive with a name and form. It colours the thought stream in a distinct way. It is no scribble

on a blank mind; it causes clusters of reaction in the **blankless** mind. Its potency depends on time

and circumstance. **Sankalpas** breed further **sankalpas**; they play their role, unaided through their own latent force.

The mind activates the eye and ear, the tongue and nose and every organ of perception and

action. The mind initiates its activation when a **sankalpa** influences it. The mind is the unseen

witness, the interested observer, as the queen inside the **Raja's** palace, watching the flow of men

and vehicles on the road below through holes in the wooden window panes of the zenana.

Whence do the **sankalpas** originate? From the ego, the "I" and the "I"? From the inmost **Atma**.

Sankalpas or **Conations** or Inner Resolutions tend to be attracted

towards one another, when they

flow in the same direction or are related to similar desires. Cranes fly together as flock; they do

not mix with crows. Crows form their own groups. Among beasts of the forest, bisons have herds

of their own kind; they have no comradeship with elephants, which keep bisons away and mingle

only with elephants. Deer too form groups by themselves. Similarly, a musician attracts

musicians around him. Teachers seek teachers for company.

The decisions which the mind makes, either to commit or omit, are amazing, for, the Cosmos and

all its contents can be described as their consequence. The mind decides on the fact or facet of

the objective world which it has to notice. The **Sankalpa** bears fruit and the fruit conforms to the

seed from which it springs. It has to reveal its impact, sooner or later. So, man has to avoid evil

sankalpas and cultivate good ones.

Examine every thought with care

For example, one might entertain a thought to harm or injure someone. And, it might fructify as

harm or injury on him. But, the **sankalpa** will surely rebound on the person bringing with it

hundredfold harm and injury. A bad **sankalpa** hurts both the person and his target. A poisonous

worm injures all who handle it. The **Mahabharata** relates how the **Kauravas** fed and fostered the

sankalpa to adopt various tactics to disgrace and eliminate their cousins, the **Pandavas**; the result

was their total elimination along with those who supported them. The **Pandavas** survived

crowned with glory. Their **sankalpa** and their subjects were happy.

Therefore, as soon as a passing thought sprouts in the mind as an urge or desire, one has to

examine it with care to discover whether it would tarnish or promote one's reputation, hinder or

help one's progress, weaken or strengthen one's character. If it is of the former category, cast it

away, as a foul stinking object. And, save yourself by saturating the mind with good intentions.

Earnestness in this direction is heightened by mutual encouragement. **Rishis** in their sylvan

settlements benefited largely from such consultative, confirmative processes.

Effects of evil **sankalpa**

The nature of the **Sankalpa** that motivates a person can be sensed by others. The story of **Ted**

Ross, a lone farmer in Holland, illustrates this quite well. He left his brother and mother in order

to live in peace and freedom and settled on a forty-acre farm in a cottage he built thereon. He had

interest in poultry farming and raised chicken. Killing birds for food was part of the culture he grew in. One night a fox entered the yard and made a meal of them. Its visit continued, night after night. So, the farmer took a decision (**Sankalpa**) to kill the fox and kept awake with gun in hand. But, though fowls disappeared, the fox was not seen. He could hear its approach, the flutter of the birds and its exit, but he could not spot where it was. His vain vigil persisted for five long years.

He consulted many elders about the mystery. A pure hearted **sympathiser** told him, "**Ted!** Your mind is so free from blemish that even a tiny blot is patent to all. The fox is aware of your intention and is taking clever measures to avoid being noticed." Animals have this capacity. It is a gift of nature. A dog curled on the brink of the road will not be afraid of your approach, when you are **Sankalpa**-free. Plan to hit it, while even twenty feet away; the dog will rise and run!

When animals have this sensitivity, why mention, men? Man's **sankalpas**, their manifestations in action, can be detected easily. A person who has committed wrong, who has 'robbed another's property, who has scandalised another or uttered a lie--look at his face; examine it closely. You will notice the signs of confusion and fear. The anxiety makes the blood cells become weak; the face becomes pale; lips quiver. The person suffers in health. Suppression is dangerous; expression brings about infamy. This is the effect of evil **sankalpa**. It must, therefore, be plucked by the roots and thrown out. Every urge must be cleared by **buddhi**. Unrest, anxiety and anarchy are fed by evil **sankalpa**. You must see good, hear good and act good, so that evil intentions do not arise. People who move with criminals or read or write about them are likely to be infected with the evil. **Sadhaks** who move in the company of the godly are prone to develop serenity and compassion. The mind travels quicker than sound, far quicker than even light. Just as one holds under greater control a car that moves at a speed faster than the rest, one has to exercise greater control and mastery over the mind. Obey the mind's vagaries; you become a beast. Let discrimination control the vagaries; you become a candidate for Divinity. Every urge must undergo test, must be cleared by a judge, namely **Buddhi**. Does it prompt one to ridicule or defame another? Then,

dismiss it as unworthy. Good intention sprouts as action; action fructifies into **Sadhana**; from **sadhana** emerges **Seela** (virtuous character) that draws down the shower of Grace. Intentions can all be beneficial, when the person persists in good company. Of course, one cannot gain them from without; they have to grow from within, from the heart, freed from the weeds of pride and greed. Good company helps to purify the heart.

This is the lesson people have to learn today cultivate **Sath Sankara** (good thought) by seeking out and sheltering in **Sathsanga** (good company). Planting poisonous seeds, people hope to get nutritious fruits! Why blame God when bitter seeds do not yield sweet fruits? Man is the only animal that imbibes and expresses **Ananda**. The smile on the face is the blooming of the joy that fills the heart; it wafts away discontent and depression from other faces.

The mind can be an instrument to gain success in any of the paths of Yoga and in the struggle to gain the goals of life. If it is given licence to foster any type of wish or conation, it is certain to plunge man in bondage. The mind shapes life and the world wherein one lives. The mind of the individual, the 'i' has originated from the Cosmic Mind of God, Brahman. One's duty is to merge it in the source. Then, the 'i' becomes 'I'. Before the mergence, the 'i' is known as man and announces itself as limited. In order to achieve the mergence, the consummation, saturate the mind with **Sathsankalpa**. Remember: "From good thoughts, good minds; from good minds, good God."

Discourse at the Institute Auditorium on 10-7-1986.

14. The five-letter Mantra

MAN is the only being endowed with the unique weapon of the mind. Whoever is able to master it will be victorious in life. A slave of the mind cannot achieve happiness or peace.

The body with all the sense organs, made up of the five elements, is the dwelling which the mind has established for its fulfilment. It is like an armour. The mind is the basis for the body. It is the cause of all worldly activities and experiences. A body without the mind is like a school without a teacher, a crop withering for lack of water, a temple without a deity, an electric wire without the current--utterly useless and lifeless.

Men are generally prone to regard the mind as intimately bound to the body. Believing that the body, a composite of the five elements, is real and permanent, they

devote all their time and actions to its well-being. Life is wasted in pursuing mundane objects. The highest realisation consists in using the **Buddhi** (intelligence) to acquire **Vignana** (the higher wisdom) and conquering the mind through that wisdom. The **Upanishad** declares: "**Prajnaanam** Brahma" (Realisation of Brahman is the highest wisdom). This consummation is attained only through **Sathsankalpas** (good thoughts). **Sathsankalpas** constitute the most precious possession. They are charged with immense power, purity and divinity. They are life-giving and life-sustaining. They will yield the desired fruits according the way they are used. Transformation of sinners to Saints

The mind, it should be noted, is not like a blank paper. It is a palimpsest which carries on it the imprint of the experiences and actions of many past lives. It manifests as a reflection of the **Atma** (spirit). The **Atma** + the Mind = Man. Man - Mind = **Atma**. The mind is the cause of man's bondage or liberation. If man can fill himself with good thoughts in any situation, his life will become sanctified. Hence, it is necessary for everyone to see how he can cultivate good thoughts and make them govern his life and actions.

The prime requisite for the cultivation of good thoughts is **sathsang** (association with good people). The scriptures have expatiated on the value of good company with appropriate examples. **Ratnakara** was a highway robber who supported his family by attacking wayfarers and robbing them of their possessions. Such a person was so completely transformed by association with the seven great sages (**Saptarishis--Vasishta** and others) that he later became **Valmiki**, the great **Adi Kavi**, who wrote the epic "**Ramayana**". Not only was he the first among poets, but he achieved the same status as the sage **Vyasa**. The Seven Sages hailed **Valmiki** as **Sloka daata** (the giver of the **sloka**), coming after the **Lok-daata Bhagavan**, (the giver of all things).

Another example: During Buddha's time, there was a very cruel and wicked man known as **Angulimala**. Like **Ratnakara**, he was also engaged in waylaying travellers, robbing them of their wealth and cutting off their thumbs to use them as a necklace round his neck. The Buddha was able to reform even such a cruel man and turn him into a spiritual seeker.

Power of faith

Gauraanga belonged to a community called **Jagaayi-Maadhayi**, who were noted for the wicked ways and their cruelty. Through his association with holy men, he became a great devotee of the Lord and acquired the appellation **Chaitanya** (as he was always immersed in Krishna Consciousness). He devoted his entire life to glorifying God in song and dance.

Thus through all ages there have been men who have been transformed into saints and sages by associating with good and holy men. Coming to more recent times, we have many good examples. In **Tamilnadu**, some decades ago, there was a young lad, belonging to a poor Brahmin family. At that time **Gandhiji** was emerging as the leader of the national struggle for freedom.

Everyone was talking about the lawyer who was voicing the country's aspirations and demonstrating its determination to win freedom from foreign rule. The Brahmin boy's **mother** was keen that her son should become a lawyer like **Gandhiji**. She told him: My dear son! You should study like Gandhi and try to relieve the sufferings of the poor. You must become a great hero like him. You must adhere to Dharma and fight for justice." From that day, the young lad devoted himself to his studies remembering his mother's advice. He resolved to become a lawyer and serve the poor and the distressed. He overcame innumerable difficulties and handicaps. As he could not afford lamps at home, he used to study under street lamps and prepare for his examinations. Often he had to go without food. Once, on the eve of an examination, he was studying under a street lamp when he felt drowsy. As he could not afford a cup of tea--though it cost very little those days--he washed his face with cold water from a tap and continued his study. He passed the law examination with distinction.

Need for faith in God and good resolution

He always kept in mind his resolve to live up to his mother's words. He worked with several seniors at the Bar, picked up practice and progressed as lawyer. He had a deep faith in God.

Whatever difficulties he encountered, he regarded them as intended by Providence for his own good. Because of his faith in God and association with good men, a great change occurred in his career. He was appointed Judge of the Madras High Court--the first Indian to be chosen for that honour. It was a fitting recognition for his character and abilities. Such was the career of

T. Muthuswamy Iyer.

When devotion to God is coupled with good resolutions, anything can be accomplished. As in the case of Muthuswamy Iyer, there are instances of young men in other countries who started their careers to earn a living by polishing shoes or selling newspapers or washing dishes in hotels, but who rose to high positions because of their good resolutions and their unswerving faith in God. Some of them became great scholars and led dedicated lives.

Man has unlimited potentialities

In Britain, there was a poor lad who used to make a living by writing addresses on covers for illiterate persons and to give tuitions to children. Each time he wrote an address, he used to say:

"May God bless you." He used to tell the young children before they went back to their homes

after their lessons: "May God shower His grace on you." He had firm faith that some day God

would raise him to a position where he would be able to render service to the people. He always

told his young students: "Have faith in God." He himself had firm faith in God.

In course of time, he became the Prime Minister of Britain. He was James Ramsay MacDonald.

From a poor address writer to the Prime Ministership of Great Britain--what a change in fortune wrought by the grace of God!

The union of good resolutions with faith in God is like the coming together of the positive and

negative ends of electric wires; through this combination, any great thing can be accomplished.

We do not realise the unlimited potentialities of man. Not only in respect of his physical form,

but also in regard to his intelligence, man is far above all other beings on earth. He can achieve

whatever he wills to do. He can even become the master of the world. But superficially man

appears as weakling. The life of man is subject to certain limitations. However intelligent one

may be, one should not forget that one's life is governed by these limitations. One should use the

intelligence one is endowed with, within the limits inherent in the human condition, to lead an

exemplary, ideal life. If the intelligence is not properly used life becomes futile.

Talents are misused for selfish purposes

Owing to absence of right thinking and right attitudes, the powers of the intellect are being

misused now. Talents are being employed for selfish purposes.

Though man has prodigious

intellectual ability, it is being used for wrong purposes. Self-interest and self-centredness are

distorting men's outlook and leading them astray from the righteous path. Truth and integrity are

at a discount. Moral standards are declining. Caste and credal differences are mushrooming.

Parochial differences are breeding mortal enmity and hatred. The spiritual consciousness is

weakening. Envy and hatred are reigning supreme. Fear of sin has given place to fondness for

sin. Anything spiritual is viewed with levity.

What is the reason for all this? Absorbed in sensual desires and worldly pursuits man has lost all

sense of morality and goodness. He has lost sight of his own divine nature. Greed has turned man

against man. Bad thoughts and ill-conceived desires have wrought havoc.

Concerted efforts must be made to change this situation by influencing men's thoughts and

attitudes. The primary requisite is to develop the will power of people along right lines. When

the will power (ichhasakti) is developed, other powers like discrimination, intelligence,

retentivity, articulation, analysis, contemplation and creative action, can be developed. Without a

strong will, nothing can be accomplished. Will power is needed to get rid of entrenched habits

like smoking. Through will power, desires of all kinds can be brought under control. The ancient

sages were able to conquer all desires by austere penance, renouncing all worldly objects. The

will should be directed towards God.

Deepen your faith in God

Faith in God is the bed-rock on which one's life should be built. All the scriptures one may read,

all the rituals one may practise, the mastery of the Upanishads or the Gita, will be of no avail if

there is no deep faith in God. They will be mere physical or intellectual exercises only. They

may even strengthen the delusions regarding the body-mind complex.

Deepen your faith in God. Without God how can all the marvels in the cosmos be accounted for?

By whose power are millions of stars held in their places? How does the earth turn on its axis

without an axle? How does the wind blow to give gratuitous comfort to one and all? These

phenomena are beyond human power. All these are the work of the unseen Power acting from

behind the screen. It is the Unseen that sustains the seen. It is the power of God.

Eight types of Gurus and their functions

Today is the sacred day of Guru **Poornima**. **Bharatiyas** have held the view that one should try to sublimate one's life by seeking a Guru and acting according to his teachings. There are eight types of Gurus: 1) **Bodha** Guru; 2) **Veda** Guru; 3) **Nishiddha** Guru; 4) **Kaamya** Guru; 5) **Vaachaka** Guru; 6) **Soochaka** Guru; 7) **Kaarana** Guru; 8) **Vihita** Guru.

Bodha Guru teaches the **Sastras** and encourages the pupil to act **upto sastraic** injunctions.

The **Veda** Guru imparts the inner meaning of the Vedas, establishes the pupil in spiritual truths and turns his mind towards God.

The **Nishiddha** Guru imparts knowledge about rites and duties and shows how one's welfare here and in the hereafter, can be ensured.

The **Kaamya** Guru makes one engage himself in meritorious deeds to secure happiness in both the worlds.

The **Vaachaka** Guru imparts knowledge of Yoga and prepares the disciple for the spiritual life.

The **Soochaka** Guru teaches how the senses are to be controlled through various types of discipline.

The **Kaarana** Guru reveals the unity of the **jivi** and the **Atma**.

The **Vihita** Guru clears all doubts, purifies the mind and shows how Self-realisation can be attained.

Of these eight Gurus, the **Kaarana** Guru is the foremost. Through various teachings and practices, he helps the individual to progress from the human to the divine consciousness. Only the divine can act as such a teacher. All other Gurus can be helpful only to a limited extent.

There are, moreover, persons who claim to be Gurus, but who are really after the disciple's money. They trade in **mantras** and **tantras**. Self-realisation is not to be got through **mantras** or **tantras**. Only by the purification of the mind can the **Omni**-self be realised.

God is present in everyone "**Sarvam Vishnumayam Jagath**" (The Universe is permeated by Vishnu). "**Sarvam Brahmamayam Jagath**" (Everything in the Cosmos is **Brahmam**). Vishnu and **Brahmam** refer to one and the same, Universal Consciousness which pervades everything in the Cosmos.

The Divine is present in everyone. Holding firmly to this belief, one should not cause harm to anyone because he would be causing harm to God who is present in everyone. Today we talk

about peace in the world. How can that peace be found outside? It has to be found

inside you. How can you find peace in a world which is in 'pieces'? Holding the atom bomb in

one hand, is there any meaning in talking about peace? When you are haunted by fear how can you have peace?

You can have real peace only when you throw away the atom bomb. Real peace can come only

when thoughts about the world are replaced by thoughts of God. God is the author and the guarantor of peace. Only when we rely on God can we have genuine peace.

"God is"--the powerful five-letter mantra

On this Guru **Poornima** day I do not intend to give you any **Ashtakshari** (eight letter) or

Panchaakshari (five-letter) mantra based on any particular deity's name. Nor am I enjoining you to study any **Upanishad**, or the **Gita** or the Brahma Sutras. There is a simple five-letter

pronouncement. "God is" ("**Devudunnaadu**," in Telugu). Make this your sheet-anchor. If you go

on reciting it, thinking over it, acting up to it and conveying it to others, immersing yourself in

the bliss of this experience, you will be making the greatest contribution to the welfare of the

world. (Swami recited a poem on the glories of God's creation to prove "**Devudunnaadu**").

Consider this mantra as the message for this Guru **Poornima** and proclaim it in all circumstances

and at all places with all the conviction and strength you can command. The world can be turned

into an earthly paradise if you strengthen your faith in God and demonstrate it in your actions.

You must have the courage and determination to face any kind of problems and difficulties. By

propagating this mantra you can promote the love of God and the fear of sin among the people.

The mantra "God is" can be more powerful than a mantra based on any particular deity's name.

Moreover, mere repetition of any mantra is of little use. Greater than the power of mantra or

yantra is the power of a pure heart (**chithasuddhi**). Your faith must stem from the heart, which is the seat of the Divine.

In the **Gita**, the Lord has revealed in which part of the body the Divine resides. He has declared

that taking the form of **Vaiswanara**, the Lord enters the body of every being to consume food and

digest it. This means that the divine dwells in the stomach, digests whatever food is taken and

supplies nourishment to all parts of the body. If bad food is eaten, the

effects will be bad. The

digestive energy turns our pure or impure, products in the system according to the nature of the food supplied to it.

Keep the five-letter mantra as constant companion

Spiritual disciplines determine the character of a person. Character determines the destiny---

whether good or bad. Character is built up by constant practice of good actions. Actions, in their

turn are based on one's thoughts and intentions. Whenever any thought arises in the mind, one

should examine whether it is right or wrong, whether it will do good to society or cause harm to

it. Actions should be based on such enquiry. It would be wrong to blame anyone for our

misfortunes. Our thoughts and actions alone are responsible for our plight. If one entertains pure

thoughts and does all actions with firm faith in God, he will be favoured with God's Grace.

Have this five-letter mantra as your constant companion and strengthen your faith in God. This

will lead in due course to God-realisation. Unwavering faith in God will promote **Atma-sakti**

(spiritual power) and confer indescribable bliss. Doubts should not be allowed to sprout. Faith is

essential for accomplishing anything in life. Without faith, even ordinary things in life are not possible.

From today, develop your faith in God; engage yourselves in dedicated service to society and

make your lives purposeful and helpful to those in distress or need. Remember that whomsoever

you may serve, you are serving God. This is my benediction for all of you.

Discourse in the **Poornachandra** Auditorium on Guru **Poornima** day, 21-7-1986.

Who is a real friend? It is said that a friend is one who helps you when you are in need. What is real help? Is it to help you to go to the cinema? There are two qualities that a friend should possess. He should be like the sandals that protect the feet, like the eyelids that protect the eye. A true friend is one who always protects you from danger and keeps you safe from all evil. The kind of pal who tells you how to get away from police is not a real friend. A real friend is one who sees to it that right from the beginning you don't get into any kind of trouble by ending into evil company and getting lured into committing wrong deeds.

BABA

15. **Mano moolam Idam Jagath**

THE mind is extremely subtle. It derives its energy from food. In the dialogue between

Uddalaka and **Svethakethu** in the **Chhandogya Upanishad**, the theme is the connection between

food and the mind. Pure food is conducive to purity of the mind. One with a pure mind is filled

with pure thoughts, and bubbles with energy derived from pure love.

Wisdom is the

efflorescence of purity of mind. Only such a person can achieve control over the senses.

The self-controlled person, by discovering his divine nature, can illumine the world around. Like

a joss-stick, which scatters its fragrance in all directions, the name and fame of the pure-hearted

self-realised individual reach all. Pure thoughts hold the key for purity of mind. Thoughts have

an objective reality of their own. They deal with six characteristics associated with physical

objects: weight, form, quality, size, force and colour. If a man has a **champak** flower in his

hand, the fragrance of that flower is carried by him wherever he goes. Likewise, he will be

carrying foul smell too wherever he goes. It is the same with good or bad thoughts. They radiate

their good or bad vibrations around them. Thoughts have so much power that when they are

directed towards great objectives they can be used to influence the world. When the mind is

filled with good thoughts, such as truth, love, forbearance and compassion, one's life is filled

with peace and serenity. If, on the other hand, one allows thoughts of hatred, envy, anger and

conceit to grow, life becomes perpetual misery.

Thoughts and life

The face is the index of the mind. When you bear ill-will towards anyone, your enmity alters

your face and manners. When you entertain good and loving thoughts, your heart is filled with

joy and you experience an upsurge of happiness. If you fill your heart with love, your entire life

becomes a saga of love. If you fill it with hatred, envy and pride, life becomes a dreary desert.

A tree that has roots deep in the ground cannot be destroyed when its branches or leaves are cut

off. Likewise, when evil qualities like hatred and envy have struck deep roots for the tree of life,

they cannot be got rid off by striking at some branches. By suppressing bad thoughts

intermittently, these evils cannot be eradicated. The mind has to be completely emptied of all bad

thoughts to achieve real peace. Every bad thought must be rooted out the moment it arises in the

mind. The war against bad thoughts is like the war against enemy hordes who attempt to get

behind a fort through a subterranean tunnel. As each one of the enemy emerges from the tunnel,

he should be struck down. Each one of the sense organs--the eye, the tongue or the ear--when it is influenced by a bad thought, is led astray and behaves improperly. When they are influenced by good thoughts and impulses, they act in a manner which produces joy and contentment. When the eye sees someone who is regarded as an enemy, there is an upsurge of ill-will in the mind. On the other hand, when one sees a dear friend the reaction is one of love and affection. Sacred words generate elevating power. As in the case of things seen, what we hear can also have bad or good effects. The power of words to influence the mind is even more. Great Vedic pronouncements like "Aham Brahmaasmi", "Tat-Twam-Asi" and "Ayam Atma Brahma" provide inspiration to aim at the highest goal. They should not be construed or used in a manner to inflate one's ego. Every expression is charged with a power of its own. When the words used are sacred, they generate a sanctifying and elevating power. When the words are abusive and vulgar, they arouse excitement, anger or depression. The joy or distress experienced by the mind is the result of the impressions conveyed by the senses. All experiences are products of the mind. The world itself is the projection of the mind. The mind can bring remote things near or send near things afar. It is the source of pleasure or pain. The sages have declared: "Mano moolam idam jagath." (This universe is based on the mind). The mind seeks to acquire something with much effort in the hope that its possession will give pleasure. But the pleasure derived from it does not last long. And the sorrow caused by its loss is considerable. There is trouble during the process of acquisition. Possession confers only temporary pleasure. The loss of the object leaves a trail of misery. Very often the pain from loss exceeds the pleasure from gain. It is a futile waste of one's life to go after such transient pleasures. Realising the meaninglessness of such pursuits the sages practised self-control as the means to enduring happiness. They evolved the technique of turning the senses and the mind inward to seek the source of lasting bliss.

Sadhana for self-control
This technique is described as Tantra. It consists of a variety of practices called Mudras:

Khechari Mudra; Bhoochari Mudra; Madhyama Mudra;

Shanmukha Mudra and Saambhavi

Mudra. By practising these mudras, the sages tried to turn the senses and the mind inwards.

Khechari Mudra: It consists in concentrating the two eyes on the mid-point between the eyebrows during meditation. This exercise enables the integration of vision by which one's

Reality is experienced. This mudra can also be practised by closing the eyes, but concentrating the look inwardly on the midpoint between the brows. Performing the mudra with open eyes is an ordeal. Hence concentration with closed eyes is preferred.

Bhoochari Mudra: In this, meditation is done with the eyes and the mind concentrated upon the tip of the nose. When the Divine is meditated upon in this manner, a unique kind of joy is experienced.

Madhyama Mudra: In this, the eyes are concentrated on the middle of the nose between the tip and the mid-point of the brows. Unlike the Bhoochari mudra, in which the eyes may be fully open, in this the eyes are only half-open. This mudra becomes easier after practising the

Bhoochari mudra.

An exercise for sense control

Shanmukha Mudra: This is a very sacred exercise. It is also a very difficult one to practise. It consists in closing with the fingers of both the hands the eyes, the ears and the two nostrils. By gradual practice, one should try to practise this mudra for as long as seven minutes at a stretch.

Inhaling of breath should be done once in seven minutes. Through regular practice, this form of sense control can become a habit. No discomfort will be felt from control of the breath. By this practice, all the sense organs and the mind get absorbed in exploring the internal. The purpose of this discipline is to turn the sense organs away from the influence of happenings and objects in the outer world.

For instance, when the ears hear sounds from outside, the mind gets excited or pleased. Similarly when the eyes see certain objects or persons, the mind is influenced one way or the other. But by closing the eyes and the ears, the mind is induced to think less about the outer world and thereby made to achieve some kind of serenity. By closing the nostrils, the mind is saved from the influence of odours. Hence, when the organs of sight, hearing and smell are controlled, the mind is turned inwards.

Today all our sense organs are totally absorbed in experiencing the

external world. Listening to some gossip or hearing about some stranger, people develop an unhealthy curiosity regarding men and things.

Looking within

All our thoughts are influenced by what we see, hear or smell. We must try to control the sense organs, especially the ears and the eyes. When you close your eyes even for a brief moment, you will be able to hear the sound "Om" coming from within you. This pranava sound can be heard when you close all the doors and windows in a room and let the wind blow through a small chink.

The body is like a house which contains the ten indriyas, of which four are important---the eyes, the ears, the nose and the mouth. When you close these four openings, the sound "Om," which arises from within can be heard. It represents the primal sound---the Nada bindu. The light of the Atma shines beyond this primal sound. Hence the Divine is hailed as Nada Bindu Kalaatheetha--

"one who transcends the range of the all-pervading Nada (Pranava)."

The purpose of the Shanmukha Mudra is to reveal to us the vibrations of the "Om." When we concentrate on this "Om," the senses and the mind turn away from the external to the inner world of the Spirit.

Control of the mind is the means to Moksha (liberation). Purity of mind is the primary requisite.

When the mind is free from bad thoughts and is filled with good sankalpas (good thoughts) it is called Chitta (consciousness).

The Tamil saint Tiruthondar declared in one of his hymns: "Oh Rama! I am worshipping you with a pure mind!"

Sambhavi Mudra: This mudra aims at controlling the five Karmendriyas, the five jananendriyas and the four psychic agencies---Manas, Buddhi, Chittam and Ahamkara. All these fourteen elements have to be directed towards the spiritual quest. The Aham ("I") is sustained by Ahamkara (egoism), Chitta, Buddhi and Manas. When Ahamkara is destroyed, the Chitta (Heart) becomes purified. A pure Chitta imparts illumination to the Buddhi (intelligence or discriminating power). When the Buddhi is illumined the mind becomes pure. And only a pure mind can control the sense organs and direct them in the right path.

Characteristic of a truly cultured person

The ego may be inflated by any number of things. It may be wealth, knowledge, power, position,

beauty or intelligence. Such self-conceit is invariably associated with bad traits. It indicates the dominance of the sense organs over one's mind. Many are likely to feel proud about their knowledge or intellectual ability. But knowledge and intelligence without character and good conduct have no value. Learning by rote what is contained in books, without fully understanding their meaning or putting the knowledge to practical use, is a futile verbal exercise. Information from books and intellectual ability do not constitute culture. A truly cultured person is one who understands what he studies and makes proper use of that knowledge.

As regards the knowledge of the mudras referred to earlier, some may try to practise them. There is nothing wrong in doing so. The three mudras - Khechari Mudra, Shanmukha Mudra and Sambhavi Mudra---are of immense value in developing control of the mind. The practice of these mudras is closely related to the awakening of the shadchakras (the six centres) in the spinal column.

Develop self-reliance to face problems of life

The quintessence of the teachings of the Upanishads, the Gita and Vedanta is control of the mind. The first step in the process is developing faith in God. Without genuine and deep faith in God, it is utterly useless to master all the 700 slokas in the Gita. It is simply a burden on the memory.

Reciting the Vedas or ritual reading of the puranas dozens of times may be mental gymnastics, but are of little spiritual value. Reading or listening to stories about rishis and 'sages with superficial interest is valueless. It is only when they are studied with faith and earnestness that they can have an effect on our thoughts and actions. They will then cease to be mere stories and become sources of inspiration and solace for transforming our lives.

Students! You must develop self-reliance to face the problems of life with ability and fortitude.

You must discharge your duties with devotion. You must draw the right lessons from the stories of the epics and the puranas.

Even as while eating you reject bad food, you must reject bad thoughts and take in only good wholesome thoughts in the mind. Do not bear any ill-will towards those who may have done some harm to you. By returning evil for evil, how are you better than the other person? It is only

when you do good even to the person that causes harm to you that you can show your better nature.

Be good, do good, see good--this is the way to **Sai**!

Discourse at the Institute Auditorium on 31-7-1986.

The fruit comes from the tree. But can the tree know the nature of the fruit? When two sticks are rubbed against each other, fire emerges. But do the sticks know that the fire is latent in them?

Likewise, The Divine is latent in man. It is through the process of enquiry and **sadhana** that man can discover the divine in him. It is like churning buttermilk to get the butter in it Through spiritual discipline and pure love, man should manifest his divinity. The true nature of Bhakti will then be clear.

BABA

16. Near and Dear

THE Lord has revealed to Arjuna, and thereby to all mankind, that He is pleased by the devotion

offered by aspirants for Grace. "**Bhakthimaan** me **priyo narah**" (The man so devoted is dear to

me **Gita XII** 19), He declares. The devotee offers prayer, worship and his thought, words and acts

to God whom he clothes with a Form and Name and attributes like Love, Compassion, Wisdom

and Power. Most devotees seek health, wealth, power and fame from God, which are all trivial

assets yielding momentary pleasure. Divine Grace can confer the most precious gift of His Love.

Man may assert with the pride of achievement that he loves God. That takes him only half-way

through. He does not gain much there-form. Does God respond with me **priyo narah**, (he is dear

to me)? Only then can man claim to have achieved Grace.

How can man become 'dear' to God? The **Gita emphasises** two qualifications: **Samthushtah**

Sathatham (ever contented) and **Dhruda nischayah** (with firm resolve). He has to be contented

and cheerful always, without regard for the changing tides of fortune. It should not be a pose, a

passing phase, an artificial, superficial show. The prefix **sam** indicates that the **thushti**

(contentment) has to be deeply rooted in the heart manifested in and through every thought and

act. The other word for contentment is **thrupthi**; the all- pervading never changing form of

thrupthi is also denoted by the prefix **sam**, which changes it into **samthrupthi**.

Equanimity is the sign of contentment

Samthushti fills the heart with divine delight. It marks a stage of detachment from the world, for

the world makes one swing from pain to pleasure and back again. The devotee therefore must

desist from attempts to earn joy or avoid grief. He has to be

unconcerned with **ups** and downs.

Success should not boost his ego, nor should defeat land him in dejection. Honours should not

turn his head, nor dishonour make it droop. Equanimity, serenity, these are the signs of

Samthushti. The devotee welcomes gratefully whatever happens to him or is given to him by the

Divine Will, to which he has surrendered his own will.

Dhruda Nischayam (firm resolve) is the other requisite. Of course, all men possess this

qualification; it is an asset that assures survival, and secures popularity and **pre**-eminence. Those

who climb Himalayan peaks derive the tenacious courage, that sustains them, from the firmness

of their resolve not to turn back. Others exhibit their heroism in crossing tumultuous oceans

alone. Some others resolve on exploring fearful forests. Firmness of resolution, bravery and skill

are utilised even for merciless torture of others to rob them of their riches. Ignoring their inner

divinity and setting aside their human-ness, some people descend to demonic levels and become

fanatically cruel. We have to conclude that **dhruda nischala** can serve good purposes as well as

evil.

Valmiki, when he was **Ratnakara**, used his courage and adventurousness in vicious and wicked

ways. Contact with the Seven Sages and their teachings made him direct the same qualities

towards **Rama**. He was transformed so completely that he became the author of the **Ramayana**.

The Form and the Formless

Texts on devotion dwell at great length on the worship of the Personal and the Impersonal God,

or of the Form-full and the Formless God. This problem too is considered and solved in the

Bhagavad Gita. So long as man is afflicted with the delusion that he is the body which contains

him and so long as he is attached to it and attracted by it, he cannot conceive the abstract,

impersonal and formless entity.

Nor can man stay without interruption on the Personal as the ultimate basis. He has need for both

the Form and the Formless. They are as the two wings for a bird, the two wheels for the cart and

the two legs of the human being. Both are valuable and valid for the devoted seeker, though

Personal is not as lasting as the Impersonal.

We have now about a thousand in this **Mandir**, with me. When you are back in your own homes

and recollect this experience, you reconstruct this situation, this

Prasanthi Nilayam, Swami and

the thousand. Since this experience was gained in the wakeful stage, you could recall it into the subtle region of your consciousness, the Chitta Akasa, whenever and wherever you wish.

Identify the Kshara with Akshara

In order to make a child understand that the word 'chair' represents that piece of furniture, you have to draw the picture of a chair and write the letters underneath. When once he has learnt to identify the kshara (the temporary form, the chair) with the Akshara (the formless eternal--the Word), the picture is eliminated; the Word remains. The Word, hence forward, represents the thing, the concrete material visible thing. If no chair existed, the word chair could not have emerged. The word God emerged to indicate an entity that was experienced. A 'nothing', 'nonexisting being' needs no name. The name is evidence of the thing. The word God is evidence of the Divine Phenomenon.

The objection may be raised that words like sky-flowers or castles-in-the-air do not denote any concrete tangible reality. But these are not words, they are compounds, artificial strings of words.

Consider another example of Form and No-form. Take this pillow. You described it as cotton enclosed in a cloth bag. I disclose that the cloth too is cotton. The shapeless, formless cotton has become yarn and by dealing with the yarn as warp and wool the cloth has put in form for the bag and the pillow.

From the Form .to the Formless, from the Formless to the Form both processes are possible and progressive. The Personal God is an expression, a symbol, a representation of the Impersonal God. The Impersonal does personate and assumes Form and Attributes. This is the very Nature of the Divine.

The devotee must not be agitated by such controversies promoted by people who have no intuitive experience. He must be free from anxiety and fear, pride and envy. He has four enemies intent on ruining him---anger, envy, hatred and the horde of desires. He regards both high and low as roles in the Divine play. When he insults or injures or rejects any one, he is, in fact, inflicting them on the God he adores. He cannot reap the harvest of Grace or the Bliss from the Atma, if he sows spiritual ardour on a heart full of the weeds of greed and hate. The basic moral prescription for the devotee who aspires to be near and dear to the Avatar is "Worship God and

offer Love to Him in every living being."

Discourse on 2-8-1986 at Prashaanthi Nilayam.

Attitudes of tolerance and reverance can be cultivated only along the spiritual path. That is the one path for attaining peace and harmony in this world of ceaseless striving and never-ending despair.

BABA

17. Give due place for Indian values

EVERY man has three bodies--the gross or physical (sthoola), the subtle (sookshma) and the causal (kaarana). When the physical body is rendered pure by taking pure food, the subtle body consisting of the mind is purified by pure desires, and the causal body represented by the antahkarana (conscience) is sanctified by sacred thoughts, the inherent divinity in man can be manifested and fullness in life achieved.

It is essential that every boy and girl should learn and practise the basic ethical principles for the blossoming of their true nature. Their primary obligation is to recognise the divinity that is in each of them. In the olden days, students used to pray to the Goddess of Knowledge, Saraswati, to make them good, truthful and sweet looking. Handsome is that handsome does. Where truth and goodness exist beauty is present as a natural outcome. Control of the senses and observance of the accepted code of discipline are the hallmarks of a cultured man. Morality and survival

In the pilgrimage of life, man has to guide his conduct by certain moral principles known as Neethi. Neethi is derived from the word nitha, which means what is proper or right. Right conduct is the royal road for man to achieve the highest state in life. When morality declines in a man, or a society, or a nation, that man, society or nation faces destruction. The loss of morality may even result in the destruction of an entire civilisation built up through centuries. Without morality, people perish. Morality is the lifebreath of humanity. It is because of the decline of morals that mankind today is decadent.

A man without morals is worse than a monkey. Darwin attributed to the monkey the claim: "Without me you man would not exist." Whatever may be the truth (about the evolution of man from the ape), the monkey does utter a challenge to man in these terms: "I am present in the human mind and form. I involve you in the affairs of the world. I make you forget the divine.

That is why man's mind is described as a monkey mind. I am indeed greater than you. I rendered

service to **Sri Rama**. You are serving **Kama** (the demon of desire). Because I became a servant of **Rama, Kama** became my servant. **Rama** is God. **Kama** is a demon." It is only when man cultivates moral values and manifests, the divinity within him that his true personality as a human being will be revealed. This means that man should strive constantly to cherish good thoughts and act righteously. One is called a **Purusha** (Person). Only a man with a personality can be called a person. This **paurushyam** (personality) is a term applicable only to a person who leads a model and truthful life, filled with good deeds. The Latin word "Persona" means one who is a spark of the Divine. Only by recognising the inherent divinity in him can man become truly human. The recognition of the divinity in man will lead to the realisation of the unity of mankind. Every one will then realise that he belongs to one human family just as all flowers in a creeper belong to the same plant, and all birds in a flock are one. It is this sense of unity that has been the core of **Bharat's** age-old culture. It has sought to promote the well-being of all as a cardinal faith. When Indians realise the value and validity of this heritage, they will make their lives meaningful. Management patterns differ from country to country. Every nation in the world has developed its institutions and way of life on the basis of its cultural traditions, its system of values, and its historic circumstances. These institutions and value systems cannot be transplanted to other countries whose history, culture and circumstances are different. The management pattern in the United States is of one kind and that in Japan is another. In America, the management pattern is built up on the basis of a competitive and **profitoriented** system. The relations between management and workers are based on "hiring and firing." Money and profits are more important than human values. By copying the American management model, we in India are having difficulties and are not reaping the benefits we expected. In Japan, the management pattern is different. The workers have a high sense of discipline and even when they have grievances, they do not resort to strikes which affect production. The relations between management and workers are generally cordial and cooperative. It is this which has helped Japan to progress industrially.

Indian ethos and values
There are some things which are common to all business organisations in any country. These relate to such matters as accounts, production procedures, maintenance of statistics, materials management and the like. But with regard to matters like business ethics and human relations, we in India have to choose our patterns in keeping with our culture, traditions and conditions. In the **Sai** Institute, we are attaching special importance to cultural and ethical values. Among these, the primary place is being given to "Indian Ethos and Values." The course will cover such matters as the Indian economic environment, Personnel management, **Organisational** behaviour and Business Communication. Emphasis will be laid on Personnel Management and Human Values, which do not figure very much in the courses of studies in other management institutes now. The use of computers will be an integral part of the course. The study of "Indian Ethos and Values" will be the most distinctive feature in the **M.B.A.** Course of the **Sai** Institute. No other Management Institute in India has provided for this subject. The relations between management and workers should be like those between a mother and the children, based on mutual love and understanding. It is desirable to start the day in every factory or workshop with a silent, common prayer in which managers and workers join. When such prayers are held, the workers will be able to experience harmony in the factory. Avoid imitating practices of other countries. There is no meaning in one country simply imitating or copying the management practices of another. Such imitation often leads to waste of resources and many undesirable results. This is what is happening in many countries, including India. What is good or suitable for one country need not necessarily be good for another. We should have regard to the circumstances, the individual attainments and the specific requirements of our country. Our culture and values are different from those of others. These different situations cannot be treated alike. The attempt to combine different sets of values may result in the loss of values of the less developed country. There is a story which illustrates how by listening to the views of all and sundry one makes himself a laughing stock and a loser in bargain. A fruit vendor put up a board over his stall to the effect: "Fruits are sold here." A passerby told the shopkeeper the

word "here" in the sign board was superfluous. The vendor arranged to get the word erased. Another man came along to say that there was no need to announce that fruits were being "sold" as that was obvious to anyone. And so, the word "sold" was erased. A third man said that there was no need to mention that "fruits" were being sold, as it was patent to any one what was being sold in the shop. Ultimately, all that remained was a blank board, while the sign painter presented his bill for painting the board and then erasing the words. The fruit vendor realised the folly of acting on the opinions of every passerby without relying on his own judgement. In the sphere of business management, a similar situation has developed in India. By following the advice of one country or other India has made a hash of its economy and finances. In ancient times, India served as an example to other countries. India then and now A king from Greece came to India to study the conditions here, especially in regard to education and religion, after visiting other countries in Asia. He was impressed by the gurukula system of education and the kind of relations that existed between the guru and the sishyas (students). The ashram of every guru was a veritable university, without any of the paraphernalia of modern universities. The students were prepared for all kinds of hardship to acquire knowledge from the gurus. He also noted the discipline and high character of the students. He collected books like the Upanishads and the Gita and realised what values Indians attached to truth and integrity. He made a study of the Bible, the Quran and Buddhist texts and found that all of them laid emphasis on Truth. He noted that the Bible declared: "Righteousness exalteth a nation." In the Quran he found that only by adherence to Truth can one be a real man. He noted the essential truth which was common to all faiths and recognised that in Bharat there was religious toleration and harmony as part of the people's code of ethics. He decided to follow India's example in Greece. Alexander the Great, who came to India at the behest of his teacher, on his way back to Greece took with him a lump of Indian earth, a vessel full of Ganges water, copies of the Bhagavad Gita and Mahabharata and the blessings of an Indian sage. Due place must be given to Bharatiya Culture In spite of Bharat's priceless heritage, many in this country behave

like people under the shadow of a lamp who, unaware of its light, are attracted to distant things. It is the fascination for exotic things which accounts for the deplorable plight of the country. Hence, in the sphere of management studies, we should give due place to Bharatiya culture and values. Only the wealth or name that is acquired by righteous and honest means will be enduring and praiseworthy. Money that is earned by improper and immoral ways can confer neither peace nor happiness. Communication is an important aspect of business management. But care should be taken to use it within limits. Unrestricted use of communication may cause considerable harm to the country. For instance, if undue prominence is given in the mass media to some students' agitation or a strike, say, in Bangalore, the news immediately reaches Delhi, Calcutta, Agra, and other places and within a day the trouble spreads to other areas all over the country. "Communication" of this kind does more harm than good. "Man management" should be given importance. The pursuit of money as an end in itself is making people greedy and excessively commercial minded. Many farmers are switching over to money crops to earn more money. This is not the kind of management we should have. We should be concerned with "Man Management." The proper study of mankind is man. Men should learn to be pure in thought, word and deed. This is the highest virtue. We do not want slogan-writers and platform orators and "Yellow" journalists. We want leaders who will be persons of integrity and character. The aim of management institutes should be to produce such leaders. Their courses should be based on Indian culture and values. Along with courses in other aspects of management like production, accounts, finance and personnel, we should have a course in "Indian ethos and values." We should concentrate on meeting the basic needs of the country. Our programmes should be based on our resources and on our practical ability to achieve the goals. We have also to combine morality with spirituality, in business and other spheres. All over the world there are numerous institutes of management. They confer the Master's Degree in Business Administration. I do not regard this as the right course for India. In some countries, instead of M.B.A., they have a Master's Degree in Business

Science (M.B.Sc.). In our

Institute we want to turn out Masters in Man Management (M.M.M.).
The students should

develop a broad outlook and prepare themselves to serve society
with sincerity and dedication.

They must set an example in morality, and bring credit to the country
by their work and their

contribution to the development of the nation.

Address in the Institute Auditorium on 21-8-1986 while inaugurating
the new Master's Degree

Course in Business Administration as Chancellor of Sri Sathya Sai
Institute of Higher Learning,

Young people take great pains to acquire degrees for securing
good jobs. But they hardly take any trouble to develop their
character and personality. Good conduct and character are the
most essential requisites for a man. They are the basis for the
spiritual life. If the spiritual aspect is neglected, man becomes an
artificial, mechanical being with no genuine human quality in him.

BABA

18. The Lord and the Devotee

All animals have a modicum of intelligence

To secure their needs and enjoy life;

If man remains at the same level

He is not a man but an animal.

The intelligence that reveals God is all sufficing;

Of what avail is a mass of nondescript knowledge?

The knowledge that does not reveal God is no knowledge at all.

It merely serves to feed the belly.

EMBODIMENTS of love! Every man is a creature of likes and dislikes,
of attachment and

aversion the pairs of opposites described in Vedanta as Dvandva. In
Vedantic parlance, these are

called Sannikarsha and Viprakarsha. Sannikarsha refers to the
quality which attracts to oneself a

distant object or being; Viprakarsha makes a near person or object
remote. Making use of these

two qualities, man leads his life.

Bhakti (devotion) is the highest expression of Sannikarsha. The term
Bhakti is derived from the

root Bhaj, which means "to serve". Another meaning of Bhakti is
"friendship coupled with fear".

But true Bhakti is not based on service or a mixture of friendship and
fear. True devotion stems

from the consciousness that jivatma (the individual soul) is a spark
of the Divine. Bhakti can be

rightly understood only when this basic relationship is fully
recognised and accepted.

As long as God is regarded as different from the devotee, the true
nature of Bhakti cannot be

understood. It is this feeling of difference which ultimately leads to
loss of faith in God, despite

the practice of bhajans, japas, dhyana and yoga. One who regards

himself as different from God

can never become a true devotee. He must consider himself divine in
substance, even as a spark

is not different from the fire from which it came.

Purity of heart

God is the embodiment of Love. Man, who is an image of the Divine,
should have love as his

basic quality. Why, then, is man infected with qualities like hatred,
envy, pride and self-conceit?

The reason is man's heart gets polluted by his love being turned
towards external objects.

The image of the Lord cannot be imprinted on a heart that is impure.
It is only when man realises

the omnipresence and omniscience of God that he can comprehend
the nature of Divinity. Only

then will he recognise the Divinity within him.

To experience the joy that springs from a devotee who has developed
Sannikarsha Bhakti, one

has to show love and reverence towards elders and serve them with
humility and respect.

Towards equals, one should show love and friendliness. Towards the
young, one should extend

sympathy and loving care. By these means, we demonstrate our love
and regard for the divine

that is in each of them and in us.

Example of the Gopis

The gopikas of Brindavan knew devotion in this exalted form and
'exemplified it in all their

actions. They experienced the divine every moment of their lives and
showed to the world what

bliss is got from pure devotion to God.

The gopikas looked upon Bhakti as greater than Mukti (liberation).
They regarded the love of

God as sweeter than anything, and so nectarine as to confer
immortality. The bliss experienced

from Bhakti is ineffable. Bhakti does not call for arduous spiritual
practices or severe disciplines

of any kind. There is no need to perform yagas or yajnas (religious
sacrifices). The path of

Karma or Jnana is rigorous and hard for common folk. The only easy
and sure means for

ordinary people to realise God, without regard to their caste,
nationality, sex or any other

qualification, and without their having to practise various austerities
and penances, is intense

devotion and love of God. The gopikas experienced the continuous
presence of God within them

and outside them. They showed that such sublime love was possible
for ordinary persons with

little knowledge of the scriptures or spiritual disciplines. They
demonstrated the inextricable link

between the Divine and the individual.

Where there is deep faith, there is intense love. Where there is love, there is **sraddha** (earnestness). Through earnestness, the Jnana (higher knowledge) is gained. This knowledge enables the practice of **Sadhana**. Hence, without faith and love, it is not possible to realise God.

The **Gopikas** were prepared to face any trouble and go through any ordeal to obtain the grace of Krishna.

Divinity is present in all objects in creation

Uddhava, who went to **Repalle** to teach the **gopikas** the path of yoga for God-realisation, found that their single-minded devotion to Krishna did not permit them to think of anything else. They saw Krishna in every plant, tree, hill or dale and were immersed in Krishna Consciousness. They experienced the unity underlying all creation. Today, instead of unity, we have divisions of every kind. Forgetting the divinity that is present in everything in the universe, man is promoting differences and barriers between man and man, and nation and nation and subjecting himself to numerous difficulties.

Divinity is present in every object in creation, from the ant to Brahma. Ignoring this basic truth, man is involving himself in endless problems. God is treated as a convenience, to be sought when in trouble and forgotten at other times. The Divine is not be sought in some far off place. He is the indweller in our heart. When this eternal, divine light is shining within us, it is a mark of ignorance to seek for illumination elsewhere outside.

The Krishna Avatar

The Krishna avatar has been described as a **Purna** Avatar---an incarnation with the plenitude of divine attributes. All **avatars** are equally divine and it is pointless to describe one incarnation as partial and another as full. The form and role of each avatar are dependent on the circumstances and the needs which led to the advent. **Avatars** are not to be judged in quantitative terms. Qualitatively, they are all essentially one. All **avatars** are "full" in fact. Only their forms and names differ according to the circumstances in which they appeared. For the Krishna avatar, for instance, the pundits have offered different interpretations from the name alone. The letters in the word Krishna **Ka**, **ra**, **sha**, **na** and a -- have been interpreted as signifying the glorious attributes of Krishna. '**Ka**' represents "**Kamalakantha**," the Lord of **Lakshmi**. Other meanings given to the letter are: "**Kamaleswara**" and "**Kamalagarbha**"--the lord

of the lotus and the one from whose navel the lotus has issued. He is also known as "**Kamalabandhavudu**" the Kinsman of the lotus. The inner significance of these interpretations is that when divinity manifests within us, the heart blooms like a lotus before the sun. "**Ka**" thus symbolises the sun principle also. "**Ra**" represents the principle of delight. "**Sha**" represents Vishnu, the source of all wealth and prosperity. "**Na**" signifies the **Narasimha avatara**, the combination of man and animal in an integral unity. "A" reveals the **Akshara swarupa** of the Lord, His imperishable and eternal quality. Going by the letters in the name alone, scholars have derived the divine attributes of Krishna as avatar. Some others have regarded Krishna as the very embodiment of **Ananda** (bliss).

Paramatma and **Jivatma**

The nature of the Divine, however, is not to be determined by the name of a particular Avatar. Names are related to birth, and any meaning may be attached to a name. But the Divine is **birthless**. It is present at all times and everywhere. Men may describe the Divine in innumerable ways according to their experience and understanding. These are subjective expressions and do not reveal the real nature of the Divine. Each individual's description is limited by the nature and level of his experience. "The mind and speech turn back, unable to grasp the nature of the Divine", says the **Upanishad**.

What is important is to recognise that there is no basic difference between the human and the Divine. They are integrally-related to each other like the object and its image. Take, for instance, a seed. There are two halves in it. It is only when the two halves are unbroken, that the seed can sprout when planted in the soil. Likewise the tree of Creation comes into existence when the **Paramatma** (the **Omni**-will) and the **Jivatma** (the individual soul) come together. Without God, there can be no devotee. Without devotee, there is no God. Even as God creates devotees, devotees also "create" God. This is known as **Dhyana** (meditation). Meditating on the name and form of God constantly, the devotee strives to have the vision of God in the chosen form. Man alone is endowed 'with this capacity to give a name and form to God and to realise it. But how many are conscious of the preciousness of this human birth? Few have any gratitude for the blessings they enjoy from Providence. In this respect, even dogs

are better than man. The

dog's gratitude towards one who has given it a few crumbs lasts all through its life. The dogs

may well ask: "**Oh** man! How are you better than us? You are lacking in elementary gratitude.

All your knowledge, power and position have no meaning if you have no character and have no

sense of gratitude. You are consumed by selfishness. Even your worship is tainted by selfishness.

It is not done out of pure love of God."

Unity in diversity

Selfishness will not go as long as man identifies himself with the body and does not realise the

divinity in him. Diversity in creation is an obvious fact. No two human beings, not even twins,

are identical. But diversity should not lead to differences and conflicts. We must learn to see the

unity that underlies the diversity. This unity is based on the divinity that is present in everything in the universe.

The realisation of this unity can come, only through firm faith in God. **Prahlada**, even as a child

of six, was filled with love of God and could teach even his father profound truths. For **Godrealisation**,

neither age nor caste, neither power nor position matters. **Valmiki** was not a man of

high birth. **Nandanar** was an outcaste. The **Gajendra** (Lord of the elephants) was an animal.

Dhruva was a child. **Sabari** was an illiterate old woman. All these realised the divine by intense devotion and achieved spiritual eminence.

Hanuman was a monkey. But his devotion to **Rama** was such that when the **Rakshasas** asked him

who he was, he was content to declare himself a humble servant of **Rama**. Today if some one is

asked who he is, he proclaims the string of degrees to his credit. Some advertise their past

achievements as **ex**-ministers or **ex**-something else! All these are ephemeral attainments. One's

true worth is his **AtmaSwarupa** (divine essence). One should strive to realise it and manifest it.

Today we observe the birthday of Krishna as Avatar. In his own time there were many who did

not recognise the divinity of Krishna. **Kamsa** and **Sisupala** underrated Krishna's powers. There

have always been from age to age detractors of the Avatar. Krishna is described as **Navaneetha**

Chora (One who stole butter). What is the butter that Krishna stole? It is the heart of the devotee.

The devotee offers his heart to Krishna and Krishna accepts it. How can this be described as

stealing? Only when a person takes away something from another

without his knowledge can he

be called a thief. But Krishna asks for your love, receives it from you when you offer it. The term

"thief" has been applied to Krishna by devotees out of the fullness of their love. It has no

pejorative significance at all. According to the level of their understanding and devotion,

devotees describe God in different ways. These are expressions of subjective experience. The

Divine transcends all limitations and attributes.

Discourse at the **Prashanthi Mandir** on 27-8-1986, **Gokulashtami** day.

19. Sanctified by three **Avatars**

Heaven is not some remote place,

Where people are virtuous and of good character

You will find Paradise.

BHARAT'S culture is rooted in the Vedas. Music and literature have come from the Vedas. The

Sama Veda is the primal source of music. Rig **Veda** is the source of all literature.

Devotion, filled with music, is the form of the Divine. Hence, Lord **Narayana** declared: "I do not

dwelt in **Vaikunta** or in the hearts of yogis.. I am present wherever my devotees sing my praise,

Oh Narada!"

The Lord resides not only in the hearts of devotees, but also in the hearts of the evil-minded.

Once, the child **Prahlada** approached his mother, **Lilavati**, and told her, "Mother, there is only

one difference between me, who is a devotee of **Hari** and my father, who hates **Hari**. Ever

contemplating on the nectarine sweetness of the Lord, repeating His name, and constantly

remembering Him, I am immersed in the bliss of love of the Lord, like one intoxicated. My

father, in his hatred of **Narayana**, has turned his heart into stone and installed Him in it."

Live in faith to experience happiness

The Lord, who dwelt in the heart of **Prahlada**, who loved **Narayana**, and the Lord who was in the

heart of **Hiranyakasipu**, who hated **Narayana**, was one and the same. Drinking deep the nectar of

Divine Love, **Prahlada** quenched his heart's thirst and found bliss. Installing the Lord in his stony

heart, **Hiranyakasipu** was unable to allay his burning thirst and experienced endless worries.

Man has to live in faith to experience happiness. Where there is happiness there is peace.

Realising that the Divine is omnipresent, the devotees make their lives sublime by singing the

glories of the Lord and ever dwelling on His name.

The Divine is present everywhere and in everything. **Prahlada**

declared in the **Bhagavatha**:

"There is no room for the suspicion that the Lord is here and not there. He can be found wherever He is sought, because He is immanent in everything in the universe. Saint **Tyagaraja** said the same thing when he sang: "Where is your dwelling place, **Oh** Lord? Wherever I turn I behold you. You are present everywhere. You are omnipotent and all-knowing."

The Divine is present not only in human beings. He dwells in birds and beasts and in all living things. So **Tyagaraja** sang: "Did not a woman devotee (**Aparanji**) teach a parrot to recite the name of **Rama** and enjoy your glory?" The knower of Brahman becomes Brahman Himself. **Valmiki**, who wrote the **Ramayana**, was so much immersed in the **Rama** principle that the inmates of his ashram noticed an effulgence in his face reflective of the splendour of **Rama** Himself. The face is a reflection of the inner being.

Whatever thoughts and emotions fill a man, they are reflected, in his face. Moses, who was ever dwelling on the glories of God, reflected in his face the radiance and splendour of the Divine.

This is revealed in the Bible. **Darwin**, who was a devoted student of **Henslow**, followed his teacher's exemplary life and became, in later years, a great scientist recognizing the inextricable relationship between man and God.

The three **Danava** Devotees The devotee is inseparable from God. When he is filled with the love of God and is totally forgetful of himself, he experiences oneness with God. **Prahlada** was such a supreme devotee. He was a **Rakshasa** by birth. His form was human. His heart was centered on God. **Prahlada** combined in himself these three elements. He adhered to the culture of **Bharat** and shone as an ideal to his people. In following the four **Purusharthas**--Dharma, **Artha**, **Kama** and **Moksha**--

Prahlada combined the pursuit of **Artha** (worldly interest) with Dharma and linked them to **Kama** (desire) for the attainment of **Moksha**. Because of this, **Moksha** itself sought **Prahlada**.

Though born among **Danavas** (**Asuras** or **Rakshasas**), there are three notable figures who have achieved distinction in the pursuit of the **Purusharthas** and sanctified their lives. They are **Prahlada**, **Bali** and **Vibhishana**. As against these, there are countless persons, who, born as human beings, have forgotten Dharma and **Moksha** and, submerged in **Artha** and **Kama**, have

wasted their lives.

Emperor **Bali** was the soul of goodness

Virochana was the son of the great devotee **Prahlada**. He was, however, different from his father.

He was a staunch materialist. He followed the hedonistic philosophy of **Charvaka**. Emperor **Bali**, who was the soul of goodness and purity, was **Virochana**'s son. He looked after the welfare of his people as if they were his own children. He earned the love and esteem of his citizens, whom he regarded as limbs of his own body. The people enshrined **Bali** in their hearts. There was

complete harmony between the people and the ruler.

Bali once embarked upon the performance of a great sacrifice known as **Viswajit** (conquest of the Universe). This provoked the apprehension of **Indra** and the **Devas**. There have always been in

all ages men who are envious of or antagonistic to those who are prosperous, eminent or extremely good. The latter have had to face troubles from such envious persons. **Rama** was

subject to many hardships from evil-minded persons. **Harischandra** suffered many ordeals from a

Rishi. The **Pandavas**, who were the very embodiment of dharma, had to endure numerous

troubles caused by the envious **Kauravas**. Jesus, who was the personification of self-sacrifice,

was a victim of the hatred of those who were envious of his popularity and resented his teachings. The Prophet **Mohammed** had to flee from Mecca because of the enmity of some

people who were opposed to his message.

The **Devas** propose: The Lord disposes

Bali wanted to ensure peace and prosperity for the entire world under his beneficent reign and

commenced the **Viswajit Yaga** for this purpose. The **Devas** became apprehensive and jealous

when **Bali** was performing this **yaga**. They approached Lord **Narayana** and prayed to Him: "**Bali**,

who is **Rakshasa** by birth, is attempting to bring the whole Universe under his sway by

performing the **Viswajit Yaga**. You must save the world from this danger (of the whole world

coming under the rule of **Rakshasas**), by diverting his mind from this course.

Man proposes, but God disposes. The Lord, who knew the greatness of **Bali**, his noble qualities

and his devotion to God, formally acceded to the **Devas**' prayers but decided to confer the highest

blessings on **Bali**. For this purpose He incarnated in **Siddhasrama** as **Vamana** and went to **Bali**'s

yainasala to ask for a gift. Pure-hearted as he was, **Bali** could

instantly recognise the radiance on

the face of the young **Vamana**. He asked **Vamana**: "Swami, what is it you seek at this **Yajna**? I

have decided to renounce everything I possess to redeem my life."

Vamanamurthi was short in

stature, but the whole universe was immanent in Him. He asked for an apparently small gift from

Bali-nothing more than three lengths of ground measured by his feet.

Bali felt that for a ruler of

the vast earth, this was too small a gift and he agreed. That very moment, **Vamana** assumed the

immeasurable form of **Trivikrama**, the Supreme Lord of the three worlds. With one step, He

covered the entire earth. With the second step, He covered the whole of space and asked **Bali**

where He should place his foot for the third step. **Bali** knelt before the Lord and said: "Oh Lord!

What can I offer you except the body and heart which you have given to me? I pray to you to

place your foot on my head." **Bali** was thus the supreme embodiment of self-sacrifice, who did

not hesitate to offer everything he had to the Lord.

Vamana's boon to Emperor **Bali**

Seeing the anguish of his loving people at this turn of events at the **Yajna**, **Bali** made one request

to the Lord before he was sent to his heavenly abode by the Lord's third step. He said: "Oh Lord!

I am indeed happy that I have been sanctified- by your divine feet and achieved the bliss of

liberation. I do not, however, wish to leave my loving people in the agony that they are feeling.

Please allow me once a year, in the month of **Sravan**, during the consolation of **Sravana**, to visit

my people." He asked for this boon out of his boundless love for his people. The Lord granted

this boon.

The **Onam** festival signifies the enormous love **Bali** had for the people of his realm. On **Onam**

day, all the people of **Kerala** rise early in the morning, take a **purifactory** bath, put on new

clothes, prepare a variety of delicious dishes, spread them on a plantain leaf and offer them first

to Emperor **Bali** as a pious oblation.

Then they celebrate the **Onam** festival in the company of their kith and kin and friends with great

rejoicing. The new clothes worn on **Onam** day are known as "**Onakkodi**." This name has a

special significance. It refers not merely to the new clothes worn by **Keralites**, but to the new

body which Emperor **Bali** acquired on that day. **Bali**, who appears on that day from the

netherworld, is considered as appearing in the new garb of love of the

people for whose sake he

was coming.

How **Kerala** acquired the name **Parasurama Kshetra**

Kerala is a land that has won the love of the Lord in a special way. In olden days, it was noted

for its devotion and godliness. **Kerala** is also known as **Parasurama Kshetra**---the sacred land of

Parasurama. How did it acquire that name? **Parasurama** is one of the **avatars** of Vishnu. When

Parasurama's father (**Jamadagni**) was beheaded by a **Kshatriya** king, his mother **Renuka**, cried in

anguish: "**Rama! Rama!**" **Parasurama**, who was away from the ashram, could ethereally hear the

cries of his mother from afar and rushed home. He counted that his mother had called his name

twenty one times. On reaching the ashram he saw his father's head severed from the body. The

horrible crime had been committed by **Kartavirya**'s sons.

Parasurama took a vow to wage war

against the vile **kshatriya** rulers twenty one times and end their rule all over the earth.

Parasurama accomplished his mission by defeating the **kshatriya** kings twenty one times and

came to his ashram to pray to his ancestors for restoring his father's life. The sage **Bharadwaja**,

to whose **gotra** **Jamadagni** belonged, appeared before **Parasurama** and restored **Jamadagni** to life

by placing the head and body together.

After this, **Parasurama** felt that the purpose of his advent had been achieved and as he had no

desire to be a ruler, he made a gift of all the territories he had conquered to the Sage **Kashyapa**.

He felt that having given away everything, it would not be right for him to remain on the land he

had gifted. He decided to reclaim land from the sea and settle down on that territory for the rest

of his life. It is this area that is known as **Parasurama Kshetra**--also known as **Kerala**. He

performed penance on a mountain called **Mahesa**, which is situated in **Kerala**.

Kerala is uniquely blessed by Providence

Kerala is thus a land with sacred traditions. The **Onam** festival occurs in an auspicious period.

Kerala goes through three months of heavy rains before **Onam**. Nature wears a sombre look. The

skies are overcast and the sun is hardly visible during these months. After the rains, the sun

shines in all its glory and it is green everywhere. Nature rejoices at the time of **Onam**. The entire

population is filled with joy, sharing the glory of Nature and enjoying its fruits in abundance.

The natural beauty of **Kerala** cannot be described in words. It has to

be seen and enjoyed. **Kerala**

has been uniquely blessed by Providence.

In such a sacred and well-endowed country, the whirligig of time has wrought some changes.

The passage of time and the vicissitudes of circumstances have affected the minds of people.

Differences have arisen between man and man and hatred has grown among various sections. In

spite of these changes, however, the spirit of devotion among the people has remained.

Onam is **celebrated** with joy in **Kerala**

Kerala is regarded as a communist ridden country. But this is not wholly true. Even today the

mass of the people are filled with deep devotion. On **Onam** day there is no **Keralite** who does not

celebrate the festival with enthusiasm and joy. The temples are jam-packed with devotees on

Onam day. Although political differences figure prominently on the surface, deep down there is a

sense of unity in the hearts of the people.

"What is the difference between man and God?" it is asked. The answer is: the individual jiva is

a changing entity. God is unchanging and eternal. Faith in God has remained unchanged in

Kerala despite the passage of centuries. This is the unique greatness of the **Onam** festival.

Prahlada was a great devotee of God. **Bali**, his grandson, was a great emperor and devotee. In

between, the father of **Bali**, **Virochana**, was a materialist and atheist. In the world, there are any

number of persons who derive inspiration from **Prahlada** and **Bali**. There are also many who take

the cue from **Virochana**. The **Jagat** (world) will not be what it is, if such variations did not exist.

All through history, the devotees of God have had to endure many ordeals and privations, but

they never lost their faith in God. They have stood out as ideals and examples to mankind. **Bali**

was one such great exemplar. **Onam** is celebrated as the sacred day when **Bali** achieved

liberation. It is also the day when **Vamana** was born. It is also the day when each year **Bali** visits

the earth to experience the love of the people and participate in their rejoicings. Hence, people

should not be content with enjoying food and raiment but should try to experience the bliss of the

Spirit.

The people of **Kerala** should be proud of the fact that their land is sacred in many ways. It was

created by an Avatar of the Divine. It is the land where **Prahlada** and **Bali** were born. It witnesses

the advent of the **Vamana** Avatar. Because of these sacred

associations, I desire that the people

of **Kerala** should lead pious and virtuous lives and I bless them. on this sacred occasion.

Discourse in the **Purnachandra** Auditorium

on **Onam** day, 15-9-1986.

20. **Atma** Jnana

EMBODIMENTS of the Divine **Atma**! Of all categories of knowledge, the highest is **Atma** Jnana

(the knowledge of the Self). You may acquire knowledge of the natural sciences, of all arts and

crafts, of literature and music, dance and painting and every conceivable type of worldly

knowledge but all of it will not give you peace or bliss if you do not have knowledge of the Self.

Worldly knowledge may bring you fame and prosperity. But only **Atma** Jnana can confer the

peace that **passeth** understanding.

Atma Jnana is that which reveals the unity in multiplicity, the eternal in the perishable. One who

has attained **Atma** Jnana is all-knowing. "**Tarati sokam Atmavith**" ("the knower of the Self

overcomes sorrow"), says the **Upanishad**. All worldly knowledge is concerned with sustaining

life. When knowledge of the Spirit which is the basis of all other knowledge of the sciences and

the arts is acquired, it is easy to get any kind of knowledge. When communion with the Divine,

who is the source of all knowledge, power and wisdom, is established, one has access to every

kind of knowledge. Hence each one should strive to attain Self-realisation through purity of mind

and heart.

Atma Jnana can be got only by faith and love

Yajnas and **yagas**, acts of charity and virtue, penances and ceremonial rituals are all designed to

promote purity of heart. Purity of mind promotes purity of heart.

Purity of mind is achieved by

association with noble personages and studying the writings of saintly persons. "**Chittasya**

suddhaye karmah"--the purpose of doing **karmas** (the duly ordained duties) is to purify the

consciousness. Purity of consciousness leads to realisation of the Self.

Atma Jnana can be got

only by faith. Develop faith in yourself and faith in God. This is the secret of greatness.

Self-confidence today is manifest only in matters relating to worldly achievements and **selfcentered**

pursuits. Faith and confidence are not in evidence in the spiritual field. Without

unwavering faith, the Divine cannot be experienced. Because of the absence of firm faith, the

formal observance of spiritual practices yields no results.

The primary requisite is unqualified and unshakable faith in God. One-pointed devotion promotes spiritual **Sraddha** (earnestness). The earnest seeker gets knowledge of the Self. The earnest devotee needs no other qualification except deep faith. He needs no other knowledge, no title to lineage or wealth. He may belong to any caste or community. He may be a child or even an animal like **Gajendra** (the Lord of the elephants). **Valimiki, Nanda, Kuchela, Dhruva, Gajendra, Sabari, Vidura** and Hanuman are examples of devotees who got God's grace through their deep devotion, without any other special qualification. To realise God it is not necessary to have wealth, gold or other emblems of affluence. Nor is great scholarship necessary. All that is needed is pure, selfless devotion. Today men with selfish and impure minds attempt to worship God. Without purity of thought, speech and action, it is impossible to experience the Divine. God cannot be realised through ostentation and self-conceit. The basic-requisite is the shedding of selfishness and possessiveness so that one can engage oneself in actions in a disinterested spirit. Any person is entitled to embark on this quest without regard to sex, age, caste or community. Spiritual do's and **dont's** The spiritual quest is open to everyone according to his or her capacity and aspirations. However, certain rules and obligations have been laid down for observance by everyone. These are of four kinds: 1) **Naimithika Karmas**; 2) **Kaamyas Karmas**; 3) **Nishiddha Karmas** and 4) **Praayaschitta Karmas**. All the four are obligatory for all persons. **Naimithika Karmas**: These are duties to be discharged as **nimitas** or instruments. These relate to the performance of certain vows or special ceremonies during certain periods or on special occasions. The ceremonies done for the manes fall in this category. Propitiatory ceremonies done during eclipses are also included in this. These are obligatory for those leading a family life. **Kaamyas Karmas**: These relate to **karmas** (rituals) performed for the achievement of specific objectives like seasonal rains, growth of crops, relief from famine, domestic happiness, peace in society, or attaining heaven. All **karmas** done for the sake of securing happiness here and hereafter are **Kaamyas Karmas**. All the prayers that are offered for the good of one's family or the world are in this category. When the prayers are offered with a pure heart, Divine Grace

manifests itself. Acts and food which are to be eschewed **Nishiddha Karmas**: These relate to acts which are to be eschewed. For instance, the spiritual aspirant has to observe certain regulations regarding food. He must totally eschew **rajasic** food like alcoholic drinks and meat. The nature of the food determines the nature of one's thoughts, feelings and actions. If one's conduct is to be right and proper, one should carefully observe the disciplines regarding diet. To have pure thoughts one should be moderate and wholesome. Eschewing unwholesome and impure food is like clearing a field of weeds so that the crop can grow well. The taboos regarding food have to be observed strictly so that one's life may be cleansed of all impurities. **Praayaschitha Karmas**: These **karmas** have to be done purely by way of expiation for offences committed knowingly or unwittingly. The ancient sages prescribed these practices as a result of their experiences and the benefits and solace they derived therefrom. Experimenting with different practices they indicated those which were most efficacious and necessary. These include pilgrimages to holy shrines and bathing in sacred rivers. **"Darsanam paapanaasanam; Sambhaashanam sankata naasanam"** (Seeing sacred places destroys sin; conversing with the holy wipes out worries). Men should undertake pilgrimages to holy places from time to time to get mental peace and to purify the heart. Such journeys should be made with pure minds and genuine devotion without seeking any rewards. Some persons enter into curious bargains with the Lord. To make trivial offerings to the Divine to secure large benefits is a caricature of devotion. There is one very precious thing in every person. It is his heart. It is this which should be offered to the Lord. Realisation of the unity constitutes **Atma Jnana** Standing in the midst of the **Ganga**, the Krishna or **Godavari**, people make offerings of the water to **Kesava**, Krishna or **Narayana** as if they are offering something of their own to the Lord! The very idea that they are offering something is itself misconceived. When they cultivate purity of heart, the Lord will take care of everything like a mother who attends to every need of the infant. It is the realisation of the unity that underlies the diversity which constitutes **Atma Jnana** (Knowledge of the Self). This is the import of the well-known

Upanishadic pronouncements:

"Isaavasyam Idam sarvam" (All this is permeated by the Divine);

"Iswaras-sarvabhoothaanam"

(The Lord dwells in all beings).

Many verbally accept these statements and even preach them. But in practice they promote

divisions and differences. Some go to the extent of betraying the Divine. But it is not in fact the

Divine that is betrayed. They are only betraying themselves and proving false to their real selves.

Yajnas and **yagas** are performed to invoke the blessings of the Divine for the peace and **wellbeing**

of the universe. When the Divine responds with grace, the well-being of all is ensured. The

yajnas have yet another significance. Offering to the Lord what He has given to man is a basic

duty of the spiritual seeker. The offering is to be regarded not as sacrificing something but as an

act of love and gratitude in which one rejoices.

The individual should cultivate broad mindedness and serve society regarding it as a

manifestation of the Divine. Peace in the world depends upon peace among individuals. The

individual, the community and the world are intimately interrelated. The individual has to

discover within himself the secret of peace and joy. This joy must be extended to the community

in which he lives. From the community, it should spread to the world.

"Adveshtaa sarvabhoothaanaam," declares the **Gita**. (Bear no ill-will towards any living thing).

This should be the guiding principle for everyone. It is to promote this universal fellow-feeling

that the sages of yore devised **yagas** and **yajnas**.

Discourse in the **Poornachandra** Auditorium on 6-10-1986.

21. The five **Yajnas**

Birth occurs owing to Karma

Karma is the cause of pleasure and pain

It is the cause of good and evil

The world is made of Karma stuff.

THE world is permeated by Brahman. It is equally permeated by Karma. Creation itself is the

outcome of action. Man as a part of creation is also a product of the process.

Man represents the jiva **sakthi** (vital force) encased in the body. The body is the result of Karma

(deeds in one's previous life). All activities associated with the body, speech and mind are

Karma. In the performance of Karma, five factors are involved. One is the body. The second is

the doer. The third comprise the sensory organs. The fourth covers the varied actions. The fifth is

the common factor in all beings, the Divine Principle.

The Divine underlies all things. Forgetting this fact, and attributing all activities to the sense

organs, man is engaged in actions for achieving desired results. Man is reborn to reap the fruits

of his actions. He is thus caught up in the cycle of birth and rebirth.

Acts of **Swadharma** and **Paradharma**

So, man should aim at performing actions without concern for the fruits thereof. There are two

types of actions--described in the **Gita** as **Swadharma** and

Paradharma. **Swadharma** is generally

regarded as duties related to one's caste, vocation or--stage in life and it is considered meritorious

to perform these duties. But **Swadharma** is not related to community, caste or creed. "**Swa**" refers

to **Atma** (the Self) and **Swadharma** means duties relating to the **Atma**. It is not liable to change in

character or form. It is based on the eternal verities. It is unchanging.

Swadharma enjoins man to

perform the duties relating to the **Atma** as the primary obligation.

Paradharma refers to actions related to the physical entity. Such actions are based on likes and

dislikes, on ideas of "Mine" and "thine." They are fraught with danger and hence the **Gita** has

cautioned against them. We are continually worried about what may happen in the future. All

that we do in the present have their consequences in due course.

Hence we must engage

ourselves in good actions to ensure good results later.

In all these actions, there are three categories; **Satwic** Karma, **Rajasic** Karma and **Tamasic**

Karma. **Satwic** actions are those which are done without any selfish or egoistic motives, with no

concern for the fruits and as an offering to the Divine. **Satwic** deeds serve the Divine and win the

Grace of God. All actions done out of self-interest and conceit for the sake of the rewards

therefrom are **Rajasic**. Most actions done by common people in ordinary daily life belong to this

category. Almost everyone in the world indulges in **Rajasic** actions. One must strive to convert

them into **Satwic** actions.

The third type of actions is **Tamasic** in nature, They are deeds done out of selfish motives,

causing harm to others and inflicting pain on them. They lack compassion and are impelled by

narrow mindedness, stemming wholly from self interest. They are pregnant with evil.

Five **yajnas** prescribed by **sastras**

In the ordinary course of life, man does many actions which, wittingly or unwittingly, cause

harm to other beings. To atone for such actions, five **yajnas**--propitiatory rites--have been

prescribed by the sastras. These are: Deva Yajna, Pitru Yajna, Bhoota Yajna, Manushya Yajna and Rishi Yajna or Brahma Yajna. The inner significance of each of these Yajnas should be clearly understood by everyone.

Deva Yajna: In numerous daily activities like walking, breathing, and others, unconsciously people cause the death of many creatures like ants, insects and micro-organisms. To atone for these sins committed unknowingly, Deva Yajnas, to propitiate various dieties, have been prescribed. Moreover, in our body, in every organ and limb, the presiding deities are present in the form of rasa (a subtle fluid). Hence these deities are called Angirasas (the presiding deities of the Angas or limbs). Because these deities in the subtle form protect the organs concerned, gratitude has to be expressed to them in the form of Deva Yajnas. During the states like sleep, these deities take care of the body. As the body has been given to man for the performance of his duties man should be grateful to the deities who protect it. "The body is essential for the fulfilment of dharma." To meditate on the Anga Devas, to worship them and express gratitude to them is man's first duty. Sacrifice to the manes as atonement

Pitru Yajnas: When a branch is broken, a flower is plucked or a tree is cut down, many small creatures may be losing their lives. Recognising one's responsibility for this loss of lives, one should perform Pitru Yajna (sacrifice to the manes) by way of atonement. In addition, one should remember that he owes his body and all that it contains, as well as the food that has nourished him in childhood, to his parents. As long as they are alive, it is one's duty to serve them and keep them happy. The obsequies and ceremonies that are performed after their death are laid down to honour their memory. By performing Pitru Yajnas, the ancestors are propitiated.

Bhoota Yajnas: When we take a bath or wash our clothes, or sweep the house, many living creatures may be losing their lives. To atone for the death of such creatures, Bhoota Yajnas (offerings to the Bhootas) have to be made. This practice has come down from the times of ancient sages. The rishis used to maintain deer, cows, and other animals in their ashrams and look after them with loving care as expression of their love for all living beings. Following their example, other people used to scatter sugar or flour near anthills for

feeding the ants. To offer the remains of one's food after a meal to cows or dogs or other creatures is also a form of Bhoota Yajna. Even today many people keep dogs, parrots or other pets at home. By showing love towards living things in this way, some atonement is made for the unconscious harm done to various creatures in daily life.

Manava or Manushya Yajna: These Yajnas or rituals are done to atone for many offences committed against various beings in the course of daily life, in actions done during work or play.

Rishi or Brahma Yajna: Considering human birth as a precious gift, the ancient sages provided through the scriptures, the Upanishads and the Dharma Sastras, a body of principles for guiding man's life so that he may strive to attain the true goal of life--namely Self-realisation. They laid down the four Purusharthas - Dharma, Artha, Kama and Moksha--as guidelines for humanity.

These regulations, which are not applicable to animals or birds, have been prescribed for man alone because he alone is endowed with powers of enquiry and discrimination to choose between right and wrong. All laws and Sastras are intended only for man. Sins, Sastras and saapam (curse) are designed only for man. The rishis laid down the royal road of righteous life, for all humanity. It is our duty to show our gratitude to them by meditating on them and offering worship to them through Rishi Yajnas.

There is no higher dharma than compassion. The practice of absolute non-violence, that is, causing no harm to any living thing, is impossible in daily life, because unconsciously many micro-organisms are being destroyed even in the processes of breathing, walking, talking or eating. What should be avoided is consciously causing harm. The price has to be paid for conscious offences by suffering and retribution. There is no escape from the rule: As you sow, so shall you reap. The results of your past deeds, good or bad, will bind you like a chain. It is to atone for all such actions that worship of the three principal deities during dawn, noon and evening has been prescribed. At dawn the Sun represents the form of Brahma. At noon he has the form of Eswara. In the evening he represents Vishnu.

The performance of Sandhya worship (of the sun) in the morning, noon and evening thus becomes worship of the Trimurthis (Brahma, Siva and Vishnu). Very few are aware of the

significance of these rituals.

These five types of yajnas have to be performed every day to atone for the sins committed in the course of daily activities. There is no need to have elaborate arrangement for performing these yajnas. If you carry out the behests of your parents, meditate on the deities, offer food to the animals in the house or outside or at least give alms to a beggar, you can propitiate the divine and redeem your life. You would do well to remember that there is no greater gift than the gift of food to the hungry, there are no greater gods than one's parents, there is no higher dharma than compassion, no more profitable acquisition than the company of the good, no worse enemy than anger, no worse disease than debt, no worse death than infamy, no higher merit than remembering the Lord. It is futile to expect that merely by reciting a few mantras one can atone for one's sins. Only through right action can expiation take place. Without a clean heart, all worship is useless.

Without spiritual purity, religious observances are valueless. How can you have pure food, if the cooking utensils are unclean? People indulge in high-sounding talk about spiritual matters. But without application in practice, such talk has no meaning. Discourse in the Poornachandra Auditorium on Dassera day, 7-10-1986.

Even the thought that you have not benefited from the puja or japam you do, should not pollute your faith. To practise sadhana is your duty, your innermost urge, your genuine activity. Leave the rest to the Will of God.

BABA

22. The immoral Bhaktas

AMONG all forms of Sadhana, Bhakti (devotion to the Lord) is the easiest and holiest. Bhakti is derived from the root "Bhaji", with the suffix "thi." It means Seva (Service). It denotes a feeling of friendship coupled with awe. For one who is a creature of the gunas (Satwa, Rajas, Tamas), to understand what transcends the gunas, an attitude of humility and reverence is required. "Bhaja Sevaayaam" (worship the Divine through Seva). Bhakti calls for utilising the mind, speech and body to worship the Lord. It represents total love. Devotion and love are inseparable and interdependent. Bhakti is the means to salvation. Love is the expression of Bhakti. Narada declared that worshipping the Lord with boundless love is Bhakti. Vyasa held that

performing worship with love and adoration is Bhakti. Garga Rishi declared that serving the

Lord with purity of mind, speech and body is Bhakti. Yajnavalkya held that true Bhakti consists in controlling the mind, turning it inwards and enjoying the bliss of communion with the Divine.

Another view of Bhakti is concentration of the mind on God and experiencing oneness with the Divine.

Win love through love
Although many sages have expressed different views about the nature of Bhakti, the basic characteristic of devotion is Love. Love is present in every human being in however small a measure. The riva (individual) is an aspect of the Divine, who is the supreme embodiment of Love. Man also is an embodiment of Love, but because his love is directed towards worldly objects, it gets tainted and he is unable to get a vision of God in all His beauty.

Ordinarily people regard offering worship to God, reciting His name and meditating on Him as constituting Bhakti. True devotion really means installing the Divine in the heart and enjoying the bliss of that experience. It is the mystic union of the individual soul and the Universal. When the devotee prays ardently from the depths of the heart and his love gushes forth, Bhakti is manifested. Winning love through love is the vital aspect of devotion. Prayer does not mean merely appealing to God for favours. It is a means of conveying to God one's troubles, desires and aspirations and offering all one's merits and the fruits of one's actions to God. The basic quality of devotion is the yearning for realising oneness with the Divine.

Two kinds of devotion
Devotion is of two kinds. One is acquiring knowledge about God and transforming oneself thereby. This is a natural process by which one starts with the physical, proceeds to the mental and ultimately attains the spiritual goal of mergence in the Divine. But in taking to this path of knowledge, only the individual concerned can benefit. In the second type of devotion, the devotee not only benefits himself, but shares his experience with others and benefits them also.

Such a devotee not only saves himself but helps others to save themselves.
Love is flowing in an endless stream through humanity all the time. By turning this love towards worldly objects and fleeting pleasures man is missing the opportunity

to make life purposeful
and to secure enduring bliss. Man should direct this love towards God
to attain the true goal of
life. Love of the Divine. is not developed by secular education or
scriptural studies. It springs
from the heart. One who is filled with love of the Divine will not be
attracted by anything, else in
the world. Nor will he submit to anything demeaning or unworthy.
Love is selflessness. The devotee filled with love of the Lord
welcomes what may appear as
punishing, as something for his good. Even when the Lord appears to
be angry, His compassion
is evident. Even in. punishment, God's kindness will be seen. Hence,
no one should cherish a
grievance that he is being singled out for punishment. Even
punishment is a means of leading
one to God. The display of anger is for safeguarding the devotee. The
true devotee is one who
recognises this truth and welcomes whatever happens to him as
intended for his good.
Eschewing interest in worldly concerns, he should concentrate on
means to realise the Divine.
Nine ways of devotion
Nine ways of expressing devotion to God and attaining Him have been
described by the sages.
They are: **Sravanam** (listening to God's glories), **Keerthanam**
(singing the glories of God),
Vishnusmaranam (ever remembering the Lord), **Paadasevanam**
(worshipping the Lord's feet),
Archanam (offering daily worship), **Vandanam** (prostration),
Daasyam (dedicated service),
Sneham (friendliness) and **Atmanivedanam** (total surrender). Many
devotees who have pursued
one or other of these methods have been high-souled persons, some
of whom have been great
emperors.
Sravanam: King **Parikshit**, the moment he learnt that he had been
cursed by **Sringi** to meet with
death in seven days, summoned all the sages to ascertain how best he
could utilise every moment
of the remaining life span given to him. He felt that waste of time is
waste of life. He appealed to
the sages to advise him how best he could use the seven days left for
him. When the Sage **Suka**
entered the assemblage, the king requested him to redeem his life by
converting what was a curse
into a blessing. **Suka** taught the king continuously night and day all
about the Supreme Lord and
His incarnations and glories. Listening to **Suka**'s words, **Parikshit**
was immersed in an ocean of
bliss. All the sages present felt equally ecstatic and were lost in
contemplation and love of the

Lord. By enjoying the stories about the Lord, **Parikshit** was filled
with devotion and experienced
the Lord within him. He exemplifies how devotion can find the
highest expression in merely
listening to the glories of the Lord.
Keerthanam: Sage **Suka** taught how by listening to the exploits of
the Lord, singing His glories
and constantly reciting His name, the supreme goal of God realisation
can be achieved. **Suka**
experienced the bliss of union with the Brahman by revelling in
singing His glories.
Vishnusmaranam: **Prahlada** is the supreme example of the devotee
who always centered his
thoughts on Vishnu regardless of whether he was subject to pain or
pleasure. "**Namo Narayana**"
was his response to every ordeal. He was ceaselessly repeating the
names of the Lord without
any concern for the tortures to which he was subjected by the
demons deputed by **Hiranyakasipu**.
He was neither afraid nor distressed. **Prahlada** was fully conscious
that the body composed of the
five elements was perishable while the Indweller was eternal. Hence
he did not care what
happened to the body. All his thoughts were ever concentrated on
God.
Paadasevanam: Not all devotees get the opportunity to worship the
feet of the Lord. Even when
the opportunity is available most people use it for material purposes.
Goddess **Lakshmi**, the
consort of Vishnu, is the supreme example of one who dedicated
herself totally to the worship of
the Lord's feet, regarding the Feet as the source of the entire creation,
holding them supremely
sacred owing to their being washed by Brahma himself, wondering at
them as feet which had
measured the whole cosmos, and venerating them as all-pervading.
Archanam: Emperor **Prithu** stands out as the exemplar of this type
of devotion. In all
circumstances, **Prithu** adhered to the worship of **Hari** as his primary
occupation. He saw the Lord
in everything in the universe. Hence, he dedicated every thought,
word and deed to the Divine.
Vandanam: **Akrura** is an illustrious example of a devotee who
sanctified his life by constantly
prostrating before the Lord and offering obeisance to Him with
humility and purity. **Vandanam**
does not mean merely folding the palms together and offering
salutations. It means offering to
the Lord all that the **inandriyas** and **karmendriyas** (the sense
organs and the organs of action)
do in a spirit of total surrender. **Akrura** worshipped the Lord in this
spirit of total submission to

the Divine will. Hence he could get a vision of Vishnu everywhere.

Daasyam (service): Hanuman is the great exemplar of this type of devotion. Concentrating on the name of **Rama** and rendering service to **Rama** were Hanuman's preoccupation all the time. He was no ordinary being. He was a master of the 64 sciences and arts. **Rama** described him as a hero of peace, who possessed immense strength and wisdom. In everything he handled, Hanuman would examine whether it had **Rama's** name on it. If it was not there, he would discard even a precious gem as a useless piece of stone. While building the bridge to **Lanka**, Hanuman hurled rocks into the sea uttering the name of **Rama** and they rose to the surface. The letters "**Ra**" and "**Ma**" were written on separate stones and when they were thrown into the sea they joined together on the surface and thus the bridge was formed. Each hair of Hanuman was echoing the name of **Rama**. He was a devotee who remembered **Rama** at all times, whether in joy or sorrow. He had no sense of ego. He had given up all feeling of "mine" and "thine." When the **rakshasas** asked him in **Lanka** who he was, he firmly declared: "I am a **dasa** of the Lord of **Kosala (Rama)**." In all situations he described himself as a servant of **Rama**.

Qualities of a real devotee

Those who call themselves devotees these days put on the sacred ash on their foreheads while going to a temple and rub it off on their return. When they are near Swami they behave like devotees. But when they go to a place where religion is in disfavour, they explain away their visits to **Puttaparthi** in a casual manner and declare that they are not devotees of Swami. What value is to be attached to the devotion of such pusillanimous persons? Real devotion consists in courageously standing up for your faith anywhere at any time. Hanuman was such a courageous and steadfast devotee. By his devoted services to the Lord he 'redeemed his life and became immortal.

Maithri (friendship): The great exemplar of this kind of devotion is Arjuna. Arjuna and Krishna lived together closely. Arjuna accompanied Krishna like a shadow. He experienced innumerable troubles and was subjected to calumny and abuse. But through all these experiences, he did not allow his faith in Krishna to waver. He always prayed: "Krishna! You are my sole hope and refuge. There is none other to protect me." In this way, looking upon

Krishna as friend, kinsman and alter ego, Arjuna relied on Krishna for everything. Krishna, for his part, was even ready to act as Arjuna's charioteer in battle. Arjuna made Krishna the charioteer of his life. Krishna thereby acquired the appellation **Parthasarathy**--the charioteer of **Partha** (Arjuna).

Atmanivedanam (Or **Atmaarpanam**) (Surrender of the self): Emperor **Bali**, the grandson of **Prahlada**, was an example of a devotee who completely surrendered to the Lord, offered everything he possessed to the Lord and thereby sanctified his life. He was totally dedicated in his devotion to the Lord. He was prepared to offer his head to the Lord and go down to the nether-world. No sacrifice was too great for him to win the Lord's grace. When his guru, **Sukracharya**, advised him to go back on the gift he had promised to **Vamana**, **Bali** rejected the advice, declaring that his life, his body and all that he had belonged to the Lord.

Devotion and society

Many high-souled men and great rulers practised these different ways of devotion in the past and held themselves forth as examples to the world. Devotion, the sages felt, should not be solely for achieving individual salvation. It should find expression in some kind of collective action.

Offering worship or prayer in seclusion and for one's own sake savours of some kind of selfishness. The ancients felt that the Divine cannot be attained by one who is self-centered.

Even among Christians and Muslims, there is the practice of some one reading passages from the scriptures which are repeated by the congregation that is present. The Indian sages valued community prayers for the welfare of the world as good for the individual and the world.

In the year 1459 A.D., Guru **Nanak**, the first **Sikh** guru, started the practice of **bhajans** (community singing). This practice gathered momentum over the years and in 1798, the great South Indian saint-composer **Tyagaraja** invested **Bhajans** with raga and **tala** (musical form and rhythm). Since then **bhajans** have acquired national vogue in all parts of the country.

Bhajans are intended to harmonise feelings

Bhajans should not be treated as one way of spending time. They are intended to harmonise the feelings, the singing, and the rhythmic beats of the participants so that they experience in unison the oneness of the Divine. Such **bhajans** are considered spiritually

efficacious. Bhakti (devotion)

should be given pride of place in **Bhajans**. They should be surcharged with love. When **bhajans**

were first introduced in villages, **Tyagaraaja** began with the song:

"Come, all **ye** blessed ones,

come, and let us join in singing the glory of **Sri Rama**". He also said that when they have

Kodandapani (**Rama** with the **Kodanda** bow) on their side, they need not fear **Dandapani** (**Yama**, the Lord of Death).

It was in this spirit of intense love for the Lord and pure devotion that **bhajans** were started in the

past. But in **bhajaris** today this spirit of holiness is absent. More importance is given to raga and

tala (the tune and the rhythm) than to **Bhava** (the feeling) and raga (the melody). The attempt is

more to please the hearers by sweet singing than to promote in them finer feelings of devotion.

The feelings expressed in the **bhajans** should melt the hearts of the participants and move them to their depths.

The essence of Bhakti is Love and not formal exercises in **japa** or worship of various kinds.

Worship should be offered to the Divine who resides in all beings. Love is God: live in love.

Love is the means of realising the bliss of the Self, which is centered in ourselves. It need not be

sought elsewhere. It can be found within one's self when all thoughts are controlled and the mind

is turned inwards. Dedicate all actions to the Lord. This is the highest knowledge. It is the

summum bonum of existence. Love should become a way of life. That alone is true devotion.

Discourse at the **Poornachandra** Auditorium on 8-10-1986.

You must realise that the grace of the Divine cannot be got by sweet talk or singing songs. When your hearts are pure the Divine will dwell in them.

The Divine is not pleased by showy offerings or expensive paraphernalia. A loving heart is the only means to Divine Grace. BABA

23. Duty of resistance to **Adharma**

When the Truth of the Self is known

Bliss is experienced;

Without This truth, only anxiety remains;

To know Brahman- is to be Brahman.

Know **ye**, this truth.

CLAY is one, but pots are varied. Gold is one. Ornaments are many.

Milk is white, though the

cows may be of different colours. The **Omni**-Self is one; but It assumes innumerable bodies. The

Divine is one, who is hidden in all selves. He is the embodiment of Truth. His glory is infinite.

Though Truth is one, it is experienced in many forms.

There are innumerable persons who cannot understand God. There are quite a few who claim to

comprehend God. But no one can at any time, anywhere completely grasp the nature of the

Divine. "Wherefrom speech and mind turn back without reaching it," says the **Upanishad**. How

can any one describe what is beyond thought and words?

Conversion not creation

God has created all that is needed for man. The earth, fire, water, air and sunlight are the gifts of

God. An individual or a scientist produces out of these elements got by the grace of God

numerous objects with different forms and names. The scientist may imagine that he is creating

these objects. No one can create anything out of nothing. What is being done is to change the

form of what exists and give it different shapes. For instance, electricity is generated through

water power. But the energy is not the creation of the scientist. What is potential is made usable.

There are today numerous scientists and **technologists** who can harness the energy and

potentialities of various natural products. These discoveries are impressive evidence of the

advance of science. But it is a mark of ignorance to consider them as examples of man's creative

power. Technology is employed to raise to the surface water 'from subterranean sources. This

only means that water which is already there is being taken out and not newly created. Nor can

man destroy the basic stuff of matter. Man is incapable of either creating or destroying the

primary material. It is only when one realises this truth that he can understand the subtle

omnipresent nature of the Divine.

The all-pervasive power of the Divine has been ever present. The earth, for instance, has the

natural quality of gravitational attraction. Newton enquired into this phenomenon and found how

it operates. Gravity existed long before Newton discovered the laws governing it. Similarly,

although the power of the Divine has been always present in its subtle but all pervasive form,

only the spiritually minded aspirants could experience it according to the intensity of their

efforts.

The One and the many

There are numerous faiths, sects, beliefs and practices prevalent among mankind. All these are

products of human fancies. The Truth, however, is one. It does not differ from caste to caste or

nation to nation or from time to time. It is not governed by time or place. Likewise the basic elements--fire, air, water etc.--are universal in their nature--not varying according to community or place. They belong to all. Likewise, Divinity is One and universal, but men are fragmenting it and experiencing it diversely. It is wrong to limit the Divine in terms of nation, caste, creed, place or time.

Take, for instance, the example of Krishna. He was not the titular deity of Brahmins. Nor did he belong to the Kshatriyas. He was not the Lord of the Vaisyas. He was an incarnation, who appeared for the protection of the world. To claim that Krishna belonged to one or other group is only an index of petty possessiveness. Because the Yadavas boasted that Krishna belonged to their community, they ultimately destroyed themselves.

The Divine belongs to every one and is not the sole preserve of any one. There is only one God, but He manifests Himself in many forms to please different people.

Sadhana alone is not enough to enable one to understand this truth. The spirit of enquiry is also necessary. Today numerous divisive forces are at work. What is essentially one is being regarded as many. In this process, the true concept of Divinity is lost. In the pursuit of worldly interests and out of commercial considerations, the Divine is being split up. As a result, men are unable to grasp the true nature of the Divine. This leads to a failure to distinguish between what is true and what is false.

Abettors of adharma

Only the nation in which the goddesses of Dharma (Righteousness) and Santhi (Peace) are adored will genuine prosperity and happiness exist. Today many are indulging in actions opposed to Dharma and truth and, on the basis of their caste or community, are promoting strife and conflict in the country. Elders in the nation are remaining mere spectators of all the unrighteous and violent actions that are being done by the evil elements. Even the scholars and intellectuals are remaining silent. Persons holding high office are merely watching what goes on.

No one, however, is making any effort to stop this menace. They are not resisting the evil elements. It appears as if all their knowledge, position and influence have been reduced to nothing. Such persons, though they may not be indulging in unrighteous acts, are giving encouragement to them.

Here is an example from the Mahabharata: Considering that war should be a great universal calamity, Dharmaja (the eldest of the Pandavas) appealed to Krishna to go as an ambassador of peace to the Kauravas. Entering the audience hall of Duryodhana, Krishna described at length the disastrous consequences of war. The great Acharyas--Bhishma, Drona, Kripa and Aswathama--- who were present in the court, were intently listening to Krishna's words. But Krishna's appeal was of no use to them. Because of their long association with the wicked Kauravas, they became abettors in the crimes of Duryodhana and others.

Vidura, who was a witness to the evil that was being committed, resolved to oppose it. He pleaded with the Kauravas in many ways to listen to the wise words of Krishna. His appeal fell on deaf ears. Rather than stay amongst such evil-minded persons, Vidura felt that it was better to go on a pilgrimage, and left the country immediately.

When silence is a crime Bhishma, Drona and others, having been beneficiaries of the sustenance provided by the wicked Kauravas, chose to be loyal to them and stayed on. All of them were great preceptors. They knew well the distinction between righteousness and evil. They had enquired into the nature of the eternal and the permanent. Of what avail was all that knowledge? When it came to practising what they knew, all their knowledge was of no use. In the final outcome, all of them met with the same end in the great war as the evil-minded Kauravas.

Krishna looked upon those who, even if they were good in themselves, did not oppose unrighteousness and injustice committed in their presence when they had the capacity to do so, as actual participants in the crimes. When evil and injustice and violence are being perpetrated, if individuals look on unconcerned, they must be regarded as accomplices in the crimes. In the end they also suffer as much as the criminals. By their passive association, they provide encouragement to the evildoers.

Failure to resist evil is an offence

When the good are associated with the wicked and do not oppose them, they share the responsibility for the deeds of the evil doers. The Divine destroys even those who either do not oppose or remain passive while injustice and wrong doing are perpetrated. The Divine will not consider whether they are learned or ignorant, wise or unwise. If they are learned or wise, why

did they not stand up for truth and justice? Why did they remain silent? It means they are tainted by the same guilt. The failure to resist evil is their offence. It is only when we resist acts of unrighteousness and injustice and try to put down malpractices in society that we can claim to be assisting in the task of restoring Dharma.

In Treta Yuga, Ravana's brother, Vibhishana, could not put up with the wrong deeds being done by Ravana. Opposing these actions, he tried to correct Ravana in all possible ways. But when his efforts failed and he had no alternative, he sought refuge at the feet of the embodiment of Dharma, Sri Rama. The prime offender was Ravana alone. But in the war with Rama, all the Rakshasas who supported him or sided him, perished with him. They paid the penalty for their abetment of his crime. Whoever may commit an offence, whether a son, a relation or a close associate, one will be free from the taint of being accessory to the crime only if he opposes the wrong action and tries to correct the offender. If on the contrary, he allows it or encourages it to be done, he will be guilty of abetment. Devotees faith should be evident. Today we see numerous devotees who may appear to be good persons. But in their conduct, do they really behave like devotees? Their devotion should be judged by what they do. Only then will the omnipresence of God be demonstrated. Their actions should show that they believe in the oneness of God. Wherever they are, their faith should be evident. But today this kind of devotion is not to be seen. What we find are self-centered and selfish persons, who are filled with egoism and acquisitiveness. With such attitudes, there is no limit to the evil propensities they can develop. The foremost task today is to make men realise their inherent divinity. How far are materialists or scientists qualified to make pronouncements about spiritual matters? Even in the sphere of natural sciences, the expert in chemistry cannot speak with authority on matters relating to physics. A highly qualified doctor has no title to speak about engineering. That being the case regarding the physical sciences, how can those who have confined their studies to these sciences claim to pronounce opinions on matters of the Spirit?

Yantras and mantras
 For instance, thanks to modern technology, thousands of persons

scattered all over the country are able to listen to radio broadcasts, or see television programmes broadcast from Delhi. The simultaneous listening or viewing of the singing of a musician in Delhi in thousands of homes is rendered possible by technology. But when we read in the Bhagavata that Sri Krishna appeared simultaneously to the gopikas in thousands of homes, questions are asked whether this is credible. People who question this power of mantras, are prepared to believe in the power of yantras (machines). If man-made machines can be so powerful, why doubt the power of mantras?

How is the music produced in one place carried in space to different places? The sound waves are converted into electrical waves and transmitted through the ether. The waves in the ether have a permanence in space and can be recalled by one who is purehearted and can attune himself to receiving the etheric vibrations. A particular radio broadcast cannot be heard by one who has no receiver and who has not tuned in to the particular station. Likewise, if the all-pervasive Divine is received in the radio receiver of the heart by tuning in with one-pointed devotion, the bliss of that experience will reveal the nature of the Divine. All the sound vibrations that are sent out into space remain in the ether. These sound waves have to be converted into waves of light. Then they become Jnana sakti (power of knowledge) and Yoga sakti (yogic power). It is because the gopikas have acquired these capacities, they could experience the omnipresence of Krishna. Their hearts were filled with the form and name of Krishna. Manifestations of such devotion are beyond investigation and explanation. Such experiences are beyond reason. There cannot be demonstrative proof for every phenomenon. When such proofs are not readily available even for ordinary things in life, how can you have such proofs for the Divine? One who is earnest about spiritual matters will not seek such proofs. Each one knows the workings of his mind and the calibre of his devotion. One cannot understand how another's devotion to God finds expression. Mystic experiences From ancient times, sages and saints enjoyed the experience of communion with the Divine and gave expression to their experiences in different ways. Such

experiences are common to people of all faiths. In Christianity, there are records of such spiritual experiences. Similar experiences are to be found among Muslims. The principles and rituals of different religions may vary. But the experience of union with the Divine is common to believers in any faith. If persons are not able to attain to this state, it is due to their inadequacy and not because the grace of the Divine is lacking or partial. The Lord's grace is available in abundance everywhere. But people are not making their hearts fit receptacles for receiving the grace. Their hearts are not pure. They are racked with constant doubts. Man has lost confidence in himself. One who cannot trust another human being for a few minutes, how can he develop faith in God? Firm faith is the primary need. We must be steadfast in our beliefs. God's grace cannot be had by one who is wavering from moment to moment and whose heart is not pure. The Lord judges the devotee by the purity of his heart and not by the kind of worship or japa he performs. Even if you do not practise worship or meditation, it is enough if you have cleansed your heart. The Divine will then enter it. "Walk beside Me and be My friend". As one of the students said yesterday the first stage in sadhana is to declare: "You (God) are mine." The second stage is to realise: "This is not correct. If I claim, 'You are mine', my ego is likely to get inflated. 'I am yours' is the proper attitude." The Gopikas declared to Krishna: "We are yours." The Yadavas boasted: "Krishna is our kinsman." This egoistic pride led to the complete self-destruction of the Yadavas. Because of the gopikas' attitude of surrender, they could experience Krishna always in their hearts. In this context I shall recall what I told the students the other day. "Do not walk in front of Me. I may not follow you. Don't walk behind Me. I may not lead you. Walk beside Me and be My friend." If you attempt to walk in front of Me, you may be taking the wrong path. If you walk behind Me, you may possibly desert Me. Walk abreast of Me. Then there is no chance of your going astray or away from Me, because I am with you. The inner meaning of this is: "You and I are one." Divinity is omnipresent. The Divinity is the Indweller in every being. That being the case, there is no need for you to go in front or walk behind. Take the Divine with you, wherever you go. This is the true mark of the Sadhaka.

Some may say, "We shall worship Swami wherever we may be." Do they have the spiritual competence to make such a claim? If they are true to their claim, they will have no desires of any kind. Till they have reached that state of desireless devotion, they have to follow some kinds of spiritual discipline. Even Rama and Krishna went through a period of discipline under gurus and tried to earn their benediction. Hence they proclaimed the importance of the Guru-Sishya relationship. Acquire competence to protest against evil Today because of the proliferation of improper desires, the deep involvement with worldly pursuits and a materialist approach to life, many evil tendencies have grown in the social system. When evil thoughts fill the minds of men, no knowledge or skill is of any avail. The failure to correct such evil-minded persons is a blot on the life of the devout. As a result, they also get tainted by the same evil. It is the duty of all God-minded persons to plunge into society, protest against the evils rampant in it, and try to reform it to the extent possible. Only the person who is competent to undertake such a task is fit for social service. You must acquire this competence. You must be prepared to face any kind of crisis and meet any type of calumny. Calumny and abuse should not affect one who has firm faith in God. The man who experiences the bliss of union with the Divine has the strength of a thousand elephants. He has boundless courage and knows no fear. The God-centered person has three qualities: Purity, Perseverance and Patience. Without these qualities, a man is a weakling. But with them, he has all the strength and courage he needs to face any challenge. Discourse in the Poornachandra Auditorium on 11-10-1986. The name "Rama" means who pleases or causes delight. "Krishna" means He who attracts, draws towards Himself. This attitude of attraction is characteristic of Divinity. Why does the Divine attract? Is it to deceive or mislead? No. It is to transform, reconstruct, reform - a process called 'samskar.' Samskar means a humble humane servant of those who need help and involve himself in paropakar. BABA 24. Glorify the Lord's Name EMBODIMENTS of Love! Only when we realise the preciousness of the diamond will we take care to safeguard it. Likewise only when we are aware of the value of chanting the Lord's name will we make the effort to practise it and benefit from it. Devotees recite or sing the names of the Lord in two ways. One is

Keerthanam and the other is

Sankeerthanam. **Keerthanam** is done individually and benefits only the devotee concerned.'

Sankeerthanam is done collectively for the good of the world as a whole.

Keerthanam is of various kinds. First is **Guna Keerthana**---praising the qualities and attributes of

God through song. Second is **Bhava Keerthana**---expressing the inner feelings and emotions of

the devotee. Reflecting the feelings of peace, companionship, yearning, filial love or sweetness

experienced by the devotee, these songs give vent to the emotional outpouring of the devotee.

The third is **Leela Sankeerthanam**--praising in song the sports and divine play of the Lord. This

is done through singing the **Ashtapadi** (of **Jayadeva**) or describing the sports and miraculous

deeds of the Lord. The rasa **krida** is also in this category. The fourth is **Nama Sankeerthanam**--

singing the names of the Lord. This is the most efficacious of all forms of devotional singing.

But in actual practice the devotees derive joy from singing all types of devotional songs.

Special significance of **Nama Sankeerthana**

What is the special significance of **Nama Sankeethana**---singing the names of the Lord? "**Nama**"

is made up of three letters: "**Na**" "**aa**", "**ma**". All music is based on the seven **swaras**--the seven

notes. According to the science of numerology the letters "**Na**", "**aa**" and "**Ma**" have the

numerical values: 0, 2 and 5 making up seven in all. The seven notes are **Sa, ri, ga, ma, pa, da,**

ni. The **Gopikas** made use of these seven notes to combine music, rhythm and devotion in the

Rasa **Krida** dance with Krishna. In this group dance, the **Gopikas** were so completely lost in

devotion and song that they experienced oneness with the Divine.

In this way, **Sankeerthan** (community singing) in praise of Krishna became popular and helped

to develop devotion and promote collective prayers for the welfare of the world.

Similarly community singing in the name of **Rama** also came into vogue. **Numerologically**, the

letters in the name of **Rama** (**Ra+aa+ma**) add up to seven. Besides the seven notes, the mystic

number seven is associated with many sacred things like the seven islands, the seven oceans, the

seven sages and so on. In accordance with this concept, seven-day festivals and **vajinas** are held.

Threefold purity essential

Not all realise the potency and efficacy of reciting the Lord's name. The first requisite is purity of

thought, word and deed. The name that is uttered by the tongue should be meditated upon by the

mind. What is uttered and dwelt upon should be hailed by clapping the hands. This threefold

concentration on the Divine name--unity of mind, speech and action--purifies the heart and

nourishes the feeling of devotion.

Better than recounting the qualities of the Lord, singing His glories or relating His exploits and

teachings, the chanting of the name is supremely edifying. If merely the Lord is described as

Dayamaya (the embodiment of kindness) there may be many who qualify for that description. If

the term "**Leelaamaanusha vigrahu**" (One who has assumed the human form as a sport) is

used, it may apply to any number of persons.

Guru **Nanak** was the initiator of the practice of community singing of devotional songs. He

believed that through such community singing the common man can ennoble his life and

experience the presence of the Divine in everyone. Through that experience, one can become a

knower of the Brahman (**jinani**). **Ratnakara**, who led the life of a highway man, became the sage

Valmiki after prolonged meditation on the name of **Rama**. He got the illumination out of which

the **Ramayana** was born. Moses was another great figure of old times who achieved **Godrealisation**

by continuously dwelling on the name of God.

Community singing of **bhajans**

When the chanting of the Name is done in community singing, it should be in a form in which

the entire group can participate easily. The tune, the rhythm, **etc.** should be such that all can

follow the **bhajan**. If the lead singer takes up a song that is not familiar to others, the response

from the group will be poor. There will be no enthusiasm or genuine participation. Their minds,

will be distracted. When all the devotees participate in the **bhajan**, the vibrations that are

produced will generate joy and harmony.

Many who organise mass singing on special occasions are not aware what kind of **bhajans**

should be sung then. A person who has an individual style of his own may sing as he likes in

private, but he is not suitable for community singing.

There are some rules to be observed in conducting community

bhajans. **Alapana** (elaboration of

a raga) may be done in **keerthana** (individual singing), but it is wholly out of place in

community **bhajans**. Hence, in such **bhajans** the accent should be entirely on the Name.

Today we are having the **Akhanda Bhajan** (nonstop twenty-four-hour global **bhajan** by **Sai** devotees all over the world). This is being done not for the sake of one individual, one nation or one community. It is for the welfare of humanity as a whole. The **bhajans** that are sung permeate the ether in the form of sound waves and fill the entire atmosphere. Thereby the whole environment gets purified. Breathing in this purified atmosphere, our hearts get purified. Reciting the Lord's name is a process of give and take. Singing the Lord's name should become an exercise in mutual sharing of joy and holiness. It should be remembered that the sounds we produce reverberate in the atmosphere. They remain permanently in the ether as waves and outlast the individual uttering the sounds. Today the atmosphere is polluted by unholy and vicious sounds. This results in the growth of evil thoughts and feelings, which lead to evil deeds. If the atmosphere has to be purified, it has to be filled with pure and sacred sounds. Hence the need to cultivate purity in thought, word and deed. Singing should be vibrant and soulful. Community **bhajans** should not be treated as a pastime. When thousands of persons join in singing **bhajans**, they should be fully absorbed in the devotional process and the ecstasy of that experience. The singing should be vibrant and soulful and not mechanical or drawling and uninspiring. It should combine **bhava** (feeling), raga (melody) and **tala** (rhythm). What delight can be experienced when all sing in chorus, with the same feeling, in the same tune and to the same timing! When there is such unity the Divine can be experienced. The songs should glorify the Name rather than describe the attributes of the Lord. When attributes are praised some may develop doubts. If for instance, the Lord is described as **Karunaamaya** (the embodiment of compassion), some ailing devotee may ask why the Lord is showing no compassion towards him and offer relief. Similar doubts may arise when the sports or exploits of the Lord are glorified. But when the song is confined to the name alone, these doubts don't arise. Hence, the devotee should install the name firmly in his heart and sing with fervour. **Samyag keertanam** = **Sankeerthanam**. **Sankeerthanam** means singing extremely well. This means that in community singing, the participant should sing with full-throated joy and

deep feeling. He should not bother about his voice or his musical ability. Purity of feeling will make up for everything. Picture the Lord in your heart and utter the Name---then you will feel the joy of singing the Name. You will also evoke joy in others. The name **Rama** is made up of three **bijaaksharas** (root letters) associated with Fire, Sun and Moon. Symbolically, this means that by uttering the name of **Rama**, the fire principle will burn away one's sins, the sun principle will dispel the darkness of ignorance, and the moon principle will cool the fevers arising out of desires. (**Bhagavan** concluded His discourse with the singing of the **bhajan**, "**Harey Rama ! Harey Rama!**" **Rama Rama! Harey Harey!**") Discourse at the **Prasanthi Mandir**, on 8-11-1986, the day of **Akhanda Bhajan**. 25. Equipment for service INDULGING in flimsy gossip and watching scenes of violence and cruelty, men today are wasting and missing a big portion of their precious lives. Time is condemned, because it is too little, or because it runs too fast to fulfill galloping greed. Men are not aware that time sanctified by service offers high rewards to themselves as well as those whom they serve. All acts of service are not equally sanctifying or uniform in the benefits they confer. When service is undertaken by power-hungry people, or under compulsion or by imitative urges, it results in more harm than good. Self-aggrandizement or competition or ostentation are motives that will pollute the sacred **Sadhana** of Service. The candidate for this **Sadhana** has to avoid **Ahamkara** (egotism), **Adambara** (exhibitionism) and **Abhimana** (favouritism). Before embarking on a service project one must introspect and examine his equipment for the **Sadhana** whether his heart is full of selfless love, humility and compassion, whether his head is full of intelligent understanding and knowledge of the problem and its solution, whether his hands are eager to offer the healing touch, whether he can gladly spare and share time, energy and skill to help others in dire need. **Seva** must be freed from attachment. These qualities can sprout and grow only when the Reality of Unity is implanted in the consciousness. All men, all living beings, are cells in the Body of God. Their origin, continued existence, and progress are all in God, by God, for God. The individual is a unit in this unity. There are no other aliens. When one is ill, all suffer. When one is

happy, all are partners of that

happiness. Faith in this truth is the fundamental equipment the **Sevak** must acquire.

Leaders and guides of **Seva** organisations and institutions and activities are offering charity, claiming that they are motivated by generosity and accepting homage from recipients. This is the reason why such service all over the world does not yield lasting results.

In order to deserve the sacred name, **Seva**, the activity must be freed from all attachment to the

Self and based on firm faith in the Divine resident in every being. **Seva** has to be considered as

worshipping the form that God has assumed to give the **Sevak** the chance of worship. When a

hungry **Nara** is served a hearty meal, what is being done is **Narayana Seva**, for, **Nara** (man) is only "a form and a name" projected by Maya (human ignorance) on **Narayana** (God).

This is a gathering of members of the **Seva Dal** who are engaged in service among the rural

population in this country. You are here busy with what is called a workshop. Do not allow your

service activities turn into shops which concentrate on window dressing, in order to attract

attention and patronage. Service rendered to villagers, who are denied the ways and means of

decent lives, draws Divine Grace, more than service elsewhere. Give a helping hand to the

helpless, who are afflicted with many ailments and handicaps. Action alone can inspire action

But, before attempting to advise them, you must endeavour to advise yourselves; before

venturing to reform them, reform yourselves. Care must be taken to avoid boasting before them

about your superiority. It will hurt them and keep them away. Do not indulge in lectures. Action

alone can inspire action. Example alone can instruct. Tall talk is a barren exercise.

Service activities in all lands can thrive only through selfless dedication. Fanfare is a sign of

insincerity. Silent, unsullied work alone can appeal. The villager has enough common sense to

see through the show. Remember that, though illiterate, he is aware of the ideals propounded by

the scriptures, saints and sages of this land, of the core of **Bharatiya** Culture. Clever propaganda

may achieve some temporary results but, in the long run, it will bring disappointment and

disillusion. Like the 'rockets' lit by children on **Deepavali** night, it will flare up and fizzle down.

Today, we are confronted everywhere by statistics parading

quantities and reports in glowing

terms. Do not bother about adding to the number or achieving a target. I value quality, not

quantity. Genuine, intensive devoted service offered in a few villages is more fruitful than casual

contacts and superficial service offered to a large number.

Convince yourselves that life cannot continue long without others serving you and your serving

others. Master-servant, ruler-ruled, guru-disciple, employer-employee, parents-children, all these

are bound by mutual service. Every one is a **sevak**. The farmer and labourer whom you serve

produce by their toil your food and clothing as their service to you. Remember that the body,

with its senses-mind-brain complex has been awarded to you to be used for helping the helpless--

-**Paropakartham idam sareeram. Seva** is the highest of paths of Devotion which wins the

Grace of God. It promotes mental purity, diminishes egoism and enables one to experience,

through sympathetic understanding, the unity of mankind. Therefore, I bless your **Seva** activities

in the villages of your motherland.

Discourse at **Poornachandra** Auditorium on 21-11-1986.

26. The fourfold exhortation

STUDENTS, Teachers, persons interested and involved in Education!

Education has to make a person the concrete embodiment of the higher Reality, that is the basis

of the material universe, of life in the world, of the expanding dominions of the mind, and of the

human community. He is the mirror which reflects the Divinity inherent in man, evident in every

expression of his character. The process of education has to inspire man to discover the Truth

seeking it through the study of the objective world. Fulfilment lies in the awareness of that Truth

which, when once known, does not need correction or modification or revision. Education aims

at this consummation in a life lived in the atmosphere of unity, devoid of the varied demands of

diversity. The educated person knows the inter-relation between what appears as distinct.

Real sign of an educated person

Education must reveal the path which enables man to tap the dormant spring of divinity within,

without getting entangled with the mass of created objects. It has to lay stress on spiritual

transformation as more fundamental than even moral uplift. The real sign of an educated person

is his attitude of sameness towards all. He sees in society the manifestation of divinity. Education

does not lead from nature to the all pervading **Atma**. It leads man to

study nature, with the
unifying **Atmic** outlook. When the powers of Nature are harnessed to
narrow selfishness, they
recoil on him as plagues. When they are revered as revelations of the
Atma, they become
beneficial. Education equips man with this insight. The process by
which man foregoes his
freedom and is bound in the net of desire can never be education. It
has to aim at ensuring peace
and stability in each country by continuous precept and practice of
the basic unity.

After acquiring this sacred vision and inspiration, **Brahmacharis**
moved into the next stage of
life, into society for founding and fostering families. The occasion was
marked by a Convocation
where they were provided with holy guidelines and reminded of their
duties. When the young are
at the **Gurukul**, with fellow students and teachers, engaged in study,
one had to strive ceaselessly
to cultivate serenity, purity and detachment, and try to identify their
truth. For, the stage of

Brahmacharya (studentship) sets the pace and decides the fate of
three subsequent stages of
householder, recluse and monk.

Students! When you lag behind and fail to achieve success in study
and the practice of ideals,
your mothers are steeped in agony. The motherland,
Bharathamatha, too suffers the same agony
a thousand times more, when you lag behind in acquiring moral and
spiritual excellence.

Students have the responsibility to save both mother and motherland
from the agony and to
confer **Ananda** instead. He alone can be considered a real student,
who has realised this
obligation.

Everyone of the leaders and elders you know, administrators and
officers, in political and other
fields has been, while young, students like you. You have to take their
roles later. Do not ignore
this fact. You have to help the progress of the motherland by work
among fellow citizens with
sincere effort and patent example.

Absence of spiritual vision
What is the meaning of the expression "human progress"? It means
raising the level of moral life
and brightening daily lives with goodness and godliness. Life has to
be an incessant process of
repair and reconstruction, of discarding evil and developing
goodness. Paddy grains have to
discard the husk in order to become consumable rice. Cotton has to
be reformed as yarn to
become wearable cloth. Even gold nuggets have to undergo the

crucible and get rid of alloys.

Man too must purify his instincts, impulses, passions, emotions and
desires so that he can
progress in good thoughts, deeds and words. The individual is valued
only on the basis of the

level of transformation he has attained. But, today, the rulers have no
capacity to transform the

people, nor have the people the urge to transform the rulers. The
absence of spiritual vision is the

cause for this situation. So, efforts must be directed now to cultivate
that vision among students

who will be forming the citizens and rulers of tomorrow. Students of
today must be encouraged

to follow disciplined and devoted habits of thinking and living.

This is the age of novel civilisation

Students form the foundation of a nation; they are the roots that hold
it firm. Their moral stamina

ensures a home of peace and an era of joy and happiness. Science and
technology have expanded

vastly today. Their gifts have made life more comfortable and
pleasant. But they have brought

with them grief and fear, loss and calamity in far greater degree. More
than all, they have bred

domination and concentration of authority. The reason is absence of
proper discrimination while

accepting and **utilising** these gifts.

This is the age of a novel civilisation. The emergence of discordant
notes has silenced the call of

the divine from within man. He is eager to make his life a merry-go-
round but it is turning into a

painful tangle of troubles. He does not try to discover the cause of this
contradiction. Instead, he

wastes his years in empty ephemeral pomp and pretense. He is
unaware of the value of each

passing day. He is caught in the coils of speed and splash--films,
planes, radio, video, television

etc. He is restless and has to encounter countless worries. Fear of
imminent war or famine has

gripped man. Fear, while alone at home, fear while on the street!
When insecurity prevails, how

can man be happy?

The basic reason for this pathetic situation is the spending spree for
satisfying sensual desires. To

get his child admitted, a middle class employee pays thousands of
rupees to the school. He pays

lakhs of rupees to secure a seat in a professional college for his son
or daughter. He competes

with his neighbours in the purchase of gadgets which they parade,
with the help of loans or

corrupt practices. Technology ruins step by step the character of men.
The son secures an **LL.B.**

involving the sacrifice by his parents of their income. He gets no job.

So, he decides on a career
as lawyer. He has to own a car, though hungry and poor.
Man is no more human
Thus, truth, justice and morality have eroded everywhere and in every field. Man is no more human. Students! I exhort you to recognise this tragic situation and dedicate yourselves to the task of promoting the happiness and welfare of the people, and presenting shining examples of truth, sincerity and integrity. Give up the notion that you are undergoing education in order to grab jobs. Convince yourselves that you are earning knowledge leading to wisdom, in order to serve others all your lives.

The advice given by gurus during Convocations in hermitages is the same. "Mother and Motherland are more worthy of reverence than Heaven. Your parents are sacrificing their comforts and even necessities in order to ensure your progress. It is your duty to revere them and make them happy. Engage yourselves in acts that others will respect and not in acts of which you feel ashamed. Honour the elders. Love your native land." After receiving such directions from the Gurus, students returned home, with hearts heavy with gratitude and sorrow at the departure from the hermitages. The Convocation marked the close of a sweet chapter in life when the ideals to be pursued in later years were implanted. So the leave taking was fraught with humility and hope. They realised then that life involved both coming together and separation from each other. They engraved in their hearts in golden letters the advice imparted to them on the occasion of departure.

Man has no fear of sin, nor love for God
But today, in the very same land, Convocations are polluted by noisy interruptions, disgusting behaviour and demonstrations of disbelief. Man has become so stupid that he has neither fear of sin nor love for God. How then can he be secure in peace and escape from catastrophe? These two are two eyes of mankind. Without them, man has to totter in darkness, however learned and scholarly he may be. Where can we find students with compassion in their hearts, spreading peace all around, straight and true in behaviour, righteous and virtuous? Individuals who have illumined their innate good nature with such holy qualities and who are eager to be helpful to others are not visible, to the eye. So, you have to acquire and develop the practice of Truth,

Righteousness and Serenity.
Do not crave to acquire cultures foreign to ours. We have a treasure of gold in our Bharat. Why seek it outside? The culture of Bharat is sublime, splendrous, sacred, divine. It can fulfill all your high desires, quench your deepest thirst. I am on the search, I am on the search
For one who ever clings to moral path.
Can tree cotton fruit ever mango be?
Can any stout cane claim sugar within?
Can pebbles that shine ever candy become?
Let not form deceive; see the nature and judge.
So, students have to cultivate character. That is what I am searching for.

Students! You must be aware of the implications of studentship. You have to translate that awareness into actual practice. You have to enshrine the experience in your hearts. You must, then, share the joy of that experience with others. Do not allow your minds to get agitated with limitless desires.

First, render your homes bright by pleasing your parents. If you cause grief to them your entire life will be soaked in grief and your children, in turn, are sure to sink you in sorrow. Do not be arrogant towards your parents because you have studied a few things. "Consider the Mother as God; consider the Father as God; consider the Teacher as God; consider the Guest as God."

Follow this fourfold exhortation with full faith in its validity, derive Ananda therefrom and inspire others by your example, so that the Motherland may progress and prosper. Fulfil this desire of mine, with my blessings.

Benedictory Discourse on 22-11-1986, on the occasion of Convocation at Sri Sathya Sai Institute of Higher Learning.

27. Inherit Sai Wealth : Love
This great Motherland of ours, which produced highsouled men who spread its glory across the continents;
This heroic land which won its freedom from occidental adventurers;
This sacred land which achieved eminence in music, literature and the fine arts;
Being born in this land of beauty resplendent with artistic achievements,
It is the supreme duty of all ye devotees
To protect the treasure of Dharma bequeathed to you by Bharatha Matha!
EMBODIMENTS of the Divine! The land of Bharat resembles an orange fruit. The religions and communities are the pieces in it. The numerous occupations pursued by the people are like the

seeds. To be born in a country with such rich variety is itself a blessing. It is a land which should shine in all its glory by manifesting unity.

From very early times **Bharat** has been proclaiming to the world its faith in God and the godly life. "Let all the worlds be happy" has been the avowed ideal of Hindu society. The good fortune of those who are born in such a country is beyond praise.

Both pain and pleasure are impostors

Man is essentially divine in nature. Owing to various factors man tends to forget his inherent divinity (Sat-Chit-**Ananda**). The veil of ignorance which conceals the divinity in him cannot be removed easily. Neither wealth, position nor scholarship can rid him of this malaise. **Atma** Jnana (knowledge of the Self) alone can provide the remedy.

You should not be misled by the pleasures derived from possessions, position or prosperity.

These are transient things, which come and go. Pain and pleasure are incidental to human existence like kith and kin. Man should endeavour to realise his true nature, experience his inherent divinity, and not yield to the temptations of the moment.

Both pain and pleasure are impostors. Man should not allow himself to be led astray by them.

The Self transcends time and space. It is eternal and unchanging.

Enquiry into the nature of the Self is the message of the perennial philosophy. It is also the primary duty of man.

The sages declared that the body is a perishable rag-bag, teeming with ills. Giving up attachment to it, man should seek refuge in God. The five elements can affect only the body but can have no effect on the Spirit.

Purity and Divinity

The body, mind and **Atma** (spirit) constitute a human being. The three demonstrate the nature of man and enable him to grow to his true stature. They represent the three concepts of Action, Awareness and Realisation. The body is the instrument for practising Dharma. It is the means of discharging all one's duties. The mind is the source of good and bad thoughts. The world is understood only through the mind. It is the instrument for judging between right and wrong, the impermanent and the everlasting. It represents Awareness or understanding. The **Atma** represents the pure, effulgent, eternal and unchanging Consciousness. It shines within man as illuminating flame. The **Sastras** have characterised it as Divine. The Upanishads have declared that God dwells in the cave of the heart. The Bible has declared that

the Divine can be experienced only through purity of the heart. The **Quran** also declares that purity of heart is essential for experiencing God. Guru **Nanak** declared that only through good thoughts, good speech and good actions can one realise the Divine. All faiths are one in proclaiming the supreme importance of purity of heart.

Man, however, has forgotten his true divine nature and is immersed in the vain pursuit of material pleasures. In the process he has ignored right conduct and is prey to many ills. Men regard Dharma as merely ethical conduct in daily life. But this is not so. Dharma really means recognition of the Universal consciousness that is in each individual and act on the basis of the unity of that consciousness. When this consciousness in man is enveloped in the ego, it assumes the form of three **gunas** (**Satwa**, **Rajas**, **Tamas**). When the Divine nature of this consciousness is realized, it is transformed into **Atma** Dharma -- the Dharma of the Self. True Dharma is the realisation of the unity of the **Omni**-Self.

Atma-dharma and Para-dharma

All worldly duties and activities bear the imprint of three **gunas**.

Swa-Dharma refers to **Atma**-Dharma (the Dharma of the Spirit). **Paradharma** is Dharma (duties) relating to the world. The worldly duties are ephemeral and subject to change. They have been changing all through the ages. These should not be treated on a par with **Atma**-Dharma.

Among these worldly duties, there are duties like Varna-Dharma (functional duties), **Asrama**-Dharma (duties relating to one's stage in life), and others.

These duties have been laid down to help man in leading his worldly life. But beyond them is the **Atma** Dharma, which has to be observed for Self-realisation. By solely adhering to worldly duties, man remains at the animal level. Through the discipline of the mind, man may rise to the human level. But it is only when the physical and mental duties are linked to the spiritual discipline that **Atma** Dharma is observed. The body performs actions, the mind distinguishes between right and wrong. The **Atma** functions as the Witness.

Although these three appear to differ from each other, they are inter-related. It is only when the three are integrated and harmonised that man can achieve self-fulfillment.

Dharma, **Artha**, **Kama** and **Moksha**--the four **Purusharthas**--are the aims of life. It is only when

Artha (the acquisition of wealth) and **Kama** (the fulfillment of desires) are linked to Dharma (righteousness) that **Moksha** (Liberation) can be easily achieved. But if **Artha** and **Kama** are divorced from Dharma, there can be no peace or happiness. **Moksha** is freedom from delusion.

"All this is permeated by the Divine"

The word **Manava** (man) means one who is not new. Man has been taking many births and is caught up in the endless cycle of desires, differences and discord. He must get out of this vicious circle by recognising that the Divine is immanent in everything. Society itself should be regarded as a manifestation of the Divine. The **Upanishad** has declared:

"Isaavaasyam idam Sarvam" ("All this is permeated by the Divine").

The stars are **Brahmam**; The Sun is **Brahmam**.

The Moon is **Brahmam**; water is **Brahmam**.

Heaven is **Brahmam**; **Vaikunta** is **Brahmam**.

Father is **Brahmam**; Mother is **Brahmam**.

All wealth is **Brahmam**; **Brahmam** is the creator, the protector and the destroyer.

Time is **Brahmam**; The body is **Brahmam**.

Nature is **Brahmam**; Life is **Brahmam**.

This assemblage is **Brahmam**; Truth is **Brahmam**.

The **Sai** who is declaring this is also **Brahmam**.

Brahmam permeates everything in the Cosmos. There is nothing other than **Brahmam**. When

Brahmam is immanent in everything, how can we search for Him? Where is He to be found?

When the entire universe is his abode, how can you locate the road or the entrance to it? The

Lord of the universe is the Lord enshrined in your heart. If you play on your heart strings with ecstasy, the heart will be **Vaikunta** itself.

The Divine wealth of love

The Lord has endowed you with all his wealth and Divine potentialities. You are inheritors of this wealth. You have to discover what that wealth is.

Sai's wealth is pure, selfless and boundless Love. This is the truth.

It is not the edifices you see here that are **Sai**'s wealth. It is pure, selfless Love alone. You must

inherit this Love, fill yourselves with it and offer it to the world. This is your supreme responsibility as **Sai** devotees.

What is it that you can offer to the Lord who is omnipotent, omnipresent and all-knowing? The

various things you offer to God are given out of delusion.

Can the Lord who permeates the Universe be confined in a temple?

To one who has the effulgence of a billion suns, what lamp can you light?

His truth is beyond the comprehension of Brahma and **Hara**.

How can others comprehend Him?

What name can be given to One who is all things?

What food can you offer to one who holds the cosmos in His stomach?

You become devoted for your own sake. Whatever the name or form in which you worship the

Lord, He will respond. He is the provider of everything, who fulfills every wish. Whether the

devotee is one in distress or craving for some object, or a seeker or a

Inani, God responds

according to the measure of his devotion.

Embodiments of the Divine! To realise the divine. Love is the easiest path. Just as you can see

the moon only with the light of the moon, God, who is the

Embodiment of Love, can be reached

through Love. Regard Love as your life breath. Love was the first

quality to emerge in the

creative process. All other qualities came after it. Therefore, fill your

hearts with love and base

your life on it.

Who can be regarded as the greatest conqueror?

Man's thoughts are filled with various types of attachments and aversions. Attachment and hatred

are dominant qualities in man. They are the evil planets that bedevil man's life.

Once, **Totaka**, a disciple of **Sri Sankaracharya**, asked the guru:

"Master, in this world, who can

be regarded as the greatest conqueror?" **Sri Sankaracharya** replied:

"Only the person who has

acquired mastery over his senses is the greatest conqueror--not those who may conquer

kingdoms, scale the Himalayas or master all knowledge."

Prahlada told his father **Hiranyakasipu**, "You want to conquer the three worlds, but you are

failing to conquer your senses." One who has not mastered his

internal enemies like anger, hatred

etc., how can he hope to conquer his external enemies? The inner enemies can be conquered only

by one means. love. It is essential to make our life worthwhile by practising love, by subduing

the six internal enemies (anger, envy **etc.**), and dedicating all our actions to God.

The world is in turmoil. At this juncture, it is the duty of devotees to realise the Fatherhood of

God and the brotherhood of man and counteract the evil forces which are inflicting innumerable

troubles on mankind. Resorting to the potent weapon of love, they should try to serve humanity

and to eradicate the forces of violence and unrighteousness which are rampant today.

Even if you cannot perform any other kind of worship or **sadhana**, service to society will help

you to sanctify your life. Of the nine forms of devotion, **Seva** (service)

is most important.

Through service, complete surrender of the self can be achieved.

Discourse at **Poornachandra** Auditorium on 23-11-1986.

Fellow men and the world must be seen ever in the mirror of Sat-

Chit-**Ananda**. Kinship based on this **recognition** will alone last.

That is the **Sai** kinship.

BABA

28. Truth and Faith

SATHYAM Inanam, Anantham Brahma. (Truth, Wisdom, Beginning-less and Endless Brahma).

Brahmam manifested first as **Akasa** (Space); the **Akasa concretised** as **Vayu** (the Atmosphere);

the Atmosphere revealed the Fire characterised by Warmth and Energy; fire yielded water; from

water, solid matter, earth was produced. Plants grew on earth and fostered man with food. This

chain links man with **Brahmam** and persistently draws man up to his distant source.

The gross body of man sustained by food encases the subtle mental and the subtler intellect

enclosing the still subtler, **Ananda**, the deepest delight, the innermost urge in man. The progress

from the gross corporeal body, which depends on food through the incorporeal sheaths of Prana,

Mind and intellect until the **Ananda** core is the **summum** bonum of human existence.

Living beings concern themselves, mostly with only the food sheath, the breath sheath and the

mental sheath, they do not have the capacity to transcend the vagaries and **volitions** of the mind

and the memories stored therein. They are promoted more by instinct and impulse, rather than by

intellect, which enables one to discriminate and discard what is harmful and hollow. Man alone

can exercise this faculty and decide on a course of action which can lead him to **Ananda**.

Great need to cultivate a broad outlook

But, man seldom uses this faculty or benefits by it. He gets lost in a maze of multiplying desires

and earns, instead of **Ananda**, frustration and despair. The **Ananda** (Bliss), for which he is

equipped and entitled, eludes him. **Ananda** is Divine. Caught in the turbulence of the worldly

stream, he ignores and forgets his inherent hunger and the need to acquire the awareness of the

Divinity within.

The destiny of a nation or community is dependent on the moral fibre of the people. Their

character must be deep-rooted in Faith and in Truth: Truth must be revealed as unity of Thought,

Word and Deed. Jesus emphasised in his teachings the importance of Faith and the damage and

the danger of hypocrisy. Joining both palms together and offering

namsakar is an act of

dedication of one's thought and speech. The greeting "Salaam" too is a symbol of surrendering

all three.

Christ proclaimed that God is all powerful and omnipresent, the One without a second. His

teachings have to be interpreted, understood and followed from the universal point of view. This

concept of God should not be narrowed down in an exclusive attitude of mind. There is great

need, in a world broken into racial and religious units, to cultivate a broad outlook and large

hearted attitudes. Narrow loyalties cause friction and conflict. This is the primary message of

Jesus. It grew in him by stages. He looked upon himself, at first, only as a Messenger of God.

Later, sensing closer relationship with God, he announced himself as the Son of God. As the

awareness of Self developed, through contacts and meditation, he realised his identity with God,

and he could assert, "I and my Father are One."

Path of Love is a means of merger

Jesus advised one of his foremost disciples, Peter to live in love, for Love is God. Man can

experience God only when he becomes the embodiment of Love, which **doesn't** seek anything or

expect even gratitude in return, Love which becomes sacrifice and service, spontaneously. When

Peter listened to such exhortations from the Master, he found a new joy welling up within him

and a new meaning in the word joy. '**I**' meant Jesus and the letter directed him to love Jesus first.

'**O**' meant others who must be loved next. '**Y**' meant yourself who ought to be loved only last.

But, look at the human condition today. Man loves himself first, others next and Jesus last!

When God occupies the mind, the objective world or nature which is only the product of the

mind loses its validity and man, the wave on the ocean, lapses in his source. The individual self

and the **omniself** merge in Unity. Every religion seeks to present this basic truth about God,

Nature and Man. Every creed is in essence highlighting this fact and the path of Love as the

means of merger. So one must respect all creeds and faiths. They are beacons of light guiding

pilgrims along the many paths to the Universal Absolute.

Welcome the chance for sacrificing

The three major paths are known as Karma, Bhakti and Jnana. There are many rivers in this land

which act as channels for carrying life blood to the valleys and plains,

like the Godavari, Krishna and Kaveri. Of these, Ganga, Yamuna and Saraswathi have symbolised, since ages, the three spiritual paths to God-realisation. The Ganga represents Nishkama Karma or Karma Yoga (selfless activity). The Yamuna proclaims the glory of Divine Love, or the path of Bhakti.

Saraswathi which flows underground, unseen represents the Jnana Marga, or the path of relentless inquiry unto the reality. The goal of the inquiry is the discovery of the One without a second--Advaita Darsanam, Inanam--of the unity that appears as Diversity. The junction of these three rivers summarises for every child of Bharath, his three duties to himself--disinterested service to fellow-men as an inescapable obligation, dedication and devotion towards God and achievement of constant awareness of the One that manifests as many.

The body is the temple of God and therefore it has to be maintained, unsuffered by disease and distress. It 'has not been offered to man for catering to one's selfish vagaries. Jesus sanctified his body by sacrificing it for saving others. He was conscious of that supreme purpose and duty.

With faith in the one-ness of humanity, he stood against opponents and critics and confronted their onslaughts. Every saint and a prophet who strove to uplift the downtrodden and open the eyes of the blind to the splendour of God and Grace, had to be ready and willing for the ultimate sacrifice. One has to expect trouble and welcome the chance for sacrificing all that one clings to, while one is upholding Truth and righteousness. Faith in God is the bedrock that can save man from downfall.

When Rama was exiled into the forest, he paid no consideration to the privations he had to encounter there. He was so devoted to Dharma that he was unaffected by events. He allowed the vicissitudes of life to flow along, without harming him. The Pandavas are examples to illustrate how calamities and crises can be overcome by faith in God and the equanimity it confers.

God is in search of the genuine devotee. Likewise, Jesus demonstrated and preached the power of faith and, ultimately, invited on himself the supreme sacrifice of life itself. When his disciples started abusing his tormentors, his voice warned them to desist. "All are one, my son! Be alike to everyone." By a vision he granted to Paul who was reviling him, he transformed him into a penitent

disciple, full of faith and ardour.

It is only when we look upon the universe as permeated by God that we acquire the strength to fight the force, s of evil. Many persons who engage themselves in prayers and pilgrimages for years wonder why they have not been able to realise God. It is unnecessary to go round the world searching for God. God, is in search of the genuine devotee. The devotee who is conscious of the omnipresence of God will find Him everywhere. He must have the firm conviction that there is no place where God is not present. That is the real mark of devotion. Meditation and prayer have value as means of purifying oneself. But they do not lead to God-realisation. Unwavering faith in God grants inexpressible Bliss. One should not give way to doubts which undermine faith.

The power of Love is infinite. It can conquer anything. Once while Lord Buddha was journeying, he was confronted by a demoness who threatened to kill him. Smilingly, Buddha said: "You are not a demon; you are a deity! I love you even if you behave like a demon." Hearing these loving words, the demoness turned into a dove and flew away. Love can change the heart of even an inveterate enemy. It is this kind of Universal love that should be cultivated by everyone. There are people professing different faiths in the world--Christians, Muslims, Hindus, Zorastrians and so on. There should be no difference or distrust amongst them, for all of them uphold Truth and Dharma.

It was to promote unity among people of different faiths that Guru Nanak started community bhajans which generate vibrations of harmony and peace.

Today, the world is bedevilled by conflict and violence. Peace and prosperity can emerge only when people turn to the path of love and morality and lead purposeful lives. Regard yourselves as embodiments of Love and dedicate your lives like Jesus to the service of your fellow men.

Discourse in the Poorchandra Auditorium on 25.12.1986.

29. The teacher and tomorrow

THE human body is the most wonderous machine in the world. It has a bewildering multiplicity of limbs, organs, veins, nerves and cells which co-operate to maintain it under varied conditions.

If anyone of these rebels or refuses to rescue another, the body is bound to suffer. So too, a society, community, or nation can be safe, secure and happy only when the individuals comprising it are mutually helpful and bound together in skillful and

sincere service. Every generation has to receive education and training in such intelligent cooperation and service. Or else, the world has to face confusion and chaos. The educational process has not received proper attention from thoughtful persons. The institutions which ought to have been temples of Saraswathi (the Goddess of transformation through learning) have become in all lands temples of Lakshmi (the Goddess of wealth). The ideal held before the tender, innocent, unselfish children is a lucrative job rather than a life of peace, contentment and love. Narrow loyalties, contest and competition are polluting the minds of children. Parents, teachers and all interested in the progress of mankind have to take note of this situation. Pay attention to pupils spiritual progress Teaching and learning have both become mechanical routines. They have lost the freshness and joy which vitality alone can give. The value of the teaching process lies in raising the level of consciousness of the learner, in heightening the sense of wonder and awe and in emphasising the unity of one with all. The destiny of a country is decided by the ideals implanted by the teachers in the minds of the boys and girls entrusted to their care. Education must pay attention not merely to the material and intellectual progress of the pupils but, even more, to their moral and spiritual progress. Education should help man to live a meaningful life. It should not direct all efforts to provide a livelihood. Education can claim success only when it results in the student gaining awareness of the Divinity inherent in him and others. No academic degree can confer as much self-confidence and selfsatisfaction and lead man as quickly and gladly to self-sacrifice and self-realisation as that awareness. It has to be transmitted by teachers who have it through a sense of duty and in a spirit of love. It has to be accepted by students who have cultivated faith in the teacher and reverence for his role. The pot that pours and the pot that receives have to be steady and straight, eager to give and gain. If the teacher has the responsibility to inspire and illumine, the student has the responsibility to respond to the Love and Light, discarding all contrary thoughts. Thoughts that arise from the region of the pleasant (Preyas) cannot co-exist with those which arise from the tough challenges of higher life (Sreyas). The student must be

equipped to prefer the latter to the former. No one should be ridiculed or slandered The higher life, which makes man human and a fit candidate for unfoldment of the Divinity that is his Reality, depends on the cultivations of the Five Cardinal virtues--Truth, Right Conduct, Love Peace and Non-Violence. These virtues elevate the individual as well as the society of which he is a part. The teacher has to watch every word and gesture of his, every action and reaction of his, in order to avoid any infringement of these virtues. For, the teacher is, for the pupils, the ideal, the example, to whom the parents have entrusted them. Women teachers can discharge this responsibility better than men. Children can be moulded more easily through sweetness and softness which maternal affection implies, rather than by fatherly advice and admonition. The atmosphere of Love should not be disturbed by any uncharitable remark against any one's faith. Nor should any one be ridiculed or slandered. Children's minds should not be polluted by fear, hatred or disgust. The doors of their hearts must be open to all. Later on as the impact of society and the state grows, pupils can be led to an understanding of the political and religious forces that will affect their lives. Students have to be encouraged to "Follow the Master (the inner voice of Conscience), Face the Devil (the down-dragging anti-social urges), Fight to the End (until one is able to overcome the inner foes of lust, anger, greed, undue attachment, pride and hatred) and Finish the Game (of life on earth)." This duty is referred to in the Gita as Swadharma (one's genuine obligation to oneself); the duties that one gets involved in, while dealing with others is defined as Paradharma. Of these two, swadharma is more vital and valuable. Discourse on 28-12-1986, at Prashanthi Nilayam. The teacher should serve as a signpost for the community. The student determines the future of the nation. Together, they help to promote the greatness and welfare of the nation. Both students and teachers should realise that their welfare is bound up with the well-being of the society as a whole. BABA 30. The primary principle ALL living beings emanated originally from water; humans have bodies built out of food based ultimately on plants sustained by water. Speech is the special acquisition of human beings and

the earliest use man made of this talent to utter the glory of God and pray for His grace is the **RK** of the Rig **Veda**. The **RK** was rendered enchanting because it attributed Names to God while paying homage to the Supreme. All such names are subsumed and treasured in the sound **OM** the audible but not visible sign and symbol.

OM indicates the **Omniself**, the **Param** Atman, the Cosmic and "Trans-Cosmic Consciousness.

Every moment, in every cell, in every atom, the **OM** resounds, reverberates and activates. **OM energises**, sustains and fills the Universe. "**OM ithi ekaaksharam** Brahma" (The one letter **OM**, the indestructible is Brahma) assert the Upanishads. The Vedas assure us "**Ayam Atma** Brahma" (This **Atma**--Soul--is Brahma). The sages were aware that the **Atma** is **OM**, even when they defined **OM** as Brahma. In fact all the three expressions indicate the one and only Entity.

The four phases man passes through everyday

Every one has to achieve the awareness of this **Atma** in him. Man passes through four phases of life, each single day. He is awake (**jagrath**), he dreams (**svapna**), he sleeps (**sushupthi**) and he reaches the phase beyond the three (**thuriya**). When awake, the person is involved incessantly with the objective world, through the senses. The eyes are able to distinguish colours; the ears welcome good and bad sounds; the tongue tastes and rejects; the nose gathers information about fragrant and forbidding smells. The basic attributes of the five fundamental elements ether, wind, fire, water and earth--are apprehended by the five senses as sound, touch, form, taste and smell in that order. So the individual is concerned not only with itself but with all the Cosmos around.

Therefore the waking stage is named **Viswa** (global). The soul of man then assumes an omnipresent form, reminiscent of Vishnu, of the Director of sensual activities, the **Hrishikesa**.

During the phase of dreams, man turns into himself. The senses of perception and action lie dormant. The individual is busy with his memory and he plans and projects the mind has played with. People sleeping adjacent to one another dream differently according to each one's urges and mental mysteries. The dream has validity for the dreamer; it absorbs light from the deeper levels of consciousness; it reveals the latent through inner luminosity. So, the stage is named **thaijasa**, partaking the nature of **Thejas** (shining).

During the phase of **Sushupthi** (deep sleep), the senses, the faculty of

reason and the mind are all out of action, and are subsumed in the Self. The person is unaware during sleep of himself or others but he is able to recall every detail as soon as he wakes. He is, during sleep, merged in consciousness, pure and simple. So the phase is named **Prajna**.

The fourth stage is **thuriya**, where the person is aware of the Divinity that is his nature. He attains merger with the Absolute or Samadhi.

The four parts of **Pranava**

The sound, **OM**, known as **pranava** has also four parts or stages. The sound 'A' (as in 'manna') is a basic sound in speech and is universally utilised. It is parallel to the **Viswa** or Wakeful phase of man's daily life. The sound 'U' (as in 'input') is indicative of the breathing process (inhaling and exhaling), which ensures **thejas** (the glow of Vitality). The breath persists in the dream stage and so it corresponds to the dreaming phase. Then we have in **OM** the 'M' sound (as in 'am'), which closes all **externalising** and **internalising** outlets and inlets of consciousness and enables man to be alone with his Reality, **prajna** or Brahma. So it symbolises the condition during **sushupthi** and can be defined as the **prajna** phase. The silence into which the **OM** tapers is the consummation, the **thuriya** phase, when the veil of ignorance, that has prevented the ecstasy of Brahman from illumining the awareness is removed and one is conscious of the mergence.

The **Atma** is associated with speech, breath and mind in the body, though it remains unaffected. It is a spark of the all-comprehensive Brahman, the all-pervasive **OM**, the ever-present 'is' (**Asthi**).

Brahman is defined as **Sath** (Being), **Chith** (Awareness) and **Ananda** (Bliss). When it is said that education must result in the manifestation of the Divinity already in man, it is the awareness of the **Atma** that is indicated as the goal.

Matter is saturated with Divine

When the sage **Narada** approached **Sanatkumara** for spiritual guidance, he was asked by the Guru to relate what he had learnt up to that moment. The credentials had to be laid bare. **Narada** reeled off a long list of subjects and texts that he had mastered. He was happy that **Sanatkumara** was listening to him with attentions. When he finished, **Sanatkumara** described the entire list as mere 'names' of things and ideas, names devoid of substance. He told **Narada**, "Speech is more meaningful and weighty than name, the Mind from which speech springs is more significant than Speech; the Will is more

fundamental than the mind;

Consciousness is the prompter of the Will; both these depend on Vital Energy which is derived

from Food. Food is grown on earth with the help of water; the element Water is a derivative of

Fire which itself is a by-product of Air. And Air is a manifestation of Space, the first projection

of the Will latent in Brahman. Therefore, unless you know Brahman, your knowledge cannot be

total and completely satisfying." This teaching of Sanatkumara reveals that the Cosmos is

Brahman, in and through and that OM is activating as the Cosmic Sound. Matter is saturated

with the Divine, every molecule of it. Though Matter is the product of Becoming, it is still a

genuine fragment of the Being that has become matter. Hence, it is that we are able to see it, deal

with it and recognise it as a whirl of energy. Energy, latent or patent, greater or less, exists in all

things. It is the Divine characteristic in them.

Contemplation on the One and on its symbol OM resounding in us with every breath and

reminding us of the One which persists in us during daily wakefulness, dream and sleep, can

ensure the awareness of the Sath-Chith-Ananda we really are.

Divine Discourse, on 30-12-1986.

Those who argue that the Spiritual path is for the individual one, and that society should not be involved in it, are committing a great mistake. It is like insisting that there is light inside the house, and saying that it does not matter if there is darkness outside.

BABA

1. Loving service forever

THE Sanathana Dharma (the Eternal Religion) which is the basis of Bharathiya Culture is the

essence of the lessons enunciated in all the Vedic texts. This Dharma (righteousness) is the

source and spring of various systems of philosophy, codes of morality and even of the different

forms and streams of literature. Through these means the Dharma has taught that man cannot

live in peace, until he knows what ought to be known, he casts away what has to be cast away,

and reaches the goal he has to reach. Veda means awareness, knowledge, discrimination. The

four Vedas (scriptures of eternal value) teach us who and what we really are and how we are

related to the world around us. This is the greatest gift that the Vedas offer. This is the end of all

enquiry, the aim of all scientific search.

Knowledge has its consummation in the discovery of Truth. Truth which survives Past, Present

and Future unaffected. Sathyam, Inanam, Anantham "Both

Sathyam (Truth) and Inanam

(spiritual wisdom) are Anantham (without end)." They are eternal and limitless. The Vedas are

vocal expressions of both these. To consider Vedas as literature or poetry is to devalue them.

Vedic hymns are not intended for empty worship by rituals. They have been recorded by sages to

help, practise and to experience. The sages had recognised this factor and therefore, the Vedas

have survived untarnished until today. Their practice became Yajnas (sacrificial rituals). Their

prayers became songs.

The three tools for Awareness

Speech, Mind and Breath are the three most vital instruments for adoration and awareness of

Truth and Knowledge. Among the Vedas the Rig-veda highlights speech; the Yajur-veda

highlights the mind; the Sama-veda highlights breath. Just as these three elements pervade the

world, the three Vedas reveal three-fold Cosmic principle which is the reality of every atom in

the universe. They do this in simple language, using easily understandable similies and

metaphors. The Vedas prescribe the ceremonies, rites, rituals and actions necessary for the

prosperity and progress of mankind, here and hereafter.

The body needs a second principle to guide it but that principle, the Atma (Eternal Spirit) is One

without a second. When the attention is diverted from the 'body-mind-senses complex' the

splendour of Atma becomes brighter and brighter. The body seeks gathering and possessing; the

Atma seeks giving and showering Light, Love and Grace. Attachment to the upadhi (sheath) is

the greatest obstacle for samadhi (communion with Divinity) which is the ultimate goal of a

spiritual aspirant. Wisdom dawns when man realises, that the body he believed to be his is

understood as only temporary habitation and a burden he assumed out of sheer ignorance.

Secret of Inaction in Action

Activity finds fulfillment when wisdom dawns. Karma (sanctified activity) is the path by which

Jnana (spiritual wisdom) is attained. And, wisdom in action is the highest Karma. Worthwhile

activity must result in purifying the mind. Therefore, no one, not even a recluse or monk can

desist from engaging in good deeds. These deeds must originate spontaneously and should not

leave any trace of pride in the mind. Nor should any attachment to the result of the deed lead to a

craving for claiming it for one self. Renunciation must be the only

source of joy. **Thyaga** (**selfsacrifice**)

is the truest **Bhoga** (enjoyment) for the **Sanyasi** (ascetic). The **Gita** recommends

'inaction in action' and asserts that 'inaction is the most rewarding action' for those who strive for

supreme peace. This attitude is named Karma **Sanyasa** (non-attachment to action). Action or

activity is generally associated with the body only, but the mind is also busy with the world. The

Atma alone is the unaffected witness. So, the secret of 'inaction in action' lies in taking refuge in

the **Atma** and in recognising all living beings as fundamentally **Atma**.

The wise act solely for the promotion of peace and goodwill in the human community with no

consideration of I and Mine. The ego is deep rooted in man during countless previous lives. It

grows fast in this life also, seeking sensual pleasure, possessions in plenty, applause and

appreciation, authority over others, fame and fortune. It can be removed only by relentless

enquiry into our Reality.

The Reality inherent in all

A tree has a trunk covered with bark and myriad roots to feed it and hold it firm. It has branches

spreading in all directions, tapering into twigs. It has millions of leaves which breathe and

borrow energy from the Sun. It fulfills itself by attracting bees to fertilise the flowers into seeds.

All this variety of colour, fragrance, taste, smell and softness, of strength and toughness and

tenderness has emanated from one single seed. All creation has emanated similarly from God.

This is the Reality inherent in all. That Thou Art. Be firm in that faith.

Ponder on a river merging in the ocean. The waters of the ocean rise up as vapour when warmed

by the Sun and form clouds, which drop down as drops of rain. Each drop has inside it the

yearning to return to the ocean from which it has been exiled. But, the feeling of individuality

overcomes the yearning. The raindrops accumulate and flow as brooks and streams which swell

into tributaries of rivers, flooding the plains. At last, the river merges into the ocean and loses its

name, form and attributes. In spite of all modifications undergone in the journey from ocean to

ocean, water remains as water in vapour, cloud, rain and river. Names and forms and qualities do

change but the core remains unchanged. Man too emerges from the ocean of Divinity and his

destiny is to merge in it. This is the Truth. This is the Reality. That Thou Art. Be firm in that

faith.

Take a lump of salt and drop in a cup of water. The salt dissolves soon and disappears though we

know it exists in every drop. The lump cannot be picked up but we can assure ourselves of its

presence by tasting the water. God is present everywhere, though invisible. But, He can be

known by the taste. You are the taste, the Divine droplet. This is the Truth. That thou Art.

Make **Ashrams** spiritual centers

While awake, man experiences a variety of relationships. He is interested in a multiplicity of

persons, possessions and problems. He passes through joy and grief, praise and ridicule, insult

and injury, honour and dishonour. But while engaged in dreams, the entire tangle fades away. He

withdraws from the outer world and is wholly his own designer. He projects situations of

pleasure and pain, happiness and misery. He plunges into fear and throws himself in despair. He

creates both friends and foes and deals with them as the fancy dictates. While asleep, he is no

more alert or active. He is alone with the **Atma**, with his Reality. The **Atma**, The Self, was his

Reality all through the three stages, even when he denied it and ignored it. This **Atma** is the

Truth. That Thou Art. Tat **Twam Asi**.

Persons who have dedicated their lives to spiritual search and success have to discover the **Atma**

in themselves and others. The discovery will confer sympathy and compassion and promote

loving service.

Ashrams (monasteries) of monks must be the centres of spiritual illumination, sources of **Ananda**

and the inspiration to share the **Ananda** with all. Institutions and Orders arise out of unselfish

enthusiasm to serve and save those who have lost their way and are flourishing on trivial

pursuits. Fortunately, a long series of saints has upheld in this land these high ideals. The world

is in dire distress today. It can be saved only by dedicated men setting an example of high

morality, selfless service and Universal Love. Equipped with a calm and serene temper, adhering

always to the Truth, man must involve himself in society with full faith in God as Protector and

Provider.

Discourse delivered on 2-1-1987 at **Poornachandra** Auditorium.

When a child is born, worry too is born with it worry that it should grow up healthy and pure, learned and good, famous but humble,

bringing a fair name to the parents and elders. I would advise you to postpone the celebration of a birth of a child, until the day it

brings **Satkeerthi** (good fame) to the lineage in the country. Also,

celebrate the accumulation of wealth when it is spent justly and with love, on beneficial and deserving purposes. A tree is justified by fragrant flowers bringing forth sweet fruits.

BABA

2. Together! All together!

BHARATIYA culture represents blossoming of the Fundamental Truth, which is unaffected by Time, unspoiled by history, not destructible even by a cataclysm and not amenable to an iota of addition. The **Veda** is the basis of this Truth. The Upanishads (highest spiritual truths of the Vedas) originated from the **Veda**. The **Bhagawad Gita** gives us the essence of the Upanishads; the Brahma Sutra axioms **summarise** the same. Imbibe the Upanishads by listening (**shravana**); reflect on the epigrams of the Brahma Sutras (manana); digest and assimilate the **Gita** (**nidhidhyasana**). All three have to be valued as sacred scriptures and not treated as forms of literature. Devaluation of these texts has brought about stagnation. It is asserted by many that the **Gita** is a unique treasure of the Hindus which they should hold for themselves alone. But, how can the **Gita** be so limited? This is a narrow and restricted view. It has to receive worldwide acceptance, for it helps solve some problems as and when they arise. It acts as the breath of life to all people and all faiths. In fact, every text everywhere that reveals God to man is a **Gita**. Considering the Holy **Quran** as belonging to Muslims, the Holy Bible as a Christian Text and the **Granth** Sahib as the scripture for **Sikhs**, differences have become wider and the path to God has been split. Carry the message of **Gita** to all lands. The **Sadhus** (noble souls) of this country have to consider ways and means to carry the message of **Gita** to the common man in all lands. You have to transcend the usual method of viewing **Gita** as mere dialogue between Krishna and Arjuna by elevating it into what it really is--a Divine dialogue between **Eashvara** and **Ivi**, God and man. The recitation of the **Gita** is now being encouraged as an end in itself. But that is only a method of spending time beneficially. The **Gita** is a Path, a Goal, an Achievement. Its purpose is gained by practice and experience. The voice of God as Message to Man, is a gift of Grace to all men. But it is interpreted by man along the lines his temperament dictates. The pure, clear message gets contaminated thereby. Later when message is presented in a variety of forms, it produces confusion and conflict. Those

who profess to teach and preach religion must avoid such consequences and concentrate on arousing spiritual hunger and satisfying it. There are many who try to cater to people's taste by means of irrelevant stories which tarnish the main spiritual theme. The message can succeed in capturing people's hearts only when it is experienced by the speaker and when his aim is only to inspire others to share his joy. The world's progress depends on the wisdom and altruism of those whom the people trust and follow. The leaders and guides should accept this responsibility and duty. They must be aware, all the time, of the Indweller and instruct others about the same. The Cosmos which is the Brahman (the **omni**-self) is the effect produced by Karma (action). Every act is an expression of the power of Will. In the individual this power is projected through the body. **Sadhana** (spiritual effort) is the method by which that projection is purified and sanctified. It must be so purified that the temporary features (like the names and forms) fade away and only the never-changing natures (sat, chit and **ananda**) come into consciousness. Exponents of culture sow seeds of doubt. Being in the world and bound by the distractions it presents before our sense, one cannot renounce and become free. How can a person standing on a rock succeed in pushing it aside? He has to come down the rock and try. He must free himself from the bonds of attachment to the worldly things and thoughts. At present, since education has spread widely and since education has meant only book-learning, people have become cynical. They doubt even the simplest statement and revel in wild discussions. The exponents of our culture speak about God being One and Only, of His Omniscience, Omnipotence, Omnipresence. At the same time, they speak of rivalry between the various aspects of the Divine. Thus, they sow the seeds of doubt in men's hearts. The Brahman principle, the Cosmic **Atma**, is known by different names and pictured with different forms but, like gold in a variety of jewels. All is Brahman, **Atma**, **OM**, **Ayam Atma** Brahman (this **Atma** is Brahman) declares the **Veda**. **Sadhana** for **Sadhus** **Sadhus** by the very act of renunciation, have placed themselves beyond caste and creed. While engaged in the service of humanity, care has to be taken against mentioning or emphasising

these divisive features of the society. God is Almighty. It is sacrilege to ascribe human weaknesses to Him. Myths and legends about the mystery of God contain symbolic meanings, which are ignored. They yield their inner truth only to those who seek.

Now, rural folk have become clever enough to ask, what benefit society derives from those who don the ochre robe. They expect exemplary lives and sincere, unselfish service. In fact, 'the

sadhana of service is superior to sadhana aimed at one's own liberation. Worship God, in His

'manifestation as mankind. Every one is a child of 'God, whatever the colour, caste, creed, and

language. This sense of unity has to be fostered. This is the real matham (faith), the abhimatham

(true faith), the fulfillment of your vratham (vow), the fruit of manava matham (humanity's

faith). Service to man is worship of God.

The exhortation of the Upanishads

This Sadhana of Service should not be polluted by the spirit of competition among the sadhaks

or even by dejection when obstacles loom large. God's grace will certainly be your support when

you are on the march together to reveal the Atmic spring of strength, to people suffering from

weakness. "Together"! That is the key to success. The Upanishads also teach the same lesson.

Saha naa vavathu; Saha nau bhunakthu; Saha Veeryam

Karavaavahai. In other words, the

exhortation of the Upanishad is:

Together, all together, we shall toil and travel;

Together, all together, we shall steadily grow.

Together, all together, we shall feed and foster

Fortune and friendship, full vigour and virtue.

Together, all together, the knowledge we have gained

We shall brighten, and brighten, till it enlightens all.

Together, all together, we shall share as friends

The fortune we have earned, the vision and thrill.

Together, all together, we shall acclaim Peace

Till we raise its praise into worshipful deeds.

Together, all together, we shall intone the Pranava

OM, OM, OM, OM-we shall together sing.

You have in you both the talent and the desire to uplift your fellow men. This country needs your

service urgently today. God welcomed the urge to manifest the Cosmos. Ekoham Bahusyaam (I

am One; I shall become Many), He said to Himself. You must also feel the need to blossom and

expand. Derive Ananda in the process, 'possess it and share it, in order to increase it. The

Upanishads proclaim the message of courage, of strength. Give up the

idea that you are weak

and helpless. Na Ayam Atma balaheenena labhyah (The Atma cannot be gained by the weak).

Believe that you have in you the strength and skill you need. Those who can sing Bhajans

(spiritual chorus) can, as a beginning, lead villagers in Nagara Sankirtan (street singing of

spirituals) and teach them to sing in groups. Those who can speak on spiritual topics can gather

the people, when they have returned from the fields, and explain to them, in simple language the

mystery of God, Nature and Man. Persuade them to give up habits that undermine their health

and peace. Promote in them the qualities of mutual aid, truthfulness and non-violence.

Valedictory discourse at Akhila Andhra Saadhu Parishath on 4-1-1987.

Do not tell me you do not care for spiritual bliss, that you are satisfied with delusion and are not willing to undergo the rigours of sleeplessness. Believe me, your basic nature abhors this dull dreary routine of eating, drinking and sleeping. It seeks something it knows it has lost: Inward contentment. It seeks liberation from the bondage to the trivial and the temporary. Everyone craves for it in his heart of hearts. And it is available only in one shop: Contemplation of the highest Self, the basis of all this appearance.

BABA

3. Guidelines for Goodness

THIS land was the nursery of spiritual, moral and ethical ideals as well as stalwarts who

embodied those ideals. But, it has become a wilderness where

injustice, anarchy, falsehood and

corruption are staging, their devil dance. In order to overcome this calamity and restore the reign

of basic human values Truth, Right Conduct, Peace and Love---we have to rely on the young

who are in schools and colleges. But, they are receiving education only in profitable skills and

secular subjects. They become adult citizens with no knowledge of Indian culture, Indian

philosophy and the heritage of Indian social ideals.

The Vedas form the very foundation of this heritage. Sage Vyasa has collated the voluminous

Vedic scripture under three headings Karma Kaanda, Upasana Kaanda, Jnana Kaanda

(branches of Vedas dealing with sacrificial rites, divine adoration and spiritual wisdom). These

are three paths that lead from one to the next. Karma is activity, action, deed. The Veda insists on rites, rituals, ceremonies, etc., but not as mere reward oriented acts. Such acts are resorted to by

birds and beasts. Man, who is endowed with the intelligence to pick and choose, to benefit from

the past and prepare for the future, must utilise every Kamsa of his to purify his mind from the dross of low desire. Karma has to be for him an act of worship, an offering to God, a fulfillment of duty.

Raising level of consciousness is important

Sri Krishna has declared (Gita 12-18), "He who is the same to foe and friend, because he has no preference or prejudice, He who is unruffled by honour and dishonour, who is unaffected by cold and heat, by pleasure and pain, who is free from attachment, such a man of devotion is dear to Me." India is described as the Karma Kshetra, the land where action is sublimated into a holy uplifting Sadhana (spiritual effort). The only reward one must look forward to is the victory over selfishness achieved by the development of detachment. Selfish desire, to appropriate for oneself the gains of actions, breeds pride, greed and hatred. Karma as dictated by duty and the higher impulses is the primary step in the journey to one's Reality.

The Karma path can be hailed as the Primary School stage which equips one for the Upasana or Bhakti Marga, the High School and the College, the Jnana path. Jnana alone can help the awareness of Reality. But, present day education has only a means of livelihood as its aim. It is job-oriented, not Truth-oriented, Godoriented.

Life has to be lived in love, peace and bliss. Therefore, even while in schools and colleges, boys and girls have to know about the ever-peaceful, ever-blissful, ever-lovely Atma.

The body, the senses, the mind, reason and intellect, are all 'unreal' in the sense of temporary existence, Raising the standard of living is not as important as raising the level of consciousness.

Accumulation of things is highlighted through education today. But, giving up is equally needed.

Renunciation is not a loss; it is highly profitable, for you acquire joy thereby. For, renunciation means freedom, surrender to freedom, surrender to God and love. God. is love. He can be known only through the expansion of Love. When students leave schools and colleges and involve themselves in families, societies, communities and countries, they must set examples of simplicity, humility and mutual service. They must anchor their lives in Dharma and Jnana.

Cultivate goodness, avoid evil

Practise and preach. Mere preaching will invite ridicule. Cultivate goodness, avoid evil. Now young men relish listening to evil, watching evil, and talking evil.

Parents discourage them, when they visit temples, pray or meditate, or read spiritual books. They themselves do not know the value of these practices and habits. These are really positive gains; worldly habits. These are really positive gains; worldly knowledge and interests are negative attainments.

You must learn to master your senses, instead of being enslaved by them. Your mind, reasoning faculty, passions and emotions must be the tools you handle and not the instruments that handle you. The Sanskrit word for man is manava, which means, he who behaves as if he has no ignorance. That is to say, he is aware, who he is, where he has come from and why.

The ancient Indian Dharma based on the Veda and embodying the highest and most lasting wisdom has to be learnt by you, observed and practised. So, teachers and parents must imbibe it in themselves and instruct you. That will help you to lead model lives and lead others to earn peace and calm. You must learn, more than anything else, discipline and patience. Life is an exercise in the sadhana of 'give and take.' Do not derive delight from 'taking' only. 'Give' and you get the right to 'take'.

Students must stand on their own legs

I have established schools and colleges, because children receiving true and total education are the hopes for the new era. These colleges are not aimed at providing 'degrees' for students, to be used by them as bowls when they knock at door after door, begging for jobs. Students must stand on their own legs; they should not long for crutches. You must return to your villages and relieve your parents from the hard toils of ploughing, sowing, guarding the crop, and harvesting. Be grateful to the parents, for the love and care, service and sacrifice they have bestowed on you. Do not be proud that you have achieved a degree and seek a comfortable chair at home to spend your time in idleness.

Limits and bounds are essential for smooth social life. So, you should welcome discipline, and not crave for lives that do not honour limits for every facet of behaviour. One reason for indiscipline is the superior role of money in educational institutions. They have become business houses, temples of Lakshmi, the Goddess of Riches, instead of remaining temples of Saraswathi, the Goddess of Learning. The University at Prasanthi Nilayam does not charge fees for teaching

or for laboratory and library facilities or for games, etc., from the first standard upto the Ph.D.

course. Education is elevated as an act of service to the rising generation. Learning in this

atmosphere, the students will become in later life enthusiastic for service. One must be eager to

serve others, not eager to be served by them. The sage Vyasa declares that service is a holy act.

No one can deny God or ignore Him

Man may desire something good. That is due to the inner prompting, the iccha sakthi, but he

cannot fulfill that desire, unless he proceeds according to a plan which can guarantee success.

The desire has to be developed into a deed. This requires Kriya sakthi or the power of action.

Above all, Realisation depends on Jnana sakthi, or the force and clarity of Wisdom, the selfconfidence

that flows from the mastery of the situation. This is a gift of grace from God, God

installed in the heart. Whatever one plans and executes must be sublimated as an offering to God.

Or else it will degenerate into barren gymnastics. God is Omnipresent. The Gita asserts that His

hands and feet are everywhere; so are His eyes, head and face. No one can deny God or ignore

Him. When a person denies God, he is denying himself. You must foster faith in God and know

that He exists in all. That faith will plant in you, humility, courage and reverence.

Like the electric current which activates the mike, the fan, the bulbs, the unseen God can be

inferred through His manifestations and brought closer to the consciousness. In a glass of water,

sugar lies at the bottom and so, the water tastes bland. But when the water is stirred well, the

sweetness pervades all over. Now, consider the heart as the vessel of glass. Worldly desires and

designs form the water. The Divine Atma is the lump of sugar. With your intellect as the spoon,

if you perform the vigorous Sadhana of stirring, you can recognise the manifestation of Divinity

in every drop.

Students! Expand your Love so that you recognise God in every being. This is the goal, the

purpose and the fulfillment of Vidya (education).

Discourse at Sathya Sai Gram, Muddenahalli, while declaring open the Smt. V. Boggaram N

Block at the Sri Sathya Sai Loka Seva Trust College Campus on 8-2-1987.

4. The Four Gates

FROM the earliest times, the ancient sages had been engaged in the quest for God. They

performed severe penances and observed austerities of many kinds in remote forests to discover

the nature of God. They had the faith that, by the grace of God, their earnest efforts would be

successful. Sraddhaavaan labhathe Jnanam, says the Gita, ("The earnest seeker achieves the

Supreme Truth"). By persistence even an ant can cover miles of ground. But without making the

effort, even an eagle cannot move one inch. Through earnest and diligent effort, anything can be

accomplished, however difficult it may be.

The great sages who realised the Divine by their penance have declared that they have been able

to see the infinite effulgence of the Purusha (Supreme Person) beyond the darkness of ignorance.

This declaration is the first message they give to the world in the Vedas. Vedaaham etham

Purusham Mahaantham Adityavarnam Tamasah Parasthaath. ("We have known this Supreme

Person, effulgent like a thousand suns, beyond all darkness"). The divine shrines in splendour

beyond the darkness of ignorance.

"When man gets rid of his ignorance, he can experience this infinite Light, this spiritual flame",

declared the Rishis. Where did they experience the Divine? Not in the external world. Exploring

the five life-breaths and the five sheaths of the human body, they experienced the Light of the

Spirit in the heart within. They realised that those who love God can find Him nearer to

themselves than anything in the world. To those who have no yearning for God, He is farther

than the farthest object. Duuraath duure anthikecha ("Farther than the farthest and nearest as well").

The four gates one has to pass through

The sages regarded the body as a shrine in which the Divine is the Indweller. The individual is a

spark of the Divine. 'He is not a fragment of Nature or a combination of the five basic elements

(earth, water, fire, air, ether). He is an "amsa" of the immortal Omni-Self.

To reach the Divine within, one has to qualify himself to pass through four gates' Shama,

Vicharana, Thriipthi and Satsangam (self-control, enquiry, contentment and the company of the good).

"Shama" calls for steadfast faith in God and complete control of the senses and the mind. There

are five sense organs and five organs of action, besides the mind, through which these ten

function. Once the jananendriyas (the sense organs) are controlled, it

is easy to control the

karmendriyas (organs of action). "Shama" (sense control) makes one a master of his mind and

indriyas (sense and action organs), instead of being their slaves.

Such a person transcends the

animal nature and can go forward from the human to the Divine.

Foundations for a Godly life

Birds, beasts and other creatures are concerned with the enjoyment of external things. Man alone

is gifted with the capacity to discriminate between the transient and the permanent and seek what

is everlasting by controlling his senses and giving up attachment to the perishable body and the

ephemeral objects of the phenomenal world. It is the consciousness in the physical body that

enables man to enjoy the pleasures derived from the objects experienced through the senses.

Once this truth is realised, the divine nature of consciousness will become clear. Then, every

action can be regarded as an offering to the Divine. Work will then be transformed into worship.

When the identification of the Self with the body goes, action which may seem to be done for

personal enjoyment can be converted into actions of dedication to the Divine. When actions are

performed in this unselfish spirit, one can experience a sense of liberation and enjoy bliss that

passeth understanding. Control over senses is thus the first stage in Self-realisation. This

Sadhana must be taken up early in one's life. It is the foundation for a godly life. One should not

wait till old age to embark on this vital exercise. When death knocks at the door and one is

surrounded by one's wailing kith and kin, there may be no time to think of God. Begin the

Godward journey from now on. We create the shackles that bind us to the wheel of birth and

death. Free yourselves from them by giving up evil deeds. Divine grace is secured only by

purity. Purity is achieved through Shama (**Selfcontrol**).

Everyone needs to cultivate discrimination

The second gate that you have to pass through is **Vicharana** (Enquiry)--the process of

discriminating between right and wrong, good and evil, the transient and the eternal. In ordinary

life, you have to separate the rice from the stones, the grain from the chaff. Everyone needs to

cultivate discrimination by the process of enquiry. Even a monkey knows that it has to remove

the rind to eat the fruit inside. Likewise, man has to distinguish between the **Atma** and the

Anatma (the Spirit and the matter), the Real and the unreal, good and

evil, right and wrong, and

then follow the right path. **Buddhi graahyam atheendhriyam** ("The light of intelligence grasps

what is beyond the senses"). We have to transcend the senses so that we may seek the Real and

the Eternal and reject the ephemeral and the perishable. The things of the world are subject to

birth, growth, decay and death. It is by learning to discriminate between the permanent and the

passing, man crosses the second stage in **Godward** journey.

The third gate requires "**Tripti**" (contentment). At this stage man must learn to be content with

what he has and what he gets and look upon whatever he receives as gift from God. When he is

satisfied with what he has, he can be happy. When he desires for more, he gets discontented and miserable.

There is the story of a man who was bathing in the **Godhavari** when it was in spate. As he was

bathing, he saw a stick with a golden handle floating towards him. He caught hold of it and left it

on the bank to complete his bath. Meanwhile, the bank caved in and the stick was carried away

by the river. After his bath, the man found the stick missing and wailed over his loss. There was

no reason for his elation in getting the stick or his grief over its loss. It did not belong to, him. It

was a chance acquisition and it left him in the manner it had come. The river brought it and the

river carried it away. Why claim any right to it? The temporary attachment to the stick was a

bondage which subsequently caused grief. If there had been no attachment there would have been no sorrow.

Cultivate contentment to realise the Divine

Today there are people who are never content with what they have and are ceaselessly seeking

more wealth, position or power. They are perpetually harried by discontent. They claim rights of

every kind, but have no awareness of their responsibilities. They are consumed by perpetual

discontent and insatiable desires. The contented man is the most praiseworthy person. Who is the

richest man in the world? Not the millionaire or the billionaire. It is the man who is fully

satisfied with what he has. He who is filled with desires is the poorest man in the world. One

who wishes to realise the Divine should cultivate contentment.

The great spiritual masters **Ramakrishna Paramahansa**, **Vivekananda**, **Tulsidas**, **Ramadas**, **Kabir**

and others--were men who led supremely contented lives. There were numerous occasions when

they could not get even food to eat. They regarded such occasions as invitations by God to observe upavasam (fasting) as food for the Spirit. They enjoyed such fasts by contemplation of God. When they were entertained to a rich repast, they considered the feast as a gift from God to make up for the fast they had observed. Whether it was a fast or feast, they looked on both with the same sense of contented acceptance. They were not depressed by the former or elated by the latter. Samathvam yogamuchyathe, says the Gita, ("Equal-mindedness is yoga"). The ancient sages practised such equal-mindedness. And this should be taught to our young people and cultivated by them. It is the index of contentment. One who has achieved contentment can enjoy the bliss of Divine grace. Students should eschew bad company. The fourth gate to be passed through is Satsangam (the company of good). Youth today are in great need of good company. By associating with people who use bad language, indulge in bad deeds, young men take to bad ways. Students should eschew totally bad company of every kind. You need a lamp to find a way through a dark jungle. Likewise, in the jungle of life, you need the light and guidance of good men to keep you company on the right path and to take you to the right goal. Even a bad person, by association with the good, gets reformed. But a good man, by falling into bad company, becomes bad. If you add one litre of milk to ten litres of water, the milk becomes so diluted that it is valueless. But one litre of water added to ten litres of milk acquires additional value. When you wish to cultivate friendship, ensure that you join a group of good students, who are good in their speech, behaviour and actions. Maintain only normal relations with others. Once these four gates are passed-- sense-control, discrimination, contentment and satsang--the road to Divinity is clear. Our entire life gets transformed. Address at the Sri Sathya Sai Auditorium, Prashanthi Nilayam, on 19-2-1987. Any system of education that does not help to discriminate between right and wrong, that does not instill the fear of sin and the love of God, train you in the codes of humility and reverence, widen the horizon of your wonder, encourage you to worshipfully serve your parents, and inspire you to dedicate your skills and attainments to the progress of your family, village community, country, language and nation, stands condemned. The corruption and cruelty that are rampant in this country can be traced to this grave defect.

BABA

5. Shivoham

ANANDA (sheer bliss), is man's real nature. But, alas, man in his ignorance and perversity, devotes all his skills, resources and time to acquisition of Ananda through his outward bound senses, rather than discover it by using the inward probing intellect and intuition. What he attains by his struggle and search is, at best, a pseudo-Ananda, a fleeting modicum of pleasure, an indistinct image visible in a murky mirror. It is not the everlasting Bliss of Atma (eternal self), indiminishable by the blows of fortune, ecstasy beyond even imagination. The delight one gathers from the objective world has to be continuously renewed and replenished, for it fades away soon. Therefore, man becomes a bondsman of Desire, which presents before him an unending series of targets. Man is, in truth, the Atma, which is beyond the bounds of his mind. The Atma has neither beginning nor end. The mind, the senses and the body undergo decline, or development every moment and finally disintegrate and die. Man places faith in the instruments of exploration and experience that are superficial and so, he deprives himself of the supreme Ananda, inherent in the Atma. Like the sun hidden by the clouds, embers covered by ash, the retina overlaid by cataract, the sheet of water veiled by moss, the consciousness of man is coated thick with likes and dislikes; how then can the splendour of Atma shine through? The well-guarded treasure The body of man is a receptacle designed to keep safe a precious treasure. Legends announce that cobras guard hidden treasures. The name of the cobra that prevents access to the priceless treasure hidden in man is Aham, 'the fascination for oneself and for one's belongings. In order to reach and recover the Ananda Treasure, man has first to destroy the snake of Aham (egotism). The river is a part, a portion of the sea; it earns fulfillment when it returns to the sea and merges in its source. Fishes are of water. They live in water and die when deprived of water. The baby is a part of the mother. It cannot survive apart from the mother. The branch is a part of the tree. Cut it off the tree it gets dry and dies. Man is an amsa (a part) of God. He too cannot survive without God. He lives because of the urge to know God, his source. In the Bhagavad Gita the Lord declares (15-7) that "all living beings are My Amsa (part). I am in

them as the Eternal Atma" He indicates.

Man lives for a high purpose, not for submitting as the beast does to every demand of instinct

and impulse. He has to install himself as the master, not crawl as a slave. He has the right to

proclaim Shivoham ("I am Shiva"), "I am Achyutha" (I am the undiminishable Fullness), "I am

Ananda." As soon as one becomes aware of his reality, the chains that bind him, iron as well as

gold, fall off and he attains Moksha (liberation).

Two entities: the 'seen' and the 'See-er'

Ananda (Divine Bliss) is all around us and within us. It is Ananda that sustains and supports us,

but this Truth is hidden by petty selfishness which prods us across the sea of storms in order to

gather on the outer shore, the things which apparently give Ananda inherent in them. Man

envelops them with a layer of the Ananda within him but, while imbibing it, imagines that the

thing itself can confer Ananda on him! Really speaking, it is his own Ananda that he is receiving

back. After a term of deep sleep, man declares that he had unbroken Ananda. The mind and the

senses, even the faculty of reason, had no contact then with any object, nor did they have any

impact from objects. So, the Ananda was derived, during sleep, from within his own reality.

There are only two entities' the Drasya (the seen), and the Drk (the See-er). Drk is Atma, Drasya is

the Creation. The Drk is Conscious; Drasya is inert. So long as man is immersed in the inert and

the See-er the Witness or the Atma is neglected or negated, he cannot escape from distress and

despair. The meat on the hook, hanging at the end of the rod, draws the attention of the fish and

tantalises it, but the fish is hooked and has to give up its life. The man who yields to the desire

for sensual pleasures has to suffer the same fate. The Rishis knew that the 'seen' cannot last or

provide lasting joy. They renounced the lower cravings and the transitory comforts. Thyaga

(renunciation) was, for them, the genuine Yoga (path to merge with the Divine).

The three levels of space in man

There are three levels of Akasa (space) in man of which two are Drasya and the Drk is the third.

The first comprises the earth, the solar system and billions of heavenly phenomena, reaching out

to stars whose light, though emanated, has not yet reached this globe. This physical space is

named Bhootha Akasa The second level subsumes the first and

retains it in a miniature form. It

comprises the area cognised and imagined by the mind and is therefore named Chittha

Akasa (mental space). Even this area is a dot when compared to the Akasa (space) enfolded by

the Atma, named Chidaakasa (space of Awareness or Consciousness). The two other spaces are

but tiny fragments to the See-er, the Atma, the Brahman. The human being has this journey,

towards the Ananda that Chidaakasa can offer, as the precious prerogative. The journey does not

lead outward; it has to be inward, towards one's own Reality. The musk deer runs around

frantically in its search for the source of the fragrance that fascinates it. When at last it is too

exhausted to continue, it discovers that the source has been within itself all along!

So, too, man expects Ananda in a career, in a job, in business or farming and believes that the

satisfaction he derives from these was worthwhile. But, he can soon arrive at lasting Ananda, if

his career is converted into Sadhana, his business is transformed into calm serenity and his

interest in farming is sublimated as cultivating devotion in the well ploughed weedless mental

field. Even intelligent persons are being tempted by the pleasure which external effort can yield,

rather than the Divine Bliss which internal search can confer.

The role of intuition

The sages who declare the uniqueness of this Bliss yearned to discover their Reality and to

identify that Reality with the Reality that projects, protects and absorbs the Cosmos; that is to

say, to submerge their Truth in the Truth of Truths. This can happen only by Prajnana (total

awareness), not by logic or reason. The Vedic declaration

"Prajananam Brahma" (God is constant

integrated awareness) supports this conclusion.

Once man glimpses this Truth he can experience God in everything and everyone. Sarvathah

Paani Paadham Sarvathokshi Shiro Mukham ("Everywhere His Foot and Hand, His Eye, Head

and Face") is what the Gita states about Him. Investigators do not visualise God in all that they

study; they see the apparent, not the genuine. So they are misled into the realm of multiplicity,

instead of being led into the all-comprehensive region of Light.

Peace cannot prevail in the individual and society until he develops faith in the Unity of

Mankind, in spite of the apparent differences. One has to renounce all thoughts of difference and

derive delight from the Vision of the One, in the tiniest and the most

tremendous of the God's

Glory. This is the real **Vairagya** (non-attachment).

People complain of grief, sorrow, distress. What exactly is grief? It is a reaction to the loss of

something gained or the failure to gain something desired. Therefore, the only way to escape

grief, sorrow, **etc.**, is to conquer desire for the illusory. See the world as God (**Brahmamayam**).

That vision will scotch desire. When the desire is limited to God and concentrated on God,

success is assured and each step contributes its **Ananda**. The **Gopis** of **Brindavan** knew this and

longed for the Lord, to the exclusion of all else. Pure undiluted Love expressed itself as selfless

action. They were simple rural folk, with no knowledge of scriptural texts or of spiritual

exercises. Unflinching faith in Krishna, endowed them with all the inspiration and instruction

they needed. As Krishna told Arjuna, **Sradhhavan labhathe jnanam** ("Possessing faith, one

acquires spiritual wisdom").

Two basic **sadhanas** that are important

During this **Kaliyuga** (age of the all round moral decline), two **Sadhanas** (spiritual disciplines)

are important--**Naamam** and **Daanam**. **Naamam** means the name of the Lord. It must activate

every thought, word and deed and render them full of Love. It can certainly lead man to the

Vision of the Bearer of the Name. The Name, the Sound, is the material which can reveal the

non-material, the **Jada** which is the door to the awareness, the **Chaitanya** enshrined in it. This is

the purpose of the **Sadhana**---to recognise both the **Kshetra** (Field) and the **Kshethrajna** (the

Master and Manipulator of the Field) as the Lord.

Daanam, the second **Sadhana**, means gifting, caring and sharing. The gift of food to the hungry

gives immediate contentment and relieves the pangs of hunger.

Annam Brahma (Food is Divine)

says the **Upanishad**. Gifts are to be given without inflating the ego of the giver or deflating that

of the receiver. They should be offered with understanding, humility and love.

Love is quality, essential for propitiating Divinity. People may argue that rituals performed

meticulously are effective for the same purpose. But the scriptures themselves announce that

ritual worship and rites can at best contribute only to the purification of one's mind and heart

(**Chitthasya shuddhaye karmah**). Or, as the promise reads, the rites might raise the person to

Heaven. But, one can be there, only as long as his deposit of merit

lasts. He has to come back to

earth, as soon as the quantity is exhausted by use (**Ksheene punyam, marthya lokam visanthi**).

Three evils and three remedies

Love is the most direct means of attaining God. One has to love all without distinction, for the

Lord resides in every one and He is the very embodiment of Love.

There are three obstacles

which stand in the way of the full free flow of Love from man to God.

They are man's inveterate

foes---desire, anger and greed. Fortunately ancients in India have devised three holy texts which,

when assimilated, can equip man to confront and conquer these wily enemies. They are the

Ramayana, the **Mahabharatha** and the **Bhagavatha**.

Ravana is a warning to every one who fosters desire and allows it to **vulgarise** itself into lust. A

spark of lust, if not scotched, is sure to become a calamitous conflagration. **Ravana's** evil deed

destroyed the entire clan and reduced his capital into a heap of ash.

The **Bhagavatha** holds forth

many lessons to instruct man against the evil consequences of anger and it's root, hatred.

The brothers **Hiranyaksha** and **Hiranyakasipu** were angry at God Himself. **Hiranyakasipu** had by

rigorous austerity and practice established his mastery, as modern scientists have done, over the

elements. He could transport himself through the **hydrospheres** as a fish, through the atmosphere

as a bird, but he denied God who has projected the elements and who exists inside everything

and outside too. Of what benefit are powers and skills, in the face of insolence and ingratitude?

Hiranyakasipu believed that he had eliminated God. He exploded in anger when his own little

son dared to praise God. Anger resulted in blind fury and heaped untold misery on his head.

The **Mahabharatha** epic depicts the disaster that greed can bring about. **Duryodhana** was so

greedy that he was not willing to allow even those who had the legal right, to own the

possessions that he had grasped. He who keeps as his own, what is not strictly his, deserves to be

named as a thief. He was so greedy that he refused to yield even a pin-point of land to his five

Pandava cousins, though they had a rightful claim for a vast and flourishing area. Naturally, his

greed destroyed him and his clan and subjects. The three texts mentioned can be used to cure the

three mental illnesses which impede the growth of Love.

The night of goodness and Godliness

Today is **Shivarathri**, the **Rathri** (night) of **Shivam** (Goodness,

Godliness, Good Fortune). It is an auspicious Night because the mind can be made to lose its hold on man by devoting the night to prayer. The Moon is the presiding deity of the mind, according to the scriptures. The mind is kindred to the Moon as the Eyes are to the Sun. Shivarathri is prescribed for the fourteenth night of the dark half of the month, the night previous to the New Moon when the Moon suffers from total blackout. The Moon and the mind which it rules over are drastically reduced every month on the fourteenth night. When that night is devoted to vigilant adoration of God, the remnant of the wayward mind is overcome and victory ensured. This month's Shivarathri is holier than the rest and so, it is called Mahashivarathri. With firm faith and a cleansed heart, the night should be spent in glorifying God. No moment should be wasted in other thoughts. Time flees fast. Like a block of ice, it melts soon and flows away; like water held in a leaky pot, it disappears drop by drop. The time allotted for one's life ticks off quite soon, and the span ends sometime somehow. So, be vigilant. Be warned. Be alert and aware. Seek the shelter of the Lord and transform every moment into a sacred celebration.

Discourse on Shivarathri, 26-2-1987.

6. Who am I ?

THE Cosmos is a manifestation of the Divine. They are foolish who, while seeing the handiworks of the Divine everywhere, think that there is no God. Without recognising the omnipresence of God, men seek God somewhere or the other. This reflects the dualistic attitude of the persons who identify themselves with the body and alienate themselves from God. While God is omnipresent and can be recognised in the divine manifestations of Nature, the body consciousness prevents men from experiencing oneness with the Divine.

How is God to be experienced? The first requisite is purity of heart. All religions have affirmed the basic importance of purity. The aim of all Sadhanas is to achieve peace. Compassion towards all beings is devotion to God. God cannot be experienced through the ostentatious observance of rituals and worship. Where there is pomp and show there can be no divinity. The bliss of the Divine cannot be found there.

As a seed will not sprout on the rocky ground, the bliss of Divine cannot be realised by worship devoid of humility and sincerity.

All sadhanas (spiritual efforts) are not pursued for realising the Atma (Divine Self). There is no need to seek the Atma, which is all pervasive and present everywhere. Sadhanas are performed to get rid of the anatma (that which bars the vision of the Atma). Man forgets his real nature and loses himself in the consciousness of what he is not. He forgets that he is the Atma in reality.

In the state of deep sleep, one is totally unaware of his name, form, position, etc. But on waking, he realises that the "I", of which he is conscious in the waking state, was present in deep sleep too. The purpose of all sadhanas is to discover the nature of the "I" that is experienced in all different states of waking, dreaming and deep sleep.

Atma is the basis for everything. Man identifies himself with a particular name and form and builds up all relations on that basis.

But how real and permanent are these names and forms? They are all projections of the mind and have an existence only as long as the mind and body remain. The heart represents the Atma. It is self-effulgent. The light from the heart (Atma) illumines the mind and enables it to see the external world. Without this illumination the mind cannot comprehend the world.

The mind is like the moon which receives its light from the sun. It has no light of its own. It shines because of the light from the Atma. When the sun shines, the moon is hardly visible.

Likewise, when there is awareness of the Atma, the mind is not perceivable. The Atma is the basis for everything.

Men are naive in imagining that the Atma is inside the body. The truth is the body, the mind, the entire cosmos is in the Atma. The Atma cannot be inside anything else. It is the All. It is the everything. Those who perform japa, dhyaana or puja (reciting God's name, meditation, worship), conceiving God as separate from themselves, are the victims of dualism. Whatever their scholarship, they are ignorant of their own true nature when they alienate God from themselves.

God is in the heart of man. Essential objective of Spiritual Quest

All man's spiritual exercises are at the mental level. By these means, the Atma cannot be realised. The Vedas have declared: Yatho vaacho nivarthante apraapya manasaasah ("Whence mind and speech turn back unable to reach it"). Neither the mind nor speech can comprehend the nature of the Atma. The mind is turned towards the external by the

sense organs. It is only by withdrawing it from the sense objects, that it can be made to develop an antarmukham (inner vision).

The "I" principle is present everywhere. It begins with the Divine itself. The first word was "Aham" ("I"). Even the Pranava ("Om") came after "Aham". Before all creation "Aham" alone existed. That "Aham" became the many. One who realises the oneness of what he regards as his "I" with the cosmic "Aham" alone knows his Reality. The universal "I" appears under different names and forms in different bodies owing to time and circumstance. Even the same person goes through many changes in form and relationships in life. But the "I" remains unchanged. It is like an actor wearing different disguises, but himself remaining one and the same. The realisation of the unchanging and universal character of the "I" (the Atma) is the essential objective of the spiritual quest.

Tapas must result in softening of heart

The sense of duality arises when the "I" (Aham) assumes a specific form and name. "Ahamkara" (the ego-sense) is the result of this change in form. It is only when one dissociates himself from name and form that he can discover his true divine self. To forget his essential divinity and identify, himself with a changing and impermanent form is the cause of bondage and sorrow. It is the mind that is the cause of this wrongful identification, because of its involvement with the external world and the impressions received through the senses.

When the workings of the mind are understood, the reality of the Atma, which is beyond the mind, will be experienced as the One omnipresent, immutable principle.

Duality is an obvious fact of every day life. All sastras, puranas and ithihasas (spiritual sciences, epics and ancient legends) have recognised this duality and sought to regulate men's lives on that basis. As long as men are engaged in activity in the phenomenal world in any capacity, the dualistic attitude is inescapable. All scriptural injunctions are designed to regulate men's conduct in the phenomenal and the temporal world. The Vedas attach great importance to time. The sastras prescribe duties in relation to time, circumstance and situation. The science of astrology prescribes what should be done according to changes in time. The Panchanga (almanac) indicates what are likely to happen on the basis of

astrological data. During this new year, Prabhava, the indications are encouraging. Out of the nine grahas (planets), seven are favourably disposed. The moon is the ruling planet for the year. Kuja (Mars) is the Minister.

Their influence is powerful this year. Sani (Saturn) is weak. There will be no scarcity of food and water this year. Food production will increase substantially.

However beneficial the changes may be in the sphere of natural forces, without a change in men's outlook and conduct, they will be of no use. Many persons claim that they are observing rigorous tapas (austerities). What is the outcome of these austerities? If their hearts soften and they show compassion towards the ailing and the helpless, only then has their penance any meaning. A compassion-filled heart is the real fruit of tapas. All the sadhanas performed by a hard-hearted person are utterly futile.

Meditation is implied in all daily chores

Many undertake meditation as a spiritual exercise and expend many hours on it, But, in fact, meditation is implicit in almost every act that is done from morning till night. Meditation (in the sense of concentration) is implied in all the daily chores like eating, going to work, attending to business, etc. One is meditating while reading or playing or shopping.

Without concentration no activity of any kind can be done. When the concentration is on God, it becomes spiritual meditation. Does such meditation call for a specific time or place? There is no special technique for meditation. By giving meditation some special names, they are forgetting its real significance. For instance, if people do not listen with dhyana (one-pointed attention) to Swami's discourse, they will not remember what Swami said. Even listening calls for dhyana It has no specific form. No dhyana is possible with a wandering mind.

See God in everything you do

Today, in the name of dhyana, several stunts are being practised. Instead of spending hours in so-called meditation with a mind restlessly hopping from one thought to another like a monkey, it would be better to concentrate on the performance of one's household, official and social duties with earnestness and dedication. Is that not meditation? Of what use is it to sit in "meditation" for an hour, when you cannot keep your mind still for a minute? Think about God while carrying on your regular duties. Regard all work as sacred offering to the Divine. See God in everything you do. Instead of following this simple and easy path, people are engaged

in all forms of gymnastics
 and subjecting themselves to various hazards. Devote yourselves to
 your duties. Meditation is
 not confined to any one thing. It should permeate every action you do.
 Some aspirants wish to seek ekantham (solitude). But being alone is
 not solitude. People go to
Hrishikesh, Haridwar or Tapovanam in search of solitude. Only
 those who have not understood
 the real meaning of solitude will resort to such things. There is real
 solitude (alone-ness) only
 when the mind is completely stilled. If while sitting alone in a forest
 your mind is ruminating on
 affairs of the world, how can it be called solitude? Without curbing
 thoughts, loneliness cannot
 be found anywhere. Either thoughts have to be eliminated or all
 thoughts should be turned
 towards the Divine.
 Many imagine that they are deriving happiness by enjoying the things
 of the world. They should
 examine who is 'enjoying' whom. In reality, far from their 'enjoying'
 the things they possess, it is
 their possessions which are enjoying them. The hatred, anger, envy
 and other evils bred by
 possessions lead only to disease and misery. Why should the body
 suffer from ills if really
 possessions were the source of happiness? Man is losing real
 happiness by attachment to things
 which cannot give him happiness.
 Set your sight on the Supreme
 Those who have faith in the Gita should note that it has clearly
 declared that this world is
 ephemeral and "a vale of tears", and enduring peace and bliss are not
 to be found by attachment
 to it. The source of lasting peace and happiness is within ourselves.
 That is the Atma (the Divine
 self). It is by realising it that peace and bliss have to be secured. One
 must constantly develop the
 consciousness that the Atma is everything--the doer, the deed and
 the outcome thereof. When the
 consciousness is broadened this way, in due course it leads to Self-
 realisation. If your vision is
 broad, your destination will also be of the same magnitude. A narrow
 outlook can lead only to a
 narrow alley. If you are immersed all the time in the petty trifles of
 mundane existence, when
 will you ever understand the Reality which is beyond the physical
 and the mental? Set your sight
 on the Supreme. The illumination will come in a flash.
 Everyone should develop the consciousness that "I am Atma. I am
 Brahman". When one says, "I
 am Brahman" it is evident that there is "I" in Brahman. Who is that
 "I"? "Brahman" means

pervasiveness. In declaring "I am Brahman", the consciousness of all-
 pervasiveness should be
 developed. Brahman is all-pervasive. It is equally present
 everywhere. You should regard
 yourselves as all-pervasive, omni-self. Whatever you do, whatever
 you see, whatever you speak,
 saturate it with Divinity so that you may be aware of your Reality.
 You should find out what you really are
 The world will exist for you as long as you have the feeling of duality.
 In the deep sleep state
 you enjoy the real bliss. You are not aware at that time of your body,
 your mind, your feelings,
 your qualities, or thoughts, but still you exist. That same pure "you"
 exists in the waking state,
 the dream state and the deep-sleep state. In the gross, the subtle and
 the causal states "you" exist.
 In all these states and stages, it is the Atmic principle which remains,
 without undergoing any
 change.
 The physical body which performs Japam or Dhyanam or the
 various other spiritual practices is
 but a water-bubble. The mind which is based upon this physical body
 is but a mad monkey. With
 the help of this mad-monkey mind and this water-bubble body, how
 can you hope to achieve the
 permanent Atma? Japa, Dhyana, Bhajans, austerities, sacrifices---
 these are all methods for
 temporarily controlling the mind. But there is one practice that will
 have a permanent effect, and
 that is self-enquiry. You should go on enquiring "Who am I? Who am
 I?" until you reach the
 stage where you find out who you really are. The enquiry should go
 on thus, "Here is my body,
 here is my mind, my heart, my feelings, my intellect, my memory
 power. I am not any of these.
 Someone has praised me. Someone has censured me. But to whom
 does this pertain? Only to this
 physical body." In this way you have to develop a sense of
 detachment and a sacrificing nature.
 How can a physical body abuse another physical body? That is inert,
 and this is also inert. How
 can inert things criticize or admonish? They cannot. How can they
 even worship anything?. They
 cannot. But then, can Atma criticize another Atma? That is absurd.
 One person who has seen God says, 'God exists.' Another person who
 has not seen God, says,
 'God does not exist'. If a person has not seen God, then how can he
 assert that God does not
 exist? Here, for example, is Nanjundayya. The one who sees
Nanjundayya declares that this is
Nanjundayya. If you point out Chakravarti to one who knows
Nanjundayya, saying, 'This is

Nanjundayya', the answer will be, 'No, he is not Nanjundayya'. A person who has never seen Nanjundayya, cannot say whether Nanjundayya is here or not. Only one who has seen another person is able to declare whether that person is here or not. In the same way, only that person who has seen God and knows God has the authority to declare that God exists. One may assert and the other may negate but the object itself remains all the same. For both God exists because all that is there is only this one Atma, this one Brahman. Brahman is Atma and beyond that nothing else exists. Faith and God are one and the same. Many people aspire for grace, love, devotion and humility. All these are the forms of the Atma (Divine self). God is not different from faith. Faith and God are one and the same. Love is God, Devotion is God, they are not different entities. What is the meaning of devotion? Devotion is that which enables the unmanifested divine principle to manifest itself in the inner vision of the devotee. Then for that devotee nothing else will exist other than He. To reach that stage you must discharge your duties keeping the permanent entity constantly in mind. You can cross the vast, deep ocean of worldly existence and enjoy the infinite Divinity that is its reality, with the help of a small boat. That boat is the Name of God. In the beginning of the spiritual journey the name is the basis for progress, but it should not become life-long support, depending entirely on it alone. Whatever service you are rendering you should not feel that you are serving others, but that you are serving God Himself. While taking a bath or giving one to the children, consider that you are doing the purification ritual of washing God Himself. While serving food consider that you are offering it to God Himself. While giving food to a beggar, consider that God has come in this form and you are serving Him. It seems that it is a beggar who is asking, but it is the Atma who is enjoying the food you give. When you are cutting some vegetables for cooking, consider that you are cutting away your desires and ego with the knife of wisdom. While sweeping the floor don't lament, 'O, it keeps getting dirty again and again.' Think rather that you are cleaning your own heart. If you are rolling Chapathis at home, consider what joy it is to roll and knead and expand your heart. In this way, you can consider every activity you undertake as being done for

the sake of God. Then where is the need for separate meditation, separate penance or separate worship? Love can accomplish everything in the world. Consider your heart as Atma. Soften it and make it full of compassion. That is the only spiritual exercise you need to perform. Narasimhan has told you that so many people are coming to Prasanthi Nilayam from different parts of the world. What brings them here? Are invitations sent? Does anyone ask them to come? It is only on account of love that is here and felt heart to heart. Through love you can accomplish anything in the world. Consider love as the Atma itself. However many scriptures you may read and however many spiritual exercises you may do, if you do not allow your heart to melt with compassion your life will be a sheer waste. All practices have to be directed towards softening your heart so that it will flow with kindness and love. Develop this feeling of compassion and allow it to flow fully and spread among all the peoples of the world. Discourse in Prashaanthi Mandir on 30-3-1987.

7. The play of the Divine
Oh Mind! Ever remember
The nectar-like name of Rama
Which is sweeter than Sugar,
Pleasanter to the tongue than honey.

THE Ramayana is not merely the story of Rama. It is an epic which proclaims the greatness of three cities--Mithila, Ayodhya and Lanka. The Rama Principle has brought out and demonstrated the significance of these three cities. Rama is the embodiment of Dharma (righteousness), Lakshmana is the embodiment of Sraddha (dedication). Bharata embodies Bhakti (devotion), Shatrughna personifies Sakti (valour). Dharma is associated with Sraddha. The protecting cover for Bhakti is Sakti. Hence Rama and Lakshmana were always together as a pair, and Bharata and Satrughna as another. Hardly had Rama reached the age of sixteen when sage Viswamitra arrived on the scene. With his coming, the epic career of Rama (Rama-ayana) began. From then on the destruction of the Raakshasas started. Beginning with the protection of Viswamitra's yajna (religious sacrifice), it is one continuous saga of ceaseless action' liberating Ahalya from her curse, proceeding to Mithila, breaking Siva's bow, marrying Sita (the incarnation of Maha Maya), humbling of

Parasurama on the way to Ayodhya, leaving for the forest as an exile, searching for Sita, invading Lanka, destroying Ravana, installing Vibhishana on the throne, and triumphantly returning to Ayodhya. During all this period, Rama's career was filled with action and adventures with no respite.

Ramayana is the joint epic of Rama and Sita

The term "Rama" means one who is pleasing and lovable. "Ayana" means movement or journey.

"Ra" refers to Atma and "Ma" refers to Mind. The Rama Principle means merging the mind in the Atma. "Ramayana" means suffusing the world with the bliss of the Rama Principle. But it is not Sri Rama alone that is involved in this process, Sita is also an epic personality. "Rama" is another name for Sita. The Ramayana is thus a joint epic of Rama and Sita or Sita-Rama Ramayanam.

Rarely in the world do we see married couples who are identical--- man and wife--in their physical features, their qualities, behaviour, thoughts and capacities. But in the case of Rama and Sita the similarity was complete in every respect. There were no differences in features, qualities or other aspects. The truth of this is evident from what Hanuman experienced. Once Hanuman happened to look at Sita when she was alone. He got a doubt whether Rama himself had assumed a feminine form. Looking at Sita, he thought it was Rama himself. Hence Rama and Sita should be regarded as one identical entity and not as separate beings.

Role of three cities in Ramayana

The inner significance of the Sita-Rama story will be clear when we consider the role of the three cities in the Ramayana. First comes Mithila. Emperor Janaka was its ruler. He was a Brahmajnani (one who possesses knowledge of identity of individual self with the cosmic being) who had renounced everything. Like water on a lotus leaf, he was completely detached, with no concern for worldly things. Having no children of his own, he brought up with great love a foundling (Sita). There were two powerful entities in his kingdom' Siva's bow and Sita. Once, while engaging in play, Sita lifted the giant bow of Siva with astonishing ease. Struck by this feat, Janaka decided that Sita should be given in marriage only to one who could handle Siva's bow and be worthy of Sita's hand. With this resolve, he invited princes for Sita's svayamvara (self selection of a husband by the bride herself). Rama arrived and

lifted Siva's bow as lightly as Sita had done. Janaka realised that Rama and Sita were well matched in every respects---beauty, character and strength.

Sita was no ordinary woman. She was the embodiment of Maha Maya (supreme divine illusion).

Rama acquired Maha Maya as his mate. Sita, for her part, sought oneness with the Atma principle represented by Rama. The marriage of Rama and Sita represents the association of the Atma and the Maya. It is in this combined form of Atma and Maya that Rama entered Ayodhya.

"Ayodhya" means "invincible". Its ruler was Dasaratha. Dasaratha means one who has made his ten indriyas (sense organs) the five organs of action and the five organs of perception--his chariot. Allegorically, this means that Dasaratha represents the body, with its ten organs. These sense organs are related to the three gunas (qualities) Satwa, Rajas, Tamas. Dasaratha's three wives--- Kausalya, Sumitra and Kaikeyi---symbolise these three gunas.

Dasaratha's four sons represent four Vedas

When one is influenced by gunas, he develops desires. The four sons of Dasaratha were the embodiments of his desires. Rama, Lakshmana, Bharatha and Satrughna symbolise the four Vedas Rig, Yajur, Sama and Atharvana. The Rig Veda figures in the Yajur and Sama Vedas to varifying extent. It is the embodiment of Dharma. Yajur-Veda embodies mantras (sacred formulae). Lakshmana was continually engaged in contemplating about Rama and immersing himself in the Rama mantra. Bharata was one who could not bear separation from Rama and who was ever dwelling on Rama's name and form. He was the embodiment of Sama Veda.

Shatrughna was one who had mastered all the sciences and used his powers for protecting his brothers. He was skilled in the use of all kinds of weapons. Thus the four Vedas, taking the form of the four brothers, were sporting in Dasaratha's palace.

Symbolic meaning of characters of Ramayana

Soon after his entry into Ayodhya in the company of Sita as Maya, Rama had to enter the jungle of life. These ordeals are the concomitants of those who are associated with Maya As a result he had to embark on a search for Sita. On the way, he met Sugriva, Sugriva and Vali--the brothers...represent the qualities of Viveka (discrimination) and Dheeratva (valour). Rama made common cause with Sugriva to overcome Vali. He got the friendship

of Anjaneya who symbolises Dhairyam (dauntless courage). With the help of Sugriva and Hanuman, Rama crossed the ocean of moha (delusion) to enter Lanka. Once again he encountered the three gunas--
Satwa, Rajas and Tamas (qualities of serenity, passion and passivity), in Lanka in the form of
Vibhishana, Ravana and Kumbhakarna. He vanquished Ravana and Kumbhakarna (Rajo and Tamo gunas) and crowned Vibhishana (Satwa guna) as King. He recovered Sita who now assumed the form of Anubhavajnana (wisdom born of experience) and reentered Ayodhya with her.
The Ramayana epic carries these significant messages when the symbolic meaning of the characters and events in it are properly understood.
Here the unique features of Lanka may be noted. Its ruler was the ten-headed Ravana. Although he was endowed with all powers, he was perpetually immersed in Moha (infatuation for women).
He had the appellation "Dasagriva"---the one with ten heads. In Ayodhya, Dasaratha was the ruler and in Lanka it was Dasagriva. Dasaratha had ten indriyas (sense organs) as his chariot.
Ravana was the one who was enjoying the ten senses as a sensualist. Whatever one's scholarship or wealth or strength, if he has no control over his senses, he descends to the depths of degradation. Without control over his senses, a person who may have conquered the three worlds, will be a slave of his impulses. The bad traits of Ravana were shared by all the people of Lanka. As is the ruler, so are the subjects, says the adage. When the ruler indulges in sensual pleasures, the subjects also do likewise. Lanka was thus immersed in carnal pleasures. The people were not aware of human virtues, much less of divine qualities. Pleasures of the flesh were their sole preoccupation. But at the same time, they carried on ritualistic practices like yagas and yajnas (sacrificial rites and rituals).
Transformation of demonic nature to divinity
Witnessing the grandeur and beauty of Lanka with its huge mansions and beautiful gardens---and seeing the sacrificial fires burning in every home, Hanuman at first wondered whether the ruler of such a paradise on earth could commit the heinous crime of abducting Sita. Later Hanuman realised that Lanka was like the fig fruit, which is very attractive on the outside but is full of worms inside. Inspite of all its external beauty and grandeur, Lanka

contained within it, forces of evil and wickedness. The conversion of such an abode of evil into a kingdom of righteousness by the installation of Vibhishana is the climax of the Ramayana story. Good exists in the midst of evil and vice-versa
The epic theme of the Ramayana is the transformation of the demonic nature to divinity. During the war in Lanka, an arrow released by Lakshmana struck a child whom its mother was carrying.
Lakshmana noticed that the mother, instead of caring for the dead child, was fleeing to save herself. He remarked to Rama that this callous lack of maternal affection revealed the demonic nature of the woman. Rama counselled patience and told Lakshmana that the woman's heart had been purified by seeing Rama. She had given up all desires and attachments. He asked Lakshmana to beckon her and ascertain whether she was running away for the sake of personal safety or for higher reasons. A monkey was sent to fetch her. When questioned, the woman said:
Ramachandra, it is not as if I have no love for my child. Unfortunately, for the decree of fate it has passed away, while I have survived. I wish to live so that, after defeating Ravana, when Rama takes the Rakshasas to Ayodhya, I shall be able to serve Rama and feast my eyes on him.
Some day Rama will bless the people of Lanka and take them to Ayodhya. I shall then be able to render service in Rama's palace. I am keeping alive only with this hope."
The moral of this episode is that there is good in the midst of evil and evil in the midst of good.
Likewise purity prevails amidst impurity and impurity exists in the midst of purity. That is why the answer to the question, "Where is the Lord to be found?" is "Out of unrest peace ensues; from peace results illumination; that illumination reveals the supreme effulgence of the Divine; in that effulgence is Divinity." Thus Santhi (peace) exists within asanthi(restlessness). But it is said that no one who lacks peace cannot have happiness. This is not quite correct. Instead of bemoaning the state of peacelessness one should strive for real peace with courage and faith.
This is the difference between the optimist and the pessimist. Looking at a glass half full of water, the pessimist says, "the glass is half-empty." The optimist says, "it is half-full". The pessimist sees only the thorn in the rose stalk, while the optimist enjoys the beauty of the rose. Everyone should develop a hopeful and optimistic outlook. The hopes'

should be centered not on worldly things but on self-realisation. Even in the **Rakshasa** dominion of **Lanka** there were seekers of the **Atma**. In **Ayodhya** all persons appeared to be virtuous and pious devotees of God. But even in such a sacred land, there were some petty-minded men who were ready to cast aspersions on Divinity itself and find fault with God's ways. It was a washerman's disparaging remarks against **Sita** and **Rama** which led her banishment to the forest.

Three persons were aware of **Rama** principle. There were three persons who were aware of the **Rama** principle. They were Hanuman, **Sumitra** and **Viswamitra**. Hanuman was no ordinary person. He was a high-minded, powerful figure endowed with immense knowledge and wisdom. He was well aware of the divinity of **Rama**.

Kausalya despite her **Satwic** (serene) nature, was not aware of **Rama**'s divine power as much as **Sumitra**. **Kausalya** shed copious tears on hearing about **Rama**'s exile to the forest. **Sumitra**, on the contrary, enjoined her son **Lakshmana** to accompany **Rama** and told him: "Wherever **Rama** is, there is **Ayodhya**, where **Rama** is not, that is the real jungle. **Rama** is verily Lord **Narayana** Himself. Go and serve **Rama** and **Sita** with my blessings." **Sumitra** explained to **Lakshmana** how he was an aspect of **Rama** from the circumstances of his birth.

Ramayana is a guide on human relationships. Among the four brothers there was boundless love and regard for each other. When **Rama** went to the forest and was in **Chitrakuta**, **Bharatha** came there to entreat him to return to **Ayodhya** and reign as the legitimate heir to the throne. **Rama** refused to return, saying that **Bharatha** should rule over **Ayodhya** in accordance with the promise given by **Dasaratha**. The argument between the two was ultimately resolved by Sage **Vasishta** who told **Bharatha**: Do not cause any pain to **Rama**, who is Divinity itself and who has come down to protect the good-and uphold Dharma."

Bharatha pleaded for taking **Rama**'s sandals and administering the kingdom in **Rama**'s name till he returned to **Ayodhya**.

There are a series of episodes in the **Ramayana** to show how deep was the love between the four brothers and how devoted were the younger brothers to **Rama**. Such fraternal love is an example to the world for all time.

The **Ramayana** is a guidebook on the ideal relations between mothers and children, between husband and wife, between brothers, between the ruler and the

people, between the master and the servants and many other human relationships **Rama** showed compassion to the dying eagle **Jatayu**, which had fought with **Ravana** when he was carrying **Sita** away to **Lanka** and **Rama** gave refuge to **Vibhishana**, even against the fears expressed by **Lakshmana**. These are examples of **Rama**'s supreme benevolence and magnanimity towards anyone who revered him or sought his protection. **Rama** declared to **Lakshmana** "Anyone who comes to me in a spirit of surrender, whoever he might be, is mine and I am his. I shall give him asylum. This is my vow." **Rama** was a man pledged to one word, to one wife and to a single arrow. Devotees should install **Rama** in their hearts and celebrate **Ramanavami** for achieving **Atmic** bliss. Going through the **Ramayana** epic they should reach the state of "**Atma-Rama**" (oneness with the Universal Spirit). In such a state there is no **Ahamkara** (ego-sense).

Discourse in the **Prashanthi Mandir** on 7-4-1987.

When the road ends and the goal is gained, the pilgrim finds that he has travelled only from himself to himself, that the way was long and lonesome, but the God that led him unto it was all the while in him, around him, with him, beside him!

BABA

8. **Samanvaya** and **Samarasa**

THE mind of man, like the waxing moon which grows to fullness and shines brightly, has the capacity to grow and expand till he becomes one with the **Diane**. But this does not happen today because men's minds are filled with narrow ideas and petty differences which limit their sympathies and aspirations.

Inherently men are large-hearted and they should give no room for the sense of 'mine' and 'thine'.

Everyone should cultivate pure, selfless love and largeness of heart. Interlopers should not be allowed to get entrenched in the mind and control it. It is like allowing a gang of thieves to enter your house and make themselves the masters. The mind should be the master and not the slave of the senses. If the senses are allowed to hold sway, man becomes their servant and not their master. The six enemies of man are lust, anger, pride, envy, delusion and greed. They should be kept in check and not allowed to dominate the mind. Meditate on the Divine essence of everything. Man is subjected to three kinds of **bondages** in life: **bondages** derived from the past, those arising in the present and those created for the future. There is a story to illustrate the first kind of

bondage. There was once a man who was keeping a cow to earn income for supporting his family. In course of time, all his kith and kin passed away and the cow also died. He began to think what for he had striven all these years and he went to a guru to seek his advice on his predicament. The guru asked him whether he had done any spiritual **sadhana** in his life. The man replied that he had done no **sadhana** and that whenever he sat for meditation the image of the cow, on which he had lavished great affection, appeared before him. The guru said that this was because of his intense attachment to the cow. The guru advised him to look upon the cow as a manifestation of the Divine and to regard it as an expression of "Sat-Chit-**Ananda**" (Being-Awareness-Bliss)--the triune nature of the Divine. He told the man that the three primal qualities--**Asti, Bhaati, Priyam** (existence, expression, and utility)---are qualities to all things, while names and forms are varied. When names and forms are ignored, one can perceive the divine nature of everything. "Meditate on the divine essence of everything", advised the guru. Following his advice, the man meditated on "Sat-Chit-**Ananda**" and in due course merged in the Divine. There is no point in dwelling on the past and gloating or grieving over what is dead and gone. It is futile to think about past successes or failures, pleasures or pains. The past should not become an incubus on the present. As regards the present, one should act on the principle that he should conduct himself towards others in the manner he would like them to behave towards him. If he desires that others should respect him or honour him, he should behave likewise towards others. You cannot expect courtesy or regard from others if you don't show courtesy or regard to others. There can be no **oneway** traffic in life. Selfishness creates **bondages**. Persons with a narrow, self-centred outlook are prone to express doubts about the powers of the Divine. They may ask how Shiva, covered with ashes and living in the burial ground, can come to the rescue of the needy, and doubt how Vishnu reclining on the bed of a serpent on the ocean and remote from the world, can protect mankind in any way. It is such perverted notions that lead man astray in the present. To correct such tendencies one should listen to sacred sayings, ruminate over them and lead a righteous and godly life. To be

concerned only about one's own happiness or comfort and be **indifferent** to the happiness and needs of others is a form of selfishness which creates **bondages** in the present. **Bondages** for the future are created by your actions in the present. When you entertain bad thoughts and indulge in wrong actions, they lead to bad consequences in the future. Peace of mind is lost and one is caught up in perpetual worry. The way out of this vicious circle is to turn the mind towards God and refrain from causing harm to others. Contemplation of God and leading a godly life will confer peace and bliss that is beyond measure. Qualities to be cultivated as dietary regimen When a person is ill, the physician prescribes not only medicine for the disease but also a dietary regimen to be observed strictly. Likewise, for the diseases arising from mundane attachments, in addition to the prescribed drugs---the Karma, Jnana, Bhakti and Yoga **margas** (paths of selfless action, meta physical wisdom, devotion and inner communion)---qualities such as forbearance, calmness, fortitude, love and compassion have to be cultivated as dietary regimen. Without these qualities, the spiritual practices alone will be of little avail. When the two are combined, like the positive and negative ends in an electric cell, the disease gets cured. One who is engaged in the battle of life, needs the armour of spirituality. With it, he can face any situation anywhere. If instead of wearing the spiritual armour, people are enveloped in ignorance, they will be haunted by fear and anxiety. As long as rice is covered by husk, it cannot be consumed. Likewise, man cannot experience bliss until he gets rid of the cloak of ignorance. He must welcome whatever happens as good for him. He must develop the quality of forbearance. Through forbearance and **sadhana** (spiritual efforts), gradually the shackles resulting from past actions must be broken. The tendency to cavil at the ways of the Divine will gradually wither away. One will begin to appreciate the lessons to be learnt from every day-to-day experience. For instance, when a beggar comes to your house and says, "Please give me food," you should not turn him away as a mere beggar, but regard him as a messenger of God. When he is begging for food he is indirectly conveying a message: I am today begging for food because in my previous birth I did not offer food to those who begged for it. Please see that by turning me away

without food, a similar fate

does not overtake you in your next life." You must go to the help of others to the extent of your means.

Harmony and Tolerance are essential for life

Today such a spirit of magnanimity is lacking. It is not realised that without largeness of heart

and generosity of spirit, all scholarship and spiritual efforts are of no use. That is why the

Upanishads declare: Immortality can be attained only by renunciation and sacrifice and not by

wealth, progeny or religious rites." The mere acquisition of book-lore will not lead to selfrealisation.

Along with studies, one must practise tolerance, equanimity and serenity. These

qualities cannot be got through books or teachers. They can be got only through persistent

enquiry and discrimination. It would be desirable if this quest is made part of a collective effort

instead of being purely an individual pursuit. The lone individual does not constitute a

community. If his aspirations are self-centred they will do no good to society. Hence one should

develop those sacred qualities which will promote the well-being of the society.

"Samanvaya" (the spirit of harmony) and "Samarasa" (serenity or a sense of respect for all points

of view) are essential for accomplishing anything good in life.

While man's physical body is composed of five basic elements (earth, water, fire, air and space),

his subtle body has pancha kosas (five sheaths) one within the other. The first of them is the

Annamaya kosa (the food or material sheath). Within it is the

Pranamaya kosa (the sheath, of life

or breath). Within it is the Manomaya kosa (the mental sheath).

Within that is the Prajinanamaya

kosa (the sheath of higher wisdom). The last sheath is the

Anandamaya kosa (the sheath of bliss).

Starting with food man must reach the destination of Bliss. The spiritual journey is from "I" to

"We". Therein lies fulfillments---the realisation of the One in the many.

Madhava, God is beyond Maya

You need the inner vision of the Spirit to see God. The physical eye can see only the physical

world. Through a process of enquiry, you have to realise the Omnipresence of the Creator who

permeates and sustains the cosmos. Wrapped up in his own ego, man pursues the will-o-the wisp

of wealth, power, position, and strength. All these are transient. Man has overcome the eight

categories of pride--pride of physical prowess, material wealth,

scholarship, beauty, power and

others. God's grace is needed to conquer these evil traits because they have such a powerful hold

over man. When you wish to overcome a powerful enemy, you have to get help from someone

more powerful than your enemy. Sugriva had to seek the friendship of Sri Rama to overcome

Vali after convincing himself of the superior powers of Rama.

Likewise, to overcome the power

of Maya (the delusion that subjects man to the physical and the sensuous), man has to seek the

grace of the Divine. Only the Divine (Madhava) is more powerful than Maya. By surrendering to

the Divine and developing a heart filled with devotion and love, one can face all the challenges

of life.

Discourse at Trayee Brindavan on 1-5-1987.

You must realise, by constant contemplation, that the world is the body of God. And, you are the cell, in that Body. The prosperity of

the world is your prosperity; feel so, act in that spirit; think in those terms. That is the real spirituality. The sadhak cannot cut

himself away from the world and escape in solitude, for, the world will follow him into the deepest cave or the darkest forest. The

sadhak can claim progress only when he has established in himself Faith in the One-ness of Humanity.

BABA

9. The Lord and the Devotee

MAN always craves for bliss. The first requisite for achieving

Brahmananda (Supreme Bliss) is

a pure heart. Man's heart, which should be white like milk in its purity, is today filled with bad

thoughts and feelings. Spiritual sadhana begins with the purification of the heart and

transforming it into an ocean of milk. When the heart is filled with satwic qualities, it becomes

like a milky ocean. Only then does it become a worthy dwelling for the Lord (Vishnu) whose

abode is described as Ksheerasagara (the Ocean of Milk).

By yielding to Tamasic and Rajasic impulses, man today has turned his heart into

Kshaarasagara (an ocean of salt). In the saltish ocean, we have sharks

and whales. Likewise, in the heart of the evil-minded, bad qualities like lust, anger, greed and

envy flourish. It is folly to give room to such evil forces. They must be removed totally so that

the Lord may find His rightful place in a heart that is pure and holy, filled with Satwic qualities.

Each one should perpetually examine whether good thoughts and impulses are growing in his

heart or whether bad thoughts are getting rooted. While doing daily worship, one should invoke

the presence of various deities through appropriate **mantras** (holy sound formulae). Simultaneously, one should call upon the demoniac forces to quit the place. People tend to ignore Internal Purity. Both inner and outer purity are essential for man's physical and mental health. Most people are concerned about external physical cleanliness. People tend to ignore inner cleanliness in the belief that the heart and mind are not visible to others. But they should realise that the physical body is made up of five elements and will return to the dust sometime or other. It is the state of the spirit that is important. Even the body should be regarded as the abode of the Spirit and cared for as such. To ensure perfect health, it is essential to get rid of internal impurities and take in only wholesome food. Equally for preserving mental health, similar two-fold action is necessary. The ills that afflict the mind have to be got rid of by eliminating bad thoughts and purifying the mind. Man's destiny is determined by his actions. Through righteous actions, the mind is purified and a pure mind results in an awakening of jnana (spiritual wisdom). When you offer worship to God in the morning, you must offer your obeisance to whatever work you propose to do. You must pray to the presiding deity of Karma: "Let me do today only pure, purposeful and helpful actions." The circumstances of one's birth are a result of past actions. Karma (action), **Janma** (birth), Dharma (righteousness) and the **Marma** (secret of life) are all connected with Brahman. They are like the four walls of a building. The first wall is Karma (action). One should not act as his fancies dictate. Before doing anything, one should consider whether it is proper or improper. Nothing should be done in haste on the impulse of the moment. Only then will one's actions be **Sathwic** and free from **Rajasic** and **Tamasic** stains. Do your duty, leave the results to God. Very often people who experience troubles in life complain: "Why is the Lord subjecting me to trials like these?" The truth is, the Lord neither punishes nor rewards anyone. The devotee has only to do his duty and leave the results to God. If the actions are good, the fruits will also be good. If the actions are bad, the results will be equally bad. Hence without examining the nature of one's actions, there is no meaning in blaming God for what one

experiences. One devotee has said to have exclaimed: **Oh** Lord! Among the millions of beings on earth, how will your eyes fall on me? You are not looking at me at all. Won't you see me?" The devotee heard a voice saying: **Oh** devotee! You are immersed in so many activities that you have hardly set your eyes upon Me. You have hardly devoted any thought to Me. Who, then, has forgotten whom? Is it you or me?" People are involved in mundane concerns and are deeply immersed in worldly activities. All their thoughts relate to these actions. They worry about some relation or friend in some distant corner of the world, but cannot think of God who is so near to them. And when they are in trouble, they wail: **Oh** Lord, hast thou forgotten me?" God is the dispenser of fruits of actions. It is only when you recognise your own faults that you begin to understand the ways of the Divine. What we witness today is the tendency to forget one's faults and go about blaming God for one's sufferings. Every action, however small or trivial, has its reaction. Nothing happens without a cause. Every object has its reflection. The Lord awards fruits according to one's actions. Good actions earn good returns. Bad actions result in bad consequences. That is why the Lord is described as **Karmaphala pradhaata** (the dispenser of the fruits of action). When **Duryodhana** sought to disrobe **Draupadi**, the consort of **Pandavas**, she prayed to Krishna in various ways. Although Krishna heard her prayers, he could not respond immediately to her calls for help. The reason is the stem law of Nature. This universal law operates always at all places and at all times. For instance, if a man slips, he falls to the ground. If a stone is thrown up, it comes down. These are the results of the law of gravitation. Whether he is a millionaire or a pauper, if his foot slips, he falls down. That is how the laws of Nature operate, regardless of the persons. Hearing **Draupadi's** prayers, Krishna thought for a moment whether she had done any action in the past which entitled her to secure protection in **Duryodhana's** assembly hall. To merit Divine help one must have offered something or the other to God--a leaf, a flower, or a little sacred water. At the mundane level there is a simple role of give-and-take in daily life. The Lord responds to spontaneous actions

Krishna remembered something that **Draupadi** had done years ago. It was on a **Sankranthi** day.

Krishna suffered a cut in His little finger while handling sugarcane. Immediately **Rukmini** sent a

maid to fetch bandage cloth. **Sathyabhama** rushed to bring some cloth to bind the wounded

finger. **Draupadi** who was standing by, without hesitation, tore a piece of cloth of her sari and

immediately bandaged Krishna's finger. Although what she gave was only a small bit of her sari,

it was a spontaneous act of love and devotion. Krishna decided to make that little piece of cloth

an endless sari. He uttered the word "**Akshayam**" (May it be unending). And **Draupadi**'s sari

became endless!

You feel happy when someone gives you something. But you don't feel equally happy in giving

to others. Men desire the fruits of good actions, but will not do good actions. They wish to be

saved from the consequences of evil deeds, but will not refrain from bad actions. As you sow, so

shall you reap, is a relentless law. You cannot escape from the consequences of your actions,

whether good or bad.

If you wish to enjoy enduring happiness, you have to fill your mind with pure thoughts and

entertain fine feelings in your heart. Through good thoughts and good kindly actions, the heart

gets pure and holy. In the journey of life, the body is like a cart and the heart is like a horse.

Unless you feed the heart well, the journey cannot proceed properly. The heart has to be fed with

good fodder in the form of **Satsangam** (good company), **Satpravartana** (good conduct) and good

thoughts. And whatever is done should be an offering to God. There is a story to illustrate how

God is pleased when actions are done in this spirit.

God accepts anything offered with a pure heart

There was a woman devotee, who was a worshipper of Krishna. Every morning she used to clean

the Krishna shrine in her house with **cowdung** and throw the remnants of the **cowdung** outside

saying "**Krishnarpanam Asthu**" ("Let this be an offering to Krishna"). The priest of the local

Krishna temple noticed that every morning, after he had washed and decorated the idol of

Krishna with garlands, when he was offering **harathi** (waving of lights) to the deity, a small lump

of **cowdung** used to fall on the face of the idol. He was deeply distressed over this strange

phenomenon and told the village elders about it. They also witnessed the phenomenon in the

temple and sent a vigilance squad to find out who was throwing **cowdung** at that time.

In one street a scout found a woman throwing **cowdung** outside her house, uttering the

words, "**Krishnarpanam**." It was found that at the same time she was throwing **cowdung**, the

apparent desecration of the idol by **cowdung** was taking place in the temple. The Lord is not

concerned as to what is offered to Him. He accepts whatever is offered to Him with a pure heart.

In His eyes there is nothing good or bad in itself. When the woman devotee offered the **cowdung**

as **Krishnaarpanam** (offering to Krishna), it reached the Krishna idol. The village elders went to

the lady and reproached her for her unbecoming conduct in offering **cowdung** to Krishna. They

did not consider how the **cowdung** thrown outside her house reached the temple. They thought

only of the **cowdung** as such and did not reckon with the power and intensity of the devotion

behind the devotees's action.

Ways of devotees cannot be understood by all

The elders summoned the husband and other relations of the old woman to hold an enquiry. The

woman pleaded before them: I am incapable of hurling **cowdung** on the face of my Krishna. I

am ready to lay down my life for Krishna." The elders told her to throw the **cowdung** and not to

utter the words "**Krishnaarpanam Asthu**." At the instance of her husband and other relations, she

agreed to this course.

But from that day onwards, the doors in the Krishna temple would not open however much the

priest and others tried to open them. The village elders realised that they had done a grievous

wrong to a great devotee and pleaded for pardon from her. That moment the temple doors

opened.

The ways of devotees can be understood only by devotees. Others cannot understand them.

Phenomena such as these are happening all over **Bharat**. It is because of such devotion that

Bharat has remained a holy land through the ages.

Meera's devotion to Krishna

Meera was a devotee who had completely merged herself in Krishna consciousness. After her

marriage, she requested her husband to build a temple for Krishna. The **Rana** built for her a

temple in marble. **Meera** spent all the time in the temple singing **bhajans** (devotional songs)

oblivious of the outside world. The **Rana**, who allowed **Meera** to carry on her worship of Krishna

as agreed to by him before the marriage, got vexed with her complete absorption in Krishna and

prohibited her from going to the temple and closed its doors to prevent her from going there.

Meera felt: "The **Rana** may bar me from the temple which he has built. But who can bar me from seeking the Krishna who resides in the temple of my heart?"

Meera's thoughts were centred on Krishna installed in **Dwaraka**. She ran towards **Dwaraka**

through forests and hills, defying storm and rain, singing all the way and calling on "Krishna !

Krishna !" Reaching **Dwaraka**, she entered the temple but found the doors of the sanctum closed.

Despite all her efforts, the doors would not open. She cried out "**Oh** Krishna ! Do you think with

the cymbals in one hand and tambura in the other how can I hold your lotus feet ? See, I am

throwing them away. I shall not give you up and you cannot get away from me. Abandoning

everything, I will cling to your feet." Crying in anguish, **Meera** knocked her head against the

door of the sanctum. That very moment she fell into a swoon. An **effluent** flame emerged from

her body and merged into the Krishna idol.

Few can understand the ways in which devotion manifests itself among the lovers of God.

Human relations come and go. But the association with God is eternal.

Offer worship to God wholeheartedly

When one offers everything to God, the Lord submits Himself to the devotee. The old woman

who did everything as an offering to Krishna was such a devotee.

The words "**Krishnarpanam**" were on her lips all the time. But they were said with deep and

genuine devotion. Merely mechanical repetition of "**Krishnarpanam**" will have no significance.

Engaging priests in temples to perform worship by offering money is totally wrong. Such

worship is a mercenary exercise and does no good to the persons who get it done. The proper

thing is for devotees to offer worship wholeheartedly in their own homes. That will do them real

good.

Discourse at **Trayee Brindavan** on 3-5-1987.

You might have heard people talk of the 'miracles'; of My 'making this and 'giving' that, of My fulfilling your wants, of My curing your illnesses. Of course I confer on you these **boons** of health and prosperity; but, only so that you might, with greater enthusiasm

and with less interruption, proceed with Spiritual **Sadhana**.

BABA

10. From the Mother to **Moksha**

WE hear in common parlance the terms mother, father, preceptor and God being used in that

order. This has a significance of its own. It is the mother that a child sees as soon as it is born.

The mother shows the child to the father. The father leads him to the preceptor and the preceptor

leads him to God. Everyone should understand the inner significance of the four terms.

We hear from spiritual aspirants the four terms Bhakti (devotion), Jnana (wisdom), **Vairagya**

(renunciation), and **Tatwam** (reality) in the same order. There is a significance in the order in

which these terms are mentioned. Devotion awakens wisdom, wisdom promotes renunciation

and renunciation confers the knowledge of Reality. We can reach the mansion of **Mukti**

(liberation) if we walk on the stepping stones of devotion, wisdom, renunciation and the

knowledge of Reality.

The **Bhagavatam** in its very title testifies to this truth. The term **Bhagavatamu** in Telugu is made

up of five letters: **Bha**, **ga**, **va**, **ta**, **mu**. Here **Bha** signifies Bhakti (devotion): **ga** signifies Jnana

(wisdom): **va** signifies **Vairagya** (renunciation): **ta** signifies **Tatva** (the knowledge of Reality):

and **mu** signifies **Mukti** (Liberation). The **Bhagavatha** bestows on us liberation by leading us

through Devotion to Wisdom, Renunciation and the knowledge of Reality. **Prahlada** has given us

a **dhvaadashaakshara** mantra, a twelve-lettered holy formula:

"Throva vedhuku konuta dodda

buddhi." This consists of twelve letters in Telugu. It means that the highest intelligence consists

in finding the way. What is the way to be sought? It is the way to Divinity. How is it to be

found? It is by knowing the source from which you have come from the Divine and you have to

go back to the Divine.

From God to God

The tenth stanza in the fourteenth chapter of the **Bhagvad Gita** reveals that we have come from

God. The Lord's utterance is: "**Mamaivaamso leeva loke leeva Bhuthah Sanatanah**." This

means: You are an aspect of Me. You are not an aspect of Nature and its five elements. Since

you are an aspect of Mine, there is no peace and joy for you till you reach and merge in Me." Just

as a child cannot be without the mother, as a river must seek the ocean from which it has come,

as the branch of a tree cannot survive separation from the tree, and as a fish cannot live outside

its sustaining element water, so also man, who has come from God, cannot have real happiness

until he returns to God.

One devotee sang in **Kannada** language thus: "Having forgotten You, I have come to this world.

Leaving the Eternal that You are, I have plunged into this transient, temporary world. What joy

can I reap in this clod of earth, as all joys are in You alone?" We are born in this world because

we have forgotten God. We have to find our way back to God, our destination, retracing the steps

by which we have come. "All living beings have to go back to the source from which they came

into existence", say's the **Bhagavata**. It is our misfortune that we have forgotten this vital

message today. To remember the source from which we came is the essential spiritual endeavour

that every man should make.

Man should not be content to live like animals

Man who came to this earth in quest of the **Atma** (Divine Self) is wasting away his time in the

frivolous pursuit of anna (material things). Animals are always busy seeking food. Man, who is

endowed with intelligence should not be content to remain like animals. He should strive to

reach Reality. Food, sleep, fear and mating are common to both birds and beasts. Man's life

today is largely confined to these four things. Birth as a human being should be used to realising

the Divinity within and not in frittering it away in sensual pursuits.

Chaitanya declared: "We

have installed today on the throne of our heart vicious thoughts and feelings, instead of making it

the seat of the Lord."

Samsara and **Samskara**

It is obvious that most of us have to lead a normal family life, but it is not the life in which you

should be wholly immersed. It is not Samsara (family) that follows us all through. It is the

Samskara, the purity that you have achieved, that stands by you in afterlife. Some elders come to

Swami and pray to Him to show them the way of God. What is the way? The way is journeying

back to the place from which we have come. Suppose you go to a town and stay there in a hotel

for a few days, you have to come back after finishing your work in town. You cannot live in the

hotel forever, mistaking it to be your home.

The phenomenal world is like a hotel to which we have come to experience the consequences of

our actions in the past. The body is a room in the hotel in which we have to undergo the Karmic

consequences. Our time and body should be used for carrying out the mission on which we have

come. We are engaged in accumulating wealth, gold and other

material possessions. It is true that

we need money to lead our life in this world. But there should be a limit to the acquisition of

these worldly objects. True welfare and happiness cannot be achieved without observing limits in

life. An uncontrolled life reduces man to the level of the animal.

Forgetting the primary goal of life men are wasting their time. Time is precious. Death is dangling

its sword over every head. Our life span is fast diminishing like water leaking through a broken

pot, or a melting block of ice. Death overtakes many even before they realise their mission in

life.

The body is made up of five elements!

It has to fall one day.

The Dweller in the body is eternal.

Free yourself from the delusion of birth and death!

'The Dweller is indeed Divinity.

This is the truth that all have to realise. Fulfillment in life cannot be found by indulging in eating

and drinking.

The main message of the **Bhagavatha** is devotion. The mother is the symbol for Bhakti

(devotion). Father is the symbol for Jnana (wisdom). The preceptor is the symbol for **Vairagya**

(renunciation). God is the very embodiment of **Atmic** knowledge. We can reach the **Moksha**

(mansion of Liberation) only by ascending the four steps to Divinity.

Mother comes First

Love for mother has to be fostered by everyone. Today this love is prompted by more greed--

desire for wealth and greed than by spontaneous affection for mother. Barely one in a million

realises that he owes food, blood and life itself to the mother.

Wherever she may be, a mother is

verily divine. It is said: **Matru Devobhava; Pitru Devobhava;**

Acharya Devobhava; Athithi

Devobhava. (Regard the mother as God, the father as God, the preceptor as God and the guest as

God). The mother stands foremost among these four. She is indeed the first teacher for everyone.

It is only the mother who strives most for securing the well-being of the child by showering on

him boundless affection and love and showing him the father.

Children today do not care to heed

their mother's commands, but they hanker after their mother's wealth. What is the use of having

children of this kind? They are a curse on the womb that bore them.

"Of what use is a son who does not lift both his hands in prayer to the Lord, who does not

proclaim the Lord's name with his mouth till it aches and who does

not cherish the Lord in his

heart? He is a disgrace to the woman that bore him." So says the **Bhagavatha**. This single verse says all that is essential regarding devotion, action, spiritual wisdom and renunciation. What are the duties of the hand and the tongue for a true devotee? God has given each man a single stomach but two hands to work with. If he works hard enough with both hands, he need not starve. There is no dearth of food. One who does not use his hands properly, has no right to subsist on others. The Vedas have enjoined the supremacy of Karma (sacred action).

Make the tongue holy
The tongue should be employed for doing sacred functions. One should speak sweet and sacred things and should not cause pain and hurt to others by his speech. It is a sin to abuse others. The Lord resides in everyone. The person who abuses others is in fact abusing the Lord Himself.

In an exhortation to the tongue, **Jayadeva** said: **Jihve, rasajine, madhura-priyatvam, satyamhitam tvam, paramam vada madhura-akshharaani, Govinda, Damodara, Madhava**. ("O sacred tongue, you know what is sweet, truthful and beneficent. Utter, then, the supremely sweet words' **Govinda, Damodara, Madhava**"). The tongue experiences sorrow or suffering in its own home without straying into the homes of others. It discretely decides beforehand whether an edible should be eaten or not. If it is sweet, it shows its consent by sending it down for digestion. But if it is bitter it spits it out. If the tongue is properly used, it can be the means by which we can attain Godhood itself.

Let the name of the Lord dance on our tongue, since **remembrance** of the Name is the easiest path to liberation in the Kali Age. We should use the tongue for uttering sweet and truthful words. This sacred instrument is often misused. The sins that the tongue commits are four: lying, backbiting, **invecting** and loquacity. The tongue becomes sanctified if it refrains from indulging in these four sins.

Example of **Pundarika** in serving the parents
Everyone should treasure in his heart love for his mother, who has borne him, reared him with love and fostered him with care. The person who forfeits his mother's love will not earn any one's love.

Pundarika was the one who was devoted to the service of his aged parents. In doing so he was adhering to a self-imposed rule. He would not take any food until the

parents had gone to sleep.

Once he was massaging the feet of the parents. To test **Pundarika's** love for his parents, Lord

Panduranga came to his residence in a disguise and stood behind him.

Pundarika went on with his service to his parents who had not gone to sleep. The new-comer

asked **Pundarika** to look at him. **Pundarika** said, that he was seeing the visitor. The latter asked

him: "In what form are you seeing me?" **Pundarika** said "I am seeing you as my mother."

Meanwhile **Pundarika's** Guru came there and told **Pundarika** that the visitor was none other than

the Lord Himself. **Pundarika** said that the parents whom he was serving were also God. The

Guru earnestly urged "Don't you realise that the one who has come is verily God?" **Pundarika**

replied: "My parents also are God." **Panduranga** admiring his resolve, said: "**Pundarika**, won't

you like to experience a vision of Me even once?" **Pundarika** replied: "Until my mother goes to

sleep I will not seek your vision. If you are keen that I should see You, please wait for a while. I

shall come to You after my mother has gone to sleep." It was such devotion to his parents that

made the Lord reveal Himself to **Pundarika** and render service to him.

From "**Ko-ham**" to "**So-ham**"

From the moment of birth, man is concerned about his future. The child's first cry is,

"**Kwa, Kwa**." "Wherefrom have I come?" If you examine what is happening to you everyday, you

will understand why a child cries at the time of birth. Seeing the endless troubles in store, the

child cries: "Where am I?" Forgetting the place from which they came, men lose themselves in

worldly desires. There are a few like **Prahlada** who from the moment of birth realise their

inherent divinity. They utter "So-ham! So-ham" from the time of birth. But ordinary mortals ask

"**Ko-ham? Ko-ham**" ("Who am I?") They do not get the answer till the end of their lives. They do

not realise the answer is: "I am God." A few earnest seekers start with "**Ko-ham**" ("Who am I?")

and end with the discovery: "So-ham" ("I am He").

Every man is prone to commit mistakes either wittingly or unwittingly. But one mistake he

should not commit in any circumstance, that is, to forget what he owes to his mother. Love of a

mother can redeem a man's life, whatever his other lapses may be.

The greatest gift of the parents

is the body, with all its powers. Although the Lord rules over all lives,

it is the parents who have
endowed the body to the child. Clay and water are the gifts of Nature.
But it is the potter who
makes the pots out of them. Hence gratitude to the parents is a
primary obligation.

Youth, wealth and strength are transient
Students these days ask: "why should we be grateful to our parents?"
They should remember that
if they cause distress to their parents now by their behaviour, they
should not be surprised if in
the later years their own children cause similar distress. This is the
law of action and reaction that
is always at work. Do not get conceited because of your youth, your
wealth or strength. All these
are transient. **Adi Sankaracharya** warned in strident language: "Do
not get proud because of
companions, wealth or youth. Time will take away these in a moment.
Placing their trust in these
tansitory possessions men are forgetting the eternal verities and the
source of real bliss.

Whatever things you may possess, whatever amenities you may
enjoy, only faith in God will
confer real peace of mind. An air conditioner may cool your body, But
only grace of God can
cool the heated brain and the troubled heart. That grace will come to
those who are grateful to
their parents and render loving service to them. Starting with mother,
gratitude should extend to
the father and preceptor. If you show gratitude to these three, you
will realise the presence of the
Triune Lord in them and you will reap the fruit of worshipping the
Trinity (Brahma, Vishnu and
Shiva).

Parents' fault in not correcting the children
It is an unfortunate fact that today ninety percent of the children are
spoilt by the parents
themselves. The parents do not exercise timely control over the
children. If the wrong actions of
the children are corrected then and there, they will grow in the
proper way. The parents should
show no indulgence towards children who go astray. It is misplaced
affection to let erring
children go uncorrected.

What use is there in having children who do not behave properly?
What did **Dhritarashtra** gain
from his hundred wicked sons? He would not restrain them despite
the warning of Krishna and
Vidura. Ultimately the entire family was wiped out. There is no
meaning in rejoicing when a
child is born. The time for rejoicing will come when the child grows
up, earns name and fame
and brings credit to the parents.

Every son should see that he makes his mother happy. He should seek
from the mother nothing
but her love and blessings. Mothers should strive to keep their
children on the straight path. Only
such mothers and children are worthy of the name. When mothers
and children act properly, the
nation will develop along the right lines. Righteousness will spread
from the family to the whole
world.

There are parents who question their children when they go to
Swami: "What madness has seized
you? Why are you going to the **Sai**?" What form of madness do these
parents desire for their
progeny? Do they want them to become rowdies and **goondas**? Do
they want them to be crazy
about money? What will money give them which can equal the grace
of God? What everyone
should seek is the grace of the Divine, which is a treasure greater than
all the wealth in the world.

God above all is the destiny of human life
Nothing should come in the way of your seeking God. You must be
prepared for any sacrifice or
face any opposition for the sake of God. **Prahlada** faced the wrath
and hatred of his father

Hiranyakasipu in adhering to his faith in **Narayana**. **Vibhishana**
renounced his brother **Ravana**
when the latter stood in the way of his devotion to **Rama**. If a mother
stands in the way of your
devotion to God, you must be prepared to give her up, as **Bharata** did
when **Kaikeyi** sought to
separate him. from **Rama**. **Meera** was prepared to renounce her
husband rather than give up her
devotion to Krishna. Emperor **Bali** rejected the advice of his Guru,
Sukracharya, when the latter
advised him to retract his gift to **Vamana** (Vishnu). These are the
examples of the devotees who
did not flinch in vindicating their devotion to God.

The realisation of God is the goal and destiny of human life. From the
moment of birth, suffering
pursues man in one form or another throughout life. If in all these
ordeals, one has to maintain
equanimity and peace, he has to lead a righteous life, with firm faith
in God. There is no need to
give up the normal duties of a student or a householder. But
everything that is done should be
done as an offering to God. Thereby every ordinary act becomes
sanctified. Love of God should
express itself in the form of consecration of every action. This is my
message to you on this
sacred day.

Discourse at **Brindavan** on **Easwaramma** Day, 6-5-1987.

Those attached to God, aspiring God, aware of God, adoring God

have distinct marks by which they can be identified. Such people have a compassionate heart. If a person turns the rosary on the fingers and is intently engaged in watching the tip of his nose, unmindful of the distress that dances around him, we can at best name him a sloth, that is all. Get up, place the rosary in its bag, and activate yourselves in relieving distress—that is the true spiritual path. Do not waste all your years with stone images, pictures or idols. Learn to see in every living, vital, active person, the embodiment of all energy, all beauty, all beneficence, namely, God.

BABA

11. Developing the inner vision

WHETHER we are actively working in the world or have withdrawn from it, the most important

consideration is not the work that we do or not do, but how effectively we have been able to

uproot and destroy the Vasanas (deep-seated tendencies) which lie hidden in our heart. The

removal of these impurities, which have encased themselves so deeply, is the principal objective

of all Sadhana or spiritual practice. This is also the goal of all Yoga, namely to cleanse ourselves

of all trace of Raga and Dvesha, the twin evils of attachment and hatred, which have harboured themselves within us.

The Gita has shown that if we can root out the entrenched tendencies that cling to our heart, we

are free to perform any action without concern for the results. From that point on we will not be

bound by any Karma we become engaged in; in other words, we will be completely freed from

the effects of our actions. People who do not understand this truth and end up renouncing all

outside activities, become mired in sloth and idleness. But the Gita has repeatedly warned us that

there is no room at all for idleness in the world of the Spirit. What the Gita teaches is Anaasakti

Yoga, the Yoga of disinterestedness or impersonal action, in which we remain totally indifferent

to any personal interest in the work that we do and in the results that accrue from it. It means

working with full concentration to the limits of our capacity for excellence, but dedicating all our

actions to the service of God and remaining established in God-consciousness.

Nishkama Karma and Anaasakti Yoga

Anaasakti Yoga goes even beyond the practice of Nishkama Karma which has been emphasised

in the second chapter of the Gita. Nishkama Karma is the stage in which all our actions are

performed without desiring or expecting any fruits from our labours. No person will be able to

reach the stage of Nishkama Karma as long as his Vasanas (impressions), which have arisen

from past actions, are impediments to spiritual progress. A person must first remove the bad

qualities which are associated with bad actions, by replacing them with good qualities which are

associated with good actions. Then when he is firmly established in the stage of selfless service,

wherein he performs only good actions, he can go to the stage of Nishkama Karma (desire-free

actions), where he renounces the fruits of all his actions. From there he will rise to the stage of

Anaasakti Yoga.

The Gita proclaims that only through good deeds, through Sat Karma, can the bad tendencies be

removed and our hearts purified. But it goes further. It asserts that the true purity of the heart can

be achieved only by dedicating all our actions to the Lord. For example, when food is eaten after

having been cooked and prepared in a number of different ways, it is still just ordinary food, and

we are subject to the good or the bad effects of eating that food. However, if this food before

being consumed is offered to God, then it becomes Prasadam (blessed food), which becomes the

sacred gift of the Lord. By the same token, all the activities performed by us during the day fall

into the category of ordinary Karma. But when we perform these same actions, even if they are

simple acts, with the intention of making them an offering to God, devoting their results not to

our own pleasure but the pleasure of the Lord, then they become Karma Yoga (communion

through selfless action) as well as a Yajna, a holy sacrifice. It is only through such Karma Yoga

that we will be able to rid ourselves of all evil tendencies and make our hearts pure.

Offerings to God should be pure and sacred

What should be the qualities of the actions we offer at the Lotus Feet of the Lord? Before we

offer anything to the Lord we must make sure that it is pure, befitting and sacred. Then it will be

a worthy offering to the Lord. For example, if we want to offer a rose to the Lord, we first select

a beautiful, fragrant bloom. Then we remove the insects from the flower. Next we remove the

thorns or any imperfect leaves from the stem and in a number of other ways we make our

offering as beautiful and pure as possible. Every action we perform should be like this. Our

actions must be saturated with the fragrance of love and sacredness and must be good and pure.

This is the true: Yoga of Action as laid down in the Gita.
 It is in the field of action, or Karma, that a man most patently reveals his character and the type of man he is. If we want to ascertain if a person is predominantly Satwic, Rajasic or Tamasic in nature, we need only to observe his actions; they will unmistakably reveal his nature.

Satwic action is Nishkama Karma
 The Gita has pointed out the type of actions that should be performed in daily life. The Gita proclaims that the secret of human life is to recognize and follow the path of Dharma, which means engaging ourselves in selfless and sacred actions that promote the welfare of our fellow men. Only then can our actions be considered Satwic in nature. Once they become Satwic then they can be classified as Nishkama Karma. No ordinary person will be able to perform actions completely without desire. We will have to orient our actions and our desires towards the purpose of seeking and experiencing God. When that sacred orientation becomes the basis of all our activities, then such Karma belongs to the Yoga of Anaasakti (communion through equanimity). That is the highest level of action and leads us straight on the path of our goal. But involved herein will be the spell of Maya.

There are two powerful Shaktis that make up Maya: one is Avarana (veiling power) and the other is Vikshepa (projecting power). There is no particular form and shape for these two.

Avarana refers to that which veils or covers. How does it cover? If it does not have form itself, by what means does it cover? How can it be removed? These questions cannot be easily answered. Maya is mysterious and inexplicable.

In what circumstances does this delusion exert its influence on us? It is during twilight or in the dark that we imagine that we see a snake when there is only a rope there. It is through darkness that the delusion comes and envelops us. In truth, no snake has covered the rope, but the delusion beclouds the mind of man and covers his clear perception. This delusion is Maya. When you turn your torch on the area you find no snake there; there is only a rope lying there. Thus, in the light, delusion disappears and the real object is seen. That which exists will always exist; it will never cease to exist. It remains forever unchanged. There cannot be even the slightest variation in its existence. It is only the delusion covering it which comes and goes. The form that this delusion

takes in the mind is Vikshepa the second powerful Shakti of Maya. Vikshepa is the projection that is super imposed on the unchanging basis. In this case the projection was the snake. Another time it will be something else.

Moods, pains, pleasures all come and go. They are something like relatives that come to visit us, but they do not stay permanently. In the same way, this Maya comes and goes as a delusion for human beings. The delusion in our mind which covers the rope and hides from view is Avarana, the veiling power. The illusion which has been projected by our mind on to the rope is Vikshepa, the projecting power. With the help of the light we see the rope as a rope, and the snake vanishes.

So these two aspects of Maya have come in the darkness and disappeared in the light. Maya has no beginning. But it can permanently come to an end. When the light of wisdom shines on it, Maya will finally disappear; then the One Unchanging Reality will stand revealed. By teaching this great wisdom to Arjuna, Krishna was able to free him from delusion and make him shine with self-effulgence.

Then as now, we are developing only superficial understanding and outer vision. But it is the inner vision that is important; it alone is true and sacred. We lose sight of the One Reality, of our own Truth, because we pay attention only to the impermanent outer vision and forget completely the permanent inner vision. God comes as Avatar (incarnation) in order to bestow this sacred inner vision.

From Karma and Bhakti Yoga to Jnana Yoga
 Krishna urged Arjuna to free himself from attachments and illusions that were confounding him.

Krishna said, "Arjuna, you yourself must purify your heart and remove the veil of ignorance that is beclouding you. Take to the path of righteous action, work for the welfare of the world and dedicate your every act to Me, who am your very Self, residing in your heart." There is no royal road for human life other than through Karma Yoga, through the path of dedicated action. We will be able to enter into Bhakti Yoga, the path of devotion only after we have laid a firm foundation through good actions. And only after we have purified our feelings and developed our devotion will we be able to enter into the area of Wisdom and proceed on the highest path of Jnana Yoga.

Using our intellect to plan out an action whose fruits would benefit

someone else, as is the case
in the action of an old man who plants a tree whose fruits will be enjoyed by the future generations, can be called **Buddhi** Yoga (communion through intellect). In **Buddhi** Yoga we enquire into the consequences of our actions, and thereby base our actions on the reasoning power of our intellect. Intellect goes far above the narrow selfish considerations of the lower mind and senses. But even here there is still a tinge of selfishness. When we are completely free from all selfishness, totally indifferent to the results, acting effectively with full concentration, but without any attachment or desire, and offering all our actions to God, then we are practising **Anaasakti** Yoga. This is far superior to **Buddhi** Yoga. The best way to develop inner vision **Anaasakti** Yoga is not easily accessible to ordinary people. But that does not mean that we should give up trying to attain it. With whole-hearted effort and God's Grace, seemingly impossible things can be achieved. If we persist in our efforts then with practice we will be able to reach this high level of **Anaasakti** Yoga in all our activities. To succeed in this, the inner vision must be developed. Constantly reflecting on the Divinity that is everywhere is the best way to develop the inner vision that will establish us in **Anaasakti** Yoga. But the inner vision is very rare among men; even the greatest **Pandits** and scholars are steeped only in the outer vision. Here is a story that illustrates this. The story of **Ashtavakra** and the **Pandits**
Once upon a time, King **Janaka** called an assembly of great scholars. Famous **Pandits** and logicians came from all over the realm. The assembly was composed of such giants that there was no room at all for ordinary people to enter in. The daily meetings were presided over by King **Janaka** himself, and of the highly select group in attendance, only the most outstanding and accomplished were given the opportunity to speak and present their views. It was to this magnificent and august assembly that **Ashtavakra**, young in age, devoid of formal scholarship and twisted in physical form, sought to gain admission. But who would permit **Ashtavakra** to enter? He did not have any credentials or any recommendation whatsoever. The only help he had was his deep faith in God. Whoever has an abiding faith in God will not be put to any great difficulties. Temporarily there may be some obstacles but in the end he is sure to meet with success.

For three days **Ashtavakra** waited at the gate of King **Janaka**'s palace. While waiting **Ashtavakra** observed all the **worldfamous** scholars who were coming to attend the meeting. **Ashtavakra** was not prepared to give up his resolution to join the assembly and participate in its deliberations. He waited at the gate patiently day after day. There was one observant and sympathetic old scholar who noticed **Ashtavakra** standing by that gate, whenever he entered and exited through it, morning and evening. The kindly old scholar informed King **Janaka** that there was a young boy outside, waiting for some days to enter the assembly, although he did not have any of the usual qualifications necessary for being inside. King **Janaka** directed his assistants to find the boy and bring him to the assembly hall. Shortly after King **Janaka** had taken his seat, and the meeting began in the solemn and sacred atmosphere befitting such an august assembly, **Ashtavakra** entered the hall. The moment they saw the young boy with such crooked form come to take part in the assembly, most of the great scholars who had gathered there began to laugh. **Ashtavakra** calls **Pandits** as cobblers. King **Janaka** who was keenly observing **Ashtavakra** as he entered, did not laugh. **Ashtavakra** looked carefully around the hall, and then quite inexplicably started laughing even louder than the scholars seated there. This loud burst of laughter from **Ashtavakra** was quite inadmissible and greatly surprised the scholars; it became a real problem for them. "Why should this uncouth stripling be laughing at us?" they thought. "There certainly is reason enough for our laughter, considering how funny he looks, but there is nothing at all strange about us, so what conceivable reason does he have for all this laughter?" They were very much puzzled and irritated by what they considered the boy's impertinence. The assembled scholars were eagerly waiting to find out why this strange looking young person who had just come in, was laughing so loudly. One of the scholars was bold enough to speak to **Ashtavakra**. He asked, "**Oh** stranger, who are you? We do not know you. When we looked at you as you came in, your form made us laugh. In response to our laughter you are laughing even more loudly. What is the reason for this? What strikes you so funny about all the renowned scholars seated here that you have not even for a moment stopped

laughing."

Ashtavakra replied, "Well, Sir, I entered this gathering thinking it to be sacred assembly

convened by the famous Emperor **Janaka** to discuss the holy scriptures. If only I had known what

kind of people were attending this assembly, I would not have bothered to come. I waited

patiently for many days and then entered this hall thinking that the greatest living scholars would

be assembled here. I looked forward to being in the company of such sacred souls. But, alas, I

find nothing but cobblers here, only **Charmakaras** (shoemakers), who stitch **chappals** and work

with leather." When they heard this all the scholars became furious, feeling greatly insulted by

Ashtavakra for using such an abusive word.

Pandits should have capacity to look inward

But **Ashtavakra** continued in the same vein, "**Charmakara** is the proper word to describe you.

Only cobblers, only people who work with hides and skins will think about the worth of a

particular skin; others will not be bothered about it. All of you are laughing at my skin and have

obviously decided it is not worth much, but not even one of you has made an effort to know

about my scholarship. **Pandits** should have a capacity to look inward, but you only seem to care

about the outer covering. If you have not developed your inner vision but are only concerned,

with the superficial outer vision, then you cannot be considered scholars at all. Then you are only

Charmakaras, shoemakers, cobblers, specialists in hides." Thus spoke **Ashtavakra**. The scholars

hung their heads in shame. King **Janaka** who understood very well what **Ashtavakra** was saying,

invited him to take a seat in the assembly, and subsequently bestowed numerous honours upon him.

As was the case then, so is the case now throughout the world. However great we may be, we

have developed only the external vision. We do not bother to cultivate the inner vision. When we

examine a person we pay attention only to his physical features, his wealth, his status, his

education, his degrees and so on. On the other hand when God examines a person, He looks at

the purity of his heart. He pays attention to the peace that is within him. It is such inner vision

that we must develop.

Whatever be the circumstances we confront with, we should not get excited or agitated. We

should allow time for the nobler feelings to well up. from inside us

and manifest themselves. By

practising patience and forbearance we will be able to acquire all the other important spiritual

qualities, such as mind control, renunciation, endurance and concentration. This will bring a state

of inner purity and abiding peace. Inner purity is even more important than outer purity. The

Lord is ever present both inside and out. Therefore, both inner and the outer, the entire place

where the Lord is to be found, must be purified and sanctified. Then the indwelling God will

protect you wherever you go.

Discourse on the **Gita**, delivered at the **Prashanthi Mandir**.

12. **Chaitanya** and the thief

KRISHNA **Chaitanya** was once moving about, dancing and singing ecstatically, oblivious to

everything, being immersed in the contemplation of the Lord. He

entered **Navadhveep**, where the

leaders of the town joined him in his **Bhajan**

with equal ecstasy. A thief also joined this group. He had been a thief all his life and an arrant

liar. He joined in their dance and thought that as there were many rich men in the group, who

were wholly lost in their singing and dancing, he could easily pick their pockets. While this was

his intention, what happened was entirely different. The moment he joined the devout group, he

forgot himself and began to sing and dance with the same fervour as others. After the others had

left, he, sat apart for a while, watching **Chaitanya**. A small group of children were listening to

Chaitanya's discourse.

The thief ran towards **Chaitanya** and said: Swami! You are giving advice to so many persons.

Please impart some holy name to me." **Chaitanya** replied, "Tell me first of all who you are and

what is your life story. I shall then give you a message." The man confessed: Swami! I am a

thief. I have been leading the life of a thief and a liar. My name is **Rama**. People call me as **Rama**

the Thief." **Chaitanya** said: What a pity! I shall, however, give you a message. What will you

give me as **Gurudakshina** (offering to the teacher)?" The thief replied: I shall give you a share

in the booty I get from stealing." **Chaitanya** said: I have no need for any such thing. Give me as

an offering a promise that you will not commit theft in future." He replied: Swami! I am

prepared to offer you anything, but I cannot agree to give up stealing." **Chaitanya** then said: If

that is so, I shall impart the sacred name to you on one condition.

Whichever place you may

choose for thieving you must recite the sacred name 108 times before you break into the place."

A holy person can change even a thief

Chaitanya then drew the thief near to him. The thief's heart had considerably softened after

listening to **Chaitanya**'s words. **Sambhaashanam**

Sankatanaashanam ("conversation with a holy

person removes distress"). The thief was getting rid of the fear. He

neared **Chaitanya**. **Sparsanam**

Karma **Vimochanam** (the touch of a holy person frees one from the effects of past deeds).

Chaitanya held the thief's head and whispered in his ear three times the mantra: "**Om Namo**

Bhagavathe Vaasudevaaya." The mere sight (**darsanam**) of

Chaitanya destroyed the sins

committed by the thief. His words dispelled the worry felt by the

thief. The touch of the saint

frees him from the bonds of past deeds.

The thief went back with a purified heart. As he was leaving, he saw large numbers of people

going to **Chaitanya**. Many rich persons were amongst them. The thief

thought that this was a

good opportunity for him to break into their houses. The richest man

in the building had taken

his wife and children to meet **Chaitanya**, leaving his house

unguarded. The thief broke into the

house and entered the safe-room in which all the valuables were

kept. He saw gems of all kinds.

He was resolved not to touch any of the valuables till he had

completed recitation of the mantra

given to him by **Chaitanya**. But before he completed the mantra

japa(recitation of holy formula),

the master of the house and others arrived there.

A thief is turned into a saint

The lady of the house, who had gone with all her jewels, wanted to replace them in the safe. She

saw a stranger in the room engaged in deep meditation. She thought it must be some great sage

who had come into the house in their absence and was meditating on God. She called her

husband. The stranger continued to be immersed in meditation. He

did not appear like a thief.

They thought he must be some saintly person who had honoured their home by his visit. All of

them began to offer worship to him and prostrate before him. They thought that in the wake of

the saint **Chaitanya** other saintly persons were also visiting their village.

Meanwhile, on the completion of the recitation of the mantra, the thief opened his eyes and to

his astonishment found a large group of people standing reverently before him. The master of the

house asked him: **Oh** sir! Who are you? Where from have you come?

We have been sanctified

by your visit. Please take your food in our home and redeem our lives by doing us this honour."

A great change came over the thief. He thought: If the mere recitation of the Lord's name can

bring me so much honour and respect, although I had come here only to steal, how many greater

things may be in store for me if I genuinely recite the Lord's name for its own sake? I may hope

for the highest position by the grace of the Lord." That very moment he decided to give up

stealing. He prostrated before the master of the house and his wife and said: Mother! Let me tell

you the truth. I am a thief. Let me go to a forest. I shall spend the rest of my days contemplating

on God and leading my life of a true ascetic."

Listening to his words of truth, the elders present were deeply moved and they arranged to carry

him in a palanquin in procession round the village and to leave him in a forest as desired by him.

Later, the man went to **Chaitanya** and reverently requested him to bless him so that he may

become a real sage worthy of respect from the people.

Discourse at the Institute Auditorium, **Prashanthi Nilayam**.

13. The Human Destiny

MOST people in the world do not know the true significance of life.

Many do not even seem to

care about it. One in a million may be concerned about knowing the

purpose of life. The concern

is the first step in the journey towards the ultimate goal. Most young

men are content to regard

eating, sleeping, dressing and rearing a big family as the main aims of

living. All these doubtless

are necessary to some extent. But they alone cannot contribute to peace of mind or fullness of

life.

The phenomena of the external world are what the eyes see, the ears hear, and the mind **cognises**.

All these are sensory phenomena. Beyond the **Indriyas** (senses) is the mind and greater than the

mind is the **Buddhi** (intellect). The intellect is governed by the **Atma** (the inner Divine Being).

The human destiny is to realise the **Atma**.

Among the sense organs the most powerful is the mouth (which has the powers of speech and

consuming food). When the mouth is under the control of the mind, all other senses can be

controlled. Speech should be restrained as much as possible. Then, the attention, of the mind

should be diverted towards the **Buddhi** (which has the power of discrimination). When the

Buddhi is turned towards the **Atma** (the indwelling Spirit), it begins to realise the all-pervading Spirit.

Only a few enjoy the bliss of the Spirit

The inextricable connection between the phenomenal world outside and the world of consciousness inside eludes the understanding, of ordinary people.

Immersed in the desire for enjoying worldly pleasures, they do not attempt to discover the boundless joy to be derived from the inner Spirit. This is because all the sense organs are open only to experiences from outside. It is not surprising that the common man is subject to the outward vision. Only a few develop the inner vision and enjoy spiritual bliss.

Is it the body that derives joy from looking at a thing of beauty? Or is it the **Atma**? What is it that relishes the food that is consumed? The body or the spirit? What is it that enjoys fragrance or is moved by companionship? Enquiring in this manner, it will be found that it is the **Atma** that is the enjoyer and not the physical body. The body by itself is gross and is incapable of experiencing joy. It must be realised that the Spirit transcends the mind and the intellect and pervades the entire cosmos. The Spirit is the basis for the cognition of the external world and experiencing the inner world.

The Vedas and **Vedangas** (vedic sciences), music and literature, physics and chemistry, botany and biology---all these different branches of knowledge are related to the phenomenal universe.

They belong to the category of "**Apara Vidya**"--the lower knowledge. People devote their lives mainly to these studies. Only the knowledge of the Spirit is "**Para Vidya**" the Supreme Knowledge. "**Apara Vidya**" (worldly knowledge) is pursued mainly for earning a living. But even worldly knowledge exists to point the way to spiritual awareness. Without spiritual knowledge, all other knowledge is valueless.

Experiences of different states of consciousness

Every man has to enquire every moment about the purpose and goal in life. Eating, drinking, sleeping and passing time cannot be the meaning of human life. All these are common to birds and beasts. What is the uniqueness of man? He is endowed with faculties which can enable him to rise above the animal to the human and divine level.

Vaak (speech), Manas (mind) and Prana (vital breath) are manifestations of the **Atma**. Each is related to a state of consciousness. They are: **Jaagruti** (the waking

state), **Svapna** (dream state) and **Sushupti** (deep sleep). In the **Jaagruti** state man is awake and experiences the outer world through sight, hearing, speech and other senses. The phenomenal universe is what one experiences through the five sense organs. The experience in the waking state is known as **Visva** because experiences are the subtle form of the cosmic principle. **Visva** has 24 constituent elements: the five organs of action, the five sense organs, the five basic elements, the five **pranas** (vital airs), the mind, the **Buddhi** (intellect), the **Chitta** (subconscious mind) and **Ahamkara** (ego sense). In the dream state, only the four internal senses (the mind, the **Buddhi**, the **Chitta** and the **Ahamkara**) function. They constitute the **Antahkarana** (the psychosomatic agency). In this state the experiencer has **tejas** (an effulgent form) and is known as **Thaijasa**. **Sushupti** is the state of deep sleep. In this state, **Prajna** (intuited awareness) alone remains. Hence the experience in this state is called **Praajna** (the Knower).

Visva, **Thaijasa** and **Praajna** are all different names of the **Atma** (in the different states of consciousness), according to the different forms assumed by the **Atma** in the various states.

Modifications of the principle of consciousness

Prajnaanam Brahma declares the **Upanishad**. Jnana, **Vijnana**, **Prajnana**, **Sujnana** and **Ajnana** are modifications of one and the same principle of Consciousness. **Prajnana** comprehends all that is experienced by the **Antahkarana** through impressions received by the sense organs--the eyes, the mouth, the ears, the nose, etc. **Prajnana** is immanent in **Antahkarana** as the principle which absorbs and interprets the messages received through the senses. The eyes, for instance, are like the bulb in a lamp. The bulb cannot emit light. It needs the electric current to make it **bum**. Likewise the eyes cannot see by themselves. It is the **Prajnana** which sees through the eyes. The same thing applies to the ears and the other organs. They all need power of the inner current to do their work. All the sense organs are insentient by themselves. It is **Prajnana** that animates them and makes them instruments of the **Chaitanya** (Consciousness).

The universe contains innumerable objects. In all of them, the one unchanging, eternal principle is the **Atma**. That is **Prajnaana**. That is Brahman. It is the power of this eternal principle which sustains the evanescent and ever-changing objects of the universe.

Asthi, Bhaasthi and Priyam

(Existing, shining and pleasing) are three indices of the Divine. Sat-Chit-**Ananda** are the attributes of the Divine. Sat indicates **permanence**. Chit indicates Omniscience. **Ananda** is the state of unalloyed bliss. These three attributes of the Divine are changeless and have no form or name.

When these three get associated with objects which have name and form, we have **Prapancha**--- the quintuple phenomenal universe. The cosmos is permeated by the Divine. Even if you are unable to see It, the Divine is present in everything. All our senses function because of the

Consciousness that operates in every being. Without that consciousness man would be an insentient creature.

Atma is common to all states of consciousness. The different states of consciousness are mutually exclusive. You cannot experience in one state what you have gone through in another. For instance, in a dream you may weep over the death of a person. But when you wake up, you don't weep for the person who died in the dream. What happened in the dream is true only in the dream state. In the waking state it is **Mithya** (unreal).

Likewise we do not lament in the dream for a person who died in the waking state. Each experience is real only in that state of consciousness. But the one principle that is common to all

states of consciousness---waking, dream, and deep sleep---is the **Atma**. **Atma** is not bound by

limitations of time, space and circumstance. The body is impermanent. But it is the abode of the indwelling Spirit. It is a shrine and when it moves, the Divine moves with it. Hence the body should be cared for the same way in which an iron safe which is of little value in itself, is safeguarded for the sake of the valuables kept in it.

What is it that binds man to the illusory world? It is not family or property. These can be given up when one wishes to do so. But what are the most difficult to renounce are Raga (attachment) and **Dwesha** (hatred). As long as these are dominant in man, he cannot realise his true self. And as long as man is unaware of his true self, he is in bondage, there is no freedom from suffering or worry.

Rights and duties are two ends of a battery. Students should remember that life is precious and should not be wasted in the pursuit of trivial and temporary things. Together with academic studies they should cultivate spiritual **sadhana**.

Even in academic studies, they should not confine themselves to merely transferring to the memory what is contained in the books. They must digest what they have studied and put their knowledge to practical use in the service of society. Try to absorb what is contained in the books and make this knowledge a part of your life. Just as water stored in a reservoir is used for irrigation through canals, the knowledge acquired by you should be diverted to useful channels for the benefit of society.

Today everyone talks about his rights and "fights" for them. But they are forgetting their duties and responsibilities. Rights and duties are like the positive and negative ends of a battery. They go together. When duties are discharged properly, rights will be secured of their own accord.

How can rights be ensured without the due performance of duties? Recognise your responsibilities as students. That will make you deserve your rights. Students should develop largeness of heart. This country has inherited a glorious culture from ancient times. You must preserve this culture, while adapting it to suit modern conditions. Most of our students are totally ignorant of our

spiritual and cultural heritage. This ancient culture laid stress on unity and sought to raise the human to Divine level. It aimed at promoting religious and social harmony. Today unity and tolerance are absent and society is riddled with conflicts. The country lost its freedom in the past because of divisions. We should regard **Bharat** as one nation, with one heart and proclaim the Truth to the world in one voice.

Students! Develop largeness of heart. The heart is not a physical organ. It derives its name "**Hridaya**" from the fact that it is a seat of **Daya** (compassion). Develop compassion for all. Go forward from the narrow feelings of "I" and "mine" to "We" and "Ours".

It is not easy to comprehend the formless, attributeless, infinite Divine. The truth of the Divine has to be discovered and experienced by each one. The Divine is omnipresent. You must lead a life of truth and godliness based on this conviction. Strive to make the nation an upholder of truth and righteousness. This is the foremost duty of students today. Discourse at the **Sri Sathya Sai** Auditorium, **Prashanthi Nilayam**, on commencement of the New Academic Year, 22-6-1987.

If the eye does not help you to visualise God in everything it sees, it is far better to be blind. If your ears drag into filthy cacophony it is

far better to be deaf. The senses should not be encouraged to plunge you into sensual muck. They must serve your real interests and sublimate your appetites. They must help you to dwell on God. BABA

14. Light the lamp in your hearts

A LAMP has a unique power, which is not possessed by any other object. It dispels darkness.

For this reason, **Bharatiyas** have always worshipped lighted lamps. Before commencing any

auspicious or religious function, the ceremonial lamp is lit. Another notable quality of the lamp

is that the flame goes upwards----the path of the Brahman. The sinful path leads downwards.

The light of the lamp, however, can only dispel the darkness outside but cannot remove the

darkness that envelops the heart as a result of attachments and aversions carried from previous

lives. Not all the blaze of light which filled **Lanka** when Hanuman set it on fire could remove the

darkness from **Ravana's** heart. Because his heart was filled with lust and hate, no light could

penetrate it.

Even as a lamp needs a container, oil, wick and a match stick to light it, for lighting the inner

flame, one needs a container in the form of **Vairagya** (renunciation), **Bhakti** (the oil of devotion),

the wick of mental concentration and **Tathvajnana** (the match stick of true awareness). Even if

any of these four is lacking, the light of Self cannot be lit.

Where there is no attachment there is no fear

The world today is immersed in fear and suffering. The only way to get rid of fear is to cultivate

Vairagya (non-attachment). Where there is no attachment, there is no fear. Only through **nonattachment**

and renunciation can one acquire the competence to experience inner illumination.

Renunciation does not mean giving up property and society and betaking oneself to the forest.

What is called for is renunciation of all evil tendencies. That is Yoga. In the **Gita** three paths have

been indicated. **Mathkarmakrit Mathparamo Madhbhaktah** ("Who works for me only, who looks

on me as the only refuge, and is devoted to Me"), says Krishna. Here, **Matkarmakrit** ("Who

works for Me") does not mean doing service to Krishna. The "Me" represents the Cosmic Being.

Because everything in the universe is permeated by the Divine, one who is enjoined to do service

to all as the primary duty. All actions have to be done in society. You have to serve your country.

The individual, the community and the world are the triune aspects of Divinity. To ignore any

one of these is to court failure in the purpose of living. The goodness of the individual promotes

the welfare of society. Social well-being is the basis for national welfare.

The cultivation of **Vairagya** (renunciation) calls for practice of certain restraints and disciplines.

There should be curbs on desires. One should give back to society what one has been able to

acquire by the use of the knowledge and skills received with the help of society. True sacrifice

consists in sharing with others one's wealth, strength and qualities, which are in fact derived from

society.

One should not be remiss in discharging one's duties and responsibilities. The proper fulfilment

of duties is part of the spiritual discipline necessary for getting enlightenment. No room should

be given for doubts. Many are haunted by doubts of every kind. While doubts remain, there can

be no liberation from bondage.

Sacrifice leads to communion with Divine

Students should strive to lead exemplary lives. No one can give up completely all social relations

or actions. Hence, one should dedicate all actions to the Divine and thereby develop the sense of

detachment. To remove the chaos and violence prevailing in society today, you have to become

Karmayogis and devote all your knowledge, abilities and energies to the transformation of

society. It is not wealth that is important. Character alone counts.

Bhoga (sensual pleasures) can

only lead to **Roga** (disease). **Thyaga** (sacrifice) leads to Yoga (communion with the Divine).

I have lit the lamp in the hostel today as a symbol of the spiritual light that has to be lit in the

hearts of all of you. Spiritual enlightenment is as important as academic knowledge. All other

branches are like rivers which merge in the ocean of Spiritual Knowledge.

During your educational career, develop purity of character and cultivate right habits. Even in

ordinary routine actions like sitting, do not be sloppy and indifferent. If your back is bent when

you sit, the **Sushumna nadi** (which runs through the spinal column) gets bent and this will

produce harmful consequences including loss of memory power.

Discipline is vital. Avoid

unnecessary talks and purposeless association with anyone. Having come for study, you must

concentrate on your primary duty. Strive to make your parents happy by your conduct and

performance and see that you bring credit and good name to the

Institute. Only then will your life
be an example to others.

Discourse at the inauguration of the New Wing of 'the Institute
Students' Hostel on 22-6-1987.

There is no stepping down in your **Godward** march. It is a
continuous journey through day and night, through hill and dale.
Where the road ends, God is attained and the pilgrim finds, that he
has travelled from himself to himself.

BABA

15. "God and you are One"

ANTARBAHISCHA tathsarvam Vyaapya Narayano sthithah

("Pervading the entire cosmos inside

and outside remains **Narayana**"), says the **Upanishad**. Where can
you search for the One who is

all pervasive? When everything in the world is permeated by the
Divine, it is dangerous to claim
something as "mine" or "thine".

It is not possible to realise God by **Sadhanas**, **yajnas** or **yagas**,
dhyana (rituals, sacrificial actions,
meditation) or good deeds. All these are only aids for achieving purity
of heart and mind. This

truth has been clearly enunciated by **Sri** Krishna in the 11th Chapter
of the **Gita** in **sloka** 53:

"Neither by the **Veda**, nor by austerities, nor by gift, nor by sacrifices,
can I be seen in this form

as you (Arjuna) have seen me." What, then is the purpose of these
Sadhanas, which are being

performed by earnest and knowledgeable aspirants? All these
Sadhanas are intended to help man

get rid of the veil in which he is enveloped by Raga (attachment) and
Dhvesha (hatred). The

inner meaning of all spiritual disciplines is to make man realise his
true nature.

Aspects of Sat-Chit-**Ananda** and their unity

Man inherently is the embodiment of Sat-Chit-**Ananda** (Being-
Awareness-Bliss). Sat is the

unchanging state which is unaffected by the processes of Time (the
past, present and the future).

Chit is the capacity of Awareness which enables one to know the
outer and the inner truth about

everything. **Ananda** is that state of unalloyed bliss which is pure and
permanent. When Sat, Chit

and **Ananda** appear as different and distinct aspects, how are they to
be experienced as a whole?

Although they appear to be distinct, their unity can be illustrated by
an example. The flame of a

lamp has three features' heat, light and the red colour. Although these
three features are distinct
the flame is one.

How is Sat-Chit-**Ananda** to be experienced? Is it possible for the
microcosm to experience the

macrocosm? Such a doubt arises out of a sense of weakness. One

should not give way to this. On

the surface of the vast ocean, there are endless number of waves
produced by the action of wind

on water. The water in the ocean has the quality of coolness,
transparency and wetness. Every

wave arising from the ocean has these three qualities. Likewise, every
individual being who has

issued from the infinite Sat-Chit-**Ananda** has the three aspects of the
Divine. There is no need to

succumb to the apparent contrast between the Infinite and the
minuscule finite. All things are

permeated by the divinity that characterises Sat-Chit-**Ananda**.

The term "**daiva**" (Divinity) means wholeness and immanence.
Divinity is immanent in the

Prakriti (whole of creation), which cannot exist otherwise. The
energy that is present in every

object in Creation is derived from the divine (Sat-Chit-**Ananda**).

Divinity represents the unity of

Sat-Chit-**Ananda** and **Prakriti**. In modern parlance, this may be stated
as: Matter plus Being is

God.

The four obstacles that have to be overcome

Recognition of this basic unity calls for earnest and continuous
striving. In the pursuit of this

fundamental quest, four major obstacles have to be overcome. They
are: **Avidya**

prathibandhakam, **Prajna prathibandhakam**, **Kutharka**
prathibandhakam and **Viparyaya**

Duraagraha prathibandhakam. **Avidya prathibandhakam** is the
impediment that arises out of

the feeling that one is too weak and powerless to seek the Divine. As
long as this sense of

weakness remains, man cannot understand the **Omni**-Self.

Prajna prathibandhakam is the obstacle that is created by self-
conceit. When one feels that he

knows everything and is unwilling to learn from elders he becomes
unfit for undertaking the

Spiritual quest. The third obstacle **Kutharka prathibandhakam**, is
faced by those who are caught

up in illogical reasoning and false arguments. They give farfetched
interpretations to the

pronouncements of sages and engage themselves in meaningless
controversies.

The fourth obstacle, **Viparyaya Duraagraha prathibandhakam**, is
caused by ignorance of one's

inner Reality and a refusal to make the effort to understand it. It
arises out of a feeling of

arrogance that one knows everything and has no need to learn from
others. The cause of this

arrogance is Maya (delusion). Maya is present when one sees the
unreal as Real and the Real as

unreal. This is the basic characteristic of ignorance. Such persons

view the **jagat** (world) as a physical phenomenon. But those who have attained the inner vision see the Cosmos as the manifestation of the Lord of the Cosmos (**Jagadeeshvara**). The Cosmos is the vesture of the Divine. The scientists admit that matter is composed of energy. Without energy nothing can exist in the Cosmos. **Prahlada** and **Hiranyakasipu** represent the two opposing views regarding the Cosmos. **Hiranyakasipu** viewed a pillar as only a pillar. **Prahlada** saw in it the immanence of **Narayana**. God cannot be seen in an exclusive way. Today we have an ever-growing number of people who are unaware of the nature of Divinity. No special **Sadhanas** are performed to experience Divinity. Nor all the religious rites performed by many are done for the sake of God. God cannot be seen in an exclusive way. When one realises his own true nature and **rids** himself of impurities like attachment and hatred, he shines in his own true Self. Hence all spiritual practices are only intended to eliminate impurities in a person. In every man there is a combination of the **Mayatatwa** (the Deluding principle) and the **Brahmatatwa** (the Divine principle). Without the Deluding principle, the **Brahmatatwa** cannot be experienced. Without the **Brahmatatwa**, the power of Maya cannot be manifest. On the surface of the vast ocean, countless waves are seen. There must be a force that causes these waves. It is the power of wind on the water of the ocean that produces the waves. Without the force of wind there can be no waves. Maya can be compared to this wind. The water in the ocean can be compared to the form of Sat-Chit-**Ananda**. The Jiva-**tatwa** or the individual selves are the waves of the ocean. Sixteen aspects that are undesirable to man. So, for the individual selves Maya is the primary factor. They are merely reflected images of the Divine. The images will remain only as long as there is the mirror (of Maya). When the mirror is removed, the One alone remains. Our body is like a mirror. As long as the body consciousness is there, the notion of separate individuality will persist like the image in a mirror. When the mirror of body-consciousness is removed, the image (the individual consciousness) will also go. Only the permanent entity-- the **Atma**-- will remain. To recognise the illusory character of the world does not mean giving

up all actions or family ties. Actions should be done in a spirit of detachment. Relationships should be maintained without deep attachment. It is not renunciation of action that is required. Renunciation in action is what is necessary. That means that actions which have to be performed as obligatory duties should be done properly. Thereby the mind is cleansed of its impurities. This is the purpose of actions done in the proper spirit. Today is Guru **Poornima** day---the day of full moon dedicated to the worship of Guru. On this day, the moon shines effulgently with all his 16 **Kalas** (aspects). On your part you have to shed 16 aspects that are undesirable to man. These 16 comprise the following: eight types of pride (pride of physical strength, of birth, of scholarship, wealth, penance, beauty, youth and power), six kinds of enemies (desire, anger, greed, infatuation, arrogance and envy), and the **Rajo**-and **Thamo-gunas** (passionate and slothful traits). It is only when these sixteen evil traits are eliminated that man will achieve fullness. These evil traits are preventing man from realising his essential divinity. Man allows the mind to dominate him. Man has also to contend with afflictions from five **Kleshos** (afflictions). These are: **Avidya**, **Abhinivesha**, **Asmitha**, **Raaga** and **Dhvesha**. **Avidya** (lack of true knowledge) renders a man feel weak and imbecile, incapable of recognising his inherent divine nature. **Abhinivesha** makes a man attached to samsara (worldly concerns) and to forget his real destiny. He allows the mind to dominate him. As a result, he is subject to sorrow and depression. **Asmitha** is the trouble that arises out of ego and excessive greed. When the desires are not fulfilled, there is distress. When they are fulfilled, **Ahamkara** (self-conceit) grows. In this process genuine human qualities wither away. **Raaga Klesha** is the distress caused by the insatiable desire for houses, vehicles, wealth, etc. **Dhvesha Klesha** is the feeling of bitterness that arises when one does not get what he seeks from others. In due course he becomes a low and pitiable creature. The scriptures have declared that among birds, the crow is the meanest; among animals, the donkey is the meanest and among men, the one who indulges in slander is most despicable. The crow is mean because it does not relish good food and prefers only rotten things. The donkey

carries only dirty clothes and is always dirty. The slanderer has a foul tongue and is the meanest among human beings.

The Greatest Sin that man commits

The greatest sin man commits is to forget his divinity and failing to recognise his true nature,

considers himself a distinct individual and fills his mind with desires and hatreds. We should not

look upon human existence as something pitiful or weak and powerless. Man is the embodiment

of Divine. Sat-Chit-Ananda (Being-Awareness-Bliss). The Divine in him is always radiating

light and bliss. But, because of the barrier of bad thoughts, he is unable to experience this bliss.

The Divine is not something different or separate from one's self. Although one is identical with

the Divine, the dark cloaks of Raga (attachment) and Dhvesha (hatred) envelop his divine

essence and prevent him from realising his inner Reality. The only truth man has to discover is

the truth about himself. All the Sadhanas that are practised are intended to remove the veil that

conceals this Reality in man. But all Sadhanas or enquiries that may be carried on for any length

of time will be of no avail if the mind is not pure.

Sai Words and Sai Path

All the scriptures you study diligently will reveal that the Sai path is the truth.

Exploring the purport of all the Vedas you will find the true path in Sai's words.

All the science and scriptures will testify to the truth of Sai's words.

Chanting the Gayatri full-throatedly will prove the truth of Sai's message.

Of what avail is all your striving

If the mind remains polluted?

It is only when the mind is cleansed that one can develop a proper vision. In our daily prayers we

say, "You are the mother, you are the father, you are the guru and you are the friend." Who is

this "you"? Instead of saying, "You are mother, father, guru and friend", it is enough if you say,

"You are I." You have to attain the stage when you can say: You (God) are I." This is the

essence of all truths. This is the root of everything. This is the goal proclaimed by all the scriptures.

Recognise that God and you are one. There will then be no need to describe God as father,

mother, guru and the like and confound oneself. We should strive to reduce the bondages created

by such relationships as father, mother, etc. We should aim at

realising that basic Unity that

underlines and sustains everything. That is the significance of the statement Eko vasi

sarvabhootha-antaraatma. ("He is the one Indweller in all beings").

How meaningful are such expressions as "My people" and "your people"? How long can these

relationships last? They are all momentary. The only relationship that lasts forever and does not

change is the association with the Atma. Instead of seeking this permanent association, man

hankers after relationships based on the impermanent body due to the power of Maya. Despite all

their knowledge and study, people are groping in this dark chamber (of Maya). Until you get out

of this darkness and seek the light, you will be wrapped in sorrow.

Realise "You are the fragment of the Divine"

Mamaivaamso Jeevaloke Jeevabhoothah Sanatanah ("The eternal resides in every being in the

world as a fragment of Mine"), says the Lord in the Gita. We have to develop the faith that it is

the same Lord who dwells in all beings as a spark of the Divine. You are not the body. You are

not even a separate spirit. You are a fragment of the Divine. This is the great truth that everyone

has to realise fully. Without achieving this conviction, there is no use in performing any Sadhana

or worship for years. Once this conviction is obtained, the vision of the Divine is experienced

automatically.

The nation today needs to develop the sense of unity. Narrow loyalties such as linguistic

fanaticism, provincialism, caste loyalties and sectarianism have grown to such an extent that they

have totally driven out devotion to the Divine. It is this devotion that has to be cultivated,

because it is the basis for real unity stemming from a recognition that the Divine is in everyone.

Embodiments of Sat-Chit-Ananda! You have been listening to my discourses for years. If you

are merely content to listen, it is sheer waste of time. You have to ruminate over what you have

heard and try to put into practice the teachings. Sravanam (listening), Mananam (reflecting) and

Nidhidhyaasanam (putting into practice what has been learnt) are the three stages in the spiritual

journey. Repeating parrot-like what one has heard has not even the merit of enjoying the

sweetness of the words.

Claiming to be devotees and going about as devotees, few are caring to find out what is true

devotion. Bhajans and japas (singing and repeating God's name) and performance of yagas and

vajinas (sacrifices and rituals) are not the real marks of devotion. They are merely exercises in washing out one's impurities. All the nine kinds of worship are also designed to achieve purity of mind and heart. But purity should find expression in action just as clothes that have been washed have to be worn. Without purity in action, the real nature of the Self cannot be recognised.

Become truly human
By being endowed with the human form, men do not become really human. The evolution from animal to the human being has taken millennia. The world is peopled today by billions of human beings. But how many of them display genuine human qualities? Man is still going through birth-pangs of real humanness. Only when human qualities are manifest can man claim to be truly human. In that humanness there is Divinity. It will wear the mantle of Truth. It will be the embodiment of Dharma (Righteousness), Prema (Love) and Santhi (Peace). It is only when men display these qualities that they can be regarded as human. If mankind is able to achieve at least this level of human-ness, it would be sufficient.

Today we are celebrating Gurupoornima. The day is usually observed as an occasion for offering worship to the Guru (the religious or other preceptor). There are eight different types of gurus, who impart spiritual instructions of different kinds. Among these, the really important gum is "Vihitha Guru", the preceptor who removes the doubts in the minds of the disciples and reveals to them the process of Self-discovery and Self-realisation. The gum should destroy the darkness of ignorance (about one's Reality) and illumine the mind of the disciple. The illumination must result in the perception of the One Reality that is beyond name and form and attributes.

Vibhuti signifies non-dualism
Swami often gives to devotees Vibhuti or Bhasma (the sacred ash). Many people smear their foreheads with this ash. What is the inner significance of this ash? When any object that has a name and form is completely burnt, it is reduced to ashes. The name and form are gone. All things are one and the same in the final state as ashes. When Vibhuti is given, Swami wants the recipient to understand this Advaitam (basic oneness). The devotee should get rid of Ahamkara (ego arising from the feeling of separateness) and sense of Mamakara ("mine" and "thine").

These two are based on name and form and when they are destroyed,

the underlying unity of the Divine can be realised.

People constantly talk of Advaita (non-dualism), but hardly live up to their professions in practice. One must practise what one preaches or professes. Today there are not many gurus who live up to their beliefs or teachings. Their actions belie their words. No purpose is served by going in search of gurus. There is a guru in each of us. It is the Atma principle. It is the Eternal Witness functioning as Conscience in everyone. With this Conscience as guide, let all actions be done.

The inner meaning of the three Yugas
There are three types of Mayas which prompt men to action--
Swechcha, Parechcha and Ayichcha. "Swechcha" is the kind of prompting in which one decides to follow a particular course of action, and is prepared for the consequences, for better or worse. "Parechcha" is the situation in which one is encouraged or prompted by others to undertake actions whose consequences have to be borne by him. "Ayichcha" is the state in which every action is regarded as the will of the Dime and all consequences, whether gain or loss, pleasure or pain, are regarded as gifts from God.

Real freedom exists in submitting to the Will of the Divine and not acting according to one's caprices and fancies. What is freedom that people want? Is it to behave like dogs with no selfrestraint? Is it to descend to the level of the sub-human species? Is it to flee from one's divine nature and indulge in demonical acts? What kind of freedom is this? In this context I shall tell you today the inner meaning of the different yugas the Tretha Yuga, the Dwapara Yuga and the present Kali Yuga.

In the Tretha Yuga, the Divine elements were on one side and the demonical elements on the other. At the time of the Rama avatar the divine elements were in Ayodhya and Kishkindha and the demonic forces were in the forest of Dhandakaranya. The two elements were in separate regions. Rama waged a war against the Rakshasas in Dhandakaranya and protected the rishis.

This is the inner meaning of the Rama avatar in the Tretha Yuga. In the Dwapara Yuga, the divine and the demoniac elements--- namely, the Pandavas and the Kauravas were in the same kingdom. In such a situation Krishna gave his army to the Kauravas and without wielding any weapon Himself, gave His support to the Pandavas in the great battle

of **Kurukshetra**. He used others as instruments.
 Unique feature of the Kali **Yuga**
 But today, these divine and demonic forces are battling in each human being. This is the mark of the Kali age. In **Tretha Yuga Rama** fought the battle in person. In **Dwapara Yuga** Krishna played the role of a witness, using others as His instruments. He did not engage in the battle Himself. In Kali **Yuga** because the two opposing factors are in each individual, the Lord plays the role of a witness and as the conscience. Man has to use the power of discrimination given to him to fight the evil forces within him. He has to foster the divine elements in him by his own efforts and listening to the voice of his conscience. The freedom to choose has been given to man for this purpose. This freedom is to be used to discriminate between right and wrong, good and evil and to foster divine qualities. This is the unique feature of the Kali age. In this age, each individual has to fight against the demonic forces himself and vanquish them. When this is accomplished man's inherent divine nature will manifest itself of its own accord. Embodiments of love! Realise that no special **Sadhana** is needed to experience the Divine in you. You must get rid yourself of impure thoughts and actions. Sanctify every action you do and make it a **Sadhana**. The Divine is not a created object. It is self-effulgent and present in everyone. The many that came from One Here is an illustration to indicate the relationship between the Divine and the individual. On a hill, there is a big boulder. A sculptor sits on the boulder and sculpts out of it an idol of Krishna. The pieces of rock chiselled out of the boulder in making the idol are cast away. The Krishna idol is duly installed in a temple for worship. No one bothers about the pieces of stone left on the hill. But mutely they proclaim the truth 'Tat **thwam Asi**. ("We are the same as the idol you worship in the temple"). The stone idol of Krishna and the broken pieces on the hill have come out of the same rock. They were one at the beginning. Later one part became an idol and the other parts will be used for building or other purposes. But they are all from the same rock! This basic truth has to be understood. Whether you worship it in one form, or walk over it in another form, -or use it for building a house, it is all the same substance. , Likewise, everything is basically divine. It has the three divine

elements derived from Sat-Chit-**Ananda**, the qualities of **Asthi** (existence), **Bhaati** (luminosity) and **Priyam** (utility). These three are common to every object in creation. When form and name are given to them, each acquires five qualities. The Universe, which is **Prapancha**, has these five-fold characteristics. If name and form are removed, only divinity will remain. We cannot change the appearance of the universe. But by a change in our vision, its divinity can be recognised. Go forward from Dualism to Non-Dualism Turn your minds towards the Divine---towards the eternal, unchanging, effulgent and pure Sat-Chit-**Ananda**. See the Divine in everything. Realise that there is only one Divinity immanent in all things. Do not waste all your life immersed in dualism. What is it you have gained from all the **pujas** you have done and all the discourses you have listened to? If you have not progressed in the slightest extent from the state of duality, you have gained nothing from your experience. At least from now on, try to go forwards towards a higher consciousness. Proceed from **Dvaita** (Dualism) to **Vishishtadvaita** (partial non-dualism) and reach the stage of **Advaitic** (non-dual) Consciousness. Do not stay put in the stage where you are like a milestone. Having performed **Sadhana**, studied the scriptures, met the saintly men and listened to the discourses, you should realise the fruits of spiritual experience. Discourse in the **Poornachandra** Auditorium on 11-7-1987. 16. The ascent of man Possessing physical prowess And intellectual strength, If one lacks Divine help He is powerless and weak. Forget not the fate of one Like the valiant **Kama**, Who died ingloriously, And learn the lesson. Everyone knows the world of God But of what avail is it? They profess to worship God But have no understanding of God's message. WITHOUT getting rid of ignorance, awareness of the Supreme cannot be experienced. Jnana (the higher knowledge) is the embodiment of the **Paramatma** (the Oversoul). It is self-effulgent. It is only when man is conscious that he is that Knowledge and that Light that he can have the **Advaitic** (oneness with the Divine) experience. What is light? It is the means by which we are able to see various

objects. During the day we see things by the light of the sun and at night by the light of the moon and stars and of lamps. What is it that enables us to know that we are seeing things by sunlight or other sources? It is through the eyes. In the dream state we see many objects although our eyes are closed. Who is the seer in that state and who is the experiencer of the dream? It is the **Buddhi** (the intelligence) that is able to see things by its own **Tejas** (luminosity). The three aspects of **Advaita** principle In the **Sushupti** (deep sleep) state even the **Buddhi** is not present, but a blissful feeling is experienced. Who is the experiencer of this bliss? That is the **Atma** (the Indwelling Spirit). "I am the **Atma** and the **Atma** is I" is the truth that has to be recognised by everyone. It is the **Atma** that activates the **Buddhi**, which enables the eyes to perceive objects. The **Atma** is the Truth and you are the **Atma**. It is when this truth is experienced, then alone can man realise the transcendental unity that subsumes everything. For this purpose, an enquiry has to be made into "**Advaita trayam**" (three aspects of **nondualism**). These three are: **Bhaava-Advaitam**, **Kriya-Advaitam** and **Padhaarth-A dvaitam**. **Bhaava-Advaitam** is the enquiry which leads to recognition of the common basis of different objects like cloth and thread, namely, cotton. To recognise the One that underlies the Many is **Bhaava-Advaitam**. This involves recognition of the one indwelling Spirit which is common to all beings. **Kriyaa-Advaitam** relates to the performance of actions, with purity of mind, speech and body, in a spirit of dedication to God. **Padhaarth-Advaitam** calls for recognition of the elements that are common to all objects and all living things. The **Pancha Pranas** (five vital airs) and the **Pancha Bhootas** (five basic elements---earth, water, fire, and ether) are to be found in all beings. There is only One Divine in all things. The understanding of these three aspects of oneness will lead to a realisation of the basic unity of the cosmos. Failing to see this divine unity, men are caught up in differences. There is only One Divine in all things. It is shining effulgently in everyone. But like the ashes that cover the fire in a burning charcoal, this light is covered by man's own ignorance of the light within. To see the fire in the charcoal, the ash covering it has to be blown off. Likewise, the light of the **Atma** in the

individual is covered by the sense of separateness and multiplicity. When through **sadhana**, this feeling of manifoldness goes, the real nature of the Self is recognised. There are five types of human beings. One is the **Maanava-daivatvam** (human-divine) type; second, the **Maanava-maanavatvam** (human-human); third, the **Maanava-daanavatvam** (humandemonic); fourth, the **Maanava-pashutvam** (human-animal); fifth, the **Maanava-heenatvam** (debased human). The human-divine type consists of persons who are aware of the divinity in them. They recognise that the **Atma** is the real Self and regard the body as an instrument for realising the Divine. They strive to lead pure and sacred lives, always entertain pure thoughts and engage themselves in acts of charity and righteousness. They concentrate their minds on the Divine and fill their lives with the love of God. The term **Maanava** has two meanings. The human-human type are those who discharge their prescribed duties in life according to the various stages--**Brahmacharya**, **Grihastha**, **Vaanaprastha** and **Sanyasa** (student, householder, forest-dweller and mendicant)--and lead a pure and sanctified life. Such persons strive to adhere to the basic human values of Truth, Righteousness, Peace and Love and thereby live up to their true human nature. The term **maanava** (human) has two meanings. One is **maa** (not) **nava** (new)--one who is not new. This means that man has a long history behind him. The other meaning is: **maa-na-va**--one who is free from ignorance (**maa**-ignorance, **na**-without, **va**-living). True humanness consists of turning away from evil courses and pursuing right paths in life. **Maanava-daanavatvam** (human-demonic) type: This type of human beings follow evil practices not only in matters relating to food and recreation, but engage themselves in acts of cruelty and violence. They lead lives bereft of morality and justice. They are intensely selfish and have no thought of being helpful to anyone. The demonic quality is identified with selfishness and cruelty. If righteousness is the mark of a truly human person, wickedness is the mark of the demonic being. The **Maanava-pashutvam** (human-animal) type: This type of person is concerned only with eating, sleeping and sensuous pleasures. These animal qualities are described in Hindi as "**Khaana**, **Sonaa**, **Mamaa**" (eating, sleeping and dying). These

persons have no higher aims in life. Hence, they lead an animal existence. There is only one thing which is worse than this human-animal existence. That is the debased human being, who will go to the extent of subjecting himself to suffering for the purpose of doing harm to others. He will be prepared to lose both his eyes to see that the other man loses one. He will do harm to those who have done him good. This is the most degraded type of human being. The greatness of a human being does not consist in returning good for good. It consists of doing good to one who has done him harm. It is enough if men try to be at least truly human, if they cannot rise to the level of the human-divine. Men should seek to live as true human beings. Thereby they may go towards the divine. Whatever studies you may pursue, whatever degrees you may acquire, never fail to live up to your true human estate. Without developing the true human qualities, all learning is like the howling of jackals in a cemetery. Getting by rote all kinds of knowledge without making any effort to put even a fraction of it into practice is simply an infliction on the memory. Discourse at the **Sri Sathya Sai** Institute Auditorium on 23-7-1987.

17. Become beacon-light

STUDENTS! You have to consider seriously the root cause for the chaos, the injustice, the falsehood and the disorder in which the world is caught up today. The old are lost in brooding over the past and lamenting the passing of "the good old days." The young are concerned about planning their future, their jobs, manage, family and so on. Both are ignoring their duties in the present. They do not realise that the present is both a product of the past and the seed for the future. If the present is properly taken care of the future will be good of its own accord. Decide to do your duty in the present. It will pave a royal road for the future. Duty is God. Work is worship. Make these two mottoes the guides for your life and pursue your studies in this spirit. If you are planning to do something in your future, what is the guarantee that such a time will come? Putting off obligations for tomorrow is irrational. Live in the present. Resolve to fulfill your immediate duties. Show your gratitude to your parents, to those who have nourished and cherished you, to your

teachers and your spouses. This is the primary index of humanness. Today, instead of gratitude we have cruelty. People do not hesitate to do harm to those who have done them good. This is inhuman. Instead of trying to do good even to those who have done them harm, how wicked it is to do harm to those who have done good to them? Make life worth-while and meaningful. You have to develop the consciousness that you belong to one and the same human family. There should be no feeling of separatism on the basis of language, caste or creed. If you have not understood the greatness of your country and have no regard for upholding its stature and honour, of what worth is your education? Book knowledge is of little worth. All the energy expended on studying books will later turn to allergy. What is important is the cultivation of pure and sacred ideals. Acquiring degrees and begging for jobs is a pitiable situation. Develop self reliance and build your life on faith in God. It is the decline of spirituality that has landed the nation in the mess in which it finds itself, with a complete loss of moral values. Parents are not held in esteem. There is little love lost between husband and wife and parents and children. 'What kind of life is this? The first requisite for children is to have love and regard for parents to whom they owe everything. Learning to earn a living is only half the job. The other half is to make life worthwhile and meaningful. Students should take note of the innumerable ways in which energy is being wasted. Seeing bad things, listening to bad things, bad speech, bad thoughts and bad deeds----energy is being wasted in all these five ways. The power of sight is a precious gift. Whenever you see, some divine energy is expended in the act of seeing. This will be evident from the fact that blind people are found to have considerable reserves of energy. There are many intelligent persons among the blind. The man with sight walks briskly during the day, but flounders in the dark. Blind people walk at the same, even pace during day or night. Deaf and dumb persons also conserve considerable energy because they don't waste it in speech or hearing. Modern students are growing like the giraffe, which has its head in one place and its heart a long way off. In the case of the giraffe, it is because of its long neck that the head is remote from the heart. But there is no such excuse for human beings. They should be

able to observe unity in
 thought, word and deed.
 You must set an example to the world
 Good conduct is most essential. People without morals 'perish. It is
 the decline in morality that is
 responsible for the country's troubles. The recovery of morals is the
 primary need today.
 Morality cannot be had from the books or from the market. It has to
 come from the heart. With
 regard to professional education like engineering and medicine, many
 students go in for these
 courses after completing the 12th standard. This is too early for such
 courses. They may pick up
 some technical knowledge, but their general knowledge and
 awareness of conditions in the world
 are poor. Their command of language is also meagre. Students should
 have at least a degree
 before they are admitted to the professional courses.
 There is a wide gulf between what you study at the college and what
 you will have to face in life
 later. After you finish studies, you may get married and will have to
 adjust yourselves to the
 customs and attitudes of your parents-in-law and others. Not all of
 you will be able to go for
 work. What happens to the knowledge acquired here? You must see
 what you learn is of use for
 the kind of life you will have to lead later. You have to learn how to
 move in society and how to
 be useful to society. All that you are, you owe to society and you have
 to show your gratitude to
 society by rendering service.
 Your first duty is to give happiness to your parents. You should not be
 preoccupied with your
 own personal comforts and pleasure. You must set an example to the
 world as a result of all that
 you have learnt here.
 Importance of women's role in Society
 Remember that women have a vital role to play in the world. Our
 ancients recognised the
 primary importance of women and gave them appropriate status in
 every respect. Cultivate
 humility, which is the hall-mark of true knowledge. Develop self-
 confidence, without which
 nothing worthwhile can be achieved in life. Above all, have firm faith
 in God. People perform all
 kinds of rituals on the basis of the holy days mentioned in the
 almanac like Ekadasi. But they do
 not have firm faith in the Supreme Godhead, who is the eternal basis
 of everything.
 Students! Education in our institute is merely an opportunity for you
 to become exemplary
 human beings. Commercial or worldly motives are totally absent

here. My only wish is that all of
 you should develop into worthy representatives of Indian
 womanhood when you go out into the
 world. Learn to lead a life of righteousness, truth, love and beauty.
 Become beacon-lights for the
 world.
 The eyes of the world are on the Sai educational institutions. You
 must live up to your ideals
 without fear or pride. Let your conscience be your guide always. You
 have my blessings in all
 your endeavours.
 Discourse at the College Auditorium of Sri Sathya Sai College for
 Women, Ananthapur, on 30-7-
 1987.
 No matter where you go, always know that I will be there, inside
 you, guiding you every step of the way. In the years to come you
 will experience me in different manifestations of my form. You are
 my very own, dearer than dear to me. I will protect you as the
 eyelids protect the eyes.
 BABA
 18. The Avatar as the Ideal
 Men seek a good time, position and good life
 But will not cultivate good thoughts, wisdom or right conduct.
 Do you know why legs have been given?
 Is it to roam aimlessly in alleys and bylanes?
 No. It is to take to the shrine of Lord Siva.
 Do you know why you have been endowed with eyes?
 Is it to gaze on all kinds of things?
 No. It is to behold the Lord of Kailasa.
 WHAT the nation needs today is idealism. Society and the world need
 the inspiring examples of
 ideal leaders. There are, no doubt, individuals who are exemplars in
 their particular fields. But it
 is rare to find any one person who is an ideal in every respect. It is
 possible for God alone to be
 such an ideal. Lord Sri Krishna stands out as a unique ideal figure,
 exemplifying the highest
 qualities in every respect--social, political, ethical and spiritual.
 That Krishna was a war-monger and not a lover of peace has long
 been a matter for discussion.
 But Krishna was essentially a lover of peace. The ways of the Divine
 are not necessarily
 intelligible to all.
 Today people worship God as God but do not try to understand the
 ideal human qualities
 displayed by an Avatar. It is only when the human ideals exemplified
 by Sri Krishna, when He
 incarnated as man and lived and moved amongst men, are recognized
 that human life can be
 rendered meaningful. It is worth examining in what manner Krishna
 displayed these marks of
 human excellence.

Dharmaja and Arjuna lose patience

The great **Mahabharata** war was on. Each of the **Pandava** brothers was involved in separate

encounters. **Dharmaja**, the eldest brother, was engaged in a fierce battle with **Karna**. The **Pandava**

forces could not withstand the missiles coming from **Karna**.

Dharmaja was under great strain.

The **Pandava** forces were fleeing. **Dharmaja** retired to his tent in great anguish, unable to bear

reverses in the battle. At that moment Arjuna entered his brother's tent. On seeing him, **Dharmaja**

flew into a rage. Burning with anger, **Dharmaja** burst out at Arjuna that all his prowess and the

power of his mighty bow, **Gandiva**, had been utterly useless. He went on railing at Arjuna.

Unable to suffer these accusations, Arjuna lifted his **Gandiva** and was about to strike **Dharmaja**.

At that very moment Krishna appeared there.

Krishna tried to pacify Arjuna. He said, "Arjuna! it is not mete that you should raise your arm

against your elder brother. The primary trait of brothers is to show respect towards elders and

earn their regard. Forgetting your duty you have allowed yourself to be provoked by words and

resorted to wrongful action." Krishna advised Arjuna strongly in this manner. He requested

Dharmaja to withdraw and gave proper advice to Arjuna on how he should conduct himself.

Assuaged by Krishna's appeal and accepting his wise counsel, Arjuna retired to his tent.

Example in humility

Proceeding next to **Dharmaja**'s tent and seeing the agony he was experiencing, Krishna bent

down and held **Dharmaja**'s feet. Krishna told him: "**Dharmaja**! It is not fitting that an elder

brother like you should behave in this fashion. It is not right that you should blame your younger

brother Arjuna in such strong language. You may have used these words only in a fit of anger.

You **Pandava** brothers who have been an example to the world in brotherly love, should not

allow discord to mar your unity. The **Pandavas** are looked upon as an ideal for the world. You

should live up to that reputation. Therefore, you must go immediately to Arjuna and seek his forgiveness."

Listening to Krishna's loving words, **Dharmaja** was in tears. "Swami", he said, "for you, the prop

and sustainer of the world, to hold my feet makes me feel ashamed." Begging Krishna to forgive

him, **Dharmaja** went forthwith to Arjuna and appealed to him to forgive him.

Those who look at these actions as acts of God may consider them too trivial and small for the

Divine to undertake. "Why should the Almighty Lord Krishna demean Himself in this way?"

some critics might ask. But the ideals which the Divine seeks to exemplify for mankind are

revealed only through such small incidents.

Out of His abundant love for His devotees, the Lord does many things some of which may not

seem right. All of them are done entirely out of concern for the well-being of the world. They are

intended to serve as guidelines to society.

God declares the truth without mincing words

To set an example to the world, the Lord engages Himself in apparently trivial activities and

teaches the lessons to be learnt from them. God sets an example in humility and reverence. On

occasions, the Lord (in human form) can be harsh and relentless. He will declare the truth

without mincing words. Here again Krishna provides the example.

Dharmaja wanted to perform the **Rajasooya Yajna** (sacrificial ritual for Paramountcy) after

getting the approval of the citizens and the ministers and priests.

Dharmaja sought Krishna's

blessings for the performance of the **yajna**. After listening to

Dharmaja's proposal, Krishna

smiled and said, "Only a supreme sovereign ruler, whose suzerainty is accepted by all rulers in

the country, can perform such a **yajna** You are not such a sovereign emperor. There are quite a

few rulers like **Sisupala**, **Jarasandha** and **Dhanthavakra**, who do not recognise your power. As

long as there are such kings, you are not qualified to perform the **Rajasooya Yajna**."

Krishna's actions in Statecraft

Krishna thus wanted to dissuade **Dharmaja** from proceeding with his plan. At all times, Krishna

never hesitated to tell the truth, without regard to persons, place or circumstance. He told

Dharmaja that if he wanted to perform the **Rajasooya Yajna** he should first conquer these

powerful rulers.

Misinterpreting the purport of Krishna's advice, some people characterised him as an instigator

of wars. Krishna did not call on **Dharmaja** to go to war. All that he told him was about the

qualifications required for performing the **Rajasooya Yajna**. Then, **Dharmaja** took counsel with

his brothers and effected the conquest of **Sisupala**, **Jarasandha** and others. Krishna's actions in the

field of State craft should be properly understood.

When the **Rajasooya Yajna** began, each of the brothers was allotted a

specific function. Krishna

also approached **Dharmaja** respectfully and pleaded for some function to be assigned to him,

saying: "As the world sees it, you (**Dharmaja**) are the overlord and I am the subject. Hence,

please assign to me some task in this **Yajna**." **Dharmaja** was distressed at this request, coming as

it did from one whom **Dharmaja** regarded as All-Knowing Omnipresent Lord. **Dharmaja** said: I

owe everything to you. You are the ruler and I am only your servant."

Krishna replied: What

you have said as a devotee is true. But from the worldly point of view, as a king you have to

respect the obligations prescribed for the king. You must distinguish your obligations to God and

your secular duties as a ruler."

This distinction is as true today as it was in the olden days. Individual Freedom and Fundamental

Law are distinct things. What relates to affairs of State should not be linked with one's personal

concerns.

Krishna urged that he should be allotted a specific task. **Dharmaja** said, "Krishna, you take up

any assignment that you like." Krishna retorted: For taking up any assignment of my choice I

need not ask you. I wish to do what you would like me to do."

Krishna's example in elimination of ego

The argument between the two went on for a long while and ultimately Krishna said he would

like to be responsible for receiving the scholars and the priests who would be attending the

yajna, washing their feet and doing all honours to them.

Here is an illustration of how Krishna set an example in the elimination of the ego. Why should

Krishna, who was such a great and powerful personality, take upon himself such a humble task

as washing the feet of **pandits**? The moral is clear. One who aspires to be a leader should show

qualities of leadership in every field. It was to serve an example to the world in every sphere that

Krishna undertook many tasks and never considered anything as too small or trivial. Out of his

boundless love for the **Pandavas** and on account of his deep concern for the preservation of their

unity and brotherly love, Krishna did several things which cannot be easily understood.

Before the **Kurukshetra** war, Krishna was sent as the envoy of the **Pandavas** to negotiate with

Duryodhana and the **Kauravas**. The love that subsisted between the **Pandavas** and Krishna was

not based on mere kinship or political interests. It was a unity of hearts, The **Pandavas** were

devoted to Krishna as much as Krishna loved them. They had no option but to send Krishna as

their envoy to the **Kauravas**.

When Krishna reached **Hastinapura**, the **Kaurava** capital, he found that elaborate arrangements

had been made for according him a grand welcome. (The **Kauravas** apparently in their **narrowmindedness**,

hoped to win over Krishna to 'their side by this show of extravagant hospitality).

Krishna's example as an envoy

When Krishna alighted from the chariot, **Duryodhana**, **Dussasana** and others greeted him and

invited him to stay in their palatial guest-house and accept their hospitality. Even at that moment

Krishna taught them the proprieties governing affairs of State. He said: "**Dussasana**, I have come

as an envoy. It is only after completing my mission as envoy can I accept your hospitality. Till

then I cannot be your guest."

After giving this lesson in political proprieties in unmistakable terms, Krishna proceeded to the

house of **Vidura**. **Vidura** was deeply agitated on seeing Krishna and asked him: "Krishna, you are

all-knowing and can see the shape of things, to come. How, then, did you agree to this mission?

How did the **Pandavas** agree to send you here? The wicked **Kauravas** are capable of doing harm

to you by all kinds of foul means; knowing all this, why did you come here?"

Krishna replied: "**Vidura**, it is not as if I do not know this. But in the interest of the people and

welfare of the world, I have to undertake such missions. No one can understand my purposes.

My sole concern is the preservation of Dharma. I wish to see that no rift develops among the

Pandavas and that complete harmony and unity prevail amongst them. Any differences among

the **Pandavas** will be disastrous for the world. I am ready to undertake any mission, however trivial or hazardous."

Krishna then went to the Assembly Hall of the **Kauravas**. As he entered, **Duryodana** and

Dussasana welcomed him and invited him to take the special elevated seat that had been

arranged for him. All the sages and other worthies in the hall rose as Krishna entered. **Bhishma**,

assisted by **Drona** and **Dhritarashtra**, approached Krishna and requested him to take the preeminent seat intended for him.

What Krishna said on that occasion is an object-lesson to the world. He said: "**Oh** King! I shall

take my seat only after all the people here have taken their seats.

Until then I cannot, take my seat."

Krishna pleads for the **Pandavas**

When all had resumed their seats, Krishna continued standing and said: I must first complete

the ambassadorial mission on which I have come." He turned to

Dhritarashtra and said: **Oh**

King! As stipulated by you, the **Pandavas** have returned after spending 12 years in exile in the

forest and living one year incognito. Today you have to fulfill the pledge you gave to them that

you will return their kingdom to them. It is your duty to honour your word." Krishna argued with

Dhritarashtra that he should keep the pledge that he had given, to the **Pandavas**. He told the king:

The **Pandavas** are the very embodiment of Dharma. They entertain no feelings of enmity or

hatred towards anyone. When I was about to leave for **Hastinapura**, **Dharmaja** clasped my hands

together and entreated me to inform you that if he had committed any lapse, wittingly or

unwittingly, he wished to be forgiven by you. If necessary, he was ready to come in person and

seek your forgiveness at your feet. This is the noble and righteous attitude of the **Pandavas**

towards you and your people. It is not proper to have any ill-feeling towards the high-minded

Pandavas."

On listening to Krishna, **Dhritarashtra** said, 'They are the progeny of two brothers. Are not all of

them equal in your eyes Krishna? This is one family and one kingdom. Is it proper for you to

view the **Kauravas** in one way and the **Pandavas** in another way?."

The bond of love between Krishna and **Pandavas**

Krishna then explained clearly to **Dhritarashtra** the truth of the situation, without reservation or

mincing words "**Dhritarashtra**! There is nothing in common between the **Kauravas** and the

Pandavas. The **Pandavas** are the very embodiment of Dharma. I am moving with them as their

life-breath. Let me tell you what binds me to the **Pandavas**. A body has many limbs. In my body,

Dharmaja is like the head. Arjuna represents my two arms. **Bhima** is like my stomach. **Nakula**

and **Sahadeva** are like my two feet. Krishna is the heart of this body. My relationship with the

Pandavas is like that of the heart to the rest of the body."

The moment **Duryodana** and **Dussasana** heard these words, they became indignant and their eyes

became red with anger. When one is puffed up with pride and physical prowess, one has bloodshot

eyes. For the evil-minded **Kauravas** this kind of reaction was natural.

All the elders in the

Assembly were in agreement with Krishna. **Dhritarashtra**, however, wanted to retire to take rest

for a while. His real intention was to have a talk with Krishna in private, away from the presence

of his sons. He retired to his private chamber. Krishna came there. Holding both his hands,

Dhritarashtra pleaded with Krishna: "My sons are wicked fellows. My infatuation for them has

blinded my vision. The **Pandavas** are undoubtedly righteous. Their adherence to truth and justice

is exemplary. I am unable to see a way out."

Give no quarter to evil

Krishna spoke to **Dhritarashtra** in strong terms: **Dhritarashtra**! Fondness for sons is a good

thing. But excessive attachment to them is likely to prove harmful and dangerous. Don't we try to

get rid of urine and **feces** from our body?." **Dhritarashtra** said: "These are inanimate things, but

how can I get rid of my sons who are my flesh and blood?" Krishna said that what is evil should

be cast away without any compunction. He declared that those who are wicked--whether it be a

son, a wife or one's parents... should be given up without hesitation. "Strive your best to persuade

them to return to the right path. But when these attempts fail they should be abandoned."

After these talks, Krishna realised that his mission of parleys for peace would not succeed. He

did not go back to the **Kaurava** Assembly Hall. He mounted his chariot and returned to **Vidura**'s

residence.

Meanwhile, the **Pandavas** were in great agony, contemplating how Krishna would fare at the

hands of the wicked **Kauravas**. Without taking food and drink, they were brooding over what

might happen to Krishna and were anxiously awaiting his return.

On seeing Krishna back, alighting from the chariot, the **Pandavas** rejoiced beyond words. They

did not ask how his mission had fared. All they were concerned about was the safe return of

Krishna. That was enough for them. They had no thought about their future. Their love for

Krishna was so great that they felt boundless joy to see him safe.

Dharmaja was the first to

embrace Krishna. Then all the brothers hugged him and bathed him with tears of joy.

Sahadeva, the youngest of the **Pandavas** then spoke in a choked voice: "Although I did not like

Sri Krishna to go on this mission to the **Kauravas**, I did not speak out because of my youth and

because it would have been inauspicious to object to a journey when

one was starting on it. The safe return of our brother-in-law makes me feel richer than a billionaire. I do not care whether there is peace or war or whether I lose my life. It is enough for me if Krishna is safe and well."

How the Divine works for the good of devotees

Such was the love the **Pandavas** bore towards Krishna. **Yadbhaavam tadbhavati** ("As one feels, so he becomes"). The Lord's love for a devotee is as intense as a devotee's love for the Lord.

Having regard to the well-being of the devotee and the good of the world, Krishna performed actions whether big or small, solely for the good of others. He was indifferent to praise or blame.

His sole purpose was protection of devotees and fulfilling their wishes whether small or otherwise. In His view all things are equal.

Correcting the defects among men, directing them on a right path, the Lord in His human incarnation seeks to raise humanity to the highest level by all methods. Ordinary people may question whether it is proper for God to do certain things and not certain others. From a mundane point of view, things may appear trivial or big. But in the Divine calculus there are no such differences because He views everything with the same Divine love. He does not examine whether one is great or small.

A lesson to Arjuna taught by Krishna

Once Arjuna was in a greatly despondent mood. He was disgusted with life and wanted to commit suicide that very night. The All-Knowing Lord Krishna, decided to avert this. He went to Arjuna's residence and told him that he wanted to discuss some urgent matter with him and therefore he wanted to dine with him that day. When **Subhadra** (Arjuna's wife) and others were engaged otherwise, Krishna called Arjuna to a private chamber. As soon as Arjuna was inside, Krishna bolted the door. He then took firm hold of Arjuna's feet. Arjuna immediately burst out:

"Swami!" What unworthy act have I done? Why are you acting like this?" Krishna said: "With all your titles and achievements, it is utterly unbecoming of you to entertain thoughts of suicide.

You are foremost among the **Pandavas**. You acquired the **Gandiva** (from Shiva) after going through severe penances and ordeals. You should be the master of your senses and not their slave. Today you have been overcome by your mind and your senses. This is unworthy of you.

Give me a pledge that in no circumstances in the future will you think

of suicide. Your life is mine and my life is yours. The divine is the indweller in all beings. Hence I am present in all beings. If you contemplate suicide, you will be guilty of attempting on the life of your dear Krishna."

Arjuna said, "Swami ! I was ignorant of the subtle truths you have revealed. Please forgive me.

Henceforth, in all my life I will not think of any such act."

In this manner, Krishna, in His love for the **Pandavas**, was prepared to go to any length and do even menial act to protect them. The Lord is Omnipresent. His eyes, feet and hands are everywhere. There is nothing low or high for Him. On one occasion He carried even the sandals of **Draupadi** when He advised her to seek **Bhishma**'s blessings to save her husbands from destruction. For the sake of setting an example to the world, the Lord does many things in His human incarnation.

Arjuna disagrees with Krishna

On one occasion, Krishna was conversing with the **Pandava** brothers when Arjuna expressed disagreement with certain statements of Krishna. Krishna assumed an angry pose and left the place. Hardly had He gone a short distance when **Dharma**, **Bhima** and **Nakula** turned on Arjuna and berated him for insulting Krishna, who was their very life-breath. Unable to bear this rebuke, Arjuna prayed internally to Krishna.

Meanwhile Krishna returned and told the brothers: What Arjuna has done is true to human nature. Man is fickle-minded and prone to doubts. The more intellectual a person is, the more he is subject to these traits. Such persons have no firm belief in anything. Because of your intellect, you Arjuna behaved without understanding what has gone before or what is to come. Henceforth don't rely on your intellect.

Carry out the will of the Divine."

Then Arjuna said: **Karishye Vachanam Thava**" (I shall abide by whatever you say). It was then that the Lord gave Arjuna the assurance: Centre your thoughts on Me, be My devotee, worship Me always and I assure you will reach Me."

Follow the ideals set for humanity by God

These days there are many who profess to be devotees but do not conduct themselves as true devotees. What is called for is adherence in action to what one says in speech. Only then are people fit to earn the grace of the Lord. There is no use merely offering worship to God as God.

One should understand the ideals set for humanity by God in His

human incarnation and live up
to them. Human values have to be fostered. Without human qualities,
the mere human form is
worthless. Only by practising human values does man become truly
human.

Man derives his name from the possession of the mind. The mind is a
bundle of good and bad
thoughts. When man fills his mind with good and pure thoughts, he
becomes pure and leads a
pure life. Morality is based on good conduct. Sacred, pure and helpful
activities constitute right
conduct. It is such conduct that is conducive to the blossoming of
human excellence.

Men should first of all develop faith in God. On the basis of that faith,
they should strive to live
up to the ideals God in his human form has given, both by precept and
example to mankind.

Today, despite the enormous progress made in science and
technology, men suffer from lack of
peace and security. Real peace can be got only through spiritual
means. It cannot be got by any
other way.

Living in society, you have to understand the interaction between the
individual and society. It is

a continuous process of give and take. The individual contributes to
society and derives benefits
from the society. This interaction may be understood from an episode
from the life of Einstein,
the great scientist.

Einstein's example of humility
In the ward in which Einstein was living, there was a girl who was
weak in mathematics and was
repeatedly failing in that subject. A friend suggested to her that if she
went to Einstein, the
greatest living mathematician, he would help her to learn the subject
well. The girl approached

Einstein and he readily agreed to give her tuition everyday. The girl
was immensely grateful and
gained confidence from Einstein's offer. The girl's mother, who had
observed her daughter going
to the great mathematician for tuition everyday, felt that the little girl
was wasting Einstein's time
by asking him to teach her elementary mathematics. She went one
day to Einstein and apologised
to him for her daughter's intrusion on his valuable time. Einstein told
her: "Do not think I am just
teaching mathematics to her. I am learning as many things from her
as I am teaching her."

Einstein was conscious that people who might excel in some subject
might be lacking in general
knowledge or common sense and knowledge of worldly matters.
Even though he was a great

scientist, he did not disdain to learn quite a few things from a young
school girl. This readiness to
learn from any person or source is the real mark of greatness.

Einstein attached great importance to the kind of associates with
whom one moved. He used to
say: "Tell me what company you keep and I shall tell you what you
are." If you associate with
good people you become good; if you move with wicked persons you
become bad.

The human life is a great gift from God. It should be valued as such
and used for sacred
purposes.

Discourse at the Prashanthi Mandir, on 16-8-1987.

The greatness of any individual depends upon the reform of his
character. It does not depend upon his power, money or position.
Thus, you must try to first increase the good qualities or the virtues
in you.

BABA

19. Redemption through Renunciation

The day when devotees hail
the Lord with adoration;
The day when people fraternise with
the poor and the distressed;
When servants of the Lord are
treated to a pleasing feast;
When the great ones come and relate
the glories of the Lord;
That day alone is a sacred and
memorable day;
All others are days of mourning.

THE mind is ever in quest of peace, without which here is no
happiness. From time immemorial
man has been engaged in striving for peace. But peace has eluded him
because he has pursued

wrong paths for achieving it. He has considered the satisfactions
derived through the sense
organs seeing, hearing, etc --as the source of mental peace. He has
taken the wrong road by

surrendering to the demands of the senses. For the sake of enjoying
sensuous pleasures man has

been ready to adopt wrongful, unfair and unrighteous means. In
seeking his individual happiness
and pleasure, he has not hesitated to destroy the peace and pleasure
of others. In this process both
the individual and society have lost peace' and happiness.

As a result of the growth of the self-centered desires, selfishness and
egoistic conceit have
developed in society. Consequently, the basic human relationship that
should exist between man
and man has been totally undermined.

Without discipline man will ruin himself

The human heart is essentially like the milky ocean. The Puranas

have declared that it is such an ocean that the Lord has His abode. The human heart that should' be an ocean of milk has been turned today into an ocean of brine. The quality of milk is whiteness. White symbolises the Satwic nature (that is, purity). In the Satwic heart, qualities like love, compassion, forbearance and peace will be enshrined. In the salty water dangerous creatures like whales and crocodiles will roam freely. Likewise in a heart that is not pure qualities like selfishness and pride will be dominant.

In the heart of man today, selfishness and conceit have grown to inconceivable heights.

Everything in the world should be governed by certain bounds. Nassreyo Niysmam Vinaa (There can be nothing great without restraint). Without discipline and restraint man will ruin himself.

The sun and the moon, the stars and the planets, wind and weather are all subject to certain laws.

Nature itself observes certain Divine laws in its functioning. All things in Nature obey their respective rules of conduct, including birds and beasts. They lack control over their sense organs.

But man endowed with a sacred birth and having intelligence and reason, fails to observe restraint. Birds and animals have no prescribed rules of conduct (samskaras). But these rules are the guide-posts for man. What accompanies man in his final destiny is not Sarasota (worldly achievements), but Samskara (his good acts). Today man is giving the go-by to such samskaras.

Man can change his nature from bad to good

Animals live and die without change in their original nature. Man is different. By practice and discipline, man can change his nature--from bad to good or good to bad. All man's thoughts, feelings and actions are determined by habit and perseverance. Even a person who is creel in early years can turn into a votary of peace and love. Ratnakara, who was a highwayman, became the sage Valmiki.

Through association with good people, through good conduct and good thoughts, one can cultivate virtue and goodness. Above everything, man needs today Satsangam (the company of good). For physical health, one needs to get rid of impurities inside the body and take in pure things. Likewise, for mental health, man needs to eliminate all impure thoughts and desires from the mind and acquire good thoughts and good feelings by association with good people.

Everyone must send out a prayer: "Oh deities, come and dwell within me! Oh demons, flee from me!"

Prahlada and Bali were great devotees

Prahlada was a great devotee of God. Hiranyakasipu did not believe in God. He asked his son,

"Where is your Narayana?" Prahlada replied: "There is no place where He is not. You can find Him wherever you search for Him." Hiranyakasipu pointed to a pillar and asked Prahlada: "Is your God in this pillar?"-Prahlada replied unhesitatingly: "Yes. He is in it." Hiranyakasipu shattered the pillar with a club. Immediately Lord Narasimha emerged from it. What is the inner meaning of this episode? Our body is like a pillar. It is only when delusion pertaining to the body is destroyed that the Divine will manifest Himself. Today, everyone is promoting the body consciousness by fostering the desires prompted by the senses.

Prahlada who was an ardent devotee of Hari, had a son, Virochana, who was an atheist.

Virochana's son, the emperor Bali, was a great devotee of God. The Onam celebration is in commemoration of the greatness of Bali. Emperor Bali was a highly righteous ruler. A great devotee, he was dedicated to the welfare of his subjects. He identified the well-being of the people with his own good. This was the characteristic of rulers in ancient times. During Bali's rule the land was prosperous and the people lived happily and harmoniously. Bali was popular 'throughout the realm. When his fame and reputation were growing, Bali was affected by a tinge of ego. Egoism brings in its train the downfall of the individual. King Bali was an ideal ruler

There is no real ground for any man to feel inflated about himself. When the Lord's feet, eyes, head and hands are everywhere and everything in the Cosmos is permeated by the Divine, how can any man feel proud about his possessions or achievements? He is only an instrument of the Divine. Man should strive to recognise the Unity that underlies the apparent diversity which he sees everywhere. Prahlada saw divinity in everything. 'He realised that the Divine pervades everything inside and outside.

The Onam celebration is an occasion for the people to remind themselves of the all-pervasive nature of the Divine. Onam is celebrated by Keralites by wearing new clothes after a ceremonial bath and partaking the delicacies prepared for the festival. But the Onam celebration should not

be confined to these activities alone. It should be remembered that emperor **Bali** was an ideal ruler whose sole concern was the welfare and happiness of his subjects.

When **Bali** gave away his entire kingdom to **Vamana** as a gift, the people felt intensely unhappy over the absence of such a beloved ruler. It was to make them happy that **Bali** got permission from **Vamana** to return to the world once every year to see the people and rejoice in their happiness. **Onam** is the day when **Bali** is believed to honor his pledge to the people and when people show their love and reverence to a great, benevolent and righteous ruler.

Growth of selfishness among rulers and public

In ancient days, there was immense mutual love and regard between the rulers and the people.

Today such relations do not exist. The people are wasting their lives in selfish pursuits. The rulers, for their part, are also occupied with their own selfish ambitions and desires and are concerned only about achieving or retaining power and position.

Selfishness has grown extensively both among rulers and the public. Unless this process is reversed, man cannot find peace or happiness. There should be control over desires. Peace will grow in proportion to the limitation on desires. All man's worries, difficulties and problems increase with the growth of desires.

Man is the architect of his own happiness or misery. Only good actions can produce good results.

When the individual is good, the family is good. When families are good, the society is reformed. When society improves, the nation improves. When the nations improve, the world is transformed. Hence, the transformation must begin with the individual. How can this transformation be brought about? There are two impurities in man which have to be cast out:

Selfishness and Conceit. But that is not enough. Pure qualities like love, forbearance and compassion have to be imbibed. Life has to be **divinised**.

What is the kind of existence people lead today? They are engaged in talking ill of others. They indulge in carping criticism. They are filled with envy. They gloat over trivial achievements.

They speak one thing and act in a contrary way. This type of behaviour **dehumanises** them. There should be unity in thought, word and deed.

We are witnessing today the unchecked growth of selfishness all around. This evil has struck

deep roots, growing from generation to generation. There must be total eradication of this selfishness. Real peace can be secured only by renunciation and sacrifice. There is supreme joy in giving. In renunciation lies the elimination of fear. As long as desires remain, fear and insecurity will dog us. Enquire into the joy that is to be derived from sacrifice and the grief that is the ultimate outcome of sensuous pleasures.

Bali's example of the spirit of sacrifice

Whatever you enjoy through renunciation will become a kind of yoga. Self-conceit in the performance of actions and attachment to the fruits of one's actions have both to be given up.

There should be no sense of egoism in doing one's work. "This is my work. I alone am entitled to its fruits" this attitude should be given up. If you plant a tree, what guarantee do you have that you will live to enjoy its fruits? Your progeny may enjoy the fruits. Your duty is to do your allotted work. **Karthavyam yogam Uchyathe** ("Doing one's duty is yoga").

Emperor **Bali** stands out as an example of purity and sacrifice. He rejected the advice of his preceptor, **Sukracharya**, when the latter opposed the grant of three feet of land to **Vamana** on the ground that **Vamana** was Lord Vishnu Himself and that offering the gift that He sought would result in the ruin of **Bali**. **Bali** declared: "When the Lord Himself has come seeking a gift from me, what greater good can happen to me than that of being the donor, with the Lord as the recipient?"

Realising that **Bali** would not heed his advice, **Sukracharya** resorted to a device to block the gift **Bali** was about to make, by turning into an insect and filling the mouth of the vessel through which water was to be poured by **Bali** while making the gift. **Vamana**, who was aware of this stratagem, cleared the block by pricking the mouth of the vessel with a poker. As a result **Sukracharya** lost one of his eyes.

One must be prepared to make any offering to God, including one's life itself. Such was the greatness of Emperor **Bali**. He was prepared to make any kind of sacrifice for God. He lacked nothing in the world--wealth, power, position. But all these he was ready to give up to honour his word. It is rare to find persons who have everything and still have the spirit of sacrifice. The affluent are seldom generous. Often they are mean and greedy.

Ideal relations between the ruler and people

Because **Bali** stood out as an ideal **renunciant**, he achieved undying fame. **Prahlada** and **Bali** belonged to the lineage of the **Asuras**. But both were great devotees of God. Their lives are an example to all mankind.

There is a story to illustrate the ideal relations between the ruler and the ruled. There was a king who was being anointed by the queen before he took an oil bath. While the queen was applying oil to the king's head, the king noticed in the mirror that the queen was in tears. He asked her the reason for her shedding tears. The queen said that while applying oil she had noticed some grey hairs on the king's head and she thought that the king was getting old had made her sad.

That very moment the king also felt that he had enjoyed royal pleasures long enough and it was high time he repaired to a forest to devote himself to the matters of the Spirit. The king and queen summoned the ministers, entrusted the reins of the government to them and betook themselves to a forest to lead the life of ascetics. When the people heard about the decision of the royal couple, they felt that they could not live away from such noble rulers and decided to go to the forest **en masse**.

They approached the king and prayed to him: Why have you given up the kingdom? Is it because of any lapses on our part?" The king told them: "I have ruled the kingdom long enough. Now that I am old, I wish to devote the rest of my life to the thoughts of God." On hearing these words, the entire people wailed in anguish. They decided to perform penance in the forest.

Queen's selfless concern for the people

Brahma appeared before them and asked them what they wanted. As they were utterly unselfish, they prayed to Brahma to give their king a long life. Brahma granted their prayer. The people went in joy to the king and said that Brahma had granted him a long life and therefore he should return to the kingdom to rule over it for many years.

The king started to go back to the capital. But the queen declined to accompany him. She said she would continue to stay in the forest. The people mistook the reason for the queen's decision.

They thought perhaps the queen was angry because they had prayed only for the long life of the king and not for the queen. The queen was cast in a different mould. She was not concerned about herself. She performed a severe penance. Brahma appeared before her and asked what she

wanted. She asked: "Is it true that you have granted the king a long life? Of what use is it, if the king alone has a long life, while the subjects are short-lived? I pray you should grant a long life to the people also." Brahma was so pleased with her selfless concern for the people that he granted long life to the people and the queen also.

Kerala's spiritual heritage

Kerala is a very sacred region. It is a land of great natural beauty. Its luscious vegetation endows it with a charm all its own. This beauty is a divine gift. God is beauty. Beauty is God. **Keralites** must revere their land as one sanctified by three **avatars**-- **Narasimha**, **Vamana** and **Parasurama**.

Kerala has been known for its unbroken tradition of devotion to God. While the vicissitudes of politics may have caused some changes, essentially **Keralites** have been adhering to the spiritual way of life. Even those who appear externally to be atheists are believers of the Divine deep in their being. **Keralites** should try to preserve their spiritual heritage whatever the challenges they may have to face. This is a great treasure which they have to guard and cherish. They must live up to their ancient ideals and promote faith in them by precept and practice.

Discourse at the **Poornachandra** Auditorium on 5-9-1987.

20. Spiritual basis for value education

HUMAN life is a very sacred and precious thing. It has to be used worthily. The body, mind and **Atma** constitute together the human entity. Actions are done by the body and cognition by the mind. The **Atma** is that which abides. The **Atma** is the Divine spirit present in the human heart.

Action, Awareness and Being are the threefold aspects of human life which have to be properly understood. Although they appear to be distinct, it is the unity in Action, Awareness and Being which makes for the fullness of human life.

The mind, because it is engaged in various thoughts and motivates various desires and actions, is described as **Antahkarana** (the inner instrument). It is known as 'Manas (mind)' when it is engaged in good and bad thoughts. It is called **Buddhi** when it exercises the discriminating power. When expressing the will, it is called **Chitta**. As a manifestation of the Divine in the individual, it is known as **Aham** (the I or Ego). **Antahkarana** is the collective name for the manas (mind), **Buddhi** (intelligence), **Chitta** (will) and **Ahamkara** (ego-sense).

Prajna is 'constant integrated awareness'

There is a fundamental principle which is at the base of all these. It is known as **Prajna**. **Prajna**

has been described as **Viveka** (discrimination, intelligence, comprehension and the like). These are not quite correct. **Prajna** really refers to the Brahman in man. The Vedas have declared'

Prajnaanam is Brahman. **Prajna** is the principle that is present equally in the body, the

Antahkarana and the **Atma**. Hence it may be regarded as "constant integrated awareness." It is

this constant integrated awareness that is the source of all values in man. This **Prajna** is permeated with love.

Truth is the echo that resounds from the love-filled **Prajna**. All actions that arise out of this **lovefilled**

Prajna are reactions, constituting Dharma. **Santhi** (Peace) is a reflection of this Truth and

Dharma. Thus Truth, Right Conduct and Peace emanate from the **Prajna** that is charged with

Love, as Resound, Reaction and Reflection. The proper understanding of the source and nature

of Truth, Right Conduct, Peace and Love is Ahimsa (the attitude in which one cannot think of

causing harm to anyone). Hence man should embark on any activity from **Prajna**.

Sathya (Truth) does not mean mere statement of facts as one sees them or hears about them.

Truth in its real sense transcends the limitations of time, space and circumstance. It is difficult to

practise this transcendental truth in ordinary life. Vedanta (bottom line of Vedas) described it as

Rtha (principle of integrity). It is the basis of human existence. It is on this basis that all the facts

of the phenomenal world should be properly understood. One should not act on the impulse of

the moment immediately a thought occurs. The rights and wrongs of an idea should be examined

and only when the heart approves of a certain course should action follow. This is the process of

cultivating values. What the mind (head) thinks, should be examined critically by the heart and

the right decision should be carried out by the hand. This should be the primary product of the

educational process.

Creativity and science

We are discussing education in Human Values. What seems to be necessary is not **EHV** but 3--

HV: Head-Heart-Hand (values). The hand should carry out what the heart has approved of the

ideas emanating from the head. This triune process has been described in Vedanta as

Thrikaranasuddhi---the purity and harmony of thought, speech and action.

Activities arising from **Thrikaranasuddhi** find expression in two ways: one through artistic

creativity and the other, through scientific exploration. Of the two, artistic creativity is supremely

important. The aesthetic feeling is based on creative imagination. A sculptor who desires to carve

an image out of a piece of rock has to have the figure he seeks to carve in his imagination. This

bhava (imagination) finds **ichcha sakti** (creative expression) in the sculpture. If the creative

imagination is absent, no sculpture can come out of the rock.

Hence, imagination and the creative impulse have to be properly understood. Both of them are

rooted in **Prajna**, the Divine source of all creative activity. As against this aesthetic creativity, we

have the urge for scientific enquiry. This is primarily concerned with objects in the external

world. Experimental research has its vision turned outward. But even that has its basis in the

Antardrishti (Inward Vision). This relates to the subject.

Integration must become a way of life

Science has been making remarkable progress in the recent decades. The world undoubtedly

needs the discoveries of science. But if it forgets the base and is preoccupied only with the

superstructure, it will be the source of much disorder and trouble. It may cause all kinds of

diseases. Science has been divorced from spirituality and faith in the Divine. Many imagine that

science can create a heaven on earth. But what is the kind of heaven that is envisaged? Is it the

enjoyment of material and sensuous pleasures? This hedonistic attitude is undermining all human

values.

Research is going on endlessly. Science is continually seeking answers to various questions. But

how many of the answers are correct and satisfying? Progressively, the climate of peace is being

destroyed by science. If peace is to be ensured, science has to be promoted on the right lines.

This calls for unity among the people. Service to society must become the fundamental purpose.

Everybody talks about the need for world unity. But real unity must begin with the individual

and the family. From the home, it must spread to the village, nation and the world. National

integration comes to the fore whenever there is an attack from outside by China or Pakistan. But

when the external threat passes, integration is forgotten; integration should become an essential

part of our being. It must become a way of life and cherished as an important value. It is vital to perceive the unity that underlies the apparent diversity. Bodies are many, but life is one. Beings are many, but Bliss is one. Religions are many, but Truth is one. This is the kind of oneness that has to be experienced in the depths of our heart.

Prajnana (integral, higher wisdom) subsumes **Vijnana** (secular knowledge) and embraces also **Sujnana** (right knowledge). **Prajnana**, **Vijnana** and **Sujnana** together contribute to the fullness of man.

The **ABC** of life: Always Be Careful
Life is an exacting master. Hence the need to be always careful in everything one does. This is the **ABC** of life' Always Be Careful. One should always remember the supreme sacredness of human life. Man can experience real bliss only when he recognises the Truth, Peace and Love that emanate from **Prajna** and moulds his life on the basis of that knowledge.

Human Values cannot be practised by studying books or listening to lectures. They have to be cultivated by individual effort. Students! True education consists in sanctifying everything you utter and every thought and action of yours. Humility is the bed-rock. Cultivate humility as the first step, Bend the body. Mend the senses. End the mind. This is the key to immortality.

Human values are essential not for students alone. Everyone has to practise human values as a mark of a true human being. When a human being declares that he is a man, it is only a half truth. He must also declare that he is not an animal. To give up animal qualities and practise human values will make a man fully human.

Education without transformation
The educational process will not be complete unless, together with **specialisation** in specific subjects, one acquires general knowledge and develops common sense. Many famous scholars who had significant scientific achievements to their credit have been lacking in general knowledge and the common sense required in daily life.

Today we have made prodigious progress in various fields of knowledge--in mathematics, physics, chemistry, the **bio**-sciences. But no attempt is being made even to approach study of the spiritual. All our knowledge ends with study of matter, plants and living creatures. Education must go beyond these to an understanding of the Divine. Only that is true education. The task of

education is to develop man into an ideal and exemplary person. Notable discoveries have been made over the years and great scientists have been produced. But how far have human values been promoted and what is the transformation that has taken place in mankind? There is no answer to these questions.

The promotion of human values must become an integral part of the educational process. It is because students today have not acquired human values that they are behaving often like demons.

Give value orientation to education
Leading Vice-chancellors and **educationists** have assembled here today for this national symposium. If they dedicate themselves to the task of giving value orientation to education, considerable progress can be made in this crucial sphere. To restore the supremacy of human values in all fields of national life, an association should be set up by leading scholars and **educationists** in the country. This association should have no links with the government. It is only if it is autonomous and completely independent that it can achieve its objectives. There are eminent **educationists** in the universities. They may have very good ideas but they have no freedom to implement them. They should be given the freedom to try out their ideas. Authority should be commensurate with obligations. Vice-chancellors will then be able to promote human values among teachers and students. If all educational institutions jointly strive to instill human values in students, **Bharat** can become an ideal nation and an example to the world.

Today educational institutions are growing in numbers, but there is no growth of a broad outlook among the educated people. Education should serve to enlarge the vision and broaden the outlook of the people. Everyone should be made to feel that his or her welfare is bound up with the nation's well-being.

Science and spirituality should go together
Everyone should feel proud about **Bharat**'s ancient culture and its spiritual heritage. Spiritual knowledge and scientific knowledge should go together. There should be no dichotomy between science and spirituality. True bliss can be experienced only when science and spirituality are combined. Development of science and technology alone will not help people to get rid of bad thoughts, bad desires and bad deeds, because science by itself is not

competent to sublimate life.

Only spirituality can promote ethical values, the spirit of tolerance and equal-mindedness.

The science of spirit is essential for developing human values.

Devotion to God is the first stage

in the spiritual journey. Instead of developing devotion men are immersed in the "deep ocean" of

worldly life. When the Ocean of Milk was churned, the first thing that emerged was. the

Halahala, fuming poison. Amrita (nectar) came later. When the ocean of worldly existence is

churned, **Vairagya** (renunciation) will emerge first. The nectar of bliss will come later. **Vairagya**

is renunciation of attachment to the physical and the material.

Students should start with cultivating the spirit of mutual regard and harmony. This will lead to

good behaviour. When students in one educational institution grow in this manner, they will

serve as an example to the rest of the world. Students should shed narrow and parochial loyalties

and prepare themselves to serve the society and the world. Whatever conclusions are arrived at

by the **educationists** and Vice-chancellors who have gathered here for this symposium, you

students should become the "Messengers" for spreading them to the world.

Address at the National Symposium on Value Orientation, at **Sri Sathya Sai** Institute Auditorium on 24-9-1987.

However high a bird may soar, sooner or later he has to perch on a tree top to enjoy the quiet. In the same manner a day will come when even the most **wilfull**, the most unbelieving, the most haughty and even those who assert that there is no joy and peace in the contemplation of the highest Self will have to pray: "God! grant me peace and consolation, strength and joy."

BABA

21. Teaching values by example

A SOCIETY without values will cease to be human. The more human values are cherished, the

better will be the growth of society, the nation and the world. We cannot rest content with an

educational system which is confined to academic achievement. It has to promote simultaneously

human virtues. The main problem of our education is how to adapt the spiritual and cultural

traditions we have inherited from the past to the needs of daily life today.

The relationship between the individual and society **has** to be rightly understood. Why should the

individual serve others? What claims has society on the individual? When we examine these

issues we realise that the individual can find fulfillment only in

society. Born in society, growing

up in society, living in society, man ends his life in society. In the word **Samajam** (Society), **Sam**

represents unity, **aa** means going towards. **Samajam** (society) means going forward in unity.

Society may be viewed as a many-petalled flower. Every individual is like a petal. All the petals

together make for the beauty of the flower. Without the petals there will be no flower. Likewise,

every individual is a petal making up the flower of society. Each one should manifest the glory of the divine.

Society may also be compared to a four-wheeled chariot. The four wheels are: **Aikamathiyam**

(Unity), **Swaadhenam** (Control), **Inanam** (Knowledge) and **Sakhti** (Power). These four help the society to go forward.

Truth does not change with time

How are human qualities to be promoted in society? Society is made up of individuals. No man

can be an island to himself. Living amidst fellow human beings, man has to sow the seeds of

love, rear the plants of harmony and offer the fruits of peace to society. Thereby his humanness

is manifested. In the **Ashtaanga** Yoga (the Eightfold Yoga), this figures as the first among the

different disciplines: **Yama** (outer sense control), **Niyama** (inner sense control), **Asana** (seating

posture), **Pranayama** (breath control), **Pratyahara** (sense withdrawal or detachment), **Dhaarana**

(**concentration**), **Dhyana** (meditation) and Samadhi (inner communion).

Yama calls for the observance of the following practices: Ahimsa (non-violence), **Sathyam**

(truth), **Astheyam** (non-stealing), **Brahmacharyam** (celibacy) and **Aparigraha** (**nonacquisitiveness**).

These are the five human values-to be cultivated in the language of Vedanta.

Ahimsa does not mean, as is commonly understood, not causing harm to others. It really means

that one should not cause harm to anyone in thought, word or deed.

This is the most important

human quality. Only when this has been developed, will one be qualified to practise and experience Truth.

Truth does not mean merely telling the facts as one sees or knows them. Truth is that which does

not change with time. It must be spoken with complete purity of mind, speech and body.

Astheyam means refraining from stealing what belongs to others. Even the thought of taking

another's property should not arise in the mind. Nor should one tell

others to commit theft. This is the third human value. The fourth is **Brahmacharya**. Observance of **Brahmacharya** means that whatever one thinks, says or does should be filled with thoughts of Brahman, Supreme Divinity.

To be ever immersed in the consciousness of Brahman is **Brahmacharya**. All thoughts, words and deeds should be dedicated to the Divine. When the thoughts, which are prelude to action, are centered on God, they are unlikely to go astray.

Aham (the Ego) arises from the **Atma**. Thoughts are produced by the ego and give rise to speech.

Hence all actions are based on the **Atma**. When all these are sanctified by dedication to God, the consciousness of oneness with Brahman---**Aham Brahmaasmi** (I am Brahman) ensues. That Brahman is **Prajna** (constant integrated awareness).

The acquisitive tendency has become a mania

The fifth practice is **Aparigraha**. This is usually interpreted as not accepting other's property as gift or **gratuitously**. This is not the correct meaning. It really means performing actions without expecting any reward, without any acquisitive motives and in a completely selfless spirit. Today because all actions are done out of self-interest and desire for acquiring wealth, they lack true human quality. Even worship, religious ceremonies, pilgrimages and the like are done with some kind of expectations and not in a spirit of disinterested devotion.

People today are totally immersed in self-interest. Multiplying desires without limit, they are becoming demonic beings. They are not content with having what they need for essential purposes. They wish to accumulate enormously for the future. They are filled with worries and discontent. Thereby they forfeit their happiness here and in the hereafter. Birds and beasts are content with what 'they can get. Man alone is afflicted with insatiable desires. Birds and animals have no desire to hoard or to exploit others. But man is a prey to these vices. He forgets his natural human qualities and behaves worse than animals. When these tendencies are given up, the inherent divinity in man will manifest itself.

Human virtues cannot be acquired from others. They cannot be nourished from mere study of books. Nor can they be got ready made from teachers. They have to be cultivated by each person and the resulting joy has to be experienced by him.

The world sorely needs today human values. Attempts are being made to promote these values in the educational field. But they cannot be promoted through

materialistic, worldly or scientific means. Without developing devotion to God no human quality can grow. The first requisite is faith in God. Doubts are raised whether God exists or not. Those who affirm that God exists and those who deny are equally incompetent to say anything about God if they know nothing about the nature of God.

To assert the existence of that which does not exist is ignorance. To deny the existence of that which exists is folly. God is omnipresent. There is no need to search for Him anywhere.

Everything that we see is a manifestation of God. Wherever we are there is God. There can be no greater folly than to deny the existence of God when the whole cosmos bears witness to His handiwork. Everything in creation must be viewed as a manifestation of God. Only with this basic faith can one develop one's human personality.

A righteous life leads to peace

Human values cannot be promoted merely by repeating the words **Sathya**, Dharma, **Santhi**, **Prema** and Ahimsa. The Vedas declare- "**Sathyam vada Dharmam chara**" (Speak the truth; adhere to right conduct). In practising Dharma there should be no marina (secret desires).

Actions performed with such secret motives result in bondage. Truth and right conduct should be adhered to with pure intentions. Both of them are rooted in the eternal. A righteous life leads to peace. Love is to be experienced in the depths of peace. Love should find expression in nonviolence.

Where love prevails, there is no room for doing harm or violence to others. All these basic values have to be demonstrated in action and not limited to preaching.

Educationist's vision is turned outwards

Many **educationists** and Vice-chancellors are present here today. Their vision is turned outwards toward the external physical world. I am concerned with the Inner Vision. It is not possible to reconcile the physical and the internal spiritual vision. The heart cannot be transformed by lessons in a classroom. The world cannot be changed by mere preaching. Only through action and practical example can the impulse for change be intensified.

When one leads a disciplined and regulated life, the lesson will be learnt without any teaching. The people will follow of their own accord. This applies to human values. Only when they are practised by teachers and elders, will students practise them.

Those who seek to impart the values of Sathya, Dharma, Santhi, Prema and Ahimsa to others, must first try to practise them themselves whole-heartedly. To imagine that values can be instilled by teaching is a mistake. Such learning will have no permanent effect. Educationists must take note of this fact. If transformation is to be effected in students, the process must start from a very early age. To propagate human values, it is advisable to keep as far away as possible from the powers that be. It is not possible to promote sacred values through the help of governmental authorities. Some well-intentioned leaders may formulate commendable schemes. But there is a frequent change of men in the seats of power. What, then, happens to human values? It is essential to be self-reliant and stand on our own legs. Only when you are untrammelled and independent can you propagate these sacred values freely and effectively. Educationists should try to set up an independent body for the formulation and implementation of educational policy, free from control or interference by the government. Only then will the promotion of human values succeed. Unity is lacking in colleges and universities. If there is unity among educationists, any undertaking can be successful. Today unity is lacking in colleges and universities. Students and teachers are at loggerheads. How, then, is national integration to be promoted? When there is no unity or harmony at home, how can there be national unity? Those in power operate under their own compulsions. They can take over properties and enterprises, but they cannot promote values. They may occupy temples and take over temple properties, but they can exercise no control over God. Governments may exercise control over men, but they have no hold over men's qualities. Educational institutions must promote the spiritual outlook among students. When students acquire spiritual values, human values will grow in them of their own accord. Human values are not things to be implanted from outside. They are within each individual. They have to be manifested from within. Human values are in everyone. What we need are persons who will provide the stimulus and the encouragement to bring them out. If the feeling that the divinity that is present in everyone is one

and the same, is promoted among all, human values will sprout naturally in every person. To have this sense of spiritual oneness is the prelude to experiencing the highest bliss. Moulding of character must start with children. Educational institutions should teach students to adhere to truth and to discharge their duties as a sacred obligation. Students should not allow success or failure to raffle their minds unduly. Courage and self-confidence must be instilled in the students. Bend the twig and bend the tree, says the proverb. The moulding of character must start with children at the earliest age. Begin developing human values from the primary school. Some are concerned about our living in a "secular state". Secularism really means equal respects for all faiths and beliefs. There should be no hatred towards any faith. Other creeds or beliefs should not be condemned or derided. Some time ago there was an absurd idea that Sathya Sai educational institutions were religious institutions. Sai educational institutions are based on equal respect for all religions. They are wedded to unity and harmony. Whatever studies you may pursue, do not give up your faith in God. To give up God is to give up life itself. Life is God. Truth is God. All that you do as an offering to God will be an expression of human values. The educationists and Vice-chancellors who have assembled here have come to some decisions as a result of their high-minded deliberations. They are firmly convinced that human values have to be promoted. Whatever their limitations, they should strive to the extent possible to implement their decisions. The Divine is installed in their hearts. It is enough if they follow the promptings of the Divine. They are bound to achieve their objectives. If faith in God is strengthened, all values will develop in due course. Sublimate your lives by remembering, worshiping and adoring God. Valedictory discourse to the National Symposium on Value Orientation on. 26-9-1987. The Lord has endowed man with a body and that is why every limb and every sense is worthy of reverent attention. Each must be used for his glory. The ear must exult when it gets a chance to hear the wonderful talks on God. The tongue must exult when it can praise him. Otherwise the tongue of the man is ineffective as the tongues of the frogs which croak day and night sitting on the marshy bank. BABA 22. The perennial quest THAT which eyes cannot see, but which enables the eyes to see--That

is God. The divine cannot be grasped by the mind or described by speech. The Divine transcends all proof. It is One. "I am One, let Me become Many." The myriad forms in the Cosmos emerged from this **Sankalpa** (inner thought) of the One. To discover the one in many, the sages prescribed for mankind the Karma, Bhakti and **Upaasana** paths and indicated in pronouncements like "Tat-**Twam-Asi**" (That Thou Art) that the process is one of Self-realisation. They declared that the individual should realise that the phenomenal world is in fact a reflected image of himself. But, man, forgetting his true Self, identifies himself with the sense organs and indulges in many wrong actions for the sake of pleasures and pains experienced by the senses. Every man seeks to achieve **Ananda** (unalloyed happiness) through some means or the other and engages himself in ceaseless efforts for this purpose. But pure happiness eludes him because he does not know its real nature and where to find it. **Ananda** (bliss) cannot be found in the phenomenal world or in material objects like houses, wealth and vehicles, or got from kith and kin. When the bliss that he is seeking is his own true nature, what is the use in seeking it elsewhere? True happiness consists in realising one's Reality. Desires only lead to misery and frustration. Men today are keen to know all about everything except themselves. They are able to see everything except their own true selves. They are caught in the delusion that the world is different from the One that sustains it. Although what they are seeing is the manifestation of God, they declare that they cannot see God. This is the result of ignorance. All that is seen, the act of seeing and the seer are all Divine. When the unity of this triune aspects of Divinity is understood, real bliss will be experienced. Man today is prey to endless desires. They do not confer happiness, because desires multiply even when they are satisfied. Far from bringing happiness, desires only lead to misery and frustration. Desires are born out of delusion. It is only when the delusion is destroyed that the Self can be realised. Even a sage like **Narada**, who had mastered all the **sastras**, was subject to delusions and went to **Sanatkumara** to find out how he could experience **Brahmananda** (supreme bliss). He said to **Sanat-kumara**: "Master! I wish to know all about Brahman and how I can have vision of the

Brahman. Confer this benediction on me." When **Sanatkumara** asked **Narada** how he was qualified to receive this message, the sage recounted his mastery of the Vedas and the scriptures and proclaimed his ability to expound them. **Sanatkumara** smiled and asked if he knew anything else. **Narada** replied: When I have mastered all the scriptures and recognised that the Divine is the basis for all of them, what else is there to be known? What is the unknown mystery about the Brahman?" **Sanatkumara** said: "Dear Child! If with all this knowledge, you have not been able to experience the Divine, you must enquire into the reason for your failure." **Sanatkumara** explained: God cannot be realised by intellectual enquiries or study of the scriptures. Bhakti (devotion) alone is the means. Pray to God with deep devotion. You will have the vision of the Divine." Develop the feeling of total surrender. Man today has achieved eminence in the intellectual sphere and in scientific and technical knowledge. But he cannot realise God through these accomplishments. "The Divine is attained only by those who have pure, selfless devotion. The Lord responds only to such pure one-pointed love and total devotion. What is to be cultivated by seekers is such total devotion. Today people tend to remember God when they are in distress and forget Him when they are happy and comfortable. Indulging in such part-time devotion men aspire for the fruits of full-time devotion. How can they get those fruits? They have to develop the feeling of total surrender to the Divine and dedicate every action to the Divine. What is the inner significance of the **yagas** and **yajnas** we are performing now? The purpose of performing these ceremonies is to realise the omnipresent Divine through various activities, rituals and media. The devotional part of Bhakti has nine forms of worshipping the Lord. **Sravanam** (listening to the stories of God), **Keerthanam** (singing His glories), **Vishnusmaranam** (remembering His names), **Paadasevanam** (service to the Lord's feet), **Vandanam** (prostration), **Archanam** (offering worship to the Lord), **Daasyam** (Service), **Sneham** (cultivating friendship), **Atmanivedanam** (self-surrender). If any one of these forms of worship is done in full faith, the Divine can be experienced. The primary requisite for realising God is pure and intense love. Ego is the bar to experience Divinity. What is happening today is excessive growth of **Ahamkara** (egoism)

and **Abhimana** (attachment) among the people. As long as egoism exists, experience of divinity is impossible. Egoism and envy have to be totally uprooted. Those who cannot bear to see others happy have nothing good in store for them. It is in deriving joy from the happiness of others that pure devotion manifests itself. We have to preserve and promote what is beneficial in our hoary culture, while adapting the ancient traditions to contemporary conditions. This is one of the primary obligations of **Sai** Institutions.

In the 18th canto of the **Bhagvad Gita** the Lord has declared: **Eashwara** dwells in the heart region of all living things." This means that one must see the Divine in every being. When you speak about anyone, or love anyone, you must consider you are speaking about God and loving God. Develop this sacred attitude. If, on the contrary, you regard Divinity as different from yourself and lead a life based on differences, you will be wasting your life. **Pujas, Japas** and **Dhyana** have their place in worship. But you should not confine yourself to them. You must go beyond them to the stage of God-realisation. You must progress from the rituals to **upaasana** (meditation), and from **upasana** to Jnana (Self-knowledge). That is you have to proceed from **Dwaita** (dualism) to **Visishtadvaita** (qualified non-dualism) and to **Adwaita** (non-dualism).

Without having the **Advaitic** experience you cannot understand the true nature of the **Atma**. Attempt to understand spiritual Life

You have been listening for years to discourses about the **Atma** and the Brahman. But no attempt has been made to understand the spiritual life. Of what avail is it to immerse yourself in material pursuits and sensuous pleasures which are trivial and transient? You must strive gradually to bring the senses under control without which neither real peace nor enduring bliss can be got.

Love of God is the sure means for achieving perennial, Divine bliss. The essence of the study of **sastras, puranas** and Vedas is to develop love of God. If that love is not there, all these studies are worth nothing. Spiritual exercises lacking in love of God are like fruit without juice.

The Divine is totally free from **Anugraham** or **Aagraham** (likes or dislikes). All that the Avatar (incarnate Divinity) thinks, speaks or does is entirely for the well-being of the world and for giving joy to mankind. The ways of the Divine have to be understood

properly. Sometimes people may feel that Swami is angry and harsh. This is totally wrong. Swami appears to keep aloof from some persons when He feels they are pursuing wrong paths which may adversely affect their future. This is intended solely to correct the erring devotees. Not realising this, people subject themselves to various worries or doubts. Every act should be done with pure mind. Only a clean mirror can reflect a correct image. If the mirror is not clean, the reflection will be likewise. Similarly, to experience the Divine, a pure heart is necessary. Purity of the heart results from purity in thought, word and deed. Whatever is done, whether it is a **bhajan** or any other act, should be done with a pure mind and with complete concentration. Today the terms **Daana** (charity), Dharma (righteousness) and **Thyaaga** (sacrifice) are freely bandied about. But there is a grave misconception about what constitutes charity or sacrifice.

When one parts with some money to someone who has come to him seeking assistance, the money that is given should not be regarded as charity or sacrifice, but as discharging of a **preexisting** obligation. No one will come seeking help unless he has a claim derived from the past.

The person offering "help" is really discharging an old debt. If help is denied, it amounts to backing out of an undischarged obligation. Likewise, the wealth of Jnana which we have got is a gift of the Divine. It has to be offered to Him in the form of service. A great devotee once prayed: "**Oh** Lord, I am offering to You the heart which You have given to me. I cannot run to your shrine to offer worship. Please accept my prayerful offerings from where I am. All that I have has come from you. There is nothing I can call my own."

Strive ceaselessly to reduce desires

Students! Young people today are taking to wrong paths and corrupting the sacred and precious life that has been given to them. Of the 84 **lakhs** of species of living beings, no species is afflicted with the disease of insatiable desires as much as man. There is a limit even to the wants of birds and beasts. But man, who is regarded as the highest being in creation, behaves worse than demons. Man, who ought to enjoy the greatest bliss and peace, is the victim of sorrow and worry, because of limitless desires. Everyone must ceaselessly strive to reduce desires.

Vairagya (renunciation) does not mean merely giving up attachment to house and other forms of

wealth. Real renunciation consists in giving up all bad thoughts. It amounts to Yoga. There-is no need to leave hearth and home and betake oneself to the forest, to get rid of bad thoughts. **Selfexamination** and Self-punishment are as important as Self-realisation. If bad thoughts arise in the mind, you have to declare to yourself: "Alas, these thoughts have come because of the wrong kinds of food I have been consuming. Let me observe a fast so that I may get rid of these bad thoughts." This is the best way to punish the mind. This is the process of self-correction one must adopt to bring the mind under control.

Dharmaja punished for violating Dharma

Here is a story to illustrate how no one can avoid punishment for violating Dharma, for whatever reason. **Dharmaja**, the eldest of the **Pandavas**, was the very embodiment of Dharma. But, on the suggestion of Krishna, while making the statement, "**Aswathaama hathah kunjarah**," (**Aswathaama** is killed the elephant), he lowered his voice while uttering the word "**kunjara**". It was a piece of trickery. (The intention was to make **Drona**, the father of **Aswathaama**, give up the fight on hearing the words "**Aswathaama hathah**" from the mouth of **Dharmaja**, while the addition of the word "**kunjara**" was intended to make **Dharmaja**'s statement appear truthful, **viz.**, an elephant named **Aswathaama** had been killed in the battle. The word coming after announcing the death of "**Aswathaama**" would not be audible to **Drona** as it was said in a low voice). For this offense on his part, **Dharmaja** had to spend a brief spell in **Naraka** (hell). This shows that **Adharma** should not be mixed even to the slightest extent with Dharma. Otherwise there is no escape from the consequential punishment.

Merely by praising **Rama** as the embodiment of Dharma one does not become righteous.

Righteousness should be shown in action. One should rejoice in following Dharma and should not feel weighed down by it. Today many who call themselves devotees do not manifest any of the marks of true devotion. They profess that they are offering everything to the Swami. If that is the case, where is the place for ill-will among devotees? You retain all your bad feelings and offer to me your sweet words. Offer to me all your bad thoughts and take from me my good thoughts. When those bad thoughts are surrendered to me, they will not lead you to wrong actions. When they are with you, they will harass you. In a circus, the

lion will do no harm when it is with the Ring Master. But it will be dangerous to others when they are near it.

Everyone should understand how he should conduct himself in daily life, what he should do and what he should avoid and try to live accordingly. One should not cause any displeasure to others or hurt their feelings. As far as possible, you must practise self-restraint and feel satisfied with what you have. You must try to give satisfaction to others and make them feel happy. It is wrong to indulge in gossip or comment about other person's actions or affairs.

Try to know the truth about yourself

Once a devotee approached me with a question regarding **Adi Sankara**'s statement: "Brahma **Sathyam jagannithya**" (Brahman alone is true; the world is a deception). The devotee wanted to know how the world that was so real to him and in which he had all his experiences could be called **Mithya** (delusion). He asked me: Swami! There is the pronouncement' Brahma **Sathyam jagannithya** I want to know what is real and what is unreal?" I told him: Leave Brahman to Brahman and the world of delusion to itself. First of all try to find the truth about yourself. Why bother about Brahman and **jagat** when you do ,not know what you are. Find out whether you are real or not.

You are real unto the moment of death. You need not go as far as that. Just consider what happens when you are fast asleep. In that state, **aa-e** you real or unreal? You are not aware of your existence in sleep. In that state, are you real or unreal? You are not aware whether you are alive or dead. It is neither real nor unreal. **Mithya** applies to this state of Sat-**Asat** (Real-Unreal).

When you know yourself and recognise the **Mithya** that you are, you will view the **jagat** as **Mithya** (a myth)."

Another devotee came with him, who said to me: "Rather than lead the kind of life I am leading, I would prefer to commit **Atma-hatya** (end myself). He said he was being oppressed by many doubts. I told him: "What is it that suffers from doubts? It is the mind. You want to commit **Atma-hatya**, put an end to your life, for the faults of the mind. This means you are punishing the body for the offences of the mind. You will be committing a grievous wrong if you punish the innocent body for the crimes of the errant mind." The devotee felt sorry and prayed to be

forgiven.

These are the kinds of mistaken attitudes prevalent today. The true spirit of enquiry is absent.'

The intellect is being developed, but not good qualities. Realising one's inherent divinity, one

should strive to nourish divine virtues. For this, the start must be made by getting rid of bad

qualities. Then there will be room in the heart for good thoughts. God will not reside in a heart

filled with fraud and **faishehood**. These must be expelled from the heart. Purifying the heart is the

highest form of worship. Only then can the Divine be experienced and the bliss of that

experience can be shared with others.

Discourse at **Poornachandra** Auditorium on 27-9-1987.

23. Foster the Vedas

WHEN **Sri** Krishna declared in the **Gita** that the Lord descends as Avatar to punish the wicked

and protect the good, it does not mean that the **Avatars** purpose is to destroy evil-doers. Evil

refers to bad thoughts. These thoughts are in everyone. It is these that have to be destroyed.

Dharma is Divinity Itself. The Vedas seek to promote good thoughts; eliminate ideas of evil, and

help mankind to lead the good life. Hence they have to be cherished and fostered.

If the injunctions given in the Vedas and **Sastras** are followed by mankind, they will be freed

from affliction. Most of our troubles have arisen because we have forgotten the Vedas. The earth

has always had the power of attraction. But the scientist Newton carried out experiments and

discovered the earth's gravitational pull. The earth had the power of attraction before Newton's

discovery. Likewise, the Vedic sages had carried out spiritual explorations on the basis of the

Vedas. Because their findings were made known in **Bharat**, it cannot be said that the Vedas are

not to be found anywhere else. The Vedas encompass the whole world and are immanent

everywhere. **Bharatiyas** cannot deny the truth about gravitation merely because a foreigner like

Newton discovered it. Similarly others outside India cannot deny the validity of the Vedas

because the **Bharatiyas** discovered their truth.

Decline of respect for Vedas in India

As a matter of fact, many in other countries revere the Vedas. **Max Mueller** made a thorough

study of the origin and content of the Vedas and wrote tomes about them. He studied the Vedas

diligently to understand the meanings of the hymns. He devoted a lifetime to these studies. From

"Max Mueller" he became known as **"Mokshamula."**

The tragedy of the present situation in India is that **Bharatiyas** do not esteem the Vedas as highly

as the foreigners. Destitution in India has grown with the decline of respect for the Vedas, which

had been the fountain-source of its prosperity. The **Brahmanas** as a class must be held

responsible for the decline of the Vedas. If they had cared to protect the Vedas in the proper way,

the nation would not have fallen on evil days. At least now, they should open their eyes and try

to promote the study of the Vedas on proper lines.

In the **Sai** Educational Institutions students from the primary classes to the **Ph.D.** level are

studying Vedas. Students are being given the encouragement they deserve. It is because students

in most of the other educational institutions are allowed to go astray that the nation is plunged in

confusion and chaos. People tend to speak in one way and act differently. It is this dichotomy

that has resulted in the public disregard for the Vedas. If those in responsible positions do not

live up to their words, how can the people have faith in them?

Be fearless in propagating Vedas

Embodiments of Divine Love! Every individual should take a pledge to nourish the Vedas on

right lines. The welfare of the nation and the prosperity of the world are dependent on the Vedas.

Within another ten or twenty years, even the few who possess the Vedic knowledge may not

remain. Hence there is urgent need to take concerted measures to provide the resources and the

encouragement for the propagation of the Vedic studies. The Vedas are not to be used as a means

of earning a livelihood. The Vedas are a means of establishing a link with the Divine. They are

not to be used for entertaining the public. Those who have studied the Vedas must dedicate their

lives to promote the Vedas. Only then would they be serving the cause of restoring the glory of

Bharat's ancient heritage.

Today all the ceremonies prescribed by the Vedas are being given up. Most people are engaged

in meaningless superstitions. How many are adhering to the injunctions of the Vedas? People

must be prepared to adhere to them even at the cost of their lives.

The Vedas must be considered

as their life itself. Only those who have this determination and conviction are competent to

propagate the Vedas. Be fearless in propagating the Vedas among the people. When you are

proclaiming the Truth, why have any fear? Only those who preach

falsehood have to be afraid. Is your life in danger? What if life goes? There is nothing nobler than giving up one's life in defense of the Vedas. It is in such a spirit of dauntless determination that you should undertake revival of Vedic knowledge. You must practise what you profess and then impart the knowledge to others. Vedas pervade everything. Every human being must revere the Vedas. It is the very foundation of life. Every act of daily life has its roots in the Vedas. Whether everyone knows this or not, the Vedas pervade, everything. In the yajna, Sri Narayana himself appears as the embodiment of Veda Yajna is the manifestation of Narayana. Yajna means Thyaga (sacrifice). Sacrifice really means giving up all bad thoughts, egoism, evil qualities, impure desires and wrong actions. Only then will the vision of the Divine be experienced. In an empty mind, you can put anything. But how do you empty a brain that is filled with all kinds of rubbish? And without emptying it, how can you find place for pure thoughts? Your hearts are filled with all kinds of feelings. How can you fill them with the nectar of the Vedas? Everyone must regard it as his foremost duty to work for the revival of the Vedas and live the Vedic way of life. Discourse at Poornachandra Auditorium on 28-9-1987.

24. Pranavopaasana
Hearken to the Pranava that emanates from the heart of the Cosmos! Fill your ears earnestly with Its reverberations Know that It is the wish-fulfilling Tree that fulfills all desires Forget not these wise words of good counsel.

Vedaanaam Saama Vedosmi ("Among the Vedas, I am the Sama Veda---) proclaimed the Gitacharya Sri Krishna. Saamnaa Udgitho Rasah ("The essence of the Sama hymns is Udgitha") declares the Chandogya Upanishad. Udgitha means the Pranava. The essence of the Sama Veda is the Pranava (Om). Pranava is the very life-breath. Omkaaram Sarva Vedaanaam---the scriptures have also declared that Omkaara (the sacred syllable Om) is the supreme mantra in the Vedas. From this it will be realised how supremely important the Omkaara is in the eyes of the seers and what great significance is attached to It. The single syllable "Om" is pre-eminent among the letters of the alphabet. It symbolises the

Paramatma (Supreme Omni-Self). The Sama Veda is the embodiment of Pranava. Music in Sama Veda
The sage Vyasa first taught the Sama Veda to Maharishi Jaimini. From Jaimini, it was taught to a succession of disciples and in the process 'it developed many saakhas (branches). Out of the one thousand branches which stemmed from the Veda, today only three have survived among its practioners. The others have been lost by the ravages of time. These three branches are: Kouthuma, which is followed by Nagar Brahmanas in Gujarat; Raanaayani, with its adherents in Maharashtra; Jaimini, followed by a section in Karnataka. There are no big differences between the Kouthuma and Raanayani saakhas. "Haa", "Hoo", "Raa", "Ni" are important syllables for the Kouthuma and Raanayani saakhas. For the Raanayani saakha, the main syllables are "Aa", "Aa", "Oo-Oo", "Raa" and "Nee", the sounds being lengthened during recitation. The Jaimini saakha is a short one, but is more important than others. It is broad based and has a wider appeal because of its accent on the musical form. There are two versions of it: Aarany (forest hymns) and Gaanam (musical hymns). There are four kinds of songs in these hymns' Graameena gaanamu (village songs); Aaranyaka gaanamu; Oohagaanam and Oohyagaanam. Grameena or village songs are songs which used to be sung by villagers in their daily activities or during festivals in group dances. They enjoyed themselves in singing such songs. Aaranyaka songs were sung while taking cattle to the forests for grazing. The songs were sung with fullthroated voices in an uninhibited way. Singing the praise of the Lord, sitting under a tree, they derived spontaneous delight from these songs. Oohagaanam resembles the cinema music of our days. Here the singer expresses in the rendering the mood of the song--either grief or joy--by artificial modulations of the voice to produce the impression of grief or joy as conceived by the singer. It lacks genuine feeling. Oohyagaana is the type of singing in which the singer gives free vent to his emotions and enjoys the singing as much as he seeks to communicate his joy to others. The Sama Veda has given to the world these four kinds of music. Pranava is present in every living being. The pranava mantra ranks, higher than all this music. It is all-pervasive and ever-present. There

cannot be a single moment when we are not listening to .this **pranava**. Nor can we dispense with it even for a second. The **Pranava** is present in every living being. The **Pranava** is the primordial sound on which all sounds are based. The **Pranava** has been equated with the Brahman (the Cosmic Self). The **Gita** has declared **Om** as the monosyllable representing Brahman. Even as **Om** is all-pervasive, the Brahman is also all-pervasive. The Vedic dictum, **Ayam Atma** Brahma (This' **Atma** is Brahman) points out that **Atma** and Brahman are one and the same. Hence **Om**, Brahman and **Atma** signify the same entity. The effulgence and the effulgent in dream state Every human being experiences four states of consciousness in daily life; **Jagrata** (the waking state), **Swapna** (dream state), **Sushupti** (deep sleep) and **Turiya** (the highest state of consciousness). The waking state is the state in which one sees and experiences the phenomenal world through the five life-breaths, the senses, the mind, the intellect and the ego. There are also the five sheaths for the body. All these together account for the experience of the phenomenal world in the waking state. Without the **Atma**, the waking state or experience of the phenomenal world cannot exist. Hence the **Atma** in this state is known as **Viswa**. It is also called **Vaiswanara** or **Viraatpurusha**. Krishna is stated to have revealed to Arjuna His **Viswaroopa** (cosmic form). This really means that Krishna showed to Arjuna that the Divine is present everywhere in all things at all times. The entire cosmos is a projection of the Divine. The **Atma** that appears in the waking state as the phenomenal cosmos in its gross form, appears in the dream state in its **sookshma** (subtle) form. The objects and forms that are experienced in the dream state have a reality only in that state. They have no existence in other states. All the joys and sorrows experienced in the dream state are unique self-created experiences of the **Atma**. If ten persons are sleeping in one room, their dream experiences are unique to each person and have nothing in common. This means that each person creates his own dream state and experiences his dreams. There is a light that shines in a dream state. This is known as **Tejas**. The **Atma** as the experiencer in this state is known as **Taijasa** (the effulgent). Apart from dreams, the presence of **Taijasa** can be demonstrated by a simple example. When we close our eyes, we

say it is dark and we cannot see anything. Who is it that is able to experience this darkness? There is some entity that experiences darkness when the eyes are closed and describes it as dark and black. That entity is described as **Taijasa** because it is present as an inner light during the dream state. **Prajna** is the state of permanent bliss In the third state of **Sushupti**, the experience of the waking and the dream states are absent. It is the state of deep sleep. All the senses are merged in the mind and nothing can be seen or imagined. In this state **Prajna** (integrated awareness) alone exists. It is because of **Prajna** that one is aware of this state. All the sense organs are totally inactive. Only the breathing process remains. It is because of **Prajna** that one is aware of continuity of Being in deep sleep state and and experiences a feeling of bliss. With all the senses stilled, the Self alone is conscious in the form of **Prajna** manifested in respiration. Hence the Vedas have declared: "**Prajnaanam** Brahma" (**Prajna**--Constant Integrated Awareness--is Brahman). **Prajna** is the state of unchanging and permanent bliss described by the Upanishads. **Prajna** is the permanent entity that exists equally in the waking state as the body, in the senses as the **Antahkarana** (the Inner Motivator) and in the deep sleep state as **Atma**. It is for this reason that it is characterised as Constant Integrated Awareness. It is not different from Brahman or **Atma**. A doubt may arise that neither Brahman nor **Atma** is visible. But by understanding the **Pranava**, the identity of the Brahman and **Atma** can be experienced. How do we **cognise** the **Pranava** and hear it? it is not perceivable. It is like something to be absorbed. All that is seen in the visible universe, all that is heard in the realm of sound, all the multifarious experiences of the heart--all of them are subsumed by the **Pranava**. Even in the state of deep sleep, the process of breathing in and breathing out goes on ceaselessly. That which sustains the breathing process is **Omkaara**, which thus proclaims Its identity with the Brahman and the **Atma**. The fourth state is **Turiya**. This is a state of complete ineffable Bliss in which the Universal Consciousness alone is experienced. It is beyond description. **Omkaara** is viewed as the four-faced Brahma Like the four states of consciousness, the **Omkaara** has also four

constituents. These are: Akaara, Ukaara, Ma-kaara and Adhiratha (the humming sound--mm...). A-kaara is the first and foremost sound of Omkaara. It is the first letter of the alphabet. In the waking state, it is regarded as a manifestation of the Viraatpurusha and is personified as Viswa, the ruling power and sustainer of the phenomenal world.

U is the syllable representing the dream state. It is the second sound of Omkaara. It has the form of Tejas or effulgence. It illumines everything and dispels every kind of darkness. The third sound is Ma. It represents the state of Prajna (Integrated Consciousness). It reveals the inner meaning of everything. It is also known as the unifying entity, Antaryami (the Inner Controller), the Suthraatmaka (the Atmic coordinator). These different names indicate that the Atma is the Indweller in all beings. It has no form. Ma thus signifies this profound truth. After the "A", "U" and "Ma" are combined, the fourth sound emerges. That is the sound that is heard in Turiya state. It is the vibration "mm", known as Adhiratha. Because Omkaara has four sounds, it is viewed as the four-faced Brahma. It is also described as Sabda-Brahmam, the Brahman in the form of cosmic sound. The Sabda-Brahmam contains Gaana-Brahmam (the Brahman as music). The Sabda-Brahmam pervades everywhere. The allpervasive character of Sabda-Brahmam is first among eight cosmic powers attributed to the Divine.

Understand the inner meaning of Sama Veda. It is only when the unique spiritual significance of "Omkaara" is understood and experienced and when it is realised that all that one sees or hears emanates from the Pranava, will one be able to understand the inner meaning of the Sama veda. The cosmic power of the sound can be known when the Sama Veda and Pranava are properly understood. This knowledge cannot be got by external exploration. It has to be got from within. When the source of all light and sound---the Pranavaswarupa---is within one, of what avail is it to search for them outside? The first requisite is to acquire the faith that the Lord, who is manifest in Cosmic Sound, is present within as Pranavakaara (the form of Pranava).

For nourishing this faith, it is necessary to abjure impurity in speech. No room should be given for speaking bad words or listening to bad talk. Excessive speech has to be eschewed. Idle talk,

slandorous gossip and back-biting should be totally given up. There is great energy in the power of speech. It should not be wasted in any way. This is the supreme discipline that has to be cultivated in daily life.

Human life itself is one long mantra. This is the great message of the Sama Veda. It proclaims the divinity and delight that are inherent in words and sounds that are sacred and pure. Nothing that we say should cause pain to anyone.

Whoever indulges in such speech is less than human. In uttering mantras (sacred sounds), their meaning should be understood. Otherwise the japa (repetition of Divine Name) becomes mechanical ritual. Human life itself is one long mantra. It is also a yantra (a symbolic spiritualised geometric device).

Such a sacred gift should be utilised worthily. Only one or two Vedas are prevalent today. We must resort to restore them in all their fullness and glory by realising the nectarine value of their message. We must recover faith in the Divine and make devotion to God the sheet-anchor of our lives. Without devotion all our education is valueless.

Devotion and Sacrifice
Embodiments of Divine Love! Man needs primarily two qualities'
Devotion to God and the spirit of sacrifice. Without sacrifice there can be no devotion. Sacrifice is the key to immortality. Man is caught up in the coils of selfishness and self-centredness. How long will these attachments last? Why sacrifice the lasting bliss of a divinely oriented life for the petty tinsel of worldly possessions? Devote yourselves to the service of mankind in a spirit of dedication and sublimate your lives.

Your job is no doubt important for earning a living. But you must be prepared even to sacrifice it for serving the nation and upholding Truth, with faith in God. All possessions and relationships are transient. Only two things are permanent: Dharma (righteousness) and Keerthi (a good name). A good name is got only through one's good actions and not as a gift from others. Avoid everything evil and cultivate the company of the good, and be good in thought, word and deed.

Realise the omnipresence of the Divine in the form of Omkaara, as proclaimed in the Sama Veda. Practise Omkaara Upasana (meditation of the primal sound principle) with the consciousness that the Divine is omnipresent and achieve mergence

in the Divine as the goal of human birth.

Discourse in the **Poornachandra** Auditorium on 1 - 10- 1987.

25. Transformation is what I want

TODAY marks the completion of the **Veda Purusha Yajna** with the performance of **Purnaahuti**

(final offering in the ritual fire). The offering which you have to make in the **Yajna** is that of your

bad thoughts, bad desires and actions. This is more important than anything else. People are not

doing this now. You have listened to hundreds of discourses for the past forty years or so. But

your mind remains where it was. There is little change in your attitudes or actions. The heads are

filled with spiritual lore and book knowledge, but no attempt is made to fill the heart with love.

Many have been residing in this ashram(hermitage) for years and have been attending various

festivals and functions here. But there is no change in their lives. They have not inscribed

Swami's message in their hearts.

If there is no spiritual transformation in your way of life over the years, you would be guilty of

having wasted all your energies, time and opportunities. You have been coming to **Prashanthi**

Nilayam for the past many years and have been listening to the Swami's discourses. But your

desires seem to be ever on the increase, while the spirit of **thyaga** (renunciation) has not

developed to the slightest extent. Should you not try to curb your desires to some extent? Living

in the ashram, your thoughts are about **samsaram** (the family). This is not true **sadhana**.

Sometime or other you will have to give up your material possessions. Only he is a hero who

gives up his possessions before they go from him.

Transformation is the mark of true devotion

The **Saptaha yajna** (seven-day sacrificial rituals) reaches **samaaptam** (concludes) today. The true

meaning of **Sama-aaptam** is realisation of the Brahman. To recognise the **Omni**-Self that is in

every being is Self-realisation. Today people boast about the tremendous progress of science and

technology, but if this claim is true, why does **ajnana** (ignorance) persist on such a large scale?

The fact is much of the progress in science today is confined to satisfying man's selfish desires

and not for promoting the general well-being of the world. Is it a sign of true progress if a

country arms itself to the teeth to destroy another? Is this an index of scientific advance? It is

really a sign of ignorance.

Good thoughts, good words and good actions are absent today. How, then, do you expect the

Divine to fulfill your desires? Men are behaving in a manner worse than that of animals. How

can they be called human at all? Perpetually they are concerned about wealth, family and

children. They hardly think of God. There are fleeting moments of devotion, but these are more

demonstrative than genuine expressions of faith in God. Such artificial expressions of devotion

serve only to confirm the atheists in their disbelief. Unless faith in God expresses itself in a

Godly life, it is sheer hypocrisy.

I do not want to know that you have listened to my discourses well. I want to know that you have

thoroughly transformed yourselves. It is such transformation that is the mark of true devotion. If

the ground is not wet, what is the use in saying there has been a downpour? Those who claim to

be devotees should show in their actions some evidence of their faith. They must truly live up to

their profession. "**Sai** Ram" in words any dishonesty in thoughts is brazen deception. "**Sai** Ram"

must emanate from the depth of one's being. Whether in the **Sai** organisation or elsewhere, there

must be sincerity and unity of thought, word and deed.

Develop fraternal feelings towards all. Differences of opinion can be resolved by compromise. If

egoistic pride is given up, all difficulties can be overcome. From today make a bonfire of your

ignorance and egoism and develop love in your hearts. Live up to Swami's teachings as far as

possible and thereby redeem your lives.

Discourse in **Poornachandra** Auditorium at **Prashanthi Nilayam** on 2-10- 1987.

26. Born to Serve

Rendering Service selflessly

with a compassionate heart

Is alone true Service.

One is bound to attain peace

If he serves in a friendly spirit

This is the truth

This is the truth.

EMBODIMENTS of the Divine **Atma**! You have to recognise that life is meant for selfless service

and not to be lived for selfish purposes. Only through such service can the oneness of mankind

be experienced. Unselfish service is the sheet-anchor of Karma Yoga (Divine dedication through

Action). The basis of Yoga is disciplining the mind and the body through disinterested service.

Society honours only such persons who serve society. Such persons

earn the grace of God. Every individual has to realise the paramount importance of selfless service. The spirit of service should be coupled with readiness for sacrifice. Only then it can be called selfless service free from any taint of self-interest. Such service lends savour to life. Universal love sustains life by its nourishment. Love is the life-breath of man. Magnanimity of spirit lends fragrance to life. However eminent a person may be, he has to realise that the main purpose of life is to render dedicated service to one's fellow men. The relationship between mother and child, preceptor and disciple, God and devotee, is based on mutual dependence. There cannot be a child without a mother, a disciple without a teacher, a devotee without God. Each is associated with the other in an inextricable bond. Service should be rendered to the helpless. One should be prepared to serve others than choose to be served by them. Moreover, there is nothing meritorious in serving those who are high above us. For one thing, they can command the services of attendants. Rendering service to those who are in the same position as ourselves is not also commendable. Service should be rendered to those who are worse off than ourselves and who are neglected by the world. There are three levels of people in the world. At the highest level are those who may be placed in the category of Lakshmi-Narayana. Those who are in the same stage as ourselves are in the category of Aswatha-Narayana. Those who are poorer than ourselves may be described as Daridra-Narayana. There is no need to render service to one who is Lakshmi-Narayana, as there will be servants to take care of him. Aswatha-Narayana is the type of person who is filled with endless desires and is never contented, whatever his accomplishments or earnings. Service to such a person is unnecessary. It is the weak, the destitute and the helpless who need to be served. Even in rendering service to such persons, there should be no feeling that we are serving 'others'. We should feel that we are serving the Lord Narayana who dwells in them. When service is rendered in a total spirit of dedication, with concentration of thought, word and deed, the heart gets sanctified. Without purity of the heart there can be no spiritual progress. Active Workers should not be arrogant. "Active workers" [in the Sai movement] should have no feeling of

arrogance or ostentation in carrying on their activities. They must be broad-minded, completely free from selfish concerns, and must develop love towards all. Active workers are the spinal cord of the Sai organisation. They should understand what are human qualities and practise them in their life. Without having the right attitude, service done demonstratively in a spirit of self-conceit is a travesty of service. They should rid themselves of the sense of "mine" and "thine." Pre-occupation with one's own welfare and happiness is the bane of the dualistic mentality. It breeds discontent and sorrow. Feelings of attachment and aversion sully the mind and through service can such a mind be purified. External observances like bathing several times a day and smearing Vibhuti all over and mouthing mantras mechanically will not serve to cleanse the mind of impurities. These are only outward show, with nothing spiritual about them. Transcendental knowledge that can be got through diligent enquiry and steadfast faith which will help to raise man from the animal level is being ignored today. No effort is made to acquire this knowledge. Perceiving untruth as truth and treating truth as untruth men are immersed in accumulating ephemeral objects, considering them as permanent. Men must get out of this narrow groove. They must outgrow their selfish tendencies and learn to regard the whole of mankind as one family. That is true service. Few have such a large-hearted approach today. Do not go after name or fame. The first requisite, therefore, is to get rid of all the bad thoughts, the selfishness, pride and other undesirable qualities from the heart so that the spirit of love can find its rightful place in it. Only a heart filled with love is pure and holy. Hence you should take up service activities in a loving spirit. You should not be concerned about name or fame. Fame is not a commercial product or a commodity that can be got from someone. It flows spontaneously like a river, which starts in a small way, but gathers volume as it goes along. Do not go after name or distinction. Concentrate your mind upon achieving your objectives. Fill your heart with love and engage yourselves in service. The man who cannot do service to others is not a man at all. Render service according to your capacity. We must consider that we have taken birth only to render service to society as a sacred duty. Whatever small service we may do, if we do it in the right spirit,

serving with no thought of self,
we shall be doing something commendable and worthwhile. An act of service by itself may be a small thing. But it must be done wholeheartedly. Just as a cow transforms whatever it may consume into sweet, wholesome milk, any kind of service rendered with a pure heart will result in great good. You should not have any returns in view in rendering service. "This is my duty. I am born to serve"--it is with such an attitude that you should take up service.

All beings in creation are living by rendering mutual service and no one can be considered superior to another. Every person should render service according to his capacity and the sphere of his activities. There are various limbs in the human body. But the hands cannot do what the legs are capable of, nor can the eyes perform the duties of the ears. What the ears can enjoy, the eyes cannot. Likewise, among human beings there are differences. Their capacities and aptitudes may vary. But each should take part in service activity according to his ability, equipment and field of work.

Any individual may offer worship and engage in spiritual activities according to his preferences.

But, in my view, the merit to be gained through service is greater than what can be got through these religious observances.

Na thapaamsi Na theerthaanaam

Na saasthraanaam Najapaanapi

Samsara **Saagaroththaram**

Sajjanasevanam Vinaa.

("Neither by penances nor baths in sacred waters, the study of scriptures nor through meditation can the ocean of samsara be crossed without rendering service to the good.")

Develop a large-hearted approach

Whatever pilgrimages we may undertake, our hearts hanker only after worldly objects and hence

no cleansing of the heart occurs. The individual's quest for **Mukti** (liberation) is self centered.

This is not right. One should strive to help others also to achieve liberation. That is true service.

Few have such large -hearted approach today.

How can those who have been immersed ceaselessly in selfish pursuits earn the grace of god?

Therefore, to begin with, there must be realisation of the divinity that is inherent in all human

beings and which pervades the entire Cosmos The unity that subsumes the diversity has to be

understood to grasp the nature of divinity. So long as there is no

understanding of divinity, there

can be no understanding of even human nature.

Eliminate selfishness, which is the cause of dualism and its brood of opposites, joy and sorrow, likes and dislikes, **etc.** The egoist cannot understand his own true nature, much less that of others.

Hence, the first step is understanding one's own self. Everyone refers to "I" but where is it

located? And wherefrom does it arise? The ancient scriptures described the seat of **Ahamkaram** (ego) as **Hridayam** (the heart). This may suggest that the "I" is somewhere in the body. But this

is not correct. **Hridayam** is all-pervasive. It is otherwise known as **Atma**.

Some consider that the **Atma** dwells in the heart. This is also wrong. **Hridayam** and **Atma** are one

and to view them as different entities is wrong. If this is the case, it may be asked' Why are

people plunged in the darkness of ignorance ? It is because their vision does not extend beyond

the **Atma**. It does not go beyond the mind. One who is unable to go beyond the mind cannot

escape from the shroud of ignorance. The way out of this condition is to realize that like the

moon and the sun, the mind derives it's light from the **Atma** and when the vision is turned

towards the **Atma** the mind fades away or ceases to shine.

Few render service with love

It is necessary to realise that the **Atma** is all-pervasive and cultivate a feeling of love for all. The

Viswam (Cosmos) is a projection of the **Vishnuswarupam** (the Divine). There is no need to

search in any particular place for the Divine who is omnipresent.

Formal religious observances

or spiritual scholarship will not lead to God-realisation. It is not intellectual eminence that is

required for the spiritual **sadhana**. It is better to have a single person with a good and kind heart

than a hundred vainglorious intellectuals. We should train ourselves to become good men, who

are fit to undertake worthy tasks. If your minds are filled with hatred, envy and likes and dislikes,

you are not qualified to embark on service activities.

"Offer services and receive love." This is the recipe for experiencing Divinity. But today service

is not offered wholeheartedly. Few render service with love and hence few receive God's grace.

Even their love is self-centered and is not all-embracing. Our love should not be confined to our

kith and kin. It must extend beyond the family to society as a whole, then to the nation at large,

and finally embrace the whole world.

Service in the right spirit is Dharma
 This is the implication of Buddha's call: **Sangham Saranam gachchaami**. Starting from the **Buddhi** (the intellect) one should go beyond it to **Sangham** (society). This way, the oneness of the society is realised. But mere recognition of membership of society is not enough. One has to recognise and discharge through service one's obligation to society. That is the implication of the prayer: "**Dharmam Saranam Gachchaami**." Doing service in the right spirit is Dharma.

Service is also path to God-realisation. God is embodiment of Love, Truth and Peace. Therefore, to realise God, one has to develop Love, adhere to Truth and experience Peace within oneself.

The human body is like a chariot and the **Atma** is the charioteer. The bodies may have different forms and names. But the **Atma** is one and the same. It is essential to recognise the unity that underlies the apparent diversity. For instance, hunger is common to all, though the kind of food through which it is appeased may vary from an emperor to a beggar. Likewise, joy and grief, birth and death are common to all. The **Atma** is common to everyone. Recognising this oneness, they should engage themselves in service to all. Unfortunately, there is no feeling of unity today in the world. All the problems bedevilling mankind are due to the absence of unity.

Exemplify the quality of **Samathva** in service
 The foremost duty of the **Sai** organisations is to promote unity on the basis that all are sparks of the divine and constitute one family. Without realising this basic truth, there is no use in rendering any kind of service. There can be no sacredness in service, if good thoughts and good feelings are absent. Service as an act of Dharma (righteousness) can be offered only by one who is pure in heart, selfless and equal-minded towards everyone (**Samathva**).

Great devotees in the past exemplified this quality of "**Samathva**" (equal concern for everyone).
 There is the example of Saint **Tukaram**. He maintained his household by cultivating a small piece of land. He was, however, indifferent to his own needs and spent all his time in contemplation of God. One year he grew sugar cane on his land. When the crop was ready for harvesting, passersby came to him and asked for a stalk of cane. Generous and self-sacrificing by nature, **Tukaram** allowed them to help themselves to as much cane as they liked. At this rate, only a

fourth of the crop was left. **Tukaram** cut it and was bringing it in his cart. On the way many children asked for cane and **Tukaram** gave it freely.
 By the time he reached home, only a single piece of cane was left. Seeing the empty cart, his wife flew into a rage and berated him. "Don't you have any thought for your wife and children?"
 What do you mean by recklessly giving away all the cane?" **Tukaram** kept smiling as his wife was showering him with questions. Ultimately he told her: "Here is one piece of cane I have brought for you." Unable to restrain her anger, she seized the piece of cane from **Tukaram** and hit his legs with it. The cane broke into two leaving one half in her hand. **Tukaram** laughed heartily and said, "I was wondering on the way home how to divide the cane between you and the children. I now have the answer. The cane left in your hand is your share. The children can share the other half." He felt happy at the way his wife had distributed the cane equally to all. This is the way devotees express their sense of equality to all. No place for envy in **Sai** Organisation
Sai Sevaks should cultivate a similar spirit of tolerance and serenity to be able to render social service effectively. It is unbecoming of **Sai** Organisations for anyone in them to bear ill-will towards others. All should behave as children of one mother. Consider that everyone is an embodiment of the Divine **Atma**. Only then you can render service with zeal and vigour.
 Whatever may be one's wealth or position, in the sphere of service he should regard himself as equal with everyone else. All should bear in mind that wealth and position are not permanent.
 What is it that can be achieved through these? You can get what is destined for you and lose what you are fated to lose. Neither of these can be prevented by any subterfuges. Only the grace of the Divine will remain forever.
 Today we are having a conference of "active workers." There are many who claim to be rendering social service. But selfish motives are present even in the field of service. Such selfishness should not have any place in **Sai** Organisations. The individual and the society are one. Whatever one does for society is also good for him. When service is done in that spirit, the individual as well as the society derive benefits from it. It may not be easy to cultivate such a sense of identity. But through persistent effort one can get over the sense of "mine" and "thine"

and identify oneself with society at large. Once the will is there, anything can be accomplished.

The power of a person's **sankalpa** (resolution) will outlast him.

Treat all service as offering to God

All service should be regarded as an offering to God and every opportunity to serve should be welcomed as a gift from God. When service is done in this spirit, it will lead in due course to self-realisation.

It is this kind of selfless, spiritually oriented service that is needed today. To a world riddled with conflict and chaos, this will provide a climate of serene peace. Regard yourselves as brothers in a

family. But do not stop there. Go beyond kinship to the **Atmic** unity. You have to march from the

Annamaya (the physical) to **Vijnanamaya** (the Higher Wisdom) and on to the state of

Anandamaya (Divine Bliss). Shed completely all selfishness and self-interest and enter upon

service activities as the highest purpose of life. Service must become your life-breath. You must

become ideal **sevaks** and set an example to the world.

Inaugural discourse at the All India **Sai** Active

Workers' conference, at the **Poornachandra**

Auditorium, on 19-11-1987.

Always have the meaning and the purpose of life in you. And, experience that purpose and that meaning. You are That, that is the truth. You and the universe are one; you and the absolute are one; you and the Eternal are one. You are not the individual, the particular, the temporary. Feel this. Know this. Act in conformity with this.

--BABA

27. Love God, fear Sin, serve Society

THE body is the vesture which the mind has assumed for its functioning and growth. The thoughts and experiences of various previous lives are imprinted on the mind. When the mind is filled with good thoughts, there is nothing beyond its reach. Thoughts give rise to actions.

Actions produce habits. Habits mould one's character. And character decides one's destiny--for

good or ill. Hence thoughts are the basis for one's misfortunes or enjoyments. There is no greater

blessing than having good thoughts. Association with good persons promotes good thoughts.

Thoughts help to strengthen one's will power, which is the basis for acquiring other qualities like

discrimination, intelligence, determination, eloquence and enquiry. However, this will power

which is in everyone, gets weakened by the limitless growth in desires. With a weak will man cannot enjoy peace or bliss. It is evident from every one's experience

that persons who are

addicted to smoking or drink, develop their will power when they reduce their consumption of cigarettes, **etc.**

The three maxims for Active Workers

It is a great pity that people are sacrificing the most precious things in life for the sake of trivial

and transient pleasures. In the pursuit of the trivial, men involve themselves in sinful activities.

They forget the Divine. There is no escape from the consequences of sinful deeds. Hence

everyone should have fear of sin. Equally, there should be love of God. When these two are

present, one will become a truly moral person in society. All "active workers" should therefore

bear in mind these three things: **Daiva preethi** (Love of God), **Paapa bheethi** (fear of sin) and

Sangha neethi (social morality). When one observes these three, he will be practising all other

human values. Fear of sin will result in non-violence and peace. Love of God will promote

adherence to truth and expression of love for all beings. Social morality will be Dharma

(Righteousness) itself.

There is no meaning in repeating parrot-like words **Sathya**, Dharma, **Santhi**, **Prema** and Ahimsa.

One must strive to experience divinity. All the chaos and conflict prevailing in the world today

are due to the absence of fear of sin and love of God. Human values are disappearing from

society. Evil thoughts and bad intentions are mining the lives of people. These should be totally

eschewed. **Sai** workers should not indulge in slanderous gossip or talk ill about others. They

should see the Divine in every one and feel that when they speak ill of others, they are

demeaning themselves.

Highest values to be cherished by all

Active workers engaged in service should realise that there is nothing greater than service and

seek to promote love of God, fear of sin, and Righteousness in society as the highest values to be

cherished by all. Indeed, if there is love of God, automatically there will be fear of sin, and when

these two are there, morality follows as a natural sequence. **Sangha Neethi** (social morality) is

like a beacon for mankind. Everyone should develop love of God and take up service. **Prema** and

Seva (Love and service) are like two eyes for a human being or the two wings for a bird. One

who has no love for his **fellowmen** is like a blind man. There should be no pretence in

manifesting love. It should be based on the condition that the Divine is present in everyone.

When love is sincere, one will experience real peace and joy.

Regard Me as an illustration of this truth. I have love for all, even for those who are bad. I have

greater love for those who deride Me I draw them nearer to Me. I derive great joy from this.

Hence My life is My message. With Me, it is always **Thyaga** (sacrifice and giving), not **Bhoga**

(enjoyment). Sacrifice itself is enjoyment for Me. All active workers should excel in. sacrifice and dedication.

Those who wish to serve society in the true spirit. and experience the joy therefrom should go

into society with dedication. They must undertake service activities according to their capacity

and competence and should not over-stretch themselves. They should not get involved in **fundraising**.

Money is the cause for many differences and conflicts. Concentrate on service. There

will be no lack of funds for any good cause. There are enough persons in the **Sai** organisations

with resources. There is none poorer than the person who will not use his money for good

purposes. Such men are a pitiable lot.

All are **sevaks** in **Sai** Organisation

Sai organisations are growing from day to day. There would be no room for factions and

differences within the organisations if all members developed devotion, dedication, tolerance and

spirit of sacrifice and considered themselves only as **sevaks**. There is no place in the **Sai**

organisation for bossism. Whether they are office-bearers or others, all are equally **sevaks**

engaged in service. This organisation is intended for those who are wedded to dedicated and

selfless service. Those who are not active in service should be kept out. It is better to have ten

genuine active **sevaks** than large number of office-bearers who take the credit for what others have done.

You should not be concerned about the wealth, position, name or distinction of anyone. Sincere

service is the only criterion. Those who are not active or who merely indulge in idle talk or

criticism of others should have no place in the organisation. And those who are puffed up with

self-conceit should be eliminated. Only those who have humility to regard themselves as

"servants of servants" can become true servants of God.

Unostentatious work of "active workers"

There are some who are connected with several organisations, either

as office-bearers or

members, and cannot serve fully any one of them. Those who wish to have connections with

other organisations may keep out of **Sai** Organisation. It is a bad trade to be associated with any

organisation merely for the sake of name or prestige. It is better to be connected with only one

and render effective service through it.

All that has so far been achieved by **Sai** Organisations is due to the unostentatious work of the

"active workers." I am well aware of your dedication and sacrifice in rendering service. I am

quite content with such workers.

There should be no differences among **Sai** workers on grounds of creed, caste, community or

nation. All religions are the same for them. The Divine is

Omnipresent. It cannot be confined to

picture or idol in a small shrine. You must dedicate yourselves to service with love, looking upon

the Divine as the embodiment of love.

Discourse in the **Poornachandra** Auditorium on 21-11-1987.

28. **Spiritualise** Education

Faith in God has declined

Reverence is at a discount

Atheism is rampant

Es teem for the Guru is gone

Devotion has no place

The age-old culture is ignored

Respect for the good has vanished

This is our education today

NAHI jnaanena sadrusam pavitramiha vidhyate (In the world there is nothing as sacred as jnana,

the highest knowledge). There is nothing more precious in the world than true education. It

reveals the divinity that sustains the universe and promotes the welfare of mankind materially,

mentally and socially. Only through education do we understand creation and the truth about

humanity. Those who realise the nature of the Divine can know the relationship between Nature,

society and the infinite potential of man. Instead of being subject to Nature, man can acquire,

through education, the knowledge to utilise the forces of Nature.

Thereby Sat-Chit-**Ananda**

(Supreme Being-Total Awareness- Divine Bliss) can be experienced.

From Spirit to Nature

In the educational system today, the spiritual element has no place.

This cannot be true

education. Education must proceed primarily from the Spirit to Nature. It must show that

mankind constitutes one Divine family. The divinity that is present, in society can be

experienced only through individuals. Education today, however, ends with the acquisition of degrees. Real education should enable one to utilise the knowledge one has acquired to meet the challenges of life and to make all human beings happy as far as possible. Born in society, one has the duty to work for the welfare and progress of society. The knowledge gained from education is being misused today solely to obtain and enjoy creature comforts and sensuous pleasures. This education has served to develop some kind of intellectual abilities and technical skills, but has totally failed to develop good qualities. Society today is steeped in materialism because of the preoccupation with mundane pleasures. Only in the institute here can be witnessed the emphasis on the divinity inherent in man. In olden days, when the pupils completed their educational tenure in the ashram of the guru and were about to enter the life of a grihastha (householder), the preceptor gave them a parting message to serve them as guidelines for their worldly and spiritual good. That ceremony is observed today as a Convocation. Qualities which reveal true education Education does not mean imparting of verbal knowledge. The knowledge that is gathered in schools and colleges should be capable of being used for service to society and helping to improve the conditions of one's fellow men. The place where true teachers and students are gathered should be filled with serene peace and orderliness. On the contrary, we find today that where students gather fear and insecurity prevail. Peace and order are not to be seen. This does not redound to the credit of education. Students, whose hearts should be soft and compassionate, have become hard-hearted and violent. Humility, reverence, compassion, forbearance, sacrifice and self-control are the qualities which reveal the outcome of true education. Science and technology have made astonishing progress, but humanity is going on the downward path. There are undoubtedly many brilliant scholars and scientists in the world today. But science alone is not enough. There must be discrimination for utilising the discoveries of science for right purposes. Science without discrimination, human existence without discipline, friendship without gratitude, music without melody, a society without morality and justice cannot be of benefit to the people.

Scientists and technologists are doing wonders today in the field of synthetics, electronics, atomic energy and exploration of outer space. On the one side, we have this astounding progress in science. On the other side, we are witnessing political and economic chaos, national, racial and religious conflicts, provincialism and student unrest indicating the free play of divisive forces. How are we to account for this contradiction--scientific advancement on the one hand and deterioration in human behaviour on the other? The reason is that along side the growth in knowledge, ignorance is also growing pari passu. What is the reason for this decline in human character and the growth of violence and hatred? People are losing the zest for living There is a marked increase in bad qualities, evil actions and cruel traits among human beings compared to the past. If the reasons for this growth are examined, it will be found that it is due to the continued predominance of animal instincts in man. How else can we explain the fact that in 5500 years of recorded human history, there have been as many as 15000 wars? Even now, men are not free from the fear of war. It is these wars that have progressively dehumanised mankind and eroded all regard for human values. The constant fear that at any moment one may lose his life in some conflict or the other has an oppressive effect on the mind. This is mainly responsible for men losing the zest for living. It is not external wars alone that is responsible for this. The general climate of conditions in which men live also contributes to fear and uncertainty. Men are becoming increasingly selfish and self-centered. How can such egocentric persons derive happiness from society or contribute to the happiness of the society? There is a scramble even for buying tickets for a film show or getting into a bus. Immersed entirely in selfish concerns, men have no regard for the interests of the others. Every step is governed by selfinterest. In whatever he sees, says or does, self-interest alone is dominant. This kind of selfishness must be totally eliminated among students. Increasing numbers of persons are seeking education, not for learning but for acquiring the means to gratify their desires. Education today has nothing sacred about it. The students have no steadiness of mind even for a moment. With this instability, how can they pursue studies with earnestness? The authorities also do not offer proper help or

encouragement.

Reasons for failure of education system

At the time when the country became free, there were 30 crores of illiterates. By 1983 this figure

has gone upto 44 crores. Illiteracy is increasing everyday. By A.D. 2000 this figure may go upto 50 crores!

It is true that schools are in the increase and student enrolment has been going up considerably.

But illiteracy is also increasing. Part of the reason for this is that large numbers of those who go

to primary schools drop out after 2 or 3 years and lapse into illiteracy. There is no genuine urge

for learning. Moreover, the financial provision for education, which was 7% of the Plan Outlay

in the First Plan, had come down to 3.5% by the Sixth Plan. Many schools are not able to find

money even for blackboards and chalk pieces. Even in the universities, the position of Vicechancellors

is becoming difficult owing to non-receipt of grants. As a result, teachers are getting

frustrated and discontented.

Problems such as these are continually growing in the educational field. The reason for this is the

dependence of educational institutions on the government. Once they are divorced from the

government, the problems will be solved. In the past Saraswati (the Goddess of Learning) had no

association with the powers that be. Today even Saraswati has been chained to the government.

Consequently institutions have lost their freedom.

Government and education

When a boy at school is asked today what he is doing, he answers: I am buying education"

("Chaduvu kontunnaanu", in Telugu) instead of saying "I am learning" ("Chaduvu

kuntunnaanu"). Thousands of rupees have to be paid for getting admission even to the primary

classes. What is the benefit that can accrue to the world as a result of education received in this

way? The students have no capacity to understand any of the problems of the contemporary

world---economic, political, social, moral or other problems. The teachers in old times exhorted

their pupils to follow Sathyam Vada (speak the truth). In today's parlance, the exhortation is'

Sathyam Vadha (Destroy Truth)! Education today does not impart to the students the capacity or

grit to face the challenges of daily life. The educational field has become the playing ground of

ignorance.

In this state of things, the students cannot be blamed. Students must

be enabled to prepare

themselves to serve society with pure minds. Today they do not have even a sense of gratitude

towards their parents for all the sacrifices they make to educate their children. The students

acquire degrees and they go about begging for jobs. They should acquire rather the capacity to

stand on their own legs and be self-reliant. They should, above all, develop good character. They

should be able to take up any work and acquit themselves well. They should place love of the

Motherland above everything else.

Rights and duties are both important

Men today are concerned solely about their rights and have no regard for their duties, obligations

and responsibilities. Universities today have become factories for turning out degree holders and

not real centres for knowledge. Education should serve to develop powers of discrimination and

foster the sense of patriotism so that the educated may engage themselves in service to society.

Lacking in love for the Motherland, many today are hankering after foreign things. We should

not have aversion to anything. But esteem for things national is essential. Appreciation and

regard for one's own country and its achievements is a sacred duty (Dharma). It is not the mark

of good education if one forgets one's own country and goes after the exotic.

Students! It is not enough if you acquire degrees. Along with them you should acquire general

knowledge and common sense. There is a wide gap between your learning and our culture,

Scholarship without culture is valueless. Both have to go together.

The Taithiriya Upanishad exhorts the student to look upon one's father, mother, teacher and

guest as God. Students today have little respect for parents or God. They lack even confidence in

themselves. How can those who have no self-confidence get self-satisfaction?

Degrees alone not enough

Education should not be merely for earning a living. It should enable one to lead an exemplary

life. The right teacher is one who is an embodiment of love and teaches the student to love all, to

cultivate the right relationships and to develop human qualities. Teachers who will promote

qualities of mutual love and regard in their students are sorely needed today.

We do not need today a new faith or creed, nor a new system of education. Nor do we need to

create a new society. All we need are men and women who have pure

and loving-hearts. Their hearts must be filled with sacred feelings. The transformation has to be effected in the minds of the people. The mind should be brought under the control of the **buddhi** (intelligence) and not allowed to go after its whims and fancies.

You must become ideal citizens. Revere elders and show respect to everyone. Lead exemplary lives. Eschew selfishness and self-interest. Identify yourselves with the well-being of the society and dedicate yourselves to social service. Students must develop such noble ideas. They must show their gratitude to those who have helped them. You must realise also that ignorance is preferable to knowledge that is not put to right use. As the proverb says: "A docile donkey on which you can ride safely is preferable to a wild, uncontrollable horse."

Transform yourselves into men of virtue. All degrees, scholarships and punditry have no value if one does not have good qualities. Cultivate virtues. Today good qualities (**gunamulu** in Telugu) are forgotten and only good dress (**guddalu** in Telugu) is being flaunted. When one wears white clothes, the heart must also be pure white. The **Upanishad** declares: "**Narayana** pervades everything inside and outside." You wear spotless clothes, but the heart inside is filled with bad qualities. You have to transform yourselves into men of virtue. You have to do right actions for cultivating good qualities.

People talk about **Neethi** (morality). Morality simply means right conduct. Without good behaviour there can be no morality. Your moral life in society must express itself in service to the suffering and the helpless. The devotion and understanding that are implicit in selfless service cannot be found in any other thing. You may not get a job, but engage yourself in social service. Bear in mind the inspiring example of **Abou Ben Adhem**, who loved to serve his **fellowmen** and thereby earned the grace and love of God.

You are well aware of the deplorable state of the nation. In this situation, remembrance of the name of the lord should be your main support. Have firm faith in God. An animal which had full faith in God became **Nandi** (the Bull), the vehicle of Lord Shiva. A monkey by the constant repetition of **Sri Rama**'s name became the adorable Hanuman. **Prahlada**, the scion of the Asura {demonic} clan, became divine by his unconquerable faith in God. If such transformation can

take place, why should not men become truly human? The fault lies in the perverted thinking of human beings and not in the divinity that is inherent in them. Make every act holy and purposeful. Sanctify your lives by making every act of daily living holy and purposeful. Students should dedicate themselves to the revival of **Bharat**'s hallowed culture and to the service of the Motherland. You must uphold the good name of the Institute wherever you are. Revere your parents and make them happy.

My dear students!
 You are flowers in God's garden.
 You are stars in God's sky.
 You are wonderful beings in God's world.
 You must possess head of **Sankaracharya**.
 You must possess heart of Buddha.
 You must possess hands of **Janaka** Maharaja.
 Then you are perfect men.

Discourse at the Sixth Convocation, at the **Poornachandra** Auditorium, on 22-11 - 1987.

29. Ways of the Divine
 EMBODIMENTS of Divine Love! **Bharatiyas** have been able to win independence, but have not succeeded in achieving unity. Freedom without unity is like an electric wire without current.

Sanathana Dharma (Eternal vedic religion) is the great heritage of the children of **Bharat** (India). It is a culture that is sublime, sacred and ennobling. It has testified to the advent of many **Avatars** (incarnations of the Divine). **Bharat** is the birth-place of numerous sages, savants, men of God, warriors and great women who have upheld chastity.

Like the clouds that occasionally obscure the sun, the effulgent face of Indian culture may have been covered by some dismal developments and modem trends, but it is bound to shine always.

Even today great souls are incarnating in this land. In fact, there has been no epoch in India's great history when such figures have not appeared.

Today people from foreign countries are looking at India with a myriad eyes. Foreigners are coming to India not only for studying its philosophy but primarily for getting spiritual insight.

But Indians themselves are seeking to give up their cultural inheritance. This is the paradox of the present situation.

Indians must stand out as an ideal to the world. It is unfortunate that despite the unique greatness of **Bharatiya** culture, Indians, in a craze for worldly comforts and pleasures, are giving up their glorious divine cultural heritage. Doubtless

there is need for having material comforts, but, along with these, only if we preserve our spiritual and cultural treasures will we be able to stand out as an ideal to the world. Unfortunately, even the government is ignoring the nation's cultural inheritance. Whatever their brave words and high sounding professions about India's greatness, their vision is turned towards western culture. Indians by and large are enamoured of occidental accomplishments and civilisation and are seeking to imitate the ways of the West. This is a supreme misfortune. When you have the golden Meru mountain, why search for silver and gold? When you have the wish-fulfilling Kalpataru, why go after other fruits? When you have the bounteous Kaamadhenu, why go elsewhere to buy a cow? There is an old adage that Bharat is a land which contains all that is good and precious not to be found anywhere else. It is a tragedy that a country which is full of so many things good and great should be looked upon with disdain by Indians themselves and be the subject of flippant criticism and comment. The inner vision The greatness of India's spiritual and cultural heritage is indescribable. But to enjoy and experience it, one should be duly qualified. One may have scholarship, may be well educated or eminent in other ways, but if he has no spiritual urge, all these are of no avail. Only those who have turned their vision inwards and experienced the bliss of the Divine are entitled fully to appreciate and understand the greatness of Indian culture. All Indians are children of one mother and are members of one family, even though they may speak different languages and wear different costumes and vary in their manners and customs. The Bharatiyas should look upon mankind as one family, of which the Supreme Lord is only one. Without earning the grace of that Lord, all other acquisitions are of no value. Love alone can bind one to God, because Love is His being. One who is the very embodiment of Love can be realised only through love and not by any other means. Human beings are also endowed with love. Through that love man should secure God's love, fill himself with love and lead a life filled with love. Men earn wealth by engaging themselves in business or a vocation. This is not permanent. They should endeavour to acquire spiritual wealth which is enduring and

everlasting. This wealth has to be got by loving God and earning His grace and love. God responds only to Parama Prema Love is like the mariner's compass, which points always to the north. The thoughts of a devotee filled with love are always directed towards God, whatever he may be doing or saying. Such love has been described as Parama Prema--Supreme Love. God responds only to such love. It is not easy for everyone to understand the nature of this love. Love in man, if it is based on ego, assumes undesirable forms. If it is directed towards the Atma it redeems man and sublimates him. Hence everyone should strive for Atmic realisation. Many imagine that they are engaged in the quest for the Spirit. The very idea of a search for the Atma is misconceived. The Spirit is Omnipresent and is the active principle in everything everywhere. There is nothing in the world without the Spirit. But when the spiritual vision is absent, the Anaatma (the non-spiritual or phenomenal) appears to exist. Therefore, the quest for the Spirit calls for a change in the vision. Vision does not mean the physical sight. It is the inner vision which seeks to see the One who enables the eyes to see. The spiritual quest is thus an attempt to know the Seer behind the power of sight. Today all spiritual sadhana is being done through the mind. As long as the mind dominates spiritual exercises, the goal of Self-Realisation cannot be attained. The mind is like a thief, who will not allow himself to be caught. There is no use in relying on the mind to realise the Self. When the vision is centered on the Self, the mind fades away. In the yearning for Self-realisation aspirants seek to obtain Upadesa (spiritual messages). But can mere words like Namo Narayanaya or Namah-Shivaya become spiritual messages? The root meaning of Upadesa is leading one to Swasthaana (the abode of the Real .or God). By merely reciting names, the divine destination cannot be reached. We repeat the names of Rama, Krishna, Govinda, Narayana. All these names have been conferred by someone and have not emerged suigeneris. Such acquired names cannot be eternal. Anterior to all names is the word Aham ("I"). Even the Pranava ("Om") came after Aham. Everyone has to find out who is this "I". When one utters the Mahaavaakya, Aham Brahmaasmi ("I am the Brahman") even there Aham is present. Therefore, one has to enquire into and ascertain who this "I" is. When the truth about "I" is

known, the Brahman will be self-evident.

The **Mahaavaakyas**

Today we are wasting our time on physical and mental exercises for spiritual realisation. The

truth is there is 'only one Divine Spirit that is immanent in everything. There is no dichotomy

between the worldly and the spiritual. The phenomenal universe is a projection of the Spirit. All

that exists in the Cosmos are like sparks from a Divine flame. All living beings have emanated

from the Divine and they have all the qualities of the Divine.

Take the other great Pronouncement: Tat-**Twam-Asi** ('What thou art'). What art thou? Unless you

know 'what "That" is, you cannot understand the real meaning of this **Upanishad** declaration.

From a seed, a plant has come, which grows into a tree, with branches, leaves, flowers and fruits.

All the leaves, flowers and branches proclaim that they have come from the seed that became the

plant. The seed is the basis for everything in the tree. As long as the seed remained a seed, it

could not become a tree. It is when a seed gives up its form to become a plant that it can put forth

the branches, leaves, flowers, **etc.**

Man should also realise his essential nature and not be deluded by identifying his true being with

the body-consciousness. For all the sorrows and sufferings man experiences, it is the **bodyconsciousness**

that is responsible. As long as this bodily delusion remains the fruit of **Ananda**

(bliss) cannot be got. The seed of bodily attachment has to be given up for the tree of life to grow

and yield the flower of Jnana (wisdom) and the fruit of **Ananda** (bliss). The Upanishads have

declared that Immortality can be achieved only through **Thyaga** (sacrifice) and not through

rituals, progeny or wealth.

The One is the basis for the Many

To boast about one's knowledge, scholarship or mastery of the **sastras** is really a sign of

ignorance. The wise man is one who knows his true nature. As long as one is filled with. ego, he

cannot experience the Divine. The actions undertaken to destroy the ego become **Akarmas**

(unattached acts). Love-filled devotion is the easiest path to the Divine. You must love all. The

great quality of love is that it is the royal road to unity. All the diversity and manifoldness that

we see in the world have come from the One. The One is the basis for the Many. Once we realise

the Unity that underlies the diversity, the problems arising out of differences can be resolved.

Develop the sense of human unity

The greatest task facing Indians today is the achievement of unity.

Without unity, even the

smallest task cannot be accomplished. Proper human relations are not to be found in this nation

of 78 **crores** of people. Every individual is wrapped up in his own selfish concerns. Is this the

real worth of a human being? Selfishness and self-interest and differences based on caste and

creed should be totally eliminated. Everyone should deem himself a member of the human

family. All caste distinctions are based on physical differences, similar to distinctions relating to

age or sex. All bodies are made up of the five basic elements (ether, air, fire, water and earth)

which do not have any distinctions of caste. All the elements are common to all beings. It is from

a recognition of these basic common elements that we should develop the sense of human unity.

To promote the feeling of unity, we have to participate in service activities. We must utilise the

body for cultivating good qualities, pure thoughts, doing good actions, and experiencing sacred

feelings. Only through sacred acts can our life be sanctified and made worthy.

Embodiments of Divine Love! Do not indulge in speculative debates while proceeding on the

spiritual path. The spiritual legacy of **Bharat** is not a product of blind faith. It is the ripe fruit of

the spiritual investigations and experiences of sages and saints, which was enjoyed by them and

handed down to humanity for its enjoyment and emancipation. This heritage is the butter got. by

the churning of the Vedas, **sastras** and the **puranas**. **Bharat** should not be regarded as a lump of

earth and a mass of flesh. It is nectar itself. It is a treasure-house of bliss. It contains the cream of

all the **sastras**. Without understanding these truths, it is ridiculous to engage in all sorts of idle talk.

The ways of the Divine

It is not easy to understand the nature of the Divine. Because the Divine is omnipresent, He can

undertake any kind of activity. No one is competent to ask whether God can do this or that,

whether He can work through one agency or another. There is nothing that is beyond His power.

He can make one weep, He can avert one's tears. He can turn a hedonist into a yogi and a yogi

into hedonist. He can drive away madness or cause madness. He can create, He can protect, He

can punish, He can destroy. Only the Divine knows what to do, when,

how and in what

circumstances, with regard to any particular individual. No one has the authority to tell the

Divine how He should act. In the case of Hiranyakasipu and Prahlada for instance, God punished

the former and protected the latter. God deals with a person according to his past activities and

according to the requirements of the prevailing situation.

The Cosmos is the embodiment of the Divine. Differences arise when anyone acts out of selfish

motives. But the Divine has no self-interest at all. Hence whatever he does is only for the good of

the others. Every act of His is holy. It is Dharma (righteous action). It is Truth.

When the Divine is the very embodiment of Dharma and Sathya, no one is competent to

question the actions of the Divine. Even the great sages, after all their enquiries and explorations,

could only say about the Divine: Not this, "Not this." They could not define what It is. It is

possible to say what It is not, but who has the capacity to declare what It is? He is the cosmic

stage director, playwright and-actor. He is acting even in your form. He is the critic and the

criticised. He is the one who weeps and one who causes weeping. Such being the nature of

Divinity, what can anyone declare about the Divine?

Power of attraction through Love

There is one thing, however, that is the unique attribute of the Divine. It is the power of

attraction through Love. This magnetic power cannot be found in all.

The ocean is vast and deep

beyond measure. A tumbler of water taken from the ocean cannot have its vastness. It may have

the same taste as sea-water but it cannot have any of the ocean's other attributes. Individual

human beings may have some Divine qualities according to their past record, their spiritual and

other attainments and what they deserve, but these are strictly limited.

You are witnessing today the presence here of thousands and thousands of persons. What is it

that has drawn them here? Were any invitations sent to them? Was there any publicity in the

media to bring them here? The only reason for their coming is the attraction of the Divine love. It

was this which impelled Thyagaraja to sing,

Is it not because you had

The bliss-conferring Chintamani,

Oh Rama, that all of them

Gathered round you,

With their hearts in unison

To experience perennial joy

From the Source of all Prosperity,

From the Ocean of Compassion

And the embodiment of Intelligence

That you are, with no equal?

(Swami sang the Telugu song "Lekhana ninnu juttukunnaaru" in His own mellifluous voice,

filling the entire gathering with ecstasy).

Heart-to-Heart Love

It is because that wish-fulfilling Jewel (Chintamani) of Love is manifest here that these

thousands of people from all parts of the world have come here.

Whatever one may say, can

anyone point to any person who can attract so many thousands?

Elsewhere, even when people

are brought in lorries, they choose to run away. Here, even when we try to dissuade people from

coming for lack of proper accommodation, devotees will not desist from coming and staying

under the trees or in the open. This is the love that flows from heart-to-heart. There is no

compulsion on anyone to come here. It is the cord of love that binds them. That is the power of

the Divine.

Some may say that Swami is making a Pradarsanam (demonstration) of this power or that. It

may appear to you as "demonstration." For me, it is simple

Nidarsanam (manifestation). This is

natural for Me. I am doing what is innate for Me. It is the manifestation of Divine love. This is

not something all can do. Not all the sastras and sutras can enable one to act this way. Only

those who have experienced the power of Love can understand this phenomenon. Love is not

something that can be bought. It is inherent in you. When you try to experience it naturally, you

will realise it.

Chant Rama's name

Ramadas sang ecstatically,

Oh devotees! Here is the wonderful sweet

That has been prepared from the

Vedas and the Puranas:

The sweet name of Rama.

Come, all ye, and partake of it!

This Rama lollipop is in many colours

And is the cure for all ills. It costs you nothing.

Come and take it, oh devotees!

To partake of Swami's love, you have to spend nothing except the cost of travel. But even that

expense is a sacred offering. Regard the expenses of your

Puttaparthi trip not as expenses but a

Prapti (blessing). Without that expenditure, you cannot get this

grace. We have no right to get anything without giving something. Likewise, unless you make some small sacrifice you cannot have the blissful experience you get here. The Lord's love for the devotee is mutual giving and receiving love.

Develop henceforth the firm faith that whatever the Divine thinks, says or does is for the welfare of the world and not for Himself. There is not the slightest trace of self-interest in it. Whether you believe it or not, all are the same to me. But what each is entitled to receive varies according to his Praapta-anusaaram (what he has earned to deserve reward or punishment). The ocean is full of water. But what anyone can take from it depends on the capacity of the vessel he carries.

Likewise the extent of one's adrishtam (luck or fortune) depends on his past record and what he deserves now.

Strengthen your faith in God

Today what you have to do is to promote good thoughts. Action proceeds from thoughts.

Sadhana is based on action. Character is the outcome of the sadhana. Character determines your

Praapti (what you are destined to get). Hence what you regard as your good fortune or misfortune is based, in the final analysis, on your thoughts. As are your thoughts, so are the fruits. You cannot avoid doing your duty whatever it may be. You have to go on with it. But, even while engaged in the performance of your duties, there can be nothing more rewarding than remembering and meditating on God.

If, however, while entertaining bad thoughts and bad intentions inside, you behave outwardly as if you had good thoughts, you will be guilty of deceiving God. There is no room for playing blind man's buff with wealth. You have to cultivate good qualities, not flaunt your wealth.

Strengthen your faith in God. Your life must be based on the principle of surrender to the Divine.

There are some who ask: I have surrendered everything to God. Why then, am I subjected to so many trials and tribulations?" One who has truly surrendered to God will not raise such questions. To say that "after I have surrendered I am put to suffering" itself shows that the surrender is not real, because where is the place for "I" after surrendering everything? To the person who has completely surrendered, everything that he experiences {good or bad} is a gift from God.

Oh man! Can you get away from the consequences of your Karma?

Whether you take your vessel to a well

Or to the boundless ocean

You can fill it only to its capacity.

You cannot get more than what your

Karma entitles you to.

Remember this, **Oh** man!

Wherever you may go,

Whatever you may study,

Whatever penances you may do,

You cannot get away from the decrees of Karma!

Power of Divine Grace

However there is one way of getting over the results of Karma. If you earn the grace of the

Divine, even mountains of sin can be reduced to dust. Only the Divine has the power to confer

such grace. A spark of fire can burn down a mountain of cotton. How is the spark to be got into

the "mountain" of human predicament? Only through love. Develop love. Serve all with love,

ever remembering the Lord's name. Without the name of the Lord on your lips, the mind will be

running hither and thither. The mind is the birth-place of unsteadiness. Hence engage yourselves

in action, concentrating your thoughts on God.

Embodiments of Divine Love! From this day when you are celebrating the birth anniversary,

there are three things that you have to remember and practise: (1) Eschew criticism of others.

Cavilling at others is a grievous sin. To cavil at the Divine is an even more heinous sin. Do not

discuss other people's faults or lapses. (2) Greet everyone with love. Embark on your duties with

dedication. (3) Take up service in the villages whole-heartedly. I have often declared: Grama

seva is Rama seva" (service to villages is service to Rama).

Ramarajya is the reign of love. Keep aloof from the Government.

The three things to be borne in mind

One more thing will have to be borne in mind by everyone connected with Sai Organisations.

Whatever activities they may undertake, our organisation should have no connection with the

Government. Let the Government do its job. Our activities should be confined to what we can

do, to the limits of our capacity, without depending on the Government. There is no need to

attempt something big. Even a small bit of service done well is enough.

Bear these three things in mind: First, our service organisations should keep aloof from the

Government. Second, plunging into the society, render service. Third, avoid finding fault or

talking ill of others. This is the real sadhana.

Do not hesitate to reprove those who indulge in back-biting. They should be corrected on the

spot, so that they may not persist in that vicious habit. They must be told that it is unbecoming of

one born as a human being to talk iii of other fellow-beings. One who indulges in such talk will

himself get it back tenfold, When you start developing love, all these evil traits will drop away.

Henceforth, engage yourselves in social service, remembering and worshipping God and

recognising your inherent Divinity. This is the way to sanctify your lives.

Be aware of the divinity in you. There is no need to search for God anywhere outside you. The

bodily vesture you are wearing should not produce the delusion that you are the body. Shed that

delusion and you will realise the Brahman that you really are.

Do bhajans and have the name of the Lord always on your lips. Do not waste even a single

moment. By chanting the name of Rama, Hanuman the monkey, became all-powerful, the

embodiment of peace and the exemplar of all noble qualities. Sita was full of praise for him. It is

such qualities that you should all try to cultivate.

Discourse at the Poornachandra Auditorium on Bhagavan's 62nd birthday 23-11-1987.

The divine will not consider your status or position, your pomp and show. The Lord is bound only by the devotees' devotion.

BABA

30. Peace through Seva

I AM in the light. The light is in me. The light is me. I am the light. The man who has realised this

truth becomes one with the Brahman. Man is perpetually engaged in the search for peace. The

seeker of peace must search for it not in matham (religion) but in manam (the mind). The search

for peace in the external is the cause of all the unrest in the world. Peace has to be established

first within one's self. Then it has to be extended to the family. From the family, it has to spread

to the village, the province, the state and the nation. What is happening today is the reverse of

this process. Conflict and disorder are spreading from the individual to the family and right upto

the nation.

You must become messengers of peace. You have to begin with yourselves. You can get peace

only through service. An idle man is the devil's workshop. When one is busy at work, there will

be no room for thoughts in the mind. Then there is peace of mind. A peaceful mind is the abode

of love. Love is inherent in man, but like a seed that has to be nourished by manure and water,

love in man has to be fostered by sraddha and prema (dedicated service and love). Love is a

sacred quality. It is like nectar. A man who has tasted the immortal sweetness of Divine love will

not desire anything else in the world. Life must become a constant manifestation of love. Today

love is manifested in a constricted, selfish manner. It needs to be expressed in service to society.

It has to be offered to others and shared with them. Thereby love becomes a reciprocal, everwidening experience.

Exercise discrimination before taking action

Every individual has four constituents: The body, the mind, the intelligence and the Atma. The

body is the instrument for discharging one's duties (Dharma-sadhanam). The body can act only

through the promptings of the mind. But it is the mind that enjoys the results of these actions.

The mind, however, derives only momentary pleasure from the actions of the senses. For

instance, when one is hungry, the mind is satisfied if the hunger is appeased for the moment by

eating something. Beyond the mind is the Buddhi, the intelligence. The Buddhi has the power of

discrimination. It points out what is wholesome and what is undesirable or bad for the body.

When the mind is guided by the Buddhi, it experiences genuine joy.

Every action that is done should be preceded by an enquiry as to whether it will lead to good or

bad results. When discrimination is not exercised, the mind becomes blind as it were.

It is the Atma that animates the body, and illumines the intelligence. The one who identifies

himself with the body loses himself in carnal pleasures. The one who identifies himself with the

mind experiences sensuous enjoyment. One who bases his life on the intelligence achieves

intellectual fulfillment. Only the person who bases his life on the Atma can experience Ananda (pure bliss).

Strive to acquire Atmic experience

Those who aspire for pure bliss should strive to acquire the Atmic experience. When one has the

Atmic vision, he recognises the One that pervades everything. This awareness cannot come

through the study of scriptures.

The Sai Organisations should function on the basis that the indwelling Spirit in everyone is the

same Atma. Names and forms may vary. Everyone should develop this sense of oneness (nonduality) and render service to society in a spirit of humility. There should be no spirit of condescension.

The ancient sages started with regarding themselves as God's servants and reached the Divine through service. If you want to eliminate your ego, you have to consider yourself a daasaanudaasa

(a servant of servants). This aspiration was expressed by Ramdas (Gopanna) in the song,

"Daasaanu-daasudanu Kaavalenuraa" ("I must become a servant of your servants and do

service to your servants, Oh Rama! Not I alone, but my wife and children should also render services at all times").

The Path of Bhakti

This is the path of devotion. Sankaracharya, who was the authentic exponent of Advaita (nondualism),

composed the Bhaja Govindam to emphasise the greatness of Bhakti marga (the path

of devotion) which is based on dualism. The unique merit of Bhakti has been expounded by

Narada in his Bhakti Sutras. It is the path of love.

Through love, we must develop the spirit of Thyaga (sacrifice) and proceed to Yoga (mergence in the Divine). When you give up what has to be given up, when you know what ought to be

known, and reach what should be your destination, you will experience the bliss of Brahman.

Attachment to worldly things has to be given up. The basic truths of life are to be known. The

goal is unity with the Divine. In that lies the bliss of immortality.

Every Sai sadhak and sevak has to make the Atma the basis of all activity. He should regard

himself as the embodiment of the Divine and realise that the Atma is present in everyone. One

should have the feeling that whatever joy or sorrow others experience is equally his. Only then

can one render service, conferring joy on others.

Today very few are fulfilling their functions properly-. There is too much talk and too little of

action. Everyone should cultivate the feeling that primarily he is a servant, and a "worker." There

is no demand on anyone to exert himself beyond his capacity. Nor should anyone in the

organization think of leaving it because the rules of the organisation are too strict. You should

realise that there is no greater and more sacred path to the Divine than service. It is a golden

opportunity for you in this birth. Here is the means to sanctify your life by service in the Sai

Organisation. There is no use in sitting alone in meditation with closed eyes, or in going on pilgrimages. You must realise the Omnipresent Divine through service.

Sai Krishna and Arjunas

Krishna revealed His universal form to Arjuna. But all of you are Arjunas. One of the names of

Arjuna is Paartha, the son of Prithu (earth). All of you are children of the earth. As Paarthas you

should not flee from battlefield. Krishna called upon Arjuna to do his duty, remembering always

the name of the Lord. (Maam Anusmara Yudhyacha). Likewise all of you while carrying your

respective duties, should keep in mind the name of Lord. Only then you will justify the

appellation "Arjuna", meaning purity. Engage yourselves in service with a pure heart.

Krishna used Arjuna as an instrument to stage His cosmic play. Today this Sai Krishna is

directing His play with so many thousands of Arjunas. Nimitha Maathram Bhava Savyasaachin!

("Be only my instrument, Oh Arjuna"). You are only instruments. Do not arrogate to yourselves

any authority or power and claim credit for any achievement. All your name and fame are due to

your association with Sai organisations and the use of the Sai label. Without the Sai imprimatur

where will you be? It is the Sai name that has conferred on you distinction and recognition.

Therefore, bear in mind the name of Sai and carry on your work.

Since the 60th birthday celebrations I have been emphasising spiritual sadhana and the Advaitic

approach. We have passed the stage of Karma-kanda (Realm of Action) and Upasana (worship)

and must now enter on the stage of Inaana. Henceforth you should concentrate on the Advaitic

approach.

The Sai phenomenon

At this conference, certain changes have been discussed. They are not related to any individual

or to any lapses on your part. They are related to the situation prevailing in the world today. The

world is looking at the Sai movement with a myriad eyes. They are asking: "What is this Sai?"

Wherever we go, whether to a bazaar or a jungle, we see Sai photos and the Sai name being

invoked." Many are astonished at this phenomenon and are trying to examine it either out of

curiosity or out of envy. In a situation like this, there should be no room for any one to point the

finger of criticism or derision at our organisation. Every one according to his status or position,

should get on with his work.

In future instead of some persons functioning as officers and others as the rank and file, all can be treated as equals, as "brothers" or fellow workers. Mutual love has to be promoted. We have to demonstrate to the world the unity that underlies the diversity. All should work together in harmony, act together, move together, grow together and share the common knowledge and experience with all. There should be no place for cynics, defeatists and doubting Thornases in the Sai Organisation. We want people who will completely identify themselves with the organisation.

Role of Women

For much that has been achieved by the Sai organisations, the credit goes to the women workers. They have done good service. There should be all the three wings in the women's section also-- spiritual, educational and service. I desire that they should engage themselves in all three activities. In the women's organisations, instead of competition for office, there should be concentration on duties. There should be no room for bossism. All are sevaks in the Sai fold.

Why should there be distinction amongst them?

There is one other matter. Hitherto we have had a world council. It served its purpose, but now Sai centres have grown on large scale in overseas countries. The world council will cease from today. It will be appropriate if in each overseas country there is a committee looking after the workings of Sai centres according to the conditions and requirements of those countries. The overseas office should supply information to our office in Prashanthi Nilayam about their activities.

The purpose of introducing these and the other changes is only to provide encouragement and guidance to Sai Organisations which are growing by leaps and bounds.

You know the ground that you have traversed. You must now look ahead towards the future. I desire that you should all conduct yourselves as brothers and sisters in the Sai Organisation and set an example to the world.

The direct individual relationship between each of you and myself will remain always. If our relationships can be strengthened through the organisations, I shall feel happier. Hoping that the proposed changes will in no way diminish your enthusiasm and that you will go on with your

activities with redoubled vigour and enthusiasm, in an exemplary manner, I bless you all.

Valedictory Address to the 12,000 delegates from all over India, attending the Sathya Sai Active

Workers Conference, at Poornachandra Auditorium on 21-11-1987.

The human body has been given to you for a grand purpose: realising the Lord within. If you have a fully equipped car in good running condition, what is the use of keeping it in the garage? The car is primarily meant for going on a journey. Get into it and go! Then only it is worthwhile to own it. So it is with your body; proceed, go ahead, reach your destination.

BABA

31. Divinity through Love

Men and women of many faiths

From the four comers of the world

Have gathered here with love and humility

Unmindful of comfort or discomfort,

Enduring numerous travails,

All for the sake of Baba's grace!

Dispelling rampant atheism

And instilling faith in God

Sai's all-embracing love

Is transforming mankind

And leading them to the Divine.

EMBODIMENTS of Divine Love! Although physically there are no basic differences among

human beings, many differences can be seen in their practices, their thoughts and feelings. Every

nation is an aggregation of human beings. Differences in the life-styles of human communities in

the various nations are quite significant, though the natural environment over the globe as a

whole is not so varied. This is a significant characteristic of the human predicament.

Truth is one. It is beyond mind and speech. It transcends the categories of time and space.

Innumerable seekers have pursued different paths to recognise this Truth. There are notable

differences among the seekers of Truth. These differences do not affect the nature of the

universe. On the contrary, these differences must be viewed as different stages in the

understanding of the Cosmic process. It is the existence of these differences that has prompted

the continuous search for a unifying principle.

The ultimate Truth is one

The six schools of Indian Metaphysics (the Shat-darsanas) have been offered to us by the great

seekers of the past. Little attention is being paid today to these sacred teachings. Although the

spiritual paths indicated by these different Darsanas appear to be different, their goal is common

and the ultimate truth proclaimed by them is one and the same. Because of the differences among the various sects and communities in the country and growth of materialism among the people, the tenets of the six **Darsanas** are not being seriously pursued. The materialist doctrine has gripped the world so much that the greatness of Indian metaphysics is not being appreciated. Even the climate for a proper consideration of this philosophy does not seem to exist. The materialist doctrine proceeds on the assumption that **Chaitanya** (Consciousness) is a product of sensory experiences and that the evolution of Consciousness is dependent on and is based on the evolution of matter. Inanimate matter is the basis for the materialist doctrine. Matter is finite. The Vedic doctrine repudiates the view that consciousness can arise out of physical senses which are limited by their origin in matter which is finite and limited. In total opposition to this materialistic doctrine, the **Adhyatmic** (spiritual) view was projected to demonstrate the falsity of the concept of the primacy of matter over consciousness. Man and Nature For the spiritual view, the basis is the **Atma** (Spirit). The **Atma** is infinite. The Vedantic doctrine proclaimed the infinite nature of the Self and pointed out that matter is both inert and finite. The **Sruti** declares: "**Tripaadhasya-amrutam divi.**" Consciousness constitutes three-fourths and **onefourth** is inert matter. Thus, it is consciousness that animates matter and not matter that gives rise to consciousness. This is the essence of the spiritual concept. "**Oordhva moolam Adhah-saakha**" says the **Gita**. (The roots are high up, the branches of the Cosmic tree are below). This is further confirmation of the view that the material universe has emanated from the Universal Consciousness. It is **Chaitanya** (Consciousness) that activates **Jada** (matter) and not matter that gives rise to consciousness. Modern technology has produced fantastic devices, harnessed new sources of energy and turned out spacecraft for exploring the moon and other planets in outer space. But can all these instruments operate by themselves? No. Behind them lies human ingenuity and intelligence. Greater than all the machines is man. Man is consciousness incarnate. It is this consciousness that makes the machines move and it is indisputably clear that inert matter cannot create consciousness. Man is the highest object in

creation. Man should not be a creature of instincts like the animals, which are subject to Nature, but should become a master of Nature. He should progress from the **Nara** (human) to the **Narayana** (Divine). An intelligent human being should not regard himself as bound by Samsara (worldly attachments). It is not the world that binds man. It has neither eyes to see nor hands to grasp. Man is a prisoner of his own thoughts and desires. In his attachment to the ephemeral and the perishable, man forgets his inherent divinity and does not realise that everything in the universe has come from the Divine and cannot exist without the power of the Divine. Divinity in the Cosmos The Cosmos is a projection of the Eternal, Infinite Reality (Brahman) and is not separate from the Brahman. "**Sarvam Vishnumayam jagath**" (The universe is permeated by the Divine). When this truth is recognised, it will be obvious that all that one perceives or experiences is a manifestation of the Divine. Every tree is a **Kalpavriksha** (wish-fulfilling tree). Every place of work is the shrine of the Divine. Many imagine that they are engaged in spiritual exercises to realise this sense of oneness with the Divine. Various spiritual exercises or different forms of worship may give some feeling of personal satisfaction, but will not result in God-realisation. God needs nothing from anyone. God does not seek offerings, nor is pleased by them. The Divine is not different from you. It is your likes and dislikes that separate you from God. When you get rid of desires and aversions, you will realise your inherent divinity. All the spiritual exercises one does or rituals one observes in offering worship can serve only to purify the mind and eliminate the ego. Mankind should strive for the ideal of human unity by recognising the divinity that is present in every human being. Sins and repentance There is an age-old practice among Christians to pray to God for forgiving their sins. In the churches, it is the practice for devotees to confess their sins, make cash offerings and obtain absolution from the pontiff or the priest. The belief in redemption through repentance and offerings to the Divine is prevalent in India also. These practices are based on misconceptions about the Divine. There should be an earnest enquiry into the nature of the Divine and people should try to get rid of superstitious beliefs which have no basis in

Truth.

It should be noted that the spirit of enquiry was prevalent among the ancient Greeks centuries

before Christ. Socrates was a great teacher who promoted the spirit of enquiry among the youth

of Athens. Socrates was so much wedded to the pursuit of truth that he preferred death in his

home city to making good his escape with the help of his disciples. He set no value on life,

property or possessions.

Jesus and the rich man

Jesus also set no value on wealth or position. Once a rich man came to Jesus when he was in the

house of Martha and Mary. The rich man told Jesus that despite all his wealth and possessions he

was not having peace of mind. He was harassed by many worries and appealed to Jesus to show

him a way out. Jesus told him: There is a simple way but will you follow it? You have been

accumulating riches and your worries have grown with them. What are you going to do with all

this wealth, which some day you will have to leave behind? Distribute it among the poor and the

needy and all your worries will go. Accumulate instead the wealth of God's grace through love of

your fellowmen."

This is the message that has to be understood today. What people should seek is the earning of

God's love. All other forms of wealth, including the wealth of scholarship, are valueless.

By chastising the rich and ministering to the poor and the diseased, Jesus taught his disciples a

new way of life based on faith in God. Starting his ministry as a Messenger of God, Jesus finally

declared: My Father and I are one." St. Paul, who was in the beginning an inveterate critic of

Jesus, became the first propagator of the Christian faith after having a vision of Christ in a dream

in which Jesus told him: Every man is a spark of the Divine. When you hate me, you are hating

yourself and hating God." Paul had to face many ordeals in propagating Christ's message. The

early Christians were subject to persecution by the Roman rulers. In course of time the Christian

faith established itself in Rome, which became the seat of the Catholic church.

"Kingdom of Heaven is within you"

Christ declared that God can be realised only through love. Once a high priest in Jerusalem

called Jesus and asked him: "Are you King of the Jews?" Jesus replied: "I do not say so." The

priest told Jesus: "You are leading the people astray by your wrong

teachings. You are telling

them that everyone can enter Heaven only through you." Jesus said that he had been telling the

people to seek the Kingdom of Heaven. The priest asked: "Where is that Kingdom?" Jesus

replied: "The Kingdom of Heaven is within you, within everybody. When this is my teaching,

how can I be accused of claiming that the Kingdom of Heaven can be attained only through me?"

How did Jesus get the courage to speak in this fashion? It was because he was proclaiming the

truth. Truth is born of love, which comes from faith in God.

Where there is confidence, there is Love.

Where there is Love, there is Peace.

Where there is Peace, there is Truth.

Where there is Truth, there is Bliss.

Where there is Bliss, there is God.

In Bharat there is a belief that Divinity exists in the three forms of Brahma, Vishnu and

Maheshwara. No one has seen these deities in their different forms. These forms have been

conceived to develop faith in certain ways. The Trinity are symbolically present in everyone. The

heart has been equated with Easwara.

This means that the heart symbolises the Atmic principle in man. This refers not to physical heart

but to the spiritual heart. The heart represents divinity as well as the Love principle. The Atma is

unbounded and hence Love also has no limit. Men in their narrow-mindedness may set limits to

their love, but love as a Divine quality is infinite.

"You are the Divine"

The mind has emanated from the heart. It is all-pervading.

Manomoolam idam jagath. ("The

mind is the basis of the Cosmos"). The mind symbolises Vishnu. The word Vishnu means that

which pervades everything in the universe. As the mind has emanated from the heart, the Vishnu

principle has come from the Easwara principle. Brahma is said to have emerged from Vishnu. In

man the Aham (ego) has arisen from the mind and Brahma is symbolic of Aham. This is the

esoteric interpretation of the Trinity.

It means that the Trinity are present in everyone. The heart is Easwara, the mind is Vishnu and

the "I" is Brahma. When you regard the self as Brahma, your thoughts and actions will not go

astray. The mind will be a means of liberation, when it is rid of the impurities residing in it. All

spiritual exercises are designed only to cleanse the mind. When the mind becomes pure, the

divine is experienced spontaneously.

The Divine is not separate from you. You are the Divine. This conviction must grow in you. In the beginning you regard yourself as a mere human being. Then, you reach the stage when you realise your potential divinity. Finally you reach the stage when you realise your divinity. These three stages could be noticed in the career of Jesus. At the outset, he declared: I am a Messenger of God." Then, he said: I am the Son of God." Finally he affirmed: I and my Father are One."

Through this process, Christ achieved oneness with the Divine. You must embark on the journey to unity with the Divine from now itself. Time waits for no one. Concentrate all your efforts on the realisation of God. The primary requisite is the elimination of the ego. Without getting rid of the ego, the bliss of divinity cannot be experienced. Ostentatious worship is of no use. Wealth, power and position are of no avail in the spiritual quest. They cannot confer peace or remove the fear that haunts man all the time. Only the man of faith is completely free from fear. Hence, develop faith in God and lead a God-directed life. You may pursue your studies or avocations without giving up your faith in God. What is happening now is that men are forgetting God in the pursuit of wealth. They are seeking **annam** (food) instead of **Atma**. When the **Atma** is realised all other things will be got without any great effort. Bear in mind the three maxims The man who has realised the Self has redeemed his life. That man is blest who is conscious of his faults. The one who sees the good in others is equally blest. Show love towards all. People from many countries have gathered here today. Wherefore have they come here? They are not wanting in wealth. They do not lack comforts. They enjoy many things in their countries. But they do not experience real bliss, which can come only from spiritual realisation. And it is for this they have come. You have to turn your minds towards the **Atma**. The **Atma** is infinite. You have to get rid of the ideas of "mine" and "thine." Regard yourselves as the children of one God, who is the universal protector. Bear in mind three things: Love of God, fear of sin, observance of social morality. One who has no love of God, easily commits sin and loses all moral values. Love of God promotes the fear of sin and makes one lead a moral life. These triune principles are like the Divine Trinity. They will promote **Thrikarana suddhi** (purity in

thought, word and deed).

Whatever is done with such purity will be conducive to God-realisation. Above all, cultivate

love. it is love that has brought you all here. Strengthen that love.

Love is God. Live in Love.

You may choose any form of worship or pursue any spiritual path you like. Whatever delights

your heart will please God. Follow the dictates of your conscience, fill your hearts with love and

immerse yourselves in the bliss of the Divine.

Christmas message presented to an unprecedented gathering of Overseas and Indian devotees in the

Poornachandra Auditorium on 25-12-1987.

1. The Crowning Virtue

The man that is bereft of Dharma,

Of Compassion and Truth,

And hath no virtues in him,

But is replete with vices,

Cannot find happiness here

Or in the Hereafter.

Embodiments of Divine Love! The term Dharma is derived from the root **Dhr. Dhaarani** means

that which binds the universe in unison through Dharma

(righteousness). "**Dharmo Viswasya**

Jagathah Pratishtaa" (It is righteousness which upholds the

universe). "**Dharme Sarvam**

Pratishtitham" (Everything abides in righteousness). The presence

of this Dharma cannot be

established by sense of perception or through inferential deduction.

It transcends the canons of

logic. Its existence has to be derived from the Vedas (the authority of revealed scriptural testimony).

What is **Veda**? "**Vetthyanena iti Vedah**" (**Veda** is that which enlightens or expounds fully a

subject or matter). For instance, **Dhanur Veda** expounds the science of archery. **Natya Veda** is

the treatise on Dance. **Sama Veda** is the science of spiritual music.

Ayur Veda is the science of

life and medicine. The prefix figuring before the term **Veda** indicates the type of science that is

dealt with in that particular **Veda**.

Actions to be performed in daily life

Dharma (Righteousness) and **Moksha** (Liberation) are transcendental---beyond the intellect and

sense perceptions. How can the Vedas throw light on Dharma and

Moksha, which are beyond the

reach of the senses? They can do so only by indicating the **yajnas** and **yagas** (sacrificial rites and

rituals) that constitute the spiritual exercises leading to Dharma and

Moksha. Even the Vedas are

not competent to provide direct access to Dharma and **Moksha**. That

is why the Vedas have

declared: "**Naa Karmanaa, Na Prajayaa Dhanena Thyaagenaike Amrutatvamaanasuh**" (Not by meritorious deeds, progeny or wealth can immortality be attained. It can be experienced only through renunciation). But the Vedas show that through good deeds and practices, one can acquire the competence to realise Dharma and **Moksha**. The Emperor **Manu** coined a special term to describe the significance of the Vedas as the scriptures prescribing the spiritual and worldly actions to be performed by men. He gave the name **Vidhana** to all the actions to be performed in daily life to direct mankind in the path of truth. At the present day, in the Kali **Yuga**, the term **Vidhana** has been associated with legislative bodies. **Vidhana** means that which lays down the law. Because the proper significance of the term has not been understood, mankind has gone astray. Dharma is a term which is all embracing. The whole universe is bound by it. What is the need, it may be asked, for propagating Dharma when it encompasses everything. The reason is that, though Dharma is present everywhere, it is covered by ignorance and pride, like fire that is covered by ashes or water by moss. These coveting elements have to be removed so that the true nature of Dharma may be revealed to the world. Dharma **Prachar** (the propagation of Dharma) is needed only for this purpose. Dharma **Prachar** and practice Propagation of Dharma does not mean spreading knowledge about something that is not known. Its basic purpose is to promote the practice of Dharma. Only those who practice Dharma are qualified to propagate it. It is because Dharma and **Sathya** have not been propagated by persons practising them that they have been eclipsed, as it were, and are not perceivable. It is only when they are practised in daily life that their true nature and value will be realised. A man is judged by the nature of his actions. If his actions are good, he is described as a good man. If his actions are bad, he is described as a wicked person. One's qualities and actions are interdependent. Actions reveal qualities and qualities determine actions. Hence, everyone should strive to reform himself by developing good qualities. Swami **Ramakrishnananda** (who has spoken earlier) asked what good has been derived by persons who had been listening to spiritual discourses for years and who had been living in the ashram for a long

time. Unless an effort is

made to put into practice at least a few of the teachings, all these exercises are futile.

Qualities like **kshama** (forbearance), **dhaya** (compassion), truth, love and sympathy are not associated with any particular nation, faith or community. They are spiritual qualities and are essential for people anywhere, at all times.

Four types of purity

Among the qualities a man has to develop if he is to realise his divinity, the foremost is **Kshama**-

--forbearance or forgiveness. It is essential for every human being. It is supreme among virtues.

Kshama is Truth, Righteousness, Sympathy, Non-violence and all else. **Kshama** comprehends every quality.

How is **Kshama** to be acquired? It is acquired by practising four kinds of purity:

1. **Dravya Soucham** (purity of materials); 2. **Maanasika Soucham** (purity of mind); 3. **Vaak Soucham** (purity in speech); 4. **Kriya Soucham** (purity in action or purity of body).

Dravya Soucham (Purity of materials): This covers all things used by a person--from clothes, food and cooking utensils to houses--and all the varied things used by a person. Everything that is in daily use should be completely pure.

Maanasika Soucham (Purity of the mind): This calls for total elimination of attachments and aversions from the mind. Hatred and envy should have no place. One should cultivate the **largeheartedness** to return good for evil and not to cause pain to anyone in any circumstance. This is a

mark of a pure mind. Today people are filled with hatred and envy. They cannot bear to see

others happy or prosperous. This is a sign of a polluted mind. Men with evil minds develop

demoniac traits. To be truly human, one has to have a pure, unsullied mind. He has to recognise

that the same divinity is present in everyone. He should realise that the pure spirit that dwells in

him and the power that animates him are present equally in every human being. One who is

conscious of this unity will have an **untrammelled** mind.

A vile tongue fouls the mind

Vaak Soucham (Purity of speech): This means that one must speak the truth. He must be sweet

and pleasant in speech and avoid using harsh words. Excessive talking should be avoided. Purity

in speech implies avoidance of falsehood, garrulousness, abusive language, slanderous gossip

and speech which causes pain to others. Today there is very little

purity of speech. Bad thoughts

and bad words are the order of the day. A vile tongue fouls the mind and **dehumanises** man.

Sareera Soucham (Purity of the body): The body has to be purified by performing **Aachamana**

with water (this ritual involves uttering the names of the Lord thrice and drinking three spoonfuls of water from the palm).

When these four kinds of purity are practised, the quality of **Kshama** develops to some extent.

Have no enemies

Once when the **Pandavas** were living in exile in the forest, **Bhima** and **Draupadi** approached

Dharmaraja (the eldest of the **Pandavas**) and asked him what plans he had for dealing with the

enemies, the **Kauravas**. Smilingly, **Dharmaraja** replied to them to pacify their feelings, "We have

no enemies. Our own qualities are either our friends or foes. Our actions can be our enemies. We

should try to conquer these enemies in the form of bad thoughts and bad deeds. Our bad feelings

get themselves reflected in others and make them appear as evil-minded. Realise, **Oh Bhima**, we

have no enemies. The **Kauravas**, whom you regard as our enemies, are not so. If we fill our

hearts with good feelings, the **Kauravas** will be our friends and brothers."

To give another illustration from the **Mahabharata**: Once **Vidura** went to **Dhritharashtra**, the

father of the **Kauravas**, and said to him: "**Dhritharashtra**! You are not only physically blind, but

you are lacking the eyes of wisdom. You accepted the five **Pandava** brothers as the children of

Pandu on the authentic testimony of **Maharishis** (great sages). Many did not know that they were

children of **Pandu**. Moreover, the great **Bhishma**, who has the gift of the divine sight, also

testified to this fact. You accepted **Pandu**'s children and kept them with you. But your sons did

not favour the affection and consideration bestowed on them. Your evil-minded sons subjected

the **Pandavas** to all kinds of ordeals and hardships. Out of your misplaced love for your sons, you

have allowed these wrongs to be perpetrated. If an individual takes poison, he alone dies. If an

arrow hits a person, he alone is injured. But when a ruler pursues an unrighteous policy, the

entire state is ruined. The people as well as their ruler perish. By succumbing to bad counsel and

evil ways, you are leading your kingdom and your dynasty to disaster. This is not proper."

Vidura warned the king to recognise the truth. He did not mince

words in his accusation of

Dhritharashtra. He said: "Those who are born blind or deaf and dumb, those who are insane and

those of unsteady mind have no right to rule. When any such person is a ruler, he causes

universal ruin. You are a great sinner and because you have been enthroned, you are destroying

the kingdom with your own hands."

Sathya and Dharma are the bases of life

"**Dharmaraja** is endowed with the supreme virtue of **Kshama** (forbearance). You are mistaking

his forbearance for cowardice. Forbearance is like a crown on his head. Very soon the **Pandavas**

forbearance will bring about your complete ruin." It was this forbearance which brought ultimate

victory to the **Pandavas** and conferred lasting glory and fame on them. This forbearance is based

on the four kinds of **soucham** (purity). Purity has its roots in Righteousness, which in its turn,

sustains Truth. Man should adhere to Truth and Righteousness as the bases of life in the world.

Dharma is not the word to be bandied about. Repeating oft-quoted aphorisms like

"**Dhaarayatheethi Dharmah**" (Dharma is that which sustains) and "**Dharmo Rakshati Rakshitah**"

(Dharma protects its protector) are easy enough. But what is needed is practice of Dharma.

Right conduct alone constitutes Dharma. The man who leads a righteous life is bound to find peace.

When you go into towns and villages for propagating Dharma, you have to tell the people: "Do

not cause harm to anyone. Do not abuse anybody. Perform your duties with devotion. Make your heart pure."

Realisation of the Divine is the goal. But most of our actions are related to worldly concerns. The

only way to sanctify all actions is to do them as acts of worship, as an offering to the Divine.

Thereby life itself becomes sacred.

You must shed the feeling of "mine" and "thine." You have to realise the Truth that "the Divine

dwells in every human being" (**Eko vaasi Sarva bhootha antharaatma**). You must develop this

sense of oneness and share it with others.

Who are **sadhus**?

The distinction made between householders and **sanyasis** is not of real significance. The wearing

of the ochre robe alone will not make a man a devotee of God. By the mere mouthing of

mantras, one's sins will not be washed away. Carrying the **Gita** and shouting slogans will not

make one meritorious. Only the man whose thoughts and deeds are in harmony can be called a

Sadhu (a saintly person). Who are **Sadhus**? Not merely those who don the ochre robe. All are

sadhus. All beings have **sadhutva** (goodness and purity) inherent in them. They have to foster

and manifest these qualities and not the external vesture. It is the purity of one's thoughts which

reveal his **sadhutva**.

There is no need to put on the orange robe to become a sadhu. The heart must be pure. **Ravana**

put on a guise of an ascetic to kidnap **Sita**. His garb only concealed his evil intent. It is the evil

qualities that have to be given up. Even if the process is begun in a small way, it will result in

great good. The start must be made when one is young.

God helps if we pray with a pure heart

A mother and son were living in poor circumstances. The father died when the son was born.

With great difficulty the mother put the son to school and made him reach the final year. Then he

had to pay **Rs.**90 as examination fees. The mother was at a loss how to find so much money. She

was shedding tears under a tree, when the son importuned her to reveal the cause of her sadness.

When she said that the boy would have to give up further studies as she did not have the money

for paying the examination fees, the son asked in his childish innocence, whether there was

anybody who could help them. He would repay the amount later. The mother said: "God alone is

the helper for the helpless. He is the source of all wealth and He is the universal provider."

In his innocence, the boy asked his mother: "Where is that God? By some means or the other I

shall get the money from Him." The mother said: "He is in **Vaikunta**." The boy implicitly

believed in his mother's words. He ran to the post office, wrote a letter, bought an envelope,

enclosed the letter in it and addressed it to "**Sriman Narayana, Vaikunta**." He was trying to post

the letter in a post box which was fixed a little too high for him.

The postmaster, watching his plight, came to his help and asked him: "To whom are you sending

this letter?" The boy replied "Sir, this is a very urgent letter. I need money by tomorrow to pay

my fees. Please see that this letter is dispatched quick." The postmaster took the letter from the

boy and found that it was addressed to "**Sriman Narayana, Vaikunta**." He asked the boy who had

given him that address. He related his entire story and what his mother had told him about

Sriman Narayana as the refuge of the poor and the forlorn.

The postmaster was moved to tears by the boy's story. He wondered at the innocence and pure

heartedness of the boy and told him: Dear Child! I shall post the letter. You come here

tomorrow morning. The money will be received by then and you can take it." The boy was happy

beyond words and conveyed the news to his mother. The next morning he went to the postmaster

and asked him whether the money had come. The postmaster went in, brought **Rs.** 90 and gave it

to the boy. He ran with the money to his mother. The mother wondered how he had got the

money, whether he had stolen it or got it from someone. She asked him how he had got the

money. He related what had all happened. He swore that the money had been sent by **Narayana**

Himself. The mother then asked him to take her to the postmaster. The postmaster told her: "As

soon as I saw your son's letter, God induced me to come to your son's help. The money has come

from Him. I am only an instrument in His hands."

Pray with childlike innocence

The moral of the story is that if we pray to God with a pure heart, God will make use of someone

to respond to our prayer. It is silly to raise such questions as: Where is God? How will he help?

By raising such questions only our faith is weakened. That is the reason why **Sri Ramakrishna**

Paramahansa said: "If you want to pray to God, be like an innocent child." Jesus also said the

same thing when he told his disciples: "Suffer little children to come unto me, for of such is the

Kingdom of Heaven." He also used to say: "Even if I am like a child for even a brief moment of

the day, how pure can I become?"

It is such innocence and purity that we have to possess in our hearts. Children must listen to the

words of their mothers. Mothers should avoid putting wrong ideas in the children. When there

are such exemplary mothers and children, the world will be full of joy and festivities. When

Bharath has such mothers and children, it will be an example to the world.

There is no use in preaching to others, if your own thoughts and conduct have not changed.

Engage yourselves in **sadhanas** to cleanse your heart and mind and to fill them with pure

thoughts and feelings.

Sadhus on the move

The burden of spreading the **Dharmic** message has been shouldered by Swami **Bhoomananda**.

who has been going round the villages despite his age. Though he is a sanyasi, he has dedicated himself to the propagation of Dharma and is constantly on the move carrying the message to the people. Other sadhus are also co-operating with him in this sacred mission. Swamis

Sachidananda, Ramakrishnananda and others are carrying on this work with enthusiasm. They are all pure-hearted. I bless them all and want them to continue this work they have taken with redoubled vigour and redeem their lives.

Whatever they do should be regarded as service to the Divine. They should consider themselves as Divine instruments. This alone is real service to society. Doing japa and dhyana for individual salvation is one form of selfishness. You must develop largeness of heart and strive to take

others with you to the supreme goal of liberation. Giving up the narrow outlook, you should have love for all. It is high time the old attitudes of hatred and envy are given up.

There are here people today from overseas countries who have travelled thousands of miles to obtain peace and serenity before they return. It is a pity that those who have been here for years have not tried to cultivate these qualities and are immersed in worries and confusion. They are like frogs in a lotus pond who are not aware of the nectarine honey in the lotus in search of

which bees gather from long distances. This supineness should go. Those who are here should practice at least a few of the things that they learn here so that they may go forward towards their divine destiny.

The great movement for the propagation of Dharma launched by Dharma Prachar Parishad is bound to succeed. Swami will extend all necessary help and strength to this movement.

Discourse to the Sri Sathya Sai Dharma Prachar Parishad, in the Poornachandra Auditorium, 7 Jan 1988

Add two spoons of water to two seers of milk; the water too is appreciated as milk! So too, let your tiny drops of love for things material merge with the stream of love for God and be elevated. At present your sadhana can be described only as adding two seers of water to two spoons of milk! Have the love of God filling and thrilling your hearts; then you cannot hate anyone, you cannot indulge in unhealthy rivalries, you will not find fault with anyone. Life becomes soft, sweet and smooth.

Sathya Sai Baba

2. Transcending The Gunas

Seeking liberation, if man worships

A myriad deities, he will not get Freedom from affliction. If he destroys the ego in him, He has no need to seek liberation. He will be Liberation itself!

Embodiments of Divine Love! The phenomenal universe that we perceive is the product of the three gunas (Satwa, Rajas and Tamas). It is sustained by the three gunas. The gunas again account for its dissolution. The gunas are the life-breath of the Cosmos. They are responsible for all that happens in the Cosmos.

Only through service to the Divine, cultivation of Bhakti (devotion) and Virakthi (detachment) can man transcend the three gunas: For this purpose, man has to acquire three qualities:

Anaasakthi (desirelessness), Virakthi (detachment) and Upeksha (equanimity).

Anaasakthi is the absence of all desires except the desire of God. All other acquisitions are to be given up and one should rely only on the Divine. Virakthi does not mean renunciation of hearth and home and betaking oneself to the forest for penance. Giving up of bad thoughts and feelings

is true thyaga (renunciation) and leads to Yoga. You may enjoy worldly things, but there should be no sense of possessiveness (of "mine" and "thine").

Upeksha is the absence of concern for the future. It is the freedom from expectations and hopes.

God looks after the welfare of true devotees

The desire for worldly objects can plunge one in endless misery. Desires are like a green

pumpkin which will sink in water. A desireless man will be like a dried pumpkin which will float

in water. He will be able to overcome the pulls of the mundane world and even aspire for a

Godly life. He may not be keen about Mukti (liberation) but he will not give up devotion. God

looks after Yogakshemam (progress and welfare) of such a person here and in the hereafter;

because being desireless and detached, his thoughts are centred on God. To secure the grace of

the Divine in this way is itself a kind of yoga. To preserve that grace is to ensure one's kshemam

(well-being). This is known in Vedantic parlance as "Apraptasya Praapanam" (securing what is

not easily attainable). It can be got only through grace-filled human effort. Some spiritual exercises are necessary for this purpose.

The three Gunas

As the universe is constituted by the three gunas (Tamas, Rajas and Satwa) and is permeated by

them, the first stage in spiritual sadhana is to put to an end the **Tamasic** quality. The **Tamo Guna** is characterised by Murkhatvam (foolish obstinacy). A **Tamasic** person lacks intelligence and is inclined to indulge in meaningless questioning and argumentation. It is essential to get rid of such tendencies. Every issue should be deeply studied and the conclusions should be digested.

Only then will the experience be rewarding. Endless verbal debates over every trivial matter should be avoided. Such controversies result only in provoking bitterness instead of harmony.

They do not serve to reveal the truth. The **Tamasic** person is incapable of perceiving the truth and cannot realise the Divine. He will be caught in an endless cycle of birth and death.

The person with **Rajo Guna** is one who is excessively happy when he gets what he desires. His ego gets inflated thereby. When his desires are not fulfilled, he develops hatred. Thus, for the

Rajasic person, whether the desires are fulfilled or not, the effects are not good. He is consumed by anger and bitterness. **Rajasic** qualities make a person hot-blooded and hot-tempered.

The third quality is **Satwa**. Even this results in a form of bondage. It becomes a redeeming quality when all pure and meritorious actions are done as an offering to the Divine.

The three **gunas** are represented by different colours. **Tamas** is depicted in black. It symbolises darkness and ignorance. The **Rajo Guna**, which rouses anger and hatred in a person, excites his blood and turns his eyes red, is represented by the red colour. The **Satwa Guna** which is characterised by purity and dedication, is represented by the white colour.

Everyone in the world is the creature of one or the other of these three **gunas**. One's actions are based on these **gunas**. The **Varnas** (categorisation of men under different types) in the **Gita** has been made on the basis of their Gunakarma vibhaagashah (Respective qualities and actions). At birth every person is ignorant. When he dies he should die as a **Inani** (a man who has perceived the truth). Likewise everyone is a **Sudra** at birth. This means he is an **Ajnani** (ignorant person).

But when he dies he should die as a **Brahmana** (**ajinani**, who has realised Brahman).

No high or low among the **Varnas**. It is on this basis that the four **varnas** (**Brahmana**, **Kshatriya**, **Vaisya** and **Sudra**) had come into existence. Those with predominantly **Tamasic** qualities comprise one

group. Those who are prone to excitement and anger form another category. And those who are inclined to renounce everything and who are pure in thought, word and deed, form a third group. The ignorant and dull-witted were described as **Sudras**. The excitable, the courageous and the high spirited were described as the **Kshatriyas**. Those who were devoted to God and led a pure and sanctified life were described as **Brahmanas**. These categories were associated with qualities and actions.

Straying from this basic truth, the social system took a wrong turn. The result is that today society is riven by innumerable divisions and conflicts. Actually among the **Varnas** (groups), one cannot be called high and another low. For instance, Sage **Vyasa** classified the single corpus of the Vedas into four different collections. Among the four, can one be ranked higher than another? All have equal status and authority, are equally sacred and preach the same path of righteousness. Likewise, when men are classified according to their qualities and vocations, one category cannot be regarded as superior to another. No one is competent to determine such ranking. It is through narrow-minded interpretations that such distinctions and divisions have been made to the detriment of social harmony and progress. Birth alone is not the basis of caste. The right to interpret the **Sastras** is given to the **Brahmanas**. But **Brahmanas** have been defined as those who have made a thorough study of the **Sastras**, who have no self-interest and who live up to **Sastraic** injunctions. Anyone may acquire these qualifications. They are not confined to any caste on the basis of birth. Only qualities and actions are determining factors and not birth.

A **Kshatriya** is one who is prepared to lay down his life for his country. The nation's safety should mean more to him than the protection of his body. This attitude of sacrifice may be displayed by anyone and he should be regarded as a **Kshatriya**. All those engaged in agriculture have been described as **Sudras**. Everyone needs food. If food is not grown by the so called **Sudras**, the world will perish.

The entire purpose of classifying people according to their qualifications and functions is to ensure that persons in each category carry on their duties with dedication. It is the failure to maintain the purity and sacredness of the system as envisaged by the **Sastras** that has resulted in

indefensible divisions and social chaos.
 Awareness of Oneness is highest knowledge
 All are children of God. He is the sole Lord of mankind. People may
 seem to differ in their
 names and forms and in their beliefs and practices. But the parent is
 One alone. Recognition of
 this basic truth of oneness is **Brahmajnana** (Knowledge of the
 Absolute). This knowledge is not
 gained by studying the scriptures and holding metaphysical
 discussions. What has to be
 recognised is the truth that every being in the universe is an
 embodiment of the Supreme.
 Awareness of the unity that subsumes the diversity is the highest
 knowledge. Mere bookish lore
 is of no avail.
 Practical living is what matters. Expounding a philosophy is easy.
 Living up to it is difficult. He
 alone is a true **Siddhanti** (preceptor) who practices what he
 professes. Time is wasted on
 metaphysical dialectics. We need today men who practice what they
 have learnt. Such persons
 should explain to the common people the truth about righteous living
 and transform them into
 good and honest men.
 There is a statement in the **Gita** that it is best for a person to adhere
 to his **Swadharma** and that
 following Para Dharma is fraught with danger. What is **Swadharma**?
Swa refers to the **Atma**.
Swadharma means **Atma** Dharma (the Dharma of the Spirit).
 Adherence to the Law of the Spirit
 is beneficial. It will protect one from any kind of danger. It will ensure
 peace.
 What is Para Dharma? Para means that which is responsible for good
 and bad actions, namely,
 the body. Para Dharma means all actions based on the body-
 consciousness. All such actions
 have consequences which have to be gone through in successive lives.
 Men are caught up in this
 perpetual cycle of birth, death and rebirth. They do not know what is
 in store for them at any
 moment or place. This is the perilous state of man.
 The correct meaning of **Swadharma**
 The **Gita** reference to **Swadharma** is ordinarily interpreted as
 meaning one's own dharma or
 duties attaching to the caste or community in which one is born. With
 regard to Arjuna, for
 instance, it is considered that he was a **Kshatriya** and should adhere
 to the **Kshatriya** dharma.
 This view is not correct. The **Gita** does not speak about the dharma of
Kshatriyas, Vaisyas or
Sudras.
 It only affirms that these categories are based on **Guna** and Karma

(qualities and actions).

Therefore, if a person has the **Tamo Guna** and indulges in actions of a
Tamasic nature, he must

be regarded as a **Sudra**, even if he is a **Brahmana** by birth. One who
 devotes his entire time to the
 contemplation of God and does sacred acts is a **Brahmana**, regardless
 of the caste in which he

may be born. **Brahmana** is the one who seeks God.

Obsessed with distinctions of caste, creed and community and
 indulging in futile and
 meaningless controversies, people should not degrade humanity. All
 are brothers and sisters. It is

the basic truth that must be propagated in our society today so that
 spiritual values may grow.

Bharathiya Dharma is eternal truth

Bharathiya culture is not the product of ephemeral efforts.

Bharathiya Dharma is the

embodiment of unchanging and eternal truth, unaffected by time,
 place or circumstance. Without

realising this supreme truth, people are polluting their minds with
 conflicts of caste and creed.

All religions have taught what is good and everyone should lead a
 righteous life based on this

knowledge. If the minds are pure, how can any religion be bad? Let
 every **Bharathiya** take heed

of this fact. Every effort should be made to purify the mind.

All the religions are different paths, leading to one and the same
 destination. All devotees should

experience this truth and live up to it in their daily lives, setting an
 example to the rest of the

world. Their devotion should not be artificial. They should adhere to
 the right path, lead

righteous lives and thereby experience enduring bliss. Only then will
 their spiritual effort be
 fruitful.

What use is there in meditation in which one counts the beads of a
 rosary while his thoughts are

centred on some petty thing? Listen to the words of the wise, purify
 your thoughts and

concentrate your mind on God. God can be installed only in a pure
 heart. The aim of all **sadhana**

should be to purify the heart. All the available time and opportunity
 should be utilised for this

purpose. It should not be wasted in any way.

Means to transcend the **gunas**

You have listened to this discourse for two hours. Only if you put into
 practice at least one or

two of the things you have heard will the time you have spent here
 been worthwhile. First of all,

banish from your minds differences based on caste and religion.

Deepen your faith in God.

Nourish the spirit of **Anaasakthi** (desirelessness). Cultivate **Virakthi**

(detachment) and experience

bliss. These are the means to transcend the three **gunas**.

The Lord, who is an embodiment of love, can be experienced only through love. As He is an

incarnation of Truth and Righteousness, He can be realised only through **Sathya** and Dharma

(Truth and Righteousness). Always bearing in mind the supreme importance of **Sathya**, Dharma

and **Prema**, you should sanctify your lives by rendering dedicated and disinterested service.

The revered **Sadhus** present here have expounded to you profound truths in simple and

intelligible language, with appropriate illustrations from real life.

Their exposition and your

listening would have served a useful purpose only if you try to practice at least some of the

teachings. You have had a golden opportunity listening to them. You must make good use of it

by directing your lives on the right path.

Discourse in the **Poornachandra** Auditorium, 8 Jan 1988

Do not jump to conclusions, abdicating your discrimination and do

not deny the validity of your own experiences, stand on your

strength. Be unmoved, either by adulation or denigration. Follow

my lead, I am unaffected by either, and march on alone,

undeterred and of my own accord. I am my own Guide and

Witness. Have full faith in this.

Sathya Sai Baba

3. Man's Divine Destiny

The Divine is one without a second. "**Ekoham bahusyaam**

Prajaaveyethi." (I am One. Let me

become many for the sake of progeny). Willing in this way, the Divine assumed a myriad

amazing variety of forms in the universe and taught in the **Gita** the threefold paths of Karma,

Jnana and Bhakti to enable humanity to realise the magnificence of the Divine.

Man has been engaged in exploring the infinite wonderful secrets of Nature in this marvellous

creation in all possible ways. But because of the vagaries of his mind, intellect and ego, man has

failed to understand the true eternal, spiritual basis underlying everything in the Universe and has

lost himself in the pursuit of the external phenomenal world as if it were the only reality. In the

process he has failed to realise his own true nature and has totally perverted his mind. The simple

truth that everything is permeated by the One has been lost sight of.

Krishna reminds man of grievous error

It is to remind man of this grievous error that **Sri** Krishna declared in the 18th chapter of the **Gita**

(in verse 61) "**Easwarah-sarvabhoothaanam hriddeseh Arjuna thishtathi**" (The Lord resides, **oh**

Arjuna, in the heart region of all beings) and went on to adjure in the 62nd sloka: "**Thameva**

saranam gachcha sarvabhaavena Bhaaratata" (Take refuge in Him alone with all thy heart, **oh**

Bhaaratata). This means that if the Lord dwells in the heart of all beings, He must be residing in

Arjuna's heart also! Hence the injunction, "**Thameva saranam gachcha**" means: "Seek refuge in

yourself." It must be understood from this that whatever one may say or do, he is doing it only to

himself and for himself.

The **Bhagavad Gita** begins with **Dhritharashtra**'s reference to "Dharma **kshetre Kurukshetre**."

Dharmakshetra is the seat of **Atma**. "**Kurukshetra**" is the body, which is the source of all actions.

It is the combination of the **Atma** and the body the **Kshetra-Kshetrajna** relationship--which

explains the human predicament. By forgetting the **Atma** and involving himself in "**Deha**

Dharma" (the claims of the body), man is subjecting himself to endless suffering. He grieves

about things which are not worth lamenting and does not grieve for the things that ought to make

him sad. This state of delusion is the result of his identifying himself with the body and

forgetting his inherent divinity. If he realises that he is one with the **Omni**-self, he will have no

cause for sorrow. He will be aware that Truth and Bliss are inherent in his spiritual reality.

When man realises that the Divine is all-pervasive, there will be no room for acquisitive

selfishness or divisiveness. When **Dhritharashtra** made a distinction between "his" sons

(**maamakaah** my children) and the **Pandavas**, he betrayed his spiritual blindness and the

ignorance of the unity that subsumes the multiplicity in the world.

Everything testifies to the glories of God

Love for the Divine is devotion. Devotion is not something objective and concrete. It is an inner

experience which springs from the heart. As you think, so you become. Hence, the heart must be

filled with good feelings. The senses must be engaged in good actions. When the eyes are turned

towards God, all creation appears Divine. When you wear the fight kind of spectacles, you see

everything clearly. But if the glasses are not correct, you get a distorted picture and your eyes are

spoilt. Likewise, if your heart is filled with love of God, all your feelings are sanctified by that

love. Other undesirable thoughts drop away. Devotees pray to the Lord to come and reside in

their pure and tranquil hearts. Where the heart is impure there is no

room for God.

In the **Bhagavad Gita**, there is a canto devoted to the **Vibhutis** of the Lord. What are these

Vibhutis--the glories of God? Everything in the Universe testifies to the glories of God.

Everything is a gift from the Divine. To the one who has unqualified faith in God, them is

nothing good or evil. He welcomes everything equally. When a child is well, the mother gives it

all eatables. But when it is unwell, it is given bitter medicine by the doctor.

Likewise, the man who is groping in the darkness of ignorance has to be enlightened by the

discipline of wisdom. The enforcement of such discipline does not mean that the Divine is angry

or displeased. There is grace even in the severity of the discipline. It is like a surgeon's knife

which is used to perform a necessary operation. The devotee should look upon pain and pleasure

alike as designed for his good. He will not then be affected by troubles. He will regard them as

stages in the evolution of his consciousness. Pain and pleasure are inseparable twins in life. One

leads to the other even as the New Moon culminates in the Full Moon. These are the

manifestations of the Wheel of Time, expressions of the Divine Will.

Ahamkara is the root of all troubles

Man should get rid of **Ahamkara** (the feeling that he is the doer). As long as the ego is dominant,

the **Atmic** consciousness will not develop. The egoist cannot recognise the **Atma**. It is egoism that

is at the root of all man's troubles. It is the kind of delusion that is based on the misconceived

notion that the body is real and permanent. The truth is otherwise. From an early age one should

recognise the evanescence of the body and the senses and control the desires prompted by the

sense organs. Desires are insatiable. The pursuit of wealth, power and position can only end in

misery. Instead, one should take refuge in God and dedicate all actions to the Divine.

Subdue desires to achieve inner peace

In spite of his precious birth as a human being, man leads a life worse than that of the animals.

Animals are not consumed by envy. They do not take pride in their possessions. They have no

bank balances and they have no monthly salaries. They live happily from moment to moment,

content with whatever food and shelter they can get. As man's knowledge and skills have

increased, his moral calibre has declined. Man has to discover the secret of good life. He has to

realise that he has taken birth not for enjoyment of worldly pleasures but to realise his divine

destiny by the cultivation of good qualities and by performing good actions. To indulge in

demonic actions while having the human form means degrading human nature.

Of what use are wealth and position if one has no peace of mind? A quiet conscience is man's

brightest jewel. To achieve inner peace, desires have to be subdued and all thoughts should be

centred on God. Engage yourselves in service activities in a spirit of dedication. Do not hanker

after leadership. True service consists in helping the poor and the forlorn in the society with

humility and dedication. This is **mal** service to the Divine. "**Dhil** me Ram, **Haath** me **Kaam**."

(**Rama** in the heart and service with the hand). Prepare yourselves for serving the people with

God in your hearts and strength in your arms!

Discourse in the **Poornachandra** Auditorium, 9 Jan 1988

4. Earn God's Love

From the **Sath** has emerged all there is,

The **Sath** permeates the whole of creation,

Nothing exists without the power of **Sath**,

Behold the glory of this eternal **Sath**.

Tossed about on the bitter ocean of mundane existence;

Going hither and hither without a rudder or a compass,

If only you steady your mind for a moment

The Lord of **Sri** will send you, **Oh** man, His rescue boat.

The love of God is the foremost reward to be attained in human life. It is more precious than all

the wealth in the world. All wealth and position are obtained by the love and grace of the Divine.

The value of **Bhaagavath-prema** (the love of God) can be realised only if the meaning of the

term **Bhagavan** is rightly understood. Brahman, **Parabrahman**, **Sabda** are among the terms used

as appellations of **Bhagavan**. The term **Bhagavan** is the sweetest of them all.

The true meaning of **Bhagavan**

Bhagah means "the One who is repository of all Divine attributes and is uniquely worthy of

adoration." **Ga** refers to "One who has all the excellences and who creates, sustains and

reabsorbs everything."

The letter **Bha** has two meanings: **Sambhartha** and **Bhartha**.

Sambhartha means "One who is

competent to make Nature the instrument of the creative process."

Because He is also competent

to sustain what is created, He is called **Bhartha**. **Bha** has other

meanings as **Shanthi** (peace), light,

effulgence, illumination. **Ga** means "all-pervasive." **Vaan** (or

Vanthudu in Telugu) means "One who is capable." Hence the term **Bhagavan** means "the One who is capable of lighting the Divine effulgence, the illumination of wisdom, the Eternal Inner Light of the Soul." Can there be anything greater than earning the love of such an Omniscient, Omnipotent Lord? There is nothing on earth or beyond it which is equal to the Divine Love. To make all endeavours to earn that love is the whole purpose and meaning of the human existence. To lead a happy life, man needs peace of mind. The mind is like the turbulent **Ganga**. It has to be restrained by the use of brakes, as in a fast-moving vehicle. **Dhyana** (meditation) is the brake devised for the control of the mind. **Dhyana** means one-pointed concentration. All the diseases which afflict man are the result of agitation in the mind. The enormous growth of disease in the world today is due to the loss of peace of mind. To get rid of illness and to lead a calm, healthy life, man has to cultivate mental peace. Man's mind has three kinds of capabilities. One is **Anekaagratha** (a wandering mind). Another is **Soonyatha** (vacancy, emptiness). The third is **Ekaagratha** (single-pointed concentration). What is **Soonyatha**? It is the state in which the mind goes to sleep when something edifying is being said. The mind is unresponsive to what is good and beneficial. Such a state of mind is called **Tamasic**. It is the blindness of ignorance. **Anekaagratha** (the wandering mind) is an equally undesirable mental state. It also degrades man. Everyone needs one-pointed concentration. Then there is one-pointed concentration of mind. This is what everyone needs most today. To develop powers of concentration, sports and games are very essential. They serve to promote physical fitness and mental health. Games and sports are to be practised mainly for keeping the body in good trim. Unfortunately, today the spirit of commercialism is rampant even in the fields of sports and entertainment. When the idea of making money is predominant, concern for health recedes to the background. Sports and the fine arts have become commercial arts and are not practised for the sake of health or enjoyment. "Art" has come from "heart," but today the heart has been divorced from the arts. The spiritual basis of the latter has been ignored. What the students need today are two things: The Spirit of Sacrifice; devotion to God; love of the Motherland. Because people are filled with pride, selfishness and self-

interest, they are ceasing to be human. It is supremely important that the qualities of devotion to God, patriotism and **selfsacrifice** should be developed among the people. For this, the first requisite is the elimination of "my" and "mine." The readiness to sacrifice one's pleasure and comforts for the sake of the nation should be promoted among the students. When there are many high-minded, **spirituallyoriented** students, the nation will achieve peace and security. Be prepared to make any sacrifice for God. Education should be for acquiring knowledge and for facing the challenges of life, not merely for getting a job. Students should not become servile seekers of posts in Government. They should have faith in God and bow their heads only to the Divine. They must be prepared always to make any sacrifice for God and country. Demonic forces have gained strength because the people have lost their faith in the power of God and Dharma (righteousness). Students should develop **selfreliance** and self-confidence. They have to adhere to basic qualities such as truth, righteousness, forbearance and self-sacrifice, which are common to all people without regard to nationality, creed or language. They must cultivate a broad outlook, based on the fact that the Divine is present in everyone. There is nothing which they cannot accomplish if they have faith in God and earn God's grace. Discourse at the Institute Auditorium on Sports Day, 14 **Jan** 1988. Purity of mind alone can confer upon it tranquillity. The Upanishads have proclaimed in a full-throated voice that sacrifice alone leads to immortality. Sacrifice is the chief trait of the pure. Therefore every student must imbibe and display the spirit of sacrifice in his life. **Sathya Sai** Baba. 5. The Five **D's**. The universe itself is a university in which every human being is a student. Every student pursues one subject and acquires a degree. Each one chooses a subject he likes. But whatever different subjects they may study, there is one thing common to all of them, one common pursuit and goal: to obtain the degree of Divine love. In the cosmic university, though there are scientific, political, economic and other studies, what is fundamental to all of them is the spiritual knowledge. Even in the spiritual field there are special subjects. There is one group which may be described as the five **D's**: Dedication, Devotion, Discipline, Discrimination and

Determination. Those who have mastered the five **D**'s are qualified to receive God's love. Dedication should be free from ego and envy. Dedication means offering. As soon as Swami arrived, teachers and students made offerings of flowers and offered their salutations. The flower symbolises the heart. When you offer the flower of your heart to the Lord, it should be free from the pest of desire, hatred, envy, greed and the like. Only flowers are offered to the Lord or those whom you revere. The flower of the heart is subject to infestation by two evil creatures: One is **ahamkara** (self-conceit); the other is **asooya** (envy). Self-conceit is based on eight different factors' wealth, physical prowess, birth, scholarship, beauty, power and penance. Of these, the arrogance born of wealth is to be despised most. As long as this **ahamkara** (self-conceit) is predominant, it is impossible to recognise the Divine or one's spiritual reality. Self-conceit is a great barrier between the individual and God. It has to be utterly demolished. Pride of wealth is another human failing, which causes the downfall of man. All forms of pride, based on birth, wealth, power or scholarship have to be given up totally. Only when egoistic pride is offered as a sacrifice at the altar of the Divine can man discover his true nature. This is the Dedication that is called for as the first step in the spiritual journey. Next comes Devotion. This is the highest form of love. "Service to **Hrishikesa** is known as Bhakti," says the Sutra. Devotion means constant contemplation of God. The term Bhakti is derived from the root **Bhaj** (to worship). Devotion means loving contemplation of God, repetition of His name, worshipping Him and doing penance for Him. Service to the Lord is the highest expression of devotion. There is nothing which is not attainable through loving service to the Divine. Devotion does not mean merely doing **bhajans** or performing **puja**. These forms of devotion at present are based on some kind of self-interest and self-seeking. True devotion should be free from selfishness of any kind. Devotion is not something to be proclaimed or demonstrated. Exhibitionistic devotion may result in disaster. True devotion should be an expression of love both internally and externally. Discipline should be strictly followed in daily life. Next comes Discipline. This is most essential for students. From the

moment you wake up, you have to carry out your morning ablutions, meditate on God and then do your prescribed duties in an orderly manner without deviating from the regular routine. Variations in the routine from day to day are undesirable. You should not wake up at one hour on one day and at a different time on another day. The day's activities should be regulated by the same schedule. Immediately after finishing the morning chores, one should devote, in the calm and serene atmosphere of the morning, at least for a few minutes to loving meditation on God. The human estate is based upon regulation and self-control. These have to be strictly adhered to in daily life. Then comes Discrimination. The world is a mixture of good and bad, of joy and sorrow, right and wrong, victory and defeat. In a world replete with such opposites, man has to make constantly the choice between what is right and proper and what is wrong and undesirable. Man should not let himself be guided by the mind. He should follow the directions of the **Buddhi** (Intelligence). As long as you follow the mind, you cannot obtain **Madhava** (Divinity). Students must learn to use discrimination. Young people in their tender years tend to follow the inclinations of the mind. They do not rise to the level of their intelligence. Consequently, they are subject to various agitations and frustrations. They have, therefore, to learn to use their powers of discrimination. "I am a human being. In this condition how should I conduct myself so that I may win the respect and regard of others?" These are the questions which each student must ask himself. He should enquire on every occasion as to what is the right course and what is to be avoided. He should decide on what he should do and where he should go after due enquiry. Having acquired knowledge, he should not behave like an illiterate, uneducated person. His conduct should be in keeping with his learning. Humility is the index of true education. Without humility, scholarship will lack lustre. Discrimination is essential for every student and educated man. Determination is the fifth **D**. It is like the reins of a horse. When you want to achieve something, you must have the determination and persistence to secure it by all your efforts. No room should be given for doubts and hesitations. There is nothing on earth which cannot be achieved with firm determination.

Starting with Dedication, you end with Determination. There is no use relying solely on book knowledge or mere intellectual cleverness. There must be firm faith in God as the basis of everything.

There is one kind of pest which affects the leaves and branches of a tree. There is another which destroys the root of a tree. Likewise, a hypocrite is a human pest which can spoil a good man.

The hypocrite is not merely an actor. He poses as a devotee externally, but is really evil-minded.

He leads a double life. It is dangerous to associate with such persons. Many good men in the world have come to grief because of the association with such pretenders.

Worldly and Divine Love

Love is of two kinds: One related to the physical and the other related to the Divine. All the fears

and delusions afflicting the world, all the chaos and violence prevalent today, are due primarily

to physical attachments. These are also responsible for the falsehood, corruption and other evils

rampant in society. Divine love knows no differences among individuals and nations. Egoistic

attachments and selfishness are at the root of all human troubles and conflicts. Physical love

should be confined to strict limits. If the Divine consciousness were not present within, of what

use would the body be? It would be as useless as a school without teachers, a farm without water, a temple without a deity.

You must develop Divine love. You must be resolute in striving to achieve what you aim at.

Only then will your devotion and discipline bear fruit. There is no meaning in parading one's

devotion. The external human form has no significance. You must be human in your actions and

feelings. By reforming your conduct and purifying your thoughts and actions, sanctify your lives.

That alone is true education, which will lead to Self-realisation.

Discourse at the Institute Auditorium, 16 Jan 1988

Man is Divine, take it from Me; he is really here on a holy mission for a Divine purpose. To consider him as mean or weak or sinful is a great mistake. This is itself a great sin. Man must earn his birthright, namely **Shanthi**. **Ashanthi** is for him an unnatural state. His real nature is **Shanthi**. To recover his heritage of **Shanthi**, man tries various methods: Accumulation of riches, maintenance of health, mastery of knowledge and cultivation of the arts, though these are not fundamental. Three basic wants still remain after all these methods have been tried: the need for reality, for light and for immortality.

Sathya Sai Baba

6. Beyond Degrees: God's Love

Students! Your real form is not made up of body, the sense organs, the mind and the intellect.

Sath-chith-ananda--the **Atma** who is the Indwelling Witness in you--is your real form. Instead of realising this truth people are wasting their lives by identifying themselves with this body.

The universe is a great university. By pursuing a variety of studies--literary, scientific, political, economic and other studies--knowledge is acquired, but not peace of mind. Succumbing to insatiable desires, people are losing peace and leading meaningless lives. It is essential to practice spiritual discipline along with academic studies.

Specialisation in studies does not help the student to get an integral view of life and its problems.

Education should serve to develop a broad outlook and an all-round view of life. It is not enough

to acquire degrees. You must learn to acquire God's grace. The means of getting the Divine grace

are: Bhakti (devotion), **Prapathi** (surrender), **Niyama** (ethical discipline), **Vicharana** (enquiry)

and **Deeksha** (determination). When you succeed in these tests, you will experience the grace of the Divine.

Every offering to God is devotion

Devotion should manifest itself in every action. Everything done out of love for God and as an

offering to God becomes devotion. The devotee is filled with love and shares the love with all

the others. The nine different forms of worship are only means to cultivate devotion. But the goal of all of them is to experience oneness with the Divine.

Prapathi means total surrender, offering everything to the Divine.

The sense of ego separates the

individual from the Divine. When the individual offers everything to God, this ego barrier is

removed. Of all diseases to which man is prone, the disease arising from **Ahamkara** (ego) is the

most deadly. The only panacea for this disease is surrender to the Will of the Divine.

Education should be utilised for developing the power of discrimination between right and wrong, good and evil. Without discrimination, a human being is worse than an animal.

You need determination to face the challenges of life, which is filled with **ups** and downs,

successes and failures, joys and sorrows. These challenges have to be faced with faith in God.

The mind should not be allowed to waver and **hop** from one thing to the other. A steady mind is

the mark of a truly educated person. Life should be governed by

definite regulations. Self-control is essential for leading a righteous life. Do not get disheartened by failure **Bharath's** culture has always laid stress on the well-being of all.

"Lokaah Samasthaah-sukhino bhavanthu." (Let all the worlds be happy). You should not be overwhelmed by difficulties that you may encounter in life. They are all transient and they come and go. The source of enduring bliss is within you. Do not give way to weakness of will. The **Upanishad** declares: **"Na ayam Atma balaheenena labhyah"** (The Spirit is not realised by a weakling). Most students are apt to get disheartened when they fail to obtain high marks in an examination. They should, on the contrary, regard it as a challenge to do better in future. Students must develop courage, **selfconfidence** and determination so that they can face any situation in life. This is the reason for combining spiritual discipline with academic studies. After you complete your studies, you must become ideal mothers. The mother is the most decisive factor in a child's life. A child's future is moulded by the mother.

You have an obligation to please your parents, who are responsible for all that you are. Give joy and satisfaction to them. Thereby you will be ensuring joy and satisfaction for yourselves from your children in the years to come. Have high aims in life. Set before yourselves the examples of great men and women who have figured in the history of our country and the world. Take a lesson from their life of sacrifice and heroism. Wherever you go, whatever walk of life you may choose, bear in mind the honour and glory of the **Sathya Sai** Institute and prove yourselves in action to be worthy alumni of the Institute. Conduct yourselves befittingly before elders and relations and earn their regard and love. Bring credit to the family in which you are born and the family in which your married life may be spent.

Discourse to the students of the **Sri Sathya Sai** College for Women, **Anantapur**, 21 Jan 1988

7. Ascent To The Divine
More effulgent than the Sun,
Whiter and purer than snow
Subtler than ether in space,
The **Paramatma** dwells in all,
Permeating the entire Cosmos,
Shining in every atom.
You are in that Brahman

That Brahman is in you.
You are that Brahman
And that **Brahmam** is you
What greater truth
Can I convey to you ?
Man is not a mere combination of the physical, the mental and the intellectual. He is enveloped in five sheaths: the **Annamaya Kosa** (gross body), the **Pranamaya Kosa** (the vital sheath), the **Manomaya Kosa** (Mental sheath), **Vijnanamaya Kosa** (Intelligence) and **Anandamaya Kosa** (the sheath of Bliss). The Upanishads have pointed out the importance, the sacred and the divine characteristics of these **Kosas** (sheaths).

The physical form that is sustained by the food that we consume is the gross body. Thereafter we have the **Pranamaya**, **Manomaya** and **Vijnanamaya Kosas** (subtle bodies) which together form the **Lingaswarupa**--the "Within Body" or the "Sense Body." The third form is the **Anandamaya Kosa**, the subtle body which has the "knowledge of the Real Self." There is an entity which keeps under control the three subtle bodies--**Pranamaya**, **Manomaya** and **Vijnanamaya Kosas**. This is the **Antharaatma** (the Indwelling Spirit). This **Antharaatma** is also known as the **Chaitanya Purusha**. The seat of the **Chaitanya Purusha** is **Hridaya Guhyam** (a cave in the heart). The "heart" referred to here is not the physical heart in the human body but is the spiritual heart--which is all-pervasive, all-knowing and boundless.

Levels of consciousness
The **Atma** (Spirit) when it is associated with the physical body is called **Annamaya Purusha**. This is the state of ordinary consciousness. When the spiritual consciousness is associated with **Pranamaya Kosa** (the Vital Consciousness), the **Atma** is known as **Pranaswarupa** (Life Consciousness). When the **Atma** is associated with the mental consciousness, it is known as **Manopurusha**. The fourth consciousness transcends the human senses. It is called **Atheetha Maanasatvam** (Transcendental Consciousness). The Vedas and Upanishads have described this state as **Brihat** and **Rita** (Transcendental Consciousness). It transcends human limitations and comes close to Divinity. It is called Super Mind. The **Atma** in this state is called **Vijnana Purusha**. Above this state is the **Anandamaya Purusha** (the enjoyer of Bliss). It is a state of Super-consciousness which expands in due course to merge with the Universal Consciousness.

This all-pervading Universal Consciousness has been called **Chith-**

Tapas. It is the highest consciousness which encompasses all other levels of consciousness and is the basis for all of them. That is the **Suddha Satwa** (the all-effective Will), the Super Divine life. This is the **Saitatwa** (the **Sai** Principle).

The **Suddha-Satwa**, which constitutes the **Sai** Principle, is omnipotent. There is nothing that is beyond its power. It is the embodiment of all powers. It should be everyone's aim to strive to recognise this Supreme Principle.

Awareness of Divinity

There are some clearly defined methods for achieving this aim. Man's vision, which is now turned outward towards the phenomenal universe, should be turned inwards towards the Indwelling Spirit. One should manifest the Divine consciousness inherent in him. He should submit himself to that consciousness as a spiritual discipline. This is called "Conscious Realisation of the Inner Divine."

The first task is to develop awareness of the Divinity within. The next stage is the realisation of the truth that the divinity that is within one's self is equally present in all others. One must recognise that the veil or barrier that appears to separate him from others is born of delusion and every effort should be made to remove it. Only then will it be possible to experience the oneness of all living things. "**Aham eva idam Sarvam**," says the **Sruti** (I am indeed all this). The realisation dawns: "All this is contained in me." And then there is the consciousness, "I am Divine. The Divine is me. I am Brahman. Brahman is myself. There is no distinction between Brahman and me."

Six mental states

After attaining this stage there is a third stage, which has been characterised as the **Aarohana-Avarohana** (the Ascent-and-the Descent) stage. Man has six different kinds of mind. They are:

- (1) The Ordinary Mind; (2) The Super-mind; (3) The Higher Mind; (4) The Illuminated Mind;
- (5) The Intuitive Mind; (6) The Over-mind or Beyond the Mind.

The starting base for the six levels of minds is the ordinary mind. At the summit level is the Over-mind. In the mental processes what goes on is an ascent from the ordinary mind to the Over-mind as well as a descent from the Over-mind to the lowest level. It is when the ascending process and the descending process meet that there is fullness in the human being.

There is no difference between one kind of consciousness and the other. All consciousness is alike because it is a manifestation of Brahman (the Absolute). It is Brahman that has manifested itself as the Cosmos. The doctrine of evolution is being discussed widely and widely accepted.

But one should try to understand how evolution takes place in Nature. Evolution in Nature is really the gradual unfoldment of the inherent powers of Nature. The evolutionary process

For instance, life has evolved from matter and mind has evolved from life. What is meant by matter? Matter is that which is encased in life. Consider the example of paddy. As long as the rice grain is covered by husk it is called paddy. When the husk is removed it becomes rice.

Paddy has the power to germinate as long as the husk remains. Likewise, the vital principle is contained in matter. It may thus be seen that life came from matter. Likewise, the mind evolved from life. Today men are prepared to recognise that mind evolved from life and life from matter.

But they are not ready to go beyond this stage in human evolution. Human evolution cannot be complete unless it goes beyond the mind.

The next step in the human evolution is the Super-mind. But man has to go forward even from **supramental** to the ultimate stage of **Sath-chith-ananda** (Being-Awareness-Bliss) to realise his final destiny. The day when man is able to experience the Divine state of **Sath-chith-ananda** is really the holy day of **Shivarathri**.

When a person is attached to the body and considers the physical alone as real, he is bound to remain ignorant. The gross body is sustained by food and is limited by its material basis. But there is a subtle body which transcends the physical. This is called **Lingadeha**. After understanding the nature of the subtle body, men should try to proceed further to know the nature of the **Karana Deha** (Causal body, which is subtler than the **Lingadeha**), which is the experience of **Ananda** (Divine Bliss). Everything has its origin in Bliss and is dependent on Bliss. Bliss is present in a subtle form in every object in creation. Have the urge to change to a higher state

Of what avail is the study of the Upanishads and the **Gita**, if there is no transformation in our thoughts or way of life? There must be the urge to change and progress towards a higher state of consciousness. It is only when we reach the **supramental** stages that we can grasp, to some

extent, the relationship between the phenomenal Universe and the Divine. In reality we are all embodiments of **Sath-chith-ananda**. Your real "I" exists in all the stages of waking, dream and deep sleep. But in the dream and deep sleep states you are not conscious of your body. The entity that exists in all three states undergoes no change. You must try to understand the nature of this "I."

You must examine where all your **sadhanas** are leading you. You have to proceed from the purely mental stage to the highest stage of the Over-mind and experience oneness with the Universal Consciousness. You may regard this as extremely difficult. But if you have dedication and perseverance, it will be quite easy. There is nothing in the world easier than the spiritual path. But when there is no earnestness, it appears difficult. That is why the **Gita** has declared:

"Sradhaavaan labhathe Inanam" (The earnest aspirant acquires the Supreme Wisdom). If you are deeply interested in anything, you will accomplish it. The Cosmic Consciousness Hence you should constantly remind yourself: "I am the embodiment of the Divine consciousness. **Sath-chith-ananda** constitutes my form." Man today has forgotten his true nature and looks upon the world entirely through the senses, the mind and the intellect. But behind all these organs there is the **Sath-chith-ananda** which is fundamental. It is because of this **Atmic** Bliss principle in him, that man is ever seeking bliss. The whole cosmos has emanated from the **Parabrahman** (the Supreme **Omni**-Will). It appears as a material object. But from the material, we should proceed to the spiritual--the Universal Consciousness. There is the "Higher Mind" in man. It is present to enable man to transcend the physical and the mental and to reach the Divine. Ordinary life consists of Matter + Mind. But Matter + Being is beyond the mind. It leads to the Super-mind. The mind attracts many objects that it sees. It promotes a variety of qualities, attitudes and attachments. Above all, it encourages the inflation of the **Ahamkara** (ego). Puffed up by his ego, man loses all his powers of discrimination and forgets what is evanescent and what is permanent. He makes himself an object of derision. It is only when the ego is deflated and eliminated that man can gradually realise his spiritual essence. Spirituality cannot be understood as long as the ego is dominant. And of what use are spiritual studies and discourses

to one who has no understanding?

Embodiments of Divine love! You are engaged in various spiritual exercises. Some call it worldly, illusory and ephemeral. It is described as Maya or **Mithya**. This is entirely wrong. I am **Sathyam** (Real). You are Real. The whole universe is Real. Consciousness is immanent in everything. Everything is a manifestation of Brahman. When we recognise this unity which underlies everything we shall be able to know the nature of Divinity. The world is Real To go about describing the world as unreal, illusory, impermanent will amount to practising a deception on people and not proclaiming the truth. If the world is unreal, even the teaching that it is unreal, is equally unreal and has no meaning. No. That is not so. This Cosmos is Real. It is not a question of seeing truth within the unreal or the unreal in the truth. It is **Sathyamuloni** **Sathyamu** (the recognition of the Truth in the Real). It is only when this basic truth is recognised that we shall be competent to grasp the nature of our inherent Reality. The Cosmos is Real. The forms in it may change. Bodies may change. Change is the characteristic of the evolutionary process. But what should be recognised is that at the core of all things is a fundamental Reality. This is the triple principle: **Asthi**, **Bhaathi**, **Priyam** (Existing, Shining or manifesting and Pleasing or loving) or **Sath-chith-ananda** or **Sathyam**, **Shivam**, **Sundaram** (Truth, Goodness and Beauty).

When we recognise that the body, which is the basis of life, is subject to change, how can the phenomenal world be described as a delusion just because it is also subject to change? The universe has come from the Brahman, the Universal Consciousness. The multiplicity of forms are like the different kinds of figures made from sugar to attract children. The forms are different, but the basic consciousness is one. Just as a doll made from sugar is dissolved in the mouth, the external form of the body should dissolve in the experience of **Atmic** bliss. The source of life is Brahman. Change and evolution are natural to it. But the presence of the unchanging Divinity should be experienced within the changing body. In the evolutionary process, the **Brahmic** principle, existing in the matter, evolved to life. The mind evolved by a leap from consciousness in life. The mind should

not stop there. It should

evolve towards consciousness of the Divine and ultimately merge in the Universal

Consciousness---the **Sath-chith-**

Sathyam-Inanam-Anantham

Every human being should strive to progress towards the ultimate state of "Over-mind"

consciousness---the state which has been described by the seers as **Vijnanamaya Kosa** (the

Super-intellectual Mind). **Vijnana** (modern science) is concerned with analysing physical objects.

But **Vijnanamaya Kosa** (the Super-intellectual Mind) is concerned with exploring the Supreme

Reality-the Omnipresent Consciousness. This alone is true scientific enquiry. It is from the

Vijnanamaya Kosa that one proceeds to the **Anandamaya Kosa**--the state of Super

consciousness, of Total Bliss.

It may appear difficult to attain this state. But without making the necessary effort, it should not

be treated as beyond one's capacity. Listen to My words. I shall show you the way. If you merely

listen but do not practice what I say, you will not reach the goal.

Train your minds towards the Divine

It is a natural process. In a bud there is very little fragrance. When it grows and blossoms, it

acquires fine fragrance. Likewise, when the human consciousness expands, it finds fullness in

the state of **Sath-chith-ananda**. Starting with the ordinary mind the consciousness rises to the

Super-mind level. Then it moves up to the state of the Higher Mind.

The next higher stage is that of the Illuminated Mind. Through all these stages, the continuing

entity remains the same, as in the bodily changes from infancy to old age. That is the Universal

Consciousness which is present in everyone the One in the Many. The Universal

Consciousness is the **Sathyam** (Truth). It is **Inanam** (the Supreme Wisdom). It is **Anantham** (Infinite).

Turn your minds towards the Divine. Repetition of the Name of the Lord has been prescribed as

a spiritual discipline to turn your mind away from the things of the world. If you devote the

whole of this night to thoughts about the Lord, your minds will be transformed, even if you are

not able to reach the highest state of "Over-mind." Ever beating in mind the triple characteristics

of the Divine--**Sathyam, Inanam, Anantham**, Brahma--strive to achieve the supreme goal of Man.

Discourse in the **Poornachandra** Auditorium on **Maha Shivarathri** Day, 16 **Feb** 1988

If in this world you want to promote friendship, you can do so by using sweet words, by talking in a very sweet manner and by speaking about sacred things.

Sathya Sai Baba

8. Karma and Divine Grace

The edifice of man's life is erected on four walls: **Janma**, Karma, Dharma, Brahman (Birth,

Actions, Duties and Supreme Reality). These four walls are interdependent and inextricably

connected with each other. What for does birth take place? To perform actions. How are actions

to be done? Actions should be filled with Dharma (Righteousness).

Through righteous actions

one should realise the Brahman.

Man has forgotten this goal. Today actions are related to physical needs and Dharma is

concerned with getting on in the world. There is no awareness of the Supreme. Without four bare

walls, even a cottage cannot be erected. The mansion of life has to be supported by the four

essential walls of **Janma**, Karma, Dharma and Brahman. Karma (Action) is the cause of birth. It

is the life-sustaining force. The body is the instrument of this vital force. Karma sustains life in

the body, through the body. Every action done by man is described as Karma. Man performs

actions for the fruits thereof. He takes birth again to experience the results of his actions. That is

why, it is declared in the **Gita**: "Karma **anubandheeni manushyaloke**" (Man's life in the world is

bound by his actions). It is not possible to get away from action, but it is essential to perform

actions properly.

Our condition in life is determined by our actions. Our habits are governed by our actions. Habits

determine conduct. And conduct determines our future. Hence it is supremely important how we

act. Good and evil in life are determined by the nature of our actions.

To claim that "I am the

doer, I am the experiencer and I am the enjoyer," is a sign of egoism.

Good and evil result from

actions, whether one is aware of their consequences or not.

Krishna and **Dharmaraja**

After the end of the **Mahabharata** war, Krishna approached **Dharmaraja** and told him:

"**Dharmaraja**! The battle is over. You have been victorious. You must now be crowned as king."

Dharmaraja did not accept Krishna's advice. He told Krishna: "Did I kill so many of my kinsmen

and friends only to assume the crown? For whose sake should I become the ruler? I killed many

of my kinsmen and I was also responsible for the death of many

others. Over whom should I rule? What joy can I derive from such **rulership**? I have no use for this paltry kingship. I do not wish to be crowned." **Dharmaraja** pleaded in this way with Krishna and would not agree for his coronation. Krishna realised that it was no use himself arguing with **Dharmaraja**.

The ways of the Lord are mysterious. In everything He does, He sets an example to the world.

No action of the Lord is without a purpose, though its meaning may not be obvious. When the

Lord comes in human form, proximity to the Lord may conceal the full import of His words or actions.

Bhishma asks **Dharmaraja** to follow Krishna

Krishna thought that **Dharmaraja** would be more amenable to advice if it came from a venerable

elder like **Bhishma**. So He took **Dharmaraja** to the grandsire of the **Pandavas**, who was lying on a

bed of arrows. Krishna knew that **Dharmaraja** would heed

Bhishma's sage counsel. If **Bhishma**

advised and encouraged **Dharmaraja** to go through the coronation and accept the burden of

kingship, Krishna felt that **Dharmaraja** would not refuse. So, after leaving **Dharmaraja** with

Bhishma, Krishna retired.

Bhishma looked at **Dharmaraja** with tears streaming from his eyes and said: "**Dharmaraja**! Will

you wholeheartedly respect my words?" **Dharmaraja** held the hands of his grandsire and

reverently promised him that he had never gone against **Bhishma**'s injunctions in the past and would never do so in the future.

Bhishma then said: "**Dharmaraja**! Before the war you relied on Krishna. You regarded him as

your mentor. He, whom you revered as your mentor before your ends had to be realised, is

worthy of the same regard even after your purposes have been realised. It is unworthy of you to

ignore Krishna's advice now. You are looking upon him only as a kinsman. Krishna is God

incarnate. No doubt he is your kinsman and friend, but you have no conception of his powers.

Looking at the world externally, you are wasting your time. Look within and see the Truth,"

advised **Bhishma**.

Dharmaraja replied: "Grandsire! I know full well with what love you brought us up when we

were left fatherless. You fostered us with greater care than even a father could have bestowed.

But we fought against you in the war and brought you down. We resorted to a deceitful

stratagem to make our Guru **Dronacharya** lay down his arms. We killed numerous dear kinsmen

and friends in the war. After all this, what joy can I derive by ascending the throne? Please spare

me from the ignominy of coronation." **Dharmaraja** piteously pleaded with **Bhishma** in these words.

The bonds of Karma and Time

Bhishma smiling at **Dharmaraja** said: "The world is bound by Karma. **Dharmaraja**! You are well

versed in the scriptures. Nevertheless, you speak about killing so many people. Who are the

killed? And who are the killers? You do not have the power to kill or to make others kill. Killing

and getting killed are consequences of past **karmas**. Karma is responsible for everything that happens. Let me illustrate this by a story."

Bhishma then related the following story: "A woman who had an only son lost her husband.

Taking her son with her she was going through a forest to go to another village. On the way she

rested under a tree with her son sleeping on her lap. Suddenly the boy woke up with a shriek and

started crying. The mother woke up and noticed that a cobra had bitten her son and was

wriggling back into an anthill. Within a few moments the boy died. While the mother was

wailing helplessly over the death of her son, a highway robber, who was passing by that way,

heard her cries and enquired about the cause of her grief. Learning about the death of her son

from a snake bite, the robber decided to dig up the anthill and kill the cobra.

At that stage, the woman took hold of the robber's hands and pleaded: "Dear man! Please do not

kill the cobra. Will my son get back his life if you kill that cobra? I cannot escape my fate." The

robber said: "That poisonous snake can cause the death of others who may come here. I have a

duty to destroy poisonous creatures." Then the mother replied: "Son! It is by the dictates of

Kaala (Time or Fate) that this poisonous cobra bit my son. His death is the result of his own past

karnum."

Karma is responsible for everything

"We are not aware of the consequences of our actions when we do them. We grieve over our

calamities when they occur. Behind every good or bad event there is a cause, **Dharmaraja**!

People talk about **Yama**, the God of Death. He comes in innumerable forms to take life at the

appointed time. **Yama** is called Time or Destiny, **Dharmaraja**! Karma

is responsible for everything. How is it that you could not see that a simple woman realised so clearly? You are well versed in all the **Sastras** and know what is wrong. Knowing that gambling is among the five great sins, you succumbed to play the dice and as a result had to endure innumerable difficulties including living in the forest as an exile with your family. Were not all your ordeals the consequences of your action? No one can escape from the consequence of one's deed. With God's grace the results can be overcome. But if one disobeys the command of the Lord, no one can save him. By going against Krishna's command, you will not save yourself from the consequences of your actions," concluded **Bhishma**. Submit to the Divine Will Finally **Bhishma** exhorted **Dharmaraja** in these words: The Divine Will is the basis of all action. The Divine can annul the consequences of these actions or provide the means of expiation for them. Hence, your duty is to carry out faithfully the Divine command. If you act to the contrary you will be ruining your life. Bow to Krishna's command and get yourself crowned."

Dharmaraja, however, continued to be racked by doubts as to how the law of karma operated. Was the boy's death from the cobra bite a decree of Fate? **Bhishma** reassured **Dharmaraja**, the Lord grants the fruit of every action, according to each person's deserts, in any form, in any situation, through any agency. All results follow from the actions. The wicked **Kauravas**, although they knew the principles of morality and justice, subjected the noble **Pandavas** to such troubles and ordeals that ultimately their entire clan was destroyed. Because the Divine was on their side, the **Pandavas** were victorious. **Bhishma**, therefore advised the **Pandavas** not to ignore Krishna's advice in the hour of their success. It is not easy to explain in what form and in what manner Karma follows a person. A cow, which feels proud about its horns and its size, finds itself controlled by a rope through its nostrils on account of its karma. Hence one must bear with whatever troubles that may come, treating them as the consequences of past actions. But the effects can be mitigated or removed by earning the grace of the Divine. As you sow, so shall you reap Men today do not view things in this manner. Considering some person as the author of his

misfortunes, they tend to abuse him, without thinking about their own actions. They should realise the Truth of the saying: "As you sow, so shall you reap." Your present state is the result of your past actions. Therefore, by doing good acts in the present, you must ensure beneficial results in the future. Everyone should realise that for happiness or sorrow, profit or loss, his own actions are responsible. Of all actions nothing is so reprehensible as the violation or ignoring of the Divine's injunctions. The Vedas have emphasised the important role of Karma and urged that due regard should be had for its operation. Students should try to understand the inner meaning of all teachings. They should not concern themselves with the actions or words of individuals. They must concentrate on their respective duties. Intelligent persons may discuss matters of moment. The small-minded may discuss personalities. Both types of discussions are likely to be exercises in futility. What should be realised is that nothing happens without a cause and that every result is the outcome of a particular action. Once the cause is understood, one should act on that understanding, avoiding actions which are bound to have undesirable consequences and performing actions which will yield beneficial results. Do not be concerned whether someone is watching your actions or not. God is certainly watching your actions. Therefore you must take care to act righteously at all times and in all situations. Today people claim to be working for world peace. How can those who have not achieved peace within themselves hope to achieve world peace? Those who have not learnt to look within themselves and cultivate a broad spiritual outlook are not competent to work for peace in the world. Education is for acquiring wisdom Students! Your actions are responsible for your good or ill, your fame or disgrace, your joy or grief. Do not get excited over petty demands and desires. Fix your minds on permanent ideals. The discipline you observe should not be confined to your tenure in the college. When **Bhishma** questioned **Yudhistira** whether his faith in Krishna endured only as long as the war lasted, **Yudhistira** was bitten to the quick. He realised his mistake and felt repentant deep in his heart. Today's students, however, seem to be immune to such appeals. Do

you need Sai Baba only for obtaining a seat in the Institute? Don't you need the help of Sai after you have finished your studies? You will need Sai always. You must not forget how you completed your studies and what the Sathya Sai Institute has done for you. If you forget this, you are in for all sorts of troubles. You should not forget the pledge you have given to the Institute, whatever difficulties you may confront. Remember the example of Emperor Harischandra who went through every kind of ordeal to honour his plighted word. Treat your word as a sacred expression of the Divine. Do not speak ill of others. Do not give room for attachment and hatred in your hearts. Education is for acquiring wisdom, not for getting material wealth. Bear in mind the message of the sages Do not treat lightly your human birth. Show respect for words of elders, parents and teachers. The Yadava clan, in which Sri Krishna was born, was totally destroyed because of the disrespect shown to a sage. Bharath's history is full of the lives of great souls. Bear in mind their message, which will be of use to you sometime or other. Their teachings are wholesome medicine for the spirit. Mundane existence is subject to a variety of diseases. For all of them, remembrance of the name of the Lord is the panacea. When you install the name of the Lord in your hearts, revere your parents and respect the Divine that is present in all beings, you will be able to lead ideal lives. Pursue your studies for achieving consummation. Cultivate good habits. Thanks to your good karmas in previous lives, you are having the good fortune of studying here. Take full advantage of this precious opportunity. Krishna operates "Cancer" in the body politic Dharmaraja once asked Krishna: "Krishna! Why did you bring about this disastrous war for the sake of this contemptible rulership over a kingdom? Forty lakhs of warriors died in this battle. Only the Pandavas have survived. Is there any justice in sacrificing the lives of forty lakhs of men for the sake of the five Pandavas?" Krishna replied "Dharmaraja! You are looking at the numbers involved I am looking at the principles at issue. Can any crores of insects equal a lion? "Kurukshetra is comparable to the body. Kuru means work. The body is the instrument of action. Because it is the field in which action takes place, it is called Kshetra (field). Supposing in the

back of the body, there is a gangrene. If it is allowed to grow, it will spread throughout the body. If the gangrene is on the arm or the leg, you can remove it by the amputation of the limb concerned. But when it is in the back, how do you deal with it? A major operation will be necessary. Likewise, the evil qualities in the Kauravas were like cancer in the body politic. If they had been ignored, the entire nation would have got infected. Hence, acting as a surgeon, I carded out the operation of the Mahabharata war, with Arjuna as my assistant. In the process, forty lakhs of "microbes" died. For the sake of saving these microbes should we let the patients die? To save the individual you have to eliminate the cancerous microbes. Likewise, persons with evil qualities are like cancer cells. I saved the nation by destroying these bacteria. There is no sin in this," declared Krishna. How the Divine acts If for doing a good deed, you have to cause a little harm, even that should be regarded as a help. But, in all such cases, there should be absolutely no element of self-interest. Whatever help is rendered, with a selfish motive behind it, is no help at all. Because the Divine is totally free from self-interest, whatever He does is utterly blameless and is solely for the welfare of the world. It is foolish to question the propriety of God's actions. There is nothing beyond His powers. He is the creator, the protector and the destroyer. When He protects, no one asks why He protects. But when He does not protect, questions are asked about His inaction. When the Lord punishes, the question is asked: "Why does God inflict punishment? Is it not wrong on His part to do so?" Such questions are motivated by selfishness and self-interest. God is totally free from any taint of self-interest. To indulge in controversies over the Divine actions is supreme folly. There is a valid reason behind every action of the Divine. Therefore, your duty is to pray to God and secure His grace. Take, for instance, the case of Sakkubai. When Sakkubai wanted to join the pilgrims going to Pandharpur, Krishna could have openly arranged for her joining the party. But He did not do so. If she would have gone against her husband's will, she would have got a bad name. To maintain her good reputation and show her as an example to the world, Krishna assumed Sakkubai's form and subjected Himself to all kinds of harassments of the mother-in-law,

while the real **Sakkubai** was sent to **Pandharpur**. Why did Krishna do this? The Lord is ready to assume any form and subject Himself to any hardship to uphold Dharma. On the one hand, public opinion has to be respected. On the other side, the devotee should not go astray. Only the Divine knows how to reconcile these opposites. Men in general can look at things only from their personal point of view. They cannot have an integral view of things. Students should note that on one side they have to set an example to the world by their behaviour. At the same time they have to conform to the Will of the Divine. They have to follow both these courses. They have to please their parents who have done so much for them. They have to bring credit to the Institute which has been their **Alma Mater**. Whether you are here or elsewhere, your conduct must be the same. It is unworthy of a human being to vary his behaviour according to place and time. Sanctify every act. Recognising the supremacy of action, you must see that everything you do is pure and holy. Action is not limited to what you do with your hands. What you hear, what you see, what you speak and even what you think---all of them constitute action. This means that the things you see, the words you hear, the thoughts you think and the speech you make should all be pure. All that you take in through your five senses should be wholesome and pure, and not merely your food alone. Only then can it be **Satwic**. Devotion is not confined to **bhajans** and exhibiting a yearning for Swami. Every one of your actions should be filled with devotion. Each one is the architect of his destiny. And as **Bhishma** pointed out to **Dharmaraja**, no one can avoid the consequences of his actions. What he can do is to pray to the Lord and show him how he can atone for his wrong doings. It is essential to suffuse all our actions with Dharma. That Dharma should be dedicated to the Divine. When this happens, life becomes sanctified. There may be no rebirth at all. Therefore, build your lives on the four pillars of **Janma**, Karma, Dharma and Brahman. This is my benediction for all of you. Discourse to the students of the **Sri Sathya Sai** Institute, at the students hostel, 21 **Feb** 1988

Sacrifice is sweeter than enjoyment. Sacrifice should become the aim of life. Only through sacrifice can one attain peace. Sorrows do not flee from us as long as the mind is not at peace with itself.

Agonies dwell forever within us. Without the tranquillity of the soul any amount of wealth cannot be of any use. Surrendering the fruits of action with a dispassionate mind is eligible to be termed sacrifice.

Sathya Sai Baba

9. From **Annam** To **Ananda**

In the study of the scriptures we come across the terms **Sama** and **Dama**. **Sama** is generally regarded as meaning control of the inner senses and **Dama** as referring to control of the external senses. This is not correct. **Sama** means control of both the inner and outer sense organs.

Among these sense organs, three are most important: the eyes, the ears and the tongue. Each of them tries to follow the other. When the eye sees something, the ear tries to listen to what is happening. Immediately thereafter the eye seeks to explore something new on the basis of what the ear has heard.

These sense organs, however, do not function by themselves. They are called **Upakaranas**, that is, subsidiary instruments. For all of them, the mind is the base. It is the mind that creates within itself its conception of the Universe. It gives form to the perceptions got from the senses.

The mind is the basis for the actions of the eye, the ear and the tongue. In the waking state, the eye sees, the ear hears and the tongue speaks. In the dream state, the eyes, the ears and the tongue are inoperative. In the dream state, the mind alone sees, hears and does the talking. The mind does all the functions of the senses. It is the inner operator of all the sense organs.

Without control of the mind, man cannot have peace even for a moment. One who wishes to lead a happy and peaceful life, must exercise control over his senses. Man today has lost peace of mind because he has no control over his senses.

The senses and the elements

There are five kinds of senses in man: Hearing, touch, sight, taste and smell. These five senses

are based on the five elements: **Akasa** (ether), **Vayu** (air), **Agni** (fire), **Aapa** (water), and **Prithvi** (earth).

The earth is the grossest of the elements; water is subtler and more pervasive than earth. Fire is subtler and more pervasive than water. Air is even more subtle than fire and is extremely pervasive. Ether is the subtlest and pervades everything. In this ascending order of subtlety, each element exhibits a wider pervasiveness than the preceding element. With increasing subtlety,

pervasiveness also expands. In the reverse process, when subtlety diminishes, the density increases and the pervasiveness contracts. Thus air is less subtle and grosser than ether. Fire is grosser and less pervasive than air. Earth is the grossest and least pervasive.

Akasa is the basis of all the other elements

It may be seen from this that ether is the basis of all the other elements. **Akasa** (ether or space) is

the basis from which the other elements have emerged. **Akasa** may be compared to an infinite

pot. All the other four elements are evolved from it. From the **Gatha** (movement) of ether, air

came into existence. Out of air, fire emerged in course of time. Without air, there could be no

fire. Out of the heat generated by fire, water was formed. For instance, in the human body, after a

bout of fever, there is sweating. When we move in the hot sun, we perspire. This shows how

water results from heat. From water all multifarious forms in Nature are evolved.

The relationship between grossness and pervasiveness can be illustrated by an example. Suppose,

for instance, a jasmine flower is placed on a table in a room. The flower, which is gross, is small

in size. But its fragrance, which is subtle, pervades the whole room. Likewise, steam which is

generated from water, occupies a much larger space than the volume of water from which it is produced.

The mind of man, because of its extreme subtlety, is capable of immense expansion. But because

of the senses, the mind has attraction for a variety of objects and persons. When these objects fill

the mind, its expansiveness gets reduced. It is only when the attraction from these objects is

reduced that the mind can achieve expansion.

If today man is filled with worries and has no peace of mind, it is because his mind is filled with

innumerable desires. The world cannot be blamed for man's mental state. Nor can samsara

(family life) be held responsible for man's bondage. You bind yourself to Nature and the family,

by your attachments and desires. To withdraw yourselves from these attachments and to reduce

your subjection to the external world, you have to practice control over your eyes, ears and

tongue.

Three qualities of each sheath

In this context you have to consider three factors: the gross, the subtle and the causal. Taking the

examples of the tamarind fruit, you find that it has the outer rind, the

fruit inside it and the seed

within the fruit. All these are associated with one another. Our body is like the outer rind of the

tamarind fruit. Our mind can be compared to the fruit within. Our causal body is comparable to

the seed in the fruit. The human entity is the combination of these three. And in this entity, there

are five **Kosas** (sheaths)---the **Annamaya** (the food sheath), the **Pranamaya** (the vital air sheath),

the **Manomaya** (the mental), **Vijnanamaya** (the intelligence) and the **Anandamaya** (the Blissful)

Kosas.

The **Annamaya Kosa** has three qualities: hunger, thirst and sleep. The **Pranamaya Kosa** (the vital

sheath) has also three qualities: inhaling, exhaling and motion. The **Manomaya Kosa** has these

three qualities: **Sankalpa** (thought), **Vikalpa** (absence of thought) and Manana (introspection).

Vijnanamaya Kosa has three qualities: **Medha Shakthi** (intelligence), **Viveka Shakthi** (power of

discrimination) and **Vijnana Shakthi** (wisdom). The three qualities of **Anandamaya Kosa** are

Priyam (fondness), **Modam** (delight) and the **Pramodam** (Supreme delight or ecstasy). Everyone

aspires to have these three experiences. When a person sees something and has liking for it, the

feeling is **Priyananda**. When he enjoys an object or an idea or the company of a person dear to

him, that experience is called **Modam**. The experience one has when he identifies himself with an

idea of a person or an object that he likes is called **Pramodam**. For example, one learns that

mangoes have come into the market. He derives a pleasure immediately on seeing the mangoes.

This is **Priyam**. He then buys the mango and takes it home. The joy he derives from possessing

the mango is **Modam**. Then he eats the fruit with relish. The joy derived from this is **Pramodam**.

The Devotee's delight in experiencing Divinity

The devotee, yearning constantly for a vision of the Lord, derives a similar kind of delight,

which has been described as "**Nithyanandam Parama Sukhadam**," (Ever-blissful and conferring

Supreme happiness). Or he may wish to see the physical form of someone who is eminently

estimable and dear to him. The moment he sees such a person he experiences delight. This is

Priyam. He goes near the person and delights in the nearness to him. This is described as

Modam. When they experience joy together, it is called **Pramodam**.

There are three levels in the experiencing of this **Ananda** (joy). Many kinds of spiritual practices

are resorted to for realising God. During these exercises, one day God appears in a dream. The devotee rejoices in it. When the Lord seen in the dream appears before him, the devotee derives even greater delight. When he is able to move and sport with the Lord, he becomes ecstatic. That is described as **Brahmanandam** or **Yogananandam** or **Advaitanandam** (the bliss of oneself with the Divine). It is also called **Paramanandam** (Supreme Bliss). Of all forms of delight, the bliss that is experienced in oneness with the Divine is unexcelled. Develop a keen sense of discrimination To achieve this state of bliss a start has to be made with the control of the senses. The senses have to be directed along right lines. The mind is the basis for all these sense organs. Without mental consciousness, the sense organs will not be able to function at all. From time to time the senses are likely to go astray. If a brass vessel is struck with a stick, it will send out vibrations. Likewise, when someone **criticises** you, your mind waves will get excited by the sound waves reaching a certain nerve centre in the brain. Immediately an angry reaction occurs. The stage is set for a quarrel. Then there is no control over the mind. On the other hand, someone else may come and praise you. You forget yourself and get immersed in joy. The sense of discrimination may be lost through excessive elation or through deep distress. When the discriminating power is weak, the mind is prone to pursue wrong courses. You have, therefore to find out the true role of the mind. Below the mind is the vital principle. Above the mind is the **Buddhi** (Intelligence). **Buddhi** is associated with the **Agni** (fire) principle. Prana (the vital force) is also associated with the fire principle. The mind is situated between these two. "**Chandramaa Manaso Jaatah**" says the **Veda** (The moon is the presiding deity of the mind). The moon is considered a watery planet. Caught between the two "fires" above and below it, the mind is unstable. The **Atma** and the senses You must understand how the mind functions. It is the underlying current in all sense organs. Supposing you are asleep and are experiencing a dream. You see in the dream your parents and friends. Was it your eyes that saw them in your dream? No. In the dream state the eyes are closed. In the dream state you are talking to your parents and friends. But compared to the waking state, the mouth is silent in the dream state. You feel in the

dream you are listening to what your parents and friends are saying, but it is not your ears that are hearing. All that you see, hear or say in the dream are all the processes of the mind alone. Hence it is obvious that sense organs are only subsidiary organs and not self-acting instruments. However, beyond the senses, the mind and the **Buddhi** (Intellect) there is the **Atma** (the Indwelling Spirit). Each sense organ has only one function to perform and cannot perform any other function. The eye can only see but cannot hear. The ear can only hear but cannot see. The tongue can only speak but cannot hear. Each sense organ is confined to its specific function. But the **Atma** comprehends and transcends all of them. It can see, listen, speak and think, hence, it is said: "**Buddhi graahyam atheendriyam**" (The **Atma** transcends all senses). Egoism cannot be cured by medicine The sense organs are subject to various kinds of afflictions. With such disabilities, they cannot serve as reliable indicators of truth. Take, for instance the tongue. When a man is hungry the **laddu** (made from sugar) tastes sweet to the tongue. But the same **laddu** tastes bitter to the tongue when a person suffers from Malaria. Thus, when there is disease, the tongue fails to serve as a truthful organ of taste. Consider the case of the eyes. When one is healthy, the eye sees every colour in its true form as red, green or yellow. But when a man suffers from jaundice, the eye sees everything as yellow. Here, again the eye fails to serve as a reliable indicator of truth when it is subject to disease. All the organs in the body are prone to disease of one sort or another. But, of all the ills to which man is prone, there is one which cannot be cured by medicine, that is, **Ahamkara** (egoism). This ego aggravates the tendency of the senses to lead man astray. In this context, there are seven factors which have to be considered: (1) **Deha** (the body); (2) Karma (action); (3) Raga (attachment); (4) **Dweshha** (hatred); (5) **Ahamkara** (egoism); (6) **Aviveka** (lack of discrimination) and (7) **Ajnana** (ignorance). These seven influence the human condition. Ignorance undermines the power of discrimination. Without discrimination **Ahamkara** (self-conceit) develops. **Ahamkara** breeds the twins: attachment and hatred. Attachment and hatred lead to the experience of **kartha** (the consequences of one's actions). Raga and **Dweshha** generate actions of various kinds. These actions, in their turn, are the cause of

birth in a **deha** (body).

It follows that the root cause of **Janma** (human birth) is Karma (action). When your actions are good, you obtain a good birth. Your birth is the result of your actions. The nature of one's birth determines one's attachments and aversions. The attachments of a good person (by birth) are to God and the godly way of life. He yearns for God, adores God and worships God.

Six forms of devotion
Such a person develops one or the other of six forms of devotion such as **Saantham** (tranquillity), **Sakhyam** (friendship), **Daasyam** (service), **Vaatsalyam** (maternal love), **Anuraagam** (loving feeling) and **Madhuram** (ecstatic devotion). **Bhishma**, Arjuna, Hanuman, the **Gopikas**, **Yasoda** and **Radha** are examples of the different forms of Bhakti.

Bhishma manifested devotion in the **Saantha** form. Lying on a bed of arrows for 56 days, awaiting the advent of the auspicious moment for giving up the body, **Bhishma** devoted his thoughts to God with a serene sweetness and calm mind.

Arjuna is the exemplar of **Sakhya** Bhakti. All his life he was devoted to Krishna, enjoying the relationship as brother-in-law, but always adoring Krishna as his divine mentor. Arjuna's devotion was based on kinship. Krishna, for the same reason, protected Arjuna as a kinsman.

Hanuman's devotion to **Rama** exemplifies **Daasya** Bhakti (service as a form of devotion).

Hanuman's only thought was to serve **Rama** always, be near to him and wait for his commands.

Once **Rama** called Hanuman and asked him: "Hanuman! How do you love me?" Hanuman

replied: "In terms of the physical, I look upon you as my Lord and regard myself as your servant.

In terms of the mind, you are the object and I am only your image. Spiritually, You are I and I

am You. I am experiencing you in these ways. As long as I have the body consciousness, you are

the Lord and I am your servant." This is the attitude that prevails in **Daasya** Bhakti.

Anuraaga Bhakti (loving devotion) is exemplified by the **Gopikas**. Whatever work they might be

doing, their thoughts were centred on Krishna and they were always yearning for Him. When

work is done in this way, it is transformed into worship. Every action is dedicated to the Divine

and is performed as an offering to the Divine. With this attitude, the **Gopikas** were prepared for

any kind of trials and tribulations from husbands and mothers-in-law. They worshipped Krishna

without any feeling of rancour and bitterness against those who treated them harshly. Krishna

was firmly implanted in their hearts. This is known as **Anuraaga** Bhakti--the form of devotion in

which the devotee is inseparably bound to the Lord in his heart.

Yasoda exemplified **Vaatsalya** Bhakti--loving the Lord as a mother loves a child. Despite the

numerous miracles performed by Krishna and in spite of witnessing manifestations of his

divinity in various ways, **Yasoda** regarded Krishna as her son and loved Him with maternal

feelings. Even when Krishna showed to her all the fourteen worlds in His open mouth, **Yasoda**

imagined that it was only her own imagination and Krishna was just a child. Even when Krishna

was performing wonders in **Mathura**, **Yasoda** was worried about Him as any mother would and

made anxious enquiries about her **Gopala**, when **Uddhava** came to **Repalle**.

In worshipping Krishna, devotees have their own individual partiality for certain names.

Meerabai always hailed Him as "**Giridhara Gopala**." **Sakkubai** always called Him "**Ranga**!"

Ranga." **Yasoda** was attached to the name "**Gopala**."

Radha is an example of **Madhura** Bhakti. **Radha** completely identified herself with Krishna. Her

devotion to Krishna was on an inseparable relationship. The **Radha**-Krishna relationship is that

of **Prakruthi** and **Paramatma** (of Nature and God).

Control of eyes and the tongue

In the journey to the Divine, man has to reduce progressively his desires, which are the cause of

all his difficulties. It is true that man cannot exist without desires. But, they should be within

masonable limits. There can be no happiness without control of desires. Among the senses, two

are most important: the eyes and the tongue. Because of their exceptional importance, the Lord

has provided them with the means of restraining their activities. The Lord points out: "You silly

man! Take note that I have provided natural means for closing the eyes and the mouth." If you do

not want to see anything undesirable, you can close your eyes with the eyelids. The ears and the

nose have no such devices for closing them. The mouth has lips which can seal the tongue.

Observe, therefore, restraint in speech and control the tongue.

Control your eyes. When you

control your eyes and tongue, you can easily control all other senses.

When the eyes roam freely, the tongue begins to wag without restraint. When the tongue is

engaged in endless talking, the eyes want to look at every conceivable

thing. When both these organs combine without restraint, life can become a calamity. Therefore, direct your eyes on good things alone. Students should realise that only when they have control over what they see, what they hear and what they speak will they be able to live happy and meaningful lives. Observe moderation and sweetness in speech. Do not engage in purposeless and evil talk or in scandalous gossip. The triple purity that pleases the Lord There are three things which are immensely pleasing to the Lord: A tongue that never indulges in falsehood. A body that is not minted by causing harm to others. And a mind that is free from attachment and hatred. These three constitute the **Thrikarana Suddhi** (Triple Purity). Refrain from uttering falsehood, inflicting pain on others and entertaining ill-will towards others. Practise silence as a means of preventing the tongue from straying away from truth. The ancient sages practised and preached silence for this purpose. In the use of sense organs, there must be due regard for moderation and purity. This applies to food as well as to other things which you may take in. Bliss is experienced in the desireless state. It is the mind that has to exercise control over the senses, which cannot function by themselves. The mind is present in three states of consciousness-----the waking, the dreaming and the deep sleep states. But it is absent in the **Karana** (causal) state in which there is only experience of the Divine. This is the state of total desirelessness. It is only when desires cease that the mind stops functioning. Real bliss is experienced in that state. As long as the mind is active, there can be no escape from sorrow. To the extent the mind is under control, you can experience happiness. One way to reduce desires is to get absorbed in activity. Idleness encourages the mind to indulge in all kinds of thoughts. If you are intensely engaged in reading, singing, playing or any other activity, the mind will have no chance to wander hither and thither. Discourse at **Trayee Brindavan**, 13 Mar 1988 Detachment alone can give happiness. **Thyaga** is the real Yoga. Three evil qualities have to be renounced before man can rise to his real role. Anger which smothers Jnana (wisdom), lust which pollutes Karma (deed) and greed which destroys one's love for God and man. The touchstone which pronounces an act as meritorious is "renunciation." If an act is self-directed, if it helps to

inflate the ego, it's a sin.

Sathya Sai Baba

10. The **Rama** Path

See no evil, speak no evil, hear no evil:

Bear in mind the image of the three monkeys

Which impart this message.

There is no wiser counsel than this.

Studying thoroughly the Vedantic texts

And becoming an expert in expounding them,

Without cultivating good qualities,

Can a person be a true human being at all?

From days of yore, **Bharath**, by upholding spirituality and propagating the Divine message, has

been the preceptor of mankind, promoting their well-being and setting a shining example to the

world. "Let all the worlds be happy" has been the basic principle governing the Hindu way of

life. The ancient rulers, sages, scholars and even women who were exemplars of chastity led

lives of renunciation and sacrifice to uphold the **Dharmic** culture and heritage of the country.

The **Ramayana** story illustrates the greatness and sacredness of this culture. The **Ramayana** is not

merely a story of **Rama**. **Rama + Ayana** is **Ramayana**. **Ayana** means Path. The inner meaning of

Ramayana is that the path shown by **Rama** should be followed.

From the moment of birth man is engaged in a variety of activities for preserving his way of life

and achieving his goals. At birth, man, as a child has no bad qualities and is wholly innocent. But

as time passes, because of the type of food he consumes and the changes in his lifestyle, and the

kind of association he develops, his dress and manners undergo changes. Along with these, he

develops likes and dislikes. After getting "educated," he develops ego and pride, passion and

other bad qualities from head to foot. They acquire a strong hold over him.

Man becomes a slave of his desires

As a consequence, he starts deluding himself that he is all-knowing and that there is none other

greater than him. Filled with the arrogance of youth, he looks with contempt on others. If man,

however, seeks to live as a human being, he has to face many difficulties and vicissitudes in life.

He has to overcome the obstacles and impediments he faces.

Today man appears to relish only pleasures derived from the senses. Every man is filled with

various desires. As he grows, the surging vigour of manhood makes him headstrong. He fails to

realise the true purpose of education. He develops ambition to become a great scholar, singer,

actor or businessman. He is caught up in the bewildering maze of desires. As a result, despite his inherent divinity, he becomes a slave of his impure desires and forgets his true human worth.

While birds and animals are content to live on whatever they can get, man alone has insatiable desires and is filled with greed. There should be a limit to one's acquisitiveness and desires.

Excess of anything is harmful and should be avoided.

The principle message of the Ramayana is that there should be rigorous control over desires.

Human life should be sanctified by control of the senses, regulation of the mind and utilisation of the intellect.

The example of Lakshmana

Every notable character in Ramayana stands out as an ideal for the world. All of them are embodiments of Dharma. Consider the example of Lakshmana. Valmiki has described

Lakshmana in many ways. He has called him "Rama's other self." In the Kamba Ramayana,

Lakshmana is described as the "second virtue of Rama." Tulasidas characterises Lakshmana as

"Rama's right hand." Rama and Lakshmana were associated inseparably as "Bimba and

Pratimba"--one was just the reflection of the other. In his great quality, his immaculate purity and spirit of sacrifice, Lakshmana is his own example.

In accordance with his father's commandment, Rama had to go to the forest. Lakshmana was

under no such compulsion. Making the supreme sacrifice of his own accord, he elected to accompany Rama. Ayanam (Rama's path) was the apple of his nayanam (eye). Hence

Lakshmana had a key role in Ramayana (Rama-ayana). Leaving his mother, forsaking his wife

and rejecting royal pleasures, Lakshmana chose to follow Rama as the be-all and the end-all of

his life. By his sterling quality and exemplary character, Lakshmana stands out as an ideal to the world.

In the forest while Rama and Lakshmana were going in search of Sita, they came to the

Rishyamooka mountain. There they made friends with Sugriva and Hanuman. A bag containing

ornaments was given to Rama by Sugriva, who told Rama that the bag was dropped by a woman

who was going in an aerial chariot. Rama handed the ornaments to Lakshmana and asked him

whether he could identify any of Sita's ornaments amongst them.

Lakshmana said: "I cannot

recognise the bangles. Nor can I recognise the head ornaments in this

bunch. I can recognise only

the anklets among these jewels. They are the ones worn by Sita. I can recognise them because

everyday I had been prostrating at her feet for years."

Lakshmana revered Sita as a mother

Rama lived in Ayodhya for twelve years after his marriage. After that, Rama, Lakshmana and

Sita spent 13 years in the forest. During all the 25 years he had been with Rama, Lakshmana had

not looked at Sita's face even once. Nowhere in history can you find an example of one with the

character of Lakshmana. He revered every woman as a mother.

Rama directed Lakshmana to leave Sita in a forest near some sage's ashram. Sita was pregnant at

that time. When Lakshmana was about to leave, Sita said to him:

"Lakshmana! It may be fitting

for Rama to send me to the forest to appease public opinion. The duty of a king is to protect his

subjects and be an ideal ruler to them. Eschewing completely all ideas of "mine" and "thine," the

ruler should be concerned solely for the well-being of the people. Sri

Rama's reputation is the

source of my joy. I do not grieve because he has sent me away.

Rama's glory and fame should be

everlasting. But, you, who are my brother-in-law, how can you agree to abandon me in this forest?

Pregnant as I am, how can you have the heart to leave me alone in this wilderness? Please

stay with me at least for some time and then you may go."

Lakshmana's devotion to Rama and Sita

Lakshmana replied: "Revered mother! All these years I have not even seen your face. In spite of

the complete innocence and purity of your character, you have been the victim of calumny by

thoughtless people. If now I were to stay with you, your good name will be subject to reproach.

In these circumstances I am prepared even to give up my life for you, but I cannot suffer your

reputation being sullied in any way. Moreover, I have to carry out Rama's orders. Rama means

everything to me. I cannot live for a moment going against the commands of Rama. Therefore,

Oh mother! forgive me and allow me to return." He prostrated at Sita's feet and entreated her to

let him go.

In this manner, Lakshmana dedicated his entire life to upholding the glory of Rama and Sita. He

thereby demonstrated to the world his own great qualities.

Now, look at Bharatha. Refusing to accept the kingship that was offered to him, looking upon

Rama as the only fit person to rule the kingdom. Bharatha set out for the forest to meet Rama and

persuade him to return to Ayodhya.
Nature of Dharma
Both Lakshmana and Bharatha dedicated all that was theirs to the Divine. They had no trace of selfishness or self-interest in them. They adhered to Rama's path of Dharma (Rama-ayana). As all the brothers followed the path laid down by Rama, the Ramayana vindicates its title.
"Ramo Vighrahavaan Dharmah" (Rama is the very embodiment of righteousness,) says Valmiki. What is Dharma? Today all kinds of worldly Dharmas are proliferating. When we try to find out what is Vaidik Dharma (Dharma according to Vedas), there are confusing and conflicting opinions. "Dhaarayiti iti Dharmah," it is said. (Dharma is that which sustains the world, that which upholds the world.) Every object in the world has got certain unique qualities. The quality that is the vital essence of the object reveals its Dharma. For instance, it is the basic quality of fire to burn--burning is its Dharma. When the fire loses its capacity to burn, it ceases to be fire and becomes mere charcoal. Sweetness is the inherent quality of sugar. If sugar loses its sweetness, it is no longer sugar but sand. The Champak flower has the natural quality of exuding fragrance. If there is no fragrance in it, it is not Champak. In the same manner, for man the quality of Ananda that flows from his heart is his inherent Dharma. But man today, for the sake of external achievements, forgets this inherent nature. For all, whether they are educated or not, there is one common Dharma: They should extend to others the same honour and regard which they expect others to show towards them so that they may feel happy. We should not do to others anything which if others do to us will cause pain and unhappiness to us. Do unto others as others do unto you. This means that we should not cause harm to others because we do not want them to do harm to us. This is the natural Dharma which is relevant to all people in worldly life. Not everybody can understand or follow Vaidik Dharma (Laws of Eternal Religion). Hence, in our ordinary daily life, the simple principle to be adhered to is do unto others as you would like others to do unto you. However, what we notice among most people today is rampant selfishness and self-centredness. While they want to be respected and honoured by others, they will themselves show no respect

or regard to others. Dharma is not a one-way traffic. It calls for "give and take."
Today the spirit of sacrifice is absent among people. The foremost lesson of the Ramayana is readiness for sacrifice. It is only through thyaga (renunciation or sacrifice) that one attains Yoga (oneness with Divinity). The Ramayana proclaims the ideal of sacrifice. Obeying the commands of his father, renouncing the kingship and wearing the bark of the tree, Rama went to the forest as an exile. He was complying with what he regarded as Ajina (divine command). He demonstrated to the world what adherence to truth means. Dangers of disobedience of divine command
Ajina is a great injunction. If it is disobeyed, there will be no joy. Transgression of Ajina leads to many hardships and difficulties. (There are episodes in the Ramayana which point out the serious consequences of disobeying the Ajina). Before leaving the hermitage in search of the golden deer (Maricha in disguise), Rama issued a stern order to Lakshmana not to leave the hermitage in any circumstance or any situation. Rama told him that whatever difficulties or pressure he might have to face, under no condition should he leave Sita alone. This was Rama's command to Lakshmana. But Lakshmana, because he was subject to some extent to ordinary mortal failings, became weak in his resolution. When Sita heard the cry, "Ha! Sita! Ha! Lakshmana!" uttered by Maricha by a voice resembling Rama's, she urged Lakshmana to go immediately to the rescue of Rama. However much Lakshmana pleaded that according to the orders of Rama, he could not leave her alone, she used the harshest words to compel Lakshmana to go. Sita's words deeply pained him. Unable to bear her harsh words, violating Rama's instructions, Lakshmana left Sita and set out in search of Rama. The subsequent tragic developments---the carrying away of Sita by Ravana and all the troubles that had to be gone through to find and recover Sita--all these caused deep anguish to Lakshmana. He lamented: "Is it not because I transgressed Rama's orders that these troubles overtook Sita and us?" All his life Lakshmana was distraught by these thoughts. He often felt: "This was the only occasion in my life that I had acted against Rama's orders." But, there came another occasion when he was faced with a cruel dilemma: whether to adhere to or act against Rama's orders. Lakshmana's second transgression

When Rama was on his way back to Ayodhya, the Lord of Time, Yama, came to Rama. While conversing with Yama, Rama had issued a strict order to Lakshmana not to allow anyone inside during his talks with Yama. Rama said if he allowed anyone, he (Lakshmana) would lose his head.

Lakshmana was a courageous and resolute person. He was guarding the door scrupulously. At that time, the sage Durvasa arrived there. He told Lakshmana: "I have to go in urgently for a talk with Rama." Lakshmana firmly refused to let him in. Enraged at Lakshmana's stand, Durvasa angrily declared: "I will utter a curse on Ayodhya. I will destroy your entire dynasty by my curse. Beware, Oh! Lakshmana!"

Lakshmana was shaken by the irate sage's threat. He was caught in a profound moral dilemma.

"If I let the sage in, my head will be cut off. If I do not let him in, not only the city of Ayodhya but my whole race will be ruined by the sage's curses." Lakshmana could not reconcile himself to the destruction of Raghuvamsa (his dynasty). Nor could he suffer the prospect of the people of Ayodhya being destroyed. He resolved the dilemma in this way. "By disobeying Rama's orders I shall be losing only my head. But, thereby I shall be saving my dynasty and the people of Ayodhya." Coming to this decision, he allowed Durvasa to go in.

Lakshmana felt: "It will be a supreme good fortune to have my head cut off at Rama's hands. I will be the only sufferer. If I do not yield to this sage, my entire race will be wiped out."

Lakshmana thus deeply considered the pros and cons of his decision and chose to sacrifice himself rather than allow others to suffer.

Code of duties

The Ramayana is full of such illustrious and exemplary characters. Unfortunately today those who discourse on the Ramayana, indulge in all sorts of interpretations. The Ramayana is a great text which indicates what should be the ideal relations between brothers, how the members of a family should earn the love of parents, what should be the ideal relations between husband and wife and what are the duties of any specific person in any specific situation. Lakshmana, Bharatha and Satrughna adhered to the Rama-path and lived strictly according to his injunctions.

Their example should be followed by every family in the country. Sita was prepared to face any trouble and make any sacrifice for the sake of her husband. She

sought no comfort for herself.

She dedicated her life to the service of Rama.

Consequences of lust, hatred and greed

The Ramayana, the Mahabharata and the Bhagavatha are three monumental works which point out the disastrous consequences which result when one is a victim of Kama (lust) or Lobha (greed) or Krodha (hatred). In the Ramayana, Ravana exemplifies lust. The entire Ramayana story happened because of Ravana's lust. Rama's advent as Avatar was for the purpose of destroying Ravana.

In the Bhagavatha, Hiranyakasipu is the personification of hatred--- hatred towards Hari. He went about asking: "Where is that Hari? There can be none greater than myself." Because of this hatred for Hari, the Lord appeared in the form of Narasimha (Man-Lion) to destroy Hiranyakasipu. The Lord vanquished the demon of hatred.

In the Mahabharata, Duryodhana symbolises greed. As a result of his greed his entire clan was destroyed.

Ravana, Hiranyakasipu and Duryodhana are examples of the disastrous consequences of lust, hatred and greed. Besides containing these warnings, the Ramayana, the Bhagavatha and the Mahabharata indicate what is Dharma and how it is to be honoured and adhered to.

Duryodhana, whose avarice knew no bounds, went to his mother, Gandhari, on the eve of the Kurukshetra battle, to seek her blessings. In keeping with the ideals of mothers in those days, Gandhari told Duryodhana: "Yatho Dharmah, Thatho Jayah" (Where there is righteousness, there is victory). She did not wish victory for her son.

Duryodhana then went to his preceptor Dronacharya and prostrated before him. Dronacharya told him: "Yatho Dharmah, thatho Krishnah: Yatho Krishnah Thatho Jayah." (Where there is Dharma, there is Krishna. Where there is Krishna, there is victory).

The same message is contained in the last sloka of the Bhagavad Gita: "Yathra Yogeswarah- Krishna Yathra Paartho Dhanurdharah Thathra Sri Vijayobhutih Dhruvaneethih mathih Mama" (Where there is the Supreme Lord of Yoga, Sri Krishna and where there is the mighty archer, Arjuna, there are to be found all prosperity, success and justice).

The Ramayana relates how before leaving for the forest, Rama went to Kausalya to seek her blessings. Kausalya told Rama: "Your Dharma will protect you during your exile in the forest."

Sumitra's illustriousness as a noble mother

Lakshmana prostrated before his mother **Sumitra**. The noble lady told her son: "Only the place where **Rama** is not is the forest. The forest in which **Rama** stays will be your **Ayodhya**. Without **Rama** in **Ayodhya**, we will be living in wilderness. Redeem your life to the service of **Rama**."

Because there were such illustrious mothers, fathers and preceptors in those days, the Upanishads could exhort the people to revere the mother as God, the father as God and the Guru as God and the guest as God.

The life stories of **Rama** and Krishna are indeed treatises on righteousness. They are sacred works. They taught mankind how to sublimate human life. The message is clear: adhering to Truth, practising Righteousness, spreading Love everywhere, remaining ever peaceful, life should be sanctified.

This day should not be celebrated merely as the anniversary of **Rama's** birth. The day we install in our hearts the path laid down by **Rama** is the real birthday of **Rama**. Celebrating of holy days should not mean having a good feast on those days. We should seek to make the teachings, of the **Avatars** concerned, a part of our lives. We should follow the path laid down by them. Only then, celebration has any meaning. Our lives also get sanctified. All studies, recitations and listening to discourses are of no value if practice does not follow precept. Only those who sacrifice all can enter heaven. Once three persons reached the gates of **Swarga** (heaven). One of them declared that he was the master of all scriptures and therefore the gates should be opened to let him in. The guardians of the gate said: "You are familiar only with the texts. You have no practical experience. You may leave."

The second man said: "I have performed many **Yagas** and **Yajnas**" (sacrificial rites and rituals). The guardians told him: "You have performed the sacrifices for selfish aims. You have no place here."

The third person, a farmer, neared the gates and said: "I am a poor farmer, owning a hut on two acres of land. I have been offering food and drink to passers-by and giving them shelter when necessary. I have shared with them whatever little I had. This is all the **sadhana** I have been able to practice." The guardians said: "You may enter."

The story illustrates the truth that only those who are prepared to sacrifice what little they have for relieving others in need, are entitled to enter heaven. Many have

read a great deal and listened to innumerable discourses. What effect have these had on them? Has there been any change in their lives? If they examined their lives, they will find that the answer is negative.

While listening to a discourse they may be inclined towards renunciation. They welcome the teaching. But after a few moments, they return to their original selves.

Hence, the first requisite is a change in mental attitude. Without a change in the mind, other changes in a man are of no use. It is one's qualities that should be transformed, not the attire he wears. **Ramayana** conveys a great message. It is a compendium of qualities such as **Thyaga** (renunciation), **Daya** (compassion), **Karuna** (kindness), **Sahana** (forbearance), **Saanubhuthi** (empathy). Body is the result of Karma. Man today is bound by seven types of bondage: 1. **Deha** (Body); 2. Karma (action); 3. Raga (attachment); 4. **Dwesha** (hatred); 5. **Ahamkara** (ego); 6. **Aviveka** (foolishness); 7. **Ajnana** (ignorance). These are the seven bonds that bind man. Wherefrom has ignorance emanated? It is the product of **Aviveka** (lack of discrimination). **Aviveka** is the outcome of **Ahamkara**. Hatred is the cause of ego. Attachment gives rise to hatred. Attachment arises from action. The body is the result of Karma. In this chain of causes and effects, the starting point is Karma and the culmination is in ignorance. How is ignorance to be removed? Ignorance is like darkness. Any amount of struggle with darkness will not serve to remove it. But the moment a lamp is lit, the darkness will disappear. For dispelling human ignorance the lamp that is needed is the Divine name.

Today, to acquire Jnana (the Higher Wisdom) you have to have recourse to the Name of God. In the Kali **Yuga** two things are most important. **Nama** and **Dhaana** (Divine Name and Charity): **Annadhaanam** (the gift of food) and **Harinaamam** (chanting the name of Lord **Hari**). These are the primary requisites. If you have these two basic qualities, they will serve as two wings to take you to heaven.

I desire that you should all cultivate a spirit of sacrifice and render to your **fellowmen** whatever little help you can give and with this I bless you all.

Discourse at the **Kalyana Mantap, Brindavan**, on **Sri Rama Navami** Day, 26 Mar 1988

Do not blame the Lord for your ignorance or foolishness or perversity. Just as underground water wells up in a gushy stream when a bore is sunk down to the depth, by constant Ram, Ram, Ram, Ram, touch the spring of Divinity and one day it will gush out in cool plenty and bring unending joy.

Sathya Sai Baba

11. "Seek **Ye** First"

All worldly pleasures are transient and temporary. Very often they result in sorrow and

disappointment. God alone is the source of enduring bliss. The purpose of human birth is to realise the inherent divinity in man.

Once a great Maharaja (ruler) held a big exhibition of paintings and art products. The finest works of art were on display. The exhibition was open to one and all. The Maharaja announced that anyone could walk in and take away whatever one liked. Large numbers of men and women went to the exhibition and took back with them whatever they fancied.

Among them was a lady. She saw everything in the exhibition. She came out through the main door without taking anything with her. The Maharaja noticed that of all the persons visiting the exhibition she was the only one to come out empty-handed. He was curious to know what the reason for this was. He asked the lady: "Madam, how is it you have found nothing to interest you in the exhibition? There are so many attractive things on display. Was there nothing that pleased you?" She replied: "There are innumerable desirable things in the exhibition." The Maharaja asked: "But was there nothing which you wanted?" "No," she said. The Maharaja said "If that is so, tell me what you desire and I shall give it to you." She said:

"Maharaja, will you promise to give me what I want? Is your offer genuine? Will you keep your word?" "Certainly," replied the Maharaja. "If that is so, I want only you," said the lady. True to his word the Maharaja surrendered himself to her. When the Maharaja himself became hers, all that was in the exhibition also became hers.

The whole Universe can become yours. This cosmos is a vast exhibition. It is the creation of the Lord. All are entering this exhibition and taking whatever they choose. Some seek jobs, others wealth and so on. They are content to take objects of their choice. But no one asks the question: "Swami! If I take away one thing or another, what is it that I gain? If You become mine all these will become mine." When you have

entered the Cosmic exhibition, you must seek the Divine. Then, the whole universe becomes yours. You must seek that which is lasting and unchanging. There is no meaning in going after one thing after another. There is no end to that process. There is no satisfaction in that. What you acquire today, loses its charm the next day and you desire something new. But once the Divine is attained, all things are obtained.

In the cosmic exhibition, you are seeing, hearing and experiencing innumerable things. You experience depression, confusion and disappointment. You have no contentment. "**Asanrupto niyo nashtah**." (Lack of contentment is the true loss). The man who is not content is continually experiencing loss. There is no limit to desires. One feels hungry, another is thirsty. If the thirsty man is offered water, he is not satisfied, he wants a cool drink. When he is given a cool drink, he is not satisfied, he wants ice cream. And so on. He is not satisfied with anything.

There is no end to desires for material things in the world. To get rid of these desires, man must turn his mind towards God. That is the way to achieve contentment and lasting bliss.

Discourse to the students of the **Sathya Sai** Institute at **Nandanavanam, Ooty, 16 Apr 1988**

Many people think of God only when grief overtakes them; of course, it is good to do so; it is better than seeking the help of those who are equally liable to grief. But, it is infinitely better to think of God in grief and in joy, in peace and strife, in all weathers. The proof of the rain is in the wetness of the ground, the proof of Bhakti is the **Shanthi** the **Bhakta** has--**Shanthi** that protects him against the onslaughts of success as well as failure, fame and dishonour, gain and loss.

Sathya Sai Baba

12. **Brahmacharya**

The edifice of life is a four-storied mansion. In this mansion the ground floor is most important one. The upper three **storeys** are based upon this. It is known as **Brahmacharya** (continence or celibacy). In everyone's life childhood and youth are extremely important. This period of life should be regulated by practising purity and tranquillity.

Brahmacharya means leading a life of pure thoughts, pure actions and pure aspirations.

Unfortunately today people tend to regard **Brahmacharya** as living somehow in an unmarried state. The term **Brahmacharya** carries within it its sacred import. **Brahma-charya** means whatever thoughts we entertain, whatever actions we perform, whatever enterprises we undertake,

they should all be filled with the consciousness Brahman (the Supreme Omnipresent Divine). Conducting ourselves with the awareness that the Divine is present everywhere is "**Brahmacharya**."

Brahmacharya is present in all four stages

The basic characteristic of **Brahmacharya** is that one should be full of pure thoughts, all one's actions should be sacred and one should be engaged in selfless service. **Brahmacharya** is not confined to the early years of one's boyhood and adolescence. **Brahmacharya** is a state that is implied in all the three other stages of life also (**Grihastha**, **Vaanaprastha** and **Sanyasa**). The base is **Brahmacharya**. The second stage or storey is that of **Grihastha** (the householder). The third is **Vaanaprastha** (retirement to the forest). The fourth is **Sanyasa** (complete renunciation of all attachments). **Brahmacharya** is present in all three other stages like an undercurrent: **Brahmacharya** in the **Brahmacharya** state, **Brahmacharya** in the **Grihastha** state, **Brahmacharya** in the **Vaanaprastha** and **Brahmacharya** in the **Sanyasa** states. In all four states, **Brahmacharya** is immanent in equal measure. It signifies purity in all the states. Only when there is purity, **Brahmacharya** has any meaning.

Manava (Man) means one who is pure. Man means one who is noteworthy. It also means one who has faith. These are the various meanings of the Sanskrit word **Manava**. Delving into the meaning of the word **Manava** further, it will be noted that it consists of two terms: **Maa** (ever) and **Nava** (new)--that which is ever new, that which is always fresh. In this freshness there is **pavitrata** (purity or sanctity).

Hence, in this sacred human birth, to lead a life filled with pure thoughts and pure actions is characterised as **Brahmacharya**. So the real meaning of **Brahmacharya** is not confined to the corporeal discipline of celibacy attached to it in the physical sense, but it implies recognition of the Divinity inherent in man and leading a life based on that recognition. Therefore, for the life of the householder, the recluse and the **renunciant**, **Brahmacharya** is the foundation.

The foundation of a student's life is purity

The period of a student's life is a crucial stage in life. All the three other stages are based upon one's life as a **vidyarthi** (student). Whatever purity or sanctity you develop during your student days will determine the degree of purity in the other three stages. Life

as a student is thus a foundation for the rest of one's life. Hence a strong foundation must be laid for the ground floor.

If the ground floor is weak and gives away, the whole edifice will collapse.

Hence, the entire human existence should be sanctified by observing **Brahmacharya**. This implies that, by practising purity and recognising the omnipresent Divinity, one should regulate one's daily life by spreading purity and sacredness everywhere. Purity of mind, purity of **Chittha** (consciousness), purity of the heart and purity in action---this fourfold purity constitutes **Brahmacharya**. Whatever you do, you must act with the same sense that it is an offering to the Divine. This is the real significance of **Brahmacharya**.

Food is the primary requisite for life. Without food one cannot live. Hence life has been described as **Annamaya** (composed of food). But man is not content to live on food alone. The mind is not satisfied if the stomach is full. Although food is essential for the body, the mind craves for **Ananda** (bliss). Life can find fulfilment only if **Ananda** is experienced. Hence, man cannot rest content with merely being alive. He has to be active and ever on the move. In the process he has to ask himself the questions' Why am I restless? Why am I active? What do I do to engage myself in actions? When the right answers are found for all these questions, all actions become sacred.

The heart should be filled with sacred feelings

"What for am I performing these actions? How am I doing them? What is the sanctity attaching to them?" It is when one enquires into these matters, he will realise their true purpose and meaning. This enquiry has to be conducted in the proper way. He should ask himself whether the enquiry is purposeful or futile. Once he comes to the conclusion that a certain action is right, he should do it with earnestness. **Brahmacharya** is the primary requisite for developing pure thoughts and performing pure actions.

Moreover, in practising **Brahmacharya**, it is essential to cultivate sacred thoughts. The heart should be filled with sacred feelings. You must eschew from your mind any thought of causing harm to anyone. Only then, the life that starts with **Annamaya** (food-filled) will culminate in **Anandamaya** (a blissful life). Man should not consider that happiness consists in having a house full of children and equipped with all the amenities for comfortable

living. Nor can peace be realised through wealth, power or position. Peace is the outcome of our actions and thoughts. If our thoughts are pure, our actions will also be pure. When actions are pure, life itself becomes holy.

Concentrate on your duty in the present

The primary reason for the lack of peace in the world today is that the thoughts and conduct of people have gone astray. The first step, therefore, is to make our thoughts pure. We need not bother about the past or the future. Concentrate your attention on your duty in the present.

Dedicate all your energies to the fulfilment of this duty. This was the basis on which our ancients directed their lives, according to the injunctions of the Vedas and the **Sastras**. Today there is a wide gulf between the lives led by our ancients and the prevailing modes of living. What is the mason for this difference?

Admittedly, food is essential. But there is scarcity of food today. What is the mason for this shortage? The fact is people have given up the practice of **Yagas** and **Yajnas** (sacrificial rites and rituals) which used to be performed in the past. **Yajna** is not merely sitting in front of a fire and uttering some **mantras**. **Yajna** really means the spirit of sacrifice or **thyaga** (renunciation). Today this spirit is totally absent. Indeed, the desire for **bhoga** (enjoyment) has grown limitlessly.

Because of this, the fascination for external objects has developed, leading to the forgetting of one's true nature. As a result, man has become prey to the numerous sufferings.

Divinity is ever present in man in all its purity. But man is unable to recognise this because of his attachments to transient pleasures like the black bee. This bee has a proboscis with which it can bore a hole through a strong bamboo or even through the human body. But when it enters a lotus flower and the lotus folds itself, the bee is unable to get out of its tender petals because it is immersed in the enjoyment of the honey in the lotus and forgets its own real strength. Likewise, man today, forgetting the Divine that is present within him and in everything he beholds, immersed in worldly concerns and intoxicated with mundane pleasures, is oblivious to his own true Divine nature. Man forgets his inherent capacity in the involvement with the mastery of the external world.

Do not ever give up faith in Divinity

The youth of today must get away from these involvements and develop confidence in their true selves. Whatever difficulties they may confront, whatever obstacles may come in their way, they should regard them as passing clouds. Nothing in the world is permanent. Only one thing is permanent and unchanging. That is the Divine. Install firmly in the minds the Divine and regard it as the only permanent entity that can confer enduring bliss. All others--whether they be relations, friends or possessions--cannot give you lasting bliss.

One of the students had spoken about how in one year both his parents had passed away, leaving eight children, of whom he was the eldest. In this tragic situation, Swami alone could offer solace and courage to the bereaved children. From that time to this day Swami had been looking after the children who looked up to Swami as "**Sai** Mother" and "**Sai** Father." No kith or kin could have looked after them in this manner. The Divine does not give up anyone who has faith and trust in the Divine. Difficulties may come in succession like mountains, but they will disappear like snow if Divine grace is there. What is required is firm faith in God. Strengthen your faith in the Divine.

Another devotee (an American businessman) was once faced with such difficulties that he wanted to wind up his business. But Swami advised him not to do so. Because of his past experiences with Swami, he had firm faith in Him and carried on his business. He was able to get over his difficulties. No one has suffered in this world who has had firm faith in God. Many have come to grief because of lack of faith.

Disbelief in divine affirmations

Today you believe in what you see in the films or what you read in the newspapers or novels.

You believe in what you see in a play or what is said in an almanac. But you have no faith in the Divine pronouncements of the Vedas: **Thath Thwam Asi** (That thou art), **Ayam Atma** Brahma (This **Atma** is verily Brahman), **Aham Brahmaasmi** (I am Brahman). **Prajnaanam** Brahma (The Constant Integrated Consciousness in man is Brahman). People have no faith in these **Mahavaakyas** (Divine affirmations), but are easily misled by the meretricious declarations of worldly men. This is the lamentable degraded plight of man today.

The mason is man has abjured faith in God. He has become a victim of faith in **wordly** things. The first requisite is for men to develop faith in God. This is even

more essential for the youth.

Whatever plans you may draw up for the future, base them on faith in God. They should be

righteous. You will then achieve success.

Discourse at "[Sai Sruti](#)," [Kodaikanal](#), 23 Apr 1988

13. The Scientist and The Saint

The word [Manava](#) (man) has several meanings. One of them is that man has an ancient origin.

[Maa](#) meaning "not," and [nava](#) meaning "new" indicate that man is "not new." He has had a long

past. Another meaning of the word is "one who lives without ignorance" ([Maa](#)--ignorance; [Na](#)---

without; [Va](#) -- lives). The reason for this is the fact that in man there is a sacred principle

composed of the five basic elements (ether, air, fire, water and earth).

If we examine the nature of the human state from the scientific point of view, it is found that the

tissues of the human body are composed of the four elements: hydrogen, oxygen, nitrogen and

carbon. The unified expression of these four elements is the human condition. Ignoring this

unity, scientists today are seeking to explore the nature of matter by breaking up the Love

principle. "The Spirit of Love is Spirituality." "Splitting of Love is Science." Scientists are

exploring matter by dividing Love. They are unaware of the nature of Love. They are ignorant of

Purity. Scientists are imbued only with a sense of enquiry into matter. Consequently, today there

is a complete divorce between science and spirituality.

Matter and energy are not separate

Scientists are not examining the relationship between matter and energy in the correct way.

Scientists hold the view that matter is convertible into energy and vice versa. But, in fact, the two

are not separate. They are inseparably interlinked and interdependent. The attempts to divide

matter and energy have given rise to many doubts and confusions.

What is the new discovery that scientists have made today? All their discoveries are of what

already existed. Take, for instance, gravity. Gravity has existed from the beginning of creation.

Newton sought to find out the laws governing gravitation. He did not discover the phenomenon

anew. He only found out what already existed. That the earth had gravitational attraction was

known even before Newton investigated it.

Likewise, matter and energy have existed from the time of creation. Both are comprehended by

the mind only. When the mind functions in relation to the Divine it acquires the form of energy.

When the mind is turned towards [Prakruthi](#) (Nature), the latter

assumes the form of matter. Mind

is the cause of experiencing joy or sorrow and for comprehending matter and energy.

Recognising this quality of the mind, the sages declared: "The mind is the cause of liberation or bondage for humanity."

There are two concepts--[Drishti](#) (seeing) and [Drishyam](#) (that which is seen). It is because of the

power of sight that we are able to see the visible objects. It is because the objects are there, we

are able to see them. There is thus an inextricable relationship between seeing and what is seen.

Today, it is because we separate seeing from the things seen that sorrow arises. Seeing and that

which is seen should become one.

The One in the many

What is [pavithram](#) (purity)? This has been characterised as [Shakthi](#) (energy, power). Purity has

been described as the state of desirelessness in man. When there are desires, sorrow also dogs

them like a shadow. When there is sorrow there can be no purity. The mind is the cause of both

desires and purity.

The Vedas have declared: "I am One; I shall become many." It is the One that has become the

many. This is the unity that underlies the diversity. In this context, these concepts have to be

understood: [Sajatheeyam](#), [Vijatheeyam](#) and [Swa-gathabhedham](#).

[Sajatheeyam](#): Although human beings differ in form and characteristics in various respects,

they belong to the human species. [Sajatheeyam](#) refers to the oneness of the species. In terms of

the human body, every human being has one thing in common regardless of other differences.

Differences of race, religion, caste, language or community do not affect oneness of humanity.

This is [sajatheeyam](#)----belonging to the same species. Whether one is an American, a Chinese

or an Indian, he is a human being.

[Vijatheeyam](#) relates to differences between species. For instance, there is nothing in common

with a human being and a tree. The tree does not belong to the same species as man. There may

be innumerable varieties among trees. But all of them belong to the vegetable kingdom. There

are differences between the human species and the species of trees. These differences are

covered by the term [Vijatheeyam](#) (differentiation among species).

[Swagathabhedam](#): This term relates to functional differentiation.

For instance man has hands,

legs, ears, eyes, mouth and other organs all in the same body. Blood is

the same. The heart is one

only. But each organ discharges only its specific function. The eyes can only see, but cannot

hear. The ears can only hear but cannot see. The body is one but each organ and limb performs

only its particular function. This functional differentiation is called **Swagathabhedam**.

Power of the Divine is indeterminable

Scientists today are accomplishing any number of things. But they are unable to recognise the

divine potency that exists in the human being. Here is an example.

The earth is one. When a lemon seed is planted, the fruit that comes from the lemon plant tastes

sour. If a mango seed is planted and a tree grows from it, the fruit of that tree tastes very sweet. If

a **neem** seed is planted, the fruit from the **neem** tree is bitter in taste.

The soil is the same; but the

fruits from the different trees have different tastes. Likewise,

although all human beings are

made up of the same elements, hydrogen, oxygen, nitrogen and carbon, individuals vary in their

mental and other qualities. What is the reason for these innumerable differences? What is the

force that is behind these genetic differences? How do the scientists account for them? When

they are able to understand the reason for these infinite differences, the scientists will achieve

fullness in their knowledge. The truth is, no one can determine the magnitude or range of the

powers of the Divine.

Science is partial, spirituality is **wholistic**

The fundamental difference between science and spirituality is this: Science is concerned with

investigating the external phenomenal universe. Spirituality is engaged in exploring the inner

workings of the Divine. The scientist is one who has an external vision. The one who has an

internal vision is a saint.

Here is an example of the difference between scientific truth and spiritual truth. If you draw the

figure of a circle, that which ends wherefrom it started in the full circle has been described as

Poornam (the full or the whole). "**Poornam adah, Poornam idam, Poornaath Poornam**

udachyathe. Poornasya Poornam andaaya Poornameva

avasishyathe." (That is Full. This is

Full. When the Full is taken out from the Full, the Full still remains.)

The Full Circle represents

spirituality. For in it the end and the beginning are the same.

Spirituality knows no difference

between beginning and end. The very term **Aadhyatma** means that which has no beginning or

end.

To understand what is science, you cut the full circle into two halves. The left half is a semicircle

which resembles the English letter "C." "C" is science, that is, it begins at one point and ends at

another. Between these two points there is a big gap, which is called **agamyagocharam**. It is

beyond reach, invisible and incomprehensible.

Matter is creation, Spirit is Creator

Matter and Spirit may be regarded as two semicircles. Scientists are only investigating matter

and are ignoring the Spirit. The two parts have been described in Vedantic parlance as **Prakruthi**

and **Paramatma**.

The scientist is the one who enquires into the nature of **srishti** (creation). The saint is one who

seeks to know the Creator. The scientist is preoccupied only with studying creation. What about

the Creator? Once you understand the Creator, you can understand the whole of creation. That

was why Saint **Thyagaraja** said: "**Rama**, If I have your **anugraha** (grace) all the **grahas** (planets)

will be within my grasp." Therefore, if you comprehend the Creator, you can easily know all

about creation.

Creation (the phenomenal universe) is within the comprehension of the senses. All that we hear,

see and experience are within the purview of our senses. We refer to all these things as "this,"

"this" and "this" (**Idam**). But what is beyond the senses is referred to as "that." "**Poornam adah**

Poornam idam" (That is Full; This is Full). The term "That" refers to something which is distant.

From what is "That" distant? From what is "This" near? We use the term "This" to refer to things

which are within the purview of the senses; "That" refers to what is beyond the senses.

So, what is beyond the senses has been called **Aadhyatmic** (spiritual). What is below the senses

has been called **Bhouthik** (elemental, constituted by the five elements). We are simultaneously

below the senses and above the senses. Below the senses is the body. Beyond the senses is the

Hridaya (the spiritual heart). The eternal **Hridaya** is encased within the perishable body. It is like

keeping valuable jewels in a relatively cheap iron safe. Divinity is the valuable treasure kept in

the iron safe of the body. This indicates our true form.

Bend the body, mend the senses, end the mind

If you wish to understand your true nature, you have to do three things: Bend the body, mend the

senses, end the mind. The first step is to "bend the body." That means,

you should not allow the ego to develop within your body. Cultivate humility and do your duties sincerely. This is what is implied in "bend your body." "Mend the senses" calls for examining how the senses behave, whether they are tending to go astray, and correcting and restraining them when necessary. "End the mind" calls for quietening the vagaries of the mind. How is this to be done? It is by turning the mind in a different direction. For example, there is a lock and key. When the key is turned towards the left, the lock gets locked. If the key is turned towards the right the lock is opened. Thus the key performs both functions of locking and unlocking. End the mind by turning **Godward** In man, the heart is the lock. The mind is the key. When the mind is turned **Godward** the heart develops detachment. When the mind is turned towards the world, the heart develops attachment. Thus both detachment and attachment result from the way the mind functions. When the mind is directed towards **Prakruthi** (Nature or the phenomenal world), bondage ensues. When you turn your mind towards Divinity, you experience **Ananda** (bliss). "End the mind" means turning the mind **Godward**. All you have to do is to dedicate every action of yours to the Divine. Then everything becomes easy and a source of bliss. Science can offer you only temporary worldly comforts. Spirituality alone can give you enduring bliss. All the amenities which provide temporary comfort also give rise to unhappiness. A person may be sitting in an air-conditioned room. But his mind is filled with anxiety and worry. His brain is heated. One who has peace of mind will experience no discomfort even if he is in a forest. Peace, therefore cannot be got through science. In fact, science and technology today are leading man away from peace. Is any scientist enjoying peace of mind? No. He is leading an utterly artificial life. He is filled with worries. His mind knows no rest. All the ills of man today are due to the fact that his mind is never restful and quiet. The mind is preoccupied with worries. Even an inanimate machine needs some period of rest. But no rest is given to the mind. If we desire peace for the individual, for the society and for the nation, it can only be achieved through spiritual means. Hence, recognising the truth, without attaching excessive importance to worldly comforts, we must make every effort to acquire peace of

mind. No doubt physical comforts are necessary up to a point. But they should be limited to meeting the basic demands of nature. For instance man requires sleep. Similarly peace of mind should be got through natural means. The spiritual path is the only way to achieve "the peace that **passeth** understanding." Discourse at "**Sai Sruti**," **Kodaikanal**, 6 May 1988

14. Conquest Of Desire

Do not go after wealth and possession, **Oh** Man! With good sense, control your desires. What you get is the result of your actions. With right means, regulate your mind. Chant the name of **Hari** and **Govinda** **Oh** dull-witted man! When Death knocks at the door Kindred and scholarship will avail naught. Embodiments of the Divine Spirit! **Thrishna** has two meanings: Desire and Thirst. It is natural in daily life to have a desire for certain necessities and comforts. Among the necessities for daily living, three are most essential food for sustenance, garments to wear and shelter for dwelling. The desire for these is natural for man. Even in this there are two kinds of desires: One is natural. The other is excessive and misdirected desire. "I want a house" is a legitimate desire and one should seek it. But it is greedy to possess two or more houses. Today greed is more prevalent among men than desire for necessities. With the result that man is afflicted with grief and worry. He has become a stranger to contentment. He is steeped in discontent on account of insatiable desires. The other meaning of the word **Thrishna** is thirst. Whenever one is thirsty one has to drink water. When will this thirst end? Thirst will not end as long as life lasts. Even at the moment of death people feel thirsty. How is the thirst (for material things) to be quenched? It is possible through the efflux of time to get rid of iron shackles when they get rusty, but it is not easy to get rid of **thrishna** (desire). **Thrishna** is the cause of limitless desires. If desires are fulfilled, one's **ahamkara** (ego) gets inflated. If they are not realised hatred develops. **Sadhana** constitutes Divine Wealth There are three doorways to hell for man' **Kama** (lust), **Krodha** (hatred) and **Lobha** (greed). Desires tend to get out of bounds. Hence it is essential to try to curb them as far as possible. The process of controlling desires is called **sadhana**. The literal meaning of **sadhana** is the effort you make to achieve the

object you desire or to reach

the goal you have in view. **Sadhana** is thus the primary means to realise your aim or objective. A

second meaning of the term is **Sa-dhana**, that is wealth that is associated with Divinity. **Dhana** is

described in three ways as **Aishwarya**, **Sampadha** and **Dhana** (material wealth). All of them refer

to the same thing. The wealth will not accompany us when we give up the body. If wealth is lost,

it can be regained. If strength is lost, it may be recovered. But if life is lost it cannot be got back.

Hence, while life still remains, one must strive to acquire the divine wealth that is imperishable

and everlasting. Your conduct constitutes this divine wealth. It is only by the way we live that we

can acquire this divine wealth.

Cultivate good qualities, character and conduct

Good conduct alone is our real wealth. Good qualities alone constitute our real **Aishwarya**

(treasure). An unsullied character, expressing itself in a pure and perfect life, constitutes the most

precious riches one can possess. Good conduct, good qualities and an exemplary character are

the most valuable riches one can possess. But men today have given up these three and are

seeking worldly goods and, immersed in their own concerns, are imagining that they are leading

pious lives. The Divine cannot be attained through such delusions. All the teachings one listens

to, the books one studies and the education one receives, are only serving to nourish these

delusions and not helping men to seek the Divine.

To realise the Divine, one has to get rid of these delusions. Today education is said to be

advancing at giant strides. Students! Nothing much will be lost if we have no education at all. All

education today aims only at preparing students for worldly purposes. Think of the great sages

and renowned men of the past who did not have this education but who led such exemplary

lives! What great things are you going to achieve by pursuing these studies all during your

waking hours, merely for earning a living, while forgetting God? The uneducated and illiterate

are better than the "educated," who are ruining the country. It is the educated who are responsible

for plunging the country deep into the mire of insolvency. The illiterate might not be doing any

positive service to the country but they are not doing any harm to it. But the educated are doing

more harm than good to the nation. It is better not to have such deleterious education than allow

it to cause havoc.

Discover your own true nature

Man today is trying to master every kind of knowledge, but is unable to discover his own true

nature. This is what **Prahlada** told his father **Hiranyakasipu** when he said that although

Hiranyakasipu had conquered all the worlds, he had not conquered his senses. By conquering the

worlds one may become the supreme sovereign over them. But one who has mastered his senses

is supreme over all rulers. He is the king of kings, the king maker.

True education should induce humility in the student. Without humility education will lack

lustre. Humility will bring out the true qualities of an educated man. It will proclaim the virtues

of a person. Reverence for elders, loving regard for parents, discriminating between right and

wrong, adoring the Lords----these are the hallmarks of humility in an educated person. This is

the essence of good character. It is the fragrance of hum an life.

We should realise that one who has given us this human birth may be expected to take care of us

in one way or another. It is needless to aspire after wealth, position, fame or power. If you do

your duty, all these will come to you of their own accord. Enthroned in your heart the love of God.

Once that love is enshrined in you, the whole world will be yours. If you are a slave of desire,

you are the slave of the world. If you have conquered desire, the world will be at your feet.

Truth and love are the essence of all **Sastras**

Recognise the truth and pursue your studies on this recognition.

Whatever learning one may acquire,

Whatever degrees one may flaunt,

Whatever power or position one may wield,

Whatever **japa** or worship one may perform,

One cannot achieve Liberation

Unless one has deep love of God.

Therefore, cultivate that love first. Love is everything. Truth and Love should be regarded as the

two eyes of every person. If we have these two eyes, we can master the world.

Truth and Love can be regarded as the distilled essence of all the **Sastras**. Love is the

quintessence of all the Dharma **Sastras**; it is the goal of all religions. If we drink nectar of Love

and Truth, we do not need anything else to sustain us. Love and Truth cannot be taught by gurus

or learnt from books. They may be set forth in **granthas** (books), but you will not experience

their **gandham** (fragrance). They can be acquired only by living them in life. We must endeavour

to love all. If we are to earn the love of the Lord, we have to love everyone. The best way to love God is to love all. Fill your heart with Divine Love Love all, serve all. Hating everyone, cavilling at everyone, feeling jealous of everyone, if you want to experience grace, how can you have it? Only if there is water in the tank, you can get water in the tap. If the tank is dry, how can you get water from the tap? If you fill the tank of your heart with Divine love, you can have love towards everyone and receive love from everyone. Whoever it may be, whether he is a devotee or a believer, an aspirant or an unbeliever, his actions will determine what rewards or punishments he gets in life. You sometimes think: "The Lord has protected me in this manner or punished me in this way." It is not the Lord who has protected you. It is not the function of the Divine. It is your prayer that has protected you. Your good actions have saved you. Your good behaviour is your shield. If you have experienced difficulties, calamities or sorrows, they are the consequences of your thoughts and actions. Hence, whatever happens to man, good or bad, it is the result of his own deeds. God is a witness. Current is flowing in an electric wire. When you switch it on, the light burns, when you switch it off, the light goes. But it is not the light that is coming or going. It is the operation of the switch which brings the light or turns it off. The current is serving you and also punishing you. God is the cause of creation, protection and mergence. Likewise, the current has powers of creation, protection and destruction. How does the current create? Drawing energy from a generator, it provides power for lamps to burn, for fans to work and for various other instruments to function. The current is one, but the uses are many and diverse. In all these ways it discharges a creative function. It also gives protection to man in various ways through light, fan, etc. But, if out of a mistaken sense of gratitude, you touch a live wire, it will give you a shock, which may even prove fatal. Thus, it has also the capacity to punish. God is present in you as Prajna God acts as creator, protector and destroyer. You must show your gratitude to God by your actions, not by words. You have to learn how to make proper use of the things provided for you. God is omnipresent. He is within you. Your good conduct, in the form

of God, gives you protection. He is present in you as Prajna (Constant Integrated Awareness). The Vedas have declared: "Prajnaanam Brahma," (Consciousness is Supreme Reality). If the students ask themselves, "Where is God?" they will get an answer in the prayer that they utter before every meal. You utter the mantra, "Brahmaarpanam" and recite the sloka: "Aham Vaisvaanaro Bhootwaa Praaninaam deham Aasritah." The latter sloka means: "I (the Divine) have entered all bodies of living beings in the form of Vaisvaanara." This means that the Lord who is within you is giving you protection (by digesting the food you eat and nourishing the entire body). If you act against the dictates of your heart and conscience, God will punish you. All that you see outside is only the reflection of your inner being. The good or the bad you experience are the reflection of your feelings. Do not delude yourselves that by merely offering worship in a temple, you have earned the grace of God. If you worship God, but harass the people around you, will you earn the Divine grace? Your prayers earn a plus for you in your spiritual balance sheet. By causing harm to people you earn a minus. The result of this plus and minus is zero. It is, therefore, of primary importance that you should develop a consciousness of the divinity present in all beings. Practise the preachings of the scriptures. Today the Bhagavad Gita is being preached from street to street. It is revered as a sacred book. Similarly the Quran, the Bible and other sacred books are worshipped as spiritual texts. But is anything being done to practice what the sacred books teach? Many eminent persons have declared their belief in the Fatherhood of God and the Brotherhood of Man. The Brotherhood of Man is considered a great ideal. But the Gita has presented a higher ideal. Brotherliness is considered as a great quality. But we know how brothers fall out, take their differences right up to the Supreme Court and ruin their families. How can the mere fact of being brothers be considered a great virtue in itself? The Gita commends the "Ekaatma bhaava," the feeling that "One spirit dwells in all beings." It declares that the Atma residing in all beings is one and the same. "Eko vasi bhootha antharaatma," declares the Gita (The indwelling Spirit in all beings is One). Nor is that all. It also declares that all human beings in the world are a

fragment of the Divine. How many are aware of this truth and how many are living up to this pronouncement? Very few, indeed. In spite of the prodigious propagation of the Gita, how many are practising its teachings? How many are leading exemplary lives? Few. In this situation, it is enough if you adhere to one thing. You have no need to study any books to contemplate on God or earn God's love. Spirituality is the only way to purity. There is nothing wrong in studying the scriptures. But you have to put into practice the teachings which you value. Continuous study merely clutters up the brain with lumber. Confusion results from studying the views of different authors. The first requisite is to strengthen faith in one's self. Hold fast to one belief and adhere to one path. If you persevere in this manner, divinity will manifest itself spontaneously in due course. Students have to cultivate along with education, humility and observance of Samskaras (right conduct). It is only when the heart is purified through Samskaras that education will also get saturated with purity. Spirituality is the only way to purity. Discourse at Trayee Brindavan, 29 May 1988

Do not hesitate to practice humility and obedience, discipline and compassion. Give up pride of your status, wealth, scholarship, or official position. "Can't a big officer, a rich merchant, a great scholar, a highly respected man in society descend to this level of clubbing with this sorrowing man?" Do not ask such silly questions. These qualifications of which you boast will disappear with death or sometimes sooner. The Ananda that you give and the Love that you share will be your lasting possessions. Sathya Sai Baba

15. Let Your Light Shine

This is the age of science and technology. Its civilisation and culture are bound up with knowledge of the physical universe. What the students have to learn today, however, are the culture of the Soul, the broadening of the Spirit and purification of the Heart. This knowledge leads to the unfolding of the Spirit and the sublimation of life. Along with the development of the intellect, the blossoming of the heart should also be promoted. Only that education is total and full which comprehends enlargement of hridaya (the spiritual or loving Spirit). It should serve to promote ethical values. Only then will it be possible to lead a well-regulated and disciplined life. The marks of true education are selflessness, humility and unostentatiousness. The ethos of Bharath is based on righteousness and justice and an inherent

goodness of character. The edifice of right education rests on four pillars: Self-control, Self-support, Self-confidence and Selfsacrifice. Students today are totally oblivious to Self-support. How, then, can they achieve Selfcontrol? Education should aim not merely at making men human, but should try to make them perfect human beings. We may not have all the physical means necessary to help to protect the country. But if we adhere to Truth, that will confer on all of us the strength we need. If we stand by Truth, we shall be saving the whole world. The six virtues students should cultivate

Students have to observe some do's and don'ts during the educational career. Foremost among these is the cultivation of good company. "Smara sajjana samparkam" (Welcome the company of the good). Then comes avoidance of association with bad persons. "Thyaja durjana samsargam" (Run away from evil company). By association with bad persons even a good student turns bad. "Kuru Punyam Ahoraathram" (Do meritorious deeds night and day). You must be engaged in sacred actions. You must participate in service activities, serving with patience and sympathy the sick and the destitute. You must always be prepared to render any kind of help that people in distress might need. Man is subject to the vagaries of the mind. Hence students should try to cultivate the six virtues of shama, dhama, uparathi, thithiksha, sraddha and samadhana. Sama means control of the external senses. Dhama means control of the internal senses, namely mind, intellect, chittha and ahamkara. It is on account of the promptings of the internal senses that external sense organs operate. The internal senses are not visible. They are like the steering wheel in a car. The wheels that are external cannot turn unless the steering wheel is turned. The mind is the steering wheel. It is only when the mind acts that external organs like hands and feet can function. Hence, students should try to control the mind, using the intellect and the discriminating power of the chittha. Uparathi is the process of turning the mind inward and purifying one's thoughts and feelings. By these means of self-control and self-regulation, one should try to get self-satisfaction. This comes when one lives up to the dictates of his conscience. Make your conscience your master. Maintain equanimity in your entire life

Then comes **thithiksha**--equal-mindedness in the face of happiness and sorrow, victory and defeat, loss or gain. You must cultivate this equanimity from your student days. You should not give way to depression owing to failure or get unduly elated over your success. Without equanimity your entire life may be seriously affected by lack of balance.

Sraddha (earnestness) is essential for accomplishing even small things in life. Through **Sraddha**, you develop the capacity to make proper use of your time and opportunities. Maintaining a proper time-schedule for all your daily activities will help you keep your heart in perfect condition. The schedule should be observed strictly. The decline in discipline everywhere which we witness today is due to the failure to observe the rules relating to time and place. Education today has taken the wrong road. There is no spirituality or excellence in it. The accent is all on getting some book knowledge by rote, scoring marks in the examinations and getting degrees to earn a living. Education should be for acquiring knowledge and not for earning a livelihood.

The essence of true freedom
The aptitudes of students for specific subjects like mathematics or literature should be ascertained by teachers and students should be encouraged to develop their special talents. Instead, what is being done today is to make students take up courses which will enable them to earn lucrative careers. Jobs and not a good life have become the aim of education. Education should comprehend development of body, the mind and the spirit. It should be concerned with

Prajnana (Constant Integrated Awareness).
There is a great deal of talk about freedom. Largeness of heart, refinement of sensibilities and purity of the mind constitute true freedom. Freedom does not mean living as you please. **Selfcontrol**, self-satisfaction and self-knowledge constitute together the supreme expression of freedom. Freedom today has been equated with license. This is a travesty of freedom.

Every student must become a light unto himself and a light for his home, his city and his nation.

Unlike other educational institutions, the **Sathya Sai** Institute lays equal emphasis on scientific, economic and spiritual education. You should pursue your studies having regard to the unique environment obtaining here. You have to adjust yourselves to the conditions here and make the

best use of the facilities and opportunities provided for you. Develop fraternal feelings towards your fellow-students.

I only want men whose hearts speak for them. I have no use for words divorced from the heart.

You must put into practice human values and prepare yourselves to play your role in any sphere of life in a spirit of universal love and compassion.

Discourse while inaugurating the new academic year of the **Sri Sathya Sai** Institute of Higher

Learning as its Chancellor in the Institute Auditorium, 23 **Jun** 1988

The Divine aspect of your personality will encourage humility, truthfulness, love, fortitude, detachment and eagerness to serve. Cherish the manifestations of these qualities in your life and practice these whenever you get a chance. The innate brotherhood that sanctifies the human race is destroyed by the weeds of envy that grow in the mind. These weeds ruin one's personality.

Sathya Sai Baba
16. True Sacrifice

Students! Embodiments of Divine Love! Life is fraught with vicissitudes, trials and tribulations.

The world looks attractive but is the abode of suffering. Life is like a water bubble on a lotus

leaf. The lotus is born in water, grows in water and depends on water for its existence.

"**Sathyam, Jnanam, Anantham** Brahma" (Being, Awareness, Eternal--the **Omn**i-self). This is the

Lake of the Eternal Divine Spirit. From this arises a lotus in a subtle form. Thoughts and feelings

are the fragrance emanating from this lotus. Maya is the lotus leaf. Life is the water bubble on

this leaf of Maya.

The **Atmic** principle is the basis for everything in creation--its origin, growth and dissolution.

Considering the evanescent body as permanent and real, and leading a life devoted to worldly

and mundane pursuits, man is lost in delusions, which cause sorrow and suffering. Ignorance of

his true nature is the root cause of all sorrow. When this ignorance goes, there will be freedom from sorrow.

Gita lays stress on enquiry into eternal

Man is compounded of two basic constituents: one which is permanent and the other which is

transient. They are: the **Atma** and the **Anatma**; the body and the indwelling spirit; the **Kshetra**

(field) and the **Kshetrajna** (Knower of the Field). As one who is essentially Divine, man's

primary duty is to enquire into what is permanent and what is impermanent, what is real and

what is unreal, discard what is false and adhere to what is true. This

is the theme of the Gita in the cantos devoted to "Kshetra--Kshetrajna Vibhaaga Yogam." and "Gunathraya Vibhaaga Yogam." The Gita lays stress on enquiry into the eternal and the evanescent as a primary requisite for man. The aim of education should be to enable one to discover his own true nature. By concentrated effort and by sacrifice of every kind, different paths have been discovered for experiencing Divinity. The Upanishads have declared "Not by rituals or progeny or wealth can immortality be attained. It can be got only through Thyaga (renunciation)." What is it that has to be renounced? What is it that has to be sought? Man should be engaged in a perpetual enquiry to find out from the myriad objects in the universe, from his varied experiences and his multifarious activities, the means of achieving Ananda (bliss). Today the world is plunged in chaos and conflict. What is the reason for this? All the joys and sorrows experienced by man stem from his actions. The actions themselves are the result of thoughts arising in the mind. It is only when the thoughts are good that the actions will be pure. When man's actions are pure, society will be healthy and peaceful. Lessons to be learnt from Nature The secret of true renunciation has to be learnt from the trees, the cows and the rivers. The trees bear fruit for the benefit of others; Rivers flow for the good of others; Cows give milk to nourish others; The human body is for rendering service. When trees, cows and rivers are setting such an example in unselfish service to others, human life will have no meaning if it is not devoted to selfless service. When we start enquiring, "Where is God? Who is God?" Nature as the vesture of God provides the answers. It is well known that the earth spins around itself at the rate of 1000 miles an hour. It is ceaselessly doing its duty without rest. Because of this rotation you have night and day. Moreover, the earth is going round the sun at the speed of 66,000 miles an hour. As a result, we have changes in seasons conducive to cultivation of crops. The earth, the sun and the moon are providing a lesson to man regarding the fulfilment of one's duties. They are also demonstrating the importance of activity for mankind. All of them--trees, rivers, cows, the earth and the sun--are acting unselfishly. At the same time, what they are doing is essential for man's existence. When these are rendering such selfless service, what kind of

renunciation is man displaying?

Man is enjoying the benefits provided by Nature, but is showing no gratitude at all in return.

Misconceived magnanimity

Despite all the progress in scientific knowledge, man has not learnt the real purpose of education and has not developed the sense of gratitude. One without gratitude is worse than a wild beast.

Doing good in return for good done is nothing to boast about. Real goodness consists in doing good even to one who has done you harm. But in applying this principle, discrimination should be used. History is full of examples of misconceived generosity and forgiveness. Mahomed

Ghori invaded India several times and was defeated by Prithviraj, who let him go back as a sign of his spirit of magnanimity. Ultimately, Mahomed of Ghori conspired with Jaichand to take

Prithviraj as a prisoner. Instead of showing gratitude to Prithviraj for his magnanimity, Ghori

Mahomed gouged the eyes of Prithviraj. History teaches that no quarter should be given to

wicked persons who are treacherous and ungrateful. In rendering service to needy people,

students should remember these lessons from life and use their discrimination and intelligence.

In the pursuit of education, students should take note of three things. One: You should not talk

about matters of which you have no knowledge. It is a mark of foolishness. Two: It is dangerous

to pretend that you know something when you are really ignorant. Three: You must strive to

acquire knowledge and impart it to others only after you have mastered the subject.

Today many pretend to be all-knowing. This is a sign of Ahamkara (egoistic conceit). Egoism

can bring about the complete downfall of a person. It is like a pest that destroys the very root of a

tree. It has two accomplices: attachment and hatred. The combination of these three is enough to

ruin the life of any person. Hence, the primary need is to get rid of egoism, which is fostered by

ignorance. Education can become meaningful only when you have developed humility and right behaviour.

Learn the value of leading a simple life

Today much effort is wasted on ostentatious living. Students should learn the value of leading a

simple and unostentatious life. You may be aware of Sardar Patel, who was Deputy Prime

Minister in the Government formed after Independence. One day, a colleague of his, Mahavir

Thyagi went to **Patel**'s residence. While talking to **Patel**, **Thyagi** noticed **Patel**'s daughter, **Maniben**, doing the household chores. She was wearing an old sari, patched up in some places.

Thyagi asked her: "**Maniben**! You are getting a bad name for your father. What a high position he is holding in the government. He is the Deputy Prime Minister of the country. Being his daughter, if you are like this, you will be taken for a beggar. The dress you are wearing is not befitting at all." **Maniben** was indignant and told **Sri Thyagi**:

"**Thyagiji**! It is only those who have earned money by foul and unjust means that should feel sorry for the clothes they wear. I am not ashamed to wear the clothes out of my own labours while I am carrying on my legitimate duties. Those who spend lavishly on their comforts by the money earned by their parents have to feel ashamed about themselves. I have nothing to be ashamed about. In looking after my aged father, I do my work, wearing the clothes I choose. I do not hanker after anyone's wealth. I know how to maintain my dignity and self-respect. No one need teach me how to conduct myself." **Maniben** left after saying these words.

The dedicated life of **Maniben**

Dr. Sushila Nayyar, who was seated on the same sofa as **Sri Thyagi**, told him in unmistakable language: "**Thyagiji**! You do not know **Maniben** well enough. From the time she wakes up in the morning right up to going to bed in the night she is ceaselessly working without any rest. Although her father is the Deputy Prime Minister, she attends to all the household work herself. She cleans the vessels and washes her father's clothes herself. She spins on the charkha whenever she has some spare time. She stitches the clothes for her father. She makes saris for herself out of discarded dhotis of her father. It is difficult to find anyone equal to her in the ideal life she is leading."

Such was the dedicated life led by **Maniben** in those days. It is hard to find today any young woman or man who can live life like that. Most young people lead ostentatious lives, wasting the hard-earned money of their parents. Students! Realise what you owe to your parents and act in a manner which will not grieve them. Avoid waste of money, of food, of time and energy.

Experience joy in the control of desires

Having come to the **Sathya Sai** Institute for your studies, you have to set an example to others.

You have to get rid of all bad traits. This is the sacrifice you have to make for acquiring good qualities. Real enjoyment does not consist in wearing expensive clothes and leading a luxurious life. You must experience joy in the control of your desires and in leading a tranquil life. Do not poison your minds by excessive desires.

Buddha was once asked: "Who is the richest man in the world?"

Buddha replied: "He who has much satisfaction (with what he has) is the richest man." To the question, "Who is the poorest man?" Buddha replied: "He who has many desires."

A Maharaja, who was listening to Buddha's sermons on contentment and renunciation, wished to earn the approbation of Buddha.

Buddha used to keep with him always a rattle-drum. His disciples once asked him: "Master! Why are you always keeping this rattle-drum by your side?" Buddha replied: "I shall play on this drum the day a person who has made the greatest sacrifice approaches me." Everyone was eager to know who this person would be. Such persons are often the forgotten men of history.

Wishing to attain this distinction, a Maharaja loaded his elephants with considerable treasure and went to Buddha. He hoped to offer the treasure to Buddha and earn his praise.

Buddha shows what true sacrifice means

On the way, an old woman greeted the Maharaja and pleaded: "I am hungry. Will you give me some food?" The Maharaja took out a pomegranate fruit from his palanquin and gave it to the old woman. The old woman came to Buddha with the fruit.

By then, the Maharaja had also come to Buddha and was eagerly waiting to see when Buddha would sound the rattle-drum. For a long time Buddha did not use it. The Maharaja stayed on.

The old woman approached Buddha staggering on her legs, and offered him the pomegranate fruit. Buddha took it immediately and sounded the little drum.

The Maharaja asked Buddha: "I offered so much wealth to you. You did not sound the drum. But you rattled it after receiving a small fruit. Is this a great sacrifice. Buddha replied: "Maharaja! In sacrifice, it is not quantity that counts. It is the quality of sacrifice that matters. It is natural for a Maharaja to offer gold. But what great sacrifice is made when a hungry old woman offers the pomegranate fruit to the Guru despite her hunger. She did not care even for her life and gave the fruit. What greater sacrifice can there be? It is not sacrifice to offer what is superfluous for you. True sacrifice means giving up that

which is most dear to you, that
which you value most."

Students! You must give up your selfishness and strive to please the
Lord in whom you have
faith by dedicating your lives to the service of the Divine. The whole
universe is permeated by

the Divine. He is omnipotent, omnipresent, and all-knowing. Be
conscious that he is not confined
to any place. He is everywhere and in everything, including your
body. He cannot be seen by
dissecting the body. But when the mind is directed towards God, He
can be experienced. The

men who landed on the moon declared that they did not find God
them. God cannot be found

through **yantras** (machines). He can be experienced through
Mantras (sacred formulae).

Swami wants you to become ideal citizens

Students! This **Sathya Sai** Institute has been founded to train ideal
students who would be able to

change the world which is today plunged in chaos and corruption.

Bharath, which was the

fountain-source of righteousness and spirituality, is today divorced
from Truth and Right

Conduct and is plagued by evil forces.

Swami does not seek anything from you except that you should
develop into ideal citizens who

will bring good name and fame to **Bharath**. This is the sole purpose
for which Swami brought the

Institute into existence. All education is free here. You have all the
facilities needed for your

studies. You have to transform yourself and help to transform the
country. In olden days, people

regarded everything as given by God. They placed God first, the world
next, and themselves last.

Today all this has been reversed. The 'I' comes first, the world next
and God last.

The **Mahabharata** shows what it means to place God in the forefront
or otherwise. Both Arjuna

and **Duryodhana** went to Krishna to seek His help in the impending
war. Krishna said they could

make the choice between himself and his army. Arjuna opted for
Krishna and **Duryodhana** chose

Krishna's army. In the ultimate outcome, the **Pandavas**, who placed
God in the forefront,

achieved victory, while the **Kauravas**, who had faith only in arms, lost
everything.

Discourse at the **Sri Sathya Sai** Institute Hostel, **Vidyagiri**,

26 Jun 1988

17. **Bhaktha Sakhaa Bhagavan!**

Many call themselves devotees, but this claim means nothing by itself.
It is like addressing a

letter to someone. Unless it is acknowledged by the recipient, you

cannot be sure whether the

letter reached the addressee and how he reacted to it. Likewise,
whether one is a devotee or not

should be declared by the Lord Himself.

This is what Krishna declared regarding Arjuna. He told Arjuna: "You
are my devotee and you

are my friend." Arjuna did not declare to Krishna: "I am your
devotee." Krishna was not content

to declare: "Arjuna, you are my devotee." Why did He go on to say:
"You are my friend?"

Would it not have been sufficient if Krishna had declared, "you are my
friend"? Why should he

say, "you are my devotee"? In this declaration, there is a profound
spiritual significance. This

will be clear only when we practice the spiritual life.

If merely the Lord were to say to Arjuna, "you are my friend" his ego
will get inflated and he

will take undue liberties with Krishna. If He were to say, "My dear,
you are my devotee," he will

be extremely submissive. A kind of fear will be instilled in him. Fear
should not be instilled; nor

should he be encouraged to take excessive liberties. Hence, the terms
devotee and friend, were

used by Krishna. "You are my friend. You may be free with me up to a
point. You are my

devotee. So observe certain restraints. Exercise control over yourself
in your devotion."

Ramakrishna Paramahansa, the master

In dealing with devotees, the Lord has to maintain a balance. Here is
an example from the life of

Ramakrishna Paramahansa.

Whether in olden times or nowadays, there have always been some
persons who indulged in

calumny against good men and derided the good actions done by
them. **Ramakrishna**'s disciples

had to go by boat across the **Ganga** to get whatever was required for
his ashram. **Ramakrishna**

used to assign different tasks each day for the young disciples in the
ashram. One of them was a

gentle youth known as **Brahmananda**. **Vivekananda** was an
aggressive and short-tempered youth.

One day **Brahmananda** went by boat to bring provisions for the
ashram. As soon as they saw an

ochre-robed person in the boat, the other passengers got very
indignant. They started abusing

Ramakrishna Prahmahansa in various ways. They remarked: "He
is a pseudo-**sanyasi**. He is

spoiling all young men," and so on. **Brahmananda** silently shed tears,
remembering the teachings

of the master. During the trip he was apprehensive about what might
happen. On the return trip,

the earlier story was repeated. He listened silently to the abuse

levelled against **Ramakrishna** and

did not venture to quarrel with them. After his return, **Ramakrishna** asked him to narrate what all

had happened. After listening to **Brahmananda**'s pathetic story, Swami **Ramakrishna** burst out:

"How could you remain silent while your guru was being reviled? You have committed a sin.

You are not fit to remain in the ash rain." **Narendar (Vivekananda)** who was standing nearby,

listened to the angry words of the Master. **Brahmananda** fell at the feet of the Master and pleaded

for forgiveness.

Vivekananda's reaction on the criticism of his guru

The next day, it was **Vivekananda**'s turn to go by boat to buy provisions. As soon as they saw an

ochre-robed youth in the boat, the other passengers started abusing **Ramakrishna Paramahansa**.

One rich man accused **Ramakrishna** of spoiling young men by his teachings. **Narendar**

remembered what the guru had said the previous day, rose from his seat and gave a slap on the

cheek of the reviler. **Narendar** was a strong, powerful person. He told the traducer: "Will you

keep your mouth shut? You may have your likes and dislikes and we have ours. What right have

you to condemn us? If you do not keep silent, I shall hurl you into the **Ganga**." Everyone in the

boat got alarmed that the irate youth might actually carry out the threat. All of them became

silent. **Vivekananda** brought the provisions and returned by boat to the ashram. On the return

journey no one ventured to open his mouth.

Ramakrishna asked **Narendar** to relate what all happened during his boat trip. **Narendar** related

what all had happened and said: "All of them kept their mouths shut after I had slapped one of

them for criticising the guru." Immediately Swami **Ramakrishna** observed: "**Chi! Chi!** How

unbecoming of you to dishonour the robe you are wearing by losing your temper, exhibiting

hatred and causing hurt to a person. You are unfit to stay in my ashram. What does it matter

what anyone says? How does it affect us? Their praise or censure will not touch us.

Narendar pleaded: "Swami! I was listening yesterday to what you had said to **Brahmananda**.

Because of that, I behaved in this manner. You took him to task for remaining passive. You take

me to task for retaliating. I am unable to understand what is the proper thing to do."

To each according to his needs

Ramakrishna explained his divergent reactions by an example. He

said, "There are four **tyres** for

a car. What should be the pressure in the front tyre and the rear **tyres** have been laid down. If

there is excessive pressure in some **tyres**, it should be reduced. If some **tyres** have low pressure,

they have to be inflated. Only then the car will run smoothly.

Narendar suffers from excessive

pressure. He requires to be deflated. **Brahmananda** is excessively weak, so he has to be inflated."

The teachings of the masters vary according to the condition of the disciples.

Likewise, in the **Bhagavad Gita** or other scriptures, statements might appear which seem to

contradict each other. These differences relate to differences in circumstances and requirements

of the person concerned. You should not contrast one statement of the Swami with another and

ask why there is a contradiction between the different statements. In the **Gita** itself, in one place,

Krishna stresses the need for action, at another the adherence to Dharma, and in another place

commends renunciation of all Dharma and urges complete surrender to the Lord. These apparent

contradictions are not contradictions. The teaching varies according to the state of spiritual

development of the person concerned and the situation in which he is placed.

The inner significance of the great teachings of the **Avatars** and sages should be properly

understood before any criticism is attempted. No room should be given for logic chopping or

verbal controversies. You have to observe only two things: Adhere to Truth. Cultivate Love.

Develop the feeling-"Love is my Supreme Lord. Truth is my sovereign. I do not need anyone

else." You have to recognise that these Divine attributes, Truth and Love, exist equally in all

beings. Develop the sense of equal-mindedness and equal regard for all. This is the true **sadhana**.

Cultivate love for the Divine and share that love with all beings.

Discourse at **Trayee Brindavan**, July 1988

Those attached to God, aspiring for God, aware of God, adoring God have certain distinct marks by which they can be identified.

Such people have a compassionate heart. If a person **tums** the rosary on the fingers, and is intently engaged in watching the tip of

his nose unmindful of the distress that dances around him, we can at best name him a sloth, that is all. Get up, place the rosary in its

bag, and activate yourselves in relieving distress--that is the true spiritual path. Do not waste all your years with stone images,

pictures or idols. Learn to see in every living, vital, active person, the embodiment of all energy, all beauty, all beneficence, namely,

God. God is subtler than ether, filling the smallest crevice with his

majesty. Know this and serve his manifestations, wherever you meet them.

Sathya Sai Baba

18. Renunciation and Realisation

The wise one recognises his own defects

And seeks not the faults in others.

He is most degraded among men

Who sees only the faults in others

Oblivious to his own defects

And unaware of his true Self.

The worth of a human being is based on his **buddhi** (intellect). The more the intellect develops,

the better one is, as a man. As the intellect declines, the human descends to the level of animal. A

bamboo is valued in terms of its thickness and height. The sugar cane gets its value from its juice.

Man's worth has declined today because he does not recognise the importance of the intellect and

of conduct based on intellectual discrimination. The form is human, but the thinking is at the

animal level. Man has earned the appellation of "two-legged animal." Having acquired the human form, man should conduct himself with intelligence. This is

achieved through **thyaga** (renunciation) and yoga (spiritual discipline).

Real renunciation is giving up evil qualities

Thyaga is a vital aspect of human life. Some day or the other either he will have to give up

worldly goods or they will leave him. When he has no spirit of renunciation, the world may

compel him to give up things. This cannot be avoided.

What is it that is to be renounced? Are the external objects, like houses and vehicles, what should

be given up? Or is one to give up kith and kin or one's possessions? No. These things can be

renounced easily. With some determination all these can be given up. But, this is not real

sacrifice. It can be a **bhoga** (form of enjoyment) or a **roga** (a kind of disease). The real

renunciation which one has to make is the giving up of the evil qualities of **Kama** (desire),

Krodha (anger) and **Lobha** (greed).

"**Kaamam Kartha naasanam**" (Desire is the destroyer of action).

"**Krodham Inaana naasanam**"

(Anger is the destroyer of wisdom). "**Lobham Bhakti naasanam**" (Greed is the destroyer of devotion).

Kama (desire) sullies actions at their very roots. Desire deprives one of the powers to

discriminate between right and wrong action. One loses the capacity to judge the consequences

of one's actions. Hence, the Upanishads declared: "First of all offer your obeisance to **Kartha**

(personified as deity)." "**Thasmai namah Karmane**" (Salutations to that action). This means that

before you do anything, offer your homage to that action. A prayer should be offered to **Kartha**:

"Whatever I do, let it be helpful to others; let it not be harmful to anyone. Make my action sacred in this way."

But men today embark on actions in the expectation of what they can get from society and not

what they can offer it. This is not the right attitude. Each one should ask himself: "What is it that

society can receive from me? What good can it get from me?" Actions should be undertaken

with this high-minded attitude. Desire makes one incapable of entertaining such a large-hearted

view. With the result that all our actions get tainted in one way or other. **Kama** thus turns men

away from following a sacred path in his actions. Hence, the pronouncement: "**Kaamam** Karma

naasanam" (Desire is destructive of right action).

Angry man cannot succeed in any endeavour

Then comes **Krodha** (anger). Anger makes a man insane. It causes loss of wealth, undermines

one's reputation, alienates one from his **fellowmen** and leads to the loss of everything. The angry

man cannot succeed in any endeavour. He will encounter endless troubles. Doing sinful deeds,

he is despised by the world. Anger deprives a man of his wisdom. He loses his worldly

knowledge, his sense of discrimination, his powers of judgement and even the knowledge gained

from past experience. Anger is fraught with such dangerous potential.

The third vice is **Lobha** (greed). Whatever he may earn, whatever he may achieve, the greedy

man is incapable of renouncing anything. Such a one is ready to receive anything from anyone

but is not willing to part with anything. Greed breeds the attitude in which one says: "What will

you give me if I come to your house? What will you bring for me when you come to my house?"

Greed promotes this kind of insatiable attitude for possessions. You have to give up an evil

tendency of this kind.

Attachments should be properly restricted

The practice of giving up is known as **Vairagya**. The literal meaning of the word is "that which is

opposed to raga (attachment)." Raga signifies attachment to the body. There is nothing wrong in

attachment. Raga includes love for family, kith and kin. This attachment is not wrong. You

should love your parents and show regard for your brothers and sisters. You should keep your body fit and healthy. These are legitimate desires. What should be noted, however, is that there should be limits to such attachments. You may have noted that in singing, the raga is important. But when the musician indulges in excessive elaboration of the raga, it tends to become **roga** (an infliction). The words of the song should not be lost in the elaboration of the raga. The fire in the oven should be just enough for the food to be cooked. The salt to be added should be limited to the quantity of **dal** to be prepared. Salt in excess will spoil the **dal**. Likewise, our attachments should be properly restricted. Today we are witnessing attachments growing without limit. Attachment to the body, to relations, to education or to the acquisition of knowledge is exceeding all limits. Even with regard to desirable objects, it is essential to limit one's desires. "**Na shreyo niyamam vinaa**" (There can be no happiness without restraint of desire). When there is no restraint, excessive desire becomes an evil. It leads to misery. When we strive to control desire, in due course it develops into **vairagya**--non-attachment or renunciation. **Vairagya** means giving up association with objects, while recognising their inherent worth. In a band of ten bad men, there may be one good man. Among ten good men there may be one who is a seeker of God. Among ten seekers, there may be one filled with love of God. Among ten lovers of God, there may be one at least who desires to experience the Divine. Among ten such devotees, there may be one at least who is ready to renounce all attachments. And only such a man qualifies for earning the love of God. That is why it has been declared: "Only through renunciation can immortality (oneness with the Divine) be attained." Role of consciousness How is this renunciation to be effected? The world is made up of objects. It is inert. In the waking sense, the senses **cognise** all these objects. But the senses are also inert. The eyes that see, the ears that hear, the tongue that speaks and the nose that smells---all of them are **jada** (inert). In fact, the entire body is inert. But all these inert objects are able to function because of the presence of **chaitanya** (consciousness) in the mind, the intellect, the **chittha** and the **ahamkara**. Thus we have to realise that the entire phenomenal

universe is **jada** (inert). It is **sthoolam** (gross). This gross universe has to be treated as inert matter. The four subtle elements of consciousness--manas (the mind), **buddhi** (the intellect), **chittha** (the will) and **ahamkara** (the ego)--are Maya. What is Maya? **Maa** (not) **ya** (exist). That which does not exist but appears to exist is Maya. Maya makes the unreal appear as real and the real as unreal. The other name for Maya is **Ajnana** (ignorance). **Ajnana** is that which hides the real from you and makes you regard the non-existing as existing. It makes the false appear as true. How Maya works One sees people dying before one's eyes and others afflicted with disease. But he believes he himself will not die. This is the mark of **Ajnana**. When so many are dying, how can anyone regard himself as not subject to death? Maya is the cause of thinking the impermanent as permanent and the permanent as perishable. Even subtle experiences such as dreams are the result of Maya. We see and experience all sorts of things in dreams. All of them have a reality only in the dream state. They disappear in the waking state. We disregard them. What appeared to be true in the dream state becomes unreal in the waking state. What is dreaded in the dream state causes no fear when one is awake. This is the nature of Maya, its secret. Both, what is experienced in the physical phenomenal world and in the subtle subliminal state of dreams, are the result of Maya. **Karana** (the causal state of deep sleep) comes next. It is only an image---a reflection. It has no consciousness. It has neither form nor name. It is not subject to happiness or sorrow. Of what use is such a state? The waking state experiences the **jada** (inert). What is experienced in the dream state is Maya. And in the **Karana** (causal or deep sleep) state, there is only a reflection. All three are of little account. There is one thing which transcends all these that is the **Mahakaarana**. That is the **Paratatwa** (**Omni**-self). The **Atma** that is in the Para-**tatwa** and that which is in the **jada** (the inert matter) is one and the same. **Vairagya** consists in recognising these oneness. It is not the giving up of things that constitutes **vairagya**. **Vairagya** consists in enjoying, without attachment, things which were previously enjoyed with attachment. We are like puppets on the screen We might have learned a lot, acquired many things. We might have enjoyed many things. Where

are they now? What has happened to them? Why did we part with them? What benefit did we derive from them? When we enquire into these matters, we will realise that the things we enjoyed, the individuals with whom we associated, and the experiences we had are like figures of puppets on a screen. They are like clouds that come and go. We must seek to know the basic truth about the human condition. If you take a vessel with water and pour it into the ocean, you cannot recover that water again. If smoke goes up in the sky, it cannot be collected again. An apple that has been eaten and digested cannot be got back. But the stuff of the mind cannot be merged in an ocean, or sent up to the sky or consumed as food. The workings of the mind cannot be eliminated by these processes. Mind should be kept under restraint. Why, then, is there a call for mano-nigraham (control of the mind)? Nigraham (control) really means being indifferent to the vagaries of the mind. It is difficult to control the mind, as it is difficult to confine air in one's grasp. Likewise, how can anyone control the mind which is allembacing in the vastness of its range and comprehension? When it is realised that the mind is made up of thoughts and doubts, the elimination of the thoughts is the means of restraining the mind. Thoughts are associated with desires. As long as desires remain, one cannot have vairagya (detachment). It is necessary to limit desires. Take for instance, a car. If you press the accelerator, it picks up speed. In pressing the accelerator, however, you have to bear in mind the state of the road, the curves and bends and the ups and downs. Similarly the world we live in is replete with ups and downs, with joy and sorrow. Having regard to this fact, the mind must be kept under restraint as far as possible. The car cannot move unless the accelerator is pressed. But this should be done with circumspection. In making the journey this caution should be observed. Likewise, we need the mind, but it has to be used in the proper way. Power of the mind and role of the intellect. Today men are subjecting themselves to all kinds of difficulties and problems because they are giving a free rein to the mind. This is where the vital role of Buddhi (intellect) comes in. The intellect enhances the power of man. It is the greatness of the intellect that distinguishes man. The intellect has the potency to comprehend the entire cosmos. Consider the power of the mind. One goes round the world, sees

many cities, looks at mountains and rivers and meets innumerable persons and has varied experiences. All these infinite variety of objects, persons, scenes and experiences are imprinted in the subtle form in the mind. How is it that such a small mind can contain all this vast panorama and countless objects and impressions? Is there room in the mind for containing a high mountain? You have to understand the boundless capacity of the mind. "Manomoolam idam jagath" (The Cosmos is based on the mind). The individual through his body is part of the cosmos. Think for a moment how pitifully small is this body in relation to this vast universe. Recognition of one's infinitesimally puny size should lead to humility. At the same time, there is infinite potentiality in man. That is why Vedanta declares that the Divine is subtler than the subtlest atom and vaster than the vastest object in creation. You may have seen the huge banyan tree in the Theosophical Society at Adyar, Madras (now called Chennai). It is a very huge tree. But its seed is an extremely small one. That small seed has the potential to grow into a vast extensive tree. Likewise, the human mind is exceedingly small, but it can comprehend this vast universe. The mind appears as an insignificant speck in the universe, but the universe is immanent in this minuscule mind. It would appear as if the universe and the mind were telling each other: "I am that" and "That is me." The secret of infinite capacity of the mind. As long as you have the body-consciousness and attachment to the body, you cannot understand this secret of the infinite capacity of the mind. If you have only a superficial view of the world you cannot understand its vastness in the subtle domain of the mind. There is a big water reservoir. When you look at the water, your reflection is seen in it. You say, "That is myself." But when you discriminate, you realise, "I am not that." Try to distinguish between these two concepts. When you say, "That is myself," you are only thinking of your body. Suppose you say that is yourself and people come and beat the image in the water with sticks, will you feel anything? But if that reflection of yours is abused by anybody you get angry. When it is beaten you don't feel the pain but when anybody abuses it you feel the effect. When it is beaten you feel it is not yourself, when it is abused you feel that it is you. Therein lies the secret of Vedanta.

On the one hand you say "I am that," but when that "that" is being beaten you don't react; on the other hand, when that "that" is abused you react. When you realise that your inner **Atma** is the same in everybody, then any pain caused to anybody is your pain. But when you have **bodyconsciousness** and anybody says anything derogatory about anyone else you feel it is not directed towards you and it **doesn't** affect you. This essential truth is the heart of Vedanta. To understand this great secret of secrets you should participate in such assemblies as this. You must listen, think over what is said, put in into practice and make it yours. Vedanta has emphasised these three things: **Sravana**, Manana and **Nididhyasana**. **Sravana** means hearing. Whatever you hear, you should revolve in your mind, that is Manana; then **Nididhyasana** is putting it into practice. For example, the mother says: "I have prepared a number of sweets." After knowing this, which is **Inaatum**, you see all these sweets on a plate, that is **Drashtum**. Then, when you eat these delicious sweets, that is **Praveshtum**. Then you get happiness and strength. This unity of **Inaatum**, **Drashtum** and **Praveshtum** (knowing, seeing and experiencing) is the unity in the diversity which is the real path to **Ananda**, eternal delight. **Vairagya** does not mean that you should give up everything and go to a forest. **Vairagya** really means you should stay where you are, in whatever station of life you are in, and understand the subtle nature of things, while giving up desire based on the external aspect. It means that by using discrimination you should know what to expect and what to reject. You should strive to recognise the divinity in every object you see and enjoy it. That is real **vairagya**. That is the mark of a true human being. Discourse at the **Prashaanthi Mandir**, 11 Jul 1988 A temple where God is adored as a living Entity is as the heart to an individual. It is said that you should not sleep in a village where there is no temple; for, the people there are sure to be so ungodly that your life is in danger amidst such unbelievers. God is the guardian, the corrector, the admonisher, the savior; so, people must get into the habit of calling on Him as a living Presence. The temple helps soften the hearts; it instills the virtues of compassion and charity. Greed and cruelty will spread in an atmosphere that has no devotion and adoration to God. Make yourselves into moving temples. Become aware of the God that resides in you. It is He who protects you, provides for you, prevents you from falling a prey to pernicious propensities. **Sathya Sai** Baba

19. Nature: God: Man
Men run hither and thither
In search of food, of worldly goods,
Of position and pelf, name and fame;
But few seek to realise God.
This is the truth declared unto you.
Men pursue intensively mundane studies
But do not seek to study the path to Liberation.
Dear students! The cosmos is the magnificent manifestation of the Divine. When you direct your vision on this vast creation you are filled with awe and wonder. True education consists in understanding the inner meaning of this creation. At first sight what we see are inert objects like mountains and hills. We cannot see any sign of **chaitanya** (consciousness) in these objects. The second category of objects are trees. There is consciousness in them, but they cannot move from place to place. They are stationary. The third category are living beings. Besides consciousness, these have the capacity of motion. Man belongs to the fourth category. He has not only fully developed consciousness, but has another extraordinary, marvellous quality. That is the supreme gift of **Sambhashan** (speech). Starting with the inert, we have the conscient, the mobile beings and the human species with the power of speech. If this progression in the creative process is tightly understood we can realise how important is the advent of man. **Om** is the primal letter in the alphabet. The ancient sages, after performing severe penances and making profound enquiries, realised and declared how unique is the human birth. "**Vedaaham etam Purusham mahaantam Aadithya varnam tamasah parastaath**" (We have known that there is a Supreme **Purusha** who is effulgent like the sun and who transcends darkness). By their penance, meditation and intuition, they recognised two things: One is **Akshara** (the alphabet) and the other is Sankhya (numbers). In the alphabet the primal letter is "**Om**." All other letters have emerged from the **Pranava (Om)**. "**Om**" is the first letter among all letters. It comprehends within itself all other letters of the alphabet. During **bhajans**, when the harmonium is played, the bellows are pressed and the reeds are manipulated, we have the musical notes, "**Sa, ri, ga, rna, pa, da, ni**." What is the source of these seven notes? It is the same air that produces the notes. That air is filled with "**Omkaara**." And it is that "**Om**" which produces the separate notes, "**Sa, ri, ga, ma, etc.**"

Likewise, among numbers, we start with one and go to nine, ten. In all the numbers, one is the primary number. All the other numbers are multiple variations of one. If you take away one from nine you have eight. If you add one to eight, it becomes nine. What comes and goes is one alone.

What remains is also one.

Nature and Divinity

From this, the sages drew the inference that the beginning and the end are One, which is the

Divine. They declared that this One is the **beejam** (seed) of the cosmos. No seed exists without

husk. Because the grain is covered by husk its parts are not visible to us. For the cosmos,

Prakruthi (nature) is the husk. The seed of divinity is within it (and enveloped by it). We cannot

experience the seed of divinity within as long as it is covered by the husk of Nature.

We have to endeavour to get at the truth about Nature. The Upanishads declared: "**Isaavaasyam**

idham sarvam" (All this is permeated by the Divine). That means, there is only one thing that is

immanent in the entire universe. If the truths declared by the Upanishads are to be understood,

we have to seek the truth of everything in our daily lives. For instance, why has Nature come into

being? Nature's role is to help man, the crowning achievement of the evolutionary process, to

realise the Divinity immanent in creation.

Mountains help man to build houses by using stone slabs, quarried from them. Trees provide the

timber for constructing houses and also firewood for domestic use. Among animate beings, every

creature, from an ant to an elephant, is of assistance to man in one way or another. Cows provide

nourishing milk to man. Bullocks are useful for ploughing the fields and helping to grow food

crops. All other creatures like birds, fish, sheep and others are serving man in different ways.

Seen in this light it will be clear that all things in creation are helpful to man in leading his life.

Even the sun and the moon are serving man. The sages regarded the Sun as an important deity

and worshipped him through the **Gayatri** mantra.

Man's debt to Nature

Thus man is deriving innumerable debt from Nature, and enjoying the amenities provided by

Nature in various ways. But what is the gratitude he is showing to Nature? What gratitude is he

offering to the Divine? He is forgetting the Divine who is the provider of everything. That is the

reason for his becoming a prey to various difficulties and calamities.

While he is receiving

countless gifts from Providence, he is offering nothing in return to Nature or God. This shows

how unnatural and heartless is the behaviour of man. When we are enjoined to return good for

evil, how unbecoming it is to fail even to return good for good? Man is not learning the great

lessons Nature is teaching him. The foremost lesson is doing service with no expectation of return.

People ask, "Where is God?" The answer is provided by Nature. Who is it that has created the

five elements, the five life-breaths, the five sheaths, the five external sense organs and the five

internal sense organs, which are all ceaselessly carrying on their functions according to their

prescribed roles. The seasons in their regular cycle are teaching a good lesson to man. Therefore

Nature is the demonstrable proof for the existence of God. Nature is not under any obligation to

any man, it takes no orders from any man, it operates according to the will of the Divine.

Science is being used for destructive purposes

The artificial instruments produced by man function for a time and then become useless.

Scientists today have launched many satellites in space. Sooner or later they cease to function

and drop away. No one knows how, when and in what circumstances the planets in nature were

created but they have been going round in space ceaselessly and unfailingly for billions of years.

These planets have been created for the welfare of mankind and not for destructive purposes.

God is the creator of the world for man's good. All the planets created by Him are serving

mankind. Many of the missiles and space instruments produced by scientists are for destructive

purposes. Science is being used more for destruction than for construction.

What is the reason for this? The Ego is the cause. The sense of egoism and conceit arising from it

is the root cause of the destructive tendencies in man. Man today is placing more faith in his

physical and mental strength than in the strength coming from faith in God. How long can it last?

In a mere fit of sneezing, life may leave this body. What meaning is there in regarding it as

permanent?

Let no one be proud about his beauty, strength and youth. The ravages of old age are ahead and

will overwhelm him. Even while you feel puffed up by your strength and energy as a youth, age

creeps on you irrevocably. With the body bent, wrinkles on the face and bleared eyes, the old man becomes a butt of jokes for juveniles, who call him an old monkey. What is lasting in all this? Everything is subject to change and decay in this world. Whether it be physical objects or individuals, all are transient and impermanent. Nothing is lasting. Only your purity is permanent. Purity is the essential nature of man. But if man leads a polluted life, he is degrading himself. Love does not seek any return. Man's purity is manifest when human relations are based on heart to heart and love to love. Love has a form of a triangle with three arms. **Prema** (divine love) does not seek any return. Where an individual offers love in expectation of a return, fear overtakes him. The one who loves with no expectation of any return is totally free from fear. Love knows only to give, not to receive. Such a love is free from fear. For true love, love is its own reward. Thus, love seeks no return, is free from fear and is its own reward. These are the basic features of true love. Love today is based on desire for a return benefit. It is filled with fear and anxiety. Thus love is motivated. When love is based on a desire for transient and perishable objects, life will be futile. Love must be its own reward. You have to show your gratitude to God. Love is eternal. You are the embodiment of Love. You are the embodiment of Peace. You are the embodiment of Truth. You are the embodiment of God. It is only when this supreme truth is realised, and our life is based on it, that our love can make our life meaningful and enable us to comprehend the world. Your studies, your conduct, your actions, all that you see, hear and think - all these should be regarded as offerings to the Divine. This is the true meaning of **Saranagathi** (taking refuge in the Divine). All that is seen, heard or experienced should be considered as intimations of the Divine. Have firm faith in the reality of God's existence. You have to show your gratitude to God for the benefits showered on you. Consider, for instance, how the Divine has filled the atmosphere with life-giving oxygen to enable you to live. The biggest fan made by man can provide breeze only for a small area. But the winds caused by Nature can blow over the whole world. Who is the cause of this wind? There are three kinds of lamps in this **Mandir**. They illumine a small space. But the Sun

created by God illumines the whole world. We pump water with the help of pump sets. Can all the water pumped by these sets equal a fraction of the water got from a heavy downpour of rain which can inundate the **Ganga**? Who is it that is providing this air, this water and this illumination? We are enjoying all these, but we show no gratitude to the provider of these benefits. We render thanks to those who render trifling acts of service. But what thanks are we expressing to God who is providing such essential life-sustaining amenities for meaningful human existence? Can this be a virtue in a human being? Is it a sign of a right education? Is it the mark of a scholar? No. You must show your gratitude with humility and sincerity to whoever has done you any good. You must shed your narrow outlook. Education that does not promote gratitude is worthless. It is the parents who give you education. The guru is the educator. The Divine has given you the capacity to get educated. Hence, the mother, father and the guru are to be revered as God, as enjoined in the Vedas. You must show your gratitude to your parents, offer due respect to the teacher, and base your life on faith in God. You may feel proud that you are getting on in life by your own abilities and intelligence. This is utterly foolish. You must cultivate a wide appreciation of Nature. You must shed your narrow outlook. Realise for instance, how small is the eye. But it is able to see the whole universe. Even your eye is teaching you a lesson. "What a fool are you? In spite of my minuscule smallness, I am able to see the whole universe with my wide vision. But your mind has a very narrow outlook." You must try to broaden your heart and enlarge your mind. You must dedicate your **chittha** (will) to the Divine. Discourse at the **Prashaanthi Mandir**, 12 Jul 1988. Do not jump to conclusions, abdicating your discrimination and do not deny the validity of your own experiences, stand on your strength. Be unmoved, either by adulation or denigration. Follow my lead, I am unaffected by either, and march on alone, undeterred and of my own accord. I am my own Guide and Witness. Have full faith in this. **Sathya Sai** Baba. 20. Wealth Or Grace? Embodiments of Divine Love! Man's life is determined by his qualities. The transformation of the world is related to the transformation of the individual. The world will change only when the

individual changes. When individuals are good, society also becomes good.

We tend to attach importance only to the external forms of social institutions. We lay stress on

the conditions prevailing in the political, economic, social and environmental spheres. Changes

in these spheres alone are not enough. Mental and spiritual transformation is more essential.

What man should seek is not longevity in life but divinisation of life. He must develop his good

qualities. The span of life is determined by Time. It is virtue that has to be nourished. The

character and conduct of a person are based upon his qualities. Forgetting this truth, people go

after changes in the external conditions of life. When the Yaksha asked Dharmaraja (in the

Mahabharata) "Who is the guide and protector for the world," the latter replied: "Only the good

man is the protector of the world." If there were no good people in the world, it would be a

hapless world.

Students seek only material gains

Hence, today, even more than the teachers, it is the students who have to be exemplary and highminded.

Teachers and students today do not live up to this ideal. Students are self-seeking and

self-centred. Likewise, the teachers also are self-regarding and self-seeking. Students go to

teachers only to get their desires fulfilled. When their wishes are satisfied, they feel content.

Otherwise they are disappointed. They are even prepared to take up cudgels against teachers. The

result is that harmonious relations between teachers and students do not develop. What is most

deplorable today is the indifference of students to their mental development, because they are

concerned only about their narrow personal interests. They seek only material gains.

Vairagyam (renunciation of desires) is not a virtue that can be got by a message from others or as

a result of prodding by someone. However many books you may read, or discourses you may

listen to, or advice you may receive, the spirit of renunciation has to emanate from the heart

within you. It cannot come from outside. Buddha's father,

Suddhodana, tried every conceivable

means to prevent his son from developing detachment. But he could not prevent Buddha from

renouncing the kingdom and family and leading the life of a renunciant.

Our life is not based entirely on annam (food). It is based on the Atma (Spirit). One who regards

food as the basis of life is an Ajnani (ignorant of the truth). The one who realises that the Spirit

alone is everything in life is a Viijnani (the man of Higher Knowledge).

Rantideva declared: "Oh

Lord! The man who regards food as the summum bonum of life is a papi (sinner). The man who

seeks a spiritual life is a gopi (a pure devotee of God).

Power of love alone confers true strength

Krishna Chaitanya once went to the temple of Jagannath, at Puri. He was a handsome youth at

that time. He addressed Lord Jagannath in these terms: "Oh Lord!

You are not merely Jagannath

(the Lord of the world). You are the Lord of all the worlds, of the Cosmos, the Lord of Life, the

Lord of the Spirit, the Lord of all embodied beings. You can accomplish anything. I do not seek

from you the powers of yoga or physical strength. I seek only the power of your Love. Your love

will give me all the strength I need. It will be my real strength."

The power of love alone confers true strength. All other powers are of no avail. Hence the only

strength we should seek from God is the strength of love. With that strength all the powers can

be acquired. It is not sir (wealth) that we should desire. We should yearn for Hari. It is not a man

of riches who is a Maharaja. They consider only those who have renounced everything as

Maharaja (real rulers). It is not rolling in wealth that constitutes enjoyment. To be immersed in

God's love and thoughts of God is the greatest enjoyment as well as true yoga.

Chaitanya declared that: "The Lord is the indweller in my heart" because according to the Lord's

own declaration, "My Atma abides in all beings as the indwelling Atma." It should not be

imagined that the Lord is only this human body. He is present everywhere in the Cosmos. He is

timeless, without beginning or end. You must try to develop the awareness of this omnipresent

Divine in your heart.

All wealth is impermanent and unreal

Today we seek to accumulate all kinds of wealth by various activities. When these activities

themselves are transient and evanescent, how can the wealth acquired by them be lasting? All of

them are impermanent and unreal, as declared in the Gita. There is only one permanent and

immutable reality, that is God. People are forgetting this truth. You may appear externally to be a

great devotee and claim that you are doing many things to please

God. But the truth cannot be

hidden from God. You must consult your conscience and find out

whether your devotion is
genuine.

Annamacharya, the composer, sang many songs in which he hailed God as his sole refuge and support. Later he had the realisation that he had been trying to deceive God by his words. Then a great change came over him. We should realise that we cannot please God by our books or our songs or by our learning and scholarship. Nor is it possible to please God by intellectual eminence or clever tricks. **Annamacharya** declared: "The degree of everyone's (spiritual) attainment depends on the nature of his thoughts. **Oh** Lord! Whatever the feeling with which one envisages you, you appear to him within that form." Divine Grace is in proportion to the measure of your devotion. You can take from the vast ocean only the amount of water your vessel can contain.

According to the purity of our actions, we will get the fruits thereof. Our precious human birth can be redeemed only by developing human qualities and leading a righteous life. You (the students) must make good use of the golden opportunity you have got now. Besides worldly education, cultivate meditation on God and develop the inner vision. Become **Raja** yogis. **Raja** yoga implies doing your duty without concern for the results and dedicating yourself to the service of society and welfare of humanity. This is the penance which Emperor **Janaka** did. Seek to experience the Divine internally. The foremost duty of students is to concentrate on their studies, behave in an exemplary manner in all their relations with the outside world, and seek to experience the Divine internally as a spiritual discipline.

The first sutra (aphorism) in the Brahma Sutras declares: "**Athhatho** Brahma **lignaasa**" (Then thereafter seek to know the Brahman). In the four words of this sutra are contained the meaning of life. To begin with, the nature of creation has to be understood. We have to view creation in relation to its **vilakshana** (extraordinary magnificence). Next, our conduct has to be **salakshana** (harmonious) and orderly. We have to realise that the whole universe is permeated by the **Vishnuswarupa** (Divine). Our conduct should be such that no one can point a finger of criticism at us. It should be blameless and pure. If the heart is also pure, one will not get immersed in the body-consciousness. The body is doubtless an essential instrument

for fight living and its health

and fitness should be safeguarded. But our main concern should be to experience the Divine in everything in creation. If the latter is ignored, physical existence alone will have no meaning.

Karma, Dharma and Brahman

In this context, how is one to seek the knowledge of the Brahman? This quest can begin after one has acquired knowledge of Dharma---that is, after the stage of Dharma **Iijnasa** has been completed. When is Dharma **Iijnasa** accomplished? When Karma **Iijnasa**, the knowledge of

Karma, has been mastered. There are thus three stages. Karma **Iijnasa** (Knowledge of Karma)

Dharma **Iijnasa** (Knowledge of Dharma) and Brahma **Iijnasa** (Knowledge of Brahman). This means the progress is from Karma to Dharma and from Dharma to Brahman. Hence, one must have full faith in Karma (prescribed duties) and Dharma (the principle of right conduct). To

observe Dharma, one has to ensure purity in thought, word and deed. Dharma is the basic goal of life. **Sri Rama** has been described as the very embodiment of Dharma. (**Ramo Vighrahavaan Dharmah**).

Surrender yourselves to the Will of the Divine

Students should bear in mind the rules of right conduct that should govern their life. They are passing through the most precious and sacred period in their lives. This should be well used.

Dedicate all your thoughts and aspirations to God and surrender yourselves to the Will of the

Divine. Surrender may appear to be difficult, but it is not so. It is in fact like keeping your money in the bank. You will be able to draw money from the bank whenever you need it. Similarly

when you have entrusted all your concerns to **Bhagavan**, you can draw from Him whatever you need. What is it that stands in the way of this surrender? It is your ego and your possessiveness.

You do not have sufficient trust in the Lord.

People desperately cling to their possessions saying: "My money, My house" and so on. They

forget that when you surrender to the Divine, you acquire His grace. Some time or the other your wealth will go. But once you have earned the grace of God, you can feel secure and satisfied.

Bhagavan does not need your wealth. He is always a "**Chittachora**" (one who steals the heart),

not a "**Vithachora**" (a stealer of wealth). It is you who have to change from "**Vithachoras**" to "**Chittachoras**."

Discourse in the **Prashaanthi Mandir**, 17 Jul 1988

21. Three In One

Man's foremost duty is to make

The stream of Divine Love

Flow throughout the world.

It is not for living for himself

That every man has been born;

Only by having the noble thought

That he has to serve the society

Will he ennoble himself

And achieve self-satisfaction.

Of what avail is human birth

If you cannot get rid of narrow feelings

And resolve to serve all mankind?

What greater message can the Guru give ?

Embodiments of Divine Love! Forgetting his inherent eternal divinity, man today regards life as

intended only for the pursuit of selfish aims. It is this divinity that should be manifested in man's life.

Creation is the projection of Divine Will. It is called **Prakruthi** (Nature). In every object emanating from Nature the Divine principle exists and must exist. It is to proclaim this immanence of the Divine that man has evolved.

Consciousness in Nature is not purposeless. When it is filled with ego, it gets deformed. When it is turned towards the **Atma**, it becomes Divine. To whom is this consciousness to be dedicated?

Not for selfish ends. It should be offered to the Divine. However, man today is caught up so much in selfish pursuits that he has degraded himself to the level of animals and is displaying demonic traits. At every step he is violating Dharma (Righteousness). Every desire is turning

into greed. Large-heartedness is on the wane. Man's vision has lost the light of love. Truth is the casualty in man's speech. Spirituality has become a form of ostentation. Qualities like **Kama**

(lust) and **Krodha** (anger) are having a free rein. Consciousness has become dormant in man.

Human relationships have become mechanical and artificial. In fact, humanness has virtually disappeared.

Why the Divine incarnates

In this situation, what is it that man should seek? How can he attain peace and happiness? The

first requisition is the cultivation of the love of God. The **Puranas** and the ancient sages have

declared that the Divine incarnates to punish the wicked and protect the good. This is not correct.

The Divine incarnates to inculcate love in mankind and teach how

love should be promoted and

practised. Only when such love is developed will man be free from sorrow and trouble. Sins will be wiped out and fear will cease to haunt men.

Where there is love of God, there will be fear of sin. When both of these are present, society will experience morality. Man's primary duty is to foster these three--

Daiva Preeti, Paapa Bheeti and

Samaja Neethi (Love of God, Fear of Sin and Morality in society). This has to be done by

developing Bhakti (devotion) on the basis of faith and love. Actions have to be performed with

devotion. Love is devotion; the faith generated by love is jnana. The actions done on the basis of

love and faith are karma. The combination of jnana and karma leads to **upasana** (worship).

Upasana is the combined outcome of Bhakti, Jnana and Karma.

Develop love to experience bliss

The dualistic attitude is rampant in man today. Dualism can never eliminate sorrow. It can only

increase it. It takes man far from bliss. Therefore, it is essential to cultivate the sense of **ekatwa**

(oneness). Love alone signifies that oneness. For this love, there is no path, no reward, no

discipline other than love itself. The more you develop this love the more you experience bliss.

Today love is cribbed and confined. It is limited to one's kith and kin. Our love should transcend

these narrow limits, embrace the whole world and extend love to every living being. Love is

present in everyone in varying degrees. In Nature everything functions according to its specific

qualities. "**Swabhaavastu pravarthathe**," declares the **Upanishad**-- (Everything behaves

according to its specific nature). It cannot be altered or destroyed by anyone. This is the inherent

attribute of Nature. It manifests the Divine principle, which is eternal, immutable and

unchanging. To bring out this divine aspect in Nature and make it manifest, all things have been

endowed with certain **gunas** (qualities). They are **Satwa, Rajas** and **Tamas**. To endow nature with

these qualities, certain media are necessary. These have been described as Brahma, Vishnu and

Maheswara.

The **Gunas** and the Trinity

Brahma, Vishnu and **Maheswara** are not entities with forms. The Trinity represent the deified

expression of three qualities. The **Puranas** have misrepresented Brahma as a four-headed deity

engaged in cosmic creation. This is not correct. In fact, the Trinity represents the three **gunas**.

There are five elemental powers in Nature--Bhoomi, Aapa, Agni, Vayu and Akasa (earth, water, fire, air and space). If you want to understand the process of creation, the order of describing the elements has to be reversed. Starting from Akasa (space), we have in succession air, fire, water and earth. Nature has to be understood in two ways: one, in relation to the process of creation; the other, in relation to everyday experience. Likewise, when the order of Brahma, Vishnu and Easwara is viewed in relation to creation, it has to be reversed; we have Easwara, Vishnu and Brahma in that order.

To begin with, what does the principle of Easwara signify? The Gita declares:

"Easwarassarvabhootaanaam hriddese Arjuna thishtathi" (Easwara dwells, O Arjuna, in the heart region of all beings). Easwara, therefore means the Lord of the Heart. He illumines the heart of every being. This means that the Divine power of Easwara is present in every heart. The other name given to Easwara as Lord of the Heart is Atma. The Supreme Guru

It is from the heart that the mind has emerged. The mind corresponds to the Vishnu principle.

Vishnu means one who is all-pervasive. The mind is equally all-pervasive. "Manomoolam idam jagath," it is said. (The mind is the basis of the cosmos). The mind pervades the entire universe.

Hence it signifies the Vishnu principle.

Brahma is traditionally described as arising from the navel of Vishnu. It is from the mind that Vaak (speech) has come. Vaak is the embodiment of Brahma. Hence Brahma has, among other names, "Sabda Brahmanamaye" (Sound as Brahman).

Thus Easwara, Vishnu and Brahma symbolise the heart, the mind and the faculty of speech. The combination of all these three represents the Atma. Hence each of the three should be revered as the one supreme guru in three forms.

Gurur-Brahma, Gurur-Vishnuh, Gurur-devo Maheswarah. Gurussaakshaath Parabrahma Thasmai Shri Gurave namah.

This sloka, which has a profound and sacred inner significance, has been given a distorted meaning, elevating the role of the ordinary teacher, fragmenting the Divine and missing the basic truth of oneness expressed in it.

Gurur-Brahma: The Brahma referred to here is not the creator. It refers to Vaak, Gurur-Vishnu refers to the all-perva-sive mind, which is present in all beings. This

is the Vishnu principle.

Gurur-devo Maheswarah: This refers to the seat of the heart. Gurussaakshaath Para Brahmah:

This means that the unity of speech, mind and heart represents the Supreme Atma, which should be revered as Guru.

The Gunas and the Cosmos

What is the role of the Guru? It is the total removal of the darkness of ignorance. As long as

there are the three gunas, there can be no freedom from darkness. It is only when one transcends

the three gunas that one attains the state of the Guru. Alternatively, when one realises the unity

of the three gunas, the message of the Guru is comprehended. The import of the unity of the

three gunas is indicated in the Gita declaration: Mamaatma Sarvabhootha Atma" (My Atma is

the indwelling spirit in all beings). That which dwells in all beings is the One only. "Eko vasi

Sarvabhootha antaratma" (The One that is the Inner Spirit in all beings). Forgetting this basic

principle of Oneness and lost in the wilderness of multiplicity, men are having no peace.

It is on account of the varied functioning of the three gunas that the process of creation, growth

and dissolution takes place. The three gunas are the primal source, the basis and the life-breath

of the universe. They are responsible for the manifestations and transformations in Nature. The

permutations and combinations of the three gunas in varying proportion account for the infinite

diversity in the Cosmos.

The Trinity and their colours

Three colours have been ascribed to the three gunas. It is commonly believed that Vishnu

represents the Satwa Guna. It is not so. The Satwa Guna is really the attribute of Easwara. It is

not subject to Maya. In the state of Yoga nidra (yogic sleep) it acquires the chith-shakthi (the

power of Awareness) and appears as Suddha-Atma (the Pure Absolute). Hence Satwa represents

the Easwara principle. Its colour is white.

The Rajo Guna manifests itself in likes and dislikes. It used to be associated with Brahma. But

this is wrong. It is a quality associated with Vishnu. Vishnu has been depicted as a deity bearing

a conch, the discus, the mace and the lotus. Vishnu has also been described as

Alankaaraswarupa--one who is embellished by decorations. Vishnu also bears the name

Viswambhara--one who protects and rules over the universe. As a Raja (ruler), he has the Rajo

Guna. The colour of **Rajo Guna** is red.

Then, there is Brahma. The **Rajo Guna** has been attributed to Brahma. This is incorrect. Brahma

represents **Tamo Guna**. **Tamo Guna** is associated with **Murkhatvam** (irrationality) and

andhakaara (the darkness of ignorance). It is filled with **Mamakaara** (the sense of

possessiveness) and **Abhimana** (attachment). These two impulses account for creation. If there

were no sense of 'I' and 'Mine,' the creative process would not go on. These two are the insignia

of **Tamo Guna**, which is represented by black colour.

White, red and black are the most important colours. All colours are merged in these three.

Likewise, there are in the world, people with **Satwa Guna**, **Rajo Guna** or **Tamo Guna** and are

distinguished by one or other of the three colours.

Five kinds of **sadhana**

What is the way to bring about unity in diversity of colours? The ancient sages, after deep

enquiry, have indicated five different paths for achieving this objective. They are: **Sathyavathi**,

Angavathi, **Ananyavathi**, **Nidhaanavathi** and **Swarupaatmakajnanam**.

Sathyavathi is a kind of **sadhana**. This **sadhana** reveals the presence of the Divine in the subtle

form everywhere, in everything, in the same manner in which butter is present in milk. The

sadhana provides the proof for the view that God is the Universal Indweller abiding in all

beings. No one should think that God dwells in a particular place or in a particular being. The

purport of this **sadhana** is to make one realise that God is present in all beings and to act on that

conviction.

Next is **Angavathi Sadhana**. There are the five elements: Space, air, fire, water and earth. The

Divine is present in each of these elements in a specific form. In **Akasa** (space) the Divine is

present in the form of sound as "**Om**." **Akasa** is the base and the form of **Pranava (Om)** issues

forth from **Akasa**. **Vayu** (air) has the power to sustain life. This power is represented by hydrogen

and oxygen in the atmosphere. Oxygen has this Divine life sustaining potency. The Divine is

thus present in air in the form of Prana (life-giving breath). This is the matter of daily experience

for everyone. When somebody faints, the people around him are cleared so that he may have

more air and breathe more freely. This is the recognition of the presence of the life-energy in air.

In fire, the Divine is present as an alarm-signaller. Even when a fire is

mild, people are careful.

Consciously or otherwise, when we have to deal with fire, we develop a sense of cautiousness.

In water, the Divine is present as **Prajna** (Constant Integrated Awareness). The scriptures

declare: "**Prajnaanam** Brahma" (Integrated Awareness is Brahman). This **Prajna** arises out of

water. When a person becomes unconscious, water is sprinkled on him to restore consciousness.

The potencies present in the five elements

The fifth element is the **Prithvi** (earth). In the earth, **chaitanya** (consciousness) is present. The

potencies present in the five elements--**Prajna-shakthi** (Integrated Awareness), **Jaagrata-shakthi**

(the awakening or warning potency), **Chetana-shakthi** (Consciousness), **Sabda-shakthi** (the

potency of sound) and Jiva-**shakthi** (life-sustaining potency) are all different forms of the Divine

power. Those who are engaged in the **Angavathi sadhana** regard the five elements as

manifestations of the **Paramatma** (Supreme) and offer worship to them.

The third **sadhana** is **Ananyavathi**. In this **sadhana** the Divine is worshipped on the basis of certain

insignia in a particular form like that of Vishnu or Shiva. Shiva, for instance, is envisaged as a

deity with the trident, the **damaru**, three eyes and is worshipped in this form. Similarly **Rama** is

pictured as one bearing the **Kodanda** bow and Krishna as the Lord with the flute, wearing a

peacock feather on his head. In this manner each deity is distinguished by certain special insignia

for purposes of worship.

Nidhaanavathi is the common type of **sadhana**

Next is **Nidhaanavathi**. This is the common type of **sadhana** practised by most people today. It

comprises the nine types of worship practised by devotees:

Sravanam, **Kirtanam**,

Vishnusmaranam, **Paadasevanam**, **Vandanam**, **Archanam**,

Daasyam, **Sneham** and

Atmanivedanam.

The fifth **sadhana** is **Swarupaatmakajnanam**. This **sadhana** aims at achieving the realisation

that every individual is the embodiment of the Divine and hence the Divine is present in

everyone. The **Gita** declares: All feet are His; all eyes, heads and mouths are His." That means,

all human forms are Divine. True education should enable one to realise his inherent Divinity.

We speak often about prayer. Prayer does not mean petitioning to God. Prayer is an index of the

experience of **Atmic** bliss. It is a means of sharing this bliss, spreading

it all around, being
 immersed in that bliss. Prayer must come from the heart. Prayer that
 is not heartfelt is utterly
 useless. The Lord will accept a heart without words. But He will not
 accept words and prayers
 that do not come from the heart. This is why God is described as
Hridayesa (the Lord of the
 Heart). It is only when you have faith in this that you will be able to
 manifest your divinity.
 Regard the body as a temple in which the Trinity Brahma, Vishnu and
Maheswara--reside. There
 are no separate places where Brahma, Vishnu or **Easwara** dwell like
Vaikunta or **Kailas**. These
 are the delusions born out of ignorance. God is inside you, outside
 you, around you. You have to
 recognise this truth and live according to it. **Chittibabu** (who had
 addressed the gathering earlier)
 referred to persons who are racked by doubts all the time. As long as
 you are filled with doubts,
 you cannot experience peace or happiness. We must perform all
 actions in the firm belief that
 "we are God and God is in us." We must experience this sense of
ekatvam (oneness).
 From unity to Divinity
 What is the use of all the **sadhanas** you are doing? Only when the
 underlying unity of the **Satwa**,
Rajo and **Tamo Gunas** is recognised can you experience the bliss of
 Self-realisation. For
 realising the **Atma** (Self) there is no need to go to any place. Do not
 imagine that the Divine
 comes from somewhere to give you **darshan**. What need is there for
 One who is Omnipresent to
 go from place to place? The Divine is beyond coming and going.
 Realise the importance of unity. To achieve unity you have to
 cultivate purity. Where you have
 purity, you realise Divinity. Today you have no unity, purity or
 divinity. You have only
 community in the narrow sense of "mine" and "thine." You must
 develop fraternal feelings,
 without regard to barriers of race, religion, caste and class. When you
 develop this sense of
 spiritual kinship, the nation will progress and prosper.
 In the name of Guru **Pournima**, you perform some **pujas** for some
 persons and waste your lives.
 There is only one Guru. He is God. That Guru is within you. You are
 seeking the Guru all over
 the world. Your **gunas** (qualities) are in you in the form of Brahma,
 Vishnu and **Maheswara**, and
 can protect you, elevate you or ruin you. When you act righteously
 and pursue the right path,
 they will protect you by their **Vishnutva** (Divine potency).
 Do not give up God; realise God is one

Sin or God have no separate existence. Our actions and thoughts
 assume the forms of sin or merit
 as the case may be. The royal road to happiness and the removal of
 sorrow is fight action. The
 essence of all religions, all teachings and spiritual paths is only one
 thing: Love. Develop that
 Divine Love.
 Above all, whatever your difficulties, whatever the ordeals you have
 to undergo, in any situation,
 do not give up God. God is One. Whether you are affluent or destitute,
 whether you are a scholar
 or an ignoramus, whatever troubles you may be faced with, whatever
 spiritual practices you may
 adopt, whether you are regarded as a sinner or a saint, "Do not give
 up God and realise God is
 One."
 Discourse in the **Poornachandra** Auditorium on Guru **Pournima**
 Day, 29 **Jul** 1988
 Man suffers from two types of ills, physical and mental; the one
 caused by the disequilibrium of the three tempers of **Vatha**, **Pitha**
 and **Sleshma** and the other caused by the disequilibrium of the
 three **Gunas**, **Sathwa**, **Rajas** and **Thamas**. One peculiar fact about
 these two: types of illnesses is that the cultivation of virtue cures
 both. Physical health is a prerequisite for mental health and
 mental health ensures physical health! An attitude of generosity,
 of fortitude in the presence of sorrow and loss, a spirit of
 enthusiasm to do good, to be of service to the best of one's
 capacity; these build up the mind as well as the body. The very joy
 derived from service reacts on the body and makes you free from
 disease. The body and the mind are closely interrelated.
Sathya Sai Baba
 22. The Great and The Good
'Tis rare in this world
 To get the company of the good;
 The wicked are a-plenty.
 Granite stones are everywhere
 But you have to search for diamonds.
 Differences in beliefs and cultural practices among men are well-
 known. Although climatic
 conditions may be the same in the various regions of the world, the
 ways of living and practices
 of people are diverse. This diversity is inherent in Nature. It is not a
 defect but an ornament. This
 diversity is not to be seen among birds and beasts. That is because
 they do not have the power to
 think. Man alone has this capacity.
 Whatever one's education, position or intelligence, every man desires
 two things. He wants to
 achieve greatness and wishes to be a good man. No one wishes to be
 lowly and despised.
 What is the difference between a great man and a good man?
 Greatness is based on worldly

attributes. The great man is able to attract people. The good man tries to sustain himself by his own efforts. The difference between the two has to be clearly recognised. The great man enjoys many luxuries and amenities. He has thus many physical comforts. The good man experiences the bliss of the Divine. Greatness has a **Rajasic** quality. Goodness bears a **Satwic** quality. Good persons should try to develop **Satwic** qualities. Greatness is often associated with persons who have likes and dislikes, attachments and hatred and who have an inflated ego. Goodness expresses itself in pure joy and unselfish service to others. Dharma (right conduct) is like a mirror. It reveals to you what is your duty towards your parents, your friends and others. How you discharge your duties will determine how you yourself fare later in life. Four kinds of temples There are four kinds of temples: One, **Vidyalaya** (the Temple of Learning); second, **Bhojanalaya** (the Temple of Food); third, **Vaidyalaya** (the Temple of Healing) and **Devalaya** (the Temple of God). All the four are equally places of worship for man. But because of the infirmities in human nature, they are not all treated alike. People go to a **Bhojanalaya** (hotel), eat whatever food they like and come out happy. They go to a **Vaidyalaya** (hospital), relate their illness to the doctor, and receive the prescribed medicines from him. With this the purpose of going to the hospital is accomplished. If you ask for eatables in a hospital, will you get them? In a hospital you can only ask for medical treatment. When you go to a **Vidyalaya** (an educational institution) you must seek only knowledge in the subjects you are interested in. When people go to a **Devalaya** (temple of God) they do not always conduct themselves properly. In a temple you should be concerned only with worship and not think of anything else. Instead of concentrating the mind on the Divine, the mind is allowed to wander hither and thither and think about useless mundane affairs. With the result that people tend to forget that if they secure the grace of God all other things will be accomplished easily. Having come to **Prashanthi Nilayam**, some persons are developing various differences and doubts and forming undesirable associations and contacts. Thereby both time and resources are wasted. Time is precious and should be profitably used. Correct your faults and sanctify your life Education, wealth and strength are necessary for everyone. But the

value of each of them depends on the way you use it. When a good man gets the benefit of education, it ripens into wisdom and makes his life an ideal one. But when a bad man gets educated, he gets immersed in disputations and education itself gets polluted. When a good man gets wealth, it is used for charity and righteous causes. He redeems his life by sacrifice. But wealth in the hands of a bad person promotes arrogance and pride and ultimately causes his downfall. Strength in a good man enables him to help the weak and serve the society. Strength in a wicked person encourages him to cause harm to people and harass the weak. Thus education, wealth and physical prowess derive their value from the way they are used. It is only when the individual is transformed and becomes good that society can be changed for the better. Men must engage themselves in a constant process of self-correction, instead of seeking to find fault in others. If, instead of searching for a hundred faults in others, one corrects any one of his own faults, he would be sanctifying his life. Make no room for jealousy and egoism Before you undertake any activity, you must examine whether it is right or wrong, good or bad. When such an enquiry is being made, sometimes an evil force enters. It is jealousy. It clouds your vision. This jealousy has an evil companion called **Ahamkara** (egoism). This ego is constantly seeking to dominate the body and the mind. These two evil elements are always seeking to establish themselves, especially in the minds of the young. Every effort must be made to make no room for them. Bhakti (devotion) is essential for experiencing **Ananda** (**Atmic** Bliss). Bhakti is the source of man's true **shakthi** (power). This power endows man with various abilities. Through this power man can develop ultimately **virakti** (detachment). When detachment grows, man achieves **mukti** (liberation). **Mukti** (liberation) is not a special state or object. It is the gradual elimination of all desires. Desires arising from **Kama** (lust), **Krodha** (anger) and **Lobha** (greed) have to be reduced as much as possible. Students should make special efforts to get rid of these three evil qualities. They must widen their vision and develop the spirit of oneness with all living beings. This may not be easy to realise but through steady practice and spiritual discipline, it can be achieved. Discourse in the **Prashanthi Mandir**, 7 Aug 1988

Like underground water, the Divine is there, in everyone, remember. The Lord is **Sarva-bhutaantaratma, Sarvavyaapi**. He is the **Atma** of every being. He is in you as much as in everyone else. He is not more in a rich being or bigger in a fat being. His spark illumines the cave of heart of everyone. The sun shines equally on all; His Grace is falling equally on all. It is only you that erect obstacles that prevent the rays of His Grace from warming you.

Sathya Sai Baba

23. The Divine and The Devotee

Bhagavan had slipped in His bathroom early in the morning on Saturday (August 20) and an **XR**ay picture taken by the doctors revealed a fracture in the hipbone. Although the doctors had advised four weeks of complete bed rest, Swami declared that he needed no rest and would carry on His work. Swami, however, had to refrain from giving the usual **darshans** for the next few days.

On the morning of the 26th, the **Onam** programme began with Vedic chants and folk dances by

students of the **Srisailem Vidya Vihar**. The students: band greeted **Bhagavan** when He gave

darshan from the balcony of the **Prashaanthi Mandir** to the inexpressible delight of the

thousands of devotees who had gathered in the **Mandir** compound. Hundreds of overseas

devotees were also present.

Beginning His discourse with a call to men to realise their inherent Divinity, **Bhagavan** devoted

a good part of His discourse to an account of what happened to Him on Saturday and cleared all

the doubts and apprehensions felt by the devotees regarding His ailment. The entire gathering

heard with rapt attention Swami's memorable discourse, which provided not only new insights

into His **Avataric** mission but revealed to them how they should overcome "the ills which flesh is

heir to." **Bhagavan**'s discourse delivered on the occasion is given below.

Even the Divine has to submit to Nature's laws

The laws governing Nature were made by God and everyone is subject to them, whether he is a

millionaire or pauper. The earth has its power of attraction. If a man slips he is bound to fall and

may get hurt. The body is subject to the laws of Nature. When anything happens in the course of

Nature, the Divine can face it by self-control. The ordinary devotee cannot do

so.

Various rumours and **conjunctures** were going round among devotees after I could not give

darshan for four days from Saturday. It was My usual practice to bolt

My room after giving

namaskaars to devotees at night. In the morning after finishing my ablutions, I would open the door. On Saturday morning I slipped on a piece of soap in the bathroom and fell on My back.

The injury I sustained was a natural consequence of the fall--as natural as heat generated by the

fire. Whoever sustains a fall, whether it is Swami or anybody else, will suffer from the

consequent injury. Even the Divine has to submit Himself to His own laws governing Nature. In

this process occasional mishaps may occur.

When I slipped and fell, the hipbone had been affected. By My willpower I got up and opened

the room. Then **Radhakrishna** (My attendant) and the doctors came. There was no need for the

doctors to see Me. I have to control whatever happens to Me. This is My example to the world.

Pain is mitigated by diverting the mind

This kind of equanimity cannot be felt by anyone except the Divine.

There is nothing beyond the

power of the Divine. Although there was excruciating pain on account of the injury, through **selfcontrol**.

My mind did not think about it. If the mind had been dwelling on the pain, the pain

would have been greater. The best medicine for the pain is diverting the mind. Every time the

body turned, there was a kind of shock. I was wholly engaged in reading the numerous letters

from the devotees and was oblivious to the state of the body.

"Why should not Swami cure Himself?" I was not as selfish as that.

When others are injured do I

relieve them immediately? Everything has a time factor. One has to put up with it for the

duration of the trouble. The pain can be mitigated by prayer and by diverting the mind.

The body is subject to ailment from time to time. It comes and goes. If I rid myself of any

ailment instantaneously, people may comment: What a selfish person is **Sai** Baba? He cures His

illness immediately. But He does not remove the pain of others.

Whether it is your bodily

ailment or somebody else's, attempts can be made to treat it, to teach the sufferer how to control

the mind, and strengthen the power of resistance. But it cannot be got rid of the same instant. The

time required for healing has to be allowed. During the past four days My mind did not bother

about the injury. I did not give up any of My normal activities. I did not come out only because

of the entreaties of devotees.

"My Devotees' joy is My joy"

Sometimes I take on the ailments of the others. I do this for My own delight and not out of any external pressure. But in every case of illness, control of the mind is needed to bear with it. This is what every one of you should bear in mind. This is the message of My life. I am exercising various kinds of self-control to serve as an example to you. My love and kindness for the devotees were there in abundance. Otherwise, I would not have stayed on, when the doctors were keen to take Me to **Bangalore**. When thousands of devotees from **Kerala** are coming here, it is impossible for Me to go away. I will not go. The joy of the devotees is My joy. I have no exclusive joy of My own. I have no such desire. Why should I be concerned about this body? You must take note of this important fact. This body is not Mine. It is yours and therefore I have no concern with it. Your bodies are Mine. Do not give room in any circumstance, at any time, for apprehensions about what may befall Swami. Nothing can do Me any harm. Occasionally there may be troubles which are incidental to the nature of the body. But these are passing clouds. If you realise the true nature of Divinity, you will not feel that Swami is experiencing great pain and that He should take some medicine. Out of their love for Swami, devotees are appealing to Swami to take rest. But I don't need any rest. **Karmanyeva Adhikaarasthe** (you are entitled to do only your duty). That is My message to you. Although I have been told by doctors not to move, I get up at 5 in the morning, attend to My ablutions, and take My bath as usual. All of you should forget your troubles and try to be as happy as possible. Rest assured that Swami has no troubles and no harm can come to Him. Ills of the body come and go. Nothing can harm Swami. As I fell My head hit the mosaic floor with a thud. **Dr. Krishnamurthy** wanted to have My head **X**-Rayed. I told him: "No one can know My head has been injured. There is no need for **XRaying** it." My only sadness is that I have not been able to give joy to My devotees. When you know that Swami has the capacity to control anything, why do you think that I am suffering? You think only about Swami's pain in relation to the body, but do not think about the **Atma**. You must have the firm conviction that nothing can harm Swami. Concentrate on **Namasmarana**, constant remembrance of the name of the Lord. There is no use in doing **japa** and meditation for the sake of Swami. It appears

artificial. What you have to bear in mind is that no trouble can affect Swami now or in the future and that everything is part of My play. Such things happen to the Divine---they come and go. I take no account of them. Here is another example of how the Divine works. The fact that I have been standing here for such a long time is itself a miracle. The legs have been strained to the limit. There has been considerable pain. But in the joy of addressing you I am unaware of the pain. Likewise, in all the troubles and sufferings, you must turn the mind away from them. It is to teach you this lesson that I chose to speak to you today. At all times and in all situations recite the name of the Lord with devotion. Live in harmony and love with everyone. The Lord's name is sweeter than nectar. Let the Lord's sweet name dance on your tongue. Do not have any anxiety on My account. The devotees from **Kerala**, though they have missed Swami's **darshan** on three days, should not suffer any pain on My account. They should think that whatever has happened is for their good. Discourse at **Poornachandra** Auditorium, 26 **Aug** 1988 If you have the Grace of God, no graham can harm you; maleficent influences even from the most powerful combination of planets with which the astrologers terrify you will disappear in a trice. **Sathya Sai** Baba 24. Live In Truth and Love The moon illumines the night. The sun illumines the whole world during the day. But, Dharma (Righteousness) illumines the three worlds. A virtuous son sanctifies his family. But not his family alone. His good character shines as an example to the world. To recognise the inherent divinity in man and lead a sanctified life is the essence of human existence. The body, the mind and the **Ahamkara** (ego) together constitute the human entity. Action, Being and Knowing are the three basic aspects of human life. These three together manifest the human estate. It is the **Atma** principle that reveals both the differences and the unity of these three aspects. It reveals the uniqueness as well as the divinity of the human existence. Man has to realise that the body and the mind are the expressions of the Divine **Atma**. The mind has four levels of functioning: Manas (the mental), **Buddhi** (the intelligence), **Chitha** (the Will) and the **Ahamkara** (the Ego). Although it is the body that

performs the actions, it is the

mind that **cognises** and the Reality is the **Atma**. There is a power that encompasses all the three.

At the levels of thoughts and doubts, the mind is said to function. At the level of discrimination,

the **Buddhi** (intellect) functions. The intellect indicates what is right and wrong. This is also an

aspect of the mind. Constant thinking is the function of the **Chitha** (the Will). Then, there is the

Atma. It is all-pervading. The ego---the 'I' arises from the **Atma**. All the four are different forms

of the mind. The different terms indicate the different functions.

Vedanta has declared that the

mind is the cause of either bondage or liberation.

Prajnana is Brahman

There is a "Master" who presides over these four expressions of the mind. That is known as

Prajna. **Prajna** is often equated with the intellect, the intelligence, the knowledge or wisdom.

But this is not correct. These latter qualities are transient and impermanent. But **Prajna** is not

impermanent. Vedanta has declared that **Prajna** shines in the body, the mind and the **Atma** (the

individual soul). "**Prajnanam** Brahma" declares the **Upanishad**. (Supreme Consciousness is

Divinity).

There is no difference between **Prajnana** and Brahman or Truth.

Prajnana is described as

Constant Integrated Awareness. This **Prajna** is present in all human beings. How can a man who

has not understood his own true human nature understand divinity?

The first stage for man to

realise is that he is no ordinary being. There are in man, **Sathya** (Truth), Jnana (Wisdom) and

Anantham (the Infinite). "**Sathyam, Jnanam, Anantham** Brahma" the ancient sages declared thus

the attributes of Brahman. The Truth referred to here is not about worldly facts. It refers to

Transcendental Truth, which remains the same at all times and in all places. The presence of

these three in man has to be recognised. Only then will his life get sanctified. Then the

distinction between "mine" and "thine" ceases. It becomes possible to lead a life based on truth.

Land of three **Avatars** of Vishnu

Emperor **Bali**'s life illustrates this truth. **Kerala** is a region which is hallowed by the advent of

three **Avatars** of Vishnu **Narasimha, Vamana** and **Parasurama**. **Siddhaasramam** is a sacred place

in **Kerala**. Because of its location there, **Kerala** enjoyed supreme peace in olden days. During the

reign of **Bali**, the grandson of **Prahlada**, the people enjoyed peace

and plenty. They were free

from disease and poverty. **Keralites** were known for their hospitality. They gave freely with joy

whatever anyone sought from them.

The Lord assumed the **Vamana** form to test the greatness of **Bali**.

Vamana was received with due

ceremony and asked what he wanted. The young lad asked for three feet of land to be measured

by his feet. **Bali** asked him why he asked for such a trivial thing. He could have asked for greater

things. At that time, **Bali**'s guru **Sukracharya** warned him that the young dwarf was none other

than Vishnu and that if he did not go back on his promise, he would lose everything. But **Bali** did

not heed his Guru's words. He was not prepared to go back on his promise, even if it meant the

complete loss of his kingdom and the life itself. **Bali** told his guru that there can be nothing

greater than making a gift to the Lord of the Universe when He came as a supplicant stretching

his hand for a gift.

Such was the greatness of **Bali**, because of whom **Kerala** enjoyed the bounties of nature. **Kerala**

is a land of beauty, with its palm trees, plantain orchards and dense forests. There is a saying:

"Beauty is Bliss. Bliss is the nectar of life."

Bali's life should be an example

Kerala, a small State, has achieved permanent greatness as the place associated with three

Avatars. Hence the heart of every person should be filled with the consciousness of God. Today,

because of political rivalries, moral values and spiritual pursuits have declined. It is all the more

heartening to note that, despite this decline, **Onam** is celebrated as a national festival by everyone

in **Kerala** from the distant past to the present times.

Bali's example should inspire **Keralites** to adhere to truth and practice love of all human beings.

Onam should be celebrated not by feasts and festivities but by practising the ideals exemplified

by Emperor **Bali**.

Discourse at **Poornachandra** Auditorium, 26Aug 1988

Devotion to one's motherland is as important as devotion to God.

Honesty and integrity are essential for the bright future of the

individual. Likewise, national character and patriotism are

necessary for the welfare of the country. When integrity and

patriotism are developed in an individual his vision becomes broad and his outlook balanced

Sathya Sai Baba

25. Role Of The Avatar

Marvellous are the beauties presented by Nature. They are sacred as well as wondrous. What

Nature promotes or destroys, what it bestows or takes away are equally amazing. It is not easy to understand these marvels.

Man is born in this world but does not realise the purpose of his birth. Forgetting this purpose, he regards himself as the master of Nature and in his insane conceit forgets his own divinity. He is unable to recognise that it is Nature that provides or takes away, that blesses or punishes, that Nature's sway is extensive. Nature presides over every aspect of life. In his deep involvement with mundane concerns man tends to forget his divinity and what he owes to Nature. All things in creation are equal in the eyes of God. God is immanent in all of them. Hence God and Nature should not be regarded as distinct entities. They are inseparably interrelated like the object and its image. Man, however, looking at Nature externally, considers it as purely physical and intended to provide the amenities he seeks.

Nature is the best teacher for man. Every object, every individual, is offering lessons of various kinds to man every moment. This truth was recognised by **Bharathiyas** from the earliest times. It is the primary characteristic of the sacred **Bharathiya** culture. From a stone to a diamond, from an ant to an elephant, from a simpleton to a sage, everything and every being in **Bharath** was regarded as a manifestation of the Divine. Every object was considered worthy of worship. That was why they sanctified a stone image and worshipped it. Divine love should be extended to all beings.

Bharath is the land in which the tender **Tulasi** plant and the giant banyan tree were worshipped with equal devotion. Cows, horses, elephants and other animals were treated as sacred objects of worship. Even ants were considered worthy of care and protection and rice flour or sugar was offered to them every day. Crows and eagles, dogs and monkeys were deemed worthy of worship. Not realising the deeper truth underlying this attitude to various objects in creation, ignoramus choose to regard this worship as a silly superstition. This is wholly wrong. **Bharath** considered that the expression of Divine love should not be confined to human beings but should be extended to all beings. This is the great ideal that **Bharath** has held out to the world. The profound secret of this knowledge and understanding has not been grasped by any country.

Bharath is the land which has upheld this sacred spiritual truth and adhered to this vision of the

Divine.

The sacred aspect of Indian culture

The **Gita** has declared: "**Adveshtaa Sarvabhoothaanaam**" (Bear no ill-will towards any living being). Hatred towards anyone is hatred for God. The scriptures have also declared: "**Sarvajiva namaskaaram Kesavam Pratigachchati**" (The salutation that you offer to anyone reaches the Divine). Few outsiders can understand or appreciate this sacred aspect of Indian culture. Even many Indians do not realise the purity and divinity which characterise **Bharathiya** culture.

Bharath has always proclaimed that despite variations in names and forms, there is a unity that underlies the diversity in creation.

Because Nature is a reflection of the Divine, its laws cannot be transgressed by anyone. Man, who has taken birth to realise his own true nature, instead of seeking to understand the truth about the cosmos, is lost in the pursuit of material possessions. He does not realise, that the human body made up of five basic elements, is bound to perish. This temporary, perishable body should be regarded only as a means for realising the eternal Reality. The body should be considered as an iron safe, in which the precious jewels of good qualities and good actions are kept. It is these qualities that should be cherished. If today, the state of the world appears deplorable, it is because man's actions and conduct are not good. Men should return to the ways of righteousness and lead a good and godly life.

Human birth is the result of Karma

God is not a separate entity. Man is the image of God. "**Daivam maanusha rupena**" (God appears in human form) declare the scriptures. God has no separate form.. It is to show to humanity how human lives can be **divinised** that **Avatars** come from time to time.

I have often declared that God does not come down as Avatar to relieve individuals of their troubles and sorrow and to confer joy and happiness on them. Difficulties, troubles and worries come in the natural course as a consequence of past actions. The **Gita** says:

"**Karmaanubandheeni manushya loke**" (Human beings are bound by Karma in the world). As human birth is the result of Karma, there can be no escape from the consequences of Karma. As is your action, so is the reaction to it. When you stand before a mirror and offer salutation before the mirror, the salutation is reflected by the image. If you address

harsh words to the mirror, the

harshness is reflected by the image in the same manner. It will be evident from this example that

the fruits of our actions are determined by the nature of those actions.

Bharathiyas have held fast to three beliefs: The law of Karma, the concept of **Avatars**, and the doctrine of rebirth. The law of Karma means that there is no escape from the consequences of your actions. The Karma doctrine lays down that one has to experience the results of his actions.

The concept of Avatar implies faith in God and in the divinity inherent in man. Man does not merely mean the human form. Man is distinguished from other animals and creatures by his capacity to judge what is permanent and what is transient, and his ability to recognise the past, the present and the future. Man alone has the capacity to comprehend this threefold nature of

time. Man can ruminate over the past and speculate about the future. He can experience the present. However, man should not worry about what is past. The present is the product of the past. What has happened is beyond recall. It is futile to worry about the future because it is uncertain. Concern yourself only with the present. By "present" we may be thinking only of this moment. But this is not the present as Divinity sees it. For the Divine, "present" is what is "omnipresent."

"No thought of My future" This means that both the past and the future are present in what is, because it is the result of the past, the seed of the future. Because man has no firm faith in the Omnipresence of the Divine, he worries himself about the past, the present and the future. For the Divine, these three categories of time do not exist.

The question has arisen in the minds of some devotees: As Swami is aware of what will happen in the future, should He not have anticipated and avoided the slip in the bathroom? I know all about the future. But I think only of the future of others and not of My future. You must note this

fact carefully: "**Karthavyam yogam uchyaathe**." (Doing your duty is Yoga). I think only of what I

have to do at any particular moment. Some things might happen. They come and go. Happenings in the world are like passing clouds. These incidents give rise to certain experiences. Students should take note of these experiences.

The purpose of Avatar

When the Divine comes down as Avatar--whether it be as **Rama** or as Krishna, **Matsya** (fish),

Varaha (boar) or **Vamana** (dwarf)--it is only for one purpose. You recognise only the momentary

results of the advent. But you should note that the Divine comes as Avatar only to teach mankind

the truth about love. "**Oh** man, it is because you lack love and are filled with selfishness that the

world is plunging in so much conflict and chaos. It is only when you develop love and the spirit

of sacrifice that you will realise the divinity that is in the human." The man who has no spirit of

thyaga (sacrifice) will be a prey to all ills. A man without love is a living corpse. It is love and sacrifice which make man divine.

Love alone is the fruit of love. Love is its own witness. There is no trace of self-interest in it.

Because love exists, for its own sake, it has no fear. It is to teach humanity the way of love that

Avatars come in the world. The world displays the diversity that has emanated from the One.

The Divine demonstrates the unity that subsumes the diversity.

Recognition of this "Unity in

Diversity" can be learnt only from the Divine.

The Krishna Avatar has been described in various ways: As a sport of the Divine in human form,

as an ideal for the world, as a sacred ruler, as a manifestation of the

Atma. The Divine comes as

Avatar to proclaim the pure, unsullied and disinterested love of devotees towards God. People

may consider that the Avatar's activities include punishment of the wicked, protection of the

good, weeding out of unrighteousness and restoration of righteousness. This is how they may

look at the Avatar's doings. But that is not the way the Lord sees things. There is nothing bad in

God's view. Hence there should be no hatred or ill-will towards any being. It is only when you

love all, that you can be said to love God.

Think of the Divine at all times

The devotee's feelings determine his concept of God. When a devotee prays, "**Oh** Lord! Don't

you see my sufferings? Don't you hear my lamentations? Can't you see the troubles I am going

through?" the Lord appears to him only as a pair of eyes. The full form of the Lord will not

appear to him.

The state of mind of spiritual aspirants today is like this: when they are in meditation they appear

like Yogis. After the meditation is over, they return to their daily activities and are immersed in

mundane pleasures. This is not the way of life preached by Krishna.

He declared: "**Sathatham**
Yoginah" (Be Yogis at all times). What we witness today is: "Yogis in the morning, **bhogis**
(epicureans) during the day and **rogis** (sick) at night." How can such persons ever remain Yogis at all times? You have to think of the Divine at all times, in all situations in whatever you see, do, say or experience. To pray to God when you are comfortable and to blame God when you are in trouble reflects your selfish and narrow outlook. You cannot know what may happen at any time, in any situation. What is bound to happen cannot be prevented. Hence you must regard anything that happens as a gift from God. It is only when you develop such faith and love for God that true spirituality can grow. You should not allow worldly attachments to multiply without limit. Attachment only to the Divine, which transcends all other attachments, is permanent. Wherever you go, whatever you see, develop the sacred feeling that only what pleases God, delights you. The body is only an instrument. It is the Divine that animates it and makes it move about and experience things. Those, who cannot recognise this truth, go about proclaiming that they are devotees, that they are close to God and have renounced all attachments. The **Gopikas**' devotion **Sri** Krishna once enacted a small drama to demonstrate how the devotion of the illiterate **cowherdesses** of **Brindavan** was deeper and fuller than that of **Rukmini** or **Sathyabhama** or the sage **Narada**. He pretended that he was suffering from a severe headache and that only the application of the dust from the feet of a devotee would cure Him. Neither **Rukmini** or **Sathyabhama** nor **Narada** were willing to offer the dust from their feet as they felt that they would be condemned to live in hell if they allowed the dust of their feet to pollute the Divine head of Krishna. When **Narada** approached the **Gopikas**, they had no hesitation in collecting the dust of their feet, because their only concern was to relieve their beloved Krishna of His pain instantly without caring about what happened to them as a consequence. Even though they were warned by **Narada** about the dire consequences of their action, they told him that they were not concerned about the worst that might happen to them if only their Krishna would be relieved of pain. The ways of the Divine

Krishna's pain was gone the moment the **Gopikas** offered the dust of their feet. **Narada** realised that the totally unselfish devotion exhibited by the **Gopikas** was **Parama** Bhakti (the highest form of devotion). The Divine exists in everything, in every being, in every foot as well as in the dust on the foot. He is also in the one whom you may consider as a thief. The troubles besetting the world today cannot be removed except through the promotion of unity. This unity can be promoted only through love. There is nothing that cannot be accomplished through love. Love is God. God is Love. Live in Love. Here is an illustration on how love works. For the past fifteen days I could not move about without feeling a "shock." Today when I came out and saw the happy faces of the devotees I was filled with joy and forgot the state of my body altogether. This is how the Divine works to experience your love and fill you with love in return. There can be no joy where there is no love. The **Gopikas** were filled with such love that they saw Krishna in all that they did. Fill your hearts with love. When you fill your hearts with love, you have no ill-will towards anyone. Cultivate the faith that the Divine is in everyone. Surrender to the Divine in a spirit of dedication. The symbolic meaning in the relations between Krishna and the **Gopikas** is this: The heart is the **Brindavan** (in each person). One's thoughts are like the **Gopikas**. The **Atma** is Krishna. Bliss is the sport of Krishna. Everyone must convert his heart into a **Brindavan** and consider the indwelling **Atma** as Krishna. Every action should be regarded as a **Leela** of Krishna. **Gokulashtami** is celebrated by offering to Krishna **Paramaannam** (rice cooked with jaggery). The real meaning of **Paramaannam** is **Annam** (food) relating to **Param** (Supreme). **Paramaannam** is sweet. Your love must be sweet. What you offer to God must be your sweet love. Your love must be **allembicing**. This is the foremost message of the Avatar. Discourse in the **Prashanthi Mandir** on **Gokulashtami** Day, 3 **Aug** 1988
26. Devotion Is The Panacea
God is without a second. He is Infinite. It is impossible to measure Him or compare Him with anything. He is omnipresent. Comparison is possible only when there is a second object. The Vedas declare: "**Ekam eva Advitheeyam**." (One alone without a second). The Divine willed: "**Ekoham Bahusyaam**." (I am One; I shall become

many). By His Will the

Divine manifested Himself in the many. All religions have accepted this truth. The Bible

declares: "God created man in His own image." From the One, the manifold cosmos has

emerged. Only man has been endowed with the capacity to control Nature. With the growth of

knowledge, the animal nature in man has diminished and he has been able to develop culture.

God comes in human form. As the saying goes: "**Daivam maanusha ruupena**" (The Divine

appears in human form). Hence man should not be regarded as a mere product of Nature, a

creature of the senses and the physical elements. In terms of the corporeal body, all human

beings may appear alike. But their thoughts may be different.

It is the uniqueness of the **Bharathiya** culture that it has maintained an unbroken and unchanging

continuity through the 'ages. **Bharathiya** culture bears testimony to the eternal verity that is

unaffected by the tides of time or history and remains unchanged during creation or dissolution.

This truth is the undercurrent of **Sanathana** Dharma (the Ancient Code of Righteousness).

Pre-eminence of Bhakti

Bhakti (Devotion) occupies the pride of place in **Bharathiya** culture. Devotion cannot be confined

to observances like worship, pilgrimages or going to temples. These are merely actions

indicative of devotion. There is a power which provides a basic impulse for these actions. That is

the love of God. Bhakti means **Paripurna Prema** (total love). This love is motiveless. Love based

on a motive cannot be real love. As a river seeks to join the ocean by a natural impulse, as a

creeper winds itself naturally around a tree to climb upwards, the devotee's love is a spontaneous

expression of the yearning to realise God, free from worldly desires of any kind. The **Bhagavatham**

has expounded the nature of this sacred love from days of yore.

To experience the presence of the Divine, the devotee's love flows as a pure selfless stream. It

proclaims that it needs no one except God. It is oblivious to all other things. It regards the Divine

as One that pervades everything. God is in every object in the cosmos. All names and forms are

derived from God. But by regarding them as distinct entities, man becomes a prey to many difficulties.

Ego is the cause of man's bondage

Man's ego is the cause of this divisive attitude. The man who is wrapped up in his ego cannot

recognise God. When ego goes, God appears. When the ego merges in the **Atma**, there is **mukti**

(liberation). The **Aham** (ego) arises from the **Atma**. From the ego, thought emerges and thought is

the source of **Vaak** (speech). All these have emerged from the **Atma**. It is only when the ego goes

that the truth of the **Atma** can be realised. It is ego that is the cause of man's bondage.

The entire cosmos has emanated from the **Atma**, is sustained by the **Atma** and ultimately merges

in the **Atma**. This truth is expressed in a sutra (aphorism) in the **Brahma Sutras**: "**Thath Ja-la-an**"

(From That it is born, merges in It and is sustained by It). Man also comes from the Brahman,

grows in the Brahman and merges in the Brahman. **Nara** (man) is like the water bubble that

arises in the water, grows in it and merges in it. **Narayana** is like the water. The aim of spiritual

sadhana is to make man recognise the unity that subsumes creation and enable him to realise the

bliss in oneness with the Divine through the means of Karma, **Upasana** and Jnana (rituals,

meditation and spiritual wisdom).

Although the cosmos may appear multifarious, there is one thing that is its basis. A seed that is

planted grows into a tree with numerous branches, leaves, flowers and fruits. Wherefrom did this

variety come? All these exist potentially in a subtle form in the seed. That is the significance of

Sri Krishna's declaration in the **Gita**: "**Beejam Maam Sarvabhoothaanaam**." (I am the seed in all

beings). Just as from a seed a tree can come, with innumerable branches, flowers and fruits, with

a seed in each fruit, from the single seed of the Divine the infinite variety of **Prakruthi** (Nature)

has emerged. The relations between beings in the cosmos can be compared to the relations

between the branches in a tree. Our feelings may be compared to flowers and life itself may be

compared to a fruit. In each being there is a seed of the Divine.

Mark of **Parama** Bhakti

The **cowherdesses** of **Brindavan** exemplified, in their devotion, the devotee's quest for oneness

with the Divine. They saw Krishna in every manifestation in Nature and welcomed association

with it, whether it was a tree, or a mountain or the ocean. They wished to be always near

Krishna, to sport with Him, listen to the music of His flute and end their lives with Him. This is

the mark of **Parama** Bhakti (Supreme Devotion). Everyone should strive through **sadhana** to

develop such devotion. One should not adore God when he is happy

and blame when he is in trouble.

Apart from the Gopis in the Bhagavatham, it is the eldest of the Pandavas, Dharmaraja, who is an exemplar of Parama Bhakti (Supreme Devotion). Whatever ordeals he was subjected to, or humiliations he had to experience, Dharmaraja never allowed his faith in Krishna to weaken. He adhered steadfastly to the belief: "Oh Krishna! Whether I am in a city or a forest, whether I am high or low, whether in happiness or sorrow, you are my sole refuge." It was because of this unflinching and single-minded faith in Krishna that Dharmaraja could achieve glory and stand out as an ideal to the world.

There are various reasons for the advent of the Divine in human form. For the human being, his past karma is the cause of birth. The circumstances of each one's birth depend on his past actions. "Karmaanu bandheeni manushya loke" (Man is bound by the consequences of his actions). It may be asked what is the karma that accounts for the advent of Avatars. For Divine incarnations karma is not the cause. The evil deeds of the wicked and the good deeds and yearning of the righteous are responsible for the advent of Avatars. The Narasimha Avatar (the Divine incarnating as half-man and half-lion) was due to the great devotion of Prahlada and the bad qualities of Hiranyakasipu (Prahlada's father).

Why Avatars come
The descent of the Divine is in response to the yearnings and actions of people and not because of any karma of the Divine. This may be understood from a simple illustration. Crops grown on the ground look up to the skies for rain. They cannot reach up to the clouds. The clouds come down in the form of rain to provide water to the crops. To cite another example: There is a child on the floor. It wants its mother. It cannot jump up to the mother. The mother has to bend down, take the child and fondle it. In the same manner, to offer relief to devotees, to protect them and foster them, the Divine comes in the human form. This is described as Avatarana (the descent of God as an incarnation). God comes down from His high level to give joy to His devotees. Man does not try to understand the inner significance of such incarnations. Devotion is the panacea for all ills
There is nothing greater in the world than Bhakti (devotion). Once the sage Narada demonstrated to his disciples how devotion is greater than anything in the world,

including the Divine. While

the Divine was greater than the cosmos, which the Lord as Vamana could measure in two steps, the Lord Himself is held in his heart by the devotion of the devotee. "Devotion bestows the highest benefits. Devotion alone is the means to Realisation. Devotion alone confers Supreme peace." Devotion is the panacea for all ills. There is no Veda or Sastra superior to devotion.

Divine love encompasses all sacred acts. To achieve oneness with the Divine, one will have to be prepared to sacrifice everything.

All the sacred festivals celebrated by the Bharathiyas are full of significance spiritually and socially. Every festival is regarded as a holy event surcharged with divinity. On such a holy day, each house is cleaned up, everybody takes a sacred bath to purify the body, special pujas are performed, coconut is offered to the deity and prayers are offered during the day.

The significance of today's festival (Vinayaka Chaturthi) is explained by different persons in different ways. Is it possible to transplant an elephant's head on a human body? The esoteric significance of the Ganesa image is: Ganapathi has been given the head of an elephant because he is known for his extraordinary intelligence.

The elephant is symbolic of extreme intelligence. In common parlance reference is made to the elephant's intelligence. "Gaja thelivi" (The elephant is a highly intelligent animal). Ganapathi is described as "Buddhi Vinayaka" and "Siddhi Vinayaka" (Vinayaka the Wise and Vinayaka the Accomplished). Vinayaka itself means an unexcelled leader. V Exceptional; Nayaka--leader. For whom is he the leader? He is the chief of the ganas (Divine spirits) and hence is known as Ganapathi. He is the chief of Rudra Ganas, Bhadra Ganas and other Ganas.

Vinayaka acted as a scribe to Vyasa
Vinayaka is the embodiment of intelligence. When Vyasa wanted to write the Mahabharata he prayed to Vinayaka for help. Vinayaka agreed to act as scribe on one condition: While dictating his verses, Vyasa should not pause at any stage. As Vyasa was reciting the verses, Ganesa was inscribing them on the palm leaf at a great speed. There was a race, as it were, between the two as to how fast Vyasa could dictate the stanzas and how quickly Ganapathi could inscribe them.

When the Mahabharata was completed, it ran into 100 crores of verses. It was a colossal

compendium of all knowledge and ranked as the fifth Veda. It contained countless subtle truths.

Human beings, the Devas (celestials) and the Asuras (demons), all three groups desired to have a share in the sacred work and prayed to Vyasa. When the 100 crores of verses were divided equally among the three claimants, one stanza of thirty-two syllables remained. How were they to be distributed? After distributing ten syllables to each of the three, two syllables remained.

How were they to be distributed? Ganapathi said these two syllables should be given to the world in the names of Hari, Hara, Rama, Krishna, Saayi---all the phonetic two-letter names of the Lord.

Vighneswara is the remover of obstacles

What is the significance of Ganesa worship? Man is confronted with many Vighnas (obstacles) in the journey of life. Prayers are offered to Ganapathi--who is better known as Vighneswara--for removing such obstacles and minimising impediments.

Ganapathi is an important deity for people of all sects. He is the deity to whom worship is offered first in any ritual. Why is the preeminence accorded to Ganapathi?

Once upon a time Parvati (Divine Mother) and Parmeswara (Divine Father) wanted to decide between Vinayaka and Subrahmanya (their two sons) who was superior. They called the two lads

and set them a task. They were told they should go round the cosmos. Whoever came first would

be entrusted with a high office. Subrahmanya immediately got onto the back of his peacock and

started flying on its wings. But Ganapathi stayed put. Parvati and Parmeswara thought Ganapathi

was out of the race. But on seeing Subrahmanya at a distance, Ganapathi got up,

circumambulated his parents and sat down. Ganapathi claimed that he had won the race. When

Parmeswara questioned him, Ganapathi replied: "The whole cosmos is a projection of the Lord.

The Lord is immanent in the universe. When I have gone round my Divine parents, I have gone round the universe." Ganapathi also asked them: "Show me any place where you are not present.

You are omnipresent. You are in everything."

Because of the acute intelligence he displayed, Vinayaka was made the head of the Ganas by

Parmeswara.

There is thus an inner significance for every name and form.

Normally an elephant's head on a

human body should present an ugly image. But anyone can see that Ganesa's elephant head has

an attraction all its own. There is no trace of ugliness in it. It is symbolic of extraordinary intelligence and intellectual ability.

To Unity through Love

We celebrate festivals like the Ganesa Chaturthi as holidays. But they are not holidays but holy days. It is not easy for anyone to recognise the truth about the Divine.

His leelas (miraculous sportive activities) are beyond the grasp of the mind and speech.

Hence, one should make the

best use of whatever one is able to get from the Divine. One should avoid getting into

unnecessary and purposeless controversies, which may cause more confusion.

Love is the most important element in everything. Through love alone you can unify the world. It

is the absence of love that is the cause of hatred. It is this hatred that is undermining human

nature. Despite the fact that it is difficult to nourish hatred, while it is easy to foster love, men are

engaged in doing what is difficult.

Truth is beyond Time and Space

Uttering the truth is easy. But indulging in falsehood is a tortuous process. One has to take a lot

of trouble to cover up one lie with more lies. That is why it has been said: "Sathyam brooyath;

Priyam brooyath; na brooyath Sathyam Apriyam" (Speak the truth, speak what is pleasing. Do

not utter truth that is unpleasant). God is the embodiment of truth.

Truth is the foundation of the

universe. This truth transcends the mind and speech and is beyond the categories of Time and

Space. Vedanta has described it as Ritam. It is also called Transcendental Truth. Truth is that

which remains unchanged over time. You must live up to this truth. You must realise that the

Divine is present in everything. Only when you can recognise the omnipresence of the Divine

will you be able to experience the Divine.

Develop faith in God. All names are His--Rama, Krishna, Christ or any other name. Every man

is the embodiment of the Divine. True human relations can grow only when this truth is

recognised. The first stage is where you recognise "I am in the Light." Next when you realise,

"The Light is in me," and finally you realise, "I am the Light." "I" represents love and light

represents Jnana (Supreme Wisdom). When love and light become one, there is Realisation. The

Bhakti Marga (path of devotion) is easier than Jnana Marga (the path of knowledge). The Gita

has extolled the Bhakti Marga. Love should come from within, not

enforced from outside. You should develop disinterested and spontaneous love. The attitude of petitioning to God for favours should be given up. Love of God should not be based on quid **pro quo**, seeking favours in exchange for prayers and offerings to God. The object of celebrating holy festivals is to devote the day to meditation on God.

From today give up **swaartha** (selfishness), turn your mind towards the **Parartha** (Supreme), lead a life of **Yadaartha** (Truth) and sanctify your lives. Place your faith in God and do your duty to the best of your ability. Saturate yourself with love and share it with all. If you earn the love of God even to the slightest extent, you will experience infinite joy.

Discourse in the **Prashaanthi Mandir**, 15 Sep 1988

27. You and The Cosmos

How can **Sai** be pleased with you
 If your thoughts are not good
 If your words are not pleasing
 If your actions are not right?
 Good thoughts, sweet speech
 And right conduct--these alone
 Constitute true education.

To lead a purposeful and worthy life, you have to recognise the true meaning of the body, the senses, the mind and the intellect and know how to use them effectively.

All the troubles of mankind are due to the fact that ninety-nine percent of the people lead lives without understanding this truth. The body, the senses, the mind and the intellect are only instruments for the individuals and have no **Chaitanya** (consciousness) of their own. The body is inert. Beginning as a mere mass of flesh, it grows into a handsome boy, an attractive youth and becomes a decrepit old man in later years. Because of these changes in the body, man imagines that the body has consciousness and is not an inert mass. But it is not the body that is the cause of this growth and change. To cite an example, if you sweep your house everyday and throw the dust into a dustbin, in due course there will be a big dung heap. Can consciousness be attributed to the dung heap because of its growth over a period? Likewise the body grows on account of the food consumed by it. See what happens to the body when the food is denied for some days. It ceases to grow; in fact, it begins to deteriorate.

The five elements vary in their subtlety

The body is only a temporary rest house for the Spirit. Vedanta declares: "The body is a shrine

for the eternal Spirit inhabiting it." It is necessary in this context to know what enables the body, the mind, the senses and the intellect to develop or to deteriorate.

The whole Cosmos is made up of **Pancha Bhoothas** (five basic elements: Space, Air, Fire, Water and Earth). Their subtle qualities are represented by sound, touch, form, taste and smell. All these have emerged from **Sath-chith-ananda** (Being Awareness-Bliss), the Primal Source.

Akasa (Space or ether) provides the initial impulse. It is comparable to an infinite container. The other four elements air, water, fire and earth--are contained in it. These elements vary in their subtlety. Water is subtler than earth and is more expansive and lighter than earth. Fire is subtler than water and air is subtler than fire and more pervasive. **Akasa** is subtler than air and is **allpervasive**.

Each of these elements is covered by a **Kosa** (sheath). The mind, the intellect, the will and the ego are enveloped by these sheaths.

Akasa (space or ether) is activated by what is called **Athi-gathi** (very high-speed motion or vibrations). These vibrations, by their movement, give rise to air. The movement of air results in fire or heat. It is a scientific fact that friction causes heat, as in the case of rubbing of the palms.

To generate heat air is necessary. When the heat cools off, water is produced. Fluids solidify into earth. Hence, the starting point for the five elements is **Akasa** (space). These elements have come into existence for sustaining the universe and demonstrating the omnipresence and omniscience of the Divine.

Prana functions between the mind and body

In the human being, the **Antha Karana** (the inner psycho-somatic instrument) is made up of the mind, the intellect, the will and the ego. The ego is linked to the Prana (life principle). It is encased in the **Vijnanamaya Kosa** (the sheath of integrated awareness). The mind is linked to the **Chitta** (Will) and is encased in the **Manomaya Kosa** (the mental sheath). Thus between the individual soul and the Prana (vital principle), the mind functions. The life principle functions between the mind and the body. The **Buddhi** (intellect) functions above the level of the mind.

The vital principle functions below the mind. Both the intellect and the Prana are surcharged with **Agni** (heat). It is their combined presence in the body that accounts for the heat in the body.

The mind should not be treated as something trivial. Man comprehends the world through the

mind and hence its workings should be completely watched. Because the mind is located between the **Buddhi** (intellect) and the Prana (vital principle)----both of which are filled with the fire principle---it tends to melt. The presiding deity for the mind is the Moon. The Moon represents coolness and fluidity. Fluids like water have a tendency to flow down and find their level. Fire, on the contrary, has a tendency to go up. The mind, because of its watery nature, has the tendency to move downwards to get interested in petty things. Efforts have to be made to make the mind look upwards. The primal source of the five elements and man It should, however, be remembered, that the mind, the intellect, the will and the ego are made up of the five elements, which are all emanations from the Supreme--the **Sath-chith-ananda** (Being-Awareness-Bliss). This is their Primal Source from which they have emanated like innumerable sparks from a fire. From this source they emerge as billions of atoms and assume countless forms. Man should realise that he has also come from the same Divine Source. Endowed with the human form and gifted with sense organs, the mind and the will, man nevertheless is failing to remember the source from which he came. What is the cause for the body? The root cause is ignorance. Ignorance robs man of the power of discrimination. Lacking this capacity, man tends to inflate his **Ahamkara** (ego). Egoism breeds hatred, which is the cause of attachment and desires. All **karmas** (actions) are born of attachment and desires. Hence, the primary cause of birth in a human body is one's Karma. The Cosmic delusion What is the ignorance that afflicts man? It is the false vision which makes one mistake the unreal for the real and the real for the unreal. An episode in the **Mahabharata** illustrates how this happens. Recognising the supreme virtuousness of **Dharmaraja**, the eldest of the **Pandavas**, Maya, the architect of the **Asuras**, offered to build a unique mansion for him in his capital at the time of the **Rajasooya Yajna** performed by **Dharmaraja**. This mansion, the Maya **Sabha** had one remarkable feature. In it where there was no water, a pond would appear to exist. Where there was a pool, there would be no appearance of water. Where there was a door, no door would seem to exist and a door would be present in an apparently blank wall. It was unique in producing

delusions of this kind. **Duryodhana**, **Dussasana** and other **Kauravas** came to see this mansion. Imagining that there was water in one place they lifted their clothes only to find there was no water at all. At another place they drenched themselves because they stridently walked into a pool not seeing the water in it. What is the inner meaning of this story of the Maya **Sabha**? The cosmos itself is one vast Maya **Sabha** (a mansion of delusion). Attachment and hatred are represented by **Duryodhana** and **Dussasana**. **Dussasana** means one who is the violator of the rule of law. **Duryodhana** is one who misuses his strength and abilities. In every man, there are these traits of **Duryodhana** and **Dussasana**. In life everyone has to adhere to certain regulations. In the **Sathya Sai** Institute, for instance, there are regulations relating to conduct of students in the hostel and elsewhere. It is only when these regulations are observed strictly that they can call themselves **Vidhyarthi** (seekers of knowledge). When students misuse their talents and skill, they **become** weak and go astray. Misuse of senses will lead to grief How does this misuse take place? The eyes are misused by looking at undesirable objects. The tongue is misused by indulging in evil talk. The ears, the heart and the hand are all misused in different ways. Misuse occurs whenever a divinely endowed capacity or talent is used for wrongful purposes. It is misdirection of energy. If students indulge in such misuse, they turn into **Duryodhanas** and **Dussasanans** and come to grief like them. Hence, no one should misuse any of the powers with which he is endowed. It amounts to an affront to the Divine which is the source of all powers. Everyone thinks that it is his sense organs; his eyes, ears, **etc.**--that enable him to experience and comprehend the world. How true is this? In the dream state none of the senses is functioning. And yet, one has the experience of seeing, talking, hearing, walking and doing other actions. What is the eye that sees in the dream? What is the tongue that talks? In the dream state the mind does all the functions of the sense organs, which are dormant at that time. When you feel in a dream that you are walking through a forest, it is not your legs that are walking. It is the mind which does the walking. It is the mind which assumes all the functions of the senses. The entire

world is the projection of the mind. When the mind is properly directed, all the senses will be under control. When you water the roots of a tree, all the branches and leaves will get the benefit. Cause of man's mental aberrations

The mind is subject to fancies and aberrations. In poor light you mistake a rope for a snake and are filled with fear. When light is brought, you find there is no snake. The appearance and disappearance of fear are entirely the result of mental aberrations. The rope alone was there all the time. The idea of the snake was superimposed on it by the fancies of the mind.

The Brahman cannot be experienced unless one gets rid of the delusions of the mind. How is one to get rid of the delusions? By developing faith in the omnipresence of the Divine. This faith can grow when one realises that every object in the world needs a basis for its existence and support. The Divine is the basis and the support for the entire cosmos. The Vedas are the authority for accepting the Divine as the source of everything in creation. If one can accept the authority of the ordinary almanac for recognising a particular date in the calendar, why should one refuse to accept the authority of the Vedas with regard to the nature of the **Atma** (Self) and the Brahman (Supreme **Omni**-self)? There is authority in the Vedas for everything that we experience in daily life. The Vedas have recognised the uniqueness of human birth and proclaimed the existence of God. It is illogical for man to accept on the authority of the scriptures his uniqueness as a human being and at the same time deny the existence of God.

How misconceptions and doubts can arise may be seen from a scientific example. When you hold the mirror before you, your image is reflected by the mirror. But the image is not in the mirror. The reflection is seen because of the mercury-coated surface at the back of the mirror.

You imagine also that it is a true reflection of yourself. This is not true. In the image, your right eye appears as your left eye and the left eye as the right eye. Hence, the image is not the true reflection of yourself.

Nature is the vast mirror of the Divinity

Likewise, Nature is a vast mirror. You regard as real the varied objects you see in Nature. But they are all different forms of the Divine. "The One willed to become Many." This is the truth recognised by all religions. But man forgets this truth and leads a life divorced from faith in the

Divine.

Students! You may yourself enquire into the basis of this creation. To start with, you try to find out what causes dreams. Some may say, "thoughts" are the cause. Some others may attribute dreams to the kind of food that is consumed. Neither of these is correct. The fact is, it is the sleep that is the cause of dreams. So to the question, "What is the cause of creation?" The answer is: **Ajnana** (ignorance). For example: during the summer, the land gets heated up and is completely barren. As soon as there is a rainfall, things begin to sprout and the land looks green. Wherefrom did the sprouts come? Before sprouting the seeds remained in the earth and when the rains came, they began to sprout. If there had been no seeds earlier, the sprouting would not have occurred.

Results of actions are inescapable

Likewise, Karma (past deeds) is the seed for human birth. Your present life is a reaction, resound and reflection of your past actions. Therefore, you are advised to, "Be good, see good and do good." When you perform any action you do not think about the long-term consequences. You are preoccupied with the concerns of the moment. But when the final results come you are frightened. Whether results are pleasant or unpleasant they are inescapable. If sugar is dissolved in water, even if you think it is poison, it will only do you good. But if poison is put into water and you drink it, thinking that it is sugarcane juice, it will be fatal. If you regard something bad as good and act on it, the results are bound to be bad. The results are based on your actions and not on your fancies.

It is his conduct that is most important for every person. Conduct is determined by the state of the mind. Instead of giving way to promptings of the senses, every action should be done as a sacred offering to the Divine. You should be indifferent to censure or praise. Such equanimity can come only from faith in God. Lacking this faith and filled with the conceit that he is the doer of everything, man gets immersed in sorrow and trouble. The one who boasts about his achievements should recognise equally that he is the author of his misfortunes. He cannot claim to be the doer and at the same time deny responsibility for the consequences of his actions.

Do your duty leaving the results to God

Hence, in all your actions whether good or bad, do your duty, leaving the results to God. The

flowers that you may offer in your puja may not please Sai. It is what you offer from the lotus of your heart that will please Sai. Consider everything in Nature as gifts of God. And when you offer anything, have the sacred feeling that you are offering God what he has given to you. When you feel and act in this way, your life will be filled with peace and joy. Have the firm conviction that the cosmos and God are not different. Look upon creation as the manifestation of the Divine and make proper use of your opportunities to experience the Divine. In your studies, try to combine spiritual discipline with academic pursuits. Only then will you find fulfilment in education. Every one of you should become an ideal person. You must develop the habit of examining yourself and correcting yourself. Self-correction and self-punishment are as important as Self-realisation. Your senses, like the eyes, the ears, the tongue, are God-given gifts. They should be used only for sacred purposes and should not be misused. There is only one royal road to realising God. It is the path of Divine love. You have come from the Divine and your destiny is the merger with the Divine. Entertain only sacred thoughts and engage yourselves only in sacred deeds. Thereby you will be sanctifying your lives.

Discourse at the Sri Sathya Sai Institute Students' Hostel, Vidhyagiri, 2 Oct 1988

Sai has come in order to achieve the Supreme task of uniting as one family all mankind, through the bond of brotherhood; of affirming and illumining the Atmic reality of each being in order to reveal the Divine, which is the basis on which the entire Cosmos rests; and of instructing all to recognise the common Divine heritage that binds man to man, so that man can rid himself of the animal and rise to the Divinity which is his goal. I am the embodiment of Love; Love is My instrument. Those who have recognised My Love and experienced that Love can assert that they have glimpsed My reality, for the path of Love is the royal road that leads mankind to Me.

Sathya Sai Baba

28. The Mother Divine

Everyone should consider it his foremost duty today to revere the mother as divine and serve her, regardless of country or circumstance. If a man cannot respect and serve the mother, who has borne him for nine months, brought him forth into the world and reared him over the years, whom else is he likely to respect? Maternal love is akin to that of the Creator who projects and protects this infinite cosmos in countless ways. One individual may elect to worship the Divine

in the form of his favourite goddess. Another may worship God in a different form and derive bliss from such worship. Each one should note that the forms in which the Divine is worshipped by others are as important to them as his own chosen deity is to him. If, on the contrary, he criticises or casts a slur on the deities worshipped by others, he is committing a grievous sin, however well he may be performing his own worship. Likewise, a man should show equal regard and reverence for mothers of others as he shows for his own mother. There are several notable examples in daily life of the divine quality which motherhood represents. The cow converts its own blood into nourishing milk for man to sustain his body. The cow is the first example of the Divine as Mother. The Earth comes next. Like the Divine, the Earth bears man in its bosom and takes care of him in many ways. Hence the Earth also is the embodiment of the Mother. Principles that constitute the role of motherhood In the human body the Divine flows through all the limbs as Rasa (The Divine essence) and sustains them. This Divine principle is called Rasaswaroopini (Embodiment of Divine sweetness). Another name for the same is Angirasa. These Divine principles that permeate and sustain the physical body should also be worshipped as mother goddesses. Then there are the great sages, the Maharishis, who investigated matters relating to good and evil, fight and wrong, what elevates man or degrades him, and, as a result of their labours and penances, gave to mankind the great scriptures, indicating the spiritual and mundane paths and how humanity can redeem its existence. These sages have also to be revered as Divine Mothers. The cow, the earth, the presiding deities for the body, the sages and the guru are all worthy of worship as the embodiments of the Divine Motherhood. Although these five appear in different forms and names, they have one thing in common with the mother. They play a protective and sustaining maternal role for mankind and hence should be revered and worshipped as Divine Mothers. Conversely, the mother of every child displays in relation to the child the attributes of these five entities. The mother nourishes the child, provides the necessities for its growth, teaches the child what it should know and what it should avoid and leads it on the path of righteousness.

The powers of Durga, Lakshmi and Saraswathi
The life of a man who cannot respect and love such a venerable mother, is utterly useless.
Recognising one's mother as the very embodiment of all divine forces, one must show reverence to her and treat her with love. This is the true message that the Navaratri, the nine-night festival gives us. The supreme Shakthi manifests herself in the form of Durga, Lakshmi and Saraswathi.
Durga grants to us energy--physical, mental and spiritual. Lakshmi bestows on us wealth of many kinds--not just money but intellectual wealth, the wealth of character and others. Even health is a kind of wealth. She grants untold riches to us. And Saraswathi bestows on us intelligence, the capacity for intellectual enquiry and the power of discrimination. The Navaratri festival is celebrated in order to proclaim to the world the power of the goddesses. One's own mother is the combination of all these Divine beings. She provides us energy, wealth and intelligence. She constantly desires our advancement in life. So she represents all the three goddesses that we worship during the Navaratri festival.
If the Pandavas were able to become so dear to Krishna and make their lives worthy by serving Him, it was not on account of their own merit or austerities. It was mother Kunti Devi's love for them that brought to them such a great fortune. Even when they had to live in a forest or in the House of Wax, she always stayed with them and prayed for their welfare. The Pandavas also reciprocated her love, and that accounts for their final victory. Lakshmana, likewise, was able to dwell in the forest with his brother Rama, serving him ceaselessly, only because of his mother Sumitra's blessings. She told her son that Ayodhya without Rama was like a forest, and that the forest in which Rama lived would be a veritable Ayodhya to him. It was on account of the hearty blessings of his mother that Lakshmana was able to while away fourteen years in the forest even without food or sleep.
Children require mother's loving grace
All our epics and sacred books emphasise the power of the mother's love, her blessings and grace. Consider the story of Gandhari and the Kauravas. When Krishna visited Gandhari to console her after the Kurukshetra war, she accused him of partiality towards the Pandavas.
"Though You are God, how could You be so partial? Why did You support the Pandavas in full

measure, and allow the destruction of all my sons?" she asked Him. Krishna replied to her that she herself was to blame for the death of her children. He reminded her that though she gave birth to a hundred sons, she didn't cast her loving glance on even one of them at any time. As she chose to remain blindfolded, she never looked at any of her sons with great care, attention and affection. "How could such sinners who couldn't even enjoy their own mother's loving glance thrive and flourish?" He asked her.
There is no need to propitiate Durga, Lakshmi and Saraswathi for energy, material prosperity and worldly knowledge. If we love and adore the mother, we shall be showing our love and devotion to all goddesses.
Mother comes first
One's mother is greater than heaven itself. Sri Rama Himself declared that one's mother and Motherland are greater than even heaven. The Navaratri festival teaches this profound truth. One must remember that reverence to one's own mother is one's paramount duty. If one's mother is unhappy, all the expenditure one incurs and all the worship one offers in the name of Durga, Lakshmi and Saraswathi in the Navaratri festival will yield no fruit. Even in the ancient teachings about the persons who are to be revered as Gods--mother, father, teacher and guest--the first place is given to the mother, when it says, "Mathru Devo Bhava."
Even in our casual talk we say mother, father, teacher and God. God is relegated to the last position but the mother is given the first place. This reveals the attitude of Bharathiya culture towards women in general and the mother in particular.
It is the mother that holds the child with her hand and teaches it how to walk. It is the mother that feeds the child and teaches it how to eat. It is again the mother that teaches the child how to utter meaningful sounds and speak. Thus the mother is one's foremost teacher. Vemana observed that a son who does not care for his parents is no better than the worms that are born and die in an anthill.
We should deem our parents as Iswara and Parvati and serve them wholeheartedly. If we cannot please them, how can we hope to please God? Consider the story of Lava and Kusa. Sita gave birth to them in the hermitage of Sage Valmiki. They were taught various branches of knowledge by him. Sita also was teaching them many lessons and imparting to them many skills. What

happened when **Sri Rama** Himself came to fight with them? Lava and **Kusa** remembered their mother with great reverence and aimed an arrow at Him. **Rama** fell into a swoon when the arrow struck Him. Such is the power of one's mother's blessing. Discourse in the **Poornachandra** Auditorium, 14 Oct 1988
Ascetic practices, years of constant recitation of the Name, pilgrimages to holy places and shrines, study of the sacred **booksthes**

will not help the aspirant to spiritual victory as much as communion with the Godly and the good. **Bharath** is a rare treasure-house of spiritual jewels; it can confer all **boons** on the sincere. **Sathya Sai** Baba
29. Towards Human Unity
Who gave man his digestive organs ?
Who is the author of birth and death ?
To know Him is the height of Wisdom.
Forget not this truth, **oh** Man!
The poet **Bhartruhari** said: "Salutations to the Lord of Time who sets everything in motion."

Time is all-powerful. One should not waste even a single moment of this precious time.

Everyone has to follow the dictates of Time, because Time is not subject to anyone. God is the embodiment of Time. Through good deeds one should acquire the grace of God and redeem one's life.

Bharathiya culture, which is world renowned, whose message has reached all corners of the world, which has withstood the vicissitudes of time and circumstance, which has remained unchanged through aeons since the beginning of creation, bears testimony to the eternal verities.

Yagas and **Yajnas** (ceremonial offerings and sacrificial rites) reflect the image of this culture.

What is **Yajna**? It is not merely bringing together ten **Rithwiks** (scholars who perform rituals),

getting them to recite the four Vedas and to perform **homa** (make offerings to various deities in

the sacrificial fire). Every act done by man as an offering to God-- offering all the fruits thereof--

is **Yajna**. Whatever action one does, whether big or small, should be regarded as being done to

please the Divine. It may be a sacred or secular act, it may be for the benefit of the world or

hereafter, it may be binding or liberating, it may be material or spiritual---whatever be the nature

of the action, it must be dedicated to God.

Everything in the Cosmos is permeated by the Divine

Every individual is a preceptor. Every man is **Rithwik**. Everyone is an embodiment of the

Brahman (the Supreme Spirit). Everything in the Cosmos is permeated by the Divine. It is this

truth that was proclaimed by the Vedas when they said:

"Antarbahischa thathsarvam vyaapya

Narayanas-sthithah" (The Lord **Narayana** is present inside and outside of everything in the universe).

Why, then, is man unable to recognise the omnipresent Divine? The Upanishads enjoined man to

offer the fruits of all his actions to the Divine as the means of realising the Divine. In what form

can the Divine be experienced? The answer is: **"Sathyam Jnanam, Anantam** Brahman" (The

Brahman is Truth, Awareness and Infinite). Truth is not mere factual accuracy regarding any

event or object. This is the Truth in the worldly sense. But Truth in the spiritual sense transcends

the categories of Time and Space and remains unchanged always. This transcendental Truth has

to be inscribed in the heart. It is in the light of this Truth that man should pursue the journey of life in the world.

What is **Jnanam**? Jnana (Spiritual knowledge) refers to the **Chaitanya** (higher Consciousness)

and not to knowledge of various kinds. It is consciousness that inspires man, permeates trees and

animates even the smallest insects. Saint **Thyagaraja** sang about the Cosmic Consciousness being

present in the ant and the Brahman, in Shiva and Vishnu, in the form of Supreme Love. To

experience this all-pervading consciousness is to experience the Divine.

God appears to man in the form envisaged by him

This Consciousness is **Anantam** (Infinite). It is omnipresent. In whatever form He is worshipped,

whatever conception one may have of the Divine, whatever feelings one may have towards the

Divine, the Divine responds in that form and image, to confer joy on the devotee. When a

devotee prays: "**Oh** Lord, be by my side and walk with me, behind me and around me," the Lord

keeps him company. The devotee can experience only the footfalls of the Lord. If the devotee

cries: "**Oh** Lord! Can't you see my pitiable plight? Have you no eyes for my troubles?" only the

eyes of the Lord will appear before him. When a devotee prays: "Can't you hear my

lamentations, **Oh** Lord!" the Divine appears to him only as a pair of ears. Your experience of

God is determined by your feelings and methods of approach to Him. The Lord has His feet,

head and eyes and ears everywhere and He appears to every person

in the form envisaged by him.

The Spiritual aspirant is the embodiment of Bliss

The fourth is **Ananda** (Bliss). Every person seeks Bliss. The aspirant has been described as the embodiment of Bliss. This Bliss has been described in manifold terms: Eternal Bliss, Supreme Bliss, the Bliss of Yoga (oneness with the Divine), **Brahmananda** (Bliss of God), **Atmananda** (Spiritual Bliss). But all these forms of Bliss are merged in one Bliss alone---the Bliss of the Heart (**Hridayananda**). Whatever small act a man may do he desires to derive joy from it. This joy is within him.

In the statement "**Sathyam, Inanam, Anantam** Brahma," Brahma as Supreme Truth, Wisdom and Infinity is the embodiment of Bliss. Brahma means pervasiveness, being present everywhere.

When there is no place where He is not, where is the need to search for Him? When the doors of the heart are opened, the Blissful form of the Divine can be seen. This was precisely the experience of the **Gopikas**.

The whole universe is the Lord's Abode

Where, then, is the street or door for that mansion ?

Play on the life-strings of your body,

Shed tears of devotion and offer your Spirit,

See Heaven in that experience.

That is the road and the door!

When you offer life, all your energies and potencies to the Divine, you experience ineffable bliss.

Are we today seeking such bliss? Are we aware of it? No. The seat of all bliss is the heart.

Vibrations emanate from the heart. These vibrations proclaim the Lord's name. There is no need to engage in any **sadhana** (spiritual discipline) if the power of the Lord's name is understood.

The three powers embodied in the name **Rama** **Tulasidas** declared that there are only three powers that matter in the world: "**Krusaanu Bhaanu Himakarathe**"--**Agni** (Fire), **Surya** (the Sun) and **Chandra** (the Moon). These three are eternal witnesses. These are essential for everyone, whether he is a theist or an atheist, a yogi or an epicurean, a **renunciant** or a hedonist. Without fire, the body will get cold and perish. Without the radiations from the Sun no energy or vitality can exist in man. Solar rays are essential for the survival of plants or human beings. Equally the Moon is essential for existence.

Human birth is the consequence of past sins and ignorance. It is necessary to destroy sins,

eliminate ignorance and achieve peace and serenity in life. **Agni** (the God of Fire) will burn our sins to ashes. The Sun-God destroys our ignorance. The Moon cools the agitations of the heart.

These three are embodied in the name **Rama--Ra+aa+ma. Ra** represents **Agni** (the Fire-God). **Aa** represents **Surya** (the Sun-God). **Ma** represents **Chandra** (the Moon). The name **Rama** contains within it three deities, **Agni, Surya** and **Chandra**. Moreover, the name **Rama** embodies also the Vedic pronouncement "**Thath Thwam Asi**" (That Thou Art). **Ra** is "**Thath**" and **Ma** is "**Thwam**."

The essence of the Vedas and the **Sastras** is contained in the Divine name. The Supreme significance of the name "**Rama**" is borne out also by Sankhya **Sastra** (the Science of Numerology). According to this science, the letters **Ra+Aa+Ma** make up seven according to their numerical equivalents. Seven is a sacred number as is evident from the sacredness of **Saptarishis** (the Seven Sages), the seven colours of the rainbow, the seven **swaras** (notes of Indian music) and the seven days of the week.

Meaning of the **Saptaaha Yajna**

Today we have completed the **Saptaaha Veda Purusha** Jnana **Yajna**. What does **Saptaaha Yajna** mean? It is the offering of the Seven Sounds within us to the Divine. The completion of the **Yajna** is described as **Samapti**. **Samapti** means Brahma-**Prapti** (attainment of **Brahmic** consciousness). The seven-day **Yajna** is performed for this purpose. These seven days have sped like minutes! What is the reason? It is because the seven days were spent on thoughts of the Timeless Divine and in the activities dedicated to the Lord who is beyond Time, that we also transcended the limitations of Time. If we devote all our time to remembering God, time will cease to be a burden. "**Kaala-Kaala prapannaanaam Kaala Kimkarishyathi?**" (If we take refuge in the conqueror of Time, what can Time do to us?) When we enshrine **Kaala** (the Lord of Time) in our hearts, we become the masters of Time.

How is this to be done? The easiest means is chanting the name of the Lord. Community singing by an assemblage of devotees is to be preferred. This is known as **Sankirtan** (singing together the glories of the Lord). There are four types of **Sankirtan**: **Guna Sankirtan, Leela Sankirtan, Bhaava Sankirtan** and **Nama Sankirtan**. **Guna Sankirtan** means singing the attributes of God and dwelling on his numerous auspicious qualities. In describing **Sri**

Krishna's qualifies a devotee

sang:

Can we comprehend you, **Oh** Krishna!

You are subtler than the atom,

Grosser than the grossest.

Immanent in the eighty-four **lakhs**

Of species, you are their sustainer.

With your infinite form

How can we ever know you?

While describing the Lord in these ways, occasional doubts may arise.

If he is in the minutest

atom and the vastness of space, why can't we see Him? The

cosmonauts who circled the earth

might have doubts about the presence of God. But there is a

difference between the instruments

employed by them to explore the space and the **mantras** through

which God is experienced. God

is the embodiment of mantra and not a **yantra** (mechanical contrivance).

Leela and **Bhaava Sankirtan**

In **Leela Sankirtan**, the devotional songs glorify the **Leelas** (the extraordinary sports and other

miraculous deeds of the Lord) and the different ways in which the Lord delights and tests the

devotees. The Lord's ways cannot be easily understood. He makes one devotee weep and he

wipes the tears of another. He turns an ascetic into a pleasure seeker and a libertine into a saint.

He excites craziness in one and removes lunacy in another. These baffling sports of the Divine

are the theme of the songs in **Leela Sankirtan**.

In **Bhaava Sankirtan**, the devotee's innermost feelings find expression in song. These feelings are

of different kinds. **Bhishma** exemplifies the **Bhaava** (feeling) of peace and contentment. Arjuna

exemplifies **Sakhya-bhaava** (the feeling of friendship). Hanuman is an example of **Daasyabhaava**

(the feeling of service) **Yasoda** displayed **Vaatsalya-bhaava** (the feeling of maternal

love). The **gopis** exemplified **Anuraaga-bhaava** (the feeling of endearment). **Radha** revealed

Madhura-bhaava (the enjoyment of the sweetness of the Lord).

Among the different **Bhaavas**,

Madhura-bhaava rank supreme as it is the state of ecstatic enjoyment of the Lord's name and

form in all its sweetness.

Difference between **Kirtan** and **Nama Sankirtan**

Except in **Nama Sankirtan** (the chanting of the Name), the other forms of **Sankirtan** are liable to

give rise to doubts and difficulties. Hence, in this Kali **Yuga**, the easiest and safest form of

Sankirtan is **Nama Sankirtan**--community chanting of the Names of

the Lord. This will not give

rise to any doubts or excite emotional disturbances. As one goes on chanting the name, he

experiences an inner joy, which is indifferent to praise or blame. The constant repetition of the

name of the Lord should lead to an imprinting of the Name on the heart. This can only happen

when the heart is softened by love of the Lord.

The difference between **Kirtana** and **Sankirtana** is that the former relates to chanting by the

individual in privacy, while the latter relates to community singing. In **Sankirtana**, all the

participants experience joy in common, hence it is superior to **Kirtan**, where the joy is confined

to a single individual. Many a devotee who will never venture to sing aloud will join in a

community singing spontaneously without reserve.

A "miracle" at **Dharwar**

In this context, I may recall what happened at **Dharwar** many years ago during my visit to the

Karnataka University. That University was completely dominated by **Veera Saivas**

(Fundamentalist **Shaivites**). They would close their ears to any name except that of Shiva. I

began my Discourse in **Kannada**. My **Kannada** was sweeter than the **Kannada** spoken in

Dharwar. In their linguistic attachment, they were immensely happy when I spoke in **Kannada**. It

is My practice to end every discourse with a community **bhajan**. I looked at the gathering and

reviewed the state of their mind. I knew the name of Vishnu was anathema to them and if

"**Narayana**" was uttered they would close their ears and if Krishna's name was mentioned they

would turn their heads away.

In such a situation, I began singing the **bhajan**: "**Govinda** Krishna **Jai!** **Gopala** Krishna **Jai!**"

Instantly everyone in the audience responded with "**Govinda** Krishna **Jai!**" There was amongst

them a **Veera Saiva** Guru. Even he joined in the **bhajan** uttering "**Govinda** Krishna **Jai!** **Gopala**

Krishna **Jai!**" At the end of the meeting, the Vice-chancellor, **Mr. Adke**, came running towards

Me and said, "We used to have our own ideas of what **Sai** Baba's miracles mean. **Sai** Baba has

made people, who had never in their life recited the name of Krishna, chant the name today. This

is a great miracle!"

What is the inner meaning of this episode? It means that anyone, whatever his background,

forgets himself in a **Sankirtan** and participates in it. Only the Divine Name can make one

oblivious to everything and immerse himself in the joy of chanting the Name. Learn to go through the problems in life with the Name on your lips. Transcend differences Embodiments of the Divine! Having come here there is only one thing which is most vital for all of you to recognise and understand. Forgetting all differences of race, religion, caste and creed, disregarding considerations of class and community, you must feel that all of you are children of one God. Our race is only one: the Human Race. We worship only One: God. Our caste is only one: the Caste of Love. Our language is only one: the Language of the Heart. When you recognise this oneness, eschew all differences and fill your hearts with love, you will be able to redeem your lives by constantly chanting the name of the Lord. That name will help you accomplish anything. It will fill your life with peace and happiness. It will enable you to rid yourself of likes and dislikes. The supreme quality of man is love. Develop love so that you may get rid of attachments and aversions. Thereby you will be sanctifying your lives!

Discourse in the Poornachandra Auditorium, 20 Oct 1988

30. Inner Significance Of Festivals

Bharathiya festivals and holy days are designed to reveal the greatness and integrity of Indian culture. Failing to recognise the inner significance and power of this immemorial culture, the nation has drifted into a purposeless existence. All these festivals have a profound meaning and purpose. But no earnest effort is made to understand their inner meaning and deeper objectives.

These holy days and festivals are intended to celebrate the birthdays of Avatars and saints and to

mark the destruction of evil and wicked forces. The ancients observed these occasions to honour

the memory of the great souls and to remember how the demoniac forces were vanquished. The

advent of Sri Rama, the embodiment of Dharma, occurred on the Shuddha Navami in the Chaitra

month. That day is observed as the sacred birthday of Rama. The Bahula Ashtami in the month

of Sravana is observed as the sacred day on which Sri Krishna made his advent for the

establishment of Dharma and propagating Dharma as the Gitacharya (the teacher of the

Bhagavad Gita).

Festivals mark the destruction of demonic forces

The Navaratri festival, Shivarathri and Sankaranthi (festival

dedicated to Sun God) are observed

as memorable days marking the destruction of demonic forces by the Divine. Vijayadasami is the

day when the evil-minded Ravana, who was well versed in all the sciences and was very

powerful, was destroyed. The Suddha Paadyami in the Aasayuja month was the day in which the

combined powers of the three goddesses, Durga, Lakshmi and Saraswathi, (Ichcha Shakthi

Kriya Sahkthi and Jnana Shakthi) put an end to the evil forces represented by Mahishasura (the

buffalo-headed demon). Vijayadasami is also the day when the Asura King, Ravana, was

destroyed and Sri Rama was crowned at Ayodhya. It is the day on which the great Emperor

Vikramaditya ascended his bejewelled throne acquired as a boon. It is also the anniversary of the

passing of the founder of Jainism, Mahavira.

Bharathiyas have been observing, in this manner, the birthdays of the Avatars and the days

marking the destruction of the wicked. When Sri Krishna installed a king in Mathura after

destroying the wicked, evil-minded Kamsa, Narakasura invaded the city several times. When the

residents of the city were apprehensive about their safety and security, Krishna founded a city at

Dwaraka to provide a place of refuge for them.

The city in which the demon Narakasura had his capital was known as Praagiyotishapuram. The

name consists of four syllables: Praag, iyothi, sha and puram. Praag means former; iyothi means

light; sha means forgetting and puram means the body. Together the term refers to the heart. The

inner meaning of the term is that the man in his body is forgetting the light, the Atmajyothi, in

him. Nara has various meanings. One is Atma. Another meaning is that which is not permanent.

As Nara, man has forgotten his true spiritual state. When bad qualities enter the city of nara,

man becomes Narakasura (a demonic being). The term Narakasura also means one who carries

people to Naraka (hell).

Meaning of Naraka Chaturdasi

The life-story of Narakasura reveals the magnitude of his wickedness. His entire realm was

plunged in darkness. No lights bum in the homes or in streets. No woman could be seen

anywhere in the open. He imprisoned thousands of princesses and tortured innumerable women.

Unable to bear these indignities, the women appealed to Krishna for succour. As Narakasura had

inflicted sufferings on women, he had to be punished by a woman.

For this reason, Krishna took

Sathyabhama with Him and destroyed him in battle. Vijayadasami celebrates the victory of

Krishna over Narakasura. It is also known as Naraka Chaturdasi.

The following day is Amavasya (New Moon Day). Krishna freed from prison 16,000 women and

asked them to go back to their respective homes. But all the Gopikas fell at Krishna's feet and

pleaded that it would not be possible for them to live in dignity in their old homes after having

been prisoners of Narakasura, and they would prefer to end their lives at His feet rather than to

go back. "You are the Protector of the Universe, can't you protect us?" they pleaded. Krishna

agreed to protect them. Because of the pledge He gave to them that He would bear the

responsibility for protecting them, He was called their Bhartha (Supporter). This has been

wrongly interpreted as meaning that He was their husband. It is a libel on Krishna to say that He

married 16,000 Gopikas.

Why the lamps are lit on Deepavali day

This Amavasya day is the day of liberation for the Gopikas. It is a moonless day when the night

is utterly dark. The Gopikas prayed that as on that day they had got the light of freedom it should

be marked by illuminations which would make everyone rejoice as on a full moon night. It is for

this reason that the day, which is a New Moon Day, is illumined by lamps and fireworks and

turned into a Full Moon Night.

There is a scientific reason also for this celebration. With the end of the rainy season water

stagnates in many places and the surrounding areas teem with mosquitoes and other insects. The

smoke from the crackers and fireworks destroys these insects and disinfects the atmosphere.

The inner meaning underlying the Bharathiya festivals should be rightly understood. Note, for

instance, the fact that the whole array of lamps are lit by the light from one lamp. That one lamp

symbolises the Supreme Effulgent Lord. The others symbolise the light in individual selves. The

truth of the Vedic saying, "The One willed to become the Many" is exemplified by the lighting of

lamps by the flame of one. The Deepavali festival thus bears out the profoundest spiritual truth.

The lamp points to another significant fact. Wherever it may be placed, the flame goes upwards

only and never moves down. Likewise, the flame of Jnana (Spiritual Wisdom) leads one to a

sublime level through the path of Righteousness.

Four elements required to light the inner lamp

If you want to light a lamp, you need four things. First a container, second oil, third a wick and

fourth a match box. If any one of these is lacking, you cannot light the lamp. This lamp can,

however, remove only the outside darkness. How is the darkness in the heart to be removed? It

can be removed only by Jnana Iyothi (the Light of Wisdom) and by nothing else. How is this

Light of Wisdom, this spiritual light, to be lit? This also needs four elements. Vairagya

(detachment) is the container. Bhakti (devotion) is the oil. Ekagrata (one-pointed concentration)

is the wick. Jnana (Knowledge of the Supreme Truth) is the match stick. Without all the four, the

Light of Spiritual Wisdom cannot be got.

Of the four, the primary requisite is the spirit of vairagya (renunciation). Without this

detachment, all knowledge of scriptures is of no avail. What is this detachment? It is the absence

of attachment to the body. The ego-feeling, which makes one think of the "I" all the time, should

be given up. The sense of mamakara (possessiveness) and the ego-feeling are the causes of raga

(attachment). How is this disease of attachment to be eradicated? By the process of self-enquiry.

When you realise the impermanence of the body and all the sensory experiences, you acquire the

sense of vairagya (detachment). It only means you should discharge your duties, treating the

body as a God-given instrument for this purpose.

"Paropakaraartham idam sareeram" (This

body is for the purpose of helping others). It should not be used solely for selfish ends.

Deepavali has to be observed as a day for getting rid of all the bad qualities in us, symbolised by

the demon Narakasura. The Gopikas who were freed on that day represent the imprisoned good

qualities in us. They should be manifested effulgently. This is the inner significance of the

festival. As long as the demonic qualities remain in man, he will be immersed in darkness. Bad

qualities and thoughts have to be got rid of altogether.

I desire that our festivals and the holy days should be observed in the fight spirit, with an

understanding of their inner significance. The destruction of the Narakasura symbolises the

destruction of evil and the restoration of what is good.

Discourse in the Prashanthi Mandir, 9 Nov 1988

31. The Spirit Of Service

Social service does not mean merely going out into the streets and cleaning them. Whatever

work you are engaged in, whatever duties you have to perform as an official or an employee, to do your duties efficiently and with diligence and devotion is also **Seva** (social service). Those in authority who discharge their functions well enough to justify the salary they receive are rendering real service. But such persons are rare. Employees agitate for more wages but do not render commensurate service to justify the incomes they receive. Disinterested service will ennoble man and raise his stature. It endows man with the intelligence and the skills required to refine human nature. Doing one's duty diligently is not enough. Men have to cultivate other qualities like love, sympathy, fairness, compassion and forgiveness. Only when one has these qualities will he be able to render dedicated service.

It is the sense of dualism---of "mine" and "thine"--which accounts for all the joys and sorrows, likes and dislikes experienced by man. This dualism is rooted in selfishness, which makes one think that as long as he is all right, it does not matter what happens to the world. Such a **selfcentred** person, who regards his body, his wealth and his family as all that matter to him, looks upon truth as untruth and the false as true. To get rid of this deep-seated malaise, men have to engage themselves in service. They have to realise that the body has been given not to serve one's own interests but to serve others. Service is an expression of gratitude to society. Service should not be done in a spirit of condescension or to achieve some ulterior selfish objective. Not recognising the sacredness and purifying power of service, people hesitate to embark on social service. It should not be imagined that one is promoting the well-being of the nation by one's service. One should realise that he is bettering himself by rendering service. Service should proceed from an awareness of what one owes to society. One's name and fame, all the comforts one enjoys, are derived from society. One finds fulfilment in society. That being the case, if one does not serve society, whom else can he serve? Sheer gratitude demands that one should serve society which is the source of all benefits enjoyed by man. Men without gratitude are worse than wild animals. What are required for service are not money and materials. A loving heart is the first requisite. All service done without a love-filled heart is as dry as dust. Fill your hearts with love. When

you are filled with conceit, everything looks out of shape. When you are immersed in the Spirit, everything looks good and beautiful. Forgetting this higher destiny of man, people are ceasing to be human.

The money obsession

Men are engaged today in the all-absorbing occupation of acquiring money, more money. They are obsessed with the feeling that through money alone they can get all they want. This obsession is the root cause of the crisis facing mankind. Although money is needed for certain purposes, it is not the main source of security and happiness for man. Men should learn to lead good lives with modest incomes. Ostentation and pride are the enemies of spiritual progress.

Thyaga (the spirit of sacrifice) is essential for rendering dedicated service. Pride is the first evil trait that has to be renounced. Getting rid of bad qualities is real sacrifice; it is also yoga (spiritual communion). This is the message of **Bharathiya** culture. As this is not being properly conveyed to the people, they tend to go astray and take to wrong paths. They do not realise that to whomsoever they may be doing service, they are indeed serving the Divine in various human forms. Those who serve have to cherish this sublime and sacred feeling. They must strive to see God in everyone.

Embodiments of the Divine Spirit! You must realise that your service activities are done for the sake of your own spiritual purification and uplift and have nothing to do with Swami. All actions should be done with a view to purifying the mind and removing all the dross from it. This is Swami's teaching. It is wrong to think that through actions alone you can attain liberation or redeem your lives. Actions have to be done only for the purification of the **Chitta** (Will). Without purity of Will, life cannot be **spiritualised**. Human birth is the result of Karma (action). Right action leads to Dharma (Righteousness). Through Dharma the Divine has to be realised. Birth, Action, Righteousness, Brahman are interrelated in this manner.

Duties and service

To plead that one has no time for service activities because of official duties or other preoccupations is an utterly lame excuse. Even in your official work you can render service.

There is no need to go to bazaars for street cleaning. That is not the only means of serving the public. Whatever your official duties, whatever your profession or

occupation, if you discharge
 your duties properly and efficiently, that is also social service. The
 right attitude for officials in
 authority towards service should be to ask themselves whether the
 services they render are
 commensurate with the salaries they receive. Seldom do we see
 persons in employment, whether
 they are workers or officers, doing the amount of work that would
 justify the salaries they get.
 They all want more remuneration, but are not prepared to work
 more. They should realise that
 this kind of an attitude is a betrayal of the nation. Whose money are
 they receiving as wages? It
 is the public's money. To fail in the discharge of one's duties to the
 public is a grievous
 disservice. If a teacher imparts education on the fight lines, he is
 rendering real national service.
 Likewise, if a merchant conducts his business on the basis of earning
 not more than what is
 needed to meet his reasonable needs, he will be rendering public
 service. When this attitude
 prevails there is no need to claim that one is engaged in service. He
 should be content to abide by
 the dictates of his conscience.
 Set an example to service organisations
 What will please Swami is the proper performance of one's duties.
 This constitutes **Seva**
 (dedicated service). Avail yourself of every possible occasion to
 render service to the society. It
 need not be limited to individuals. It is important to do national
 service. You need not seek to
 know what kinds of service should be done. Whenever you find that
 you can render help to
 anyone in need, offer it. Do not make distinctions between rich or
 poor or the deserving and the
 undeserving. Offer service according to the needs of the situation.
 Today, the needs of the poor
 in the rural areas are quite great. In this situation you must go out
 into villages, organise service
 activities and encourage the rural population to participate in them.
 The village folk should be
 told the importance of health and hygiene and how to keep their
 homes and villages clean and
 healthy.
 The **Sai Seva** Organisations have to set an example to the service
 organisations all over the
 world. There is no place in them for differences in caste, creed or
 community. Character is
 greater than caste. All your activities should be based on love and
 sacrifice. "Speak the Truth,
 Act Righteously." These **Upanishadic** injunctions sustained
Bharath's way of life for centuries.

When people live up to them with sincerity and zeal, **Bharath** will
 once again stand out as an
 example to the world.
 Discourse in the **Poornachandra** Auditorium, 21 **Nov** 1988
 India is the land where the dichotomy of 'that' and 'this,' of
 'creator' and 'creation,' of 'energy' and 'matter,' was resolved in
 one great unity, by both theory and practice, in philosophical
 schools and in **hermitages**. The Tree of Life with its countless
 branches proliferating into thoughts, words and deeds, attitudes,
 tendencies and impulses, is known by great sages in India to have
 its roots in heaven! So, every rule and ritual was made sacred and
 holy, suffused with purity, humility and love.
Sathya Sai Baba
 32. Make Others Happy
 Education is an ornament for man. It is his secret wealth. It confers
 prosperity and fame. It is the
 teacher of teachers. It is one's unfailing kinsman in foreign travel. It
 secures the respect of rulers
 more than wealth.
 Education is the basis for leading a purposeful life in the physical
 world, in the realm of the mind
 and in society. It equips one with the mental strength and steadiness
 to face the challenges in life.
 It enables one to understand the myriad manifestations in nature. It is
 only when one understands
 the powers of his mind that he can recognise the relationship
 between the world and the society.
 Real education should enable one to realise that mankind is one
 family. It should help one to
 experience the unifying forces in society.
 Unfortunately, education today is not promoting these objectives. We
 have no lack of intelligent
 men in the world today. There are any number of scientists. It is
 because the intelligentsia and
 the scientists have not been educated on the fight lines that the world
 is plunged in chaos and
 disorder.
 Unity is essential for any achievement
 Education today is concerned mainly with satisfying the senses and
 developing intellectual skills.
 It ignores the development of virtuous qualities. Despite the
 committees and commissions set up
 by the Government to suggest reforms in education, no resolute
 efforts have been made to effect
 the necessary reforms. The main reason for this failure is the lack of
 unity after achievement of
 freedom. All the ills the nation is suffering from are due to the
 absence of unity and the preoccupation
 of ephemeral objectives. There is nothing that cannot be achieved
 through unity.
 Education should promote discrimination and humility. The
 quantitative explosion in the number

of educational institutions---schools, colleges and universities---has been accompanied by a corresponding decline in the quality of education. To have no respect for your betters, to be ungrateful to those who have fostered you, to revile even the teacher who taught you, can this be called "progress" in education?

There is little evidence of morality in society. There is a general decline in character and conduct. **Bharathiya** culture, which laid emphasis on plain living and high thinking, has been almost forgotten. Can there be anything more unfortunate for the country? **Bharath**, which achieved great heights in every cultural sphere, is today unaware of the magnitude of its greatness.

Most students are not aware of even the meaning of culture. Culture refines the human spirit and makes one a complete human being. Today no attempt is made to understand the truth relating to the body, the mind and the **Atma**.

The culture of **Bharath** Culture seeks to integrate the various aspects of daily life and develop a unified outlook. It should enable one to transcend the divisions of caste, creed and community and realise the divine unity that underlies the apparent diversity. Students should realise that **Bharathiya** culture is not meant only for **Bharath**, but is meant for all mankind to reveal to the world the path to the Divine.

Today one finds that the virtues exhibited by illiterate villagers and uneducated folk in the tribal areas are not to be seen among the educated urban population. In fact, wherever schools, courts and administrative offices have multiplied, then we witness an increased corruption, injustice and wickedness. In seeking to lead a free and unrestrained life, people are falling prey to the desires of their senses. Educational institutions, which should be havens of peace and serenity, are haunted by fears of insecurity. The true aim of education is to prepare the student for a useful role in society with the help of the knowledge he has got and for leading an ideal life.

Science and technology have made great advances in recent years and have a prominent place in education. It is true that science has helped to improve the conditions of living. But the harm it is doing outweighs the benefits. Man has lost peace of mind and the sense of security. The growth of videos, radios, television, cinemas and air travel has been stupendous.

Misuse of science and technology

But there is no sign in any growth in "Divine vision," with the result that daily life is becoming more precarious. Morality and justice have declined. This must be ascribed mainly to the craze

for acquiring modern scientific gadgets. Many middle class people, who have moderate incomes, wish to acquire motor vehicles, **TV** sets and the likes which they cannot afford to buy from their

regular incomes. This leads to corruption and bribery. Even education has become expensive and far beyond the means of middle class earners. In addition, there is a tendency to show off before

others, to appear to be better off than one really is. This kind of ostentation is another cause of

fall in moral standards among lawyers, doctors and other professional people. There is nothing

wrong with science as such. It is the way it is used that produces bad consequences.

In the reform of the educational system, it is necessary to ensure that students learn about the

right use of science. True education must enable one to gain **Atma** Jnana (realisation of the Self).

Instead of emphasising this need, modern education creates many problems and difficulties for

the students. Acquiring a small fragment of knowledge, a student gets inflated notions of

himself. With this sort of conceit, he develops a contempt for **Bharathiya** culture. This is not

what true education should aim at. Education should be divorced from job-hunting.

Its primary purpose should enable the educated person to lead an honourable and meaningful life

in society. If one cannot command respect in society, of what value is his education? Education

should make a man recognise his obligations to his parents and others who have made him what

he is. Gratitude is a supreme virtue. If one cannot be grateful to his parents, his education is a waste.

Dear students! In the pursuit of your studies, you must place the interests of the nation above

your personal interests. If you wish to maintain the greatness of **Bharathiya** culture, you should

fully understand its sacredness and sublimity. **Bharath**'s prosperity will last only as long as its

culture is preserved. **Bharath** will cease to be **Bharath** if its culture is lost. Consider this hoary

culture as your life breath and as the blood flowing in your veins. The receiving of a degree is

not the end of education. Your education will be worthwhile only when you lead exemplary lives

in the service of society.
Duty of the educated
In ancient days high value was attached to education and the students led simple lives. Their clothes and their manners were dignified. Today such simplicity and dignity are not to be seen among students or teachers generally. Discipline is at a discount. More than ever it is essential for educated persons today to conduct themselves as men of honour and integrity and raise the moral level of the society. Even in pursuing the spiritual path, the process should not be from Nature to Spirit or God but from Spirit or God to Nature. By seeking to master the forces of Nature through education, people tend to become subjects of nature. Live up to the Institution's motto: "**Sathyam vada; Dharmam** chara" (Speak the Truth; Be Righteous). These injunctions are not properly understood. Adhering to Truth means living up to transcendental Truth which is the eternal verity that is true for all time--past, present and future. "Dharma" does not mean living as you please. The aim of education should be to serve the nation. The bonds of love that existed between the gurus and the disciples in the past do not exist today between teachers and students. The guru considered it his duty to teach the disciple what was most beneficial for the latter and the disciple loved to render service to the guru and carry out implicitly his commands. In those days the students were few and they received intensive instruction. Today the students are numerous and education is diluted. Far reaching reforms are needed in the educational system today. The future progress and welfare of the nation depend upon how education is imparted. Students must be imbued with genuine patriotism. Starting with love and reverence for the parents, students should cultivate love and reverence for the Motherland. All your-education must be a preparation for serving the nation. Broaden your vision. Cultivate the spirit of love. Being endowed with the human form, you must strive to develop human values and not stray away from the path of righteousness. Fill your minds with sublime thoughts and your hearts with divine feelings. Consider the entire society as your home. Only then you will realise genuine unity with all. Redeem your lives by revering your parents, honouring your teachers and developing a loving faith in God. In this way you can

lead dedicated lives in the spirit of the injunctions of the **Upanishad**. Be aware of the divinity that is inherent in every being. Thereby you will grow in your own self-esteem. Fill your life with joy. Be happy; Be happy Make others happy All will be happy God will be happy.
Benedictory Address of **Bhagavan** Baba, as Chancellor of the **Sathya Sai** Institute of Higher Learning, to the Seventh Convocation of the Institute, 22 **Nov** 1988
Man is the embodiment of **Sathyam**, **Shivam** and **Sundaram**, and it will call on all to live up to that glory. He has to realise the Truth and demonstrate in thought, word and deed that Truth is the very basis of his existence.
Sathya Sai Baba
33. Let The Conscience Rule
More effulgent than the Sun,
Whiter than the purest snow,
Subtler than the subtlest ether,
Immanent in all living beings,
There's nothing in the Cosmos sans Brahman.
The **Paramatma** is present in the minutest particle.
Being in everything, THAT remains unaffected.
That Universal Consciousness
Illumines and sustains the three worlds,
Pervading everything in Creation,
That Brahman you are, and Brahman is in you,
You and the Brahman are not different.
What greater truth can I tell you
Good people who are gathered here ?
I am in the Light; I am the Light
The Light is in me; The Light is me
He who is aware of this
Is Brahman himself
And Brahman is he.
Embodiments of the Divine **Atma**! Only a human being can understand God in the human form, not others. Hence the human form itself should be respected. "**Daivam maanusha Rupena**," it is said (God reveals Himself in the human form). God assumes the human form to make His advent in the world, teach humanity the path to Divinity and shower His grace on them.
Man and the Divine in human form
The whole of Nature is a ball of burning fire (energy). This fire is present inside and outside.
Likewise the Divine **Atma** principle is present everywhere. The Divine dwells in the entire Universe, from the minute atom to the vastest star. This Divine power is present in everything in creation. Only man has the capacity to recognise this power. But in trying to recognise it, he may

create some crude form and consider it as the Divine in his delusion. Today one can give an amazing scientific discourse on the world, society and many other things.

One may appear logically convincing. He may even expound in different ways the nature of the

Divine in human form. All these are however, only products of the imagination and not the truth.

An eloquent pandit may attempt to describe the Divine, but no one has known or can know the

true nature of the Divine in its fullness. Man alone can know the Divine in human form. No one

else can see it or explain it in any other form. All other expositions of the Divine are speculative and fanciful.

An elephant may wish to worship the Divine. Basing itself on its nature, it can conceive of the

Divine only as a huge elephant. It cannot conceive of any other form. Even a mouse when it

conceives of the Divine, can only imagine the titanic form of a mouse as the Divine. Likewise

man can conceive God only in the human form. As long as he regards himself only in human

terms, man cannot conceive of God, who transcends the human except in human form.

Pandits: description of God create only confusion

A learned and eloquent scholar may describe God in many ways.

Some scholars describe God as

"**Aprameya, Avaangmaanasa-gochara, Atheetha, Nirguna**" (One who is inscrutable, beyond the

reach of the speech and mind, transcendent and attributeless). All these terms are high-sounding

but in essence they are just froth. Meanings may be given to these terms and elaborate

annotations can be made about them. But they are valueless in terms of personal experience and

are fraught with danger. They do not represent the Reality.

Whenever you get a convenient opportunity, put this question to a pandit: "What is the meaning

of **Aprameya**?" He will answer that He is one who is not amenable to any logical proof. Likewise

he may explain that the term "**Avaangmaanasa-gochara**" refers to One who is not recognisable

by speech or mind. But beyond this, can he demonstrate the form of the Divine?

In my mind the layman's conception of God is better than the descriptions offered by these

Pandits. Because these terms can be used even by laymen, but they prefer to remain silent. As a

result, there is peace in society. The diverse interpretations offered by the **Pandits** give rise to

divisions and confusions in society. These disturb the minds of people. Rather than provoke such

disturbance and confusion, it would be better for these **Pandits** to observe silence.

From ancient times to the present all kinds of terms have been used to describe the Divine but no

one has been able to demonstrate the real truth about the Divine. The Divine is present in all

things and all forms are His. How can such an omnipresent Divine be described or

demonstrated? Can anyone declare that something is Brahman and something else is not

Brahman? Only the deluded may do so out of human weakness.

Appearances and reality are different

Divinity is present in man like fragrance is present in a flower, fire in wood and oil in sesame,

not visible but latent. Unaware of this inner truth, men are carried away by external appearances

and consider them as the reality. From early times men have been influenced by such ideas and

have been steeped in ignorance. They offer milk to **anthills** (to feed the cobras which are

believed to dwell in them), but kill snakes when they see them. They torture the draught cattle

that they use in cultivation, but worship the stone image of a bull (the sacred vehicle of Shiva).

This is the kind of "philosophy" that people have practised since ancient times. Causing harm to

the living and adoring inanimate objects have been weak traits among the **Bharathiyas**. Men who

do not offer even a morsel of food to a starving man will offer all kinds of delicacies as **Naivedya**

(sacred offerings) to the image of the deity. One will drop a bundle of coins in the **hundi**

(donation collection box) of **Sri Venkateswara**, but will refuse a small pittance to the beggar. All

this is regarded as part of our ancient tradition. But how much sanctified will one be if he offers

food to a starving man? It is essential to realise the basic truth that God is present in the form of

human beings. Is one doing his duty if he inflicts pain on the jiva (a living being) and offers

worship to Deva (the Divine)?

Avatars are based on different aspects of the Divine

In the world, God has descended as human incarnation in five different forms. These forms are

based on the different aspects of the Divine. One is **Nityaavatar**.

Second is **Viseshaavatar**. Third,

Aveshaavatar. Fourth, **Leelaavatar**. Fifth, **Poornaavatar**.

Leelaavatar is also known as

Amsaavatar, Nityaavatara, Viseshaavatar and **Aveshaavatar** have only five to nine **kalaas**

(aspects) of the Lord. Only in the **Poornaavatar** are all the sixteen aspects of the Divine present.

The ancients regarded only the **Poornaavatars** as the full manifestation of God.

In this context, every human being must be deemed as Avatar as he has some aspect of the

Divine in him. It is because he has descended from the Divine, he is entitled to be called an

Avatar. Except as Avatar, God does not give a separate vision of the Divine to man in any other

form. Honour every human being. Show love towards every person. Love is not a crop that can

be grown on land or a commodity that can be purchased in a shop. Whether one is a potentate or

a commoner, only when he gives up egoistic pride and is ready to make sacrifice will love

blossom within him.

Embark on the journey towards God-realisation

Do not be weighed down by the feeling that the human estate is weak and subject to delusions

and ignorance. It is not easy to be born as a human being. If nevertheless one does not realise his

true nature and imagines that God is in the external world, it is the mark of utter ignorance.

Hence without wasting time, engage yourselves in your duties and embark on the journey

towards God-realisation.

If you want to worship God, worship Him in the human form alone.

All other forms are artificial

and creations of the imagination. They are products of delusion.

While **bhrama** (delusion)

remains, Brahman cannot be experienced.

Numerous persons are describing God in manifold ways. The scriptures also describe God in

many ways. The expounders are content with reciting the descriptions, but do not seek to

experience the Divine. What is the form of the Divine? If you wish to see the Divine, the form

you envisage will be only a caricature. Consider your own form as manifestation of the Divine.

Esteem yourself as divine. Respect others. Love yourself and love others. This is true worship.

It is because this broad-minded attitude to the Divine was not promoted from early times, man

has been a prey to all forms of ignorance. There is no such thing as God "descending" on earth or

leaving it.

The body is like a water bubble, which arises, grows and disappears in the water. This is the

truth. Man is born from Brahman, grows through Brahman and merges in Brahman. Brahman

means freedom from **Bhrama** (delusion). It is because of delusion that Brahman is not

experienced. Man is dominated by the delusions of **Ahamkara** and

Mamakara (Ego and Possessiveness).

In what form can you worship the Divine whose form is cosmic? What is it that you can offer to

the One who is everything? The world has worshipped Him under different names

Rama, Krishna, Allah, Zoroaster, Buddha and **Sai** Baba. But all these names represent the One

Atma. True worship consists in regarding all the forms as one and worshipping the Divine in the

form of Love and Truth. It is subtler than a sub-atomic particle. That is why it is said: "Truth is

more fundamental than the atom."

Let conscience rule your actions

There is no meaning in worshipping God as **Sathyaswa-roopa** (the embodiment of Truth), and

not adhering to truth in daily life. Dharma (righteousness) is born from truth. This righteousness

emanates from the heart.

Righteousness promotes self-satisfaction. It is an expression of self-consciousness. Have faith in

the promptings of this divine consciousness. No one should act against the dictates of his

conscience. Acting in violation of the conscience is evil. Action according to the conscience is

righteous. True worship consists therefore in doing what is right as dictated by your conscience.

Divorce between thought and speech is ungodly. There should be complete accord between

thought word and deed.

God is only One. Your forms of worship, rituals and beliefs are purely personal and do not relate

to the universal. "Divinity" means that which is whole, all-embracing. The One Divine is present

in all beings. Every being is filled with truth and love. There is no one without love. The love

may find outlets in different ways, but it is essentially one. That Love is God. Do not go against

that Love.

Though God may be worshipped in various forms, it is essential to recognise the unity that

subsumes all of them. Worship may assume any form, but worship itself is one and the same.

Likewise the forms of the Divine may be varied but the Divine principle is only one **Atma**.

Only the unchanging Love is true devotion

Today there is only one important thing that you have to take note of give up the delusion that

the Divine is in some remote place. Have the faith: "I am God." When you have the faith that you

are Divine, you are unlikely to go astray. You will pursue the right path. Believe that God is in

every human being as declared by the Vedas and the Upanishads.

Mere scholarship does not make a man a Pandit (a man of knowledge). "**Pandithaasamadarsinah**" (**Pandits** are those who see everything with an equal eye). **Pandits** should be judged by what they practice and not by their external appendages or what they preach or write. Regard yourselves as children of God. There is really no difference between the **Avatars** and yourselves except with regard to the number of aspects of the Divine present in each one. These aspects can be enhanced by right conduct and by developing Divine love. That is not true love which wanes from moment to moment and waxes from time to time. Only the love that is unchanging and shines brightly always in the heart is true love. It is unaffected by joy or sorrow, praise or blame. Such love is true devotion. A love that grows or declines according to varying circumstances is not true love at all. When one derives some great benefit or his prayers are fulfilled, he installs more pictures for worship. But if his desires are not fulfilled, he removes the pictures. Can this be genuine devotion? Get rid of selfishness by adoration of God All the Divine principles--Brahma, **Isa** and Vishnu--are to be found in man. Brahma represents the creative principle. **Isa** (Shiva) is represented by the heart. The **Buddhi** (intellect) represents the all-pervasive Vishnu principle. Similarly the three divine modes---**yantra**, mantra and tantra are also found in man. The body is **yantra** (machine). All limbs in a body are parts of a machine. Our breath is a mantra. With each breath the mantra So-ham (He is I) is pronounced. Our heart is Tantra (the directing power). Have the firm faith that the Divinity is present in the human form. Perform right actions befitting the human form. Eschew selfishness, the attachments and hatred arising from it. The way to get rid of selfishness is adoration of God. Discourse on **Bhagavan's** 63rd birthday in the **Poornachandra** Auditorium, 23 **Nov** 1988 34. Love - The Key To Human Unity The root cause of all difficulties experienced by man is forgetting his spiritual reality and identifying himself with his body. The body is only the vesture of the Indwelling Spirit. By immersing himself in body-consciousness, man develops egoism and possessiveness, which result in promoting many bad qualities. He forgets his inherent divinity and fails to use the senses and

organs he is endowed with for the purposes of the Divine. Two different characteristics are to be found among men. One characteristic, which is rather common, is for one to delude himself that he is a good man, with many virtues, intelligence and talents. The other quality which is rare, is recognition of the good quality in others, their merits, abilities and good deeds and appreciate their ideals. Jesus belonged to the second category. He saw the good qualities in others, rejoiced over their virtues and shared his joy with others. In his twelfth year, Jesus and his parents, Joseph and Mary, happened to go to a Jewish festival in Jerusalem. In the jostling crowds Jesus got separated from his parents. After a frantic search, Mary found him in a temple listening to a speech of the High Priest. When Mary told Jesus about the anxiety that they felt when they missed him, Jesus replied: "Why should you worry about me? When I am with God, who is my Father, why should you have any fear on my account?" Jesus thus revealed that he regarded himself as the Son of God. Jesus prayed to God for three things Jesus grew up at Nazareth till he reached thirty. After Joseph's passing, Jesus sought his mother's permission to embark on his Divine mission. He got baptised by John, the Baptist, and spent forty days in penance in a forest. During the penance, he prayed to God for three things: One--- He should be blessed with the quality of loving equally everyone; Two He should have the strength and forbearance to suffer patiently any indignity or persecution that he might be subjected to by anyone; Three--He should be enabled to use his God-given body wholly in the service of God. After forty days Jesus emerged from his penance with the faith that his prayers had been granted. Jesus encountered the fishermen, at Galilee, who became his first disciples. He told them that he had come to establish the reign of love on earth and that they would be his helpers in his mission. He spoke to them about the preciousness of human birth and urged them to seek the Kingdom of God within themselves. By the way of illustration, Christ told them the following parable: In a river the water is flowing in a swift current. But even the tiny fish are able to swim in it and move about merrily. In the same river, a huge elephant caught in the rapids, is likely to get washed away or drowned in spite of its enormous size. Whatever the speed of the current, the small fish

are able to swim freely in the river and enjoy themselves. But an elephant is unable to survive in it. The reason is: What you need for survival in a river is not bulk but the ability to swim. Likewise man who is caught up in the ocean of worldly existence (Samsara) needs, not so much metaphysics, scholarship or detachment, as the grace of Divine love. Without faith in God one cannot experience bliss. Without any knowledge of Vedanta, if one is blessed with God's love, he can surmount all problems of life. Without faith in God, all scholarship, wealth or name and fame are of no avail. He cannot experience bliss. Christ also taught that the body should be used for recognising the Indwelling Spirit and not to protect itself. It is the mark of ignorance to pamper the body and ignore the Spirit within. If a tiny sugar crystal is mixed in a heap of sand, even the most intelligent person will not be able to separate the sugar from the sand and recover it. But without any extraordinary intelligence, an ant is able to make its way to the particle of sugar in the sand heap and relish its sweetness. The ant is aware of the sweetness of sugar and is able to get at the sugar even in a heap of sand. Likewise, man: should seek to distinguish between the permanent and the transient and realise what is everlasting. Man is endowed with the capacity to discriminate between the permanent and the evanescent, but unfortunately instead of using this capacity he is caught up in the delusions of the phenomenal world and is wasting his life. "You must adhere to truth and not succumb to falsehood or unrighteousness. You must face with courage the vicissitudes of life. You must love even your enemies. Universal love transcends all other virtues. Love is the supreme virtue," declared Jesus. Only Love of God is real Love. Jesus taught that God is Love. Instead of recognising this basic truth, men are allowing hatred, envy and other evil qualities to pollute their love. Man is gifted with the quality of love not to express it for selfish purposes but to direct it towards God. Jesus declared that there was nothing great about returning good for good. They should do good even to those who harm them. As Jesus went on with his preaching and drew multitudes towards him, some of the priests and those in authority grew envious at his popularity. This happens in all countries. They started persecuting him and charging him with treason. Jesus, however,

continued up to the end to carry on his mission of Love and Righteousness, first, as the Messenger of God, and later as the Son of God. There is a reason for anyone coming in the human form. This may not be known to all. Only the Divine knows the real purpose. Everyone should regard himself as a Messenger of God and try to lead an ideal life. This means that one has to give up selfishness and self-interest. This may not be easy. But with God's Grace, it should be possible to progress towards Self-realisation gradually. Love is the means of developing devotion and achieving liberation, apart from other things. Only the love of God is real love. It is the royal road for man to realise the divinity in him and in everyone. **Sai** Love unifies all from different countries. Here is an example of the power of love. Today in this hall are gathered people from many countries. They speak different languages and adopt different religions and culture and have different dresses, manners and customs. Forgetting all these differences, they are all moving here as brothers and sisters because of their love for **Sai**, which has unified them. They are expressing the joy of oneness because of the love in their hearts. When there is no love there is hatred. Faith in God promotes love. Love leads to peace. Peace prepares the way for truth. Living in truth, man experiences bliss, which is Divine. Where there is faith there is Love. Where there is Love there is Peace. Where there is Peace there is Truth. Where there is Truth there is Bliss. Where there is Bliss there is God. Hence, faith has to be strengthened. Many forms, but one God. The Divine manifests Himself in many forms. God is worshipped in many forms for the joy to be derived from it. In ancient **Rome**, many Gods were worshipped, as in **Bharath**. At that time there was no belief in one God. Then came Christianity. The concept of unity in diversity came to be accepted. In ancient Greece, Plato, the disciple of Socrates, was the first to point out the immanence of the Divine in everything in the Universe. Truth is one, regardless of the nation or religion. Truth or Divinity cannot change according to place or circumstance. That is why it is said: Truth is God. That Truth is within us. Vedanta (transcendental knowledge) has described it as **Sath-chith-ananda**

(Being-Awareness-Bliss). The

names and forms of human beings may vary, but the Supreme in them--the **Sath-chith-ananda**--

does not vary. It is eternal and changeless.

Embodiments of Divine Love! Strike down the walls that separate man from man. Get rid of

differences based on caste and creed. Develop firm faith in the oneness of humanity. Cultivate

love in your hearts. Only then will the nation be united, prosperous and happy.

Look at the state of things in Bethlehem, the birth-place of Jesus. Christmas could not be

celebrated there this year, because of the ill-feelings among the people. How unfortunate that

while the rest of the world is celebrating Christmas there should be no celebration in the place where Jesus was born.

God belongs to all. He is Universal. All of you have to give up differences of every kind and

give no room for narrow parochial and national loyalties. Consider yourselves as the children of

one God. You may worship God in any form of your choice, but recognise the truth that God is

only one. The observance of holy days like Christmas is an occasion for realising the importance

of love and harmony among human beings.

It is not right to celebrate Christ's birthday by feasting, drinking, singing and merry-making. The

ideals taught by Jesus should be put into practice. That is the right way to celebrate his birthday.

Whomsoever you adore, you must try to live up to his teachings.

What kind of devotion is it

when the devotee does not practice what he professes? It is pseudo-devotion.

Remember the Lord with love. Worship Him with love. Sanctify your life with love.

Discourse in the **Poornachandra** Auditorium, Christmas Day, 25 Dec 1988

1. Perseverance--the key to achievement

Verily the light that illumines all the hearts is Divine,

The love that emanates from each call is Divine

Break not the Divine command in your intellectual conceit

For pride surely **goeth** before a fall.

All education that is devoid of spiritual purity

Is replete with hatred and envy,

Like a dark dwelling infested with bats,

Know this to be the truth.

DEAR students, teachers and lovers of education. For the accomplishment of any aims in life

man needs an unflinching mind, tireless endeavour and unshakable determination. Young boys

and girls pursuing their studies have to cultivate these qualities if

they wish to ensure for

themselves a bright future and an honourable and worthy career. In facing different situations in

life, students have to learn to practise equanimity and amiability.

Equal-mindedness and a sense of oneness with all are the marks of a true human being. In this

vast country, everyone has an important role to play Everyone as a citizen has a social

responsibility. The world indeed. is one human family. The true student should be able to

experience this oneness. Sports and games enable students to develop this feeling of oneness.

Maintain physical fitness and mental purity

Sports and games and physical exercise contribute directly to physical fitness and good health.

But man is not merely the gross body alone. He has the subtle element in him, namely, the mind.

It is only when man achieves purity of mind and develops unselfishness that he can acquire

peace of mind and experience genuine happiness. Hence both physical fitness and mental purity

is essential for man.

Students should realise that the determination and perseverance they show in seeking to win

laurels in sports and games are also equally necessary in other spheres of life, especially in those

of morality and spirituality.

The first quality that you have to cultivate is gratitude to the Divine.

People are thankful for even

small acts of service done to them. Is it not necessary to be grateful to the Divine who has

provided us with

so many essential benefits through Nature and the five elements? The air you breathe, the water

you drink, the earth on which you walk are all gifts of God. How grateful are you to the sun, who

provides light, which cannot be equalled by all the electric bulbs in the world? Can all the

pumpsets in the world provide as much water as is offered in a single downpour of rain? Can all

the fans in the world, provide as much breeze as you get when the wind blows? Without being

grateful for these Divine gifts, man goes after the trivial and wastes his life. The great sages of

yore who adored God in various ways considered devotion as a means of expressing gratitude to

Providence.

Virtues alone can elevate one in life

The **puranas** have described the lives of the great exemplars of nine forms of Bhakti (devotion).

They are **Parikshit** for **Sravanam** (listening to the glories of God), **Narada** for **Keerthanam**

(singing the praises of God), Prahlada for Vishnunama smaranam (remembering the Lord's name), Prithu for Archanam (offering worship), Akrura for Vandanam (prostration), Hanuman for Seva (service), Arjuna for Sakhyam (friendship), Lakshmi for Padasevanam (worshipping the feet of the Lord) and Bali for Atamnivedanam (total surrender).

Students should bear in mind that from the point of view of individual or the community, they

have to cultivate good qualities along with the pursuit of their studies. Virtues alone can help one to elevate himself in life. A man without virtues and gratitude is bound to fail in life.

During the war in Lanka, Rama saw one day a powerful effulgent figure before Him. Vibhishana

told Rama that it was none other than Rama's enemy, Ravana. Seeing him, Rama felt that but for

his bad qualities, Ravana, who was so powerful and great, would not have come to such a

pitiable end. Whatever may be one's scholarship or intelligence, without the strength of character

they are likely to dehumanise man. You must fortify yourself with the strength of character,

along with the acquisition of knowledge. There is nothing that cannot be achieved by a righteous person.

Self-confidence is the first requisite. You must cherish some ideals. To lead an ideal exemplary

life, education is not essential. One seeks education for earning a living. But one cultivates

virtues for sublimating life. It is only when education is combined with good qualities that you can experience the bliss of fullness.

The example of Edison

Students need both faith in God and deeksha (determination). There is the example of a great

American scientist, Thomas Alva Edison. He was born in a poor family on February 11, 1847, in

the state of Ohio. Although he made no progress in his studies, he became a great inventor,

thanks to his supreme self-confidence and his perseverance and determination in the pursuits of

his experiments. His early experiments had untoward results, which provoked his parents to

punish him and ultimately to send him out of the home. For a time he earned a living by selling

sweets in trains.

Once, a guard slapped him for causing explosion in the closet of a train. His hearing was affected

thereby. A benefactor came into his life after he had saved a child from being run over by a train.

He got a job in a telegraph company and was free to carry on his

experiments. From such

beginnings, Edison became the greatest inventor of our times because of his tremendous

perseverance and tireless experiments. The world owes to him the electric bulb, the gramophone,

the telephone and many other inventions. If without any regular schooling, Edison could achieve

all this, it was because of his confidence in himself, his firm determination and tireless energy.

In addition to their academic studies, these are the qualities a student should acquire. They

should associate with right-minded persons, whose company will improve their mind and character.

Swami expects you to be exemplary in life

The advancements in science and technology have enabled man to roam in the sky like birds and

move in the water' like fish. But he has not mastered the art of living well on earth. If man has

not learnt how to lead a worthy human life, what is the value of his existence? Make your life

meaningful by doing your duty to your parents and your Motherland. The man who is not proud

of the land of his birth is worse than a corpse. Learn to love your country without any hatred for other countries.

Get rid of differences based on community, creed or caste. Regard all mankind as one family.

Give up feelings of hatred and aversion. As alumni of the Sri Sathya Sai Institute, you have to

stand out as exemplars to the world. Your conduct should be ideal and exemplary in every

respect. That is what I expect from you, and this is what will give Me joy. Even in your sports

and games, you must strictly adhere to the rules and be good sportsmen. You must raise the

standard of sport and develop team spirit.

It is a good habit to get up early in the morning between 4 and 5 a.m. and complete your morning

ablutions. That is described as Rishisnamam (the bath of the sages). Your mind gets purified

when you take part in the suprabhatham in the morning. This may seem a little hard at first, but

after some practice you will discover how good it is for you physically and spiritually. The predawn

vibrations in the atmosphere will help to improve your memory power. Sports and games

are designed to promote physical fitness. They should not be commercialised and turned into a

form of business. Our Institute students have to take part in games and athletics for the sake of

the joy to be derived from them and to develop their abilities and

skills. There should be no trace of self-interest in them. Develop equal regard for everyone and promote mutual respect and affection. The concept of Divine love must become your watchword and goal in life.

Discourse in the Institute Auditorium on 14-1-1989.

Teacher and student together help to promote the welfare of the nation. Both of them should realise that their welfare is bound up with the well-being of the society as a whole.

BABA

2. Eschew envy : Uphold truth

THE scriptures have declared that it is difficult to acquire a human body. Human life is the highest among all living beings in creation. With all these endowments if man lacks jnana (wisdom) he is no better than an animal. It is jnana that distinguishes man from other animals.

Inspite of possessing a human body, with its sacred capacities, man pursues wrong paths and indulges in misdeeds, thereby degrading his precious heritage. One who ought to dedicate himself to the pursuit of the Divine--**Nivrithi marga** (the Inward Path)--and experience bliss, makes himself a slave of his senses and wastes his life in the pursuit of the external--**Pravrithi**

marga. All his efforts are directed towards the cultivation of sensual pleasures instead of aiming at realisation of the power of the Spirit within him. Of what avail is the human form if one's

actions and thoughts are not conducive to the realisation of his inherent divinity? By concerning himself only with the demands of the body, man today is forgetting his divine essence and is immersed in material, pursuits. It is this preoccupation with the mundane that is at the root of all

the insecurity and unhappiness experienced by man. He is perennially filled with discontent and dissatisfaction. Discontentment affects man in two ways: One is lack of peace of mind. The other is unhappiness resulting from lack of peace.

How to banish envy

What is the root cause of discontentment? It is envy. This has been the besetting vice of man from the beginning of time. Only when envy is eradicated from the human heart will man have

self-satisfaction. The contented man enjoys peace. How does envy arise? When one compares himself with those who are better off, or who hold higher offices, or score higher marks, or are more handsome and suffers from a consciousness of his own inferiority, envy arises. Discontent over what he lacks gives birth to envy.

To get rid of this evil quality one has to look at those who are worse off than himself. For

instance, when you look at those who have got lower marks, you can derive comfort from the fact that you have done better than others. Likewise, when one views the state of those holding

lower jobs, he can feel satisfied with his own position. Thus, if envy has to be got rid of this sort

of comparison with those who are worse off has to be undertaken. In due course one develops a sense of equal-mindedness both towards those who are better off and those who are worse. Such equal-mindedness is a Divine quality. There is nothing wrong in aspiring for higher positions.

But one should not feel envious about those who are in such positions. It is a crime to entertain such feelings.

The need for triple purity

Students should bear in mind that for achieving anything worthwhile in life a healthy body and a healthy mind are necessary. To realise such a doubly healthy state, purity in thought, word and deed is essential. In Vedantic parlance this is described as "**Trikarana suddhi**" (purity of the three instruments of mind, speech and hands).

The Vedas are divided into three **Kandas** (sections): the Karma **Kanda**, the **Upasana Kanda** and the Jnana **Kanda**. These are associated with three types of yoga:

Karma yoga (the yoga of Action), Bhakti yoga (the yoga of Devotion) and Jnana yoga (the yoga of Knowledge or Wisdom).

First there is Karma yoga. For performing any action you need hands. All the actions you do with your hands should be sacred, pure, helpful to others and purposeful. The hands become sanctified with such actions. Hence, the first step is to make the hands pure and holy.

By pure actions the mind also gets purified. But mere purity of mind is not enough. The mind has to develop concentration. For cultivating concentration, Bhakti (devotion) is of great value.

Bhakti means getting rid of the separation from **Bhagavan**. There must be the realisation that the

Divine is omnipresent and that you cannot separate yourself from God. To remember the omnipresent Divine, to chant His glories and adore Him, you need the tongue (the power of speech). **Jayadeva** hailed the tongue as the God-given instrument for glorifying the Lord. This sacred instrument should not be misused in any way for speaking ill of others or causing

unhappiness to them. As enjoined in the Gita, you should avoid unpleasant speech and use only words that are true, comforting and good. Harshness in speech should be avoided. Only when the tongue is used in this way can it become pure and sacred. When your speech is sanctified your life itself becomes sanctified. Uphold promise at any cost. There is no Dharma higher than Truth. "Truth alone triumphs." The Emperor Bali asked: Is there a greater sin than going back on your word?" Once you have given a promise, you should not go back on it in any circumstance. This was the truth demonstrated by Bali. When you take a pledge or give a promise, you uphold it even at the cost of your life. Once you give your word, you must make every effort to fulfil it. Nowadays there is little respect for the plighted word. Promises are made freely and broken freely. Pledges are made and buried from moment to moment. Such persons are no better than living corpses. Truth is the life-breath of speech. An army is the life-breath of a fort. Justice is the life-breath of society. The signature is the life-breath of a pronote. You must remember that once you begin to treat your promises lightly, it will become a life-long habit. Harishchandra gave up his kingdom, his wife and son and even became a pitiable watchman in a cremation ground for the sake of upholding his plighted word. His supreme example as the votary of Truth shines like a beacon-light across the millennia of human history. If you wish to earn a name for truthfulness, you have to adhere to truth steadfastly. Among the attributes of God, Truth is foremost. God is hailed as Sathya-vaakpaalakaaya Namah (the Protector of Truth), the Propagator of Truth, the Embodiment of Truth. "Truth is God" goes the saying. Purity in speech is the second purity that has to be ensured. Students! This is a crucial period in your lives. It is the stage in which your divinity can blossom forth. It is the right time for you to strive to sublimate your speech and learn to honour your word. Most people are content to use words to suit the needs of the moment. They attach no lasting value to what they say and therefore do not live up to their words. Lord protects those who are devoted to Him. In the Bhagvad Gita, the Lord gave a promise that He would take care of the yogakshemam of all those who are devoted to Him exclusively and without any other

thought. What is this yoga?

You can see for yourself what a sacred privilege you are enjoying, what extraordinary opportunities you are getting here. Every day innumerable persons are coming here from many remote countries, spending thousands of rupees. They wait for long periods just to hear one word from Swami, which is enough to fill them with bliss. There are lakhs of such devotees. Here you are receiving the blessing of Swami's company without any expenditure on your part, with no effort at all and without spending any time. How indifferent are you to this great opportunity? You are taking it all for granted and are unmindful of its infinite value. You have got this blessing thanks to merit earned in some previous lives. This itself you should regard as yoga. It is not the fruit of this birth. This is yoga and when you try to protect it you have yogakshemam. Kshemam means protection of what you have. Bhakta Mira prayed: "Oh Lord! I dived into the depths of the ocean and found a pearl, will you let me lose hold of it?" Mira and Sakkubai secured God's grace through many ordeals and difficulties and they prayed to the Lord to see that grace was not taken away. A golden opportunity to ensure your well-being. It is by the stroke of supreme good fortune that you have come to the Lord. You must not let slip this opportunity. This is your chance for you to ensure your physical, mental and spiritual wellbeing. Not realising this, you are wasting a golden opportunity. It is easy to lose a precious thing. You are not aware of what is ahead of you, what the future holds for you. What pains Swami is the thought of the difficulties you will have to face in the future, of which Swami alone is aware. You may imagine that you can make whatever promises you like while you are here and pursue whatever courses you choose after going out from the Institute. This is a grievous mistake. Sooner or later you will have to reap the fruits of your decisions. You must see that these consequences are not untoward. What you regard today as a laughing matter may prove tragic later. Keep a strict watch over what you say. If the foot slips, you may suffer from a fall and sustain a temporary injury. But a slip of the tongue may cause lasting harm. Never go about criticising others. When you point to the mote in another's eye, you are forgetting the beam in your own

eye. With plenty of faults in yourself, you have no right to point out the faults in others. It is a grievous sin to indulge in fault-finding. He alone is wise who is conscious of his defects. The one who is looking out for faults in others will acquire those faults himself by a process of reflex action.

Churchill--the effective public speaker

You have to learn from the example of Churchill, who though he did not fare well at school, through sheer self-confidence and self-education, became the Prime Minister of England. He enlisted in the army at a young age. When he later entered politics, he trained himself to become an effective public speaker. Before going to a meeting, he would practise before a mirror how he would address the meeting and what kind of impression would he make on the audience by his gestures and movements. By correcting himself in this way, he developed great self-confidence and acquired an impressive public personality. He became a master in the art of repartee.

At an election meeting he was railing out the opposition without mincing words. A woman in the audience who was greatly provoked by Churchill's attack, got up and shouted: "Shut up." She remarked: "If I had been your wife I would have administered poison to put an end to your life."

Churchill coolly replied: "If I had been your husband I would thrust the poison down your throat." The woman was put to shame and remained silent thereafter.

On another occasion, an opposition **MP** was replying to Churchill's speech. Seeing that Churchill was keeping his eyes closed during the speech and appeared not to be listening to him, the Opposition member complained that Churchill was asleep while he was replying to Churchill's speech. He said that this was unparliamentary. Churchill immediately got up and said: "I would have been immensely happy if I had gone to sleep. It was because I could not get sleep, I had to endure the member's speech." That reply plunged the House in laughter. You have to practise the art of silencing criticism by humorous replies.

After the hands and the tongue, you have to learn how to purify the mind. The mind is said to be constantly wavering and getting out of control. But when it is directed in the right way, it will be in the proper state. The rectification of the mind is Jnana Yoga. You have to aim at achieving the **Trikarana suddhi** (triple purity). This will enable you to get rid of all evil qualities and make you unselfish. Today you seem to be self-

centered even with regard to simple matters like looking at a group photo or seeing the examination results. You are concerned only with locating your picture in the group or your number in the results. You must develop a broader outlook and derive joy from the successes of others instead of being concerned only with your result. Our Institute students must learn to transcend such narrow attitudes and develop a wider outlook.

Address to the students of **Sri Sathya Sai** Hostel, **Prashaanthi Nilayam** on 19-1-1989.

3. Become ideal citizens

IN ALL countries of the world there are good and bad men, scholars and illiterates, the affluent and the destitute. The one thing that is common to all of them is their inner essence--Sat-Chit-

Ananda (Being-Awareness-Bliss). All the scriptures have described the Divine as Sat-Chit-

Ananda. Every object, every being and every individual in the phenomenal world have these triune attributes. But, in the inert objects only the first two--Sat and Chit (Being and Awareness)-

-can be recognised and not bliss. Only in animate beings can this quality be found manifest. This bliss however, is of a transient nature.

There are two categories of bliss in the world' **Sadhana-Janya Ananda** (Acquired bliss) and **Swatas-siddha Ananda** (Self-generating bliss). Acquired bliss is associated with sensory objects.

It arises and vanishes from time to time. It does not endure. For instance, when hunger is appeased, there is happiness for the moment. But it ceases after a time. This applies to all objects in the world. What is experienced when they are enjoyed is evanescent. This type of joy has been described as acquired or derived happiness. As it is got and lost by human effort, it is not true bliss.

Man, however, seeks lasting **Ananda** (bliss). He is in fact filled with bliss and is the embodiment of bliss. Bliss constitutes his very nature and being. It exists **sui generis** in him. Why, then, does he not experience it? This is because, even though he is the embodiment of bliss, unaware of his true nature he is obsessed with the external world and fails to experience the bliss within him. He imagines that the source of joy lies in Nature (the phenomenal world). This is wrong.

Experience the bliss within

The bliss that is all-pervasive in the cosmos is also within man. But, as in the case of butter that

is present in every drop of milk but which can be seen only after the milk is curdled and the

buttermilk is churned, this inner bliss can be experienced only after the right effort is made. The

mind is filled with various kinds of joy. It is only when the appropriate enquiry is made and one's

true nature is ascertained that the Divine Sat-Chit-**Ananda** inherent in one will be manifest.

Man today is conscious only of the **Annamaya** (physical) and **Pranamaya** (vital) principles

relating to his existence. He has not developed even up to the stage of realising the significance

of the mind. The body represents **Annamaya**. Activity and motion of the body are to the

Pranamaya. The third element is **Manomaya** (the mental). The fourth is **Vijnanamaya** (Constant

Integrated Awareness). Beyond this awareness is **Ananda** (the state of supreme bliss). In the

great journey of life, man has passed, only two stations. He has not tried to go beyond them to

the mental and other stages. It is only after passing the **Vijnanamaya** stage that man can

experience **Ananda** (pure bliss). But because man goes after the impermanent pleasures of the

phenomenal world, he is unable to experience the enduring bliss that is inherent in him.

Exercise discrimination objectively

The Upanishads have declared that immortality can be experienced only through **Thyaga**

(renunciation or sacrifice). This renunciation does not mean giving up hearth and home, kith and

kin. It means giving up the transient and impermanent things of the world. This calls for

discrimination between what is permanent and what is perishable. This kind of discrimination is

absent: among people today. Students, for instance, discriminate between what is convenient and

what is unpleasant and choose the former. This element: of self-interest should go.

Discrimination should be exercised objectively to determine what is permanent and what is

transient, what is good and what is bad. Only then can man discover the Sat-Chit-**Ananda** (reality

of the Bliss) that is within him. The failure to realise this arises from defective vision. The fault

does not lie in the manifest universe.

Students should recognise the value of good health. Mere age does not make a person young.

The great **Mahabharata** warrior, **Bhishma**, fought on the battlefield when he was 116 years.

Students should realise that good health alone confers lifelong happiness. Maintenance of

physical fitness calls for mental discipline also. You have to control your desires. Even insects

like ants-observe limits to their acquisitions. Only man exhibits unlimited greed. And because of

this he sacrifices real happiness. There is no harm in aspiring for a good job or a position of

honour and fame. But many ordeals have to be overcome to achieve them. One should not

succumb to difficulties. One must develop the fortitude to face all challenges by strengthening

one's faith in God. Be fearless. God is with you. Proceed on life's journey with courage.

The royal road for every one

Before completing your education and entering the vast stage of life, you have to learn certain

basic things. First among them is control of the mind. Only then will senses be under control.

Cultivate the feeling that the Divine is present in everyone and therefore you should not harm

anyone. Love ever: Hurt never. This is the royal road for everyone.

Students! Fill your minds with noble thoughts. Develop the convictions that you are the

embodiments of the Divine: Sat-Chit-**Ananda**. The air around you is neither visible nor can be

grasped. And yet, can you deny its presence? Can you survive for a moment without it?

Likewise, the one who denies the existence of God is denying his very own existence. The

Divine is omnipresent. Because you do not acquire the capacity to experience it, you are caught

up in various troubles. You have to discover the unity that subsumes the diversity in the cosmos.

What is this unity? It is Sat-Chit-**Ananda**. Sat is Being, 'that which exists. Chit is Awareness, the

quality that enables cognition. If a thing did not exist it cannot be **cognised**. If it cannot be

cognised, it cannot: be experienced or enjoyed. It is only when a thing is **cognised** or enjoyed

that bliss is experienced.

Relation between existence and experience

Here is the cosmos. How do you know about its existence? You can see the things in it, hear the

sounds, have impressions in the mind about them and be moved in your hearts by them. How can

you deny their existence?

You have to understand the relation between existence and experience. For instance, you feel

hungry. You take food and the hunger is appeased. If food did not exist in the world, hunger

would be out of place. If hunger did not exist food would be unnecessary. In this context it may

be asked, which comes first: hunger or food? We may consider that

hunger comes first. This is not correct. Food came into existence first, then hunger was caused. Man is able to protect his body because of the existence of food and hunger. It is said: food is for the protection of the body. Hence, you should regard food as necessary for living and not live for the sake of food. Education should be for leading a good life and not merely for earning a living. Birds and beasts are able to live without any education. Man has a higher destiny than mere living. There is an episode in the great Indian epic Ramayana in which Sri Rama reveals the truth about Himself and His mission in answer to sage Vasishta. When Rama was staying in Chitrakoota, Bharata and Satrugghna, with all the royal paraphernalia, went to see Him and appeal to Him to return to Ayodhya as He alone, as the eldest son and the pre-eminent amongst them, was competent to rule the kingdom. Bharata declared that llama alone was fit to rule and not himself. In reply to Bharata's entreaties, Rama said: "Dear brother! The plighted word is most sacred. It is our very life. In the Ikshvaaku race, there has not been a single scion, who has gone back on his pledged word. Born in this great dynasty and being the eldest son I cannot brook the infamy of proving false to my pledge. I will joyfully give up My life rather than go back on My word." Rama's adherence to Truth The sage Jabali who was present there, was eager to persuade Rama to return to the kingdom even by using specious arguments and appearing as an atheist. He told Rama: "Ramachandra! You appear to me to be stubborn and irrational. Is there any meaning in your trying to act up to the words of an old king who was the victim of the viles of Kaikeyi? How can you say Dasaratha was a good man? He parted with the son for the sake of the wife. This is highly improper. Dasaratha is gone. Why do you wish to adhere to words of one who is no more?" Rama replied to the sage: "The body is perishable and may go at any time. But the promised word remains. Truth has no form. It is eternal and omnipresent. It stands unchanged in the past, the present and the future. I cannot be a party to the destruction of that Truth," declared Rama. Jabali returned to the argument again. He said: "Is it foolish to let go of the bird in the hand in the hope of getting two in the bush? You are concerned about the promises made by a dead man.

Your concern must be to protect the truth of the living." The preceptor comes after the parents Realising the difficulty of carrying on the argument with Rama in this way, sage Vasishta intervened with the object of somehow inducing Rama to return to the kingdom. He said: "Ramachandra! There are three teachers for men--the mother, the father and the preceptor. You left for the forest on the words of your step-mother. I am your preceptor. Your preceptor is eminent because he practises what he teaches. You must: heed the words of the preceptor." To this Rama replied: "You have been the preceptor not only for my father, but for my ancestors and hence worthy of all honour and reverence. But the mother who bore me and nourished me and the father who reared me and made a man of me, take precedence over the preceptor, who comes later. If the mother had not given me my body and the father had not protected me, how could the preceptor figure in my life? Only after the mother and father have shaped the son can the preceptor illumine his mind with knowledge. Though the preceptor should be revered, the parents come first." At this stage Jabali came forward and uttered the mantras: "Maathru deco bhava! Pitru deco bhava! Acharya deco bhava!" (Regard the mother as God, the father as God and the preceptor as God). At that moment three deities appeared on the scene. Rama observed that the God who is present in all three is one and the same God and revealed His identity as the Divine in the human form. It was then that Vasishta declared: "Ramo Vighrahavaan Dharmah" (Rama is the very embodiment of Righteousness). "Oh Rama! You are Dharma itself that has taken human form. We have no words to argue with you." Jabali declared: "Pumsaam mohanaroopaaya" (the most alluring among men are You, Oh Rama). "You are the supreme upholder of Righteousness." Earn Divine grace by developing good character During your studies you have to learn how to lead a life of righteousness. You pursue your studies with diligence and devote your nights and days to acquire knowledge. But what efforts are you making to earn Divine love and grace? You feel sad about Swami not looking at you or talking to you but you do not try to find out why you are feeling this way. Are you enquiring into the purpose of education? Do you recognise the need for Self-realisation and control of the

senses? Education should be for developing concentration of the mind and not collection of facts.

Along with studies develop good character. Your conduct will determine your destiny. Have a

wide-ranging mind. Narada was a master of 64 sciences.

You have to make a distinction between knowledge and wisdom.

When Valmiki was asked by

Lava and Kusa why he described Ravana as murkha (a senseless man), although he was the

master of all the Vedas and Sastras, while describing Rama as a high-souled person, he said:

"Ravana was a well-versed scholar, but did not practise what he knew. Rama was a Inani (a wise

one) who lived up to what he had learnt. By controlling His senses, Rama led a life of truth and

righteousness." Education that is used only for selfish ends is no education at all. Education

should be used for promoting the welfare of others. Ravana sought only his own pleasure. Rama

dedicated His life for the welfare of all.

"Students are My life-breath"

Dear students! You are doubtless on your best behaviour while you are here. Students are my

lifebreath. You are My wealth. For your sake I am devoting all My time and energies so that you

may subliminate your lives. Apart from setting you on the right path I have no other interest of my

own. I want you to become ideal citizens of Bharat. You are not realising the magnitude of My

love for you. There may be no connection between the studies you pursue here and the kinds of

problems you may have to face in the outside world. The MBA students are taught

"Communication." When you go out into the world communication acquires profound meaning.

You have to deal with different kinds of people, workers, managers and the public. You have to

know how to understand them and how to convey to them your ideas. Engage yourselves in your

duties with faith in God. One of our MBA boys got a job in a Birla concern. Within two months

he was able to earn a good name among the workers and the employees. This pleased Me

immensely. It is enough for Me if you earn the approbation and regard of others.

Students going out from the Sathya Sai Institute should earn a good name for themselves and the

Institute. Already many employers have come forward to absorb our MBA students. If you live

up to Swami's teachings you will be able to lead exemplary lives.

Having spent many years in

Prashanthi Nilayam and imbibed the atmosphere and spirit of this

sacred place, you must carry

this atmosphere wherever your life may take you. Remember always that Swami is in you and

you are in Swami wherever you may be.

Discourse to the students of the Sri Sathya Sai Institute, in the Prashanthi Mandir on 12-2-

1989.

It is inescapable destiny of every one to fulfill himself. Every living being has to attain fullness in the end.

Each one is at present at a particular stage of this march, as a result of the activities engaged in during previous lives and the feelings he entertained in the past. The future is being built at present by the activities engaged in now and the feelings that urge and shape them. That is to say, what we do, feel or think about, at present--these are the basic reasons for the good fortune or bad fortune which is in store.

BABA

4. Live in the Divine

THERE are five requisites for developing true devotion. The first is Dedication (offering

everything to God). Egoism is the bar to developing the spirit of dedication. It manifests itself in

various forms of pride - pride of physical strength, intellectual pride, the arrogance of wealth and

the like. But as all these are impermanent and may be lost at any time, it is unwise to make the

body, the mind or property the basis for one's conceit. Hence egoism should be renounced as the

first offering to God.

Next, devotion should be regarded as an expression of gratitude to all that one receives from

Providence--the air that we breathe, the light and the heat that we get from the sun, the water we

drink and the food we consume. All the essential necessities of life are got by the grace of God.

The expression of gratitude through devotion is a primary obligation. All that is done by the way

of bhajans, japa, meditation and prayer must be done in the spirit of gratitude.

The third requisite is discipline. In almost every action in life, the recognised limits and

regulations have to be observed. This applies equally to the spiritual field. You must observe

discipline in matters relating to dress, your general behaviour outside the mandir or during

bhajans in the mandir, the way you speak and the food you eat. All your actions should be filled

with sanctity and purity.

Discrimination is the fourth requisite. Discrimination has to be used in every aspect of daily

living--in what you see, what you listen to, what you speak and what you consume. Avoid eating

all kinds of food in strange places.
 Last comes determination. Without firm determination no great thing can be achieved in life. It is
 all the more needed in the spiritual field so that you may face all difficulties and obstacles and
 overcome them. You must hold fast to what you consider as good, what you regard as sacred and
 what you recognise as the truth. That is real penance.
 End of wisdom is true freedom
 People in the West talk about freedom? Does it mean acting as you please, doing what you like?
 Not at all. True freedom consists in keeping the senses under control. A man wants to drink. But
 he gets tipsy after a drink. What happens to his freedom? He has lost the little sense he had.
 Freedom does not consist in indulgence. Real freedom comes from realisation of the Self. The
 end of wisdom is freedom.
 Of the different kinds of knowledge, that which really matters is the knowledge that is put into
 practice. All other knowledge is either verbal or pompous scholarship. When people are asked:
 "Where is God?" some give the reply: "He is everywhere." But these are mere words. No doubt
 the statement is correct. But how real is the answer to the persons concerned? Does it arise from
 their experience? The consciousness of the omnipresence of God should be based on the feeling
 that everything and every being is in God. You must feel the presence of God wherever you go,
 whatever you may do, whether you are eating or speaking or working. When you cultivate such
 an attitude that is the highest form of devotion.
 From confidence to Bliss
 Look upon the body as a moving temple. Wherever you go, God is with you. Do not indulge in
 debates over what is God and where is God. God has to be experienced through faith and
 confidence. Where there is confidence, there is Love. Where there is Love, there is Peace. Where
 there is Peace, there is Truth. Where there is Truth, there is Bliss. Where there is Bliss, there is
 God.
 Bliss is everywhere. The bliss that is in you is limited by your body-consciousness. You must
 extend that bliss and make it all-embracing. When a child is born, he is a lone individual. As he
 grows, he has wife and children. When the children get married the **kinships** get wider. This
 widening of relationships occurs in a single family. You have to widen your outlook to cover the
 entire human family.

The **Sai** Family
 Here in **Prashanthi Nilayam** there are people from many countries. You have Italians,
Australians, **Indonesians**, Americans, **Argentines** and people from scores of other countries.
 The countries from which they come are different. But they consider themselves as belonging to
 one family--the **Sai** family. This is an expression of unity in diversity
 Human beings may be
 diverse, but God is one. The concept of the Fatherhood of God and the Brotherhood of Man
 should inspire your daily life.
 You have all come from distant countries, at great expense and trouble. You do not seek any
 personal favours. You are not concerned even about your comforts. You are content if Swami
 talks to you or grants you an interview. Be steadfast in this attitude. Having come all the way,
 you must attend **bhajans**, whether you are able to follow their meaning or not. Avoid strolling
 outside the **Nilayam**. If the body wanders, mind also wanders.
 Consider what a great waste it would be to wander away from the sacred atmosphere of
Prashanthi Nilayam even for a moment. I am speaking out of concern for your good and **wellbeing**.
 Remember always that you have come here to experience sacred thoughts and to sanctify
 your lives. You should observe the discipline of this place. You have to behave with decency and
 respect towards everyone. Self-realisation can be attained only through sacrifice. But some are
 not prepared to give up smoking or non-vegetarian food. If you cannot give up even small things
 which are undesirable, how are you going to develop the spirit of sacrifice?
 When you go back to your respective countries, your conduct must be such that your countrymen
 have high regard for you. They should recognise the transformation wrought in you by your visit
 to **Prashanthi Nilayam** and seek to follow your example. When you constantly remind
 yourselves, "I am God", you develop Godly behaviour. Listen to your Inner Voice---- the Voice
 of Conscience. Your conduct will then be spontaneously Godly.
 Do not waste money, food, time and energy
 It is because of your devotion and earnestness that you have come all the way here. You must
 make full use of your stay to realise your goal. Do not think only of the weeks and months you
 spend here. What matters is how you use your stay. Swami judges you not by quantity but by
 quality. To what extent you have transformed yourselves and

advanced spiritually is all that

matters. How far have you given up your old ways and practices? It may be cheaper to live in

Puttaparthi than in your own country. But that does not mean that you should spend money as

you please. Misuse of money is evil. Don't waste money. Don't waste food. Food is God. Don't

waste time, because time wasted is life wasted. Don't waste energy.

Energy is wasted in idle talk

and meaningless wanderings.

I know how deep is your devotion. Do not dissipate it by indulging in unbecoming activities.

Conduct yourselves in such a way that it pleases Swami. When you are happy, I am happy.

Remember your goal is nothing less than realising your inherent Divinity. It is difficult for any

one to get; an opportunity like this. Among the billions of people in the world, how many can

come here to experience the Divine? You are among the blessed and the fortunate few. Make the

best use of this supreme good fortune and transform yourselves into godly persons and help to

transform others. Be always happy. Share your joys with others. This is true spirituality.

Remember, Love is God; live in Love. Truth is God; live in Truth. Bliss is God; live in Bliss. Be

fearless. God is with you. When you go about with the conviction, "God is with me; I am in

God," you will have no fear. I hope by acting in this way, you will spread peace and harmony in

your respective countries.

Discourse to the devotees from overseas countries in **Prashanthi Mandir**, on 17-2-1989.

So long as you are in **Avidya**, so long as you are untrained and ignorant, you cannot taste the Bliss; you cannot attain it. You are still bound by the three-corded rope--the black cord of **Tamas**, the red cord of **Rajas** and the white cord of **Satwa**. Hence regulate your life in such a way that you do not harm your inner nature.

BABA

5. From love : to love

How can anyone conceive of a form

for that Formless Divine?

For One who has no hands or feet,

What ornaments can one fashion?

It is fanciful to attribute this or

that name and form to that One;

To ascribe the effulgence of a billion

suns in a flight of imagination.

How can anyone attempt to reveal

the form of the Formless Absolute?

The **Atma** is the Eternal Formless

Illumining the entire Cosmos.

Brahman is Love incarnate

Love can be realised only through Love;

If one holds fast to Love

Oneness with the Divine can be experienced.

PAVITRAATMASWAROOPULAARA! (Embodiments of the sacred **Atma**!)

You have to note how you have secured this appellation. **Pavithra** is a word derived from the

Latin root, '**Vir**' which means 'man.' Hence man is the embodiment of **Pavithra** (sacredness). The

Atma is associated with Divinity.

After the rise of Christianity in **Rome**, the Romans gave a distinctive name to Jesus in

recognition of His divinity. He was called "Persona," meaning one who is Divine. The English

word "Person" is derived from "Persona."

The Indian term **Vyakti** is related to the term "Person." **Vyakti** means the one that makes manifest

the Unmanifested. What is it that is unmanifest? That is the **Atma** (the Cosmic Spirit). Man is

described as **Pavitraatmaswaroop** (the sacred embodiment of the Divine) because he manifests

the divinity inherent in him.

God is the very embodiment of **Prema** (Love). Man is the spark of the Divine. You may find a

man without anger, without truth or without peace, but you cannot find anyone in the world

devoid of love. Love is present equally in all human beings as the one effulgent divine quality.

This love may be expressed in different ways, but its nature is the same.

Man is thus an aspect of the Cosmic Consciousness. Unfortunately, however, because man

directs his love towards worldly objects, he is unable to recognise his divinity. His mind gets

polluted because of association with the external world. As a result, even his love gets tainted

and his mind becomes incapable of cherishing the beautiful form of the Lord. Only when he

directs his love towards God will man be able to experience the Divine within him.

The mind and Divinity

On the disturbed surface of the pond, the reflection of the moon is wavy. But on a clear surface,

the moon's reflection is clear and steady. In a muddy pond, the moon's reflection is muddy.

Likewise in the lake of a man's life, if it is confused and fickle, his love also gets distorted. When

the mind is pure, unselfish and unwavering, the Divine appears in all His purity and fullness. But

because of the pollution of the mind through obsession with multifarious external objects, man

today is unable to experience the Divine that is omnipresent and is equally in him.

Many persons declare that God is present within them. This is wrong. This statement belittles the

Divine. When I hold a flower within my palm, the flower is obviously smaller than my palm. If

you say that God is within you, you suggest that you are bigger than God. The truth is: You are

in the Divine and not the Divine in you. It is only when you have such a wide vision that you can experience the Divine.

Firm faith is essential for realising the Self. Faith is the basis of self-confidence, without which

nothing can be achieved. The word **Manava** (man) itself means one who has faith. When he acts

upto his faith, he experiences peace and contentment. Love is the means through which faith is strengthened.

People offer prayers to God. Prayers should not mean petitioning to God for favours. The object

of prayer should be to establish God firmly in one's heart. Aim at linking yourself to God and not

at seeking favours. Aspire for earning the love of God. That is real penance. That is why it is

said: Looking ahead is Tapas (penance); looking backward is **Tamas** (ignorance). Tapas does not

mean giving up hearth and home and retiring to a forest. It means giving up all bad qualities and

striving to live ceaselessly for God's grace.

True devotion is to feel closeness to God

Love is the primary factor in this process. There is nothing greater than love on earth. Anything

can be accomplished through love. Therefore, make every effort to promote love.

True devotion consists in offering all your thoughts and actions to God and yearning for His

grace. Bhakti has been described as the state of non-separation from God. Regardless of time,

space or circumstance, one should feel closeness to God--that is true Bhakti. Nowadays devotion

is confined to the brief spell spent in the **puja** room (shrine) or in a temple. During this period

devotion appears to swell within you and you feel you are at peace. But once outside, the peace

is lost and anger takes its place. This cannot be called devotion. True devotion transcends the

limitations imposed by the daily routine and obligations of life. It should not be subject to

changes in time, place and circumstance. Love for the Divine should be present in any situation.

"Sathatham Yoginah" (Always remain as Yogis), it is said. You must strive to cultivate such love

and experience the joy of sharing that love with others.

Occasionally one's devotion cools off when one's desires are not fulfilled. This is not a sign of

true devotion. Devotion should not be related to physical needs. It is concerned with the heart

and should not be affected by vicissitudes relating to the body and the mind. Devotion transcends

the concerns of the body. Such devotion has been described as

Parama Bhakti (Supreme

devotion). It may also be described as **Ananya** Bhakti (one-pointed devotion). Only such **onepointed**

devotion can get rooted in the heart. Our love should not vary from time to time.

Embodiments of Love! People tend to sacrifice their true nature for the sake of others'

approbation. They should live up to the truth of their being. That is true devotion. A real devotee

is eager to experience Divine love and does not seek pomp and show.

Four different paths of spiritual practice

People speak about Yoga, Jnana, Karma and Bhakti in relation to spiritual practice. These are

inextricably inter-related. Among these, Bhakti deserves special mention. The first; among

spiritual paths is Karma **Marga** (the Path of Action). The votary of this path performs many

actions for the welfare of the world. He participates in **yajnas** and **yagas** (ritualistic sacrifices).

He is engaged in service and charitable activities. All these forms of Karma are fraught with

certain difficulties. To perform sacrifices one must be acquainted with the Vedic texts. This is not

easy for laymen.

The Jnana **Marga** (the Path of Knowledge) calls for knowledge of the scriptures and several

other kinds of knowledge, which together lead to **Atmajnana** (Knowledge of the Self). Jnana has

been defined as **Advaita Darsanam** (the awareness of the One Cosmic Consciousness). It means

recognising unity in diversity. It is not easy to experience this unity.

The path of Yoga, which is concerned with control of the mind, is equally difficult. It calls for

rigorous control of the senses. One has to overcome many difficulties, trials and tribulations.

Very few have the mental and spiritual strength to face these difficulties and ordeals. The path of

Yoga is thus beset with many hurdles.

Knowledge without practice is of no use

Bhakti (the Path of Devotion) is the easiest path for all. It does not call for mastery of the

scriptures. It does not enjoin performance of rituals and sacrifices.

The elusive quest for unity in

diversity is avoided. By cultivating love for God, the senses come

under natural self-discipline.

Those who are well-versed in the sastras are good scholars but they hardly practise what they preach. What matters is practice and not scholarship. Knowledge without action is useless

lumber. One must strive to put into practice at least one or two things learnt in the spiritual field.

The most important goal for man is to put into practice the doctrine of divine love.

The Principle of Love is the greatest unifying force which unites all spiritual practices, all creeds,

all the goals of life and all the scriptures. The foremost path for the spiritual aspirant is the path

of complete surrender to the Lord for earning His love and grace. The devotee offers everything

he has and does to the Lord in the same manner in which a bride renounces all that she had

before her marriage in going to the home of her husband. God's love cannot be got: without such

renunciation by the devotee.

Appreciate the ways of the Divine

On various occasions, the Lord subjects the devotees to different kinds of tests and trials with a

view to raising them spiritually to a higher level. The Lord, who is the source of all wisdom, will

confer illumination only on those who approach Him. Those who feel that Bhagavan has not

seen them or spoken to them should ask themselves how close they are mentally to Bhagavan

and how near they are to the Lord in their practices. Each one should engage himself in the

process of self-enquiry. The Lord has neither agraha (anger) nor anugraha (benevolence). Even

when He appears to be harsh, there is grace in that; harshness. When He appears to chastise,

there is compassion in it. When He seems to be angry, there is love behind it.

Only those who understand the nature of the Divinity can appreciate the ways of the Divine. The

Divine resorts to certain kinds of punishments to make the devotee pursue the right path and

enable him to lead an ideal life. Such punishments are for the devotee's good and well-being.

Here is a story to illustrate the maxim, "No gains without pains."

There was a gardener who used

to water the plants in the garden carrying a pot on his head from dawn to dusk. One day while

carrying the pot he got a headache and wanted to lay down the pot and go home. At that moment,

the pot taught him a valuable lesson. The pot said: "Oh man! There can be no fruit without:

labour, no pleasure without pain. Learn the lesson from my own

story. I was just mere dust and

mud, trodden upon by people. The potter gathered that mud, turned it into clay by pressing it

under his feet, and made a pot from it by whirling the clay on his wheel. And finally I was placed

in a kiln for firing. Whoever came to buy me, tapped on my sides with strength to test my

hardness. It was because I went through all these ordeals that I earned the privilege of dancing on

the heads of people. If I had not gone through all these trials, how could I have achieved this

eminence? Likewise, only if you are prepared to go through trials and difficulties will you be

able to raise yourself in life."

Egoism, the disease has no medicine

Hence, you should not succumb to difficulties and disappointments.

You must strive to

overcome them. For this purpose, you have to acquire the grace of God by developing faith.

Every man is a prey to one evil quality, a kind of disease for which there is no medicine. That

disease is Ahamkara (egoism). The egoism gets into a man's head and plays the devil with him.

Egoism affects not human beings alone but even birds and beasts. For instance, a dog kept in a

rich man's gate barks at every passerby to exhibit its authority. It is an example of egoism in an

animal. The dog wants to show that it is the guardian of the house and that no one dare enter it.

The dog assumes that "this is my house, I have to protect it," but it does not know what that "I"

is.

If today a man does not know what his "I" signifies, he is in the same position as the dog. Every

moment a person talks about "My body, my mind, etc," but he does not ask: "Who am I?" He

alone is a Inani (a man of wisdom) who has discovered the truth about himself. One who goes

on using the word "I," but does not know who he is, is an Ajnani (an ignorant person).

People bandy the word Vedanta. When a scholar is asked, "What is Vedanta?" the answer is:

"The Upanishads, which come at: the end of the Vedas, constitute Vedanta." That is not the real

Vedanta. The ending of the "I" (the ego) is Vedanta. If you wish to know Me, you have to first

know who you really are. Look into yourselves. Without understanding who you really are, how

you can seek to understand Me? When your vision is concentrated on the external, how can you

understand the inner being?

Iswara's three forms

Iswara is said to have three forms. One' **Viraat-Swaroop** (the Cosmic form). Two' **Hiranyagarbha** (the subtle form). Third: **Avyaakruta** (the Causal entity). **Viraat-Swaroop** is **Viswa-roopa**---the entire manifested Cosmos is His form. All the myriad forms and names in the universe are contained in His form. This is described as **Jaagrata-Swaroopudu** (the Cosmic form as experienced in the waking state). The second one is the Divine as experienced in the dream state **Hiranyagarbha**. In the waking state we use our limbs, see with our eyes and hear with our ears. In the dream state, we perform many actions. What are the hands which we use, what are the legs which we walk? What is the mouth that speaks in dreams? When all the organs and senses of the body are not functioning in the dream state, how do these experiences occur? That is the subtle form of **Hiranyagarbha**. **Avyaakrutudu**, the third form, is the Causal entity. It has no specific form and therefore is called **Avyaakruta**. But **Ananda** (Bliss) is present. There is consciousness of experience. The physical, the subtle and the causal are the three forms respectively of **Viswaroop**, **Hiranyagarbha** and **Avyaakruta**. You are the same person experiencing the waking state, dreaming in the sleeping state and enjoying the bliss in the **sushupti** (deep sleep) state. The one entity existing in all three states is the **Atma**--in the body in the waking state, in the mind in the dream state and in the **Chitta** (Higher Consciousness) in the deep sleep state. The **Iswara** principle unifies all the three entities. Desire and hatred conceal the Divinity within. Today we celebrate **Siva Rathri**. It means Auspicious Night. Who is this **Siva** and where is He to be found? All kinds of answers are given. **Kailasa** or other places that are mentioned are only "care of" addresses. The true answer is: **Isaavaasyam idam sarvam**" (All this is pervaded by **Iswara**). He is omnipresent. There is no place, object or being where God is not present. You have to correct your outlook and recognise the unity in the apparent diversity. When God is omnipresent, what need is there to go in search of God? The search is meaningless. If one gets rid of the attachment and the hatred in him, he will experience the Divinity inherent in him. This is the **sadhana** (spiritual exercise) one has to do today--to get rid of desire and hatred which conceal the Divinity within.

Many people come to Swami and ask: "Swami! Show us the way." All that you have to do is to go back to the source from which you came. Where is the need for seeking the way? The **Bhagavatha** has declared that it is the natural destiny of every living being to go back to the place from which it came. Seek to know the purpose of life. Embodiments of Divine Love! Consider for a moment, wherefrom the rain comes. It comes from clouds. The clouds have come from water vapour rising from the sea. The rain becomes a channel on the earth, then a rivulet and then a big river which joins the sea. A pot made out of clay, when it is broken, is cast on the ground, where, in course of time, it becomes clay again. Water from the sea joins the sea, clay from the earth goes back to the earth again, man alone forgets the source from which he came. Man must seek to know the purpose of life. With all his knowledge and intelligence, man should try to rise above the level of the animal to a realisation of his divinity. A great deal of time is being wasted on futile controversies. The educated boast about their scholarship. They should be more concerned about discovering their true nature and living according to it. The word **Manava** (man) means one who lives free from ignorance. What: is this ignorance? It is to regard himself as that which he is not. He is not the body. He is not the mind. When he acts as if he is the body and the mind, he is living in ignorance like **Dhritarashtra**. The besetting evil in man is the sense of **Mamakaara** (mine), the acquisitive and possessive feeling. This is the cause of all other evils. Man has to develop the consciousness that he is Divine. The breath which man inhales and exhales 21,600 times a day conveys the message of "So-ham" (I am He)--the truth about man's divine reality. We regard as Bhakti (devotion) a few minutes devoted for worship, or going to sacred shrines and the like. But true devotion is an expression of gratitude to God for all that He has given us--the human body with its various capacities, the intelligence we are endowed with and the many natural amenities made available to us such as air, water and sunlight. A person without gratitude is worse than a wild animal. Develop love for God. There is nothing more powerful than Divine love. Discourse in the **Poornachandra** Auditorium on 6-3-1989.

Change your vision and the world will appear accordingly. Let the eye be charged with the Divine, it will see all as God. It is foolish to try to shape the world. Shape yourself as the embodiment of Peace, Love and Reverence. Then you will see all as Love, Compassion and Humility.

BABA

6. Live up to your role

DIVINITY is present in everyone in an unmanifested form. All human beings are sparks of the

Divine like the waves of the ocean. Every man is the embodiment of the Divine Sat-Chit-Ananda

(Being-Awareness-Bliss). This has been described categorically in the Bhagavad Gita.

As God is the embodiment of love, man is also an embodiment of love. But man today does not manifest it fully and properly because of his selfishness and self-centredness.

Though humanity has advanced considerably in the material and scientific spheres, it has gone down grievously morally and spiritually. Selfishness is predominant in every action. Behind every thought, every word, self-interest is prominent. It is only when this selfishness is eradicated can Divinity reveal itself.

In rendering Seva (service), there should be a recognition of the omnipresence of the Divine in

all human beings. Men have not developed the spirit of Thyaga (sacrifice) or aversion to Bhoga

(sensual pleasures). True service calls for a spirit of sacrifice. Sacrifice has been declared to be the only means to achieve immortality.

Man has become prey to discontentment

Men appear to be in quest of God. They do not realise that all that they see is permeated by God.

All forms are Divine. But because man's vision is externalised, he is unable to have the inner vision of the Divine.

Man craves for peace. Though the source of peace and bliss is within himself, he seeks them in

the external like one pursuing a mirage. Owing to restless activity, endless worry and limitless

desires, man has lost peace of mind and has become prey to discontent and misery. At the outset,

peace has to be cultivated within ourselves. And then that peace has to be extended to the family.

From the home it should be spread to our village. Thus, peace should begin with the individual and spread to the whole society.

In the Sai organisation, efforts are made to propagate the values of Truth, Righteousness, Love,

Peace and Non-violence. This is only propagation, but not practice (or demonstration). Mere

preaching is of no avail. Truth must be practised. Truth and Righteousness are the highest values upheld by Bharatiya Culture. If people do not live up to Truth and Righteousness, their humanness is worth nothing.

Of all the virtues, love is the foremost. If love is fostered, all other qualities flow from it. In

every form of sadhana love has the first place. Love is the supreme mark of humanness. Love is

God. Live in Love. Start the day with Love. Fill the day with Love. End the day with Love. You

have to engage yourselves in Seva, eschewing every trace of Ahamkara (conceit). Our

degradation is the result of forgetting God. When we remember God, our life will be filled with peace and happiness.

Man has three kinds of Ichcha-sakthi (wishing abilities). One is: Swechcha (wishing freely).

Two: Parechcha (carrying out the wishes of others). Three: Anichcha (without wishing).

Swechcha does not mean freedom to act as you please, using your strength and possessions as you like, regardless of the rights of others.

True meaning of the three wishing abilities

True Swechcha (freedom to act as one wishes) consists in taking a decision with your own mind,

carrying it out in action and accepting the consequences, for good or iii, wholeheartedly. This is

true freedom of will. The freedom that you desire in doing what pleases you should imply that

equally freely you accept the consequences flowing from its fulfilment. Parechcha refers to what

one does at the prompting or bidding of others and laments the consequences resulting from such

actions, casting the blame on others for what one suffers. Anichcha refers to fortuitous

happenings that occur without one's own willing or as a result of actions prompted by others and are accepted as providential.

Having got the precious human form, men must seek to live according to the true requirements

of that form. It should be realised that man is not born to wallow in ignorance, poverty or sin. He

is born for a higher destiny. He should live up to the role conferred on him.

The king, the sanyasi and the dancer

Once a sanyasi (renunciant) came to a Maharaja and expounded to him the sacred truths of the

Vedanta. The king was pleased with his exposition and offered him a plate full of gold coins.

The ascetic declined to accept it, saying it was not in keeping with the cowl he was wearing to

accept any material gifts. "What need have I for these things when I have renounced every worldly thing?" he said. The king was pleased with the sanyasi's attitude.

The next day the same person turned up in court in the guise of a danseuse. She danced superbly before the king. The king was pleased and offered to her a plate of gold coins. She declared that she was not willing to accept such a meagre guerdon and wanted more. The king realised at that moment that the person in the dancer's dress was the same person who had appeared as a sanyasi the previous day. The king told her: "Yesterday you declined to accept the gift at my hands and today you ask for more than I have offered. What is the inner meaning of this difference in attitude?"

She pointed out that everyone has to act up to the role assumed by him. Wearing the sanyasi's robe it was the proper thing for the ascetic to reject any material gift. But in the dancer's role she was entitled to ask for as much as she thought fit. That day she was playing the role of the dancer.

When the king heard her reply, he felt that he had learnt a good lesson from her. "Here I am, a king. I should conduct myself as a king and not behave in any way unbecoming of a person wearing regal robes." He appreciated the lesson which the woman had taught him.

Today someone may wear the ochre robe, but his heart is filled with foulness. He has desires from which even a householder is free. The Bharatiya culture has been undermined with such double life. When you consider the pandits, many of them are well-versed in the scriptures and can recite them by rote. They may flaunt their rudraakshamaalas (necklace of the sacred beads used in japa). They may wear precious shawls. But their actions are not in accordance with their costumes and adornments. "Pandithaah samadarsinaah," declares the Gita---the true scholar looks at: everything with an equal eye. How can those who do not have this equal-minded vision be described as pandits? If one claiming to be a sanyasi has renounced all mundane things, but continues to entertain desires, how can he be regarded as a sanyasi? Today many who parade the knowledge of the scriptures are Bhogarajus (those who are revelling in luxury) or Rogarajus (glorying in disease) but are not becoming Thyagarajus (those who are masters of renunciation).

Role of Sai sevaks

You are the members of the Sathya Sai Seva Dal. As such you must strive to render service in keeping with your role. You are sevaks. Have the feeling that whomever you serve, you are serving God. Remember in what spirit Hanuman, the monkey, served Sri Rama. You should not imagine that because he was a monkey he lacked intelligence or other qualities. He has been described as "tranquil, virtuous and strong." Such a person, when he was on a tree in the Asokavana in Lanka, was questioned by the Rakshasas as to who he was and wherefrom he had come. Hanuman replied: "Daasoham Kausalendrasya" ("I am the servant of Sri Rama, the Lord of Kosala"). He did not boast about his valour or knowledge. He was content to describe himself as the humble and devoted servant of Rama.

Bear in mind the maxim "Without being a kinkara (one who is ready to carry out the Lord's command), you cannot become a Sankara (the Divine)."

You have to transform your life through service. You should give no room for arrogance or selfinterest to the slightest extent in your service activities. Install in your heart the feeling that the service you render to anyone is service to God. Only then does service to man become service to Madhava (God).

Dedicate all your actions to God

Born in society, brought up in society, educated by society and deriving countless benefits from society, what are you doing for society? Social service should be regarded as an expression of gratitude to society for what it has done to us. Without society we cannot survive. The God-given body should be employed for practising Dharma. As Prahlada said: "Of what use is human birth if the various organs like hands, legs, mouth and ears are not engaged in the worship of the Lord?

Such a man is a burden to the womb that bore him." Sankaracharya, exponent of the Jnana Marga, in the last reckoning commended the path of Bhakti in his "Bhaja Govindam."

Women are given to excessive talking. They should treat even their daily chores as a form of concentrated work. If they are unable to attend a Satsang on account of household duties, they should not feel miserable on that account. Discharge of duties at home is as sacred as attending a satsang. Only if you do your duties at home properly will you be able to render proper service outside. In whatever work you do at home, whether sweeping the

floor or making chapphthis,

convert it into a form of spiritual exercise. Infuse every action with love of the Divine and dedicate it to God.

Discourse to a large gathering of active workers and other devotees at "Abbotsbury", Madras, on 23-3-1989.

Live in the constant contemplation of your kinship with others and with the Universe. Do good to others, treat all nature kindly, speak soft and sweet, become a child devoid of envy, hate and greed; When your ego crosses the threshold of your family or group and takes kindly to those beyond, you have taken the first step to cross the threshold of Maya.

BABA

7. Let practice prevail

EMBODIMENTS of Divine love! Today the world is replete with great intellectuals, learned

scholars who excel in logomachy, professional politicians and sanyasis who flaunt the ochre

robe. But the divinity that is inherent in humanity is not to be seen at all. People have forgotten

their Divine essence. Humanity has to discover its basic human qualities.

Whatever learning one may acquire, whatever positions one may occupy, however great a

scientist one may be, if he lacks human values, he is no human being at all. What is humanness?

Essentially it means unity in thought, word and deed. When what one thinks differs from what he

says and what he does, he ceases to be human. He becomes a demon. Today what men have to

cultivate is unity and purity in thought, word and deed. True human qualities can grow only in a

heart filled with spiritual aspirations, like a seed sown in a fertile soil and not on a piece of rock.

Hence, to develop these qualities, men will have to develop compassion and equanimity amidst the vicissitudes of life.

Man today is caught up in meaningless worries, endless desires and unattainable ambitions and

has no peace of mind. To one who is groping in the darkness of ignorance and peacelessness, it is

spiritual illumination alone that can reveal the right path. Today cynicism and apathy are

rampant. People are not interested in religious discourses. The reason is that these discourses are

confined to the platform. There is no earnest enquiry into the value of these teachings, nor is

there practice of the precepts. The foremost need today is to live the life of the Spirit.

The world needs good people

For the progress of the world, it is not some factory or industry that is

needed. The world needs

good students and good men and women. Only then the nation will progress.

Men do not realise that as their desires increase, their happiness diminishes. There is no limit to

desires. They multiply like ants in an anthill. There is no sense of satisfaction, however much

one may possess or enjoy. Animals and birds have contentment. They have neither the selfish

propensity to hoard nor the sinful quality of exploiting others. Man alone is prone to acquisitive

hoarding and exploitation.

To realise one's divinity, there is no need to embark on a long quest. Divinity is all-pervading

and is present in and outside every being. Every man is an embodiment of the Divine.

God is the embodiment of love. Man who has emerged from God, is also an embodiment of love.

But, because he expresses his love towards external objects, he is forgetting the truth about his

inner being. Instead of limiting his love within narrow confines, man should extend it to all and

thereby make his life purposeful and worthy.

Same Divine is present in every one

Today love is disappearing even between mother and children, father and son, husband and wife

and between friends. Narrow-minded attachments are divisive in their nature. These should give

place to a broad feeling of love and regard for all on the basis that the same Divine is present in everyone.

There is an example from the Mahabharata to illustrate this situation. Because of Sri Krishna's

grace, all the Pandava brothers survived the Kurukshetra war. All the hundred Kaurava brothers

died in the war. Seeing the plight of Gandhari, not one of whose sons had survived the war,

people blamed Krishna for such a calamity. Krishna went to Gandhari to console her. On seeing

Krishna, she burst out in anger: "Krishna! Being Divine, should you exhibit such favouritism?

Could you not have saved at least one of my sons?" Smilingly Krishna replied: "Mother! Did you

set your eyes on even one of your sons? When you yourself did not choose to cast your eyes on

your sons, how do you expect God to look at them?" (Gandhari had blindfolded herself from the

time of her marriage to her blind husband, Dhritarashtra, and had never removed the bandage out

of devotion to her husband). You have to earn the mother's love.

There is nothing greater than

one's mother and Motherland.

Man is beset today with many problems and difficulties. He alone is a true human being who faces these difficulties with fortitude and overcomes them. For this, what is required is strength of the Spirit. Without spiritual strength, all other things are valueless.

Karna had physical

strength and material wealth. But he lacked Divine grace and hence he fell in the battle.

Embodiments of Divine Love! Remember always that God permeates everything in the cosmos.

Everything you experience is Divine. What all you see is Divine. What you eat is Divine. The air

you breathe is Divine. You cannot see the air, nor can you grasp it. Likewise you cannot grasp

God. The eyes cannot see Him. He can only be experienced in the heart. He is beyond the mind.

Promote world unity through love

The human birth is precious. Sanctify it by leading righteous lives. Do not fritter it away.

Whatever spiritual discipline you may practise or not, cultivate love for all. Offer that love as a

divine offering to all. Only through love can world unity be promoted. It is because of the

absence of love that all kinds of differences arise. Love is God. Live in Love. Make this the

ruling principle of your life. Be considerate to everyone.

Today speeches are made on **Sathya**, Dharma, **Santhi** and **Prema** (Truth, Righteousness, Peace

and Love) and exhibitions are organised to propagate these values. But there is no attempt to

exemplify these values by practical living. Of what avail are speeches and exhibitions if these

values are not practised? The world will not be reformed by propaganda. It is only when there

are living examples of these ideals that they become meaningful and inspiring.

All the Chaos in the world is due to the fact that people lead double lives. They say one thing and

act differently. There should be unity in thought, word and deed. True spirituality consists in

promoting human unity through harmonious living and sharing the joy with one and all. **Bhajans**

and all forms of worship are only good actions, but are spiritually not important.

Devotion consists in expressing love towards all. You cannot effect a change of heart by

speeches. They often lead to confusion and conflict. Better than speeches is practice of love, with

faith in the Divine. Follow the path of love and redeem your lives.

Discourse at "**Sivam**," **Hyderabad**, on 24-3-1989.

Do not use the study of **sastras** and scriptures for increasing your egoism; let it make you humble, though at the same time, more

resistant to temptation. Your nature is divine; what has happened is that delusion has covered it with dirt. The washerman does not make your clothes white; it is white already; what he does is to manifest its whiteness by removing the dirt that has hidden the genuine native colour, white.

BABA

8. Make every moment holy

ALL HOLY festivals in **Bharat** are invested with profound inner significance. Today is **Yugadi**

day. It is commonly believed that this marks the beginning of a new year. No. It is really a

beginning of a **yuga** (aeon). The Lord is the beginning and the end of every aeon. Hence, He is

called **Yugaadikrit** (the creator of **yuga**). God is not only the creator of each aeon, but He is also

described as a sustainer of the **yuga**.

In sustaining the **yuga**, the Lord is all-powerful. He is

omniscient. Hence, He has the

appellation "**Yugadhara**" (the supporter of **yuga**). He is also known as **Yugaandhara**.

Divinity is the power behind the creation, sustenance and dissolution of every aeon. **Yugadi** is

also celebrated as **Samvatsaraadi** (the festival of the new year).

What is the meaning of

Samvatsara? **Samvatsara** means God, the One who dwells in everything. For **Samvatsara** (the

year), the underlying spirit is **Atma**. Another name for **Samvatsara** is **Kaala** (Time). Because

Time is subsumed by the Spirit, God is known as **Kaala Atma** (the Time Spirit). **Yugadi**,

therefore, represents the form of the Divine. The Cosmos itself is the form of the Divine

(Vishnu). "**Sarvam khalu idam Brahman**," declares the **Upanishad**. The four **yugas** (aeons)--

Krita, **Treta**, **Dwapara** and Kali--are permeated with Divinity. Hence, God has also the name

Chaturatmaka (the Fourfold Spirit).

This fourfold Spirit is manifested in four forms with distinctive attributes though their powers are

one and the same. They are '**Vasudeva**, **Sankarshana**, **Aniruddha** and **Pradyumna**. All the four

are combined in the **Avatara** (the incarnation of the Divine in human form).

God should not be regarded as some separate power or entity. Time is a manifestation of God.

Hence, God is adored as **Kaala** (Time), **Kaalakaala** (the Master of Time, the Controller of Time),

Kaalaatheetha (One who transcends Time), **etc**. God is also known as **Vatsara** as the Divine

indweller in all beings.

Vasudeva--the first form of fourfold Spirit

Of the four forms of the Lord regarded as **Chaturatmaka**, the first is

Vasudeva. This name

signifies that the Lord is immanent in everything in creation and bears within Himself everything in the Cosmos. He is omnipotent. He is resplendent. He remains unmoved in any condition, in any circumstance, while being present in every limb and every cell. He is known also as

Angirasa--the One who is present in every **Anga** (limb) in the form of the circulating blood and

imparts vitality to it. As the *rasa* (vital essence), He is described as **Raso vai Sah** (the *elan vital*).

Thus, everything is permeated by God and there is nothing outside Him.

Sankarshana, **Aniruddha** and **Pradyumna**

The second name is **Sankarshana**. **Sankarshana** is the One, who at the time of **Pralaya** (the Great

Dissolution), absorbs within Himself the entire Cosmos. He is the One who ends all sorrow and

confers all happiness. The **Sankarshana** principle is the one which removes misery and confers

joy. **Shankarshana** should not be regarded merely as **Balarama**, the son of **Revathi** (the elder wife

of **Vasudeva**). **Sankarshana** represents the Divine attribute of eliminating grief and giving

happiness, removing mental agitation and conferring peace, destroying weakness of spirit and

instilling fortitude. This is no ordinary attribute. It is a Divine quality which is present in every human being.

Aniruddha, the third, refers to one who has a unique quality. He confers this quality--**Sampada**

(wealth) on whoever prays to Him. He is the Lord who confers both material and spiritual

benefits on those who adore Him. In this aspect, He shines through His effulgence. This

illumination is not derived from outside. He Himself is the source of His light and also the light

that illumines everything. This principle of **Aniruddha** is essential for every human being.

The fourth name is **Pradyumna**. He represents the invincible Divine power, which cannot be

overcome by anyone. He has no equal. He is His own example. He is His own law. There is no

one below Him or above Him because He is even in those below Him. The **Pradyumna** principle

is all-pervading and omnipresent.

Union of all four principles is humanness

It is the combination of all these four principles which constitute humanness. God is not different

from man. **Vasudeva** is **Paramatma** (the **Omni-Self**). **Sankarshana** is **Jivatma** (the individual

Soul). **Pradyumna** is the mind. **Aniruddha** is **Aham** (the ego). The

union of these four is

Manavatva (humanness).

If any one of these four constituents is absent, man cannot live in the world. If it is asked whether

Ahamkara (egoism) is also essential, the answer is: **Aham** (the ego) should be present but not

Aham-kara (the feeling of egoism, the sense of separate identity associated with the body

consciousness). **Aham** means "I." The "I" should not be identified

with the physical form. "**Aham**

Brahmaasmi" (I am the Brahman). "**Aham na Dehaasmi**" (I am not the body). "**Na Aham**

Jivaasmi" (I am not the jiva--the individual soul). "**Aham Aham**" (I am I). This **Aham** is the

essence of everything. In the Sanskrit alphabet, the first letter is "A" and the last letter is "Ha."

When the two letters are combined, you have "**Aha**." All the sounds in the language are

comprised within these two letters. **Aham** means the principle which is present in everything in

the cosmos, from the atom to **Brahmam**.

This is the significance of the Vedic pronouncements: "**Aham**

Brahmaasmi," "**Prajnanam**

Brahma" (**Prajnana** Constant Integrated Awareness--is **Brahmam**),

"**Thath-thwam-Asi**" (That

thou art). Failing to recognise the truth of these pronouncements and regarding the body as real

and permanent, man is becoming a prey to sorrow.

Bhagavan is the unified form of these four principles. Most people do not seek to understand the

meaning of the word **Bhagavan**. **Bhag** means **Sambhartha**. A second meaning is **Bhartha**

(master). **Sambhartha** means the One who creates the Cosmos on the basis of Nature. Combining

clay and water, the potter makes pots. Without either clay or water, it is not possible to make

pots. So, for the pot, the basic materials are clay and water. Only when the two of the five basic

elements (earth, water, fire, air and ether) are available can pots be made. Even these two

elements are forms of the Divine.

How wonderful is this creation! Air has the power to blow out a flame. A lamp is endowed with

the power to spread illumination. But the same air is needed to keep the flame of the lamp

burning. Thus air has the God-given power to both extinguish a flame or keep it burning. How

does the same element have both these contradictory powers? This is the mystery of the powers

of the Divine.

Bhagavan is the Creator and Protector

Bhaga (in the term **Bhagavan**) refers to the creative powers of God.

Hence, He is called

Sambhartha. Bhartha is the One who protects what exists. So, **Bhagavan** is the creator and the protector of the Cosmos. The term also means one who illumines everything in the universe.

Without this all-pervading Divine light, we will not be able to live for a moment: This means that

if the Cosmos, which is constituted by the five basic elements, and the human body, which is

made up of the same five elements, are to be sustained well, they need the sustaining power of the Divine.

Yugadi should not be treated merely as a holy festive occasion. It must be regarded as a day

dedicated to the Divine. All festivals observed by the **Bharatiyas** have a marvellous inner

meaning. But men in general view them only in terms of external observances and celebrate.

them with feasts and frolic. These festivals were really intended to be used for the exclusive

worship of the Divine, enjoy the bliss of that devotion and overcome pain and sorrow. These

holy days were instituted for getting rid of the ignorance and cultivating right knowledge, the

higher wisdom and cosmic consciousness. Man has been endowed with intelligence together

with the human form. Along with these, man has also been given temporary existence. Man has,

therefore, to use the life-span allotted to him for leading a purposeful existence by the use of his

intelligence. Man unfortunately misuses his intelligence and gambles away his precious life.

Be grateful to the society

Man should strive to use every talent and skill given to him not only for his own benefit but also

for the good of the world. Man owes everything to society and should be grateful to society for

all that he receives from it. Expressing this gratitude is man's foremost duty. This gratitude has

been described as Bhakti (devotion). Chanting the names of the Lord is one of the ways of

expressing this gratitude. All the nine forms of worship are different ways in which this gratitude is expressed.

The **Yugadi** celebration is an annual reminder of man's obligation to express his gratitude to the

Divine for all the benefits received from God.

Sanctify every minute

We hail the new year as **Samvatsara** because it signifies the omnipresence (in time and space) of

the Divine. **Samvatsara** does not merely mean period (of the year) made up of minutes, hours,

days and months. Every moment is **Samvatsara**, because without seconds, minutes, **etc.** there

cannot be a year. If the year is to be sanctified, every moment is to be sanctified. Every second

constitutes a year. It is not the new year that matters. Every new second is significant.

Hence, you should fill every moment with sacred thoughts, with pure feelings and pure actions.

Every moment you should try to get rid of bad thoughts and fill the mind with good thoughts.

Embodiments of the Divine **Atma**! From ancient times **Bharat** has been holding forth to the world

great ideals and the highest wisdom. It has been concerned not only with the physical and

material welfare of man but has laid stress on Divinity that permeates the universe. Men should

recognise this Divinity and respect every being as the embodiment of the Divine. Forms may

vary but the Indwelling Spirit is one and the same in all. Hence, you should bear no ill-will

towards any one. Control of speech is most important. Excessive talk should be avoided. Speech

should be sweet and well intentioned.

Vyasa summed up the essence of his eighteen **puranas** in two maxims: It is meritorious to help

others, sinful to cause them harm. "Help ever: hurt never." The damage done by a bad word may

cause more lasting injury than any harm done to the body. Bear in mind that India has been in the

past an exemplar to the world. It has been the birthplace of great sages and scholars, valiant

heroes, renowned artists and poets and many who have excelled in all the arts. Having been born

in such a country, it is the duty of all devotees to uphold the sacred Dharma of **Bharat**. People

ceaselessly talk about Bhakti (devotion). But what is this devotion? What are you doing for the

land of your birth? Gratitude to your native land is the real index of devotion. Your **Deha** (body)

and your **Desa** (nation) are one. Therefore, the welfare of the nation is your welfare. Remember

this always.

After the fall of **Ravana** in **Lanka**, when all around him appealed to **Rama** to take over the

lordship of **Lanka** and rule over it, **Rama** replied that the mother and the motherland are greater

than Heaven itself and he would not give up his motherland, whatever might be the attractions of

Lanka.

Develop intense love for the motherland

Today, whatever might be the plight of **Bharat**, we should not give it up, because it is our

motherland. Young people should develop an intense love for the motherland. The sense of attachment to the nation, regarding it as "My Country, my people," is conspicuously absent today. Born in **Bharat**, breathing its sacred air, drinking the sacred water of the **Ganga**, inheriting the hoary culture of the country, people are still going after alien manners and customs. This is nothing less than treason to the nation. In no circumstance should you forget **Bharat**, whatever its defects.

You must love the country and strive ceaselessly to promote its progress. The one who cannot proclaim, "This is the land of my birth, its language is my mother tongue, its culture is my religion," is as good as dead. No other country can boast of such a long line of great men in every sphere as **Bharat**. India has been the beacon-light to the world in the spiritual field. It has held out to the world such ideal rulers as **Harishchandra**, **Nala**, **Maandhaata** and **Sri Rama**. Their fame abides, though their empires have gone. Today's rulers should realise that their rule will be temporary and they should conduct themselves in such a way that their names are remembered for their integrity and devotion to righteousness.

Earn God's love
The only wealth one can carry with him after death is the love of the Lord. One should strive to earn that wealth during his life. This can be done only by selfless devotion and love. To earn God's love, one has to dedicate one's time, body and actions to the service of the Lord. This was the realisation that came to Arjuna after listening to the message of **Sri Krishna**. He declared:

"Karishye vachanam thava" (I shall carry out whatever you say). Arjuna, who was an exceptionally intelligent person, came to this conclusion only after every kind of argument with Krishna.

Today, men argue in various ways, forgetting that the source of the reasoning power is itself God. Men should depend not on their physical or intellectual strength, but on the power of God.

Only the man who relies solely on the power of God can experience true peace and bliss. Such a person need not mind the criticisms of others. He can defy the opinions of a multitude of persons and stand up for what he 'holds to be true. Unmindful of praise or censure, you have to cultivate firm faith in God. Do not worry about the world; concentrate on God. This was the attitude of the

Gopikas, who were unmindful of what others said regarding their total absorption in the contemplation of Krishna. They exemplified pure and unwavering devotion. One must hold fast to one's belief, whatever may happen. A true devotee will not give up his faith, whatever may befall him. The basis of that faith is not reason but instinctive conviction like the child's love for its mother. Students and young men who profess devotion to God, must be prepared to declare openly that they adore and love

Bhagavan for no reason except that He is God. "My experience is the basis of my faith," should be their answer. For devotion to God, only two things are needed' faith and experience. Both these are rooted in love. Embodiments of the Divine! Do not forget God, who is the embodiment of the **Yuga**. He is the Lord of Time. **Kaal** means one who is the giver of all happiness. If you take refuge in the Lord of Time, no one can cause you any harm. Make the best use of time chanting the name of the Lord or engaging yourselves in sacred activities.

Discourse at the **Kalyana Mandap**, **Brindavan** on **Yugadi** day, 7-4-1989.

9. The name that redeems
THERE is no **Bharatiya** who has not heard the story of **Rama**, nor is there a village in **Bharat** without a **Rama** temple. From time immemorial, every individual in **Bharat** has regarded **Sri Rama**'s life as an ideal and has sought to sanctify every moment of his life by living up to it.

Bharat has always considered the life of anyone devoid of spirituality as utterly valueless.

Sri Ramachandra was born on a day when the planet **Sukra** (Venus) enters **Meena** (Pisces). The month of His advent marks the beginning of **Vasantha ritu** (Spring). It is the time when the sun enters **Mesha Rasi** (Aries). **Sri Rama**'s incarnation as a human being was for the purpose of

promoting peace and happiness in the world. "**Ramo vighrahavaan Dharmah**" ("**Rama** is the very embodiment of Righteousness"). It was as if Righteousness itself had incarnated on earth.

Dharma and **Rama** are inseparable. **Rama**'s life falls in two parts: the earlier and the later. In the earlier part, **Rama** figures as the heroic warrior who vanquished powerful persons like **Parasurama**, **Vali** and **Ravana**. **Rama** excelled not only in physical strength but also in intelligence and character. It is impossible to describe all the virtues of **Rama**.

Every Avatar has six types of powers: all-encompassing Prosperity, Righteousness, Fame, Wealth, Wisdom and Renunciation (or non-attachment). God is the possessor of these six attributes. **Sri Rama** had all these six attributes in equal measure. Every Avatar of God in every age and every place has these six attributes. Importance of Truth and Righteousness In the **Ramayana Sathya** (Truth) and Dharma (Righteousness) are the most important concepts. The Vedas, which are regarded as their very life-breath by **Bharatiyas**, have proclaimed: "**Sathyam Vada: Dharmam** Chara" ("Speak the Truth; Act Righteously"). In order to honour the plighted word of his father, **Rama** elected to go to the forest leaving **Ayodhya**. Truth is the foundation for all righteousness. There is no greater religion than truth. **Rama** stood out as an upholder of Truth to fulfil the promise of his father, to maintain the traditions of his **Ikshvaku** dynasty, to protect his country and for the sake of the welfare of the world. Everyone who calls himself a human being should stand up for truth in the same manner. It is said of **Mahatmas** (high-souled men) that what they speak, what they think and what they do are in perfect accord. In the case of the wicked, their thoughts, words and deeds are at a variance with each other. By these definitions **Rama** was a Mahatma (a high-souled one) and **Ravana** was a **Duraatma** (an evil-souled being). Three women symbolising the three **gunas** In the first twelve years of **Rama's** life, He encountered three types of women. When he went with the sage **Vishwamitra** to protect his sacrifice, he encountered the ogress **Thataki**. He put an end to her without any compunction or aversion. After **Vishwamitra's** sacrifice was completed, **Rama** went with the sage to **Mithila**. On the way, he came across **Ahalya**, who had been transformed into a stone. He gave her life, absolved her of sin through penitence and restored her to her husband. At **Mithila**, he encountered **Sita**. He accepted **Sita** without any hesitation. What is the inner meaning of these three incidents? They show that even from his boyhood **Rama** displayed extraordinary qualities and stood out as an example to the world. **Thataki**, the first woman he encountered symbolises the **Tamas** quality. He destroyed the **Tamasic** quality. **Ahalya** represents the **Rajo guna**. He taught the right lesson to **Ahalya**, purified her and sent her safely to

her place. He took to himself **Sita** who represented the **Satwic** quality. **Bhagavan** approves of and accepts only that which is **Satwic**. He values the **Satwic** quality. He protects and fosters it. Today all the three **gunas**---**Tamas**, **Rajas** and **Satwa**--are present in man in varying proportions. What does the presence of the **Tamo guna** signify? It is natural for the **Tamasic** person to regard untruth as truth, wrong as right, evil as good. Although the phenomenal world is impermanent and illusory, the **Tamasic** minded person regards it as permanent and real. The **Rajasic** person lacks the power of discrimination and yielding to likes and dislikes behaves without restraint. Impulsive action is characteristic of persons in whom the **Rajo guna** is predominant. Because of hasty and impulsive action, they are subject to all kinds of difficulties. In the process, they waste their lives. People should try to avoid acting in haste. "Haste makes waste, waste makes worry. So do not be in a hurry." In the quest for the Divine, there should be no hurry. Purity and serenity are required for God-realisation. There can be no happiness for the man who lacks peace. Saint **Thyagaraja** said in one of his songs: "Without peace, there is no happiness." **Thyagaraja** was a great devotee of **Rama**. As a devotee, he had numerous experiences which he conveyed for the world through his songs. Triple power of the name **Rama** What are the inner meanings of the name **Rama**? The 'three syllables' **'R'**, **'A'** and **'Ma'** indicate the three causes for human birth, namely **Papamu** (the sins one has committed), **Thapamu** (the troubles one experiences) and **Ajnanamu** (one's ignorance). **"Ra"** represents the root letter for **Agni**. **"Aa"** represents the letter for the moon. **"Ma"** represents the root letter for the sun. What does **Agni** signify? It destroys everything and reduces it to ashes. The letter **"R"** has the power to destroy all the sins committed by man. The letter **"Aa"** (symbolising the moon) has the powers of cooling the fevers man suffers from and conferring peace on him. **"Ma"** represents the sun who dispels the darkness of ignorance and confers illumination of wisdom. Hence, the word **Rama** has the right triple power of destroying sins, conferring peace and dispelling ignorance. When you utter the word "Ram", you first open the mouth with the sound **"Ra"**. All your sins go out when your mouth is open. When you utter **"M"** by closing the

mouth, the entry is barred
 against the sins that have gone out. Everyone should recognise the
 sweetness, the sacredness and
 the divinity enshrined in the name "**Rama**." It was for this reason that
Thyagaraja sang: "**Oh**
 mind! Contemplate on the name of **Rama** with full awareness of its
 power." It is good to utter the
 name **Rama** with full understanding of all that it signifies. But even
 without that understanding
 the chanting of the name has the power to destroy all sins.
 The glory of spring
 We must learn to chant the sweet name of **Rama** with a pure,
 unsullied heart, in a spirit of
 selfless devotion. In the mind of man dwell the deities representing
 the moon and the sun.
 Intelligence is endowed by the sun. However two kinds of birds have
 got into the mind. One bird
 fosters the sense "I" and "Mine" and fills the mind with ego. This is a
 destructive force. The
 second bird fosters the feeling of freedom from attachment and
 hatred. It signifies the power of
 the sun in the mind. **Rama** who belongs to the solar race, adhered to
 the latter path.
 There is a significant connection between the **Rama** principle and the
Vasantha Ritu (season of
 spring). In the spring, the trees put forth new leaves and flowers and
 fill the world with gladness.
 When the sun's rays fall on the fresh leaves, they acquire a golden
 hue. The whole world puts on
 a glorious new look in spring. The beginning of the new year is
 celebrated in various regions by
 preparation of special edibles from a mixture of flowers and fruits of
 the **neem** and mango trees.
 In consuming these edibles, people are reminded that life is a mixture
 of pleasure and pain, profit
 and loss and both are to be treated with equal-mindedness.
 In the Spring season, the air is redolent with the fragrance of the
 mango blossoms and the song
 of the **kokila** (cuckoo). There is joy in the air your breathe. The
 cuckoo calls are never so sweet
 as in the **Vasantha** (Spring). The **kokila**'s song is sweet to the ears. If
 a crow sits on our roof, we
 wish to drive it away, but we welcome the **kokila**'s song. Why this
 difference? The crow seeks
 nothing from us. The **kokila** has not given us a crown. The difference
 lies in their voice. The
 crow's cawing jars on the ears. The **kokila**'s song is music to the ears.
 When the speech is sweet,
 the speaker becomes endearing.
 God resides in the heart of all devotees
 Hence men should learn to speak sweetly and pleasingly. Sweet
 speech confers peace. It is the

means to Self-realisation. It is in the heart of the man who. is sweet-
 spoken that **Sri Rama** loves
 to dwell.
 Once the sage **Narada** appeared before Lord Vishnu and said: "**Oh**
 Lord! I move about in the
 three worlds and I know the past, the present and the future. If I want
 to convey to you any
 special information, to what address should I send it? I do not want
 your temporary address.
 What is your permanent address?" Vishnu replied: "**Narada**! Take
 down my permanent address:
Madbhaktaah yathra gaayanthi thathra thhishtaami, Narada
 (Wherever my devotees sing my
 glories, I reside there)." People ascribe various abodes for the Lord:
Vaikunta, Kailasa,
Badrinath, Kedarnath and so on. All these are only "care of"
 addresses. The direct address is only
 the heart of the devotee. As the **Gita** says: The Lord dwells in the
 heart region of all beings." As
 the Lord is omnipresent, He is equally in the heart of everyone. Hence
 the heart is described as
"Atma-Rama"--one who delights the **Atma** (the heart) by His
 presence.
 Offer your heart to the Divine
 Whatever you do, do it not for pleasing others, but for pleasing the
 Indweller in your heart, for
 your inner satisfaction. This means acting according to the dictates of
 your conscience. Every
 such act will please the Divine. To derive self-satisfaction from your
 actions, you have
 to cultivate faith. When there is satisfaction, there is readiness for
 sacrifice. Through sacrifice,
 the Divine is realised. Your faith should be unwavering like that of the
Pandavas in **Sri Krishna**.
 All spiritual aspirants and devotees like **Thyagaraja** have had to
 experience many trials and
 tribulations. Even **Pothana**, the author of the Telugu **Bhagvatham**,
 was subjected to many
 pressures and ordeals to compel him to dedicate his work to a local
 chieftain. **Pothana** stood firm
 because of his strong faith in **Sri Rama**. Rather than dedicate his
 works to a mere mortal, he was
 prepared to offer his heart and soul to **Rama**. **Pothana** totally
 surrendered to **Sri Rama**. He
 declared: "All that I have is yours. Whatever I receive or offer comes
 from you. I cannot claim
 anything that is mine own."
 Men go on pilgrimages to various holy places. When they are in
Benares they offer the **Ganga**
 water to the **Ganga** uttering the names of the Lord. What is the
 special value of such an offering?
 You must offer the Lord the heart that He has given you. This is true

surrender. **Lakshmana** is the supreme exemplar of the doctrine of **saranaagathi** (surrender). "I offer my wealth, family and everything to you, **Oh Rama!** Protect me, who has taken refuge in you." It was this total surrender which impelled **Rama** to observe, when **Lakshmana** lay stricken in the battlefield in **Lanka**: Wives and kinsmen can be got in any country. But where can one get a brother born from the same loins?" **Rama** thus exemplified the depth of fraternal attachment. The mutual love between **Rama** and **Lakshmana** was of the highest order. After the fall of **Ravana**, **Sugriva**, **Vibhishana** and others approached **Rama** and appealed to him to rule over **Lanka**, which was a richly endowed land. **Rama** turned down the request saying that he could not give up his mother or his Motherland. **Rama** serves as an example to humanity. Face troubles with faith in God Today everybody utters "Ram," "Ram." But very few follow the example set by **Rama**. They are not true devotees of **Rama**. At best they may be described as "part-time devotees." True devotion means perpetual remembrance of the name of the Lord and constant meditation on that name, cherishing the figure of **Rama** in the heart. You should be prepared to face the vicissitudes of life with firm faith in God. It is during times of difficulties that God is remembered. To confront difficulties with faith is itself a spiritual discipline. Although **Rama** was the son of the Emperor **Dasaratha** and son-in-law of King **Janaka**, he had to face many ordeals in life for the sake of upholding Dharma. The **Pandavas** went through many difficulties for the sake of adhering to righteousness and hence their name and fame remain forever. You should pray to the Lord to give you the strength to bear all troubles and face all difficulties. If you have even an atom of Grace of the Lord, a mountain of troubles can be overcome. **Chaitanya** declared: "If a fraction of the time that is spent in worrying about wealth, provisions, wife, children, friends and business is devoted to contemplation on the feet of the Divine, one can face the messengers of death without fear and cross the Ocean of Samsara!" It is not necessary to devote many hours to prayer. It is enough if one thinks of God with all his heart and offers himself even for a few moments. A single match stick when it is struck can dispel the darkness in a room that has remained closed for years. Mountains of cotton can be

burnt down by a single spark. Likewise, wholehearted chanting of the name of **Rama** even once can destroy mountains of sins. But the chanting should not be done mechanically like playing a gramophone record. It should emanate from the depths of the heart. Having been born in this sacred land of **Bharat**, having before you the ideal example of **Rama** avatar, you must seek to redeem your lives, by living up to **Rama's** ideals and proclaiming them to the world. Remember the name of **Rama** with love. God can be realised only through love and by no other means.

Discourse at "**Sai Sruti**", **Kodaikanal**, on **Sri Rama Navami** Day, 14-4-1989.

10. **Vidya** and **Samskara**
Anglicised education has gained prominence, Spiritual studies have taken a back seat, How, then, can purity of the mind The essence of education--be developed? TEACHERS! Students and Lovers of education! The entire visible universe is a cosmic university. In it, every human being has to learn how to eat, to walk, to speak and do many other things. So, Nature is the first teacher. At birth, man is like an animal. The parents teach' the child how to develop its human faculties. If the parents did not undertake this task, the child would remain an animal. Thus, the second category of teachers for a man are his parents. The ancient sages felt that it was not enough to develop the human qualities in the child and therefore envisaged a system of **Samskaras** (cultural training) for the spiritual development of the child. The **Samskaras** are intended not only to develop further the human qualities but also to eliminate all remnants of animal nature in man. What is meant by **Samskara**? It is a system of practices by which the bad tendencies in man are got rid of and good tendencies are inculcated. They are intended to turn the **Pravritti** (**outwardlooking**) tendencies of man towards the cultivation of the **Nivritti** (internal). **Samskara** is applicable to all objects The process of **Samskara** (refinement) is not confined to specific things; it is applicable to every object in the universe. No object can be enjoyed by man without its going through a process of transformation. For example, take the case of paddy. The paddy that is grown and harvested cannot be consumed as such. It has to be converted into rice. In the process of transformation, the original paddy has considerably increased in its value as rice. The transformation process thus

makes an object more useful and valuable.

Take another example, that of cotton. Cotton in its primary form has very little utility. But, when it is spun into thread and made into cloth, it becomes usable by man. There is a wide gap between the value of cotton and that of cloth into which it is converted. The same rule applies to gold. There is a big difference between the value of the ore that is extracted from a mine and the gold that is got from the ore after processing.

It is clear from these examples that all objects in the world, unless they go through various processes of transformation, cannot acquire much value. If that is the case with regard to ordinary objects, how much more is it necessary for man, who is more important than all of them, to go through this transformation? Man is the most precious object in creation. Men are more valuable than all the things in the world. It is man who imparts value to all objects. Today we are failing to give proper value to man. Man loses his powers due to lack of self-control. What is the reason? It is because man is attracted towards the visible objects of the world experienced by the senses and is unaware of the Atma (the Spirit) within him. The powers that man is endowed with are limited. By appropriate practices he can make good use of them. But by involving himself in sensuous pleasures, man is losing his powers. The main reason for the loss of the powers given to man is his lack of self-control. This accounts for the premature onset of old age among many people.

For accomplishing anything in the world, three things are essential: one, mastery over the senses; two, control over the mind; three, maintaining perfect bodily health. It is only when all these three requisites are present, that man can achieve his aims. If today man fails to achieve even petty objects, it is because he is deficient in all these.

To acquire these three, man has to practise Dharma, as laid down by the sages. The Veda declares- "Yatho abhyudaya nissreyas siddhih saa Dharmah" (that which is conducive to one's well-being here and the hereafter is Dharma). This means that in this world that which gives happiness and relieves sorrow here and the hereafter is Dharma. This calls for unity in thought, word and deed. This is true righteousness. Where there is no accord between what one thinks, says and does, his life is meaningless. It is by the harmony of thought, speech and action, that the

true worth of man is manifested.

The three H's which are needed most

The mere human form is of no use to the world. It is by his thoughts and actions that one's humanness is revealed. Hence, all the studies that are pursued should be related to the body, the mind and the Spirit. Today's education stops with the concern for the body and does not proceed upto the heart. People speak about Education in Human Values (EHV). In my view, what is needed is not EHV but 3HV---education which embraces Head, Heart and Hand.

Students should reflect on the human values. One who pursues knowledge in the world may be a student or a scholar. But he cannot become thereby a jnani (a man of wisdom). There is a big difference between the scholar and the jnani. Ravana has mastered 64 categories of knowledge while Sri Rama had studied only 34 categories. Although Ravana had studied more subjects than Sri Rama, Valmiki described Ravana as a murkha (an irrational person). Why was Ravana dubbed as murkha ? Because despite his mastery of all skills and arts, he was a slave of his senses. The one who is a slave of his senses is a fool who has lost his reason. Rama was not dominated by his senses. He was their sovereign.

The difference between Rama and Ravana can be seen in three aspects: Sarva loka hithe Ratah (one who rejoices in the welfare of the whole world); Jnana sampannah (endowed with all wisdom); Sarve Samudita Gunaihi (one who is filled with all the virtues). Rama promoted the welfare of the world by adhering to Truth and setting an example in righteous conduct. Hence, the supreme importance of upholding truth should be recognised. Everyone should try to keep his promise and live upto what he says. The simple motto: "Truth is vital to speech", contains a profound message. All of you tend to speak a great deal. How much truth is there in your speech? This is the first lesson students have to learn. Without truth, what you speak has no value. Moreover, truth has to be spoken for the welfare of the world. Learn to lead a worthy life

The educated persons of today are concerned solely about the well-being of themselves and their families and have no interest in the welfare of the world. Education should aim at making a person take pleasure in promoting the well-being of all people. After birth, as a person grows, he develops associations with relations, friends, teachers and many

others. It is through these numerous relationships that one's human qualities develop. Without these associations the lone individual would remain at the animal level. One's human nature is developed by society and contacts with kinsmen, friends and others. You have to show your gratitude to all of them by striving for their well-being.

From this, you have to proceed to the acquisition of a wide range of knowledge. This is what is meant by the statement "Awareness is life." Confining your interests to a few subjects will result in narrow-mindedness. To acquire a wide outlook and have comprehensive knowledge of men and things, you have to cultivate many good qualities. Teachers today confine their teaching to imparting knowledge and skills useful for earning a livelihood. But they do not teach anything about life itself, how it should be lived and the basic goals of life.

Learning to earn an income is not a great thing. Learning how to live worthily as a human being is what is essential. Teachers also should concern themselves about the essential meaning of life and teach the students about the basic truths about life.

Students today are seeking education not for the sake of knowledge but as a means to earning money or wielding power. This is not true education. It is the discovery of one's spiritual essence that constitutes real education. All the evils that we witness in the world today stem from a perverted system of education. The so-called educated persons have no control over their senses.

Self-control is the only means to real bliss

The primary need is for the development of self-control among students. They must be able to remain firm in their minds and unwavering in their outlook in any circumstance. This can be achieved only through spiritual discipline, which is also the means to real bliss. The world is in sore need of spiritual discipline. Spirituality is essential even in the pursuit of science. If you look at the orderly movements of the stars and planets in their respective spheres, you can see that; only a divine power can ensure such order in the Cosmos.

The gravitational pull of the earth is evident when an object falls, but the force of gravity is not visible. Likewise there are innumerable invisible divine forces operating in the universe. Because they cannot be seen, their existence cannot be denied.

Another fact to be noted is the way in which balance is maintained in Nature. If this balance is

upset, there will be many untoward consequences. During the last World War, millions of men died in battle. After the war, the babies that were born were nearly all males. The reason is that the balance in the sex ratio has to be maintained in the Divine scheme of things. The Divine operates in this manner to preserve the Cosmic order. When this order is disturbed the world is in peril. Forgetting the role of the Divine and losing himself in the worldly pursuits, man is forfeiting his basic human estate.

Divinity underlies all creation

It should be realised that it is the power of the Divine that enables one to see, to speak, to move and to think. All the powers of the sense organs are derived from the Divine. Man in his conceit may imagine that he is the doer. This is the result of ignorance and folly. You have to ascertain what it is that underlies all creation, which is responsible for their existence. The answer is Divinity. Without faith in the Divine nothing can be achieved. There is no need to seek a reason for this faith. It has no reason or season. It is beyond reason, like the love of a child for its mother. The child loves the mother for the only reason that she is the mother. When one is asked why he has faith in God, his reply should be: "Because he is my God."

You should develop such confidence. Only with such firm faith can you realise God. And that firm faith can considerably enhance your strength.

There are elements today who undermine whatever little confidence the students have. The students are innocent; their hearts and minds are unpolluted; they are selfless. But some interested persons infuse doubts in their minds. Some parents and some teachers are to be blamed. When teachers address the students, they must try to strengthen the faith of the students by their example. When a teacher's conduct is at variance with what he teaches, how can he serve as an example? When teachers call for discipline among the students, they themselves should adhere to discipline. If the teachers conduct themselves well, all will be well with the students.

Improve your mental balance as you grow

An ironic aspect of education today is that as a boy advances in education, his character goes on declining. Children in the primary school observe perfect discipline and are well behaved. As they progress towards the secondary school their purity and discipline suffer. By the time they

reach the university, every thing becomes topsy-turvy. As they grow in years, they lose **selfcontrol**.

What is the reason? As they grow in years, their mental balance is upset and they lose

steadiness of mind and self-control. The older boys have a harmful influence on the younger

ones. Hence, it is most important that the senior students should correct themselves and set a good example to others.

Everyone should bear in mind that all the regulations and discipline that have been prescribed for

the students are conceived solely in their own interest. Only those who are prepared to abide by

these rules and regulations deserve to be here.

The role of teachers and parents

Then, there are the teachers. They become parents of children in due course. But that is not

important in itself. They should become ideal parents. If teachers fail to bring up their own

children in an exemplary manner, how are they going to mould the other children who come

under their care? The children of teachers have been found to behave improperly.

Many parents spoil the children when they come home for the holidays. Whatever discipline the

students had cultivated at school or college is undermined at home.

Many parents tend to pamper

their children and spoil them as **Dhritarashtra** did. Parents may commend what is good in their

children, but they should not hesitate to chastise them when they go astray. It is because of the

excessive indulgence shown by parents that many students are spoilt. Nor is that all. When a boy

comes home and keeps up his spiritual practices, the parents rebuke him for his devotion and tell

him that there is time enough for him to observe such practices in his old age. Parents of this type

who undermine the seeds of devotion in their children are modern versions of **Hiranyakasipu**

(**Prahlada**'s father).

Parents should see that the children are kept on the right path at all times. The students, for their

part, should make it clear to their parents that they will not give up on any account the good

things they have imbibed in their educational institution. When the children recite at home a

prayer, before taking food, as they do in their hostel, they are sometimes ridiculed for observing

such a practice. The boys should have the courage to tell their parents that the prayer is being

said as an expression of gratitude to the Divine who is the provider of all things. You should not

give up the practice, if you cannot persuade your parents to do so.

Students should develop into

such exemplary persons. Be respectful towards your parents, but do not hesitate to tell them what

you feel to be right in all humility and reverence.

Mere book knowledge does not constitute education. Nor does it mean the ability to juggle with

words. Education means broadening the heart. It implies development of control over the senses.

It should make one seek to promote the good of the world. It should serve to instill all good

qualities in the student. An education that is devoid of such qualities is worthless.

Excessive talk is responsible for students losing self-control and failing to acquire good qualities.

Even the power to discriminate between what is transient and what is permanent is lost thereby.

One does not know how to behave towards elders and strangers.

Restraint in speech develops mental agility

The effect of excessive speech on the behaviour and mental faculties of people was the subject of

research in the Columbia University. The experiment was conducted in a primary school for

twenty five years. The students were grouped separately in batches of ten. Those students who

spoke the least were offered prizes. Tests were conducted on students indulging in excessive talk

and those observing silence or reticence. It was found over the years that the intellectual abilities

of students observing restraint in speech were of a high order. There was purity in their speech.

They had a broad outlook. They developed enquiring minds. They had a high degree of

discrimination.

In the case of students indulging in excessive speech, it was found that their memory power was

weak. They were narrow-minded. They lacked discriminating power.

The result of the experiment testified to the wisdom of the ancient **rishis** who betook themselves

to the forest for silent contemplation. Everyone of the practices of the ancient sages was designed

to lead men to the highest stage. Remember that through restraint in speech you can develop mental agility.

Maintain uniformity in behaviour

Wherever you may be, whether in the college, or the hostel, or outside in your homes, you have

to observe the same discipline and the same correct behaviour. That alone is genuine discipline.

To behave in one way in the presence of Swami and in a different way when away from Swami

is utterly unbecoming. Maintain uniformity in behaviour wherever

you are.

Study well, but see to it that you make good use of knowledge you have gained. Realise the

distinction between the scholar and jnani (man of wisdom). When you practise what you have

learnt, the joy you derive from it is much greater than what you got from the study. The man who

practises what he has learnt is a jnani (a wise man). The man who merely shows off his book

knowledge is a pedant. You must become wise men as well as scholars. Then you become fit for

realising the bliss of the Spirit ("Inaanath evatu kaivalyam").

Consider well why you have chosen to come to this Institute when there are so many other

Universities. Here we have in addition to academic education the accent on Samskara (spiritual

discipline). Elsewhere there is education but not refinement of the Spirit.

Refinement should follow education

Only the combination of education and spiritual refinement can bring out all the qualities in a

human being. Samskara means getting rid of all the bad qualities, bad habits and bad thoughts

and developing good qualities, good thoughts and good actions. You should aim at goodness and

not greatness. You may show respect towards the great. But you must revere and love with all

your heart the good. The good are adored and loved wherever they may go. The great may be

shown deference. Don't be concerned about greatness. Cultivate love. Become the very embodiment

of love. Then you can share that love with one and all.

Students! The Vice-Chancellor spoke about the importance of discipline. Whether you like it or

not, you have to observe discipline. In due course it becomes a righteous habit. A child in the

beginning does not like cooked food. But as feeding goes on, the child gets used to the food and

even relishes it. Likewise, by regular practice, you get used to a life of discipline and even enjoy

it. It is through regular practice that you achieve tranquillity.

In the pursuit of your studies, do not confine yourselves to the prescribed subjects. In addition to

these special subjects, you have to acquire general knowledge and common sense.

Develop firm faith in God. All the ills afflicting the world today are due to the loss of faith in

God. Why has man lost peace of mind? The reason is two-fold' One, indifference to what he has;

two, craving for what he does not have. Man does not make proper use of what he has. Why

should he hanker after what he lacks? One should be content with

what he has got and should not

worry about things he does not have. Then alone he can be happy. This is true education.

Inaugural address to the students and teachers of Sri Sathya Sai Institute, at the Institute

Auditorium, Prashanthi Nilayam on 15-6-1989.

God has four qualities and it is only when you cultivate them that you can understand Him. They are: Love, Beauty, Sweetness and Splendour. The development of Love is enough to add unto you the other three. When you are full of Love for the Divine in all creation, that stage is Beauty; when you are immersed in the sea of Universal Love, you reach the acme of Sweetness; when your mind loses its identity and merges with the Universal Mind, then there is Splendour indescribable.

BABA

11. God's response

DEAR students! The sandalwood tree without any feeling of bitterness, imparts its fragrance

even to the axe that fells it. Divinity responds in the same manner.

Some persons, blinded by

their ignorance, arrogance and folly, may say all sorts of things about God. They may even

imagine thereby that they have assailed God. But God remains totally unaffected. Even to such

bad and evil-minded persons, He offers His blessings and benediction.

Good and bad are obverse and reverse of every object. The citizens of Ayodhya had great love

and devotion for Sri Rama. However, despite all their entreaties, appealing to him to stay in

Ayodhya, Rama decided to leave for the forest. When Rama did not respond to their appeals, all

their love and devotion turned into bitterness and resentment. "We used to think that Rama's

heart was sweet as nectar. We felt that this heart was soft as butter. We could never bring

ourselves to think that he would be so hard-hearted." Such were the bitter feelings of the citizens

of Ayodhya. This was the reverse of what they had felt about Rama earlier.

Good and bad exist in every object

Every object carries with it good and bad, gain and loss, the praiseworthy and unworthy and

similar pairs of opposites. Separation and association are both causes of sorrow for the devout.

Separation from good persons causes sorrow. Association with bad people is distressing to them.

The most important sadhana for man is to seek the company of the good and eschew association with the evil-minded.

Men today seek the fruits of good deeds without engaging themselves in good actions. They wish

to avoid the consequences of sinful actions while indulging in such

actions. If you want to avoid

the results of bad deeds, you should avoid such actions. If you desire the fruits of meritorious deeds, you must do meritorious acts.

Man should develop the qualities of love and forbearance. Love grows by giving and forgiving.

Selfishness grows by getting and forgetting. Students! You should realise even at this tender age

the infinite preciousness of life. There are innumerable things which you have to learn in life.

You must make good use of every minute of your time. See that your hearts remain pure and unsullied.

Lord **Dakshinamurthy** conveyed His message through silence. He seldom resorted to speech. By

mere sight He could impart the profoundest truths about the universe and the Divine. On one

occasion, in the course of his travels, He reached the shore of the ocean. He was delighted to

listen to the **Omkara** vibrations coming from the ocean. The ocean represents the **Sabda**

Brahmam (primal divine sound). It symbolises the grandeur and majesty of the Divine.

Dakshinamurthy drew a lesson from the endless waves reaching the shore from the ocean. He

noticed that as soon as some rubbish fell on the ocean, it threw it out on the shore by a series of

waves without retaining it even for a brief moment.

Dakshinamurthy questioned the ocean:

"How selfish you are! You are boundless and fathomless. Can't you make some room for this

poor stuff?. It is highly selfish on your part not to tolerate this poor thing despite your vastness."

The ocean gave a fitting answer: "Lord! There is nothing unknown to you. If today I allow this

piece of dirt to remain with me, ere long I will be filled with flotsam and jetsam and my entire

form will be changed. Hence from the very beginning I have to cast off anything that is dirty and

polluting. Only then I can remain pure."

Stand up for truth

Likewise every person should keep out even the smallest bad thought the moment it seeks to

enter the mind. To treat it as small and inconsiderable would mean allowing such things to enter

the mind and in due course fill it entirely. In the process, the entire nature of the person is

changed. His human essence is undermined. Hence every effort must be made to keep out all bad

thoughts and feelings and promote human qualities as much as possible.

Through very small effort great things can be accomplished. A huge

serpent can be destroyed by

a large number of small ants. Do not consider yourself small. Seek to acquire the strength and

determination to carry out your duties. In the world, difficulties crop up from time to time.

Jealousy towards one's betters is quite common. Crows have animus against the cuckoo. Cranes

jeer at swans. But neither the cuckoo nor the swan is worried. The world has many such envious

beings. Do not allow yourself to be overwhelmed by such experiences. You have to confront

them boldly and stand up for truth.

Discourse to the students at **Prashanthi Mandir** on 18.6.1989 as Chancellor of **Sri Sathya Sai**

Institute of Higher Learning.

Young people do not realise the value of health and strength they enjoy during their years of youth. They should learn to lead purposeful, unselfish lives even while they have the benefits of youth and health, instead of dissipating all their energies and talents in the pursuit of sensuous objects and evil desires.

BABA

12. Experiencing the Omnipresence

THE SPRING that has gone, will come again. The waning moon will wax again. But one's youth

and the flowing water in a river will not come back. It is essential for students in the precious

period of their youth to cultivate pure thoughts and good habits.

Among the gifts of God, time is

the most important. Only when time is properly utilised in sacred acts will the body and the

deeds get sanctified.

At present, half a life-time of man is spent in eating and sleeping.

Much of the remainder is

wasted in useless talk and simian pranks or in back-biting and slanderous gossip. Little time is

devoted to thinking about how he can improve himself or serve others. No attempt is made to

understand the purpose of life, despite the preciousness and sacredness of human birth. Man has

to discover, as enjoined in the **Bhagavatam**, how he can get back to the source from which he

came. This is the natural destiny of all beings. The secret of human existence is to know how to

make the best use of time to realise one's Divine destiny.

Modern man has no idea of sense-control. He has no conception of self restraint. He leads the

life of a libertine. This kind of licentious living can only result in degradation and ruin.

The aim of sense-control is to achieve one-pointed concentration. It helps also to steady the

mind. Without mental steadiness man gets **dehumanised**.

Three things are essential for every one recognition of the goal,

understanding the truth (about human life) and realising the Eternal. Today, students should realise the importance of the goal they have to aim at. Ignoring the goal students are leading aimless lives without achieving peace or joy. In spite of being near to the Divine, they are forgetting the Divine and taking to wrong paths. However many years they may have studied here, there is no change in their thoughts and behaviour.

The Lord and Maya are twins

This is because they have not really understood spirituality, though they profess to know all about it. It is because they are completely wrapped up in the body-consciousness, they cannot grasp the nature of divinity. The body consciousness is the product of Maya (illusion) or ignorance. It is not easy to get rid of this Maya.

There is a story to illustrate the hold of Maya. Once, **Bhagavan** summoned Maya and told her!

"Maya! I am acquiring a great deal of bad name on account of you. Every man blames God as **Mayopadhi** (wearing the disguise of Maya). I am getting into disrepute because you are always following me. Hence do not any longer remain with me. Get away from me." In all humility,

Maya bowed to the Lord and said: "**Oh** Lord! I shall certainly carry out your command. But, please tell me any place where you are not present and I shall go there." The Lord had a hearty laugh and said: "There is no place where I am not present. You and I are twins. I put you this poser only to get your reply."

Every individual today declares that God is omnipresent. But no one conducts himself as having realised the truth of this omnipresence. It is not clear whether they are using this word with any understanding of its meaning or experience of its truth or out of ignorance. Every student similarly speaks breezily about Swami's omnipresence and omniscience. It may be based on book-knowledge.

Omnipresence and self-control

God's omnipresence is certainly true. But one gets the right to speak about it only when he has experienced it at least to a small extent. Even if a few drops of nectar are swallowed, a modicum of purity may be achieved. Of what use are **potfuls** of nectar which remain untouched? Hence, one should strive, in however small measure, to experience the omnipresence of God. Merely talking about it would amount to practising a deception on God. It is a

grievous sin.

Some high-souled beings have striven to experience the omnipresence of the Divine. But the prevailing educational system cannot enable any student to get this experience. This is because

they have lost the capacity to control the senses, which is the prerequisite for experiencing the

Divine. The first step is control of desires. There must be unity in word and deed. You have also

to enquire by what means you can experience the omnipresence of the Divine.

Take the example of a tree. One fruit cannot nourish another. All fruits are nourished by the tree.

The tree is sustained by its roots. It is only when you look after the roots, you will have the tree

and its fruits. When you nourish the roots by supplying manure and water, the tree comes up

well. Likewise, it is only when you realise that the entire cosmos is sustained by the Divine that

you can experience the omnipresence of the Divine.

The three spiritual giants

In the **Andhra** country, there were three "**Rajus**"--**Potharaju**, **Thyagaraju** and **Goparaju**. All the

three were spiritual giants. **Potharaju** is **Pothana**, the great author of the Telugu **Bhagavatam**.

Seeing the extreme poverty of **Pothana**, his brother-in-law, **Srinadha**, appealed to him to dedicate

his **Bhagavatam** to some ruler who will reward him with material riches. **Srinadha** said that by

dedicating his work to **Sri Rama**, **Pothana** was getting no visible benefit and was steeped in

poverty. **Pothana** felt that rather than seek material rewards from petty earthly rulers, it was far

better to dedicate his work to God even if it meant living a life of penury. He declared that he

would not choose to live on the largesse of proud and unrighteous rulers. He preferred to lead a

godly life as a farmer living on the fruits of his toil. Because **Pothana** chose to dedicate his work

to the Lord, his **Bhagavatam** has earned undying fame. From the moment he started composing

the **Bhagavatam**, **Pothana** recognised that it was entirely the work of **Sri Rama** and should be

dedicated to Him as a pious offering. He regarded **Rama** as the inspirer, the writer and enjoyer of

the poem. **Pothana** told **Srinadha** that God was the Lord of everything in creation--the creator, the

protector and destroyer. "Instead of offering the work to the Supreme Lord, it is not fitting to

dedicate it to worldly men clothed in pomp and pride," he said.

Coming to **Thyagaraja**: Seeing the plight of the saint-composer, the **Raja** of **Tanjore** sent him

many valuables in a palanquin. Looking at these presents, **Thyagaraja** smiled and prayed to his mind to declare truly whether these treasures would bring him real happiness or the constant vision of **Sri Rama**. He felt that proximity to **Rama** was his greatest wealth and turned back the presents sent by the **Raja**. **Thyagaraja** lived **upto** his name by renouncing all worldly things. He declared that God alone was all that he needed and he sought nothing from anybody. God is the supreme protector of all. The third devotee is **Goparaju**, who worshipped **Sri Rama** installed in the **Bhadrachalam** temple. He offered all his earnings and possessions to **Sri Rama**. He devoted even the dues collected by him as a revenue official to constructing the temple for **Rama** and making ornaments for the deities in the temple. When the **Thanisha** harassed him he declared that he had offered everything to **Rama** and nourished no desires of his own. "I have surrendered to **Rama** totally," he declared. These three saints had recognised the omnipresence of God. They firmly believed that God is the supreme protector of all. They are verily **Bhagavathas**----devotees of God. Many who claim to be devotees today are not real devotees at all. 'The so-called devotees are only seeking external security--security from the authorities, from marauders, and similar external dangers. These are mercenary devotees and not genuine devotees. The **Bhagavathas** of the old days lived a care-free life, placing their full trust in God as the supreme protector. Because of this faith, they were fully competent to declare that God is omnipresent. Those who use that epithet today are simply mouthing what seems expedient for the occasion. You can find God everywhere today, but you can find few true devotees of God. Today's devotees are not devotees who have totally surrendered to God. A sinner's corpse Once a traveller going on his journey approached an ashram near which there was a cemetery. He sought shelter in the ashram from the heat of the day. The Guru of the ashram was giving a talk to his disciples. The traveller welcomed the opportunity to listen to a sacred discourse. At sunset the Guru and the disciples came out of the ashram. They saw a strange spectacle and the disciples asked the Guru what was happening. The Guru smilingly said that what they were seeing was a corpse which jackals and dogs were trying to carry off.

They had dug up the body that was buried in the morning and were trying to make a meal of it. Just then a big jackal came there and conveyed some message to the other jackals. Immediately all the jackals abandoned the body and retired into the jungle. The disciples asked the Guru why the jackals abandoned the body that had come their way. The Guru meditated for a time and then explained to the disciples the reason for the strange phenomenon. The Guru said: "The life-story of this corpse is a remarkable one. This man during his entire lifetime had not listened to the words of elders or the name of God. Even if he heard something, he never cared to follow them. He never did any good deed in his life. His eyes never turned towards anything holy. His hands were never used for anything sacred. He was greedy after other people's wealth, but never once fed a hungry man in his life. His feet never went to a temple or any holy shrine. The elder jackal which came to the cemetery told the other animals that the dead body of such a person was unfit for consumption even by animals. The sins of the dead man would infect them also if they touched the body of such a sinner. The jackals abandoned the body on getting this warning." The moral of this story is that we should not think that it does not matter what happens to the body after death. Even the body should be sanctified and for that purpose good deeds should be done during one's lifetime. Every limb of the body should be devoted to sacred purposes. A body that has not been sanctified in this way will be despised even by jackals. Remember the preciousness of the human body that has been given to you. Use it for rendering service to others. See that every organ in the body is utilised for doing sacred acts. Duty of senior students There is an appropriate time for doing anything. Krishna chose **Kurukshetra** battlefield for imparting the message of the **Gita** to Arjuna, though they had been moving together closely for many decades. Remember that Swami knows all that is happening though He may appear as if he knew nothing. Recognise the difference between the Divine and the human. Divinity, although all-knowing and all-powerful, acts as if, It does not know anything. The human being, though he is totally ignorant and incompetent, pretends to be all-knowing and all-powerful. Students should realise that Swami knows all about their

misbehaviour. Because individual

warnings in the past have had no effect, Swami has chosen to reprove them in public. Most of the

students are well-behaved. It is the few undisciplined spoilt ones who are setting a bad example

to the rest. If they do not reform themselves, they have no place in this Institute. We are not

concerned about numbers. We are content, even if we have a few good students.

Aim of **Sai** Institute

This Institute has been established for rejuvenating the nation and promoting the **Dharmic** way of

life in the country through a generation of righteously educated students. It has no commercial

aims. You must see that the good name of the Institute is preserved.

Each one should examine

himself. The senior students should be exemplary in their behaviour.

If all of you behaved well,

what a change would there be in the world!

I am devoting 75 percent of my time to the students and giving only 25 percent to the devotees

from all parts of the world. Realise how much love I am lavishing on you. If you waste this

sacred opportunity, you will not get it again. Conduct yourselves as the children of one mother.

The elder students should be an inspiration to the younger ones. Be more concerned about

acquiring good character than getting degrees. When parents and teachers are indifferent to their

responsibilities, Swami cannot evade His obligation to highlight your lapses and to correct you.

The good students will be helped in every way. But the bad ones will be given no quarter.

Always bear in mind that the **Sathya Sai** Institute is a sacred institution. It has been set up for

promoting the welfare of the world. Only good students can serve to improve the nation. We will

be content even if we have a handful of them.

Discourse in the **Prashanthi Mandir** on 19-6-1989, in the course of a series of discourses

delivered to the students of the **Sathya Sai** Institute of Higher Learning.

No one who is filled with pride and conceit is fit to wield power. It is only the person who is imbued with humility and appears to be not very knowledgeable that is fittest to wield authority. Hanuman is an example of such a person. Although he was endowed with enormous prowess, he appeared as a simple person. This humility enabled him to leap over the ocean. Socrates, who was hailed as the wisest man among the Greeks, always professed that he knew nothing.

BABA

13. The four qualities

IN **BHARATIYA** culture, the four goals of human existence---

Purusharthas--have been

declared to be: Dharma (Righteousness), **Artha** (earning of wealth),

Kama (fulfilment of desires)

and **Moksha** (Liberation). It: may not be possible for all human beings to achieve these four goals.

There are four qualities which man has to develop if he is to pursue properly the four

Purusharthas. These are very necessary for students today. It is the failure to understand these

four requisites properly that has been the cause of many grave consequences. These four are:

Maitri, **Karuna**, **Muditha** and **Upeksha**. These are four important qualities required by everyone.

The characteristics of each of these qualities have not been rightly understood or explained. For

instance, **Maitri** (friendship) is regarded as mere friendliness. What is friendship? Whom should

you befriend? How is one to be friendly? These aspects have to be understood. One should not

cultivate friendship with all and sundry. Friendship should be cultivated only towards those who

are one's equals in age, status, culture, **etc.** Friendship with those above or below one should be

avoided. This is the true meaning of friendship. When you try to befriend those above you in

status **etc.**, they may try to **patronise** you. When you do not like to be lorded over, the friendship

will break. When you develop friendship with those below you, you may attempt to boss over

them. When they do not acquiesce in this, the friendship will break up. Therefore friendship will

be enduring only when it is as between equals in age, wealth, status, **etc.**

Karuna, **Muditha** and **Upeksha**

Karuna (kindness or compassion) Kindness should be shown towards those who are in a lower

position than ourselves in respect; of age, wealth, health, status, education, and the like. Only

then compassion becomes meaningful and valuable. Kindness justifies itself in such cases.

Muditha (appreciation)' This quality relates 'to the attitude to be shown towards those who are

better off than you. You should feel happy when you see such persons. They may look wealthier

than you or better placed than you in position and possessions. You should feel happy on seeing

them. You should rejoice at the sight of persons holding higher positions or scoring higher

marks. **Muditha** means freedom from envy and feeling happy over the better fortunes of others.

Upeksha: There are two terms **Apeksha** (liking) and **Upeksha** (dislike or disinterestedness). We should have no liking for those who indulge in bad deeds or entertain bad thoughts. They should be kept at arm's length. Keep away from all those who are filled with bad thoughts, indulge in bad talk and bad actions. This is **Upeksha**. If you cultivate these four qualities, you do not need any other goals in life. Friendship with equals, compassion towards the lowly, rejoicing in the good fortune of those who are better off and keeping away from the wicked--these are the true objectives to be pursued in life. It is because of the failure to observe these directives that the quality of life has deteriorated. Maintain two-fold purity. Everyone has to observe purity in body, dress and manners. This is external purity. This is not enough. The mind also has to be kept pure. The thoughts should be clean. It is necessary to maintain both external and internal cleanliness. How is internal purity to be achieved? It is easy to maintain external cleanliness by washing and removing the dirt. How is one to recognise internal impurity and try to remove it? There is only one way. That is to recognise that in all beings, from the smallest insect to the highest, there is God. This awareness will make the mind pure. You must have the conviction that the Divine permeates everything and is present everywhere. The infinite, universal Spirit is omnipresent. No one can determine what is good and what is bad in this all-pervading Cosmic spirit, because it is one without a second. Only a person with body consciousness can make such distinctions out of ignorance. For Divinity there are no such distinctions and no one can attribute such qualities to the Divine. The containers and the contained. Here is an example: There are a number of pots made of clay, wood, copper, brass, silver and gold. They are filled with water. The reflections of the sun can be seen in the water in all the pots. Is it possible to say that the reflection of the sun in one pot is good and that in another is bad? The value of the pots may vary. But can any value be given to the sun's reflection in each of them? The pots are products of nature. The sun is transcendental. The pots can vary in quality. But the sun is incomparably pure. He symbolises the Infinite Spirit. Every living being is an image of the Supreme. Without a vessel, water cannot be contained.

Without water the sun's image cannot be seen.

In a human being, the mind represents water. The body is the container (Vessel). The **Atma** (Spirit:) that dwells in the body corresponds to the reflection of the sun. The **Atma** that is present in all beings is one and the same. The differences between them relate to the bodies (the containers). Enquiring in this way, it will be found that defects in quality relate to the-bodies and the mind and not to the Spirit. The water in one vessel may be muddy, in another it may be turbulent and in yet another it may be pure and still. The reflection in the water in the first may be regarded as **Tamasic**, that in the second as **Rajasic** and the one in the third as **Satwic**.

What, then, is it that has to be kept pure? It is the mind, which has to be purified by the removal of **Tamasic** and **Rajasic** qualities. How is this to be done? By getting rid of two bad tendencies.

One, trying to cover up one's faults; two, searching for the faults in others. The mind can become pure only if these two traits are got rid of. Only those who are conscious of their own defects and

who seek to recognise the good in others can make their mind pure and steady.

Students should realise that the relations between Swami and the students will depend on the intensity and sincerity of the students devotion. Here is an example.

As you go along a road, you find on one side a tree rich in foliage and in full bloom. Across the road, on the other side, you notice a paddy field in which the crop is withering. What is the reason for this difference? In the case of the tree, the roots have gone deep in the ground and they can supply water to sustain the tree. In the case of the paddy crop, the field has not been watered for two days and the crop has withered because the roots have not gone deep and have not received any water.

The one who is filled with deep devotion for God will experience great bliss. The one whose devotion is surface-deep will have no contentment. Each of you should examine how deep and sincere is your devotion to Swami.

Discourse at **Prashanthi Mandir** to the students of **Sri Sathya Sai Institute of Higher Learning** on 20-6-1989.

14. The One and the Many
MUSIC, which is invisible, is one, but the **ragas** (melodies) are many. Each raga has a unique form of its own. Likewise, rasa (taste) is one, but has a variety of

forms. In Indian musicology,

64 different **ragas** are listed. They are called **Chatusshashti** (64).

However great a musician may

be, even if he be **Narada** or **Tumburu**, the celestial singers, if he were to sing a single tune for

long, his music will pall on the audience. Hence a variety of **ragas** are required.

God, who is the embodiment of sweetness, manifests Himself in many forms. The Upanishads

have declared: **Raso vai Sah** (He is sweetness itself). He invests that sweetness with infinite

variety. **Prakriti** (Nature), which is made up of the three **gunas** (qualities).

Satwa, **Rajas** and **Tamas**--is one only. All the myriad colours, sounds, smells and tastes that we

witness have emanated from Nature alone.

How can God, whose manifestations are infinite, be described? The Vedas have declared: "From

which speech and mind turn back unable to grasp It (the Supreme)." To realise the Divine, the

only (easy) method is chanting the Name. There are, of course, many great ones who chant the

name of the Lord incessantly. There are many others who recite the Name for days, months and

years, but this effects no change in them. What is the reason for this? All their sense organs

function with the feeling: "I am the body." Those who utter the name of the Lord while being

immersed in the body consciousness cannot realise the Divine, however long their penance may

last.

One actor: many roles

People belonging to different faiths and cultures pursue various spiritual practices according to

their different backgrounds. When they find that these practices have not produced the results

they expected, out of frustration or disappointment they go after a different form of worship or a

different faith. Spiritual change cannot come merely by chanting a different name or even

adopting a different creed. Divine grace is not secured by a change of faith. It is the **mathi** (mind)

that has to undergo a change, not one's **matham** (religion). By merely changing the garments you

wear, you cannot acquire divine qualities. Virtues have to be cultivated. Only the person who

transforms his character can sublimate himself.

Here is a simple example' In a play one actor appears in the first scene as a beggar in tattered

clothes. In another scene he appears in the robes of a king. Later he appears as a minister. The

people in the audience may think that the beggar was a different

person from the one in the role

of the king and that of the minister. What is the reason? They go by the costumes worn by the

actors. A person is judged by his dress and his actions. But see how a dog behaves in relation to

its master. The dog recognises its master irrespective of the dress he wears. It acts on the basis of

the voice of the master. It would seem that a dog has a better sense of recognition than human

beings who judge men by external appearances.

Names and forms are artificial

Men today act on the basis of names and forms. These names and forms are artificial. Sound has

the quality of permanence. If the name of the Lord is chanted with due regard to the sound, the

name acquires spiritual power. The **Chinmaya** (higher consciousness) can be experienced in the utterance of the Divine Name.

Man is the embodiment of divine consciousness. Only when he is pure, he can experience that

consciousness. Through attachment to worldly pleasures man gets bound to the physical and

becomes oblivious to his essential divinity.

Man knows that God is the very embodiment of love. Only through the cord of love can God be

bound. But it is only when love is for love's sake that this cord can bind God to man. If love is

motivated by desire for worldly objects, God will be beyond our reach. You must become

embodiments of love. If you are merely loving, your love will be confined to a few. Only when

you become the embodiment of love can your love comprehend all. Only then will you realise

that it is the same God who is the Indweller in all beings.

Krishna defines the role of a leader

During Krishna's boyhood days he wanted to go to the forest with other cowherd boys to lead the

cows and calves for grazing. His mother said that he needed sandals for going to the forest when

he would have to walk over thorns and stones. Krishna said that the cattle had no shoes and he as

their protector should wear no shoes. He pointed out that the cows were selfless in giving their

milk to others and love of the cows and calves towards him was not equalled even by **Yasoda's**

love for him. Krishna set an example as to how a leader should behave in relation to those under

his charge.

Krishna considered himself as the leader and protector of the cows.

You may be a class leader, a

room leader, a party leader or a social leader, but a leader of any sort should set an example to

his followers and serve as an ideal to them.

In fact, every individual should aim at being an ideal person. Only then would his life be

purposeful and self-satisfying. Take the example of a farmer. Before growing a crop on his land,

he has to prepare the field, plough it, manure it, sow the seeds. When the seeds sprout, he has to

remove the weeds and protect the crop from birds and other **depredators**, only then can he reap the harvest.

A similar exercise has to be done in the cultivation of the heart by everyone. The heart is like a

field. It has to be cultivated properly. It should be filled with the water of love- It should be tilled

by the process of **vichara** (enquiry). Then the seed of the Divine Name has to be planted in it.

You must erect the fence of vigilance to guard it. You must protect the crop of devotion by

weeding out egoism. Only then you will reap the fruit of love for the Divine.

In the tree of every human life, there is the fruit of love. To enjoy this fruit, you have to remove

the outer rind so that you can get at the juice within. Take, for instance, an orange. To enjoy the

fruit, you have to remove the outer skin first. Then you have also to take out the seeds in the fruit

and the fibrous parts. You should consume only the juice. You should realise that life has been

given to you by the Divine so that you may enjoy this fruit of love. Get rid of ostentation and

pride. Remove the seeds of bad thoughts and bad feelings. Throw out the **mamakara** (acquisitive

impulse). Then you will taste the juice of love.

Realise your true potential

This is the type of **sadhana** which everyone should undertake. Each is a kind of cultivator. Every

heart is a field. This divine gift should not go to waste. What use is there in possessing land if

you do not cultivate it properly? This is a sacred land. But if it is allowed to lie fallow, it

becomes barren and nothing can be grown on it. Here is a boundless field, but you are failing to

grow the kind of crop that should be raised on it.

Your foremost duty today is to cultivate properly the precious and boundless land that has been

given to you. You do have the abilities required for this purpose.

Some students pray to Swami

to give them the strength to live up to Swami's ideals. When they pray like this, they imagine that

they do not have the strength at present. There is no need to give them this strength. It is already

there. You are failing to make good use of it, because you are not

concentrating your attention on

it. If you realise your potential, you will know how to make the right use of it.

Discourse in the **Prashanthi Mandir** on 21-6-1989.

The Grace of God cannot be won through the gymnastics of reason, the contortions of Yoga or the denials of asceticism. Love alone can win it, Love that needs no requital, Love that knows no bargaining, Love that is paid gladly, as tribute to the All Loving, Love that is unwavering. Love alone can overcome obstacles however many and mighty. There is no strength more effective than Purity, no bliss more satisfying than Love, no joy more restoring than Bhakti, no triumph more praiseworthy than Surrender.

BABA

15. Power of the Lord's name

ALL RELIGIONS have laid stress on purity of heart. They have also declared that without a

pure heart all spiritual exercises are valueless. How can purity of heart be realised if the mind is

filled with egoism? The body can be cleaned by water. But the heart can be cleaned only by

chanting the Lord's name.

Prahlada, who was the son of an Asura, **Jatayu**, a bird, and an animal like **Gajendra**, the Lord of

the Elephants, redeemed themselves by relying on the Lord's name.

As long as one is filled with

ego and relies on his own strength, the benefit of the Lord's grace will not come to him. It is only

when **Gajendra** declared that he knew no one other than God who could save him here or in the

hereafter that the Lord rushed to his rescue.

When **Draupadi** was being humiliated by the **Kauravas**, who went to her rescue? All the prowess

of her husbands could not protect her. She prayed to Krishna as her sole protector, as no relations

or others could come to her aid. Men may help to relieve ordinary difficulties in life. But in times

of grave crisis only **Madhava** (God) can save man. Believing in this, **Draupadi** prayed to Krishna

for succour. The faith in the Lord's name saved her.

Tulsidas hailed **Rama** as the protector of the universe and declared that the very name **Ra-aa-ma**

represented the three powerful deities, **Agni**, **Surya** and **Chandra** (the Fire-God, the Sun-God and the Moon-God).

Valmiki, who was a hunter in his early life, became a sage and the author of the immortal

Ramayana by meditating on the name **Rama**, taught to him by the Seven Sages. Association with

the saintly persons and the chanting of **Rama**'s name made him the **Adikavi** (the first poet).

The Lord's name is like a boat for a man crossing the ocean of life. It is supremely important in

the Kali Age. It has been declared that there is nothing greater than the name of **Hari** in the Kali

Age. By no other spiritual or religious practices can peace be attained in this age.

The Divine name can turn poison into nectar. It can revive a lifeless thing. It is surcharged with infinite power.

Mira was so deeply immersed in chanting the name of Krishna that she was totally unmindful of

where she was going and what others thought about her. Those who have firm faith in God

should not bother about what others thought or said about them.

They should adhere to their

practices regardless of what others felt.

This applies to students when they go to their homes for the holidays, when some persons might

comment about their uttering prayers before they took their meals.

They should have the courage

to practise what they knew to be right. They must be afraid to commit sin, but have no fear at all

in chanting the name of God. The Lord's name will protect them **upto** the end of their lives even

when all others desert them. You must practise chanting God's name from now on because no

one can say when the end will come.

Discourse at **Prashanthi Mandir** on 22-6-1989.

The deepest yearning of man is to experience the One, the Basis, the Being that has Become. From east and west, from south and north, you have come in thousands and are now One in this

Poorna Chandra Auditorium, feeling a blissful spiritual Unity. Be aware of the One which manifests as the many. That is Divine Life. Aspire for such a life, not simply for long life. Aspire for the Bliss that the awareness of the **Atma** can confer, not for the pleasure the objects of the world can give.

BABA

16. A rare opportunity

MAN'S life is like a garland, with birth at one end and death at the other. Between the two ends

are strung together flowers of all kinds--troubles, worries, joys, sorrows and dreams. Few men

are aware of the string that runs through all the flowers. Without the string there can be no

garland. Only the person who recognises the string can become a real man. This string is called

Sutra or Brahma-Sutra (The Divine String). The Divine **Atma** principle is the string which is

found in all human beings and which is the source of all the potencies in them.

Bharat, which was the home of spirituality and a treasure-house of supreme wisdom, is today in

the grip of demonic forces revelling in falsehood, chicanery, violence and wickedness. Out of the

conviction that, in this crisis, only students can help to bring about peace, integrity and goodwill,

we established educational institutions.

Students! You must realise 'that those whom you regard as **elders**, leaders, persons holding

positions and people worthy of respect, were once students like yourselves. Today's students will

be tomorrow's citizens, administrators and respected leaders. Having regard to your future role,

you must use the present opportunity after assessing the merits and defects of the older

generation.

Spirituality and morality are like two eyes

You make intense efforts to acquire your degrees. You should make much greater efforts to

develop your character and integrity. Human life will be meaningless without morality and

goodness. You students should remember that **Sai-Matha**

(**Bhagavan**) feels a thousand times

more distressed when you fall back in spirituality and morality than what: your parents feel when

you do not fare well in your academic and scientific studies. Look upon spirituality and morality

as the two eyes of human existence.

Despite the striking progress in the fields of science and technology, there has been deterioration

in morals and social behaviour because of the growth of selfishness. Self-interest is predominant

in every action. If one's entire life is governed by selfishness, what happens to society? Every

individual has a responsibility to society, from which he derives so many benefits. Society is

based on the principle of mutual give and take. Your primary duty is to show your gratitude to

your parents, your kith and kin, your friends, teachers and others who have helped you in various

ways to make you what you are.

You must also realise that the source of true joy is within yourself and not in the objects of the

external world. When **Sita** was a prisoner in **Ravana's Asoka Vana**, none of the beautiful things

in the garden could give her any joy. But the sight of Hanuman, as a messenger from her Lord

Rama, gave her great joy because all her thoughts were centered on **Rama** and Hanuman sang the

glories of **Rama** and described how he came to adore **Rama**.

This shows that man cannot derive joy merely from things that are beautiful or from individuals

who are beautiful. Man derives joy from the objects he loves and not from other things. It is the

love that lends beauty to the object. Hence joy is equated with beauty and the sweetness of

honey. Anyone who seeks joy should not go after things of beauty.
The fountain-source of joy is
within himself. To bring forth that joy man should cultivate the
inward vision.

Manifest the divine power within
Students! There is a divine power that is inherent in every human
being. You must strive to
manifest it. Recognise that: all the knowledge you have been able to
acquire is because of this
divine power within you. You must cherish and foster that power.
Most people make use of this
power for selfish purposes to promote the well-being of themselves
and their families. It should
really be utilised for the good of the whole world. You should live
upto the **Gita** ideal:
"**Saravaloka** hithe **ratah**" ("Rejoicing in the well-being of all").
Recognise the divinity in you
and share that experience with all. Use the divine power in you to
cultivate virtues, which
constitute the essence of education. Lead a life which will earn for you
the love of the people
more than their respect.

Discourse in the **Prashanthi Mandir** on 24-6-1989.

Reduce the luggage you carry about, when on the journey of life.
Remember, all that is not 'you' is luggage! You are not the body.
So, the body is an item of luggage. The mind, the senses, the
intelligence, the imagination, the desires, the plans, the prejudices,
the discontent, the distress all, all are items of luggage. Jettison
them, soon, to make your travel lighter, safer and more
comfortable. Learn this lesson watching the great, who are humble
and simple. They are the elders whom you should admire and
follow. They are the people who bring forth your tears when they
pass away; there are others who bring forth your tears, when they
pass your way!

They are to be avoided.

BABA

17. The One in the many

WHATEVER man seeks to achieve, he has to rely on Nature. Nature is
not anyone's private
property. It belongs to God. Without the grace of the Lord no one can
enjoy the benefits of
Nature. Not realising this truth, some people embark on the
exploitation of Nature, out of
arrogance and self-conceit. This is highly misconceived.
Without the sanction of the Lord, man cannot achieve anything in the
world. The Divine is the
basis for everything. Man, however, is filled with the conceit that he is
the one who is doing
everything. This pride is the cause of his ruin. It is the cause of his
frustration and
disappointment. Man today is basing his life on reliance on Nature,
forgetting God. This is a

grievous mistake. You must place your faith in God, who is the prime
supporter of Nature, and
enjoy what Nature provides. Faith in God is the primary requisite for
man.

But how should devotion to God express itself?. Not in ostentatious
external forms like smearing
vibhuti, wearing a special dress or flaunting a **japamala**. Devotees
make a distinction between
personal duties and service to the Divine. They look upon worship,
meditation and the like as
Divine service and what they do for their families and friends as
personal duties. This kind of
division amounts to practising a deception on God. God is
omnipresent and subsumes all things.

Hence there is no meaning in making a distinction between one kind
of work and another.

Consider all acts as an offering to God

A policeman on duty wears his uniform and when he is off duty he is
in his own plain clothes.

He makes a distinction between his official dress and his "own"
clothes. This is all right from the
worldly point of view. But devotees should not make such a
distinction. Whatever work they do,

whether in their office or elsewhere, they should consider it as an
offering to God. In any
business in which you engage yourself, treat it also as God's work.

This is known as **Bhaava-**

Advaita (**Advaitic** attitude or attitude of oneness).

Next, you have the instance of people in different bodies, with
different forms and names. But,
irrespective of these differences, they are basically made up of the
same five elements--earth,
water, fire, air and ether. These elements are aspects of the
Paramatma (the OverSoul). Why,

then, should any distinctions be made in our activities between
different persons constituted by

the same common elements? Hence, together with **Bhaava-Advaita**,
you should have **Kriya-**

Advaita (the unitary attitude to work). This means that whatever
work you do should be

dedicated to God. All such actions become thereby sanctified and
divinised, they acquire the
unifying quality of holiness.

The next one is **Padaartha-Advaita** (non-dualism relating to objects).
When you begin to enquire
into the fundamental basis of all objects, you find that it is only one.

For instance, a cloth is made
up of threads, which are made from cotton. The common factor is
cotton. Distinctions are made

when the underlying basic unitary substance is forgotten. When
Bhaava-Advaita, **Kriya-Advaita**

and **Padaartha-Advaita** are properly understood, we can have a

vision of the basic Reality. Then
the omnipresence of the Divine can be experienced.
Yearn for the love of the Lord
Look at the modern attempts to understand God by concentrating on
exploring the secrets of
Nature. This is a wrong approach. The effort should be to realise that
Nature has come from God.
Only then God can be experienced. You have to turn your mind from
the mundane to the Divine,
from Nature to Nature's God. By getting immersed in evanescent and
impermanent worldly
concerns, people are polluting their lives. Admittedly the phenomenal
world presented by Nature
is true. The Spirit is also truth. Man's journey is not from untruth to
Truth but from a lesser truth
to a higher Truth. Truth is only one. That truth is God.
God can be realised only through love. Your devotion must be such
that God seeks you. Like a
child crying ceaselessly till the mother rushes to pacify it, like a calf
calling for its mother-cow,
like a forlorn wife praying for the return of her husband, the devotee
should feel the yearning for
His coming. **Uddhava** declared that only such yearning was true
devotion.

Students! **Bhajans** and **japas** do not constitute Bhakti (devotion). You
must yearn for the love of
the Lord. Along with your studies, cultivate devotion and spiritual
discipline. Spirituality is the
sumum bonum of education.
Discourse in the **Prashanthi Mandir** on 25-6-1989.
God is omnipresent. So do not act differently when you are away
from my presence. Be always and everywhere conscious of the
Presence. Be vigilant, even while engaged in little tasks. Maintain
silence, in the recesses of the heart, as well as outside. The **Gita**
says, God's hands and feet are everywhere. You can hear His footfall
only when no other sound hinders. Develop the awareness of
God, see Him and serve Him in every living being.

BABA

18. Man and the cosmos

BHARTRUHARI was a great devotee, a very wise person, a poet and
an ideal example to all
spiritual aspirants. Once he embarked on an enquiry into his failings.
He observed: "When I was
a man of little wisdom, I behaved like one who felt there was no one
equal to me and acted
recklessly. But thanks to association with sages and listening to their
wise teachings, I was able
to realise the truth about myself." Just as a specific medicine serves to
cure a particular malady,
the teachings of wise sages enable one to bring under control the
vagaries of the mind.

Why should anyone feel conceited? What are you in this vast

universe? In the boundless

firmament, the sun is a small star. The earth is a small planet, of
which Asia is a small part. In it,

Bharat is a small country and **Anantapur** is a district in it. You are in
a small room in **Prashanthi**

Nilayam. In relation to the cosmos, is there any reason for anyone to
feel proud about himself?

Such pride can only be the result of delusion born of ignorance.

If you explore in depth the true nature of the human condition, you
will recognise the various
aspects of its impermanence and mutability. In the vast universe with
its millions of stars, what is

the reason for divinity manifesting itself in the human form? Very few
care to recognise the truth

behind this. The highest wisdom is required for securing this
understanding.

Three kinds of knowledge

In the world today, knowledge about the universe falls into three
categories. (1) In terms of daily

life, there is factual knowledge based on perception. To treat facts as
truth and fiction as untruth

is practical knowledge. (2) In the second category are those who
regard the phenomenal world as

real and treat all that cannot be seen or heard as unreal or non-
existent. They regard Nature as

real and God as non-existent. (3) The third category consists of those
who make no distinction

between one thing and another and hold the view that the whole
universe is a projection of the

Divine and is permeated by the Divine. This is spiritual knowledge.

Doubtless, knowledge of the phenomenal world is necessary. But one
should go beyond it to

know the Eternal and Unchanging Reality. Once **Nehru** asked
Gandhiji why he was looking so

worried and depressed. **Gandhiji** answered that he was finding that
the education the young

people were receiving was making them hard-hearted. "What good
can such hard-hearted

persons do to the world? This is what worries me," said **Gandhiji**.

Modern education makes a man pursue what appeals to his mind and
not what is good for his

mind and soul. Even the heart which is soft and sweet by nature is
turned into a hard and

unfeeling organ. The sharpest intellect gets blunted.

Parents of children are anxious to see their children become scholars
rather than men of

character. Only those parents are worthy of esteem who desire that
their children develop good

qualities even more than academic distinctions. Education is not the
be-all and end-all of life. It

is only a part of life. Virtues are the backbone of life. The spiritual
path is the only means of

cultivating virtues.

The real meaning of freedom

In pursuing the spiritual path, one should not get disinterested or indifferent at any stage.

Devotion does not admit of rest or revulsion. Steadfastness is the sign of true devotion. Students should cultivate such devotion because they do not have sufficient control over their senses.

Students are inclined to regard freedom to act as they like as their primary goal. But this is not real freedom. Unrestrained freedom is enjoyed by the animals. But how should a man, an educated being, conduct himself?. Swechcha (freedom of will) consists of the two words Swa

and Ichcha. Swa refers to the Atma and Swechcha means acting according to the dictates of the

Spirit and not of the body. One must use one's discriminating power to decide whether a thing is right or wrong and act according to the dictates of one's conscience. That is true freedom of will.

Only then can one have self-confidence.

Gratitude is a cardinal virtue

Students must strive to acquire good qualities even more than academic knowledge. To

understand the nature of divinity, devotion is essential. Once there is firm faith in God one can face with ease all the vicissitudes of life. Every devotee has to have as his aides firm faith in God on one side and purity of character on the other.

Students! Gratitude is a cardinal virtue. You must be grateful to all those who have helped you in your lives. You may earn money by your efforts. There is nothing wrong. But it must be spent in righteous ways. Today one sees everywhere the worshippers of Siri (wealth) but few

worshippers of Hari. This is the irony of devotion today. Spiritual wealth alone is true wealth. It is not dependent on anyone's favour. Fire cannot burn it. Thieves cannot steal it. It will protect you like your life-breath. It leads you on the right path, Strive to acquire this spiritual wealth.

Then Bharat will become the moral leader of the world.

Discourse in the Prashaanthi Mandir on 26-6-1989.

Welcome disappointments for they toughen you and test your fortitude.

BABA

19. Prema and Bhakti

DEAR STUDENTS! God is the embodiment of Love. The Cosmos is permeated by the Divine.

Hence, the Cosmos is enveloped in love. Men in their narrow-mindedness are unable to recognise the nature of this infinite, all-embracing Love principle.

Man views love from three stand-points and experiences it in three ways. (1) Love relating to the body; (2) Love in relation to the mind; (3) Spiritual love.

Love assumes three forms according to the three qualities, Tamas, Rajas and Satwa. All the attachments and differences arising in the world, and the processes of birth, growth and dissolution, are based on love.

When you examine the nature of love, while coming together or experiencing separation, or in happiness and sorrow, the need for cultivating equal-mindedness in the different situation becomes apparent.

Love based on physical relation is considered by the sastras as Tamasic and as the lowest of the three types of love. It manifests itself as attachment to one's own kith and kin or possessions and is confined to a narrow circle.

The second category of love combines self-centered love with love for others for the purpose of gaining one's ends. These persons pretend to have love for their superiors or people in power and thereby seek to achieve their aims. They adore men of affluence or power and by their

obsequious service to them they try to win favours from them. This is Rajoguna prema (love that is prompted by self-centred urges.)

People with Satwic love are fearless

The third category is pure Satwic love. In contemporary conditions, this type of love is rare.

People filled with satwic love recognise that the same Divine is present in all beings, and consider that without love towards all beings life is meaningless. By their universal love, they proclaim the truth about the omnipresence of the Divine. Their vision is spiritual, as they see the

Divine in all beings. Such persons are fearless like lions, which roam about without any

apprehensions of danger from any source. The person with bodily vision behaves like sheep,

steeped in fear. The one who has acquired the spiritual vision has all his senses, mind and

intellect under the control of the Atma. There is no harm in pursuing one's worldly duties while

having Self-realisation as the goal of life. Young people must cultivate this spiritual attitude from their student days.

In the pursuit of the spiritual, one should not have any rewards in view. One who has mercenary

motives becomes a wage-earner. He cannot be a master. One who works for wages will not have

a deep interest in the work and what he does will not be pure or

perfect. He will only be a clockwatcher.

He considers himself an outsider in relation to his job. On the other hand, in his own

house see how his wife and children work. They receive no wages.

Their work is filled with love,

purity and earnestness. They are masters of themselves and work in freedom. One who prays to

God for something in return is like a wage-labourer. The devotee who regards God as his own

kinsman and serves the Lord is like a master of the household.

Conduct yourselves as masters

and not as mercenary employees.

Three paths of discipline

To develop this kind of devotion, three kinds of disciplines have been indicated. They are' (1)

The Matsya (fish) path. (2)The Mriga (animal) path. (3)The Kurma (tortoise) path. The fish can

live only in water. It cannot survive on land. The animal can live only on land and cannot survive

in water. The tortoise is an amphibian and can survive both in water and on land. The devotee

following the fish path practises his sadhana with concentration for the sake of himself and his

family. The devotee adhering to the animal path can practise his sadhana in solitude and not in a

crowd. One individual, for instance, who had a large family, sat down for meditation in his

home. As one child or another was disturbing him, he locked himself in a room and started

meditation. But he was disturbed by frequent knocks on the door by some one or other. He

betook himself to a forest and began meditating under a tree. But his meditation was disturbed by

the dropping from the birds on the tree. Disgusted with the disturbances at home and in the forest

he felt: that: the best thing was to end his existence. He was unable to realise that God was

present in everything and cultivate forbearance. He exemplifies the devotee with the Rajoguna predominant.

To be able to concentrate wherever one may be is the mark of the devotee with satwic quality.

Whether in the midst: of a crowd or alone, he is able to practise concentration. If anyone disturbs

his meditation, he looks upon the disturbance as coming from God and accepts it.

It is necessary to understand the deeper meanings of Vedantic injunctions. Today people tend to

go by the letter of the scriptures. The words of the scriptures should be interpreted and

understood in the context of the prevailing time and circumstances. Then their real meaning will

be clear.

Precept and practice should go together

For instance, persons who take a pledge to observe certain disciplines in all circumstances, fail to

do so when the circumstances are not congenial.

There is a story to illustrate this. Once all the deer in a forest held a conference. They argued as

follows: "Do the dogs have as much strength as we have? If we use our antlers against the dogs,

they can be disembowelled. If we kick them with our legs, they will collapse. We are more fleetfooted

than the dogs. While running we can jump over ditches and obstacles, which they cannot.

We are in every way superior to the dogs. Why, then, should we be afraid of them? Henceforth

we should not be afraid of dogs. We should face them courageously." All the deer came to this

decision.

Hardly had they come to this resolution when the distant bark of a dog was heard. Immediately,

not one of the deer stayed on the spot. All of them took to their heels and fled.

What was their resolution at their conference and what was their action later? The behaviour of

those who preach Vedanta these days is very much on a par with that of the deer in the stow. No

one adheres to what he says or preaches. More than listening to spiritual discourses, one must try

to practise at least a part of what one learns. Vedanta is being expounded at many places, not to

speak of the discourses on the Gita. But how many understand the real spirit of the Gita and act

up to its message?

Maintain unity in thought, word and deed

There was a pandit who was expounding the Gita to a king. When the pandit was explaining the

sloka in the Gita in which Sri Krishna says that He will look after the welfare, both here and in

the hereafter, of those who worship Him with one-pointed devotion, the king found that the

pandit did not behave as if he believed in the assurance given by Krishna. He was expounding

the Gita to the king to secure a reward from him and not out of conviction in the teachings of the

Gita. When the pandit realised this he stopped going to the king.

Many scholars wax eloquent about what is said in the Gita, but how many of them practise the

teachings of the Gita seriously? It is because of this dichotomy between preaching and practice

that spiritual teachings have got into bad odour and are being treated with little regard. Only

when the feelings emanating from the heart, the words coming out of

the mouth and the actions

one performs are all in perfect harmony will one's life be based on truth.

Cultivate lasting bliss of Divine love

Students! You need not make much effort to grow grass. But to grow a useful crop you have to

labour hard. Likewise, it is no great achievement to experience the trivial and transient pleasures

of mundane existence. It is like growing grass. You must strive to cultivate the nectarine, lasting

bliss of Divine love. Those who aspire for such love are not easy to find. All appear as devotees.

But one who has experienced the Divine Principle will not go after sensuous pleasures. Devotion

these days appears more as a way of spending one's time rather than as the royal road to the

eternal mansion of the divine.

Education is no doubt necessary for living in the world. But you should be concerned about the

basic purpose of life. Education is not for earning a living alone but to acquire a way of life.

Whatever you may learn, you should try to put into practice at least some part of what you have

learnt. Treating life as righteous journey, you should devote at least a few minutes every day to

thoughts on the true aims of life. Many hours in a day are wasted on selfish pursuits, but not even

a few minutes are devoted to contemplation of God. Alas! What misfortune is this!

In the **Bhagavad Gita**, Krishna called upon Arjuna to regard himself as an instrument of the

Divine. Every human being is indeed an instrument. As such, he should carry out his duties,

leaving the results to God. Men have to do their duties; success or failure is determined by the

Divine. Do not esteem yourself as the doer. Develop the conviction that the Indwelling Spirit in

you is directing you and enabling you to act.

Discourse in the **Prashanthi Mandir** on 27-6-1989.

Bhakti is **Prema**, unsullied by any tinge of desire for the benefit that flows from it or the fruit or consequence of that love. It is love that knows no particular reason for its manifestation.

It is of the nature of the love of the soul for the Oversoul; the river for the Sea; the creeper for the tree, the star for the sky, the spring for the cliff down which it flows.

It is sweet, in bad times as well as good. It is not like pepper or salt with which you savour your dishes; it is the very bread and butter, the essential substance itself. It is not the pickle, which only lends a twang to the tongue and helps you to consume a little more of the food.

BABA

20. **Brahmamayam Jagath**

SARVAM Brahmamayam Jagath (The Cosmos is saturated with **Brahmam**). There is nothing in

the universe unconnected with **Brahmam** (the **Omni**-Self). While the Divine is thus all-pervasive,

the ability to recognise this truth is not present in all.

The fact is well known that fire is latent in wood. But on that basis, if one attempts to cook rice

in a vessel, placing it on a lorry load of wood, can the rice be cooked?

Fire has two states' the

inner and the outer. The fire that is invisible and latent is inner fire.

This fire, though it is present,

cannot burn anything. The external fire manifests its true form and can burn anything and reduce

it to ashes. Likewise, the power to experience the omnipresent Divine and envision it internally

is possessed by each one, while only some have the capacity to demonstrate it externally.

The Cosmos is rooted in Consciousness. Every object in the universe has emanated from the

Divine. From a blade of grass to a mountain, from a drop of water to a mighty river, from the

atom to the **Parabrahmam** (Supreme Spirit), all are permeated by the One Divine principle. It is

not easy for all to realise the oneness of this all-pervading Divinity. It is only when the rays of

Divine love unite with the devotion of the individual that the Vision of Divinity is experienced.

The theist and the atheist

The fire of spirituality burns equally in the theist, who declares constantly that God exists, and in

the atheist, who repeatedly denies the existence of God. The feelings of love' are present in the

heart of the atheist, no less than in the heart of the believer. But, the feelings of love of the theist

are directed towards God. The atheist's love is turned towards

Prakriti (Nature). Because of his

love for the objects of the world the latter gets bound. When he directs that love towards God, he

will become the instrument of his own liberation. Love is the impelling force for both bondage

and liberation. That love is a manifestation of the divine.

Love can be experienced only by love and by no other means. The

Bhagavatam expounds the

union of love with love. In this context, some doubts may arise. It may be asked how in the

Bhagavatam not only theists, who are lovers of God, figure in the work, but also avowed

enemies of God. When you have accounts of wicked men like

Hiranyakasipu, **Hiranyaksha**.

Kamsa, **Sisupala**, **Dantavakra** and others in the **Bhagavatam**, can the **Bhagavatam** be regarded as

a work which deals only with the intimate relationship between God

and devotees? The answer to this query may be made clear by a simple illustration. If, supposing, someone comes to your house asking for water to quench his thirst you have to offer him some water, buttermilk or some drink. To offer this drink, you need a container. This may be made of silver, brass or other material. The material of the container is not important. What is important is the drink. Likewise, **Hiranyakasipu** and others are a kind of containers for serving the drink of devotion. What is significant is the transformation of the contents of the vessel into the Divine substance. Demons teach devotees the Divine power. In your eyes, **Hiranyakasipu** and others may appear to be demons. But in the view of the Divine they may appear as persons who help the devotees to affirm their faith in God. The Lord makes an example of the demons to teach the devotees the truth of the Spirit. The good is wedged in between two bad things. Pleasure is an interval between two pains. Indeed, if there had been no **Hiranyaksha** and **Hiranyakasipu**, there would have been no occasion for the advent of the **Narasimha** Avatar to bless **Prahlada**. Without hatred on the one side, the power of faith on the other cannot be demonstrated. Although **Prahlada**'s father, **Hiranyakasipu**, subjected his son, a great devotee of God, to numerous ordeals, **Prahlada** emerged from them as an ideal lover of God, who acquired undying glory. **Hiranyakasipu** was the instrument for revealing the greatness of **Prahlada**. The Lord creates hostile forces to demonstrate the power of faith in the Divine and to confer peace and plenty on the believers. When two sticks are rubbed against each other fire emerges. The fire that is latent in the wood becomes manifest thereby. But this happens only when the sticks are rubbed continuously and not in leisurely stages. Likewise, when the Lord's name is chanted without intermission the fire of Divine wisdom manifests itself in the devotee. To bring peace and joy to devotees, there must be some wicked elements present in the world. Just as a mother provides toys and sweets to a child for its pleasure, though they are of no use to her, God creates certain things for the sake of the devotee, to bring out the depth of his devotion. Confront the hostile elements. Take another example. The sugar cane's fibre is essential for preserving its juice. What we have to consume is the juice. But the juice is contained in the fibre, which is

useless for us. It is only by squeezing the fibre that the juice can be got. Likewise, only by confronting the hostile elements can the benevolence of the Divine be experienced. Even in small matters, we find that their true nature is discovered by experiencing the elements opposed to them. For instance, if one wants to develop physical strength, he has to subject the body to severe gymnastic exercises. Can jaggery be got by seeking favour from sugar cane? Can it be got without crushing the cane and boiling the juice? Even a diamond requires to be cut and polished to enhance its brilliance and value. Likewise, although Divinity resides in everyone, only in some persons it manifests itself externally. The reason for this external manifestation is the combining of the devotional feelings of the individual with the grace of God. Who is responsible for the appearance of Lord **Narasimha** before **Prahlada**? Is it **Prahlada** or **Hiranyakasipu**? Both are responsible. **Hiranyakasipu**'s doubts and **Prahlada**'s faith came together. **Hiranyakasipu** asked: "Where is God?" **Prahlada** replied: "There is no need to entertain doubts as to whether He is in one place and not in another. He is everywhere." **Hiranyakasipu** then asked: "Is He in this pillar?" **Prahlada** replied: "Yes." **Hiranyakasipu** hit the pillar. Then **Narasimha** emerged from it. It is the combination of the opposing elements in **Hiranyakasipu** and **Prahlada** which accounts for the emergence of **Narasimha** Avatar. God is present in one from in **Hiranyakasipu** and in another form in **Prahlada**. God is the doubter and God is the believer. He is the one who adores and also the one who derides. He is the giver and the recipient. When this Omnipresent oneness of the Divine is comprehended, then the significance of the statement, "**Sarvam Vishnumayam Jagath**" (the Cosmos is permeated by the Divine) will be understood. Same entity is present in all the three states. The same entity is present in all the three states of waking, dream and deep sleep. In the waking state, you are listening to the discourse in this hall. In the dream state, you experience certain incidents. You feel there is no relation between the body and the dream state experiences. In the **Sushupti** (deep sleep) state you experience a sense of bliss. In that state you think that neither the body nor the mind exists. Who, then, is the experiencer? It is the same entity that has

experienced the bliss in sushupti, the dreams in the dream state and the sensations in the waking state. In the waking state, it is through the senses that the experience is had. In the dream state it is through the mind in the sukshma sareera (subtle body). The experience in the deep sleep state is by the divine power which transcends the body and the mind. The states are different, but the experiencer is one. It is difficult to understand the workings of the Divine. But one who seeks to understand them with devotion and persistence, will find it easy. How the Divine functions From time to time this Divine power assumes numerous forms. In devotees it shines as the Jnana-Agni (fire of wisdom). In non-devotees it burns as Krodha-Agni (the fire of hatred) or the Kama-Agni (fire of desire). Fire is a dreadful power. Even when it is at a distance, it evokes a sense of fear and danger. But man today has this fire (of hatred, etc) in his heart and has become a victim of fear and delusions. The fires of lust, anger, hatred and jealousy can do a lot of havoc to man. All other types of fire subside in due course. But these fires (of hatred, etc.) never completely cease. They may flare up at any moment. How, then, are these fires to be extinguished once for all? What do you need for putting them out? Vairagya (detachment) and Prema (love) are the two requisites to extinguish these fires. It is only through prema (love) that man can acquire peace. Although man today has a surfeit of comforts and amenities, he is steeped in fear and worry. Despite all his attempts to ensure security, the fear remains. All the amenities he enjoys do not confer peace of mind on him. Why is he haunted by this fear and lack of peace? It is because he entertains in his heart the fires of hatred, jealousy and the like. Only pure thoughts can confer peace. An innocent and pure person is always at peace. It is the guilty man who lacks peace. It is only when a man rids himself of evil that he can be free from fear. How is one to get rid of evil? Men imagine that they lack the capacity to distinguish between right and wrong, good and bad. Of all beings in this world, man alone has the highest capacity to determine what is right and what is wrong. Despite being aware of this capacity, he indulges in wrong deeds. Knowing what is wrong, he commits wrongs. Consequently he becomes a victim of fear and anxiety. He would not suffer from these, if he did anything wrong

out of ignorance. There are insane persons who are not conscious of right and wrong, because they have no discriminating power. They act without any sense of fear because they are not conscious of the character of their actions. It is the person who indulges in wrong actions deliberately who is haunted by fear and worry. One fire, different uses The discriminating power has to be used in the right way. You should follow the dictates of your conscience and act according to the promptings of the Atma (the Indwelling Spirit). You are filled with fear when you do something against the injunctions of your conscience. To get rid of fear, you have to perform all actions in a spirit of dedication to the Divine. Remember that fire is present in your body even as it is latent in wood. Use this fire properly. Although fire is one, in its use it can be good or bad. The fire that is used for burning a body in the burning ghat is fire. But will any one use it for cooking purpose? No, because it is not pure. Consider the fire burning in a Yajna Kundam, in which offerings are made to the deities with sacred mantras. That is also fire, but it is sacred fire, surcharged with divinity. It is worshipped as divine. Then, you have fire used for cooking, in the kitchen. That fire is confined to the purpose of cooking. Will anyone offer worship to the fire in a cigarette? But when a joss-stick is burnt, it acquires sanctity as an offering to the Divine. Thus fire may be one, but it can be used in different ways. The aim of sadhana Divinity is one, but manifests itself in many forms. Sat-Chit-Ananda (Being-Awareness-Bliss) is one, but its manifestations assume many names and forms. In every object, there are three attributes' Sat-Chit-Ananda. These three qualities are present in this table and this mike. You can recognise "Sat" and "Chit", but not "Ananda". "Sat" means, "It is there" (it exists); "Chit" means you can perceive it. Both these are true. But we cannot know whether it is experiencing "Ananda" (bliss). Such objects are described as Jada (inert). Now look at that person there. He is both "Sat" and "Chit" (He has both a form and a name). But we can also notice that he is experiencing "Ananda." He is deriving joy from Swami's discourse. It is only in man that "Ananda" (bliss) is recognisable. In all other objects "Sat" and "Chit" are cognisable. It is evident that in every padartha (thing) the Divine is present.

The aim of **sadhana** is to convert **Padaartha** (the physical object) into **Paraartha** (Divinity). This

Divinity should be regarded as embodying the Love Principle. Without Love, you cannot comprehend Divinity at all.

This love should not be chasing after ever-new objects. It should be concentrated on the One.

Only then you can have the right relationship with God. For instance, when a stranger comes to

your house, you treat him with special respect. But when an old friend comes, you welcome him freely with familiarity and love. That is the freedom you should have in relation to God. How is

that freedom acquired? Through complete dedication. "Mine" and "Thine" should be totally, eschewed. The Vedanta has declared that the elimination of "I-ness" (the ego sense) is **Selfrealisation**.

You must reach the state of "All-is-you" from the state of "I". You must see the

Divine in everything in the universe. "You (the Divine) are everything---the seen and the

unseen." This conviction must come to you.

Turn on the switch of Divine Love

When you switch off the current, the light does not burn. Because you cannot see the light, you

cannot say there is no current. The light will appear when you turn on the switch. Hence the

presence or absence of light (current) is related to your behaviour. It: does not affect God's

omnipresence. In your ignorance, you do not put on the switch and complain that there is no

light. This is one reason for the absence of light. There may be another reason also. There is a

main switch which governs all other switches. If the main switch is off, all the rooms will be in

darkness and if the individual switches are put on, the bulbs will not burn. What is that main

switch in man? It is Divine Love. When this switch of Divine love is turned on, love will

manifest itself in every limb and part of the body. Your words will be filled with love. Your

actions will be saturated with love. Your eyes will gleam with love. You will be listening to

loving words with your ears. The light of love will shine in every limb. Without that love, if you

are steeped in selfishness and self-centred actions, every limb will be plunged in darkness.

The **gopikas** prayer

Therefore, Love is Supreme. Develop love in your hearts. Let love flow through every part of

your body. Make love the reigning principle of your life. Develop love through love. This was

the prayer that went forth from the hearts of **Gopikas**: "**Oh** Krishna, play on your flute so that our parched hearts may be flooded with your nectarine love and we may be filled with love in all that we think and do. Plant the seeds of love in our arid hearts so that the saplings of love may sprout and grow."

It is when one is filled with joy that music flows spontaneously from him. Krishna was filled with joy always. Hence, whether He was on a village green or on a battle-field, His words turned into song.

To experience this joy, you have to have firm faith in God and shed all fear. Cultivate Divine

Love and experience this joy. Sanctify your lives by dedicating it to the Divine.

Discourse in the **Prashaanthi Mandir**; on 28-6-1989.

Prayer must emanate from the heart, where God resides and not from the head where doctrines and doubts clash.

BABA

21. Self-control and Self-realisation

DEAR STUDENTS! All things in the cosmos are the gifts of God. They are manifestations of

His Will. Some of them, however, have to be used carefully. When they are used intelligently

after due enquiry, they can serve as boon-companions and give us happiness. Indiscriminate and

reckless use of these things may turn them into our worst enemies.

For example, there are objects like fire, a knife and electric current. It is only when they are used

in the right way that you can benefit from them. If fire is not handled properly, it can cause great

harm. A knife is helpful only when it is used carefully. Electricity serves us in many ways--by

lighting bulbs, running fans, **etc**. Because of its multifarious uses, if one tries to be friendly

towards it by touching a live wire he will get a shock. In the same manner, man's sense organs

have to be used extremely carefully. When the senses are used on right lines, they are of immense

help. But if they are used in the wrong way, they can cause great harm.

Control of two functions of the tongue

Among the senses, the tongue is a very important organ. Each sense organ has a specific function

to perform. But the tongue has two functions: speech and taste.

Jayadeva praised the tongue as

the author of all sweetness and declared that he would use it only to chant the names of the Lord:

"**Govinda, Damodara, Madhava**," and not misuse it for any unholy purposes. "I will use the tongue only for speaking the truth and the good," he said. In the **Gita**

also it has been laid down
that whatever is spoken should be soft, truthful and well-meaning.
The tongue is thus endowed
with sacred qualities. You have to be ever vigilant in the use of the
tongue. It can be the means of
liberation or bondage. Hence it has been accorded pride of place
among the sense organs.
The ancient sages attached great importance to control of the senses
and evolved various
practices to achieve this. For instance, the tongue should not be
allowed to have its way with
regard to food. If it is pampered by being given whatever it desires,
ultimately it will swallow up
the man himself.
To control the palate, the ancient sages prescribed various
regulations. Chief among them is the
"**Chaaturmaasya vrata**" (ritual observance for four months). The
purpose of this **vrata** is to
impose severe discipline on the tongue. This **vrata** is observed each
year for four months
commencing from the month of **Ashada**. There is another reason for
this observance. As the next
three months are a season of heavy rains, it will be difficult for
sanyasins (renunciants) to move
from place to place. Hence they are enjoined to stay in one place and
devote themselves to
meditation for four months. Living in a forest for these four months,
they had to live on fruits
and roots. Thereby the tongue was brought under control.
At the present time, because of perversions of the Kali Age, this
ancient four-month ritual of
austerity has become an ostentatious observance. The **sanyasins** ask
for tasty edibles. While
staying in a village, they expect each devotee by turns to provide a
feast. This is done in the
name of "**bhiksha**" ---- pious offering by a devotee. With the change in
the character of the
religious observance, people's conduct also changes.
The real purpose of **vrata**
The **sanyasins** of today should realise that the real purpose of these
observances is to **achieve control**
over the palate. How can they expect to realise the Divine without
achieving mastery of
the senses? If your house is on fire, you may try to escape by running
out of it. But if your sense
organs are on fire, how can you hope to escape from it? Today what is
happening in the case of
spiritual aspirants is their sense organs are on fire. Today's
sanyasins and **sadhaks** are allowing
their sense organs to burn like a blazing fire.
In a temple in Jerusalem, pigeons were being sold. Jesus entered the
temple and objected to the

traffic in birds in a sacred temple. The priests jointly questioned Jesus
about his authority to raise
such an objection. Jesus then related the following parable: A farmer
had two sons. He ordered
the elder son to go and keep watch over the crops in the field. He said
he could not go. The
younger son was asked to go and he agreed to go to keep watch at the
field. The elder son,
though he had at first declined to go, felt it was not right to disobey
his father and so went to the
field. The second son, despite his promise, did not go to the field.
Jesus asked the priests: "As
between these two sons, who do you think obeyed the father's
command?" They replied, "The
elder son. He acted **upto** his father's command. The second son
promised to go but did not go."
"Priests and teachers are proclaiming that they are adhering to the
injunctions of the scripture,
but in actual practice are not following them. All of you are acting in
the same manner," declared
Jesus.
The priests got angry and levelled a number of charges against Jesus
that he was preaching
against the established creed and promoting disaffection against the
authorities.
Truth is not always pleasant
There is an old saying, "Truth creates enemies. Falsehood pleases
many." Truth is not always
pleasant and hence provokes enmity. Lies and falsehood appear
attractive and pleasing.
Nevertheless, people must adhere to truth for its own sake. To say
one thing and act differently is
destructive of the Self. It is opposed to the scriptures. One should try
to practise at least one or
two of the precepts one professes.
The ancient sages betook themselves to the forest for practising yoga.
Can self-realisation be got
through yoga? No. The **rishis** practised yoga for the sake of acquiring
control over the senses.
Patanjali declared: "**Yogah chittavritti nirodhah**" (Yoga is control
of the movements of the
mind). It is believed that by controlling the senses life can be
prolonged. Who should live
longer? Good persons, righteous persons, kind-hearted persons, if
they live long, the world will
benefit. The world will only suffer more if the wicked and evil-
minded live longer. For this
reason, the ancients laid down that only selfless and dedicated
persons should practise yoga for
living long. Society benefits immensely from their longevity. They
prescribed disciplines for this
purpose. Students should take note of these disciplines.

Breathing and longevity are related

The physical body is subject to certain limitations. For instance, there is the continuous process

of inhaling and exhaling air. It has been found that by slowing down the time taken for inhaling

and exhaling, life can be prolonged. The faster the process of respiration, the shorter becomes the

life span. There are examples of how this rule operates. Elephants and men inhale and exhale 12-

13 times a minute. By adhering to this time-scale man can expect to live for 100 years. Snakes

and tortoises breathe at the rate of 7-8 times per minute.

Consequently their average life-span

extends to 200-300 years. Monkeys, dogs and cats breathe at the rate of 30-40 times per minute.

Hence their average life does not last beyond 12-13 years. The rabbit breathes at the rate of 40-

50 times per minute. Its life-span is barely 5-6 years.

The faster the rate of respiration, the shorter is the life-span and vice versa. How is breathing to

be regulated? Breathing should be so slow that if soft powder is kept near the nostrils the powder

will not be disturbed.

The practice of yoga helps to slow down the rate of breathing in this manner.

Dharana, dhyaana, samadhi

How is meditation to be done? The first step is Dharana. Twelve

Dharanas amount to one

Dhyana. Twelve Dhyanas equal one Samadhi. Dharana is steady concentrated viewing of any

object for twelve seconds. You have to look at any object, a flame, a picture or an idol for twelve

seconds only with total concentration, without winking the eyelids.

This is Dharana.

Practising Dharana is a preparation for Dhyana. The duration of Dhyana is twelve Dharanas.

This means Dhyana should last $12 \times 12 = 144$ seconds, that is, two minutes and twenty four

seconds. Dhyana does not call for sitting in "meditation" for hours.

Proper Dhyana need not last

more than 2 minutes 24 seconds. It is only after Dharana has been practised well that one can do

Dhyana (meditation) well.

Twelve Dhyanas equal one Samadhi. This means 144×12 seconds, that is, 28 minutes and 48

seconds--very much less than an hour. If Samadhi is prolonged, it may prove fatal.

These are the disciplines the yogis practised. These disciplines are not explained in any of the

sastras. If you want to proceed correctly in the practice of these disciplines, you have to begin

with Dharana. Start practising Dharana for 12 seconds a day from

now on. This is very

important for students. In the past, yogis like Aurobindo and Ramana Maharishi practised these

disciplines. Ramana Maharishi used to go up to the terrace and concentrate on a particular star

for twelve seconds. In that state, the mind also was still and steady.

By continuing this practice of Dharana, you develop the capacity to perform Dhyana for 2 min.

24 seconds. Continuing the practice of Dhyana in this way, you develop the capacity to be in a

state of Samadhi for 28 minutes and 48 seconds.

Equanimity is the real fruit of meditation

What is the inner meaning of Samadhi? It is not a state of unconsciousness or some other kind

of consciousness. It is nothing of the kind. The correct meaning of Samadhi is "Sama-Dhi" -the

state in which the intellect has achieved equanimity. Whether in pleasure or pain, in praise or

blame, in gain or loss, in heat or cold, to be able to maintain an equal mind is Samadhi. That is

the real fruit of "meditation."

This is a sacred day on which you can begin this yogic practice. This will enable you to sharpen

your minds and develop the keenness of your intellect. I have not revealed all this to anyone

hitherto.

Likewise, Dhyana is an extremely easy process. Samadhi is even more easy. But because of

improper understanding of the methods, aspirants get involved in difficulties. Many imagine that

all that Dhyana (meditation) calls for is sitting in the padmasana (lotus pose). But one does not

know where his mind is wandering at the time. The concentration is disturbed by a mosquito

sitting on the nose. When the mosquito repeats its attacks, the man loses his patience and the

entire purpose of the meditation is defeated.

To maintain one's calmness and concentration during meditation, unaffected by any disturbing

elements, Dharana has to be practised. Through Dharana, control of the senses is also achieved.

Purity of mind is also secured. Through mental purity, the Divine is experienced.

Students! Practise Dharana and Dhyana and experience the results. Your joy, your purity and

your brightness will be enhanced beyond measure. Now, you look sickly because of all sorts of

impurities in you. There is no shine on your faces. It is purity that imparts effulgence to the face.

When there is purity in you, your face shines brightly. I am now 64 years. (The clock in the

Mandir chimed the hours and Swami remarked, "It is saying yes, yes,

yes.") Look at Me and

look at yourselves, who are in your teens. You look worn out. You lose your brightness because

of impure thoughts. The more you develop your purity, the more youthful you will be. No illness

will affect you. This is what you should aim at. And it should be achieved through love.

Dhyana means absorption in thought

Meditation in these days is often confined to the **puja** room. As soon as one emerges from the

shrine, one is filled with all sorts of mental agitations. Hence, it has been declared: "**Sathatham**

yoginah" (Be established in yoga all the time). This does not mean giving up all worldly affairs.

Pursue your studies. Fulfill your duties. But in all these activities, use your **Dharana** power (the

power of concentration). In the process, you develop your powers of **Dhyana** (meditation).

Dhyana means single-pointed contemplation. Even in daily life, when one is in a reflective

mood, he is asked: What is the **Dhyana** you are doing?" **Dhyana** means absorption in thought. It

should be centred on only one specific subject. This is described in Vedantic parlance as

Saalokyam. This means concentrating your thought on what you desire, whatever is the object or

the subject. If it is a person, your thought is centred on the person. "**Saa**" comprehends every

aspect of Divinity. **Saalokya** means absorption in the thoughts of Divinity.

Through **Dhyana** you have to achieve the sense of oneness with the Divine. The various types of

meditation practised today are concerned with the trivial. Through these methods the Divine

cannot be realized. The very first requisite is control of the vagaries of the mind. Only then

meditation can be effective.

Creeds may vary, but spiritual process is one

Students must first practise **Dharana**. They may choose any object for the purpose of

concentrating on it---a picture or a physical object. There is also an internal method of practising

Dharana. When you close your eyes, a small dark spot appears before the inner eye. You may

concentrate on this spot for 12 seconds without letting it move. By this practice, the power of

meditation can be developed.

The practice of meditation leads to **Sameepyam** (proximity to the Lord). This leads to the next

stage ---**Saroopyam** (experience of the Vision of the Lord). This may be compared to the arrival

of a river to merge in the ocean. At first the ocean repels the advance

of the river. After repeated

attempts of the river to merge in the ocean, the latter allows the river to pass under its waves.

Spiritually, this process of merger of the **jivatma** with the

Paramatma is described as **Saavyujyam**

(mergence in the Divine).

The first stage in the process is **Salokyam**--continuous contemplation of the Divine. Think about

the Lord in whatever action you do. Then you achieve

Sameepyam--nearness to the Lord. Coming nearer, develop closer relations with the Divine. In

due course, the state of **Saroopyam** is attained. The realisation that "you and I are one" dawns.

Then **Savyujyam** is experienced--complete oneness with the Divine.

This fourfold approach to the Divine is to be found in any philosophy or religion. The creeds

may vary, but the spiritual process is one.

Discourse in the **Prashanthi Mandir** on 29-6-1989.

Bhakti is not to be calculated on the basis of the institutions one has started or helped, the temples one has built or renovated, the donations one has given away, nor does it depend on the number of times one has written the Name of the Lord or on the time and energy one has spent in the worship of the Lord. These are not vital at all, no, not even secondary. Bhakti is **Prema**, unsullied by any tinge of desire for the benefit that flows from it or the fruit or consequence of that love.

BABA

22. Power of the spirit

ON THE vast ocean, countless waves are continually forming and disappearing. Each wave has

its own form and shines in many colours. But none of them is separate from the ocean. Likewise,

all the myriad beings in the world have their different names and forms but are all tiny droplets

from the infinite ocean of Sat-Chit-**Ananda** (The Cosmic Being-Awareness-Bliss).

All beings are manifestations of the Divine. "**Atmavaath Sarva Bhoothaanaam**" (All beings are

akin to the **Atma**) declare the **Bharatiya** scriptures. They have affirmed that the **Atma** principle is

immanent in all beings as sparks of the Divine. They have shown that the Spirit is One in all

beings. Our sense organs are not the **Atma** (Spirit). Through the senses, things can be seen or

touched. But **Atma** is separate from the senses. The eyes can only see. The ear has only the

power of hearing. The tongue has only the power of taste. Each sense has a distinctive power of

its own. It cannot discharge any other function. The eyes cannot hear, nor the ears see. Only the

divine Spirit possesses all the potencies of the senses.

The unity of **Sathyam, Sivam, Sundaram**

The **Atma** is infinite. It has been described as "**Sathyam, Sivam, Sundaram**" Truth, Goodness and Beauty. From a worldly point of view, these three qualities appear to be different from each other. But there can be no **Sivam** (Goodness) without **Sathyam** (Truth). Without **Sathyam** (Truth) there is no **Sundaram** (Beauty). Beauty imparts effulgence to an object. Truth reveals its real nature. Thereby its **Sivam** or usefulness is brought out. The unity of these three aspects reveals the Divinity of the **Atma**. Like cloth and thread, which have their basis in cotton, the **Atma** is the basis for all three. Truth **don's** the mantle of **Sivam** and appears as **Sundaram**. The three terms are descriptive but refer to the same object.

There are four words: **Prema** (Love), **Soundarya** (Beauty), **Maadhurya** (Sweetness) and **Sobha** (Brilliance). They are descriptive terms. When the heart melts, love flows from it. When love matures, it turns into beauty. When the taste of Beauty ripens, it is sweetness. In that experience of sweetness everything appears brilliant and shining. The whole process may be likened to what happens when a flower ultimately becomes a ripe, sweet fruit. Ripeness is all. The Spirit is all sweetness.

Hence, the devotee sang:
Your eyes are sweet
Your words are sweet All is sweet,
Oh Lord of **Mathura** Sweetness,
sweetness everywhere.

It is this Divine sweetness that illumines the world. This Beauty, Sweetness and Bliss are all within you. When you turn your mind to God, the whole universe will wear a new aspect.

Without this internal change, all changes in the external physical world are of no avail. Only when the individual changes, the world will change.

Sages gave right advice to the rulers
It is because of the spiritual life led by sages in the past that in olden times the country was blessed with timely rains and all people enjoyed peace and prosperity. The people led righteous lives and were happy and contented.

It is because people have strayed from the path of righteousness that today they are beset with discontent, disorder and misery. The kings in ancient times had for their counsellors great sages, men of virtue and wisdom, who gave the right advice to the rulers. These sages were totally selfless and had only the public well-being in view.

The sages were adepts in the practice of **mantras** and **yantras**.

Pursuing Brahma-**Vidya** (the knowledge of the Spirit), they acquired great powers through **mantras**. They were endowed with these powers because they knew how to use them for righteous purposes. The **yantras** (weapons) which they wielded were surcharged with the potency of **mantras** and hence had tremendous power. These weapons were used only for the good of the world and not for selfish purposes.

There were two kinds of education in those days. (1) Education for promoting the well-being of all people in the world. (2) Education for causing harm to others. The first type of knowledge was known as Brahma **Vidya**. The second type was known as **Rakshasa Vidya** (demonic knowledge).

In today's education, as long as selfishness and self-interest are dominant, education will be of no good to the people. Along with academic education, there should be tapas (spiritual discipline).

The ancient sages held that knowledge and penance should go together. All actions done as dedication to the Divine become tapas (spiritual austerity). All selfish actions are **Tamasic (evilminded)**.

The Universe is an echo of God
A student had stated that there were three kinds of love: Physical, mental and spiritual. In fact, there are no three types. Love is only one. But according to the object of one's love, it appears to be different. When this love is directed towards God bliss is experienced and it achieves fulfilment. When love is prompted by selfish feelings, joy and sorrow inevitably follow. Hence all actions should be done as an offering to God.

Scholars have expressed different views regarding the **sthoola, sukshma** and **kaarana sareeras** (gross, the subtle and the causal bodies). In my view the gross and subtle bodies are like twins, resembling sound and its echo, an object and its image. In certain places, when you raise a cry you hear the echo. In other places it is present but not audible. The whole universe is an echo of God. It is like a mirror which reflects the image of God.

Just as your own voice is reflected back by the echo, your actions return to you as reactions.

Hence, you should learn not to abuse anyone or harm anyone. Good and bad are nothing but reflections of your own inner being. It is on the basis of this truth that I advise, people to be good, see good and do good as the way to God.

Right use of knowledge
Today great advances have been made in science and technology. But

human character and morality have not made corresponding progress. Knowledge without discrimination is dangerous. Atomic power is being harnessed for destructive purposes. How much could be done for improving production and raising the condition of the people if all this energy could be used for peaceful and productive purposes. Knowledge should promote people's well-being and not cause harm to them.

Students should realise the differences between one nation and another. Each country has its own special features and its own problems. The same system or remedy will not suit all countries.

Four persons may go to a doctor complaining of trouble in the stomach. Each case has to be diagnosed individually and the treatment should vary according to the needs of each person. It may be a pill for one person, an injection for another and an operation for a third. Likewise, each country's problems should be solved with reference to its conditions and needs. The same prescription should not be applied to all.

You must remember that the acquisition of academic education does not make you great in anyway. Today there are many people all over the world steeped in poverty and squalor. You should not be content with satisfying your own wants. You must strive to relieve the poverty and misery of your **fellowmen**.

Through knowledge, you acquire humility. Through humility you become worthy of responsibility. Through responsible positions you get wealth. Through wealth you must practice righteousness. Righteousness ensures your well-being in this world and the one beyond it.

Discourse in the **Prashaanthi Mandir** on 2-7-1989.

The world is now living apart, in compartments, on the basis of race, religion, colour, creed, caste, convictions, **etc**. Those who question the validity and value of these compartments are themselves in a compartment by themselves. Metal pieces heaped together are still pieces; they have not become one. The world has become united only in the form of heap; it has not been melted in the crucible of love and moulded in the image of God.

The hearts of all men must be purged of hate. Speeches and writings cannot bring about the unity of man.

BABA

23. Love all : Serve all

EMBODIMENTS of Divine Love! The trees provide cool shade and sweet fruit equally to all, whether they have fostered them or harmed them. They teach man this lesson of equal

mindfulness. The mountains, by bearing heat and cold, wind and rain alike, teach man not to care too much for the body. The birds take no thought for the morrow and are content to live on what they can get. They teach man the lesson of contentment and indifference to the future.

The departed convey the message of the impermanence of life and its pleasures. Nature thus teaches man in many ways to give up ideas of "I" and "mine" and look upon God as the supreme preceptor. Although Nature has been teaching these lessons from the beginning of time, man has not learnt to give up the ideas of "my people" and "others" and to develop the sense of oneness and equality of mankind and realise his divinity.

Trees are foremost among teachers. By attachment to the body and developing self-conceit, man forgets the lessons of Nature and wallows in selfishness. The mountains, by their indifference to cold or heat, are teaching man that he should bear joy or grief with an equal mind and strive to realise God. Pleasure and pain relate only to the body. The **Atma** is unaffected. This is the lesson to be learnt from the mountains.

We are seeing people being born and people dying. In spite of all that is seen, or heard or experienced, man is unable to get rid of the delusions relating to the body. Hence he is caught up in the coils of bodily attachments. He does not learn the lesson of the impermanence and fleeting nature of physical existence.

The Cosmos is a University **Prakriti** (Nature), which is constantly teaching these lessons, is the true preceptor. The cosmos is a University. God is the Cause. The cosmos is the result. God pervades the entire Universe.

Nothing can exist in the world without the power of the Divine. The Universe is a manifestation of the Divine.

In the invocation to the Guru, he is described as Brahma, Vishnu, **Maheswara** and **Parabrahma**.

Brahma who is hailed as the Guru, is the creator of the universe. The One who creates, sustains and dissolves the universe is the **Parabrahma** (the **Omni**-Will). The Vedas have described the Divine as the One enveloping the Cosmos and existing beyond it.

Brahma, Vishnu and **Maheswara** are aspects of the manifestation of Nature. Nature is made up of the three **gunas**--- **Satwa**, **Rajas**, **Tamas**--in their myriad combinations.

The three forms of **Advaita**

What we must seek to experience today is **Ekadvaitam** (unity in

diversity). **Advaita** (Oneness) is expressed in three forms: **Bhaava-Advaita** (oneness in mental attitude); **Kriya-Advaita** (oneness expressed in action); **Padaartha-Advaita** (oneness as seen in all objects). Only when oneness is experienced in all these forms can Divinity be understood. In **Bhaava-Advaita**, the unity of the basic substance constituting the cosmos is perceived as the underlying Reality. In **Kriya-Advaita**, every action is regarded as an offering to the Divine and is thereby **divinised**. **Padaartha-Advaita** implies recognising that every being or every object in the universe is composed of the same five elements (ether, air, fire, water and earth) which are divine in their origin. In every individual, **Akasa** (ether) exists as **Sabda** (Sound). Breathing is based on air. The heat in the body is derived from the fire element. Sweat, urine and other fluids in the body indicate the presence of water. The body itself is based on earthy matter. As every being is constituted by these five elements, all beings are essentially one, though having different forms and names. Human equality is based on the oneness of the Divine essence of all human beings. The ancient sages indicated in the Upanishads and the Brahma Sutras, how this Oneness of the Divine is to be realised. Unfortunately, these texts came to be interpreted in contradictory and confusing terms, with the result that their basic truth has been forgotten. Oneness must express itself in universal love. Those who speak about love do not practice it. It is the divorce between thought, word and deed which is at the root of all the troubles in the world today. It is also the cause of the rise of atheism in this sacred land of ours. Harmony in thought, word and deed is the highest human value. **Sathya**, Dharma, **Santhi** and **Prema** (Truth, Righteousness, Peace and Love) are not mere words. They are fundamental values to be practised in thought, word and deed as far as possible. Only then can divinity be realised. It is not necessary to undertake all kinds of **sadhanas** (spiritual exercises) to recognise the Divine. If the happenings in daily life are properly enquired into, the **Atma** principle can be recognised easily. **Hethu** (cause) is one of the names of the Divine. This means He is the cause of creation. He is both the cause of and the means used in creation. Another name for God is **Vikshara** (Imperishable). All objects in creation are liable to decay and destruction. God alone is

beyond change and decay. Nature is like a clean mirror. God's love is unbounded. It knows no growth or diminution. Worldly love is momentary and fickle. Divine love is unchanging and eternal. God is the embodiment of love. His infinite love is offered to all in equal measure. Some may feel that they had experienced God's love for a time and had been deprived of it later. This reflects only their own feelings and not the attitude of the Lord. Nature is like a clean mirror which reflects your feelings and attitudes. It is your own actions and thoughts, whether 'good or bad, which are reflected back to you. The Lord's love remains the same always. Pleasure and sorrow are not inherent in the nature of man. They are products of the mind. Bliss is the true nature of man. But it can be realised only when the love of God is experienced. The sense of "my-ness" has to be totally eradicated. You must strive for the welfare of all. This is **Bharat's** message from times of yore. Fill your hearts with this sacred feeling. Banish from your minds all thoughts of hatred and envy. Transform mind to attain the Lord. Once, to remove the doubts entertained by **Dharmaja** (eldest of the **Pandavas**), Krishna explained why He allowed the souls of the vile-minded **Sisupala** and **Danthavakra** to merge in Him after he had killed them. Krishna said: "**Dharmaja**! Your doubts are from your delusion. Praise or blame, good or bad, relate to the body and not to the **Atma**. Because of identification with the body one experiences troubles. As the body-consciousness grows, the **Atma**-consciousness declines. Only the mind is responsible for hatred and attachment, for joy and grief. If the mind is transformed, anyone (regardless of his past) can attain me." It is the inevitable destiny of everything ultimately to go back to the source from which it came. The body, arising from matter, goes back to matter. The **Atma** (Spirit) issuing the Divine, goes back to the Divine. The Spirit is pure Consciousness. It ever remains as Consciousness. It is embodiment of Love and Light. Embodiments of Love! Do not make any distinctions between one person and another on the basis of caste or colour. All are children of one God. Do the trees make any distinction between one or another seeking their shade? Man behaves worse than trees today. Everyone should

realise that the Divine is equally present in all.

The **Sai** name is proclaimed by trees when they wave their heads. The birds in their chirping call

upon men to remember **Sai's** name. The flowers in spreading their fragrance declare the glory of

Sai. The bees when they hum announce the bliss in **Sai's** name. "**Sai**" is the sound that

reverberates from the sky and earth. **Sai** can be experienced everywhere. "**Sai**" is not one's name.

"**Sai**" is the Indweller reclining in the heart of everyone.

Today is **Vyasapurnima** day. **Vyasa** was a great rishi. He is described as an incarnation of Lord

Narayana. He set down in writing the Vedas which previously were known only in the form of

sound. He was the great-grandson of **Arundhati** (the wife of **Vasishta**). He codified the Vedas. As

he was born on the full moon day in the month of **Aashada**, this day is celebrated as **Vyasapurnima**.

Vyasa glorified the Divinity that is equally present in all human beings and propagated this

truth to the world. After writing the 18 **puranas**, he summed up their message in one line:

"**Paropakaarah punyaaya; paapaaya parapeedanam**". (Helping others is meritorious; harming

others is sinful). "Help ever; hurt never.

God is the Supreme Guru

Vyasa was the great teacher who gave many profound and sacred truths to man-kind. Hence his

birthday is celebrated as **Gurupurnima** (the Full moon day dedicated to the preceptor). Guru is

one who dispels the darkness of ignorance. Those who teach mundane subjects can only be

called teachers or scholars, but they cannot be called gurus. Even those who profess to impart

Upadesa (spiritual messages) cannot be regarded as gurus. God is the Supreme Guru--the Guru of gurus.

To offer fruits, **dakshina** and other things to a teacher on **Gurupurnima** day is not the right way

of worshipping the guru. Those who accept such gifts are worldly preceptors. Real gurus are to

be worshipped by **pradakshina**, by revering them with heart and soul. The only true guru is God.

He manifests Himself in Nature, which serves as the Cosmic teacher. Nature is the best teacher.

Recognise the Divinity that is manifested in the cosmos. All things in Nature observe their laws

with undeviating regularity. The sun, the moon, the seasons observe their respective laws. Man

alone violates the laws of his being. Animals obey their instincts and have their seasons for

regulating their lives. Man is the exception. He needs to be taught the

rules of right living. He

has to cultivate morality and integrity. There is only one way by which this can be done. It is by

pursuing the spiritual path. Without: spirituality man cannot discover the Light within him.

It is sin to ignore one's duties

The most important thing to be noted today is that the body has been given to man for the

performance of right action. Every person has to discharge his duties in life. It is a sin to ignore

one's duties.

When everyone performs his duties, the nation will prosper. Perform your duties, without regard

to what others say or do. Engage yourselves in service activity.

Consider social service as service

to God. To earn the love of God, this is the easiest way. The best way to love God is to love all

and serve all. Your entire life will be sanctified thereby. A large number of people are coming to

Prashaanthi Nilayam regularly No one should remain idle here.

Each one should render whatever

service he or she can. This is not a place for mere eating and sleeping.

Those who are not active

in service have no place here.

From this **Gurupurnima**, you have to dedicate yourselves to service. There is so much to be done

by way of service to the people. It is through service life can be made meaningful. The nation is

in the doldrums today because men who have not learnt how to serve are in the seats of power.

Only through service can one qualify oneself for leadership.

The spirit of service eradicates egoism

One should not feel proud about the position one occupies. The strength derived from wealth or

position is undependable. Morality and purity alone can confer real strength. To develop these

qualities, one has to take up selfless service. The spirit of service eradicates egoism and

selfishness. In the process, not only is your life sublimated, but the nation also gains through the

example of a dedicated servant of the public.

Remember that you must live up to whatever you say. You must practise what advice you give to

others. This is what I am doing. Hence I have the right to advise others. I call upon devotees to

show love towards all. I love all. I am always engaged in work from morning to night. You

cannot know how blissful I am always. Happiness is My form. I am always happy. I do not

worry about anything because I have no desires. That is the reason for My happiness. As your

desires increase, your happiness diminishes.

Embodiments of Divine Love! Realising that the Atma in everyone is the same, extend your love to all. It does not matter if you do not practise any sadhana. Your love to others will raise you to the highest level of spirituality. Bear no ill-will towards anyone. When you harm anyone, realise you are doing harm to God. When you develop this kind of universal love, it will be the basis for unity.

In whatever you do, remember the name of God. It is a panacea for all human ills. Do not waste time, because Time is Divine. With faith in God, consecrate your life. Discourse in the Poornachandra Auditorium on 18- 7-1989. Be simple and sincere. It is sheer waste of money to burden the pictures and idols in the shrines and altars of your homes with the weight of garlands and to parade costly utensils and vessels and offerings to show off your devotion. This is deception; it demeans Divinity, imputing to it the desire for pomp and publicity. I ask only for purity of heart to shower Grace.

BABA

24. Religions and morals

DEAR STUDENTS! The truth proclaimed by all religions is one and the same. The ultimate goal of all religions is the same. The primary object of religion is to cure man of his follies and make him a real human being. Equally, religion aims at promoting righteous conduct by transforming the mental attitude of man. Religion is concerned with developing in man faith in the Spirit, besides his preoccupation with the needs of the body. For all religions the foundation is morality. If morality declines, humanness will decline together with the eclipse of religion.

Morality is the basis of right conduct. Whether it is the State, the society or the individual, the basis for all of them is morality. When morality goes, all the three will be undermined. All prosperity and happiness are based on moral strength. It is to make man realise the value of the ethical life that religions came into being.

Religion aims at: promoting the harmony of body, intellect and mind through righteous conduct.

Right conduct in its totality represents morality. It is otherwise known as Dharma

(Righteousness). Dharma also means that which is priyam (pleasing). It also refers to what is

real value in life. When one leads a life governed by moral values, he achieves the most precious things including name, fame and prosperity. Material objects have their value, but Dharma is invaluable. No price can be set on it. Dharma and human values

Dharma is otherwise known as neethi (morality). Morality is equated with selfless love.

Religions were instituted to foster the well-being of society through the promotion of love. The ancient sages laid down certain rules and precepts in accordance with the times, the place and the circumstances of the country. These were intended to foster human values and were based on the scriptures and the Vedas. No one can determine the precise date, place or authorship of these regulations. The sages believed that these disciplines were conducive to the promotion of the highest human qualities and were divinely ordained to help mankind. With the efflux of time and because of the predilections of different sages, these rules got divided into saakhas and upasaakhas (branches and sub-branches), with the names of the respective sages attached to them. The names of sages like Vasishta, Gauthama, Paraasara, Viswamitra are associated with

these saakhas (branches). They were all designed to promote social well-being. No one can fix the date or the name of the founder of the religion of the Bharatiyas. The fountain source of all the sects is the Veda.

The origin of post-Vedic religions

Apart from the Vedic religion, some other religions came into existence 2000-2500 years ago.

The founders of these religions took note of the prevailing social conditions and sought to promote unity among the various sections through their teachings. There was basically no conflict between these different faiths. Unfortunately, the differences among the individual

followers of these faiths resulted in the growth of narrow loyalties and credal conflicts. In each religion there were some virus elements which promoted hatred of other faiths. In truth, there is no conflict between one religion and another. The religion of the Bharatiyas is the most ancient

in origin. Having regard to its Vedic basis, it has been described as Hinduism. The essence of this

faith is its universality as expressed in the saying: "Lokaas samasthaas sukhino bhavanthu" (May all the peoples everywhere be happy). The Bharatiya faith laid stress on the happiness of everyone.

The objective of Islam, the religion of the Muslims, is also the same. In Persian, "Islam" means

"surrender" or "peace". The inner meaning of this term is that man should surrender to God and

live in peace with his fellow men. The holy book of Islam, the Quran,

contains many sacred precepts. "**Salaath**" is one such precept. It enjoins one to worship God with steady faith. Another precept is "**Zakaath**", which enjoins the believer to practise charity for relieving fellow-beings in need or in distress. In the scriptures of the **Bharatiyas**, a similar duty has been laid down in the saying: "**Paropakarah punyaaya paapaaya parapeedanam**" (It is meritorious to help others and it is sinful to cause harm to others). It is by practising such precepts that people professing different faiths lived in harmony. Truth, peace, love, forbearance and compassion were regarded as the five life-breaths of their religion by the **Bharatiyas**. Religious differences should never arise. Even the **Quran** declared that in discussing matters of religion and the teachings of different religions, acrimony should not be imported into the debate and the differences should be considered without bitterness. This is affirmed by every religion. But the followers of each faith, forgetting this fundamental truth, raised barriers based on **credal** differences which were really verbal and not fundamental. Today various kinds of differences are arising among religions. This is not a good thing. Everyone should base his life on the divinely ordained morals and verities and endeavour to foster them. Morality should serve as the beacon light for everyone. Without that light human life will be plunged in darkness. The ancient sages made known to the world that by their earnest quest for God, they had been able to experience the Divine. "We have seen that sacred effulgent **Purusha** (Lord) in our hearts." "We have seen Him beyond the **tamas** (darkness) of ignorance," they declared. But the purpose of human life is not merely to secure a vision of the Divine or to experience the bliss of that vision. Those who love sugar, must seek to become sugar itself. "**Brahmavid Brahmaiva Bhavathi**" (The knower of Brahman becomes Brahman Itself). Religion aims at bringing about such a transformation. Making him a man to begin with, it seeks to transform him to **Madhava** (Divinity itself). Religion, which has such a sublime purpose, is being degraded to serve petty ends. Why Hinduism stands out as a religion The **Veda** is dualistic. We have in India the followers of **Sankara**, **Ramanuja** and **Madhvacharya**, representing three schools of philosophy. These sects are the

products of individuals, but Hindu religion itself is not the creation of any individual. The basic Hindu faith is not for Indians alone but is for all mankind. The word "Hindu" is composed of the two syllables "Him," meaning **Himsa** (violence) and "**Du**" meaning, "distant." Hinduism is the faith that makes violence distant. That is the reason why Hinduism alone stands out as a religion that strives for the well-being of all peoples, in all countries, at all times. Hence the appellation, "**Sanathana**," meaning ancient or timeless. No one knows when it was revealed and who was its founder. Other religions have their chronology. The Hindu religion knows no growth or decline. It belongs to all countries. It is acceptable to all people. Though people may call themselves Muslims, Christians, Hindus and the like, there should be no differences between them. Students should be completely free from sectarian differences. They should respect all religions because what you cherish in your religion is found in other religions also. If you adhere to your own religion, you need not worry yourself about other religions. In all religions, people have faith in certain beliefs. But they do not make any efforts, by enquiry or otherwise, to experience what they believe. Students!-Don't entertain religious differences. The God that is worshipped in all religions is one and the same. With that conviction, respect all religions. Realise that the essence of all religions is one. Don't enter into futile controversies or criticise other religions. It is fraught with danger. When you attack another religion, you are really guilty of assailing your own religion. Therefore, show your reverence to everyone. "Whatever deity you adore, the worship reaches the One Supreme Lord." Discourse in the **Prashaanthi Mandir** on 23- 7-1989. It is only by the cultivation of detachment, by denying the senses the thrills they thirst for, it is only by diving deeper into the depths of one's being, by believing that you have some depths that will reward exploration, that one can capture the exhilaration of that tranquillity. This is the highest morality, for when this is done, man is saturated with love and has no trace any more of malice or hate or greed or lust. The vision is purified by the ideal of the unity of all in One and the proliferation of One as all. BABA 25. Krishna's **Prema Tathwa** EMBODIMENTS of Divine Love! Love is God. Everything is filled with love. This love can be experienced only through love. There is no other way than love to

realise the One Who is the embodiment of love. This (Divine) Love is not something which grows in one moment and falls off in another.

This Love dwells in man as **Atma** (the Spirit). The body has been described as the temple of God.

In this temple Love is enshrined as **Atma**. Such sacred and pure Love can dwell only in a pure heart.

Fear and anxiety get entrenched in a heart devoid of love. A heart filled with love of the Divine will enjoy peace and be totally free from fear. True love is not a momentary feeling. In the eternal Spirit of man love shines as pure and eternally effulgent flame. In this context, it would be more appropriate to describe God as Love itself rather than as an embodiment of love.

Pure, unsullied **Atma** and the fickle mind

Recognising the Divine as Love, spiritual aspirants have been worshipping it as the Supreme Spirit. Because love is Divine the body is considered a temple. It is also regarded as a mansion.

"Nirdosho nirmalo naathah: sadosho chanchalo vadhu" (The master or husband is immaculate and pure; the wife is fickle and prone to go astray). A husband who is pure and a wife who is fickle are residing in this body. When a pure husband and a fickle wife live together, how can there be peace in such a home? To ensure peace and happiness in such a home, either the husband has to follow the wife or the wife has to follow the husband. When these alternatives are examined it will be seen that it is not proper for a pure and immaculate husband to follow the dictates of a fickle and wayward wife. The natural course is for such a wife to follow the ways of the husband. In this instance, who is the husband and who is the wife? It is the **Atma**, pure, unsullied and steadfast, that is the husband. The mind is the fickle, wavering and wayward wife.

The effort to make the mind follow the pure, unsullied **Atma** is Bhakti (devotion.)

Many names are attributed to this devotion. The **Bhagavatha** equates devotion with service to the Lord. **"Bhaja Sevaayaam"** (Adore Service as worship). **"Hrishikesa sevanam Bhaktiruchyathe"** (Service to **Hrishikesa**, the Lord of the senses, is termed Bhakti). In other words, devotion means directing the mind towards God. Leading a life with the vision of the Divine in view is Bhakti.

Leading a life with the body-consciousness is **moha** (delusion). Hence, the lovers of Vishnu, the

worshippers of the Lord, are devotees; the lovers and adorers of the world and worldly objects are mere humans.

How to experience God

The **gopikas** were worshippers of Krishna. They always yearned for Him and were devotees in the highest sense. Those who hanker after worldly things are ordinary **jivis** (beings). For **jivis** to get **divinised** they have to develop the spiritual vision. The **gopikas** sanctified and redeemed their lives by constant contemplation of Krishna.

It may be asked in what form the Lord appears to man and how is man to experience God. God has the following six attributes or characteristics: **Aiswarya** (Divine sovereignty); Dharma (the source of all Righteousness); **Yasas** (fame); **Sampada** (wealth); Jnana (wisdom) and **Vairagya** (non-attachment). He has another name called **Vishatkaara** (One who has six forms of wealth).

He is also known as **Vibhuh** (One with matchless splendour). He is the Master of the past, the present and the future. For this reason He is called **Bhaavah**. He is the One that abides in all the three aspects of Time. Another meaning for the word **Bhaavah** is that of creator of the universe.

He illumines all the stars, suns and planets in the universe and hence is called **Bhaavah**. He is the prime cause of the process of creation, growth and dissolution.

What is the proof for the existence of such an omnipresent God? A simple illustration will suffice. If you seek to know where God is, the answer is that He is present wherever you have air and water. Both air and water have come from the **Atma**. Air and water are essential for life.

They represent the spiritual principle of the **Atma**.

Thus, while there is clear evidence of the omnipresence of the Divine, man is not able to recognise this. God is subtler than the subtlest atom and rarer than the vastest. He dwells in the human body in the form of **Atma**. This **Atma**, however, is present in every being. The **Upanishad** declares: "Pervading everything, everywhere, inside and outside, the Lord **Narayana** is omnipresent."

Understand the promptings of the heart

Man has two important organs: the head and the heart. The head is ever engaged in seeking external objects. It desires only transient and mundane objects and the things and beings of the phenomenal world. Its chief characteristic is **Pravritthi** (preoccupation with the external). All thoughts arise out of contact with the external. Qualities like truth,

love, kindness, forbearance
 and compassion, which are signs of inner vision, emanate from the heart. Man becomes pure
 only when he concentrates on the heart. Hence the Vedanta has enjoined cultivation of the
Antardrishti (inner vision). The first is the Pravriti marga (path of the external), the second is
 the Nivriti marga (path of the internal). One who is absorbed in the Pravriti marga cannot
 understand the Nivriti marga. One who regards enjoyment of worldly objects and transient
 sensory pleasures as the summum bonum of life and continually strives for securing them
 cannot: understand the promptings of the heart and cannot experience its ecstasies. Although the
 heart is inside the body, the body is unable to grasp the unique significance of the heart. Can the
 tree know the sweetness of the juice of the fruit which it bears? Can the creeper know the
 fragrance of the flowers that bloom on it? Can the sweetness of a poem be experienced by the
 book in which it is printed? Can a scholar preoccupied with knowledge of the external be aware
 of the joy arising from the experience of the internal? Heart is a like a fruit in the tree of body
 The juice is in the fruit of the tree, but the tree cannot taste its sweetness. Our body is like a tree.
 In it the heart is like a fruit. The love flowing in the heart is the juice. The physical body can
 have no understanding of the sweetness of the love that fills the heart. Nor can it experience or
 share the joy of that love. It is because of this that man is a prey to sorrows, disappointments and
 despair.
 As long as one is unable to understand the principle of love, one can never be free from fear and
 anxiety. The moment love awakens, fear flees. For instance, a railway passenger, who has a
 ticket, even while travelling by second class, is free from fear. But a ticketless traveller, even if
 he has got into a first class compartment, is haunted by fear of being caught and punished.
 Likewise, if a person has the ticket of divine love in his heart, he has no fear of anything in the
 world.
 Life is one long journey. In this journey if you have the pure selfless love of God within you, you
 can go anywhere free from fear and worry of any kind.
 Today every man is harried by some kind of fear or other. Fear follows him in whatever he
 undertakes, because he lacks the love of God. If you have the love of God, you can accomplish

anything. However great one may be as a scholar, whatever riches and comforts he may
 command, if he has no faith in the Self he will be haunted by fear. Self-confidence is the prime
 requisite. Without it you cannot succeed in any enterprise; you cannot enjoy anything.
 By filling the mind with all kinds of desires, you become subject to worry. Wherever you turn
 you see only worshippers of Mammon ("siri" or wealth) and not devotees of God (Hari). In
 whatever one says or does, self-interest is predominant. How can enduring bliss be derived from
 this?
 Love of the Divine is the first requirement in the march towards the realisation of one's
 humanness. You must have one-pointedness and strength of mind. The mind must be
 unwavering and the heart must be pure and unpolluted. You must fill your life with unselfish
 deeds.
Uddhava and the gopikas
 Once, Uddhava went to Gokulam with a message from Krishna to the gopikas. Uddhava told
 them: "I have brought for you a remedy for the pain you are suffering as a result of separation
 from Krishna. You must take this medicine. Through this yoga you will be relieved of the roga
 (the ailment) from which you are suffering."
 The gopikas replied: "Oh, Great One! We do not suffer from any malady. Hence we don't need
 any yoga. It is enough if we know the yoga by which we can back Krishna." Uddhava asked:
 "What is this yoga?" A gopika replied: "The ordeal we enjoy on account; of thyaga
 (renunciation) is itself a kind of yoga." Uddhava observed: "How can there be anything common
 between renunciation and enjoyment? The renunciant does not seek enjoyment. The one who
 enjoys is not concerned about renunciation. As the two are irreconcilable, how can you regard
 the enjoyment of separation as form of yoga?"
 The gopika said: "You simpleton! Is this all you have learnt from your nearness to Krishna?"
 When a person gives up egoism in his doings and attachment to the enjoyment of their fruits,
 then Thyaga (sacrifice), Yoga (spiritual austerity) and Bhoga (enjoyment) become one. First get
 rid of the conceit that I am the doer. Then free yourself from the desire to enjoy the fruits of your
 actions. When you have no attachment to the fruits of your actions and have no sense of ego in
 what you do, then there is no difference between Yoga and Bhoga."

Only firm faith in God secures His blessing
 In the world, you have rains and rivers, which enable crops to grow.
 The sun and the moon
 illumine the sky. For whom does all this happen? All this is not for the
 sake of any single
 individual. It is for the benefit of all mankind. Everyone is entitled to
 benefit from these
 phenomena. All beings in the natural state are entitled to enjoy the
 benefits provided by Nature.
 But only a few can acquire the competence to experience the Divine.
 Only those who have firm
 faith in God can secure this blessing.
Uddhava asked the gopikas, "If you are not prepared even to listen
 to Krishna's message, what
 sort of devotion do you have towards Krishna? What is the form of
 your devotion?" The gopikas
 gave the essence of yoga in the following words: "Uddhava! We have
 only one mind. That mind
 is no longer with us. It has gone to Mathura along with Krishna. As
 we have no mind of our own
 and have become totally mindless, how can we receive your message?
 If we had ten different
 minds like you, we could listen to your message, think about Krishna,
 attend to the commands of
 our mothers-in-law and husbands and do other things."
 The essence of all the sastras can be declared in one sentence: "We
 have to believe firmly that
 the same Divinity dwells in all beings." The mind is the cause of all
 worries. Even the yearning
 for God is through the mind. Man is pursued by worries from birth to
 death, all through his life.
 There is only one means by which all worries can be banished and
 that is Prema (love).
 God transcends Kaala, Desa and Vasthu
 In this love there is no room for any kind of difference. The Divine
 presence is recognisable in
 everything. Divinity is omnipresent. God transcends the categories of
kaala (time), desa (space)
 and vasthu (matter). No one can say God is present in one country
 and not in another. It is not
 possible to declare that He is present in one thing and not in another.
 This means that God cannot
 be assigned to any particular place, time or object. The term
"Bhagavan" means One who
 pervades everything. That being so, can any particular place be
 assigned to Him? He is
 immanent everywhere. It can be firmly asserted that God is
 everywhere. Again with regard to
 time, it cannot be said that God was present at one time and did not
 exist: at another time. How
 can one, who has no beginning, middle or end and who is present in
 all the three categories of

time, be limited by time? Because of His omnipresence and all-
 pervasiveness, God is described
 as "Sarvaathmaka" (the Spirit present in all things). Every term that
 is used to describe God is
 pregnant with significance.
 God is not a vyakti swaroopa (specific definable entity). He is the
 Indwelling Spirit in all. The
Atma Principle that permeates the universe is One only. That Atma
 principle assumes a form
 from time to time for the sake of redeeming the world and
 establishing righteousness.
 The gopikas experienced the presence of Krishna in everything.
 What joy can be had when God's
 omnipresence is experienced can be known only to those who have
 had the experience. Many
 have treated the gopikas as deluded simpletons carried away by
 their own fancies. This is a
 grievous mistake. Their hearts were pure and filled with selfless love.
 Mundane love believes
 only in receiving and not in giving. God's love revels in giving and not
 receiving. This is the
 difference between worldly love and Divine love. The gopikas were
 able to experience the
 Divine by pure selfless love. For them there was no difference
 between Krishna's words,
 Krishna's music and Krishna's form.
 Body is a temple when filled with thoughts of God
 The body has been described as a temple. But when does it become a
 temple? Only when it is
 filled with thoughts of God. When there is no thought of God, it
 becomes a mere bhavanam
 (dwelling place) and in due course becomes a vanam (jungle). There
 is no need to go elsewhere
 in quest of a temple. When the name of the Lord dances on your
 tongue, your body itself
 becomes a temple. Once you regard your body as a temple you will
 have to keep it pure and
 unpolluted to be worthy of God's residence.
 This is precisely how the gopikas considered themselves. They were
 totally indifferent to gold
 and other worldly goods. For them God was everything. They were
 totally immersed in Krishna
 Consciousness and were oblivious to everything else. They were
 aware that Krishna was the
 omnipresent Divine. But still they were devoted to the particular
 form of Krishna. This is true of
 other devotees of God. Mirabai adored the Lord as "Giridhara
Gopala." Sakkubai worshipped
 the Lord as "Ranga! Panduranga!" and was devoted to that
 particular name and form. Other than
"Gopala" Yasoda was not interested in any other appellation of
 Krishna. That name alone was

sweet and dear to her.

The **gopikas**, though they knew that Krishna was the omnipresent Lord, adored Him only in the form of the flute-playing Krishna. The **gopikas** alone fully understood the Krishna Principle because of their intense and unqualified faith in His divinity. Krishna **Tathwa** as understood by **Gopikas**

What sort of personality is Krishna? Although He moved amongst all kinds of persons, sported and played with all, He was not attached to anyone. He was ever content, ever blissful. He transcended all qualities. He was free from egoism. He was a sovereign without a crown.

Though he conquered many kingdoms, He did not rule over any of them. He enjoyed witnessing others rule over the kingdoms. He was totally free from all desires. Whatever He sought was for the sake of others. In this way He revealed His divinity. Like the rays emanating from the sun and the trees growing out of the earth, love sprouts from the heart. The nature of Divinity can be properly understood only when the Love Principle arising from the heart is rightly understood.

Making selfless love as the basis and treating the phenomenal world as the superstructure, you have to lead a life of purity which unifies both love and the world. Love is the impelling cause and the world is the instrument. Love is related to the Divine. The world is associated with Nature.

Divine is eternal in the changing world

Take, for example, this silver tumbler. Silver is the basic material. The silversmith was instrumental in making the tumbler from the silver. The creator of the silver was none other than God. The person who made the tumbler is a human being. What is a tumbler now, can be remade into a cup or plate or something else. Whatever the change in the form, the silver remains as silver. That is the basic factor. From this it should be understood that the Divine is unchanging while the phenomenal world would be subject to change. In this changing world, there is the Divine that is eternal and unchanging. The universe is the combination of both.

The need for an unchanging basis for a changing world will be clear from the example of a car going on a road. The road is firm and steady and because of that the car is able to move on it. It would be hazardous if the car had to travel on an unsteady and unstable road.

This relationship between the changeless Divine and the ever-

changing phenomenal world is not

properly understood. Very few, in fact, care to seek the truth. If the true nature of Divinity is grasped, one will not be affected by all the vicissitudes in the phenomenal world. He will have no fear regarding the **ups** and downs of life. It has been well said that one who knows how to swim need have no fear of the depth of the water in which he is plunged. Likewise, if you have earned the love of God, you need have no fear regarding the difficulties you may have to face in the world. It was the privilege of the **gopikas** to have earned such love.

You are celebrating the birthdays of **Rama** and Krishna as festive occasions. What is the use of celebrating such festivals? You should put into practice the teachings of those whom you worship as God. All the worship you offer is of no use if you do not practise the teachings of the Lord in daily life. At best, they can only be regarded as pious actions. The different aspects of Krishna Among: all the **Avatars**, the Avatar of Krishna is the most attractive incarnation. The very word "Krishna" means one who attracts--"**Karshatiti** Krishna" (Krishna is one who attracts).

"**Krishyatiti** Krishna" (Krishna is one who cultivates) is another derivation for the name. In the case of the Avatar, this means that Krishna is the Lord who cultivates the heart of the devotee by removing the weeds, sowing the seed of good qualities and growing the crop of love. "**Kushyatiti** Krishna" (Krishna is one who gives delight). Krishna thus means the one who cultivates our hearts and raises in them the crop of bliss.

The difference between the **Kauravas** and the **Pandavas** was this: the **Kauravas** had no faith in the Divine and turned away from Krishna. They believed only in worldly pleasures. The **Pandavas** had implicit and unwavering faith in Krishna and did not care for anything else. In the conflict between the **Kauravas** and the **Pandavas**, the **Kauravas** were utterly destroyed, while the

Pandavas were victorious. The **Mahabharata** reveals the difference between the **Kauravas** and the **Pandavas** in their attitude to Krishna and what reliance on Krishna as the Divine means for believers.

The **Pandavas** placed God first, the world next, and "I" (themselves) last. The **Kauravas** placed "I" (self-interest) first, the world next and God last. Whoever places God first and foremost is bound to be successful in life. This was the lesson which **Sanjaya** gave

to **Dhritarashtra** at the end
of the **Bhagavad Gita**.

Prema Tathwa--message of life of Krishna

Faith in God is the guarantee of victory. **Thyagaraja** said: "**Oh Rama**,
if I have the benefit of your

anugraha (grace) all the **navagrahas** (the nine planets) will be
subject to me." Hence, if we

acquire God's love we can achieve anything in life. Love is the one all-
pervading element.

Everyone has to strive to make that love the basis of his life.

The supreme message of the life of Krishna is the uniqueness of the

Prema tathwa (Love

Principle). This message is all that the world needs. Krishna is the
embodiment of Love. This

love can be understood only through love. This love is strong, brilliant
and unbreakable like

diamond. It is extremely precious. If you want to secure such divine
love, your love (for God)

must be equally strong. You can cut diamond only with diamond. If
there is any defect in your

love, it should be removed only through love. Love begets love.

Hatred can only beget hatred,

not love. Jealousy begets jealousy. Anger breeds anger. Therefore, if
you want to foster love,

you have to get rid of hatred, jealousy and anger.

To attain Krishna, the very embodiment of love, love is the only way.

Discourse on Krishna **Jayanthi** day, in the **Poornachandra**
Auditorium on 24-8-1989.

The **Gita** says, you must be without hatred to all beings--

"**adweshtaa sarva bhoothaanaam**"; but, that is not enough. A wall
has no hatred towards any being! But is that the ideal? No, you
must positively Love all beings, actively Love, actively engage
yourself in acts of Love. That alone wins the Grace you crave for.

BABA

26. Disciplines of the spirit

WHATEVER one's scholarship, position or affluence, all of them will
be of no use if one has not

acquired the capacity to face the vicissitudes of life with fortitude and
equanimity. The perennial

message of the hoary culture of **Bharat** should be adapted to the
needs of the present as part of

the educational process. Students tend to go astray because they have
not properly imbibed

human values during their academic career. The significance of
human values can be grasped

only if the concepts of **Yama** and **Niyama** are properly understood.

Yama includes the following practices' Ahimsa (non-violence);

Sathya (truth); **Astheyam** (nonstealing);

Brahmacharya (continence and **studentship**) and **Aparigraha** (not
receiving anything

from others).

Ahimsa: This means avoiding causing harm to anyone by thought,

word or deed. Out of

selfishness and self-interest, men do not practise this estimable
virtue. All evils arise from the

sense of "I" and "mine." This trait can be eliminated only by
developing purity in thought, word
and deed.

Sathya: Truth relates not only to what is factually correct, but what is
true for all time.

Moreover, truthful speech must be both pleasing and beneficial to the
person concerned. It

should not excite passion or promote ill-will. You should not indulge
in **faishood** to please

others.

Astheyam: In any circumstance and under any kind of compulsion
one should not steal another's

property.

Brahmacharya: In everyday life, this may not be easy to observe.

Brahmacharya calls for the

complete eschewing of all bad actions and living constantly in

Brahmam (the contemplation of

the Absolute). In practical life, this means dedicating all thoughts, all
speech and all actions to

the Divine. Doing everything as an offering to **Brahmam** is

Brahmacharya. Study of the Vedas,

Upanishads and other scriptures also constitutes **Brahmacharya**.

Brahmacharya is the foundation for the other stages in life:

Grihstha (householder),

Vaanaprastha (recluse) and **Sanyasa** (renunciant).

Aparigraha: The Upanishads have regarded **Parigraha** (acquiring
things from others) as sinful.

Whatever help we may render to others, we should' do it with no
expectation of any return. The

scriptures declare that it is natural for human beings to reap the
fruits of their actions. One is

entitled to receive benefits from one's father, mother, teacher and
God, but not from others. As

God is the creator, sustainer and protector, you can claim anything
from God. From your parents

you can receive what they are in a position to give according to their
capacity. But you should

not seek more than that from them. From the preceptor you must
receive only knowledge. From

the preceptor, who teaches you what promotes your well-being, you
have to seek ways of

satisfying him and not any other benefits. Students today lack these
qualities. The result is they

become indebted to others in various ways. No one can tell what sort:
of births they will have to

take to discharge these debts in future lives. Limits should be
observed even in accepting the

hospitality of friends. It is wrong to overstay even in the houses of
friends, who themselves

might be dependent on their parents. Hence, the cultivation of restraint in accepting offerings from others is essential. You should be ready to offer a fruit, flower, water or other simple thing to a guest, but you should be wary in accepting anything from others.

Disciplines covered by **Niyama**

The second set of disciplines is covered by the term **Niyama**. It consists of five practices:

Soucham (purity); Tapas (austerity); **Santhosham** (contentment); **Swaadhyaayam** (study of scriptures); **Easwara Pranidhaanam** (offering to the Lord).

Soucham: This is of two kinds--external and internal. External purity is achieved by the use of

water and cleaning agents. But apart from bodily cleanliness, in daily life we have to ensure

purity of the clothes we wear, the food we consume, the places where we live, the books we read,

and the like. All organs of the body have to be kept completely pure. This is essential not only

for maintaining perfect health, but also to enjoy a state of bliss. The environment around you

should also be kept pure.

As regards internal purity, it should be noted that the mind is polluted by bad thoughts and bad

desires, by attachments and aversions. You must strive to fill the mind with good and sacred

thoughts. Qualities like love, kindness, compassion, forbearance and sympathy have to be

developed to get rid of negative and bad thoughts.

Tapas: Tapas does not mean merely meditating in certain postures. Real penance consists in

striving for the realisation of one's higher aims by maintaining purity in thought, word and deed

and pursuing the aims with one-pointed concentration. "**Sathatham yoginah**" (Always be

established in Yoga), it is said. You must yearn for the realisation of the Formless Absolute. That

yearning turns into penance in due course. Merely going to a forest and living on roots and

leaves does not constitute penance. To get rid of evil thoughts and passions and to fill the mind

with sacred feelings is real penance.

Santhosham: Man can experience joy and happiness only when he has contentment. As desires

grow, discontent grows and worries multiply. You must learn to be content with your condition.

He who has got much satisfaction is the richest man.

Swaadhyaayam: This does not mean merely study of the Vedas. All the basic triple scriptures--

the Upanishads, the Brahma Sutras and the **Bhagavad Gita**--should also be studied. One must be

acquainted with all sacred literature. Thereby one gets rid of

impurities in the mind.

Easwara Pranidhaanam: All actions that we do should be pleasing to the Lord. In whatever

action we perform, the question must be asked, "Will this please the Lord or not?" God means in

effect your conscience. You should not do anything which does not give you self-satisfaction.

Whatever you do that pleases God will be holy When **Yama** and **Niyama** are practised in this

manner, you will be simultaneously pursuing the four **Purusharthas** (goals in life) Dharma

(Righteousness), **Artha** (earning wealth, etc.) **Kama** (right desires) and **Moksha** (liberation) and

observing the spiritual disciplines of **sama** and **dama**.

Sama means control of the senses, the mind and the intellect and ensuring that they do not go

astray. It is only when the internal sense organs are controlled that the external organs like eyes,

ears, etc., can be controlled with ease.

Dama refers to the control of the **ijnanendriyas** (organs of perception) and the **karmendriyas**

(organs of action). The spiritual transformation of man calls for the control of the sense organs.

Vighneswara is the deity presiding over the intelligence and he endows devotees with purity of

intellect and the power of discrimination between right and wrong and between the permanent

and the transient. Mundane pleasures are momentary and fleeting. Your aim must be to seek that

spiritual bliss which is enduring and unchanging and which transcends the pleasures of the earth

and heaven. Keeping this ultimate aim in view, one should do one's duties in this world and lead

a life of righteousness.

Discourse in the **Prashaanthi Mandir** in connection with **Ganesh Chaturthi** celebrations on 3-9-

1989.

27. The **Ganesa** Principle

THE world has many exemplary leaders, but none like **Vinayaka**. He is also called **Vigneswara**,

because he is regarded as the presiding deity for obstacles. Even as **Yama** is the presiding deity

for births and deaths, the grace of **Ganapathi** removes all obstacles. **Ganapathi** means the Lord of

Ganas. He is the Lord of Sound and has the form of **Om (Pranava)**.

What is the esoteric meaning of **Ganesa**'s elephant head? The elephant is noted for its acute

intelligence. **Ganesa**'s elephant head symbolises sharpness of intellect and the highest power of

discrimination.

Because of the purity of his intellect, **Vinayaka** is also called the giver of **Buddhi** (intellect). He

responds to the prayers of devotees and hence he is known as **Siddhi Vinayaka** (the **Vinayaka** who grants what is sought).

Once **Vyasa** embarked upon writing the **Mahabharata**. Because of immensity of the task of writing down millions of verses, **Vyasa** sought the help of **Brihaspati**, the preceptor of the **Devas**, for a suitable scribe. **Brihaspati** told **Vyasa** that none but **Vinayaka** could carry out the work.

Vyasa appealed to **Vinayaka** for aid. **Vyasa** stipulated that everything that was written should be understood by the scribe. **Ganesa**, in his turn, laid down a condition that **Vyasa** should not pause in dictating the verses so that the stylus with which he would be inscribing the verses on the palm leaves should have no rest. **Vinayaka** could write down the entire **Mahabharata** because he was the embodiment of all knowledge. **Vyasa** could accomplish his prodigious task with **Ganesa**'s aid.

Significance of placing **Vinayaka** in forefront
The mouse is **Ganesa**'s vehicle. The mouse is a clever and lively creature. As a symbol it means that we should be clever and diligent in our actions.
There is special significance in placing **Vigneswara** in the forefront before embarking on any undertaking. In a forest, when an elephant moves through the jungle, it clears the way for others to follow. Likewise, by invoking **Ganesa**, the path is cleared for our undertakings. The elephant's foot is so large that when it moves it can stamp out the footprints of any other animal. Here, again, the symbolic meaning is that all obstacles in the way will be removed when **Ganesa** is accorded the place of honour. The journey of life is made smoother and happier by the grace of **Ganesa**.

On **Vinayaka Chaturthi** day, students place books in front of the **Ganesa** idol and offer worship. They pray to the deity to illumine their minds. Hence **Ganesa** is known as "**Buddhi Pradayaka**", one who grants intelligence. No one should regard **Ganesa** as uncouth because of his elephant head and his immense belly. **Vinayaka** is a deity who encompasses the universe within himself. He is a deity of infinite potency. **Vigneswara** is described as one wearing a white cloth. His body is ash-grey. He is depicted as having four arms and a cheerful countenance. The white cloth signifies purity of mind and heart. By worshipping Him, you must endeavour to achieve similar purity. **Vinayaka** always appears

serene and calm. By his grace, the devotee must seek to achieve similar equanimity, whatever may be the **ups** and downs in life.
Address in the **Sathya Sai** Institute Hostel, on 4-9-1989.
Between the hill of individual life and the region of the Universal, there is the flooded river of Nature, with all its confusions and complexities. It is difficult to discover where it comes from, how it accumulates all that uproar and where it ultimately ends. But fortunately, we have in every human community bridge-builders, who help people to cross.
BABA
28. Experience oneness with the Divine
EMBODIMENTS of Divine Love! Devotion means seeking unity with the Divine through purity in thought, word and deed and concentrating on the oneness of the Godhead. Devotion aims at acquiring friendship with God through this triple purity. Devotion is of three kinds: **Saamaanya** Bhakti (Ordinary devotion); **Ekantha Bhakthi** (Devotion in Solitude) and **Ananya** Bhakti (Exclusive, one-pointed devotion). **Saamaanya** Bhakti has nine forms: **Sravanam** (listening to the glories of God); **Kirthanam** (Chanting the praise of God); Vishnu **Smaranam** (ever remembering the name of the Lord); **Paada Sevanam** (Worshipping the Lord's feet); **Vandanam** (Prostration); **Archanam** (Worshipping the figure of the Lord); **Daasyam** (Service); **Sneham** (friendship); **Atmanivedanam** (Self-surrender).
Of these nine forms of devotional worship **Parikshit** exemplifies the first one, **Sravanam**.
Destined to live for only one week on account of a sage's curse, the emperor **Parikshit** attained salvation by listening to the glories of the Lord as related by Sage **Suka**.
The triple process that leads to God realisation
The devotee should not be content with merely listening. He should reflect on what he has heard and put into practice the teachings. These are called manana and **nididhyasa**. The triple process of listening, reflection and practising leads to God realisation. **Narada** is the supreme example to the world of one who realised the Divine by continuously singing the glories of God in all circumstances and at all times. **Narada**, who was born out of the mind of Brahma, demonstrated to the world the supreme spiritual efficacy of singing the Lord's glories. **Prahlada** demonstrated the power of constant remembrance of the name of the Lord, whatever the ordeals one had to face. He chanted the names of Vishnu without fear or anguish when the

demons thrust their javelins at him at the bidding of Hiranyakasipu (Prahlada's father). Prahlada was an unflinching devotee of Vishnu, whom his father hated as an enemy.

The Goddess Lakshmi is the supreme example of one who earned unique distinction by devoted service to the feet of the Lord. Though she was the Goddess of wealth and presided over all prosperity, she showed to the world that serving the Lord's feet was greater than all the treasures on earth. Today's devotees worship Siri (wealth) more than Hari (the Lord). They do not realise that by worshipping the Lord's feet, even wealth can be got. What foolishness is it to go after money, forgetting the lotus feet of the Lord, which are the fountain source of all prosperity!

Worshipping the Lord by constant prostration was the form of devotion exemplified by Akrura, a devotee of Krishna. Namaskar (the act of worshipping the Lord with folded palms) signified the total offering of the body and the senses to the Divine as a mark of complete surrender to the Divine. It signifies the elimination of the ego and seeking merger in the Lord wholeheartedly.

Anga-Archanam for worshipping the Lord
Archanam was the method adopted by the emperor Prithu to worship the Lord. By offering sixteen kinds of service to the image of the Lord every day with deep devotion, he earned the grace of the Lord. In this form of worship, Prithu demonstrated the unique significance of Anga Archana, using every sense organ in worshipping the Lord. "Netra kamalam samarpayami" (I offer my lotus eyes to the Lord). "Srotra kamalam samarpayami" (I offer the lotus ears to the Lord). "Hridaya kamalam samarpayami" (I offer the lotus of my heart to the Lord). In this manner Prithu regarded every organ as the lotus to be offered to the Lord in worship.

Today, unfortunately, when this type of worship is performed, there is no genuine feeling of dedication of the organs to the Lord. When the mantra "Netra kamalam samarpayami" is uttered, the real meaning is that the eyes are dedicated entirely to having visions of the Lord and nothing else. Likewise, when the devotee says, "Srotra pushpam samarpayami" he should realise that he is dedicating his ears solely to the Lord and will not listen to anything bad or evil. The ears should be used only for listening to stories about the Divine and spiritual teachings. This should be the feeling with which the offering is made. This was the spirit in

which emperor Prithu performed Anga Puja and attained God-realisation. He demonstrated thereby the efficacy of this form of worship.

Hanuman is the supreme example of a devotee who practised service as the form of worship to realise God. His great acts in the service of Rama show how he was completely free from ego and how deep was his devotion to Rama at all times.

Arjuna exemplifies how devotion can be developed by cultivating the friendship of the Lord through complete faith and loyalty. Friendship implies also love. Arjuna's love was totally concentrated on Krishna. He acquired all powers by the grace of Krishna.

Emperor Bali's Atmanivedanam
 Emperor Bali is the example of Atmanivedanam complete self-surrender in the devotion to the Lord. "I offer to you, Oh Lord! all my wealth and possessions, as well as my entire self. I take refuge in you, protect me, Oh Lord!" This was the sense of abnegation with which Bali offered himself to Lord Vamana. Bali welcomed Vamana with open arms and promised to him that he would offer the young Brahmin lad whatever he desired. He offered to wash the feet of Vamana and sanctify himself by sprinkling that water on his own head. Bali's preceptor, Sukracharya was an all-knowing counsellor. Aware that Vamana was an incarnation of Vishnu, he advised Bali to go back on his offer to Vamana. But Bali's magnanimity and greatness may be seen in the fact that he refused to accept his preceptor's advice. Bali said, "When the Lord Himself has come to me with out-stretched hands asking for a gift, what greater good fortune can I have than making the gift from my humble hands? I am prepared to give away everything regardless of what happens to me."

The Vedas have declared that in observing Dharma and doing one's duty by the Divine, the opposing words of no one--father, mother, preceptor or anybody else should be heeded. Bharata, Prahlada, Meera and others are examples of those who went against the injunctions of mother, father, husband respectively in adhering to their devotion to the Lord. No one is entitled to be a barrier between the devotee and the Lord, whatever is his relationship with the devotee.

Kerala is the Land of three Avatars
Bali was a great devotee. He identified his well-being with the welfare of his subjects and was an

exemplary ruler. He considered the people as limbs of his own body. The people also regarded him as the heart of the body of citizenry. In **Bali**'s realm poverty and want were unknown. The country enjoyed prosperity through timely rains and good harvests. Even today **Kerala** is a land of luscious vegetation enjoying the bounties of nature. Because it was such a sacred region, it witnessed three **Avatars** of the Divine: the **Varaha** Avatar (in which Lord took the form of a boar to destroy **Hiranyaksha**), the **Narasimha** Avatar (for the protection of **Prahlada**) and the **Vamana** Avatar (for conferring immortal glory on **Bali**). It is significant that all the three **avatars** were concerned with redeeming members belonging to the same lineage: **Hiranyaksha**, **Hiranyakasipu**, **Prahlada** and **Bali** (**Prahlada**'s grandson). **Hiranyaksha** and **Hiranyakasipu** were brothers who were originally the gate-keepers of Vishnu--**Jaya** and **Vijaya**. They were born as demons as a result of a curse by sages whom they had offended. They had been filled with pride because of their constant nearness to God and the service they were rendering' In their pride they slighted even the sages and consequently they had to take birth as demons. No room should be given to self-conceit which is an incurable disease. Because of their conceit even the great ones are made to be born as demons. This was the fate of **Jaya** and **Vijaya**, the guardians of the Lord's abode--**Vaikunta**. The mystery of Lord's creation **Prahlada** was the son of **Hiranyakasipu**. The father was the avowed enemy of **Hari**. The son was the steadfast devotee of **Hari**. **Virochana** was the son of **Prahlada**. To a great devotee like **Prahlada**, a wicked son like **Virochana** was born. **Bali** was the son of **Virochana**. **Bali** was a great devotee of the Lord. Such is the mystery of the Lord's creation, its inexplicable wonders. The stories of the Lord are filled with a myriad marvels, which are as indescribable as they are countless. A wicked man having a virtuous son and a virtuous person giving birth to a wicked son are phenomena which are not without reason, though the explanation may not be apparent. In the Divine plan nothing happens without a proper reason. The universe cannot function for a moment without the impulse of the Divine. **Sri** Krishna declared in the **Gita** "**Oh** Arjuna! there is nothing in the world that I need. But nevertheless I am active." If the Lord is not active, the cosmos will

perish. Not understanding this truth, the ignorant indulge in futile speculation and controversy. Spiritual significance of **Onam** festival The story of **Bali** is full of significance spiritually and otherwise. The mutual love and regard that prevailed between the ruler and the ruled made them a composite whole. Out of his love for the people **Bali** gave a promise to the people, after he had given away everything he had to **Vamana** that: once a year he would appear amongst them to give them the joy of his presence. The **Onam** celebration marks the fulfilment of that promise. The people of **Kerala** believe that every year on **Onam** day, **Bali** appears in spirit and otherwise in their midst. It is not easy for people to understand the inner significance and sacredness of this celebration. It can be understood only by those who have full faith in the power of the omnipotent: Lord. Although the nine forms of devotion described above have been grouped under "**Saamaanya** Bhakti" (ordinary form of devotion), they are indeed not so. They embrace every aspect of devotion. They envisage all forms of the Divine. Every devotee who achieved God-realisation has pursued one or other of these forms of devotion. **Ananya Bhakthi** refers to that kind of devotion which is based on the conviction that there is nothing in the universe other than God and that everything in creation is a manifestation of God. God is immanent in the subtlest particle in the universe. The devotee sees God in everything, experiences God in every action. Nothing exists for him apart from the Divine. Wherever he goes, it is a pilgrimage. Every action is dedicated to the Divine. Such devotees have attained God-realisation by this type of one-pointed devotion. This form of devotion cannot be practised easily by all. It is easy to say that God is all-pervasive. But it is not so easy to experience that truth. There are countless persons who profess to be devotees of **Rama**. But few can be found who have earned the love of **Rama**. The word "**Rama**" consists of the two letters "**Ra**" and "**Ma**." "**Ra**" means "**Atma**" and "**Ma**" means "jiva" (the individual soul). The **Rama** principle signifies the unity of the **Atma** and the jiva (the Universal Spirit: and the individual spirit). The oneness of the Supreme **Omni** Self and the Jiva-**Atma** (individual Self) is indicated by the term "**Rama**." This inner truth is not understood by many. A true devotee is one who acts on the convictions he professes. This is what is implied in the

concept of **Trikarana suddhi** (purity in thought, word and deed). The **Ananya Bhaktha** is one who continually acts on the basis of his belief that the Lord is omnipresent, omniscient and omnipotent. Seeing the Lord within is **Ekantha** Bhakti. **Ekantha** Bhakti is the form of devotion in which the devotee believes that the Lord, who pervades the external and the internal, is residing within him. He **individualises** the Divine that is immanent in everything. The distinction between the particular and the collective should be properly understood. One tree does not make a forest. There can be no forest without trees. This is the relationship between the **vyakti** (particular) and the **samashiti** (collective). The same relationship may be seen between the **vyakti** (individual) and **sama** jam (society). The Divine in its universal cosmic form is **Paramatma** (the **Omni**-Self). The **Ekantha Bhaktha individualises** the Divine and worships him in a particular form. The Divine is present in myriad forms with myriad names. There is nothing sweeter in the world than the Divine name. The Name and the Form go together. The inextricable connection between name and form has to be rightly understood. The name is a form of wealth. The form is an object to be purchased. Once you have money you can buy whatever you want. Likewise with wealth of the Lord's Name in your hands, you can obtain whatever you desire. Therefore every devotee has to acquire the wealth of the Name. This can be through **bhajans** and meditation on the Name of the Lord. In this context, devotees have to develop four types of spiritual discipline **Maitri** (friendliness), **Karuna** (compassion), **Muditha** (rejoicing) and **Upeksha** (freedom from attachment and aversion). These appear to be simple terms, but they embody all human values. Each quality has to be cultivated in a spirit of devotion and dedication to the Divine. **Onam** at **Prashaanthi Nilayam** Today the **Onam** festival is celebrated in every part of **Kerala**. However, only the **Onam** that is celebrated in **Prashaanthi Nilayam** is the true **Onam** festival. The reason is in **Kerala** the festival is celebrated and enjoyed in each home privately. You cannot witness there the coming together of all **Keralites** in such large numbers for the celebration. The kith and kin may come together to observe the festival. Here you have a prodigious gathering of

Keralites for the celebration. This is uniquely fortunate occasion because so many have gathered to celebrate it: in one home and as one family as it were. This is the greatness of this occasion. This type of mass observance cannot be seen anywhere in **Kerala**. This is an occasion when the Divine Presence can be experienced and the sense of oneness with the Divine can be promoted. Cherish this celebration as a glorious event. Install in your hearts the Divine that is the Indweller in everyone. I bless you all with the assurance that you will make the Lord's name the means for sanctifying your lives and living righteously. Discourse in the **Poornachandra** Auditorium, on **Onam** day, 12-9-1989. Sacrifice is the highest step. One who has the true spirit of sacrifice gives to others without any hesitation or reservation, smilingly and gladly, even his dearest and highest possession. Surrendering the fruit of action to the Lord is real sacrifice. BABA 29. Message of the Vedas EMBODIMENTS of Divine Love! The Vedas are the recordings of sages to whom the **mantras** were revealed. They proclaim the transcendental Truth which is not changed by time or place. They indicate the means to prosperity and security for the denizens of the three worlds. **Veda** is derived from the root "**Vid**", which means "to know". The **Veda** teaches how to achieve purity of heart, getting rid of impurities. The Vedas have been declared to be infinite and hence beyond the comprehension of common people. In the beginning there was only one **Veda**. To study it considerable time and effort were needed. **Vyasa** divided it into different parts to enable people to study as well as practise the teachings of the **Veda**. Out of the countless number of hymns, **Vyasa** gathered some **Rks** and compiled them in the **Rg Veda**, collected some **yajus** to form the **Yajur Veda** and some **Samans** to make up the **Sama Veda**. The **Rg Veda** is mainly devoted to hymns in praise of various deities. The **Yajur Veda** consists of **mantras** for worshipping the deities. The **mantras** of the **Yajur Veda** are used in the performance of **yagas** and **yajnas** and in doing acts of charity. Each **Veda** has three sections' **Brahmanas**, **Aranyakas** and Upanishads. The purpose of Vedic **mantras** The Vedic **mantras** were utilised in **yagas** and **yajnas** (ritual sacrifices) for promoting the **wellbeing**

of society and the world. They were intended to secure timely rains so that the crops may be good and there may be prosperity all round. The mantras which form part of the Karma Kanda (the path of rituals), were regarded as conducive to the promotion of general well-being and happiness.

The Yajur Veda is devoted entirely to the worship of the deities. It consists of two divisions--

Krishna Yajur Veda and Sukla Yajur Veda--which are based on two traditional distinctions. Sukla

Yajur Veda belongs to the Brahma sampradaya (Brahmic tradition) and the Krishna Yajur Veda

to the Aditya sampradaya. Adherents of the Sukla Yajur Veda are largely confined to North

India, while Krishna Yajur Veda has its adherents mainly in South India.

The Vedas developed under nine heads: (1) Sruti; (2) Anuswara; (3) Trayee; (4) Aamnaayam;

(5) Samaamnayam; (6) Chandas; (7) Swaadhyayam; (8) Gama; and (9) Aagama.

Sruti refers to the process of learning, the Vedas from a preceptor by practising the precise

manner of chanting the mantras and thereby acquiring proficiency in the recitation of the Vedas.

The sounds have to be reproduced exactly as taught by the preceptor by listening to him with

intense earnestness. The Vedic mantras are thus learnt entirely by listening.

Anuswara refers to the practice of repeating the mantras learnt from the preceptor, contemplating

on them and preserving them in their purity by constant recitation.

Trayee: Originally only three Vedas--Rg, Yajur and Sama Vedas--were considered Apourusheya,

without a human origin (that is, emanating from the Divine). The Atharvana Veda comprises

hymns taken from the Yajur Veda. Because of their Divine origin, the first three Vedas were

called "Trayee" (the Triad).

Aamnaaya refers to constant contemplation of the root syllable "Na." Acquiring knowledge of

the Vedas by this practice has been described as Aamnaaya and Samaamnaaya.

One meaning of Chandas is that it is knowledge which should be guarded in secret and

propagated with care. The Vedas are also described as Chandas. The entire Sama Veda consists

of Chandas.

Swaadhyayam refers to the process by which the Vedas have come down from generation to

generation, through father to son, in genealogical succession.

Acquisition of Vedic knowledge

was not through books. It was transmitted from preceptor to disciple over the years. It is because

this knowledge was handed down directly from preceptor to pupil, it has been described as

Swaadhyaaya.

Gama and Aagama are the names given to the inhaling and exhaling of the Lord's breath which

were the origin of the Vedas. All in all, the Vedas represent the emanations from the breath of the

Lord.

The great sages who listened to these mantras as revelations from the Divine found the key to

them in eight basic letters. All the Vedic mantras with their musical rendering were remembered

by reflecting on the eight letters: "A, Ka, Cha, Ta, Tha, Pa, Ya, Sa." The great seers fostered the

Vedas by the use of these letters.

Neglect of Vedas is cause for spiritual decline

Each of the Vedas had several saakhas (branches) and upasaakhas (sub-branches). Out of the 20

branches and 21 sub-branches of the Rg Veda, only three have survived today. Likewise out of

96 branches of Yajur Veda only two have survived the ravages of time. Sama Veda, which had

1000 branches, retains today only three branches. If so much of spiritual treasure is contained in

the few branches of the Vedas that have survived, how much greater would have been the

spiritual heritage of the Bharatiyas if the Vedas had survived in their entirety! It is because of the

neglect of the Vedas that the spiritual and scientific knowledge of Bharatiyas experienced a

steady decline. As a consequence they developed a narrow outlook. Broadness of vision suffered

an eclipse. Today the numbers of those who have no love or respect for the Vedas are on the

increase. Even among the Brahmins interest and concern for the Vedas have declined.

Who are Brahmins? Brahman means the embodiment of mantra.

Only those who constantly

recited the mantras embodying the Brahman were called Brahmins.

Today Brahmins have

forgotten these mantras. Owing to the impact of modern education, the greed for money and the

growth of narrow-minded interests, they have forgotten their inherent divinity. As a

consequence, peace and security have become casualties.

What is meant by Veda? One meaning is eruka (awareness). Another is thelivi (intelligence). A

third meaning is viveka (discrimination). All those who wish to develop discrimination should be

deeply interested in the Vedas.

Today intelligence is being developed and used only for acquiring positions and possessions, for securing comforts and conveniences and not for developing good qualities and becoming good men engaged in Godly pursuits. All their intellectual abilities are being misused for trivial purposes.

The universal outlook of the Vedas

The Vedas have emphasised that man will be truly human only when he lives upto human values and practises the good life. Many who chant the Vedas these days have difficulty in understanding their purport. When they fully understand the meaning and chant the mantras, they will derive greater joy. Only then they will experience the full sacredness and potency of the Vedas.

The Vedas have a universal outlook, embracing all that is noble and sacred. They have taught the principle of samatwa (equality) in respect of everything. They have proclaimed the concept of oneness. They taught men to face joy and sorrow with equal serenity. Those who utter the mantras today do not grasp their inner meaning. Even if the full meaning of a single mantra is understood, it will be sufficient. Every day, the santhi mantra is recited: Om Sahanavavathu; sahanau bhunaktu; sahaviryam karavaavahai."

What does this signify? "Let us move together in unison. Let us live in harmony in communion with each other." What a wide vision is present in this mantra!

Even such broad-minded mantras have been interpreted in a narrow sense in later years. Hence you do not find today even a thousandth of the sense of equality and amity which prevailed in those times. It is because men's attitudes and feelings have declined below the human level that so many divisive forces have cropped up.

Significance of Yajnas

Thirty-three deities are mentioned in the Rg Veda. Of them, the Sun-God is the most: important deity. His power is felt all over the world. In this Yajna, the Sun is called Ritwik. His other names are: Hota and Brahma. It is the Sun God who carries to the deities concerned the offerings made in the yajna. Agni, the God of fire, is an image of the Sun. Agni has a form of his own. Agni has parents. This morning, before the yajna began, two priests churned two aranis (sticks) to produce fire for the yajna. The Fire-God is said to have consumed his parents immediately after his birth. The lower Arani is the mother and the stick on the top is

father. The fire produced by churning them burns away the sticks. The flames arising from the fire are the tongues of the Fire-God. The rays coming from the fire are so many heads of the deity.

The Agni-Principle is immanent in every person. The inner significance of this is that every person is inherently divine.

When the mantras are chanted and offerings are made in the fire to the Lord, the grace of the Lord is showered on the people in the form of peace and plenty.

There is a saying: "As is the fire, so is the smoke." As is the smoke, so are the clouds. As are the clouds, so is the rain. As is the rain, so are the crops. As are the crops, so is the food. As is the food, so is the intellect. As the clouds these days are not formed by the smoke coming from yajnas, the food consumed by the people is not conducive to the growth of intelligence. When the smoke going up from the yajnakunda enters the clouds, you have sacred rain, which helps to purify the crops and sanctify the food that is consumed. As a result, the people are sanctified.

The Bliss derived from sacrifice

But today if people are filled with bad thoughts and evil intentions it is because these sacred yajnas and yagas are not performed. Many persons ask in a carping spirit "Of what use is the expending of so much ghee and other materials as offerings in the fire of the yajnas and yagas?"

The purpose will be clear only to those who know of the inner truth. A farmer tills his field and scatters over it a bag of paddy seeds. To the ignorant observer this may appear a waste of precious grain. But the farmer knows that in due course he will reap a harvest of hundred bags of paddy. Likewise the offering of ghee and other precious things in the yajna with mantras will result in countless benefits in good time. People may notice only what is being offered. But they have no idea of the benefits that will follow.

It should be realised that only today's Thyaga (sacrifice) can lead to tomorrow's bhoga (enjoyment). When the sacrifice is made with a full heart, the returns will also be equally abundant.

Unfortunately, man today does not even dream of making any sacrifice. When a presence of sacrifice is made, it is only a concession to fashion. Very few have any idea of what real sacrifice is. As a consequence, the wealthy, in spite of their riches, have neither peace nor security. The affluent do not care even to give a little food to the destitute at their

gate. But these misers drop
 bagful of money in the **hundi** in a temple. These foolish persons fail to
 see the divinity in **fellowhuman**
 beings and make offerings to an inanimate object.
 Do not bargain with the Lord
 Does God, who is the source of all wealth, need your petty offerings?
 You must use your wealth
 for righteous purposes. Help the indigent and the needy. There is
 selfish motive even in making
 offerings to the deity. Something small is offered expectation of a big
 return from the deity. A
 man prays to the Lord: "**Oh** Lord! If I win ten **lakhs** of rupees in a
 lottery I shall offer ten
 thousand rupees to you." What kind of bargain is this? It is a pity that
 such silly ideas are
 rampant today.
 The reason is the people have forgotten the secret of the Vedas. They
 offer a molehill and crave
 for a mountain. This is a complete caricature of devotion. It is such
 pseudo-devotees who are on
 the increase today. They are all the time seeking to enter into petty
 deals with the Divine. Every
 prayer, every **sadhana** is replete with selfishness and self-interest.
 Everyone seeks benefits, but is not prepared to make any sacrifice.
 What is the sacrifice that is to
 be made to God? First of all, your bad qualities. Acquire good
 qualities. Shed your narrow
 outlook. Cultivate a broad vision. Today the foremost need is to
 develop the spirit of sacrifice.
 You are not expected to give away all your wealth and possessions.
 What is required is a sense
 of compassion at the sight of a suffering being. When the heart melts,
 that itself becomes
 sacrifice. What we witness today is not the melting of hearts but their
 hardening.
 You will not carry your wealth with you when you leave the world.
 Even while life remains,
 render help to those who need as much as you can. The quintessence
 of the Vedas is the
 glorification of sacrifice as the supreme virtue.
 Of what avail is all your study or listening if there is no change in the
 way you live and you have
 not understood your true nature? The highest knowledge is
 understanding the value of sacrifice.
 It is a source of limitless joy. It leads to immortality.
 The greatest means to realise the Divine
 The lesson to be learnt from the performance of **yajnas** is that
 sacrifice is the greatest means to
 realise the Divine. The essential meaning of the **Veda** is that to secure
 enduring bliss, the spirit of
 sacrifice has to be cultivated, the significance of **yaga** has to be
 understood and we must lead a

Godly life.
 The Vedas have been mainly concerned with the **Pravritti Marga**
 (the Path of Action). All the
 different branches of knowledge--physics, chemistry, botany,
 economics, music, **etc.**--are
 covered by the Vedas. These are concerned with the external world.
 Hence the Vedas have been
 considered dualistic. Only the Upanishads have taught the **Nirvritti**
Marga (the Path of
 Knowledge) by going within oneself. This means that, of the four
Purusharthas, the four main
 goals of man. Dharma, **Artha**, **Kama** and **Moksha**--the Vedas have
 been concerned with only the
 first three.
 The Upanishads declared that the nature of the Supreme can be
 grasped only by the Path of
 Knowledge. Knowledge is of two kinds: Para **Vidya** and **Apara Vidya**
 (the Higher Knowledge
 and the Lower Knowledge). All that is learnt by the educational
 process today falls in the
 category of **Apara Vidya** (Lower Knowledge). Knowledge relating to
 Dharma, **Artha** and **Kama**
 also comes in this category. Only knowledge relating to **Moksha**
 (Liberation) constitutes Para
Vidya (the Supreme Knowledge). We have to acquire that Para
Vidya. That knowledge is found
 in Vedanta. The Upanishads come at the end of the Vedas. The
 essence of all the Vedas is to be
 found in them.
 While **Veda** is dualistic, Vedanta is **Advaita** (non-dualistic). Non-
 dualism is the means to
 experience **Ananda** (Bliss). The ego ("I") principle is predominant in
 the Vedas. Vedanta has
 declared that the elimination of the ego ("I" and "Mine") alone can
 lead to Realisation. The "I"
 has to be rooted out. As long as you adhere to the "I", you are bound
 to the phenomenal world.
 You cannot attain the Higher Knowledge. You have, therefore, to
 understand the distinction
 between the Vedas and the Upanishads.
 It is only when you understand the essence of the Vedas as
 expounded in the Upanishads and put
 into practice the message of the Vedanta, you will realise the true
 meaning of **Advaita (Nondualism)**.
 Discourse in the **Poornachandra** Auditorium on 3-10-1989.
 30. Karma, **Upasana** and Jnana
 EMBODIMENTS of Divine **Atma**/Most people in the world do not
 understand the purpose of life.
 They do not even try to enquire why they are unable to understand
 the meaning of life. One in a
 million undertakes such an enquiry. This is the first step in the
 process of discovering the basic

reality about life. The vast majority are content to regard eating, earning, acquiring property and rearing a family as the aims of life. This is not so. All this is merely the routine of ordinary living. Doubtless, this is necessary. But obsessed with the pursuit of external objects, men do not strive to explore the internal life of the Atma.

Standing on the seashore, one can see only the waves on the surface and not the pearls lying deep below. Only the brave man who can dive deep into the ocean will be able to gather the pearls and not others. Likewise knowledge of the Atma--Atmajnana--can be got only by those who turn away from the exploration of the phenomenal world to probe internally for the truth of the Spirit.

Spiritual knowledge is not easy to get. Divine vibrations emanate from Mantras

Why is it that, in spite of the fact that over the years there were many who recited the Vedas and carried on Vedic practices, no commensurate results were achieved? It is because, though many were proficient in reciting the Vedic mantras, few of them understood their inner meaning properly, or their sacredness and potency. It may be that the sacredness of the Vedas is such that even mere uttering the mantras without understanding their full meaning or merely listening to them will have some sanctifying effect. The potency of the Divine vibrations emanating from the mantras is such that they confer unique blissful experience on the listeners. Among the eight Divine potencies attributed to Vedic mantras, sravanam (listening) is considered the foremost.

Likewise, among the nine forms of devotion, sravanam (listening to the glories of God) has been accorded the first place. It is unfortunate that in Bharat there are many who do not choose even to listen to the Lord's glories. There are others who, even when they have opportunities to listen, run away from them. Many others listen indifferently to the chanting of mantras and deny themselves the benefit of their sacred power.

The human body is subject to afflictions from three sources: Vaatha (the wind element in the body), Pitta (bile) and Sleshma (phlegm). Hundred and two types of ailments arise from vaatha.

Forty two kinds of diseases are caused by bile disorders. Phlegm disorders account for as many as 242 different kinds of ailments. Altogether the body is a sink for hundreds of ailments. In his attachment to the body and the fleeting pleasures derived from the senses, man is forgetting the

lasting bliss that can be got from the Atma within him.

Just as the body is subject to ills arising from vaatha, pitta and sleshma, the mind also is liable to ailments from three sources: mala, vikshepa and aavarana. It is because of these ailments that man is unable to develop his spiritual nature and acquire knowledge of the Atma. On account of ignorance of his spiritual nature, he regards his mundane existence as the only reality.

The three paths laid down by the Vedas

Mala is also known by the term Avidya, meaning ignorance. Ignorance can be removed by karmas (prescribed actions). Aavarana can be removed by Upasana (worship). Vikshepa (delusion) is removed by developing the power of discrimination. Hence, to deal with the maladies of mala, aavarana and vikshepa, you need karma, upasana and jnana. These three paths have been laid down by the Vedas. Through Karma (prescribed duties) purity of mind is achieved. Through Upasana (devotional worship) one-pointed concentration of mind is promoted. And through Jnana, moksha (liberation) is attained.

The primary cause of sorrow for man is birth itself. Poorva Karma (past actions) is the cause of birth. Desire is the impelling cause for all actions. Desire is prompted by attachment, which proceeds from lack of understanding. Ego is the cause of this ignorance. When ignorance goes, the ego subsides. Absence of egoism leads to right understanding. The desires abate. With the decline of desires, actions get sanctified. Then life becomes meaningful. Thus ignorance is called aavarana (that which covers or envelopes an object).

Mala is a stage anterior to aavarana. It is a state of the mind in which the body, made up of the five elements and the senses of perception and action, is regarded as the real self. Because of this mental condition, man has delusions regarding the body which are false and unreal. What 'mala' means in Vedantic parlance can be understood from the use of the term in daily life. The passing of excreta and urine is described as 'malavisarjanam' (getting rid of filthy things from the body). 'Mala' means that which is impure. As a state of mind 'mala' refers to the condition in which one regards the impermanence, the false and the unsacred as permanent, true and holy.

Satkarmas purify the mind

The Vedas have shown the different means by which this mental state can be changed. They declare: "Perform Satkarmas" (good and righteous deeds). What are

these righteous actions?

They include **Yagas** and **Yajnas** and charitable undertakings. All actions done as an offering to

God can be regarded as **Satkarmas**. Through such actions, the mind is purified. This means the

elimination of the accumulated impurities in the mind resulting from impure thoughts and

actions in the past. The purpose of the **Karmakanda** of the Vedas is to indicate the kind of actions

and rituals that will serve to purify the mind.

Aavarna: Aavarana means enveloping or covering something. The six vices-- lust, anger, greed,

pride, delusion and envy--have enveloped man. Attachment and aversion have gripped him.

Because of this man has forgotten his real nature and filled himself with pride of all sorts. Losing

his **Vichakshana**-jnana (power of discrimination) he indulges in all kinds of **misbehaviour**

towards his betters. The Vedas prescribed **Upasana** (devotional worship) as a means of getting

rid of these bad qualities. As a lighted joss stick removes by its fragrance the bad odour in a

place, devotional repetition of the name of God drives away the impurities of the mind.

Essential qualities to develop devotion

Devotion means friendship with God. It means establishing close relations with God through

love. Service to God is the essence of devotion. Hence sage **Narada** declared' **Hrishikesa**

Sevanam Bhakthiruchyathe" (Service to **Hrishikesa** is called devotion). When devotion is

developed in this manner, **Karuna** (compassion) arises spontaneously. When compassion grows,

man experiences Divine bliss, free from ill-will or attachment towards anyone.

The company of the good is essential for developing devotion. It serves to nourish the seed of

love in the heart. Bhakti reaches its consummation in one-pointed concentration on the Divine.

Satkarma (right action) results in purity of mind and devotion promotes concentration.

The third stage is jnana (knowledge). There are different kinds of knowledge. One is worldly

knowledge. Another is general knowledge. What is implied by the Vedic term Jnana is

knowledge of **Atma**. It is not concerned with the physical, sensory or worldly knowledge.

Atmajnana (knowledge of the **Atma**) can be got only by enquiring into the nature of the **Atma** and

not by any other means. It cannot be taught by preceptors or learnt by studying texts. It cannot be

received from any one or offered to any one. It has to emerge from

the inner consciousness.

Preceptors and texts can only help to some extent. But the aspirant who seeks **Atma**-Jnana has to

embark on self-enquiry to experience this Self-awareness. He should explore and investigate the

whole gamut of spiritual experience and arrive at the ultimate Reality. Just as a child learns to

speak by watching the mother's words, the spiritual aspirant has to make the effort himself while

listening to the preceptor or studying scriptural texts.

Who can be called a **Jnani**?

Jnana in Vedantic parlance has been defined as "**Advaita Darsanam**" (recognising the One

without a second). That is to see the One in the many Unity in diversity. Here in this assembly

are present many thousands of persons. Their names and forms are multifarious. But you have to

recognise that the **Atma** Principle in all of them is one and the same. It is not enough to say this

in words. You must make it a living experience. Only then can one experience enduring **Ananda**

(bliss). Such a person alone can be called a **Jnani** (a Knower of the Supreme).

To reach the stage of a **Jnani** the first steps are Karma and **Upasana** (righteous action and

worship). Without following the paths of Karma and **Upasana** and succeeding in them one can

never become a **Jnani**, just as a student cannot acquire a degree without passing the School Final

and Intermediate examinations. To reach manhood one has to pass through childhood and

boyhood. There can be no fruit unless there has been a bud and a green fruit. It is idle for any one

to claim that he is a **Jnani** unless he has gone through the prior disciplines. The mark of a **Jnani**

is perennial joy. It is for this reason that the **Veda** has placed the Karma **Kanda**, the **Upasana**

Kanda and Jnana **Kanda** in that order of succession. To realise the oneness of divinity these

three paths of action, worship and knowledge have been laid down.

The first step to become a **Jnani**

The world today abounds in **Vedantins** who go about claiming that they are **jnanis**. Among

myriad such claimants not one can be regarded as a real **Jnani** (a fully Self-realised person). To

become a **Jnani**, the first step is to start with the Karma **Marga** (path of Action). The sacred

duties laid down in this discipline have to be practised. All actions have to be performed as

dedicatory offerings to God. Without doing the prescribed rites, merely declaring the actions one

performs as offerings to God is futile. Set aside your likes and dislikes.

Perform right actions

with discrimination after due enquiry. If you are unable to ascertain what actions the Vedas

prescribe, act according to the dictates of your conscience. Thereby your actions get sanctified. It

is not necessary to study the scriptural texts. Any action done with a pure heart becomes holy.

Mantra means that which is established in the manas (mind) by a process of trana (rumination).

This applies only to what is godly. Man is the embodiment of Mantra, Tantra and Yantra. Man's

form is the basis for these three. The body is a yantra (a machine or instrument). The process of

So-ham (breathing in and out) is the mantra. The heart, which is the power house from which the

body and the breathing process receive their energies, is the tantra. You may see from this what

sacredness is embodied in man.

Attachments are fetters which bind man

Unfortunately on account of mala, aavarana and vikshepa man is forgetting his inherent divinity.

Supporting these three undesirable traits, there are three vasanas (predisposing tendencies). One

is the Loka Vasana (tendencies associated with the world). The second one is Deha Vasana

(tendencies associated with the body). Third is Sastra Vasana (tendencies arising out of scriptural scholarship).

Loka Vasana (attachment to the world) prompts one to achieve name and fame, seek power over

others and aspire for honours and distinctions. As a result, one develops a narrow egoistic

outlook and fails to realise the impermanence and transient nature of all worldly pleasures and possessions.

Deha Vasana (attachment to the body) impels one to seek physical strength and health and an

attractive physique. All the efforts to make up one's face will not serve to alter the natural

features of persons. Only that which has been given by the Lord will be enduring. You must be

content with that. While taking as much care of the body as is essential, you should not have

excessive attachment to that which is inherently perishable and temporary. The body must be

taken care of only for realising the Divinity within. The time spent on costumes and make-up is a

sheer waste. It is no doubt necessary to maintain good health as long as one lives, but obsessive

concern for the body is misconceived.

Sastra Vasana (attachment to book-lore and scriptural scholarship) can be a source of sorrow

even to a great scholar. He feels miserable when he forgets something or when he encounters

someone with greater scholarship. The real meaning of "Sastra" is acting according to what has

been laid down. Hence without acting according to the injunctions of the texts, verbal knowledge

of the books has no value.

By the combination of mala, aavarana and vikshepa with the three vasanas man has degraded

himself further. What is the use of attachment to worldly goods when man knows that he came

with nothing into the world and will leave it empty-handed? What is the destination of man?

Attachments are fetters which bind man. He must get rid of them to discover the Divine.

The message of Vedas and Vedantas

The Vedas have taught the means to make life in the world pure and meaningful. They have

declared: "Na karmanaana prajayaa dhanena, thyaagenaike amrutatwamaanasush" (not through

rituals, progeny or wealth, but only through sacrifice can immortality be achieved). Apart from

emphasising the importance of Thyaga (sacrifice), the Vedas have not gone further. They have

indicated the means for experiencing many temporary pleasures. For instance, to appease hunger

you are enjoined to take food. The satisfaction derived from consuming food lasts for barely two

hours. The Veda lays down what kind of food should be taken and in what manner.

The Vedanta has shown how by a process of elimination---Neti (Not this) you arrive at what

remains, namely, the Atma. When you find out that what you call the "I" is different from what

you describe as your body, your mind etc., what remains is the "I" which is the Self. You have to

strive to recognise the Atma Principle in you. This is the message of Vedanta.

To begin with, engage yourselves in as many Satkarmas (good deeds) as possible. Render as

much service as you can to others. Involve yourselves in social service. And have God's name on

your lips. Whatever you do, do it with love and not as a mechanical routine. Don't render service

with a sense of compulsion from others. Service should be done with spontaneous feeling from

the heart. Not force but the Source (the Divine) should inspire you.

Discourse in the Poornachandra Auditorium, on 4-10-1989.

A Thyagi does not hesitate even to give up his body, regarding it as worthless straw. Sacrifice means something more than giving up of wealth, gold and material objects. Evil qualities like hatred, jealousy, wrath and malice which have become ingrained in man

over many life-times should be discarded.

BABA

31. The quest for God

IN HIS life-long quest for happiness man forgets that he can secure enduring bliss only by pursuing the spiritual path. Towards the end of his life, when all other sources have failed, he turns towards God. Man cannot secure real happiness by relying on worldly objects. Only by turning towards the Spirit can he secure bliss.

In the quest for bliss, the Vedas have pronounced a caveat. God is incomparable. He cannot be comprehended by logical proofs. All kinds of proofs are of no avail for recognising God. He is beyond the reach of mind and speech.

There are three types of proofs for arriving at the truth. One is **Pratyaksha Pramaanam** (direct perception). Today every man relies on this kind of proof. For everything he seeks evidence of direct perception or experience. He is not prepared to accept anything which is not amenable to the proof of direct perception. This is really a sign of ignorance. Direct perception is associated

with many afflictions. For instance, when the eye is free from any disease it recognises the different colours in their true forms. This is the basis for the authority of direct perception. What

happens when the eye is affected by jaundice? Everything appears yellowish. No other colour

can be perceived. How, then, can one trust the evidence of his eyes? All evidence based on the

perceptions of the sense organs is vitiated by this defect. When the sense organs themselves are subject to change, how can they be regarded as infallible indicators of absolute truth? Senses

which are liable to change cannot be the means of arriving at the unchanging Reality.

Veda is revealed Truth

The second of type proof is based on **anumaanam** (inference). You infer the presence of fire on a

hill when you see smoke going up from it. But you cannot be sure whether it is smoke from a fire

or a cloud of water vapour. Without seeing the fire, to infer its existence from smoke is likely to

be wrong. Conclusions based on inference cannot bear the stamp of certainty.

The third type of proof is **Sabda Pramaana** (the authority of the spoken word). This type of proof relates to what a person, who has had a direct experience of something, says about it. The

authority of the **Veda** is based on this concept. **Veda** is revealed Truth. It; has to be accepted as

such. **Sabda Pramaana** (or proof based on spoken word) is of two kinds: **Vaidika Pramaana** and

Loukika Pramaana. **Loukika Pramaana** (mundane testimony) is not concerned with spiritual truth. It cannot explain God. Only **Vaidika Pramaana** (Vedic Testimony) seeks to describe God.

The Brahma Sutra declares: "**Sastra yonitvaath**" (the Divine can be known only on the authority of the scriptures). What is the meaning of **Sastra** (scripture)? **Sastra** is that which conveys to the ear what is not audible otherwise. It brings back to the memory what has been forgotten.

The different kinds of Dharma

Such scriptural authority is the basis for Dharma (the principles of right conduct). Dharma is of

many kinds. **Jaathi** Dharma (the code of conduct for a species or race), **Desa** Dharma (national

code), **Kula** Dharma (code of conduct for one's caste), **Gana** Dharma (the code for a **gana** or

sect) and **Aapad** Dharma (the code of conduct during dangers). All these five kinds of codes of

righteous conduct emphasise compassion towards all living beings. Kindness has been regarded

as the highest virtue. To please every being is to please God. One who is lacking in love for

fellow beings will not secure God's love. Without love for God, one will not have fear of sin. In

the absence of both of these, a man will have no **sangha neethi** (social morality). **Neethi** means

right conduct. It implies right behaviour in harmony with the conditions of the particular time,

place and society. You have to subordinate yourself to the mores of the community. You should

not violate the norms of society. Hence the **Veda** enjoined observance of social disciplines.

Discourse in the **Poornachandra** Auditorium, on 5-10-1989.

32. From the animal to the Divine

WHAT is the reason for the prevalence of animal qualities in man even after reaching the human

level? It should be noted that it is after passing through many lives in other species of beings that

one gets a human birth. Because of this fact, animal qualities appear in human beings. One

person may be found leading an unsteady life, with his mind wavering all the time. He may make

many efforts to achieve steadiness. But his fickleness and unsteadiness continue to grow. When

you enquire into the reason for this, the answer is provided by the **Veda**. The man concerned had

been a monkey in a previous birth and has inherited some of the simian qualities of fickleness

and hopping from one thing to another from his past life. Similarly,

when you find in some

persons qualities such as lying, stealing, cowardice, or stupidity, they should be considered as

hangovers from their previous animal lives. The means to get rid of such tendencies is to offer all

one's actions to the Divine. The tendency to steal is present in many persons. Stealing is natural

quality of the cat. Mental instability is a characteristic trait of the monkey. Stupidity is a trait of

sheep. Obstinacy is a quality of the buffalo. These traits of the different animals are reflected in

the actions of humans who have emerged from the respective animal state.

The external and internal Yajnas

There are two kinds of yajnas (ritual sacrifices) one relates to external observances; the other is

internal. For the external yajnas you need a sacrificial site, purohiths, materials for making

offerings and the like.

Offerings are made to the sacrificial fire to the accompaniment of Swaaha (mantras). This form

of yajna is an image of the internal yajna. Few people care to enquire into the nature of the inner

yajna. The inner meaning of yajna is to recognise one's inherent divinity and offer all one's bad

qualities as a sacrificial offering at the sacred site of one's mind.

Yajnas have been prescribed for

the purpose of enabling people to make a sacrifice of all their bad thoughts and actions.

Fickleness, hatred, stealing and foolish stubbornness are not natural traits for man. The presence

of these traits in man must be attributed to the legacy from previous births. The sacrifice which

everyone has to make is the giving up of all bad qualities in him.

The Veda laid the greatest emphasis on action. Hence the Karma kanda (the section of Veda

devoted to the performance of prescribed rites) of the Veda is its most important part.

Dasaratha should not be regarded as merely the emperor of Ayodhya. Allegorically, the name

symbolises the human body, endowed with the five sense organs and the five organs of action.

Rama, Lakshmana, Bharatha and Satrughna represent the four Vedas. Rama, who is the

embodiment of Dharma, represents Yajur Veda. Lakshmana, who revels in reciting the name of

Rama, represents the Rg Veda. Bharata, who rejoices in singing the name of Rama at all times,

represents Sama Veda. Subduing the internal and external enemies and carrying out the

commands of his three elder brothers, Satrughna symbolises Atharvana Veda.

"All of you are embodiments of Rama"

Rama and his brothers are said to belong to the Surya Vamsa (solar race). The sun exists as an

objective physical phenomenon. The moon and the earth are there. The earth has come from the

sun. The moon has come from the earth. Both the earth and the moon have come from the sun.

They are fragments of the sun. When you enquire deeply, you will realise that without the sun

the world cannot exist; there can be no birth or death. Nothing can exist without the sun. This

was the reason why the ancients worshipped the sun as Divine. Elements of the sun are present in

every human being. Everyone has originated from the rays of the sun. The light within each one

is derived from the sun. As his light is present within us, we are a fragment of the sun.

Each human being, because he is a product of the sun, can claim to belong to the solar race.

When Rama is said to belong to the solar race, it should be realised that the Principle of Atma

Rama (the Indwelling Rama) present in every human being entitles him to claim lineage from the

sun. Therefore, all of you are embodiments of Rama. Each one of you carries the imprint of the

sun within you. Realising this truth and bearing in mind the fact that each of you belongs to the

solar race like Rama, you should try to destroy your bad qualities and develop your virtues even

as Rama destroyed the wicked and protected the good.

This is the yajna (sacrifice) which every man has to do every moment of his life. Yajna does not

mean merely performing a ritual sacrifice with priests and offering oblations in the fire. The evil

tendencies in man are the result of differences based on physical distinctions. Once these

differences are ignored, the divinity that is present in everyone will be recognised.

The unchanging Spirit in the transient body

It is not realised that the eternal, unchanging Spirit dwells in the transient, perishable human

body The Kshetrajna (Knower of the Field) dwells in the Field (the Kshetra or body). Without

the Knower, the Field has no value. Today people attach value to the body and not to the Spirit

within. It is like placing the cart before the horse. Likewise, man is carrying on life's journey

placing the body in the forefront and giving a backseat to the Spirit. The result is he is missing

his destination.

Hence, through the Vedas men have to understand the sacredness of the human birth. Veda is the

embodiment of knowledge. It is the essence of all that has to be known. The **Veda** enjoins harmony in thought, word and deed. It is this triune unity that has to be offered to God. When the **Gita** mentions that God is satisfied even with the offering of a leaf, a flower, a fruit or water, what do these four signify? Leaf symbolises the body. The flower represents the heart. The fruit refers to the mind. And the water represents the tears of joy. Man is enjoined to offer these four to the Divine. You have today in the world men of wealth, of strength, of scholarship and virtue. But there are few who have realised the Self. Ignoring the Self, of what avail are all other possessions, which are temporary and passing? Make faith your life-breath. Embodiments of Divine Love! What you consider as real is unreal. What you think is unreal is the only Reality. God alone is the one eternal Reality. Do not forget this wholesome truth. What you regard as real in the waking state does not exist in the dream state. What you experience in the dream state has no reality in the waking state. If there can be such differences in two-states of consciousness in a single day, it ill-befits man to hug the ever-changing impermanent phenomenal existence, ignoring the eternal Reality. Experiments are being conducted even in respect of small matters in the field of science. What is the gain from these experiments in the physical sciences? You may get some degrees or jobs. You may earn money and enjoy some comforts. But should you be content with these as the **summum** bonum of life? What is the inner purpose of life? Each one should put this question to himself. This sort of enquiry is not made. One is interested in gathering news about every country in the world, but is not anxious to find out what is happening within himself. Of what use is knowledge about the world, when you are not aware of yourself?. That is why Vedanta called upon each one to discover the truth about himself. Self-knowledge is the key to all knowledge. For this, you must approach the proper person to teach you the means to discover your true Self. If you are not prepared to undertake this self-enquiry, cultivate faith, if not in God, at least in your own Self. The man who has no faith in himself can have no faith in anybody. He cannot have faith in God. Make **viswasa** (faith) your life breath. The man without faith is a living corpse. Therefore, worship **Govinda** (**Bhaja Govindam**). Nothing

else will save you when the last moment comes. Remember always the Divine name. It is your saviour; all else binds you. Discourse in the **Poornachandra** Auditorium, on 6-10-1989. Do not shape your conduct with an eye on the opinion of others. Instead, follow bravely, gladly and steadily, the sweet and pleasant promptings of your own **Satwic** Manas, your own Awakened Conscience, your own Inner Self. Associate yourself with those who are richly endowed with Truth. BABA 33. Knower of the Brahman In the **Tretha Yuga**, the Emperor **Ianaka** performed a great **Yajna** (sacrificial rite) to make known to the world the value of **yajnas** and **yagas**, **japa** and **tapas** and arouse in men the consciousness of their divinity. He invited many sages, seers, yogis and scholars to attend the **yajna**. The **yajna** was performed successfully. On the last day, **Ianaka** organised a grand assemblage of sages and savants. He invited whoever was a **Brahmavetha** (Knower of Brahman) to come forward. Among the sages and scholars present several doubts cropped up. **Yajnavalkya** alone came forward without any doubt or hesitation. **Ianaka** had arranged for a thousand richly caparisoned cows to be presented to the Knower of Brahman. **Yajnavalkya** directed his disciples to lead all the cows to his ashram. At that stage, the high priest of the sacrifice, **Aswala**, got up and said: **Yajnavalkya**! It is only after demonstrating that you are Knower of the Brahman will you be entitled to take the cows to your ashram." Responding to this challenge, **Yajnavalkya** started putting a volley of questions to the assembled sages and scholars. None of them could give proper answers to his questions. There is no greater power than **Agni** When the assembly was plunged in silence, **Aswala** got up and asked **Yajnavalkya**: "What is the way to conquer death?" **Yajnavalkya** replied: "**Vaak** (Speech). **Vaak** is **Agni** (the fire God). With the help of this fire, death can be conquered." He also said that this is **mukti** (liberation), **Athimukti** (supreme liberation). **Aswala** asked him to explain his answer. **Yajnavalkya** replied: "When a person is born, his mother's womb is a **Agni-Kunda** (fire-place). All his limbs are formed within the womb. This is the **Garbha-Agni** (Womb of Fire). When he dies, his body is cremated in the **chitagani** (funeral pyre) and is reduced to ashes. Fire is the cause of the body and

fire is the destroyer of the body. There is no greater power in the world than **Agni**."

Many others present in the assembly put questions to **Yajnavalkya** to justify his claim to be a

Knower of Brahman. **Uddalaka** got up and asked him whether he could give the number of the

planets. Today we call the planets by the names **Rahu**, **Kethu**, etc. In those days these names did

not exist. **Yajnavalkya** said there were the following eight planets: Prana (life-breath), **Vaak**

(speech), **Ihva** (the tongue), the eye, the ear, the hands, the mind, the skin. **Uddalaka** resumed

his seat.

Yajnavalkya's intelligent answers

Another sage got up and put a series of questions: **Yajnavalkya**! Can you say how many deities

are there?" Unhesitatingly, the sage answered: 33013. The next question was: "Can you reduce

the number to 33?" **Yajnavalkya** said there were 8 **Vasus**, 11 **Rudras**, 12 **Adityas**, **Indra** and

Prajapathi, making up in all 33. **Yajnavalkya** was asked further whether he could bring down the

number to six. The sage said: "**Agni** (the fire God), **Vayu** (the wind-God), **Aditya** (the Sun-God),

Adityamandala (the solar system) and the **trilokas** (three worlds)." Not content with this answer,

the questioner asked the sage further, "Can you reduce this number further to three?"

Yajnavalkya replied: "The three worlds are embodiments of the Trinity." The three worlds are'

Devaloka (the realm of the gods), **Maanavaloka** (the world of human beings) and **Daithyaloka**

(the world of **Asuras** and Demons). For **Devaloka** the deity is **Dama** (self-control). For the world

of men, it is Dharma (Righteousness) and for the world of demons, it is **Daya** (compassion).

These are the respective deities for the three worlds, he said.

The sage went on to ask whether the number could be reduced to two. **Yajnavalkya** replied'

Prana (the Life-Principle) and **Annam** (food). He then put an intriguing question. "Can you

reduce this to one and a half?." All the scholars and sages present: wondered at such a question.

However, **Yajnavalkya** replied: "It is **Vayu**" (the wind-god). The sage asked how **Vayu**, who is a

single deity, and be regarded as one-and-a-half God? **Yajnavalkya** said: **Vayu** is present in all

substances and has got the name **Adhyaardham**, which also means one-and-a-half. He then

asked, "Can you reduce it to one?" **Yajnavalkya** replied: "That is Prana (the Life-Principle)."

The sage was satisfied with **Yajnavalkya**'s answers and declared that

he was a knower of the

Brahman and was entitled to be an honoured member of Emperor **Ianaka**'s assembly of sages.

Basis of love is primarily self-motivation

Thereafter, **Yajnavalkya** addressed the assembly thus to give them an insight into spiritual truths:

The mother loves the child; the child loves the mother. The wife loves the husband and the

husband loves the wife. Some love wealth, others love possessions and some others love

knowledge. For whose sake do they love them? Whom are they loving? The husband loves the

wife not for her sake. The mother loves the child not for its sake. Each loves the other for his or

her own sake and not for the sake of the other. All these expressions of love are associated with

atmanuragam (self-love) and not associated with the body. One loves an object. Is he loving it

for its sake? He is loving it for his sake. Likewise, if people love various objects in the world, it

is not for the sake of the objects that they love them but for their own sake. Thus the love is

primarily self-motivated.

What is this self? The self is a composite of **Vaak** (speech), Manas (mind) and Prana (the **lifeprinciple**).

Wherefrom has prana emerged? Wherefrom has the mind come?

Yajnavalkya

explained that out of the food consumed by man, the gross part comes out as excreta and the

subtle part becomes mind. Out of the water consumed by man, the gross element comes out as

urine

and the subtle part becomes prana (life-force). **Vaak** represents the **Tejas** (splendrous element in

man). Speech, mind and the life-force together constitute the **Atma** (Self).

On hearing this, **Gargi**, who was a profound scholar and supremely virtuous lady, asked the

question how the **Atma**, which is one, could be made up of three constituents. **Yajnavalkya**

replied that three colours are inherent: in **Agni** (fire): White, red and black. They are not

different: Fire appears reddish, assumes the form of whiteness and when it subsides, it appears

black. Black is the sign of night. Red is the sign of day. The sun is the one common factor in all

the three. Likewise, the **Atma**, which is one and the same, assumes at different times different

forms. **Yajnavalkya** affirmed that no one can determine the specific characteristics of **Atma**.

The four types of people in the world

Not satisfied with this answer, **Gargi** asked the sage how many types

of people there were in the world. **Jainavalkya** replied that there were four types: One, man-Divine; two, man-human; three, man-demon; four, man-animal. The world contained these four types of human beings. The **Brahmajnas** or **Knowers** of the Brahman, are the human-divine type. ("**Sathya** Dharma **rathomarthayah**"). The human-man type is the one who is wedded to **Sathya** and Dharma. "**Suraapaano daithya samaanah**"--those who are addicted to drink belong to the man-demon category. The people lacking in wisdom belong to the animal-man category. The **Brahmajna** is one who is ever immersed in the contemplation of the Supreme, is totally free from selfishness and is conscious of the presence of the Divine in everyone. The human-man is one who adheres to Truth and Righteousness, respects human values, leads a sacred life, performs his duties, indulges in charitable acts and lives in harmony with his **fellowbeings**, causing no harm to others and bearing love towards all. Addicted to alcoholic drinks, forgetting his true nature, having no self-control, talking ill of others and causing harm to them, and always immersed in selfish pursuits--such persons belong to the human-demon category (demons in human form). The human-animal is the type of human being who is concerned only with eating, drinking and sleeping, who takes no interest in the affairs of the world, lacks the power of discrimination and is immersed in sensuous pleasures. In this manner, **Jainavalkya** expounded to that assemblage the inner truths about the human birth and its divine potential. The spirit of sacrifice yields peace. In essence, the **yagas** and **yajnas** of ancient times were performed to lead man to divinity and not for any inferior purposes. Unfortunately, by the efflux of time, these sacrifices lost their sacredness. Self-interest became the dominant motive in every action. The spirit of sacrifice is not to be seen. Those who perform **yajnas** today are making them a sort of business. This practice should go. Any sacred act should be performed in a selfless spirit. The man who has no spirit of sacrifice can have no peace. Do not give room for any kind of ostentation or show. Render service in a spirit of sacrifice. That itself is a great **yajna**. It is Karma **Yajna**. What is done internally is Brahma **Yajna**. Karma **Yajna** is a reflection of Brahma **Yajna**. The Vedas, which are the embodiment of Brahman, have become

unfortunately mere **vaangmayam** (verbal expressions) today. People are not practising the Vedic life. There should be complete accord between thought, word and deed. That is the mark of a truly great soul. Divergence between thought, speech and action signifies that one is worse than a demon. Consider every action as a divine injunction. The Divine is totally free from self-interest. Every action of the Divine is for promoting the welfare of the world. When you conduct yourself on the basis of this truth, your life will be sanctified. Even a small act done with a pure and unselfish heart will develop into a great **yajna**. Whatever the number of discourses you may listen to, you should not be content with mere listening and forget their import after going away. You must make an enquiry as to how far you have been transformed by attending these discourses. You must try to put into practice at least one or two of the teachings, get rid of worldly attachments gradually and make your journey towards the Divine. In due course divinity will blossom in your hearts. If, on the contrary, you go on expanding your worldly concerns and multiplying your desires, you will go down to the animal level. You must be content with what you have. Even a loss of something must be considered a form of sacrifice. Rejoice in what you have, make good use of that and develop faith in God. The **yajnas** performed by rulers like **Janaka** were intended to promote general welfare and direct the people's minds towards God. Discourse in the **Poornachandra** Auditorium, on 7-10-1989. 34. Yearn for God alone THE man who is filled with love has great peace of mind, is pure at heart and is unruffled by any adverse circumstances, failures or losses. This fortitude is derived from love of the Lord, which endows him with self-confidence. Self-confidence generates an immense internal power. Everyone has to develop this power. Everyone has to develop this self-confidence so that the **Atma-Ananda** (bliss of the Self) may be experienced. Love should be free from feelings of expectation of any return or reward. Love which arises out of a desire for something in return is not true love. Utterly selfless and motiveless love should be developed., This is the bounden duty of man. You should not pray to God seeking this favour or that. The reason is no one can know what

immensely precious, Divine and magnificent treasures lie in the treasure-house of Divine Grace.

No one can know what God intends or desires to give to a devotee. In such a situation by asking

for trivial and petty things, man is demeaning his Divine estate.

No one can understand what; valuable, sacred and Divine favour-God chooses to confer on a

deserving devotee. Hence man should not seek from God, nor desire, nor pray for some petty

trifles. More precious and desirable than anything else is God's love.

If you wish to ask for anything from God pray to Him thus' "Oh Lord! Let me have you alone."

Once you have secured the Lord, you can get anything you want. That was why Mira sang: "Oh

heart, drink the nectar of Divine love." When you can have Divine love, to crave for anything

else is like asking for coffee powder from the Kalpataru! (Wish-fulfilling Tree).

Avoid excessive praise of God

What you have to seek from God is God Himself and not any small and worthless benefits. Even

while praying to God for His grace, you should not indulge in extravagant praise and flattery to

win His approbation and seek His favours. "Oh Lord! You are the Ocean of Compassion! Your

mercy is boundless! You are the refuge of the distressed and the protector of the abandoned!"

Addressing the Lord in this manner falls on Him.

Such praise for securing favours has a commercial tinge. Even the favours got through such

praise are not proper at all. It is because the rishis and the yogis in the past resorted to such praise

that they had to perform penance for hundreds of years to get a vision of the Lord.

Consider God as friend

God has a partiality for the human form. "Daivam maanusha rupena," it is said. (God has to be

experienced in the human form). It is only when God is regarded as friend and a companion that

He is pleased most. By addressing Him as: "Oh, my dearest friend! My beloved one! The darling

of my heart," you can give Him the greatest joy. Instead of that, if He is described as one who is

beyond praise by Brahma and other gods, who is not accessible to mind and speech, whose

glories are beyond description, who prevailed over the God of Death, who was born as the son of

Devaki and Vasudeva, who went to the rescue of Draupadi, who protected the Pandavas, and so

on, and then He is entreated to confer His grace on you, there is an element of the ludicrous in

the comparisons made. Such praise even savours of envy. When you

say, "Oh Lord! You have

talked to them and given them so much! Why don't you come to my help?" the comparison

seems to stem from jealousy.

It is only when God is approached as a loving friend who has the power to come to our aid that

our desires will be fulfilled. We use words of praise towards an unfamiliar person to show him

respect and regard as a stranger. But we welcome an old friend with easy familiarity and intimacy.

Thyagaraja performed sadhana over many years to obtain a vision of the Lord. By that sadhana

he established intimate relationship with Sri Rama. Because of this, he could greet Rama with

friendly familiarity and welcome Him to his house as a companion in the song: "Raara maa

intidaaka" (Rama, come to our house!). Because of his intimacy, Thyagaraja could address

Rama in the second person singular.

In the context of the Navarathri celebrations, on this Purnaahuti day, we must learn to recognise

the Divine in this intimate manner. Reduce your desires. Don't pray for trifles. Don't go to a

shrine with the intention to seek fulfilment of some petty desires. It is an unfortunate sign of the

Kali age that everyone goes to a temple or pilgrim centre only to get some trivial benefits.

If you can win over the Lord Himself, what is it that is beyond your reach? Thyagaraja declared:

"Rama! If only I have your anugraha (grace) all grahas (planets) will be in my palm."

Pandavas' unwavering faith on Krishna

It is essential to please God and win His grace by regarding Him as a friend and not indulging in

excessive praise. For this, supreme Love is the primary means. This love should be firm and

unchanging, unaffected by trials and tribulations and the vicissitudes of life. The Pandavas are

the supreme examples of such unwavering love (for Krishna). When Draupadi was being

humiliated in Duryodhana's assembly hall, when Abhimanyu was attacked and slain by the

Kauravas, when Aswathama massacred the Upapandavas (the infant children of the Pandavas),

or when they performed the glorious Rajasuya sacrifice at the height of their power, or when

they were in exile in the forest, without succumbing to the difficulties and troubles they were

subjected to, they adhered firmly to the name of Krishna, with unwavering faith in Him. They

relied only on Krishna's love.

Difficulties and troubles are passing clouds which come and go. Do we remember all the kith and kin with whom we were related in our previous lives? While all these relationships have changed, only the relationship with God remains unchanged. We should attach ourselves to this unchanging love and not cling to other ever-changing relationships. **Yajna** is the quest for discovering the One **Yajnas** are designed to lead you to the One who is unchanging and eternal. **Ya+Ina** is **Yajna. Ya** refers to the one who is the basis of the entire Cosmos. **Ina** refers to the quest for knowing that one. **Yajna**, therefore, is the quest for discovering the One who sustains the Cosmos. How is this search to be made? The **Veda** has declared: "Permeating everything inside and outside is the Lord **Narayana**." Where can you search for the Lord who is omnipresent? Why search at all? The sages performed severe penances to get the ultimate Reality. Finally they declared: "**Vedaaham etham Purusham mahaantham Aadityavarnam tamasahparastat**" (We have known the Supreme **Purusha**, who is effulgent like the sun and is beyond the outer darkness). They declared that the Supreme Lord is beyond **Tamas**. This means that the Lord is beyond the **Tamoguna** and to experience the Lord we have to get rid of our **Tamo-guna** (the darkness of ignorance). The Lord is beyond the veil of **Tamas**. When the veil is removed, the Lord can be seen. When one is filled with **Tamo-guna** from head to foot, how can one experience God? One is not prepared to make any sacrifice. With a mountain of desires in his heart, a devotee offers a petty coconut to the Lord! This is not the way to pray to the Lord. This is not devotion. This is not Love. To seek a favour is not prayer at all. Only a selfless person can engage himself in service to society. Only such a person is entitled to serve God. The first **pre**-requisite is the spirit: of sacrifice. This can be developed only through love. The person filled with love is ready to make any sacrifice. The person without love will not be willing to make any sacrifice. God does not dwell in any particular place. You are God. When you get rid of the **bodyconsciousness**, you will realise your divinity. The experiences of the Physical world In the waking state, you have various kinds of experiences relating to the phenomenal world. All the experiences are through 19 agencies---the five **Karmendriyas** (organs of action), the five

Inanedriyas (senses of perception), the **Panchapranas** (five life breaths) and the mind, the **Buddhi** (intellect), the **Chitta** (Will) and the **Ahamkara** (Ego). It is only when all these 19 are present that you can enjoy the experiences of the physical world in the waking state. The **Atma** principle that is conscious in the waking state is called **Viraataswaroopa**---the Cosmic Form. The Cosmos is the form of the **Viraata Purusha**. In this form the Divine is called **Viswa**. As the universe has emerged from **Viswa**, it is called **Viswam**. Another name for **Viswa** is **viraja** **Swaroopa**--one who confers joy and stands out as an ideal to the world and is the embodiment of Sat-Chit-**Ananda** (Being-Awareness-Bliss). When you go on to the sleeping state, you have dreams. Even in the dream state the 19 agencies are present, but in a subtle form. Wherefrom have the dreams arisen? They are created by the dreamer himself and he is also the experiencer. The Divine Principle in the dream state is called **Taijasa** (the Effulgent). He is called **Hiranyagarbha** (The Golden-wombed One). This appellation means that he is the one who contains all within himself and projects them from himself. The third state is **Sushupti** (deep sleep state). What is it that is experienced in deep sleep? Forgetting himself, in an unconscious condition, he experiences bliss. In that state only **Prajna** (Constant Integrated Awareness) exists. "**Prajnaanam Brahma**" declares the **Upanishad**. This state of awareness is equated with **Brahmam**. The Divine Principle that one is aware in this state is called **Praajna**. Experience the Divine present in everyone The **Viswa** present in the waking state, the **Taijasa** present in the dream state, and the **Praajna** present in the deep sleep state, all three are one only. When the states of consciousness are dispensed with, we have only one experiencer present in all of them. That is the unity of the Divine indicated by the dictum: "Tat-**Twam-Asi**" (That Thou Art). Every person has this Divine Principle in him. There is no need to search for the Divine elsewhere. He is everywhere, omnipresent. Forgetting one's inherent divinity, man is searching for the Divine in the external world. Even in this search the primary requisite is pure, selfless love. Chant the name of the Lord with that love. God loves the human form. That is the reason why **avatars** come in human form. You can experience the vision of God

by following the path of
karma (prescribed actions). The Lord has declared in the Gita: "You are qualified only to perform actions." A scriptural text says, "Only through the body can you pursue Dharma." All living beings are bound by karma in this world.
The Divine is being worshipped as a decorated idol or image, with an artificial form. The Lord should be experienced in His natural form, in a natural way. All the ornamentation the devotee resorts to does not please God. It may please the heart of the devotees, but God's heart is not moved thereby. Only through love can God's heart be moved and softened. The devotee has that power. Without resorting to extravagant adulation of God, not seeking petty favours from God, yearn for God alone and you will get everything. Endeavour to make God your intimate friend.

Discourse in the Poornachandra Auditorium on the Poornahuti day of Veda Purusha Jnana

Yajna, 9-10-1989.

There is no happiness greater than that obtained from sacrifice. Only those who sacrifice are the children of immortality because they live for ever.

BABA

35. The Divine and the Demon

What is the reason for all the

Violence in the world?

With the decline of selfless service

irrational desires have grown.

The pursuit of mundane desires without

fear of sin

Has led to a waning of the

Love for God

Men have lost their humanness

As a consequence peace in the world

has been shattered.

"I am in the light; I am the light.

The light is in me. The light is me."

The Wise One who realises this truth

Becomes one with the Supreme.

EMBODIMENTS of Love! God is the One who manifests Himself in the cosmos with a myriad

heads, a myriad eyes and a myriad feet. When this eternal Divinity is so near us (by His

omnipresence) we are searching for Him all over the universe. This is as foolish as the person

who goes abegging to his neighbour for milk while the wish-fulfilling Kamadhenu is in his

backyard. It is sheer senselessness on the part of man to search for God outside him when the

Divine is within him.

No one can comprehend or describe the glory and mystery of Prakriti (Nature). Nature is a reflection of the sport of the Divine. It is animated by the three gunas which are manifestations of the trinity (Brahma, Vishnu and Siva). God is nourishing and promoting Nature by using the three gunas in multifarious combinations and forms. The purpose of life is to experience the sacredness of nature as a projection of the Divine.

Realise the value of Time

Time is supremely precious. It waits for no one. Everyone has to submit himself to Time. It is

not subject to any one. It is only when Time is utilised properly through right actions that the

human can rise to the level of the Divine. Man's foremost duty is to make the right use of Time

through the bodily vesture given to him. Man is bound by actions in this phenomenal world.

While the Divine is all-pervasive, man is failing to recognise it. He is unable to see the light that

is within him. The Reality which you are seeking everywhere in the outside world is within you.

The Supreme Lord is present inside and outside, everywhere in the cosmos. Man today looks

only at the outside world like any animal. To look inward is the mark of the true human being.

Obsessed with the external and losing the internal vision, man has forfeited his power of discrimination.

Significance of Dipavali festival

When we enquire into the significance of the Dipavali festival which we are celebrating today,

we find that traditionally it is a joyous festival to celebrate the destruction of the demon

Narakasura by Sri Krishna. It is only when we first understand the meaning of the Krishna

principle will we be able to understand the significance of the Naraka principle. Krishna is the

embodiment of the Five Elements ---ether, air, fire, water and earth. He is also the embodiment

of five life breaths--Prana, Apana, Samana, Udana and Vyana.

"Kleem-Krishnaaya-

Govindaaya- Gopijanavallabhaaya-Swaah." This mantra contains the essence of the

Bhagavatha. The five names represent the Five Pranas (vital airs). Kleem refers to the earth.

Krishnaaya refers to water. Govindaaya refers to Agni (the Fire-God). Gopijanavallabhaaya refers to Vayu (Air). Swaah refers to ether.

When we recognise that the Divine is immanent in the five elements, we will realise that there is

no place in the cosmos where these five are not present. The human

body is composed of the five elements. These elements, because they constitute the body, can affect only the body but cannot affect the **Atma** in any way.

In commenting on the Krishna story in the **Bhagavatha**, many writers have indulged in all kinds of misinterpretations. One such misinterpretation relates to Krishna's wives.

Misinterpretation of **Bhagavatham**

In the human body, there are what are called **Shadchakras**--six spiritual centres. Of these, the two most important are: the **Hridayachakra** (the Heart Centre) and the **Sahasraara** (the thousand petalled centre). The **Hridayachakra** is also known as the **Hridayakamala** (Lotus of the Heart) and the **Sahasraara** is called the Thousand-Petalled Lotus. The lotus of the heart has eight petals.

These eight petals **symbolise** the eight worlds, the eight directions, the eight guardians of the world, the eight **bhutas** (spirits) and the eight parts of the earth. Because Krishna was the lord of these eight petals, He was described as the husband of eight queens. The master is called **Pathi** and those under him are described as wives. This is a symbolic relationship and not a **husbandwife** relationship in the worldly sense. It is because the esoteric significance of these relationships was not properly understood, the **Bhagavatham** came in for misinterpretation.

It is also stated that Krishna was wedded to 116000 **gopikas**. Who are these **gopikas**? They are not **cowherdesses** in physical form. In the human head there is a lotus with a thousand petals.

The Lord is described as the embodiment of the 16 **kalas**. As the Lord of the **Sahasraara** (thousand-petalled lotus), He presides over the 16,000 **kalas** which are present in this lotus. The **Kundalini Sakti**, which starts at the bottom of the spinal column (**Mooladhaara**), rises and merges with the 16,000 entities in the **Sahasraara**. This is the esoteric significance and the meaning of the role of the Divine within the body. Oblivious to this inner meaning, people indulge in misinterpretations and perverse expositions.

Krishna's encounter with the demon **Naraka** has to be understood against this background.

"**Naraka**" means one who is opposed to the **Atma**. **Naraka** does not mean a demon. It is the name of the satellite which revolved round the earth. When people were filled with apprehension about the threat to the earth from this satellite, when it seemed to be approaching the earth, Krishna

removed their fear by destroying the satellite.

Dipavali commemorates Krishna's victory

Dangers from the planets are apprehended from time to time. For instance, some years ago, people expected great danger to the world from the combination of the "**Ashtagraha**" (eight planets). Five thousand years ago people dreaded the approach of a planet near to the earth. To allay their fears, Krishna came to their rescue and averted the impending danger. The celebration of **Dipavali** as the day of deliverance from **Narakasura** commemorates Krishna's victory. The day is observed as an occasion when the Divine leads mankind from darkness to light.

The legendary version of the **Narakasura** episode describes the demon as master of **Praagiyothishapura**. The symbolic meaning of **Praagiyothishapura** is that it is a place which has forgotten the **Atma**. The inner meaning of this is that demonic forces dwell in any place where the **Atma** is forgotten. All the chaos and evil in the world today are due to the fact that men have forgotten the **Atma** (the Supreme Spirit). Every man is conscious of the body and of the individual soul, but is not conscious of the **Paramatma** (Divinity) within him.

From sheath of food to sheath of Bliss

Man is encased in five **kosas** (sheaths): **Annamaya**, **Pranamaya**, **Manomaya**, **Vijnanamaya** and **Anandamaya kosas**. The physical body is the **Annamaya kosa** (the sheath based on food). Man takes good care of the body. Man also takes care of the **Pranamaya kosa** as he cannot exist without the life-breath. Without the **Manomaya kosa** (the mental sheath), man cannot accomplish any of his desires. Man today has progressed **upto** the stage of caring for the first three sheaths.

Upto this stage his vision is turned towards the external. The **Vijnanamaya kosa** calls for internal vision. It leads to the understanding of the **Anandamaya kosa** (the sheath of Supreme Bliss).

Starting from the sheath of food man should progress towards the sheath of Bliss and not get stuck up midway in the mental sheath. This is the reason for man getting filled with demonic qualities, which can only lead him to **Naraka** (hell). The demonic qualities (symbolised by **Narakasura**) have to be destroyed to avoid being thrust into **Naraka** (hell). By taking refuge in Krishna, the destroyer of **Narakasura**, man can get rid of the demonic qualities in him.

On **Dipavali** day, we light numerous lamps with one candle. The light

with which other lamps
are lit is a symbol of the Divine. The other lamps are livana jyothis
(individual lamps). They
derive their light from the One Supreme Light. It is to teach this truth
to men that the Festival of
Lights is observed.
Thus every festival has an inner meaning and purpose. Forgetting
this, the holy days are
observed only as occasions for feasts and fun. Holy days in Bharat are
all full of spiritual
significance. Forgetting this, people are lost in meaningless
observances.

According to the legend, Krishna killed Narakasura with the help of
Sathyabhama. What does
this signify? Each of us has to fight and destroy the demonic forces
within each by resorting to
Sathya (Truth). "Sathyameva jayathe" declares the Upanishad
(Truth alone triumphs). "Speak
the Truth" is a Vedic injunction. Once the Goddess of the Earth went
to Vishnu and lamented
that she can bear any kind of burden but not the burden of carrying
those indulging in falsehood.
One must be prepared to make any kind of sacrifice for upholding
Truth. That is the lesson

taught by Harischandra, who sacrificed his kingdom, wife and son,
for the sake of the pledged
word. He stands out as the supreme upholder of Truth.
Everyone should endeavour to adhere to Truth. Truth is God. With
faith in God and adherence to
Truth, all demonic forces can be vanquished.
Discourse at Brindavan on Dipavali day, 28-10-1989.
Your beliefs and actions must be expressions of Faith. They must
have holiness as their core. They must be so full of Love and
compassion that they attract on you the Grace of God.

BABA

36. Students, parents and the Nation

DEAR students, teachers and lovers of education! Bharatiyas were
wedded to Truth and

Righteousness. Justice was their sheet-anchor. Students should
safeguard today not the nation but

Truth and Righteousness. Only students who are broad-minded and
have a wide outlook can
uphold Truth and Righteousness.

The world is based on Truth and Right Conduct. These two sustain
the world. If they are
protected, the world will be happy and prosperous. Victory will come
in the wake of Truth and

Righteousness. No other form of strength, including armed might, will
ensure victory. Hence,
students should consider themselves the guardians of Truth and
Righteousness and equip
themselves for this role.

Education is the formal expression of Truth, which is the basis of
social harmony. The divine
qualities of man can be seen in education as in a mirror. Today's
educational system makes the
student hard-hearted. He lacks the feelings of kindness and
sympathy. Tolerance and compassion
are totally absent. Those who should seek to serve the poor and the
needy are wrapped up in their
own selfish pursuits. Selfishness and self-centredness should be
rooted out. Service to society
should be regarded as the primary purpose of education.
Decline of moral values

Bharatiya culture is a sublime one. It is incomparably great. But the
advance of modern
technology has shaken the traditional institutions like a powerful
cyclone. It is true that
materially, scientifically and economically, great progress has been
made. But morally,
spiritually and socially man has fallen a great deal. Moral values have
been shattered. In trying to
make life more comfortable with the help of machines, men have
become slaves of the machine.

It is, therefore, incumbent on students to see that science and
technology are used on right lines
for the good of mankind. Unfortunately, even those who profess to be
leaders of society and who
claim to be interested in promoting the well-being of the people, are
not acting along right lines
to set a good example to the students.

Education when it gets linked with egoism, loses its wider
perspective. It becomes supremely
purposeful only when it is related to spirituality. Hence students
should rid themselves of egoism
and strive to promote the welfare of society, through the knowledge
acquired by them, with faith
and self-confidence.

Education is not mere verbal knowledge. It should enable one to
manifest his inherent divinity. It
should promote the practice of Truth and Right Conduct.
Unfortunately educational institutions
today have become merely workshops manufacturing degree-
holders. The acquisition of degrees
cannot constitute education. Education must promote ethical
behaviour. It must: foster selfcontrol.

This is the essential function of education.
Parents should possess exemplary character
If students are to conduct themselves properly, the parents have to
set the right example.
Unfortunately, even though many of the parents might be educated,
wealthy and interested in
Bharatiya culture, their practical conduct is not exemplary. This is
the reason why most students

go astray. All parents want their children to get a good education, good jobs and earn high incomes. But few of them want that they should grow into ideal citizens. In some instances, where the students have developed some spiritual interests, the parents try to discourage them.

There are parents who behave like **Hiranyakasipu** and take their children to task for their interest in spiritual practices at such an early age. Nor is that all. Some of them even try to cover up the bad behaviour of their children by pretending that they are well behaved. They make no effort to correct the children and turn them towards the right: path. Because of this attitude of the parents, the students are taking to bad ways and are spoilt like **Dhritarashtra's** children (the **Kauravas**).

The students are not to blame. It is the parents who are responsible for the students: **misbehaviour**, which is reflected in indiscipline in educational institutions.

Students must be made to feel proud about their country, their people and their culture. They should realise that wealth and strength, are of no value without character. Of what avail was all his wealth to **Dhritarashtra**? Because of the wickedness of his sons, he lost everything in the end.

Education today develops knowledge and skills but not character. Right education should promote good qualities. There is no need to seek a new system of education or effect reforms in society. It is enough if we have young men and women of good character and integrity. They will make the country great and prosperous.

Students! You have to realise the importance of mental transformation. All kinds of political and economic reforms are taking place. But little is being done to promote the sacred **Bharatiya** culture. What we need is spiritual transformation. It is the absence of spirituality that accounts for all the chaos, conflict and disorder in the world.

The two-maxims of Hindu tradition

The Hindu tradition laid stress on two maxims: Speak the Truth; Follow Righteousness. These two vital principles have been obliterated today. Mammon reigns supreme. Wealth is worshipped as God. **Malpractices** are the offerings made to this deity. Humanness has been sacrificed. There must be a return to human values. Education must aim at promoting these values. Planting the seed of love and fostering the tree of tolerance, students should seek to offer the fruit of peace to society. This should be their primary duty.

Students! You do not become educated merely by getting degrees. You will be truly educated only when you render services to the people. Engage yourselves in service to the people. True education is that which equips one for service and not merely for earning wealth. Fill your hearts with compassion. A compassionate heart is the seat of the Divine. Role of **Sai** Institutions in shaping students

It is asked: who is to blame for the present state of education--the students or the teachers? It must be remembered that today's teachers were themselves students once. Today's students will be tomorrow's teachers. Hence students should train themselves properly for their future roles. It was with this object in view that the **Sathya Sai** educational institutions were started. Today's students are the future nation-builders. Only when the students learn to conduct themselves with integrity and fairness will they be able to restore the nation's ancient values and cultural heritage.

The ancients achieved name and fame by their adherence to values. Students in those days were exemplars of tolerance and compassion. They were wedded to Truth and Righteousness. Consequently they lived long lives. Unfortunately such attitudes are not to be seen among students now. They have no trace of selflessness in them. They have installed conceit and ostentation at the altar of education. These traits are alien to true education and should be totally eradicated. Humility and obedience, which are the insignia of the educated man, should be promoted. Students today are failing to show reverence even to their parents, much less to elders.

To flaunt one's degrees is not a sign of true education, but only an aberration. The truly educated person should cultivate the virtues of truth and righteous conduct and lead an ideal life in the service of society. Only such persons can contribute to the greatness and glory of **Bharat**.

Cultivate respect for **Bharat's** ancient culture

Bharat stood as a beacon-light to the world in ancient times because of its spiritual ideals. This sacred land is the land of **Thyaga** (sacrifice), of Yoga, and of Karma (Righteous action). Today's education tends to make it a **bhogabhumi** (land of indulgence). With the result that all kinds of **roga** (maladies) are present in educational institutions.

You must cultivate respect for **Bharat's** ancient culture, follow its ideals and experience the joy to be derived therefrom. Society today suffers from lack of peace. Evil forces are rampant owing to

the unchecked growth of selfishness and self-interest. These tendencies have to be rooted out.

This can be done only by taking to the spiritual path. It is the duty of parents to sow the seeds of

spirituality in the children from their early years. They should not think that parental

responsibilities end with sending the children to school or college. They have a duty to see that

the children grow into worthy citizens of the country. Great men like **Sankaracharya**,

Vivekananda and Mahatma Gandhi became ideal men because of the example set by their

parents in their daily lives. When the parents lead upright lives, the children will follow them.

Hence, parents as well as teachers should serve as ideal examples to the students.

From all the enquiries I have made, I have found it is the parents who are spoiling the children.

Their affection for the children is totally misconceived. They should realise that those good

qualities which are instilled in the children when they are young, alone will stand them in good

stead all their lives.

Dear embodiments of Love! Together with your studies, cultivate humility and reverence, and

learn to conduct yourselves in an exemplary manner. Without morality, society will be ruined.

Hence, by leading moral lives, foster the well-being of the nation. This is the sacrifice you have

to perform. Do not lead a life of selfishness. Money comes and goes. Morality comes and grows.

The path of righteousness may be strewn with obstacles. Do not bother about them. Act

according to your conscience in all circumstances.

Dharmaja's adherence to Dharma

In the **Mahabharata**, there was an occasion during the time the **Pandavas** were living in exile,

when **Draupadi** addressed **Dharmaja** as follows- "**Dharmaja**! There is no greater votary of

Dharma than you. You adhered to Dharma as your life-breath even in the smallest action. **Inspite**

of this, you have had to go through inconceivable ordeals. How has your Dharma protected

you?" Smilingly **Dharmaja** replied: "**Draupadi**! Despite all the trials and tribulations I have gone

through, I have not given up adherence to Dharma. That is my greatness. We should not

succumb to difficulties and give up Dharma. Dharma should be upheld even during difficulties.

That is the mark of greatness."

Students! This life is not for experiencing happiness or sorrow. Both have their good and bad

results. They are transient and impermanent. You should rise above them to uphold

righteousness in service to society and serve as an example to the nation.

Address on the 8th Convocation of the **Sathya Sai** Institute of Higher learning at **Poornachandra**

Auditorium on 22-11-1989.

It is essential to inquire into the credentials one has, before one formulates one's prayer. That inquiry will reveal whether one's thoughts and resolutions, hopes and desires arise from Faith or not. How to test and discover the truth? People take a piece of gold and draw with it a line on a piece of stone; then they examine that streak and assess the quality. The test which will reveal the quality of your Faith is whether you are practising sincere **ly** the injunctions laid down by God.

BABA

37. The Cosmic Indweller

In the centre of the earth is a

Place called **Puttaparthi**

The embodiment of the **Atma**

made its advent.

While mankind was seeking

knowledge of science

A University came into existence here.

People of all nations gathered here

to experience peace and joy.

Millions of virtuous aspirants and adepts

have filled this place.

The **Sai** Lord has come to teach

the world love and the truth of all religions.

Sathya Sai has incarnated as

embodied Love to shower joy on all.

EMBODIMENTS of Love! "**Yatho imaani bhoothaani jaayantho**"

(That from which these beings

are born). The entire creation comes from the **Paramatma** (the

Supreme Godhead), is sustained

by Him and ultimately merges in Him. Likewise, man takes birth on account of desires, lives on

desires and dissolves in desires. As is the intention, so is the conduct.

As is the conduct, so is the

fruit. As is the fruit, so is the goal. Hence every man should have

sublime desires, experience

sublime fruits and ultimately attain a sublime end.

The phenomenal **jagat** (world) is visible to the eye, is audible to the ear, is experienced by the

body, **cognised** by the mind and enjoyed by the heart. This world of perception is known as

Viswam. **Viswa** means that which pervades. The principle which accounts for pervasiveness is

called **Viswam**. Vishnu is the One who pervades the cosmos. The cosmos is the effect, Vishnu is

the cause. Cause and effect are expressions of a single divine

principle.

The Cosmic principle is also known by other names such as Viraat, Vaiswaanara and

Vairagasutha. Vaiswaanara is the Divine Principle that produces the consciousness of "I-ness"

in every being. The cosmos is thus a manifestation of Vishnu, who pervades everything.

Six qualities are attributed to the Divine. They are: Aiswarya (Wealth), Dharma (Righteousness),

Yasas (Fame), Sampada (Prosperity), Jnana (Supreme Wisdom), and Variragya (nonattachment).

Wealth has myriad forms--material wealth, physical wealth, the wealth of

knowledge and so on. The Divine possesses every conceivable form of wealth.

Swadharma really refers to Atma-Dharma

Dharma (Righteousness) as an attribute of the Divine comprehends every kind of Dharma---

worldly dharma, vaideeka dharma, national dharma, community dharma and so on. Of these,

two are important. One is Para Dharma, the other is Swadharma.

Swadharma is often treated as

Dharma relating to one's caste or creed. Thus, separate codes of Dharma are ascribed to

Kshatriyas, Vaisyas and others. This is not a correct interpretation.

Swa-Dharma really refers to Atma-Dharma (the Dharma relating to the Spirit:). Man's duty is to

observe this spiritual code of conduct. Para Dharma relates to the body. It embraces the code of

conduct that is observed in daily life for earning one's livelihood and leading his life in society

Para Dharma is fraught with fear and delusions. There is the fear of success or defeat or the fear

of facing blame and censure. In observing this mundane code of conduct man is haunted by fears

and doubts of various kinds. In adhering to Swa-Dharma (the Spiritual code) there is no room for

any such fears. Therefore, man should follow Atma Dharma.

As the Divine attributes are found in man also, it is clear that the Divine dwells in all human

beings. "Eko vasi sarva-bhootha-antaraatma" (He is the One Indweller in the hearts of all

beings). God cannot be seen in any one place or at any particular time. He is present in

everything but is not attached to anything.

How can One who permeates everything and is present everywhere be subject to any kind of

proof or test? That is the reason why God has been described as Aprameya--the Transcendental

One. As one who is the source of all knowledge and intelligence, God has been called Manu. As

He is the supreme creator, He is also called Prajaapathi. He is also

called Atma or Brahman.

Brahman is the Chaitanya (consciousness) that is present in all living beings. Atma and

Brahman, are not different. The Divine has also been termed Aham (the "I"). This does not refer

to the individual ego. It refers to the effulgence that illumines everything and dispels all darkness

totally. Another meaning of Aham is Saakshi (Witness).

Sat-Chit-Ananda is present in all objects

The Paramatma (Supreme Atma) who is the witness to everything, is called Aham. He is the

Lord of all that has gone before, all that is and all that is yet to be born. He is the eternal,

unchanging Being who is the master of the past, the present and the future. Hence he is described

as "Bhootha-Bhavya-Bhavath Prabhu" (The Lord of the past, the present and the future).

He is also described as Bhavah, the effulgent. He is omnipresent.

Hence the appellation

Mahanubhava is applicable only to God, though the term is loosely applied to describe some

extraordinary persons. It refers to One who is present in the subtlest atom and the vastest object

in the cosmos.

In every object in the universe, Sat (Being) Chit (Awareness) and Ananda (Bliss) are present in a

subtle form. There are two other characteristics of every object: name and form. Sat, Chit and

Ananda are derived from the Divine. Name and form, which are subject to constant change, are

related to Nature. Even name and form are comprehended by Sat, Chit and Ananda. Man is the

embodiment of these three. Forgetting these basic truths about: his permanent Reality, man is

leading a life related to names and forms.

Every human being is a manifestation of God. Every object manifests the divine. There is

nothing in the world which is not a manifestation of God. Do not have any doubt: that the

cosmos is permeated by Hari (God) and everything is contained in HIM. There is not an atom in

the universe which is not permeated by the Divine.

Prasad asked for an exposition of the nature of God. Some say "It is not" and some say "It is" and

some others say, "It is and it is not". Those who say "It is" do not know what It is. Those who

deny its existence also do not know what it is that they deny. Those who affirm and deny are

ignorant of both the things.

Believers and non-believers of God

From early times those who believed in the existence of God were called Asthikas (theists), those

who denied God's existence were called **Nasthikas** (atheists) and the third category were called

Asthika-Nasthikas (theist-atheists). Theists and atheists are really one though they have contrary names. Atheists are like buds of flowers and theists are like the flowers that have blossomed. The flower that has blossomed offers its fragrance to many. The unopened bud retains its fragrance within itself. Some day the bud may blossom or is likely to drop away before blossoming. Those who spread the bliss of divinity in the world were described as theists and those who did not do so were regarded as atheists. Those who say "God does not exist" must have some prior idea of God before they can deny His existence. In twilight, a rope may be mistaken for a snake, but the moment light is brought the rope is recognised for what it is. Likewise the

Jnani (man of wisdom) recognises God when he is free from maya (delusion).

The mind and heart are like lock and key
All the myriad differences that one sees in the world are only variations in form of the one basic entity--the Brahman. A man who seeks to enjoy the fruit of a tree cannot be content with nourishing only the flowers. He has to nourish the roots, the trunk, the branches and the leaves and the flowers. Likewise the man who seeks the highest Jnana (wisdom) has to nourish the body, the senses, the feelings appropriately. For this purpose the nine forms of devotion have been prescribed for seekers.

The mind, it has been said, is the cause of bondage or liberation. The mind is like a lock and the heart is the key. When the key is turned towards God, there is detachment. When it is turned towards the world there is attachment. Thus the mind is the cause of either liberation or bondage.

Therefore the mind has to be directed towards what is holy and pure. Then you will lead a free, joyous, blissful life. The man who has developed such an attitude will be in a permanent state of bliss. He will be the embodiment of bliss.

When I came down to the **Mandir** this morning, the children greeted me with the words, "Happy Birthday!" I told them, "I am always happy, it is you who are unhappy, who should get happiness." It is only when each one realises his inherent divinity and leads a Godly life that all will be happy. Divinity is not confined to any specific place or form. Each one should realise that this all-pervading, all-powerful Divinity is within him. There must be

realisation that the

Principle that is Omnipresent in the subtlest form and in the grossest form is the **Atma** or

Brahman. God is the eternal Reality, without birth, growth or death, without beginning, middle or end, and who is immutable. It is only the bodies that are subject to change. Making use of the body that is mutable, the immutable Divine has to be experienced. Embodiments of love! In whatever manner you seek to understand the Divine, you have to remember that the Divine is the universal, all-pervading **Chaithanyam** (Consciousness). Only the

unchanging Divine can confer on you permanent bliss. This does not mean giving up worldly concerns. What you have to do is to make worldly life the basis for the realisation of the Divine.

Every action should be regarded as an offering to the Divine. You must strive to reach the state where, recognising that God is omnipresent, you realize your own Divinity. To begin with you have to do good deeds, based on good thoughts. People today devote hardly five minutes to the thought of God. How can they hope to have joy and peace when the bulk of their time is devoted to selfish pursuits?

Dedicate yourself to the service of society. Engage yourself in sacred actions. Always remember the Divine name. Chanting the name of the Lord, performing sacred actions, experience 'bliss in your heart.

Birthday message at **Poornachandra** Auditorium, on 23-11-1989.

38. Where to find God

EMBODIMENTS of Divine Love! God is complete love incarnate. This love shines equally in

every human being. The fragrance of a flower remains the same whether it is held in the right hand or the left. Likewise God has no distinctions such as the favoured and the excluded.

Different persons, proceeding from their own likes and dislikes, attribute to the Divine the differences existing in their own minds. God has no feelings of difference such as the good and the bad, the likable and the unwanted, the wicked and the virtuous. The sandalwood tree imparts

its fragrance even to the axe that fells it. Likewise God is ever prepared to love, foster and protect equally everyone without any distinction. But narrow-minded persons cannot easily grasp the Divine's equal-mindedness. Indeed, how can a fishmonger know the value of diamonds?

Everyone apprehends God's powers and attributes according to his own limited conceptions and

experiences.

The reason for man's narrow outlook

To get rid of such narrow ideas, the first requisite is the cultivation of love. How is love to be promoted? By "giving and forgiving" man develops love within himself. In relation to God, this implies that you should always have the attitude of offering your heart to God. Today, far from having such a sacred attitude what we witness is the habit of "getting and forgetting."

Today man receives the love, the blessings, and the grace of God, but shows no gratitude and is immersed in his own selfish pursuits. This accounts for his narrow outlook.

Sanjaya declared at the end of the **Gita** that where Krishna, the Lord of Yoga, and **Partha**, the valiant archer, stand together, there is victory. Man makes various efforts to achieve prosperity, success and bliss. But the means of achieving them is for man to take his stand by the side of

Bhagavan. Partha means the son of the **Prithvi** (Earth). It applies to every man. **Sanjaya's** declaration means that victory is assured when either man is by the side of God or God is beside man. Neither of these happens today. Man leads a life remote from God.

To start with, man has to recognise what is the goal of life. Seekers in all countries and followers of different religions have enquired into this question of the purpose of life. As a result of these enquiries, different religions arose. Jesus is the founder of the Christian faith. For centuries before Christ, Judaism existed as the religion of the Jews. The Jews believed in the coming of the Messiah to protect the people of Israel.

When Jesus was born, three kings came from the east to bless the infant in Bethlehem. The first king, seeing the child, declared that he would be a great lover of God. The second one declared that God would immensely love the child. The third one declared that Jesus is God and God is

Jesus. What is the inner meaning of these statements? The first statement implies that all who love God are messengers of God. When God loves a person, he becomes a son of God. When a person gives up the sense of dualism and merges his consciousness in the Divine he becomes one with the Divine. Jesus's life and mission When Jesus was a child, during a visit to Jerusalem, he was lost in the crowd. After a frantic search Mary found him in a temple listening intently to the speech of

a priest. When Mary told

Jesus about the trouble they had gone through in searching for him, Jesus said: "Mother! When I am safe with my Father in His home, why should you worry about me? This is the temple of

God. It is my Father's mansion. Nothing will be lacking here. In this eternal and sacred home I am perfectly safe as well protected." This shows that even by his twelfth year, Jesus was full of

Divine qualities and was imparting the Divine message to those around him. Christ declared to the world three important things: (1) God is one. (2) He is omnipotent. (3) Do not hurt anyone.

God is the indweller in every being. Christ embarked on his mission and went about calling upon people to earn the love of God by developing love towards God. People professing different faiths worship God under different names: Vishnu, **Siva**, **Ganesa**,

Allah, Christ, and others. The truth is there is only one God. People today try to find God in

religions. But God is to be found not in **mathamu** (religions) but in the **mathi** (mind). It is only when the mind is controlled and purified that God will be recognised. The Lord dwells within man

People claim to make offerings to God without knowing where He is. There is a pretence of offering everything to Brahman, but they do not know where Brahman dwells. The Lord has declared: "I am residing within you in the form of **Vaisvanara** and am consuming all the offerings you are making. I am digesting everything and providing the sustenance for your body."

While the Lord is ever by the side of man, he is searching for God all over the world. By exploring the external, you can never purify the internal. It is essential to transform the consciousness. You have to rectify your conduct and actions, because everything depends on

your actions. Adhering to the righteous path, with a pure heart, you have to **divinise** your life. All spiritual disciplines have been designed only for this purpose. All the prayers, **japas** and **pujas** that are offered are intended only to purify the heart.

All those who have achieved greatness in any field--education, science, **etc.**--have been able to do so solely because of their conduct. Neither physical strength nor wealth, nor even intellectual ability, can make one respected and honoured. It is the way one lives that confers honour and dignity on him. Therefore, it is only through our actions that we should strive to realise the

Divine. Without right conduct, all other spiritual practices are of no avail. Hence, all devotees should acquire good and sacred qualities in furtherance of their striving to realise God.

You all are in the Kingdom of **Sai**!
 You all are in **Sai**'s Home!
 You all are in **Sai**'s Light!
 You all are in **Sai**'s Heart!
 I will bless you, I will bless you in
 This Holy Night This is your right.

If you entertain proper thoughts, you will realise that all of you are in God's home. The whole universe is the mansion of the Lord. Once you recognise this truth, how can any differences arise?

Understand the ways of the Divine
 People imagine that God is angry, or indifferent. Such persons have no understanding of Divinity. If there is a tumour in the stomach, the surgeon uses a knife to remove it. Is the operation done out of ill-will towards the patient? Not at all. It is for his own good that the operation is done to make him well again. Likewise, when a person has developed some bad qualities, a surgical operation has to be done to rid him of his vices. When this is done by the Divine, God is said to be angry or displeased. This is the mark of a petty mind. Those who have understood the Divine's love principle will not make such a mistake. Today is the birthday of the founder of a great religion. Christians revere Jesus as a Messenger of God and the Son of God. On this sacred day, the old students of the **Sathya Sai** College for Women at **Anantapur**, who have formed an association called Messengers of **Sathya Sai**, celebrate their annual day. "How shall we show our gratitude to the Institution which has educated us and done so much good to us?" was the question put by an old student, who is the President of the association. "How shall we show our gratitude to **Bhagavan**?" she asked.

Serve the society with dedication
 Dear old students! Wherever you may be, go into the society and render social service in all possible ways, with faith in God and in a selfless spirit. As she said, it is true that after getting married, the girls have to put up with various restraints imposed by their in-laws and husbands.

Admittedly, the **Bharatiya** culture and tradition circumscribe the freedom of women. On the other hand, boys enjoy greater freedom and liberty to act as they please. Whatever job they take

up or business they may carry on, whatever country they may go to, they have considerable freedom. There will be none to restrain them. If they want to do social service, they can do a great deal. Unfortunately, they are not filled with such noble urges. Women who have those sacred impulses to serve society suffer from handicaps and restraints. At least from today, I desire that young men and women, who have studied in the **Sai** educational institutions, will show their gratitude to their **alma** mater by engaging themselves in social service and stand forth as ideals for others by their dedicated lives. By merely acquiring degrees, you do not become educated persons.

Using education only for securing a mess of pottage is puerile. You must use your knowledge for bettering the lives of others. Of what use is a mountain of book knowledge, if you cannot secure real happiness as a human being? Will not God take care of man if he places his faith in the Divine? What is it that is achieved by ceaseless preoccupation with earning a living, for forgetting the all-pervading Lord?

Everybody clamours for peace, saying "I want peace." But can peace be found in the external world, which is only filled with pieces? Peace has to be found within oneself by getting rid of the "I" and desire. Peace is being destroyed by the ego and by insatiable desires. Restrain your desires. Man is haunted by endless worries of many kinds. Only by turning his mind towards God can he get rid of the worries. Men have to reduce desires and cultivate **vairagya** (detachment) so that they can have real peace of mind.

What is it that students, who have spent ten or twelve years in **Sai** educational institutions, can show as evidence of their having benefited from their education? It should be evident to some extent from their conduct and practices. If this is not present, what is the use of their studies? If they have not learnt during this precious period in their lives to practise self-control and **selfdiscipline**, they will be guilty of having wasted their great opportunities. The essence of education consists in the cultivation of good qualities and the development of right values for meaningful living.

I bless you all students in the hope that you will dedicate yourselves to the service of the people and thereby earn the grace of the Lord.

Christmas Day Discourse to a large gathering of devotees from

overseas countries in the

Poornachandra Auditorium, on 25-12-1989.

1. Sports and Spirituality

What greater misfortune can there be

Than the failure of **Bharatiyas**

To understand the true greatness

Of their ancient and sacred culture?

To cavil at others' faults

And to be blind to one's own;

To jeer at others' looks,

Not noticing one's own ugliness;

To make fun of others

And not see one's own follies;

To have such qualities from birth

Can there be a greater sin than this?

STUDENTS, boys and girls, and teachers, embodiments of love! The observance of morality in

daily life, the **divinisation** of all actions and thoughts related to life, and adherence to ideals

together constitute culture. Students today do not make the requisite efforts to understand the

sacredness and value of this culture. **Sanskrit, Samskriti, Samskara** are all terms which have

been derived from the roots, **Sam** and **Krit**. **Bharatiya Samskriti** (culture) is a composite of

purity, divinity, sublimity and beauty. This combination is reflected in sports and games.

Sports help players experience joy

Although there may be differences among nations in their food and recreational habits, the spirit

of harmony and unity displayed in sports is a gratifying example to all. It is a distinctive quality

of sports that differences are forgotten and persons engage themselves in games in a divine spirit

of friendliness and **comraderie**. Sports help the players not only to improve their health but also to experience joy.

Students, however, should not be content with realising these benefits. Man has another body

besides the physical. It is the subtle body, otherwise known as the mind. It is equally essential to

promote purity of the mind and develop large heartedness. True humanness blossoms only when

the body, the mind and the spirit are developed harmoniously.

The enthusiasm and effort which you display in sports should also be manifested in the spheres

of morality and spirituality. You must endeavour to experience the divinity that permeates

Bharat's sacred culture.

Bharatiya culture is not a product of narrow-minded ideas and ideals. It is filled with profound,

sublime and ennobling ideas. "**Lokaa samasthaas-sukhino**

bhavanthu!" (May all the people be

happy) is the benedictory motto of **Bharat**.

There is a prayer in the **Purusha Sukta** which students recite regularly, but they do not

understand its full meaning. "**Sahaabaavavathu; sahanau**

bhunakthu; sahaviryam

karavaavahai." What is the inner meaning of this mantra? "Let us grow together in harmony; let

us move about in friendliness; let us spread together the light that we have gained from our

studies. Let us live in harmony without discord. Let us promote in harmony the use of our talents

and skills." This is the profound inner meaning of this Vedic hymn.

No other language can stand comparison with Sanskrit in its sweetness or range of expression.

The sages prayed for the happiness and well-being of every one on earth. "**Sarve bhadraani**

pasyanthu" (May all see only what is auspicious). Such were the benedictions pronounced in the

Sanskrit language.

Glory of Sanskrit, mother of languages

Many European languages have a large number of words which are derived from Sanskrit roots.

Words like mother, father, brother, **etc.**, in English are derived from Latin words which are

themselves derived from Sanskrit words like, **Pitru, Mathru** and

Brathru. Thus English is like a

grand-daughter, while Latin is a daughter and Sanskrit is the mother of languages. Sanskrit

enjoys this privilege of being the ancient mother of many languages.

A great French scholar, Louis **Renou**, spent many years in India studying the Sanskrit language.

On the eve of returning to his native country, he was given a big farewell party by many teachers

and students. At that gathering Louis **Renou** was full of tears, feeling sad at having to leave

India. Controlling himself, he said he was feeling extremely sad to leave India. "Indians are

treating the immortal Sanskrit language as a 'dead' language.

Educational institutions and

students are not making adequate efforts to study Sanskrit. Having this immortal language with

them, they are not making any effort to enjoy its glories. There can be no greater misfortune than

this," he lamented.

Max Mueller was another savant who explored the greatness of Sanskrit. He traced the Sanskrit

origin of many English words. After completing a study of the Rig **Veda**, he inscribed an

introduction to his work in Sanskrit in which he described himself as a native of Germany who

had received his education at Oxford University. He coined Sanskrit

equivalents for Germany and Oxford ("**Sarmany**" and "**Gothirthapura**") and **Sanskritised** his own name as **Mokshamula**

Bhat. When great foreign scholars and savants show so much regard and esteem for Sanskrit, it is regrettable that Indians do not have the same regard for this great language.

Bharatiya culture is based on Sanskrit

Bharat's entire culture is based on Sanskrit. Culture means that which sanctifies the world, which enhances the greatness and glory of a country and which helps to raise the individual and society to a higher level of existence. Culture contributes to the refinement of life.

The process of refinement or transformation is essential for improving the utility of any object.

For instance, paddy has to be milled and the husk has to be removed before the rice is fit for

cooking. This is the process known as **Samskriti** or transformation.

This means getting rid of the

unwanted elements and securing the desirable elements. With regard

to men, **Samskriti** (culture)

means getting rid of bad qualities and cultivating virtues. The

cultured person is one who has

developed good thoughts and good conduct.

In Sanskrit, the term **Atma** refers to the Self ("I") and "mine". Where the "I" and "mine" are

present strong attachment develops. This is described as

Atmabhimanam (attachment to the self).

Even in relation to trivial matters, when there is mention of "I", the person concerned places his

hand on his heart. This shows that the self ("I") that is referred to is not the body but the spirit.

When a person declares, "Whatever the disaster, whatever the trouble I may be confronted with,

I am not afraid," he reveals his confidence in his **Atma** (Self) which is the basis for his fortitude.

Maintain comradeship in every action

Unfortunately, nowadays it is attachment to the body that is cherished, with the result that one's

outlook becomes narrow and limited. It should be recognised that the

Atma (the indwelling

Spirit) is one and the same in all beings. You have to develop this spirit of oneness and equality.

Then the divinity in you will be manifested and your human nature will get sanctified and

divinised. In every action, you should be comradely and cooperative.

Today such a spirit prevails

in the sphere of sport, although occasionally there are deviations from it.

In the beginning, sports and athletics were intended mainly to promote health and experience joy.

Today these objectives are being forgotten. Everything is being **commercialised**. Self-interest is getting predominant. Consequently, peace and happiness are being lost. If a person is invited to sing, he asks: "How much will you give me?" In cricket and tennis matches today **lakhs** of rupees are involved. When sports become a kind of business, there is no room for human values and peace becomes a casualty. It is essential, therefore, that the sense of spiritual oneness should prevail, transcending differences of nationality, language and religion. Only thus can real bliss be experienced.

Teachers role in encouraging the students

During the past five days, our boys and girls have been engaged in games and athletics with enthusiasm and vigour. The teachers should also attend these events to sustain the enthusiasm of

the students. Teachers should not confine themselves only to their classrooms. In the **Anantapur**

campus the teachers have given great encouragement to the students in their sports and games

programmes. In the **Brindavan** campus also the teachers have actively promoted the students'

preparations. Above all, in the Primary School at **Prashaanthi Nilayam** the teachers have worked

hard to train the children in various games so that they could present a delightful programme at

the Sports Festival. The teachers laboured all night to stitch the dresses and other materials for

the programme. It was because of their efforts that 700 small children could put up such an

impressive show. All credit goes to the 45 teachers who are rendering dedicated service without any salaries.

In the years ahead, it is the responsibility of teachers to train the students to become ideal citizens

of **Bharat**. In the **Prashaanthi Nilayam** campus we have **Dr. Sunder Iyer**, who practised day and

night himself and also trained a number of students to perform a variety of gymnastic feats. It

was because of his enthusiasm and encouragement that so many students in the **Prashaanthi**

Nilayam campus could win so many prizes in the various events. His own performance was

astonishing. There are many other professors and senior students like **Dr. Sunder Iyer**. They

should also take active interest in games and sports.

The teachers have a great responsibility not only to encourage the students participation in sports

but also to promote in them the qualities of good citizenship.

Students by themselves are very

good. They have plenty of energy and enthusiasm. What they lack are an adequate number of teachers to enthuse them and encourage them. The students should be given proper guidance and encouragement. If these are provided, our students can develop into exemplary models for the whole world. There is no doubt about this.

Aim of Sai Education

Even in their classes many students achieve "O" grade in their subjects (This means securing 90 percent marks in the examination.) That students getting "O" grade have taken part in the sports events testifies to their all round abilities. These talents are not given to them by their professors. They have been developed by the students own intense efforts. The basic reason for all this is their devotion and love for Swami. All of them have come here for the sake of Swami and not for the sake of any specific learning. If for such students, the teachers can also serve as helpful guides, how much can be accomplished!

Education should develop right understanding

To give another example, the children of the Primary School, who conduct themselves with so much humility, discipline and goodness in the primary classes, lose some of these qualities when they go up to the Secondary School. When they go to college, almost everything is gone! What is the reason for this phenomenon? It is the teachers who account for their discipline and good behaviour in the Primary School. In the higher classes, what is done, by way of precept and example, to promote character and spirituality among the students? Unless spirituality and morality are promoted among the students, what purpose will be served by running these colleges? There are any number of colleges in the world. Here you have to impart the sacred precepts of our culture to the students. Along with this, academic subjects have to be taught.

Education is for developing right understanding. Work is for earning a living. Today education is sought for getting a job. This is not proper. Students should imbibe culture along with academic knowledge.

It is only when teachers understand the basic purpose of our educational institutions will they be able to make a success of them. If a student goes astray, he alone is affected. But if a teacher is bad, hundreds of students will be spoilt. Of all the professions in the world, that of the teacher is most estimable. The teacher has to teach the students what is good

and ennobling for them. This is the true relationship between teachers and students. This is what should be developed in our educational institutions.

Let me tell you that Swami alone knows what efforts were made by the Primary School teachers to prepare the children for the sports programmes. They worked all night for several days to prepare the dresses and other materials for the display. All this was done with no masculine help.

Even in the **Brindavan** campus, to get the appropriate outfit for the international dances to be presented by the students, one student went to Indonesia to get the right headgear for the participants. They themselves prepared all their costumes. This shows the degree of their enthusiasm. It is the duty of teachers to foster such enthusiasm and initiative shown by the students.

In appreciation of the special efforts made by the teachers and students of the Primary School and the **Brindavan** campus, I am presenting special cups as a token of my love.

Discourse in the Institute Auditorium, on 14-1-1990.

The Universe is an instrument to reveal the majesty of God. The inner firmament in the heart of man is also equally a revelation of His Glory. He is the Breath of one's breath. Since he has no specific form, He cannot be indicated by words. Nor can His mystery be penetrated by the other senses. He is beyond the reach of asceticism, beyond the bounds of Vedic rituals.

BABA

2. Devotion in action

EVEN though it is said that in Kali Age even mere reciting the name of the Lord is enough for realising God, without active service, the Divine **Namasmarana** alone is not enough. Everyone should combine **Namasmarana** with dedicated service to the Divine in one form or another.

Hanuman is the Supreme exemplar of devotion based on service.

The Supreme, who is the embodiment of **Ashtaiswarya** (the eight forms of Divine wealth), permeates the cosmos through eight potencies. This vast universe of animate and inanimate objects is called **Viswam**. **Viswam** is the epithet applied to the Divine who enters into every part of the cosmos. "**Viswam** Vishnu **Swaroopam**" (The cosmos is the manifestation of Vishnu).

Vishnu means the One who pervades everything. Vishnu is the Cause, **Viswam** (the cosmos) is the effect. The universe is manifestation of the creator and the creation. It is because the Lord is manifest in the Creator-Creation relationship that we are able to

recognise the Divine.

Different forms of manifestations of Divine

In the cosmos, the first manifestation of the Divine is as water. Man cannot live without water.

Water is present everywhere, though in some places it will be visible on the surface and below

the ground in others. The Divine is protecting all living beings in the form of water. Water is

known by another name as **Jivanam** (Life). God is making His presence manifest in the world in the form of water.

The second manifestation is **Agni** (fire). It is on account of fire that everything is illumined and

can be perceived. The same fire is present in man as the **jataragni** (digestive fire). It is this fire

that enables the conversion of the food one consumes into blood, flesh, bone and other things

(seven basic constituents) and sustains the body. Without these seven primary constituents life

cannot exist for a moment. For all of them, God in the form of fire is the basis.

The third manifestation is the earth. All living beings flourish on the earth. Birth and death go on

the earth. The phenomena of birth, growth and death testify to the manifestation of God in the

form of the earth. Man secures all the things needed for living from the earth. Hence the earth

must be regarded as a manifestation of God. As God cannot be experienced in any specific form,

He must be recognised in manifestations like the earth.

The fourth manifestation is air. Every moment we are engaged in breathing air. We are sustained

by the oxygen in the air. Man inhales and exhales air 21,600 times a day in 24 hours. While

inhaling, the sound "So" is produced. In exhaling, the sound "Ham" is produced. Together, they

make up the term "So-ham", meaning "He is I", proclaiming the inherent divinity of man. God is

to be recognised in the process of inhaling and exhaling. That being so, what is the need to go in

quest of God elsewhere? When the Divine is within us and present in the form of the **pancha**

bhutas (five basic elements), men strive to search for God everywhere else.

The cosmos is riddled with sound vibrations

When the Lord is present everywhere, within and outside you, why go in search of Him

anywhere? In this context, the question arises 'Is it true that devotees are going in search of God

or is God searching for devotees? In my view, it is God who is searching for devotees.

Akasa (space) is the fifth manifestation. The distinctive quality of

Akasa is **sabda** (sound). The

cosmos is filled with sound vibrations. Sound is the means of **cognising** most things in the world.

The entire cosmos is permeated by sound waves. Creation itself has originated from sound.

When man inhales air, it is this sound that emanates from him in the form of So-Ham--Ham-So.

Where is this **Akasa**? People imagine it is somewhere high up. Only the clouds are above.

Wherever you have sound vibrations, you have **Akasa** (space). When I speak, it is **Akasa**. When

you strike this table, you can experience **Akasa**. **Akasa** is present in the clapping of hands during

the **bhajan**. **Akasa** is present in the process of breathing. It is because of **Akasa** that living is possible.

The Sun, the Earth and the Moon

The sixth is the Sun. All living beings are able to survive because of the Sun. Birds, beasts, trees

and crops, all thrive on the energy got from the Sun. The world will cease to exist without the

Sun. Human intelligence is a reflection of the effulgence of the Sun. The enquiring nature of the

intellect is derived from the Sun. Without the power of discrimination man will be a moron

The Moon comes seventh. The moon principle confers tranquillity on man. The mind is

reflection of the moon. Man's primary goal is to secure peace of mind. The earth came from the

Sun and moon from the earth. The Sun, the earth and the moon are forms of the same substance.

These three find their expressions in man in the form of mind, intellect and **Vijnana** (consciousness).

The eighth element is the authority of the **Veda (Veda-pramanam)**. The Vedas proclaim the

eternal Truth. There is the saying: There is no greater Dharma than Truth.

God, who is embodiment of Truth, though eternal and formless, manifests Himself in the eight

forms in the cosmos. When the Divine is recognised in these forms, man will realise his true nature.

It is naive to try to search for God in any particular place. Man is himself the cause of all his

sorrows and difficulties because, forgetting his inherent divinity, he regards the body as real and

pursues mundane and physical pleasures. Man forgets that it is the Spirit that activates all his

senses. When a fan turns or a bulb burns, it is the current that makes them work. When a car is

driven, the engine revolves and the horn works because of the

current from the battery. Likewise,
for the car of the human body, the eyes are the lights, speech is the
horn and all sense organs
function because of the current from the **Atma** (the Spirit).
The **Atma** is the unified form of three constituents: Mind, Intellect
and **Samskara** (sacred
actions). If anyone is asked, "What is the mind?" the answer comes: It
doesn't matter." When
one is asked, "What is matter?" the reply is "Don't mind." If people are
not concerned to know
what is mind and what is matter, what is it that concerns them in this
world? Without understanding
mind and matter, how can one enquire into anything?
Mind is the cause of bondage
In the life of man, the mind, which is continually engaged in thought,
is most important. All
sorrows arise because of the failure to understand the workings of
the mind. The mind is
constantly engaged in thinking. This important function of the mind
must be properly
understood. The mind is not a mere physical entity. It is not the body
but an expression of the
enquiring quality of the **Atma** (Spirit). Hence it is that the mind is
regarded as the cause of
bondage or liberation for man. If the mind is turned towards God, it
becomes the means of
liberation. When it is turned towards the things of the world, it
becomes the means of bondage.
The **Godward** mind results in detachment. The world-directed mind
leads to attachment. Hence,
turning the mind towards God must be man's primary aim.
The powers of the mind are indescribable. The speed of thought is
greater than that of anything
in the world, faster than light or wind. Though endowed with this
immense power, it is a pity
man considers himself a weakling. There is no connection between
the mind and the heart. The
heart is doubtless a vital physical organ in the body. It is the supplier
of blood to every part of the
body. But the mind manifests the **Atmasakti** (power of the Spirit).
Difference between **Medha Sakti** and **Buddhi**
The second constituent is **Buddhi** (intellect). **Buddhi** is generally
regarded as the **Medha-sakti**
(power of intelligence). This is not correct. It is really the
discriminating power of the **Atma**.
There is a vital difference between **Medha sakti** (intelligence) and
Buddhi (the discriminating
power). Intelligence exists as a physical entity in man. It is the centre
of the nervous system, a
kind of control-room for man. But **Buddhi** represents a superior
power derived from the Spirit. It
is not related to the physical body or to the physical phenomenal

world. By its relationship to the
Atma, it has divine attributes.
The third constituent is **Samskara**. This term is usually defined as
"way of life." But it is much
more than that. It represents righteous conduct, based on reason and
tradition, embodying the
mores of the society. Without righteous conduct, man's life is utterly
worthless. Righteous
conduct must be based on an enquiry into what is transient and what
is of enduring value in
human existence. The mind and the **Buddhi** have to be utilised for
determining what is spiritual
and what is non-spiritual. It is only when knowledge of the eternal
verities is obtained by such
enquiry that one's conduct can be reflected in **Samskara** (righteous
behaviour), which is the
divinisation of life.
We witness today many attempts at reform of society--political,
economic, social, **etc.** But all
these are of no avail, because they are ignoring the essential factor of
transforming the mind of
man.
Many people complain that their troubles have not ended and God
has shown no compassion
towards them. They would do well to learn a lesson from an episode
in the **Ramayana**.
After **Vibhishana** had become friendly with Hanuman, he once asked
the latter, "Hanuman!
Although you are a monkey, you have been the recipient of the Lord's
grace. Although I have
been ceaselessly engaged in the contemplation of **Rama**, how is it I
have not secured His grace?"
Hanuman replied: "**Vibhishana**! It is true that you are ceaselessly
chanting the name of **Rama**.
But to what extent are you engaged in the service of **Rama**? By
merely contemplating on the
name of **Rama** you cannot get **Rama**'s grace. When your brother
Ravana brought away **Sitadevi**,
what is the help you rendered to her? Did you do anything to relieve
even partially **Rama**'s
distress?"
Practice should follow the precepts
Devotees should realise that by merely uttering "**Rama! Rama!**" you
cannot ensure the Lord's
grace. To what extent are you carrying out the injunctions of **Rama**,
Krishna or Baba? How far
are you practising the teachings of the **Bhagavad Gita**? Without
practising the precepts, no
amount of repetition of the name of the Lord is of any use. It is merely
like playing a
gramophone record. The Lord's name must get implanted in your
heart.

Today, on account of the special prerogative of the Kali Age, people think that it is enough to recite the Lord's name alone for achieving the goal of life. But this is mistake. Can you have the current merely by having the negative wire? Only when the negative and positive lines are combined will the current flow. Devotion must find expression in dedicated service to the Lord.

Chant God's name and perform sacred acts
 Embodiments of love! When you recite the name of the Lord with love, when you carry out with your limbs the injunctions of the Lord, and look upon the world as a manifestation of the Divine, you are bound to receive the grace of the Lord. Have this firm conviction. Do not labour under the misconception that mere chant of God's name alone is necessary and adequate. Along with it you have to take part in sacred activities. You must not mind whatever obstacles you may encounter. This is the lesson which Hanuman conveyed when he overcame everyone of the obstacles he met with when he set out on the search for Sita. Hanuman stands out as a supreme example of dedicated and determined service to the Divine.

Devote everyday at least five minutes for reciting the Lord's name and a few minutes for rendering some kind of service to the needy and the forlorn. Include in your daily prayers a prayer for the welfare of all people in the world. Do not be engrossed in your own well-being and salvation. Try to lead a life free from ill-will and harm to others. Regard this as a type of spiritual discipline and redeem your lives.

Discourse on 8-2-1990, at Abbotsbury, Madras.

3. Human values in business management

THERE are many ways in which the basic human values--Truth, Righteousness, Peace, Love and Non-violence--can be practised in the day-to-day conduct of business. There are different aspects of management such as marketing, finance, industrial relations, etc., but the most important aspect is "man-management." Each country has its own historical and cultural background and Indian managers should not mechanically copy practices imported from abroad but should keep in mind the Indian milieu and our national ethos.

There is specific need for MBA students of the Sathya Sai Institute to infuse management practices in India with the cardinal values of Sathya, Dharma, Santhi, Prema and Ahimsa. All the values are interrelated. For example, a burning electric lamp, can be compared to Prema. For the

lamp of love to burn, there should be a bulb. That bulb is Santhi. The bulb had to be connected to an electric wire. That wire is Dharma. And then the current has to flow in the wire. The current is Sathya. With the current of Sathya (Truth) flowing in the wire of Dharma (Righteous conduct), connected to the bulb of Santhi (Peace), the lamp of Prema (love) burns and sheds its light.

Sathya, Dharma, Santhi and Prema constitute a single whole and not separate values. All the four values have to be adhered to equally.

Honesty in business is a form of social service
 With regards to Truth, it is often said that to be truthful in business will result in loss. This is not so. Though initially there may be some difficulty, in course of time integrity and honesty will bring their own reward. The MBA students must convince their chiefs in their respective firms how truth in accounts and audit helps to raise the image of the firm. They should be content with reasonable profit margins. Even if this policy does not pay in the beginning, in the long run it will be most rewarding. This is the way to inspire confidence. Running a business honestly must be regarded as a form of social service and spiritual sadhana.

In the practice of Dharma, marketing practices should be fair to the consumers and there should be justice in the dealings with the workers.

In the observance of peace, the MBA students should realise that they should not get ruffled by any kind of difficult situation. They have to maintain their calmness and try to pour oil on troubled waters. They should use the weapon of love in such situations.

Fraternal relations bring industrial harmony
Prema must express itself in the business world by the executives developing the feeling that all engaged in the business--managers, workers and others--are members of one family. They must develop fraternal feelings towards all. With mutual love and regard, industrial harmony can be achieved.

As regards Ahimsa, in the context of industrial management, it has a wider social meaning than merely avoiding causing harm to others. The avoidance of pollution of the atmosphere or of natural resources like rivers is one of the ways in which an enterprise practises Ahimsa.

In these different ways, a great deal of good can be done to our people and nation by business managers who adhere to basic human values and who adopt a spiritual approach to the tasks of

the business world.

MBA students should develop firm faith in God and carry out their duties in the businesses in

which they may be employed with a sense of dedication to the business and a spirit of service to the community.

Discourse at a seminar in Madras for students of the Faculty of Business Management, **Sri**

Sathya Sai Institute of Higher Learning, on 10-2-1990.

4. What the **Avatars** mean

EMBODIMENTS of the Divine **Atma**! The **Atma** is the basis for the Divine life. The body

enshrines the **Atma**. Worldly life should be in consonance with spiritual aspirations. Because

man today is identified with physical existence as the only reality, he has to be taught the

knowledge of the Spirit.

The Divine Will is the determinant of the destiny of the individual or of society. Society itself is

a reflection of the Divine Will. It is only when man conducts himself on this basis that he will be

able to discharge his duties free from ego. Hence man's supreme duty is to act according to the

Divine Will.

Dharma (duty) is the spiritual expression of the Divine Will in relation to society. The term

Aiswarya is derived from the word **Easwara** (The Supreme Lord).

The terms **Siva** or **Sankara**

mean "Auspicious." **Sam** means **Chitananda** (Blissful Awareness).

Kara means "the one who

causes it." "**Sankara**" means the One who causes blissful awareness.

Sankara is the One who

confers **Chitananda** on those who take refuge in Him or adore Him.

Symbolism of the **Siva** form

The secret of Creation is evident from the description of the form of **Siva**. The crescent moon on

Siva's head symbolises the consciousness in human beings, the

Ganga symbolises the Life-Force

and the snakes on **Siva**'s body represent the myriads of living beings. He resides on a silver

mountain. His dearest friend is **Kubera**, the Lord of Wealth. Despite being endowed with all

these, why was He obliged to carry the begging bowl? To demonstrate to the world that every

kind of wealth is a hindrance to spiritual advancement, **Siva** renounced everything. It is through

renunciation **Siva** became the eternal embodiment of supreme bliss.

The Lord has another name. It is only when the love principle underlying this name is rightly

understood, the real form of the Cosmos can be recognised. That name is "**Sambasiva**". **Saa**

means divinity. **Aruba** refers to the cosmos. **Siva** means **Purusha**

(the Supreme Person).

Easwara has yet another name' **Yogasikha**. The sky is His blue form. The **Dik** (directions) are

His garments. Hence He is known as **Digambara**. He is also known as **Panchaanana**--the Five

headed One. The five are' Earth, water, fire, air and space. His five heads represent the

panchabhutas (five basic elements).

Siva is also described as **Bhuthanaatha**--the Lord of all created beings. **Bhutha** refers to creation.

Easwara is the Lord of every creature in the universe. Hence, the entire cosmos is reflected as an

image in the Lord.

Siva is the source of all prosperity

Siva is known as **Subhankara**--the one who is ever good (**Subham**). In the world, whoever takes a

bodily form--whether it be humans, deities or **avatars** sometime or other the body becomes

Asubham (tainted). The prefix "**Sri**" is affixed to the names of such persons to indicate that

without the prefix they are tainted by their bodies. That is why "**Sri**" is added to the names of

Krishna, **Rama**, **Venkateswara** and so on to confer beatitude on them. With regard to **Easwara**,

however, the epithet "**Sri**" is not applied because **Easwara** is ever in a state of beatitude.

"**Sankara**" remains "**Sankara**" without a "**Sri**." **Siva** is not called "**Sri Siva**." **Easwara** is not

referred to as "**Sri Easwara**." He is the embodiment of all auspiciousness and holiness. Hence he

needs no other appellation. He is the source of **Sakala Aiswarya** (all prosperity and well-being).

Man is the product of interaction of **Purusha** (the Supreme) and **Prakriti** (Nature). Consequently

man should have the perennial bliss of the Divine and remain perpetually blessed. Man is made

in the image of Nature. Man can **divinise** himself only by contemplating on the attributes of the

Easwara (Divine). The three eyes of **Siva** represent the three **lokas** (worlds). **Siva**'s trident is

symbolic of the Past, the Present and the Future the three aspects of Time. The three **gunas**

(**Satwa**, **Rajas** and **Tamas**) are images of the Trinity-Brahma, Vishnu and **Siva**. The three worlds,

the triune aspect of Time, the three **gunas** (qualities) are thus manifestations of the **Easwara**

Principle. When the Divine is installed in the heart in this manner, man can raise himself to the level of the Divine.

It is for the well-being of the world that **Siva** swallowed the **Halahala** poison. Again, it is for the

sake of the world's good that **Siva** contained the **Ganga** in His matted

locks. Siva bears the moon
on His head to confer peace of mind on mankind. When man moulds
himself on the pattern of
Easwara, he will get rid of all his evil tendencies and offer to the
world what is good in him. This
is the meaning of the worship of Siva. It is only when man gives up
utterly his bad thoughts, evil
desires and wicked deeds, he will be able to transform himself into
divinity.

The process of Self-realisation
The spiritual process may be compared to the conversion of milk into
butter. The body is like a
house. The heart is the vessel in which the milk of consciousness is
boiled over the stove of
devotion. The vessel is covered by the lid of sraddha (earnestness).
When the fire of Viveka
(discrimination) is lit, the cream of understanding comes up from the
boiling milk. To prevent
the cat of Maya from getting at the milk, the door has to be barred by
the gate of Sujnana
(wisdom). After the milk is cooled by Santhi (tranquillity) and the
buttermilk of the Divine Name
is added to it, the curd of Divine Grace is formed. When this curd is
churned with the rod of
knowledge and the rope of love, the whey of ignorance is separated
and the butter of the Atma
Reality (the Jiva) emerges. It is such a realised Self who attains
oneness with the Divine.

Man today fails to recognise his own true nature. He adores men, but
does not realise the
humanness in them. He worships avatars like Rama and Krishna, but
is not aware of the
exemplary ideals offered by them to mankind. Because of his failure
to recognise the avatars'
exemplary character, man is a prey to all kinds of doubts. Everyone
should try to understand the
highest human ideals represented by the avatars. He must consider
how far he has lived upto
those ideals. Real worship consists in practising the ideals to the
greatest extent possible. Instead
of worshipping in this manner, man is degrading himself by resorting
to mundane rituals. It is by
constant control of thoughts and desires that man can purify himself
and raise the level of his
consciousness. To the extent man reduces his desires, his ichcha
sakti (will power) will grow.

Today man has lost his will power because of the insatiable growth of
desires. In the process, he
has weakened his intellect, his memory, his powers of discrimination,
his intelligence and his
powers of speech and thought.

When to experience the sense of equality

Without understanding fully your human nature, how can you expect
to fathom the nature of the
Divine or recognise the divinity present equally in all beings? For
instance, you are told that God
is present in a cat, a dog, a donkey, a pig, a snake or a scorpion, and
you also talk about it. But if
your parents, friends or anyone else hails you as "You ass! You
swine!," you get angry and feel
that you have been insulted. Likewise, if God is described in this
manner, is it not an affront to
God? When can you experience the sense of equality of all living
beings? It is only when you
have realised your oneness with God that you are entitled to speak
about the equality of all
beings. Till then, the dog is a dog, the donkey is a donkey, a man is a
man. As long as you regard
yourself as a human being, respect other fellow-humans, show love
towards other creatures, but
do not go about saying all are one and all are equal.

The eleven Rudras man has to conquer
Embodiments of Divine Love! The auspicious and sacred Easwara
principle is present in every
man. This divine principle can be manifested only through the
practice of pure thoughts and
actions. Today's Sivarathri observance conveys a significant lesson.

According to numerology,
the three letters "Si", "va" and "Raa" make up eleven ("Si"=5, "Va"=4
and "Raa"=2). These
eleven are known as the Ekaadas Rudras, the eleven Rudras. The
fourth syllable "thri" means
"three". Thus Sivarathri is the day devoted to overcoming the eleven
Rudras by adoring the
Supreme Lord, who is master of them all.

The Rudras turn the Buddhi (intellect) towards sensuous objects
and thrust the individual in the
sea of Samsara (worldly life). The Paramatma (Supreme Spirit) is
master of all the Rudras. Only
the man who has conquered the eleven Rudras can expect to realise
the Supreme. Who are the
eleven Rudras? They are 'the five Karmendriyas (organs of action)
the five Inanedriyas (organs
of perception) and the Buddhi. Man must seek to control as much as
possible these eleven
organs. From ancient times, the sages have stressed the supreme
importance of sense-control as
the means to God-realisation.

No distinction should be made between Siva and Vishnu. The
composer Annamacharya
declared: While uttering Linga! Linga! Sivalinga! do not forget, oh
man! Ranga! Both are one."

Whether the vehicle of the Lord is a bull or an eagle, the Lord is one
and the same.

Annamacharya indicated how this Lord is to be worshipped. To perform ablutions for the idol of the Lord he went in search of pure and sacred water. He could not find it in the **Ganga**, which was polluted by water coming from the mouths of fish and frogs. He lamented over his inability to get completely pure, unpolluted water from any source. He declared: "The only pure water with which I can wash your Linga, **Oh Siva**, is that coming from my tear-filled eyes, which have been moved by the devotion in my heart filled with the sense of utter dedication to the Lord."

Annamacharya felt that only the tears filled with love of the Lord are pure enough for washing the Lord's idol. How to receive the **plenitude** of God's grace Each devotee has his own conception of the Divine. No single specific form can be ascribed to the Lord. The Lord's grace is conferred on each devotee according to the level of his spiritual consciousness. **Annamacharya** exclaimed: "**Oh** Lord! You appear to each devotee according to the nature and measure of his realisation."

The ocean is vast and boundless. But the amount of water you can carry from it is determined by the size of the vessel you take. If the vessel you carry is small, you cannot fill it beyond its capacity. Likewise, if your heart is constricted, Divine grace will be equally limited. Broaden your heart and receive the plenitude of God's grace. How is one to broaden his heart? It is by getting rid of narrow differences and by curbing desires. By developing insatiable desires, the heart gets shrunk. A broad heart means recognising the truth that the Divine dwells in everybody. Only then can you obtain the Reality that is unchanging and eternal.

Discourse in the **Poornachandra** Auditorium, on 23-2-1990, **Sivarathri** Day.

It is vital that every one should inquire into the true, the pure and the permanent. For, there is at present delusions about values. Even the leaders of people are hugging the false hypothesis that happiness can be got by means of wealth or health, or housing, or clothing, or the cultivation of skills in handicraft and manufacture! The bird sits upon the bough that sways in the storm, confident of its wings, not confident of the bough whereon it sits! So, you too should feel strong because of wings---the wings of **Sraddha** and Bhakti---not because of the bough of the objective world, whereon you have perched.

BABA

5. More potent than portents

FIRM faith in God's name will ward off of the portents indicated by

the planetary conjunctions in the new year **Pramoduta**. There are indications of various kinds of conflicts and dangers from fire disasters during the year, but many joyous events are also likely. I advise the devotees to carry on their duties in a spirit of dedication, with firm faith in God. Embodiments of Love! Time is the embodiment of God. Hence one of the names of God is **Samvatsara**. Because Time is the essential spirit of God, He is also known as **Kaalaatmaka** (The Time-Spirit). God is called the protector of the wise. The wise man directs his intelligence and talents towards God, not content with using them for mere living. God is also known as the Lord of Aeons because He creates and dissolves aeons like **Krita Yuga**, **Dwapara Yuga** and Kali **Yuga**.

God is thus not only the creator of **yugas** (aeons) but also their extinguisher. Hence God is described as **Yugadi-krit**. Because He contains within Himself everything and protects everything, God is also called **Kaalagarbha** (The One who is the womb of Time). We regard **Yugadi** as marking the beginning of a new year. In fact, it is one of the forms of God.

The entire cosmos is bound by Time. It is permeated by Time. It is a product of Time It is destroyed by Time. No one can fully comprehend the power of Time. The **Bharatiyas**, from ancient times, recognising the sacredness of Time, followed certain observances to propitiate Time. They viewed every object, not in terms of its external appearance, but from its inner spiritual essence and based their life on that principle. Even if something appeared externally beautiful, if spiritually it was valueless, **Bharatiyas** used to discard it.

God is not attracted by external appearances

People in the world attach value to all 'kinds of objects, ideals and personalities. God, however, is not attracted by external appearances but values only the inner spiritual urges. Here is a simple example. **Parvathi** was the most beautiful woman in the world. Conscious of her charms, she wished to wed the Lord Himself. But the Lord does not succumb to external attraction.

Disappointed by her failures, **Parvathi** embarked on a very severe penance. Indifferent to sun-and rain, wind and weather, **Parvathi** concentrated her thoughts on the Lord, wearing out her body in her tapas. Because of the penance she lost all her beauty. All her physical powers were gone. At that moment, the Lord accepted 'her as one half of his body.

What is the inner meaning of this episode? **Prakriti** (Nature) is **Parvathi**. This **Prakriti** is filled with various kinds of prides: the pride of wealth, strength, beauty, knowledge, virtues, power and penance. Man's ego is inflated by these different kinds of pride. It is only when man gets rid of these eight categories of pride will he become acceptable to God. So long as ego prevails, the power of the Spirit will not be **cognised**. Without realising the power of the Spirit man cannot experience the bliss of the Divine. It is out of a recognition of this truth that **Bharatiyas** declared that only through renunciation can immortality be attained. The primary qualities to be renounced What is it we should renounce? Is it hearth and home, wealth and possessions? If God could be realised by renouncing these things, Self-realisation should be quite easy. But, it is not the external appurtenances that have to be sacrificed. The road to man's liberation is barred by three gates' **Kama** (lust), **Krodha** (hatred) and **Lobha** (greed). The primary things which have to be given up are these three. When a man is filled with these three, he is steeped in folly. When a man is subject to **Kama** (lustful desire), he loses all sense of right and wrong. Greed destroys man's devotion. **Krodha** (hatred) undermines Jnana (wisdom). The man filled with anger and hatred becomes utterly thoughtless. He loses his sense of discrimination. These three destroy a man's spiritual practices--Karma, **Upasana** and **Dhyana** (rituals, worship and meditation). When there are no spiritual practices, man becomes a creature of whims. Man has a **Vijnana Prajna** (higher wisdom) which is obtained only by spiritual **sadhana**. The purpose of the **sadhana** is to realise the **Atma** (Self). What is the **Atma**? It is the combination of Manas, **Buddhi**, and Prana (mind, intellect and life). This triune combination is called **Triputi**. Man is the embodiment of this **Triputi**. It is otherwise known as the **Mano-vaak-kaayam** (mindspeech-body complex). **Vaak** (speech), represents life. Man should seek to sanctify these three. A man's Karma reveals his nature True humanness consists in the harmony of thought, word and deed. When there is no accord between words and deeds, of what value are one's words? It is for the purpose of harmonising thought, word and deed that Karma, **Upasana** and **Dhyana** have been prescribed for man. Karma is like a mirror in which a man's good and bad deeds are reflected. A man's karma reveals the

nature of man--whether he is **Satwic**, **Rajasic** or **Tamasic**--even as a thermometer reveals the temperature of the body. Therefore, all actions should be turned towards **Satwic** purposes. The **Bhagavad Gita** describes such actions as **Nishkama** Karma (desireless actions). It is only when actions are performed in this spirit that the body accomplishes its purpose. It is only when the body and the actions are sublimated that the mind gets transformed. Right action results in purity of mind. Men today are not aware of the sacredness of action. They are caught up in the pursuit of their desires. They are impelled entirely by selfishness and self-**centredness**. Man is moved by desires and not by ideals. What we should aim at is a life inspired by ideals. The ideal life is one in which there is complete harmony and purity in thought, word and deed **Trikarana suddhi**. Man is judged by the nature of his actions. To make the proper use of time, man has to engage himself in right actions. Strive to make proper use of Time Embodiments of Love! Remember that time is fleeting. Time and tide wait for no one. Time will not submit itself to you. You have to surrender to it. Time is its own master. Hence, you must strive to make proper use of Time. I have often told you how God represents Time in its various aspects. God is described as **Samvatsara**. **Vatsara** means one who is engaged in sport. **Govatsara**, referring to Krishna, means one who sports with cows. **Samvatsara** means "playing with all." This Time is available equally to all--whether he is a millionaire or a pauper. Even an emperor is subject to the passage of Time. Time is a witness to what everyone is doing. On a stage, there are a number of lights. One light is turned towards an actor in the role of a king. Another light is turned towards a beggar. Yet another light is focused on a man reading the **Ramayana**. Another light may be focused on a fighting scene. Although the lights illumine a variety of scenes, they remain unaffected by the behaviour of the actors. The lights simply bear witness to the actions but no blame attaches to them for what the actors do. The actors alone are affected by what they do. In the same manner, the Divine, as the Lord of Time, remains only as witness to the passing show. Your actions may be unholy. But Time remains untainted Your primary duty is to make right use of Time. For this purpose,

there is no need for you to wait
for the beginning of a new year. Every moment is a manifestation of Time. From seconds to minutes, from minutes to hours, from hours to days and months, and from months to a year--this is the endless procession of Time. The second is the basis for the year. Hence every second should be filled with purposeful action. What is the meaning of a life in which from waking in the morning to sleeping at night one is concerned only about his belly and has no thought of God? What is the result of all this hectic activity? Has it given a single moment of real joy? Purposeful living can come only by contemplation of God. People talk about service. Whom are you serving? When you render service, you are really serving yourself. You have to perform all actions in a spirit of dedication--to please the Divine. Men today are misusing all their knowledge, wealth, energies and talents for purely material ends and wasting their lives. Leading a worldly life is unavoidable. But in doing so, the spiritual goal should be borne in mind. The goal is spiritual; actions are worldly. It is when actions are dedicated to spiritual ends that they become sanctified. Unfortunately, today even spiritual practices are tainted with mundane motives. The spiritual heritage of **Bharat** It is because of the intensely spiritual life led by kings, sages, scholars and pious men and women in ancient days that even today the spiritual heritage of **Bharat** has survived the vicissitudes of centuries. Men should realise their inherent divinity and live up to their true nature. If their real nature is forgotten and their behaviour is far from human, they cease to be human beings. For instance, sweetness is the basic quality of jaggery. If it loses its sweetness it ceases to be jaggery and is just a piece of clod. Likewise for man to be regarded as man, he has to manifest his humanness by practising **Trikarana suddhi** purity in thought, word and deed. Without this purity, man is merely a lump of clay. Man engages himself in various exercises, pursues all kinds of studies and makes various enquiries. What is the use of all this? He fills his mind with a vast mass of information, but there is no change in his behaviour or living. There is no end to economic changes, political and social reforms. But no mental transformation is taking place. People have been listening to **Bhagavan's** discourses and reading Swami's books for years. How far have you

changed as a consequence?

Of what use are studies if they are not put into practice even to a small extent?

Portents and warnings of the New Year

Today it is the beginning of the new year **Pramoda**. **Pramoda** means that which is filled with

excessive joy. It includes such expressions as **Nityananda**, Sat-Chit-**Ananda**, **Advaitananda** and

Brahmananda-----the supreme forms of bliss. The name of the year should fill us with infinite

joy. But when you consider the conjunction of planets at the beginning of the year, it forebodes a

period of conflicts. There are likely to be many conflicts with no apparent reason. Even good

men are likely to fall out. Apart from conflicts, there are likely to be dangers from fire disasters.

Along with these evil portents, there are likely to be joyous events also. This year is a mixture of

good and bad events. Life is like that.

Embodiments of the Divine **Atma**! This is a year in which everyone will have to be on his guard.

One should keep a watch on every word he uses. Even a small slip of the tongue may have

serious consequences. Every action has to be done after due deliberation. Differences are likely

to arise among kith and kin and members of the family circle.

Conflicts may arise all over. In

such a dire situation, contemplation on God is like a shower of grace.

Placing your firm faith in

God, if you carry on your duties, none of your actions will have untoward results. Remember the

name of God at all times. In the Kali age, God's name is the only refuge. Without firm faith in

the Lord's name, all other studies and worship are of no avail. Yearn for the love of God. From

the beginning of this year, with its dire portents, engage yourself in good thoughts and good

deeds and overcome the forces of evil by full faith in God.

Discourse at **Kalyana Mandap** in **Brindavan** on **Yugadi** day, 27-3-1990.

The tendencies towards hate, malice and greed which cause individual and social conflicts and complexes can be overcome by Yoga and **Thyaga**, the practice of emotional **imperturbability** and the reduction of wants and mental cravings. This is the message of **Bharat**, through the **centures**.

BABA

6. **Rama**, the Indweller

EMBODIMENTS of the Divine **Atma**! Every man takes birth in this world to discharge three

kinds of debt. The first is the debt to God. The second is the debt to the **Rishis** (sages). The third

is the debt to one's parents. The Divine permeates every cell in the

body, endowing it with divine energy. It is the power of the Divine which keeps every limb in the body functioning through the action of this Divine energy. It follows from this that man has to be conscious of this energy and be grateful to the Divine for sustaining and protecting him. If he fails to do so, his life is a waste. Discharging the debt to the Divine means engaging oneself in sacred actions and in serving others and thereby dedicating every action of the body to the Divine. It is when such a divinely endowed body is consecrated for holy purposes, by constant performance of sacred, sublime and dedicated actions, that the debt to the Divine is discharged. Debt to the sages and parents Next comes the debt to the Rishis. The ancient sages, by devoting all their energies to penance and spiritual enquiries, have bequeathed to mankind the great scriptures which should serve as guides for ordering their lives in the world and beyond. It is the sages who have offered to mankind the Upanishads, the puranas and the epics for the proper regulation of their conduct in life along ideal lines. We must recognise the supreme significance of the scriptures for making our lives sublime. The paths laid down by the Rishis show what are the actions to be avoided and what are the right actions which are obligatory for everyone and their injunctions should be scrupulously respected. The prescribed duties should be performed and the prohibited actions should be eschewed. It is only then that the debt owed to the Rishis gets discharged. The third one is the debt to the parents. One's body is derived from the flesh and blood of the mother. How much sacrifice is involved in giving birth to a child and rearing him with continuous care and love is beyond description. The food you eat, the clothes you wear, the life you lead are all the gift of your parents. It is one's primary duty to please one's parents. Only thus is the debt to the parents discharged. Nor is that all. The debt to the parents has to be repaid by acting properly and rendering service to society. It is for these reasons that Emperor Dasaratha paid his debt to the Divine and through his yagas and yajnas, he discharged his obligations to the Rishis. But he was unable to discharge the Pithru runa (debt to his parents). He did show due reverence to them. But owing to the lack of a worthy son capable of sustaining Dharma, he could not fully discharge the

obligations he owed to his parents. Dasaratha was one who realised the supremacy of Dharma. Hence, to overcome the lack of a son, he decided to perform the Putrakameshti yaga (the special sacrifice for getting blessed with a son). Why Dasaratha performed Putrakameshti yaga The desire to have a son should not be for the protection of one's possessions and properties. Nor should it be for ensuring the performance of one's funeral obsequies. Nor for rendering any type of service to oneself. The main purpose should be to have sons who will practise righteousness in the service of society. It was with this aim that Dasaratha decided to perform the Putrakameshti yaga. The sages Vasishta and Jabali and others heartily welcomed the Emperor's decision. At this stage, the Emperor's Prime Minister Sumantra recalled to him the advice which the Sage Sanatkumara had given previously. Sumantra said: "Oh King! You have forgotten what Sanatkumara told you. Sanatkumara had enjoined on you to get the blessings of the great Sage Rishyasringa and perform the yaga with Rishyasringa as Brahma at the sacrifice." Thereupon, Dasaratha, accompanied by a number of priests, proceeded to the ashram of Rishyasringa. Rishyasringa readily responded to the Emperor's appeal and came for the yaga together with his spouse Santha. Conforming to the procedure laid down for the Putrakameshti yaga, Dasaratha first embarked on an Aswamedha (Horse) sacrifice. For this sacrifice, a horse that has certain specific characteristics is required. It should bear all the prescribed insignia. In the season of Vasantha (Spring) the search for a suitable horse was started. It was only by the return of the next Spring season that it could be found. Another year went by before the horse could be appropriately prepared for the yaga. Then, the horse was released to go round the realm. It returned from this sacred mission in the next Spring season. This means that the preparations for the yajna were spread over three years. Brahma then appeared. Who is this Brahma? He is described as a deity with four faces. The fourfaced Brahma told Dasaratha: "Oh king! Your desires will be fulfilled. Complete the yajna with expedition." Heartened by the deity's assurance, Dasaratha distributed largesse to one and all generously and completed the yajna. The scriptures declare, "Yajna

is the very form of Vishnu."

Who is Vishnu in this context? It is not the form bearing Sankha (Conch) and Chakra (Wheel).

Vishnu refers to the Supreme One who permeates everything in the cosmos.

The four Vedas born as four children

At the completion of the yajna, a deity rising from the sacrificial fire appeared before. Dasaratha

carrying a bowl of Payasam in his hands. What is the unique greatness of this Payasam (a sweet

liquid)? It represented the essence of all the Vedas. When

Dasaratha's three queens drank the

paayasam, the four Vedas were born as four children for Dasaratha Rama, Lakshmana, Bharatha

and Satrughna. Rama represented Yajur Veda, which is the embodiment of Dharma. Lakshmana,

who was always immersed in reciting the name of Rama and ever dedicated to his service,

represents the Rig Veda. Bharatha, who loved always to sing the name of Rama and revelled in

chanting the Divine name, represents the Sama Veda. Satrughna, who was ever devoted to

serving the other three brothers and who had conquered the internal and external foes, represents

the Atharvana Veda. The four brothers thus represented the four Vedas. It is only when the

Ramayana is studied for its esoteric significance, rather than from a superficial point of view,

that the full meaning of the epic be clear to us.

Manifestation of Pranava

The significance of the advent of the four brothers may also be realised from another point of

view. The Pranava mantra "Aum" has been equated with the Supreme Brahman. In this threeletter

word "A" stands for Lakshmana, "U" stands for Bharatha and "M" stands for Satrughna.

The Om that emanates from the combination of these three sounds represents Rama. Hence

the scriptures have declared that the Rama Principle symbolises the primordial Om.

Moreover, Valmiki brought out the unique significance of Rama, Lakshmana and Sita as a

manifestation of Om. Lakshmana, representing "A", stands to the right of Rama; Rama,

representing "U" is in the middle; and Sita, representing "M", is to the left of Rama. Valmiki

described the combination of the three as the embodiment of divinity.

The symbolism of the Ramayana may be viewed from another angle. The human body, with the

five organs of Inanendriyas (perception) and the Karmendriyas (five organs of action) represents

the chariot, Dasaratha. The heart is Ayodhya, that which is not easily

penetrable. The heart is,

however, subject to pleasure and pain. The body is related to the three gunas--Satwa, Rajas and

Tamas. Symbolically, of the three wives of Dasaratha, Kausalya represents Satwa, Sumitra

represents Rajoguna and Kaikeyi represents the Tamoguna. This means that the human body is

wedded to the three gunas. What is the Dharma that should be followed by this body? The

fourfold Purusharthas (goals of life) are the goals prescribed for man: Dharma, Artha, Kama

and Moksha. The four brothers may be regarded as symbolising these four goals. Artha (the

acquisition of wealth) should be related to Dharma (Righteousness) and Kama (desires) should

be related to Moksha (liberation). Man today ignores Dharma and Moksha and goes only after

Artha and Kama. Consequently he becomes a prey to sorrow and misery.

Anything can be achieved with purity of heart

Of the four Purusharthas, Dharma is most important. What is this Dharma? It is essentially

Trikarana suddhi--purity in thought, word and deed. The complete harmony between thought,

word and deed is the mark of a Mahatma (high, souled being).

Without unity of thought, word

and deed, there can be no fulfilment in life. It is the duty of every man to achieve such fulfilment

by leading a life of triple purity as Dasaratha did. The consummation of all sadhana (spiritual practices) is purity of the heart.

It should be realized that there is room in the heart for only a single person. It should not be

regarded as a long sofa or as a musical chair. God alone should be installed in the heart. It is

because today men change their loyalties from moment to moment that their devotion gets

diluted and their aspirations remain unfulfilled. With a pure heart and one pointed devotion

anything can be achieved in this world.

Always keep Lord by your side

Sita demonstrated her complete disregard for all worldly pleasures when she chose to accompany

Rama to the forest. All arguments of Rama about the hazards of life in the forest, with wild

animals roaming about, were of no avail. She said when she had the Lord of all beings by her

side what danger could befall her. However, when on seeing the golden deer in the forest, she

expressed a desire for it, she distanced herself from Rama and her troubles started.

As long as you are attached to the things of the world, whatever

worship you may do, you will not have God-realisation. It is not necessary to give up everything; it is enough if you enjoy everything as a gift from God and offer everything to God. Everything is a manifestation of God.

You can enjoy anything with that awareness.

Even some of the **rakshasas** understood the Divine Reality of **Rama** **Maricha** was one of those who realised the omnipresence, the omnipotence and the Divine greatness of **Rama**. The sage **Vishwamitra** took **Rama** (and **Lakshmana**) for the protection of his **yaga** from the depredations of **Tataka** and her sons. **Maricha** was one of the sons. After **Rama** had killed **Tataka**, **Maricha** appeared to disturb the **yaga**. **Rama** aimed an arrow at him which threw him off miles away. That experience made **Maricha** realise the Divine puissance of **Rama**. He declared that he had not seen anyone who could equal **Rama** in power. Going to **Ravana**, he explained to him the unique powers of **Rama** even as a young lad. He told **Ravana**: "**Oh Ravana!** There is no one in this world who is as powerful as **Rama**. There is no parallel to him anywhere. His unexcelled beauty is beyond words. His form fascinates even men. I have beheld his divine beauteous form." **Ravana** kept in mind all that **Maricha** had told him.

Surpanakha's description of **Rama**

Later, **Ravana**'s sister came to **Ravana** with a bleeding ear and nose, wailing before him. **Ravana** asked her: "How is it, sister, that anyone could cut your ear on one side and the nose at another place? With all your powers, what were you doing when the ear was cut first and the nose later?"

It is impossible for anyone to cut both of them at the same time."

Surpanakha replied: **Oh** brother! What shall I say? All the time I was looking only at the beautiful form of **Rama**. While I was gazing on his face, I was not aware of what was being done to me. All my senses were paralysed while I was lost in seeing the charming form of **Rama**. After **Rama** left, I realised my plight. That is not all. Even more beautiful than **Rama** is **Sita**." She told **Ravana** that after seeing the beauty of **Sita** she got the feeling that **Ravana** alone was worthy of **Sita** and that she did not deserve to stay in the forest.

As she spoke in this strain, **Ravana**'s passion was stirred. He again summoned **Maricha** and told him that he needed **Maricha**'s help in an important undertaking. He told **Maricha**: "You are a preeminently capable person. You can understand demons and deal equally with

the Divine. You are capable of assuming any form. You must therefore go to the **Dandakaranya** forest and separate **Rama** from **Sita**." At that stage, **Maricha** told **Ravana**: "This is a disastrous proposal. It is said that men who are destined for destruction develop disastrous ideas. No one can conquer **Rama**. You can never hope to acquire **Sita** in all your life. **Rama** is God incarnate. Give up this suicidal idea."

Inflamed by passion, **Ravana** paid no heed to **Maricha**'s warning. He told **Maricha** that if he did not act as **Ravana** wanted, he would be beheaded. **Maricha** thought within himself. "Either way, my life is in danger. Rather than die at the hands of this wicked **Ravana**, it is better for me to meet with my death from the Divine hands of **Rama**." It was with the desire to be slain by **Rama** that **Maricha** agreed to obey **Ravana**'s command. It was thus a **Rakshasa** who first recognised the divinity of **Rama**. It was later that **Viswamitra** announced **Rama**'s divinity.

Rama is embodiment of the three **gunas**

The **Rama** Principle is manifested in the **Gayatri** mantra. **Rama** is the embodiment of the three aspects of Time. He is the Lord of the three worlds and is the embodiment of the three **gunas**.

Hence **Sri Rama** is the indwelling spirit in every human being. To realise this truth, it is not necessary to be a great scholar or scientist. However great a scholar may be, if he has no eyes, he cannot see the world. However great a scientist may be, when he is fast asleep he cannot see anything. But a man with open eyes if he is no scholar or scientist, can see the world when he is awake. The power of sight is not derived from scholarship or science but is a gift of the Divine.

Moreover, scholarship does not enable a pandit to understand his own true nature, though he can teach others. True scholarship consists in cultivating a pure heart. Every person who has a purified heart experiences the Divine some time or other. We have any number of examples of such realised souls. **Valmiki** was originally a highway robber. By the grace of sages he became the author of the **Ramayana**. **Nanda** experienced the Divine though he was an outcaste. **Kuchela**, steeped in poverty, secured the grace of the Lord. **Gajendra**, the Lord of the elephants, and **Dhruva**, a mere stripling, could get the grace of the Lord by their devotion.

Sabari, an illiterate denizen of the forest, became a great devotee by the constant remembrance of

Rama's name. Through her devotion she could get the blissful experience of welcoming Rama, Lakshmana and Sita in the sage's ashram. Appeal of the Ramayana is inexhaustible. There are in the world many such devotees who have achieved God-realisation without profound scholarship or elaborate austerities. Hence the Divine Rama Principle is not something to be remembered once a year but every moment of our life. Ramanavami falls in a period of the year when Nature puts on her new vesture after shedding the old. Rama thus represents all that is beautiful in Nature. The Ramayana has been divided into two parts Purva Ramayana and Uttara Ramayana. Purva Ramayana (the earlier part) deals with the prowess of Rama as a Dheera (hero) who destroyed Vali, Ravana and others. The Uttara Ramayana reveals the compassion of Rama. (It is filled with Karuna Rasa). Valmiki has compared the sweetness of the Ramayana to the sweetness of the sugarcane juice. The sugarcane has a hard rind and is full of knots. Nevertheless the juice from it is sweet. Likewise despite the many evil characters in the story and the sad episodes in it, the epic maintains its sweetness. The appeal of the Ramayana is inexhaustible. When the Ramayana story is understood in its inner essence, it will transform human nature. Rama should be regarded not as the Prince of Ayodhya, but as the Atma-Rama, the Indweller in every heart. Dedicate your mind, speech and body to the Divine and thereby raise yourselves from the level of the human to that of the Divine. Proper interpretations of various acts of Rama. Some of Rama's actions have been criticised by scholars on various grounds. Seen, however, in the right perspective, it will be found that Rama acted in each case according to the nature of the person. In killing an ogre, Rama is accused of committing Striathya (the sin of killing a woman). But it is not so. He was destroying the Tamo guna which she symbolised. He gave liberation to Sabari, who represented the Rajo guna. He purified Ahalya, who represented the Satwa guna, absolving her of all her lapses, and restored her to Gautama. In the case of the Rakshasa brothers, he destroyed Kumbhakarna and Ravana, who represented the Tamo and Rajo gunas, and made Vibhishana, who symbolised the Satwa guna, the ruler of Lanka. It is only when we destroy the Tamo and Rajo gunas within us that we can make the Satwa guna reign in

our hearts. This is the primary duty of every human being. This should be our ideal. It is by imbibing these great qualities of Rama and regulating our lives in this way, we shall be able to divinise ourselves. A student had referred to the advice given by Siva to Parvathi to chant Rama's name. The term Manorame used in the sloka has two meanings. One refers to Parvathi. The other signifies that one should "enjoy in the mind" the name of Rama. The Rama Principle is one which delights the heart. Discourse at the Kalyana Mandap, Brindavan, on 3-4-1990. Spend every second of your life usefully and well. If you possibly can, render service to others. Engage yourself in nursing the sick, but when thus engaged in service, don't worry about either the result, or the act of service, or the person to whom it is rendered. The service is made holy and pure if you ignore both the good and the bad, and keep on silently repeating in your heart the Manthra that appeals to you. BABA 7. Give up selfishness: Cultivate unity ALL the ills Bharat is suffering from are due to the lack of unity. The prevailing deplorable situation in the country after four decades of Independence and the disorder and violence prevailing everywhere are due to the ubiquitous growth of selfishness and self-centredness. It is only when you have ideal leaders, ideal parents and ideal teachers that the students will be inspired to act on right lines. Embodiments of Divine Love! The people of Bharat have long been the upholders of Truth and Righteousness. Justice has been their basic way of life. Every Bharatiya is the inheritor of Truth and Righteousness. It is the bounden duty of every true Bharatiya to adhere to Truth and right conduct without deviation. The welfare of the world is the basic belief of Bharatiyas. This is their vow and their penance. True Dharma (Righteousness) consists in constant practice of Truth and right conduct. In this lies victory. Forgetting this sacred truth and pursuing transient worldly pleasures, man has become a prey to all kinds of troubles. What Bharatiyas have to protect is not the country but Truth and Righteousness; these will themselves protect them. Every Bharatiya youth should have Sathya and Dharma as his twin ideals and regulate his daily life on that basis. Today the advance of modern science and technology has swept away the old culture and moral values like a typhoon. Moral values are

fundamental for human life. Alas!

these values have been almost totally destroyed. Science and technology have created formidable

problems for mankind in their physical existence. Man's entire life is absorbed in selfish and **selfcentred** pursuits.

Benefits and harm brought by science

It is true that science and technology have conferred some benefits.

But they have done greater

harm than good. They are undermining the very root of humanness.

While providing temporary

and transient comforts, science and technology have turned humanity away from the spiritual

quest altogether They have served to encourage ostentation, possessiveness, self-interest, **selfconceit** and jealousy.

As a result, you do not find any trace of those good qualities which ought to distinguish man as a

human being. At every step, man is straying from righteousness. In every word that is uttered,

falsehood prevails. **Love** is absent from his vision. Every desire is misconceived. Every craving is

inspired by greed. Sublime ideas have vanished. Spiritual concepts are treated with levity. The

human consciousness is getting weakened. Likes and dislikes, attachment and aversion are

having free play. In short, what we are witnessing is the eclipse of all that is human. Entire life

has become artificial. The urgent task today is to nourish and cherish the human Spirit.

Youths then and now

Fifty years ago, young people strove for the freedom of the country in a patriotic spirit. They

tried to follow the example of great national leaders like **Sivaji**,

Samarth Ramdas, **Bala**

Gangadhar Tilak, **Sardar Patel** and others. They walked in their footsteps. They used to adore the pictures of these leaders.

If you examine the attitude of young people today, you will find chaos and confusion in their

hearts. Patriotism has disappeared. Self interest and selfish concerns rule the roost. In their

rooms, in the place of pictures of national heroes, you see only pictures of film stars. These are

the deities whom they worship. On their tables you see transistor radios and video sets. Love of

the nation has vanished from their thoughts. What is the reason for this? The root cause is the

absence of exemplary parents and teachers. Even among the leaders, there are few that can be

considered ideal examples. It is only when you have ideal leaders, ideal parents and ideal

teachers that the students will be inspired to act on right lines.

Therefore, if today we seek to set the students on the right path and raise them to a higher level,

the parents should consider it their primary duty to set the right example. But parents do not seem to pay much attention to this.

Peace has become a casualty

In society today, love of God, fear of sin and social morality have disappeared. It is only when

these three are promoted that you can have real human advancement. Peace has become a

casualty all over the world, because people have lost the fear of sin, the love of God and basic ethics in social relationships.

Wherever you turn, you see only disorder and conflict today. Nor is that all. Fear has gripped

everyone. You are haunted by fear whether in your home or out in the streets. Fear grips you

when you get into a bus or a train, whether you are going in a car or in an aeroplane. How is life

to be rid of fear?

The whole nation is afflicted by fear in many ways. When will we be utterly free from fear?

"**Thyaaagenaike amrutatvam aanasuh**," declares the **Upanishad** (Only by renunciation can immortality be achieved). It is through desirelessness or **vairagya** (detachment) that fear can be banished.

Today people do not understand the meaning of desirelessness. They think that giving up hearth

and home is renunciation. This is not what **vairagya** implies.

Whatever we do should be done in

a spirit of goodwill and service. Everything you do should be regarded as conceived for the

nation's well-being. The welfare of all must be looked upon as the motto of the nation.

From very early times, **Bharatiyas** have been offering to other countries treasures of the Spirit.

From times immemorial they have lived **upto** the ideal: "May all the worlds be happy!" To

uphold this ideal, the rulers, the scholars, the sages and others made many sacrifices. Today the

spirit of sacrifice is not to be seen anywhere.

It is selfishness that is the cause of all the cruelty and violence today. It is more than four decades

since **Bharat** achieved its freedom. What is it we have accomplished after attaining

Independence? All that we have achieved are strife, disputes, riots and violence. Selfishness has

reared its head in these forty years.

Get rid of selfishness

Embodiments of Love! Get rid of selfishness. Regard yourself as an

integral member of society.

Develop the faith that your welfare is bound up with the welfare of the society. Develop your social consciousness.

In human life, there are three important things: One is the individual; the second is the family;

the third is the society. Today in whatever he does, man is concerned primarily about his

individual interests. From there he proceeds towards concern for the family. But few care to take

any interest in what concerns society as a whole. If society is not in good shape, how can

individuals be well? Individual welfare is based on social well-being.

Consider every human being as a spark of the Divine. Every man is a child of immortality.

Today we are failing to cultivate that sense of unity. All the ills **Bharat** is suffering from are due

to the lack of unity. Union is strength. Lacking unity, we are becoming weak. To promote unity,

we have to give up selfishness.

People talk about spirituality. What does it mean? Is it performance of **Japa** or sitting in

meditation? No. Spirituality means the quest for oneness. It means discovering the underlying

unity in the apparent multiplicity. Preoccupation with one's own destiny is not spirituality. That

also is a form of selfishness. Hence, in every way, the awareness that "**Viswam**

Vishnuswaroopam" (Cosmos is manifestation of the Divine) should be obtained. The truth of the

Upanishadic declaration, "**Isaavaasyamidamsarvam**" (All this is permeated by the Divine),

should become a firm conviction. Everybody is like a bulb in each of which Truth shines as a

manifestation of Divinity. The One has willed to become the many. Therefore, spirituality

consists in recognising unity in diversity. All are children of one God. Like the waves of the

ocean and the rays of the sun, Love emanates from the Divine in infinite drops. There is an

inextricable relationship between God and Love. Hence, "Love is God; live in love." Your lives

have to be lived on this basis.

Mental transformation is the need of the day

These days men go through changes but minds do not change. The clothes are varied, but

qualities remain same. We need today mental transformation.

I have been coming to **Bombay** for the past nearly thirty years. You have listened to many

discourses and read many books. You have gone to many high-souled persons. You have

performed many kinds of service. But how far have you reformed

yourselves? There is little

change in you. The essence of spirituality is mental transformation.

It has been said: "The mind is the cause of bondage or liberation."

Without mental

transformation, what is the use of all spiritual **sadhanas**? What is the use of prayers? Prayer does

not mean uttering words with the lips. Prayer must come from the heart.

Embodiments of Love/ Remember that the hands that serve are greater than the lips that pray.

Dedicate yourselves to service to all. Real humanness consists in the spirit of service. Quantity

does not matter; it is the quality of service that counts.

There is competition whether in performing **japa**, **dhyana** (meditation) or **bhajana**. This is not

proper. Whatever is done should be performed wholeheartedly and spontaneously. The primary

requisite is purification of the heart. When the heart is purified, man gets **Inanasuddhi** (the

Supreme Wisdom). Fill your heart with the Divine. Dedicate every action to the Divine in a spirit

of detachment. Divine love can be secured only by dedicated service to the Divine. God responds

bounteously to what you offer. **Kuchela** got, in return for a handful of parched rice given to

Krishna, limitless prosperity. **Draupadi** was rewarded likewise. How can you expect God to love

you if you do not love God? God's grace is like a bank. You can draw money from that bank

only to the extent to which you have built up deposits through

Thyaga (sacrifice). Earn God's grace through love and sacrifice.

Lead ideal and exemplary lives

When people claim to be **Sai** devotees, they should lead ideal and exemplary lives. Broaden your

minds. Cultivate human values. Love, Truth, forbearance and compassion are the highest human

qualities. Hatred, envy and greed are animal qualities. If you develop at least a few human

qualities, you can progress towards God-realisation.

At present, when you approach God, it is only out of selfish concerns. Selfishness is rampant in

every action. It is most essential to get rid of selfishness. Only then divinity will manifest itself

in you. Develop sacred love in your hearts. The feeling "I and you are one" should grow.

Spirituality consists in filling the heart with love, dedicating all actions to the Divine and striving for the welfare of all.

Discourse at **Dharmakshetra, Bombay** on 27-4-1990.

There are two evil sirens that entice youth into futility and frivolity, diverting them along the paths of ruin One of them is called Dame

Cinema, and the other is named Dame Novel. The film contaminates and corrupts; it pollutes young and innocent minds; it teaches crime, violence and greed; it destroys the basic humanness and degrades it into bestiality. Even ochre-robed monks are steadily dragged down to sin by its insidious influence. Dame Novel too corrupts equally, with salacious pictures of bestiality. They both lead the young away into the wilderness of vice. They do not know, nor do they care to know, how to shape the young into self-reliant, self-confident, self-knowing citizens.

BABA

8. Sathyam vada: Dharmam chara

WHAT greater misfortune can there be than the fact that Bharatiyas make no effort to understand

their great and Divine culture, based on the most sublime ideals?

Love is the form of Brahmam. Brahmam is filled with Love. Love can be secured only through

Love. Only when one is firmly established in Love can he be qualified to experience the One without a second.

Embodiments of Divine Love! "Sathyam vada: Dharmam chara" (Speak the Truth, pursue

Righteousness). This is the great pronouncement of the ancient Upanishads and scriptures of

Bharatiyas. Truth and Righteousness are the stepping-stones to human greatness. The puranas

have also declared: "Sathayameva Jayathe" (Truth alone triumphs). Victory adores Truth,

"Sathyaanaasthi Paro Dharma" (There is no greater Dharma than truth), declare the Puranas.

Truth is God. It is supreme folly to forget this fact and seek to obtain the grace of God by all

kinds of practices. The Bhagavatha has indicated a more arduous path. Emperor Bali told his

Guru Sukracharya, "Can there be a greater sin than going back on one's plighted word?"

The same truth was revealed by Bhoodevi (the Goddess of the Earth) in another context in the

Bhagavatha. Bhoodevi lamented: "Oh Lord! I can bear the burden of any number of sinners. But

I cannot bear to carry those who have betrayed Truth."

The glow of Truth has been proclaimed by the Vedas, the Upanishads, the Puranas and the

epics. The Upanishads have expounded the characteristics of Sathya (Truth). "Sathyaanna

Pramadithavyam, Dharmaanna Pramadithavyam" (Do not disregard Truth. Do not be indifferent

to Dharma). "In any circumstances do not give up Truth. Overcome all difficulties by adhering

to truth" is the teaching of the Brihadaraanyaka Upanishad and other texts.

Harischandra's life as an example

Harischandra, who gave up his kingdom, wife and son and even

chose to serve as a watchman in

a burning-ghat, is the supreme example of one who stood for Truth. Vishwamitra, who subjected

Harischandra to the most severe tests and ordeals, ultimately declared: "The whole earth can be

held in the palm of one's hand. The entire ocean can be drunk at one gulp. The earth and the sky

can be rolled into one. But it is impossible to make Harischandra utter a lie."

Through Truth not only can the world be subdued, but it is possible even to realise the Lord of

the universe. Today in Bharat, because people have given up Truth and Righteousness, they are

not able to achieve unity and all kinds of divisions and antagonisms have developed. You have to

dedicate yourselves to Truth. In offering worship to Rama, and Krishna, prayers are offered to

their manifestations as Truth. "Sathyam vachanaaya namah," "Sathyapriyaaya namah,"

"Sathyaswaroopaya namah" (Salutations to the One whose speech is Truth, who is a lover of

Truth, who is the embodiment of Truth).

In the cause of upholding truth, Sri Ramachandra had to go as an exile to the forest. Rama told

the sage Jabali: "For rulers in the Ikshwaaku dynasty, the greatest calamity is going back on the plighted word."

Pothana's faith in Lord Rama

God should be worshipped as the embodiment of Truth. This is the primary duty of every

Bharatiya. Srinatha was a great scholar and writer who was the Court poet of the Andhra ruler,

Singabhupaala. He came to his brother-in-law, Pothana, who was living in poverty, and entreated

him to dedicate his Bhagavatham to Singabhupaala. "If you dedicate your Bhagavatham to that

ruler, he will reward you with all kinds of riches," said Srinatha. Pothana replied: "Sri

Ramachandra is Lord above all kings. When I have Sri Ramachandra, the King of Kings, what

need is there for me to submit to earthly rulers? It is God who offers spiritual benefits, earthly

benefits and other benefits to everyone. Cannot the protector of so many countless beings, take

care of me?" Pothana firmly held to this belief.

Provoked by Pothana's stubborn attitude and attributing it to Pothana's conceit, Srinatha

conveyed his feelings to Singabhupala. The ruler became furious. He sent his soldiers to wrest

the Bhagavatham from Pothana. Pothana was prepared even to give up his life, but would not

surrender the Bhagavatham. On the orders of the ruler, his men set

fire to **Pothana**'s house.

Pothana prayed: "**Oh Sri Ramachandra**! Will you not protect **atleast** your own life-story, apart from protecting your devotees?" Appealing to **Sri Rama** to protect the **Bhagavatham**, **Pothana** closed his eyes in meditation. Except the **Bhagavatham**, everything else was consumed by the flames.

Realise the infinite worth of Lord's name

Singabhupala heard about this remarkable phenomenon. From that moment he became a devotee of **Rama**. It is only when one's devotion is firm, pure and unwavering that the Lord is ready to extend every kind of protection. Unfortunately, in this Kali era, faith is continually changing because of worldly desires. Man is willing to barter away the precious gem of his life for a piece of charcoal. If he realised the true value of human birth he would not treat it so lightly and go as far even to discard God. **Tulsidas** also said that the man who did not know the preciousness of the Lord's name, casts it away as worthless. Hence, it is essential to realise the infinite worth of the Lord's name. **Mira** also recognised the uniqueness and greatness of God's name. "Enjoy the nectarine sweetness of the Lord's name," says **Mira**. Instead of coffee and tea you must drink the sweet essence of the Lord's name. For the man who has installed the Lord in his heart, there will be no troubles of any kind. It is not easy for all people to recognise the truth about God. When Socrates was attracting the youth of Athens to get interested in the pursuit of wisdom, his mission was misunderstood by the powers that be. The saint **Thyagaraja** lamented: "**Oh Rama**; the people do not understand the greatness of the Bhakti **marga** (path of devotion). People prefer the **Bhukti marga** (the path of enjoyment) to the Bhakti **marga**. Today men pursue worldly studies with diligence, but few are interested in the pursuit of **Mukti** (Liberation). How can such persons ever realise God, whatever may be their education? All efforts are directed towards worldly and material ends, but no effort is made to attain spiritual realisation. Education today enables one to develop intellectual abilities, but does not promote good qualities. Of what value is such education? Book learning may convert the head into a library. But it is of no practical use. Convert ordinary duties into acts of worship. Socrates was condemned to death for turning the minds of the youth away from worldly

concerns to spiritual matters. Socrates preferred to end his life by drinking poison received from the hands of his disciples rather than die at the jailor's hands. This means that more value was attached to spiritual purity than to the physical life. Today, only sensual pleasures, which are transient and unreal, are valued. Those who imagine that they are deriving pleasure through their senses do not realise that it is the senses that are enjoying them and weakening them. What is devotion? It is not doing **Iapa** or sitting in meditation or doing **bhajans**. Essentially it consists of two things: one, lack of interest in worldly things' two, love of God. Whatever you do out of love for God is devotion. You may engage yourselves in the ordinary duties of life. Only convert them into acts of worship by offering them to the Divine. **Sadhaks** are children of immortality. All of you are devotees, but for want of proper advice you are confused and feel depressed. On account of this confusion and depression you develop doubts. **Sai** does not ask you to renounce the world. But, in what way should you live in the world? You should enjoy the world with a spiritual outlook. You should realise that you have come down from the **Atma** to the realm of Nature. Today the reverse view prevails among **sadhaks**. They wrongly think that they are proceeding from Nature to the Spirit. You have emerged from the **Atma** and not evolved from Nature. You are the children of immortality. You are sparks of the Divine. You must recognise the Divinity that is in everyone. Learn a lesson from the birds and insects. If a crow sees some edible, it does not start eating it all alone. It summons other crows and enjoys the food in their company. Look at the ants. If one ant chances upon a lump of sugar, it will not start eating it all by itself. It will bring other ants and enjoy the repast all together. Is man worse than crows and ants? Should he not have the sense of unity which these creatures have? Even the ants seem to have some sense of the Divine. That was why **Thyagaraja** sang: "**Oh Rama**! May the **Brahmam**, which is present as love in the ant and in the Supreme, protect me!" **Thyagaraja** recognised the omnipresence of the Divine in everything from the smallest to the vastest. People recite **Thyagaraja**'s song. But in practice, if Brahma were to appear before them they will offer worship, and if an ant crawls on them they will kill it. Does this demonstrate their sense of

oneness? The presence of the ant is not relished. But the spirit of sacrifice and sharing which the ant has is not to be found in man. Neither the practice of hoarding nor that of plundering others is to be found among animals and birds. But today the acquisitive and exploiting tendencies are growing among men from day to day.

Embodiments of Love! Realising that human life is precious, fill your hearts with sacred thoughts and lead noble lives, dedicated to the service of society. Such service is indeed service to God. If you offer worship to one idol in your shrine you are worshiping only one. But when you render service to society you will be offering worship to innumerable forms of the Divine.

Discourse at Dharmakshetra, Bombay on 29-4-1990.

Among men, each one is himself the cause of his fortune-- good or bad. He is himself the builder, the architect, fate, destiny, predetermination, the Will of God--everyone of these explanations is toppled by the principle of Karma.

BABA

9. The Glory of Bharat

DEAR Students, embodiments of Divine Love! Teachers! Patrons of education!

To every man born on earth Truth is the visible manifestation of God. The entire cosmos composed of moving and immovable objects has emerged from Truth, is sustained by Truth and merges in Truth. "Sathyam-Inanam-Anantham Brahma" (Truth is Brahmam. Truth is eternal).

Vedantins equated Truth with Brahmam (the Supreme). Hence everyone has to revere Truth alone.

Sathya and Dharma will not submit to any one. Every kind of strength, physical or otherwise, will have to come under their sway. Success follows Sathya and Dharma.

Whatever your scholarship or position, you have to cultivate respect for human values. Indian culture is unexcelled and stands supreme. Students have forgotten its grandeur and glory. In the pursuit of modernity, students are oblivious to their inherent divinity. Protect Sathya and Dharma

What the students have to safeguard is not the nation. They have to protect Sathya and Dharma

only. These two will protect all. Giving up Truth and right conduct, educated persons, in the name of country and nation, are undermining the country. It is more vital to cultivate virtues than go after scholarship or other possessions of a transient nature. It is a pity that even the elders, lured by modernity, are following

occidental ways, giving up

their own ancient culture. It is no wonder the younger generation is following their example.

Leaders, parents and teachers are not setting the right example to young people. Our ancients led

exemplary, noble lives because of their practice of virtue. They

pursued the four Purusharthas

(goals of life) and shared the benefits and joys derived therefrom with others. Young people

today indulge in all sorts of practices. Of the four Purusharthas--Dharma, Artha, Kama and

Moksha--they have given up Dharma and Moksha and are only pursuing Artha (material

welfare) and Kama (sensual desires). As a consequence, disorder and insecurity have grown in

society. The loss of peace and security is the direct result of forgetting Truth and Righteousness.

Students! Do not forget our ancient culture. This is the very life-breath of Bharatiyas. Bharat has

offered to the world the gems of this culture.

Sanskriti refers to the process of refinement of every object before it is made fit for human use.

For example, paddy has to be converted into cooked rice before it is fit for consumption. In the

process it undergoes many changes and acquires added value.

Likewise, man should not remain

in the state in which he was born. He should manifest his inherent divinity. Students should

therefore try to acquire, in addition to academic knowledge, qualities like humility and

discrimination, which will help them to become full-fledged human personalities. As a seed finds

fulfilment in a fruit-bearing tree, man should find fulfilment in a purposeful life.

Show love towards all living beings

Love is a great quality in man. But it should be shown not only towards other human beings, but

also towards all living creatures. This is the mark of the culture.

"Adveshataa

sarvabhoothaanaam" (There should be no ill-will towards any living being), declares the Gita.

The Upanishads, the Gita and the Puranas have all declared that there is no greater Dharma than

Truth and that victory goes to those who have truth and righteousness on their side.

Dear students! Take note that you have to live for the sake of an ideal and not for mere living.

To lead an exemplary life, you need love of the nation and love of the Atma (Spirit). Realise the

greatness of your nation, its sacredness, its purity, its vastness, its sublime ideals and how it is

overflowing with love. Belittling their own country, Indian students

are going abroad. No country in the world has all that **Bharat** has. Born in this land of Karma, Yoga and **Thyaga**, students should understand and cherish its cultural heritage. Their ignorance of this culture is due to the absence of teachers and parents who could convey the elements of this culture to the students. During the fifteen days of the summer course, you have to learn how to harmonise this ancient culture with the needs of the modern world and to lead lives governed by Truth and Righteousness. Position or power is not important. They are transient. One should not be proud about wealth, progeny or youthful vigour. All of them may go in a moment. Adolescence is a precious period in one's life. It should be rightly used. Remember that **Bharatiya** culture transcends the limitations of time, space and circumstance. Endeavour to know its unique greatness. In the coming weeks I shall be speaking on the functions of the body, the senses, the mind, the Will and the **Atma** from the spiritual point of view, as desired by the Vice-Chancellor in his welcome address. It is essential that students should know about these matters. Of what avail is it for one to know all about the external world without knowing who he is in reality? You have to know the nature of the **Brahmam** and the Self. Devotion is the most important requisite. Without devotion to God, nothing can be accomplished. Discourse at **Brindavan** Campus Auditorium on 20-5-1990, inaugurating the Summer Course in Indian Culture and Spirituality for students of **Sri Sathya Sai** Institute of Higher Learning.

10. Sanctify the body
STUDENTS! Embodiments of Divine Love! The body, the senses, the mind and the intellect are vestures worn by man. Only when you understand the significance and purpose of these activities can you make proper use of them. You wear trousers, coat, banian, shirt **etc.** Only when you know how to use each of these items can you use them in the right way and get the benefit thereof. Otherwise you may make bizarre use of them, like putting on the banian over the shirt. Hence, you see to it that the clothes are worn properly. Likewise, your body is a garment. It is only when you know how it should be worn and how it should be used that you can make good use of it and get the best out of it. "**Dahyati iti deha**" (The body is that which is burnt). This is the

derived meaning of the word **deha** (the body). It is well known that the body is burnt after death. But the body experiences burning even when it is alive. This is because of worries. "The body is inert. It is contaminated and riddled with disease. It is a bundle of bones. It will not save you from the ocean of birth and death. Therefore, cling to the lotus feet of **Hari, Oh** mind!" This was the prayer of the sages. The body is made up of the five elements and is impermanent. Only the Indwelling Spirit is eternal and unchanging. You may accept the body that you have assumed and even enjoy it. But you should know how to guard it and enjoy it. Another name for the body is **Sarira**. The word is derived from the term, "**Siryathi iti sariraha**" (That which is liable to decay). At birth the body is a lump of flesh and blood. As it grows it acquires beauty of form in youth. Then it is overtaken by the ravages of old age. The body is thus subject to many changes. View the body as a Temple. A third name for the body is **Mandir** (temple or shrine). It is described as a temple enshrining the eternal divine **Atma** (individual soul). Viewed as a temple, it has to be regarded as the sacred and pure abode of the Divine. As such it should not be misused. This implies that the body is intended to be used for having good thoughts and good deeds. Because the body is given for performing right actions, it has to be maintained in a fit condition. It is the instrument for all activity and therefore should be maintained well. Every time before you do anything, you have to put to yourself this question: "I am the indwelling divine **Atma** in this body. As such, is it proper for me to do this action or not?" You have also to determine whether the particular action is proper or improper. Only then you will be using the body in the right way. You dare not use the body according to your whims just because you have got it. **Kshetra** and **Kshetraina**
The body has also been called **Kshetra**. The **Gita** enjoins that one should know what is **kshetra** and who is the **Kshetraina**. You are the Knower of the field dwelling within the **kshetra** (body). You have to remain as a witness and see that the body is properly used. We describe **Kasi (Varanasi)**, **Badrinath**, **Tirupathi** as **Kshetras**, because they are associated with the Divine and enjoy a holy atmosphere. Sacred actions like worship

are performed in these

places. Similarly, in the **kshetra** of the body, good thoughts and good actions should prevail. This

is the inner meaning of the appellation **kshetra** (holy place).

The other meaning of the term **kshetra** is field. In this field of the body, the fruits we reap are dependent on the seeds we sow. If you sow good thoughts, you reap the fruit of good actions.

Evil thoughts will yield only bad results. The body is thus a field in which the seeds of merit and sin are sown. In cultivating a field for growing crops, we wait for the right season and the

appropriate conditions to sow particular seeds. The suitability of a land for growing a particular

crop has to be decided. Sowing cannot be done indiscriminately.

However, for this body,

considered as a field, there are no such constraints. It can be cultivated in all conditions and at all

times. It can be utilised night and day. When you sow seeds on cultivable land, you may get a

good crop or a poor crop. You may not realise your expectations.

But in the case of the human body, you are bound to reap the fruits of the good or the bad

thoughts you sow as seeds. You will have cent percent return. As you sow, so will you reap. The

crop depends on your thoughts and the harvest will be determined by your actions. You must

therefore ensure that only seeds in the form of good thoughts are sown. You should not misuse

the body as you like.

Role of food in maintaining thoughts

Those who wish to use the body properly and see that they have good thoughts and perform good

acts, have to take note of two factors--regulation of diet and regulation of their environments.

You must seek to know what kind of food you should eat. You should not consume any kind of

food merely to appease hunger. You must take only **Satwic** food. Our thoughts are determined by

the kind of food we consume. The body is cleansed by water. The mind is purified by Truth. It is

only when what is conducive to truth is taken that you can pursue the path of Truth.

As the body is a sacred shrine you should not take in any intoxicating substances. Articles of

food which promote **Rajasic** qualities (like anger) should be eschewed.

What is **Satwic** food? The prevalent view is that fruits and milk constitute **Satwic** food. This is

not all. What is consumed by the mouth is not the only thing that goes into the body. The other

sense organs like the eyes, the ears, the nose and the hands also

"consume" objects from the

outside world. Through the eyes you have to see only what is pure. To see all kinds of things

indiscriminately is fraught with dangers. The power of sight should be used only for sacred

purposes. Unfortunately the vision of youth today is getting increasingly perverted (**Keechaka**

Drishti). The result is they meet with the same fate as **Keechaka** (in the **Mahabharata**) who was

destroyed by **Bhima**. Students should be particularly careful in this regard. It is only when they

use the eyes in a pure and godly way will they be receiving **Satwic** impressions through the eyes.

The ears also need pure food. This means that you should listen only to sacred speech and hear

only matters about the Divine. Always hear good and pleasant things about others. In this way

you must safeguard the ears from pollution. Only then will you be "consuming" **Satwic** food

through the ears.

Only fragrant and sweet smelling scents should be absorbed through the nose. When foul smell is

inhaled disease sets in. If you inhale foul air, you are likely to breathe in disease-producing

germs. You must inhale pure air in a clean open space.

Even the hands must "consume" pure food. This means that you must perform good acts with

your hands. That is the way to treat the body as a temple.

Five gates for the temple of body

When you get rid of the evils associated with pollution of speech, hearing, sight, thought and

action (arising from the misuse of the five sense organs), you will be able to become the

Paramatma (**Divinise** yourself). If the senses are fed with polluted stuff, you cannot become pure

merely by taking milk and fruit. You must take in pure **Satwic** food through all the five sense

organs.

There are many doors to a temple. They are intended to let in devotees who seek to worship God.

Gateways in temples are intended only for devotees to enter.

Similarly there are for this temple

of the body five gates. What is the purpose of these doorways? If we build a house and erect

doors in it, they are for the use of our kith and kin and not for all stray animals to walk in. If such

animals enter, the doors are shut against them. Likewise, the doors in this sacred body should be

kept open only for sacred and Divine entrants. Only then it deserves the name **Kshetra** (shrine).

It ceases to be a temple if unholy objects are allowed to enter it.

Eschew all bad company

Next comes **Vihara** (moving in different places). You will have to consider seriously what sort of places you should visit, what kind of environment in which you should live and what type of persons with whom you should associate yourselves. You should eschew all bad company, because your thoughts are related to the company you keep. Young people today are cultivating bad company. They take easily to bad ways. This is an affront to the human body. The sages of yore chose to live in solitude for directing their thoughts towards God. But even this is a sign of weakness. For instance, if you want to subdue anger, can you do it by any amount of penance in a forest? As your anger arises in the midst of people, it has to be conquered only in the same milieu and not in an unpeopled forest. You may remain tranquil as long as you are in the forest but when you come back to a crowd, you will be the same old irate person.

If you want to control your senses, it is a delusion to imagine that this can be done by some kind of rigorous penance. It can be achieved easily if you understand the subtle workings of the body.

You can utilise your new car well, for instance, only if you know all about its working and how it should be run.

Ensure proper use of the body

All the troubles of man are due to the fact that he does not know how to make proper use of his

body. Hence, he is a prey to sorrow and disease. One thing should be remembered: No one can

go against the Divine Will. No one can alter the Lord's law. It should be realised that the body

functions because of the **chaitanya** (consciousness) within it. Just as the lights, the horn and the

engine in a car, though inert in themselves, begin to function when the power is supplied to them

from the battery, likewise the organs in the vehicle that is the human body (the eyes, the ears,

etc.) can function well only if the **Atmic** consciousness animates and activates them. Just as a

magnet attracts iron filings by its magnetic power, the **Atma** is responsible for the operation of all

the organs which are inert by themselves.

Man is prone to three kinds of mistaken ideas. One is to consider what does not belong to him as

his own. Another is to regard persons who do not belong to him as his own. The third is to regard

the evanescent as the eternal. Man considers the body as his real self. If that is the case, why

should he say, "This is my body." The statement dearly implies that he

is different from the

body. (The owner is different from what he owns). When a man says, "This is my kerchief," he is

apart from the kerchief, which he can cast away. Hence, how can one say that he is the body?

This is the first mistake.

Secondly, in worldly affairs man is misled by the belief that he is the owner of properties of

various kinds--houses, vehicles, **etc.** You build a house and call it yours. You sell it and it is no

longer yours. Likewise, you buy a car and call it "Mine." When you sell it, it ceases to be yours.

So, it is yours as long as you use it. Forgetting that all these possessions are temporary, you

develop attachments for them. Nothing is yours. How can those which belong to the body be

yours? All these are caused by Maya (delusion), the sense of possessiveness and the aberrations

of the mind. All of them are passing clouds.

Before marriage, no one can say who is the husband and who is the wife. Before birth, no one

can say who is the mother and who is the child. Only after birth, you declare, "He is my son."

Only after marriage, you say, "This is my wife." All these relationships are associated with the

body. The same person is called in different ways according to various relationships.

Realise that the body is not permanent

You have to do your duty to your kith and kin. But while discharging your duties, you have to

keep the Supreme always in mind. The worldly life has to be led, with spiritual relation as the

goal. As long as you live in the world, you have to conform to the ways of the world. But the

ideal must be based on the recognition that nothing belongs to you--neither mother, nor father,

kinsmen or wealth. All these are related to the changing body, which is the basis for all mental

aberrations. It is wrong to regard the body as permanent. But it is essential to keep the body in

good health as long as there is life, just as you must ensure that your boat does not spring a leak

till you cross the river. The body has to be kept clean and for this purpose you have to practise

chanting the Lord's name and doing **japa**. The Divine cleanses the heart, when you offer it to

God.

Students/Besides the body, you have to reckon with the sense organs, the mind and the **Buddhi**. It

is only when their nature is properly understood will one be able to lead a full human life. In the

absence of such understandings, man becomes a prey to many

difficulties.

There is constant talk about Sadhana but no special sadhana is needed if one gets at the Truth.

All sadhana is aimed at perceiving the Truth.

During the ensuing fortnight, if you are able to grasp the nature of the body, the senses, the mind,

the Buddhi, and the Atma, which is the Supreme Witness presiding over all of them, you will be

able to master the mystery of the cosmos (which is made up of the five basic elements, the

Pancha Bhutas). As God is the basis of everything, you have to develop faith in God.

Discourse at Brindavan Campus on 20-5-1990.

If each one does his duty, in the spirit of dedication, the Light can illumine all. But, if the doors of the heart are shut against the Light, how can darkness disappear?

BABA

11. The abode of the Spirit

EMBODIMENTS of the Divine Atma! The human body, although it is valueless in itself and is

impermanent, has to be carefully protected because it enshrines the Divine Atma. This is man's foremost duty.

Without a strong physique, man is subject to numerous ailments. The ancient Romans, who were

aware of this truth and who were the forerunners of western civilization, displayed deep concern regarding the development of the body.

The body is a world in itself. It is not merely the outer form. It is the collective embodiment of

various organs and limbs. Each organ has its own beauty, which has to be fostered. A body

afflicted with disease is incapable of any resolute action. Pure and sublime ideas can emanate

only from a healthy and strong body. Men of all faiths are agreed on this.

The Divine Spirit illumines the body though it is compounded of flesh, blood and many impure

things. The Atma does not grow with the body's strength nor does it decay owing to the body's

weakness. The Atma Principle is not subject to growth or decay. It is ever pure, precious and immutable.

Body is the temple of the Lord within

People professing different faiths are all agreed on the need to nourish the health and happiness

of the body because they regard the body as the temple of the Lord within. Instead of practising

right actions and putting the body to proper use, many subject the body to various ordeals in the

name of worship and observance of austere penances. Can the Self be realised by starving the

body?

Man's primary aim should be to achieve Atma Jnana (Self-knowledge). The first step in this

quest for Self-Knowledge is to understand the nature of man.

However many lives one many have had, the body he has assumed now is new. Divinity is

inherent in man. The discovery of his real Self calls for appropriate enquiry leading to the

perception of the Real. Through this perception, man can experience the cosmos in its entirety.

Without going through this process, man remains merely human in form, with no realisation of his true Self.

When we regard the body as an instrument, we should realise that the prescribed limits for its use

have to be observed. Every object in the world is governed by certain regulations. Likewise this

body is also subject to restrictions. In our actions, in our speech, in what we see and what we

hear, in our thoughts, we must seek to promote purity and sanctity. When this is not done, all

God-given limbs and organs are misused and man ceases to be human and becomes a demon.

As the body is a kind of 'Limited Company', limits have to be observed with regard to food,

drink, speech and hearing etc. Excesses in these spheres result in great harm.

Every individual thinks that it is enough if he takes care of himself. He should realise that he is a

part of society and that he should be equally concerned about the welfare of society as a whole.

Do not indulge in excesses of any kind

Man today is subject to more maladies caused by mental worries than by consuming bad food.

There should be a limit even to intellectual speculation. Excessive cerebration leads to delusions

and mental aberrations. Various mental diseases also arise as a result. A study of university

students showed that 80 to 90 percent of the students in several universities were suffering from

one or other type of ailment caused by psychological factors. Students should see that in this

most precious stage of their lives they do not become a prey to illhealth and disease. They should

keep their minds free from worries and not indulge in excesses of any kind. They should not

waste money, food, time and energy in any manner.

The country today is faced with grave economic problems. It can progress only when selfishness

and self-interest are given up. The spirit of cooperation has to be promoted. A balance has to be

maintained between individual interests and national interests.

Everything in life depends on maintaining the balance, whether it be walking, riding a bicycle or driving a car. Today this balance has been lost because of excessive knowledge and misuse of technical skills. Through sight, hearing, speech or thought, knowledge is being misused or wasted. Every action involves using of energy. If the energy in the body is properly utilised, then balance will be maintained and the body will be in good shape.

Students! Life is wasted in brooding over the past and worrying about the future. What is the root cause of man's sorrow and sickness? Not being content with what he has and lamenting over what he does not have, man forfeits peace of mind. There is no need to enquire into what is past or what is in store in the future. What is most important is the Present--which contains both the past and the future. Hence make the best use of the present and lead ideal lives. Develop **selfconfidence**.

With self-confidence, you can accomplish anything and secure joy. You will be able to face any difficulties and overcome them.

Performing duty confers God's Grace

However long you may live, whatever scientific knowledge you may acquire, whatever positions you may hold, sometime or other you have to know the truth about your Self. Start knowing it from now. You have to be on the alert all the time.

You can never know when the Lord's Grace, His Love and Benediction will be showered on you--at what time and at what place and in what circumstances. You cannot see what is happening in the spiritual world, nor can you understand the workings of the Spirit. When you go on performing your duty and enjoying what you do, that itself will confer bliss on you. Only man is endowed with the capacity to discover his Divinity. All other species live on what is provided by Nature. Man alone lives on prepared foods of various kinds. Birds and animals which live on natural foods are not prone to diseases. But man by becoming a slave of his palate cultivates tastes of various kinds and consumes different kinds of non-vegetarian food.

Food, Head and God are inter-related

It is significant that those who live on vegetarian food are less prone to diseases while **meateaters** are subject to various diseases. Man should consume what is in accord with the needs of the human body. Doctors speak about proteins. Are there not proteins in vegetables, milk and

curds and pulses? Non-vegetarian food not only affects the body but also the mind. Food, Head, God--these three are inter-related. By consuming animal food, animal tendencies are aroused. As is your food, so are your thoughts.

Men today are behaving in a manner worse than that of wild animals in the forest. They have become cruel, pitiless and hard-hearted. There is no sympathy or understanding between man and man. The main reason for this condition is the kind of food that is consumed. Students! Be careful about the food you eat. See that it is conducive to your health and happiness. The ancient sages used to eat only once a day. They declared that the man who eats only once is a Yogi (**Godcentred** person), the one who eats twice a day is a **Bhogi** (enjoyer) and the one that eats thrice a day is a **Rogi** (a sick man). Today people go on consuming food at all times, not to mention drinks and snacks in between. With the result that indigestion sets in. Young people should be satisfied with 2000 calories of food per day. This is enough to sustain them. Anything in excess will cause indigestion and sleeplessness. Loss of sleep gives rise to many ailments. Don't worry about sleep. If you go to bed without any worry, you will get sound sleep.

Purity of mind and body bestows **Balam**

Our ancients wished to live long for the sake of a Godly life and for that purpose preserved their health in body and mind. Today people look aged by the time they are 60 or 70. You may have read in the **Mahabharata** that Krishna was 86 years old and Arjuna was 84 at the time of the **Kurukshetra** war. They were in the vigour of youth and fought great battles. **Bhishma**, who was the Commander-in-chief of the **Kaurava** armies, was 116 years of age. Today very few survive **upto** that age and many are decrepit long before they reach that age. **Bhishma** was engaged in fierce battle for nine days. What was the source of his strength? Strength of mind, strength derived from food and, above all, **Atma Balam** (strength of Spirit). Today spiritual strength is totally lacking among the people. Self-confidence is constantly going up and down. There is no steadiness of mind. When the will is weak from moment to moment, how can there be any firmness in life? Everyone must endeavour to develop the courage to face the vicissitudes of life, joys or sorrows, gains or losses, with equanimity.

There are many today in the country who claim to be believers in

God. Because these believers

do not conduct themselves properly, many are turning atheists. They talk about bhakti

(devotion), but in their actions they are **Bhukti (epicures)**. Devotion is what the sage **Narada**

expounded after churning the Upanishads and gathering the nectarine cream out of them. It is

only when devotion is constant and unchanging that its fruits can be realised.

Students! The body, the sense organs, the mind, the **Buddhi** (intellect) and the **Atma** are the five

vital elements constituting man. Students should learn the secrets about each of them. Once they

have understood the truth about them, they need no other spiritual discipline. This Summer

Course has been organised to give you an insight into the mysteries of these five entities.

Once an old woman came to me and said that her mind was causing her endless trouble by its

restless wandering. I asked her, "Where is your mind? Show it to me, I shall destroy it". She said:

"I don't know where it is." I told her "If you do not know where the mind is, how do you say it is

troubling you? Is it the mind that is troubling you or are you troubling yourself?. When you do

not know the cause of your trouble, to blame the mind is meaningless."

You have to understand how the mind and the senses function. All are valuable, as the Divine

never creates anything that is valueless.

Discourse at the Summer Course in **Brindavan** on 21-5-1990.

12. Be Master of the senses

DEAR STUDENTS! The body wields influence over the senses. The senses have even greater

influence over the body. The body cannot exist without the senses and vice versa. They are

inextricably interdependent. Each is useless without the other, like the positive and negative ends

of an electric current.

Proper protection of the body is an essential duty of the individual. In this connection the role of

the senses is remarkable. The wonders performed by the Divine defy description. Equally the

part played by the senses is marvellous. The senses are subtler than the body. Although the

potencies of sound, touch, sight, hearing and taste exist within the body, the senses exercise

extraordinary power over all of them. Joy and sorrow, heat and cold are experienced when the

sense organs come into contact with external objects. Without sensory objects the senses cannot

function. It is not easy for anyone to comprehend or describe the

myriad facets of the sense

organs.

The **indriyas** (senses) have another name called **Maatrah (Maatra** is that which measures). The

sense organs have the capacity to measure. How is this done? Take, for instance, a fruit. Which

of the senses has the power to determine whether it is sweet or sour? Which sense organ decides

the taste of an object? It is the tongue. The tongue determines whether an eatable is tasty or not

and makes it known to the person concerned.

Which organ has the capacity to declare, in the case of a picture, whether it is attractive or

otherwise? The determining organ is the eye. In the same way, the power to determine whether

an object is fragrant or foul-smelling is given to the nose. The ear determines whether a certain

note is harmonious or discordant. It is because the sense organs have this power of measuring

and determining the particular characteristic of sense objects that they are called **Maatrah**

(Measuring instruments).

The senses are like horses

In the **Kathopanishad**, the senses are described as horses yoked to the chariot of the body. In

regarding the senses as **Aswa** (horses) what is the inner significance? **Aswa** means that which is

continually restless. It is common knowledge that a horse, whether it is running or standing or

sleeping, moves some part of its body or the other all the time. The tail, or the leg, or the back or

the nose, some part or other is kept moving. It is because of its restless nature that the horse is

called **Aswam**. Take the example of a **peepal** tree: Whether there is any breeze or not its leaves

are always rustling. Hence it is called **Aswattha** tree.

In ancient times, the rulers used to perform a **Yaga** (sacrifice) called the **Aswa-Medha Yaga**.

Aswa means that which is fickle and restless. **Medha** means **Buddhi** (intelligence). **Aswa-Medha**

means "fickle-minded." The horse that is used in the **yaga** symbolises a fickle mind. Whoever is

capable of capturing and controlling that horse is described as a **Dheemantha**, a man of heroic

intelligence, worthy of meeting in combat. Here we see the esoteric and exoteric meanings of the

term **Aswa-Medha**. It is only when both the meanings are **synthesised** that we get at the whole

truth. It is the duty of every person to control the horse-like senses. Only then can he become a

hero. Whatever **yagas** or **yajnas** one may perform, whatever scripture he may have mastered, if

he has no control over his senses, all these accomplishments are worthless.

Use and misuse of senses

The term **Maatra** as applied to senses has yet another meaning. It indicates that there is divinely

prescribed limit to what each **indriya** (sense organ) can experience.

For instance, the eye can

only see, but cannot hear. The mouth can only speak but cannot see.

Thus each organ has been

endowed by God with a specific talent. Only those who use these organs according to the

divinely prescribed functions will be acting up to the will of the

Divine. Those who violate the

prescribed limits will be going against the Divine Will.

Hence everyone should try to use the sense organs with due regard to their prescribed functions.

The nose, for instance, has been allotted a specific assignment. It should inhale and exhale air for

the purpose of preserving an individual's health. The nose should distinguish between good and

bad smells and take in only what is good and fragrant. This is the specific role ordained for the

nose. Unfortunately the nose is used for taking snuff and inhaling foul air. By these practices,

one violates the injunctions pertaining to the use of the nose. Thereby he commits a double

offence: one, violating a Divine injunction and the other causing damage to his health. As a

result, man becomes a prey to disease.

Likewise, in the case of tongue, it has been given to man so that it may decide what is

wholesome and what is bad in the food that is consumed so as to promote one's health, to speak

sweetly and give joy to others, and to communicate one's innermost thoughts to others. The

tongue, which has been given for these edifying purposes, is being grossly misused today. It is

used for consuming narcotics, eating animal food, smoking, indulging in abuse of others,

carrying tales, using harsh words (language) and causing pain to others. In these ways the

injunctions of the Divine are violated by setting at naught the prescribed limits. As a

consequence, man experiences numerous troubles.

Control the senses to attain Divinity

It is only by using the divinely given senses for the purposes for which they are intended that

man can rise to the level of the Divine. You should not use the sense organs as you please just

because you have them. They are like horses yoked to a chariot. You must know how to handle

them properly so that the chariot can be used well. The horses must

be in front of the chariot.

Today, on the contrary, the horses are behind the chariot. This leads to dangerous consequences.

If, on the ground that you should respect the senses and give them a place of honour, you place

the horses (senses) in the chariot, what will be the result? The chariot cannot move at all. While

fostering the senses, no effort is being made to bring them under control internally. This is like

feeding a horse excessively, but not giving it adequate work. This also is likely to have untoward

results. We are failing today to engage the senses adequately. They are being allowed to run

amuck. As a consequence, the senses are threatening to dictate to the master.

The ten wives of the Mind

This situation may be likened to that of a man with many wives.

Uttannapada had two wives and

because of the differences between them, the child **Druva** had to go to the forest to perform

penance. **Dasaratha** had three wives. To comply with the demands of his youngest wife,

Dasaratha had to endure the departure of his dearest son, **Rama**, to the forest. If such difficulties

can arise for those having two or three wives, imagine the plight of one who has to manage ten

wives. The mind has ten wives--the five sense organs and the five organs of action. Each organ

seeks to enjoy objects of its own choice.

The nose smells some good edible and wants to have it. The ear hears some sweet music and

wants to enjoy it. The eye hankers after a new film. When all of them are keen about their own

particular desires, how can the master (the mind) satisfy them all at the same time? Unable to

satisfy them the mind gets frustrated. How can one wedded to ten wives get peace? It is only

when the senses are kept under proper control that man would be happy himself and share that

happiness with others.

Cultivate equanimity to control the senses

There is a method by which the demands of the senses can be reconciled and harmonised. This is

by treating both good and bad with equal-mindedness. There are people who display such

equanimity. **Tukaram** is an illustrious example. He was a saintly person. His wife was a

termagant. By his calmness and forbearance, **Tukaram** managed to get on with her. Once,

Tukaram was bringing home in his cart the sugarcane crop harvested from his small farm. As he

was going home, the children of the village gathered round him and

pleaded for a piece of sugarcane. In his boundless goodness, **Tukaram** allowed the children to help themselves to the cane on the cart. By the time he reached home there was only one stalk of cane left. Seeing this his wife got enraged, abused **Tukaram**, and taking out the cane, struck **Tukaram** with it. The cane broke into three pieces. **Tukaram** calmly remarked, "I was wondering how to distribute the single remaining cane to the members of the family. You have solved the problem. You can keep one piece and give the other two to the children." Such forbearance and equanimity can be found only in a few high-souled persons. These qualities can be acquired only through devotion and faith. You need not feel disheartened at the prospect of being unable to control the senses. By developing one-pointed devotion, the senses can be brought under control.

Kabir is an example of a godly man in a different situation. His wife was highly devoted and faithful, totally dedicated to serving the husband. One day, **Kabir** was plying his loom, chanting the name of "Ram" all the time. Suddenly, he called his wife and said that one thread had snapped and asked her to bring a lamp. It was noon and when she brought the lighted lamp, **Kabir** told her to take it away as it was not necessary. She silently took it back without any argument. With such a dutiful wife, **Kabir** was able to develop his devotion and expressed his gratitude to God for His grace. A lesson to be learnt in sense control

Here you have two examples of saintly men, who, despite their different family situations, pursued their godly ways equally well. It is not the environment that matters. It is the purity of our impulses which count. Don't worry about the external environment.

The ancient sages regarded sense-control as a form of penance. Disciplining of senses calls for an understanding of how the senses function. A Christian priest learnt a lesson in sense control from the driver of a horse carriage in which he was travelling. The priest noticed that the driver was beating the horse severely as it was approaching a railway crossing. Taking pity on the animal, the priest asked the driver why he was beating the horse unnecessarily. The driver explained that at the level crossing there were some white painted stones which caused a fright in the horse. He was beating the animal as the horse was more afraid of

the whip than the white stones. The priest learnt that diverting the mind away from one undesirable thought was the way to turn it in the desirable direction.

The senses have been compared to **pasu** (animals) whose vision is externally oriented. Man should strive to be a master of the senses and not their slave. For this purpose, first of all, man should not pamper the senses. Man should realise that the pleasure derived from the senses is momentary and ends only in grief. If the senses are kept busy the right way, there will be no trouble from them.

Atma is not affected by abuse or praise

In the **Mahabharata** when **Sisupala** abused **Sri** Krishna in **Yudhishtira's** audience hall and after **Sisupala** was slain by **Sri** Krishna, a flame emerged from **Sisupala's** body and merged in **Sri** Krishna. **Yudhishtira** was surprised at this phenomenon. He questioned **Narada** how a vile enemy of Krishna like **Sisupala** could have such a glorious end as the merger of his spirit in **Sri** Krishna.

Narada explained as follows: "Abuse or praise relates only to the body and not to the **Atma**. The one Supreme **Paramatma** dwells in all beings. That being the case, who is the cavalier and who is it that is cavilled? Who is a friend and who is an enemy? All are the same. The blood that constantly remembers God becomes an offering to God., (This is a reference to the blood flowing from **Sisupala's** body to the feet of **Sri** Krishna). Whether out of hatred or jealousy or attachment, if the Lord's name is remembered that is sufficient. **Sisupala** remembered **Sri** Krishna's name more often than many devotees. Devotees remember the Lord at the time of worship alone. **Sisupala** in his intense hatred of Krishna, had Krishna in his mind all the time, whether waking or sleeping. It was because of this constant remembrance of Krishna's name that **Sisupala's** soul could merge in Krishna."

Laymen look only at the superficial aspects of things. The Lord does not see things that way. He is free from hatred or envy, likes and dislikes. When these are attributed to the Lord they are only a reflection of one's own feelings. God is like a mirror. What you see is only a reflection of your own action and posture. God neither punishes nor rewards any one. Punishment or reward is the outcome of your own actions.

Hence, no one is entitled to question the actions of God, accusing God of **favouritism** or

indifference to someone or the other. Who has the authority to prescribe to God how He should conduct Himself?

The divinity that is present in everyone will find expression in varying types of behaviour. The actions of the Divine are totally free from self-interest. Because God is the embodiment of Love, no taint can adhere to God's actions. As God is the embodiment of all that is pure and untainted, any defect that is attributed to God is only a projection of the defect in the individual concerned.

Your defective vision makes you see defects which do not exist in creation.

If the senses are properly used, they will offer the right impressions. Everyone should embark on the **Sadhana** for disciplining the senses.

Discourse at the Summer Course in **Brindavan** on 22-5-1990.

13. Royal road to realisation

EMBODIMENTS of Divine Love! Control of the senses should be one of the primary aims of students.

More than the sense organs, the sensory perceptions are powerful. They are sound, touch, form, taste and smell.

Among the sense organs the most important, one is the mouth (or tongue) with the power of **Vaak** (speech). If one can conquer the tongue he will be the master of all the other senses.

The tongue has two functions: speaking and eating. Whoever is able to master these two faculties, will be able to raise himself to the level of the Divine. When the tongue becomes silent, the mind begins to talk. To control the mind's talk, the **Buddhi** (intellect or intelligence) has to be awakened. Then one should strive to turn the **Buddhi** towards the **Atma** (the Divine).

True **sadhana** (spiritual striving) consists in turning the tongue towards the mind, the mind towards the intellect and the intellect towards the **Atma**. While this royal road is available to man, he chooses to immerse himself in worldly pleasures and gets submerged in sorrow.

Atma is the basis for the external world

No one tries to find out what is the base for the senses. Nor does one seek to know who is the enjoyer of the pleasures derived through the senses. Students should recognise the intimate relationship between the external phenomenal world and the world within oneself. Is it the body or the senses or the **Atma** which derives pleasures from consuming food, or seeing a beautiful sight or smelling a fragrant object? It is not the body, much less the

sense organs. It is the **Atma**,

which fosters, presides and rules over all of them, that is the root cause. The **Atma** is the basis for

the external world and is the **motivator** of the internal world. When the cardinal role of the **Atma** is understood as the root cause of everything, the temporary and transient sense organs will cease to have dominance over us.

The most important sense organ is the tongue. Mastery over it will enable one to master all other

sense organs. The **Kathopanishad** has compared the senses to horses. What are the characteristics

of a horse? It can run fast. But once a bridle is put in its mouth, its entire movement can be

controlled. How is it that a small bridle is able to control such a large animal? For the horse the

mouth is most important. Once the mouth is bridled the entire animal comes under control. In the

human context the mouth is the most important among the five sense organs. With a small flame

we can kindle a big fire. The power of speech is like the flame. With its fire we can do many

things. By controlling speech (and the tongue) you can acquire the capacity to master the world.

Using the power of **vaak** (speech) you can achieve something splendid or indulge in something

mean. Speech can be employed for blessing one or blaming one. In a dithyramb in praise of the tongue, **Jayadeva** sings: "**Oh** tongue! You are pure! You are sweet! Do not indulge in idle talk.

Sing the glories of the Lord--**Govinda! Damodara! Madhava!**"

"A slip of the foot may not cause much harm. But a slip of the tongue may take you to hell," says a proverb. When the tongue is used recklessly, it can cause great pain to the heart. There is no

doctor on earth who can heal the wound caused by a harsh word.

Free the senses from worldly objects

When the senses are associated with worldly objects, they can give rise to pleasure as well as

pain. For instance someone outside is abusing you; as long as the abuse is outside the range of

your sense organs, you are not affected by what is said. But if the abusive words reach your ears,

you get excited and enraged. What is the reason for this excitement and anger? As long as there

was no contact between the external happenings and the sense organs, the individual was

unruffled. It is the contact with the sense objects that provoked the strong reaction.

To take an opposite example: some one is praising you, expatiating on your great qualities. As

long as the words of praise have not reached your ears, you derive no

joy nor do you feel a sense of endearment. But once you have heard the words of praise, you rejoice in them and develop a love for the speaker.

What is the reason for disliking one or loving another? It is the contact with the things in the external world. The senses will be able to get on peacefully only when they have **minimised** their contacts with the world outside. In the alternative, if the individual is able to treat good and bad, the pleasant and the unpleasant, with equanimity, he will remain unaffected by the impressions received by the senses.

It is not so easy to control the sense organs. The easier path is to develop an attitude of equipoise.

You have to enquire how to achieve equal-mindedness, without giving way either to elation or agitation. You have to develop the conviction, "I am not the sense organs. I am not the body. I am the **Atma**." When you have acquired this conviction the sense organs will cease to be a bother. By constant contemplation on the idea that you are the **Atma**, you can transcend the human limitations and experience the Divine.

The story of the noble Englishman

You may have heard about the great and noble Englishman Philip **Sydney**. While he was at school his father wrote to him a letter giving some words of advice. He wrote, "My dear Son!

Every day offer your heartfelt prayers to God. Strive always to turn your mind towards God.

Behave with respect and humility towards your teachers and fellow students. Do not give room for anger, greed or discontentment. Don't take to heart any criticism levelled at you. Don't get elated by the praise of others. Don't indulge in criticism of others."

Towards the end of the letter the father described an important warning.

He said, "If you have to make a promise to anyone, make it only to God and to none else. Speech is a gift of God. Hence the plighted word must be offered only to God. You have no right to give a pledge to any one else. You will be guilty of misusing your word. If you follow this rule your glow will shine. Your wisdom will grow. You will stand forth as an ideal student. Always control your tongue. Never allow it to run amuck." Philip **Sydney** followed his father's advice and achieved great eminence.

Students should note that excessive talk pollutes the mind. Students should not concern themselves with any matters other than their studies. A **Vidyarthi**

must be a seeker of knowledge and not a **Vishayarthi**, a seeker of sensory objects.

The four vices of the tongue

The tongue is prone to four types of vices: [1] Uttering falsehood, [2] Talking ill of others, [3] Indulging in scandal and [4] Excessive talk. These four tendencies undermine peace of mind.

Students should try to avoid these four evils and adhere to truth and righteousness. Thereby they will be sublimating their lives.

The five sense organs subject man to different kinds of troubles. In the case of animals each sense perception affects only one animal. For instance, the deer is affected by sound. On hearing certain sounds the deer gets frightened. The elephant is influenced by touch. The touch of the mahout's goad makes it obey him. The moth is a victim of sight. It is attracted by a flame and falls in the fire. The fish is a victim of taste. Attracted by the taste of a worm it swallows the bait and is caught. The bee is attracted by smell and falls a victim to this temptation. Each of these is subject to the power of one of the five sense perceptions. But man is a victim to all the five allurements!

Consider the story of **Prahlada**. He was unaffected by all ordeals to which he was subjected by his father on account of his unflinching devotion to the Lord. Though he was a young lad he had such control over his senses that every attempt to lure him into the sensual ways failed. He was resolute in his faith in God. Nothing could shake it.

The sense organs are subtler than the body. The mind is subtler than the sense organs. The **Buddhi** (intellect) is subtler than the mind. Subtler than all of them is the **Atma**. They will have to come under the sway of the **Atma**.

Students should know how to behave

Because the sense organs are highly potent, the first task for man is to bring them under his control to lead an ideal life. Because young people today have not developed sense-control all their actions and behaviour are devious. They are unaware of how they should sit in the classroom, how they should walk about, how they should read, how they should sleep or how they should behave towards their parents, elders and friends. They have no concentration while talking to anyone. By constant practice of right conduct they will acquire control over all their senses. Constant practice alone can bring about proper behaviour in every situation walking,

talking, eating etc. While walking on the road, students should have their eyes on the ground.

They will then have no distractions.

Young people today do not know how to sit properly. They sit with their backs bent. This causes

various ailments and leads to premature old age. While walking or sitting, you must be straight

like a stick. There is a physiological reason for this. A very important nerve, the Sushumna

Naadi, runs through the spinal column, from its base in the Mooladhara to the top of the head,

the Sahasrara. If this gets bent the results will be serious. The importance of the Sushumna

Naadi is known only to those engaged in spiritual sadhana such as Kundalini Yoga.

Do not interest yourselves in affairs that do not directly concern you. Students have to cultivate

self-discipline during this precious period in their lives. The body and every organ in it has to be

kept in good trim. The body is the instrument even for God-realisation.

The ancient sages lived long years in good health because of their physical and spiritual

discipline. Students should follow their example to make their lives sublime. They should stand

out as the inheritors of their great spiritual legacy. Only then they will shine as living exponents

of Indian culture. There is no difference between culture and spirituality. In fact the culture of all

countries is based on spirituality. The two are integrally related. Dividing cultures on the basis of

nationality or religion is a sign of narrow-mindedness. Religion is a much misunderstood word.

Religion really means Realisation. It is the same common experience for all who have realised God.

Discourse at the Summer Course in Brindavan on 23-5-1990.

14. The human chariot

DEAR Students! Man is a combination of body, mind and Atma. The three together help man to

reach the highest stage. The body is the instrument for actions. The mind is the means of

cognition. The changeless and permanent Reality is the Atma. This is the divinity in man.

Doing, awareness and being are the three important aspects of man. Body, mind and Atma have

different names and characteristics, but it is their joint role which helps man to divinise himself.

Their alienation from each other degrades man to the animal level.

Antahkarana is used both in common speech and in spiritual parlance. What is its form, its

nature, its special quality, and what is its purpose? When we enquire

along these lines, we find

that the mind itself takes the subtle form of Antahkarana (the inner activator). The mind

assumes four forms: Manas, Buddhi, Chitta and Ahamkara. (mind, intelligence, memory and

ego). Buddhi, Chitta and Ahamkara are three subtle forms of the mind. According to the function

that is performed, the particular name is given. The same Brahmin, when he is performing in a

temple, is called a priestly poojari (Brahmin); when he is working in the kitchen, he is called a

Brahmin cook; when teaching students, he is called a Brahmin teacher, and when interpreting the

Panchanga (almanac) he is called a Panchanga brahmin.

In the same manner when the mind is engaged in thought processes, it is called Manas. When it

is engaged in the process of enquiry and discrimination between right and wrong, it is called

Buddhi (intelligence). The third name is Chitta, the will or the decision-making agency. It has the

function of memory. When the mind identifies itself with the body in action it is called

Ahamkara (I-am-the-doer).

Mind, thoughts and actions

The mind, although one, displays these varied forms on account of the different roles it assumes.

The mind is the cause of all things. The whole cosmos is a projection of the mind. "Manomoolam

idam jagat" (The mind is at the root of the cosmos).

Man derives his name from the possession of the mind. "Yad bhaavam tad bhavati" (As a man

thinks so he becomes). Man means mind and mind means man. What is the mind? It is a bundle

of thoughts. The good and bad things in the world are dependent on man's actions. What we

enjoy or suffer in this world are the consequences of these actions.

What is the impulse for these

actions? Thoughts. It follows that only when man's thoughts are good, his life will be good.

Thoughts are highly potent. They survive the death of a man. Hence it is essential to keep out

bad thoughts from our minds. It is bad thoughts which separate man from man and make them

forget their common divinity. When men realise that the Spirit in everyone is one and the same,

there will be no room for differences.

Proceeding from the individual, man gets related to society, the nation and the world. The peace

of the world depends on the individual. The individual as well as the world are based on the

mind. Hence the need for proper disciplining of the mind. Like a fish swimming against the

current and saving itself from dangers, man should combat the evil thoughts within and protect himself from dangers.

Different colours that attribute the mind

Man today is bringing all troubles upon himself by his thoughts. No one else is to blame for his condition. The mind is the source of all thoughts and because different persons have different thoughts, there are differences amongst them. Because of these differences, different colours are attributed to the mind.

For instance, the mind that is filled with anger is red in colour. A selfish mind is brownish. An egoistic mind is of the orange hue. The mind dedicated to God is pure white. We stain the mind with different colours. They do not come from outside. It is each one's thoughts which impart a particular colour to his mind. Hence it is only when the mind is filled with good thoughts that one's life can be peaceful and safe. Today the world is riddled with fear. Whether you are at home or out in the streets, you are haunted by fear. The root cause for this ubiquitous fear is the absence of pure and sacred thoughts in the mind. The whole world is a maze filled with fear at every turn. You know how to enter the **Padmavyuha** (maze) but you do not know how to get out of it. This was the tragedy of **Abhimanyu**. You know how to enter the maze of worldly pleasures but you do not know how to get out of it. You will know the way out only when you submit your thoughts to the scrutiny of the **Buddhi** (intelligence).

The mind and intelligence

In the **Kathopanishad**, the body is compared to a chariot, the senses to horses, the mind to the reins and the **Buddhi** to the charioteer. What is the role of the mind in this analogy? The reins (mind) are between the horses and the charioteer. This means that the mind is between the senses and the **Buddhi**. If the mind follows the dictates of the **Buddhi**, it will be safe. If it gives free rein to the senses, it will be a bond-slave of the senses and as a result experiences sorrow.

Allowing the senses free rein is the **Pravritti Marga** (the external path). Controlling the senses is the **Nivritti Marga** (the internal path). Most people are content to pursue the external. Few are concerned to explore the internal.

In the **Upanishad** analogy it must be noted that unless the **Buddhi** (charioteer) holds the reins (the mind), the chariot cannot be managed properly. If the senses (the

horses) are given free rein, the chariot will be in trouble and everyone in it will be in trouble. What is happening today is the misuse of the body and violence to the **Atma**.

Most people today are engaged in causing harm to others. Even if they succeed in this, they do not realise that the ill they do will come back to them many-fold. An outstanding example is found in the **Mahabharata**, **Duryodhana** and **Dussasana** subjected the high-minded **Pandavas** to innumerable hardships. What was their fate ultimately? They were utterly destroyed.

Whatever evil you do will recoil on you

Students! Don't think of doing harm to others. Whatever evil you do will recoil on you sooner or later. There are some persons who cavil not only at other men, but even against God. This seems to be natural to them. In fact God has done them no harm. Yet they revile against God. It is the nature of some evil-minded persons to do harm even to those who have done them no harm.

Students should totally avoid bad company, because bad traits are contagious. Cultivate the company of the good.

Remember that when one is born he comes with a garland given by the Creator--the garland of the fruits of good and bad actions done by him in previous lives. Engage yourselves always in good thoughts and good actions. Be grateful to God for all that He has given you.

Discourse at the Summer Course in **Brindavan**, on 24-5-1990.

15. Purity of the mind : Role of the senses

DEAR Students/What man has to achieve are not the four **Purusharthas**--Dharma, **Artha**, **Kama** and **Moksha** (Righteousness, Wealth, **Fulfilment** of desires and Liberation). The primary goal of man should be the purification of the **Antahkarana** (The Inner Activator) and subduing it.

The world is based on the mind. All that happens in the world--joy or sorrow, sin or virtue, truth or untruth--has its origin in the mind.

The mind is like a mirror; it has no inherent power of its own. It is dependent on the **indriyas** (sense organs). It sees through the eyes. It cannot see by itself. It hears through the ears and has no inherent hearing capacity. Likewise it functions with the aid of the sense organs.

Consequently, the offences committed by the senses are reflected in the mind. The senses are associated with the mind's various processes. If anything goes wrong, who is to blame--the senses or the mind? No blame attaches to the mind by itself. It is the

association with the senses
which pollutes the mind.

The scriptures have declared that there are three defects relating to the mind' **Mala**, **Vikshepa** and

Aavarna.

Mental purity is related to purity of food

Man commits many offences, knowingly or unknowingly, not only in this life, but also in

previous lives. The imprint of these actions is carried by the **Chitta** (the associative memory)

over many lives. When the mirror of the mind is soiled by these relics, the mind cannot perceive

anything in its true state. This is the reason why man is unable to recognise his own true nature.

Hence, it is necessary to cleanse the mirror of impurities on it. How is this to be done? By

regulating one's food and recreational habits.

It is important to ensure that the food that is eaten is obtained by righteous means. Many of the

ills which men suffer today are due to the fact that the things they consume have been got by

unrighteous means.

Hence, to purify the mind the first prerequisite is pure food. But it is not always possible to

ensure such purity in every respect at all times. To get over this difficulty, the way out is to make

an offering of the food to the Divine and regard it as a gift from God.

To the question, "Who is

God?" the answer is given in the **Gita sloka** which declares that the Lord dwells in everyone as

Vaisvanara and digests the food that is consumed. When before eating, the food is offered to

God, it becomes **Prasada** (a gift from God). All the impurities in the food are thereby removed.

This helps the process of cleansing the mind. This practice has to be kept up continuously.

Vikshepa is a defect in the mind caused by wavering and lack of steadiness. Arjuna confesses

that he is unable to control the mind, which is restless and ever-changing like the wind. Various

practices like meditation, concentration and prayer have been recommended for steadying the

mind. Students are not trying to cleanse their minds by the proper methods. Instead they are

polluting their minds in all possible ways. It is only when you have the body, the senses and the

mind under your control, that you will be master of yourself.

Learn to love and serve thy motherland

Why is the country today afflicted with so much disorder and chaos? Because people are

preoccupied with the external and are totally ignoring the Spirit within. The entire educational

process is vitiated by selfishness. Without any regard to whether the methods adopted are

righteous, fair and just, or not, educated people are engaged in acquiring money and position by

any means. It is the same motive that is impelling many students to go abroad. Why this crazy

obsession over acquiring wealth? Real wealth consists in the practice of virtue. Learn to love and

serve the land of your birth.

Of what avail is your life if you cannot love your own Motherland?

Take a pledge to serve your

country with all the knowledge you have acquired. Use your talents for the benefit of others and

not only to enrich yourself. When you develop such broad-mindedness, your mind will come

under your control spontaneously.

Your foremost duty is to show your gratitude to your parents to whom you owe everything. You

have to take care of them in their old age. Such discharge of duty is itself a **Sadhana**, a form of

Yoga. No other spiritual discipline is necessary. By this means you can **divinise** yourself.

Avarana is the covering which envelops the mind and prevents it from seeing things properly. It

makes you feel that the body is your true self. The cover which distorts your vision is made up of

the six enemies of man—lust, anger, greed, pride, delusion and envy. Of these evil qualities the

worst is **mada** (pride). Students should totally eschew pride and cultivate humility and reverence,

which are the hallmark of true education.

To get rid of **Avarana**, love has to be developed. You have to be rid of the sense of **Ahamkara**

("I") and **Mamatva** ("mine").

The constitution of **Antahkarana**

Students! The mind, the intelligence, the **Chitta** (memory or will) and the **Ahamkara** (ego)

together constitute the **Antahkarana** (the Inner Activator). What is the **Antahkarana**? **Karana**

means an instrument.

Antahkarana means the inner instrument. There is no need to get bogged over the meaning of

Antahkarana. For instance, the eyes see the external objects. The ears hear sounds from outside.

The mouth speaks to those outside. The nose recognises smell coming from outside. The hands

are engaged in external actions. All these organs have a form. But the mind, the **Buddhi**

(intelligence), the **Chitta** and **Ahamkara** (ego) have no form. The **Antahkarana** is the formless

combination of these four.

The **Antahkarana** is subject to four kinds of defects. One is

Bhraanthi (delusion). The second is

Pramaadam. The third is **Karanaapaatana**. The fourth is **Vipralipsa**. These four defects sully the

Antahkarana.

Delusions lead to dangerous situations

Bhraanthi is the deluded state of mind in which one mistakes a rope for a snake and a snake for a

rope, regards the unreal as real and the real as unreal, the temporary as permanent and the

permanent as temporary.

These delusions lead to **Pramaadam** (dangerous situations). If you hold on to a snake, thinking it

is a rope, you are bound to have trouble. Man today regards the body as real. This is not correct.

The body is like a water bubble. It will perish some time or other, somewhere, somehow. It is a

bag of bones. Treating the body as real, people are forgetting the power that can use the body on

right lines. If it is the sense organs that enable one to see, hear, and so on, how does it happen

that even when all the organs are there a dead man is unable to see, or hear? This is because the

power which enables the organs to function is not there.

The body may be compared to a torch-light. The eyes are like the bulbs. The intelligence is the

switch. If with all these, there is no light, what may be the reason? There are no battery cells

inside. The blood cells in our body are like those battery cells. They carry a divine energy in

them. There may be cells, but if the divine power has left them, we cannot make the senses

function. It is only as long as that divine power remains in the body that it can do many wonders.

But to regard the body as real by itself, is fraught with danger.

You attach value to various relationships. All these are temporary and passing. No doubt you

have a duty to do by your parents. But this applies to every relationship, which carries its own

specific obligations. All relationships arise in course of time and end in due course. They have

nothing permanent about them. Hence they are not **Sathya** (unchanging truth), but **Mithya**

(momentary).

The third defect is **Karana-aapaatana**. **Karana** means instrument. **Aapaatana** means weakness.

The weakness of the organs is the third defect. The senses are prone to certain kinds of

afflictions. These afflictions affect the mind and cause mental illnesses.

Diseases of the senses

What are the types of illness to which the senses are liable? The senses never function in their

fullness to perceive totally things as they are. They tend to behave according to the

circumstances. This may be illustrated by a story.

In a village there were two farmers, one the village headman, the big landlord of the village, and

the other a small farmer. One day, the bulls of the two farmers were involved in a fight as a result

of which the head man's bull died. The small farmer was deeply worried about the incident and

was at a loss how to explain the matter to the village chief. In his nervousness and fear, while

relating the incident to the big landlord, he stated by mistake that his bull had been killed by the

headman's bull in a fight. Immediately the landlord started consoling him, saying, "Even

intelligent human beings kill each other. When unintelligent animals do so, you should not make

much about their conduct."

Meanwhile the small farmer realised the mistake he had committed. He hastened to inform the

big landlord that it was the latter's bull that had died in the encounter between the two animals.

Immediately the landlord got enraged and asked: "What nonsense is this? It is a serious matter if

your bull has killed my bull. You must be very arrogant indeed to let your bull commit such an

outrage. You have to pay a penalty of **Rs. 500**."

The big landlord considered it a natural occurrence if his bull had killed another's bull. But he

considered it a crime for another's bull to kill his animal. It is because the senses are prone to

such varying responses according to circumstances that they tend to view right as wrong and

wrong as right.

The senses lose their natural capacities when they are ailing. For instance, when a man suffers

from malaria, the tongue loses its natural capacity and finds everything bitter including sweets.

When one suffers from jaundice the eye fails to distinguish colours in their true hue and sees

everything as yellowish. **Karanaaapaatana** refers to the ailment the mind suffers from on

account of afflictions affecting the senses.

Give no room for envy

Vipralipsa refers to jealousy. It is a very bad quality in a man. He cannot endure the happiness or

prosperity of another. There is no cure for this disease.

Feel happy when you see someone who is happy. Do not give room for envy. Develop fraternal

feelings towards your fellow-students. Rejoice in their achievement, without any feeling of envy.

All that you have to do to achieve purity in thought, word and deed is

to follow these five

injunctions:

See no evil; see what is good.

Think no evil; think what is good.

Hear no evil; hear what is good.

Talk no evil; talk what is good.

Do no evil; do what is good.

When you adhere to these five prescriptions as the very breath of your life, you will achieve

purity of mind and experience ineffable bliss. From this moment, you have to cultivate control of

the body, the mind and the senses, when you have the vigour and strength of youth. Acquire

God's grace in abundance now, when the time is opportune. Your future will then be bright and secure.

Remember, God never forgets devotees, it is the devotees who forget God. God never gives up

the devotee; only the devotee leaves God.

Discourse at the Summer Course in Brindavan on 25-5-1990.

All activities of man must result in cleansing his Chitta, the levels of awareness. When these are done as offerings to God, they advance this cleansing process a great deal. The way he works shapes the destiny of man. Work is sublimated into worship which fructifies into wisdom.

BABA

16. The Buddhi and the Atma

EMBODIMENTS of Divine Love! According to the Upanishads, the human body is comparable

to a chariot, the sense organs to horses and the mind, to the reins. The body, the mind and the

senses are by themselves of little use. However beautiful a chariot may be, however fine the

horses and however efficient the reins, without a charioteer all of them are of no use.

In the journey of life, the Buddhi (intelligence) is most important-- "Nischayaatmaka Buddhi."

The intelligence is the determinant in life. In daily life, many difficulties and problems arise like

waves, which man has to solve. What is the basic agency for resolving these difficulties. It is the

Buddhi. Without the intervention of the Buddhi none of our problems can be solved. The man

filled with doubts perishes "Samsayaatma vinasayathi." Because the Buddhi helpsto end doubts, it

has been described as one beyond the sense organs-- "Buddhi graahyam athindriyam."

The Bhagavad Gita has laid down two banks to channel its message. Without these banks the

river of life will be subject to many hazards and difficulties. The two banks consist of two eightysyllable

mantras. One is "Sraddhaavaan labhathe Jnanam" (The man of

earnest faith acquires

supreme wisdom). The other eight-syllable mantra is "Samsayaatma Vinasayathi" (The one filled

with doubts perishes). When life flows between these two regulating principles, it will be blessed

with peace and happiness. It is only when man is guarded on either side by Sraddha (earnest

faith) and Nissamsaya (freedom from doubt) will he be able to reach the goal of life.

One should be guided by the inner voice

The Buddhi (intelligence) has some other names. One of them is Antaryami (the In-dweller).

Man is guided by the voice of this Indweller in the conduct of his life. When problems arise, man

waits for the directives of the Inner Voice. If this Inner Voice is not giving him satisfactory

answers, he will be in a quandary. When he gets satisfactory guidance from the Inner Voice, he

will be able to come to terms with the external world. Sometimes, one is found to remark: "My

conscience does not approve of this." The Inner Voice is the voice of conscience.

When one is asked to "Follow the Master," the "Master" is one's conscience. When you follow

the dictates of your conscience, you can reach the proper destination.

Another name attributed to Buddhi is Vijnana (confirmed knowledge). Vijnana helps to decide

the truth relating to external objects. As it investigates internal processes also and comes to

decisions on them, it is not entirely correct to describe it as Vijnana. Vijnana relates to the

phenomenal objective world. Buddhi relates to the subtle realm of the internal. Hence the role of

the Buddhi (intelligence) has to be correctly understood.

Role of the ego in comprehending Atma

Occasionally, however, Ahamkara (the Ego) tends to envelop the Buddhi. The senses are subtler

than the body. The mind is even more subtle than the senses. The Buddhi is far more subtle than

the mind. The Atma is the subtlest of them all.

If it is said that Ahamkara (the ego) is able to envelop the Buddhi, it must be deemed subtler than

the Buddhi. The ego is extremely subtle. It is all-pervasive. It enters into all one's actions. This is

the reason why man is unable to transcend the ego and comprehend the Atma.

Once, a king summoned an assembly of scholars in his court. He posed the following question

before them: Here you are scholars who have mastered the scriptures. Which of you is capable

of attaining Moksha (Liberation)?" Not one of them, despite their scholarship, had the courage

and confidence to stand up and give the answer. The whole assembly was stunned into silence.

At that stage, one lay member of the public got up and said: Maharaja, I may possibly attain

Moksha ("Nenu pothe povachchunu"). All the **pandits** felt outraged by this impudent claim from

an unschooled person, who was totally ignorant of any of the scriptures and had done no spiritual

exercise whatever. They wondered on what basis such a person could make such a claim.

The Maharaja asked the man: On what grounds do you make your claim? It appears to be an

insult to all the scholars present here." The man replied: Maharaja! Please forgive me. When I

said, **Nenu pothe, povachchunu**, its meaning is: If the 'I' goes, liberation can be attained.' This is what I meant."

When the **Aham** ("I") acquires a form, it develops into the Ego. The lesson of this story is that

only when man gets rid of the body-consciousness, he will be fit for achieving liberation.

It is the identification with the body that promotes the sense of **Ahamkara** (I-am-the doer). As

long as one suffers from egoism, his intelligence will not shine.

Buddhi is close to the **Atma**

Hence, efforts must be made at the outset to throw off the cover imposed by the ego on the

intelligence (**Buddhi**). The **Buddhi** is very close to the **Atma**, and is therefore well situated to

receive the illumination from the **Atma**. The **Buddhi** is in a position to receive 90 percent of its

energy from the **Atma**. The mind derives its power from the **Buddhi**. The mind in its turn

activates the senses. The power of the senses is spread over the body.

If you want to illumine a dark room with the rays of the sun, it can be done by reflecting the

sun's rays through a mirror on the dark room. Sunlight cannot reach the room directly. The light

that is reflected through the mirror is not as powerful as the direct rays of the sun. In the same

manner, the illumination emanating from the **Atma** when it passes through the **Buddhi** to the

mind, from it to the senses and from the senses to the body, gets considerably dimmed by the

time it reaches the body. If the **Buddhi** is kept totally pure and untainted, it will be possible to

transmit to the body the full power of the **Atma**. Hence man has to strive to keep the **Buddhi** pure and holy.

Buddhi as compared to a bird

In the **Taithiriyā Upanishad**--one of the ten important Upanishads--the **Buddhi** is compared to a

bird. **Sraddha** (earnest faith) is the head of the bird. The right wing of the bird is **Rita** (the cosmic

order). The left wing is **Sathya** (Truth). The main body of the bird is **Mahat Tatwa**. The tail is

Yoga. The **Buddhi** is thus composed of these five constituents. Hence, the **Buddhi** is an

extraordinary power. It is only when all the five constituents are actively present that the **Buddhi**

(intelligence) acquires its full form.

Once King **Vikramaditya** posed before an assembly of scholars the question whether **Sraddha** or

Medha or **Buddhi** is most important. **Buddhi** is of no use if it does not have **Sraddha** (earnest

faith) as its **motivator**. The assembled scholars gave varying answers to the King's query.

Ultimately the consensus amongst them was that **Medha Sakti** (talent) was the most important.

The King was disappointed with their conclusion. The King told the assembly: "Of what use is

Medha if there is no zeal and no determination?" There may be many who are highly talented.

But if they have no **Sraddha** (earnestness) what can they accomplish with their talents? If they

lack determination (firmness of purpose) what can they achieve?

Only when they have **Sraddha**

and **Sthiratva** (firmness) will they be able to develop the zeal for pursuing their objectives.

Hence, **Aasakthi** (zeal) is the first requisite. The next is **Sthiratva** (firmness of purpose). These

are the primary requisites for the **Buddhi** (intelligence) to function at its best.

It would be foolish on the part of man to depend only on his cleverness for leading a meaningful

life. He has to develop a zeal for life and impart firmness to it. Then he will be able to

accomplish any great undertaking. That is why the Vedanta has declared: "**Sradhaavaan**

labhathe Inanam" (Only the man of earnest faith can acquire the higher knowledge). Without

Sraddha, nothing can be achieved. If you have a small piece of burning charcoal, you can fan it

and create a big fire out of it. If a man lacks **Sraddha**, he will allow even a blazing fire to die out.

Man doubtless has **Sraddha**, but only for securing the fruit, but not for the labour required for

getting it. He does not have the "spirit of work" in him. The advances in science and technology

have made man a lover of comfort and ease with no interest in hard work. There is nothing

wrong with science. It is the improper use of science that is leading man astray.

Food and the five sheaths

Today we are witnessing radical changes in almost every field-- political, economic, social, scientific, etc. But there is no mental or spiritual transformation. This is because the nature of the mind is not properly understood. The state of the mind depends on the food that is consumed.

After digestion the grossest part of the food is thrown out as excreta. A subtle part becomes blood and flesh and provides sustenance for the body. The subtlest part goes to the mind. Hence the tendencies of the mind are based on the food that is eaten. First the food becomes the

Annamaya Kosa (the sustainer of life). Then it affects the Manomaya Kosa (the mental sheath).

Only after that, the Vijnanamaya Kosa is reached. Beyond the Vijnanamaya is the Anandamaya

Kosa (the sheath of Bliss). Of the liquids we consume, the grosser part goes out as urine. The

subtle part sustains Prana (life). The subtle part of the food that goes into the mind and the subtle

element in the fluids which gets into the Prana (life-force) together enter the Vijnanamaya Kosa.

Three qualities needed to maintain balance

The bird of Buddhi (in the Upanishad analogy), in addition to Sraddha, has Sathya and Rita as to

two wings. Although Rita is equated with Sathya (Truth), it has a wider connotation than Truth.

It represents the triple purity--of thought, word and deed--that transcends time and space. The

bird's tail is Yoga. What is the purpose of this tail? It is through Yoga that balance is maintained

between the two wings of Sathya and Rita. Man has to maintain this balance in daily life. An

aeroplane has a tail in addition to two wings. Likewise in man, Sathya, Rita and Yoga are needed

to maintain balance in the body and regulate the course of life both in the mundane and spiritual spheres.

The Buddhi can function properly only when it is governed by Sathya, Rita and Yoga. What is

the Yoga that is envisaged here? It is not the physical exercises of various kinds. Yoga here

means control of the senses "Yogah Chittavrithi nirodah."

Then there is the Mahat-Tatwa ? What is the Mahat-Tatwa? It is the recognition by the Buddhi

of the true nature of the Self. The man of intelligence is one who has realised his own true Self.

The Buddhi, thus, is not to be regarded as an ordinary aspect of the mind. It could be described as

an image of the Atma, a reaction and an echo of the Atma. Only after understanding the true

nature of the Buddhi will the students be able to know whether they

are guided by intelligence or by mental delusions.

Spiritual guidance from the Avatars

After Rama's return from Lanka, Kaikeyi, who felt penitent about all that she had done, sought

Upadesh (spiritual guidance) from Rama to atone for her wrongs.

Rama did not give her the

advice directly, but indicated it indirectly. This is characteristic of all

Avatars from ancient times.

Avatars seldom give advice directly. What they wish to convey, they give indirectly. The reason

is: there is divinity present in each human being and it is by making man realise it that he should

be enabled to correct himself. If the correctives are applied directly, man will never try to realise

his divinity. The indirect method is used to give to man the capacity to understand his divinity.

Every one should first seek to know the answer to the question: "Who am I?" Without knowing

who you are, what is the meaning in trying to know all about others?

At birth you cry out

"Koham?" (Who am I?). You should not die with the same question

on your lips. When you die,

you should end your life with the assertion "So-Ham" (I am He).

To get rid of Ahamkara, there is only one path' it is to pursue the Godly way of life. When you

are puffed up with the sense of ego, sit silently in a corner and

observe what your breathing is

telling you. It is declaring: "So-Ham." ("So" while inhaling and "Ham"

while exhaling. Swami

demonstrated how the breath is conveying the message). So-Ham is

made up of the two words'

Sah (He, that is Brahman) and Aham ("I"). "Aham Brahmaasmi" (I am Brahman). If this is

constantly meditated upon and this consciousness grows within, the

Aham ("I") will cease to be a

bother. This Mantra has been described as Hamsa Gayatri in

Vedantic parlance.

"I am Brahman" is the message of inner voice

Students! You must note that this "So-Ham" mantra goes on in each of you 21,600 times a day.

"I am Brahman" is the message of the inner voice all the time.

Ignoring this, each one identifies

himself with the temporary name given to the body. In this way there can be no God-realisation.

You will remain what you were according to the name given to the body. "So-Ham" is the name

with which you were born. That alone is permanent. That is your real

self. When you realise it,

you will experience Sat-Chit-Ananda.

Krishna is described as Parthasarathi (the Charioteer of Partha).

Partha does not refer to Arjuna

alone. It applies to all children of the **Prithvi** (Earth). So, make Krishna your charioteer. As the **Buddhi** is a reflection of the Divine, make use of it to realise the Divine. Recognise also that for every endeavour, **Prema** (Love) is essential. The Lord is the embodiment of Love. He is the Sun of Truth. He is the abode of Truth. Through Love, seek to know your true Self with the help of the **Buddhi** and purify your mind. This is what I expect from you. Discourse at the Summer Course in the **Brindavan** Campus on 26-5-1990.

17. Lessons of a debate
I am not merit nor sin.
Neither happiness nor sorrow.
Neither mantra nor holy water.
Neither **Veda** nor **Yajna**.
Neither food nor the enjoyer of food.
I am Sat-Chit-**Ananda Swaroopa**;
Sathyam, Sivam, Sundaram.
THIS mantra is likely to arise in everybody. In the world man is a seeker of happiness, an aspirant for bliss. He strives ceaselessly, night and day, to achieve this comfort and bliss. In every sphere man desires two things: enjoyment of happiness, removal of sorrow. What is the inner significance of man's perennial quest for happiness? The answer is given both in spiritual and scientific terms. Man's natural state is bliss. He is the embodiment of happiness. He is therefore entitled to seek happiness. If sugar loses its sweetness, it ceases to be sugar. If a rose loses its fragrance, it ceases to be a rose. Likewise, if man loses his natural condition of happiness and bliss, he has forfeited his human state. For instance, if one notices on the road a man with sad looks, he enquires why the other man is miserable, what is the cause of his sadness. This enquiry is made by every passerby because it is not natural for a human being to be sad. Everyone is surprised at the man's sorrowful state. In the same bazaar, somebody is going in joyous mood; no notice is taken of him and no one questions him why he is not sad. His joy and gaiety are regarded as his natural condition and cause no surprise.
Role of food in increasing sensuous pleasures
Man has been endowed with the body, the senses, the mind and the intelligence to experience his natural state of bliss. But unfortunately, because these agencies are polluted and misused, man is plunged in misery. The body is enveloped in the tainted cloaks of Raga and **Dweshha** (attachment

and hatred). The senses are shrouded in the soiled cloth of desires and sensuous pleasures. The mind is enveloped by all these four coverings. As a result, man is prevented from recognising his true nature. He believes that the physical and worldly pleasures and attachments and aversions are natural to him. These are all transient and ephemeral like passing clouds.
Realising that man's attraction for sensual pleasures is due to the kind of food that he takes, the ancients devised an easy and sacred method for purifying the food before eating. They used to sprinkle some water on the food and utter the mantra: "**Annam** Brahma! **Raso Vishnuh! Bhoktaa devo Maheswarah!**" (The solid food is Brahma, the liquids are Vishnu and the enjoyer of the meal is **Maheswara**). The sprinkling is done with **Sathya** and **Rita** (Truth and the Cosmic order which together sustain the universe). In performing this rite, the partaker of food is praying to the trinity to protect him with "**Sathya** and **Rita**." The prayer to the deities is to endow him with **Trikarana Suddhi**--the triple purity of thought, word and deed. By this rite, the food was being sanctified. The intellectuals of today, full of pride in their knowledge and skills, are ignoring the potency of **Sathya** and **Rita**.
A historic debate **Adi Sankaracharya**, during his victorious philosophical travels through **Bharat** met **Sri Mandana Misra** and had a debate with him on **Medha Sakti** (intellectual ability). Both of them agreed on **Ubhaya Bharati**, a high-souled scholar, pure-hearted and utterly selfless, as one most competent to decide who was the victor in the debate. **Ubhaya Bharati** was none other than the wife of **Mandana Misra**. The choice was unique in many respects. That **Sankaracharya** was willing to have as judge in the debate his opponent's wife was remarkable. It was the greatest testimony to his faith in the utter impartiality of **Ubhaya Bharati**. **Sankaracharya** knew that the discriminating power of the **Buddhi** (intelligence) was superior to the intellectual ability of the **Medhas**.
Students should understand the power of the **Buddhi**. It is not **Buddhi** as commonly understood mere intellectual ability. It is intelligence in which **Rita** and **Sathya** are combined with **Aasakthi** (zeal) and **Sthiratvam** (steadfastness). **Ubhaya Bharati** was endowed with such intelligence.
Buddhi includes Yoga and **Mahat-Tatwa** also, which have a purifying influence on the **Buddhi**.

Buddhi is, thus, not only the capacity to think. Nor is it only the power of deliberation or the discriminating faculty. Beyond all these, it is the power of deep enquiry and judgement.

Endowed with this capacity, **Ubhaya Bharati** decided in favour of **Sankaracharya** and against her husband. She declared that **Sankaracharya** had the better of the argument in the debate. This decision is based on **Sathya** and **Ritam**.

Example of **Ubhaya Bharati**

Sankaracharya was extremely pleased with **Ubhaya Bharati**'s verdict. **Ubhaya Bharati** then declared that in accordance with the understanding between the two disputants before the debate started, **Mandana Misra**, as the vanquished, should take to **Sanyasa** and become a disciple of **Sankaracharya**.

At the same time, as the devoted wife of **Mandana Misra**, acting upto the ideals of Indian womanhood, according to which the wife should follow the husband in weal and woe, **Ubhaya Bharati** decided to become a **Sanyasini** herself.

Although she was under no obligation to adopt a monastic life, she decided to do so to set an example to the world. After that, she established an ashram in which she wanted to show to the arrogant scholars, who relied on mere intellectual acumen, that it was inferior to the intelligence that was associated with **Sathya** and **Rita**.

One day when she was going to the river for a bath with her women disciples, she saw an ascetic, who had renounced everything in life, sleeping on the wayside, resting his head on a hollow water jug, using it as a pillow and at the same time ensuring that nobody took it away. As long as you have attachment and ego, you can never understand the **Atma** or experience **Atmic** bliss. In order to convey a lesson to the ascetic, **Ubhaya Bharati** spoke within his hearing the following words to one of her disciples: "Look at that ascetic, who has ostensibly renounced every kind of attachment. But he has not given up his attachment to his water jug!"

On hearing these words, the ascetic got enraged. He thought: "Is a mere woman entitled to teach me how I should behave?" While **Ubhaya Bharati** was returning from the river, the ascetic threw the jug at her feet and said: Now, see what my renunciation is?"

Ubhaya Bharati remarked:

"Alas! You are not only filled with **Abhimana** (attachment) but you are also filled with **Ahamkara** (ego)." On hearing these words, the ascetic ran upto her, fell at her feet and pleaded

for forgiveness of his faults.

The root causes of man's bondage

The root causes of man's bondage are **Abhimana** and **Ahamkara**, the possessive sense of "Mine," and the arrogance of egoism. Both these are the result of consuming improper food. When one gets rid of the feelings of "I" and "Mine" he will realise his true Self. These feelings are caused by the kind of food that is consumed.

In the **Mahabharata** the grandsire **Bhishma** was expounding all aspects of Dharma to the **Pandavas** from his bed of arrows. At one stage, **Draupadi** burst into laughter. The **Pandava** brothers were upset by **Draupadi**'s unaccountable levity. Understanding their distress, **Bhishma** told them that **Draupadi** was an exemplary woman in every respect and there must be a good reason for her laughter. He asked **Draupadi** to explain her reason. She said: Grandsire! The lessons which you should have taught to the evil-minded and wicked **Kauravas**, you are now teaching to my high-souled and righteous husbands. This appeared to me ironic and futile."

Bhishma explained that he had been serving the **Kauravas** and living on their bounty.

"Consuming the food received from such unrighteous and evil-minded persons, my blood got polluted. Arjuna's arrows have drained away all that bad blood. And the Dharma which was deep in me is now coming forth."

Inner meaning of "**Drau-padi**"

Students should realise from this episode how important food is in determining one's thoughts and actions. They should also understand the esoteric meaning of "**Draupadi**". **Bhishma** was full of praise for **Draupadi**'s devotion to her five husbands. But there is an inner meaning for "**Draupadi**" which has a relevance to every person. "**Drau-padi**" refers to the five **pranas** Prana, **Apaana**, **Vyaana**, **Udaana** and **Samaana**--which are the life-breaths in everyone. All these five function in harmony in every person--man or woman--and maintain the balance in life.

The ways of the mind are remarkable. The scriptures have pointed out that when man follows the senses he becomes an animal. When he follows the mind he becomes a man. When he acts according to the **Buddhi** (intelligence) he achieves the state of **Mahat-Tatwa** (recognition of his great potentialities). When he recognises his identity with the **Atma**, he becomes Brahman.

If man cannot follow the **Buddhi** or the **Atma**, he should at least

follow the mind so that he may be human. It may be asked whether the mind is not prone to bad tendencies. The truth is, the mind by itself is pure. It is by succumbing to the senses that it goes astray. If the mind allows itself to be guided by the **Buddhi**, it will not go astray.

Discourse at the Summer Course in **Brindavan**, on 27-5-1990.

The flower is Karma (work), the emerging fruit is Bhakti (worship) and the ripe sweet fruit is Jnana (wisdom). It is one continuous and spontaneous process, this spiritual fulfilment of the **Sadhaka**, the **Sevaka**. They are like Childhood, Youth and Old age, each imperceptibly growing into the succeeding stage.

BABA

18. **Trigunas** and **Panchabhutas**

STUDENTS! Embodiments of Divine Love! Everything in the cosmos is Brahman.

"The Divine shines in the rays of the sun. It is the Divine that reveals to man through his eyes the vastness and glory of the world. The whiteness and coolness of the moon which confer peace on men are derived from the Divine. The universe, which is based on the triple nature of time and which is sustained by the Trinity (Brahma, Vishnu and **Maheswara**), is permeated by the Divine in the form of the three **gunas**--**Satwa**, **Rajas**, **Tamas**." (This was the meaning of the Sanskrit **sloka** with which **Bhagavan** began His discourse).

Nature presents a marvellous picture. No one can fully comprehend it. Whether it is blessing or bereavement, joy or sorrow, gain or loss, it comes from **Prakriti** (Nature). Nature presides over the destinies of all creatures. This Nature comprises the three **gunas**. The Trinity represent the three **gunas**. The three qualities account also for the processes of creation, sustenance and dissolution--**Srishti**, **Sthithi**, and **Laya**. All the varied experiences in the world arise from the three **gunas**.

Man should aspire not for a **deergha** (long) life, but for a **Divya** (Divine) life. In the cosmos, which is permeated by the Divine, man should seek primarily to **divinise** his life.

Seek the nature of the Creator

The secret of creation is known only to the Creator. Others cannot hope to understand it.

Scientists are engaged in exploring the secrets of creation. But none can plumb the depths of Nature's mystery. In scientific investigations, today's discovery is overtaken by tomorrow's findings. That again gets outdated in its turn. Continual change is in the very nature of creation.

It is not permanent or immutable. The Creator is the only eternal

unchanging Entity. The spiritual path aims at seeking the nature of the Creator and thereby understanding the nature of creation.

The entire Cosmos, consisting of living and inanimate objects, is based upon the three **gunas**.

Man should strive to understand the principle that transcends the three **gunas**.

God is **Atma** (Spirit) incarnate. When terms like **Sathyam**, **Inanam**, **Anantam**, Brahma, **Atma** or "God" are used, they all refer only to one Entity.

At the beginning, the **Pancha Bhutas** (the five elements--space, air, fire, water and earth) emerged from the **Atma**. The five elements contain five characteristics. From the five elements began the **Pancheekritam** (process of fusion). Out of this fusion, came the three **gunas**. The Cosmos is the visible form of the three **gunas**.

The elements and the **gunas**

The Cosmos is permeated by the three **gunas** : **Satwa**, **Rajas** and **Tamas**. The nature of the **Satwa guna** has to be properly understood. The **Antahkarana** (the Inner Instrument) in man represents the **Satwic** quality found in the five elements. **Akasa** (Space or ether) has **pre**-eminence among the elements in representing the **Satwic** quality. From **Akasa** emerged what is known as **Suddha Satwa** (Pure **Satwa**). This accounts for the human form. **Akasa** accounts also for the emergence of the organ of hearing--the ear.

The second element is Air. The skin is the product of the principle represented by **Vayu** (Air).

The eye is the organ representing the principle of the **Agni** (Fire element). The individualised aspect of the fourth element, Water, is the tongue. The nose represents the individualised aspect of the fifth element, the **Prithvi** (earth). These five elements account for the five faculties of **Sabda** (sound), **Sparsa** (touch), **Roopa** (sight), **Rasa** (taste) and **Gandha** (smell). As each of these faculties has emanated from one particular element, the five faculties are distinct in every individual.

Akasa (Space) is represented by sound and the corresponding sense organ is the ear. The ear can only hear and not perform any other function. Likewise the skin can only experience the sense of **Sparsa** (touch) associated with **Vayu** (Air). The eye (which is the organ associated with **Agni**), can only see and do nothing else. The tongue (representing the element, water) can only taste.

The nose can only smell, but cannot taste.

Role of Antahkarana

While each of the sense organs is limited functionally to its specific role, the Antahkarana (Inner Instrument) combines the functions of all the five organs. This alone has the capacity to experience all the perceptions of the five Inanendriyas (five senses). Are these sense organs functioning externally or internally? The answer is that they perform a dual role (both internal and external). If the physical organ, the ear, is present, but if the faculty of hearing is absent, the ear serves no purpose. If the faculty of the hearing (inanendriya) is present, but there is no ear (to receive sounds from the outside world), the faculty is of no use. The combined operation of the Inanendriyas (the sense organs concerned with the inner faculties of the senses) and the karmendriyas (the organs of action) accounts for the human personality. Here you have a loudspeaker. Without a mike, the loudspeaker is of no use. Without a loudspeaker, the mike serves no purpose. It is the presence of both which enables what is spoken inside to be broadcast outside. The five faculties of the senses (sound, touch, sight, taste, and smell) are the Satwic expressions of the five elements. The five elements in their Rajo guna give rise to Prana (the life force). While the combined operation of the five elements in their Satwik quality is seen in the Antahkarana (the Inner Instrument in man), the collective functioning of the five elements in their Rajas quality expresses itself as the Prana (life-force). Among the five elements, in their individual expression of their Rajasic quality, Akasa (space) is represented by Vaak (the faculty of speech). Vayu (air) finds expression in the hand. Agni (fire) finds expression in its individualised Rajoguna as the foot. The fourth and fifth elements (water and earth) find Rajasic expression in the excretal organs in the body. You must take note of some significant facts in this posture of the elements. In its Satwic aspect, Akasa (space) expresses itself as ear. But the same Akasa, in its Rajasic aspect, appears as the Vaak. It may be inferred from this that Akasa has two children; the ear representing Satwa and the Vaak representing Rajas. The ear, which is Akasa's first child, receives the sounds coming from outside. The second child, the Vaak responds from inside through the spoken word. Receive the Satwic and reject the Rajasic

The skin is the first child of Vayu (air) in its Satwic aspect. The second child, in its Rajasic aspect, is the hand. The skin recognises an ant crawling on the body. Immediately the hand tries to remove it. It will be seen from these examples that the Satwic quality consists in receiving impressions from outside. The Rajasic quality consists in casting them out. In the world today what is happening is the exact opposite. What is Rajasic is being taken in and what is Satwic is being rejected. In the natural scheme of creation, what should be received is that which is Satwic and what should be rejected is all that is Rajasic. The primary quality of Prakriti (Nature) is Satwa. Prakriti is called "Stri", made up of the three syllables Sa, Ta and Ra. The significance of this term is: First of all, "Sa" implies that you have to take in what is Satwa. Secondly, "ta" implies developing some Tamoguna qualities, like submission, humility and modesty. "Ra", representing the Rajoguna, implies that there are occasions in life when some harsh firm resolutions will have to be taken. The Rajasic quality comes last and it means that Rajasic actions have to be done as a last resort when they are unavoidable. In the cosmic process, it is the Satwic quality (the "Sa" kara) that comes first. Hence it is the duty of every man to develop the Satwic quality in every respect in thoughts, actions and attitudes. Panchikaranam of the elements The Tamoguna brings about a mixture of the five elements. In this mixture, the five elements are not present in their full strength. The five are fused together (panchikritam) in a manner which may be illustrated by the following example for purposes of easy understanding of a highly complex process' Suppose the five elements come together as five individuals each having one rupee worth of change. Akasa retains half a rupee and distributes among the other four elements one-eighth of a rupee each. The second element Vayu (air) also does likewise retaining half a rupee for itself, Agni (fire), water and Prithvi (the earth) follow the same procedure. In the result, each has one rupee, but its composition is affected by the exchanges among the elements of parts of their respective natures. Originally each element was whole by itself. The process of mixing has resulted in the presence of all the five elements in every "rupee." In relation to the human

being, the process of panchikrita makes man a mixture of the five elements and produces diversity in qualities. These have been described in spiritual parlance as shodasa kalas (the sixteen aspects). What are these sixteen aspects? They are the five ijnanendriyas (organs of perception), the five karmendriyas (organs of action), the five elements, and the mind. Every individual has these sixteen constituents, although the sixteen kalas are attributed only to the Divine. Man has to realise his divinity. The devotee and the Goddess Lakshmi The ways of the Divine are not easily comprehended. Wishing the welfare of everyone in the universe, the Divine uses a myriad methods. It may be illustrated by the story of a devotee, aspiring for riches, who performed a severe penance for getting a boon from the Goddess of Wealth, Lakshmi. Man is prepared to undergo any ordeal for achieving material wealth, but will not take any trouble to realise the Divine. Lakshmi appeared before the devotee and asked him what he wanted. He replied that he wanted Lakshmi Herself. She agreed and said that adorning Herself with all ornaments, She would follow him, and asked him to go ahead. She said She would come to his house and hand over all Her ornaments to him. She imposed, however, one stipulation, "You must go ahead and never look back. If you look back, I will stay at that spot." Filled with joy, the devotee strode ahead towards his home. The Goddess's jewels were making all kinds of sounds as She walked behind. Unable to restrain his curiosity to find out what all jewels She was wearing, he turned back to have a look at Her. He could not restrain his curiosity till he reached his home. The moment he looked back, Lakshmi stopped there and did not follow him. This is what happens when one cannot restrain one's desire. Even though he got the grace of the Divine, the devotee could not benefit from it. This means that even if you are blessed with an abundance of Divine grace, you must acquire the capacity to benefit from it. To get this capacity, you have to obey implicitly the injunctions of the Divine. If the devotee in the story had adhered to Lakshmi's conditions, he would have benefitted from Her favours. Failing to abide by Her conditions, he forfeited what he had been offered. Visible proof of the existence of God The situation in the world is something similar to this. The world is permeated by the potency of

the three gunas--Satwa, Rajas and Tamas. Even our vision of the world is influenced by the three gunas. Examine your eye. The outer rim of the eye is red, representing the Rajo guna. After that, you have the white area, representing Satwa. At the centre is the black circle, representing the Tamoguna. So, even our vision is tainted by the three colours, red, white and black. When you pose the question, "Where is God?" the answer is given by Nature itself. The revolution of the earth around itself at the speed of 1000 miles an hour accounts for the phenomenon of night and day. The earth's revolution round the sun at a speed of 66,000 miles an hour accounts for the various seasons, for rainfall and the cultivation of food crops. Thus the divinely ordained motions of the earth enable living beings to get their food. This is a visible proof of the existence of God. The Veda declares that the foolish person, even while seeing the acts of God, declares he has not seen God. He does not realise that Nature is the vesture of God. What is the lesson to be learnt from the observance of Nature? It is Kriyaaseelata, excellence in the performance of duty. It is because Nature ceaselessly performs its duty that the world is able to derive so many sacred benefits. The secret and mystery of creation lies in the due performance of one's duty with earnestness and sincerity. In the pursuit of the mirage of sensual happiness, men are going on the wrong path. This can be seen in the life-style of people going to work or carrying on business. After what they imagine is a day of hard work, they go to clubs, where they become slaves of drink and ultimately ruin themselves. Real happiness can be got only by rendering service to the public. Go to the help of the poor and the forlorn. You will derive strength as well as peace from such service. Your conscience also will feel satisfied. It is a pity that neither the rich nor the administrators are inclined to do such service. Pure love can achieve anything It is all the more essential that students should have some ideals before them and look forward to serving society selflessly. You should realise that you are a part of society and that your welfare is bound up with the good of society as a whole. Students! Whatever sadhana you may do, your primary concern must be to develop the love of God. When you develop that pure love, you can achieve anything.

In this context, the advice which Hanuman gave to Vibhishana, when the latter lamented that though he had been chanting the name of Rama he had not had the benefit of a vision of Rama, is relevant. Hanuman told Vibhishana that it was not enough to chant the Name. One should engage himself in the service of the Divine. Hanuman declared that while meditating on the name of Rama, he was also engaged in constant service to the Lord. That was how he had earned Rama's grace and had become near and dear to Him. "I am ignorant of the scriptures, but I have dedicated my life to the service of Rama," declared Hanuman. Discourse at the Summer Course in Brindavan, on 28-5-1990. If man is valued at his true worth, and treated as a Divine Spark enclosed in the body, then, he will rise to new heights of achievement and produce all the necessities of life in profusion. He will not grab or cheat; he will be a good worker, a pure person and a sincere Sadhaka. He will cultivate the inner vision and realise that he is not the body or senses or mind or even intellect. He will be full of Prema and self-confidence.

BABA

19. Know thyself

EMBODIMENTS of Divine Love! "Aham Atma Gudaakesa

sarvabhoothaasaya sthithah" (Oh

Arjuna! I am the Atma that dwells in all living beings). "I am the beginning, the middle and the end of all things," declares Krishna in the Bhagavad Gita.

All that you see in the cosmos--the moving and stationary objects--is a manifestation of the

Atma. In the spiritual realm, what you hear at every step is the Atma. What is seen is Atma. What is heard is Atma. What makes you forget is also Atma. That is why Krishna declared to Arjuna:

"In this universe there is nothing that is not Atma."

What man needs today is to take the resolve to realise the Atma. This is tantamount to realising

one's true Self. It is Atma-jnana (Knowledge of the Self). The first aim of human existence

should be to experience Atma-Ananda (Atmic Bliss). Everyone should keep in mind the Atmic

Principle. This Atma is called Eruka (Awareness). This Awareness produces in every being the

sense of "I-ness." It is expressed in the term, Aham ("I"). When this "I" identifies itself with the

body, it takes the form of Ahamkara (I-am-the-Doer, the Ego). This is what is called Mithya

(delusion). It is not the real "I".

"I" is the first sound emanating from Atma

It is the mind that continually interposes itself against the Atma. Like the cloud, formed out of

the water vapour produced by the sun, which hides the sun, the mind,

which has arisen from the

Atma, covers the Atma. As long as the mind exists, man cannot comprehend the nature of the

Atma or realise the Atma. Only the person who is aware of the Atma in all the different states of

consciousness can be said to have direct vision of the Atma (Saakshaatkaara).

The first sound emanating from the Atma which one hears is "I." It is only after the emergence of

"I" that the whole process of creation began. If there is no "I," there is no creation. The terms,

"I", Atma and Brahmam are all synonymous. The "I" not associated with the mind is Atma. The

"I" associated with the mind is mithyaatma (pseudo-self). There is only one Atma. That is the real "I".

Man undertakes a variety of spiritual exercises to realise the One that subsumes the many. In

fact, all the endeavours made in quest of the Atma are born of ignorance. The Jnani (Realised

person) makes no such endeavours. All the efforts made by man to realise the One are only

attempts to satisfy the mind. When what is required is the elimination of the mind for

experiencing the One, it is futile to strengthen the mind for this purpose by so-called spiritual

sadhanas. If you seek to embark on sadhana, you must first get rid of the Anaatma bhaava

(identification with the body-mind complex). To experience Atmic bliss, you have to turn your

vision towards the Atma. In reality, all efforts made for experiencing Atmic bliss are aberrations

of the mind. Seeking liberation man adores a myriad deities. Of what avail is all this, when all

the different religions have declared that there is only One God. These pursuits are products of a

deluded mind.

As long as the mind exists, desires will persist. When desires are present, attachments and

possessiveness cannot be got rid of. And these sustain the ego. While the ego lasts, the Atma

cannot be experienced. Atmic knowledge, Atmic bliss and Atmic vision cannot be had till the Ego

is eliminated.

From the Brahmam to the Brahmam

The mind, the Buddhi, the Chitta and Ahamkara from where did they originate, how do they

grow and where do they merge themselves? That is the Brahmam, that is the Atma. That being

the case, how can you discover your source or your true Self by searching for it elsewhere (than

within you)? Such a search is like that of a thief putting on the

uniform of a policeman and searching for the thief. To know your own Self, why do you need any assistance? There is a story which illustrates the absurdity of such a situation.

Ten ignoramuses who were in a group attempted to cross a river. After crossing the river, they wanted to assure themselves whether all the ten had crossed the river. One man started counting and noted that only nine had crossed the river and started wailing that the tenth man must have been swept away by the river. Each of them counted the others in the same manner, leaving out himself, and found one man missing. A passerby noticed their plight and enquired them the cause of their distress. They all said that one of the ten in their group had been lost in the river.

The intelligent traveller found that while counting, each one had left out himself and counted only the remaining nine. Lining them up in a row, he counted all the ten and revealed to them that earlier at each count, the man doing the counting had left himself out.

This indicates that the individual who is not aware of himself cannot understand anything aright.

When you are yourself the **Atma**, if you pray to someone outside, how can you recognise the **Atma**?

Unity that underlies the apparent diversity

"The One willed to become the many." Hence, you must realise the unity that underlies the apparent diversity. All the myriad forms you see are reflections in a mirror of your own image.

You are ignoring the primary form and are concerned about the images. This is the delusion you are afflicted with. **Brahmam** will elude the one caught up in **bhrama** (delusion).

All the **sadhanas** you do are of little use for realising the **Atma**. They may help to **tranquillise** the mind. But what you have to do is to eliminate the thought process of the mind altogether.

Calming the mind is only a palliative. The mind will get agitated again. Only those **sadhanas** which aim at eliminating the mind will be of use in the **Atmic** quest. Come out of egoistic delusions

It is the identification with the body that is causing the **Aham** (ego) to flourish and grow. The feeling, "I am the doer," "I am the enjoyer," "I am achieving success," is growing constantly in man. Students! You must realise that victory or defeat is not the result of your actions or **sadhanas**. Immersed in your egoistic delusion, you are imagining that you are the architects of

your fortunes. You can see in the world numerous instances of failure in spite of heroic efforts.

You can also see examples of successes achieved through very little effort. Instead of courting failure, relying on your own efforts, and getting dispirited, put your trust in God and offer all your actions to Him. You have to realise that little depends on your efforts alone. You can have proofs of this in your own body.

For instance, what efforts are you making to see that your heart beats regularly? How far are you responsible for the breathing process that goes on continually? What is your contribution to the digestive process that goes on within you? Are these the results of human efforts? No. Can you continue to live merely by wishing that you should go on living? Are you able to end your life when you wish it? Are you responsible for your birth? Not at all.

When you enquire into this problem, you will realise that it is your sense of **doership** and **enjoyership** which is causing all difficulties. All actions done by man today are intended to satisfy the mind. But however much you may try to satisfy the mind, it can never feel contented.

What is this mind? It is Maya (delusion). It is desire. It is ignorance. It is **Prakriti** (the phenomenal world). It is **Bhraanti** (aberration). Immersed in this mental aberration, if you wish to realise the Brahman, how is it possible? You are afraid of your own shadow. Your thoughts frighten you. The truth is there is only the One. It is called by different names. It is the **Atma**. The **pandits** describe the Supreme as Sat-Chit-**Ananda** (Being-Awareness-Bliss). This is not correct.

He is Sat, He is Chit and He is **Ananda**. These are not three different qualities of the Divine. He is the embodiment of each of them.

Believing **mithya** you are giving up **sathya**

Some people resort to meditation in the belief that there is some power greater than themselves which they must experience. People also undertake arduous exercises to realise some secret, mysterious and marvellous power other than themselves. This is action born of ignorance. As long as you think that there is something higher than yourself, you are steeped in ignorance.

There is nothing higher in the world than yourself. But belief in the existence of such a power is a creation of your mind. For example, in a dream you see all kinds of scenes and have various experiences. How far are these real? Only as long as you are in the dream state. When the dream

ends, the scenes become unreal. Likewise, as long as you are in a state of mental delusion, the joys and sorrows, the gains and losses you experience are all real. When the delusion is removed, they all become unreal. Hence, all the phenomenal experiences caused by delusion are **mithya** (real-unreal). Basing your life on this **mithya** you are giving up **Sathya**. Identifying yourself totally with the body you are encouraging the Ego to grow. If you grasp one simple truth, you will develop a wide vision. There is nothing in the world separate from you. All the diverse objects are images of the One. For all worldly things there is a **Kartha** (a creator), Karma (causal action) and **Kriya** (the end product). In the sphere of the spiritual, however, there is only the **Kartha** (Creator). There is no **Kriya**. He is the Doer. He is also the one who gets things done. He is the outcome of what is done. The **Atmic** principle, which represents the unity of all these three, is the One that pervades the entire Cosmos. It is the universal consciousness. It is impossible for it to be present in some and not in others. The cosmic consciousness It is this Cosmic Consciousness that has been presented to the common people as Sat-Chit-**Ananda** so that they can comprehend its nature. The **Vedantins** looked upon these three as reflections of each other. These three have also been called **Asthi**, **Bhaati** and **Priyam** in Vedantic parlance. In fact, all three are one and the same. When one says, "Here is a tumbler," the Is-ness is **Asthi**. This is Sat. We are seeing it. The quality of being perceivable is **Bhaati**. This is Chit (**cognisability**). "I am enjoying it." This is **Priyam** or **Ananda**. Sat, Chit and **Ananda** are one. It is one and the same thing which is, which shines and which gives **Ananda**. Though there is only One, because of our mental processes, we are seeing It in many forms and names. Hence **Atma-tatwa** (the true nature of the **Atma**) is to be experienced by recognising the unity underlying the diversity. The **Atma** (Spirit) has no form. It is capable of assuming the form of the container which it fills. When air is filled in a balloon, it has the form of the balloon. When it fills a football, it has the form of the football. When it is present in a pneumatic pillow, it has the form of the pillow. Air, thus, has no form but it has one quality, that is **Chaitanya** (consciousness).

Conscience is a part of Consciousness
It is not easy to understand this quality of **Chaitanya** (consciousness). When you want to understand the nature of consciousness, you have to understand one part of it, namely, Conscience. Conscience is a Witness. It is also known as Awareness. A witness requires a basis for its functioning. That basis is that of which you are "conscious" in the waking state. There are these three levels of understanding. Being "conscious" (of the objective world), the Conscience and the Consciousness. The first state is related to the senses. Conscience is related to the mind. Consciousness is related to the **Atma** (the Spirit). These three divisions have been made for the purpose of understanding and grappling with the concerns of daily life. This process may be illustrated by an example. For instance, a conference of doctors is held in a hall. There can be different specialists present in the hall. But all are described as doctors. Each one may have specialised in one part of the body-the heart, the ear, the brain or other limb. The body is one, but for the purpose of **specialisation** it is divided into many parts. Likewise, all are embodiments of the **Atma**. But for the purpose of earning a living, one may be labourer, or an official, or a trader, or a farmer. These differences are based on the occupations pursued by different persons. They are based on the occupations and have no permanent significance. Similarly, although the **Atma** is one and the same in everybody, distinctions are made among different persons on the basis of their physical and other characteristics and their relationships. One's interest in these distinctions is based on one's attachment. For instance, if there is an accident to an aeroplane, one's interest in the fate of individual passengers is increased if one's kith and kin were travelling by that plane. Otherwise one is interested in the accident only out of curiosity. In the same manner, as long as the **Atma** is not considered as your own, your interest in the **Atma** is concerned with mere information. Once you know that the **Atma** is the Self that is present in everyone, the process of transformation takes place. The Real is only One. But as long as the mind and body remain, it is difficult to experience this oneness. **Inspite**, however, of the difficulty, everyone must strive to discover his true Self. Understand the **Atma** first
We have seen how the body is comparable to a chariot, the senses to

horses, the mind to the reins
 and the **Buddhi** to the charioteer. But besides these there is the master of the chariot, the **Atma**
 residing in the body. Hence, in addition to knowing how the body, the senses, the mind and the
Buddhi function, you have to regard the understanding of the **Atma** as the primary goal.
 Giving up the sense of "I" and "mine", you have to do your duty as a spiritual discipline.
"Karthavyam yogamuchyathe" (The performance of one's duty is yoga). When you practise this
 yoga, you will experience the joy of **Atmic** bliss. It is the absence of this yoga which is making
 men **Rogi** (sickly). When you examine the activities of the mind, with a view to finding out
 whether they are leading you to bondage or to liberation, you will find that they are only leading
 you to bondage.
 The primary cause for the chaos of divisions, conflicts, disorder and violence in the world today
 is the absence of the sense of oneness among men. There is urgent need for cultivating the spirit
 of love which will serve to promote the feeling of oneness.
 All education today is a process of proceeding from ignorance to ignorance. If you seek to know
 where is the **Atma**, it is the **Chaitanya** (Consciousness) between one state of consciousness and
 another. This is not easily understandable by all. There is a state which is between waking and
 sleep. Few know what this state is. We seem to be in the waking state and then we close the eyes
 and fall asleep. Only the yogis have observed this phenomenon. That which is conscious between
 the waking and sleeping states is the **Atmic** principle. The waking state represents the **Rajo guna**.
 Sleep represents the **Tamo guna**. In between is the **Satwa guna**--that is the **Atmic** Consciousness.
 Discourse at the Summer Course in **Brindavan**, on 29-5-1990.
 20. **Kshetra** and **Kshetrajna**
 DEAR Students! **Bhagavan** is purer than the sky. The sun, the moon and the stars are the eyes of
 the Lord. He pervades the entire Cosmos. It is only when you understand the nature of the body,
 the senses and the **Buddhi**, which are the instruments of comprehension for man, that you can
 understand the truth relating to the all-pervasive and sacred **Atma**. As declared in the **Gita**, the Cosmos is a combination of the **Kshetra** and **Kshetrajna** (the Field
 and the Knower of the Field). True knowledge consists in the awareness of the relationship
 between **Kshetra** and **Kshetrajna**.
 The human body, which is called **Kshetra**, is a reflection of **Prakriti**

(Nature). All the conscious
 and inert objects in the Cosmos are immanent in the human body. The Cosmos itself is a
 reflection of what is within man. It is a "reflection of the Inner Being. It is not enough to recognise the role of the body, the senses, the mind and the intellect. There is
 within the body the **Kshetrajna**, the Indwelling Knower, who oversees these agencies. If you
 understand the **Kshetrajna** (knower) in the **kshetra**, there will be no need to enquire about the
kshetra (the body, etc). But till you have that understanding, you have to reckon with the **kshetra**
 (the body-mind complex).
Atmajnana is true awareness
 To know the **Kshetrajna** you have to acquire Jnana (the Supreme Knowledge). This transcends
 every other kind of knowledge, which is related to the physical and the phenomenal. No one can
 understand the **Atma** through these types of knowledge. You need a diamond to cut a diamond.
 To understand the **Atma**, you have to acquire **Atmajnana** (knowledge of the Spirit). All that you
 regard as knowledge in the phenomenal world today is only ignorance. Knowledge of the Spirit
 alone is Jnana (true knowledge). **Atma** and Jnana are one, though called by different names.
 True Awareness is Jnana. The knowledge that is gathered by the analysis of physical objects or
 through the senses is one form of ignorance. It has three elements: What is known, what is to be
 known and who is the knower. These three are aspects of the mind. Only that is Jnana (true
 Knowledge) which is known when the mind is eliminated.
 All investigations associated with the mind are delusions of various sorts. They are subjective.
 All that man does--seeing, hearing, experiencing and doing--are all mental delusions caused by
 association with the body. The mind cannot keep still even for a moment without thinking about
 some object or other. Hence, the mind is dependent on the body. The mind experiences all that
 relates to the world made up of **Pancha Bhutas** (the five elements) through the sense organs, the
 eyes, the ear, the nose and mouth. The mind sees the world through the eyes, hears through the
 ears. The mind has no form. It is Maya. It is Desire. It is Nature. It is **Avidya** (Ignorance).
 Delusion is its very nature. It is extremely difficult to understand the pure and immutable **Atma**
 through an instrument subject to delusions.
 Existence of the unchanging Inner Voice
 What is true Jnana? When the senses are brought under control by

the mind, the mind itself
 ceases to function. It disappears as it were. Then man experiences a profound silence. That
 stillness resulting from the absence of the mind is true Knowledge. This knowledge cannot be
 acquired by intellectual ability or mental agility. Nor can it be acquired by following an example.
 It is sui generis. It is not something new to be got. It is like the ashes which cover a burning
 charcoal or like the moss which covers a sheet of water. The ashes have come from the charcoal.
 The moss has originated from the water. The cataract that dims the vision of the eye, wherefrom
 has it come? It has come from the eye itself. When the screen that blinds the vision is removed,
 the true Self will be seen in its real form.
Atma Jnana (Knowledge of the Self) is not obtainable through books. Nor can preceptors impart
 it. It is not even given by the Paramatma (the Supreme Self). You are yourself the Paramatma,
 the Jnana, the Atma. How does this Atma exist in all beings? How is this Jnana present in
 everyone? When you meditate on this in solitude, a permanent, unchanging sound arises from the
 mind. All objects in the world are continually subject to change of substance and form. All
 objects manifest the power of the atom. Every object is composed of atoms. It is the nature of
 atoms to combine and to separate. But in all human beings there is one unchanging and
 indivisible divine entity (the Inner Voice).
 The body undergoes change from infancy to old age, but the Inner Voice remains unchanged.
 Men experience three different states of consciousness in the waking, dreaming and deep sleep
 states. But the Inner Voice has no change in the gross or subtle states of the body. What is that
 Voice? It is the divine Inner Voice issuing from the Atma-tatwa (Atma Principle). It is
 continually declaring: "I", "I", "I" -- Aham, Aham, Aham. This is the Truth that is subtler than the
 atom. It is more fundamental than the atom.
 Divine cannot be realised through scholarship
 It is from the Aham that the declaration, So-Ham (I am He) has come. When this Aham (the "I")
 identifies itself with the body, it develops Ahamkara (egoism). Egoism is a common mundane
 condition. But Aham (the "I") is the word of the Divine. This cannot be realised through
 scholarship or dialectics. However great a pandit might be, he would not be able to see an object
 if he is blind. Equally, with all his scholarship, he would not be able to

see an object that is not
 there even if he has sight. But whether one is a scholar or an ignoramus, a man endowed with
 eyes will be able to perceive objects.
 Even a great scholar proficient in all the scriptures will not be able to see objects of the phenomenal
 world in his dream state. But the man that is awake, whether he is a scholar or not, can see the
 objects in the world. In the same manner, the Atmasakthi (the power of the Spirit) which cannot
 be readily recognised, will be evident to one who has attained Atmic knowledge through purity of
 the mind.
 The Atma is all-pervading
 If you look at things below the mind, you perceive the phenomenal world. But if you look
 beyond the mind, you recognise the Atma. All knowledge and experiences are associated with
 the mind externally. They do not go beyond the mind.
 The aspirant who seeks to experience the Atma will not be able to have it by performing worldly
 actions. The Atma is all-pervading. The Cosmos is permeated by the Chaitanya (Atmic
 Consciousness). To believe that because you have a body you will be able to experience it is a
 fancy of the mind. Whether there is a pot or not and whether there is water in it or not, the
 reflections of the sun can be found everywhere. When there is a pot with water, we can directly
 see the sun's reflection. But the absence of a pot does not mean that there is no sun or reflection
 of the sun. Irrespective of whether there is a body or not, whether there is a mind or not, the
Atma is present. There is no need for a body or mind to experience the Divine. But till this is
 properly understood, good care has to be taken of the body, the senses, the mind and the intellect.
 They have to be set on the right course and not allowed to go astray. All troubles arise because
 they take to wrong paths.
 It is believed that every man has a free will. This is a mistake. It is also believed that it is through
 the individual's ideas and efforts that many things are accomplished. This is based on
 misconceptions regarding man's doership and egoism. Devotional Love is itself God
 Despite all his prowess in arms and his intelligence, what happened to Karna? Strength derived
 from the Divine alone is true strength. All else is weakness. To realise the Atma, physical
 prowess is of no avail. It is only by developing the sense of spiritual oneness that the Atmic

Consciousness can be realised. Today the world is plunged in chaos and conflict because this feeling of oneness has been lost.

Man engages himself in strenuous efforts to achieve worldly comforts. But he does not make even a minute fraction of such efforts to meditate on God. How much greater happiness would he enjoy if he were to devote even a few moments to thoughts of God! To experience this Divine bliss, the best means is to cultivate devotion to the Lord. There is no difference between Bhakti (devotion) and Jnana (knowledge of the Spirit). Through loving devotion, the Lord can be made captive. Devotional Love is itself God. It is permanent. With devotion you can overcome any ordeals in life.

Discourse at the Summer Course in **Brindavan**, on 30-5-1990.

21. The Spirit of freedom and freedom of the Spirit

IT IS not easy for the common people to understand what is spirituality and what is meant by freedom of the individual. People should not think that Spirituality means being alone and living in solitude. The aim of Spirituality is to sow the seeds of love in all mankind and enable the buds of Peace to blossom in their minds. If we seek divinity in this exercise, there will be no room for either spirituality or freedom of the individual. ("Spirituality and Freedom of the Individual" was the theme of a debate which preceded **Bhagavan's** discourse). Participants in the debate did not recognise the role of the heart. They seemed to think that freedom consists in speaking out whatever they feel.

No one in the world has absolute freedom. Freedom came to be used as a political concept. It was believed that to liberate the country from foreign rule and establish Government by the natives of the country constituted freedom. This is neither individual nor Fundamental Freedom.

What were done in the name of freedom were really manifestations of egoistic impulses. After the foreign rulers left, we thought the people had won freedom. In what respect did the people acquire freedom? There is no use merely mouthing the word Freedom.

Only when unity is achieved will freedom be meaningful. Without unity, to talk about freedom means only freedom in words and not in real life. Freedom should express itself from the heart.

Heart here does not refer to the physical heart. "Heart" is not related to any particular place, time or individual or a country. **Hridayam** (heart) refers to that Divine

principle which is equally present everywhere, at all times and in all people in every country. This heart has no form. What is regarded as heart in a human body is a transient thing. The freedom consists in the recognition of that Divinity by knowing which all else is known. Knowledge of the Self is most essential

"As in the microcosm, so in the macrocosm" (**Brahmaanda**) is a scriptural saying. The microcosm is a part. The macrocosm is the universal. Man today seeks to know many things, but does not know his own true self. In the Upanishads, there is an episode relating to a great pandit, **Uddalaka**, and his son, **Swethakethu**. **Uddalaka** sent his son to another preceptor for studies.

Swethakethu studied under the Guru for 12 years and learnt all the different subjects. Puffed up with pride about his vast learning, he came to his father and told him that he had learnt everything. The father asked him: "Dear Son! Did you study that by knowing which everything else is known?" The lad's conceit was deflated. Of all forms of conceit, the pride in one's scholarship is the silliest. **Uddalaka** impressed on **Swethakethu** that **Brahmajnana** (knowledge of the **Atma**) was most essential. Try to understand the "I" which is the heart. When anybody asks you, "who are you?" and if you reply, "I don't know," you will be considered a crazy person. How are you better than that person if without finding out who you are, you embark on enquiring into the nature of other things? You have first of all to find out who you really are. If you give your name as **Ramayya**, you are disclosing the name given to your body. When you say, "I am **Ramayya**," there is an entity (the "I") which is different from **Ramayya**. You must try to understand that "I." That "I" is the heart. It is the **Atma**. It is **Brahmam**.

In the world, there are all kinds of differences, high and low, good and bad, merit and sin, joy and sorrow, truth and falsehood, and the like. But although these differences are apparent, no differences can be seen in the heart. That which did not exist in the beginning and which will not last for ever has only a brief illusory existence in the middle. For instance, this silver tumbler has a name and a form. But originally it was just silver and ultimately will remain as silver. The name and form as tumbler are only passing phases. All that is transient and changing is called

Mithya.

"**Ekam Sath**" (The Real is only One). Only when there is a second entity can you speak about freedom or bondage. Freedom and bondage are creations of the mind. When you are not engaged in spiritual enquiry, the mind gets prominence and is the cause of involvement in matters like freedom and bondage, the worldly and the otherworldly, and other dualistic phenomena. Limits to freedom in respect of three situations In respect of three situations, man has no freedom: **karthavyam** (the discharge of duties), **nirbandham** (actions done under compulsion) and **sambandham** (obligatory actions arising out of certain relationships). If a poor man, unable to get food by begging, resorts to stealing, he cannot claim that he is exercising his freedom to appease his hunger. Even if, for his own selfish reasons, he may try to justify the stealing, his conscience will tell him that he is committing wrong. When he acts against his conscience, how can it be an act of freedom? True freedom can come only when one is free from the impulses of the mind. **Swechcha** (freedom) is made up of the words: **Swa + ichcha**. "**Swa**" refers to the **Atma**. Only when the will of the **Atma** prevails can there be real freedom. Actions done by the promptings of the mind or the senses cannot be regarded as free actions. There are some actions which are done according to the laws of Nature. Even these are not free actions. Man is also subject to rules and regulations laid down by the appropriate authorities. Human life is carried on between these two types of restrictions. In view of this, no one can claim that he is free to act as he pleases. Only the Divine is free. But this cannot be described as freedom, because the Divine is One. True meaning of surrender and samadhi Some devotees declare that although they have surrendered themselves totally to Swami, their troubles and difficulties have not ceased. In My view this does not indicate **Saranaagathi** (real surrender). If it is true surrender, there is no place for speaking about the continuance of troubles and difficulties. Some others claim that they have experienced moments of Samadhi during meditation. What is samadhi? In common parlance, in the eyes of worldly people and in the books written by worldly individuals, Samadhi may be described in various ways. One may be in a state of trance

during meditation. But this cannot be called Samadhi. It may be an emotional or mystical

experience or it may be the result of a fit. It may even be due to weakness. It is not Samadhi.

Samadhi means merging the mind in the **Atma**. In that state, there are no two entities. Samadhi is

a state of equal-mindedness. In that state there are no dualities like joy and sorrow, profit and

loss, sin and merit, Nature and **Paramatma**. It is the state in which the oneness of everything is

experienced. As long as differences and distinctions remain, there is no realisation of Samadhi.

As long as the mind is active, no one can be truly free. In the worldly sense, one may claim that

"This is my money. I am giving it to him. He may think that he is acting freely. But this is not

real freedom. It is an act of goodwill arising out of the **Satwic** aspect of the mind. The mind is a

mixture of all the **gunas** (**Satwa**, **Rajas**, **Tamas**). At various times, different qualities are

prominent. If you give a donation in response to the appeal of a man in need, it is a mental

reaction to a particular situation and not an exercise of freedom.

A man swinging a stick on the top of his terrace may be free to do so. But he cannot do the same

thing on the public road lest he should hit someone who has an equal right to the use of the road.

If he swings the stick on the road, either he may be arrested by the police or taken to a mental

hospital. What a man does in his own house is not freedom but indulging in satisfaction of his

wishes. There is a real distinction between the exercise of freedom and the satisfaction of one's

desires. The latter is based on self-interest. Freedom consists in the spontaneous expression of

what comes from the heart in respect of any object or any individual, at any time. This is true freedom.

Everyone has the Divine potential in him

You should not think that men who have achieved eminence or the high intelligence displayed

by some persons owe their accomplishments to some external power. The talents have emerged

from within themselves. All powers are within you. You have no need to go to someone outside

for achieving anything. All that is needed is the external manifestation of the powers within you.

The main **sadhana** you have to do is to control the vagaries of the mind. Krishna told Arjuna that

his mastery of archery was not conferred on him by his preceptor, but the preceptor only drew

out the abilities that were already in him. No preceptor can enable a

disciple to accomplish what

is not potentially within him. When you dig a well and find water at a level of 100 feet, the water

was already there. You merely found it by removing the earth above it. Likewise, men tend to

forget the Divine potentialities in them because of identification with the body.

People talk glibly about Free Will. There is only one seat of Freedom and that is the heart (the

spiritual heart). It is permanent and unchanging. As long as man is swayed by the mind, there

will be differences and distinctions. These are due to the waywardness of the mind and are not

indications of individual freedom.

A student seeking an answer for a certain problem has to adopt the proper procedure for

approaching the teacher. He should not regard asking the question and obtaining the answer as an

exercise in freedom. It is part of your duty as a student. A clear distinction should be made

between what has to be done as one's duty and what is obligatory in other contexts.

Spirituality itself is freedom

Keeping the Atmic consciousness in the forefront, you may perform any act. You will be acting

in freedom. There are no two different types of freedom--individual freedom and spiritual

freedom. Spirituality itself is freedom. You convert milk into curds, get butter by churning the

curds and get ghee from the butter. The milk has gone through many changes, but it is the same

milk in different forms at different stages. In the same way, there are four stages in the

realisation of the Divine! Saalokyam (to be in the realm of God),

Saaroopyam (having the vision of God), Saameepyam (proximity to God) and Saavyujyam

(mergence in God). These appear to be different from each other, but are all merely steps in the

realisation of oneness with the Divine.

Any talk of freedom for man in this phenomenal world can only refer to an insane or egoistic

freedom. It may also be used in respect of certain relationships like a man's attitude to his child

or wife. But the exercise of freedom towards them in an authoritarian manner can be described

only as a travesty of freedom. It is a sign of foolishness. It is unbecoming of anyone calling

himself a human being to behave in such an egoistic manner. Man can raise himself to a higher

level only if he gives up such egoistic behaviour. You must recognise that you must accord to

others the same amount of freedom which you claim for yourself.

Freedom is thus

interdependent and cannot be absolute or unrestricted. Your freedom to use the public road is

subject to traffic regulations, which you have to observe. If you violate them, you run the risk of

action by the police or meeting with an accident.

Man is bound from the time of birth

In whatever way the question of freedom is considered, it will be clear that man is bound from

the time of birth. A cow tethered to a post has freedom to move about limited by the length of the

rope tied to its neck. A freedom limited in this manner cannot be called freedom. It is not even

"limited freedom." It is really a form of restraint.

Today people do not use words in their proper sense. For instance, the term Hridaya (Heart) is

used as relating to the physical heart. But this is not the right meaning. Hridaya refers to the

spiritual heart, which is common to all. It is present everywhere. It has no form. Like sugar in a

variety of sweets with different forms, it is present in all beings as one and the same Spirit. All

differences are reflections of mental aberrations. The Divine makes no difference between one

person and another. All differences of caste or community relate to worldly associations. Even to

describe Rama as a Kshatriya, Krishna as a Yadava and Sai Baba as a Kshatriya is a sign of

narrow-mindedness. The Divine transcends such distinctions.

We and God are one

In this vast cosmos, you must develop a universal outlook based on an understanding of the

spiritual principle. You cannot aspire for the spiritual from a narrow point of view. All forms of

worship and meditation, which are regarded as spiritual exercises, are in fact mental excursions

intended to please the mind. God is described as father, mother, brother, friend and so on. But all

these are unnecessary epithets if it is recognised that we and God are one. You are in God and

God is in you. There is no room for the feeling of duality.

Students! Spirituality essentially means realising oneness with God. God and you are not

separate. Once you acquire this conviction there is no need for any kind of spiritual sadhana.

This oneness should not be a mere intellectual concept. It should be a living reality. Then you

will experience true freedom--the freedom of the Spirit, divorced from any association with the

body and the mind. When you experience your inherent divinity, you will be free from sorrows

and difficulties.

Students! You may not be aware that the Divine is changeless and unaffected by sorrow. Whether you believe it or not, the truth is I do not know what is grief. Worry is totally alien to me. I am not aware of any difficulties, **disparagements** or pressures caused by others. You should remain unaffected by what others say or do. When someone comes and tells me, "Swami! I am suffering greatly," I reply, "**chaala santhosham**" (very happy). I am always happy. When some one tells me about the death of a near relation, I say the same thing. I am equal in my response to everything.

When people lament about their sufferings, I often wonder what suffering means. It does not approach me.

People come to Swami with every conceivable kind of problems and views. On one side are those who adore Swami. On the other side there may be those who deride Swami. The two may be like two hillocks with valleys below them. Both the hillocks and the valleys are the same to me. This is the proper spiritual attitude. Occasionally I appear to be displeased with the behaviour of the students. But the anger is only apparent externally. It does not come from inside.

In some cases I do not speak to a person for months together. This is the remedy for his malady.

This kind of medicine has to be used for curing the disease. What right has anyone to ask why Swami is not talking to him? That is my pleasure.

Remedies are according to maladies

This may be illustrated by an example. Four patients come to a doctor for treatment.

Superficially they all appear to suffer from stomach ache. The doctor examines one patient and tells him: "There is nothing wrong with you. You will be all right if you give hot water fomentation for the stomach." To another patient, the doctor gives a mixture of soda **bicarb** and **Magsulph** and tells him that if he takes it, his gas trouble will go. To the third man, he says: "I shall give you a purgative. You will be all right after two motions."

After examining the fourth man, the doctor declares that he must undergo immediately an operation. Does the doctor bear any ill will towards him? Not at all. His ailment is different. He suffers from appendicitis, which calls for immediate operation. Different treatment to different people

Likewise, judging from the thoughts and behaviour of different persons, I mete out different types of treatment appropriate for each of them. I do not look at some persons. I do not talk to

some others. I turn away from some others. All these are different types of prescriptions. Why am I giving these medicines? I have a certain principle. I attach great value to my words, irrespective of how you regard them. When I notice that some do not respect my words and act properly I do not like to waste my words on them. Because I desire to maintain the value of what I say I refrain from talking to some persons.

People who complain that Swami does not talk to them, why don't they realise that they have not acted according to Swami's words? Once you realise that your behaviour is responsible for Swami's attitude, you will correct yourself and behave properly in the future. Devotees tend to complain against Swami, but do not recognise their own lapses. There is no need to appeal to Swami to speak to them. When you correct yourself, Swami will talk to you of His own accord.

If you pray for rain, all other things like growing crops and reaping the harvest will follow naturally. Separate prayers are not needed for each of these operations. If you implicitly carry out Swami's injunctions, Swami's grace will be obtained immediately.

First of all, impart value to your own words. You are endowed with a pair of eyes, with two ears, but only one tongue. Truth is the life-breath of speech. The ways of the Divine are not easily comprehended. God will not succumb to abuse or feel elated by praise even if the whole world joins in either blame or adoration. When you have the conviction that the Divine is pure and unsullied, you will have no need to worry about any other thing.

Discourse at the Summer Course in the **Brindavan** Campus on 31-5-1990.

You are living now, in the dark, in ignorance. The knowledge that you are the Divine Spark, encased in the sheaths of bliss, intelligence, feelings, sensations and organic substances---this knowledge is the Light. You must light your own lamp. You cannot walk in the light of another's lamp. You cannot exist on the money in the purse of another. Have your own money; then alone are you free. Earn knowledge, yourself. Even knowing it is not enough; you must experience it. The well has water; but, that is not enough. It must be brought up in the bucket and used to wash and to quench thirst.

BABA

22. Love God and the Motherland

DEAR Students ! The world we live in is transient and impermanent. All objects in it, all relationships and possessions, are of a temporary nature. What, then, is enduring and lasting?

Dharma (righteousness) and **Keerthi** (reputation). These two are

permanent. All that you see in the phenomenal world, living and inanimate, is swallowed up by the tide of Time. "**Yaddrisyam Tannasyathi**" (What is seen, perishes). The eye that sees as well as the world that is seen are both transient. Physical eyes are not given to human beings alone. Birds, beasts and insects have eyes.

What is the unique distinction of man? He alone is endowed with the eye of wisdom. If he does not develop it, he is no better than animals and insects.

Human life is precious and should be used for acquiring knowledge of the **Atma**. The physical eyes can see the external world, but are of no use for recognising the subtle presence of the Divinity. The physical eyes cannot see themselves. Nor can a man see his own except through a reflecting medium. When the eyes are not able to see even the gross body, how can they help man to recognise the subtle mind? When they cannot notice the mind, how can they recognise the **Atma**, which is extremely subtler than the mind?

Nature assumes the colour of your vision

Physical eyes are useful only for seeing the phenomenal world. Every man needs to develop the Inner Vision of Wisdom to experience the **Atma**. **Inananethra** (the Eye of Wisdom), **Divyanethra** (the Divine sight) or **Atmanethra** (the Spiritual eye) all mean one and the same thing. It is only when you feel that the Cosmos is permeated by the Divine that the Cosmos will appear to you as a manifestation of the Divine. What you see is a reflection of your inner feelings. Nature assumes the colour of your vision. When you convert your vision into a **Inanamaya drishti** (vision of spiritual wisdom), then the Creation becomes **Brahmamayam** (the embodiment of Cosmic Consciousness).

Whatever the colour of the glasses through which your physical eyes see the world, the whole of Nature appears in that colour. All that is seen is subject to change. The unchanging Brahman is the basis for the changing forms. It is when the divine basis of the Cosmos is recognised that the mystery of the universe can be easily understood.

It is the mind that is responsible for the failure to understand the world properly. The mind is externally oriented. Life is wasted in the pursuit of worldly objects. Not for this has the human birth been conferred on man. Man takes birth for the realisation of the Divine. You must try to have a vision of the Divine and be in communion with the Divine. This alone is true religion.

Man must realise God, feel God, see God, talk to God, this is Realisation. This is Religion.

Divine **Atma** is the root of Cosmic tree

Earlier Anil **Kumar** spoke about Botany. We seek the flowers and fruits that grow on trees. But these derive their sustenance from the unseen roots of the tree. It is only when the roots are nourished, that you can get the fruits and flowers. You have to provide water and manure for the roots and not for the flowers and fruits.

For the tree of this Cosmos, the Divine **Atma** is the root. This is the purport of the statement in the **Gita**: "I am the seed of all living beings." How is God the seed and how does He become the seed in all beings? When we enquire into this we can see that we plant a seed in the earth, it sprouts, grows into a plant and bears numerous fruits in each of which there is a seed. Out of one seed have come numerous fruits with seeds within them. The seeds in the fruits belong to the same variety as the original seed.

Now look at the world. For this world, the seed is the **Atma**. The world is one huge tree. In it the different countries are branches. Each branch carries many fruits in the form of living beings. In each of these beings, the **Atma** exists as the seed. Hence in every individual the Divine exists in the form of **Atma**. "**Eko vasi sarvabhuta antaraatma**" (The One dwells in all beings as the Inner Spirit).

Students today are not interested in acquiring knowledge of these mysteries. They seek to **specialise** in some subject or other to earn a living. They make no effort to understand the basic truth about life itself.

Renunciation leads to immortality

The primary mantra of the Vedas is that immortality can be achieved only by renunciation. What has to be renounced is that which causes bondage, namely, the identification with the body.

When the delusion of body consciousness goes, liberation is obtained. Disinterestedness in the body, devotion to God, these two will serve to free man from bondage and lead him to liberation.

Regard all that is associated with the body as mere instruments to be cast off after they have been properly used.

Students! You have to realise your true strength and potentialities. Take, for instance, an elephant. It is a very powerful animal. But a small man with a goad is able to control it. The bee can bore a hole through any hard object. But when it gets into a lotus,

it gets bound and perishes.

It is unaware of its own strength. Man has bliss and divinity within him, but makes no effort to realise them. Men are like the musk-deer, which has the musk in its own navel, but searches for the source of its fragrant smell everywhere. When it is exhausted by the search and discovers that the musk is in its navel, it laments over its folly. Man behaves in the same way. He has within him, Nithyananda (perennial bliss), Brahmananda (Divine bliss) and Atmananda (bliss of the Spirit). They are verily his nature and form. But, being caught up in external worldly pleasures, he fails to realise this truth. He is unable to make the search or experience the bliss. His Atma is always indicating the various paths to the experiencing of spiritual bliss, which is untainted by grief. When the source of this bliss is within you, why are you caught up in worldly concerns which are the cause of sorrow?

From ancient times, the Sages of Bharat realised the evanescence of wealth and power in the material world and sought that which was enduring and unchanging. How many kings and emperors have come and gone? Did any of them take his kingdom with him? Does anyone even remember their names? When one leaves the world, only two things accompany him' his good and bad deeds. Therefore engage yourselves only in good actions. You will enjoy the fruits of those actions. As you sow, so shall you reap. Have belief in law of Action and Reaction. Students! Do not ignore this basic truth' Sometime or other in the future you will have to reap the consequences of your actions. If you sow the seeds of thistles or fruit-bearing trees, the plants will be according to the seeds. Bharathiyas had firm belief in this Law of Action and Reaction.

Therefore, in whatever you do, consider well whether it is in harmony with your divine nature.

Then, your actions will be pure and untainted. You will be free from attachment and

disappointment and will be devoted to the Spirit.

What is the use of all your education and the degrees acquired by you? Is it for getting a job and earning money by hook or crook? You are endowed with two hands. If you work hard with both

hands, you can not only satisfy your needs, but also render help to others. Perform good and pure

acts. Lead an exemplary life. Be helpful to others. Dedicate your life to the uplift of humanity.

The patriotism of Subhas Bose

What kind of existence will you have if you do not revere the Motherland as your mother? While

Subhas Bose was studying in the Calcutta University, there was an English professor, who used

to speak disparagingly about India and Indians. Subhas Bose, who was intensely patriotic, could

not bear listening to such denigratory remarks about the Motherland. He was patient for a while,

but when the professor continued in the same strain, he got up, jumped over three desks, caught

the Englishman by the neck and beat him with sandals. Bose declared, "I can bear anything, but I

cannot bear my Motherland being abused and ridiculed. It does not matter what happens to me,

but I must defend my country's honour."

The students who watched the incident were stunned. The English professor cried out: Help me!

Help me!" News of the incident reached the authorities, who held an emergency meeting and

rusticated Subhas Bose for five years. Subhas was determined to dedicate his entire life to the

service of the Motherland. As Subhas could not continue his studies in Calcutta, his father sent

him to London. But even there Subhas cherished his love for the Motherland. He was determined

to finish his studies and return to India to serve the motherland. He studied hard and passed the

I.C.S. examination. He returned to India and plunged into national politics. "I owe my food and

everything else to my country. I must be grateful to the nation by serving it." This was his firm

resolve.

Here is his example. You students should realise what you owe to your educational institutions

for your status and position in life and be ever grateful to them. This is the pledge you should

take. This is true sacrifice. Giving up selfishness, developing faith in the Divine, you must realise

the Supreme.

Scriptures are intended to serve as guides

Students/ Remember that great scriptures of the different religions-- the Bhagavad Gita, the Bible,

the Koran, the Gur Granth Saheb or others--have not been given for mere ritualistic reading. They are

intended to serve as guides for action. Of what avail is mere recitation of slokas or writing

learned articles? There are persons who recite the Gita everyday and know by heart all the 700

stanzas. Can this be called devotion? No. Unless the teachings are put into practice, it is of no

use. It is not enough to be human in form; you have to be human in your conduct. The world will

benefit only from those who behave like human beings.
 Whatever official titles you may receive, they are not equal to the Vedic title, "**Amruthasya Putraah**" (Children of Immortality). Students! Do not hanker after positions and name. Develop love of the Motherland, love of God and love of Dharma. There is no greater religion than Truth.
Sathya and Dharma (Truth and Righteousness) are inseparable twins. Try to put into practice at least a fraction of what you have learnt. Only then you will have a glimpse of Bliss. Verily you are embodiments of bliss. You have recourse to various means like acquiring wealth, getting married rearing children, and so on, to secure happiness. The means vary, but the goal is one, namely, **Ananda** (bliss). Do not discuss the merits of other faiths or draw comparisons between them. The basic teachings of all faiths are the same. The basic truth of all faiths is the same.
 When you develop this kind of equal-mindedness, the divinity in you will manifest itself in due course.
 Discourse at the Summer Course in the **Brindavan** Campus on 1-6-1990.
 You might say that the Karma of previous births has to be consumed in this birth and that no amount of Grace can save man from that. Evidently, someone has taught you to believe so. But I assure you, you need not suffer from Karma like that. When a severe pain torments you, the doctor gives you a morphine injection and you do not feel the pain, though it is there in the body. Grace is like the morphine; the pain is not felt, though you go through it.
 BABA
 23. Morals make the man and the Nation
 THE DIVINE is present in the mountains, in all high places, and in the noble thoughts that inspire human beings. The Divine is present in forests, in the peace that prevails in quiet streets, in the cool breeze that blows and the pure air that you breathe. In every village where there is a sacred atmosphere and harmony prevails among the people, the Divine is present. In the cities, God is present in the beautiful edifices, in the amenities enjoyed by the citizens and in the enlightened lives led by the people. The omnipresence of the Divine was proclaimed by **Mallamma** in **Karnataka** in inspiring verses. She declared in one song: "The lotus lends beauty to the pond. Houses lend charm to villages. The waves confer beauty on the ocean. The moon beautifies the sky." Wherever there is beauty, the Divine is present. That is why the **Upanishad**

described the Divine as "**Sathyam** (Truth), **Sivam** (Auspicious) and **Sundaram** (Beauty)." For human beings, it is humanness that confers beauty on them.
 The most essential requisite in any society is **Maanavathvam** (humanness); whatever one's scholarship or scientific knowledge or position, he has to develop human qualities. To the extent these qualities are developed, to that extent the society, the state and the nation will progress.
 Where human qualities are absent the society ceases to be civilised. And the nation itself forfeits its place of honour.
 Morality and integrity are two abodes of Divine
 It is only morality and integrity which entitle human beings to be respected. Students have to cherish human qualities. Only by adhering to the spiritual path can human qualities be promoted.
 They will not flourish in other conditions. A seed will sprout and grow into a plant only if you sow it in proper soil and water it. It will not grow in a tin can; it will only rot.
 Morality and integrity can grow only from the human mind. Morality is the basis for all human qualities. Good behaviour is based on one's 'morals. Morality elevates man to the highest stage.
Bharat has been the teacher for all nations in upholding the greatness of morality based on spirituality. Morality and integrity are the true and enduring abodes of the Divine. What the nation needs today is morality. Morality must be regarded as a fundamental requisite at all places at all times. A great General said that whether in war or in any difficult situation, one should not give up moral principles. Gladstone, who was Prime Minister during Queen Victoria's reign, always adhered to morality in all situations. The people had more regard for him than even for the Queen.
 Morality can be upheld only through control of the senses. Only the person who has self-control is competent to exercise authority over others. How can one who is too weak to control himself be able to control others? There must be unity in word and deed. Only then can one achieve great things.
 World needs men who have sense-control
 Today there is little accord between words and actions. Truth prevails when words are matched by deeds. The mind is in harmony when words and actions are in unison. Students should bear in mind the nation's honour, well-being and progress and lead exemplary lives. Students today have

no conception of sense-control. In Vedantic parlance, control of the senses is termed **Samyama**.

Samyama is a quality which is unique for man. By giving a free rein to the senses and leading a

libertine's life, man is forfeiting his divinity. The Sanskrit term for sense-control is **Dama**. One

who has cultivated **Dama** is called a **Daanta**. The world needs today men who have control over

their senses and not men who preach metaphysics. All Vedanta is now confined to words.

Cleverness in speech and ostentation in behaviour have increased, while good conduct has been

on the decline, with the result that men have lost the joy of living.

Every student must become a **Daanta** (one who has control over his senses). Students have

developed ostentatious habits even before embarking on their studies. They have no conception

of humility. They are not aware of how they should conduct themselves before elders. For this

they are not to blame. Their parents and teachers have not instilled and encouraged in them these

qualities.

Students today are interested in small talk and trivial gossip. They treat spirituality with levity. It

is because these tendencies are continually growing that students have no idea of what is proper

education. They should not regard education as only a means to earning a living. They should

look upon education as the basis for the good life.

Education is not for acquiring wealth

It is doubtless necessary to seek a job for one's livelihood. But they should not regard jobs and

earning of money as the be-all and end-all of life. Even in a job, one should try to uphold

'morality and integrity' and set an example to others. Looking at the world today, it would seem

that education is for the purpose of practising fraud on the people, making money through bribes

and other immoral and unrighteous ways without regard for truth. Certainly this is not the

purpose of education. Its aim is the acquisition of knowledge. The true values of education have

been lost owing to excessive concern for making money. There is nothing wrong with money or

education. Every thing depends on how it is acquired or utilised.

Students! You have to exhale as much as you breathe in. This is inescapable. If you do not

exhale, the lungs will burst. Likewise, while you have to acquire education and earn wealth, you

must utilise both in a righteous way. The education you have received must be given back to

society for promoting public well-being. Equally what is earned

should be given back to society.

Unless this is done, your education and wealth are utterly worthless. What has been got from the

community should be given back to the community. That is true **seva** (service). This kind of

sacrificing spirit is rare among students. They are interested in acquiring more and more. Life is

reduced to a one-way traffic. This is not proper. What is earned should be utilised properly and

shared with others. This is the way to ennobled life.

In swimming, you have to push the water back so that you may move forward. Likewise,

renouncing material things is the way to spiritual progress. But, what you have to renounce is not

wealth alone. You have to get rid of all your bad qualities. That alone is true sacrifice. Giving up

hearth and home is not a big sacrifice. It is the giving up of all vices that is true renunciation.

That alone can result in the blossoming of the human personality.

Education is foundation for life

Students! For a man to behave like a human being is itself a great task. Nothing is so degrading

as for a man to behave like an animal. Man is being battered today by the six notorious enemies'

lust, anger, infatuation, greed, pride and envy. When all actions are dedicated to God, the Divine

will protect you always.

It was in this spirit of complete dedication that the poet **Pothana** began the writing of his

Bhagavatham (in Telugu). The **Bhagavatham** deals with the union of **Paramatma** (the Super

Spirit) and the **jivatma** (the individual spirit). Beginning with Bhakti (devotion to God), one

gradually acquires Jnana (the Supreme Wisdom) and reaches the stage of **Vairagya** (complete

detachment). The Truth is discovered only through detachment. And the Truth leads to **Mukti**

(liberation).

The educational process is the foundation for life. Students are described as **Brahmacharis**. On

the foundation of the life of a **Brahmachari** the walls of **Grihastha** (family life) are raised. Over

the walls, there is the roof of **Vaanaprastha** (the life of a **renunciant**). Unless the foundation is

well and firmly laid, the entire edifice will collapse. Hence, students (who are in the

Brahmachari stage) must cultivate good qualities which will serve as protective shields in life.

Without such qualities there will be no peace in life.

Give a back seat to the ego

People should realise that they are born in society, grow in society and live in society. Today

most people are content to think only about themselves and their families and are indifferent to their obligations to society. As a result, they lose peace and happiness. Even devotees are more concerned about their personal interests and give secondary place to God. Consequently they are unable to experience real bliss. They lead purposeless and meaningless lives.

The **Kauravas** are an example of persons who sought worldly gains and power, forgetting God.

Although they had immense wealth, what happened to them in the end? They had many valiant heroes and preceptors fighting on their side. But all their material resources, their intellectual abilities and their armed might were of no avail.

The **Pandavas** relied on the strength of the Divine and the power of righteousness. The **Bhagavad**

Gita has clearly explained that the Divine helps those who adhere to Dharma. The **Pandavas** relied on God for everything. Hence they were crowned with success. No doubt the **Pandavas**

had to encounter many difficulties. But these did not overwhelm them. The **Pandavas** placed God first, the world next and the "I" last. Hence they were successful. The

Kauravas placed "I" (the ego) first, the world next and God last. Hence, they lost everything! Students! Give a back seat to the ego. Our history is full of instances of persons who set an example in sacrificing the ego.

Humility is the insignia of true education. It may be natural for warm-blooded youth to be filled with egoistic pride. Students! Regard humility and discipline as the insignia of true education. There is a well known Telugu saying:

Education confers humility. Through humility one acquires competence. Competence gives the capacity to earn wealth. Through wealth God will be realised." You can see how humility leads you to God. If out of egoistic pride, you are indifferent to the Divine and Dharma, you will not have these sacred thoughts. Make the best use of the body, the time and the opportunities given to you. Study well and make use of your knowledge for the benefit of society. There is no value in the mere acquisition of degrees. Only arrogance grows with the increase in academic knowledge. There is a corresponding decline in your spiritual potential. If spirituality grows, egoism will decline. It is because men have forgotten their Divine heritage that they behave worse than wild beasts.

Material wealth is not the **summum** bonum of life. Power, pelf and

position have no permanence.

Egoism is man's worst enemy. It has no real foundation. It is because of this foolish pride that man is not realising his true identity.

There should be change within

Despite all the religious practices that many are wont to adopt, there is little change in their mental attitudes. Changes in external behaviour have little meaning. It is the mind that must

change. Altering the apparel means nothing, Your **gunas** (qualities) must change. Students will

be the leaders of tomorrow. If you reform yourselves, the nation can be changed. The future of the country depends on you. If you adhere to morality and integrity, the country will become an ideal to the world.

Bharat has been known from the earliest times for its glorious culture. You must all strive to

restore **Bharat's** greatness as the cultural and spiritual leader of humanity. **Bharat** gave to the world the supreme message of its Upanishads and epics by its own example of harmonious and righteous living. Because these sacred ways of life have been neglected today, no one is able to recognise the greatness of Indian culture.

Students! Bear in mind three things: **Bharatiyas** have always been votaries of truth and righteousness. Justice has been their watchword. Students must ceaselessly endeavour to adhere

to Truth, Righteousness, Morality and Integrity. Live up to the Vedic injunction: Speak the Truth. Follow Dharma."

Try to put into practice the teachings you have learnt during these fifteen days and thereby make your lives meaningful. You must always love your Motherland. There is nothing wrong in anyone loving his country. But he should not have any antipathy towards any other country. "In

the sacred land of **Bharat**, tolerance has been the most precious treasure. Of all forms of spiritual discipline, the most difficult penance is adherence to Truth and Right Conduct." This has been

the basic credo of the sacred land of **Bharat**. Forgetting this blessed heritage, **Bharatiyas** are

going after exotic practices and ways of living. Students! You have a supreme duty to protect and

nourish the culture of **Bharat**. Pray for the welfare of all nations and people. Have a wide **all-embracing** vision. Give up all narrow ideas.

Above all, whatever anyone may say or do, you should not give up your devotion to God.

Without the love of God, this cosmos is an empty void. Love is God,

God is Love. Develop this

Divine Love. Cherish it in your hearts at all times and in all situations.

Do not give it up,

whatever troubles or difficulties you may be faced with. That Love

will be with you, in you and

beside you and protect you.

Don't blame God if difficulties confront you. Regard even those difficulties as gifts from God

intended for your good. Life is a succession of good and bad. If you

take in your stride these ups

and downs of life with firm faith in God, the Divine will take good care of you. Always

remember the Lord's name.

Discourse at the Summer Course in Brindavan on 2-6-1990.

24. Message of the Vedas

DEAR Students! There is no disease equal to greed. There is no greater enemy than anger.

There is no misery than poverty. There is no happiness greater than wisdom.

Man is ignoring these sacred truths.

Faith in God has been replaced by disrespect for reverence and righteousness. Atheism is

rampant and preceptors are not honoured. Devotion is at a discount and the ancient wisdom is

being given up these days. In education character has reached its nadir.

"I am in the Light. I am the Light. The Light is in Me. The Light is Myself." When this awareness

arises in the heart, it will lead to oneness with Brahmam.

The Vedas are the most ancient among the world's scriptures. They are a vast storehouse of

wisdom. They enabled man to have an over-view of the universe.

Historically, they are the

earliest known book of knowledge. They are the roots of human culture and striving. Manu has

declared: "Everything is derived from the Vedas." All knowledge, all the principles of right

living, all qualities are derived from the Vedas.

"Anantho Vai Vedaah" (The Vedas are infinite). The Vedas are immeasurable, unrivalled and

filled with bliss. Veda is derived from the verb Vid, to know.

Knowledge of the Supreme is Veda.

It represents AtmaJnana (Knowledge of the Spirit), Brahma Jnana (Knowledge of the Universal

Consciousness) and Advaita Jnana (Knowledge of the One that subsumes the many). These

different terms are synonymous.

Vedas embody the cosmic sound

It is not easy for laymen to understand the Vedas. But whether they are understood or not, their

truth permeates the universe. They embody the Sabda Brahman (Cosmic Sound). They are not

confined to a particular place, time or person. They pervade the cosmos. Realising that it is not

easy for common people to understand the Vedas, Vyasa codified them in four groups. They

have been propagated and practised in three sections. The Karma Kanda (dealing with rituals),

Upasana Kanda (dealing with forms of worship) and Jnana Kanda (dealing with the path of Knowledge).

"Karmanyeva Adhikaarasthe" (You have the right only for the performance of actions), declares

the Gita. These actions have to be in accordance with Dharma. It must be realised that the body

has been given only for the practice of Dharma. When man's actions achieve ripeness, they

become Upasana (worship). When the worship is offered with full devotion and love for the

Divine, it becomes Jnana (Pure Knowledge). Thus all three stages are really integral. Just as a

flower by stages becomes a ripe fruit, similarly through Karma,

Upasana and Jnana, the final

stage of Self-realisation is reached. It is to enable the common people to go through these three

stages that the puranas and epics were produced as aids to spiritual advancement. The

Upanishads are the culmination of the Vedas. Hence they are known as Vedanta.

Three kinds of Yoga offered by Upanishads

The Upanishads have offered three kinds of yoga for mankind. With regard to actions, the

dedication of every action to God is commended. As regards Upasana Yoga, what is required is

wholehearted devotion to God, with purity in thought, word and deed. Love for the sake of

securing some worldly benefit or return is not true love. Love must be for its own sake. The third

is Jnana Yoga. "Sarvam Vishnumayam Jagath" (The cosmos is pervaded everywhere by the

Lord). Everything is a manifestation of God. The Divine is in every being. This awareness is

Jnana.

Students may have a doubt. Is it possible to conceive of this sense of oneness when forms,

names, thoughts and actions are so varied among beings? You watch the waves on the ocean.

Each wave appears to be different from another and unrelated to it. Yet the water in all of them is

the same. The waves are not different from the ocean. Likewise, though names and forms and

thoughts and actions may be different, all of them are like waves on the ocean of Sat-Chit-

Ananda. This Sat-Chit-Ananda (Being-Awareness-Bliss) is present in

everyone in a subtle form.

The Gita emerged from the Upanishads. It expounds the Karma, Upaasana and Jnana (the threefold path) in three sections of six cantos each. Thus from the Vedas to the Upanishads and then

to the Gita the eternal teachings has come to divinise mankind. The Gita does not belong to any one nation or people. It is for all mankind. It is the Voice of God. God-is one for all people though He may be worshipped under different names and forms.

Whether they are Hindus or Muslims, Christians or Parsis, Buddhists or Sikhs, God is one for all.

Whatever the form in which worship is done, it reaches the one God. The sun is one and does not vary with the nation on which he sheds his light.

Gurus and sishyas of ancient times

The Vedas are infinite and boundless. Because of their profound meaning, those who studied the

Vedas went through an arduous exercise. The preceptors were men of severe austerity. It is

because of their great discipline and devotion that the Vedas could survive to this day. They are

not recorded in a book. They have come down through an oral tradition from a succession of

gurus and sishyas (preceptors and disciples). Great care has to be taken in reciting the Vedic

hymns, observing the rules regarding accent, pause and rhythm. The gurus of those days were

utterly selfless, pure-hearted and dedicated to the Divine. They were filled with love for the

disciples and dedicated their lives to imparting Vedic knowledge to the students.

The students also were highly disciplined and adhered to all prescribed regulations. Those who

violated the preceptor's injunctions were placed beyond the pale. No quarter was given to those

who exhibited the five defects' indifference, lack of humility, egoism, envy, and bad manners.

Vaisampayana and Yajnavalkya

Vyasa had many disciples who were learning the Vedas from the sage. Chief among them was

Vaisampayana. He was an ideal disciple, who implicitly carried out the guru's injunctions and

studied the Vedas diligently. After completing his studies under Vyasa, Vaisampayana

established a gurukula (Preceptor's ashram) for imparting Vedic knowledge. Gurukula is

regarded as some kind of special educational establishment. It is not so. Gurukula was the

dwelling place of the guru and it was also the abode of the sishyas (the students). The guru, after

taking his meal, would distribute the food as prasadam to the

students who used to spend their

entire time with the guru. The guru and the disciples enjoyed everything in common and had the

same ideals. The preceptor initiated the students in the spiritual quest.

One day, the sage Yajnavalkya came to Vaisampayana's gurukula. Yajnavalkya was a brilliant

intellectual with keen intelligence. Yajnavalkya was proud about his intellectual attainments and

this was responsible for his downfall. Pride always goeth before a fall. Yajnavalkya developed

indifference to his studies and started behaving in an unbecoming manner. Vaisampayana was

noticing all this. The preceptors of those times would give even their lives for deserving

disciples, but would give no quarter to those who were proud and ill-behaved. Displeased with

Yajnavalkya's conduct, Vaisampayana called him to his presence one day and told him:

Yajnavalkya! You have no right any longer to study in this gurukula. You must leave it at once.

And before leaving, you give back all that you learnt here."

Yajnavalkya, who realised his

mistakes, disgorged all that he had learnt. The vomit was eaten by the Thithiri birds. Then the

birds began to recite the Vedic hymns, which came to be known as Taithriya Samhita.

The birth of Sukla Yajur-Veda

There are two traditions relating to the Vedas. One is known as the Brahmasampradaya (the

Brahmic tradition). The other is Aditya-sampradaya (the Sun tradition). What Yajnavalkya

gave back is known as the Brahma-sampradaya. It is also known as Krishna Yajur-Veda.

Subsequently, feeling penitent about his misconduct, Yajnavalkya did penance in the form of

Suryopaasana (worship of the Sun), giving up food and drink. In this manner he was atoning for

his misconduct.

The Sun-God appeared before him in the form of Vaaji (a sacred horse) and told him: Child!

What has happened, is past. Remember it is a grievous crime to be disloyal to your preceptor or

ungrateful to the Divine. You should not indulge in this kind of behaviour. Be careful in the

future." Saying this, the Sun-God himself taught the Vedas to Yajnavalkya. Why did Surya

appear before him in the form of Vaaji? Yajnavalkya's ancestors were noted for their

vaajasnam (offerings of food) to the hungry, Hence they got the name Vaajasam. For this

reason, the Sun-God assumed the form of Vaaji and taught the Vedas

to Yainavalkya. This Veda is known as Sukla Yajur-Veda. It is also called Vaajanaskanda. The Yajur-Veda thus got divided into two parts: Krishna Yajur-Veda and Sukla Yajur-Veda. Greatness of gift of food to the hungry
It should be noted that it was because of the gift of food made by Yainavalkya's ancestors that the Sun-God himself came down to teach the Veda to Yainavalkya. This shows the supreme efficacy of the anna-daana (gift of food) to the hungry and the starving.

There is no greater gift than the gift of food
There is no God higher than one's parents
There is no japa or tapa higher than righteousness.
There is no Dharma greater than compassion
Nothing is more profitable than the company of the good.
There is no worse enemy than hatred.
No disease is worse than indebtedness,
Death is preferable on earth to infamy.
No wealth is more precious than a good name
There is no ornament superior to the Lord's name.
Realising these truths, Yainavalkya taught his disciples the value of service to parents, reverence for the guru, and efficacy of the gift of food.

Dear students! The summer course began on an Ekadasi day, is concluding on an Ekadasi.

Regard these classes as a sacred Ekadasi observance. In this holy exercise, many veterans and experienced scholars have spoken on many vital subjects. It is not easy to get such eminent persons to address you. You have greater access to Swami than to these lecturers. It is not enough to listen to them. You must try to put into practice at least some of the things they have taught you.

What you have been taught during these fifteen days is the essence of the Vedas. You have received also the nectar churned out of the sastras, the puranas and the epics. You will be the future leaders of Bharat. You have to practise Dharma and lead ideal lives. Never give up Truth and Righteousness. The Vedas have indicated what are to be followed and what are to be avoided. Unfortunately today people follow what is prohibited and have given up what should be followed.

You students should consider yourselves extremely fortunate in having an opportunity like this.

Whatever enterprise you may engage in, do not forget your duty and your faith in the Divine.

Perform good actions. Thereby you will purify your mind. When you worship God with a pure

mind you will achieve Self-realisation. The Lord does not seek from you material offerings.

When you love Him with all your heart He will shower His grace on you. This is evident from the examples of Valmiki, Kuchela and many other devotees.

Whatever you do, do it as a dedicated offering to God. Bear in mind the example of Sabari, whose devotion to Rama beggars description.

Keep in mind the sacred things you have heard, act upto the teachings, purify your hearts and be exemplary citizens of Bharat. This is my benediction for all of you.

Valedictory Discourse at the Summer Course in the Brindavan Campus on 3-6-1990.

25. The Guru within
EMBODIMENTS of Divine Love! As long as a dream lasts, all that is experienced, heard or seen in it appears as real. Likewise, in samsara (worldly existence), filled with likes and dislikes, everything seems real till the dawn of Jnana (wisdom). When one attains the state of Supreme Realisation, all that happens in the world appears as a dream.

The human body is composed of the five basic elements---Prithvi, Aapa, Agni, Vaayu, and Akasa (earth, water, fire, air and space). These five are compounded together in an orderly way. The human body is described as the Bhautika Sarira (physical body). It establishes all types of relations with the world. This may be described as "Pancheekaranam" (the bonding together of the five components). In the body, in its waking state, all the sense organs are active.

The body is the abode of pleasure and pain. It has three forms: Sthoola (gross), Sookshma (subtle) and Kaarana (causal). The gross physical body is Annamaya (permeated by food). It is inert. It is comparable to an instrument. What we see is only the physical body. Believing that this is real and permanent, man tends to forget the all-pervading and eternal Atmic principle.

The five pranas (vital breaths), the mind, the intellect and the ten sense organs (of perception and action) constitute the sookshma-sarira (subtle body). It functions in the dream state. In this state, the individual is oriented inwards. In it, man creates for himself a new world. The dream is itself the proof of its reality. It is self-constituted with no external relations. In the dream state, everything is created by the mind--forms, sounds and taste, which are experienced without any physical basis for them. This entire experience is limited to the individual concerned. If, for

instance, ten persons are sleeping in one room, each person's dream is unique to himself. Each one's actions in the dream are unique to himself. Mind creates both waking and dream states. There is no relationship between the dream and the waking state. One individual has a dream in which his friend harasses him in many ways. If after waking up in the morning he accosts his friend and asks the latter why he harassed him, the friend replies: You madcap! I have not seen you at all!" This means that the friend in the dream and the troubles he gave are all self-created by the dreamer. All other dream experiences are also self-created. Hence, all the experiences in dreams are confined to the individual concerned and have no connection with others in the real world. The joys and sorrows experienced in the dream are the stuff of the dream state. It is in the dream state that one goes through the consequences of good and bad actions in previous lives. This means that the experiences are related to the sookshma sarira (subtle body). In this, the mind is the most important factor. It is the mind that creates everything. Although the mind is one, according to the different functions performed by it, different names are given to it. When it is engaged in the thought process, it is called Manas. When it is engaged in discriminating between what is permanent and what is transient, it is called Buddhi (intelligence). In its role as a reservoir of memory, it is called Chitta. When the mind identifies itself with the body, it is called Ahamkara (ego). The four names are related to the mind and their combined aspect constitutes Antahkarana (the inner instrument). Thus, both the waking and dream states are creations of the mind. Mind causes both bondage and liberation. The third state is Sushupti. SU means good. Shupti means sleep. Sushupti means sound sleep. In this state the mind is absent. When the mind is not present the world also is absent. In the absence of the world, there are no experiences of joy and sorrow. The world exists as long as the mind is present. Joy and sorrow are experienced through contact with the world. Hence, the world is associated with joy and sorrow. The mind is said to be the cause of both bondage and liberation. There is, however, one other state which transcends these states: the Atmic state. It is because of his identification with the body in the first three states that man

forgets his spiritual reality. But, for all experiences the Atmic principle in everyone is the cause, though the physical forms are varied. Man is a prey to ignorance because, forgetting his Atmic reality, he identifies himself with the mind-body complex. The waves appearing in an ocean appear as different from each other. But they consist of the same water. Likewise, though man appears in innumerable forms, all these are like the waves appearing on the ocean of Sat-Chit-Ananda (Being-Awareness-Bliss). Names and forms may be different but the basis is the same. The Atma alone is self-effulgent. The Atma, however, is covered in the human being by five sheaths: Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya Kosas (sheaths). As a result, the Atma is not easily cognisable. The physical body is the Annamaya kosa (the sheath of food). The sheaths of Pranamaya (life-force), Manomaya (the mental sheath) and the Vijnanamaya (imbued with intelligence) form the sookshma sarira (subtle body). The Anandamaya kosa is the Kaarna sarira (causal or seed body). Although it has the name Anandamaya (blissful), it is not real bliss. It is the blissful state of the Atma that is reflected as an image in the sheath of Bliss (the causal). The mind is like the moon, which is not self-luminous. The Atma alone is self-effulgent. It is this light which illumines the body, mind, the Buddhi and the senses and invests them with consciousness. It is this Chaitanya (Atmic consciousness) which makes the cosmos function. For the entire creation, consisting of living and inanimate objects, this consciousness is the basis. All that is experienced by the body and the mind has no real connection with the Atma. Relying on the light coming from the sun, many people perform different actions. Some may do good deeds and some others may be indulging in bad actions. The Atma is unaffected by the consequences of these actions, just as the sun is not affected by the activities done with the help of sunlight. The Sun is a witness. Likewise the Atma also is a witness to what is done by the body, mind and other organs. But man, because of his identifying himself with the body and other organs, attributes all their activities to the power of the Atma. For all this, the mind is the root cause. It is the mind that assumes these multifarious forms. For instance, if a person builds a

house, he erects within it a bedroom, a drawing room, a kitchen and so on. All these separate rooms are for his comfort. But if the separate walls are knocked down, only one hall remains. Likewise if the walls created by the mind are removed the Atma alone will be experienced. Man can experience his true Self. If man embarks on the process of casting off one by one the five sheaths which envelop the Atma, he will experience his true Self. This process consists in the practice of Sravana, Manana and Nididhyaasana (hearing, reflection in the mind, and meditation on the Divine). The body, the mind and the senses are merely like the husk which encases the grain. When the husk is removed, the rice alone remains. As long as man is enveloped in this husk, he cannot escape birth and death. When the husk (in the form of the five sheaths) is cast off, man is freed from rebirth, just as the rice without husk cannot sprout. Even as you do not need a lamp to see the sun, there is no need to search for the Atma when it is omnipresent. The Atma shines eternally. No other sadhana is required to recognise it. As long as man is not aware of his own true nature, he will be under the delusion that the Atma is somewhere else remote from him. Like the ashes hiding the fire in burning charcoal, the delusion regarding the body is covering the Atma. Once the delusion goes, man will experience true bliss and understand the Cosmic Reality. Aham and Hridaya refer to the Atma. In this context, the significance of the use of the term "I" by everyone should be rightly understood. Without the "I", the world will have no existence. What is this "I" ("nenu" in Telugu)? It is the basis (Uniki). Because the same basic entity exists in all beings, it is called Atma. It is also called Brahmam. Another name for it is Hridaya (the spiritual heart). It is also called Aham ("I"). All these different names refer only to the Atma. When we use the term Hridaya, we generally consider it as referring to the physical heart in the body. This is not correct. Hridaya has no physical limitations. Hridaya in the true sense of the word refers to that which is all-pervading. Forgetting this omnipresent spiritual heart, we tend to regard the physical heart in the body as the true heart. This betokens a narrow mind. In ordinary parlance we use the term Aham ("I") in every context. This Aham is Brahmam. When you declare, "I am a householder," the first reference is to yourself as

"I." Another says, "I am a sanyasin." Here, again, the "I" comes first. Similarly in other references, the "I" comes first and then the description follows. When you separate the "I" from the person who used it, the "I" alone remains distinct from the different individuals. This shows that the "I" is basic to everyone, whatever his status or form. This "I" which is present in everyone is the Atma, which is omnipresent. Because man forgets this basic truth, he is the victim of endless sorrows and doubts. What we should love and cherish is the Atma and not the body. Atma is the only source of lasting bliss. People have love for their parents, wife, children and other kinsfolk because of the relationships. But these relationships are essentially impermanent. In cultivating these ephemeral attachments, men are failing to love the Atma, which is ever present and is the source of lasting bliss. If you have doubts regarding Atma, it is because you have no steadfast love for the Divine. To develop firm love for anything, you have to get the conviction that "it is mine." Unless you acquire such a conviction regarding the Atma, you cannot become a Sthithaprajna (a man of steadfast wisdom). You will not achieve real bliss. You cannot reach the permanent state of Self-Realisation. Develop the unshakable conviction that the Divine is present in everyone. Then there will be no room for developing differences of any kind. Conflict and disorder will have no place. Likes and dislikes will go. Once you direct the mind towards the Atma, you have learnt the supreme mantra: "Aham Brahmasmi" (I am the Brahmam). Whatever you do, eating or walking or seeing or speaking, do it with the Atmic consciousness. There are two "I's" in everyone--the "I" that is associated with the mind and the "I" associated with the Atma. Consciousness of the Atma is the real "I." When this "I" is wrongly associated with the mind, it becomes Ahamkara (the Ego). When the "I" associated with the Atma experiences Atmic bliss, it realises that the universal consciousness is One, though it may be called by different names. When you eliminate the Anaatma-bhaava in you (that is, the body consciousness), you will have the Atma-bhaava (consciousness of the Universal), within you. Without this consciousness all sadhanas are of no avail.

The water vapour produced by the sun becomes a cloud and hides the sun itself. Likewise, the thoughts arising in the mind conceal the Atma. When the mind is eliminated the Atma alone remains.

For eliminating the mind and removing the delusions from it, desires have to be controlled. But

the sadhaks of today have not reduced their desires. It must be realised that selfishness and selfcentredness

have to be got rid of. Selfishness is the root cause of all the afflictions plaguing man.

Reform of the individual is the basic need

If the world is to be transformed, we must begin with the individual. His evil traits have to be

removed. He must fill himself with sacred thoughts.

To start with, the individual must reform himself. Without the individual realising his true

nature, all other accomplishments are of no avail. Man is exploring the most distant regions in

space, but is not moving even an inch towards understanding his heart. Is this the journey man

should undertake? He must turn the mind inwards. Turning the mind towards the external world

can only breed sorrow. Enduring bliss can be got only by directing the mind towards God. That

is the real sadhana. Without mental transformation all other changes are meaningless. Without

changing your qualities, you remain in the same state as before.

Develop good qualities and

sanctify yourself. This is the message for everyone.

Your true Guru is God alone

Today is Gurupoornima. Poornima refers to the full moon with all his 16 aspects being

illuminated by the sun. In man there are sixteen black spots: the six enemies (lust, anger, greed,

infatuation, pride and envy), the two Gunas, Rajas and Tamas, and the eight types of mada

(conceit) based on lineage and scholarship, wealth, youth, beauty, position and penance. It is

only when man gets rid of these sixteen evil traits that he will be able to realise his oneness with

the his poornatva (Divine). Who is the one who enables man to achieve this state of Poornatva

(fullness)? It is the Guru. Guru refers to one who has transcended the gunas and has no form.

The gurus of today are filled with qualities of all kinds. The disciples seem to be better than the

preceptors. The disciples are making sacrifices. The preceptors are acquiring possessions. In this

situation it is difficult to say who are gurus and who are disciples.

People today tend to be naive in their actions. Whenever they see some aged persons, they seek

some mantra (spiritual message) from them. What is the mantra they really need? It is the

understanding of their true nature. This mantra is within them. Each contains within himself the

mantra, tantra and yantra (the spiritual message, the method of practising it and the instrument

for implementing it). Your process of breathing contains the mantra you need: So-Ham", "So-

Ham". (Bhagavan demonstrated how this should be done). "I am That," "That is I." This is the

mantra. What is the yantra (the instrument)? It is your physical body. What is the tantra? Your

heart! When you have in you all the three, why go to anyone for a message? It is a sign of

weakness and ignorance.

Your true guru is God alone. He transcends all gunas. He is beyond all forms. He is the only one

who can dispel the darkness of ignorance and light the lamp of

Prajnaanam (Supreme Wisdom).

It is a mark of ignorance to go after nondescript preceptors and seek messages from them. When

they are wallowing in bondage themselves, how are they going to free you from bondage? How

can one who is filled with delusions himself rid you of your delusions? Can one who is begging

for food relieve your hunger?

Have confidence in the Atma

Do not go in search of gurus. Strengthen your faith in the Atma. Seek to enjoy the Atmic bliss.

Strive to develop the conviction: "I am the Atma." That is the true message. When you have

grasped this Truth, all other things will be unnecessary.

For experiencing this Guru, there are no restrictions as to time, place or circumstances. Only for

the man steeped in the mind, changes in time exist and he is bound by them. But to the man who

has transcended the limitations of time, everything remains immutable. This spiritual state can be

reached only through confidence in the Atma.

Gurupoornima is observed as a day for honouring the Guru. Some types of gurus welcome this

day as the day which brings them income. They are an inferior breed. The real Guru is only one.

He is the One, the God of gods, who is hailed as father, mother, teacher, knowledge and wealth

and all else. He is the Supreme whom you must seek by your

sadhana. God alone can transform

your spiritual efforts into a transcendental experience. You have the vision of the Divine

(saakshaatkaara). The vision does not come from outside. It is within you, because the Divine is

omnipresent. Only the person who considers himself separate from

God will have the feeling that
the vision of God comes from outside. God is everywhere. You are God.

Dedicate every moment of life to the Lord
It is the agglomeration of body, mind and the senses which is preventing you from recognising
your inherent divinity. You are covering yourself in this manner. You are the cause of your
bondage through the body and the mind When you understand the nature of the body-mind
complex, you will realise your true essence. It is enough if you develop the conviction that you
and the Divine are one-- "**Aham Brahmaasmi**." Cultivate steadfast faith in this Divine oneness
through love. That love will lead you to Self-realisation.

Wherever you may be and whatever you do, regard yourselves as instruments of the Divine and
act on that basis. You need not wait for a whole year to observe **Gurupoornima**. Treat every
moment of your life as being intended for dedication to the Lord. This is the way to experience
the Divine all the time at all places. This is true **Saakshaatkaara**. Serve all and love all. Firmly
believe that the Divine is in everyone and constantly act on this belief. Only by continual
practice can you develop this sacred attitude. Fill yourself with self-confidence and courage.

Make your life a complete offering to the Divine, who is the real source of all that you are and all
that you have.

There was an old woman in **Uttar Pradesh** who used to give away many things in charity. She
used to go about with her head bowed. Some people asked her why she was humbling herself in
that manner when she could hold her head high because of the numerous gifts she was making to
all and sundry. She modestly replied: "When the Lord is giving me so many things with His
thousand hands, all that I am giving is only with a single hand. What reason is there for feeling
proud about what I am doing? Should not people feel ashamed about giving to others with one
hand what God gives to them with a thousand hands?"

Hence, everyone must develop the spirit of **Thyaga** (sacrifice). You must serve the people with
your body. You have to cherish good and noble thoughts in your mind. You must use your
wealth for supporting educational and other institutions to help the people. Give food to the
starving. This is the way to lead a purposeful and sublime life. Life has been given to you not to
fatten yourself. The body is the basic instrument for the practice of

Dharma.

Dedicate your entire time to service and the discharge of your duties. Your **sadhana** must not be
for selfish ends. It must promote the good of others. Giving up selfishness, cultivating selfless
love for others, sanctify your lives.

Discourse at the **Poornachandra** Auditorium, on 7- 7-1990, **Gurupoornima** day.

26. Role of the **Avatars**

Like a feast to a starving man,
Like rain for the parched earth,
Like a child to one yearning for a son
The Lord comes to protect Dharma
And save the virtuous and the good.

SAHASRASIRSHA Purusha Sahasraakshas-sahasrapaad. The Lord has a myriad heads, a myriad
eyes and a myriad feet. The entire cosmos and every living being in it are reflections of the
Divine.

Oblivious to the presence of this sacred Divine within himself, man embarks on the quest for

God. He behaves like a man who goes to his neighbour for milk, forgetting the wish-fulfilling
cow in his backyard. **Avatars** are of two kinds: One, **Amsaavatar**: two, **Purnaavatar**. All human
beings are **Amsaavatar** (partial incarnation of the Divine).

"**Mamaivaamso jeevaloke jeevabhutah-sanaatanah**" (A part of My eternal soul Self has become the Jiva--individual soul--
in the world of living beings), says Krishna in the **Gita**. These partial incarnations, caught up in

Maya, develop egoism and possessiveness and lead worldly lives. The **Purnaavatars**, however,
subduing and transcending Maya, manifest their full divinity to the world in their lives. The

Purnaavatar may behave, according to the circumstances, as if He were subject to Maya, but in
fact He is free from Maya at all times.

The Lord manifests in different **Avatars**

In the **Rama** Avatar, for instance, **Rama** conducted himself as if he was subject to Maya, but
upheld Dharma for promoting the welfare of the world. The Krishna Avatar was different.

Keeping Maya under control, He manifested His **leelas** (miraculous deeds). This was why **Vyasa**,

in his **Bhagavatha**, characterised Krishna as "**Leelaamaanusha Vigraha**" (The Divine
manifesting as man for performing His **Leelas**). The **Bhagavatha** has described in detail the

leelas of Krishna and proclaimed His glory to the world.

In the Krishna Avatar, Krishna not only performed many marvellous deeds, but also taught the

Supreme Wisdom to the world. He was one who had transcended the gunas, but, for the sake of regeneration of the world, behaved as if He was influenced by the gunas, and delighted the world by His deeds. Sanjay Sahani (who had spoken earlier) said that whatever Krishna did was for the welfare of the world. Krishna did everything, whatever He spoke or whatever action He did, for the good and well-being of the world. But some people, not understanding this truth owing to their own limitations, attributed wrong motives for some of Krishna's actions. In this they reflected their own feelings.

The Parama Bhakti of the gopikas Prema (Love) is nectarine in its sweetness. Bhakti (Love for the Lord) was the highest expression of devotion among the gopikas (the cowherdesses of Gokulam) because they were saturated with the sweetness of Divine Love. They did not seek liberation or higher knowledge. The ecstasy they derived from merely seeking Krishna, they did not get from any other source.

Narada coined the phrase, "Parama Bhakti" (Supreme Devotion) to describe the devotion of the gopikas. These supreme devotees regarded the Lord as their companion and most precious treasure. So intense was their devotion that they used to go about as highly intoxicated persons who were unmindful of the world. Leaving their homes, on hearing the music of Krishna's flute, they rushed to the forest in search of Krishna, oblivious to everything. The Gopikas realised that Jnana (supreme wisdom) consisted in experiencing oneness with the Divine and that all other knowledge was only mundane and related to the physical. Krishna was everything for them. In their feeling of oneness with the Divine, they made no distinction between the animate and the inanimate. They saw the Divine in everything. Pothana (author of the Telugu Bhagavatham) has beautifully described the feelings of the gopikas when they went in search of Krishna in the forest. (Bhagavan recited the poem in which the gopikas describe Krishna and ask the jasmine creepers to tell them whether Krishna is hiding in any of their bushes). Having tasted the nectar of the devotion of Krishna, the gopikas would not think of seeking anything else. Krishna is said to have stolen butter from the houses of the gopikas. The butter which He stole was the pure, milk-white hearts of the gopikas. Butter is pure and soft. The hearts of the gopikas

were like butter. (Bhagavan recited poems in which Yasoda tells Krishna about the complaints she had received from the gopikas against Him and says she will tie Him to a mortar so that He may not go to other houses for stealing their butter). Yasoda did not realise the divinity of Krishna, though even in small things Krishna used to reveal His Divine powers.

From Rama and Krishna to Sathya Sai

In the Treta Yuga, Rama came as the very embodiment of Sathya and Dharma (Truth and Righteousness). In the Dwapara Yuga, the Lord incarnated as Krishna, the embodiment of Santhi and Prema. Today the Avatar has come as the embodiment of all the four--Sathya, Dharma, Santhi and Prema.

The world cannot so easily understand how the Love principle works. The Bhagavatha has clearly expounded the connection between Samsara (family life) and the world. Family life is concerned with the bringing up of a family, the acquisition of properties, the enjoyment of comforts and other material benefits. Nature provides all that a man needs, air to breathe, land for shelter, water to drink, and food to eat. But man is forgetting how to live in harmony with nature according to Nature's laws. Man craves for all kinds of artificial comforts. This was the teaching of Suka to Parikshit (in the Bhagavatha).

The world is full of egoism and acquisitiveness, lust and hatred. When man tries to utilise Nature to get rid of these bad traits, then he will be able to experience peace, love, and forbearance.

Love can be got only through love and by no other means. Hence, spiritual aspirants should develop Divine love. Love is Divine. It seeks no return. Its only aim is to realise God.

The Lord incarnates to protect Dharma

It may be asked whether it is possible in the contemporary world to practise such love. As declared by Krishna in the Gita: "The Lord incarnates from age to age to protect Dharma."

Every human being takes birth to pursue Dharma. The human body is given for practising Dharma. In this context, it should be noted that protection of the body takes priority over the protection of Dharma. It is only when the body is taken care of that, Dharma can be protected.

This is the rationale of the statement: "Health is Wealth."

It must be realised that the protection of the body is solely for protecting Dharma. What is Dharma? It is the harmony of thought, word and deed. This is the

mark of true humanness.

What kind of man is he whose thoughts, speech and actions are not in accord with each other?

Today man must strive for this triple unity.

Dharma cannot be destroyed. But what is happening is the decline in the practice of Dharma.

Today, the practice of Dharma is itself true sadhana. For the practice of Dharma, the triple

purity--purity of thought, word and deed---is essential.

Embodiments of the Divine! Do not think that celebration of the birth of Krishna relates to what

happened some millennia ago in the Dwapara Yuga.

Everyone has to cherish the Krishna consciousness in one's heart every moment ceaselessly.

The advent of Krishna

Who is Krishna? When was He born? Krishna was born in the month of Sraavana, in the

Krishnapaksha (dark fortnight), on Ashtami day, in a dark room, as a dark child. Sraavana

means that which gives sravanam (hearing), delight to the ear. It is significant that among the

nine forms of devotion, the first place is given to Sravanam, listening to the glories of the Lord,

and the final stage is Atmanivedanam (total surrender). Today men tend to listen to all kinds of

evil things, but do not lend their ears to hear what is pure and holy.

What you should hear---

sravana is all about God and not other trivial gossip.

Unfortunately, it is a sign of the Kali age that people are eager to listen to bad tales about others

and do not seek to listen to the holy name of the Lord. You are given eyes to seek a vision of the

Lord of Kailasa. You are endowed with the feet for going to the Lord's temple and not to loiter

in alleys and bylanes. All organs and limbs have been given to man for adoring the Lord.

Dharma, in essence, means making use of every limb for the sacred purpose for which it is

intended. See good; think good; speak good; go to good places; do good deeds. What do we

mean by the use of the word "good"? It is not what someone else advises you to do. The Divine

is not somewhere outside. He is within you. The consciousness of what is good must arise from

within you. That is the voice of Conscience. Act according to the dictates of your Conscience.

When the question is asked, "Where is God?" the answer is given (in the Gita sloka):

"Aham Vaiswaanaro bhutva

praaninaam deham Asritah:

Prana-Apaana Sa-maayuktah

Pachaamyannam Chaturvidham."

(As Vaiswanaara I have entered every living being and I digest all the four kinds of food). The

Lord thus declares that He is within everyone as the digesting agent, who supplies nourishment

to all parts of the body. God is present in everyone as Vaiswaanara. Therefore, while taking

food, you should offer it to the Divine first by reciting the sloka:

Brahmaarpanam Brahma Havih,

Brahmaagnau Brahmanaahutham

Brahmaiva thena Ganthavyam

Brahma Karma Samaadhinaa.

(Brahmam is everything: the offering is Brahmam, the sacrificial fire is Brahmam, Brahmam is the goal and the means).

From darkness to light

Krishna was born during the Krishnapaksha, the dark fortnight of the month. The effulgence of

the Lord is seen with greater effect, when it is dark. In a world of disorder, Krishna was born to

establish order. He was born on Ashtami day. Ashtami is associated with trouble and difficulties.

When do troubles arise? When Righteousness is forgotten. Krishna's advent signifies the

dispelling of darkness, the removal of troubles, banishing of ignorance and teaching mankind the

Supreme Wisdom.

Krishna's primary role was that of teacher. He taught the Gita to Arjuna. He told Arjuna: "Be

only My instrument!" Krishna thereby declared: "Using you as an instrument I am reforming the

whole world." All the teachings of the Divine are related to Dharma and Prema (Divine Love).

The gopikas prayed to Krishna that He should never leave their hearts in which they had installed

Him. Mira also sang in the same strain. "I dived deep into the ocean and found a pearl. Will you

let me slip it out of my hand?" (Swami sang the song in Tamil).

Samsara (worldly life) is a vast ocean. Desires are like the waves. Our feelings constitute the

depth of the ocean. In this deep ocean there are crocodiles, whales and sharks in the form of

attachments and hatred. It is not easy for ordinary beings to cross this ocean. The gopikas

declared that only with the help of the Divine name can people save themselves.

People tend to look upon the devotion of the gopikas in worldly terms. Their minds never turned

towards any sensory objects. They were completely free from sensual desires. All their desires

were concentrated on God. They viewed the entire universe as the manifestation of God.

Key to inner peace is within you

The **gopikas** did not concern themselves with the question whether the Divine was attributeless or full of attributes. They preferred to worship the Divine in the form of Krishna and they wanted their forms to merge in the Divine. "Thereby we shall be formless," they declared.

It is when we forget our form that we can merge in the Formless. The Divine cannot be experienced through **Dhyana** (meditation) or **japa** (reciting Lord's name). This is a delusion.

These practices may give momentary peace of mind. To experience permanent joy and the Knowledge of the Spirit you have to develop your Divine nature. For this, the environment must also be congenial. Such an environment can be secured only in a place with pure and Divine vibrations. This was the reason why the ancient sages sought the solitude of the forests for their penance in divinely charged atmosphere. They betook themselves to the forests because they felt that the happenings in the villages were not conducive to mental purity. This was sign of weakness. It is not necessary to go to a forest if you can concentrate on the Divine **Atma** dwelling in the heart. The forest is remote. Here you have "For rest" your heart. The key to inner peace is within you and not outside. In the atmosphere of a sacred Divine presence, you can promote more effectively your quest for peace.

Each Avatar has its own relevance. In the understanding of the role of **Avatars**, the easiest, and the sweetest means was revealed by Krishna Avatar to the largest extent. This does not mean that the other **Avatars** are irrelevant.

Each Avatar is appropriate for the time of its advent. This may be illustrated by a small example.

When there is a petty quarrel in the street, a policeman's intervention is enough. When there is riotous crowd, a Police Inspector may be necessary to deal with it. In an insurgency, the

Inspector-General of Police will have to take charge of the situation.

When Dharma was showing signs of decline, **Rama** appeared to protect **Dharani** (the earth),

Dharma **Patni** (his consort) and Dharma (Righteousness). It was for these three-fold purposes that **Rama** Avatar took place.

By the time of Krishna Avatar, the forces of wickedness had grown to greater proportions.

Krishna was not concerned much about the earth or the wife. His main concern was with

Dharma. When Dharma is firmly established, the earth and the Dharma-**Patni** are also duly

protected.

In this context, **Rama** is described as "Maya **maanusha vighraha**" (Maya in human form). In the story of **Rama**, it is related that **Rama** lamented over the loss of **Sita**. In Krishna Avatar the picture is different. Women were in distress for the sake of Krishna. In **Rama** Avatar, **Rama** was provoked to take arms against evil-doers. In Krishna Avatar, Krishna provoked the conflict and fought the evil-doers.

In **Rama** Avatar, Duty comes first and joy later. In Krishna Avatar, Joy comes first and then duty.

Bhagavan is always in a state of bliss

Looked at in this way, the difference between the **Mayaavatar** of **Rama** and the **Leelaavatar** of

Krishna will be apparent. Krishna was always immersed in bliss.

Whether it was a burial ground,

or a battlefield or a haven of peace, he remained the same. Krishna

was standing between two

immense opposing armies and He sang a song. That is the **Gita**, which means song. Would it be

possible for anyone to sing in such a situation? One sings only when one is happy. Krishna,

because He was the embodiment of joy could sing even on the battlefield.

I do not know whether you are aware of Swami's nature. When someone comes to Swami and

says that he is suffering from an unbearable stomach ache, Swami says: "**Anandam, Anandam**"

(Happy, happy). When a woman comes wailing over the loss of her husband, Swami says:

"**Chaalaa santhosham**" (Very happy). Swami is always in a state of bliss. Happiness is the very nature of the Divine.

What is the use of lamenting over anything? All things are passing clouds. Nothing is lasting.

Why then, bewail over any loss? You should not bother about them. This is the teaching of the

Avatar. Don't feel distressed over anything that may happen. Every pain is followed by some

pleasure. Pleasure is an interval between two pains. It is on this basis that you should lead your lives.

Where there is God there is victory

There is a vast difference between Divine bliss and momentary pleasure. What is called

happiness is incidental to a situation and is not permanent. But **Ananda** (bliss) is different. It is

lasting. When you are hungry, you go to the canteen and feel happy after taking food. But that

does not last long. Permanent happiness can be got only through devotion to the Divine. **Avatars**

make their advent only to confer Divine bliss on mankind.

The petty difficulties met with in everyday life can be overcome by love. Once you cultivate love, you can overcome any difficulty. Strive for God's grace. But do not regard God as different from you. He is within you. Where there is God, there is victory. That is the inner meaning of the last stanza in the Gita: "Yathra Yogeswarah Krishno Yathra Paartho Dhanurdharah Tatra Sri Vijayo Bhutir-Dhruvaa nitir-mathir mama." The esoteric meaning of this sloka is: "The heart in which the Lord of Yoga dwells and where there is the courage and strength represented by Arjuna, there all prosperity and success are assured." The meaning of the term "Krishna" We must understand properly the meaning of the term Krishna. The word has three meanings. One is "Krishyathi iti Krishnah" (The one who cultivates is Krishna). What is it that has to be cultivated? The Hridayakshetra (field of the heart). Krishna cultivates the field of our hearts by removing the weeds of bad qualities, watering it with love, ploughing it with the use of sadhana, and sowing the seeds of devotion. This is how Krishna cultivates our hearts. The second meaning of the word is: "Karshathi iti Krishnah." (The one who attracts is Krishna). Krishna attracts you by His eyes, His speech, His sports, and by every action of His. By His words, He softens and calms the hearts of even those filled with hatred and makes them rejoice. Krishna displayed these qualities even as a small child. Once He had entered the house of a gopika at night, climbed a pillar to get at the butter that was kept in a pot suspended from the ceiling. The gopika woke up, caught Him in the act and held fast His legs, saying that she would now expose Him before His mother Yasoda. She asked Him what he was doing at the top of the pillar. Krishna, in the most innocent manner, answered that he was searching for the calf that was missing from His house. The gopika could not contain her laughter at the answer. And as she laughed, she let go Krishna's feet and this gave Him the chance to jump down and make good His escape. A third meaning of the word Krishna is "Kushyathi iti Krishnah" (one who is always blissful). Krishna was always in a state of bliss. It was because He had these various qualities, the sage Garga named Him Krishna. The ordinary meaning of the word Krishna is "one who is dark." But people think

only of this meaning and forget the deeper and truer meanings of the Lord's name. Krishna delighted the world by His Leelas. The essence of Krishna's life is, He proclaimed the Truth to the world, propagated the eternal verities and delighted the world by His Leelas. When Balaram told Yasoda that he had found Krishna eating mud, Yasoda questioned Him about it. In reply, Krishna said: "Oh mother, am I a child, a miscreant or a madcap to eat mud? See for yourself whether there is any mud in my mouth." And when He opened His mouth, Yasoda was awe-struck to see the fourteen worlds of the Cosmos in that Divine mouth. She could not believe her eyes and exclaimed: Is this a dream? Or is it the Maya of Vishnu? Is it an illusion produced by someone? Is it true? Am I Yasoda or someone else? I am totally bewildered." Yasoda had no faith in herself and hence could not recognise Krishna's divinity. Confidence in one's self is the prerequisite for the recognition of Divinity. The reason in Yasoda's case is that she always looked upon Krishna as her son and the maternal attachment clouded her understanding. Every episode connected with Krishna is a marvel. That was why Vyasa declared that all the stories relating to the avatars of Vishnu are full of wonder and beauty. Every Avatar is an amazing phenomenon. Not to recognise the Avatar is equally a matter for amazement. Even more astonishing is the incapacity to experience the presence of the Avatar. Most astonishing of all is to be in the presence of the Lord and feel miserable. To be in the proximity of the Avatar, to move about with the Avatar, to sing and sport with the Avatar and yet fail to understand the truth of the Avatar is indeed a remarkable phenomenon. When the Avatar principle is understood, you experience real bliss. When you have faith in the Divine, life becomes a victorious journey. Discourse in the Prashanthi mandir on 14-8-1990, Krishna Janmashtami day. If everything is dedicated to the Lord, there will be no room for worry or sorrow or even joy. If you rid yourself thus of attachment, Santhi can never be disturbed. I, my, mine, my own, your, yours, when these ideas take hold of the mind Santhi suffers a set-back. To get the attitude of sincerely offering all to Him, Prema is essential Prema combined with faith in oneself. That is what is called Bhakti. Cultivate it steadily every day and derive joy therefrom.

BABA

27. Devotion and self-sacrifice

The world has had many great souls who
sacrificed their lives for Truth;

Even now there are many who have
given their lives for the good of others,

There are many who have not desired
worldly pleasures even in their dreams;

But there are few who seek to know why
this body has been given.

It has been given so that man may
realise his true Self.

Heaven does not exist in some
realm of the gods.

It is in the world of human beings.

With good qualities if one conducts
himself righteously

Why seek heaven? This itself will be Heaven.

EMBODIMENTS of Divine Love!

Men make various attempts to understand everything in the world.

But no one makes any effort

to understand himself. An enormous amount of time is spent on
understanding other things, but

man cannot find the time to know himself. Whatever one's
scholarship, intelligence or position,

he cannot have peace of mind and happiness if he does not know his
real Self.

Narada, who had mastered the sixty-four sciences and arts, could not
secure the supreme bliss

that comes from peace of mind. Troubled by this Asaanthi (lack of
peace) Narada approached the

sage Sanatkumara and asked him what was the cause of his
condition. Sanatkumara asked

Narada what were his accomplishments. Narada told the sage that
he was proficient in all the

Vedas and Vedantas and had mastered the sixty-four different
sciences including the training of

elephants and the rearing of cows. Laughing within himself,
Sanatkumara asked: Are these your

only accomplishments? Oh Narada, without knowing who you are,
what is the use of knowing
all other things?"

Narada, Brahma's mind-born son

Narada was no ordinary person. In his incarnation as Vamana, the
dwarfish young Brahmin lad,

Vishnu, came to the Emperor Bali and asked from him the gift of
three feet of land as measured

by His feet. Bali agreed to make the gift. Vishnu (assuming His cosmic
form) covered the whole

earth by one step and the entire sky by another step. When Brahma
recognised the sacred and

puissant form assumed by Lord Vishnu,

he wished to wash the feet of the Lord. To wash the foot of the Lord
which was high up in the

sky, a great amount of water was needed. To get that water, Brahma
resolved in his mind how to

go about it. At that very moment an individual appeared on the earth.
Because he was the result

of a thought in Brahma's mind, he is known as "Brahma-maanasa
putra" (Brahma's mind-born

son). He had come to provide water. Because he brought water, he
got the name "Narada" (the
one who provided water).

Narada was thus born during the time of Emperor Bali. Despite the
fact that he was the mindborn

son of Brahma himself, he had no peace of mind.

The reason for mankind's loss of peace

What was the cause of Narada's loss of peace? Narada used
ceaselessly to chant the name of

Vishnu. He had no worldly desires of any kind. Brahma, who had
created Narada for the purpose

of propagation of devotion in the world and promoting good qualities
among mankind, urged)

Narada to get married. Narada asked: I am perpetually in a state of
bliss chanting the name of

Hari. What need is there for me to get into this bondage? Revered
father! I am ready to carry out

any of your injunctions but I cannot agree to get involved in the
bondage of family life." How is

it possible for Brahma to attain the status of Pithaamaha
(grandfather) if the son refused to obey

the father's command and agree to marriage?

The human predicament is similar to this situation. Men claim that
God is everything for them

but they are not ready to abide by God's injunctions. And that
accounts for their lack of peace.

For a man who is immersed in worldly life, the chanting of God's
name is undoubtedly a good

medicine. But along with the medicine he has to adhere to Pathyam
(the prescribed diet

regulations). God's injunctions are the diet rules. Today's man, if he
takes the medicine, he

ignores the diet regulations. If he adheres to the prescribed diet, he
ignores the medicine. And

that is why man is afflicted with the disease of peacelessness. In this
context, God is the

medicine and God's command is the prescribed diet. Devotion to God
without observing the

Divine injunctions destroys peace of mind.

If Narada, despite his chanting of the Lord's name, suffered from lack
of peace, it was because of

a curse pronounced by Brahma. Brahma declared: "As you are not
obeying my command, I

declare that henceforth you shall have no peace."

Sanatkumara, therefore, advised **Narada**: "As long as you have not known who you really are, you cannot get real peace, despite all your scholarship and all your pious actions."

"Know your true Self"

Man embarks on various kinds of **sadhanas** to achieve **Mukti** (liberation).

Seeking liberation, even if man

worships three **crores** of gods

He will not get it as long as he

does not know who he is.

When man destroys his ego and sense

of I-ness, what need is there for Liberation?

He becomes liberation itself

Sanatkumara told **Narada**: "All the scriptures you study will enable you to earn a livelihood, but

will not confer peace or liberation. They may secure for you name

and fame, power and pelf, but

not **Mukti** (liberation)."

The scriptures are like a dense jungle of words. These words are capable of different

interpretations. It is not easy to determine definitely which are the

correct meanings. A man who

has lost his way in a forest cannot easily reach his destination. Merely

by conning the scriptures

the heart cannot be purified. (In this connection, **Bhagavan** sang the

opening stanza of "**Bhaja**

Govindam.")Worship of **Govinda** is the only way to save one's self at the time of death, when

verbal scholarship will be of no avail.

Develop **thriпти** and spirit of **thyaga**

In ancient times, people used to revere elders, purify their hearts by getting rid of selfishness,

seek the guidance and blessings of saintly teachers and put into

practice their teachings. With the

passage of time over the centuries men tended to grow more and

more selfish and self-centred.

Men steeped in selfish pursuits could find no time or occasion for revering elders. Even if by

chance they happened to meet some wise elders, they paid no heed to the advice of the elders.

The result is that men today have lost mental peace, though they have progressed in many fields.

How can there be any happiness without peace?

Today there is no limit to human desires. For the disease of insatiable desires, the remedy is

thriпти (contentment). Without contentment man can have no happiness. Along with contentment

the spirit of **thyaga** (sacrifice) has to be developed. What we are witnessing today is a limitless

growth of wants without any concern for reducing them.

This growth of desires was described by **Adi Sankara** as "**trishna**"

(thirst). Drinking water

quenches thirst for a time, but the thirst arises again. Likewise as long as life lasts, the thirst (for

material pleasures) lasts, though it may be quenched from time to time. This thirst is a strong

kind of fetters. Its strength does not diminish, but grows from day to day. Iron chains will rust in

course of time but the chains of desire grow stronger every day.

Therefore, **Sankara** declared:

"The desire for more and more wealth is dangerous. Cultivate the good sense to give up your

desires. Wealth is the result of past deeds. Therefore be content with what you have." (Swami

recited a Telugu poem). The Vedas have taught that immortality can be attained only through

sacrifice and not through rituals, progeny or wealth. Great men who have made supreme

sacrifices and taught to mankind **thyaga** (sacrifice) itself as yoga have been born in **Bharat** time

and again over many **yugas** (aeons).

Emperor **Bali** and **Sukracharya**

Although his preceptor **Sukracharya** appealed to **Bali** repeatedly not to make the promised gift of

land to **Vamana**, the Emperor declared he was determined to make the gift. **Sukracharya**

upbraided **Bali**: "The young Brahmin is no ordinary person. He is Lord **Narayana** Himself. You

have ventured to offer a gift to him. What an ignoramus you are! How foolish of you!"

Rejoicing at the guru's rebuke, Emperor **Bali** said: "**Guruji**/The seeker of the gift is Lord

Narayana. When the hand that blesses the universe, the hand that holds out the promise of

freedom from fear to everyone, the hand that bears the **Sri** Chakra in its palm, is **stretched** out

towards me with the **Dehi** (appeal) for a gift, what greater good fortune can I have? The hand

that seeks is underneath and my hand, that of the giver, is above it. How fortunate I am! When I

am blessed in this fashion, you are coming in my way by your plea. I am not prepared to obey

you." Saying this, Emperor **Bali** went ahead with the gift.

Which man can have such a sacred and precious opportunity? There are indeed several kinds of

gifts which are commended gift of land, of gold, of food, of houses, clothes and so on. It is not

any of these which **Bali** offered as gift. He offered himself as gift. He did not give any material

gifts. He gave himself completely. This is true **Arpitham** (offering to the Divine). By this

offering, Vishnu and Emperor **Bali** became one.

Sacrifice--true and false

Samartha Ramdas and Saint **Tulsidas** have declared that whoever comes in the way, whether he is the preceptor, father, mother, or anybody else, when a sacred offering is to be made to God, he should not be obeyed come what may.

While making the offering, Emperor **Bali** said: "**Oh** Lord! I am offering to you the heart which you gave to me. I offer to you all my wealth, my kith and kin and everything else. Protect me, who has surrendered to you.

It is because such supremely self-sacrificing, great men have existed in **Bharat** from times immemorial, that **Bharat** has shone as a **Thyaga Bhoomi** (the land of Sacrifice), Yoga **Bhoomi** (the land of Yoga) and Karma **Bhoomi** (the land of sacred deeds). Today sacrifice and charity have become a fashionable pastime. It has also been turned into a business. If a trivial donation is made, it must be blazoned in the press! In the old days, the great souls and rulers who gave away kingdoms and all their possessions, indulged in no fanfare, but experienced the bliss of giving in their hearts. Those great souls totally ignored those who came in the way of their acts of sacrifice.

Examples of **Mira** and **Karna**

After her marriage with **Rana Kumarabhoja**, **Mira** was given many facilities by the **Rana** for her worship of Krishna. Unfortunately, the **Rana** was killed in battle when **Babar** invaded his kingdom. **Mira** was left helpless. Her brother-in-law, **Rathnasimha**, ascended the throne. He harassed **Mira** in many ways. He hid snakes in the clothes sent to her. He mixed poison in the milk or water given to her. The people, incensed at the cruelties inflicted on **Mira**, rose against **Rathnasimha** and killed him. His younger brother, **Vikramsimha**, succeeded to the throne. He placed every conceivable obstacle in the way of **Mira** visiting her Krishna **mandir**. She was denied all help.

In this situation, **Mira** sent a long letter to **Tulsidas**. She asked: "What is my duty? In my present plight, should I leave my home? Should I safeguard the reputation of my family, or merge in my Lord who is the breath of my life?" **Tulasidas** sent her the following reply: "**Mira!** whoever comes between the devotee and God--whether he is the father, the mother, friend, husband or wife, or guru--should be given up. God is the eternal protector before birth and after death. To realise the eternal and ever-present Lord, one should be prepared to

ignore the objections of transient persons." Thereupon, **Mira** decided to give up everything and went forth, singing **bhajans** all the way to **Dawaraka** (the abode of the Lord).

Many heroic men and women have been born in **Bharat** in the past who have been prepared, for the sake of God, to give up father, mother, husband, wife, or all their possessions. Take the example of **Karna**. He was one who had been blessed by the Sun-God. Even as **Bali** went ahead with his gift to **Vamana** despite the strong plea of his preceptor, **Sukracharya**, **Karna** discarded the warnings of the Sun-God and parted with his ear ornaments and his armour (to **Indra**).

Even ordinary people in **Bharat** are filled with the spirit of sacrifice. Here is the example of **Tanaji**. All was set for his wedding. He was seated on the ceremonial seat. News came that invaders had entered the country. He got up in his sacred yellow wedding dress. He went straight to the battlefield, vanquished the enemy and lost his life in the battle. It is only when the life of **Bali** is seen from the perspective of sacrifice for the Lord that its full meaning will be apparent. It should not be regarded simply as an instance of a gift being made to Vishnu when He came in the form of **Vamana**.

Welcome tests as aids to advancement

Hiranyakasipu was the avowed enemy of **Hari**. His son **Prahlada** was a devotee of **Hari**.

Prahlada's son **Virochana** was a wicked person. **Bali** was the son of **Virochana**. **Bali** was the very reverse of his father. **Prahlada** and **Bali** were great devotees of the Lord. It is such devotees who have to face severe ordeals. Those who are not devotees do not go through such tests. You may think that this is a welcome **prospect**. But it is only the one who is tested that secures promotion. The sooner a boy completes various examinations, the sooner he goes up in studies.

The boy who does not sit for any examination stays put in the same class. It is those who get through tests, who rise to great heights. Hence, you must welcome tests as aids to advancement.

Emperor **Bali** was prepared to make any sacrifice to attain God. He was a lover of his subjects.

During his reign, the people experienced no hardships. **Bali** considered the welfare of his subjects as his own realm. **Kerala** was a land of prosperity, flowing with milk and honey. Even today **Kerala** is endowed with Nature's bounty. But unfortunately, forgetting the legacy of the ancient sages and rulers, people have gone astray in later times.

The remarkable devotion of **Keralites**
 When **Bali** was about to leave the earth, he gave a pledge to the people, who were in deep distress, that once a year he would appear before them and bless them. This day of **Bali's** appearance is celebrated as **Onam**. This sacred day is observed as a festive occasion on which the people wear new clothes, prepare feasts and after offering the food to God, partake of it, remembering the great sacrifice of Emperor **Bali**.
Onam means that which is new. It may refer to new clothes, new thoughts, or new actions. Old clothes and old ideas have to be cast off. Good thoughts have to be developed. This is the sacred festival observed every year by the people of **Kerala**. It is a supremely sacred day for them.
 When thousands of **Keralites** celebrate this festival here, far away from their hearths and homes, it should be noted that they are the only people from any region who are celebrating their traditional festival here in this manner. People from no other State in India do such a thing. It is their great good fortune that they observe this sacred day here in this manner. It is a fine example of devotion. What a supreme mark of devotion is this when they celebrate their festival here away from homes! If they had stayed in their homes, they would be preparing a variety of sweet dishes and varied eatables using coconuts and bananas. The fact that they have denied themselves all these and gladly subjected themselves to various inconveniences here, living in sheds, bears testimony to their deep devotion to Swami.
 Hoping that the people of **Kerala** will ceaselessly develop their devotion and sanctify the entire State of **Kerala** by their exemplary life, I bless all of them and bring my discourse to a close.
 Discourse at the **Poornachandra** Auditorium on 3-9-1990, the day of **Onam** festival.
 You cannot sit back, and expect the Incarnation to bring Peace and Joy into you. The incarnation comes to warn, to guide, to awaken, to lay down the path, and shed the light of Love on it. But, man has to listen, learn and obey with hope and faith.
 BABA
 28. Revelations about the **Sai** Avatar
 At the tip of the tongue dwells the Goddess of Prosperity;
 There dwell friends and kinsmen;
 Bondage is wrought by the tip of the tongue;
 Death waits verily at the tip of the tongue.
 EMBODIMENTS of Divine Love! All the wealth that man acquires is got through speech. Man's

friendships and relations are established through speech. Man forges fetters through speech. In the last reckoning, even death overtakes man through speech.
 In human life, speech is extremely vital. When his speech is pure, man gets sanctified. In all circumstances, one should be on guard in the use of words. Purity in speech is ensured only by the company of the good.
 "Can the mind concentrate in the contemplation of God without good qualities and good thoughts? Can a house be built without brick and mortar?" (Swami recited a Telugu poem).
 Not men alone, but all living beings are enveloped by the six enemies (desire, anger, infatuation, greed, pride and envy). Of the six, the primary ones are **Kama** (desire) and **Krodha** (anger).
 Although **Kama** and **Krodha** figure in two different forms, **Krodha** (anger) is derived from **Kama** (desire). Even greed, infatuation, pride and envy are the outcome of desire. The six enemies are derivations of the first one, namely, **Kama** (desire).
 Desire arouses **Apeksha** (expectations). These expectations relate to the senses. When the expectations are not realised, disappointment turns into anger. The anger gives rise to **Sammoha** (mental aberrations). These aberrations lead to the loss of memory (of what is right and wrong).
 With the loss of memory, the intellect gets destroyed. When the intellect is destroyed, everything is lost. Thus, **Kama** (sensual desire) is the root cause of all ruin, infamy and sorrow. Hence it is essential to control desires and lead a life of self-restraint.
 Advent of **Pathri**, birth place of **Sai** Baba
 Today I do not intend to speak on **Navarathri** or **Sivarathri** I propose today to reveal what has not been known to anyone hitherto.
 In the former Nizam's dominions, there was a remote village called **Pathri**. In that village there were a couple named **Gangabhavadya** and **Devagiriamma**. They were grieving over the lack of children. In answer to their prayers, a son was born on September 28, 1835. Today is the anniversary of that day. That child was **Sai** Baba. As **Gangabhavadya** had developed a feeling of total detachment and renunciation, he decided to retire to a forest regardless of the child. **Devagiriamma**, who looked upon her husband as God, decided to follow the husband leaving the child.
 Early years of the child
 There was in the same village a **Sufiakir**. As he was also childless, he took charge of this child

and brought him up in his home. The boy stayed in the Fakir's home for four years (1835 to 1839). The Fakir passed away in the tide of time. The Fakir's wife, who had lavished great affection on the child, was grief-stricken. To add to her worries, the boy was behaving in a troublesome manner. In those days, Hindu-Muslim differences in that area were growing alarmingly. There was considerable bitterness between members of the two communities.

What the boy used to do was to visit a Hindu temple and sing songs in praise of Allah. "**Mein** Allah **hoo!**" ("I am God"). "Allah **Malik hai!**" ("Allah is the Supreme Lord"). He used to declaim in this manner in the temple. The Hindus used to chastise the boy in various ways for his

misbehaviour. Nor was that all. He would enter a mosque and declare: "**Rama** is God", "**Siva** is

Allah." His behaviour in singing about Allah in a Hindu temple and about **Rama** and **Siva** in a

mosque was a puzzle to the public. Members belonging to both the communities went to the

Fakir's wife and complained about the boy's behaviour. Unable to deal with this situation the

Fakir's wife handed over the boy to a high-souled, pious scholar named **Venkusa**, who was living

near her house. The boy stayed in **Venkusa**'s ashram for 12 years from 1839 to 1851. **Venkusa**

was extremely fond of the boy. In every matter, he used to give priority to the young Baba's

views. Seeing this, in course of time, members of the ashram developed envy towards the boy.

Arrival of Baba at **Shirdi**

One night in 1851, the boy left the ashram. He reached **Shirdi**, a very small village at the time.

He stayed there for barely two months and then went about wandering from place to place. After

strolling for many years, he reached a place called **Dhoop-kheda**. When he was residing there,

the marriage of **Chandu Patel**'s brother's son was celebrated there.

Baba joined the marriage party and reached **Shirdi** again. That was in the year 1858. From that

day, till 1918, he did not move out of **Shirdi**. He remained there for 60 years.

While at **Shirdi**, Baba used to converse with those coming to him, give advice to them regarding

their problems and offer courage and solace to them with regard to their troubles. In this manner,

Baba's activities came to be known all over the country.

At that time there was in the **Maharashtra** area, a Deputy Collector and Settlement Officer by

name **H.V. Sathe (Hari Vinayak Sathe)**. He was grief-stricken over

the passing of his wife. Prof.

G.G. Narke, a friend of **Sathe**, came to his house and advised **Sathe** that there was no purpose in grieving over his loss and that it was advisable for him to have a change of place to get over his sorrow. He suggested that it was good to have the **darshan** of some saint and persuaded him to come to **Shirdi**.

Sathe was quite an extraordinary person. On reaching **Shirdi**, he and **Narke** had **darshan** of Baba.

On several occasions, looking at **Sathe**, Baba used to laugh, sing and make strange gestures.

Doubts arose in **Sathe**'s mind whether Baba was real sage or an eccentric person. No one

mentioned anything about **Sathe** to Baba. **Sathe** and **Narke** merely went to see Baba and sat in his

presence. Baba told **Sathe**: "Don't worry about anything. Bodies are like water bubbles. Don't

develop any attachment to the body. Develop your attachment to the **Dehi** (In-dwelling Spirit).

Worries are passing clouds. Have courage. Protect your child." The last remark had reference to

the fact that **Sathe**'s wife had died after giving birth to a child. Even **Narke** had not heard about

the survival of this child. On hearing Baba's words **Sathe** realised that Baba was not a crazy

person but one who was a **Trikala jnani** (who knew the past, the present and the future). **Sathe**,

who had intended to stay for a short while just to have **darshan** of Baba, prolonged his stay by

two more days.

Making frequent visits to **Shirdi**, **Sathe** was the first to realise that there were no proper amenities

at **Shirdi** for those coming to Baba. The place where he provided residential accommodation for

visitors is "**Sathe Wada**." **Sathe** was the first to set up apartments at **Shirdi**.

Building at **Shirdi**

While serving in this manner, **Sathe** went again to **Shirdi** after he began to feel whether there was

any purpose in his continuing to earn income and accumulate wealth. On seeing, **Sathe**, Baba

smilingly said: "You appear to be losing interest in your job. You are wondering how to dispose

of the wealth you have acquired. Why give it to anyone? Use it for a good cause. Build a '**Koti**' in

Shirdi." **Sathe** told Baba: "Swami! I am not a millionaire. How can I build a mansion here?"

Baba replied: "Go on doing as much as you can. Why fear when I am here?" Baba encouraged

Sathe in this manner.

In due course, **Sathe**'s maternal uncle, **Kelkar**, settled down in

Shirdi. Sathe used to send funds

from **Poona** and his uncle used to carry on the constructions in **Shirdi**.

In this way, Baba used **Sathe** as his instrument. He regarded **Sathe** as his right hand in regard to

all matters. Because Baba was keeping **Sathe** close to him and relying on him for everything, the

residents of **Shirdi** grew jealous towards him. "Many are content to do nothing themselves, but

they cannot bear seeing others do things and will carry tales against them." (A Telugu poem).

Several persons used to come to Baba and tell stories against **Sathe**. What is the appropriate

name for such tale-bearers? They should be called "enemies of beggars" (namely, barking dogs).

A judge for a judge

At **Shirdi**, Baba used to do two notable things. One was to receive money from whoever came to

him. He used to ask for **Dakshina** (cash offering). He did not ask for large sums. It was two

rupees or five rupees. He would receive the money and give it away immediately in their

presence. He kept nothing with himself.

One day a man by name **Pradhan** came to Baba. He had intended to offer twenty rupees to Baba.

In those days, there were no currency notes. Everything was in silver coins; not like the alloy

coins of today. In those days every rupee contained one full **tola** of silver. **Pradhan** thought that

instead of offering so many silver coins, it would be better to offer one gold sovereign to Baba.

Baba turned the sovereign this way and that and remarked: "How is it I have not seen such a coin

before?" A person near Baba said: "It is a gold coin." Baba then observed: "I don't want this.

Give me the money in rupees." He asked how much the sovereign was worth. At that time it was

worth fifteen rupees. Getting back the sovereign, **Pradhan** gave fifteen rupees to Baba.

Immediately Baba remarked: "**Pradhan**! You have to give me five more rupees!" **Pradhan** was a

judge at the time. **Pradhan** as well as persons around him wondered why Baba was demanding

five more rupees when a sovereign was worth-only fifteen rupees.

Noticing **Pradhan**'s hesitation, Baba told him: "First hand over the five rupees and then think

about it." **Pradhan** gave the five rupees. Then Baba observed: "When you set out from your

home, how much did you want to offer to Baba? You intended to give twenty rupees. You gave

only fifteen. So I was entitled to ask for five more." When **Pradhan** heard these words, he was

stupefied. He admitted that **Sai** Baba was a good judge.

In this manner, Baba was in the habit of collecting money from those who came to him and to

give it away to the needy.

Sai---the Guru

One day, he summoned **Kelkar** and told him, "Today is Guru **Poornima**. Perform Guru **Puja** to

me." No one there knew the meaning of Guru **Puja**. **Kelkar** asked Baba what Guru **Puja** meant.

Baba asked: Who do you think is a guru ? It is not the **pontiffs** of Maths who are gurus. Nor are

sanyasins (renunciants) gurus; God alone is the Guru (Preceptor). "**Brahmanandam**

Paramasukhadam Kevalam Inaanmurthim Dwandwa-athitham" (He is Supreme Bliss, the giver

of Divine happiness, the embodiment of the Highest **Advaitic** Knowledge and one who

transcends all dualities. He is Supreme Divine Preceptor). "He is Brahma, He is Vishnu, He is

Maheswara, He is the Supreme Absolute. Salutations to that Supreme Guru. The true guru is one

who combines the three forms of the Trinity, the gods who preside over creation, protection and

dissolution. Thus God alone is the real Guru" declared Baba. On hearing this, **Kelkar** asked:

"Should I worship Brahma, Vishnu or **Rudra**?" Baba declared in a voice of assumed anger: "**Eh**

Saitan! Here I am! Offer worship to Me!" Thereby Baba made known that He was Brahma,

Vishnu and **Rudra**. All those present felt that Baba was the Divine incarnate.

Sathe leaves **Shirdi**

As the days passed, the residents of **Shirdi** developed hatred towards **Sathe** because he was

collecting all the offerings to Baba in a **hundi** to use the money for building a **Mandir**. Just at that

time, a silver chariot with silver horses which was in **Sathe**'s keeping, was stolen by some

thieves. **Sathe** was the principal trustee. The people of **Shirdi** suspected **Sathe** of complicity in

the theft. One day one of the residents planned to strike **Sathe** with an axe on the way. Getting

wind of this, his maternal uncle called **Sathe** and urged him to leave immediately as it was too

dangerous, for him to stay there. He told **Sathe** that he could worship Baba wherever he might

be. Reluctantly **Sathe** left **Shirdi**.

Baba used to ask for **Sathe** ceaselessly. But **Sathe** was not there. Baba appeared to be in great

distress. **Sathe** was near and dear to Baba. The devotees felt that Baba was sorely affected by the

absence of **Sathe**.

About this time, the parents of Shyam came to Shirdi with the two-year old child. Shyam's father had just retired from service and decided to settle down in Shirdi. The boy's name was Mohan Shyam. The parents called him Mohan, while Baba called him Shyam. The boy was put to school at Shirdi and in due course he completed his studies and received training as a teacher. He was appointed as a teacher at Shirdi. The school adjoined Baba's room. During the day, Shyam would be teaching at school. There was a ventilator in the wall separating Baba's room and the classroom. Shyam used to watch Baba at nights through the ventilator. He used to notice Baba talking to himself, getting angry at times, or laughing to himself, or doing other curious things. Baba used to sleep on an eighteen-inch-wide plank suspended from the ceiling. Shyam was apprehensive that Baba might fall off from his lofty but narrow perch during sleep. aba's concern for Devotees Once he mustered courage to ask Baba while massaging his feet: Swami! You don't seem to sleep at all at nights. You are laughing to yourself or talking. What is the secret of all this?" "You simpleton! Do you imagine you are the only person about whom I am concerned in this world? There are numerous persons who are praying to me. I am speaking to all of them," replied Baba. "When I turn my finger, I am turning their minds. When I laugh, I am amused at their follies. These are the things I am doing for my devotees, dear child." Shyam prayed to Baba: "Swami! My classes don't take up much of my time. Let me stay with you during the rest of the time and serve you." At that time there was a woman called Laxmibai who used to cook the food for Baba. Shyam used to go to her and assist her in the preparation of jowar rotis. Baba had a great liking for brinjals. Shyam went to Laxmibai to learn how to prepare brinjal dishes. Shyam went on serving Baba in this way and he alone knew the joy he derived from such service. Baba's way of disciplining devotees Baba often used to fly into a temper. This was only an outward appearance. Sometimes he used to throw a stick at someone ten feet away. Shyam once asked him: Swami! You are hurling the stick at the man in such a rage. Supposing something happened to him and he died, will you not get a bad name?" Baba replied sharply: "Saithan! You keep quiet.

That fellow's life is in my hands. He will die only if I permit him. You better mind your business. Why are you bothered about others? That man will come to his senses only if he sees me in this manner. If I am indulgent they will try to ride the high horse." Thus, in this way, Baba used to discipline people by threats and harsh words. "It is only with this aim in view I am displaying anger and not for any other purpose." This secret was revealed by Baba only to Shyam and none else. Baba's life is really a saga of love and nothing else. Keeping Shyam near him and allowing him to serve him, Baba spent many years. One day, Baba called Pradhan and asked him to construct a small tank. Pradhan was thus the first to be involved in the building of a Samadhi for Baba. It was the year 1918. Pradhan's wife, who was living in her native village, had a dream in which Baba appeared to have passed away. Pradhan was in Shirdi. On waking up, Pradhan's wife started crying over the passing of Baba in her dream. At that moment she heard a voice in the house declaring: "Don't say that Baba has died. Say that Baba is in a state of Samadhi." Samadhi means equal-mindedness. "Life and death are alike. Joy and sorrow, profit and loss are the same. Hence, there is no such thing as death for Baba"--this was what the voice declared. When she was trying to find out wherefrom this voice came, she received a message from her husband conveying the news of the passing of Baba. That occurred on Vijayadasami day (in 1918). September 28 (1835) was his date of birth. On Vijayadasami day, he gave up his body. Although this year Vijayadasami falls on September 29, in the year of Baba's Samadhi, the date was different. Sai's advent: the mystery On account of the passage of time and circumstances, no one knew the exact dates of Baba's birth and passing. In this context, the mystery relating to Baba's birth should be noted. One devotee wrote a poem (Sanskrit) in which he offered his "salutations to the One born in Pathri, who lived in Dwarakamayi and who was the protector of devotees." When Gangabhavadya and Devagiramma were living in Pathri village, they were worshipers of Iswara and Parvathi. They had no offspring for a long time. They intensified their prayers. Gangabhavadya used to ply boats near the village for a living. One night, when it was raining

heavily, **Gangabhavadya** left his house to take care of the boats, telling his wife that he would not be returning in the night. After the husband had left, having an early meal, **Devagiriamma** took her food and went to bed. At 9 p.m. there was a knock at the door. **Devagiriamma** opened the door, expecting the likely return of her husband. A very old man entered the house. He pleaded: "It is very cold outside. Please permit me, mother, to stay inside." As a pious woman, she allowed him to stay in the inside verandah and went in after bolting the inner door. A little while later, there was a knock on the inner door. She opened the door. The old man said: "I am feeling hungry; give me some food." Finding that there was no food, the woman mixed some flour with curds and gave it to him. There was again another knock after some time. When she opened the door, the old man said: "My legs are aching. Mother, will you massage them?" **Devagiriamma** went inside, sat in the prayer room and prayed: "Oh Mother! Why are you testing me like this? What should I do? Should I serve him or refuse?" Going out of the house by the back door she went in search of someone who could be engaged to render this service. No one was available. Again there was a knock by the old man. At the same time a woman knocked at the back door. She said: "It appears you came to my house and sought some feminine help. I was away at the time. Please let me know what service I should render." Feeling happy that Goddess **Parvathi** herself had sent the woman in response to her prayers, **Devagiriamma** sent the newcomer to the verandah for serving the old man and closed the door. The old man and the new woman were none other than **Parameswara** and **Parvathi** the divine couple. **Parameswara** told **Parvathi**: "Fulfil the cherished desires of this lady." **Parvathi** told **Easwara**: "You are the Supreme. Please shower your grace on her Yourself." **Easwara** said: "I came to test her. You came in answer to her prayers. Hence you must bless her." There was a knock on the door again. This time **Devagiriamma** promptly opened the door, because of the presence of another woman there. **Parvathi** and **Parameswara** appeared before her in their divine form. Unable to contain her joy, **Devagiriamma** fell at their feet. **Parvathi** then blessed her: "I grant you a son to maintain the lineage and a daughter for **Kanyakadana** (a girl to be offered in marriage)." Then she fell at the feet of **Easwara**. **Easwara** said: "I am

immensely pleased with your devotion. I shall take birth as your third child." When **Devagiriamma** got up, the Divine couple were not there. Feeling ecstatic over this experience, **Devagiriamma** was eagerly expecting the return of her husband in the morning to relate to him the whole story. The husband returned in the morning. Eagerly awaiting his arrival she related to him all that had happened the previous night. The husband said: "**Devagiri**! What is all this fanciful tale! It is all a dream. **Parvathi** and **Parameswara** appearing before you and giving **darshan**! It is pure fantasy!" **Gangabhavadya** dismissed the whole episode as incredible and fanciful. But, as the years passed, **Devagiriamma** became enceinte and a son was born. A year later a daughter was born. **Gangabhavadya** was convinced that the birth of the two children was the result of the blessing conferred by **Parvathi** and **Parameswara**. He told his wife: "You had the good fortune (to be blessed by the Divine couple). I did not have that luck." When **Devagiriamma** conceived again, **Gangabhavadya** began to feel an urge to give up hearth and home and go in search of the Divine couple. He announced to his wife that he was leaving for the forest to do penance. The devoted wife that she was, **Devagiriamma** decided to follow him, though she was in the ninth month of her pregnancy. After proceeding some distance, she developed labour pains. She delivered a boy. Wrapping the babe in a piece of cloth, she left the child by the roadside and followed her husband. Because of these circumstances, no one knew who the parents of the child were. The Fakir who found the child brought him home and took care of him. Baba's life-story is known only from the time of his arrival in **Shirdi**. The difference between devotees and disciples In 1917, Baba once called **Abdul** Baba, Nana **Chandorkar**, **Mhalsapathi**, **Das Ganu** and others and started asking each of them: "Do you know who you are?" Each of them replied: "I am your **sishya** (disciple)." Baba said: "Nonsense! Don't use that term any longer. I have no disciples in this world. I have countless devotees. You do not recognise the distinction between a disciple and a devotee. Anyone can be a devotee. But that is not the case with the disciple. A disciple is one who carries out implicitly the commands of the guru (the preceptor). The mark of the **sishya**

is total devotion to the preceptor. Only the man who says, I have none in the world other than the preceptor is a disciple. How far have you respected my injunctions? How are you entitled to claim that you are my disciples? Only the one who follows me like my shadow can claim to be my disciple. The devotee is one who prays to the Lord wherever he may be. Hence, there is a big difference between a disciple and a devotee. The disciple and the preceptor are like two bodies with one spirit. The disciple should have no sense of separateness from the preceptor. He should feel, 'I and you are one.' There are no such disciples to be found in the world. There are millions of devotees, but no disciples. Baba and Shyam, the only disciple. On hearing this, Shyam was in deep pain. He felt within himself: "Apart from serving at your feet, I have no other concern." Baba then went into another room and called Shyam inside. "In this entire world, for me you are the only disciple. All others are only devotees." At that moment, Shyam fell at the feet of Baba, and cried out, "You alone, you alone" (are my refuge) and breathed his last. In all his life of over 82 years, Baba had never shed a tear in the presence of devotees. When Shyam passed away he shed three drops of tears. The devotees present there said: Swami! Why do you feel so grieved? All are in your hands." Baba replied: Dear boys! I am not grieving at all. Almost all his sins had been wiped out already. By the three tear drops I shed, the remaining sins (of Shyam) have been washed away." All that Baba said or did was for the good of the devotees alone. Towards the end, Abdul Baba came to Baba. Baba told him: I shall appear again and give you darshan. "When will that be?" asked Abdul. Baba told him: "It will be after eight years." "The first advent of Sai was in Maharashtra. The second advent will be in Madras," Baba said. It should be noted that when this form (Sathya Sai) made its advent, Andhra Pradesh was part of Madras Presidency. Advent of Sathya Sai after Shirdi Sai. When he was asked, in what form the next advent would take place, Shirdi Baba told Abdul Baba alone: I will give darshan in the name of Sathya for upholding Truth." That is the present advent. The two bodies are different, but the Divinity is one. The first advent was for revealing Divinity.

The second advent is to awaken the Divinity (in human beings). The next advent is for propagating Divinity. The three Sais are 'Shirdi Sai, Sathya Sai and Prema Sai. The reason for relating all this is that today happens to be the birthday of Shirdi Baba (September 28, 1835). Baba attained Samadhi in 1918. Bodies are transient. These vestures are assumed only for the sake of devotees. Unless the Divine comes with a form, no one can develop faith in the Formless. The Divine in human form is the preparation for comprehending the Formless Absolute. The truth about God cannot be understood by anyone. He is infinitely vast. He is minuter than the atom. No one can know what is the macrocosm and what is the microcosm. Because of this mystery, one devotee sang: Can any one unravell your mystery Oh Krishna! You are vaster than the vastest; You are subtler than the atom. All the countless beings in the world Cannot grasp your baffling mystery How can anyone know your Infinite Cosmic form, Oh Krishna! Nor is that all. Among the great thieves, you are the greatest, How can anyone know you, oh Krishna! The ordinary thieves take away wealth and riches. But this extraordinary Divine thief steals the hearts of people. Hence, when God is described as Chitta Chora (the stealer of hearts) or Badaa Chitta Chora (the greatest stealer of hearts), the appellation is not derogatory but delightful. If you call anyone, "You thief!" he will get angry. But when you sing "Chitta chora Yasoda ke Baal" (Oh thief of hearts, Yasoda's darling!) everyone rejoices. The chitta chora confers delight on those whose hearts he steals. But the Vitha Chora (the one who robs you of your wealth) causes you misery. The mundane thieves take away your wealth. But the Lord steals your hearts. It is not easy, therefore, for anyone to understand the ways of the Lord. When one cannot understand the ways of the Divine, it is best to keep silent and atleast refrain from indulging in grievous misinterpretation. Seek, therefore, to understand the ways of God and through devotion and worship strive to experience the Divine. Discourse at the Prashanthi Mandir, on 28-9-1990. 29. The day that wrought the great change THE NAME of Prashanthi Nilayam has spread to all parts of the

globe. People from all countries are coming here. Prashanthi Nilayam has become a mini-world. What has been accomplished here in fifty years could not have been achieved in five hundred years. The Supreme Power of attracting so many from all parts of the world can only belong to the Divine.

There is nothing greater or more magnificent than Iyothi (Light). No other object has the power of light. Light alone has the power to dispel darkness. Light has yet another power. Light (or flame) always moves upwards. Even if you keep a lamp in a pit, the light will only spread upwards. The two important characteristics of light are to dispel darkness and go upwards.

However, if the light has to shine without intermission as Akhanda Iyothi it needs a proper basis.

First of all, the light (lamp) needs a container. There must be a wick (to light the flame). There must be oil in the wick and in the container. These three are not enough to make the light burn. A match-stick is needed to light the lamp. Can you make a light burn merely with a container, a wick and oil? Can you make jewels if you have only gold and gems? Can you have a garland with a needle, thread and flowers alone? You need someone to make the garland out of them.

You need a goldsmith to make the jewels from gold and gems. Similarly, there is need for some one to light the lamp, even when you have the other four materials. He is God. It is when you seek God-realisation that human nature is transformed into divinity.

Light the lamp of love
Embodiments of Divine Love/Regard your heart as the container (of the lamp). Your mind is the wick. Your devotion is the oil. Vairagya (detachment) is the match-stick. Love is the flame that shines when the lamp is lit. Without this light of Love, man is submerged in the darkness of ignorance. Hence, Love is fundamental for every being. That was why the gopikas appealed to Krishna to light the lamp of love in their hearts by playing on His divine flute.

Today man should plant the seeds of love in his heart. Love is God. No quarter should be given to attachments and hatreds. Men should cultivate purity and harmony in thought, word and deed.

It was the 20th of October (1940)--a Monday. This is what I declared on that day:

Know I am verily Sai
Give up your attachments and attempts;
The old relationships are at an end.

No one, however eminent, can alter My resolve.

When I made this declaration, the families of Thammiraju, Hanumantha Rao, Bhojaraju and Seshmaraju, all themselves declared with one voice against my leaving (the home).

This happened at Uravakonda. When the awareness of the human body and of the presence of Divine exists in one, a certain amount of dispassion and renunciation is required to manifest this state of mind.

Municipal Chairman's adoration

While I was in Uravakonda, the Municipal Chairman of Bellary, Ramaraju, came to see Swami, who was then familiarly called "Raju." Seeing Swami he told Seshamaraju: "We shall take this boy to Bellary and keep him with us during the holidays." He added: Seshamaraju! You are regarding this lad as an ordinary boy. That is not so. The effulgence on his face and his purity have moved my heart. There is a Divine effulgence within him. Do not be deluded. You may also come with him and stay with us."

From there, the Municipal Chairman took us to Hampi. Do not consider what I am going to say now as something boastful or fanciful or exaggerated. The entire party went into the Virupaksha temple. If I had said I would not come with them into the temple, others might feel angry or offended. I said I was having stomach ache and did not wish to go into the temple. All the members of the party including Thammiraju, went in. They were about 50 or 60 persons.

Ramaraju was thinking only of God and nothing else. He entreated me repeatedly to come with him. I was a very small boy then. He held both my hands and pleaded, "Please, please, come."

But seeing my firm resolve, he did not press me further.

Raju as Virupaksha

Inside the temple, harathi was being offered to the deity, but Virupaksha was not there! Only Raju was in the sanctum! Seshamaraju got angry. He felt that having refused to enter the temple, Raju had somehow got in and stood in the sanctum. This, he felt, was gross sacrilege. He could not contain his anger. But Ramaraju did not think in that manner. He felt that "Raju is Virupaksha and Virupaksha is Raju."

Seshamaraju came out of the temple and found me sitting under a tree. He was always very suspicious. He sent someone inside to find out whether Raju was there, while he himself stayed outside to keep a watch over Raju under the tree. Raju was inside the

temple as well as under the tree! **Seshamaraju** felt very happy internally, but he did not speak to me about it, treating it as a unique experience for himself.

Then they brought me to **Bellary**. While staying there for a few days, the Municipal Chairman introduced me to various officers, speaking highly about me. I was not addressed as "Swami" in those days, but only as "**Raju**." Some of the officers seemed to feel that the Chairman was making much of a small boy like me and even tried to make fun of it. Before bringing me to **Bellary** the Municipal Chairman got made for me a shirt and a pair of knickers. I am so small even now. You can imagine how much shorter I was then. In those days, that is, fifty years ago, it was fashionable for young boys to have a pin for the shirt collar. The collar pin was a status symbol and a mark of affluence. The Municipal Chairman was wondering what else to give me besides the clothes. He went to a goldsmith and got a gold collar pin made for me in one hour.

Pinning it on my shirt, he said: **Raju!** You should be remembering me whenever you wear this pin."

Baba's attainment of freedom from Maya

We returned to **Uravakonda** by bus. Two days later the school reopened. I was going to school.

On the way, the collar pin fell from the shirt. (It could not be found). The loss of the collar pin freed me from attachment (to worldly things). Then I sang a song: October 20th was a Monday

Returning from **Hampi** Baba was going to school. The collar pin was lost and could not be found. That day was the day of transformation. The loss of the pin was the cause of a big change. The link with worldly ties have gone. The pilgrimage to **Hampi** also served its purpose; Freedom from Maya was attained. That day I left the home. Attachment to worldly objects is a kind of Maya (illusion). When these objects are given up, there is freedom from Maya.

The same day I went to the Excise Inspector **Anjaneyulu**'s bungalow. He was one of those who on seeing Swami felt a kind of spiritual urge. His house was on the way to my house. He used to prepare some edibles and wait, together with his wife, for my arrival. They would send their children inside lest they should form some impressions about the parents. As soon as I entered the house, both of them would hold my feet. I used to tell them often: "Sir, you are an

elder. You should not touch my feet." He would reply: "**Raju**, we may appear elders in terms of the body. But in terms of wisdom, we are very small. You are verily Krishna himself." They used to describe me like this. They would do it in great privacy, lest others should scoff at them.

Emergence of **Raju** as **Sathya Sai**

On that October 20th, I did not go to the school. In the school I used to lead the prayers everyday. There was a platform with a few steps. In the prayer there was a song which ran as follow.

**Aharaha thava aahvaana prachaarita
shuni thava Udaara Vaani**
Hindu **Bauddha Sikha Jaina Paarasika**
Mussalmaano Christaani.

Even in those days there was the recognition of the oneness of all religions. Some of the teachers used to wonder how this boy was propagating the unity of all religions.

As I did not go to school that day, there was a commotion in the school, with everyone asking, "Where is **Raju**?" No boy was present at prayer-time. All the boys rushed to **Anjaneyulu**'s house.

I did not see any of them. I was just sitting on a rock. The boys were discussing among themselves: "Some change has come over **Raju**. What has happened to him? Could something have occurred in his home to upset him after his return from **Hampi**." I declared then: "If you want to know who I am take a photograph of me". When the photo was taken, the picture of **Shirdi** Baba was in front of me. At that time no one knew who **Sai** Baba was. In the gathering here today, **Anjanayya** is present. He is now the Chairman of the **Sathya Sai** Organisation in **Anantapur** district. He knows about that photo.

I told the boys to go to the school and start the prayer. Meanwhile, **Seshamaraju** sent a telegram to **Puttaparthi** regarding the events in **Uravakonda**. The parents came hurriedly to **Uravakonda** to take me away to **Puttaparthi**. At that time, there was no bus service even upto **Bukkapatnam**.

Buses plied only upto **Penukonda**. From there, people had to go by bullock cart. All the boys declared that they also wanted to go with **Raju**.

Tragedy strikes two classmates of Baba

At that time, a tragic incident occurred. In the school, three students used to sit together in each desk. In the desk where Swami sat, he had on one side the **Sheristadar**'s son and on the other the Revenue Inspector's son. Both of them were fairly well to do. By their continuous association

with me in the class, their hearts had been transformed. The day I left the school, both of them

suffered a grievous mental shock. They cried "**Raju! Raju**" in great anguish. When they saw me

boarding the bus, the **Sheristadar**'s son lost his mind and fell into a well. "I cannot live without

Raju" were his last words. The other boy was always wailing, "**Raju! Raju!**" and would not take

any food or drink. This state of mental imbalance is **Unmatha**, a spiritual phenomenon. Many

people think that this condition is related to the giving up of worldly objects.

In view of the tragic end of these two boys, their classroom in the school was locked up. Even

today there is the desk, which has been named "**Sathya Sai** Baba Desk."

There was a Headmaster named **Lakshmipathi** (in the **Uravakonda** school). He used to summon

me to his office as soon as I came to the school. This kind of feeling does not come to everyone.

Only those who have been blessed by their good deeds in previous lives have such feelings. As

soon as I went into his office, he would close the door. He would ask me to sit in his chair. He

would sit on the floor and start massaging my feet. Innocently, I would tell him often: Sir, you

should not do such a thing." **Lakshmipathi** used to say: "You don't know these things. I know

them. There is a great **sakthi** (power) in you."

In this manner, many things used to happen in **Uravakonda** in those days.

The remarkable change in **Uravakonda**

October 20 (1940) is the day that wrought a great transformation in **Uravakonda**. There was a

remarkable change in all the students there. I shall give you a small example to illustrate what an

amount of affection and love they had for me. The day after I left, another boy went up to the

platform in the school for prayer. He started to pray, but broke down in tears. He remembered

Swami and could not continue. When he started crying, everyone in the hall began to cry. The

prayer turned into a lamentation. The headmaster said: There is no need for a prayer. The cry

itself is the prayer." From that day, the prayer room was locked up and was later converted into a

sacred showroom.

The students of those days were full of purity. They were not prone to indulge in criticisms and

speculations like students of today. Cleverness and intellectual abilities have increased among

students today but good qualities have been on the decline. In those

days, cleverness was less but

goodness was greater.

Prashaanthi Nilayam is now a mini-world

The lights that have been lit to celebrate a memorable event is a symbol of how the **Andhra**

people have imbibed and are spreading the message of **Sai**.

Embodiments of Divine Love! Do

not think that this is said to flatter you. Consider it as a declaration of truth.

What has been accomplished at **Prashaanthi Nilayam** in the past fifty years could not have been

achieved even in five hundred years (cheers). Although many **avatars**

have done great things, no

avatar has achieved the stupendous things done here in fifty years. All this has been

accomplished by this single hand. A splendid university has been established here. A

planetarium has been set up. In a small village like this, even an aerodrome is being constructed.

The name of **Prashaanthi Nilayam** has spread to all parts of the globe. The whole world exists in

miniature in **Prashaanthi Nilayam**. People from all countries are gathering here. **Prashaanthi**

Nilayam is now a mini-world. You are going to witness many more things by November 23.

Will people from other countries come here even if they are invited? But no invitations or

promotional literature have been sent to anyone. I am even advising many who wish to come not

to do so. This supreme power of attracting so many from all parts of the world can only belong to

the Divine (cheers). The fragrance emanating from a flower spreads all over. Does the flower

invite the bee? No. But the bee rushes to the flower of its own accord to taste the nectarine honey

in it. Does a bee ever go to a plastic flower? Where is Argentina? It is almost at one end of the

globe. In Argentina **bhajans** are being held in every home (cheers). In Panama, some military

officers campaigned against the government in power and called for a "**Sathya Sai** Government."

These officers were arrested and kept in a mental asylum on the ground that they had gone crazy.

All the military officers were able to convert the nurses and doctors in the hospital to **Sai**

devotees. It is not easy to do this. Such changes can be effected only by a change of heart.

Devotion alone can protect the world

Embodiments of Love! If you have been able to carry these lamps, from house to house, it is not

the result of something external. The light has come from your hearts.

Hence, more than lighting

the lamps outside, develop the iyothis within you and purify your hearts.

All Sathya Sai Organisations should be permeated with love. No room should be given to divisive forces. Differences of caste and creed should be totally eschewed. Character alone should be the hallmark of one's community. Love should become an article of faith. Morality determines the nature of a community. The answer to the question, "To which community do you belong?" should be: I belong to the community of the moral." If any one asks for your religion, declare: Love is my religion." Develop devotion to God on this basis. Devotion alone protects the entire world and nothing else. No government, no bombs, no tanks can save the world. Devotees alone are the protectors of the world. Developing devotion, having the well-being of the world in view, participate in Nagarasankirtan (going round one's village or town performing bhajans).

Historic discourse at Prashanthi Nilayam on 20-10-1990 which marked the golden jubilee of

Bhagavan's Avataric Annunciation at Uravakonda.

There is a tale told of old that Wisdom and Wealth once quarrelled loud and long, about their relative importance. Wealth argued that without it, the body will be weak, the brain hazy and wisdom a will-o-the-wisp. Wisdom retorted that, without it man cannot even distinguish wealth from non-wealth or know how to earn it or use it. The Soul intervened and told them that they were both equally important, but, only when properly used. Wealth without wisdom becomes an instrument of exploitation and tyranny; wisdom without wealth becomes mere fantasy and a bundle of blueprint. Use makes them worthwhile; misuse makes them disastrous.

BABA

30. Service as duty

THE cosmos is permeated by the Divine. Hence it is the field of all actions. Karma or action

means the Life Force. Human beings are instruments of this Life Force. The human body is made

up of action. Consequently the scriptures described man as Karmajaa, (born as a result of

action). All actions performed by man with his limbs and organs are rendered possible by the

Divine. Hence man should regard all actions as sacred.

But whatever man does is motivated by ego, self-interest, and desire for the fruits thereof. To

enjoy the fruits of the actions done with expectation of reward, man is reborn. The Gita says:

"Karmaanubandheeni Manushyaloke" (Karma is the bond in this world of human beings). Man

is bound by Karma. When actions are performed as offerings to the

Divine, they get sanctified.

All actions that are natural to man should be converted by the spiritual aspirant into Karma Yoga.

The distinction between Karma and Karma Yoga should be clearly understood. Actions

performed selfishly with egoism and desire for reward are Karmas (that bind). Actions done

unselfishly, without ego and any expectation of reward, become Karma Yoga. Each one can

determine for himself whether he is a Karma Yogi or a Karma-Brashta (a wrong-doer) or a

Karmaadhikari (competent to perform karmas). Every man's life is filled with actions. But

together with activities associated with self-interest, every man should also take part in service

activities. Every man's primary aim should be to devote himself to selfless activities. Man has

been endowed with the human body for rendering service to others. This is an ancient maxim.

Through service to others, divinity can be experienced.

Joy and sorrow are inseparable companions

Society is composed of the affluent, the middle class and the poor.

Social service means service

to one's fellowmen. A wealthy man has been able to acquire riches only with the help of others.

Realising this, he has a duty to extend help to others in need. Man derives his strength from three

sources: wealth, knowledge and the physique. The power derived from these sources should be used properly for right ends.

The term vithamu (wealth) is usually applied to material riches. But it applies equally to the

wealth of knowledge and to physical strength. One having this triple strength should devote it for

the well-being of society. Joy and sorrow are like the two pots carried by a man on a pole. They

are inseparable companions. No one can tell what the future has in store for any person.

A millionaire may become a pauper and vice versa. These are familiar phenomena. They occur

in the course of nature. Whatever sacrifices or ceremonies one may perform, these vicissitudes

cannot be avoided altogether. These changes in fortune are wrought by the whirligig of Time.

Recognising this, one should ensure that one's actions are righteous and helpful to others.

Serve the Daridra Narayana

When feeding the poor, the rich people think that they are rendering service to Daridra

Narayana. Who is Daridra Narayana? People think that anyone who is without food, clothing

or shelter is a Daridra Narayana. But in rendering service to the

poor, people should feel that they are serving the **Narayana** (the Lord) who dwells in the hearts of the poor. To endow this form (of **Daridra Narayana**) to the formless Divine and serve men in this way is the means of sanctifying one's actions and redeeming one's life. God will dwell in the hearts of those who are filled with thoughts of consideration for the poor and who are eager to serve them.

Time is infinitely precious. Hence the performance of good deeds should not be put off to another day. Time waits for no one. Hence both the body and the time should be utilized for doing sacred actions.

There should be no feeling of condescension in rendering service. Regard yourself as a devoted servant ready to do any task. Service activities done in this spirit will lead to God realisation by extinguishing the ego.

There is no meaning in preaching spirituality to a starving man. Feed the hungry. Offer solace and encouragement to those in distress and despair. The educated should try to teach the illiterate and open the minds of the ignorant to wider vistas of knowledge. The educated persons may be doctors, lawyers or businessmen. Doctors should be ready to render free medical service to the poor. Lawyers should be helpful to those who are in need of legal aid but who cannot afford to pay for their services. Businessmen should be content to keep a reasonable income for their needs and utilize the surplus for charitable purposes. It is rare to find such persons. The wealthy should realise that money should be earned by righteous means and used for right purposes. True happiness can be got only from wealth acquired by fair means. Money got through exploitation of others will lead to suffering in one way or another.

Ingratitude is a grievous sin

If you desire a safe and peaceful future, you have to mould your actions properly in the present.

In this, service has a great role. Whether you perform any kind of worship or not, when you render selfless service, you will be able to experience the bliss of Divine love. Service demonstrates the unity that underlies the apparent diversity. To realise your own inherent divinity, service to the people is the best kind of **sadhana**. What is so great about living for one's own sake? Only the man who lives for others can be said to live truly.

Man is a creature of society and owes everything to society. Hence he should be grateful to it for

what all he has received from it. Gratitude is a supreme virtue. Ingratitude is a grievous sin. It will deprive a man of his God-given sight. There is no means of atonement for the ungrateful person. If you wish to safeguard your future, you have to be grateful to those who have helped you in your difficulties and needs in the present.

In the **Sathya Sai** Organization, **seva** (service) has pride of place. The **Sai samithis** were started only with service in view. Services should not be mechanical or enforced. It should be filled with love and rendered whole-heartedly. Whomsoever you may serve, regard it as service done to God.

It can be asserted as a fact that only in the **Sathya Sai** Organizations is service rendered without any feeling of egoism.

Penance of devotees at **Prashanthi Nilayam**

If today **lakhs** of people are gathered here and are putting up with various inconveniences and difficulties, it is indeed a great penance they are doing. This sense of oneness cannot be seen in any other organization. Only the **Sathya Sai** Organizations have such oneness. You see here people belonging to many countries, professing many faiths, speaking various languages, behaving like brothers and sisters and experiencing the bliss of being here. This is possible only for those belonging to the **Sathya Sai** Organizations.

Embodiments of Divine Love/You must all take a pledge to develop this feeling of love and set an example to the world. It is not right to call yourselves **sevaks** without engaging yourselves in service and rest content with your own selfish concerns. Wherever you may be, render service with all your heart. Consider that in rendering service, you are serving yourselves and not others.

That will confer on you **Atma-trupty** (self satisfaction). You must examine whether in doing service, you are deriving self-satisfaction or whether you are trying to show off. As long as there is ostentation in service, no real joy can be experienced from it. The ego will not go. And without the elimination of the ego, you cannot experience spiritual bliss.

Embodiments of the Divine **Atma**! The world situation today is dreadful and frightening.

Wherever you turn, fear confronts you. Whether you remain at home or go out into the street, whether you travel by train or walk on the road, fear haunts you. The world is enveloped in fear.

If you want to banish this fear, you have to develop firm faith in God as the sole refuge. Then

you are freed from fear. Shedding all fear, carry on your work with courage and determination, without any worry about the future, and plunge into service activities.

If you act with this faith,

you will be able to serve the nation well. It is not your intellectual ability that will serve to protect the country. If you adhere to Truth and Righteousness, they will protect both you and the country. Live up to the truth of your being. Act righteously.

Sai Service Organizations must grow in numbers and cover the entire country. Only then the country will enter on an era of prosperity Consider yourselves as the children of one God. You

are not strangers. You are not mere products of nature or of the physical elements. You are all sparks of the Divine. You must have only Divine thoughts.

Uniqueness of **Sai Seva** Organisations

Creation was the result of the Will of the Divine. Hence everything in creation should manifest

its Divine nature. If you keep this fact in mind, you will be filled only with sacred thoughts and

feelings and there will be no room for any wrong ideas. Always remembering that you are a

fragment of the Divine you have to engage yourselves in service. No Government or other

service organization has this attitude. Only **Sathya Sai** Organizations can render service

successfully in this spirit. Very soon you will experience the bliss and peace to be got from such service.

Whatever the difficulties or obstacles, you are bound to overcome them. These are incidental to

any undertaking. Do not bother about what has happened in the past. Get immersed in the tasks

of the present. Render service with a pure and selfless heart. The delight of the individual

gladdens the Divine. Equally the Divine esteems you. Do everything with the Lord's name on

your lips. Develop all that is good in you and share that goodness with one and all.

Discourse to the Fifth World Conference of **Sathya Sai Seva** Organisations at the Hill View

Stadium on 19-11-1990.

Individuals are prepared to engage themselves in various activities for the sake of their own personal comfort and for the acquisition of wealth and position and for ensuring the good of their kith and kin. But few of them are prepared to make any effort or sacrifice for the general good of the society.

BABA

31. The Devotee dear to the Lord

Proclaim with raised hands that caste and **credal** divisions should go;

Speak out repeatedly that service to the weak is Divine;

Meditation on the Lord's name will lead man to the Lord's abode

And confer immortality on him.

Declare that all men of devotion and faith are your kith and kin.

Those who teach this wisdom to the people are dearest to the Lord.

Getting rid of feelings of differences, if you live in love and harmony,

That alone will delight **Sai**.

What more can I tell you, **Oh** good people, assembled here?

Anapeksha Suchir-daksha Udaasino gathavyathah

Sarvaarambha Parithyaagi Yo madbhaktah sa me priyah

"THAT devotee of mine, who expecting nothing, is pure, dexterous, unconcerned, free from

distress and renounces all undertakings, is dear to Me." (**Bhagavan** began His discourse with this

sloka from the twelfth canto of the **Bhagavad Gita**).

The first quality figuring in this **sloka** is **Anapeksha**. This term means, "to be free from any kind

of **Apeksha** (expectation or desire)." Can a man having a body, mind and intellect be free from

desires at all? It is impossible. But such a state can be realised by an effort of will.

Preya and **sreya margas**

There are many in the world who seek sensuous pleasures from moment to moment. Most people

crave for such pleasures. This method is described in the **Gita** as

Preyo-Marga (the pleasure

seeking path). As against this, there is another path, which confers the experience of **Selfrealisation**

and which transcends the senses. This is called **Sreyo-Marga** (the superior righteous

path). This path is not easily intelligible to all. It is not also accessible to all. Consequently the

general mass do not favour this path.

In the world, there is on the one side the attraction of the **Preyo-Marga** and on the other, the

Sreyo-Marga. However, those who seek the pleasures of the senses take to the **Preyo-Marga**.

Only the **Inanis** (the spiritually wise persons), who are indifferent to the fleeting mundane

pleasures derived from the senses, and who are austere and pure-hearted, pursue the **Sreyo-**

Marga.

There is another path, which transcends the path of **preyas** (pleasure) and **sreyas** (virtue). These

two paths encompass all the possible desires of human beings.

Anapeksha goes beyond both of

them. **Anapeksha** is described as being free from desires. But this is

not wholly correct. It is

when a man gives up the feeling, in the performance of all actions, that "I am the doer" (the sense of ego), "I am the experiencer," (the sense of fulfilment of desire) that true **Anapeksha** emerges.

This means that conceit of **doership** and the sense of enjoyment of desired things should be wholly renounced. This is the true state of **Anapeksha** (desirelessness).

It is only when all actions are done as an offering to God that **Anapeksha** prevails. When such a feeling fills the heart of the devotee, the Divine confers beatitude on him. Such a devotee is dear to the Lord. If you want to earn the love of the Lord, you have to render service to anyone, anywhere, as an offering to the Lord.

Purity of heart is required for a good devotee. The second quality is **Suchi** (Purity). There should be both inner and outer purity. Bodily purity relates to the physical. It covers such cleansing acts as bathing, wearing clean clothes, eating pure food and the like. Even in studies, the books should be wholesome and elevating. But mere external cleanliness without internal purity is of no value. Everyone, from the scholar to the common man, is concerned only about external cleanliness and not about the purity of the heart within. However pure the ingredients may be, if the vessel in which they are cooked is not clean, the food will be spoiled. For a man, his heart is the vessel, and he must see that it is kept pure and untainted. For the purification of the heart, everyone must undertake selfless service.

Attachments and aversions, which pollute the mind, should be eschewed by concentrating on

Seva. It is only when the heart is pure that selfless service can be performed. Hence both bodily and mental purity are essential for a good devotee.

The third quality is **Daksha**. This means that everyone should regard his life as a form of

penance. Everyone must have a **Daksha** (firm resolution) that as long as life lasts he will dedicate himself to the service of his **fellowmen**. Thereby he will realise his oneness with all mankind.

Such a feeling of unity will lead to God-realisation. Service is the only way to get rid of

selfishness and self-**centredness**. A devotee who has resolved upon such service is dear to the Lord.

Do not be swayed by fears or threats

The fourth quality is **Udaaseenah**. This means indifference towards sorrow and joy, loss or gain,

honour or dishonour. You must be concerned only to see whether your actions are pure and selfless according to your conscience. Nothing else matters, neither the praise nor the blame of other people. When your conscience tells you that what you are doing is good, you may go ahead regardless of the opinion of others, whether they are your kinsmen, friends or others. This is the true meaning of **Udaaseena** (indifference).

You should not be swayed by fears or threats. In this context, it is advisable for **sevaks** to keep away from politics. Sometimes, out of a desire for recognition or publicity, one may be tempted to cultivate men in power. This temptation corrupts your mind. By developing the **Udaaseenatha** (spirit of indifference) in its best sense, you must seek to serve all with a feeling of love.

"Indifference" should not assume the form of arrogance or ostentatious condescension. Adhere to what is right and turn away from what is bad. That is the highest **Udaaseenatha**.

The past and the future are in the present

The next quality is **Gathavyathah** (free from worry). This means that there should be no worry

regarding what is past. A man with worries can never accomplish anything. One should not

worry about what is past or what is in the womb of the future. It is such worry that is the cause of

all of man's troubles. There is no meaning in worrying about the unknown future. Keeping the

present in view, men should engage themselves in right actions. The past and the future are in the

present. Devotees who do their duty in the present are dear to the Lord.

The sixth quality is **Sarvaarambha Parithyaagi** (renunciation of all undertakings). This means

that there should be no ostentation or showing off in any undertaking by a devotee. Unless

ostentation is given up, egoism will not go. The ego must be eliminated for purifying the heart.

No good deed can be done without purity in the heart. It is through sacred deeds that the heart is purified.

Ostentation is a demonic quality. It encourages egoism and megalomania. One should seek to

acquire a good name through selfless service alone. It should be done with humility and

sincerity. One who aspires to become a national leader must first know how to render service. He

should not seek office or position. The **Sai** organizations have been set up for rendering service

and not to establish official positions. **Seva** should be done out of a

sense of duty.

Men are born to serve, not to dominate

Seva brings out all that is great in man. It broadens the heart and widens one's vision. It fills one

with joy. It promotes unity. It proclaims the truth of the Spirit. It drives out all the evil qualities

in a man. It must be regarded as a great spiritual discipline. You are born to serve, not to

dominate. Everyone in the world is a servant and not a master. All relationships--husband and

wife, mother and child, the employer and employee are based on mutual service. The world is

progressing because of such mutual service. If the principle of service did not operate, the world would come to a halt.

Do you regard an "officer" as a superior? It is not so. Even he is a servant. It is only when man is

filled with the spirit of service that his divine nature is revealed. He then experiences the peace

that **passeth** understanding.

What is the reason for the lack of peace in the world today? It is because there is no harmony in

thought, word and deed in the lives of the people. Peace must begin in the family, in the home.

When there is understanding and harmony in the family, peace will spread to the community and

from there to the nation and the world. Hence unity is the primary need today. Unity confers joy and peace.

Transformation must begin with the individual. When the individual changes, the world will

change. This transformation has to take place in the minds of men. Right thoughts will lead to

right actions. That is why the scriptures have declared that the mind is the cause of man's

bondage or liberation.

Discourse to the Fifth World Conference of **Sathya Sai Seva** Organizations on 20-11-1990 at the

Hill View Stadium.

Temples are intended to instruct men in the art of removing the veil of attachment that lies over their heart. That is the reason why

Thyagaraja cried in the temple at **Tirupathi**, "Remove the veil within me, the veil of pride and hate." The fog of Maya melted

away before the rays of Grace and so, he could discern and describe the image of Divine Charm in the song: "**Sivudano**

Madhavudano" and drink deep the sweetness of that Form. The churning of his heart by the Divine Formula produced the spark of Jnana, and it grew into the Flame of Realisation.

BABA

32. **Seva** that sanctifies

Oh Man! When you come out of the mother's womb

You have no necklace of any kind round neck.

Neither of pearls, nor of gold, nor a string of gems;

But there is one garland round your neck with which the Creator has sent you.

It is the heavy chain of your good and bad deeds carried from all your past lives.

That unbroken chain is all that you bring into the world.

EMBODIMENTS of Divine Love !

Karma (one's deeds) is responsible for birth. Every man is a child of Karma. Born on account of

Karma, Dharma (Righteousness) becomes one of the primary goals of human life. Dharma

governs all worldly and other-worldly actions in life. Based on the rules of Dharma (conduct)

pertaining to one's caste, vocation, or **Asrama** (stage in life), people are supposed to regulate

their lives. This is regarded as Dharma. But this is not the correct meaning of the term. Dharma

in its exalted meaning is that which applies to all people, in all countries at all times.

The eternal Dharma

Dharma is that which sustains mankind. True humanness consists in observing unity of thought,

word and deed. All actions done with this triple unity are **dharmic** (righteous actions). All such

actions will be non-violent. Words spoken with such triple purity will be truth.

Dharma conceived in this way transcends the barriers of space, time and circumstance. Hence it

is called **Sanathana** Dharma--the eternal verities.

There are in the world various rules of conduct which are related to conditions governing time

and space. Such rules are liable to change from time to time and country to country, according to

changing situations. But if **Sanathana** Dharma is changed, humanity will cease to be human. Just

as burning charcoal, if it loses its heat, becomes mere charcoal, and a piece of jaggery, if it loses

its sweetness, becomes a lump of clay, likewise man remains truly human only as long as he

adheres to the eternal Dharma (which is represented by purity in thought, word and deed--

Trikarana Suddhi). Without this basic quality, man is only human in form and not his true nature.

Human life is a precious jewel which is being bartered away for the flimsy tinsel of sensuous

pleasures and this happens because of pollution of the mind. The mind is prone to afflictions

from four sources. One is through **bhrama** (delusions) which make the mind see objects

differently from what they really are. Because of this, man forgets his inherent divinity and gets

immersed in the transient and the impermanent. Ignoring the In-dwelling Spirit, he gets attached to the perishable body. This delusion results in the state called **Pramaadam** (perilous or critical condition). The entire personality is affected by the delusion. The result is the next stage, called **Karanapatanam**, the weakening of the sense organs. The mind by itself has no power of perception. It has to perceive everything through the **indriyas** (sense organs) such as the eyes, the ears, **etc.** The mind acts on the basis of the impressions received through the sense organs. When the senses are weakened and the impressions received through them are misleading and unreliable, the mind is also affected. The mind goes astray by association with wrong impressions. That is why in the spiritual field, the efficacy of association with good people is emphasized. Envy is the most sinful vice. The fourth affliction to which the mind is prone is **Vipralipsa** (envy). This is an evil quality. The envious man cannot suffer others being prosperous or happy. He has a carping spirit. He always wishes ill for others. Envy converts a man into a veritable monster. This is a most sinful vice. It is because the mind is prone to these four kinds of afflictions that Vedanta recommends special disciplines for the mind to get rid of polluting influences and evil tendencies. How is the mind to be purified? Through service to society with dedication and identification with everyone. You have to cultivate this feeling of **Ekaatmabhaava** (oneness with all). By engaging yourselves in service, you develop this sense of oneness. In this context, the supreme importance of love should be recognised. Love is your true nature. But modern man, in his preoccupation with the world of external phenomena, is failing to discover his own true nature. Of what avail is all the knowledge about the physical world if a man does not know what he really is? Love is the basis for this self-discovery. Love is the means and love is the proof. **Buddhi** is superior to **Medhas**. Self-enquiry calls for **sraddha** (earnestness) and understanding of **Rita** (the principle of cosmic order governing the universe). **Rita** transcends the categories of time and space. It is the eternal verity represented by **Trikaranna Suddhi** (unity of thought, word and deed). The **Buddhi** (intelligence) is the instrument for making the enquiry into the Real. **Buddhi** is superior to intellectual talent. The ancients accorded a higher place to **Buddhi**

because it confers the power of discrimination between right and wrong, between the permanent and the passing. Modern man attaches higher value to intellectual ability. The falsity of this view was demonstrated centuries ago in a debate between **Adi Sankara** and **Mandana Misra**. In that debate **Sankara** conclusively proved that **Buddhi** (the power of discrimination) was superior to **medhas** (intellectual ability.) Few are qualified to declare the distinction between Spirit and matter and to determine the nature of Divinity and the truth about the phenomenal world. The reason is that all people in the world suffer from delusions of different kinds. Consequently they suffer from various fears and hallucinations and have no peace of mind. The only way to get rid of these delusions and fears is to practise love and realise the divinity that is present in all beings. Once this spiritual unity of all beings is recognised, the relevance of this truth for every sphere of life--the physical, the social, the political, the economic, the ethical and the spiritual will become clear. The scientists, in their exploration of the nature of matter, have discovered the existence of various subatomic particles like electrons, protons and neutrons. The divine energy that is present in all these particles is one and the same. Once the divine energy is understood, there will be no need to pursue other explorations. If, for instance, you understood that sugar is the basic constituent of different kinds of sweets, there will be no need to examine each of them. Help to the needy is the highest virtue. Multiplicity is a characteristic of **Prakriti** (Nature). The Cosmos is a projection of the Divine. It is called **Jagat**--that in which things arise and disappear, come and go. Nothing seems permanent. But the spiritually realised person will recognize the permanent that subsumes the changing entity. Such a realisation can come only when a person is pure in thought, word and deed. Purity must express itself in loving service. Help to the needy has been described as **punya** (the highest virtue). Harming others has been condemned as a sin. **Sai** devotees must engage themselves in acts of service, which will sanctify their lives. The exemplary man is the one who causes no pain to others, who feels no pain himself and who leads a life of service to others. Hoping that, with the name of God on your lips and with your hands engaged in service, you will

dedicate your lives to help others and realise the bliss of the Spirit, I shower My benedictions on all of you!

Discourse to the Fifth World Conference of Sathya Sai Seva Organizations on 21-11-1990, at the Hill View Stadium.

Education sans wisdom, mere wisdom bereft of discrimination, action without discretion, erudition lacking sagacity, power not justified by credentials, statements not based on truth, music wanting in melody, adoration not sustained by devotion, a person devoid of common sense and character, a student not endowed with humility and a discourse that fails to inspire--these serve no useful purpose.

BABA

33. Towards a value based education

STUDENTS! Embodiments of Love! Teachers and Patrons of Education!

Education lends beauty to man. Education is man's most precious wealth. It confers happiness and renown on man. It is the teacher of teachers. When a man travels abroad, education stands by him like a kinsman. Education is adored by rulers, not wealth. One without education is an animal.

Degrees alone do not signify education. Education that is confined to the physical sciences is a travesty of true education. Together with knowledge of the natural sciences, one has to acquire humility, discipline and a good character. Everyone should recognize this sacred character of education.

The student of today is concerned with acquiring wealth, strength and position, but not good qualities. Education is meant to enable one to acquire what are good qualities. Every student should take note of this. Education is not intended merely to stuff the brain with information. It has to transform the heart and make it pure. This sacred truth has been forgotten.

Educational institutions should be sacred

Formidable problems have cropped up in educational institutions today. Educational institutions, which should serve to promote wholesome and progressive tendencies among the citizens, are going in the wrong way. The discipline that should prevail in them has deteriorated. The sacred feelings that should inspire educational establishments have disappeared. Reverence and respect are not to be seen. Money has been elevated to the primary place. This means that in institutions in which Saraswathi, the Goddess of Knowledge, should reign supreme, Lakshmi, the Goddess

of Wealth, has been installed. Knowledge that should be acquired by the heart is being garnered by money.

This is a great threat to society. It is only when a student is filled with sacred thoughts that he will be able to serve society properly and make himself a better human being. The country will prosper only when those occupying the seats of power understand these problems properly.

President Sri Venkataraman, in his Convocation address, explained in clear terms the

implications of the five values of Sathya, Dharma, Santhi, Prema and Ahimsa. These five terms are like the five life-breaths for a man. Not only that. They are also the Panchabhutas (five basic elements). Without these values, humanness will be destroyed. All other accomplishments are

worthless without these values. For the mansion of Sanathana Dharma, these values are the walls supporting the edifice.

Nine gem-like qualities to be cultivated

The student today has to cultivate in this Kali age nine gem-like qualities--the spirit of sacrifice, humility, the spirit of selfless service to society, friendliness, discipline, adherence to truth, nonviolence and faith in God. The boys and girls who have these qualities alone will be the nation's treasure of virtue and ensure its future.

Dear Students! Without these sacred qualities, all education is valueless. Does literacy or degree constitute education? Without wisdom and virtue can one be termed an educated person? True education is that which fosters the sense of oneness, draws out one's divine qualities and promotes the blossoming of human personality. The eternal verities are being given the go-by.

Man is getting alienated from Nature. Good practices are giving place to bad habits. Education is reaching its nadir.

Man should be prepared to make any amount of effort in the pursuit of knowledge. Education

today is concerned with worldly comforts, but it should seek to promote, in addition to worldly knowledge, concern for spiritual development. Education has two important characteristics. One is exposition of facts relating to any subject. The other is the unfoldment of the individual's personality. The first is concerned with matter. The second is with energy. Education is a combination of the two. It is a combination of worldly and spiritual knowledge. Education cannot be confined to stuffing the head. It has to melt the heart, refine

it and turn it Godwards. It is not enough to make a man of the student. He has to be transformed into an ideal human being.

He must be made compassionate. Every effort should be made to utilise education for the purpose of divinising man.

The four hallmarks of a true student

Man should stand out as a seeker of truth. The student should practise the truths he has learnt and use them for the good of the society. Citizens may be interested in students' problems, but students should not get involved in the citizens' politics. Students should aspire to promote the nation's well-being, its security and happiness. Selflessness, absence of egoism, unostentatiousness and true love should be the hallmarks of a true student. A student's life should radiate light all around. Vidya means light. It is to make this illumination available to the world that students should pursue education. Students should desire to enjoy the bliss derived from Vidya (education) and not the pleasures of Vishaya (worldly objects). Students should aim at being masters of their senses and not their servants.

A man may be a great Vedantin (philosopher). He may explore many things. He may expound new theories. But he should really, try to find out what he has accomplished as a human being.

Without the cultivation of human values, all explorations and speculations are of no use.

Today the educational system, not only in India but in all countries, has taken the wrong turn. No single person is responsible for this situation. Parents have failed to bring up their children properly. The nation's leaders do not set them a good example. Even teachers have failed in their responsibilities. When we have exemplary parents, exemplary leaders and ideal teachers, students will be ideal students. Students, who are selfless, pure-hearted and innocent by nature, are being dragged into politics, their minds are getting fill with bitterness and hatred and their hearts are getting polluted. Students in no circumstance should get into politics. After completing your studies, if you take up a job or start a business, you may take to politics. In entering politics you must do so to serve the nation and promote its welfare and integrity.

Quality and not quantity should be increased

Students today lack the capacity to discriminate between right and wrong. The authorities feel that education is progressing in the country. There are more

educational institutions and more students seem to be receiving education. But no one seems to bother whether they are really getting educated at all. Mere increase in the number of educational institutions is not enough. We must look at the quality of education. Standards have to be raised. There are many reasons for deterioration in educational standards.

Only when education is treated as an autonomous and independent undertaking can the problem of standards be properly dealt with. Educational policies are changed with every change in the Education Ministry at the Centre or in the States. Frequent changes in educational policy are responsible for the fall in educational standards. Changes in the Ministry or the personnel at the top should not affect the core of education. It is essential to separate education and place it under the control of experienced and dedicated educationists. Without this basic change, whatever may be done to increase educational institutions is a waste of money.

What is the progress that has been achieved in education? Crores are being spent on education.

What is the return for all this expenditure? There is a general decline in character and students have no respect for teachers; gratitude is at a discount. This is the "progress" that is witnessed today.

How can the nation progress? Everything depends on the young students of today. Education is not confined to school or college. It is a process that goes on all through one's life. Students!

Develop pure thoughts and see that you do not cause any difficulties to your fellow-students.

Strive to please your parents. Gratitude is the foremost quality in a student. Show your gratitude to your parents to whom you owe everything in your life.

Students should serve the Motherland first

Students! Human life is very precious and in it the days of youth are even more precious. Every student must cultivate humility and reverence. He must understand the state of the country. You must love the Motherland. Today there is a craze among students, whether they are engineers or doctors, to apply for jobs abroad as soon as they get their degrees. Serve your Motherland first.

Earn honour and respect here. Take a pledge to serve your Motherland. Some people imagine that they can pursue their higher studies abroad. But what happens is that after going there, they forget even their parents. What is the use of such ungrateful persons going abroad? The students

alone are not to blame for this. The Government is also responsible. The Government should realise that our students are being spoilt by being sent abroad and should restrict the number of passports issued to them. Are there not facilities for higher studies within India? Is there not enough science and technology here? The students claim that they are acquiring special knowledge. But all that they learn is pride and ostentation. **Sri Rama** declared: The mother and the Motherland are greater than Heaven itself." You must love your mother, whether she is beautiful or otherwise. Realise the greatness of **Bharat** Students! Realise the greatness of **Bharat**. There is no need to disparage other countries. Only be prepared to sacrifice everything for your Motherland. Students today have no patriotic feelings. They only love themselves (their bodies). **Deha** (the body) and **Desa** (the country) are intimately related to each other. Recognize the unity of the two. Realise at the outset the greatness of **Bharatiya** culture. It is an ideal to the world. It confers **Atma-anandam** (spiritual bliss). Without recognizing this, all your education is worth nothing. You are acquiring book knowledge, but are not putting into practice what you have learnt. It is most essential to practise unity in thought, word and deed--which is the mark of all great people. Recognising the all-embracing character of **Bharatiya** culture--which covers every aspect of life from the spiritual to the physical--you have to live up to its message. Develop the spirit of love in your hearts. Students! Wherever you may go, remember your Institute and behave in a manner befitting its alumni. That is the gratitude you can show to the Institute. We do not ask from you anything. Our only desire is that you should become ideal students. Only then Will your studies here be justified and you will be making your lives worthwhile. Eschew selfishness. Only the spirit of sacrifice can confer immortality. Help ever, hurt never. Stern discipline is needed at every stage There is something wrong with our system of examinations and promotions. An examinee is "passed" if he gets 30 percent marks in a subject. This is improper. If a man is entrusted with a hundred tasks and if he fails in 70 of them, is he to be recognised as having performed well? A few mistakes may be excused, but if one commits 70 mistakes does he deserve to be passed?

This is wrong. Even with regard to the 30 percent pass marks there appear to be various manipulations. All kinds of "grace marks" are given. Why, then, should the student study at all? It is because of such practices that educational institutions have lost all credibility. What can you make of students who "pass" in this manner? What kind of national leaders will they be? Hence it is essential to reform the examination system and raise educational standards and performance. There should be no room for compromises and relaxations in the educational fields. Education is called **Sikshana**. This term means that there should be stern discipline at every stage. Students should be properly corrected and encouraged to study well. A teacher is one who teaches what is good and wholesome for the students. A real student is one who respects the teacher. In days of yore, the most pure and sacred relations existed between preceptors and pupils. Today, the talk is all about freedom. But freedom should be within limits. The end of wisdom is freedom. The end of culture is perfection. The end of education is character. The end of knowledge is Love. Freedom today has degenerated into disrespect and irreverence with the result that students are getting conceited. Dear students! I wish that you should go out into the world as ideal students and serve the nation well. Securing degrees is not enough. You have to make your knowledge available to others. This is the purpose of education. Remember God, love the nation and experience bliss. This should be your aim. The President of India, **Sri Venkataraman**, addressed you today and spoke about the sages and saints of India. You must pay heed to the words of elders and try to live up to them to the extent you can. Eschew all differences of caste, creed and nationality and cultivate oneness of spirit. All are one be alike to everyone. Realise the divinity within you and recognize that it is in one and all. Discourse at Hill View Stadium on 22-11-1990. 34. Restore the glory of **Bharat** EMBODIMENTS of the Divine **Atma**! From the most ancient times **Bharatiyas** considered Truth as God, loved it, fostered it and protected it and thereby achieved divinity. **Bharatiyas** were devoted to Truth, wedded to Dharma (Righteousness) and esteemed morality in society as the foremost duty. Today because people have forgotten Truth and

Righteousness they are unable to solve national problems or end communal differences. We have the Bay of Bengal in the east and the Arabian Sea in the west and both merge in the Indian Ocean. Likewise, **Bharat** exemplifies the combination of worldly prosperity and spiritual progress. **Bharat** is the country, where the unity of the Jiva (the individual Spirit) and the **Brahmam** (the Cosmic Spirit) was established.

When we refer to **Bharat**, the term is not related to any particular individual, country or circumstance. Although many different derivative meanings have been given to the term by different authorities, these are only their individual interpretations. According to some **Puranas**, the name **Bharat** was given to this country because it was ruled by a King called **Jada Bharatha**.

Another explanation is that the name is derived from that **Bharatha**, son of **Dushyanta** and **Sakuntala**, who ruled over the country. Some others may explain that the name is attributed to India because **Sri Rama**'s brother, **Bharatha**, enthroned the sacred sandals of **Rama** and administered the country.

However, when did the term "**Bharatha**" originate? That name must have existed before **Jada Bharatha** was given that name, and prior to the naming of **Dushyanta**'s son and **Rama**'s brother. It is obvious that the name **Bharat** existed from times immemorial. "**Bharat**" denotes entire human family.

The Goddess **Saraswathi** is described as **Saraswathi**, **Bhagavathi** and **Bharathi**. **Saraswathi** means the **Vaakdevata** (Goddess of Speech). Hence every man born with the gift of speech is a **Bharata**.

The name is not associated with any particular individual or country. The term **Bharat** is applicable to the entire human family. "**Bha**" refers to the Principle represented by Divine Knowledge. "Self-knowledge" is "**Bha**." "**Bharatas**" are those who take delight in **Selfknowledge**.

Hence everyone who shines by his own self luminous power is a **Bharata**.

The word is also derived from a root which means that a **Bharatiya** is one who is skilled in warfare (**Sangraamam**). What does **Sangraamam** mean? It means conquest of the opposing forces confronting him by his divine spiritual power. "**Balam** **Bharam** **Bhavathi** **Bibhartheh**" are the words used in **Nirukta**. **Balam** refers to **Brahmabalam** (the **Atmic** strength), **Thejobalam** (the strength of inner light), **Sastrabalam** (the strength derived from

knowledge of the scriptures).

Bharata is one who has these triple kinds of strength. The **Sruti (Veda)** defines **bala** (strength) as **yajna**. It follows that **Bharatiya** is one who has acquired strength by the performance of **yajnas** (sacrifices). Hence **Bharatiya** is one who acquired divine strength by **Atmabalam** (the power of the Spirit). So, whoever one may be, whatever one's country, he has to acquire this strength of the Spirit.

Bharat is a land of plenty. **Bharat** (India) is a naturally well-endowed country. It is the primary source of all morality, spirituality and worldly wisdom. It is **Annapoorna** (a land of plenty). To regard such a sacred land as a poor country is a mental aberration. We are not a destitute nation. It is a richly endowed country. If this had not been a wealthy country, why did the **Mughals**, the Europeans and others invade this country? Though we have been well endowed, we have not been able to safeguard our riches. What is the reason? It is because the people have lacked unity.

Freedom has been won, but unity has not been achieved. It is because there is no unity, **Bharat** is subject to all kinds of calamities. **Ghazni Mohammed** invaded the **Punjab** and took away from the country 700 **maunds** of gold as plunder. In **Nagarakota** there was a hall thirty yards by fifteen yards entirely built of gold. The entire hall was taken away by the invaders.

Inspite of being born in such a land of wealth, it is a pity that people do not take pride in their country. Wherever you turn, you see only **swartham** (rampant selfishness). Embodiments of Divine Love! Eschew selfishness. Promote unity. Enjoy the bliss of harmony.

It is high time you realised what a sacred country **Bharat** is. In this holy land, nothing is lacking.

"What cannot be found in **Bharat** cannot be found elsewhere" is an ancient saying. **Inspite** of these multifarious endowments, this country is being regarded as poor and backward. This is born of delusion. Only when we free ourselves from this delusion, we can experience **Atmic** bliss. We can experience Brahman only when we can get rid of **bhrama** (delusion).

When everything is available within **Bharat**, why go **abegging** to other countries? Everything has originated from **Bharat**. Hence, having taken birth in **Bharat**, strive to promote the glory of **Bharat**. Every devotee should take a pledge to protect and promote

the greatness of **Bharat**. Like an elephant that does not know its own strength, **Bharatiyas** are unaware of their power. Despite their myriad capacities, they are behaving as **weaklings** like an elephant before its mahout. You have to get rid of this weakness. Be aware of the uniqueness of **Bharat**. **Bharat** has produced many great sages and saints who have taught profound truths. It is a land of heroes who fought for the freedom of the country. It has been the leader in the knowledge of various arts and sciences, in music and literature. It is most unfortunate that many born in this sacred land are unaware of its unique greatness. Love of the mother is a nectarine quality. What a pity that love of the Motherland should be absent! You must love the Motherland. Resolve to dedicate your lives to the service of the motherland. Unity is the primary requisite. People celebrate the birthdays of our great ones, but few care to follow their teachings. There is nothing great about celebrating birthdays. Every effort must be made to understand their teachings and act **upto** them. Develop the quality of love. Fill your entire life with love. This was the prayer which the **gopikas** addressed to Krishna in the former **yuga**. A life without love is utterly barren. Man is the embodiment of love. Love has to be directed towards what is true. Such love is man's life-breath. Fill your hearts with the heritage of **Bharat**. Embodiments of the Divine **Atma**! Esteeming love as the essence of divinity, you have to engage yourselves in loving service to society. You have to restore the glory of **Bharat**. **Bharat** has been in the past the preceptor for all nations. All other people are coming to acquire peace and enlightenment. In this situation, it is a great misfortune that **Bharatiyas** themselves are not conscious of their greatness. **Bharatiya** history reflects the achievements of **Bharat** in the realms of the physical, the mental, the spiritual and all other aspects of life. We have to fill our hearts with this heritage. Today we are dedicating our lives to material and worldly comforts. Of what avail are all these appurtenances? We have to realise the **Atmic** principle which is the source of enduring bliss. All the knowledge that is acquired, all the positions one may get are of no use if there is no love in the heart. The acquisition of good qualities is more essential than the pursuit of knowledge. The magnet of Divine love

Why is it that so many **lakhs** of people have gathered here today? There must be some compelling reason for it. You must be seeking something which you have not found in your native place. There would be no need for you to incur all this expenditure if you could find what you wanted in your own place. Here there is Divine Love. It is this powerful magnet of Divine Love which has been attracting all the iron filings in the form of human beings. Not a single invitation was sent to anyone. No one was asked to come. What has drawn all people here is the power of Divine Love, the bonds uniting hearts. At the root of all this is purity. Where there is purity, there love grows. When purity and love come together, there is **Ananda** (bliss). Whatever work we do, whatever sacrifices we perform, they are not of much use in the absence of love. In yoga practice, some types of breath control are adopted. The **Kundalini** yoga is also practised. All this is a form of business. In the breathing exercises, inhalation is described as **Purakam**, exhalation as **Rechakam** and holding the breath as **Kumbhakam**. These do not constitute the means to achieve yogic power. To breathe in all that is good is **Purakam**. To give up all that is bad is **Rechakam**. To retain in the heart what is good is **Kumbhakam**. Everyone is qualified to practise this kind of yoga. This divine type of yoga should be practised by every human being. This is the primary goal of every **Bharatiya**. This **Puttaparthi** is a small hamlet. How has this village attained this eminent state? Each one can find the answer for himself. This should not be considered as a yoga or a great piece of good fortune or a lucky accident. It is due to the power of thought. Every sacred thought has the power to find fulfilment. This is why Vedanta declared: "**Yadbhaavam tadbhavati**" (As one thinks, that he becomes). Hence, every man should develop good thoughts. Thereby he gets entitled to the right of fruits. Adjusting to difficulties is a form of penance. Embodiments of Divine Love! Although in this **Prashanthi Nilayam** adequate facilities and conveniences are not available, and many of you who are used to various amenities have gathered here, you have submitted yourselves to a kind of yoga by which you have adjusted yourselves to all the inconveniences. You should regard this experience as **sadhana** (spiritual exercise). Enjoying all comforts cannot constitute **sadhana**. It is

through difficulties that you experience happiness. Happiness cannot be realised without going through trouble. Such difficulties must be regarded as a form of penance. Easy life cannot become a penance. The fact that so many lakhs of people have gathered here, putting up with many difficulties and inconvenience, is striking testimony to their sense of unity. Human effort is needed for achieving anything. In the improvement of accommodation and various amenities at Prashaanthi Nilayam over the past twenty years, what has been accomplished is the work of Joga Rao. As a member of the Central Trust for twenty years, he has laboured hard day and night ceaselessly to bring about these improvements in Prashaanthi Nilayam. He is a Karma Yogi. He takes delight in work. Moreover, what he has been doing tirelessly night and day during the past twelve months is known only to Me and none else. He is not Col. Joga Rao. They call him Colonel logi, but he is indeed a Karma Yogi. For the past one month he has not had a moment's sleep. He is 82 years old. It is because even at this age he has laboured to provide as many amenities as possible, the devotees have been able to overcome their difficulties. To mark their appreciation of Joga Rao's services, the members of the Central Trust decided to honour him suitably. I do not regard Joga Rao as an outsider. But duty demands that a certain thing should be done. In honouring Joga Rao the Central Trust is discharging a duty. (Bhagavan then put a kadiyams in gold round the wrists of Col. Joga Rao. The entire gathering cheered as Col. Joga Rao came to receive the kadiyams from the Divine hands. Bhagavan told Col. Joga Rao sotto voce that he should carry on the good work with the same energy). There should be many more karma jivis and karma yogis like Joga Rao in Bharat in the coming years. Everyone should become a karma yogi. That Karma gets transformed into Dharma. That Karma will sanctify human life. Bharat is not a poor country. It is the duty of everyone to cultivate faith in the Divine, get immersed in Karmayoga and divinise his life. No Bharatiya should forget the sacredness of Bharat. Bharat is not at all a poor country. It is because this fact is not realised that the country is riddled with strife and disorder. Failing to distinguish between what is transient and what is

permanent, people are ruining their lives in the pursuit of fleeting pleasures. For the sake of trivial and momentary benefits, people are sacrificing what is of lasting value. At the time of attaining freedom, only 13 percent of the population was considered backward. This percentage has gone on increasing over the years and today it is 80 percent! In five or six years, it may become cent percent! This is not proper at all. Bharat is not made up of backward classes. For the sake of some petty concessions such classifications are being made. Foreign countries are regarding Bharat as a poverty-stricken country. Embodiments of Divine Love! Remember Bharat is a land of plenty. No country is so well endowed with resources as Bharat. Why, then, should we call ourselves a poor nation? Nor is that all. In the fields of education and medicine, we have to develop the spirit of sacrifice. Make education available free for all. You all know how many students lost their lives (by self-immolation) a month ago. What is the reason? It was a protest against the system of reservation on a communal basis. We must seek to promote a system which will make education available freely to all. Education must be for the sake of learning. When that happens, these problems will not arise among students. Here we have today the President of India, the Chief Minister and the Governor of Andhra Pradesh and other eminent persons. In the sphere of education, if we do not create new classifications like 'backward' and 'forward' and establish a system of free education for all, without distinctions of rich or poor, the nation will make striking progress. We are wasting crores of rupees. If we ensure the right kind of future for our children, the nation will benefit immensely. Every spiritual organization should also provide free education. It is well known that the Tirupati Devasthanam has plenty of funds. Why should not the authorities there offer free education? How many crores are being wasted? It is because education is not free, not one of the students in the Devasthanam educational institutions cares to visit the temple. How can devotion grow? In the name of the Lord free education and medical relief should be provided. The aim of 100-crore hospital project. With this object in view, we decided yesterday to establish a big hospital here. Many persons

appealed to me to set up the hospital in an urban centre. There are many medical institutions run as a business in several cities. When any educational or medical institution is established, the sole aim is to make a business of it. There are few who are ready to set up such institutions to provide free facilities for the poor. Therefore, from the start we decided to set up a hundred-crore hospital near **Prashaanthi Nilayam** itself. Even as higher education is free here, "Higher medicine" also will be free. People spend some **lakhs** to get heart surgery done in the **U.S.** What is the plight of the poor? Who looks after them? If they go to the cities, they will not get even coloured water (mixtures). Recognising this fact, we have launched this big hospital project. Whether it is heart bypass operation, or a kidney transplant, or a lung operation or brain surgery, everything will be done free. This has been decided upon from the very starting of the project. The hospital will be opened on November 22, 1991. No one can understand **Sai Sankalpa** (workings of the mind). Thought and action are simultaneous like the light and sound that come out when a gun is fired. Hence it is not easy for everyone to understand **Sai's** resolve. The **Sathya Sai** saga Embodiments of Divine Love! Do not regard what I am going to say as an exaggeration. There is not a trace of self-interest in Me. Whatever I do is only for the sake of others. I do not regard you as others. All of you are My own people. Such an all-encompassing feeling cannot be found anywhere in the world. Have you seen anywhere else an organization which has grown so stupendously in fifty years? In the case of earlier **avatars**, their fame grew only long after their passing. In the case of the present avatar, in His own life-time, a university, a big hospital, an aerodrome and many other things have been established for the benefit of the villagers and many more will follow in the years ahead. Many persons have doubts as to how all these are being accomplished. The advent (of this avatar) took place 64 years ago. All these years, this hand has not been stretched at any time to seek anything from anyone. I have not asked anyone. I will never ask anyone and there will never be an occasion for it. How then are these things happening? For any good work, there is no impediment in **Bharat**. When you want to do any good work wholeheartedly, money flows

in torrents. The narrow-minded who undertake any work will never be satisfied. They cannot understand the actions of those who are large-hearted and broad-minded. Embodiments of Divine Love! I do not expect anything from you. Only, develop love within you. Regard all mankind with fraternal feelings. Recognize all as the children of God. Bear no ill-will or hatred towards anyone. Do not hurt anyone's feelings. Only such a large-hearted attitude will confer on you limitless bliss. If you are celebrating Swami's birthday, this is all that I desire from you. Have unity among yourselves. Strive to revive and promote the glory of **Bharat**. "I am always filled with infinite joy" As I was coming here, some people greeted Me with the words: Happy birthday! Happy birthday!" I am always happy. I need no "Happy" greetings. Convey your greetings of "Happy birthday" to those who are not happy. I am filled with infinite joy. I have never had any worry at any time or place. What is the reason? All things are transient like passing clouds. Why worry about them? We should not be elated or depressed by births or deaths. We came naked into the world. When we leave, we cannot leave our address with "our" kith and kin. How can they be "our kinsfolk?" All these are worldly phenomena. As long as we live, we should spend our lives in harmony and fellow-feeling. All our difficulties can be overcome by contemplation on God. Forgetting God and immersing yourself in worldly concerns, what do you achieve? Have firm faith in God. Don't give room for differences of caste, creed and nationality. All names and forms belong to the Divine. All that you see is a manifestation of the Cosmic Form of the Lord. With firm faith in the Divine, chanting the Lord's name, redeem your lives. Discourse at Hill View Stadium on 23-11-1990. 35. Share in **Bhagavan's** love EMBODIMENTS of Divine Love! **Prema** (Love) transcends the three **gunas** (**Satwa**, **Rajas** and **Tamas**). It is boundless. It flows continually like an eternal light. The sages called it **Atma**. This divine flame of love shines in every heart. **Atma** and **Hridaya** (heart) are synonymous with Divinity. For this love, there is no distinction of 'mine' and 'thine'. It is totally free from **selfinterest**. Love is like the mariner's compass, which always points to the north. At any time, any place or in any circumstance love points only towards God. Hence, everyone

should try to understand how the Love principle works. Love can be compared only with love. **Prema** (love) and **Anuraga** (affection) are one and the same. But affection, when it is directed towards worldly objects, gets tainted. Because of this pollution, joy and sorrow ensue. Man becomes a prey to desires and disappointments. However when Love is directed towards God, it becomes pure, selfless, enduring and divine. Love is sweeter than nectar. Nectar is described by the scriptures as extremely sweet. But nectar nowhere approaches the sweetness of love. As against love, nectar appears insipid. The uniqueness of such love is beyond the comprehension of ordinary people. Such love arises only when you churn the ocean of bliss. Hence, all our actions should be based on Love. But in this mundane world, love assumes external forms. When pure gold is given to the goldsmith for making a jewel, he mixes copper and other metals with it and thereby its value is reduced. Likewise, because pure love is mixed with worldly attachments, it gets tainted. But when such tainted love is directed towards **seva** (service) it gets purified. Failing to understand pure love, man is leading a miserable existence. A man who is neck-deep in water would still be able to speak. But the man who is wholly submerged cannot speak. Likewise a man immersed in pure love cannot find words for his experience. It is those who are above the surface that attempt to describe it. How, then, is this divinity to be described? There is a basic means for this. Some persons have a direct vision of the Divine. Some others **inspite** of all their **sadhana** are not able to get such an experience. What is the reason? There are different kinds of **japamala** (rosaries). One is a **Rudraksha Japamala**. Another is a string of lotus seeds. There are coral **japamalas**. No one can see the string which runs through all the different beads. Only in a rosary made of transparent **sphatika** (crystal) beads can the thread be seen. In the same way, in the hearts of all the persons **Brahmasutra** (the subtle thread of Divinity) is present. But only in a heart filled with pure love can Divinity be perceived. It is thus not easy to recognize the Divine. **Kabir** asked: "How is it possible to perceive you, **Oh** Krishna, when you are all-pervading and are present in the minutest particle and in the mightiest object in the cosmos?" Hence, everyone should have the conviction that wherever he may render

service and whomsoever he may serve, he is rendering service to God because God is omnipresent. Such service alone is true **sadhana**. Love and serve all to enjoy Divine bliss **Kabir** declared: **Oh Rama!** I am not qualified to perform sacrifices or penances. I can attempt to realise you only through love. Please enable me to attain you through love." Therefore, through love, you must seek to serve all and enjoy Divine bliss. When you embark on service in this spirit, the whole world becomes one single home. From the earliest times, **Bharat** has held forth this path of service. This is not intended for **Bharatiyas** alone. Once the **Moghul** emperor **Babar** wrote a letter to his son, **Humayun**, when he ascended the throne. "**Bharat** is a country noted for its adoration of God. It is a magnanimous nation which gave asylum to people of all faiths. **Bharatiya** culture is a wonderful one. It has been nourished and cherished by **Bharatiyas** from times immemorial. No other faith has such an all-encompassing outlook. It is your great fortune that you are becoming the ruler of such a nation. You must be grateful all your life to God for conferring such a blessing on you. You should not impose any restrictions on the religious practices of the **Bharatiyas**. Do not go against **Bharatiya** culture. Do your duty (as a ruler). When you want to take any vital decision consult all the great scholars of **Bharat**. If you do not follow this path, you will come to ruin." Such was the warning of **Babar**. **Babar** wrote that **Bharatiya** culture was based on equal respect for all religions. He also said that service, sacrifice, Dharma and love are the vital limbs of this culture. The Spirit of service should come first. In the sacred culture of **Bharat**, the spirit of service occupies a primary place. But, alas, because true **sevaks** have become rare in the country, the nation is a prey to all kinds of troubles. The nation needs more **sevaks**. People should realise that service is the passport to leadership. Hence, in the service organizations, no distinction of high or low should be permitted and all should be invited to take part in service. In fact, human birth is intended for service. Whatever other accomplishments one may have, they are not equal to the joy to be derived from rendering selfless service. Hanuman, who was powerful, courageous and great in so many ways, was content to describe himself as a servant of **Rama** when he was asked in **Lanka** who he was. You may realise

from his example what a great thing it is to be a servant of God. The Lord of all the worlds, Sri Krishna, was willing to serve as the charioteer of Arjuna. The attitude of service has always been dear to the Lord.

All Sai sevaks should at the outset cultivate the feeling that they are all sparks of the Divine.

Only then will they be able to render service wholeheartedly. They should also realise that no purpose will be served by worshipping God without purity of heart. This Love has also to be practised in different forms of yoga and spiritual exercises like

Pranayama and Hamsa Gayatri. Exercises like Pranayama are related to the body. All such

physical exercises will not lead to realisation of the Divine. The exercises will have to be done

with the mind. When the body and the mind are associated in sacred service, that becomes true

yoga. Through seva, the mind gets purified. The body gets sanctified. Without pure mind, the

body is utterly useless. The natural state of the mind is purity. It is polluted by contacts with the world. When it is purified through love, it regains its natural state.

Love witnessed in Prashanthi Nilayam

Acquire love through love. Only through love can unity in diversity be experienced. This kind of

unity through love can be witnessed only in Prasanthi Nilayam and nowhere else. There are a

myriad pairs of eyes here. There may be larger gatherings elsewhere, but the eyes of the crowds

there are directed in different directions. But here the eyes of everyone, young and old, men,

women and children, are all turned towards only one direction. Look at anyone's face. The eyes

are turned only towards Swami. What is the reason? Only love.

At this Conference, many inconveniences have been experienced. But all efforts at keeping the

entire area clean and maintaining order and security have been made out of love. Many tasks

have been performed successfully only through love. It is love that confers peace on the heart.

When one's heart is filled with peace, the whole atmosphere is filled with peace. You have been

witnesses to what happened yesterday. The entire sky was covered with dark clouds. At 7-30

a.m., a heavy downpour seemed imminent. But instead of a downpour, the clouds "airconditioned"

the atmosphere and left. When you have good thoughts and feelings, nature

responds in the same manner.

There is an example in the Ramayana. When Rama embarked on the search for Sita, the

monkeys, the rocks and many other elements in Nature came to his help. As Sai is the very

embodiment of Love, the entire Nature co-operated and helped.

There was no hindrance to any

of the activities. Nor was that all. All elements were indeed helpful.

Even this morning, would it

have been possible for so many to gather early in the morning but for the cool weather? In the

carrying out of sacred tasks in the service of the Divine, the Vedic prayer has indicated the spirit

in which they should be done. "Let us live in amity. Let us move together. In harmony and

understanding let us live together. Let us promote unity and friendliness." If only we have unity,

how much joy can we experience! Unity is strength. To develop unity, you must have the

consciousness of spiritual oneness.

There is nothing good or bad in service

Today our Conference has come to a close. When you go forth from here, you must carry with

you wherever you go, the sacred ideas you have gathered here.

Moreover, you must interest your

friends and relations in these ideas and draw them into service

activities. Do not entertain any

fear or embarrassment regarding your participation in service activities. Be firmly convinced that

what you are doing is something sacred. In service, there is nothing good or bad. Whatever

requires to be done to serve anyone, at any time, in any form, you should do without hesitation.

There are in the Sathya Sai Organization lakhs of such sevaks. And it is because of that we have

been able to have this prodigious Conference. There are any number of preachers in the world.

There are equally numerous scholars. But there are few who practise what they preach and make

others do likewise. Here alone there is a power that simultaneously preaches and practises.

Whatever I say, I practise. I speak only on what I am doing. The students present here know this

well. Love, love, love. I love all and I ask all to love. My greatest wealth is love. People speak

about My powers and My miracles, but My Love is My greatest miracle. All should share in this

love. Only then there will be oneness.

All of you should take a vow continually to develop the Seva Organizations. Let all join in the

activities. Treat all as the children of one God. Whomsoever you may serve, consider you are

serving God. Then you will experience the Divine. You are bound to

have that experience soon.

Never give up the organization. Regard it as the breath of your life.

This is real penance. Having
 this firm resolve, become exemplary leaders. This is My sole desire.
 Swami's love will
 accompany you everywhere.
 Valedictory discourse to the Fifth World Conference of Sai
 Organization at Hill View Stadium
 on 24-11-1990.
 36. Love: Sacrifice :Unity
 EMBODIMENTS of Divine Love! There is a Creator for this marvellous
 and beautiful cosmos,
 consisting of moving and unmoving objects. He is Omniscient,
 Omnipotent and Omnipresent.
 He has been worshipped as God by many names and in many forms
 by various people.
 Adored by Muslims as Allah,
 As Jehovah by Christians,
 As the Lotus-eyed Lord by Vaishnavites,
 As Sambhu by Saivites,
 The One who confers health and wealth,
 Revere Him as the one Supreme Omni-Self
 Unity, fellow-feeling and devotion are essential for every human
 being. To promote these sacred
 qualities in mankind, some great souls sought to establish different
 religions. Religion is not a
 restrictive concept. Religion is intended to develop the human
 personality and indicate the basic
 guide-lines for right living. Religion brings out the humanness in man
 and enables him to live in
 harmony with his fellow-men. It provides the link between the
 individual and the Divine. It
 demonstrates the unity that underlies the diversity in the world.
 Love, Sacrifice, Service and Righteousness are the four limbs of
 Religion. Religion brings out
 the divine and sublime feelings in man and makes him serve society It
 evokes all that is great,
 blissful and good in men and demonstrates the unity of mankind.
 It is supremely unfortunate that Religion, which has such high and
 sacred objectives, is construed
 and practised in a narrow way and propagated as a narrow creed.
 Religion is like an undercurrent that sustains the whole of humanity.
 The founders of religions,
 with a view to spreading the subtle secrets of religious faith, laid
 down certain rules of conduct
 and conveyed their message to the people.
 What the religions teach
 Buddhism declared that Truth and Non-violence are the basic
 requisites', for getting rid of
 delusions and achieving purity in life.
 Christianity proclaimed that all are children of God and should have
 fraternal feelings towards
 each other. Jesus declared: "All are one, be alike to everyone."
 According to Islam, all are members of one family in spiritual terms. It

regarded prayer as the
 best means of ensuring peace and security in society.
 Emperor Manu declared: "Thyajeth deham Kulasyaartho: Kulam
janapadaschaartho" (One must
 be prepared to sacrifice his body for his community and his
 community for the sake of the
 nation). Manu's Dharmasastra laid down that the welfare of society
 is most important.
 The Upanishads declared: "Sahasraakshas-sahasrapaad" (The
 Divine has a myriad eyes and a
 myriad feet). All eyes are God's; all feet are His; all hands are His. This
 was the message of the
 Upanishads. In this manner, the Upanishads emphasized the oneness
 of humanity.
 For man, it is the collective concept that is fundamental and not
 individualism. No one can live
 in this world all by himself. He has to cultivate the sense of
 community if he wishes to live in
 peace and happiness.
"Sahanaa vavathu; sahanau bhunakthu; sahaviryam
karavaavahai" (Let us live together; let us
 struggle together; let us grow together in joy and harmony). This was
 the teaching of the Vedas.
 The greatness of unity and purity
 It is evident that in this way all religions propagated unity for
 promoting the well-being of
 society. The welfare of the world is bound up with the well-being of
 society. Self-Realisation
 and Self-knowledge can be got only through social involvement.
 Unfortunately, society today is
 riddled with strife, chaos and conflict.
 All religions preached the greatness of spiritual purity. All religions
 called upon people to adhere
 to the path of Truth. They also taught that good qualities are essential
 for man. Thus, when the
 essence of all religions is one and the same, when all the scriptures
 proclaim the same truth,
 when the goal of all human efforts is one, where is the basis for any
 differences? The paths are
 varied, but the destination is one and the same.
 It is a sign of man's degradation that in spite of these truths, he
 indulges in conflicts and
 agitations on account of religious differences. When there is a
 downpour, the water that comes
 down is pure. The rain falls on mountains, plains, rivers, the sea and
 so on. According to the
 region through which the rain water passes, its name and form
 undergo changes. Because of
 these variations, it should not be thought that the water itself is
 different.
 Based on the teachings of the founders of different faiths, having
 regard to the requirements of

the time and circumstance of particular countries, and keeping in view the specific needs of the people concerned, certain rules and regulations were laid down. On this account, one faith should not be considered superior and another inferior. Man's primary duty is to bear in mind these sacred truths and practise them in his life. Truth, beauty and goodness Truth is a fundamental principle. All religions have declared that no one should break his plighted word. That man should honour his pledges, that he should regard his words as his lifebreath, that keeping his promises is the greatest treasure--this was the primary teaching of the great Law-giver, Emperor Manu (author of the Dharmasastra). Plato was the foremost among the disciples of Socrates. Aristotle was a disciple of Plato. Alexander was a pupil of Aristotle. Plato commended a system of polity based on morality, righteousness, mutual forbearance as conducive to the well-being of society. He attached the greatest importance to Truth, Beauty and Goodness as the basic virtues. In the Vedas these three qualities have been described as Sathyam, Sivam, Sundaram. Thus, though different words are used, their essential purport is the same. Spiritual discipline consists in recognizing the unity underlying the apparent diversity and realising divinity. Love should not be confined to human beings Bharatiya culture has always upheld the supremacy of faith in God. Bharatiya culture was based on the view that there is nothing in the world which is not permeated by the Divine. From a stone to a diamond, from a blade of grass to a blooming lotus, from an ant to an elephant, everything was regarded as a manifestation of the Divine. Bharatiya culture upheld the view that love should not be confined to human beings, but should be extended to all beings and objects in creation. Ignoramuses who have not understood this great truth speak disparagingly of Bharatiyas as people who worship stones, trees, serpents and the like. In the eyes of Bharatiyas, every object is a creation of God. "Sarvam khalu idam Brahma" (All this is Brahma), "Sarvam Vishnumayam Jagat" (The cosmos is permeated by Vishnu)--these Vedantic declarations proclaim the same truth. You cannot find in any other country a universal, all-embracing sacred declaration of this kind. This contains the broad concept of social justice. You cannot see in any other country such a sacred view.

Although all religions have preached this truth of oneness and samathvam (equality), selfish persons, for their own ends, have interpreted them in narrow terms and promoted strife and discord between different people. One who is merely well-versed in the scriptures cannot be called a Pandita (a person with knowledge and wisdom). Even a master of the Vedas, sastras and puranas cannot be esteemed a Pandita. Scholarship alone does not make a man a pandita. Mastery of language does not confer this title. "Pandithaah samadarsinah" (Pandits are those who see all with an equal eye), says the Gita. Only the person who has this vision of equality can be esteemed a pandita. Hence, we should look upon all religions with Samadrishti (equal respect). No religion should be criticised or reviled. One should imbibe the sweet essence in all religions. The essence of all religions is the principle of Oneness, the principle of Love. When you cultivate this principle of love, there is no room for hatred. Conflicts are caused due to selfishness. Today religion is regarded as the cause for all the conflict, violence and bitterness in the world. But, matham (religion) is not the cause. Mathulu (Selfish minds) are responsible for all the conflict. Are there not conflicts in countries with only one religion? People in Iran and Iraq profess the same Islamic faith. What is the reason for the conflict between them? What is the reason for conflicts between countries which profess Christianity? In Bharat, all are Bharatiyas. But why is there discord amongst them? When we examine this question deeply, we find that religions are not the real reason for these conflicts. Only selfish minds are the cause. Wearing the garb of religion, these selfish persons are inciting conflicts among the people. Embodiments of Divine Love! If you desire to secure genuine peace in the world, you should not have any antipathy towards religion. You must hold neethi (morality) as superior to your jaathi (community). You must cherish good feelings as more important than religious beliefs. Mamatha (mutual regard), samatha (equalmindedness) and kshamatha (forbearance) are basic qualities necessary for every human being. Only the person with these three qualities can be regarded as a true man. It is essential that everyone should cultivate these three sacred qualities. Try to live harmoniously

How did differences arise within each religion? After the passing of the founders of these

religions, the followers violated the teachings of the founders and quarrelled among themselves

on account of their selfish interests. With the passage of time, **schisms** developed in each religion

and separate sects were formed. This is the result of individual, selfish motives and not the fault of the original founders.

People must first of all get rid of self-interest and self-**centredness**.

They must develop love,

forbearance and compassion. They must try to live harmoniously.

Only then can we claim to be

lovers of peace in the nation and of the well-being of the world.

Service should be the guiding

principle. There should be no room for any kind of differences in

rendering service. When you

wish to serve society, you must be prepared to sacrifice your individual and communal interests.

Such sacrifice alone will sublimate one's life. The **Veda** has

emphatically declared that

immortality can be attained only through **thyaga** (sacrifice) and not by any other means.

Christmas in **Prashanthi Nilayam**

To propagate this message of equal mindedness, the army of **Sai** devotees must prepare

themselves. Today, in **Prashanthi Nilayam** members belonging to a variety of faiths have come

together. They speak different languages. They belong to diverse traditions. But all of them have

a single belief, a single ideal--that is Love.

The Christmas festival is celebrated in many countries with a lot of fanfare, merriment and

riotous festivities. You should note one thing. Nowhere in the world is Christmas celebrated in

the manner in which it is done in **Prashanthi Nilayam**. People belonging to different countries,

different faiths and different cultures, coming together to adore God and celebrating this festival

in such a holy atmosphere cannot be found anywhere else. This should spread to all countries.

Christmas is celebrated in America, Germany, Italy and other countries. But in what manner? By

sumptuous eating, drinking and dancing and wasting time. Here also you indulge in drink. But

what is it you are drinking? You are drinking Pure Divine Love. It is this Love that you must

offer to the world.

Don't entertain religious difference of any kind. Put into practice the message you receive here

and share the bliss of your experience with others. Preaching to others is not enough.

Everyone should develop devotion and dedication. Life without devotion is worthless. If one

does not show his gratitude to the Creator, of what avail is his life? Should you not show some

gratitude to the Lord who has provided such infinite benefits through Nature and the elements?

Gratitude should be the life-breath of a man.

The founders of religions experienced these truths and propagated them as ideals for mankind.

You must wholeheartedly live up to these teachings. Mere reading of the Bible or reciting the

Quran, repeating the **Bhagavad Gita** or chanting the **Granth Saheb** is not meritorious. The basic

teachings in each of these texts have to be put into practice in daily life.

Discharging your debt is a pious obligation

Socrates used to gather young men around him and expound to them how to enquire into what is

transient and what is permanent. He told them that only those who have devotion and dedication

are entitled to wield power. A ruler should adhere to truth and show his gratitude to God. Puffed

up with ego, he should not forget the Almighty. Those who did not relish Socrates's teachings,

brought charges against him. When he was sentenced to death, he chose to die by drinking the

cup of hemlock from the hands of his disciples. Before his death, he told his disciples that no one

should die leaving an undischarged debt behind him. He told a disciple that he owed a cock to a

friend and asked him to discharge that obligation.

Prophet **Mohammed**, likewise, told his disciples before his passing that the money he owed to a

camel driver should be paid before his end came. The discharging of one's debts is regarded as a

pious obligation for every **Bharatiya**. **Harischandra** sacrificed everything for the sake of

honouring his plighted word.

It will be seen that all religions have emphasised the greatness of truth, sacrifice and unity. Learn

to live in love and harmony with all the members of your society. This is the basic teaching of

Christianity and Islam. Guru **Nanak** favoured community prayers in preference to individual

prayer in isolation. When all people join in unison to pray to God, their prayers will melt the

heart of God. In a large gathering there must be at least one who prays with a pure heart. That

prayer will reach God. Hence, devotees should take part in community **bhajans**. They should

participate in community service and involve themselves in the life of the community. This is the

noblest path.
 Cultivate love. Love is the form of the Divine and God can be realised only through love. Of all the myriad names given to God, the one which is most to be cherished is Sat-Chit-**Ananda** (Being-Awareness-Bliss). Sat represents Truth. Chit represents Jnana (wisdom). Where Sat and Chit are present, **Ananda** (Bliss) is bound to be present. As God is Truth, He has to be realised through Truth. As God is Jnana, He has to be realised through Jnana **Marga** (the path of Knowledge). As He is **Ananda** (Bliss), He has to be realised through bliss. Follow the path of Love and achieve the goal of Unity. Banish all differences. This is the supreme message for you today.
 Do not give room for religious differences
 Embodiments of Divine Love! Wherever you may be, in whatever country, do not give room for religious differences. Do not give up religion. Get rid of differences based on religion. Adhere to your faith and your traditions. When differences between religions are given up, love will develop in you. When love grows, you can have a direct vision of God. Without love, verbal prayers are of no avail. Realise that the love that is present in everyone is common to all. It is love that has brought you all together. It is the cord of love that has bound all of you. It is the unifier, the **motivator** and the bringer of joy to all. Therefore, develop love.

Christmas message at **Poornachandra** Auditorium on 25-12-1990.
 The Sun is teaching us that when one is oneself, there will be no exhaustion or elation, no disgust or pride. The task of **Surya** is not something imposed from outside and taken up under compulsion. That is why it is performed systematically and smoothly. He is also exhorting mankind to use the time that He creates and allots, fully and fruitfully; not merely for living comfortably and safely, but for living a moral and elevating life, worthy of the destiny that is man's. Now you can realise why the **Gita** was first taught by the Lord to the Sun. He is the great Karma yogi, the great **Nishkaama** Karma Yogi.

BABA

1. Time is God
 All things happen according to the dictates of Time;
 Both good and bad depend on Time;
 Prosperity and poverty likewise depend on Time;
 Time is the determinant of all things,
 There is none who is not subject to Time
 In this entire world; that's the Truth.
 EMBODIMENTS of the Divine **Atma**! Time is the embodiment of God.
 Hence Time is called

Samvatsara (year). The sages have described God as **Kaalaroopaaya** (the embodiment of Time).

All things in the Cosmos, moving and unmoving, are permeated by God. Hence, God is characterised as **Kaalagarbha** (the One who holds Time in the womb). Sages have also described Him as **Dheerothama** (Supreme among the valiant). The term **Dheera** should not be understood as meaning one who is a great intellectual or highly intelligent person. **Dheera** is the appellation given by the **Veda** to a man who turns his **Dhee** (intelligence) towards God.

The word **Kaalam** (Time) is derived from **Kaa+alam**. This means that God, embodiment of

Time, is the One who rewards people according to their deserts. God does not submit to worldly offerings, worldly authority or worldly power. He responds only to spiritual aspirations.

Realise the true goal of your life
 In the world, we are continually experiencing the same round of days and nights. You perform the same ablutions and indulge in the same process of filling the stomach. Thus you go on from year to year. But what efforts are you making to lead a purposeful and ennobling life? You are going through the same mill of experiences again and again, doing the same things again and again. If you go on in this way, what is the worth of your life? What is the goal of life? What is its primary purpose? Few care to enquire into this basic question.

Hence what we have to examine is how we can lead an ideal, bliss-filled, spiritually-oriented life which will serve as an example to others. People are engaged in **sadhana**. But when the outcome of these exercises is examined, it is found to be without meaning. All these exercises are purely designed to provide some sort of mental satisfaction and nothing more.

In my view, neither **Sadhana** (spiritual endeavour) nor **Sadhyam** (fulfilment) exists independently and apart from each other. **Sadhana** and **Sadhyam** are one and the same. It is a trick of the mind to make **Sadhana** as the means to **Sadhyam** (the Goal). True **Sadhana** consists in giving up the **anaatma bhava** (the idea that one is not the Spirit but the physical body). To turn the vision from the physical to the spiritual constitutes real **Sadhana**. Today, we have knowledge of many sorts in the world. All these categories of knowledge do not constitute what is regarded as Jnana in Vedantic **parlane**. **Atma** Jnana (knowledge of the Spirit) alone is true knowledge. Ordinary knowledge may be knowledge of

material objects, sensory knowledge, or any other kind of knowledge acquired by investigation. But none of these can be **Atma** Jnana. In the highest sense **Atma** (the Spirit) and Jnana (Knowledge) are not two different things. They are one and the same. That is why the Vedas declared: **Sathyam, Jnanam, Anantham** Brahma (**Brahmam** is Truth, Wisdom and Infinite). Truth, Wisdom, Infinity and **Brahmam** are all different names for the **Paramatma** (Omni-Self). They are synonymous. They are not different from each other. Jnana and Bhakti lead to the same goal. What is Jnana? The awareness of **Swaswaroopa** (one's real nature) is true knowledge. Devotion is the means to achieve oneness with this knowledge (when Self-knowledge becomes one with the Self). Jnana implies freedom from all thoughts. The Jnana-**Marga** (the path of Knowledge) calls for the control of thoughts by appropriate efforts. Whether one takes to the Jnana-**Marga** (the path of Knowledge) or the Bhakti **Marga** (the path of Devotion), the resulting illumination is the same. For instance, the light of the sun is reflected by the moon. The light from the sun is warm and effulgent. When the same light is radiated by the moon, it is cool and soothing. It is the same light that is present in the sun and the moon. The principle that illumines both the sun and the moon is the Spirit (**Atma-tatwa**). The sun's light has been compared to Jnana and the moon's light to Bhakti. Jnana is effulgent, while Bhakti (Devotion) is blissful. Thus Bhakti and Jnana are the beginning and the end of the same process. God accepts all that comes from a pure heart. In the phenomenal world, we recognise three entities--**Kartha**, Karma and **Kriya** (the doer, the act of doing and the goal of the action). This is characteristic of devotion. The **Sadhaka** (spiritual aspirant) is the **Kartha** (doer). The **Sadhana** (spiritual exercise) is the Karma (what he does). Getting the vision of the Divine is the **Kriya** (goal). The same process is described as Jnana (knowledge), **Jneya** (that which is to be known) and **Jnatha** (the knower). In the highest sense all these are one. They appear in three different forms at different stages. People are carried away by what they imagine are their spiritual experiences in their **sadhana**. But what they should really seek is **Anaatma, bhaava** (the giving up of the attachment to the non-spiritual). You should

not rely on the power and pelf of the world. God accepts only what comes from a pure heart. He does not yield to any mundane offerings. There is a historical illustration for this. How Shiva accepted **Parvathi** as **Ardha**. Both in the **Vishnupurana** and the **Sivapurana**, **Parvathi** is described as the most beautiful goddess. Conscious of her own exceptional charms, **Parvathi** desired to win **Siva** as her spouse. But all her efforts proved fruitless. Learning a lesson from this experience and shedding her ego, she embarked on a severe penance. Facing the **rigours** of heat and cold, wind and rain, she allowed her body to waste away by her penance. Her mind was solely concentrated on **Siva**. Seeing that she had completely got rid of her ego, **Siva** agreed to accept **Parvathi** as **Ardhaangini** (one half of Himself). What is the inner meaning of this episode? Nature is symbolic of **Parvathi**. It is exceptionally beautiful. Feeling proud about its charms, it seeks to attract everybody. As it succeeds in its attractions, its ego grows. Man, who is a child of Nature, also develops the ego and leads a life filled with egoism. The ego gets puffed up on the basis of knowledge, physical strength, power and position, handsome looks and such other accomplishments. Even the pride of scholarship takes one away from God. Persons filled with such conceit can never realise God. Only those free from self-conceit can be God-realised souls. **Valmiki, Nanda, Kuchela, Sabari, Vidura**, and Hanuman are examples of devotees who realised God, but who could boast of no great lineage, wealth or scholarship. Their supreme quality was freedom from ego. Hanuman, for instance, was content to describe himself as a servant of **Rama**, despite his great prowess and knowledge. All the accomplishments and acquisitions in this world are transient and impermanent; lured by them, men get inflated and ultimately court ruin. Hence, giving up the notions of one's own **doership**, man must regard God alone as the doer. He is the giver, He is the recipient and He is also the object that is given. Time is the very form of God. Birth and death are encompassed by Time. Everyone, therefore, should regard Time as Divine and utilise it for performing sacred actions. You should not waste a single moment. Time wasted is life wasted. The fruits of your actions are determined by Time. All your experiences are the results of your

actions, whether it is happiness or sorrow, affluence or poverty. Hence, good and bad depend on what you do. As are your actions, so are the fruits thereof. The way you utilise your time determines the outcome. God is the origin for all Yugas. Hence, this new year, which is a form of the Divine, should be put to right use. You have heard about the four aeons called Krita Yuga, Treta Yuga, Dwapara Yuga and Kali Yuga. These are not distinct from each other. The divisions are based on experiences. Whether it be Krita yuga or Kali Yuga, it has no separate form. According to the conduct of the people at the time, the name is given for the Yuga. Even during Krita Yuga there were people filled with attachments and aversions. There are even in Kali Yuga people wedded to truth and leading virtuous and peaceful lives. For all Yugas, God is the origin. Hence one of the names bestowed on God is Yugadi (One from whom the Yuga begins). The Yugadi festival is celebrated for this reason. Everything is a manifestation of the Divine. Not realising this, man becomes elated when he gets something and feels depressed when he loses something. You should develop the state of equanimity which leaves you unaffected by gain or loss. The story of white and black. Once a King summoned an assembly to find out who is the most intelligent person. He posed a question before the gathering: "What is the whitest thing in the world? What is the blackest?" There were varied replies from the intellectuals in the assembly. One said, it is milk, another said it is cotton, yet another said it is the sky, and so on. There was one great devotee in that gathering. When questioned by the King, he said, "I am not a learned or intelligent person. Whatever little intelligence I possess is gift from God. All the intelligence that every person has, comes from God. There are some who misuse that intelligence and others who make good use of it." Then, after offering a prayer to God, he declared: "The day is whiter than all things, the night is blacker than all other things. This is what is evident in this world. Day is white, night is black. All our lives are passed through this procession of days and nights, of white and black. Who is the one who has overcome this cycle of days and nights? Only God. The combination of white and black is described as one day. The one who has conquered

this cycle is God. The difference between dinamu (day) and daivamu (God) is that for God there is neither day nor night while they exist for the world." He concluded: "Only God can give men the grace by which they can transcend day and night." All the scholars present in the assembly felt outraged by the impudence of an unlettered man coming forth to give an answer to the King's question. Arrogance of other types can be subdued, but the arrogance of Pandits (scholars) cannot be easily put down. This is the basic malady of scholars. They study any number of books and are steeped in bookish knowledge. But they do not practise even a fraction of what they know, with the result that only their ego gets inflated. The scholars approached the King and said: "You should not take this illiterate man at his word. He must be asked to furnish the proof for his statement. In the world today, proof is required for anything in any field." The King thereupon asked the devotee to provide the proof for his statement. The latter asked for one day's interval to furnish the proof. He also stipulated that during that period, no one should question or oppose anything he did or restrain his movements in any way. The King granted him his two requests and announced that no one should interfere with the movement or actions of the devotee in the palace or elsewhere. The next day, the King was resting in the palace after lunch. The devotee filled a cup with milk and placed it at the threshold of the King's bed-chamber. He then brought a suckling infant near the door and went on beating it, thereby making it cry so loud that the King's nap was disturbed. The King got up in a rage and came out of the door to ascertain who had the temerity to disturb his siesta. As he stepped out, he knocked down the cup of milk. He could not see the milk-cup. The devotee told the King: "Because the day is brighter and whiter than the milk, you could not see the milk. Oh King, if milk is the whitest object, how is it you could not see it? The whiteness of the milk is less than that of the day. Daylight is whiter than milk. You have to accept this fact." The devotee added: "The stars are present in the sky during day time also. But they cannot be seen because of the powerful light of the day. When night descends, the stars become visible." Divine is the embodiment of knowledge. The whiteness of day represents Jnana (the higher knowledge). The

darkness of night represents

Ajnana (ignorance). Divinity transcends both knowledge and ignorance. Forgetting the Divine, people are immersed in the experience of the things of the world. The Divine can be experienced only through the Divine.

God is described as "Sat-Chit-**Ananda**." Sat is truth. Chit is **Paripurna** Jnana (supreme knowledge). When Sat and Chit come together, there is **Ananda**, Divine Bliss. If you separate Truth and Knowledge, you cannot experience Bliss. Truth may be compared to sugar Chit

(Jnana) may be compared to water. As long as sugar remains sugar and water as water, you don't experience anything special. But when the two are brought together you have a syrup, an enjoyable **paanakam** (sweet drink). Likewise, only when Sat and Chit come together **Ananda**

(bliss) is experienced. Sat (Truth) can be attained only through Truth. Chit (Knowledge) can only be acquired through knowledge. Bliss can be experienced only through bliss. The Divine as the embodiment of knowledge can only be realised through Jnana (the path of Knowledge). What is Jnana, the Supreme Knowledge or Wisdom? It

is to know your own true self. That is true knowledge. Self-knowledge is Self-realisation.

Constant contemplation on the Self is the means of experiencing the direct vision of God. What

is the Self?. That is the **Atma**. When you refer to the "I", that is the Self. Who is this "I"? Is it the body? Or is it the mind? Or the **Buddhi** (intellect)? Or the **Atma** (Indwelling spirit)? When you

enquire into this question, you realise that the **Atma** alone is "I".

Wherefrom has the **Atma** come? The word **Nara** (man) means **Atma**. It is the **Atma** that

permeates the sky and everything else. Hence, the sky and other basic elements were called

naaraas (**Naaramulu**, in Telugu). The one who is the source of these elements is described as

Narayana. The man who is constituted by the five elements is Divine (**Narayana**). **Atma** means

that which is filled with bliss. You cannot secure this bliss from the things of the world. All the pleasures you experience are fleeting.

The three states of consciousness

You can experience bliss only when you have overcome the processes of the mind. When is this

possible? It is in the **Sushupti** (deep-sleep) state. **Sushupti** is described as the **Kaaranaswaroopa**

(causal form). **Jagrata** (the waking state) is the bodily form. **Swapna** (the dream state) is the

sookshma (subtle) form. **Sushupti** (deep-sleep state) is the causal form. When the reasons for action and the actual actions are forgotten, the causal body alone exists. These states of

consciousness have to be grasped only through enquiry. If you want to control the mind, you

have to engage yourself in good deeds. As you go on doing good deeds, you develop good

thoughts and feelings. As you think, so you become. When you have good thoughts, you acquire

true understanding of the real. The reflections may change, but the object itself does not change.

As for instance, the sun's reflections in a moving stream, or a still lake, or a muddy pond may

vary, but the sun itself remains the same. Your body is like a vessel. Your mind is the fluid in it.

The **Atma** that is reflected in it is an image. The image is clear, unsteady or muddy according to

the state of the mind. Most people cannot easily understand these spiritual truths.

God is moving and also unmoving

Vedanta, for instance, has declared: "**Acharam chameva cha**" (The One who is non-moving is

also moving). This means that He is both unmoving and the moving object. How is one who is

non-moving to be described as moving? And how is one who is moving to be described as

unmoving? There is an apparent contradiction in this statement: God is unmoving; He is also

moving." The Vedanta has given a beautiful explanation for this. In the dream state, we

experience ourselves in all kinds of movements. But the body that is seen in the dream as moving

is in fact lying motionless on the bed. The physical body is motionless. The body in the dream is

moving. Both the bodies are one and the same. In one state of consciousness it is still and in another it moving.

Vedanta declares that in the physical state, there is movement but in the **Brahmic** (spiritual) state,

there is steadiness. Hence, the purpose of **Dhyana** (meditation) is to achieve the **Brahmic** state of

steadiness. Vedanta has revealed many such profound truths.

For instance, when a person is asked, what is his dwelling place, he may give a particular address

in a particular area. But according to Vedanta, the true dwelling place of every one is God.

Likewise, people may describe themselves in terms of their caste or community. But all these are

only worldly attributes, useful for worldly purposes. All the physical distinctions are not

fundamental. The basic reality is the **Atma** in everyone. The Vedas

have described all as
 "children of Immortality." People talk about the spirit, but behave in a manner that belies their belief. There should be unity in thought, word and deed. To achieve this triple Unity, one has to understand the truth about the Atma (Spirit). Engage yourselves in godly actions. This Atma is Time and Time is God. Therefore, you should not waste time. Fill your time with good actions. There is no greater sadhana than this. Sanctify the time given to you by good thoughts and good actions. For this, you need to cultivate the company of the good, which will in due course lead you to liberation. Fill your mind with thoughts of God. Engage yourself in godly actions. This is true sadhana. People claim to spend hours in meditation. But of what use is it if there is no concentration of mind? It is better if you engage yourself in your regular duties or render social service or participate in bhajans. By these means try to bring the mind under control. Also, such work will be transformed into worship. Dedicate all your thoughts and actions to God. "Sarva Karma Bhagavatprityartham" (All actions are done to please God). Then your acts get purified. If you want to experience God, you have to do it through your duties and actions. This is not so easy. You have been listening to Me for many years. You take down notes and listen to tape records. Has there been the slightest change in you? Such is your life. Only when some change takes place in you, that alone is the fruit of your sadhana. You go on spending your days and nights in the same routine, but are you making any efforts to sublimate your life? Endeavour to lead an ideal life. In the absence of any change for the better in your daily conduct, all your socalled sadhana (spiritual practices) will be futile. God resides in the temple of human body. Jnana is God. Jnana is Atma. Prakriti (Nature) is Ineyam (the thing to be known). Man is a combination of Jnana (God) and Ineyam (Nature). The Bhagavad Gita says that the Kshetra (the field, namely the body) and the Kshetrajna (the knower of the field, namely the Atma) together constitute the human personality. Similarly, the scriptures refer to the human body as the temple and the indwelling Spirit as the God installed in that temple. Even a mere intellectual understanding of this fact will make us happy. But we shall be much more happy when we put

this understanding into practice in our daily lives. However, it is a pity that we content ourselves with pious resolutions in such matters, without a strong determination to put them into actual practice. Here is a story relevant in this connection. Once upon a time all the deer in a forest met together in a conference. They arrived at a consensus that they were superior to the dogs in several respects; they could run faster and jump higher than dogs; they ate satwic food unlike the dogs which ate Rajasik food. Therefore they passed an unanimous resolution amidst loud cheers that thereafter they should never be afraid of the dogs. They had hardly finished passing the resolution when they heard the loud barking of a dog in the forest. They lost no time in running away for their lives; their resolution was gone with the wind; not a single deer remained at the site of the conference. Similar is the fate of the conferences and resolutions made by the so-called sadhakas (spiritual aspirants). Have your hands in society and heads in forest. Without the courage of firm conviction and strong determination, no purpose is served by routine sadhanas undertaken by aspirants who oscillate from moment to moment like the pendulum of a clock. On the contrary, a person who never swerves from his determination even under trying circumstances, is called a Dheera (a hero) and such a person wins the grace of the Lord. We should try to seek fulfilment in our day-to-day life by basing our mundane activities on spiritual values. As I have been telling you off and on, you must have your hands in the society and head in the forest. That is to say, whatever be the activities with which you are preoccupied in society, you must be steadfast in holding on to the spiritual ideal. This alone is the true sadhana which will bestow lasting peace on you. Whatever may be the change in the various Pratibimba (reflections) there will be no change whatsoever in the Bimba (Original). Remember that you are that changeless original--the Atma. All your sadhanas should be directed towards establishing yourself in this firm conviction and unwavering faith, culminating in your life's fulfilment. Bhajan and Japa are one and the same. All your sense organs should be sanctified offering all the actions performed through them as dedication to God. This is true Bhajan. "Bha" means that which is Bhavyam (sacred or holy). What is Bhavyam? The Atma Tatwa (principle of Atma) which is

Divyam (Self-effulgent). The

letter "**Ja**" in the word **Bhajan** connotes **Japa** (chanting the Lord's Name). Thus **Bhajan** and **Japa** are one and the same.

There is a **Japa** (which means constant remembrance of God) that goes on incessantly and automatically within you in the breathing process, whatever be the work in which you are engaged. And that is So ham. This is the real **Sadhana**, because it goes on without any conscious effort on your part, in the same manner as the process of breathing, beating of your heart and circulation of blood within you, which take place without any effort by you. These are all natural processes which go on without any volition on your part. In contrast to this there are some activities which also become involuntary or automatic but because of prolonged practice.

For example, the fingers of one who is in the habit of taking snuff, will unconsciously be moving towards his nose. Similarly, because of habit, some people will be engaged unconsciously in **Japa**, with their minds wandering somewhere. This is not real **Japa**. That alone is real **Japa**

which goes on in the super-conscious (but not unconscious) state of mind. Do not entertain any doubt about your ability to reach that stage. You can surely attain that state beyond the shadow of doubt, provided you have a strong determination. Unfortunately, you do not evince such a firm determination and tenacity of purpose in respect of spiritual matters, as you do for the sake of mundane things. Man is prepared to put forth any amount of effort to undertake a journey of millions of miles into outer space but he hardly ever endeavours to go even an inch into his own inner Self. What is the use of all your intelligence and all your worldly acquisitions when they cannot give you **Atma Santhi** (the **untrammelled** peace of the **Atma**). God alone can confer such enduring peace on man.

Therefore, **O** Embodiments of Divine love! Recognise that the **Samvatsara** (new year) connotes God who bears several appellations relating to Time. Sanctify the new year by engaging yourselves in pure, selfless and ennobling activities. As far as possible, avoid causing harm or pain to others. As you sow, so you reap. Whenever you feel disturbed by a sense of anger, envy, pride, jealousy and the like, be alert and resort to the contemplation of the Lord.

New Year message to a vast gathering of devotees in **Prashanthi**

Mandir on 1-1-1991.

2. God as friend

Do not brag about your learning,

Nor proclaim your affluence;

Don't lose your head over your wealth,

Nor boast about your progeny;

Do not proclaim you are a donor,

Nor feel elated because you are Swami's **sevak**;

Do not exult over your valour,

Or over your accomplishments;

When you win the approbation of a few

The Lotus-eyed Lord will bless you.

His feet are everywhere;

His eyes and Heads are everywhere;

With His ears in all directions,

Encompassing everything, stands the Lord.

DEAR Students and teachers! Embodiments of Divine Love! The Lord pervades everything in the

cosmos with His myriad feet, hands, eyes, faces and ears. But man, not recognising the fact,

imagines he is the doer and indulges in all kinds of speculation, thinking that no one knows about

them. The Lord sees everything. No one can conceal anything from Him. He dwells inside and

outside every living thing. Hence nothing can be hidden from Him. God dwells in all beings in

one and the same form. Although living beings may vary from each other, God is One and

indivisible. The sun shines over the water in the lake, in a well, in a vessel, in a river or over the

ocean. Although the sun is one, he is reflected in different ways. The containers are varied, but

God is one' and the same in all beings. **Anthike Sath** (The Divine is the nearest). There is nothing

in the world nearer to one than the Divine.

God is very much nearer to you than your mother

And dearer to you than your father.

You cannot afford to forget such a God.

Bear this good counsel in mind.

How God reveals Himself

However, men in their ignorance ask the question: "If God is omnipresent and all-pervasive, why

is He not visible to us?" When the sun is shining, clouds which have been caused by the sun's

heat hide the rays of the sun. When the sun is not visible because of the clouds, can you say that

there is no sun? Likewise, the clouds of doubts and delusion, which arise in man owing to his

conceit and ignorance, hide the Divine from him. When a strong wind blows, the clouds are

dispelled and the sun is visible. Similarly, when the winds of love and faith blow, the clouds of

doubt and egoism are scattered and God reveals Himself.
 Thus, though God is omnipresent, man's lack of faith and his self-conceit prevent him from seeing God. To get rid of this disbelief and egoism, certain spiritual disciplines have to be observed.
 Three stages in a man's life
 In this context, three concepts have to be understood: **Jnanam**, **Jneyam** and **Jnanagamyam** (knowledge, that which is to be known, and the fruit of knowledge). These have been expounded under different names in Vedantic parlance. The primary requisite in the quest for Jnana is **Aasakthi** (intense yearning). The second requisite is the undertaking of spiritual exercises. Thereby one achieves the fitness for acquiring the knowledge. In terms of the career of a student, these three stages may be described as follows: **Vidhyarthi** (student), **Adhikari** (holder of an office) and Pensioner (superannuation). As a student, one has to pursue his studies diligently and acquire knowledge. Then, as an official, he has to use that knowledge in the most effective manner. This is **Udyogalakshanam** (the mark of an efficient officer).
 When one discharges one's duties properly, observes the prescribed rules, engages himself in selfless activities, does his work with discipline and devotion and, on reaching superannuation, retires on a pension, he is bound to experience peace and happiness. In the spiritual field, the acquisition of intense interest represents the stage of **studentship**. But interest alone is not enough. Efforts to realise the spiritual objective have to be made. He has to recognise the basic truths of the spiritual quest. And those truths have to be practised. Only then the fruit of Jnana, in the form of Realisation of the Divine, is secured. The pursuit of Jnana (supreme knowledge) calls for Bhakti (devotion). **Jneya** (the object to be known) corresponds to **Udyogam** (the office to be occupied). Pension corresponds to **Jnanaphala** (the fruit or fulfilment of knowledge). These three stages can be compared to Sat-Chit-**Ananda**. Bliss is the fulfilment of what began with **studentship**.
 Accept God as your only true friend
 It should be realised, however, that there is no greater friend for anyone than God. He is beyond the reach of praise or censure. He does not give up man on the ground of the latter's failure to come up to His expectations. That is why God has been given the

appellation, **Suhrid** (a good friend). God desires no offerings from any devotee. God is the only one friend who confers benefits on devotees without expecting any return. Nevertheless man does not readily accept such a friend. Only the man who accepts God as such a friend and is guided by His advice can understand the full meaning of Divine friendship. Faith of this nature alone constitutes true Jnana.
 In the comprehension of the truth about the Divine, there are four different approaches. These are: **Yasthika**, **Asthika**, **Asthika-Nasthika** and **Nasthika**. **Yasthika** is one, who, on experiencing a Divine fragrance, seeks to find out the source of the fragrance and after a diligent search, gets at the flower which is the source. In spiritual terms, this means that the seeker studies the Vedas, the **Puranas** and other scriptures and tries to realise the Divine as revealed by them. **Yasthikatva** means embarking on a diligent search to discover the source of the Real and to experience it. **Asthikatva** is devoting one's entire life to the search for the source of the fragrance. **Asthika-Nasthikatva** means, making the search for the source of the fragrance and, on failing in the attempts, giving up the search out of frustration and despair. **Nasthika** is one who denies the existence of the fragrance, because he is afflicted by a disease which prevents him from smelling the fragrance. Recognise the basic purpose of life
 Caught up in one or other of these approaches, men spend their lives in a wayward manner. This is the plight of students today. Some of them recognise the fragrance (of the Spirit), some others make the efforts to search for the source, some others are content to enjoy the fragrance without seeking the source and yet others declare that they are quite satisfied with the material comforts of the world and are not interested in anything beyond them. This last category of persons are unable to recognise the basic purpose of life. They seem to consider that the sole aim of life is to acquire wealth, eat and drink and enjoy material comforts. This surely cannot be the main purpose of life. To recognise the primacy of human birth among living beings and yet fail to realise one's inherent divinity is supremely unfortunate.
 Man needs a healthy body for a healthy mind, filled with good thoughts. It must be recognised that sports and music have been designed to confer health and happiness on man. But physical

fitness alone is not enough. Mental health is equally important. Together with the gross physical body everyone has a sookshma sarira (subtle body). One has to take good care of this subtle body also. For this, spiritual exercises will have to be performed which will help one to realise the Divine.

There are three benefits to be derived from sports and games: team spirit, mutual understanding and joy. Even if men speak different languages and differ in their habits and cultures, in the field of sports they have a common bond, a spirit of comaraderie. Face with courage all ordeals in life

True education consists in the acquisition of good qualities, cultivation of good thoughts, truthfulness, devotion, discipline, and dedication to duty. These are also the qualities that should be acquired through sports and games. These qualities serve to impart to the subtle body health and joy. Seek to acquire the friendship of God, than whom there is no greater friend in the world.

You witnessed the daring manner in which motor cycle riders rode through a blazing tunnel.

Similarly you have to face with courage the ordeals in life. When our Institute students go out into the world, they should be able. to face all challenges and overcome them. For this purpose, all our Institute authorities and staff have been offering encouragement to our students.

You all know the work of Prof. Saraf during the past five years. He is a great devotee. Even before coming here, he had been engaged in propagating education in human values. He came here to earn the grace of Bhagavan and not in search of a job. He was anxious to spend the evening of his life in a sacred way, imparting joy to others. Moving among students as a student, among teachers as a teacher and among devotees as a devotee, he infused enthusiasm in one and all. It was the good fortune of the students that such a person should come here as Vice-Chancellor There are, however, some government rules which have to be complied with. In conformity with these rules, he has decided to retire from the Vice-Chancellorship from today.

The Trinity of Sathya Sai Institute

The person to succeed him should be equally pure-hearted and dedicated. Our Sampath is such a person who has come here to spend the rest of his life in Swami's presence in a dedicated manner. (Prof. Saraf and Prof. Sampath were garlanded). He will assume office from today. The

Principal of the Brindavan campus, Anil Kumar will speak a few words about both of them.

(After Prof. Anil Kumar's speech, Swami continued His discourse). Both Prof. Sampath and Prof. Saraf have come here to render service and not to earn a salary. Both are honorary workers, giving up high offices Sampath has undertaken this assignment in order to turn out ideal students in the Institute. It is a great piece of good fortune for our students to secure such worthy and eminent Vice-Chancellors.

At the time our Institute was set up, we had as Vice-Chancellor Prof. Gokak, who was a renowned scholar, a literateur, poet, educationist and eminent in many other fields. He was our first Vice-Chancellor. After him, Saraf succeeded him and rendered service with devotion and dedication. From today Sampath who has distinguished himself in various fields and been eminent in the scientific world, is taking over as Vice-Chancellor.

These three may be regarded as. the trinity for our Institute All the three are without any selfinterest or expectation of reward. Hoping that you students will follow the example of these pure-hearted and eminent men and achieve in life equally eminent positions, I am blessing you all and concluding My discourse.

Swami's love comes and grows

Dear Students! Vice-Chancellors come and go. But Swami's love comes and grows! Any number of Vice-Chancellors may come and go, but the loving bond between them and Swami and the heart-to-heart relationship will only grow and not weaken. Vice-Chancellors may change places and chairs, but their hearts will remain unchanged!

As Saraf is filled with this attitude, we do not propose to let him go. As he decided to devote the rest of his life to Swami and to-social service, we have made him a member of the Central Trust and we will continue to avail ourselves of his services for the Institute. Hence, you need have no apprehension that Saraf may go elsewhere. He will stay among us and continue to help us. These two--Saraf and Sampath are both devoted to Swami and I expect they will work together as Rama and Lakshmana to serve the Institute.

Discourse in the Institute Auditorium on 14-1-1991.

The last sloka of the Gita says: "Yathra Yogeswarah Krishno Yathra Partho Dhanurdharah Thathra Sreer Vijayo Bhuthir Dhruva Neethir Mathir Mama" (Where there is Krishna the Supreme Yogi and where also there is Arjuna bearing his bow, there victory for truth and justice is assured). This verse assures

victory not only when Arjuna wields the bow in the presence of Krishna. Every one of you can be Arjuna and wield the bow and achieve victory. For the bow is but the symbol of courage and faith, of high resolve and undaunted action. How can you become Arjunas? Arjuna means white, pure, unsullied, without blemish. As soon as you become that and hold the bow (the Upanishads declare that the Pranava or Om is the arrow and God is the target), Krishna is ready with His presence, for He is everywhere at every moment. There is no need to invite Him or install Him. He will answer from your very heart.

BABA

3. Goodness is Godliness

EMBODIMENTS of Divine Love! Creation proclaims the Easwara ichcha (Will of the Lord). It

is called Prakriti (Nature or Creation). This means that the whole of creation is a manifestation

of the Will of the Lord. Every being existing in Creation has necessarily to bear the qualities of

the Divine. Man has taken birth in this world to manifest the Will of the Divine. A seed sprouts

into a plant and puts forth a flower. The plant and its different constituents like branches and

leaves are all the basis for the blossoming of the flower. God is the seed for the whole of

creation. God is present in every human being as a seed, which sprouts into a plant, develops

leaves and branches in the form of gunas (qualities) and blossoms into the flower of Sat-Chit-

Ananda (Being-Awareness-Bliss).

For a seed to become a plant, earth and water are necessary.

Likewise, for the divine seed in man

to grow into a tree and blossom into the flower of Sat-Chit-Ananda, it needs Bhakti and Sraddha

(devotion and earnestness). Humanness does not consist merely in turning the mind towards

God. The Divine has to be experienced within him. The human estate is the manifestation of the

infinite potential of the Divine. Man is the individualisation of the infinite rays of the Divine. Not

recognising his divine essence man is wasting his life in the pursuit of transient and trivial pleasures.

What is spirituality? It is the resolute pursuit of cosmic consciousness. Spirituality aims at

enabling man to manifest in all its fullness the divine chaitanya (cosmic consciousness) that is

present within and outside him. It means getting rid of the animal nature in man and developing

the divine tendencies in him. It means breaking down the barriers between God and Nature and

establishing their essential oneness.

Goodness is a synonym for God

To realise such a state of divine consciousness, devotion is essential. Devotion aims at

awakening consciousness of the Easwara (Divine) in man. All activity aimed at turning the mind

towards God is a form of devotion. To think of God for attaining worldly desires and physical

comforts is not devotion. To envisage and experience the Divine Sat-Chit-Ananda within him is

the true mark of devotion.

Anil Kumar said in his speech that God does not dwell in some foreign place, but resides within

everyone. Because from ancient times man went after external material objects, he forgot the

Eternal Divine Reality within him. Imprisoned within his qualities, man forgets the Divine. The

one who is immersed in spirituality, is indifferent to the Prakriti (phenomenal world). Spiritual

transformation calls for changing the mind from a prisoner of the three gunas (qualities) to one

that is bound to God. You have to acquire the firm conviction that the Divine is the basis and

sustainer of the Universe. Goodness is a synonym for God. The power of the cosmic

consciousness consists in making the good qualities manifest in a man.

Pure mind is the abode of the Lord

Almost everyone in the world is unaware of what is true spirituality or devotion. When one is

submerged in worldly desires, how can he recognise the Divine? It is only by persistent effort

that this can be done. One has to endeavour to experience the presence of the Divine in every

particle and at every moment. A devotee must regard a pure mind as the abode of the Lord. He

must fill the mind with pure, sacred and Divine thoughts. Thereby he redeems his entire life. The

Chataka bird endures many ordeals to secure unsullied raindrops from the clouds. The moment it

espies a dark cloud in the sky, it embarks on its adventure. There is water aplenty on the earth in

lakes, ponds and rivers. But the Chataka bird has no use for these polluted waters. It waits for the

pure raindrops in the month of Karthik and does not seek any other water. It is undaunted by

thunder and lightning. It seeks only the pure raindrops falling from the clouds, without fear or

concern. It sings in joy as it drinks the raindrops.

The Chataka bird is an example of pure love. The true devotee should perform a similar penance

(to realise God). He must have the same determination. He must go through similar ordeals to

experience the ultimate ecstasy. He must not succumb to the wiles

and attractions of the world.

Man is not merely a human but verily a God

The golden life of man should be tested on the touchstone of the Lord's name. Instead of

following this easy path, man involves himself in multifarious troubles and wastes his precious

life. Man is not merely a human. Verily he is God. He is submerging his inherent divinity in

worldly desires. He should utilise the pure and sacred thoughts that arise in him to turn away

from the transient attractions of the world and to set him on the path towards the Divine.

"Whether it is described as **Chaitanya** (Cosmic Consciousness), or the **Kshetrajna** (Indwelling

Knower), or, Jnana (Supreme Wisdom) or **Ahamkara** (I-am), or **Easwara** (the Supreme Lord), or

Vishnu, or **Ananda** (Pure Bliss), or the **Paramapadam** (Supreme Abode), or **Prakriti** (Nature), or

the **Aadi Sakthi** (Primal Energy)---all these are only different names given to the **Atma** (the

Supreme Spirit). Originally It had no name." (Poem)

The effulgence of the **Atma** exceeds the splendour of a multi-faceted diamond. The diamond may

have a myriad facets, but it is one and the same. Likewise, the **Atma** radiates infinite number of

rays, but is only One.

Man today is like a horseman riding two horses at the same time. He aspires for the Divine, but

also yearns for worldly pleasures. He forgets that the creator contains the creation. Forgetting

this truth, he goes after the phenomenal world, regarding it as different from the Divine. He is

foolish like the man who cries for ghee while having milk in his hand, not realising that ghee is

latent in the milk. Today's devotees study the Vedas and other scriptures as a ritual, but do not

put into practice any of the injunctions contained in these.

Scriptures are guides for practical living

Of what avail is it merely to know how the Vedas or Upanishads have described the Divine?

This book lore is not reflected in his life. He is like a blind man who hears about the existence of

the world, but cannot see it. There is no difference between this physically blind man and the

spiritually blind person who merely studies the scriptures. The scriptures are intended to provide

guides for practical living and not merely to be learnt by rote.

Everyone knows the word God,

But that does not mean they know God.

The meaning of 'God' has to be known

Only by serving those who have realised God.

Everyone utters the word God, but how many really seek to know

God? What efforts do they

make to know God? Goodness is another name for God. How much of goodness is there in you?

When there is no goodness, how can God be understood? For understanding anything subjective

experience is essential. In the fast-flowing **Ganga**, a small fish is able to swim freely and

joyously, without fear of the depth or swift flow of the river. But in the same river, a big elephant

is likely to be swept away by the current. One should know how to keep afloat in the current and

protect oneself.

A tiny ant, for instance, is able to get at the sugar that is mixed with sand, because it has the

ability to distinguish between sand and the sweet sugar in the mixture. But another animal,

however big it may be, if it does not possess this ability, it cannot separate the sugar from the

sand. Likewise, if a man has experienced the bliss of the Divine, will he go after worldly

pleasures? Only the person who has not tasted the nectar of Divine love will seek these

pleasures. This Divine love is within man. All Divine feelings and thoughts emanate from within

him.

The Creator and the Cosmos are inseparable

Today, people think that spirituality has no relation to mundane life and vice versa. This is a big

mistake. True divinity is a combination of spirituality and social obligations. National unity and

social harmony are founded upon spirituality. It is the Divine that links spirituality and social

existence. The Creator and the **Prakriti** (Cosmos) are inextricably associated with each other.

Hence, God should not be regarded as separate from the creation. See God in the cosmos. For

instance, here is a tumbler made of silver. The one who notices the silver in the tumbler, thinks

only of the material base and not the form of the tumbler. The one who sees it as a tumbler, does

not note its silver base. Only the person who can recognise both silver and tumbler can recognise

that it is a silver tumbler. Likewise, without the **Omni**-Self there is no creation. Today, most

people see only the creation. Very few recognise that the creation is a projection of the Creator.

It is essential that every human being should have the realisation that without the **Brahmam**

(Supreme) there can be no cosmos.

Unfortunately, man today adheres to a different view. The reason is, he has become a slave of the

senses. It is high time he recognised the truth about his inherent

nature and started exercising control over the senses. Only when man has mastery over the senses can he perceive the ultimate reality. It is disastrous for man to be dominated by his senses. He forfeits peace and forgets the Divine.

Every man is inclined to ignore his own defects and see the faults of others. The root cause of this tendency is selfishness and self-centredness. All his attachments are based on self-love. And

this applies also to man's love for God. Men pretend to love God, but one who truly loves God will forget himself. Loving anyone for your own sake is anuraga (affection). But loving God for

His own sake is Prema (true love).

Man fails to recognise the power of the Divine because of his selfishness and self-centredness.

Only when he can get rid of the impurities encrusted in his heart will man be able to experience his divinity.

Eschew ostentation and self-conceit

Ingratitude is a great sin, which brings in its wake a host of troubles. To forget what one owes to others for his position and prosperity is to forfeit the grace of the Divine. He is as good as dead.

You have to be grateful to those who have helped you to achieve position, power, wealth and prominence. By forgetting the good done by others, the ungrateful person is setting at naught the

highest human values and strutting about as a vainglorious creature.

Embodiments of Divine Love! Eschewing ostentation and self-conceit, cultivate selfless love

towards all. There must be a limit to one's self-interest. Selfishness carried to extremes leads to

disaster. Excessive selfishness can cause loss of friendship and honour and ultimately result in

utter ruin. Reverence for one's parents is a sacred obligation.

"Kesava" symbolises the oneness of the Trinity

Whatever be the school of thought in which one believes---whether it is Advaita (non-dualism)

or materialism (as expounded by the Charvaka school) or Mayavada (the doctrine of the illusory

nature of the phenomenal world)--one thing common to all of them is belief in the power of the

Lord's name as "Kesava." This name is regarded as cardinal principle. What is the inner

significance of this name? It is made up of the three terms: Ka + eas + va. "Ka" stands for

Brahma, "Isa" stands for Easwara and "Va" for Vishnu. Together, the name symbolises the

oneness of the Trinity, who represent the powers of creation, dissolution and protection of the

Cosmos. Men today do not understand the inner meanings of such terms as "Kesava."

Embodiments of Divine Love! It is necessary to study the scriptures, the Upanishads and other sacred books. But this should not be done as a mechanical ritual. The religious preachers today

merely prescribe the reading of the Gita or other spiritual texts as routine exercise. Of what use is

mere reading of scriptures if their precepts are not put into practice? The sacred names of

different deities are repeated as a daily routine (parayana). Is it of any use? Instead of reciting a

hundred slokas mechanically, it is better to put one sloka into practice after grasping its full

import. For instance, there is the expression, Sat-Chit-Ananda. Sat refers to the Paramatma

(Omni Self). Chit refers to the Jivatma (the individual soul). When Sat and Chit come together,

there is Ananda (Divine Bliss). If Sat and Chit are apart, how can there be bliss? There can be

only sorrow. You must strive for the union of Sat and Chit. You can have light only when the current is switched on to the bulb.

All are embodiments of the Divine Spirit. But because of their submergence in worldly desires,

they are leading mundane existence. Experience the Divine in all your activities. In worshipping

God, do not make distinctions between one name or form and another. All names--Rama,

Krishna or Govinda--are Divine. Some fanatics adoring the name Vishnu will not like to utter or

even hear the name of Siva at all. Such an attitude should be given up. You must regard the

entire Cosmos as the embodiment of the Divine.

Significance of Sivarathri

Today is celebrated as Sivarathri. Si-va-ra-thri consists of four syllables. Numerologically, the

three letters, "Sa" "va" and "ra" together make eleven. These eleven represent the five

Inanendriyas (sensory organs), the five Karmendriyas (organs of action) and the mind. These

eleven are governed by the eleven Rudras. These eleven organs involve man in sensual desires

and drag him down to worldly existence. Beyond these eleven is the Paramatma, the OmniSelf.

When one relies on the Supreme, he can master the other eleven. No one should make any

distinction between Siva and Ranga or Rama and Krishna, because the Divine is One, under

whatever names it may be worshipped.

The essence of all Divine names is the same

To worship one name and revile another is not true devotion. Most

devotees today are narrowminded

and sectarian in their attitudes. There are some who go about glorifying the name of

Rama and collecting money in Rama's name. No quarter should be given to such

commercialisation of the Divine name. Do not lend your ears to such preachers. Recognise that the Divine dwells in all beings. Love all. Realise that the essence of Divine names is the same.

Chant the name of the Lord in this spirit. When you perform bhajans in this way, you will realise the oneness of all mankind. In community singing, all have the feeling of oneness.

Sivarathri is an auspicious night. On this night, of the 16 aspects of man, fifteen are merged in man's Divinity. One aspect remains. It is an easy and convenient time for experiencing the

Divine. If at least on this one night, the eleven senses are kept under control, one is bound to

experience the Divine. If on this night, all bad thoughts are kept out and the mind is concentrated

on the name of the Lord, it will experience the consciousness of the Divine. This process has

been described as Jagarana (nocturnal vigil). Most people claim that they have observed

Jagarana on Sivarathri night by keeping awake witnessing two or three cinema shows at night.

Observance of sacred wakefulness on Sivarathri night is not achieved by playing cards the whole

night. It is a caricature of Jagarana. This is the kind of religious observance that is practised in

the Kali age. During the twelve hours of this night, if all the senses are kept under control and the

mind is wholly concentrated on the Supreme, that alone constitutes Jagarana (spiritual vigil). If

such a vigil is observed by even one in a million, that is enough. Seek to observe such a pure,

holy and Divine vigil this night and experience Divine bliss.

Discourse in the Poornachandra Auditorium, on 12-2-1991, Sivarathri Day.

Krishna as the Guru gave the Gita to the world through Arjuna because He found a worthy disciple in him. Your lives will become blessed when you develop faith in God, reverence for His words and the resolve to implement His sacred teachings in your daily lives.

BABA

4. No global disaster to be apprehended

Message of Bhagavan Baba repudiating certain reports circulated in various countries

attributing to Him predictions of various disasters facing the world in the following years.

SAI will never do or suggest anything harmful to anyone. Some

persons in overseas countries as

well as some people within India have been distributing pamphlets in which they have published

that Swami has stated that in a short while the world will be deluged by a great flood and that

large areas will get submerged and that other disasters will overtake the world and many

countries will suffer very much. Such thoughts have never occurred to Swami and will never

occur. These are the fancies of some idle minds. Do not give any credence to them. In some of

these pamphlets, it is stated that parts of this country will get submerged and that Swami will

send 12 students for rescuing people and listing a number of points in the pamphlets. Some

devotees appear to have been taken in by these pamphlets which are being distributed by

mischievous elements. In no circumstance should devotees believe in such stories. Nor should

they give them currency by passing them on by word of mouth. You should not lend your ears to

such ridiculous reports. It is a sign of weakness to listen to such stories or discuss them.

No disaster is imminent

No disaster is imminent for the world. Over the vast globe, there may be some mishaps here and

there, from time to time. The Iran-Iraq conflict lasted ten years. You should not consider it a

major war. Even in India, terrorist activities have been going on in the Punjab. Is it a major

struggle? Some disgruntled individuals have been resorting to these methods. Whether it is

Bharat or any other country, its security lies in the promoting of right attitudes. Who are our

friends and who are our enemies? Our own good thoughts are our friends. Our evil thoughts

accompany us like shadows. When our thoughts are purified, our lives will be transformed into

ideal ones.

The mind is a bundle of thoughts. Actions ensue from thoughts. From actions flow the fruits

thereof. Hence thoughts are the seeds which ultimately yield fruits in the form of good fortune

and misfortune. Man is thus the architect of his own life. As thoughts determine actions, it is

essential to cultivate good thoughts. Even bad men have been transformed by the influence of

good and godly men. Ratnakara is an example of such transformation. Contact with sages turned

him into the immortal author of the Ramayana. When the mind is turned towards God the entire

life becomes purified. What is needed is control over the senses

through devotion and
steadfastness.

Do not postpone the spiritual quest to old age
I congratulate the students, boys and girls, on the way they had
maintained the singing of
bhajans all through the night. However, there was not full accord
between the boys and girls
sections in singing, the **bhajans** together. While the girls did not join
the **bhajans** when the lead
singer was from the boys section, the boys did not respond to the
bhajans when the lead singer
was from the girls side. There should be no room for such differences
in singing the Lord's name.

The observance of **Sivarathri** is for purifying the heart by
contemplation on God. When the heart
is purified, the entire life becomes sanctified.
There will be no need for elaborate social reconstruction if people
develop good qualities and act
righteously. Young people should, get rid of bad thoughts and bad
habits. The spiritual quest
cannot be put off to old age. The time to start seeking the Divine is
now itself.

Dear students! Strive from now on to purify your thoughts and
actions. In most educational
institutions elsewhere, you cannot find students, boys and girls,
chanting the Lord's name, Only
in the **Sathya Sai** Institute do you find the entire student community
filled with sacred thoughts.

You must constantly endeavour to develop this purity and
sacredness.
Prayer is of supreme importance
Remember that there is nothing in this world as powerful as the
Lord's name to protect it. It is
not arms and bombs that will save the world. Only God's grace should
protect the world. It is
man's foremost duty to pray for God's grace. Prayer is of supreme
importance. Together with
melody and rhythm, you have to impart feeling to your singing to
make the **bhajan** a sacred
offering to the Divine. A **ragam** (tune) without **bhaavam** (feeling) is a
rogam (an infliction).

Giving up conceit and exhibitionism, you must sing the **bhajans** in a
spirit of humility and
devotion. That is the right way to perform **bhajans**. **Thyagaraja** in
one of his songs adjured the
mind to chant **Rama's** name with full awareness of the power of the
name. In daily life also
awareness is needed at every step and in every prayer When all the
participants in a **bhajan** sing
in unison, what sacred vibrations are produced and what Divine
energies are released! When
these vibrations fill the world, what changes cannot they bring about!

When one sings alone, the
heart is merged in the song. But when many sing together, it acquires
a Divine power. That was
the reason why Guru **Nanak** commended community singing.
Discourse at the end of the **Sivarathri bhajans** on the morning of 13-
2-1991 in the vast

Poornachandra Auditorium.

5. Time and the timeless
Love shines radiantly throughout the Cosmos
The Cosmos is permeated by the Lord
The Lord and the Cosmos are inextricably
united like friends.

This is the Truth declared by **Sai**.

Not visible in the phenomenal world,
The **Atma** that is immanent in it is the
Cosmic Consciousness.

That sustains the Cosmos like the string
Running through a necklace of gems.

EMBODIMENTS of Divine Love! Common folk look at the visible
universe as it appears to
them physically. This is a common experience. To view the universe
as Divine, calls for a

supreme exercise in spirituality. **Sarvam khalu idam** Brahma" (All
this is **Brahmam**); "**Visvam**

Vishnuswaroopam" (the Cosmos is a manifestation of the Divine);
"**Easwarassarvam**" (The Lord
is everything). On the basis of these Vedic pronouncements, the
whole universe should be

regarded as a manifestation of the Supreme Lord.

Strive to develop the upward vision

In the eyes of the ancient **Bharatiyas**, there was nothing in the world
that was not Divine.

Ignoramuses who were not aware of this truth, looked down upon
Bharatiyas as worshippers of
trees, stones, snakes, **etc.** Unfortunately, the awareness of this basic
truth (about the immanence
of the Divine in the Cosmos) is declining even among **Bharatiyas**
today. Such recognition (of the
divinity of everything in the universe) is not to be found in any other
religion or country
elsewhere.

There are three levels of potentiality in man the animal, the human
and the Divine. At the lowest
level is the animal nature. The animal is always looking downward,
towards the ground. This
means that the animal nature tends to go after what is low and trivial.
The human level is in the.

middle stage. From here man should strive to develop, the upward
vision. Only then will he be
able to understand his divinity. Unfortunately, man today tends to
develop the downward animal
vision rather than the upward vision.

Failing to see the Reality that underlies the changing visible world and mistaking the unreal for the real, man is wasting his life. The human birth and body have been conferred on man to enable him to realise the Atma (his true-Self). But what has been offered for realising the Atma is being used for seeking Annam (food) and forgetting God. As a result, man, instead of advancing towards the goal, is receding from it.

The scriptures have indicated what is the path that should be esteemed and pursued. The sastras prescribe that those worthy of honour and even the unworthy should be respected. But the hallmark of the Kali age is to honour the dishonourable and dishonour the honourable. There is no greatness in doing good to those who do you good. The superior being is one: who returns good for evil. It may be asked whether, doing good to the one who does you harm will not mean encouraging him to do more harm. That is not so. If you return harm for harm, how can you be called a good man? You become one like the evil-doer. Only by returning good for evil can you elevate yourself to a higher state.

There is no escape from work for anyone. Men today do not cultivate such attitudes. They treat, untruth as truth and truth as untruth. For instance, a man wants to enjoy good food and live an easy life without having to do any work.

This is a wholly wrong attitude. A man is engaged in work even when he breathes, eats and moves about. There is no escape from work for anyone. Likewise, it has been said: "Pasyannapi na pasyathi moodho" (Even while seeing, the fool does not see).

That is, even while seeing God, experiencing God and enjoying God, he says, "I want to see God" All that a man sees is a manifestation of God. Is not everything that he enjoys an expression of the Divine? Is God to be found in any distinct place? Bliss is the very form of God. Everything that is seen is Divine. The

Cosmos is God. To see all this and not to experience God is sheer foolishness.

Three root causes for mental aberration. There are three causes for this aberration: Mala, Vikshepa and Avarana. Mala refers to a mental state comparable to a dust-covered mirror. The mind can see clearly only when the dust is wiped away. The heart that is naturally pure is covered by impurities created by the three gunas---

Satwa, Rajas, Tamas. Instead of removing these impurities, man is adding to them. Consequently

he is failing to perceive the unsullied Spirit within him.

Vikshepa refers to the vacillations and unsteadiness of the mind caused by doubts and suspicions arising from attachment and hatred. Man is perpetually haunted by doubts and apprehensions.

The root cause of this is the lack of full faith even in himself. Doubts give rise to likes and dislikes, which infest him like snakes. Man, therefore, has to cultivate firm faith, if not in God, at least in himself. Faith in himself will lead to faith in God, because he and God are not different.

Avarana refers to that which envelops man. What is it that has enveloped man? The answer is Desires. Man is covered by desires all over. He cannot get away from desires in any situation. He is bound by every kind of desire--for wealth, health, power, position and fame ad lib. Desires are not bad in themselves. But there should be a limit to all of them.

Desires should be gradually reduced. Recognise the Divine in all that you do and dedicate the fruits of your actions to God.

Man today needs not the highest system of Vedanta (metaphysics) but the basic methods of being truly human. He has to be taught the alphabet of the good life. He is a prey to the desire for wife, children and wealth. Bound by these three desires, he cannot see anything beyond or above them. In the final reckoning, he does not have faith even in his own human estate. He does not seek to know what are human qualities. It is not the physical form that makes one a man.

Without the spirit of enquiry and the practice of right conduct, one does not become a true human being. The humanness is revealed only when there is harmony in thought, word and deed.

Divergence among these three reduces man to the animal level.

Fill your devotion with sweetness

The ancient Bharatiyas laid down some regulations as indices of right behaviour. From days of yore, Bharatiyas observed certain sacred days as festivals dedicated to the Divine. For instance,

on these festival days, they used to make a naivedyam (an offering of food to the Divine). These offerings consisted only of sweet edibles. If nothing else was available, they would offer a piece

of jaggery or sugar candy or a plantain. The inner significance of offering these sweet things to

God is the recognition that God is full of sweetness. Hence, devotion should be filled with

sweetness. "Your words are sweet. Your looks are sweet; your heart is sweet. Oh Lord of

Mathura (Krishna)! You are the personification of sweetness." (This

was how a devotee

addressed Krishna). In offering sweets to the Lord man today is often motivated by selfishness.

He consumes himself the sweets (instead of sharing them with others).

Another significant observance on festival days is the breaking of coconuts as an offering to the

Lord. The meaning of this practice has to be rightly understood. A coconut has three

constituents. The outermost constituent is the hard fibrous cover. Inside it is a very hard shell.

Inside the shell is the pure copra. To remove the fibre, you need a sharp knife. To break the

shell, you require a stone or some other hard instrument. After breaking the shell, you get at the

pure white kernel. The symbolism behind the offering of the coconut should be properly

understood. Our body itself is like a coconut. The outer body made up of the three **gunas** is

comparable to the fibrous covering of the coconut. It is the gross body. The subtle body, which

constitutes **Avidya** or ignorance of the Real, is comparable to the hard shell of the coconut. To

remove the fibre of the physical body, you need **Vairagya** or detachment. The subtle body

represents the mental process. To eliminate the limitations of this mental process, you have to

engage yourself in good deeds and entertain good thoughts.

Develop detachment to realise the bliss within

The gross body is **Annamaya** (made up of food). Of the five sheaths composing man's body, the

sheaths of **Pranamaya** (life-breath), the **Manomaya** (mental) and the **Prajanamaya** (intelligence

or wisdom) make up the subtle body. The fifth is the **Anandamaya** (bliss-filled sheath)--the

Causal Body. The causal body is comparable to the kernel inside the coconut. This represents the

Atma. It is pure and unchanging. For the sake of the **Atma** (the Indwelling Spirit) the outer

casings in the form of the gross and subtle bodies have to be nourished. But men today are more

concerned about the physical and mental bodies than about the Spirit within.

The significance of the breaking of the coconut is that man should get rid of the attachment to the

physical body and purify the mind to realise the bliss represented by the Spirit within. Thus, to

experience the bliss of the Divine, you have to get rid of the shell of sensory desires. To break

the shell, you have to develop detachment towards the body

(symbolised by the removal of the

fibrous cover of the coconut). **Vairagya** (detachment) does not mean

renouncing the world but

experiencing the Divine in everything you do and giving up all evil tendencies.

Although **Bharatiyas** have been observing these sacred festivals over centuries, internally there

has been no significant spiritual transformation. People have been listening to Swami's

discourses for years and enjoying them. But how far have their daily practices been improving?

Without this transformation, of what use are all the teachings? Every object in Nature performs

its specific function. The sun and the moon are ceaselessly doing their duty. God is also carrying

on His duties without any rest or pause. The rivers (by flowing towards the ocean) convey the

lesson that you should not give up your effort until you reach your destination.

Life is a mixture of good and bad

Man should involve himself in righteous actions in a spirit of equanimity. Life is a mixture of

good and bad, of **ups** and downs. Ignore the bad and enjoy what is good. If you buy a basket of

mangoes, there may be some overripe and rotten fruits in it. You ignore them and consume the

good ones. Likewise, in life you should forget the bad experiences and make use of the good

ones. Instead, man broods over the bad experiences and spoils even the good that comes his way.

This is a sign of weakness in man.

Human life is a procession of good and bad experiences, of joy and sorrow. These experiences

depend on the changing conditions of time and place. The new year which begins today is called

Prajotpathi. The name means, "creation of people." There is no impediment to the growth of

the population. It goes on irrespective of the name of the year.

Another name for the year is

Prajapathi. This name refers to the form of Brahma (the Creator). Although the name sounds

good, the prospects for the year are not so good. The name is not always an index of what might

be expected from it. A man may be named **Dharmaja**, but in fact he might be the embodiment of

Adharma (unrighteousness). An ugly looking person might be bearing the name **Soundararajan**.

Difficulties may be overcome with faith in God

Although this year bears a good name, it is likely to witness many calamitous events. The danger

from thieves is likely to increase. Many natural calamities are likely. Political turmoil may

exceed all bounds. Many drastic changes are likely. But there is no need to get panicky over

these portents.

Fire accidents and earthquakes are likely to be more numerous this year. These are incidental to

Nature. They have to be turned into proper account by right response. Heat and cold are natural phenomena. They should be treated according to their nature and not considered as good or bad.

In the month of March, the weather will be hot in Ravalaseema; it will be cool in Ooty and

Kodaikanal. These differences in climate are natural to the places concerned and should be

treated on that basis. If a person has a woollen coat and a muslin shirt, he must use the coat

during the cold weather and the shirt in summer. Skill is needed for adjusting oneself to the climate.

In the Prajotpathi year, people should know how to make proper use of impending events.

Whatever difficulties or trials may occur, they can be overcome with faith in God. People may

not readily accept this, but there is no surer recipe for peace than this faith. Even if they do not

have full faith, a small fraction of it will be of help.

Cycle of yugas as they appear every day

This day is called Yugadi. It is related to the Krita, Treta, Dwapara and Kali Yugas. These yugas

are believed to last some thousands of years. But they are continually coming in a cycle like the

days of the week. Nor should they be considered as coming one after the other after long

durations. If the matter is properly examined, it will be found that the yugas appear in a cycle

every day. From 4 a.m. to 12 noon, it is Krita Yuga. During this period, man can devote himself

to Dharma (envisaged as an animal with four feet). From 12 noon to evening 6.00, it is Treta

Yuga. During this period, Dharma is said to have lost one of its legs. This means that a part of

the powers in man has been lost. During this period, Dharma survives on three legs. From 6 p.m.

to 12 midnight, it is Dwapara Yuga, during which Dharma has only two legs. This means that

man's capacities have suffered a further decline and only the manomaya and Vijnanamaya

capacities are present.

From midnight to 4 a.m. it is Kali Yuga. In this period Dharma has only one leg to stand on.

Dharma in this period means to be plunged in sleep, oblivious to everything else. There are four

Purusharthas (goals) in life for man: Dharma, Artha, Kama and Moksha. In the period from 4

a.m. to 12 noon, man has the capacity to pursue all the four

Purusharthas.

In giving the duration of the different yugas and estimating the life of Brahma (the Creator) in

terms of the yugas, the scriptures have given the life-span of Brahma as extending over many

crores of years. As these crores convey no meaning by themselves, the scriptures have described

Brahma as Anaadi (without a beginning). Scientists today are trying to fix a date for the

beginning of creation. Instead of declaring that creation began so many billions of years ago, is it

not more sensible to say that it is Anaadi (beginningless)? If Brahma is described as Anaadi, it is

treated as superstition, but if some fabulous date is given, it becomes science! This passes for

knowledge today. These are futile exercises. What is relevant for man is the awareness of the

changes taking place in a single day.

God presides over Time

God has been envisaged as the embodiment of Time. He is the source of the Yugas. He presides

over Time. He is the Time-Spirit and the Kaalagarbha (container of Time). Time is the devourer

of the physical. The Lord is the devourer of Time itself. When there is faith in God, man

transcends the physical.

The New Year is an expression of the Divine, who is the Master of Time. Among the names of

the Lord are Samvatsara, Yugadi, Kaalatheetha, Kaalaswaroop and the like. The New Year

Day festival is therefore associated with the name of the Lord. There is no need to entertain fears

about the troubles and difficulties that may occur during the year.

When God Himself is coming

down as the new year, anything may happen, good or bad. The Lord (Mahavishnu) may come

down to protect devotees like Prahlada and Dhruva. He may also destroy demons like

Hiranyakasipu and Bhasmasura. He confers bliss on some and He destroys some others. The

Lord acts according to the desires of the persons concerned--whether they should be protected or punished.

The inner meaning of Narasimha Avatar

This is the inner meaning of the story of Prahlada. "Where is God?" asked Hiranyakasipu.

Prahlada replied that God is omnipresent. "You can find Him wherever you seek Him."

Hiranyakasipu asked: "Is He in this pillar?" "There is no place where He is not," said Prahlada.

Hiranyakasipu smote the pillar with his mace. Out came the Lord in the form of the Narasimha

Avatar--half-man, half lion. It is a combination of the human and the animal. All human beings today are cast in the same mould: a combination of animal and human nature. **Hiranyakasipu** was a hater of **Hari** and hence the form of Lord **Narasimha** appeared dreadful to him. But **Prahlada** was a great devotee. Hence the Lord appeared to him as full of love. Although the form was the same, it inspired fear in one and love in another. Wherefrom did **Narasimha** emerge? From a pillar. What does this pillar signify? Our body itself is like a pillar. When the body-consciousness is shattered, the Divine emerges from it. When the coconut shell is broken, the pure copra within it is seen. As long as the coconut is not broken, you cannot get at the copra. You must look at the **deha** (body) as the residence of the **Dehi** (Indwelling Spirit). God does not reside at any distant place. He is within your body. He is the **Hridayavaasi** (resident of your heart). Krishna responded to **Draupadi**'s call the moment she appealed to Him as the Indweller in her heart. To get at the Lord in the shortest possible time, it is necessary to address an appeal to the right place. Once **Narada** asked Vishnu which is the place to which he should address his appeal to get at the Lord soonest. The Lord said: "Wherever my devotees sing my praise, I am there." The Lord dwells in our hearts. They must be kept pure and holy. Then the heart becomes heaven itself, filled with joy. Heaven and hell are not elsewhere. When you are happy, that is heaven. When you are miserable, that is hell. If you wish to experience joy, fill your mind with thoughts of God. Where there is God, there is bliss. This Divine bliss is described in many ways, but it is one and the same thing. Likewise, God is called by different names according to the context and the role played by the Divine. It is the one Supreme Who is worshipped in different names. Today when you are celebrating the advent of the New Year, you have to fill your minds with the name of the Lord. There is no greater joy on earth than acting up to the injunctions of the Lord. All troubles arise when you act against the commands of the Lord. Discourse at the **Prashanthi Mandir** on 17-3-1991, **Yugadi** Day. 6. Ideals of the **Rama** Avatar Whenever you look, you must only see God; **'Tis** folly to see anything else. When you walk, you must walk with God;

'Tis foolish to take any other path. When you speak, speak only the Truth; All other talk is futile. When you sing, sing about the greatest truths; All other singing is an aberration. When you hear, you must listen only to the Lord's **bhajans**. You must seek only to see God. God must be your only Goal. What greater truth is there than this, **Oh** good people that are assembled here? Sweeter than sugar, Tastier than butter More sweet than pure honey, When you utter the Name It is like nectar itself: Reflect on it always **Oh** mind! On the name of **Rama**. Life is impermanent in this world Youth and wealth are also transient; So are wife and children, Only Dharma and Fame endure for ever. EMBODIMENTS of Divine Love! All objects in the world are liable to change. All living beings must pass some day. But ideals and sacred objectives established in human hearts shine forever. If one has to live **upto** an ideal, he must be prepared to face many ordeals, difficulties, calumnies, trials and tribulations. These ideals have continued **upto** the present day to glow in the hearts of the people because they have been upheld **inspite** of vicissitudes and ordeals. Aeons may come and go, continents may appear and disappear, people may pass away, but ideals and values remain a perennial source of inspiration to the world. What cannot be achieved through physical prowess, the strength of numbers or the power of wealth, can be accomplished through the power of **Buddhi** (intelligence). **Viveka** (wisdom) is the hallmark of intelligence. Man acquires wisdom only by adherence to Truth and the pursuit of Dharma (righteousness). Wisdom cannot be nourished without following Truth. The sun and the moon are shining in the world. People imagine that each of them is shining by its own luminosity. They do not realise that there is an effulgence which transcends the light of the sun and the moon and accounts for their brilliance. The physical sun is regarded as **selfluminous**. The moon shines because of the reflected light of the sun. The moon is not **selfluminous**;

it derives its light from the sun.

Likewise, people imagine that Viveka and Buddhi in man are sui generis. But the light of wisdom is derived from the Buddhi. The illumination of the Buddhi is due to the Atma (the Indwelling Spirit). Human beings in their ignorance consider only the illumination emanating from wisdom and intelligence, forgetting the basic source of their effulgence, the Atma; as a consequence they forfeit their essential human quality. That Atma is the foundation. It is Brahmam. It is Paratatwa (Supreme Cosmic Principle). It is the Paramatma (Omni-Self). It is the Avataric principle.

The Divine appeared in human form

The common people can derive no benefit if the Formless Absolute remains in Kailasa or Vaikunta. It is not possible to worship the Formless Absolute. Hence, the Rama-Avatar appeared in human form to enable humanity to experience the Formless in a form which is accessible to them and helpful to them. An Avatar assumes the form that is beneficial to and within the reach of human beings. Men cannot comprehend the Formless and the Attributeless Absolute.

Unfortunately, even when the Formless Absolute assumes a form, there are persons, who impelled by their own attitudes, attribute their own human foibles to the Avatar. "When he has the same form as ours, the same physical features, and eats, talks and moves about like any of us, what is the difference between the Avatar and ourselves?" they ask. Because of this narrowminded approach, these persons are distancing themselves from the Divine. An effort must be made to understand the nature of divinity.

"Daivam maanusharoopena" declares the scripture (God in human form). It is only when God comes in human form can human beings have the full opportunity to experience and enjoy the Divine. When human life is sublimated, it gets divinised. Life X Infinity is God. Virata Swaroopa (the Cosmic Form) is: Body X Infinity. Mind X Infinity is Hiranyagarbha (the Cosmic Consciousness). God, Virata Swaroopa and Hiranyagarbha are not distinct entities located in specific places. They are immanent in man. All religions have come into existence to make man realise the source from which he has come and to which he should return.

Aim of religion is to unite man with God

By all kinds of misinterpretations and wrong meanings, the great religion of the Bharatiyas has been rendered meaningless and valueless by sectarians and perverse

exponents. The basic meaning and purpose of religion is to lead man to his source. Students should grasp the root meaning of the word Religion. It consists of two parts 'Re,' meaning 'again,' and 'ligio' meaning 'come together' or 'unite.' That is to say, "Reuniting with God" is Religion. People consider religion as a bundle of doctrines and of rigorous do's and don'ts prescribed for people. This is totally wrong. The sacred aim of Religion is to remind man of his divine origin and help to lead him back to God.

This profound truth is contained in the Upanishadic dictum: "Tat Twam Asi" (That Thou Art).

"Uniting That with This" is the meaning of this declaration.

"Prajananam Brahma" (Brahmam is Cosmic Knowledge) is another declaration which is designed to remind man of his divine essence and enable him to merge in the Divine. "Ayam Atma Brahma" (This Atma is Brahmam) is another declaration expounding the same basic purpose of Religion, namely, to make the individual realise his oneness with the Supreme. The dictum "Aham Brahmaasmi" (I am Brahmam, the absolute), is the final declaration by the Self-realised person, that in reality, there is no difference between him and the Absolute.

The essence of the religion of Bharatiyas as proclaimed in the Rig, Yajur, Sama and Atharvana Vedas, is the attainment of the unity of the individual with the Divine by the recognition of his inherent divinity. The Avatars come to teach humanity this principle of oneness so that they may get rid of the idea of diversity and manifest their inherent divinity, realizing their basic spiritual nature.

Avatars come to teach principle of oneness

The descent of the Avatar means the Divine coming down to the level of the human. No blemish attaches to the Divine as a result of this descent. There is no diminution in His puissance. Here is the example of a child playing on the ground. If the mother feels it is beneath her dignity to bend and calls upon the child to leap into her arms, the child cannot do so. But out of her love for the child, the mother herself stoops and picks up the baby. By bending down to take the child, does the mother bow to the child? Likewise, the Avatar descends to the level of the human to bless and rescue those who cannot rise to the level of the Divine. The ignorant assumes that because the Divine has descended with a human form God has lowered

Himself to the human level. This

is a case of bending and not kneeling down. It is an act of benediction and not of submission.

The manifestation of Divine Powers

The attributes and powers of the Divine remain unaltered in their pristine amplitude. The Divine

manifests His powers according to the needs, the circumstances and the conditions prevailing at

a particular time or place. Take, for example, the case of a Chief Justice of the Supreme Court.

He has the power to inflict the supreme penalty on any number of persons, according to the law.

He has also the power to protect the rights of citizens. He has both the power to protect and to

punish. These powers can be exercised only when he sits in his judicial chair. The same Chief

Justice, when he is at home, confers joy on his grandson by letting him ride on his back! By

allowing this grandchild to play in this manner, does he forfeit his powers as a Chief Justice?

Similarly, the Avatar does not forgo any of His supreme powers merely because He lives and

moves among human beings as a man. Narrow-minded persons view these things differently.

This phenomenon could be noticed in several instances in the case of the Rama-Avatar. In the

Ramayana, Rama is depicted as one who, like other ordinary human beings, experienced the

pangs of separation from Sita. For what reason did Rama exhibit such feelings? Rama behaved in

this manner to serve as an example to the common people how individuals should behave in similar circumstances.

The Ramayana is a work which holds out ideals for every home and every family. What should

be the relations between a father and a son, how should a husband and wife conduct themselves,

how should brothers behave towards each other, what should be the relations between the rulers

and the citizens, how should sisters-in-law conduct themselves--all these are exemplified in the

story of the Rama-Avatar.

Sri Rama's example of an ideal life

Rama was prepared to honour a boon given by his father to his step-mother in fulfilment of an

old promise. He renounced the throne at the moment of coronation and elected to go to the forest

as an exile. Eminently qualified as he was to become the ruler, nevertheless he chose to go to the

forest to honour his father's plighted word. This is a glorious example of an ideal life.

Today people would set at naught promises given by the father and

place their self-interest in the

forefront. Rama demonstrated to the world that men born in the Ikshvaku dynasty were

unflinching in honouring the pledges of the fathers. Rama was prepared to face any ordeals and

troubles in upholding this sacred principle. Rama was ever active in fulfilling the wishes and

responding to the opinions of the people. Highly sensitive even to the remarks of a petty

washerman, Rama sent away Sita to the forest out of a feeling that the washer-man's comment

might be an indication of the unspoken feelings of many others among his subjects.

Rama stands out as an ideal ruler intensely responsive to the wishes of the people. Today persons

who are incompetent and unworthy are aspiring for positions of power. This is utterly wrong.

This is the reason for the nation finding itself in the doldrums today. The disastrous decline of

Bharat is entirely due to the incompetence of those in power. Men of character, who are totally

free from self-interest should occupy the seats of power. Rama demonstrated the ideal relations

that should exist between the ruler and the ruled.

Lakshmana's devotion to his brother

Turning to the harmonious relations that existed between the brothers' Complying with his stepmother's

words, Rama might don the bark of trees, wear the mantle of an ascetic and leave for

the forest. There was no such obligation on Lakshmana's part. But as a younger brother he felt

that it was not proper for him to stay and enjoy life in Ayodhya when his brother was leaving for

the forest. He was ready to renounce his mother and wife and accompany Rama, whom he

considered as his life-breath.

Thus he followed Rama as an ascetic, treating Ayodhya without Rama as a jungle and a forest

with Rama as Ayodhya. Indefatigably he served Rama and Sita night and day. The behaviour of

brothers today in similar situations would be entirely different. They are likely to indulge in

litigation over the sharing of property and lose them all in carrying the dispute upto the Supreme

Court. They will not agree to enjoy the property in common and will ruin themselves through

litigation. To such brothers, Rama should serve as an example.

How Sita convinced Rama

Rama also exemplified the ideal relationship between husband and wife in a family When Rama

decided to leave for the forest, Sita wanted to accompany him to serve him. Rama tried in many

ways to dissuade her, telling her about the dangers in living in the forest, infested by wild animals and demons on the prowl. **Sita** replied: "When I am with the lion among men, what can any animal do to me?" **Rama** argued with her that the **Rakshasas** were capable of assuming any form and that it would be difficult to safeguard her. **Sita** retorted: "Can't you, who are the protector of the fourteen worlds, protect a lone **Sita**." By these arguments, **Sita** tried to make **Rama** agree to her going with him. **Rama** then employed a different argument. He told her that she should stay behind to render service to his aged parents. Earlier **Sita** had listened to the advice **Rama** had given to his mother **Kausalya** when she wanted to go with **Rama** to the forest. **Rama** had told her about her duties towards her husband and said that in no circumstance should she leave him and follow **Rama**. He had told **Kausalya**: "For a wife the husband is the Lord. The son cannot take the husband's place. The husband is primary. Your first duty is to serve my father and not come with me." **Sita** reminded **Rama** of the advice he had given to his mother and told him that he could not lay down one rule for his mother and another for herself with regard to a wife's duties towards her husband. She urged **Rama** to act upto his own words and take her with him. "You are going to the forest to honour your father's words. I am following you to act up to my husband's words," she said. In this manner the **Ramayana** demonstrates the proper relationship between husband and wife and their respective duties. Example of **Bharata** to stand by traditions If you consider the conduct of **Bharata**, you find that even though the kingdom was offered to him by his father and mother, he did not desire to enjoy what belonged by right to the eldest son, **Rama**. He considered it immoral and opposed to the traditions of the **Ikshvaku** family to accept the kingdom in such circumstances and firmly renounced it. When **Dasaratha** decided to take **Kaikeyi** as his third wife, with the consent of **Kausalya** and **Sumitra**, so that he could have a son to succeed to the throne, **Kaikeyi**'s father imposed a condition that he would offer his daughter in marriage only if the son born to her would be made king, without regard to the claims of the son that might be born to the eldest queen. **Dasaratha** was not willing to accept this condition, but **Kausalya** and **Sumitra** persuaded him to accept it,

saying that no one born in the **Ikshvaku** line would go against Dharma. This was amply borne out by the conduct of **Bharata**. **Bharata** not only refused to ascend the throne, but he took a vow to stay out of the capital till **Rama** returned to the kingdom. He declared he was not prepared to sully the good name of his great ancestors for the sake of the throne. "When **Rama** has gone to the forest to honour his father's command, I shall also go to the forest," said **Bharata**. Ultimately, he secured the sandals of **Rama**, installed them on the throne and himself led the life of an ascetic in **Nandigrama**, a village outside the capital. Is it conceivable that anyone would give up a great good fortune that came his way in the manner **Bharata** did? Will anyone spurn the windfall that comes to him? But, **Bharata** did not regard the kingdom as a blessing. He felt that it would be infamous to succeed to the throne. Lessons that the **Ramayana** teach The **Ramayana**, thus, must be looked upon as a great work from which one can learn how each member in a family should conduct himself or herself righteously and lead an ideal life. Take, for instance, the example of sisters-in-law. In families today, there is no harmony between the wives of brothers. But, look at how **Lakshmana**'s wife, **Urmila**, behaved. She told **Lakshmana** that he was fortunate to have the opportunity to serve **Rama**, which had been denied to her. She said: I would also like to come with you. But if I come, my presence will detract your singleminded service to **Rama** and **Sita**. I shall stay back, while you dedicate yourself whole-heartedly to their service." **Urmila** thus made a greater sacrifice than even **Sita**. **Lakshmana**'s mother, **Sumitra**, when her son fell at her feet and sought her blessings before leaving for the forest with **Rama** and **Sita**, rejoiced in giving him her blessings. She told him: The forest where **Rama** is will be **Ayodhya** for you." Will any mother send her son to the forest in this manner? These examples show how pure-hearted were the members of **Sri Rama**'s family. How did **Kausalya** bless **Rama** when he prostrated before her prior to leaving for the forest? She declared: "May that Dharma for protecting which you are going to the forest protect you always. May you have for your protection all the **raksha** (amulets) which **Gouri** and other great mothers gave to their sons when they went out to fight the forces of evil!" Thus **Rama** received the

blessings of his mother, step-mother and all others when he set out for the forest to honour his father's word.
 Unity in family leads to nation's prosperity
 The foremost lesson to be learnt from the Rama-story is how to foster unity and harmony in a family. When each family is united, the village enjoys unity. When the villages are united, the nation basks in prosperity. "Be ready to sacrifice the son for the sake of the village and the village for the sake of the nation." This was the dictum taught by Vidura in the Mahabharata.
 The reign, of Rama was marked by concern for justice and morality. Today the people are bedevilled by distrust and suspicion at every step. "Why should God do like this?" Such questions are asked out of narrow-minded doubts. There will be no room for such doubts if the infinite nature of the Divine is properly understood. The petty-minded folk who cannot grasp the omniscience of the Divine raise such questions. Their entire life is wasted in this manner.
 Hence, people should get rid of such pettiness.
 God can protect as well as punish. He may impose trials or confer joy. Krishna destroyed Dantavakra and Sisupala. He protected the Pandavas all through. God (in His earlier Avatars) destroyed Hiranyaaksha and Hiranyakasipu and protected Prahlada. In the Rama-Avatar, He punished Ravana and Kumbhakarna and crowned Vibhishana as King. As Krishna, He teased the Gopikas and made them weep. He gave delight to His gopala companions. All these are different aspects of the Lord's leelas (sport). "Why should He do this and why should He behave differently?" Such questions are irrelevant in the context of the Lord's utterly selfless actions.
 God's deeds are free from blemish. There is not an iota of selfishness in the Lord.
 Preceptor and the faithful disciple
 There is a story which points out the difference between a genuine disciple and others who behave in one way when they are with the preceptor and differently when they are away from him. The preceptor, when he was nearing his end, sent word to all his old disciples to come to the ashram for a last meeting with them before he passed away. All the disciples had arrived except one who had to come from a long distance. While he was coming, he had to cross a river in spite before reaching the guru's village. Despite warnings from the villagers not to get into the swollen

river, he walked on, in his anxiety to reach the guru, reciting the mantra the guru had taught him.
 Miraculously the river was only knee-deep while he was crossing it. Everybody was struck by the miracle. On reaching the ashram, the other disciples felt that the guru had imparted a different mantra to this disciple which had enabled him to wade through the swollen river with ease. They even accused the guru of partiality. The guru told them that the mantra imparted to all of them was one and the same, but there was a difference in the spirit in which it was uttered by the disciples and that made all the difference in its protective efficacy. The disciple who had crossed the river was saved by his faith in the guru. There was no difference in the message imparted to the disciples.
 Strengthen your faith to acquire bliss
 If the name of the Lord is not recited in the proper spirit, of what use is all the sadhana? Faith is the primary requisite. Chanting the name endlessly without faith is utterly useless. Where there is faith, there is Love. Where there is Love, there is Peace. Where there is Peace, there is Truth. Where there is Truth, there is Bliss. Where there is Bliss, there is God. If faith is lacking how can Bliss be experienced?
 Therefore, strengthen your faith. Alas' this is the Kali age. People are blind, lacking the eyes of faith. A rich man will trust a gurkha watchman for the safety of his home. One will trust a driver for the safe driving of his car. A man will trust a dhobi for washing valuable clothes. One submits his head for tonsure to a barber wielding a sharp razor. But, unfortunately, in spite of all their studies, educated persons do not have faith in God. People are prepared to place their trust in an array of inferior beings, but have no faith in the Supreme.
 That accounts for all their troubles.
 Above all, develop faith in the ideals of Rama. Faith in these ideals has been responsible for their survival after aeons. What you must aspire after is a life governed by ideals. Everyone must aim at becoming an ideal person. Ideals, not ostentation, should be the watchword.
 The Rama-Era will come into existence from the moment we give up ostentation, develop faith in the Self, and lead a godly life. Then everyone will be a lover of Rama. Rama does not mean the son of Dasaratha. The Atma is Rama and hence Rama is referred to as Atma-Rama.
 Discourse on Sri Rama Navami Day in the Prashaanthi Mandir, on

24-3-1991.

Celestial spheres are revolving and disintegrating; time is fleeting; age follows age; era succeeds era; bodies that have taken birth, grow and end; but, the urge to sanctify life with good works and good thoughts is nowhere evident; the fragrance of sincere sadhana is not traceable anywhere. Through the process of 'giving up' great things can be achieved. Cultivate detachment, and the Lord will attach Himself to you. The past is beyond recovery; those days are gone. But, tomorrow is coming towards you. Resolve to sanctify it with Love, Service and Sadhana.

7. Bhagavan's call to students

THIS is the age of science and technology. On the one side astonishing progress has been made

in the fields of plastics, electronics and computers. Scientists have also made wonderful

discoveries in the spheres of atomic energy and space exploration.

Moreover man is sending out

into space artificial satellites. Enormous energy and expenses are being devoted for investigating

the mysteries of the atom. But there is no comparable concern for developing human behaviour

In the competition for over-reaching each other, men are immersed in selfishness and are

pursuing wrong courses. Politics and economics are bedevilled by crises. Men are riven by caste

and religious conflicts. The appetite for power and position has become insatiable. These are

causing the disintegration of the sacred land of Bharat. Indiscipline is rampant in the student world.

What is the reason for the divergence between scientific progress on the one side and the social

and moral decline of man on the other? What the world needs today is a large number of purehearted

boys and girls, who are utterly selfless and are prepared to offer their lives to the service

of the nation. Unfortunately, men today are lost in the pursuit of fleeting sensuous pleasures and material possessions. Has this any meaning?

Take the example of Emperor Sivaji. He lacked nothing by way of wealth. What, then, is the

secret of his approaching Samartha Ramadas as a suppliant?

Similarly, King Janaka had all the

wealth he needed. Why did he resort to the Sage Yajnavalkya? The reason is that from ancient

times it was the practice of the kings to seek the advice and guidance of sages who were the

repositories of spiritual wisdom. Thereby they secured peace of mind and security for their

kingdoms. They realised that man can get enduring peace and happiness only by spiritual

realisation and not by any other means.

Students should develop social consciousness

Students should strive to awaken in the people a recognition of their inherent divinity the loss of

which accounts for the degradation of humanity today. Students should develop social

consciousness. It is not enough to acquire academic knowledge and technical skills, which are all

that present-day education is concerned with. If there is no love of God, fear of sin, and practice

of social ethics, how can there be peace in the world? Scientists and political leaders are teaching

all kinds of things to the youth. But of what use are these teachings? Slogans on the walls,

lectures on the platform and pontifications in the press are not what the students need. They need

the example of leaders who stand up for integrity and morality

All things in the world are perishable. Mortality is the inescapable destiny of every man. But the

ideals for which men live and for which they are prepared to give up their lives last for ever.

Hence every student should have great ideals and try to live upto them. That is the secret of

immortality. By their exemplary lives, they should transform the world. This was the role of

Bharat in ancient times.

Strive to become human to reach the Divine

Students should realise their great responsibility to the nation. They must eschew selfishness

altogether Men today are immersed in selfishness, which is the cause of many other evils in

society. Every thought, every action is prompted by self-interest.

Desires multiply and peace of

mind is lost. Man should be rescued from this deplorable state.

Mankind's problems today cannot

be solved by science and technology alone. Only a transformation in the character of man can

serve to solve the present crisis. Men should strive to become human and progress towards the

Divine.

Education which does not serve to develop character and foster virtues is of no use. Science and

technology are undoubtedly necessary. But they should be utilised properly. Scientists are trying

to discover everything about the external world. But they make no attempt to understand the

truth about themselves. They have not learnt to control their senses. This was the lesson which

Prahlada taught to his father, who was a master of the elements and wielded immense power.

Prahlada told Hiranyakasipu: "You have conquered all the worlds, but have no control over your senses."

Self-control implies control over desires
 In the educational process today, it is essential to inculcate among students the need to control the senses. It is the absence of self-control that is at the root of all the violence and conflict in society today.
 Self-control implies control over desires. I have often impressed on students the importance of setting limits on desires. "**Naasreyo niyamam vinaa**" is an ancient saying. (Nothing ennobling can be realised without observing restraint). There is a need to acquire wealth for living. But excessive wealth is harmful. What men have to aim at is not **sampada** (wealth) but right **samskara** (conduct). Life is governed by restraints at every stage. The eye cannot tolerate the glare of blazing lights. The body cannot bear a rise in temperature. Anything in excess is a cause of trouble.
 Students should seek to follow great ideals and serve as examples to the world. They should make use of their knowledge for the service of the motherland instead of going abroad to earn high incomes. Indian culture has esteemed the mother and the motherland as greater than heaven itself. Loving service to parents, reverence towards elders and respectful behaviour towards everyone are the marks of Indian culture. Students of the **Sai** Institute should exemplify these traits in their conduct wherever they may be.
 Inaugural address as Chancellor of the **Sri Sathya Sai** Institute of Higher Learning to the students of Summer Course on 20-5-1991 at **Brindavan** Campus.
 8. The perennial quest
 The Lord shines throughout the Cosmos
 He is immanent in everything
 The friendship between the Lord and the Cosmos is inseparable
 This is the truth declared by **Sai**.
ISAAVAASYAM idam jagath. (The Lord is the indweller in the entire world). **Jagat** refers to the world in which beings are born, grow and pass away. The basis for this world is the earth.
 The wind blows ceaselessly everywhere. But this is not visible to man. We have day and night.
 During daytime all kinds of activities take place. When night comes, Nature seeks repose in silent sleep. Man has to find out the relationship between day and night, between light and darkness. When man looks up at the sky during day, he sees the sun shining with all his effulgence. In the boundless firmament, the Sun alone shines.

In this world, all the time, every moment some activity or other is going on: Meritorious actions and actions in the discharge of **Purusharthas** (the four goals of human life); marriages and festivities; births and deaths. All these take place all the time and life goes on in merriment or sorrow. There is no end to this.
 From the moment of birth, man is pursued by hunger. After the umbilical cord is cut, the newborn babe cries. When milk or other food is given, the crying stops. The expansion of human life and needs
 The first affliction for man is hunger. Man needs food grains for appeasing his hunger. Food grains can be got only through the use of water (for growing food). As food production goes up, the population also increases. In this process of growth, agriculture develops and villages and cities come into existence. In this way, human life expands, the needs of people increase and men start enquiring into the problem of how to meet these needs.
 Mankind discovers in the process some secrets of Nature. It also recognises that there are many things beyond its ken. There is always an awareness that what is not known is far more than what is known. Man cannot create the earth. Nor can he create water. Fire emerges when two sticks are rubbed against each other, but man cannot inject the latent heat into the stick.
 Examining in this manner, man realised that there is a power at work which cannot be seen by the eye or heard by the ear or conceived by the mind. That this power transcended the human was dimly inferred.
 For every kind of power, proofs may be sought by **Pratyaksha** (direct perception) or by the **Anumaana** (process of inference). Men sought to find out by what direct proof they could experience this transcendental power. They found the proof in the Sun. Without the Sun there will be no light at all. Nor is that all. All activities will come to a standstill. In this world hydrogen is essential for the growth of plants and of living beings. The Sun's primary components are hydrogen and helium. Without hydrogen and helium, the world cannot survive.
 Hence, the ancients concluded that the Sun was the visible proof (of a transcendental power).
 They also found some subtle secrets about the Sun. Hence, they adored the Sun as the principal deity in the **Gayatri** mantra.
 The **Gayatri** mantra is the Mother of Vedas
"Dheeyo yo nah prachodayaath." (May the Sun illumine our

intellects in the same way he sheds

his effulgence). This is the prayer addressed to the Sun in the Gayatri mantra. In this way, they

came to regard the Gayatri mantra as Veda Matha (the Mother of the Vedas).

This Gayatri mantra is not related to any particular time, place or person. "Bhur Bhuvas-Suvah"

(occurring in the mantra) indicates that it relates to the three aspects of Time--the past, the

present and the future. "Tat Savitur Varenyam, Bhargo Devasya Dheemahi, Dheeyo yo nah

Prachodayaath" (Light dispels darkness). Without light darkness will not go. "Bhargo devasya"

signifies that the Sun is the dispeller of darkness. In this manner, the ancients believed that there

was a supreme power and looked upon it as God.

In course of time, they started studying numbers: one, two, three, and so on upto ten. Among

these numbers, the primary number is one and the others are derived from it by a process of

addition. Thus they found that all numbers are based on One. They regarded one as the primary number.

The One has become many

"Ekam Sath Vipraah bahudhaa vadanthi" (The Ultimate Reality is one, but the wise call it by

many names). This is one of the declarations of the scriptures. The same truth was proclaimed by

the Vedas in the statement: "Eko-ham bahusyaam" (I am One, let me become many). Without

one, there cannot be other numbers. Through the study of numbers also, the ancients came to the

conclusion that God is one only. Thus the faith developed among men that there was an invisible

power in the universe and that it was One without a second. The One has assumed innumerable

names and forms and permeates the entire universe.

On the basis of this truth, the ancients declared: "Isaavaasyam idam jagath" (The Divine is the

indweller in the Cosmos). The ancients gave the name Aditya to the Divine. Aditya, as one of the

12 Adityas, was worshipped as Vishnu. Vishnu here does not mean the deity bearing a conch and

discus. Vishnu refers to the One who permeates the entire Cosmos. For this omnipresent

principle, a form was conceived: Vishnutva means that which is all pervading.

How was Aditya looked upon? You have vessels made of gold, silver, brass, copper and clay

filled with water. In all of them the same reflection of the Sun is perceived. The vessels may be

different, they may vary in value, but the Sun shines in all of them

equally. Innumerable vessels

may be kept, but the Sun's reflection will be one and the same. The ancients concluded that the

contents may vary in value, form and name but the image is the same in all of them.

Divinity is the only One Reality

Proceeding from this, they considered the body as a vessel made of mud. In this vessel made out

of mud, they found that Chinmaya (consciousness as Spirit) was present. This spiritual entity was

called Hiranyagarbha. Expanding his comprehension in this manner, man came gradually to

realise that there was only One Reality and that was Divinity.

Another name given to this Divine entity was Easwarah. That is, the Divine was regarded as the

possessor of infinite and inexhaustible wealth. What is this wealth? Health is one kind of wealth.

Material riches are one kind of wealth. Knowledge, virtues, wisdom, are all included in the term

Aiswaryam (wealth). They realised the truth that Easwara is the embodiment of every kind of wealth.

Probing further into the mystery of the Divine, they described Him as Siva. Siva means the One

who is free from three gunas (Satwa, Rajas and Tamas). He transcends these three qualities. As

one who is without qualities, He was also called Suddha-Satwah. Siva is that pure untainted

Satwa quality. It represents the principle of Mangala (auspiciousness). This means that only

when the gunas are absent, auspiciousness appears. When qualities are present, it is inauspicious.

Hence, Siva is the Mangala-swaroopudu (embodiment of Auspiciousness).

As their comprehension developed, they began to describe the Divine as Sambhavah. Sambhavah

means the One who can manifest Himself at any place, at any time, in any form, according to the

requirements of the situation. This is borne out by the sloka in the Gita where Krishna says:

"Whenever Dharma faces decline and Adharma rears its head, I manifest Myself. For the

protection of the good and the destruction of the wicked and establishment of Righteousness, I

make my advent from age to age." Because He can manifest Himself whenever necessary, He is

called Sambhavah.

Thus, the ancients gave different names to the Divine after ascertaining the mysteries of the

Divine. Another name given to the Supreme was Isa.

It is essential to understand how the ancient sages sought to explore the innumerable facets of the

Divine. The term **Isa** refers to the possession of the six forms of **Aiswarya** by the Divine. These are wealth, riches, wisdom, fame, glory and **vairagya** (non-attachment). God is immeasurable, all-pervading and infinite. As man's comprehension of the attributes increased with the growth of the intellect, he described God as **Aprameyah**--One who is beyond any kind of proof and who is immeasurable. It may be possible to measure, the vastness of the ocean or the boundless sky. But there is no **measuringrod** by which God can be measured. God transcends the three kinds of proof: **Pratyaksha** (Direct Perception), **Anumaana** (inference) and **Sabda** (the authority of the spoken word). Hence he was called **Aprameyah**. They concluded that this infinite and immeasurable Divine entity is **allpervading**. If such a Divine Principle did not exist, the cosmos will not exist. Whether man believes in it or not, this Divine power is present everywhere. Many sages started performing penance to have direct experience of Divinity. They felt that realisation of God should be the primary goal of life. Some of them gave up the quest after many efforts, feeling that it was beyond their capacity to experience the Divine. Some of them, from the very start, came to the conclusion that the wide gulf between the human and the Divine ruled out the possibility of man realising the Divine. This is totally wrong. The human has come from the Divine. Krishna has emphatically declared in the **Gita**: **Mamaivaamso jiva loke jiva bhutassanaatanah**" (The human being in the world of beings is a fragment of Myself). A son has to recognise his father. On this reasoning, some sages declared that whatever the odds and ordeals, man should not give up the quest for God. Realisation of the Divine by the sages. Ultimately, by the power of their penance the sages were able to realise the Divine. Not content with their own realisation, they proclaimed to the world their great experience. They called upon men to "Wake up! Stand up and stop not till the goal is reached!" They exhorted mankind: "**Oh ye** who are wallowing in ignorance, wake up! wake up! Behold this divine effulgence. We have seen It. Where did we see It? Inside or outside? We saw It everywhere." "**Antarbahischa tatsarvam vyaapya Narayanas-sthithah**" (The Supreme Lord is present inside and outside, pervading the entire universe). How does He appear? "**Vedaahametham Purusham Mahaantham**

Adityavarnam Tamasah-parastaath" (We have known the **Purusha** the Supreme Lord, effulgent like the Sun, who is beyond the darkness). Get rid of **Tamas** to realise the Divine. We cannot realise the Supreme unless we get rid of **Tamas** (the darkness of ignorance). Without giving up **Tamas**, How can you become **Satwa**? Unless you give up the **Rajoguna** You cannot acquire Bhakti. The **Satwaguna** is itself the Divine discipline. Do not forget the Divine discipline. Do not forget this good counsel. You must get rid of **Tamas** at the very outset. The body has not been given for indulging in eating, **etc.** Such a life is only animal existence. There is only one quality which transcends this **Tamas**. It is Discrimination. Without the removal of **Tamas**, this Divine Jnana will not come to man. When **Tamas** goes, **Rajas** remains. This **Rajoguna** fills a man with innumerable desires. So, this also has to be given up. Only then, the **Satwic** quality will emerge and then the effulgence of the Divine will be experienced. The mystery of the **Veda** is unfathomable. But it will become clear to those who have **Sraddha** and Bhakti (earnestness and devotion). For a man who opens his eyes, the myriad stars will be visible. But for a blind man or a man who has closed his eyes, nothing will be visible even if the most powerful light is placed near their eyes. You have to open the eyes of **Sraddha** and Bhakti, not these physical eyes. When you have acquired the Eye of Wisdom, the light of the Divine will be visible to you everywhere. Where is God? When the students sit for their meals, before taking food, they recite a mantra. But they make no effort to understand its meaning. "**Brahmaarpanam Brahmahavih Brahmaagnau Brahmanaahutham Brahmaiva thena ganthavyam** Brahma Karma **Samaadhinaa.**" This prayer is chanted and the food is offered to Brahma. Where is **Brahman**? The answer is given in the **sloka**: "**Aham Vaisawaanaro Bhutvaa Praaninaam deham Aasritah Praanaapaana Samaayuktah Pachaamyannam Chaturvidham.**" "You simpleton! I am residing within you in the form of **Vaiswaanara**. If I am not within you as the digestive fire, you will die from indigestion. The four kinds of food

you eat are being digested by Me." Appearance is different from reality Thus, there is no room for any doubt for man regarding **Brahmam**. For the man with doubt there is none who can remove it. You can wake up a man who is asleep or who has just closed his eyes. But can anyone wake up the one who is pretending to be asleep? There is nothing like sleep for God. If God sleeps, the whole universe will go to sleep. There is also nothing like a waking state for God. There can be waking state, only if one goes to sleep. When a person is never asleep what need is there to wake him up? Waking and sleeping are confined to man. These states are related to day and night. In reality, there is neither day nor night. Day and night are based on the motions of the earth around the sun and the daily life of man according to the region where he lives. In the spiritual path differences cease Likewise, on the basis of the direction in which the Sun appears to rise and seems to set, East and West are described. The scientists are aware that these descriptions of the directions have no inherent reality. But in practical life they are recognising these directions. This is because in daily life, such conventional descriptions cannot be avoided. When one takes to the spiritual path, everything is alike and differences and distinctions cease. As long as you are in the phenomenal world, you have to observe the phenomenal appearances. Differences will remain as long as you think in terms of "I," "you" and "he." These three different entities have to be eliminated. That is the state of the **Atma**. One has to get rid of the feelings of "mine" and "thine." This is not so easy. However, by constant effort, it can be realised. But man does not make this effort with earnestness and devotion. Evolving from the animal, man developed the mind and in due course was able to invent whatever was necessary for his comforts. He discovered many things but could not discover the cause of birth and death. What is the secret of this phenomenon? "**Jaatasya maranam dhruvam**" (Death is certain for one who is born). But one does not know whether a dead person is born again. The ancient sages sought to unravel the mystery of birth, death and rebirth. They found that this secret is beyond the power of man. They realised that this was due to Divine Will and not the result of human effort.

If one wants to live, can he live as long as he wants? A man may think: "I am healthy and strong and I can live for ten more years." But he may die the same night in a car accident. Is health the cause of longevity? No. What, then, is the means of preventing death? Not our health. Nor our own abilities and devices. Not all our various possessions. Not at all. The root cause of death is Divine Will. There is nothing greater than the Will of God Innumerable things are happening in the world without any effort on man's part. Is man doing anything for the functioning of his heart? What is he doing for his continuous respiration? Is he responsible for the circulation of blood in his body? These are not dependent on human effort. They are the result of Divine Will. Consequently, the sages concluded that there was nothing greater than the Will of God. "**Oh** man, though human life is said to last for a hundred years, do not believe in it. Death may come in childhood, youth, middle age or old age. Death may overtake one in a village or forest or in a river. You have to realise God even while you are still alive. Do not concern yourself as to when death will happen, where and how. No one can alter what is destined by the Will of the Divine." Hence the sages advised mankind to pray to God for His grace. What is Prana (the locus of life) in man? The **Veda** declared: **Neelathoyatha madhyasthah vidyullekheva bhaaswarah**" (He shines like a lightning in the heart of a dark blue cloud). Behind the back of a person, there is the spinal column with 33 vertebrae. Between the 9th and the 12th vertebra, there is the **Sushumna naadi**, which shines like a lightning. People imagine that life resides in the heart. The heart is like the main switch. But life does not reside there. What happens to life when heart surgery is performed? When the heart is transplanted, it is like changing the main switch. But it is because of the vital force in the middle of the spinal column that life exists. People today regard the ancient sages as ignoramuses, who knew nothing about science. But they knew more than the scientists of today. One of the greatest scientists in ancient times was **Hiranyakasipu**. He was the master of all the five elements (ether, air, water, fire and earth) and explored the depths of the ocean, all the regions of the earth and the farthest reaches of the sky.

He probed the secrets of the atom. But with all this vast knowledge, he did not know his own reality. Powers possessed by the ancient sages

It is meaningless to compare the knowledge of the ancient sages with that of modern scientists.

How many sages performed arduous penances to acquire divine potencies. Today's doctors perform surgical operations. They acquire this skill after long training here and abroad and after many successes and failures. They use sophisticated instruments. But in ancient times, there was a highly skilled master of medicine and surgery, the sage **Bharadwaja**. He taught surgery to the world. He was the author of the science of **Ayurveda**--the Science of Life. People consider that **Ayurvedic** medicines do not yield quick results. People today have a craze for quick results.

Quickness may operate both ways. Today antibiotics are used. A few drops of the medicine brings down the fever. But later fever goes up. There are also adverse reactions.

In the treatment employed by the ancient sages as a result of their penances, there were no such reactions. Because of their penance, their vision transcended the barriers of distance. They could directly converse with the powers of Nature. Today **crores** are spent on telecommunications, radio and television. In those days there was no expense at all of this kind. When the mind was purified and **divinised**, they could acquire super-human powers. Determined efforts always ensures success

Students! You have to enquire into how man through various stages developed his potentialities to higher levels. No one is a scholar or a man of knowledge at birth. It is only gradually that he acquires knowledge and skills. For getting degrees like **B.A.** or **M.B.A.**, you go into so much trouble. What effort are you making to realise the Divine? Nothing at all. You must make this effort. There is nothing that cannot be achieved by determined efforts. You should not give up the effort out of a feeling of incapacity. The ancient sages persevered ceaselessly in their quest.

They succeeded in their efforts after going through every kind of ordeal, braving heat and cold, gain and loss, joy and sorrow.

Today whatever endeavour people undertake, they want to have all comforts and conveniences.

They do not relish any impediments. There is, however, no easy way to any worthwhile accomplishment. No one who wishes to accomplish something should

seek the path of pleasure.

You must be prepared for any sacrifice, offering everything to God. Only then you can acquire extraordinary powers. Whatever studies they pursued, whatever great knowledge they acquired, the ancient sages were never filled with conceit. Most scientists today get puffed up with pride after making some small discovery. A true man of knowledge should be free from pride.

Students should give no room for conceit. Divine grace is vital for any achievement. Humility is the hallmark of knowledge. People boast about the achievements of science. But there is still a long way to go. For instance, out of the energy coming from the Sun we have been able to use only 2 out of 3000 parts. We are yet to make use of the rest of the vast solar energy. If by harnessing a minute fraction of solar energy, mankind can accomplish so much at present, how much more can we achieve for humanity if the entire energy can be utilised for the benefit of man?

This means that if a single ray of God's grace is got, a great deal can be achieved. The ancient sages prayed to God to shower the rays of His grace on mankind. Even if a fragment of God's grace is secured, a great deal can be accomplished. But without Divine grace, nothing can be achieved.

Human effort is also essential. If it does not want to fly, even an eagle will not get off the ground. But an ant that wants to move along can cover miles in due course. Efforts are in human hands; success or defeat rests with the Divine. So, when you rely on the Divine, success will be yours.

The quest for God

Dear students! The Vice-Chancellor today posed a big question. He wanted to know how God is to be realised, what is the **sadhana** to be pursued and so on. These are apparently big questions, but the answer can be given in a trice. There is no need for any **sadhana**. **Gajendra** (the Lord of the elephants) carried on his fight with the crocodile (which held him by the leg) for many years, relying on his own physical prowess. When it proved unavailing, he surrendered to God and cried out to the Lord as his only saviour. Only then God came to his rescue.

Arjuna also on the battlefield came ultimately to realise that he had to take sole refuge in Krishna. He told the Lord: "**Karishye vachanam thava**" (I shall do

your bidding). The Lord then assumed full responsibility for the outcome of the great war. It is only when everything is dedicated to God that our actions can be carried out smoothly and successfully. However, today's devotees and **sadhakas** do not resort to dedication. They tend to behave like shareholders in a company. They want to strike deals with the Lord, saying, "I shall do my work, you give me the benefits." They want to go into partnership with God. This won't work. You make your offering. God will see to the rest. The students have related their experiences at **Kodaikanal** when they were with **Bhagavan**. They said that when they were in the company of **Bhagavan**, enjoyed His love, listened to Swami's discourses and were in the sacred atmosphere of **Bhagavan's** divinity, they felt exhilarated, their hearts were filled with pure and sacred thoughts and were suffused with divinity. But all this changes when they are away from Swami. What is the reason? It is because they allow the external unspiritual atmosphere to influence their spiritual qualities imbibed from their stay with **Bhagavan**. If you are able to **spiritualise** the atmosphere wherever you go, your spiritual nature will remain unaffected. Hence, you must always keep the company of the good and the godly. It is only when you remain with good people and perform good actions that your devotion will remain firm and unshaken. Verbal utterance of **mantras** or the ritual reciting of the Lord's name is not enough. Engage yourselves in godly activities. This was the lesson Hanuman taught to **Vibhishana** when he bemoaned before Hanuman that in spite of his constant chanting of **Rama's** name he had not been blessed with a vision of **Rama**. Hanuman then told **Vibhishana** that though he had been reciting **Rama's** name he had done no act of service to **Rama** such as comforting **Sita** or trying to see her during her ten months ordeal in **Lanka**. "**Dil me Ram! Haath me Kaam**" (Have **Rama** in your heart and do your duty with your hands). The ancient sages functioned in this spirit. Their investigations were also made in this manner as an offering to the Divine. To sanctify your precious human birth, you must fill yourselves with sacred thoughts and embark on the quest for God. Discourse at the Institute Auditorium at **Brindavan**, on 21.5-1991.

9. Three-in-one

The Lord of the Universe permeates the Cosmos like the thread running through a Necklace of

gems, although He is not Visible in the universe and shines in it As the invisible **Atmic** Consciousness. EMBODIMENTS of Divine Love! "**Sarvam khalu idam** Brahma" (Verily, all that is, is **Brahmam**).

This is the quintessence of the Upanishads. The truth about the vast universe of moving and motionless objects is contained in this single pronouncement. There is nothing in the Cosmos sans **Brahmam**. Divinity is latent in everything like fire in wood and oil in sesame. Hence there is nothing in the world that is not permeated by the Divine. The processes of creation, survival and dissolution occur according to the injunctions of the Divine. Whether man believes in it or not, this wheel of creation is revolving according to the dictates of the Divine. God is the author of the Wheel of Time. Man, however, is forgetting how this Time should be employed meaningfully and purposefully. Concept of equality in enjoyment

The sun shines and the moon sheds his cool rays on the earth. Rains come down and rivers are in spate. And crops grow. None of these happens because of the will of any single individual. Every human being in this world has an equal right to the enjoyment of the benefits flowing from these occurrences. Man has unfortunately forgotten this basic truth. He makes no effort to enquire into the concept of **samatwa** yoga (equality in enjoyment). This feeling of equal enjoyment is conspicuous only among innocent children. Only in the hearts of babes can you notice the sense of enjoyment, of drinking the milk from the mother, rejoicing in the cool breeze and forgetting themselves in the sweet music of the lullabies sung by the mother. As the child grows to manhood the ideals of "mine" and "thine" grow in the mind. Self-interest grows. The spirit of sacrifice declines. Humanness is eclipsed. What is the reason? It is the loss of **Atma-visvaasam** (faith in the Self). One forgets the omnipresence of the Divine. The great truth that "**Narayana** pervades the universe by His presence in and outside of everything" is ignored. The world is full of powerful men, men endowed with wealth, great scholars and men with good qualities, but there are few who have realised the **Atma** (the **Omni-Self**). The body is visible. The mind appears to exist. But the **Atma** (the Spirit) is not visible. The

Atmavaan (Self-realised person) is one who has recognised the visible Spirit, who is immersed in the bliss of that awareness and who is intoxicated by that Divine experience. In ancient times, many sages experienced the potency, the sweetness and the ineffable joy of this Divine bliss and gave the fruits of their experience to the world. They codified the knowledge contained in the Upanishads and offered it to the people in the world in the concept of **Trikonam** (Triangle). The Body is one side of the triangle. The second side is the mind. The third is the **Atma**. Realise the unity of body, mind and **Atma**. The body is gross. The **Atma** is subtle. The mind coordinates the gross body and the subtle **Atma** and makes the individual experience **Ananda** (bliss). The Vedic declaration: **Tath-Twam-Asi** (That thou art) reflects the truth about this integrating process. Man does not understand the truth about the unity of "This" and "That." **Tath** means "That," referring to something remote. "This" refers to something that is near. From what is "That" far? From what is "This" near? "That" refers to what is far from our sense organs. "This" refers to what is proximate to our sense organs. The body, which is nearest to the senses, is connected by "This." "That" which is beyond the senses is the **Atma**. The role of the mind is to bring together the body that is close to the senses and the **Atma** that is far from them. **Asi** in **Tath-Twam-Asi** refers to the role of the mind in integrating the body and the **Atma**. Man should strive to realise the unity of the body, the mind and the **Atma**. "**Tath-Twam-Asi**" is not a recondite formula. It is an aphoristic declaration calling upon everyone to realise the integral unity of body, mind and the **Atma** and thereby experience the Divine. The concept of Triangle was explored from another point of view, namely, the Jiva (the individual), God and Nature (the phenomenal universe, **Prakriti**). The essential nature of these three was described in the terms: **Rakti**, **Bhukti** and **Mukti**. **Rakti** represents the cosmos. **Bhukti** (enjoyment) represents the body (which seeks enjoyment). **Mukti** (liberation) represents **Atma**. The **Upanishadic** declaration points out that these three are essential for every human being. Another triad that has to be noted consists of **Sthoola** (gross), **Sukshma** (subtle) and **Kaarana** (causal) bodies. Another triple concept contained in the **Upanishadic**

aphorism is that of Past, Present and the Future (the triple aspects of Time). In these different ways, the sages sought to **popularise** the idea of oneness of body, mind and **Atma**. From the source, to the source There is a cyclical process constantly going on. Rains fall. The water flows in the rivers, which rush towards the ocean. From the ocean, again, clouds are formed, which pour down rain and the rainwater forms rivulets which ultimately join the ocean. The river does not know its origin. But once it has merged in the ocean, it can be seen that the river and ocean are one: **Tath-Twam-Asi** (That thou art). The rivers may well declare: "We come from the ocean and we have merged in the ocean. The ocean and we are one." To take another analogy. A seed is planted in the earth. It sprouts, grows into a tree puts forth branches, leaves, flowers, buds and fruits. Wherefrom have these different manifestations come? All have come from the seed. The ancients realised from this fact that although the tree presents multifarious forms and names, the source is one only. The seed, from which the various manifestations have emerged, proudly declares: "**Tath-Twam-Asi**" (All of you have emanated from me). Enlarging on this concept, the sages declared: "**Isaavaasyam idam Jagat**" (The Cosmos is pervaded by the Divine). This all-pervading principle is illustrated by the example of sugar dissolved in water. After the solution, the sugar is not visible and cannot be taken out. But its presence can be experienced by tasting the syrup. The sugar thus proclaims the truth: "I am present as a pervading element even though I am invisible. The sweetness you experience comes from me and not from the water." Unity in diversity in the universe By these simple but telling illustrations from real life, the ancient sages sought to convey the great truth about the all-pervading nature of the Divine and the unity that underlies the apparent diversity in the universe. Only the One abides. But it assumes many forms. The Upanishads demonstrated that the essence of **Bharatiya** culture consists in the recognition of unity in diversity. Men waste their lives failing to recognise this unity. Take the three letters A;U;M. The unity of these three letters represents **Omkara**, the primordial sound called **Pranava**. The **prapancha** (world) is a manifestation of **pranava**. The Upanishads emphasised the integral unity of the **Pranava** and the **Prapancha** as

manifestations of the Atma.

It may be said that the Pranava (Om) is not apparent anywhere, nor can it be heard. But, in the process of inhaling and exhaling and in the circulation of blood in the human system, the presence of pranava can be experienced. Omkara can be heard when the wind blows. Om can be heard when one keeps the ear close to an electric pole.

Om is equated to Brahmam

When we breathe in, there is the sound "So" When we exhale, there is the sound ham. (Bhagavan demonstrated how these sounds can be recognised). Together, "So" and "Ham" contain the

Pranava mantra "Om." "So-Ham" ("He is I") conveys the same message as "Tath-Twam-Asi."

"Om," which is derived from "SoHam," has been equated with Brahmam. The inner meaning of

the two sounds "So" and "Ham" should be properly understood. In the sound "So", the consonant

"S" represents the experiences in the waking and dreaming states. Similarly "Ham" is related to

the same states. When "S" and "Ha" are eliminated in the deep sleep state, only "O" and "M"

remain. This means that as long as man is attached to the experiences of the waking and dream

states, he cannot recognise the Divine symbolised by "Om."

As long as man is caught up in the coils of the phenomenal world, he cannot escape from

experiencing pleasure and pain. In the deep sleep state, man is oblivious to the phenomenal

world and is free from experiences of pleasure and pain. It is for this reason that the sages have compared Samadhi to the state of deep sleep.

Hence, for man to realise the Divine, this is the path that has to be pursued. The Upanishads

have explained in very simple terms the profoundest and most complex ideas. They have

indicated to ordinary men how to experience the highest spiritual bliss by simple practices. The

word Upanishad means "sitting near" (the preceptor). The spiritual aspirant is called upon to

approach the wise teachers and elders in a spirit of humility and reverence.

Search for the eternal and Divine Reality

The Vedas declare: "Dooraath doore anthike cha" (Farther than the farthest and very near too).

This statement means that the Lord is as far from you as you consider Him to be, and as near as

you feel His presence. It is your own feelings which account for the distance. The remoteness or

nearness should not be attributed to the Divine, who is omnipresent. He is present in the subtlest

atomic particle and in the vastest object in creation. This truth can be experienced by man if he

makes the proper enquiry with diligence and devotion. But few undertake such a quest. All men's

energies are devoted to the pursuit of ephemeral, transient and illusory material gains. Not even a moment is devoted to the search for the eternal and Divine reality.

This is the result of man's

indifference to the eternal verities. "Sraddhaavaan labhathe Jnanam," declares the Gita (the

highest wisdom is secured only by the earnest seeker). Without earnestness, one cannot be aware

of even what is nearest to him. Men suffer today from lack of peace of mind, but make no effort

to find out the root cause of this malady

Narada, the mind-child of Brahma, who was proficient in all the scriptures and every field of

knowledge, suffering from a peaceless mind, went to the Sage Sanatkumara and asked him: "Oh

Sage! Why do I have no peace of mind? Please remove this malaise and impart to me the

knowledge to retain mental tranquillity" Sanatkumara asked Narada what all he had mastered

and what credentials he had acquired to entitle him to seek this knowledge Narada said, he had

mastered the 64 kinds of knowledge, studied the six sastras and learnt the four Vedas and their

subsidiary sections.

Understand the principle of Life-force

After listening to Narada, Sanatkumara told him that all the knowledge he had acquired was only

a mass of words. The sage told him that beyond all this scriptural and other knowledge was

something transcendental. Narada was surprised to note how all his vast knowledge had been

devalued. Sanatkumara said: "Above the power of words is Vaak (the power of Speech). Above

speech is the mind. Greater than the mind is the Sankalpa (Will). Higher than the Will is the

Chitta (Awareness). Greater than the Chitta is Dhyana (Meditation). Greater than Dhyana is

Jnana. Greater than Jnana is water. Greater than water is Thejas. Higher than this is Prana (the

Life-force). It is only when you understand the principle of Prana, you will understand the truth

of the aphorism Tath-Twam-Asi."

Understanding the principle of the Life-force is thus crucial. For instance, when one starves for

sixteen days he loses all his sixteen kalas (capacities). He regains them as he resumes taking

food. What is the inner significance of this phenomenon? The body is constituted by Annamaya

(food). When the body is deprived of food, the Life-force begins to decline. The body is thus subject to decay. But the Atma (Spirit) within is not perishable. The body is made up of the five elements. It is bound to perish. But the Dehi (indwelling Spirit) is immortal. It has no birth or death. That indwelling Spirit is God. Thus the imperishable Atma is always shining in this perishable body. Sanatkumara told Narada to understand this eternal Reality, which underlies the Life-principle. In the same manner Aruni told his son Swethakethu to seek to know That by knowing which all else is known, by having a vision of which everything else can be seen. Thus, there is only one thing which man has to recognise, by knowing which he can understand all other things. That one thing is the Atma-Tatwa - (Atma-Principle). Direct all thoughts towards Atma. Today we are forgetting the truth of the Spirit. We are immersed in things unspiritual. What is the sadhana (spiritual discipline) which men have to practise? Is it dhyana, or japa, or yoga or yaga or rituals? None of these. One vital fact has to be recognised. When a person gets rid of the Anaatma bhaava (the identification with the body), he will experience the Saakshaatkaara (vision of the Divine). There is no need to perform any spiritual exercises. These are mainly undertaken to secure some mental satisfaction. All these exercises are performed through the mind. How can such exercises control the mind? Can a thief catch himself? Likewise the mind cannot undertake to control itself. The mind has to be negated (Amanaska). Amanaska means freedom from thoughts. As thoughts are minimised, the mind loses its power. When one wants to develop faith in the Self, the potencies of the body, the mind and the Buddhi (intellect) should be diverted towards the Self. Whatever thought arises in the mind, it should be turned towards the Atma. This is real Saayujya (attaining oneness with the Divine). In this mergence, there is the realisation of unity and the feeling of diversity disappears. Take the example of the sacred rivers Krishna, Kaveri, Godavari, Ganga and Yamuna. They flow in their separate courses, have distinct names and the taste of their waters also varies. But once they join the ocean, they lose their distinct names, forms and tastes and become one with the ocean. That is the import of the Upanishadic saying: "Brahmavid Brahmaiva

Bhavati" (the knower of the Brahmam becomes Brahmam Himself). When one merges in the Brahmam, the separateness ends. When all one's thoughts are merged in the Atma, one becomes integrated with the Atma. Look at the world with Divine insight. In this world there is nothing apart from the Atma. There is nothing divorced from Divinity. Although everything is Divine, people do not look at the world with the Divine insight but with the worldly vision. As long as one sees with this corporeal vision, the spiritual Reality cannot be understood. For example, when you see this tumbler (held before the audience by Bhagavan) and view it as a tumbler, only the form of the tumbler registers in the mind. What is the tumbler made of? It is made out of silver. When one considers the material from which the tumbler is made, one only thinks of its silver base and not its form. Another example: When you go to a pilgrim centre and look at the form of the deity in the sanctum, you are conscious only of the form. But when you think of the material from which the idol has been made, you recognise only the stone and not the form. Today you are looking at the world in terms of the names and forms of the objects in it. Hence you see only the hills and dales, mansions and huts, forests and rivers, and so on. But when you try to look at the basis of all of them, you realise the One that underlies all of them. All trees are essentially wood. All mountains are made up of rock. The earth is made up of mud. The body is permeated by blood vessels. All these are different manifestations of the five elements (ether, air, water, fire and earth). These five elements find their unifying factor in the Atma. Once, therefore, the Atma concept is grasped, the nature of all other objects becomes intelligible. This principle of unity was the perennial message of the ancient sages. States of consciousness of an experienter To take another example: In the jaagrata avastha (waking state) one sees innumerable objects, goes through various experiences. But in the dream state, all the objects are creations of the mind by the dreamer. The pleasures and pains are also self-created experiences. The entire world in the dream state is a self-created mental phenomenon. But when he passes into the Sushupti state of deep sleep, all these are absent, he forgets everything and is in a state of Samadhi. The

experiencer in the waking state, the dream state and the **Sushupti** state is one and the same person. It is this basic unity of the **Atma** that is conveyed by the dictum: **Tath-Twam-Asi**. This means that in all the three states, in all the different experiences, the experiencer is one and the same.

The need to develop humanness

Likewise, in the human condition, as long as it is identified with the body, the human level alone is recognized. People are conscious only of the physical human existence, but are not aware of the human qualities. The foremost thing that people today have to recognise and understand are human values. Whatever position one may achieve, whatever one's scholarship or status, the primary requisite is comprehension of what it means to be human. This humanness can be developed only through spirituality. If you take a seed and plant it in a tin, it will rot. But if the same seed is planted in the earth, it grows into a tree. Humanness will not develop in an atmosphere of worldly concerns. It will grow only in a spiritual, ethical and righteous atmosphere.

Today students have to concentrate on the development of their human potential. Equally it is the duty of every man. It is not right to develop only physical relationships and attachments. These relationships are confined to the body. In man's life relationships like mother and wife are intermediate occurrences of a temporary nature. They come and go like passing clouds. The entire human life is like an ocean in which attachments and aversions, likes and dislikes, come and go like waves.

Spirituality and culture are inseparable

In our daily life, we are all the time involved in the pursuit of endless desires and are immersed in sorrow. It must be realised that in such a life spirituality is like a beacon that beckons man to a higher life. If spirituality goes, **Bharat** will cease to exist. Hence it is everyone's duty to ensure the preservation of spirituality. The glory of **Bharat** is based on spirituality. There is a reference to "Indian Culture and Spirituality" This would suggest that culture and spirituality are distinct from each other' In my view this is not correct at all. Where there is spirituality, culture is embedded in it. Spirituality should not be divorced from culture. When spirituality prevails, every kind of Dharma (right conduct) will prevail. What kind of

culture is possible without spirituality? Culture means **samskruti** (refinement of conduct). **Samskruti** refers to that which has been refined. How does refinement take place? Only through spirituality. There can be no refinement (of conduct) without spirituality. And without refinement there is no culture. Hence, the first step is refinement of conduct, which can be done only through spirituality

Unfortunately, today spirituality is in eclipse. Many refer to spirituality derisively. But it is only those witless persons who are lost in the trivialities of the mundane world who indulge in such derision. To the one who is conscious of the impermanence and worthlessness of the things of the world, spirituality is a shining, priceless ornament. Man should seek to wear such a jewel.

Only then human life can be **divinised**.

Dear students! The greatness of **Bharatiya** culture has been praised by people of all countries, creeds and castes. The Muslim ruler, **Babar**, held **Bharat**'s culture in great esteem. In a letter to his son **Humayun** (who succeeded to his throne), **Babar** wrote: "Son! You are lucky in being born as my son and I am lucky as the father of such a son. It is your supreme good fortune to become the emperor of this sacred country of **Bharat**, which has stood for the unity of all faiths, which has proclaimed the truth of the unity that underlies all diversity, and whose religion embodies the essence of all religions. See that you safeguard this great good fortune. Do not interfere with the cultural practices of the **Bharatiyas**. Their culture is a mighty force. It is sacred and its potentialities are unlimited. Do not interfere with this culture. Whatever decisions you wish to take, seek the counsel of **Bharatiyas** before doing so." **Babar**, who was the founder of the **Moghul** empire, had such great esteem for **Bharatiya** culture. Understand the basic tenets of religion

But, alas! today the **Bharatiyas** themselves are undermining **Bharatiya** culture. This is a matter for shame. Therefore, I call upon you as children of **Bharat** to understand **Bharatiya** culture, live **upto** its ideals, and enjoy the bliss to be derived therefrom. I do not make any distinction between one faith and another. All faiths are great. The inner truth of all faiths is equally sublime. But no one adheres to the culture associated with his faith. This is a grievous mistake.

Everyone should try to understand the basic tenets of his religion and live **upto** its principles.

Every man is entitled to strive for attaining the goal of human existence. In this quest, no distinction can be made between one person and another. Everyone of you should strive to evolve from the human to the Divine. In no circumstance should you descend to the demonic state.

Discourse at the Institute Auditorium at **Brindavan**, on 23-5-1991. Education sans wisdom, mere wisdom bereft of discrimination, action without discretion, erudition lacking sagacity, power not justified by credentials, statements not based on Truth, music wanting in melody, adoration not sustained by devotion, a person devoid of common sense and character, a student not endowed with humility and a discourse that failed to inspire: these serve no useful purpose. In addition to knowledge derived from the sacred texts, one should earn wisdom through experience. Knowledge without personal experience is futile.

BABA

10. Enjoyment through sacrifice

The entire cosmos was created from Truth;

It is sustained by Truth and merges in Truth;

Know **ye**, that this Truth is the

Immaculate Reality pervading Everything in the Universe.

EMBODIMENTS of Divine Love. **Ekam Sath Vipraah bahudhaa**

Vadanthi" (The Reality is

one, the wise speak about It in many ways). Although the Truth is one, the sages used to give it

different names. Truth is not any one's private property. It is not related to any one nation, nor to

any particular faith. Nor is it related to a specific time. Truth transcends the bounds of space,

time, religion and country. In adhering to Truth, people of all countries, of all religions and of all

times, have equal right. Truth does not follow anyone. Every human being has to follow Truth.

The primal grandsire of humanity, **Manu**, expounded this Truth. Because man is a descendant of

Manu he is termed **Manuja** (the offspring of **Manu**). **Manu** laid down the rule that man should be

prepared even to sacrifice his life for the cause of Truth. But owing to the ravages of time, place

and circumstances, we are witnessing the opposite of **Manu**'s injunction. For today's man,

falsehood has become sweet and pleasing. Truth has become repugnant.

All things emanate from Truth

Man today is making all efforts to understand innumerable things, but makes no attempt to know

the basic Truth. All enjoyable and pleasurable things come from Truth. In ancient times, the

rulers reigned over their kingdoms on the basis of Truth. They held fast to the dictum: "Truth is

character. Truth is the religion. Truth is life itself. Truth is penance. Truth is God." Man's

weakness today is proclaimed by his failure to adhere to this eternal Truth and by his pursuit of ephemeral and unreal things.

Manu gave to the world yet another profound declaration: "**Sathyam brooyaath, Priyam**

brooyaath. Na brooyaath sathyam-apriyam" (Utter the Truth. Say what is pleasing. Never tell

what is truthful but unpleasant). This means that you should not speak an untruth because it may

be pleasing to one. Nor should you speak out the truth when it is likely to hurt a person's

feelings. Every man should speak the truth, but it should be truth that is pleasing. In the **Gita** it

has been stated: "**Anudvegakaram vaakyam Sathyam Priyahitham cha yath**" (In speech, the

words should not cause any excitement, they should be true, pleasing and well-meaning).

When you see a blind man, you know that he is blind. This is true. But because it is true, if you

hail him as: "**Oh** blind man!", you will be causing him pain. As soon as he hears the word

"blind," he feels distressed. No doubt what was said was true, but it distressed the hearer.

Likewise, on seeing a lame man, if you accost him as "**Oh** lame man," you will be causing him

pain. In the name of truth, one should not utter words which cause pain to others.

When a person's conduct is not proper, he is bound to lose his inherent nature. Hence, if one

seeks to develop his essential human qualities, he must follow the path of truth and love.

Karma is the basis for Jnana

The Upanishads are like the crown for the Vedas. Among the Upanishads the

Isaavaasyopanishad is foremost. This **Upanishad** is in the form of **mantras** in the **Sukla Yajur**

Veda. **Upto** the 39th canto, the **Yajur Veda** is concerned with the Karma **Marga** (the path of

rituals). From the 40th canto, the exposition of the Jnana **Marga** (the path of Supreme

Knowledge) begins. This canto starts with the **Isopanishad**. Jnana presides over Karma. Karma

is the basis for Jnana. The Upanishads seek to reconcile and coordinate the Karma and Jnana

paths.

Man has to perform the actions ordained for him by the scriptures. Good actions have to be

performed with good intentions. No room should be given for the desire that the doer alone

should enjoy the fruits of his actions. Nor should he entertain the

conceit that it is because of his

actions that certain results have been achieved. This sort of egoism should go. Such attachments

and egoistic feelings result in bondage.

How to combine **bhoga** and **thyaga**

The **Isaavaasyopanishad** declares that whatever **bhoga** (pleasures) one wants to enjoy, he should

do so in a spirit of renunciation. In daily life, enjoyment and renunciation do not go together. The

thyagi (renunciant) is not interested in enjoyment of sensual pleasures. The **bhogi** (the **pleasureseeker**)

will not think of renunciation. In such a situation, how is it possible to combine

enjoyment of pleasures with renunciation or sacrifice? It is in this context that the

Isaavaasyopanishad has declared that when every action is free from the sense of **Ahamkara**

(egoistic **doership**) and all enjoyment is free from attachment or desire, there will be no

difference between enjoyment and renunciation. Hence any enjoyment associated with the ego

and with attachment will be enjoyment without sacrifice. When ego and attachment are absent,

the actions are free from self-interest and hence are tantamount to acts of sacrifice.

Every man, therefore, should perform actions according to the prescribed rules and lay no claim

to the fruits of those actions. This is the spiritual teaching of the **Isaavaasyopanishad**.

The **Upanishad** also demonstrated that actions performed in this spirit transform **bhoga**

(enjoyment) into yoga. Yoga is the divine culmination of the results of spiritual exercises and

disciplines.

True meaning of **Yogakshemam**

In the **Gita**, **Sri** Krishna declared: "**Yogakshemam Vahaamyaham**." In ordinary parlance

yogakshemam is understood as referring to the well-being derived from the family, possessions

and pleasurable objects. To apply the term yoga to such mundane benefits is totally

inappropriate. Yoga is the state that is realised by one who, born as a human being, engages

himself in various spiritual exercises to experience the transcendental Divinity. Yoga thus means

the attainment of that Divinity which is not easily attainable. It refers to the envisioning of that

which is beyond the physical vision.

Yoga means experiencing that Divine, which is not visible to the eye, or audible to the ear, is

beyond the reach of the mind and the heart, by a process of spiritual discipline. It is the process

of making manifest in one's experience the unmanifested divinity.

Kshema means safeguarding the yogic experience which has been realised through spiritual

efforts. **Yogakshema**, therefore, means acquiring experience of the transcendental Divine and

endeavouring to preserve it. Such a transcendental experience may be described as **bhoga**

(enjoyment) associated with **thyaga** (sacrifice).

It is essential for man to pursue Yoga associated with **Thyaga**. It is only through such sacrifice

that the Divine can manifest in man. Hence man should strive to realise the Divine by not

ignoring the message of the Upanishads.

Man is not merely a composite expression of body, mind and spirit. He has what is known as

Prajna-sakti, the faculty of "Constant integrated Awareness."

Everyone should take note of this

Prajna-sakti. This "awareness" pervades the body, the mind and the **Antahkarana** (the inner

instrument). What is **Antahkarana**? It is the combined expression of the mind, the **Buddhi**

(intellect), the **Chitta** (will) and the **Ahamkara** (ego). The mind is the instrument of continuous

thought. "**Sankalpavikalpaatmah manah**" (The mind is the repository of thoughts and doubts). If

you take a piece of cloth, you find that it has threads in its warp and woof. The mind is like that

cloth. If you remove the threads from the warp, there will be no cloth. Likewise, when thoughts

are removed the mind will be functionless. This process has been described as going beyond the

mind.

The different facets of the mind

Chitta is concerned with **chinta** (contemplation). **Buddhi** (intellect) is the power of

discrimination. It is the Divine faculty by which one determines what is transient and what is

permanent. **Ahamkara** is the identification of one's self with the bodily form. To regard the body

as himself is **Ahamkara**. Hence, the mind, the intellect, the will and the ego are all different

facets of the mind. The different terms relate to the different roles played by the mind.

Antahkarana does not refer to something distinct.

All our sense organs are externally visible and function externally: the eyes, the ears, **etc**. The

mind, the intellect and the will operate internally and are internal instruments. Therefore, they

are called **Antahkarana** (internal instruments). By renouncing the responses of the internal

organs, the enjoyment of objects perceived by the external senses becomes a form of sacrifice.

Hence, the first task is to purify the **Antahkarana**. This purification process calls for appropriate action. The **Chitta** cannot be purified except through right action. "**Chithasya suddhaye karmah**," declares the **Veda**. Karma (the prescribed actions) have to be done for purifying the mind. This means that one's **Satkarmas** (good actions) should be performed without the desire for the fruits thereof. There should be no trace of self-interest. This has been described as **Nishkama** Karma (desireless action). This is also termed enjoyment coupled with renunciation.

The **Isaavaasyopanishad** has expounded this form of action in various ways. One should not refrain from action. Man has been endowed with a body for performing actions. Right action renders Time itself holy. Time is associated with **karthavyam** (duties). Proper use of Time, right action and the performance of one's duties together constitute the primary goal of human life. Use the body in the service of the Lord. As against this truth, how is man **utilising** his life today? Perpetually he is steeped in selfish and self-centred pursuits. How, then, can he experience the enjoyment associated with sacrifice?

Such selfishness converts **bhoga** (enjoyment) into a **roga** (malady). Man should aim at becoming a yogi and not a **bhogi** (pleasure-seeker). What really constitutes pleasure? Is it eating, drinking and indulging in sensual enjoyment? For protecting the body, food is doubtless necessary.

Raiment is needed for protection against cold. But beyond these basic needs, to pamper the body is futile as it is essentially composed, of decaying elements. Instead of pampering the body, man should use it in the service of the Lord.

In a sense, man is filled with diseases of every kind. Hunger is a disease for which the remedy is food. Thirst is a disease for which the cure is water. Even the desire for happiness is a disease.

And the remedy for it is right action and chanting the name of the Lord. Man should seek to overcome **roga** (the diseases to which he is subject) by resorting to Yoga (spiritual discipline).

The **sastras** have declared that the man who takes only one meal a day is a yogi. The man who takes two meals a day is **bhogi** (pleasure-lover). But the man who eats three times a day is a **rogi** (a sick man). One who eats four times a day is a living corpse. People spend most of their time in actions to fill the stomach and not in efforts to lead a happy and sublime life.

Students/ All things in the world are perishable including the body. But there is something which endures even after death. These are the ideals for which one has lived. You must all strive to lead ideal lives. It is these ideals which remain enshrined in the hearts of the people over generations.

Experience real joy in sacrifice. You must understand that when you limit your desires, keep the welfare of society in view, and seek to discharge your duties, you will be realizing the objective of combining enjoyment with sacrifice. In fact, the bliss that is derived when one renders service to others is beyond measure.

It is by such sacrifice that real joy is experienced. When anything is done in expectation of a return, such joy cannot be got.

Bear in mind two things. You must forget the good you have done to others. Remembrance of such good deeds gives rise to expectations of return or a feeling of envy. The other thing which you should forget is the harm done by others to you. Brooding over the harm done by others will only give rise to feelings of hatred and retaliation. Forgetting then and there the harm done by others will free the mind from evil thoughts.

The **Bharatiya** tradition has been based on four basic beliefs: (1) Every action has its inescapable results. (2) Belief in the role of **Avatars**. (3) No one can escape from the consequences of his actions. (4) A firm belief that there is something sacred in everything in the world. Purity, patience and perseverance are the requisites for accomplishing anything. Cultivate these three qualities. Students must embark on this exercise from now on and develop the habit of combining pleasure with sacrifice.

The more you give, the more you grow. The true secret of enjoyment lies in sacrifice. Sacrifice has also been declared to be the only means of achieving immortality. Giving up what is taken in is a law of life. It applies to breathing, food and other things. Likewise, the wealth which one acquires should also be given back to society. Wealth includes not only riches, but every other form of acquisition including knowledge, scholarship, and skills of various kinds. The knowledge you have acquired through education should be imparted to others. It is by such sharing that your education gets enriched and purposeful. If you do not impart the knowledge you possess, it becomes useless. This means that the more you give, the more you grow.

Students! You are mostly interested in the process of development in life But you should remember that simultaneously there is a process of decay at work. Every day that passes brings the ultimate end of life nearer. Hence everyone should seek to perform all his duties every day.

Ramakrishna Paramahansa devoted his entire time from sunrise to late in the night on the contemplation of the Divine form of the Lord. Before going to bed he would look here and there and feel that yet another day had gone by without his having the vision of the Lord. Thus every moment of every day he experienced the anguish of lacking the vision of the Divine. The ancient sages experienced similar anguish in their penance for realisation of the Divine.

Good actions and good thoughts are necessary to achieve realisation of the **Atma**. Our body is like a wall clock. It is when a large number of good acts are done by the body, represented by the movements of the second hand in the clock, that the mind, represented by the minute hand, moves once. It is when the mind engages itself in pure thoughts that the **Atma** (the hour hand) experiences bliss.

Seek to experience the Divine bliss
There are three basic things in the world: the earth, space, and light. These three are essential for sustaining the individual **jivi**. Water and air provide the food. Without these five, life will be

impossible. Where there is the **Atma**, you will find water and air. The **Atma** can exist without

water or air, but water and air cannot exist without the **Atma** (the Divine). The **Atma** is eternal, immaculate, effulgent and all-pervading. It is not dependent on anything. It sustains and supports everything. The five basic elements are sustained by the **Atma**. They proclaim the glory of the

Paramatma (Supreme). Every moment we enjoy the benefits derived from the five elements. If

we have no air to breathe, we will be suffocated. Air is present all around us, but it is not visible to the eyes, nor can it be grasped by the hand.

The Divine is equally all-pervading, but cannot be seen or held. It can only be experienced like

sugar dissolved in water which cannot be seen or taken out, but can be tasted. When you

experience the Divine by **sadhana**, it is equivalent to direct perception. Embarking on the process

of Self-realisation, seeking to experience Divine bliss, performing the spiritual

exercises prescribed for getting near to the Lord and merging in Him,

when you develop selfless

love, only then the Divine, who is the very embodiment of Love, will be experienced. Love will

not grow in a field barren of love. Where love does not grow, the fruits of love cannot be

gathered. That was why the **gopis** prayed to Krishna to shower the nectar of His love on their

parched hearts by playing on His flute.

Students! Illumine the entire world with the light of your love. Today the world is devoid of love.

There is hatred between man and man. The world has to be redeemed through love.

Discourse at the Summer Course in **Brindavan**, on 24-5-1991.

11. The inner **motivator**

Q foolish mind! Whither do you wander

In search of the blessed Vision of Brahman.

It is within Your own self; find It there.

This is the word of **Sai** revealing the Truth.

Love cannot be grown on a farm as a crop;

Nor will it be for sale in a shop.

Whether they be kings or commoners,

They can know love only through selflessness.

EMBODIMENTS of Divine **Atma**! For every living being engaged in its pilgrimage in the Karma

Kshetra (field of action), the mind, the tongue, ears, eyes, nose, hands, feet **etc.**, are the

Karanamulu (instruments) provided for its daily use. To achieve success in this physical world it

is essential to have these three: **Karanamulu** (instruments),

Kaaranam (cause or purpose) and

Kartha (doer or agent). The one who wields the instruments is the **Kartha** or doer. The desire

which propels him to act is the **Kaaranam** or cause. Man's primary aim should be to recognise

the unity underlying these three factors.

The invisible Divine power in the body

In common parlance, we say that the eyes see, the ears hear, and the mouth speaks. But if this

were to be true, why is it that after a man's death, these very instruments, though found intact,

cannot discharge their functions? Obviously, there is an invisible divine power in the body which

imparts life and energy to all these organs, and when that power leaves the body, they cannot

function.

In ordinary terminology, this power is called Prana (Life-principle). But wherefrom does this

Prana come, where does it go and at whose bidding? These are the questions raised by the

Kenopanishad, which undertook to investigate whether this divine energy, which animates the

several instruments in the body, is inherent in Prana (the Life-

principle) or whether it belongs to

a power superior to Prana.

In this connection, let us consider an illustration. We see that the earth is illumined by moonlight.

The moon itself shines because of the sun's light reflected on it. But wherefrom does the sun get

its light? It is the divine power that lends its lustre to the sun. The hydrogen and helium

contained in the sun have originated from that divine power which the Upanishads designate as

the Brahma-**tatwa** (the principle of the Supreme Absolute Reality).

The Upanishads further declare that it is due to the effulgence of Brahman that the world shines

and that there is no effulgence in the universe which can illuminate Brahman. It is the light of

Brahman that enables the eyes to see all things except Brahman. The mind is able to function

because of the light of Brahman, but it cannot grasp or describe Brahman. This is why the

Upanishads proclaimed about Brahman: "**Yatho Vaacho nivarthanthe apraapya manasaa saha**"

meaning that "Brahman is beyond the reach of the mind and speech." Although such a unique

divine power resides in himself, man is unable to recognise it. Why? Because in his daily life

man is developing only **Baahya drishti** (outward vision) and is not putting forth any effort

whatsoever to cultivate and experience the **Anthar-drishti** (the Inner Vision).

How is one to experience the divine power?

It is quite possible for man to recognise this truth (of the **Brahmic** principle in him) if he resorts

to proper enquiry and acquires the needed purity of mind and heart. It is a pity that every man

considers himself a powerless weakling, despite the enormous power latent in him, waiting to be

revealed and released in all its glory. How is man to examine and experience such a divine

power? The **Kenopanishad** deals with this question and points out that this divine power is the

life of our life, the mind of our mind, the eye of our eye, the ear of our ear, the speech of our

speech, because it is the motivating, coordinating and illuminating principle underlying all such

organs of the human personality. We can easily grasp this truth by understanding that just as the

headlights and other lights, the horn, the engine, the wheels, **etc.**, of an automobile depend on the

battery current for their respective functions like giving light, sound and propulsion, all the

organs of our body are animated or motivated by the divine **Atmic** power inside, thereby enabling

them to discharge their respective functions.

Mind is the Lord of the senses

All the flowers in a tree do not turn into fruit; likewise, all the fruits do not ripen on the tree. But

all the ripe fruits cannot but fall down from the tree. This indicates the important secret

underlying human life. As soon as the purpose, time and task for which a man is born are over,

his body loses its power and vitality and drops down in a lifeless condition. But what is the basis

for this Jiva **Tatwa** (Life Principle)? It is only the **Atma Tatwa (Atmic Principle)**. However, man

is prone to consider only the body and senses as all-important. There is the mind, which is

superior to the sense organs. It is this very mind that is spoken of as "**Indra**" by the Upanishads,

because the mind is the Lord or controller of the senses. The **Kenopanishad** urges man to merge

the senses in the mind, and the mind in the **Atma**, in order to experience the divine power

inherent in the **Atma**-mind complex.

But to-day's man, instead of merging the senses in the mind, and the mind in the **Atma**, is

devoting his senses and mind to worldly pursuits, under the wrong notion that mind and **Atma** are

quite separate. There is an all-pervading power that permeates the body, senses, **Antahkarana** or

the inner instruments, and the individual soul or spirit. This omnipresent power is called Chit

Sakti (Constant Integrated Awareness or consciousness) or Brahma-**Tatwas** (the principle of the

Supreme Absolute Reality). This all-powerful **Atmic** principle resides in every human being in

subtle form. Man is not able to recognise this divine power because he is preoccupied with

utilizing his physical and mental faculties for the acquisition of wealth and worldly goods.

Atma is always the 'Seer' and never the 'Seen'

Let us now consider the **karana** (tools) and **Atma** from the standpoint of **drisya** (seen) and

drashta (seer). All objects seen by the eyes are the 'seen' and the eyes are the 'seer.' When the

eyes are open but do not see the objects present before them due to the mind wandering

somewhere, the eyes become the 'seen' and the mind becomes the 'seer.' When the **Buddhi**

(intellect) observes the wanderings of the mind, the **Buddhi** becomes the 'seer' and the mind, the

'seen'. In the state of Samadhi, **Atma** is the 'seer' and intellect, 'the seen.' There is nothing that can

see the **Atma**. Hence it is always the 'Seer' and never the 'Seen.'

Thus we notice that the mind and other senses are **drisya** (the seen)

and therefore are termed

karana (tools) which are put to work by the **drashta** (the seer, viz, **Atma**). In the absence of the

drashta (Atma), all the tools will be useless, however valuable they might be. For example, a

machine worth **crores** (billions) of rupees is installed; but if there is no current which operates it,

it will turn out to be a useless mass of steel. Likewise, in the absence of the **Atmic** power which

enables all the organs or tools to function, the body becomes a worthless mass of flesh and

bones. Therefore it is the foremost duty of man to realise the **Atma** (Self) which imparts value to

the otherwise valueless body and the **karana** (tools) therein, and also to regulate the activities of

all these tools in the right manner, so as to achieve the fulfilment of the purpose of human life.

Understand the **Chinmaya tathwa**

However, it is not that easy to change human nature. For instance, suppose you grow a crop of

garlic by using the powder of **Patchakarpooram** (an aromatic variety of camphor) as the soil,

kamma kasturi (a fragrant variety of musk) as the manure, and scented rose water for irrigation,

will the produce of garlic you get as a result of all your effort give up its natural, pungent odour?

So also, despite all his **sadhana** (spiritual practices) and holy company, the worldly **Vasanas** (the

impressions, tendencies or latent desires) accumulated in the course of his several past lives will

not leave man so easily. Therefore it is necessary for man to understand first of all, the true nature of his own body.

What is this body? It is a repository of filth, urine, flesh, blood and such other things. However,

in this very body there shines the gem of purest ray serene, namely, the **Atma**. Gems do not grow

like fruits on trees, but are to be found in dirt. Similarly the body which is of the nature of

Mrimmaya (full of dirt) harbours in itself the **Atma** which is of the nature of **Chinmaya** (full of

pure consciousness). The secret of man's success lies in the thorough understanding and

unravelling of this **Chinmaya tathwa** (principle of pure consciousness).

The body is transient and ephemeral, but it enshrines the immortal and eternal **Atma** and hence

the body should not be neglected but properly looked after, till we realise the Self.

Brahma's lesson for the demigods

Once upon a time in a war between the **Devas** (demigods) and the **Asuras** (demons), the former

came out victorious; and puffed up with pride, they assembled together to celebrate their victory.

Brahma wanted to prick the bubble of their ego and pride, and to open their eyes to the fact that

their victory was due to divine grace and not to their own strength and valour. So Brahma

appeared before them in the guise of a **Yaksha** (celestial being). On seeing him, **Agni** (Fire-God)

came to him. When the **Yaksha** asked **Agni** as to who he was, the latter proudly answered, "Don't

you know me? I am **Agni** Deva (Fire-God), the great hero who can reduce to ashes the entire

world in a trice." Thereupon the **Yaksha** placed before him a blade of grass and said, "**O** Fire-

God! please burn this blade of grass." Despite all his efforts, the Fire-God could not burn the

blade of grass and he went back humbled.

Next came the Wind-God **Vayu** and bragged before the **Yaksha** about his unequalled might in

devastating entire villages, trees, forests **etc.**, in the form of cyclones, tornadoes and tidal waves,

etc. The **Yaksha** smiled and asked **Vayu** to blow away the blade of grass. With all his might and

herculean effort, the Wind-God could not even shake the blade of grass and had to beat a retreat.

On witnessing the failure, frustration and humiliation of his two mightiest lieutenants, **Indra**, the

king of the **деми**-gods, himself came forward to see the **Yaksha** at close quarters but when he

reached the spot he saw a woman standing in the place of the **Yaksha**. He addressed her, "**O**

Mother! kindly tell me who you are and who is the one who has just vanished from sight." Then

she answered, "I am **Uma**. The one who was here earlier in the guise of a **Yaksha** was Brahma,

who came to destroy the highly inflated ego in all of you assembled here. So long as you have

the ego, you cannot have Self-realisation. That is why none of you could recognise Brahma

although he appeared right in front of you. As **Indra**, you personify the mind which is the leader

of the senses, and which is a bundle of desires. That is why I have given you a vision of

myself as a woman, who is the embodiment of desires."

Demigods prayer to Brahma

On hearing these words of **Uma**, the ego of every **деми**-god became deflated and in all humility

they prayed to Brahma as follows.

"**O** Lord! Not even a blade of grass will move without your command, what to speak of the

microcosm and the macrocosm. Without understanding this, some people like us become puffed

up with pride. **Bhagavan!** What is the use of various kinds of possessions and powers like wealth, physical strength, intellectual acumen, **etc.**, if one does not have the ability to know you? And none can know and experience you except through the strength of Bhakti (devotion or love)."

The lesson this episode teaches us is that we are mere tools in the hands of the Almighty and we should not become egoistic and proud thinking that any success or achievement is due to our own innate strength. We cannot win God's grace except through Bhakti. And what is Bhakti? It is but loving God with a pure and selfless heart devoid of ego and pride. We should use the God-given and God-motivated tools called senses in the right manner. These tools often become affected by diseases. For instance, when the eyes are jaundiced, everything appears yellow. When one is suffering from malaria, even sweet things taste bitter to his tongue.

In this manner our sense organs become the victims of **Roga** (disease) instead of helping us to attain Yoga (union with God). What is Yoga? According to **Patanjali**, it is controlling the vagaries of the mind and the tendencies of the senses. First of all, we should keep our sense organs under control.

Students! At this youthful age of yours, it is but natural that your senses should be strong, active, impulsive, impetuous and turbulent. But you should exercise control over them, lest they drag you into wrong paths. Practise the following maxims:

See no evil, see only what is good;
Hear no evil, hear only what is good;
Think no evil, think only what is good;
Talk no evil, talk only what is good;
Do no evil, do only what is good;
This is the way to God.

The law of Karma will always follow you

Bear in mind what the **Kenopanishad** taught to the celestial beings, the sages and other human beings. It taught them about the inexorable, immutable and inescapable law of Karma, duly stressing the fact that the results of good or bad actions are not like the milk that you get immediately as you draw it from the udder of a milch cow, but they are like the fruits that you get from a tree long after the seed is planted. Therefore, don't feel elated just because your bad actions have not given you the bad results immediately; you are sure to experience them in due course. You can never escape them. Therefore take to the virtuous path of life even from this

young age.

You should also understand the importance of the faculty of speech and the great role of the tongue. Addressing the tongue, saint **Jayadeva** praised its immense power and called upon it to chant the name of the Lord and not indulge in unholy talk.

The tongue displays a sense of discrimination in the choice of food. It has also a remarkable ability to observe restraint by not getting bitten by the teeth. It never goes beyond its bounds.

Such a highly valuable organ should be used for the sacred purposes for which it is intended.

This is the exhortation of the Upanishads to all mankind. Do not ignore the **Upanishadic** teachings

In sweet and simple words, the Upanishads, which constitute the quintessence of all Vedas, proclaim profound truths which will dispel man's ignorance and fill him with the **Prajna** **Iyothi** (the divine light of constant integrated awareness).

Unfortunately such a priceless treasure is being ignored at present. It is up to you, students, to retrieve the situation by moulding your lives even from now on in the light of the **Upanishadic** teachings.

Acquire humility along with your education. Respect your parents, teachers and elders. Love those who are younger than you.

Students today are given to excessive talking, bragging and ostentation. You should not give room for such shortcomings.

The world outside is filled with strife and "fear." The students should go to the rescue of those who are the victims of fear, and serve them with love and devotion.

This is the spirit behind the well-known **Upanishadic** verse which is a peace invocation:

OM! Sahanaa vavathu,
Saha nau bhunaktu,
Saha veeryam karavaavahai.
Tejasvinaavadheetamastu.
Maa vidvishaavahai.
Om Shantih Shantih Shantih!

("Om! May God protect us both (students and teachers)! May He nourish us both! May we both acquire energy (as a result of this study)! May we both become illumined (by this study)! May we not hate each other! **OM**, Peace! Peace! Peace!")

You should appreciate the fact that the **Upanishadic Rishis** (sages) undertook more intelligent, more intensive, and selfless research into life's most fundamental problems, in shining contrast to the researches of the scientists of to-day. Do not underrate these ancient **Rishis** whose invaluable findings have been enshrined in the Upanishads which serve as

guideposts that lead mankind to

the fulfilment of the purpose of human life. Imbibe and follow in your day-to-day life the simple

yet profound teachings of the Upanishads and make your lives blessed.

Discourse at the Summer Course in **Brindavan**, on 25-5-1991.

12. The Divine and the Cosmos

The trees yield fruits for the benefit of others;

The rivers carry water for helping others;

Cows give milk to benefit others;

The body is given to man to help others.

EMBODIMENTS of Divine **Atma**! Trees produce fruits for the enjoyment of others. They have

such sacred feelings. Rivers carry water to meet the needs of others.

They don't consume the

water they carry. All their water is offered for the benefit of the world. In a spirit of helpfulness,

cows offer their milk to the people. They do not consume their milk.

However, man, forgetting

that he has been endowed with a body for rendering help to others is immersed in selfish

concerns and pursues narrow ends. Man today does not exhibit even a thousandth part of the

spirit of selfless help to others shown by trees, rivers or cows.

From sunrise to sunset, man today is steeped in selfish pursuits. All the ills afflicting people

today stem from this selfishness. To be concerned about one's self-interest is understandable.

But, as the saying goes, nothing great can be achieved without observing appropriate restraints

and limits. There must be a clear limit to selfishness. In the absence of such limits, divinity eludes man.

Universe is not different from God

Man does not try even to be human in his way of living. When man becomes truly human, he can

experience the Divine.

What you think exists, is not real.

What you think does not exist, is the Reality.

God is the only Reality

And there is nothing in the world

Which is not pervaded by God.

God is immanent in the entire cosmos. The Universe does not exist apart from God. "**Viswam**

Vishnumayam jagath" (The Universe is permeated by the Lord).

"**Sarvam khalu idam** Brahma"

(Verily, all this is **Brahmam**). "**Isaavaasyam idam sarvam**" (All this is pervaded by the Lord).

The universe is not different from God. The **Prasnopanishad** **expatiates** on this cosmic unity.

In every **padaartham** (object) there is a **paraartham** (Divine element). Without this Divine basis,

no object will be cognisable. A being without life is as good as non-existent. Likewise, any

object which lacks a divine base is worthless. The divine element is the basis. The material form

is gross. The divine is the basis of the physical substance.

Viewed from the physical point of view, these two appear to be contradictory. But viewed from

the spiritual point of view, it will be apparent that there is no material object without a divine

basis, no living being without the vital force and no inert substance without consciousness.

Cosmos is the synthesis of spirit and matter

A living creature proclaims its existence by the Life-principle in it.

There is life in matter and

matter in life. This truth has been recognised by the Vedic sages and modern scientists in the

concept of the convertibility of matter and energy.

The **Prasnopanishad** has pointed out how the essential one-ness of **Siva-Sakti** represents the

unity of the Divine. Hence, there is no basic difference between the revelation of the scriptures

and the discoveries of science.

Generally it is considered that the natural sciences are concerned only with matter. Metaphysics

is regarded as being concerned with things spiritual. But the physical and the metaphysical are

inextricably-related to each other. The unique greatness of the Upanishads consists in

proclaiming this basic unity.

It is unfortunate that in these days the Upanishads are regarded as spiritual texts which are not

concerned with physical phenomena. Many consider that spirituality has no concern with

mundane affairs. Equally, they consider that there is no connection between the physical world

and the realm of the Spirit.

This is a grievous mistake. One is the base and the other is sustained by it. One is prana (life)

and the other is the **prani** (living being). The cosmos is the synthesis in consciousness of these

two (Spirit and matter).

God and the Universe are inter-related

To ignore this universe and to concern yourself with only the Spirit is a form of **narrowmindedness**.

You have to develop the conviction that the Divine and the Universe are intimately

interrelated. If the phenomenal world did not exist, one cannot understand anything. Nor can one

recognise any truth. The universe is the basic cause of ideas relating to what is Real and what is

unreal. It is impossible to accomplish anything if the world is discarded. Basing yourself on the

physical world, you have to aspire for realising the Divine. If you want to realise the Divinity in

man, you have to understand the nature of the human estate.

Once upon a time, six young students, who were keen to learn about the mystery of existence

and the true purpose of human birth and to investigate the goals of life, came to the sage

Pippalada. Prostrating before the sage in all humility, they asked the sage: "**Oh** Maharishi! What

is the cause of creation and of the Cosmos? What is the primary purpose of human life?" They

appealed to the sage to clear their doubts and teach them the truth.

Pippalada said: "It is your good fortune that you have developed this desire for the highest

wisdom. But, for undertaking any task, one has to have the minimum competence. Without that

competence, even the answers I give will be beyond your comprehension. Even for doing the

smallest task, one has to acquire the requisite fitness. If one wants to prescribe a medicine for a

patient, he has to be a qualified doctor. If one wants to build a bridge, he must be a qualified

engineer. This applies equally to every undertaking in the world. Therefore, while your desire is

commendable, you have to prepare yourselves at the outset by preliminary studies relating to the

processes of investigating the truth about the real and the unreal. Don't be in a hurry, because

haste is inimical to the discovery of truth and results in waste of time and energy. The purpose of

life is implicit in the fact of human birth. You must cultivate patience to discover the purpose of

life. Therefore, stay in the ashram for some time, observing its disciplines."

After the lapse of a year, **Kabandhi**, the son of **Katya** Maharishi, approached sage **Pippalada** and

said: Sire, I have stayed here for quite some time. My doubts have grown. I appeal to you to

clear the doubts and confer peace of mind on me." He asked the sage: "Who is the primal author

of this creation? Who is the creator of these innumerable living beings?"

The creative process

Pippalada smiled at the youth and replied: Dear son! These are the progeny of **Prajapathi**."

Kabandhi felt disappointed with the answer. He said: "Swami! You state that **Prajapathi** is the

creator of living creatures. Who is this **Prajapathi**?" **Pippalada** replied: "Food is **Prajapathi**. It is

through food that human birth takes place." "What is the root cause of food?" "**Varuna**," replied

the sage. "It is because of **Varuna**, crops grow and food becomes

available."

The sage told him: "Your conduct is of primary importance. The results are based on the nature

of your actions like smoke from fire, rain from the clouds and the harvest from the rain. The

nature of the human being depends on the nature of the food he consumes."

When the sage was asked what was behind this process, he explained: "The Sun represents

Prana (life). The moon represents inert matter. The combination of life and matter is the cause of

creation."

In the universe, both matter and **chaitanya** (consciousness) are self-existing. Likewise, life and

the living being exist naturally. The unity of these two accounts for the creative process.

The Sun is the primary cause of creation

The sun is ever shining effulgently. The sun's rays enter the digestive process (represented by the

lataagni--the digestive fire). For every object in the world, whether it is a tree or a mountain or

a living creature, the sun's rays are essential for its existence. These rays contain the Life-Force.

It is through this Life-Force that creation goes on. It is this Life-Force that sustains the cosmos.

Sage **Pippalada** declared that the Sun is the primary cause of creation, growth and dissolution.

The sage observed that very few students were interested in making the enquiry about the

fundamental goal of human life. Most men were content to regard eating, sleeping, **etc.** as the **beall**

and end-all of life. This is wrong. The true goal of human life is to discover what is right and

what is wrong, to lead a life of righteousness and to share the fruits of such a life with others. An

ideal student should follow the example of the fish, which removes the dirt in the water and

purifies it. He should plunge into society, remove the evils afflicting it and stand out as an ideal

example to others.

Courage is the key to success

Students should also realise that they have to face the difficulties and challenges of life. Nothing

worthwhile can be achieved without strenuous and difficult efforts.

There was a gardener who felt depressed over the drudgery of his life after a trivial domestic

quarrel. The mud pot, which he used for carrying water on his head to water the plants in the

garden, hearing his lament told him that without going through severe ordeals nothing great can

be achieved. It pointed out the lesson to be drawn from its own career from a despised lump of

clay to a pot carried on the head of man. This was possible because it was pressed and moulded into a pot and burnt in a kiln before it emerged as a pot.

The body has been given to man to face all difficulties. There is no need for man to bemoan his weakness. He is indeed endowed with the capacity to overcome the difficulties he encounters in life. Only because he is unaware of his strength, he feels overwhelmed by difficulties. Students must be ever prepared to face with courage every challenge in life. Courage is the key to success.

Life is bound to offer all kinds of difficulties. You should not quail before them. Face every ordeal with fortitude. It was this kind of courage that sage Pippalada taught to his disciples.

Students nowadays get easily depressed and confused when they encounter difficulties.

Depression leads to frustration. This is not the way to face the challenges of life. They should develop the courage to go through the adventure of life. Adhering to truth, cherishing love in their hearts, cultivating fortitude, students should develop firm determination and a steady vision.

Such a life will result in fulfilment. The rewards of life can be got only through strenuous effort, just as sugar can be got from sugarcane only after crushing it and processing the juice.

The body is like the sugarcane. The difficulties to be overcome by the body are like the crushing, etc, which the cane undergoes before sugar is produced. It is through the difficulties one experiences that the sweet juice of divinity manifests in man. This sweetness is all.

The three stages of enquiry

In the world men drift along without making proper enquiry about the meaning and purpose of life. That is why the Gita indicated how man should undertake this enquiry. It pointed out three stages: "Inaathum, Drashtum and Praveshtum." Inaathum refers to the first stage of ascertaining the objective. Without this knowledge, there is no meaning in undertaking anything. One has to find out what is to be sought, from where and from whom and how it is to be got. Even when a person wants to enjoy a mango, all these enquiries have to be made before the mango can be got and eaten. After getting the knowledge of where mangoes are available--which is the stage of Inaathum--one sees the fruit in the market. This is Drashtum (seeing). After buying the fruit, you start eating it--this is the stage of Praveshtum. It is only when all the three stages are gone

through that one realises one's objective and achieves fulfilment.

Students should realise that whatever is their objective, they should approach knowledgeable persons and seek to know from them all about their objective. You should not arrogate to yourself that you are all-knowing. In fact, in the world today even what the greatest scientist knows is only a miniscule part of the totality of knowledge.

Students should recognise the unique importance of the Prasnopanishad. All the doubts felt today are answered in this Upanishad.

The students of the old days were highly dedicated and disciplined young men, who controlled their senses and led a life of renunciation in the quest for understanding the highest truth. Today the students' minds are running in all directions. Their aspirations vary from hour to hour. One's true goal should not change with time. One should pursue the goal with firm resolve. This calls for control over the senses. Students should strive to become masters of their senses.

Never dissipate your energies

The disciples of the sages in the old days had the devotion, discrimination and determination, which enabled them to realise the divinity. True devotion calls for readiness to sacrifice one's all for what he values. You have to develop total commitment to whatever task you take up. When work is done in this spirit, it becomes worship.

You have to use your discrimination properly to determine what is right and act accordingly, uninfluenced by considerations of expediency or self-interest. In exercising your freedom of action, you have to show due regard for the equal right to freedom of others. Never dissipate your energies. They must be used for the sacred purposes for which they have been given to you

Bear in mind that you will be the future rulers of this country. How much knowledge and ability are required to govern a country like ours! You have to acquire all the qualifications for such tasks. Instead of acquiring the requisite skills, students fight for "rights." How can "rights" be divorced from responsibilities? Rights flow from the due discharge of responsibilities. As students, you have to keep in mind your duties to your parents, to society, to the nation and to life itself. When you discharge these duties, your rights will be automatically ensured.

Develop inner vision to achieve equanimity

In his answers to the questions put by the six students who

approached him, the sage **Pippalada**

revealed to them what were the primary goals of life and how they should conduct themselves. In

this Kali age, owing to the perversions of time, place and circumstances, students are prone to

ignore the promptings of their inner conscience and act in response to external impressions. They

must develop the inner vision to achieve a balanced attitude.

The world needs today the services of students dedicated to ideals.

The external environment is

highly polluted. But if you keep your hearts pure, you can cleanse these impurities and transform

the environment. Develop Self-confidence for this purpose. The rest will follow--**Selfsatisfaction**,

Self-sacrifice and

Self-realisation. At the basis of all these is the awareness of the Self, the **Atma**-principle.

Pippalada taught the students that this awareness should be their primary objective. In that

awareness, the identification with the body consciousness goes and the oneness of the **Atma** in all

is realised. This is the message of the **Prasnopanishad**.

Discourse at the Institute Auditorium at **Brindavan**, on 26-5-1991.

People aspire only for the fruits of authority; they shirk the responsibility that authority involves. Do not think that this is so only in India, it is the attitude of aspirants all over the World today. Power is sought but the burden that comes with power is not welcomed. The chaos and misery of the World today are the creation of persons who have climbed to positions of authority but do not discharge the responsibilities of those positions. No one is entitled to such position who is unable or unwilling to shoulder the responsibility inherent in it and who does not discharge it sincerely. Whatever their status, however deep their scholarship, however rich they may be, they do not deserve the position they crave for or hold.

BABA

13. Birth: Rebirth: Freedom

Like the reflection that does not adhere to the mirror,

Like the water on the lotus leaf that is unattached to it,

Sins do not adhere to the man of devotion.

Birth and death revolve together

Like the two wheels of a cart;

If one goes, Creation itself will come to a stop;

This is the secret of Creation on earth.

STUDENTS! Embodiments of Divine Love! "**Ekoham Bahusyaam**" (I am One; let me become

manifold). By the divine will of **Prajapathi**, two pairs were created; the subtle and the gross, the

inert and consciousness. By the union of the two, the entire cosmos, consisting of animate and

inanimate objects, was created. After **Kabandhi** had heard from the sage **Pippalada** the secret

about the origin of creation, he felt extremely happy and satisfied.

Then, **Bhargava** from **Vidarbha** approached the sage and asked him reverentially: "The cycle of

birth and death seems to go on endlessly All the **sastras** declare that death is inevitable for

everyone who is born, and birth is inevitable for everyone who dies If life is bound up with the

round of birth and death, when will this process end? What is the basis for it?"

Pippalada replied: "Son! God is without a beginning or an end. The entire cosmos consisting of

moving and unmoving objects is **mithya** (illusory). Although there is the Real in the illusory

universe, all that is perceived in the phenomenal world is liable to pass away.

No rebirth after reaching solar region

"The sun is responsible for the phenomena of night and day, of days, months and years. These

are fragments of Time. All phenomena relating to Time are associated with **Prajapathi**-(the

cosmic progenitor). Time is a manifestation of **Prajapathi**. Time moves in two directions--

Uttarayana and **Dakshinayana**. '**Ayana** means journeying. When the apparent movement of the

Sun is northwards, the period is termed **Uttarayana**. When the apparent movement is southward,

it is called **Dakshinayana**. The period of **Uttarayana** is marked by brightness, peace, rejoicing,

fearlessness, and purity. **Dakshinayana** is characterised by darkness, **peacelessness**, fear and

disasters. Spiritual aspirants who perform **yagas** and **yajnas** during **Dakshinayana** reach the

moon. The moon is inert and those who go to the moon realise only physical pleasures and

material possessions. They cannot realise God. They stay on the moon according to the merit

earned by them and when it is exhausted, they return to the earth, as declared in the **Gita**.

"**Ksheene punye marthyalokam visanthi**" (When their merit is exhausted, they enter the land of

mortals). This may be likened to the exit of an elected legislator from the legislature at the end of

his five-year term. The man who has performed meritorious deeds spends the allotted time in the

Land of the Moon and then is reborn on earth.

The one who performs spiritual actions during **Uttarayana**, with concentration on the **Brahmam**

and devotion to the Absolute, goes to the land of the Sun (after death). The Land of the Sun is

Prana (the Life-Principle). After reaching the Solar region, the person has no rebirth.

"**Punarjanma na vidyathe**" (He does not return to the earth again).

Pippalada told **Bhargava**: "Life redeems itself only when it merges in Prana. As long as one's life is immersed in delusion, life itself remains a delusion. As long as delusion remains, the Absolute cannot be realised. The Absolute is realised by absorption in the **Brahmam** and then there is no rebirth".

The creative power of **Prajapathi**

The five basic elements (ether, air, fire, water and earth) are like five feet for the Sun. The twelve months correspond to twelve seasons for the Sun. The passage through the twelve "houses" endows the Sun with seven colours. Every month has two halves--the **Sukla Paksha** (Bright fortnight) and the Krishna **Paksha** (dark fortnight). During the bright fortnight, the moon shines effulgently because of the direct illumination received from the Sun. On Full-moon night, it shines with all its sixteen **Kalas** (aspects) illumined. On **Amavasya** (New Moon) night, the moon receives no light from the Sun and hence it is totally dark. The fortnight after the full moon, when the moon starts waning, is called Krishna **paksha**, the dark fortnight. The fortnight after **Amavasya** (New Moon) when the moon goes on waxing is called **Sukla paksha**, the bright fortnight. **Sukla paksha** is Prana (Life) and Krishna **paksha** is **Praani** (the living being). The entire cosmos is made up of the combination of Prana (the Life-breath) and **Praani** (the container of the Life-breath). All these are manifestations of the creative power of **Prajapathi**.

"The One willed to become the many." This process can be recognised in the manner in which a seed planted in the earth grows into a huge tree which yields fruits in which there are thousands of seeds from which many more trees come into existence. The same process can be seen in the proliferation of living creatures. Creation is an eternal process. Creation has, therefore, no predetermined limits. It is an eternal process whose beginning or end cannot be known. In the process of birth, growth and dissolution, besides the will of the Lord, the role of human effort can also be recognised to a certain extent. Man's destiny is determined by the nature of his actions, thoughts and desires. In this process, man forgets the Divine source from which he has come. Developing demonic tendencies and behaving like an animal, man wastes his human existence.

Pippalada told **Bhargava**: "Dear Son! Death exists as well as birth.

But man has the capacity to free himself from rebirth. He is the architect of his ultimate goal. Take, for instance, the example of a green-gram seed. When it is sown, it sprouts into a plant and produces numerous pods with green-grams peas. It does not know the origin of its existence as a green-gram seed or the history of its ancestors. But when you put a seed in your mouth and munch it, its life comes to an end.

Likewise, we do not know our origin, but we can determine our future. No one can tell how man came into existence and the circumstances of his origin. But his future is dependent on the **sadhanas** performed by him.

How to attain freedom from rebirth

When life is given up during the Northward journey of the Sun, with your thoughts centred on **Brahmam**, with love of **Brahmam** in your heart, and with an awareness of the **Brahmam**, you can become one with the Divine. Freedom from rebirth follows the complete shedding of all desires.

It is like removing the husk from a paddy grain. Without the husk, the rice grain will not grow.

But as long as the husk is there in the paddy seed, it can become a plant and continue the process of reproducing itself.

Man without desires has no rebirth--- "**Punarjanma na vidyathe**". As long as the mind is filled with desires, there can be no escape from the chain of birth and death. When the desires are replaced by the **Brahmic** consciousness and the mind is emptied of all other thoughts, there will be no rebirth. "**Oh Bhargava!** You think that rebirth and death are **beginningless** and endless.

This is not so. There is a way out of this recurring chain", declared **Pippalada**.

Then, a third disciple, **Asvalaayana**, approached the sage reverentially and asked: "Swami! What kind of vital elements sustain, nourish and support living beings from inside? Who is the foremost among these living beings? Each living being has various limbs. There appears to be a coordinating power which integrates the different functions of these limbs. What is this power?"

The power that coordinates various limbs

Pippalada replied: "Son! From **Akaasa** (the ether), **Vaayu** (air), **Tejas** (effulgence or fire), water and earth emerged in succession. The faculties corresponding to these elements are speech, sight, hearing and thought (or mind). Controlling all of them is Prana (the Life-Force). The abode of this Life-Force is the body. The Life-Force operates using the body as

its sanctum. It is timeless
in its origin, but seeks an abode in a new body. In this body, the
Sahasraara Nadis (nerves) enter
all subsidiary organs and function throughout the body. In fact, there
are 72 **crores** (720 millions)
of nerves in this body. Everyone of these nerves is filled with the vital
air called **Vyaana**.
Without it, the nerves will not function at all. The vital air called
Udaana is present in the upper
vision. It keeps constant vigil over the good and bad actions of the
individual and takes him to
the appropriate places (in life).
Hence, one's status or condition in life is based upon one's actions.
The scriptures, therefore,
teach man not to succumb to difficulties or gloat over success but
maintain equanimity in all
situations. Neither difficulties nor successes are caused by others.
Each one is responsible for his
joy and sorrow. Out of mental weakness others may be blamed for
one's condition, but in fact he
alone is responsible for what he suffers or enjoys. One's own thoughts
and actions are
responsible for one's successes or failures, honour or ignominy,
pleasure or pain. Whether one
goes to heaven or hell or any other place, it is his own actions that are
responsible. This is the
function of the **Udaana**, vital air.
The secret of creation cannot be explained
There are five kinds of vital airs or **Pranas** (life-breaths): Prana,
Apaana, **Samaana**, **Udaana** and
Vyaana. These five life-breaths are not only present in the body, but
are **cognisable** in all the
Panchabhuthas (five basic elements). The Prana is in the Sun.
Apaana issues from the earth.
Samaana emanates from **Akaasa** (ether). **Udaana** issues from **Vaayu**
(Air). **Vyaana** arises from
Agni (Fire). In these five elements, the five life-breaths are immanent.
Close to each one of these
life-breaths, the reflections of man's actions are present.
No one can easily explain the secret of creation. There is a shadow
which closely follows every
object. Likewise the reactions of each action of man closely follow the
Prana. When the Prana
(life-breath) leaves one body and enters another, the results of one's
actions follow the Prana to
the other body. The Prana enters another appropriate body in
accordance with the results of the
actions in the previous body. Hence, one can reach a worthy state in
life by doing good deeds
and cherishing good feelings. "As you sow, so will you reap." You
cannot get a mango fruit by
planting a lemon seed.

Man may fancy that he is capable of achieving anything. But his
achievements are solely related
to the nature of his actions. The Creator sends each one at birth with
a garland made of the
results of his good and bad deeds in his previous birth. The scriptures
exhort men to adhere to
good thoughts and good deeds as the only way of realising a good life.
The fruits of your actions
will be reaped only by you and none else.
You alone are responsible for your joys and sorrows. God is in no way
responsible. He is only a
witness. But if you pray to Him with all your heart and soul, the
effects of all **karmas** will
disappear like mist. Devotion will free man from the consequences of
his deeds. If man devotes a
small fraction of the enormous time he devotes to his wealth, family
and position, to thoughts of
God, he need have no fear about the Lord of Death. If one does not
think of God even for a
moment, how can he hope for peace of mind?
Dedication transforms work into worship
Pippalada told the disciple: "The Prana (Life-Principle) is the most
important factor. You have
to merge yourselves in the mind. Merge the mind in the **Atma**.
Whatever. you do, do it in a spirit
of dedication to the **Atma** (the Divine). You can carry on your
respective avocations. When you
practise it in a spirit of dedication, work will be transformed into
worship. When life is led in
such manner, there is no rebirth." The dedication to the Lord should
not be merely verbal, but
must emanate from the heart. When an offering is made in words, the
response is also in words.
When somebody tells me: "Swami! Why don't you come to our
house?" I tell him: "Yes, I shall
come to your house." For the invitation in mere words, the response
also is in words only. When
the invitation is whole-hearted, I come with all my heart.
"Yadbhaavam tadbhavati." (As is the
thought, so is the result). Your thoughts are in tune with your desires.
According to your
thoughts, the results follow. Therefore, whatever you do, do it with all
your heart. All the myriad
nerves in man pervade the heart and the entire body. Hence, when
the heart is filled with good
thoughts, the entire body is filled with them. Everything stems from
the heart. It is not the
physical heart that is meant here. It is the spiritual heart. When your
heart is filled with loving
thoughts, you will realise freedom from rebirth.
Thoughts determine the vision of the world
All the conceivable doubts that could arise in any person were placed

before sage **Pippalada** by the six young disciples and they got from him the right answers. **Kabandhi** asked the sage: "What is the cause of dreams?" Some of the familiar answers to this question are that indigestion causes dreams, or that dreams are related to one's thoughts, or that they are based on physical ailments. But these are not the right answers. **Pippalada** said: "Sleep is the cause of dreams." Dreams appear only during sleep. For the man who is not asleep, there are no dreams.

Pippalada asked the disciples to control their thoughts as their thoughts determine their vision of the world.

Discourse at the Summer Course in **Brindavan**, on 27-5-1991.

14. The **Indweller** in the heart

When you eliminate all the impurities in the mind,

Fill it with supremely pure thoughts,

And acquire the effulgent Vision of Wisdom,

You will find the entire Cosmos illumined by the Divine.

What need is there for penance for those who know the Truth?

To the votary of Truth, what is the need for **Sadhana**?

To the one free from falsehood and deceit,

Where is the need for rituals?

This is the path of Truth declared by **Sai**.

STUDENTS! Embodiments of Divine Love! Birth and death are incidental to life. **Bhargava**, who had sought to understand the mystery relating to birth and death and the truth about the

Uttarayana and **Dakshinayana** (Northward and Southward journeys of the Sun) and the nature of the **Sukla Paksha** and Krishna **Paksha** (bright and dark **fortnights** in a month), satisfied with the knowledge he had acquired from the sage **Pippalada**, respectfully bowed to him, expressed his gratitude and stood blissfully before the sage.

What happens when one is asleep?

Then the fourth disciple **Sauraayani**, of **Gargi** lineage, approached the sage and asked: "Swami!

When living beings are asleep, who is it that sleeps? Who is it that is awake in that state? Who is

it that is oblivious to the mind, that is immersed in bliss, forgetting life itself, and is one with that

Entity? Please reveal the mystery about these and confer peace of mind on me. When a living

being is asleep, what happens to all the qualities of Prana (the Life-Force)?"

Pippalada replied: "Just as when the sun sets, the sun's rays are withdrawn into his **Tejas** and are effulgent again the next morning, when a man is asleep, all the activities of the sense organs are merged in the mind. Because of this, man is unable to see the external

world, is not able to speak

or hear, or think. The reason is all the operations of the senses are merged in the mind. However,

in this sleeping state, the **Pancha Pranas** (Prana, **Apaana**, **Samaana**, **Vyaana** and **Udaana**---the

five vital breaths) are active in the form of **Panchaagnis** (five internal fire-principles). In that

state, the processes of inhaling and exhaling go on, with the help of the Prana (breath) and the

Samaana (vital air). Hence, what are awake in the sleeping state are the "five fires"

corresponding to the **Pancha Pranas** (five vital airs). In the sleeping state it is the Jiva (the

individual spirit) that enjoys the rest and the bliss of that state. The occurrences in the past and

the present, the things seen in the past and now, past and present experiences, all these are

experienced by man in the form of dreams. Moreover, the consequences of activities in previous

lives, which have become part of his spirit but are not known to him, are also experienced in dreams.

Hence, in the sleeping state, what is experienced relates to the **panchabhutas** (the five physical

elements). It is the Jiva who experiences the calmness and happiness of the sleeping state. In the

dream state, he creates all that he experiences, including himself, and enjoys self-created

experiences. For all these, the mind is the root cause. The mind is responsible for the experiences

in the waking state and in dreams."

Significance of **Pranava**

While **Pippalada** was giving this explanation to **Sauraayani**, the sixth disciple, **Sibi**, approached

the sage and asked him: "Swami! The scriptures declare that the one who utters the **pranava**

(**Om**) at the time of death, attains the **Akshara** state (immortality). Is this possible?"

Sage **Pippalada** replied: "Dear **Sibi**! The entire cosmos is filled with **Pranava**. **Pranava** is a

manifestation of the **Paramatma** (Supreme Spirit). The **Pranava**--constituted by the three sounds

A+U+M pervades the three worlds represented by the terms: **Bhu**, **Bhuvah** (which is above the

Bhu-loka) and **Suvah** (the top-most of the three worlds). The three Vedas Rig, **Yajur** and **Sama**--

have emanated from the **Pranava**. The three Vedas in their hymns glorify the **Pranava**. Thus, the

Pranava is the all-pervading primordial sound. The **Pranava** is also described as the embodiment

of the eight forms of **Aiswarya** (divine wealth):

Sabdabrahmamayee, **Characharamayee**,

Iyothirmayee, Vaangmayee, Nithyanandamayee,

Paratparamayee, Mayamayee and Srimayee.

This means that all the sounds in the world are echoes of the primordial Om.

The emergence of Sun and Moon

Those who chant the Pranava (Om) as a physical sound will get only physical benefits. The

scriptures declare that those who recite the Om with concentrated mind, reach the Chandra-loka

(the region presided over by the Moon-god), The Chandra-loka does not mean the planet moon

as conceived by the Americans and the Russians. Students should not make this mistake.

The Vedas declare that the Moon emerged from the 'mind' of the Virat-purusha (Cosmic Person)

and the Sun from the 'eye' of the Cosmic Person--"Chandrama manaso-jathah, Suryo

chakshoraajayatha." The Moon in the Vedic sense represents the mind-principle. Likewise, the

Sun represents the illumination in the eye. When the vision encompasses the creation, the eye

becomes a sacred instrument (for the understanding of spiritual truths). The scriptures are not

some isolated writings. Whatever the eye perceives carries an authenticity of its own. This is

called Pratyaksha Pramanam (proof by direct perception). The Sun is the basis for this type of

proof. For Anumana Pramanam (proof by inference), the mind is the authority For Sabda (proof

on the basis of the spoken word), the authority is Vaak (the deity presiding over speech). When

man acts on the authority of these three kinds of proof, he can realise the Divine.

Hiranyagarbha--the mind-principle

For the world of external phenomena, the presiding deity is called, Viswa (Viswudu in Telugu).

The deity presiding over the internal organs is known as

Hiranyagarbha. What is the reason for

the difference between the external and the internal? It has to be recognised that the mind

represents a highly sacred principle. When the mind, filled with agitations, contemplates on God,

it achieves inner peace Hence, the seers have declared that man proceeds from peacelessness to

peace, from peace to illumination, from illumination to recognition of the Supreme Effulgence,

which is the Brahmam (Absolute).

The Mind-principle has been described as Hiranyagarbha. (At this stage, Bhagavan materialized

a golden egg-shaped Linga, which He showed to the gathering).

Hiranyagarbha is located in the

heart of every person. You can see from where you are that the whole

world is contained within

this Linga. All the countries, India, Germany, etc. can be seen on it.

"Hiranyagarbhaya Namah" (Salutations to Hiranyagarbha) is one of the forms of prayer.

Hiranyagarbha means One who is pregnant with gold. A characteristic of gold is that it remains

unchanged. Gold remaining buried in the bowels of the earth for millennia remains unchanged

and undergoes no decay. Likewise, however long it may remain on earth, the Hridaya (heart) is

not subject to change. This is not a reference to the physical heart, but to the spiritual heart. It has

infinite potentialities. The divinity in man is beyond words.

The Hiranmaya principle resides in the heart in twelve forms. These forms are also called

Aaditya Brahmas. The twelve Aaditya Brahmas preside over the twelve months of the year. The

Sun in his golden form, rises and sets every day. From the scientific point of view, there is no

sun-rise or sun-set. It is a process without a beginning or end. The phenomena of night and day

are not caused by two suns.

Bhava and Sadhana are the paths to be pursued

Pippalada taught these truths to Sibi. The sage went on to explain that there are two different

paths which may be pursued by the earnest aspirant. One is Bhava and the other is Sadhana. One

who meditates on the pranava with Bhava (intense feeling) may not be able to realise his

divinity. Even if he has some glimpses of the Divine, they do not last long.

The one who pursues the path of Sadhana, reaches the Surya-mandala (realm of the Sun) and

proceeds from there to the region of Brahmam. By the term Brahma, you may consider him as a

four-faced deity or in some other form. But Brahmam essentially means that which is allpervading.

To acquire Brahma bhava (the awareness of Brahmam) means being aware of this infinite

vastness. Today's science is engaged in trying to explore the infinitesimally minutest particle in

matter. But spirituality pursues a different goal. It is concerned with exploring the Infinite---

Mahatho Maheeyan---what is vaster than the vastest. It is concerned with "expanding" the

consciousness. Brahmam means the Infinite. Chandra refers to the mind. Surya refers to the eye-

-the faculty of vision. Only the person who is able to understand the Vedantic meanings of these

terms can comprehend the nature of spirituality.

The entire universe is within us

Here is this Lingam. Is it to be found within the physical body? In

Vedanta, it is described as

Angushtamathram (the size of the thumb). The reference to the **Hiranyagarbha** in the **Hridaya** is

considered as a reference to the physical heart. Not at all. In the spiritual sense, the Linga is one that is golden-hued, absolutely immaculate (untainted by any pollution), gloriously resplendent, containing within it the entire cosmos.

There is an illustration for this. You might have been to **Badrinath**, **Kedarnath** or other places.

Where are these places which you have seen? The moment you recall the visits, all the places are in your mind. If you close your eyes and think of your visit to

Badrinath, the entire scene--the

temple, the Himalayas, the **Alakananda** river and everything else--appears before your mind's

eye. All that you have seen and experienced in life will appear before you in your mind, the

moment you try to recall them. This means that the entire universe is within you. All that you see

is "a reflection of the inner being." All that you speak is a reflection of inner thoughts. All that

you do is a reflection of inner action. Hence, to act according to your inner impulse is Dharma.

To speak what you feel inside is **Sathya** (Truth). To contemplate on what you experience in your

heart is **Santhi** (Peace). To understand properly the promptings of the heart is Ahimsa (Nonviolence).

Consideration for all emanating from the heart is **Prema** (Love).

Sathya, Dharma,

Santhi, **Prema** and Ahimsa are reflections of feelings emanating from the heart.

Manavathva (humanness) means the complete harmony of thought, word and deed. If there is

divergence between thought, word and deed, what is the outcome? Fruitless action.

Direct your vision towards the Divine

What, then, is the meaning of Dharma? It is to express in words what you think, and to act

according to your words. This unity of thought, word and deed is Dharma.

Today there is no such unity in the conduct of people. The result is that the heart becomes a lump

of clay. Why should the heart that is **Chinmaya** (enveloped in Consciousness) become a lump of

clay? It is the selfishness and self-**centredness** in man that is the cause. This self-interest should

be turned towards the unsullied, the effulgent, the blissful and eternal Divine by worshipping

Hiranyagarbha (the Lord seated in the heart) with the prayer:

"Hiranyagarbhaya Namah." This

means that your vision should be turned towards that which is

unchanging. All the things of the

world are transient and perishable. That is why, Krishna declared in the **Gita**: "Having taken

birth in this impermanent and sorrow-ridden world, worship Me!"

The entire universe is subject

to change sometime or other. It is not permanent. Only the consciousness in the heart is

permanent and real. What is done wholeheartedly by that consciousness leads to immortality.

The achievement of oneness with the **Hiranyagarbha** is like the shedding of its slough by a

snake. All that is mundane drops off and only the consciousness remains. The body is

impermanent. The **Hiranmaya**-principle is the Reality This reality is covered by Maya (delusion)

like the slough which encases the snake. This delusion is not something distinct. It is created by

the individual. It arises out of ignorance.

You mistake a rope for a serpent in twilight. The mistake is due to the absence of light. When

you see it with a torch, you realise that it is not a snake but a rope.

The rope was there before you

turned the torch on it and what you saw was the rope in the light of the torch. There was no snake

there earlier or later. The appearance and disappearance of the snake were caused by delusion.

The one unchanging reality was the rope.

The Divine effulgence is present in all

The wise have declared: "There is only the One it is called by different names." It is changeless.

Hence, the Vedas have declared: "There is an effulgent, golden-hued Divine substance that is

shining in the heart of everyone." It is because of this Divine effulgence that the eyes are able to

see, the ears are able to hear, and the mouth is able to speak. If that effulgence is absent, the eyes

cannot see, the ears cannot hear and the mouth cannot speak. The physical scientists have no

faith in these truths because they have made no effort to enquire into them. They are

concentrating all their attention on the physical and the phenomenal world. The researches of

yesterday have become obsolete today. Science is caught up in this constant process of rejecting

the old and discovering the new. But in the realm of spirituality, there is nothing like old or new.

It is **everfull**, ever-whole.

The contrasts between science and spirituality

All scientific investigations are based upon the intellect. All spiritual explorations are based on

the heart (or the consciousness). In the spiritual field, man alone is supremely important, not the

machines. Scientists put their faith in machines. The spiritual seekers place their faith in

Mantras. One is a scientist, the other is a saint. The saint believes in **purnatva** (fullness). The scientist is content with half the circle. Spirituality represents the full circle. The beginning and the end meet in the full circle. When this circle is divided by half, you have a half-circle

resembling the letter **C**. The '**C**' is science. It starts at one point and ends at another. Between the points there are endless doubts. Hence, there is no absolute certainty regarding scientific

findings. What is considered true today may turn out to be incorrect tomorrow. But spirituality stands for what was true yesterday, what is true today and what will be true for all time to come.

The spiritual truths are inherent in man. But he is forgetting them and is gloating over the

achievements of technology and the machines created by it. This is totally wrong. Men are more

important than all the wealth in the world.

There is a big computer, for instance. A man puts the question to the computer: "It is about to

rain. When shall I reach home?" The computer answers: "Take an umbrella before going out."

Now, was this reply given by the computer as its own answer or was the reply built into the

computer programme? The touching faith in computers is misplaced. **Crores** of rupees are being wasted on computers.

Put your faith in the natural brain. Even the computer is operated by the human brain. Instead of

putting our faith in the brain that produced the computer, faith is being placed in the computer.

What is it that the computer does? If you place wheat in a flour mill, you will get wheat flour at

the bottom. If you place rice in the grinder, you will get rice flour. This is also how the computer

behaves. You get from it what has already been put into it. If it can answer a question by itself,

ask the question: "When will I die?" Will it be able to answer that query? No. It cannot give the

answer, because even the maker of the computer does not know the answer. The scientist puts

into the computer what he knows. The scientist is the subject and the computer is his image. Man

lacks faith in himself, but relies on the image emanating from him.

Confidence in the self is highly essential

Dear students! Self-confidence is highly essential. Develop confidence in the **Atma** (Self). There

is nothing greater than the **Atma**. The **Atma** is the combined expression of **Vaak** (speech), Manas

(mind) and Prana (the life-force). Of these three, Prana is most important. There is no end to

Prana, though there is an end to the body in which Prana remains. It is this Prana that is

reflected in all beings as the image in a mirror. But Prana alone is not enough. All the three are

necessary. It is from these three--**Vaak**, Manas and Prana--that the **Atma** arises.

Many of you know that in a chemical laboratory when three chemicals are brought together, an

altogether new product emerges. In everyday life, you know that the combination of the brown

betel nut, the green betel leaf and the white **chunam** produce a reddish compound. In the same

way when man's mind, speech and vital breath come together, the **Atma** emerges. This is the true

sign of mankind. Our lives have to be made meaningful by the unity of these three.

Hiranyagarbha resides in the heart

Everything exists in the human heart (mind) and not in the external world. Based on this, the one

that is in the **Sushumna** state is hailed as **Hiranyagarbha** ("**Hiranyagarbhaya Namah**"). In that

state lies unbounded bliss. Take a simple example. We don't derive much joy from finding a

piece of copper, iron or silver. But we are extremely happy if we find a piece of gold. Gold thus

has the capacity to give some kind of joy to the heart.

What is this gold? It is also a piece of earth. But as earth is available freely everywhere, it is

treated as of no value. But as gold is found somewhere within the bowels of the earth, it is

accorded special value. If gold is available everywhere, it will have no value.

In the human body, there are flesh, bones, blood, **etc.** which are found in everyone and hence no

value is attached to them. But the heart is regarded as precious as gold. Hence, when we refer to

Hiranyagarbha, we refer to the one who confers value on the human condition, who endows it

with brilliance, who inspires man with idealism and ensures the humanness of the human being.

He resides in the heart and is equated with the heart.

Dear students! The exposition of the **Prasno-panishad** must have proved quite taxing for you.

From tomorrow I shall deal with matters relating to duties in daily life.

The Upanishads are beyond the comprehension of even great scholars. It is not therefore easy for

students with a smattering of English to understand them. Today people seem to value **Anglabhasha**

(the English language) more than **Atma-bhasha** (the language of the

Spirit). It is natural for you to have difficulty in understanding the teachings of the Upanishads. You can understand only that which is appropriate to your intellectual level. Hence from tomorrow onwards the discourses will be concerned with the role of science, the duties of the individual, the path of action, the obligations of the individual and his moral responsibilities. With the growth of science, morality is declining. Of what use is science in such a context?

People talk about progress of education in the country, but what we are witnessing is only a general decline in morals and the growth of ingratitude, irreverence and selfishness. Education must bring about improvement in general conduct including qualities like gratitude and respect for parents.

Discourse at the Summer Course in Brindavan, on 28-5-1991.

15. The sixteen potencies

Peace has vanished; Truth has become scarce;

The arms race has become a dreadful threat;

Selfishness is the cause of these evils

This is the pronouncement of the Truth.

EMBODIMENTS of the Divine Atma! Sathyam (Truth), Inanam (Knowledge of the Absolute),

Anantham (the Infinite), Aksharam (the Imperishable), Paramatma (the Omni-Self), Paratatwam

(the Supreme Truth), Brahma (the Absolute), Kshetrajna (the Knower of the Field)--all these

terms are synonyms for Atma (the Spirit). These terms came into vogue depending on the time, the place and the circumstances.

In the world, every living being aspires for happiness and seeks to banish grief. Although man

hankers after pleasure, peace and bliss, what is the inner meaning of the fact that he is haunted by

worry and sorrow? Sorrow, peacelessness and fear are the reflected images of happiness, peace

and security. If there is no grief, there is no value for happiness. If peace is not absent, no one

will seek peace. Therefore, these opposites are associated with each other and constantly follow each other.

Yesterday, I explained that Bhuloka, Bhuvarloka and Swargaloka are expressions of the three

sounds A, U, M in the Pranava mantra, Om. The three Vedas Rig, Yajur and Sama Veda--in

their different rhymes pay homage to the three letters of the Pranava. To experience the truth

underlying the Pranava, whose triune aspects are manifested in the three Vedas and other triple

entities, there are three paths. The first is Nama-chintana

(meditation on the Divine Name). The

second is Bhava (inner ecstasy). The third is Sadhana (spiritual discipline).

How man reaches lunar and solar regions

By meditating on the Name of the Lord, worldly pleasures can be enjoyed. These are transient, unreal and momentary. Such ephemeral pleasures are got in the mundane world by reciting the name of the Lord.

Bhavam relates to the consciousness arising from a realisation that there is supreme power that

governs the whole of creation--the moving and unmoving objects in the cosmos. When that

consciousness is made the basis of one's entire life, by dwelling in that consciousness, a man

reaches the Chandra-loka (the region of the Moon-god). To realise that at the base of the gross

phenomenal world, there is a subtle power is itself a great progress in Bhavam (consciousness).

Achieving this consciousness, man enjoys the sovereignty of the mind in Chandra-loka.

By chanting the name of the Lord, worldly pleasures are enjoyed on the earth and by the Bhava

Consciousness, man enjoys the bliss of reigning over the empire of the Mind. From these

experiences, man progresses, through Sadhana (spiritual exercises), and reaches Suvarloka (the

region of the Sun). The Solar region, made up of Vijnana and Prajnana (physical and spiritual

knowledge) is Cosmic Consciousness itself. It is the realm of Divya-drishhti (Divine Vision). The

man who attains this region enjoys supreme peace from the unified cosmic consciousness.

The status of the three Lokas

The Bhuloka (the physical world) and Bhuvarloka (the Lunar region) are said to be Aparabrahma

(regions not related to the Supreme Self--Parabrahma). Suvarloka relates to the Parabrahma

(the Supreme Self). Hence, the Bhuloka and Bhuvarloka are related only to the impermanent and unreal phenomenal world.

Bhuloka is sthoola (gross), Bhuvarloka is sukshma (subtle). The body is gross. The mind is

subtle. The Bhuloka and Bhuvarloka are related to the body and the mind. The Suvarloka,

however, is related to the Atmic state. Through Nama chintana, Bhavam and Sadhana, man can

attain the three worlds. When man combines all three practices, he can achieve in addition

Paramasanthi (Supreme Peace). Man's primary goal should be to realise such a state of peace and bliss.

When **Pippalada** was explaining all this to **Sibi, Sathyakama** got up and asked the sage: "Swami!

All the scriptures have declared that there is a **Purushothama** (the Highest of all beings) who

possesses all the sixteen **kalas** (potencies). Who is this **Purushothama**? What are these sixteen

kalas? Where are they present? Please confer peace on us by your answers to these queries."

The sixteen potencies exist in human beings

Pippalada smilingly replied: "Dear **Sathyakama**! This **Purushothama** embodying the sixteen

potencies does not dwell in any particular spot. In every human being, He is experiencing bliss in

the form of consciousness. He is Sat (Being) Chit (Awareness) and **Ananda** (Bliss). Sat means

that He remains as an unchanging entity. Chit refers to the one who indicates **Paripurnatwam**

(total Awareness). The one who experiences these two states is the Blissful one. The unity of Sat

and Chit is **Ananda**. Though Sat and Chit have different appellations, their outlook is one and the

same. The two are like the right and left eye in a being. They are apparently separate and apart

from each other. But the two eyes have no double vision. They see only one object. Sat, Chit and

Ananda are present in every human being."

As regards the sixteen **kalas**, the **sastras, puranas** and epics have caused confusion in men's

minds by varying and misleading interpretations. These sixteen **kalas** do not exist in a separate

place wherefrom they can be obtained. There is **Akasa** (space or ether). From the **sabda**

(vibrations) in space, **Vayu** (air) is produced. From air, **Tejas** (fire) emerges. From **Tejas** water is

produced. The solidified form of water is the **Prithvi** (earth). These are the **Panchabhutas** (five

basic elements). There are the **Panchapranas** (five vital breaths): Prana, **Apaana, Samaana,**

Udaana and **Vyaana**. The five elements and the five vital breaths together make ten. The five

Inanendriyas (organs of perception) are the eyes, the ears, the nose, the mouth and the skin

(seeing, hearing, smelling, speaking and touching are the faculties of these organs). With these

five, the total goes **upto** fifteen. There is the mind. With it, we have the sixteen **kalas**. These

sixteen **kalas** are present in every human being, performing their respective functions

ecstatically.

Who is a **Purusha** and a **Purushothama**?

Only those who enjoy these **kalas** in all their fullness and purity, make use of them properly and

experience the bliss of that fullness, have been described as **Purusha** or **Purushothama**.

Who is a **Purusha**? Not the one donning a bush-coat and trousers.

The body is called **Pura** (a

city). The divine consciousness which pervades the entire body from head to foot is called

Purusha. The individual who experiences this consciousness and manifests his individuality is

also called **Purusha**. The divine power which pervades the entire cosmos equally, shines equally

in everything and proclaims His omnipresence is called **Purushothama**. Thus, in the individual

this power is known as **Purusha** and in the cosmic manifestation, it is described as

Purushothama.

What are the duties this **Purusha** should perform to sanctify his life? Men should develop the

awareness that the five elements--Ether, Air, Fire, Water and Earth--are divine entities and

should be utilised appropriately in that spirit. The divine has equipped man with five

Inanendriyas (organs of perception) to make use of these elements.

Making proper use of sense organs

"Seeing" (the power of sight) is based on **Tejas**. Hence, the power of **Tejas** should be put to

proper use. It should never be misused. See what is good. Only then,

Tejas is utilised as a divine

potency.

Next comes **Sabda** (hearing). The ears have to be used only for listening to sacred words and

thereby seek the Divine. The faculty of hearing should not be used for unworthy purposes.

Next, there is the faculty of smell. When fragrant smells are taken in, not only does the health

improve, but one derives pleasure. Foul smells cause illness and distemper. Fragrance in the air

is a Divine manifestation.

Then, there is the skin. Care of the skin means that contact with all and sundry should be

avoided. The faculty of **Sparsa** (touch) is sacred power. To avoid contamination by contact with

impure persons, the sages' and **sadhakas** in ancient times left villages and towns and dwelt in

remote forests in solitude.

There is a divine power in the human body called Chit-**sakti** (the energy consciousness). It is like

an electric current. When one body touches another, there is an exchange of energy. In this

process, there is a likelihood of one's good qualities going out and an inflow of bad qualities

from another. The practice of touching the sacred feet of pious and good men was commended to

enable people to get rid of their bad qualities and acquire virtues. While sitting in meditation, there should be no physical contact between devotees. Each one should sit apart and try to experience the presence of the Indwelling Spirit. The consciousness of one's divine nature gets weakened as a result of polluting contacts with all kinds of undesirable persons. The sages of yore could rise to divine heights by making use of their sense organs for sacred purposes. The five vital life-breaths Coming to the **Pancha Pranas** (five life-breaths), there are 12 **crores** of nerves in the human body (as stated in an earlier discourse). The life-breath **Vyaana** pervades the entire nervous system. It is because of the pervading presence of this divine vital air in all the nerves that the health of the body is maintained. It also contributes to the experience of happiness. The presence of the vital air **Vyaana** in the **Sahasraara** (the thousand-petalled Head of the **Kundalini** seated in the brain) accounts for the intelligence in man. When the **Kundalini-sakthi** rises from the **Mooladhara** (at the bottom of the spinal column) to the **Sahasraara** (at the top of the brain), there is a blossoming of the powers in man. The **Kundalini-sakthi** shines effulgently. Because man has lost this power (of the **Kundalini**), he is subject to numerous troubles. The ancient sages were able to harness the power of the **Kundalini** for great purposes. Hence, it is essential to make proper use of the **Pancha pranas** (five vital airs) also. Only then, man will become a **Purusha**. Although man has all the sixteen potencies, he is failing to make proper use of them. He is unable to comprehend their divine power. Failing to make use of this divine potential, man behaves like a person who does not know he has the **Kamadhenu** (wish-fulfilling cow) in his house, and wants to buy an ordinary cow. By his failure to recognise the vast divine potentialities in him, man has become a prey to sorrow and worry. Instead of rising to the level of the Divine, man is going to the level of the demon and the animal. Even if men are not able to live **upto** the injunctions of the scriptures, there is no reason why men should not observe morality and integrity in daily life. Everyone knows that he should speak the truth, avoid harshness in speech, should not hurt anyone by his words, should speak softly and pleasantly, but he does not behave

in this manner. What is the reason? Selfishness and selfishness alone. Despite his knowledge of what is right, man misuses his sixteen potencies for achieving his selfish ends. Man is indeed endowed with the sixteen potencies. The one who sanctifies these potencies by proper use becomes **Purushothama** (the Supreme Person). The one who taints them by his misdeeds is damned. All **Avatars** are **Purushothamas**. The answer to **Sathyakama**'s question regarding **Purushothama** is that there is no separate dwelling place for the Supreme. God resides in every being. Sin is not something foreign. It adheres to the evil deeds one does. It is through one's actions that one becomes a **Purusha** or a **Purushadhama**--a Divine or a despised being. It is one's actions which carry a man to great heights or hurl him down to the depths. The scriptures have declared that the one who possesses in full all the sixteen potencies is **Purushothama** (the Supreme Person). The term is applied to the **Avatars** (Divine incarnations) who utilise the sixteen potencies for the benefit of others. Whatever they say or do is totally free from the taint of self-interest. No Avatar, whether in **Bharat** or elsewhere, has ever used the five elements, the five senses, the five vital airs or the mind for any selfish purpose. Even when they go about in daily life like other ordinary beings, in every one of their actions they demonstrate its purity and unchanging truth. The common people do not recognise this truth. Hence, they fail to understand the true nature of humanness. Recognise the unity of **Kshara** and **Akshara**. After this explanation, **Pippalada** went on to point out to **Sathyakama** the basic oneness of the Eternal and the impermanent. He said that the gross substance is **Kshara** (perishable or destructible). **Akshara** (the Imperishable) is subtle and **Kshara** is physical. **Akshara** is related to the **Atma** (Spirit). That which is related to life is **Kshara**. **Akshara** is related to God. **Pippalada** asked **Sathyakama** to recognise the unity of these-- **Kshara** and **Akshara**. "It is only when you recognise their unity will you be able to make proper use of the sixteen **kalas**," he said. The entire cosmos, consisting of moving and unmoving objects, emanated from **Akshara** (the Imperishable Supreme). All that has come from **Akshara** has the attributes of **Akshara**. Issuing from **Akshara** and sustained by **Akshara**, ultimately everything

merges in **Akshara. Akshara** is the unified expression of the Cosmos. It is the unity of the Everlasting and the ephemeral. If you wish to make sacred use of the sixteen potencies, direct your vision towards the **Atma**, not relying on the eyes. Have the conviction that it is because of the Spirit within, that you are able to see with your eyes and hear with your ears. Your organs of perception are able to function because of the existence of **Prajna** (Inner Consciousness). All that is perceived in the external world is the cosmic manifestation called **Viswam**. All that is experienced within the dream state and in sleep is due to **Prajna** (Divine Consciousness). You have to **divinise** everything that you see or do by spirituality. Then everything acquires a wholeness and unity.

For instance, there are many rivers with different names and forms. But when they merge in the ocean, their names and forms disappear. They become one with the ocean. Likewise, the five vital airs and the five organs of perception are all different streams. The mind is a mighty river.

When the waters flowing in all these sixteen merge in the **Atma**, they lose their separate names and forms and achieve the **prajna**-principle of the **Atma**. Thereby, they become pure, unsullied, unchanging and eternal. Man becomes **Purusha** and **Purushothama** when he sanctifies the sixteen potencies in him by engaging himself in good deeds and good thoughts.

Brahma **Vidya** is a spiritual knowledge "What is it by knowing which all else can be known?" This was the question which **Saunaka** put to the Sage **Angirasa**. He asked the sage: What is it by seeing which all else can be seen? What is it by experiencing which everything else can be experienced? Please reveal to me the nature of this Divine eternal principle." **Angirasa** replied: "Only through **Brahmavidya** (Knowledge of the Supreme) can this be obtained." All knowledge today is associated with the mundane whether it relates to the arts like music and painting or the sciences like botany, physics and chemistry. In essence all this knowledge is concerned with earning a livelihood. That true education is for the purpose of acquiring supreme wisdom should be recognised. That is the means to acquire **Brahmavidya** (Knowledge of the Divine). **Brahmavidya** must be distinguished from worldly knowledge. The latter is concerned with knowledge of what is observed externally. **Brahmavidya** is beyond

the power of the eyes, the ears and the mind. It is concerned with revealing the Spirit. You must seek this spiritual knowledge. You will obtain it when you reach the stage of **utilising** fully your sixteen potencies.

The inner meaning of "**Angirasa**" God is described as **Sathyam** (Truth), **Inanam** (Wisdom), **Anantham** (Infinite), **Brahma** (the Absolute). **Sathyam** means that which is unchanging, unaffected by the variations in time.

Inanam means perceiving the One without a second-- "**Advaita darsanam jnanam**." **Anantham** means Infinite, omnipresent, pervading the entire cosmos. **Brahmam** means that which permeates everything.

This was what **Angirasa** taught to the sage **Saunaka**. This episode should not be regarded as an **Upanishadic** story. The inner meaning of the name **Angirasa** is he is the one who represents the sixteen potencies flowing as a sweet liquid in every limb of the human body and sustaining it.

The **Prajana**-principle in every person is the form of **Angirasa**. This **Prajana** pervades the mind, the intellect, the will, the **Antahkarana** and every part of the body. Hence, it has been declared: "**Prajnanam** is **Brahmam**." All the essential truths man seeks to learn are found within himself. He has no need to go to the scriptures or any external authorities for this purpose.

Forgetting the source within himself of what he is seeking, man pursues external objects and experiences frustration. Searching within himself man will find the **prajana** (the wisdom) that he seeks.

The Divine and Cosmos are inseparable

The terms **Akshara** encompasses everything. **Akshara** contains two terms: A + **Kshara**. "A" stands for that which is **Anantha** (Infinite), and **Aprameya** (Immeasurable), **Anandamaya** (filled with bliss). That is the **Atma**, the Eternal Self. **Kshara** represents that which is impermanent, illusory, and perishable. **Akshara** is the combination of the eternal and the evanescent, the imperishable and the perishable. **Akshara** has a twofold meaning. It indicates the presence of the impermanent cosmos within the eternal **Omni**-Self.

The cosmos cannot exist apart from the Divine. The Divine cannot divorce the cosmos. The devotee creates (his own image of) God. God creates the devotees. The common belief is that all beings including devotees are created by God. But this is not the whole truth. The devotee also

by his spiritual sadhana creates God. That is the meaning of the term **Sakshatkara (Directexperience)** of the Divine form).

Wherefrom does this Divine form come? It comes from the devotee's intense feeling for a direct vision of God. It is folly for anyone to go in search of God. When God is omnipresent, what is the need for a search? It is a delusion to imagine that man is in quest of God. It is God who is searching for a true devotee.

Man must recognise that God is one, though He may be worshipped with many names. There is a practical illustration for this. A devotee keeps the idol of Krishna before him and performs

Sahasranama Archana, reciting the thousand names of the Lord. The names are many but the God that is worshipped is one. Triune knowledge of this world

Sathyakama approached Pippalada again and asked the sage: "Swami! There are three kinds of knowledge in this world. One is the ordinary kind. The second is called Sujnana (right knowledge). The third is called Vijnana (higher knowledge). What is the difference among these three?"

Pippalada: "There is considerable difference between Jnana (ordinary knowledge) and Su jnana and Vijnana. Jnana is knowledge got through the body. Su jnana is what is got through the mind.

Vijnana is the knowledge got from the heart. You see various objects like a table, a tumbler, etc.

The knowledge got by perceiving objects is ordinary knowledge. It relates to the physical and is useful in daily life. Su jnana relates to the mind. In doing any action, when one considers

whether what he is doing is helpful to others, the knowledge on which such action is based is Su jnana.

Based on both these types of knowledge, actions which are in accord with the dictates of one's

conscience and which are performed to propitiate God constitute actions based on Vijnana (the highest knowledge). If God is pleased with one's actions, the whole world will be pleased. No

effort is needed to please others separately. Divine Grace earns the goodwill of the world

The one who has earned the grace of the Divine will be able to gain the goodwill of the world.

But one who has forfeited the grace of God will be unworthy of the goodwill of others. Once one comprehends God, everything in the universe can be comprehended. Unfortunately men's vision

today is turned only towards the Prakriti (phenomenal world), ignoring the divine. It is only

when they understand and experience the Divine, will they be able to comprehend fully everything.

The mysterious ways of the Divine cannot be grasped easily. Wrong impressions are formed out of what is stated in the books about Krishna or Rama. People must try to get at the inner truths about their actions.

Men have to aspire for peace--peace of the body, the mind and the heart. To achieve peace of the body, it is essential to chant the name of the Lord. For achieving peace of the mind you have to

cultivate the Brahma-Bhava (the meditation on the Supreme). Peace in the heart calls for sadhana (spiritual discipline). You have to progress from the body to the mind and from the mind to the Atma.

Discourse at the Summer Course in Brindavan, on 29-5-1991.

16. The human predicament and the Divine

Social norms have vanished;

Contentment among men has disappeared;

Character and moral values have been shattered;

Humanness has been degraded in mankind.

DEAR Students! Food is essential for everyone the world. Among the necessities of life food

comes first. But man cannot be satisfied with food alone. A full stomach does not fully satisfy

the mind. He cannot merely rest on a satisfied appetite. He has to move about and engage

himself in work. While doing work, one has to ask himself: "What am I doing? Why am I doing

and how am I doing? When he enquires into these questions, he can derive meaning and joy from

his work. In this way, he recognises the purpose and value of what he is doing.

Realising what is good in his actions, he makes it a part of his life. He experiences the joy

derived from his actions and shares that joy with others.

Power of mantra in Taithriya Upanishad

This is the primary message of the Taithiriyā Upanishad. Starting with food, attaining bliss is the

final goal of life. The Taithiriyā Upanishad is a section of the Krishna Yajur Veda. This is an

ancient Upanishad. Everything in it is in the form of a mantra (a sacred statement). Mantra does

not merely mean pronouncements like "Om Namassivaya" or "Om Namo Narayanaya."

"Mananaa thraana samhitham iti mantrah" (Mantra is that which redeems by contemplation).

Mantra is that which gets established in the mind by the process of

contemplation on it. In this

Upanishad, every utterance has the import of mantra. Every word in it is filled with the power of mantra.

"**Sathyam vada. Dharmam** chara" (Speak the truth; practise righteousness). "**Om iti** Brahma"

(**Om** is **Brahmam**). "**Sathyam, Inanam, Anantham** Brahma" (Truth, knowledge, all are

Brahamam). "**Ekam Sath; Vipraah bahudhaa vadanthi**" (The Real is One; the wise call it by

many names). "**Ekoham bahusyaam**" (I am One; let me become many). "**Eko vasi sarvabhutha**

antharaatma" (The One is the Indweller in all beings) these aphoristic pronouncements acquired

the form and power of **mantras** spread throughout the world and generated bliss among men by raising their consciousness.

There is another remarkable feature of this **Upanishad**. The other Upanishads are relevant to

specific categories of people. But the **Taithiriya Upanishad** is valid for celibates, householders,

renunciants and ascetics equally in its message and its practical application. It has thus an appeal

and relevance for every human being. Its teachings are essential for persons in the four **asramas** (stages in life).

The five kinds of Fire-principle

There is another important section in it dealing with the **Panchagnis** (the Five Fires). There are

five kinds of Fire-principle: **Udara-Agni, Manda-Agni, Kama-Agni, Soka-Agni** and **Badavaa-**

Agni. **Udara-Agni** refers to the burning sensation caused by hunger (Fire in the stomach).

Manda-Agni refers to the burning feeling caused by excessive eating resulting in indigestion.

Kama-Agni is the burning agony in the mind caused by numerous desires and passions. **SokaAgni**

does not refer only to consuming grief caused by worldly disappointments and losses. It

pertains also to the burning sorrow felt by one who is yearning for God thirsting for experiencing oneness with the Divine.

The **Bhagavad Gita** is a scriptural text acceptable to people of all faiths. The very first canto in it

is titled **Vishaada**-Yoga (the Yoga of Despondency). What is this **Vishaada**? Does it relate to any

worldly concerns? Is it despondency about the fate of kinsmen and friends? Can such a grief be

described as a form of yoga? Clearly this grief is not associated with worldly desires or human

relationships? Arjuna's grief arose from out of a concern for Dharma (Duty) and for God. He

realised that in the war (that was about to be waged) many would die. As a consequence of their

death, Dharma (righteousness) will suffer a mortal blow. There will be confusion of castes. It

was because of his concern for Dharma and his faith in God that Arjuna was grief stricken, his

grief turned into a form of yoga (quest for communion with the Divine). Likewise, this **Soka-**

Agni is not consuming sorrow over the lack of worldly possessions. It is a grief felt for the sake of Dharma and God.

Badavaa-Agni is the burning feeling caused in a person by dire diseases and death.

All these five types of "fire" are related to physical conditions. They have no relation to the **Atma**

(Spirit) which is different from the body. The Spirit is a witness to all the experiences resulting

from these five forms of fires. **Utilising** these five fires as experiences witnessed by the Spirit,

the **Upanishad** revealed the truth underlying physical phenomena.

Four types of human beings

There is another inner secret that has to be recognised in this context. Human beings are

classified under four categories: **Daiva** (Divine), **Manava** (Human), **Danava** (Demonic) and

Pasutva (Animal). Of these four categories, the first is **Manava-Daivamu** (the divinely human).

"**Daivam maanusha roopena**" the Divine in human form. This means that the Supreme is present

as Vishnu in the heart of the human being. The "Divinely human" being is one who is conscious

of the Divinity residing within him, who dedicates all his actions to the Divine, who recognises

the Divinity present equally in all beings and has love and compassion for all living beings and

devotes his life to the service of God.

Manava-manavatwa (Human-humanness) calls for a life dedicated to **Sathya** and Dharma.

"**Sathya** Dharma **Bhavo marthyaha**" (He is a man who is devoted to Truth and Righteousness).

In this world of delusion, the one who has his sights on Truth and Righteousness, preaches and

practises the two virtues and shows love and compassion to his fellow-beings in the conviction

that to be truly human is the mark of a human being, is a humane-human being. Such a man

practises Dharma, engages himself in charitable activities, harmonizes his thoughts, words and

deeds and leads a godly life even though living as a **grihasta** (householder). Performing his

duties, he stands out as an example to his fellow-men.

Characteristics of a demonic person

Next comes Manava-Danavatva---the demonic human being, Suraapaanodaanavah (The demonic being is addicted to intoxicating drinks). The demonic man is one who is addicted to drink, who harasses people, inflicts pain on others for selfish reasons, who is without love or compassion, and who is totally immersed in selfish concerns. This is how the Upanishads characterise the demonic human being.

The fourth category is the Manava-pasutvam (bestial-human being) "Inanena sunyah pasubhisamanah" (The man without wisdom is equal to an animal). What is the animal nature?

Governed wholly by the senses, considering sensual enjoyment as the sole purpose of his life, leading a sensuous life from birth to death, spending his time in eating and sleeping and forgetting his basic human nature in such a life such a person has been described as an animal in human form. The chief quality that distinguishes a man from an animal is wisdom the power of discrimination as to what is permanent and what is transient. A man who lacks this capacity is no better than an animal. When does a man lose this capacity? When he is self-centred.

God-realisation should be the goal for man. The right cause for man is to pursue the path of God-realisation, If he is unable to do this, he should strive at least to behave as a human being. For man to behave like a demon or an animal is totally opposed to his basic nature. It is because these degrading tendencies have become rampant in the world today that true humanness has declined. It is because demonic and animal tendencies have grown in the world today that genuine human traits have declined. Morality and integrity have reached their nadir. Social obligations have lost their hold. Men are wasting their lives without any awareness of what is society. Society is regarded as an assemblage of heads. This is not so. Society means the unified expression of the collective group. It implies recognition of the duty by everyone in the community to live in harmony with others. It must be realised that individual happiness is dependent on society.

The Taithiriya Upanishad contains significant message given to the disciples by the preceptor at the end of their education in the preceptor's hermitage. In this message, two paths are indicated: the Preyo-marga and the Sreyo-marga. The Preyo-marga relates to practices which will give pleasure to the senses from time to time. These are momentary,

impermanent and unreal. Most people prefer this path of Preyas. Very few seek to follow the Sreyo-marga (the sublime path), which confers permanent and unchanging good. The reason is it takes time to yield the benefits.

Man is eager to get quick results and does not want to wait. He is in a hurry all the time. Even his desires are confined to immediate results. He desires a good name, a good environment and an enjoyable life. He does not seek good knowledge, good conduct or good sense, which are the requisites for following the Sreyo-marga. The path of Preyas (the mundane path) is concerned with achieving temporary name, power and position.

Do not give up Truth in any circumstance. Summoning all the pupils, the preceptor would address them thus: "Dear students! What is the primary aim of education? It is the cultivation of humility. Character is the life-breath of education." The Sikshaavalli chapter of the Upanishad contains all the lessons which the

preceptor wanted the students to bear in mind when they went out into the world. Among them were injunctions such as "Maatru devo bhava! Pitru devo bhava" (Worship the mother as God.

Worship the father as God). Reverence for the parents comes first. They were enjoined not to give up truth in any circumstance and not to forsake righteousness at any time.

Through these teachings, the students of those days were filled with high ideals and were inspired to lead exemplary Godly lives. Unfortunately education today tends to dehumanise the students. While developing their intellectual abilities, nothing is done to develop good qualities in them.

All that our much-vaunted "progress" in education has achieved are a decline in morality and a contempt for teachers.

Cultivate love for your fellow-beings. Students have to outgrow their narrow egoistic ideas and develop a universal outlook. They should strive to enlarge the individual consciousness to comprehend the Universal by

recognising that the Spirit that dwells in all beings is one and the same Cosmic Spirit-- "Ekaatma Sarvabhuta antaratma." When this consciousness of oneness is realised by all, the world will experience peace and prosperity.

To start with, cultivate love for your fellow-beings. If a man cannot love his father, wife or children or his fellowmen, how is he going to love God? Love is not

something that waxes and wanes. It is unchanging. It must spread wider and wider till it becomes all-embracing. Such love is Divine. Love is God. Live in love.

Discourse at the Institute Auditorium at Brindavan, on 30-5-1991.

17. Experiencing the Bliss Divine

STUDENTS! Embodiments of Divine Love! It is only when the process of creation is understood in terms of the close relationship between the Brahmam (Omni-Self) and man can Brahma-Vidya (the Divine knowledge of the Supreme) be attained.

Brahman represents the Infinite. From this Infinite, Akasa (ether or sound) emerged. From Akasa came Vayu (air), from Air, Tejas (Fire), from Tejas, water and from water, the earth. From the earth came the Oshadhayah (herbal plants), from the plants, food, from food, Purusha (man).

When the advent of man through this process is understood, it will be clear that man came from the Infinite.

The term Brahmananda is a compound word composed of Brahma and Ananda. When this compound word is examined in its two parts, it will be 'seen that Brahma is different from Ananda. When this Ananda (bliss) is united with Brahmam, it becomes Brahmananda. Hence, it is evident that there is an inextricable association between man and Brahmam (the Omni-Self).

Steps to be taken to experience Brahmananda.

Brahma-Vidya (the knowledge of the Absolute) can be got only through Brahmam. But, man because he is bound to worldly attachments, forgets the truth about the Absolute and is lost in mundane concerns. The common man, who is a prey to desire, fear and hatred, is far from experiencing Brahmananda (the Supreme Bliss). If desire, fear and hatred are given up, men will be able to understand to some extent the nature of this Supreme Bliss. But renunciation of these three alone is not enough. Love of the Lord should be fostered. Even that is not enough. You have to qualify yourself to be proximate to God's love. But even nearness is not enough. You must rely entirely on the paratatwa (the Supreme truth). Only then the human can become the divine.

The Sikshaavalli section of the Taithiriya Upanishad sought to teach the disciples how to realise this Brahmananda. Brahma-Vidya is not something beyond human attainment. It relates to spiritual practices concerning daily life, These practices have to be observed regularly every day.

The Upanishad has revealed three forms in which the transcendental Brahma-tatwa manifests

Itself The three forms are: Viraat, Hiranyagarbha and Avyaakrita. These three forms are related to the gross, the subtle and the causal (forms of the human body). They are related to the three states of consciousness: Waking, dream and deep sleep.

Three Different forms of the Viraat-swaroop

The Viraat form is the gross physical form assumed by the Atma in the waking state for leading a long life in the world. He manifests himself in many forms under many names. The entire cosmos, consisting of animate and inanimate objects, is the form of Viraat, permeating the five basic elements. The Viraat Purusha (the Cosmic Person) is manifest in every creature from an ant to the Absolute, demonstrating thereby that the cosmos is a manifestation of the Divine. He is called "Viraat" because of his cosmic manifestation and His immanence in everything in creation that is perceivable.

Thus everything that is seen is a manifestation of Viraat. The Viraat Swaroop (the Cosmic Form) is related to the external physical universe. Assuming the gross physical form, the Viraat (Cosmic Person) stands forth as an ideal. He has no other names. One is Vaiswaanara. This is the Divine in every being, who identifies himself as "I." From a king to a peasant, from a millionaire to a pauper, from a child to an old man, a woman or a man, every person identifies himself or herself by using the term "I" ("I am so and so"). The concept of "I" is thus present in every being. Vaiswaanara is the entity that makes every being use the term "I" to distinguish oneself.

The other name is Vairajaasutha. It means one who has assumed a mysterious form. While being present in every being, he appears to be absent; while carrying on all activities, he appears to be inactive; while experiencing everything, he appears to be not the experienter. It is for these reasons he is called Vairaja-sutha.

This is the inner meaning of these three different forms of the Viraat Swaroop (Cosmic Person).

Hiranyagarbha is the source of all beings

The second name is Hiranyagarbha. He is the source of all kinds of knowledge--ethical, spiritual, physical, scientific and social. He may be described as Jnana bhaskara (The Sun of Knowledge). When the Sun rises, he assumes a golden hue. By his golden rays, he turns the

whole of nature golden. The entire creation emerged from **Hiranyagarbha** at the beginning.

Hiranyagarbha is in the form of an oval-shaped golden egg. From **Hiranyagarbha**, the first to

emerge was the mouth. Sound started from the mouth. Then came the nose, from which arose air.

Then came the eyes, from which emanated fire. The ears came thereafter. The directions arose from the ears.

Hiranyagarbha is the primary source of the origin of man.

Hiranyagarbha is the prime source of

all living beings. It is **Hiranyagarbha** who endowed all these beings with the power of

discriminating between the eternal and the ephemeral between what should be sought and what

should be renounced, between what ought to be and what ought not to be done.

What is the Supreme Knowledge that man needs to make his life sacred and meaningful and

what is the path he should pursue to lead a purposeful life?

Hiranyagarbha offered to man the

knowledge he needed for this purpose. This is the primary activity of **Hiranyagarbha**.

Hiranyagarbha has two other names: **Suthratmaka** is one. It means the one who functions like a

string through all **Atmas**, even as a string runs through a necklace of gems. This means that he is

present in all beings like the string that keeps together the gems in a necklace. This string is

called Brahma-Sutra (the string of **Brahmam**). The principle of

Hiranyagarbha indicates how the

Divine unites all human beings equally like the string of a necklace.

Hiranyagarbha thus

demonstrates a **divisionless** universe.

Hiranyagarbha creates the figures in dreams

The other name for **Hiranyagarbha** is Prana. **Hiranyagarbha**

assumes a subtle form in the dream

state of a human being. He is the entity who is awake in the dream and sleeping states. In the

waking state, the **Viraataswaroop** creates the visible cosmos. In the dream state,

Hiranyagarbha creates the figures in the dreams. All objects in this state have no physical basis.

All that perceived in dreams are the creations of **Hiranyagarbha**.

Hiranyagarbha in his subtle

form creates everything in the dream state.

The third one is **Avyakrita**. He is one who has no form of any kind.

He is present in the

Kaarana Sarira (causal body), without any form, and enjoys the **Sushupti** state of man (the deep

sleep state). Though he has no form, he has control over everything.

Without limbs or organs, he

performs all actions. He travels long distances. Without eyes, he sees everything. Without ears,

he hears everything. He is thus engaged in all activities relating to creation, but has no form.

This **Avyakrita** has two other names: **Antaratma** and **Iswaratwam**.

Thus, **Viraat**, **Hiranyagarbha** and **Avyakrita** have three names each. What is the inner meaning

of these names?

Antaratma means one who impels from within all activities (**Antaravaani** or inner voice). Every

impulse arises from **Antaratma**. All the sounds uttered by man come from the **Antaratma**. The

Antaratma is the basic source of all sounds.

Iswara is the third name for **Avyakrita**; though he is the possessor of all forms of wealth, he is

the entity who judges good and bad actions and metes out punishment or reward according to

deserts. In common parlance, he is called "**Layakaara**." He presides over actions. Hence, he

decides on good and bad actions and metes out justice. He is known as the giver of **Aiswarya**

(wealth). But good and bad deeds are comprised in **Aiswarya**. As **Iswara** is the Lord of all wealth,

he gives to each man what he deserves according to his good and bad actions.

Upanishads have relevance to all human beings

The Upanishads should not be regarded as of no relevance to ordinary human beings and as valid

only for sages and ascetics. Why are students today ignoring these sacred Upanishads? It is

because there is no **expositors** of the Upanishads who will teach the students the relevance of

their teachings for daily life. The notable advances in science and technology we witness today

represent the essence of the Upanishads. The Upanishads are the final phase of the Vedas. Hence

they are known as Vedanta.

The Upanishads are the quintessence of knowledge. They are the very embodiment of the

highest knowledge. They are illuminating. Man should acquire this knowledge. Physical and

mundane knowledge is concerned with the world. But to achieve peace of mind and joy of the

Spirit, knowledge of the Upanishads is vital.

Viraat, **Hiranyagarbha** and **Avyakrita** are not entities existing in some separate place. When

you examine carefully, you will find that every human being is an incarnation of **Viraat**, of

Hiranyagarbha and **Avyakrita**. This profound truth is not realised by men because of their

narrow outlook. The **Viraat**-form (Cosmic Person) is the human body multiplied by infinity.

Mind X Infinity = Hiranyagarbha. Life X Infinity = Avyaakrita. These three forms are related to the gross, the subtle and the causal bodies of man. All the three bodies are in the human being.

Hiranyagarbha is not in some distant place. He is installed in the mind. The Viraat-purusha is in the human form. The five basic elements (representing the faculties of sound, sight, smell, taste and touch) are in the human body, as well as in the cosmos. All powers are present in man. The body is Prakriti (matter or earth). The inhaling and exhaling process is based on air. When man is engaged in motion and action, heat is generated. This is the fire element in man. When one performs an exercise or rubs his palms, heat is generated. That heat is in man. The entire body is composed of water (the fourth basic element). In this manner, all the five elements are within the human body and hence is regarded as a manifestation of the Viraat-Swaroopa (the Cosmic Person). All powers are found in man. The powers not found in man cannot be found elsewhere in the universe. Because of his external vision man is unable to recognise that all that he sees externally is within himself.

Difference between waking and dream states

On account of attachment, fear and hatred, man forgets his true nature. This fact can be witnessed in the dream state. You have a dream in which you are travelling by a train. You pass a number of stations in the dream. You see many passengers and you spend your time in talking and joking. Wherefrom did the train come in the dream state? It is a creation of your mind.

Likewise the stations you passed by and the passengers you moved with are all creations of the mind. All that was experienced in the dream are products of the mind. Nor is that all. You created even yourself in the dream. This is the activity of Hiranyagarbha.

In the waking state, one perceives everything outside him. His perceptions are governed by the conditions of time, place and circumstance. But in the dream state, these triple conditions are totally absent. You may enquire into the difference between the waking and dream states. For instance, you learn that there will be a meeting at 4 p.m. here. You start from the city at 3.30 p.m. by car. You arrive here at 4 p.m. You came to attend the meeting and listen to Swami's discourse. The time 3.30 p.m., the action leaving by car, the

consummation reaching here at 4

p.m. In this sequence, you will notice that time, aim, action and achievement are all present in the waking state. In a dream, you have travelled to Delhi. When did you start on the journey? The time is not present in the dream. By what conveyance did you go? There is nothing in the dream about it. For what purpose you went to Delhi is not evident in the dream. The absence of time, purpose and circumstance is characteristic of the dream experience. The waking state testifies to the presence of these three elements. The Viraat-Swaroopa is related to time, purpose and action. The absence of these three factors indicates the nature of Hiranyagarbha (the dream state). Men experience both these states (the waking and the dream states). The experienter is same in all three states. Who is the experienter? It is not someone in the waking state, a different one in the dream state and a third one in the Sushupti state (of deep sleep). The states of consciousness vary, but the experienter is one and the same in all the three states. Because of the differences in the states, the experiencers appear to be different.

All the variations in experience are related to differences in time, place and circumstance. The body is made up of time, actions and obligations. Therefore, if the body is to be sanctified, time has to be utilised in performing right actions. "Karmaanubandheeni manushaya loke" (The human world is bound by actions). No one can be free from action even for a moment.

Everything a man does, whether voluntarily or otherwise, constitutes Karma. For instance, a question is asked about someone: "What is he doing?" "Nothing," comes the reply. "If he is doing nothing, what is he doing?" is the next question. The answer comes: "He is sleeping." "Sleeping" is also an action. Likewise, "sitting" is also an action. Respiration is also an action. All that happens within our body, like the circulation of blood or the beats of the heart, is also an action. Actions may be performed voluntarily or involuntarily. The breathing process goes on irrespective of what you do or feel, without any deliberate effort on one's part. This goes on in different states of consciousness. Such an automatic action is called Aadhi bhautikam. It relates to actions of the body. Aadhi atmakam relates to actions of the mind. Aadhi daivikam relates to actions prompted

by the Divine. These three categories of actions are governed by **Viraat-Swaroopa**, **Hiranyagarbha** and **Aavyaakrita** respectively, in the different states of consciousness.

The awareness of the ancient sages

As the ancient sages knew the inner secret of these three divine manifestations which governed the three states of consciousness, they renounced all the worldly attachments and strove for realising permanent **Ananda** (spiritual bliss). People today, being ignorant of these truths, are treating this knowledge with derision.

For instance, in one **Veda** it is declared: "**Chandramaa manaso jaatah. Suryo chakshorajaayata**"

(The moon emerged from the mind of the Cosmic Being; the sun came from his eyes). The moon referred to in this mantra is not the planet moon, a fragment of the earth, on which man had landed, as considered by scientists. They jestingly comment that no God was found on the moon by the **cosmonauts**. The Vedic reference to **Chandra** is not the planet moon visible from the earth.

It refers to the mind-principle acting in every human heart. The significance of the Vedic reference to the Sun and the Cosmic **Purusha**'s eye is that the human eye has the effulgence of the sun, on account of which it is able to see the Divine in everything. Relationship between the sun and the eye

No one can determine the power of the eye. The eye which is barely half an inch in size is able to see stars that are billions of miles away. Wherefrom did the eye get this power? What is the relationship between the sun and the eye? It is like the coming together of the negative and the positive, which enables the eye to see this phenomenal universe. If the one is present and the other absent, nothing can be seen. For instance, if you go into a dark room, your eyes cannot see anything because there is no light. But when there is light, if you close your eyes you cannot see anything. There has to be a coming together of light and eye-sight. Only then you can see the forms of objects.

The effulgence of the sun and the power of eyesight together make the world perceivable. Thus the entire **srishti** (creation) is perceived through **drishti** (sight). Without perception there is no creation. Perception is thus fundamental. There is no blemish in creation. The fault lies with the **drishti** (sight). Hence, one's vision should be totally pure.

This is the lesson of the Upanishads. Your eyes are your **sastras** (scriptures). Therefore, develop

the proper relationship between creation and perception.

Thus, there are many things, which cannot be learnt through the physical sciences, which can be understood from the Upanishads. What science has discovered so far is very little. Scientists feel proud about their miniscule knowledge. Spirituality affirms that even in the microcosm there is the macrocosm. "**Anoraneeyaan mahathomaheeyaan**," proclaims the **Veda** (The Divine is minuter than the atom and vaster than the vast cosmos).

A small seed planted in the ground grows into a vast banyan tree. The power of growing into a huge tree, with branches, leaves, flowers and fruit is immanent in the small seed. How does this growth take place? It takes place when the seed has sacrificed its original form. After it is planted in the ground it renounces its individuality as a seed (**Ahamkar**). When it sacrifices its original form, it acquires a new form. As long as it retains its original form, it will not be able to manifest its potentialities. Moreover, in the vast banyan tree, there are innumerable small seeds.

Minutest atom and Infinite Cosmos are one

From the microcosm the macrocosm emerges. In the macrocosm the microcosm exists. When this process is investigated, it will be seen that the minutest atom and the infinite Cosmos are basically one. Only the forms differ, but the substance is one. This is one of the profound mysteries revealed by the Upanishads.

Each **Upanishad** has sought to disclose the secret of creation. In attempting to understand the Upanishads, different persons, according to their intellectual abilities, interpreted them variously.

These differences are related to their different natures.

For instance: A hunter looking at a bird on a tree fancies what a fine meal the bird will furnish for his family. He is thinking only of the meat in the bird's body. But when a poet looks at the bird, he is in rapture over the colours of its plumage and the softness of its feathers. Although the object is one, it appears differently to different persons according to their outlook.

How do these differences in perception arise? They arise from the worldly habits of the people concerned. Hence, good habits are essential to develop right attitudes. Nothing can be learnt well except by Constant practice. This applies equally to the **Upanishadic** teachings.

Brahma-**Ananda** is Self-realisation

Brahma-**ananda** is not a commodity obtained from somewhere. It is Self-realisation, which

confers supreme bliss. Man imagines that there is something uniquely precious by securing which he can experience bliss. This delusion is the cause of attachment, which arouses fear as to whether he would be able to get what he seeks and whether he would be able to retain it. Out of this fear is generated hatred. If there is no attachment, there will be no fear or hatred.

The first requisite is for men to realise their humanness and have respect for human values. All the violence and discord in the world today are due to the eclipse of human values. In the pursuit of desire, all values are sacrificed. Of what use are acquisitions if humanness is absent?

Students! Lead ideal lives. Ideals alone survive long after men are dead. Earn a good name by your exemplary conduct. Make your conscience your mentor. Control your senses and make the mind the master of the senses. This is the supreme message of the Upanishads. The term

Upanishad means "Sitting near." (It signifies the proximity of the disciple to the preceptor).

Nearness to God enables you to get rid of your bad qualities and to acquire good qualities.

Study the sacred scriptures of all faiths

The Upanishads lead you near to God. Instead of wasting your time on trashy novels, devote as much time as possible to the study of the sacred Upanishads, which will make your lives

sublime. Study as well the sacred scriptures of other faiths. All of them contain sacred idea.

It is highly important for women to study sacred books and avoid seeing sensuous films and **TV**

shows, especially during pregnancy. The child in the womb is likely to be influenced, by the

mind of things they read or see. (Swami gave the examples of

Subhadra and **Lilavati** to point out

how **Abhimanyu** learnt about **Padmavyuham** in embryo, while

Prahlada learnt the **Narayana**

mantra from **Narada** from the womb of his mother). Mothers should be filled with pure thoughts

and maintain a pure environment. Mothers should see that their children grow up as ideal persons

in society. For this purpose, they should acquaint themselves with the cultural heritage of the

country as enshrined in our Upanishads, **puranas** and epics.

Discourse at the Institute Auditorium, **Brindavan**, on 31-5-1991.

18. Face the challenges of life

MAN undertakes numerous good acts and devotes his thought, word and deed to various forms

of discipline to realise God. But all these efforts are not bearing the desired fruit, because man

has not understood what is true spiritual **sadhana** (discipline). Those who try to follow the nine

forms of worship (**Sravanam**, **Kirthanam**, **etc.**) are also failing to attain their objective because

they have not grasped the inner meaning of these forms of worship.

What is meant by **sadhana**? Can **japa**, **dhyana**, **bhajans** and pious actions be called **sadhana**

(spiritual effort)? Real **sadhana** consists in transforming bad into good, converting sorrow into

joy. There can be no happiness without sorrow, no good without the bad. There is a continuous

conflict between good and evil, between happiness and sorrow.

Happiness and misery are inseparable twins which are inextricably linked to each other. One is

the beginning and the other is the culmination. Beginning and end go together. Only the Divine

is free from a beginning, a middle or an end, but in worldly affairs, everything that has a

beginning, has an end. Grief is not something which someone thrusts on you from outside.

Troubles and difficulties are not imposed on you from outside. Grief and trouble arise in the natural course of things.

Sadhana elevates one's life to the sublime

The refinement of life calls for continual **sadhana** (spiritual practice). Without such practice, life

gets degraded. For instance, a diamond gets enhanced in value when it goes through the process

of cutting and faceting. Likewise, gold, taken out as ore from the earth, becomes pure and

valuable after refinement. In the same manner, **sadhana** is necessary to elevate life from the

trivial to the sublime. No one is a scholar or a man of virtue at the moment of birth. It is only

through various endeavours that he becomes a scholar and a righteous person.

In creation there are many things which are naturally bad. Out of these bad things, good emerges.

When one desires something, the desire is associated with aversion to something else. Man's life

is bound up with likes and dislikes, with good and bad thoughts, with union and separation.

Hence samsara (worldly life) has been compared to a vast ocean on which the waves are

constantly bringing about union and separation. The same ocean contains pearls and gems.

Therefore, we have to face and overcome the trials and tribulations of life. If we fail in this, our

life becomes a waste. Life is full of trials. If these difficulties are not there, life will have little

value.

Powers of the mind are indescribable

There is a saying: "Anything can be achieved by Sadhana." Sadhana means converting bad into good, transforming evil into virtue. This calls for the right use of the mind. Man is not aware of the potentialities of the mind. The mind is the cause of all our sorrows and joys. The powers of the mind are indescribable. In one moment it can encompass the universe. In another moment it can be a total blank. It can blossom in a moment and wither in a moment. The mind is the cause of both good and bad.

When we take food, we think that this food is digested by us and that the food sustains the body. But it is not food that gives us strength and energy. It is the mind that is responsible. When food is consumed, if the mind is not calm and happy, the food may get toxic. It is the mind that raises man from the human to the Divine. Hence, it is essential to ensure purity in thoughts, words and deeds.

Man can achieve nothing without the motive power of the mind. Man gets puffed up with pride on the basis of his wealth, physical strength, scholarship and position. But very few realise whither Ahamkara (egoism) which kindles this pride, will lead man? Men often receive the benediction from elders that they may be blessed with a hundred years of life. But actual experience shows that many die in the middle age or earlier. No one knows the truth about the length of one's life. The promise of a hundred years of life should not be taken on trust. Life may come to an end at any time, in boyhood, manhood or old age, and anywhere, in water, on the ground or in the sky, in a forest or in a city (Swami recited a poem in this context).

No one is competent to determine the length of anyone's life. Why, then, is there mention of a hundred-year span for man in the scriptures? This is not a mere fancy of the authors of the scriptures. It is the truth. Every man should live for a hundred years. What is the reason for premature death? The wicked tendencies in man, such as arrogance, envy, bad thoughts and misdeeds, go on shearing the life of man into pieces. His bad qualities shorten the life of man.

When a man's life is filled with good thoughts and good actions, he can live for a hundred years. The secret of the longevity enjoyed by the ancient sages is precisely this. Man today wastes his life in bad thoughts and bad actions and ends his life in a bad way. Egoism dims a man's vision. Students! Foster good thoughts and good actions with zeal. Develop

devotion to God. Today faith in God has declined and respect for righteousness has diminished. Devotion is at a discount.

In such a situation how can the promise of a life of hundred years be fulfilled?

People must develop faith in the Self. Without faith in himself, how can a man inspire confidence in others? He must realise his Divinity. A blind man cannot see the sun. A man filled with ego cannot know his Atma. Egoism dims a man's vision like a film. Get rid of egoism. All wealth, position and power are transient like passing clouds. Does a man, who devotes half his time to earning money, spend even a fraction of it on thoughts of God or on activities dedicated to helping others? His entire life is devoted to selfish pursuits. His attachment to every object is rooted in selfishness. His love for others is also based on self-interest. The slightest enquiry will reveal how deep-rooted is this selfishness. In a totally meaningless preoccupation with selfish concerns, man is sacrificing the enduring and the eternal Spirit. It is only when man sheds his selfishness that he would be able to turn away from bad deeds. The fear of sin has gone. In fact, what are essential for man are fear of sin, love of God and morality in society. When there is no fear of sin, men will have no scruples about doing anything. When fear of sin and love of God are absent, there can be no peace in the world.

Students! You are the prospective redeemers of the nation. You will determine the future of this country. Hence, purify your hearts, fill your minds with sacred thoughts and consider that your bodies have been given for service to the nation. I want you to dedicate yourselves to the service of your fellowmen, with faith in the saying: "Lokaas-samasthaas-sukhino bhavanthu!" (Let all the worlds be happy).

Self-interest is the reason for all problems. Students! Human life today is riddled with many problems. People are confused as to what they should believe and what they should reject, what they should do and what they should eschew.

Man has lost the capacity to discriminate between the enduring and the ephemeral. He believes in the unreal and has no belief in that which should be believed. The reason for this is selfinterest.

It is only when human behaviour is reformed that the world will get transformed. The process of change has to begin in men's minds. The mind is a bundle of thoughts. Thoughts lead to action.

And actions account for the state of the world. When the thoughts go astray, the actions also are improper. The state of the world, good or ill, depends on the behaviour of individuals. There is nothing wrong with the world in itself. It is man's wrong desires which are the cause of his misery. Hence, keep your minds ever pure and unsullied. Keep out rigorously all bad thoughts by reciting the name of the Lord. Develop the capacity for adjustment. Man is beset with joys and sorrows and has to bear with them as with heat and cold. To live in the world completely free from troubles is not possible. Recognising the difference between good and bad, you have to lead a balanced life. Students sorely need such understanding and capacity for adjustment. Once they develop right understanding, adjustment will be easy to accomplish. Whenever you enquire, whether it is a millionaire or a beggar, a child or a man, or a woman, every person announces himself as "I am so-and-so." This "I" that is common to everyone is the Atma-principle. It is common to all irrespective of moods and conditions. The Vedantic method of arriving at Oneness by the process of Neti ("not this, not this") also leads to the same Atmic truth. The "I" exists in everyone. Once you have cultivated this "Ekaatma bhaava"--the spiritual oneness of all there will be no room for differences and discord. You will then feel that when you hurt or blame others, you are hurting or blaming yourself. Siva teaches a lesson to Sankaracharya. Here is an illustration from the life of Adi Sankaracharya. When Sankaracharya was in Kasi (Varanasi), at the approach of an untouchable, he said: "You fellow! keep away, keep away!" The other man asked: "Whom do you want to keep away from you? Is it the body? The body is inert. What right has your inert body to ask my inert body to keep away from it? Both are inert. How can one inert object talk to another? Or, is it the case that you want the Atma in me to keep away from you? The Atma in me is the same as the Atma in you. What is it that you want to go away from you?" There was an argument between the two over the body and the Atma at the end of which Sankaracharya realised that the person who had recognised the Atma-principle could be none other than the Lord Himself and prostrated before the man in front of him. At that moment Siva revealed Himself and told Sankaracharya "It is to remove from

your mind your mistaken notions that I had assumed the form of the untouchable." Hence, you should realise that it is not possible for anyone to know in what form, in what situation, at what time and in what circumstances the Lord appears to man to teach him how to get rid of his bad thoughts, bad qualities and bad actions. Therefore, you must make every effort to keep out bad thoughts and bad qualities and try to sanctify your life by good thoughts and good actions. This is true sadhana (spiritual discipline). Sitting in so-called meditation without getting rid of your bad qualities is utterly valueless. It is an "artificial" exercise. What you should do must come from the heart. A great deal of what passes for japa, dhyana, yajna and yaga is artificial and has nothing to do with the heart. The result is that the fruits of such exercises are also artificial. These are not fruits coming from God. They are the products of one's own actions. Hence, do not blame God for anything. For all your difficulties and joys, your actions alone are responsible. Keeping this truth in mind, you have to follow the path of righteousness. What is the day that is really sacred? Students! During the past twelve days, you have enjoyed discourses on various matters relating to the Spirit, the bliss divine, worldly problems and have tried to understand the underlying truth. Days spent in this way are the greatest moments in life. Hence I have often reminded you 'The day when good devotees gather together and pray: "Oh Lord!" in sweet tones; The day when you mix with the poor like brothers in fraternal union; The day when you offer to the devotees of God delicious food; The day when a high-souled devotee comes to you and relates stories of the Divine; Only that day is a really sacred day. All others are days of mourning for the dead. This means that only that day is a real day (in your life) when you help people in need and make them happy. I cannot say that the penance on which we embarked in this Summer Course will now come to an end. There is nothing like a completion for this exercise. It is an endless spiritual undertaking. Consider what constitutes tapas (penance). It is the performance of duties assigned to you. Today, because people have forgotten their duties and responsibilities, what should be Tapas has turned into Tamas (the darkness of ignorance). Hence, you have to

carry out all through this

tapas relating to your duties. Discharge of your duty is the daily yajna (spiritual offering) you

have to perform. That is the primary spiritual exercise. That is the penance you have to do and

that is the goal you have to keep in mind.

I desire that our students should dedicate their entire lives to the service of others, harmonising

their personal interests with their concern for others, and lead exemplary lives.

Discourse at the Institute Auditorium at Brindavan, on 1-6-1991.

One should have a mind filled with Samarasa, a vision of equality, the conviction that fundamentally all are same. The spiritual life is not a matter of meaningless talk; it is really life lived in the Atman; it is the experience of Pure Ananda; it is just another name for the Full Life.

BABA

19. Vijnana and Dharma

VERY country develops its own system of Vijnana (knowledge). But in all systems there are

certain good traits that are common like morality, character, truth, sacrifice and forbearance. The

Bharatiya system of education contained five elements' conduct, tradition, religion, art and

study. This comprehensive scheme of acquiring knowledge is not kept in mind by educationists

today. The value of this system of knowledge is measured by the degree of righteousness which

is promoted. The progress of knowledge in the world is determined by the progress of

righteousness. The well-being and advancement of a country depend on the combined progress

of Dharma and Vijnana.

Vyasa and Valmiki are great sages. Through their poetical works they propagated among the

people righteousness and the highest knowledge, which would make them adore the Supreme

Lord, the giver of all gifts. Their works are ancient and have been described as puranas because of their antiquity.

Unifying mantra of Bharatiya culture

The Mahabharata and the Ramayana teach the laws of righteousness not only to Bharat but for

the whole world. From the most ancient times, Bharatiya culture has been promoting security

and prosperity in all countries. Transcending all differences of nationality or religion, Bharatiya

culture taught to the world the unifying mantra: "Lokaas samasthaas sukhino bhavanthu" (Let

all the worlds be happy). This message transcends the barriers of time, space and circumstances

and preaches the doctrine of oneness. Bharat alone has held forth the

broad-minded principle of

the happiness of all people everywhere, eschewing the idea of 'I' and "my people."

What is the inner significance of the fact that the sage Vyasa, without any regard for the wealth,

power, physical prowess and abilities of Duryodhana, Dussasana and others, esteemed only

Dharmaja, (the eldest of the Pandavas)? The great men of those days had the highest respect for

Dharma (Righteousness), regarded Dharma as the sole sustaining power in the world, and

considered that all institutions in Bharat should be based on Dharma. It was out of his supreme

regard for Dharma that Vyasa esteemed Dharmaja highly.

The Ramayana, which taught to the entire world the greatness of morality and integrity, should

be the life-breath of every family. How should the brothers in a family conduct themselves, how

should a son carry out the injunction of the father, how should husband and wife live in

harmony--all these aspects of family life are excellently expounded in the Ramayana. Ramayana

taught how the unity among the elder and younger brothers should be fostered, how affection

should prevail among kinsfolk, and how the reputation of the family should be safeguarded. The

author of the great Ramayana is Valmiki.

Rama is the very image of Dharma

Ravana was one who was endowed with all wealth and prosperity. He lacked nothing in terms of

comforts and luxuries. He had mastered the 64 categories of knowledge. His capital, Lanka,

rivalled Swarga (heaven) itself in its grandeur. Instead of showing regard for Ravana, Valmiki

extolled Rama, who gave up the kingdom, donned the robes of an ascetic and lived a simple life

in the forest. What is the reason? It was because Rama was the very embodiment of Dharma.

Everyone of his actions stemmed from Dharma. Every word he spoke was truth. Every step he

trod was based on Dharma. Hence, Rama has been described as the very image of Dharma

(Ramo Vighrahavaan Dharma).

What is the inner meaning of the fact that the great sages attached no value to wealth or

possessions or intellectual abilities, but esteemed only righteousness as of supreme value? It

shows their concern to demonstrate to the world the truth that the world is based on Dharma and

that Dharma is vital for the life of man.

In the Bharatiya concept of Purusharthas, the four goals of human life--Dharma, Artha, Kama

and **Moksha**--Dharma (righteousness) comes first. It is only when the pursuit of **Artha** (material prosperity) and **Kama** (desires) is based on Dharma that man will have genuine happiness. If he pursues **Artha** and **Kama** without regard to Dharma, he will be plunged in misery. Hence, the acquisition of wealth should be based on Dharma. Equally, **Kama** should be infused with Dharma. Only then, the desires will lead to **Moksha** (liberation). This is the real lesson taught by the **Purusharthas**.

Unfortunately, today, the people have cut off the foot (Dharma) and the head (**Moksha**) of the **Purusharthas** and are leading lives based solely on **Artha** (wealth) and **Kama**. This is the reason why the country is a prey to every conceivable trouble. Because the people have forgotten Dharma the entire land wears the mantle of unrighteousness. In such a situation, the students should take a pledge to acquire knowledge based on Dharma and to use that knowledge for promoting the progress of the nation and raise it to glorious heights.

Understand the real message of the **Gita**

The message of the **Bhagavad Gita** has been interpreted by scholars in many different ways.

They have argued that it prescribes the Karma **Marga**, the Jnana **Marga** or the Bhakti **Marga** as the primary path. But the real message of the **Gita** is to be got from the first word of the first **sloka** (Dharma) and the last word of the last **sloka** "Mama." "Mama Dharma" each individual has to act up to his duty----that is the lesson of the **Gita**. Householders should follow the **Grihastha** Dharma (the duties of householders), old people should follow the **Vaanaprastha** Dharma (the duties of those who have withdrawn from family duties). There are **Sanyasa** Dharma (the duties of a **renunciant**) and **Brahmachari** Dharma (the duties of a celibate during the years before marriage). These duties are prescribed for each in his particular stage in life and they should not be mixed up. The **Gita** taught these duties for people in different **asramas** (stages). The basis for all the **dharmas** is the **Manu** Dharma **Sastra** (Code of **Manu**). There is no Code of conduct equal to the one laid down by **Manu** anywhere in the world.

The greatness of "**Manu** Dharma **Sastra**"

Once upon a time, a German philosopher called Nietzsche wrote a book called "The will to power." While engaged in writing his book, he happened to see a copy of "**Manu** Dharma

Sastra." On reading the book he experienced inexpressible joy. He laid aside his own writing. He observed that "When in the firmament the Code of **Manu** is shining effulgently like the sun, the book I am writing is like a candle. You cannot come across in the whole world a treatise like this."

Inspite of the fact that such great and sacred books and moral treatises are available within **Bharat** itself, why are **Bharatiyas** going after exotic ideas and practices disregarding their own dharma? In this there is a sort of false fascination. Though one possesses invaluable gems and precious truths, if he is attracted by the doctrines of others, he becomes a prey to such maladies.

There is a Telugu adage which says that a man prefers the neighbour's stale food to the delicacies in his own house. Can there be greater folly than ignoring the matchless treasures of one's own cultural heritage and going after the tinsel from other countries? Knowledge must promote human personality

Students! The knowledge developed by each country is essential for it. This should not be underrated. According to its historical circumstances and the requirements of the place and the time, each country develops its own store of **Vijnana** (knowledge). No one has the right to criticise it. Each country evolves its own code of righteousness and its corpus of knowledge and culture based on its conditions and needs and this is the proof of its validity. Each system of knowledge, however, is designed to promote the human personality. The Indian system is intended to foster what is sublime and exemplary in human nature. Without considering this aspect of promoting human excellence and helping people to lead ideal lives, mere study of ancient texts is of no use. What is learnt from books should be put into practice. Only then there is the real bliss of knowledge. If a myriad books are studied, but good qualities are not cultivated, of what avail is that study? Qualities are most important. From earliest times our ancients laid stress on good qualities.

No scientist has the competence to criticise the Indian texts dealing with philosophy and metaphysics. Science today claims to discover some truth, which on later investigation is found to be untenable. A science which is constantly revising its theories, cannot sit in judgment on the eternal verities presented by the Indian sages in Vedanta. If you examine the speculations of

European philosophers from Kant to Spencer, you will find that compared to the downpour of philosophic thought presented by the three schools of Vedanta Dvaita (Dualism), Advaita (Nondualism) and Visishtadvaita (Qualified Non-dualism) the speculations of these philosophers are a mere trickle.

All the explorations of modern science are not greater than what Hiranyakasipu and Hiranyaksha carried out aeons ago. Hiranyakasipu explored the earth, the sky and the five elements and was so proud of his mastery over all the elements that he persecuted his own son (for not recognising his powers). What is it that happens when one acquires mastery over the physical elements? He develops his ego and forgets his true nature. The son Prahlada is a worshipper of Hari. The father, Hiranyakasipu is a hater of Hari. There can be no common ground between the two.

Likewise there is no common ground between philosophy and the physical sciences today.

Lesson to be learnt from Narasimha Avatar "Where is your God?" asked Hiranyakasipu, Prahlada replied: "Do not have any doubts that he is here and not there." "Is he in this pillar?" "Yes," replied Prahlada. When Hiranyakasipu struck the pillar with his mace, a divine power emerged from it. The lesson of this episode is that until man shatters the pillars of his ego, he will not be able to discover the Divine within him. As long as man is filled with body-consciousness, he cannot experience the divine. Only when he gets rid of the body-consciousness he be able to understand the Divine within him.

No doubt it is necessary to pursue the study of physical sciences. But one should not get puffed up by one's scientific knowledge. Realising that there are innumerable other things which are yet to be learnt, the scientist should cultivate humility and modesty. Students! You are the future leaders of the nation. The nation's weal or woe depends on how you conduct yourselves. If you are good, the nation will be good. If you behave badly, the nation will go down. You have to understand the true role of science. A student today after acquiring a mustard seed quantum of knowledge develops a swelled head as big as a pumpkin. This is totally wrong. Rather than preach a ton of precepts to others, you would do well to practise an ounce of them yourself. Practice should precede precept.

In this way, Bharatiya Vijnana, (science) containing the essence of all Sastras (scriptures), laid

down the goal of all human endeavour in the form of a divine sutra (maxim).

The close link between Vaak and Divinity

This entire cosmos is made up of two components: One is the name and the other is the form.

There is nothing that can be perceived without name or form. Name implies sound. Sound permeates the universe. The sound is called Vaak (word or speech). For speech the prana (life) is bhava (feeling). For feeling, the life is desire. For desire, the life is Ajnana (ignorance). For ignorance, Divinity is the life-source. You have to recognise the close link between Vaak and Divinity.

Without words you cannot identify anything. Every object has a sound (or name) attached to it.

All things have originated from sound. We have not created sound. Hence, from ancient times every sabda (sound) had a specific meaning. These meanings are not the creation of any scientist. For instance, here is a plate. Who made this plate? A goldsmith might have made the plate, but who gave it its name? It may be said that the name has come down from the past. Here is a tumbler. It is called a tumbler because of its form. Thus it is evident that the name is associated with the form of an object. For the form the proof is the name. The two are interdependent and inseparable. You must recognise this truth.

For every word in the world there is a form. What, then, is the form of the word Duhkham (grief)? The troubles you experience are its form. For Ananda (bliss), the joy you experience is the form. This is a 'hall.' The form gives it the name. For every word there is a form.

God should be realised by His name

Scientists do not recognise the logic implicit in this truth. For instance, you have a dictionary. It contains numerous words and gives their meanings. Does not the user accept the meanings given in it? The dictionary contains the word "God." This word must have a form. If it had no form, how could the word have come into existence? Why is this fact not recognised? This is due to individual prejudices and is not true of the generality of the people. Basing on one's personal preferences and narrow attitudes, a certain opinion (about God) may be held.

There are only two things in the world: name and form. Hence, Vedanta prescribed that God should be realised by His name. It is difficult to realise the form from the description of the form.

For instance, if a person is described as wearing a shirt and tie and of a certain height, you cannot make someone answer to that description in a crowd. But the moment the name is mentioned and the identification marks are given, the person can be picked up from a crowd of a hundred thousand. Through the name, the form can be easily envisaged. Hence, the **Sruti** declared:

Smarane Taranopayah" (The remembrance of the name is the means of redemption).

Students! **Bharatiya Vijnana** (supreme knowledge) encompasses all potencies. No other system of knowledge contains what is in **Bharatiya Vijnana**. You have not got this knowledge. You have not tried to make practical use of it. Consequently you have no conception of its prodigious value. Seek to know it and put it to proper use. Thereby you will experience bliss.

Dharma is the primary maxim of life
Bharatiya Vijnana is suffused with Dharma (Righteousness).
Dharma is the primary maxim of life. It is life itself. What is Dharma? It is said: **Dhaarayati iti Dharmah**" (Dharma is that which bears or supports everything). This derivation is not adequate. In every object, there is a vital principle running like a thread. Here is 'fire'. What is it that 'fire' bears within it? Heat and light. Only when heat and light are present, can you regard it as **Agni** (fire). If heat and light are not present, it will be a piece of charcoal and not fire. What, then, is the Dharma (the vital principle) of 'fire'? To manifest heat and light.

Here is a lump of ice. What is its form? It is white. It is cold. If it is not cold, it will cease to be ice. Likewise, the vital principle of sugar is sweetness. If it has no sweetness, it will turn into salt or mud.

Dharma of man is a life of sacrifice
What is the Dharma of man? A life of sacrifice on the basis of morality and integrity is the

Dharma of man. How should the Dharma be practised? With **Trikarana Suddhi** (purity in thought, word and deed). True humanness consists in the harmony of thought, word and deed.

Today it is because there is no unity of thought, word and deed among men, Dharma has declined. As a result **Vijnana** (science) has lost its true form. The nation's prosperity and **wellbeing** have been destroyed. Security has become scarce. Morality and integrity have disappeared.

Mammon-worship reigns supreme. In the insane pursuit of wealth,

men are losing their morality and integrity.

Money earned by unworthy means is nothing but dust. That wealth will not be of use to you.

Hoarding wealth is of no avail. Ill-gotten wealth is not truly yours.

There are four covetous

elements waiting to get at it. The first entity is the Government. In the name of some tax or law,

the Government will make a raid on the hoarded wealth. The second entity is fire, somehow or

other fire reaches the ill-gotten wealth and destroys it. The third entity is a thief. The thief is after

secreted wealth. Somehow he tries to steal it. The fourth entity is disease. To deprive a person of

his ill-gotten wealth, disease seizes hold of him and makes him spend money on treatment.

Misers, who will not part with a paisa to a beggar, will spend any amount on doctors and

medicines. These are the ways in which money earned by dishonest means is taken away.

Therefore, you students, who are the nation's hope for the future, should rigorously eschew

unfair means to earn money, adhere to morality and integrity in your professional life and uphold

Dharma through love and truth and serve the nation. Only then will the nation recover its ancient

greatness and glory. It is impossible for anyone to eradicate the basic truths embedded in

Bharatiya culture and tradition.

Engage in prayer for the welfare of the world

For everything, the foundation is devotion to the Lord. Without devotions, nothing can be

accomplished. Only the power of the Divine can save the world and not any tank or bomb or

Government. Therefore engage yourselves in prayer to God for the welfare of the world. Always

chant, the name of the Lord. Don't waste time because Time is the embodiment of God. Try to be

helpful to others in all your activities. There is no greater **sadhana** or **puja** than this. There is no

need to install a picture of the Lord in your small shrine to worship Him.. Install Him in your

heart and adore Him.

Worship of the Lord externally has its hazards. **Mira** was a great devotee. Apart from Krishna

she saw nothing else in the world. But she had a desire based on the external. She wanted to

install an idol of Krishna in a temple and please Him with her songs all day long. How could she

build a temple? It was beyond her means. She wondered whether this would be possible at all in

her life-time. She was filled with these doubts. One day, the

Maharana (of **Udaipur**) saw her and wished to marry her. **Mira** had no desire for marriage as her main aim in life was different. She saw that the **Maharana** was a powerful and fabulously rich person. She felt that if she married him her innermost desire might be realised. By marrying the **Maharana**, she could get a temple erected in marble and install a marble idol of Krishna in it and devote her entire time to worshipping Krishna and sanctifying her life. Because she was deluded by this desire, she courted disappointment. After the marriage, the **Maharana** was displeased with her way of life and asked her to leave the **mandir**. This was a great shock to **Mira**. She was in deep agony. At the same time, it was a great moment of truth for her. She realised that the **mandir** was built by the **Maharana** and was liable to decay some time or other. "But the temple of my heart has been erected by the Lord. God is installed in it." **Mira** recalled Krishna's assurance to **Narada**: "Wherever my praise is sung, I am there." She addressed her mind thus: **Oh** mind, go to the junction of the **Ganga** and the **Yamuna**. "Where is this junction of the two rivers? It is in the middle of the two brows (Swami sang **Mira**'s song). Students should redeem the Nation Today only the grace of the Divine can save the country from the chaos and disorder in which it is plunged. Peace and progress in the future are dependent on the abilities and endeavours of the students. When a country, known for its spiritual greatness for millennia is overwhelmed by corruption, violence and injustice, it is the privilege of students to redeem the nation by the practice of truth, righteousness, love and forbearance and ensure peace and security in the country. Such students are needed by the thousands today. A lone **Prahlada** could attempt to transform only his father. All of you should attempt to transform your parents by your own exemplary life and make them lead noble lives. All of you should exemplify the life of **Prahlada**. He was a lad of about your own age. He was a student like you. Even the teachers were good men. But owing to the perverse nature of the father and his threats, they tried to teach wrong things to **Prahlada**. But **Prahlada** ventured even to teach to the preceptors. They were so much influenced by **Prahlada**'s teachings that they came to **Hiranyakasipu** and said: "**Oh** Lord of the **Rakshasas**! Your son is not

an ordinary boy. He is endowed with great qualities. It is not right for you to punish such a child."

When the minions of the king hurled their javelins at him, **Prahlada** would not wince or utter a cry, but only prayed to Vishnu calling Him, "**Oh Pannagasaayi**!" (**Oh** Lord, resting on the serpent couch!). (Poem). He was ever smiling. When he was thrust into a blazing fire, he was calmly glowing in the name of **Narayana**. When he was pushed into the sea, he continued to chant the name of **Narayana**. He was unconcerned about the **deha** (body). He was contemplating only the **Dehi** (Indwelling Spirit). One such child is enough. Wisdom should shine forth from education Hence, in this world, which is making such advances in science and technology, students should lead a life dedicated to truth. Anil **Kumar** (in his speech earlier) had observed that education does not mean mere study of books. Like the lightning that flashes from clouds, wisdom should shine forth from your education. Deem your heart as the sky. In that sky, your thoughts are the clouds. The mind is the moon, your intellect is the sun. At this young age of yours, dark clouds are likely to gather in your hearts. At that moment, the sun and the moon will not be visible. But for how long? Only for a brief period. The clouds are passing clouds, not permanent. If you have forbearance, the clouds will pass and then you will be able to see your true Self. Then your mind and intellect will shine brightly. Therefore, cultivate patience and forbearance to experience peace. Students nowadays are prone to get easily excited. Don't allow yourselves to be provoked. Today the student world is filled with agitations. It may seem incidental to the period of adolescence. But you should not regard it in that light. It is from the years of adolescence that you should develop all your faculties and talents. You must practise sense-control from now itself. What kind of discipline is possible in old age? Do not postpone spirituality for old age There are some persons who ask "What is the need for thinking about God at this age? Is it not enough if we start thinking of God after taking up a job, earning wealth and retiring from work?" There are some who declare that they will take to spiritual activities after retirement. But in fact they seek other jobs after retirement and continue to be in harness right **upto** the end of their

lives. They do not give up the desire for money. When will they ever embark on the spiritual path? "Is it possible to think of Hari when the messengers of the Lord of Death have caught the man's life in their noose, when the relations are in a hurry to get the dead body out of the house, and when wife and children are wailing around the body?" (Poem). It is impossible to think of the Lord at that moment. Therefore, you have to start adoring the Lord from this age itself. Hence from this age itself, you must fill your heart with love of the Divine. You can make use of your devotion in your old age. This is the task before you. Combine spirituality with academics. Regardless of what anyone may say, combine spiritual pursuits with your academic studies. You cannot run the cart of life on a single wheel. It is too hazardous. No bird can fly with a single wing. It can fly freely when it can use both the wings. Likewise man needs mundane knowledge for carrying on worldly affairs and Brahma- Vidya (Spiritual knowledge) for his spiritual welfare. Acquire knowledge of the physical sciences; that is necessary. At the same time seek spiritual wisdom also. You have to conduct your life based on both these kinds of knowledge. Students! Do not spend your entire time solely on worldly concerns. Devote some time to what is essential for realising the highest goal of life. It is only when the country is filled with such students that it will be prosperous and happy and regain its ancient glory. Only the power of the Divine can protect any individual, society or nation. Seek to realise that divine power. It is not to be got from outside. It is inherent in you. That is why the Vedantic texts declared: "The One Lord dwells in all beings." Discourse at the Institute Auditorium, Brindavan, on 2-6-1991.

20. Develop social consciousness

TODAY, in the name of promoting education, all kinds of bizarre developments devoid of morality are taking place in the country. There is no trace of humility and discipline which are the hallmarks of true education. In the place of character and good conduct, which should be prevalent among students, we notice today the spread of materialism, ostentation and arrogance amongst them. With the rapid advance of science and technology in the world, there is a corresponding decline in peace and security. Developing insatiable desires, the modern student is vitiating his mind. He

lacks the capacity for introspection. But his external vision is turned in all directions.

The primary thing students should seek to know is: Who is a man and what are the qualities that distinguish a good human being? "Man" means an individual with faith. One's faith gets developed when one lives upto one's beliefs. The sacredness of the human being should be recognised.

There is no use in attempting to establish a new system of education or a new social system. By these means the current problems cannot be solved. We have to bring up a generation of purehearted boys and girls. To rear such a generation, there should be a climate of purity and sincerity. This calls for the development of morality and devotion to truth. Character and truth lead to the emergence of spirituality in the divine human personality. Hence, spirituality is the basic foundation for producing a generation of pure-hearted boys and girls. Only when we have such pure young persons, will the nation experience peace and prosperity. To lead a good life students will have to give up their selfishness. Unfortunately, the spirit of sacrifice is not to be seen among students today. Wealth of spirit is greater than worldly wealth. Students suffer today from some mental weaknesses. One of them is the feeling that wealth and position are essential for personal happiness and these alone should be sought after. This is wholly wrong. What is the inner significance of the fact that in the past great rulers like Janaka and Shivaji submitted themselves to sages like Yainavalkya and saints like Samartha Ramadas? They lacked nothing in terms of wealth and power. But they esteemed the wealth of spirit as greater than all worldly wealth and power. Men like the Kauravas, who attached greater value to power and position, than to faith in the divine, came to a miserable end.

It is true that you need material wealth for a living. But wealth should not become the 'be-all and end-all' of life. Human life has come from the divine. When you dedicate your life to God and adhere to the path of righteousness you can sanctify life and achieve peace, happiness and prosperity.

Self-management is the first requisite

In the MBA course of studies, different areas of management--finance, marketing, etc., are taught. But more than all these, the most important area of study is

'self-management' or manmanagement.

The individual who cannot manage himself, how is he going to manage anything else?

The first requisite, therefore, is 'self-management.' In this, there is no room for self-interest. No

one can be an island unto himself. If a man is asked, for whose sake he is living, he may answer

that he is living for himself. When further questioned about his job, he will say he is working for

the sake of his wife and children. When he is plied with further questions he will admit his

dependence on society for meeting various needs of himself and his family. No individual or

family can exist without depending on society.

Today, there are lakhs of people in authority or engaged in politics, business or other walks of

life. Almost all of them are concerned only about themselves and their families and few are

imbued with a social consciousness. What is the cause of all the evils plaguing society? It is the

lack of sense of social responsibility. Every individual has to recognise his duty to society and

understand that without society he cannot lead a family life.

Students, therefore, should develop a social consciousness. They should ask themselves how by

each of their actions they can promote the welfare of society rather than the interest of

themselves and their families. Everyone should feel: I am a part of the society. My well-being is

bound up with the well-being of others."

It is the decline of spirituality that has led to all the disorders and maladies in the country. In the

world today, beginning with the human mind, everything, the air, water, etc., is polluted. All the

five elements are contaminated. Man's life is based on these five elements. Hence, he is the

embodiment of pollution in these elements. The sacredness of human life has been desecrated.

Moral values are going down the slope everyday. The animal instincts in man are rampant. Only

by fostering the divine nature in man, can this animality be destroyed and the human can rise to

the level of the divine. For this, men must get rid of their selfishness.

Inverse relation between salaries and morals

Education is essential as a preparation for serving society. For instance, the MBA students are

hoping, after getting their degrees, to become managers of big companies and lead a comfortable

life. Managerial jobs carry high salaries. The reason for the high income is inflation in prices

caused by the failure of production to keep pace with the demand.

Rise in income has been

followed by a decline in morality. With the collapse of morals, the nation has become a prey to

violence and disorder. Those receiving large incomes should ask themselves whether the work

they do is commensurate with the salaries they get. In many enterprises, the expenses exceed the

receipts. The absence of work ethic--the spirit of work--is responsible for this situation. The

position in India is worse than in some other countries. Laziness is on the increase. Let the

students compare the situation in Japan and Bharat. The Japanese have the 'spirit of work', they

work hard. Hence, their productivity is high and they are able to keep the prices low. They do not

abstain from work even during 'strikes'. In India, there is a clamour for high wages but there is no

willingness to work harder. It is because of this attitude that the Indian economy is in a

deplorable state.

"Work, work, work!" should be the motto

Students are not ready to take up any kind of work. "Work, Work, Work" ----that should be their

motto. With no prospect of getting jobs, educated young men are getting frustrated and mentally

upset and are turning into naxalites or terrorists. But students should not develop such perverted

tendencies. They must think only of their duties. They should not wait for specific jobs of their

choice.

On January 28, 1973, a plastics factory was started in a village called Balliapara near Calcutta. A

chemical fluid was being discharged from the factory as an effluent.

An oil-monger noticed the

flow of this oily substance. He collected this effluent and mixed it with the edible oil he was

selling to customers. When an epidemic of paralysis broke out in that village, striking down all

men, women and children, an official enquiry revealed that the outbreak of paralysis was sequel

to the consumption of the adulterated oil sold by the merchant. In their greed for filthy lucre,

some businessmen are endangering sacred and precious human lives. A great deal of business

today is of this nature. We cannot get pure milk, pure water or pure air. Every commodity is

adulterated. Even a new car develops trouble the very next day. In this manner, all the

necessaries of life are contaminated.

Selfishness is at the bottom of this evil. It is growing on account of disregard for moral values.

Morality means good conduct. Good conduct is based on recognition

of right and wrong.

Develop the spirit of sacrifice

Students should develop a spirit of sacrifice so that they are prepared to dedicate all their

energies and talents to the service of others. For this purpose, they must cherish those moral

values which will enable them to lead ideal lives. Wherever you may work and whomsoever you

may meet, you should earn a good name. You should not behave in a conceited manner because

of your high **MBA** degrees.

You must also remember what **Prahlada** revealed as the essence of all education--the

contemplation of God. Once you have filled your heart with thoughts of the Divine, ideas of

fraud and chicanery will not enter your minds. Only then will you be able to make the right use

of all the varied knowledge you have acquired in your management studies.

The students of our Institute are good boys. They are pure by nature, but are likely to be affected

by the environment outside when they go out into the world. To keep your minds pure in such

environment, fill your hearts with love and keep your daily actions pure and unsullied. Students

should also learn to avoid wasting of food, time, money and energy. When you move in the

outside world, your life should be exemplary. Look upon God as your only true friend. Follow

the dictates of your conscience.

You should develop into ideal managers. When you bring credit to this Institute by your

behaviour, that will be the best way of showing your gratitude to your **Alma** Mater. We seek

nothing else from you. Earn for yourself a good name. Lead an ideal life. Thereby you will be

pleasing your parents and the Institute where you have studied.

Discourse in the Institute's Auditorium, on 22-7-1991, as Chancellor of the **Sathya Sai** Institute

of Higher Learning, while inaugurating a four-day Management Development Programme.

Prema is the weapon; **Vichara** is the wheel which must be revolved perpetually to get the light of **Prema**. Until **Prema** emerges, you have to be in the darkness of hatred, where even the slightest movement creates fear and suspicion.

BABA

21. Discover the God within you

EMBODIMENTS of Divine Love! What appears to the eyes, whatever reaches the ears, whatever

occurs in the mind, whatever moves the heart---all these are capable of deluding the person. The

whole cosmos is an expression of the combination of **Drisyā** (the

seen) and **Drashta** (the seer).

Brahmam (the Absolute) is the Seer. Creation is a manifestation of the union of the Seer and the Seen.

In this land of **Bharat**

The ancient sacred relationship between Preceptor and pupil has vanished.

The treasure of Truth and Self-discipline has been lost.

Faith in God and devotion have declined.

Assertion of freedom without responsibility has grown beyond bounds.

Wealth has become the sole aim,

And righteousness has receded to the background.

What else can I convey to you,

Oh good and noble people assembled here?

In this vast universe, wherein there are innumerable things which have to be learnt, what is the

inner reason for the emphasis placed by Vedanta on the search for the meaning of the word 'I'

used by everyone in common parlance? In fact, if man is able to grasp the meaning of the infinite

Atma, he will be able to comprehend everything else in the world.

"Yad vijanaanena sarvam

vijnatham bhavathi" (Knowing That by which all else becomes known) is the declaration of the

Sruti, the **Veda**. When man is able to understand the meaning of "I," he will be in a position to

understand everything.

Enquiry into the Self leads to Liberation

"Janma karmacha mey divyam" (Birth and action are My Divine aspects). This is stated in the

Gita. **"Maamaiveshyati** Arjuna" (You will attain Me, **oh** Arjuna!).

"Aham thvaa sarvapaapebhyo

mokshayishyaami maa suchaha!" (I will liberate you from all sins, do not grieve!). In the **Gita** in

a number of places you have references to "I" and "me." In the great scriptures and epics, you

find the statement: **"Swaavimarso mokshah"** (The enquiry into the Self leads to Liberation). All

scriptures enjoin: "Know thyself."

In the world, when anyone introduces himself, he declares: "I am

Ranga", "I am Linga", "I am

Rama", and so on. Even animals and birds use the term "I" in their own respective language to

indicate what they are--whether a fox or a dog, a leopard or a tiger, an eagle or a parrot. "I" runs

like a continuous thread in a garland in all beings, whatever their name or form. Hence, every

man has to recognise the significance of this ubiquitous term "I". Unfortunately, man is

becoming a prey to innumerable difficulties by identifying this "I" with body.

"I am not this"--as declared by **Sruti**

The **Sruti (Veda)** declares: "**Aham ethath na**" (I am not this). The **Sruti** teaches in this statement that the "I" is different from the form. The **Sruti** also teaches the profound truth about Sat-Chit-**Ananda** (Being-Awareness-Bliss).

In the statement, "I am not this," there are three distinct terms: I, "am not," and "this." What is the "I"? On the authority of the Vedas, the "I" has been described under various names as **Atma**, **Brahmam**, **Paramatma**, **Pratyagaatma**, and the like. It must be noted that this "I" is present in every man as **Vaiswaanara**. In the form of **Vaiswaanara**, the "I" principle digests the food taken by a person and, converting into blood, circulates it to every part of the body. Thus, in the **Gita**, Krishna declared: "**Aham Vaiswaanaro Bhutvaa praaninaam dehamaasritah : Praanaapaana Samaayuktah Pachaamyannam chaturvidham**" (Assuming the form of **Vaiswaanara**, I enter the bodies of all living beings and through the life-breaths of Prana and **Apaana** consume the four kinds of food). "I am present as **Vaiswaanara** in every human being," declares the Lord.

The significance of the term **Paramatma** is that He is the one who transcends the senses of action and perception, the mind, intellect, will and **Ahamkara** (the ego). The **Paramatma** Principle is envisaged as **Brahmam** (the Supreme Absolute). **Brahmam** is characterised by all-pervasiveness.

The "I" principle is present in every human being. This omnipresent "I" is **Brahmam**. "I" is, therefore, a manifestation of **Brahmam**.

The 'seer' and the 'seen' are different

Then, there is the term "This." "This" implies and indicates every object in the phenomenal universe. "This is a mike," "This is a vessel," "This is a cloth," "This is a fan". "This" is used when referring to the sun, the moon, hill or dale. The inner meaning of the use of the term "This" is that it refers to everything that can be perceived. If a pointed reference is not made by the use of "This", the question will be asked to what one is referring when using a word like "cloth." By stating that "This is cloth," the precise object is indicated. Thus, in all objects, "This" is present as an all-pervading quality. "This" is **Drisya** (the Seen). "I" is **Drashta** (the Seer). It follows that the 'seer' is not the 'seen'. "I am not the body; that is my vesture. Even as I see other things, I am also seeing my body." This is how one should recognise the distinction between the seer and the

seen. If this logic is understood, is it not a sign of ignorance to identify the body with the "I"?

The body is like other perceived objects. Hence, to identify the body with one's Self is preposterous.

In the states of dream, deep sleep and Samadhi, one is not aware of the body. Hence, you are not the body. You are the **drashta** (the seer). In this vast creation, with its myriad forms and names,

there is one basic principle sustaining all of them. It is from this basic principle, everything else has emerged. Nothing can be installed without a base.

A variety of ornaments are made from gold. The ornaments may vary in form and name, but

their basic substance is the same--gold. The gold remains even when the jewels are melted. The

yellow metal itself remains unchanged. Likewise, for the world of perception (with its myriad

names and forms), **drisya** (the seen) and **drashta** (the seer--the "I" principle) is the **adhishtanam**

(basis). Hence, the commonly used term "I" (**nenu**, in Telugu) should not be interpreted in a

superficial sense. "I am the **Atma**." It is only when man recognises this basic truth can he

overcome the troubles he encounters in the phenomenal world, and experience real **Ananda**

(bliss). All the myriad forms cannot be perceived without a perceiver. Therefore, the basic truth

underlying all the forms is the existence of the perceiver (the "I").

The first sound that emanates from every man and from all beings is "I". "I" is anterior to

Pranava (Om). But just because the "I" is in common use and is part of the daily experiences of

everyone, it tends to be treated as a cheap cliché. Because of this tendency, man becomes a prey

to innumerable troubles and difficulties.

The actor and his role played on the stage

You must remember that the divinity in man is not divisible or separable. For instance, take the

case of an actor called **Rama** who was appearing in the role of **Hiranyakasipu**. When he appeared

on the stage, the stage director asked him: "Who are you?" In his garb as **Hiranyakasipu**, he was

oblivious to his original name **Rama**. In stentorian language he answered: "Don't you know that I

am the all-powerful, universally dreaded monarch of the world, **Hiranyakasipu**? Don't you know

that I have mastered my senses and control everything in the world?" He answered boastfully in

this manner.

The actor was **Rama**. The role he was playing was that of **Hiranyakasipu**. It was one and the

same person who was playing two roles as **Rama** and as **Hiranyakasipu**. The jiva (individual) is in the body, the Divine is in the **hridaya** (heart). Both sport together and part from each other.

There is a supreme puppeteer
Who runs the puppet show
Using the individuals as dolls.
All-pervading Divine is present in every man
The actor **Rama** in the role of **Hiranyakasipu** on the stage is recognised only as **Hiranyakasipu** by the audience. Similarly all human beings with their different names and forms are playing different roles on the stage of life. But the one indwelling principle in all of them is the **Atma**.

Forgetting this basic truth about the inherent divinity of man, believing in the manifold forms and vestures worn by human beings, men are involving themselves in numerous difficulties.

When you find out who is the person who has put on the garb for a certain role, you will discover

the transient nature of the role. In every man, the all-pervading Divine is present. When one becomes aware of the Divine in him, he becomes the Divine itself

"Brahmavid Brahmaiva

bhavathi." **"Brahmavidyaath aapnothi Param"** (Through the knowledge of the **Brahmam**, one attains the Supreme). **"Tharathi Atmavith sokam"** (The knower of the **Atma** overcomes sorrow).

"Neha naanaasthi kinchit" (There is no multiplicity here). Only the One abides. **"Ekameva**

Adviteeyam" (There is only One and no second). These are the truths declared by the Vedas.

Because man has ignored these Vedic truths, he is forgetting his true divine nature.

Man should endeavour to know that by knowing which everything else is known. For instance,

if the nature of clay is known, all about objects made from clay can be known. Clay is in a **mudpot**,

but mud-pot is not in the clay. The pot is an artificial product.

Likewise, what is **drisya**

(perceived) is in the **drashta** (perceiver), but the perceiver is not in what is perceived.

Different names for I in different states

Recognise the fact you are the seer. This **drashta** (seer) is known by many names. In the waking

state, he is the **cogniser** in all beings, and hence is called **Viraata Swaroopa** (The Cosmic

Person). As he is engaged in a variety of activities, he is also termed **Vyavahaarika**. On account

of the attachment to every object in the world, he is also called **Viswam**.

In the dream state also, the "I" is known by different names. He is

known as the creator of

dreams. As the mind alone functions in this state, he is known as **Pratyagaatma**. Moreover, as he

is seeking to attain a higher state by a process of enquiry and questioning, he is also known as

Chitta-ekaagratah (the one-pointed enquirer).

In the deep sleep state, because of the potency of the **Antahkarana** (the Inner **Motivator**) the "I"

is liable to comprehend everything and therefore is called **Taijasah** or **Prajna**. Although the

universe is filled with innumerable objects, with different forms and names, the one thing that is

present in all of them is the "I." The "I" principle is omnipresent.

Understand the inner significance of "I"

Aham is the primary sound that emanates from one and all equally
When you call anyone by his

name--**Rama**, Krishna or **Vijay**--the response is: "I." This common expression emanating from

everyone equally is the **Atma**. You cannot find any human being or animal without the "I"-

consciousness. The expression "I" is used by a yogi or a **bhogi** (pleasure-lover), by a mendicant or a millionaire.

Every man has to understand the inner significance of the "I." He uses the expressions: "This is

my body; this is my house," and so on. But who are you? Without knowing who you are, how

have these relationships arisen? When you say, "My body," the body must be different from you.

It follows that you are not the body The body is **drisya** (an object of perception). The senses, the

mind, the **chitta** and the **Antahkarana** are all the **drisya** (the seen). The "I" is the seer. This is the

truth proclaimed by Vedanta.

What is Vedanta? It is not mouthing some abracadabra, using abstruse words without knowing

their meaning. Awareness consists in recognising one's true self. Failure to recognise one's self is

ignorance. Awareness is **Brahmam**. Viewing the world as apart from **Brahmam** is ignorance. To

be awake in all the states of consciousness is "Awareness." This is the true meaning of

Awareness. Vedanta has declared that constant integrated Awareness in all the states is

realisation of the Self. The wisdom that "I am the **Atma**" should blossom in every human being.

It is only when this wisdom dawns that man can have direct experience of the Divine. Therefore,

everyone should try to manifest the divinity within him.

Desires have to be kept under control

In the **Bhagavad Gita**, Krishna called upon Arjuna to renounce all **Dharmas** and seek refuge in

Him alone----"**Sarvadharmaan parithyajya maam ekam saranam vraja**." What is meant by Dharma? In the present context, Dharma refers to the specific quality of each object. Heat, for instance, is the Dharma of fire in a burning charcoal. Without heat, it is mere charcoal.

Sweetness is the Dharma (natural quality) of sugar. Without sweetness, it ceases to be sugar. It becomes sand. Likewise, there is a Dharma (natural tendency) for man. What is it? Desire for things. It is natural for man to multiply his desires. "**Sarvadharmaan parithyajya**" means giving up all desires. This is also called **Vairagya** (detachment).

Today man has lost his mental bearings because of the limitless growth of desires. As a result man behaves like an intoxicated person. Desires have to be kept under control. Animals are content to satisfy their hunger. But man's appetite for eating and enjoying is insatiable. Animals and birds do not indulge in exploitation or hoarding, while man revels in them, forgetting his true human nature.

With regard to desires, it should be noted that besides excessive desires, man is prone to cherish wrong desires. Men today tend to forget their own parents to whom they owe everything in life.

The man who forgets his obligations to his parents is a **Kaliyuga rakshasa** (a veritable demon).

Persons who do not have this elementary human quality of gratitude to parents, how are they to remember God? This is the mark of the Kali Age.

In the waking state, the "I"-consciousness is present in its fullness. In the dream state, it is present only to the extent of fifty percent. In the **Sushupti** state (of deep sleep) it is present in its complete subtle form. Men should not allow themselves to be carried away by the temporary roles they play in life like the actor in the role of **Hiranyakasipu** on the stage. They must realise their true human self. Egoism, pride, ignorance, slander and other bad qualities are the cause of misery for man.

Give up selfishness and self-**centredness**

Embodiments of the Divine **Atma**/ Recognise this essential truth: Give up your selfishness and self-**centredness**. How long can you be immersed in selfish concerns, forgetting other essential things? All things have to be given up sooner or later, including the **jagat** (world). The word "**jagat**" itself means that which comes and goes. To regard these ephemeral things as permanent is a mark of ignorance.

You are the truth. The role assumed by you is not true. All the acting you do and all your experiences are not true. They are illusory. It is only when one can get rid of the delusion to regard the temporary as the permanent can one experience the **Brahman**.

Embodiments of Divine Love/Today is **Gurupurnima** day. What is its inner significance? There is no guru other than the One Divine. As long as you consider yourself a mere human being, you may regard yourself as a disciple. But when you realise that you are the embodiment of the **Atma** you become your own Guru.

In going after gurus and teachers, men are deluding themselves and forgetting **Brahman**. Seek refuge in yourself. Recognise your Reality. That is the right path. And that is the way to revere the Guru.

Prahlada expostulated with his father, **Hiranyakasipu**: "You claim to have conquered all the three worlds and acquired mastery over the elements. But what is all your power worth when you have not mastered your senses?" This applies equally to the scientists and scholars of today. They have mastered many subjects, but have not learnt the real science of living. They are caught up in the pursuit of mundane objects. The truly great man is the one who has mastery over his senses and mind. A man with a good heart is more likely to be helpful to mankind than a hundred intelligent scholars. A scholar with no compassionate heart is a pitiable person.

Craze for foreign studies

Many of our young people are going abroad. What for? To beg (for jobs). Why not do the begging here itself? Can this be called higher education? What do they learn by going abroad?

They return filled with bad qualities, bad thoughts and bad habits. Should thousands of rupees be spent for this purpose? It is better to live here as a man of character than go abroad to acquire undesirable qualities. Why make your parents spend tons of money only to foul your brain? Such persons, who bring a bad name to their parents, are better dead than alive. Such conduct is totally unworthy of those who call themselves **Bharatiyas**. If you describe yourself as **Bharatiya**, you must acquire **Bhagya** (all that is good) for the country. You must acquire the wealth of wisdom.

All that you want to learn can be got in **Bharat** itself. There is nothing that cannot be had in **Bharat**. **Bharat** has been the provider for the rest of the world. What

is bought from India at a low price is sent back in attractive package at a very high price. We are falling a prey to meretricious attractions.

Be proud of **Bharat**, the land of **Avatars**

Realise the greatness of **Bharat**. Remember that all **avatars** have incarnated in this sacred land.

We are unable to appreciate the greatness of our country. We ought to be proud of our sacred motherland and lead a life in tune with its greatness. Alas, it is not so. Indeed, foreigners are coming to **Bharat** to gather all that is glorious in our land while we are going after the soiled garments of the foreigners. How unbecoming is this of those who call themselves **Bharatiyas**!

Every **Bharatiya** should regard himself as the embodiment of the **Atma** (the Spirit). Doubtless, people in all lands are equally embodiments of the **Atma**. But most of them are not able to realise this truth. **Bharatiyas** are able to recognise this truth because of the heritage of their great scriptures.

Embodiments of Divine Love! Strive to recognize the Truth. Enquire into the Vedic declarations:

"You are the **Atma**," Embark on this self-enquiry. Put into practice what you have learnt. Only then you will understand your true nature.

The term "**Nenu**" ("I" in Telugu) is not just a simple two-letter word. It has countless meanings.

It does not refer to the transient body. The "I" is the Eternal Witness present in all beings. All worldly knowledge relates to the senses, which are transient. Hence such knowledge has no permanent value. The real Truth emanates from the heart. What is received from the external returns to the external. Man is not a product of the external world. He has come from the Divine.

"You are Divine." Develop this conviction.

Man means one who has faith. When you live **upto** your faith, it gets confirmed. It is because men do not act **upto** their beliefs that their faith is on the decline.

The goal of man is to merge in the Divine

Man is derived from the Divine, is sustained by the Divine and has to merge in the Divine. That is the goal of man. Man is not a petty being, nor is he a weakling or a destitute. He is the most powerful being on earth. You have to take up **sadhana** on the strength of this belief. (Swami sang a song of **Purandaradasa** in which he says: "How can I consider myself poor when the Lord **Sri Hari**, is within me? You are my all. I am in you and you are in me").

Bharat has had innumerable

such great saints who had firm faith in God. They are not remembered today.

At least from now on, develop sacred thoughts and lead noble lives. Esteem yourselves as the children of immortality. **Divinise** your thoughts, words and deeds. (**Bhagavan** sang a ballad in

which He urged devotees to learn the truth about their Divine essence after coming to **Sai**).

Treat the body as an instrument for realising the Divine, by engaging yourself in all sacred actions. Contemplation on the Divine is the only way to achieve this. Continuous contemplation leads to God-realisation.

Discourse in the **Poornachandra** Auditorium on 26-7-1991, Guru **Puurnima** Day.

God and man can be reconciled and affiliated only on the basis of the sutra or principle of Karma. When man realises that God has no share in causing his suffering and that he is himself the sole cause, that no blame attaches to any other person, that he is the initiator as well as the beneficiary--the cause and the effect--of his acts, that he is free to shape his future, then he approaches God with a firmer step and a clearer mind.

BABA

22. Honour the plighted word

EMBODIMENTS of Divine Love! In the world today, the number of intellectuals who are

engaged in breaking up the One into the many and fostering divisive forces is on the increase. On

the other hand, the number of those who recognise unity in diversity is on the decline. In a world

bristling with disunity, disorder and chaos, it is only the sense of unity underlying the

multiplicity that can bring about peace. The world sorely needs today people imbued with this feeling.

The unity that subsumes the multiplicity will become apparent if an objective, pure and selfless

enquiry is made. Historically, socially, biologically and scientifically it is evident that food and

drink are common to all human beings. "Food may vary but hunger is the same for all" is a

Telugu adage. A rich man may appease his hunger by a wide range of delicious dishes. A beggar

satisfies his hunger by whatever he can get. Hunger, however, is common to a millionaire and a pauper.

Equally common are sleep and fear, for all human beings. A rich man may sleep in comfort on a

luxurious couch. A beggar may sleep soundly on hard ground. The place of sleep may vary, but

sleep itself is common to both. More than all these, the most important experiences that are

common to all equally are birth and death. This is an index of the unifying principle for humanity. The millionaire does not descend from the sky. The pauper does not emerge from the bowels of the earth. Both are born from their mother's wombs. This process of birth is common to all human beings. Likewise, death comes to everyone, whether in a forest or a town, whether one is on the top of a mountain or the bottom of a valley, wherever one may be. Birth and death thus point to what is common in what is diverse. Human existence is a journey. This principle of unity in diversity is clearly expounded in the **Kathopanishad**. This **Upanishad** has compared the human body to a chariot and the **Atma** (Indwelling Spirit) to the charioteer and pointed out that human existence is a journey in this chariot. The body and the Spirit are integrally related to each other. But man in his ignorance has separated the one from the other and developed divisive tendencies. For all man's joys and sorrows, difficulties and enjoyments, his own thoughts are responsible. His happiness and distress are related to his actions. As he thinks, so he becomes. When the thoughts are misconceived, the results also go astray. Hence, the primary goal of man should be to develop right thinking. Two forces are operating within man. One is the demonic impulse. The other is the Divine impulse. Man, by misusing his God-given capacities (mind, status, wealth and position) and falling a prey to evil tendencies like desire, hatred, greed, **etc.**, reduces himself to the level of the animal. The one who strives to make the right use of his endowments manifests his Divine nature. The secret of real happiness. Unfortunately men today misuse the God-given gifts and thereby ruin themselves and cause harm to the world. The reason for this is the encouragement of divisive forces in the place of unity, and the growth of the acquisitive tendency. "**Mamethi paramam duhkham; na mamethi paramam sukham**" (The feeling of 'mine' is the cause of great sorrow; absence of possessiveness is the cause of supreme happiness). Real happiness lies in giving up acquisitiveness, surrendering to God and experiencing **Atma-ananda** (the bliss of the Spirit). Men should strive to achieve this kind of happiness by shedding narrow ideas, developing a broad outlook and realising the Divinity that sustains everything.

Contemplation on the Divine is the key to all happiness and prosperity. Man should dedicate all thoughts and actions to God at all times and in all situations. "Whether one is immersed in yoga or physical enjoyment, in society or in solitude, if he devotes his mind to the Supreme, he experiences ecstasy alone" (Swami recited a stanza from **Adi Sankara's "Bhaja Govindam"**) When one enquires into the Reality earnestly and objectively, he will realise that Divinity pervades everything. God is eternal and bliss incarnate. Among the myriad names of the Lord, the most significant is Sat-Chit-**Ananda**. This means that the cosmos is the embodiment of Sat-Chit-**Ananda** (Being-Awareness-Bliss) and vice versa. They are inextricably united. Divine is unified form of Sat-Chit-**Ananda**. Everything in the universe, from an ant to the Absolute, is a manifestation of Sat-Chit-**Ananda**. Sat is that which transcends the three categories of Time Past, Present, and Future. Chit refers to **Paripurna**-jnana (total awareness). Where these two are shining in unison, there is the Bliss Divine. Hence, **Ananda** (Bliss) is not something separate from the other two. They cannot be trisected. The One is radiant in the three as an integral expression. For instance, fire has three qualities: heat, light and redness. These are not separate from each other. Likewise, the Divine is the unified form of Sat-Chit-**Ananda**. Today men, who have read the scriptures or listened to the discourses of scholars, imagine that Sat-Chit-**Ananda** abides in some special place. This is the root cause of their ignorance of the Real. You are the embodiment of Sat-Chit-**Ananda**. Everything around you is a manifestation of Sat-Chit-**Ananda**. Forgetting his own true nature and separating himself from the Divine, man becomes a prey to numerous troubles. A blind man knows that the world exists, but is unable to see it. Likewise, people believe from the teachings of the scriptures and of the learned ones that Sat-Chit-**Ananda** exists, but very few have direct experience of the Divine. They must strive for such direct experience. This is the primary goal of man. The Upanishads have declared that what does not exist cannot be made to exist. What exists cannot be wished away. Hence, man has to accept what exists and base his life on it. Sat-Chit-**Ananda** is the essential nature of everyone. Realisation of this calls for spiritual endeavour.

True devotion is recognition of God within

Most people today have no real idea of what is devotion and what is spiritual discipline.

Different forms of worship, pilgrimages, meditation and the like are equated with devotion.

These are not the indices of Bhakti (devotion). They are all actions which can confer some mental satisfaction. To realise your inner nature, your efforts must be directed internally As long as you think God is somewhere outside you, you cannot qualify for Divine Grace. The true mark of devotion is to recognise that God is within you and around you, everywhere. You must develop the faith that you are a manifestation of God. The scriptures call upon everyone to find out, "Who are you?"

There is no other path than the path of dedication to God and complete surrender to the Will of the Divine. The emperor **Bali** was an exemplar of this doctrine of **Saranagathi** (complete surrender) to God. Despite the protestations of his preceptor **Sukracharya**, **Bali** felt that it was his duty to offer everything to the Lord and, acting against the advice of his guru, he made a gift of all he had to the Lord who had come in the form of **Vamana** (the young celibate). In making an offering to God there is no need to abide by the instructions of the preceptor. The Lord is the supreme preceptor manifest in every Divine form.

Emperor **Bali** adhered to two resolutions. First: to give to anyone whatever he sought. Second' never to go back on the plighted word. **Bali** held that there was no greater sin than going back on one's word. He firmly declared that whatever might happen to him, even if it cost him his life, he would not go back on his promise. Thereby, **Bali** became a glorious upholder of truth.

Who is a real emperor? Not the one who has conquered many countries and ruled over a vast empire. Once, **Adi Sankara** summoned his disciples and put them the question: Who is a real conqueror?" The disciples gave various answers. **Sankara** told them that the real conqueror is the one who has subdued his mind. Of what use is it to accomplish many things without mastering the mind? This was precisely the question which **Prahlada** put to his father, **Hiranyakasipu**, who had acquired control over even the elements but had not acquired mastery over his senses.

Truth is the life-breath of the spoken word

Men should learn to honour their promises. They should never go back on their word. Truth is

the **lifebreath** of the spoken word. Many ancient rulers were prepared even to give up their lives for honouring their plighted word.

Emperor **Bali** was Truth incarnate. Always devoted to the well-being of his subjects, he constantly strove to lead them in the path of truth and to ensure prosperity in his realm. **Bali's** grandfather, **Prahlada**, had the same noble qualities.

Once there was an argument between **Prahlada's** son **Virochana** and the son of the sage **Angirasa**.

Angirasa's son said that the debate should be conducted before a judge who should decide who was the winner in the argument. He said **Virochana's** father, **Prahlada**, should be the judge. Both went to **Prahlada**. They agreed that whoever lost in the debate should forfeit his life to the winner. **Prahlada** listened to the arguments impartially and declared that **Virochana**, his son, has lost and that **Angirasa's** son has won. Recognising **Prahlada's** total commitment to justice, without any concern for his relationship with his son, and admiring his sense of justice, **Angirasa's** son told **Prahlada** that he was giving back **Virochana's** life that had been forfeited to him.

This is an illustration of the supreme value attached to truth in ancient times. Truth was esteemed as the very form of God. It is the foremost duty of man to uphold truth, lead the good life and share his joys with others.

Bali's reaction to his preceptor's warning Embodiments of Divine Love! Uphold truth even at the cost of your lives. That was what Emperor **Bali** did when he had to honour the word he had given to **Vamana**. His preceptor **Sukracharya** warned **Bali** that the dwarfish Brahman lad was none other than the Lord Vishnu Himself, and that it would be disastrous for **Bali** to make the girl; sought from him by **Vamana**.

You must note how **Bali** reacted to the preceptor's warning. He declared that when the Lord of the universe had Himself come to him with an outstretched hand, seeking a gift, what greater good fortune could befall him (**Bali**) than to make the gift? "The palm that showers its grace on the whole world, the palm which can rid men of all their griefs and pains, which holds within it the entire process of creation and dissolution, the palm that holds out freedom from fear to every devotee, is now held out before me seeking a gift. My hand has been giving generously to all.

How fortunate am I that it is now held over the palm of the Lord! The

coming together of the two

hands signifies the union of the individual soul with the **Omni-Self**. **Guruji**, this is a supremely auspicious occasion. Hence, I will not go back on my word, despite anyone's opposition."

Emperor **Bali** was the embodiment of sacrifice. He was the repository of all good and noble qualities. He explained the significance of the advent of the Avatar on earth "Out of love for the people, God descends to their level on earth. Together with his Divine Consciousness, He maintains His human consciousness." **Bali** declared that he had discovered that day this sacred truth.

Bali was supremely happy when the Lord sought a gift from him. Today people would turn the other way if the Divine sought anything from them. God needs nothing from this world. Krishna declared in the **Gita**: "There is nothing that I need from the three worlds. Nevertheless, I do my duty."

Avatars duty is to promote devotees' welfare. Why am I engaged in various activities? Why am I concerned so much about the devotees? Why have I established so many institutions? This is my duty (as Krishna declared to Arjuna). To promote the welfare of devotees is the duty the Lord has taken upon Himself. I am undertaking so many activities for their sake. But people do not recognise this fact. And owing to this failure, they are missing their good fortune. The reason is their selfishness. At least in the days ahead, they should try to experience happiness and prosperity by leading meaningful lives. They should sanctify their thoughts, because "as they think so they become."

Bali's daughter **Ratnavali** developed a maternal feeling towards **Vamana** on seeing his beauteous form as a boy. Later when she recovered from a trance and found the foot of the Lord----as

Trivikrama--on **Bali's** head, she was seized with rage and rushed to kill Him. **Bali** warded her off.

Ratnavali was reborn as **Puthana**, the ogress, during the Krishna avatar, when she first fondled Krishna and then sought to kill him. The moral from this episode is that one's thoughts have their consequences sooner or later.

Hence, it is essential to have good thoughts and do good deeds to escape from the cycle of birth and death. This was what Emperor **Bali** sought from the Lord.

Insane violence is prevalent at present

Everyone should be prepared to offer all his actions to God. The cosmos should be regarded as

the all-pervading form of God. Only by realising the feeling of unity in diversity can the

individual and the nation be redeemed. Today divisive tendencies are rampant. There is discord between man and man. The world is turning into a kind of mad-house. All nations seem to be afflicted with some kind of lunacy. To kill one man they are prepared to sacrifice a hundred lives. They have no regard for life.

Men desire the fruits of good deeds, but do not perform good deeds. Men want to avoid the consequences of sinful actions, but are engaged in sinful deeds. How is this possible? It is not easy to escape from the consequences of one's actions. But there is no need for despair. If one earns even a grain of grace from the Divine, a mountain of sins can be reduced to ashes. If one feels genuinely penitent, seeks God's forgiveness and takes refuge in God, all one's actions will get transformed. But without heart-felt penitence, this will not happen.

Follow Emperor **Bali's** example. The glorious qualities of Emperor **Bali** are rightly praised. But how many are cultivating even a few of these qualities? **Bali** promised to his subjects that once a year he would appear before them. The **Onam** celebration is intended to rejoice in the appearance of **Bali** in their midst by observing this day as a festive occasion. Sweet dishes are prepared on this day. But it is not **Bali** who consumes them. What should be offered to him is the sweet feelings in your heart. That is the right way to celebrate **Onam**. You have to manifest your genuine love for **Bali**. You must practise the ideals for which he stood. Look at the many ways in which he served the Lord. He was utterly dedicated to the well-being of his people. Develop the quality of love. Eschew differences of caste, creed and nationality. Promote unity among all people. Regard all as the children of one God.

Having been born in the sacred land of **Bharat**, if you do not practise at least some of **Bharat's** ideals, you have no right to call yourselves as **Bharatiyas**. The greatest need today is for all people to cultivate unity. Only then will the nation be rid of its troubles and experience prosperity.

The people of **Kerala** are extremely fortunate in many respects. Despite various political changes, the **Keralites** have adhered to their cultural heritage and observed festivals like **Onam**

with scrupulous regard for tradition. Devotion to God is deeply entrenched in their hearts. Even if some of them do not exhibit their devotion openly, for various reasons, it is imprinted in their hearts. It is because of this, they observe the sacred festival of **Onam** with enthusiasm and joy year after year. You can realise the depth of their devotion from this single fact.

Among the score of States in India, the people of **Kerala** are the only people who celebrate their unique festival in **Prashaanthi Nilayam** with boundless fervour and devotion. People from none of the other States have held any such celebration in **Puttaparthi**. The manner in which **Keralites**, with all their women and children, celebrate the festival here testifies to their devotion to Swami which transcends regional attachments. "Swami" is everything for them. The devotion to the Lord is expressed in **Kerala** today in many forms. Their enthusiasm and devotion are highly commendable. The Chief Justice of **Kerala**, **Sri Jagannadha Rao**, and the Transport Minister of **Kerala** have expressed the desire on behalf of the people of **Kerala** that Swami should visit their State and bless the people.

To confer joy on all of you on this sacred **Onam** day, I am giving this assurance that I shall be visiting **Kerala** very soon. I give you My promise that I shall share My joy with you and enjoy the bliss you feel in My company and shower My blessings to all the people of **Kerala**!

Discourse in the **Poornachandra** Auditorium on 24-8-1991, **Onam** Day.

23. Krishna : incarnation of love
 Love is God; the Cosmos is permeated with Love.
 Assuming the Love form, to save His beloved ones,
 Showering the nectarine stream of Love,
 Krishna came as the embodiment of Love for those yearning for Him.
 Everything is born out of pure Love;
 All joy is derived from unalloyed Love;
 So are Truth, Sacrifice, Peace and Forbearance
 If Love is lacking, there can be no contentment.
 This is the path of **Sai** and the word of Truth.
 EMBODIMENTS of Divine Love! **Anuraaga** (affection) and **Prema** (Love) are mutually dependent and inseparable. When the mind is turned towards things of the world, it is called **Anuraaga** (affection or attachment) and if it is turned towards God, it is called **Prema** (Love or devotion). Love is the fruit of love. Love is comparable only with love. Love can offer only love

itself. Love cannot be described by poetry. It cannot be proved by the mind or the spoken word.

Hence, the Vedas declared that it transcends the mind and speech. Love is priceless and indescribably precious. Its sweetness is unexcelled. The scriptures have described **Amrit** (nectar) as indescribably sweet. But Love is far sweeter than nectar. Love can be got only through love. Love is a precious diamond which can be got only in the realm of love and nowhere else. The kingdom of Love is located in the heart, in a heart filled with love. Love can be experienced only in a mind flowing with love and a heart filled with love. The precious diamond of Love cannot be got through **japa** or meditation, through prescribed rituals or various sacred acts. These can only give mental satisfaction. Love can be got only through love. The different paths of devotion-- **santhi** (peace), **sakhya** (friendship), **vaatsalya** (material love), **Anuraaga** (affection) and **Madhura marga** (sweetness)-- are all based on love. The essence of all spiritual disciplines is contained in love.

The greater a man's love for God, the greater the bliss which he experiences. When love declines in man, his joy also declines equally. The lover of God sees God everywhere. Hence man's heart must be filled with the love of God.

Love will not enter the heart of one who is filled with selfishness and self-conceit. Therefore, man should forget his petty self and concentrate his thoughts on God. Love of God makes a man oblivious to his own existence. Love becomes a form of intoxication. Love makes the devotee and God dance in ecstasy and becomes one with them. It induces self-forgetfulness. It generates an ecstasy in which everything is forgotten.

Love cannot bear separation from the beloved. Today is the day when we celebrate the advent in human form of the Lord who came down to the earth from **Gokula** to instil love in human beings.

The nature of divine love can be understood only when the Divine in human form teaches as man to man the nature of this love. Love transforms man's animal nature. In ancient times, the sages performed rigorous penance in the forests, living among wild animals. With no weapons in their hands, they relied on their spirit of love to protect them. They performed their penance with love for all beings. Their love transformed even the wild animals which lived at peace with the sages. Love transformed even tigers

into friendly beasts.

Today because men have lost the feeling of love and are filled with selfishness and greed, they

have become "tigers" (man-eaters). You read in the papers about the death of "Tigers" in **Sri**

Lanka. Who are these "Tigers"? They are men who have turned into "Tigers."

Today men are becoming man-eaters. In ancient times, tigers turned into creatures with love.

It is to transform man's nature from the animal to the human that love has been serving as a

powerful force. The hearts of men in the olden days were soft and loving. Although love

inherently is soft and compassionate, in certain situations it assumes a stern form. This is

because, even out of love one has sometimes to use punishment. The harsh words and the

punishment are associated with love. When it rains, it is a downpour of drops of water. But

sometimes the rain is accompanied by hailstones. The hailstones are hard, but they are only

water in a condensed form. Likewise, softness or punishment are different expressions of love.

Sometimes, even devotees use harsh words about the Divine. **Kamsa**, who regarded **Balarama**

and Krishna as his mortal enemies, wanted by some means or other to get rid of them. Despite all

his stratagems, **Kamsa** could not get hold of them. On the pretext of performing a sacrifice, he

sent **Akrura** to bring **Balarama** and Krishna to **Mathura**. **Akrura** was a kind hearted man, full of

devotion to the Lord. Although he did not relish the prospect of going to **Balarama** and Krishna

to bring them to **Mathura**, he could not disobey his master's orders. He reached **Repalle** and

conveyed to **Devaki** and **Vasudeva** and **Yasoda** and **Nanda**, **Kamsa's** invitation to **Balarama** and

Krishna and asked them to arrange for sending the two lads with him. **Gopikas'** appeal to Krishna not to leave them

The **gopikas** got wind of this and immediately rushed to **Yasoda's** house and asked: "Who is this

Krura (cruel fellow) who has come here? He has been named **Akrura** (a man without cruelty) by

mistake, Are **Balarama** and Krishna to be entrusted to such a cruel person?" They decided to

ignore **Akrura** and appeal directly to **Balarama** and Krishna not to go with **Akrura**.

However, the main purpose of **Balarama's** and Krishna's advent was to destroy **Kamsa**. This task

had to be accomplished. Therefore, they could not agree to the **gopikas'** appeal. They got into

Akrura's chariot. All the **gopikas** surrounded the chariot. "Krishna

will not give ear to our prayers

not to go," they felt. So, they decided to appeal to him with all humility and intense love.

Sobbing and praying from the depths of their hearts, they said: "We cannot bear separation from

you even for a moment. Is it right for you to leave us like this? Is it a game of yours? Take pity

on us, **oh** Lord! What is this farce of a **yaga**! It is **Kamsa's roga** (disease). Our sole prayer is this.

Take us also with you, who have placed all our faith in you." (Swami sang the song of the

gopikas). They prayed to Krishna, "Take pity on us, Lord!" Even as they were praying in this

fashion, the chariot disappeared from the place by the Maya of the Lord.

Devotional love of **gopikas** is boundless

The hearts of the, **gopikas** were filled with love. Hence they saw only love everywhere. They felt

that everything was throbbing with life and love. They ran to

Brindavan, went to every plant and

bush and flower and entreated them to tell whether Krishna was anywhere hiding amongst them,

describing the beautiful features of Krishna. (Swami sang the song in which the **gopikas**

described Krishna).

For those immersed in love, everything appears vibrant, with life. The power of love. is

boundless. The love-impulse is manifested in different, persons in different ways. Supreme

devotees like the **gopikas** considered **Sri** Krishna as the very breath of their life and worshipped

him. "You are everything for us," they declared.

Maternal love differs from devotional love

On the other hand, **Yasoda's** love for Krishna was that of the mother towards her child. After

Krishna's departure, she waited for two days for news from **Mathura**. Note the difference

between the devotional love of the **gopikas** and the maternal love of **Yasoda**. **Yasoda** looked

upon Krishna as an ordinary child, the darling of her heart, who was innocent of the ways of the

world. She was in anguish with the thought: I cannot imagine what tortures the inhuman

demons in **Mathura** have inflicted on **Balarama** and Krishna in the streets of **Mathura**. **Oh**

Krishna! I cannot wait any longer for your return." (Swami sang a song full of feeling).

There is a great difference between the love of devotees and the love of a mother. The intensity

of the mother's feeling arises from the sense of maternal attachment.

The devotees feelings are

different. The **gopikas'** lament was: "**Oh** Krishna! Why don't you

show your beautiful face and

let us listen to the divine music of your flute?"

The love of **Radha**, who was totally absorbed in the love of Krishna, was different. "**Oh** Krishna!

Wherever you may be and whatever the form you may assume, bless me so that I may be one

with you in that form." **Radha** yearned for this kind of union.

But the love-principle in all these cases was one and the same. Love may be called by different

names, but its expression is the same.

The **Brahmam** is the form of Love.

It is suffused with love.

One can have the experience of Unity with the Divine

The **Advaitic** experience, only through love.

Prema is a two-letter word in Telugu. But in this short and small word, **Akshaya Jagat** (the entire

universe) is contained. But, alas, today there is so little awareness of the power of this love.

Wrapped up in their trivial attachments, people are ignoring the power of this infinite, sacred and

all-encompassing Divine Love. Love is associated with immortality. It is nectar itself. There is

nothing in the world comparable to it.

Love incarnates as Avatar to teach love

It is to teach mankind the truth about this Divine Love that Love itself incarnates on earth in

human form. The scriptures declare that the Divine descends on earth to teach mankind the ways

of Dharma, Justice and Truth. "Dharma **samsthaapa naarthaaya sambhavaami yuge yuge**". (I

incarnate on earth from age to age to establish Dharma). This is Krishna's declaration in the

Gita. Once people are filled with love, all Dharma, all justice and all truth will be installed in

them. Without love, righteousness will be a mechanical ritual. What kind of righteousness can

there be without love? What sort of justice can there be? It will be a lifeless corpse. Love is life.

Without love, no man can exist for a moment.

Hence, Love is the form of the Supreme Lord. It is to preach the doctrine of love that the Krishna

Avatar and other divine incarnations made their advent on earth.

According to the place, time

and circumstances prevailing then, different names were given to the Lord. These differences are

like the different figures made from sugar to appeal to the different preferences of children.

These figures may be those of a peacock, or a dog or a fox and so on. But what is common to all

of them is sugar.

Love is the basis for all **Avatars**

Likewise, the **avatars** in the four **yugas** incarnated to teach what

were appropriate for that age'

Dhyana (meditation) for the **Krita yuga**, Tapas (penance) for the **Treta yuga**, **Upasana** (worship)

for the **Dwapara yuga** and **Naamasmarana** (chanting the name of the Lord) for the Kali **yuga**.

Common to all these is love of the Lord. In the same way what is common to the nine forms of

worship (**Sravanam**, **Keerthanam**, etc.) is love. In all of them the chanting of the Lord's name

with devotion is common.

Although there are many types of spiritual practices, they are of no avail without love. This love

must be unchanging in all circumstances. The faith of the eldest of the **Pandava** brothers,

Dharmaja, was of this steadfast type. Whether as an exile in the forest or as an emperor, whether

during the disrobing of **Draupadi** in **Duryodhana**'s court or when **Abhimanyu** was killed in battle,

or when the slaughter of the **Upapandavas** (by **Aswathama**) occurred, in all situations, his faith

in Krishna never wavered. He firmly believed that Krishna was his sole saviour. At all times he

was contemplating only the name of Krishna. Whether as an emperor ruling over a vast realm or

when he lost everything in the game of dice, he was neither elated with success nor depressed by

defeat. The primary trait of the **Pandavas** was to cherish such unflinching faith in the Divine.

Unfortunately, in this age of Kali, it is characteristic of the small-minded people to praise God in

times of prosperity and traduce God in periods of adversity. People must cultivate the feeling of

love which will enable them to look upon prosperity and adversity with equal serenity. People

must develop the conviction that it is the same Lord who is the indweller in all beings. Just as the

body is an organic whole and any ailment affecting any part of the body is felt as a pain by the

whole organism, people should feel that anyone's suffering is their own suffering and any relief

done to the other is a help done to themselves. Differences between persons will cease when

there is a recognition of the common Divinity present in everyone. The foremost purpose of the

Divine as Avatar is to teach this truth to humanity.

Difficulties bring out human values in man

However, despite all the teachings, mankind is prone to go astray from time to time. Men should

shed their pettiness and develop broad-mindedness by the cultivation of love.

Human life is beset with **ups** and downs, joys and sorrows. These experiences are intended to

serve as **guideposts** for man. Life would be stale if there were no trials and difficulties. It is these difficulties which bring out the human values in man. Because of the manner in which **Harischandra** faced all the trials in his life, his story has become a glorious chapter in human annals. **Prahlada** stands out equally as a great devotee who stood up to all the persecutions of his father. Today, however, people want instant salvation, without the slightest effort or sacrifice on their part. But if such instant salvation is achieved, it will vanish also in a trice. Only that which is got by hard effort will yield lasting benefit. People pray to Swami to rid them of all difficulties and losses. This is a totally wrong kind of prayer. Difficulties must be welcomed and must be overcome. By overcoming trouble the Divine must be experienced. You cannot get the juice of the sugarcane without crushing it. You cannot enhance the brilliance of a diamond without cutting it and making many facets. The body is like a sugarcane stalk. It is only when it goes through various difficulties that you can experience the sweet bliss of Self-realisation. That sweetness is Divinity itself. Where does that sweetness reside in man? It is in every limb and organ. How can we develop love for the Lord? All have faith in the power of love. But how is this love to be fostered and developed? This question may arise in the minds of many. When people ask, "How can we develop our love for the Lord?" the answer is: "There is only one way. When you put into practice the love in which you have faith, that love will grow." Because you do not practise what you profess, your faith gets weakened. A plant will grow only when it is watered regularly. When you have planted the seed of love, you can make it grow only by watering it with love every day. The tree of love will grow and yield the fruits of love. Men today do not perform those acts which will promote love. When you wish to develop love for the Lord, you must continually practise loving devotion to the Lord.

Sahasa and **Sadhana**

The mind is allowed to wander and engage itself in external exercises like **japa** and **puja**. Here is a story to illustrate this: King **Vikramaditya** was once going round his country incognito to find out what the people were doing. He noticed an old Brahmin performing a **yajna** (tire-sacrifice). Apparently as the **yajna**

had been performed over many years a huge mound of ash had come up near the sacrificial fireplace.

Vikramaditya asked the old Brahmin what he was doing. He replied: "I have been performing a **yajna** for the past 60 years. This mound you see is the accumulated ash from the **yajna**. Though I have been ceaselessly performing this **yajna**, I have not yet had a vision of the **Yajna-Purusha** (the Lord of the Sacrifice)."

Vikramaditya was deeply moved by the anguished utterance of the old man. He sat in meditation himself. He performed a severe penance. Despite his long penance, he could not have a vision of the **Yajna-Purusha**. He felt: "Of what use is all the penance I have performed? If I cannot get the grace of the Lord, what use is there in living?" Thinking in this way, he took out the sword from inside his cloak and decided to end his purposeless existence if he could not have a vision of the Lord. Addressing mentally the **Yajna-Purusha**, he said: "If you will not appear before me, I am offering my life to you." As he drew his sword to offer his head, the **Yajna-Purusha** appeared before him and seized the sword from the king's hand.

He said to the king: "**Oh Vikramaditya!** This is a **sahasa** (an act of recklessness) and not a spiritual offering. Where am I? As **Vaiswaanara**, I am dwelling in all beings as the digestive power. Is it a sign of spirituality for you to seek, on the one hand, externally a vision of the Divine who is within you, and on the other, to put an end to your life, because you do not have a vision of the Divine that is in you? This kind of act savours of the **Rajasic** tendency. A real devotee should not resort to such desperate actions. To realise me, what you need to practise is love and not reckless courage. Whatever you see, whatever you do, be conscious of the **allpervading** Divine. Only then work will be transformed into worship. What this old Brahmin has been doing for sixty years is to mumble the words of the mantra without understanding their meaning. He did not invite my presence with all his heart and soul. I present myself to one who prays for me with all his heart and with harmony in thought, word and deed. If one cannot offer such dedicated worship, he should adhere to my injunctions without hesitation."

Implicit obedience merits its own reward

Once there was a debate between **Prahlada**'s son **Virochana** and **Angirasa**'s son **Sudhira** in which **Prahlada** himself acted as judge and gave the verdict in favour of

Sudhira. When **Virochana** had to forfeit his life as the loser in the debate, **Sudhira** gave him back his life, in his admiration for the supreme sense of justice of **Prahlada** and the readiness of **Virochana** to give up his life according to the conditions of the debate.

A similar incident occurred in the life of **Parasurama**, son of the sage **Jamadagni**. One day when **Jamadagni**'s wife went to the river to fetch water, the king **Vichitravirya** was going in his chariot. She was a pure-hearted lady. She just looked up to see who was going in the chariot. She was struck for a moment by the beauty of **Vichitravirya**. When she returned to the hermitage, **Jamadagni** ordered **Parasurama** to cut off the head of his mother. **Parasurama** did not flinch for a moment. Carrying out his father's command implicitly, he cut off the head of his mother. **Jamadagni** then asked his son: "What boon do you want? You have implicitly carried out my command." **Parasurama** said: "Dear father! Restore the life of my mother." The sage gave back her life. Implicit obedience merits its own reward. This is the inner secret of how the Divine works.

Esoteric meaning of incidents in Krishna's life

In the life of Krishna, there are many incidents which have an esoteric meaning, but which have been misunderstood and misinterpreted by scholars and commentators. Such misunderstandings have been caused by stories that Krishna had eight wives and that he dallied with 16,000 **gopikas**.

In the spinal column, there are six **chakras**, of which two are important--the **Sahasraarachakra** in the brain and the **Hridayachakra** in the middle of the spinal column. The **Hridayachakra** is a flower-like chakra with eight petals. The eight petals are symbols of the eight parts of the earth, whose master is the Lord Himself. The esoteric meaning of this is that God is the Lord of the eight-petalled lotus of the heart in man. The Lord of the heart is described as **Madhava**, "**Maa**" means **Lakshmi** or Maya or **Prakriti**. "**Dhava**" means husband. God is the Lord of **Lakshmi**, or Maya or **Prakriti**. Krishna is thus the Lord of the eight-petalled lotus of the heart.

Sahasraara is the topmost chakra of the spinal column. It is pictured as a thousand-petalled flower. In each petal, God dwells with all his sixteen **kalas** (potencies). Altogether, there are 16,000 potencies, which represent the **gopikas**. "Go" means sound,

speech, and life breath. God is the Lord of this thousand-petalled **Sahasraara**. Spiritual significance of **Bhagavatha** episodes

The inner significance of the reference to 16,000 **gopikas** should be understood in this manner..

Few attempt to understand the spiritual significance of many episodes in the **Bhagavatham**.

Young men may easily be misled by references to Krishna's eight wives or his association with 16,000 **gopikas**. The real meaning is that each one should awaken the sixteen thousand potencies within him. This can be done only by implicit obedience to the commands of God. The **Kundalini-sakti**, which starts at the **Moolaadhara** (the root of the spinal column), ascends to the **Sahasraara** to attain its fullness. The life-breath for this power is **Prema** (Divine Love). This love has to be generated at the **Moolaadhara** and taken **upto** the **Sahasraara**.

In this age of science and technology, students should try to understand the inner meaning of the concept of **Ardhanaareeswara** (the combination of the male and female principles in **Easwara**).

No scientist has attempted to explain this concept. Consider the similarity between the ancient sages concept of **Ardhanaareeswara** and the ideas of modern science regarding the atom. There are many such ancient concepts which have contemporary validity

Every object is composed of atoms and in every atom (**Anu** in Sanskrit) there is a proton and an electron. The electron is described in Sanskrit as the **Vebhaaga** (the left half) of the atom and the proton is described as the **Dhanabhaaga** (the right half) of the atom. The **Vebhaaga** represents the female principle and the **Dhanabhaaga** the male principle. The coming together of these two constitutes the material base of each object. This process of coming together is represented in the concept of **Ardhanaareeswara**--the coming together of the female and male aspects.

Ardhanaareeswara means half-feminine and half-masculine. The electron represents the feminine aspect. The proton represents the male aspect. The atom is formed when they come together. Every object in the universe is made up of atoms. Hence, the ancients regarded the entire cosmos as an embodiment of the **Ardhanaareeswara** principle.

Customs are based on scientific truths

Similarly, many of the ancient **Bharatiya** customs and practices are based on profound scientific truths. For instance, during festive occasions, green leaves and plants

are displayed at the entrance of houses. The scientific principle behind this custom is noteworthy. During festive occasions, large groups of people used to gather in houses and they exhale carbon dioxide which fouls the air. The green leaves and plants serve to absorb the carbon dioxide and give out oxygen, which is essential for the health of the people. As the houses in old days had only small windows, this practice helped to ensure fuller supply of oxygen. Could the display of green leaves be called a superstition? Similarly, the use of cow-dung for cleaning floors in houses has a scientific basis. The cow-dung has antiseptic properties and its use in cleaning floors served to eliminate germs. When cowdung water was sprinkled in front of houses, all disease-causing germs were destroyed. Such practices helped to promote the health and longevity of people. Let any scientist today experiment with the use of cow-dung. Unfortunately, the scientists seem to be more concerned to conduct experiments on remote objects than with those lying at their doorstep. The properties of turmeric and kumkum The ancient seers established practices which were designed to make life more healthy and joyous. For instance, in the past women were accustomed to making use of turmeric for cleansing the body. Turmeric was also used for adorning the threshold. This turmeric also has antiseptic properties. The use of turmeric served to destroy germs entering the houses. People today wish to substitute yellow paint for turmeric! The paint may look attractive, but has no antiseptic properties. Thus, the ancients always had in view the inner purpose of each small practice which they prescribed. The use of kumkum and turmeric by women was based on hygienic principles. (Swami recited a song composed by Him in His early years in which He had lamented the replacement of kumkum and turmeric by face powder). The application of turmeric helped to prevent the growth of hair on the face. By the giving up of these practices, diseases like Oesonophilia and asthma have spread among women. In the olden days, people valued health as the key to happiness. If we study the Indian cultural tradition in this manner, we will find that its emphasis was always on what was beneficial and good for the individual and society.

The Vice-Chancellor (in his address earlier) made a reference to the doctrine of surrender. Surrender does not mean that the devotee and God are different. True surrender implies the sense of oneness with God. "Without you I cannot exist," should be the attitude of the devotee. This was the feeling which the gopikas expressed about Krishna. (Swami sang a song in which the gopikas express their love for Krishna and how they cannot bear separation from him). The love of the gopikas was pure and sacred. This is exemplified by the story of Suguna, who was so completely lost in thinking about Krishna that she was not conscious of her fingers being burnt while she was getting her lamp lighted in Yasoda's house. When Yasoda asked her what had happened to her, she said that she was seeing the charming face of Krishna in the flame of the lamp. Devotion should flow from the heart, as was the case with the gopikas. Much of what passes for devotion nowadays is artificial. Develop pure and sincere devotion and sanctify your lives. Discourse at the Prashanthi Mandir on 2-9-1991, Gokulashtami Day. 24. Vinayaka worship ranks first One may have mastered the Vedantic texts And perfected the art of expounding them; If his mind is not well filled with good qualities, His scholarship is like the crop grown on barren soil. If you cannot comprehend the Swami in front of you And wander in search of God all over, You are like the man who went in quest of ghee While having butter in his hand. EMBODIMENTS of Divine Love! Prakriti (the phenomenal world) is what is directly apparent to man and which deludes him. It is an aggregation of objects. In its natural state, every object is mutable. Such impermanent objects are incapable of giving enduring Ananda (bliss). The object which gives you pleasure is transient. The individual who experiences that pleasure is also impermanent. How can an impermanent being derive lasting bliss from a perishable object? It is, therefore, necessary at the outset to forget the impermanent so that one may be qualified to experience the eternal and unchanging Reality. The presence of three gunas in the cosmos The entire cosmos is a manifestation of the three gunas: Satwa, Rajas and Tamas. They have been identified with the three colours: white, red and black. It is impossible for man to conceive

of a world without these three qualities. It is not possible to find in Nature a situation in which these three qualities are present in equal measure. When the **Satwic** quality is predominant, the **Rajasic** and **Tamasic** qualities are quiescent. When the **Rajasic** quality is dominant, the other two are subdued. When the **Tamasic** quality is dominant, **Satwa** and **Rajas** are subdued. It is seldom that all the three qualities are equally balanced and in harmony with each other.

Likewise in the human body, these three qualities are present in every limb. It will be clear that these three qualities are manifest in the physical universe, in the human body and in the human mind. The **Srutis** (sacred texts) have also declared that the universe is made up of these three qualities.

With reference to man, there is the view that there are three states: **Prakriti**, **Avidya** and Maya. In course of time, the term **Prakriti** was applied to man's body. In some parts of the country, people are in the habit of referring to individuals as **Prakriti**. In North **Canara**, people say: "My **Prakriti** is not well," when they want to convey that their body is not well. **Prakriti** refers to that which is subject to all kinds of **Vikriti** (distortions and changes). This **Prakriti** is the basis of all creation.

The second term is **Avidya**. **Avidya** means that which is the opposite of knowledge. **Avidya** makes one treat what is unreal as real and what is real as unreal and thereby deludes him and makes him pursue sensual pleasures. This **Avidya** follows **Prakriti** in the world as a shadow. Because of this **Avidya**, man is unable to recognise his true nature. **Avidya** is the cause of man's inability to comprehend his true form. As long as **Avidya** remains, man can never be free from troubles.

Combined power of **Prakriti**, Maya and **Avidya**

The third term is Maya. Maya is the delusion which makes one imagine the presence of that which is not present. As long as this state of **bhrama** (delusion) remains, it is impossible to comprehend the **Brahmam** (the **Omni**-Self).

What is this delusion? Here, for instance, is a rope. But in the twilight of dust, one mistakes it for a snake. When a lamp is brought, it is found that there is only the rope. The snake was never there and the rope was always there. Only the momentary delusion caused the appearance of the snake and the absence of the rope. This is called Maya. It makes one imagine the-presence of what is not there and not perceive what is really there. To believe in

the existence of that which is nonexistent and in the non-existence of that which is the real truth is the effect of Maya. It is the combined power of these three--**Prakriti**, **Avidya** and Maya which accounts for man forgetting his true nature.

Man often imagines that he has accomplished many things. Presuming that all that he achieves are entirely due to his own efforts and abilities, he deludes himself and forges his own bonds. He forgets the truth that there is higher power which is the driving force for action as well as the author of the results thereof. This is the primary nature of **bhrama** (delusion).

Prayer to **Vinayaka** gets rid of delusion

To get rid of this delusion and enable man to comprehend his inherent divine nature, the ancient sages taught a prayer. This prayer is the one that is addressed to **Vinayaka**.

Who is **Vinayaka**? In the **sloka** beginning with the words, "**Suklaambaradharam Vishnum**," only the form of the deity is described. But there is another inner meaning for the name **Vinayaka**.

"**Suklaambaradharam**" means one who is clad in white. "**Vishnum**" means, He is all-pervading.

"**Sasivarnam**" means His complexion is grey like that of ash.

"**Chathurbhujam**" means He has four arms. "**Prasannavadanam**" means, He has always a pleasing mien.

"**Sarvavighnopaasanthaye**" means, for the removal of all obstacles, "**Dhyaayeth**," meditate (on Him). **Vinayaka** is the deity who removes all bad qualities, instils good qualities and confers peace on the devotee who meditates on Him.

This is how the theistic believers interpret this prayer. The atheists have made a parody of it by construing the prayer as a description of a donkey, which carried white clothes on its back, is ash-grey in colour, wanders everywhere, has four legs, and has a bland look.

There is no master above **Vinayaka**

The **Vinayaka**-principle, however, has only one meaning, which is relevant to everyone irrespective of whether he is a believer or a non-believer. "**Vinayaka**" means that He is totally master of Himself. He has no master above Him, He does not depend on anyone. He is also called **Ganapathi**. This term means He is the lord of the **ganas**---a class of divine entities. This term also means that He is the master of the intellect and discriminating power in man. He possesses great intelligence and knowledge. Such knowledge issues

from a pure and sacred

mind. This knowledge leads to Vijnana (wisdom). Because He is the master of Buddhi

(intelligence) and Siddhi (wisdom or realisation), He is described as the Lord of Buddhi and

Siddhi. Buddhi and Siddhi are referred to as the consorts of Vinayaka.

The mouse is the vehicle of Vinayaka. What is the inner significance of the mouse? The mouse is

considered as the embodiment of the sense of smell. The mouse is a symbol of the attachment to

worldly vasanas (tendencies). It is well known that if you want to catch a mouse you place a

strong-smelling edible inside the mouse-trap. The mouse also symbolises the darkness of night.

The mouse can see well in the dark. As Vinayaka's vehicle, the mouse signifies an object that

leads man from darkness to light. The Vinayaka-principle, thus, means that which removes all

the bad qualities, bad practices and bad thoughts in men and inculcates good qualities, good

conduct and good thoughts.

Another name for Vinayaka is "Vighneswara." Easwara is one who is endowed with every

conceivable form of wealth: riches, knowledge, health, bliss, beauty, etc. Vighneswara is the

promoter of all these forms of wealth and removes all obstacles to their enjoyment. He confers

all these forms of wealth on those who worship him. Vinayaka is described as "Prathama

Vandana" (the first deity who should be worshipped). As everyone in the world desires wealth

and prosperity, everyone offers the first place for worship to Vigneswara.

It is only when the inner meanings of various aspects relating to the Divine are understood that

worship can be offered to the Divine meaningfully. Unfortunately, as only the superficial and

worldly meanings of the scriptural texts are expounded these days, men's devotion is growing

weaker continually. It is essential for everyone to understand the inner meaning of the Vedantic texts.

Faith in God should never waver

One may have immense faith in God. But from time to time, the power of Maya may undermine

this faith. In Mahabharata even staunch devotees of Krishna like Dharma

hesitancy in acting upto the advice of Krishna and had to be taught their duty through Bhishma

and Draupadi respectively.

Faith in God should never waver. In no circumstance should anyone

go against the injunctions of

the Divine. Whatever worship one may offer, however intensely one may meditate, if one

transgresses the commands of the Lord, these devotional practices become futile. The reason is

that the Divine has no selfish objective or aim. It is out of small-minded selfish motives that

people act against the sacred commands of the Lord. Even small acts of transgression may in due

course assume dangerous proportions.

Like the clouds in the sky which are brought together or dispersed by the winds, the passage of

time brings about for man the union or separation of associates and happiness or sorrow. Time is

the form of God. It should not be wasted. It is to understand such sacred truths that festivals like

Ganesa Chaturthi are celebrated.

Ganesa's intelligence

How did Vinayaka acquire siddhi (supreme powers)? His parents held a contest for their two

sons--Ganesa and Subrahmanya. They said they will offer their grace in the form of a fruit to

whoever came first in circumambulating the universe. The younger son Subrahmanya, set out

immediately on his peacock to go round the universe.

On seeing Subrahmanya approaching his parents, almost at the end of his trip, Vinayaka, who

had been quietly sitting all the while, got up and went round the parents and sat down. Parvathi

observed that Subrahmanya, who had taken so much trouble to go round the universe, should be

declared the winner. Parameswara asked Vigneswara what was the inner significance of his

going round the parents. Ganesa replied: "The entire universe is permeated by both of you. The

entire creation is a manifestation of the Siva-Sakti form. It is an act of delusion to attempt to go

round this phenomenal universe. To go round both of you is the true circumambulation of

cosmos." Then Parvathi exclaimed: "Yours is the fruit." Ganesa became the Lord of ganas (the

Divine hosts). Easwara was so much impressed with the supreme intelligence of Vinayaka that

he told him: All those who wish to worship Me, will offer their worship first to you."

Such was the grace showered on Vinayaka. What is the reason? Ganesa's faith in the Lord and

His omnipresence. The right path for all people is to develop faith in God and lead godly lives.

Vighneswara is also regarded as gaja thelivi (one endowed with the wisdom of the elephant).

The elephant is noted for its supreme intelligence. It is also known for

its absolute loyalty to its master. It is ready to sacrifice its life itself for the sake of its master. The direct proof of this is **Sai Githa** (**Bhagavan**'s elephant). Ordinarily hundreds of cars will be passing on the road. **Sai Githa** will take no notice of them. But when Swami's car happens to pass that way, it will instinctively notice it. It will rush to the road raising its familiar cry. What love for Swami! It will be no exaggeration if faith is equated with the elephant.

When an elephant moves among the bushes, its path turns into a regular passage for all animals. It is thus a pace-setter for all animals. **Vinayaka** is a leader for all deities. Faith in **Vinayaka** should be developed as the exemplar for all deities and he should be worshipped as the embodiment of Divinity Discourse in the **Prashaanthi Mandir** on 12-9-1991, **Ganesh Chaturthi** Day.

25. The Avatar of Love
Love is God. The Cosmos is permeated with love. Assuming the form of Love, to promote love among mankind, Showering the nectarine stream of love, Love has incarnated as **Sri Devi**, **Sai Devi**, the **Sai** Mother. EMBODIMENTS of Divine is love! Love is one without a second. When this love is directed towards the world, it is called **Anuraaga** (attachment) and when directed towards God it is called **Prema** (devotional love). Love is the fruit of love. Love is comparable to love alone. It is beyond expression in words or verse. Such sacred love can only be matched by love. It is sweeter than nectar, which has been described by the scriptures as the sweetest thing.

Love is the fruit that grows on the tree of the Divine Name. The Love-principle proclaims the oneness of Name and Form. **Brahmam** is the form of Love. **Brahmam** is suffused with Love.

Love matching love is the law. When one is strongly established in love, he qualifies for mergence with the Divine to become one with the Divine.

The **Atmic** principle makes its advent on the **Bhuloka** (the earth) from the Go-**loka** (celestial abode) to propagate the Love-principle among humanity. Hence, everyone has to learn the true nature of love. The greater one's love for God, the greater the bliss which one experiences. The

bliss one experiences shrinks in proportion to the contraction in one's love. When man aspires for enduring bliss, he has to cultivate one-pointed love for God. Bliss is the fruit of Divine Love
Bliss arises from Love. There can be no joy in a dry, barren heart. Divine Love alone can make a

dry heart fit for the sprouting of the plant of joy. That was why the **gopikas** appealed to Krishna'

Oh Krishna, play on your magic flute,
So that its divine music may drench
Our barren hearts with the nectarine flow,
That will make the saplings of love sprout in them.
Let the sun of Krishna shine over
Our hearts covered with dark clouds.
Let love make a garland out of
The scattered flowers in our hearts.

Love is the vital force. Love is the governing principle. It is only when the precious diamond of love is shining in one's heart that the sacred and divine thoughts about God will arise in his mind.

This diamond of Love can be got only from the Shop of Love, in the Street of Love, in the Kingdom of Love.

Divine love is without any self-interest
Fill your hearts with love. Love based on self-interest cannot be called divine love. That love alone is sacred which is based on complete obliviousness to one's self and is solely concerned

with the yearning for God. In days of yore, the sages lived in the forests amidst wild animals and performed penance. How were they able to live in peace amongst these animals? Because the sages were filled with divine love, they could extend that love to the wild beasts also and transform them into creatures of love. The sages had no lethal weapons with them. They used only the weapon of love, which could transform even the nature of the wild animals.

Alas! Today even human beings are moving about like cruel beasts. Man is becoming a wild beast in this age of Kali. Compassion and love are vanishing. Ostentatious living is the order of the day. The manifestation of true love is totally absent. Everyone may claim that he loves God.

Hardly one in a million is a true lover of God. True love should remain unaffected by weal or woe. To deride God during times of adversity and to praise God in conditions of prosperity cannot be called true love of God. Divine love is that which does not flinch in the face of difficulties and does not gloat over prosperity and remains equally serene in all circumstances.

Life is full of vicissitudes, which are transient. Only Divine love is immutable and permanent.

A love-filled world
Hence, man should become the very embodiment of love. When he is filled with love, the entire world will be transformed into a love-filled world. The world **wil** get

divinised. The cosmos is permeated by the Divine. But this can be realised only when man is filled with love. As long as he is full of hatred, the world will appear as a hate-filled world. It is only when love is developed that the dualism of good and evil can be transcended and the joy of oneness with the Divine experienced.

How is this Love-principle to be developed in man? Anil **Kumar** (in his speech earlier) observed that fire emerges when one stick is rubbed against another. Does the mere coming together of two sticks produce the fire? No. It should be recognised that fire is already latent in both the sticks. Fire emerges from the rubbing of the sticks because fire is latent in them already. The fire is latent and not perceptible. The fire hidden in the wood is made manifest by **sadhana** (the process of rubbing the sticks).

What do these sticks **symbolise**? The human body is like the sticks. In this body, which is inert, the fire of jnana is present in subtle form throughout. If you take the two palms, there is fire latent in each of them. When you rub the two palms, heat is generated. The heat comes from the latent heat in the two palms and not from any external source.

"By the process of cognition, truth emerges. By the process of churning buttermilk, butter is got." (Swami quoted the poem from Anil **Kumar's** speech).

Wherefrom did the butter come? The butter was originally in milk but it could be got only after the milk had been converted to curd and the curd was churned. The butter which was latent in the milk gets separated from the buttermilk, and will thereafter, not mix with it.

Keep the temple of body pure and sacred

Likewise, in the human body, a divine power pervades every part of the body, which, after the experience of a **Saakshaatkaara** (vision of the Divine) will not be attached to the body. It has been said: "The body is like a temple for the **Dehi** (indwelling eternal Spirit)." Hence, it should be put to proper use. You must develop good qualities. You must become a treasure-house of good conduct. According to the state of purity of the temple, the power of the Divine will be manifested. Every man enters a temple on seeing the temple tower and not after seeing the deity inside. The temple reminds man of the deity within.

A doctor reminds you of illness. Likewise, a lawyer reminds you of litigation. In the same manner, when you look at your body you must remember God. It was

to remind people in the villages to think of God that the ancients built temples which towered above all other buildings.

The temple tower was the first thing the villagers saw when they woke up in the morning. The sight of the temple spire immediately aroused in them spontaneous feelings of adoration.

It must be recognised that it was not a crazy feeling which inspired the ancients to build huge temples at great expense. These multi-storeyed temple towers were built so that they might arouse constantly sacred thoughts about God in the minds of the people.

Today, people's minds are filled with all kinds of wrong ideas and they are wasting their lives in meaningless mundane pursuits. Hence, the primary need is to develop love among the people.

This love should not be concerned with the physical or the mundane. Many kinds of relationships between one person and another arise in the course of one's life.

They are not born with him. Before one's birth, who was the mother and who was the child?

Before marriage, who was the husband and who was the wife? The relationship of husband and wife occurs only after the marriage. It is only after one's birth that the relationship of mother and child occurs. These relationships are intermediate occurrences in one's life, which appear and pass away.

Only the Divine is present with you, in you and around you before your birth and all through your life's journey. Bear in mind this basic and permanent truth. Birth and death relate only to the body and not to the **Atma**. Temples may go up or decay, but God is unchanging and imperishable. The eternal Divine is dwelling in the temple of the human body.

Worldly relationships have no permanence

All relationships are incidental and temporary. Hence, each one should perform his duties. As long as one is involved in worldly life, the relationships of mother and son, husband and wife, brother and sister, and' the like, have to be recognised as natural phenomena. All these relationships have no permanence. Separation is inevitable sooner or later. But between you and God, there can be no separation at any time. Even if you forget God, God will not forget you.

Therefore, you have to develop faith in God and cultivate love.

Krishna declared in the **Gita** that when men forget their Dharma (Righteousness) and unrighteousness becomes rampant, the Divine makes His advent. The

purpose of the advent is to promote **Satwic** qualities, eradicate evil tendencies, propagate love and to install in the hearts of humanity the Divine who is the very embodiment of Dharma. God's advent on earth is for spreading Divine love which is the fountain-source of Dharma. There is no gulf between love and love. Love is one. Krishna declared: "I incarnate to propagate this love." The various expounders of **Bhagavad Gita**, however, have given different interpretations to the message of the **Gita** and created confusion.

Sthree symbolises the three **gunas** in women. The world is a manifestation of the three **gunas**, (**Satwa**, **Rajas** and **Tamas**). The Divine is worshipped as "**Devi**". The term "**Devi**" refers to the feminine aspect. The term **Sthree** is used to denote a woman. There are three syllables in this term' **Sa**, **Tha** and **Ra**. "**Sa**" symbolises the **Satwic** aspect of a person. The **Satwic** quality is the very first quality that manifests in man. The feeling of love develops from the mother. It is impossible to describe the nature of maternal love.

The mother converts her own blood into love and gives it as milk to feed the child. Therefore, the first quality represented by "**Sa**", is the **Satwic** quality.

The second syllable is "**Tha**". This does not represent **thathva** or **thaamasa**. Anil Kumar described eating and sleeping as characteristics of the **Tamasic** quality. This is not so. In the term **Sthree**, the syllable "**tha**" represents bashfulness, modesty, self-esteem and such traits which are characteristics of women. Shyness is a predominant trait in women. They attach great value to their honour and reputation. It is because of these sacred qualities that their **Tamasic** aspect is significant. The common view regarding the **Tamasic** quality does not apply to them.

The third quality, symbolised by the syllable "**Ra**", is **Rajas**. Such qualities as sacrifice and **highmindedness** in women reflect the **Rajasic** aspect of their nature. When necessary, women will be prepared even to sacrifice their lives to safeguard their honour. Without regard to the difficulties and troubles they may encounter, women are ready to make any sacrifice to protect their honour and self-respect. When the **Tamasic** elements attempt to subvert the **Satwic** qualities, they are ready to combat and vanquish them.

Inner meaning of **Dasara** festival

The term "**Devi**" thus represents the Divine power which has taken the **Rajasic** form to suppress

the forces of evil and protect the **Satwic** qualities. When the forces of injustice, immorality and untruth have grown to monstrous proportions and are indulging in a death-dance, when selfishness and self-interest are rampant, when men have lost all sense of kindness and compassion, the **Atmic** principle, assuming the form of **Sakti**, taking on the **Rajasic** quality, seeks to destroy the evil elements. This is the inner meaning of the **Dasara** festival.

When the Divine Goddess is in dreadful rage to destroy the wicked elements, She assumes a fearful form. To pacify the dreaded Goddess, Her feminine children offer worship to Her with red **kumkum** (sacred red powder). The Goddess, seeing the blood-red **kumkum** at her feet, feels assured that the wicked have been vanquished and assumes Her benign form. The inner meaning of the worship of **Devi** with red **kumkum** is that thereby the Goddess is appeased.

During the ten days of the **Dasara**, the **Rakshasas** (demons) in the form of wicked qualities have been routed. **Rakshasas** do not mean demonic beings. The bad qualities in men are the demons.

Arrogance is a demon. Bad thoughts are demons. **Ravana** is depicted as the king of **Rakshasas**.

He is said to have ten heads. He was not born with ten heads. Who is this **Ravana** and what are his ten heads? **Kama** (lust), **Krodha** (anger), **Moha** (delusion), **Lobha** (Greed), **Mada** (pride), **Maatsarya** (Envy), **Manas** (the mind), **Buddhi** (intellect), **Chitta** (Will) and **Ahamkara** (the Ego)-- these ten constitute the ten heads. **Ravana** is one who has these ten qualities.

Rajasic and **Satwic** qualities of **Rama**

Each one can decide for himself whether he is a **Ravana** or a **Rama** according to his qualities.

Rama is the destroyer of the bad qualities. When engaged in this act of destruction of bad qualities, He manifests His **Rajo-guna**. But His **Rajasic** quality is associated with His **Satwic** quality. Even in cutting off **Ravana**'s ten heads, **Rama** showed His love. This was the only way **Ravana** could be redeemed.

When the Lord metes out a punishment, it may appear harsh. But what appears externally as **Rajasic** is in reality **Satwic**. In a hailstorm, along with rain there will be hailstones. But both the rain and hailstones contain water. Likewise, there is **Satwic** quality even in the Lord's **Rajasic** actions. Similarly there may be **Satwic** quality even in **Tamasic** actions. These depend on the

time, place and the circumstances in which the Lord acts. Butter can be split with a finger. But a

powerful hammer is needed to break a piece of iron. The Lord deals with **Satwic** persons in a

Satwic way. He applies the **Rajasic** weapon against **Rajasic** persons. "Love is God, Love pervades the Cosmos"

People worship the Lord as **Roudraakaara**, attributing dreaded forms and qualities to the Divine.

This is not proper. The Divine has only one attribute' the embodiment of Love. It has been said:

"Love is God. Love pervades the Cosmos." Hence, one should not view the world from a

worldly point of view. It should be viewed through the eyes of love.

Embodiments of Divine Love! All the festivals of **Bharatiyas** have been designed to promote

Divine love among the people. It is to confer such love on the people that the Lord incarnates on

earth. He Himself demonstrates how love should be expressed. He showers His love and teaches

everyone how to love. Hence, experience this love and joy in your life and live in peace.

Discourse at the **Kalyana Mandap** at **Brindavan**, on 18-10-1991, **Dasara** Day.

26. Light the lamp within

Peace has vanished

Truth has become rare

Arms have become a menace

Selfishness is at the root.

Of all these calamities

This is the word of Truth--the word of **Sai**.

Sathya, Dharma, Ahimsa,

Prema and **Santhi**

Are the five life-breaths

Of Man in this world.

Love is the foremost of these five.

Install love in your hearts.

EMBODIMENTS of Divine Love! **Bharatiya** culture is boundless and unexcelled. Every

Bharatiya festival is saturated with profound spiritual significance. These festivals did not

originate to provide occasions for merriment, feasting and ostentation. When you examine them

from the spiritual or scientific point of view you will find that they are full of sacred meaning.

For the **Bharatiya** every object is fit for worship. All objects, whether they are visible to the eye,

audible to the ear, arising in the mind or inspiring the heart, are pregnant with the Truth of the

Spirit. Every object, ranging from a piece of stone to a precious diamond, from a blade of grass

to the celestial **Parijatha** tree, from an ant to an elephant, from a sinner to a saint, conveyed to the

Bharatiya the truth of the Divine.

Bharatiya concept of social justice is unique

The great **Mahavakyas** (profound aphorisms) like "**Sarvam khalu idam** Brahma" (Verily,

everything here is Divine), "**Sarvam Vishnumayam Jagath**" (The entire cosmos is permeated by

the Divine), "**Isaavaasyam idam sarvam**" (All this is dwelt in by the Lord) were based on this

concept and proclaimed to the world. The **Bharatiya** concept of social justice has no parallel in

any other country in the world. Ignoramuses who are not aware of these profound truths tend to

revile **Bharatiyas**. They refer mockingly to **Bharatiyas** as worshippers of stones and trees, of forests and mountains.

Bharatiyas are animated by the magnificent conception that love is not confined to living beings

but is present in every object, animate or inanimate. It is natural for human beings to see the

many in the One. But **Bharatiya** culture comprehends the divine concept of unity in diversity.

Every festival is intended to awaken in man the consciousness of his inherent divinity. The

Bharatiya scriptures call upon men stridently: "Arise, awake and stop not till the goal is reached."

They exhort men to get rid of their ignorance, realise their primal divinity and strive for the realisation of that consciousness.

Dipavali ushers in the light of prosperity

From the very name of today's festival--**Dipavali** it can be seen that the Divine effulgence is

manifest in it. **Dipavali** means "the array of lights." "**Thamasomaa ivotirgamaya**" (Lead me from

darkness to light) is an **Upanishadic** prayer. This means that where there is darkness light is

needed. What is this darkness? Sorrow is one form of darkness.

Peacelessness is another. Loss is

another. Disappointment is one form of darkness. Misery is yet another. Lack of enthusiasm is

another. All these are different forms of darkness. To get rid of the darkness of sorrow, you have

to light the lamp of happiness. To dispel the darkness of disease, you have to install the light of

health. To get over the darkness of losses and failures, you have to usher in the light of

prosperity.

These apparently opposing conditions are not totally separate from each other. They are interrelated.

You see in the world the prevalence of heat and cold. They appear to be opposed to each

other. But nevertheless, according to the prevailing situation, both are useful for man. During the

cold weather, we welcome heat. In the summer, coolness is desired. Hence, it is clear that both heat and cold are aids to man and not harmful to him. Likewise, joy and sorrow, loss and gain are helpful to man and not inimical. If there is no sorrow, one cannot know the value of happiness. If there is no darkness, the value of light cannot be appreciated. Hence, if the greatness of light is to be realised, darkness is necessary. It is rightly said: "Pleasure is an interval between two pains." The truth about sorrow and joy will be realised when they are considered as equal from the spiritual point of view. From the practical worldly point of view, the festivals have one aspect. From the spiritual viewpoint they carry a different significance. But there is a common purport in both. Only the ignorant will give diverse meanings to them and miss the essential significance.

Origin of **Dipavali** from scientific point
Looking at the **Dipavali** festival from the scientific point of view, it should be noted that at one time in the distant past, our ancestors lived in the Arctic region (the polar region). In this region, darkness prevailed for six months. The sun appears on **Mesha Sankranthi** day (the sun entering the Aries sign of the Zodiac). The sun sets in this region on **Tula Sankranthi** day (when the sun enters Libra). In the movement between these two signs, there is an interval of six months. After the sun sets in Libra, the dark half-year starts. Today is **Chathurdasi** (the fourteenth day) in the month of **Karthik**. It is **Amavasya** (New Moon day). The month is called **Kaumudi**. The people in the polar region used to start lighting their lamps from this day. The lighting of the lamp is not without other significance.

As they would be in darkness for a long period, they described the lamp that was lit as **Nithya jyothi** (the perennial light). Different events that caused the celebration

Five thousand years ago there were some planets going round the earth. Some of these planets disappear from time to time. There was one planet called **Naraka** which used to go round the earth. In the course of their orbits, sometimes the moon and the **Naraka** planet used to get close to each other. At one time, the **Naraka** planet appeared to be approaching close to the earth. The inhabitants of the earth were filled with dread of the approaching catastrophe. They prayed to the Lord for averting the imminent disaster and saving them. At that stage, **Sri** Krishna used His

Prajna (extraordinary knowledge) to destroy that planet. This extraordinary knowledge of Krishna was termed **Sathya**. That is to say, Krishna destroyed the **Naraka** planet in association with **Sathya**. The denizens of the world started celebrating that day with lighting of lamps and adoring the Lord who saved them. That day of the Lord's triumph was celebrated as a festive occasion.

It was on **Dipavali** day that **Sri Rama**'s coronation took place after his victorious return to **Ayodhya** from **Lanka** vanquishing **Ravana** and his **Rakshasa** brood. For a long period **Ayodhya** had been plunged in darkness when **Rama** was in exile in the forest. In the absence of the effulgent **Rama**, **Ayodhya** was a city of darkness. The forests were filled with light. The return of **Rama** was hailed by the people of **Ayodhya** as the return of divine effulgence and hence they celebrated the event by the lighting of lamps everywhere'. Nor is that all. Today's festival is marked by other significant features. This is the day on which the Lord in His **Vamana** incarnation sent the Emperor **Bali** to the Nether World after He had got the promise of three feet of ground (measured by the Lord's foot) from **Bali**. **Vamana** (as the incarnation of Vishnu) used the gift of three feet of land to put down the **Ahamkara** (egoism) of **Bali**. **Bali** is described as **Chakravarthi** (sovereign lord). **Dipavali** signifies suppression of the ego. In every human being there is a sovereign who presides over all his qualities. That sovereign is the Ego. This sovereign Ego--**Ahamkara Chakravarthi** suppresses all the good qualities in man. **Ahamkara** has another meaning. It is the very form of **Aham** the "I". The egoist is one who identifies the body with his Self. But you are not the body. The body is only an instrument. It is an agglomeration of material substances. How can this inert body be equated with the Self?. It is the association of consciousness with the body that it is able to undertake various activities. **Dipavali** is a festival which is designed to celebrate the suppression of the Ego by the Higher Self. Man is plunged in the darkness of ignorance and has lost the power of discrimination between the permanent and the evanescent. When the darkness of ignorance caused by **Ahamkara** (the ego-feeling) is dispelled by the light of Divine knowledge, the effulgence of the Divine is experienced. **Dipavali** is also the day on which Emperor **Vikramaditya** ascended the

throne.

It is for these various reasons that **Dipavali** has been observed by **Bharatiyas**, young and old, as a day of great rejoicing.

However, the lights lit on **Dipavali** day remove only the external darkness and not the darkness within man. Even when the sun shines brightly, his light cannot dispel the inner darkness. For

this purpose, you have to learn a lesson from the external light. For instance, if you want to light

a lamp, you need a container. You have to fill it with oil and place a wick in it. You need a

matchbox to light the wick. Only when you have all the four accessories can you light the lamp.

The lamp cannot be lit if any one of them is lacking. This lamp dispels the external darkness. As

the wick burns, the oil is consumed. When the oil is exhausted the flame goes out. Saint

Ramadas compared human life to a lighted lamp and declared in one of his songs that when the

oil of life **ebbs** away, neither the wick nor the light will follow the departed.

Man has to dispel the darkness of ignorance

If the darkness of ignorance is to be dispelled, man needs a container, oil, wick and a matchbox

corresponding to what an external lamp needs. For man, the heart is the container. The mind is

the wick. Love is the oil and **vairagya** (sacrifice) is the matchbox.

When you have these four,

Atma-iyothi (the Divine flame of the Spirit) shines effulgently. When the light of the Spirit is

afire, the Light of Knowledge appears and dispels the darkness of ignorance.

The flame of a lamp has two qualities. One is to banish darkness. The other is a continuous

upward movement. Even when a lamp is kept in a pit, the flame moves upwards. The sages have

therefore adored the lamp of wisdom as the flame that leads men to higher states. Hence, the

effulgence of light should not be treated as a trivial phenomenon.

Along with lighting the

external lamps, men should strive to light the lamps within them. The human estate should be

governed by sacred qualities. This calls for the triple purity of body, mind and speech--**Trikarana**

Suddhi (purity of the three instruments).

Where there is guilt, there is fear

The first requisite is purity of the heart. This should be accompanied by purity in speech. And

one's actions should be in harmony with the purity of the heart and the speech. Where there is

this triple purity, there will be no fear The man who practises this

threefold purity needs no other

protector Where there is guilt, there is fear Where fear prevails, security is sought. There are

many persons in the world who seek security. What for? Because they are filled with fear The

fear arises out of a sense of guilt. The innocent man has no need to fear and hence has no need

for protection.

Man today is haunted by fear all the time because he is full of guilty actions. These have to be

got rid of. Then he will be free from fear. Moreover, he must ensure that he does not commit the

same faults again. Only the Divine perennial light of spirituality can redeem man from a life of

anxieties, miseries, frustrations and insatiable desires. The spiritual light will be a divine

lighthouse for him. For everyone caught up in the coils of worldly life, this divine light is

essential. This light is like a compass which reveals the course you should take. All the

pleasures, positions and riches of the world will not confer on you real peace and security. Only

faith in the Self can ensure this. Man today has faith in everything except the Spirit. It is because

it has lost its faith in the Spirit that **Bharat** today is racked by so many troubles.

Here is an illustration of how this lack of faith may be seen. Today is called Sunday. Who

determined this name? Did it announce its name when the day dawned? No. You derive the

name by looking at the calendar. You also note that it is the **5th** day of the month. Who drew up

the calendar? One who is versed in astronomy and astrology. You have full faith in the

calculations of the astrologer. Wherefrom did he get his knowledge of astrology? All this

knowledge has originated from the **Manu** Dharma **Sastra** (the Code of **Manu**). People today have

no faith in the Code of **Manu** but place their faith in something derived from his scripture. The

source is forgotten, but what has come in between is prized. This is the state of things today.

Abuse of **Purusharthas**

There are four **Purusharthas** (the goals of human life): Dharma (Righteousness), **Artha** (material

welfare), **Kama** (desire) and **Moksha** (Liberation). Ignoring the first and the last goals, men are

immersed in the pursuit of the two middle goals. The paradox of human existence today is that

life is without a head or feet but has only the trunk in the middle. What meaning can there be for

such a life?

This shows that man is not realising what is most important in life. All the scriptures have declared: "**Tath** Twain **Asi**" (That thou art), "**Aham Brahmaasmi**" (I am the **Brahmam**), "**Prajnaanam** **Brahma**" (Awareness is the Supreme). While these profound truths have been proclaimed by the Vedas, people are not relying on them. Though people talk about **selfconfidence**, they have really no confidence in the Self (the Spirit). It is essential for every man to have **Atma visvaasam** (confidence in the Self). Self-confidence is the foundation for the mansion of Life, with Self-satisfaction as the walls, Self-sacrifice as the roof and Self-realisation as the dwelling. The Self (Spirit) is at the root of everything. Without confidence in the Self, life becomes utterly meaningless. Life is infinitely precious. It should not be wasted in mere eating and sleeping. It should be lived for realising the Supreme. Man is endowed with a body for realizing the Divine. He must lead an ideal life. Life is a challenge, meet it. Life is a dream, realise it. Life is a game, play it. Awareness means total understanding. All other forms of knowledge are only partial and incomplete. Awareness calls for a total comprehension of the nature of the cosmos. This is called **Chith**. Who can recognise **Chith**? Only **Sath** can recognise **Chith**. **Sath** means that which is permanent--Being, which is unchanging and immutable. When **Sath** is comprehended, **Chith** can be properly understood. The unified form of **Sath** and **Chith** is **Ananda** (Bliss). Difference between **Santhosha** and **Ananda** Today people seek **Ananda** (Bliss). But what kind of "Bliss" do they want? Is it momentary or enduring bliss? Can momentary "bliss" be equated with **Ananda**? Bliss is that state of joy which is lasting and unchanging. The joy that is experienced from moment to moment can only be termed **Santhosham**--temporary happiness. It is to be regarded as "some-**thosham**" (a little joy). To seek it is a **dosham** (error). Revelling in the transient and the momentary, men lose themselves. **Ananda** is bliss. **Santhosham** is pleasure. There is a wide gulf between "Bliss" and "pleasure." The latter is temporary. When one is hungry, he takes some **chapatis** and feels satisfied and happy. But again hunger appears after a few hours. Hence, this happiness comes and goes like birth and death. This is not the kind of happiness man should seek. He must aspire

for the **Ananda** that is everlasting. This **Ananda** has been described in many ways as **Nithyananda** (perennial joy), **Paramananda** (Supreme bliss), **Brahmananda** (Divine bliss), and so on. In all these states, what is ever-present is **Sath-Chith-Ananda** (Being-Awareness-Bliss). Are **Sath**, **Chith** and **Ananda** separate entities? No. They are one. Being is Awareness and Awareness is Bliss. The same state (of bliss) indicates the three attributes. For instance, if you consider the example of **Agni** (Fire), it has three qualities: Redness, light and heat. These three are not separate from each other. They are the combined qualities of fire. Likewise, in the state of **Atmananda** (Spiritual bliss), all three---**Sath**, **Chith** and **Ananda**--are present. It is three-in-one. The manifestation of Divinity In man, all the three **gunas**---**Satwa**, **Rajas** and **Tamas**---are present. The three qualities manifest their nature in different situations. When there is a manifestation of what is permanent, the **Satwic** quality is to the fore. When one's fullness is manifested, **Chit** comes to the fore. When both these states come together, divinity is manifested in the form of Bliss. **Sath** may be compared to sugar, whose quality is sweetness. Water is tasteless substance. But when the sugar is dissolved in water, you have neither sugar, nor water, but syrup. Likewise, when **Sath** and **Chit** combine, you have **Ananda**, which is not pure **Sath** or **Chith**. Hence, man should regard himself as the embodiment of bliss. Man perpetually seeks bliss in one context or another in passing an examination with distinction, thereafter securing a good job, and then getting married, and getting a son, and so on. After realising all these, he encounters some trouble or other. Life becomes a perpetual pursuit of happiness, which all the time eludes him. Man's goal is one, but paths are many. Man will experience real happiness only when he has recognised his true nature. As long as he identifies himself with particular physical form and name, happiness will elude him. Man constantly refers to "my body", "my mind", **etc.**, but does not enquire into the nature of the **'I'** that claims this ownership. Men have to learn to put these questions and seek the answers for them. It should not be imagined that there is only one answer for a question. There may be different answers. Teachers in evaluating answer papers should have regard for the possibility of

different answers to the same question. This applies equally to life. The goal is one, but the paths are many. Concentrate on the goal. For instance, Swami is in **Puttaparthi**. Devotees use many different kinds of transport to come here planes, trains, buses, bicycles and by foot. Whatever the mode of transport, the goal is one. No one is entitled to claim that his mode of conveyance is the only right means.

Thus, to realise the Divine, there are many paths. Of the nine forms of devotion---**Sravanam**,

Kirthanam, etc., any method can be followed. But people must note that the basic truth

underlying all the different forms is only one. This was why the Upanishads called upon all the aspirants to realise the One in the many (Unity in diversity). The desires, the methods, the doctrines and practices may vary. But the fruit is one and the same. Light the lamp that is ever shining within

The inner significance of **Dipavali** is to lead man from darkness to light. Man is perpetually plunged in darkness. Every time he is enveloped in darkness, he should light a lamp that is ever shining within him. Carry that lamp wherever you go. It will light your path wherever you may be.

Hence, the first requisite is the practice of the Karma **Marga** (Path of Action). For instance, if you have to travel ten miles in the dark and have a hurricane lantern with you, you cannot keep the lantern in one place and expect it to light your path all the way. If you carry the lantern with you, it will serve you all the way, even though it can illumine only ten yards at a time. Make the divine effulgence within you accompany you all the time by faith in its illumination.

Students in particular should bear in mind the main purpose of life and prepare themselves to lead ideal lives. Shedding selfishness, they must learn to serve others by cultivating Divine love.

Then they will experience the Bliss Divine, which they can share with others.

Discourse in the **Prashanthi Mandir**, on 5-11-1991, **Dipavali** Day. 27. Lead ideal lives

STUDENTS! Preceptors! **Educationists**! From times of yore, **Bharat** has been promoting peace

and security in the world by its spiritual message. The quintessence of that message is contained

in the pronouncement: "Let all the peoples of the world be happy." The culture of **Bharat** is based

on the eternal truth, which is unaffected by time and place, unchanged by circumstances,

untainted by historical changes and untouched by natural calamities.

The ancient Vedic texts proclaimed the dictum: "**Sathyam Vada, Dharmam** Chara" (Speak the truth. Live righteously). Students should be the guardians of Truth and Righteousness. They need not be the protectors of the nation. Truth and Righteousness will protect the nation. "**Dharmo Rakshathi Rakshitah**" (Righteousness protects him who protects it). We are able to see the Divine aspects of man only in the mirror of education. Education is the primary means of comprehending and controlling manifestations in creation.

What students have to acquire are human values. Together with the acquisition of every

conceivable knowledge and the pursuit of scientific studies, they should cultivate human values.

They need good qualities even more than intellectual abilities. Of what use is a mountain of knowledge without good qualities?

Virtue lends beauty to man

It is virtue that lends beauty to man. "Knowledge is a secret treasure for man. It is the source of fame and peace and security. It is the teacher of teachers. Such knowledge is like a kinsman

when one travels abroad. Knowledge is an additional eye for man. Kings honour knowledge and

not wealth. A man without knowledge is a mere animal." (**Bhagavan** recited a Sanskrit stanza and translated its purport).

It is not enough if one becomes a scientist. To equate science with all knowledge is a travesty of truth. Together with knowledge, the student should acquire humility, **egolessness**, and

selflessness as essential ingredients. Education should be pursued for the development of one's personality and cultivation of the heart.

To make one a full man it is necessary to instil in him faith in the **Antahkarana** (Indwelling

Motivator). Education today seems to be concerned with artificial things rather than the

understanding of the **Chaitanya** (inner consciousness).

Discarding the idea that education

Is for acquiring degrees,

Students should engage themselves in social service

And promote the progress of the nation.

Education: then and now

In olden times, in the hermitage of the preceptor, when the disciples completed their term of

education, the preceptor used to offer them wise and wholesome counsel such as: "Truth should

not be neglected. Duty should not be ignored. Speak the Truth. Follow Dharma. Revere your

father and mother as God. Revere your teacher as God."

Today there is no evidence of unity among the people. Hatred and jealousy are growing. The

reason for the loss of peace in the world is the disappearance of fear of sin and love of God.

Without wisdom and good conduct, can there be right education? The ancient system of

education has gone and a misdirected system has taken its place.

Consequently, truth and

righteousness have assumed bizarre forms. Sacred Nature has turned away from the people.

Qualities like compassion and goodness have given place to their opposites because fear of sin,

love of God and social morality have declined.

Students! Remember that every atom in **Bharat** is sacred. You owe a great deal to **Bharat**. You

must strive to serve the Motherland, earn her grace, and share the joy derived therefrom with

others. Devotion and faith are essential for man. Divinity is present in invisible subtle form in the

human being. Only the student who manifests this divinity within him is worth the name.

Good qualities, truth,

Devotion, discipline and duty

Are what students should

Learn through education.

Students should develop sense control

Discipline, which should be the primary characteristic of a student, is seldom in evidence today.

Students seem to think that an easy and physically comfortable life is conducive to happiness.

This is not so. True happiness can come only from **Indriya nigraham** (control of the senses) and

from **Atmanandam** (the bliss of the Spirit). The first requisite is for students to develop sense

control. The Goddess of Knowledge, **Saraswati**, confers her blessings only on the student who

practises self-control.

Unfortunately, educational institutions, which ought to be Temples of the Goddess of Learning

(**Saraswathi**), have become today abodes of the Goddess of Wealth (**Lakshmi**). Money has to be

used for getting admissions, for manipulating marks, for securing a pass, and so on. This process

of **commercialisation** of education has led to the flight of the Goddess of Knowledge from **the educational**

institutions.

Students! **Bharat** lost its sacredness from the moment the sale of food, the sale of knowledge and

the sale of medical services started in the country. Education should not be a saleable

commodity. It is high time teachers took a pledge to impart education

to students without regard

to emoluments or rigid timetables. Education should be for life and not for earning a living.

Students who are interested in education only for the purpose of getting a job and earning an

income, should remember that "Money comes and goes. Morality comes and grows."

Education should aim at making a man a full human being. It should go further and make him an

ideal human being. This was the aim of the ancient culture of **Bharat**. It laid stress on a system of

Samskaras (refined practices). But today Samsara (family life) has taken the place of **Samskara**.

Students should bear in mind that what will keep company with them all through life are their

samskaras (good actions) and not the domestic exercises. Your fortunes in life depend upon your

good actions. Developing your thoughts on right lines, I wish that students going out from this

University should serve as ideal examples in the world, promoting peace and prosperity

wherever they go. Bear in mind four important sayings:

Sow an action, reap a tendency,

Sow a tendency, reap a habit,

Sow a habit, reap a character,

Sow a character and reap a destiny.

You are the maker of your destiny.

You can do or undo it.

Discourse at the 10th Convocation of **Sai** Institute at the **Vidyagiri** Stadium, on 22-11-1991.

Bhakti is an unchanging attitude, a desirable bent of the mind, standing steady through joy and grief, for the **Ananda** comes through **Atma** Jnana, the **Bhakta** is the true witness.

BABA

28. How to win the Lord's grace

Oh good and noble people assembled here!

May you be filled with mutual affection and unalloyed Joy!

May you be compassionate towards all those who are afflicted!

May you lead righteous family lives and be an example to all;

May you be ever earnest in the pursuit of Dharma and Jnana!

This is my benediction for all of you. What more can I tell you?

EMBODIMENTS of Divine Love! All the animate beings in the cosmos emerge from the Divine,

are sustained by the Divine and merge in the Divine. The Divine is the root cause of creation,

sustenance and dissolution.

Man is born out of desire, lives on desire and passes out by desire.

Man's life is based on desires

or thoughts (**sankalpa**). As are his thoughts, so are his actions. As are the actions, so are the fruits

thereof. The fruits determine the goal. It follows that man's destiny is determined by his

thoughts.
 Embodiments of Divine love! Cultivate sublime thoughts, lead ideal lives, realise the highest fruits and strive to reach the supreme goal.
 Man should possess Divine Consciousness
 Man's life is based upon his qualities and character. A true man is one who acts according to his
Atma-Dharma (the integrity of the Spirit) and not according to the impulses of his senses. Atma-
 Dharma is the true Dharma of man. Acting according to the dictates of the senses is the code of
 the animals. Man should elevate from the animal to the Overlord of the animal nature (Pasupathi
 or Siva). What man should have is Iswara-bhaava (the Divine Consciousness) and not the
Prakriti-bhaava (instinctive nature).
 It should also be recognised that all Nature is an embodiment of the Divine. Creation is the
 primary symbol of the Divine Consciousness. It is called Prakriti (Nature). Every man who is a
 product of Nature should have the consciousness of his divinity and proclaim the Divine basis of
 creation. Human existence is supremely sacred. It is precious, divine and should be lived
 befittingly. The divinity in man, who is part of creation, is not something distinct. To
 demonstrate the inherent divinity of man, Avatars (Divine incarnations) appear from time to
 time.
 Embodiments of the Divine Spirit! God does not exist as something apart. All of you are
 embodiments of the Divine. "Iswaras-sarvabhoothaanaam", "Isaavaasyam idam sarvam"
"Vaasudevassarvam" (The Divine dwells in all beings, All this is dwelt in by the Lord,
 Everything is Divine). Men are forgetting these profound, sacred declarations and are wasting
 their lives in the pursuit of petty mundane pleasures.
 Spirituality exists in every aspect of life
 It is supreme folly to consider that the spiritual is divorced from the physical and that the
 material world has no connection with spirituality. Spirituality runs like an undercurrent through
 every aspect of life social, political, economic and moral. This basic truth has been forgotten
 today. People have faith in the transient, the ephemeral and the illusory.
 Everything is constantly changing in the world. This ever-changing world is based upon the
 unchanging Divine. It is only when the Aadhaara (Divine base) is understood can one derive
 bliss from the experience of what is based on it. In whatever action

men do and whatever paths
 they pursue, they should be conscious of the Divine. Men today seek power, position and pelf,
 but not virtues. Power and position, bereft of good qualities, are of no value. The foremost need
 of man is virtue. It is in this spirit that man should remember God.
Prakriti (Nature) is not to be despised. When Nature is viewed from the egoistic point of view, it
 assumes a distorted form. When it is regarded from the spiritual point of view, it presents a
 sacred aspect. The differences in the role of Nature arise out of men's attitudes.
 Everything has emerged from Truth. Truth is the form of the Divine. Everything is based on
 Truth. "Sathyaanaasthi Paro Dharmah" (There is no greater Dharma than Truth).
 Everything has been created out of Truth
 And all creation is embedded in Truth.
 There is no place where Truth does not shine.
 Realise that this is the Supreme Truth.
Bharatiyas have forgotten their Divine heritage
 Goodness is the most important thing for anyone. Whatever be one's wealth, his knowledge or
 position, the most essential quality is character. Even if one possesses many good qualities, it is
 only devotion to the Divine that makes them blossom forth.
Bharatiyas in the past have had the
 reputation of having recognised this truth. What greater misfortune can there be than that
Bharatiyas should forget their Divine cultural heritage?
 In the supremely sacred land of Bharat,
 forbearance is the highest wealth.
 Of all forms of rituals, the most severe one is
 adherence to truth and integrity.
 What can be prized greater than the feeling
 that "This is my Motherland?"
 Discarding the belief that honour is greater than life itself, men are going after exotic practices,
 hugging strange concepts of freedom and are forgetting the real source of their strength even like
 the elephant that is not aware of its massive strength.
 Not relying on one's own strength, to depend on the strength of others is precarious. The entire
 culture of Bharat has been based on reliance on one's own inherent strength and confidence in
 one's self. Self-confidence is at the root of all achievement. It is because it has lost its selfconfidence
 that India is a prey to all kinds of troubles.
 Embodiments of the Divine Spirit! When you are embodiments of the Divine, it is a sign of
 weakness for you to lose confidence in yourselves. Recognise your true nature. Then your

powers and talents will manifest themselves and be a source of joy to you. Self-confidence is essential because it is the source of all prosperity and accomplishment.

Bharatiyas duty is to serve others

The world today is plunged in strife, disorder and discontent. What is your duty at this juncture?

Have you the power to banish this disorder? Do not give room for the idea that one man by himself is powerless to combat this situation. If every Indian goes forward with self-confidence to face this crisis, the country can be rescued from disorder in no time. Because of lack of **selfconfidence**, men are unable to go forward.

Above all, everyone must take a pledge to serve others. Everyone is of Divine origin. If one cannot be loving towards others, he ceases to be human. Everyone should act on this basis, display love towards all and lead an ideal life. Man should not regard himself as a weak and imbecile creature.

What, then, is our duty today? The Government is seeking to provide various amenities in the villages. But, it is one thing to proclaim one's intentions and quite another to fulfil them.

Speaking is easy, acting is difficult. Neither the authorities nor the leaders appear to be concerned about the state of the villages. The villagers are also apathetic. **Bharat** is not lacking in resources. It is well endowed in every respect. Had it not been so, it would not have attracted so many invaders from outside.

Today **Bharatiyas** themselves are considering the country as poor and belittling its status: This by itself is not a great danger. The greater danger is the development of **Avisvaasam** (a mood of cynicism). It is only when the pessimism among the people is transformed to a robust optimism will the country go forward. The retrograde movement has to be reversed. Material prosperity, which is transient, is not very important. Real and lasting wealth lies in good qualities and morality. It is this form of wealth that should be acquired.

New hospital at **Puttaparthi** for poor villagers

With a view to setting an example to the authorities, to the community and to every individual, Swami is undertaking activities, small and big, in various spheres. This hamlet of **Puttaparthi** had a population of barely 800. To conceive of a University for such a village was a fantastic dream.

Another amazing phenomenon is the construction of an aerodrome near such a village, when

there are no **aerodromes** even at district headquarters. **Puttaparthi** has become the cynosure of all eyes in the world. Above all, you should enquire why a highly sophisticated and most modern hospital, which should be located in a well-developed metropolis, has been set up in this rural area. The wealthy can go anywhere and get medical relief with their abundant resources. But the rural poor cannot go far from their villages for treatment. It is for the sake of such poor folk that this Hospital has been established. I told our doctors to examine the heart ailments of the villagers around here. Today an auspicious announcement has to be made. Within fifteen minutes of the inauguration of the Hospital by our Prime Minister, the first operation was begun in the Hospital. Within three hours four operations were performed. One was a very complicated case. There was a hole in the heart of the patient. All the operations were performed successfully and all the patients are doing well.

The hospital will provide relief to villagers

You should know how this Hospital came up. The firm of **Larsen & Toubro** are known for their big constructions in India and abroad. But nowhere else was such enthusiasm and zeal displayed by the workers engaged in the construction as in this Hospital. Even the smallest worker did the work of ten persons with zeal and joy. All workers performed their jobs with enthusiasm and devotion.

Work on the Hospital began in May after my return from **Kodaikanal**. Within five months from May to November, work has been done which would have taken five years. This is a gigantic project. It is intended to benefit people for a thousand years. Our purpose is to provide for cardiac cases in the first phase. Then, it will be the lungs. The third wing will be concerned with kidneys. The fourth will be the neurology wing.

This hospital has been set up to provide relief to villagers suffering from these four kinds of ailments. No distinction is made, however, between villages and cities. Diseases do not afflict only villagers. They make no territorial distinctions. Likewise, there will be no differentiation in providing relief. Our intention is to provide relief to all comers.

For achieving anything in the world, a sound body is essential. The body is the primary requisite for the pursuit of Dharma (righteousness). The body has to be in good health. Even for the realisation of the four goals of human life--Dharma, **Artha**, **Kama** and

Moksha--sound health is

essential. Having regard to the basic importance of health for all purposes, Swami had launched such medical institutions.

But what is the purpose of having a healthy body? It should be utilised for healthy activities.

Unfortunately, all over the world people are forgetting Dharma and **Moksha** and are immersed

only in the pursuit of **Artha** and **Kama**. This is totally wrong. Men should pursue equally all the four goals and **divinise** their lives.

Good health is essential for **utilising** the body for good deeds. Of what use is a body used for evil purposes?

Divinity experienced through the elements

Embodiments of Divine Love! Esteem the whole cosmos as the embodiments of the Supreme.

The Lord, who is the possessor of the **Ashtaiswarya** (eight forms of divine wealth), is the creator

of this universe. The most vital requirement for man is water. It sustains life. Three-fourths of the

earth's surface is covered by water. Water is described in the Upanishads as **Jivam** (the **life force**).

Hence, the foremost form of the Lord is water.

The second essential requisite for man is **Agni** (Fire). This fire is residing in every man's stomach

as the **Jataraagni** (digestive fire). Without this digestive fire, man would be unable to digest the

food he consumes and receive the sustaining energy from that food. All the seven secretions in

the stomach are caused by the digestive fire. The blood, the muscles, the bones, **etc.**, in the body

are sustained by the Rasa (vital essences). Hence, the Lord is described as **Angirasa**--One who

is present in every **anga** (limb) as Rasa (essence). **Angirasa** has the form of fire.

The third requisite is the earth. The process of birth, growth and dissolution is taking place on the

earth. All the food that man needs comes from the earth. Because the earth is a source of joy for

man, it is also an embodiment of the Divine.

Air proclaims the truth of Oneness

The fourth is air. Air is intimately associated with life. Every man **utilises** air in respiration.

Human life is based on inhaling ("So" ...) and exhaling ("Ham" ...). In respiration, this process of

So-Ham is continually going on. In Sanskrit, **Sah** ("So") means "He" and **aham** means "I". So-

Ham demonstrates the truth, "I am He." Who is this "He"? It is God. Air thus proclaims the truth

of Oneness. In breathing, every day man inhales and exhales air 21,600 times. If there is no air,

life will be extinct. Therefore the fourth embodiment of God is Air.

The fifth is **Akasa** (space). It is the basis for all the five elements.

Sound is its form. Sound is also

the form of the **Brahmam** (Absolute). Sound is all pervading. When one is asked, "Where is

Akasa?", people point to the firmament. But that is not so. Everything is permeated by **Akasa**

(ether or space). Wherever there is sound (or sound waves), there is

Akasa. It encompasses

everything and is present everywhere. Hence it is the embodiment of God.

Sun is the Lord of intelligence

The sixth is the Sun. He is fire incarnate. How does this fire emerge? Heat is produced when

hydrogen in the sun is converted into helium. This is borne out by science. In this process, eight

forms of energy are noticed' **Yantra sakti** (kinetic energy), **Ushna sakti** (heat energy), **Kaanthi**

sakti (light), **Ghana sakti** (magnetic energy), **Vidyut sakti** (electrical energy), Rasa **sakti**

(chemical energy) and **Anu sakti** (atomic energy). Scientists have calculated that every second

the sun is losing many billion units of energy. Nevertheless the Sun will continue to be a source

of energy for millions of years. The Sun is the presiding deity of the **Buddhi** (intellect). He is the

lord of intelligence and he illumines the intellect in man. Thus, sun is also an embodiment of the

Divine.

The seventh is moon. Moon is the presiding deity of the mind. It is through the mind that sublime

ideas are experienced. The world is the projection in form of the mind. Without the mind the

world cannot be conceived. The speed of the mind cannot be equalled. For instance, you might

have come here from **Hyderabad** or **Delhi**. But in one moment your mind can take you to any

place. The speed of thought is greater than that of light.

The eighth is Karma-**sakti** (the power of action). Karma also is Divine in form. Man is born out

of action, is sustained by action, and ends in action. Action is the life-breath of man. This karma

was described by the ancients as **yajna**. "**Yajno-vai Vishnuh**" (Action or sacrifice is Vishnu). The

cosmos is the embodiment of Vishnu.

It follows from this that the entire creation should be regarded as the manifestation of the

Supreme Lord who is the possessor of the eight divine potencies.

Man is misusing and abusing the elements

Man today is not using properly the five elements of which the cosmos is constituted.

Consequently man is afflicted with a myriad troubles. The benefits to

be derived from the five elements (in the form of sound, touch, light, taste and smell) are not being rightly enjoyed. They are being misused. Because man is abusing the God-given elements and faculties he is forfeiting God's grace and is becoming a victim of Divine displeasure. The five elements have also turned against man. They are despising man for the way he is degrading them. The result is 'the sounds that one hears are a cacophony of scandal and gossip. Are these the sounds that man should produce? Man should manifest his sublime, perennial, Divine nature. Unfortunately, his entire vision today is tainted. He is filled with bad thoughts. Hence his sight has turned against him.

When you examine man's faculty of hearing, what do you find? He hears all the time scandalous gossip about all and sundry, while his ears turn away from the sweet praises of the Lord. As the ears are abused in this manner, the mind gets polluted by listening to bad things.

Even the air one breathes is polluted. The entire atmosphere is polluted. The food one consumes is also polluted.

If we try to find out what is at the root of all the troubles and worries men experience today, it will be seen that man's abuse of the five elements is the cause. Therefore, see good, hear what is good, and be good. When people behave in this manner, the five elements will shower their benefits on them. It is only when man secures the grace of the five elements that he will experience the grace of the Divine. How can we get the grace of the elements, which nourish and sustain us, if we misuse them?

Travesty of progress in education
This is the kind of progress that the world has made.
Biting the hand that feeds,
Reviling the preceptor who imparts knowledge,
This is the 'progress' in education today.
People seek a good life, position and wealth.
But they will not seek good qualities,
Right knowledge and right conduct.
Wealth has become all-important
And righteousness has receded.
This is the 'progress' in education today.
Character and morality are confined to books.
The mind is totally polluted.
All actions are based on selfishness.
This is the 'progress' in today's education.
Can this be real "progress" at all? Are these the things that should be

learnt by anyone? All that is learnt today serves only to pollute the heart. Education is confined to what promotes selfishness and self-interest. What ought to be learnt is how to be helpful to others and how to realise the Self. Education should make one realise the unity of all beings. I cannot find any truly educated person wherever I turn. All appear to be uneducated. Many read books, but mere book knowledge is not education. Degrees do not make an educated person. Without wisdom and good qualities education has no meaning.

How to divinise human life
Education should be for leading a good life and not for earning a livelihood. To learn from a scientist the chemical composition of water is a kind of knowledge, which may help a man to get a job. But how to make the right use of water so that all can share its benefits is knowledge of the Spirit. This higher knowledge elevates life and makes it meaningful.

When worldly knowledge and spiritual knowledge come together, human life is divinised.
There is a Kannada saying: "For water, lotus is the ornament. For a town, the home is the ornament. For the ocean, the waves are the ornament. For the sky, the moon is the ornament. For man's life, virtue is the ornament." Without good qualities, all other ornaments are worthless.

The beauty created by the Divine cannot be excelled by any other ornament. It is that beauty which should be esteemed. Beauty is God. Why attempt to enhance it? When you have natural beauty, why go after artificial cosmetics? True beauty consists in good qualities.

Embodiments of Divine Love! Today we have to recognise the importance of the body. To make right use of the body, good qualities are essential. With a healthy body and good qualities, you can lead ideal lives. When this infinitely precious human life is filled with good thoughts and good actions, the nation will flourish.

Eschewing all thoughts of "mine", "my people", fill every moment of your waking life every day with thoughts of the well-being of others. When all are happy, you will also be happy. Promote the welfare of society, with which is bound up your own welfare. "All are alike to Me"

Love even your enemy That is Sai's ideal. Indeed, in the entire world there is no one whom I do not like. Some may dislike me or be opposed to me. But I have no feelings against them. All are alike to me. Try to cultivate at least a fraction of that equal-

mindedness.

Some devotees bemoan their lot saying, "God is described as an ocean of kindness, the

embodiment of compassion, but He has done nothing to relieve me of my woes." The Lord is

verily the embodiment of Love and Truth and is an ocean of Compassion. But, to what extent are

you carrying out the injunctions of that Lord? Ask yourselves that question. You don't act

properly, but seek favours. God's grace will be showered on you only when you put into practice

at least a few of the Lord's injunctions.

Today the Gita is being propagated in many ways. But how many are practising even one of the

teachings of the Gita? Men are heroes in aspiration and zeroes in practice. Likewise, people are

eloquent about the Ramayana and the way Rama adhered to the pledge given by his father. But

how many carry out the words of their parents? The Ramayana, Bhagavatha or the Gita are not to

be regarded as scriptures for mere ritualistic reading. They are texts whose teachings have to be

followed. This applies equally to other sacred books like the Bible, the Quran and the Granth

Saheb.

There are some others who spend their entire lives in the quest for knowledge. When will they

ever start practising what they have learnt?

Discourse in the Vidyagiri Stadium, on 23-11-1991, Bhagavan's Birthday.

For the consummation of human evolution, and the realisation by man of his highest goal, religion and spiritual discipline are very essential. Religion is the link between the individual and the Universe, between jeeva and Deva. If that does not exist life becomes chaos. A cow caught on a hill wanting to go to the hill opposite, but confronted with a flooded river in between, needs a bridge between the two. That is what religion is.

BABA

29. Develop spiritual oneness

Religion teaches self-discipline

and promotes one's well being;

It enhances one's spiritual power

and makes one effulgent.

If people live without knowing

Its inner secret

The community and its culture

decline and suffer.

EMBODIMENTS of Divine Love! Innumerable waves arise from the vast ocean. The waves

appear to differ in form from one another. But these multifarious waves are not different from

the ocean. In all the waves, the nature and qualities of the ocean are

immanent. Likewise, the

innumerable beings which you see in this boundless cosmos appear to be different from one

another, but all of them emerged from the same cosmic source whose form is Sat-Chit-Ananda

(Being-Awareness-Bliss).

Religions are not different from each other

When rain pours down from the sky, pure water falls on the earth, mountains, rivers and the sea.

But the pure water acquires the colour and taste of the region or spot where it falls. Likewise,

prophets and messiahs, coming down in different forms of the world at different times, imparted

their message in terms appropriate to the time, the place and the conditions of the people

concerned. Religions' cannot be considered different from each other for this reason.

All religions have taught

only what is good for humanity.

Religion should be practised

with this awareness.

If the minds are pure,

how can religion be bad?

It is a mark of ignorance to consider one religion as superior and another as inferior and develop

religious differences on this basis. The teachings of all religions are sacred. The basic doctrines

are founded on truth. Atma-tathva (the truth of the Spirit) is the essence of religions, the message

of all the scriptures and the basis of all metaphysics. The primary duty of human beings is to

recognise that the paths indicated by different religions may vary but the goal is one.

Love, sacrifice, compassion, morality, integrity and similar qualities are common to all religions.

In different ways all religions sought to promote unity in diversity.

Bharatiya philosophy, culture and sacred way of life permeate and shine like an undercurrent in

all religions. Bharatiya culture has affirmed the profound Vedic truth "Eko vasi sarva bhootha

antaratma" (It is the One Spirit that dwells in all beings). This unity of the Spirit is proclaimed in

various contexts in the teachings of Buddhism, Christianity and Islam.

Although in terms of physical form, human beings appear different, in terms of the Spirit they

are all one--this is the truth propagated by Christianity. It has declared that all are the children of

one Lord and believing in the Fatherhood of God, all should live in harmony.

"Namaskar" is the message of unity

This basic truth of the spiritual oneness of all creation is emphasised at every stage in Bharatiya

culture. "**Ekam Sath-vipraa bahudhaa vadanthi**" (The Reality is One; the wise call it by different names). The Ultimate Reality is One only. Your mental reactions give rise to multiplicity. What you have to offer the Lord is **Ekaatma bhaava** (the sense of spiritual oneness). **Bharatiyas** are wont to fold the two palms together and offer **Namaskar** (salutation). What is the inner significance of this form of greeting? It is an expression of the unity of the many in the One.

In Islam, the expression salaam is used as a form of greeting. "**Sa**" in this term signifies the combined expression of **Saalokyam**, **Saaroopyam**, **Saameepyam** and **Saavyujyam** (Seeing the Divine, having the vision of the form of the Divine, nearing the Divine and merging in the Divine). When these four expressions are combined and merged into one--"**La**" signifying merger---you have Salaam (the merging of the many in the One). In Christianity, the term "**Esu**" (Jesus) is used to describe Christ. This term also signifies the oneness of Divinity. The inner significance of the term "**Esu**" is the recognition of the One Divine in all beings.

In **Jainism** also, the same truth was taught by **Mahavira**. When the senses are allowed to have their way, all kinds of reactions occur. It is only when the senses are brought under unified control that the nature of Divinity can be comprehended. The eyes have the power of sight. The ears can hear. The powers of all the sense organs--seeing, hearing, speaking, **etc.**, are derived from the Divine. It is the Divine that enables the eyes to see, the ears to hear, the mind to think and to have various experiences. It is when all these sensory processes are brought under unified control (by the conquest of the senses) that man becomes a conqueror a "**Jina**"---as termed by the **Jains**. Because he had conquered his senses the title of victor was conferred on **Mahavira**.

Love is the life-breath of every being. Even as ornaments are varied but gold is one, religions are varied but their basic spiritual truth is the same. Buddhism also enunciates the same oneness. It declares that in every human being what should emanate is love. For every being, love is the life-breath. When such love animates a person, he will not resort to violence; he will practise Ahimsa (non-violence). Buddha urged that if human life is to be redeemed, men should cultivate love. Thus, if we try to understand the basic truth of every religion, it will be seen that it

teaches only Unity. Religious differences poison the mind. No one should give room for religious differences. All are spiritually one. In this context, it should be realised that from time to time, prophets, **messiahs** and **avatars** manifest themselves on earth to proclaim the glow of the human estate and make humanness blossom among mankind. The advent of Jesus Two thousand years ago, in Palestine, a province of the Roman empire, there were Jews professing Judaism. The Jews believed in one God called **Yehovah**. They believed that God would send a messiah for the people of Israel. Jerusalem was the sacred city of the Jews and continued to be so even under the Romans. This was the time when Jesus was born. From his childhood Jesus displayed such sacred qualities as compassion, love and sacrifice. Realising from his early years that the discharge of one's duties was the primary obligation of a human being, Jesus used to help his father in his work as a carpenter. The father passed away in Jesus's twelfth year. For a while he carried on his father's work, but in due course he set out his ministry in the service of the people. Like the fragrance in the bud of a flower, Jesus's divinity was evident from his boyhood. Three kings from the East came to see him at the time of his birth. One of them, on seeing the child, felt that he would be a lover of God. Another felt that he would be loved by God. The third king felt that he would one day declare his oneness with God. The first one's thought indicated Jesus's role as a "Messenger of God." The second one's thought indicated that he would be the "Son of God." The third person's thought indicated that the child would indicate one day that "I and my Father are one." Who is a "Messenger of God"? He is the one who comprehends the purpose of his life. The "Son of God" is one who appears as divine to others. "I and my Father are one" signifies the true nature of the individual, his identity with divinity. It is in this manner that Christ progressed in his ministry. He conveyed His message in simple and convincing terms. Changes in time, place and circumstances bring about changes in religious ideas and institutions. This is evident in the history of all religions and creeds. Such changes can be seen in the history

of Christianity and the career of the Catholic Church. One of the notable changes was effected by the Reformation brought about by Martin Luther. Basic teachings of Jesus Christ Christ's basic teachings were related to promotion of compassion, sympathy, love, sacrifice and fellowship among human beings. Jesus was named the Christ as he was regarded as the "chosen" messenger of God.

The growth of Christianity in the Middle Ages culminated as it were in its acquiring the status of a State religion under Emperor Constantine. With the growth of Christianity, schisms also developed in the religion. The growth of schisms often results in a decline in spirituality. As men develop worldly desires, religious faith declines. Men do not realise that the pursuit of physical pleasures is like the pursuit of a mirage to quench one's thirst. Embodiments of Divine Love! Realise that human happiness is not to be found in sensory objects or experiences. Whatever pleasure is derived from these is transient and momentary. Real and enduring bliss is to be derived from within one's self. Body is a thing of matter--Annamaya. Life is based on Prana (lifebreath)--Pranamaya. Mind is subtle--Manomaya. In all, man is enveloped in five sheaths--Annamaya, Pranamaya, Manomaya, Vijanamaya and Anandamaya kosas. The first two are gross and the last three are subtle.

Man is a product of his mind. The mind consists of a bundle of thoughts. Thoughts lead to actions. Actions are the source of joys and sorrows experienced in daily life. It follows from this that if the world today is in bad shape, it is because men's actions are misdirected. All the good and the evil in the world are based on the actions of men. When men's actions are sublime, the world will be great and noble.

Man is a combination of body, mind and Atma. When we speak of man, we should consider him as the combination of body, mind and Atma.

The body is an instrument for performing actions. Mind is the faculty that determines what is right or wrong. The Atma is that which is ever pure, unchanging and permanent.

"Man" implies three things: doing, knowing, being. It is when the body, mind and the Atma are present in union that a human being can be said to exist. When the body alone acts without regard to the mind and Atma, that person is said to be in the state of Pasuthvam (animal state).

When the mind alone acts in association with the body, without

regard to the Atma, that condition is described as Danavatvam (demonic). When the Atma functions according to its true nature, without concern for the body and the mind, that state is described as Daivatvam (oneness with the Divine).

The four catagories of men Hence, man has in him, these four possibilities: animality, humanness, demonic nature and divinity.

"Brahmanishtaratho devah," says a Vedic aphorism. This means that one who is ever immersed in the contemplation of the Brahmam (Supreme) is divine. Such a person is ever dedicated to righteousness and integrity and leads a life of purity. Ever seeking to be helpful to others, he showers love on all and does no harm to anyone.

"Sathyanithyaratho marthyah" (One who is always wedded to Truth is a true man). This means that one who adheres to truth and righteous conduct in daily life is alone entitled to be called a man.

The third category is described as "Madhyapaanoratha daanavah" (One who is addicted to intoxicating drinks and meat eating and leads a sensuous life is a demonic being). Such a person is intensely selfish and has no feeling or consideration for others. A wicked person, swayed by evil motives and evil actions, is described as a demon.

The fourth category consists of beings who only lead a life devoted to eating, sleeping and sexual indulgence with no awareness of the real meaning of human existence. Such ignorant beings have been described as Pasubhis-samaanah (equal to animals). Such persons are immersed in sensual pleasures. The senses should be regarded as instruments for rendering service to others.

The foolish idea that all pleasures consist in indulgence of sensual appetites should be given up.

Only animals are content to derive all satisfaction from the senses alone. Hence every man should firmly declare, "I am a man and not an animal." Only when he has this double conviction will man cease to be an animal and assert his humanness.

Unfortunately today men claim to be human, but are engaged in animal activities.

All religions have emphasised the same truths in their basic teachings, But few people try to understand the inner import of religions. Out of a narrow feeling that one's own religion is superior and other faiths are inferior, members of different religions are developing hatred

towards members of other faiths and acting like demons. Such narrow ideas should be given up totally. All should develop the awareness that though names and forms may be different, the essential truth is one in all religions. Firmly believe that "Love is God: God is love" Today all over the world because of these narrow-minded attitudes, conflict, disorder and violence are rampant. To overcome these troubles, there is one simple method. Men must firmly adhere to the idea that "Love is God and God is Love." Live in Love. This is the task before every one. Where love prevails, peace will grow. To promote love, the first requisite is faith. It is only when you believe that one is your mother that you develop love towards her. If you do not regard her as your mother, you will not have that love for her. Therefore, faith is the starting point. Where there is Love, there is Peace. Where there is Peace, there is Truth. Where there is Truth, there is Bliss. Where there is Bliss, there is God. There is constant quest for peace. Everyone is seeking it. But peace is not to be had from the external world. Peace is within you. Only the divinity within you is the basis of peace within. When you turn your vision outward, what you have are only pieces. Try to comprehend your own true nature. When you go on affirming, "I am God, I am God," you realise your divinity, as declared in the Upanishadic saying "Brahmavid Brahmaiva Bhavathi" (The Knower of the Brahman becomes Brahman itself). Eschew hatred; develop love First of all, strengthen your faith. Without faith all kinds of worship and all spiritual disciplines are of no use; they are a waste of time. To begin with, cultivate love. Everything grows out of love. That love will reveal to you your true self. That love will confer bliss on you. Therefore, eschew hatred; develop love. What matters in the world is not what you eat. How important, for instance, is bread? Is it bread that sustains your life? Not at all. It is God alone who sustains and protects you. How many millionaires are there in the world living in the lap of luxury? But only God's grace can protect them. Without it, all their wealth will be of no avail. What you should pray for is God's love. With all your scholarship, all your power and pelf, and all your scientific achievements, how far have you succeeded in raising your status as a human

being? How far have you preserved your humanness? Without ensuring humanness, man cannot ensure peace or security.

(Bhagavan then referred to the activities of the old students of the Sathya Sai College for Women who are members of the organisation called "Messengers of Sathya Sai." This part of Bhagavan's discourse is published separately in the next chapter). Discourse in the Poornachandra Auditorium, on 25-12-1991. Not only in this Kali Yuga but even the earlier yugas, the Kritha, the Thretha and the Dwapara, Namasmarana has been the secret of liberation from bondage. The temple is the place where Namasmarana is natural and automatic and undisturbed. Therefore, going to them is imperative, especially in the Kali age when the air is full of wicked and ungodly thoughts.

BABA

30. Earn a good name

DEAR Students! Today you have listened to reports about the service activities carried on by the

"Messengers of Sathya Sai." As pointed out by their office-bearers (in their speeches earlier at the meeting), women all through their lives labour under many constraints. During their tenure as students they are in the custody of their parents. Then they come under the regime of their husbands and parents-in-law. As they grow older, they get involved in the responsibilities to their children.

Inspite of these constraints and obligations, they have been able to adhere to the disciplines acquired in their college and engage themselves in service activities and develop their organization "Messengers of Sathya Sai" continually. Whether one is a student or any other

person, one should always remain grateful for the benefits one has received from others. The foremost quality every human being should have is gratitude. Without it, man ceases to be human. It is because today men have ceased to cherish gratitude that they have become a prey to many ills.

Sun-God's penalty for ingratitude

In the worship of the Sun-God, certain mantras are used (invoking the different attributes of the deity). Among the names recited in praise of the Sun-God are: "Himaghnaaya namah"

(prostrations to the dispeller of snow!; "Tamaghnaaya namah" (prostrations to the

"Kritaghnaaya namah" destroyer of darkness), (prostrations to the destroyer of the ungrateful).

The Sun is hailed as the melter of snow and the dispeller of darkness in the first two names. The

third name describes the Sun-God as one who gives up those who forget the good done to them.

How does the Sun-God give up the ungrateful? The Vedas have declared that the Sun emerged from the eyes of **Viraat Purusha** (the Cosmic person). The Sun's radiance illumines the eyes of a human being. When the mantra declares that the Sun-God goes away from the one who is ungrateful, its inner meaning is that the Sun-God makes the ungrateful person blind and withdraws from him the power of sight. Today persons guilty of ingratitude go about as blind persons or as ignorant beings devoid of the real power of sight. Every person should therefore cherish the sense of gratitude.

These former students (of the **Anantapur** College) after the completion of their studies, when they took up some jobs, resolved to offer to Swami their first month's salary as a token of gratitude. There are several thousands of such old students. Many of them, even after marriage, have been coming to **Bhagavan** regularly and often bringing their husbands and children with them. This kind of devotion stems from their deep sense of gratitude. During the past year, they engaged themselves in a variety of service activities out of their devotion to Swami. On the occasion of **Bhagavan**'s sixtieth birthday, sixty cottages were built for the poor. The enthusiasm and spirit of sacrifice of these old students were responsible for the construction of these cottages. Offer not money but love. Last year, with view to offering to **Bhagavan** their first month's earnings, the old students brought two **lakhs** of rupees to be given to Swami. Their love is priceless. Wealth has value, but love is invaluable. Your gratitude is the most precious thing. It is enough if you cherish this feeling. There is no need for you to make this kind of offering of money.

Even now, they have brought **cheques** for **lakhs** of rupees (as offering to Swami). But what I desire from you is your love. It is enough for Me if you adhere to the disciplines of the **Sathya Sai** Institute wherever you may be. If after you get married, your parents-in-law hold you in high esteem as girls who were educated in the **Sathya Sai** Institute and if your husbands feel that they have been specially fortunate in marrying girls educated in the Institute, that will be sufficient reward for Me. What you must offer to Me is the good name that you are able to earn. You have to set

an example of ideal

womanhood. You have to impart right ideals to the children. Only then will **Bharat** achieve real prosperity. There is nothing greater than being exemplary mothers and women of good repute.

Dear girl students! I desire that you should devote yourselves to social service in the villages, run educational classes for the children and render whatever service the elderly people may require. I am returning your **cheques** so that you may use the funds for these service activities. I bless you all (Swami returned the **cheques** to the President of the Organization).

Cherish gratefulness

Do not seek to offer such monetary contributions to Me in the future. Engage yourselves in pure activities with pure hearts and earn a good name. What you have to offer to Me is the good name earned by you. This is the highest expression of your gratitude. You should earn the approbation of the public as students of the Institute.

Do not bring a bad name to the Institute by your conduct in the outside world. It does not matter much if you fail to bring a good name to the Institute, but in no circumstances should you bring it a bad name. Even if you fail to be helpful to others, do not cause harm to others.

Students should bear this in mind. Not students alone, but all spiritual aspirants should cherish in their hearts with gratitude the good done to them by others and always remember whatever form in which help was rendered to them. Only those who lead such grateful lives will be able to find peace and happiness in their lives.

I desire that all of you ("The Messengers of **Sathya Sai**") should constantly think of God, continue to render social service, lead ideal family lives and enjoy peace and happiness. This is My benediction for all of you.

Discourse in the **Poornachandra** Auditorium on 25-12-1991 when large contributions were offered to Swami by the former students of the **Sri Sathya Sai** College for Women at **Anantapur**.

Students must bear in mind that their life is determined by their actions, whether they are good or bad. The other determining factor is Time. Time is all-powerful. It is not subject to anyone. All are subject to it. It rolls on without beginning or end. **Rama**'s exile, **Ravana**'s death, emperor **Bali**'s descent to the nether world, **Sibi**'s supreme sacrifice, the ordeals of the **Pandavas**----are all examples of the power of Time over the destinies of men. It is only when one's actions are harmonised with the dictates of Time can one enjoy the bliss called **Thrupti**.

BABA

1. Divinise Every Moment

If you wish to embark on a new life, you need not wait for the arrival of a new year. To wait for a whole year means waiting for twelve months and so many days, hours, minutes and seconds.

Treat every second as new. Sanctify every moment of your life. This has to be done by realising the unity of Sath (the Divine) and Chith (the individual Consciousness). When this union is achieved, Ananda (Spiritual Bliss) is experienced. This is the primary task before everyone.

Every second should be regarded as an expression of the Divine. This New Year Day relates to the Christian Era. December and January may come and go (every year) but God neither comes nor goes.

In this context, you have to bear in mind three things. One is that which, after it goes, will not come back. The second one is that which, after it comes will not leave. The third is the one that neither comes nor goes. That which, when it comes, will not go is Inaana (spiritual wisdom).

When this sublime knowledge comes to one, it would not leave him. The knowledge which comes and goes relates to the waking and sleeping states. Knowledge of Supreme Reality, when once it is acquired, will never go away. The knowledge that is lost is not true knowledge.

Ignorance is the thing which, once it is gone, will not return. If it returns, it is "ignorance piled on ignorance." This has been described in Vedantic parlance as Mithya in Mithya delusion within a delusion.

Surrender to the Divine present everywhere

That which does not come and does not leave is Aatma Thathwa (the Aatmic Principle). That which is omnipresent, where can it go? Where is the place for it to go?

You set up a door to separate one place from a place outside it. If there is no place outside, there will be no need for a door. There is no place where the Divine is not present. Where, then, can the Divine come or go?

Such questions are the products of confused book knowledge. The state of mind of the confused person is described in a song by a Gopika (Cowherd girl). The doubting mind calls for closing the door of the mind (to truth). The person with faith asks for the opening of the door. Seeing the plight of the Gopika, who is racked by both doubt and faith, Radha was amused. Radha observed:

When the whole Universe is the mansion of the Lord,
Where is the need for a street or a door?

When the cosmic Lord is shining within,
Where is the need for a door?

When one offers one's entire life to the Lord and sheds tears of bliss, that is all that is needed. As

long as there is no such complete surrender, there will be need for doors and the like. Why are doors erected? To regulate the entry and exit of persons. But, it is the irony of the present Kali or

Dark Age that the door is kept open for the entry of all kinds of undesirable creatures. Man's

mind is kept open for the entry of evil thoughts. The door should be barred against the inroads of

egoism and acquisitive impulses. The door (of the mind) should be kept sacred.

Regard the entire cosmos as the great mansion of the Supreme Lord. It has no streets or doors.

Total surrender is the way to enter the mansion.

The advent of a New Year is greeted by welcoming the New Year and bidding farewell to the old

one. This is the practice in the ordinary world. But it is not entirely a worldly affair.

Qualify yourselves to enter the Kingdom of God

The observance of the beginning of a New Year is based on the statements of the Siddhaanthi

(the almanac maker). The almanac is an artificial man-made work and is not related to anything

permanent or unchanging. The sun and the moon remain unchanged. The calendar is a man-made

device. For the Divine, there is no coming or going. God transcends such conceptions. He is the

Lord of what is called the Kingdom of God. Each one has to acquire the qualification to enter

that Kingdom. All are not entitled to enter it. But every human being should aspire to achieve

that right. That is the essential purpose of human birth. Man is bound by his actions in this world.

The actions should be good. Be pure in your speech. Develop a sacred vision. Purify your hearts.

Discourse at Prashanthi Mandir to a vast gathering of devotees from all parts of world, 1 Jan

1992

2. Manifest Your-Divinity

The Lord of the cosmos permeates the entire universe.

Remaining invisible in the visible universe,

The cosmic consciousness illumines everything

Like the thread that runs through a necklace of gems.

All things happen, good and bad, according to the dictates of Time.

Time is the cause of joy and sorrow, gain and loss.

Realise that Time is the cause of all happenings in the world.

There is none who is not subject to the sway of Time.

Embodiments of Divine Love! Time moves fast like a whirlwind. Each one's life span is getting reduced every moment, like a melting block of ice. Time passes even before man realises his duties in life. The human body is not easily acquired. The end of man's life should not be to waste his precious human birth without realising its primary purpose.

It is the duty of every man to realise the purpose of life and utilise his time in the performance of his duties to sanctify his existence. Given the will, there is nothing that man cannot achieve in this world. But before embarking on any enterprise, man should recognise his abilities and endowments.

Today's man, who claims to know everything and engages in exploring space, is unable to experience bliss. If one acquires the ability to explore the stars or walk on the moon, but is unable to understand his own true nature, he misses his integral consciousness. This consciousness is not related to knowledge of the external world. It can be experienced only by

turning one's vision inward. Only when he has samagratha bhaavam (integral awareness) will he have the right perception of a sage. Only such integral vision can confer bliss. The greatest cause of bondage

When people speak about man's bondage, what is it that binds man? Man can liberate himself only when he knows what it is that binds him. Are wife and children the bonds? No. Is it property? No. Are they sensual desires? No. The greatest cause of bondage is the failure to know himself. An individual who is not aware of his true self cannot escape from sorrow. As long as sorrow is there, bliss cannot be experienced.

What is the sorrow that envelops man? Sorrow envelops man in three ways and afflicts him in many ways. One source of sorrow is Asath (the unreal). The second cause is Thamas (the darkness of ignorance). The third cause is death. In this context the Vedanta mentions three categories: Prakruthi (nature), Jivaatma (the individual soul) and Parmamaatma (the Cosmic Spirit).

As long as man does not give up what he ought to renounce, he will not experience bliss. As long as he is not aware of what he ought to know he cannot get bliss. Bliss will elude man until he reaches the goal he should aim at. Give up the fascination for the world

What is it that man should give up? What is it that he ought to know? What is his goal? What has to be given up is Jagath-bhaavam (the fascination for the world). The reason is the world is not different from God. "Eashaavaasyam idham jagath" (God dwells in the Universe). "Viswam Vishnu-swaroopam." (The entire cosmos is the embodiment of the Supreme). Disregarding this profound and sacred truth, man is becoming a prey to grief by his worldly attachments. The world should not be treated as merely physical, but should be looked upon as a Divine manifestation. It is only when man is filled with godly thoughts that he will be rid of sorrow.

Hence, what should be given up is worldliness. Then alone Aatmaananda (the Bliss of the Spirit) can be got.

The second thing that has to be given up is Jiva Bhaava (the feeling of separate individuality).

Who is a Jiva? Jiva is God. "The Jiva (the individual self) resides in the body. God dwells in the heart." They come together and engage in mutual sport. There is a Director who directs the play of the puppets. Both good and bad are present in the puppets. The Jivaatma (the individual self) and the Divine principle are not two distinct and separate entities. Out of ignorance, man forgets the basic reality and cherishes delusions which cause sorrow. It is like a man who is seized with fear when he mistakes a rope for a snake. When the truth is known the fear goes. Likewise man, looking at the world, considers it a separate phenomenal entity--Jiva Thathwa. But in reality it is Divine. When the Divine nature of the cosmos is understood, man is free from the delusion of separateness.

The Divine Master illumines the entire cosmos And the cosmos shines in the Divine. God and the cosmos are inseparable friends. This is the prime dictum of Sai. Human destiny is realisation of his divinity What is the destination that man should attain? It is the original home from where he came (Swasthaanam) What is this original home? It is the awareness of one's own true self. It is for the realisation of this truth that the body has been given to man by the Divine. Where can one search for one's self? Can the search be made outside of you? No. Similarly, the search for God in the external is futile. "His hands and feet are everywhere. His eyes, head and mouth are everywhere. He stands forth encompassing everything in the cosmos"

(Stanza from the **Bhagavad Gita**). When the Divine is omnipresent, it is foolish for man to search for God in some place.

Hence the destination for man is the realisation of his divinity (the original source). This realisation must come through the Vedantic process of exclusion ("Nethi, nethi" "not this, not this"). "I am not the body. I am not the intellect. I am not the Will. I am not the **Antha Karana**,

the inner instrument." All these are only instruments. Man should realise: "I am the Master of all of them." When by this process of elimination man realises his true Self, he is freed from sorrow.

Man's most precious and sacred gift from God is **Buddhi** (intelligence). The intelligence that should be used for seeking the **Aatma** (Spirit) is being used by man today to seek **Annam** (food).

When you are given a mirror to recognise your face, if you turn it in the reverse direction, how can you see your face? Use the mirror of **Buddhi** to recognise your true self. That is known as

Saakshaatkaaram----direct vision of one's true Self.

Unfortunately man today seeks to know everything except his own true nature. He asks everyone: "Who are you?" but does not put the question, "Who am I?" One who does not know himself, what right has he to seek about others? Such an enquiry proceeds from ignorance.

Without the awareness of his own true self, man can never attain bliss.

God contains everything within Himself

It is to set men on the path of such self-enquiry that the celebration of the New Year is intended.

God as the embodiment of Time, is worshipped by the name **Samvathsara** (year). This name also means that God contains within Himself everything. God is also known by the name

Kaalaaathmaka (the Time Spirit). God incarnates on earth for revealing to man his divine essence.

Man has been endowed with intelligence (as **Dheemantha**) so that he may use it for discovering the Divine within him.

The name **Samvathsara** represents the cosmic manifestation of the Divine. The Divine displays four kinds of glorious potencies (**Vibhuthis**) as the Supreme **Omni**-Self. As such, He is called

Chathuraatma. This means He is the Self that embodies three potencies. The three are:

Vaasudheva, **Sankarshana** and **Aniruddha**. When these three **Vibhuthis** are understood the fourth one, **Pradyumna** becomes intelligible. The meaning of the four potencies

Vaasudeva indicates that the entire cosmos is the Lord's dwelling place. It also means that He is the Supreme Master of the Universe. This means that the Divine resides in all beings as the Indwelling Spirit. Moreover, He pervades the entire Universe. The **Upanishad** describes Him as

"**Narayana** who is inside and outside and pervades everything."

Sankarshana refers to the divine's capacity to attract and transform all beings. All beings, moreover, have emerged from Him. The name is also associated with His power to transfer any object from one place to another. The child that was in the womb of **Devaki** was transferred to

the womb of **Rohini** (another wife of **Vasudhva**) and for this reason the child got the name

Sankarshana (another name for **Balarama**, the elder brother of **Sri Krishna**). The name

Sankarshana also means one who attracts what is pure. **Sam** (pure) **Karshana** (attracts).

Aniruddha is one who is beyond the control of anyone. He can be swayed only by His grace and

not by any other means. This term applies to one who is all-pervading, all-powerful and **allknowing**.

Pradyumna refers to one who possesses **Aiswarya** (infinite wealth). He confers by His grace all prosperity and happiness on those who adore, worship and love the Lord. **Aiswarya** includes not only material wealth, but every kind of wealth such as health, knowledge, intelligence and virtue.

Another name of the Divine is "**Bhagavan**." The term "**Bhaga**" represents six attributes: Divine wealth, righteousness, power, fame, detachment and Supreme Wisdom. The Lord is called

"**Bhagavan**" because He has these six attributes.

Thus every name of the Lord is related to specific attributes and not an expression of the devotee's feelings or fancies.

Because of the Divine's myriad attributes, the sages hailed Him as "**Om Samvathsaraaya Namah**."

As the Creator of the Universe and as the One from whom everything emerged, God is also

called **Yugadi** (The initiator of every **Yuga** or Aeon). He is the One who willed to become the Many.

The one **Aatma** that has different names and forms

What is the unity that prevails in the multiplicity? This is illustrated by the example of a huge

mansion within which there are rooms and halls for different purposes. When all the dividing

walls are removed, only the main mansion remains. All beings in the world have different names

and forms as embodied beings. When the embodiment is taken away only the one **Aatma** in all of them remains. The sense of separateness is a creation of the mind. When this feeling, born of ignorance goes, the Godliness in man will shine. Every man has within him a **Kalpatharu** (wish-fulfilling tree). But around it there is a wild growth of bushes. When you clear away the bushes, the tree can be seen. That tree is the Self within each one. This Self is covered by man's sensory desires. When the desires are removed, the Self is recognised. Although the Self is in man, no attempt is made to realise it. How can a man who is involved in external pursuits realise his inner Reality? The fight method has to be adopted to attain the desired objective. The first requisite for the purpose is faith. There must be an unshakeable faith in God. Man's beliefs today are liable to be blown away like dried leaves. Man should strive to experience the Divine with firm faith, through weal and woe. Man is inherently Divine Embodiments of Divine Love! Man who is the embodiment of the immortal Spirit, identifies himself with his body and falls a prey to worldly desires. How can such a person be a true devotee of God, even if he calls himself a **Bhaktha** (devotee)? Such a man is only a devotee of **Prakruthi** (the phenomenal world of Nature). If you regard even **Prakruthi** as Divine, it will be a good thing. But even here, men separate the **Paramaatma** (Divine) from **Prakruthi** (Nature). As long as this sense of separation exists, all forms of **japa** and worship, performed even over many lives, are of no avail. What is **Srishti** (creation)? **Srishti** is an expression of the will of God. This is called **Prakruthi**. Everyone who emanates from **Prakruthi** should have divine qualities. That which has emerged from the Divine should have divine qualities and not the traits of an animal or a demon. A human being without the feeling of compassion or love is not human at all. Every human being should manifest his inherent divinity. He should make himself a "messenger" of God. Instead, he behaves like a "miss-**inger** of God," as one who has "missed" what he should know about himself. When man realises his true nature and his role in life, he becomes one with God. This is described in Vedanta as the **Thuriya-avastha**--the fourth state of consciousness in which the

individual Spirit is one with the Universal. It is a transcendental state which is beyond the body and the mind--beyond the waking, dream and deep sleep states. What do we understand by the term **Vyakthi** (individual)? This term is applied to one who manifests the unmanifested Divine Power hidden within him. It is meaningless to apply it to anyone who does not manifest the Divine with him. The Cosmic form of Divinity Manifesting one's inner divinity does not mean producing something new. Divinity is inherent in man. It is called **Swabhaava** (one's true nature)--the **Aatmic** nature. It is the **Aatma** that confers all powers on man. Those who bemoan their weakness are not aware of their inherent potential and are not putting it to fight use. The first feeling which one has to get rid of is the identification of his physical form with his real self. Those who ask, "Where is God?" do not realise that all they see in the cosmos is a manifestation of the Divine. That is why the scripture declares, "**Pashyannapi cha na pashyathi mudho**" (Even while seeing, the foolish one does not see). Man is all the time seeing the universe around him and yet declares he has not seen God. What is the form of the Cosmos? Is it not Divine? You are seeing the Divine in the form of the physical universe. In the **Bhagavad Gita** this cosmic form of the Lord is described as **Viswa Viraata Ruupa**. What is **Viswa**? It is the whole cosmos. The **Viswa Viraata Ruupa** is the collective form of everything in the universe. No attempt is made to understand the inner meaning of such expressions as **Viswa Viraata Ruupa**. The intellect is used to misinterpret words and create confusion. What is needed is understanding through the heart. Even a highly evolved person like Arjuna confessed to Krishna that the mind is ever wavering and fickle. Are the intellectuals of today, with all their degrees, greater than Arjuna? Not at all. Above all degrees and intellectual attainments, one needs the grace of God. Krishna recognised Arjuna as His devotee. That is the supreme accomplishment. The abode of the Lord is the heart When you earn from the Lord the epithet of **Bhaktha** (God's devotee) you will be equal with Arjuna. God is not calling you as His devotee. It is not enough if you style yourself a devotee of God. God should hail you as His devotee. It is only when your devotion is acknowledged by the Lord that you can call yourself a devotee. If you have not received the

acknowledgement, it may mean that you have given the wrong address in your devotion. The correct address of the Lord is **Hridayavaasi**-the Indweller in the Heart. This means that you must continue with your devotion to God **untill** your own conscience is satisfied. To achieve this satisfaction you have to purify yourself constantly. This means that you have to get rid of your bad qualities, bad thoughts and bad actions. Body is an instrument for realisation of Dharma. Realise that the body has been given to you for the service of others. How is this service to be rendered? Through righteous and pure means. The body is an instrument for the realisation of Dharma (Righteousness). This truth is allegorically conveyed by the example of the **Pandavas** in the **Mahabharatha**. The **Pandava** brothers (**Bheema**, Arjuna, **Nakula** and **Sahadeva**) and **Draupadi** representing **Prakruthi** (Nature) followed Truth and Righteousness as represented by **Dharmaraja** (the eldest of the **Pandavas**) and sanctified their lives. This applies to every human being. It is only when he adheres to Truth and Righteousness that he can realise the **Aatma**. Worship of the Divine must stem from the heart. When devotion flows from the heart, the voice of the Divine can be experienced in silence-- **Sabda** Brahman (sound of the Supreme Spirit). This was the experience of **Ramakrishna Paramahansa**. He observed perfect silence awaiting the voice of God at any moment. Can the Divine voice be heard in the cacophony of daily sounds? No. Devotees must practice reticence. When speech is restrained, the voice of the Spirit within makes itself heard. That is subtler than the human breath. It is only through **Prapathi** or total surrender, that the Divine can be experienced. It is an experience that can be had every moment of your life. **Prashanthi Nilayam**, 1 Jan 1992

You say, "Seeing is believing! I will believe in God only if I see Him " But are all things seen or heard or touched or tasted, as real as they seem ? Is it the eye that sees? Your eye may be open and turned in one direction, but if your mind is wandering elsewhere, you will not notice anything at all. You see things only through the illumination of the **Aatma**. You love only because the **Aatma** is Love. You know because the **Aatma** is knowledge.

Sathya Sai Baba

3. How To Be Near and Dear To God

Of what avail is it to be

A scholar or clever intellectual

If one does not practice even a

Fraction of what one knows ?

Not all the luxuries and pleasures of the world

Will give a man contentment and peace.

Only when he realises the truth of the Spirit

Will he experience true peace and contentment.

Dear Students! Embodiments of Divine Love! Whatever a man sees in the world rouses fear in him. Detachment alone can free him from fear. Failing to grasp this profound truth, man is allowing his desires to multiply. As long as man is attached to the body, he cannot get over the desire to possess the objects that attract him. A man afflicted with **mamatra** (the acquisitive impulse) can never get rid of worries. To overcome this attachment and possessiveness, the ancient sages, from Vedic times, pursued their studies. The sages believed that self-control promoted humility and that humility was the true index of fight education. System of education promoted by ancients

Control of the senses is essential for realising humility. Education should be pursued for achieving control of the senses. The ancients esteemed only that system of education which promoted **Indhriyanigraha** (control of the senses). Control of the senses is called **Dhama** (in metaphysical parlance). The vicissitudes of time, place and circumstances have resulted in the term **Dhama** getting reversed in today's student community into the term **Madha** (arrogance). The reason is the disappearance of humility and reverence from the students. Indulgence in sensory pleasures has become their primary concern.

Students should regard control of the senses as their foremost guiding principle. In the old days, students who achieved self-control received a diploma in true education called **Saakshara**. The inner significance of this title is that the recipient is one who has mastered his senses and recognised his inherent Divinity. When **Dhama** (self-control) turns into **Madha** (conceit), **Saakshara** gets reversed and we have **Rakshasa** in its place. Consequently the student who practised **Dhama** and displayed humility and reverence was regarded as **Saakshara** and the student who was filled with arrogance and egoism was characterised as **Rakshasa** (a demon). Scholarship without humility and reverence

It is not enough if one becomes a mere scholar. Even if one has mastered all the scriptures, if he lacks humility and reverence and has no self-control, the ancients regarded such learning as **Rakshasa Vidya** (demonic knowledge). During Vedic times, the

people believed in human values, had faith in God and led pure and sacred lives. The advance of science and technology has enabled man to produce weapons of mass annihilation. Scientists who can manufacture such destructive weapons are unable to secure peace of mind. A scientist who has acquired mastery over the elements is unable to get rid of the fear that haunts him. The scientists do not enjoy the sense of peace and security experienced by common people and are wasting their lives.

The educational process is more concerned with imparting bookish knowledge, while education itself is sought only as a means for earning a living. This link between education and employment should be severed. Education should be the means for acquiring Vijnana (wisdom).

The world today consists of two types of persons: those who are consumed by excessive desires and those who have no desires. The desireless person treats with indifference all worldly things.

The desire-filled man will not be satisfied even if he is offered a mountain of gold (the Meru mountain). In the Ramayana there was a demonic character named Kabandha, who had his head in his stomach and who used his long arms to catch whatever object he could to fill his stomach.

Most students seem like Kabandha to be concerned only about earning a living.

The primary object of education is not to ensure how one can fill his stomach. The Lord, who gave a stomach, will not fail to provide the necessary sustenance. Man, who should seek the

Aatma or God, is searching for Annam (food). In the world today, three-fourths of the people

appear to be Kabandhas and not truly educated persons. In all their actions--whether in sports or other fields--they are concerned with only selfish interests.

Recognise your duties and responsibilities

There are today two aspects relating to man which have to be considered. One relates to a

person's rights. The other relates to one's duties. Most people are concerned only about their

rights and engage themselves in struggles to secure them. But they do not recognise their

responsibilities. In all the different fields----social, political, economic and even spiritual--men

do not recognise their responsibilities and duties. They want high positions and emoluments. The

entire life is wasted in the pursuit of such desires. No one considers whether he is performing the

quantum of work for the salary he receives, whether he is discharging

his duties properly and fulfilling his responsibilities.

Such an attitude is prevalent not only in mundane affairs, but also in the spiritual field. Everyone

says, "I want God. I want Moksha (Liberation). I want to ensure my Yogakshemam (well-being

here and hereafter)." But he does not make the necessary effort to achieve these desires. "I have

no time for bhajans (devotional chants). I can't do any sadhana (spiritual practice). I have no

time to think of God"--this is his attitude. But still he wants God. With such a narrow outlook,

how can a man know what his fights are? To get anything you want from a shop, you have to pay

the price. But is man, who wants God to ensure his well-being, prepared to pay the price for

getting it? Is he prepared to offer to God the sacrifice he has to make to secure his Yogakshema?

Does he offer the love that has to be given to secure peace, prosperity and security?

Man today seeks to get something without paying the price for it. But the Lord cannot be

deceived. He offers the appropriate reward for each action according to its nature--whether it be

gain or loss, good or bad. We will be entitled to expect what we desire from God only if we

make the appropriate offering to God. No one is prepared to offer anything to God, but everyone

is eager to get something from God.

Be grateful to those who help you

People go about preaching to others. How far are they practising what they preach? Many call

upon others to make sacrifices. What sacrifices are they making? People expect others to be

grateful to them for what they have received. How far are they themselves grateful to those from

whom they have received benefits? There is no point in investigating all kinds of things in the

world. The first thing one should do is to enquire into the truth about himself. Only then will he

be competent to enquire into the conduct of others.

The devotion and faith of devotees today can be compared to a dried leaf which can be blown

away by a slight breeze. A true devotee, on the contrary, will remain unshaken like a ball of iron

whatever the trials or tribulations he may have to face. Many devotees, who are voluble in their

speech, ostentatious in their display of devotion, are swept off their feet when they encounter any

adversity. When their expectations are not realised, they develop all kinds of aversions. They

make no efforts to recognise their own faults.

Students, for instance, nourish a grievance that Swami is not smiling at them, that Swami does not talk to them, but they do not enquire within themselves why Swami is acting in this manner and in what way they have violated **Bhagavan**'s injunctions. If they examine their own conduct in this manner, there would be no room for them to entertain such thoughts about Swami.

It is not truly human to commit mistakes

Many feel that it is human to err and that **Bhagavan** should forgive their lapses. In fact, if they are truly human, they should not commit mistakes at all. Even if sometimes a mistake is committed, wittingly or unwittingly, it should not be repeated again. It is a grievous error to think that it is natural for a human being to err. Such feeling should not be entertained at all by anyone. Every man should realise, "I am not weak. I am not an animal. I am not a demon. I am a man." When a man has this conviction he will not commit mistakes.

When a man is described as **Nara**, it means that he is the very embodiment of the **Aatma** (Spirit).

The **Aatma** cannot be affected by any taint. It is the attachment to the body which is the cause of bad thoughts, bad desires and bad actions. It is the one who is a slave to his senses, who is a prey to such impulses. To follow the directives of the senses is a mark of the animal. To be guided by the **Aatma** is the sign of the human. No one should attempt to justify his weaknesses and lapses as natural to a human being. They should be regarded as signs of mental debility. You should continually strive to master your senses. When you have truly acquired sense-control, you will experience the power of the Divine within you.

Become the captor and not captive of the senses

There is a story which illustrates what happens when the agency intended for control of the senses becomes itself a victim of the senses. Once upon a time the government of a country set up a border force to prevent the entry of hostile foreign elements. A camp was set up on the border. A soldier who was keeping vigil caught an enemy intruder entering the country. After catching him, he shouted aloud that he had caught an enemy. The captain, who heard his shout from his tent, asked the soldier to bring the captive to his tent. The soldier said that the man was refusing to come. Then the captain asked the soldier himself to come. The soldier said that the intruder would not let him go! This illustrates the plight of educated students today. Education,

which should enable them to acquire mastery over the senses, has made them captives of the senses.

Students should not give way to such weakness. They must develop spiritual strength. They must keep out the bad qualities which afflict them. Those who cannot do this can never become good students.

Men should regard the senses as potential enemies. They should not be allowed to have their own way. They should be subject to one's control and direction. What is the easiest way to achieve this mastery? Only the spiritual path.

Let conscience prevail

If there is real faith and devotion in a man, the senses will be powerless against him. It is the decline in faith and devotion which has led to man becoming a slave of the senses. Students should, therefore, examine before they do anything whether it is good or bad, right or wrong, and act according to the dictates of their conscience. Even in respect of the conscience, certain facts should be borne in mind. The promptings of intellectual reasoning should not be identified with the dictates of the conscience. The directives should come from the heart.

When you dive deep into a problem and enquire whether what you should do is in the interest of your friends and society in general, your conscience will give you the right answer. You should not be guided by intellectual reasoning which has a selfish element in it. You should be guided by a concern for the collective interests of society at large. That alone is the true voice of conscience. This kind of broad social conscience should be developed through education.

Students! You have performed a variety of gymnastic feats. You have distinguished yourselves in a variety of games and sports. Although these games have a value of their own in the physical field, there is something greater than all of them. Life is a game, play it! Treat life itself as a big game. To achieve a good name and success in this game, you have to cultivate good habits. Good thoughts, good speech and good actions are the disciplines required in this game. When so much practice and effort are required to achieve success in games like tennis, how much more effort is needed to succeed in the game of life! In this game, if you wish to achieve a good name, uphold your ideals, and realise the Divine. You have to observe in your daily life, right thinking, right

conduct and right attitudes.
 Longevity and the good life
 Students! You have to take a resolve today to restore the ancient culture and tradition of **Bharath**.
 Life is wasting away every moment. People are growing older every minute, forgetting their duties. In this situation, what is it that you have to achieve? All that you wish to accomplish, you must set out to achieve now when you are in the vigour of youth.
 Man's **lifespan**, which should be a hundred years, is shortened by the misuse of the body. The length of man's life is determined by his own actions. A man's bad thoughts, his hatreds, his jealousy and bitterness are shearing his life into bits every moment.
 Anger shortens a man's life. This can be seen from everyday experience. When a man gets angry, his temperature rises. The blood gets heated up. In the process the nerves get weaker and as a consequence all organs in the body also get weaker. This weakness may last for six months. One moment of anger will deprive a man of the energy got from six months of food. Every fit of anger shortens a man's life span. Regardless of the temporary satisfaction a man may derive by the display of anger, it causes greater damage to the individual concerned than to others.
 Likewise, hatred and envy are equally debilitating in their effect. Egoism and attachment also have similar deleterious effects on man's life.
 Transcend the body and mind to attain the Divine
 Man is made up of three constituents---the body, the mind and the **Aatma**. Man needs the body for performing actions. But if the actions are done without using the discriminating power of the mind, man will be behaving like an animal, which acts on impulse. Moreover, if the mind, without relying on the eternal and ever-pure **Aatma**, follows the demands of the body and the senses, the actions will be demonic. The combination of mind and body leads to demonic qualities. When one is installed in the **Aatmic** principle, transcending the body and the mind, he attains the Divine.
 The ancient sages **divinised** their lives by control of the senses, by observing spiritual discipline and by successfully carrying on their daily avocations. These are the means by which men can transform themselves into sages. For effecting this transformation, students will have to cultivate faith and devotion. Spiritual education is greater than all other types of education. This was

declared by Krishna in the **Gita**. Rivers are distinct in their names and forms, but when they merge in the ocean, they become one. Likewise, all kinds of studies and practices, when they are merged in the ocean of spiritual knowledge, become one.
 The Lord's offer to man
 Make your heart pure so that it becomes a worthy abode of the Divine. What should be a **Ksheerasaagara** (an ocean of milk) has been turned by man's misdeeds into an ocean of brine.
 Sanctify all your thoughts, words and deeds. Only then you will deserve the title **Saakshara** (truly educated).
 The Lord made three declarations: "Son! I shall give you what you ask. If you search for Me, you shall find Me. When you knock at My door, I shall open it." But man today asks for favours not from God but from Nature. He searches not for God but for worldly pleasures. He knocks not at the doors of Liberation but at the gates of Hell.
 What you should ask for is the grace of the Divine. What you should search for is God. And you should knock at the doors of the gate to Liberation. Man is acting contrary to God's injunctions.
 If only man followed God's commands he would be **divinising** his life.
 Man's frailties have made him distant from God. A student (in his speech earlier) said that to be away from God was a "living death." Man should strive to be "near and dear" to God. Many who are "near" to God are not "dear" to God. For instance, here in **Prashanthi Nilayam** you see devotees who have come from distant countries like Argentina, Australia and America out of their love for God. Many who are near Swami may meditate on God but they do not dedicate their lives to God. Only by dedication can they become "dear" to God.
 Students should strive to be both near and dear to God.
 Outsiders coming to **Prashanthi Nilayam**, on seeing the students, feel: "How lucky are these students! Swami is always talking to them and moving with them." But they are not aware who are really "near" to Swami.
 Saint **Thyagaraja**'s confession
 The saint **Thyagaraja**'s experiences provide an illustration of the dilemma confronting devotees.
 Once while experiencing troubles and undergoing indignities from others, **Thyagaraja** wondered whether the troubles he had to go through were due to deficiencies in his devotion or whether **Sri Rama** was not potent enough to help him. Convinced about his own devotion, he attributed his

troubles to Rama's inability to relieve him. Such doubts often arise in the minds of devotees.

After meditating over this matter, he realised that Rama's power was limitless and that the defect

lay in his own devotion. He composed a song which described how devotion to Rama had

enabled Hanuman to leap over the ocean and how it had enabled Lakshmana and Bharatha to

perform heroic deeds. Thyagaraja confessed that in doubting Rama's powers he had been guilty of weakness in his devotion.

If Swami did not possess such power, is it conceivable that people would come seeking Swami's grace from distant countries like Argentina and Australia? No one issued any invitation to them.

Are they less intelligent than any of you? The fact that they have come here at great expense, prepared to put up with many inconveniences, shows the depth of their devotion.

Therefore, you should not entertain complaints against God or blame Him for your difficulties. If

Swami did not have the power, would people of different faiths and from different countries

come to Him and experience their oneness? What is the Will that is able to accomplish this? If

you enquire along these lines, you will discover the jejuneness of your attitudes. It is your smallmindedness,

which accounts for such reactions. Therefore, develop a broad outlook and a wide vision.

All the students of our Institute of Higher Learning should prove themselves to be ideal men

wherever they go. You should earn a good name from everyone.

Students who have won prizes in sports should realise that by their conduct they should earn the

esteem and love of Swami. All kinds of titles are conferred on people today. But the title which

all of you should aim at is that you are Amruthasya Puthraah (Children of Immortality).

Install God in your hearts and make Him the basis for all your actions. Then all your actions will

become sacred. Bring a good name to your parents, to your society and to the land of your birth.

Institute Auditorium, Prashanthi Nilayam, 14 Jan 1992

4. The Sacred Message Of A Holy Festival

The Sun appeared serenely peaceful.

The day started to get shorter.

And the chill wind blew fiercely.

The fields were ripe with the golden crop.

The farmers rejoiced in singing.

The buds of flowers blossomed

On the banks of rivers like garlands.

Farmers were bringing home the newly harvested grain.

And hailed the arrival of the sweet

Festival of Sankraanthi.

Embodiments of the Divine Aatma! Many persons in the world have expounded in different

ways the nature of divinity. Even in Bharath, although from ancient times profound spiritual

truths have been proclaimed and propagated, the minds of men have not turned towards the

sublime. It is the minds of men that need to be changed, not their external appearances. Men are

judged by their qualities, not their garments.

"Yath Dhrishyam Thannashyam" (That which is perceived is perishable). Everything associated

with the phenomenal world is continually changing. That which is subject to change is

impermanent. What is unchanging is the eternal. By attaching excessive value to the changing

things of the world, man is making himself remote from the changeless and eternal Reality. Men

should endeavour to realise the eternal and unchanging Aatma (Omni-Self).

Significance of Sun's entry into Capricorn

In a year, the Sun passes through the 12 houses of the Zodiac in 12 months. The Sun's entry into

each house of the Zodiac is described as a Sankramana. Kraanthi means change. Sankraanthi

means a sacred change. The Sun's entry into every house in the Zodiac is not considered as

equally holy. What, then, is the reason for giving special importance and sacredness to Makara

Sankramana, the entry of the Sun into Makara (Capricorn)? Besides the physical qualities

associated with the Sun's movement into each house of the Zodiac, there is an inner spiritual

significance relating to the Makara Sankramana.

The Sun's entry into Capricorn takes place in mid passage between the months of Margasheersha

and Pushyami. In the Bhagavad Gita, Sri Krishna has declared:

"Among the months I am the month of Margasheersha." The Margasheersha month is the crown among the 12 months. What

is the reason? Among the planets of the solar system, the Sun is the presiding deity. Without the

Sun the life process in the world will cease. During the month of Margasheersha, the world

experiences the abundance of the harvested food grains, which sustain and confer joy on the

people. Every farmer's granary is filled with grain. The weather during the season is cool and

pleasant. It is an appropriate time for enjoying peaceful rest. It is the time when man is free from

the burdens of daily toil and can devote his time to enjoyment with his children and his cattle.

Every experience is reflection of the Inner Being

However, what is the connection between these physical comforts and the spiritual significance

of this season? Man is a lover of the beautiful. He rejoices at the sight of good food. It may be

asked whether this joy, which he experiences is related solely to physical things or has it an inner

spiritual basis? It is not the body that experiences joy. It is the Aatma (the Indwelling Spirit).

The joy that one derives from looking at others is not related to the body but the Aatma. What the

eye sees, the ear hears, the mind thinks, or the heart feels, all of them are experiences of the

Aatma. The senses are only instruments. Every experience is a reflection of the Inner Being.

Only when this truth is recognised will it be possible to comprehend to some extent the nature of the Divine.

For all actions, the inspirer, the performer and the experiencer is the Sun-God. For man, caught up in a meaningless existence and going through an endless round of futile activities, the Sun-

God stands out as the exemplar of tireless and selfless service. He enjoys no respite from work.

He is above praise and censure. He carries on his duties with absolute equanimity. Everything he

does is only for the well-being of the world and not for causing any harm. It is only man's senses

which prove helpful or harmful to him. When man submits to his senses, they become his

enemies. When man masters the senses they become his friends. Friends and enemies result from

the strength or weakness of men.

Earlier, a student in his speech mentioned that to Vibhishana, who believed in God, Rama was a

friend. To the unbelieving Ravana, Rama became an enemy. Hence, man's happiness or sorrow

stems from his belief or disbelief.

Faith leads to God

The primary motto for man should be Sraddha (faith or trust). The ancients declared: "Believe

and Live." Without Faith you cannot live happily. Only when you have the belief that one is your

mother you develop love for her. Likewise, a woman loves a baby only when she feels he is her

child. In the same manner, the recognition of the Divine arises from Faith.

Where there is Faith, there is Love.

Where there is Love, there is Peace.

Where there is Peace, there is Truth.

Where there is Truth, there is Bliss.

Where there is Bliss, there is God.

Thus it is Faith that reminds us of God.

All that is taught or learnt today appears to consist of pompous verbiage concerning the external

world. Doubtless, there is a great deal of talk about Divinity and Spirituality. But one cannot

notice in these preachers any sacred mark of Truth, Love or Peace associated with Godly men.

Are men to be esteemed for the clothes they wear, the speeches they make, or the "punditry" they

display? No. The only person worthy of esteem as a wise man is the one whose actions

correspond to his thoughts and words. The Divine judges men by their thoughts and motives.

God sees only the inner purity of man's motives and not his external appearance or the power and

pelf he possesses. Valmiki, Nanda, Kuchela, Gajendra (the Lord of the Elephants), the child

Dhruva, the illiterate Sabari, Vidura and Hanuman are all examples of beings who enjoyed God's

grace only through their devotion and not because of birth, wealth, scholarship, or any other

accomplishment.

Entertain good thoughts and good feelings

What is Bhakthi (Devotion)? Bhakthi is directing one's sacred love towards God. Man gets bound

by his attachment, through egoism, to the transient things of the world.

Your primary task is to discharge your duty. This does not mean renouncing worldly life or your

obligations to your family. Keep your mind serene and unruffled. All the changes affect the

external. They do not affect the internal experience. Entertain always good thoughts and good

feelings.

In this connection, an incident from Jesus's life may serve as a good example. Jesus saw in the

market place a woman who was being stoned by people around her as one who had gone astray.

Jesus approached them and said: "Oh People! you are all persecuting this woman for some

physical misconduct. Think how many such sins you are committing mentally. Whoever has not

committed such a sin even mentally, let him cast the first stone. All others have no right to throw

stones at her!"

People go on judging who is a sinner and who is a pure person, but they should enquire within

themselves how far they are sinners or meritorious. Everyone must try to keep his mind free

from bad thoughts. The Sankraanthi Festival is intended to make

people embark on this exercise in transformation.

Symbolism of **Sankraanthi** celebration

In the **Dwapara Yuga** the **cowherds** and **cowherdesses** used to experience boundless joy in the presence of Krishna, forgetting themselves in their devotion to the Lord. On **Sankraanthi** Day they used to employ cow-dung as a sacred means for cleansing purposes. They demonstrated also the inner significance of the **Sankraanthi** celebration. They placed three balls of cow-dung in front of their houses, fixing three pumpkin flowers on their top and went round singing and dancing in adoration of Krishna.

What is the significance of these three balls of cow-dung? People are inclined to despise **cowdung**.

But in the eyes of the **Gopikas** they were sacred. In olden days, people used to sprinkle water mixed with cow-dung in front of their houses. The cow-dung helped to destroy the bacteria in the atmosphere. The cow-dung was considered a symbol of health and happiness. The first cow-dung ball represented Krishna, who was worshipped as **Gopala** (the protector of cows).

Krishna was adored as the bestower of joy and health. The second **cowdung** ball was placed as a symbol of the **Govardhana** Hill which Krishna lifted and thereby demonstrated His divinity. The third cow-dung ball symbolised the cow, which is the source of health and joy for the people as the giver of milk. **Gopala**, **Govardhana** and Go (the cow) were worshipped in this manner.

Among vegetables the pumpkin has a place of honour as the largest in size. The **Gopikas** looked

upon the pumpkin as a symbol of large-heartedness. Hence, pumpkins were offered as fitting gifts on **Sankraanthi** Day. What is the gain from this offering? The pumpkin does not rot quickly.

It can be preserved for a long period. Any number of edible preparations can be made from it. It can also be used in combination with many other vegetables. Because of its distinct qualities, the

offer of a pumpkin also meant making an offering of one's virtues. Develop harmony towards everyone

Sankraanthi is a holy day for many reasons. It was the day on which **Aadhi Shankara** took

Sanyasa (renounced all worldly ties and donned the ochre robe). On this day it is the usual custom to offer to people a mixture of jaggery and **Thil** (sesame). Jaggery is sweet and is a symbol of love. **Thil** is also known as **sneha**, which means friendship. Therefore, the offer of the

jaggery-**thil** mixture means offering to people love surcharged with friendliness. Develop harmony towards everyone. Much of what passes for friendship today consists in associating with persons when they are affluent and benefiting from their money. When they are in distress, the same persons will not even look at them. This is not friendship at all. True friendship must emanate from the heart and should remain unaffected by weal or woe. In fact, God alone can be an unfailing friend in all situations. He is with you, above you, below you, beside you and around you.

The profound message of **Sankraanthi**

Today people do not rely on such Divine friendship. They place their faith in the transient things

of the world. The message of **Sankraanthi** is the promotion of love among one's kith and kin and friends by all of them coming together to celebrate this festival. It is on this day that the "**Ganga**"

bull trainers take their decorated animals from house to house, play music in front of the homes and make the bulls demonstrate their skills before the family gatherings.

The bulls are also made to give demonstrations in the market place with a view to promoting

fellow feeling and harmony. The girls in every home will take their younger brothers to such

demonstrations. The trainer of these animals will be dressed in a special way and display large

caste-marks on his forehead. He will carry a small whip which is used for training the bull. The

bull will be taught to respond to instructions designed to promote love and happiness in the home

by relating the story of the wedding of **Rama** and **Sita**. **Rama** and **Sita** represent the **Omni**-Self

and **Prakruthi** (Nature) respectively. Their union is to be celebrated by the offering of one's love

to the Divine couple. Thus, the performance of the sacred bull on '**Sankraanthi** day conveyed a

profound message to the people.

Because **Sankraanthi** was deemed the most important festival, it was the day on which the

newlywed bridegroom visited the bride's home. It was the day on which many people called on

others as a mark of goodwill. There were rejoicing in every home because of the get-together of

all kinsfolk. (Swami recited a poem describing how the young girls in the family celebrated the occasion by cutting jokes and playing tricks).

The **Sankraanthi** festival was thus designed to promote harmony and love in the family, to make

people realise the unity of the Creator and creation, to teach the people their obligation to instil heroism in them by making the Sun-God their example, and, above all, to make them realise their inherent Divinity. This is the sacred purpose of the **Sankraanthi** festival.

Sankraanthi festival: then and now

Today such a holy festival has been converted into a day for the enjoyment of jaggery and **thil**,

totally missing its inner significance. People are immersed in the darkness of self-indulgence.

Rice cooked with jaggery is a special preparation for **Sankraanthi** day. What is the reason for

this? In the olden days, this sweet rice was prepared to celebrate the gathering of the harvest and

after the cows had been fed with the sweet rice, it was scattered over the fields. On the third day,

all the cattle used to be decorated and taken round the bazaar in procession. For this reason, the

festival was called in **Tamil Nadu** "**Maattuppongal**"--the **Pongal** festival of the cattle. The bull is

much more than a mere quadruped. As the vehicle of Shiva, it has an honoured place in the Shiva

temple as **Nandi**. Its eyes are always directed towards the Lord in the sanctum. The **Nandi** is

worshipped before one enters the sanctum.

Develop faith in God and serve **fellowmen**

The **Sankraanthi** festival should be regarded as the day on which man turns his vision towards

God. Man's life may be compared to a stalk of sugar cane. Like the cane, which is hard and has

many knots, life is full of difficulties. But these difficulties have to be overcome to enjoy the

bliss of the Divine, just as the sugarcane has to be crushed and its juice converted into jaggery to

enjoy the permanent sweetness of jaggery.

Enduring bliss can be got only by overcoming trials and tribulations. Gold cannot be made into

an attractive jewel without its being subjected to the process of melting in a crucible and being

beaten into the required shape. When I address devotees as **Bangaaru** (Golden one), I am

considering you as precious beings. But only by going through the vicissitudes of life with

forbearance can you become attractive jewels. You should not allow yourselves to be

overwhelmed by difficulties.

Develop self-confidence and have firm faith in God. With unshakeable faith, dedicate yourselves

to the service of your **fellowmen** and lead exemplary lives.

Today the Sun-God begins his northward journey, **Uttarayana**. The noble and heroic warrior

Bhishma waited for fifty six days so that he could give up his life in **Uttarayana**.

Do your duty like the Sun

The Sun, in entering on his northward journey, hailed the Himalayas in the north as the

beautiful abode of Lord Shiva. The heart should be regarded as the abode of the Lord and the

vision should be turned to experience the Divine. The human heart itself symbolises the

Himalayas as the abode of purity and peace.

The Sun's northward journey is a pointer to the path man should take to realise God. The Sun is

the supreme example of selfless and tireless service. The world cannot survive without the Sun.

Life on earth is possible only because of the Sun. The Sun teaches man the lesson of humble

devotion to duty, without any conceit. The Sun is the supreme example for everyone that he

should do his duty with devotion and dedication. Doing one's duty is the greatest Yoga, as

pointed out by Krishna in the **Gita**. Let your actions and thoughts be good. You will then

experience the Bliss Divine.

Sankraanthi is intended to bring about various changes in man's attitude so that he may sanctify

his life. It is a festival not intended for **Bharathiyas** alone. Its message has a meaning for

everyone in the world. It has a message for people of all climes, creeds and countries. **Kraanthi**

(change) and **Shanthi** (peace) both reside in the heart. You need not search for them in the

outside world. Discover them within you. This is your duty. Serve your parents and society. Lead

a Godly life, dedicating all your actions to God. Live in Love!

Poornachandra Auditorium **Sankraanthi** Day, 15 Jan 1992

What exactly is the cause of all grief? It is the attachment to the body that produces grief as well as its immediate precursors:

affection and hate. These two are the results of the intellect considering some things and conditions as beneficial, and some

other things and conditions as harmful. This is a delusion, this idea of beneficence and malevolence. Still you get attached to objects

that are considered beneficial, and you start hating the others. But, from the highest point of view, there is neither. The distinction is

just meaningless. There is no two at all. How can there be good and bad then? To see two where there is only one, that is delusion

or ignorance. The ignorance that plunged Arjuna into grief was of this nature-- seeing many, when there is only ONE.

Sathya Sai Baba

5. **Graama Seva** is **Rama Seva**

Union is strength,

With unity anything can be achieved,

Like ants which collectively

Can destroy even a python.
The honour of a community
Rests on its morality.
Without morality the community
Loses its honour and name.
Only that can be called a community
In which morality is cherished.
Hearken! You noble sons of **Bharath**
To this profound truth.
Embodiments of the Divine Spirit! Village Officers who have gathered
here! If an individual is
to progress, or a village is to develop or a nation is to be prosperous,
social consciousness and the
sense of unity are essential. Unity protects man. Disunity makes man
a prey to worries of all
kinds. "**Sanghe bali** Kali **Yuge**" (In union lies strength in the Kali
Age). This adage proclaims
that there is no greater strength than that derived from unity.
When we recall the past history of **Bharath**, we find that various
invaders--Muslims, the
Portuguese, the French and the British---overran the country and
tried to change the ancient
culture and institutions of the country. The nation did not lack men of
valour or scholarship or
eminent political leaders or men of science. But because there was no
unity amongst them, the
nation was subjected to various calamities.
Unity is the supreme need for **Bharathiyas**
Unity should be the supreme watchword for **Bharathiyas**. Freedom
was achieved but not unity.
This is because of the steady eclipse of an all-embracing vision.
Parochial fanaticism, caste and
religious dissension, and selfish and self-centred ambitions have
combined to degrade human
qualities to their nadir. Another potent factor responsible for the
moral decline in the country is
the absence of a feeling of national oneness and the regard for a
common national culture.
In the **Mahabharatha**, **Dharmaraja** once made a significant
declaration. He said, "When an
outsider attacks our country, we will all stand as one, all the 105 of us
(the hundred **Kauravas** and
the five **Pandava** brothers). But when there are internal differences,
only the five of us will be
together." The lesson of this statement is that when the national
interests are at stake, all in the
country should be united as brothers. All should work in unison, but
in matters affecting
individuals, differences may remain.
The four pillars of national edifice
The situation in the country today demands that all **Bharathiyas**
should unite as brothers to strive

for the progress, the prosperity and the well-being of the nation. This
means that in the interests
of the nation and the society, four things are essential: Equality, Unity,
Co-operation and
Fraternity. These are like four pillars of the national edifice. If any one
of these is absent, the
edifice will collapse. Hence, the people should cherish equality and
unity.
For the divinity inherent in man, man himself is the authority. The
term "Man" is derived from
the term "Mind." Mind means an aggregation of thoughts. And
thoughts account for the joys and
sorrows experienced in daily life. Hence, it is only when the mind is
filled with pure thoughts
that human existence becomes meaningful.
When the headman in a village deems himself a servant of the village,
he will be able to render
selfless service. Can a person obsessed with power have a pure heart?
No. Hence, the village
chief should become the servant of the village.
The village officials are like a bridge between the Government and the
people. It is only when
this bridge is safe and sound that there can be good relations between
the Government and the
people.
When we speak about village officials, we should remember that in
the villages **Graama**
Adhikari (village officer) means one who has no antipathy towards
anyone in the village. He is
one who treats all alike. It is only when such terms are understood
properly and people act
accordingly that a person leads a meaningful existence.
On the vast ocean, countless waves appear. Each wave appears
different from another. But
despite these differences the waves are not different from the ocean.
The waves arise from the
ocean and are of the same stuff as the ocean. Likewise, although
human beings appear different
from each other, it has to be realised that all of them have emerged
from the ocean of **Sath-chithananda**.
Forgetting this truth and identifying themselves with the
impermanent body, many are
falling a prey to various troubles. For people who are caught up in the
coils of mundane desires
and pursuits, the beacon of spirituality is showing the path to
emancipation. Spirituality is
fundamental for man to reveal to him the means for the blossoming
of his qualities.
Look upon the entire mankind as one family
Spirituality, however, does not mean leading a solitary, ascetic life.
Spirituality means looking
upon the whole of mankind as one family and realising the unity in

diversity. This is the essence
of Indian Culture.

This ancient culture, rooted in the villages, spread over the years to the cities. Today the situation is reversed. The practices of the cities are spreading to the villages. Modern education and modern ways of living cannot serve to improve the quality of life. People must ponder over the values of the culture that has come down to us from ancient times.

The well-being of the village determines the well-being of the nation. By providing the essential amenities for the people in the villages, promoting mutual co-operation amongst them and developing fraternal feelings among them, the progress of the village has to be ensured. At the individual level, there may be differences. But these should be set aside and all efforts concentrated on the development of the village as a whole.

When rain falls from the sky, the rain water is totally pure. But depending on the nature of the place where it falls, the name and form of the water become various. Likewise, there may be diversity among men on account of regional and other factors, but the historical reasons for this diversity will have to be borne in mind. Conduct yourselves in an ideal and sacred manner. Embodiments of Divine Love! It is only when you equip yourselves well as village officials that the villagers will enjoy peace and prosperity. What is past is past. But the future is dependent on what you do in the present. Your actions in the present will determine the shape of things in the future. If you wish to secure a great future, you have to conduct yourselves in the present in an ideal and sacred manner.

If today such a large number of village officers have gathered here for a training programme, it must be regarded as an exemplary occasion. There may be differences and problems of various kinds among you as individuals. But setting them aside, you should concentrate on the promotion of national well-being. Regard the nation's welfare as your welfare. Entertain the sacred feeling that the nation's good is your good. There can be no nobler feeling than this for a human being.

The true mark of a human being is the cultivation of a broad outlook. When you have such a vision, you can transform the national scene. The nation's welfare depends on the individual. The individual's welfare depends on the family. The welfare of the family is bound up with the

condition of the village and so on right up to the national level. At the base of all is the individual.

And only when all the individuals in a community act in unison can the society progress.

Unity, is, therefore, the essential means for accomplishing anything. Today senior officers from the district and the State capital and several Ministers have come here to launch this vital programme. I desire that all of you should extend your wholehearted co-operation to them so that the villages in this district may serve as an ideal example to the rest of the State.

There should be no place for factions. You must take note of one important factor. There are in the villages many factions and rival groups. Village officers should see that there is no room for these divisive forces. Today, in every village there are several factions. This is not good at all. The man who does not feel that this is his Motherland and has no love for his country or mother tongue is a soulless corpse.

Every villager should feel proud of his village and feel himself one with everyone else in the village. You must strive your best to promote such a sense of unity.

The Minister admitted that the remuneration that was being offered to you is meagre. But you should not be swayed by this factor. When you discharge your duties well, your remuneration also will improve. Regardless of the remuneration, you must dedicate yourselves to the

development of your respective villages. Whatever amenities you may need for doing your work, you should not resort to senseless methods like strikes for securing redress. Resorting to such methods means causing harm to the villages for securing selfish gains. Bandhs and strikes have

become utterly senseless actions causing a great deal of inconvenience to the public. There is nothing heroic about these forms of agitation. They are disrupting the political fabric. If the village officers act with courage and devotion today, they can do a great deal of good to the people.

The role of village headmen. Act with courage and dedication to ensure the prosperity of the villages and strive to earn a good name for yourselves. This is the foremost task before you. In olden days, the village headman was regarded with great respect and looked upon as "the Lion of the village." This does not mean that he was lording over the villagers and terrorising them. Rather, he was their protector as the

chief of the village.

Sri Diwakar Reddy (the Revenue Minister) said that the village officer was to the village what the Collector was for the district and a Minister was for the State. He has to properly discharge his duties with regard to collection of taxes and other matters. Village officers should consider themselves fortunate that this position has been conferred on them. They have to live up to the responsibility entrusted to them. If they pride themselves on their official status and ignore their responsibilities, they will be guilty of treason to the village and the nation.

Rights and duties are like two wheels of a cart

Men have both duties and rights, but today they are more concerned about rights than duties.

Rights and duties are like the two wheels of a cart or the two wings of a bird. Both are essential.

When duties are discharged properly, rights will be secured of their own accord. If everyone

examines within himself how far he is carrying out his duties, he will realise how his rights are also protected.

In ancient times, when there were no minister or district officials, the village headman was all in

all. He cared for the welfare of the villagers and the villagers lived in unity and harmony. Today,

every family appears to be a house divided. There is no unity. If the five fingers in a hand do not

function in unity, the hand will be useless. There are five qualities in man: **Sathya**, Dharma,

Shanthi, **Prema** and Ahimsa (Truth, Right conduct, Peace, Love and Non-violence). These

human qualities have to be fostered. Today peace is absent because fear of sin and love of God

have declined and man has degraded himself. If we have fear of sin, love of God and morality in

society, mankind will be truly human and there will be harmony in society.

When you cultivate human qualities like compassion and love and act in unison with a sense of

mutual regard and friendliness, you can render valuable service to the people. By your

performance, you must make **Anantapur** district an example and an ideal for the whole of India.

Graama Seva is **Rama Seva** (Service to the village is service to God). There is no value in

worshipping **Rama** if you do not serve your **Graama** (village) well. But if they have not installed

Rama in their hearts, what use is there in building a temple for **Rama**? Sanctify your hearts and

make the village a shrine in your hearts for the Lord. When you make

service to the village your

service to **Sri Rama**, you will be promoting your welfare in every way, economically, socially,

morally and spiritually. You need not strive for salvation as a separate goal. Service to the village

will itself ensure **Mukthi** (liberation). Bear this truth in mind and act up to it in your daily life.

This is my message to all of you. I wish you all happiness, peace and prosperity.

Address to Village Administrative Officers from **Anantapur** district in the Institute Auditorium at

Prashanthi Nilayam,

16 Feb 1992

When man is able to master the senses, and direct them along more beneficent channels--the eye seeing God's footprints in stars and rose petals, the ear hearing God's voice in the throats of birds and peals of thunder, the tongue tasting God's sweetness in all that appeals to it; the nose discovering fragrance in everything that recalls the glory of God, the sense of touch content to clasp the hand of the forlorn and the distressed as the beloved children of God -- then, he can visualise the God installed in the cavity of the heart; that is the lesson the five-hooded **Sesha** (divine serpent) imparts!

Sathya Sai Baba

6. The Mansion Of Life

You do not need a lamp

To see a lamp that is burning brilliantly.

Likewise there is no need for

Any other knowledge to know the One

Who is the very embodiment of all knowledge.

When birds and beasts that have known no education

Lead regulated lives, it is a pity

That an intelligent human being

Does not have this sense.

Students! Embodiments of Divine Love! Life is a four-storied mansion. For any edifice to be

strong, the foundation has to be strong. The mansion is visible to the beholders. Its architecture is

attractive and pleasing. But the foundation has no such attractions.

Nevertheless the safety of the

mansion depends on the strength of the foundation. Every part of the mansion may have its own

attractive feature. But the foundation has no feeling of pride about its being the base on which

the mansion stands nor does it desire that anyone should take notice of it. The foundation is

unaffected by praise or blame.

The four floors of the mansion of life

The first floor of the mansion (of life) is **Brahmacharya** (celibacy).

The second floor is the

Grihastha (householder) stage. The third is **Vaanaprastha** (recluse).

The fourth is the stage of

Sanyasa (renunciant).

Many persons pass through all the four stages. Some go through only three of them and some others only two. But irrespective of the number of stages, the foundation is the base.

The first stage (or floor) is that of **Brahmacharya**. You students who are in the first floor of the

mansion of life have to ensure the firmness of the foundation. This foundation consists of

humility, reverence, morality and integrity. The strength of the foundation depends on these four constituents.

Unfortunately, the nation today is affected by the consequences of seven grievous sins. The first

is business without morality. The second is politics without principle; third, education without

character; fourth, worship without sacrifice; fifth, wealth without hard work; sixth, human

existence without regard for scriptures; seventh, devotion without austerity. These are the seven

deadly sins that are ravaging the nation. The country will regain prosperity and peace only when

all these are banished and we have morality in business, principles in politics, educated men who

have character and work is the basis of wealth. The mansion of man's life should be built on

these virtues. But unfortunately today morality and integrity have declined and the spirit of sacrifice is on the wane.

Because these qualities are lacking among students, the nation is suffering from disorders and violence.

Although these statements may not be quite palatable to the students to hear, they should realise

what the public feels about the present situation.

The actor should relate strictly to his role

Anyone's thoughts and actions should be related to the role he has to play. If there is no such

correspondence between one's role and one's conduct, the social fabric will be shaken.

Once upon a time a strolling actor, **Pagati Veshagaadu**, presented himself before a king in the

role of **Aadhi Sankaracharya**. The king, welcoming the **Acharya**, gave him an honoured seat and

enquired about his welfare. In keeping with his role, the visiting actor recited a stanza. "Birth is

sorrow, old age is a curse, marriage brings sorrow. The end is the most sorrowful of all;

therefore, beware! beware! There is no mother or father, friend or kinsman. Neither wealth nor

home abides. Therefore, beware! beware !" He preached in this manner the truth about the

ephemeral nature of human existence. At the end, before the

"Sankaracharya" was leaving, the

king offered him gold coins in a silver plate. He told the king: "I don't accept this." He declared

that immortality can be attained only by sacrifice and not by **karmas**, wealth or progeny as stated

in the **Upanishadic** stanza: **"Thyage Neike Amrithathwam Aanashuh."** He left the palace,

informing the king that he would present himself the next day in a different role.

The next day he appeared as a well-dressed danseuse and danced before the king in his audience

chamber. The dance was so superb that the entire audience was enraptured. The king offered the

dancer a plateful of gold coins. The "danseuse" said that what was offered was too meagre and

asked for more. The king said: "Yesterday you refused to take the gold coins I offered. Today

you say these are too meagre. What is the mystery behind these different attitudes?"

The actor replied, "The behaviour is in accord with the role.

Yesterday I appeared in the role of

Sankaracharya and I behaved as **Sankaracharya** would have done.

Today I have come as a dancer

and I am behaving as a dancer would."

The inner meaning of this story is that when people do not act according to their roles in the

different stages in life--**Brahmacharya**, **Grihastha**, **Vaanaprastha** and **Sanyasa**---the nation will

be morally ruined.

Students and teachers should act up to their roles

It is only when students conduct themselves according to the role assigned to them that they will

acquit themselves well as students. If they do not behave properly as students, the culture and

traditions of the entire community are undermined. Likewise, if teachers do not act up to their

roles as teachers, the good name of the teaching profession is tarnished.

When householders do not discharge the duties of householders, they bring the **Grihastha**

tradition itself into bad repute.

Divine operates to reduce the burdens of people

Whatever the role one has to play at any place or time, and in any capacity, he has to act up to

that role properly. It will be seen from the **Puranas** that this principle applies to the Divine also

(when the Divine appears in human form). This may be illustrated by a small story from **Sri**

Krishna's life in the **Dwapara Yuga**. Once a **Gopika** went to a well to bring two pitchers of water.

After placing one pitcher on her head, she wanted someone to place

the other water-filled pitcher on the first one. At that time, Krishna came there and she asked him to place the water-filled pitcher on the first one. Krishna refused to do so. Soon another **Gopika** came along and helped the first **Gopika**. The **Gopika** carrying the two pitchers reached her home.

Krishna followed her to the house and without even waiting to be asked, he took the top pitcher from the **Gopika**'s head and placed it down. She was surprised at Krishna's strange behaviour.

She asked him, "Krishna, at the well, you refused to place the pitcher on my head when I appealed to you to help me. Now you take it down from the head without my asking. What is the inner meaning of this action?" Krishna replied, "**Oh Gopika!** I am wont to remove the burdens borne by people and not to add to them."

This shows that the Divine operates only to reduce the burdens of the people and not to increase them. It means that there are rules which govern the role which each one has to play in life. Men, however, find it difficult to act upon this truth.

Man is a seeker of happiness. He is essentially the repository of happiness. But not realising this truth about himself, man goes after happiness all over the world. He pursues studies in the belief that scholarship will give him happiness. But happiness eludes him. He tries to find happiness in work and fails to get it. Seeking happiness in married life, he meets with disappointment. Nor does he get it through children. Then he gets absorbed in the acquisition of wealth in the belief that wealth will give him the means of securing happiness. At the end of it all, he finds himself a pitiful creature when the wealth he acquired is either stolen or misused by his profligate progeny.

He then realises that all his earlier efforts to secure happiness gave him only some temporary satisfaction but not any lasting joy. A wealthy man behaves like a dog in the manger. He will neither enjoy his wealth nor give it for good causes. A rich man should realise that sacrifice should be the hallmark of a wealthy man and that true happiness is to be got through sacrifice.

The five kinds of afflictions

What is it that prevents man from securing enduring happiness? There are five kinds of **Kleshas** (sufferings) which stand in the way. The first one is **Avidya** (ignorance). **Asthitha-Klesha** (unsteadiness) is another. **Abhinivesha-Klesha** (immaturity) is another. **Raaga-Klesha**

(attachment) is the fourth. **Dwesha-Klesha** (hatred) is the fifth. These five types of suffering afflict man.

Avidya (ignorance) is one kind of suffering. What is this ignorance? In the scriptures, the question is asked: "Who is a **murkha** (fool)?" The answer is given: "One who identifies himself with the body." By this kind of identification the foolish one forgets his true nature. The day he realises that he is not the body but the eternal Indwelling Spirit, that day he experiences true bliss. The body, the mind and the intellect are all instruments. These are called **Karanas**. It is a sign of ignorance to identify one's Self with these instruments.

Avidya-Klesha is the suffering arising out of ignorance. As long as man has a body, he experiences various kinds of sorrow.

What is the saga of this body? "In childhood, the young lad sports with his companions. In youth he falls a prey to sensuous enjoyment. In middle age he is lost in the pursuit of wealth. Unable to give up attachments, he is caught up in the cage of karma (action and reaction), and at the end he returns to the dust." This is the real truth about the body. Man is thus pursued by a myriad sorrows because of his identification with the body.

Mind is the cause of all desires and pains

The second **Klesha** is **Abhinivesha-Klesha**. For all kinds of desires and pains the cause is the mind. All desires arise in the mind. When desires are not fulfilled, hatred arises. If the desires are realised, the man loses his mental balance. Failing to realise how the mind is the cause of sorrow and giving a free rein to desires is **Abhinivesha-Klesha** (suffering due to mental infirmity). Only when man is able to give up desires and disregard the mind, which is the cause of desires, will he be able to experience **Ananda** (bliss).

The third is, **Asthitha-Klesha** (suffering due to unsteadiness). This suffering arises from an insatiable appetite for all kinds of things. It is the result of one being immersed in the vagaries of the senses. To regard as enduring the sensuous pleasures which are impermanent is the cause of this type of suffering.

Raaga-Klesha refers to the suffering arising out of attachment of all kinds. All other evil tendencies in man like hatred, envy, **etc.**, have their root in **Raaga**. It is this attachment which ruins the entire life of man. There should be a limit to one's attachment to persons and things.

Excessive attachment is the cause of sorrow. Man is unable to derive

happiness from excessive possessions.

Dweshha-Klesha (the suffering caused by hatred) arises when a man fails to obtain what he seeks from someone. This is the result of selfishness and self-seeking.

Every action begets a corresponding reaction

Man's failure to secure happiness is due to these five factors. You are today in the stage of

students--the first storey in the mansion of life. When you arm yourselves with adequate

safeguard at this stage, the rest of your journey will be safe and secure. The basic qualities

required for the successful completion of the other three **Ashramas** (stages) in life will have to be

acquired now itself. If in the stage of **Brahmacharya** (celibate **studentship**) you do not acquire

these qualities, the other stages in your life will be mined.

Students! Having in view your future, you have to make right use of the present and follow the

right path. You are allowing yourselves to drift from moment to moment. You are giving way to

the attractions of the moment, failing to comprehend what is transient and what is permanent.

You are laying up endless troubles for the future.

The Lord created everything in the Universe, but kept nothing for Himself. Every creature has

been given complete freedom. Everyone is free to enjoy anything he likes. But there is one

limitation. For every action, there is a corresponding reaction. You are free to do as you please

subject to this rule. If you use the freedom given to you to indulge in wrongful acts, the

consequences are bound to be bad. These results are not caused by God but are the fruits of your

own actions. The Lord inflicts no harm on anybody. Everything that happens to you is the

consequence of your own thoughts and actions.

Prabhaava and **Swabhaava**

Students! Lured by the external, man is forgetting his true nature. The **Prabhaava** (external

trappings) are the products of **Praarabdham** (past action). The observance of **Purusharthas** (the

practices prescribed for the different stages) determines one's **Swabhaava** (nature). **Prabhaava** is

momentary and evanescent. **Swabhaava** is enduring. Today, the permanent and the enduring is

being ignored, while the transient and the trivial are being pursued assiduously. The

consequences of this misplaced effort are inescapable.

This freedom given by the Divine to man should be exercised with a due sense of detachment.

Examine for a moment how various objects in creation are

conducting themselves. For instance,

a tree bears sweet fruits. But it does not enjoy the fruits itself. It offers them to others for

enjoyment. What a spirit of sacrifice is displayed by the tree! The

Lord created the rivers. But the

rivers do not use for their own benefit even a drop of their water. The water is offered to those

who seek it. Likewise, the cow does not consume the milk it produces, but offers it to its calf and

to others.

Selfishness is the worst disease of man

But man, despite all his intelligence and knowledge, does not exhibit this sense of sacrifice. He

keeps all that he earns for the benefit of himself and his kith and kin and makes no sacrifice at

all. Consequently, man is haunted by all kinds of troubles. He is a victim of many diseases.

Neither birds nor beasts are subject to such afflictions. They are content to live on whatever they

can get. But man consumes a variety of foods and invites a variety of maladies.

The worst disease to which man is subject is selfishness. Only when man is able to rid himself of

selfishness will he be able to understand the meaning of life and experience real Divine bliss.

Birds, beasts and trees display the spirit of sacrifice. Man alone is the exception. When man is

animated by sacrifice, he will become sublime. If selfishness grows, he loses his radiance and

vitality.

The lesson provided by three great devotees

The life-stories of three great devotees--**Thyagaraja**, **Goparaju** (**Ramadas**) and **Potharaju** (the

author of the Telugu **Bhagavatham**)--show what sacrifices they were prepared to make out of

their devotion to the Lord. They were totally indifferent to material gains in their love for the

Lord.

These three devotees by their sacrifices made themselves **Rajus** (rulers) of the world. This means

that only those who make the highest sacrifice are entitled to be called **Rajus** (monarchs). Today,

only the wealthy are regarded as "kings." But real kings are those who are prepared to make

every kind of sacrifice. At **Rishikesh**, the **sadhus** are greeted by the pilgrims as **Maharaj**. In the

eyes of the devotees, only those who have given up everything are entitled to be called

Maharajas. Maharaja means King of Kings. The term is appropriate only for the person who

makes the greatest sacrifice.

It is a pity that today people are wasting their lives in the pursuit of

meaningless desires. The true purpose of education is to make one recognise truth. The rationale of education consists in the quest for truth. Realisation of Truth is the Goal. "**Sathyasya Sathyam**" (The Truth of Truths) is how God has been defined.

Students! While you are acting the role of students, you should conduct yourselves according to the role of **Vidyaarthi** (those who have to seek knowledge) and not behave as **Vishayaarthi** (seekers of sensuous pleasures). Otherwise, you will be degrading yourselves.

Humility is the hallmark of true education. Truth and integrity are essential qualities for students.

The means to acquire these qualities is devotion to God. Without these attainments, education is a futile exercise.

You all know how the village folk and the tribal population lead more virtuous lives than most "educated" persons. Immoral practices are on the increase in places where there are colleges, universities and courts. More honesty and integrity and compassion and fellow-feeling seem to prevail among the people in the remote forest areas. The "educated" are doing more harm to society today than the uneducated.

Compassion is the greatest wealth

This is not proper education. You must set an example to the world. You must correct your faults and avoid committing them in the future. Love God and earn His love. Redeem your lives by developing compassion and kindness. All other accomplishments and **sadhanas** are of no avail.

Compassion is the greatest wealth. Purity of heart comes foremost. Students should take note of two things. One is the health of your body depends on the purity of your blood. The other is: you can always enjoy real bliss as long as your devotion is pure and unsullied. With purity of body and mind, you are assured of the highest bliss. When you have achieved this, you can carry on your normal lives with ease.

Because of the uniqueness of our University, you have to demonstrate its exemplary character.

You have to take in whatever good things you can from others, but you should lead your own ideal life. This is the lesson to be learnt from a tree, which draws its sustenance from the soil, the water, the air, and the sun, but remains true to its own nature as a tree. Surrender yourselves to God and not to anyone else.

Discourse at the Institute Auditorium after the distribution of prizes to Secondary School

students who had participated in the Annual Sports and Cultural Meet in January. 20 **Feb** 1992

Elation at profit, joy and cheer, dejection at loss and misery, these are the natural characteristics common to all mortals. What, then, is the excellence of the **Sadhaka**? He should not forget the principle, "Be vigilant and suffer the inevitable, gladly." When difficulties and losses overwhelm you, do not lose heart and precipitate some action but meditate calmly on how they ever came to be. Try to discover simple means of overcoming them or avoiding them in an atmosphere of **Shanthi**.

Sathya Sai Baba

7. Power Of The Divine Name

When rains fall, if seeds have not been sown,
Will there be any crop in the field?
If seeds are sown, but there is no rain
Will any crop come up in the field?
Both rain and seeds are needed
For the harvest to be reaped.
Likewise, Divine Grace will bear fruit
Only when there is also human effort,
When the thoughts in the mind are good
They will be reflected in the actions;
When the thoughts are ill-disposed
The fruits thereof will be equally bad.

Embodiments of Divine Love! The world is based on three entities: Fire, the Sun and the Moon.

No one can deny the existence of these three. "**Hethu Krisaanu Bhaanu Himakarathe**." **Krisaanu** means the Fire principle. **Bhaanu** refers to the Sun and **Himakara** refers to the Moon. The combination of these three attracts and sustains all beings in the world. They give pleasure, provoke wonder and also delude men. Because they give pleasure, the three are called "**Rama**."

In the word "**Rama**" there are three sounds: **Ra**, **Aa**, **Ma**. "**Ra**" refers to **Agni** (Fire). "**Aa**" refers to the Sun and "**Ma**" refers to the Moon. The combination of these three entities represents the "**Rama** Principle."

The name is fundamental for all objects
All objects in the world can be **cognised** by name and form and nothing else. All objects are identified by their names. The form is derived from the name. Hence, for everything in the world, the name is primary and fundamental.

The Divine Name is highly potent. Even the wish-fulfilling celestial cow, **Kama Dhenu**, when it is tethered to the post, comes under control. Likewise, when the Supreme Lord, the Indweller in all hearts, is bound by the rope of **Bhakthi** (devotion) and tethered to the post of the tongue, He gets bound to the devotee. There are only two means by which the

Lord can be bound or

enjoyed, namely, through the name and through Love. The name can be "**Rama**," "**Hari**" or

"**Hara**" or any other name, because the All-pervading Divine bears all names.

The name "**Rama**" is not confined only to the son of **Dasaratha**. The **Aatma** that confers bliss is

known as **Rama**. The sage **Vasishta** gave the name **Rama** to Emperor **Dasaratha**'s son. The name

Rama symbolises the universal attributes of the Divine such as omniscience, omnipotence and **omnifelicity**.

The sage **Valmiki** composed the **Ramayana** in a hundred **crores** (a thousand billion) of stanzas.

He prayed to the Lord that the stanzas should be divided equally among the denizens of the three

worlds. When the stanzas were thus divided and distributed, one stanza of 32 syllables alone

remained. After 30 syllables were equally divided, only two syllables remained undistributed.

These two syllables have become the names of the Divine such as **Rama**, Had, **Hara** and **Saayee**.

These names can be recited by people of any country or faith. They are not confined exclusively

to any faith or country. Any person with a pure and loving heart can recite any of these names.

No blame will attach to him.

Divine Name can convert poison to nectar

The potency of the Divine Name is such that it can convert even poison into nectar. This is

illustrated by an episode from the life of **Meera**. She was a queen. But she was so much absorbed

in her devotion to Krishna that she would sing and dance with ecstasy unmindful of whether she

was in a palace or in a crowded bazaar. Her brother-in-law, who was incensed at such conduct in

public places by the queen, was not aware of what true devotion meant. **Meera** had no body

consciousness at all. A true devotee should be totally free from the sense of "I" and "Mine."

Feeling that **Meera**'s conduct was casting a slur on the royal family's prestige and reputation, her

brother-in-law decided to do away with her by giving her a cup of milk mixed with poison.

Having dedicated herself heart and soul to Krishna, **Meera** used to take any food only after

offering it to Krishna. When she offered the milk given to her to Krishna before drinking it, the

Lord accepted all the poison in it and made the entire milk pure. In this way, **Meera**

demonstrated to the world the power of the Lord's name and the greatness of devotion to the

Lord.

Very few in the world try to find out how the Name emerged, how it is to be pronounced and

what is its potency. The authority for and exponent of the glory of the Lord's name is the

Bhagavatham.

From the navel to the tongue

Yasoda did not know where **Balarama** and Krishna were born. She brought them up as her own

children. They were born in **Mathura**, but grew up in **Gokulam**. They grew in the womb of

Devaki (the wife of **Vasudheva**). But they lived and played in **Yasoda**'s house.

When we try to explore the inner meaning of these events, we realise the Divine story unfolded

by them. **Balarama** and Krishna were both in **Mathura**. **Mathura** signifies the navel. **Devaki**

represents the Divine **Shakthi**. The **Naadam** (Divine sound) represented by the names **Balarama**

and Krishna emerging from the womb of the Divine **Shakthi**, proceeding to **Gokulam**,

represented by the mouth, was playing on the tongue, represented by **Yasoda**. "**Rama**" signifies

one who gives delight. "Krishna" means one who attracts.

The Divine name thus has its origin in the navel and its sacredness should be safeguarded when

it is uttered by the tongue. Thus, **Nama-smarana**, remembrance of the name of the Lord, implies

chanting the name from one's inmost being and preserving its sacredness.

What is the significance of the word **Nama**? "**Na + Aa + Ma**," according to the science of

numerology, amounts to a total of 7. **Na=0**, **Aa=2**, **Ma=5**. The total is 7. Seven is associated with

the **Sapthasvaras** in music (**Sa, Ri, Ga, Ma, Pa, Da, Ni**). The Sun's rays are made up of seven

colours. There are seven oceans in the world. The supreme sages are seven in number

Saptharishis. It is significant that certain religious observances are spread over seven days----

Sapthaaham.

Potency of **Rama-Nama**

The name "**Rama**" has a unique spiritual significance. "**Ra**" represents the **Paramaatma**, "**Ma**"

represents the individual soul and "**Aa**" brings the two together. The Divine Name thus

demonstrates the unifying principle.

The **Puranas** relate a story regarding the potency of the **Rama** name. Once **Easwara** wanted to

choose a leader for the host of **ganas** (Divine entities). **Gana** refers to the **Devas**. **Easwara**

summoned all the deities and told them that whoever amongst them

goes round the earth

quickest will be made the leader of the Deva ganas. The different deities got on to their

respective vehicles and set out on the round-the-world trip.

Ganapathi, the elder son of Easwara,

was one of them. He was originally called "Lambodhara" because of his big belly. His vehicle

was a rat. Sitting on the rodent Lambodhara entered the race to go round the world. On his way,

Narada saw him and enquired about his mission. Lambodhara was put out by the facts that a lone

Brahmin had confronted him in his trip and put the inauspicious question as to where he was

going. He feared that his trip would be a failure. Narada approached

Lambodhara with a smile

and told him that he was well aware of Lambodhara's mission. But, he declared that only if

Lambodhara acted up to the Vedic injunctions would he be successful in his mission. Narada

explained what this Vedic injunction was. All the Vedas have extolled the potency of the Lord's

name. "As a vast banyan tree is potentially immanent in a little seed, the entire universe is

potentially contained in the Lord's name. The cosmos is, therefore, not different from the Name.

If you go round the Name, you will have gone round the world. If the deities object to this claim,

I shall bear witness on your behalf," declared Narada.

How Lambodhara became Ganapathi

Lambodhara said: "Well, if that is so, what is that name?" Narada replied: "I shall impart that

name to you only if you are prepared to carry out my words." "Yes, I shall do so implicitly," said

Lambodhara. "Write the two letters "Ra" and "Ma" and go round them. Then go back to

Easwara," said Narada. "This is the name which delights the universe. The entire world is

contained within this name. Going round the name is equivalent to going round the world,"

declared Narada.

Lambodhara acted according to Narada's advice and went back to Easwara. As the one who had

found the truth about the potency of the Rama name, Lambodhara became the chief of the Ganas

and got the name Ganapathi (the chief of the Divine entities).

Easwara blessed his son with the

words: "As the chief of the Ganas, you will be the first deity to be worshipped on all auspicious

occasions and at all religious ceremonies before the commencement of the functions."

This is the inner meaning of the worship of Ganapathi at all religious functions. Ganapathi is also

called "Siddhi Ganapathi" and "Buddhi Ganapathi." Ganapathi is noted for His acute

intelligence. "Siddhi" and "Buddhi" are His powers. Because He possesses these powers and is

capable of ensuring that any undertaking is carried out without impediments, He is known as the

remover of obstacles--Vighneswara.

Consider how Ganapathi got his overlordship of the Ganas. It was solely through the name of the

Lord. How potent is this name can be explored by you.

Entire cosmos rests on the basis of Name

In the name "Rama," the three deities--Agni, Sun and Moon--are present. From where have these

three deities originated? The Sun has the power to scorch the earth from millions of miles away.

Who are the parents of the Sun? Should they not be even more powerful than the Sun? There is,

then, the Fire principle. Fire can destroy anything. Who are the parents of Agni? The Moon is the

source of coolness and light. Who are the parents of the Moon? If the enquiry is made regarding

the parents of these three powerful entities, it will be found that God is the parent.

Everything has come from God. The common people do not make this basic enquiry into the

root cause of all things. Nothing can exist without a basis. Even scientists are now engaged in

trying to discover this basis. In fact, the Name is the basis and the entire cosmos rests on it. The

Name is the easiest means to identify anything or any person. Hence, the best way to recognise

God and envisage His form is through the Name. The Name is always auspicious.

Every human being experiences three kinds of night. One is a moon-lit night. A second is a dark

night. The third is a night half-dark and half-lit by the moon. But, apart from these three, there is

one night which is more sacred and unique. That is Shivarathri. This is the night devoted to the

chanting of the sacred name of Shiva. This means that the entire night should be devoted to

recitation of the auspicious name of Shiva.

God is one and one only

Unfortunately, in this Kali Age, people observe the vigil of

Shivarathri by seeing three cinema

shows all through the night or playing cards or seeing some dramas. This cannot be called

"Shivarathri." What is true vigil on Shivarathri night? It is to devote every moment of the night

to thoughts of God and recite His name. This alone is Shivarathri.

Shiva means auspicious, not

Easwara. God has innumerable names. There is no difference at all

between Hari and Hara. The differences between the two names have been created by Vaishnavites and Shaivites, but God has no such sectarian differences. God is one and one only. There may be many names and forms but Divinity is one alone.

Many worshippers go to Tirupathi. Vaishnavites repeat the name: "Venkataramana, Venkataramana!" They derive satisfaction from repeating this name. Ramana is favoured by Vaishnavites. They carry a mark of three vertical lines on their foreheads. Shaivites go to the Thirumula temple and repeat the name: "Venkateshvara, Venkateshvara." They derive some satisfaction from using the word Easwara. The Shaivites carry on their foreheads three horizontal lines of vibhuthi. These marks are the difference between the two sects. But the Lord in the temple is one and the same, whether he is called Venkataramana or Venkateswara.

Meaning of the four weapons in Vishnu's hands

Moreover, Vaishnavites consider that Vishnu carries four insignia in His four hands--Sanka (conch), Chakra (discus), Gadha (mace) and Padma (lotus). The conch is a symbol of sound.

This means that the entire universe is in God's hand. The chakra (discus) symbolises the Wheel of Time. The inner significance of this is that God holds Time in His grip. The lotus is a symbol of the heart. God holds in His hand the hearts of all beings. The mace is a symbol of prowess.

God is the possessor of all power and strength. This is the esoteric meaning of the weapons attributed to Vishnu.

Easwara bears in one hand a Damaruka (kettledrum). In another hand He carries a conch. The kettledrum symbolises sound. In another hand, Easwara carries a trident, which symbolises the three aspects of Time--the past, the present and the future. Thus, Easwara is also Lord of Sound and Time.

When the attributes of the Divine are studied in this manner, it will be found that divinity in any name or form bears all the attributes and potencies. Among the glorious attributes of the Divine, Sadhaashivamayee (perpetual auspiciousness) is one.

Comprehending the significance of the name, eschewing all differences, remembering the glories of the Lord, people should sanctify their lives by utilising the sacred days like Shivarathri for the purpose intended by Bharathiya tradition.

Embodiments of the Divine Aatma! Remember that the Indwelling Spirit in everyone is the same Divine. He is called Hridayavaasi---the dweller in the Heart.

Buddhi transcends the Indriyas

You must consider the distinction between mind and heart. Heart refers to the blood-pumping organ in the body. This heart produces pure blood and circulates it to every part of the body. The Mind is not related to the body. It transcends the body. It is associated with the Universal Consciousness. There are two other agencies: the Buddhi and the Medhas. The Medhas is the agency that controls all Indriyas (organs). It is described as the "Control room." Buddhi, however, is not related to the body. The Medhas is related to the Indriyas (the instruments of perception and action). "Buddhigraahyam atheendhriyam," it is said. The Buddhi transcends the Indriyas. When a person says, "My Buddhi was preoccupied with something else," it shows that the Buddhi is beyond the body. Hence, both the mind and Buddhi are related to the Aatma and not the body.

Men are accustomed to treat the mind as part of the body. This relates only to the sensory activities of the mind. This mind is made up of thoughts and doubts. But the mind that is associated with the Divine Aatma transcends the body. Consequently, it is only when the ordinary thought processes are extinguished that the divinity within can be experienced. The consciousness that goes beyond thought is a reflection of the Aatma.

Distinction between Aham and Ahamkaara

The Aatma, the Buddhi and the mind are three in one. This unified consciousness transcends the sense of "I" and "Mine." It may be called Aham. Aham means Consciousness. In the Aatma, the Aham abides as a subtle entity. When the Aham acquires a form, it becomes Ahamkaara, the Ego. The distinction between Aham and Ahamkaara should be understood. To identify the Aham with the corporeal form is Ahamkaara--the Ego feeling. Aham transcends the Ahamkaara (the physical form). When the identification of the Self with the body is given up, the state of "Aham Brahmaasmi" (I am Brahman) is realised. Brahman and Aatma are the same. Brahman refers to the Universal Consciousness that is present in all beings. The consciousness that is present in the body is called Aatma. It is called Conscience. The distinction between the Conscience and the Universal Consciousness should be noted.

Conscience is a reflection of the Consciousness. When the Conscience ultimately leaves the

body, it merges in the Universal Consciousness and becomes one with it. This process may be

likened to the oneness that occurs when the air within a balloon joins the atmospheric air outside.

This is the process of the many merging with the One. The individual self is the **Bhuthaatma**.

The Universal Self is the **Paramaatma**. The individual self confined within a body is like the air

confined within a balloon. When the individual self sheds its attachments relating to the body

and develops universal love, it overcomes the confines of the body. It merges in the vast, infinite

Love. This merger is described as **Mukthi, Moksha** or Liberation. The correct name for this

consummation is **Saayuiyam** (oneness with the Universal). It is comparable to the merger of a

river in the ocean from which it had its origin.

Brahma-**Inaana** exists within everyone

Once this merger of Consciousness takes place, there is no reversal of the process. The

individual self has become the Universal, as when a drop of water is put into the ocean and

becomes one with it. As long as the individual self is attached to the body and maintains its

separateness from the Universal Self, it cannot escape the succession of birth and death. But once

it casts off its separateness and becomes one with the **Omni**-Self, there is no further return to the

cycle of birth and death--**Punarjanma na vidhyathe**.

This Brahma-**Inaana** (awareness of the Divine) cannot be got from any external source. It exists

within everyone. Once the delusion of separateness in which the individual is enveloped goes,

the resplendent Awareness manifests itself. All other knowledge relates to the external world.

This external knowledge is only "a reflection of the Inner Being." It is entirely wrong to imagine

that one can acquire knowledge of the Inner Reality by exploring **Prakruthi** (Nature). The **Omni**-

Self is not to be realised through the understanding of the phenomenal world. You have come

from the **Paramaatma** (the **OmniSelf**). This truth has to be understood. The fountain-source of all

knowledge is within you. The **Inaani** (wise one) is not the one who has a great deal of book

knowledge or knowledge of the physical universe.

The true **Inaani** is one who is aware of the Self within and lives accordingly. Many who

discourse elaborately on the glories of God do not lead a Godly life. Of what use is their

scriptural knowledge? What fight have they to exhort others, when they themselves do not

practice what they preach? This was the message of Jesus when he saw a woman being stoned by

a crowd for her sinful conduct. He told the crowd: "If there is anyone among you who has not

sinned mentally, let him cast the stone at her."

The proper way to observe **Shivarathri**

Festivals like **Shivarathri** are intended to make people cultivate auspicious and Godly qualities.

To listen to a Divine discourse on **Shivarathri** day and forget all about its message after leaving

the hall is not the way to observe **Shivarathri**. It may well be called "**Shavarathri**" (a Night of Death).

The difference between "Shiva" (what is auspicious) and "**Shava**" (a lifeless corpse) can be

understood from the process of breathing and cessation of breathing. The process of inhaling and

exhaling conveys the message of union with God--So-Ham (He is I). It is the consciousness of

this oneness that is auspicious. When this consciousness is absent, inauspiciousness (or death) sets in.

There has to be a complete absence of body consciousness. It was by forgetting the body

completely while chanting the Name of **Rama** that **Ratnakara**, the dacoit, became **Valmiki** the

supreme poet (who gave the **Ramayana** to the world). He was so completely absorbed in

chanting the name that he was oblivious to the anthill that had grown over him.

Shivarathri is the day that is devoted to the contemplation of God. It does not come only once a

year. Every night can be a **Shivarathri**. Even if you are not able to contemplate on God all

through the night, it is enough if you think of God before going to bed and when you wake up in

the morning.

Again, whatever manner in which you may think of God, the results will be good. There is a

story to illustrate this. Once a father took his son to the temple and advised him to keep vigil all

night in the sanctum **sanctorum**. After some time, both the priest and the father dozed off. But the

young lad, who was keeping vigil, observed a mouse repeatedly nibbling at the fruit and other

edibles kept as offering to the deity. He felt sad that the mouse should be nibbling away at what

was intended for God. Because he was thinking in this manner about God all night his life

became sanctified. But neither the priest nor the others in the temple

got the benefit of Divine

grace. What is important is that devotion should be expressed in some form.

Different devotees are bound to differ in their ways of worshipping God. But whatever the method of worship, there must be one-pointed devotion. Develop the love of God. Love towards

God is devotion. Love towards the world is attachment. Devote this entire night to chanting the

name of God. Life can be immensely sanctified through **bhajans**.

Poornachandra Auditorium, 2 Mar 1992

8. Purify The World By **Sankeerthana**

There is no age like the Kali Age, none at all.

Where by mere meditation on the name of the Lord,

The Supreme Goal is realised **Oh** Blessed One!

Even a multi-millionaire has to be content

With ordinary raiment and food

He cannot live on a diet of gold

When Time is unpropitious, a stick may turn into a snake

While, when it is favourable, dust may turn to gold.

The wheel of Time can make a scholar a dumb animal,

And a dumb man can become a saint,

And a wealthy man may become a plaything of the

Goddess of Poverty at one time.

Whatever your prayers, you cannot get

What you are not destined to get.

Don't cherish, **Oh** young man, any desires.

Lead instead a noble life with intelligence.

What more can I tell you

The good people assembled here ?

Embodiments of Divine Love! "**Samyak-keerthanam**

Sankeerthanam" (Congregational singing of

bhajans is the best of **bhajans**). There is a big difference between **Keerthanam** and

Sankeerthanam. **Keerthanam** is an individual affair. It is singing by an individual for the

fulfilment of his prayers. **Sankeerthanam** aims at the well-being of the whole universe. This is

also described as **Saamaajika bhajans** (community singing). This method of singing **bhajans** was

first initiated by Guru **Nanak**, the founder of Sikhism.

Sankeerthana aims at demonstrating unity in diversity. When all the participants combine to sing

in unison with one voice, it is described as **Sankeerthana**.

Four kinds of **Sankeerthana**

Sankeerthana is of four kinds: One is **Guna Sankeerthana**; two, **Leela Sankeerthana**; three,

Bhaava Sankeerthana; four, **Naama Sankeerthana**.

Guna Sankeerthana applies to the kind of **bhajan** in which the devotee recites the auspicious

qualities of the Divine, experiences oneness with the Divine, and acquires the Godly qualities.

Thyagaraja had recourse to this type of singing. In one of his **keerthanas**, he exclaimed: "**Oh**

Lord! You are beyond all words. Is it possible for even Brahma or other Gods to extol your

glorious exploits? I am waiting for your grace. Harken to my entreaties. You restored to the

preceptor the son whom the Lord of Death had taken away. You conquered the God of Love.

You liberated from prison **Vasudheva** and **Devaki**. You protected **Draupadi** when she appealed to

you in despair. You were the guardian of the **Pandavas**. You relieved **Kuchela** of his poverty.

You saved 16,000 damsels from subjection." In this manner, **Thyagaraja** recounted the great

qualities of God in his songs.

Gita Govindam is a form of **Leela Sankeerthana**

Leela Sankeerthana refers to the enjoyment by the devotee of the sacred sport of the Divine in

ecstatic dancing and singing and being totally absorbed in it. This is exemplified by the **Gita**

Govindam of **Jayadeva**.

Bhaava Sankeerthana: This is illustrated by **Radha** alone, who expresses her different feelings

towards God and identifies herself with the Divine in every mood of devotion. She expressed her

devotion in the five forms of **Santha** (Serenity), **Sakhya** (friendliness), **Vaatsalya** (eternal love),

Anuraaga (affection) and **Madhura** (sweetness). **Radha** and **Meera** were the exponents of **Bhaava**

Sankeerthana.

Naama Sankeerthana: **Chaithanya** was the exponent of this form of **Keerthana**. "All names are

yours. There is nothing in this cosmos which does not bear the imprint of your name or form"--

"**Sarvaroopaa Dharam Shaantham Sarvanaama-dharam Shivam Satchidaananda roopam**

Advaitam Sathyam Shivam Sundaram" (Swami sang this **sloka**). **Chaithanya** revelled in singing

the name of the Lord as signifying all that was beautiful and glorious in the universe.

While in each of the previous aeons the devotees adopted one or another methods of singing the

glories, it is the supreme good fortune of the residents of **Prashanthi Nilayam** to enjoy all the four

forms of **Sankeerthana**. The **bhajans** sung here are a combination of all the four forms of

Sankeerthana.

The significance of **Naamalikhitam**

There is yet another special form of glorifying the name of the Lord. This is **Naamalikhitam**

(writing the Name of the Lord). Contemplating on the name of the Lord mentally, uttering the

name by mouth and writing the name by hand serve to perform **Trikarana Suddhi** (purify the mind, the speech and the action). The name of the Lord has been glorified in different ways all over the world. **Jayadeva** was one who enjoyed always the **leelas** (sport) of the Divine, experienced the presence of the Divine within him, devoted every one of his daily activities to enjoying the sport of the Divine, felt that he had no use for anything other than God's love, merged his love in Divine Love and thereby became the very embodiment of Divine Love. As people did not comprehend the spiritual significance of his **keerthanas**, they misunderstood and misinterpreted the meaning of **Jayadeva's** **Ashtapadhis** (octaves). Hanuman, after the completion of his mission in **Lanka**, went to **Sita** to receive her blessings before returning to **Rama**. At that time, Mother **Sita** blessed Hanuman in this manner: "Hanuman! You are full of prowess, intelligence and fortitude. May you never grow old." This did not give joy to Hanuman. Noticing his sense of disappointment, **Sita** blessed him again: "Live as an immortal." Even this did not please Hanuman. **Sita** then blessed him again: "Hanuman! You are full of virtues! May the dwellers in the three worlds extol your qualities." Hanuman felt embarrassed and bent his head as if he was ashamed to hear her praise him. Observing Hanuman's reactions, **Sita** finally blessed him thus: "May **Sri Rama** always love you!" The moment he heard these words, Hanuman was in rapture. "This was all that I wanted," he declared. "I must be worthy of **Rama's** love. A life without **Rama's** love is an utter waste. It is a living death. The only thing I desire is **Rama's** love." Hanuman was proficient in music. There was none that could excel him in singing. Even **Narada** and **Tumbura** could not prevail against him. Such a great singer continued always to chant the name of **Rama**. Devotional singing is outpouring of love to God. What then is the essence of **Sankeerthana**? Its essential purpose is to earn the love of God. Combining one's voice, tune, feeling and rhythm to the appropriate beat of the song, the devotee should immerse himself in the singing. Harmonising the feeling with devotion and Love, the sacred words of the song should be an outpouring of love towards God. That alone is devotional singing.

When the song is rendered without understanding the meaning of the words and without any inner feeling or genuine love for God, it is a mechanical performance. **Bhaava** (feeling), **Raaga** (melody) and **Thaala** (rhythm) are the essentials for proper singing. Even the name **Bharath** signifies the combination of these three elements. (**Bha-Ra-Tha**). In every action in daily life, the combination of these three elements should be observed. This rule can be applied even to one's studies. **Bhaava**, in relation to study of a subject, means understanding the subject thoroughly. **Raaga** implies cultivating a love for the subject and **Thaala** means expressing one's knowledge coherently and clearly. Understand the meaning of songs while rendering. In the rendering of **Thyagaraja's** songs, the failure to observe the meaning of the words of the song has produced bizarre results. **Thyagaraja's** songs are in Telugu. **Tamil** musicians, who are experts in music, rendering **Thyagaraja's** songs have often mangled the words of the songs and made them meaningless. In one of his songs, **Thyagaraja** sang: "**Ne pogadakunte neekemi kodhavu Rama?**" (If I do not praise you, what do you lose **Oh Rama?**). A **Tamil** musician sang the song in such a manner that it meant: "If I eat **pakodas**, what do you lose?" It is essential to ensure that the meaning of the words, the emotional feeling of the composer and the melody of the song are all brought out in rendering the songs during **Nagarsankeerthan** and in **bhajans**. Where one does not understand the meanings of the words, he should get the meaning from those who know. Embodiments of Divine Love! Regard community singing as sacred devotional exercise. Even if you have no musical ability, utter the names of the Lord with feeling and love. There is no greater means of God-realisation in the Kali **Yuga** than chanting the names of the Lord. **Dhyana** (meditation) in **Kritha Yuga**, **Yajna** (sacrifice) in **Thretha Yuga**, **Archana** (worship of idols) in **Dwapara Yuga** and **Naama Sankeerthana** (Reciting the name of the Lord) in Kali **Yuga** are the methods prescribed for realising the Divine. Remembering the Name is the panacea. When the name is chanted as a song set to music, it delights the heart immensely. Many **pandits** recite the names as **slokas** (verse). They do not experience the intense yearning expressed in the stanzas. Some actors are able to pronounce the words loud and clear, but without any depth of feeling. But when the

names are sung

melodiously they appeal to the hearts of the singers and the listeners. Even non-believers and agnostics nod their heads in appreciation when they listen to devotional music.

A song sung melodiously tugs at the heart-strings
The words of a song can be expressed in prosaic manner which has no appeal to the listener. But when they are sung melodiously as in the song: "**Rama! Nannu Kaapaadu**" "**Rama!** save me," they tug at the heart-strings. (Swami sang the song to demonstrate its appeal). Such sweetness is contained in the song when it is rendered melodiously.

Everyone, whether he is well-versed in music or not, should listen attentively to the singer and try to repeat the words of the song with feeling. Some persons attending **bhajans** do not move their lips at all. They may say that they are singing the songs mentally within themselves. This is not proper. If you have devotional feeling, it should be expressed by the tongue joining in the **bhajan**. Only then can it be called

Sankeerthana--singing in unison with others. You must sing the names aloud, full-throated, as far as the voice can reach. Only then the Divine will respond in full measure and shower His grace. No one will go to the rescue of a drowning man if his cries are feeble. Only when he cries aloud at the top of his voice will the cries be heard and people will rush to save him.

Sankeerthana means singing with abandon and fervour. Everyone should realise that every limb and organ in the body has been given to man to be used for a sacred purpose the tongue to utter the Lord's name, the hands to offer worship, the feet to go to the temple and so on. These organs should not be used for frivolous and unholy purposes.

Sanctifying every one of the sense organs, man should purify the mind and contemplate on God.

The only means to purify the polluted world
Embodiments of Divine Love! It is impossible to describe the sweetness and sacredness of the name of the Lord. The intensity of the devotion with which you chant the name of the Lord will

yield commensurate benefits and confer joy on you. All should strive to chant the names in unison. Today, all the five elements in the world--space, air, fire, water and the earth--are polluted. You cannot get pure water or pure air. The sounds you hear are impure. The earth is polluted. The Kali **Yuga** has become **Kalmasha Yuga** (the age of impurity). To purify all this the

only means is chanting the names of the Lord.

Today people spend most of their time watching the **TV** and Video screens. Is it any surprise if children born in these circumstances are **TV** products? They behave as actors from childhood.

They indulge in stunts. Only the parents are to blame. In olden times, when a woman was enceinte, she used to hear stories about **Prahlada**, **Sathyavaan** and other noble characters. The

child in the womb was influenced by such stories. Atmosphere is purified by chanting Divine Name
Experiments in Russia and other countries have demonstrated the relationship between the food one consumes and one's mental attitudes. It was found, for instance, that a child which had been fed on apple juice while it was growing in the womb, exhibited a love for apples after birth.

The recitation of the names of the Lord will help to purify the atmosphere as a result of the sacred sound waves getting absorbed in the atmosphere. The power of sound waves is evident from the way radio waves are transmitted and received over long distances. The atmosphere that has been polluted by impure sound waves can be purified by the chanting of the Divine Name.

Likewise, sacred thoughts, pure speech and pure actions will purify other polluted elements.

There is no better purifying agent than this. **Crores** (one crore is ten million) are being spent to purify the **Ganges** water. Of what use is this exercise if the **Ganges** continues to be polluted by the discharge of drainage water into the river? First prevent the flow of filthy effluents into the **Ganges**.

In the same manner, the evil thoughts arising in the mind should be diverted; and it should be filled with pure, Godly thoughts by reciting the Divine name.

Everyone participating in **bhajans** should sing the name of the Lord and thereby serve to purify the atmosphere and promote the well-being of the nation.

Poornachandra Auditorium, 3 Mar 1992

You must see, hear, study, observe, experience and reflect. Only then, can you understand me. You will learn then that I am Love (**Prema**); that I give only one thing, Bliss (**Ananda**) through Love. My task is to grant solace, courage, and Peace (**Shanthi**). That is to say, my characteristics are the ancient, authentic ones. Only the manifested form is new.

Sathya Sai Baba

9. The Head and The Heart

If the thoughts in the mind are good

The sequel will be equally beneficial

If the thoughts in the mind are impure

The resulting actions will be likewise.

Yad Bhaavam Thadbhavathi (As one feels, that he becomes). As are the thoughts, so are the

results. As is the seed, so is the plant. As is the flour, so is the bread.

In the human body, there are two important organs. One is the heart and the other is the head. All

the actions in the world, all their consequences, originate in the head. The Vedas have declared

that all things that originate in the head relate to the **Pravritthi Marga** (the External Path) and

those that arise from the heart relate to the **Nivritthi Marga** (the Inward Path). All that you think,

all that you do, all your achievements, gains and losses, are all related to the head (to thoughts).

All that comes out of the head relates to **Prakruthi** (the phenomenal world), grows from it and

ultimately merges in it. Hence, all thoughts are associated with the **Prakruthi** (external world).

But, feelings like .peace, kindness, compassion, forbearance and love emanate from the heart.

These transcend **Prakruthi** (external phenomena). Consequently, what should be cherished in the

heart should be pure and sacred, and nothing that is sullied.

The human heart that should be like **ksheera** (milk) in its purity is today unfortunately polluted

and **kshara** (saline) like sea water. The Lord resides wherever there is purity of the milky ocean.

It is for this reason that the Lord was described by the devotees as **Ksheerasaagara Sayana** (the

One who reclines on the Ocean of Milk).

Lord dwells only in pure **Sathwik** heart

Ksheera or milk represents that which is **Sathwik**, pure and sacred. The heart should be pure and

untainted like milk. It is only in such a pure **Sathwik** heart that the Lord will choose to dwell.

Alas! Man's heart today, instead of being a **Ksheerasaagara** (ocean of milk), is **Kshaarasaagara**

(filled with brine). In the Ocean of Milk, dreadful aquatic creatures like whales and crocodiles

will not flourish. These creatures can only survive and grow in an ocean of brine. In the saltish

ocean (of the heart) what are the creatures that flourish? They are bad qualities like lust, hatred,

greed, envy and pride. If man is filled today with all these bad qualities, what does it signify? It

shows that man's heart is bereft of the milk (of good qualities). If it had been pure as milk, them

would have been no place for any qualities other than the godly virtues.

Fill your heads with sacred thoughts

Today there seems to be no limit to man's desires. The entire human life is spent in the pursuit of

these desires. Every moment is filled with insatiable wants. Man's head is filled with these

desires. If only the head is filled with sacred thoughts, it will get sanctified.

How is this change to be effected? Food is an important factor. When pure, sacred and

wholesome food is taken in moderation, that food itself will transform the head. The head will be

turned towards God. Thus, Food, Head and God are the three whose unity will **divinise** man.

Even **Sathwik** food (food. which is conducive to the promotion of good qualities) should be

consumed in moderation. If there is no purity, wholesomeness and moderation in the food, the

man turns **Thamasik** (evil minded). In due course, this leads to the development of **Rajasik**

qualities (anger, etc).

What, then, is the proper food for man? Man possesses five organs of perception: the mouth, the

ears, the eyes, the nose and the skin. What is regarded as **Sathwik** food is taken through the

mouth. But what kind of food are the other senses consuming? The eyes are "consuming"

Rajasik food (seeing ugly and undesirable things). Looking here and there like crows, the eyes

are taking in impure "food" of all kinds. The eyes thus do not receive proper food. See no evil,

see what is good.

Now, what is it that the ears hear? They are listening all the time to scandal, idle gossip, bad

stories about others. They do not listen to the name of God or anything that is sacred and good.

Why should anyone listen to such gossip? He should be concerned only about his affairs.

Transforming himself, he should share his good thoughts with others. It is totally wrong to

interest oneself in bad things about others. Hear no evil; hear what is good.

Multiple role of the tongue

Now we come to speech. The tongue is a very powerful organ. The eyes can only see. The ears

can only hear. But the tongue has a double function: speech and taste. Hence, the tongue has to

be kept under rigorous control. Only then the food that is consumed through the mouth will be

pure and sacred.

The tongue is prone to indulge in several undesirable activities: talking ill of others, talking

excessively, idle gossip and the like. Of the four kinds of **misbehaviour** by the tongue, the first is

excessive talking with others. Talking endlessly with all kinds of persons is an evil. The second

evil tendency is abusing others. The third evil is making fun of others. The fourth is indulging in falsehood. By indulging in these four forms of abuse of the tongue, man's life is rendered unholy.

Recognising the greatness of the tongue, Saint **Jayadeva** declared: "**Oh** tongue! You know what is sweet and relish what delights the heart. You must utter what is true and beneficial. Therefore, rejoice in uttering the names of the Lord and in nothing else." The tongue is the cause of greatness in a man or his downfall. There must be harmony between speech and action. If your actions do not correspond to your words, your life will be mined. Therefore the tongue should be "fed" properly. It should be "fed" with good thoughts, good words and good actions so that it may behave properly.

The importance of sense of touch

Then, there is the **sparsa** (sense of touch). Avoid touching others. The meaning of this rule will not be apparent on the surface. But it is highly significant from a deeper sense. The ancient sages used to seek secluded spots and engage themselves in meditation. The mason is there is a divine energy within the body, a kind of current flowing in it. This divine energy is in everyone.

When a house is electrified, an earth wire is also fixed to protect people from electric shocks.

When a person is meditating, a divine energy is generated in him. The earth also has an energy (gravitational energy) which attracts objects towards itself. That is the reason why when a person sits in meditation, he uses a wooden plank one inch above the ground, spreads a deer-skin on it and covers it with a cloth. The cloth serves as a cushion protecting the meditator from any pricks from the deerskin. This kind of meditation is called **Sukhadhyana** (meditation in comfort). The wooden plank acts as an insulator, preventing the energy from passing down.

It should be recognised that there is a divine energy in the human body. When this divine energy comes into contact with the body of another person, it is likely to receive the bad thoughts in the latter. If the other person is a good man, you may receive good thoughts from the contact. But you cannot decide who is good and who is bad. Hence, if you sit apart during meditation, you may experience highly elevating thoughts. Some persons say: "Swami! I do not entertain any bad thoughts in my mind. But somehow bad thoughts infiltrate into the mind. How does this

happen?" The reason is: Other people's bad thoughts enter your mind. It is by close association with bad persons that bad ideas enter the head.

Significance of **Paadanamaskar**

The idea behind bowing one's head at the feet of **Bhagavan** is that thereby sacred thoughts enter the devotee's mind. This means that when one comes in contact with **Bhagavan**'s feet, the sacred impulses from them flow to the devotee. When the devotee's head touches the Lord's feet, the Lord's divine energy flows towards him. This implies that you should keep contact with only pure objects and keep away from impure objects. You are affected by whatever you touch. For instance, if you touch fire, it scalds. Fire can burn even iron. It is so potent. But when the fire is extinguished, the residue is mere charcoal. When you touch charcoal, your hand becomes black. Thus, in either case, the contact is not beneficial.

But, what happens when you come into contact with divine fire? All your bad thoughts and bad actions are reduced to ashes. This is the sanctity attaching to the performance of **Paadanamaskar** (prostrating at the Feet of the Lord). When you associate with anyone, you are affected by the qualities of the other person. That is why, it has been said: "Through association with the good, develop detachment and solitude. Through seclusion, steady the mind. Through steadiness of the mind, get rid of all delusions. Freedom from delusions is Liberation." (**Bhagavan** recited the relevant stanza from **Bhaja Govindam**).

Choose to become dear and near to God

Good company is thus most essential. Take for instance, a piece of charcoal. If it is to **bum**, it has to be brought close to a piece of burning charcoal. It will **bum** better if a fan is turned towards both. This is the result of being both "near and dear" (to the source of fire). This applies to devotees as well. There are many who are "near" to **Bhagavan**. But they are like frogs in a lotus pond. The frogs are near to the lotus, but do not taste its honey. But bees come from remote distances to taste the honey in the lotus. If the frogs were aware of the sweetness of the honey, they would not have let the bees come near. It is, therefore not enough if you are near. You have also to become dear to the Lord.

You must be both near and dear. If you love the Lord, but are far from Him, you suffer the pangs of separation like a mother who is worried when she has no news from her son who is abroad.

Thus both love and nearness are necessary. This is the value of having **darshan** of the Lord.

Vedanta has declared: "**Dharshanam paapa naashanam**" (Sight of the Lord destroys all sins).

"**Sambhashanam Sankata naashanam**" (Conversing with the Lord destroys all grief).

"**Sparshanam Karma vimochanam**" (The touch of the Divine liberates one from all karmic bonds). What you should seek is Karma **vimochanam** (freedom from the bondage of one's actions).

"**Sambhashanam Sankatanaashanam**." You can recognise the truth of this declaration from your

own experience. Some may have doubts whether the touch of the Lord will destroy all their

karmic bonds or whether the **darshan** of the Lord will destroy all sins. But there can be no doubts

regarding the effect of **Sambhashanam**.

When you are conversing with Swami you forget all your sorrows. You forget even your worries

and anxieties. This is direct experiential proof of the truth of this dictum. As long as you are

conversing with Swami you are in a blissful state. Whatever your worries, when you are

conversing with Swami in the interview room you forget everything. From this, you should infer

that the **darshan** of the Lord can destroy all sins, even though you may not know it. Many people

don't recognise this fact. For all difficulties and sorrows, the mind is responsible. Most people

are not conscious of their own feelings. If one's thoughts are good, they are bound to lead to

good results.

The results of our past karma are born with us

As you sow, so shall you reap. This is an inescapable fact. If your thoughts are of one kind, how

can you expect the results to be different? When you are born, the Creator sends you with a

necklace round your neck made up of the results of your good and bad deeds in the previous life

reckoned most meticulously.

When anyone accuses you and if you do not respond to it in a like manner, but ignore it, the

accusation returns to the accuser like a registered letter which the addressee declines to accept.

An incident in the life of Buddha illustrates this truth.

How to react when you are accused

There used to be a village-chief who did not like Buddha's way of life. He used to look upon him

as a lazy person who was gathering round him young men and making them lead an idle life.

Buddha who was aware of the man's attitude, went to his house one

day with his disciples and

begged for alms "**Bhavathi! Bhikshaam Dehi**" (**Oh** blessed one! offer me alms). The headman,

who had espied Buddha approaching the house and begging for alms, shouted: "You lazy fellow!

You don't deserve any alms. Get out! You have been wasting your time." The headman went on

abusing Buddha, calling him all kinds of names. Buddha was amused and was smiling.

After exhausting his abuses, the headman calmed down and asked Buddha, "Sire! I have a doubt.

Will you clear it?" Buddha said, "What is your doubt? Speak out." The headman asked how

Buddha had remained unaffected by all the abuse he had levelled against the latter. Buddha said,

"I came to you begging for food. Supposing you had brought the food and I had refused to take

it, what would you have done with the food?" The man replied, "I would have taken it back."

Buddha then said, "Now, instead of food, you gave me all your abuse. I refused to receive it.

What happens to it? It goes back to you. I have no connection with it." The headman learnt a

good lesson.

You should not be concerned with the goodness or badness of others. You have to entertain good

thoughts and direct your mind towards God. Bliss is got by experiencing oneness with the

Divine.

The Vedantic message of oneness has been perverted by exponents who promoted divisive

tendencies. The supreme message of the Vedas is unity as proclaimed in the **manthra**: "**Sahanaa**

yavathu, Sahanau bhunakthu, Saha veeryam Karavaavahai" (May we be protected together. May

we be nourished together. May we work together with great energy.)

Let us all work together. Only then will there be peace. (Swami recited a Telugu poem

conveying the purport of the Sanskrit stanza from the **Shvethaashvathara Upanishad**). What a

great message is conveyed by this prayer! The **pandits** however, are interpreting the message in

different ways and causing divisions. **Vedamaatha** (Mother **Veda**) sought to promote oneness

and a universal vision by its all-embracing message. Fill the heart with love and Divine feeling

Man today receives all kinds of knowledge in his head in a distorted form and behaves like a

demented being. Whatever he reads, whatever he hears, he fills his mind with all sorts of things

about the world. When he wakes up in the morning he starts reading the newspaper to know what

is happening in one country or another and stuffs his mind with a lot of junk. Does he fill his heart with any divine feeling? Instead of stuffing the head with a mass of rubbish, he should try to fill his heart with love. Without love in the heart, you are only another newspaper. From the time of waking to the time of going to bed, the day is punctuated by eating breakfast, lunch and dinner. What is the meaning in indulging in this repetitive routine day after day? What is the new thing that you should do? It is contemplation on God. Are you making any effort in this direction?

Science and technology are advancing apace. They are penetrating the depths of space. But is the slightest movement being made to explore the depths of the heart? Man has not moved even half an inch to understand his heart. Scientists do not acquire any experience of life. It is by exploring the internal that man will discover the truth and not by going far out into space.

The entire preoccupation of science is with the study of matter. What is it you find when you go far out into space? There is nothing there. If you need air, you have to carry it from the earth. Travel in space has thus become a kind of picnic! You carry everything you need from here. There is nothing there. The water you need and the food you require lie at your feet. All the metals, the diamonds or anything else you want are all underneath your feet. Above the head (in space) there is nothing. They spend **crores** to go out into space. But when they need food, they have to come back to the earth.

A proper understanding of how the senses function is a function of science. Without knowing how to control the senses, what is the use of all other scientific knowledge? Many scientists ultimately qualify themselves for places in the mental hospital. Burying themselves in a dark laboratory and performing experiments all their lives, they expire without acquiring any experience of life.

Follow the heart--not the head

Students! Take care of your heart. Do not follow the head. Take into your head all that is useful.

But transmit it to the heart. That will generate real energy. That is **Sath**. That is imperishable energy. What is received in the head comes and goes. The head seeks happiness. But this happiness is temporary. It is satisfaction of needs and desires as they arise from time to time.

You are hungry, you take food and you feel happy. But this lasts only

for a few hours till you feel hungry again. This kind of happiness comes and goes. This process relates to the head. But the heart is concerned with securing lasting bliss.

You must understand the difference between the head and the heart. The head is content to carry out temporary obligations. The heart is concerned with what is permanent. Once bliss is secured, all that the head seeks will also be got.

Students! The story of Emperor **Bali** teaches you that in no circumstance should you go back on your plighted word. **Bali** was prepared to discard the advice and warning of the guru **Sukracharya**, in order to fulfil the promise he gave to **Vamana**, even if it cost him his kingdom or his life.

Truth is the food that sustains speech. Likewise, you should feed your senses with wholesome food by listening to sacred things, seeing what is holy and speaking what is true and good.

Consuming wholesome food through the mouth is not enough. Everything that you take in through all your senses should be pure.

Dedicate the sweet period of your life to God

Students! This is the most sacred stage in your life. It is a sweet period. It is a time that should be dedicated to the Divine. Does anyone offer an unripe or overripe fruit to the Divine? Only a ripe fruit, rich with sweet juice, is offered to God. You are neither an unripe fruit nor a spoiled fruit.

You are good, ripe fruit. It is such a fruit that should be offered to God. That is the proper kind of sacrifice to be made in one's life.

The **Upanishad** has proclaimed that immortality can be attained only through sacrifice and not through good actions, progeny or wealth. You cannot take with you, when you pass away, even a handful of earth. So, make the best use of your years now by leading a selfless, dedicated life.

Thereby you should earn God's grace and share it with others. This is the secret of a meaningful life.

Kalyana Mandap, Brindavan, 15 Mar 1992

10. Hold Fast To The Lord

When sandalwood is rubbed repeatedly, the fragrance from it increases;

When the sugarcane is chewed again and again, the juice gets sweeter.

When gold is heated in the crucible repeatedly, it becomes pure and brighter.

The noble ones adhere to righteousness through all the vicissitudes of life.

Embodiments of Divine Love! Human life is supremely precious in this world. But not all are alive to this truth. Wherein lies this preciousness? Humanness does not consist merely in the physical and the mundane. "**Shareeram Aadhyam khalu Dharmasaadhanam**" (Verily, the body is the primary requisite for the realisation of Dharma). It is for the pursuit of Righteousness that this body has been given to man. God is the repository of **Ananda** (Bliss). He is eternal. Among the myriad names of the Divine, the greatest is **Sath-chith-ananda**. **Sath** means that which is unchanging at all times--past, present and future. It remains the same irrespective of time, place and circumstance. It transcends time, space and conditions. **Chith** means **paripurna jnaana** (complete awareness). It comprehends full knowledge of everything--social, moral, physical, scientific and spiritual. It is the undercurrent of every kind of knowledge. Where **Sath** and **Chith** exist together, there is **Ananda** (Bliss). Humanness originates from **Ananda**, grows in **Ananda** and merges in **Ananda**. This bliss is the goal of man. Man is born in bliss. To manifest bliss is the duty of man. This is the secret of the human saga. It is a sheer folly to search for bliss outside. Every individual makes a variety of efforts to experience bliss. From infancy to old age, man dedicates every effort of his to secure bliss. But, this bliss is not to be found in the places he searches. When he is the very embodiment of bliss, to seek for it outside himself is sheer folly. Does any man in the world search for himself outside himself? If such search is a sign of ignorance, equally the search for bliss outside one's self is a mark of ignorance. Water can exist without fish, but fish cannot exist out of water. A branch is part of a tree. A child is part of the mother. A branch cannot survive apart from the tree. The child cannot live without the mother. Likewise, the human existence is based on the Divine. Man is a spark of the Divine. Without the Divine, man cannot experience bliss. Unfortunately, on account of the perversions of the Kali Age, men express verbal acceptance of this truth, but do not experience it wholeheartedly and hence seek, by their own efforts, to find the bliss by exploring the phenomenal world. Understand your true self. What is the origin of man? Wherefrom has he come? What is his

original home? No one tries to investigate these matters in the proper manner. Man exists, he moves about, eats and lives, but wherefrom has he come? Basing himself on his corporeal form, he declares that he has come from Madras, **Bombay** or some other place. Similarly, reckoning on the profession in which he is engaged, he describes himself as a doctor, a lawyer, an agriculturist or something else. By relating himself to a place, a country or a profession, he cannot understand his real self. What is this true self? The answer is **Manuja** or **Maanava**. What does **Manu** signify? It refers to **Swayambhu Manu** (the self-created **Manu**). **Ja** means birth. **Manuja** refers to one who has had his birth from **Manu**. Man is called **Manuja** because he has originated from the self-born **Manu**. Man does not recognise this fact. Consequently, even though he is the embodiment of **Sath-chithananda**, he desperately seeks bliss elsewhere. What is the reason? Oblivious to the **Jnaana** (higher knowledge), he lives in ignorance' in a dream world of illusions. Immersed in this sleeping state, he forgets his nature. One may be a president, an emperor or a prime minister, but in the sleeping state he is not conscious of his position. In the dreams he experiences in this state, he considers them to be real and feels that these are his true state. In that dream state, a poor man may think he is an emperor (or a President). But the moment he wakes up, he is conscious of his real position and status. Wake up from the sleep of ignorance. Likewise, man in his dream state of **Ajnaana** (ignorance) forgetting his true form of **Sath-chithananda**, identifies himself with a country, a profession or a physical form. It is this ignorance that envelops man in delusion. Just as one cannot see the rice when it is covered by husk, or see the water underneath a layer of moss, or the sun covered by a cloud, a man enveloped in ignorance is unable to see his true self. Hence it is that the Upanishads have exhorted man to wake up from his sleep of ignorance and realise his true nature. When the husk is removed, the rice is visible. It was there in the paddy. But because of the husk coveting it, it could not be seen. All objects that are enveloped in this manner are liable to change and are impermanent. The **Veda** has declared: "Whatever is perceived is liable to perish." That is, all objects in the phenomenal world are bound to perish sometime or other. Man sees

with his physical eyes all objects in the world, moving and non-moving. All these will disappear in due course in the stream of Time. Neither the eye that sees nor the object that is seen is permanent.

All beings in creation are endowed with eyes. What is the special significance of the eyes possessed by man? What is the unique significance of human existence? Having been born as a human being, it will be unfortunate if man is content with the physical vision. Man must acquire

Inaana netram (the eye of Wisdom). Without it, of what avail is one's education? What is the use of one's intelligence or one's mental powers? What is a man worth if he is unable to recognise the divinity within him?

Man is the crown of creation. That is why the scriptures have praised the noble virtues man is capable of manifesting. Hence, as a human being one must strive to acquire the eye of wisdom.

The physical eyes are inept. You cannot see your own eyes. These imperfect eyes, how can they see the highly subtle mind? The eyes which are unable to see the mind, how can they see the

Aatma (the Indwelling Spirit)? One who is unable to understand himself, how can he expect to understand others? The physical eyes will never be able to see the **Aatma**.

Man is unable to comprehend his true nature. The most important thing in this world is the **Aatma-jivitham** (life of the Spirit). Bodily existence, mental life or intellectual life cannot be considered true living at all. Man's main preoccupation appears to be with nurturing the body and wasting it until death. Falling a prey to

the forces of time, space and circumstances, man is unable to comprehend his true nature. From dawn to dusk man is engaged in enquiring into various matters. He studies many books and

makes many investigations. But what is the outcome of all this? He has learnt nothing. The satisfaction he derives from time to time from these endeavours ends in disappointment. They are like the pursuit of a mirage. They do not serve to quench one's thirst. They may appear like water, but there is no water in them.

All pleasures derived from **Prakruthi** (the phenomenal world) may appear to confer happiness, but they do not confer real happiness and bliss, because they are not lasting. They come and go, leaving a trail of misery. Real conqueror is one who has subdued his mind

Sankaracharya posed the question: "Who is a real conqueror in this world?" His disciples gave different answers. One disciple said that a real conqueror was one who had subdued the world and brought it under his sway. Another said that the man who scaled the Himalayas and planted a flag on its summit was a great conqueror. Another declared that one who crossed the oceans was a hero. **Sankaracharya** listened to these replies with a smile and said: "Dear students! you are looking at conquests solely in worldly terms. Viewed in this way, anyone can achieve victories.

An animal can fight another and establish its victory. Likewise, there can be a victor among birds. Birds cross oceans and fly over the Himalayas. Where is the victory in all this? Nothing at all." **Sankaracharya** declared: "Only the person who has subdued his mind is a real conqueror." It is a mental aberration to think that one has achieved a victory without subduing his mind.

The mind is associated with the moon. It resembles the moon in not being self-luminous. If the moon shines at night, wherefrom does it derive its light? The moon shines by reflecting the light of the Sun. It must be noted that the Sun shines effulgently, His light is very powerful. One cannot dare to look at it directly. But moonlight is cool and comforting. Although the light from the sun and the light from the moon have the same source, what accounts for the difference between them?

With regard to the mind, it will be seen that when filled with desires, it has a **thamasik** quality.

Where the **thamasik** quality prevails, there is darkness. When the mind's desires are fulfilled, it

experiences coolness. When desires are not satisfied, the mind is restless. But if does not get heated. Such is the nature of the mind.

It is not easy for anyone to control the mind. The mind has been described as a bundle of thoughts and fancies. It is not possible to stop the thought process even for a moment. The mind experiences a ceaseless flow of thoughts like the endless waves of the ocean. **Sankaracharya** said that the true victor is one who is able to conquer this ceaseless flow of thoughts in the mind.

The senses sway over man. Today men boast about their myriad achievements. But all these are accompanied by anxiety. So, these achievements are not significant. Man assumes that he is investigating various phenomena.

This is not so. It is man's senses which are experimenting with him.

Man imagines that he is making use of his sense organs. Not at all. The truth is the senses are sporting with man. Man is not alive to this fact. If man really mastered the senses and had full sway over them, he would not be subject to vicharam (anxiety). It is the senses that are holding sway over man. They are utilising man for their enjoyment, with the result that man has become a weakling. He is a victim of peacelessness. He is a prey to many troubles.

How, then, are the senses to be brought under control? It should be recognised that the senses are merely instruments. They are called Karanams, that is, instruments. These instruments should be wielded by you. You should not become their plaything. Unfortunately this is not the case now.

Man has become an instrument in the grip of the senses. As a result, he is powerless to act properly. Nor is that all. He is even misusing the senses. Hence, it is essential to bring the senses under one's control. Only then will the senses be powerless to cause any harm to man.

The Aatma is the seer--not the eyes. Take for instance, the power of sight. You think that it is the eyes that see (any object). No. The eye is inert matter. Who is it that sees? The seer is Aatma. When you notice the lights of a car, you think that the bulbs are burning. But the bulbs are burning because of the current they are getting.

Consider the ears. People are listening to the broadcast from their loudspeakers. They may consider the loudspeakers as the source of the sounds they hear. But if there is no current, the loudspeakers will be silent. Here, again, it is the current that is the basic factor. The ears are like a loudspeaker. It is because of the current of Aatma that the ears are able to hear.

Hence, for the functioning of all sense organs the Aatma is basic. Without mentioning this term, the scientists call this prime mover as power or energy. This energy is of no use without matter.

Equally, matter is of no use without energy. God can be defined as Matter + Energy -God.

The functioning of the Divine must be seen in this combination. For instance, one cannot see without eyes. This is true. The eyes are able to see a person only by the help of sunlight. At the same time, the sunlight by itself is of no use. There are any number of blind people in the world.

They are unable to see the effulgence of the sun. But for that reason can they deny the existence

of the sun? The blind cannot see the sun, but those with eyes can see. However great a scholar may be, when he is asleep, he cannot see the world. But a totally illiterate person, who is awake, can see the world. To see things in the waking state, no scholarship or intelligence is needed. Man needs the eye of wisdom to see the good and bad things in the world.

Special significance of Yugadi

Today is the beginning of the new year (Yugadi). What is the first rithu (season) of this year? It is Vasantha-rithu (the season of Spring). What is the most important month in the year? It is Chaithramasa (the first month of the new year). The Shuklapaksha (bright fortnight) is the better part of the month. Among the days, the first day of the lunar month is important. As all these important elements are present today, it has special significance as marking the commencement of a new year (described as Yugadi).

This is the Kali Yuga. There are four yugas (aeons) Kritha, Thretha, Dwapara and Kali. How do Bharathiyas celebrate the advent of the new year? After a sacred bath in the morning, they put on new clothes, eat sweet preparations and celebrate the day as a festive occasion. These celebrations have gone on for many years. But how far have the people imbibed the truths underlying these celebrations? The garments are new, but the natures are unchanged. It is not enough to wear new clothes. The qualities must change. Without a reformation in character there is no meaning in observing these festivals.

Yugadi is related purely to the phenomenal world

Bharathiyas have been observing the birthdays of Avatars as festival days. The birthdays of the founders of various faiths have also been observed as festivals. The death anniversaries of wicked persons as well as of holy men have been observed as festivals. But the Yugadi celebration is not related to the birth of any Avatar or the birth or death of any saint or prophet. It is related purely to Prakruthi (the phenomenal world). It is important for one and all. It is an occasion for comprehending the nature of the universe. When we want to know who is God, the answer is found in Prakruthi. It is the visible manifestation of God.

This earth revolves round itself hundreds of miles in an hour. What is it that happens because of these revolutions? You have night and day. Because of this succession of night and day, man is able to take rest. Moreover, the earth is moving round the sun at the

speed of thousands of miles
 an hour. Because of this motion, the seasons occur and we have rains, crops and harvests. Thus,
 without expecting any return, Nature is nourishing man.
 Good prospects for the year "**Angeerasa**"
 There are sixty years in the **Hindhu** almanac's cycle of years, starting with **Prabhava** and ending
 with **Akshaya**. The present year is the sixth in the cycle, bearing the name **Angeerasa**. It conveys
 the message relating to the six primary enemies of man (lust, anger, delusion, greed, pride and
 envy). All these enemies are present in every limb of man.
 There are nine deities presiding over the events of the year. They are the Sun and other planets.
 Among these nine, six are beneficent in this year. During this year, by and large, only auspicious
 things will occur. Moreover, there will be no shortage of food-grains and other agricultural
 produce. The monsoon will be normal. Prices, however, will continue to rise because of the
 misguided policies of governments. But the administration in general will be peaceful and
 orderly. Political disorders will be less. Individual differences and antagonisms may exist, but
 there will be no serious disorders. This is because all the principal ruling planets are friendly
 towards each other and are of good disposition. When a ruler and his commander-in-chief are at
 variance, the nation suffers. This year, the ruler and the commander-in-chief among the planets
 are friends. This has beneficial effects on the world.
Angeerasa is one of the names of the Lord. It means that God as Rasa (essence) flows in every
anga (limb) of man. Because the year bears the Lord's name, it is bound to be a godly year.
 Devotional activities will grow. But they are likely to be more in the nature of preaching and
 propagation than practice and performance. Devotion should express itself in conduct. **Ninetynine**
 out of every hundred persons in the world profess devotion, but not one of them displays
 any godly virtues. Devotion is preached and professed out of selfish interests and not as a means
 to God-realisation.
 You must hold fast to one ideal. Today man lives his life without any ideal. He has to understand
 what is his goal in life. The goal is **Aatma** (the Divine). It is **Sath-chith-ananda** (Being-
 Awareness-Bliss). This **Sath-chith-ananda** is within man. People eat inert things and worship
 inert objects, wasting their lives, but ignore the divinity that is present in the same objects in

subtle form as **Chaitanya** (Consciousness). Any act done with love will be immensely helpful.
 Animals serve man by toiling and helping to grow crops. But man treats such animals harshly.
 He harms the creatures which serve him. But he offers worship to images of animals such as
Nandi. What folly is this!
 Firm faith and clear vision are essential
 God is omnipresent. But he should be experienced as present in subtle form as Consciousness.
 This divine feeling should arise in man. The entire Cosmos is pervaded by the Divine, declares
 the **Upanishad**--"**Isaavaasyam idham Sarvam**" Divinity is present in every human being. Man
 today is more intent on dividing the One into the many than on realising the unity that subsumes
 the diversity. To recognise the unity that underlies the multiplicity is the primary task before man
 today.
 You must develop faith and see to it that it is firm and unchanging. Firm faith and a clear vision
 are essential. Men proclaim their faith in God when their desires are fulfilled, but deride Him
 when they are not realised. These desires are often petty and trivial. Men do not realise that God
 is waiting to fulfil much greater desires. Ignorant of the immensely valuable treasures in God's
 treasury, man seeks cheap trinkets. Instead of a diamond, man asks for a piece of charcoal. Not
 getting it, he feels disappointed. God wishes to give you a diamond. You do not have the
 patience to wait until you get it. Men will wait hours in a queue to catch a bus or buy a film
 ticket but will not devote five minutes to think of God.
 Develop an optimistic attitude in life
 Your attitude to God should not be based on the fulfilment or non-fulfilment of petty desires.
 You must feel that whatever happens to you is for your own good. You must have the firm belief
 that whether your wishes are fulfilled or not, nothing harmful will happen to you. Be firm in your
 faith in weal and woe. Develop an optimistic attitude towards life. When there is a glass half full
 of water the optimist is glad to see the water in it while the pessimist is sorry it is half empty.
 One must recognise both the truths.
 For instance, it is true that there is no rose without a thorn. The wise man must pick up the rose
 without touching the thorn. The optimist looks up at the night-sky and enjoys the cool moonlight.
 The pessimist looks down at the ground and feels depressed over the darkness below. Hence, you

must look up. Aiming low is a crime. Do not look downwards. Develop sublime thoughts. It is because man today lacks sublime thoughts that he is a prey to disappointments. Why is he disappointed? Because he has built up expectations. If he does his duty without expectation, there will be no disappointment. Duty is God. Work is worship. The results come of their own accord. The weak-minded man meets with failures. The strong-minded man accomplishes whatever he wants. Turn your mind towards God. You will then be free from bondage. It is because you are all the time involved in worldly pursuits that you get bound. Love is God. Live in Love. A pure mind is like a pearl in the oyster. Worldly life is like an ocean. In that ocean you can find the pearl of a pure mind within the oyster of the human body. This pearl is the **Aatmic** truth. It is immaculately pure, without attributes, eternal and unchanging. Its effulgence and purity are beyond compare. The **Aatma** has no legs but moves faster than anything else. It has no hands but can grasp anything. It has no eyes, but there is nothing in the universe it cannot see. To experience this **Aatma**, the only means is the way of Love. When you are filled with Love, the Lord is easily attained. Love is God. Live in Love. Our life must be lived in Love. Years may come and go. Seasons may change. Wars may be going on. But if only you have a drop of Divine Grace, you will be able to accomplish anything. To receive the benefit of such grace, you have to direct your vision inwards. Unfortunately, all your vision is turned outwards. What you see depends on the direction of your vision. Therefore, convert your vision into **Premadhrishti** (a vision of Love). It is said that the cosmos is **mithya** (illusory) and the Brahman (Absolute) alone is real. This is not correct. The **Jagath** (Cosmos) is also real. When you have the love-filled vision, the whole cosmos appears **Brahmanayam** (permeated by the Absolute). When you see the world with the physical eye it appears as a bundle of miseries from birth to death. Love of God is the only way out of this misery. Acquire this love at least now. There is nothing greater than this that I can convey to you. Practise at least some part of what you hear Embodiments of the Divine **Aatma**! You listen to many discourses and exhortations from great speakers. They do not become part of you unless you practice at least

some part of what you hear. Whatever position one may hold in any bank, what belongs to him in it is only the amount of his deposit in it. Likewise, whatever great teachings you may listen to, only that part of the teachings which you practice belongs to you. All that you merely hear is not yours. Wealth and education are not good or bad in themselves. This depends on how each individual uses them. When they are used for right ends, they become good. This calls for purity of the heart. Treat all experiences with equanimity. On **Yugadi** day, it is the practice among the rural folk to eat what is called "**Yugadi pachchadi**" (New Year savoury). This chutney is made from **neem** flowers, mango juice, honey, sugar and other ingredients with different tastes. The inner significance of this preparation is to indicate that life is a mix-rare of good and bad, joy and sorrow and all of them have to be treated alike. All experiences have to be treated with equanimity. Everyone should make a resolve that he will face calmly whatever happens in this year, accepting it with good grace. Welcome everything. Do not bemoan over anything untoward. Consider everything as for your own good. Men should rise above sorrow and happiness, success and failure. This is the primary message of the **Yugadi** festival. Everything that occurs should be treated as a gift from God. This world is a mixture of pleasure and pain, which are inseparable. Pleasure is the outcome of pain. By developing equal-mindedness, you must cherish faith in God. Fill your hearts with Love of God, and perform your duties with dedication. This is the foremost duty of man.

Kalyana Mandap, Brindavan, Yugadi Day, 4 Apr 1992

Greed is the monstrous evil that drags man down. When **Ravana** lay dying, **Rama** directed His brother, **Lakshmana**, to go to him and learn from him the secrets of successful statecraft! **Ravana** taught him that a king who is eager to win glory must suppress greed as soon as it lifts its head, and welcome the smallest chance to do good to others, without the slightest procrastination! He had learnt the lesson through bitter experience!

Sathya Sai Baba

11. Parents and Teachers Must Set The Example

In this worm life is transient,

Wealth and youth are not permanent;

Equally impermanent are wife and children;

Only Truth and reputation are lasting.

Concerned only with one's good and teaching the truth,

The preceptor may chastise or beat one,

Like the mother who administers unpalatable medicine
 For the good of her child
 Do not forget this truth.
 What greater gift is there than the gift of food?
 What greater deity is there than one's parents?
 What greater morality is there than promoting the public good?
 What righteousness can excel more than compassion?
 Is there any gain superior to the company of the good?
 Is there any disability worse than enmity?
 Is there any death on earth worse than infamy?
 Is there anything more valuable than lasting fame?
 Can anything be more sustaining than remembrance of the Lord?
 Is there a heaven higher than inner joy?
 Embodiments of the Divine **Aatma**! If children are to be persons of good character, adhering to good practices, the parents should be of good character and exemplary conduct.

The great teacher, **Adi Sankaracharya**, was the child of parents who were highly virtuous and noble in their conduct. For the great name attained by **Ramakrishna Paramahansa** and Swami **Vivekananda**, the credit goes to their parents. Many great men achieved name and fame by following in the footsteps of their parents.

A lesson Gandhi learnt as a boy
 If Gandhi, who was an ordinary person, was able to achieve greatness and world renown, it was because of the lessons in good behaviour which he learnt from his mother. The mother used to observe a vow: she would take her food only after the cuckoo sang in the morning. Once when Gandhi was a boy, the mother was waiting for a long time to hear the call of the cuckoo. Observing this, Gandhi went out of the house, imitated the call of the cuckoo and came in and told his mother that the cuckoo had sung and that she could take her food. The mother, who saw through her son's trickery, slapped him on the cheek and said, "You wicked fellow; what sin must I have committed to bear a son like you?" She felt sad that such a child should have been born to her. Her grief touched the heart of Gandhi. From that moment Gandhi took a firm resolve never to utter a lie again.

In his childhood, Gandhi used to be full of fear. There was a maid in his home called **Rambha**. Gandhi disclosed to her how he was always afraid. **Rambha** told him: "Child, always recite the name of **Rama**. By chanting **Rama**'s name, your fear will go away." From that time Gandhi was always chanting the name of **Rama**. The habit of reciting **Rama**'s name, which began in his

boyhood, continued right up to the moment of his passing. Nor was that all. By adhering to the chanting of **Rama**'s name, **Gandhiji** was able to achieve his aim of winning the country's freedom by non-violent means. For such a life of purity and virtue, the parents were primarily responsible.

Today parents themselves lack refined qualities. Unfortunately, today, because the parents themselves have no purity of character and lack refined qualities, and do not lead regulated lives, evil practices and wickedness are growing all over the world. When the parents get up from their beds abusing each other, their children get up assailing each other. Because of the malefic effects of the Kali age, parents tend to be quarrelsome. Fathers are behaving like **Hiranya Kashyapa**. Because of such parents, **Bharath** is witnessing the spread of unrighteousness and evil practices.

In days of yore the people of **Bharath** earned name and fame by leading virtuous and sacred lives and were an example to the world. The children of today take after their parents. The tree is based on the seed and the seed determines the nature of the tree. For the evil ways and bad behaviour of children today, the parents alone are to be blamed. Few parents choose to tell their children to speak the truth, to act righteously and earn a good name. Because of such bad parents, the nation is forfeiting its good name. It is better that such children are not born at all. They are a disgrace to their parents and to their country. Their education and their jobs may help to bring to them power, position and wealth but do not serve to promote in them such virtues as compassion, kindness and sacrifice. All their acquisitions have no permanence. Whatever strength one may possess, without the strength of the Divine, he is a weakling. What happened to a valiant person like **Karna**? He had physical prowess, intellectual abilities and great scholarship but lacking Divine support, he met with a pitiable end. Teachers' failure to teach the right path

For all the ills with which the nation is afflicted today, the parents and teachers are responsible. The teachers do not punish the students (for their lapses). Because the students are not punished for their mistakes, they behave as they please. The teachers are responsible for the sins of the students. They do not teach the students the right path. They transmit only book knowledge, but do not teach fight knowledge, wise living and higher values. If there are no morals and no human values, a man becomes a demon.

Only he is a real man who **harmonises** in his life the body, the mind and the **Aatma**. A life based on the body and the senses is an animal existence. One who is totally dominated by the thoughts and fancies of the mind is a demon. One who ignores the calls of the body and the mind and follows the call of the Spirit is Divine. The animal, the demonic and the Divine possibilities are immanent in the human condition. Hence, one who values only the body and follows the inclinations of the senses is comparable to an animal. In a sense, the animal may be considered superior to such a man because it has "a season and a reason" for its behaviour. But one having the human form, who craves for sensuous pleasures alone, is worse than an animal.

Character is more important than wealth
Even for these three kinds of behaviour, the parents and teachers are responsible. They are responsible for the good or bad conduct of the students. It is the parents who lead children to the highest levels or cause their fall to the lowest depths. Parents are concerned solely about the material welfare of their children and have no concern for their moral and spiritual well-being. When a child is born, the parents desire that he should be educated, sent abroad, encouraged to make as much money as possible there by whatever means.

This is all that they teach their children. People today earn money in so many different ways, from begging to dacoity. It is not wealth that is important. Character is primary. Parents do not teach the children to cultivate good qualities. They do not control children who go astray. They condone the lapses of the children and often encourage them in their bad habits. They are encouraged in their wrong ways even as **Duryodhana** was encouraged by his father,

Dhritharashtra. It is because of such parents that the children today take to wrong courses.

Dhritharashtra was not only physically blind, but lacked also the eyes of wisdom. He was totally blind. Parents today are tending to be equally blind. They don't correct the mistakes of their children or chastise them. They are afraid that the children might run away and commit suicide.

Parents have the right to warn and correct their children. Why should they be afraid to do so?

What does it matter what happens to such wicked children? Instead of being a running sore for the parents, it is better they are no more. Death is preferable to infamy. Nor is there greater

wealth than fame. Better to have a renowned son who is short-lived than an infamous son with long life.

Ensure world peace by winning God's love
The foremost thing which man has to acquire today is God's love. This love will secure world peace, peace in society and peace in the home. Through the individual's love and morality, there will be peace and security in the home. By individuals winning the love of God, society secures peace and order. When the people have got the love of God, the world as a whole enjoys peace and happiness.

Happiness and peace are not to be found in wealth, position or power. All these generate only fear and anxiety and not peace and happiness. Today, even highly educated persons do not recognise this truth, pose as devotees, but follow the examples of their parents. **Hiranya**

Kashyapa tried all methods to divert his son, **Prahlada**, from devotion to God. The child was subjected to every conceivable kind of torture and ordeal: trampling by elephants, biting by cobras and immersion in the sea. But **Prahlada**'s devotion to the Lord saved him. Disregarding his perverse father, **Prahlada** held fast to the Lord.

Noble and Divine feelings are absent today
There is nothing great about being a father. No father can rejoice merely when a son is born.

Only when the people praise the virtues of the son will the father rejoice over his birth. A righteous son redeems himself and his family. Verily, they alone are fit to be called parents who bring up such virtuous children.

Prahlada declared, "He alone is a father who tells his son: Child, realise God. He is a true Guru who leads the disciple to God." Such teachers and parents have become rare these days. All that had brought fame and glory to the country in the past has become a waste because of the decline of moral values and behaviour. The educational system is utterly vitiated. There is no attempt to promote human qualities. Noble and Divine feelings are absent. It is utterly unbecoming of those who call themselves human beings to behave like animals with no devotion to God.

What does the word "**Bhagavan**" mean? It is not a nominal title. "**Brahmethi, Paramaatmethi,**

Bhaga Iti Sah," says the **Veda**. That is, **Bhagavan** is the One who is the Supreme Absolute and

Over-Soul. The word **Bhaga** means **Sambhartha** and **Bhartha**. **Sambhartha** is one who is

responsible for creation of the cosmos. **Bhartha** refers to one who sustains and protects the cosmos. This means that **Bhagavan** is One who has the power of creation and protection. "**Bha**" means **kaanthi** (effulgence) and **Shanthi** (peace). "**Ga**" means one who is all-pervading, "**vaan**" means the one who has the capacity. Thus, "**Bhagavan**" refers to one who illumines and confers peace on the universe.

Man today does not seek to comprehend the inner meaning of Divinity. There is nothing in this world apart from the Divine. All that is seen in the phenomenal world is permeated by the Divine. The egoistic conceit of man, which makes him feel that he is the doer and enjoyer, is the cause of his ruin. This egoism has to be routed out. Man must seek to manifest his divinity. Only then can peace and security be established in the world.

Responsibility of parents towards children
Every effort has to be made to experience Divine love and purity. One who has secured love can accomplish anything. Nothing is beyond his reach. Hence, one should be worthy of God's grace.

Without Divine grace, man is no more than an animal. Man should strive to control his senses, develop good qualities and lead an ideal life. Parents are primarily responsible for bringing up children who will lead such ideal lives. Therefore, they have to reform themselves.

Today parents all over the country are worried about the conduct of their children and are not at all happy. They lament about the behaviour of their children, but do not realise that they are themselves to be blamed. If the parents had brought up the children on right lines, would they go astray? Pampering the children in various ways, they are allowed to go about like street dogs.

How can such boys be reformed? It is impossible. When wealth grows, arrogance increases and morality declines.

Men should realise that without God's love, human existence is utterly valueless. A bird like **Jatayu** earned God's grace. A simple old woman like **Sabari** won God's love. But men today, despite their scholarship and scientific knowledge, are making no attempts to secure God's love.

What is the use of this education or science? True science should serve to promote the progress of the nation. But today, in the name of science, the world is being destroyed.

Education should not breed a class of parasites, who exploit others. It should help to promote

good qualities.

Victory can be won only with God's grace

Students should remember that this country was known in the past as a land where people led truthful and righteous lives. Krishna told Arjuna that he should consider God and Dharma (Righteousness) as most important. Because the **Pandavas** adhered to Righteousness and had firm faith in God, they could ultimately enjoy all prosperity and happiness. Because of their love for God, they could bear with fortitude all troubles and difficulties.

What was the fate of the **Kauravas** who ignored God? Not one of **Dhritharashtra's** hundred sons survived. Despite all the resources they had and the valiant commanders who were on their side, God was not on their side.

True victory can be won only by God's grace. Students! Strive for securing the love of God.

Today, love is being misused for satisfying the senses, with deplorable results. (Swami related the dialogue between **Yainavalkya** and his wife, **Maithreyee**, over attachment to the things of the world and pointed out how **Maithreyee** was as ready to give up worldly possessions as the sage himself).

Today, such couples are rare. There must be such couples who will give birth to virtuous children. Only virtuous children can bring a good name to the country.

Of what use is a son who does not use his hands to perform good deeds, who does not use his tongue to utter the Lord's name and who does not cherish in his mind truth and compassion? This is the triple purity that makes human life sublime.

Students should dedicate their lives to the service of others. Cultivate love. Remember the great mothers in the past who gave to the world **Avatars** from time to time.

What is the inner significance of observing today as Mother's day? It means that women should become such great mothers. The fathers should be exemplary in their conduct. When the fathers are not setting the right example, the children should be such as to have the courage to correct the parents. But unfortunately there are neither exemplary parents nor exemplary children.

Students! Fill your hearts with love.

Kalyana Mandap, Brindavan, 6 May 1992

I am always emphasising the value of Service as a **Sadhana** for realising the Oneness of all in God and the oneness of one's self with God. I do not recommend the giving up of Karma, for it is not

possible. What is generally meant by **Karmasanyas** is the giving up of rites and rituals prescribed by the Scriptures. I call upon you to adhere to a new rite, **Seva** a new **Yaga**, Sacrifice of the Ego, a new ritual of worship, **Saranagathi**, dedication of all thoughts, words and deeds at the Lotus Feet of the Lord and acceptance of all that happens as Grace from Him

Sathya Sai Baba

12. No Greater Sin Than Ingratitude

When rain falls on a sandy bed, it seeps down;

When the same rain falls on a bed of clay,
it remains sweet water;

When raindrops fall into an oyster,
they become pearls.

Likewise, devotion results in what one deserves.

Embodiments of Divine Love! For all names and forms in the world,
there is one that is basic.

Without that basis no object can have a name or form. For instance,
here is a tumbler. It has

name and form. But its primary base is silver. When the tumbler is
melted, what remains is only

the silver. What happened to the earlier name and form? They have
merged in the silver.

Likewise, the basic truth underlying all the myriad names and forms
in the world is the **Sathwik**

principle. It is pure **Sathya**. It is Divine. It is this Divine Principle that
enables everything to have
a name and form.

"Ekoham Bahushyaam" (I am One, let me become the Many). It was
by the Will of the Divine

that all the myriad objects came into existence. The basic principle in
this multiplicity is oneness.

Between the numbers one and nine, nine is the larger number. But, in
fact, the number nine is

made up of nine ones (1 + 1 + 1...). One is the basic number. So also all
the diversity has

emanated from the One.

Life is an interlude between birth and death

What is the meaning of human life? It is an interlude between birth
and death. In this interlude,

men are victims of a variety of desires. There is no harmony between
men's thoughts, words and

actions. What is the reason? Man's actions are not in accordance with
his thoughts.

Man's thoughts are full of ideals. But he makes no effort to act up to
these ideals. He thinks in

one way, speaks in another way and acts in a different way.

Consequently, he is subject to all

kinds of sorrow and disorder. This is because he fails to satisfy his
conscience. A man without

self-satisfaction can have no peace. When can self-satisfaction be
realised? When there is unity

and harmony in thought, word and deed: to speak as you feel and to

act up to your words.

Man today is racked by all kinds of troubles. Are these troubles
designed to make man miserable

or to elevate him to a higher level of existence? Every trouble is really
a step in elevating man. If

there are no troubles, man will have no proper lessons. Troubles
constitute good lessons. Trouble

and pleasure are inextricably mixed and cannot be separated from
each other by anyone. Pleasure

has no separate existence. It is the fruit of pain. This basic truth is not
recognised by man. When

grief smites him, he succumbs to it. He gloats over some happy
experience. His entire life is

bound up with these varying experiences of pleasure and pain.

Therefore, man has to cultivate the sense of equanimity in pleasure
and suffering. There is a joy

in sorrow. There is suffering in happiness. It is only when man
cultivates the sense of equanimity

in all circumstances, in pleasure or pain, that he will be able to
experience peace.

Thoughts are basis for the actions

All experiences of pleasure and pain have their origin in the thoughts
of man. Thought is like the

seed of a tree, which in due course puts forth branches, leaves,
flowers and fruits. All that you

see in a tree has come from a small seed. Likewise, although man's
thought is subtle, it contains

potentially the entire universe. The atom is the microcosm of the
Universe. Students are aware of

the huge size of the banyan tree. Its seed, however, is very small. The
seed and the tree are

essentially one.

Man has to keep a watch over his thoughts because they form the
basis for his actions. When his

wishes are fulfilled, he is content. When they are not realised, he feels
disappointed. Man does

not enquire into the causes of these divergent results. His failures are
the result of his own

shortcomings. When his heart is pure, his actions yield beneficial
results. His thoughts are the

cause of the success or failure of his efforts. Hence, man must utilise
his thoughts in the proper

manner. His vision of the world depends on how he looks at it. "As he
feels, so he becomes."

When one's thoughts are sublime, the results are also sublime.

Man owes the society for all his achievements

Man receives help from various people in the world. Without such
help, men cannot progress

towards a higher level of existence. In childhood, the mother looks
after the child. In boyhood,

the father provides for his education. Later, he is involved in activities
with friends. And then his

kith and kin involve him in family relationships. Thus various persons assist man in his life.

Without the help of various people, no one can progress towards a higher life.

A man who has derived help in this manner, what help is he rendering to his **fellowmen**? It is

good to render help to one who has helped you. It is even greater to help one who has done you

harm. When this is the case, it is essential that man should serve the society that has helped him

in so many ways. He owes to society the name and position he has achieved. Hence he must

render service. This was the dictum of sage **Vyasa** as the distilled essence of his eighteen

Puranas: "It is meritorious to render help to others; it is sinful to do them harm." This means:

Help ever, hurt never. Do not cause harm to anyone. If you can help anyone, do so.

The difference between mistake and sin

Once **Duryodhana** declared, "I know what is good and what is bad. I also know that bad

consequences will follow bad actions. But I am impelled to do only bad deeds. I know what is

good. I know that good deeds will yield good results. But my mind is not inclined towards doing

good. What is the reason for this? It is the absence of purity in my thoughts. My heart is filled

with selfishness. My life has grown in the soil of selfishness. Out of selfishness I am seeking

gains for myself. For selfish reasons I am harassing the **Pandavas**. I am aware of this. I am doing

all this consciously."

If one commits a wrong unwittingly, he is guilty of committing a mistake. But if he commits it

deliberately, he is committing a sin. This is the difference between a mistake and a sin.

In this context, it may be pointed out that **Karna** is a great example of one who cherished

gratitude for the good done to him. He was not only a great donor who gave away whatever was

sought from him. His loyalty to his master was unbounded. He was ever ready to lay down his

life for his master.

The ruler of **Panchala** announced that his daughter **Draupadi** would be given in marriage to any

bowman who could bring down an overhanging fish-**yantra** by looking at its reflection in water.

Rulers from many countries had assembled there. **Draupadi** was no ordinary woman. She

emanated from a blaze of fire. Who was worthy of her hand in marriage? Those taking part in the

wedding contest had to abide by one of two conditions. Either he

should be a ruler or a

Kshatriya. **Karna** was a great warrior. He had come to take part in the contest. Unfortunately, he

was not the ruler of any state and he was a charioteer's son, not a

Kshatriya. For these reasons, he

was asked to withdraw from the contest. He felt depressed that in spite of all his other

accomplishments he could not take part in the contest. As he was walking back, **Duryodhana** got

up with the feeling, "There is no one equal in prowess to **Karna** excepting Arjuna. With **Karna** on

my side I can always deal with the **Pandavas**." He came to **Karna**'s help at that moment. In that

assemblage, he made **Karna** King of **Angadesa**.

For that one act of magnanimity, by which he was made a ruler, **Karna** pledged himself to serve

Duryodhana by shedding the last drop of blood for him.

Later on, the **Kauravas** and **Pandavas** had gathered their forces for war. Krishna had tried his best

to prevent the Armageddon as he knew the infinite calamities war brought in its train. He went as

an envoy of the **Pandavas** to plead for a peaceful settlement with the **Kauravas**. Arjuna told

Krishna that it was futile to parley with the wicked **Kauravas** and that they should get ready for battle.

A mother's love is unbounded

A day before the battle was to begin, **Kunthi**, the mother of the **Pandavas**, realised what was

impending. She was the mother of **Karna** also. **Karna** was her first-born who was the child of a

boon from the Sun-God. She was aware of his extraordinary powers and sought an opportunity to

meet him. There may be bad sons, but there is no bad mother. A mother's love is unbounded.

One day, **Karna** was performing **Sandhya vandanam** in the morning after taking a bath in the

river. Getting news of this from her maids, **Kunthi** went to the river bank. **Karna** was in

meditation. **Kunthi** stood behind him. As she stood, she was overwhelmed by grief at seeing him

after a long time. She was also stricken with sorrow at the prospect of her near and dear ones

dying in the impending battle.

Kunthi reveals that **Karna** was her son

Unable to bear the grief, she wailed aloud. **Karna** emerged suddenly from his meditation. He saw

Kunthidevi before him. He did not know that she was his mother, though he knew she was the

mother of the **Pandavas**. He asked her, "Mother! Why are you in such great sorrow? I am **Karna**

the son of **Radha**. I offer my salutations to you. Please let me know

the cause of your grief."

Kunthi replied, "Dear child, you are not the son of **Radha**. You are my son. You were born to me as a boon from the Sun-God. To avoid public ignominy, I left you on the **Ganga**. I am a great sinner. I pitilessly abandoned you on the **Ganga** though you were a new-born babe. For selfish reasons, to safeguard my name, I abandoned you in this manner. You are my eldest son. The

Pandavas are your brothers and **Dharmaraja** is your younger brother. Dear son, give me one promise. If all of you were united, you could rule the entire world. You could become the emperor. All the **Pandavas** will obey and follow your footsteps like a shadow. I give you my word. Do not bear any enmity towards the **Pandavas** in the impending battle. Consider them in your heart as your brothers. Ponder over the sorrow that afflicts your mother."

When **Karna** heard these words, he was caught in a whirl and his mind was in confusion. "I had heard now and then about the secret of my origin, but never before from the mouth of my mother. The **Pandavas** are indeed my brothers. I am **Kunthidevi**'s son. But at this juncture, am I to abide by my mother's words? Or am I to show my gratitude to my master?" **Kama** debated thus within himself.

Karna's refusal to betray his master He told **Kunthi**: "Whether he was a wicked or an unrighteous person, it was **Duryodhana** who gave me a position of honour and raised me to my present state. I cannot betray my master. But, because you are my Mother, I will give you one promise declared **Kama**. "Promise to the mother is one thing; loyalty to the master is a different thing. The former is in the nature of a fight. The latter is a responsibility. They are like the two wheels of a chariot or the two wings of a bird.

They go together. Mother, I give you this promise. When the occasion arises, I shall spare

Dharmaraja, **Bheema**, **Nakula** and **Sahadeva**. I will not harm them. But I will not spare Arjuna. If in this battle I lose my life, the five **Pandavas** will be your sons. In case Arjuna dies, you will still have five sons. I will take the place of Arjuna among the **Pandavas**. In any case, there will be no diminution in the number of your five sons. This is my plighted word."

Saying this, **Kama** caught hold of his mother's feet and said, "Mother! The other day, in the court of **Dhrupadha**, **Duryodhana** saved my honour. I know he is a wicked

man. I also know that the

Pandavas are the very embodiment of Dharma. But I will be worse than a cruel animal in the forest if I forget the good done to me by **Duryodhana**. I have to show my gratitude to my master.

In this respect, there can be no change in my attitude," declared **Kama**.

No atonement for betraying the Divine

Later, **Karna** gave away even the earrings given to him by the Sun-God. And he offered to **Indra** the armour he was wearing. He even laid down his life for his master. But he did not give up the gratitude he owed to **Duryodhana**.

It must be remembered that there is a means of atoning for the killing of a Brahmin or a cow or an infant. But there is no way of atoning for betraying the preceptor or the Divine. If you turn ungrateful you will be worse than a wild beast.

Kunthi then declared: "I shall be happy if you remain a man with such high ideals. Let me tell you there is no one who can slay Arjuna. You bear animosity towards Arjuna. I am content with your promise. It is enough if you spare **Dharmaraja**, **Bheema**, **Nakula** and **Sahadeva**."

In this context, observe how much gratitude existed among the **Pandavas**, **Dharmaraja**, **Bheema** and Arjuna were the sons of **Kunthi**. **Nakula** and **Sahadeva** were the sons of **Madri** (the second wife of **Pandu**). When **Madri** was about to commit Sari on her husband's funeral pyre, **Dharmaraja** gave her a promise. He said, "Mother! You are about to give up your life for the sake of my father. I shall look after your sons with even greater concern than for my uterine brothers. Whatever differences may arise between us, I shall treat them as my own brothers." He gave this pledge to **Madri**.

In the **Mahabharatha**, during the stay of the **Pandavas** in exile, the four brothers--**Bheema**,

Arjuna, **Nakula** and **Sahadeva**---died at a pond where they had gone to bring water because they

refused to answer the questions which the guardian **Yaksha** (spirit) of the pond wished to put to them before they were allowed to take the water. **Dharmaraja** then came to the pond and answered all the questions put to him by the **Yaksha**.

The **Yaksha** was so pleased with the replies that he granted a boon to **Dharmaraja**. He was prepared to restore to life one of the four brothers whom **Dharmaraja** would name. **Dharmaraja** promptly asked that **Nakula** or **Sahadeva** might be restored to life. The **Yaksha** wondered why

Dharmaraja did not ask for the restoration of one of his own brothers, **Bheema** or Arjuna, but preferred one of the two **stepbrothers**. **Dharmaraja** replied that as he was there as a surviving son for his mother **Kunthi**, he wanted that a son of his stepmother, **Madri**, should be alive.

Dharmaraja mentioned the pledge he had given to **Madri**. Appreciating the large-mindedness of **Dharmaraja**, the **Yaksha** restored all the four brothers to life. Gratitude is a great virtue. Gratitude is a great virtue. When the power of gratitude is realised, it will be seen that it can give benefits much more than anyone can imagine. If out of narrow-mindedness, men become ungrateful, they will suffer grievously. If such is the case in regard to purely human relationships, how much more rewarding gratitude can be when it is offered to God?

Dear Students! This is a period of innocence and inexperience in your life. You are filled with desires. You tend to be selfish and self-centred. But even so, you can make your lives sacred and meaningful by carrying out the injunctions of the Divine. If you adhere to this one rule, you will redeem your lives and promote the welfare of your families and your society. Although

Dharmaraja asked only for the restoration to life of only one stepbrother, the **Yaksha** revived all the brothers.

Karna stands out as the supreme exemplar of gratitude. He demonstrated what it means to be grateful to one who has helped you, even if he happens to be a wicked person.

Kalyana Mandap, Brindavan, 10 May 1992
13. Love The Motherland: Serve The World
English education has become all-important;
Spiritual education has receded;
How, then, can purity of heart be experienced?
That purity alone is the backbone of education.
Ignorant of the high ideals of
The Divine culture of **Bharath**,

Bharathiyas make no effort to know their heritage.
What greater misfortune can there be than this?

Dear Students! True **Bharathiya** education consists in instilling in the students reverence for

Bharath and its cultural heritage. It is not politics that will protect **Bharath**. Nor will bombs and arms protect it. It is the patriotism and spirit of sacrifice enshrined in the hearts of the people and their spiritual outlook that will protect the nation. Hence students today should be filled with the spirit of sacrifice, cultivate selfless devotion to the country and

prepare themselves to pursue the spiritual path. Only such students--boys and girls---can protect the nation and safeguard its security.
Bharathiya education is not a prison-house
Bharathiya education is not the kind of education which makes one spend a lot of money to acquire a degree and then go about with a begging bowl for jobs. It aims at promoting **selfreliance**, instilling in the student the noble idea of promoting the progress of the country in a spirit of sacrifice and leading a joyous life of dedicated service to the people. It seeks to promote unity in diversity. It prepares the minds of students to fight against all forms of injustice, corruption and wickedness afflicting society.
Bharathiya education is not a prison-house for creating mental slavery or bondage to a job. It proclaims in strident terms: "The One abides as the Inner Spirit in all beings." It calls upon everyone to manifest his divinity. Thus, true **Bharathiya** education seeks to instil patriotism, promote the spirit of sacrifice, and encourage spiritual pursuits and thereby lead an ideal life.
Students! Education does not mean imparting worldly knowledge for leading a mundane existence. True education should inspire one with feelings and thoughts to lead an ideal life.
When a man is born, he is endowed with limited capacities. But owing to the misuse of the senses and the limitless growth of desires, these capacities are wasted away. As a consequence, he becomes prematurely old and dies. Hence, these limited capacities should be properly used by controlling the senses, thereby prolonging one's life, and dedicating one's knowledge and talents to the service of society. It is only when students develop character and integrity that they will be able to transform the moral climate of the world around them. It is because education has failed to transform human behaviour that there is no mental or spiritual development among them. For this purpose, a system of Dharma (moral order) has to be established that will promote both worldly and other-worldly well-being. Only then will humanity be **divinised**.
Three qualities and three **Gunas**
A student has to possess three qualities. "**Sarva loka** hithe **rathaah**" (Rejoicing in the well-being of the entire world). This is the first quality. The student must wish for the welfare of every country. The second quality is "**Sarvajnaana Sambhavaah**" (acquire

all knowledge). This means that his knowledge should not be confined only to worldly matters. His knowledge should comprehend the spiritual. Every man is endowed with Inaana (knowledge). This assumes many forms. It is not mere intellectual exercise or mental speculation. It does not mean living in a dream world. It is not a product of the imagination. Inaana, in its profound sense, is the experience of oneness-- "Ekaika dharshanam." "Adwaita dharshanam inaanam" (Perception of the One alone is Wisdom), declares the scripture. There is no duality in this Inaana. Ainaana (ignorance) is the reverse of this awareness. This awareness should be reflected every moment, in every step of a human being. To acquire such awareness or knowledge, one has to secure three capacities. One, a healthy body, two, sense control, three, restraining the mind. If any one of these three is lacking, the awareness will be incomplete. All three should be in the right condition. If there is a defect in any one of them, full Sathwik knowledge cannot be got. Abuse of the senses The reason for the prevalence of various ailments among students today is the dissipation of energy caused by the abuse of the senses. For instance, the eye has a limited capacity to see. So the eyes should be used up to their capacity. This is the rationale for the motto: "See no evil. See what is good." The ears also have limits to what they can hear. You should not let the ears hear whatever you like. Thereby, the ears lose their power of hearing. The tongue is a powerful organ, but it also is subject to certain limits. By indulging in excessive speech, using harsh words and unpleasant language, the tongue's power is weakened. The tongue's power of speech is diminished by four practises: uttering falsehood, abusing others, indulging in slander, and excessive talking. In this manner, the powers of the senses are being wasted by their misuse. As a result, one's life itself gets debilitated. It is not difficult to go through the education process. By some effort, marks may be scored. But neither the blossoming of intelligence nor the unfoldment of good qualities can be witnessed in such students. The scoring of high marks or winning of high rank is not great in itself. What is important is the transformation of the mind. In the pursuit of education, practising what one

learns is most essential. The external gains derived from education are accompanied by an equal amount of losses. The powers of intelligence and discrimination are lost. Knowledge of what is good, what is significant and what is supreme wisdom is lost. People are becoming slaves of the senses. The Kathopanishad declared: "The slave of the senses is a fool. Only the man who subdues the senses is a hero." Anyone who misuses his senses is a fool Here is an illustration. Ravana was a greater scholar than Rama. He was a master of sixty-four categories of knowledge. He knew also knowledge about the training of cows and elephants. Despite all these accomplishments, Ravana was described by Valmiki as a muurkha (a stubborn fool). Rama was described as Dharmamuurthi (the very image of righteousness). Despite all his knowledge, Ravana failed to keep his senses under control. Because he let his senses have free play, he became a fool. Anyone who misuses his senses is a fool, whatever the extent of his knowledge. Rama had full control of his senses and maintained perfect equipoise in all circumstances, whether of joy or grief. When he had to leave for the forest at the very moment that had been fixed for his coronation, he left for the forest with serene equanimity. He was unaffected by gains or losses, pleasure or pain. Life is a mixture of happiness and misery. Students! Your first task is to cultivate control over the senses. Only the student who has mastery over the senses can be heroic in his life and be strong and effulgent as a diamond. The one who is a slave of the senses will be a slave of the world. Self-control must be the primary aim of education. Students today are not filled with love for the country. They are also lacking in self-confidence. And there is no sign of faith in the Spirit in them. Students therefore should cherish patriotism and develop self-confidence. Only then will they be in a position to make use of their education for serving the country and promoting the well-being and prosperity of the nation. Ideals in life are very important Educated persons today are totally immersed in selfish pursuits. They do not think of service to others or the good of the nation. They are concerned about their jobs even before they complete their education. The link between education and employment should be completely snapped.

Education should be for life and not for a living.
 It is not earning a livelihood that is important. What matters is the ideals for which you live. The primary purpose of education is to enable one to manifest the divinity within him. When students pursue education in this spirit, they will promote the welfare of the nation, of society and their own good.
 Therefore, education should not be pursued as a means for achieving a desired end. This is a degrading attitude. All worldly desires can confer only limited pleasure. How, then, is one to achieve lasting bliss? It cannot be got through the body. Only through inner experience can lasting bliss be secured. Then alone is there fulfilment in life. Today there is no harmony between thought, word and deed. Thinking in one way, speaking in a different way, and acting in a different way, men are getting themselves bound by their own contradictions. In the process, they are deceiving themselves. Keep desires within limits
 Education should be pursued, not merely for acquiring degrees, but for cultivating human values.
 All riches are ephemeral. Do not become slaves of wealth. Become subjects of good qualities.
 Wealth without character is worthless. Life becomes an ideal one when character constitutes one's wealth. The blossoming of one's character leads to radiance in life.
 When a child is born, he is innocent of all desires. As he grows older, desires multiply. These desires have to be kept within limits. Life is a long journey and the less luggage you carry, the greater the comfort. Reducing desires is the true mark of civilisation. The government has imposed ceilings on land, on houses, and on many other things. But there is no ceiling on desires.
 Education should lead to restraint on desires.
 It should be realised that every organ in the body has a limit to what it can do. It is dangerous to use it beyond that limit. This applies to almost everything in life. Whenever the limit is exceeded, there is an adverse consequence. Excessive light will burn the retina. A deafening noise may damage the eardrum.
 Students! You are not unaware of the situation in the world today. Wherever you turn, there is disorder and violence. Man has been given two **boons**, **Sukham** and **Shanthi** (happiness and peace). Every person in the world, from a king to a beggar, desires only these two. But what is the happiness that he should seek? Is it physical, mental, or material

pleasure? Men are not sure about what kind of happiness they want and wherefrom they can get it. If it is sensory pleasure that they want, they will find that these are only momentary and that they are weakened at the end. This is no pleasure at all. What about peace? People consider freedom from worry as peace.
Thyagaraja declared that there can be no pleasure without peace. How is peace to be secured?
 Only when desires are reduced will peace be secured. As desires grow, peace is lost.
 Develop contentment to put an end to desires
 Man is a prey to insatiable desires. As soon as he realises one desire, he develops a desire for something more attractive. He wants to become a legislator. Soon after he becomes one, he wants to become a minister and thereafter the Chief Minister. He is not content with that. He desires to go to **Delhi**. There is no end to these desires. Man should develop contentment. The discontented man loses in many ways. A student may desire to score high marks, but he should not wish that others should not fare equally well. This selfish attitude is unbecoming. All should fare equally well in the examinations. All should achieve excellence. Students should have this **broadminded** attitude.
 Rejoice in the success of others
 The stage of the student is like that of a tender sapling. When it is tended properly, it will grow into a good tree. From this young age you should see that the mind does not go astray. Do not give room for envy, hatred and arrogance. Rejoice in the success of others. Success will come to you of its own accord. Yield place to persons weaker than yourself in queuing for the bus. Shed the desire to get ahead of others. Do not always think narrowly about your own position. It is only when you develop a broad outlook that you will be able to emerge in the years to come as leaders of the nations. You are the leaders of tomorrow. It is only if you develop fight attitudes now that you will be able to play your roles properly in the future. Purify your hearts. Control your senses. This is the fight path.
 Spirituality does not mean mere meditation or worship. It means getting rid of the pollution in the mind. Students should be known for their serenity and orderliness. Instead, we find that there is excitement and agitation wherever a few students gather. This should not be allowed to happen.

Students! Yesterday Natesan brought two life-size figures of lions in bronze from his collection of antiques. You may wonder why these lions have been displayed on the stage. Many may be under the impression that they are kept for decorative purposes. But I considered them from a sacred point of view.

The lion is esteemed as the king of animals. It is not prone to commit anything mean or lowly. It is only when it is hungry that it kills an animal. It does not kill animals wantonly. Because it is known for its nobility of character it has been dubbed the King of animals. It has been said that human birth is rare among living beings. Hence every man should strive to become a lion among men. You should not fall a prey to weakness or fear. Be lions and not sheep.

Our students should become lions who will protect the people as leaders. They should be content to use their abilities for satisfying their minimum needs. Do not get involved in foolhardy adventure. Observe the proper limits in the use of your talents, wealth or position. Pledge yourselves to promote the advancement of the country with determination, courage and spirit of sacrifice. Go forward with courage. "God is by your side. God is the Indweller in the heart."

Have this confidence in yourself. This confidence begets courage. Mr. Justice Chandhrachud said that the first requisite is courage. What kind of courage? The one who is filled with doubts perishes-- "Samshayaathma vinasayathi." Never become "Doubting Thomases." Only when you are free from doubts will you become heroic. Doubts will disappear where there is self-confidence. "Shradhavaan labhathe Inaanam" (The earnest aspirant gains supreme wisdom). It is lack of earnestness that gives rise to doubts. Students should develop firm faith in sacrifice, patriotism and the spiritual goal. There is no need to tell you more about this, as you are familiar with all this as students of the Sathya Sai Institute. But there are quite a few new things which you have to learn. And there are many things which you have learnt which you have to put into practice and experience the fruits thereof. Moreover, you have to share and rejoice with others your experiences. That is the way to experience real bliss.

Develop firm faith in God

Students! The Vice-chancellor expressed a wish that Swami should bless the students with knowledge of Bharath's culture as embodied in great works like the

Mahabharatha and the Ramayana. These works are of value not only to Bharathiyas but to the whole of mankind.

However, it is not enough if you merely listen to these discourses in the Summer Course. You should try to transform yourselves as a result. Without such transformation the Summer Course will be in vain. Therefore, cherish in your hearts whatever is said here. Develop firm faith in God. It is the loss of faith in God that has led to the degradation of mankind today. The existence of the Divine is demonstrated, even by science, in many ways. For instance, the sun, the moon, the earth and other planets are moving in their different orbits according to certain speeds. It will be disastrous for the world if they change their courses. There must be an unknown power which determines their movements. Without such a power they would not be following their prescribed courses. Who has determined these orbits and limits? We must ponder over this.

We drop an object from the hand. We see the object falling to the ground. But we do not see the power of attraction of the earth---the power of gravitational attraction. The gravitational force is there even though you don't see it. To deny what you cannot see is a mark of ignorance.

How the Divine works

To give another example. During World War II, millions of men died in Europe. Two years after the war ended, the children who were born were predominantly males. What is the reason for this? It is the need for maintaining a balance between the ratio of men and women in the population. If such a balance is not maintained, the human race will be extinct. What is the power that maintains such a balance? It is the will of the Divine. Whoever enquires deeply into the workings of the Divine cannot fail to notice this. There is at the base of everything a power that is at work. That is divinity. Ignoring this, and placing his faith egoistically in some other power, man is falling a prey to ashanthi (unrest). He is a slave to his conceit as a doer and enjoyer. This is wrong. There is a principle that is the Prime Mover.

There is a power which governs the Cosmic process. Few attempt to recognise this.

However, it may be asked, if God is controlling everything, what is the need for human effort?

God is like the electric current. But even if the current is there, you must have a bulb to obtain light. It is only when the bulb is switched on to the current that the

bulb will burn. Students

should understand how the four values **Sathya**, Dharma, **Shanthi**, and **Prema**, are interrelated. If

a bulb is to shed light, it has to be connected to a switch by a wire and current should flow in the

wire. **Sathya** is the current. Dharma is the wire. **Shanthi** is the bulb.

Prema is the light. When the

current of Truth is connected to the wire of Righteousness and enters the bulb of Peace, you have

the light of Love. You can see how all the four are essential. Human effort and Divine Grace

should come together like the joining of the negative and positive ends of an electric circuit, to accomplish anything.

Students! Fill your hearts with the resolve to promote the welfare of the nation. Do not succumb

to selfishness and **careerism**. Dedicate your lives to the well-being of the world and the

promotion of world peace.

Institute Auditorium, **Brindavan**, 21 May 1992

Drop the delusion that you have become old or diseased, or that you have become weak and debilitated. Some people count the years and grieve over advancing age and shudder like cowards afraid of Death. But remember, elation is Heaven, despondency is hell. Have always some work to do and do it so well that you get joy.

Sathya Sai Baba

14. From Knowledge To Wisdom

Not one in a hundred among today's students

Cares to study the prescribed texts.

They are anxious only to secure a pass

Modern education has become a farce.

Vidya dhadhaathi Vinayam (Education confers humility). Humility does not mean merely an

external show of respect. The true meaning of humility is the absence of a feeling of **Ahamkaara**

and **Mamakaara** (egoism and the pride of possession). Education should aim at inculcating such

an attitude among students. Every man should cultivate such feelings of **egolessness** and

detachment and lead his life on this basis.

"**Adhyaatma Vidya Vidhyaanaam**" (Among studies, I am the study of the spiritual), declared

Lord Krishna in the **Gita**. He also observed, "I am the embodiment of spiritual knowledge," in

the **Gita**. Pursuing spiritual studies, the ancient sages realised spiritual truths and **divinised** their

lives. The greatness and glory of **Bharath** are based on its spiritual heritage. The true wealth of

Bharath consists in its spirituality. If spirituality declines in this land, the nation will go to seed.

Together with this spirituality it is essential to have morality.

Morality means ethical behaviour.

It is the supreme duty of students to demonstrate such conduct in their daily life. A characterless

student can never enjoy peace or happiness. Morality, thus, determines humanness and leads to

spiritual illumination. Students should recognise this truth. It was for this reason that in ancient

times the people of **Bharath** propagated constantly the value of morality and proclaimed the

greatness of spirituality.

Goodness is present within everyone

Students! "Through perseverance anything can be accomplished," is a well-known adage. For

instance, goodness in a person is like a piece of burning charcoal.

However, the fire in it is

covered by the ashes of worldly desires. When the ashes are removed by **sadhana** (spiritual

practice) the fire of goodness is revealed. Without this **sadhana**, the goodness will not be

manifest. In fact, in every man, goodness is shining within as an effulgent light. But this remains

invisible because it is enveloped in a cloak of worldly attachments.

Science and technology are making rapid strides today. But along with scientific knowledge,

ignorance is also growing **pari passu**. **Vijnaana** means light. Where there is light there can be no

darkness. So where there is **Vijnaana** there is no room for ignorance.

But today we notice that

everywhere, every moment ignorance is apparent. This means that the light of **Vijnaana**

(scientific knowledge) is not shining brightly enough. If we had the full light of **Vijnaana**, then

would be no sign of ignorance at all. It is clear, therefore, that the light of **Vijnaana** (science)

today is not comparable to the light of **prajnaana** (the light of complete awareness). **Vijnaana** is

form of ignorance.

It is obvious, therefore, that more than knowledge, what is essential is the refinement of human

behaviour and **Samskara** (conduct). Sacrifice and charity are more important than wealth or

position. Hence, for every individual, practical knowledge of the world is more essential than

mere **adhikaaram** (position or authority). The first prerequisite for this is the promotion of

human values.

Human values come first

Because of the absence of human values, it has been impossible to demonstrate the value of

human existence. Man, therefore, has to start with the cultivation of human values. These human

values can be developed only by spiritual practices and by no other

means. Only when a seed is planted in the soil and watered can it sprout and grow from a sapling into a big tree.

But if the seed is kept in a tin and watered, it will only rot. Likewise with human values, it is only when they are implanted in a heart that is sacred and spiritual and nurtured there, that they will flourish and shine in all their splendour. Unfortunately, today man's heart is filled with narrow selfish concerns. His love is confined to himself and his nearest kith and kin. He does not realise that his welfare and the welfare of his family are dependent on the well-being of the society. This interrelationship should be grasped by students. They should take a firm resolve to eschew selfishness and self-interest and dedicate themselves to the service of society. When the society fares well, the nation also will be prosperous. Students should realise the integral unity of their individual well-being and the well-being of the society and the nation.

Spirituality should manifest in your behaviour
Man aspires for a fruit that is ripe and sweet. Whatever the quality of the seed, if the fruit is unripe it will not be enjoyable. No one likes a tasteless fruit. Likewise, society will shun an individual who lacks a social consciousness. A student who seeks to earn the respect and regard of society should conduct himself properly. He should be a person of integrity. Spirituality should be manifested in his behaviour. He should set an example to others. Most students today are lacking in such idealism. Students tend to have narrow ideas and petty objectives. They have no conception of human values. Whatever studies one may pursue or position one may occupy, one must cherish human values.

As a youth, one tends to be hot blooded and conceited. Puffed up with pride, he treats others as men of straw. Most students today are immersed in trivial chatter and meaningless pastimes. Sacred and ennobling ideas have no appeal for them. In this situation, when they enter on their studies, they develop arrogance and ostentation and get into evil ways. They are filled with bad thoughts, bad feelings and indulge in bad actions. In the process the primary purpose of education is forgotten. Education is regarded as an exercise in getting acquainted with books. He forgets that the aim of education is to understand the purpose of life. He relies on the strength of

body, wealth, position and scholarship and forgets that true strength is derived from

Righteousness and Divine Grace. Without the power of Righteousness and the grace of the Divine, all other forms of strength are of no use. The world has plenty of men with wealth, physical prowess, position and authority. Have any of these given them mental peace? No. They can only confer name and fame in the mundane sphere. They cannot confer peace or happiness.

Recognising this truth, students should consider the royal road that will take them to the fight goal in the future.
Man's best friends and worst enemies
The foremost thing that should be considered by the students today is how to get rid of the bad thoughts and bad desires in which they are enveloped. They are the worst enemies of man.

Man's best friends are good thoughts and good intentions and good behaviour.
From ancient times it has been the greatness and glory of **Bharath** to proclaim to the world the message of human welfare and praying for the good of all mankind. The world acclaimed the fame of **Bharath**. In those days no other country enjoyed such peace and prosperity as **Bharath**.

Bharath was esteemed as the spiritual leader among nations. She was regarded as the preceptor for all countries. It is a sign of thoughtlessness for students to forget the greatness of **Bharath's** sacred culture, develop a fascination for exotic manners and customs, and give up **Bharath's** own traditions and practices. It is good for the well-being of every nation to adhere to its own traditions and practices. Students should learn to stand on their own legs and not depend on others. You must rely on the Divine and not become subservient to others in worldly matters.

That alone is **swechcha** (true freedom).
Act according to dictates of your conscience
Swechcha means knowledge of the **Aatma** (Spirit). Self-control is true freedom. Spiritual bliss is freedom. Self-realisation is freedom. **Swa + Ichcha = Swechcha**.
Swechcha does not consist in living according to one's whims and fancies, indulging in the fleeting pleasures of the senses and wasting one's entire life in experiencing momentary joys. **Swechcha** (freedom) means acting according to the dictates of one's conscience.
In his address earlier this morning, **Dr. G. Ventaktaraman** mentioned that the Divine, after creation, did not keep all powers within Himself but gave them to

mankind. This is true. God is the Creator. He created everything in the Cosmos. But He did not retain within His hands the responsibilities relating to the Creation. He gave to human beings all capacities. But He laid down a condition relating to the use of these capacities. Men are free to live as they like. They can utilise all the material objects in creation. There can be no objection to this from anyone, not even from God. But, the Divine has declared that there is no escape from the consequences of one's action. This has to be properly understood. No one can go against the laws of Nature. For instance, in the morning's lecture a good illustration was given. The wind blows; rains fall. In the **Dwapara** age, **Indra** caused a heavy downpour. The people who were affected by the deluge, prayed to the Lord: "**Oh** Lord! We and our cattle are suffering from this downpour. Save us from the rain." The Lord replied: "I cannot stop this rain. Whatever has to happen in nature has to go on. But I have the right to protect you from its adverse effects. Rain comes according to the laws of Nature. These natural phenomena should go on in their respective ways. But, having regard to your devotion and prayers, I shall lift this hill and provide shelter to all of you. But I will not stop the rain." (The reference is to the lifting of the **Govardhana** mountain by **Sri Krishna**).

Now, the wind has the power to blow out a lamp. The Divine has endowed the lamp with the power to shed light. The powers of the wind and of light are derived from God. But it is foolish for anyone to order the wind not to blow out the lamp. What one can do is to protect the lamp from the blast of wind by fixing a chimney. This is within human capacity.

Through these examples you should learn how to regulate the forces of Nature and not seek to go against natural laws. It follows that man has the freedom to enjoy the things provided by the Creator.

But man should exercise his discrimination to determine what are beneficial for him and what are not fit to be used. Because all things are available, one should not use them as he likes for the simple reason that each use is accompanied by its natural consequences. One cannot avoid these consequences. If you are prepared to face the consequences, you can act as you want. What is happening, however, is enjoyment of something with relish and later bemoaning the adverse

aftereffects. This is a mark of mental weakness.

Prakruthi (Nature) is like a mirror. It reflects your action. Standing before a mirror, you offer a **Namaskar** to it. The image in the mirror reflects your actions. If you attempt to hit the image, the reflection will hit back. Basing on this law of action and reaction, the Vedanta declared:

"**Yadbhaavam Thadbhavathi**." (Whatever your thought, that you become).

Hence, in the realm of natural phenomena, whatever actions you do will be followed by consequences which are inescapable, sometime or other. No escape from the consequences of your actions. Students! As human beings, you have to ascertain by the use of your intelligence and **Vijnaana** (discriminating power) what are the actions that are proper and what are to be avoided. Whatever appears to be good, you better do it. But, if knowing that something is wrong, you do it, you can never escape from its consequences. The Lord created the Cosmos and offered it to mankind.

Consequently, the responsibility for properly **utilising** all objects in the world rests on humanity and not on the Lord. If men use things in the right way and benefit from them, they will experience happiness. If you misuse them or put them to wrong uses, you will have to bear the troubles resulting therefrom. This is the lesson to be learnt through **Vidya** (education).

What is the meaning of **Vidya**? It means **Jnaana** (knowledge). Is it worldly knowledge or spiritual knowledge? Is it experience of the external or the internal? The meaning of knowledge will vary according to whether it relates to the external or the internal. Students should enquire into both of these. After such enquiry, they should try to reconcile both of them in practice.

Do as you would be done by. The divinity present in man is present everywhere. It is not limited to man. It is common to all living creatures. You should realise that, if what is done by others causes pain to you, similar action by you will cause similar pain to others. If you desire others to show respect towards you, show that respect to others first yourself. It is not possible for you to win the esteem of others without your showing the same feeling towards them.

The world is governed by three principles: Reaction, Reflection and Resound. Hence you should see that your actions, your vision and your words are right. For every man, humility and reverence are valuable ornaments. Humility is the hallmark of right

education. Humility is lost
 when men are filled with self-pride, or discontentment. Humility
 should be observed in all
 circumstances. It should be manifested from the heart. Egoism is an
 acquisition from outside.
 The arrogance of knowledge is an acquired vice. In young persons, it
 is destructive of human
 values.
 Students! Remember that adolescence is an intermediate stage in
 one's life. It comes in the
 middle and passes off quickly. In the brief period that it lasts, it
 appears glamorous but only for a
 fleeting moment. Hence, one should be very careful how this period in
 one's life is used. **Adi**
Sankara declared: "There is pain at birth. Old age is painful.
 Therefore, be vigilant always." All
 relationships and all possessions are temporary. One should not get
 deluded by them. All things
 pass away in due course. Only the Divine abides forever. Only the
 present matters, because both
 the past and future are in the present. Today's sapling has come out
 of yesterday's seed and is the
 parent of the tree into which it will grow. Don't worry about the
 future or brood over the past.
 Make good use of the present. Then life will be filled with joy. Be
 happy. That will lead you to
 union with God.
 Insatiable desires result in disappointment
 In the railway journey of life, students are like long-distance
 passengers. They should not burden
 themselves with too many desires. Reasonable aspirations to achieve
 distinction in one or other
 field are legitimate. But there should be a limit to such desires.
 Insatiable desires result in
 disappointments which cause mental disability. Man forfeits peace
 largely because of the desire
 to amass and hoard wealth. As birds and animals have no such
 tendencies, they lead a freer and
 more contented life.
 Students! You are entitled to become masters of Nature. Do not
 become its bond-slaves. Make
 faith in God the breath of your life. Realise that you have to share with
 others whatever you
 acquire by way of knowledge or wealth. It was the spirit of sacrifice
 and sharing which made
Bharath famous in the past. Today the spirit of sacrifice has given
 place to selfish enjoyment.
 This has become a cause of disease.
 The truly educated person is one who uses his knowledge for the
 good of others. He is entitled to
 be called a **Inaani** (a man of wisdom). Knowledge which is used for
 sense-enjoyment or for the

satisfaction of worldly desires is not **Inaana** (wisdom).
 Students! Become messengers of peace and security for the world.
 Prepare yourselves to make
 sacrifices for the world rather than to derive personal benefits from
 it. Derive joy from
 renunciation and not from sensuous pleasures.
 Auditorium at **Brindavan**, 22 May 1992
 15. Rise From Animality To Divinity
 Man is dogged by two defects
 Which prevent him from thinking of God;
 He conceals his myriad faults;
 And proclaims the minor faults in others.
 Students! **Bharath** was contributing to the security and prosperity of
 the world from ancient times
 by its adherence to the spiritual path. From then to this day, the
 message: "Let all the people of
 the world be happy" has been the ideal of **Bharath**. Many persons in
 various places, at various
 times, immersed themselves in experiencing the joy of the Spirit.
 Today, because of the influence of modernism and modernity, young
 men and women treat with
 levity the very term spirituality. There is a reason for this attitude.
 Over the centuries, the people
 in the country were mouthing spiritual sayings, parrot-like, without
 understanding their
 meanings, with the result that students today are unable to
 understand the true meaning of
 spirituality. Even scholars and men of spiritual eminence have been
 unable to convey the
 spiritual message to the young people of today in a manner that is
 meaningful to them and
 appeals to their hearts.
 The impression that is conveyed to the young people is that
 spirituality consists solely in good
 actions like performing **bhajans**, offering **puja** (worship), reciting the
 names of the Lord, going
 on pilgrimages and visiting temples. The primary reason for this is
 the failure on the part of the
propagators to comprehend the profound message of the Vedas and
Vedangas and realise the
 underlying truths embedded in the great epics and **Puranas**.
 The true meanings of spirituality
 No one among the young men and women today understands what is
 the meaning of spirituality.
 They imagine that spirituality means meditation on God, bathing in
 sacred waters, and visiting
 holy Shrines. This is not the correct meaning of spirituality.
 Spirituality means destroying the
 animal nature in man and making him realise his divine
 consciousness. Spirituality implies that
 one should not develop egoistic pride on account of the divine
 potencies in man but utilise them

for achieving spiritual strength. Spirituality calls for the recognition of the manifold capacities manifesting in man as emanating from the Spirit and not from the mind. It means developing the faith that all powers come from the Divine. Spirituality does not mean proceeding from the human to the Divine. It seeks to unfold the divinity in man. Spirituality does not mean passing from the mundane to the Divine. Spirituality means making man manifest the divinity in him. People today have the wrong impression that spirituality is concerned with the journey from the mundane world to the higher realm and vice versa. Because of this mistaken view, students today are in a state of confusion about spirituality. Spirituality appears meaningless to them. Spirituality is the realisation of the role of the Spirit in daily life. It is a way of life. Our entire life is bound up with the Spirit. All the powers of man are derived from the Spirit. It is totally wrong to think that Spirituality is divorced from daily life and that our daily concerns have no relation to spirituality. Nor does spirituality mean leading a lonely and secluded life. True spirituality calls for the recognition of the oneness of all mankind and to demonstrate the spiritual truth underlying this Divine unity. All our actions are related to the Spirit. Our entire life is bound up with the spiritual. Whatever one says, whatever one does, whatever one thinks, all of it is related to the Spirit. Spirituality is the expression of the promptings of the Inner Spirit. The good deeds by the external instruments of the body cannot be deemed spiritual. The very first thing one has to do is to destroy the animal nature in man. Without eliminating the animal nature, all rituals and acts of charity are of no avail. Of what use is it to foster one's animal instincts, while doing acts of charity or conforming to religious injunctions? As a man grows older, his desires also grow, instead of diminishing. Performing external rituals without subduing the animal nature, men are only pursuing wrong courses. However much one may contemplate on God, from time to time he is a prey to **Raaga** (attachment) and **Dwesha** (hatred). These two animal propensities have to be got rid of at the outset. Strive to overcome the animal nature. People participate in **bhajans**. This is doubtless a good act, but it is only an auxiliary element in spiritual discipline. People take part in **bhajans**, but are they transforming their attitudes as a

result? No. All the animal qualities like bad feelings remain along with participation in **bhajans**.

Without getting rid of such attitudes, the continuous participation in **bhajans** is of no value.

Without removing the animal nature, a singer of **bhajans** continues to be a sinner. The **bhajans** should be used as a means for overcoming the animal nature.

Participation in **bhajans** and performing of worship should lead to the elimination of animal qualities. Without the conquest of animal nature, all forms of external worship are of no use.

People expatiate on the greatness of **Bharathiya** scripture and praise the glory of the Vedas. But

all scriptures are intended to promote right practices and not merely to be used as texts for

reading. Of what use is it merely to read these scriptures as a routine ritual without practising

their teachings? The sacred books of the different religions--whether it be the Vedas, the Bible or

the Koran--are intended to promote spiritual practices and not be used for ritualistic reading.

Even eminent scholars treat these scriptures only as texts for **paaraayana** (ritualistic recitation).

It is because of the mistaken notions of these scholars that young people today have failed to grasp the true import of spirituality.

All the spiritual propaganda that is carried on today is totally divorced from practice, with the

result that spirituality has made little impact on the youth today. The young do not get a

compelling vision of spiritual truths. Here is an illustration.

In ancient times, people used to perform **Yagas** and **Yajnas** (religious sacrifices). These sacrifices

were being performed according to the rules laid down in the scriptures. But while conforming to

the prescribed procedures, few understood the inner meaning of these sacrifices. All their lives

were spent in external observances. In the performance of sacrifice, they used to offer cows or

other dumb animals as **bali** (sacrifice) and propagated the view that such offerings were in

accordance with spiritual injunctions. This was a great mistake. These were meaningless practices.

Offer your animality to God

What does **pashuthva** (animal nature) mean (when it is used with reference to the sacrifice of

animals)? **Pashuthva** (Animal nature) refers to Jiva **Thathwa** (one's way of life). The manner of

living in which **dehabhraanthi** (delusion regarding the body) is prevalent is **pashuthva** (animal

existence). What is the delusion regarding the body? It is the

identification of the body with the

Self (the "I"). This is the mark of the animal nature in man. The real meaning of animal sacrifice

is the sacrifice of the animal nature in man. Everyone has to get rid of **Ahamkaara** and

Mamakaara (egoism and the sense of "mine"). Without sacrificing these animal tendencies,

sacrificing dumb animals is unworthy of human beings.

God accepts the bad and gives good in return

The word **bali** is used with references to the sacrifices in **Yagas**. What is the **bali** that is to offered

in the sacrifice? It is the offering of one's bad qualities and bad thoughts as an offering to the

Divine. How can one offer bad things to God? God alone can accept such offerings and give

good things in return. No one else in the world will accept the bad and give what is good in

return. This kind of exchange is possible only for the Divine. An example for this may be had from ordinary life.

There is a soiled and tattered currency note with you. No one is prepared to accept it from you.

But when it is tendered to the Reserve Bank, which issued it, it is bound to accept it and issue a

new note in return. Likewise, who is competent to accept one's bad thoughts, perverse feelings

and evil intentions? Only the Almighty can accept them. He is the Spiritual Reserve Bank that

will accept the soiled notes of your mind and give in return good currency (in the form of good thoughts).

Hence, offerings should be made only to those who are competent to receive them. All bad

thoughts and feelings should be offered to God so that we may receive, by His grace, good

thoughts and feelings in return. Spirituality, thus, means transforming one's life into an ideal one

by offering one's bad qualities to the Lord and receiving from Him good qualities in return.

In ancient times they used to perform **Aswamedha Yaga** (Horse Sacrifice). What does the "Horse

Sacrifice" mean? By **Aswam** (horse) is meant that which is restless. The horse cannot remain

steady even for a moment. It will be always shaking one part or the other of its body. The horse

is an animal which represents the unsteady mind. The word **Medha** in **Aswamedha** literally

means the mind. Thus to perform the Horse Sacrifice really means to offer the restless mind to

God.

Meaning of horse sacrifice

The horse is not only restless but it also runs fast while riding

thereon. So also, man's mind is

both restless and very fast-moving. That is why Arjuna complained to Krishna (during the **Gita**

dialogue) that the mind is restless, strong, obstinate and dangerous. Such a highly fickle mind

which is comparable to the horse (an animal) should be surrendered to God as a sacrificial

offering. This indeed is the real meaning behind the Horse sacrifice.

But nowadays everyone is

misguided by the outer meaning only, and nobody takes the trouble of knowing the inner

meaning.

Some may try to argue that in olden days animals were sacrificed during **Yajnas** and **Yagas**

(sacrificial rites). But they are not correct. Only a few ignorant **Pandits** (scholars) and misguided

elders used to indulge in animal sacrifice. But those who recognised the inner meaning of this

ritual used to give prime importance to the sacrifice of the beastly qualities in man while

performing such religious ceremonies. The sum and substance of the various religions

observances is to destroy the animality in man. Here is one more example to illustrate this point.

Inner significance of **Nandi** in from of **Easwara**

In temples of **Easwara** (or Shiva), you find **Nandi** (image of bull) in front of the deity. What is

the inner significance of this? The usual reply you get is that **Nandi** is the **Vahana** (vehicle) of

Easwara; as if He could not afford to have a better vehicle than a bull. This is a wrong idea. The

truth is that just as the Lingam is the symbol of the Lord (**Easwara**), **Nandi** (bull) is the symbol

for Jiva (individual soul). Therefore, just like the **Nandi**, man should turn away from **Prakruthi**

and direct all his attention towards **Easwara** only.

There are some more meanings for this symbolism. For instance, it is said that no one should

stand between **Easwara** and **Nandi**. One should have the vision of **Easwara** by looking through

the space in between the two ears of **Nandi**. The underlying idea is that through the **Sadhana** of

using its ears to listen about **Easwara** alone, the animality in the bull becomes transformed into

divinity and because of its merger with **Easwara** it is called **Nandeeshvara** (Bull-God). Thus the

lesson of the symbolism is that man should also try to merge with God, by following the example

of the **Nandi**.

His Story is History

Students! Try to understand the correct meaning of what is recorded in the **Charithra** or history

of **Bharath** which is highly sacred. **Charithra** (history) is derived from "**charayalu**" (the actual actions) of people but not from mere writings or discourses. Practising, experiencing, enjoying bliss, and sharing the bliss with others--is **Charithra** which is called History, in the English language. In other words, "His Story is History." It means that the story of God is History.

Students should understand such inner meanings. What is meant by **Rama Charithra** (History of **Rama**)? What **Rama** did during His lifetime is His **Charithra** or History. How He had mastered His senses and mind during all the vicissitudes of life, how He was neither elated by pleasure nor depressed by pain, how He accepted His exile into the forest with the same happy countenance with which he had prepared Himself for His coronation. This story of His which describes His equanimity under all circumstances of pleasure or pain and loss or gain, is what is known as History.

Running towards pleasures and fleeing from pain is characteristic of animality. An animal rushes towards you when you show it the green grass in your hand, but it will run away from you when you show it the cane in your hand. Thus, attraction to what appears to be good and repulsion from what appears to be bad is the nature of animals. But man should be prepared to confront both with equanimity because in this worldly life these pairs of opposites always go together. No one can separate pain from pleasure, sorrow from joy, or loss from gain since they are inextricably intertwined. We can never find anywhere unadulterated pleasure or pain separate from each other. The fruit of pain is pleasure and vice versa.

When a son is born, the father celebrates it as a great festival, distributes sweets to all, and dances with joy. But when that son dies, he becomes depressed with sorrow. Thus the same son is the cause of both joy and sorrow to the father. Birth and death are the root causes for joy and sorrow. But, for whom are these births and deaths? Death is for that which is born, and birth is for that which has died. If there is no birth, there is no death. This body is the root cause for birth and death as well as for **Ahamkaar** and **Mamakaar** (the feelings of "I" and "Mine"). Only because the father had seen and experienced the form of his son, he is afflicted when that form of his son is taken away from him. The very same "father" had never wept for that very same son before the

latter was born in that form.

Do not forget your divine source, **Aatma**

Today we are fascinated only by the form. We are being tormented by this transient form which is but a reflection. We are to take cognisance not of the form but of our divine source. **Aatma** (Self) is our source, which is also called **Adhyaatma**, because it is **Aadhi** + **Aatma**, i.e. the **Aatma** which is **Aadhi** (the beginning or source). Hence we should get back to our source. Then alone can we experience total (unalloyed) bliss.

If you bring a fish and keep it in a gold vessel studded with all the nine precious gems, it will not at all feel happy. On the contrary, it will struggle restlessly to get back to its source, namely, water. So also, we have strayed away from **Aatma**, our source. Having been enticed by the worldly pleasures like wealth, gold, vehicles and other properties, we are forgetting our very source. When we deeply ponder over this matter, the fish seems to be more intelligent than man.

Why? Because that fish has not forgotten its source, while man who, despite all his education, intelligence, culture and sophistication, has forgotten his source.

Our bodies are like vessels. Whatever changes the vessels may undergo, our source will never change. For example a silver plate, a silver tumbler and a silver box--the names and forms of these three articles are different. The ways in which they are made use of will also be different.

But when any one of these three articles is melted, what remains is silver alone. In other words, in spite of the change in the names and forms of the articles, there is no change in the silver which is the common substratum of all of them. Similarly whatever names and forms we may assume, the common substratum of all these forms will continue to be the same **Aatma** which is changeless. Always remembering this fact is what is called "Spirituality."

Reduce your desires to escape from miseries

Sacrificing your ego is **Sathwik** (pure and noble), while sacrificing any animal is **Thamasik** (impure and ignoble). Today you need to enter into the **Sathwik** life and sublimate your human nature into divine nature. This, indeed, is the primary goal of your life's journey. Every man undertakes the usual pilgrimages and other routine good activities like charity, **etc.** But all these will not save him from worries, until and unless he gives up **Ahamkaara** and **Mamakaara** i.e. "I" and "Mine."

A rich man bundled up all the necessary luggage in his bed-holder and started on a pilgrimage.

He visited **Kasi (Benares), Prayag, Haridwar, etc.** Although tired with the day-long journey, he could not sleep during the nights. During the day time, he used to have **darshan** (the holy sight) of beautiful images of Gods and Goddesses and bathe in the sacred waters of holy rivers. He was happy that by these religious activities his sins were being washed away. However, when he investigated into the reason for his not getting sleep during the nights, he found that there were lots of bugs in his bedding. He should get rid of those bugs. Then only he can have sound sleep.

In the same manner, in our bedstead called the body there are any number of bugs, namely, endless desires of various types. As long as these desires are there, one cannot escape from miseries wherever one might go. One should, therefore, reduce one's desires.

Do not entertain imaginary aspirations

Students of today are the victims of several kinds of desires. No sooner does a student step into the college than he thinks of getting his degree immediately and going abroad for higher studies.

You should not give room to such fanciful desires which will sap your mental powers. During your stay in the college, concentrate whole-heartedly on your studies. Don't entertain all sorts of unrealistic and imaginary aspirations. What is supremely important is the present.

Whenever undesirable feelings like anger, hatred, jealousy **etc.**, raise their ugly heads in you, crush them down forthwith. For instance, when somebody **criticises** or abuses you, you will get angry immediately. But you should not react to such things on the spur of the moment. You must coolly reflect thus: "Am I having in me any defects which he has pointed out? In case these defects are in me, will it not be a mistake on my part to criticise or abuse him in retaliation?"

Suppose there are no defects at all in me, then why should I get angry?" When you reflect like this, your anger will leave at once and you will become calm and cool. "My life is My message"

Students! I am an ideal example in this respect. That is why I say, "My Life is My Message."

Many will be criticising Me, while many others will be praising Me. But I am neither depressed

by their criticism nor elated by their praise. Why? Because, if some people mention about whatever qualities are actually in Me, I need not pay any attention to

them; if anyone attributes to

Me what is factually not in Me, I need not be worded about it. For instance, if someone calls me

"**Butta Thala Sai** Baba" (i.e. **Sai** Baba with a basket-like crown of hair), I should by all means

accept their remark because I have such a bushy hair on My head. On the contrary if anybody

accosts Me as "Batta **Thala Sai** Baba" (i.e. **baldheaded Sai** Baba), why should I accept it? I have

no bald head. So if defects which I do not have are pointed out directly even in My very

presence, I do not accept them; hence I am not upset by them. That is the fight "determination,"

indicating self-confidence. It is not good for you to be either elated or dejected by others'

remarks, without having confidence in yourself. So, first and foremost, you should develop **selfconfidence**.

Students! If anybody asks you, "who are you?" You will reply, "I am a man." This is only a half

truth. What is the other half of the truth? It is: "I am not an animal." Thus, the full truth is: "I am

a man; I am not an animal." When you recognise the second half of the truth that you are not an

animal, you will not give room to any bestial qualities in you.

If, in this impressionable age, you firmly establish such sacred ideas and feelings in your heart,

you will turn out to be ideal persons in this world. All histories are sacred--whether they pertain

to **Bharath**, Islam or Christian. It is in their followers that you find all sorts of omissions and

commissions. They are full of animality. That is why the hatred between one religion and

another is ever on the increase. However, there is nothing wrong with the religions per **se**. All

religions have preached good things only. Men should recognise this fact and conduct

themselves accordingly. What is wrong with religions if only your minds are good? Good and

bad are creations of your mind only.

Transform from animality to divinity

You should not be misguided by the worldly and superficial meanings, and forget the inner

meanings. This is the crux of spirituality. The waywardness of your mind prevails in the gross

state of wakefulness as well as in the subtle state of dreaming. How can you change such a fickle

mind? If you keep away from animality during waking state, then animality will not enter even in your dreams.

Students! Embodiments of Love! In the first instance, try to understand correctly the meaning of

spirituality. You should transform your nature from human to divine.

You must direct your attention to God. **Nandi** could become **Easwara**, only because it turned its attention to God.

Similarly, Hanuman, the monkey, and **Garuda**, the bird, became dear to the Lord. Therefore, if you get rid of your animality, you will become **Pashupathi** (the Lord of all beings).

Some tips to control anger and hatred

You should not become a victim of the feelings of anger, hatred, ego or pride which may arise in you. When such feelings arise in you, sit silently for a few minutes. Instead of doing so, you must not give vent to your anger by scolding or beating others as you like. How to put this into practice? As soon as you get angry, you should immediately leave that place and go out into the open and quietly walk a furlong. Then your anger will disappear. An easier method than this is to stand before a mirror and look into your own angry face. You will dislike your own face and look upon it with disgust or aversion. Then try to laugh heartily and your anger will leave you.

If you find it difficult even to do this, go into your bathroom and turn the water tap on. To the accompaniment of the tune of the sound created by the water flowing from the tap, begin to sing a good song. Then your anger will certainly disappear. Or else, drink a glass of cold water. Like this, you have to seek ways and means of regaining a calm and peaceful mood. Instead of doing so, if you allow your anger to grow, restlessness will also grow along with that anger depriving you of peace of mind. You should never give tit for tat, or word for word.

The less you talk, the more will become your mental power. With the increase in your mental capacity, there will be increase in your power of discrimination too. Consequently, you will give up "individual discrimination" and resort to "fundamental discrimination." Because of this, you will begin to consider the good of the world at large rather than your own individual welfare.

You must cultivate such broad feelings from this young age itself. Strive to gain "practical knowledge"

What is the reason for the students of **Bharath** taking to wrong paths and becoming victims of unrest? They are not making any effort to understand matters in the proper perspective and to act accordingly. One should try to understand everything thoroughly, and not rash forward blindly into all matters. Then only you will gain "practical knowledge," and that will guide you along the

desirable and sacred path. You will find **guideposts** here and there on the roadside, to indicate which path you should take to reach any particular place. The **ups** and downs in the path can be experienced only by those who tread the path, but not by the guidepost. Most of the books today are like the **guideposts**. However, you must not be like mere **guideposts**. You should actually practice and get the experience.

Expand your love

Students! You can gain all things through love alone. Without this love, you cannot obtain anything. Love can win over even the strongest of enemies. True love is desireless and natural. It is based on the **Atmic** relationship. A small example for such love: a mother is walking along the street, carrying her young baby. If you happen to be walking behind them, that child will smile on seeing you, and naturally you will also smile at the child. Who is that child and who are you? Although there is no relationship whatsoever between the two of you, the child is able to make you smile. What a profound bliss would you experience in such love! If you weep, you have to weep alone. But if you laugh, others too will laugh. It is such love and bliss that will make you one with God. Therefore expand your love and thereby experience expanded bliss.

Institute Auditorium, **Brindavan**, 24 May 1992

16. Perennial Message Of The **Ramayana**

Sweeter than sugar is **Rama**'s name

Tastier than curds and

Much sweeter than honey.

Full of nectarine sweetness is **Rama**'s name,

Chant ever and anon the name of **Rama**.

Students! The **Ramayana** depicts the triple qualities of **Sathwa**, **Rajas** and **Thamas**. The relevance of the **Ramayana** is not confined to a particular time, place or circumstances. It is of universal significance for all times. Its relevance is not limited to India alone.

The **Ramayana** holds out **Rama** as an embodiment of ideal qualities. As a son, friend, husband, master and ruler, He was an ideal without a parallel. In the world one may be an ideal son, but not an ideal friend. One may be an ideal friend, but not an ideal brother. But **Rama** stands out unique as an embodiment of all ideal attributes.

Students should note an important aspect relating to the breaking of the bow of Shiva at the court of **Janaka**. Though the bow was broken, the string connecting the two ends of the bow did not

break at all, for the two ends of the bow stand for Sita and Rama--
Prakruthi and Purusha. In fact

the bond between Rama and Sita, Paramaatma and Prakruthi is an
unbreakable one. The

Ramayana demonstrates the inseparable bond between Prakruthi
and Purusha.

The Ramayana has been divided into two sections: the Puurva
Ramayana and the Uttara

Ramayana. The Puurva Ramayana deals with the valorous deeds of
Rama, his victory over

indomitable heroes like Parashursama, Vaali and Ravana. These
events speak of the dauntless

courage, the matchless valour and the immense physical and mental
prowess of Sri Rama. The

Uttara Ramayana (the latter half is suffused with Karuna
(compassion) and seeks to install the

Rama Thathwa (The Rama Principle) in the hearts of the people.

Rama has no equals as a ruler

The Ramayana exemplifies the amity and harmony which should
prevail among the members of

a family.. It extols the glory of ideal brotherhood, noble friendship and
the greatness of love and

affection. Rama was an ideal ruler who ruled his people with due
regard to their likes and

dislikes, having their welfare as his primary concern. As a ruler Rama
has no equals. He was a

veritable mine of strength, virtue and love. Hence it is essential that
every student should take

Rama as an ideal to be emulated and derive happiness by practising
the ideal of Sri Rama.

The first canto in the Ramayana is called Baalakaanda (the canto
describing the boyhood of Sri

Rama). Sage Viswamithra came to Dasaratha and sought the help of
his two sons, Rama and

Lakshmana, for protecting his Yaga (sacrifices). Rama and
Lakshmana were fourteen years old

when the Sage sought their help. When Dasaratha was hesitating to
send his sons in view of their

tender age, Viswamithra remarked, "O! Dasaratha!

Swayed by paternal affection, you have mistaken them to be mere
mortals, of flesh and blood,

whereas in fact they are Divine incarnations. Do not give vent to
sadness. They are the

embodiments of Divinity. Send your sons with me without any
hesitation".

The three Gunas in the form of three women

Rama, while going with the Sage, encountered three women of three
different temperaments.

The first woman he confronted was Tataki of Thamasik
temperament. The Thamasik nature

makes a person mistake truth for untruth and untruth for truth. It
robs one of the capacity for

discrimination. Rama killed Tataki while keeping guard over the
performance of Viswamithra's

Yajna. The two brothers saw to it that the Yajna was performed
without any obstruction.

After the successful completion of the Yajna, Viswamithra
proceeded to Mithila, accompanied

by Rama and Lakshmana. On the way Rama came to the hermitage
of Sage Gauthama. There he

absolved Ahalya of the curse which had turned her into a stone.

Ahalya might be deemed a

woman of Rajasik temperament. After imparting moral advice to

Ahalya, Rama went to Mithila

with Viswamithra.

It was in Mithila that Rama encountered Sita, representing the
Sathwik quality. Having killed

Tataki of the Thamasik temperament and redeemed Ahalya
representing the Rajasik temperament,

He accepted Sita, who represented the Sathwik quality. The marriage
of Sita and Rama

is symbolic of the union between Prakruthi and Paramaatma. The
citizens of Mithila greatly

rejoiced hearing about the prospective marriage of Rama and Sita.
(Swami recited in His own

mellifluous voice a ballad in praise of the wedding of Rama and Sita).

Manifestation of three Gunas in Sita's wedding

One of the rites in the marriage ceremony in India is Thalambraalu
the act of pouring rice on the

head of the bridegroom by the bride. Since Janaka, the father of Sita,
was immensely rich, he

arranged for the pouring, of pearls instead of rice. Sita held a palmful
of pearls in her hand over

Rama's head. The white pearls in the palms of Sita shone with
reddish splendour as her palms

were of reddish hue. When she poured the pearls on the white turban
Rama wore for the

occasion, the pearls shone with the white hue of the turban. The
pearls rolling down the body of

Sri Rama assumed a dark colour reflecting the bluish colour of Sri
Rama.

The pearls shining with reddish hue in the hands of Sita are symbolic
of the Rajo Guna,

conveying the message that one is of Rajasik nature in the company
of Prakruthi. The pearls

shining with whitish splendour are symbolic of the Sathwa Guna
indicating the fact that one

acquires the Sathwik nature in the company of God. The nature of
persons who belonged neither

to Prakruthi nor God will be Thamasik persons like the colour of the
pearls that rolled down

from Rama's head. People of divine orientation shine with Sathwik
serenity and purity. People

with a worldly outlook display Rajasik quality while those who are

neither worldly nor Godly
are **Thamasik**.
Three qualities of **Rama**'s friends and enemies
As **Sri Rama** was a king, His friends too were kings. **Jambavan**, the
king of the forest, was a
Sathwik friend. He became a friend of **Rama** out of sheer love for
him. **Sugriva**, the king of the
monkeys, was a **Rajasik** friend of **Rama**, who sought **Rama**'s
friendship for securing his help. It is
out of desire for getting relief from his troubles and tribulations that
he sought the help of **Rama**.
Sugriva wanted his kingdom and wife to be restored to him. The
third friend was **Vibhishana**, the
brother of **Ravana**. He represents the **Thamasik** quality, as he
belonged to a **Rakshasa** family.
Rama had three enemies, whose qualities represent the three **Gunas**.
The first enemy was **Vaali**, a
Sathwik enemy because, at the end, he acknowledged his mistakes
and accepted the punishment
meted out to him by **Rama**. **Ravana** was the second enemy, who
harboured hatred for **Rama**. He
refused to acknowledge his mistake and was responsible for the
downfall of his country. He was
a **Rajasik** enemy because a **Rajasik** enemy never acknowledges his
mistakes. The third enemy,
Kumbhakarna, was a **Thamasik** enemy. A **Thamasik** person is one
who mistakes good to be bad
and bad to be good. **Rama** put an end to all these enemies.
Rama, the redeemer of the fallen
Rama was the redeemer of the fallen---**Pathithapaavana**. He
redeemed and gave salvation to
three characters in the **Ramayana**. They are **Sabari**, **Guha** and
Jatayu. **Sabari** was a helpless and
hapless old woman with no one to look after her. Her preceptor told
her about Lord **Rama**. She
was yearning for the arrival of **Ramachandra** whom she considered
to be her saviour. She was
deeply absorbed in the contemplation of **Rama**'s name at all times
and in all places. One day sage
Matanga said to her, "**O, Sabari**, Lord **Narayana** has descended on
the earth in the form of **Rama**.
He is living in the garb of an ascetic. He will be soon arriving here. But
I will not be alive at the
time of his arrival. He is an embodiment of immaculate purity. Greet
him and honour him with
devotion."
From that day, **Sabari** started preparing herself for the arrival of **Sri**
Rama. Since she thought that
Rama might ask her to give him something to eat, she would gather
all sorts of fruits, and to
satisfy herself that the fruits were sweet, she would taste them first
and keep only the sweetest

ones for her Lord. That was how **Sabari** transformed herself into a
Sathwik devotee. **Rama**
responded to her inmost prayers and **Sabari** in the end merged
herself in **Rama**.
Guha, the forest chief, was another to be redeemed by **Rama**. Though
he was a friend of **Rama**,
his life as a forester was filled with wrongful acts; nevertheless, he
never gave up contemplation
of Lord **Rama**'s name. Among the fallen, he belonged to the **Rajasik**
category because of his
worldly life.
The third **pathitha** to be redeemed by **Rama** was **Jatayu**. He yearned
to serve **Rama** and was
eagerly waiting for the arrival of **Rama** from the day **Rama** entered
the forest, as an ascetic. A
great opportunity to serve **Rama**'s cause presented itself to him.
When he sighted **Ravana**
carrying **Sita** away he fought to the bitter end to rescue **Sita** from
Ravana. When he fell mortally
wounded and succumbed to the injuries, Lord **Rama** performed the
last rites for **Jatayu**, a service
denied to his father **Dasaratha**.
What the names of **Dasaratha** and **Ravana** signify
After crossing the sea of **Moha** (infatuation), **Rama** encountered in
Lanka the three brothers
representing the three qualities of **Sathwa**, **Rajas** and **Thamas**. He
crowned **Vibhishana**, of the
serene temperament, King of **Lanka**, and destroyed **Ravana** and
Kumbhakarna, who symbolised
Rajasik and **Thamasik** qualities.
Who was **Dasaratha**? **Dasaratha** was the emperor of **Ayodhya**. The
word **Dasaratha** signifies the
body endowed with ten senses. These ten senses are five
karmendriyas and five **janendriyas**.
Dasaratha is the chariot drawn by the ten senses. The three wives of
Dasaratha represent the
three qualities, **Kausalya** symbolising **Sathwik** quality, **Sumitra**,
Rajasik quality and **Kaikeyi**,
Thamasik quality.
Who was **Ravana**? **Ravana** is described as a demon with ten heads.
These ten heads are the six
vices, namely desire, anger, greed, infatuation, pride and jealousy and
Manas (mind), **Buddhi**
(intellect), **Chitta** (will) and **Ahamkaara** (Ego). Since these ten are
present in every human being,
all men are **Ravana** indeed! Whoever beheads all these ten heads in
fact becomes a **Rama**. It is
God alone who can behead ten heads! When a man surrenders
himself to God, all these ten heads
will go and he will merge in **Rama**.
Four brothers are embodiments of four Vedas
Who are **Rama**, **Lakshmana**, **Bharatha** and **Satrugna**? The four

Vedas came in the form of the four brothers to the abode of Dasaratha and sported there. Rama was Rig Veda and Lakshmana, who closely followed Rama, was Yajur Veda. Bharatha who always delighted in chanting Rama's name, was Sama Veda and Satrugna, who obeyed the commands of the three brothers and surrendered himself completely to them, was Atharva Veda. Hence the four brothers were the embodiments of the four Vedas.

Lord Rama was Pranava itself (AUM). The three brothers are the syllables of "A," "U" and "M" in Omkaara. Lakshmana was "A," Bharatha was "U" and Satrugna was "M," and the Lord was the Pranava.

We can realise the sacredness of the Ramayana when we comprehend its inner significance, instead of being absorbed only in the external form of the narrative. Institute Auditorium, Brindavan, 25 May 1992

The easiest path to Self-realisation is the surrender of ego: sharanaagathi.

Sathya Sai Baba

17. The Mysteries Of Creation

In this world, birds and beasts lead regulated lives though they lack education; Why does man lack this sense though he is endowed with intelligence ?

Embodiments of Divine Love! Today's man has learnt to fly in the air like birds, and swim in the sea like fish. But he has not learnt how to live as man on the earth. Science can teach man such things as flying in the air and swimming in the sea. However, it is only religion but not science, that can teach him how to live as man on the earth. So if science were to foster the all-round development of man, it has to seek the aid of religion. Religion does not mean blind adherence to some beliefs. On the other hand, religion helps man to attain the goal of human life based on discrimination and sacred values.

All religions teach only what is good, One should understand them properly and regulate one's life according! If our minds are good, what wrong can we see in any religion ?

Therefore no religion can ever be bad. That is why the great scientist, Einstein, declared that religion without science is lame and science without religion is blind, thereby stressing the need for a judicious combination of science and religion to serve the needs of humanity.

All religions emphasise human values

Religion is of immense help in fostering the integral development of the human personality. It underlines the unity in diversity. True religion teaches the harmony and unity of all religions.

The essence as well as the goal of all religions is the attainment of the purity of mind and heart.

Every religion has its own precepts and principles. But no religion preaches hatred, untruth or unrighteousness. "Speak the truth, practice righteousness"--enjoin the Upanishads. Similar sacred injunctions are to be found in all the other religions too.

Thus all religions emphasise the human values and serve as beacons for the proper progress and development of mankind. They all facilitate the manifestation of the divinity inherent in man.

But the present-day men in general, and the youth in particular, have forgotten our age-old culture and sacred values and are bidding good-bye to God, having been enticed by the modem science and technology.

However, with the passage of time, scientists themselves are veering round to the view that the universe is being guided and governed by some divine power. The innumerable stars and planets in the universe are whirling at tremendous speeds. If they are to deviate even slightly from their orbits or their speeds, it would result in an universal holocaust. Who has ordained them to adhere to their speeds and orbits?

Contrast between scientists and Creator

Today's scientists are creating artificial satellites which are orbiting around the earth. But these satellites are crashing down or catching fire in a few days or months, whereas the planets in God's creation are orbiting regularly since time immemorial, without any crashing, or catching fire. Light travels at the rate of 1,86,000 miles per second. Even with such a tremendous speed, it takes lakhs of years for light to travel around the families or constellations of the sun and stars.

In the Milky Way that is visible to us, there are innumerable stars unknown to us. The light from some of the stars has not yet reached the earth, despite the lapse of aeons since their creation.

Even the scientists are in doldrums to understand fully such aspects of creation. What a contrast between the scientist who swells up with pride on account of discovering but a minute fraction of the mystery of creation, and the Creator (God) who is running the whole universe peacefully, silently, patiently and lovingly without any pomp or pride!

Not this alone. The way this creation or Nature is functioning is

amazing beyond words. For instance, the carbon dioxide exhaled by man is being taken up by the plants and the oxygen released by the plants is being inhaled by man. Who has made this mutually beneficial arrangement in Nature? Poet-saints like **Purandaradas** have sung the praise of the Lord Almighty in the following terms: "Who has watered, manured and grown the small shrubs and the gigantic trees in the crevices of the rocks in the mountains? Who has painted the beautiful peacock and its tail with such attractive colours? Who has designed the wonderful combination of a green body and a red beak for the parrot?" The scientist may explain away all such things as the "Law of Nature." But are these scientists able to transcend Nature or to dispense with the materials available in Nature? The so called "creation" by the scientists Whatever the scientists claim as their "creation" is only derived from a combination of the basic materials found in Nature. For example, the scientist produces water by combining hydrogen and oxygen. But then, which scientist has produced or created hydrogen and oxygen? These elements are produced by sunlight. In the same manner whatever the scientist may produce is based only on the permutation and combination of the already existing materials in Nature. This fact is conveniently ignored by most scientists. When one ponders over the mysteries or secrets of Nature, even a fool will have to admit the existence of a divine power behind all these wonderful phenomena. Let us consider another example. There are nearly 5.08 billion human beings in the world. But it is amazing that in such a huge population, no two persons look exactly alike. Which creator, except God, can do this extraordinarily wonderful feat! The goods manufactured by the modern creators are all alike because they come out of the same mould. What a striking contrast! The students should therefore, try to understand the mysteries of creation. Scientists upset the balance in Nature We are prone to take the creation for granted, thinking that it is but insentient Nature, thereby ignoring the Sentient Principle that regulates nature and imparts a proper balance among its various constituents. Scientists and **technologists**, in pursuit of selfish interests as well as of name and fame, utterly disregard the security and welfare of the society

and the nation, by upsetting the balance in Nature, which results in various accidents, calamities, losses and misery to the public at large. For example, the oceans contain air needed by the earth for more than ten years. One lightning in the sky emits enough electricity required for the entire world for twenty years. By building gigantic **dams** and storing huge quantities of water in one place, the earth goes down in that area and consequently goes up in another area, like a see-saw. The indiscriminate exploitation of natural resources by the scientists and **technologists** such as various types of mines for extracting minerals, mica, coal, petrol and other oils results in imbalance and pollution of the five major elements, leading to catastrophes like earthquakes, and volcanoes, **etc.** The rapid and excessive proliferation of industries, factories, automobiles, **etc.**, with the attendant pollution of the atmosphere is responsible for the increasing incidence of diseases like **eosinophilia**, asthma, deafness, pneumonia and typhoid, **etc.** However, science per **se** is not bad; what is necessary is for man to put it to proper and judicious use. Students must have faith in God's existence Students of today have implicit faith and unquestioning belief in what the scientists say; but however much you may din into their ears, they have no faith in God. Dear students! First of all, you must have faith in God's existence. One simple reason for this is that in the dictionaries of all the languages, you find the word "God" among other words. Any dictionary contains only words which refer to things existing in the world such as birds, beasts and other living beings, as well as inanimate objects. Non existing things do not have a place in the dictionary. The very fact that the word "God" occurs in all dictionaries is enough to prove the existence of God. Even if you have not seen or experienced some of the things included in the dictionary, there are other people who have seen or experienced them. So, based on your limited experience you cannot deny the existence of anything mentioned in the dictionary. If you have not experienced God, there are other people who have experienced Him and that is why the word "God" finds a place in the dictionary. Some of you may argue that there are some words like "sky-flower," "rabbit-horn," for which the corresponding objects do not exist in the world. But you must know that they are not single words as such, but compound

words coined by combining two different words. Each of the single words "Sky" and "flower"

refer to existing things; similarly there are rabbits and horns. But there are no objects in the

world corresponding to the artificially coined words, namely "sky-flower" and "rabbit-horn."

Mysteries of God's creation

One scientist wanted to know the meaning of the word **Parama Hamsa** (Supreme Swan) used in

spiritual parlance. He was told that just as the swan separates milk from water by dipping its

beak into a mixture of milk and water, the **Parama Hamsa** through his proper enquiry and the

resulting wisdom separates the **Aatma** (Self) from **Anaatma** (Non-self). In turn, when the

scientist was questioned as to who endowed the swan with the capacity to separate milk and

water, the scientist replied that when the acid secreted by the beak of the swan comes into

contact with the mixture of milk and water, the acid curdles the milk, thus separating it from

water. But then the question arises as to who has placed this acid in the beak of the swan. Has

any scientist done it? No, it is only God who has done this. Such, indeed, are the mysteries of

God's creation!

About fifty years back, scientists believed that there is no greater power than the atomic energy.

They expressed the fear that if the atomic power is further split, it will lead to disaster. But now

after exploring and experimenting during the last fifty years, the scientists have been able to

discover that there are greater powers than the atomic power.

Similarly, persons who presently

have no experience of God may have such experience, say, after ten years. Divinity is **allpervading**.

You must firmly believe this. Without faith in God, human life would go in vain.

Along with physical sciences you should also try to understand the spiritual science to some

extent at least.

Do not give room to unnecessary doubts

Nowadays students give room to unnecessary doubts. One boy came to me and said, "Swami!

Sankaracharya has declared that Brahman is real and the world is illusory. But Brahman who is

said to be real is not to be seen anywhere, while we are vividly experiencing the so-called

illusory world in our daily lives with all the attendant gains and losses, joys and sorrows--that too

not for one or two years but over a period of several years. So, how can we believe that the world

is illusory?" To this I replied, "My dear boy! Don't waste your time in thinking about such

questions. Why do you worry yourself about the reality or unreality of Brahman and the world?

You leave that question to them (i.e. to Brahman and the world). First of all, find out the truth

about yourself. You may think that you are real. But that alone is considered as real which does

not undergo any change during all the three periods of time **viz.**, past, present and future. In the

light of this criterion, since your body undergoes change from moment to moment, and also since

it is liable to perish altogether at any time, it is considered illusory. The same is the case with the

rest of the world."

The youth of today argue that they do not undergo any change, forgetting the fact that their body

is subject to change from time to time--birth, childhood, adolescence, adulthood (manhood), old

age and death. Thus, everything in this world undergoes change from time to time and that is the

reason why the world is declared to be illusory. **Sankaracharya** did not say that the world is

absolutely unreal. He called it illusory, because it is a mixture of reality and unreality, appearing

at one time and disappearing at another time. However, students should understand that there is a

substratum of reality underlying the illusory world. This can be illustrated by the silver plate

which you see on My table. This plate can be converted into a cup tomorrow, or into a spoon the

day after. But the substance behind these changing names or forms continues to be the

changeless silver. Nevertheless the silver and the cup (or plate) cannot be separated from each

other. Similarly, the changeless reality of Brahman is the substratum underlying the **everchanging**

illusory world.

"The doubter will perish"

The students of today are victims of several doubts, because there is a dearth of capable teachers

who can come down to the level of the students and explain things clearly to them. Let the

students understand the significance of the slogans exhibited on the hind wall of this auditorium,

viz. "Samshayaatma Vinashyathi" (The doubter will perish) and **"Shradhaavaan Labhathe**

Inaanam" (The one with faith gains wisdom). Both **Nissamshayam** (freedom from doubts), and

Shraddha (faith and interest) are necessary for enlightenment, just as the positive and negative

currents are needed for the fight to emerge. Hence it is necessary that

freedom from doubts on

the one hand and faith on the other, should constitute the two banks through which the river of

your life should flow, so that it may ultimately merge in the ocean of Divine Grace.

The woman saint, **Meera** said, "Braving all hardships, I dived deep into the ocean of the worldly

life and at last got hold of the precious pearl in the name of Krishna. If I lose hold of this pearl, I

may not get it again. Therefore, **Oh** Lord! You are my sole refuge." So also, you students may

not get such a golden opportunity (as this Summer Course) once again. You should therefore, try

to carefully garner the pearls of precious ideas that are now being made available to you, so that

they may stand you in good stead throughout your life.

Institute Auditorium, **Brindavan**, 26 May 1992

18. **Aham Brahmaasmi**

Students! You are neither sinners nor meritorious. You are not pleasure-seekers, nor are you

yogis. You are neither **Manthra** nor **Yantra** nor **Thanthra**. You are not committed to action or to

enjoyment. Who, then, are you? "**Satchindananda swarupam Shivoham, Shivoham.**" You are

ever the embodiments of auspiciousness. **Sai Leela** (who had spoken earlier) had reminded you

of **Sarvadevathaa swarupam** (all deities appearing in one form).

There are no such deities. The

combined form of all human beings represents the unified form of all deities. The Vedas declare

"**Sahasra Seershaa Purushah Sahasraaksha Sahasrapaadh**" (the Lord has a myriad heads, a myriad eyes and myriad feet).

You are what you are, not somebody else. Whether it be a pauper or a millionaire, a pandit or an

ignoramus, a child or an old man, a man or a woman, when they introduce themselves everyone

uses the word, "I," "I," "I," (**Nenu** in Telugu). If birds and animals could speak, they would

describe themselves as "I am a cat, I am a monkey, I am a dog," and so on. Thus "I" is found

everywhere. The cosmos is based on the consciousness of "I." "I" is not only the basis, it is the

very form of the cosmos. Wherefrom has this "I" originated? In fact, it has no origin. It is a

principle which exists in all beings at all times.

"I" is the embodiment of the **Aatma**

If we examine the phenomenal world, we can see that terms like "you" and "he" and "we" came

into existence only after the term "I." What is this "I"? Who is this "I"? It is the embodiment of

the **Aatma**. Where does the **Aatma** dwell? It is all-pervading. The

Shrutis have described this **allpervading**

Aatma as **hridaya**. **Hrid** + **dhaya** is **hridaya**. **Dhaya** means compassion. That which is

the embodiment of compassion is **hridaya**. Therefore, the term "**I**" refers to that which is filled with compassion.

If a student is asked "Who are you?" he may reply "I am **Rangayya** or **Ramayya**." If you ask him

"When did you come?" he will reply, "I came on May 20 for the Summer course." What is it that

has come? It is the body. It is in relation to the body that the student says that he came on the

20th. Here the reply is based on identification of himself with the body. The next day the same

student says, "My stomach is upset." When he says "My stomach," there is an obvious

distinction between him and the stomach. When one refers to "my hand," "my head," "my belly,"

"my leg" and so on, obviously he is different from these organs. When one says "This is my

towel," the towel is separate from the owner.

The question naturally arises, "who are you?" This question has to be fully explored. One makes

himself separate from all physical objects. The entire cosmos is thus made up of two elements,

"This" and "I." "This" refers to what is seen (**Drishyam**). "I" is the seer. We use the terms, "This is

a table." "This is an auditorium." We cannot refer to any object without first using the word

"this." By the use of the term "this," the particular object that is referred to is made clear.

There is no Seen without the Seer

That which is seen is perceived only because there is a Seer. When there is no Seer, there is no

Seen. People say that the eyes see. But on what basis do the eyes see? It is not the eyes that see.

There is something more basic. For instance, when a bulb sheds light, it is not the bulb that

illuminates. It is the current that makes the bulb shed light. Likewise all the objects in the world

that are present are perceptible and made manifest by the perceiver.

Thus the principle of "I" is all-pervasive. People may call themselves by different names. But the

one thing that is common to all of them is the concept of "I." The very first word in the universe

was "I." **Aham** ("I") is the first name of the Lord "**Aham Brahmaasmi**." **Aham** comes first and

Brahma comes afterwards. This means that **Aham** is the name of the Lord. For everyone,

therefore, the term "I" is always present.

Creation proclaims the will of the Divine. All beings in creation are images of the divine. The

advent of man is for the purpose of proclaiming to the world the glory of the Creator. Man is the image of the Creator. The "I" indicates the oneness of man and the Creator. Hence, the nature of the "I" has to be explored. Physical desires become barriers to the discovery of the true nature of "I." Clouds which have been caused by the sun hide the sun from view. How, then, are we to see the sun? We know that the sun is there, but is not visible because it is covered by clouds. When the wind blows, the clouds are scattered and the sun is visible again. The fire in a burning piece of charcoal is not visible when it is covered by ashes. The reason is that the ashes, which, came out of the fire, have covered the fire. To see the fire, we have to remove the ashes.

Shed Anaatma to enable the Aatma to shine
Man today performs various spiritual exercises. These are of nine kinds: listening to the praise of God, singing the glories of God, remembering the name of the Lord, adoring the Lord's feet, service to the Lord, prostration, worshipping the idol of the Lord, cultivating friendship towards the Lord and complete surrender of the self to the Lord. People think that these nine forms of devotion are for the purpose of realising the Aatma. This is a mistake. These forms of worship are intended to shed the Anaatma (that which is not the Aatma). When the Anaatma is cast off, the Aatma shines of its own accord, just as the burning charcoal is perceived when the ashes are removed and the sun is perceived when the clouds move away. The Aatma is omnipresent. Only if it is confined to one place, will you have to search for it. But Aatma is present everywhere.

When you want to experience it you have to get rid of the Anaatma that envelops it.

What are Aatma and Anaatma? In reality there is no such thing as Anaatma. Anaatma is merely the inability to perceive the Aatma. For instance, here is a light that is burning. As long as the light is burning, you cannot have darkness. When you switch off the light, there is darkness.

Wherefrom did this darkness come? It did not come from anywhere. The mere absence of light produced the darkness. When there is light darkness goes. So, darkness is simply the absence of light. As long as one does not experience the Aatma Bhaava, he will be immersed in the

Anaatma. When the Aatma is experienced the Anaatma feeling disappears.

The mind turns men away from the Aatma

It is because one has lost the vision of the Aatma that he is caught up in the Anaatma Bhaava (vagaries of the mind). This is like depending on the light of the moon when the sun is not

shining. Forgetting the effulgence of the Sun (the Aatma), man relies on the mind, which is like the moon that sheds the reflected light from the sun. All spiritual practices in which people are

engaged today are related to the mind only. This is totally wrong. By blindly adhering to certain transitional practices people have fallen a prey to peacelessness. Spiritual exercises should not be performed mentally. The mind is like the thief who cannot be expected to catch a thief. The mind, instead of seeking the Aatma, interests itself in other things.

It turns man away from the Aatma and involves him in illusory pleasures of the world. Hence, spiritual exercises based on the mind cannot lead man out of the darkness of ignorance. When

the Aatma is experienced, the mind will cease to exist.

When the mind is absent, there is no need for control of the mind, Once the Aatma is

experienced, the mind control becomes superfluous. It is like the light of the moon fading in the presence of the sunlight.

Hence, what men have to seek and acquire is Aatmaanandam (the bliss of the Aatma), not the pleasure of the mind, the body or the senses. All the latter forms of happiness are transient.

The way to experience the Aatma

If man enquires earnestly into the nature of "I," his enquiry will lead him to the experience of the Aatma. This may be illustrated by an episode from the Bhagavatha. It was one of the sports of

Krishna to go stealthily into the houses of the Gopikas and upset pots containing milk and curds.

The Gopikas, who were worded about Krishna's pranks, were keen to catch him red-handed.

Krishna was an elusive thief. So, one Gopika suggested that the only way to catch Him was to pray to him. The Gopikas started praying to Krishna. "O Krishna, is it possible for us to get at you? You are subtler than the atom and vaster than the vastest thing in the world. You pervade

every being in creation. How can we comprehend you?" As a result of the prayer, the Gopikas

were shown the means of catching Him. Krishna poured out the milk from the pot, washed His feet in the milk and ran out of the house. The Gopikas followed Krishna's footprints and caught

hold of Him. The symbolic significance of this episode is that the Divine can be experienced

only when the devotee clings to the feet of the Lord. This is the teaching of the **Bhagavatha**.

When the enquiry into the nature of "I" is pursued, it will be found that the "I" is the omnipresent

entity present in every living being. This is the truth of the Vedic declaration: "**Aham**

Brahmaasmi" (I am the Supreme Self). Some people may ask whether it is enough to meditate on

the declaration "**Aham Brahmaasmi**." This may be done, but when one meditates on the

declaration "**Aham Brahmaasmi**," one has to start with the understanding of the "I"; then you will

understand Brahman.

Pray to God: "I am you and you are me"

There is a prayer addressed to God in which God is described as mother, father, brother, friend

and everything else. This is not the right way to worship God. This kind of prayer binds man to

worldly relationships. Instead of these multiple relationships, a simpler way of describing the

relationship between man and God is to say: "I am you and you are me."

The divinity inherent in man should be considered as one only, and not many. All the variety of

names and forms one perceives are creations of the mind and are bound to pass away. When you

and the Divine are one, where is the need for seeking the Divine? Only a fool goes in search of

himself. Instead of resorting to all forms of meditation, it is simpler and easier to proceed on the

single idea that you and the Divine are one. But this process of identification should not be an

artificial exercise. It should come from the heart. In declaring "I am the Divine," you should

express a genuine and deep experience. You should feel that the Divine is not separate from you.

Instead of that if you merely repeat, "I am God, I am God," on the basis that Swami has told you

so, you will be indulging in a foolish exercise.

The Divine should be comprehended by earnest enquiry and a profound inner experience. It

should, however be realised that as long as you live in this phenomenal world and have to

perform worldly duties, it is not easy to express this oneness in the Divine. It has to be a gradual

process by which the **divinisation** of life is achieved.

Get rid of the identification with the body

You have to realise that there are two elements in a human being. One is the **Aatma** and the other

is **Anaatma** (one is the body and the other is the indweller in the body). One is the **Kshetra** (the

field), the other is **Kshetrajna** (the Knower of the field). As in a

grinder, one stone is firm and

unmoving while the other is movable, it is only when both combine that you can achieve fulfilment.

The body should be considered as an instrument. Only then gradually the identification with the

body can be got rid of. Man is perpetually enhancing the attachments relating to the body.

Because of these attachments and infatuation, the ego principle gets inflated. As the ego sense

grows, the spiritual aspiration becomes weaker. But there can be no decay of the Spirit. What

happens is the fading out of the Spirit (the **Aatma**) from one's vision. This implies that a constant

effort must be made to control the impulses of the body.

The Divine is only one. The names given to God like **Rama** and Krishna are incidental. Birth is

an incident, like giving a name to one that is born, Life itself is an interlude. But in this artificial

interlude of life there is an eternal **Aatmic** principle. That should be made the basis of life. Only

then the Reality can be understood.

Whatever books you may read, whatever discourses you may listen to, all these are merely

mental lumber without application in practice. What sweetness will you experience if you merely

read the description of various sweet preparations? But when you eat them, you experience their

sweetness immediately. There is a vast difference between the bliss that is directly experienced

and the bliss which is intellectually comprehended by the study of books. Therefore, the first step

is to begin practising what you learn. Your faith must be translated into action.

Live the life of a human being

Students! You may pass examinations by studying books. After that you may get a job in which

there is no use for all that you have studied. You must see that there is a close link between what

you have studied and the life which you lead. There must be harmony between the knowledge

you acquire and your speech and actions. It is only when there is this threefold unity that you can

live the life of a human being.

Today this unity in thought, word and deed is rarely to be found among men. Students! You have

to realise the supreme sacredness of human life. It is better to lead a brief but glorious life of a

swan than live for long like a crow. Do not give way to the ever-changing promptings of the

mind. Use your discrimination in deciding what you should do. You must examine whether what

one wants to do is fight or wrong and you should be guided by your intellect. Never act on the impulses of the moment.

You must recognise the divine that is present in all beings. The **Upanishad** declares;

"Ishaavaasyam Idham Sarvam" (All this is pervaded by the divine).

The divine is one, although described by different names. There is some basis for the differences in names. The same person may be described in different terms according to the functions he discharges.

The idea of total surrender to God

People tend to blame God for their troubles and say that even though they have surrendered to God their troubles have not ceased. This is misuse of the idea of surrender. If one has really surrendered to God, one should not be worried about what happens to him. The sense of separation between oneself and God should go. As long as the sense of separation exists, the divine cannot be realised. Brahman means that which is infinite. The divine, therefore, has to be experienced in all forms.

In whatever form the divine is worshipped, the offering goes to the divine. In the deep sleep state one is not aware of the names or forms or position or anything else. It is also described as the state of Samadhi. In that state names and forms do not exist. There is no consciousness of differences. There is no feeling of love or hatred. No likes and dislikes. Samadhi is not a state of unconsciousness. It is a transcendental state, in which all differences have ceased. This state is attained when the mind merges with the **Aatma**.

Do not forget your inherent divinity

Students! In the different forms and names, you are like different actors on the stage. As long as you have to play your part, you have to act according to the role assigned to you. But you should not forget your true **Aatmic** self. Whatever role you play, your **Aatmic** self remains unchanged.

You should never forget your inherent divinity.

Many parents today are responsible for allowing their children to go astray. Students should remember that even if the parents advise them against their pursuing the spiritual path, they are entitled to act against their parents advice. When a father comes between a son and his devotion to God, the son is free to disobey the father. In worldly matters the son may follow the father's advice. But with regard to relationship with the divine you must follow your own way. At the

time of marriage, the bride and the bridegroom are enjoined to act together in matters relating to righteous conduct, material interests, and worldly desires---

Dharmecha, Arthecha and **Kaamecha**. But with regard to **Moksha**, attainment of salvation, each must follow his or her path.

This means that in the spiritual field you need not have to be afraid of anyone.

When **Meera** was locked out of the Krishna **Mandir** by the **Rana** she was advised by **Tulasidas** that in the quest for God she was not bound to obey her husband's orders. In the case of **Vibhishana**, he chose to renounce his elder brother **Ravana** when **Ravana** was opposed to **Vibhishana**'s devotion to **Rama**. **Bharatha** did not allow his mother's wishes to come in the way of his devotion and loyalty to **Rama**. The Emperor **Bali** disregarded the advice of his preceptor **Sukracharya**, when he came in the way of **Bali** carrying out his promise to the Lord.

The lesson to be drawn from all these episodes is that God is above all others. Father, mother, brother, teacher and all others rank far below God. All such relations are temporary and transient.

Only the relationship between man and God is permanent and unchanging. The faith in God must be firm and unwavering.

You must acquire steadiness of mind. When a person has a vacillating mind, he is worse than a monkey.

Brindavan, 27 May 1992

Greed arises from attachment to the senses and catering to them. Put them in their proper place, they are windows for knowledge, not channels of contamination.

Sathya Sai Baba

19. **Prajnaanam** Brahma

Not all the pleasures and luxuries of the world

Will confer contentment on man;

Without realisation of the **Aatmic** Principle

He cannot experience peace and contentment.

There are various kinds of Dharma (rules governing one's conduct) in the world. **Brahmacharya** (celibacy), **Grihastha** Dharma (the duties of the householder), **Vaanaprastha** Dharma (withdrawal from the world) and **Sanyasa** (complete renunciation) are known as the **Ashrama** **Dharmas** (the **dharmas** relating to different stages in a man's life). The Varna or caste **dharmas** relate to **Brahmins**, **Kshathriya**, **Vaisyas** and **Sudras**. They are, moreover, **dharmas** relating to worldly life and spiritual life. In **Bharath**, man's life is thus regulated by **dharmas**. All these

dharmas are related to the mind. Enquiry will show that these Dharmas are of minor importance.

There is one Dharma which is greater than all these. That is the Dharma concerning the awareness of the "I" -- Prajna-Dharma. It is the Dharma which pervades equally the body, the mind, the will and the Anta Karana (Inner instrument). It has been defined as "Constant Integrated Awareness." It expresses itself as "I" and shines forth in its fullness. It manifests itself throughout the world. But man does not recognise its effulgence in spite of its presence within him. What is the reason? How to realise the "I" principle? The sun shines in all his glory, but his light is not felt inside a house because of the walls around and the ceiling above. In relation to man, what are these walls and this roof? The Vedas have declared: "The body is a divine temple and the indwelling spirit is the eternal Jiva." The body is like a temple. But, man has created the walls of Abhimaana and Mamakaara (attachment and possessiveness) around it and covered it with the ceiling of Ahamkaara (egoism). It is only when these walls and roof are removed that the divine "I" principle will be revealed in its true form as the effulgent Prajna. Out of his egoistic feeling, a man declares, "I did this." "I saw this." "I heard this." "I experienced this." It is true that it is the "I" that sees, hears and experiences. But when a man uses the "I" today, he identifies it with the body sense and not with an awareness of its Prajna nature. Hence there are two kinds of "I" One may be equated with the term "eye" and the other with the single letter "I." The "I" that corresponds to the "eye" is related to the body. The single letter "I" proclaims the power of the Prajna (Constant Integrated Awareness). Students! You must realise that when a man with the body-consciousness says, "I have seen," it is not the eyes that have seen. Nor is it the ears that have heard or the hands that have performed actions. Nor is it the mind that has experienced. Behind all these is the power of Prajna which enables man to have all experiences of seeing, etc. It is only when man gives up the ego sense relating to the body and realises the role of the Aatmic power of Prajna that he would be able to comprehend the principle of Divinity within him. Conscience always declares only the truth The basic human nature is related to Divinity and not to the body and

sensory organs. In this

human nature, how does one comprehend the meaning of "I"? This "I" shines as an entity that is pure, unsullied and unselfish. In modern parlance this is called "Conscience." Whatever action one does, the Conscience declares whether it is right or wrong. Whatever one may say or do in worldly life, the Prajna Shakthi (the power of Conscience) proclaims what is true, what is permanent and what is unaffected by the past, the present or the future. Here is an example. A thief stole valuable jewels from a house one night. The next morning the police arrested him on suspicion. To escape from the clutches of the police, the man uttered a number of falsehoods saying that he had never stirred out of his house and that he had not committed any theft. Although from a worldly point of view, he was uttering all these lies, his conscience was telling him that he had committed the theft and hidden the stolen articles somewhere and that he should not utter lies. This is the voice of the Prajna principle which is related to the Universal consciousness. The individual and the Divine are not separate To recognise this Prajna principle there is a certain kind of yoga (spiritual discipline). What is this yoga? Is it Kriya yoga, or Bhakti yoga or Jnana yoga or Karma yoga? There has been a great deal of misinterpretation of the term Yoga from very early times. It has been wrongly associated with some form of physical discipline. This is not the right meaning. Yoga means Ananda (Bliss). This is the correct meaning. When is this bliss experienced? When there is an awareness of the "I" principle, this bliss is secured. When life is enjoyed with the full awareness of the Prajna Shakthi, bliss is experienced as a result of this yoga. Yoga is the unity of the individual with the Divine. Yoga means an end to dualism. Yoga teaches that the Jiva (the individual Spirit) and the Brahman are not separate but one. This is the significance of the declaration in the Shruti "Ekam Sath: Vipraa bahudhaa vadhanthi" (The Truth is one: the wise call it by many names). This truth is beyond the categories of Time. So, the individual and the Divine are not separate. Some are of the view that they are like an object and its reflection. There is, however, a big difference between the reflection and the object. The Prajna principle explains the relationship between the object and the image. The

Prajna Shakthi teaches that when a person sees his reflection in a trough of water, the reflection resembles him, but he is not the reflection. Students today are not taking to the spiritual path because there are not qualified teachers to tell them the spiritual truths in the proper manner.

The truth taught by **Prajna**-principle

The image is you, but you are not the image. The **Prajna**-principle explains this by the following example. For instance, if someone beats you, you are hit, but the image is not affected by the beating. This demonstrates the fact that you are affected by the beating. If you and the image were identical, the blow that hit you should affect the image equally. Therefore, it is clear you are not the same as your image. But the image identifies itself with you. For instance, if someone insults the image, you get angry. But if you are hit, the image does not suffer any blow.

This is the truth taught by the **Prajna**-principle. Awareness of this Truth is more significant than all other truths (**Dharmas**). The essence of all truths is contained in the truth about the "I" as recognised by **Prajna** (the constant integrated awareness). Its value is equal to the total value of all other truths, which are only fractions of the whole, like 100 paise making up a rupee.

The significance of **Sri** Krishna's statement in the **Gita**, "**Sarvadharmaan parithyajya maamekam** **Sharanam vraja**," is that by giving up all petty **dharmas** (observances) and surrendering to the Lord you get the benefit of adhering to all the other **dharmas**. This is contained in the assurance:

"**Aham Thvaa sarvapaapebhyo mokshayishyaami maa suchah**" (I shall liberate you from all sins, do not grieve). Do not attach any value to the minor **dharmas**. Understand the basic truth about the "I" (**nenu**)---the **Prajna**-principle---and derive the maximum benefit.

Apart from **Prajna**, there are in man entities like the body, the mind, the intellect, the will and the ego. All these appear to be distinct and disparate. But essentially they are one. It is the functional differences of the mind which account for the different terms like intellect, will, **etc**. It is the same mind that assumes all the forms. **Prajna** (Constant Integrated Awareness) is present in all of them.

Prajna is the common factor

To understand the **Prajna**-principle, what has to be recognised is that **Prajna** is present in all the constituents of the body and the mind, but under different names and

forms. Just as sugar is the common factor in a variety of sweets with different labels, **Prajna** is the common factor. This common factor is identified with the "I" (**nenu**).

How does this happen? One declares: "This is my body." "My" is an expression of "I." Again, one declares: "This is my mind." Here, again, the "I" is affirmed. "This is my **chitta**" (will),

"These are my sensory organs," "This is my **Antha Karana** (Inner motivator)." In all these statements, the "I" is repeatedly affirmed in the possessive case. ("**naa**" in Telugu, meaning "my"). But in Sanskrit, "**naa**" means "not." The declaration that "This is my (**naa**) body" also carries by implication the meaning "I am not the body." Similarly when one says, "This is my mind," he implicitly affirms that he is not the mind. It will be seen that even within such simple statements, deep meanings are implicit. The use of "my" in describing one's body or mind also means that he is different from the body and mind.

The "I" principle is like a flowing river

Here is an example. You have a block of ice. No one terms it as water. Nevertheless the ice block is full of water. Without water there can be no ice. This means that ice is one form of water and is entirely based on it. Likewise, for the body, the mind, **etc.**, the basis is the **Chith-Shakthi** (the spiritual element) known as "I." It is the **Prajna-Shakthi**.

To give another illustration. You go to the **Ganga** with ten tumblers and fill them with **Ganga** water. All the tumblers contain **Ganga** water, but the **Ganga** is different from them. The "I" principle is like the flowing river **Ganga**. This infinite "I" principle appears in a myriad objects in multifarious forms. All these objects have emanated from the infinite "I." They are fragments of the Infinite like the **Ganga** water in each tumbler.

Similarly, in the body, the mind, the intellect, **etc.** the **Prajna-Shakthi** of (the integrated awareness) "I" is present. All these have emerged from the Infinite and are manifestations of it.

Today, in the modern world, there is no attempt at expounding the unity that underlies the diversity. What is the reason for this? It is because many ancient sayings are interpreted in different ways. For instance, there is the saying: "**Shareeram Aadhyam khalu** Dharma **Saadhanam**" (for the achievement of righteousness the body is primary). The meaning of this aphorism is that the body is given to you for the pursuit of Dharma. Another aphorism is:

"**Sarvam khalu idham** Brahma" (Verily, all this is Brahman). The entire creation is pervaded by Brahman (the Universal Absolute). Then there is "**Aham Brahmaasmi**" (I am the Brahman). It means: "I am the embodiment of the Divine Consciousness." The **Sastras** make such pronouncements on one side. On the other, some unseemly **slokas** are recited at the conclusion of traditional ritual worship in Brahmin houses. "**Paapoham, Paapakarmaaham Paapaathma, Paapasambhavam**" (I am sin itself, I am a **committer** of sin, I am a sinful soul, I am born out of sin). This is a prayer in which the worshipper attributes sin not only to himself but even to his forebears. You may well imagine how unseemly all this is. Such prayers were devised to induce in the pious a sense of guilt and make them atone for their "sins" by making offerings to the priestly class. The reason for loss of faith in the Divine When the **Sastra** declares that everything has originated from Brahman (the Absolute), when the Upanishads declare that the Lord is the indweller in all beings--- "**Eeshvaras sarvabhoothaanaam**," how could the ideas of "birth in sin" and "I am a sinner" have any place? By arousing baseless fears in men, such sayings have served to undermine whatever little faith the people had in the Divine. This also accounts for the loss of faith among students today. Consequently, I introduced changes in this **sloka** in **Prashanthi Nilayam**. The priest in our **Mandir** used to repeat the old **sloka** earlier. In the place of **paapoham**, the term **Praapthoham** was substituted. **Praapthakarmaaham, Praaptasambhavam**. The changes meant: "I am born as a pure being. My parents were pure persons. My spirit is holy. My actions are sacred." The old **sloka** (verse) was changed in this manner. Divine love is the panacea for curing "diseases" On the basis of what happens in the world, people talk about sin and merit, but inherently there is nothing of the kind. There are misdeeds no doubt, but these should not be characterised as sins. Wittingly or otherwise man is prone to commit wrongs. Man should not commit such wrongs, because actions arising out of attachment or aversion, anger or hatred are expressions of the animal nature. When a man is filled with lust or hatred, he is a prey to a grievous illness. Vices like envy, anger, ego and hatred are various kinds of diseases. These cannot be cured by ordinary

medicines or by professional doctors, who can only deal with physical ailments. These maladies are related to the **Antha Karana** (the internal instrument of action). There is a divine panacea for curing these diseases. That is Divine Love. Once that Divine Love is got, one can experience the "I" (higher Self) present in the **Prajna**-principle. When the diseases go, health is ensured. Hence, the first requisite is to develop the Love principle as the supreme quality of a human being. But this Love should not be mixed up with the myriad forms of affection and attachment found in daily life. These may be called "love," but they are only different forms of **Anuraaga** (attachment). Students should understand the difference between **Anuraaga** (worldly love) and **Prema** (Divine Love). Worldly love knows only how to receive and not to give. Divine Love gives and forgives and does not receive. It does not expect any return. In worldly love, there is no spirit of sacrifice. The **Shruti** declares firmly that immortality can be attained only through sacrifice and by no other means. Preciousness of **Aatma-Jnaana** People indulge in what they call meditation in **ekaantham** (solitude). It is not seclusion in a room or a cave or a forest that constitutes solitude. It is the one-pointed contemplation of God that is true meditation. It means merging the mind in thoughts of the Divine exclusively. The mind is a prey to continuous fickleness. The only way to achieve concentration is to merge the mind in the **Prajna-Thathwa**, the integral awareness of the "I." The **Prajna**-principle is also described as **Guhyam**, that which is hidden or held in secret. It is infinitely precious. **Prajnana** is also termed **Brahma-Jnaana** or **Adwaita-Jnaana** (knowledge of the Absolute). It is also called **Aatma-Jnaana**. This knowledge is so precious that it has to be carefully safeguarded. But when its preciousness is not realised, it is treated lightly. There was a shepherd who found a shining piece of stone in a river and not knowing its value, he tied it round the neck of his favourite lamb. A jeweller saw it and knowing its value as a diamond bought it from the shepherd for ten rupees. When he was gloating over the cheap price at which he had got the highly valuable diamond, the diamond broke into a thousand pieces and an ethereal voice told the jeweller: "I could excuse the shepherd for treating the diamond as an

ordinary shining pebble, because he did not know its worth. But when you, who knew its value, got me for a low price, I could not bear the humiliation and my heart broke into pieces." Students are indifferent to spirituality because they do not know how precious it is.

Students should first of all realise the supreme value of spirituality. To pursue the spiritual quest with real understanding is yoga. People refer to Raja yoga and associate it with Emperor Janaka.

How did Janaka practice yoga? He reigned over the empire as a ruler. He led the life of a

householder. He experienced the spirit of a thyaagi (renunciant). He merged his entire being in

the Aatma. To merge the body, the mind, the intellect, the will and the ego in the awareness of

Aham (the "I" or the Self) is Raja yoga. The goal of life should be to become a Raja Yogi. This is

the means to get rid of all worries.

How to get rid of worry and attachment

Students! How do you get rid of worry? Worry arises out of Moha (attachment). To get rid of

attachment for anything, you should turn your yearning towards something that is greater, more

beautiful and satisfying than the one to which you are attached. There is an illustration for this

from the Ramayana. When Bharatha and Satrughna returned to Ayodhya from their uncle's

kingdom, they were stricken with grief on learning about the death of their father. They felt sad

that they had been denied the chance to be beside their father at the moment of his passing.

When they went to Kausalya to enquire about Rama and Lakshmana, and what their father's last

words were, Kausalya broke into sobs and told them about the exile of Rama and how

Lakshmana and Sita had gone with him into the forest to stay there for fourteen years. When

Bharatha heard this, his love for Rama overwhelmed his grief over the death of his father, and

his greater love for Rama made him even bitter with regard to his father as the cause of Rama's

exile. The grief over the death of the father yielded place to the sadness over separation from his

beloved brother.

Develop noble sentiments and sublime ideas

A greater grief submerges a smaller grief. A nobler feeling eliminates an unworthy thought.

Hence, to get rid of petty and mean thoughts, one has to cultivate noble sentiments and sublime ideas.

Man's entire life is a procession of worries from birth to death. To get

over these worries, at least

from now on turn your minds towards God, because love of God is the panacea for all worries.

Develop love of God. This is my sole message to all of you students.

Students! Dedicate all your thoughts towards the single object of realising the Divinity in you.

"Prajnaanam Brahma," declares the Upanishad. The integral awareness which is your real Self

is the Universal Consciousness. Ruminates over this truth. Then you will realise your oneness with the Divine.

Brindavan, 28 May 1992

First, tend your parents with love and reverence and gratitude.

Second, Sathyam vadha, Dharmam chara speak the truth and act virtuously.

Third, whenever you have a few moments to spare, repeat the name of the Lord, with the form in your mind.

Fourth, never indulge in talking ill of others or try to discover faults in others. Finally, do not cause pain to others, in any form.

Sathya Sai Baba

20. The Message Of The Vedas

Of what woe is a life lived without chanting the Lord's name ?

What happiness is there in reigning over the realm of the Devas ?

What is the benefit from possessing all worldly riches?

Without Bhakthi can one be free from bondage ?

Although in the human, there are animal, demonic, human and divine possibilities, ignoring the

human potential, pursuing animal tendencies is a great misfortune for man.

There are some who identify themselves with the body. They do not realise that this body is

transient and may pass away any moment like a water bubble. Death overtakes the man who

identifies himself with his body. The body is made up of the five elements (ether, air, fire, water

and earth). It is bound to perish. The Indweller is permanent, has no birth or death and is, indeed,

the Divine itself. By treating the impermanent body as himself, man is wasting his life.

Five types of human beings

There are other misguided persons, the second category, who identify themselves with their

minds and waste their lives. They are harried continually by thoughts and fancies. Brooding over

the past and speculating about the future, these persons ignore the present and land themselves in

confusion.

The third category of persons apothecise the Buddhi (intellect), identify themselves with it,

make use of its powers and embark on various plans. By glorifying the discriminating powers of

the intellect in this manner, these persons fail to recognise their true

(divine) nature. Thereby,
man is wasting the divine potentiality of the **Buddhi**. Life is wasted in
endless enquiries and
experiments. However long one may conduct enquiries and
researches, the intellect cannot help
one to realise the Divine.

The fourth category of persons rely on the power of the **Antha**
Karana (the Inner instrument of
thinking). Regarding the phenomenal world as separate from
themselves, these persons seek to
realise the Divine by taking to the spiritual path.
The man belonging to the fifth category declares: "I am everything.
There is nothing in the world
apart from me." He believes that the world itself is unreal. He is one
who comprehends the
Prajna-principle relating to the "I." The **Prajna** is constant integrated
awareness).

If one seeks to integrate the body, the mind, the intellect and the
Antha Karana to realise the
transcendental goal, he has to go beyond the mind, the **Buddhi** and
the **Antha Karana** and
transcend the states of waking, dream and deep sleep. Only then can
he comprehend the "I"
principle of **Prajna**. The body, the mind, the intellect and the **Antha**
Karana are related to the
Prakruthi (phenomena of Nature). They are all functional variants of
the mind. Divinity cannot
be comprehended through the mind. Efforts should be made to bring
the mind under control.

Four great **Mahaavaakyas**
In this context, the Vedas have proclaimed four great **Mahaavaakyas**
(aphorisms). One is
"**Prajnaanam** Brahma." What is this **Prajnaanam**? It is
Chaithanyam (consciousness or
awareness). This consciousness pervades everything in creation,
man, demon or deity, birds and
beasts. This all-pervading consciousness has been regarded as the
Brahman (Absolute Divinity).

Brahman refers to that which is pervasive. It transcends the body and
the mind and is beyond the
three states of waking, dreaming and deep sleep.
Because this all-pervasive Brahman is identical with the **Aham**---the
universal "I" principle---the
Vedas gave the second aphorism, "**Aham Brahmaasmi**" (I am the
Brahman). This emphasised the
oneness of the "I" and Brahman.

Therefore, Brahman (Divinity), **Chaithanyam** (Consciousness) and
pervasiveness are not entities
with different names and forms. They are identical. But Brahman has
different organs and limbs.

For instance, there is the human body. It has a single name---body.
But within the body, you

have hands, eyes, ears, **etc.** In the same manner, the Brahman
principle is associated with the

Prajna principle, has the attributes of pervasiveness and
Paripurnathvam (wholeness), and

Consciousness. All these are its limbs. Divinity is the integral form of
all these constituents.

Hence, the declaration **Prajnaanam** Brahma means "Brahman is
Consciousness." Where is this

consciousness? It is everywhere. There is no place without
consciousness. On this basis, the

Vedas proclaimed that the Divine is omnipresent, omnipotent and
omniscient.

No difference between **Aham** and Brahma

In the second great **Mahaavaakya** "**Aham Brahmaasmi**," there are
three words: **Aham**, Brahma,

Asmi. **Aham** signifies **Paripurnathvam** (wholeness). It is not
subject to change on account of

time, place or circumstances. **Aham** has another meaning, namely
Saakshi (Witness). This means

that the Divine is a witness to everything--in the past, the present and
the future. But he remains

unaffected by any of these. Brahma refers to the principle that is the
basis for **aakaasa** (ether)

and other **Pancha Bhutas** (five basic elements). There is no
difference between **Aham** and

Brahma. They are interdependent and inseparable. The **Aham**
principle also has the attribute of

pervasiveness. **Aham** is present in the five elements also. **Asmi**
unifies the **Aham** and Brahma.

They are not separate but one and the same. This is the meaning of
Aham Brahmaasmi.

The third pronouncement is "**Thath Thoyam Asi**." **Thath** is that
which has remained unchanged

before and after creation. It has no name or form. That is why it is
called **Thath** (That). The

Shuddha-Sathwa (the pure goodness principle) is called **Thath**. It is
changeless. Hence it is called

"Being," that which is ever unchanging and transcends the categories
of time and space.

The common bond between Formless and Form

The second term, **Thwam**, refers to that which has name and form. It
has body, mind, intellect

and **Antha Karana**. It belongs to the phenomenal world. There is a
common bond between the

Formless and the Object with Form. In all the objects with forms the
Prajna, the awareness of

"I" principle is present. Consequently, **Thwam** also acquires the
attribute of **Thath**.

This is illustrated by an example. A sculptor produced an idol of
Krishna out of a block of stone

hewn from a rock. While chiselling the stone for sculpting the idol, he
threw away the unwanted

stones. He was concerned only with making the idol. After the idol was completed, it was installed in a temple. The idol was the object of daily worship in the temple. After the removal of the idol, the other stone chips remained on the hill. These nameless and misshapen chips of stones proclaimed: "We are the same as That (the idol of Krishna). Once we were together in one rock. But because the other stone was given a name and form, we have become different from it. But the Divinity present in all of us is one and the same." Likewise, it is from the Shuddha Thathwa--Thath--- that the body, mind, etc. have emanated. By separation from the Sathwik element, the body and others have been rendered useless. In what way are they useless? So far as ordinary worldly life is concerned, all these--- body, mind, etc.-- are essential. For performing any sadhana, the body is a prerequisite. To think about anything, you require the mind. To enquire into any matter, you have to utilise the Buddhi (intellect). So, for leading a worldly life, the body, mind and intellect are primary instruments. However, they are only instruments, but the agency that puts them to work is different. That is Thath which, residing in the body, the mind, the intellect and the Antha Karana, makes them discharge their respective duties. There is, however, no difference separating them from each other.

Principle of oneness implied by "Thath Thwam Asi"

To take another example. There is the vast fathomless ocean. Innumerable waves arise from the ocean. The waves appear to be different from each other, but are not really different. They are expressions of the same water of the ocean. Only their forms appear to vary. From the waves arise foam. The foam is inseparable from the waves. The foam cannot separate itself from the waves and the waves cannot separate themselves for the sea-water. The ocean is present both in the waves and the foam. The unity of these three is called Kootastha by Vedantha. Kootastha refers to the Thath that is present in all things (that differ in name and form). This principle of oneness is proclaimed by Vedantha in the pronouncement, "Thath Thwam Asi."

The fourth declaration is: "Ayam Aatma Brahma." Ayam means that which is self-luminous and self-created. It is unmanifested--Paroksha. Its form is self-chosen. Next to it is the term Aatma.

The Aatma is present in all beings in the form of Chaithanya (Consciousness). Such

Consciousness, which is present in all beings, has been called Sathyam. The reason for this appellation is that this Aatma is Nithya (ever-present). Moreover, it is called Sathyam because, as pointed out in the Thaitthireeya Upanishad, the Aatma is the basis for all good thoughts and good actions.

The Eight Divine Majestic Powers

Thus, the truth underlying all the four Vedantic pronouncements is the same. It is the principle of Aham ("I") as expressed by Prajna (constant integrated awareness). Aham ("I") is the Divine swara (sound) in all beings. All other sounds have emerged from Aham. That is the reason why the term Shabdhabrahman came to be used.

Where is this Shabdhabrahman? The answer comes from the term, Charaacharamayee (the one that is present in the moving and the non-moving). How does this Charaacharamayee exist? As Iyothirmayee (Infinite effulgence). How does the word Iyothirmayee issue from the mouth of man? As Vaangmayee (in the form of Vaak or speech). Even after a man dies, his words survive in the form of electrical waves in the ether. Broadcasts from Delhi can be heard simultaneously in distant places. The sounds are carried by radio waves to all places. Because of the power of Vaangmayee, we can experience the bliss indicated by the attribute, Nithyaanandamayee (Ever-blissful). The blissful nature is the characteristic of one who is Paraathparamayee. Para is usually regarded as referring to a heavenly abode like Vaikunta. But it refers to that which permeates everything and is present as a witness. It is also called, Maayaamayee. It is the power which makes one believe the unreal as real and the real as unreal.

This illusion-producing power is called Maaya. A student, for instance, mistakes a rope for a serpent in the semi-darkness of twilight. Immediately he experiences fear. After bringing a torch, he finds that it was not a snake but a rope. His fear disappears. Only the rope existed before he brought the torch. There was no snake in the beginning or later. The snake was a creation of his mind on account of ignorance caused by darkness.

Today the darkness of ignorance has to be dispelled. Ignorance is due to Aviveka (lack of discriminating power). Aviveka is due to Bhraanthi (imaginary apprehension). These imaginary fears are caused by attachment and anger. The latter are the result of Karma, which is a consequence of Janma (birth).

Ignorance is the source of fears
 There is, thus, a close relationship between ignorance and birth.
 Human birth is the result of
 Karma (past actions). Actions result in attachments and aversions,
 which produce imaginary
 fears. The ultimate source of these fears is ignorance, which has
 neither birth nor death. There is
 no specific cause for ignorance. Forgetting his divine nature, man is
 caught up in the meshes of
Maaya (delusion) and the fears caused by it. How to get rid of
Maaya? The answer is:
 recognition of Srimayee. What is this Srimayee? It is the one that
 shines effulgently always,
 being wide awake and fully aware. Inauspiciousness is alien to it. It is
 ever auspicious. That is
Sath. That is Prajna. That is "I" (nenu).
 Divinity has the above-mentioned eight attributes--forms of wealth. It
 is necessary to unify them
 by getting rid of the body-mind consciousness. Then the oneness of
 the Divine becomes evident.
 Today men's efforts are governed by selfish desires, narrow feelings
 and mundane objectives. As
 a result the meaning of divinity eludes man.
 The supreme sadhana that has to be practised by man today is to
 concentrate all his senses on
 God. This may not appear easy, but with strength of will it is quite
 possible. It is easier to give up
 things than hold on to them. Those who declare that Samsaara
 (family life) is keeping them in
 bondage are misusing the language. It is they who are binding
 themselves to families and
 possessions.
 Man should develop faith in God. Only then would he be able to
 experience lasting happiness.
Brindavan, 29 May 1992
 Change your vision, and the worm will appear accordingly. Let the
 eye be charged with the Divine, it will see all as God.
Sathya Sai Baba
 21. Power Of Divine Love
 Love is the form of the Divine.
 Love alone can merge in love.
 When one is filled with Divine love
 He can experience oneness with the Divine.
 Happiness arises from pure love
 Which is also the source of
 Truth, Righteousness, Peace and Forbearance.
 Students! embodiments of Divine Love! The ancient renown of
Bharathiya culture is tainted
 today by the proliferation of three evil tendencies: indulgence in self-
 praise, scandalising others
 and hypocrisy. What is the reason for this? It is the pursuit of
 mundane pleasure by man,

forgetting the glory of pure love.
 There is no one in Bharath who does not know the word Prema. The
 entire cosmos is steeped in
 it. Prema is incomparable and indescribable. The sage Narada
 declared "Anirvachaneeyam
Prema" (Love transcends speech).
 The difference between Prema and Anuraaga
 At the human level, this love assumes many forms. The word love is
 used in common parlance in
 the context of the relations between mother and child, husband and
 wife, master and servant, the
 preceptor and the pupil. But this is not true love. It cannot be termed
Prema (love). It is only
Anuraaga (attachment). Prema can be applied only to the total love
 towards the Divine. It is
 utterly selfless. It has not come from the world nor has it fallen from
 the sky. It is Sahaja
swaroopam (sui generis).
 Today man has forgotten this sacred and enduring love. There is
 nothing equal to love in this
 world. Even nectar is insipid in comparison with the sweetness of
 love. This love makes even the
 Divine dance in ecstasy, as well as the devotee. It expresses itself in
 dance. Such a love can find
 no place in the heart of self-seeking persons. It will dwell only in the
 hearts of the pure, the
 unselfish and the godly.
 The scriptures have compared this love to a precious diamond.
 Where is this gem to be found?
 When even ordinary diamonds are preserved with great care in a
 strong safe, how much more
 safely should the precious diamond of love be preserved? Who is
 entitled to offer this diamond
 to others? Only the person who is filled with love and who sustains
 himself by love always. Only
 the Divine is qualified to offer such love. Only the Divine, who is the
 embodiment of love,
 knows the value of love.
 Hence, the greater your love for the Divine, the greater is the bliss you
 experience. Your bliss
 declines in the measure of the diminution in your love. The extent of
 your love determines the
 magnitude of your bliss.
 The love which men today show towards God is filled with
 selfishness. The love is for the
 purpose of securing some desires. But love is not a commercial
 commodity to be got in
 exchange. It is offered spontaneously.
 Pure Love is the royal road to reach God
 There are many ways of realising God. Among them are: the Shanthi
Marga (Path of Peace); the
Sakhya Marga (Path of Friendship); Anuraaga Marga (the Path of

attachment); **Vaatsalya**

Marga (the Path of Affectionate Love); **Madhura Marga** (Path of Sweetness). In all these five paths, there is some element of self-interest. But in the **Prema Marga** (path of Pure Love), there is no trace of self-interest. Hence, all other paths merge in the path of Love. Pure Love is therefore the royal road.

We should consider that this Love is present in all. It is the form of the Divine. Because the

Divine is present in all, whomever you love, you are loving the Divine. Forgetting this sublime and all-encompassing conception of Love, men today have lost themselves in narrow alleys.

To promote among men love between humanity and God, the Divine descends on earth from time to time. For what purpose is the advent? To promote the Love Principle is His primary purpose.

Failing to understand the true meaning of this Love Principle, man is undermining his life.

Everyone should realise that Love is present equally in all beings. But this love assumes many

different forms when it is exhibited in different relationships in worldly life. The love between

husband and wife is termed **Moha** (infatuation). The love between a mother and child is called

Vaatsalya (maternal love). The love between kith and kin is called **Anuraaga** (attachment). The

love towards God is termed **Bhakthi** (devotion).

Thus, love is one, but is expressed in many ways. Experiences are varied, but the goal is one. To

carry on this life in this phenomenal world, love has assumed these manifold forms. The forms of

love keep changing according to one's relationships.

But Pure Love is unchanging. Such Pure Love is limited today by man's self-interest.

How man's love changes from time to time

Immediately after birth as an infant he clings to the mother's bosom and considers it as paradise.

As he grows, he gets interested in education and forgets the mother. In his boyhood, one

experiences this love in sport and games, in studies and recreation. After completing his

education, he enters on family life and immerses himself in sensual pleasures. Later, he gets

interested in earning wealth and loses interest in wife and children. Later on he loses interest

even in wealth and turns his thoughts towards God. Thus, man exhibits his love for different

objects at different stages in his life. (Swami sang a song describing how man's love changes

from time to time and how he wastes his life at the end without developing love for God).

Students! Love is not something which enters your lives midway. It is the **Aatmic** Principle

which is always with you at all times. You should not allow this love to change from moment to

moment. You must transmute all your thoughts into expressions of love. To regard whatever

actions you perform as an offering to God is the best form of **sadhana**. Whatever good deeds or

spiritual acts you may perform, if they are not suffused with love they are worthless.

Love is like a mariner's compass

Love is like a mariner's compass, which always points to the north.

Love should direct you

Godward in every action that you do. There is no greater path or goal than this. Scholarship or

ritual worship will not serve to transform your spirituality. Fill your hearts with love of God.

Then the nation will enjoy peace. Your view of the world depends on the colour of the glasses

you wear. When your vision is filled with love, the whole creation will appear as Brahma **mayam**

(filled with Divinity). This is what the youth of today needs most.

This love is not related to the body. It is based on the heart. It is present equally in all. There may

be varied bodily relationships but the kinship based on the **Aatma** is one and the same. **"Ekovasee**

sarvabhoothaa-antharaatma" (The One dwells in all beings). It is like the current that is common

to all bulbs of varying power.

There should be no trace of selfishness in love. Unfortunately today men's hearts have become

barren without love. Hence, there is no compassion in them. Men today behave in a more cruel

manner than wild animals in the jungle. There is hatred between man and man. Maternal love has

become rare and fraternal feelings between brothers are absent. The love among the **Pandava**

brothers and that among **Rama** and his brothers are supreme examples of fraternal love.

Dharmaraja's one-pointed devotion to Krishna

The **Pandavas** overcame all their trials and tribulations by their faith in God. The eldest of the

Pandavas, **Dharmaraja**, had his mind always centred on Krishna. He was known for his **onepointed**,

simple-minded devotion to Krishna. He always thought of Krishna even while

experiencing all kinds of difficulties in exile. Even when his children, the **Upapandavas** were

killed by **Asvathaama**, he did not give way to grief because of his faith in Krishna. When he

reigned as a mighty emperor, he did not feel elated and he was not overwhelmed by grievous ordeals. For the **Pandavas**, the Lord came first, the world next and their own interests last. First God, then the world, last "I."

The **Kauravas** had a different order of priorities. First "I," then the world and God last, with the result that they lost everything. Because the **Pandavas** kept God in the forefront, they were ultimately successful in their endeavours. If you want to succeed in life, you have to develop love of God as the most potent weapon. It was love which enabled the ancient sages to live in harmony with wild animals in the forest. Such is the power of love. But students today are not recognising the power of this pure love. Instead, they are immersed in impure desires and mining their precious lives.

The **Gopikas** exemplified the highest and purest form of love for God. (Swami sang a song which the **Gopikas** addressed to Krishna, praying to Him to fill their parched hearts with nectarine showers of His love). Love of God is greater than nectar. It is called **Paraa Bhakthi**, Devotion to the Lord. It transcends the four **Purusharthas** (goals of life). Man may love the body, the mind, the **Buddhi** or the **Anta Karana** (the Inner Instruments). Love for the body ends with the death of the body. Love for the mind results in bondage because of the aberrations of the mind. Love for the intellect results in endless speculation and enquiry. Love for the **Anta Karana** promotes the ego feeling. It encourages dualism (separating man from God). Only the one who realises his oneness with the **Aatma** can experience infinite bliss----the bliss that is eternal.

Investigate the nature of the "I"

Everyone should undertake an enquiry into the ultimate goal of life. For instance, we find that ghee is the ultimate product derived from milk after it goes through the processes of conversion to curds and butter. This process of enquiry is known as **Mimaamsa**. You have to investigate the nature of the "I," which claims ownership of the body, the mind, the senses and other things ("My body," "my mind" and so on). If you are not the body, the mind, **etc.**, who are you? Does anyone pursue this line of enquiry?

Man is called **Maanava**. This Sanskrit term has two meanings. One is, man is a being who lives free from ignorance. The other meaning is that he is not a new being,

but has had a long past, in many previous lives. When such meanings are recognised in terms of Vedantic parlance, the greatness of human birth becomes evident. It fills one with joy.

Students! The world today is simmering with discord and violence. Peace and security are absent. Fear stalks the land everywhere. To get rid of fear, you have to acquire **Abhayathvam** (fearlessness). How is it to be got? When you reduce desires and attachments.

Students! Develop morality and good conduct. Lead exemplary lives and serve the nation. The sole purpose of education is to develop humility and discipline. Respect your parents and have love for God. This is true education.

Brindavan, 30 May 1992

Your work as **Seva Dal** members and as volunteer helpers must correct your vision, clarify your eyes, enable them to see God in everyone. Then, that awareness will transmute every word, thought and deed of yours into a benediction.

Sathya Sai Baba

22. God Alone Is The **Sadhguru**

Brahmaanandam Parama Sukhadham Kevalam Inaanamurthim Dhvandhvaatheetham Gagana Sadhrisham Tathvam asyaadilakshyam

Ekam Nithyam Vimalam Achalam Sarvadhee Saakshibhutham Bhavaatheetham Thrigunarahitham Sadhgurum Tham Namaami

Embodiments of Divine Love! It is not easy to understand the divine principle. The ego of "I" and the attachment of "Mine" are responsible for all difficulties. Man attains divinity very easily the moment he gives up ego and attachment. **Aatma** is omnipresent. **Aatma** is infinite. **Aatma** is the One without a second. But, it appears as many because of the diversity of forms. Spirituality is that which recognises the One that subsumes all diversities as the **Aatma**.

Unfortunately, today there are many intellectuals who divide the One into the many. But there are very few who see the One in the many. Here is an example. We have built a mansion. In this mansion we have one room for bath, one for cooking, another for dining and yet another for living. What is it responsible for this division? It is walls in between. If you remove the walls, the mansion becomes one again. Because of the walls in between, there are different rooms with different names and forms. Similarly, the mansion of **Aatma** is only one. Since we have created in this mansion of **Aatma**, different rooms of the body, senses, mind, intellect, will and ego, the diversity appears.

The underlying Guru principle of Bliss

Since this divisive tendency is on the increase among mankind today there is great need for the

Guru. Who is a true Guru? What is the truth underlying the Guru principle? Is he the one that teaches worldly education? Is the one who explores the properties of matter, a Guru? Is the one who describes in detail Natural Sciences, a Guru? No, they are only teachers. A true Guru is the embodiment of **Brahmaananda** (transcendental bliss). Who is this **Brahmaananda**? Where does he exist? When we enquire on these lines, we find that there is nothing comparable to it in the universe. All the joys of the world are immanent in **Brahmaananda** (transcendental divine bliss).

The true measure of **Brahmaananda**

What kind of joy does a man experience when he is happy, healthy and contented? What is the type of joy that man derives out of wealth, properties, pleasures and fortune? This is called **Manushyaananda** (human joy). Hundred times more than **Manushyaananda** is **Indhurananda**; hundred times more than **Indhurananda** is **Dhevendhurananda**; hundred times more than **Dhevendhurananda** is **Dhevaananda**; hundred times more than **Dhevaananda** is **Brihaspathi Ananda**; hundred times more than **Brihaspathi Ananda** is **Prajaapathi Ananda**; hundred times more than **Prajaapathi Ananda** is **Brahmaananda**. This is the true measure of **Brahmaananda**.

Such an expression as **Brahmaananda** (transcendental divine bliss) which is beyond all human imagination is used in common parlance to mean worldly joy. People say, "My daughter's marriage was performed with **Brahmaananda**!" or "My son is in foreign country with **Brahmaananda**!" or "My son has secured good results in the examination with **Brahmaananda**!" But, is **Brahmaananda** such an easy and cheap thing to be attained? Is it worldly or material? No. Not at all. This **Brahmaananda** transcends the material, moral, religious and spiritual aspects of life.

The true Guru is one who experiences the supreme bliss of **Brahmaananda**. Who is he? None except God has the competence to experience such bliss. All the joys are inherent in this bliss.

The next aspect of Guru is **Paramasukhadham** (highest happiness). This happiness is higher than all the happiness in the world. This is not worldly happiness, which has a beginning and an end and is ever-changing; it comes and goes. But **Paramasukhadham** neither comes nor goes.

Mundane pleasures are just water bubbles. They may burst any moment. The happiness with changes is not true happiness. All the pleasures enjoyed by man in this world change with time and place. A true Guru is one who enjoys and confers changeless supreme happiness.

The third aspect of the Guru is **Kevalam** (the ultimate). What is **Kevalam**? It means that which transcends time and space. All the things in the world are bound by time and space. But He is beyond space and time and there is nothing higher than Him. That is why He is called **Kevalam**. He is none other than God. The vision of oneness is true wisdom. He is **Inaanamurthi** (embodiment of wisdom). What is **Inaana** or true wisdom? Is it material or worldly knowledge? Is it the knowledge of chemistry? Is it science? No, all this knowledge is related to materials in the world. But true **Inaanam** is the basis for all types of knowledge and is beyond them. It is infinite, unmanifest and remains ever as the One, "**Adwaita Darshanam Inaanam**" (true wisdom is the vision of Oneness). All this is one and there is no second object in the world. Even if there is a second object, it is nothing but the reflection, reaction and resound of the first One. Real wisdom is the vision of one's own true nature. Knowing oneself is true wisdom. Where does the man who seeks to know himself go? With which Guru does he take shelter? Is a person who asks others, "Where am I" a wise one? No, he is ignorant. None would search for oneself in the external world. But, today's men are such ignorant ones. One who knows himself is the wise one. He is none other than God. God is the very embodiment of wisdom. He is the very form of truth and infinite. **Sath yam Inaanam Anantham** Brahma (Brahma is Truth, Wisdom and infinite).

The next is **Dhvandhvaatheetham** or the One who transcends the pairs of opposites. What is this principle? It transcends heat and cold, happiness and sorrow, gain and loss or praise and blame. This principle can only be God and none else has this power--He is the true Guru. God is more omnipresent than space **Gagana Sadhrisham** is the next aspect. Where is **Gagana** or sky? It is all-pervading. "**Akaasham Gaganam Shoonyam**." Really, it cannot be seen. We look upward and say it is the sky. But, it is not the sky, which is just a combination of clouds. Sky is the one that provides space for them.

This sky (space) exists everywhere. Is it possible to show it? Yes, it is possible. It is there when you snap your fingers or clap your hands. It is there when Swami speaks. What is the nature of this Akaasha (space)? Sound is its nature. Wherever there is sound, there is the space. Even inhalation and exhalation are sounds. Therefore, where is the place without space? There is no such place at all. Space is present everywhere. One who is more Omnipresent than space is God Himself. Therefore, such a God is the true Guru.

Thathvamasyaadhi lakshyam is the next aspect. What is Thathvam? There are four great pronouncements. "Prajnaanam Brahma" ---this is the essence of Rig Veda; "Aham Brahmaasmi" is the essence of Yajur Veda; "Thath Thwam Asi" is the essence of Sama Veda; "Ayam Aatma Brahma" is the essence of Atharvana Veda. All those four great declarations point to One Divinity. Though they state and explain differently, their goal is One Divinity.

The first pronouncement is "Prajnaanam Brahma." What is Prajna? We call an intelligent person as a Prajnaashaali. Is Prajna merely intelligence or cleverness? No. Where is this Prajna? This Prajna is present in the body, senses, the mind, intellect, inner will and ego and all over. This Prajna is present in all the living and the non-living alike. It is called Constant Integrated Awareness. What is Awareness? Awareness is nothing To know what? Is it fractional knowledge? No, it is complete knowledge. It is the knowledge of the principle that is immanent in the living and the non-living alike. Actually, Prajna and Brahman are synonymous. Some scholars interpret that Prajna is Brahman. But, they are not two different things. What is Brahman? Brahman is the all-pervasive One. It is the Brihath principle. The universe itself is the Brihath or mighty principle. Brahman is immanent in the whole cosmos. To put it in simple terms, Brahman means pervasiveness. It is all-pervading. The true Guru is the one with these attributes.

Aham as witness is the very form of Aatma

The second pronouncement is "Aham Brahmaasmi." People think that Aham is "I." No. It has another meaning also. It is witness. He is witness to everything. He is the Aatma. Aham is the very form of Aatma. The Awareness or Consciousness which is present everywhere is installed as Aatma in man. Aatma, Consciousness and Brahman are not

different. What is this? (Bhagavan showed-the handkerchief in his hand). This is cloth. If you remove the idea of cloth, you see thread and if you remove the idea of thread, you see cotton. The cloth, thread and cotton are one and the same. Similarly the same principle takes upon the names of Aatma, Brahman or Aham at different times and situations. Therefore, the statement of "Aham Brahmaasmi" means that the witness Aatma or "I" in me is Brahman Himself.

The third declaration is "Thath Thwam Asi." This is the essence of Sama Veda. Thath means "That" and Thwam means "This," Asi means "one and the same." When "I" and "you" stand apart, "I" am different from "you." But when "I" and "you" get together, the difference is lost and they together become "We." The two become one. The one with the Upaadhi (body) is Thwam and the one without the Upaadhi is Thath. One is Jiva (the individual) and the other is Deva (God). Sama Veda explains clearly that Jiva and Deva are one and the same.

Three in one

"Ayam Aatma Brahma." You should enquire into this statement clearly. There are three words-- Ayam, Aatma and Brahman. But, they are one and the same. This statement depicts the oneness of the three persons-- "The one you think you are." "The one others think you are" and "The one you really are!" i.e. the body, the mind and the Aatma. You act with the body, think with the mind and you witness both as the Aatman. In the wakeful state you are the Vishva, you are Thaijasa in the dream state and in the deep sleep state you are Prajna. Who is the Prajna? "Prajnaanam Brahma." Prajnaanam is the Aatma.

The real Guru is the very embodiment of the Divine principle, which is the inner meaning of these four great pronouncements. He is the one who has experienced and enjoyed the essence of these declarations and takes upon Himself a Form to teach the same. A true Guru recognises the nature of God

Ekam: Brahman is the One without a second. It is only One. It is the One that exists before birth, after death and during one's lifetime. It does not change. God is the only one. All other things are diverse manifestations. A Guru is one who has recognised that the many exist in the One. Take for example, a banyan seed. It is one. Within this small seed exists the huge tree with branches and sub-branches with flowers and fruit. Roots are different, the branches are different, flowers

and fruits are different. But, all of them come from the one seed. The tree is one but one person may look at the branches, another at the leaf, another at the flower and yet another at the fruit.

The Guru is this **Ekam** (the One). Who is it? It is God Himself.

Nithyam: The One who never changes under any circumstances. The sun and the moon move and change, but He does not change. When someone is born he is a child, at 10 years he becomes a boy, at 30 a man and at 75 a grandfather. Thus man changes with time. But, He remains the same in birth and death. In fact, He has neither birth nor death, neither beginning nor end. He is God Himself: He is the Guru.

Vimalam is the next attribute. He is the One without any type of impurity. He is pure, unsullied and sacred. He is not tainted by anything worldly. Whatever is put into fire is burnt into ashes.

The things thrown into fire may be pure or impure. Fire remains ever-pure. You may burn the body, wood, iron or gold in fire: but the fire is not tainted. He is pure and sacred. Who is He? He is God.

Achalam: All things change and move. The earth rotates around its axis at a speed of 1016 miles an hour. Not only does the earth revolve around itself, it moves around the sun at a speed of 66,000 miles. But, we cannot see its movement. We think we are moving and the earth is still.

No. The earth is moving. The moon and the sun and the planets are also moving. On a cinema screen sixteen pictures of the film move in one second but the screen is steady. Similarly, He is steady and motionless. He need not move anywhere, because He is here, there and everywhere.

The eternal witness

Sarvaadhee Saakhshibhutham: He is the witness of everything. A drama is being enacted on the stage. The king is speaking majestically, the minister is explaining something and the servant is standing with a stick in his hand. But, the light on the stage is not affected by their conversation.

It remains ever the same. **Harischandra** is grieved. **Chandramathi** is lamenting. **Rohitasya** is fallen dead by a serpent bite. But, nothing affects the stage-light. All the changes are for the actors on the stage. But the light is not affected by them. It remains as a mere witness. The Guru is such an Eternal Witness.

Bhaavaatheetham: He transcends mental comprehension and verbal explanation. None can explain His nature. He is beyond all feelings and thoughts. He is the

true Guru.

Thrigunarahitham: The three qualities of **Sathwa**, **Rajas** and **Thamas** are the characteristics of

Nature. Wherever these qualities exist, happiness and sorrow follow. When these three are absent, there is neither happiness nor sorrow. Who is beyond these qualities? He is God. He is the true Guru.

Guru and the cosmos

Who is a Guru?

Gurur Brahma **Gurur** Vishnu

Gurur Dhevo Maheswarah

Guruh Sakshath Para Brahma **Thasmaih**

Sri Gurave Namaha.

Guru is Brahman. He is the Creator. He Himself is the creation and He is the One that exists in

the creation. The universe is filled with Brahman. It becomes clear that the One who Himself has become the universe is the Guru.

Guru is Vishnu. Who is Vishnu? Is He the one with conch, discus, mace and lotus in His hands?

No. Vishnu is one who has the quality of pervasiveness. He is the Doer and also what is done.

The universe is the action, God is the Doer. God is the consciousness behind the cause and

effect. The whole universe is the form of Vishnu. This Vishnu is the Guru.

Who is a Guru? Is one who teaches a "**manthra**" a Guru? No.

Gukaaro Gunaatheetham, **Rukaaro Ruupavarjithah**

Gukaaro Andhakaarascha Rukaaro Thannivaaranah.

"**Gu**" stands for **Gunaatheetha** (one who transcends the three

Gunas) while "**ru**" stands for

Ruupavarjitha (one who is formless). Also "**Gu**" means the darkness of ignorance. What can

dispel the darkness? Only light can do it. Therefore Guru is one who dispels the darkness of

ignorance. Guru is not the one who gives a **Manthra** or teaches you **Vedantha**. Those whom we

call Gurus in the common parlance are not real Gurus! You may call them teachers. Those who

practice and teach the same to others are called **Acharyas**. **Acharya** is one who demonstrates

through practice. Today we have neither **Acharyas** nor Gurus. Today the so-called Gurus

whisper a **Manthra** in the ear and stretch their hands for money.

A Guru is God Himself

Guru is **Maheswara**. Who is **Maheswara**? He is the one who rules all beings in the Universe. He

commands and ordains everything in the universe in the right manner. Sunrise and Sunset go on

according to His command. Seasons, rain, the day and night are His commands. **Easwara** is one

that makes everything follow its discipline without any lapse. Guru is not one who merely teaches. A Guru is omnipotent, omniscient and omnipresent, He is God himself.

Guru is Brahma, Vishnu and **Easwara**. Some people may say that Vishnu and **Easwara** do not go together. But it is ignorance to think so. It is only the narrow-mindedness of these devotees.

Some call themselves **Vaishnavites** (the worshippers of Vishnu) and some others namely **Shaivites** (worshippers of Shiva or **Easwara**). But Vishnu and Shiva are one and same.

Vishnu holds in the four hands the Conch, the Discus, the Mace and the Lotus. The Conch is the symbol of sound, the Discus of time, the Mace of power and the Lotus of the heart. He is the master of sound, time, power and the hearts of all beings. Similarly Shiva holds in the hands **Damaru** (the drum), and **Trishuula** (trident). Here **Damaru** stands for sound and **Trishuula** for a three-pronged time. He is the master of time and sound. Thus both are the same, only names and forms are different.

Only narrow minds create differences

Here is an example in the context of Indian traditions. Both **Vaishnavites** and **Shaivites** visit **Tirupathi**. There is only one God there. **Shaivites** call Him **Venkateswara** and **Vaishnavites** call Him **Venkataramana**. There may be difference in their feelings but God is one. They create differences in order to satisfy their petty minds.

Another example. Shiva is called **Pashupathi**, the Lord of **pashu** or beings. The individual with mind-principle are beings. Vishnu is called **Gopala**, the Lord of Cows or beings. Actually both mean the same. Only narrow minds create differences. Narrow minded people can never attain higher states whatever practices they undertake for any length of time. We should recognise the unity in diversity. This is true spirituality. You are yourself God. As long as you do not know this truth you are Jiva (individual); once you know, you are Deva (God).

The power of faith and surrender

Today you have heard Anil **Kumar** speaking with joy about the devotion and the experiences of devotees in Japan, Thailand and Hong **Kong**. Some people think these people from far off places have such intense devotion, sense of surrender and many experiences, but how is it that being so near to Swami for so long we do not experience these? Swami does not shower any extra

compassion on them. God responds according to one's faith. Their faith is responsible for everything.

Of course, there are right and wrong things both here and there. But because of the great distance, they develop more intense devotion and sense of surrender. Intense feelings remain secure under all circumstances. When the devotion is not intense, it becomes fickle. Here is an example. There are huge trees on the roadside. These trees remain green in spite of famine and draught. On the other side there is the paddy crop nearby. You have to water it every day. Even if you do not water it one day, it will dry up. Foolish ones may think, "Paddy crop dries up if it does not get water for a day. How is it the trees remain green even in a long period of draught?"

What is the reason for this? The roots of the tree have gone deep down to the water level, whereas the roots of the paddy crop remain on the surface.

We do not have steady and strong faith. Faith is our breath. We listen to Swami's discourses every day, but we do not derive any benefit. There are some who hear only once but remain strong forever. Anil **Kumar** has delivered discourses all over India. His discourses are highly attractive and colourful. But his monkey mind is full of jumps and bumps. Sometimes, he doubts these things which he himself says. In order to remove his doubts I sent him to **Tokyo**. He went and saw for himself their devotion and sense of surrender. He has understood that their faith is responsible for everything. All the difficulties begin when one's faith wavered.

Prahlada loved **Hari** (God) and his father **Hiranya Kashyapa** hated **Hari**. The father went on arguing and denying the existence of God, whereas the son went on establishing His existence.

Who protected **Prahlada** when he was thrown down the mountain? His faith protected him and not Vishnu. His faith took the form of Vishnu.

Divinity in all forms--the **Shirdi** episode

Once in **Shirdi**, **Thahtya**'s wife prayed to Baba to visit their home and partake of food there. Baba accepted her request and promised to visit their home. She prepared everything for Baba's visit and kept everything ready. But Baba did not come at the appointed hour. She served food in the plate and went to Baba's photograph and said, "Baba why are you putting me to shame? More than my humiliation, you will be called a liar if you do not come. Why do you utter a lie? You

should keep up your word!"

Meanwhile, a dog came into the house and started eating the food in the plate served for Baba.

When she turned round to see what was happening, she found the dog. She got angry and beat the dog with a stick and sent it out. She was very sad that food served for God was eaten up by a dog. Next day she went to Baba and pleaded with him, "Baba! Should you not keep your word?"

Why should you utter falsehood?" Baba got angry and shouted at her. "**Saitan**! What is the need

for me to utter falsehood?" In **Shirdi**, Baba used the word "**Saitan**!" often, now Swami uses the

word "**Dunnapotu**" (he buffalo in Telugu). Baba continued angrily, "There is no need for me to

utter any lie even if it is to satisfy you. My form is Truth, but you are not able to recognise it

because of your narrow thinking. You assume that **Sai** Baba is only this body measuring five and

a half feet. All forms are Mine! You do not have such broad mindedness. You are **narrowminded**.

The dog was none other than Myself."

God can come in any Form. All Forms are His

Divinity is that which identifies itself with all the forms. It is a narrow-minded feeling to adduce

Divinity to be in one physical frame and have all our acts of devotion on such an assumption.

God can come in any form. All forms are His. Swami tells something to some boy; He may tell

something to Anil **Kumar**. He may send the message through anybody. One may die of serpent

bite, another by being struck by a lightning and yet another by slipping and falling. People might

think, "Why should he die in this way? Why did not God protect him?" But serpents and

lightning were sent by God Himself. They are none but the messengers of God.

We have built the Super Speciality Hospital here. Why did we start it? Many people suffer from

many diseases. It is difficult to expect everyone to develop divine feelings of devotion and

surrender. Some people have faith in medicines, some in operations and some others in doctors.

Whether it is a veranda or a **choultry**, it is enough if one sleeps.

Similarly, here our purpose is

that people should get rid of their ailments, given good health and live happily. Further, many

medical experts like **Dr. Venugopal** and his team from **Delhi**, and the team from **Hyderabad** are

performing the operations with great devotion and dedication. What is the reason for all these

people to come here and carry on the operations? Apart from their

faith and devotion, they have

the good aspiration to give joy to one and all. They do all this keeping Swami in view.

Faith is the cause of fearlessness

Earlier, a heart operation was a very frightening thing and people would shudder at the prospect

of this operation. They would be afraid of the consequences. The patients would cry and make

their kith and kin cry. But in **Prashanthi Nilayam** today, a heart operation has become an easy

thing like removing the thorn from one's foot. None has any fear. That is fearlessness!

Even little children come to our Hospital with a smile on their faces.

When Swami went to the

Hospital a little child in the **cot** who was operated, saluted Him with a broad smile on her face.

Neither her parents nor relatives were there but she was full of joy.

What is the cause? It is

because of the environment. Their faith is mainly responsible for this.

All the things are going on

very joyfully. Everyone thinks it is God's work. There is no trace of ego in those who work here.

We may get fresh vegetable from the market. We prepare good sambar with **dhal**, tamarind,

chillies and salt. But the sambar is spoilt. Is it the mistake of the salt or **dhal** or tamarind? No, the

vessel is not tinned. The operation may be done spending **lakhs** of rupees. If there is no love and

devotion in the work, it is like cooking sambar in an **untinned** vessel. Faith is most important for

success or failure. It is faith or lack of faith which is responsible.

Without this faith if you get

into argumentation in the name of devotion, it is only the effect of ego and ostentation.

God is the only Guru

Embodiments of Divine Love! If you want to understand divinity, you should have the firm faith

that divinity is everywhere. There is no place or object without divinity. Guru **Pournima** means

full moon without any defect or lacuna. Moon is nothing but mind.

When the mind is completely

perfect, it sheds light. Gum **Pournima** is not performed by circumambulation and offerings to the

Guru. What is the real offering? It is the offering of one's love. To know that God exists everywhere

is circumambulation. If you understand these terms, every day is Guru **Pournima**. There is

only one Guru, that is God and there is no other Guru. Contemplate on that Guru.

Poornachandra Auditorium, Guru **Pournima** Day, 14 **Jul** 1992

Drop the delusion that you have become old or diseased, or that you have become weak and debilitated. Some people count the

years and grieve over advancing age and shudder like cowards afraid of Death. But remember, elation is Heaven, despondency is hell. Have always some work to do and do it so well that you get joy.

Sathya Sai Baba

23. Training Of Nurses Of **Sai Mahaa Vaidhyaalaya**

Embodiments of Divine Love! **Bharath** is not lacking in experienced doctors and specialists in every field. Many of them have gone abroad, acquired the latest knowledge in medicine and surgery and established a reputation for themselves. Indeed, very few people possess the amount of fortitude and determination which **Bharathiyas** are capable of. Our doctors take a good deal of trouble for the care of the patients. Even in foreign countries, a very large number of Indians are rendering medical service. There is a very well-known saying in **Andhra Pradesh**-- "The jewels are ours; the display is yours." Much of the medical service abroad is rendered by Indian doctors. But, others get much of the credit. Likewise, in India also, there are any number of highly capable doctors. But people do not value what is very near to them. They are attracted by what is distant. Those who are near to Swami all the twenty-four hours do not recognise His value so much. The value is realised only when one is away from Swami. For instance, there is a lighthouse. The light is visible afar but not to those under it. Why doctors leave our country Similarly there are among **Bharathiyas** many dedicated and capable persons. We do not lack exceptionally able persons. Despite the fact that we have so many able and competent persons, there are few who give them encouragement and recognition. It is for this reason that a large number of doctors, nurses and other **paramedical** personnel go abroad. They are not given adequate opportunities here. Nor is that all. They are not given the positions and authority commensurate with their abilities. Even the status that is appropriate to them is not accorded. Juniors are promoted as seniors and seniors are demoted as juniors. Because of this treatment many prefer to go abroad. Why should we allow such able and competent men to leave our country? Realising that we should make use of their services here itself, Swami has inspired many highly eminent doctors to serve in our hospital. Although **Dr. Venugopal** appears diminutive in size, very few people can

understand the magnitude of his skills and capabilities. Here is another doctor, a short person,

Babadas. Both of them work ceaselessly day and night untiringly.

When we have such highly capable and dedicated doctors, Swami willed that there should be a sufficient number of trained nursing personnel and therefore training facilities for nursing personnel will be established. It is easy for doctors to perform operations. The real difficulty is in taking care of the patients after the operations. It is easy to slice vegetables. But, to prepare a tasty dish out of that is very difficult. This task of "cooking" is done by the nurses. If there is no good nursing, even the operation may be a failure. Need for nurses with pure hearts Therefore in order to train a good hard band of nursing personnel, training facilities are being provided. All those who are pure-hearted and filled with a spirit of service, may approach **Dr.**

Safaya for undergoing training to serve in the hospital. They need not incur any expense. The

entire training is free. Elsewhere, if people want to undergo such training, they have to pay all

kinds of fees. Here nothing will be charged. Everything will be provided free. Only, we want

persons with pure hearts to join the course.

Today we have quite a large number of people working in our hospital. But, there is more work

to be done because of the ever-growing number of patients seeking relief. Hence, we need many

more nursing personnel. We are asking for nurses not for Swami's sake but for the sake of the

nation. There is a Sanskrit saying: "**Jananee janmabhoomischa swargaadapi gareeyasi**" (The

mother and the Motherland are greater than Heaven itself). Hence, such sacred activities must be

spread all over the country. It is not easy to make available such facilities for people in remote

and isolated villages. Because in this village this magnificent hospital has been established, it has

been possible to provide relief to a very large number of poor villagers.

Many are not aware of the genesis of this Institution. What counts is only action and not

advertisement. When a heart operation is performed, the patient has generally to stay in the

hospital for at least a month. It is no exaggeration to state, with reference to our hospital, that

within a day after the operation, the patient starts eating on his bed the very next morning. On the

third day, he starts moving about. On the fifth day, the sutures are removed. On the seventh day,

the patients are discharged fully recovered.
 Health is the greatest blessing for everyone
 Our students are aware of the case of Prof. **Radhaswami**. He is here in the audience. He was not aware at all that he was suffering from heart trouble. It is a mystery how he was carrying on his duties. But the moment he was examined it was found that an immediate heart operation was necessary. A complicated operation had to be carded out. Today he is very much fit for this work and extremely happy. Health is the greatest blessing for anyone. If a person is in good health, he can accomplish anything. There are now a very large number of people enjoying good health after undergoing an operation in the hospital. What is happening in the hospital is not for today or tomorrow. It is an example to the whole world. People should not suffer from ailments of any kind. Regard this hospital as yours. It is not mine. This exists for your sake. Anyone is free to come to the hospital and seek relief and lead an ideal life thereafter. This is my benediction on all of you.
Poornachandra Auditorium, after delivering Guru **Pournima** message, 14 **Jul** 1992

It is no use indulging in arguments and disputations. He who clamours aloud has not grasped the truth, believe Me. Silence is the only language of the realised
 Practise moderation in speech. That will help you in many ways. It will develop **Prema**, for most misunderstandings and factions arise out of carelessly spoken words. When the foot slips, the wound can be healed; but when the tongue slips, the wound it causes in the heart of another will fester for life.

Sathya Sai Baba
 24. Bright future for **Bharath** : Baba
 Embodiments of Divine Love! Love is the form of the Brahman (Supreme). Love permeates Brahman. God can be attained only when love is merged with love. There is nothing greater than Love in the Cosmos. Love is sweeter than nectar. It is because men have forgotten this love that they have become a prey to all kinds of ills and lost peace of mind. Because men have lost the love of God and fear of sin they have become veritable demons. There are two kinds of love--worldly love and the love of the Divine--according to the scriptures. The love of the Divine is called **Bhakthi** (Devotion) or **Prapatthi**. Man lost Divine love because of complete involvement in worldly things and ephemeral desires. Man needs both worldly love and spiritual love. Devotion is turning the mind **Godward**. Faith is essential for devotion. Without faith man can never realise his true nature. Faith, however,

has to be suffused with Love. Such love can make the Divine and the devotee dance in ecstasy oblivious to everything else. The nation is plunged in myriad troubles because it has forgotten the supreme principle of Love.
 Our President, **Dr. Shankar Dayal Sharma**, referred to Swami **Vivekananda**'s message: "Faith in yourselves, Faith in the country and Faith in God--this is the secret of greatness."
 Dear students! Today the educational system does not promote the spirit of patriotism. Education is pursued to achieve individual aspirations. It is because patriotism is absent that we have differences between individuals and groups. It is essential to promote love of the country among students. Just as you say that this is my body, you must say this is my nation.
 The three **H**'s that have to be developed
 The President compared Science and Technology to the head of the human body. But it is not enough to have only the head. Spirituality constitutes the heart of the body and that has to be developed equally. Science and Technology is the head, Spirituality is the heart and Dharma is the hand. Hence man must develop the 3 **H**'s----head, heart and hand. People refer to **EHV** (Education in Human Values). It is the cultivation of three **H**'s that is most important; this is called **Thrikarana Shuddhi** (purity in thought, word and deed) in the scriptures and when you have the triple purity you acquire Divine Love. Dear students! Today all of you should cultivate the love of the nation. The larger the number of persons you love the greater is the joy you experience. Develop the conviction that the Divine is equally present in all beings. It is not enough to utter the **Upanishadic** saying that the Divine is present everywhere and dwells in every being. Your actions must be based on a recognition of the truth of these sayings.
 Many of those who read the **Ramayana** are not really practising the message contained in it.
Rama is praised for acting according to the behest of his father. But how many obey the injunctions of their parents today? Of what use is it in reading the **Ramayana** without practising any of the lessons contained in it? Practise is very essential to realise the fruits of such study.
 Students should realise that time is infinitely precious. God is the embodiment of time. Even a single moment should not be wasted.

Obtain peace by rendering service to society
The President referred to the importance of Seva (service). More than wealth, rendering Seva is vital. A great devotee in the Bhagavatham prayed to God as follows: "I do not seek any kingdom. I do not seek any heaven nor do I seek freedom from rebirth. But I desire only the opportunity to relieve the sufferings of fellow human beings." The Divine cannot be experienced by Yaga and Yajna (sacrifices), nor by indulging in charity and other good deeds. Only when you engage yourselves in service to society, eschewing egoism, you can really get peace. The Upanishadic message of harmony and co-operation is relevant to all mankind. The differences of caste and community are utterly irrelevant to the practice of these truths. All the basic elements in the Cosmos do not have differences of caste and community. All human beings benefit equally from air, fire, water, earth and sky. All differences arise because of man's self-interest. The truths proclaimed in the Upanishads----Sathya and Dharma (Truth and Righteousness)-- have to be practised by everyone irrespective of caste or community. The practice of good conduct is the natural duty of man. You should realise that the happiness of the individuals is dependent on the welfare of the society as a whole. The transformation of the individual is a prerequisite for the transformation of the world. Together with changes in the political, social and economic spheres, we need transformation in the mental and spiritual spheres. Without such transformation all other changes are of no use. Therefore, make your actions pure. Only then can the human rise to the level of the Divine. The President's career a lesson for the students Students! You must realise the process by which our President, Dr. Shankar Dayal Sharma, rose to such an eminent position. In the early years he pursued education diligently. He completed his studies in the University and acquired refinement of a deep culture. He became an M.L.A., and a Member of Parliament in due course. Starting as a minister at the state level, he became a minister at the Centre. Then he became a Governor. He then rose to the position of the Vicepresident, and from Vice-president he became the President. You can see that he rose step by step and had no setback. Other persons have had ups and downs in their careers. In the case of Dr. Shankar Dayal Sharma, his refined culture, his

faith and his sacred ideals have served to carry him to the most eminent position. He considered reverence for the mother and love of the motherland as greater than heaven itself. He adhered to the ideals of devotion to the mother and service to the motherland. His mother is alive today. He begins his day's activities after offering prostrations to his aged venerable mother. The status he has now achieved is due to these qualities. In the election for President he sought no one's help. He has full faith in God. He believed that God would give him whatever he should get and left everything to the will of the Divine. Honours come unsought to the pure-minded. (Swami here recited a song in which the mind is asked not to seek any favour but to leave everything to the Divine Will. Did not the Divine shower His grace on Sabari and Jatayu without their seeking any favour?). Good men at the helm will yield good results As is the seed so is the fruit. Likewise, with good men at the helm of the nation, it will experience good results. All of you should pray for such fruit. You are the future builders of the nations. The welfare of the country is dependent on the students. You must therefore strive to follow the lead of such good men at the helm and lend your support to them for the progress of the nation. Through unity, you have purity; and through purity, Divinity is realised. You all should be united. Union is strength. But alas! There is no unity today. It is the duty of the students to promote unity by all possible means. It is not enough if you maintain unity within the Institute. You must go out into the word and promote unity. This year is also notable for another significant fact. The first President of India was Babu Rajendra Prasad. He entered the Rashtrapathi Bhavan wearing the Gandhi cap, symbol of the nation's struggle for freedom. After so many years, Dr. Shankar Dayal Sharma made the entry into the Rashtrapathi Bhavan wearing the Gandhi cap. With such a President and Prime Minister we can look forward to a better future for the country with peace and prosperity. The President referred to the advent of the Divine as Avatar whenever there is decline of Dharma----"Dharmasya Glanir Bhavathi." How is the victory of Dharma achieved? The answer is given by Sanjaya in the Gita. Where the Divine and the pure-minded (like Arjuna) come together, there is bound to be the victory of Righteousness. Purity

leads to unity and unity leads to Divinity.
 Combine the mundane with the Divine
 From the point of view of the students the message given by the President of India today is supremely important. Whatever aspirations and ideals he had as a student, he has presented them to you today. He has therefore set an example. The true role of a **Aachaarya** (preceptor) is to practice what he teaches. This is the meaning of the term **Aachaara**. Students! **Bharath** is entering a sacred and glorious period. Many sacred developments are bound to happen. The nation's prosperity and glory will grow. Man has to pursue both the **Preyo Maarg** (worldly path) as well as the **Shreyo Maarg** (Spiritual path). Man should combine the mundane with the Divine. Students should learn to combine these two paths. Develop faith in God. Without faith in God life is useless. Everything depends on faith in the Divine. The Divine is the basis of all that happens. Therefore, develop faith in the Omnipotent Divine. Anything in the world can be accomplished with faith in God.
 Discourse at **Poornachandra** Auditorium, on the occasion of President's visit to **Prashanthi Nilayam**, 28 Jul 1992
 Every act done with the consciousness of the body is bound to be egoistic. Selfless **Seva** can never be accomplished, while being immersed in the body-consciousness. However, consciousness of Deva instead of **Dheha**, of God instead of the body, will bring forth the splendour of **Prema**. With that as inspiration and guide, man can achieve much good, without ever knowing or proclaiming that he is selfless in outlook. For him, it is all God's will, His **Leela**, His work.
Sathya Sai Baba
 25. Krishna--**Prema** Avatar
Prema (Love) is like a most precious diamond. It will not remain even for a single moment with selfish persons. It will not stay for even half a moment with egoistic persons. It will not remain at all with ostentatious persons. Love is alien to persons who are selfish, conceited or ostentatious.
 Where, then, is this love to be found? This precious diamond can only be got in the Kingdom of Love, in the Street of Love, in the Shop of Love. It can be obtained only through a loving heart.
 It may be asked, "Is not the whole world permeated with Love? Why, then, is not Love readily available?" The love with which the world is considered to be filled is not real love. **Prema** cannot be associated with the body, the senses, the mind and the intellect. Anything associated

with these is only **Anuraaga** (attachment). The **Aatmic** (spiritual) life alone is a Love-filled life.

Therefore, people must lead a spiritual life, not a life subject to the body, the mind, the senses and the intellect. A life related to the body, the senses the mind and the intellect can never be free from selfishness, conceit and ostentation.

To experience real **Prema** there is no need to practice any kind of meditation, worship or rituals.

That is because in the practice of all these there is an element of selfishness. **Prema** can only be obtained by complete absorption in spirituality. It was for this reason that **Sri** Krishna declared in the **Gita**: "**Sarva Dharmam Parithyajya**" (transcending all rules). Likewise, Jesus also declared:

"I am the Path." Buddha, conveying the same meaning, declared,

"**Sarvam Sharanam Gachchaami**" (I am surrendering everything). This means that the essence of all religions, the root of all scriptures, the goal of all virtues, is **Sarvaathmika Bhaavam** (the experience of spiritual unity). The **Gopikas** exemplified such a spirit of surrender and oneness.

Restrain selfishness and self-interest

It may be asked whether in this mundane world it is possible to develop such a spirit of complete surrender. It may not be possible for all to be free completely from selfishness, self-interest and self-conceit. But there should be a limit to all of them. Nothing great can be achieved without restraint "**Na Shreyo Niyamam vinaa**." When the normal temperature of the body is exceeded, the fever is a sign of illness. Likewise, there is a limit to selfishness. When this limit is exceeded it

becomes a disease. **Ahamkaara** (egoism) is a disease. Ostentation is a disease. Excessive

Swaprayojanam (self-interest) is a disease. All these diseases have been described as **Bhavaroga** (the disease of worldliness). These are the diseases which are prevalent in the world today.

When the Divine is present in everyone it is not fitting that one should fail to recognise this. One

may have the faith that God resides within him, but this is not sufficient. It is not a **gmat** thing to

feel that God resides within you. You have to see yourself in God. That is the true **Prema**

Thathwa (principle of Love). As long as you do not see yourself in the Divine, you remain selfish and self-centred.

Experience of **Ananda**

Man aspires for **Ananda** (bliss) in the world. **Vedantha** defines Divine **Ananda** as Yoga. Yoga is

usually considered as some form of breathing or physical exercise. This is not the true meaning of Yoga. Yoga means **Ananda** or Bliss. Wherefrom can this bliss be got? Only from the One who is the embodiment of bliss. It cannot be got from possessions of any kind or from position or power. Bliss can only be got from God, who is the embodiment of Bliss.

How is this bliss to be got? **Srikanth** (a student who had spoken earlier) referred to the **singleminded** devotion of the **Gopikas** and **Radha**. The **Gopikas** have been misunderstood and misrepresented by commentators. **Gopikas** symbolise thoughts. **Radha** symbolises the combination of all thoughts in the mind. So, thoughts and the mind should merge in Krishna, represented by **Prajna** (in a human being). That is the significance of the Vedantic declaration, "**Prajnaanam** Brahma." This **Prajnaanam** pervades every part of the human body, the mind and the intellect. It is constant integrated awareness. All our thoughts, desires and aspirations should be merged in this **Prajna**.

When this **Prajna** (constant integrated awareness) is present in all beings as the Divine (as Brahman), what is the need, it may be asked, for the descent of **Avatars**? There are reasons for the advent of **Avatars**. There are two kinds of perceptions **viz. Prathyaksham** and **Paroksham** (direct and indirect). There are also two kinds of potencies: internal and external. For example, there is fire within a piece of firewood. It is only when the fire latent in it is brought out that it can be used for cooking. Likewise, everybody is like a piece of firewood. The **Aatmic** principle is latent within it. To make it manifest, some form of love has to be practised. Just as you have to strike a matchbox to produce fire, Love has to merge in Love to experience the Divine.

Difference between divine love and human love

You may consider that the love within you and that the love represented by God are the same.

But there is this difference. God's love is totally selfless. It is absolutely pure. It is eternal. It is flawless. Human love is self-centred and tainted. Such a love cannot merge with God's love. It is only when one is free from egoism, pride, hatred and envy that God will abide in you. Without **Thyaaga** (renunciation) if a person is immersed in worldly pleasures and leads a mundane life, all his devotion is only artificial and a kind of self-deception. Such devotion will not lead him to

God.

Today the world is full of such persons. People claim that they are loving God. I have not seen a single person who really loves God. Everyone loves God for his own sake and not for the sake of God. This is pure selfishness. Man seeks all things in the world for his own reasons. Even God is sought for such a reason. God cannot be got so easily. The heart has only a single seat. There is room in it for only one person. If you install worldly desires on that chair, how can you expect God to sit on it? God will enter that seat only if you empty it of all other things.

Selfless devotion of the **Gopikas**

Today, in the name of **Prema**, men are playing a game of musical chairs with their hearts. The chair of the heart is being used for occupation by different persons at different times. The **Gopikas**, however, dedicated their hearts to one person alone. All their thoughts were centred on Krishna. All their senses were dedicated to the Divine. They spoke only about God. Their thoughts were centred on God. They listened only to the Divine words. Their hands were engaged in Divine work. All their limbs and senses were dedicated to the Divine. They did not consider anything as their own. Krishna was their all.

Here is an episode from the life of Krishna to demonstrate the total devotion of the **Gopikas** to the Lord. Once Krishna feigned that he was suffering from a headache for which the cure was the application, to His head, of the dust from the feet of a devotee. Sage **Narada** sought to collect the dust from **Sathyabhama**, **Rukmini** and others, whom he regarded as great devotees of the Lord.

But all of them declined to give the dust from their feet because they considered it sinful to offer their dust to be placed on the Lord's head. Ultimately **Narada** went to the **Gopikas**, who did not have the slightest hesitation to offer the dust from their feet if only it would give immediate relief to the Lord, regardless of the consequences to themselves.

The **Gopikas** did not consider whether it was right or wrong for them to offer the dust of their feet. They were only concerned with giving relief to their Lord by any means. They declared, "Our entire life is dedicated to Krishna. His joy is ours." This was the spirit of oneness with which they offered the dust of their feet. And that very moment Krishna was rid of His ailment.

By the time **Narada** reached Krishna, the Lord was found wreathed in smiles. Krishna told the

sage, "You are boasting that you are devotees of the Lord. But none of you has the utterly selfless devotion of the **Gopikas**." How to obtain Divine Love Today there are many who claim to be devotees of the Lord and close to the Lord. But few can be described as real devotees of God. In each one there is some element of selfishness in his or her devotion. As long as there is an element of selfishness and egoism, the Lord will take no notice of such devotees. The love of the Divine is all the time present. But like the cloud that hides the sun from a person, the selfishness and ego of the devotee comes between God's love and the devotee. To proceed from the human condition to the Divine in man, the only means is the **Prema** **Thathwa** (Love Principle). All other means are of no avail. From the **Mahabharatha** take the example of the fate of **Karna** and the destiny of Arjuna which indicates the difference between one who does not have Divine grace and another who has the benefit of Divine grace. While **Karna**, who was associated with the wicked **Kauravas**, met with a tragic end, Arjuna, who was a firm devotee of the Lord, was blessed with victory. All Indian scriptures and **Puranas** demonstrate the power of the Lord's grace to transform the human to the state of the Divine. Although people have been taking birth after birth because of their attachment to worldly pleasures, they have not been able to get rid of their involvement with worldly concerns. Hence they are unable to experience the bliss of oneness with the Divine. All the bad thoughts and bad actions which they have experienced in previous lives continue to prevent them from experiencing the Divine. It is only when one gets rid of these impure thoughts that he can experience Divine feelings. Cultivate love in its purest form The **Prema Thathwa** (Love Principle) is the essence of Krishna **Thathwa** (Krishna Principle). It is associated with the Divine. Worldly love cannot be equated with Divine Love (**Prema**). The term **Prema** is used in ordinary parlance to describe what is really worldly attachment. People are attached more to names and forms than to the inner spirit of things. To get over this false attachment to external forms and names, it is essential to cultivate love in its purest form. There is no greater path to the Divine than this love. To manifest this love,

the first requisite is to get rid of selfishness and self-interest. Dear students, dear devotees! It is not so easy to experience the Divine. You may imagine that you have comprehended the Divine. But this is a delusion. You are immersed in the affairs of the phenomenal world. This cannot lead you to the Eternal Reality. Only those who are dedicated to the realisation of the Eternal can attain it. This is illustrated by the **Gopikas**: total dedication of their lives to Krishna. They sought the complete mergence of themselves in the Divine. Surrender completely to the Lord People today are totally immersed in worldly concerns and do not devote any attention to the spiritual quest. It is true, involvement in worldly affairs cannot be given up totally. But all such actions can be sanctified by performing them in a spirit of dedication to the Divine. The **Bhagavatha** demonstrates how this kind of dedicated life can be led by a devotee. It is not enough if you claim to be a devotee of the Lord. The Lord must recognise you as a devotee. Only then does one's devotion acquire value. Arjuna, for a long time, felt proud about his closeness to Krishna and about his devotion to Him. It was only towards the end he realised that he had to abide by the words of Krishna and completely surrender to the Lord. He then declared "**Karishye Vachanam Thava**" (I shall carry out your words). No one should feel that it is beyond his capacity to surrender himself completely to the Lord. If there is firm determination, this can be accomplished. It is only through earnest endeavour that Divine wisdom can be got--- "**Shraddhaavaan Labhathe Inaanam**." Today the world is afflicted with the epidemic of **Ahamkaara** (egoism). There is really no basis for this kind of self-conceit. It is born of ignorance. It has to be totally eradicated. If everyone realises that the body has been given for the pursuit of righteousness and acts on that basis, he will be able to realise the Divine. **Avatars** come to propagate Divine Love Embodiments of Divine Love! Experience the Love Principle. Thereby you will rid the world of hatred. Once hatred goes the world will be free from violence and strife. For all the cruelty and violence that we find in the world today, the root cause is selfishness. This has to be eradicated. Cultivating the Love Principle and manifesting love in all your thoughts and actions, you will experience the bliss of Love. When one is filled with Love of the

Divine, all pains and troubles will be forgotten. It is to propagate this principle of Divine Love that the advent of **Avatars** takes place from time to time. Although the Divine dwells in every person, this fact remains latent like oil in the **thil** seed. To manifest the Divine within you, you have to go through certain trials and ordeals. Love of the Divine should grow as a result of such experiences of adversity. Just as gold improves in brilliance the more it is heated in the crucible, your devotion has to go through a constant purificatory process. Today all thoughts and actions are polluted in one way or another. All one's words or looks or thoughts are polluted. Young people should realise that they have to lead ideal lives. Only then will they be true to the message of the **Ramayana** and other Indian epics. Every student should aim at becoming an ideal example to the world. For this purpose they should cultivate good company; the company of persons filled with Divine Love. Unlike in previous **Yugas** people today pretend to be what they are not. They have to get rid of their animal instincts and progress from the human to the Divine. **Poornachandra** Auditorium, 21 Aug 1992

Everyone has ultimately to base his life on some one truth; that truth is God. No life can be lived in complete defiance of truth. **Sathya Sai** Baba

26. Work Together for The Nation's Progress

Embodiments of the Divine **Atma!** **Bharathiya** culture is preeminent and unexcelled. It bears testimony to the eternal verities which are unaffected by time, place or circumstance. **Sanathana**

Dharma is the inner core of this culture. The obverse of **Sanathana** Dharma is the doctrine of Karma (the Law of Cause and Effect). No one can fully comprehend how Karma operates. Its operations over time, place or people defy definition. The doctrine of Karma rules over the whole world.

The Vedas are the primary scriptures of **Bharathiyas**. The Vedas have three **Kaandas** (divisions).

The first part deals with Karma-Yoga (the Yoga of action and reaction). The Upanishads came into existence to indicate the path of **Inaana** (Higher Knowledge). The Upanishads also have three divisions one of which deals with Karma-Yoga.

It is necessary to find out why the doctrine of Karma (action) has been given primary place both in the Vedas and the Upanishads. The entire gamut of human life--birth, growth and death---is

governed by Karma. All the joys and sorrows man experiences, all his sins and merits, all the praise and blame he gets, flow from his actions. Man is thus bound by the operation of Karma.

Not realising the relationship between cause and effect, man indulges in actions which give pleasure for the moment. When he reaps the consequences of his bad actions, he is immersed in misery.

Consequences are implicit in the action itself

Hence, before undertaking any action man has to follow the **Upanishadic** advice and offer his salutations to the Lord of Karma. He should pray that he should be endowed with the strength and competence to perform good deeds which will produce good results.

The consequences of every action are implicit in the action itself. For instance, there is a small seed. Its entire capacity to grow into a big tree is latent within it. The seed contains within it the potentiality of growing into a tree with branches, flowers and fruits. There is an interval between the planting of a seed in the ground and its growing into a full fledged tree. Wherefrom has this tree come? Krishna has declared in the **Gita**, "**Beejam Maam Sarva Bhuthaanaam**" (I am the seed of all living beings).

All that you see in the world is the result of Karma. Everything has a beginning and an end.

Pleasure and pain have a beginning and an end. They are inseparable. Man has to realise the preciousness of human birth. It is highly unfortunate that people born in **Bharath** do not realise the greatness of **Bharathiya** culture.

Understanding the operation of Karma is one of the essential aspects of Indian culture. Karma is not something remote. It is related to one's actions. Sin is not associated with some distant land. It is related to the actions which one does. **Bhakthi** (Devotion) and **Inaana** (Wisdom) are based on Karma (Action). Wisdom is the fruit of action.

Why **Bharath** is a Karma-**Bhoomi**

Bharathiyas had recognised how Karma operated. Nowhere else has the secret of the Law of Cause and Effect been explored as thoroughly as in **Bharath**. That is the reason why **Bharath** was called Karma-**Bhoomi** (the land of Karma). Having taken birth in such a sacred, sublime and great country, it is a pity **Bharathiyas** today are not aware of the truth about **Samskaaras** (Right Actions).

People are making no effort to understand the place of Right Actions

in life. They should be aware of the essence of Indian culture. Everything that happens is the result of some action.

Everything in creation is based upon action. Whether one believes in it or not, Karma is the cause of creation. Here is an example. You feel hungry. The hunger is appeased after you take food. But there is a chain of events like putting the food in the mouth, masticating it, sending it to the stomach, digesting it and distributing it to all parts of the body. Hunger is relieved only after all these processes. Taking food is Karma, relieving of hunger is the fruit of the action. But between the action and the fruit, a number of events take place. These events may be immediate or spread over many years, or lifetimes. But the fruits of Karma are bound to be realised sometime or other. Therefore all actions have to be done in the right way. People should engage themselves in noble deeds and serve as an ideal example to the nation.

Human qualities to be cultivated
Fraternal feelings, ethical conduct and the sense of fellowship are the qualities which elevate human nature. People do not strive to cultivate these qualities. People should realise that bad thoughts in the mind affect every part of the human body, just as a small stone cast on a pond generates ripples which cover the entire pond. Similarly good thoughts affect the entire body.

Good thoughts lead to good actions, good speech, good hearing and seeing good things. When the thoughts are bad, the consequent actions are equally bad.

The ancient history of India is full of the actions and teachings of sages who exemplified, in their lives, great ideals. But today, while we have considerable talk about ideals, they are not reflected in practical living.

The truth of the Law of Action and Reaction can be verified from a simple experience. If you stand before a mirror and offer a **Namaskar**, the image returns the **Namaskar**. If you assume a threatening posture before the mirror, the image reflects it back in the same manner. Reflection, reaction and resound are three aspects of how Karma operates.

For all the troubles and chaos in the world today it is our own actions that are responsible. There is no meaning in blaming others. Each person suffers from the consequences of his own actions.

How can anyone escape the consequences of his actions? If this fact is realised, men will not find fault with others, or blame others for their troubles.

Inherent divinity in everyone is the same

People must, therefore, engage themselves in noble actions and strive for unity with all their fellow beings. Intellectuals today are more busy promoting divisions rather than in fostering unity. There are very few good men who seek to promote unity in diversity. The oneness of all mankind has to be realised. Names and forms are many, but the inherent divinity in everyone is the same. You see a variety of bulbs in this hall. They are different from each other. But it is the same current that flows in all of them. The same analogy applies to human beings. They may vary from each other in several respects, but the divine spark in all of them is one and the same.

The Divine is common to all. There is no separate God for each country or each religion. God is one.

The people must realise the importance of unity for promoting the welfare and progress of the country. Selfishness is the cause of disunity. Only when **Swaartha** (selfishness) is given up will people realise the **Parartha** (Supreme).

It is essential to cultivate the spirit of **Thyaaga** (sacrifice). People do not realise all that can be achieved by sacrifice. When every action is done in a spirit of dedication to others, it becomes a form of sacrifice and a source of joy. When egoism is shed in the performance of actions and the desire for fruits is renounced, then sacrifice itself becomes a source of pleasure. This magnificent auditorium is the result of the combined efforts of many persons, engineers, workers, electricians and many others. It is the outcome of their labour.

Every product is the result of action. Hence, the nature of action should be properly understood.

What seems enjoyable at one time has consequences which are saddening later on. At the time of birth, a child cries **Koham** (Who am I). This cry should not last through life. Before death one should be able to say, **Soham** (I am He). Man must experience the divine in him. This is the goal of life.

The nation belongs to all

Bharath is a sacred and glorious country. It is our good fortune to be born in this land. You should realise the truth of the saying, "As you sow, so shall you reap." Hence all your actions should be pure and noble and such as would promote the well-being of the nation and give you joy.

Good or bad fortune in life comes in its own time. It is not easy,

however, for everyone to leave

things to the will of the Divine. Men are prevented from adopting such an attitude because they

magnify other people's faults and forget their own defects. People should get rid of such an

attitude. If one cannot be helpful to others, at least he should not do any harm to others.

The nation belongs to all. This truth should not be forgotten. People must stand up for truth.

There is nothing greater than truth. Truth knows no barriers of caste or community. It is the same

for all. Many people are undermining the reputation of **Bharath** by their actions. This amounts to

treason to the nation. One who is not proud of his motherland and its reputation is worse than a

corpse. All must protect the honour of the nation. They should be united. This is the message of

the Vedas, "Let us all live and strive together in harmony." If only this spirit prevails among

Bharathiyas, the nation will shine in all its glory. It is because people have forgotten the

greatness of **Bharath** that our country is suffering from many troubles and difficulties. If people

act together in concert, there is nothing they cannot achieve in **Bharath**. Determination and unity

are essential.

Three concepts and ideals you should cherish

Bharathiyas should give no room for differences of caste, religion or language. They should

recognise the unity of the human family. Remember: "Caste of Humanity, Religion of Love,

Language of the Heart." If you base your actions on these three concepts, the country can make

any amount of progress. Cherish these ideals in your hearts and discharge your duties.

Bharath is faced with many grave problems and people are worried about what may happen, on

seeing reports in the Press. There is no danger for **Bharath**, because what are happening are only

the birth-pangs of changes to come. The changes will be for the good.

There must be, however, a transformation in the minds of the people. There is no use in changes

in external forms. Qualities must change. There must be a change in the way of thinking. Only

then the change will be to the lasting good of the country. Envy and egoism are animal qualities.

The qualities which every human being should have are peace, compassion, forbearance, love

and sacrifice. These are the qualities that should be developed in all people, not vices like hatred,

greed, envy, pride and others. Cultivate the feeling of love. Get rid of old prejudices and

differences. Foster divine feelings. Only then the nation can make all-around progress.

Embodiments of Divine Love! You must regard the construction of this magnificent mansion as

a symbol of universal good--**Vishva kalyaanam**. **Vishva kalyaanam** means the well-being of all.

There should be unity of hearts so that anything that is desirable can be accomplished. People

should **co**-operate with each other. From today resolve to give up selfishness and achieve unity

among yourselves to serve the nation.

Before I conclude I call upon all of you to regard yourselves as the children of one mother.

Develop genuine fraternal feelings and eschew separatist tendencies. Concentrate on the well

being of society as a whole.

Forget all your differences and come together to uphold the reputation of the nation. **Bharath**,

which was once known for its moral and spiritual greatness, has been going down in moral

stature. Every effort should be made to raise the reputation of the country. Consider today's

function as an auspicious beginning for transformation of the nation. I bless you all.

The inauguration of **Vishva Kalyaana Mandapam, Secunderabad**, 29Aug 1992

27. Significance Of **Vinayaka** Worship

The stream of man's life is marked by different stages. In each stage man falls a prey to vices like

egoism, jealousy and falsehood instead of cultivating truth, righteousness and humility. A life,

which should be holy and pure, is turned into poison. What should be a meaningful and **divinised**

human existence is converted into a worthless and evil life. The first stage in human life is that of

boyhood. At this stage he leads an innocent life, without being aware of the **Preyo** or **Sreyo**

Marga (worldly or the sacred path). But as he advances in age, he takes to the worldly path

rather than to the sublime path. Endowed with the vigour of youth and in full possession of his

mental and other powers, he forgets his basic human qualities and leads a worldly life devoid of

any meaning. He loses the power of discrimination between good and bad and forgets what is

high and what is low. He forgets even his essential human nature. He is unaware of the Divine.

He descends to the level of the animal. At the end, he ceases to be human.

The necessity to have **Sathsangam**

Plunging into the river of Desire, tossed by the waves of Delusion, getting immersed in the

waters of Family life, and submerged by peacelessness and strife, man is swallowed by the whale of Discontentment. To turn human life from this mundane existence towards the Divine it is essential to have association with Sath--Sathsangam. The term Sath refers to that which is not subject to change over time. It is the Truth which remains the same regardless of time, place or circumstance. Man should associate himself with this Truth. Merging one's consciousness with this Truth he should experience the bliss of such association.

Sathsangam (association with truth)

means experiencing Sath-chith-ananda (Truth-Awareness-Bliss).

The Sathsangam has three facets as indicated in the Manu Dharma Shastra-- "Bhadram

pashyanthu, Bhadram srun-vanthu, Bhadram kurvanthu" (See only what is good, hear what is good and do what is good). Unfortunately, in the stage of manhood, these qualities are absent in

man. At this stage, he may appear to have devotion but it is neither sincere nor constant.

Spirituality is viewed more as a formal observance than an inner experience.

What really constitutes spirituality? Do bhajans constitute spirituality? Or repeating the words

"Sai Ram" or making pilgrimages to Shrines? All these are signs of human weakness. True

spirituality consists in the elimination of all animal instincts in man and manifesting the Divine

light within him. This is the true meaning of spirituality.

Today, man practices meditation and performs japa, but along with them the animal qualities are

also allowed to grow. As long as these qualities remain, the observance of religious practices is

worthless. All such spiritual practices amount to practising deception on the Divine itself.

Therefore, true Sadhana (spiritual practice) means getting rid of all of one's animal qualities such

as cruelty, wickedness, etc. Two qualities make a man alien to God:

Asuuya and Ahamkaara

(envy and egoism). Envy and Egoism are two pests which destroy the tree of life. They deprive

man of his essential human nature. With these bad qualities, people get divorced from the

company of the good.

Significance of the Ganesha festival

The essential purpose of the Vinayaka Chathurthi festival is to teach a person to avoid the

company of bad people and cultivate the company of the good. What does the term Ganapathi

signify? "Ga" means Buddhi (intellect). "Na" means Vijnaana (Wisdom). "Ganapathi" means

one who is the Lord of the intellect and of wisdom. He is also the Lord of all Ganas (spiritual

entities). Ganas also symbolise the senses. Ganapathi is thus the Lord of the senses. "Vigatho

Nayakah Ithi Vinayakah" (Vinayaka is one who is without a Master above him).

All festivals of Bharathiyas are full of transcendental significance and are not related to worldly

phenomena. The first thing which is done on a festival day is to hang a festoon of green leaves

on the front doors of the house. A festoon of green leaves is a sign of auspiciousness. By having

such a festoon, the householder indicates that he seeks auspicious happenings. This custom has

also scientific significance. The green leaves hung at the door serve to absorb the Carbon dioxide

exhaled by people and they release Oxygen which is inhaled by them. Thus scientifically the

green leaves serve a vital purpose.

Importance of inner and outer purity

On a festival day every person in the house takes an oil bath early in the morning. Personal

cleanliness is conducive to good health. Moreover, as the Divine dwells both inside and outside

the body, external purity is also important. To achieve inner purity one has to get rid of all bad

qualities and cultivate good qualities. The significance of wearing new clothes on festival days is

to replace the dirty linen in the mind by good thoughts. The heart is called Vastra, which is the

term used for cloth. Hence, inner purity has to be achieved by purifying the heart. The wearing of

new clothes is intended to serve as a prelude to purifying the heart within. Thus the different

festival practices have an inner significance, apart from the external observances.

In connection with the Ganesha festival, Prasadam (food offering) is dedicated to the deity in the

form of Kudumulu and Undrallu. What are the kinds of edibles that should be offered to the

deity? The preparations should not involve the use of oil or fire. They have to be cooked by the

use of steam. Using rice flour and some pulses and thil, one kind of offering is made for

Ganesha. In this preparation no oil or fire is used. The significance of this offering is: During the

month of Bhaadhrapadha, the farmers bring home the harvest of thil seeds. Thil seeds have

medicinal properties for curing lung and eye diseases. When the thil seeds and pulses are cooked

by steam, the preparation becomes easily digestible. In offering such food to the deity two

purposes are served. The offerings are tasty and wholesome (giving pleasure and promoting good

health). These were the reasons for the observance of various festivals by our ancients.

It is only when a man is pure that the intelligence blossoms. It is only with the blossoming of

intelligence that **Siddhi** (the spiritual goal) is attained. **Vinayaka** presides over **Buddhi** and **Siddhi**

(the intellect and spiritual realisation). **Siddhi** signifies the realisation of Wisdom. The scriptures

say that **Siddhi** and **Buddhi** are the consorts of **Vinayaka** and **Kshema** and **Ananda** are his two

sons. **Siddhi** and **Buddhi** symbolise the powers of attraction of **Ganapathi**.

First correct your own faults

The **Ganapathi** festival is an occasion for people to purify their minds. People generally tend to

see in others the faults which they themselves have. Thereby they try to cover up their own

defects by attributing the same defects to others. This is a bad quality. A man can improve only

by recognising his faults and not by seeing the same faults in others. You must see what is good

in others and look at your own defects. Only such a person can improve. Man does violence to

his human nature by ignoring his defects and magnifying the faults in others. This trait is widely

prevalent among students today. Students should aim at achieving harmony in thought, word and deed.

Harmony in the Lord's family

Men today are too much immersed in selfish pursuits. Animals and birds display less selfishness

than man. The purpose of festivals like **Ganesha Chathurthi** is to remind men of their inherent

divinity and awakening in them the sense of oneness of all mankind.

Easwara's family consists of Shiva, **Parvathi**, **Ganapathi** and **Subrahmanya**. When you consider

the vehicles of the four, you find that by nature they are antagonistic to each other. Shiva's

vehicle is **Nandi** (the Bull). **Parvathi**'s vehicle is the lion. By nature the bull and the lion are

inimical towards each other. On **Easwara**'s head there is **Ganga**. In His forehead He has fire.

There is natural antagonism between water (in the **Ganga**) and fire in the Lord's forehead.

Ganapathi has the elephant's face and His vehicle is a rat. There is a natural antagonism between

Parvathi's lion and **Ganapathi**'s elephant-head. Likewise there is natural enmity between the

serpent around **Easwara**'s neck and **Ganapathi**'s vehicle, the rat. There is also enmity between

Shiva's serpent and **Subrahmanya**'s peacock. In spite of the natural enmity of these different

vehicles of **Easwara**'s family, there is no discord at all among them. Perfect harmony prevails

among the members of the family and their different vehicles. This harmony and unity is an example to the world.

Unity is essential for achieving good things. There should be no unity for evil purposes. Whether

a person achieves eminence or goes down depends on the kind of people with whom he

associates. However, students should not associate with fair-weather friends. The only true friend

is God. All others are friends only for their own selfish purposes. God is always with you, in you

and around you. He will not give you up in any circumstance. But if your heart is polluted, God

will leave you. There is no room in a polluted heart for God.

The inner significance of the elephant head

Vinayaka has the head of an elephant. What is its significance? No human being has an

elephant's head. It is against the order of nature. How then did

Vinayaka acquire an elephant's

head? This has an inner significance. **Vinayaka** is known for His supreme intelligence. The

elephant is also known for its high intelligence (**Gajathelivi**). The elephant will not trust anybody

except its master. Because **Vinayaka** is endowed with exceptional intelligence, His elephant face is symbolic of supreme intelligence.

Those of you who are staying in the hostel notice cars going up and down the road. On the other

side of the hostel is **Sai Gita** (**Bhagavan**'s elephant). **Sai Gita** takes no notice of the innumerable

cars going on the road. But, without any notice, it smells, as it were, the passing of Swami's car

and immediately comes out with a roar to greet Swami. That is the devotion of **Sai Gita** to its

Lord. The faith of the elephant is as strong as its intelligence. His love for the master is equally

strong. It is steadfast love. These qualities of devotion, faith and intelligence are associated with

the elephant. Whoever has these qualities can be regarded as endowed with the head of an

elephant.

Students who may be inclined to entertain doubts regarding the reasons for **Ganesha** having the

head of an elephant, should understand the inner meaning of this appearance, apart from what is

seen on the surface.

Sacred ritual reduced to ludicrous practices

Unfortunately, people attach more importance to external forms than

to the inner meanings of these festivals. As a result, meaningful festivals are often reduced to superstitious practices. And often sacred rituals are reduced to ludicrous observances. In olden days there was a practice of confining the cat in the house in a basket during the performance of the **Sathyanarayana Vrata** so that the cat would not go after the various offerings kept for the deity. The cat was maintained in olden days when there was the fear of rats eating up the grains stored in the house. Even though there are no rats any longer in houses today and there is no need to keep a cat, the practice of confining a cat in a basket is being observed as a part of the religious ceremony. This is how a practice, which was relevant in the past, is observed though it serves no purpose.

Students! You should realise that for every action there is a consequence. The results of each action depend on the nature of the action, just as the nature of the tree depends on the seed which is sowed. The consequences of one's actions are inescapable and it was for this reason that the Emperor **Manu** laid down that all should observe Dharma. The consequences of actions may appear sooner or later but they are bound to occur. Students like to worship **Ganapathi**. They pray to **Ganesha** to confer on them **Buddhi** (intelligence) and **Siddhi** (the capacity to realise their aspirations).

In the name **Ganapathi**, "**Ga**" stands for **Guna** (virtue) and "**Na**" for **Vijnaana** (wisdom). When **Ga** and **Na** are joined we have the combination of **Vijnaana** (worldly wisdom) and **Prajnaana** (Spiritual wisdom). It is out of the combination of **Vijnaana** and **Prajnaana** that **Sujnaana** (Supreme knowledge) emerges. **Sujnaana** is the distinguishing mark of a true man. **Ajnaana** is the sign of ignorance. **Ganapathi** is the Lord of **Vijnaana** and **Prajnaana** (worldly knowledge and spiritual wisdom). Therefore, when a devotee prays to **Ganesha**, he asks for the conferment of **Vijnaana**, **Prajnaana** and **Sujnaana**.

Education today lacks all the three types of knowledge **Vijnaana**, **Prajnaana** and **Sujnaana**. You have only bookish knowledge and superficial knowledge. They are of temporary value, perhaps no farther than the examinations! If the value of education is to last all through life, students have to cultivate faith in God. They should realise that when they constantly think of God and perform all actions with Divine feelings, they will experience the full

blossoming of their human qualities. Consider every action as dedicated to God. You cannot avoid actions. You must transform work into worship. You have to perform work in this spirit. You cannot substitute prayer for work. You have to combine both work and worship.

Prashanthi Mandir, 31 Aug 1992

28. The Avatar As Liberator

Nishkriyo Nithyo Nirvikalpo Niranjanah
Nirvikaaro Niraakaaro Nithyamukthosmi Nirmalah.
 (Actionless, ever abiding, free from delusions, ever blissful, unchanging, formless, ever liberated and untainted am I).
 God transcends the **Gunas** (attributes). He is without cause. He is without form and is unchanging. He is beyond all thoughts and fancies. He is eternal, pure, omniscient and infinite.

The cosmos is the embodiment of the Divine. There is nothing, not even an atom, in the world without the Divine.

Embodiments of love! Inside us and outside and all around there is air. But it cannot be seen, nor can it be grasped by the hand. Can you deny the existence of air for this reason? How can one exist if there is no air? To deny the existence of air is to deny one's own existence.

God is all-pervading. He is omnipresent. He transcends time, space and circumstances.

According to one's level of understanding of the Divine, God exists at that level. The mind is the means, of comprehending everything in the world. In the world, which is a projection of the mind, the Lord exists as **Chittaswarupa** (Universal Consciousness). It is foolish to deny the existence of the Divine. All the animate and inanimate objects in the world are **Vishnuswarupa** (manifestations of the Divine). It is foolish to look at the cosmos and deny the principle that pervades the cosmos.

Equally is it not foolish to look at the universe, which is the embodiment of the Divine, and deny the existence of the Divine? That is the reason why the scripture declared: **Pashyannapi na pashyathi Mudho** (The foolish one, even though he beholds the Lord of the cosmos, does not recognise Him).

What is the reason for this failure? Man is looking at the cosmos as a physical phenomenon----

Vishvabhaavam. He does not look at it from the point of view of divinity. It is only when the attitude changes that the Eternal will also be seen differently. The external world is a reflection, a resound and reaction of the inner feelings. The outer world has been described as a reflection of

the inner being. What is felt within appears as a phenomenon outside. Therefore, it is only when every man renounces the worldly point of view and adopts a divine point of view that he can comprehend divinity in the cosmos.

For man to acquire peace, he has to cultivate Thyaaga (sacrifice) and get rid of the sense of

dualism. The highest wisdom consists in seeing the One alone---

"Adwaitha Darsanam Inaanam"

The shedding of all attachment is Thyaaga. The Gita declares that supreme peace is obtained

only through Thyaaga.

Mental transformation of sages Vyasa and Shuka

Once Shuka, the son of Sage Vyasa, renouncing all attachments, left his home. Unable to endure

his departure, Vyasa followed Shuka. Vyasa appealed to him: "Dear son, you should not leave

your home." Shuka told him: "You are not a father nor am I a son.

Both of us are embodiments

of Bliss.

Because of the forms which we bear, you consider yourself as the father and me as the son. The

world consists of forms. You cannot comprehend the Divine without giving up attachment to

forms. You cannot be the Seer without giving up the seen. You are carried away by your

attachment to the external world."

As soon as he heard this, Vyasa experienced a mental transformation and started considering

himself as an embodiment of bliss.

It is asked: "Is it possible to sacrifice (worldly things)?" The answer is: "It is not impossible if

you make a determined effort." Unfortunately, man today is unable to give up addiction to even

the most trivial things. Many are unable to give up cigarettes or bidis, tea or coffee. If one cannot

give up such acquired tastes, how is he going to give up qualities like raaga and dvesha

(attachment and hatred)?

Man is, in essence, the embodiment of puurnaprema (complete love). But this love is constantly

changing because of attachment to forms. When he is born, he depends on the mother and is

deeply attached to her. As he grows, giving up attachment to the mother, he develops attachment

to friends in the outside world. He regards his friends as his life itself. As the years pass, he gets

married. Deeming his wife as the breath of his life, he gives up his friends. As children are born,

he wearies of his wife. He gets more attached to the children and interests himself in their

education. After some time differences arise between the children

and the father. At that stage

the father attaches great value to wealth. This becomes the source of discord between father and

sons. The affection which started with love of the mother ends in love of wealth. And then, he

becomes a prey to greed.

Emperor Ianaka's practice of Raja Yoga

It is evident from this that changes in the objects of one's affection bring about changes which

cause grief. This kind of love is not proper love. Love which arises at one moment and fades the

next moment is not love at all. True love shines like a pure divine flame in the heart of the man

whose soul has no birth and death. True love is not subject to growth and decay. Whatever grows

or declines is related to the ego. True love should be regarded as an effulgent flame.

Once, Emperor Ianaka approached the Sage Yajnavalkya and asked him: "Oh Sage! Please let

me know the facts about my previous life." The Sage replied: "What is past is past. There is no

use in recalling it. You have completed a journey along a road. Do not bother about the road that

has been traversed. It does not redound to your glory." Although the sage used many arguments

to dissuade Ianaka from persisting in his request, Ianaka was insistent on knowing about his

previous birth. Yajnavalkya then resorted to his divine insight and told the Emperor: "Ianaka,

your wife in the present birth was your mother in your previous life." On hearing this, Ianaka

was shocked. He reflected: "What a wicked person have I been to treat my former mother as my

wife! I must give up such a wicked life." From that moment he began to treat his queen as his

mother, and giving up all attachments to worldly things, began to pursue spiritual wisdom. (The

spiritual discipline he practised is known as Raja Yoga).

When, while performing one's duties, one cherishes divine aspirations and contemplates on God,

leading a purposeful life, it is called Raja Yoga. This kind of devotion to duty, while pursuing

one's spiritual Sadhana, was exemplified by Emperor Ianaka, who attained liberation in this way.

Every person has to discharge his duties in this spirit. Then, duty is God.

Sisupala's mergence with Krishna

Once a great assemblage of kings and sages had gathered at a yajna performed by Yudhistira. In

that assemblage Sisupala and Dantavakra levelled abuses at Krishna recklessly. They rebuked

Dharmaraja (Yudhistira) for giving precedence to Krishna by

offering him Agrathaambuula (the first honours symbolised by the offer of betel leaves) at the assembly. They asked: "Are there not more eminent and worthy preceptors in this assembly than Krishna? There are, in this assembly, yogis, rishis and eminent ascetics. There are Acharyas (preceptors) like Dronacharya, Krupacharya and others. Bhishmacharya is pre-eminent among them. When such preceptors are present, why give the place of honour to Krishna?" Sisupala referred sneeringly to the boyhood pranks of Krishna to suggest that he was unworthy of such high honours.

Dharmaraja could not bear listening to the abuses of Sisupala. His mind was racked with anguish. At that moment Krishna took the plate on which the offerings had been made to him and hurled it at Sisupala's throat. Krishna did not wield his Sudarsana Chakra (discus). He only threw the plate at Sisupala. That plate severed Sisupala's head. Dharmaraja was happy. The very next moment, the blood coming out of Sisupala's body flowed towards Krishna's feet while a flame from Sisupala's body merged in Sri Krishna. Who attains lasting liberation and bliss?

Dharmaraja was even more astonished at this phenomenon. Dharmaraja wondered, "Should the soul of a wicked person like Sisupala get merged in the Divine? Should his blood touch the Lord's feet?" Dharmaraja's mind was filled with such doubts. Unable to contain himself, he went to the sage Narada and sought from him an explanation of the inner significance of what had happened. Narada said, "Praise and blame, abuse and appreciation are all related to the body and not to the Aatma. You imagine that Krishna is merely the physical form in which you see Him. Because of this misconception, you interpret praise and blame in worldly terms. But the Divine is not confined to the body. He is eternally pure. He is ever pure and omniscient and omnipresent. For such a Lord, both abuse and praise have no meaning. However, in the world many persons secure Moksha (liberation) by abusing the Lord, many others achieve salvation by adoring God. Others achieve liberation by friendship with the Divine. Some achieve the same through Love. But wicked persons achieve liberation more easily than those who love the Divine. The wicked person achieves merger in the divine very quickly. The devotee goes through many trials and tribulations before attaining liberation. What is the

difference between the two types of merger? The devotee who merges in the Divine after experiencing many trials and difficulties, attains lasting liberation. It is a blissful experience. The wicked person attains momentary merger. It is not an experience of bliss."

This means that all persons may attain merger with the divine. But the devotee who surrenders himself to the Lord attains everlasting merger. The inner secret of the spiritual process The manner in which the Aatmic Principle operates has to be properly understood. It appears as if many bad, sinful and unrighteous persons in the world secure liberation while many good devotees appear to be suffering from many difficulties and troubles. These things, however, should not be viewed purely from the external point of view. The inner secret of the spiritual process should be understood. It was to give such an inner spiritual experience to Emperor Bali that the Lord assumed the form of Vamana and came to him. Bali was the grandson of Prahlada, who was the son of Hiranya Kashyapa. No one mentions the name of Bali's father Virochana, who was a wicked asura. While Prahlada's father, Hiranya Kashyapa was a hater of Hari, Bali worshipped Hari. Bali was ruling over his realm righteously. He loved his subjects as his own children. The land enjoyed plenty and peace. "As is the king so are the subjects" is an old saying. The ancients always prayed for righteous rulers. Emperor Manu laid down three prescriptions. They are "Bhadrham Pashyanthu" (See what is good), "Bhadrham Shrunvanthu" (Listen to what is good), "Bhadrham Kurvanthu" (Do what is good). These are the life-breath of Dharma (righteous conduct). It is not enough for us merely to say "See good." These injunctions have to be observed. If these are not observed, righteousness will cease to exist. Emperor Bali practised these three precepts and inspired his people to observe them. One returns to the place from which he came. On one occasion Prahlada's father, Hiranya Kashyapa, went to his mother to console her on the death of Hiranyaksha (Hiranya Kashyapa's elder brother). The mother was wailing over the corpse of her son. Hiranya Kashyapa told his mother: "Mother, this whole world is transient. Every being is a traveller in this world of Karma and after completing one's pilgrimage, one returns to the place from which he came. Such being the case, why do

you grieve? Moreover, my elder brother, who hated **Hari**, was slain by Him. That is his good fortune. He did not die at the hands of some ordinary person. The Creator became his destroyer. The one who created him also punished him. How fortunate was my brother! I am praying for a similar end for myself." On hearing these words, the mother was happy and declared, "Be it so." **Hiranya Kashyapa** was killed by **Hari** and thereby his wish was fulfilled. This episode indicates how God is realised even through hatred and abuse of the Divine. Emperor **Bali**'s gift to **Vamana** **Vamana** sought from Emperor **Bali** three footsteps of land. What is the reason for the Lord appearing as a dwarf before **Bali**? When the Lord could measure the earth and the heavens with two steps (after **Bali** had made the offering that **Vamana** wanted), why did He appear at first as a dwarf?. This shows that however mighty a person may be, when he appears as a supplicant he gets diminished in stature. When one stretches his palm for an offering he becomes small. The giver of gifts acquires a high stature. **Bali** realised the greatness of his status as a giver. He rejoiced over his good fortune. When **Bali** agreed to make the gift which **Vamana** sought, **Sukracharya** intervened to tell the Emperor: "Don't give Him what He asks. He is not a mere Brahmin lad. He is Lord Vishnu Himself." **Bali** replied: "**Oh** Guru, I esteem no one higher than God. I will rather give up the preceptor than renounce God." There are any number of people in the world who are willing to make gifts of wealth, education and many other things, but there are few who offer themselves as a gift. Considering the gift which he was making to **Vamana** as a total offering of himself, **Bali** made the gift. **Bali** declared: "I am offering my wealth, my family and everything else and surrendering myself totally to you. **O** Lord' Save me." **Bali** offered his all to the Lord. After the Lord had used two footsteps to measure the earth and the firmament, **Bali** prayed to the Lord to place his foot upon his head for the third footstep. What is the inner meaning of this action? As the Lord had measured the entire earth with one footstep it meant that the place occupied by **Bali** was also covered by the first step. What separate claim could he make regarding his head? The inner significance of this should be understood. By measuring the earth the Lord has covered the earthly realm. By His second step He had covered the heavenly realm.

By placing his foot on the head of **Bali**, the Lord covered **Manorajyam** (the realm of the mind). This indicates that the Lord accepted and received from **Bali** the kingdom of his mind. **Vamana** confers liberating glory to **Bali** The mind is at the root of this phenomenal world. The mind is the cause of both bondage and liberation for men. It is only when one is free from the trammels of the mind that he obtains true **Moksha** (liberation). **Vamana** conferred liberation on **Bali** by freeing him from his bondage to the mind. It should be realised that **Vamana** did not come to **Bali** just to seek a gift. He came to **Bali** to liberate him. He came to **Bali** as a protector. He sought to make **Bali** an ideal example to the world. For what reason? **Bali** was the very embodiment of righteousness. He was a just ruler. In looking after the welfare of his subjects, he was exemplary. He excelled also in his generosity and his adoration of the Divine. He was steadfast in his faith. The advent of **Vamana** was intended to glorify **Bali** and make him an ideal example to the world. Inner significance of **Onam** festival Emperor **Bali** made one request to **Vamana**. "**O** Lord, my virtues are not very important. The devotion of my people is of great importance. I could be a great ruler because of the good qualities of my subjects. It is only when the goodness of the subjects and righteousness of the ruler are both present that there is real fulfilment. Lord **Narayana**, it is not enough if you give salvation to me alone. My subjects are responsible for making me what I am. You must bless my people also." **Bali** appealed to the Lord to permit him to visit his people once a year. **Bali** prayed that in the month of **Shravana**, when the Moon is in the constellation of **Shravana** and on a Saturday he should be allowed to appear among his subjects. Unfortunately, this year, the **Shravana** month is over. Only the **Shravana** constellation is present today. **Vamana** granted **Bali**'s prayer. The **Kerala** people observe this day as a festival day in the belief that on this day **Bali** visits their homes and blesses them. There is, however, another significance for the **Onam** festival. **Onam** means wearing new clothes. But is it enough to wear new clothes? The word **Vastra** not only means cloth but also means the heart. Therefore, the significance of wearing new clothes is that one should make the heart new by getting rid of all bad thoughts and feelings. Today in **Kerala** every home is cleaned and a festoon of green leaves

is hung over the front door
 and the trunks of plantain trees are put up in front of each house. The significance of this observance is that both the external dwelling and the internal heart should be kept clean and pure, because God dwells both inside and outside of everything in the world. The real purpose of our festivals is that they should be an occasion for purifying our heart and getting rid of selfishness. There is also a scientific significance of having festoons of green leaves at the entrance of houses and the use of cow-dung for cleaning the floors inside and outside houses.

The sweet preparations made from bananas by Keralites on festive occasions has special dietetic properties, besides being tasty. Give up worldly feelings and develop devotion. The offering of sweets to the Lord on festive occasions has a spiritual significance. The Lord is the very embodiment of Madhuram (sweetness). Krishna took birth in Mathura itself. The inner purpose of partaking sweets on festive days is to cultivate sweet thoughts and feelings. Bad thoughts and bad feelings should be given no room.

Although Emperor Bali was of Rakshasa (demonic) lineage, he exemplified great virtues and sought to promote among his people noble feelings and Godly qualities. Though born in a family of Rakshasas, he was a devotee of God. What matters is not the lineage or caste of a person. What matters is the way one feels and thinks. Everything is transformed by the nature of one's thoughts.

Therefore, everyone should give up wordly feelings and develop devotion to God. This is the means to the realisation of oneness with the Divine. One should not make a distinction between the phenomenal world and the Divine. The cosmos is permeated by the Divine, and there is nothing in the world apart from the Divine. But, because of attachment to the body and out of egoistic feelings, men react to praise or blame as affecting them. They ought to be indifferent to them. If one abuses loudly, it will be lost in the air. If the abuse is uttered in a low voice, it remains with him. Why should one be concerned about accusations or get agitated over them?

Because there are few who express this point of view, people today are making themselves victims of praise or blame. The Lord cares only for the purity of heart. People are lost in the observance of external rituals. The Lord is not

concerned with formal observances. The Lord cares only for the purity of the heart. The saint Thiruthondar expresses this feeling in one of his hymns. He exclaimed: "O Rama, I am worshipping you with a pure heart." Purity of heart is essential. Without such purity all forms of worship and all pious acts are of no avail. True spirituality consists in getting rid of the demonic and animal qualities in one and cultivating godly qualities.

Today people are filled with anger and hatred. When men utter the word "peace" three times, it signifies the desire for peace of body, peace of mind and peace of the Aatma. Men should aspire for this triple peace. People go on building rest houses. But they do not build "peace houses."

Peace of mind is most important. It can be got only by renunciation. Egoism and possessiveness have to be utterly eradicated.

Emperor Bali was a supreme example of one who had completely given up the ego and attachment. It is not enough to offer worship to Bali or praise him. People must practice the qualities which Bali represented. People must develop Bali's spirit of generosity. They must be prepared to offer themselves totally to God as Emperor Bali did.

Many people go on reciting the name of Rama, but how many follow his example either in the matter of obeying their parents: commands or cherishing love for their brothers? The real devotee of Rama should develop Rama's qualities. A devotee of Krishna should at least follow one or two precepts of Krishna.

The birthdays of great men are celebrated mainly by feasting and not by following their example. This is not the way to observe their birthdays. You must give birth to the qualities of the great men within you when you celebrate their birthdays.

Keralites' adherence to their old traditions. Embodiments of the Divine Aatma! From ancient times the people of Kerala have been adhering, by and large, to their old traditions. It used to be said that Kerala is a communist area and atheism is rampant there. The truth is that Kerala is a theistic state. Other things are only part of the game of politics. At heart the people of Kerala are filled with devotion. Nambudiripad was a communist leader and was for some time Chief Minister of Kerala. But he translated the Upanishads. The spiritual urge is present in all Keralites. Political changes may come and go, but the inner feelings remain unchanged. The Kerala people are

fortunate in having been blessed

with the advent of three **Avatars** in their country. I desire that you should develop your

devotional tendencies and sanctify your lives. The people of **Kerala** are especially devoted to the

worship of Krishna. It is Krishna as a child that is worshipped in **Guruvayur**. I desire that they should experience the bliss of the worship of Krishna and share it with all others in the world.

Poornachandra Auditorium, **Onam** Day, 9 **Sep** 1992

29. Three Cardinal Vices

Dear Students! In order to foster one's individual personality, everyone has to acquire knowledge

of ethics and morality. Personality is not an ordinary term. It expresses the essential quality of a

human being. For the Sanskrit word **Vyakthithvam** the equivalent term in English is personality.

Personality is acquired only on the basis of adherence to moral principles. The term **neethi** in

Sanskrit is associated with manners and good conduct. When a man exercises discrimination in

daily activity, then he is said to observe morality. A life without morality is utterly useless. The

prestige of any community depends upon its morals. If morality is absent, the community comes

to grief. Whether it is a nation, a society, or an individual, when they conduct themselves

contrary to morality, the civilisation which they might have fostered for a long time will come to

ruin. One may have plenty of wealth, position, authority and much else, but all these are

meretricious; morality alone enhances the worth of a human being.

Kings and emperors in **Bharath** from quite ancient times based their lives on morality and

acquired honour and glory. It is on account of them that **Bharath** was called a Divine land, a land

of Karma (right Action), a land of Yoga, and a land of **Thyaaga** (sacrifice). The name and fame

of Emperor **Ashoka** have survived for millennia because he practised in his day-to-day life the

great virtues. **Akbar**, among Mogul emperors, has been esteemed as a great ruler because of his

conduct as an emperor.

Destroy selfishness totally

Only a moral life can be called sacred. Man is a sacred being. But when he indulges in

selfishness, his sacred, divine life is undermined. The sacred **Aatma** is fundamental for every

human being. This is also called **Anthar-aatma**. God as the Indweller guides and directs human

life as **Anthar-aatma**, the inner-conscience of every human being.

In human life today selfishness and self-interest have assumed

prodigious proportions. Whatever

he does, whatever he sees, whatever he studies, man makes it subserve selfish interests. Human

life has become a plaything in the hands of selfishness.

Only when selfishness is totally destroyed in the human heart, will man develop a **broadmindedness**

that will promote unity and sacredness among mankind. When this selfishness grows

continually, it takes the form of **Kaama** (lust), **Krodha** (hatred) and

Lobha (greed). These three

vices are demonic in nature. When these three demonic vices grow in them, human beings lose

faith in God. Besides losing faith in God, they also develop enmity towards God. Worldly desires

increase. The Divine quality declines.

Hatred and enmity towards God ruins oneself

You can find proofs of this in the **Ramayana**, the **Bhagavatha** and the **Mahabharatha**. The story

of **Ramayana** shows how one who began his career with lust, developed hatred and enmity

towards God and mined himself. **Ravana** was a great scholar. He had mastered sixty-four types

of **vidya** (knowledge). He was the first one who invented an aeroplane called **Pushpaka Vimaana**.

He had mastered the language of animals, birds and insects. There was nothing wanting by way

of knowledge in **Ravana**. In terms of wealth and prosperity his kingdom excelled heaven itself.

He did a lot of penance to acquire mastery over the physical world. In spite of all these, he had

faith only in the phenomenal world and not in the Divine. He did not choose to enquire who was

behind all creation.

The universe is the property of the Creator. **Rama** was verily the Over-Soul itself. **Sita** was

Rama's Shakti. She was the daughter of Mother Earth. She was the embodiment of Nature.

Ravana developed enmity towards **Rama** and wanted to abduct **Sita**. What was the result of all

this? Hating God and going after Nature, how did he end? At the end of it all, not only himself,

but his kingdom and his entire brood were destroyed. In spite of all his knowledge and powers,

he ruined himself because of his moral lapses. He did not recognise the divinity within him.

What is the lesson to be learnt from **Ravana's** fate? It is this: However much of worldly

knowledge you may have, you should seek **Aatma Vidya** (knowledge of the **Aatma**). Your parents

or relations may be distant from you. But God is not distant from you. God is always with you,

behind you and around you and He will protect you. Giving up the

Divine, which is so close to you, and going after worldly happiness, is fraught with danger. **Ravana** made all efforts to satisfy his own desire, became an enemy of God and was ultimately destroyed.

Lesson from the **Bhagavatha**

Next, you have the **Bhagavatha**. The **Bhagavatha** teaches the lesson that anger destroys people.

In the **Bhagavatha**, **Hiranya Kashyapa** looked upon God as his enemy. He deemed himself the supreme Lord. He felt that there was no power greater than himself. **Hiranya Kashyapa** was a great scientist. He plumbed the depths of the ocean. He had control over the five elements.

Despite all these accomplishments he developed enmity towards God. He subjected his son, **Prahlada**, to innumerable ordeals because he was a devotee of **Narayana**. He tried to drown **Prahlada** in the ocean and hurl him from the top of a mountain. He got **Prahlada** bitten by snakes.

But **Prahlada** survived all the ordeals. **Prahlada** was always chanting the name of Lord **Narayana**, whom **Hiranya Kashyapa** hated. Anger causes destruction of wisdom. And when wisdom is lost, everything is lost--honour, wealth, position and life itself. Scientific knowledge without wisdom is of no use. Along with science there should be discrimination.

The **Ramayana** teaches how a person suffers on account of evil desires. The **Bhagavatha** teaches lessons as to how a person suffers on account of anger and hatred. All their knowledge and powers could not save **Ravana** or **Hiranya Kashyapa**. It is only God who can give protection.

Developing enmity towards God, **Ravana** and **Hiranya Kashyapa** courted disaster.

Greed **goeth** before a fall

Duryodhana signifies one who has wicked thoughts. His minister was **Dussasana**. **Dussasana** means one who promulgates bad laws. A combination of these two led to the growth of greed.

On account of their **lobha** (greed) the **Kauravas** were totally destroyed.

On one occasion Krishna said, "Arjuna means a person whose heart is pure, immaculately."

Krishna told Arjuna (on the battlefield), "Arjuna! Get up, get up **Dhananjaya**. Destiny is all powerful. Justice always wins. Selfishness will end in ruin. This is the nature of **Yuga** Dharma.

Know the truth (of what is to come). **Dhritharashtra** may be the father of a hundred children. But, there will not be even one to perform the last rites for him. That is how fate works." Krishna thus

revealed to Arjuna the fate of the **Kauravas** in the beginning itself. **Dhritharashtra** had a hundred sons. Of what use were they? At the end not even one son remained to perform his obsequies.

The reason was greed. The **Kauravas** were not prepared to give to the **Pandavas** their rightful share. **Duryodhana** wanted to keep everything to himself, including what belonged to others.

This kind of selfishness is called **Lobha** (greed).

In the **Ramayana**, because of **Kaama** (desire) **Ravana** was destroyed. In the **Bhagavatha**, **Hiranya Kashyapa**, despite his prodigious knowledge and power, was destroyed on account of his anger against God.

The fate of those who hated God **Ravana**, **Hiranya Kashyapa** and **Duryodhana** hated God and were utterly destroyed. The basic difference between the **Kauravas** and the **Pandavas** was in their attitude towards God. The **Pandavas** had full faith in God. They thought God was their all. The **Kauravas** were indifferent to God. All they wanted was only the kingdom.

Before the **Kurukshetra** war, Arjuna went to Krishna to seek His help and **Duryodhana** also went to Krishna. Krishna saw both of them coming. He closed his eyes and acted as if He was sleeping. He wanted to teach the world the difference between the two. When he was awakened he found Arjuna sitting at his feet. **Duryodhana** was full of ego. He thought: "I am a king. How can I sit at the feet of Krishna?" He took his seat behind the head of Krishna. On opening His eyes, Krishna saw Arjuna, who was sitting at his feet. Krishna asked, "Brother-in-law, why have you come?" **Duryodhana** was filled with jealousy. He reflected, "As soon as He got up, Krishna is talking to Arjuna and not to me." He did not realise that it was only natural for Krishna to see Arjuna first because he was sitting at Krishna's feet. Arjuna got up and offered **Namaskar**.

Krishna knew that **Duryodhana** was sitting behind. He asked Arjuna, "What do you want?"

Duryodhana came closer and said, "Krishna I have also come." Krishna said, "So both of you have come. I have two things to offer. On one side I am alone. On the other side there is my entire army. Do you want my army and kingdom or Myself?" Being apprehensive that Arjuna might ask for the Army, **Duryodhana** came forward and said, "Krishna, I want your army." He said, "**Duryodhana**, I give you my army, you can go." Arjuna told Krishna, "Swami, I do not

want anything except you. I will be happy if I have you alone."

Right from the beginning the **Pandavas** believed in "God first, the world next and finally the I."

The belief of the **Kauravas** was: "I first, the world next and God last." So, for them God was last.

Those who are close to God gets His grace

In order to prevent a war between the **Kauravas** and **Pandavas**, Krishna played the role of an envoy. **Duryodhana** felt that the **Pandavas** were successful because of the support of Krishna and hatched a number of plans to get hold of Krishna and do away with him when he came to **Hastinapura**. **Vidura** was aware of these plans. Krishna entered the Assembly of the **Kauravas** along with **Vidura**. The blind king **Dhritharashtra** addressed Krishna and said: "The **Pandavas** and the **Kauravas** are cousins. When they are children of two brothers, you should have the same attitude towards them. Why are you prejudiced against the **Kauravas**? Why do you love the **Pandavas**?" Krishna replied: "**Dhritharashtra**! You are not merely suffering from physical blindness, mentally also you are blind. I shower my grace on those who take refuge in Me. The one who is close to a fire gets both warmth and light. The **Pandavas** have been close to the fire. They are getting the wisdom and the grace in the form of light and fire. The **Kauravas** are staying far from the fire." Here fire refers to **Inanaagni**, the fire of wisdom. The **Pandavas** were near and dear to Krishna. To whom can you compare them? In our body the head is very important. Next the shoulder, the stomach, and the legs. The body consists of these four parts, but it is useless without the heart. Krishna told **Dhritharashtra**: "**Oh** blind king, I am giving the analogy of a body with reference to the **Pandavas**. In this body, **Dharmaraja** may be compared to the head, Arjuna to the shoulders, **Bheema** to the stomach and **Nakula** and **Sahadeva** to the legs.. In it, Krishna is the heart. Without **Krishna**, there are no **Pandavas**. Without the **Pandavas** there is no Krishna. That is the kind of mutual relationship between them. They are mutually interdependent." Justice will prevail where there is God Krishna made this declaration in the open court, so dear were the **Pandavas** to the Lord. As there was protection for the **Pandavas** from Krishna, though they had lost the kingdom and everything else, Krishna was able to get back the kingdom and everything else and confer joy on them.

Success comes to those who have the protection of God. When **Dhritharashtra** asked **Sanjaya** who would win the war, **Sanjaya** answered: "Where there is Krishna, the **Yogeswara**, and **Partha** with bow and arrow, there justice will prevail and there will be victory. This is my firm conviction."

The **Pandavas** firmly believed in Dharma and God. The **Kauravas** went and prostrated at the feet of their mother, **Gandhari**, before the start of the war. She had blindfolded her eyes and was not able to see them. She caressed **Duryodhana** and blessed him. She observed: "**Yatho Dharmah thatho jayah**." (Where there is Dharma, there is victory). But they had no righteousness on their side. Even their mother blessed them in that manner. Their wickedness was responsible for this.

They went to their preceptor **Dronacharya**, and offered **Namaskar**. **Dronacharya** declared: "Where there is Dharma, there is Krishna: where there is Krishna, there is victory." Thus both mother and their preceptor blessed in these terms. Neither the mother nor the preceptor blessed them with success. The **Kauravas** relied on their wealth and the power of their arms. But, there is need for God's grace. Along with God's grace, there could be wealth, position, power and knowledge. Earn blessings of parents and God's grace Dear students! Pursue your studies. But, together with education, earn the blessings of your parents. In addition, earn the grace of God. Despite all his knowledge, authority, power and prowess, what happened to a warrior like **Karna**? He lacked God's grace. Earn God's grace. That is true spiritual education. Along with spiritual education, you may pursue worldly education. A basic requirement for all this is good character. Morality alone helps one in a number of ways. If your conduct is not good, society will not respect you. As long as one is in power, society may respect one. Once power goes, the man will be an object of derision. You may not have any power, but morality will confer honour and respect. Epics to show the power of the Divine To recognise the power of the Divine, here is an illustration from the **Ramayana**: **Rama** and **Lakshmana** went to protect the **yaga** performed by the sage **Viswamithra**. There were demons who wanted to undo the **yaga** performed by **Viswamithra**. **Mareecha** was one of them. He was

the son of the ogress **Thataki**.

As soon as **Rama** espied **Mareecha**, with one arrow he despatched him far away. **Mareecha**

recognised then the power of **Rama**. He firmly believed that **Rama** had the power of Divinity.

From that moment he gave up his demonic quality. When he was in this state **Ravana** came to

him to seek his help for kidnapping **Sita**. **Ravana** said, "I want to kidnap **Sita**. **Rama** and

Lakshmana are there. Become a gold deer and divert their attention." Folding his palms,

Mareecha told **Ravana**: "**Oh** King of Demons! You are having so much confidence in your

physical power. **Rama** is not an ordinary man. I have experienced his prowess. You have lost

your senses. Do not embark on this enterprise. You can never achieve victory over **Rama**."

In a number of ways **Mareecha** sought to advise **Ravana**. There is a saying: "When destruction is

impending, one's intelligence will be perverted." **Ravana** was in a rage. He said: "**Mareecha** will

you obey my command or shall I sever your head?" **Mareecha** thought within himself: "When I

become a golden deer **Rama** may kill me. If I go against **Ravana**, he will kill me. Death is certain

either way. Instead of meeting with death at the hands of **Ravana**, it is better I die at the hands of

Rama." **Mareecha** did not like to be killed by the wicked King **Ravana**. That is why **Mareecha**

took the form of the golden deer.

Dear Students! the **Ramayana**, the **Mahabharatha** and the **Bhagavatha** teach the lesson that

desire, anger and greed cause destruction. Fix your faith on God and not on the things of the

world. When you have faith in God, your discrimination will be perfect. You will be guided by

your conscience, which will always lead you properly. In Vedantic parlance, this conscience is

called **Chith**. God is **Sath-chith-ananda**. **Sath** means Being, **Chith** means Awareness. Where the

two are combined them is bliss. That is the meaning of BABA- Being + Awareness + Bliss -

Aatma.

Dear students! You are all aspirants of Bliss. You should enjoy bliss. You have to combine **Sath**

and **Chith** to realise **Ananda**. Without **Sath** (purity), there can be no divinity. Without divinity

there is no bliss. Always think of God.

Sri Sathya Sai Institute Hostel, **Prashanthi Nilayam**,

17 Sep 1992

Man has become artificial, crooked, twisted out of his normal shape. He has left behind the simple natural ways and made his

mind a lumber-room for ideas, worries, anxieties and terrors. He can live on very much less, with much greater joy for himself and others. If only he remembers that he is a treasure chest with the Divine spark in it, he will be more loving and more useful.

Sathya Sai Baba

30. Inner Significance Of **Navarathri** Festival

Navarathri means nine nights. Darkness is associated with night.

What is this darkness? It is the

darkness of ignorance. The purpose of the **Navarathri** celebration is to enable man to get rid of

nine types of darkness which have taken hold of him. When a reference is made to **Devi**, it

signifies the unified form of **Dhurga**, **Lakshmi** and **Saraswathi**. The three together represent

Shakthi. **Shakthi** is the energy that accounts for all the phenomena of **Prakruthi** (Nature). Nature

is energy and the controller of that energy is the Lord.

Prakruthi (Nature) is made up of the three qualities, **Sathwa**, **Rajas** and **Thamas**. **Saraswathi**

represents the **Sathya Guna**. **Lakshmi** represents the **Rajo Guna** and **Parvathi** represents the

Thamo Guna. As **Prakruthi** (Nature) is made up of these three qualities (**Sathwa**, **Rajas** and

Thamas), to get control over Nature, man has been offering worship to **Dhurga**, **Lakshmi** and

Saraswathi. These are not goddesses but deified symbols of the three qualities.

The role of Nature in the creative process

To acquire the grace of the Lord, man has to offer worship at the outset to **Prakruthi**. On the one

hand you need human effort and on the other you have to acquire the grace of the Divine.

Prakruthi (Nature) and **Paramaatma** (the **Omni**-Self) are like the negative and positive poles in

electricity. However powerful the Lord may be (as the positive pole), there can be no creation

without **Prakruthi** (representing the negative pole). The basis for creation is **Prakruthi**. For

instance, however good the seeds you may have with you, without planting them in the ground

you cannot reap the fruit. The role of Nature in the creative process is similar.

When man forgets God and desires to enjoy the benefits of Nature, he becomes ultimately a

demon like **Ravana** who brought about his own destruction. To secure the grace of the Lord, one

has to have purity of the heart, purity in speech and purity in action. This triple purity is

described in Vedantic parlance as **Tripurasundari**. **Lakshmi**, who is the embodiment of all

prosperity, is represented by the heart. The mouth represents **Saraswathi**. **Kriyaa Shuddhi** (Purity

in action) is represented by **Dhurga**. The observance of the **Navarathri** celebration is to get rid of the darkness in which man is enveloped, by cultivating the triple purity of thought, word and deed.

The human body emerged from Nature. Nature has two forms: **Aparaa Prakruthi** and **Paraa Prakruthi**. **Paraa Prakruthi** includes **Ashta Aishwaryas** (eight forms of wealth), and **Kaama**, **Krodha**, **Moha**, **Lobha**, **Mada**, **Maatsarya** and the three mental faculties in man: **Manas**, **Chitta** and **Ahamkaara**. **Paraa Prakruthi** (the higher Nature) represents the consciousness in man.

Without the **Praana** (life force) and **Chaithanyam** (consciousness) man is only a corpse. True humanness consists in controlling the five elements which make up the **Aparaa Prakruthi** (lower Nature) and merge in the higher Nature represented by the life force and **Chaithanyam** (consciousness).

Maintain steadiness of mind during worship

The **Navarathri** has been divided into three parts the first three days being dedicated to the worship of **Dhurga**, the next three days to the worship of **Lakshmi** and the last three days to the worship of **Saraswathi**. All Hindu festivals have a sacred purpose. Unfortunately, nowadays the festivals are observed only with external rituals without understanding their inner meaning. In the performance of all forms of worship there should be steadiness of mind and body. Only then concentration can be achieved. Today men are unable to maintain steadiness of body and mind.

(At this stage Swami referred to the advent of **Shirdi Sai** and described incidents from his early life. This part of Swami's discourse is published separately in the next chapter. Towards the end of His discourse, Swami again reverted to an exposition of the inner significance of the **Dashara** festival).

The basic significance of **Devi Navarathri** is the adoration of **Prakruthi** (Nature). **Devi** refers to **Bhudevi** (Mother Earth). All the vital requirements of man can be found in the earth. Those who travel to the moon have to carry with them the oxygen, water and food they need from the earth. None of these can be found on the moon.

Adoration of Nature

Students! The progress of modern technology, by polluting the atmosphere with Carbon dioxide smoke, is causing a threat to life on earth. This smoke has already created a hole in the ozone

ring above the earth which has been serving as a protecting cover against harmful radiation from the sun. If the ozone layer is destroyed, the effect of the sun's rays may be disastrous. All nations are now worried about this threat. All that needs to be done to avert this danger is to reduce the pollution of the atmosphere caused by automobiles and industrial effluents. The uncontrolled development of industries has to be checked. Development should be in the common interest, to promote the welfare of all.

The **Navarathri** celebration is an occasion for revering Nature and considering how natural resources can be used properly in the best interests of mankind. Resources like water, air, power and minerals should be used properly and not misused or wasted. Economy in the use of every natural resource is vital. Pollution of the air has many evil consequences. The inner significance of observances like **Nagarasankirtan** and **bhajans** is to fill the atmosphere with sacred vibrations and holy thoughts.

The power of **Manthra**

Today we know how radio and television broadcasts are transmitted to all parts of the world by radio waves. Is it unbelievable that Krishna was able similarly to appear in the homes of **Gopikas** simultaneously? If a **Yantra** (machine) could achieve such a result, how much more power should be attributed to **Manthra**? The power of the divine name and form is all pervading. The electromagnetic waves in the atmosphere can preserve sounds and forms for all time.

When Swami was recently in **Hyderabad**, His activities there were seen on the **TV** in various parts of the country. If a mechanical contrivance could achieve this, is it incredible that much more could be done by the divine power of **manthras**? What is needed is the power to tune in to the Spirit just as appropriate tuning is needed to receive a radio or **TV** broadcast. Regard your heart as a radio receiver. Your concentration is the tuning device. You will experience the Divine when you tune your heart properly. This calls for firm, unwavering concentration.

The inauguration of the **Navarathri** celebrations means that you should use this occasion for offering worship to Nature and resolving to make sacred use of all natural resources.

Prashanthi Mandir, 27 Sep 1992

The mere removal of hate from the heart will not ensure **Ananda**. Love too should be cultivated. That is to say, uproot hate and plant

love. If the absence of hate ensures Bhakthi, hill and anthill, tree and twig, mud and mountain--what do these hate? They have no dislikes. But for this reason, do we ascribe Bhakthi to them at all? We do not, for that would be absurd. The Bhaktha must first be free from hate and full of Love.

Hate breeds fear, hate is the seedbed of anxiety, scandal and falsehood. It drains your mind of peace. You may have light without oil, fire without smoke, breeze without a bearer fanning you, a chilliness in the air of your room in the sizzling heat of summer--but, unless you are at peace with yourselves and with those around you, your pulse will be quick and your blood will be racing in rage and rancor. Love alone can alleviate anxiety and allay fear.

Sathya Sai Baba

31. The Shirdi Sai Saga

All festivals have been designed to teach men how to lead a godly life while carrying on worldly

activities. It was to teach this truth to mankind that Avatars and saints made their advent on earth from time to time.

This day (the first day of Navarathri) has another special significance. Shirdi Sai Baba was born

on September 27, 1838. He was born in a poor Brahmin family in the village of Pathri in

Aurangaabaadh District. For various reasons the parents left the child. A fakir found him. As he

was a foundling, the fakir had no natural affection for him. After some years the boy was handed

over to one Gopaal Rao Dheshmukh, who was also called Venkusa by the people on account of

his scholarship and wisdom. The boy grew up in Venkusa's home for some time. However, he

was not inclined to stay there for long. In 1854 he went to Shirdi. At Shirdi, Mhalaspathi saw

him entering the local temple. Looking at his appearance as a Muslim, Mhalaspathi turned him

out of the temple. The boy went back and sat under a neem tree. He was sixteen years old at that

time. No one knew then what his name was. If anyone asked for his name, he would give no

answer. He would sometimes retort saying, "Why do you want to know my name?" Because of

this, nobody could find out his name.

Baba the healer

Some villagers from nearby places used to visit him under the tree and get relief for their

ailments. He would take out some leaves, crush them and give them to the ailing person as a

medicine. In this manner he cured many persons of their illnesses.

News of the healing powers

spread to all the surrounding villages. As a result a large number of persons used to come to him,

receive the crushed leaves from him and get cured of their ailments.

Suddenly, one morning he disappeared. A futile search was made in the nearby areas to trace

him. Later, in 1858, he came to Shirdi again after three years. There was a village called Dhoop

in Aurangaabaadh. One Chandhubhai Patel, belonging to a middle class family, lived in Dhoop.

As no other form of transport was available in those days, people used to go on horseback.

Chandhubhai went on his horse to Aurangaabaadh on some urgent business. When he had

finished his business there at the end of three days, he found that the horse was missing.

Disappointed over the missing horse, Chandhubhai was returning to Dhoop passing through dense forests on the way.

Chandhubhai's first encounter with Baba

At one place, he saw a fakir sitting under a tree in a forest. The fakir appeared to be lost in his

own thoughts. Suddenly, the fakir hailed Chandhubhai with the words. "Hey, Patel! Come here."

The fakir liked to smoke Chilim (hookah). As there was no water nearby, the fakir hit the ground

with a stick and water gushed forth from the place. He hit again another place with a stick and

there was a fire. Using the water and the fire, he started smoking his hookah and offered it to

Chandhubhai also. Chandhubhai declined the offer.

The fakir asked Chandhubhai, "What is worrying you, Patel?" Patel asked, "How did you know I

am Patel?" "I know everything," replied the fakir. "You are worried about your horse. You are

keeping your eyes on the top of your head! You must lower them to trace the horse. Your horse

is grazing under the tree there." He had made the search for the horse in the same place with

some workers but could not find it. Now he saw it under a tree close to him. Chandhubhai was

astonished that the fakir had produced water and fire out of the earth and had located his missing

horse. He appealed to the fakir: "Swami! You have rendered great help to me. Please come with

me and share my hospitality." "All fight, let us go," he said.

About this time, the marriage of Chandhubhai's niece, who was residing in Shirdi, was settled.

Chandhubhai had to go to Shirdi for the wedding. He requested the fakir to come along with him.

They went in carts to Shirdi. Mhalaspathi saw the fakir getting down from a cart and went to him

and said: "Aayiye, Baba! Aayiye Sai!" (Come, Baba! Come Sai!) The name "Sai" was given by

Mhalaspathi. Till then, no one had conferred a name on him.

Sometime later, Baba was involved in a criminal case. He had to give evidence in a case which related to the theft of some valuables from a rich man's house by a gang of thieves. The police caught the thieves and questioned them about the stolen articles. The thieves said that the valuables had been given to them by a fakir. Searching for the fakir, they came to Baba. They asked him, "Fakir did you give these articles to them?" "Yes," he said. "Wherefrom did you get them?" was the next question. Baba replied: "They have come from the same place from which all things come." "Who gave them to you?" "I gave them to myself." The emergence of the name "Sai Baba" Baba gave such intriguing answers, which the police could not understand. "I am the giver of everything. How can anyone get anything without my sanction?" declared Baba. Feeling that it was futile to question him further, the police prepared a report. Baba received a summons from the magistrate to give evidence in the case. Chandhubhai Patel did not want Baba to go to the Magistrate and so arranged for Baba being examined on commission (in Shirdi itself). During the examination on commission, Baba was asked: "What is your father's name?" He replied, "Baba." (Baba means "father" and the reply meant that the father's name was "father").

Q. "What is your religion?"

A. "The religion of God."

Q. "Wherefrom did you come?"

A. "I have come from the Aatma."

Q. "What is your caste?"

A. "The caste of the Divine."

Baba answered all the questions in this manner. Earlier he had been hailed as "Sai." In his

examination, he had given his father's name as Baba. By the combination of these two names, he

was therefore called "Sai Baba." No one knew when and where Sai Baba was born and who gave

him that name.

Baba as incarnation of Datthaathreya

Later, many persons began to have doubts about his transcendental powers. One day, the birth

anniversary of Datthaathreya was to be celebrated (in the month of Maargasheersha on Panchami

day). Several devotees had assembled in Shirdi. Among them was a wealthy man, a great scholar

called Kaijack. He is not to be confused with "hijack"! His name was Balwanth Kaijack. As he

was approaching the masjid, Baba took a stick and waved it at the

devotees, asking them to get

away. He even beat some of them, shouting, "Saithan! Saithan!" No one could understand why

Baba was behaving like this. "I am suffering labour pains. Get away, all of you!" he shouted. In

those days, Baba not only used to shout at people, but also wield the stick on them on occasions.

He used even to throw the stick at fleeing persons. Everyone used to be afraid of him. They all

fled from the place.

Some time later, he called all of them to come. "Balwanth Kaijack come!" he said. When

Balwanth came, Baba went inside the masjid. Balwanth went in and found that Baba was not

there. He found a three-headed baby on the floor. Baba had declared that he was suffering from

labour pains and there was a baby there. The three-headed child appeared to represent

Datthaathreya. It was a small baby with a number of hands.

Balwanth recognised the child as

Datthaathreya and called other devotees to come inside. They went in and on seeing the child

closed their eyes. At that instant Baba reappeared there. From that

time onwards, people started

looking upon Baba as the incarnation of Datthaathreya.

Baba's lesson to Muslims

A controversy arose among the local people as to whether Baba was a Muslim or a Hindu. At

one time he used to say: "Allah Malik! Allah Malik!" At other times, he would say

"Datthaathreya Malik!"! Whenever he shouted "Allah Malik!"

Muslims used to come to him in

the masjid. His appearance was very much like that of a Muslim.

Hence, many Muslims used to

come to him. Hindus also used to come and offer incense to him. The Muslims did not approve

of what the Hindus were doing. The Hindus did not like the way Muslims revered Baba.

Consequently, bitterness developed between the two communities.

One day, Mhalaspathi was sitting near Baba and doing some service to him. Mhalaspathi was the

priest in the Khandoba temple. The Muslims, who were opposed to the presence of a Hindu

priest near Baba, came with sticks and beat up Mhalaspathi. At every stroke, Mhalaspathi cried

out: "Baba!" "Baba!" Each time he shouted the name of Baba, the blow was borne by Baba.

Mhalaspathi fell to the ground. Baba came out.

Muslims had great reverence for Baba. Baba roared at the Muslim crowd; "Saithan! On the one

side you worship me and on the other you beat me. Is this your devotion?" Baba was bleeding all

over the body. The Muslims saw it and asked Baba who had beaten him. "Did you not beat me?"

Did you not beat me?" said Baba pointing to several men in the crowd. They said: "We did not

come near you at all. We only beat Mhalaspathi." "Who is in Mhalaspathi? I am in him,"

declared Baba. "He has surrendered to me and hence all his troubles are mine."

Baba teaches a lesson to all

On hearing this, the Muslims fell at Baba's feet and craved his forgiveness. Baba then summoned

the Hindus and Muslims and told them: "Dear Children, you are all the progeny of one mother."

Thereby Baba demonstrated the Fatherhood of God and the Brotherhood of Man. He wanted all

differences of caste and creed to be eschewed. What mattered for mankind was the heart.

One who is only concerned about his matham (creed) will never discover the Divine (Madhava).

You must seek the Divine within you. Baba pointed out that all caste and creed distinctions

related only to the body. Therefore, you should seek the Supreme in your inner consciousness.

Baba, who came to Shirdi with Chandhubhai Patel in 1858, did not leave the place unill his

passing in 1918. Baba lived for eighty years.

How Hemanth Panth wrote the life of Baba

One day, a pandit came to Baba and said that his biography should be written. His name was

Hemanth Panth. He is the author of "Sai Sath Charitha." He entreated Baba to disclose facts

about the place of his birth, his parentage, his name and his early life. He could not get any

information. Baba did not reveal anything to anyone. But on one occasion, when he was alone

with Mhalaspathi, Baba disclosed his date of birth to him.

Mhalaspathi was no scholar. He had

learnt only a few manthras to conduct the puja in the temple. He noted down the date of birth on

a piece of paper. This came into the hands of Hemanth Panth. With this, he began to write the

life of Baba.

No one knows the real truth about Baba. The world knows some facts about his life after his

sixteenth year. He was born on September 27, 1838, and attained Samadhi on Vijayadasami day

in 1918. During his lifetime he taught many sacred things to the people and performed many

remarkable deeds. He was worshipped by many devotees. Daada,

Naana, Shaama, Abdul Baba,

Mhalaspathi, Chandharkar and Dhas Ganu were always with him.

Abdul Baba was active till recently.

He was a fervent devotee of Baba. In his view it did not matter to what religion one

belonged. All were one in their devotion to God.

Kaaka Dixith was a Judge whose son stayed in Brindavan (Whitefield) for twenty years. The

latter's wife is now in Brindavan. Kaaka Dixit maintained a diary in which many facts about

Baba have been recorded including his statement about when he would pass away.

Acquire spiritual bliss through Thyaaga

No one can make any affirmations about the nature of the Divine. One's relationship with the

Divine is spiritual--Aatma to Aatma. In this Kali or the evil age, however, many become a prey

to doubts because of their preoccupation with the physical form. This is because of their being

immersed in worldly attitudes derived from their perception of the physical elements. The

phenomenal Prakruthi (world) is replete with sensory experiences. The spiritual life is based on

Thyaaga (detachment). Enduring bliss is experienced only when there is sacrifice or detachment.

Man today is not prepared for sacrifice. On the contrary, his desires are insatiable and he is

losing all human qualities. The mind is polluted and truth has become a rarity. At every step,

man is indulging in wrong doing. Noble thoughts have taken flight.

Envy and hatred are rampant.

Men should learn to follow the dictates of their heart and act according to the promptings of their

conscience. This conscience is related to the universal consciousness.

Prashanthi Nilayam, first day of Navarathri, 27 Sep 1992

Love alone can overcome obstacles, however many and mighty.

There is no strength more effective than purity, no bliss more

satisfying than Love, no joy more restoring than Bhakthi, no

triumph more praiseworthy than surrender.

Sathya Sai Baba

32. See The One In The Many

Embodiments of the Divine Aatma! For all living beings on earth, the earth is the basis of life.

The Life Force for the earth is water. Out of water come sasyam (food grains). Food grains

sustain Purusha (man). Speech is the highest expression of man.

Ritham (the Cosmic order) is

based on Vaak (the Divine word). Ritham is cognised in Riks (Vedic hymns). The beauty of Riks

is found in Saama (one of the four Vedas). Omkaara (the primal sound Pranava) is the essence

of Saama.

Human existence arises from the Divine, is sustained by the Divine and finally merges in the

Divine. Omkaara has three constituents. Akaara, Ukaara and

Makaara (the three syllables--A,

U, M). **Akaara** represents the vital principle **Praana Thathwa**.

Ukaara represents the Mind.

Makaara represents the body. **Omkaara** is thus the unified expression of the **Aatma**, the mind and the Body.

The cosmos emerged from **Akaara**. It is the **Praana** (Life-Force). The Mind principle came from

Ukaara. The Body emerged from **Makaara**. The **Aatma**, the Mind and the Body, which emanated from the three syllables "A," "**U**" and "**M**," permeate the sun, the firmament and the entire universe. **Omkaara** is the essential basis for the entire creation.

The three forms of **Omkaara** principle

The **Omkaara** principle has three forms: **Naadha**, **Bindu** and **Kalaa**. **Naadha** is the sound that

comes from the life-breath. This means that **Omkaara** is associated with the sound coming from the life-breath. The five kinds of life breath--**Praana**, **Samaana**.

Udaana and **Vyaana**--are expressions of the Life-Principle. These five represent the **Pancha Bhutas** (five basic elements).

Bindu is the unified form of the **Aatma**, the Mind and the Body. **Kalaa** is the reflected image of

the **Paramaatma (OmniSelf)** through the **Buddhi** (intellect). The triple principle **Naadha**, **Bindu**,

Kalaa--permeate the entire universe.

What is the purpose served by these three? All three are forms of **Maaya** (deceptive

appearances). Even the sounds, "A," "**U**" and "**M**," are deluding.

Praana, Mind and Body are also forms of **Maaya** (delusion). Hence, the ancient sages declared:

"**Tasmai namah**." Salutations

to the One that transcends all forms. The yogis prayed to the One who is beyond **Naadha**, **Bindu**

and **Kalaa** (**Naadabindukalaatheetha**).

The cosmos, thus, is made up. of **Naadha**, **Bindu** and **Kalaa**. How is man to recognise this fact?

The sages declared that **Sathsanga** is essential for this purpose.

Sathsanga is commonly understood as referring to good company. This is not the proper meaning. **Sath** refers to that

which is permanent, pure and unchanging. It is unaffected by time.

Sathsanga means association

with **Sath** in this sense.

Sath refers therefore to the Cosmic Consciousness which is present in all beings. The

consciousness present in an individual cannot be called **Sath**. **Sath** applied to that collective

Cosmic Consciousness which is present in all beings. **Sathsanga** means the cultivation of

association with this Cosmic Consciousness by the individual. Most

people consider that coming

together with other individuals for the purpose of prayer and other devotional acts is **Sathsanga**.

This is not so. **Sathsanga** represents the striving by man to establish union with the all-pervading, omnipotent, Universal Consciousness.

The inner meaning of **Moha**

There is, however, an impediment in the way of achieving this, known as **Moha**. **Moha** does not

refer to attachment to wealth, property or children. Man can get rid of **Moha** only when he

understands its inner meaning. **Moha** is derived from the words **Maa** meaning "finite," and **Ooha**,

meaning, "imagining that which does not exist." **Moha** means, "finite conception of the unreal as

real." This is divorced from any concept of divinity. **Moha** is totally related to the **Praakritham**

(phenomenal world). It is associated with **Kaama** or desire. **Kaama** signifies transient pleasure

based on worldly desires. Lasting happiness can only be got from Divine feelings related to the

Chaithanya (Cosmic Consciousness). This consciousness itself is based on the transcendental

Sath-chith-ananda. **Sath** is that which is eternal--the Being that is permanent. **Chith** signifies

Paripoorna Inaana (total awareness or knowledge). **Chith** is total awareness of what **Sath**

represents. Both these transcend the phenomenal world. But these transcendental entities are

present in the phenomenal objects. How are the two to be distinguished from each other? The

transcendental element in the phenomenal world must be recognised as reflected images, like the

reflections of the sun in a pot of water. The body is like a vessel in which the Divine is present as

reflection--like the reflection of the sun, which is permanent, in a vessel which is impermanent.

The Divine is present inside and outside everything in the Cosmos. In the body, that may be

compared to a vessel, the reflection of the Life principle, or the

Aatma, can be seen in the mind,

which corresponds to water in the vessel. While the body and the mind are finite, the **Aatma** is

Infinite.

All the prayers, **japas**, **Yogas** and **Yainas** performed by men today are confined to the

achievement of temporary pleasures and rewards. They are related to a life which is itself impermanent.

The mind and the phenomenal world are equally impermanent.

How to recognise unity in diversity?

The Universe is called **prapancha**--a manifestation of the **Pancha Bhutas**--the five basic

elements, ether, air, fire, water and earth. As these elements are impermanent and subject to change, all human life is related to impermanent objects and pleasures. How is one to achieve that which is lasting within the framework of the impermanent? This should be done by breaking down the separation between the permanent and the impermanent and recognising the permanent in the **imperma-nent**---the One in the many, unity in diversity. How is one to recognise unity in diversity? We see the manifoldness of bodies, with a multiplicity of names, forms, speech and feelings. But in all of them there are the five elements common to all. But these are gross elements. Besides these, there is the spiritual element, **Chinmaya** (Consciousness). The **Vedantins** described the body as a doll of clay. Because of its predominant earthy nature, the body by itself is unable to raise itself to a higher level of existence. For this purpose, it needs the power of **Manthra** or **Yantra**. An aeroplane is **Yantra** (a machine) which is able to lift man far above the earth. Development of Life-principle in man

The predominant earth element in man is constantly pulling him downwards. To lift himself above the mundane level man has to reduce the earthy element in him and increase the other four elements, air, fire, water and ether. The fire element that has to be increased is the **Inaana-Agni**--the Fire of Wisdom. Similarly, man has to reduce the **Apaana Vaayu** in him and increase the **Samaana Vaayu**. This is the development of the Life-principle in man.

What is the purpose of the **Navarathri** celebrations? It is to acquire mastery over the forces of Nature and use it for obtaining mental satisfaction. Contentment in the mind is not easily secured. As soon as one desire is satisfied, another crops up. There is no limit to **Kaama** (desires). Even the aspiration for **Moksha** (liberation from mundane existence) is a desire. As long as desires remain, man is bound to the mundane existence. **Prema** is love of God

Moksha means the disappearance of **Moha** (attachment). Liberation signifies freedom from fleeting pleasures. What is it that man should aspire for? There is a Divinity that is permanent and unchanging. That is known as **Prema** (Divine Love). This **Prema** is not related to the physical. Men experience this love in its worldly form as affection or attachment. All love in human relationships today is not **Prema** but **Anuraaga** (attachment).

It is inherently of a passing nature--interludes in the human journey. All attachment arises at one stage---between mother and son, husband and wife, and so on--and drops away at another stage. As against these transient attachments, the love of God (**Prema**) is something totally different. God is eternal--existing before man's birth and continuing after his death. The Divine is without a beginning or an end.

True love means the Love of God. When a man and woman wed, we call it "marriage." But when the **Jivaatma** (the individual Self) unites with the **Paramaatma** (the **Omni**-Self), it is called merger.

During the **Dashara** festival, the three Goddesses **Dhurga**, **Lakshmi** and **Saraswathi**--are worshipped according to certain traditional practices. The tenth day of the festival is celebrated as the Day of Victory. The celebration has its roots deep in the ancient history of **Bharath**. In the **Dwapara Yuga**, when the **Pandavas** had to spend one year incognito, they hid all their **asthras** (weapons), on the advice of Krishna, in a **Jammi** tree which is thick in foliage and whose branches are filled with latent fire. **Vijayadasami** was the day on which they retrieved the weapons from the tree and used them to win victory over the **Kauravas**.

Earlier, in the **Thretha Yuga**, **Sri Rama**'s coronation, after his victorious return to **Ayodhya** from **Lanka**, was performed on **Vijayadasami** day. **Dhurga** represents the prodigious **Prakruthi Shakthi** (power of Nature). As against this power of Nature is the **Paraa Shakthi** (the power of the Spirit). When spiritual power is predominant, the power of Nature is kept under control. When spiritual power is weak, the power of Nature becomes predominant. This is illustrated by the example of smoke and fire. When smoke is predominant, the fire is suppressed. When the fire is blazing, the smoke vanishes. Hence, to enhance the power of the Spirit and limit the power of Nature, man has to cultivate **Vairaagya** (detachment). To the extent the power of Nature is under control, to that extent spiritual power grows.

The need to develop Will power

Ichcha-Shakthi (the potency of Will) arises from thoughts. This **Ichcha-Shakthi** is the source of several other potencies like intellectual power, the discriminating capacity and others. To develop this **Ichcha-Shakthi** (Will power), one has to worship **Devi**.

This calls for the cultivation of **thyaaga** (renunciation or detachment). For instance, if one has a desire for various drinks, he can bring the desires under control by giving up, to begin with, the desire for some of them. Thereby the **Ichcha-Shakthi** (Will power) is developed and in due course it becomes easier to give up other desires. In Vedantic parlance this is described as **Vairaagya** (renouncing all attachments).

Vairaagya is not abandonment of hearth and home and retiring to a forest. It means developing Godly thoughts and reducing worldly feelings. It is when this balanced development takes place that one acquires **Prakruthi-Shakthi** (control over the power of Nature). When these powers are got, the mental power in a person increases.

Dhurga represents the **Prakruthi-Shakthi** and **Lakshmi** represents the Thought power--**Sankalpa-Shakthi**. **Vaak-Shakthi**, the power of speech, is represented by **Saraswathi**. It is to acquire these three powers that the various forms of worship are performed during the **Navarathri** festival. But prayers alone are not enough. Prayers issue from the lips. They should emanate from the heart.

The **Hridaya** (heart) symbolises the **Ksheerasagara** (Ocean of Milk). **Lakshmi** emerged from the ocean of Milk. When **Lakshmi** emerges, purity of speech follows. Whatever you speak conforms to truth.

The concepts of **Sathya** and **Ritha** are two concepts: **Sathya** (truth) and **Ritha** (conduct based on unity of thought, word and deed). The triple purity of mind, speech and body is **Ritha**. To adhere to **Ritha** and speak and act accordingly is Truth. What is uttered with this triple purity is alone Truth, not other words. The ancients have declared that adherence to the truth is Dharma (Righteousness). There is no higher Dharma than Truth---**Sathyaannaasthi paro Dharmah**. Without the firm foundation of Truth, the mansion of Dharma cannot stand.

A life built upon **sankalpa** (desires) cannot last. The mansion of desires must be converted into a Mansion of Divine Will (**Ichcha-Bhavanam**). When the **Ichcha-Shakthi** (Will Power) is converted into **Kriya-Shakthi** (power of action), it results in **Inaana-Shakthi** (the power of Wisdom). It is through this Divine Wisdom that spiritual liberation **Kaivalyam** is secured.

Divine potencies of the three Goddesses

The **Navarathri** festival should not be observed as a festival for

worshipping the consorts of Vishnu, Shiva and Brahma. These Goddesses **symbolise** Divine potencies. All these potencies are derived from Vishnu. The entire cosmos is a manifestation of the myriad forms of Vishnu.

People must recognise this oneness underlying the different forms. All beings breathe the same air as their life-breath. Likewise all the five basic **elements** are common to all. These **elements** are the stuff of Nature. But in the Para **Thathwa** (the Supreme Principle, the Divine), these do not exist. The elements are mortal. The Divine is immortal. To proceed from the mortal to the immortal the easiest means is the cultivation of **Prema** (Divine Love).

The heart is like a sky wherein the clouds in the form of thoughts hide the **Buddhi** (the intellect) and the Mind representing the sun and the moon. **Vairaagya** is the means to get rid of thoughts and the desires arising from them. The **Devi Puja** performed during **Navarathri** is intended to get rid of worldly attachments and divert the mind towards God.

There are four different qualities in man: humanness, the animal nature, the demonic nature and the Divine nature. When man follows the dictates of the body, he is a prey to his animal nature.

When he is subject to the vagaries of the mind, he becomes demonic. When he is following the **Aatma**, he is manifesting his Divinity. When he is governed by all three--the body, the mind and the **Aatma**--he is human.

The way to enter the spiritual path

When **Ravana** fell a victim to the promptings of the mind, his demonic nature predominated over his other good qualities as a worshipper of Shiva and a master of many sciences. Whenever a desire arises in the mind, one should exercise the power of discrimination and decide whether it is good or bad. This is the way to enter on the spiritual path.

Each person has to decide for himself in which of these four states he is placed. The **Aatmic** principle is fundamental and everyone should strive to fortify the heart for spiritual ends. This heart is not the physical heart. It is the abode of the Spirit and is located in the spinal column between the ninth and twelfth vertebrae. It shines like lightning in the core of a dark cloud. This is called **Sushumna**.

Sushumna refers to the state in which all the sensory organs are subdued and the mind and desires are under control. It is not the state of deep sleep, as is interpreted by some. The terms used by the **Vedantins** (spiritual philosophers) should be understood

in their deeper sense. This is a difficult exercise. The easier path is to love God with a pure and unwavering mind. **Tukaram** confessed that he was unacquainted with the techniques of meditation or the rules for performing sacrifices. "**Oh Rama!** The only method I know to attain you is to love you with a pure heart! Let me have your grace for cherishing this love," he declared. The Ozone layer above the earth faces great danger owing to atmospheric pollution and intensive afforestation is essential for controlling this pollution and safeguarding the Ozone layer. Seek the kingdom of the Spirit within. The **Navarathri** festival was celebrated by kings in olden days for propitiating Nature before embarking on wars of conquest. The **Navarathri** festival has another significance also. It is intended to secure victory over the **Navagrahas** (nine planets). Saint **Thyagaraja**, however, declared that if only he has **Rama's Anugraha** (grace), the **Navagrahas** would be utterly powerless. Men today should not seek the earthly victories sought by the ancient rulers. They should seek the sovereignty of the **Aatmasaamraajyam** (Kingdom of the Spirit) within them. This calls for control over the senses and the eschewing of bad qualities like anger, greed and jealousy. This **sadhana** must begin from now itself when you are young. Do not put it off for your old age. The students are well behaved while they are here. But they should carry their good conduct wherever they may be. Only then will they serve to reform the world. Just as people of all faiths live in harmony here, you should live in harmony with people of other faiths in whatever country you may live. You will be serving your Motherland well only when you set the example to the world.

Prashanthi Mandir, 4 Oct 1992

You have **Shanthi**. The subtle effect of **manthras** or mystic formulae mentioned in the Vedas cannot be seen or heard by the senses! They have to be experienced in and through the inner consciousness, the **Antha Karana**.

It is foolish to try to shape the world. Shape yourself as the embodiment of Peace, Love and Reverence. Then you will see all as Love, Compassion and Humility.

Sathya Sai Baba

33. Let Your **Buddhi** Shine

Sukham aathyanthikam Buddhi graahyam atheendhriyam. The **Gita** declares that everlasting bliss can be secured by the **Buddhi** (intellect) by transcending the

senses. **Sukham** (happiness)

cannot be derived through the senses. Sensory pleasures are deceptive and transient. True

happiness is permanent and real. Man can realise this only through the **Buddhi**. The intellect is characterised by earnestness and steadiness.

All the pleasures enjoyed by man in ordinary life are related to the senses. **Vishayasukham**

(sensuous pleasure) is verily **visha** (poisonous) and not

Amrithasukham (eternal). These pleasures

result in bondage for man and do not elevate him. All the pleasures man enjoys are based on the senses and have no relation to the intellect.

Man should seek the bliss that is real and lasting and this can be got through the **Buddhi**. The

Thaitthireeya Upanishad has expounded the nature of the **Buddhi** in detail. Comparing **Buddhi** to

a bird, the **Upanishad** has described its head as **Sraddha** (earnestness). The two wings of the bird

are **Sathya** and **Ritha**. Yoga is its tail. The body is **Mahath-Thatwa**. The five constituents--

Sraddha, Sathya, Ritha, Yoga and Mahath Thatwa--are parts of **Buddhi**.

Among these **Sraddha** comes first. Man cannot accomplish any undertaking without **Sraddha**

(earnest endeavour). All daily actions like eating and walking are prompted by **Sraddha**.

"**Shraddhaavaan labhathe Inaanam**," says the **Gita** (The higher wisdom is obtained by the

earnest seeker). Nor is that all. The **Gita** has declared that **Sraddha** as well as **Buddhi** are forms

of the Lord. **Buddhi**, therefore, should not be regarded as an ordinary appendage of man. It is

associated with **Sraddha, Sathyam** (Truth), **Ritham** (the Cosmic order), Yoga and **Mahath** (the

Supreme Principle). To treat an attribute that is related to these five significant entities as an

ordinary quality in man is the result of viewing it from a mundane perspective.

Supremacy of **Buddhi** over mental cleverness

Buddhi should not be equated with **Medhaa Shakthi** (mental agility or cleverness). The

superiority of **Buddhi** over **Medhaa Shakthi** was proclaimed by King **Vikramaditya** at an

assembly of scholars whom he had gathered for discussing this issue. Without **Buddhi**, with its

five important associates, all mental faculties are useless like a fruit without juice, a tree without

fruit, a temple without a lamp, or a counterfeit coin. Most intellectuals today, not realising the

supremacy of the **Buddhi** and relying only on their intelligence, are ignoring their inherent

divinity. **Buddhi** is the divine element in man, which is shining effulgently always. The **Gita** declares: The **Buddhi** transcends the senses (**Atheendriyam**). It is related to the Divine. What passes for the intellect today is divorced from the Divine and is not **Buddhi** in its real sense. This intellect is limited in its capacity and is motivated by Self-interest. Hence the **Buddhi**'s power of discrimination is used by man for selfish purposes. All actions are based on **swartha** (selfinterest) and not on **Paraaartha** (higher values). Actions which are free from self-interest lead to **Thaarakam** (liberation). Actions based on self-interest lead to **Maarakam** (mortality). The difference between these two should be properly understood. All actions based on the **Aatmabhaava** (the **Aatmic** feeling) lead to liberation. All worldly actions are **Maaraka** (self-destroying). The object of reciting **manthras** In olden days, many persons who were observing transitional practices, used to recite some **manthras** before taking food. "**Annam** Brahma" (The food is Brahman). "**Rasam** Vishnu" (The sweet drink is Vishnu). "**Bhoktho Devo Maheswarah**" (The partaker is the Lord **Maheswara**). Reciting these **manthras**, they would start eating. The object of this prayer was: "May the food that we consume be converted to the vital fluid that circulates in every part of the body and endows the body with all powers. Confer on our mind the capacity to make right use of these powers. Purify our speech in conformity with the nature of the mind." The physical part of the food that we consume serves the needs of the gross body. The subtle element in it goes to the mind. The subtler element enters into **Vaak** (speech). The **Buddhi** is thus related to the functioning of the body, the organs and the mind. These three are represented by Brahma, Vishnu and **Maheswara**. The **Praana** (life-principle) is related to Brahma. The mind is related to Vishnu and **vaak** (speech) is related to Shiva. These three faculties should not be wasted. They should be utilised properly. The power of speech should be used for speaking the truth. The mind should be directed towards sacred paths. The body given to man should be used for achieving righteousness. **Sareeram-aadyam khalu dharmasaadhanam**. (The body is the primary requisite for realising Dharma). Thus, the mind, speech and body are manifestations of Brahma, Vishnu and Shiva. **Sathya** and **Ritha** are vital in a man's life

If people today indulge in meaningless and impure activities, it means that they are wasting their Divine gifts. Before undertaking any action, one should utter the prayer: "May my actions be holy. May my speech be helpful to others and not cause any pain to them. May all my thoughts be sacred, godly and purposeful." The rulers and people in ancient days used to sanctify their lives by such prayerful actions. Two things are vital in a man's life: **Sathya** (Truth) and **Ritha** (Unity in thought, word and deed). In most people today, this triple unity is absent. One reason for this is that people have allowed their intellect to be polluted, as in the case of a lamp in which the chimney is covered by soot from the flame inside and dust from outside. The light from the lamp will be effulgent if the soot inside and the dust outside are removed. In the case of the **Buddhi** (intellect), the soot comes from **Ahamkaara** (ego) and the dust from **Mamakaara** (mine-ness). These two reduce the effulgence of the intellect. They have to be removed to make the **Buddhi** shed its light fully. The role of **Ahamkaara** and **Mamakaara** To explain how **Ahamkaara** (egoism) and **Mamakaara** (Mine-ness) affect even those who claim to be **renunciants**, there is an episode from the life of **Aadhi Sankaracharya** in which **Ubhayabhaarathi**, the wife of the great scholar, **Mandana Mishra**, acted as a judge in the debate between **Sankaracharya** and **Mishra**. In the first debate **Ubhayabhaarathi** declared **Sankaracharya** to be the winner and **Mandana Mishra** took **Sanyasa** (renunciant stage). Thereupon, **Ubhayabhaarathi** challenged **Sankaracharya** to vanquish her in a debate as she was one half of her husband. She also took to **Sanyasa** after losing in the debate. One day **Ubhayabhaarathi** saw a Sadhu (mendicant) using his drinking vessel as a pillow while resting on the ground and meditating. She remarked to her disciples: "Look at this Sadhu! He claims he has renounced everything, but in his attachment for his drinking vessel he is taking care of it by keeping it under his head lest someone should take it. Is this renunciation?" On hearing her words, the Sadhu threw away the vessel. While **Ubhayabhaarathi** and her disciples were returning from the **Ganges**, **Ubhayabhaarathi** noticed what the Sadhu had done and remarked: "I thought the **sanyasi** had only one defect--attachment. I find he has another: Anger arising out of ego, **Ahamkaara**. He threw away the vessel enraged by

my words. Both attachment and anger are enemies of **thapas**." On hearing these words, the Sadhu fell at her feet and declared that she was her preceptor. The purpose of worshipping **Devi** Every man who aspires for experiencing the Divine, should strive to remove the blemishes affecting the **Buddhi** by getting rid of egoism and attachment. When the ego goes, attachment also can be given up easily. The ego affects in various ways. It induces people in various professions to resort to pomp and ostentation for impressing their clients. Egoism is a demonic quality. **Devi** has been described as a destroyer of demons. Worshipping of **Devi** is for the purpose of destroying the demonic qualities in each person. During the **Mahabharatha** war, Arjuna got dispirited on the ninth day when he saw Krishna bleeding all over, as he shielded Arjuna from the rain of arrows showered by **Bhishma**. Krishna jumped down from the chariot and advanced towards **Bhishma**, declaring that He would himself slay **Bhishma**. **Bhishma** was so much charmed by the beauty of the Lord that he declared: "If **Sri** Krishna is coming to kill me, let the same Krishna be my saviour." Devotees nowadays would act differently. If they lost their faith in one deity, they would seek favours from another. But, in fact, there is only one God. Irrespective of names and forms, God is one only. **Dhurga** represents **Prakruthi-maatha** (Mother Nature). To overcome the demonic qualities arising out of the influence of Nature, the power of Nature has to be invoked. This is the meaning of the worship of **Dhurga**. Nature is the protector as well as the chastiser. **Lakshmi** represents the protecting aspect of Nature. When **Dhurga** has destroyed the demonic qualities, **Lakshmi** purifies the mind. Then there is purity in speech, represented by **Saraswathi**. The worship of **Dhurga**, **Lakshmi** and **Saraswathi** is thus undertaken to get rid of the impurities in the mind and purify one's thoughts, words and deeds. **Prakruthi** (Nature) is the embodiment of the Divine. Man perceives Nature and experiences Nature, but is unable to recognise the Divinity in Nature. To see the external manifestations of the Divine and yet fail to recognise the Divine is a sign of stupidity. Man sees Nature in the form of the Universe, which is **Virata-Swaroop** (Cosmic form of Vishnu). Has the Lord any particular form or abode? No. He is

everywhere. He is you and you are He. The day you recognise this, you will comprehend God. If you want to see the Divine in you, you have to use your **Buddhi**, just as you need a mirror to see your own eyes, which are able to see everything else in the world. It is folly to seek the Divine elsewhere. God is nearer to you than your own mother. With purity of heart, you can experience the Divine within through your intellect. Love is the means to have this experience, for Love is God. **Prashanthi Mandir, 5 Oct 1992**
34. How Devotees Are Tested and Found Wanting
In my previous body (as **Shirdi Sai** Baba) everyone was taught through actions. For example, **Dhamu** and **Naana** were rendering service to the Lord (**Shirdi** Baba). Baba collected a few copper coins and was playing with them by tossing them from one hand to another and also testing them in various ways. He appeared to examine them individually. He did not exchange a word with **Dhamu** and **Naana**. He went on playing with the coins for half an hour in this manner. Curious to know what Baba was doing, **Naana** asked him why He was scrutinising the same coins, again and again. Baba replied, "Beta (Dear Son), it is true I am repeating the same action again and again, repeating the same words. Look at that mango tree in front of you. It is in full bloom. The leaves are hardly visible. If all the flowers in the tree were to become fruits, will the branches be able to bear the weight? But it does not happen that way. Most of the flowers are swept away by the wind. Many others drop of their own accord. Only some of them become fruits. Of these some are eaten by squirrels, birds or monkeys. In this way ninety percent of the flowers do not result in fruits. Only ten percent remain in the tree. Is it not so?" They agreed, that it was so. "No one comes for My sake" --- **Shirdi** Baba
Baba continued, "In the same manner thousands of devotees are coming to me. Are they all ripening into good devotees? Many drop away in the middle. Some come for getting their desires fulfilled. Some seek wealth. Many are coming either for study or in connection with jobs or marriage or other personal desires of their own. In each of them there is some defect or other. No one comes for My sake. I have a precious thing to offer in my coffers. But no one seeks it. It is for this reason that I am examining them (coins). Among these coins there are some which are

worn out, some which are debased and some which are twisted and worthless."

"Just as I am examining the defects in these coins, I am also looking for the defects among the

devotees who come to Me. I am trying to find out what defects are there in these people and

whether, with those defects, they can really comprehend My Truth. They want Me, but all their

desires are related to mundane objects. How can they attain Me with this attitude?

How can you reach your destination if you get into a wrong train going in some other direction?

They want Me, but they don't make efforts for realising Me. Among the many who come to Me,

it is only one in a thousand who really makes the effort to realise Me.

"The minds of the so called devotees are turned in the wrong directions. If their desires are

fulfilled, they praise Me. But, once a desire is not realised they go to the extent of even reviling

Me. Even while they are attempting to understand Me, they harbour doubts from head to foot.

Some even leave Me when their worldly desires are not fulfilled. These are not sincere devotees

at all. They are in fact the worst sinners. How can they reach Me?" said Baba.

Experience of Baba's devotees

At one time a wealthy man came with a lot of money to Shirdi Baba with the object of gaining

Brahma Inaana (Supreme Wisdom). He boasted about his wealth. Baba asked him: "How long

will you be here?" He replied that he had come by a taxi fixing to and fro charges and had to

return in a day or two. Baba said: "When you have greed for wealth, how can you realise God? It

is not a goal that can be accomplished in a fixed time. Get away." Baba noticed that he was still

sitting and became furious. He chased him out, wielding a stick.

To one who sought His grace with purity of heart and selfless devotion, Baba conferred His

grace abundantly. Mathaji Krishna Priya was one such devotee.

Living in Nagpur, she used to

worship Krishna and considered Baba also as another form of Krishna. She frequently visited

Shirdi to seek Baba's blessings with genuine devotion. Once she went to Simla. She was offering

worship with unstinted devotion to Krishna considering Him as Baba.

She came to know that Baba had left his mortal coil at 2.30 p.m. on Vijayadasami day in 1918.

Immediately after this Ekaadasi followed. Baba had told his close devotee, Kaakaji, in the year

1916, that Dhadha would be shedding his mortal coil in 1918.

Kaakaji thought that Baba was

mentioning only about Dhadha Sahib, another devotee, and never thought the reference was to Baba himself.

The last days of Shirdi Baba

On September 28, 1918, Baba developed high temperature. Two days earlier he had collected

food by seeking alms in some houses. He took that food and at noon, He expressed His wish to

his devotees that he should be taken from the choultry to Bootywada. He hoped to have a quiet

time there. In that ward, a Muraleedhar temple had been built by a devotee by name Booty. He

wanted Baba to install the idol of Krishna in the temple. But Baba was putting off the installation

on one pretext or other. Booty did not want to install the idol without the blessings of Baba. Until

his end Baba did not say anything about installation of the idol. He directed Booty and Kaakaji to

go and take their lunch. Feeling that Baba was better, they went out. Baba had nine rupee coins

under His pillow. He took them out and gave them to Lakshmibai. Then Baba summoned

Shyaam to come near Him. Shyaam sat close to Baba. Baba reclined on Shyaam's shoulders and

passed away.

Baba reappears in Simla after passing away

Krishna Priya came to know of this and felt very sad the whole day. The next day she closed all

the doors and windows in her house because of the severe cold in Simla. While she was resting

in the house, a tall and well-built monk arrived at the next door and enquired about Mathaji's

house. He made enquiry not because He did not know where Mathaji lived, but only to make

others know that he was physically present in Simla. The neighbour sent a servant with an

umbrella as it was snowing, to show the stranger Mathaji's house. He knocked at the door.

Mathaji opened the door and could not believe the evidence of her eyes. She wondered how

Baba, who had passed away the previous day, could come to Simla. She asked: "How did you

manage to come so soon? It takes at least three days to come from Shirdi to Simla."

Baba said: "Beti (dear daughter), I am everywhere. You have worshipped Me in the form of

Krishna. Is this all that you know about Me? I am feeling the cold. First get Me hot tea." She

prepared tea and offered it to Baba. After taking the tea, Baba said that He was hungry after His

long journey. Krishna Priya brought Him chapathis and brinjal curry which Baba used to like

very much. After taking the food Baba washed His hands and wiped them in a towel. He then told her: The purpose for which I came is over and I am going away." In those days nobody dared to exchange words with Baba. If anybody opposed or said anything to the contrary, Baba would wield the stick against them. He never brooked any contradiction.

Hence Krishna **Priya** could not tell Him anything. He gave her a jasmine garland.

Krishna **Priya** watched Him as he went out walking through the bazaar. In **Simla**, on the roadside, there are usually deep valleys. As Baba was walking along, some workmen were engaged in some road work. Noticing that Baba had fallen down from the road, they ran to rescue Him. But they could find nobody there. Baba had just disappeared.

Before taking leave of Krishna **Priya**, Baba whispered in her ears: "See me in 1926." She did not know where to see Him, how to see Him. When I went to **Simla** about fifteen years ago Krishna

Priya came to see Me. She was shivering on account of age and the cold weather. She asked:

"Baba, have you forgotten the promise that you made to Me long ago?" I told her: "It is you who have forgotten, not I. I never forget what I promised."

These are some of the aspects of the **Shirdi** manifestation. When **Shirdi Sai** sought to impart wisdom, it was not through discourses. Everything was taught by stern methods. It was because of the conditions prevailing in those days.

Baba takes on child's illness

Once, **Dhaadha**'s wife brought her child to Baba with the intention of staying for some time in

Shirdi. She got her husband's reluctant approval for the visit. At that time plague was rampant in

Shirdi. On the second day of her arrival the child developed fever and boils all over the body.

The mother felt sorry that she had not acted on her husband's advice and lamented who would

protect her child from the affliction. She immediately rushed to Baba and cried aloud: "Baba!

Baba!" Baba asked her why she had come. "Is your child having fever? Are there boils on his

body? Not only the child but I am also having boils. You look at them." So saying, he lifted his

Kafni (coveting garment) and showed the boil on his body.

Mhalaspathi, who was standing near,

exclaimed: "Swami! What large boils are these?" He touched Baba's body and found that he was

having high fever. The temperature might be as high as 105 or 106 F. The mother cried: "**Oh**

Baba! Has the disease affected not only my son, but you also? Who will protect you?" She was

in deep distress. Baba said: "Is there any other to protect the one who is the protector of all?" The

mother immediately begged for Baba's forgiveness. A short while thereafter, Baba's fever came down.

The mother returned home feeling happy. She saw that the fever and the boils had vanished from

the child. She exclaimed: "Baba! Did you take on my child's illness?"

Total faith that people had in Baba

In this manner, **Shirdi** Baba used to demonstrate His powers as and when the occasion arose.

What was the reason for this? It was solely due to **Paripoorna Viswaasam** (total faith) which

people had in Baba. The devotees followed implicitly whatever Baba directed them to do.

It is not so these days. Whenever anything is said by Swami ten questions are raised. Besides the

questions, they are racked by doubts from head to foot. This is traceable to the influence of

modern education. This system is undermining faith in human values. Whatever help a man may

receive, he is utterly ungrateful. He forgets all the good done to him and remembers only the

harm done to him. Consequently, the demonic nature has grown in human beings.

In the old days, human beings retained at least human qualities.

Today, men have only the

human form but behave like animals. All their impulses are selfish. When their desires are

fulfilled, they come smiling and uttering: "Baba! Baba!" If their desires are not fulfilled they

have a different attitude. In such beastly beings, how can devotion to Baba exist? Only when

men shed their animal natures, can they become human.

Baba leaves His physical body

This is the anniversary of the day when (**Shirdi**) Baba gave up his mortal body. The facts relating

to his passing need to be understood. On September 28, 1918, Baba developed fever. For

seventeen days thereafter he was quite well. On October 15, Baba was not to be found anywhere.

Naana, **Kaaka**, **Dhaas** and **Lakshman Rao** made a search for him all over the place. There was a

small well nearby and they went to see whether he had fallen there.

When they returned to Baba's

abode, they found him standing near the door. Baba told them:

"Where are you searching for

Me? I am in one place and you search for Me elsewhere. I am in all pure hearts. You are

searching for Me in all polluted places. How can you find Me?" He

then sat down.

Baba left his body only on October 15. He developed high temperature on September 28. He was keeping well for the next 17 days.

After Baba left his body, several controversies arose. **Mohammedans** came there and claimed

that the body belonged to them. The Hindus claimed that the body belonged to them. Baba used

to declare from time to time, "Allah **Malik!** Allah **Malik!**" On account of this, **Mohammedans**

claimed that Baba was a Muslim. At other times, Baba used to say:

"**Rama Malik!** Krishna

Malik!" For this reason the Hindus claimed he was a **Hindhu**.

Because of these rival claims, the

body was kept for thirty-six hours as no decision could be arrived at regarding the manner of disposal, of the body.

How the last rites of **Shirdi** Baba were conducted

To prevent clashes between the Hindus and the Muslims, the Collector, the Police

Superintendent and other officials arrived there. They asked all the residents of **Shirdi** to

assemble there. They decided to take the vote of the people to find out how the majority of the

local population wanted the last rites to be done for Baba. Everybody favoured the Hindu way of

disposal of the body. When this decision was arrived at, a pit was being dug in the Booty

Mandir. Some persons opposed the digging. The dispute went on and ultimately the Collector

and the Police arranged for the Samadhi to be consecrated in the

Muraleedhar temple. That

temple is the present Samadhi Shrine of Baba.

At this time a remarkable incident occurred in **Simla**. The garland given to **Mathaji** Krishna **Priya**

was placed on the idol of Krishna by her in the presence of all in her residence. Many wondered

why she was garlanding the Krishna idol when she was a devotee of **Sai** Baba and there was a

picture of Baba there. **Bhajans** were going on at that time. The garland placed on the Krishna

figure dropped on the picture of Baba. The garland placed on the picture moved to the figure of

Krishna. Everyone in **Simla** rejoiced in the discovery that Krishna and **Sai** Baba were one.

When all the people came there the next morning, they found that the garland given by Baba was

no longer on the figure of Krishna. That garland was found on the Samadhi of Baba in the Booty

Mandhir.

Miracles and the messages of **Shirdi** Baba

Why did Baba manifest such miracles? In those days there were bitter

differences between

Hindus and Muslims. With a view to ending such communal differences, Baba wanted to show,

through his miracles, the truth that Baba is the Supreme master of all beings. He has no

differences of caste or community. His religion is common to people of all faiths. It is good for

everyone. It is observed by all godly persons. This is the creed for all mankind.

Spiritual wisdom is not something received from others. It has to blossom from within. Each one

has to develop the faith by his own efforts. Those lacking such faith make themselves remote

from God. Their own past actions account for such lack of faith.

Many spend years here (in **Prashanthi Nilayam**). But for some reason or other, they go away.

This is due to the effect of their karma. No man can escape the consequences of his actions.

Whether one is a scholar or an ascetic,

Whether one is in a forest or a temple

Can anyone avoid the

Consequences of his karma ?

Many who claim to be great devotees, fall away sometime or other. The truth is that they were

not true devotees even earlier. It is all a make-believe. Whatever devotion existed will not go

away; nor will devotion come where it was absent. This means that devotion was absent from the

outset. Those who used to proclaim their devotion by saying, "Swami is everything for us,"

really had no devotion at all. It was all a show. No true devotee will ever leave Swami. The one

who leaves is never a real devotee. In this context, it must be realised that the true nature of

devotion cannot be comprehended by anyone.

Can one remember the name of God in his last moments,

When the messengers of Death are waiting

And all one's relations are weeping,

If he has not been devoted to God all his life ?

God is moved by unwavering and firm devotion

Only when there is dedicated devotion from early in life can it remain steady and unchanging.

The devotion of selfish and self-centred persons will be vacillating. Those with total love for

God will never change. That is unwavering devotion. Where there is such yearning for God, the

heart melts. God is moved by such firm devotion. That is the kind of devotion everyone should cherish.

During festivals like **Navarathri**, devotees should develop such divine feelings and strive to

secure a direct vision of God in their hearts. God is in and around us.

But no effort is made to experience this. People are immersed in dualism, separating God from themselves. Through love, this sense of separation can be ended. Love is the binding force between the **Jivaatma** (the individual) and the **Paramaatma** (the **Omni-Self**). It is this feeling of **Paripuurna Prema** (total love) that has to be cultivated today. God has no use for indolent persons. Embodiments of Divine Love! Do not give room for the doubts which arise on account of the food you consume, the company you keep or the environment in which you live. Meet the doubts with courage and faith. Don't pray to Baba for changing your mind. It is your duty to change your mind. If you expect Baba to do everything, what is it you are doing? God has no use for such indolent persons. You must do your **sadhana** and go ahead. God's help will come when you do your part. Do your duty and leave the results to God. Praying to God to do this or that is a sign of weakness. If you have full faith in God, your mind is bound to change. Baba's role is not to change your minds, but to redeem you from the consequences of your actions. Everyone should realise and act up to this truth. To start with, get rid of the blemishes in you, strengthen your devotion and make it firm and unshakeable. That is **Purusha prayathna** (the effort which everyone should make). Then you will earn **Daivaanugraha** (God's grace). Entering on this path of truth, traversing the road of **Inaana** (spiritual wisdom), merge yourself in the Divine. In the course of discourse when a reference to **Shirdi Sai** manifestation was made, **Vijayadasami** Day, **Prashanthi Nilayam**, 6 Oct 1992, The way in which the Avatar has to be used for one's liberation and uplift is: watch His every step, observe His actions and activities, follow the guiding principles of which His life is an elaboration. Mark His love, His compassion, His wisdom, try to bring them into your own life. **Sathya Sai** Baba 35. Spiritual Basis Of **Dashara** Festival The Lord created everything from Truth and everything is permeated by Truth. Realise that there is nothing in the world that is not based on Truth and everything is composed of **Suddha Sarva** (the divine essence). Man has forgotten this fact. Man has emerged from the Divine (**Madhava**). Forgetting this truth is the **Maaya** (delusion) from which man suffers. A true human being cannot suffer from this

delusion.

Embodiments of Divine Love! Humanness is inextricably linked to divinity and is not separate from it. The same **Aatma** resides in all beings. There are various limbs and organs in the body such as hands, legs, eyes, nose, mouth, ear, **etc.** All of them are integral parts of the body. There is an intimate connection between these different limbs and the **Shareeri** (Indweller) in the body. The **Jivaatma** is the Indweller. The limbs constitute the body. The relationship between the Indweller and the body is integral. All limbs belong to the individual. Hence the Indweller will not hate any limb. The **Shareeri** (Indweller) will not feel happy if any limb suffers because all limbs belong to him and their experiences are also his. Likewise, Vishnu pervades the cosmos as His body. All things in the cosmos are limbs of the body of Vishnu. Hence no one should have any aversion to anything in the universe. You should not hate anyone, because the same Divine is present in you and in everything in the universe. The cosmos has three forms: the gross, the subtle and the causal. The physical universe represents the gross form. The subtle form is the mind and subtler than the mind is the **Aatma**. The five **Kosas** or inner coverings A human being has five sheaths. These five sheaths have been grouped into three. The gross sheath is the **Annamaya Kosa**. The three **Kosas**, **Praanamaya** (vital breath), **Manomaya** (the mental sheath) and the **Vijnanamaya** (the intellectual sheath) together constitute the subtle sheath. The causal sheath is the **Anandamaya Kosa** (the Bliss sheath). Even the last sheath does not represent total bliss, because there is a higher entity above the **Anandamaya Kosa**. This is known as **Mahakaarana** or **supracausal** entity. This is the **Aatmic** principle. Because every individual has these three bodies, he is called **Tripurasundari**. Every human being has these **Thripuras** (three cities). The three **puras** are the body, the mind and the heart. Since the **Prakruthi** element, which is feminine in nature, is present in greater measure in the body, it is termed as **Sundari** (a beautiful damsel). Spiritual truth of **Navarathri** During the **Navarathri** festival **Tripurasundari** is worshipped. Unfortunately, from ancient times people have been observing only the external forms of worship without understanding the inner

significance of these festivals. The entire cosmos is a temple. The Lord pervades the cosmos.

Prakruthi (Nature) teaches the spiritual truth about **Navarathri**.

Realise the love of **Sai** through

spiritual practice. The Lord has to be realised through **sadhana**.

Sadhana does not mean adoring

God in a particular place or in a particular form. It means thinking of God in all that you do

wherever you may be. It may be asked whether this is possible. The answer is that it is possible

by dedicating every action to God.

During **Navarathri** there is a form of worship called **Angaarpana**

Puja. In this form of worship,

all the limbs of the body are offered to the Divine in a spirit of surrender **Sharanaagathi**.

Surrender means offering everything to the Divine and giving up the idea of separation between

oneself and the Divine. There can be no true surrender if there is a sense of separation. There

must be the conviction that it is the same Divine who dwells in all beings--**Eko Vasee**

Sarvabhutha-antharaathma.

The true meaning of **Angaarpana Puja**

In the performance of **Angaarpana Puja**, there is a form of self-deception. When a devotee says,

"**Nethram Samarpayaami**" (I offer my eyes to the Lord) and offers only a flower to the Lord, he

is indulging in a kind of deception. The proper thing would be to say that he is offering a flower.

Actually **manthras** like "**Nethram Samarpayaami**" are intended to indicate that one is using his

eyes only to see God. The real significance of the **Manthra** is that you think of the divine in

whatever you see or do.

Therefore, the true meaning of the **Angaarpana Puja** is to declare that you offer all your limbs in

the service of the Lord. This means that whatever work you do should be done as an offering to

God. Nowadays selfishness is rampant among devotees and they love God not for God's sake but

only to get their selfish desires fulfilled. As long as selfishness prevails, the Divine cannot be understood.

The **Navarathri** festival should be used as an occasion to examine one's own nature whether it is

human, animal or demonic, and strive to transform the animal nature to the human and **divinise**

the human nature. Wisdom cannot be acquired from outside. It has to be got through inward

Sadhana.

In the course of Discourse on **Vijayadasami** day, **Prashanthi Nilayam**, 6 Oct 1992

Vyaamohas is the dust that settles upon the glass of the chimney of the lantern and **dims** the light. The attachment to sensual objects and to the pleasure they give is the soot that sticks to the inside of the chimney; that too **dims** the light. Clean the chimney by **Naamasmarana** every day and the flame will shine for you and others.

Sathya Sai Baba

36. Purify The Heart To Realise God

Though, at the time of birth, man has no good or bad qualities, changes occur in his nature due to the food he consumes, and the influence of associates around him.

One develops ego and

attachment based on the company he keeps. As a person gets educated, he or she develops pride

and entertains vainglorious thoughts about one's superiority over others. This conceit pollutes the heart.

When dirty water gets mixed with milk, the milk has to be boiled to make it pure. Likewise man

has to undertake various types of **Sadhana** to purge his heart of impurities. Exercises such as

meditation, **Yajna** or **thapas** can only provide mental satisfaction. It is only when the heart is

melted in the heat of Divine love that one can succeed in getting rid of bad qualities and make

the heart shine in its pristine effulgence. Just as the sun's rays can **burn** a heap of cotton if the

rays are concentrated by passing through a lens, the rays of the intellect will destroy one's bad

qualities only when they are passed through the lens of Divine love.

The growth of demonic nature in man

Although man has come from **Madhava** (God), he is enveloped in a **Bhrama** (delusion) which

obscures the **Brahma** (Divinity) within him. So long as one is in the grip of this delusion one

cannot understand God. Because of this delusion one gets attached to the body and develops

limitless desires. This leads to the growth of the **Asura** (demonic) nature in him.

In the word "**Nara**" meaning man, "**na**" means "no" and "**ra**" means "destruction." So, the term

"**nara**" describes man as one without destruction (that is, one who is eternal). When the letter

"**ka**" is added to "**nara**" it becomes "**Naraka**," hell, which is the opposite of heaven. When one

descends to the demonic level, he forgets divinity and follows the path to hell. The Divine is

realised by pursuing the spiritual path (the **Aatmic** path).

According to the Puranic story, **Narakaasura** is said to have been destroyed on this day of

Deepavali (**Naraka Chathurthasi**). **Narakaasura** was a demon filled with attachment to bodily

pleasures. He was full of bad qualities like lust, anger and greed. He was a terror to women and

perpetrated many evil deeds, inviting his own destruction at the hands of a woman,

Sathyabhama, the consort of Sri Krishna.

It is worthy of note that the Lord gave this opportunity to

Sathyabhama only after subjecting her

to a cleansing process to rid her of her pride and jealousy as revealed in the Tulabhaaram

episode, where Sathyabhama was advised by Narada to make a gift of Krishna to him and win

him back by offering an equivalent weight of gold and jewellery.

When Sathyabhama offered all

the valuables she possessed, it had no effect. Ultimately a Tulasi leaf offered by Rukmini with a

prayer to Krishna tilted the balance. Thereby Sathyabhama was cured of her pride and jealousy.

Apart from this Puranic version, there is a cosmic explanation for the observance of Deepavali.

Naraka was a planet moving in orbit with the moon around the earth. Once it appeared to be

heading towards the earth. People prayed to Lord Krishna to avert the impending catastrophe.

The Lord had to take action to destroy this planet and save the world from disaster. From that

day, Deepavali was being observed as a joyous day of deliverance from evil.

Deepavali eve, Prashanthi Mandir, 24 Oct 1992

Among men, each one is himself the cause of his fortune, good or bad. He is himself the builder, the architect. Fate, destiny, predetermination, the Will of God--every one of these explanations is toppled by the principle of Karma. God and man can be reconciled and affiliated only on the basis of this Sutra or principal of Karma. When man realises that God has no share in causing his suffering and that he is himself the sole cause, that no blame attaches to any other person, that he is the initiator as well as the beneficiary--the cause and the effect of his acts, that he is free to shape his future, then he approaches God with a firmer step and a clearer mind

Sathya Sai Baba

37. Recovery Of Moral Values

Dhaivaadheenam Jagathsarvam

Sathyaadheenam thu Dhaivatam

Sathyam Uthamaadheenam

Uthamo paramo dhevatha.

(The Cosmos is controlled by the Divine.

The Divine is governed by truth.

Truth is subject to the high-souled.

The high-souled are supremely Divine).

Students! Educationists! Patrons of Education! The entire Cosmos is under the control of the

Divine. But the Divine is bound by truth. Truth is under the control of

high-souled persons.

These persons are the embodiments of the Divine in the world.

The universe is infinite and marvellous. Unable to comprehend the nature of Creation, man is a

prey to divisive forces. Creation proclaims the Will of the Divine. It is known as Prakruthi

(Nature). Every man, who is a child of Nature, should have Divine nature. Man is born in the

world to proclaim the Will of the Divine. Man is a part of Creation. He is bound by all the

material objects in the world. His awareness is based on his

perception of the world. Man has to

order his life for the purpose of furthering the creative process.

Abuse of nature's resources by men

Unfortunately today, as a consequence of scientific and technological progress, humanness has

declined and man considers the world as only intended for his

enjoyment. As a result, the powers

of Nature are being used in a manner which poses a great threat to the world. The world has not

been created for mere enjoyment. Abusing the resources of Nature and forgetting his own basic

human nature, man is going against the purpose of Creation. Many natural catastrophes are

entirely due to man's behaviour. Earthquake, volcanic eruptions, wars, floods and famines and

other calamities are the result of grave disorders in Nature. These disorders are traceable to man's

conduct. Man has not recognised the integral relationship between humanity and the world of

Nature.

In the human body, all organs like eyes, ears, mouth, etc., are integrally related to each other.

Just as these organs are important for man, man is equally important for society as a limb of the

social organism. Man is a part of the human community. Mankind is a part of nature. Nature is a

limb of God. Man has not recognised these inter-relationships.

Man is a kind of stage-director of what goes on in Nature. Forgetting his responsibilities, man

fight for rights. If a deep enquiry is made, it will be realised that man has no rights at all in this

world. He has only duties and no rights. It is foolish to fight for rights without discharging one's

duties. All the chaos and conflicts in the world are due to men forgetting their duties. If everyone

discharges his duty, the world will be peaceful and prosperous.

When the master performs his duties, the employees will work well. When the parents discharge

their duties, the children will realise their responsibilities. When the children do their duties by

the parents, the latter will be honoured. Likewise, when teachers

discharge their duties, the students will conduct themselves well. When the students perform their duties well, the authorities will secure due respect.

Today men are forgetting their obligations. The Cosmos is an integral organism of interrelated parts. When each one performs his duty, the benefits are available to all. Man is enti-fled only to perform his duties and not to the fruits thereof.

Need for ideal persons

Students! Today the educational world is immersed in multifarious problems which are baffling the authorities concerned. The educational system is contributing to the collapse of human values in society. Educational institutions, which ought to give a lead in promoting the nation's allround welfare, are leading the country astray. Human values like sacrifice, integrity, fairness and morality have almost disappeared. Reverence and respect for elders are totally absent. What we need today is not a new system of education, nor a new social order, nor even a new religion.

There is a good deal of speculation about how to bring about a new social order. All these are exercises in futility. What we need today are Uttama-purushulu (noble and high-minded men and women). The nation will be prosperous only when there are such persons with noble minds and hearts. Such persons will emerge in society only when there is purity of mind and morality in society. Only a society with a moral foundation can foster such noble persons.

Spirituality is the means for redemption

Morality and integrity are based upon spiritual consciousness.

Spirituality alone will take man to the sacred path leading to his destiny. Spirituality alone can elevate man and raise him to higher levels. It is the means to real national progress and prosperity. World peace can be secured only through spirituality. It is the means for the redemption of mankind.

Forgetting spirituality, man is leading an artificial life based on worldly pleasures. Education should be used for promoting the nation's welfare. Knowledge gained through education should be used selflessly for promoting the welfare of humanity.

Truth is the ornament for the mouth. Charity is the adornment for the hand. Education is the ornament for the ear. Apart from these ornaments, what does anyone need? A man with these ornaments can reach great heights. He alone is a full man.

Mere knowledge by itself is of no avail. Ravana had studied as many branches of knowledge as

Rama. Educationally both were equals. But Valmiki described Ravana as muurkha, a self-willed fool. Rama was hailed as a perfect man. Wherein lies the difference between the two? Rama utilised all the knowledge he had gained for noble purposes and the welfare of all. He had mastery over the senses. He gave up his rulership. He was pledged to the upholding of truth.

Dedicating his knowledge to the cause of truth, to set an example of ideal life to mankind, he dedicated his life to the welfare of the country. Rama exemplified human perfection by his sacrifice, his adherence to truth and his spotless character. On the other hand, Ravana utilised all his knowledge for enjoying sensuous pleasures. He became a slave of his senses and brought rain upon himself and his country.

Whatever knowledge one may acquire, one should use it for the well-being of all-- "Sarvathitha rathaah." Only then he can be deemed Inaana-sampannah (rich in wisdom). Such a wise person will be endowed with all good qualities. It is for these noble purposes that the ancient system of education was devised.

Bharathiya education in ancient days

All that students learn today is unrelated to the Bharathiya system of education. A system which enslaves the mind and promotes the office-hunting mentality can have no relation to Bharathiya education. It was a system which sought to combat injustice and corruption and promote truth and righteousness. It was not designed to make a student acquire a degree at great expense and then go about with a begging bowl in search of jobs. It aimed at promoting self-reliance and encouraging one to take up social service in a spirit of dedication.

Bharathiya education was based on the twin mottoes: "Sathyam vadha; Dharmam chara" (Speak the truth, practice righteousness).

Love is the spiritual discipline governing human life. Truth is one's life-breath. Bharath produced any number of men in the past who were dedicated to these two ideals. Bharathiya education made the human personality shine effulgently like a multifaceted diamond.

Bharath: then and now

Bharath is like a myriad-petalled lotus. The variety of creeds and communities, languages and customs, manners and traditions to be found in Bharath cannot be found in any other country.

With its many languages, customs and cultures, Bharath is a

magnificent garden blooming with flowers of many hues. **Bharathiyas** today are oblivious to the greatness of their country. People of many faiths lived in harmony as members of one family in ancient times. The harmony has now been lost. The love-principle has become extinct. People are unable even to recognise what is truth.

Students should enshrine in their hearts the greatness of **Bharath**. Their lives should not be offered as a sacrifice to self-**ishness** and self-interest. Give up selfishness completely. Only then will you have acquired education that is Divine and-holy.

In the olden days, after the students had-completed their education, the Gurus (teachers) used to offer them words of advice before they embarked on **Grihastha ashrama** (the life of householders). It was a kind of convocation. The advice the preceptors gave them was: "Serve the world. First of all, revere your father and mother. Develop love for the nation." What kind of patriotism do students have who, after completing their studies here, go abroad for work? Live in society and earn the esteem of your fellow men. These are the essential lessons to be learnt by students.

The gospel of service

Today you took the Institute pledge as to how you will conduct yourselves after you go out into the world. You have pledged yourselves to lead ideal lives. This pledge should pervade every corpuscle of your blood. You will be guilty of treason to yourselves if you fail to live up to the pledge.

Students! From now onwards you should engage yourselves in service to society and cherish Indian culture. Do not aspire for positions. Practise at least a fraction of what you have learnt.

Action alone counts. Only through practical experience is wisdom gained. Money is not everything. Acquiring good qualities is vital. Education without character is utterly worthless.

Go to the villages and serve the poor and the downtrodden. The essence of education is service to one's **fellowmen**. There is no greater occupation than service to society. Become leaders through service. Only when you lead such exemplary lives can you be deemed truly educated.

Whatever may be the situation in other universities, the students from the **Sathya Sai** Institute should behave in an exemplary and ideal manner. Foster moral, spiritual and social values.

Dedicate your lives to the upholding of morality. Officials without morality can never serve society properly. They can never protect the greatness of **Bharath**.

Dear students! Uphold the ideals of education. Cultivate the love of God and inspire in everyone devotion to God. Live in God! Make others live in God!

Benedictory discourse to the **XI** Convocation, **Vidhyaagiri** Stadium, 22 Nov 1992

I did not insist that a person should have faith in God, I refuse to call any person a **Nasthika**, an atheist. Beings exist as a result of his will, in accordance with his plan; so no one is beyond His Grace. Besides, everyone has love towards some one thing or other, and that love is a spark of the Divine. One has to pay heed to truth and speak the Truth to someone in order to make life worth living. Now, that moment is God's Moment and at that moment when he utters the truth, or loves, or serves or bends, he is a theist.

Sathya Sai Baba

38. Revere The Mother: Serve The Motherland

By being borne by **Kausalya Rama** fulfilled His divine role;

Brought up by the noble exemplar of womanhood, **Sita**, The twins, Lava and **Kusha**, achieved glory;

The loving care of **Iijibai** made **Shivaji** a heroic warrior.

Fostered with love by **Puthlibai** Gandhi became a Mahatma.

The first letter of the Spiritual alphabet is "**Aatma**" (Mother).

Is there anything greater in the world than the Spirit that protects all living beings all the time ?

Embodiments of Divine **Aatma**! There is nothing sweeter than maternal love.

Forbearance lends beauty to man. Truth and integrity constitute the hard penance for man. The Divinity inherent in man is not recognised by him. Failing to realise that **neethi** (morality) is greater than one's **jaathi** (community) and that **Guna**: (virtue) is greater than one's **Kulam** (caste), man is laying waste his life.

The ancient sages regarded human life as something sweet. Man's primary duty is to preserve the sacred sweetness of this life. This can be accomplished only through sacrifice. and not selfishness. To lose the sweet nature of life is to forfeit man's humanness.

Maternal love is Divine

The Divine sweetness in human life is derived from **Maathru bhaavam** (maternal love). For the

protection and rearing of her children, the mother is prepared to make every sacrifice. It is this spirit of sacrifice that makes motherhood infinitely precious. The Upanishads have declared that there is no other means than **Thyaaga** (sacrifice) to achieve immortality.

There is no diviner or purer feeling than maternal love. Today people make no effort to cherish this feeling. **Sri Rama** declared: "The mother and the Motherland are greater than heaven itself."

God is formless and attributeless. The unmanifested Divine is worshipped in various forms. God is not easily accessible to everyone. Nevertheless God is worshipped with faith in various ways and joy is derived therefrom.

Among the sacred aphorisms cherished by **Bharathiyas**, the foremost are: "**Maathru dhevo Bhava! Pithru dhevo Bhava!**" (Adore the mother as God. Adore the father as God). The mother is the foremost deity for man as the visible embodiment of the Divine who can be directly experienced. Every son is aware of the mother's affection, care and concern. He knows how to please the mother and keep her happy.

No one knows how the unmanifested Divine showers His grace or displays His displeasure, what He desires or disapproves. One can lead a sacred life by adoring the mother, instead of worshipping the unmanifested Divine. The **Chaithanyam (Aatmic Consciousness)** that is present in the Divine is also present in living beings.

Macrocosm in microcosm

If this is the case, a doubt may arise. What is the need for giving a unique place to God? When you look at an array of electric bulbs, they may all look alike. But there are differences in wattage amongst them according to the filament in them. The wattage may vary from 40 to 5000 watts. Likewise, in all human beings the five elements, the five organs of action and the five organs of perception, and other organs are common. But in their thoughts and fancies there are differences. The sacred and remarkable Divine potency in each of them is also different. It is because this Divine potency is present in God in infinite measure that the uniqueness of God is recognised. It has been said: "**Yatha pinde, thatha Brahmaade**" (What is in the microcosm is in the macrocosm). **Brahmaanda**, the macrocosm is regarded as **Viraata Swarupa** (the Cosmic form) and the microcosm is regarded as the atomic nucleus. This is a wrong view. What is

present in the atom, is present in the Cosmos. There is no difference between the two. A small seed carries within it the potential of becoming a big tree. The Cosmic Form is not a mere aggregation of various objects. It does not signify the one in the many. The Cosmic Form means that which contains within itself everything.

Illumine your lives by the sunshine of **Vairaagya**

You cannot see the vast tree contained in the tiny seed. Likewise, the atomic principle contains the macrocosm in microcosm. Equally, the divinity present in God (the macrocosm) is present in man in a subtle form like the fire in a match stick. You cannot get fire out of a damp match stick.

Man is filled with the fire of Divine wisdom and sacredness. But it is not perceptible in spite of spiritual exercises, severe penance and many good deeds. The reason is the fact that the mind is dampened by **Ahamkaara** and **Mamakaara** (egoistic and acquisitive tendencies). It is only when this dampness is removed by the sunshine of **Vairaagya** (detachment) that an illumined life becomes possible.

Man today is well informed about myriad things. But he is ignorant of his own true nature. Of what avail is all knowledge if one cannot get rid of his bad qualities and realise his true nature?

All accomplishments and possessions are of no use to man. Only a godly life can redeem him.

A nation's prosperity does not come down from the sky or sprout from the earth. It is based on man's actions. Man's conduct has to be purified. Men today have forgotten the greatness of the mother and the duties of the son. How can man expect to get the bliss for which he aspires if he fails to discharge his duties, forgets his humanness, turns his face away from God, and goes after worldly pleasures?

Rama's deep devotion to His parents

At his father's behest, **Rama** accompanied the sage **Viswamithra**, protected his **Yaga** and reached **Mithila** with the Sage. After **Rama** had handled the bow of Shiva, Emperor **Janaka**, according to his earlier declaration, wanted to offer in marriage his daughter **Sita** to **Rama**. But **Rama** was not willing to go through the marriage without the approval of his parents. **Viswamithra** tried to persuade **Rama** in many ways, but **Rama** deemed the sanction of his parents more essential than obeying the words of the preceptor. **Rama** did not venture even to look at **Sita** until his parents arrived and agreed to the alliance.

Bharath today has forgotten this divine message of **Rama**, revealing his deep devotion to his mother and father. To carry out the injunctions of his father, **Rama** went into exile and spent fourteen years in the forest. He deemed adherence to Truth as the highest penance. When **Rama** was in the forest, **Bharatha**, accompanied by **Vasishtha** and others, went to him to persuade him to return to the Kingdom. **Rama** told **Vasishtha**: "**Guruji**, life is not more precious than respect for truth. I have entered the forest to comply with my father's command, If I go back to the Kingdom, I will be betraying my father's pledge. I would sooner give up my life than give up my adherence to truth."

The story of **Rama** has been teaching to the world the supreme greatness of a life based on truth, sacrifice, integrity and morality. Krishna's lesson to **Gaandhaari** That man is to be pitied who has not earned the grace of his mother, who has not enjoyed the loving looks of his mother and who has not tried to please her. This is illustrated by an episode from the **Mahabharatha**. After all the **Kauravas** had been slain in battle, Krishna went to their blind old father, **Dhritharashtra**, and his wife **Gaandhaari** to console them. Unable to restrain her bitterness and grief, **Gaandhaari** blamed Krishna in harsh terms. Krishna told her: "**Gaandhaari**! You are making a grievous mistake. From the time of their birth, did you look at any of your children? If the **Kauravas** did not benefit from your own sight, how can they be seen by me?"

This means one who has not received the loving look of his mother does not deserve the gracious look of the Divine. In **Bharath** today, this **Dharmic** principle has been erased. Immersed in selfish concerns, people are forgetting the Divine and giving up all principles of morality and justice. Looking at the state of things in **Bharath** today, it is clear that the nation has gone down in moral stature a great deal. Embodiments of Love! Recognise the truth that morality is the primary requisite of human society. You have to perform your duties and discharge your obligations. You must be united and take part in social service. Union is strength. It promotes the welfare of all. If one does not strive for unity and progress, how can he serve society? Even small ants acting in union can destroy a serpent. Today unity is being undermined in the country. There are differences in every

home. Institutions without unity ultimately collapse. A divided nation faces destruction. Hence, for the welfare of the nation, all must live in unity. Distinctions of high and low should be given up. The nation's welfare alone must be kept in mind. You are well aware of the divisions in every political party. These divisions are breaking the parties into fragments. If this fragmentation goes on, how can the nation progress? The individual who is concerned about the welfare of the nation should eschew self-interest, cultivate the spirit of unity and work for the progress of the nation. This should be the first motto of the country. Uphold the culture of **Bharath** as a true citizen Those who claim to be citizens of **Bharath** are oblivious to the honour and prestige of the nation. The man who is not proud of this motherland and his mother tongue is worse than a corpse. If you proclaim yourself a citizen of **Bharath**, you should uphold the culture of **Bharath**. You should conduct yourself according to **Bharathiya** culture. If unity is lost, what can anyone accomplish? If there are three persons in a house, there can be peace in the house only if the three live in harmony. In every individual, there are three entities in the body that is his dwelling: the Manas (mind), the **Vaak** (tongue) and **Kaayam** (the organs of actions). It is only when these three entities function harmoniously that the individual can have peace. When there is discord between them, how can peace be got? No room for lazy persons in **Bharath** Manifest the divinity that is in you. Only then you can be a true **vyakthi** (individual). Practise **sadhana** for this purpose. Jettison your worldly attachments. Develop love so that you may get rid of divisive feelings in you. It is extremely unfortunate that men should waste their human lives, which are so precious and sacred. Life is short and men should make good use of their divine potentialities without wasting time. Two hands have been given to man for feeding himself and rendering service. There is no room for lazy persons in **Bharath**. One who does not work has no right to eat. Work, work and work! That is your duty. Consider what is appropriate in a particular situation and act accordingly. Few try to understand the ways of the Divine. They are beyond the comprehension of the intellectuals. God is omnipotent. This is beyond doubt. The lamp shines because of the Divine.

The power of the wind which can blow out the lamp also comes from God. It is ridiculous to expose a lamp to a strong wind and pray to God not to allow the light to go out. The powers of the Divine are to be rightly understood and used in the appropriate way.

Once a devotee asked Swami why He should not convert all sea water into petrol because of the steep rise in the price of petrol. The devotee had read a report of **Bhagavan's** conversion of water into petrol on one occasion. Swami told him. "You are no doubt intelligent, but your intelligence is not functioning properly. If the seas around India are converted to petrol, what will happen if a witless person like you, walking on the beach, throws a burning cigarette in the sea. There will be a holocaust. Have you thought about this possibility? Have you any concern for the welfare of the country? It is stupid to make suggestions of this kind."

There are many such scatter-brained persons in the world. They are posing as highly intelligent persons. They come forward to criticise God. No one has the fight or the competence to criticise God. God can do anything by an act of will. All actions performed selflessly are godly.

God is present in all beings. Everything in the Cosmos is a form of the Divine. The Divine power sustains everybody at all times. Hence every man is an embodiment of God. Once you have that faith, you will not be inclined to follow the wrong path.

Who is **Sai**?

Everyone should strive to recognise the divinity that is present in all. This effort has to be made by everyone. Human birth has been given for this purpose. It cannot be left to God.

There are many who do not understand the **Sai** principle. Who is this **Sai**? Why are certain things happening in this manner? These questions are asked.

I am not a **sanyasi (renunciant)**. I am not a yogi. I am not a **bhogi** (pleasure-seeker). I am not a **thyaagi** (one who sacrifices). I am I. This "I" is the first name given to the **Aatma**. A **renunciant** is bound by certain restrictions. The pleasure-seeker is bound in other ways. I have no limitations.

Mine is boundless bliss. My name is "I." It is not a name given after one's birth. To understand

Me, everyone has to realise that the "I" is present in everyone. The "I" is used by everyone in every context, whether he is a millionaire or a pauper. This "I" is Brahman---"**Aham**

Brahmaasmi." Everyone uses the "I" from dawn to dusk without understanding its meaning.

Offer every action of daily life to God

Students! As future citizens of the nation you have to conduct yourselves in an exemplary manner. Remember that there is no special merit in so-called spiritual exercises. Every action in daily life calls for **Dhyana** (concentration) and has to be sanctified by performing it as an

offering to God. A farmer tilling his field should feel at the same time that he is tilling the field of his heart. While sowing seeds, he should sow the seeds of good qualities in his heart. While watering the field, he should think he is watering the field of his heart with love. In this way, everyone can pursue the spiritual path without the aid of rosary or betaking himself to the forest.

Today, the foremost need is the promotion of unity. Irrespective of physical and ideological differences, the **Aatma** principle is common to all.

It has to be recognised that individuals are integrally related to Society like the different organs in a body. Humanity itself is a limb of Nature and **Prakruthi** (nature) is a limb. of God (the **Omni-Self**). If this integral relationship is understood, where is the ground for hatred? No one

should consider himself as insignificant or unimportant. Everyone, small or big, is a vital part of the whole and is essential for its proper functioning like all the parts in a rocket. Any small defective part may cause the rocket to explode. Likewise, in this vast Cosmos every being has a significant role to play to ensure its smooth functioning.

We celebrate many festivals in connection with birthdays or other occasions. It is not the festivities that are important, not the dresses, not the speeches. Feelings are what are important.

Without purity of thought, purity of wisdom cannot be got. Seek to purify your minds.

Cultivate selfless love towards all and engage yourselves in social service. I have often declared:

"**Graama Seva** is **Rama Seva**" (service to the villagers is service to **Rama**).

Enshrine **Rama** in your heart

It is a mistake to think only of constructing a temple for **Rama**. In this vast land of **Bharath** of

what use is it to raise a temple for **Rama** in any particular place? Everyone's heart should be

converted into a temple for **Rama**. The land of **Bharath** should be cherished as the **Ramarajya**

(Kingdom of **Rama**). What does **Ramarajya** mean? It does not refer to any particular state. Unity

in thought, word and deed constitutes **Ramarajya**. Today, there is no unity, no purity, no

awareness of Divinity. People are wallowing in the mire of "community." This is not the primary duty of man. When there is discord between thought, word and deed, humanness is undermined. Unity has to be promoted to foster humanness. **Bharathiya** culture belongs to all mankind. Time, place and conditions of life may vary. But the basic principles governing human conduct are the same. If people want to proceed to a higher state, the first requisite is improvement in one's conduct. When the foundation under your feet is shaky, how can you expect to build up the mansion of life? Your conduct is the foundation, Your actions are the means. Develop faith. Without faith life is a waste. Man today believes in everything except God. This is his misfortune. God is omnipresent. The man who has no faith in God has no faith in himself. Develop **selfconfidence**, which is the basis for any nation's progress. On that foundation of faith erect the walls of **Ananda** (Bliss). Then place the ceiling of **Vairaagya** (detachment) on them. Live under the roof of **thyaaga** (sacrifice). This is the way to Self-realisation. Chant the name of the Lord to secure mental peace and purify the heart. You can then lead a Godly life. **Vidhyaagiri** Stadium, **Bhagavan's** Birthday, 23 Nov 1992

39. Unity Based On Divinity

Embodiments of Divine Love! In the world today all those who are held in high esteem as great personages have earned their good name only by their character and conduct. To accomplish anything one wants, one should have firm determination. Those with fickle minds cannot achieve anything.

All religions and scriptures agree that going to the aid of fellow-beings in times of need and saving them from distressing situations is the greatest virtue of a person. Every human being has equal rights in the world. All belong to one family. To enjoy peace of mind, it is essential to practice forbearance and equanimity. There are persons good and bad, rich and poor, educated and uneducated in every country of the world. Though born in the same family and breathing the same air, some persons are narrow minded and have crooked ideas and indulge in selfish deeds, while others are good and selfless.

"Suhrudham Sarva bhuuthaanaam," "Ekaathma Sarvabhuutha antharaatma" are well known aphorisms from the scriptures. To be friendly towards all beings is the duty of everyone, since

the same A **atma** is there in all beings. Comprehending this truth, it is the duty of everyone born as a human being to do good to others on the basis of love. There is no need to search for God anywhere, since God resides in every being. The body is, therefore, to be considered as the temple of God. Today man is breeding bad thoughts in the mind, thereby polluting the heart which is the seat of the Divine. Four kinds of potentialities of human beings

In every human being, there are four kinds of potentialities, namely, animal, demonic, human and Divine.

The one with the divine quality will be a Brahma-**Nishtha** or one engaged in the contemplation of the **Aatma** within and will enjoy **Aatmic** bliss and sanctify every moment of his life by doing good deeds. He realises that the same **Aatma** is them in all beings as the **Antharaatma** (Inner Self) and leads a blissful life, discarding selfish thoughts. He is a Brahma **Inaani** or **Aatma Inaani**, a realised soul, who is aware of the truth that revering others is revering the Lord and hurting others is hurting the Lord. Such persons radiate divinity though they are in a human body.

The "human" type of persons follow the path of Truth and Righteousness--**Sathya** Dharma **paro marthyah**. They are engaged in activities in strict accordance with **Sathya** and Dharma (Truth and Righteousness), using their sense of discrimination in the right manner. They discharge their responsibilities without craving for position, power, pelf or fame. Such a person lives in harmony with his fellow beings and discharges his duties with firm belief in the three precepts: fear of sin, love of God and morality in society.

The next type is the demonic person. Such a person does not care for the code of conduct for human beings, indulges in the shameless pursuit of sensual pleasures, is filled with ego and pride, and does not hesitate to hurt others for selfish purposes. He goes on nonchalantly committing sinful deeds. Egoism is his life breath and attachment is his backbone. Such a selfish person is termed as demonic. One who lacks wisdom is like an animal **"Inaana Viheenah Pashubhih Samaanaha"** (The man lacking wisdom is like an animal). A person who is steeped in ignorance is considered to be no better than an animal. Such a person's life is centred only on sense gratification. His thoughts never go beyond the senses because of his

ignorance of the divinity within him. He deems the transient earthly pleasures as heavenly bliss and lives in delusion devoid of discrimination.

Every man must make an effort to rise to humanness, shedding his animal and demonic qualities, and then strive to realise his divine nature. Nowadays, we find that men are going down in the reverse direction, from the human to the demonic and animal states. The message of Jesus Christ

On December 25th, when Jesus was born, three kings. came to his birthplace. These three gave expression to three different views about the new-born babe. One of them, looking at the infant, said: "This child looks like one who will be a lover of God." A second king said: "God will love this child." The third king declared: "Verily, this child is God Himself." The first one viewed the child from the physical point of view. The second saw the child from the mental viewpoint. The third saw from the Aatmic (spiritual) point of view.

The three declarations indicate how one can progress from the human to the divine level. What is needed is the destruction of the animal and demonic qualities in man. Man today worships inanimate idols and images, but makes no attempt to love his fellow human beings in flesh and blood. This was the first message of Jesus. Though one sees his neighbours day after day, he does not choose to love them. How can one believe that such a person can love an invisible God?

If a man cannot love a fellow human being who is visible before his eyes, how can he love what is not visible to him? This is not possible. Only a man who loves living beings around him can love the invisible Divine. Love must start with love for beings that have form. It must be extended to all beings. This is the primary stage in spirituality. Spirituality does not mean preoccupation with meditation, worship, etc. It involves total extinction of the animal and demonic qualities in man and the manifestation of his inherent divinity.

When the attachments and hatreds in which man is enveloped are removed, the inherent divinity in man, the Sath-chith-ananda in him will manifest Itself. There is no need to search for the omnipresent Divine in any specific place. When you are yourself divine, why search for the Divine elsewhere? It is a mark of ignorance.

How Jesus Christ's message was accepted

Jesus performed many miraculous deeds, relieved the sufferings of many in distress, preached sublime truths to the people, and ultimately sacrificed his life. For

over a hundred years after his martyrdom, Christ's message did not have any impact. Four centuries later, Christianity was accepted by Roman emperors. Even after many centuries humanity is yet to realise the inherent divinity of man.

Man is searching for a reason for every belief or action. Should you seek a reason for sanctifying the time spent by you on any action? When you are engaged in unselfish activity for the common good of society and discharging your duties with dedication, you are sanctifying your life.

There are four basic elements in every action. They are Kaarana, Karma, Kaala and Karthavyam. Kaarana is the reason, Karma is the action, Kaala is the time and Karthavyam is the duty that has been discharged. We can cite an example for this. Supposing you want to go to Madras to see your relatives; you go to the bus-stand in the morning, sit in the bus, travel for eight hours and reach Madras in the evening. Now, seeing your relatives is Kaarana (cause). Sitting in the bus and travelling is karma (action). Spending eight hours is Kaala (time factor) and seeing your relatives in Madras and getting satisfaction therefrom is Karthavyam (goal).

If you do the same things in your dream, there is no time factor. The cause and action factors are also absent. As soon as you wake up, you find that you are only in the bed and discover that your seeing your relatives in Madras was unreal. All the four factors are absent in the dream state.

Only where all the four are present will it be real.

The purpose in view is termed Lakshyam. You are born as a human being for doing your Karma (duty). Life is given to you only to recognise Divinity and the body is the instrument for achieving this Kaarana (purpose). When you have spent your life, you have done the karma (action) in the duration of your life--kaala. You should have the satisfaction of having achieved the karthavyam (goal).

Christ preached only this truth and taught the people that the body should be used for service to society. This is the teaching of Vedanta. Vedanta declares that the body is intended only to do actions in the world in a selfless way.

The genesis of the Christmas tree

Jesus was crucified on a Friday and He rose from the tomb on a Sunday. That is why Sunday is taken as the day of worship and service in churches. Catholics gave importance to Virgin Mary,

the mother of Christ, while Protestants gave importance to the birth of Christ. Catholics celebrate

Christmas by worshipping Mary on the evening of 24th and Protestants celebrate the birth of

Christ on the 25th. There is a custom of putting up a Christmas tree on this day and worshipping

it. The genesis of this custom can be traced to Germany. A preacher by name **Jensen** from

England once visited Germany. When he was travelling in Germany on his mission, he noticed

some Germans attempting to offer a child's life as sacrifice to propitiate God who, they believed,

lived in an oak tree. The priest was worried and questioned them why they were offering an

innocent child as sacrifice to a tree. As they asserted that God lived in the tree, he took an axe

and cut the tree. To his surprise, he was shaken by an inexplicable vibration from head to foot.

He noticed the form of a child between the two portions of the tree that was cut by him.

System of worshipping Divinity in many forms

This incident teaches the truth that God lives not only in human beings but also in plants and

trees. From that time onwards people started putting up a Christmas tree and worshipping it on

this Christmas day. The system of worshipping Divinity in many forms including plants and

stones, which originated in **Bharath**, has been prevalent for a long time in other countries also.

There are **sanyasis** even among Christians. The men are called monks and the women are called

nuns. There is no difference in this regard among the various religions. In all religions the goal is

one. Christianity propagated this oneness of God. But nowadays the pure, permanent **Aatmic**

principle is forgotten in the preoccupation with worldly pursuits. (**Bhagavan** then described how

the practice of having grandfather Christmas wearing a red robe and distributing gifts to children

on Christmas day came into existence. Swami related the story of Nicholas, who began this

practice when he became head of a church).

Heart is the seat of Truth

In all religions, birthdays of great personalities are celebrated but the ideals for which they lived

are not remembered and followed. If you do not care to follow their teachings the celebrations

lose their meaning and become artificial observances. It is not doing justice to the good people

whose birthdays are being celebrated. Christ taught people to love all beings and serve all with

compassion. It is only by practising these ideals that one can truly

celebrate His birthday. The

Divinity within should be reflected in every action. The seat of Truth is in your heart. Worship

means loving others with your full heart. You must live in love and lead a life of selfless service

based on love. This is the only right way of celebrating the birth of Christ.

God, in fact, has no birth and no death. No change is there in God, who is changeless and

permanent. The **Aatma** within is but a reflection of God and it is the same in all beings as an

eternal witness. Birth and death pertain only to the body. It is not correct to worship the body.

Through **Saakaara** (the transient body) man has to merge in **Niraakaara** (the ultimate Supreme

Reality).

Embodiments of the Divine **Aatma**! Christmas is celebrated in innumerable places all over the

world. Nowhere in the world is it done in the way it is celebrated here in **Prashanthi Nilayam**.

People elsewhere may attend some church service and revel in drinking and dining parties. But,

here, people from many countries in the world, speaking many languages, following different

faiths and cultures, assemble together unitedly, start the day with singing God's name and glory

regardless of their differences, join in spending the day in carrying the message of Universal

love. This is Unity in diversity and true **Adwaita** in action. Every minute we are experiencing

this. Whenever one makes **Namaskaram** to elders, what is its significance? It signifies the

bringing together of the five senses of perception and the five senses of action into one, thus

unifying the different senses. In **namaskaram** you have "**na**" and "**maskaram**"; "**na**" means "no",

which indicates that your ego is given up, and you have no body consciousness. The unity of all

the sense organs will wipe out the **Ahamkaara**. This will lead to purity and purity will lead to

divinity. This unity can be seen only in **Prashanthi Nilayam**.

Nowadays politicians and preachers talk of unity and purity but in practice it is not followed by

the preachers themselves. It is only in **Prashanthi Nilayam** that this unity and purity are

pervading naturally without any effort from anyone. All are living here like brothers and sisters

of the same family.

The power of love in **Prashanthi Nilayam**

There are a number of foreigners here,, who are very affluent and command princely comforts in

their places, who have to put up with an austere life. They live in

sheds in a spirit of fellowship
 and camaraderie though bereft of even the minimum comforts. They
 could not enjoy their life in
 their big mansions as much as they enjoy their stay here in such
 uncomfortable conditions. The
 reason is the Divine Love in them. If there is no such love in you, you
 cannot live here in such
 uncomfortable conditions even for a minute.
 Embodiments of Divine Love! Devotees who have come from far off
 countries! You are putting
 up with the life here in spite of the lack of amenities to which you are
 normally accustomed back
 home and are feeling happy. This is indeed a big **Sadhana** and can be
 termed even as **Thapas** or
 penance.
 The foreigners, in spite of their discomforts and difficulties, radiate
 joy through their smiling
 faces. This is because of their love for Swami. They are spending a lot
 of money to come here
 and undergo the **rigours** of the disciplined life here most willingly
 and yet are always happy. But
 in spite of all comforts, the people of our own country who gather
 here do not present a cheerful
 countenance.
 Embodiments of Love! One who is having constant remembrance of
 God, with love and
 devotion, will ever be happy whether he is in a village or a city, flying
 in the sky or in a forest,
 because God dances in his heart and confers delight.
 Because of the lack of unity, this nation is experiencing a lot of
 difficulties and turmoil.
 Promotion of unity is essential for peace in the nation and the word.
 There is no use in simply
 greeting others with words coming from the lips; greetings should
 come from the heart with
 sincerity and love.
Poornachandra Auditorium, Christmas day, 25 **Dec** 1992
 The grace of God cannot be won through the gymnastics of reason,
 the contortions of yoga or denials of asceticism. Love alone can
 win it, love that needs no requital, love that knows no bargaining,
 love that is paid gladly as tribute to all living. Love that is
 unwavering.
Sathya Sai Baba
 1. Purity--the path to Divinity
 The Lord of the Universe permeates the entire Cosmos
 Remaining invisible in the visible Universe,
 The Cosmos Consciousness illumines everything
 Like the thread that runs through a necklace of gems.
 THE phenomenal world that is perceived by us is called **Vishvam** (the
 cosmos). This Cosmos is
Kaaryam (action or effect). Every action is preceded by a cause. This
 cause is God. Hence, God

and the Cosmos are related as Cause and Effect. The relationship is
 interdependent and
 inseparable.
Vishvam means that which has emerged from the Divine with many
 limbs. **Vish + Vam** means
 that which is pervaded exceptionally. Another meaning for **Vishvam**
 is **Vaayu** (air). Air is **allpervading**.
"Vishnuh Vishvasvaruupah" (The Cosmos is the embodiment of
 Vishnu). Vishnu also
 means all-pervasive.
 There is no specific proof for the Divine. Hence, He is called
Aprameya (Immeasurable). For
 such an Infinite being Time is the proof and Time is the basis. God is
 adored as
"Samvathsaraaya Namah." "**Samvathsara**" means
Daivasvaruupam (the form of the Divine).
 The mere passage of 365 days does not amount to **Samvathsara**.
Samvathsara refers to one who
 is the **Kaalaathmah** (Time-Spirit). Spirit means Brahman (the
 Supreme Absolute). The Brahman
 Principle refers to the **Chaithanyam** (consciousness), that is
 omnipresent. Brahman has no
 specific form. It is present in all human beings as Consciousness.
 God is the Consumer of Time itself
 For man to recognise the Brahman, he has to comprehend the nature
 of that which transcends
 Time. Time is consuming the body. God is the Consumer of Time
 itself. Hence, the **Vedhas** have
 declared that "**Kaala-Kaalaprapannaanaam, Kaalah kim**
karishyathi" (Time is powerless against
 those who have taken refuge in the Over-Lord of Time).
 Man's joys and sorrows, happiness or misery are not dependent on
 Time. They are based on
 man's actions. Time has no relations or friends. Time is not
 subordinate to anyone. All are
 subject to Time. Hence, if one has to realise the Divine, who is the
 Lord of Time, one has to
 carry out His injunctions. God looks with love only at such a person.
 In this context, the **Geetha** has described the traits of the devotee
 who is dear to the Lord:
Anapekshah shuchir-Dakshah
Udhaaseeno Gathyavyathah
Sarvaarambha parithyaagee
Yo madbhaktah sa me priyah
 (That devotee is dear to me who is free from desire, who is pure in
 body and mind, who is
 resolute, unconcerned, free from sorrow and has renounced all sense
 of **doership**).
 True meaning of "desireless" actions
Anapekshah: In this world, man, with his body, senses and mind
 cannot be free from desires. But
 how is he to become **Anapeksha** (free from expectation)? When he

performs actions, regarding

himself, as the doer, the actions become fetters that bind him. All action which are performed

with the feeling that they are intended as offerings to please the Divine, do not lead to bondage.

They become **Anapeksha** (desireless actions). One has to recognise that it is the Divine principle

in all beings which is getting all actions done through human beings as instruments. As long as

man regards himself as **karthruthva** (the doer) and **bhokthruthva** (enjoyer) he cannot escape from the consequences of his actions.

When a man regards a certain piece of land as his, the crops grown on it will belong to him. The

Geetha teaches that when actions are done as offerings to God, they become "desireless" actions.

Man has taken birth to perform his duties and not to enjoy power or assert his rights. When one's

duty is performed, the right comes of its own accord. Men today fight for their "rights" and

forget their duties. Hence discharge of duty comes first. It is through duty that man realises God.

Inner purity is vital for all aspirants

Shuchih: This refers to purity. It is not enough if the body is clean. Inner purity is essential. The

latter, in fact, is more essential than the former. For the proper enjoyment of all things, purity of

mind is essential. Whatever sacred acts you may do in the external world, if you have no purity

of mind and heart, all of them are valueless. The food cooked in an **untinned** vessel will be spoilt

even if all the ingredients are good. Likewise, in the vessel of the heart, the inside must be

purified by **Prema** (love). Then, all that one consumes will be wholesome. Hence, purity is vital

for all aspirants; without it, all man's actions get tainted. Actions done with an impure heart can

only produce undesirable results.

Whatever good results you want to secure in the external world, inner purity is the basis.

Dakshah: This refers to the determination that is needed to accomplish anything. One must have

the fortitude and resoluteness to achieve one's purpose, whatever might be the obstacles in the

way. To accomplish any sacred task one has to possess this determination. **Daksha** signifies this

quality of unwavering determination in the devotee.

Udhaaseenah: One who is unaffected by whatever happens. This means that one should be

totally free from selfishness. He must consider the performance of his duties as the sole purpose

of his existence. The human body is the result of past actions. Man is

bound to the world by his

actions. The body is the primary requisite for the performance of Dharma (right action).

Indifferent to fame or blame, not seeking power or position, one should perform one's duties

selflessly. Do not be swayed by any consideration other than your duty. Whether it be in a

political organisation or in regard to a personal matter, or in relation to national issues, you

should act according to the dictates of your conscience, without any other concern. One can

become a courageous leader only if he performs his duties in this spirit. All actions must be done

in a spirit of service. Only one who serves is fit to become a leader. The man who seeks a

position, can he be pure-hearted? No. Forgetting power and position, concentrating only on one's

duties, men should engage themselves in action. This is the true import of **Udhaaseenah**.

Act in the present to get rid of mental anguish

Gathavyathah: **Vyathah** refers to anguish in the mind. Falling a prey to mental anguish, man is

totally confused. Man has a tendency to brood over the past. Of what use it is to worry about

what has happened? Nor should one worry about the future which is unknown and uncertain.

Bear in mind only the present. This is the way to get rid of mental anguish -- **Gathavyathah**. The

present is the product of the past and the parent of the future. When you act properly in the

present, the future will take care of itself. Do what is appropriate for the present moment. If there

are no expectations, there will be no disappointments.

Sarvaarambha-parithyaagee: This means do not give room for ostentation in any of your

undertakings. The world today is immersed in ostentation and egoism. What does it matter

whether the world praises you or decries you? For instance, why should a devotee show off his

devotion to earn the approbation of others? His devotion must be for pleasing the Lord and not

for earning the approval of the world. In the spiritual path, what matters is the inner joy you

experience. That is the key to self-satisfaction. **Sarvaarambha parithyaagee** means one who is

prepared to relinquish all his possessions and acquisitions including wealth, knowledge and

strength.

Thus, it is only the devotee who has these six qualities that is dear to the lord. It is such a devotee

whom the Lord loves.

Man is ruined by six enemies lust, anger, delusion, greed, pride and

envy. Equally man is

redeemed by the six qualities mentioned in the above mentioned

Geetha shloka.

Without cultivating these qualities, without cherishing such pure feelings, what is the use of

immersing one's self in so-called devotion? It is only a hallucination, which cannot lead man to

the experience of the Divine.

True devotee is one who practises what he has learnt

If you are true devotees, examine for yourselves how long you have been listening to **Svaami's**

discourses? Years have gone by. To what extent have you gone spiritually? How far have you

put into practice **Svaami's** teachings? What is the use of merely listening? Is it not all a waste?

You are listening, but not putting the teachings into practice. Hunger can be appeased only when

the cooked food is eaten. Only the devotee who practises what he has learnt is a true devotee.

Your practices are different from precepts. You are leading selfish and self-centred lives. Such a

life is led by birds and beasts. Even these exhibit selflessness often. Man alone leads a totally

selfish existence. It is a shame to call such persons as devotees. One must strive at least to

practise one or two of the teachings. This calls for **Thrikarana shuddhi--** purity in thought, word

and deed. Without such triple purity, man ceases to be human.

Today, human values have given place to demonic tendencies. Animality has become dominant.

The Divine has been forgotten. Consequently, all spiritual exercises are filled with ostentation.

What is needed is sincerity. One should not do anything for the sake of earning other's

approbation. If one acts with sincerity, he will be duly respected. But if one merely preaches and

does not practise, he will be ignored. How can such a person expect to win the grace of the Lord?

Self-interest cannot be totally given up, but there should be a limit to it. Everything in the world,

including the body, organs like the eyes and other things are governed by strict adherence to

limits. When the limits are exceeded disease sets in and the consequences may be serious.

The mortal man and the Immortal Divine

Among youth today, there is no regard for the limits to be observed in any sphere. Whether it be

eating or sleeping or wandering about, they indulge in excesses in the name of freedom. What is

real freedom? It is **Aathma Inaana** (knowledge of the Spirit), **Aathma Nigraham** (self-control)

and **Aatmaanandam** (Bliss of the Spirit) which constitute real

freedom. Man is mortal and the

Divine is immortal. In the mortal human being, there is the immortal Divine-Spirit. In the field of

the heart, there is a **Kalpatharu** (wish-fulfilling tree). The tree is surrounded by bushes and

briars. When these are removed, the tree will be visible. This wish-fulfilling tree is within each

person, but it is encompassed by the bad qualities in man. When these qualities are eliminated,

the celestial tree will be recognised. This is the **saadhana** that each one has to perform. This is

not the quest for something new. It is to experience what is yours. The entire cosmos is within

you. The Universe is permeated by Brahman. One should be lucky to get this experience.

How to experience the **Aathma**?

How is the **Aathma** experienced? It is the consciousness that is experienced in the interval

between one **sankalpa** (thought) and another.

This may be illustrated by an example. Once, a man holding a time-piece in his hand and

listening to the endless tick-tick of the second-hand, asked the time-piece whether it has any rest

at all. The timepiece announced: You simpleton! I have all the rest I need. It is the interval

between one tick and another!" The "rest" is' given by the "Rest watch." "Watch" means "look

out." Seeing the watch, you have to look at the "rest" indicated by it. This is the way lessons are

learnt in their spiritual journey.

When you want to swim across a river, you push the water ahead of you, behind you so that you

may move forward. Today, people do not make this effort. They remain stagnant, going through

the same experiences all the time. With the result, that they do not comprehend higher ideas.

For instance, there is the example of the ocean. All kinds of rivers flow into the ocean. It absorbs

all the waters, but its level hardly rises and all the water that comes in becomes saltish. What

happens to the water that rises from the sea as vapour and cloud? It is pure and sweet. The

clouds, when they produce thunder, proudly declare that by going up from the sea, they have

achieved eminence as well as purity. Moreover, the clouds come down as rain and nourish the

crops on earth. Can all the waters of the ocean nourish a farm? No.

Only the transformation of the sea-water into vapour and clouds can serve this purpose.

If one wishes to go up spiritually, one has to get away from the low level. Only then, will it be

possible for a person to engage himself in service to others.

Unity is supremely important
 It is not time that is responsible for all the chaos and violence in the nation and for all the difficulties experienced by the people. Men's thoughts are responsible for all these. These thoughts are filled with selfishness. It is because of these selfish and self-centred people that the nation is suffering from so many troubles.
 As long as self-interest prevails there can be no unity. Without unity you cannot experience happiness. Therefore, unity is all important. With the strength derived from unity, you can accomplish anything. The Weakness of the nation is due to growing discord between man and man. Unity is supremely important. This calls for the shedding of selfishness to some extent.
 The years are passing endlessly. It is now 1992 years since the birth of Christ. After nearly 2000 years what is it the people have learnt? What ideals are they upholding? People are celebrating the advent of the New year, but what are they doing to improve their conduct? This is what matters. Without it the celebrations are meaningless.
 Act according to your conscience
 Jesus taught many good lessons. Allah gave many high teachings.
Rama and Krishna taught many good lessons. What have people gained from all this? How far have they tried to put this into practice? There are numerous persons who read the Bhagavath Geetha everyday. There are persons propagating the Geetha in every street. Preachers have multiplied but the number of those practising the precepts is dwindling.
 People talk about what Svaami has been saying. How many are practising what Svaami says even to the slightest extent? No. What, then, is the use of all this? Whether it is Svaami's teachings or the instructions given by elders, whatever is good you should put into practice. You must act according to whatever your conscience tells is good. This is the way to honour the great ones. Not to practise their teaching is to disrespect them.
 Joy is not derived from the mere advent of a New Year. All people want to know whether the New Year will bring better progress and improvement in the general condition. Having regard to time, place and circumstances, some good and bad things may occur. If, however, people desire an improvement in the state of affairs they have to change their attitude. It will be helpful if the time factor is favourable for change. This month, January, is not quite promising. January 1st

starts on Ashtami, the eighth day after the New Moon. The end of the month January 31th will also be an Ashtami. All kinds of difficulties are likely during the month.
 The New Year appears to have started on an Ashtami, which is considered inauspicious but this should not cause any apprehension among the people. With purity of heart, anything can be accomplished. Even the course of destiny can be changed by human will power.
 Only the Divine has a free Will
 Some students today talk about free Will. Only the Divine has free Will. Man is endowed with a Will but not a free Will. When the Divine free Will moves, the human Will also operates. There are a myriad leaves in a tree but not a leaf will move in the absence of wind. The leaves have no free Will but they have a Will which can be swayed when a breeze blows. In the tree of life human beings are like leaves. When the Divine Will blows the human Will begins to move.
 Thus, there is need for the coming together of Divine Will and the human Will. Then, there will be a blossoming of human nature. Man can never achieve anything by his own efforts. There is something which a man accomplishes without much effort on his part. There are other things which he is unable to accomplish even with his best efforts. What is the reason? It is on account of the play of the Divine Will.
 How the Divine operates may be known from two examples from every one's experience. The heart beats and the lungs breathe without any conscious human effort. These are the results of the operation of laws of nature according to the Divine Will. There is Nature on one side and human effort on the other. The two should function in unison. When there is such unity you have purity.
 That purity leads to divinity. These are not three different things but three stages in the process of a tender fruit achieving ripeness.
Bhaarith's foremost need today is unity. When the nation is in peril all parties should come together. There is no room here for ideological or partisan interests. All should regard themselves as the children of Bhaarith. All should have the nation's interest in their forefront. When this view prevails the nation's welfare is assured.
 Help ever, Hurt never
 Students! Regard every second as a new year and act on that basis. You need not wait for the passing of twelve months to embark on any enterprise. Transform

yourselves every moment. Get rid of the bad old ideas; that will herald the birth of the new year. Take part in service activities to sanctify your lives. Adhere to righteous conduct. Live upto the motto. Help ever, Hurt never.

This is the essence of the message of Vyaasa's eighteen puranas. In rendering service you must have total dedication. For instance when you have to attend on a patient you should not leave the patient for the sake of having Svaami's dharshan. Your first duty is to look after the patient. Your devotion will be mere show if you leave the patient in the lurch and go for Svaami's dharshan. Duty is God. Work is Worship. Some nurses are behaving in this manner. They imagine that they are filled with devotion but this is not devotion. This is hurt, not help. This is not proper. God will not be pleased with this kind of "devotion." You must be by the side of the patient when he is in pain. This is real service to Svaami. But this does not happen. When delivery cases have to be attended to, instead of looking after them, people come to Svaami. This is not right at all.

In our old hospital some nurses used to behave in this manner. They are not good devotees at all. They are merely putting on the cloak of devotion. Duty comes first. Divine grace will come according to your desserts. Devotion may be there, but duty should be the first concern.

This applies to students also. They have to attend to their duties first. If duties are neglected, any pretence of devotion is merely a show. It is even a form of deception. See the Divine in every patient. A patient should be regarded as Naaraayana Himself. You may come to Svaami in your free time. I have been saying these things for many years. But how many are acting up to them? Very few. In this manner, they are not only neglecting their duties but also acting against the directive of Svaami.

Hence, you should see the Divine in every patient and render service in the feeling that God is the Indweller in all beings. This will promote your spiritual progress. When you regard yourselves as devotees of Svaami, you have to bring glory to Svaami's name. If you behave in a wrong way, you are betraying Svaami. God alone is the Master and so follow Him. All the world's problems today are due to selfishness. Individuals are concerned about the welfare of themselves and their families and do not care what happens to the rest of the world. It

should be realised that the welfare of the individual is related to the welfare of society, the nation and the world. Students must develop a broad outlook. Selfishness and narrowness of outlook are more prevalent among the educated than among the villagers and tribal folk. The evil practices prevailing in big cities are not to be found even in jungles.

Yudhishtira learnt that the educated man who had bad qualities was truly blind. Educated persons should develop discrimination, humility and a right sense of values. Students should try to enquire into the cause of the world's problems, seek remedies for them and live in unity. If you carry out the injunctions of the Divine, all will be well with you. Every one is selfish in this world. God alone is selfless. He alone has the authority to confer joy even on selfish persons. He alone is the Master. Follow the Master. Discourse on 1.1.1993 at Prashanthi Nilayam.

2. Sanctify sports and games

The advent of the Sankraanthi festival is greeted by farmers who have brought home their harvest, singing with joy. THIS sacred and auspicious Makara Sankraanthi is a divine occasion for people to transform their lives so that they may experience the divinity, the grandeur and greatness of human birth.

Whatever possessions and luxuries one may have, They will not confer peace of mind. Only when Godly feelings are developed, Man will realise peace and bliss. In this mundane world, what people regard ordinarily as inaana (knowledge) is not proper inaana at all. Aathmajnaana (knowledge of the Self) alone, is true knowledge. Aathma and Inaana are synonymous. Inaana is fundamental. It cannot be got through thought or sense perceptions. All that is acquired as knowledge about the things of the world is not inaana. Inaana is that which remains after the mind is stilled.

Students! Remember that wealth lost can be regained, health lost can be recovered, but time lost is lost forever. Hence, do not waste time. Time is God. Sanctify the time given to you by worthy deeds, experience bliss and share it with others.

Commercialisation of sport has lowered its value. Sports and Arts are intended to give pleasure. But the commercialisation of sports and music has lowered their value, together with the decline in human values. There should be no room for hatred or jealousy in games and sports. Our Institute students should engage themselves in sports

for health and enjoyment. The participation of students coming from different regions and different backgrounds in games should be conducive to the promotion of unity. Even games should be regarded as sacred. Thereby, the participants become holy. Students! Uphold your human status by developing firm faith in the Divine. Men act on faith in a hundred trivial things in daily life but why don't they have firm faith in the Vedhic dictum that they are one with the Divine--Tath Thvam Asi (Thou art That)? Because immersed in sensual pleasures, they are oblivious to their real potency and state. In worldly matters, every action has a subject, object and predicate, as in the statement: Raama killed a dog." But this rule does not apply to the actions of the Divine. He is the doer, He is the deed and He is the object of action (Kartha, Karma and Kaarana). No one is competent to enquire into the actions of the Divine. One cannot know how the Divine is directing his actions in relation to his past. Each one should carry out his self-examination himself. Students should continue spiritual exercises together with academic studies. Regard yourselves as instruments of the Divine. Men should realise that they are entitled only to carry out their duties without concern for the fruits thereof. Duties come first. The results will come in due course. Men should realise how so many vital things are happening without any conscious efforts on their part. Their breathing, the functioning of their hearts and digestive organs are taking place naturally without any effort on their part. Even the time and manner of one's death are dependent on the Will of the Divine. However, man should regard himself as an instrument of the Divine. This was the advice Krishna gave to Arjuna. After Arjuna has exhausted all his questions to Krishna and got the answers from Krishna, his final decision was: "Karishye vachanam thava" (I shall abide by what you say). Priding himself on his talents and powers, man ruins himself. He does not realise that all his powers come from God. But it is in his power to ruin himself by the misuse of his talents. No one can know the origin of anything. For example, there is a green gram seed. Who can trace its genealogy? But one can recognise its future. The moment it is placed in the mouth and munched, that will be its end. Its origin is not known, but its end is in our hands. This is the reason why man is enjoined to concern himself about his end. Do not

worry about rebirth because that is not in your power. Strive only to ensure that your end is pure and sacred. That calls for saadhana (spiritual practice). Many imagine that the quest for God is saadhana. There is no need to search for God. When the God is all-pervading, inside and outside, where is the need to search for Him? The only saadhana one has to practise is to get rid of the Anaathma bhaava (identification of the self with the body). Anaathma is that which is impermanent. When you give up the impermanent, you realise what is permanent and eternal. Man today foolishly seeks to enjoy all things indiscriminately. This is wrong. One must enjoy what is good and wholesome and eschew what is bad and unwholesome. In spiritual, terms, this means that one should give up the impermanent physical objects and realise the Aathma that is permanent. This alone is true saadhana---not various forms of worship and meditation, which are not genuinely concentrated on God. Combine studies with elevating actions. All acts should be performed in spirit of dedication, realizing that God is omnipresent. Then bliss will be experienced. Students should combine normal studies with the refinement of their way of living through Samskaaras (elevating actions). This refinement cannot be got from teachers or books, but only by one's daily conduct. Some students refrain from taking part in sports and games on the pretext that they are not interested in winning prizes. This is not genuine detachment, but only a form of laziness. Participation in sports and games is necessary for your health and recreation. Our Institute students are doubtless filled with devotion and faith. But together with these, they should cultivate humility and discipline. Their behaviour should be exemplary. When Svaami's car is going, students run beside it faster than the car. This is a bad example to others. During bhajan sessions students are eager to sit as near as Svaami as possible. But in their eagerness they rush forward and fall upon each other in a manner which may cause serious collisions. Is this a good example for others? No. Students should set a good example even in small matters like these. Students have abundant love for Svaami but this is exhibited in unseemly ways. There should be

restraint in doing anything.
Life is a game! Play it!
Students think that sports events are confined to a few days in January. On the contrary, they should regard life itself as one continuous game. Life is a game! Play it! Treat the play as an ideal. Thereby you will be adhering to your ideals wherever you go. Understand the true meaning of discipline. It is not something that should be observed only when you are in the hostel. Discipline must accompany you like your shadow. After leaving College, when you get employed, then also you should observe discipline. Discipline is the life-breath of man. It is like the spine for the human body. Moreover, students should take care to avoid undue risk in their physical feats. You may desire to please Svaami to the maximum extent. But if you sustain injuries, will it give joy to Svaami? Your safety is important. All the spectators should feel happy. Your displays should be attractive without being unduly hazardous. You may perform thrilling feats. But do not give room for anxiety to others. Svaami is concerned about your welfare. Whatever you do, it should be pleasing and enjoyable. Where there is devotion and earnestness, nothing serious may happen, thanks to the grace of Bhagavaan. Devotion earns the grace of God. One student fell from a height with the head downwards. Doctors felt that it was a serious case and that the boy should be sent to Hyderabad. But I declared that it was nothing serious and that all would be well with him. The boy is full of devotion for Svaami. Without any bandage or treatment, he was all-right. (Svaami summoned the student to come on stage. The entire audience cheered as the student came walking to Svaami). Look at this boy. The doctors said that his entire leg has sustained a fracture. How did he come here after the severe fall? His devotion and faith helped him to overcome the effects of the fall. Hence, if devotion and earnestness are present, even great dangers can be averted. Dangers may come from any cause. But even mountains of danger can be removed by the grace of God. But that does not mean you may take any risk. You should be cautious. Moreover, when some hazardous exercises are performed, there should be safety measures to meet any untoward contingencies. Soft mattresses should be kept on the ground. Such precautions should be taken by the organisers of the sports events.

Cars for hostels presented by Svaami
The students from the Brindhaavan Campus put up a good show. They spent money from their own pockets to go to several places and arrange for attractive programmes. They suffered from lack of adequate facilities. Our Prashaanthi Nilayam students, despite the nearness of the old hospital, have oftentimes need to go to the speciality hospital by taxi or auto-rickshaw. You have witnessed the superb performance of the Primary School children. Not even the grown-ups reached the level of their excellence. All their programmes were designed by themselves without any outside help. This is an amazing achievement. Their displays were done with ease and were thoroughly enjoyable. Likewise, the performance of the girl students from Ananthapur was splendid. Even they desired to perform some hazardous feats. They showed great presence of mind in their exercises. No accidents occurred. Their only concern was to please Svaami and win His approbation. All the students from all the three campuses are full of devotion to Svaami. To meet the needs of the four Institutions in regard to transport facilities during emergencies. I am presenting cars to each of the three Institute campuses--Brindhaavan, Prashaanthi Nilayam and Ananthapur--and one for the Primary School. In view of the high cost of petrol, they are being given diesel-driven cars. Students, however, should use the vehicles carefully. The Wardens and principals must see to this. The cars should not be entrusted to juveniles. I am handing over the keys of the cars to the Wardens of the Brindhaavan Campus, the Prashaanthi Nilayam Campus and the Primary School. The key of the car for the Ananthapur hostel has already been given. I bless you all that you should continue to give joy to your parents and others by your performances in the future and acquit yourselves well in every way. Discourse in the Puurnachandhra Auditorium on 14-1-1993. Hate breeds fear; hate is the seedbed of anxiety, scandal and falsehood. It drains your mind of peace. You may have light without oil, fire without smoke, breeze without a bearer fanning you, a chillness in the air of your room in the sizzling heat of summer but, unless you are at peace with yourselves and with those around you, your pulse will be quick and your blood will be racing in rage and rancour. Love alone can alleviate anxiety and allay fear. BABA
3. The predicament of man today

The influence of the Western style of life and the alien language has eroded The glorious culture and righteous conduct of the people of **Bhaarith**. It is high time **Bhaarithheeyas** woke up and made efforts to restore the Wisdom and Culture of their motherland to its ancient glory.

THE primary requisites for ensuring the safety, security and peace of this great country are tolerance, understanding and unity amongst its people. The feeling that the same Divine **Aathma** is residing in all beings should be cultivated so that wisdom, social justice and real sense of freedom can prevail. The entire humanity should be considered as one brotherhood on the basis of Universal Love. Then only the objective of human birth can be fulfilled. The feeling of oneness is essential for enjoying bliss based on realisation of divinity in everyone.

In ancient times, the **Rishis** enjoyed fullness of human life. They experienced this bliss of Universal Love within them and conveyed it to all mankind. They propounded the **Premathava** (doctrine of Love) which is the means to know one's Inner Reality.

Today, there is no security or safety for the people in the country and there is disorder all over the world. Hatred and anger are rampant among the people. Under these circumstances, the only path they have to follow is the Path of Love.

Man has become a slave to selfishness. With the rapid growth of industrial development in the West, humanness has deteriorated.

Because of this, man has moved away from his true inner self. Though man has advanced considerably in the field of Science and Technology and has reached higher levels in the development of secular and physical knowledge, he has strayed far away from spiritual and moral goals. Everyone is indulging in selfish pursuits only. In fact, man has become a slave to selfishness.

Because of the scientific and technological advancement man is attaching importance to the physical body, taking it to be the real self, and spends, his time in catering to the needs and comforts of the body. He is using the body as a toy and plays with it in a mechanical way. The body is functioning through the power of **Prajna Shakthi** (Integral Awareness) which is directing the functions through the **Spandana Shakthi** or **Praana Shakthi** (Pulsatory life force).

The triple forces through which man functions Man is functioning by the combination of three forces: Radiation, Vibration and Materiality. The body is just matter only. It is called **Prakrithi**. **Praana Shakthi** makes it vibrant. This vibration is directed by the **Prajna Shakthi** which is consciousness (awareness). Thus man's life is a combination of consciousness, vital force and matter. Without realising this fact, man is always keen on looking after the body alone, with the wrong conception that the body is all powerful.

All of you know that America (**U.S.A**) is considered to be a land of plenty where there is no dearth of food. So the people eat well and enjoy material pleasures. They consume excessive 'food and lead a life of luxury. But we find that there are more deaths owing to heart diseases in that country, than in other countries.

Sweden is very affluent country in Europe and the government is also providing all possible comforts and looks after the people well. In spite of such prosperity, there are more suicide cases in this country than anywhere else and the number of divorce cases are plenty. What is the cause for this? It is not lack of any physical or material facilities but lack of spiritual outlook that is responsible for such a situation. It is because they identify themselves with the body, which is perishable and impermanent, and are ignorant about their Real Inner Self which is the permanent and eternal entity. They lead an artificial life.

The power of **Gaayathri manthra** In **Bhaarith**, from ancient times, through the sacred **Gaayathri manthra**, spiritual awareness has been developed. The **manthra "Om Bhur Bhuvas Suvah"** represents the three basic principles of the godliness in every one. **Bhu** means matter. **Bhuvah** is the **Praana Shakthi** (the vibrant principle). **Suvah** is the **Prajna Shakthi** (awareness). These three constituent forces--radiation, vibration and material energy--activate the human being. But man is not able to realise this fact.

In the mythology of **Bhaarith**, **Naaradha** is a sage well known as **Thriloka Sanchaari** (to constantly travel in the three worlds). **Naaradha** represents the life principle. The three worlds are **Bhur**, **Bhuvas**, **Suvah** meaning material energy, life force and latent **Aathma Shakthi** (spiritual energy).

Man is not making efforts to understand the relationship between **Prakrithi** (phenomenal world) and **Jeevathma** (man) and **Paramaathma** (Supreme Spirit). These

are very intimately interrelated

to one another. They are not disparate. The relationship between

Paramaathma and

Prakrithi--God and Nature--is the same as that between mother and child. The relationship

between man and society is the same as that between the honey-bee and the flower. Just as the

child is fed by mother's milk, as the honey-bee is fed by the honey in a flower, man must enjoy

the gifts of Nature. From time immemorial man has been plagued by negative ideas. There is a

legendary tale in which one greedy man killed the goose that laid, golden eggs thinking that he

can extract all the eggs from it in one lump. Such acts of folly are committed freely by scientists

today by exploiting Nature's gifts beyond all limits, creating disastrous imbalance resulting in

natural calamities such as earthquakes, spelling danger to humanity. We cannot blame science

for this. Those who apply the scientific discoveries without discrimination are to be blamed for

this. They fail to consider with deep deliberation the effects of excessive depletion of the natural

resources.

Do not trigger the negative aspect of Nature

Man has to consider himself as a limb of the society and help in the welfare of society, just as the

organs of one's body are used for one's well-being. Again society is a limb of **Prakrithi** (Nature)

and **Prakrithi** is a limb of **Paramaathma** (Supreme Lord). Thus there is close relationship

between man and God. Nature is more progressive than man, and to protect Nature, man has to

exploit it within limits. When man tampers with Nature recklessly, it reacts adversely and trouble

arises. In order to protect Nature, man has to practise ceiling on desires. He should not trigger

the negative aspect of Nature.

In this respect, scientists have no concern for the harmful effects that may accrue to society by

their inventions. They don't care for the welfare of the mankind and go on making use of

intelligence to produce their weapons of destruction.

Care should be exercised in providing comforts as excessive comforts may spoil man's mind and

cause misery instead of happiness. "**Na Shreyo Niyamam Vinaa**" (Nothing good can be achieved

without certain restraints). Because of the advancement of technology and provision of excessive

comforts, life has become mechanical and spirituality has declined. Science fragments

everything to pieces while spirituality builds up unity in diversity.

Today man is not making

efforts to cultivate the feeling of oneness among humanity.

Intimate relationship of man, God and Nature

To quote an example you have the ozone layer in the atmosphere which protects the people on

earth from the evil effects of solar radiation. Because of the advance of technology, several

factories have sprung up causing emission of harmful gases in the atmosphere as a result of

which the ozone layer has become thinner and if this goes on unchecked it may have **disastrous**

consequences. The scientists are trying to stop the break up of the ozone layer but they are

unable to find a remedy.

The actual cause for this situation is that more carbon-dioxide is let into the atmosphere, which

normally is absorbed by the plants and trees which can assimilate the gas and supply oxygen by

the natural process of photosynthesis. But, because there is **de-**forestation to an alarming extent,

the extent of carbon-dioxide in the atmosphere has considerably increased. Therefore, the

remedy for this situation is intensive afforestation, growing more trees everywhere and

protecting the existing trees without destroying them for other purposes. Thus the relationship of

man, Nature and God is very intimate which scientists may not be able to realise.

You have to enquire into everything thoroughly. Dharma is a word that has originated in

Bhaarith and is misinterpreted often. The attitudes of the Westerners and our countrymen differ

widely. In the

West, they are more keen on the rights of the individual. Immediately on birth, the child acquires

a right. Father, mother, society and government each has a right. The worker has a right, the ruler

has a right. While in the West, they were more concerned about rights the people of **Bhaarith**

had been laying stress on Dharma or the duty of everyone.

The concept of Dharma is peculiar to **Bhaarith**

The word Dharma is peculiar to **Bhaarith** and no language other than **Sanskrit** has it in its

vocabulary, nor any country for that matter. It is interpreted by some as 'Righteousness' and by

yet others as 'reason', **etc** Dharma is Dharma only. No other word can give the same meaning.

"**Dharmo Rakshathi Rakshitaha**" (**Dharana** protects those who protect it). That which controls

and encompasses everything is Dharma. There is a lot of difference between Dharma and

religion. Dharma is like an ocean. Religion is just like a small lake.

Religion is related to the individual while Culture is "fundamental order." They use the terms 'Mohammedan culture,' 'Hindu culture,' 'Christian culture' and fight against one another. In reality, there is no difference between one Religion and another. There is no difference between man and man as God is in the form of love in everyone. So it is not correct to fight on the basis of religious differences. All belong to the human race. When one understands this truth one can comprehend Dharma.

"**Karmanyeva Adhikaarasthe Maa Paleshu**" says the **Geetha**. You have the right to perform your duty only. You have no right to demand the fruits of your action. No one has got any right other than doing his duty. He has the responsibility to discharge his duty. But, today people are clamouring for rights and don't want to discharge duties. The result will always be there whether you ask for it or not. Right and Responsibility are like two wings of a bird which make it fly or like the two wheels of a vehicle which facilitate a person to ride on it. How long can you drive with a single wheel? How can a bird fly high with one wing? If you discharge your duty with responsibility result will take care of itself. This is what everyone should clearly understand today. If everyone does his duty well there will be no trouble in the world. It is because people claim rights without doing their duty there is chaos and confusion. Man is immersed in self-conflict because he is keen on exercising his right without discharging his responsibility. The body is given to man for helping others. Man should realise his reality. The body is given to him for performing his duty. What kind of duty? "**Paropakaraartham Idam Shareeram**" (This body is given for helping others). So your duty is to help others. But people don't cherish this broad outlook. Today there is terrible conflict and misery and disorder in the country because such a broad outlook is not there and people are narrow minded. They should discard this narrow selfish feelings and practise expansion of love. You should cultivate the feeling that all human beings belong to one family. The divinity in all beings is one. Constant Integrated Awareness

Bulbs are many but current is one,
Jewels are many but Gold is one,
Beings are many but Breath is one,
Nations are many but Earth is one.
People should develop broad feelings on the above lines. Then only

humanity will prosper. There is divinity in every one which one should sincerely try to realise. It is not enough only to propagate the theory. There are a large number of people who propagate and preach but those who practise are rare. Many speak one thing and act differently. There should be harmony in thought, word and deed. This is the unity of head, heart and hand. But, now-a-days people think in one way, speak in another and do yet another thing. This is why the **Prajna Shakthi** (power of conscience), **Praana Shakthi** (life force) and material force are diverted in different directions. Matter, life force and conscience should be unified. One should be careful about conscience which will always spell the truth.-It will never lead you on the wrong path. **Vedhas** call this "**Prajnaanam** Brahma." It is present equally in body, mind, intellect and Inner Instruments. This is Constant Integrated Awareness. No one is making efforts to realise the latent Divine Power in him. In the world today, people care only for material things. Selfishness is on the increase. 'Right' is born out of selfishness and ends in conflict. Dharma is born from **Prema** (love) and merges in **Aathma** (spirituality). Therefore one should discard 'rights' and take up 'responsibility' born out of love. Such an individual only will lead a true life. Divinity within is responsible for the functioning of all organs of the body. That divinity is the **Prajna Shakthi**, the life force and also the **Chaithanya** (Awareness). This awareness is in everyone. It is Brahman. "The One is in all beings." This is a sutra (aphorism). Sutra means also a thread. When you make a garland of flowers, the thread keeping them in position is only one though flowers are many. They may be in different stages of bloom and change every day, but the thread is the same today and tomorrow. Similarly the **Chaithanya** (consciousness) is the same while one is a child or boy, or adult or in old age. Though the description of the person changes as boy, man, grand father **etc.**, the **Chaithanya** inside is changeless. There is no distinction of woman or man too. Changes are in the body and not in **Aathma** which is changeless. It exists in all brilliance at all times. There is beauty in it. We should understand the principle of beauty. Service to humanity is beauty. For the hand, charity lends beauty.-For speech, it is truth that lends beauty. For ears, wisdom

lends beauty. What more beauty do you need than these? For life, service to humanity is beauty.

In **Kannada** there is a wise saying that houses make a village beautiful, flowers make the branch of the tree beautiful, moon beautifies the sky, waves beautify the Ocean and character makes a person beautiful.

Every man has intelligence. When you put it to skillful use it is serving well. But actually man is

misusing knowledge. This is termed as technology which is in fact 'Trick'**nology**. Because of this

man is not having peace. An individual utters falsehood to please another person. He may think that he is deceiving the other. But he is deceiving himself. One should not act against the dictates

of his conscience. Conscience is **Chith**, awareness is **Sath**. Both combine and give **Aanandha**.

They are like syrup got by mixing sugar and water (**Sath** + **Chith**). The syrup is **Aanandha**. I and

you should combine to say 'we'. Many don't understand this properly and say "I and you are

one." This is not correct. "I and you are We" is the correct statement. "We and We are One." I

am in you and you are in me and so we are one. This is a combination of **Aathma** and **Aathma**

and not matter to matter. The bond between matter and matter is the life force. Life is sustained

by the infinite force of **Prajna Shakthi**. **Prajna** is the source and **Praana** is propelled by this.

Even if there is life unless the **Prajna Shakthi** is there this can't work. Human life is therefore, the

combination of three: **Prajna**, **Praana** and Matter. Man is ignorant of this truth and concerns

himself only with the body which is matter only.

Unity leads to purity and divinity

Ancient **Rishis** called these three as **Bhurh**, **Bhuvah** and **Suvah**.

When you realise this unity in

everyone child, boy or old people--how can you hate any body? When one develops this

principle of unity there will be peace. The 'divide and rule' policy is driving the society to

destruction in the political field. In the spiritual field unity must be the basis. It leads to purity and divinity.

Embodiments of Divine Love! Spirituality is not mere worship, **japa** or **dhyaana**. These may be

good activities but they don't constitute spirituality. The driving away of animal qualities and

proceeding from the human to the divine is real spirituality. There are human, divine and animal

traits in every one. You should get rid of the animal nature and develop divine quality.

What is **Saadhana**? It is doing good deeds with this body. These good works are God's work too.

The essence of the eighteen **Puraanas** of **Vyaasa** is condensed by him as "Help ever; Hurt

never." This is true devotion. While doing worship and meditation on one side if you hurt others

can it be real **saadhana**?

God is love; love is God

One may get angry. He should not plunge into action immediately. If he does so his hasty action

will be fraught with undesirable consequences. "Haste makes waste; waste makes worry." He

should think whether it is right or wrong before plunging into action to hurt the other man

towards whom he is angry. Slowly as his temper comes down he will change his mind and desist

from hasty action. This is the practical way of controlling oneself in daily life. This is the way of

life which is called culture. You should engage in such thoughtful action as will serve the cause

of society and foster goodwill and unity. You should foster good thoughts. This is real

Saadhana.

God is Love; Love is God (**Bhagavaan** sang the song **Prem Eeshvar Hai; Eeshvar Prem Hai**).

Love is one. It is not good to cause hurt to others. The world is a globe. You know that the

balance has to be maintained to keep it stable. We utilise the natural resources without any limit

and create imbalance.

I have been visiting Madras for the past 45 years. Now I see that there is traffic even at 2.00 a.m.

as it used to be in **Bombay**. There is more carbon dioxide smoke released. There are factories and

industries everywhere. So there is more pollution of the air and diseases are on the increase. All

these are dangerous offshoots of technological progress.

Love all and Serve all

One can serve God only through **Shrama** and **Prema**, (effort with love). The best way to serve

God is to Love all and serve all.

There was an old lady in **Mathura**. She used to take blankets in the darkest hour of the night and

distribute them to poor people who were shivering in cold. One day she was bending her head

and serving the poor. A few youths gathered there and asked her "**Oh!** Lady! while you are doing

such selfless work why are you bending your head and walking?" She replied: God has given so

much of wealth to the people with so many hands. But I am able to serve the people only with

my two hands. Is it not a thing about which I should feel ashamed?"

We are not prepared to share with others and are only ready to receive whatever we can get. This

is one way traffic. "There is no chance of immortality without doing sacrifice" say the **Vedhas**.

You should sacrifice and share what you have with others. Then only you may have peace. You

should make others happy. You must do the **Saadhana** of Sacrifice. You should provide help to

other devotees. Charity is the beauty for hands and not decoration with bangles.

The Mind is like a key to the lock of the heart. If you turn it towards God you get liberation; if

you turn it towards the world you get into bondage. You should develop the feeling "**Lokaas**

Samasthaas Sukhino Bhavanthu." You should aspire for world unity. Out of unity you get purity and from purity comes divinity. Now there is only community and enmity, which has to be eliminated.

Prema is the binding factor to unite all humanity together. Therefore, cultivate **Prema** or

Universal Love.

Discourse in the **Kaamaraj** Memorial hall, Madras, on 21-1-1993.

The **Mahaabhaaratha** and **Raamaayana** which are the most precious jewels of India are like vast oceans. If we look at these oceans one side, we will have only a limited view but if we climb up a hill and have a look at them, we get a fuller view and a better understanding of them. What we have to do is to delve into them and try to explore and understand the treasures contained in these big oceans.

BABA

4. Integral approach to human ailments

One whose heart is filled with compassion,

Whose words spell truth,

And who works for the welfare of others

Will never suffer from difficulties

Or diseases even in the Kali age.

"IN THIS wide world, everyone aspires for long life, prosperity and health. A healthy body is

essential if one has to achieve the four goals of human life, namely, Dharma (righteousness),

Artha (wealth), **Kaama** (desire) and **Moksha** (liberation). Science and technology have made

great strides in contributing to the progress of human society. But man has deteriorated morally and spiritually.

Among the four **Vedhas**, the **Atharvana Vedha** is the one that has given the science relating to

longevity, known as **Ayurvedha**. **Ayurvedha** transcends time and space and is valid for all places,

at all times. It relates to the spirit, mind and the body and has an integrated approach. The

Allopathic system came much later. It is based on an objective, external approach while

Ayurvedha is subjective. Both have to be coordinated for better results. Since **Ayurvedha** is

subjective it is more efficacious than the Allopathic system. There is a superior artistic sense in

Ayurvedha.

Doctors have to realise the distinction between subjective and objective approaches. The latter

has an external outlook while the former has an inner view. The object is a reflection of the

subject. Without realising this relationship between **Ayurvedha** and Allopathy, doctors are

wasting their time in arguments.

Basic difference between **Ayurvedha** and Allopathy

Ayurvedha affirms that purity of mind is more essential for one's health while Allopathic doctors

do not consider the mind as so important. They give importance to the eradication of **diseasecausing**

germs and consider this as the only means to cure diseases. This does not take into

account the role of the mind and the Spirit in the eradication of disease. Allopathy is based on

external knowledge and experimentation, while **Ayurvedha** is based on inner knowledge and

experience. There is gulf of difference between experiment and experience. Because of the

difference between the subjective and objective approaches, in course of time, Allopathy resorted

to the use of antibiotics to deal with various diseases. The antibiotics act powerfully and yield

quick results in curing a disease. But, in the process of curing a disease they give rise to adverse

side-effects.

The role of the mind in causing sickness

Allopathic doctors experiment only with matter. They do not take the inner consciousness (Self)

into account. In spite of the prodigious technological developments in the world, man is not able

to enjoy peace. Peace cannot be achieved by knowledge of the physical. Peace should come from

inner feeling or the Spirit within. It is only when the body, the mind and the Spirit are in

harmony that peace will prevail. Medical science should recognise the role of the mind in

causing sickness. Good health confers mental peace. Mental worry impairs physical health.

Ayurvedha, therefore, lays emphasis on mental peace and aims at the elimination of the root

cause of disease.

There are three basic factors which are responsible for health or disease in the human body

according to **Ayurvedha**. They are **vaatha** (vital air), **piththa** (bile) and **shleshma** (phlegm).

Vaatha accounts for 36 diseases, **piththa** accounts for 98 and **shleshma** for 96 diseases. These

three factors are essential for the human body but they should be in proper balance without exceeding their respective limits. When they are in balance, there will be no disease. Moderation is the golden rule for good health.

For the treatment of disease arising out of **vaatha**, **piththa** and **shleshma**, **gingely** oil, ghee and

honey respectively are prescribed as remedies. These should be taken in moderation. The body is

a gift of God and cannot be made by doctors. The human heart beats 1,03,000 times a day. The

blood circulation in the body is computed to cover 1,68,000 miles per day. Man breathes 21,600

times and consumes 438 cubic feet of air every day. These are based on Divine Will and are

regarded as a Law of Nature.

God is the preceptor of **Prakrithi** (Nature). The body is unclean in many ways and is subject to

various diseases. But in such an inherently unattractive abode dwells the most valuable divinity.

Man should always act in harmony with Nature, which is reflection of Divinity.

Heart troubles are caused by hurry, worry and curry

What is the cause of heart ailments? Many doctors say that they are due to smoking,

consumption of fatty foods, overeating and other habits. The relationship between food and

habits should be properly understood. We should see that proper balance is maintained between

the physical body and inner feelings (Spirit). Modern man is continuously in a hurry. Hurry

causes worry which affects the physical health. The main cause of heart troubles may be said to

be hurry, worry and curry. Curry means fatty foods. Many doctors have made investigations in

this field but the results have not been made known widely. Heart diseases are found to be more

rampant among non-vegetarians while vegetarians are not prone to heart ailments to the same

extent. This is because of higher percentage of fats in non-vegetarian food which increases the

cholesterol in the blood. Worry causes high blood pressure and hurry causes diabetes. Both **ofthem**

are like twins, one acting on the heart inside and the other externally on the blood.

Every one should know how to control these causes. Some people do not do any physical

exercises and lead a sedentary life. My advice to office-goers and

students is that it is good for

them to commute by cycle at least 5 or 6 kilometers a day. This cycling exercise is very useful

not only for maintaining health but' also for reducing the expenditure incurred on automobiles.

Another advantage is the avoidance of accidents. Moreover, it serves to reduce atmospheric

pollution caused by the release of harmful fumes from automobiles. The carbon-dioxide smoke

form motor vehicles and factories is already polluting the air in cities and is affecting the ozone

layer above the earth.

Purifying the environment is the primary task

The primary task' is to purify .the environment which is affected by pollution of air, water and

food. All the five elements are affected by pollution. People should, therefore, try to reduce the

use of automobiles and control the emission of harmful industrial effluents.

In the ancient times, sages and scientists commended the **Ayurvedhic** system of treatment as it

was considered a natural system for curing disease. Trees play a vital role in helping mankind to

receive oxygen from the atmosphere while they absorb the carbon dioxide' exhaled by human

beings. Hence, the ancients favoured the growing of trees to control atmospheric pollution. But

nowadays trees are cut down indiscriminately and pollution is on the increase. The relationship

between man and trees is indicated by the term "**Vanaspathi**" (herbs) employed in **Ayurvedha**.

Man is leading an artificial life today. One should understand that he is not merely the body but a

combination of body, mind and Spirit. In the **Gaayathri** mantra, "**Om Bhur Bhuvas Svah**" is the

first line. In this **Bhu** refers to matter, that is the body, **Bhuvah** refers to the **Praana Shakthi** (Life

Principle) which animates the body, and **Suvah** refers to **Prajna Shakthi** (Awareness or

Conscience) which acts through radiation. Hence man is made up of **Prajna** (awareness), **Praana**

(the vital force) and the body (the material substance). The doctors should not consider only the

body (matter), but should take into consideration the **Praana** (Life Force) and **Prajna Shakthi**

(Integrated Awareness). **Prajna Shakthi** is the radiation energy that promotes wisdom. Vibration

is the expression of the **Praana** (Vital Force). In every action, there is a vibration which is in

between the consciousness and the physical body. We should see that the mind is not influenced

by any external 'force' but by the internal 'source,' which is **Prajna** or

integrated awareness.

Doctors' duty to ensure healthy life for all

Esteemed Doctors! You must strive to ensure long and healthy life for the people. In my view a

godly life is more important than mere longevity. What is the use of a selfish person leading a

long life without rendering service to society? Only those who serve the society and the nation,,

should have a long life. The essence of the 'Eighteen Puraanas of Vyaasa was given by him in the motto' Help ever, hurt never.

It is true that doctors generally work with devotion and dedication. It will be better if they

develop more devotion towards God instead of being concerned with earning money. Obviously

money is needed to carry on worldly life but there should be a limit to the acquisition of money.

The use of money should be properly regulated. When one does not observe restraint in daily

life, he is a prey to disease. The body is governed by limits and controls. The temperature should

be 98.4 F neither more nor less, the blood pressure should be 80-120. Any increase or decrease

spells illness. Doctors should not compete with one another in earning huge sums and acquiring

more and more possessions. They should render free service to the needy and the poor. The spirit

of sacrifice is the hallmark of true education. Money earned should be usefully spent in a spirit of sacrifice.

Health and human values

There should be a harmonious blend of religion, philosophy and art for man to live healthily in

the world. In this context religion means the religion of love. This is the only religion in the

world. There is only one caste, the caste of humanity. One should cultivate human values for

healthy living. This calls for harmony in thought, word and deed. When you cultivate this

harmony you will be free from desires and fears. As selfishness is rampant in the field of medical

science and other branches of sciences, the world is rocked by many hazards and calamities.

Doctors should educate laymen about the various reasons for heart ailments. Whenever people

think of heart disease, the prospect of an operation looms large before them as a bugbear. As far

as possible you should avoid surgery and try to cure the patients by drugs. Doctors should treat

operation as a last resort. As the word operation creates fear in all types of people, whether rich

or poor, high or low, you should help them to develop self-confidence

and remove the cause of fear.

What the Super-Speciality hospital signifies

Divine members of the medical fraternity! It is not my intention to extol the excellence of our

Hospital here. I wish to highlight the fact that the people in these areas used to be mortally afraid

of heart disease because there was no facility for high-grade medical or surgical treatment and

they had to take the patients to far off places entailing enormous expense. But, from 22nd

November 1991, when the Super-Speciality Hospital started functioning, even kids entered the

hospital smilingly without any sense of fear. Their courage and faith ensure successful treatment.

This is the only hospital where you can see patients, doctors, nurses, technicians and paramedical

staff with smiling faces. Even the relatives accompanying the patients are all smiles. Wherever

you move in the hospital, you can see smiling and cheerful workers doing their duty with

devotion and dedication.

How has this happiness come to the people who go to the hospital for treatment of dreaded

diseases? Happiness arises out of union with God. Because there is lack of faith in God

elsewhere, there is grief. But in our hospital there is full faith in Divinity. Most people who have

all physical comforts do not have inner peace. We get peace only from within us. If one acts in

consonance with one's conscience one gets peace. A spirit of sacrifice is essential for securing peace.

This hospital is not Svaami's. It belongs to all of you. This hospital was established with the

noble aim of serving suffering humanity. Besides excellent equipment of the highest quality, we

have here the most modern facilities for medical and surgical treatment and, above all, a team of

dedicated doctors and other staff who render selfless service with a smile. The construction of

the hospital was completed in an incredibly short period of five months. The construction of a

hospital of this magnitude might have taken even ten years if the Government had taken up the

work. When I announced on 23rd November 1990, that this hospital will function from 22nd

November 1991, many eyebrows were raised, doubting the possibility of the date being kept up.

But it became an accomplished fact as willed by Svaami.

Devotion and selfless service of doctors

Dr. Venugopal came from Delhi to conduct the operations on 22nd

November, 1991. Ever since

he took up the work; it has been a saga of success. It has not been mentioned in the public before

that he is a doctor in government service working in the All India Institute of Medical Sciences.

He used to start from Delhi on a Saturday; arrive here and perform operations on Sunday and

return to Delhi for work on Monday. He has not taken any remuneration for his work and has

defrayed even the travelling expense himself. I am mentioning these facts only to highlight his

devotion and sense of selfless service. His entire team is of the same type. They are very happy

to have the opportunity to serve here. Their purity of heart and selfless service, have helped the

hospital to achieve such splendid results.

Most of the nurses and technicians are our college students. They were sent to Delhi for technical

training in the operation of highly sophisticated equipment. They have often been working

smilingly from 6 a.m. to 12 midnight. They serve here only out of devotion to Svaami and not

for money.

To cite an example of the spirit of dedication of the staff, yesterday while Svaami was returning

from the hospital, nurses who had done hard and strenuous work for more than three days were

found walking on the road and on enquiry it was learnt that their bus broke down and they

decided to trek the long distance back to the Mandhir on foot.

Svaami asked them to wait there

and arranged for a relief bus to pick them up. The relationship between Svaami and devotees is

heart to heart based on love.

A word of advice to the doctors

Not a single paise is collected from patients for anything, right from diagnostic tests to surgery

and after-care. Even nutritious food is supplied free to the patients. In the beginning, the innocent

and simple village folk did not know how to use the hospital beds.

Some of them slept under the

cot saying in utter simplicity that they were not worthy enough to sleep on such expensive beds.

Patients do not show any sign of worry in this hospital.

I wish to give a word of advice to the doctors. While you are examining the patients you should

have smiling faces and talk to the patients sweetly. If you check the pulse with a grim face the

patients may collapse fearing that there is something radically wrong.

Some patients even dread

the very sight of a doctor when he approaches to examine. This is not good. Doctors should

infuse courage in the patients and speak soothingly radiating compassion and love. The kind

approach of the doctor will have greater healing effect on the patients than the medicine itself.

Doctors must instill courage in the patients. Svaami wants more hospitals to render free treatment

to the poor. Doctors should cooperate and work with unity.

Aim at a disease-free human society

It is only by sense control and steadfastness that one can lead a happy and healthy life. Along

with control of the mind, one should control the temper and avoid tension. Prevention of disease

should be the goal. We should aim at a human society free from diseases. It will be a happy day

when a hospital gets no patients at all.

All of you have assembled here to discuss and exchange your knowledge and experience in the

field of medical science, particularly relating to treatment of cardiac and cardio-vascular cases. I

wish you should discuss freely and find solution to problems and render service to the people.

Discourse to an international gathering of Cardiac specialists present at a symposium held in

the Auditorium of the Shri Sathya Sai Institute of Higher Learning, Prashanthi Nilayam, on 6-2-

1993.

5. Doctors, patients and society

Charity is the ornament for the hand.

Truth is the adornment for the tongue.

The scriptures are the ornaments for the ears.

Of what avail are other ornaments?

EMBODIMENTS of the Divine Practitioners of Modern Medicine! It is dhaanam (charity) that

lends adornment to the hand. Only Truth lends beauty to speech. The scriptures serve to adorn

the ears. Man needs no more beautiful ornaments than these. The glory of Divinity consists in

sanctifying human existence by these ornaments.

The human body is a thing of marvellous beauty. Men cannot easily comprehend the secret of

God's creation. No one can explain how the eyes have acquired the power of seeing this

phenomenal world.

The beauty of all the organs in the human body is a secret of creation. Doctors try to find out

how each sense organ and how each limb functions. No one tries to find out why they are

functioning in this manner. This secret can be grasped only through the Aathmik or Divine

Principle.

Human life is based on six constituents in the Panchabhuthas (five basic elements) and the

Aathma. To recognise this fact, three paths have to be pursued. One is to recognise within one's self the presence of Nature and the Divine. A second path is to recognise in God the cosmic creation and one's self. The third path is to see in Nature the presence of God and one's self. It is only when knowledge is acquired by these three paths that **Aathma Inaana** (Knowledge of the Self) arises. This three-fold path is termed **Prajna** (Integrated Awareness). Every man should try to understand this three-fold path. This can be done at all times in all places. It has universal application. It has permanent validity everywhere. But, man gets involved in what is impermanent and ever-changing. Treat the patient; not the disease. There are in the world today highly intelligent and experienced doctors of great renown. They are, however, concerned only with the cure of diseases and not the redemption of the patient. It is more important to cure the mental condition of the patient than to relieve his physical illness. Doctors treat the disease and not the patient. During the past two days, the doctors have been discussing how to cure diseases. They have presented statistics as to the number of cases handled, the number of cures effected and the incidence of mortality. The doctors have had some doubts about how all diseases are cured in our **Sathya Sai** Hospital. How does this happen? There is a good answer for this doubt. In regard to any action, if it is done with a pure heart and good intentions, it is bound to be successful. Man today regards self-interest as a way of life. This has become the philosophy of the modern world. But, we should consider **thyaga** (sacrifice) alone as the true philosophy for the world. When you approach the patient in a spirit of sacrifice, the patient's feelings get purified. Vibrations of light around the body. Our body is surrounded by Divine vibrations. If you look at the thumb, there are vibrations of light around it. Few attempt to recognise this phenomenon. The body is surrounded by vibrations of light. When these vibrations of light from one person meet another's, several good things happen. There are two important organs for man. One is the heart and the other is the hand. The head is preoccupied with enquiring into mundane phenomena. It is concerned with the external. Its focus is on objects outside. The heart looks at what is within. The concern

with the external has been termed **Pravritthi Maarga** (the path of externals)... All man's actions today, including the knowledge he acquires and the wealth he gets, are all related to the **Pravritthi Maarga**. The six vices of **Kaama** (lust), **Krodha** (anger), **Moha** (infatuation), **Lobha** (greed), **Madha** (pride) and **Maathsarya** (jealousy) are related to the **Pravritthi Maarga**. These undergo constant changes. Because the body is associated with these qualities, it is also subject to change. But the heart remains unchanging. It is associated with the **Nivritthi Maarga** (the Inward path). What are the qualities associated with the heart? Truth, compassion, love, forbearance, sympathy and sacrifice: These human qualities emanate from the heart. So, in human life, the head and the heart play crucial roles. These two are kept in balance by the hand. Thus, the heart, the head and the hand are the three **H's** which are important in studying the human predicament. Close nexus between the mind and **praana**. What are the causes of diseases of the heart? All diseases are a reflection of **Pravritthi**, the disposition of the mind: Hence, in worldly matters, man should follow the right path. In this context, two elements among the five basic elements are important. "**Bhikshaannam Dheharakshaartham, Vasthram Seetha nivararanam**" (Food is essential for protecting the body; raiment is necessary for protection against cold). Associated with food is water. These two occupy pride of place in human life. Life is the subtle form of the water consumed by man. The mind is the subtle form of the food taken by man. Hence a close nexus should be established between the mind and **Praana** (life force). As is the food, so is the head. Man's thoughts, desires and aspirations are related to the kind of food he consumes. For instance, you may discern from practical experience how food affects the mind. The cyclic process which starts with the formation of clouds and ends in the harvest of grain, determines the kind of food one can have. Heat (or fire) is the basis of this process. This fire is present within man as **Jatharaagni**, the digestive fire, which accounts for the conversion of the food consumed by man into various forms of energy. This fire has to be in proper balance. When the balance is upset, you have illness. The state of man's body depends on the maintenance of this balance. Man's entire life

depends on preserving this balance. When is the balance upset?
 When there is no mental steadiness. Men today develop all kinds of intellectual abilities, but they have not learnt how to keep the mind steady. When serenity of mind is achieved, there will be no disease. Illness will not approach you at all.
 Importance of food in maintaining health
 There should be some regulations with regard to food. Many doctors emphasize the value of proteins and recommend meat, eggs, etc. But proteins got in this form serve only to build the body, but do considerable harm to the mind. Doctors are primarily concerned with the gross physical body. They pay little attention to the subtle form of the mental makeup. Most of the diseases that are prevalent in the world today are related to the mind. Mental illness seem to outnumber physical ailments. The Vedhaantha has declared that the mind is the cause of man's bondage or liberation. This means that the mind has to be used properly and turned godwards.
 Equally the mind is responsible for health or sickness.
 In this context, food is all important. Proteins are present in milk, curds and vegetables as much as in meat. If in the matter of diet, the doctors give the right prescription, diseases can be averted.
 Prevention is better than cure
 In my view, instead of treating people after the onset of illness, it is better to ensure that they do not fall ill at all. Both doctors and the authorities should educate encephalic women about pre-natal care of children in the womb. It is distressing to find that new-born babes suffer from congenital heart diseases. Dr. Iyer showed the picture of a smiling child that had grown up after a heart operation shortly after birth. While one rejoices at such a sight, it is frightening to think of the operation that had to be done on a ten day old infant. In the case of congenital heart diseases, neither the parents nor the child can be happy. Nor can society be happy with such a situation.
 Something must be done to prevent heart troubles developing during pregnancy. There are medicines for preventing congenital heart ailments. For instance, if the mother is given various vitamins, the child's heart can be strengthened. The mother should be taught all about pre-natal care and given the necessary medicines. Pregnant women should be periodically checked in the hospital. It is better to take all preventive measures before the birth of a child than to carry the

burden of bringing up a weak and crippled child all his life.
 Doctors alone cannot impart this message to all women. They can only advise those who come to them. But doctors can bring home to the authorities their responsibility in the area of preventive measures. What is the use of spending crores on curative measures without promoting health? It is a waste of money. There are many hazards in the use of antibiotics in the treatment of certain diseases like tuberculosis and the use of pesticides in agriculture.
 Doctors should be grateful to the society
 Doctors should realise what they owe to society, which has preserved and imparted to them their knowledge of the medical sciences. Medical knowledge has been enriched by the contributions of dedicated investigators over centuries. Doctors should be grateful to society for all the knowledge and skills they have acquired from the dedicated labours of others. They should realize their deep indebtedness to society for all they have received from it. Only then, they will use their knowledge and skills in the right way.
 People today think in terms of only their personal interests. They should develop a social consciousness, realising what all they owe to society. Men today have become so utterly selfish that they behave in inhuman ways. They do not make proper use of their talents and resources in the service of their fellowmen.
 Doctors are embodiments of the Divine. As such, it is their duty to see that people do not shed tears of grief. They may doubt how far this is possible. Do as much as lies within your power.
 What happens thereafter need not bother you. Treat Duty as God and Work as Worship. If you carry on your work in this spirit, the world will be a happier place for all.
 I have to give a word of advice to the doctors present here. There is a tendency to specialize in the treatment of heart diseases which has gone to absurd lengths. I would advise the doctors to treat the heart as a whole and not fragment every part of it for specialised treatment.
Specialisation has grown to alarming proportions in the world today. Doctors should be "generalists," who know how to treat different ailments of a patient.
 The heart teaches an important lesson to man. It appears to beat tirelessly without stopping. But, in fact, it is able to rest in brief intervals between one beat and another. The heart teaches you how to take rest even while at work. I often tell the students that "change of work is rest." This

is-the way the heart functions when it pumps the blood from one chamber to the other.

Lessons from the human cell

Few can realise the limitless potentialities of each cell in the human body. It is one of the great secrets of creation. The cells teach man the lesson of **thyaaga** (sacrifice). For the progress of human life, sacrifice is essential. The scripture, declares that immortality can be attained only through sacrifice. Immortality means the removal of immorality. The various' cells in the body account for the performance of various functions by the senses and other limbs of the body. The power of the cells comes from the Divine. No one can explain it. Modern scientists term it as a "law of Nature." But wherefrom has this "law" emerged? There should be some one who lays down the law? For every product, like this silver tumbler, there is a maker. Silver is God's creation. The tumbler has been made by a goldsmith. It has not come as a ready-made tumbler.

You have on the earth water and clay. They are God's creation. By mixing them both, the potter makes pots out of them. The creator for the pot is the potter. God is the Creator for the five elements--space, air, fire, water and earth. No one else can create these elements. But man makes use of these natural elements for making objects for his enjoyment. One man produces an aeroplane for flying. Another makes a parachute for safety if something happens to the plane.

Scientists should be concerned with producing things that ensure safety.

How the Divine works

In this connection, I should like to tell you something whether you believe it or not. I do not have any worry. When I embarked on the construction of such a big hospital (the Super Speciality Hospital), **Joga Rao** used to say: "We are drawing up such gigantic plans. We don't have enough money. How are we going to construct this hospital?" He was highly apprehensive. I told him:

"What we are undertaking is good work for the welfare of others. There is no selfishness in Me.

We are doing everything for the well-being of the world. Do not give room for these depressing thoughts. It is bound to come up. Have this confidence."

When does such confidence arise? When you know you are engaged in a good cause. There is a difference between an optimist and a pessimist when they view a glass half-full of water. The optimist is glad that the tumbler is half-full, while the pessimist is

sorry that the tumbler is **halfempty**.

You should not give way to pessimism. You must feel content with whatever you have.

With contentment, anything can be achieved.

Medical education should lay stress on quality

The plight of doctors (in India) deserves sympathy. Many of them have to spend large sums to

get seats in medical colleges and to complete their education. The doctor is worried how to

recover the money that has been spent on his education. Something must be done to solve this

problem. For instance, no one should be admitted in a medical college merely because he is able

to pay a large capitation fee (of **lakhs**). Only those who have the talents and aptitude for medical

studies should be admitted. Such students will immensely benefit from medical education and

will be of use to society. Today you must have either plenty of money or influential backing to

get into a medical college. Students who get admitted this way take even twelve years to

complete the five year medical course. Of what use are such men? The stress should be on

quality and not quantity in the sphere of medical studies.

In earlier years, medical students used to work hard spending even 18 hours a day. Without such

hard work, no one would get his degree. Alas! today things are otherwise. Students pass without

much study. Such ill-educated doctors are a calamity to the nation.

Not all doctors are of this

kind. There are quite a few competent doctors.

It is the duty of the medical profession to rectify this situation. They should contact the

authorities to bring about reforms. Only then will the nation progress.

We do not need many hospitals. Patients can be treated easily. In my view, there is no need for

you to worry about money and resources. Treat your patients with love, Duty is God. This love

should be mutual give and take. You may charge fees for your services, but do it with love. This

is the right course for you. When you render service in this spirit, you will be successful in all

cases. When you treat the patient with love, you will win the patient's love. Hence, your motto

should be: "Start the day with love, fill the day with love and end the day with love." This is the way to God.

Our American doctor, who addressed the valedictory session, said that doctors should speak

sweetly to patients. Whatever you do should be filled with love. A patient feels reassured when

he sees the smiling face of a doctor.

Tribute to participants of Medical Conference
 Embodiments of Divine Love! You have come from long distances, undergoing many strains.
 Conferences and symposia of all kinds are held all over the world all the time. But none of the decisions arrived at these gathering are implemented. Our Symposium is different. You have all come in a spirit of dedication. The decisions taken here should be implemented. You came here to learn from others as well as to share your experiences with others. You should return all the better for your visit. You should feel encouraged by your experiences here. Elated by this experience, you should be able to achieve many things. Return to your countries with joy in your hearts. You have had edifying experiences. It is fortunate that highly experienced doctors have been able to participate in this Symposium. They have also visited our Hospital and given many useful suggestions for enlarging its usefulness in the years ahead. We shall try to give effect to these suggestions. We are making plans for developing the Urology and Neurology wings.
 Please convey your experience and suggestions from time to time and encourage our doctors to do better. We wish that you should also make occasional visits to our Institute and Hospital. You are always welcome. Do not have any hesitation. This is your Hospital! Not mine. You are my property. Do not wait for invitations from here. There can be no objection to your coming to your own home.
 Highly experienced professional men have come here. No conference could have taken place in such a peaceful atmosphere as here with such pure hearted participants. In most conferences there are heated debates. Here everything was peaceful and calm. It was a sacred exercise. As **Dr. Somaraju** said, we have here a temple, where proper prayers should be offered. What should be this prayer? It is 'All patients should get well. "**Lokaas samasthaas Sukhino Bhavanthu!**" (Let all people be happy).
 I conclude my discourse with the benediction that in the years to come all people should lead healthy and ideal lives.
 Address to the Valedictory session of the Cardiac Speciality Symposium on 7-2-1993.
 6. Secure God's grace by **Shraddha** and **Vishvaasa**
 Why does sun rise and set in the sky regularly every day?
 Why do the stars that shine so peacefully in the sky at night hide themselves during the

day?
 Why does the wind that blows tirelessly protect living beings?
 Why do the murmuring brooks flow ceaselessly?
 Why are there among the myriad human beings In the world differences of race, religion, caste and wealth?
 Who is the Lord of all this?
 Who is their Controller?
 Come forward, all **ye**, to learn to carry out His commands!
Isaanah sarva vidhyaanaam
Iswaras- sarvabhoothaanaam
Brahmaadhipathih Sadaa Shivoham.
 THE entire creation is the cosmic dance of the Lord. It is a marvellous and incomparable dance.
 It is an enchanting scene to behold.
 In this world, birth and death, happiness and sorrow follow each other in ceaseless succession.
 However, **Sumathi**, an exemplar of chastity, could stay the sun from rising to prevent the death of her husband. In order to restore her husband to life, **Saavithri** confronted successfully the lord of Death. Such extraordinary power is given only to human beings. Dharma and **adharm**a are prevalent in creation
 In this creation, both Dharma (Righteousness) and **Adharma** (unrighteousness) are prevalent. At one time righteousness is predominant. At another time unrighteousness reigns. Only a man filled with devotion can attain the triune embodiment of the Divine---
--Sathyam, Shivam,
Sundaram (Truth, Auspiciousness and Beauty).
 When confronted with his final destiny man becomes a prey to many fears and doubts. The moment **Kamsa** heard that the child that would be born to his cousin **Devaki** would prove his slayer, he wanted immediately to kill her. **Vasudeva** saved his wife's life by promising to hand over to **Kamsa** every child born to **Devaki**. To kill or to save a life, the power vests in man alone.
 Every human being is a fragment of the Divine. Only when a man discharges his duties will his life find fulfilment. Duty is man's primary obligation. If a man is endowed with wealth and possessions, he has a duty to enjoy them. But to covet or seize other people's wealth is a crime.
 Wealth is not confined to money or gold or other possessions. All the knowledge and skills acquired by a person also constitute his wealth. Even health is wealth. The power to think is also wealth. Physical strength and mental abilities are also wealth. The time at one's command is also his wealth.
 Hence, it is man's primary duty to utilise his time and every other

form of wealth in the right manner. Unfortunately, today man wastes the time, wealth and talents of others. This is **Adharma**--opposed to righteousness. Dharma implies right use of one's time. Oftentimes, I advise the students not to indulge in excessive talking for the reason that it is a gross abuse of the time available to them. Moreover, by excessive talk with another person, he is robbing the latter of his time. This is also wrong. Dharma implies the right use of one's time and resource. **Adharma** is the abuse of one's time and wealth and depriving others of their wealth. Every person has a mind of his own in which thoughts arise based on his **Ichcha-Shakthi** (will power). One person favours adoration of **Raama**. Another prefers Shiva. A third one enjoys worshipping Krishna. A fourth is inspired by contemplation of Jesus. Another is musing over the thought of Allah. All these are based on individual preferences. But, in the minds of all persons, in whatever country or region, whatever form one wishes to adore, whatever deity one wants to worship, whatever name one likes to chant, two things are essential. **Vishvaasam** (faith) and **Shraddha** (earnestness). Without earnestness, even the most trivial act cannot be performed well. Without **Shraddha** nothing can be accomplished. "**Shraddhaavaan labhaathe Jnaanam**," says the **Geetha**. Only the earnest seeker can acquire knowledge of the Divine. However intelligent one may be, without earnestness he will achieve nothing. A man with earnestness can convert a small burning cinder into a huge bonfire. **Shraddha** and **Vishvaasa** represent **Shakthi** and Shiva. **Shraddha** (earnestness) is the means to the realisation of the Divine. What does **Shraddha** signify? It signifies **Dhaiva-Shakthi** (Divine power). **Shraddha** is called **Bhavaani**. It refers to a goddess, to **Shakthi** (Divine energy) or **Prakrithi** (Nature). Next comes **Vishvaasam** (faith). What is faith? It symbolises **Eeshvarathvam** (the Divine Principle). Through **Shraddha** (earnestness) **Ichcha shakthi**, **Kriyaa-shakthi** and **Jnaana-shakthi** (will power, the power of action, and the power of wisdom) are manifested. The essence of these three potencies is **Eeshvarathva** (Divinity). They constitute the power of **Vishvaasam** (faith). Thus, **Shraddha** and **Vishvaasam** represent **Paarvathi** and **Parameshvara**. Humanness represents the combination of **Shakthi** (or Nature) and Shiva. These two are not

disparate. Just as fire and the power to burn go together, these two go together. Sugar and sweetness are similarly interrelated. There is no sugar without sweetness. Where there is sweetness there is sugar. Likewise **Shraddha** and **Vishvaasam** are symbiotically related to each other. Hence these should be regarded as present in man in the form of Shiva and **Shakthi**. The whole of **Prakrithi** (nature) is **Ardhnaari-svaruupam** (the feminine half of the Divine couple). Any man who has no **Shraddha** and **Vishvaasa** is verily a corpse. Although both **Shraddha** (as God,) and **Vishvaasa** (as Nature) are present in man, by ignoring God (lacking earnestness) man wastes his life. Earnestness and faith together constitute spirituality. Without these, all spiritual exercises have no value. Dedicate all actions to God. How is man to realise the presence of Shiva and **Shakthi** in Him? It is by doing all actions as a dedication to the Divine. "**Mathkarmakrith, Math-paramah, Madh-bhakthah**," declares the **Geetha** (Whatever actions you do, dedicate them to me. Consider me as your Supreme Lord. Be devoted to Me). This is the message of the Lord in the **Geetha**. This is the right way to worship the **Saakaara (attributeful Lord)**. This kind of worship promotes devotion. Only a land that is properly ploughed, weeded, manured and sown with good seeds will yield a rich harvest. Likewise, after the field of the heart has been cleared of the weeds of bad thoughts and qualities, fertilised by good feelings and virtues, and the pure seed of **Prema** (Love) is sown, the sacred crop of **Jnaana** (wisdom) can be enjoyed. Based on this, two paths have been laid down in the spiritual field: **Vidhvamsaka** and **Vidhaayaka** (the destructive and the constructive paths). **Vidhvamsaka** path refers to the clearing of a field of bushes, thorns and the like before it is got ready for cultivation. **Vidhaayaka** path refers to the planting of good seeds in the form of good qualities which will yield a harvest of joy. Hence everyone's heart has to be filled in the right way by **Shraddha** and **Vishvaasa**. It is not enough for a devotee to claim that he loves the Lord. He must find out whether the Lord loves him. You must see whether God showers His grace on you. Only then, your devotion becomes meaningful. In all his actions, man should not be concerned only with self-interest. He must find out whether his actions are approved by his conscience. Just as the Divine is

always blissful, the devotee should be a **Santhushtah** (ever-blissful). But in the present times, men have no contentment or sense of joy. They are racked by doubts and apprehensions. How can such persons ever experience divine bliss? It has been said that one who is vacillating is merely a living creature, but one who is firm and unwavering is divine. Treat God as a friend. God has the appellation **Suhrith** (a good hearted friend). In every human relationship, there is an element of selfishness in the display of affection. God alone showers His love with no trace of selfishness. Man fails to understand this sacred, Divine Love principle. I would like to illustrate what it means to have God as friend from the example of the **Pandavas** whom Krishna was all in all. When Arjuna returned to **Hasthinaapura** from **Dhvaaraka** after the passing of Krishna, he could not bear to answer his mother **Kunthi**'s question as to what had happened to Krishna. With tears in his eyes, he said, that Krishna, who had been their charioteer, their **councillor**, their preceptor, friend, lord and everything else, had left the world. There can be no greater thing than to have God as one's **Suhrith** (friend). Our aim should be to dwell in the Lord. Another appellation of God is **Nivaasah** (the Supreme Abode). Our aim should be to dwell in the Lord. This cosmos is the abode of the Lord. We are living in this cosmos. We are not separate from it. But the sacred feeling that we are living in the abode of the Lord should be cherishable by everyone. Such sacred feelings do not arise in man because of the barriers created by **raaga**, **bhaya** and **dhvesha** (attachment, fear and hatred). Attachment is the feeling that one develops when he considers that something other than himself can give him satisfaction and joy. This sense of separateness should go. The consciousness that the same constituents are present in one and all should be realised. Then, there will be no room for differentiation and alienation. The sense of oneness will be experienced. Where there is attachment, there is **dhvesha** (hatred), which is a reflection of **raaga**. Fear is born out of attachment--the fear of losing what one has. Attachment and fear breed hatred. These three lead man to stray from his adherence to **Shraddha** and **Vishvaasa**. Hence, these three have to be brought under control. To realise the 'Divinity within man, everyone' has to turn his vision

inward. All that is perceived in the external world is subject to changes. Man cannot derive happiness from an unchanging world. He desires change. But the change He should seek is a divine change, not changes in the mundane world. he should seek to know the truth about himself. Ignorant about his true self, man today is harried by fears. As long as the fear remains, God will elude him. He has to develop faith in the Divinity (Shiva) within him, to get rid of this fear and acquire the **Brahmabalam** (strength of the Divine). Difference between **raathri** and **Shivaraathri**. Every night is marked by darkness. But tonight it is **Shivaraathri**. What is the difference between **raathri** (night) and **Shivaraathri**? For the man who has recognised his divinity, every night is **Shivaraathri**. For the man immersed in worldly concerns, all nights are the same. That night is marked by darkness. This night is marked by light. Spirituality is the lighthouse that spreads light for the man who is full of despair, immersed in insatiable desires. The name of God is the lighthouse. By chanting the name, the bearer of the name can be realised. Man has to proceed from the body to the Divine. Man is a limb of society. Society is a limb of Nature. Nature is a limb of God. The **Aathma** is present in everyone. It knows no territorial barriers. It is omnipresent. To recognize the omnipresence of the Divine is the purpose of observing **Shivaraathri**. This purpose is not served by fasting and keeping awake all the night. These are mere auxiliaries to what is considered the ultimate goal. But God-realisation should not be put off to some distant future. It has to be taken up here and now. That is the purpose of **Shivaraathri**. Concentrate Mind on God. But today, people have forgotten their Divine destiny and are wasting their lives in worldly pursuits. They have no faith in their future. Where there is no faith, there is no Shiva. They lack the power of **Shraddha** (earnestness). So **Paarvathi** is also not there. Man's pathetic condition today is he has denied himself the grace of both **Paarvathi** and Shiva. He can obtain it only by cultivating human values. He has to acquire the **Inaana** (spiritual wisdom) that comes from **Shraddha** (spiritual earnestness). The true values for man are **Ichcha-shakthi**, **Kriya-shakthi**, and **Inaana-shakthi**. These represent the triple aspects of the Divine:

Sathyam, Shivam, Sundaram

(Truth, Auspiciousness and Beauty). These are the eternal verities. Though endowed with these divine powers, man goes after petty trinkets. When the Divine is ready to confer liberation, why get involved in the bonds of worldly life? Man should seek God alone. Once God's grace is secured, all else will be got with ease. For this purpose, man has to get rid of attachment, fear and hatred. He must perform all actions as an offering to God, who is omnipresent. The vigil and fasting observed on Shivaraathri night have become farcical. True vigil and fasting consist in concentrating all one's thoughts on God during the whole night. God's grace is a direct sequel to one's actions. Each one has to examine for himself in what spirit he is performing his worship. The Divine can be realised only through Shraddha and Vishvaasa. The Divine is within everyone. Once man recognises this fact, he will give no room for bad qualities.

Embodiments of Divine Love! Dedicate yourselves to the performance of your duties. Do not waste your time or that of others in idle talk. Starting with the duties of the individual, man should aim at achieving-oneness with the Divine as the ultimate goal. Shivaraathri is an auspicious occasion for concentrating the mind on God. Devote at least this one night entirely to the contemplation of God, to the exclusion of all other thoughts and worries.

Discourse in the Puurnachandhra Auditorium on 19-2-1993, Shivaraathri Day.

I am showing you by My example how you must fill every moment with useful beneficial activity. You talk among yourselves, "O, Swami is having his rest hour; Swami is sleeping." But I have never craved for a minute's rest or sleep or relief. Shall I tell you at what time I feel restful, relieved, content? When I know that you are all earning supreme bliss through detachment and spiritual discipline, not until then.

BABA

7. Serve the Divine: chant the Name

What can Kali or the forces of evil do

To one whose heart is filled with compassion,

Who wears the jewel of truthful speech,

Whose limbs are devoted to the well-being of others?

IF MAN is to be free from the sway of evil forces, He has to achieve the triple purity of thought,

word and deed. It is only when the heart, the tongue and the body are pure that man can fully

comprehend Para thathva (Supreme Principle.)

This world that is inhabited by man is called Prapancha. Pra implies

that which is shining or

blooming. It is a prefix. It is only when this Pra is prefixed to every sense organ that Prapancha (the world) emerges.

Prapancha and Paramaathma

There are the five basic elements (space, air, fire, water and earth), the five sense organs (relating to hearing, touch, sight, taste and smell), the five sheaths (Annamaya,

Praanamaya, Manomaya,

Vijnaanamaya and Aanandhamaya), and the five life-breaths

(Praana, Apaana, Vyaana, Udaana

and Samaana). When the prefix Pra is added to each of these Pancha

(five) categories, the

Prapancha emerges. This means that the world is made up of the five elements, the five senses,

the five sheaths and the five vital airs. Consequently, wherever you turn, you see in the world

differences: differences among material objects, a variety among individuals, differences in

experiences, etc. Wherever such differences exist, there are bound to be likes and dislikes, Raaga

and dhvesha (attachments and aversions). If man has to transcend these differences, he has to

recognise the all-pervading Divine principle. Only then both attachment and hatred can be totally

eliminated.

The five elements are manifestations of the Paramaathma (Over-self). So are the five sheaths

and the five vital airs. Hence, man cannot exist without these

manifestations. That is why the

scriptures declared: "His feet and hands are everywhere; His head, face, eyes and ears are

everywhere." The omnipresence of the Divine can be experienced in the Cosmos.

When a man embarks on some undertaking, he imagines that no one is observing him. But no

man can do anything unseen or unnoticed by God. Is it possible to deceive the Divine whose

face and eyes are every where? "Sarvam Aavrithya thishthathi" (Encompassing everything, He

remains). The Divine shines in every object. It is a mark of supreme ignorance to imagine that

you can conceal anything from God. Nor is that all. God is described, as "Acharam Chameva

Cha" (He is non-moving and moving). That is, though appearing to be moving, He remains

unmoving. God has no hands, but He can grasp anything. He has no feet but He can move

everywhere. He has no eyes, but can see everything. This is the significance of the statement

"Acharam Chameva Cha."

Here is an example. Man in the dream states feels that he is moving

about. In the dream he wanders over all places. He experiences many actions done by the body. But despite the movements and activities in the dream, his body is still and motionless on the bed on which he is sleeping. The same body is moving about in the dream. The Divine is in that body. Equally the Divine is in the body that is motionless. Thus, He is both the unmoving and the moving. It is not easy to recognise this subtle Inaana (spiritual wisdom). Perception of One without a second is Inaana. What does Inaana mean? Ina means to know. Na refers to that which cannot be known. Inaana therefore refers to that which cannot be easily comprehended.

"Advaitha Dharshanam
Inaanam," declares the scripture. Inaana (Super-knowledge) is the perception of the One without a second. Only the One exists. There is no second. In such a situation, there is nothing to be known. There is no knowledge, knowing or knower (in that state). In comprehending the One, the nature of the many has to be properly understood. Every man has to recognise the Divinity that is present in all human beings. God is one. That One is the Indweller in all beings. Did the Divine fragment Himself in a myriad ways? The answer is: without fragmenting Himself, the Divine is present in all beings. In his ignorance, man notices only the manifoldness around him. This may be illustrated this way. The sun's image can be seen in an ocean, a river, a lake, a pond or a well. Everywhere the sun appears to be shining. Are there so many different suns? No. The objects reflecting the image of the sun are varied and different from one another. Likewise, names and forms may be different, but in all beings, the same God, without being divided, shines as the Indweller. Thus, although bodies may appear with different names and forms, the Divine in them is one. Develop love, nearness and obedience to the Divine. To recognise this. omnipresent Divine, man has to get rid of Raaga, Bhaya, and Dhvesha (attachment, fear and hatred). These three are worldly 'qualities. But, merely by shedding these qualities, man cannot have God-realisation or comprehend the Divine principle. This table before me has no qualities. Can it comprehend the Divine? The mere absence of bad qualities is not enough. There must be love. You must develop love towards God. But love alone will not serve to make one comprehend the Aathmik principle. One must move

towards the Divine. But, here again, nearness to God is not enough. You have to carry out the injunctions of the Divine. It is only when love, nearness and obedience to the Divine commands are present that one can realise the Aathmik principle. Recognition of the Divinity inherent in the human state calls for spiritual saadhanas (disciplines) of various kinds. Today man is enveloped in a certain disease. It is Ashaanthi (peacelessness). For curing any disease, there are normally three methods. One is to take the prescribed medicine. After taking the medicine, the prescribed diet regimen has to be followed. Taking the medicine without observing the diet regulations will not help to cure the disease. Adhering to the prescribed diet, without taking the medicine, will also not serve the purpose. Both medicines and diet control are essential to ensure a cure. If the disease of peacelessness afflicting man is to be cured, he has to take the medicine of love and adhere to the diet of following the injunctions of the Divine. Only then will the mental unrest go. Three different types of argument It is true that many have love for God. But they do not live up to the dictates of the Divine. Those who follow the Divine injunctions in a formal manner, do not act with love for God. It is only when there is a union of love and obedience that man can recover peace of mind. In this context, a Vedhic aphorism declares: "Vaadhah pravadhathaam" (Let the argument be expounded). There are three different ways of carrying on a Vaada (argument). Without attachment or hatred, with the desire to understand the Aathmik principle, with a sincere heart, engaging oneself in a spirit of enquiry, is termed a discussion, Vaadhah (purposeful argument). This means that one conducts the debate with a heartfelt yearning to know the truth, with a pure mind filled with noble thoughts. Without such an attitude, if one is keen only to assert his own opinions and defeat the others in the argument by any means, condemning the beliefs of others and defending one's own views in an egoistic spirit---this type of argumentation is termed lalpa (wrangling). The third type of argumentation is condemning everything and indulging in such condemnation habitually, without any regard for one's own defects, finding faults in others perpetually,

magnifying those faults and broadcasting them. Such an attitude is termed **Vithandavaadha** (perverse argumentation).

Of these three types, unfortunately these days we notice only the third type of perverse logic

prevalent. **Vaadha** and **Jalpa** are not very much in evidence. One pretends to be all-knowing in

any argument. Such people enter into an argument only for furthering their selfish ends. These

persons can never realise the **Aathmik** principle even after any number of lives.

Strive to understand the inherent Divinity'

The first requisite is the urge to comprehend the **Aathmik** principle. Only when this arises in man

will his humanness become worth while. In spite of human birth and the inherent Divinity in

them, men are failing to recognise their Divine nature. Man is learning all about other things, but

is making no effort to understand himself.

What is the real meaning of **Inaana**? It is to know the truth about one's self by a process of

refinement. What is spirituality? What is the refining of one's nature? It is discovering one's true self.

One is searching for something in a room. He sees everything in the room except himself.

Likewise in this vast room of the cosmos, man is searching for everything and perceives all

things. But he does not know himself and has no perception of what he is. He cries out: "Where

is God? Where is God?" This query is like that of a man who asks others where he is. "Where am

I? Who am I?" What is the meaning in putting such questions to others? He knows where he is.

How can others tell him where he is?

"As is your feeling, so is the outcome"

Likewise, it is sheer ignorance to search for God. There is no need to search for God. He is

everywhere, all-pervading, inside and outside. You have to know the Divine which is here, there

and everywhere. The **Bhaagavatha** says: "**Dhuuraath dhuure anthike cha**" (He is farther than the

farthest and close by as well). There is none who is nearer to us than He. But there is also none

who is farther from us than He. What is the reason for this nearness or remoteness? One's

feelings alone are the primary reason. If you feel He is near, He is near; if you feel He is distant.

He is remote. It is on account of this that the scriptures declare: "As is your feeling, so is the outcome."

God has been given three names: **Om Thath Sath**. Man has a

fascination for names. When the

name of his native place or his own name is mentioned, he feels happy. But with regard to the

Divine, the name is not important. If the inner significance of all the different names of the

Divine is understood, it will be found that they mean one thing alone. **Om** is **Parabrahma** (the

Supreme Absolute). **Tath** is 'That.' **Sath** is the Real. "**Om Thath Sath**" means "The Supreme

Absolute is that Reality." By describing **Om** as **Pranava**, made up of the three letters A, U, M

and elaborately commenting in this manner, the pedantic **expositors** confuse the aspirants. By

such expositions, devotion is weakened. Each one expounds these statements in his own way.

When the question is asked whether these exponents practise any of the teaching they preach, the

answer is in the negative. When such is the case, how can spirituality grow?

Hence, practice is more essential than preaching. When you practise the teachings, others will

follow your example. When you preach to a **lakh** of people what you don't practise yourself, all

of them lose their faith in the teachings and are indifferent to them.

Three stages to attain the Divine

Moreover, the **Aathmik** bliss to be derived from practising spiritual truth cannot be derived by

any other means. No preceptor's teaching will be of any use. Nor will the reading of scriptures be

of any avail. The gain from study or listening is precious little. It is only when you practise what

you have seen and heard that you can experience **Aathmik** bliss. In the **Geetha**, Krishna declares.

"**Inaathum, Dhrashtum, Praveshtum**" (the three stages of knowing, seeing and experiencing in

Self-Realisation). You have heard about something; that is **Inaathum**. You wish to see what you

have heard about: that is **Dhrashtum**. And then you wish to have the experience of what you

have seen: that is **Praveshtum**. Only when these three take place can the human being attain the

Divine. At present, you are merely studying the scriptures or listening to the expositions of

scholars. You must embark on an undertaking to ascertain whether what you have heard can be

found and put into practice. You have to begin the quest. But where is the quest to be made? Not

outside you. Everything is within you. All that is outside is a reflection of the Inner Being.

Experience of the sages in realising the Divine

In ancient times, the great sages performed rigorous penances to experience the Divine. Some of

them gave up the attempt after a time, considering the Divine as unattainable. Some others

persisted in their attempts with the determination to achieve the goal. Thereby they realised the

Divine. What did they proclaim to the world after their Realisation?

"Vedhaaham etham

Purusham Mahaantham Aadithyavarnam Thamasah d" (We were able to see the Lord, the

Effulgent One, bright as the Sun). Where did they see God?

"Thamasah parasthaath" (Beyond

the **Thamo-guna**), came the answer.

Today man is enveloped in a thick cloud of **Thamoguna**. The effulgent Lord can be seen beyond

the **Thamoguna** (the quality which is the cause of all man's ignorance and wrong doings). This

Thamo-guna, which holds every man in its grip, should be got rid of. For this purpose, men

should perform good deeds and render service.

In the **Raamaayana**, during an encounter between **Hanumaan** and **Vibheeshana**, **Raavana's**

youngest brother, in **Lanka**, **Vibheeshana** asked **Hanumaan** why he (**Vibheeshana**) had not

secured a vision of **Raama** in spite of his chanting **Raama's** name.

Hanumaan replied that mere

chanting of **Raama's** name was not enough. **Vibheeshana** had failed to engage himself in any act

of service to **Raama**. He had done nothing to render help to **Seetha**, who was held captive in

Lanka by **Raavana**.

It is not enough to recite the Lord's name. One has to render service to the Lord. Only then, there

is a unification of the Name and the Form and the Divine is experienced.

People are chanting the name of the Lord today. They are dwelling in the **aashram**. Why have

they come here? To secure **Bhagavaan's** grace and experience **Aathmaanandham** (spiritual bliss).

Those who have come may be reciting the name of the Lord. But are you engaging yourselves in

any of the Lord's work? What part are you playing in **Svaami's** work? Without participating in

Divine service, your stay here for any number of years will be as futile as the presence of a frog

on a lotus. While bees coming from long distances taste the nectarine sweetness of the honey in

the lotus, the frog derives no benefit from its nearness to the lotus. This truth is not recognised by

devotees.

Duty of the **aashramites**

Hence, it is not enough to come to the **aashram**. You have to take part in the **aashram** activities.

You must render service according to your capacity. You are not

asked to do more than that.

Svaami does not ask for your services. He is saying all this for your own sake.

Hence, from today everyone staying in the **aashram**, whoever he may be, should render service

according to one's capacity. There is no use merely in consuming food and taking one's seat in

the **Mandhir** Verandah or the **Dharshan** (audience) line. Everyone must render service to the

limit of one's ability. Those who cannot render such service should quit the **Mandhir**. Why have

you come here? What are you doing? Consult your conscience for the answers. You have come

from far away places, giving up all things. But despite this renunciation, what are you doing?

You are wasting your time. This is a grievous mistake. Time is a manifestation of God. Time is

consuming man. God is the consumer of Time itself. Therefore, you should strive to earn the

grace of God. If you waste time, you will forfeit God's grace.

Embark on active work

Many persons are wasting their time in this manner. Whatever you tell them, they say: "**Sai**

Raam! Sai Raam!" Even a tape-recorder can repeat this. What is the use of uttering the name?

Embark on active work. Even for eating a **masala dosa**, you have to engage your hands and

mouth in action. Likewise, you have to use your hands for service. Chant the name with your

tongue. And experience bliss in your heart. Only when all these three are done will you qualify

for God's grace.

Therefore, everyone who had joined the **aashram** should take part in service activities according

to one's capacity. Some are doing-this. There is one devotee who is 86 years old. He is engaged

in some work or other right **upto 10 p.m.** in the night. For doing work earnestly, is age a bar? He

has difficulty in climbing stairs or coming down. But he carries on his work by using a vehicle.

There is another devotee who is also an aged person. According to his strength, he renders

service in the Canteen by serving water. There is a third devotee. His energies have declined.

Despite this, he is carrying on the editorial duties assigned to him.

Do service according to your capacity

Therefore, each one may do what lies within his power. But there are quite a few younger

people. who don't do any work. They take food several times. They sit in the verandah and do

nothing. There is no room for such persons in the verandah. You have to work. Those who do

not work, should leave. This is the import of the Geetha declaration: "Karmanyeva Adhikaarasthe maa phaleshu kadaachana" (You are entitled only to do your duty, not to the fruits thereof). Practise. and propagate this Karma Maarga (the Path of Action).

When one is told to take up some work, he says: "I won't be able to do this." Now, what is it such a person can do? He must at least say what it is that he can do. He is not being asked to build walls or dig wells. No one is asked to do such arduous work in the aashram. All tasks are easy ones. We want persons who will take up such work. It is not for the development of the aashram. It is for fulfilment of your life. The work can always be got done by wage earners without your service. But if you do that work, get involved in Karma Yoga, aim at Dharma Yoga and merge in Brahma Yoga (union with the Divine), you will have Self-Realisation. This is the teaching of Svaami. Grief follows happiness like a shadow Dear devotees! All actions should be done with a view to achieving Thrikarana shuddhi (purity in thought, word and deed). Everything is in the heart of man. Divinity is installed in the heart. A foolish person is carried away by the wealth and pomp of the outside world. The conceit that accompanies the fascination for these possessions is not recognised. Grief follows happiness like a shadow. Under the shadow of Adhikaara (Authority) flourishes the demon of Ahamkara (egotism). Do not be carried away by the lure of power. Self-conceit, which comes in its wake, will overwhelm you. Beware of its presence. Only then you will be well. Do not gloat over wealth and possessions. There is an ogress that will submerge them. That is dhurabhimaanam (self-conceit). You must take note of such dangers. When there is a lightning, you see a sudden burst of effulgence. This is followed in the next moment by intense darkness. Darkness lurks all the time behind light. Hence, man is advised to treat pleasure and pain, profit and loss, victory and defeat with an equal eye. There is nothing in the world without these opposites. This is termed Dhvaita (duality). Darkness and light, heat and cold, good and bad, sin and merit, truth and falsehood--these pairs are always there. Man has two eyes, two ears, and two nostrils in one nose. Thus the world presents a picture of dualism. And because of this, we have the phenomenon of

constant" change in the Jagath (world). Jagath means that which "comes and goes" (Ja + gath).

Nothing is permanent. There is only one thing that is unchanging and eternal and that is Divinity.

To experience that Divinity man must first of all get rid of his bad qualities. He must suppress

his ego and render service to the Divine along with chanting the Lord's name. That is the way to

redeem one's human life. Moreover, both the chanting of God's name and rendering of service

should be done with a love-filled heart.

Discourse in the Puurnachandhra Auditorium on 20-2-1993.

I am ever engaged in some activity or other for your benefit.

Things I could get done, I do not entrust to others; I do them

Myself, so that they may learn self-reliance and get experience

thereby. I have always your progress, your comfort, your

happiness in mind. You can note it in the slightest act of Mine. I do

all work pertaining to Me. I open all letters addressed to Me and they are legion.

BABA

8. New horizons for the Sai Institute

STUDENTS! Do not be proud that you have acquired scholastic knowledge. The true form of

knowledge is humility. Eschewing pride and self-conceit, pursue the right goal.

Students today are acquiring considerable scientific knowledge. It serves only to promote

civilised living in the phenomenal world. But what the students need today is the refinement of

the heart. This is possible only through an internal process. Students who have imbibed modern

culture should not only develop their intellects, but should also develop a broad outlook.

The students today have a two-fold duty: One is to face the challenges of modern civilization, the

other is to protect and preserve the ancient spiritual and cultural heritage of the country. Students

should shine as ideal citizens of the nation.

A complete education is that which makes a man compassionate.

Besides giving appropriate

exercises to the body, students should strive to cultivate the heart and keep it pure.

Two kinds of learning in educational system

There are two kinds of learning in the educational system today. One relates to information about

various subjects. The other relates to the rectification of the individual's life. The first relates to

the physical. The second relates to the spiritual. The former is concerned with earning a living.

The latter is concerned with the basic goal of life.

In the first type of education, you have opportunities to investigate various matters, and arrive at

scientific truths. For instance, you find out that water is composed of two parts of hydrogen and one part of oxygen. You thereby know the composition of water. This enhances your scientific knowledge. But what is relevant from the social and spiritual point of view is how to ensure fair distribution of water among all people.

A national system of education calls for the cultivation of humility, devotion and obedience.

When students go through such a national system, they will not only manifest the inherent

divinity in them, but also develop discipline. If education consisted only of scientific knowledge,

the world will be a hopeless place. Scientific knowledge alone does not constitute the content of

education. Character is knowledge. Character is power. Character is life itself. Character is the hallmark of true education.

Unfortunately, the student today fills his head with a lot of information, but his personality is

impaired in the process. Filling his mind with physical facts and absorbed in physical

investigations, he undermines his basic humanness.

Aim at cultivation of good qualities

Selflessness, humility, unostentatiousness are qualities that underlie the human personality.

Along with academic excellence, a student should aim at the cultivation of good qualities.

Education enables you to score marks, but you also need elevation of your personality. Qualities

contribute to elevation. Education and elevation combine to develop the human personality.

Unfortunately, people today are only concerned about academic education and ignore the

cultivation of good qualities. Today the progress of scientific and technological education has

virtually destroyed the sacredness of the human personality. Even the great war leader and Prime

Minister of Britain, Winston Churchill, once declared: "Man has conquered everything, but has

not conquered himself." Prahlaadha reproved his father, Hiranyakashipu, by telling him that

though he had conquered the three worlds, he had not learnt to conquer his senses.

Without being able to control the senses, what is the use of learning every kind of knowledge?

All knowledge is useless, if one has not acquired Self-knowledge. Such a person may be

regarded as intellectually clever, but cannot be called intelligent. The first step, therefore, is to

know one's Self. Spirituality is the means to acquire knowledge of yourself. Hence, as much

importance should be assigned to the promotion of good qualities in the educational process as is given to academic studies.

During the past two centuries, many marvellous and even dangerous achievements have resulted

from the pursuit of science. Exploiting the resources of the earth, they are boasting about their

accomplishments. They have produced atomic bombs which can cause terrible destruction. Is it a

sign of wisdom to boast one's capacity to destroy the world? This is a demonic power The

Western nations are now worried about the consequences of their dreadful discoveries.

Vijnaana should be combined with Prajnaana

It is essential that the development of science should be accompanied by a corresponding

development-of the power of Viveka (discrimination). Vijnaana (Science) is doubtless,

necessary. But it should be combined with Prajnaana (divine wisdom). Prajna is the essential

principle in man. This 'Integrated Awareness' in Vedhaanthik parlance, Prajnaanam has been

equated with Brahman (the Supreme Absolute).

When science is combined with Prajna, discrimination follows as a corollary. By forgetting

Prajna and pursuing Vijnana (science), man is making a mockery of his existence. It is not

enough to make a mere man out of a person through education.

Education should aim at making him a "full man".

It is well known that the Indian economy is passing through a critical phase. But this is not so

grievous a problem as the decline in morality and character. If this moral decline is not reversed,

education will be utterly ruined. Students therefore must endeavour to promote morality and

ethics. Without these, the entire nation will be ruined.

Four-fold formula for developing human qualities

Earning of money should not be the primary aim of students.

Education should be for developing

human qualities, not for securing jobs. There are four requisites for promoting this attitude to

education and life. They are: "Thyaja dhurjana samsargam" (Give up all association with the

evil-minded), "Bhaja Saadhu samaagamam" (Pray for the company of the good), "Kuru punyam

Ahoraathram" (Engage yourself in meritorious deeds day and night) and "Smara nithyaanithyathaam"

(Remember what is permanent and what is transient).

You should run away from bad company. A bad company can spoil even a good man. A

renunciant may be turned into a covetous man. This is the effect of

bad company. The ancient sages considered association with the evil-minded as companionship with a poisonous snake. It was to escape from the danger of such association that they resorted to the solitude of forests. A snake may bite a person once in a way but a bad man infects others with poison all the time. A bad man is one who is filled with bad thoughts, speaks bad words and does bad deeds.

The **Mahaabhaaratha** offers four examples of bad men called **Dhushta Chathushtayam**. The first one is **Shakuni** (**Dhuryodhana**'s maternal uncle). **Shakuni** was all the time filled with **Dhuraalochana** (bad thoughts). He is a total stranger to good ideas. He was always plotting something bad for someone or other. **Dhuryodhana** was having **Shakuni** as his adviser **Dhuryodhana** was engaged in **Dhuscharya** (bad deeds). They were comrades in evil. Then came **Dhushshaasana** (brother of **Dhuryodhana**). In association with **Shakuni** and **Dhuryodhana**, **Dhushshaasana** became notorious for his **Dhushpravarthana** (bad behaviour).

When these three evil-minded men came together, "even stars, started " falling during daytime," as the saying goes. The whole cosmos rebels against such evil-minded men.

Karna, out of a false sense of **Dhurabhimaanam** (bad attachment), joined this trio. Gratitude is doubtless a good quality. But because **Dhuryodhana** came to his rescue on a critical occasion,

Karna developed a wrongful attachment to **Dhuryodhana**. **Karna** was a good-natured person. He was noble-minded. But because he was associated with evil-minded men he also became a bad person. Despite his valour, physical prowess and intellectual abilities, **Karna** met with disaster, because he had made himself remote from God. What was the defect in **Karna**?

Dhurabhimaanam (misguided attachment). Four kinds of evil persons Evil thoughts, evil deeds, evil conduct-and attachment to the evil-minded---these are **Dhushta Chathushtayam** (the four evil persons). Hence, students should, at the outset, give up the company of bad persons. Once you have achieved maturity in moral stature, you can associate with anyone. At this stage, when your hearts are tender and your minds are not developed, you should not move freely with all and sundry. When you are spiritually immature, you should not associate with one and all equally.

These four rules should be the guiding-posts in your life. If you adhere to these four rules, you will be able to acquire all knowledge, by the grace of the Divine. This is illustrated by the story of **Padhmapaadha**, who acquired spiritual knowledge from **Aadhi Shankara** purely by his devoted service to the preceptor, without any attention to scriptural studies. Service to the preceptor was the **Punyakarma** (meritorious deed) which he performed all the time. This sanctified his life. While bringing the clothes of his guru from the other bank of the **Ganga**, the river was in spate and rose to the level of his neck. He prayed to Lord **Shankara** to enable him to serve his preceptor. He could reach the other bank by walking over lotus shaped slabs which appeared on the swollen river. He got the name **Padhmapaadha** and received all spiritual knowledge from **Aadhi Shankara** by sheer grace. Service to Guru sanctifies one's life. Let me relate the story of **Ashvathaama**, who secured the **Chuudaamani** (diadem) by the grace of his preceptor for his devoted service to the guru. The **Chuudaamani** which **Ashvathaama** wore on his head, saved him from being beheaded by Arjuna, who had taken a vow to cut off **Ashvathaama**'s head for his crime of slaughtering the **Upa-paandavas** (infant children of the **Paandava** brothers). Though Arjuna was keen on carrying out his vow and took **Ashvathaama** before **Dhraupadhi**, she, out of the largeness of her heart and from the inspiration of Krishna, found a formula to punish **Ashvathaama** without cutting off his head. She said that if a **Brahmana** was kept captive in a house and sent out as free man, it was equivalent to beheading him. She also told Arjuna that it was not Dharma to kill a **Brahmana** who carried on his head the precious jewel given to him by his guru. Students have to bear in mind these four principles: (1) Give up association with the evil-minded. (2) Welcome the company of the good. (3) Do meritorious acts ceaselessly. (4) Remember always what is transient and what is eternal. You must remind yourselves that you are human beings and not animals. You must give no room to bad thoughts. Develop the inner vision to realise the Divine within you. This is the significance of devotees closing their eyes when they are in the inner sanctum of a temple. They pray to the Divine to open their inner vision. The unique Chancellor and Vice-chancellor In today's programme, we regard two items as important: one, a

send-off and the other, a

welcome. That is not so. Both are welcome. There is no such thing as a "send-off" with Sai.

Svaami will not stand in the way of those who wish to leave. But I will not ask anyone to go.

However, during the past two years, Prof. Sampath moved among the staff and the students as

among the members of the family. The teachers, the students and others lived as members of the

same family. In other educational institutions, the Vice-Chancellor puts in his appearance once a

year Chancellors are hardly to be seen at all. But in our Institute, even more than the Vice-

Chancellor, the Chancellor is ever present.

The most amazing fact is that the Chancellor spends all twenty four hours with the students. How

should they answer their examination papers? How should they face their examinations?

Speaking to the students even about these simple matters, Svaami gives them joy. In the same

manner, the Vice-Chancellor also, from the morning prayer, till late in the evening, discusses

their problems with the students. Prof. Sampath is a devotee. He did not come here seeking an

office. To lead a sacred life in close proximity to Svaami was the sole desire of the couple Mr.

and Mrs. Sampath. Coming here, he carried on his duties, to the limit of his capacity, without any

deficiencies on his part. This is his home, not mine. So everyone carried on his respective duties.

It is not merely to praise him that I say all this. He performed his duties well. That is enough.

Need for research in harnessing solar energy

Do not consider that from this day he is relinquishing his post.

Spending the rest of his life with

Svaami, giving to the students the benefit of all his knowledge, he should contribute to the

growth of our Institute in a unique way. He has specialized in electronics. In addition, he is

interested in the harnessing of solar energy. Bhaaratheeyas revere the sun. The sun is an

immense ball of hydrogen and helium. There is immense scope for harnessing a small fraction of

the energy coming to the earth from the sun. My desire is that "Our Sampath" should remain here

and make use of his knowledge to utilise solar power. The sun is the embodiment of effulgence.

Wherefrom does this light come? How does it come? No scientist has yet found how this light

reaches us. It comes from a Divine power. The Divine is fully effulgent. He has the splendour of

a billion suns. Today you are not able to make use of the energy from

a single sun. How can you

measure the power of One who has the splendour, of a billion suns? The solar system is like a

candle to the effulgence of the Divine.

For harnessing the solar energy, with the realisation of its divine source, special efforts should be

made in our Institute to develop research in electronics and solar energy. I desire that Prof.

Sampath should ascertain what arrangement should be made for this purpose and carry on his work here in the years ahead.

Raamaayana should be enacted in the Sai Institute

The new Vice-Chancellor, Dr. Hanumanthappa, has been a devotee of Svaami for the past 25

years. When the Sai College was started in Brindhaavan, he used to come all the way from the

city and hold classes in Commerce for our students. Nor is that all. He has been closely

associated with our educational institutions from their inception. At that time our college in

Brindhaavan was affiliated to the Bangalore University. From those days he has been rendering

service in various ways. He is an ardent devotee. Both the outgoing and the incoming Vice-

Chancellors should work in perfect harmony, make our Institute an ideal institution and do

pioneering work in new fields for the progress of our students. They should be like Raama and

Lakshmana. Our Institute should be like Seetha. When you have these three, Raama, Lakshmana

and Seetha, our students will develop like Bharatha and Shatrughna. The Raamaayana should be

reenacted this form and presented to the world.

What is the inner significance of the Raamaayana? "Sathyam Vadha: Dharmam Chara" (Speak

the Truth and follow Righteousness). Today, these two have to be upheld. Without these two, life

is worthless.

Prof. Sampath honoured

Prof. Sampath could have continued for some more time. But official regulations have prescribed

an age-limit, which has to be complied with. Therefore, he had to retire. But this is only in

conformity with external regulations. He will not depart from Svaami's heart. For the signal

service rendered by him during the past two years, he has to be appropriately honoured. We are

binding him closer to ourselves. The bonds we are placing on him are that he should impart all

the knowledge he has acquired to our students and offer to the nation the new discoveries by our

institutions in Prashaanthi Nilayam.

I, therefore, fasten two gold **Kadiyams** (bangles) on the wrists of Prof. **Sampath. Sampath!** we are going to bind both your hands. Hence, you will be a bondman, engaging yourself to the full measure of your capacity in **Svaami**'s work, and rejoicing in the service you render

Discourse at a special function, unique of its kind, got up by **Bhagavaan** Baba, Chancellor of **Shri Sathya Sai** Institute of Higher Learning, on 4-3-1993, in the Institute Auditorium, to honour the retiring Vice-Chancellor, Prof. **Sampath**, and to welcome the new Vice-Chancellor, **Dr. K. Hanumanthappa**.

9. **Chaithanya** and the 'Outcast'

ONCE, a mendicant with tattered clothes, unkempt hair and dirty body, came and stood at the threshold of **Chaithanya**'s room and was meditating with closed eyes. On seeing him **Chaithanya** came out and asked him, "Who are you? You can come inside." On hearing these soft and sweet words, the mendicant opened his eyes and replied in all humility, "**Svaami**, I don't deserve to step into your room. I am a despicable person belonging to the caste of **Chandalas (Untouchables)**. I am unfit to defile your sacred residence." Full of smiles, **Chaithanya** went closer to him and said endearingly: "My son, never say that you are mean, despicable or unworthy. Who is mean and who is sacred on this earth? All are sacred because the same God shines in every one's heart. So, please come inside without any hesitation." Power of the Lord's name erases all fears

When the mendicant was still hesitating to go inside, **Chaithanya** questioned him about the purpose of his visit. The visitor replied, "**Svaami**, I am repeatedly, chanting God's name but I feel it lacks **chaithanya** (spiritual power) just as a person in a state of coma has mere life without any consciousness. I seem to be mechanically chanting the Lord's name without experiencing the power of the Divine. I have come to you with the hope that if you initiate me in one of the Lord's names, it will be charged with spiritual potency and I will be benefitted by chanting such a name."

Chaithanya replied, "All the names of God are full of **chaithanya** (divine power). God's name is omnipotent and self-effulgent. Hence it is not proper for you to underrate the efficacy of any of the Lord's names. However, for your satisfaction, I will give you **Manthropadesha** (initiation into the sacred formula) as desired by you. Please step into the room." The

visitor responded by slowly entering the room, full of humility, hesitation, nervousness and fear, and sat in one corner.

of the room. Noticing his plight, **Chaithanya** gently told him, "My son, why are you so full of fear? Freedom and fearlessness are the birth-right of every man. Freedom being your real nature, why do you give room for fear? You must recognise that the **Aathmik** power is behind all thoughts, and give up fear."

Saying this, **Chaithanya** came closer and closer to the mendicant. Seeing this, the mendicant cried out apprehensively: "**Svaami**, please don't touch me. If you touch me, both of us will be guilty of breach of the traditional norms of our society. I say so particularly because it is winter now, and if you touch me, you will have to take a cold water bath again and that will tell upon your health. I have accepted you as my Guru (preceptor) and since, according to the scriptures, the Guru is verily God, I shall be sinning against God by hurting you in any way. I have come to obey your commands and receive help from you, but not to hurt you in the process. Because of my sins in my past life, I am now born as an untouchable. I don't want to add to my load of sins by allowing you to touch me now'.

There is no caste for any of the five elements

On hearing this, **Chaithanya** remonstrated- "What a simpleton you are. You are only betraying your ignorance by observing **untouchability**, ignoring the divinity inherent in every being. God has no distinctions of caste and creed. There is no caste for any of the five elements, namely, earth, water, fire, air and sky, all of which have emanated from God. Irrespective of the castes, and creeds professed by men, all are equally sharing the bounties of Nature offered by the five elements. Therefore, there is no need to observe such differences of caste and creed. Come closer to me."

However, the mendicant could not shed his fear, because he had been nurturing this fear from his childhood. This shows that feelings such as fear, love, hatred **etc.**, become ingrained in a person if he nurtures them for a long time from an early age in his life.

Chaithanya told the mendicant, "God never endows man with fear. It is one's own weakness that fosters fear, because of some short-comings in one's self. 'One who has not committed any wrong or evil act will have no fear and hence will not need any protection or security. Fearlessness is

the hall-mark of divinity.

One can become fearless through **thyaaga** (renunciation or sacrifice). For example, if you have some valuables with you, there is room for fear. But if you give up those valuables, you will be free from fear wherever you may be, even in a jungle infested with robbers. My dear child, realise that your very nature is absolute fearlessness in all circumstances. Remain true to your nature."

Lord's name sanctifies and transforms
Saying this, **Chaithanya** hugged the mendicant. But the latter began shaking with mixed feelings of bliss and fear, bliss because of the embrace of such a holy saint like **Chaithanya**, and fear because of the misapprehension that **Chaithanya** would be polluted by physical contact with him.

He cried out, "**O Svaami**, let not my sins pollute you." Laughing at this statement, **Chaithanya** told him **assuringly**: "**O** innocent one, you and I have now become one. We are no longer

separate." So saying, **Chaithanya** hugged him in a warm embrace and whispered the Lord's name

into his ear. The name went straight into the old man's heart, and so transformed him that he

exclaimed in ecstasy, "**Svaami** there is no one as lucky as myself. I have now become sanctified,

sacred and pure. I have got rid of my wrong notion that I am only the body made up of the five

elements and have realised my true nature, because of your grace and the grace of the Lord's

name which you gave me.

One's life becomes sanctified by treasuring the Lord's name in one's heart with a feeling of

intense love. In the absence of such love, all so-called spiritual practices will prove futile.

Various spiritual disciplines are necessary only for the purification of the heart. Once the heart

becomes pure, there is no further need for study of the scriptures or spiritual practices.

Explaining thus, **Chaithanya** exhorted his new disciple to give up fear henceforth. From then

onwards, the mendicant became known as **Haridhasa**.

The moral of this story is that we should give up all differences based on one's birth and position

in life and chant or sing the Lord's names with intense love and devotion. First, the Name should

melt the devotee's heart; then only it can melt God's heart and draw His Grace upon the devotee.

God does not care for how long and in what ways you have practised **Saadhana** (spiritual

discipline). What He wants is sincere, wholehearted and intense love

for Him.

Discourse on 16-3-1993, when **Bhagavaan** chose for His theme a significant episode from the

life of **Chaithanya Mahaaprabhu** to underline the truth that the Godly man should rise above differences of caste and creed.

Love is the vital force. Love is the governing principle. It is only when the precious diamond of love is shining in one's heart that sacred and divine thoughts about God will arise in the mind.

BABA

10. The life of **Samartha Raamadhas**

IN a place called **Baadar** in the **Aurangabad** district of **Mahaaraashtra**, a son was born to a couple

highly devoted to God. He was named **Naaraayana**. He grew up as a naughty boy, neglecting his

studies and quarrelling with other children. At the age of eight years, he lost his father. His

mother **Ramaa Dhevi**, found it difficult to control her mischievous and delinquent son. Her

relatives and neighbours advised her to get him married so that he might realise his

responsibilities and change for the better.

Although the boy was only 13 years old and too young for marriage, his mother yielded to the

persuasions of others and arranged for his marriage. At the time of the wedding, a screen of thick

cloth was held in-between the bride and bridegroom, according to the prevailing custom, and the

purohiths (priests) removed the curtain to hand over the **Mangala Suuthram** (the sacred thread of

wedlock) to the bridegroom for him to tie it round the bride's neck. **Lo** and behold! The

bridegroom had disappeared behind the curtain, without anybody's notice. A thorough search

was made to trace him out, but in vain. So, the marriage could not be performed.

Hanumaan's blessings showered on **Raamadhas**

The boy **Naaraayana**, who had escaped from the marriage, hall, ultimately reached a place called

Nasik near the source of the sacred river **Godhaavari**. He stayed there for sometime and then

moved to a nearby mountain called '**Chithrakoota**' which is considered holy, because Lord

Raama lived there for nearly 12 years. There he selected an exquisitely beautiful spot by name

Panchavati. The boy was enraptured by the grandeur of the scenery of the place, and its sanctity,

associated with the stay of Lord **Raama** there during his exile, sent thrills of ecstasy in

Naaraayana. He was always immersed in the contemplation of Lord **Raama**.

What was the cause for the naughty boy turning into a pious young

man? Apart from the fact that his latent good **Samskaaras** (accumulated tendencies) were aroused by the sudden shock of the 'prospect of being saddled with the heavy responsibilities of married life, the boy, during his journey to **Nasik**, entered a famous **Hanumaan** temple **enroute**, and wholeheartedly prayed to the Deity to bless him with all the noble qualities for which **Hanumaan** was renowned. And he had an indication of his prayer being answered by way of gentle movement of the idol transmitting spiritual vibrations in the direction of the boy.

After 12 years of intense penance at **Panchavati**, **Naaraayana** gained the three-fold realisation of Lord **Raama**, as did **Hanumaan**, namely, when he had body consciousness, he was the servant and **Raama** the Master, when he was conscious of his being a **jeeva** (individual soul) he was a part of **Raama** (**Visishtadhvaitha**) and when he was aware of his being the **Aathma** he and **Raama** were one (**Adhvaitha** or non-dualism). **Raamadhas** enters the arena of social service

After this realisation, he returned to **Nasik** from **Panchavati**. While there, he came to know that the country was in the grip of a severe famine. Then he began to reflect that to spend his time thinking of only his own liberation, when all his countrymen were suffering due to famine, amounted to extreme selfishness. So, he coined the slogan, "**Dhil me Raam, Haath me Kaam**" (**Raama** in the heart, and work in the hand), and entered the arena of social service with all his energy and zeal, giving to himself and his band of dedicated workers mottoes such as: "**Maanava seva** (service to man) is **Maadhava seva** (service to God)" and "**Graama seva** (service to the villages) is **Raama seva** (service to **Raama**)."

He filled the tank of his heart with the holy water of **Raama naam** (**Raama**'s name) which flowed through the top of his hands to quench the thirst of the multitudes of his countrymen.

Proceeding thus from village to village, doing social work, coupled with chanting of **Raama naam**, **Naaraayana** finally reached **Raameshvaram** at the southern tip of the Indian peninsula.

From there he went to the pilgrim centres of **Thirupathi** (where he had the **darshan** of Lord **Venkateshvara**) and **Hampi** (where he worshipped Lord **Viruupaaksha**). Ultimately he returned to **Nasik**. On the way to **Nasik**, he saw Saint **Thukaaraam**, who was singing the glories of **Raama** so melodiously that a large number of people including **Shivaaji**, the

ruler of **Maharashtra**, were attracted to him. As **Shivaaji** listened to **Thukaaraam**, and told him about his decision to give up his kingdom and to devote himself fully and whole-heartedly to the pursuit of the spiritual path, **Thukaaraam** admonished **Shivaaji** for his narrow-minded view of spirituality and exhorted him to consider duty as God and work as worship. Thereupon **Shivaaji** prayed to **Thukaaraam** to give him initiation. **Thukaaraam** declined saying, "**Raamadhas** is your Guru, not I, so you have to receive initiation only from him." Rather disappointed, **Shivaaji** returned to his capital.

Shivaaji's offer to **Raamadhas**

When **Shivaaji** came to know that **Naaraayana** alias **Raamadhas** was in **Nasik**, he sent his Ministers and other high dignitaries to invite **Raamadhas** to the royal court with a band of music and other traditional honours befitting a highly distinguished personage. When **Raamadhas** arrived, the king received him with due honours and reverence, arranged for his stay in the palace itself, and after washing his feet, he sprinkled the holy washings on his own head and submitted to him in all humility: **O** revered Master! From this moment this kingdom belongs to you; and I too, am yours.

Thereupon **Raamadhas** replied, "My son, I am an ascetic who has renounced everything. I have neither the right nor the desire for your limited kingdom. God's kingdom is unlimited. The goal of my life is to help every one to reach that unlimited kingdom of God. So I don't want this kingdom of yours. I am now **coronating** you as the ruler of this kingdom which you have offered to me. From now onwards, you will be king with a difference. You should consider that the kingdom really belongs to God and that you are only "His instrument or trustee administering the kingdom on His behalf."

From **Raamadhas** to **Samartha Raamadhas**

Since **Raamadhas** had the extraordinary capacity to do many great things, he came to be known as **Samartha Raamadhas**, the appellation **Samartha** meaning a man of versatile skills. There is an episode in his life which describes the context in which the title of "**Samartha**" was conferred on him. He used to dress himself and move about like **Kodhandapaani** (**Raama** armed with his bow and arrows).

Once when he was walking along the banks of the **Godhavari** in this dress, some **Brahmanas**

who were taking bath there questioned him whether he belonged to the community of Koyas

(hunters belonging to a hill tribe were called Koyas). Raamadhas told them that he was

Raamadhas (a servant of Raama) and not a Koya. Thereupon, they questioned him why he was

dressed and equipped with bow and arrows like Raama if he was only a servant of Raama. They

heckled him saying, "What is the use of merely trying to imitate Kodhandapaani in appearance

only? Are you capable of wielding the bow and arrows as Raama did?" Just then a bird was

flying fast at a great height across the sky above their heads. The Brahmanas pointed the bird to

Raamadhas and asked him whether he could shoot that bird. With Rama's name on his lips,

Raamadhas immediately aimed an arrow at the flying bird and brought it down right in front of

the Brahmanas. Seeing the dead bird, the Brahmanas accused Raamadhas saying, "There is no

harmony of thought, word and deed in you and therefore you are a dhuraathma (a wicked

person); you chant Raama's name and at the same time you have committed the sin of killing an

innocent bird, to show off your skill." When Raamadhas replied that he shot the bird at their

instance only, they remonstrated, saying, "If we ask you to eat grass, will you do so? Don't you

have your own independent thinking or discrimination?" Then Raamadhas gently replied, "Sirs,

past is past. Kindly tell me what I should do now?"

Raamadhas revives a dead bird

They asked him to repent for his sin. Raamadhas promptly closed his eyes and prayed to God

wholeheartedly, repenting for his sin and asking for His forgiveness. Then he opened his eyes

and pointed out to the Brahmanas that the dead bird had not regained life, in spite of his

repentance. The Brahmanas said reprovingly, "What a madcap you are! Repentance cannot,

undo what you have done; but its purpose is to enable you to make up your mind not to repeat

such misdeeds in future." "That is no repentance in my humble view," countered Raamadhas,

"God and His name are so powerful that if we pray sincerely, His grace will bring the bird back

to life." So saying, he picked up the dead bird, hugged it to his bosom, and with tears flowing

down his cheeks, he wholeheartedly prayed, "O Raama, if I have been chanting your name with

all my mind, heart and soul and if it is a fact that I have killed this bird out of ignorance and not

with an intent to kill, may your grace either revive this dead bird, or take away my life also along

with that of the bird." As he concluded his prayer, the bird fluttered in his hands. Then he opened

his eyes, thanked the Almighty and released the bird into the sky. Astonished at this miracle, the

Brahmanas exclaimed in one voice, "Revered sir, forgive us for not recognising your greatness.

Since you have the capacity to kill a flying bird with a single arrow, and also the capacity to

revive the dead bird, you will hereafter be known by the worthy name of 'Samartha Raamadhas.'

Raamadhas' visit to Pandaripuram

After this, Raamadhas visited Pandaripuram where he was an eye-witness to the ideal way in

which a man by name Pundareeka served his parents as veritable gods, making Lord

Paanduranga Himself wait in front of his house standing on a pair of bricks, till he completed his

service to his parents.

Then he visited Shivaaji and gave him three things as mementos to guide him in his royal duties

one, a coconut to remind him that just as our intention in buying a coconut is to consume the

white kernel inside, so also the purpose of owning and administering the kingdom is that the king

himself should lead a saathvik life and also to ensure that the saathvik quality prevails in his

kingdom; second, a handful of earth to remind the king and through him his subjects, about the

sanctity of Bhaarith, their motherland; third, a pair of bricks to symbolise that just as bricks are

used to construct houses for the safety of the inmates, the king should use his powers to protect

the people and promote their welfare and progress.

Raamadhas' re-union with his mother

At this time the memory of Pundareeka's devoted service to his parents at Pandaripuram was

revived in Raamadhas mind and he hastened back home with the idea of serving his aged

mother. When he reached home, his old mother could not recognise him, particularly because of

his long beard and strange dress. He told her that he was her son, Naaraayana, who was

popularly known as Samartha Raamadhas. Thereupon, his mother exclaimed ecstatically, "O my

dear son, I have been hearing so much about Samartha Raamadhas and have been eager to see

him for a long time. But I never knew that it is the popular name of my son, Naaraayana. I am

proud of you and thank the Lord for making me the mother of such a great one. My life is

fulfilled." So saying she breathed her last on her son's lap.
Raamadhas duly performed the obsequies of his mother. Shortly thereafter, he heard about
Sivaji's death in A.D 1680 (just six years after he was coronated by **Raamadhas** in A.D 1674). He
went to the King's capital, installed **Sivaji**'s son as the king and blessed him so that he might rule
the kingdom, following the footsteps of his noble father.
Discourse on 19-3-1993, at **Thrayee Brindhaavan**, when **Bhagavaan** gave a detailed account of
the life of **Samartha Raamadhas**, the great **Mahaaraashtra** saint.
11. Through Self-enquiry to Self-realisation
The entire Cosmos is governed by God;
God is governed by Truth;
Truth is governed by the Supreme Wise;
Such a noble one is equally Divine.
THE entire cosmos is subject to the sway of the Divine. The cosmic
Divine Lord is governed, by
Truth. That Truth is governed by a **Uthama** (supremely wise person).
Such a noble being is the
very embodiment of God--- "**Uthamo para Dhevatha**."
God is the embodiment of Time. Time is eternal. It has no end. It is
boundless. As against this
eternal Time, the life-span of man is very limited. Because of his
limited time-span, man is
bound by the passage of time in terms of hours, days, months and
years. All the latter are by their
intrinsic nature transient. The Lord declares: "**Akshaya Kaalah**" (I
am the Eternal Time). It is
indeed a pity that this eternal time should be considered as a fleeting
moment. Man's 'actions are
governed by the change in time and circumstances.
In the procession of years, the present new year is known as
"**Shreemukha**." The past year was
known as "**Angeerasa**." To bid farewell to **Angeerasa** and to
welcome **Shreemukha** are
considered a natural action among common people. Not realizing the
infinite and sacred nature
of Time, men set bounds to Time and bid farewell to one year and
extend welcome to a new
year. In this context, all actions of men appear to be artificial.
On this day; when one person meets another, he greets the other with
the words: "Happy New
Year!" The other man replies: "The same to you!" These words have
no meaning at all. If, for
one moment on one day one wishes someone happiness, will he
secure happiness? People's
entire lives are consumed by artificial behaviour.
Moving Time and the unchanging mind
Time is moving fast like a stormy gale. Man's life is melting away
every moment like a block of
ice. Months and years are rolling past in the Wheel of Time.

Everything around is undergoing
change, but man's mind and **Buddhi** (intellect) remain unchanged.
Years are passing before our
very eyes. How many **eras** are disappearing in our own epoch!
Eras come and go, epochs roll on, but man's mind remains as before.
What can the greeting
"Happy New Year" mean in the context of such a human
predicament? It appears to be a scene in
a drama on the worldly stage.
Elimination of desires leads to **Mukthi**
The practice of offering worship and revering elders (on New Year's
Day) also appear to be
artificial acts in a play on life's stage. When the source of all
happiness is within you, if you go
about seeking happiness from others, it is unnatural. If you desire to
elevate yourself and attain a
higher level, you have to adopt the appropriate means. This does not
mean trying to fly like
birds. What you aspire for is **Mukthi** (Liberation). The **Vedhas**
declare: Liberation will not fall
from the sky. Nor is it to be found in the Nether World or on the earth.
It can be got only by the
elimination of desires which constitute knots in the heart.
To take an illustration from daily life: Bits of paper or pieces of cotton
float in the air because
they are lighter than air. Man is unable to go up spiritually because he
allows himself to be
weighed down by the heavy loads of his **Mamakaara** and
Ahamkaara (possessiveness and pride).
Man is becoming heavier every day. His desires are getting insatiable.
His selfishness and **selfinterest**
are reaching the skies. How can a heavy-loaded mind and over-
burdened senses help
man to attain liberation? This is impossible.
A man seeking liberation cannot attain it by merely revering elders
or practising meditation.
These are formal acts. By these artificial means one cannot realise the
sacred, subtle and
boundless experience of the Divine.
Moksha (Liberation) is not a specific place. Nor is it something that
can be got from any
preceptor or other person. To realise one's own true Self is
Liberation. Obsessed with the
external world, preoccupied with the acquisition of external objects,
man's life is becoming more
and more burdensome every day. Only by getting rid of these
burdens can one hope to ascend
spiritual heights.
Spirituality is associated today with exercises like attending religious
discourses, reciting **slokas**,
counting beads and conducting **bhajans**. It is imagined that by these
means Liberation can be

secured. This is not real spirituality. At the outset, the animality in man has to be got rid of.

Getting rid of the animal qualities, entering into the human estate, man should embark on the realisation of the Divine.

Man should be engaged in perpetual enquiry

In every man, animality, humanness and Divinity are present. Today what is happening is the

growth of the animal tendencies in man. As a consequence, qualities like kindness, compassion

and sympathy are not to be seen anywhere. Selfishness and self-interest are animal qualities. An

animal is only concerned with external objects. It has no internal vision or any power of

discrimination. Man, however, is endowed with internal vision as well as the power of discrimination.

Man, unlike an animal, is endowed with a mind, which confers on him **Vichaarana Shakthi** (the

power to enquire into the how and why of things). Man, therefore, should undertake an enquiry

into what is permanent and what is temporary, what is truth and what is false, what is bad and

what is good. Only when man transcends the animal tendencies can he become truly human.

Then, his divinity will manifest in due course. This Divinity is inherent in man. It is not got from

outside from anyone. It has to manifest itself from within.

Man's inherent quality is divinity. It has to be realised by him by his own efforts. The **Aathmik**

principle is not derived from an external force. It is based on an internal source.

Man should be engaged in perpetual enquiry. He has to realise his humanness. Because of the

influence of the Kali age, humanness has declined. Wickedness, immorality, cruelty and other

vices are growing beyond all limits. Men are behaving worse than animals. They are harassing

the innocent and the ignorant. They are behaving as demons.

Realise that the same spirit dwells in all beings

To get rid of the demonic qualities, man has to embark on self-enquiry: "Who am I?" Scriptural

scholarship is of no avail in this enquiry. **Aathmik** bliss (**Aathma-Aanandha**) can be realised only

by recognising that the same spirit dwells in all beings. This realisation can be got only by

spiritual enquiry. Conning the **shlokas** of the **Bhagavath Geetha** will not rid a man of his sorrow.

The transformation must take place within.

Today is celebrated as **Yugaadhi** because it is the first day in the first month of the new year,

marking the beginning of **Vasantha Rithu** (Spring season).

Of the four **Yugas--Kritha, Thretha, Dhvaapara** and Kali--the present **yuga** is called Kali **yuga**.

In truth, it is **Kalaha Yuga**, the Age of Discord. There is discord everywhere--between husband

and wife, between preceptor and pupil, and in every other relationship. What is the reason for

this discord? The absence of mutual trust. No one trusts another. As a result, hatred and

bitterness are growing in the social, ethical, political, economic and every other field. There is

discord even in the scientific field. The lack of trust has blinded people towards each other.

Believe in the sacred pronouncements of **Vedhas**

People have belief in things which should not be believed, but do not believe that which they

ought to believe. People are ready to believe in the statements of the author of an almanac or the

predictions of a parrot kept by a pavement astrologer or a roadside palmist, but will not believe

in the sacred pronouncements of the **Vedhas**.

The **Vedhas** have declared: "**Thath Thvam Asi**," "**Aham** Brahma-**asmi**," "So-Ham" ("Thou art

that," "I am **Brahmam**," "I am He"). The **Vedhic** dictum, "So-Ham," is confirmed by the inhaling

and exhaling that go on in everyone. But no one believes in it. People believe in the films, in

novels and newspapers and many other sources. But one does not believe in the truth of his own

Aathma (Self). As a result, man is growing weaker and losing his humanness because of the lack

of faith in his own Self. A man without **Aathma-Vishvaasa** (self-confidence) is no man at all.

Without self-confidence, how can he get self-satisfaction? Lacking self-satisfaction, how can he

hope for Self-Realisation? This is impossible.

Hence, the mansion of Self-Realisation has to be erected on the foundation of Self-confidence,

with the walls of self-satisfaction and the ceiling of self-sacrifice.

Confidence is at the root of it

all. Live with faith and confidence.

Beauty of Spring is called '**Vishnupriya**'

The New Year Day begins with Nature shining in all her glory, decked with flowers, with the

tender leaves rustling in the wind and the cuckoo calling to its mate in mellifluous notes.

Vasantha Rithu (Spring season) has come in all its beauty and freshness. It is the season when

nature presents her most beautiful and glorious appearance. The beauty of the Spring season has

been dubbed **Vishnupriya** (Beloved of the Lord). Indeed, it is not merely dear to the Lord, it is

the very form of the Lord. There are well-known sayings: "**Alankaara**

Priyo Vishnuh" (The Lord

loves adornment), "**Namasakaaro Arunapriyah**" (The sun loves salutation). The Lord loves the

advent of Spring when every tree is in bloom.

Today we are welcoming this Spring. But it is not enough to greet it on one day. Some people

figure the position of the planets at the commencement of the new year and try to predict the

shape of things to come. The new year should not be judged by its name **Shrimukha**. It is well

known that there are many who belie their names. "**Shri**" means happiness, honour,

auspiciousness. The year makes its appearance with a happy, respectful and auspicious face. But,

the prospects for the year are the very opposite of what the name suggests.

Astrologers make their predictions on the basis of the relative position of the planets. The sun is

expected to confer **Sauryam** (valour). The moon is said to confer prosperity. **Rahu** is expected to

confer inner strength. **Rohini** will confer happiness. **Sani** (Saturn) will confer physical fitness.

But during this year, the results will be contrary to these beneficial effects.

The dangers that the country is to face

One of the consequences is the thinning of the ozone layer above the earth. As a result, there is

the threat of fire disasters. There are also threats from bomb blasts of the kind you have noticed

in newspaper reports. The country is faced with such dangers from man-made calamities.

These dangers can be averted if men realise the sacredness of human existence. People have to

ask themselves how they are using the time that is given to them. In a year there are 3,15,36,000

seconds. How is man using these precious moments? How many seconds is he devoting to

respecting elders and honouring his parents? How many seconds does he spend for earning his

food? And how many is he wasting on useless activities? How many is he devoting to seeing

films and **T.V**? How many is he spending on reading meaningless novels? And how many on

studying worthwhile books? How many does he devote to God? How many to rectify his inner

feelings?

If this sort of enquiry is made it will be found that the average man spends most of his time on

mundane activities. Not even ten minutes or ten seconds are devoted wholeheartedly to spiritual

enquiry or self-examination.

All are ostensibly engaged in the pursuit of Truth, all are devoting

their time to God. They go on

pilgrimages. But even in these trips, they do not concentrate their thoughts on God for a few

moments. They don't make any internal enquiry.

To seek the Truth and experience God, there is no need to go out anywhere. By going to a forest

or visiting temples, the inner being is not purified. Renouncing all worldly things, one must

explore his inner life. This prescription of sacrifice is what the **Vedhas** recommended for

attaining immortality.

Practice is more essential than precept

Those who claim to be **Saadhaks** (spiritual aspirants) are really striving for selfish ends. The

Divine is omnipresent. To experience the Divine, you have to undertake an enquiry with a steady

mind. People today pursue studies all their life, but hardly practise what they have learnt.

Practice is more essential than the mere acquisition of knowledge. It is not accumulation of

information that is important, but the transformation of himself. Of what use is all the

information you have gathered? How much of it have you put to practical use? How much bliss

you have derived from it? The answer will be a zero in gathering information; a zero in putting it

into practice. In this way, life is being wasted rather than being purposeful.

The first step is for each one to comprehend his true Self. In many cases, as they grow in years

and study more and more books, they develop doubts. Apart from filling their minds with

bookish lumber, of what use is all their studies? There is no difference between books without

consciousness and minds filled with bookish knowledge. Both are equally sterile. It is a case of

"living death" for both. Book knowledge without practice may be useful for teaching others, but

is of no value to the man himself. A man who does not practise what he preaches is wasting other

people's time. To begin with, make right use of your time. In this context, I repeatedly advise

students and others to reduce their talk. Engage yourselves in spiritual enquiry and practise at

least a fraction of what you learn.

Today we are supposed to bid adieu to the old year **Angeerasa** and to welcome the new year. But,

in fact, we should not bid farewell to **Angeerasa** because the name suggests the presence of the

Divine in every **anga** (limb) of our body. Welcome all the years. Don't give a send-off to any

year. Develop equal-mindedness towards everything. Do not brood

over the past.

The joy experienced Will be in inverse proportion to your desires. The greater the desires, the less the happiness you will experience. Therefore, try constantly to reduce your desires. In the journey of life, as in a railway journey, the less luggage (desires) you carry, the greater comfort you will have.

Meaning of true **Moksha**

Embodiments of Love! Recognise what holiness is associated with human life. But because of the vagaries of the senses, man develops attachments to various objects and persons entirely for selfish reasons. All the love he professes is not out of affection for others but out of self-love. If this selfishness goes, there will be real oneness. Both love and hatred will be absent. There will be **Samathvam** (equal-mindedness). There will be no sense of separateness. That is true **Moksha** (Liberation).

Moksha does not mean attaining some divine state. Divinity is within you. All you have to do is to manifest it. That which does not exist, will not come forth. That which exists will not go away.

Everything is **preseat** here and now. Hence, there is no need for any search or for any **saadhana**.

Whatever you do, do it as an offering to God. Do not make a distinction between "my work" and

"God's work." When you make a division, you give rise to enmity, because of differences. Where there is enmity, there is no room for Divinity, purity or unity.

When you install God in your heart, there is no room in it for anything else. But today's aspirants

treat the heart as a musical chair. They go on from one "**Svaami**" to another and shift from one

kind of **saadhana** to another. Of what avail is this kind of merry-go-round? It is a waste of time

and of life itself. One heart, one-thought, one God, one Goal.. Whether you utter the name of

Allah or Jesus, Buddha or Zoroaster, or **Guruji (Naanak)**---it is all the same. Today is sacred to

the memory of Guru **Naanak**, who commenced the propagation of his teachings on a **Yugaadhi** day.

Purity, unity and divinity

We celebrate **Yugaadhi** today. But each one can choose his own day for celebration of the new

year. God is one. All names are associated with the 'Divine. You should have no aversion to

anything. You should develop this feeling of equality. Only then will you be aware of the unity

that underlies the diversity.

Today, you must concentrate first on purity. For this, you have to reduce your desires gradually.

It is not practicable to give up all desires totally. But limit your desires to the essential minimum.

Do not cherish excessive or endless desires in respect of wealth or other possessions. Promote

Thrupthi (sense of contentment). The discontented man loses everything. Only the contented

man can experience real joy. The man with endless desires is the poorest man. The man with no desires is the richest man. The rich man can have no sleep. You must no doubt earn enough to

meet your reasonable needs. But excessive wealth is undesirable. Cultivate human values

People have been listening to spiritual discourses. How far are they practising the teachings?

Without the cultivation of human values, all studies and spiritual exercises are of no use. If each

examines himself, he will find how far he has failed in this respect.

Raamakrishna Paramahansa

once slapped **Raani Rasmani** on the cheek at a spiritual gathering when he noticed that while

appearing to follow his discourse, her mind was thinking about some legal matters. Many

resented **Svaami Raamakrishna's** action, but after his explanation, the **Raani** admitted her lapse.

Today no one can inflict punishment on erring devotees. Each has to examine his own lapses and correct himself.

It is not very important that you should rejoice over the advent of the New Year. You should

develop new ideas and ideals. Feel your oneness with all, because the same Divine dwells in

everyone. Do not hate anyone or any religion.

Embark on self-enquiry to acquire self-knowledge. For the refinement of the heart, the first

requisite is seeking **Sathsangam** (company of the good). It is because you have assembled here

that you have been able to derive the benefit of **Svaami's** message.

Along with good company,

you must listen only to what is sacred.

Discourse on 24-3-1993, **Yugaadhi** day, at **Brindhaavan**.

Raamaayana and **Mahaabhaaratha** are very sacred books, which will directly tell us about many things, especially the ways in which we have to conduct ourselves.

Raamaayana and **Mahaabhaaratha** will help us in our daily life, like our two eyes. We are not able to know the trite value of these jewels and we think that **Mahaabhaaratha** is merely a battle between the sons of two brothers, and that **Raamaayana** is a story wherein a demon stole away the wife of **Raama** and **Raama** again won her back. It is not like that and these two epics are like the heart and the head of India, are as vital to India as the heart and

the head are to a human body.

BABA

12. The martyrdom of **Mansur**

ABOUT 400 years ago, there was a man by name **Mansur** in the city of **Benaras**. By virtue of his good **samskaaras** (inherited tendencies) and his preceptor's teachings, he had developed firm faith in the **Vedhic** dictum: "**Aham Brahmaasmi**" (I am God). When people heard him always repeating this aphorism, they questioned him whether he was really God. He used to emphatically tell them thrice, "Yes, I am God." In course of time, he became the target of envy and hatred among the prominent men in **Benaras**, including **Vedhic** scholars and heads of religious institutions. They went in a body to the King of **Benaras** and complained against **Mansur**, saying that he had no knowledge of **Sanskrit** or scriptures but was going about shouting, "I am God," thereby insulting eminent scholars and **pandiths**. The King summoned **Mansur** to his court and asked him, "Who are you?" Promptly came the reply, "I am God." The King got him examined by medical experts and found that he was not insane. Then the King advised him to give up saying "I am God," in view of the complaints from scholars and **Mataadhipathis** that he was guilty of blasphemy. **Mansur** firmly refused to obey the King's command and declared that he would sooner give up his life than forswear his unshakable faith and firm conviction in his oneness with the Divine. He questioned the King boldly, "Why do you want me to give up truth? The truth is: I am God; you are God; everyone is God." One with purity of heart will find God in all As he did not change his attitude despite all kinds of persuasions and threats, the King ordered that his hands should be cut off for the offence of disobeying the King. As the King's minions held **Mansur** tightly and raised their gleaming swords to cut off his hands, **Mansur** went on boldly shouting aloud: "**Aham Brahmaasmi**" unceasingly and smilingly. After severing both his hands, the executioners went to the King and reported that **Mansur** was fearlessly and smilingly repeating his declaration even after his hands had been cut off and he was bleeding profusely. The King went to the scene of **Mansur**'s ordeal and found that the place was reverberating with the sacred sound of "**Aham Brahmaasmi**" coming unceasingly from the tongue of the smiling

Mansur as well as from the blood flowing profusely on the ground from his hands. In a short while, **Mansur** fell down dead with a smiling and calm face and "**Aham Brahmaasmi**" on his lips.

The King was deeply moved and he prostrated at the feet of **Mansur**. He sent for the scholars, priests, **pandiths** and heads of religious institutions who had complained against the saintly

Mansur. On their arrival, he reprimanded them saying, "What is the use of your book learning?

You could not recognise or understand the greatness of **Mansur**. He was a man who established unity in thought, word and deed. You don't practise what you read and teach. You are all a pack of conceited, book-worms, envious of truly great persons. Misled by your complaints, I have committed the sin of virtually murdering such a saintly person. However, he has become a martyr in upholding the highest truth of "**Aham Brahmaasmi**." In order to teach you a lesson and to provide a source of inspiration to you and your progeny, I am building a memorial for **Mansur** in your **Agrahaaram** itself."

The criterion for true devotion is not proficiency in scriptures or routine performance of so-called spiritual practices, but the realization of the divinity in oneself as well as in all others which can

be attained only through steadfast adherence to truth, purity of heart and universal love. Where

there is **Chittha Shuddhi** (purity of mind and heart), there will be **Inaana Siddhi** (attainment of wisdom). One with **Chittha Shuddhi** need not go to the forest or pilgrim centres in search of God He will find God in himself and in others too.

Discourse in **Thravee Brindhaavan** on 26-3-93 relating the story of Saint **Mansur**, who died as a martyr four centuries ago with the **manthra**, "**Aham Brahmaasmi**" on his lips.

13. Sparks from the Divine Anvil

Bhagavaan Baba gave discourses at "**Sai Shruthi**," **Kodaikanal**, from 5th April to 26th April

1993, before a large audience exceeding three thousands including a considerable proportion of

overseas devotees hailing from **U.K.**, France, Germany, Italy, Holland, **U.S.A.**, Latin America,

Canada, Australia and New Zealand. Produced below are excerpts from discourses delivered from 5-4-1993 to 12-4-1993.

HOSE who assemble here come for **sathsang** or good company so that they can advance in the spiritual path. They should shed some undesirable habits like smoking which retard their

progress in the spiritual path. The fire in the cigarette is so mild that if you pile up two or three pieces of fire-wood on it that fire will be put out. But, when a huge jungle-fire is raging, it can burn even green banana plants that are thrown into it. The power of the physical body is like the fire in the cigarette tip while spiritual power is like the forest fire. Once you are advanced in spirituality even the association with evil persons may not affect you. But, when you have not developed your spiritual power you should avoid bad company just as you spit out unpalatable food even at the first taste. From concentration to meditation Devotees are generally confused about meditation. Just as you can't receive the radio programme broadcast from any station clearly unless you tune to the appropriate wavelength perfectly, even in meditation you will not get the desired communion with God until you attune yourself to the Divine perfectly. Some aspirants mistake concentration for meditation. Concentration is needed for every activity in your daily life such as reading, writing, walking, talking, eating, **etc.** Concentration is below the senses, contemplation is in the middle and meditation is above the senses. Meditation, in fact, is transcending the senses and the mind. During meditation, the mind is actively thinking of several things of the past, the present and the future. The thoughts are running fast. Scarcely does any one concentrate on the Divine even though one sits in the **Padhmaasana** (lotus pose) and closes his eyes. There is no need for sitting for meditation and wasting time in this manner. One can transform every act in daily life as worship of the Divine. Daily chores like making **chappathis** can be transformed into acts of worship of the Divine. Since the body is an instrument, you can make God happy through this instrument and enjoy happiness yourself in the process. In this way you practise meditation in your daily duties. Three phases of enjoying happiness There are three phases in the act of securing a desired object and enjoying happiness out of it. They are **Priyam**, **Modham** and **Pramodham**. **Priyam** is the desire to experience happiness from a particular object. **Modham** is the initial satisfaction derived from getting the desired object. **Pramodham** is the experience of **Aanandha** or happiness out of the object. It is not enough if you

get the object which you desired to have, but you should experience the joy of using it. For example, you like to taste a mango fruit. The first phase is to buy it, the second is to hold it in hand (possessing it) and the third phase is to eat it. It is only while eating the mango that you derive the fulfilment of your desire. It is also described in the **Bhagavath Geetha** as **Inaathum** (knowing), **Dhrashtum** (seeing) and **Praveshtum** (experiencing). For instance, you hear about **Sai** Baba and come to know that He is at **Puttaparthi**, situated in **Andhra Pradesh** in India. You make preparations to undertake the journey to the place and have His **Dharshan**. The first phase is getting the knowledge about the place where He is and how to get there; the second phase is making the journey and coming face to face with Him (Seeing) and the third phase is **Praveshtum**, that is getting practical knowledge of and experiencing the Divinity. All the scriptures-of different religions (the Bible, the **Quoran**, the **Geetha**, **etc.**) explain how to reach the same goal but through different paths. Here so many of you have assembled in one place though you are coming from different countries like **U.K.**, Italy, France, Germany, **U.S.A.**, Canada, Australia, New Zealand, Madras, **Delhi** **etc.** Though all of you followed different routes to come to this place, all of you have the common goal of meeting here. You should realise that there is only one God who is Omnipresent, only one language, that of the heart and only one caste, that of humanity. You are all bound by one thing and that is Love. Love is God, live in love. The relationship with God breeds love alone and nothing but love. All other relationships with your mother, father, spouse or children are temporary. So you should have confidence only in the one relationship that is ever-lasting and that is with God. Excerpts from Discourse on 5-4-93. Vision should be good The paradox of human behaviour is that, having the power of discrimination to identify good and bad, man is not able to get away from bad pursuits. This is due to the weakness of the human mind, which is in turn the result of desire and anger. Take the example of **Raavana**, who was a great scholar and master of many arts. **Raavana** looked at **Seetha** with a bad vision. The eye is a sacred organ. Good vision generates good thoughts. In **Raavana**, the bad look created bad thoughts, which led to his downfall.

Desire is all right as long as it is within reasonable limits. For example, if you feel thirsty, it is a reasonable desire to seek water to quench the thirst. Not satisfied with water, if one seeks cool drinks it is tantamount to excessive desire. To illustrate the disastrous consequences of excessive desire. I will narrate a story. Once a wayfarer, who was making a long journey by foot in the hot sun, was feeling tired and sought the shade of a tree to rest for a while. It so happened that the tree was a wish fulfilling tree. Sitting under its shade, he wished for a cup of cold water for quenching his thirst. To his astonishment a cup of water was placed before him. After quenching his thirst, he felt that it would be good if he could get a bed to recline on and enjoy a siesta. Immediately a bed was provided from nowhere. Then he thought how nice it would be if his wife also was there. In a flash, he found his wife there. At this stage, he had a doubt in his mind as to how his wife, who was far away at home could come there and thought that it might be a demon in her form which might even devour him. As he thought in this manner, the woman turned into a demon and devoured him! This is the result of excessive desire, which is the enemy within you.

Excerpts from Discourse on 6-4-1993.

Will-power and Meditation

Developing good thoughts fosters the **Ichcha Shakthi** (will-power).

Ichcha Shakthi fosters

Praana Shakthi (Life Principle), **Medha Shakthi** (Intellectual power), **Grahana Shakthi** (Power of understanding), **Nirnaya Shakthi** (Power of determination) and **Vaak Shakthi** (Power of Speech).

One who uses one's will power in the right manner shines as a virtuous person, but one who uses it in the wrong direction becomes wicked. The will power increases as and when one reduces desires. When excessive desires are entertained, the will power declines. By reducing just one of your several habits like smoking or coffee addiction, you can experience an increase in your will power and intellectual ability. When the will power is weak, even when one sits in meditation he cannot steady his mind and it will only be a waste of time. One should reduce desires to progress in spiritual **saadhana**.

Excerpts from Discourse on 7-4-1993.

Ignorance is the cause of ego

Man is bound by seven types of ropes. They are (1) **Dheham** (body);

(2) **Kaamam** (desire); (3)

Krodham (anger); (4) **Ahamkaaram** (ego); (5) Karma (fate); (6) **Ajnaana** (ignorance) and (7)

Aviveka or **Avidhya** (lack of discrimination). Ignorance is the cause of ego, which breeds **Raaga**

and **dhvesha** (attachment and hatred). For getting liberation one has to get rid of the ego,

ignorance and attachment. The ego gives rise to **Raaga** (desire) which plunges man in Karma

which, in turn, causes **Janma** (birth).

Ego is like an inflated football. When one is inflated with the air of ego, both the good and bad

qualities kick the body. The moment ego is gone, the kicking stops and one attends to his

legitimate duties with the feeling that he does not do anything but is only an instrument.

In spirituality, experience is the method of gaining wisdom while in science it is experiment.

When you put some sugar in a glass of water you can't see it or touch it as it gets dissolved. But

you can find out its presence by tasting the water. Similarly you can realise Divinity, which is

present in every being and within you, only by experiencing Bliss by **Saadhana**.

When fire on a piece of charcoal is left unattended for some time, you find that ash is covering

the fire. This ash came out of the fire only because of negligence. If you blow off the ash you can

see the fire. You are not bringing it afresh from outside. Similarly, **Inaanaagni** (the fire of

wisdom) in you is covered by the ash of **Maaya** (illusion) which obscures it from your vision.

Just blow off the ash of **Maaya**, covering the fire of wisdom, by **vairaagya** (renunciation or

sacrifice), you can realise the wisdom within you, which is constant integrated awareness.

Everyone is busy in protecting, decorating and painting the chariot of the body but does not have

any concern for the charioteer. How do you expect it to move without the direction of the

charioteer? The senses are the horses of the chariot of the body, the mind is the rein to control

them.

The way to realise the Divinity that is in everyone is to cultivate love, which is the only divine

trait. There are three sides to love forming a triangle. They are: (1) Love gives and never

receives; (2) Love is fearless; (3) Love is changeless. The love that develops between a mother

and child or a husband and wife is subject to change as it pertains to the body. It is only **Bhrama**

(illusion). You should become Brahman shedding **Bhrama**.

The divinity in you is changeless, **blemishless**, without beginning or end. Just as a **dhoby**

removes the dirt in a cloth and restores its original whiteness by washing with soap beating it on

stone, man should try to regain his vision of the pure effulgent

Aathma by washing his heart in

the water of love with the soap of **Shraddha** (earnestness) on the stone of **Thyaaga** (sacrifice).

This is the way to realise one's Inner Reality, which is **Sathyam**,

Inaanam, **Anantham** and

Brahma.

Excerpts from Discourse on 8-4-1993.

Shuka teaches **Vyaasa**

Air is all-pervasive. It is within you and outside as well. Similarly God is pervading everywhere

in the Universe. If you look at everything with the divine feeling you will not fail to see Divinity,

pure and unsullied. If you see the idol of Krishna in this hall with a divine feeling, you feel you

are seeing the form of Krishna.

But if you are keen on finding out the material from which it is made, you see only the bronze or

other metal of which it is made and not Krishna. You can realise that what you visualise depends

on the nature of your vision--**Dhrishti** is **Shrishti**. If you look at the world with coloured glass

you see everything differently and not in its real colour. The mind is the cause for feelings. If you

see with the feeling that this **Vishvam** (Universe) is Vishnu

Svaruupam (embodiment of God), it

will be so!

Every object has a **Svaruupam** (its own form) and **Svabhaavam** (its own nature). Man is

completely unaware of his real nature, which is love and compassion. He is so much immersed in

selfishness that he only does every action to further his own self-interest and accumulate

possessions for himself. Even the love that man exhibits today towards other persons or objects

is only with a selfish motive to gain something out of them and not for their sake.

Once **Shuka**, son of **Vyaasa**, wanted to leave his home and go to the forest to undertake **thapas**.

Vyaasa, overcome by parental attachment, entreated him not to go to the forest but to remain

there and serve his parents as it was his duty to serve them.

But **Shuka** told **Vyaasa**: "**Oh! Vyaasa!** you are not my' father I am not your son. We came from

Bliss. Everyone wants to be blissful. I am going to seek the Bliss which is our common source.

These names and forms and relationships are only ephemeral." By this he was referring to his

Inner Reality which is the same in all beings.

Excerpts from Discourse on 9-4-1993.

Divine action

Everyone should remember that the purpose of human life is to do one's duty without 'regard for

results, which will automatically accrue. When there is rain, water will flow in the river and one

need not pray for both. It is enough if you pray for rain. Man can't live without activity even for a

moment, as blood circulation and breathing are going on non-stop as long as one lives, whether

one is sleeping, walking or sitting. It will be folly to attribute these natural activities to

man's efforts. It is Divine action. Krishna spells this out in the **Geetha**: "**Aham Vaishvaanaro**

Bhuuthvaa Praaninaam Dehamaashrithah. Praanaapaana Samaayukthah. Pachaamyannam

Chathur Vidham." God is in every being as **Vaishvaanara**, aiding digesting of all types of food.

God is described as **Eesha**, **Gireesha**, **Naresha**, **Paresha** and

Bilvesha. The term **Eesha** means

sakala aishvarya sampanna (master of all types of wealth).

Aishvarya includes not only

property, movable and immovable, but also strength, knowledge, skill, intelligence and

prosperity. **Eeshvara** is the master of all wealth.

Gireesha: **Gireesha** means master of Girl or Hill. What does this signify? People often go to

Thirupathi Hills and offer their hair in fulfilment of vows. The inner significance of this sacrifice

of hair must be understood. God is not expecting your hair, which is of no value at all. Does He

relish this lowliest of offerings? Certainly not! The head is the peak of the human body.

Ignorance or **Thaamasik** quality is supposed to be dark or black. The black hair is enveloping the

peak of the human body which is the head. By removing the hair on the head you expose the

white surface of the peak. This is symbolic of surrendering the dullness or **Thaamasik** quality.

This is an age-old practice, which is followed without comprehending its inner significance.

Since God is the master of the light of wisdom, as opposed to dullness on the head at the top of

the human body, He is termed as "**Gireesha**."

Naresha: In the term **Naresha** (master of **Narah**) '**Na**' means no, '**Rah**' means ignorant of one's

sacredness. **Narah** means 'man' who is not ignorant. He is not a sinner. He is the embodiment of

pure **Aathma**. The Master of man is **Naresha**.

Paresha: 'Para' means "above all." God transcends all. He is **Akhanda** (limitless) and

Anirvachaneeya (beyond description by words). As God transcends the three stages of time-- past, present and future and transcends space, pervading everywhere, He is termed **Paresha**.

Bilvesha: He is termed **Bilvesha**---the lover of the **Bilva** leaf which is having triple leaves in a single stalk, **Thrinethra**--one with three eyes and **Thriguna**---transcending the three **gunas** (qualifies of **Sathya**, **Rajas** and **Thamas**). His weapon is **Thrishul**, the three-pointed Javelin. One should 'offer the three qualities to God, symbolised by the offer of the triple-leaf **Bilva** for worship. One should do worship with full understanding of the inner significance of the rituals.

Excerpts from Discourse on 10-4-1993.

God realization

You are all embodiments of Divinity, which is within you. God is in the form of **Vaishvaanara** to digest your food. You listen to such teachings many times but don't practise. Instead of having tons of knowledge an ounce of practice is enough. **Saadhana** is essential to realise divinity. **Saa** means **Dhaivathvam** (divinity). **Dhana** means wealth. The acquisition of the wealth of divinity is **saadhana**. **Saalokyam** is entering the world of God; **Saameepyam** is going nearer to God;

Saarupyam is acquiring the feeling that you are part of God and **Saavyujyam** is final merging with God.

You know there is butter in milk. But you have to subject it to the process of turning into curd and then churning it to get butter. Similarly, in the pot of the body there is the milk of Divinity.

You have to churn it using **Buddhi** as churning rod and **Bhakthi** as the rope. Out of the churning, comes butter which is Self-realisation. You got it from what is already there inside you.

You should never divorce spirituality from worldly life. The cloth in my hand (a kerchief) is spirituality. It is made up of threads which represent worldly life. The cloth is there only because of the threads. If you segregate the threads there will be no cloth.

"**Thvameva Maatha, Pithaa thvameva**." We say, God is father, mother, friend, relative, knowledge, wealth and all. God is the energy which drives us to action. We should not waste our energy on useless things.

Excerpts from Discourse on 11-4-1993.

The senses and values

The five values of **Sathya** (Truth), Dharma (Righteousness), **Shaanthi** (Peace), **Prema** (Love) and Ahimsa (Non-violence) are related to different inner instruments of

the body.

The value of Truth is expressed through speech or words. The value of Dharma is expressed through the body. This is related to the **Annamaya kosha** (physical sheath). **Shaanthi** can be experienced only in the mental plane--**Manomaya kosha** (Mental sheath). For **Sathya**, Dharma and **Shaanthi** one has to purify the instruments of speech, body and mind. This is called purity of "**Mano, Vaak, Kaayam**." **Prema** (Love) comes out of **Aanandhamaya kosha** (mental and bliss sheath). Ahimsa (Non-violence) comes from Bliss sheath. **Prema** flows as an undercurrent in all the inner instruments and purifies them. So all the five values are having relationship with the five sheaths.

Now these values are mostly absent in human beings. Thinking in one way, talking in another way, and indulging in action not related to the talk or thought is the mark of a wicked person. He may be in human form but he is to be deemed to be a demon only. Because such people are in abundance, the world is in turmoil. **Sathya** is full of sanctity if one deeply enquires into this value. **Sath** means **Praana** (life force). **Ya** means **Aahaaram** (food). "**M**" stands for Sun. It is a combination of life, food and sun. For life, food is essential and food comes from the sun. The greenery in the world subsists because of Sun's rays. It is the duty of man to make use of the food created by the Sun to sustain life. If you analyze this word **Sathya** in the reverse order **ya** stands for **Yama**, **tha** stands for **thapas** and **sa** stands for '**Sarveshvara**'. It conveys the truth that by practising **Yama** and **thapas** one can realise the Almighty. **Yama** is not the God of death but is the five-fold discipline one should maintain. They are Ahimsa, **Sathya**, **Brahmacharya**, **Astheya** and **Aparigraha** (Non-Violence, Truth, Celibacy, Non-stealing, and Non-covetousness).

God is said to be of blue colour. It does not mean that His skin is bluish! He is **Inaana** **Bhaaskara** (the embodiment of wisdom or shining with the light, of wisdom). He is also **Anantha**---endless like the sky or fathomless like the Ocean. Since both are of blue colour God is also described as bluish. He is not born with blue-coloured skin. He is infinite and fathomless.

The heart of the human being is like the sky in which the 'Self' is the sun shining constantly. Just as passing clouds obstruct the vision of the sun temporarily, attachment to world and worries and

troubles will obstruct the vision of the Inner Self but once the clouds clear, you can have vision of the Inner Self which is resplendent within. By means of **Dhyaana Shakthi** and **Praana Shakthi**, you can experience Divinity in the Bliss sheath, which fosters the five human values.

Shaanthi Comes from **Manomaya kosha**.
Sathya comes from **Vijnaanamaya kosha**.
Dharma comes from **Annamaya kosha**.
Prema comes from **Praanamaya** and **Manomaya kosha**.
Ahimsa comes from **Aanandhamaya kosha**.
In these five sheaths are encased three types of bodies: **Sthuula** (Physical), **Suukshma** (Subtle) and **Kaarana** (Causal) **shareeras** (bodies). **Annamaya Kosha** represents physical body. It is like the tyre of a lorry. If you increase intake of food it grows and the weight of the body increases.
Divinity is there in all the sheaths of the body. It is Constant Integrated Awareness in different forms in speech, action and feelings.
Excerpts from Discourse on 12-4-1993.
14. Trust in God : the Sole Protector
A person who has a compassionate heart,
Whose words spell truth and
Whose body is utilised to serve others
Will never be affected by any evil forces.
Such a person's life will be truly sanctified.
SANDALWOOD gives more and more fragrance when it is subjected to more and more grinding, so does sugarcane yield juice as it is chewed more and more. Gold gets refined when it is burnt and melted in fire. So also a true devotee will never falter in his love for God even when he faces troubles and obstacles in his life. God tests His devotees only to lift them up to a higher level in the spiritual ladder. A true devotee leads a sacred life which is sanctified when he faces the obstacles and problems with full faith in the Divine. The body is only for leading a sacred life.
"I am the infinite Time" says Krishna. Time has no measure, and it is unlimited, infinite. It is experienced by man in his life by dividing it into years, months, weeks, days, **etc.** It is only to facilitate man to pursue his daily activity that time is brought under some convenient, standard division.
God is as a spark in everyone
"Mamaivaamsho jeevaloke jeevabhoothah sanaathanah." God is as a spark in every one. To recognize this Divinity man has to do some **saadhana**. A mirror though clean may not reflect

your image if it is not having the mercury coating behind it. So also the heart may be pure but there should be the coating of love behind it to facilitate reflection of God.

There are multitudes of waves in the Ocean which are not all alike and vary in shapes and forms, but there is no difference in the sea-water that is contained in every one of these waves. Similarly names and forms of people are different but the spark of Divinity that is **Sathchithaanandha** is the same in every one. Every one, in fact, is an embodiment of **Sathchithaanandha**. When we realise this, sacred feelings will prevail and no petty ideas will arise in the mind.

God manifests in man in three forms described as, **Bhur-Bhuvah-Suvah**. **Bhu** is the **padhaartha** (material form). **Bhuvah** is **Spandhana Shakthi** or **Praana Shakthi** (Life Principle). **Suvah** is the form of **Prajna**. **Prajnaa Shakthi** is the radiation which, through **Praana Shakthi** (vibrating power) gives the material form represented by the body. God manifests in all these three forms.

The body is a combination of water, iron, lead, phosphorus and other things which are but inert matter. The body is inert but is made to function actively through vibration or the Life Force
Prajnaa Shakthi (radiation) causes vibration to act. This **Prajnaa Shakthi** is conscience. It occupies a special place in the body. God, in the form of conscience, activates the body. If only man understands this truth of spirituality he will never indulge in bad deeds. The functioning of the body is itself a mystery.
Realise the effulgent divinity within
We use old newspapers generally to wrap different types of articles purchased in a shop. If jasmine is wrapped in the paper, the paper smells sweet like jasmine. Another person may wrap some edible like **pakoda** and the paper gives that smell. If dry fish is wrapped, the paper emits the smell of dry fish. Though the paper has no smell of its own it takes on the smell of the thing with which it is associated. In the same way our mind, too, gets polluted because of the illusion of body consciousness and attachment. When you think of a material object, it gets object oriented but if you turn the mind towards the Life principle it makes the life sacred. If you turn it towards the world, it is binding you to the world. If you turn it towards Awareness, which is Brahman, you become Brahman.
Embodiments of Love! If you enquire carefully you will find that the

entire universe is pervaded

by God: **Vishvam** Vishnu **Svaruuopam**. The human body is bound by time, karma (work) and

duty. Everyone has the responsibility to do his duty. The effulgent Divinity within is not realised

by man and he leads a useless life indulging in mundane pleasures.

The entire universe is made

up of matter which is transient and subject to decay. Therefore, one should develop devotion to

the Lord who is the permanent Reality.

Absence of self-confidence is the cause of all miseries and troubles man encounters in the world.

One should have confidence in his own inner Self that is the **Aathma**. If one has this **selfconfidence**,

he will have self-satisfaction, which will lead to self-sacrifice. Self-sacrifice leads to

liberation or Self-Realisation. Everything is based on "Self" and everyone is **Aathmaswaruupa**

(embodiment of the Self). The body is just an instrument. There is water in the tumbler before

me. Without the tumbler water can't be kept; the tumbler is the basis for the water which is

needed to quench the thirst. So also the body is the vessel to hold the water of Divinity. To drink

the water is **Saadhana**. Your thirst for realising Divinity is quenched by **Saadhana**.

Significance of the New Year "**Shreemukha**"

You call this day as New Year Day. There is nothing new. It is as old as any other day. We take

it as a new year every time one year ends and another begins. The time is divided on the basis of

the motions of Moon and the Sun. The former is called **Chaandhramaana**, which is followed by

some people, and the latter is called **Souramaana**, which is followed by another section of people.

Today, we bid farewell to the year **Angeerasa** and welcome the year **Shreemukha**. **Shri** means

very sacred. It is the highest among the eight types of **Aishvaryya** (wealth) of which God is

described as the master. **Shabda brahmamayee**, **Charaachara mayee**, **Iyothirmayee**,

Vaangmayee, **Nithyaanandhamayee**, **Paraathparamayee**, **Maayamayi** and **Shreemayi** are the

eight-fold wealth of which **Shri** is the most important. In order to foster immortality in mortals it

is customary to use '**Shri**' as prefix to the names of males and '**Shrimathi**' to those of females.

Even when God comes down to earth as Divine Incarnation such as **Raama** and Krishna, the

prefix '**Shri**' is added to their names and we call them as '**Shri Raama**' and '**Shri Krishna**'. The

purpose is to signify the immortality of God even when he assumes

the mortal human form.

God is the lighthouse for the ocean of life

The name of this year is '**Shreemukha**'. The name implies that it should give brilliance to all

faces. But you will not find this year as favourable as its name indicates. One should not get

discouraged by these prospects. You cannot always have pleasure. Pleasure is an interval

between two periods of pain. They are like sunshine and shadow. You should make efforts to

look on both with equanimity.-Man wants to get all that he desires and gets disillusioned and

disappointed. The lighthouse of hope for this ocean of life is God, who is the only permanent

entity. This lighthouse never fails. So you should engage yourself in Godly activities with

unstinted devotion.

God is omnipresent. He has hands, legs, mouth, faces everywhere and pervades the entire

Universe. Where is the need to search for Him? Such a search may be termed as folly. All forms

of God are in you. Any time is auspicious to realise this. You need not wait for the New Year.

There is no need for a new religion or a new culture or a new philosophy, What is needed is only

a pure heart. You should not give room for impurity or pollution in the heart. You can make your

life sacred by following the golden rule: "Help ever; hurt never."

Supreme Lord is the only one who can protect you

Speak softly, sweetly and truthfully. There are two eyes to see different things, two ears to hear

good and bad, there are two hands to do good and bad, but there is only one tongue to speak only

the Truth.

Real bliss consists in sanctifying the senses. The ornament for the hand is charity, that for the

tongue is truth and that for the ears is listening to divine scriptural talks. What other ornament is

needed than these! "**Aanandhame Andhamu**" (Bliss is beauty). It is the nectar of life. You should

enjoy the sweetness of bliss.

Embodiments of Divine **Aathma**! Spend your life in cherishing sacred thoughts, listening to good

things, speaking good words, and doing good deeds. If all of you adopt this path, happiness and

prosperity will reign in the world. No government or politician or any one in the world can

protect you from troubles and disasters. There is only one who can protect you and that is

Supreme Lord. To seek His protection, all of you must wholeheartedly pray "**Lokaassamasthaas-**

sukhino-Bhavanthu" (Let all people in the world enjoy bliss).

Discourse at Sai Shruthi, Kodaikanal, on 14-4-1993.

15. The juice, the sugar and the sweets

EMBODIMENTS of the Divine Aathma! From ancient times, the culture of Bhaarith has been upholding high ideals. Foremost among its teachings was the concept of reverence for the mother and the father as embodiments of the Divine. "Maa thru Dhevo Bhava! Pithru Dhevo Bhava!"

(Esteem the mother as Divine, adore the father as Divine).

Human life is indeed extremely sweet. Without this sweetness, life will be worthless. Man struggles in a myriad ways to secure sensual enjoyment, but there is sweetness which transcends these physical pleasures. This is the precious fruit of Bhaarithheeya culture.

Realise the sacredness inherent in motherhood

The mother sacrifices her all for rearing the child, protecting him and bringing him up well.

Hence, the sweetness manifest in material love cannot be found in any other object or

experience, "What greater sweetness is there in our land than a mother's love? One's honour is greater than one's life," goes the saying. Everyone should realise the sacredness inherent in motherhood.

When Rama went to the forest with Seetha, one day he told her: "Bhujatha! In this world

there are no greater adorable deities than one's mother and father. When one has near to him a

loving mother, who cares for him continually and fosters his well-being, without adoring her as

Divine, how can a man contemplate on a Being that is subtle and beyond his daily experience?

The Divine transcends all human understanding. How can this be recognised? People who cannot

comprehend the hearts of parents who are close to them, whose love they experience in daily life,

how can they comprehend the Absolute, which the Upanishaths declare is beyond the reach of

speech and the mind? Hence, the injunction that the mother and the father should be adored as

Divine. It was my foremost duty to carry out the will of my father."

However, if we wish to understand the Divinity that transcends the human understanding, we

should seek to reach a level above the human. Till that is reached, we have to experience

everything at the human level alone. Living as a human being, how can one recognize That

which transcends the human capacity?

Therefore, in the first instance, man must try to live as a human being. He has to recognise the

divinity that dwells in the human form. Man has to cultivate faith in

the truth and live

accordingly. Leading a life of dedicated service, man must enjoy the fruit of Prema (Divine

Love). The best way to love God is to love all and serve all.

Saami was telling the students the previous day that though the Divinity that resides in all

human beings is one and the same, the capacities and personalities of various individuals are

different. Depending on the ripeness of their experience on the cultural practices they have

pursued, on the nature of their spiritual disciplines, and on their parental background, these

individuals have a wide or narrow outlook. The attitudes of individuals are determined by their

day-to-day experiences. Hence, people should engage themselves in good deeds. Only through

hard striving can the Divinity in man be realised, like the fire that emerges from the rubbing of

two sticks and butter from the churning of butter-milk.

Aadhi Shankara's Adhvaitha

Aadhi Shankara, at the age of five, after the performance of his Upanayana (spiritual initiation)

ceremony, approached his preceptor and within three years was able to master the four Vedhas

and the six Shaastras. Through earnestness, anything can be accomplished. From his studies,

Shankara realised that Ekathvam (oneness) is the essence of all knowledge. This is the doctrine

of Adhvaitha. "Ekameva Advitheyam Brahma" (The Absolute is one alone, not two). There is

no second, but there is the appearance of an enormous multiplicity. How, then, can oneness be

claimed? Here is an example. You have the number one and the number nine. Of the two

numbers which is the bigger? The natural answer will be nine. But this is not so. One is really the

bigger number 1 + 1 + 1 + 1 up to nine, make up nine. Hence, the Vedhas declare: "Ekoham

bahushyaam" (I am One; I willed to be many). Only the one exists. But it has assumed numerous

forms. Shankara declared that Anekathvam (the many) is subsumed by the one this is the unity in

diversity. There may be many stalks of sugarcane, but the juice from all of them has the same

sweetness. Beings are many, but the breath is the same. Nations are many, but the earth is one.

In this manner, Shankara proclaimed to the world the unity that underlies the apparent diversity.

He used the analogy of the same sweet juice that is present in all sugarcane stalks.

Vishishta-Adhvaitha and Dhvaitha

Raamanuja asked the question: "How long can the sweetness of the

juice last?" Not for long. If

the sugarcane juice is converted into some other lasting form, it could be used for sweetening

many things. The conversion should be in the form of sugar, which could then be used for

making any sweet preparation. Without the sugarcane juice there can be no sugar. The sugarcane

juice represents the **Adhvaithic** principle and sugar represents the **Vishishta-adhvaitha** principle.

Then came the declaration of **Madhva**: "**Pishtaadhi gunasamparkaath**." The variety of sweet

preparations is the result of the bringing together of **Pishta** (flour) and sugar. Without some kind

of flour, the sugar by itself cannot appear in different forms. Flour of the sort or another,

combined with sugar, can serve to produce any number of sweets.

However, it is not the flour

that is the source of sweetness. It is the sugar in the sweet that is made out of the flour which

accounts for the sweetness. This is the analogy employed to explain **Dhvaitham** (the dualistic

doctrine).

Common sweetness in all the philosophies

Shankara, as the exponent of **Adhvaitha (Nondualism)**. **Raamanuja** as the exponent of **Vishishtaadhvaitha**

(Qualified Non-dualism) and **Madhva**, as the expounder of **Dhvaitha** (Dualism), stood

out as great teachers who taught the path of spirituality to the world.

However, there is common

sweetness in all the three schools of philosophy.

Shankara insisted on the recognition of the unity that underlies all diversity. "**Eesha, Gireesha,**

Naresha, Paresha, Bilvesha namo Saamba sadhaashiva Shambho shankara sharanam mey thava

charanayugam," declared **Aadhi Shankara**, in praise of Shiva. In listing the different attributes of

Shiva, the **Aachaarya** declared that Shiva is everything, by whatever name He is called. Thereby,

the omnipresence of the Lord is proclaimed.

The **Adhvaithic** doctrine of **Shankara** propagated the view that bodies are manifold, and in these

separate bodies the one Divine is present. With regard to **Adhvaitha**, however, it is possible only

to experience it as **bhaava** (a conscious feeling), but not to apply **nondualism** on carrying out

one's activities in daily life. There is the divine in a tiger, a snake and a human being. You can

recognise this as a concept, but on that account, you cannot go and embrace a tiger. The tiger

must be treated as a tiger and a snake must be treated as a snake. The human being must be given

the status that is appropriate to the human. You must have the faith

that the same Divine dwells

in all beings. This is indicated by the presence in all beings of three divine characteristics: **Asthi**,

Bhaathi and **Priyam**, (existence, **recognisability** and utility). This is also expressed in other terms

as: **Sath-Chith-Aanandha** (Being-Awareness-Bliss). **Sath** refers to That which is unchanging.

This is a Divine attribute. **Chith** refers to total Awareness to know the complete nature of

anything. When **Sath** and **Chith** are together, there is **Aanandha** (Bliss). This Bliss is unchanging.

It is described as **Brahmaanandham** (Supreme Bliss). It is like mixing sugar with water, resulting in a syrup.

Sath-Chith-Aanandha (Being-Awareness-Bliss) is Divinity that is unchanging. Forms and names

are continually changing. They are transient and momentary. The forms of tiger or a snake are

impermanent. They have, therefore, to be dealt with as transient.

If you sustain a fall, your foot may suffer a fracture and you may have a bandage. But

irrespective of the love your mother bears for you, she cannot bandage her leg to relieve you of

your pain. She may feel sympathy for you, but she cannot take over your fracture by bandaging

her leg. In the phenomenal world, such differences are inherent.

Discourse at **Kodaikanal** on 26-4-1993.

16. What great mothers mean to the nation

The father, to teach the child the truth,

May chide, reprove or beat.

The mother may pinch the cheek

To make the child drink the milk.

Forget not at any time

These marks of paternal Love.

Doing good deeds, one will never reap bad results;

Wickedness will never yield good fruits;

Will the **neem** seed produce mango fruits

Or the mango seed yield **neem** fruits?

EMBODIMENTS of Love! The earth is one. But, if you sow **neem** seeds, you will get only bitter

fruits. If you plant sweet mango seeds, you will get sweet mangoes.

The earth makes no

difference between them. Only the differences in the seeds account for the differences among

the fruits. Likewise, the womb of a mother is like the womb of Mother Earth. The thought which

prevails at the time of conception results in the kind of child that is born. If the parents desire to

have virtuous, exemplary and noble children, they have to observe righteous practices and lead

virtuous lives.

Mothers should possess good qualities

It was because **Aryamba** was a devoted and pious woman and observed sacred practices that the great world-teacher, **Aadhi Shankaraacharya** was born to her. For **Vivekaanandha** to achieve world wide renown, his mother's sacred life was responsible. **Raamakrishna Paramahansa** was able to preach the sacred doctrine of love to the world and achieve greatness because of his mother's good qualities. **Gaandhi** earned the appellation of "**Mahaathma**" because of the sacred "**Kokila Vratha**" observed by his mother. **Gaandhi**'s mother used to observe everyday a vow ritual known as "**Kokila Vratha**". As soon as she completed the ritual, she would wait for the call of the **Kokila** (the Indian cuckoo) to have her breakfast. However, on one day, she waited for a long time, without taking food, for the call of the cuckoo. Noticing this, the young **Gaandhi** went out of the house, imitated the cooing of the cuckoo and then told his mother, "Now that the cuckoo has made its call, please, mother, take your food." Unable to contain her grief, the mother slapped on the cheeks of **Gaandhi** and wailed: "What sin have I committed that such a liar should be born to me! What a great sinner am I to have begotten such a wicked liar as son, **Oh Lord!**" She was shedding tears as she spoke. Deeply moved by his mother's words, **Gaandhi** made a promise to her "In my life, henceforth, I will not utter falsehood." In those days, the mothers used to watch the behaviour of their children and strove to keep them on the right path. **Gaandhi** became a '**Mahaathma**' because of the severe punishment meted out to him by his mother. **Gaandhi**'s mother **Putlibai**, had a maid called **Rambha**. One day; **Gaandhi** came running to her saying: "I am afraid, I am afraid!" **Rambha** was a worthy maid of **Putlibai**. She told the young fear-stricken lad: "Don't have any fear. Whenever you feel afraid, repeat the name, '**Raam**, '**Raam**,' and your fear will leave you." That teaching was remembered by **Gaandhi** all his life and he died with the name of **Raama** on his lips. As is the seed, so is the plant. Mothers of those days led a pure and pious life, cherishing sacred thoughts, fostering virtues and setting an example to the world. Parents today get up from their beds quarrelling with each other. When the parents wake up hurling abuses at each other, the children wake up levelling blows at each other. As is the seed, so is the plant. Parents today should

ponder over the sacred ideas cherished by parents in the olden days. For all the bad ways followed by youth today, for all their wayward behaviour and bad conduct, the parents are to blame. If the mothers are good, there will be no room for bad behaviour by the children. Although parents may appear innocuous like fig fruits, they are responsible for the **misbehaviour** of their children, like the worms inside the fruits. Will of the Divine in shaping the children. However, in some cases, through the grace and intervention of the Divine, some children are rescued from going astray and are guided on the right path despite the desires of their parents. 'For instance, King **Shuddhodhana** adopted many methods to prevent his son **Siddhaarth** (who became The Buddha) taking to the path of **Vairagya** (renunciation). But he could not prevent it. This is due to the Will of the Divine. It is only when human effort and Divine Will are in unison that the great consummation takes place. **Ranthideva** declared, "**Jeevanam Sarva-bhuuteshu**." He proclaimed the truth that he who regards food as the primary thing in life is ignorant, while the wise one is he who regards the Spirit as primary. How many of those who have plenty of food taken to wrong ways? Even with abundance of food, lacking the spiritual urge, these men have become destitute. Food may sustain the body, but it will not nourish the soul: **Chaithanya**, the son of **Satheedhevi**, once went to **Puri** and had **dharshan** of Lord **Jagannaath**. He worshipped **Jagannaath** with these words: "**Oh Lord!** You are not merely the Lord of the earth. You are the Lord of the Universe! You are the Lord of Life!. You are the Lord of Love! **Svaami!** I do not need wealth or vehicles. Even less do I seek devotion, wisdom or renunciation. I do not aspire for worldly pleasures or possessions. It is enough if I am endowed with the love to love you. If I have that love, all other things will come of their own accord. The only thing I seek is love towards you. Grant me this boon." Young people do not realise that there is this Divine spirit in human beings. They consider human existence as nothing more than living like birds and beasts. This they consider as the primary purpose of life. This is wrong. They should realise that beyond the **Annamaya**, **Praanamaya**, **Manomaya** and **Vijnanamaya koshas** (the physical, the vital, the mental and the

supramental sheaths associated with the body), there is the Aanandhamaya Kosha (the Sheath of Supreme Bliss). When do you attain this Bliss? The real meaning of Mahaaraaja He is not a great ruler who possesses all kinds of wealth. The real Mahaaraaja (great ruler) is one who has surrendered everything to the Divine. He is a thyaagi (renunciant), he is a yogi (one who is in communion with the Divine). It is for this reason that in Uttar Pradesh, whatever sacred shrine you visit, you will find pilgrims greeting the saadhus and ascetics as Maharaaj. They are hailed as Maharaaj because they have renounced everything, taken refuge in the Lord, sought to merge in the Lord and practised spiritual disciplines for this purpose. Chaithanya declared: "My property is not 'Shri' but 'Hari'. I value not Lakshmi (the Goddess of Wealth), but the Lord of Lakshmi (Vishnu)." If you aspire for the Lord, you will not suffer from any want. There is no greater wealth than love of the Lord. What gift is greater than the gift of food? Is there a greater deity than one's parents? What virtue is greater than compassion? What is more valuable than good company? Is there a worse enemy than anger? Is any disease worse than debt? Can any death be worse than infamy? What can be grater than a good name? What wealth is greater than God's love? It is to acquire this supreme wealth that man has taken birth on earth. There have been many mothers in the world who have sought, by their strenuous endeavours, noble thoughts and sacred practices, to bring up their children in the path of righteousness. In the city of Calcutta, there lived a mother and his son. For the education of the son, the mother made many a sacrifice. She, however, impressed on the son one lesson: "Dear son, do not be concerned about worldly education. The foolish ones acquire all kinds of scholarship, but have no understanding of what they are. By study alone, a man does not get rid of his lowly ways. Through scholarship, one learns only to engage himself in controversy but does not acquire complete wisdom. Why pursue studies which end up only in death? One should study that which frees him from death. Only spiritual knowledge can lead to immortality. It is enduring. Worldly knowledge is temporary. For earning one's livelihood, worldly education is necessary. But this education should be acquired only to lead an independent life, with limited desires. Therefore,

dear son, while pursuing studies, embark also on the spiritual quest." Human life should be used for service Prahlaadha told his father that he had learnt the essence of all education, namely, to adore the name of Naaraayana. For the realisation of the four Purusharthas, there is no need for any education. Maithreyee told King Janaka that there was no purpose in having a human birth, only to lead a sensuous life like that of birds and beasts. Human life should be utilised for service and sacrifice. The mother taught her son in this manner the true aim of education. The boy completed his education and took up a small job. One day, in that village, there was a folk festival (Jaathra). The womenfolk of the village donned their best clothes, and jewellery to attend the festival. The mother also went with tattered clothes. The son could not bear to see that sight. He said: "Mother, you have no good clothes or any jewellery. I am distressed to see you like this. Please let me know what ornaments you wish to have, mother!" The mother replied: "This is not the right time. I shall let you know at the proper time." The three ornaments sought by the mother Thanks to the good behaviour and diligence of the lad, he rose to higher positions in service. Once again, he returned to his mother and asked what ornament she desired. "I shall get them as far as I can," he said. The mother told him that she wished, three ornaments, but she would disclose what they were later on. The son in the course of years reached a very high position. Once again he entreated: "Mother, I have now some money. Please let me know what jewels you would like. I shall get them for you." The mother said "Dear son! I am now not in a state when I can wear jewels. However, there are some ornaments in which I am interested and I shall tell you what they are. Drawing the son nearer to her, she said, "In our small village, I am grieved to find that the children have to go to distant places for education. My first ornament I desire is that you should set up a primary school in the village. Secondly, our people have no facilities for medical relief even for small ailments. I spend sleepless nights thinking about their plight. If you set up a small hospital for the village folk, that will be your second ornament for me. The third ornament is something which you have to do by yourself. In the days to come, your reputation may grow. If anybody asks "who is your mother?" you may mention my name.

Your conduct must be such
that you will uphold your mother's name. You must share with others
the benefits of the
education you have received. Do not go after wealth. The worshipper
of Mammon will not yearn
for God. The seeker of God will not seek for wealth. Observance of this
is the third ornament I
desire from you."

The young man who heard these words from his mother and later
became famous and earned the
people's esteem was none other than **Eeshvar Chandhra**
Vidhyaasaagar. He earned a great name
in **Calcutta**.
The hall-mark of education is humility
Once he was proceeding to a neighbouring village to deliver an
address. People used to gather tin
large numbers to listen to his lectures. A young officer, who wanted to
listen to **Eeshvar**
Chandhra Vidhyaasaagar's lecture, got down from a train with a
suitcase to go to the lecture-hall.
Eeshvar Chandhra Vidhyaasaagar also get down from the same
train. The young officer was
calling for a porter to carry his suitcase. **Eeshvar Chandhra** went to
him and said, "Why do you
need a cooly to carry this small suitcase? Can't you carry it yourself
and save the money?" He
replied. "It is not in keeping with my dignity to carry my suitcase. I
am an educated person."

Eeshvar Chandhra told him: "The hall-mark of education is humility,
not pride. If you cannot
carry your own bag, how are you carrying your body? If, however,
you cannot carry your bag, I
shall do so." And **Eeshvar Chandhra** carried the officer's bag. He
acted on the motto: "Plain
living and high thinking." **Eeshvar Chandhra** left the bag where the
officer got off. The young
man wanted to offer money to his "Porter". **Eeshvar Chandhra** told
him. "To serve you is my
reward."
The young officer left and was later proceeding to the venue of the
meeting. There people were
offering garlands to **Eeshvar Chandhra Vidhyaasaagar** to welcome
him to the meeting. The
young officer realised that the man who had offered to carry his bag
at the station was none other
than the respected lecturer of that evening, **Eeshvar Chandhra**
Vidhyaasaagar. He felt ashamed
that he had made such a great man carry his bag. He reflected: What
is his education and what
is mine? I have behaved like a little monkey. I am like a glow-worm
before the Sun."
The joy of the mother

Eeshvar Chandra's mother shed tears of joy when she realised the
great fame her son had
achieved. "Having begotten such a son, my life has been redeemed. It
does not matter what
happens to me hereafter," she said to herself. That is why, the saying
goes: "The father does not
rejoice merely at the moment of a son's birth." These days, the petty-
minded people celebrate the
birth of a son with the distribution of sweets, **etc.** This is not a sign of
wisdom. It is said: "The
father rejoices when people praise his son for his great qualities." The
father may feel that a son
has been really born to him when he hears the praises of his son for
his character and good
qualities.
The Kali age has become the **Kalaha** age
In this manner, from ancient times the relations between mother and
children have been
hallowed as a result of the purity, the virtue and the integrity of the
children. The relationship
was full of love, mutual esteem, intense devotion and nectarine
sweetness. The children had deep
love for the mother Today the children have no respect for the
mother Mothers have also little
concern for the children. With the result, the Kali age has become
Kalaha age the age of discord.
Who are responsible for this situation? The mothers are the root
cause. It is because of the
pampering of the children in all sorts of ways by the mothers that the
children tend to go astray.
After the **Burma** war (in the Forties), a mother and her son came to
Madras as refugees. This son
used to go out begging for food and bring it home for both of them to
eat. Seeing the pathetic
condition of the young one, the mother said that from the next day
she herself would go out for
getting food, leaving the boy in the shed. Moreover no mother would
like to see her son going
out as a beggar. For this reason also she decided to go out herself. For
some days she went out
begging, but could manage to get only a small amount of food. She
gave the food to the child
and starved herself, but told him that she had already eaten. After
some time the woman was too
weak to go out begging. The son started going out to beg for food and
kept feeding his mother.
Her condition deteriorated from day to-day. She could not bear the
pangs of hunger. The son
went out and begged for food at an officer's residence. The officer,
who was glancing through the
day's newspaper, heard the boy's cry for food to appease his hunger.
The Officer brought some

food and gave it to the boy and asked him to eat it in his presence. The boy said he would not eat there, but take the food home. The Officer questioned him why he would not eat there when he was hungry. "You are not really hungry. You are lying," shouted the officer. The boy was too weak to stand and dropped down at the feet of the officer with the food in his hands. The officer noticed that the boy was muttering some words to himself. He went close to the boy's mouth and heard him say: First for mother, first for mother." Saying those words, the boy passed away. Children should abide by mother's injunctions. What an example is this of the love of a mother and the devotion of a son. Even though he was hungry, he wanted to give the food first to his mother. Does this kind of feeling exist even a little among students today? Of what use is education or office, wealth or authority? Children who have no love for their mothers have no reason to live at all. We must have children who revere the mother as God. Abiding by the mother's injunctions, you may do anything. **Bhaarath** has become a prey to numerous troubles because of the lack of exemplary mothers. What is it the mothers ask for today? Not compassion, good character, integrity and such virtues. They want their children to get educated, secure a big job, marry a wealthy girl and lead a comfortable life. Is it this kind of animal existence that one should seek? "Earn a good name. Become an ideal son. Use your wealth in righteous ways. Develop compassion. Lead a just and moral life." This is what mothers should impress on their children. Such high-minded mothers have become rare these days. Integrity and morality are going down day by day in the country. Nation needs mothers who lead an exemplary life. The nation needs noble mothers who lead an exemplary life. They should manifest in their life the great culture of **Bhaarath**. Then, the culture will be transmitted to their progeny. Many great men in the past brought up such worthy children and enhanced the name and glory of **Bhaarath**. Today the children are being spoilt only by the parents. If the children are brought up on right lines from childhood, they will grow up properly. The fathers today are behaving like **Dhritharaashtra** (the father of the wicked **Kauravas**). The mothers today are behaving like **Kalakanthi** (the woman who had **Chandhramathi**'s son bitten by a serpent). The fathers, instead

of chastising children who take to wrong ways, pamper them and encourage them. Children who misbehave should be severely dealt with. Youth today are forgetting God, revelling in sensual pleasures and ruining their lives. They have no reverence for the mother or the Motherland. After the war in **Lanka**, when **Raama** was entreated by **Vibheeshana** and others to crown himself as ruler of **Lanka**, **Raama** told them that the mother and the Motherland were greater than Heaven itself and nothing on earth would tempt him to give up his love for **Ayodhya**. How many today are observing the great teachings of **Raama** regarding love of the Motherland? There are today many sons who will deprive their mothers of their earnings and spend the money for their own pleasure. Are such sons human beings? They are not human at all. Their education is a waste. Of what use are they to the nation? Develop healthy patriotism. Students today should develop a healthy patriotism. They must honour their mothers. Only then will they be ideal men. Today corruption and dishonesty are more rampant in cities with universities, high courts and all other paraphernalia than in forest areas where illiterate tribal people live. There is greater **co**-operative spirit among the hill tribes than among the denizens of **metropolises**. The spirit of sacrifice should grow among students. They should develop a broad outlook. Once **Raama** told **Seetha**, while they were staying on the **Chithrakootha** mountain, that as few could comprehend the subtle principle of Divinity, people should adore their parents as the visible embodiments of God. Only when there are good mothers and good sons will the nation be free from troubles. Otherwise, the nation will break into pieces. This is the lesson of the **Mahaabhaaratha** where the wicked **Kauravas** brought ruin upon their entire clan by their evil ways. What the nation needs today is not material prosperity or high education. It needs men and women of character. The people should develop faith in God, have concern for the good name of society, cherish fear of sin and dedicate themselves to Godly activities. Then the nation will enjoy peace and security. Every mother should be regarded as an embodiment of the divine. Then every son will enjoy peace and prosperity.

Discourse in the Sai Ramesh Mandap, Brindhaavan, on 6-5-1993, Easwaramma Day.

The act of service is not to be judged according to the cost or publicity it entails; it may be only the offering of a cup of water in the depth of a jungle. But, the need of the recipient, the mood of the person who offers--these decide whether the act is gold or lead.

BABA

17. Man, the mind and the Aathma

STUDENTS and Teachers! Man struggles hard ceaselessly night and day for the sake of bodily

pleasures. One who recognises that the Aathma (Spirit) is distinct from the body will not be a

prey to any troubles. If, indeed, every person in the world recognizes the nature and purpose of

human existence, these difficulties will not arise. The Upanishaths declare that if one, who is

born as a human, grows up as a human in society, does not know the meaning of the term.

maanava (man), he is worse than birds and beasts.

Humanness is a marvellous thing. It is boundless. It is significant. The term "man" does not refer

only to the physical body. A human being is a composite of body, mind and Aathma. To perform

with the body, to understand them through the mind, and to have the Aathma as a witness to both

these---these three constitute Maanavathvam (human existence). Action, Awareness and

Realisation--these three manifest the inner meaning of human life.

It is a sheer ignorance to equate human existence with the body alone. Students have to

understand at the outset how a man should grasp the nature and aim of human existence and have to lead a meaningful life.

First of all, there is the mind. Only the one with a mind can be called man. "As a man thinketh, so he becomes."

The five sheaths that envelop man

Man is enveloped by five sheaths: Annamaya (Food), Praanamaya (the Life Force), Manomaya

(the Mental), Vijnaanamaya (the Integral Consciousness) and the Aanandhamaya (the Blissful).

The physical body is sustained by food. Hence it is called sthula shareera (the gross body).

Next comes the Suukshma shareera (subtle body) which is covered by three sheaths of Lifeforce.

Mind and Integral Consciousness. This subtle body is the basis for the pleasures and pains

experienced by man. All experiences of man are based on this subtle body.

Next comes Aanandhamaya Kosha (the sheath of Bliss). It is the base for the entire Cosmos. The

Cosmic Consciousness that is present in the bodily sheath is called

"body consciousness." This

means that even in the gross body, Chaithanyam (consciousness) is present. The consciousness

that is present in the Praanamaya Kosha (The sheath of the Life Principle) not only indicates the

life-principle, but also proclaims the basis of the vital force.

The third is the Aathmik Principle, which illumines the mind---Manomaya Kosha. The fourth is

the consciousness in the Vijnaanamaya Kosha. This is the basis for the entire Cosmos. It is called

Chith, the all-pervading Cosmic Consciousness

Transcending all these is the Pure Divine Self--the Supreme Purusha. This is the source of all

power. It is the embodiment of the Infinite Will. This is the power that protects the Cosmos. The

ancient sages strove to explore the nature of the Aanandhamaya Kosha (the sheath of Bliss).

They sought to discover how they can experience Bliss.

Maanava means Aathma

To begin with, the meaning of the term Maanava (man) has to be properly understood. It means

Aathma (the Self). It is from the Aathma that the five basic elements (ether, air, fire, water and

the earth) have emerged. Man has brought under his control these five elements. Thereby he has

become their master. Failing to comprehend the basic nature of human existence, man today has

become a slave of his senses. The Vedhaantha has declared that one can know everything if he

knows his own reality. To discover who you are, you have to rid yourself of the external vision.

All the experiences based on the sense perceptions are external impressions. These are merely

reflections of internal responses. To regard these as real and permanent and to ignore the Divine,

which is the permanent entity, is the cause of man wasting his life. Hence, man has to utilise the

mind to realise his divinity.

The mind is the cause (bestower) of man's joys and sorrows. It is also the means of man's Mukthi

(liberation). It is the mind which leads man to progress from the human to the Divine and forget

the ephemeral world. The very name, Nara, for man implies that he is imperishable. This is the

Aathmik truth of man. Man, therefore, is not the body, but the immortal Self.

Four levels of functioning of the mind

The mind functions at four different levels. The first is Super Mind. The second is Higher Mind.

The third is Illuminated Mind. The fourth is Over Mind. Man can comprehend his real human nature only when he understands these four states of the mind.

Super-Mind: An internal enquiry has to be made to understand this. This calls for turning the external vision inward. When this is done, it is realised that the physical body is inert. The mind is a reflecting mirror. The **Buddhi** (Intellect), **Chittha** (Will) and **Ahamkaara** (Ego) are aspects of the mind. All these are subject to change. But they are based on something that is unchanging.

The first conclusion to be drawn from the internal enquiry is that there is an unchanging divine entity in man.

From this realisation, one proceeds to the awareness of a Cosmic Divine. This realisation comes out of the recognition that the Divine Consciousness experienced by the individual is also present in all other individuals. This is the Cosmic Power. The all-pervading Divine Power is one and the same. There is no second power. Bodies may be multifarious like electric bulbs. But the energy that makes them shine is one. When this truth is realised, you have the awareness of the Cosmic Divine.

It is not enough for one to realise his true Self. He cannot seek his individual salvation. He must experience the oneness that underlies the multiplicity in creation. Only when that oneness is realised can the true meaning of humanness be understood.

At present, all man's endeavours and enquiries are limited to exploring the physical, the vital and the mental. The journey ends there. Man has proceeded only **upto** the mind. But he has to go beyond it to the Over-Mind.

How far can the mind take you? It can take you **upto** the extent comprehending the **Jagath** (physical world). The mind is needed for understanding the variety of physical objects and phenomena in the world.

But as long as man confines himself to the powers of the mind he remains as a human being.

But, to rise to a higher level, he has to become **Amanaska**--one who transcends the mind. He should progress towards the Super-Mind.

The limitless potencies that man possesses

The Super-Mind is related to the **Suukshma shareera** (subtle body). In the subtle body, the senses, the mind, the intellect, the will, the ego and the physical body are absent and only **Chethana-shakthi** (consciousness) is present. One has to proceed further to the **Kaarana shareera** (the causal body). The Causal body contains the power which can control the body, the senses, the mind, **etc.**

This means that man possesses within himself all potencies, man's powers are limitless and astonishing. Nothing in the world is beyond his comprehension. Man today appears as a highly knowledgeable and vastly capable being. But these capacities only proclaim his powers over the physical forces of Nature. There is, however, an unseen, unknown, unmanifested infinite power within him. This is the Cosmic Power in man. It is all-pervasive. It is in every human being.

Only when one goes by the form, there is an apparent distinction between the microcosm and the macrocosm, like the difference between the air in a balloon and the air in the vast atmosphere outside. But when the balloon bursts, the small air inside becomes one with the infinite air outside.

Human bodies are like the balloon. The infinite potency within each body is regarded-as infinitesimally small. But this potency is a part of the universal Cosmic power.

"Aanoraneeyaan Mahathomaheeyaan" (minuter than the atom and vaster than the vastest), declares the **Upanishath**. But the power in both is the same.

However, though the thoughts of the mind, the actions of the body and the role of the **Aathma** as Witness appear as disparate, yet they are all integrally interrelated. The differences are in form, but the bliss that is experienced is one. Hence, the **Upanishaths** declared the truth of the One in the Many.

Humanness and divinity are same

Humanness is not separate from Divinity. Both are one. So, in the second stage, when you develop a broad vision, you experience the feeling of the oneness of the individual, of the Universe and God. This is called the Divine Universal Form. How do you **cognise** this? Not by perceiving the myriad diversities among objects, but by recognizing their underlying unity, the recognition of the divine in each of them. This means that human beings are not to be seen as so many innumerable separate entities. The **Chaithanya** (Consciousness) that is in each of them is one and the same Universal Consciousness. It is all-pervading. For example, the air that a man breathes is not exclusive to him. It is the same air that is breathed by others. The air that is **allpervading** is inhaled by each according to his needs.

Judging himself by the limitations of his body, man considers himself a weak and powerless being. Once he is conscious of his Divinity; he will realise his

boundless potentialities.

Cognition of inner reality

Therefore, the first requisite is for man to realise his divinity. The students have to find out who they are (their inner reality). Modern education, however, attempts to teach everything about the world except what they are. This is sheer ignorance. Along with the stupendous progress of science, there is a corresponding growth in ignorance. Such lopsided growth of science can only result in ignorance of the reality. As long as men are immersed in differences and discord, they are only steeped in ignorance.

Man must go beyond the lower mind to the Over-Mind. This is quite possible. There is nothing that is beyond human capacity if man has confidence in himself. But he is weighed down by the doubt whether he can accomplish anything great with his limited physical abilities. The body is finite, but man is not. When the limited body is placed next to the "I" (**Nenu**, in Telugu), the individual is lost in the limitations of the body forgetting the potentialities of the Self (the "I").

All doubts in man arise from this error. Man has to realise the impermanence of the **dheha** (body) and the immortality of **Dhehi** (the Indwelling Spirit). That Spirit is the Divine.

The human body is called **Kshethra** because the Indwelling Divine is **Kshethrajna** (the Knower of the Field). He is the embodiment of the **Aathma**. Students should understand the nature of the **Kshethrajna**, the Divine Knower, within each of them. Students should have self-confidence.

This means that they should get rid of the barrier that separates them from the Self, namely the body-consciousness. Then they will experience the bliss that is beyond all the sheaths enveloping the human body.

Students should realise the Cosmic power that is possessed by each individual. They should not be misled by the limitations of the form. If man did not possess great abilities, how could he have made so many wonderful discoveries? Spiritual development needed. While man has made astonishing progress in science and technology--in the realms of nuclear energy and electronics--he has been steadily going down in the moral, social and spiritual spheres. You have economic development on one side. On the other, you have divisions of class, caste and creed, language and territory. Unrest among students is growing. It is the animal nature

in man that breeds these divisions. There are in man four traits' the animal, the demonic, the

human and the divine. Man is developing his intellectual abilities, but not his divine attributes.

Man has to develop faith in himself and in God this is the secret of greatness. Students should not consider themselves weak and imbecile beings. Rely on your Conscience and not on the

impermanent body or the fickle mind. Make faith your life-breath.

Aathma is the source of all strength

The **Aathma** (Conscience) is the source of all your strength. The reality is manifested in you by

the "**SOHAM**" that is produced by every breath. This "**SOHAM**" is also known as **Hamsa**

Gaayathri. **Hamsa** (the Swan) is credited with the capacity to separate the milk from the water

with which it is mixed. **Hamsa Gaayathri** is recited to separate the body-consciousness from the

Aathma.

Gaayathri signifies the mastery over the senses. **Gaayathri** has two other names--**Saavithri** and

Sarasvathi. **Saavithri** is the master of life. **Sarasvathi** is the presiding deity for **Vaak** (speech). The

Gaayathri manthra, "**Bhur-Bhuvah-Suvah**," refers to the body--**Bhur**, life--**Bhuvah** and

Awareness--**Suvah**. "**Bhur-Bhuvah-Suvah**" does not refer to three worlds outside man. All the

three are in him. Hence, man is not an ordinary being. He is **Chaithanya-Svaruupa** (the

embodiment of the Cosmic Divine Consciousness).

This jewel of divinity is being bartered away by man for petty carnal pleasures. This is totally

wrong. If one recognises his godliness, he will be engaged in godly' actions. This transformation

must be effected in human attitudes. Man should transcend the mind and reach **the** state of

integral--**Chith**. It is total comprehension of humanness. Out of that comprehension emerges

Aanandha (Bliss).

All the discord and violence in the world are due to differences arising from selfishness- This

selfishness should go. This calls for adherence to universal truth, which is common to all humanity and valid for all time and places.

The ancient sages proclaimed two eternal verities: "**Sathyam Vadha**' **Dharmam** Chara" (Speak

the Truth; Adhere to Righteousness). These were regarded as two eyes for man. Today man has

lost these eyes and is helpless. Man has to realise that he has emanated from the Divine **Aathma**.

Students should develop a universal outlook and seek to serve all without regard to race or

religion. That is the true purport of education. It must lend to realisation of the Self that is in everyone. Education should lead to elevation of the consciousness. Make use of Summer Course for the purification of your minds so that you may lead selfless lives. For this, there is no other path but the Spiritual.

Discourse at the Institute Auditorium, Brindhaavan on the occasion of the inauguration of the Summer School on 20-5-1993.

Service without the idea of self is the very first step in the spiritual progress of man.

BABA

18. Tame the mind and realise the Self

EMBODIMENTS of love! To see the lamp that gives light you don't need another lamp. So also no other means of cognition is needed to realise the self-effulgent Aathma or Self. The Self is changeless. The Buddhi (intellect) has no light of its own but it shines by the effulgence of the Aathma. If the intellect is able to apprehend and judge everything in the world, it is due to the power of the Self. Buddhi or intellect is based on Medha shakthi (intelligence). The power of the intellect is only a reflection, of Aathma Chaithanya (the effulgence of the Aathma).

The mind has two aspects, as doer and experiencer. It is the cause of the sense of attachment and possession. Human action is more evident in the wakeful state than in the dream state or deep sleep state. In the deep sleep state, the Super Intellectual Consciousness is shining and the mind, senses and intellect are dormant. Just as a red hot iron glows more brilliantly than fire itself, though the fire is the cause thereof, the individual intellectual consciousness shines more because of the Cosmic Consciousness. When the mind is dormant in the deep sleep state, the Super Mind becomes active. In this state, man has no desire or fear or anxiety. Control the mind and rise higher

Man is bound by the mind and the senses. In the pursuit of the spiritual path, first of all the mind should be brought under control. When the mind is steady, you reach the state of Super-Mind. In this state there is no room for physical or transient worldly feelings. As long as the mind is pure, no evil can enter the heart. When it is polluted with bad feelings, there is room for evil thoughts to breed.

We have to recognise the fact that human life depends on the functioning of the mind. As long as one is governed by the mind one continues to be human. Once one

goes beyond the mind, one can enjoy the vastness of the limitless expanse of Cosmic Consciousness. Here is an example:

Suppose you construct a spacious house with a number of bed rooms, living rooms, dining room and bath room. The spacious house appears divided into a number of small rooms. This is because of the walls put up for partitioning into rooms. If the walls are pulled down, the house will be one vast mansion. Similarly, the body is the Upaadhi (wall) which limits one's perception to the narrow confines of the body. Once you get rid of this body consciousness, you will experience the vast expanse of the Universal Cosmic Consciousness which is all-pervasive.

Just as the hands, ears, eyes and legs are all angas (limbs or organs) of individual human body, the bodies of all human beings are the limbs of society. Again, society itself is a limb of mankind. And humanity is a limb of Prakrithi (Nature) and Prakrithi is a limb of Divinity. One should understand this Anga-Angee-Bhaava--relationship between Divinity and human beings, in the proper perspective.

Realise that the heart is the seat of Divinity

Though man is endowed with Buddhi (intelligence), he is not able to master the senses. One should understand the great significance of human life, which is superior to that of all other species. Because of the body consciousness, man is forgetting his inherent divinity. You study a great deal about Prakrithi (Nature) and worldly things, and lead an artificial life, without realising that the heart is the seat of Divinity. If you allow bad feelings to enter the heart, it will be polluted and the Divine will have no place therein.

The whole world today is replete with pollution of not only the individual senses but also the five elements. The air is impure; water is polluted and everything you see or hear or touch is polluted.

How can you expect to have peace in the world? Vedhaantha teaches that we should go beyond the mind and realise the inner vision to prevent bad feelings entering the heart and polluting the seat of God.

Raama, when questioned by Sage Agastya why he acted like a man, asked him "Am I God?" It is because of the body-consciousness that one does not realise his divinity. The body is just an instrument. We eat to sustain the body. We need food for the protection of the body and clothes for protection from cold and heat. The body is a source of all diseases

arising out of **thrishna**

(desire). Desire gives rise to **Raaga** and **Dhvesha** (attachment and hatred). There is nothing

wrong in having desires for food, shelter and clothing. It is excessive desire that causes

attachment and disappointment. Desire should be within limits. It should not become a hidden

sickness. The desire to hoard is not there in birds and beasts, but it is rampant only among human

beings. Man loses his human quality because of this greed for hoarding for selfish purposes.

Refinement is needed for transformation

How is man to be transformed? Here is an example. If there is a piece of charcoal, it cannot be

made white by applying soap. You know that the charcoal came out of wood. The wood when

put into fire became charcoal. When the charcoal is put back in the same fire, it burns fully and

becomes glowing white. The charcoal was originally wood and when the wood was burnt, it

turned into the middle form of charcoal and when it was further burnt, it reached the end form of

ash, which is **Vibhuuthi**, representing the end-form of all beings. This teaches the truth that all

materials in the world must be refined by fire and reach the final state of Brahman. The human

body also reaches this end. But the inner reality of man is permanent.

This is the significance of human life. God is "**Sarvabhootha antharaathma**"---the Indweller in

all beings, but there is no change in the **Aathma**. Human lives will continue to be generated like

the waves of the ocean. But the ocean of Cosmic Consciousness remains unchanged.

The universe is the form of God

Suppose you make an idol of Krishna in silver. All parts of the idol are silver. When you see the

form of Krishna in the idol, you are not aware of the silver. When you want to see only the silver

out of which the idol is made, the form is out of your view. Similarly when you turn your mind

towards God, who is pervading the entire Universe, the mind will be wholly filled with God and

you won't see the different forms of the objects in the world. If the mind is directed towards

worldly objects, you fail to see the Divinity that pervades all objects. "**Vishvam** Vishnu

Svaruupam"--The Universe is the form of God. God is the cause and the Universe is the effect.

Failure to understand the cause and the effect results in delusion.

The most precious human life is devalued. A beggar calls himself an **anaatha** (one without

anyone to support him), while asking for alms. This is not correct. For

everyone, God is the

Naatha (support). It is only God who is **Anaatha**, because there is no one above Him.

Thyaagaraaja considered **Raama** as his saviour and protector and did not care for the wealth of

the world. He considered service at **Raama**'s feet as the greatest treasure. **Kabeer** was a poor

weaver and he used to share his food with others. When the King sent gold and provisions to him

through his officials, **Kabeer** exclaimed: "For whom has the king sent all these?" They said: "The

King sent these things to you as you are **anaatha** (helpless)." He replied: "I am not without

support. **Raama** is my **Naatha** (master). You cannot say I have none to support me. It is only

Raama who has none to support Him. Give these to Him." **Kabeer** said **Anaatha** means God. We

should understand the correct meanings of words.

Body comes and goes but the **Aathma** is eternal.

Embodiments of the Divine! Have faith in **Aathma** alone. The body, mind and intellect are all like

the dresses you wear. Do you cry when you change your old clothes to new? Death is a change

of dress. Because of the long association you have established with the body, you cry at the time

of death. If you consider the relationship as temporary, you won't cry. You must attach yourself

only to God and not to anyone or anything in the world. God is permanent friend.

After death, where does the **Aathma** go? This is a question on many people's minds. What

happens to the **Aathma** after the body is cast off and how long does it take to be **re-born**? These

are ridiculous questions. This can be explained by an example. If you put on the switch, the bulb

burns because of the electric energy flowing through it. When the bulb is removed, nothing

happens to the energy which is still there, though bulb is gone.

Similarly, the body comes and

goes but the **Aathma** is eternal.

Embodiments of the Divine **Aathma**! You must get rid of all narrow ideas and attitudes. All

worldly things are like passing clouds. There is only one that is permanent and changeless. That

is **Brahmathathva**. It should be realised through the path of pure Love.

Discourse on the evening of 20-5-1993 at the **Sai Ramesh** Hall, **Brindhaavan**.

There are three categories of human beings. There are those who have faith in God, there are those who have no faith in God, and there are those who are indifferent. For instance, in a bush there is a flower, its fragrance goads those who have faith in God to

search for its source. These can be termed as Aasthikas or believers. Then there are those who enjoy the fragrance but do not bother to question about the source---these can be termed as the believing non-believers. There are yet others who are neither looking for the flower nor perceiving its fragrance. They may be termed as non-believers. We presume that the non-believers are those who have no faith in God, but in fact it is not true. There can be no one who has no faith in himself. All people who have faith in themselves are believers.

BABA

19. Man, mind and the Cosmos

EMBODIMENTS of Divine Love! The gross body is formed by the combination of Pancha

Mahaa-bhuuthas (five basic elements) and the operation of Karma (past deeds). This body is the cause of both pleasure and pain.

Only he is truly a man

Who knows that by which

Everything else is known,

And without knowing which

All else is not worth knowing,

He is the knower of the Supreme Truth.

In human, life, what every one should try to understand is the truth relating to the Sthuula,

Suukshma, Kaarana and Mahaakaarana (Gross, the Subtle, the Causal-and the Super causal) bodies. Only then can man understand the phenomena in the world. He will then comprehend the nature of man, of the world and the relationship between God and man.

Subtle body is associated with Maaya

The physical body is inert, it is formed by the aggregation of physical constituents. The body is composed of elements like iron, water, phosphorus, calcium, lead, etc. Hence, the gross body is described as inert matter.

The Suukshma shareera (subtle body) is Maaya svaruupa (illusory form). In the dream state, the mind not only creates itself but also experiences pleasure and pains, worries and fears. In the

subtle body, these illusory creations of the mind are experienced. These experiences are felt to be

real only at the moment. Maaya is that mental state in which what does not exist appears to

exist and what exists is not perceived as real. All the experiences in the dream state are seen in

the waking state as unreal. The mansions witnessed in dreams-vanish when the eyes open.

What is real and true must be that which exists in the waking, the dream and the deep sleep states.

Truth is that which is true and unchanging at all times past, present and the future. Hence the

subtle body is associated with Maaya.

Then there is the Kaarana shareera (Causal body). It is only an image or reflection. It is the

image of the Mahaakaarana (Super-Causal body). The

Mahakaarana represents the Supreme

Principle. It is as a reflection of the Supreme--Parathathva--that the causal, subtle and gross

bodies function. It follows from this that all these aspects are contained in the human being. The

mind, the Super-Mind, the Higher Mind, and the Illuminated Mind are all present in these bodies.

In the waking state, the mind functions in response to the sensory organs by seeing, listening,

talking, etc. The mind is bound by the limitation of time and space.

How the Super-Mind is active in dream state

In the dream state the mind creates its own world. It is related to time alone. For example, you

get into the train to night, and reach Bombay the day after tomorrow.

In this you see the mind at

work in respect of four things- the reason (for travel), the actual journey, the arrival at the

destination and completion, of your duty. How did you go? You went by train. How long did the

journey take? Thirty-six hours. What was your destination? Bombay. What was the reason for

your journey? Some job to be done in an office. Time, action, and result--all these are involved

in the operation of the mind.

At night you had a dream. In the dream, you reached Bombay and saw various things there. You

were pleased. But in this dream, none of the four things, experienced in the waking state were

present--neither time, nor movement, nor objective, nor any consummation. In the dream, how

did you travel, how much time did it take, for what purpose and what was the outcome? None of

these things happened. All that took place, in the dream was over in five minutes. This is the

mystery and the marvel of what happens in the realm of the mind. All that happens in the dream

state, the experiences and events, occurs in fleeting moments.

What is experienced in a life of forty years is covered in two minutes in the dream state. In those

forty years, you have completed your education, got married, had a son, educated him and sent

him abroad. The entire panorama of these events appear in your dream in a few minutes. But

what you experience in a dream vanishes in a moment in the waking state. What is active in the

dream state is the Super-Mind. It is more powerful than the ordinary mind, because it

encompasses in a brief moment all that happens in space and time over long distances and periods.

Higher Mind functions in the deep sleep state

Next, you have the Higher Mind. This functions in the sushupthi (deep sleep state). In this state, there is no thought or worry. The mind is absent. The senses are not functioning. There are no experiences of any kind. But on waking from deep sleep, the individual experiences Aanandha.

He declares that he felt extremely happy in sound sleep. This state confers a sense of bliss without any experience. This bliss is beyond the mind and the senses. In the deep sleep state, there is life, but no mind. Only bliss remains. In deep sleep, there is no pleasure or pain, because there is no consciousness of the phenomenal world. You are conscious of the world and experience pleasure and pain only when the mind is active. Because in the deep sleep state the ordinary mind is not present, the consciousness in that state is attributed to the Higher Mind. This is associated with the Kaarana shareera (Causal Body). Here

you have the cause. But there is the Doer, there is action and there is a reason for action. The relationship between cause and effect accounts for all happenings in the world. The Divine is the cause and the Cosmos is the effect.

Divine Causal Principle is called Illuminated Mind

Who is this cause? Is it the Divine, who is Mahaakaarana (the prime cause)? This Divine Causal

Principle underlies all that happens in the universe. This Principle is termed the Illuminated

Mind. This is the Power that illumines everything in the world. To experience this cosmic

principle, we need a divine form. That is the Super Divine Self. It is called Purushathva. This is a primary attribute of the Divine.

Above the mind, the Super-mind, the Higher Mind and the Illuminated Mind is the Over-Mind.

Purushathva is the over-Mind. It is Divinity.

It is from this Purushathva that the sense of 'I-ness' emanates. This 'I-ness' is present in all beings, from the highest to the lowest. It is the index of the Purushathva (cosmic consciousness).

Why is man-called Purusha? The human body is called Puram (a city), as he dwells in the body

he is called Purusha. All bodies are the same, irrespective of differences in sex. The three states

of consciousness are common to all. The effects of qualities (Sathva, Rajas, Thamas) are the

same for all. In sorrow, one grieves, whether man or woman. Hunger

and anger have the same

effects on both men and women. The intensity of the experience may vary from person to person.

The manner in which it is experienced may also vary. One may grieve in secret, while another

may make a show of it. Such differences are relative to the individuals concerned. But the

experiencing body is a common factor.

In every body, the Mahaa Purusha Principle (the Super Divinity) is present. The entire cosmos is

a reflection of the gross, subtle and causal bodies. The Kaaraka (primal Doer) is the Supreme

Lord. The cosmos is the effect (creation).

This relationship can be recognised in the daily life of every individual. There are Pancha

bhuthas (five basic elements), Pancha koshas (five sheaths),

Panchendhriyas (five sense organs),

Pancha praanas (five vital airs), the mind, the Buddhi (intellect) the chittha (will) and the

Ahamkaara (Ego). All these together make up twenty four principles.

The Supreme who

pervades all these twenty four entities is the Mahaa Purusha (the Supreme Person), the twenty

fifth principle. Thus, the human body is made up of these twenty five constituents. Similarly, the

entire universe is made up of these twenty five constituents.

All differences are the handiwork of Maaya

There is no difference between the dheha and dhesa (body and the world). But, when one looks

at the external world with the physical vision, numerous differences appear. All these differences

are the handiwork of the delusive power of Maaya. Not recognizing the mystery relating to this

delusive power, man falls a prey to many difficulties.

Maaya envelops man in its multifarious coils. The cosmos is made up of the twenty five

constituents. All is subject to delusion. In the waking state, you see, you hear and you experience

many things. In sleep, you are steeped in a dream. In that state, what happens to your experiences

in the waking state? Everything is forgotten. You consider the experiences in the dream state as

real. This lasts only till you wake up. Then you dismiss the dreams as of no account. What is the

truth? The experiences of the waking state or the experiences in

dreams? The former is a daydream,

the latter is a night-dream. Both are dreams.

Once, the Emperor Ianaka, a great Inaani and Yogi, devoid of body-consciousness, was having a

colloquy with his ministers after dinner at night. He fell into deep sleep. Some time later, he got

up and started putting the questions: "Is that true or is this true?"

(that is, whether what he experienced in the dream was true or whether his experience in the waking state was true).

The Self is present in all the three states

Nobody could give the answer. Seeing the agitated state of mind of the Emperor, the ministers tried to find an answer, but no one came forward to solve the riddle posed by the Emperor. "Is that true or is this true?" At last, the sage Vashishta was called and he, after yogic meditation, gave the reply to the emperor's question. "Your Majesty! Neither that is true nor is this true. You are the only reality. You experienced certain things in your dream and some in the waking state. In the waking state, there was no dream. In the dream, there was no waking state. But you were present both in the dream and the waking states. Therefore, you are the truth. You were the experiencer in both the states!"

This means that the Self is present in all the states of every human being. It also means that the Self exists in the past, the present and the future. Humanness is thus associated with Divinity and is no ordinary existence. All the sacred pronouncements in the Vedhas and the Upanishaths apply to man.

The Divine is described as possessing eight forms of wealth. In fact, man is endowed with all these Ashtaishvarya (eight forms of wealth)---Nirgunam, Niranjanam, Sanaathanam, Nikethanam, Nithya Shuddha, Buddha, Muktha and Nirmala Svarupinam (beyond qualities, untainted, eternal, ever-abiding, ever pure, intelligent, liberated and immaculate). Out of a sense of weakness, man assumes that these attributes relate only to the Divine and not to him. This feeling should be totally eschewed.

An individual, through considerable effort, acquires many kinds of knowledge. Wherefrom has this knowledge come? How did he acquire it? At the time of birth he was totally ignorant. But by Shraddha (diligent endeavour) anything could be acquired.

Think of the society beyond your family

Man today is preoccupied only with the concerns relating to himself and his family. Immersed in selfishness, he does not think of the society beyond his family. But what would happen to him and his family if society was not there?

All man's desires are centred on his own welfare, even when he appears to desire the welfare of the world. But, in fact his welfare is bound up with the well-being of the world. Hence, one

should proceed from the 'I,' to the family, to the society and to the world at large. All the world's problems arise out of the obsession with selfish interests and lack of concern for the well-being of society. If every individual strives for the welfare of society, all these problems will cease to exist. Millennia ago, the Vedhas declared "Lokaa samasthaas-sukhino Bhavanthu!" (Let all the people of the world be happy).

When men get rid of the narrow egoistic feelings born out of ignorance, they will experience the Divine, as declared by the Vedhic seers. The Vedhas summoned human beings to strive together in unity for achieving the highest goals of life. The essence of the Vedhas is summed up in one phrase, the sense of Ekaathmabhaava (spiritual unity of all human beings). This is the realisation of the Divine. This is true Adhvaitha (Nondualism).

Unity in spiritual oneness of all beings

Declarations like "Aham Brahmaasmi" and "Tath-thvam-Asi" are cited as pronouncements proclaiming nondualism. But this is not correct. These statements themselves refer to two entities--Aham and Brahma; Tath and Thvam ('I' and the Absolute; That and You). The recognition that the one and same Aathma dwells in all beings is true Adhvaitha. The bulbs may be of different sizes, colours and wattage, but they are illumined by the same electrical energy.

It is because the doctrine of human unity based on the spiritual oneness of all beings, is not propagated in the right manner that we have today so many divisions, giving rise to conflicts.

Differences between people professing different faiths are not due to differences in the teachings of the different religions but in the mental attitudes of those belonging to these faiths.

All religions teach the same good ideals.

Understanding them, men should learn to live in harmony.

Those who preach hatred on the basis of religion are verily men with perverted minds. The broad vision of Bhaaratheeya culture, the infinite sacredness of Bhaarith, the unfathomable faith in unity--all these proclaimed the glory of the Divine and upheld the fundamental oneness of humanity. Today, because unity has been lost, humanness has reached its nadir. Morality and integrity have disappeared. This is the progress humanity has made!

This is not progress. What we should seek is spiritual progress, progress in righteousness and

morality. People today talk about saving the world and safeguarding their nation. There is no need to protect the world or the nation. If you safeguard **Sathya** and Dharma (Truth and Righteousness), the nation and the world will be automatically protected. This is the profound message of the ancients: "Speak the Truth; follow Righteousness." Recognise the Omnipresence of the Divine. The Divine is the basis of everything in the cosmos. The integral relationship between the Divine and the Universe should be properly understood. Through many lives people have tended to identify themselves with their bodies and pursue wrongful practices. The Omnipresence of the Divine from a piece of stone to a mighty emperor should be recognized. Man should be grateful for the innumerable benefits 'provided by the Divine. **Raamakrishna Paramahansa** was an illiterate person. But he achieved world wide fame by his pursuit of Truth and his realisation of the Divine. Self-realisation is the goal for every human being. This is the message of the **Bhaagavatha**. Today almost every person is wedded to untruth. Once a year they perform **Sathyanaaraayana Puja**. But every moment should be employed in the worship of **Sathyanaaraayana** (the Lord of Truth). This calls for unity in thought, word and deed, which is the form of Truth. Transcend the feeling of smallness. Men think that to reach the spiritual height is an arduous adventure. **Svaami** assures you that this is not so. The spiritual journey is much easier than the worldly struggle in which men are engaged. Men should aim at reaching the Supreme state instead of carrying on their wrangles **upto** the Supreme Court. Man has all the divine potencies for realising the Divine Self. His consciousness can comprehend the cosmos, even as a mirror can reflect the firmament. The heart is a mirror in which one can see the entire universe. Realise from this moment that man is the embodiment of the Divine. Transcend the feeling of smallness. As you think, so you become. Therefore, **divinise** yourselves by constant reminder of your inherent divinity. Discourse at Summer School in **Brindhavan**, on 21-5-1993. 20. Beyond the Mind What can the evil forces, of Kali do To the man whose heart is filled with compassion, Whose words are immersed in love, And whose body is dedicated to the service of others? Knowledge of all the **shastras** and **Vedhas**

Will not serve to remove the curtain of the mind Which stands between the individual and God. This curtain makes it appear That God and man are separate Though both are one. Only when the mind is subdued Will God and man, Nature and God, The Cause and the Effect become one. EMBODIMENTS of Divine Love! The mind is responsible for differences in opinions, likes and dislikes, and diversity in attitudes. The world is perceived through the mind. The world is permeated by the mind. Without the mind there can be no world and no attachments and hatred, no joy and sorrow. It is because of hatred and attachment that man today is plunged in misery. As the mind is the root cause of all this, man has to go beyond the natural infirmities of the mind to the over-mind to be able to recognise Divinity. In the three states of waking, dream and deep sleep, man is bound by the mind. When man transcends these three states by developing his Inner Vision, he can progress from the human to the Divine. The seed and the tree are not different things There is a Sanskrit saying: "**Yaddhrishyam thannasyam**" (That which is seen is subject to extinction). "**Yathpindam thath Brahmaandam**" (what is in the microcosm is in the macrocosm) is another saying. All that appears in the microcosm 'are miniature replica of the macrocosm. It is like the tree that is latent in the seed. The seed and the tree are not different things. When the tree emerges, the seed disappears (becomes formless). In both the form and the formless, the principle of **Sath** (Being) exists as one and the same. When one looks at the seed, the tree is not visible. But all that are seen in the tree, the branches, the leaves, the flowers and the fruits, were immanent in the seed. When you enquire into-the divinity inherent in man, this profound and sacred reality can be recognised. As long as man sees only with his external vision, he can experience only the external. When man develops the internal vision and experiences the Divinity within, the cosmos will appear as a reflection of the Divine. This is called realization of the Cosmic Divine. What is the difference between the Cosmic Divine and the Inner Divine? There is no difference between the two. But when it is experienced by the individual, it is described as Inner

Divine. When the individual experience is extended to the entire universe, it is called Cosmic Divine. The Individual Self and **Paramaathma** (the **OmniSelf**) are one, like the rind of a fruit and the juice inside.

The differences one notices in the world arise not from the nature of creation but from the perspective from which one looks at the world. Man's view of the world has to change. This cannot be done by intellectual argument. When the mind is subdued, the oneness of the **jeevi**

(Individual) and the Divine will be experienced.

Beautify your heart by good qualities

From the time he wakes, up, till he goes to sleep, man looks at everything externally. He hardly spends a few moments to develop his inner vision. All the external objects can only confer

momentary pleasure. Pursuing these pleasures, man wastes his precious and sacred life. He can never achieve peace in this way.

Man devotes considerable time and energy to decorating his home, expecting to derive joy from it. But how long can this last? What he should seek to beautify is his heart. This is not visible to

anyone, but the beauty of a pure heart is beyond description. What is it that lends beauty to the heart? The heart is beautified by qualities such as love, forbearance and compassion. These

qualities confer enduring bliss on man. Such a man's words and actions are sweet. He is worthy of adoration. Every man should aim at becoming such an ideal human being.

What does adoration of the Lord mean? It is not mere offering of worship with the paraphernalia of rituals. It is an attempt to merge in the Divine, experiencing the bliss of oneness with the

Divine, recognising unity in diversity and the Divinity that is present in all beings.

Triple pollution that affect the eyes, ears and tongue

Nature will not give real bliss as long as it is viewed from a physical and worldly point of view.

The pleasure to be derived from any object in the world depends on the condition in which it is enjoyed. For instance, a mango will be tasteless if it is tender, sour if it is half-ripe and sweet

when it is fully ripe. Likewise Nature is a sweet fruit. But if it is seen from purely sensory point

of view, it will give only bitter taste. But when it is viewed as a manifestation of the Divine, its

unique sweetness will be apparent.

Thoughts influence the vision, which, in its turn, affects the mind. Thoughts assume good and

bad forms. Good thoughts, good speech and good actions make a man truly human. This is the message of the three monkeys pictured as one with closed eyes, another with closed ears and 'the third with a closed mouth--"See no evil, hear no evil, speak no evil."

Today the entire environment is polluted by evil things which offend the eyes, the ears and the tongue. Everyone should free himself from this three-fold pollution. The mind has to be turned towards God.

Proceed from the mind to the Over-mind

To enjoy the fragrance of the sandalwood, it has to be rubbed on the grinding stone vigorously.

Likewise, to experience the great fragrance emanating from Nature, its unity with the Divine has to be realised. For this, it is necessary to transcend the limitations of the ordinary mind and proceed to the Super-Mind, the Higher-Mind, the Illuminated Mind and the Over-Mind.

It should not be presumed that this is a difficult task. In fact it is quite easy. For instance, people

feel that adhering to truth is difficult. Actually it is uttering untruth that creates difficult problems. All kinds of plans have to be made to cover up a lie. But to stick to the facts as they are is easy. Men should realise that it is easy to be good. It is going astray that causes difficulties.

One cannot always avoid committing a wrong. But one should learn the lesson from it and avoid repeating it. That is **saadhana**.

When it is admitted that God is in all beings, one should strengthen that conviction and act on

that basis. On the contrary, men who profess to believe in God, do not live up to their belief

because of their attachment to useless trifles. Here is an illustration from the life of **Shri**

Raamakrishna Paramahansa.

Shri Raamakrishna Paramahansa used to ecstatically enjoy himself in the worship of the

Goddess in the temple built by **Raani Raashmani**. One night thieves broke into the temple and

carried away all the jewels on the idol of Krishna in the temple. With a view to carrying on his

regular priestly duties, he went to **Raani Raashmani**'s nephew, **Mathuranaath**, and told him, "Sir,

thieves have stolen all the jewels on the idol." **Mathuranaath** was angry and proceeded with

Raamakrishna to the temple. Losing his temper and balance of mind, he burst out in anger: "**Oh**

Krishna! Are you not ashamed of yourself? If you are unable to protect your jewels on your own

idol, how are you going to protect the whole world? Were you

paralysed when the thieves were carrying away the jewels? Or were you asleep? This is a disgrace to your Divinity."

Do not rebuke God, change your vision

Hearing these words, **Shri Raamakrishna** said: "**Mathuranaath!** Shut up your mouth! For the sake of your petty jewels and trinkets, is this the way you should berate God? When the Goddess of all wealth, **Lakshmi**, is the Consort of the Lord, why do you get so agitated over the loss of a few trivial ornaments? The Lord can have no such petty feelings. You are feeling so much for the action of a few thieves who loved some jewels and came to the Lord to get them. It is because of your love for jewels that you are getting distressed so much. But the Lord has no desires. He is ready to give Himself away. God is prepared to offer Himself. Such a One, will he be worried about this petty loss? Hence, change your vision. Don't comment on God." At these words **Mathuranaath** felt ashamed of himself.

Then, **Raamakrishna** sat near the idol of **Shri Krishna** and prayed: "**Oh** Krishna! As long as one is caught up in the coils of the world, he will speak like an intoxicated man. Only when he gets immersed in God will he become oblivious to himself. Therefore, do not let me get intoxicated. Confer on me the boon of self-forgetfulness." This is what is meant by the saying: "The knower of the Brahman becomes Brahman himself." When one experiences the Divine, he sees the Divine in everything.

When does man experience the pure Divine Self? It is in the **Thureeya** state--the fourth state of consciousness beyond the waking, dream and deep sleep states. This is the state of the Over-Mind. In that state man is one with the Divine. He has no attributes. Therefore, He is **allpervading**.

Nature is bound by the five qualities of sound, touch, form, taste and smell (these are the qualities of space, air, fire, water and earth--the five basic elements). With the loss of each quality, starting from smell, a process of expansion takes place. Finally, we have **Akaasha** (ether or space) which has only one quality, sound, and is all-pervading. That being the case, how much more pervasive must be the Lord, who has no attributes. The mind perpetually seeks comfort

If man asks the question, "I am posing this query to the entire world. I have nothing to do with the world. Am I the Truth or not?" the answer that he is the Truth will be evident in a few

words. We see before our eyes many persons dying, being cremated or buried after death. In spite of this, everyone has a desire, "I must live for ever." What is the inner meaning of this desire? You are eternal and the idea of immortality arises in you because of this. The body is impermanent, but you are eternal. This truth has to be properly grasped. Whatever one may see, one always declares to himself, "I must live, I must live," and does not say, "I too must pass away one day." Even if this idea occurs, it is followed by the desire to live a little longer. Even a hundred-year old ailing man tells the doctor: "Please give the injection gently and don't cause any pain." The mind perpetually seeks comfort.

Truth, Bliss, Beauty are forms of the Divine

Truth, Bliss, Beauty are forms of the Divine. They are also known as **Sathyam, Shivam, Sundharam**. These represent the true form of man. **Shivam** is that which has no death. **Sathyam** is that which is not subject to change (on account of time, place or circumstance). **Sundharam** (Beauty) is the form of the Divine. Vishnu is described as **Alankara Priyah** (a lover of beauty).

Man is described as **Bhojana priyah** (a lover of food). What is this food? This gross body flourishes on food. But it is bound to perish some day. But the subtle body, made up of **Praana** (the Life-Force), **Mahaa** (the mind) and **Vijnaana** (intelligence) lasts longer. But, for how long? Only as long as the mind lasts. When the mind is absent, what happens? This state is described as **Sushupthi** (deep sleep state). In this state, there is only the **Kaarana shareera** (causal body).

There is no mind. This is a state of bliss.

Hence, it is essential to understand the functioning of the mind. Man and mind are not separate.

To treat the mind as something apart and becoming subject to it is wrong. It has to be treated as a servant as long as the body-mind consciousness remains. Then the mind obeys you. Today man follows the dictates of the mind.

Everyone should acquire the Divine Will Power

Dear students! It is not easy to subdue the mind immediately. But you must begin to bring it under control. When the mind desires something, you must immediately set the **Buddhi** (intellect) at work. Why? So that the intellect may give you the proper advice. The mind has to be taught the lesson: "**Oh** Mind! Don't play your petty pranks. Examine your desire, using the power of discrimination to find out whether it is good or bad, right or

wrong. Do not wish to acquire whatever you desire." When you try to teach the mind in this manner, it loses its potency (the keenness to acquire what it wants). This **Vijnana** is full of intelligence and common sense. It is called Divine Intellectual Will. The Divine Will Power has to be-acquired by everyone. Only then, they can realise their true human nature. It is through this Will Power that the Cosmic Divine nature of the universe can be recognised. This Cosmic Power has to be seen with the eyes, experienced mentally, practised through the body and made an integral part of one's being. Do not speculate whether this is possible or not. If one has the determination anything is possible. If an ant has determination it can travel any distance. But, even an eagle, if it has no will to fly, will be confined to the ground. Resolve to accomplish what you want to with a firm determination. Develop the feeling: "I and God are one." This should not be purely a verbal exercise. You must realise the implications of the **manthra** you recite such as "**Soham**" (I am He) and live up to it. That is true concentration. Most students do not listen attentively to the discourses. How can they ever practise the teaching? The eyes are turned towards **Svaami**, but the ears do not absorb **Svaami**'s words. How can such persons put into practice **Svaami**'s teachings? A few may benefit from these discourses. Even if one or two practise the teachings, that is good enough! Four steps to experience ineffable bliss Listen carefully. Ruminates over whatever you have heard. Put into practice whatever you have absorbed. This is the meaning of the **Upanishathic** injunction: "**Shravanam** (listen), **mananam** (ruminates), **Nidhidhyaasanam** (practise)." Just as there is no meaning in preparing delicious food unless it is consumed and digested, it is useless to listen to discourses unless you put into practice what you have learnt. Only then can the bliss of learning be experienced. Metaphysical lectures alone will not transform the mind. What is learnt must be put into practice. This is the real **Vedhaantha** you have to learn today. This is the spirituality that is vital for you. The Lord's name on your lips, thoughts of God in your mind, seeing the Lord with your eyes and meditating on the Lord 'with love--these four will give you ineffable bliss. Strive to experience this bliss. Discourse in the **Sai Ramesh Mandap, Brindhaavan**, on 22-5-1993.

21. Thought waves make up the Cosmos
God has endowed mankind
With the great weapon of the Mind.
Only the one who subjugates the mind
can achieve victories on earth.
We cannot imagine anyone who is a slave of
the mind and has attained happiness or peace.
EMBODIMENTS of Love! Human existence can become meaningful
only when man, at the very
outset, recognises the nature of the mind and bases his actions on
that understanding. The mind is
extremely powerful. It runs at great speed. It is subtler than the sky
and even more subtle than
electricity. When such a mind is turned to bad purposes, a man
becomes a prey to all kinds of
sorrow.
The mind can run faster than light. Just as you are able to hear a
broadcast of music from a radio
station in **Delhi** simultaneously in **Whitefield**, the mind also operates
like radio waves. Thought
waves emanating from the mind have also got properties of radio
waves. There is no end to the
waves arising from the ocean of the mind.
The power of thought is immense. Thoughts outlast the human body.
Thought waves radiate very
much like heat waves, radio waves and light waves. The thought
waves are the cause of man's
joy or sorrow, health or disease, birth or death. The potency of these
waves has to be understood
by man and his conduct has to be based on this awareness.
The whole cosmos is made up of thought waves; hence, the scripture
declares: "The mind is at
the root of the cosmos." There is no place, or form or action wherein
the mind is absent. Hence,
all thoughts of man should be turned in the right direction.
Our fortune is linked to our thoughts
When good thoughts, good feelings and good intentions are
developed, the mind becomes pure.
Only when the mind is pure, can the action be pure and the fruits
thereof be pure.
Today we sow the seed of thought--karma--and reap the fruit of
action. From the seed of karma
arises **svabhaava** (the fruit of behaviour). Out of the seed of
behaviour comes the fruit of
character. The seed of character yields the fruit of **adhrishtam**
(fortune). Thus, from thought to
fortune, the chain of human progress can be perceived. Our good and
bad luck are thus linked to
our thoughts. The mind immerses man in impenetrable darkness
through bad thoughts. The same
mind can lift man to sublime heights by good thoughts. Thus,
thoughts are supremely important

for man. They constitute his very life-breath. Without understanding this truth, man allows evil tendencies like anger, envy, hatred and conceit to fill his mind and thereby courts disaster.

A man seeking to harm others nourishes many evil thoughts in his mind. But these thoughts cause him ten times the harm they do to others. He is not aware of this truth. Consequently, he indulges in abuse of others and in doing harm to them. But there are no "others," but only manifestations of the Divine. Not realising the divinity in others, man tries to harm them. But whoever wields the sword against others, will perish by the sword. The harm which he does to others will be the undoing of himself. Whoever abuses others, will also be the target of abuse by others. As are the thoughts, so is the outcome. The entire human existence is based upon thoughts and their results. Face is the index of the mind. Man perpetually tries to conceal his faults like the ostrich which buries its head in the sand hoping that thereby the hunter will not see it. In fact, the ostrich becomes an easy target for the hunter. Likewise, a man filled with ego and wickedness imagines that his thoughts are not known to anyone else. But a man's mind is like a gramophone record. His good and bad thoughts are reflected in his face, though he does not notice it. But any outside observer can observe it well.

The face of a man filled with evil thoughts appears like that of a man with pimples. The face becomes like a board indicating what goes on in the mind. As thoughts lead to actions, man's behaviour, speech and conduct affect the tendencies of the mind and give rise to good or bad impulses. Man imagines that no one can know his thoughts.

While entertaining evil thoughts about others, he acts as if he rejoices in their company. But in fact, he is not deceiving others, but deceiving himself. He is only nourishing evil thoughts and degrading himself.

The natural state of a man's heart is pure. But by letting in the poisonous snakes in the form of evil thoughts, he is inviting trouble.

How can a man have peace in his home if there is a snake in it? Bad thoughts in the mind are worse than poisonous reptiles in the house. Absolutely no room should be given for bad thoughts.

Good company leads to the Divine

By our thoughts we can even cure the ills of others. When the

friendship of good persons is acquired through good thoughts, the union of the good leads to the realisation of the Divine.

One's thoughts determine the kind of people with whom one associates. A drunkard seeks the company of drunkards, a thief joins the company of thieves, a lawyer with lawyers, and so on.

So, good-intentioned persons should associate only with like-minded persons. If they get into the company of evil-minded persons, even their good thoughts may get polluted.

Men do not realise today the prodigious powers of the mind. The five elements, the five lifebreaths, the five sense organs, the five sheaths are all based on the mind. It is because the immense power of the mind is not recognised, human life is ruined. By belittling the mind, man is dehumanising himself and behaving either like an animal or as a demon. When man broadens his mental vision, he can realise his Divinity.

If the nation has to improve and progress, if you want to experience the Divine that pervades the cosmos, you have to cultivate good thoughts. Do not treat thoughts as trifles. A giant banyan tree grows out of a small seed. There is a saying in TheLugu that even a small serpent has to be beaten with a long stick. In the same manner, even a small bad thought has to be rigorously eschewed.

Discourse to the Summer School at Brindhaavan on 23-5-1993.

I do not recommend the giving up of Karma, for it is not possible. What is generally meant by Karma-Sanyaas is the giving up of rites and rituals prescribed by the Scripture.

BABA

22. From the Mind to the Over-Mind

Can life be redeemed merely by performing Japa?

Only when the mind is subdued, can man become sublime.

THE mind proclaims its astonishing uniqueness to the world by its capacity to express feelings, recognise forms, appreciate the beauty of colour, enjoy different smells, as well as its power of thought. As the world is permeated by these qualities of the mind, these five qualities are allpervasive.

The mind is highly powerful. Once the powers of the mind are understood, the nature of the whole world can be comprehended. When you taste a single drop of sea-water, you know the taste of all the water in the ocean. The drop and the ocean are the same. Likewise, the mind is the world and the world is the mind.

In this vast world, there are today more than 500 crores of human

beings. There may be

differences among them in name and form and in their food and recreation habits. But when you

view them from the physical point of view, all human beings are one. In every human body,

there are four forms, which can be understood through proper

Tathva (enquiry). In this enquiry

into truth, **Tath** refers to **Paramaathma** (the **Omni**-Self). The **Omni**-Self is infinite and

immeasurable.

To understand the infinite **Paramaathma** you have to pursue one of the innumerable paths.

Vedhaantha laid stress on nine of these paths- **Shravanam**

(listening), **Keerthanam** (singing the

glories of God), **Vishnuh naama smaranam** (remembering the names of the Lord), **Vandhanam**

(offering salutations), **Archanam** (ritual worship), **Paadhasevanam** (Service to the Lotus feet of

the Lord), **Dhaasyam** (service), **Saakhyam** (friendship) and **Aathma-Nivedanam** (total surrender).

All these nine paths of devotion have been prescribed to enable man to experience their varied novelty.

Constituents of physical and subtle bodies

To begin with, there is the physical body. It is visible to the eye. The body is made up of twenty

five constituents: five **Karmendhriyas** (organs of action), five **Inaanedhriyas** (sense organs),

pancha-praanas (five life-breaths), **pancha Thanmaathras** (five sensory faculties). In addition,

there are four inner instruments: the mind, the will, the ego, and the **Anthahkarana** (Inner

Motivator). All these total twenty four. When these are associated with the Life-Force, you have

altogether 25 constituents. As these twenty five constituents have emanated from the cosmos, the

embodied being is called **Vishva**. The physical body is cosmic in form. It is not something that is

individualistic. The human state is a manifestation of the collective.

The second body is **Suukshma dheham** (the subtle one). This is made up of seventeen

constituents: the five sensory faculties, the five senses and the five vital airs. Together with the

mind and the intellect, they make up seventeen constituents. As these constituents have the

quality of **Thejas** (luminescence), the subtle body is called **Thaijasa**. The results of man's good

and bad actions are experienced by this subtle body. All the pleasant and unpleasant happiness in

the world are experienced by the subtle body. This body is also **Yaathana** (experiential) body

because it is a prey to various experiences.

States of awareness and forgetfulness

The third is the **Kaarana shareera** (causal body). It is made up of only two constituents: **Chitha**

(will power) and **Prajna** (Constant Integrated Awareness). Because of its association with

Prajna, this body is called **Prajnaanam** or **Praajna**.

The fourth one is **Mahaakaarana** (the Over-Mind). This is self-luminous and effulgent in its

original form. This is called "**Uniki**" (a Being that is self-knowing).

Because of its capacity for

self-knowledge, it is also called "**Eruka**" (Awareness). As against Awareness, there is its

opposite, forgetfulness. The physical, subtle and. causal bodies belong to the latter (of

forgetfulness). The three states of **Jaagrath** (waking), **Svapna** (dream) and **Sushupthi** (deep sleep)

also belong to the state of forgetfulness (or non-awareness of the true Self).

Hence, the true form is Awareness. Awareness is the subtle base. Forgetfulness is gross. But in

both the subtle Awareness and the gross Forgetfulness there is a Divinity that is present equally.

This is described in metaphysics in a different way. The **Jeewaathma** is present always in all the

three states of Consciousness and in Awareness as well as Forgetfulness as the Inner Being.

Matter and energy are inter-related

In every **padhaartha** (object) in the world, the **Paraartha** (transcendental) is immanent. The

padhaartha is perceptible. The **paraartha** is present in it as energy. Although **padhaartha**

(matter) and **Paraartha** (Energy) appear to us as two different entities, their unity constitutes the

Divine principle immanent in the cosmos. Energy is the subtle base, matter is its gross

expression. They are inextricably inter-related. The **Geetha** has described this relationship as the

one between **Kshethra** (the Field) and **Kshethrajna** (the Knower of the Field). The whole of

Nature is **Kshethra**. The **Kshethrajna** is the One who pervades the whole of Nature and animates

it. Without the **Kshethrajna** (the Knower), the **Kshethra** cannot exist. Without the **Kshethra**, the

Kshethrajna cannot be perceived. In the **Bhagavath Geetha**, Krishna declares: Know me also as

the Knower in the **kshethra**. "

In this context, it should be realised that it is by the power of the mind that creation, sustenance

and dissolution take place in the cosmos. This truth is expressed in the **Brahma Suthra** as: "**Thath**

Jalaan." "From That everything is born, is sustained by it and merges in it." **Thath** (That) is also

called **Akshara Purusha** (the indestructible Supreme person). **Kshara** and **Akshara** contain the secret of life. **Akshara** in common parlance means that which is indestructible. **Kshara** means that which is liable to change. The secret of life is contained in the terms **Kshara** and **Akshara**. The body is subject to decay. The **Aathma** (Self) is indestructible. The word **Akshara** contains both the indestructible and the perishable. "A" refers to the **Aathma**, which is indestructible. **Kshara** is the perishable body. **Akshara** represents the unified form of the perishable body and the imperishable Self. "A" also signifies that which is **Anantham** (Infinite) and **Amritham** (Immortal). **Kshara** is that which is impermanent and unreal. From the **Akshara** emerges the effulgent Divine, which is a combination of both **Paramaathma** (the **Omni**-Self) and **Prakrithi** (Nature). The Divine is immanent in Nature. The One is present in both. This was what **Prahlada** proclaimed when he told his father, **Hiranyakashipu**, "Do not have any doubts that He (God) is here and not there" **Prakrithi** is not inert. It is by the union of Nature and the Divine that humanness acquires its effulgence. Here is a match-box in my hand. The match-box does not **burn** my hand. I keep it in this towel. The towel is not burnt. We know that there are match-sticks in the box. When you strike the match-stick, a flame bursts forth. This flame will cause a burn if we hold it in our hand. It can set fire to a towel. Where does the fire lie? In the match stick or the coating outside the match-box? It is in both. But only when the match-stick and the outer coating are brought together does the flame emerge. Likewise, there is divinity in the mind and in the heart. But only when the mind and the heart unite does the radiance of Divinity shine. When the match-stick is dipped in water, you cannot produce fire by striking it, because the **fireproducing** element in it loses its power. Likewise, when the mind is immersed in the waters of sensuous desires, it loses its power to radiate the Divine effulgence. When will it recover this power? When it is rid of its dampness by going through the drying process of **Vairaagya** (detachment). It is only when this detachment grows in one that he can experience the bliss of oneness with the Divine. Be aware of your true essence As long as man is immersed in sensuous pursuits, he cannot experience the effulgence of his true nature. When man cultivates detachment by realizing the

transience of sensory pleasures, then he begins to be aware of his true essence. All forms of ritualistic worship are of no use because they are rooted in duality. Man has to outgrow this state and realise his oneness with the Divine. Man is continually seeking to have a vision of the Divine. But he fails to realise that the Divine is present everywhere in the cosmos. Failure to see the Divine in the visible universe is a mark of ignorance. Everything in the phenomenal universe is pervaded by God. When you see Nature, you see only its worldly aspect. When your mind is centred on God, you see the Divine in everything. The fault lies, therefore, in your **dhrishti** (outlook) and not in **srishti** (creation). Transform your perspective. Therefore, from the outset, you have to view everything as a manifestation of the Divine. The difficulty in recognising the truth about the Divine was expressed by the Saint **Surdas** when he said, "**Oh**, Krishna! How can I recognise you? You are subtler than the atom and vaster than the vastest. You are present in the eighty-four **lakhs** of species in the universe, permeating everything in the cosmos, from a blade of grass to the vastest thing in creation. How can I recognise your infinite form?" The great ones experienced God in this infinite form, recognising that the Divine was present even in the wicked and the evil-minded. Waves are essentially the same as the ocean. The infinite number of human beings in the world are like the waves of the ocean. The waves may differ in form. But however innumerable the waves, each of them is essentially the same as the ocean. From the ocean of **Sath-Chith-Aanandha** (Being-Awareness-Bliss), endless waves of human beings arise. Each of them has the attributes of **Sath-Chith-Aanandha**, the Divine. You may be a drop in the ocean of **Sath-Chith-Aanandha**. But the difference is only in quantity (size) and not in quality. The divinity present in man and the divinity in God are one and the same, just as bulbs may vary but the current that makes them shine is the same. The differences in luminosity are related to the wattage of the bulbs and not to the current that flows in them. This applies equally to the differences among human beings. When a person is filled with narrow feelings, he appears inferior to one who is more **broadminded** and good-hearted. A man may consider himself ignorant, foolish or stupid. But this is utterly wrong.

He is, in fact, not ignorant or foolish. He is intelligent, well-intentioned and wise. All that he needs is a change in attitude to experience these inherent capacities. You have to make the divine effulgence in your heart shine.

Broaden your mind and your vision

People often recommend that one should enlarge his heart. But enlargement of the heart will compel you to go to a cardiologist! What you have to do is to broaden your mind, your vision.

The heart, meaning not the physical heart but the spiritual heart, is inherently broad. It is one with cosmic consciousness. There is no need to broaden it. Only a broad mind is needed to recognise the vastness of the spiritual heart. Narrow-mindedness should go. Narrow ideas of "me" and "mine" should be totally given up in all forms.

On the contrary, starting from the "I", you should go on expanding your consciousness to embrace your family, your village, your nation and the entire world. Then your divinity will shine forth in all its brilliance. This is described as having the vision of one's own true universal Self. This is called the **Mahaa-purushathva** (Infinite Divine). You have to become this Infinite Divine. You are Divine even now. But this is only a temporary phase as a result of your devotion. What you should aim at is the Infinite Divine that is" unchanging. This divinity is within you. You do not need to acquire it from outside, from anyone else. It is inherent in you.

Strive to realise it. When can you realise it? When you have got rid of the consciousness of the waking, dream and deep sleep states, then you can recognise the **Mahaakaarana** state (the state of the Super Causal Consciousness).

You have to transcend the gross, the subtle and the causal bodies and realise the Super Causal body. By this process you proceed from the Super-mind, the Higher Mind and the Illuminated Mind to the Divine, which is called the Over-Mind. This is the state beyond the mind; it is called **Amanaska** (where the mind is absent). It has also been described as the state of **Vidheha** (where the body consciousness is absent). The mind is associated with the body. The world is associated with the mind. And the world is bound up with pleasure and pain. All these are sources more of bondage than of Bliss. Bliss can be experienced only through the Over-Mind.

Four kinds of offerings to reach the Over-Mind

How is one to reach the Over-Mind? **Vedhaantha** prescribed the

offering of four things as the means' **Pathram**, **Pushpam**, **Phalam**, **Thoyam** (a leaf, a flower, a fruit or water). The Lord is not secured by offerings of wealth or by flaunting one's power or position. The proper significance of the four kinds of offerings mentioned in the scripture should be understood. Out of the selfish desire to secure Krishna entirely for herself, **Sathyabhama** made an offering of Krishna to sage **Naaradha** and tried to buy Him back by offering all her wealth and jewels to be weighed against Krishna. But all of them did not equal Krishna's weight. Then **Rukmini** was brought and she taught a wise lesson to **Sathyabhama** regarding the power of devotion. Something, however small, has to be offered to the Lord to secure his grace. This is evident from the experiences of **Dhraupadhi** and **Kuchela**. This is also the rationale for the **Bhaaratheeya** practice of taking some flower or fruit as offering to the Lord when one visits a temple.

In reality, the mere name of the Lord is equivalent to the form of the Lord. When **Rukmini** invoked the name of Krishna, that was enough to balance the two sides of the scales, in one of which Krishna was seated. **Narada** said that something more should be offered to lift the scale in which the offering was being made to him. **Rukmini** then placed a **thulasi** leaf above the jewels and prayed: If it is true that an offering of a leaf, a flower, a fruit or water by a devotee will win the favour of the Lord, **Oh** Krishna, submit yourself to this **thulasi** leaf." The scale in which the **thulasi** leaf was placed, uttering the name of Krishna, went down immediately.

The body, the heart, the mind and the tears of joy

What is the inner significance of the reference to the four kinds of offerings? **Pathram** refers not to some kind of leaf which is subject to withering. Your body is the leaf that has to be offered.

Pushpam refers to the flower of your heart. **Phalam** refers to the fruit of your mind. And **Thoyam** signifies the tears of joy flowing from the devotee's eyes. These are to be offered to God.

When one offers these things to the Lord, he enters the state of the Over-Mind. This devotion, moreover, should not be a part-time exercise. It should be present all the time, through weal or woe, pleasure or pain. "**Sathatham Yoginah**," declares the **Geetha**. The yogis are in constant communion with God. To be yogis in the morning, **bhogis** (lovers of food) at noon and **rogis** (victims of disease) in the evening are the ways of men today.

The true devotee is immersed in the Lord all the time and performs all actions as offerings to the

Lord. Any action you do, as a teacher or a student or an employee, when you do it in the name of

the Lord, it becomes a pious offering. This is the easiest way to sublimate the mind. When you

consider your body as gift from God, you will not do any sinful act. When you consider your

wealth as a gift from God you will not misuse it. You will make the right use of it. Likewise,

when you regard all your talents as endowed by God, you will use them in the service of the

Divine.

The four-fold programme on ceiling of desires

In the **Sathya Sai** Organization, a fourfold programme of ceiling on desires has been laid down.

This enjoins on everyone not to waste food, money, time and energy. Avoiding waste of these

four forms of gifts from God is spiritual **saadhana**. It is the means to Self-realisation.

Spirituality consists in forgetting worldly concerns and immersing oneself in God. This means

sanctifying every action in life, whether it be talking or walking or anything else. Reading and

writing are also forms of meditation, because they call for concentration. Everything in life can

become a form of meditation.

Avoid doing anything in a hurry. It is not difficult to attain the state of the Over-Mind if one has

the determination to realise it. **Crores** of rupees are being spent on exploring space. But very little

effort is made to explore the heart within one's self.

When everyone tries to act according to the dictates of his conscience, he will realise the sublime

consciousness within him. There are two basic elements in man, the head and the heart. When

these two are put to right use, the hands will act in the right way.

Discourse to the Summer School at **Brindhaavan** on 24-5-1993.

Bhakthi and **Inaana** are like the pair of bullocks for the cart; both have to pull in unison. Each must keep pace with the other and help to drag weight quicker. **Inaana** has to help the increase of

Bhakthi; **Bhakthi** has to contribute to the growth of **Inaana**'

BABA

23. Follow the intellect: not the mind

O foolish man, why do you seek God outside like the ignorant musk deer?

Like the fragrance in a flower,

God is right inside you,

if you look with insight.

God is in many; nay, man himself is God.

But strangely and foolishly man searches

for God in the outside world.

However just like the ash that

covers the fire on the charcoal,

Desire and hatred envelop this divinity in man.

Even as the fire is revealed

when the ash is blown off,

The **Aathma** will reveal itself to man

when he gets rid of desire and hatred.

EMBODIMENTS of love! One and the same man plays different roles in his family and society

as the husband of his wife, the father of his children, the child of his parents, the boss of his

employee or vice versa, depending on physical relationship, mental attitudes and inclinations, or

other circumstances. Love is showered on the daughter but not on the daughter-in-law. The **sonin-**

law does not enjoy the same affection as the son. One does not have the same attachment for

one's mother as for one's wife. What is the reason for such differences based on temporary bodily

relationships, giving rise to all kinds of attractions and aversions, likes and dislikes, joys and

sorrows? It is because man's mind is subject to five types of **Kleshas** (distortions or complexes)

The five types of mental complexes

Avidhya klesha (Ignorance Complex): Man becomes a prey to several afflictions due to narrow,

deluded feelings such as, "I am the body," "I am a **Jeeva**," and "I am separate and different from

God." This is called **Avidhya Klesham** (Ignorance Complex), which demeans the status of man

and results in many kinds of sorrows.

Abhinivesa klesha (Attachment complex): The mind is the abode of all desires, sorrows, likes,

dislikes, attachment and aversions. In spite of knowing that the mind is the culprit, which causes

attachment to **Samsaara** (transmigratory existence and attendant miseries), man is unable to

detach himself from his mind or otherwise control its vagaries and thereby to escape from

sorrows and suffering. This is termed as Attachment Complex.

Asthitha Klesha (Vacillation Complex): The world is full of various **vishayas** (sense objects)

which entice the weak-minded persons who go on flirting from one sense object to another, not

realising that these **Vishayas** (sense objects) will ultimately turn out to be **Visham** (poison) which

deprives them of all sense of discrimination and dispassion. As a result of this men are plunged

in endless suffering throughout their lives. This is termed as **Asthitha Klesha** (the Complex

caused by mental unsteadiness).

Lobha Klesha (Greed Complex): Labouring under the delusion that

the goal of life is to acquire gold, wealth, vehicles, mansions and the like, man toils ceaselessly from dawn to dusk, to acquire and hoard such possessions beyond his needs. In the process he foregoes even food and sleep, thereby endangering his health. In spite of knowing that all such possessions are temporary, he pollutes his mind by excessive greed and falls a victim to untold suffering and sorrow. This is known as the **Lobha Klesha** (Greed Complex). **Dhvesha Klesha** (Hate Complex): For his own selfish ends, man gets trapped in a maze of unending desires of various kinds. And when his desires are not fulfilled, he unreasonably blames it all on other men as well as on God Himself and thus he develops hatred against both man and God. Hence this is designated as **Dhvesha Klesha** (Hate Complex).

All these complexes are nothing but mental aberrations which are injurious to man himself.

Having become a victim of such aberrations, man forgets his real **Aathmik** nature and falls a prey to all kinds of sorrow and misery. In this world we find very few people who are always blissful.

A large majority of people are found to be swinging between joy and sorrow. There are some others who are always sad and depressed and have never tasted bliss even once. There again, are some others, who are not bothered about anything and who lead a sort of mechanical life like animals. What is the reason for such a state of affairs? It is not due to **Prakrithi** but due to the

different ways in which man is influenced by his own mind. Four categories of human beings Based on their mental predisposition, human beings may be classified under four categories as follows:

Dheva-maanava (Godly man): "Brahma **Nishttha Ratho Dhevah**," it is said. This means: He is a godly person, who rejoices in communication with Brahman, and is ever established in

Brahman, dedicating all actions to God, looking upon all things as His manifestations and joyfully experiencing all forms as reflections of the Divine. The Godly man finds self-fulfillment in his life.

Maanava-maanava (The human man): "**Sathya** Dharma **Ratho Marthyah**"--He alone is a man who takes delight in truth and righteousness having faith in the scriptural injunction, "**Sathyam Vadha, Dharmam** Chara" (Speak the truth and practise righteousness). He conducts his life

according to the twin principles of truth and right conduct. He considers duty or responsibility as more important than rights or privileges. He is endowed with virtues such as kindness, compassion, generosity, charity and forbearance. Thus, the human-man leads the peaceful life of a he, use-holder.

Maanava-dhaanava (Demonic man): "**Madhyapaana ratho Dhaanavah**" (A demon is one who takes pleasure in drinking intoxicating liquors). The demonic man spends his time in such

Thaamasik activities as eating, drinking, sleeping, **etc.** He is concerned solely with his own selfish interests and enjoyments, and never with the happiness of others. Kindness and compassion are alien to him. Not even a trace of discrimination and dispassion could be found in him. It is his nature to deride, abuse and hurt others. What is worse, the very sight of great and holy men will arouse in him feelings of jealousy and hatred. A person whose mind is filled with such evil thoughts and feelings is called a "demonic man."

Maanava-pashu (The animal man): This type of man wastes his life in seeking only sensual pleasures from birth to death. In this respect he is worse than beasts, because the latter are at least governed by instinct while there is no consideration of reason and season for the human brute who has no control over his ever-growing evil qualities. Discipline the mind to achieve the goal The mind is at the root of all such perversities. If the mind is properly understood and disciplined and is applied to get rid of wicked qualities based on selfishness, it will lead to a purposeful and fruitful life. It is basically owing to selfish thoughts that one fails to achieve the goal of human life.

We should first, of all have firm faith in the inherent divinity of man. On the one hand, there is the manifested world, which attracts the attention of our body and senses and also entices our mind, and on the other hand there is the unmanifested divinity, which is the substratum of the manifested universe. The two are only aspects of one and the same divine principle of **Sath-**

Chith-Aanandha (Being-Awareness-Bliss). Since all is **Sath-Chith-Aanandha**, the **Upanishaths** have declared: "**Puurnamadhab, Puurnamidham etc.**," meaning that both the unmanifest and the manifest aspects are fully divine. Although man's essential and true nature is **Sath-Chith-Aanandha** (Being-Awareness-Bliss), he is perpetually haunted by all

sorts of problems,
difficulties and sorrows. What is the reason? It is because he follows the mind and not the **Buddhi** (intellect).
Follow the guidance of the intellect
To live as **maanava-maanava** (human man) is only a mediocre life. Man's aim should be to live
as a **Maanava-Dheva** (Godly-man). But man today is leading the life of an animal because of
desires and hatred only. Non-fulfilment of one's desire results in hatred. The true nature of man
is neither joy nor sorrow, but it is **Sath-Chith-Aanandha** (Being-Awareness-Bliss) that transcends
both joy and sorrow, which are transient. Hence man should endeavour to experience this **Sath-Chith-Aanandha**. Living in this vast universe, you should try to cultivate correspondingly broad
feelings. But, misguided by the mind, people are harbouring narrow feelings and thus making
their lives miserable. The solution to this is to follow the guidance of the intellect, eschewing the
vagaries of the mind.
The foolish man who relies on his mind
will degrade himself,
By becoming worse than a brute.
While the wise person who follows the
guidance of his **Buddhi**
Will become **Pashupathi**.
Why is there this importance for the intellect? Because the sense organs are superior to the body,
the mind is superior to the sense organs and the intellect is superior to the mind. The **Aathma** (the
Self) is superior to the intellect. Thus it can be seen that the intellect is the nearest of all to the
Self and hence it has the advantage of receiving the maximum potency and effulgence from the
Self. Therefore, man should utilise his intellect to understand and experience the Self and lead a
blissful life.
Man owes to God all his achievements
From birth to death, man is spending his time and energy for the sake of food and sleep. Is this
an achievement befitting the status of man? Some may boast about their scholarship or their
pilgrimages or about the worship and rituals performed by them and about the high offices held
by them. To think high of themselves based on such achievements is a sin.
Only when people recognise whole-heartedly that they owe all such achievements to God's
grace, they would be true to their salt. Man is degrading himself into the state of a demon by

thinking one thing, saying another thing and doing quite a different thing, violating the **muchneeded**
harmony among these three activities.
Once **Aadhi Shankaraachaarya** reached the holy city of **Kaasi (Benaras)** after the successful
completion of his **Digvijaya Yaathra** (country-wide campaign) of philosophical debates. There,
while having **dharshan** of the presiding deity of the place, **Vishvanaath**, he offered the following
prayer: "O Lord! I have come to you for the expiation of my sins." How strange?
Aadhi Shankara explains his three "sins"
Aadhi Shankaraachaarya had sanctified his short span of life by studying all the scriptures of the
land as well as writing many volumes of brilliant expositions and profound commentaries on the
Vedha, the **Upanishaths** and other texts. Also he had conducted his life on the lines laid down in
the scriptures. Because of his glorious achievements, he is acclaimed, as the very incarnation of
Lord Shiva. It may, therefore, seem strange and even paradoxical that a great person of his
standing should have prayed like that. What, then, were the sins committed by him? He himself
gave the answer as follows:
"O Lord **Shankara**! My first sin is that in spite of my knowing (and also teaching others) that
God is beyond mind and speech, I have tried to describe you through the several **sthothras**
(hymns) composed by me. This betrays lack of conformity between my thought and my word."
"Next, having been convinced of the scriptural savings that God pervades and permeates
everything in the manifested universe, I have been preaching this truth to one and all.
Nevertheless, I have come to **Benaras** to have your **dharshan**. This shows that my thoughts,
words and deeds are at variance with one another This is my second offence."
"Thirdly, I have firm belief in the teachings of the scripture that one and the same **Aathma** (Self)
is immanent in all beings and there is no difference between the so-called **Jeevaathma**
(Individual Soul) and the **Paramaathma** (Over-Soul). While I have been proclaiming this truth in
all my discourses, I have now come here to stand before you as if we two are separate and
different from each other. This is my third lapse. Hence I pray that I may be absolved of all these
three sins, of which I am guilty."
The true meaning of "sin"
From the above episode in the illustrious life of **Shankaraachaarya**,

we have to learn an important

lesson. The popular notion is that indulging in activities like accusing, abusing or physically

hurting others alone are to be considered as sin. But contrary to this notion, thinking one thing,

saying another thing, and doing quite a different thing, constitute a sin which is committed by

most people. Only when man gives up this kind of sin and ensures harmony and unity in his

thought, word and deed, can he be considered **Puurna Maanava** (a perfect man). This is why the

Upanishaths have declared that a **Mahaathma** (great-souled person) is one who practises purity

and unity of thought, word and deed, whereas he whose thoughts, words and deeds are at

variance with one another, is a **Dhuraathma** (wicked one). In this connection, the mind plays a

crucial role, and it can either elevate a man to the greatest heights or degrade him to the lowest

depth. We should be master and not slaves of our mind. Proper mastery over the mind is the

challenging task confronting mankind today.

Man should develop high and noble ideals and feelings in all spheres of life--physical, moral,

religious and spiritual. He must not be content with sensual pleasures which are temporary and

leave a trail of misery. It is the mind that is responsible either for one's **upliftment** or downfall.

One should not hastily rush into action, based on the whimsical dictates of the mind. It is only

after considering whether the action is good or bad, right or wrong, that a person with a

disciplined mind acts. Such a man will ultimately reach the goal of self-realisation.

Discourse to the Summer School at **Brindhaavan** on 25-5-1993.

A cleansed heart is the most appropriate altar. In that fragrant bower the Lord will establish Himself. At that instant another incident too will happen: the group of six vices that had infested the place will quit without so much as a farewell. When these vices quit, the wicked retinue of evil tendencies and vulgar attitudes which thrive on them will also break camp and disappear, without even leaving their addresses! Then man will shine in his pristine splendour of Truth and Love, and finally succeed in merging with the Supreme.

BABA

24. Essence of the Shad-**Dharshanas**

THE Shad-**Dharshanas** are six great works (Philosophical systems) that shed light on Indian

culture, which many consider to be based on blind belief. Explaining the **Vedhas** explicitly, they

share with the world the wisdom contained therein.

The six texts are based on (a) The **Vedha** (b) Non-belief and (c) Inner

Vision. They explain

incidents and events that pertain to all the three times of past, present and future. They have

taught man how to do away with suffering, restlessness **etc.**, and lead a good life by removing the

dirt in him. They explicitly state that the **Vedhas**, the **Vedhaantha** and the knower of **Vedhas** are

all one and the same. They explain the nature of the mind which is responsible for all

intelligence, intellect and discrimination. These six great **Dharshanas** (texts) are: (a) **Nyaaya** (b)

Vaisheshika (c) **Saankhya** (d) Yoga (e) **Puurva-Meemaamsa** and (f) **Utthara Meemaamsa**.

Nyaaya Dharshana forms the life for other **dharshanas**

Nyaaya Dharshana was given by Sage **Gauthama** and hence it is also called **Gauthama**

Shaasthra. This forms the life for the remaining five **Dharshanas**. We have measures to judge

the quantity and volume of material in the world. Even in respect of Divinity, a measure must be

available by which the proof may be obtained. **Vedhas** speak of four kinds of proofs. They are

(1) **Prathyaksha** (direct perception), (2) **Anumaana** (inference), (3) **Upamaana** (comparison) and

(4) **Shabdha** (sound).

Prathyaksha pramaana: This is called direct proof, as it is perceived by the sense organs. These

organs are only instruments. The mind enters them and helps them to function. There are some

limitations on the senses like disease and imperfection, that make proof obtained by this method

to be infirm. For example, a normal eye can see all colours, a jaundiced eye sees everything as

yellow. Though the **laddu** is sweet, the tongue of a malaria patient classifies it as bitter. Here,

there are two points of view. From the point of view of the matter it is sweet. But from the point

of view of the senses it is bitter. It can be concluded, therefore, direct proof is not complete

evidence for real justice.

Padhaarth and **paraarth**: Students must remember that the findings of ancient Indian sages

were based on extensive investigations that went beyond the four regions of mind and even the

Over-mind. They were the expositions of saints who had the vision of the Divinity.

Many scientists today are anti-God and are proud that they have discovered something our

ancient sages could not. How wrong! Our ancient seers concluded that all these findings of today

pertain to the Low-mind and are associated with **Padhaarth** (matter). Their findings were based

on the study of the Over- mind, associated with the **Paraartha** (Supreme Source) and were hence of a highly elevated nature. Before the shining splendour of these, today's investigations and discoveries look like glow worms. Investigation of the heart is the real proof. Any enquiry made with machines is subject to errors just like the machine itself. It is the investigation of the heart that will vouch as real proof. These four methods of obtaining proof is very important because all religions attach great importance to justice. It was said of **Mohammed** the Prophet, that when his son committed a sin, he was awarded the 100 strokes by whip prescribed by the religion for that particular mistake. When he died after 50 strokes, the Prophet ordered that the remaining 50 be carried out on his son's grave!

Anumaana pramaana: This is based on doubt and inference. One sees cranes in the distance, for example, and infers that water Could be available there. Similarly, one infers about fire by seeing the smoke, from the **Svabhaava** (natural traits), one. makes out about the **Svaruupa** (the real form).

Upamaana pramaana: This kind of testimony is based on comparison. It enables us to understand many things that cannot be otherwise easily understood, by comparing them to some others that can be. By studying the **Praathibhasika** (apparent reality) and the **Vyaavahaarika** (empirical reality), one can infer about the **Paaramaarthika** (transcendental). For example, by studying the foam (empirical reality) that originates from the waves (apparent reality), one can understand the reality of the Ocean (transcendental reality). This is possible because both the foam and the waves originate from the Ocean, and mirror its character in them. This is the example cited for all beings emanating from the Ocean of Divinity as waves.

Shabdha pramaana is the ultimate proof

Shabdha pramaana: It is the proof garnered on the basis of sound. It is considered to be the ultimate proof. It is based on the testimony of the sound that the **Vedhas, Vedaangas, Upanishaths** and the **Bhagavath Geetha** came into existence, But, to be able to perceive this testimony, one must be properly attuned and extremely careful. It needs one to travel beyond the mind and the senses. At this stage of **Samaana chittha** (mental equanimity), sound becomes the

very form of God. The eight forms of God are **Shabdha** Brahma **mayee** (sound), **Charaachara mayee** (All pervasiveness), **Paraathpara mayee** (Transcendental nature), **Vaang mayee** (speech), **Nithyaanandha mayee** (blissful), **Iyothir mayee** (Effulgence), **Maaya mayee** (illusion) and **Shree mayee** (prosperity).

Another significance in this is that God is most pleased with sound in the form of **Saama gaana** (songs in praise of God). It is said that Lord Vishnu once told **Naaradha** that He would always instal Himself wherever his devotees sang his glory with a full and devoted heart. This is the actual sound--the songs that contain the glory of the Lord. In this way, **Nyaaya Dharshana** lays down the four methods of gathering proof. Students must listen to sounds that are Divine in nature. **Nyaaya Dharshana** declares that it is the human conscience that is the best judge. Conscience is beyond the mind, it is the vibration of life. Words originate in the mind. But, when it comes to the tongue (body) it appears different under different situations. When it goes beyond the mind, the word becomes Truth itself. **Vedhas** call this truth as **Bhur**. It is the radiation. In the materialization of body, this truth is all-pervasive and is the vibration of that truth which is the conscience. Hence from Radiation comes Vibration; from Vibration comes Materialization. The **Vedhas** and their form It is said that the word is itself Rig **Vedha**. It is all effulgent. The mind is the **Yajur Vedha** and life is itself **Saama Vedha**. Life gives breath. From this breath comes the song. Hence **Saama Vedha** is the form of life itself. The **Yajur Vedha** is the form of the **Manthras** that originate in the mind. The three **Vedhas** hence collectively state that God who is the effulgent One (as stated by Rig **Vedha**) must be prayed to and worshipped with the **Manthras** (as stated in **Yajur Vedha**) and pleased by sweet songs that are most endearing to Him (as said in the **Saama Vedha**). God is most pleased by songs alone and not by words or speeches. Once you understand and follow the six **Dharshanas**, you need not do any other **saadhana**. Without understanding such lofty ideas, Indians are today groping in ignorance. Our ancient truths are eternal. You must know that they are based upon investigations of a kind unattained or unattainable in the world today. **Vaisheshika dharshana** speaks about speciality of atoms

Sages and seers, in a state of deep dedication understood and grasped the spiritual reality in all matter. They hence gave little importance to the kind of secular education seen today. They understood that the same five elements within the human body constituted the tree, mountain and the entire creation. Only the forms differed.

The saints propounded that matter is constituted of atoms, but each atom was unique in itself.

The difference between two atoms is the **Vishesha** (speciality) and the **Vaisheshika Dharshana**

(that which brings out the speciality) speaks about this speciality.

Matter and nature are reality: Matter is unchangeable. It is only the form that changes; for

example, the mud and water are creation of God; they are matter. The pot made out of mud and

water may assume various shapes. It may break and splinter but the mud and water remain.

Hence matter being unchangeable, is reality.

Nature consists of the five elements that are unchangeable. For example, sound is of different

kinds, but the Primordial Sound, **Aum** is unchanging. All the **Sapthasvaras--Sa, Ri, Ga, Ma, Pa,**

Da, Ni are **Vikaaras** of the **Omkaara** (the different forms of the Primordial Sound). Matter and

Nature are hence both unchanging.

Equality of men and women: This is another truth propounded by the **Vaisheshika Dharshana**

Men and women differ only in gender and one is not weaker than the other. Just as woman

cannot work without man's help, man also cannot function without woman's help. Basing its

aadhaara (proof) on the world, this **Dharshana** also states that society is in trouble when it does

not accept this equality and attempts to diversify the essential unity in both men and women.

Do good to the society: When man constantly asks for happiness, he expects the society to give

it to him. He asks for peace and expects the world to give him peace. How is it possible? If he

asks himself the question what he has done for the good of the society, there is no answer. If he

asks himself the question what he has done to promote peace in the world, there is no answer.

Only if one does good to the society and strives to promote peace in the world, can he expect

good from the society and peace from world. This is another

Vishesha (speciality) expressed in

the **Vaisheshika Dharshana**.

Inherent unity of all humans

This **Dharshana** explains there is enormous power in the microcosm that man can harness by

learning with discretion. It is this kind of study that explains the differences in the past, present,

future and also the truth that remains the same in all the three times.

The **Shukla Yajur Vedha** has made an exhaustive study of unity in diversity. The same shows up

in the **Vaisheshika Dharshana**, which states "All are birds of the same house (family); all men

are children of the same mother; all are flowers of the same creeper; all are citizens of the same

nation."

1. The first statement is: "All are the birds of the same house." The house is the body. It is like a

nest that restricts the bird. The bird remains in the nest till it acquires wings. It then leaves its

nest and flies away to freedom. In the same way, with the wings of **Antharjinaana** (Wisdom),

man can develop detachment and fly away to liberation. This much is common in all men.

2. The second statement explains: "All are children of the same mother." This mother is 'Mother

Earth.' All of us are born from earth, as we are composed of mind. A newly born baby is bathed

and made to sleep in the cradle. But yet, in the baby's hand can be found mud, after a few hours.

This is ample proof that man's body is made of mud.

3. The third statement is: "Flowers of the same creeper" This creeper is the heart. The flower is

the sweetness of the heart-to-heart relationship that each man has with another. All hearts are thus

inter-related.

4. The fourth statement is: "All are citizens of the same nation." We are all members of the

human race. Ours is a nation of men and not animals or rocks. We form the human society. Just

as the waves originate from the ocean, all the different forms come from the **Sath-Chith-**

Aanandha.

Vaisheshika appeals not to fight over petty matters

With these explanations, the **Vaisheshika Dharshana** points out the essential unity among all

men. Thus the **Vaisheshika** appeals to them not to fight over petty matters.

Nimitthaadhaara and **Muulaadhaara**: There is nothing good or bad in creation. But, as long as

body consciousness exists, one has to experience both. It is said:

For one who lacks intelligence and wisdom,

detachment becomes a burden.

For one who lacks knowledge, the body

becomes a burden.

For one who lacks love, the mind

becomes a burden.

Man must develop discrimination to be free from all these burdens. It

enables him to understand the Truth or the basis of everything. What is this truth? One must know two things: The **Nimitthaadhaara** (instrumental) and the **Muulaadhaara** (basis). **Muulaadhaara** is the basis on which the **Nimitthaadhaara** (instrumental) builds something. Example: Mud and water are the **Muulaadhaara**---the basis. The potter becomes the **Nimitthaadhaara**, who uses them and makes pots of different shapes and sizes. Man must control senses to the extent possible. The child **Prahlaadha** told his father **Hiranyakashipu** "O father! you have earned victory over all the three worlds, but are a slave to your senses." Such a one who knows not himself and is a slave to his senses, has no authority at all. He who succumbs to the enemies within, can never defeat the foes without. Man must control his senses to the extent possible. Otherwise, he will suffer grief. Man must not commit the blunder of resigning everything to his fate.. With enquiry and determination, one can achieve anything. But today, man is becoming a slave to the mind. Man is the master of mind. He alone is a real man who understands the reality--that the microcosm is in the macrocosm and the macrocosm is in the microcosm. **Saankhya dharshana** is related to numbers. It was Sage **Kapila** who gave to the world this philosophical text. **Saankhya Dharshana** is also called **Kapala**. Elucidating that only a person with sense control is true man, it states that it is impossible otherwise for man to live in this physical frame with infinite powers. At sight, this **Dharshana** appears to refute the statements in the **Nyaaya** and **Vaisheshika Dharshanas**. It argues that nature is a combination of numbers **Saankhya** (and hence the name) --and is full of conflicting forces. It explains how to reach God with the help of numbers. Divine exists in this Nature like oil in the oil seeds and fragrance in the flowers. Like the seeds and the flowers, Nature is just the external form of the Divine. This truth is called **Saankhya** or **Thathvam**. It is the power of enquiry that shows the Truth. Yet another testimony to this cause-effect theory was also placed forward by **Saankhya Dharshana**. Creation can only be made by a combination of two forces. These two forces are God and Nature. This **Dharshana** says that Nature is composed of twenty-four aspects--the five organs of

knowledge, the five organs of action, the five senses, the five life breaths, Manas (mind), **Buddhi** (intellect), **Chittha** (reflective mind) and **Ahamkaara** (ego). Each one appears as a conflicting, unique force. For example: where there is fire, there can be no water. But yet the **Saankhya dharshana** splits these conflicting forces into just three **subheads** to facilitate an easy understanding--that of the **jeeva** (individual), **Prakrithi** (nature) and **Paramaathma** (creator). But the **Saankhya** does not stop with the Creator. It says that: "When, to the 24 numbers is added the Self, the number becomes 25. While the 24 numbers are matter, the 25th is the Self--the Creator. The process of evolution of the human soul begins with all the 24 numbers of matter, crosses the 25th (Self) as well and finally merges in the Shiva aspect--the 26th. While the 'Self' forms a part of the human being in the heart, it is also in the Nature. He is only a noble one who can see the two-in-one aspect of the Self being within as well as in the Nature. Man is like a bridge between the visible Nature and the invisible all-pervasive Divinity. He is hence called **madhyama**---the middle one. What we consider as invisible is what is actually guiding the consequences contrary to our belief. Mind is a white paper on which is recorded the life-records of several births of ours. It is called the **Chittha**. He who is hidden in this and does the recording is called **Chithraguptha**--the hidden recorder. This power is also called the **Prajna Shakthi**--the Radiation. This Radiation vibrates the Life force (Vibration) that helps this body to be alive and function--Materialization. What is **Moksha**? It is not something that needs to be specially earned. The **Saankhya Dharshana** explicitly states that actually, no special effort need be made to attain liberation. When man realises his true form, he is liberated. When man destroys all the desires in him, he is liberated--**Moha Kshaya** is **Moksha**. In terms of numbers, the **Dharshanas** explain that as long as man identifies with 24 numbers and the **Purusha** (Self) aspect, he can never realise that he is the truth. It is only when he travels beyond to the Super-mind that he can fathom the Truth. That is the Divine mind. It is sacred, and, from this stage, one can step on to the Illuminated-mind from where is visible only the Higher-mind and nothing else. When the roof is removed, one can see the sky from where he is sitting. Similarly when the roof

of the Lower-mind is removed, one can see the Higher-mind, and finally the Over-mind. In this way, by showing the numbers, this text helps in guiding man from Nature to God.

Start the process now to reach the goal of life

Yet another fact elucidated in the Saankhya Dharshana is the relation between man and Aathma.

Aathma can never be obtained by investigations of the secular kind. It is natural and allpervading,

whether the body is present or not. For example, though one cannot see the electricity

flowing through the wires, the moment a bulb is connected to a socket attached to the wire, the

bulb glows, proving the presence of electricity. Similarly, the Aathma stays permanently. Only the body comes and goes.

Saint Thyaagaraaja sang that however high a bird flies, it will have to come down and rest on a

tree at some time. Similarly man has to submit to Divinity one day whatever be his reservations.

That is the goal of life. Instead of realizing it at some later stage of life it is better to do it now and start the process.

This Dharshana states that it is a demonic quality to forget God. Man must remove the demonic

quality, develop the human quality and reach divinity. Just as one blows off the ash to see the

latent fire, one must blow away the ashes of bad qualities on the self with the air of

Naamasmarana. Just as one removes the moss on the water with-the hands to reveal crystal clear

water, man must remove the moss of sensual pleasures with the hands of good-acts.

Naamasmarana is the best way prescribed for the Kali age to attain liberation.

When man submits to illusion, man himself becomes illusion. This illusion is an aspect of the

25th number. When we understand the secret between the illusion and Divinity, we ourselves

become the 26th aspect Divinity. One cannot gather all the five organs of action and knowledge,

and the five senses together. But exercising control and following some limits, Divinity maybe realised. A scrupulous adherence to discipline is essential.

In England, it was discovered that when a farmer fed and milked the cows at erratic times due to

some tensions in the family, the quality of milk was much poorer than what was originally

obtained when feeding and milking was done on a strict schedule.

That is the importance of

sticking to discipline in life.

Nature does not deceive

Man must never neglect anything however small. Tiny termites may destroy an entire block of wood.

The Nyaaya dharshana states the differences between two atoms.

But the Saankhya dharshana

states that the entire creation is in the microcosm an atomic structure. So, why talk of a separate

atomic structure? God is this microcosm. That is the significance of the Vedhic statement:

"Anoraneeyaan Mahatho Maheeyaan" (Smaller than the smallest, mightier than the mightiest).

Pathanjali's eight-fold yoga

Sage Pathanjali has prescribed eight kinds of Yoga in his text for man to enjoy health and

happiness. These eight are Yama, Niyama, Aasana, Pranaayaama, Prathyaahaara, Dhaarana,

Dhyaana and Samaadhi. It states explicitly that Yoga is not just for the ochre clad monks,

renunciates in the forest and celibates. Modern investigations show that in today's machine age,

it is the ordinary man who actually needs Yoga.

Man struggles the whole day to feed and foster his family. This exertion and motive makes him

restless and robs him of his sleep. He then resorts to artificial means to induce sleep and rest to

the body, like taking sleeping pills or taking intoxicating drinks. This artificial induction has

disastrous side effects and combined with the lack of rest, causes heart diseases, blood pressure,

etc. Research has hence concluded that Yoga is ideally suited for all these problems.

The sacred texts were all born in India. But due to the rise of blind beliefs that are consequences

of modern education and civilization, Indians show scant interest or belief in these works of

brilliance. It is the misfortune of Indians that today, these sacred texts are much more fostered

and believed abroad, who were quick to realise their importance.

They investigated and

understood that due to lack of rest, the body weakens. This causes the breathing process to speed

up. This in turn spoils the lungs. As the blood circulation also speeds up, a stage arrives when

blood pressure sets in. Medicine cannot cure it completely and hence Yoga is prescribed.

This was a finding, supported by researchers at the International University in America and some

others at the University of Hawaii. Some of these researchers even reversed their views on Yoga

after they saw the results of their studies.

A healthy mind and body is essential

It was shown that the bliss and vitality enjoyed after two hours of

sleep, could be got by just twelve minutes of Yoga. Though man can adjust without food, he cannot do the same without sleep and rest. Lack of sleep is a common problem in several countries, including India. This extracts a heavy toll on one's health. To achieve the four goals of life--Dharma, Artha, Kaama and Moksha--a healthy mind and body is essential.

In old Mexico, an experiment conducted on the inmates of a prison showed amazing results.

While previously the inmates were all restless and sick, after the practice of Yoga, within two months, they were all hale and healthy.

Yet other investigations resulted in inducing addicts of drugs, smoking, drinking, etc. to give up their habit. It is currently estimated that about 3 to 4 lakh students abroad practice Yoga.

In India, the birth-place of Yoga, there is not much progress or interest. Devaki was said to have lamented that though she had suffered the birth pangs, it was given to Yashodha to enjoy and foster the Baby Krishna. In the same way, though Patanjali gave up his life to experience and share this great Yoga in India, it has only fallen on barren soil. The main cause for this is the lack of Shraddha (Interest) and Bhakthi (faith) in not only Yoga but also in all the scriptures.

Importance of discipline

Pathanjali prescribes some major disciplines as prerequisites for deriving the benefits of yoga, notably with respect to diet. The food taken is to be both Mitha and Hitha, (limited and nutritious). Since food and water are only medicines to cure the ailment of hunger and thirst, they should be taken in that spirit. Taste should not be the yardstick to eat food, for it is only to protect the body that one eats, after all.

Foreigners realised this and found that by reducing chilies, sai.t, tamarind etc. from their diet and by eating limitedly, they could stay healthy. Pathanjali states that excess food weakens the nerves, causing blood pressure problems. Man becomes prone to excitement easily.

Lack of health among men also causes agitations and restlessness in society. In Germany, a research conducted on monkeys showed that the primates, when practised sitting silent for 3 to 4 hours daily, soon became very intelligent, developed their memory and were highly enthusiastic--in some cases, even more than man!

A similar experiment on a student considered a dullard and roguish, showed that with the help of

Yoga, in just a few months, the boy became one of the most intelligent and well-behaved boys.

Encouraged, even the boy's 70-year-old father took to Yoga. Soon his body was functioning with the vitality of a 50-year-old man!

The importance of Praanaayaama: This Yoga consists of three parts, each to be done one after the other. It starts with Puuraka, then Kumbhaka and finishes with Rechaka.

Puuraka: This is the inhalation of breath. One must note carefully the time taken for this process, the duration of time can be justified as per the capacity of the person. Care must be taken to see that gasping and such kinds of exhaustion must not occur during the process.

Kumbhaka: The breath taken in must be retained for the same duration as it had taken for the inhaling process.

Rechaka: Once thus retained, it must be exhaled in the same time limit as that taken for inhaling and retention.

Caution to be exercised while doing Praanaayaama

While doing Praanaayaama, one must not concentrate or aim to hold the breath for as long as possible. One must instead concentrate on assuring that all the three processes take the same amount of time. Otherwise, this process spoils the lungs. Doing the same under an inexperienced teacher also can prove to be disastrous.

The next step is to breathe in through the right nostril alone. This is the Ida. One must then retain the breath at the Sushumna (between the eye-brows) for the same time duration as that taken for inhaling, then release the breath through the left nostril only, again taking same time. This last step is Pingala.

The Yoga Dharshana combines with the Nyaaya and Vaisheshika Dharshanas in many of its

contents. Through the Nyaaya Dharshana, one understands that a proper decision ought to be made regarding the measure to be appropriately selected for the Yoga. This is evident in the way caution is advised in limiting the time factor during the Praanaayaama, taking into consideration the individual capacity.

These good thoughts are Divine thoughts and Yoga prescribes a process called Angaarpanam as

the method to achieve this end. Angaarpanam means to offer all of one's limbs and organs to the Lord. It does not mean to cut them off and place them at the Lord's feet. It means to use these limbs and organs only in actions that will please God. This is where,

the importance of

discrimination is stressed in Yoga.

When such **Angaarpanam** is done, real **Aanandha** results. Bliss is related to the heart. When used

in pursuit of sensual pleasures, only happiness results. This is called **Santhosha**, as it means some

+ **thosha** - limited happiness. This **Santhosha** is related to the head, the centre of responsibility.

One must hence take care to think well, contemplate on the thought and then put it into action.

This is the real 3 **HV's**---the values of Head, Heart and Hands. It is the unity of thought, word and deed.

Dhaarana can be done without doing **Praanaayaama**

Students must cultivate tolerance to the extent possible. Though difficult at first, it will become

second nature to you with constant practice, as stated in the **Bhagawath Geetha**. Even if students

find **Praanaayaama** difficult, they can still do **Dhaarana**. It is the **singlepointed** concentration of

some chosen object. It is not very difficult. If practised well, it leads us on to **Dhyaana**

(meditation) easily. It is said that with the power of Yoga, one can control anything, including the

evil from entering the mind through the senses, in any form. Senses are like doors to houses,

where only authorised personnel may enter. Yoga helps strengthen this guard. This absolves us

of animal qualities like ego, restlessness, fickleness, anger, jealousy **etc.**

In the first place, if you see God in each form, within three days you can feel the Divine feelings

latent in you beginning to develop. Otherwise, even 30 generations of **saadhana** will be of no use.

Puurva meemaamsa and **Uttara meemaamsa**

Sage **Jaimini's** concentrated and persistent life-long efforts resulted in this work. **Meemaamsa**

means enquiry. It is called **Puurva** because it was in existence even before the **Vedhas**.

The **Puurva Meemaamsa** deals with the regulations and methodologies of devotion and wisdom.

Both are related to the Karma **kaanda** (the field of action). It traces the route to realising

Brahman as first starting with Karma, then on to Dharma and finally to Brahma. This is

mentioned as Karma **Jignaasu**, Dharma **Jignaasu**, and finally Brahma **Jignaasu**.

Karma **Jignaasu**: It pertains to all the actions performed by man. Even breathing and blood

circulation are described as a kind of Karma. In terms of worldly explanations, it may be

compared to the mixing together of ingredients like salt, tamarind, chilli, **etc.** to prepare chutney.

Just as the ingredients must be mixed in correct proportions, the actions in daily life must also be in ideal proportions.

Dharma **Jignaasu**: This may be compared to the tasting of the chutney made. Tasting brings out

any defects in it. This may hence be compared to the identification of defects.

Brahma **Jignaasu**: Having identified the lapse, rectifying it is the Brahma **Jignaasu** state. It may

be said that experiencing worldly life is the Karma **Jignaasu**. Understanding that there is no

permanent joy obtainable from this world is the Dharma **Jignaasu** and introducing this bliss into

daily life through introspection is the Brahma **Jignaasu**.

Man is unable to absolve himself of all worries and anxieties despite worshipping all the deities.

This is because he has forgotten moral and ethical living methods and takes the body to be the

real self. When questioned as to one's identity, he introduces himself by his name first. When

asked for more details, he gives his profession next. When probed still further, he names his

country. But man is not the name or the profession or the country. He is the **Aathma**. The correct

answer is "I am **Aathma**." One may assume an alias; one may change his profession or even

migrate abroad in search of better living. But, his true self is changeless.

Shivam without **Aathma** becomes **shavam**

When a person keeps saying "I" and "Mine," "I" actually is related to the **Aathma**; "Mine" is

related to the body--**Dhehi** and **Dheham**. It is only when all the organs and limbs combine

together that a body results. Similarly, the **Aathma** is a combination of Mind, Intellect and

Samskaara. It is the **Aathma** that enters and prompts the organs and limbs to operate. A body

with **Aathma** in it is hence called **Shivam** (auspicious). When the **Aathma** leaves the body, all

organs and limbs come to a stand-still. The body becomes inert. Hence such a body is called

Shavam (dead-body).

Aathma is a combination of Mind, Intellect and **Samskaaras** (tendencies). The mind thinks,

reflects and forms thoughts based on the promptings of **Aathma**. The intellect, endowed with the

triple power of discrimination, analyzing and deciding also functions due to **Aathma**.

Samskaara means elevating culture and is the basis of rebirth. Our present actions become seeds

of **samskaara** that decide the fruit in the next life. It is hence advised that doing good and

constant contemplation of God, will enable one to be peaceful at the end of one's life. This can

surely be achieved by constant practice, as is stated in the **Bhagavath Geetha**. Good actions lead

to good **samskaaras**, that confers a good birth.

Selective adherence to Karma **kaanda**

Jaimini investigates the paradox that though the body is temporary, why emphasis is laid on our

Karma (bodily action). This, he concluded, was necessary to purify the mind. Hence the body

must enter into actions. But today, people take from this Karma **kaanda** whatever part is useful

to them and discard the others. A story is said about a lazy celibate, who came to a house to beg

for alms. The kind lady, though it was an odd time, did not want to break a family tradition. She

requested the celibate to have his bath and ablutions at the river nearby, while she cooked

something for him. The lazy person answered that "Lord **Govindha**'s name is itself a hearty

bath." The wise lady saw through the fake **saadhu** (mendicant) and countered: "Very well then!

The same **Govindha**'s name will also be your food."

It is because of this kind of selective adherence to Karma **kaanda**, that man has become so impure.

People argue that Nature is a natural entity, in the sense that, no one has created it. Matter and

energy need someone to combine them. Oil, wick and container may be present. But it needs

someone to strike a match and light the lamp. Though the subject and intelligence are present, a

teacher is needed to impart a proper guidance for being educated.

Jaimini states that good

education must impart good habits, ideals, truth, responsibility and discipline besides intellectual

knowledge.

Puurva meemaamsa deals with anger control

To achieve all these, **Jaimini** advises purity. Without this inner purity; Divinity is a distant

illusion. Clouds arise from the sun and cover the sun itself. But, it is a temporary effect. Man

must also have patience to wipe away the ignorance that covers his self. Patience is another

virtue mentioned in the **Puurva Meemaamsa**.

Method to control anger: The text advocates a very logical method to counter obstacles. For

example when grief strikes, it advises that one must think of joyful incidents. This gives joy. It

also conducts enquiries into the fields of **Ajnaana-Prajnaana**.

Control of anger and overcoming the obstacles in daily life, is also dealt with. The **Puurva**

Meemaamsa states that one must slowly analyze the situation when angry. By the time a

conclusion is reached, tempers cool down considerably. One may also do any one of the

following to control temper: (1) drink a glass of cold water; (2) see the mirror, where you

distorted features will repulse you enough to cool you down; (3) walk fast and alone. This speeds

up your circulation that draws away anger; (4) open a tap and watch your pitch of song with that

of the falling water. In all these attempts, the time and attention definitely help cool tempers.

Do not give in to excitement

One must try to involve **Utthara Meemaamsa** into practice as well, to the extent possible.

Man must not give in to excitement. Arjuna was highly perturbed when Krishna was leaving to

make peace with **Kauravas**, as a last ditch attempt. He entreated that a war was best suited as the

Kauravas would not concede the demands of the **Pandavas**. But, the same Arjuna collapsed at the

sight of his grandfather, teachers, cousins, relatives and friends lined up to do battle. He did not

want to live with their blood on his hands.

Hence students must stay calm and composed. You need not become excited to acquire

something. If it is destined to reach you, it shall be delivered to you wherever you are. You must

remember meanwhile to concentrate on protecting your righteousness; which in turn will protect

you. "**Dharmo Rakshathi Rakshithah**," it is said. Hence, while following your daily routines,

contemplate always on God. Wherever you are, whatever you do, do it with divine feelings.

A summary of discourses from 27-5-1993 to 31-5-1993, to the students of Summer School in

Indian Culture and Spirituality at **Brindhaavan**.

25. Jealousy the root cause of evil

THE main purpose of human life is to realise one's true identity. It is only when you recognise

the sacredness of human life that you can realise the Divine. It is sheer ignorance to consider

man as made up of merely the body, mind and sense, which are only **upaadhis** (instruments). To

identify yourself with the body is as absurd as to consider yourself as the house in which you

dwelt or the car in which you travel. It is essential to realise the truth of your divine identity

through the instruments of the body, mind and intellect. The Inner Self of Divinity is referred to

by several synonyms such as **Dhrishta** (Seer), **Chith** (Awareness), **Chaithanya** (Consciousness), **Sath-Chith-Aanandha** (Existence, Knowledge and Bliss) and so on. It is **Paripuurnam** (complete or whole) and **Sthiram** (permanent). You may enquire whether the Inner Self is the subtle, causal or super-causal body, whether it is **Bhakthi** (devotion) or **Inaana** (wisdom), whether it is inert or awareness, whether it is **Hiranyagarbha** (cosmic mind or womb) or **Vishvam** (cosmos), whether it is **Pinda** (microcosm) or **Brahmaanda** (macrocosm), whether it is the beginning, the middle or the end. The answer is in the negative. All these are related to duality, while the true Self is **nondual**.

"Ekameva Adhvitheeyam" (There is only one and no second at all). However, when you perceive the principles of **Pramedhya**, **Prameya** and **Pramaana**, you can understand this Supreme Principle. **Pramedhya** is reflected in the individual awareness. **Prameya** is that which is reflected in **Prakrithi** (Nature). **Pramaana** is the nature of **Chittha** (the mind intellect principle). These constitute the triple aspects of seer, seen and the act of seeing.

How to realise the sacred Inner Self

The question is how to realise the sacred Inner Self. Even in worldly things, Divinity is present.

We see endless waves emanating from the vast ocean. Though the ocean is one, the waves are innumerable and apparently not of the same form. But all the waves contain the essence of the ocean and its quality, whether they are big or small. Similarly, though there are infinite forms of beings in the world, each of them contains the essence of Divinity within. The same Divinity is everywhere. This Divinity existed in the past, is in the present and will continue to be there in the future. It is, therefore, beyond the three categories of time and is eternal.

Every human being is a combination of Brahma **thathwa** and **Jeeva thathva** (**Omni** Self and individual Self). The waves in the ocean are caused by the wind blowing over it. Similarly, **Maaya** (illusory power) causes the diversity of names and forms in the world. The original basic entity, **Sath-chith-aanandha**, is the only one that exists and all the variety of beings in the world are all like the waves of the ocean. This **Sath-chith-aanandha** is termed as **Asthi**, **Bhaathi** and **Priyam**, which are changeless, while name and form will always be changing. This phenomenal world is called **Jagath**, which implies, it is "coming" and "going." The only one that is **everpresent**

is the collective form of Divinity. Human life emerged from the Divine, is sustained by the Divine and merges in the Divine.

Birth and death go together

Though the body is transient, it is given only to do Dharma (righteous deeds) and reach the goal.

"Shareeram Aadhyam khalu Dharma-Saadhanam" (The body is essential for realising **Dharana**).

Birth and death go together. Death follows birth like a shadow. One cannot say when, where and how death will occur. It may be in childhood, youth or old age, in a house or outside, in a town, or a forest, on the ground, in water or in the sky. One should realise that death is natural phenomenon and avoid worrying about it.

Since you are provided with the faculty of discrimination, you should use it in the right way and not with-selfish motives. When you use it for collective benefit, with social awareness, it is very beneficial. It is because, man is using his intellect for selfish purposes, he is not happy. If it is used for the common benefit of all, one can enjoy real happiness.

Sujnaana, **Vijnaana** and **Prajnaana**

Raavana was a most powerful king, fully accomplished in all the arts, with mastery of the **Vedhas**. He had performed a severe penance. But, because he used all his talents for his selfish Purposes, he met with an ignominious death. He was warned by his wife **Mandodhari**, who was a paragon of virtue, standing for **Sujnaana** (right knowledge), that he was not following the righteous path as he had stealthily kidnapped **Seetha**, wife of **Raama**. She questioned him whether he would keep quiet if his wife had been kidnapped. She thus taught **Sujnaana** (beneficial wisdom). But **Raavana** ignored her advice.

His brother, **Vibheeshana**, tried to teach him **Vijnaana** (discriminatory wisdom) by telling him that he was not using his **Buddhi** (intellect) in the right way and was doing a reprehensible act which was unbecoming of an emperor like him. **Raavana** ignored this too.

Later, Hanuman advised him in terms of **Prajnaana** (Supreme Wisdom). He told **Raavana** that in spite of his **Vidhya** (vast scholarship and knowledge), he had failed to recognise the **Aathma** as the reality of an individual and with body consciousness he was indulging in a despicable act losing control over his senses and mind. He had brought **Seetha**, the Mother of the Universe, with a base motive.

Raavana paid no heed to the three types of advice and as a result

courted disaster. The life of one who acts out of selfish motives is in the hands of others, while the one with a pure heart and selfless motive, seeking the welfare of the world, has his life in his own hands. **Raama** was an example of this. A really virtuous human being will see divinity in himself and also in others.

Human life is nothing but a reflection of Divinity. It is ignorance to consider God as living elsewhere in a remote place. When you are yourself the embodiment of Divinity, of what avail is it to seek the Divine elsewhere? You are the Supreme Brahman. Forgetting the truth of man's inherent Divinity, worrying themselves about what is happening somewhere, people lose their moorings. These worries are not natural, but acquired from outside. All have to realise that death is the end of everyone who is born. Birth is what is important. When the meaning of birth is realised, one transcends birth and death (**Janma-raahityam**). Therefore, in human life, one should understand this Para **thathva** (transcendental truth) and seek to realise the Divine. That is the main task of the aspirant.

Jealousy is the cardinal evil. However, many kinds of aberrations are appearing in human life. The root of all the evils arising in the world can be traced to the operations of "One hand." When something untoward happens, people try to attribute it to some foreign "hand" or to the hand of some religious sect. These are meaningless speculations or wild conjectures. They are exercises in untruth.

There is a "hand" indeed. But what is that hand? It is the hand of **Asuuya** (jealousy). This is a dire malady which has entered all spheres of life in the world today. There is a remedy even for the dreaded disease of cancer. But there is no way of curing the malaise of jealousy. The final end is the only cure for it.

Today the malady of jealousy has invaded every field of activity. As a result, such gruesome events occur from time to time. There are three offsprings for **Asuuya** (Jealousy). They are **Dhvesha**, **Krodha** and **Lobha** (hatred, anger and greed). There are three children begotten by **Anasuuya** (The one who is totally free from jealousy). They are: Brahma, Vishnu and **Maheshvara**, symbolising **Sahana** (forbearance), **Prema** (Love) and **Saanubhoothi** (compassion).

This is the difference between **Asuuya** and **Anasuuya**. The former gives birth to demonic

qualities. The latter begets Divine qualities. The demonic qualities produced by **Asuuya** (Jealousy) result in the destruction of the discriminating power and lead men to have no sense of what is temporary and what is permanent. Consequently they pursue evil ways.

Asuuya is the reason for June incidents. We often ask what is the reason for a particular action or event. There is no need to search for reasons. Just as hunger arises out of digestion, jealousy arises out of the disappearance of noble motives. The jealous man cannot bear the sight of a noble person or of one who is handsome and attractive. He cannot bear to look at one who is getting a good name or who has secured an eminent position. This jealousy has "no reason or season." Those afflicted with this malady begin to entertain many evil thoughts.

In the world today, **Sai**'s name and achievements are getting known the world over. To counteract this and to diminish it by some means or other, envious persons are resorting to certain types of propaganda. These propaganda campaigns will not affect My reputation in any manner. My purity is the root cause of the glory of My name. It is not due to any publicity or propaganda. My all-pervading selfless love is the cause. No one can affect this pure love. I have no ill-will towards anybody. **Svaami** has done no harm to anyone. How can anyone harm **Svaami**? It is impossible.

"All activities of **Sai** are utterly selfless" These happenings should be attributed to jealousy. Devotees should not be perturbed by such events. Those who have true and firm faith will not be shaken in any way by these happenings.

You have listened to the speeches of **Goldstein**, **Sinclair** and **Haksar**. What has impelled them to make these declarations? It is their firm faith. Although they are living in far off places, they are sustained by their firm faith. For those consumed by envy, only the false is apparent. They cannot have even a glimpse of truth.

So, whatever may happen, this **Sathya** will remain unmoved., Adhere, therefore, to truth.

Observe purity in life, embark on a life of selfless service. Believe it or not, there is not a trace of selfishness in Me. No one is qualified to point a finger at My purity. How can anyone recognise the grandeur of My divine purity? Only an intelligent person can recognise another's intelligence.

How can a fool recognise intelligence?

My goodness is the cause of My invulnerable purity. It is not that I want to glorify Myself. It is because the time has come when I have to speak out.

All activities of Sai are utterly selfless and aimed at the well-being of the whole world. You are aware that we built the Super Speciality Hospital. In this Hospital, we have given a fresh lease of life to many mothers and fathers and many children were enabled to enjoy the love of their parents. Who could do this? What great good fortune is it that this small, obscure village has found a notable, place on the world map? This is a source of jealousy. Nobody can fully comprehend the significance of Sathya Sai's actions, whether small or big.

Human beings cannot accomplish such things. Only those who do not choose to come here, see and find out the truth about what is being done here, and derive joy from that experience, are preaching all kinds of things, to the world, sitting in their air-conditioned rooms. Are these persons qualified to preach to the world? People whose minds are polluted should be ashamed, to claim that they are striving for the welfare of the world. Let them enter the social arena, do good deeds and engage themselves in selfless activities. Only then can the truth be understood.

On the contrary, if one is filled, with envy, his words and preachings will be meaningless. Truth is the life of the spoken word. A word without truth is lifeless. Sanctity of Sathya Sai Central Trust

All the propaganda that is being done is false. It is a form of cheap publicity. Do not be affected in any way by such publicity. Adhere to your truth and your purity.

There are some other matters on which I have to speak because of the large gathering here and what you may have read in the media. Fire cannot burn our Sathya Sai Central Trust. It is such a sacred trust. We alone know with what sacred concern we are spending every naya paisa. The world cannot know this. For the past twenty years, the members of the Central Trust have been rendering selfless service. When they have to go to Madras. Delhi or other places, they travel at their own expense, pay their hotel bills and do not draw a single paisa from the Central Trust. In the case of other trusts, the members submit their bills even for their conveyance charges. The Sathya Sai Central Trust members are using the funds in such an utterly sacred manner. Reports have been published that the trust members are after power and position. They are not interested in office. They have not lacked positions in life. They have come out of

love for Svaami, and not for any position.

Pure manner in which Trust Funds are handled

You must also note how the funds of the Trust are drawn from banks. During the past 20 years not once have we drawn any cash from the bank. All payments are made only by cheques. Our Institute teachers are paid their salaries not by cheques but by the amounts beings credited to their accounts from month to month. The accounts are being maintained in this strict manner. It is because the funds are handled in this pure manner that we have not sought or have had any need to solicit donations.

This body is now 67 years old. Not once have I stretched My hand to seek any donation. What is the reason? When we are engaged in sacred task, there is no need to seek funds. Our purity will bring in funds of its own accord. There is a dearth of men of integrity. Where there are such persons there is no problem at all in securing funds.

I do not misspend even a single naya paisa of Trust money. Nor is there any room in our Trust for anyone else to draw money. Every cheque has to be signed by two persons. On every cheque, nobody can sign without My signature on it.

It is a sin to level charges against the Trust

There are reports that some crores of Trust funds in cash have been swallowed by some persons.

This is totally false. We do not handle cash at all. If anybody offers cash, we see to it that the money is given to the bank manager in the presence of a Trust official in the residence of the donor himself. Therefore, no one can point an accusing finger at the way our trusts are managed.

In these circumstances, it is a sin to level such charges against our Central Trust.

In the whole world, you cannot find any Trust that is being managed in this pure manner. That is why our institutions are growing ceaselessly. Not now alone, but as long as the sun and moon last, there is no danger to our institutions.

This propaganda stems from the frustration born of jealousy. In the peaceful atmosphere that was pervading here, such propaganda has caused perturbation. This is highly sinful. It is not good to indulge in such acts. Do good if you can, but if not, remain silent. You will be rendering help if you don't do any harm. But it is not good to do harm.

Some may ask why Svaami had so far refrained from answering the traducers. For everything there is a right moment. The Kauravas, for instance, were harassing

the **Paandavas** in many ways, insulting and humiliating them. The **Kauravas** were well aware of the **Paandavas'** divine potencies. Each of the **Paandava** brothers was a man of great prowess. But they did not make use of their strength. They bore their troubles in silence. The **Kauravas** attribute this silence to cowardice and weakness. But this was not so. No one can realise the strength that underlies forbearance. Likewise The **Sathya Sai** Trust chose to maintain forbearance. This forbearance represents courage, strength, truth and non-violence. Our students are like pure refined, gold And, now, about our students; you may compare them with anybody, you cannot find anyone like them anywhere. It is now 28 days since the events of June 6th happened. Our students have been offering prayers every day, observing fasts, and thinking day and night, without, food or drink, as to how they can remove the stain that has been caused by this episode. They are in anguish and distress. Are there not likely to be a few stones in a bag of rice? In an big group there may be a few black sheep. On account of a few miscreants, it is an outrage to blacken the entire body of students. Our students are like pure refined gold. They are prepared to do anything for **Svaami**'s sake. You have all listened to the song sung by a young lad at the beginning of the function. He sang; "We are ready to offer our lives to you **Bhagavaan**." It is not proper to blame all for the crimes of a few. We have to put up with this situation for some time. Have patience. When you go to sleep at night, one or two mosquitoes may bite you. The next day you use Flit to get rid of all mosquitoes. It is because of the association of other mosquitoes with the troublesome one that they also get killed. Hence the advice. "**Thyaja durjana Samsargam**" (Give up association with wicked persons), Never get into bad company. You must gain good company. You have to put up with calumny. A good man becomes a victim of calumny even if he is remote from bad people, just as a moth damages all kind of cloth, whether it is ordinary cloth or valuable silk, because it cannot discriminate between what is useless and. what is precious. So also an envious person does harm to good and bad people alike. "Whatever I say is for your good" By forbearance, good people will achieve their objectives in due

course. Hence, do not worry about what has happened. Such things happen in the world from time to time. There is one other matter about which I have not spoken to any one so far. There are many devotees who ask why, when such things were impending, **Svaami** did not warn **Raadhakrishna** or try to save him. I am explaining the matter from the spiritual aspect and not from the mundane viewpoint. Both of us took our meals at 7.00 p.m. **Raadhakrishna** was sitting in the ground floor. **Svaami** told him: "**Raadhakrishna**, let us go upstairs. Don't sit here." "**Svaami**, if I go there, I cannot get sleep at 7 o'clock itself," said **Raadhakrishna**. **Svaami** asked him: "If you cannot sleep, what are you going to do here? You can do in upstairs what you intend to do here. I don't ask you to go to sleep. Get up immediately. Come, come," I insisted repeatedly. See how things happen. Death overtakes one, in whatever way you attempt to circumvent it. At last **Svaami** assumed an angry tone and rebuked him: "Your misfortune is your stubbornness." I pretended as if I was very angry with him. He felt pained. **Svaami** retired upstairs. He reflected for some time. He had been with **Svaami** for 22 years. He knew that whatever I said was for his good. He went to the kitchen and brought a tumbler of buttermilk. He came smilingly. "**Svaami**, you have been angry with me. Please drink this buttermilk and calm down." "**Raadhakrishna**! It is not anger, I have said everything for your good." said **Svaami**. **Raadhakrishna** said, "**Svaami** has perhaps some doubts that I may go out somewhere and talk to others." I replied, "If I have such doubts, will I keep you with me? Not at all. There are no doubts. I am saying this for your good." And then I said; "I am not used to drinking buttermilk at night. Why have you brought it for the first time to night?" He replied: "I felt like giving buttermilk to **Svaami** tonight and hence I brought it." "It is good that you got this idea. I shall take it, but, on one condition. I shall take the buttermilk as desired by you, but you must give me your word that after going down to place the tumbler in the kitchen, you will return upstairs." He said: "I will certainly return." I do not take buttermilk at all. I took a little quantity and told him, "I have taken buttermilk to please you." He had a pure heart. He asked me: "**Svaami**! Can I drink the rest of the buttermilk? I said: "Why throw it away? You may drink it." He drank it there itself. **Svaami** said: "But put

back the tumbler and come up." He went down. He had given his word. But, he had perhaps the doubt that if he remained downstairs **Svaami** might call him. This kind of stubbornness is one of the traits of young people. They will not listen to the words of elders. If only they listen to their words, no danger will befall them. Apprehending that if he remained downstairs I might call him, he placed the tumbler in the kitchen and went to his sister's house. The messenger of death dogged him at 10.00 **p.m.** This is how it has happened. Whatever I say is for the good of others. I say only sacred things and nothing that is unholy. Whether you believe or not, I may tell you that all the time I only think of what good I can do to better the lot of the people. **Svaami** never thinks about Himself. The three 'desires' of **Svaami** After the Summer Course was over, **Indulal** Shah, **V. Srinivasan** and others came to Me with plans for various projects to be carried out in the next three years. Each year they wanted to carry out one project. I told them: "You should not do anything for Me. You may do anything you desire for the sake of the people, the society and the poor." I told **Srinivasan**: "I have three desires." Even I have some desires, not for My sake. "Today, middle class farmers are experiencing difficulties in cultivating their fields. Owners of five or six acres are not able to get labourers to work on their farms and do not have cattle for ploughing the fields. Therefore, you get 70 tractors to be presented to small farmers on My Seventieth birthday in 1995." Action followed right in the wake of my words. The Escorts people were immediately contacted on the phone and the tractors were brought for the selection of those that would be suitable for small farmers. As **Svaami** was offering the tractors free to small farmers, the Escorts people offered a concession in price. Orders were placed immediately for 70 tractors. **Srinivasan** asked what was **Svaami**'s second wish. **Svaami** said that young people were going about in **Puttaparthi** without any occupation and taking to bad ways. Some useful work should be provided for them. The Super Speciality Hospital is far from the township. Even the Post Office is at a great distance. Many people are having difficulty in going to these places. To provide employment to these unemployed youth and provide an essential amenity for the public, **Svaami**

suggested that 70 **autorikshaws** may be provided to the unemployed. "If these young men are given these vehicles, it would please me," I said. Orders have been placed for these **autorikshaws**. **Svaami**'s thoughts are devoted to the good of others. The third wish was this: There are a number of women belonging to good families, who have no independent means to sustain themselves and are not in a position to take up jobs outside. I felt that such women should be taught tailoring and given a sewing machine so that they can earn some income independently. Immediately 70 sewing machines have been purchased. A fourth wish: Marriage should be performed for 70 poor couples without regard to caste or creed. The marriage should be such that they should feel happier beyond all their previous experiences in life. It is not enough to give them wedding clothes and the **Mangala-suuthram**. The **Mangala-suuthram** should be attached to a gold chain. In addition, to enable them to lead a life of ideal householders, each couple should be provided with a home. In this manner, all My thoughts are devoted to promoting the good of others. Is any Government or wealthy person thinking along these lines? None at all. Jealousy rears its head in envious folks. When such sacred things are being done, jealousy rears its head in some persons. This is the outcome of their sins. These envious folk will not do anything good themselves, nor will they allow others to do good. This is not a human quality. A true human being should be filled with large-hearted sentiments. The truth can be known only when one comes and sees what is being done here. Instead, if men whose hearts are filled with the poison of envy indulge in all kinds of slander from remote places, it can be described only as demonic conduct and not that of a human being. Nowhere in the world can you see the kind of work that is being carried on here. Is Free Education offered elsewhere in outside India on the lines offered here? One has to spend at least **Rs. 20000/-** to get a child admitted in the **Ist** Standard. Here, from kinder-garden to post-graduate studies, education is totally free. As for heart surgery cases, in hospitals outside, no patient will be admitted unless **Rs. 4 to 5 lakhs** are deposited in advance. In our Hospital, we are spending one crore of rupees a month

(Rs. 10 million). Which Government or millionaire is doing such a thing? There are some such persons who spend 10 laks of rupees in a Hospital with the hope of earning Rs. 10 crores.

They are making it a business. Here, we are not charging anything. There is no place for business' here. It is not proper that such good and sacred work should be misrepresented.

"I am in the heart of devotees as well as the wicked"

Sai's heart is as wide as the sky. Even the sky may have its limits. Sai's heart is boundless. Some say Sai is in the hands of some persons. Yes, I am indeed bound; bound by the devotees as well as by the wicked. In my view, I have more love for the wicked than for the good. The good devotees remember Me only occasionally. But the wicked remember Me all the twenty four hours. I am thus in the hearts of the devotees as well as the wicked. I cannot be caught in the grip of anyone.

In regard to every matter, my thoughts are always sublime and exemplary. You must note that

Svaami's life is in His own hands and not in those of anyone else. If I will it, I can live for as

long as I please. I can also terminate it at will. It is my will that decides and not any other person.

The reason is My purity, selflessness and divinity. What other testimony is called for? The life of the pure hearted is in their own hands and not in those of others.

Embodiments of the Divine Aathma! Today is Gurupuurnima. Who is a Guru? Truth is the

Preceptor for the whole world. Uphold truth with steady mind and a pure and selfless heart. That

truth will be your protector, your armour and your unfailing companion. There is no Dharma

higher than Truth. Dharma protects its protector. If you protect Dharma, that Dharma will protect you.

Therefore, without being cowed down or shaken by these incidents, you must go forward with

faith and fortitude. Keep truth as your ideal. Fill your hearts with purity and love all and hate none. Then Divinity will manifest itself in you.

An inspiring and reassuring discourse to a vast gathering of devotees from all parts of the world,

who had assembled in the Puurnachandhra Auditorium on Gurupuurnima Day, 3-7-1993.

Your devotion to God is best expressed by achieving the control of the senses. For the senses rush towards the temporary and the tawdry; and they foul the heart. I require from each of you no other gift, no more valuable offering than the heart I have endowed you with. Give Me that heart, as pure as when I gave it to you, full

of the nectar of Love I filled it with.

BABA

26. The Divine and destiny

The Goddess of Wealth flourishes at the tip of the tongue.

Friends and kinsfolk grow from the tip of the tongue;

Bondage and realisation emanate from the tongue;

The tip of the tongue makes death certain.

EMBODIMENTS of the Divine Aathma! Speech constitutes the wealth of the world. Speech

promotes friendship and kinship. It is speech that lends sweetness and affection to all

relationship. Speech, again, leads the way to death.

Speech is endowed with immense power. The power and potentialities of speech represent the

Divine feelings of man. Hence, one has to be very vigilant in speech.

The mysteries of creation are marvellous. When two persons meet at any time or place, the

differences between them are patent. Their forms and manners differ. They differ in their

cleverness and intelligence. Their opinions also vary. Without understanding what underlies

these differences, the materialist thinkers emphasize the differences.

Today, growing numbers of

intellectuals, ignoring the unity that underlies the diversity, propagate the cult of differences. The

good persons who realise the unity behind the apparent diversity are dwindling in numbers from

day to day. This is highly unfortunate.

Lay stress on unifying factors than differences

Man's foremost task is to recognise the unity that underlies the multiplicity. If one enquires into

the matter with a pure and unselfish mind, one will see what is common to all beings. Birth and

death are common to all men. Hunger and thirst are experienced by every person. These are

truths that apply to all persons, whether they are destitutes or millionaires, whether they are scholars or ignorant men.

Every human being has a body and a Spirit. Consequently everyone enjoys a certain degree of

freedom. This is described as "Free Will." Not comprehending the nature of this freedom, men

tend to stress the differences rather than the unifying factors.

Man is a combination of two kinds of traits. One is the animal nature. The other is divinity.

Swayed by evil qualities like lust, anger, greed, delusion, conceit and egoism (the six enemies of

man), he degrades himself to the level of the animal. On the other side is the one who makes

right use of the good qualities conferred by God such as intelligence, wisdom and virtue, pursues

the path of truth and righteousness, engages himself in divine

activities and ultimately realise the

Divine. Man can choose either the path that leads him to animality or to Divinity because the

potentialities are common. What is important is the path one chooses. "As the thoughts, so the

outcome." The mind determines the goal one pursues. Hence it is essential to divert the mind on

the right path and realise the true nobility of human existence. If you have a knife, you can use it

for slicing vegetables and preparing a good meal. The same knife can be used for taking away

another person's life, behaving in a demonic manner and ceasing to be human.

State of the mind depends on nature of thoughts

Thus, the same mind is responsible for either animal or divine behaviour. In **Vedhaanthic**

parlance, this is stated as: "The mind is the cause of human bondage or liberation." The state of

the mind depends on the nature of the thoughts with which it is filled, even as the smell of a

paper depends on what is wrapped up in it, flowers, fish or potato chips. When the mind is used

properly, man achieves fulfilment.

Men perceive the world in terms of diversity. But, as the scripture declares- "There is only the

One. The wise call It by many names." People experience heat and cold, joy and sorrow,

darkness and light, profit and loss. All these are opposite aspects of the same thing and not two

different things. For instance, darkness helps one to enjoy light. If there were no darkness, light

would have no value. Darkness is absence of light. Light is absence of darkness. Darkness lends

value to light. Sorrow contributes to the value of happiness. Likewise, censure has its value. It

enhances the value of praise. Censure is the stepping stone to praise. The two are interdependent.

For all the experiences in the world relating to pleasure and pain, joy and sorrow, the cause is

one. All the troubles one experiences are stepping-stones to happiness. This is the essence of

Vedhaantha.

Hence, for man, the proper spiritual **saadhana** consists in cultivating equal-mindedness, without

succumbing to grief or getting elated over a happy event. In daily life, people experience all

kinds of happiness and distress. The scripture declares: "Treat joy and sorrow, profit and loss

alike."

Peace, Truth and the Self

Embodiments of Divine Love! What is the purpose of your joining the **aashram**? What is its inner

meaning? You have come to lead a peaceful, sacred and blissful life dedicated to the Divine.

This peace does not lie in the external world. Peace is your very form. Truth is equally so. It is

folly to think that you have to search for Truth somewhere. To know one's Self is Truth. To

experience the Self within is Peace. **Peacelessness** is caused by involvement in external

experiences, ignoring the Self within.

All things, good and bad, in the world are related to man's actions.

Your well-being is based **ion**

your conduct. Your wealth is dependent on your actions. You will secure peace and prosperity

when your conduct is good. This calls for **Sahana** (forbearance). The

Upanishathic prayer says:

"Let us have forbearance towards each other. Let us rejoice together.

Let us all strive together."

Forbearance is a potent instrument. **Dharmaja** (the eldest of the **Paandavas**) was able to score

many victories with the **asthra** (weapon) of forbearance.

Forbearance is not a sign of weakness

or cowardice. No other weapon has the power of forbearance. It should not be used only as an

individual instrument. It has to be experienced collectively also. That is the reason why the

scripture has commended collective forbearance at the very outset of the spiritual quest. What is

its inner meaning? "Let us live and move in harmony. Let us grow together. Let us cherish the

wisdom that we have acquired together. Let us live in complete harmony without any

misunderstanding." Therefore, do not have any misunderstanding amongst you, All of you

should live in amity as the children of one mother.

Human effort is necessary to enjoy God's grace

God is all-powerful. But, at the same time human effort is also necessary. Without it, man cannot

enjoy the benefit of God's grace. It is only when you have both Divine grace and human

endeavour that you can experience bliss, just as you can enjoy the breeze of a fan only when you

have both a fan and the electrical energy to operate it.

In the great drama of cosmic life, the Cosmic Director, God, is also an actor. The Cosmic play is

governed by certain rules and regulations. Because He is the Almighty, God cannot behave in an

arbitrary manner. His actions have to be in accordance with His role in the cosmic play. There

are certain rules as to how one should act according to the time, the place and the circumstances.

He cannot behave according to His whims just because He is all-powerful. For instance, the

officer who lays down the rules for controlling traffic cannot disobey them on the ground that he is their author. Likewise, the Creator has to conform to the rules laid down by Him for creation.

Every place is a temple for God

Not recognizing this truth, men, who are involved in worldly ways, ask questions as to why in certain situations God did not use his limitless powers to avert certain untoward events. These arise out of a narrow conception of things, without understanding how the Divine operates. They are concerned only about themselves and their interests. They ask: "Here is a sacred temple. How could something unholy occur in such a place?" They see things from a narrow perspective.

They do not realise that for God the entire universe is His temple. So, whatever happens anywhere, happens in God's temple. The Cosmos is the form of God (Vishnu). God is immanent everywhere in the cosmos. When a temple is constructed on a piece of land, it becomes a temple, if it is knocked down, it becomes mere land again. For God, every place is a temple. "His feet and hands, his mouth and eyes and His ears are everywhere. Encompassing all, He remains pervading everything." (Stanza from the Geetha).

When things are seen with this broad perspective, it will be recognized that anything can happen to anyone at any place or any time. No one is competent to determine where a certain thing should take place. Life may end in a town, in water or in a forest. Each one's life will end in the place, the manner and at the time prescribed for him. This is inescapable. This is according to the operation of Nature's law based on the pairs of opposites in life--the concept of dhvandhva (duality). There is a continual conflict between these opposites (pleasure and pain, birth and death, etc.)

Krishna's role as envoy of the Paandavas

By way of illustration, here is an episode from the Mahaabhaaratha. Krishna was all-powerful.

He was aware that peace parleys with the Kauravas would be of no avail because of their stubbornness. He knew that war was unavoidable. But, in the context of worldly affairs and having regard to public opinion, he had to make an effort to promote peace. Consequently, he went as an envoy of the Paandavas, made a vain effort to convince the Kauravas to accept a peaceful settlement, acted as if his peace mission had failed and told the Paandavas that war was

inevitable. All these were scenes in his play.

It is asked, when Dhruapadhi was being humiliated in various ways, when Dhuryodhana was unabashedly behaving in a wicked manner in pursuance of his evil intentions, why did not Krishna intervene to prevent them? Why did not Krishna destroy the wicked Dhuryodhana? The reason is the time had not yet come for it. Bheema was the destined instrument for slaying Dhuryodhana. Dhuryodhana had to meet with his death at the hands of Bheema and not of Krishna. Krishna was waiting for the appropriate time.

Therefore, whatever has to happen, how, at what time and in what manner, has been predetermined and the mere fact that I am nearby will not serve to alter them.

In Duryodhana's audience hall, Sishupala was hurling abuses at Krishna. But Krishna waited.

The appropriate time had to come. Only when the cause, the time and the necessary action are in fruitful combination will the event happen. Krishna was patient till the time was ripe. When the moment for action came, Krishna put an end to Sishupala.

The Lord observes His rules and regulations

The Lord always adheres to His laws, the rules and regulations laid down by Him. Man does not always abide by the rules when he faces trouble. But, whatever the situation, the Lord observes His rules and regulations. Therefore, no one can determine what limits and laws govern the Lord's actions.

Jesus Christ declared: "I am the Son of God." But when he was crucified, God did not come to his rescue. Christ even cried out in anguish: "Oh Father, Why are you not coming to save me?"

But the Lord acts having regard to the time, place and the circumstances. He accords to each person the honour and esteem that is due to him. Christ became a glorious figure in the moment of his crucifixion.

Thus by a certain action, in a certain context, a person achieves name and fame. For instance, d pleaded with his mother to be allowed to fight his way through the maze Padhmavyuha, organised by the Kauravas. The mother tried to dissuade him in all possible ways.

In the last resort, she told him: "The maze is a dreadful trap. The great Bhishma is commanding the enemy's hosts. Neither your father Arjuna, nor your uncle Krishna is near. Your wife is enceinte. It is not proper in these circumstances for you to embark on this perilous adventure."

She spoke all this as a mother.
 But **Abhimanyu** had to speak out from the son's point of view. "**Oh** Mother, is it right for you to ask a lion's cub to refrain from attacking a herd of petty animals? You should have ordered me to go and fight them like a warrior and return victorious. Instead, is it not infamous if I am asked to keep away from the fight?" Saying so, he left for the battlefield.
Abhimanyu could not refrain from going to the battlefield. No warrior can fail to respond to the challenge for a fight. Death is preferable to the infamy of cowardice. Recognizing the validity of **Abhimanyu**'s reasoning, his mother permitted him to go. "Son! You may go. May all the goddesses protect you even as they blessed their sons when they set out to fight the demons. Above all, let **Shri Raama** be your protector." All these blessings did not save **Abhimanyu**.
 The Lord is a witness to all happenings **Abhimanyu** was destined to die in the **Padhmavyuha** (the Lotus Maze). Could the blessings save him? Because he died in the **Padhmavyuha** he found a place in the Paradise reserved for heroes. Such fame is not got by dying in an accident or from a disease or old age. For every kind of fame, there is a specific form of death. Death however, is born together with birth. And death must come in the way it is bound to come. The Lord, however, is a witness to all happenings. In some instances, He gives prior 'indications and warnings. When these are heeded, the person concerned gets sanctified. When one disregards them, he forfeits his sanctity. One, therefore, should do his duty. The Lord's heart is boundless. He is concerned about the collective well-being of all. Man, however, tends to have a narrow and limited perspective. A narrow outlook can lead only to a limited result. God makes no distinction between one group and another. He loves all equally. He blesses all. He wishes good for every one. "Let the whole world be happy, is His benediction. Whatever people's desires are, they will be fulfilled by God only according to their deserts. One cannot go to the **Ganga** with a small tumbler and hope to get more than a **tumblerful** of **Ganga** water. But when one acts according to the Lord's command, the capacity of the container may get enlarged. In the **Mahaabhaaratha**, Krishna wished to avoid the charge that he had done nothing to prevent the great battle. Hence, he chose to go as an ambassador of peace to the **Kauravas**, though Arjuna

expostulated with him in strong terms that there was no use in having peace parleys with the wicked **Kauravas**.
 Overcoming calumny manifests glory of the Divine
 The noble and the pure have been subject to calumny in all ages. From ancient times to the present, the evil minded have assailed the high-souled men who have sought to serve their **fellowmen**. Such untoward events happen from time to time. Only when these attacks are faced and overcome does the glory of the Divine become manifest. No great man has ever achieved eminence without overcoming abuse and calumny, trials and tribulations. Gold acquires greater brilliance by being heated in the crucible. Likewise a diamond becomes more brilliant when it is cut to produce more facets. Trials and tests are stepping stones to fame for good people. Devotees should develop firm faith. The world is steeped in trouble because of the divisible forces which have broken up human society on various irrational grounds. Devotees should develop unwavering faith, disregarding whatever happens in the world. Those who have pure and unselfish hearts will remain unshaken in their faith like an iron ball which remains unmoved even in a storm. But those who are swayed by mundane desires will waver like a dried leaf blown by a slight breeze. Let your devotion be firm. It is good for you. Consider for a moment where you are and for what purpose you have come here. You have come to this **aashram** (hermitage) to fill your hearts with sacred thoughts. Not the **aashramites** alone, but everyone has to develop fraternal feelings and eschew hatred altogether. You have to develop equal-mindedness and face all situations in life with equanimity and fortitude. Anger, hatred, ostentation and pride are animal qualities. Love, kindness, forbearance, compassion and sacrifice are natural human qualities. Spirituality does not consist merely in offering worship, doing **bhajans**. It calls for the elimination of the animal qualities 'in man and striving for the realisation of oneness with the Divine. "**Adhveshtaa sarva bhuuthaanaam**" said **Narasimhan** in his speech earlier. Bear no ill-will towards anybody. The means to prolong or shorten one's life lie in one's own hands. Your life-span is prolonged when you are full of joy, when you are calm and filled with pure thoughts. When you are filled with envy, anger, hatred and conceit your life-span gets shortened.

The envious man gets no sleep at all. Sleeplessness ruins the health even more than lack of food. Envy torments a man all the time. These troubles lead to shortening one's life. As for hatred, the man filled with it cannot even bear the sight of his enemy. He suffers from hallucinations which consume his body and spirit.

True devotees should always be smiling

Anger is the cause of destroying the divine potencies in man. Hatred ruins a man's circulatory system. Envy drives the man crazy by depriving him of his sleep. In that condition he cannot relish his food. Thus, these three evil qualities--hatred, envy and anger---are wasting diseases.

When you consider yourselves as devotees of God you should get rid of these three evil qualities.

Lead peaceful and pure lives. To call yourselves devotees but to look with envy at others is totally unbecoming. True devotees should always be smiling. Exude joy always. That joy will manifest itself when you experience your oneness with the Divine within you. If you are unhappy, it is because you have not experienced the Divine.

Don't worry about what has happened, what is happening or what is to come. Let things happen in their due course. You have, however, to learn lessons from what has happened. "**Thasmaath** **Jaagratha! Jaagratha!**" (Therefore, be vigilant, be vigilant). In many matters people tend to be careless. Troubles occur from time to time to warn us to be on our guard. Recognise the truth that whatever happens is for your good. Realise that even what seems to be bad is for your good.

Even calumny is a precursor of greater renown. Alongside of censure, praise also grows, as in the digging of a pit, when a mound rises by its side. Look up to the good name that is in store for you. Do not bother about the trifles that happen. Nor should you blame others or revile at them.

Be vigilant and foster your good nature. Share your goodness with those around you and experience the joy that results from such sharing.

A good man sees good even in what is bad

Our young students are tender hearted. As **Sainath**, (a student who spoke earlier) said, the students have been resorting to **paaraayan** (reciting scriptures), fasting, prayer and other such practices by way of atonement for what they regard as their lapses. They are a prey to all kinds of apprehensions and fancies. They should not bother about what is past or what is likely in the

future. They must concentrate on the present, which is a product of the past and the parent of the future. Live in the present and be happy. Entertain only happy thoughts. Behave like brothers.

Keep away from bad company. Even a noble and a generous hearted warrior like **Karna** suffered grievously because of his association with the evil-minded **Shakuni**, the wicked **Dhuryodhana** and the malicious **Dhussasana**.

You must cultivate good company. How do you decide who is good and who is bad? Think over the matter deeply. The one who sees the bad in what is good is a bad man. The one who sees good even in what is bad is a good man. Therefore seek the company of the good alone.

Man, it is said, is a combination of Truth and Righteousness. Truth is God. Righteousness is Divine. Verily there is no greater Righteousness than adherence to Truth. We must live in the mansion of Peace, whose foundation is Truth, whose walls are Righteousness and whose roof is Love.

Act according to promptings of your conscience

Dear Students! You are yourselves the exemplars of your pure hearts and unselfish lives. You are feeling sad because of the feeling that a slur has been cast on the good name of the Institute students. Don't give any thought to this. When you are free from blame why should you worry?

In a bag of rice there may be a few grains of paddy. You should not feel that because of the **misbehaviour** of a few, the taint affects all students. Act on the conviction that no blame attaches to any of you. Act according to the promptings of your conscience. That will lead you to Divinity.

Carry on the **Saadhana** which you have taken up. You are bound to earn a good name and bring credit to your parents. Even the Institute will be vindicated. As youth, your journey is long. You must stick to the path of Truth and lead ideal lives.

Devotees also should conduct themselves with fortitude. Fear sin. Show gratitude to the Divine.

When you have fear of sin and love of God, you are bound to observe morality in society. Carry on your activities with zeal and faith.

Svaami will return soon to **Prashanthi Nilayam** and fill you all with joy and enthusiasm. Never cease to meditate on God. Cultivate a spirit of **broadmindedness**. Devotees, men and women, tend to magnify trifles. Avoid commenting on others. Love all, greet everyone with a smiling

face, eschew harsh language. A soft answer turneth away wrath. Recognise first of all that the Divine is in every one. Understanding others is the key to adjustment.

Discourse in Prashanthi Mandhir on 21-7-1993.

In all lands the true sense of values has to be restored, and faith in the divinity of man has to be implanted. This is the work for which I have come. The world has to be saved from the consequences of limited knowledge, and from the blinding pride that precedes a fall.

BABA

27. Inscrutable are the ways of the Lord

"Kleem Krishnaaya, Govindhaaya, Gopeejana-vallabhaaya Svaaha!" Kleem means the earth. Krishnaaya means water.

Govindhaaya means fire. Gopeejana-vallabhaaya refers to air.

Svaaha refers to ether. Krishna's name encompasses the five elements: earth, water, fire, air and ether. This signifies that the Cosmos is permeated by the Divine.

EMBODIMENTS of Divine Love! "The Cosmos is under the sway of the Divine. God is subject

to the sway of Truth. Truth is subject to the Uthama (noble one). The Noble one is the embodiment of the Divine" explains a Sanskrit shloka (verse).

It is not easy for all to recognise the truth about the Divine. Only the person who can

comprehend the inner meaning can recognise the nature of the Divine. The Divine, which has

both an internal and external significance, cannot be understood by exercising the imagination alone.

Every person born on earth should recognise his inherent divinity and make his life meaningful

by leading a Godly life. This is the primary goal of life. Only that person has redeemed his life

who recognises every moment, the Divine in every atom and in every cell and who inspires in

others this consciousness about the Divine. It is not enough to secure a vision of the Divine. One

has not only to lead a Godly life himself but help others to live likewise. This is the supreme purpose of human existence.

Man does not devote any thought as to how he should make his life meaningful. The human

heart is the seat of the Divine. Every devotee should adore the Lord seated in the heart. The

spiritual aspirant should fill his heart with divine feelings and lead a life of fulfilment.

The Chathaka bird and gopikas

You have the example of the Chaathaka bird. It is in continuous search of pure rain-drops falling

from clouds. There is no lack of water on the earth. But the

Chaathaka bird desires only the pure

unsullied rain drops falling from a cloud and will go through any amount of trouble to secure them. It has no use for any other kind of water associated with the earth. Likewise, the true

saadhaka, devotee or disciple, will only desire to secure the nectarine love of the Lord and for its

sake will be prepared to go through any trouble or sacrifice.

The Gopikas exemplified such deep devotion in their love for the Lord. They offered all they had

in the service of the Lord and performed every act as an offering to the Divine. The term "Gopi"

is derived from the word "Gup". The term "go" means the Vedhas. It has another meaning, "the

earth." It also refers to the cow. The Gopikas used to chant the

Vedhas. They protected the cows.

They sanctified the earth. Not understanding this sublime aspect of their nature, people have

misrepresented them in various ways, regarding them as ordinary women, Even their devotion

was misconstrued because of the failure to understand the true nature of their love for the Lord.

On account of their narrow-mindedness, these critics could not grasp the deep significance of the

Gopikas' devotion.

God is the master of eight-petalled Hridhaya Kamala

In every human being, there are what are known as the Shatchakras (the six centres of life

energy). Among them, two are important. One is the Hridhaya Chakra the Chakra relating to the

heart. The other is the Sahasraara Chakra--the Chakra relaiting to the head. The Hridhaya

Chakra is described in Vedhaanthik parlance as Hridhaya Kamala (the Lotus of the Heart). This

"lotus" has eight petals. Every petal is called Prakrithi (Nature). All the eight petals are under the

sway of the Lord. This means that God is the Adhipathi (master) of the eight petals. Because

Krishna is the Pathi (husband) of these eight petals, he is said to have eight "Queens," according

to the scriptural text. Those who did not understand the esoteric meaning of all this, described

Krishna as having eight queens and as having sported with 16000 Gopikas. The real meaning of

the reference to Krishna's "eight queens" is that he is the Lord of the lotus of the human heart. As

such, he holds sway over the heart. When this is rightly understood, the supreme greatness of the

Divine will be apparent.

The symbolic attributes of the Divine

God is called in His Cosmic form as Vishnu, who permeates everything in the cosmos. God is

the cause and the cosmos is the effect. You must try to understand the

various attributes of the

Lord. Vishnu is depicted as having a conch in one hand and a wheel in another. In a third hand

he carries a mace and in the fourth a lotus. What is the esoteric significance of all this? The

conch is a symbol of Sound. Hence, God is described as the embodiment of Sound. The Chakra

(wheel) symbolises **Kaalachakra** (the Wheel of Time). The Lord is the master of Time and

Sound. The mace signifies strength or power. This means that the Lord holds in his hand the

strength of all beings. The lotus in the Lord's hand is a symbol of the heart. This means that the

Lord holds in His hand the hearts of all beings. Because the symbolism of these attributes of the

Divine was not properly explained by the commentators on the scriptures, a great deal of

misunderstanding and confusion came to prevail in later years.

As regards the **Sahasraara** Chakra in the head of the human body, it is a thousand-petalled lotus,

each petal having sixteen **Kalaas** (phases). There are thus 16000 **kalaas** in the **Sahasraara**. These

phases were symbolically described as the wives of the Lord. The inner meaning of these

expressions should be properly understood.

Going only by the superficial and literal meaning of these terms, the nature of the Divine is

misconstrued and misinterpreted.

The Lord confers freedom

It is necessary to get at the inner meaning of what is said in the **Raamaayana**, the **Bhaagavatha** or

the Bible or any other scriptural text. The good is liable to be misunderstood and construed in

perverse ways. There is need for protecting carefully what is good and sacred. A beautiful parrot

is kept in a cage. No one bothers to safeguard the crow. Likewise, the wicked are without

restraint. Only the good are subject to restraints, ordeals, tests and difficulties.

Krishna was born on **Ashtami** (the eighth day of the Lunar month). From the moment of birth, He

was subject to troubles. But whoever cherished the name of the Lord in the heart was free from

bondage. **Vasudeva** was a prisoner. But the moment **Dhevaki** placed the infant Krishna on her

husband's head, he became free. The moment the Lord touched his head, **Vasudeva**'s fetters

dropped away. As long as he carried Krishna on his head and till he deposited the child in

Repalle, he was free. He placed the child in **Yasoda**'s house. Then he returned to his prison and

became bound as before. What is the meaning of this episode? As long

as Divine thoughts fill

our minds, there is no bondage. But when you give up the Lord, you get bound in every way.

There are deep inner meanings for the actions of the Lord. **Kamsa** tried every conceivable means

to kill Krishna. But the Lord is beyond the grasp of anyone. Small-minded persons, consumed

by hatred and jealousy, may entertain such designs. But these evil plans only recoil on the

plotters and can cause no harm to God. They will only enhance His, glory

The foes of Krishna

There were reasons for **Kamsa**'s hatred. An ethereal voice had declared that **Kamsa** would meet

with his death at the hands of the eighth child of **Dhevaki**. Out of the selfish desire to save his

own life, **Kamsa** sought to do away with Krishna by various means. All his efforts were of no

avail. **Kamsa** carried out a slaughter of the children in **Repalle** in the hope of killing Krishna.

Krishna eluded his grasp. A man's intellect turns crazy when he is facing destruction. Because of

his wicked actions, **Kamsa** came to a disastrous end.

This, however, is not the end of the story. Two other wicked men, **Sishupala** and **Dhanthavakra**,

rose against Krishna. After these two had been slain by Krishna, **Jaraasandha** came forward.

Many demons in human form sought to eliminate Krishna. They all failed utterly. They brought

disaster upon themselves. Thus, from aeon to aeon, the Divine is confronted with such hostile

elements. Happiness cannot be got without going through difficulties. Fame is the product of

blame.

Such incidents happen in the life of every **Avathaar** and in every age. They serve to promote the

greatness of the **Avathaar** and not to tarnish it.

Is it possible for any ordinary individual to make his appearance simultaneously in numerous

different places? If it is stated that the same person appeared simultaneously in the homes of

16000 **Gopikas**, not only will people today disbelieve in it, but many will ridicule it. But this is

the reaction of petty, unthinking people, who have no spirit of enquiry. If one enquires into the

truth, it will be seen that even in modern times such a phenomenon is taking place. The broadcast

of music programme from **Delhi** is heard in millions of homes in its completeness, all at the same

time in a myriad different places. A person speaking on **T.V.** can be seen in a million homes. If a

man made **yanthra** (contrivance) can have such a far-reaching

power, why should it not be possible for the power of manthra to reach millions simultaneously? How God's grace operates

The image of Krishna could appear in the hearts of the Gopis, though they were far away from Him. What is necessary is to purify the heart. The image of the Divine will not be reflected in an impure heart. There is no limit to the power of the Divine. Only the small-minded have limited power. God alone knows to whom, in what circumstances, at what time, to what extent and in what form His grace should be showered.

For example, take the case of Dhruvpadhi. In his vast audience-hall Dhuryodhana was inflicting humiliation on Dhruvpadhi. Unknown and unseen by anyone, Krishna was giving to Dhruvpadhi an endless number of saris. How are ordinary persons likely to view the situation? They might ask: "How is Krishna tolerating this kind of disrobing of Dhruvpadhi? Why does he not reduce Dhuryodhana to ashes that very moment? Why does He not put an end to his life? When the devotees are in agony, should the Divine merely look on?" The ignorant may tend to react in this fashion.

But the Divine, who is the embodiment of peace, love and truth, has to take note of Kaarana, Kaarya and Karthavya (the cause, the remedy and the task to be done). In the great cosmic drama, the Lord is also an actor. The time should be ripe for the role He has to play in a particular sequence of events. His action should be appropriate to His role. He cannot act otherwise.

God's role in the great cosmic drama

For instance, if Krishna decided to kill Dhuryodhana at the moment of Draupadi's humiliation, He would be going against His role in the play. He has to play His specific part. Krishna knew that Dhuryodhana's end lay in the hands of Bheema and not in His. It would be against his dharma if he did what Bheema had to do. Bheema alone should slay Dhuryodhana with his mace. This is the law of creation. Krishna waited for the ordained event.

Likewise, in various situations, the Lord remains as a witness. Is the Lord powerless or is the devotee's prayer ineffective? This sort of doubt arose once in the mind of saint Thyagaraja. d elder brother subjected him to many ordeals. Resenting the action of Thyagaraja in rejecting the treasures sent by the ruler of Thanjavur to the saint, the elder brother cast into the river the

idols of Raama and others worshipped by him. Thyagaraja made a frantic search for the missing idols. Although a great devotee, Thyagaraja felt frustrated. He asked the Lord, "Oh Raama! why are you subjecting me to these difficulties? Is it because my devotion has weakened? Or has your power declined?" Thyagaraja felt that his devotion had not diminished.

So Raama's power must have weakened. But, pondering over it further, he realised that Raama's strength remained undiminished. He began to sing a song in praise of Raama's prowess.

"Without Raama's power, could a monkey have been able to cross the ocean? Or would the Goddess of wealth have chosen to be his consort? Or Lakshmana serve him? Or the supremely intelligent Bharatha revel in beholding him and worshipping him?" Thyagaraja ecstatically extolled the infinite prowess of Raama and blamed his own ignorance for having doubts about Raama.

Many devotees, out of their worldly pre-occupations and narrow-mindedness, tend to develop doubts about the Lord. The Lord, however, always remains at the same supreme level. He is not elated by praise or depressed by censure. The Lord is unchanging. Lord's concern for the well-being of the world

The Divine, therefore, has to be viewed from a wide perspective. Whatever the Lord does is for the well-being of the world. His sole concern is the welfare of the world.

It was this which made Bhaarath declare from ancient times, "Let all the world's people be happy." From early times Bhaarath held forth great ideals to all other countries in the realms of ethics and spirituality. With the passage of time, faith in these ideals has waned. Man today is plagued by scepticism. He is racked by doubts. The combination of these two is the cause of all troubles.

In the Mahaabhaaratha, Shakuni represents Anumaana (doubt). Kama symbolises Avishvaasam (lack of faith). When these two come together, Asuuya (envy) in the form of Dhuryodhana emerges. Envy is accompanied by wickedness in the form of Dhussaasana. When the four came together, the fate of the Kauravas was sealed. The Kauravas represent bad thoughts, bad intentions, bad actions and bad attachments.

Krishna clearly foresaw the fate of the Kauravas long before the Kurukshethra war. He told Arjuna: "Get up. Be prepared for war Justice will prevail. Selfishness

will suffer disaster. This is the Dharma of every age. The parents of these wicked ones will have none of their children left to offer them the last rites. That is the decree of fate." Krishna concluded His call to Arjuna with the declaration that there has to be a downpour of arrows to ensure world peace after the wicked **Kama, Shakuni** and others had been destroyed in the fires of hate stirred up by them.

Over the ages, the wicked have behaved in the manner of the **Kauravas** and have met with the fate they deserved. There is no escape for anyone from the consequences of his actions. Death may come at any time,, in any place, in any form. No one can tell time or manner of anyone's death. It is **pre**-ordained. There is no meaning in analyzing the pros and cons of such happenings.

Even good devotees sometimes develop doubts and argue over trifles. How anger reduces one's strength Once Krishna set out to kill **Jaraasandha**. But whenever **Jaraasandha** came out of his city to fight Krishna, the latter would flee from the battlefield. Was Krishna afraid of **Jaraasandha**? Not at all.

But Krishna wanted to find out the appropriate means of slaying **Jaraasandha**. Krishna had a strategy. Each time Krishna went to challenge **Jaraasandha**, he would get enraged. He would come out to pursue Krishna. Krishna would go on retreating. By repeating these tactics several times, **Jaraasandha** was made to expend his strength in futile rage. A man's strength is considerably reduced by his anger. A man's life-span is cut to pieces by the shears of envy, anger and hatred. Envy is the main cause of shortening a man's life; when a man gets angry, his whole body trembles. His blood gets heated. It takes three months for the blood to get cool again. One moment of anger may consume the energy got from six months of eating.

This is the way anger debilitates a person. By systematically weakening **Jaraasandha** in this way, ultimately Krishna managed to slay him. The Lord is not visible to the non-believer Consider the cases of **Hiranyaaksha** and **Hiranyakashipu**. They were not ordinary men. They were the incarnations of **Jaya** and **Vijaya**, the divine guards at the gate of the Lord's mansion (in **Vaikunta**). **Hiranyakashipu** developed bitter hatred towards Vishnu as the slayer of his brother, **Hiranyaaksha**. He searched for Vishnu in every conceivable place--in the ocean, deep in the earth and in the sky--but could not find Him. Had Vishnu run away from **Hiranyakashipu** out of fear?

No. He was omnipresent. But He could not proclaim it Himself. He made **Hiranyakashipu**'s son **Prahlaadha** declare it. He asked **Prahlaadha**: "You simpleton! You go on praising **Hari**. Where is that **Hari**? Show him to me. I have explored every particle of the Universe. I have not found him. Hence I am the Lord whom you should worship." **Prahlaadha** replied: "How can I worship the enemy of **Hari**? **Hari** is everywhere." "Can you show Him?" asked his father. "Certainly," replied **Prahlaadha**. "Is he in that pillar?" "Yes, he is," said **Prahlaadha**. The Lord came out of the pillar to confirm his devotee's faith. **Prahlaadha** had affirmed the omnipresence of the Lord and the Lord testified to the truth of his belief. The Lord is not visible to the non-believer. Lord observes the rules of the Cosmic game Whether the Lord makes his presence felt in certain situations or not should not be judged by narrow human considerations. The Lord will reveal His powers only at the appropriate moment, when the time is ripe. Just as a fruit takes time to ripen, God also bides his time. It is improper to speculate on the nature of the Divine's actions. Even the omnipotent and omniscient Lord has to respect the time factor. He has to observe the rules of the Cosmic game. He cannot violate His own rules and regulations even as a traffic authority cannot transgress the traffic rules made by him. For instance, God has endowed a lamp with the power to shed light and the wind with the power to blow out the lamp. When a lamp is exposed to the wind, the Lord will not direct the wind not to blow out the lamp. Everything in creation has to act according to the laws of its existence. The five elements are governed by laws which they have to observe. The **Bhaagavatha** relates many episodes which give rise to questions. The answers to these questions may vary according to the understanding of the persons concerned. But no one can fully comprehended the ways of the Lord. Whatever is destined to happen must happen. No one is competent to ask of God why he has not prevented something. God alone can decide this matter. Few can account for the actions of the Lord. For five thousand years, men have been exploring every kind of phenomena in this Universe. But no one has been able to unravel the mystery of the Divine. God is all-powerful, all-knowing and all-pervasive. But whatever happens in the

Universe is governed by cosmic laws. Their working cannot be easily understood. That is why a devotee said: "Is it possible, **Oh** Krishna, to recognise your mystery? You are subtler than the atom and vaster than the vastest thing in creation. You are present in the 84 **lakhs** of species in the Universe and permeate every place in the cosmos. You are present in the good as well as the wicked and make them play their respective roles. You are in the accuser and in the accused. How can anyone understand your Divine mystery?"

When men declare their belief in the idea that God is one, irrespective of differences in names, they should act **upto** their belief by developing equal-mindedness towards everyone. This is the cardinal principle of **Bhaaratheeya** culture: to treat joy and sorrow, loss and gain with equal serenity. Submitting to God's will leads to bliss. Realise that it is not possible to comprehend fully the ways of the Divine. Strengthen your faith in God, carry out the Lord's injunctions, experience the bliss derived therefrom and redeem your lives. Do not indulge in futile speculation or controversy. All are aspects of the Divine. Whatever happens is for your good. Fill your hearts with this conviction. Consider everything as coming from God for your good. God knows what is good for you even as a loving mother knows what a child needs. No one can expect to receive whatever he prays for, because in his ignorance he may ask for what is not good for him. The wise man will not seek anything from God, but leave everything to God.

Chaithanya's firm faith in the will of the Divine **Chaithanya** exemplified this quality of unquestioning faith in the will of the Divine. When he was going about in his native village **Navadhweep**, chanting the name of Krishna, some envious persons attacked him and took away the cymbals from his hands. **Chaithanya** accepted the loss as a sign of grace from Krishna and continued singing, using his hands for clapping. He said: "**Oh** Lord! I am using these hands you have given to me for clapping, while singing your praise. I can do without the cymbals." The miscreants then bound his hands to prevent him from clapping.

Chaithanya exclaimed: "Lord! I shall keep the rhythm of my chanting with my voice. Your love will be my tune. I know no yoga. I have done no penance. I do not care for the treasures of the world. My greatest and only wealth is your love. Confer this wealth on

me."

Of what avail are **japa** and penance without the love of the Lord? They are like preparing an excellent food in an **untinned** vessel. The entire food gets poisoned. Likewise, one may practise the nine forms of devotion, but without love of God in the heart, they are useless. **Chaithanya** declared. "**Oh** Lord! I want your love alone and nothing else."

At his birth, the name given to **Chaithanya** was **Gauraanga**, because of his fair complexion. But as he was always chanting the name "Krishna, Krishna," he got the popular name "Krishna **Chaithanya**" (one who was immersed in Krishna consciousness). The moment he repeated Krishna's name he used to lose his consciousness.

In this manner, there are many great ones who have the names given to them at birth and the names by which they get known later on. The lives of these great ones should be regarded as ideals for the rest of mankind. Strive continually to develop Divine Love. Embodiments of Divine Love! It is not enough if you merely celebrate this day as a festive occasion because it is Krishna's birthday. Krishna was the very embodiment of love. He attracted every one by His love. He melted the hearts of one and all. He made the lives of many meaningful. Love was at the root of all He did. All must strive continually to develop love. In earlier ages, men had fear of sin. The Lord's command was: Fear sin, love the Lord. Unfortunately, today in the Kali **Yuga** (the present age of discord), people love sin and abhor God. Why should anyone fear God? Those, who ought to be afraid to commit sin, are having fear of God. Instead of loving God, people are loving sin. This is the reversal of what ought to prevail. People are leading lives opposed to what is proper.

The **Chaathaka** bird will not shrink from being near a cloud to catch the fresh raindrops even if there are dreadful thunder and blinding lightning. It prays constantly for the pure unsullied raindrops. This is the attitude **saadhakas** should cultivate today. They must be prepared to face any kind of censure, criticism, trouble or obstacle. They should adhere to their goal regardless of anything. The **Gopikas** exemplified this type of devotion. They had no fear of any threats or abuse. They were totally unaffected. Love God and fear none. Hence, stick to your truth. Love God and fear none. Only the guilty need fear. Why fear when

you are innocent? Without any fear in your hearts, meditate on God.
This is the royal road to the
Divine in the Kali **Yuga**.

There is no protector like the Divine. This was demonstrated in the
case of **Dhraupadhi**, when
none of her valiant husbands or others came to her rescue and
Krishna alone saved her from
humiliation.

The Lord alone is the saviour of the helpless and the forlorn. Do not
waver in your faith in the

Lord in any circumstance. Go ahead with your tasks with faith and
determination.

God tests people in many ways. They are intended only to promote
your spiritual progress. None
can affect God in any way. Why lose your faith in Him? They are signs
of weakness. Give no
room for such unfortunate doubts. Strengthen your faith and realise
God by your devotion.

Discourse in the **Sai Ramesh Mandap, Brindhaavan** on 10-8-1993,
Gokulaashtami Day.

28. **Bhaarath** : then and now

What greater misfortune can there be
Than the failure of **Bhaaratheeyas** to know
The unique greatness and sacredness
Of **Bhaarath**'s ancient culture?

EMBODIMENTS of Divine **Aathma**! In ancient times, the spiritual
culture of **Bhaarath** spread the
message of peace and harmony to various countries in the world.
Then, as well as now, the

Aryan tradition has proclaimed to the world the benediction:

"Lokaas-samasthaas-sukhino

bhavanthoo!" (Let all the world be happy!). This tradition was
upheld even at the sacrifice of
their lives by the ancient kings, the savants and the noble women of
the land.

Today the rulers as well as the citizens are caught up in worldly
concerns and are forgetting this
great cultural heritage. In the sphere of the physical and the material,
man has achieved many
significant victories. But he has not made the slightest progress in the
fields of morality,

spirituality and wisdom. What is the reason? It is the deep-rooted
selfishness in human beings.

Reign of selfishness in today's world

All of man's thoughts, desires and actions are saturated with
selfishness. Man today has become

a puppet in the hands of selfishness. Whatever object one desires, he
does not seek it for its own

sake. When he loves anyone, it is not for that person's sake. He loves
the other for selfish

reasons.

Those who have not understood the sacredness of **Bhaaratheeya**

culture cannot realise the sacred

nature of love. The ancient **Bhaaratheeyas** were votaries of truth
and **practioners** of

righteousness. They stood for justice. Today the people have
forgotten this legacy. This is the

calamitous influence of Time. It is only when, spiritually and morally,
the character of the nation

is developed will **Bhaaratheeya** culture come into its own.

Our youth today are unable to appreciate the value of this ancient
culture because its values are

not being properly propagated among the people. With the waning of
the hold of this culture on

the people, humanness itself is being undermined. If human values
are not upheld, of what use is

the human birth? As a human being, a man should manifest human
values.

Moreover, human beings can realise their inherent divinity only when
they recognise the unity

that underlies the apparent diversity. There are today many
intellectuals who propagate divisive

tendencies, but there are very few good men engaged in promoting
unity.

All men belong to one human family

Despite differences in names and forms, in food habits and in speech,
all men belong to one

human family, of which God is the Father. Not realising this truth,
men are victims of divisive
forces.

Every man has to develop the divine faculties in him. God is the
embodiment of Love. Love is

His nature. Such sacred love is in every man. Even as God is
manifesting to the world His

selfless love, every man should manifest his unselfish love to
everyone. Man is not apart from

God. The Lord has declared in the **Geetha**: "Every human being in the
world is a fragment of My

Eternal Self." This implied that man is not an aspect of Nature or of
the physical elements. He is

Divine in spirit. This is the repeated declaration of the Lord.

The ancient sages described this Divine Love as **Aathmavaan**,
implying that Love is the form of

the Divine. This is called **Svashakthi**, meaning the power of the
Aathma. Today people are

oblivious to this **Aathmik** power. Relying on the strength of physical
and the material world, men

are forgetting the boundless power of the **Aathma**. The physical body
is perishable. Only **Dhehi**

(the indwelling Spirit) is Divine.

Today, there is great need for propagating the doctrine of Love.
Divine love is beyond

comprehension by the mind or description by words. Love is the very
form of Brahman (the

Absolute). When men forget love, are they not forgetting the Divine Itself?

People speak about freedom, calling it **Svechcha**. What is this **Svechcha**? Knowledge of

Brahman is **Svechcha**. It is Absolute Bliss--**Brahmaanandham**. Instead of seeking this kind of

spiritual freedom, people today are going after freedom in worldly terms. In the place of the pure, sacred, eternal Divine Love, men are lost in transient and momentary attachments.

Need for people to cultivate good thoughts

The Divine cannot be realised through wealth, scholarship or by any other means except love.

This sacred love is being fragmented in many ways out of worldly attachments and is being

treated as a trivial thing. This is the manner in which people today reject truth and welcome

falsehood and go afar to consume alcoholic drinks while refusing wholesome milk and curds

offered to them at their doorstep. It is the bad feelings within them which make them behave in

this way. Hence, there is great need for people to cultivate good thoughts and good feelings.

Love can be promoted only by the grace of God's love. The world has no dearth of wealthy men,

intelligent men, or powerful men, but there are few spiritually realised persons. What is it that

great emperors like **Harishchandra**, **Nala** and **Raama** took with them when they left the world?

What is in store for the men of wealth and power today? What is it that they will take with them?

Nothing. God alone is the eternal truth that will accompany the lover of God.

Bhaaratheeyas got their freedom in 1947, but did not achieve unity. True education consists in

teaching people to live in peace and harmony with a feeling of common fellowship. Life today is

riddled with differences and discord. Hatred reigns everywhere. Of what use is our **Svathanthram**

(freedom)? **Sva**-**than**-**thram** really means freedom of the Spirit (**Sva**). It is not related to the

physical. People speak about "Independence." What is this Independence? It was meant to

convey the idea that freedom means not depending on any outsider. But are we really self-reliant

today? We are dependent on many in several respects. How can we claim we are independent

when we are dependent on others? There is only one difference between the old British days and

now. In those days we used to accuse the white men of oppressing the coloured natives. Today

the natives are oppressing the native population. Did we achieve

freedom only to inflict suffering

on ourselves through our own men? Is it to besmirch our culture that we got our freedom?

Spiritual freedom is the true freedom

We must certainly safeguard our freedom. But essentially that freedom is spiritual freedom. Any

other kind of freedom is not freedom at all.

Youth today have no sense of patriotism. In the **pre**-independence days, many young men made

great sacrifices for the sake of freedom. This was because the leaders of those days also made

great sacrifices for freedom and inspired the youth to do likewise.

However, leaders today talk in

one way and act in another way. They deliver lectures on

Bhaaratheeya nationalism. The

moment they get down from the stage, they talk about caste and creed and promote divisions

among the people. How, then, can youth develop a genuine feeling of nationalism? The result is

there is hardly any sense of national love and pride among the young people.

Dear students! Whatever anyone may say, regard this country as the land of your birth. It is your

Motherland. It is your own native land. Love of the country must get firmly rooted in our young

persons. You have to take a firm resolve to protect your Motherland.

Be prepared to sacrifice yourselves for your Motherland

Once, **Aurobindo** asked a group of students in **Calcutta**: "For what purpose are you studying? If

you are going to make use of your education for the benefit of the nation pursue your studies.

Otherwise, you better burn your books. If you are studying only out of selfish motives, the

education is of no value at all. If you are intent only on earning a living, you may as well beg

from door to door. You must be prepared to sacrifice yourselves for your Motherland."

"Breathes there the man with soul so dead

who never to himself has said'

This is my Motherland; this is my mother-tongue.

To love my country is my religion."

A youth who is not prepared to sacrifice his life for his country is as good as dead. Service to the

nation is the greatest thing one can think of. All religious practices are worthless without service

to one's **fellowmen**. Without the spirit of service, holding any

udhyoga (office or position) is

meaningless. **Udhyoga** (official position) must stem from Yoga (realisation of the Divine).

True **Bhaaratheeya** culture consists in developing a spirit of service, with a feeling of **allembracing**

love. A man can get on without many things in life. But he cannot get

on without

love. Love is at the root of all action. This love is Divine. It is unchanging, pure and unsullied. It

is unaffected by joy or sorrow, loss or gain. Feeling elated in a moment of joy and getting

depressed in a moment of grief is the mark of worldly love.

Divine love is spiritual and is infinitely precious. It is not fickle and changing from moment to

moment. One who is immersed in the ocean of Divine love will have no words to express its

greatness and sweetness. He will speak in the language of silence. He will keep away from idle

talk or debate. Those who experience the bliss of Divine love will be filled with an inner joy,

whatever the external troubles they may encounter.

Eliminate pollution of air by **Naamasmarana**

It is only when we cultivate this kind of love that we can claim to have achieved real freedom.

Today there is no unity in the country. In its absence, enmity has taken its place. Where there is

enmity; there is no purity. Today, the air is polluted. Even the sound vibrations in the ether, air,

fire, water and earth are polluted. How are they to be purified?

Everyone should purify and

sanctify the atmosphere by doing **Naamasmarana** (chanting the name of the Lord). Every sound

emanating from man enters into the radio waves in the atmosphere and gets permanently

recorded. If the sound waves in the world today are polluted, it is because of the unsacred words,

uttered by people. By chanting the name of the Lord, the sound waves in the atmosphere must be sanctified.

Thereby, these waves can bring about a great transformation. The world, it is said, can be

destroyed by an atomic bomb. Sacred sound waves can achieve greater things for the world.

They can create a new world.

The power of Consciousness is all-pervading

Man has to understand the power of three kinds of potencies: **Ichcha-Shakthi**, **Inaana-Shakthi**

and **Kriya-Shakthi**. **Ichcha Shakthi** (the power of the will) should combine with electrical energy.

There is, for instance, an aura round My thumb. If this energy were not in the body, it cannot

move at all. This is called **Chaithanya** (the power of Consciousness).

This Consciousness is all-pervading. From this Consciousness, every individual derives what is

called Conscience. This Conscience, when it functions through the sense organs, brings about the

conscious state. All actions belong to the conscious state. All functions of the mind are related to

the Conscience. All that is done through **Buddhi** (intellect) is related to **Chaithanya** (Consciousness).

The Consciousness that is all-pervading is present in the human body from top to toe. In spite of

the presence of this Consciousness, men are misusing it or making no use of it. Just as barely 2

percent of the energy coming from the sun is used by the world, hardly a minute fraction of the

power of the Divine Consciousness in man is being properly used. Make use of it to help society.

Do not live only for your own sake. When you use your energies in the service of society, the

Divine power in you gets surcharged. It will not diminish to the slightest extent.

Consider every human being as the embodiment of the eternal Divine. The very name **Nara** for

man means that his essence is imperishable. It also means he is the embodiment of the **Aathma**.

Born as the immortal Spirit, if 'man leads the life of an animal, there can be nothing more disgraceful.

"Svathanthram" means freedom of the spirit

We celebrate what we call our **Svathanthram**--the freedom of the Spirit (**Svaa**). **Svathanthram**

relates to external freedom. **Svathanthram** is concerned with inner freedom. It is through the

internal that we enjoy the external freedom. Hence, the first requisite is purity of the heart. If the

heart is pure, all that you think and do will be pure, just as water from a tank filled with pure

water will be pure in any tap. If your thoughts and actions are impure, you are the cause of their

impurity because you have polluted your heart. You are the cause of your joy and sorrow. Do not

blame others for your troubles. It is a sin. Blame yourself for your condition. Self-punishment is

as important as Self-Realization. Through self-punishment you get self-satisfaction, which

promotes self-sacrifice. That is the prelude to Self-Realization.

You must engage yourself in a constant process of self-enquiry into determine whether you are

right or wrong. This is a spiritual exercise. It enables you to understand the true nature of

freedom, namely, harmony in thought, word and action. Essentially freedom consists in

maintaining complete accordance between thought, word and deed.

It is supremely important to have good feelings. One ends his life in a good way if he entertains

always good feelings. Those who are racked by doubts, and suspicions are ultimately a prey to

their own doubts. It should be realised that death is more important

than birth. The manner of one's death indicates the way he lived. Therefore, fill your hearts and minds with good feelings and thoughts. What is good? It is love alone. Eschew hatred, envy and other vices. Fill your hearts with love. Students today tend to fill their minds with all sorts of stuff about the world. What is necessary is to fill the heart with love and the head with wisdom. Engage the hands in service. This alone will manifest the significance of human existence. Consider your body as a home To lead a peaceful life, you should bear no ill-will towards others. Cultivate unity as the key to peace in the home or outside. Consider your body as a home. The mind, the tongue and the limbs are like members of a family. If they all function harmoniously, there will be peace. But if the three are at variance with each other, there can only be discord and disharmony. Therefore, in unity lies strength, peace and success. This was the lesson that **Dharmaja** taught when he declared that as against the rest of the world, they were 105 (the five **Paandava** brothers and the 100 **Kaurava** brothers), but when they had internal differences, they were five against hundred. When the country is faced with an external threat, all parties should come together. They should not divide the country. You may fight among yourselves tooth and nail, but when the nation is in peril, you should act as one. You must protect the security and integrity of the nation. That is the way to cherish our freedom. Unfortunately, today, this unity is lacking. There is too much struggle for the loaves and fishes of office. How can the nation progress in this situation? The parties that have mushroomed in the country are tearing the nation to pieces. This is utterly wrong. You must all live in unity. All are children of **Bhaarith**. All are equally entitled to a share in the patrimony. You have to earn your right to this patrimony by your love for the country. Without earning the right, people are fighting over the spoils. They are not entitled to this right. Pray for the welfare of the nation and the world Dear students and devotees! Cultivate love and cherish divine feelings and pray for the welfare of the nation and the world. **Bhaarith** has always upheld the concept of universal well-being. All the five hundred odd **crores** of human beings in the world are the children of one God. Don't

foster narrow regional loyalties. The world is one vast mansion. Countries like America, Russia, India are rooms in that mansion. The national barriers are like walls. Once the barriers are removed, humanity will be one family. National attachments should be got rid of. Differences of race and religion should go. Then alone will peace reign on earth. Therefore, develop love. Discourse in the **Sai Ramesh Mandap, Brindhaavan**, on 15-8-1993. My glory is spread daily through those who call themselves My **Bhakthas**. Your virtue, your self-control, your detachment, your faith and your steadfastness are the signs by which people read of My Glory. BABA 29. A Righteous emperor and Virtuous subjects **Anapekshah Shuchir-Dhakshah** **Udhaaseeno Gathavyathah** **Sarvaarambha Parithyaagee** **Yo Madhbhakthah Sa Me Priyah.** **ANAPEKSHAH** means one who is free from any kind of **Apeksha** (desire or expectation). Is it possible in this vast world for any man to be free from **Apeksha**? This is not possible. Some things may be attractive to some persons and some high aims may interest others. The objects that are desired are sensual pleasures and comforts and things of the world. The **Sreshtha** (higher aims) relate to the non-sensual, non-physical and ultramundane. Almost all desires fall into one or other of these two categories. How, then, is it possible to be rid of both kinds of desires? This is possible. In the **Bhagavath Geetha**, the Lord has declared that he is present in all righteous actions. Therefore, those who perform righteous actions can develop **anapeksha** (desirelessness). This means that when a man performs all actions as offerings to the Lord, they become **anapeksha** (desireless actions). The Lord is one who, from within, makes a person act, speak, listen, see and do many other actions. He is the doer and the enjoyer. If a person performs all actions with the conviction that the Indwelling Lord is the real Doer, then his actions become desireless. Hence every **saadhak** should regard his actions as offerings to the Divine. **Shuchih**: This means purity. This term does not merely refer to the external cleanliness of the physical body. **Saadhakas** need internal purity also. What are the implications of inner purity? All the actions a man does issue from internal impulses and not from external forces. They are a reflection of his inner being. It is only when man has pure feelings

within him that his actions
can be pure. When he is polluted within, all his actions will be impure.
How is purity in speech achieved?
How are the internal impulses to be purified? These relate to the
mind, speech and the body. Of
the three, speech is the most important. How is purity in speech to be
achieved?

"**Anudhvegakaram Vaakyam Sathyam priyahitham cha yath,**"
says the **Geetha**. Every word you
utter should be free from **Anudhvegakaram** (causing excitement or
agitation). It should be
Sathyam (true) and **priyam** (pleasing). There are four factors which
account for the pollution of
the tongue. One is, uttering falsehood; two, excessive talking; three,
carrying tales against others;
four, abuse or criticism of others. The tongue is prone to indulge in
these four types of offences
in speech. Unfortunately, in this Kali age, all these four are rampant.
Untruth has become
ubiquitous. People freely indulge in slandering others. Tale-bearing
goes on. Indulgence in
loquacity is widespread. It is only when one gets rid of these four evil
tendencies can his speech
become pure and unpolluted. Hence, the first task is to purify one's
speech.

How to purify the mind and body
Next comes the mind. The mind is polluted by wrong thoughts and
bad feelings. Man should
strive to keep away all bad thoughts from invading his mind. When a
man is ceaselessly filled
with bad thoughts, he can only reap bad consequences. To purify the
mind, all bad thoughts have
to be expelled. No room should be given to them. Bad feelings should
be banished from the mind
Only then the mind will get totally purified.

Then comes purity of the body. One must have a body that is free
from the taint of **Himsa**
(violence or harm). Men commit many acts of violence and many
sinful acts with their hands.

The body has been given to man primarily for practising Dharma
(righteousness). Such a sacred
gift should be used only for rendering service to others and doing
Godly actions. This is the way
to purify the body. Therefore, when speech, mind and the body are
purified, internal purity is
ensured. **Shuchi**, thus, calls for internal purity as well as external
cleanliness.

Dhakshah: This means that one should have firm determination in
performing actions. The
determination should be confined to actions that are pure, helpful to
others and sublimate man.

No man can refrain from action of some kind or other even for a

moment. In no circumstance

should one engage himself in an impure act. This is the way to
achieve purity through firm
determination. Only such a person can be called a **Dhakshah** (a
resolute person).

Udhaaseenah: This means freedom from attachment to anything. It
means remaining serene and
unruffled by fame or blame, peace or sorrow, loss or gain, pleasure or
pain, not elated by
prosperity or depressed by failure. One should not succumb to
calumny. Nor should one exult
over fame. Fame and censure are like passing clouds. One should look
upon them as a mere
witness. They should be treated with **Udhaaseenah** (equanimous
feeling). To treat them seriously
is to give rise to agitations in the mind, which may lead to demonic
tendencies.

Be free from worries

Gathavyathah: **Vyathah** represents the greatest weakness in man
today. Man ignores the duties
he has to perform in the present. He broods over what has happened
in the distant past. He is
constantly speculating over what is likely to happen in the future.
Why worry about the future or
about dead past? The past is beyond recall or remedy. Forget the past.
The future is uncertain. No

one can be sure about what is likely to happen the next day. Don't
think about the future, as you
cannot be sure about it. Concern yourself with the present, which is
the child of the past and the
parent of the future. This attitude is represented by the term

Gathavyathah. Brooding over the
past and speculating about the future, man is failing in his duties in
the present. This is the cause
of his misery. Make right use of the present and a good future is
assured. The aspirant should

bear this truth in mind and concentrate his attention on the present.
Mental worry about the past
or the future is a **Raajasik** quality. It should be got rid of.

Sarvaarambha parithyaagi: This quality calls for the renunciation of
Ahamkaara (egoism) in any
form. The ego is rooted in the **Mamakaara** (possessive instinct).
When egoism and
possessiveness come together in a man, he is utterly ruined. Hence,
one should be free from.
egoism and attachment.

The aforesaid six qualities are sacred virtues. The opening stanza
declares that a devotee with
these six qualities is dear to the Lord.

The six enemies of man

Apart from these six good qualities, man has six vices: **Kaama** (lust),
Krodha (anger), **Lobha**

(greed), **Moha** (delusion), **Madha** (conceit) and **Maathsarya** (envy). These six enemies of man have to be got rid of and the six good qualities should be cultivated. Only then human life can be made meaningful. Emperor **Bali** was one who was endowed with these noble qualities. For this reason, the Lord came down to the earth and sought a gift from **Bali**. There are many philanthropists in the world. There are persons who make gifts of land, or of cows, or food, or clothes, or gold, but few can be found who are prepared to make an offering of themselves. Emperor **Bali** was one who was ready to give himself away as a gift. "I am offering to Thee, **Oh** Lord, everything that is mine, my wealth, and family. Only the **Aathma** remains. Save me, who is taking refuge in Thee," explains a **shloka**. "I gave my word to you. I am giving my kingdom to you. At this instant, I am offering my body to you." Declaring thus, Emperor **Bali** bowed before **Vaamana**.

In ancient times, there were many such noble and high-minded rulers. **Bali** was wedded to Truth. He cared only for the welfare of his people. He was a protector of Truth. He practised Dharma. Such a ruler was reigning over **Kerala** at that time. He derived all his multifarious virtues from his grand-father, **Prahlaadha**. However, **Bali**'s father, **Virochana**, was engaged in wicked thoughts and bad deeds like **Hiranyakashipu**, **Prahlaadha**'s father. All three belonged to the same clan. **Virochana** attempted to make **Bali** pursue wrong paths. But, good and bad ways cannot be imposed on others. The marks of good behaviour of persons reflect their inherent goodness. **Prahlaadha** was an impartial and fair judge. Once, there was a contest between **Virochana**, the son of **Prahlaadha**, and **Sudhanva**, the son of the Sage **Angeerasa**. It was agreed that whoever lost the contest should forfeit his life to the winner. Both of them prayed to **Prahlaadha** to act as the judge for the contest, being convinced that he would be totally impartial and fair. **Prahlaadha** agreed to act as judge because he was pledged to uphold truth, without any other consideration. After watching the contest, **Prahlaadha** declared **Sudhanva** as the winner and his own son, **Virochana**, as the loser.

Unable to control his joy over the verdict, **Sudhanva** embraced **Prahlaadha** and said: "**Prahlaadha**! It is because of unflinching upholders of Truth like you that the world shines in all

its glory. If there were no meritorious people on earth, how can there be light in the world?

Prahlaadha! Because of your adherence to truth you gave the verdict against your own son."

Prahlaadha knew that whoever lost the contest should pay forfeit with his life. But that did not deter him from pronouncing the verdict against his son. There is no greater Dharma than Truth--

"**Sathyaanaasthi Paro Dharmah**." **Prahlaadha** was not swayed by any sense of paternal love. He shed no tears. He watched the outcome of his judgment with a sense of fulfillment.

Recognising the utter dedication of **Prahlaadha** to Truth and Righteousness, **Sudhanva** declared:

Prahlaadha! your devotion to Truth will restore the life of your son. I am not claiming his life as the reward for my victory. I am giving back your son's life to you. Dharma protects its protector

"Dharma **eva Adharmo hanthi**. **Dharmo Rakshathi Rakshithah**" (Dharma destroys the one who harms it. Dharma protects its protector). "**Prahlaadha**! You have stood by Dharma. Thereby you have saved your son." In this manner **Sudhanva** praised **Prahlaadha**. **Prahlaadha**'s life exemplified innumerable virtues and ideals. Because of such great and virtuous rulers in those days, the world was blessed with peace and prosperity. Today everywhere disorder, discontent, distrust, injustice, indifference to what is good and indulgence in what is bad, excessive attachment to sensuous pleasures, selfishness and self-centredness, are rampant among people. It is unfortunate that **Bhaarith**, which was once famous for its morality and righteousness, its dedication to Truth and Dharma, should have degenerated to this level today.

This is a blot not only on the country but a matter of shame for the people of **Bhaarith**. If we have a look at the state of the society, we find that all activities in society are related to **selfpraise**, abusing others and duplicity in speech. These triple vices are now ubiquitous.

Bhaarithheeya society, which was once so glorious, is now plunged in darkness, enveloped in discord, agitation and pollution. Pollution of heart is of great concern today. Man considers the air as polluted, water as impure and the sounds reaching him as intolerable.

Even the food is polluted. The Government also considers the entire environment as polluted.

Enormous sums are being spent on purifying the environment. It is not the environmental pollution about which we should be concerned. What is of concern is

the pollution of **Hridhaya** (the heart). Man's mind is polluted. Man's heart is polluted. All his feelings are polluted. It is because of this basic pollution, all other things appear polluted. The primary need today is to eradicate the pollution in the human mind. How is this to be accomplished? The mind today is immersed in worldly desires and pleasures. As a result, there is mental dissatisfaction as well as bitter frustration. The mind should be turned back to the source from which it came. A fish out of water has to be restored to the water for it to regain its life. Can it survive if it is placed on a couch and fed with coffee? It will regain peace and life only when it returns to its native home. Likewise, man's mind has to be restored to its original home in the **Aathma** (Self). Without doing this, how can peace be got? Thus, mental peace has to come from the **Aathma**. This calls for turning the mind towards the **Aathma** by the use of the conscience. Follow the conscience with full self-confidence. Don't rely on the body. It is a water bubble. Don't rely on the mind, which is like a mad monkey. Follow the conscience. When you follow the conscience with full self-confidence, you can accomplish anything. Emperor **Bali** was one who had such self-confidence. When his preceptor, **Shukraachaarya**, wanted to dissuade **Bali** from making the gift which **Vaamana** asked, pointing out that the young lad was no ordinary **Brahmana** but the incarnation of Vishnu Himself, **Bali** declared: If the young lad is Vishnu Himself, as you say, that is all the more reason for me to stand by the offer I have made when the supplicant is the supreme Lord. Is it not my great good fortune to be in the position of a giver to the Lord? All human beings seek favours from the Lord. When such a Divine approaches me with a request for three foot-lengths of land, how fortunate am I? This opportunity has come to me because of my good deeds in previous lives. I am ready to go against the injunctions of the preceptor, but I will not transgress the commands of the Lord. The plighted word stands. You may see two objects with the two eyes and listen to two different things with the two ears. But the tongue is one. The word that is given must be honoured. I cannot go back on it. The man who does not fulfill his promise is dubbed a sinner. I am determined to keep my pledge. God is the Supreme person and Lord of all beings. I will abide only by His words."

Emperor **Bali** was such a resolute ruler. Thereby, he secured a glorious opportunity. However, **Bali** had one special attachment for his subjects. The subjects also were equally attached to the emperor. The people bore devotion towards the ruler. The ruler was attached to his subjects. Their mutual relationship was intimate and indivisible. It was because of such a ruler and such subjects that the country was happy and prosperous. Significance of **Onam** day Unwilling to forsake his subjects and at the same time, unable to go back on his promise to the Lord, **Bali** gave a pledge to the people that he would visit them once a year. This **Onam** day is the auspicious day of **Bali**'s annual visit to the earth. It is the sacred day on which Emperor **Bali** returns to bless his people. In the month of **Shravana**, when the moon is nearest to the constellation **Shravana**, **Bali** said he would make his appearance. Today that auspicious combination is present. As **Sri Eradi** said in his speech earlier, this is the twenty fifth year in which the **Onam** festival is celebrated in **Bhagavaan**'s presence. What is the lesson to be learnt from this Silver Jubilee of **Onam**? Over the past twenty four years you have been listening to **Bhagavaan**'s discourses experiencing His presence and enjoying the celebration. How far are you practising **Svaami**'s teachings? Every human being has a heart. This heart is filled with love. With how many are you sharing the love in your hearts?. With none at all. What, then, is the use of that love if it is not shared? You must share with all the love in your hearts, not with humans alone, but with all beings in creation. Love, which is the gift of God, has to be shared with everyone in the world. Share your love with one and all. All human troubles arise out of the failure to share this love with one and all because of selfishness. Everyone repeats the benediction: "**Lokaas-samasthaas-sukhino Bhavanthu!**" (Let all the people of the world be happy). To how many are you giving happiness? You are repeating the words mechanically, but are you praying from your hearts for the well-being of the world? No, not at all. You are concerned only with your selfish interests. The day you root out selfishness from within you, divinity will blossom in your heart. People talk about **Saakshaathkaaram**. What is it? It is not something external. **Saakshaathkaara** is contemplation of the Divine at all times and in all states within

one's self. "Sarvadhaa sarvakaaleshu sarvathra Hari Chinthanam" (Thinking of God at all times, in all places continuously). People do recite the name of Raama incessantly. But will liberation be got by this repetition? To gain liberation, to win Rama's grace, it is not enough to repeat His name, you have to act upto Rama's principles. Raama sacrificed everything for the sake of Dharma. You have to make a similar sacrifice. Keep Dharma as your ideal. Engage yourself in righteous activities. Only then will Raama shower His grace on you. If, on the contrary, you perform no Dhaarmik acts but only repeat Rama's name, it is tantamount to abusing Raama.

Likewise, there is no meaning in repeating Krishna's name. What the devotee should do is to experience the ecstasy of Krishna Consciousness. Nor is that all. You should develop the equalmindedness of Krishna. Krishna maintained the same serenity of mind whether he was in a Yoga-Bhumi, or a Yuddha-Bhumi (battlefield) or Smashanaaana-Bhumi (a cemetery). He was always in a state of bliss. You should aspire to experience such bliss. Only then can you be said to experience Krishna consciousness. Whatever deity you may worship, you should experience the lessons of the deity within you. Experience Sai truths by filling yourselves with love. Saami's main teaching is Prema thathva (the Love principle). You are all experiencing this love. With how many are you sharing it? All around there is only hatred. Only egoism is present all the time. Equally ostentation is displayed all the time. How then, can you be deemed to have experienced the Sai truths? Whoever has imbibed those truths must be filled with love. That is the true mark of devotion. Emperor Bali was one who was filled with the sense of justice, with forbearance, compassion, Truth, Dharma, and devotion to the people. Are you cultivating at least one of these good qualities? Bali gave his promise to the people to appear before them every year because his people had all these qualities. The people of today are different. How can anyone know whether Emperor Bali is appearing? People celebrate Bali's visit as a festival but Bali is not coming. Why? Because the qualities of the people of those days are not present today. Doubtless, Bali loves his people. But the people today must have the power to draw him to visit them.

They should be like a powerful magnet which can attract a heavy block of iron. They will then be able to move and melt the heart of the Divine. You are doubtless magnets. But you have to purify yourselves to increase your magnetic power. That purity consists in the triple purity of mind, speech and body. Reasons for merger of the wicked in the Lord. Whatever anyone may do, there can be no deficiency in the Divine. Whether you praise or blame God, neither affects Him. In the Mahaabhaaratha once Dharmaja watched with anguish the abuses levelled against Krishna by Sishupaala and which Krishna tolerated for quite sometime. Then he hurled a plate at Sishupaala which severed his head. Dharmaja saw the blood from Sishupaala's body flowing towards Krishna and a divine flame from his body merging in Krishna. Dharmaja asked Naaradha how the soul of a wicked person like Sishupaala could merge in Krishna. Narada explained that good and bad, fame and blame relate only to the body and not to the Aathma. The merger in the Divine of devotees who have worshipped the Lord in many ways takes place after a long period of trials and tribulations, but it lasts eternally. In the case of the wicked, who remember the Lord constantly out of hatred, the merger takes place quickly but remains only for a short spell. The merger of soul in the Divine takes place for different reasons. In the case of Kamsa it was fear of Krishna, which made him always remember Krishna; hatred in the case of Sishupaala and Dhanthavakra, maternal affection in the case of Yashodha, who merged in Krishna through love. The Gopikas merged in the Lord through single-pointed devotion and Radha merged in the Lord owing to Bkaathma bhaava (sense of spiritual oneness). All attained merger. But in each case, it was up to a specific level. Cultivate the spirit of sacrifice. Do not follow the body. Follow the mind and the Aathma. The one who follows the Aathma is the real spiritual seeker. Contemplating on God with all your heart, chanting his name and surrendering to him, redeem your lives. The name and fame of God are not derived from outside. They are not the creations of newspapers and pamphlets. They do not change because of any circumstance. The Lord's name and fame grow out of their sacredness and love. Therefore, do not bother about anything.

Develop your love. Promote your divine nature. Cultivate the spirit of sacrifice.

Discourse in the **Sai Ramesh Mandap** on 30-8-1993.

The tongue is liable to four big errors; uttering falsehood, **scandalising**, finding fault with others and excessive articulation. These have to be avoided if there has to be **Shaanthi** for the individual as well as for the society.

BABA

30. Role of the **Avathaar** in the cosmic play

Like oil in the **thil** seed

Like ghee in milk, fragrance in a flower,

Juice in a fruit, fire in wood,

Divinity is everywhere.

EMBODIMENTS of the Divine **Aathma**! From ancient times, the questions, "Where is God?" and

"How does he appear?" have been agitating the minds of people. The answers have been sought

by different ways of investigation, The believers, non-believers, those with doubts and others

have not been able to get clear answers to these questions. To comprehend the truth, one should

look within oneself. This cannot be learnt from text-books or from teachers. **Chaithanya**

(Consciousness) is there in the mind and pervades everywhere. The power of vision in the eye

and of taste in the tongue are derived from this **Chaithanya**. People are using the sense organs

but do not know the source of the power which activates them.

Chaithanya cannot be comprehended by the physical vision. It is within everyone in very close

proximity. People undertake external exercises and spiritual practices in vain to find it. The

entire Creation is a manifestation of the Divine Will **Prakrithi** (Nature) is the manifestation of

God. Man is also part of **Prakrithi** and thus has the Divine power in him.

Chaithanya is the seed of entire Universe

A seed germinates and grows into a plant and then into a tree with branches, leaves flowers, **etc.**

The seed of the entire Universe is **Chaithanya** (Pure Consciousness). It is **Sath-chith-aanandha**.

It grows in full bloom in the human being and blossoms into the flower of Awareness. Thus God

incarnates in man. To understand this truth is the goal of human life. It is the mind that stands in

the way of this realisation. The mind is perverted when it is centred on the ego (body

consciousness) of a person but when it is directed towards the **Aathma**, it becomes sublime. One

puffed up with ego forgets Divinity. Thinking on the physical plane and looking at the external

world, man is not able to understand the Divinity within him.

It is wrong to think that spirituality has nothing to do with worldly matters. The physical world

also reflects Divinity. There are two entities, **Svabhava** and **Prabhaava** the former emanating

from the True Inner Self and the latter from worldly pursuits. Because man forgets his true

Divine nature he is wallowing in troubles and tribulations. He is reflecting only animal qualities

in his actions. Only when one enquires within, one has the chance of realising Divinity.

Today we are celebrating **Ganesh Jayanthi**, the birthday of **Vighneshvara**. Who is He? What is

His greatness? What has He taught to the world? We celebrate the **jayanthi** but do not make any effort to understand the **thathvas** (principle) behind it. His supreme teaching by His own example

is oneness of the Universe. When He was asked to go round the universe to get a prize from his

parents, He just **circumambulated** His parents Lord Shiva and **Paarvathi** and claimed that He had

completed the trip around the universe by going around them, as Lord Shiva and **Paarvathi**

represented the Universe.

Unity in a family is the basis of unity in society

The vehicles of Shiva, **Paarvathi**, **Ganesha**, **Subrahmanya** and the objects worn on their bodies all

get on harmoniously though they are in their original nature antagonistic to each other. Take the

examples of the lion, the vehicle of **Paarvathi**, living in peace with the elephant, the form of

Ganesha, and the bull, the vehicle of Shiva, the peacock, the vehicle of **Subrahmanya**, bearing no

enmity towards the snake, the garland of Shiva.

Unity in a family is the basis of unity in society. Though there are lots of common features

among mankind, people are not able to visualise their unity, but promote only their differences.

The cause for the lack of peace in the world is the absence of harmony in thought, word and deed

in each individual, which is reflected in the lack of unity among different individuals.

Spiritual values have been given up, resulting in the turmoil that we see today. **Ganapathi** taught

that one should respect one's parents and thereby win their grace and secure bliss.

The form of **Ganapathi** cannot, by any human standards, be termed as handsome. He has a small

head, big stomach and uncouth form. But still we are captivated by His form and like to see Him

more and more and worship Him. Beauty does not lie in the **Aakaara**, the external form but can

be experienced even in **Vikaara** (apparent uncouthness). **Ganesha**

sacrificed his own tusk and used it as a pen to write down the **Mahaabhaaratha** to the dictation of **Vyaasa** for the benefit of humanity. Man worships God only for selfish purposes. No one is prepared to sacrifice anything for getting Divine Bliss, while men are prepared to go to any length for worldly pleasures. Your mind and heart should be rendered pure to worship Divinity. You should see unity in diversity.

Role of the Divine in the cosmic drama
In the cosmic drama, the Divine has His own role to play. When one takes up a role in a drama, he should act according to the role and not according to his state in real life. Behind the screen he comes into his own. You should understand this truth clearly. A man may take up the role of **Raama** in a drama. Then he has to adhere to the principles of **Sathya**, Dharma, **Shaanthi** and **Prema** which governed all **Raama**'s actions, though in actual life, the actor may not be righteous.

Similarly God assumes a role in the drama of the world in human form. He has to behave as a human being only. This should be clearly understood by all.

Avathaar will not transgress rules and regulations
Krishna was **Paramaathma** (Supreme power) and **Sarvajna** (All-Knowing). Though He was very close to **Dhruapadhi**, at the time when she suffered humiliation in the court of **Dhuryodhana**, who ordered that she be disrobed, Krishna made an endless supply of saris to protect her honour.

Some persons ask why Krishna did not punish **Dhuryodhana** on the spot when he was perpetrating such a heinous crime against a noble woman who was so devoted to Him. No doubt, **Dhruapadhi** was highly devoted to Krishna and Krishna had also the power to punish **Dhuryodhana**. But in this drama several more scenes had to be enacted. **Dhuryodhana** was predestined to be killed by **Bhima** in the war that was yet to come. So Krishna could not interfere.

Kamsa's life was in the hands of Krishna and **Raavana**'s life was in the hands of **Raama**. Both

Raama and Krishna are forms of Vishnu. But each had to play His specific role in His incarnation. For every incarnation there are certain rules and regulations which the **Avathaar** will not transgress. Mere mortals cannot understand the ways of the Divine.

In the Divine family of Lord Shiva, we should understand that Shiva represents Energy,

Paarvathi represents **Prakrithi**, **Buddhi** (intellect) and **Siddhi**

(fulfilment) are symbolic of

Ganapathi and **Subrahmanya**, their sons. They are all one, though conceived in different forms.

All the five fingers in the hands are not alike but different in size and shape. But when you do any work, they join together to give maximum effect. If all are of equal size, it will not be conducive to effective functioning. This is one of the secrets of God's creation.

Realise the wisdom of the Divine
There was a mathematician taking rest under a tree, who wondered why a pumpkin creeper bore such a huge fruit, while the huge banyan tree over his head bore only tiny fruits. He was doubting the sense of proportion of God. During his sleep some fruits from the banyan tree fell on his body. On waking up he realised that if the huge tree which attracted people to take shelter under its shade, had big fruits, like pumpkins, their fall would be harmful to those resting under it. This experience made him realise the wisdom of the Divine.

You should try to have complete knowledge of anything. Partial knowledge is dangerous. You should study the nature of the heart. God thinks of **Loka-Shreyas** (the welfare of the whole world). He has a broad vision, while human beings have a narrow selfish outlook.

You should also expand your heart---not the physical heart, which may call for surgery if it expands. I am speaking about the spiritual heart. It is called **Hridhaya**, meaning one which is filled with **dhaya** (compassion). It is all pervading. If you think of America, your heart goes there at once. The physical heart is like a machine with limited scope. The heart with **dhaya**

(compassion) is **Dhaivam** (God). If one has no **dhaya** his nature is devilish. Compassion is the most essential quality of a human being. Without compassion, man is inhuman. A compassionate heart reflects divinity.

God has no birth or death. He remains an Eternal Witness. How to realise such an entity who is **Aprameya** and **Apramana** (beyond description and beyond proof)? He responds only to **Prema**.

You should understand God through love and spend your life with love.

Discourse on 19-9-1993 at **Sai Ramesh** Hall at **Brindhaavan**.

You have been born for one purpose: to die. That is to say, to kill the "I". If Brahma dies, you become **Brahmam**, or rather, you know that you are **Brahmam**. All literature, all effort, all **Yajna**, all teaching is just to hold a mirror before you, so that you may see Yourself.

BABA

31. Glory of the Lord's lotus feet

Observance of right conducts has declined;

Dharma has been endangered;

Morality has nowhere to abide;

What can I say about human existence?

Morality and ethics are confined to books;

The heart has become a foul dust-bin.

EMBODIMENTS of the Divine Aathma! Wetness is the natural trait of water. Hardness is the attribute of stone. Sweetness is natural to sugar. Heat is the quality of fire.

These are the Dharma (natural behaviour) of substances. For the individual, Vaancha (desire) is

natural. Because man is sustained by desire, it is considered a Dharma (natural trait) of man.

"Dhaarayathi ithi Dharmah" (Dharma is that which sustains). Man is sustained by desire. Man's

primary duty is to offer all his desires to God.

This means that the practice of Dharma calls for the offering of all worldly desires to God and

developing the inward vision. "Sarvadharmaan pariththyaiya maamekam sharanam Vraja"--

Renouncing all Dharmas, take refuge in Me alone--says Krishna in the Geetha. This implies that

man must make it his primary aim to offer to God all external sensory, physical desires and

cultivate spiritual thoughts centred on the eternal.

Purity of heart is essential for spiritual wisdom

To develop such a spiritual outlook and to inspire it in others, one has to possess Chittha suddhi

(purity of heart). Spiritual wisdom can dawn only when there is purity of heart. Just as removal

of weeds, tilling the land, sowing the seeds and watering them, are required before the crop can

be harvested on a plot of land, the field of the human heart has to be cleared of bad thoughts and

bad feelings, watered with love, tilled by spiritual practices and the seeds of the divine Name

sown. Only then one is entitled to reap the harvest of Inaana (Divine Wisdom).

Today the spiritual exercises are confined to listening to talks and not to practising the teachings.

Listening has become a kind of disease. Merely after listening, men go about bragging that they

know everything. This crazy boastfulness is deepening men's ignorance.

One should ruminate over what has been heard. After rumination, one should do Nidhidhyaasa

(put into practice the lessons). Only then there is the triple purity of thought, word and deed.

Today people are content with mere listening to discourses. This will

not lead to Realisation.

Srinivasaraghavan referred to the practice of "Naama Likhitha japam" (repeated writing of the

Lord's Name as a spiritual exercise). This practice promotes harmony in thought, word and deed

(first thinking about the Name of the Lord, then uttering it and then writing it). All these three

processes should be carried out with a pure heart.

"Sathyam" indicates the true form of man

Total purity is essential for all Saadhanas (spiritual disciplines). To achieve this purity one has to

understand the difference between Shreyas (spiritual well-being) and Preyas (mundane

happiness). True humanness consists in knowing the nature, of the

Aathma (the Indwelling

Spirit). Vaak (speech), Manas (the mind) and Praana (the life-force) together constitute the

Aathma. The three syllables contained in the Sanskrit word Sathyam indicate the true form of

man. Sath represents food, ee represents water and Yam represents Surya (the Sun). The implied

meaning of the term is that the Sun provides the water which helps man to grow food. When

Sathya is interpreted in the reverse order, it means that the Reality is realised by the penance and

control of the senses (Sath for Reality, Tha for Tapas--penance, and Ya for Yama and other

forms of control over the senses).

Control of the senses and the desires arising from them is almost impossible. What can be done,

however, is to turn all the desires towards the Divine. This will be rendered possible when one

realises that all the sense organs---the eyes, the ears, the nose and the tongue---derive their

functional capacities from the Aathma (Indwelling Spirit). It is the Chaithanya (the aathmik

consciousness) that animates the sense organs and enables the eyes to see, the ears to hear and

the tongue to taste. The role of consciousness is like that of the 'current, which enables a bulb to

shed light. It is because this Aathmik consciousness is present in all beings, it has been described

as Brahman.

Human body is an instrument to realise the Divine

Caught up in worldly desires, man does not realise his Divine nature. He identifies himself with

the body, not realising that it is temporary and perishable. The human body is nothing but an

instrument for realising one's inherent Divinity. Man tries to know all about the universe but

makes no attempt to know who he is. Man is leading an artificial life because of his ignorance of

his reality. Man's foremost endeavour must be to realise his divine nature. He is not a mere human being. He is truly Divine and has to realise this basic truth. Man has to realise that all the limbs in his body function because of the divine power animating them. Too much importance should not be attached to these limbs intrinsically. Are not blind persons able to live without eyes? Are not deaf and dumb persons able to get on without the powers of hearing or speech? What matters is how these organs are used.

The saint **Suurdhas** wails in a soul-stirring song, '**Oh** Lord! **Inspite** of being endowed with eyes, people are not able to see your beauty. **Inspite** of having ears they don't hear your melodious voice." Men hear only useless gossip. They do not listen to auspicious and sacred things. Having eyes, they look upon people with hatred and jealousy. Monkeys, donkeys, dogs and pigs also have the same power of sight as humans. What is the difference between these animals and human beings? Animals eat, sleep and procreate. If men are also doing these things, what is the difference between them and human beings? Animals love their young ones, but that love is temporary but human love can last one's entire life.

How can one sanctify the body? Man has to understand what it is without which he cannot exist. He can get on without eyes or ears or other organs, but not without **Praana** or **Aathma** (life). This is called **Praana prathishttha** (the installation of the divine Life-Force in man). In the mirror of the human body, the image of the Divine is reflected. Man foolishly considers the mirror as the **Chaithanya** (Reality). It is this consciousness that accounts for all that one is able to do and not the physical body.

How, then, is this body to be sanctified? By involving the body in actions related to the **Aathmik** consciousness. This lesson was taught to **Vibheeshana** by **Hanumaan**. **Hanumaan** told him that by mere repetition of **Rama**'s name, the vision of **Raama** cannot be experienced. Only by dedicating himself to the service of **Raama**, together with chanting His name, can he (**Vibheeshana**) experience **Saavyuyam** (oneness) with **Raama**.

Of what avail is it to recite all the 700 **shlokas** of the **Geetha**, if one does not practise even a single teaching of the **Geetha**? "**Adhveshtaa Sarva bhuuthaanam**" (Do not bear ill-will towards any living being), proclaims the **Geetha**. This is the primary injunction of the **Geetha** to mankind.

This is based on the dictum that one **Aathma** (Divine) dwells in all beings as the **Antharaathma** (Indweller). What use is there in reciting the **Geetha** if one has hatred towards others? You worship the Divine and hate the Divine in others. Your worship and your hatred cancel each other out and nothing remains to your credit. Follow Lord **Raama**'s injunctions. The **Raamaayana** is regularly read and **Raama** is worshipped by the vast majority of the people in **Bhaarath**. There is a **Raama** temple in every village. But how many are living up to **Raama**'s commands? **Raama** chose to go to the forest to comply with His father's promise. How many today obey their fathers injunctions? **Raama** sacrificed the Kingdom and all comforts for the sake of upholding Truth. He said his sole aim was to promote the people's welfare. He sought to serve the people in whom he saw the image of God. No penance, no pilgrimages to sacred rivers, No study of scriptures nor the recitation Of the Lord's name will be of any use For crossing the ocean of **Samsaara** Without service to **sajjana**.

Sajjanam refers to those in whom **Sath**, the **Aathma**, dwells. As the **Aathma** dwells in all beings, **Sajjanana** refers to one and all. When you serve **Sath**, which is the Reality in every being, you get the Awareness of **Chith** (Consciousness). With this Awareness, the heart is filled with **Aanandha** (Bliss).

Annamaachaarya hailed the feet of the Lord as those which had been washed by Brahma himself which are of Brahman Itself, which bear the burdens of the entire universe, and the burden of all human bodies. How is this done. The Divine is **Puurna-Svaruupa** (All-encompassing form). Just as the feet of the individual bear the burden of the human body, the subtle body of the Divine bears on its feet the entire universe. Without the feet the body cannot move.

Significance of greatness conferred on Lord's feet
Recognizing that the macrocosm and microcosm are constituted by the same five basic elements, man should realise that the Divine is present in everything. Hence, man should chant the name of the Lord from the core of his heart and take refuge in the feet of the Lord. **Annamaachaarya** declared: "**Oh** mind! Take refuge in the lotus feet of the Lord. They will relieve you of all your miseries and lead you to the Divine."

When **Bharatha** enthroned the **Paadhukas** (sandals) of **Raama**,

Ayodhya was really protected by

Raama's sandals. **Bhadhraachala Raamadhas** also sang in the same strain. "**Oh Raama!** I am holding on to your feet. I will not let you move even one step until you assure me your protection."

Thyaagaraaja in a similar vein, declared that he would not allow himself to be tempted by the treasures offered by the **Raaja** of **Tanjaavur** and he preferred the lotus feet of **Shri Raama** to all the wealth of the world.

"Feet" do not mean sandals made in silver or 'gold. Feet refers to the Divine that sustains everything. Why is such greatness conferred on the feet? Viewing the matter from the point of view of science, it will be noted that blood flows from the feet upwards to all parts of the body.

It is this blood which sustains the entire body. The feet that bear the burden of the entire body are essential for life itself. When you seek refuge in the Lord's feet, you can secure a vision of the Divine form.

Yashodha catches Krishna through His footprints
Here is a small example from the early life of Lord Krishna in **Gokulam** to show what the Lord's feet mean. Krishna was known as one who used to steal butter from all houses and feed his friends and playmates too. As there were a lot of complaints about this naughty child, Krishna's mother **Yashodha** caught hold of him one day as he was running away and asked him: "Why are you stealing butter from other houses while I offer you so much at home? Your mouth always smells of butter. Give up this habit. Otherwise, I will tie you to a mortar to restrict your movement. How do you do such things, being so small a child?" He smiled and ran away.

Yashodha went from house to house in search of Krishna. He played a small trick. **Yashodha** could not move fast as she had a heavy body. She was in a fix how to trace him.

Krishna dipped his feet in milk in a house and ran from there, leaving behind the trail of his footprints caused by the milk. It was only with the help of Krishna's own footprints that she was able to catch him. In fact, because she was so eager to get at him, Krishna himself helped her to trace him. **Yashodha** was able to catch the Lord only through footprints of HIS Feet.

The Lord's feet are glorious in many ways. But they will confer blessings only if they are sought with real faith. The Lord's feet contain the Divine insignia, of

Shankha (Conch) and Chakra

(Discus). **Shankha** symbolises **Shabdha** Brahman (the **CosmicDivine** sound). The discus

represents the Wheel of Time. The Sound and Time together represent the different cosmic aspects of the Lord. The entire universe originated from sound vibrations. These vibrations are

related to Time. Sound and Time are inseparable and interdependent. It is a common practice among rural folk to advise anyone who has committed a wrong to hold

the feet of the person whom he has wronged. Once a man holds the other's feet, it means that he has sought and secured the latter's forgiveness. Nowadays, with all the Courts and legal processes, no one attempts to hold the feet of anyone. In the old days in the villages, if a man fell at the feet of another, the latter had no options but to forgive the suppliant. Seeking the Lord's feet is seeking forgiveness

The inner meaning of seeking the Lord's feet is that thereby the Lord will forgive the sins of the penitent. But mere holding of the feet is not enough. One must be genuinely repentant and declare that he will not commit similar offences again. Only then he will secure atonement. '

Embodiments of the Divine **Aathma**! Different persons pursue different kinds of **Saadhana**. To realise the benefits of this **Saadhana**, they go to **Aashrams**. They adore elders and offer worship to them. As long as egoism remains in them, all these exercises are of no avail. Your egoism may even lead to your expulsion from the **Aashram**. Hence suppress the ego, bury the sense of possessiveness and develop attachment to the **Aathma** to realise your true humanness. Envy, hatred and anger are causing havoc among men. Even residents of the **Aashram** are filled with

anger. Anger has been described as incense offered to sin. Therefore while you are worshipping the Lotus feet or writing the Lord's name, you have to get rid of these three evil traits.

Destroy the ego, do your duty and help mutually
At the outset, the ego has to be destroyed. Then anger will subside. Do your duty. Do not project your ego. Develop mutual helpfulness. Carry on your work with joy. Be friendly towards each other. It is only when you behave in this manner that you will realise the benefits of **Likhitha**

Japam and worship of the **Paadhukas** (Lord's Sandals). In the **Sai** organizations, the primary requisite is unity and mutual trust. Only with unity can you promote the well-being of the world. If there is discord within the

organization, how can you serve others? Make forbearance your ornament. Through love, eliminate your bad traits. Leading members of the Sai organization, who undertake sacred activities such as Naama Likhitha Japam and Paadhuka Seva should develop sacred qualities. In Tamil Nadu, in numerous villages devotees are engaged in Naama Likhitha Japa and offering worship to Paadhukas. Together with these they should also purify their hearts. Today in many parts of the world Nature is causing various disasters such as earthquakes, famines, floods and volcanic eruptions. What is the reason? The spiritual lapses of man account for these calamities. Disturbances in the heart (human heart) are reflected in earthquakes. Fill your minds with good thoughts and engage yourselves in good actions. Chant the Lord's name. When the ether is surcharged with the vibrations of the Divine name, the entire environment gets purified. Those who breathe this sanctified air will have pure thoughts. Purify the atmosphere, which is now polluted. Discourse in the Puurnachandhra Auditorium on 7-10-1993, the day of Paadhuka Prathishttha.

Man should become the very embodiment of love. When he is filled with love the entire world will be transformed into a love-filled world. As long as he is filled with hate the world will appear as a hate-filled world. It is only when love is developed that the dualism of good and evil can be transcended and the joy of oneness with the Divine experienced. BABA
32. Bhaarith's glorious Vedhic heritage
There is no greater eye than knowledge.
There is no greater penance than Truth.
There is no worse misery than greed.
There is no greater happiness than sacrifice.
KNOWLEDGE is the real eye. Truth is real penance. Penance does not consist in forsaking food and drink and roaming in a forest, Seeking the eternal Truth is real penance. Desire is the main cause of grief. Desire will go on multiplying. As and when one is fulfilled, it gives rise to another and this goes on endlessly. True Bliss consists in controlling desires. Sacrifice gives the greatest and lasting happiness. That is why the Vedhas have declared that it is not by work, progeny or wealth, but by sacrifice alone, one can get immortality. Sacrifice is the life-force of a human being. The Vedha teaches Thyaaga, Yoga and Bhoga (sacrifice, spiritual practice and material pleasure). The word Vedha itself has many meanings. It

means intelligence, knowledge, awareness, etc. To lead a meaningful life man has to follow certain. Niyamas (regulations of discipline). It is also necessary to know one's own Inner Reality. Mere intelligence and acquisition of knowledge are not enough. Knowledge should foster wisdom leading to awareness. This is what the Vedha teaches. The word Inaana, which is translated as wisdom, contains two syllables! Ina and na. That which is not true at all times--past present and future---cannot be termed Inaana. Adhvaitha Dharshanam (Awareness of oneness) is the real Inaana. The Truth is one, it is infinite and it is Brahmam. "Sathyam, Inaanam, Anantham, Brahma," is the Upanishathik declaration. Vedhas confer security on humanity. The Vedha should not be treated as mere Manthra. It helps to realise full knowledge and wisdom. The sages in ancient times had the inner vision and experience of the Divine and they gave expression to this revelation through the Vedhas. They are applicable to entire humanity for all times. They confer security on humanity and show the way to happiness and peace. The goal of human life is to sacrifice desires and realise the Divine. Since the Vedhas are Anantham (infinitely vast), it is difficult to master them within the short life-span of human life. That is why Vedha Vyaasa divided them into four sections. He compiled the Riks into one part and called them Rik Samhitha. He put all the Yajus together and named the collection as Yajus Samhitha. All the Saama hymns were presented in the Saama Samhitha. Other manthras were compiled in a fourth section termed Atharvana Samhitha. The Yajus Samhitha was further divided into Shukla Yajur and Krishna Yajur Vedha, bringing the actual number of Vedha samhithas to five. The division of Vedha Samhithas Each Samhitha was further divided into three parts, namely, Brahmana, Aaranyaka and Upanishath. The first part is full of manthras for rituals, and for doing acts of charity and other sastraic rites. Manthra has Life-Force in it and, when properly interpreted, every manthra is related to Divinity. The second part, Aaranyaka, relates to the chanting of manthra during Vanaprasthaashrama, when one finishes his Grihastha-ashrama (family life) and retires to the forest to lead a life of austerity. The chanting of manthras should always be synchronised with

practising of the prescribed

Karma. By such practice one can realise the Divine. By merely listening to manthras and failing

to practise, one can never get happiness or peace. In order to realise the Divine, you have to

practise the precepts prescribed in the Vedhas. No doubt, even listening to the recitation of the

Vedhas is itself capable of purifying your mind. It is Shabdha Brahman. Sound is the first

attribute of God. Vedha Shabdha is all-pervasive.

Today a great deal of wickedness, troubles and turmoils are prevalent in the world because of the

decline of the influence of the Vedhas. Water, air, food, noise are all tainted by pollution. We are

forced to lead a polluted life. When the air we breathe is itself polluted, how are we to lead a

pollution-free life? The environment and the elements should be pure to ensure purity of heart.

The cause of this pollution lies nowhere else except in our own actions. Whatever words we

utter, they spread to the entire atmosphere. We can purify the atmosphere of the world by

chanting the Vedhas and singing the glory of God.

Cherish the Vedhas for sublimating your lives

The Rishis in ancient times used to move to forests and chant the powerful Vedhic Manthras to

purify the atmosphere of the whole world. These Vedhas are neglected today. The people of this

great country of Bhaarith have not understood the infinite potency of the Vedhas. It is a pity they

have not tasted the sweetness of the Vedhas. The Vedhas should be cherished for sublimating life

and not to earn a living.

The Upanishaths, which are termed as Vedhaantha or the concluding part of the Vedhas, detail

the method of achieving the Purusharthas (four fold goal of life), namely Dharma, Artha,

Kaama and Moksha. These can be achieved by one's own efforts through Vidhya (acquisition of

right knowledge), which is of two types: one is Para Vidhya (the Higher Knowledge) and the

other Apara Vidhya (lower knowledge). Para Vidhya shows the way to Moksha (Liberation),

while Apara Vidhya deals with worldly pursuits, which cause bondage.

For acquiring spiritual wisdom this worldly education is not necessary. Sathyadhrishti (the vision

of Truth) is the only requisite for spiritual pursuits. Since ancient times Bhaaratheeyas have

taken to spiritual pursuits as their goal in life.

Nine different appellations for the Vedhas

There are nine different appellations for the Vedhas. They are:

Shruthi, Anusmara, Thrayee,

Aamnaaya, Samaamnaaya, Chandhas, Svaadhyaaya, Nigama and Aagama.

Shruthi: The Vedhas were taught by teacher to disciple by oral recitation, adhering to the right

swara and tune. There were no gadgets such as tape recorders or gramophone records in those

ancient times. The students used to learn the text only by constant repetition with intense

devotion day and night and get manthras by heart. Even if the words are missed the svara or tune

of the chanting should be without the slightest blemish, since svara is its basis. Hence it is called

Shruthi (that which is learnt by hearing).

Anusmara: Since the Vedhas were learnt by memorising and constant chanting, they got the

name of Anusmara.

Thrayee: Originally there were only three Vedhas Rig, Yajur and Saama, which formed the basis

of all rituals, the manthras for Yajna and musical notes. Hence they were termed as Thrayee (the

three).

Aamnaaya: It means practice. The practice of chanting and memorising was followed even in

the dream state and deep sleep state, apart from the waking state. So it is called: Aamnaaya.

Samaamnaaya: As the Vedha is preserved in the heart of the students it is called Samaamnaaya.

Chandhas: The Saama Vedha lays down the basic meter for the Vedhic manthras, meter which

is Chandhas. Hence the Vedhas are termed as Chandhas.

Svaadhyaaya: The Vedhas were learnt by son from father or disciple from teacher. Thus it was

passed on from generation to generation, from grandfather to grandson. Since it is preserved only

by constant self-study and practice after learning, it is called Svaadhyaaya.

Nigama and Aagama: As the study of the Vedhas is related to inhalation and exhalation, it is

called Nigama and Aagama. For example, when one inhales the air the sound is "So" While

exhaling, the sound is "Ham" With every breath this Soham meaning "I am He," is being

repeated. This goes on 21,600 times per day. This is verily the practice of the Mahaavaakyas of

the Vedha, "You are That"---"Thath Thvam Asi." This goes on all through life by every human

being in the breathing process. When breathing stops life will be extinct.

Transcend body-consciousness to realise Inner Self

Many sages and saints did penance for realising Divinity. They said,

"Vedaahametham

Purusham Mahaantham" (We have seen God Almighty). Where did they see Him? "**Aadhithya Varnam Thamasaah-Parasthaath**" (We have seen God beyond the darkness, of ignorance). This darkness is the identification of oneself with the body and attachment to the senses. To realise the Inner Self you have to transcend the body." consciousness and attachment to sensual desires.

Vedha teaches many things with emphasis on unity and purity. Some say that the **Vedha** discriminates between people, declaring only some that are qualified to chant the **Vedha**. This is totally wrong. In the **Shanthi Shloka**, the **Vedha** says, "**Sahanau Vavathu; Sahanau Bhunakthu; Sahaveeryam karavaa Vahai; Thejasvinaavad-heethamasthu; Maa Vidhvishaavahai.**" What is the meaning of this? "Let us grow together; let us live together, let us study together, let us develop knowledge together, without conflict, with friendship, with **broadmindedness.**" While this is the teaching of the **Vedha** how can any one say that it discriminates against some? The **Vedha** teaches a subtle form of equality and equanimity. Only a fraction of the **Vedhas** remains now. Each **Vedha** has many branches. The Rig **Vedha** has 28 branches, of which 26 have faded out of memory and only two remain now. The **Yajur Vedha** had 17 branches out of which only two are in vogue, while the **Saama Vedha** had 1000 branches of which 998 are lost. Even with this fraction of the original **Vedhas** existing now, the world is progressing at least to the present extent. Imagine how powerful this planet would have been if all the branches of the **Vedhas** were in vogue now!

This sacred land of **Bhaarith**, which was reputed to be the **Thyaaga Bhuumi** (land of Sacrifice) and Yoga **Bhuumi** (land of Spiritual communion), has now become a **Roga Bhuumi** (land of diseases). The reason is people are turning to **Bhoga** (worldly pleasure) forgetting Yoga and **Thyaaga**. People should learn to live in Yoga. The **Vedhic** injunctions have infinite meaning. All may not be able to comprehend the inner meaning of the teachings. The truth that the earth has a gravitational force was there since the world was created. But it was discovered only by Newton after some experiments. Similarly? the truth hidden in the **Vedhas** was perceived by the **Rishis** after intensive penance and **Saadhana**.

They have given to mankind the Eternal truth which was revealed to them. The vibrations of

their spiritual **Saadhana** have spread throughout the Universe. They are not limited to **Bhaarith** or any particular place.

This can be practised anywhere in the world, whether in America or Australia. This is **Sathya Svaruupa** (Embodiment of Truth). It cannot change according to time or place. It is beyond time and space; that is why it is called the Transcendental Reality. Some people think lightly of the **Vedhas** and even make fun of them. Learning the **Vedhas** give immense benefits Embodiments of love! Even if you cannot chant the **Vedhas**, if only you listen to the sounds with devotion they will elevate you to a higher level. Though the child does not know the meaning of the lullaby sung by its mother, it is induced to sleep hearing the tune. Similarly, listening to the chanting of the **Vedha** with undivided attention will give you immense benefit. If you ruminate over it and practise it in your life, you can imagine the magnitude of the bliss you will attain. The hymns of the **Vedhas** constitute **Naadha** Brahman (God in the form of sound), which is highly potent. Devotees who go to a temple ring the bell. The general belief is that it is intended to attract the attention of the Deity. Does it mean that God is asleep and you have to awaken Him by ringing the bell? God is always awake and is listening to the prayers of everyone. It is just like a visiting card which you present to any important person whom you want to meet any favour or help. Ringing the bell is only to draw the attention of the Lord towards you. The sound of the **Vedha** is also like ringing the temple bell. **Omkaara** is the correct address of the Lord. Sound emanates from the Primordial **Pranava**, which consists of the three syllables A, **U** And **M**.

The correct address of the Lord is **Omkaaram**. The sound of the bell and the sound of the **Vedhas** also radiate **Omkaara naadha**. The uttering of **Omkaara** should be done in a sweet and smoothly progressive way starting with the sound of "A" which should come from the navel, and then the sound "**U**" from the throat, and finally conclude with "**M**" from the lips. It should resemble the sound of an aeroplane when it is far off, gradually increasing in volume as it approaches the aerodrome and finally subsiding after landing. (**Svaami** demonstrated the correct way of chanting the **Omkaara**). The **Vedha** teaches this very clearly. The **Vedhas** lift the individual to higher levels. People are not realising this truth. Many **Vedhic**

scholars send their wards to convent schools and seek to impart to them a secular education

without caring to pass on to them the sacred legacy of the Vedhas, which will protect them.

Because of lack of encouragement and proper propagation and promotion, knowledge of the

Vedhas is declining day by day in this great country, which is the home of this sacred treasure.

Svaami expects the people to foster the Vedhas and is showing the way by making all the

thousands of students of the Sai educational institutions, right from the primary school, to learn

Vedha chanting. You have watched the children of the primary school, ranging from 5 to 8 years,

chanting the Vedhas at the commencement of this meeting. There is actually no compulsion to

learn the Vedhas. All the students willingly come forward on their own to learn Vedha chanting.

There are Vedha paathashaalas (Vedhic schools) elsewhere where they impart this teaching, but

the students discontinue the chanting later on. You should make the children learn the Vedhas

with enthusiasm, without compulsion. They should be made to realise the greatness of the

Vedhas by sweet persuasion.

The Vedhas have protected our country from ancient times. Since the Government has not cared

to realise the beneficial influence of the Vedhas in contributing to the welfare of the nation, the

country is facing a lot of troubles. The propagation of Vedhas should be taken up by the people.

The essence of the Upanishaths is given in the Bhagavath Geetha and the Brahmasuuthra.

Several saints have related stories to explain clearly the import of the Upanishathic truths. The

Eeshavaasyopanishath is the first among the Upanishaths. It declares that God pervades the

whole universe. Because people have neglected the study of Sanskrit they are unable to enjoy

the treasures of knowledge contained in the Upanishaths.

Inaugural Discourse in the Puurna Chandhra Auditorium on 18-10-1993 at the Vedha Purusha

Sapthaaha Inaana Yajna which was revived after three years.

33. The message of the Upanishaths

The Dashara celebrations in October, during which Bhagavaan revived the Vedha Purusha

Sapthaaha Inaana Yajna after a break of three years were made immensely significant for

spiritual aspirants as well as Sai devotees in general by the series of discourses on the

Upanishaths which He gave for seven days at the Puurnachandhra Auditorium. The discourses

from 19-10-1993 to 23-10-1993 are given below in a condensed form.

ONE may study all the scriptures, perform all types of sacrifices, go on extensive pilgrimages,

master the eight types of knowledge, but it is not easy to control the senses and the mind, direct

one's vision inward and maintain equanimity of temper. In ancient times, the sages and seers

maintained purity in thought, truth in words and righteousness in deeds. But in this Kali Age today,

people have forgotten human values and exhibit animal qualities such as lust, anger, greed

and hatred. Purity of heart and selflessness are the hall-marks of the human life which one gets

after passing through several births. Foolishness, pride, covetousness and other such qualities are

a hang-over from their previous lives as sheep, buffalo or cat. One who is in the habit of

attacking and harming others out of hatred reveals the tendencies in his previous birth as a dog.

One who lacks steadiness of mind and constantly jumps from one thing to another, reflects the

quality of the monkey from which he has evolved. It is to get rid of such bad qualities that Yajnas

(Sacrifices) are undertaken.

Mind is the altar of the Yajna

In Thretha Yuga, Vishvaamithra took the help of Raama to ensure the conduct of the Yajna

without hindrance from the demonic forces. His Aashram was called Siddhaashrama. Actually

the heart of every human being is a Siddhaashrama. The moment evil thoughts or bad feelings

arise in man, that is the beginning of all sins. When the heart is polluted with such sinful

thoughts, one should seek the help of Aathma Raama, just as Vishvaamithra sought the help of

Raama to put an end to the ogress Thaataki. If you think of God and pray to Him with sincere

devotion, every deed done by you will be a Yajna. The mind is the altar of this Yajna. You must

offer all the evil qualities at the altar of the mind. That is the ideal internal Yajna to be performed

by every person as distinct from the external Yajna done ritualistically.

The Raamaayana as allegory

The allegorical meaning of the Raamayana story should be properly understood. Raama stands

for Yajur Vedha, as he was the embodiment of Dharma. Lakshmana esteemed Raama's words as

law and followed him. He was always chanting the name of Raama. He represents Rig Vedha.

Bharatha represents Saama Vedha, as he was always singing the

glory of Raama. Shathrugna

represents Atharva Vedha. Thus the four sons of Emperor

Dhasharatha of Ayodhya represent the

four Vedhas. Dhasharatha's capital, Ayodhya, symbolises a place where no enemy can enter.

Dhasharatha symbolises rite karmendhriyas (five organs of action)

and the Inaanendhriyas (five

organs of cognition). The three queens of Dhasharatha--Kaushalya;

Sumithra and Kaikeyi--

represent the Saathvik, Raajasik and Thaamasik Gunas (qualities of Goodness, Passion and

Inertia). If the inner significance of the Raamayana is properly understood, it will serve as a

manual of ideal living for all mankind.

If the principle underlying the Yajna is understood, it will be realised that the Divinity pervading

everywhere is within you too. "Antharbahischa thath sarvam vyaapya Naaraayanasthithah."

Through the conduct of a Yajna one can understand the immutable permanent Reality in a fastchanging world.

Fire has an important role in the Yajna. Fire for the Yajna is created by churning two wooden

sticks placed together. The top stick is the mother and the bottom piece is the father of Agni

(Fire). Immediately after birth, Agni devours both father and mother. Fire is the presiding priest

or Brahma (for the Yajna). He takes the offerings and acts as a courier to convey them to the

Gods. Yajna has, moreover, many significant inner meanings. Those who do not know them

make fun of it or deride it.

Since people have forgotten the real significance of such holy rituals performed for promoting

the welfare of mankind, humanity is suffering from all sorts of tribulations and miseries. In the

ethical, physical, scientific and all other fields today man has given up his Svabhaava (true

nature) and is keen only to earn Prabhaava (fame). Fame is like passing cloud. Today one may

be a Prime Minister, full of fame and power. But when he steps down from that post no one will

care for him.

Upanishaths proclaim the real nature of man

What is the true nature of man? A term for man in Sanskrit is Nara. Nara means Aathma (the

Self). The five elements have come from Aathma. They are called Naaramu. The term

Naaraayana has come from this. Nara does not refer to the physical form of a human being. He is

the Aathma and should behave in keeping with his reality. A man without human qualities is like

a flower without smell, a fruit without juice and a cow that cannot give milk.

The Upanishaths explain this truth. They stress the importance of man knowing his own Reality,

transcending the body, the senses, the mind and the intellect. They proclaim that the real nature

of man is love, compassion and selflessness. But people have forgotten their original nature and

are nourishing unnatural qualities. How can Dharma be sustained in such circumstances? People

are mainly engaged in selfish pursuits. They use their sense organs in wrong directions, instead

of seeing good, hearing good, speaking good and doing good, which is the godward path. When

there is no trace of any good quality in human beings, how can one expect purity of heart?

Power of the Divine

Yajnas with sacrifice as the basis provide the royal road to Self-Realisation as opposed to the

perilous path of self-destruction, in which people are engaging themselves now. Yajnas are

designed to invoke the power of the Divine for the welfare of mankind. Divine power is limitless

and beyond the comprehension of the limited intellect of man, who is labouring under the

delusion that he is all-powerful and can achieve anything. Even the great saint musician and

composer Thyaagaraaja once doubted the power of God when he was subject to great misery and

suffering, but recovered his faith immediately after he recollected how, without the power of the

Divine, a monkey (Hanumaan) could cross the ocean or Lakshmana do service at Raama's feet or

Bharatha worship His sandals or Lakshmi, the Goddess of wealth, serve at His Lotus Feet. He

blamed himself for doubting the power of the Lord and regretted the lapse in his devotion.

The significance of the offerings made in the holy fire of a Yajna is that whatever is offered is

converted into Amruth (Divine Ambrosia) and conveyed to the gods. When man sacrifices his

bad qualities, he is transformed into the Divine. With this in view, the Upanishaths declare:

"Lead me from untruth to Truth, from ignorance to Knowledge, from death to Immortality."

Thus the Yajna helps man to progress to the summit of eternal bliss.

The Yajna is not for passing time. The cosmic energy issuing from the Manthras will go up in

the fire from the Yajna hearth and spread all over the world and purify the atmosphere. Some

agnostics may criticise this as wasting food, ghee and other valuable articles by throwing them

into the fire. This is as foolish as the criticism of an ignorant person that a farmer wastes good quality seeds by casting them on his farm. He does not realise that one small measure of the seed will yield several bags of grain as harvest. The Yajna is done not for selfish purposes but for the welfare of the entire world. It reflects the noble ideal of service and sacrifice before self.

Excerpts from Discourse on 19-10-1993.

The quest for happiness

There is no penance other than Shaanthi (stillness of the mind). It is the ornament adorned by

saints and it is what every one yearns for in his heart. Saint

Thyaagaraaja sang that there is no

comfort or happiness without peace "Saaanthamu leka soukhyamu ledhu."

Sukham (the state of enjoyment of happiness) is like heaven. The pleasures derived by the senses

from worldly objects are transient, while real happiness lies in experiencing the bliss from the

Inner Self. People are unhappy because of Thrishna, or the insatiable thirst for worldly pleasures.

Desires are always multiplying endlessly. The only way to overcome misery or grief is to put a curb on desires.

Dhaya (compassion) is inherent in every human being. But few are prepared to share this with

their fellow-beings. Man is deluded by the trivial pleasures from mundane things and is filled

with greed and lust. This is the main obstacle in the spiritual path.

Basis of adhvaithik principle is Ekaathma bhaava

The Vedhas deal with rituals and worship, which imply a dualism between the worshipper and

the object worshipped. Vedhaantha spells out the principle of

Adhvaitha (non-duality). It is

interpreted in different ways, but the real basis of the Adhvaithik principle is Ekaathma bhaava,

that is the feeling that there is only one Aathma pervading everywhere and none else. "Adhvaitha

Dharshanam Jnaanam" (Wisdom lies in the perception of oneness).

The Upanishaths preach this

oneness, based on the concept of unity in diversity. Upa means

"near," ni represents "nishtha"

and shath means "sit". Upanishath means that one should sit near the preceptor to acquire the

Supreme Spiritual Wisdom.

The Upanishaths originated during different periods of time. That is why we find that the

teachings of the different Upanishaths are not based on the circumstances obtaining at one

particular time, but they are applicable universally at all times as they teach only what is vital for

the welfare of humanity.

"Eeshaavaasyam Idham Sarvam" says the Eeshopanishath. There is no place in the universe

where God is not present. Just as air is everywhere even though we cannot see it with our eyes,

Divinity is all pervasive. But for this Divinity, the Sun and the Moon cannot shine, rivers will not

flow, crops will not grow. The Divine governs the whole universe. All things in creation are for

the use of the entire world. No one can claim exclusive right over these gifts of Nature.

The Eeshaavaasya Upanishath teaches man how to combine Bhoga with Thyaaga (enjoy the

world with an attitude of sacrifice). One imbued with the feelings of

Thyaaga (sacrifice) will not

revel in mundane pleasures. Sacrifice and sensual pleasures cannot co-exist just as water and fire

cannot co-exist. What, then, is the inner significance of this directive that man should enjoy

Bhoga (pleasurable experiences) with Thyaaga (renunciation)?

It means that though one is not interested in mundane things, he has to do his duty. He cannot

escape doing karma. He should shed his ego while doing his work and should not consider

himself as the doer. He should do his duty without any desire for the fruits thereof. Because man

is filled with ego and is not interested in experiencing the real bliss, he suffers from Roga

(disease). When work is done with a selfless attitude there is no

difference between bhoga and

thyaaga. We find today in the world only rogis (persons afflicted with disease) and not bhogis or

thyaagis. You should give up attachment to worldly things and direct your attachment to the

Divine only. Sage Yaajnavalkya taught his wife Maithreyi this principle of oneness. The same

Parabrahman (Supreme Self) is present in everyone in the form of Awareness.

Desireless action leads you away from misery

The Eeshaavaasya Upanishath teaches that this Sathyam (Truth) is changeless. It is the basis of

the Sanathana Dharma that has been followed in Bhaarith. Man cannot live without Karma

(action). But he should do it without the feeling of ego and desire for reward. When the seed is

sown, the tree will grow and yield fruit whether you like it or not. The desire for fruit is the cause

of misery. The Upanishaths teach the way of getting rid of the ego.

Prakrithi is like a mirror which reflects whatever object is placed before it. When you look into

the mirror there are three entities--yourself, the mirror and the reflection. But if you remove the

mirror, there is only one left and that is 'you.' The reflection is gone. Because of worldly feelings, you look at the reflection. Remove the worldly feelings, you see your Inner Self which is the Reality. When you get rid of the feelings of I and Mine everything becomes one.

The Upanishaths taught the difference between pleasure and pain. If you shed your ego and experience Divinity you will get rid of your pain and enjoy lasting bliss. The Upanishaths teach

through stories the subtlest truths. You should understand their inner significance and taste the

nectarine sweetness. This is possible only when there is Bhaava-Shuddhi (inner purity). Purity of heart leads to Siddhi---Self realisation.

Qualities that are Nature's gift to man

It is unnatural for man to behave like animals with selfishness, anger and jealousy. A

compassionate heart is Nature's gift to man. It is a pity that man does not make any effort to

realise that the Divine is closer to him than his own parents. One should search within, and not in the external, for God.

Love, Compassion, Self-Confidence and Sacrifice are the real human qualities. You are

Amrithaputhra (Son of Immortality). Purity in thought, word and deed is a basic requisite for

man. Under any circumstances, man should not allow this threefold purity to be affected.

Patience is another ideal quality one should develop. Whatever troubles or obstacles one may

meet with while doing his proper duty, he should bear with them. One should not get depressed

when others blame or abuse him but should stick, to the path of truth. The third quality is

perseverance which is indeed a prime need for any one in any field but more so in the spiritual path.

Once you have taken up a vow to do a good thing, you should not go back on it under any

circumstance. You should fulfill it even at the cost of your life. This is the hallmark of a true

devotee. In ancient times, people had this determination and became good souls. The Paandavas

had to spend their lives in forests feeding on leaves and fruits. Still they never gave up their

adherence to the plighted word. In the Kali Yuga devotees have to face a lot of trials and

challenges, but they should not waver even a wee bit in their devotion to God.

Just as gold has to be heated, hammered and subjected to many processes before it can be made

into a jewel, devotees have to pass through ordeals ordained by the Divine.

The divinity in man

With Premabhaava (feeling of pure love) you can realise your oneness with the world. Every

object has five attributes, namely Asthi, Bhaathi, Priyam, Name and Form. The first three--

Existence, Cognisability and Utility ----- are permanent and changeless, while Name and Form

are subject to change. Human beings with different names and forms are just like waves on the

ocean of Sath-chith-aanandha. They are also ame Sath-chith-aanandha. The essence is the same

in all names and forms. The realisation of this truth is spirituality. This is the message of the

Upanishaths. It does not matter if you cannot understand every word of the Upanishaths. It is

enough if you realise the truth that you are embodiments of the Divine.

When you get some troubles, you cry in a state of despair and even blame God. There is no need

for you to feel aggrieved at all. All troubles are passing clouds. The clouds cannot hide for long

the effulgence of the Sun which is permanent. Similarly the Aathma cannot be affected by

anything. If you identify yourself with this Reality you will have no cause for grief at all as you

will be embodiments of bliss.

Excerpts from Discourse on 20-10-1993.

Descent of the Divine

The same Supreme Being who saved Prahlaadha by appearing from the pillar and punishing his

demonic father, the same Supreme Being who came to the rescue of Kuchela, the same Being

who descended from Vaikuntha to save Gajendhra, the Lord of the elephants, has now come to

the world as Sath-chith-aanandhamurthi, presiding over the hearts of all as Puttaparthi

Chakravarthi.

You should realise that I have come to remind you of your Reality, that in fact everyone of you is

an embodiment of Sath-chith-aanandha.

Excerpts from Discourse on 21-10-1993.

Unity in diversity

Though the Upanishaths are termed as Vedhaantha (the end of the Vedhas) they are actually the

Siras (head) of the Vedhas. The Eeshaavaasya Upanishath emphasises that man is bound by

action and purity of heart is the basis for right action-- "Chitthasya Shud-dhyave Dharmah."

Right action has to be done for achieving purity of heart. When you get rid of bad feelings, evil

thoughts and evil deeds, you can experience your Inner Self.

As long as one is puffed up with the pride of education, wealth, status and position one cannot comprehend the Aathma. You must turn your mind away from all these transient mundane pursuits and redirect it towards the Inner Self to realise the Aathmabhaava, which is eternal and changeless. This is the basis for all the changing phenomena of the mundane world. (At this stage, Bhagavaan materialised a gold chain by a wave of His hand and went on to explain that the basis for all gold jewellery is gold). The gold chain can be melted and turned into solid gold from which other ornaments can be made bearing different names and forms. Similarly, the basis for all the different forms and names of beings in the world is Divine. The Eeshaavaasya Upanishath stresses the unity in diversity. It teaches that the mind and the body will change but the Aathma is the unifying, changeless and permanent entity. Man, in his ignorance, considers all changing objects as true and does not look into the common basis which is changeless.

Excerpts from Discourse on 22-10-1993.

Man and the Divine

The Vedhic invocation says "Puurnamadhah Puurnanuidham," meaning "That is whole and this is whole." This implies that Divinity and humanity are not different. The same constituents are there in both. In fact there is only one Supreme Power which manifests itself in multitudes of forms.

If you take the Gaayathri Manthra, it starts with "Bhur Bhuvah Suvah," in which Bhur is the Bhuuloka (this world where we live), Buhvah is the other world and Suvah is the world of Radiation. All the worlds are within every human being. Man is an embodiment of the three phases of time (past, present and future) and the three powers of creation, preservation and dissolution. He is thus the embodiment of the Prajna (principle of the Supreme Consciousness).

The five vital airs, Praana, Apaana, Udaana, Samaana and Vyaana are the constituent elements of Naadha (the primordial sound). Bindhu represents steadiness of our body, mind and intellect.

Kala represents the Aathma. The Eeshaavaasya Upanishath deals with the different aspects of Naadha, Bindhu and Kala. It says that these Three are like a triangle with the Self as the apex and the body and mind as the two points at the base. The body is gross, while the Self is subtle

and the mind is a combination of the two. Just as Naadha, Bindhu and Kala are everywhere, the mind is also all-pervasive as stated in the Eeshaavaasya Upanishath. The mind is the cause of pain and pleasure, happiness and misery, bondage and liberation. It should be properly directed towards Prajna (Awareness). The body is inert matter and cannot function without the Prajna principle, which is radiation. Praana (vibration) animates the whole body. All the three are constituents of Sath-Chith-Aanandha. Man experiences Aanandha in the deep sleep state--

Swapna-Avastha and perceives worldly things in the waking state-- Jaagratha-Avastha.

The body houses the immovable Aathma

The Upanishaths point out that there are three entities: the Kshara, Akshara and Kshraakshara (Immovable, movable and movable-immovable). The movable body houses the immovable Aathma. One who understands this principle of Akshara will have nothing to do with the world.

The body is given only for knowing the Aathma principle, but man is using it for other purposes and thus abusing it.

The human body consists of eyes, ears, nose, tongue, etc. These are but instruments that help one to make the journey of life. There are three elements in all actions' the Kartha (doer), Karma (action) and the Kaarana (purpose of the action). The Upanishaths declare that if all the three are in harmony one will achieve success. All the limbs and sense organs in a man can function only when the life force is there. That is Chaithanya Shakthi. It comes from the Self, which is Prajna, Aathma Shakthi or Radiation. Even scientists are aware that matter cannot move on its own without energy. But they are not able to recognise the Aathmashakthi which was recognised by the ancient Rishis. The moment one becomes aware of this truth he can be considered to be free from the bondage of the phenomenal world.

Socrates told his disciples that the Universe is governed by truth, goodness and beauty. These are the same as Sathyam, Shivam Sundaram, the terms used by the Bhaaratheeyas to describe Divinity from time immemorial. The truth that transcends the categories of time is the Real Truth. Man is an embodiment of this Truth. But people have forgotten this today. People relish only untruth. Truth is not palatable to them, while untruth seems sweet, though it is poisonous.

"Speak the truth, do righteous acts" is the motto of Bhaarith, as

declared in the **Vedhas**. But

people today kill truth and jettison Dharma. How then can they have peace?

The **Kenopanishad** proclaims that the basis of every action should be Truth which is Divine. The

Rishis did not compile the **Upanishaths** as a pastime. They gave this valuable treasure for the welfare of mankind.

Devotees failure to know what **Svaami** wants

Several persons holding high positions come here to get **Svaami**'s blessings for achieving higher

positions or for other personal benefits. Big businessmen and traders come here to take **Svaami**'s

blessings and return. Those in the teaching, legal and other professions come here. Theists come

here, participate in **Bhajans etc.**, and go away. All of them come to **Svaami** to get their desires

fulfilled. No one comes to know what **Svaami** wants. How many strive for **Svaami**'s sake?

Everyone comes only with selfish motives. I want to point out that enjoying benefits and failing

to show gratitude is grievously wrong. In ancient days the devotees of the Lord sacrificed their

lives by engaging themselves this divine quality of selflessness. It is only by sacrifice you can

achieve immortality. You should love all without distinction and serve society.

"Sacrifice and share Divinity with every one" is the message of the **Upanishaths**. You should not

bother about your close relations alone, as these relationships are only temporary. You should

develop **Vishva Prema** (Universal Love).

You may wonder why I am telling this repeatedly. Though I have been telling you all this for

several years no one seems to change for the better. So I have to emphasise the need for your

getting rid of too much attachment to your kith and kin. Love your children but do not get

excessively attached to them. You must make use of your body for doing your duty, but do not

get too much attached to it.

Act according to your role in life

Every person has to play his role in life. How this should be done is illustrated by a story. Once

an actor went to the court of **Bhoja Raja** to exhibit his talents and get a reward. First he went in

the role of a **renunciant** wearing saffron robes. When the king offered him some gold he declined

to accept it. When questioned whether what he gave was not enough, the actor replied he would

come again the next day.

The next day he came in the guise of a dancing girl and gave a fine

performance which pleased

everyone. When he was offered some gold coins in a plate by the king the actor said what was

offered was not enough. When the king questioned him as to why he had refused to take

anything on the previous day, but was asking for more that day, the actor replied that he had to

behave in a manner befitting the role he took. The previous day he had come as a **renunciant** and

had to decline the gold offered to him. But on that day he was in the role of a dancing girl and so

could demand more money. The moral of the story is: Students should behave as students and

devotees as devotees only. Every person in any field has to uphold certain values appropriate to

the role he has taken up. When I say devotees should do selfless service to humanity as a way of

serving God, it is only in your interest and for your spiritual uplift. Discriminate between what is

permanent and what is temporary and pursue the path leading to permanent bliss. Do not hanker

after trivial transient pleasures. Speaking the truth, do your duty. This is the message of all the

Upanishaths.

Excerpts from Discourse on 23-10-1993.

Love is the vital force. Love is the governing principle. It is only when the precious diamond of love is shining in one's heart that sacred and divine thoughts about God will arise in the mind.

BABA

34. Significance of **Yajnas**

Neither Charity, nor the performance of sacrifices,

Neither penance, nor the highest knowledge,

Nor any other thing can be equal

To the power of control of the senses,

Whatever enquiry or investigation one may make.

FEW men in the world are able to recognise what is the primary goal of life. Many are not even

worried about this inability.

What is life? What is its highest goal? Man has to enquire into these basic questions. Man's

highest aim, however, appears to be to obtain food, clothing, shelter and progeny. All these are,

no doubt, necessary to some extent. But these are related to mere living and have no relation to

the supreme goal of life. Along with leading one's ordinary life, one has to take note of the great

aim of life. Man must recognise the immense preciousness of human life. Every householder has

to consider not only his duties as a householder living in the **Grihasthaaranyam** (forest of family

life) but also about **Brihadhaaranyam** (the message of the **Upanishath** of that name). Those

living in the jungle of the family, need to know about the life envisaged in **Brihadha-aranyaka**.

Brihadhaaranyaka Upanishath

What is this **Brihadhaaranya**? It is the Immense (**Brihath**) hermitage. This **aashram** is the combined expression of the mind, speech, and life. **Thejas** (effulgence), symbolises **vaak** (speech). Mind is represented by food **Annamaya**. **Praana** (the Life-Principle) is **Rasamaya** (essential sweetness). The effulgent speech, in association with the mind as food becomes the essence of the Life-Principle. This truth was proclaimed by the sages in the **Upanishathik** declaration: "**Raso vai Sah**" (He, the Divine, is all sweetness) the form of Brahman.

The Rasa principle is present only in **Praana** (the Life Principle). The cosmos is based on life.

There is, however, the **aathma**, which transcends the Life Principle.

The **Brihadhaaranyaka Upanishath** is the unified form of **Vaak**, Manas and **Prajna**. As the sages in the forest contemplated on this form and realised the bliss of experiencing the Divine, this got the appellation **Aaranyaka** (Forest). As fire arises in forests, **Agni** (Fire) got the name **Aaranya**.

Man's life originates in fire, grows on fire and ends in **Agni**. Born from the warm womb of the mother, sustained by the fire of his digestive organ, man ultimately ends on the funeral pyre. Fire is thus the basic cause of human birth and death.

Agni is an embodiment of the Divine. Fire is effulgent. It nourishes the whole world. But it needs to be kept under control. "There is nothing great without restraint." Rationale behind sacrifices

The ancients started performing **Yajnas** and **Yaagas** (sacrifices) to propitiate the Divine in the form of Fire. The sacrifices were performed not to secure personal benefits or to get desires fulfilled, or to get over difficulties. They embarked on sacrifices only to secure

Aathmaanandham the (Bliss of the Spirit).

Once, Emperor **Ianaka** performed a big **Yajna**. Many scholars participated in the sacrifice, including scholarly women. Among such women were **Maithreyi**, **Gargi** and others. At that

Yajna a **pandith** called **Ashvala** started putting questions to the sage **Yaajnavalkya**. "How many deities are there?" he asked. **Yaajnavalkya**, being a very shrewd person, took the cue from the word "here." He answered "There are 3306." The entire assembly was taken by surprise at this figure. They wondered whether there could be 3306 deities present at the **Yajna**.

What lay behind **Yaajnavalkya**'s reply? He considered everyone present at the **Yajna** as divine.

"God appears in human form." Hence, in those days, men were not regarded as mere human

beings at **Yajnas** and **Yaagas**. Every individual was considered as a manifestation of the Divine.

Ashvala then posed another question to **Yaajnavalkya**. He asked: Is it possible to reduce this

number of deities?" "Yes, it is possible," said **Yaajnavalkya**. There was no mention of "here" in

the second question. **Yaajnavalkya** answered: Thirty three deities." Asked whether he could

state who these deities were, **Yaajnavalkya** said: There are eight **Vasus**, eleven **Rudhras**, twelve

Aadithyas, **Indhra** and **Prajaapathi**. All these together make 33."

Yaajnavalkya reduces the number of deities to one

The assembly was satisfied with the answer. Then, **Gargi** got up and asked: "Venerable sage! Is

it possible to reduce this number further?" "Certainly yes," declared **Yaajnavalkya**. "There are

six: **Agni** (Fire), **Bhuumi** (earth), **Vaayu** (the Wind-God), **Aadithya** (the Sun God) **Amarathvam** (Immortality), and **Adhvara**." These six are the true deities, he said.

Ashvala got up and asked whether the number could be reduced further, **Yaajnavalkya** said the

number could be reduced to three: The Past, the Present, and the Future. The answer was accepted by the assembly.

In answer to further questions whether the number could be further reduced to the most

important deities, **Yaajnavalkya** said; "They are two: Food and **Praana** (Life)."

Asked whether the number could be further reduced, he said that it could be reduced to one-**anda**-

half and he explained that the all-pervasive **Vaayu** (the Wind God) is known as **Adhyartha** (one

and a half). Asked whether a further reduction was possible he said it could be reduced to one, namely, **Praana** (Life).

When enquiries from the scientific, the spiritual and other points of view are carried out to find

out the ultimate divine entity, **Praana**, the presiding deity of Life, emerged as the only one.

Where does this Life Principle dwell? The answer is' it has no specific place or time. It is

everywhere. The purpose of the **Yajna** is to propitiate this all-pervading Life-Force.

Yajna means acquiring the highest wisdom

What is **Yajna**? It is not merely offering oblations to the sacred fire, **homam**. **Yajna** means

acquiring the highest wisdom by **Yama** and **Niyama** (control of the senses and practice of

spiritual discipline). This wisdom is not related to worldly knowledge. All the knowledge acquired through the intellect is illusory. It is based on dualism and is tantamount to ignorance. It may serve to score debating points; such debates also promote discord.

The knowledge that transcends all controversies and is related to the eternal verities is the

Aathma-Inaanam (Knowledge of the Self). It is for acquiring this supreme knowledge that the ancient **Rishis** performed **Yajnas** and **Yaagas**. Practices like reciting the **Lalitha Sahasranaama** cannot be considered **Yajna** in the true sense.

Only when one embarks on the internal quest for the realisation of the Self within can he acquire

Aathma Inaana (Knowledge of the Self).

For this purpose there is no need to study any books. Only by direct experience and one's own

spiritual **Saadhana** can this awareness of the Self be realised. Man has to understand that he is

the cause of his own happiness or misery and that all that he seeks or loves are not for their sake,

but for his own sake. Hence, he has to understand his own true nature. Realising the

ephemerality of all worldly objects, man should recognise that enduring happiness can be got only by developing love for God.

A great sage like **Yaajnavalkya** declared that the whole cosmos is a manifestation of the Divine.

The Divine is omnipresent. This awareness of the Divine has to be experienced by everyone.

Sense of oneness is the message of **Pranava**

The **Brihadhaarnyaka Upanishath** pointed out that this oneness is proclaimed by the **allpervading**

sacred **Pranava "OM"**. This pervasiveness can be experienced in a myriad ways,

above all, in the sound that can be heard when one is alone and closes his ears. Man has to realise

the redemptive power of **Pranava Manthra**. It is the means to overcome the vicissitudes of life

and realise union with the Divine. The body is like a water bubble that originates in water, grows

in water and merges in water. The body is the water bubble and **Naaraayana** is the water. It has

come from **Naaraayana** and has to merge in Him.

The **Yajnas** and **Yaagas** are designed to teach such spiritual truths. But human beings, caught up

in the coils of worldly life, are a prey to all kinds of troubles and tribulations. Some of them are

always prone to doing harm to others. They convert even the good to evil. For such persons there

is no end but utter destruction. Everyone, therefore, has to know

something about human life and

the Divine life. There are many who cannot see anything good, but see only what is bad. There

are others who always see what is bad, but consider it as good. Both these ways of looking at

things are false. The man with a godly outlook sees the good always.

In human life, one should not have any kind of bad thoughts. Even when someone reviles you,

you should practise self-restraint and remain calm. There is no power equal to such self-restraint.

Everyone should develop such tranquillity (or peace). The more peaceful you are, the greater

your longevity. People today easily lose their peace. They get enraged on the slightest

provocation. There are four types of men who view the good and the bad in different ways. Of

these, worse than demons are those who deride all that is good and picture it as evil. These

perversions are a reflection of the bad times confronting mankind. Such attitudes are indications

of impending disaster.

Portents of the Kali age even before its dawn

Once Krishna and **Balarama** were engaged in a lively conversation. **Balarama** asked Krishna:

"How is it many untoward things are happening today? Apart from the differences between the

Paandavas and the **Kauravas**, discord is rearing its head even among our own **Yaadhavas**. There

are growing conflicts amongst them. Bitterness is rampant. Enmity is growing." Krishna

smilingly replied: "This is a manifestation of the power of Kali. The Kali Age is dawning. These

are its portents. These evil tendencies are an indication of the disasters to come.

All the evil tendencies that are manifest today are indication of the impending disasters. The

future is in your hands. To avert disaster, all evil thoughts have to be eschewed. You have to

develop always peaceful thoughts. When any thought of doing harm to somebody arises in your

mind, examine whether it is right or wrong. If you wish to make any public statement examine

whether it is true or false. Don't broadcast any kind of bazaar gossip. Investigate the truth. Do not

be in a hurry. Wait till you have got all the facts. To draw conclusions in haste on the basis of

imperfect information is a sign of stupidity.

A lesson to be learnt from the **Mahaabhaaratha**

Why do untoward events happen? Only to promote what is good. They have a cleaning effect.

Rise and fall are 'natural events. When any such thing takes place in relation to the Divine, it

must be regarded as the prelude to something elevating and sublime. Here is an illustration from the Mahaabhaaratha. The battle between the Paandavas and Kauravas had gone on for nine days. On all the nine days, the Paandavas were the losers. Yudhishtira and Arjuna were dejected. At that time Krishna told them: "Why are you getting so impatient? Unrighteousness score some victories in the beginning. Gradually; it declines and the forces of righteousness, peace and truth gain the upper hand. Therefore, do not have any worry. Get up, Dhananjaya (Arjuna). Dharma is bound to win. Selfishness will be destroyed. Alas! the parents of a hundred sons will ultimately have not' even one to perform their obsequies. What a fate! What is the reason? It is the result of the crooked stratagems of evil-minded men. They are full of low cunning. They have the worst traits in men, Such persons bring ruin on great royal dynasties. Only a rain of arrows can bring about peace." Krishna thus roused the drooping spirits of Dharmaja and Arjuna. The Kauravas were unable to tolerate the popularity and good name of the Paandavas. The Paandavas were the very embodiments of Righteousness. They were totally wedded to truth. Were it otherwise, would valiant heroes like Bheema and Arjuna remain inactive when Dhruapadhi was sought to be disrobed? They allowed events to take their inevitable course. Hence, mishaps in life should be regarded as happenings which serve to further one's spiritual progress. Uniqueness of Sai Seva activities Today when the Sai Seva organisations are rendering glorious service all over the world, there are some. persons who, like the Kauravas, are consumed by envy. They have their abettors and accomplices like Shakuni, Dhuryodhana's uncle. Such men cannot be considered as educated or intelligent persons, If they were really educated, they would not indulge in such mean tactics. But what is the outcome of all this? The maligners will be defeated by their own weapons. Very soon the glory of Sai will spread to every part of the world. It will increase a thousand-fold. The reason. is the essential goodness of the Sai Mission. It is totally free from any taint. Every act is done out of the purest of motives. Everything that is said is based on truth. All activities are conducted without depending on any outsider. Hence, there is no room for fear.

After the harvest when the sheaves of grains are winnowed, the wind blows away all the chaff, leaving only the grains behind. Through this process, the true devotees will remain steadfast. The wavering puppets will drift away. This is the process of winnowing. Hence, adhere firmly to the truth of your convictions. Be prepared to meet any challenges. Life is a challenge, meet it. Be ready to face any situation. How is this to be done? Not by tit-for-tat or blow-for-blow. You have always to be truthful. Do not accuse anyone. You have no need to harm anyone. Adhere to the truth and esteem it as the life-breath of a true devotee. Strengthen your faith in God. Envious people invent all kinds of stories. They feed the flame of hatred in others. All these belong to the evil breed of Shakuni. And where do they find their moorings? In the company of evil-minded men like Dhuryodhana and Dhussasana. They will never go near righteous men like Dharmaja (the eldest of the Paandavas). There is only a bad end for such persons. The good will never come to grief. Good causes are bound to flourish. Hence establish your life in truth. Carry on the good work Embodiments of love! Good opportunities come rarely. Once lost, they may' not recur. Making good use of the present opportunity, see that the Sai organisations grow from day to day. Every street must reverberate with the name of Sai. Every heart should be purified. Every mind should be full of happiness. Love even your enemies. Treat even the one who hates you as friend. Then, there will be no need to accuse anyone. When you adhere to your truth and live upto it, you are bound to be successful. Truth is one. That is the truth which should be the sheet-anchor of your life. As many are gathered here, I wish to inform you that the programme for the Seventieth Birthday is being drawn up. Whatever may happen, these celebrations will go on. Sai's resolve will be fulfilled. Even if the heavens fall, Sai's resolve will not alter. We do not speak about these resolves, nor are they broadcast among the public. In the world only goods that are not easily sold, are advertised. Goods that have a ready market are not advertised. Important events for Seventieth Birthday During the next two years, many important events are going to happen. Programmes are afoot to help the poor and the needy. On November 18th, 70 marriages will be

performed. People often
talk about mass marriages. They are rather simple affairs. The
marriages we intend to perform
will be different. The weddings will be such that the married couples
will say: "We never
imagined that such a thing could happen in our lives!" Each bride will
be given a wedding
medallion (**bottu**) in a gold chain. The bridegroom will receive a gold
ring. A set of cooking
utensils will be presented along with some provisions. The brides will
be given valuable
Kanjeevaram saris. The couples will also be given houses in due
course.

It is also intended to provide sewing machines to women who are
confined to their houses and
cannot support themselves by working outside.
All are our people. The Divine is in all. But owing to their past actions,
and their misfortunes,
some of them entertain silly ideas. They are transient and not lasting.
Even **Dhuryodhana** and
Dhussasana praised Krishna .in the end. Therefore, do not have ill-
will towards anyone. Love
everyone and pray for everybody's well-being. To the extent possible,
take part in the work of

Sai Organisations. Today there is no nobler work in the world.
I shall not speak about the numerous other organisations in the
world. But the purity that obtains
in the **Sai** Organisations cannot be found anywhere else. Gossip
mongers may talk as they please.

But so far as our organisations are concerned their watchword
always is "Help! Help! Help!

Serve! Serve! Serve!" This is their primary aim.

I do not have any differences based on race, caste, or creed. The
weddings will be performed
without regard to any of these considerations. Every couple will be
blessed with happiness and
inducted into the right code of conduct for householders. Those
seeking to get married should
abide by the laws of the country.

Valedictory Discourse at the **Vedha Purusha Sapthaaha Inaana**
Yajna, on **Vijayadhashami** Day,
in the **Puurnachandhra** Auditorium on 24-10-1993.
Those who seek to know God, must steel themselves to bear insult,
injury and torture, with a smile.

BABA

35. Education should develop human values

Education confers beauty on man;

It is his secret treasure;

It confers pleasure, fame and happiness;

It is the' teacher of teachers;

It is one's kinsman-when abroad;

It confers supreme vision;

In a royal assembly it is learning alone,

Not wealth, that counts;

A man without learning is an animal.

STUDENTS and teachers! Today neither students nor teachers are
aware of the true meaning of
education. Education should foster morality, righteousness and
character. Man today has
acquired prodigious knowledge in the fields of science and
technology. But this serves only to
promote a material civilisation and teaches only knowledge of the
external worlds to students.

What man truly needs today is not this external knowledge. He needs
refinement of the heart.

This can be got only by internal culture.

It is not enough today to make a man a mere human being. He has to
be transformed into an ideal

human being. Education makes a man compassionate. That is the
fulfilment of the purpose of

education. Education should not be equated with book knowledge or
the acquisition of skills for

leading one's life in the world. The modern student is unable to
determine what is the basis of his

life and what is important in it. Hence, he loses confidence in himself.
Because they lack the

patriotism, born out of love for the country, and the devotion to God,
which instills a spirit of

sacrifice, students today have lost all self-confidence.

Loss of self-confidence is the cause of all troubles

Most of the troubles tormenting the world today stem from loss of

Aathma-Vishvaasa (selfconfidence).

Devoid of the fear of sin and love for God,

Mankind today is plunged in a grave crisis.

The eternal verities proclaimed in the scriptures have assumed
bizarre forms. Sacred nature is

divorced from humanity. The ancient wisdom is in eclipse. Perverted
knowledge is growing. In

such a situation, how can ethical and spiritual values appeal to youth?

The entire educational system should be changed. The true purpose
of education should be
understood.

Reading and writing cannot make a man educated.

Are those acquiring degrees scholars?

Without right knowledge and proper conduct,

Can one be deemed educated?

If learning for earning a living is esteemed as education,

Are not birds and beasts able to live without learning?

Education is the life-breath of human beings

Education should be the life-breath of human beings. By converting
education into a means of

earning a livelihood, people are forgetting the meaning of life.

Character determines life. It is

pure and holy. Without character how can man lead a worthwhile and

sacred life? For this

reason, from ancient times, **Bhaaratheeyas** fostered a life-style based on ethics. Students are

forgetting this ancient culture of **Bhaarith**. Pursuing worldly, ephemeral knowledge, they do not understand the nature of life.

Man should recognise the cosmic basis of education. Education today is based on mechanical

skills. Students should strive to promote blossoming of the heart together with development of the intellect. Intellectual knowledge alone cannot suffice for the conduct of life on right lines.

It is true that **Bhaarith** is lagging behind in the economic sphere. But what harm does this do to

the world? There is a greater danger from another source. This arises from the fact that people

are immersed in material pursuits, ignoring moral and spiritual values. Unless this process is reversed, education cannot make headway.

Two hundred years ago, scientists in other countries started exploring the powers of nature and experimented with control of the five basic elements (ether, air, fire, water and earth). They

invented dreadful bombs and envisaged terrible wars. This is a wholly misguided effort.

Role of science in promoting human welfare

The arrogant claim that they have achieved scientific progress is utterly unwarranted because this

is not true science at all. Does knowledge of how to cause mass destruction merit the name of

science? Cannot their scientific investigations be devoted to causes which promote human welfare and betterment?

All the scientific discoveries of today were excelled by the achievements of **Hiranyakasipu**. The

powers obtained from them are prone to be misused. Deluded by their scientific and

technological progress, the nations are losing their wisdom. What is the purpose served by these

discoveries? While they promote temporary pleasures, they virtually destroy the sources of inner

strength. The education that we must aim at is one which will direct the children towards the

right path and promote the well-being of the nation. Only when mankind realises this need will world peace be a reality.

Man needs today a mind free from attachment and hatred, speech that is untainted by falsehood,

and a body that is totally free from violence. Of these, truthful speech is most essential.

Unfortunately, man is not free from these taints. Hence, students should receive an education that

produces purity of mind, speech and body.

Of what use is man's conquest of the external world if he cannot realise, his own true nature?

Scientists are only helping to satisfy man's selfish desires. They are keen on securing accolades

for themselves, but are not concerned about, the welfare of society or the goals of life. How

glorious will be their achievements if their discoveries are useful to the people and promote the prosperity and welfare of nations?

Today every step of man is marked by unrighteousness. Every word is tainted by untruth. His

thoughts are not free from evil. All his desires are rooted in selfishness. Caste and religious

conflicts are rampant. Parochialism is growing. In short, humanness has reached its nadir. How

then, can man be called a human being, when there is no harmony in thought, word and deed?

Bad example set by elders make students go astray

Moreover, there are no ideal leaders today. Even exemplary parents are not to be found. Nor are

there ideal teachers. In olden days, the leaders, the parents and the teachers led exemplary lives.

It is because such persons are absent today that students are without ideal examples to follow.

There is a **Thelugu** saying that the calf follows the cow. Because the elders set a bad example,

the students also are going astray.

The students are not to blame. They are inherently good hearted and good natured. But they take

to bad ways because of the elders. Therefore, the first requisite is for the national leaders and the

parents to understand how the educational system should function. They should realise that

education should aim at developing good qualities in the children and should not be regarded as a

means to acquire wealth. Character is based on good conduct. Only a young man with good

qualities can become a good leader. He must take part in social service as a preparation for

leadership. Everyone should realise that his happiness is bound up with the happiness of society

as a whole. Parents and teachers should develop such attitudes in the students.

Despite all his achievement in the physical world, how far has man been able to develop his

human qualities? This is the question facing the world today. If people study the ancient history

of **Bhaarith**, they will realise the importance which the ancients, attached to Truth.

Need for unity to protect national interests

There may be differences at the individual level, but when national

interests are involved, these differences should be forgotten and all should act in unity. This was the attitude of Dharmaja in respect of his Kaurava cousins. At the individual level, Dharmaja said that the five Paandava brothers might be ranged against the hundred Kauravas. "But if the nation is in peril, we are 105 against the rest. It is our duty to protect the nation." Unfortunately, today, each party is ranged against the other and there is discord among the people. This should go. All should bear in mind the interests of the people. Education today is not inculcating in the students the spirit of compassion and kindness. Once Gandhiji told a foreigner that he was feeling sad because education was making students heartless and lacking in fellow-feeling. Students do not show any sweetness in speech. They have no sense of gratitude. Of what avail is such an education? The foremost quality students should have is humility. They must be free from conceit. They must be unselfish. Without these a student lacks lustre. Students today lack these qualities. They have little concern for the plight of their parents. But, there are also parents who pamper their children like Dhritharaashtra, the father of the Kauravas. If parents do not correct their children, who will correct them? How can parents cherish children who misbehave and earn a bad name? The birthday that should be celebrated is the day when good qualities are born in one. You must become ideal students. Students must work hard. They have to be grateful to their parents for all that they have received from the latter. Children who cannot please their parents, how will they serve the nation? The five life-breaths for a student Every human body is sustained by the five life-breaths--Praana, Apaana, Vyaana, Udhaana and Samaana. What are the five life-breaths for a student? They are: Truth, Righteousness, Peace, Love and Non-violence. All these five principles have to be rigorously observed to sublimate one's life. Each one should cultivate the qualities of compassion, patience and oneness. These qualities will promote the unity of mankind. These are based on the love-principle. Without love, there is no life. Love gives rise to truth. Love begets peace. When you have love, you practise non-violence. Love is the under-current in all these. Education has to be reformed. But Ministers are only trifling with changes. Reports of

Committees are gathering dust in shelves. Educational reforms should be related to the five basic human values, without which education has no meaning and life itself is devoid of purpose. A student today has no conception of the value of Thyaaga (sacrifice). He has to learn to do his duty without expectation of any reward. This is a form of Yoga (Spiritual discipline). Knowledge is to wisdom as lightning is to cloud Dear students! Giving up the craze for going abroad after the completion of your studies, take a resolve to dedicate yourselves to the service of your village, your state and your nation. Act according to your conscience. In your heart shines Aathma-Vidhya (the knowledge of the Spirit). Knowledge should beget wisdom like the lightning in a cloud. Everyone of our students should stand forth as a shining example to others. The light of their example should spread all over the world and bring about spiritual unity among mankind. All changes in the educational syllabi or other changes in the economic and political spheres are of little value. There should be change in the mental attitude of the people, as the prelude to a change in the national scene. Transform yourself first and then preach to others. True science should foster the well-being of the people and promote unity amongst them. Unity will lead to purity and both will lead to Divinity. Today there is none of these. We have only Community (caste). It is this communal feeling that is the cause of conflict. Giving up all differences based on caste or creed, people should regard themselves as the children of one human family. There is only one religion, the religion of humanity. Students should develop this spirit of unity. Truth and Righteousness are inter-related Students! The future of the country, for good or ill, depends on you. The older generation cannot reform the nation. Only a disciplined and well educated younger generation can serve the nation well, as future leaders. Treat the whole world as a vast mansion. Strive for the well-being of all nations equally with Bhaarith. The Sri Sathya Sai Institute has been established to promote sacred ideals among students. Adhere to your principles and beliefs regardless of what others may say. Have the example of the Gopikas in mind. Their devotion to Krishna was firm and unwavering. Consider truth as your life-breath. If you speak the truth and practise righteousness, you will

attain the highest state.

Truth and Righteousness are inter-related. Together they constitute humanness. Bear in mind the

glorious example of **Harishchandra**, who sacrificed everything for the sake of truth.

Adhere to truth in earning a living or in experiencing anything in life. Ill-gotten wealth will be

lost in the same way. Engage yourselves in some kind of socially useful activity in the

educational, medical or other fields. Sacrifice is more important than earning money. Students

imbued with this spirit of service may go to any country. Do not use your diplomas as begging

bowls for jobs. Make proper use of your education to render service to the nation and to lead

noble lives. This is my benediction to all of you.

Address to the Convocation of **Sri Sathya Sai** Institute held in the **Vidhyagiri** Stadium on 22-11-

1993.

36. Purity, patience, perseverance: steps to Divinity

In this sacred land of **Bhaarath**

Forbearance is our best wealth;

Of all forms of rituals, the highest

Is the observance of Truth and Morality;

Of sweetness of disposition

The greatest is maternal love;

Jettisoning the national ideal

That honour is greater than life itself,

What a pity people have

Fallen a prey to exotic practices!

What can I say about

The plight of **Bhaarath**!

Like the elephant unaware of its strength

Bhaaratheeyas have become docile today.

WHEN the heart is filled with compassion, the hands are dedicated to 'the service, of others, the

body is engaged in constant help to others, the life of such a person is sacred, purposeful and noble.

The entire Cosmos is based on the bedrock of Truth. Wealth and Welfare and all comforts and

pleasures are dependent on Truth. Wherever you turn, Truth shines effulgently. The Goddess of

Wealth, **Lakshmi**, dwells in the abode of Truth. The world cannot exist without Truth, just as the

rays cannot exist without the sun. Truth is the Cosmos and the Cosmos is Truth.

The entire Cosmos is permeated by the Divine **Eeshaavaasyam idham Jagath**. It is foolish to

imagine that the natural, physical and mundane is unreal and them is something else that sustains

it. The Cosmos is Vishnu and Vishnu (the Supreme) is the Cosmos.

The Cosmos is a

manifestation of the Divine.

The Universe is a Divine manifestation

Considering this universe, composed of the five basic elements, as a Divine manifestation, the

ancient sages embarked on a spiritual enquiry and realised the Truth. It is because this profound

and eternal Truth has been forgotten by man that the world is a prey to all kinds of troubles and

difficulties.

Among the five elements, the primary one is the earth. It is all-pervasive. All the mountains,

rivers, villages, towns, **etc.**, are based on the earth. The scientists found that the earth is revolving

round itself. In that case, all the objects on the earth should also be revolving. But that is not so.

The earth has a divine power of attraction. This power of attraction holds all the objects'

together. Hence, the earth alone cannot be regarded as the basis for all the objects. If we enquire

more deeply, it will be found that even the earth is supported by something else. The earth is

based on a higher power, the Divine power.

The Divine remains steady and unchanging

Thus, the Divine is firm, pure and changeless. Without this Divine power, nature and the

physical world cannot function well. If, for instance, the rails on which a locomotive runs, were

also to move along with the train, the results would be disastrous.

Likewise, if, the road were

also to move along with the car running on it, there will be accidents.

It is the car that moves and

not the earth. In this manner, many objects are in motion in the universe, but the Divine remains

steady and unchanging.

The next is the water element which is present everywhere. Whether we perceive it or not Life is

impossible without water.

The next one is Fire. This fire element is present in every living being including humans, as

Iatharaagni (the digestive fire). This fire is not only on the earth, but is even in space. When

clouds clash against each other, fire is generated in the form of lightning. When two inert **flintstones**

are struck against each other, fire emanates from them. Likewise when two sticks are

rubbed against each other, fire emerges. Thus, fire also is an all-pervading power.

Then, there is **Aakaasha** (space or ether). It pervades everything. There is **Vaayu** (air). There can

be no life without air. You experience the presence of air during a storm or a whirlwind. But air

is present all the time everywhere.

When the five elements have such immense power, you can imagine what must be the potency of

the Divine which sustains them. The five elements are

Paramaathmasvaruupa (manifestations of the Supreme **Omniself**). No one can deny Its existence, whether one is a theist, an atheist or an agnostic. Today, these five elements are not being properly used.

Instead, they are very much

misused. Their misuse is the root cause of all the travails of the world.

As the five elements are

based on Truth, the ancient **rishis** observed restraint in speech so that they may adhere to truth.

Restraint in speech nourishes truth. Excessive speech is the cause of great unrest. It is essential,

therefore, for everyone to recognise the basic role of the five elements and live in consonance

with that awareness.

Religion is the reflection of belief

The mind demonstrates the nature of the five elements. **Mathi** (belief) has emerged from the

mind. **Matham** (religion) is reflection of belief. Religion is not what it is normally understood to

be. There are many engaged in destruction of religion. If religion is destroyed, belief or faith will

be destroyed and then the mind itself will be destroyed. Religious hatred has to be got rid of, not

religion as such. Adherents of all faiths recognise the power of the five elements and worship

them.

Bhaaratheeyas have upheld unity in thought, word and deed by their conduct. The **Vedhas** have

proclaimed that the Divine is present in all five elements. This truth is accepted by the adherents

of all faiths. But while professing belief in this truth and proclaiming it, they are not acting **upto**

it in practice. Only the **Bhaaratheeyas** practised this truth and experienced the bliss derived from

it. **Bhaaratheeyas** adored hills, birds and trees. Adherents of other faiths ridiculed such practices.

This is due to thoughtlessness and is not a sign of sanity. All people say that God is in all beings

and all things. But to deride **Bhaaratheeyas**, who act on that saying, is sheer folly. How can one,

who acts according to his words, be regarded as a fool? Should not the one who does not live up

to his words be treated as a fool? Let the wise determine the right answer.

The Supreme Reality is one, which is God

Bhaaratheeyas are known to act **upto** their words. People of other faiths may profess one thing

and practise differently. We need 'not criticize any religion.

All religions teach only what is good.

People should lead their lives on this basis.

If the minds are pure,

How can religion do any harm?

People are spoiling their minds. Religion is not at fault. Today what is needed is transformation

of minds and not of men. When the minds are reformed, men will automatically change for the

better. Men's lives are based on how their mind thinks. Today men should develop mental purity

and sacred feelings.

The Supreme Reality is one. It is God. Men of all faiths--whether they are **Hindhus**, Christians,

Muslims, **Paarsis** or others----have recognized that God is one. It is only when men develop

feelings of forbearance, compassion and unity, that men will have fraternal feelings towards each

other and foster equality and justice. It is only when men develop

Ekaathmabhaava (oneness in

Spirit) that bitterness and discord will cease. Men must act on the conviction that the same

Divine dwells in all beings.

From the body to the **Omniself**

The Cosmos is an organism with multifarious limbs. A human being has eyes, ears, mouth, **etc.**

All these organs are limbs of the human body. The body is a limb of society. Society is a limb of

humanity. Humanity is a limb of **Prakrithi**. **Prakrithi** is a limb of the **Paramaathma (Omni Self)**.

This shows the relationship between the sense organs in man and the Divine. Therefore, one

should make proper use of the senses, comprehend the nature of the Divine that sustains them

and lead a meaningful life.

There is the body. There is the world. There are forests, trees and many other things. In referring

to all these, we use the word "is"---that it exists. This term "is," signifying existence, proclaims

the fundamental fact about man. There is only one thing that exists. But man forgets this Divine

Reality because of his selfishness and self-**centredness**. The latter reflect his egoism and

ostentatiousness. It is only when the last two are extinguished, will man's inner Divinity manifest

itself.

The bad traits which are found in man are the result of his food and other habits and do not arise

from his **Aathma**. Vices like lust, anger, envy and pride are the outcome of bad food and

improper associations and are products of external factors. They do not arise from within.

Qualities like love, compassion, consideration for others arise from

within one's self. These are human values. Forgetting these values, following animal qualities, men are leading an animal existence. This is wrong. Men should lead lives based on their human estate.

Divine love is permanent and imperishable
Wealth may come and go. Strength may grow or decay. All things in the world may pass away.

But there is one thing that is imperishable and unchanging. That is permanent Divine Love. All other forms of love are not real love at all. They are temporary, worldly attachments, based on physical, communal or other desires.

True love is related solely to the **Hridhaya** (heart). Man today is not cherishing such an unchanging and enduring love. He is wasting his life, pursuing temporary allurements.

Wandering about aimlessly in the pursuit of evanescent and trivial pleasures, man is immersed in all kinds of troubles. He can discover his true path only by seeking spiritual illumination.

Spirituality does not mean performance of ritual worship. It calls for the removal of the animal traits in man. Only then sacred feelings will arise in him. That is real spirituality. Regard all

beings as children of God. Bear no ill-will towards anyone. It is because of hatred and ill-will that mankind is plunged in violence and bloodshed. Man's blood is inherently pure, divine and unsullied. To misuse that blood in wrong ways is a sign of animal or demonic nature.

Bhaarith today is in a crisis created by a myriad difficult problems. But not **Bhaarith** alone, all other countries are also facing similar crises. What is the reason? It is the total failure to

remember the spiritual oneness of mankind. Only the sense of spiritual unity will generate universal love. That love alone will bind men together in unity. This love principle should emanate from the heart. Only then true unity will emerge.

Embodiments of Love! Do not be deluded by the belief that life has been given to you for eating and drinking and enjoying other physical pleasures. This is not the reason for human, birth, which is rare blessing. What is the difference between a human being and the animals? It is

qualities like kindness, compassion, forbearance and sympathy which differentiate human beings from animals. But man tends to forget these inherent qualities out of absorption in selfish, mundane desires. Those wearing the glass of selfishness can only see selfishness all around

them. A defective vision produces an apparent defect in creation. There is nothing wrong with **srishti** (creation). Every defect is related to the defective **dhrishti** (vision).

Perform duties but do not claim any rights
Men must realise that true humanness will be achieved only when the five elements in the

universe are properly used. The earth is a sacred base of the Supreme. The other four elements are super-imposed on it. Without the base, the other elements will be functionless. Hence all

human beings living on earth should cooperate with each other, engage themselves in socially helpful activities and redeem their lives. Every man has duties to perform, but can claim no

rights. Today people tend to assert their rights without regard to their responsibilities (or duties).

Duties and rights go together. Today men tend to assert their rights but have no regard for their responsibilities. Absolute unconcern for responsibilities has become a kind of epidemic in all spheres of life today. When you discharge your responsibilities, your rights will be automatically 'ensured.

In **Bhaarith** today everybody is clamouring about rights. What is the meaning of "right"? It is that to which you are entitled. How do you get it? Can you get the fruit without sowing the seed?

Without a tree can there be a fruit? But you aspire for the fruit without sowing the seed or rearing the tree? What folly is this? No one has any inherent claim to any right. He has only responsibility. Do your duty. Duty is God. Work is worship.

When you perform your duties, you will be acquiring the title to your rights. Every man should discharge his duties. Performance of duty is your yoga. It is your enjoyment. It is your sacrifice.

Discharge of duty is the basis for everything.
Have respect for the faiths of others also

If duties are performed according to one's respective role---as householder, student, **renunciant** or ascetic--the world will not suffer from lack of peace or prosperity. People are not attending to their respective functions. They are not carrying out the duties properly. Ignoring their duties, they interest themselves in the activities of others.

This attitude is prevalent in the religious sphere also. Members of one faith consider it supreme and deride the faiths of others. No one is qualified to make such a claim. Even as you prize your faith, you must realize that others are equally entitled to prize their faiths. You may esteem your

religion greatly. Adhere' to it accordingly. But do not criticize or despise the religions of other people. Unfortunately men have lost this sense of respect for other faiths. If all people recognise this truth, there will be no room in the world for conflicts and discord. Man strives for peace in many ways. Where is peace to be found? It is not in the external world.

Peace must be found within. Outside you have only pieces. You must seek to manifest the peace within you. There are millions in the world who preach and propagate what is good. But not one in a hundred practises the good teachings. The world will pay no heed to those who do not practise what they preach. It is the liar who is haunted by fear. Whether others esteem or not, you must be content to act according to your conscience. The inner conviction that you are acting righteously is your best witness. There is no greater Dharma than adherence to Truth. You need have no fear as long as you adhere to truth. It is the liar who is haunted by fear. Therefore, go forward to render social service with faith and fortitude. Eschew religious hatred, which is the cause of conflict. Respect every religion. People today talk about protecting the nation. The nation does not need protection. If you protect and foster truth and righteousness the nation will be automatically protected. In the name of protecting the country, arms and bombs are piled up which are ruining the nation.

At the root of all troubles is human selfishness. Some amount of concern for selfish interests is justified. But when anything is carried to excess, it proves calamitous. Man is endowed with the discriminating power to control his desires. This power must be used to decide whether any action is right or wrong. "Be," "do" and "speak" what is good. All of you are embodiments of the **Aathma** (Spirit). You are all the manifestations of the Divine.

The Indwelling Spirit is one and the same in all beings irrespective of their external differences, like the current that illumines bulbs of different wattage and colour. Fill your hearts with love. Then you can experience real bliss. With a narrow mind and heart, if you indulge in magniloquent words, no one will care to listen to you. First of all "Be"-be good yourself. Then you "Do"--act likewise. Then "Speak"--tell others about what is good. Only thus you will be setting an ideal example.

Do not entertain bad feelings about anyone. They do you more harm than to others. As the saying in a **Thelugu** poem goes: "One's own anger is one's enemy and one's peace is one's friend and kinsfolk. One's happiness is heaven and one's sorrow is hell." Develop sacred arid pure feelings. We claim to celebrate the birthdays of people. But the birthday is truly celebrated when there is the birth of pure ideas in one.

You celebrate the birthday of **Bhagavaan**. But do you follow the teachings? You will experience the fruits of celebrating the birthday only when you follow the teachings. Jesus said: Love everyone." Christmas is celebrated, but how far does one practise love? None at all.

There is love in everyone's heart. Share it at least with ten persons every day. This is seldom done. People are more keen on receiving than on giving. They are willing to give away only things which they do not relish. There is no sacrifice in this. This was the message given by **Vyaasa** in his eighteen **puraanas**. "It is meritorious to help others. It is sinful to inflict harm on them."

You should not be concerned with how many have come for **Svaami**'s birthday but how many are following **Svaami**'s teachings. If every devotee is able to influence two persons, soon the whole world will be reformed. Pray for the welfare of all countries. Embodiments of love! There is only one thing you have to offer to Me today. Pray that people in all countries, may the entire humanity, should be happy and at peace. **"Lokaas samasthaassukhino bhavanthu"** (Let all the worlds be happy). Then alone there will be real unity. Do not wish merely for the peace and prosperity of India alone. Pray for the welfare of all countries. All are our brothers, whether they are in Pakistan or America or elsewhere.

Whether you believe it or not, realise that I am able to attract people from so many countries because of my all-embracing love. If every person observes three things, he will be one with **Svaami**. You will experience the Divine in you. As the following three are in Me, I can declare firmly about them. They are three **P**'s: Purity, Patience and Perseverance. These three are in Me and around Me. Anyone with these three qualities will be unafraid wherever he may be. The most important quality is purity. Today everything is polluted. Water, air and all the five elements are polluted. As a result the mind of man is also polluted.

How is purity to be achieved?

Fill your minds with thoughts of God, dedicate all your actions to God and consider God as the

inner **motivator**. Contemplation of God is not a matter for derision.

You need have no fear on

that account. You must have full faith in God, who is the universal sustainer. He is the protector,

but not the punisher. The punishment you get is the consequence of your own actions.

Therefore, chanting the name of God, doing **bhajans** and performing good deeds, engage

yourselves in service of your fellow-beings. Nourish love in your hearts. Love will drive away

all bad-thoughts. It will promote the spirit of forgiveness.

Birthday discourse in the **Puurnachandhra** Auditorium on 23-11-93.

When the sun rises, all the buds of lotus in the lake do not open out in full bloom. Only those which are full grown can blossom; so the rest have to bide their time and grow.

BABA

37. Let love prevail

Whom the **Mohammedans** adore as Allah,

The Christians as Jehovah,

The **Vaishnavites** as the Lotus-eyed Lord,

The **Shaivites** as **Sambhu**,

That God, who confers on all

Long life, health and prosperity,

Is one only--have this conviction.

The Lord is all love;

Love is His Divine form;

That-Love is the redeeming **Manthra**

For all beings in this world.

Without experiencing a fragment

Of that Love how can you experience

The Divine, **Oh** man?

EMBODIMENTS of Divine love! If one object has to combine with another, or one individual has

to associate with another, love is the basis for the affinity. The entire world is filled with love.

The world is Love and Love is the world.

In every human being love is present as an effulgence which shines in his feelings. Love is life

and life is love. Even as the power to burn is natural for fire, and the power to cool is natural for

water, love is a natural trait for man. Without it he ceases to be human.

Love and life are inter-related

Love is an inborn quality in man. It is his **lifebreath**. We nourish a sapling with great love. When

the sapling grows and later becomes a dry plant, we cast it away without any concern. How

much love did we lavish on the sapling? We cherished it as long as it had life. After it became

dry and lifeless, we had no love for it. From infancy we bear love for the mother who has borne

us and reared us. But when she passes away, the dead body is burnt without any attachment.

What is it that was loved earlier? The living being was loved. Hence life and love are mutually inter-related.

Men today tend to forget the love-life relationship. Love today is mingled with self-interest. In

the tree of every man's life there is the fruit of love. To enjoy this fruit, the rind that covers it has

to be removed at the outset. The seeds in the fruit have also to be removed. The sweet juice in

the fruit can be enjoyed only after the rind and the seeds have been removed. In the fruit of the

tree of life, the rind is **Ahamkaara** (egoism). The seeds in that fruit are the selfish interests of

man. Only when the ego and selfishness are eliminated, the sweet juice of love can be experienced.

The **Upanishaths** described this love as "the sweet juice that is **amritham** (nectarine) and the

Supreme Brahman." This means that the juice (of love) is nectar itself, is verily the Brahman

(Divine). It is life itself. It is the Divine Effulgence--**Thejas**.

This juice of love is equal to Brahman. It confers immortality on man and fills him with Divine

bliss. Men today are unable to grasp the meaning of this Love Principle. It is essentially Divine

in its nature. Hence, "Love is God; live in Love."

Most people, however, in their fascination for sensuous pleasures and worldly objects, are

deeming the attachments to these as love. Immersed in selfish pursuits and interests, men seek

everything for only selfish reasons and have no regard for the transcendental. Everything is

desired for self-enjoyment and not out of love for the sake of love. We should love for the sake

of the Divine, to realise the eternal. Love should be for experiencing the effulgence of **Jnaana**.

The martyrdom of Jesus

Love is thus, an amalgam of sweetness, effulgence and wisdom. Compassion is the reflection of

love. Jesus is the embodiment of compassion. He looked with compassion at the poor and the

miserable and gave them succour. In those days, people used to treat birds and animals without

pity in the temple in Jerusalem. Jesus sought to put an end to these cruel practices.

From those times to the present, those who care for the well-being of all living beings and

humanity were subjected to many trials and tribulations. Good people

are always pursued by difficulties and troubles. The messiahs, the prophets, saints and God-men have always suffered from troubles and ordeals of various kinds. You should not bother about them. Have faith in God. When you live up to the truths you believe in, you will be indifferent to what others think.

Jesus was unaffected by the persecution to which he was subjected on a charge of treason.

Moreover, whatever attempts may be made to suppress good people, their goodness cannot be extinguished.

A fine diamond even if it is in a heap of garbage will not lose its brilliance or its value.

A pumpkin, even if it is grown beside a hedge, will not lose its sweetness.

A peahen's egg, even if it is hatched in a crow's nest, will not lose its colours.

Love is an expression of the Divine effulgence

Likewise, the glory and greatness of good men will suffer no diminution in whatever circumstances, or situation they may be placed. Such Divine effulgence is shining in every human being. Love is an expression of this effulgence. To manifest this love, men must be prepared to bear every kind of suffering.

Can the sweet juice of the sugar be had for Making sugar without the cane being crushed?

The human body is like the sugarcane filled with the juice of love. It is only when the body is subjected to hardship that the divine, sweet juice of love can flow from it. Without trouble to the body, pains to the mind, and control of the feelings, how can you expect to experience the Divine? Men today aspire for liberation without suffering from their part. God's love is not to be secured so easily. The precious gem of love can be got only in the bazaar of Thyaaga (sacrifice).

It is valued only in the Kingdom of Love. How can it be got in the market of cheap wares?

Devotee should first give up selfishness

Man's devotion these days is suffused with selfishness. Everything he does stems from selfinterest.

The first requisite is the giving up of selfishness. There must be a curb on egoistic conceit and possessiveness. The mind must be submerged in pure love.

You may have heard about the life of St. Paul. In the beginning he was bitterly opposed to Jesus.

He was ceaselessly criticizing Jesus. One day Jesus appeared in his

dream and said: "Saul, are you not a human being? Is it proper for you to revile one who has done you no harm, has entertained no evil thoughts about you and has not led you to wrong ways? What harm have I done to you? Why are you abusing me? This is sheer folly. You are thereby demeaning yourself.

Beware, beware!" After uttering this warning, Jesus vanished. On waking up in the morning Saul (as Paul was known before his transformation) lamented that he had been false to this human nature by deriding and condemning fellow beings. He felt that Jesus was doing many good deeds. He was one who could not bear the sight of others sufferings. He was showering love on everyone. Saul felt that it was a sin to revile such a person. From that date Saul became a devotee of Jesus and came to be known as St. Paul.

In this manner, in the lives of many Avathaars one finds that despite all the love and blessings they receive and the benefits they derive from the Avathaars, some devotees turn against the Divine when their selfish desires are not fulfilled.

Three types of traducers of God

There are three types of traducers of God. In the first category are those who have no belief in God and always indulge in abuse of God. Without faith, how can there be any devotion? And without devotion, how can there be love? Without love, how can he be termed human? The words of such a person are worthless.

The second category of persons are those who adore God when their desires are fulfilled and deride God when their wishes are not satisfied. They imagine that they have a right to receive favours from God. Such petty-minded persons revile God. Their desires are sky-high. But their deserts are minimal. Their spiritual efforts are insignificant. Nevertheless, they criticise God when their insatiable desires are not satisfied.

The third category of persons are those who turn against God out of jealousy. They cannot bear the prosperity or position of others towards whom they think, God is partial. There is a remedy for almost every malady, but none at all for the disease of Jealousy. The envious indulge in calumny against God.

It is because of the ubiquitous presence of these three categories of anti-God men that spirituality and the divine feeling of love have become rare commodities today.

There is a Vedhic saying: "The knower of Brahman becomes Brahman himself." You are aware

of the Godly man, Moses, described in the Bible. He was one who was ceaselessly praying to the

Lord. He was a fervent lover of God. His intense devotion and love ultimately transformed his face and filled it with a divine radiance.

Likewise, the Gopikas, through their intense devotion to Krishna, became the living images of

Krishna. Rathnaakara, who was a highwayman in his early years, acquired the radiance of

Raama by continually chanting the name of Raama.

Develop the sense of oneness with God

Whatever the God you worship, adore Him with

Thadhaathmabhaava (a sense of oneness).

Bodies may be two, but the heart is one. This is the feeling with which God should be

worshipped. Only then you reach the state when you can declare:

"You and I are one."

How this state is to be realised is illustrated by a biblical episode.

Once St. John, while walking

along, saw an angel reading a book. He asked who she was and what she was reading. She

replied that she was an angel and that she was reading a book dealing with the doctrine of love.

He asked for the book and the angel gave it to him, but said: "You must eat this book. When you

are consuming the book, its taste will be bitter. But after you have eaten and digested it, it will

become very sweet." "Eating the book means absorbing the contents of the book, practising

them and experiencing the bliss derived therefrom.

While reading and digesting "the book" the experience was bitter as declared by the angel. But,

in due course, there was great transformation in St. John. His speech acquired a unique

sweetness. His looks were sweet. Everything about him became sweet. What does this mean? It

signifies the truth that you should completely identify yourself with the Divine love, which you

seek from God. This love is not a purchasable commodity.

Today, devotion is treated as an exercise in shareholding, a kind of business partnership. But this

is not right. The devotees should feel: "Everything is Thine." It is only when there is such a

feeling of total surrender that the nature of Divine love can be comprehended.

Activities of "Messengers of Sathya Sai"

There is nothing more easy in the world than the spiritual path. It has to be followed in the form

of Seva (loving service). To demonstrate to the world the beauty, the sweetness and the glory of

selfless and loving service, the association called Messengers of Sathya Sai was formed (from

among the old students of the Sathya Sai College for Women at Ananthapur). These girls,

regardless of the families into which they got married and the countries where they had to live,

pledged themselves to carry on their service activities. What this vow means should be properly

understood. Men have greater freedom to act as they please. Married women have less freedom.

They come under the sway of their husbands and in-laws. Despite these constraints, these former

students have not only carried on their service activities but also interested their husbands in

them.

The service activities of the "Messengers of Sathya Sai" are beyond praise. There are boy

students amongst us. Of what use are they? They enjoy freedom, but are making no good use of

it. They take no part in service activities. They are self-centred. But the girl students are not like

that. They are not concerned about publicising themselves. To mention some of their service

activities: In many small hamlets, these girls are building the roofs for the villagers houses,

working like men. They go to the foreign countries where their husbands are employed.

The annual report of the Messengers of Sathya Sai mentions that their members are rendering

service in different countries like Kuwait, Australia, and New Zealand. Their varied service

activities are highly commendable. I am confident that very soon their activities will cover the

entire world and promote the welfare of every country. Whatever work they take up, they carry it

out with firm resolve.

For instance, there are numerous primary schools in which men and women teachers work. But

men teachers do not work with the same zeal and earnestness as women teachers. For one thing,

women are by nature accustomed to rearing and teaching the young. The record of performance

of the students is much better in schools taught by women teachers than in schools with male

teachers.

Follow the women's example

For the past sixteen years, these ex-students of the Women's College have been rendering great

service. For the past one week the old students present in Prashaanthi Nilayam have been eager

to train themselves for security duties in the Nilayam. Male students have shown no such

eagerness. It is unbecoming of men students to be indifferent to service activities. It is a pity that

they have not been impelled to action although they have been listening to the reports of the services of the girls year after year.

There was an officer by name Raammohan Rao. He used to sport an impressive moustache. One day when he was going to his office, he passed by a man who was lying on the road, injured in an accident. He went on without rendering any help to the injured man, while some women rushed to his aid. In the office he reflected over his conduct and felt ashamed that he had failed to go to the help of an injured man while some women had gone to help him. Feeling that he had behaved in an unmanly way, he removed his moustache. When he went to the officers club the next day, the members noticed the change in his face and asked him what accounted for it. He confessed that he had failed to act as a true human being and had forfeited the right to call himself a man. From that day, he dedicated his life to social service. Service should be your watchword

All those who are in high positions will acquit themselves as true human beings only when they render selfless service to their fellow-men. Plunge yourselves in society and take part in service activities. When women are doing such splendid services, why should men lag behind? If men and women together render service, Bhaarath will be a gloriously prosperous nation. Not in Bhaarath alone, but in every country men and women should render service to those in need.

Many overseas devotees here are found eating and strolling about without doing any useful work. They should shed their laziness and take part in some worthwhile activity.

Service should be your watchword. The spirit of sacrifice is essential. To speak about devotion without a spirit of sacrifice is meaningless.

Many of the women carry on their service activities inspite of the troubles which they face from their husbands. This shows their spirit of sacrifice. The Messengers of Sathya Sai are doing signal service. They need not confine themselves to their own members. They should try to draw other women into service activities and strive to improve the living conditions of the poor people in rural areas.

Follow the message of Sai

If the name of Jesus is glorified all over the world today, it is because of His boundless love. He served the lowly and the lost, and in the end, offered his life itself as a sacrifice. How many of

those, who call themselves devotees of Jesus, are following His teachings? Those who claim to worship Raama, how far are they following His example? How many professed devotees of Krishna are living up to His teachings? There are many who claim to be Sai devotees. How many of them are following the message of Sai? If everyone seeks the answer within himself, he will see that it is a zero. Anyone who claims to be a Sai devotee should dedicate his life to Sai ideals.

That is true devotion and real penance. That is the hall-mark of humanness. It will be reflected in love, which will find expression in compassion that generates real Aanandha.

The greatest quality in every man is love. When love is absent, evil qualities like hatred and jealousy rear their heads. Make love the breath of your life.

Christmas Day Discourse in the Puurnachandhra Auditorium on 25-12-1993.

1. Cultivate forgiveness and love

Charity is the ornament for the hand,
Truth is the adornment for the tongue,
The scriptures are the ornaments for the ears,
Of what avail are other ornaments?

EMBODIMENTS of love! Brahman is full of love and, in fact, is the embodiment of love. Your love should merge with this love. It is the only one and there is no second. It is the non-dual state. The essential nature of love is sacrifice. Under any circumstance it does not give room for hatred. It is love that brings even a person far away closer and more intimate to you. It is love that drives away the feeling of separateness and promotes the feeling of oneness. Love also.

raises a person from the animal to the human. Prema (Love) is the Praana (Life Force) of man

red the Praana itself is Prema. One without love is like a lifeless corpse. Love is shown only to persons who are alive. No one will love a corpse. Love and life are therefore inter-related and intimately connected.

Three angles of love constitute prapatthi

In this worldly life love is manifesting in several forms such as the love between mother and son, husband and wife, and between relatives. This love based on physical relationships arises out of selfish motives and self-interest. But the love of the Divine is devoid of any trace of self-interest.

It is love for the sake of love alone. This is called Bhakthi (devotion). One characteristic of this love is to give and not to receive. Secondly, love knows no fear. Thirdly, it is only for love's sake

and not for selfish motive. All these three angles of love jointly cannot **Prapatthi** (Surrender).

When one revels in this attitude of **Prapatthi**, one experiences the bliss of the Divine. For this,

the prime requisite is **Kshama** (forgiveness).

Only a person who has this attitude of **Kshama** can be considered to be endowed with sacred

love. This cannot be learned from textbooks. Not can it be acquired from preceptors not from any

one else. It is to be cultivated by oneself in rimes of difficulties, trials and tribulations that one is

forced to meet. Only when we face problems and difficulties that cause grief and misery this

quality of forbearance and forgiveness has the scope for taking root. When you are confronted

with problems and difficulties you should not get upset, and become victims of depression which

is a sign of weakness. In such a situation, you should bring tolerance and an attitude of

forgiveness into play and should not get agitated giving rise to anger, hatred and revengeful

attitude. You are embodiments of strength and not weakness.

Therefore, in times of despair, you

should be filled with the feeling of forbearance and be ready to forgive and forger. This quality

of **Kshama** (forgiveness) is the greatest power for a human being. If one loses this quality, he becomes demonic.

Kshama is **Sathyam**, Truth

Kshama is Dharma, Virtue

Kshama is Ahimsa, Non-Violence

Kshama is **Yajna**, Sacrifice

Kshama is **Santhosha**, Happiness

Kshama is **Dhaya**, Compassion

Kshama is everything in the world.

Human beings should shine with human quality

The moment one is giving up this great quality, the evil qualities of anger, hatred and jealousy

creep in, making him lose his human nature itself, driving him to indulge in wicked deeds of

demonic nature and even to descend to animal nature. Human beings should shine with human

quality Today we find jealousy and hatred dancing like devils all over the world. People with

jealousy and hatred are pursuing the wicked path and bringing ruin on themselves. The best

example for this is the **Kauravas** in **Mahaabhaararatha**. The brothers **Dhuryodhana** and

Dhushshaasana were the embodiments of the twin evils of hatred and jealousy. Krishna told

Dharmaja, the eldest of the **Paandavas**, that the **Kauravas** who were surcharged with these evil

qualities could never improve and imbibe human qualities. **Karna** who was embodiment of ego

joined their company with **Shakuni** as the evil adviser adding fuel to the fire. Though

Dhuryodhana and **Dhushshaasana** were born in a notable royal broils they discarded the human

qualities due to jealousy and hatred and brought ruin to the family and the clan. Krishna added

that jealousy is a dangerous canker that eats at the root of the tree of life, while hatred is pest that

attacks the trunk of the tree. Thus the tree of life is completely destroyed by both these pests. The

Kauravas were victims of these two pests and sought their own ruin. Without harmony in sense organs life will limp

One may raise the question as to how to get over these dangerous pests of jealousy and hatred.

This is possible when you make all the sense organs function in unison. If you look at the

functions of the sense organs you may notice that even if one organ stops functioning in

harmony; life will be limping. When mind conceives a thought, all the organs are **co-ordinating**

to get the thought executed. If senses do not follow thoughts, life will become miserable. When

there is forbearance, all organs **co-ordinate** harmoniously and work in unison.

Once the organs of the body like eyes, ears, limbs became jealous of the tongue, saying that they

make all efforts for securing food, but the tongue enjoys this. They struck work and never sent

any food. Tongue is the one that tastes the food and passes only palatable items of food inside

which is converted by the internal organs into energy giving blood. The tongue does not retain it.

But for this vital part played by the tongue, the other organs would not be able to function at all.

When the other organs became jealous of the tongue and stopped sending food with a view to

harm it, they spelt their own ruin by such action, as they could not function when there was no

food and consequently no supply of energy for these organs to function. Similarly jealousy on

the part of a person ultimately results in his own ruin. Jealousy spells self-destruction

Students must have studied the drama of Shakespeare in which a character was always filled

with jealousy and finally met with his own end as his own jealousy made him very weak and

forlorn. **Bhasmaasura** got a boon from Lord Shiva after doing severe penance that the person on

whose head he keeps his hand will be reduced to ashes. Finally, he himself brought his end by

keeping his hand on his own head. Buddha was once confronted by a woman who was full of jealousy against Buddha because of his great popularity. When Buddha came towards her, she expressed her wish to attack him with a knife and kill him, but Buddha smilingly told her "I love you too demoness." This surprised the demoness who thought nobody would love her and changed her heart instantly; she became a dove and surrendered at His Feet. Anger begets anger and jealousy begets jealousy. The only way to conquer this is the sense of unity and love. Happiness and sorrow have to be experienced in the worldly life as they are inevitable like the sunset and sunrise. You think new year will give better experiences. It is not correct. It is the mind that is responsible for pleasure and pain. If your mind is good, you will find anything good. You are embodiments of the Divine which is nothing but bliss. While being so, is it not a folly on your part to say that you are suffering from pain and grieve over this? When **Bhakthas** pray to **Bhagavaan** sincerely making all their actions as offering to God, they will certainly receive appropriate grace from the Divine. There are nine types of devotion. **Shravanam** (listening to the glory of the Lord), **Keerthanam** (singing), **Vishnusmaranam** (remembering), **Paadhasevanam** (adoration), **Vandhanam** (saluting), **Archanam** (worshipping), **Dhaasyam** (obedient service), **Sneham** (friendship) and **Aathmanivedhanam** (Self-surrender). In whichever way you offer worship, God responds in the same way. Man conveniently forgets what he gets. Without God's Grace, living itself will be impossible for mankind. Even the troubles you may experience are the gifts of the Divine. When you surrender all your actions, you will surely receive His Grace. This is the purport of the **Geetha Shloka "Sarvadharmaan Parithyagya Mamekam Sharanam Vraja."** Take whatever is given by God as good for you. Some people want to have uninterrupted happiness. When you eat at 10 a.m., you do not go on caring every hour thereafter without break. You have to give a break for the food to be digested. So also when you experience pleasure, it has to be digested before you meet with another bout of such experience, just as you have to do some exercise for helping the food to digest, you have to go through the exercise of confrontation of pain after experiencing pleasure. Therefore, you must

take whatever is given by God as good for you. The mother gets the pleasure of seeing her baby after going through severe pain. If you sit in an **airconditioned** room throughout the 24 hours of a day, you cannot feel the pleasure of it. Only when you come in after being away in the hot sun, you will enjoy the coolness of the **airconditioned** room. After the **Mahaabhaaratha** war was over, Krishna asked **Kunthi** the mother of **Paandavas** what she wanted. She requested that she should be blessed with troubles always as only then she would be constantly remembering God as they did when they were in the forest for 12 years. She said she was not thinking of God when she was enjoying the palace life as a queen earlier. Joy and sorrow go together. You enjoy the sweetness of chanting the Lord's name only when you are in distress. The life is a mixture of sorrow and joy just as day and night. If there is night, one cannot take the well-deserved rest after the day's hard toil. There is sweet juice inside the orange fruit. But it is covered by the bitter outer rind. It is the bitter rind that protects the juice inside. So we should put up with the bitter difficulties in order to enjoy real pleasure. Man is an embodiment of the quality of **Kshama**. There is nothing in this world that you cannot achieve with this quality. We are now bidding farewell to the year 1993 and welcoming 1994. There is an intimate relationship between the two. We give send-off to one while we welcome the other one. In the same way, we should bid farewell to bad qualities and welcome good divine qualities. You may offer all your bad qualities to God. There is nothing wrong in this. It is only God who can take them and bestow His grace on you to foster good qualities. For example, suppose you have a soiled, torn and mutilated hundred rupee currency note, no one will accept it. But, if the number is intact, the Reserve Bank will accept it and give a good note of same value in return. Similarly, God only will accept the bad qualities provided they are offered with sincere devotion and repentance and shower His Grace on you. Basing on this principle, the worshippers chant the **manthra "Papoham, Prapakarmaham Papaathmaaham" etc.**, surrendering the sins committed by one to the Lord and praying for His pardon and Grace. Even the Christians follow this principle of surrendering to God saying, "I

confess my sin and pray for redemption." Thus people offer all the bad qualities to God and receive good from Him.

True significance of Upavaasa and Upaasana

We have Upavaasa (living in proximity) and Upaasana (sitting near God), in our customs.

People generally believe that Upavaasa means only curtailing usual food and taking some tiffin

like Chapaathi, Idlis etc. This is not correct. When you live near God, you will never feel hungry

just as you get away from heat and enjoy the coolness when you sit near an airconditioner. When

you sit near God, your bad qualities are kept off and good thoughts and divine qualities will

come to you. This is the significance of Upaasana. People interpret it with distorted meanings.

The year 1993 was really an eventful one with lot of dreadful happenings all over the world and

naturally the people are afraid what would happen in 1994, and whether it would be a better year.

It is not the particular year that is of consequence. Cultivate good thoughts, speak good words

and do good deeds with the broad view that everyone in the world should be happy. Give up

your evil thoughts, and evil qualities as they are the cause for all sufferings in the world.

The new year has set in at the right moment, for today it is Savithi (fourth day of the lunar

fortnight). It may cause people some suffering akin to the suffering of child under the stepmother.

But in the wider perspective, moonshine is on the increase indicating the blossoming of

the mind in a better way since moon is ruling the mind. Based on the thithi (auspicious day), we

may expect this year to be better than the past year. There may be fire accidents in larger

number, and certain conflicts may be there in the world. But we can hope that gradually human

quality will be coming up and it will be a matter for delight, when there is transformation of

mind to think that all are children of God. Such an attitude has to be developed to believe in the

brotherhood of man and fatherhood of God. The bodies may be different but the soul is one. It

cannot be fragmented.

Keep God as your guide and saviour

One moon is reflected in hundreds of thousands of pots. "Ekoham Bahusyaam" and "Ekam Eva

adhvitheeyam" (There is only one Brahman which is reflected in the millions and billions of

beings). There is no second. You place one before zero, the zero gets value. World is zero, Sun is

Zero, Moon is Zero. Actually they are all round-shaped like zero only. All these get value

because of the one God behind them. God is the only Hero and all else are Zeroes.

Keeping God as your guide and saviour, whatever work you may do will yield sure success. God

is your only true friend. All other friends may be with you as long as you have wealth, but the

moment you lose everything, the friends will desert you. God is only friend who will be ever

with you. He is always with you, in you and beside you. Therefore, the only way for prosperity is

to develop friendship with the Lord. Being a human, you should make others happy. This is love.

Your heart is full of love. You should share it with others. When you have some edible dish, you

have to eat it and serve to others. Otherwise, it will get spoiled. You must share your love with at

least five persons per day. You should practise, experience and share with others this Divine

Love.

On this New Year day, you should make resolve that you will start every day with love, spend

the day with love, fill the day with love, and end the day with love.

There should be no

difference of caste, creed, colour, religion or nationality. Love knows no distinction of any kind.

You must wish everyone to be happy. Fill the heart with love. The country will prosper and the

world will prosper and everyone will be happy.

Discourse in Puurnachandhra Auditorium on 1-1-94.

All religions teach one basic discipline; the removal from the mind of the blemish of egoism, of running after little joys. Every religion teaches man to fill his being with the glory of God and evict the pettiness of conceit.

BABA

2. Spiritual significance of festivals

Like the oil latent in the thil seed,

Like ghee latent in milk,

Like the fragrance latent in a flower,

Like the juice latent in a fruit,

Like the fire latent in a faggot,

The Divine is immanent in every human being.

Just as the power of sight is present in the eye,

The power of hearing in the ear,

The sense of taste in the tongue,

Divinity is present in a subtle form as Chaithanya.

Remaining invisible in the visible phenomenal world,

The consciousness that shines in the cosmos

Is the form of the Aathma which sustains everything,

Like the thread in a garland of gems.

EMBODIMENTS of Divine Love! Man engages himself in many

exercises in his life. No single achievement satisfies man or society. Man constantly strives to accomplish more things. Today men seem to revel in dissatisfaction. Youth today do not appear to be seriously concerned about how to face a rapidly changing world. The preparedness to sacrifice everything for achieving a noble objective is hardly present among the young. Success in life consists in recognizing the truth of one's being. But youth today do not make any effort to find the Truth that is the Eternal Reality. They are prepared to go through any amount of trouble to acquire knowledge that is related to the physical and the transient. They do not make the slightest effort to comprehend the Divine that is all-pervading, that will confer enduring bliss and make one's life meaningful and worthwhile. Festivals in **Bhaarith** have been designed to promote awareness of this truth. Their inner significance as well as their scientific basis have to be understood. Four important transits of the Sun in a year Every month the Sun moves into a new house in the Zodiac This movement is called **Sankramana**. In a year the Sun transits twelve houses of the Zodiac. Of these movements four are important. **Makara Sankramana** is the first one. It relates to the entry of the Sun into **Makara** (Capricorn) from **Dhanus** (Sagittarius). The second one is **Thula Sankramana** the entry of the Sun into the zodiacal sign **Thula** (Libra). The third is **Mesha Sankramana**--moving into the sign **Mesha** (Aries). The fourth one is **Shashi Sankramana**--entry into the Moon sign (Cancer). Of the four, the most important and sacred is **Makara Sankramana**. This marks the apparent movement of the Sun from the south to the north. The northward movement of the Sun is considered highly significant, both spiritually and scientifically. It has immense spiritual meaning. The inner meaning of the Sun's northward journey has to be properly understood. The north is represented by **Himaachala**. **Hima** means snow. It is pure, untainted and extremely cool. All these endow it with the quality of **Prashanthi** (perfect peace). **Achala** means that which is steady and unshakeable. **Himaachala** does not refer to the physical **Himaalayan** region. It represents that which is cool, peaceful and steady. From today the Sun is said to move towards such a state. The Sun symbolises the vision of man. The northward movement of the Sun is a call

to human beings to turn their vision towards that which is cool, peaceful and unchanging. This means that men should direct their vision inwards. This is the lesson taught by the Sun. **Uttharaayana** is an occasion to develop inward vision Man's vision should not be confined solely to the external objects and worldly things which are transient and perishable. Man has been given this vision so that he may see the pure, sacred Divine consciousness abiding in his heart. The northward motion of the Sun--**Uttharaayana**--is the appropriate occasion for developing this inward vision. This is the royal road for the spiritual aspirant to realise the Supreme. It is not enough, therefore, merely to recognise the northward movement of the Sun in this period. Every effort should be made to direct the vision inwards towards the pure, sacred Indwelling Self. This is the period for cherishing sacred thoughts and performing holy deeds. The sages and seers of ancient times used to wait for the arrival of the **Uttharaayana** to embark on their sacred tasks. The great warrior, **Bhishma**, lay on a bed of arrows for 56 days on the battlefield, awaiting the arrival of **Uttharaayana** as the right time for giving up the ghost. The scriptures have declared that those who pass on during the **Uttharaayana** have no rebirth. This does not mean that one should hang himself in **Uttharaayana** in the hope of securing freedom from rebirth! The right way to give up one's life is to fill one's mind with holy thoughts and let the end come in the natural course. Sage **Vaalmeeki** wished to distribute the composition of hundred crore verses on the **Ramaayana** to the denizens of the three worlds in equal measure. After this was done, only two letters remained, which were offered to people in all the worlds for recitation. The two letters spell the names of **Raama**, Krishna, **Hari**, **Eesha** and **Saayee**. Man should abide by the laws of the Creator This illustrates how **Bhaarithheeyas** attempted to sanctify every holy festival by dedicating themselves to the chanting of God's name and to other spiritual activities. Youths today should realise that festivals in **Bhaarith** are not intended for feasting and pompous celebration but for concentration on devotional activities. For mankind, the Sun is the most important entity in creation. When the Sun himself is proceeding northwards, why should not humanity direct its vision **Godward**? Men today are a

prey to many troubles because their vision is diverted towards
ungodly objects. Man should
abide by the laws of the Creator. Otherwise humanity is doomed.
Religious festivals are
observed all over the world for the purpose of raising humanity to a
'higher level of
consciousness and conduct.

Pushyamaasa brings with it a season of joy
From this day, the Sun wears a peaceful and pleasing aspect. The
nights get longer and the days
become shorter. The day marks the beginning of the harvest season.
As the crops are brought
home, the granaries are full and joy reigns everywhere. A cool breeze
blows all the time.

Farmers sing with full-throated joy from their fields in the moonlight.
The cold dew drops on the
fields shine like garlands of gems. The chrysanthemums are in full
bloom.

This month, known as **Pushyamaasa** (according to the **Hindhu**
almanac) is noted for the
peacefulness, prosperity and joy which it brings with it. Hence it is
regarded with special
distinction. Unless men give up their bad thoughts and actions, the
month, however great in
itself, will be of no avail. The observance of **Uttharaayana** should be
marked by spiritual
transformation of the people and not by lavish feasting and revelry.
In connection with **Sankraanthi**, many auspicious functions are
arranged. Newly wedded
bridegrooms are invited to the brides houses. Sacred bulls are taken
from house to house by
traditional performers who relate the **Raamaayana** story with the
bulls playing their own role in
it. In this way, with songs, plays and discourses, they celebrate the
festival. The songs and plays
had a sacred role in the celebrations.

Unfortunately today music and sports have been commercialized.
There is a price for every
game, whether it is cricket or football or any other game. **The** sacred
character of the games and
dramas of the past has been tainted by the money nexus.
It is clear that originally sports were promoted in the interests of
health and strength. People took
part in games for the improvement of their physique and to provide
entertainment to the public.
There was a time when a musician, if invited to sing songs at a
wedding in his locality, would
readily oblige. But today the musician will ask, "How much will you
give me for my
performance?" Singers have become sinners. Their music does not
confer joy on the listeners
because they sing, not out of the fullness of their heart, but for the

sake of money and name.

This was not the case in olden days. The performers with the sacred
Gangi bulls used to gather in
the centre of the village and provide entertainment as the members
of one large family. Little
children used to join in the fun, singing songs to gather all the
children to watch the performance
of the bulls.

Sports should form an integral part of studies
This month witnessed the annual sports meet of our students. I don't
like to comment about
students elsewhere, but I do wish to say something about the
accomplishments of our students.

Indeed, the students participated in the sports and games with great
enthusiasm. Sports form an
integral part of the scheme of studies in our institutions, along with
various academic subjects

like Physics and Chemistry. That being the case, why does not
everyone take part in them? Not
only should there be participation, but there should also be an
awareness of the philosophy and
principles governing the sports and games. The aim in sports should
not be victory by any

means, fair or foul. Whoever may win, others should greet it with
fraternal feelings. The rules of
the game should be strictly observed. Prizes do not matter. What is
important is the sense of **selfsatisfaction**
derived from playing the game well.

Students enthusiasm in preparing for activities
Looking forward to the sports meet, the students have been
enthusiastically practising for nearly
a month. In other universities, sports activities are supported by
grants from the **U.G.C.** or other
agencies. In the **Sathya Sai** Institute, no request is made to any
outside agency for funds to pay
the teachers salaries or to meet medical or other expenses. Education
is provided free of fees,
from kindergarten to Post-graduate studies. No fees are collected for
sports, library, or other
amenities. Not did the Central Trust or the College offer any funds for
the sports programme. We
do not desire to proclaim to the world the spirit of sacrifice and
dedication of our students. We
only express our own satisfaction with the performance of our
students.

In the preparations for the sports and cultural meet, all the expenses
have been met by teachers
and students out of their voluntary contributions. No one knows, not
even the Registrar or the
Vice-Chancellor, how this is done. It is rare to find students of such an
exemplary nature, who
cooperate with each other in a spirit of brotherhood. In all the three

campuses--**Brindhaavan**,
Ananthapur and **Prashaanthi Nilayam**--the dresses and other materials required for their programmes were got from their own resources.
 Kudos to primary school children
 Special mention should be made about what the Primary School did.
 If we make an earnest and truthful enquiry into what is happening all over the world, we will find that where women are in charge of schools, everything is done well. The children are well taught. The teachers concentrate on their duties, without diversions of any kind. Consequently, whatever they do is pleasing to the eyes, the ears and the heart. Look at the way the teachers look after little children in the primary school. You all know what trouble it is to look after a single child in the home.
 You can well imagine what an ordeal it is to look after eleven hundred young children. There are a large number of children between the ages of four and five. What discipline they displayed in their performances in sports! Their eating, dressing and other activities are regulated from a tender age. The world outside does not know what is being done here. Even many in **Prashaanthi Nilayam** do not know the facts.
 The teachers, the Warden and the Principal are engaged in teaching work all during the day They work all through the night, preparing the dresses for the sports events. All the dresses worn by the children were stitched at night by the teachers. My heart melts when I look at these teachers.
 Their eyes are swollen owing to sleepless work. When you see the children perform in their multicoloured dresses, the scene looks like a glorious garden blooming with flowers of all kinds.
 When the children come out in formation for their mass drill, you cannot see who is directing them. Every movement of theirs is regulated by themselves in perfect **co-ordination** and harmony
 Imagine what it costs to make these dresses. They are made from expensive material and each dress differs from another. All these are made by the teachers themselves. The children feel that **Svaami** has given them free education and they must show their gratitude to **Svaami** at least once a year by such activities, whatever sacrifice they may call for.
 Decline of discipline as students go to high schools
 This disciplined training which the children receive in the primary school sustains them till they go to the Higher Secondary School. There, the temperature (the degree of enthusiasm among

them) goes down a little. What is the reason? The encouragement and inspiration they receive get reduced. But, even in the Secondary School the teachers work day and night. Thereby, they maintain the standards built up in the primary school. But by the time the students reach the Institute (University) level, the "temperature falls below normal." The discipline deteriorates.
 The reason is the failure of the Institute authorities to take sustained interest in the students. The teachers are mainly concerned with carrying out their teaching duties; and are not concerned about the welfare of the students as a whole. They do not try to preserve what had been built up earlier.
 Nevertheless, most students who have come from the primary school adhere to the discipline they have learnt and by and large, continue to observe it. It is association with students who have come from outside which erodes their discipline and spoils them.
 It is the duty of every Institute teacher to see that the discipline inculcated in the primary school is maintained in the Institute. Look at the manner in which pay-scales are being laid down by the University Grants Commission and the manner in which dearness allowance is being fixed. This is contributing to the rise in prices.
 Employees in general should consider whether they are doing work commensurate with the emoluments they are receiving. There is more emphasis on rights than on responsibilities. If people in general discharge their duties properly, the country would make remarkable progress.
 Students devotion to **Svaami**
 From this new year people should develop a broad outlook and consider the interests of others as much as of their own. In our Institute the situation is very good. Our teachers and students mingle with each other in friendly spirit and the teachers coach the lagging students outside their class hours. Whether you believe it or not, there is no University in India which maintains such discipline and educational standards as our Institute. We do not publicize our performance. For instance, in the last All-India **Xth** standard examinations, our students got high ranks at the national level.
 The student who came first in the country received an award from the Centre. **Svaami** asked him to go to **Delhi** to receive the award from the President. But the boy said: "I did not study for getting the President's or the Prime Minister's award. I studied to

earn the approbation of **Svaami**.

Svaami's satisfaction is enough for me. That is the biggest award."

Such is the high-minded
attitude of our students.

The children's hearts are pure, unsullied and sacred. If these qualities
are praised, it is not for
proclaiming them to the public, but to infuse enthusiasm in the
students and encourage them to

do better. **When** some students came to **Svaami** and exclaimed: "I
have secured '**Q**' grade,"

Svaami told them, "The '**Q**' grade has been given for your studies, not
to you. It is only when you

put into practice what you have studied that the '**Q**' grade or degree
will belong to you." Many

persons attach the degrees to their names. The degree will be really
theirs, and not to the studies

they made, when they act **upto** that knowledge represented by the
degrees. One is a hero in

learning and a zero in practice. What is required is the application of
the knowledge acquired in

daily life. Only then the degrees really become yours.

Knowledge and service should go together

What service are you able to render to the rural population by your
knowledge? You are

concerned more about your careers and the earnings which may be
got from your degrees. This

should not be the main concern of students to-day. You must consider
how far your knowledge is

of benefit to society. You must ensure the peace and security of
society. That should be the

principal aim of the students.

Students! You have done well in your studies as well as in sports.

What **Svaami** wants from you

is that you should conduct yourselves when you go out into the
outside world in the same spirit

of discipline and devotion, which you display here. You must realise
that it is only in our

Institute that the students have the opportunity to have continuous
contact with the Chancellor

Himself from day to day. You must make good use of it and hold
yourselves forth as models for
the world.

Spiritual practice is as important as education

Students should realise that spiritual practice is as important as
secular education. You should

realise how much you owe to God for all the benefits you enjoy in life
which are really gifts from

God, including the air you breathe and the water you drink. Should
you not be grateful to God

for all this? Without gratitude, life is meaningless. Be loving even
towards those who harm you.

Control your anger and other evil tendencies. I conclude My discourse

with an advice to the

Principals and Wardens of all the four campuses to **co**-ordinate their
sports programmes in the

coming years to avoid duplication of the same items. I call upon all
teachers and the Vice-

Chancellor and the Registrar to involve themselves in sports activities
and encourage the
students in every way.

As regards the **Sathya Sai** Super-Speciality Hospital, there is no
hospital like it anywhere in the

world, giving totally free treatment. Not are there doctors rendering
free and dedicated service as

in our hospital. **Svaami** is spending **crores** on the hospital. The
money is spent with scrupulous

care. Not a **naya** paisa is wasted. Many devotees, seeing the good
work that is being done, are

sending voluntary donations according to their capacity All this
money is being spent by the

Sathya Sai Trust with unexcelled concern for economy and integrity.

Unscrupulous and envious **traducers** are levelling charges of misuse
of the funds by the Trust.

This is a grievous sin. **Svaami** examines every bill, minutely before
making payment. The

doctors for their part are looking after the patients in a spirit of
dedication and team work. This

spirit of unity should prevail in all our **Sai** institutions and
organizations. The character of their

work reflects on **Svaami**'s name.

Discourse on 14-1-1994, in the **Puurnachandhra** Auditorium.

The human body, so filled with skills, so capable of great
adventures, is a gift from God to each of you, It has to be used as a
raft on which you can cross this never calm sea of change that lies
between birth and death, bondage and liberation. Pursue nobler
ends; have grander ideals; sensory pleasures are trinkets,
trivialities.

BABA

3. Food, the heart and the mind

EMBODIMENTS of Divine **Aathma**! It is essential to observe **thc**
principle of moderation in food

habits, work and sleep. The Buddha, preached the same principle of
moderation to his disciples.

"Be always moderate, never indulge in excess," proclaimed the
Buddha. In fact, moderation is
the royal road to happiness.

The modern man, who flouts the principle of moderation in every
aspect of life, endangers his

health and well-being. The food consumed by man should be proper,
pure and wholesome. But

nowadays people eat whatever they get and wherever they get it, and
thereby spoil their health.

Food plays a major role in the preservation of health. Care should be
taken to see that the food

consumed does not have much fat content, for the fats consumed in large quantity are detrimental not only to one's physical health but also to one's mental health. Meat and alcoholic drinks take a heavy toll on man's health, causing many a disease in him. The efficacy of cardiac surgery

This international symposium has for its theme "The Heart and its Ailments." Also on the agenda are discussion about the preventive aspects of diseases as well as the treatment and cure of heart diseases. Questions are raised about the efficacy of Cardiac Surgery and its related effects.

The heart is a special organ in the human system. It is pulsating ceaselessly unlike the other organs. Heart surgery is a highly complex operation, as the surgery has to be performed without arresting the heartbeat. At the same time the functioning of the lungs has also to be kept up.

Medical men of genius invented the heart-lung machine in 1956 to carry on the activities of the heart as well as the lung during cardiac operations. The machine takes upon itself the function of the heart and the lung ensuring purification of the blood and keeping up circulation of the blood.

The details of the functioning of this heart-lung machine are well known to the doctors. The tube which is fitted connecting the heart and the machine should be airtight and should be fixed with great care, for any lapse in the fitting of the tube may cause air bubbles which will endanger the patient's life. Unfailing power supply is most crucial for the success of the operation as any interruption in power supply will stall the operation. Therefore we have to depend on generators for ensuring uninterrupted power supply during the course of the operation.

Prevention is better than cure

Questions are posed whether heart surgery ensures a permanent cure. Cardiac surgery is helpful in so far as it enables the patient to carry on his daily activities and lead a normal life. But, it is wrong to conclude that surgery is the only way of curing heart diseases. Some of the diseases can be cured even by medicine. In my opinion, it is the primary responsibility of every individual to prevent becoming a victim of heart disease by regulating his food and other habits. Prevention is better than cure. There will be little room for cardiac ailments if one's food habits are properly controlled and regulated.

Research has revealed that non-vegetarian and alcoholic addicts are more prone to heart ailments

than vegetarians. If the vegetarian food that is consumed should be a balanced and wholesome, it should contain liberal doses of vitamin C and vitamin E, which are available in vegetables like carrots. The presence of these vitamins prevents heart ailments in a large measure. Every effort should be made to keep the human body healthy. Health is wealth. Wealth cannot be enjoyed by a person with poor health. Health is more important because it gives physical and mental strength to a person.

Birds and beasts do not suffer from cardiac and digestive ailments to which man is prone. The cause can be traced to the natural food which the animals consume, unlike human beings who consume all sorts of fried and cooked items of food being slaves to the palate. Modern man consumes many artificial foodstuffs and a variety of alcoholic drinks, which are injurious to health. Birds and beasts lead natural lives, while the artificial life styles of man today takes a heavy toll of his health. When man observes moderation in diet he can be saved from most diseases. In the entire range of God's creation man alone is endowed with the faculty of discrimination. It is this faculty which sets him apart from animals. Man should exercise his discretion and discrimination in regard to food habits.

How to bring about mental transformation?

The progress of the universe is bound up with the progress of man. Any amount of development in the areas of scientific, economic and social spheres will not be of much use without mental transformation. How can we bring about this transformation? It is by restraining passions and emotions. Since mental tension is most detrimental to man's health, man should learn the art of controlling his passions and emotions, which cause stresses and strains. It is also essential to keep our mind serene and peaceful while eating food. We should not indulge in discussion of topics which will cause agitation and excitement and disturb our mental peace while we are taking food. Mental tension is responsible for ill health. We should also avoid viewing TV, video, etc., while eating food, as they may cause mental disturbances.

Today there is pollution in everything such as the air we breathe, the water we drink, the sounds that are jarring to the ears and the food we consume. Because of this all round pollution, man's health is affected. Apart from this, man's mind is also polluted making him susceptible to

diseases. Man should make an earnest endeavour to lead a serene and pure life. He should realise the truth that troubles and turmoils are temporary, like passing clouds. There is no scope for agitations to arise if one realises this truth. One who realises this truth will not allow his mind to be swayed by the passions of anger, cruelty, etc. Passions yield only temporary satisfaction, but cause serious emotional disturbances. Hence, it is imperative on the part of man not to yield to any unbecoming passions while taking food. The observance of the three P's, namely, purity, patience, and perseverance, vouchsafes permanent happiness and good health free from diseases.

The three root causes of cardiac ailments
It is not only unbridled passion which damages the health of man. Living on ill-gotten money also causes ill-health to some extent. Living on earnings got by unjust means causes many unknown diseases to take root in us. It is said;
As is the food, so is the mind;
As is the mind, so are the thoughts;
As are the thoughts, so is the conduct;
As is the conduct, so is the health.

Man today is a victim of worry. What is the cause of this worry? Lack of contentment is the cause. The rich man is not contented is spire of the accumulation of wealth. Worry causes hurry and both together bring about ill-health. So, Worry, Hurry and Curry (fatty foods) are the root causes of cardiac ailments.

The consumption of large quantities of fat is the cause of cardiovascular diseases. Doctors advise against the consumption of fatty food stuffs which cause increase in weight resulting in susceptibility to cardiac diseases. The presence of toxins also inflicts equal damage. So one should eat in moderate quantity the right type of food and avoid intoxicating drinks to safeguard his health. The intake of food should be gradually reduced after crossing 50 years.

Some people consume food indiscriminately unmindful of the caloric content of the food taken.

For example, people eat pappads (thin circular flour preparations) fried in oil which have high calorie content. People also consume ghee which is also a high calorie food. A single pappad has 100-150 calories of energy. A single spoon of ghee has 100 calories of energy. Even when the quantity of food intake is reduced, reductions in the calorie content is not ensured.

There are some doctors who advise their patients against smoking

and addiction to alcohol, but they themselves smoke and drink! This gap between precept and practice raises doubts in the minds of patients about the value of the medical advice given by them. Such doctors, who do not observe harmony in speech and practice, mislead the patients. Triple qualities that a doctor should reflect
Embodiments of Love! You have high degrees such as MD, FRCS, MRCP, etc, as a result of your sincere striving. But it is a mistake to think that these degrees are yours. In fact these degrees have been conferred on you for your study, skill, memory power and knowledge. These degrees will truly belong to you on the day you apply this knowledge in practice. Unfortunately, in this modern age all activities and professions are tainted by a commercial outlook and greed for earning money. Even the sacred profession of a doctor has degenerated into a business. A doctor should reflect the triple qualities of sacrifice, love and compassion in treating his patients.

But some doctors do not have these virtues at all! They misuse their divine and sacred knowledge for the sake of money. Money is important, but we must exercise discretion in this regard. You can charge the correct fees from the wealthy, but be kind and considerate while dealing with the poor. Try to give free treatment to the poor. You should not treat a millionaire and a pauper alike! It is said, "Vaidhyo Naarayano Harihi" (The doctor is equal to God). As the

Lord has love and compassion, doctors too should have these divine virtues of the Lord. A doctor devoid of these virtues is not a doctor at all!

Doctors should win the hearts of the patients by talking to them with compassion and concern.

Diseases are half cured when the doctors talk to the patients with love and consideration. The sick and the diseased respond favourably to your treatment once you start talking to them with

love and with a smiling face. But, if you wear a grim expression, the patient loses heart. Doctors

should administer the injection of courage and encouragement as calcium administered to the weak. It is essential that doctors should have the sterling virtues of love and compassion.

Compassion is more important than money.

Svaami's example to lead a healthy life

How to lead a healthy life? Let Me tell you about My own health. I am sixty eight years old, and believe it or not, My weight since my 14th year of age has been constant at 108 pounds only. It

never went up to 109 pounds not came down to 107. You can lead a healthy life once you achieve this kind of balance and moderation. I never eat even a little bit excess. I observe the principle of moderation whether I am invited for food by a millionaire or a pauper. Even though I am sixty eight years, My body is in perfect trim! I do not suffer from aches and My heart is as sound as a rock. There is none who can work like Me and exert himself as much as I do! The secret of My sound health is My regulated food habits. This is how one has to achieve the unity and harmony of food, head and God.

Spirit of sacrifice of some doctors

The foremost quality of a doctor is the spirit of sacrifice. We have organized this Symposium to explore ways and means of rendering help to the sick and the diseased. We have in India some doctors who lead lives of sacrifice like **Dr. Venugopal**, **Dr. Bhan** and **Dr. Sampath** from the All India Institute of Medical Sciences. These doctors, who are committed to the cause of service, come to our hospital without even charging the travelling expenses. Their sacrifice contributes to the sanctity, of this Institute of Higher Medical Sciences. There is an atmosphere of infective joy and good cheer which pervades our hospital. Everybody is in smiles--the patients, their relatives the nurses, the doctors, everyone! They are all like flowers in full bloom. It is not the same with most other hospitals.

The essential mark of a hospital is its cleanliness. Clean toilets are an index of the cleanliness of a hospital. Our hospital is as clean as a mirror, as it is kept always clean by the team of dedicated **seva dhal** volunteers who relentlessly work hard with a spirit of service and sacrifice. It is not the service of one, but the service of many which has contributed to the rapid development of our hospital! A single flower cannot make a garland. All the people--the patients, doctors, workers---work in a spirit of harmony and unity. It is this sense of unity which contributes to purity and this purity of heart secures divinity. This hospital is a direct proof of the presence of purity, unity and divinity. It is our fond hope that such purity, unity and divinity should prevail in other hospitals as well! Unity is most essential in all fields of activity--moral, scientific and spiritual. Purity vanishes in the absence of unity. Divinity will be absent when there is no purity and unity.

Humanity will be healthier if doctors resolve to offer two days of free

treatment every week.

You can work wonders with purity of heart

Some doctors wonder how we are able to give free treatment, free operations and free meals to our patients. To be frank, there should not be any room for wonder in this regard. You can work

wonders with purity of heart. Any work which is started with purity of heart is bound to succeed.

Money flows if your work is suffused with love and sacrifice. People will provide munificent

funds to support any noble endeavour. The land of **Bhaarath** has been a **Punya Bhuumi** (Land of sanctity), **Thyaaga Bhuumi** (Land of Sacrifice), Yoga **Bhuumi** (Land of spiritual austerities), and

Karma **Bhuumi** (Land of righteous action). In fact, there is no dearth of money in India.

Doctors should first and foremost have faith in spirituality. Faith in spirituality alone can bring

about transformation of humanity. Spirituality is not the celebration of festivals, not even

performance of rituals. True spirituality calls for earnest endeavour to eradicate all animal

qualities. Today humanity has descended to such a degrading level that men see evil in good,

without trying to see good in evil.

Doctors who are eminent experts in their fields have come to participate in the symposium here.

Sincere efforts should be made to put your great talents and skill to good use. The climes and

countries from which you have come may be different. But all of you have one thing in **commonnoble**

feelings. These noble feelings are God's gift to man and come by Divine grace.

Treat the patients as your own kith and kin. The help which you extend in good faith to your

patients will be rewarded in course of time. It is My wish and blessing that you will have useful

discussions and come out with ways and means of helping mankind to be free from heart ailments.

Discourse at the inaugural session of the Second International Symposium on **Cardio**-vascular

Diseases held in the **Sathya Sai** Institute Auditorium on 21-1-1994.

Foster love, live in love, spread love--that is the spiritual exercise which will yield the maximum benefit.

BABA

4. **Bhagavaan**'s valedictory address

EMINENT DOCTORS! Though axed and maimed by man, trees selflessly serve him by

providing him fruits and shade. Rivers carry water to quench man's thirst and to cleanse his

body. The cow also selflessly serves man by providing milk. Man

should in the first place realize

the truth that he has been endowed with the human body not for seeking his selfish ends but for

serving others. The wealth one possesses, the scientific skill one acquires, and the medical

knowledge one obtains, are all secured from society. Since man has gained his wealth,

knowledge and expertise from society, he has to discharge his debt to society by doing some

good in return to it.

The ideal of gratitude has been handed down the ages as a heritage in India. A man without this

supreme virtue of gratitude is worse than a cruel animal. Having received his wealth, education

and skills from society, if he does not serve the cause of society, his health, education and skills

are a sheer waste. It is only by serving society that these acquire splendour and significance.

The relationship that should exist between wealth and deeds can be likened to the relationship

between rain water and the ocean. Water from the sea, vaporized by the sun, forms clouds in the

sky which in turn come down as rain on earth. The rain water flows as streams which in due

course form mighty rivers and merge in the ocean. Similarly, actions should spring up as clouds

from the ocean of righteousness and confer the rain drops of love.

The drops of love gather into

rivers and merge in the ocean, which is the source.

Inventions of new machines in the field of surgery

Tremendous advances have been made in the field of medicine and surgery. The invention of the

heart-lung machine marked a notable break-through in the field of surgery. The heart-lung

machine is like a mother. It performs the functions of the heart and the lung without being aware

of it. It does not know in the least that it is pumping, purifying and circulating blood. Like the

mother, it is innocent and pure. The mother is unaware that she is sustaining the baby in her

womb by nourishing it with substance from her own body.

It is a wonder how the different organs of the body discharge their different functions. The heart

performs its functions with utmost regularity and rhythm. It pumps the blood at the right time in

the right direction. The lungs and digestive system in the body perform their functions perfectly.

In this marvellous creation of God, the functioning of the body is the most wondrous. Doctors

are aware of this wonderful mystery called the body. Endowed with this knowledge of the human

system, doctors perform their services. They should have the

awareness that the service which

they render to others is nothing but service done unto themselves.

Team-work of the organs in the body

Doctors today have access to the latest techniques and most sophisticated instruments, unknown

to their ancestors. At one time, by-pass surgery was breathtaking, but now it has become a

familiar exercise. Doctors will come out with techniques far better than by-pass surgery in the

years to come. The valves in the human heart perform most intricate and complex activities. All

the organs in the body perform their functions with the finest coordination, displaying most

astonishing unity, harmony and adjustment.

The body and the mind work in perfect unison in the human system. Man should first understand

the impact of the mind and the body on human life. The mind exercises supreme influence not

only on the health of the body but on the universe too. Man is not merely a human being, he is

the embodiment of Divinity. All acts of service done to others are to be treated as service

rendered to God.

Every physician should try to trace the cause of diseases. Doctors should make earnest efforts to

educate the people in health and hygiene and impress on patients

how food habits and lifestyles

affect life and cause diseases. No treatment ensures permanent cure.

All treatments enable people

to prolong their lives. But realizing the impermanence of life, every

person should strive to

sanctify his life. All techniques like by-pass surgery are only artificial means of extending the

life span of man. They bear testimony to the doctor's skills. It must be remembered that the heart

is the creation of God while art is the creation of man. There is, however, close connection

between God's creation and man's

It is activity that confers authority

It is the duty of the doctors to use their knowledge in the service of mankind. Take for example,

Dr. Bhan. As he has been conducting operations sincerely in our hospital, he has improved his

surgical skill and has become a senior doctor. Acquisition of skill and perfection in one's work

delights one's self. Education gains significance only when it is rested on the touch-stone of

practice.

One must continuously work. It is activity that confers authority. A doctor gains happiness in

proportion to the work he puts in. The genuine doctor is one who delights in work. For example,

Dr. Venugopal performs ten to twelve operations even without taking coffee. When I ask him to rake coffee or take rest he says, "No, **Svaami**. This work is a source of happiness to me." It is his dedication to work and continuous application which have made him a master of his job. It is the application of his knowledge that lends joy to him.

Our hospital is an infant of two years. Within a short span of time it has become one of the best hospitals. It owes its magnificent success to the coordinated efforts of doctors, nurses, technicians and volunteers. The group from **Hyderabad** led by **Dr. Somaraju** also does tremendous work. The team from **Delhi** does invaluable work. Unity is strength. The doctors in our hospital perform their work with all love and sincerity. They work without any publicity.

The other day **Dr. Somaraju** performed an intricate operation by making use of balloon technique. Our doctors are making an earnest effort to cure heart ailments without resorting to operation. One single flower cannot make a garland. Many flowers are needed to make a garland.

It requires a thread also. All these doctors are like the fragrant flowers and **Bhagavaan** is the invisible thread which binds them together into a beautiful garland. Since all the doctors and staff work together, this hospital has earned great name and fame. The love of doctors and love of **Svaami** have contributed to its tremendous success.

Faith in God is essential for all actions

Without faith in God, we cannot perform any action. It is Divinity which pervades everywhere and works nonstop. All these doctors have been working as instruments. It is the infectious joy of doctors and patients which makes the hospital unique. **Dr. Rajiv Mahajan**, though not a doctor, exerts himself for the sake of the hospital. He comes three days in a month to check the requirements of the hospital. It is his love which prompts him to do all this for the hospital.

Though we ourselves sometimes do not bother about the hospital, he himself comes and does the needful.

This hospital owes its progress to the sacrifice and service of many. But the most important of all is the will of God. **Dr. Neelam Desai** said, "The wings with you and the bodies with us." All these doctors work with the feeling that they are instruments in the hands of the Divine.

Many of you, while glorifying this hospital say "Your Hospital." This hospital belongs to all of

us. It is "Our Hospital!" You are always welcome to this Hospital!

Discourse at the Valedictory function of the Second International Symposium on Cardiovascular diseases on 23-1-1994 at the Institute Auditorium.

What exactly is your duty? Let Me **summarise** it for you. First, tend your parents with love, reverence and gratitude. Second, speak the truth and act virtuously. Third, whenever you have a few moments to spare, repeat the Name of the Lord, with the Form in your mind. Fourth, never indulge in talking ill of others or try to discover faults in others. And, finally, do not cause pain to others, in any form.

BABA

5. Disease and Divinity

You can reset a tree to make it grow straight,
You can straighten even a granite stone.
But you cannot easily set right
The mind and rid of its vagaries.

IT IS the mind that makes a man. The mind is a conglomeration of thoughts. Thoughts are reflected in actions. The consequences of actions are being experienced as pleasure and pain by man. Therefore, man should have noble thoughts, which will spur him to good and noble activity.

Each one should enquire for whose sake he or she is living. When any one poses this question to oneself, the answer is: "I am living for myself and not for others." He justifies his answer by saying: "I am eating to appease my own hunger. I am taking medicine to cure my illness. It cannot be cured by anyone else taking the medicine."

When two persons are sleeping in the same **cot**, they do not get the same dreams but have different dreams. Basing on these facts man feels that he is living for himself. Later on, when he grows up he seeks a job on the ground that he has a family to look after and support. The same person, who once said he was living for himself, later on pleads that he is living for his family.

When invited by a friend to accompany him to **Bangalore** for an interesting sports event, he says that he has to attend his office and cannot rake leave and hence he is unable to accompany him.

He thus cites his duty as a reason for his inability to enjoy the sports. But when his wife or child is sick and in a hospital he rakes leave even on loss of pay and goes to attend on them. The same person, when he is hungry and just sirs for taking his dinner, leaves the meal served on the table and rushes out when he hears that his son or daughter is involved in an accident. Even hunger is forgotten. The person, who was proclaiming that he was living for

himself only, now starts caring for his wife and children. Man's own welfare is bound with that of society. When the village is in the grip of an epidemic like cholera or plague, the same person comes forward to do his best to combat the spread of the disease, because this may affect his own family too as they are part and parcel of the village. Thus man is born in society and grows in society. It is the bounden duty of every one to feel that his own welfare is bound up with the welfare of all others in society. Today we are faced with the menace of fluorosis. If you enquire into this, we come to know that the problem of **fluorests** is not only prevalent in India but in many other countries of the world such as Indonesia, Germany, China, **USA, Iran, Iraq**, Turkey and **Libya**. Because of their affluence people in countries like **U.S.A**, are able to take steps to overcome the evil effects of this disease to a great extent. The ill-effects of polluted drinking water. Many diseases are caused by drinking water that is polluted. If there is only one milligram of fluoride in a litre of water, it is safe. The presence of more than one **mg** in a litre may cause sickness. If there is 4 or 5 **mg** of fluoride in a litre, it affects the teeth and is positively injurious to health. In several States in India such as **Himaachal Pradesh, Utthar Pradesh, Madhya Pradesh** and **Raajasthan** this disease is widely prevalent. In **Aandhra Pradesh**, it is rampant in **Shrikaakulm, Guntur, Medhak, Nalgonda** and **Mahboobnagar** districts. Recently it has been found to be prevalent in **Kudapa, Kurnuul, Ananthapur** and other places. It is found on investigation that the fluoride content in water varies from 15 **mg** to 10.5 **mg** in these areas. The fluoride that is contained in underground water sources varies from 1 **mg** to 300 **mg** per litre. In many areas they have established Aluminum factories. Fluoride is made use of to a large extent in these factories. This mixes with air and the polluted air affects the people. It enters the stronger portions of the body such as bones and teeth. A portion of this fluoride is excreted through urine. The ignorant are not aware of the serious damage caused by this fluoride to their health. Fluorosis causes pain in the joints and affects the bones at the back, **etc**. The affected persons stiffer from severe pain in joints. Some germs such as bacteria also enter the system and

cause a lot of damage to the human body. Viruses also cause diseases. Polluted food also accounts for the spread of these disease carrying germs. Meat, fish, black and red salt, black coffee and tea also cause spread of fluorosis and aggravate it further. To the extent possible you should change your food habits. Chewing betel leaves also causes tooth decay. Certain drugs sold in the market also aggravate this disease. Ways and means to combat fluorosis. There are some types of antidotes that can be consumed with food to prevent fluorosis. You should take sour things like lime, orange and tamarind in greater quantity. You can also take more of tomatoes, potatoes and vegetables with Vitamin **C**. You should also take more of carrots to build the bones. Intake of such food items in a liberal measure will help to combat the incidence of fluorosis. Besides these, consuming of green leaves which contain a lot of calcium will also help in keeping off fluorosis. Food is the main factor in maintaining good health or causing diseases. In these days, though there is plenty of milk, curd and other dairy products available with the villagers in their houses, they are in the habit of selling these products and buying some useless and harmful things that affect their health adversely. Consuming of curd will help one to a great extent to combat the onset of this disease. Modern youth take black tea and coffee (without milk though milk is available) thereby inviting the disease. Some take black and brownish salt which contains more fluoride. They should avoid this and take only white purified salt. It is only by propagating such practical preventive steps that Government can play its role in checking the spread of this disease. Thought of Divine essential to combat disease. Apart from the exercise of such care in the food consumed there should be also **Dhaiva chinthana** (contemplation of the Divine). Because people don't drink of God they are subjected to a lot of misery. Without divine thought, man is harbouring two bad qualities. One is he hides many defects and evil qualities within himself. The other is he magnifies even minor faults in others. Because of such evil qualities among human beings diseases are also on the increase. Only when human effort is there, with God's grace, good results will be attained. The **Sanskrit** saying declares "**Dharmaartha Kaama Mokshaanaam Aarogyam**

Muulam Uthamam" (For the attainment of the four **Purusharthas**, good health is essential). Even though one may have all the wealth in the world, if his health is impaired, he is miserable. Good health is the most important acquisition one should aspire for. Whether a villager or an urban dweller, good health is very essential for anyone leading a meaningful life. To enjoy good health, one should have water, food and air free from pollution. Now all these three are polluted. Apart from these, man's mind is also polluted. To purify the mind, one should nurture noble and sacred thoughts of service to others. One who does not hurt anybody and has feelings of love and compassion to fellow beings is the greatest of men. That is why sage **Vyaasa** gave the essence of the Eighteen **Puraanas** he composed in the aphorism; "Help ever, hurt never." You should make every effort to avoid harming others in any circumstance. You are only hurting yourself when you hurt others. You should not use harsh words. When you develop human values, you can be free from diseases and even enjoy good health with God's Grace. To enjoy good health you need control in living. Once a poet gave the reason for the-lack of Dharma in this country in the form of a song. Because there are people who have bad thought, hear bad things through their ears, see bad things with their eyes, spread scandals through their tongue, there is no Dharma (righteousness) and no peace. Human beings are embodiments of Divinity. They should live up to their Divine nature and not descend to the level of animals. We should see that by our action no harm is caused to society. The incidence of fluorosis is a threat to public health and affects society in general. But, there are easy methods to combat this menace by taking preventive steps. In our Institute, **Venkateshvara Rao** has done detailed studies in this field and has found out methods of conducting numerous experiments to control this disease. This can be controlled to a great extent by using sour things such as tamarind, lime, oranges, **etc.**, in larger quantities in food. The villagers should consume lot of greens which contain a good amount of iron. The Government has embarked upon measures to control the spread of this disease. The people, for their part, should **co**-operate with the government. Then the results will be good.

My opinion is that it is not good enough to provide for treatment for this disease. It is prevalent even in the affluent countries like **U.S.A.** With all their money power they are not able to eradicate the disease. So you should realise that God's grace is very essential. Along with medicine you need discipline and control in living. Pure engineers, officers, scientists have all gathered here. They must educate the people to avoid meat eating, which causes fluorosis. Water and other substances coming from underground have a lot of fluoride content. In some places there is as much as 8 to 10 **mg** of fluoride in one litre of water. Divine vibrations in **Prashanthi Nilayam** Whether you believe it or not, in **Prashanthi Nilayam**, which is situated in **Ananthapur** District, there is no trace of fluorosis. Here, there is a lot of Divine vibrations as all good and sacred things are being done. People of different religions and Nationalities are assembling here in thousands. But all are engaged in divine activities and constant remembrance of God. Here there is not more than 1 or 1.5 **mg** of fluoride in a litre of water. The Collector of **Ananthapur** district is making a lot of effort to combat this disease. It is necessary to combine divine activities along with the other steps to combat this disease. Discourse at the inauguration of the National **Symposium** on methods to combat Fluorosis, held in the **Sathya Sai** Institute Auditorium on 29-1-1994. You love the God in all beings and the God in all beings responds with Love. BABA 6. Start propagation in primary school Engaging oneself in arduous penance, Undertaking pilgrimages to sacred shrines, Dipping in holy waters, mastering the scriptures, Meditating on the Lord, and going in raptures, All these can seldom help a human To cross the ocean of life mundane. Service to mankind is the only course of action Which will help one to achieve liberation. EMBODIMENTS of Divine **Aathma**! It is the duty of Everyone born as a human being to engage himself in service to mankind, which is the only sure way to cross the ocean of worldly life and attain liberation from the cycle of birth and death. Be the master of your body and mind The human body is a prey to 386 types of diseases. These are caused by three main factors that are related to physical health. They are **Vaatha** (Wind), **Piththa** (Bile)

and **Sleshma** (Phlegm).

Wind is the cause of 80 diseases, while 84 diseases arise from bile disorders and 222 from

phlegm. For the disease of fluorosis, which is the subject of this symposium, bile and phlegm are

the causes. While there are curative medicines for several diseases, there are some diseases which are incurable.

In this world, there are several types of people- those who are affluent, those who are virtuous,

men of mighty strength and valour, persons of high literary attainments, eminent scientists. But

persons engaging themselves in spiritual pursuits are very rare to come across. Such noble

persons, who dwell in the realm of the spirit instead of the sphere of mundane affairs, will not be

affected by any diseases of the body or the mind. They will be leading a noble and pure life. The

body is a physical entity while the mind is subtle. There is another which is invisible and eludes

the grasp of the ordinary individual. That is the **Aathma**. The attempt to comprehend the

unknown and invisible **Aathma** is called **Aathmaanveshana**. When one makes efforts to realise

the sweetness of the **Aathma** he is said to taste it--**Aathmapreethi**. When he experiences the bliss

of the **Aathma** he is said to be an **Aathma Inaani** (a Realised Soul).

The body, the mind, the intellect and the senses are only your instruments. Then, the question

arises, "Who are you?" The answer is: "You are the master who makes use of these instruments."

When you refer to "My mind, my body, my senses," do you enquire "Who am I?" Though you

may go on saying, "This is my body; my mind, **etc.**," which implies that you are different from

these, yet you identify yourself with the body and become a slave of the senses instead of being

their master. You are the **Aathma**, the Supreme Master. You have the potential to realise this

through the discriminating power of the intellect. Once you recognise this truth, you will also

understand human nature, which is a combination of values like Truth, Righteousness, Peace,

Love and Non-violence and you will then rid your animal qualities. Then you will also realise

the cause of diseases and the method of curing them.

Aadhaaram and **aahaaram** are essential for life

The disease of fluorosis is caused by contamination in food, air and water. Earth, fire and ether are

the elements constituting the essential basis for human life. Water and air constitute the **Praana**

Shakthi (Life-Force). While ether, earth and fire are the **muula**

(basis), water and air are essential

for **Praana** (life). Water and air provide the food for the sustenance of life. While the three

elements earth, fire and ether form the **Aadhaaram** (support), the other two--water and air form

the **Aahaaram** (food). You get water and air from the **Bhuumi** (earth). It is the nature of Brahman

and is all powerful. The astronauts who travel in space-ships to explore space have to carry water

and air with them from the earth for their survival. They have to take things from the earth while

they travel to the moon to bring a few samples from the moon.

Billions of dollars are spent on these exercises.

What we should attempt really is to explore the means of cultivation of human values and

realising the divinity within everyone. The sun shines with intense heat and wonderful

effulgence. By the help of the sun's light, the moon shines. It cannot shine by itself, as it has no

effulgence of its own. The relationship between the **Buddhi** (intellect) and the mind is also

similar to this. The mind is made up of thoughts and fancies. It is dangerous to act as a slave of

the mind. By following the mind, one becomes a **Pashu** (an animal). By following the **Buddhi**,

one becomes a **Pashupathi**, the Lord of all living beings.

Pay the greatest attention to the health of children

You have discussed in great detail the incidence of fluorosis and the application of technology to

combat this evil disease as a natural outcome of food and other habits. The main constituents of

the body should be in proper balance. Any imbalance will affect the health and curtail the life

span. The longevity of a person depends on regulation of food and other habits.

Affluent and educated people are able to have recourse to advanced methods of treatment for

curing diseases. What about the poor and illiterate villagers? They suffer a lot owing to fluorosis

which affects the movement of the joints and weakens the bones. In some cases, hands and legs

are bent out of shape and the victims can hardly do their daily work. A large percentage of people in **Bhaarath** are unable to work

efficiently because of various

physical disabilities. The greatest attention should be paid to the health of the young who have

many years of life before them.

We have to start investigation in the primary schools where children are susceptible to attacks by

diseases such as fluorosis. You have to devise methods simple enough to be followed by them.

One simple method is to mix lime and sand in water in a Proper proportion and stir it up slowly taking 15 minutes for the process. Allow it to settle down for 5 to 6 hours. You will see the sand deposit at the bottom. If this is done before bed-time, the water will be clear by the next morning.

The water thus purified can be used with good effect. You can make use of alum also for this purpose. It is very difficult to get pure alum today. Everything is adulterated: milk, oil and other edible products. If you can teach the primary school children now about cultivation of honesty and good habits, the future of the country and the world will be better as these children are going to be the leaders, **pleaders** and teachers of the

Regarding the treatment of fluorosis, you should think of long-term solution also along with temporary remedial measures. Yellow and black spots on the skins are signs of a person suffering from fluorosis. Doctors should concentrate on fluorosis-affected children as they may grow weak because of the disease. Ensure effective implementation of decisions taken

This disease is prevalent in all countries, but in certain districts of some States of **Bhaarath** it is rampant. The decisions you have taken at this Conference should not be confined to the paper on which they are recorded. You should implement them and achieve results. What is needed is the will to work with a spirit of dedication in order to relieve the distress of the suffering masses.

The participants who spoke earlier, expressed their gratitude for the hospitality and good food and comfortable accommodation provided for them here. We do have our share in looking after the welfare of society. We can be happy only when society is happy. You should go from village to village and rake concrete steps to eradicate this disease of fluorosis, offer simple methods of treatment to those already affected and teach the villagers the preventive precautionary measures like regulation of diet and drinking only boiled water **etc.** Our Prime Minister and the Chief Minister of A.**P** are extending enthusiastic support for this programme. You should also act with full initiative and interest so that you can achieve the desired results. Having taken up a job you should not slacken your effort in completing it, facing any obstacles you may come across boldly.

Work done for the welfare of the world is **thapas** (true penance), while work done for selfish

purpose is **thamas** (useless).

Bhaarath is a **Punyabhumi** (sacred land). It is a **Yogabhumi** (Land of sense control) and **Karmabhumi** (Land of action). The present generation of people want to make it a **Bhogabhumi** (Land of worldly pleasures). That is why people suffer from diseases.

Secret of **Svaami**'s youthful radiance

Students here expressed their wonder as to how **Svaami**, though 68 years old, looks young and is energetic. Really the reason for this is the imbibing of the three **P's** by Me, namely, purity, patience, and perseverance. If you follow these three tenets you will not be afflicted by any disease.

I am keeping Myself active day in and day out for the sake of the welfare of the world and no disease has affected this body at any time during the past 68 years. My teeth are quite healthy and strong even at this age. I can masticate anything. My eye sight is very sharp. People get short sight or long sight even at the age of forty and wear glasses. I take no medicine as no disease affects Me. Even while I take on the diseases of others. I pretend as though I take the pill offered by doctors to satisfy them. But actually I throw it away and sip only water. I eat the barest minimum to sustain the body. I take just one small oil-free dry **chapaathi**. I have never taken sweets even from my childhood. Doctors say you need vitamins and proteins for maintaining bodily health. I am always in **Aanandha** (bliss) and that is the vitamin and protein for Me.

Happiness lies in union with God. When you think of God you are bound to be happy.

Chant prayers even while taking medicine

You must tell people to think of God and chant prayers even while they take' medicine for the disease. This must be taught mainly to school children so that they may grow up as good enlightened children.

There was a professor in **Kaashi** who used to do prayer and worship at the altar in his house. An atheist friend of his who visited him remarked that he was wasting so much time in prayer. The professor replied that the prayer to God will never go waste. He added: "I waste only one hour per day, even if according to you God does not exist. But if God exists, you are wasting your whole life-time."

You have to educate the children to consume lime and tamarind in larger measure, explaining the

reason for this, in order to prevent the affliction by the disease of fluorosis. Teach them by songs in popular runes so that it will have an effective appeal. Even atheists who deny God will be moved by music as human beings. When you pray to God too, it is more effective if you express the prayer in musical runes as this will touch and move the heart. God loves music. He is termed as **Gaanapriya** and **Gaanalola** (one who loves music and revels in music). Inspire the children to sing **Bhajans**. They will attain happiness and satisfaction. Discourse at the valedictory function of the National Symposium on Fluorosis on 30-1-1994.

Living becomes a glorious experience only when it is sweetened by Tolerance and Love. Willingness to compromise with others ways of living and cooperation in common tasks, make living happy and fruitful. Certain modes of behaviour have been laid down and proved beneficial by centuries of practice. These have to be observed with modifications to suit the conditions of today.

BABA

7. Imbibe **Bhaarith**'s ideals

Do not be conceited because of your studies,

What is great about your learning?

The hall-mark of education is humility,

Realising that what is yet to be learnt is limitless.

Shed your ignorance and pride, **O** witless one!

Learn to be humble in pursuing knowledge.

STUDENTS! TEACHERS! Today men have invented many types of machinery by their

experiments and researches. Science has been pursued with relentless energy. But, being unable

to experience peace or happiness, they have become strangers to both. Despite his acquiring the

sacred human birth, man is immersed in the pursuit of transient worldly pleasures, forgetting his

Divine destiny. Concentrating on scientific investigations, inventing all kinds of mechanical

gadgets, man is content to lead a proud but purposeless life.

To understand the basic purpose of life, you do not have the right type of education now. Mere

worldly knowledge will not promote the cultivation of spiritual and moral values. This secular

knowledge does not serve to reach you the secret of human life. If one wishes to bring down a

tree he must attack the roots and not the branches. For man to attain his real destination and

secure enduring peace and joy secular education is of no avail.

Greatness of **Bhaarith** culture

Bhaarith in ancient times lived a life of morality and integrity and enjoyed peace and

happiness. Students today, disregarding morality and their obligations to society, go astray and

ruin their lives. **Bhaarith** have forgotten the essentials of their culture, based on morality

and integrity. They cast away their great scriptural texts as trash.

Western nations took these,

learnt the profound truths contained in them and developed their technical and military skills and

sought to give them back to **Bhaarith**. The weapons developed in Germany were based on

the texts of the **Atharvana Vedha**.

Bhaarith today are cultivating a passion for exotic things, ignoring what is good in their

own heritage. Students should strive to understand what is great in their own **Bhaarith**

culture and heritage. Ignoring their own cultural greatness,

Bhaarith are going abroad to

earn money as an end in itself. No doubt money is necessary, but, is it necessary to go abroad

for this purpose? This cannot be the true aim of education.

Students should recognise the truth of the saying, "The mother and the Motherland are greater

than heaven itself." One who does not believe in this cannot be called a truly educated person.

Making use of the education acquired by you, you should serve your country in such a way that

it stands out as an example to the world. What perversity is it to neglect one's own house and try

to beautify your **neighbour**'s house?

Students today are losing their love for the Motherland. The man who cannot proclaim that "This

is my native land, this is my mother tongue," is a living corpse. He is no human being at all.

People are giving up love for the Motherland and fostering greed for money.

Selfless unity is the message of the **Vedhas**

From ancient times, **Bhaarith** has held forth to the world great ideals. Spreading the message of

spirituality to many countries, **Bhaarith** proclaimed the message-

Lokaas samasthaas Sukhino

Bhavanthu (May all people be happy). **Bhaarith** never permitted the concept of selfishness to

prevail. Selfless unity was the message proclaimed in the **Vedhas**: "Let us live together; let us

grow together. Let us share our knowledge with others, let us live in harmony and friendliness."

Today in **Bhaarith** there is no spirit of harmony

In ancient India, students, together with secular knowledge, sought spiritual knowledge,

regardless of the sacrifices involved, and led purposeful lives. They conducted many

investigations to comprehend the mysteries of creation and the secret of human existence. All

experiments today are based on **yanthras** (mechanical devices). But

in the olden days, they
 conducted the enquires with the help of manthras. The truths which
 they discovered, they
 proclaimed to the world in strident terms.
 "Less speech, more happiness"
 It is the duty of Bhaaratheeyas today to learn something about the
 great spiritual heritage of
Bhaarith. The ancients practised economy in speech. Students today
 tend to be loquacious.
 Excessive speech harms the mind. "Less speech, more happiness."
 The ancients practised three kinds of silent penance to control
 speech. The first was Vaakmounam
 (silence of the tongue, the second one was Mario-mounam (silence
 of the mind) and the
 third was Mahaa-mounam (Supreme Silence).
Vaak mounam (Silence in speech) meant confining one's speech to
 the limit and the needs of the
 occasion. By this discipline, excessive talk was avoided. As a result,
 the power of their speech
 was conserved and enhanced. Discipline in speech also resulted in
 truthfulness. Truth speaking
 served to purify their thoughts. By this means they acquired Siddhi
 (Realisation of truth) and
Inaanassiddhi (acquisition of the highest' wisdom). Therefore purity
 in speech is vital. It has to be
 achieved by restraint in speech.
 Then, there is Mario mounam (Silence of the mind). The mind is a
 bundle of thoughts and
 fancies. These thoughts have to be reduced gradually. When thoughts
 are reduced, the mind
 naturally comes under control, like a clock that is unwound. When the
 activity of the mind is
 reduced, the power of the Aathma manifests itself.
 As a consequence Buddhi (intellect) becomes more active than the
 senses. When control of
 speech and control of the mind have been achieved, the state of
Mahaa-mounam (Supreme
 Silence) is easily realised. Students should strive to reach the third
 stage by the disciplines of the
 first two stages.
 I have often told you, "Talk less and study more." What is meant by
 "study?" Study or education
 is the process of divinising one's Self. This calls for the cultivation of
 values in education. This
 "Education (is) for life." "Life (is) for love." "Love for man." "Man is for
 Service." "Service for
 Society." "Society for nation." "Nation for world." "World for peace."
 Education is for life and
 not merely for earning a living. This life is for love. Love is God. Live
 in love. This love should
 be for all mankind. Today this love is absent. What passes for love is
 something artificial. Love

should emanate from the heart.
 Man exists for service
 What is the purpose of being a man? It is not for leading an animal
 existence. Man exists for
 service. Every man has to return to society by way of service what he
 has received from it. That
 service should be rendered selflessly in a spirit of sacrifice. Service is
 thereby converted to
 spirituality.
 Service is to society Society exists for the nation. The nation is a limb
 of the world. The world
 should strive for peace. That is the meaning of the benediction Om
Shaanthi! Shaanthi!
Shaanthi! Why is this Shaanthi (Peace) uttered only three times and
 not more times or less
 rimes? This refers to peace in three aspects. Aadhibhouthika
 (physical), Aadhyaathmika (mental)
 and Aadhidhaivika (spiritual). Peace relating to the body, the mind
 and the Self are invoked by
 this benediction. Such profound meanings are implicit in the
 pronouncements of Bhaarith's
 sages.
 All these are designed to remind us of God and make us seek God-
 realisation. People imagine
 that God is an entity far beyond human conception and grasp. That is
 not true. Divinity is nearer
 than anything else in the world. If you consider It remote, It will
 appear distant, but if you regard
 It as near It will be near. As long as man is conscious of the body, he
 cannot comprehend a
 formless Divinity. Hence, he must adore the Divine in human form.
 If, for instance, a buffalo or a fish thinks of God they can conceive of
 God only as a huge buffalo
 or a gigantic, fish. Man also conceives the form of God only in terms of
 his own human form and
 attributes. As long as man is attached to the body, he cannot realise
 God. Only when he sheds his
 attachment, can he experience the Divine.
 Man must worship God in human form
 As long as he thinks of his body and has human form, man cannot
 think of something which
 transcends form and body That is the reason why God incarnates in
 human form. To man He
 must appear as human. Only then relationships can be established
 between the Divine and human
 beings. If God comes in any other form, man cannot fix his thoughts
 on Him. Hence, you have to
 conceive of God in human form and worship Him.
Shri Raama, who was the embodiment of Dharma, incarnated in
 human form. Because the
Avathaars (Divine advents) come in human form, human beings
 could have intimate

relationships with them and adore them.

The **Vedhas** declared that the **Vedhaaham etham Purusham Mahaantham Aadithyavarnam**

thamasah parasthaath (The Supreme Divine, with the effulgence of the sun, dwells beyond darkness). God is beyond **Thamas** (darkness). He is not outside. He is within you. You are He.

While He is himself the Divine, man seeks the Divine in a forest or through meditation. What

folly is this? The **Vedhas** deride man for failing to see God even while seeing Him.

"Pashyannapi na pashyanthi muudho" (The fool fails to see even while he is seeing). When God

comes in human form, moves freely amongst you, talks with you, jokes with you, eats with you

and drinks with you, even then you fail to recognise God. You pursue your own types of

devotion. This is not correct. You must worship the living Divinity, not the lifeless. Honour

every human being who is in human form. See the Divine in every man.

Develop control of senses first

The cosmos is Vishnu **svaruupam** (a manifestation of the Divine). God is with you, in you, and

around you. He is not elsewhere. Develop this firm conviction. It is a piece of self-deception to

imagine that God is somewhere away from you.

At the outset, you have to develop control of your senses. This control in the form of **mounam**

(silence) influences your speech. **Jayadheva** went into rapture over the power of the tongue to

chant sweetly the name of the Lord. Sweetness in speech makes all the differences between one

man and another. The supreme greatness of the Lord's name has been commended in the present

Age of Kali (Discord). It is an abuse of the tongue to make it recite anything other than God's name.

Students should realise the supremacy of **Aathma-Vidhya** (the culture of the Self). It is the key to

all knowledge. What is the use of all the secular knowledge which is concerned with acquiring a

mess of potage?

The great scientist, Einstein, regretted in his last years that his scientific findings had led to the

production of the atom bomb. Sir Isaac Newton ended his life in a hospital with a mental

affliction. True knowledge must secure mental peace and enduring joy For this contemplation of

God is essential.

Academic education has its uses. But it is not the **summom**-bonum of life. Adore the light of the

Divine within you. Each student is like a **petromax** light. This light has to be kept burning by pumping kerosene from time to time. The soot has to be cleaned by a pin now and then. It needs

kerosene. Only when all the three are present, the light will **Butn** brightly Your **Shraddha**

(earnest devotion) is the kerosene. Your love is the pin. Your spirit of sacrifice is the pump. In

addition, a wick is needed. That wick is the Lord's name. With the aid of the three accessories,

when you chant the Lord's name, your devotion will shine effulgently This effulgence is the light

of the Divine within you. You proceed from **peacelessness** to **Paramjyothi** (the light divine in the

heart) through peace and an illumined mind. The heart of everyone is the scat of the Lord.

In this way students should cultivate the discriminating faculty through education, cherish

humility and foster faith in the Divine. This is the royal road to realisation of oneness with the

Divine.

Discourse at the **Sai** Institute Auditorium on 3-2-1994, after the distribution of prizes to winners

in the sports and athletic events held for Secondary School students.

8. **Sathya** and Dharma : bases of life

Truth is God.

Truth is the source of

wealth and prosperity.

It is, again, Truth that sustains

virtue in the world.

WHERE there is Truth, there dwells **Lakshmi**, the goddess of Prosperity. Truth is changeless and

eternal. It is vital to man's life. If, in the midst of misery and suffering in the world, there is

goodness, it is because of Truth.

In ancient times, Kings ruled over their kingdom on the basis of Truth. They were ready to

sacrifice everything, even their lives, for upholding Truth

Harishchandhra stands as the supreme

example. He sacrificed his wife, son and the entire kingdom for the sake of truth. He even

offered to perform the low task of a caretaker in a crematorium. Because of lack of Truth, there

is no peace and security in the world. Truth always protects a nation.

Today we are not adhering to this Truth. Man is dallying with untruth forsaking the path of

virtue. He is ruining his life immersed in falsehood and unrighteous actions. Man has lost respect

for Truth today Love is a forgotten value. People deem righteousness as an irrelevance in the

modern context. Everything that man does today, all his plans and projects are self-centered.

Even spirituality is practised to gain social recognition, more ostentatious than genuine. All human activities are based on attachment and hatred. Selfishness and jealousy dominate the modern man. Human values have lost their hold and hence there is no peace and security.

Truth is the foundation to build man's character
There can be no peace when mankind forgets **Aadhaara** (the base) and concentrates on the **aadheya** (superstructure). Man is swayed by the delusion that life is meant only to enjoy; eat, drink, and sleep. With this view, he acquires wealth and increases his possessions. He makes no attempt to understand the purpose for which he is born in this world. Though he attempts to pursue right action, he fails because of his greed, ambition, lust and other temptations.

Truth is the foundation on which the character of man is built. When Truth is not respected, the mansion of life collapses like a building that has a weak foundation. Man does not realise this and pursues a life of sensuous pleasures, ignoring Truth which is the Life Force that sustains his entire being.

This is due to the delusion caused by **Maaya**. **Maaya** is a strange phenomenon that envelops man in spite of all his precautions. It is like a shadow that chases one wherever he may be. The shadow's size depends very much upon the direction of the light. When one moves towards the light and comes under it, the shadow disappears and there is no **Maaya**--only Truth remains.

All worldly knowledge and physical prowess are of no avail if there is no spiritual strength. This is illustrated by the lives of **Hiranyakashipu** and **Hiranyaaksha** in the **Bhaagavatham**, of **Karna** and the **Kauravas** in the **Mahaabhaaratha** and of **Raavana** in the **Raamaayana**.

It is doubtless essential to acquire skills of various kinds. But the purpose for which they are to be used should also be understood. They have to be used for the realisation of the four main goals of human life, described compendiously as the **Purusharthas**. The four goals are: Dharma (righteousness), **Artha** (wealth), **Kaama** (desire) and **Moksha** (liberation).

Understand the true meaning of **Purusha**
First of all, the term **Purusha** has to be properly understood. In common parlance, it is applied to a male person. But **Purusha** refers to the **Jeeva**, the **Aathma**, **Praana** and the Brahman. It is the **Chaithanya** (awareness or consciousness) in every being, as distinct

from **Prakrithi**, which represents the body (and the phenomenal universe). **Prakrithi** represents the feminine principle, while consciousness represents the male aspect. **Purusha**, however, applies to both man and woman. Among the **Purusharthas**, Dharma comes first. Dharma is commonly understood as referring to activities like going on pilgrimages, offering charity and performing good acts. But these activities serve only to provide mental satisfaction.

They do not lead to the Divine. Dharma is the very embodiment of Divinity. All efforts to achieve oneness with the Divine can alone be termed Dharma. **Artha** is ordinarily understood as referring to wealth. But what is the wealth that one should really seek? It is the wealth of **Inaana**, the wealth of Brahma **Inaana** (Divine Wisdom). Pursuit of this knowledge is the real quest for wealth, not the pursuit of money and possessions. It is **Inaana Aishvarya** that one must seek. Only that knowledge will lead man to the goal of human life.

Kaama is not mere fulfillment of worldly desires, which are transient and momentary. The desire should be for **Moksha**, which means liberation from attachment to all worldly objects and cultivating attachment to the Divine. Attachment to the worldly objects is **moha**. The renunciation of these attachments, which is **Kshaya**, leads to **Moha-Kshaya** or **Moksha**.

The speciality of **Shivaraathri**
It is in order to rid oneself of evil tendencies that sacred days like **Shivaraathri** are observed.

Nights follow days and days succeed nights. This is an everyday occurrence. What is the speciality of **Shivaraathri**? As the night precedes the New Moon day, it will be pitch dark

everywhere outside, the heart will be filled with bright effulgence on this sacred night. Light represents **mangalam** (auspiciousness). That is why the day is observed as **Shivaraathri**. When

Hanumaan set the entire city ablaze, the darkness of the night gave place to brilliant light. But at the same time the heart of **Raavana** was full of darkness. The significance of **Shivaraathri** is that though the entire world is dark

outside, if one keeps his heart filled with divine thoughts, he will be filled with effulgence. Every year in the month of **Maagha**, the fourteenth day of the dark fortnight at midnight, when worldly objects concentrate on the Divine, they experience Divine feelings. This is associated with the

Shivalingam that transforms the minds of the people.
The proper way of observing **Shivaraathri**
The significance or keeping awake on this night is that it should be spent in the awareness of the
Divine. It is necessary to keep awake the whole night with the name of the Divine on one's
tongue without stop. But people tend to give more importance to the aspect of merely keeping
awake throughout the night in some form or another. They spend the night in witnessing cinema
shows or indulging in other unholy activities such as playing cards. This is not the proper way of
observing **Shivaraathri**. It is also customary to observe **upavaasa** (fasting) by giving up their
usual food. The proper way to spend the night is by constant remembrance of **Aathmathathva**
(the Inner-Self) by chanting the Lord's Name.
To proceed on one's life's journey successfully is like driving a car safely. This requires right
understanding of how to handle the switch, the steering wheel, the gears and the brakes. One
should also follow the **Vedhic** Maxim; "**Sathyam Vadha, Dharmam Chara**." It is an injunction to
man to speak the Truth and practise right conduct. This will help him to be true to his
conscience.
Those who practise Dharma and speak the Truth always in course of time become Divine. They
merge in the Divine like the river merging with the ocean. Truth and Righteousness are at the
root of human existence. No one should think it is difficult to adhere to truth. In fact it is easier to
speak the truth while it needs a lot of cleverness to tell an untruth and sustain it.
Dharma, Karma and **Marma**
Dharma (Righteousness) is the root of human life. Its importance is not realised just as people
looking at the fruit of a tree do not recognise the roots from which the tree and its fruits derive
their sustenance. The tree has grown because of the water supplied at its root. People want to
enjoy the fruits of life without watering the roots of Dharma which nourish the tree of life. The
Bhagavath Geetha speaks about **aathma-phala-thyaaga** (renouncing the fruits of one's action).
Karma is the tree and the fruit you see in the tree is the result of your karma. What is it based
upon? That is the **marma** (the secret). It is the unseen Dharma that is the secret. It is the unseen
root of the tree. The meaning of this **marma** is that we should follow Dharma which determines
the nature of the fruit borne by the tree.

To use another analogy, the mansion of life may be said to have four walls. These are dharma,
karma, **marma** and **janma** (birth). Brahma is based on these four walls.
The **Brahmathathva** (the Brahman principle) is within you. There is no need to search for it
outside. All that is needed is to make an enquiry about the Self within. How the Divine works
Take for instance, your body How many realise the miraculous working of innumerable organs
within the body? Everyone must understand how organs like the heart function and see that no
excessive strain is placed upon them. The heart and the lungs are discharging their functions
ceaselessly and regularly with rhythmic precision. All the limbs are doing their functions in an
orderly way; apparently up to the **Geetha** dictum "**Karmanyeva adhikaarasthe**" (You are entitled
only to perform your duty). They are carrying out their respective duties without any concern for
their rewards. This is, indeed, the lesson to be learnt from the ways of Nature. It has been well
said- Nature is the best teacher. Look at the way the heart functions; the impure blood comes
through one channel, it is purified and is pumped to all parts of the body through another
channel. This is the process by which the body is kept hale and healthy. This is how the Divine
works. Whatever doctors may say, the wonderful activities going on within the body ceaselessly
and automatically are manifestations of the power of the Divine. Students today do not realise the inner meaning of some of the rituals practised by the ancients
and preserved even today They have been prescribed for specific purposes and are full of
meaning. They are intended to achieve physical, mental and spiritual purity.
In this context I would like to relate an incident. The grandson of an old gentleman watched the
latter sipping a few drops of water from the palm after uttering a **manthra**. The lad, who was
dipping his pen from time to time in an ink bottle to do his homework, asked his grandfather why
he was drinking the water in small droplets instead of drinking it all in one gulp. The grandfather
asked him why he was dipping his pen into the ink bottle frequently instead of pouring the ink on
the paper! Just as the pen has to be dipped for writing a few words at a time the water has to be
taken with the words of the **manthra** each time. The lad learnt a good lesson from the example of
his action.

You must have full faith in God and should not let anyone disturb it. If an atheist asks you why you believe in God you should firmly tell him that it is none of his business to question the devotee's belief which is purely a personal matter between him and his God. No one has a right to question another man's belief. Have firm faith in God. God's ways may not be easy to comprehend. But whatever God does is only out of His boundless love to help the devotees. Some do not understand this and attribute partiality to God. This is due to ignorance. True devotees should not give room for such doubts and undermine their faith in God. They should always try to strive to seek the One Divine in the many. Scientists employ all kinds of yanthras (instruments) and declare that they have not found God anywhere. But the saints, seeing God with the inner vision, see Him everywhere. They use the power of manthra to see God; they see God through the lens of Love. When some people ask you, "Can you show God?" you should reply: You are God; that is why you are able to talk and act." There is nothing in the world other than God! To know divinity you should know the sacredness within you. Keeping salt in your mouth, you can't taste anything that is sweet. Only when you cast off the salt and wash your mouth can you experience the taste of the sweet. Worldly desires are like salt. Discard them. Then you can realise Divinity. You must shed the evil qualities of jealousy, hatred and anger and divest yourself of the ego. If you rectify your defects and cleanse your heart, you can realise Sathya and Dharma as the basis of your life. This is the Life Principle and with this you can lead a purposeful life. Making use of your intelligence as whip and the mind as the yoke, you can drive the chariot of life, with the senses as horses, to the right destination. Adhere to your Dharma. You must understand your Dharma without which you cannot act in the right manner. You are the master with the intellect and mind as instruments. The mind is compared to the moon and the intellect to the sun. When the sky is clouded in the rainy season, the moon is hidden from our view by dark clouds. Similarly, our minds may be clouded by bad thoughts. But when the discriminating intellect represented by the sun comes into play, you have the effulgence that dispels the darkness. Man is unlike animals whose vertebral column

is horizontal. Man can stand erect on his two legs. Animals have instincts but no mind or intellect. Man has the power to discriminate between good and bad. Embodiments of Love! Purify your minds. Shed jealousy and hatred. Chanting God's name will confer bliss on you. You are unable to understand the inner feelings of joy that the chanting of the Divine name will yield. You should identify yourself with the Divine vibrations which are like electric waves creating boundless energy. "Be human" The word "human" is full of significance: 'H' stands for "high human values." 'U' stands for "understanding of human sanctity." 'M' stands for being "mindful of one's duty." 'A' stands for "aanandham." 'N' stands for the "name of God." So you should go on chanting the name of God repeatedly throughout this precious night. Discourse in the Puurnachandhra Auditorium on 10-3-1994. Try and prevent the five sins that the body commits: Killing, Adultery, Theft, Drinking intoxicants and the Eating of flesh. It is great help for the highest life, if these are kept, as far away as possible. BABA 9. God realisation by sense-control EMBODIMENTS of love! Wherever the mind wanders, there the three worlds can be experienced. Where the mind is absent, there is total void. The Bhaaratheeya festivals have been designed to control the tendencies of the mind. It is easy to correct the mind. A tree can be made to grow straight, A stone can be shorn of its roughness, But can one straighten the mind? Everyone should understand the rationale of every sacred festival. Today is the holy day of Shivaraathri. Based on the science of numerology, every letter of the alphabet has a specific numerical value. "Si" bears the value 4. "Va" has the value of 5, "Ra", a value of 2. When the values of the three are combined, you have a total of 11. This eleven represents the eleven Rudhras (negative or destructive principles). Role of Rudhras in man's life What are the functions of these Rudhras? The Rudhras, in association with the Buddhi (the intellect), enter the minds of people and cause them various types of difficulties and worries. Of these difficulties, three types are predominant in the world. They are Aadhibhouthika

Aadhyaathmika and **Aadhidhaivika**.

Aadhibhouthika refers to difficulties caused by the five elements (ether, air, fire, water and earth) and the five sheaths (relating to food, life, mind, awareness and bliss). These sufferings are caused by human beings, animals, insects or other creatures.

Aadhyaathmika refers to sufferings caused by **Vaatha** (wind), **Pittha** (bile), and **Kapha** (phlegm).

Aadhidhaivika refers to the calamities caused to man by floods and drought, storms and earthquakes and similar natural disasters.

Of all the sufferings endured by human beings, those coming under these three categories are most prominent. All other calamities are encompassed by these three.

For all these sufferings the eleven **Rudhras** are the cause. The whole world is permeated by the

Rudhras. Only **Aadhidhaivika** has an element of security.

Whatever emanates from **Rudhra** is fraught with fear. The name itself testifies to the dangerous power implicit in it. **Rudhram** means that which induces fear. The eleven **Rudhras** are dreadful in form. These dreadful entities enter the minds of human beings and subject them to all kinds of afflictions.

Rudhras and sense-control

The **Mahaashivaraathri** festival has been designed to subdue these eleven **Rudhras**. This means

that by the control of the senses the **Rudhras** can be controlled.

Indhriya nigraha (control of the

senses) is not that easy. Even if evil impulses coming from external sources are controlled, those

arising from within cannot be easily controlled.

But if, at least on one night out of 365 days in a year, the senses are brought under control, then

peace may be experienced and the quest for liberation may be initiated. When the entire night is

dedicated to the chanting of the Lord's name, one's mind, speech and senses all get centred on

God. This is itself a form of sense control. At least on one day in a year all our thoughts and

words should be centred on God. When this is done, people can realise the Supreme as described

in the terms, **Sathyam**, **Shivam**, **Sundharam**. Socrates' disciple, Plato, used the terms, Truth,

Goodness and Beauty to describe this state of Self-Realisation. In the experience of oneness with

the Divine, there is **Shaanthi** (peace) **Chith** (Awareness) and **Aanandha** (Bliss).

The Lord is experienced as **Sath-Chith-Aanandha**. What is **Sath**?

Sath is Being, that which is

eternally present. This means that even when an object is not there, its qualities are present. In

Vedhaantik parlance, these qualities are described as **Asthi**, **Bhaathi** and **Priyam** (principles of

Existence, **Cognisability** and Utility). **Asthi** means existence (the quality of permanence). This

may be likened, say, to sugar. In whatever manner sugar may be used, by dissolving it in water

or mixing it with flour, its quality of sweetness remains. It is **Sath** in the sense that it has the

unchanging quality of sweetness.

Chith is awareness (or consciousness). **Chith** is like water. When **Sath** (as sugar) is combined

with **Chith** (as water) you have neither sugar nor water, but syrup.

The combination of **Sath** and

Chith results in **Aanandha** (Bliss). When the unchanging, eternal Divinity unites with the

changing and inert **Prakrithi** (Nature), you have **Aanandha**. The significance of

Mahaashivaraathri is that it is an auspicious occasion when **Sath-Chith-Aanandha** can be

experienced.

While the **Rudhras** are inflicting sufferings on mankind in various ways, by the control of the

senses, if humans turn their minds towards God and devote themselves to Godly pursuits, they

will find their path to **Moksha** (liberation). **Moksha** means getting rid of **Moha** (the delusions

relating to the physical).

In this manner every one has to understand the true significance of sacred festivals like

Shivaraathri.

Importance of **Shivaraathri**

Among these festival days, **Mahaashivaraathri** is of exceptional importance. Today God is in

close proximity to man. At midnight (on **Shivaraathri**), Divine vibrations are close to every

human heart. At such a time, when people are engaged in holy tasks, they get suffused with the

Divine vibrations.

People should realise that there is nothing closer to them than the Divine. Even one's mother may

occasionally be remote from the child, but the Divine is never far from anyone at any time. This

means that everyone is Divine. But each one must strive to recognise this indwelling Divinity

that is the eternal Reality. Most people waste their lives in the observance of external rituals and

forms of worship. Together with external observances, people should also try to achieve internal

purity. How long should one waste his life in external forms? All knowledge and skills are of

superficial value and effect no internal change.

The seed and the fruit

Embodiments of the Divine **Aathma**! Time is passing. You are forgetting your obligations. Your life has been given to you to fulfill your duties. Do your duty. For years you have been listening to **Svaami**'s teachings. You are meeting many noble persons. You are performing various kinds of **Saadhana** (spiritual exercises). What is the bliss you have derived from all these? When you put this question, there is no answer. Are you going forward at least in any one aspect of spirituality? Are you able to concentrate your mind on a single sacred act? What is it you have accomplished? What are you seeking? What is the inner significance of the fruits you seek?

There is no meaning in your quest. You seek the fruits of good actions, but you indulge in bad acts. If one seeks the fruits of good deeds, he must do good deeds. Bad actions can only yield bad results. There is a **Sanskrit** saying, "Man desires the fruits of meritorious deeds, but performs no meritorious acts. Man wants to avoid the fruits of sin, but indulges in sinful deeds."

What kind of results can one have if from dawn to dusk he engages himself in untruthful, unrighteous and evil actions? To the extent possible, one should try to practise at least a few sacred teachings. Otherwise, one will be overtaken by death with the passing of time and the wastage of the body. All your achievements amount to nothing. It is your primary duty to practise one or two of the sacred teachings.

You have been in the **Aashram** for many years. You have listened to many discourses. But you have derived little benefit from all this. You must ponder over this seriously. Then only you will reap the benefit of participation in sacred festivals. Strive to eradicate the evil tendencies in you. On this sacred occasion, you must strive to eradicate the evil tendencies in you. When your conscience tells you that something is wrong, you should refrain from doing it. You betray your true humanness when you fail to act **upto** the dictates of your conscience.

When one's words are in accord with one's thoughts, they become truth. When the spoken word is translated into action, it becomes Dharma (right action). The basis for both Truth and Right Action is the **Antharaathma** (Conscience), the Indwelling Spirit. The thoughts that emanate from the Indwelling Spirit should find expression in speech. If the inner feelings are different from what is spoken, can the words be treated as truth or untruth? Clearly,

it is untruth. When one's action is not in accordance with his words, it is **Adharma** (unrighteous action). Truth and Righteousness are expressions of the promptings from the depths of one's Conscience. Today people are prone to disregard the voice of conscience.

I have had frequent occasions to refer to the lessons to be learnt from the great epics. In the **Mahaabhaaratha**, we have the heroic figure of **Bheeshma**. He was a great sage, a **Jnaani** (man of supreme wisdom) and a person of unshakable determination. He stood foremost in honouring his plighted word. Such a person knew quite well that what he was allowing the **Kauravas** to do was manifestly wrong. He knew that the **Kauravas** were indulging in evil deeds. He was aware that they were following unrighteous and untruthful ways. Nevertheless he was too weak to correct them or prevent them from pursuing their evil courses. Not was that all. He accepted the role of Commander-in-Chief of the **Kaurava** armies. This was a blemish in his character. He was unable to act **upto** the dictates of his **Antharvaani** (conscience). Therein lay his weakness.

Compare **Bheeshma**'s failure with the conduct of **Vibheeshana**. He was of demonic lineage and lived and moved among **Raakshasas**. He was aware that what his elder brother (**Raavana**) had done (by kidnapping **Seetha**) was wrong. Knowing this, he warned **Raavana** in various ways. He repeatedly told **Raavana**: "This is wrong. You should not do this. It is not good for you."

Vibheeshana felt that it was his duty to warn **Raavana** (against his evil ways). Ultimately, failing to convince **Raavana**, he chose to give up his brother and seek asylum with **Raama**.

A comparison of **Bheeshma** and **Vibheeshana**

When we compare the attitudes of the two, we find that **Vibheeshana** is greater than **Bheeshma**.

Despite his knowing the wicked ways of the **Kauravas**, **Bheeshma** was unable to intervene.

Vibheeshana, on the **contras**, chided **Raavana**. He turned away from the wicked and found refuge in God. Thus, in the practice of sacred actions, **Vibheeshana** emerges as a greater figure than **Bheeshma**. This is the lesson taught by the epics.

Are you giving any thought to such sacred lessons? You read books, but do not care to practise their teachings. You listen to discourses but do not live up to them. You have to put into practice the teachings which you learn.

What, then, is the meaning of spirituality? It is not the reading of

scriptures or the performance of rituals. It is to live up to truth one has learnt. Unfortunately today, because of the influence of Kali, this does not happen. Control of senses is a form of sacrifice. At least on this auspicious day; people should concentrate their minds on God with purity and devotion. The control of the senses is itself a form of **Thyaaga** (sacrifice) which leads to Immortality. Sacrifice of wealth or possessions is no sacrifice at all. It is the sacrifice of the senses (the desires caused by them) which is the highest sacrifice. The **Vedhas** refer to the sacrifice of **Thanu**, Mana, **Dhana**. **Thanu** refers to the body. Mana refers to the mind. What is **Dhana**? It is the wealth of the senses with which man is endowed. It is the senses that have to be sacrificed, not the body, which is made up of the five elements and contains all kinds of refuse. It is the attachment to the body that has to be given up. The hold of the senses has to be reduced. What is the value of all the pleasures you profess to enjoy? If you cannot sacrifice these trivial and transient pleasures, how can you experience the Bliss of the Eternal? If people cannot give up petty addictions to coffee or betel leaves, how can they acquire control over the senses? This can be done only by spiritual **Saadhana**. In **Svaami**'s view, giving up is easier than holding on to things. It is easier to give up a handkerchief than to hold it in the hand. Examine the sacrifices you are making in everyday life. You breathe in and breathe out. The exhalation is essential for purifying the lungs. Part of the food consumed is discharged, as excreta. Without this elimination, the stomach will be upset. These examples show that giving up is as necessary as acquisition. Our well-being is related to **thyaaga** (sacrifice). It should be recognized that festivals are intended to promote the spirit of sacrifice and not for indulgence in revelry, which leads to illness. Sacrifice promotes Toga (communion with God). God looks for your devotion and for your abilities. He looks into your **Chittha** (mind) rather than at your **Vittha** (wealth). He judges you by your virtues and not by your caste. He is concerned about what you think than about the religion you profess. He is intent on attracting your heart and not your wealth. But, today, people imagine that God can be propitiated by the offer of money. This is due to the devotee's ignorance. God cannot be secured by "force" However, money has a useful role to play in the service of worthy

causes. God has no part to play in this. People try to influence the Divine by some kind of force. God cannot be secured by "force." He is amenable only to the "Inner source." Many good deeds are being done all over the world. People should participate in such good activities, render help to others and regard them as spiritual exercises. As I am always in a state of bliss, I make no distinction between a happy and auspicious event and one that is unhappy or inauspicious. These distinctions are made by persons attached to the body-mind complex. A donation from New York Last night I received a communication from New York to the following effect: "The welfare activities carried on by **Svaami**, the service programmes launched by **Svaami**, the uniqueness of the Hospital established by **Svaami**, have been hailed by people all over the world. **Bhaaratheeyas** have not fully appreciated their value. In appreciation of the unique services rendered by **Svaami**, without any kind of publicity or propaganda, we wish to make our humble contribution to this cause and our offering, as the first instalment, this token remittance." The donors, who wished to remain anonymous, have sent **Rs. 100 crores**. Out of this amount, **Rs. 50 crores** are to be kept in fixed deposit, from the interest on which the recurring expenses of the Super-Speciality Hospital will be met. **Rs. 25 crores** are offered to the Institute of Higher Learning for the promotion of human values in education. The balance of **Rs. 25 crores** has been offered to the **Sathya Sai** Central Trust for whatever incidental expenses it may have to meet in carrying on its activities. This amount has been described as the first instalment. The donors have declared that they consider it as their good fortune to have been allowed to make this donation. This is true sacrifice. Many who make petty gifts advertise their donation in loud terms. The New York donors desired to remain anonymous. "Name is not important. Service alone matters. And even here, what **Bhagavaan** is doing is sacred service." This is their declaration. We do not ask for even a **naya** paisa from any one. What is the reason? You see here the response to our selfless service. Hence, engage yourselves in selfless service. The reward for it will come of its own accord. Do not have any doubts on this score.

Whatever you undertake to do, do it with all your heart and to your full satisfaction. That satisfaction will give you all the reward and recompense. It will confer all strength. This is the quality you have to cultivate.

Acquire this true wealth. Without goodness, all other riches are of no avail.

Lead a life of firm, unwavering faith

Embodiments of Love! Many sacred events like this are happening all over the world. The glory of **Sathya Sai** has spread to every part of the world. Unfortunately, **Bhaaratheeyas** alone appear to live under the shadow of a lamp, as it were. The entire world is enjoying the light going out from here. For this, the faith of the people outside is mainly responsible. Here, the faith comes and goes. Faith here swings like a pendulum. This is not good. You should have a steady mind.

Every one should develop this kind of faith. Only when there is faith, love will sprout.

Where there is confidence, there is love.

Where there is love, there is peace.

Where there is peace, there is truth.

Where there is truth, there is bliss.

Where there is bliss, there is God.

Hence, if there is no confidence, how can there be love? When you see some miracle, devotion arises. But, the next moment, there is a change. This is not the right kind of faith. Faith should be unaffected by tips and downs. It should not be like passing clouds. Today many lack steadiness.

People should have a rock-like faith that remains unshaken, whatever may happen. Take the example of **Harishchandra**. His adherence to truth remained firm, despite all the troubles to which he was subjected, including the loss of his kingdom, his wife and son. He was reduced to the position of a watchman in a burning-ghat. But he remained steadfast.

It is in this spirit that you should enter on any task. **Harishchandra** did not worry about the sacrifices he had to make for the sake of truth. Accept whatever the Lord gives as a benediction.

Esteem it as a gracious gift from God. Because of his firm faith, **Harishchandra** ultimately got back his wife, son and kingdom. Therefore, you should **have** a faith that is unwavering and unshakable. Lead a life of firm faith.

The holy night of **Mahaashivaraathri** is intended to serve as a sacred occasion for turning the mind firmly towards God. You are surrounded by **Rudhras** and all your happiness and sorrow

are earned by them. When you bring them under your control, your life becomes secure. You will be successful in every endeavour.

Do your duty: realise God

Men are wasting their precious lives in the pursuit of fleeting and petty pleasures. Make the best use of the opportunity you have now got. That is true devotion. You alone are responsible for your condition because of the way your mind works. Do your duty, recognise the truth of your being, and you will be able to experience your divinity. You have to purify your heart to experience the Divine. You may have desires, aspirations and yearning for happiness. But there is nothing equal to the bliss of experiencing the Divine and you will secure this bliss, wherever God may be.

Life one long series of worries from birth to death.

But all worries can be overcome by the love of God.

Cultivate this love at least from now onwards.

Turn your minds towards God. Limit your worldly desires. Why waste all your life in the endless pursuit of wealth?

Svaami's Sankalpa

The communication which I received yesterday made Me ask why so much money had been sent. **Svaami** decided that it should be spent on projects of permanent value. **Svaami's** will is adamant. No one can alter it. **Svaami's** glory, fame and sacredness have not been achieved by publicity. They are the results of **Svaami's** actions. I have no concern with publicity. Action alone counts. What is achieved by publicity, will disappear through publicity.

Sai will not be affected by propaganda. The world may be affected one way or the other by propaganda. **Sai** will not be affected at all. Conduct is most important. All **Sai** institutions must conduct themselves properly. Propaganda by practice is what matters. At least in future, set an example to others by your actions and give a lead to the people. This is what I desire, nothing else.

The nation has to be improved. Render service to the country. Whatever you may do, consider it as service to **Sai**. Cultivate this spirit of sacrifice. When you are here, you display your spirit of sacrifice. But after you leave, you develop desires. This is not good. You must exemplify, the same spirit wherever you may be. Wherever you may go, you must have the spirit of service.

You must redeem your life through selfless **seva**.

True saadhana is to seek God within you
 Embodiments of the Divine Aathma! The whole of last night you
 were all immersed in the
 blissful vibrations in Prashaanthi Nilayam caused by the chanting of
 the Lord's name. You must
 see that the Nilayam in each of you is always filled with these divine
 vibrations. What is this
Nilayam? It is your body, which enshrines the Aathma. There are the
 divine vibrations always in
 you. They constitute your Life-Force. The body is inert by itself. It is
 the divine vibrations that
 animate it. Both the body and the Vital Force derive their power from
 the energy radiating from
 the Aathma (the Indwelling Spirit). You are thus a composite of the
 body (material substance),
 the Life Force (vibrations) and the Aathma (Radiations). Seek God
 within you. This is true
saadhana.
 You are indeed full of love. Why don't you share it with others? Love
 will grow the more it is
 shared. The heart is like a perennial spring. The more you draw from
 it, the more it will flow
 with love.
 Discourse in the Puurnachandhra Auditorium on the morning of 11-
 3-1994.
 10. Foster love: eschew hatred
 EMBODIMENTS of Divine Love! Though three ornaments of a
 permanent nature are available
 for man in the shape of charity for the hand, hearing God's glory for
 the ears and speaking the
 truth for the tongue, man is engaging himself in the pursuit of all
 transient and useless worldly
 things. He should strive to achieve that by getting which everything
 else is achieved.
 The first step is to understand the link that connects any two
 individuals. It is nothing but love. It
 is on the basis of love that the entire society is closely knit. What is a
 country? It is not the land
 but the society that makes a country or a nation. When the nation is
 prosperous and progresses
 with healthy growth, the needs of the individuals are also fulfilled.
 The individual is dependent
 on society. He is born, brought up and sustained by society.
 Therefore, it is the duty of every
 individual to render selfless service for promoting the common well
 are of society.
 All are the children of Mother Earth and should follow the selfless
 activity of the earth, which
 rotates on its own axis and goes round the sun at 66,000 miles per
 hour. By this constant motion
 we get day and night and variations in the seasons without which we
 cannot have food crops

which sustain mankind.
 Character is more valuable than knowledge
 As children of the earth, people should learn the lesson of thyaaga
 (selfless activity) from
 Mother Earth. Without sacrifice it is difficult to sustain life itself.
 Some say knowledge is
 valuable. But, character is more valuable than knowledge. One may be
 a learned scholar, one
 may hold high positions of authority, one may be very wealthy or be
 an eminent scientist, but if
 one has no character all the other acquisitions are of no use at all.
 Sacrifice, love, compassion, and forbearance are the sterling human
 qualities that should be
 fostered, shedding jealousy, hatred, ego and anger, which are animal
 qualities. What is the use of
 being born as a man and leading a life of birds and beasts?
 Man should maintain equanimity in pleasure and pain, loss or gain.
 Without pain you cannot
 enjoy pleasure. Sorrow is verily the royal road to joy. Sufferings are
 the stepping stones that lead
 man towards virtuous conduct. One should neither be elated by
 pleasure not dejected by pain.
 You must understand the wonderful human life created by God. God
 created everything in the
 world and entrusted man with the responsibility to look after them.
 God allowed man to use
 things in the world as he wished, but on one condition. He has to
 suffer the consequences of his
 actions, good or bad.
 It is a folly to expect good results from bad deeds
 So, you have to do good deeds if you want to experience good results.
 Doing bad deeds man
 wants to enjoy good and beneficial results. It is a folly to expect good
 results from bad deeds.
 Nature is like a mirror, which reflects only the object before it. In
 every human being, good and
 bad are co-existing. One should strive only to do good deeds which
 alone will lead one to
 liberation or Moksha. Moksha is not an object that can be acquired
 from outside. It is a way of
 life itself. When you follow your inherent nature and cultivate good
 feelings you can attain
 liberation from worldly bondage.
 This year is called 'Bhava.' You should foster good Bhaava (attitudes
 and feelings) in this year.
 Your guna (character) depends on the food you consume. You should
 not be carried away by the
 vagaries of the mind. Such a great and powerful warrior as Arjuna
 told Krishna that the mind is
 wavering in nature and difficult to control. "It can be controlled by
 practise and detachment,"
 said Krishna. The leaves in a tree moves when the wind blows. Just as

the wind causes the leaves
to move, the company one keeps influences a man's mind. You should
flee from evil company
Though inherently the heart is good, by evil company it gets polluted
with such bad qualities as
anger, jealousy and hatred. You should use your body, mind and
intellect for the benefit of
society at large and not for selfish purposes. The mind is like a mad
monkey, while the body is
like a water bubble which may burst at any moment. Therefore, you
must follow only the
Conscience. You cannot realise your Divinity as long as your mind is
filled with evil thoughts.
Disregarding all bad qualities and bad thoughts, you should develop
good thoughts based on
unsullied love. Start the day with love, fill the day with love and end
the day with love. This is
the way to God. The primary requisite for cultivating love is to get rid
of doubts and disbelief
and develop confidence.
Man has to go back to his source, that is God
Where there is confidence there is love; where there is love, there is
peace; where there is peace,
there is bliss; where there is bliss, there is God. It is only because you
are confident that she is
your mother, you have her. If you doubt this, there is no scope for
such love. Confidence is the
basis for love and steadiness of mind. But, what we find everywhere
today is mental restlessness.
Most of you have come here from far off places, seeking mental peace.
After coming here, you
indulge in mixing with evil people, which makes you lose even the
li. trio peace you had. You
should question yourselves as to the purpose for which you have
come here.
If you want to lead a meaningful life, you must know wherefrom you
have come and the
destination or goal which you want to reach. Right from the time of
birth you are asking the
question, **Koham** (Who am I?). One's entire life is spent without
getting an answer for this
question. When you say "This is my mind, my body," you are different
form your mind, body
and senses. You are the master. The body, mind and senses are just
instruments. The answer to
the question **Koham** comes from within as you are breathing 21,600
times every day. As you
inhale, you make the Sound So and when you exhale, you utter the
sound Ham. Together, **Soham**
means, "He is me." This is the great truth proclaimed by the **Vedhas**:
"Thath thvam asi"
(You are that).

You may study the process of water from the ocean going up as
vapour through the sun's energy,
forming clouds which come down as rain. The rain water is conveyed
by rivers back to the ocean
after undergoing several changes in the process. The intellect is the
Sun. Truth is the cloud, drops
of love are the rains. These flow in the river of Bliss which merges in
the ocean of God. Just as
water from the ocean comes back to the ocean after going through
different stages of
transformation, man has to go back to his source, that is God.
The eternal truth proclaimed by **Upanishaths**
If a piece of charcoal is kept apart from fire, it cannot burn. Both must
be brought close together
and you must use a fan to make the charcoal catch fire. Love is the fan
which will make you
glow with divine effulgence. This is the truth proclaimed by the
Upanishaths, which say: "You
are God." You think you are only the body: The body is inert without
the soul which is the Life
Force.
You need not go anywhere searching for God. Divinity is within you.
Just as there are many
limbs in the body which are activated by one heart inside, the same
God is the Life-force for all
beings. The entire Universe is a reflection of the Supreme Being. Your
Bhaava (attitude) is the
cause of your suffering or happiness. With whatever feeling you see
an object, the same is
reflected back. **Dhrishti** (vision) determines your view of **Shrishti**
(Creation). When you see the
world through coloured glasses, you will see everything in the colour
of the glasses you are
wearing. Whatever happens, you should take it as a gift of God. Love
is God. Live in Love. This
is the proper way of worshipping God. All forms of worship and
penance are only for control of
mind. They will not give you the realisation of God. God is within you,
around you, beside you.
He is the only true friend. You develop friendship with worldly
people, who may desert you
when you are bereft of your wealth, power or status. God alone will
be with you always.
Desire is an unnecessary burden in life's journey
As the **Geetha** declares, "**Adhveshtaa Sarva bhuuthaanaam**" (the
devotee dear to the Lord is one
who does not hate any being). You should not harbour hatred
towards any one but keep away
from bad company. You should not cultivate relationship with evil
persons as this will spoil the
purity of your mind. The mind is the cause of bondage or liberation.
You turn it toward God and

cultivate detachment. If you turn towards the world you develop attachment. Desire is an unnecessary burden in your life's journey. You must reduce your desires to a minimum, as it may not be possible to give up desire totally.

If you analyse the difference between God and man you will find that life plus desire is man and life minus desire is God. Confine your desires to primary necessities for sustaining life such as food, clothing and shelter. When you have excessive desire you become restless. Whatever the nature of your work, if you dedicate it as an offering to God, you will have no worry at all. This is real **saadhana**.

Even when you are engaged in your daily chores, you can convert them into worship of God.

While you are sweeping the floor, you can deem it as clearing your heart of all impurities. All work should be done with a pure heart filled with devotion, just as cooking must be done in a clean vessel. Whatever good you may do without a genuine feeling of love is of no use. It is love in a pure heart that transforms work into worship.

Get rid of animal qualities of jealousy and hatred?

I would advise all, and especially the overseas devotees who have come here from far off countries, to subject themselves to a process of self-enquiry. Is it right to call yourself a man? It is only a half-truth. You should be able to assert: "I am a man. I am not an animal." You will have to get rid of the animal qualities of ego, jealousy and hatred and develop human qualities of love, truth, sacrifice and happiness. Consider pain and pleasure as passing clouds. Happiness can be attained only by union with God. Worldly pleasure is transient.

By nourishing good feelings in the heart you can transform yourself from bad to good. This is called **Samskaara**. It is akin to converting paddy into rice to make the grain fit for preparing food.

There may be many paths for the same goal. You get confused because many preachers say many different things. You must choose one path, one road. God is one and he can be realised by love. Fill your hearts with love and distribute the love to others considering that all are sparks of the Divine.

You must feel the Divine within you and develop divine qualities. Then only you can shine as a true human being. You should cultivate harmony in thought, word and deed which is the hallmark of a human being. **Prema** (Love) is the only weapon by

which you can attain Godliness and make your life purposeful. God is like gold, the possession of which will enable you to make any jewel you want. Through unblemished love alone you can achieve the grace of God and enjoy blissful peace.

Surrender to God who knows how to shape you

People coming to Me frequently tell Me: "I want bliss," "I want peace," "I want liberation."

When you want a jewel to be made out of the gold that you hand over to a goldsmith, he will have to melt it in a crucible, hammer it, cut it and weld the pieces to make the required ornament.

By these processes only it can be made into a beautiful chain.

Similarly, you must hand over your mind to God and allow God to do what is necessary. But, now-a-days, the devotees are laying down conditions to God while seeking His Grace! You must surrender to God and submit to His Will. God knows how to shape you.

If you want to send a book by parcel, you have to pack **k** properly. In order to make use of the book you have to remove the packing. God has given you peace with a packing. When you remove the packing of 'I' and 'want', you get peace. You have to shed your ego and desire in order to enjoy peace which is inherent in you. When a sculptor wants to make a wooden statue of Krishna, he chisels the wood to get the shape of the statue. So also you have to shed your evil thoughts and feelings and surrender to God unconditionally without any reservation whatsoever.

To overcome the bad influences of the **thanu**, **mana** and **dhana** (body, mind and wealth) the scriptures prescribe cultivation of **sathsanga**. What is **sathsanga**? It is generally believed that it refers to the company of good people. But this is not correct. **Sath** means Truth, which is **Aathma** or God. So **sathsanga** means the company of God and not of people. Divinity will manifest within you if you follow any one of the nine types of devotion. In a nutshell, the precepts to be followed are; See no evil: see only good. Hear no evil: hear only good. Speak no evil: speak only good. Think no evil: think only good. Do no evil: do only good. This is the way to God.

Do not lend your ears to evil talk

If any one starts talking ill of others, go away from that place without lending your ears to such evil talk. In the **Raamaayana**, **Kaikeyi** was influenced by the words of her servant **Manthara** who instigated her to stop the crowning of **Raama** and arrange for his

banishment as she had some grouse against **Raama**. Because **Kaikeyi** lent her cars to the evil counsel of **Manthara**, she **manoeuvred** to send **Raama** to the forest. Thus both these women earned a bad name for themselves for all time. Among men, you have the example of **Dhuryodhana** in the **Mahaabhaaratha** who always bore ill-will towards the **Paandavas** and nourished always bad thoughts leading to evil designs. Similarly, **Keechaka** looked at **Dhraupadhi** with evil eyes and was killed by **Bheema**. **Raavana** did evil deeds. **Manthara** committed the sin of speaking ill of **Raama**. **Kaikeyi** lent her ears to evil talk, **Keechaka** committed the sin of casting evil looks on **Dhraupadhi**. **Dhuryodhana** nurtured bad feelings and **Raavana** indulged in bad deeds. These are examples to prove how the acts of speaking evil, listening to evil words, thinking evil and doing evil deeds cause one's downfall. Spiritual **saadhana** consists in speaking good, thinking good, seeing good, hearing good and doing good. Excessive talking must also be avoided as it is waste of energy. When one gets weak due to wastage of energy, he is prone to get angry and develop hatred. You must, therefore, use the God-given energy for good purposes. Energy is a divine gift. By curtailing unnecessary talk and keeping silent, you can conserve energy. "Talk less and work more" is the golden rule to be adopted. Keep close connection with God alone. Many foreigners come here and involve themselves in unnecessary relationships with people. Some person says "I have come alone," when he first meets Me. After some time he brings a lady with him and says, "She is my wife." Why should you cultivate such attachments and relationships when you have come here for spiritual pursuits? All these relationships are temporal. You must cut off these connections and establish connection only with the permanent and eternal entity; the Supreme Lord. God is omnipresent. He was there before your birth and He will continue to be there after your death too. Therefore you should make efforts to keep close connection with God alone. Do your duty with a feeling of dedication, leaving the results in the hands of the Divine. Then you can always be happy. Your behaviour and character are very important and these should be reflected in your adherence to discipline and good manners. To-day, the nation is in turmoil due

to lack of discipline. You should follow the maxim: "Help ever-Hurt never." People don't understand My ideal of perfection, which consists of purity, patience and perseverance. Patience means being in a state of **Shaanthi** (Peace). I am always happy and peaceful. Even when some people wish me "Happy birthday" I tell them that I am always happy and the wishes should be addressed to those who are not happy. Another feature of patience is not being elated by praise or depressed by calumny. I am not affected by pleasure or pain. It is the perfect state of **Samaadhi** (**Sama** + **dhi**), which means equanimity in pleasure and pain. Perseverance is most essential. Perseverance is most essential for the accomplishment of objective. By perseverance **Nara** can become **Naaraayana**, that is man can become Divine. People lacking this quality cannot achieve anything. Their efforts are like trying to retain water in a pot with several holes. If you direct all your actions towards God, you will become one with God. This should be done on the basis of **Prema** (love). A man living without love is as good as dead. You are having love towards your father, mother, wife, children and others. There is nothing wrong in this. But you must see God in every one of them. This is the essence of the well-known prayer to God: **Thvameva maathaacha Pithaa thvameva Thvameva bandhuscha Sakhaa thvameva Thvameva Vidhya dhraavinam thvameva Thvameva Sarvam** mama **dheva dheva**. This prayer addressed to the Supreme Being means- "You are the father, mother, friend, and relative. You are knowledge and wealth. You are everything. **Oh** my Lord!" We should see God in every being. The whole Universe is a manifestation 'of Brahman. As a human being, you have come from **Naaraayana**. You are divine but you are not realising it. When you do **namaskaaram** with folded hands in obeisance, it means that you are offering your five **Karmendhriyas** (organs of action) and five **Inaanendhriyas** (organs of perception) to the Divine. Offering **namaskaaram** itself **emphasises** unity. If you have unity and purity, divinity will blossom there. But you have only enmity and community now. You have to practise speaking sweetly and softly and avoid unnecessary connections and relationships with all and sundry. The easiest **Saadhana** is to reflect

on God with love that is

expanding and embracing one and all. It is the only way to realise the Divine.

Discourse at **Kodaikanal** on 11-4-1994, **Thelugu** New Year's day. Whatever I do it is for you, not for Me. For what is it that can be called Mine? Only you.

BABA

11. Time is God : make best use of it

EMBODIMENTS of Love! Nature is the best teacher for mankind to learn, the noble and sacred lesson of selfless sacrifice. Look at the trees which yield fruits for the enjoyment of others,

without any trace of selfishness. The rivers flow for the benefit of others, providing water for

quenching their thirst and helping them in many ways. Cows give delicious milk to the people

without even a trace of selfishness. Similarly, a good person is one who strives ceaselessly to render help to his fellow beings.

Ugaadhi or New Year day is a festival that teaches lessons in selfless service. It is not intended

for feasting. It is sacred day when wholesome wisdom should dawn and enlightenment should

blossom in the hearts of people.

There are four **yugas** (aeons), namely, **Kritha Yuga**, **Thretha. Yuga**, **Dhvaapara Yuga** and Kali

Yuga. The **Kritha Yuga** commenced in the month of **Vaishakha**. **Thretha Yuga** in the month of

Karthika, **Dhvaapara Yuga** in the month of **Maargashirsha** and Kali **Yuga** in the month of

Chaithra. As the present Kali age started in the month of **Chaithra**, the first day of the **Chaithra**

month is called **Yugaadhi**. The aeons are only measurement of time. Time is God. God is called

Kaala-svaruupa (the very embodiment of Time). Hence, we must respect Time and spend it in

useful pursuits. Wasting of time is ungodly

Every created thing is born of Time

This world is termed as **Jagam**. **Ja** means taking **janmam** (birth) and gain stands for going.

Jagam means that the world is a place where beings are born and die. In this changing world,

God is the changeless entity. God is all-pervasive and can be experienced anywhere. He is

worshipped as **Kaala kaalaaya namah**, **Kaala svaruupaaya namah** and so on. Without Time,

there is no world. Without the world there is no creation, without creation there is nothing. Every created thing is born of Time.

This New Year Day proclaims the truth that God is the Master of Time. Unfortunately, man fails to understand the power of God. He wastes three quarters of his time

in unworthy earthly

pursuits. Spiritual pursuit is the right way of making use of time. It calls for numbing good

feelings and doing good deeds without selfish motive, extending love and compassion towards -

all beings. This is real **saadhana**. **Sa** means **Aathma** and **dhana** means wealth. By **utilising** your

time in spiritual pursuits, you can enjoy spiritual wealth. But, man wastes all his time in unholy

thoughts and evil deeds without understanding the divinity within him. One should understand

the value of time, each moment of which vanishes faster than lighting.

If you want to sanctify

your hard-earned human birth have to cultivate divine thoughts.

Behave in a manner befitting your status

This is the age of Kali, which is often described as **Kalaha Yuga** (the age of discord), in which

there will be misunderstanding and quarrels between husband and wife, father and son, preceptor

and disciple. Giving up the quarrelsome attitude, people must cultivate love and compassion and

shine as embodiments of love which they really are. The heart is termed as **Hridhaya**, in which

dhaya (compassion) is in-built. Only when one has **dhaya** towards others, can he be deemed fit to be called a human being.

We find today people indulging in creel deeds, devoid of even a trace of compassion, and

behaving worse than birds and beasts. Even trees and rivers help mankind selflessly. But humans

are not behaving in a manner befitting their status as superior beings. They do not have the

attitude of helping one another.' Trees are helpful even when they become dead and dry, serving

as firewood. Trees are the best example of **Thyaaga bhaava** (the attitude of Sacrifice). They are

the greatest teachers of the quality of sacrifice. But, human beings, who get all the benefit from

trees, are not having the same spirit of sacrifice. They are attached to their bodies and spend their

energy and time to provide comforts for the body How long will the body last? It is a bundle of

diseases, a repository of filth and foul excreta. It cannot help one to cross the ocean of **samsaara**

(worldly life). It is subject to changes such as childhood, adolescence, youth, adulthood, old age

and finally death. One does not know when, where and how death will occur. **M:m** neglects

svadharma (his rightful duty) and relies on this transient body, behaving like a beast. He does not

make any effort to realise that in the changing body there is the changeless and eternal **Aathma**

(Spirit). This Divinity is the same, in all beings and changeless through all the stages of life.

Man is in quest of happiness that eludes him

Everyone wants to achieve happiness and makes all sorts of efforts for this purpose without

knowing where to find it. He thinks he can get happiness when he gets a job to earn his

livelihood and pursues his studies only with this end in view. After he gets a job, he is still not

happy. He wants to get married. He marries and sets up a family. Even then there is no

happiness. He wants progeny. He gets a child. Still he is not happy. He wants promotion so that

he can earn more to maintain his family: He gets it. Even then he is not happy. And he goes on

like that in quest of happiness that eludes him. Happiness is not there in all these attainments or

possessions. It is only in the heart within. He is himself the embodiment of happiness. Yet,

without realising this, he goes on seeking happiness elsewhere.

"Nithyaanandham paramasukhadham." Permanent bliss is only within and once you realise that

you are the blissful **Aathma** and not the transient body, you will always be happy Some people

raise the question, "Where is God?" God cannot be seen outside. You must direct your vision

inside. Then you will realise that the entire world is a reflection of the **Aathma** within you.

"Puurnamadhah Puurnamidham

Puurnaath Puurnamudhachyathe

Puurnasya Puurnamaadhaaya

Puurnameva avashishyathe."

'That' (Brahman) is Whole. 'This' (creation) is also Whole. From 'that' Whole 'this' Whole has

emerged. Even though 'this' Whole has come out of 'that' Whole, yet 'that' Whole remains

WHOLE only.

What does this mean? From whatever source a thing is born, it retains the quality of the source in

full. For example, this tumbler is made of silver. It retains the quality of silver fully. This tumbler

is made of stainless steel and it retains the quality of stainless steel in full. A pot is made of

clay and it retains the quality of clay Similarly, man has come out of God and, therefore, he has

the divine quality in him. God is **Paripuurna Svaruupa** (Total personality). You should engage

yourself in wholesome divine pursuits and fulfill the purpose of this valuable human life. You

should thus reflect your divinity in the human form.

The lesson taught by **Ugaadhi**

Ugaadhi teaches man the lesson that he should perfect himself as an

embodiment of divinity.

You should not waste time, because a moment gone, will not come back. You are only looking

after the needs of the body; eager to make it last longer. But you forget that Time is God. There

is nothing that can **supercede** this. So the **Saadhana** you should do is to utilise your time in doing

good deeds for the benefit of the society at large and not to satisfy your self-interest. Don't waste

your energy in unnecessary talk or gossip. God has endowed man with all the organs of

perception and action, not for selfish activities, but to do godly deeds and help others. In the

Purusha Shuktha it is declared that "**Braahmanasya Mukhamaaseeth**" (**Brahmana** came out of

the face of Cosmic. **Purusha**). The reason for this is that all the organs of perception which help

man to acquire knowledge, namely, ears, nose and tongue are in the face. **Braahmana** does not

mean one that is born in the **Braahmana** community. It refers to one who has knowledge of

Brahman-----"**Brahmajnaani Braahmanah**."

True meaning of real **saadhana**

Since the organs of perception are in the face, **Braahmana** is described as "The face of the

Supreme Lord." Through these organs you can see, hear and speak.

You must see no evil but see only good.

You must hear no evil, but hear only good.

You must speak no evil, but speak only good.

You must do no evil, but do only good.

This is real **saadhana**. You need not do **japa**, **dhyaana** and **thapas**. Your monkey mind wanders

elsewhere when you sit in meditation. Then it becomes only a waste of precious time. Do your

duty as dedication to the Divine. You can thereby transform work into worship.

For **saadhana**, the nine-fold path of devotion has been prescribed for humanity: **Shravanam**

(hearing God's glory), **Keerthanam** (singing His Glory),

Vishnunaamasmaranam (remembering

the Lord's name constantly), **Paadhasevanam** (serving the Lotus Feet of the Lord), **Archanam**

(offering worship), **Vandhanam** (prostrating), **Dhaasyam** (doing service as a servant to the Lord),

Sneham (worshipping as a friend), **Aathma-nivedhanam** (total Self-surrender). You must listen to

the glory of God being chanted, and do service to humanity, chanting His name and singing His

glory. You should have the attitude that all are embodiments of God, that the whole Universe is a

manifestation of God. In **Vandhanam** you should dedicate all the ten organs of perception and

action as an offering to God. This is symbolised by bringing both your palms together and offering **namaskaaram**. All the ten fingers represent the ten **Indhriyas** (sense organs). **Namaskaaram** also implies that "nothing is mine." The limbs are intended for service to others only. **Dhaasyam** means that you should render service to humanity considering the persons whom you serve as masters. **Sneham** means friendship. It is not the type of friendship that you generally cultivate by saying "hello." You must keep the heart hollow so that it will be filled only by Divine thoughts. All human relationships are based on the body, while the relationship with God is from heart to heart. It alone is permanent and unchanging. The entire creation came from the One Spirituality means seeking to realise the oneness of all beings. There is only One. All came out of this One only. The entire creation itself came from the One. This truth is proclaimed in all religions. For instance, the name of **Yesu** (Jesus) itself spells out this truth. **Ye** means one, **su** means good. There is only one good. In the term Allah, A stands for **Aathma**, la for **layam**. Invoking Allah signifies merging in the **Aathma** which is the One God. Names and forms are momentary and transient. **Aathma** (Divine Self) is permanent and changeless. In **Vedhaantha** it is called **Sath-Chith-Aanandha**. **Sath** is changeless while **Chith** is subject to change. To give an example, sugar is changeless and retains its sweetness in whichever way it may be used, while water is subject to change. If the two are Combined, you get syrup, which is comparable to **Aanandha**. Thus the combination of the changeless and changing entitles gives happiness or **Aanandha**. (**Bhagavaan** sang a **Meera Bhajan** and explained how **Meera** in this song, directs her mind towards Krishna and appeals to him to enter her heart and experience-her pure love). It is only by fostering love you can win the grace of God. The **Prema** Rasa (sweet juice of love) will be drained away if you have holes in your heart (spiritual heart) in the form of bad feelings and evil thoughts. If you plug these holes by curbing the evil qualities, the juice of love will be retained to some extent. Service to the Lord brings lasting happiness. You should avoid following the body or the mind and follow only the Conscience. The purpose of life is to help others and not to indulge in sensuous pleasures. From

dawn to dusk, you are engaged in acts for the sake of maintaining your bodily comforts. What have you achieved by this? Only mental unrest and physical weariness or illness. Your aim must be to achieve Divinity. **Thyaagaraaja** questions his own mind in a song whether wealth or service to the Lord will give **sukham** (comfort) and comes to the conclusion that service to the Lord brings lasting happiness. Service involves **thyaaga** (sacrifice). You should sacrifice that which you consider very dear to you. Sacrifice brings about real communion with the Divine while carnal pleasure results only in disease. Control of the mind alone will lead to union with the Divine. This day is celebrated as **Yugaadhi** as Kali **Yuga** started on the first day of **Chaithra**. It represents both **Sukham** and **Shubham** (comfort and auspiciousness). Power or wealth cannot confer both. You must use the time well for the benefit of all. As you think, talk and act, so will be the results. Think of God and do good deeds by way of service to society, chanting the name of God. Embodiments of Love! Love is God. Start the day with love. Fill the day with love and end the day with love. Live in love. There is no need to fear. It is only a mental creation. Foster love. Then only Divinity can be realised. Discourse on **Thamil** New Year Day, 14-4-1994, at **Kodaikanal**. When the sun rises, all the buds of lotus in the lake will not open out in full bloom. Only those which are full grown can blossom; so the rest have to bide their time and grow. BABA 12. **Shri Raama** : the ideal for humanity Sweeter than **sugareane** juice, Sweeter than honey, Sweeter than nectar itself is the name of **Raama**. As you chant the name you taste the nectarine Sweetness in abundance. EMBODIMENTS of the Divine Self! The sage **Vaalmeeki**, who was pure, holy and utterly selfless, wrote the **Raamaayana** in hundred **crores** of stanzas for the redemption of mankind. But the **Dhevas** and **Rishis**, realising the supreme greatness of the **Raamaayana**, sought from **Vaalmeeki** a share in his great work. Responding to their appeal, **Vaalmeeki** distributed the **shlokas** (verses) among the denizens of the three worlds. After the distribution of the **slokas** in equal shares among the three one **shloka** of 32

syllables remained. After distributing in equal measure 30 of them, two syllables remained.

These two syllables were the letters **RAA-MA**, which he gave to the dwellers of the three worlds.

The same two syllables are found in the names of Krishna, **Hari**, Jesus, Allah and **Saayee**. Thus

Vaalmeeki offered to the residents of all the three worlds the two-syllable name of the Lord equally.

Raama, the supreme exemplar of many roles in life

Raama is closest to mankind. Wherever they may be, to whatever land or clime they may belong,

people everywhere have to undersold the **Raama** principle. **Raama** was an ideal son. Every

family requires an ideal son. On the eve of the coronation he chose to go to the forest as an exile

in accordance with the command of his royal father. In carrying out the injunctions of the father,

Raama stands out as the supreme exemplar.

Raama, moreover, was an ideal brother. He exemplified harmony and love among brothers. He

treated his brothers as his own life-breath and showered his love equally on all of them. Thus

Raama is an example of fraternal love for every family.

Raama was an ideal husband. **Raama**'s adherence to the principle of monogamy has to be

properly understood. **Vaalmeeki** understood it very well. One word, one arrow, one wife was the

rule for **Raama**. What is the reason? In the body there are many organs. But all of them are

animated, nourished and sustained by the heart alone. In the same manner the wife, for the

husband is only one and the husband for the wife is only one. To demonstrate to the world this

ideal of monogamy, **Raama** set the example.

Raama was an ideal friend and ideal enemy

Raama was an ideal friend. There cannot be a greater friend than

Raama. There are in the world

fair-weather friends who display their friendship when one is wealthy or wielding power. But if

wealth and position are gone, not a single friend will show his face.

Raama, however, was not

such a friend. He was loving, considerate and affectionate equally in weal and woe, in times of

joy or sorrow. **Guha** was an ordinary boatman. **Raama** hailed him as his fourth brother and

showered his love on **Guha**. **Raama** treated in the same friendly spirit everyone who came to him

for any help or to find an asylum. He thus stood out to the world as an ideal friend.

Raama was not only an ideal friend; he was also an ideal enemy. In the world, it is common to

see men resorting to all kinds of deceitful devices to foil their enemies. But **Raama** never

stooped to such unworthy practices. **Raama** adhered to the noble heroic path even in dealing with his enemies.

For example, when **Raama** was engaged in battle with **Raavana**, **Raavana** could not stand up to

the arrows of **Raama**. All the weapons of **Raavana** were destroyed. **Raama** noticed that **Raavana**

was tired and weaponless. In such a situation it was not proper to kill the enemy. There is no

heroism, in killing a weak or powerless man. The enemy should be destroyed when he is strong

and powerful. Recognizing the plight of **Raavana**, **Raama** laid down his arms and told **Raavana**,

"O **Raavana**! you are tired and without weapons. You are not in a fit condition to carry on the

fight. Go home, take rest and return to battle tomorrow. We shall resume the fight tomorrow."

By displaying this kind of magnanimity towards his enemy; **Raama** demonstrated that he was an ideal enemy.

Raama was, first of all, an ideal son. In any country, anywhere in the world, every family needs

an ideal son. Hence **Raama**'s story does not have a message for the **Bhaaratheeyas** alone. It has a

lesson for all countries and for all mankind.

The significance of **Raama**'s example of an ideal brother should be realised. Today brothers fight

among themselves, go right **upto** the Supreme Court and even lose their lives in their bitter

quarrels. Out of love for petty, money and possessions, today people are prepared to sacrifice all

fraternal feelings. **Raama**'s way was different. He regarded his brothers as part of his own being

and would not cause the slightest pain to them. Thereby he took his brothers to the supreme state.

Today brothers take their litigation to the Supreme Court! This is not right at all.

Raama, the ideal husband

Raama was an ideal husband. When **Seetha** was abducted, **Raama** felt the loss as if he had lost

half his body. He looked upon his wife as **ardhaangi**, one half of himself. When **Raama** appeared

grief-stricken over the absence of **Seetha** he wanted to merely show to the world what the loss of

a wife means. He never thought of a second wife. **Raama** felt, "it is my duty to protect my wife."

Every husband in the world should have a similar conviction.

Today in the world, friends turn into enemies overnight. This is not right at all. Friendship should

be enduring and last for all time. Normally it lasts as long as one has

wealth and strength. But

God's friendship is not like that. God is always with you, in you, behind you, around you. This is the kind of friendship that every man should experience.

Let love rule the world

Hanumaan was a servant. He exemplified the ideal of a servant.

Raama embraced Hanumaan and

said- "Dear friend, Hanumaan! You in your physical form belong to a different species. You are

a monkey and I am a man. But the love principle is one and the same in both of us." Caste and

creed may vary. But the love principle is one. In all beings, in all countries, in all individuals

love animates every one. Today the reign of this love principle has to be established all over the

world. God is the Indweller in the heart. The heart is full of love. That love must be shared with

others. It is only when the love is shared that the old saying about equal-mindedness in joy and

sorrow, in gain and loss, will be realised.

Here is an illustration of this truth- Many people in Ayodhya knew that Raama was leaving for

the forest. One aged and poor Brahmana exclaimed: "I hear Raama is going to the forest for

fourteen years. I do not know whether I will live so long." Feeling thus, the old Brahmana,

Thrijata by name, came all the way on foot to have a last glimpse of Raama. Eyes are given to

man not to look at the world but to see God. Hence, the power of sight should be dedicated to

God. With that aim, the old man, after enduring many hardships, came to Raama. What was

Raama doing at that moment? The one who was to be crowned at one moment was getting ready

to go on exile to the forest that very moment. Will any human being be able to bear such a

reversal of fortune with equal-mindedness? Will he be able to look upon both in the same

manner? Anyone other than Raama would be plunged in grief. But Raama (before leaving for the

forest) was engaged in giving away to the poor all his jewels and possessions. What should have

been a moment of distress was turned by Raama into an occasion for joy in distributing all to the

people. Nothing is lasting in human life. No one can tell when life will come to an end, where, in

what circumstances. Life may end in childhood, adolescence, middle age or old age. Death is

certain. Hence man must learn to give up attachment to possessions.

Raama and the old Brahmana

Raama was giving away all his things. When the old Brahmana approached him, he was

distributing his cows and furniture. When Thrijata saw this he exclaimed: "What an embodiment

of sacrifice is the Lord! He is truly immortal, because of his acting up to the Vedhic dictum that

immortality can be achieved only through sacrifice and not through good deeds, progeny or

wealth. He is the embodiment of bliss. He is the very form of Dharma." Looking at Raama, he

exclaimed- "Raama! You are indeed the embodiment of Dharma!"

Dharma (Righteousness) is the life-breath of everybody. For this Dharma, sacrifice is one

element. For Dharma and Thyaaga (sacrifice), Prema (Love) is the basis. Hence Dharma,

Thyaaga and Prema are essential for every human being. They are the three forces which

activate the body, the mind and the Aathma (Divine Self).

Seeing the aged Brahmana Raama beckoned to him to come near him. He asked him: "O noble

Brahmana! What for have you come?" The old man replied- "Svaami! I am advanced in years. I

learnt that you are going to the forest for fourteen years. I do not know whether I may live that

long. I wish to gaze your splendrous face for once, experience your love for at least a brief

moment, touch your sacred feet, and redeem my life." Raama asked him: "Have you no other

desire?" "I do not have any other desire. I have difficulty in living. But I am reconciled to what I

deserve according to my Karma. I am not concerned about it. I am only keen to have a vision of

you, to speak to you and touch you."

Three problems that haunt a man

Then Raama asked him what the benefit was from these three.

"Dharshanam paapa naashanam"

(vision of the Lord destroys all sins). "Sparshanam karma vimochanam" (touching the feet of the

Lord frees one from the bondage of Karma). "Sambhaashanam sankata naashanam"

(conversing with the Lord dispels all distress). The old man said:

"Svaami! Man is haunted by

three problems - sin, consequences of his deeds and sorrow. To get rid of these things, I need a

vision of you, contact with your feet and conversation with you."

Raama was supremely pleased with the Brahmana's words. He drew him close to himself,

embraced him and asked him: "Does this give you joy?" Shedding copious tears, the old man

said- "I do not know what is heaven. I have no idea what is Kailaash or Vaikuntha. But in your

embrace I have experienced all these. This is my heaven. Give me.

some alms. I shall return to.

my place." Raama said- "Child! When you have offered me your love,

I must offer my love to
you in return. That is the way of love--give and take. As I have
received your love, you must
accept something from me".
The old man carried a stick in his hand. **Raama** said "Child! Through
my touch, you have
received considerable strength. Your old age has disappeared. Cast
your stick as far as your
strength will permit. All the wealth and the cows in the area covered
by your throw will be yours.
Raama's touch had endowed the old **Brahmana** with immense
strength. He felt that he should act
upto Raama's command. "My life will be meaningless otherwise," he
thought, "Although I have
no desire, I shall obey **Raama's** command." With this feeling, he
hurled the stick with all his
might. Thanks to the power of **Raama**, the stick traversed the banks
of the **Sarayu** and returned to
where **Raama** stood. Several mansions, buildings and cattle were
within the area which came to
the **Brahmana** as **Raama's** gift.
Raama's supreme quality is sacrifice
The **Brahmana** said to **Raama**: "**O** Lord! When I came solely to have a
vision of you, why are
you Burdening me with so many possessions?" **Raama** replied, "**O**
noble **Brahmana**! This is the
fruit of your good deeds in your previous life, this is not the reward
earned in the present life.
Imagine how many came to see me from afar while I was preparing to
leave for the forest? It is
your wish which stirred my love. But for the laws relating to the
governance of a kingdom, I
would have given this entire kingdom to you. My love for you is my
greatest gift."
So saying, **Raama** gave the land to the **Brahmana**. Then the
Brahmana said: "This is a supreme
example to all the people. Even at the moment when He was leaving
for the forest and the whole
of **Ayodhya** was plunged in grief, **Raama** displayed His love by giving
away all His. possessions.
His supreme quality is sacrifice!"
Raama's entire life was filled with ideals of every kind
Thus, the **Raama** principle teaches us the supremacy of the qualities
of charity and sacrifice. The
Raama principle does not embody just one or two great qualities.
Raama's entire life was filled
with ideals of every kind.
To convey the great lessons of **Raama's** life-story to mankind, the
divine incarnates from time to
time and from age to age. When does the Lord incarnate? The answer
is given in the **Geetha**: "To
protect the good, to punish the wicked and establish Dharma, the

Lord incarnates from aeon to
aeon." When the pure, the saintly, the Godly and the good are
oppressed, the Lord incarnates to
protect them and to punish the wicked. To relieve their suffering and
to confer bliss on humanity,
the Lord makes his descent on earth. When wickedness grows and
the forces of evil rear their
heads, the Lord comes down to put them down and establish
righteousness among mankind.
Today falsehood, injustice and wickedness are rampant in the world.
Humanness has been
reduced to dust. Behind the human form, there are no human
qualities. Human values have been
given the go-by. Love does not prevail between man and man. If love
is lost, what remains?
Love is life. A man without love is a living corpse.
Therefore cultivate love. Share it. Live in love. This is the need of the
Kali age. There is another
episode in the **Raamaayana**, which indicates what love the people of
Ayodhya and **Mithila** bore
to **Raama** and **Seetha**. The people of **Ayodhya** set out in their
thousands to witness the wedding
of **Raama** and **Seetha** in **Mithila**. The whole of **Mithila** was rejoicing
over the auspicious
occasion. Women were summoning all women and children to
witness the sacred wedding. They
were telling the other ladies: "Sisters! What a unique opportunity to
witness the glorious
wedding of **Raama** and **Seetha**!"
Symbolic meaning of wedding of **Raama** and **Seetha**
The wedding of **Raama** and **Seetha** is not a wedding of one young
man and one young woman.
This wedding is a union of **Prakrithi** (Cosmos) with the **Purusha**
(Supreme Lord). An old lady
sang a song calling upon all women to join the company of people
going for the wedding. She
described the decorations in **Mithila**, the divine beauty of **Raama** and
Seetha, the splendid scene
in the palace and depicted the memorable scenes they would witness
at the wedding. (**Svaami**
sang the song in his own mellifluous voice with such verve and charm
that the entire wedding
scene seemed to appear in all its splendour before the gathering). A
similar appeal went forth
from the men's side to all men, describing the wedding as an occasion
that would eradicate all
the beholders of their sins. "Come, all **ye** for the glorious wedding of
Kaushalya's son" was the
refrain of the song.
The whole world seemed to rejoice at the wedding of **Kaama** and
Seetha, because it had its
cosmic significance. It represented the union of **Prakrithi** (**Seetha**)

with **Purusha**, the Super

Absolute. Every being in the cosmos, whatever may be the gender, in external form, is

essentially feminine. **Prakrithi** (Nature) is feminine. She represents one half of the Lord--

Ardhaangi. The **Paramaathma** (the Supreme **Overself**) is the **Purusha** (the Supreme Godhead).

Together, **Prakrithi** and **Purusha** represent the concept of, **Ardha naareeshvara**--the Divine

conceived as half-male and half female. This union of male and female is found in every human

being. Every one should understand this aspect of the **Raamaayana** story.

Raamaayana should not be considered as-a sacred epic for **Bhaaratheeyas** alone. The term **Raama**

means "One who delights the heart" "**Ramayathi ithi Raamah**." Whomsoever you may worship it

is the one Divine who delights the heart. There is only one God and one Goal.

God is one

When you consider mankind as one species, God is only one, by whatever name you may

describe Him, as Allah, Jesus, **Raama**, Krishna or Buddha. The **Bhaaratheeyas** hold to the belief

that God is one, though the wise may call him, by different names. All religious scriptures and

godly men have in all ages worshipped God as one. Therefore, no one should have feelings of

differences or even entertain ill-will towards others, Cultivate the feeling of fatherhood of God

and brotherhood of Man. Bear no ill-will towards anyone. Help ever; hurt never.

Raama showered his love on everyone. Love is the most important factor in life. Love is God.

Live in love.

Discourse on 20-4-1994 at **Kodaikanal**.

13. Sacred role of mothers

EMBODIMENTS of Divine Love! All that you see, hear, think and do are due to the power of

Brahman (the Absolute). The feeling that you are the doer and the possessor is the source of all

troubles. It is only when man realises that everything is permeated by the Divine that he will be

able to experience the Divine bliss. The phenomenal world enables man to participate in

mundane activities related to the physical, the social and the natural. But human life should not

be confined to these alone. The sensory life is based on the inner life. Life and the world are like

two sides. The world is external and life is internal. The phenomenal universe is based on the inner subtle entity.

The phenomenal cosmos is a vast, boundless mansion. But every mansion has to stand on an

appropriate foundation. Without a strong foundation, the mansion will collapse. For the vast

physical, gross and mighty mansion of the world, the subtle, infinite and powerful mind is the

foundation. Consequently, man can be powerful only to the extent his mind is powerful. Society

benefits equally from the powers of man's mind. Not is that all. The entire human race benefits

thereby. There is thus the interdependence of man, society and humanity for their security.

Without the mind, one ceases to be a man

When the mind is good, man can **divinise** himself. Only the one endowed with a mind can be

called a man. Without the mind, one ceases to be a man. It is only when the subtle, invisible,

inner base of the mind is in a proper condition that a being that has donned the human form can

attain his true state.

In the world to-day various changes are taking place. There is no shortage of wealth and

property. Not is there any dearth of amenities for comfortable living. There is no lack of facilities

for entertainment or recreation. Nevertheless, modern man is oppressed by frustration,

depression and disappointment. What is the reason? It is the failure to use the divine power of the

mind properly that accounts for the frustration and the lack of peace of man to-day. The

differences between man and man are growing continuously. These differences lead to disastrous conflicts.

Hence, the first requisite is to strive for the proper use of the powers of the mind. The mind of

man today is that of an intoxicated person because his mind is giving free rein to the senses.

The world today is filled with two kinds of intoxication. One is intoxication arising from wealth.

The other is the intoxication of power. These two are not different from each other. They are like

the two parts of a seed. Through wealth one secures positions of power and power is used to

acquire wealth. Man's life today is based on these two- power and pelf. Man's conceit grows

beyond bounds even when he has only one of these two. The stare of those who have both needs

no description. Forgetting humanness, cherishing animal qualities, man develops a demonic

nature. Man today makes no efforts to realise the greatness and power of the mind. Instead, he is

submerged in worldly activities and wastes his life.

Education should serve to refine man's nature
 Man's heart, which ought to be filled with compassion that is natural to it, is today full of cruelty
 and bitterness. Education, which should serve to refine man's nature and make him a hero, is
 failing in its purpose because in his conduct man is a zero. An education which does not develop
 humanness is an utter waste. The educational system should ensure that along with knowledge
 right conduct is also developed. Raavana and Dhuryodhana achieved unrivalled eminence in
 scholarship. But it was of no avail because of their polluted minds. They ceased to be human.
 True education should produce a blossoming of human qualities. It should not be merely for
 earning a living, but should result in a ripening of the heart, filling it with love.
 What happiness can one achieve
 if all his education makes him concerned
 Only about filling his stomach
 and makes him forget the Supreme Lord?
 The goal of human life should be, to strive for that which will give enduring happiness and not
 transient pleasures. The yearning for this sacred goal should be developed while one is still,
 young and has a pure, untainted, innocent mind. Of what use is all your book knowledge if you
 have not learnt to lift your hands in prayer to God? You salute persons of no account for selfish
 reasons.
 What is in a name given to the physical body?
 People should cultivate faith in the Divine. It is the duty of parents to imbue their children with
 faith in God from childhood. Here is a story to illustrate this need:
Rithudhvaja and Madhaalasa were a pious couple with intense faith in God. Madhaalasa was a
 woman of noble character. She excelled every one in virtue, wisdom and sacrifice. She was the
 embodiment of holiness. The couple had a son, to whom the father wanted to give a name that
 would be in accordance with his Kshatriya lineage. After considerable cogitation, he gave the
 boy the name Vikraanth. Madhaalasa burst into laughter when she heard the name. She was
 unhappy over the excessive interest taken by the king in naming the child. She felt that some
 name should be given for the physical body for worldly purposes. But to show excessive interest
 in it was meaningless. Later a second son was born, who was named Subaahu (which meant one
 with fine arms). Madhaalasa again laughed at the naming of the child. The king felt insulted by

Madhaalasa's behaviour. Sometime later a third son was born. Rithudhvaja told Madhaalasa:
 "You don't like the names given by me for our sons. You better name the third son yourself."
 A name has to be given to anyone in the world as a mark of identity. In keeping with this need,
Madhaalasa named the son, Alarka. The king was angry on hearing the name. He burst forth: "Is
 this the name that should be given to the scion of a royal family, a warrior's son and belonging to
 a line of courageous Kshatriyas? What a shame! I will not call him by this name."
 No names are given for the Aathma
Alarka means a mad dog. The king asked: Is my son to be called a mad dog? Madhaalasa
 approached the king and said: "A person who does not know his real nature, who has no
 awareness of his divinity and who does not know his oneness with the Divine is worse than a
 mad dog. What value should be attached to the names of persons who have not recognised their
 true nature? What significance can names have for foolish persons who are not aware of the
 oneness of the universe and who do not contemplate on divinity? The body is human in form.
 But they are not mere men at all. They are the embodiments of the Aathma, the Formless and
 Attributeless Self. They are pure and unsullied. It is sheer ignorance to give names to the
Aathma." In view of this belief, Madhaalasa started teaching her children from an early age their
 essential spiritual nature and their inherent divinity
 Today, the mothers are responsible for the good or bad behaviour of their children. It is a matter
 for shame for any mother to say "My son will not heed my words." If the mother had brought up
 the son on right lines from the beginning, he would not behave like this. The snake-gourd has to
 be made to grow straight by tying a stone to it from its tender stage. Likewise, the stone of
 discipline and devotion should be attached to a boy from his infancy. Mothers experience the
 disobedience of their children because of their failure to inculcate discipline in the early years.
Madhaalasa began teaching her sons from their childhood in this manner: "Child, you are not a
 son not am I a mother. Both of us are manifestations of Sath-Chith-Aanandha. We are like the
 waves on an ocean, not different from each other. All have arisen from the ocean of Sath-Chith-Aanandha. It is folly to think otherwise."
 Placing the children in the cradle of Omkaara on the cushion of

Thathvam Asi, Madhaalasa

named the child, Erotica (Awareness, **Aathma**, **Prajna** or Brahman) and called upon all the

Dhevas to swing the cradle.

To be a true human being respect your parents

In this manner, the mothers of ancient times taught the truth about their divinity to the children

and made them aware of their true nature. Thus the sacred stories of

Bhaarith were taught to the

children, who learnt to respect their parents and elders. If one does not respect his parents and

revere his preceptor, can he be termed a human being? To be a true human being one has to

respect his parents and kith and kin in childhood, revere the teacher in boyhood, please elders in

his manhood, and worship sages in old age. Ignoring these duties, youth today are running wild.

They should realise the preciousness of human life as **Thulasidhas** described it. At the outset,

mothers should teach the children the immense value of human life.

Alas! They themselves do

not know its value. How are they going to teach others? Hence, the parents themselves should

learn the value of human life. They should have faith in the divinity of human life.

Today, because fear of sin and love for God have become rare, morality in society is absent.

Even when people seem to offer **Namaskaar** (salutation with folded hands), it does not stem from

the heart and is only an artificial gesture. How long can such artificial expressions sustain a man?

What is needed is a pure mind, filled with sublime thoughts. It should be selfless. When the mind

is selfish, the man becomes selfish. A man with a polluted mind displays vicious looks. His

speech and actions are impure. If the heart is pure, everything else will be pure.

Aathma is like a flame in the body

The **Aathma** is like a flame in the body. When it is covered by the ten senses, its light filters

through holes, as it were. And when it is covered, in addition, with the blanket of **Abhimaana**

(attachment to worldly objects), the effulgence of the **Aathma** (Divine Self) is not visible. When

attachment is given up and the body consciousness goes, the Self is revealed in all its brightness.

King **Vikramaadithya** once encountered a **Brahmana** who had been repeating **manthras** and

performing **yaagas** for years to get a vision of God. **Vikramaadithya** prayed with all his heart for

one brief moment and had the vision of God. The Lord told

Vikramaadithya that God does not

respond to mere mechanical repetition of **manthras** or performance of rituals. "I respond to the

call of a sincere devotee even when he says **Maadhava** only once with a pure heart."

The rituals done by people without feelings from the heart are dry and lifeless. They are like the

mirage in a desert where you see water but it cannot quench your thirst. Even while singing

Bhajans, you should utter the names from the depth of the heart, not concentrating on **Raaga** and

Thaala (Tune and Beat).

A young student, who had spoken earlier, referred to **Shirdi Sai** taking two rupees from devotees.

The two rupees represented faith and devotion. When both join, it can grow into a big tree and

yield the fruit of Divine Grace.

Today is observed as Children's Day all over the world. Parents should not hesitate to correct the

children when they go wrong. Here is an episode from the

Raamaayana which illustrates how a

devotee who seeks nothing but the love of God is rewarded by the Lord in ample measure.

How **Raama** rewarded His devotee

Raama was giving away all his possessions before leaving for the forest. An aged **Brahmana**,

who was staggering on his feet, came to **Raama** seeking His

dharshan. When **Raama** asked him

what he wanted, he replied that he **didn't** want anything and he came only to have a look at

Raama as he was not sure he would live till **Raama** returned from the forest after 14 years.

Raama was so much moved by the pure heart of the **Brahmana** that he insisted that the old man

should receive some gift from him. Submitting to **Raama**'s will, the

Brahmana agreed to receive

the gift. **Raama** then asked the **Brahmana** to throw a stick as far as he could. All the land covered

by the place where the stick landed would be his. The old **Brahmana** said: "Though I have no

desire I have to obey the command of my king." He threw the stick chanting the name of **Raama**.

It covered a large area, which **Raama** gifted to the **Brahmana**. The **Brahmana**, whose name was

Thrijata, said: "**Oh Raama**, why should I have this land? My **gathi** (fate), **sthithi** (position), **mathi**

(mind) and **sampathi** (wealth) are all yours only. That is why I came

to see you." **Raama** said,

"Such persons as you are the pride of our society."

To-day, in the Kali **Yuga**, it is extremely rare to find such persons. Selfishness and greed are

rampant everywhere. Parents have a duty to shape their children as ideal sons of the nation.

Students who have acquired proximity with Sai should develop more and more spiritual wisdom.

Get rid of negative thoughts first. Then try to develop good thoughts. You are living in Svaami's

Aashram. How far are you following the code of conduct relating to Aashram life? There is no

use in keeping only the body in the Aashram, and letting the mind roam elsewhere. You should

have only Dhaiva Chinthana (thoughts of God) in your heart.

Discourse on Easwaramma Day, 6-5-1994, in Sai Ramesh Mandap at Brindhaavan.

Service without idea of self is the very first step in the spiritual progress of man.

BABA

14. See the One in the many

STUDENTS! You should know at the outset the aim and significance of education. Education is

for elevation from the mundane level to the divine.

Generally, you repeat the prayer: "Thvameva maathaacha pithaa thvameva thvameva

bandhuscha sakhaa thvameva." This prayer smacks of dualism.

Why should you go on

establishing such different relationships with God? The fight way is to say "I am you; You are

me." This is true spiritually. That is why the Vedhas proclaim "Thath thvam Asi, Ayam Aathma

Brahma, Aham Brahmaasmi." "I am the Aathma and Brahman" is the essence of Vedhic

teaching. This is the easiest path to realisation.

You should consider the Divine as One only which is manifest in many forms. All the forms are

creations of the mind.

Arjuna asks Krishna in the Geetha- "Chanchalam-hi-manah Krishna! Pramaadhi

Balavadrudahm Thasyaham Nigraham Manye Vaayoriva Sudhushkaram" (The mind verily is

restless, oh Krishna! It is turbulent, strong and obstinate. I deem it as hard to control as the

wind). If you go on cultivating relationships of various types, the mind is set wavering endlessly:

To set it at rest will be extremely difficult. This is not the right type of devotion.

Developing vision of unity is not difficult

Narasimhan (in his speech earlier) said that it is difficult to comprehend the oneness in the many.

In My (Svaami's) opinion, there is nothing easier than this. Japa, Puuja, Yajna and ritualistic

worship are more difficult. You consider it hard to see unity in the diversity in the world because

you do not have the proper vision. Supposing you want to pick up your kerchief, you can do so

easily if you open your eyes and look for it. If you are blind, it will be

difficult to pick it up.

Similarly, a person in ignorance will be in frustration and confusion. The easiest path is to feel "I

am you, You are I," so that there is no other object.

You are the "Seen" Everything that you see is the seen. When the vision is concentrated on the

Aathma within, both are one. When you get the feeling "I am you" there is no scope for any

worry. This is the easiest royal path to comprehend the Reality.

Without understanding this,

people waste their lives in the process of meditation and other futile pursuits.

You are going on adding to your objects of attachment from the moment you are born in the

world. First, you have mother and father, then brothers, sisters, relatives and friends. After

marriage, another set of relatives and friends are added through your spouse. Thus attachment

goes on multiplying.

On the other hand, if you go on detaching yourself from various relationships one after other,

your attachments get reduced and you develop detachment or

Vairaagya leading to liberation.

Attachment and detachment relate to external objects. Divinity is in closest proximity to you, but

it takes time to understand divinity.

Three teachers in everyone's life

There are three teachers for everyone. The first are the 'Parents.' They sacrifice their lives to give

comfort to their children. Parents teach their children in a practical way by taking good care of

them. The second teacher is the 'Preceptor' who guides the student in exercising his

discrimination and taking the right path towards realising the divinity within him. The third

teacher is your own 'Conscience.' This is divine and always helps one to take the correct

decision. When anyone tries to commit a sinful act or speak an untruth, the Conscience revolts

and warns him that he is not right.

In the Raamaayana, we have the example of Raama who went to the forest in obedience to the

command of his father. This caused sadness to the people of

Ayodhya. Even great sages like

Vashishta were in grief. Raama was the embodiment of righteousness and the repository of all

good qualities. Though he was still young, his administrative skill was unparalleled. Bharatha

and Shathrugna, on arrival at Ayodhya, learnt about Raama's departure to the forest and felt so.

shocked and grieved that they did not wish to stay even for a moment in Ayodhya and decided to

go to the forest to request **Raama** to return to **Ayodhya** and take up the **rulership** of the kingdom
as he alone was the right one to rule. All the people of **Ayodhya** followed them. Even **Vashishttha** accompanied them to reinforce their efforts to being **Raama** back to **Ayodhya**. All of them entreated **Raama** to return to **Ayodhya** and take over the reins of administration of the kingdom.
Sage **Jaabaali**, who was a **Inaani**, argued like an atheist. He said that one has several fathers and mothers during one's various births in previous lives and such relationships are only temporary like passing clouds. "In your case," the sage said, "your father is already dead and gone. There is no point in your adhering to the command of a person who is no more. By your not agreeing to rule the kingdom, you are causing a lot of distress to the people who may be led astray. You should not ignore the wishes of the living multitude in trying to honour the words of a dead person. So I entreat you to accede to the requests of the people and return to **Ayodhya** to take over the reins of the ruler."
Raama always honoured the plighted word
Raama replied calmly; "**Oh** Sage! I thought you are a very learned savant and scholar **wellversed** in the scriptures. It is not becoming of you to argue in this manner. I consider it rather unbecoming on your part to ask me to ignore the command of my father because he has passed away I have promised to carry out his command. I have given my word and I am still alive. How can I go back on my word? It is better to give up the body than to go back on one's word. One should be ever grateful to one's parents, whether they are alive or dead. An ungrateful son should be considered blind and worthless. Many pray to the Sun as **Himagnhaaya namah**. When the sun rises, the snow melts away. (**Hima** means snow). He is also worshipped as **Thamoghnaaya namah**, that is, one who is the destroyer of **Thamas** (darkness). Darkness cannot coexist with light. He is also called **Krithagnagnhaaya namah**. He is the destroyer of a person who has no gratitude. It is the Sun that gives light to the eyes to see. The sun renders blind those who are ungrateful. I shall be the worst sinner. All people will follow me and become sinners. Do you want me to set such a bad example? It is ridiculous to think that I will go back on my word."
On hearing these words of high wisdom uttered by **Raama**, **Jaabaali**

prostrated before him and begged his pardon. He said, "**Oh Raama**! I am not against Truth! There is nothing that is not known to you. I had made use of this argument only to support the people of **Ayodhya**, who love you and want to return to **Ayodhya** to rifle over them."
Raama explains to **rishis** the essence of Divinity
Raama always set a fine example for the people to follow. He sent **Seetha** to the forest on hearing an ordinary citizen talking disparagingly about **Seetha** being taken back by **Raama** even after she had been in the custody of his enemy, **Raavana**, for some months. **Raama** did this out of respect for popular opinion. **Raama** has established such an ideal for society to follow at all times. That is why He is hailed as **Purushottama** (the noblest of all **Purushas**). In justifying his action in following the command of his father he explained to the **Rishis** elaborately the essence of divinity. In the **Geetha** Krishna says:
Kavim puraanam Anushaasithaaram
Anotaneeyaan samanumaredhyah
Sarvasya dhaathaaram Achinthyaruupam
Aadhithyavarnam Thamasah parasthaath.
(The Being who is wise, ancient, the ruler, smaller than the smallest, the sustainer of all, inconceivable form, resplendent like the sun and beyond the darkness of ignorance).
There is no **Kavi** (poet) other than the Lord. All that is in verse form is not poetry. "**Thrikaala vaakyam kavi**" (The Poet is one who has a vision of the past, the present and the future). Man knows only the past and the present. How can one know the future? How is the Divine Poet able to see the future too? Because God is Omniscient and beyond time and space. He is not affected by the passage of time. He is changeless and permanent. No one has the ability to punish the mind
Puraana is ordinarily construed as meaning very old. But here it refers to the Consciousness which is pervading the whole body (city or **pura** of nine gates). It pervades everything.
Anushaasithaaram (One who enforces the law).
When a criminal is punished by a court after being found guilty, he is kept in prison. It is only the body that gets punished. But the real culprit is the mind. No one has got any right or ability to punish the mind which really causes the convict to commit the crime. The mind can travel anywhere even when a person is in prison. The Government or Police have no control over the mind. It is only the supreme power of the Divine that can have control

over the mind.

The effulgence of the Lord is equal to that of one crore of Suns. The Lord's face is beaming with the brilliance of the Sun. On being struck by the radiant effulgence in **Raama's** face, **Shabari** became ecstatic and described it as that of the **blemishless** full moon. The faces of present-day men look like a jungle with dense growth of beards and sideburns. Brilliance is absent. **Raama's** face was spotless because his heart was pure and was filled with feelings of sacrifice. He never did anything for himself. Whatever he did was only for **Lokasamrakshana** (the welfare of the world). **Raamo Vighrahaavan Dharmah** (**Raama** was the embodiment of Dharma). If one follows Dharma, he is protected by the same **Dharana. Raama** sacrificed all his comforts and enjoyments of royal life and endured the privations of forest life. **Raama** is to be taken as the ideal for the students. They should respect and obey their parents' words. The Guru, teacher, comes only after the parents. Total renunciation leads to Self-Realisation. It is only when you reach the highest level of **Sarvasangaparithyaagi** (one who had renounced all worldly attachments) that one can attain Self-Realisation. **Prahlaadha** had realised **Puurnathvam** (complete identity with the Para **Brahmam**, Supreme Power). He was bereft of all earthly attachments. Saint **Thyaagaraaja** sang "**Cheemalo Brahmalo**" (the same **Hari** is in an ant and in **Brahmam**). When you acquire this **Abhedha bhaavam** (non-duality), you reach the highest stage. But when an ant crawls over your body,, you don't hesitate to kill the ant. You worship the figure of a snake in the belief that God is in it, but when a live snake comes before you, you hasten to kill it. This is indicative of the way of the world. As long as you are leading the ordinary householder's life, you have to practise morality, respecting parents, loving friends and serving society. Discourse to students in **Thravee Brindhaavan** on 13-5-1994. Keep away from the ten-fold sins--the three physical, the four verbal and the three mental. Physical tendencies are: injury to life, adulterous desire and theft. The verbal sins are: false alarm, cruel speech, jealous talk and lies. The mental attitudes are: greed, envy and the denial of God. BABA

15. The power of faith
COMPLETE faith is most essential if you want to experience Divinity. There should not be even

an iota of doubt. One living without faith in the Divine is like a lifeless corpse. I would relate a story to illustrate the power of faith. A young boy used to go from his village to school which was in a nearby town. He had to cross a forest **en** route to the town. Generally he used to return home well before sunset. One day; it so happened that he had to leave the school late in the evening and darkness set in. The boy was afraid to walk through the forest in darkness and told his mother that he was afraid to walk in the night without company. His mother said: "Why are you afraid? Whenever you are in need of company, shout aloud calling your brother. He will help you." The boy asked her: "Who is my brother?" The mother replied: "He is none other than Lord Krishna. God is mother, father, teacher, brother, relative, friend and all. Whenever you are in trouble don't hesitate to call on him for help." The boy had full faith in his mother's words. In these days, even if God himself tells, nobody believes. That is why Jesus declared: "If I were to be a child everyday for a while, with full faith in my mother, how happy I would be!" God is searching for a real devotee. Another day the boy was returning home from school late at night in the darkness. He shouted: "Anna Krishna" (Brother Krishna). After a few moments Krishna appeared before the boy in the form of a lad and told him- "Why do you fear when I am here? I shall escort you home." He accompanied the boy to the village outskirts and disappeared. The boy told his mother how the brother helped him true to her words. The mother said: He helps not only you, but everyone who seeks his help." From that time onwards, the boy used to call the brother whenever he needed his help and Krishna never failed to respond. Gradually he picked up courage.. When you have full faith, God will surely help you and make you fearless. People who have faith in God will never be let down. But those who have no faith suffer. You need not search for God. It is God who is searching for a real devotee. The mind's speed is **unparalleled**. It is only because of lack of control of mind one gets into bad temper, which causes loss of discrimination and spells ultimate ruin. It is imperative that one should control the temper and avoid getting angry. One who yields to anger is bound to suffer. Let me cite an incident from the life of Babu **Raajendra Prasaad**, the

first President of India.

Raajendra Prasaad had a very good servant by name **Rathna** who was **exemptionally** faithful and

served him for a long time to the satisfaction of his master. One day he was asked to clean his

room. **Raajendra Prasaad** had kept a pen given to him by **Mahaathma Gaandhi**, in one of his

books. When the servant was cleaning the table the book fell down and the **nib** broke. He became

nervous but told his master the truth begging his pardon for his mistake. On hearing this,

Raajendra Prasaad shouted at him in rage and asked him to get out and not to show his face again

as the pen was a highly valuable gift from **Mahaathma** which he had broken.

Then the servant pleaded that he could not survive without him and sought his forgiveness. But

Raajendra Prasaad was in no mood to listen to him and went out bidding his servant to get out of

his sight.

During the night, **Raajendra Prasaad** could not sleep as the memory of his having driven away

his servant was haunting him. When he got up next morning he missed his usual morning coffee

which **Rathna** would usually serve him. He reflected over his behaviour and felt sorry for having

sent out such a faithful servant for no big fault. He realised that it was his own mistake to have

kept the pen carelessly in a book instead of keeping it in a safe place. He sent word to **Rathna**

and took him back seeking his pardon saying: "**Rathna** you are a good boy. It was my mistake to

have kept the pen in the book. So you must excuse me for my rash action." He asked him to

continue to serve him till the end of his life.

Anger comes from temper inside and one who yields to this bout of temper is bound to suffer.

You should control anger and avoid talking or acting while in an angry mood.

Another instance of how anger gets the better of even a very good person can be cited from the

Mahaabhaaratha.

Krishna seeks the help of sage **Dhuurvaasa**

Ashvathaama prayed to **Kaali** to help him to keep his vow of killing the **Paandavas** before sunset

next day and got a sword from her. **Dhraupadhi** heard about this and said- "The **Paandavas** are

the five life-principles and I am the sixth. How can I live after they are gone?" So saying, she

prayed to Krishna as He was always their saviour whenever they were in trouble. Krishna

appeared before her and asked her why she had called Him. She

explained how **Ashvathaama**

had obtained a sword from **Kaali** with Her blessings for his killing the **Paandavas** before sunset

next day Krishna said: "The word of Mother Goddess has to be fulfilled. At the same time the

Paandavas have to be protected as they are my devotees. I shall have to devise a master plan." He

summoned sage **Dhuurvaasa**. Though God can act on His own, sometimes He uses others as

instrument. **Dhuurvaasa** was glad to have **dhharshan** of Lord Krishna and asked Krishna as to why

he was called.

When Krishna said his help was needed, he remarked that everyone needed God's help and it was

strange that God was seeking his help. **Dhuurvaasa** said: "Lord, I shall surely follow your command."

Krishna disclosed His Master Plan. He asked **Dhuurvaasa** to prepare a pit large enough to hide

the **Paandavas** therein. He said: "You should spread some branches of tree to cover the pit and sit

on the top of the pit. **Ashvathaama** will come to you. You may tell the truth, but change only the

tone." **Ashvathaama** came in the afternoon and prayed to

Dhuurvaasa in all humility to disclose

the whereabouts of the **Paandavas**, as he was a **Thrikaalajnaani** (one who knows the past, the

present and the future). **Dhuurvaasa** said in an angry tone: "The

Paandavas are under my feet."

As everyone knew the effects of **Dhuurvaasa's** rage, **Ashvathaama** did not dare to proceed further

and incur the sage's dreaded wrath. He slipped away from the place.

By that time the sun had set

and the **Paandavas** were saved.

God's signs of pretending to get angry are only for the good of others and to protect humanity.

God has to act in different ways in different situations. God has no anger in Himself. When He

takes human form He has to act as a human.

Some of the discourses in **Thrayee Brindhaavan** in May 1994, when **Svaami** narrated at length

some stories.

16. Share your love

EMBODIMENTS of the Divine **Aathma**! Human life is noble, sacred and precious. The way to

realise this truth is to feel that you are a part of the Divine. Only human beings are endowed with

the faculty to experience this truth. It is, therefore, the duty of every human being to strive for the

realisation of this truth.

The human body is constituted by the **Pancha Bhuthas** (five elements), **Pancha Koshas** (five

sheaths)--**Annamaya** (food), **Praanamaya** (Life-force), **Manomaya** (mental), **Vijnaanamaya** (intelligence) and **Aanandhamaya** (the sheath of Bliss). While other living beings have only the first three sheaths, the human species alone has all the five. Man is encompassed by attachment to worldly desires, which produce delusions of various kinds related to the three **gunas** (**Sathva**, **Rajas** and **Thamas**). To attain liberation man has to rid himself of these desires. The mind is the cause of both bondage and liberation. It is only by controlling the mind that man can achieve liberation.

Everyone is proud about the body, the mind and the intellect, forgetting the indwelling **Aathma**, which is the basis for all of them. The **Aathma** has no birth or death. It is the root of a tree, which sustains the branches, the leaves, flowers and fruits. It is the basis on which the superstructure of life rests.

The meaning of true renunciation

The **Vedhas** have declared that man can attain immortality by **thyaaga** (renunciation) and not by any other means, actions, wealth or progeny. What is it that has to be renounced? One has to renounce one's bad qualities. Men today are only human in form, but are filled with beastly qualities. To manifest their inherent divine nature, men have to cultivate love of God and fear of sin and adhere to **sanghaneethi** (social morality). When people have fear of sin and love of God, they will not indulge in immoral acts. Thereby morality in society will be automatically ensured.

It is meaningless to be born as a human being and lead an animal existence.

God can be known only by experience and not by experiments. **Saadhana** is needed for this purpose. Men who are engaged in exploring space do not make the slightest effort to explore the Divine within them. Of what use are experiments aimed at exploring space, while there is no genuine cultivation of human qualities and the practice of such basic virtues as showing reverence for the mother, the father and the preceptor? Everyone should act **upto** the motto- "Help ever- hurt never." Every educated person should engage himself or herself in selfless service to society, with humility and a pure heart.

All academic distinctions or even observance of spiritual practices are of little use if there is no love in the heart. The heart is called **Hridhaya**. It is made up of the two words, **Hri** and **Dhaya**

(compassion). The Lord is described as **Hridhayavaasi** (the Indweller in the heart). Love and Compassion are inherent in every person. Each has to share his love with others. Failure to share one's love is gross ingratitude to society, to which one owes everything. One should give one's love freely to others and receive love in return. This is the deep significance of human life.

Discourse in the **Sai Ramesh mandap, Brindhaavan**, on 5-6-1994.

Man's life is meaningful only because he can use it to see God. The goal of life is the final merging in the sea, God. You should not fill life with the world; that will make it a vanity fair, an insanity fair.

BABA

17. Purity in thought leads to Divinity

EMBODIMENTS of Divine Love! For the development human personality, the development of the mind and the refinement of the heart are essential.

All actions of man originate in the mind. The mind functions through thoughts. Hence, thoughts are the root cause of man's actions. Humanness is the outcome of thoughts. When the thoughts are pure, the mind is also pure. With a purified mind, man's conduct becomes pure. Thin, for the purity or impurity of one's actions, thoughts are primarily responsible.

It is easy for man to stand but it is difficult for him to run. But, in the case of the mind, staying still is difficult, but running is easy. This is the difference between man and his mind. The mind runs about swiftly. This is based on the power of the thoughts. When a stone is cast in a well, a series of ripples start from the point where the stone fell. From there, the ripples go **upto** the edge of the well and cover the entire well.

In the same manner, when the stone of thought is cast on the lake of the mind, the ripples started by it fill all the senses and limbs in the body. When the thought is a pure and sacred one, the ripples emanating in the mind fill all the senses and limbs in the body; from head to toe, with pure reactions. This pure thought, entering the eye, purifies the vision. The same thought entering the ear, makes it listen to sacred sounds. Entering the mouth, this pure thought brings about purity in speech. Permeating the hands, the sacred thought induces them to engage themselves in sacred acts. The sacred ripples from the mind entering the feet, induce them to go on pilgrimages. If the thoughts are impure, they travel in ripples to the senses and induce to indulge in unholy acts.

Hence, the well-known saying "The mind is made up of thoughts and

aberrations." It follows that

people should not give room for bad thoughts, bad associations or bad relationships.

Good company redeems one's entire life

All that is good or bad in man is based upon his good or bad behaviour. This conduct is traced to

the mind, which itself is dependent on thoughts. Therefore, to have good thoughts you must

cultivate good company Good thoughts appear small in the beginning like one's shadow at noon.

But as the day advances, the shadow lengthens.

Likewise, the influence of the good thoughts also grows as time passes. In due course it acquires

a magnificent form. It attains a highly sacred place. It confers divine bliss and redeems one's entire life.

Thus, **sathsanga** (company of the good) is supremely important.

Good company, by promoting

good thoughts, leads to the highest achievements in life. Bad company, on the contrary, is like

the shadow caused by the morning sun. At dawn, the shadow produced by the sun is long. As the

morning progresses, the shadow gets shorter and shorter. Ultimately, it gets limited to one's feet.

This is how the effects of bad company operate. At the beginning the gains seem to be large. But

as time goes on, the gains vanish. Human values get destroyed.

Why **Sathsanga** is important

The power of thoughts is immense. Thoughts survive unchanged the death of a man. Therefore,

everyone should foster noble thoughts. Bad thoughts should not be allowed to enter the mind.

Bad company should be avoided as much as possible. The reason is: For Yogis meditation is

important. For those who wish to sacrifice, wealth is important. For devotees, singing (poem) is

important. For the sick, medicine is essential.

The company of the sick will make you sick. The company of Yogis will make you a Yogi.

Through yoga, you realise the Divine. Through yoga you control the mind. Hence, the

importance of **Sathsanga**.

What is **Sath**-sanga (the company of the good)? Does it refer to the company of persons

performing **bhajans** or to a group of devotees? Or does it refer to association with persons

engaged in social service activities? No. **Sath** refers to that which is everlasting. What is it that is

permanent? It is Divinity. **Sath-sangam** means cultivating the company of the Divine. Where is

the Divine? It is within each body. The body consists of **Angas** (limbs). These limbs are

associated with **Jangam** (the Life-Force). The Life-Force exercises the power of discrimination

to determine what is right and what is wrong. Today, this discriminating faculty is not used

properly, with the result man becomes a victim of the evil forces of **Sangam** (lust, anger, greed, pride, etc).

Sath-Sanga really means the company of **Sath** (good). In another sense, good company means

the company of good thoughts, good feelings. So company does not refer to individuals.

For friendship or enmity, one's thoughts are the root cause. Who is an enemy? Who is a friend?

One's thoughts are one's friends or enemies. Hence it is said- "The mind is the cause of

mankind's bondage or liberation."

Samaadhi is a state of union with **Sath**

What does **Samaadhi** mean? Is it a state of trance? No. Is it a state of emotional utterance? No. Is

it absorption in one's self? No. When people refer to a man in trance or in unconscious state as

one experiencing **Samaadhi**, they are thoroughly mistaken. It may be a case of hysteria or of

epilepsy. It may be the result of some strong emotion, or one caused by excitement. The true

meaning of **Samaadhi** is: it is a state of union with **Sath**. **Samaa** (equal) + **Dhi** (mind), equal

mindedness is **Samaadhi**. The proper term is Samadhi, not **Samaadhi**. To treat alike pleasure and

pain, heat and cold, darkness and light is true **Samaadhi**. This is the quality of **Sath**. It has no

pleasure or pain. It is all-pervading. (**Bhagavaan** recited a poem in which the **Gopikas** describe

Krishna as the Unknowable Infinite Divine, who is inscrutable and whose ways are baffling).

The question is often asked: "Where is God?" And the usual answer is that "He is in **Vaikunttha**

or in **Svarga** (Heaven), or in **Kailaasha**." Not at all. The Lord has nothing to do in these places.

The Lord is in **Naraka** (Hell). As the denizens of Hell are perpetually suffering and calling out to

God, the Lord remains there. It is among those who seek peace that the Lord dwells. A hospital

is needed to tend the sick. Where there is no ailment there is no need for a hospital. Likewise, the

Divine doctor goes to those who are in pain and distress. "**Vaidhyo Naaraayano Harih**"

(**Naaraayana** or **Hari** is the doctor). Therefore, where there is humanity there is the Divine.

Descent of the Divine in human form

The Divine descends to the earth in human form, declare the scriptures, to allay the sufferings of

those who are sick of body or of mind. Man today seeks to have a vision of the supra-human transcendental Being. This is sheer folly, because as long as one has the feeling that he is a human being he can aspire to see God only in human form and is not entitled to see His transcendental form. When one transcends the sense of his humanness, he acquires the privilege to envision the Transcendental Divinity. That is the reason why **Raama** and Krishna came as **Avatars** in human form. To claim that when you close your eyes and meditate you see an effulgent light is only a delusion. There are innumerable things that are not visible to your naked eyes and which are beyond your ken. How do you expect to see them or know them? You know only the human form. So, at the outset, try to understand humanness. You must understand the Life Principle that animates the human. From the Life-Principle you should seek to enquire into the nature of the Divine.

Aathma is present in all **Dheha** + **Aathma** is **Dhehaathma** (body + Spirit). **Jeewa** + **Aathma** is **Jeewaathma** (Life + Spirit). **Parama** + **Aathma** is **Paramaathma** (the Supreme + Self). Although **Dheha** (the body), **Jeewa** (the individual) and **Param** (the Supreme) are different terms, **Aathma** (Spirit) is common and is equally present in all the three. The **Aathma** is all-pervading. That is termed **Sath** (Being). It may be likened to sugar which retains its sweetness in whatever way it may be used. **Chith** (Awareness) is subject to change and movement. Even if it is carried to a high level, it tends to come down. When you mix sugar in water, you have neither sugar nor water, but only syrup.

When **Sath**, which represents the Divine and **Chith**, which represents the Life Principle come together, you have **Aanandha** (Bliss). This is **Sath-Chith-Aanandha**. It is like an ocean in which a myriad creatures come into existence and disappear like waves. Their names and forms vary but essentially they are the same as the ocean. They are all living beings which have emerged from

Sath-Chith-Aanandha. When I begin my discourse with the words **Divyaathma svaruupulaara** (Embodiments of Divine

Aathma), I intend to convey that the same Divine Spirit is in every one of you. Just as the ocean, the wave and the foam contain the same water, the Spirit that is present in the body; in the individual being and in the Supreme is one and the same. To

experience this spiritual oneness, your way of life should be holy. This can be accomplished only by entertaining sacred thoughts which lead to good conduct. Deem yourself as Divine. The Divine can be experienced by human beings only as manifested in the human form. **Raama** and Krishna are worshipped in the forms painted by **Ravi Varma**. If the **Kodhanda** (**Raama**'s bow) and the flute (in the hands of the Krishna figure) are taken away, only the simple human figures remain. The human being is referred to as **Nara**. **Ra** means that which is perishable. **Na** means Not. **Nara** refers therefore to that which is imperishable in man, the **Aathma** (Spirit), **Naaraayana**, a manifestation of the Divine Spirit. Consequently, sorrow should be alien to him. He should shed no fear. Deem yourself as Divine. Live with this firm conviction. The divinity in every being should be revered. You have to recognise unity in diversity. "Beings are many, but breath is one." This may be experienced by everyone in the process of inhaling and exhaling. (**Svaami** demonstrated how with every breath, everyone repeats the **manthra**, So-Ham---"He am I" or "I am God"). Do not give room to any bad thoughts. The body is a temple of the Divine and no evil thoughts should be allowed to enter it. Man should strive to reach the sublime, regardless of difficulties, and troubles. Embodiments of the Divine! Develop good thoughts and feelings of sacrifice. Cherish divine spiritual thoughts. Cultivate friendliness. To hail God as father and mother and not to have fraternal feelings towards one and all is treason to God. You should cultivate unity as the children of God and live in harmony in the company of the good and the godly. Share the nectar of love that is in you with one and all. Do not bear ill-will towards anyone. Speak sweetly to everyone. Chant the Lord's name which will help you to cross the ocean of mundane existence. Discourse in **Sai Ramesh** Hall on 26-6-1994. "My country is India. My religion is the religion of India. My ideals and traditions have been born in India." You must develop such thoughts in your mind. You must develop great respect and attachment to the culture that has flourished in this country from time immemorial. You will have to dedicate your life for the future of this country. BABA

18. Cherish the sweetness of sacrifice
 The cosmos is governed by the Divine;
 The Divine is controlled by Truth;
 That Truth is subject to noble beings;
 The noble are Divinity itself
 EMBODIMENTS of Divine Love! The entire Cosmos, consisting of animate and inanimate objects, is dependent on God. The Divine is governed 'by Truth, That Truth is governed by **Uthamaadheenam** (noble beings). The noblest being is Divine. Every human being is inherently noble. It is this nobility that constitutes his divinity. The Divine manifests Himself in human form. There is no need to search for the Divine as a distinct entity somewhere else. Man must strive to realise the Divinity within him. From the earliest times, the sages looked upon human life as **madhuram** (sweet). This sweet life is associated with **Maadhava**, the Divine and not anything else. We must see that this Sweetness is properly cherished. Only when this sweetness is safeguarded will man be true to his human nature. Without this sweetness, man ceases to be human. To experience this sweetness the spirit of sacrifice is essential. This nectarine sweetness is the outcome of **thyaaga** (sacrifice). As the **Vedhas** declare: "Not by deeds, or progeny, or wealth is immortality gained. It is realised only through sacrifice." Whatever good deeds one may do, whatever wealth one may acquire, without sacrifice the Divine cannot be experienced. Bliss-filled sweetness pervades man from head to foot It is out of the feeling of sacrifice that the nectarine sweetness arises in man. That sweetness is Divinity itself. Krishna is extolled as "**Madhuraadhipathe! madhuram! madhuram!**" (Lord of **Madhura**, who is all sweetness). When the Lord is described as the "Master of **Madhura**," what is this sweetness? The heart is sweet, the feeling is sweetness. The love (one feels) is sweet. The action (of the devotee) is sweet. The **aanandha** (bliss) is sweet. The **Aathma** is sweet. This **blissfilled** sweetness pervades man from head to foot. Unfortunately, man today makes no effort to recognise the sweetness that is in him. All his thoughts, feelings and desires are directed towards the external world. Not even a small fraction of it is turned towards the heart within. **Bhaaratheeya** culture contains illustrations of this sweetness. There is nothing in the world sweeter than the love of a mother for the child. For the well-being of the child the mother is

ready to sacrifice her all, including her life. Such nectarine sweetness is manifest only in the mother who is the embodiment of the Divine. Hence, the **Upanishathic** injunction: "**Maathru dhevo bhava!**" (Esteem the mother as God). Likewise, the heart of the father who fosters the child, and develops his personality, is also sweet. The **Upanishath**, therefore, enjoins everyone to treat the father as God. Mother and father are equal to God. Therefore, at the outset, one has to honour one's parents. The mother is the visible manifestation of God. If ignoring the divinity of the mother, who is visible and adorable, one seeks to worship what is invisible, it must be regarded as a sign of ignorance. God is subtle form. He is invisible and is infinite and immeasurable. The mother is a visible and tangible proof of Divinity. When a child is born, the first person it beholds is the mother. The mother bears patiently many travails for the sake of the child. It is sweet to love such a mother. You may have love for God. But if you have no love for the mother who is physically present before you, how can you love the invisible Divine? One's foremost obligation is to revere one's parents. People tend to worship stones, but do not revere living beings. Worship of inanimate idols has been in vogue from ancient times. But people are forgetting to revere their living parents. One's first and foremost obligation is to revere one's parents who are in flesh and blood, who are verily your life itself. In the **Raamaayana**, there is the following illustration-Before leaving for the forest, **Shri Raama** approached his father, **Dhasharatha**, and said: "I am not sorry I have to go to the forest. Not does it pain me that you have given this command to me. I am to uphold your plighted word. Of what use is a son who does not uphold the word of his father? I derive the greatest sweetness from carrying out my father's word of honour." It follows from this that children should respect and carry out the words of parents. That alone testifies to the true quality of a son. Life acquires sweetness when parents are revered. Love is the primary source of sweetness for man. There is nothing greater in this world than love. Life acquires sweetness when one reveres one's father and mother. Here is another example from the **Raamaayana**. Immediately after **Raama** broke Shiva's bow, Emperor **Janaka**

declared that he would offer

Seetha in marriage to **Raama**. **Janaka** brought **Seetha** to the assembly hall. **Raama**, however, without any hesitation, but in sweet firm words, declared that he would not agree to the wedding without the approval of his parents. **Raama** said that he owed his body to his parents and that he would abide by their wishes. He declared that till his parents arrived (in **Mithila**) he would not even set his eyes on **Seetha**. "I will consent to the marriage only after their approval." In this manner, **Raama** rejoiced in setting an example to the world of ideal conduct for all to follow at all times. Sage **Vishvaamithra** also waited for the arrival of **Raama's** parents.

In another episode in **Raamaayana**, sage **Vashishttha** accompanied **Bharatha** to meet **Raama** in the forest. Intervening in the argument between **Bharatha** and **Raama** (over the issue of **Raama's** return to **Ayodhya** to take over the kingdom), **Vashishttha** said: "It is your right and duty to rule over the kingdom. You are the eldest son of **Dhasharatha**. You are endowed with all the talents. You are well versed in the scriptures relating to Dharma (the code of Right Conduct). You have won the affections of the people. You are committed to the well-being of the people." **Vashishttha** appealed in this manner to **Raama** to assume the reins of **rulership**.

Speaking sweetly, eschewing harshness of any kind, **Raama** replied; "**Guruji!** Without honouring the plighted word of the father, if I disobey the command of my deceased father, I will be rendering my life worthless. My primary duty is to carry out my father's injunctions. I may even transgress the command of the preceptor, but I will not go against the command of my father."

Thus, carrying out the commands of his father, **Raama** spent fourteen years in exile and demonstrated to the world the joy and fulfilment to be derived from such an exemplary life.

Qualities that constitute sweetness in man
Human life should be sweetened by honouring one's pledged word.
Sweetness in life consists in setting an example in righteous living to those around one. There is sweetness in doing a good turn to one who has done you a good turn. Gratitude is sweet. These qualities constitute the **maadhuryam** (sweetness) in man.

You should be grateful all your life to one who has helped you. You are the big man that you are today because of all the love and care bestowed on you in your early

years by your parents.

Therefore, to experience the love of your parents you should show your gratitude to them. This is a debt you owe to them.

Alas! in this Kali age children show no regard for the parents. This is the disastrous sign of modern times. In any circumstance you have to show respect and love your parents. You owe everything to them, from your flesh and blood, to the food you consume and the garments you wear. To remember with gratitude the parents who are no more is an act of sacrifice.

It is a pity that people today are not aware of the supreme greatness of sacrifice. There is sacrifice in every aspect of life. The joy to be derived from sacrifice is incalculable. One has to learn the supreme value of sacrifice from one's own parents who sacrifice so much for the sake of their children. It is your duty to keep your parents happy as long as they live.

The four types of human beings
People today become scholars and acquire great wealth. But all that they achieve as a result is conceit--the arrogance of study and riches. People cherish the sweetness of wealth and not the sweetness of love. Love alone constitutes true wealth. There are no riches above love. Through love you must develop the spirit of sacrifice. Fill everyone of your actions with love. Human life should be filled with love and sweetness, which are shared with others. Otherwise, it ceases to be human.

There are four types of human beings: the Divine in the human, the demonic human, the human man and the animal man. The four qualities of the divine, the demonic, the human and the animal are present in human beings in varying degrees.

"Brahmaratho Dhaivah" (The man who is installed in human is divine). This implies that the man who is wedded to truth, who performs righteous actions, who renders help to others, who thinks about the well-being of others, who indulges in acts of charity and beneficence, is filled with Divine qualities. He is immersed in the knowledge of the Brahman.

"Sathyadharmaparo marthyah" (He is a human being who adheres to Truth and Righteousness).

A true human being should uphold truth and right conduct. If truth and righteousness are safeguarded, the nation will be safe and secure. It is not the army or bombs that will protect the nation. Only Truth and Righteousness will protect the nation.

"**Madhya paana ratho dushtah**" (The demonic human being revels in intoxicating drinks). Eating meat and drinking liquor are demonic vices. Those indulging in drink lose all sense of propriety, have no compassion or love and become demons. A selfish man manifests his animal nature
"**Inaana shuunyah pashubhis samaanah**" (One who lacks wisdom is equal to an animal).

Inaana is the capacity to discriminate between right and wrong, the permanent and the transient.

Animality in man is indicated by the absence of this **inaana**. A real human being has to have this power of discrimination. He should know what to say, when and to whom, and he should know how to behave towards elders, towards friends and different kinds of people. A person who is ignorant in these matters is only an animal. **Inaana**, in its deeper sense, means

Aathma-Inaana (knowledge of the Self). This is absent in modern man. One who is selfish and self-centred is manifesting his animal nature. Only when self-interest is coupled with concern for others can one be truly human. Without manners one cannot be a man. Without good behaviour one is not a boy. Without discipline one cannot be a devotee.

A previous speaker had said that the hand-kerchief lent beauty to **Bhagavaan** Baba. This is absurd. The true nature of beauty was described by the poet **Mallamma** in **Kannada**. She said that to a pond the lotus lends beauty. The moon imparts beauty to the sky. For a devotee, the

vibhuuthi on his forehead confers beauty. Without virtue, life ceases to be beautiful. Virtue implies conduct which evokes the approbation of others. It must be exemplary and confer delight on others. It should not cause harm to others or appear ludicrous. It should bring a good name.

Let your speech be always sweet
People should ponder over what is their aim in life, whither they are going and what they should achieve before embarking on any activity. In this context, the

Raamaayana furnishes a lesson for all. **Dhasharatha**, without any concern for the future, granted two unconditional **boons** to **Kaikeyi** in return for the help which she rendered to him. Out of thoughtless love for her, he gave two **boons** saying that she could have what she wanted, whenever she might choose to ask. She chose the time and the **boons** she wanted. She asked for the exile of **Raama** and the crowning of **Bharatha**. The lesson to be learnt from this is that when you give your word, you must be aware

of all its implications. Promises made thoughtlessly lead to grievous situations. One has to stand by one's word.
Truth endows one's life with sweetness. Loving words sweeten life. Let your speech be always sweet, whatever be the circumstances. Just as sugarcane has to go through crushing and other processes before you can get candy from it, the body has to go through certain ordeals to manifest its sweet nature. These are termed: **Samskaara**---the good thoughts, good feelings and good actions which bring about refinement. Love is essential for their refinement. Hence, love is the means to realise the nectarine sweetness of life.

Discourse in the **Sai Ramesh** Hall, **Brindhaavan**, on 3-7-1994.
No one who has trodden spiritual path, and engaged himself in the spiritual process has escaped calumny and cruelty. **Mohammed**, who sought to establish the primacy of the One Formless Absolute, had a large share of persecution, defamation, and privation; Jesus, who attempted to rebuild mankind on the basis of Love, was crucified by little men who feared that their tiny towers of hate and greed will be toppled by his teaching. **Harishchandra**, who had resolved never to waver from Truth, was submitted to ordeal after ordeal each more terrifying than the previous one.

BABA
19. Role of teachers, parents and Governments
EMBODIMENTS of Divine love! Teachers! Students! **Educationists!**
Despite all the knowledge

one may have acquired, if one has no concern for the welfare of the world, all that knowledge is worthless. Without good qualities, all knowledge is useless. Without refinement in daily actions, vast scholarship will not confer renown. Conformity to rules, without morality, will not enhance one's worth. Will anyone respect you in the world if you display the arrogance of power, overstepping the limits? Going astray from Dharma, if you preach Dharma to others, Will you be deemed human at all? If you have not cherished fear of sin and not entertained Love of God in your thoughts, what have you achieved so far? Leading a truly human life, be human at least from now onwards.

Embodiments of love! What we need today is not a new system of education. Not do we need a new social system. Such changes will not serve to solve the problems we face. We need today men and women who are pure in mind and heart. In a society lacking in purity of mind and

integrity of character, noble-minded human beings will be few. Without spirituality there will be neither purity, not morality not integrity. Where there are no men and women of noble character, the state will not flourish. **Bhaarith** is like a multi-petalled rose. No country in the world has so many races, creeds and languages as the sacred land of **Bhaarith**. **Bhaarith** shines forth as a multi-racial garden with its many races and creeds and languages and cultures. The different creeds and cultures are like so many flowers in a garden. The varied manners and cultures contribute to the many faceted brilliance of the nation. The magnificence of this diversity is beyond description. **Bhaarith** is like a multi-petalled lotus. **Bhaarith** is the home of people who cherished Love as the way of the Spirit and Truth as the breath of their life. Unfortunately, lost in the pursuit of worldly, physical and material objects, the people have forgotten their basic divinity as human beings. It is in this context that the educational system has to be examined. Teachers have to consider the fundamental features of this system. From early times, the ancient system of education developed a broad outlook and promoted virtues and morals which served to foster noble ideals in society. What are the changes we witness today in the educational set-up? Who is responsible in this sacred land of **Bhaarith** for moulding the young children of today into ideal citizens of tomorrow? It is only when this question is properly examined that we will find the right solution for our problems, Is the responsibility that of the parents? Or is it that of the teachers who enrich the intellects of the students? Or that of the national leaders who profess to strive for the progress of the nation? Or is it that of the administrators who are in charge of educational institutions? Or is it that of the writers who are producing the literature for the students and the public? The question may be asked whether all of them are discharging their respective duties properly Let them examine their hearts and furnish the answer. Only then we shall find the solutions to our educational problems. Who is responsible for the indiscipline? Among students discipline has almost totally declined. What is the means to restore this discipline on right lines? Is any one trying to find out the cause of indiscipline or the means to remedy the situation? Without seeking to find out who is responsible

for this indiscipline, it is wrong to blame the students. They are not to blame. The truth is: The students are not being taught the greatness of the culture and ideals of **Bhaarith** through suitable books and writings. Are we teaching to our students the exemplary lives of those who struggled for freedom and gave even their lives for the sake of the country? Are we imparting to our students inspiration from the lives of great leaders like **Baala Gangaadhara Thilak, Laala Laipat Rai, Bipin Chandra Pal** and **Nethaji Subhash Bose** who asserted the nation's right to freedom? Are we teaching to our students the message of great men who proclaimed the supremacy of morality and character? Students should be taught to develop good qualities. We do not impart to our students the lessons of our great epics like the **Ramaayana** and the **Mahabharata**. Are we teaching to our students the story of **Shri Rama**, who sacrificed his all to fulfill the promises of his father? Are they told about the sacrifice of **Dharmaja** who went into exile and lived on roots and leaves to uphold Dharma? Do they learn about the devotion of **Shravanakumar**, who did not spare himself in the service of his parents? Are the students taught anything about **Ekalavya**, who was prepared to offer anything desired by the preceptor as the debt he owed to him? Are we teaching our students the story of **Prahlada**, who rejoiced in chanting the Lord's name and demonstrated the infinite power of the Divine in coming to the rescue of the devotee? Are we imparting to them the great message of the **Bhagavad Geetha**, which is relevant not only to **Bhaarith** but to the entire world? Are they receiving the message of the Buddha, who proclaimed the truth that there is no greater virtue than refraining from harming others? Are they taught the significance of the compassion of Jesus? Are they told about the message of Prophet **Mohammed**? Are they taught the hymns of **Naanak** which glorify the unity of all faiths? Do they learn about courage and sacrifices made by great heroines like **Jhansi Lakshmi Bai, Padmini** and others? It is because such examples of noble conducts are not being taught to our students that their sense of patriotism is on the wane. Love of the country is turning into indifference. We have to develop in the students deep love for the country. Students should be taught how to use in a

worthy and ideal manner their talents and abilities. Students today, without developing good qualities, are wasting their lives by bad association and giving free rein to their energies.

Character alone is enduring. Students are going astray because their virtues are not cultivated.

All are to blame and not one single agency

Who are responsible for this? In the home, the parents are responsible, in schools and colleges,

the teachers, and outside, the Governments which have failed to provide a proper system of

education and the administrators who have not recognized their obligation to train young people

on right lines. The responsibility thus rests on all of them and not on any one single agency. In

the homes, the parents should teach the children to cultivate good qualities and noble ideals.

Bookish knowledge alone is not enough. It is superficial and not practical. Students need also

general knowledge and common sense.

The teachers, for their part, should impart to the students knowledge and skills which will enable

them to lead ideal lives. Students today are getting involved in all kinds of petty agitational

movements. Morality and discipline are not to be found. Educational institutions are growing in

numbers but the quality of education is declining. The reason is that proper text-books are not

made available to the children.

Morality and character are confined to books.

The hearts are filled with foul things.

The hands are used for selfish purposes.

This is the progress made in education today.

One repays with harm the good done to him.

One betrays the man that feeds him.

Students mock at teachers.

This is our progress.

Students should cultivate human values. The teachings of great and noble souls should be taught

to them. Education should not be to get degrees to earn a living, but should be a preparation for

the good life. Education should be for elevation. Teachers should teach students discipline,

observance of humility and respect, and instill in them the spirit of service to society and the

sense of fellowship.

There is only one religion, the religion of Love

Differences of caste and creed should be eradicated from the minds of students. They should feel

the sense of human unity, with faith in God. All religions teach essentially the same truths.

Hence no religion should be despised. Because of the Government's

policies, a wrong attitude

has been developed towards religion. The concept of a Secular State is bandied about.

Secularism really means that you should have equal respect for all religions and beliefs. No one

can be asked to renounce his faith in the name of secularism. There is only one caste, the caste of

Humanity. There is only one religion, the religion of Love. There is only one language, the

language of the Heart. Imagine how our students would be able to serve the nation in the future if

these basic truths were taught to them. Hence, at the outset, teachers should set the example.

Parents should exemplify ideals. The Government should be exemplary in its actions. It is

because teachers, parents and rulers have failed to set the right example that today our

educational system is in shambles.

Teachers should combine practice with precept, like the physical instructor who demonstrates the

exercises the students should perform. In the hermitages of the ancient preceptors, this was how

the Gurus taught their disciples.

The six qualities that emanate from the mind

The distinction between the body and the mind should be understood, in this context. The body

can stand still easily; but cannot run so easily. In the case of the mind, to keep it still is difficult,

but it can be always fleeting. From the body arise the six enemies of man: lust, anger, greed,

delusion, pride and envy. Man today is a victim of these enemies. But from the mind, many good

qualities can emanate. Good qualities, good feelings, adherence to truth, devotion, discipline and

discharge of duty are the six qualities that emanate from the mind. These are the traits that

uphold humanness. Man is called Manuja, the one who has come from Manu, the primal author

of the Dharmashaasthra (the Code of Conduct for all mankind).

These are the qualities that have

to be cultivated and practised today. They are the property of man along with his mind. A good

mind is a god-mind. The degeneration in education is indicated by the change in addressing a

student as "good boy" in olden days, to "Bye-bye" at present.

Teachers! Inspire your students by your example. Give no room for anger, jealousy or hatred

within you. Teach the children the three P's: Purity, Patience, Perseverance. Armed with these

three qualities, they can protect the nation better than any army or atom bombs. When Truth and

Righteousness are protected, the nation will be secure. Truth is God.

This is true for all countries,
 everywhere, without regard to nationality or creed. Both Truth and
 Righteousness transcend
 barriers of space and time.
 Students have 1 taught the path of spirituality. They have to acquire
 faith, which generates love.
 Self-confidence is the basis and Self-Realisation is the roof. That is the
 ultimate destiny of man--
 the full realisation of his human potential by practising human values.
 Unity of head, food and God is vital for all
 When all concerned- from students to educational authorities--
 function in this spirit, they can
 achieve all that they want. Teachers should not be content with
 merely teaching the children.
 They should contact the parents and ascertain how the children are
 behaving at home. Most **Bal**
Vikas Gurus are working in rural areas. It is not enough to relate
 stories and reach songs and
bhajans to the students. They should tell them about health, and
 food. For instance, in areas
 where fluorosis is rampant, they should teach the children how to
 treat the contaminated water
 before drinking. The teachers should reach them how to purify their
 heads and food to realise
 God. The unity of head, food and God will make them ideal citizens of
Bhaarath. Unity is vital
 for all, wherever they are and whatever their country, religion or sex.
 Love should be the
 unifying force. Utilise the three days of the Conference for exploring
 all problems relating to
 your work in small groups and come to practical decisions.
 Teachers! Promote the sense of human unity among all people,
 without regard to race, religion
 or caste. Make **Bhaarath** the leader of the nations. The entire
 existence of **Bhaarath** is based upon
 spirituality. If spirituality goes, **Bhaarath** will cease to exist. If
Bhaarath goes, the whole world
 will go. Faith in God is the life-breath of **Bhaarath**. With this faith,
Bhaarath can face any
 challenge, Imbibe the children with confidence and courage. Unify
 them through Love and Love
 alone.
 Discourse in the **Sai Ramesh** Hall, **Brindhavan**, on 19-7-1994.
 Listen to all such things as will draw you towards the principle of
 Godhead; then, think it over in silence, make it over in silence,
 make it part of your consciousness. This process of Manana makes
 you a man; that is the test of man--**Mananahood!**
 BABA
 20. Spiritual orientation to education
 TEACHERS! Embodiments of Love! **Educationists!** students! You see
 light from a bulb. You
 enjoy the breeze from a fan. You experience the cool air from an air-

conditioner and warmth
 from a heater. But what makes them all work is one and the same
 electric current.
 Likewise, what you hear, what you see and think all appear to be
 externally different sensory
 experiences, but it is the intellect that enables the impressions
 received through the senses to be
 experienced.
 Right education leads to refinement of conduct. With refinement of
 behaviour, one's life gets
 sublimated. Good intellect alone can lead to happiness which is the
 source of peace. Proper
 education brings about association with good people. The company of
 the good is peace itself.
 Good education redeems one's life and ensures liberation as a
 consequence.
 When one receives education that is
 based on truth and eternal values,
 He will be able to achieve liberation
 without having to go through
 the process of submergence in **Samsaara**.
 Therefore, come forward to get
 the benefit of such education.
 Humility is an attitude of mind free from egoism
"Vidhyaa dhadhaathi Vinayam" (Education confers humility).
 Humility does not mean mere
 bending of the head. Only an attitude of mind free from egoism,
 ostentation and attachment can
 be called humility. Today neither teachers not parents are able to
 teach such humility to the
 children because they themselves have not cultivated that attitude.
 The water you can draw from
 a tap depends on the nature of the water in the tank. Today teachers
 and parents have not filled
 their minds with sacred divine feelings. How can they be expected to
 infuse the children with
 such feelings?
 Here is a piece of burning charcoal. If you take proper care of it, it will
 keep burning. But if you
 neglect it, it will soon get covered up with ashes. In the heart of every
 human being, there is
Inaana-Agni (fire of wisdom). That fire signifies a pure heart. Today
 we are not able to see that
 fire because the heart is enveloped by the ash of worldly desires.
 When the ash is blown away,
 the fire will be visible. Men tend to forget the noble and ideal
 sentiments in their hearts because
 they are covered by worldly material and sensual desires.
Shri Krishna declared: **"Adhyaathma-Vidhyaa Vidhyaanaam"**
 (Among various kinds of
 knowledge, I am Knowledge of the Spirit). **Bhaarath** has given birth
 to countless noble souls who

possessed such spiritual knowledge. People today have forgotten the message of such noble beings. Today, the noble, sublime and inspiring teachings of these high-souled sages should be imparted to our boys and girls.

A sculptor converts a block of stone into a beautiful idol. Language expresses the feeling in appropriate speech. Character takes a man on the righteous path. It is the teacher who moulds the children into exemplary human beings.

The real teacher teaches others how to live

The ignorant and the blind declare that a man, who cannot earn a living otherwise, becomes a teacher. On the contrary, the teacher is really the one who teaches others how to live.

Those good men and women who
Teach children how to act righteously
in the future ahead of them,
And promote the spirit of
equality and affection,
Are alone real teachers.

Today we treat teachers as mere employees and slight them.

Teachers, in her, are the people who
indicate the royal road for human life. Teachers illumine the nation by promoting great ideals.

They are responsible for the blossoming of ideals in the young. They awaken in children the

Prajna (integrated awareness) which is subtle and hard to recognise. They draw out the latent potentialities in the students. If they are encouraged to make the effort, students can accomplish anything.

Teachers are beacon-lights in idealism. It is only when the light, of the teacher shines effulgently
that the light among students can-shine. The light from a teacher can light several lamps.

Recognise the importance of spiritual education

Teachers! You have to strive ceaselessly to impart to your students your sacred thoughts, your
exemplary conduct and your ideals. Teachers are like guide-posts. It is only when you play this
role well that you will have done your duty by the boys and girls to **divinise** their lives. Although
secular education may appear necessary for mundane existence, the importance of a spiritual
basis for it should be recognised. However, the responsibility for imparting a spiritual orientation
to education rests not only on teachers, but also on the parents as well as the authorities.

In this context, students have to cultivate three qualities. "**Sarvaloka** hithe **rathah**" (One must
cherish the well-being of everyone in the world). "**Sarva Inaana**

rathah" (One must be interested
in all knowledge). "**Sarva sadhguna rathah**" (One must foster all good qualities). Without good
qualities, without seeking the welfare of the country and without good thoughts centred on God,
how can one be a true human being?

It is only when the individual is good that society will progress. When the society improves the
nation will progress. The welfare of the individual, society and the nation is based on the
observance of human values.

From ancient times the sacred land of **Bhaarath** has been standing forth as a leader among
nations by its spiritual wealth, ensuring their peace and security. It proclaimed the great message:
"Let all the people of all the worlds be happy."

Students should be taught to use properly, all the talents and qualities given by God to them.

Without-good qualities life is worthless. By their bad qualities students today misuse their
knowledge. They should cultivate humility which can confer many benefits.

They should learn the lessons which Nature provides by way of selfless service. Every element
in nature--the earth, water, the sun--demonstrate the selfless service it is rendering to man. Man,
who is a child of Nature, has become a stranger to compassion and other natural qualities. By
filling a prey to all kinds of desires, man has strayed away from the right path. He has not only to
acquire knowledge, but wisdom. He has to combine good qualities with good practices. Book
knowledge has to be translated into good deeds.

Demonstrate your unity and divinity

Teachers! You have the responsibility for reshaping the future. There is a big difference between
the conference you have held here and conferences elsewhere. At other conferences, the
tendency is to regard them as occasions for picnics and sight-seeing. You, who have come here
at great expense, from long distances, should demonstrate your unity and divinity Do not
entertain any differences of race, religion and community. Foster the Caste of Humanity, the
Religion of Love and the Language of the Heart.

Teach your students that it is the same **Aathma** (Spirit) that dwells in all beings. You must
emulate the example of the ancient **rishis** who were the preceptors in the **Gurukulam**. You must
ensure by your conduct the esteem and respect of your students, who are highly intelligent. To
mould the students into good citizens is a spiritual **saadhana**. A bad

teacher will spoil the lives of
many generations of students.
Dedication shown by the Gurus
In fact, our teachers are very good persons. They undergo
considerable trouble in rendering
service. Many ladies, who have to attend to their daily chores at
home, are carrying on their
educational work out of their devotion to **Svaami**. They are treating it
as a spiritual exercise. No
other institution in the world can claim to perform the kind of selfless
and dedicated service
which the members of our **Samithis**, our **Seva Dhal** and **Baala**
Vikaas teachers are rendering.
Whatever their difficulties, they are coming here at their own
expense and bearing their food
expenses. The **Sathya Sai** Trusts do not provide any funds, for them,
nor do they seek any aid
from the Trusts.
Whatever trouble you may face, you must learn to feel happy in any
circumstance. If you are
stung by a scorpion, you must console yourself that you were not
bitten by a snake, and when
you are bitten by a snake, you must console yourself that it has not
proved fatal. Even if you are
not able to own a vehicle, be happy that you have got your legs intact
to enable you to walk.
Even if you are not a millionaire, be happy that you have enough
resources to feed yourself and
your family. This is the way to experience joy even while in adverse
circumstances.
Ceiling on desires is a must for leading a peaceful and meaningful life.
You must curb the desire
to seek more and more wealth and turn your effort to realise the
Reality within. In pursuing this
effort, you must avoid waste of food, money, time, energy and
knowledge as all these are Forms
of God. Unnecessary talk should be avoided as this results in waste of
energy and reduction of
memory power.
Teach children to talk softly and sweetly
Besides observing the ceiling on desire, students should also practise
the discipline of seeing no
evil, hearing no evil, thinking no evil and doing no evil. Only when
children are taught these
good disciplines in the formative stage, they will grow as good
persons. By leading a life without
discipline, students will practically be like cars without brakes which
will spell danger to the
occupants. Sense-control is an essential requisite for students who
are in the vulnerable stage of
succumbing to the temptations of sensual pleasures.
You must teach them how to talk softly and sweetly while adhering to

truth. Some mothers
complain that their children don't listen to their advice and retort-
"Don't talk. I know." For this
situation, the mothers alone are to be blamed because this is the
result of their having allowed
indulgence to their children in the earlier stages. From childhood,
good things should be taught
to them. When they send their wards to school, their responsibility
does not cease. They should
take **cam** to ensure that not only they study properly, but develop
good behaviour, respect for
parents and elders, speaking the truth and avoiding unrighteous
actions.
Discourse to the Valedictory Session of the National Baal **Vikaas**
Conference in **Sai Ramesh** Hall
on 21-7-1994.
21. Experience the fullness of love
Does life consist in working for a living, eating and sleeping,
wasting one's time in meaningless gossip?
Was previous human birth given by God
for this purpose? No.
At least from now on lead a truly human life
and achieve fulfilment.
At the tip of the tongue dwells the Goddess of Prosperity.
At the tip of the tongue remain friends and kinsfolk.
Bondage resides at the tip of the tongue.
Death lies in wait at the tip of the tongue.
EMBODIMENTS of Divine Love! Through the power of **Vaak** (speech)
one can acquire a
kingdom or great wealth. Friends and relations can be got through
speech. Through speech one
gets bound and loses his freedom. Even death is brought about by
speech.
Speech is the life-force of human beings. Speech is the backbone of
life. It is all powerful,
Jayadheva addressed his tongue as follows- "**Oh** tongue! You know
all about the sweetness of
speech! You enjoy truth and goodness; chant the sweet and sacred
names of the Lord. **Govindha!**
Daamodhara! Maadhava! Don't indulge in reviling any one. Speak,
sweetly and softly."
The reasons for declining discipline
"**Anudvegakaram Vaakyam Sathyam Prithihithamcha yath**" (Let
your speech be truthful,
pleading and good and free from resentment) says Krishna in the
Geetha. Unfortunately, because
such sacred and sweet speech has become scarce, society is riddled
with bitterness and discord.
The permissiveness of a crazy civilization has destroyed discipline
and morality and turned
society into an inferno. Society today is divided in a myriad ways and
there is no peace. On

account of differences of caste and creed, linguistic and parochial loyalties and desires of various kinds, violent conflicts have turned the social scene into a graveyard. Human life is vitiated by selfishness and the pursuit of ephemeral pleasures, forgetting what is eternal and true. Selfishness is rampant. Even affection for parents and children is tainted with selfishness. Man today has become a plaything in the hands of selfishness.

On the one side, man has achieved astonishing progress in science and technology, especially in the fields of electronics, synthetics, atomic power and exploration of space. On the other side we witness political and economic crises, caste and communal conflicts and students agitation. Today, moral values are steadily declining among men. In the moral, ethical and spiritual spheres, men's attitudes are deteriorating alarmingly. Even well-versed scholars and eminent public figures are caught up in the coil of bitter controversies because of narrow-minded thinking. Unity among the people is being shattered by the ideological and sectarian differences among persons who are well educated and intellectually eminent. Intellectuals who promote discord are on the increase, but there are few who promote unity in diversity. At the root of all these tendencies is the fact that mankind has still not got out of the animal stage.

Men have to realise that essentially they are divine in origin. The individual selves have come from the ocean of Sath-Chith-Aanandha, like waves from the ocean. It is only when this truth is realised that men can experience true bliss. The need for men and women with sacred ideals To transform the world from its present state, there is no need. for a new social system or a new religion or creed. What is essential is a body of men and women with sacred ideals. When there are such godly souls the country will enjoy divine dispensation. But such godly persons can survive only in a society in which there is purity of mind and good character. For these two to blossom, the basis is morality. But morality cannot flourish without spirituality. Hence the mansion of the good society has to be built on the foundation of spirituality, with the pillars of purity and character, and with morality as the roof. The reputation and gloat of Bhaarith have been founded on spirituality from ancient times. Bhaarith achieved this name and fame because of noble men, women of great virtue and

exemplary children. Their ideals still shine today. Harishchandhra, Nala and others are still remembered for their adherence to truth. Heroic women like Saavithri, who by her devotion and determination brought back to life her dear husband from the hand of Death, and Seetha, who faced all ordeals in Lanka as a captive, ensured the welfare and prosperity of the country by their exemplary character. Today morality and character are at a discount. Money alone counts. But money and all that it can give will not confer peace. Peace can be got only when man manifests his inner divinity. The Divine is the Indweller in every being. Hence no one should have ill-will towards anybody. Man, however is dominated today by selfishness. His thoughts, his looks, his words and actions are all tainted by selfishness. He is a slave of his senses. In short, humanness is in ruins. Manifest the compassion that resides in the heart. The first requisite is sense-control. Man is today enveloped in evil qualities like jealousy and hatred. Man has to manifest compassion, which resides in the heart. Once Saint Thyaagaraaja, for a moment, developed doubts about Raama's prowess and later realised that Raama could not have commanded the allegiance and devotion of men like Lakshmana and Bhaarith if he was not all-powerful. From this one episode, you have to understand that if Sai did not have unique power, would He be able to attract persons from America, England and other countries? If there is no power in Sai how do you imagine devotees from any countries to come to Him? Are they such innocents? Or are they witless persons? Not at all. They are all persons of great intelligence. Intelligence alone is not enough. They have to be filled with divine feelings. It should be realised that the divinity in human beings cannot be measured in terms of worldly goods. It has to be measured in terms of Love. Mankind has to understand this Love Principle. When there is Love, there will be no hatred. Without hatred, there will be no threat to peace in society. To ensure peace, society has to promote Love. This means that the mind has to be filled with loving thoughts. The significance of Gurupurnima The moon is the presiding deity for the mind. Today, it is Purnima (Full Moon day). What does Purnima signify? It means the completion of the full circle by returning to the starting point.

One half of the circle is represented by worldly life. It is like the letter "C". This is equated with science, which is incomplete knowledge. The full circle represented by the moon represents the state of the mind when it is filled with Love.

Gurupurnima is observed today. Guru means Big. Guru has also another meaning: **Gu** means darkness and **Ru** means dispelling. Guru metres one who dispels darkness (the preceptor who dispels the darkness of ignorance). **Gurupurnima** is the day on which one celebrates the dispersal of the darkness of ignorance from the mind. Hence, people should fill their minds with the all-embracing Love Principle. To experience the fullness of Love, you have to fill your hearts completely with Love. That will be the result of total devotion. But today devotion is not total. The benefit also is partial. Part-time devotees cannot expect total reward. The Lord confers full grace on those whose hearts are totally filled with devotion.

Spiritual aspirants may follow any one of the nine paths of devotion and realise the Divine.

Among these, the attitude of friendship towards God is one to be cherished because God is the only true and enduring friend for everyone.

The destiny of the world is based on **Bhaarath**

In the process of achieving oneness with the Divine, the first stage is for everyone to consider

himself as a messenger of God. Every Indian should propagate Baba's message of spirituality.

All of you should take note of this supreme fact: If spirituality goes in **Bhaarath**, **Bhaarath** will be mined. When **Bhaarath** goes, the whole world will go. The destiny of the world is based on

Bhaarath.

It is because spirituality was being forgotten that **Bhaarath** became a prey to all kinds of ills.

Love has virtually disappeared. Humanness has decayed. Humanness can exist only when the

minds are holy. Man is called **Manuja**, which means one who is descended from **Manu**, who

gave to mankind the **Dharmashaasthra** (the Code of Righteous conduct). The courts today do not

follow the code of **Manu**. Justice has become a creature of time, circumstances and money.

Dharma transcends the limitations of space, time and circumstances. Today we have forgotten

Manu.

We have also forgotten **Kautilya**. He was the author of **Arthashaasthra** (the laws of economics

and statecraft). Our economy today is in utter disorder. **Kautilya's**

teachings have to be **relearned**.

Failing to uphold the ideals of great men like **Harishchandra**, who sacrificed everything for

truth, the people today are becoming slaves of the senses.

Children should be taught to respect all religions

Teachers! Teach your young pupils the ideals of **Bhaarath's** great sages, heroes and heroines,

who upheld the highest virtues and set an example to the world. They should be taught to behave

as ideal sons like **Shraavanakumar**. One good son can redeem a whole family. **Ekalavya**

exemplifies supreme devotion to the Guru. **Prahlaadha** should be held out as supreme example of

total faith in God. Teachers should instill such devotion to God in the young.

In the name of secularism, governments should not interfere with the practise of their respective

religions by the citizens. No one should criticize the creed of others. The divinity that is adored

by all religions is one and the same, though different names may be used. In the name of

religion, violent conflicts are encouraged. Children should be taught to respect all religions.

Teachers should also make the children realise the true purpose of education. Education should

be a preparation for righteous living and not for earning money. Good qualities are more

valuable than money. **Sathyabhaama** was made to realise that the name of the Lord and a **thulasi**

leaf offered to Him were more valuable than all her jewels when weighed in the balance against

Krishna.

Teachers should practise the precepts which they teach to the children. If they teach the children

not to quarrel or not to smoke, they should also refrain from such conduct.

Teachers! You have put up with many inconveniences and difficulties during the past three days

out of your devotion to **Svaami**. You regarded this as spiritual exercise. The body is intended to

serve as an instrument for realising righteousness. There is no gain without pain. Sacrifice is the

means for attaining immortality. Love and sacrifice are like two eyes for man. Whatever sacrifice

you make, treat it as an offering to God. Then work will be transformed into worship.

All that **Svaami** wants from you is only your Love.

Discourse on 22-7-1994, in the **Sai Ramesh** Hall, **Brindhaavan**.

The character of the children must be made strong and pure. Give them all the confidence and courage they need to become good,

honest, and self-reliant children. It is not enough if they learn

something by which they can make a living. The manner of living is

more important than the standard of living.
 BABA
 22. Devotion is pure love for God
 What harm can Kali do to one
 Whose heart is compassionate,
 Whose speech is adorned by Truth,
 And whose limbs are used to serve others?
 EMBODIMENTS of love! Any human being who has compassion for others, who adheres to
 Truth and who dedicates his body to the good of others will experience no serious trouble. The primary reason is one's devotion to God.
Bhakthi (Devotion) is not something which man can acquire by himself. It is indeed the inherent principle animating man. Devotion manifests itself as love. This love is the supreme treasure of man. It is this treasure which enables man to live in this world. But few persons recognise this truth.
 Time moves like a whirlwind. The allotted span of life for the body is melting away every moment like a block of ice. However, even before recognizing what is his duty, man departs from this world. What is the aim of human life? What is a man's duty? It is to discover this truth that God has endowed man with a body. "**Paropakaara artham idham shareeram**" (This body is given for rendering help to others)
 We live in society, depending on it for our needs. But, forgetting what they owe to society, people lead selfish, self-centred lives. Service to society is the primary, Karma (duty). Concern for the welfare of all is **Bhakthi** (devotion). "Let all people be happy." Awareness of this feeling is **Inaana** (true knowledge).
 Devotion is a fragment of the Divine
 Without recognizing the duty to serve society, without concern for the welfare of society, how can the all-encompassing desire for the happiness of all, which is devotion, arise in anyone?
 These three are intimately related like flower, render fruit and ripe fruit. The ripe fruit of devotion confers the wisdom which eliminates differences. Devotion is a fragment of the Divine.
 Without devotion, awareness of the Divine cannot be experienced. Equally, devotion without consciousness of the Divine can only breed **Ahamkaara** (egoism).
 Different people experience the bliss derived from devotion in different ways. One devotee begins with repeatedly reciting the word, **Dhaasoham, dhaasoham** (I am His servant), expresses his devotion as a servant of the lord. In course of time, by frequent

repetition of this word and reminding himself of the Lord, he reaches the stage where the '**daa**' drops away and only '**soham**' remains. He begins to realise that he and the Lord are one. Starting as the servant of the Lord, he realises his identity with the Lord.
 Another devotee, starting with a consciousness of the material body, contemplating on the Self, merges in the higher Consciousness. How is he able to experience this subtle consciousness to the physical body? Without this earthly body, the **Chinmaya** (subtle Self) cannot be experienced.
 How did the transformation take place? How did the realisation come that the Divine and the individuals self are not different, but are inextricably linked to each other? This is because the Divine and the **jeeva** (the individual self) are united like substance and shadow. That is why **Vedhaantha** declares "**Eeshvaras sarva bhuuthaanaam**" (Lord dwells in all living beings).
 Krishna described Arjuna as friend and devotee
 Recognition of this truth is the essential mark of devotion. **Bhakthi** is derived from the combination of the verb "**Bhai**" with the indeclinable "**thi**": **Bhakthi** means **seva** (service). It also means friendship coupled with fear. Without fear friendship cannot be firm. In the **Geetha**,
 Krishna refers to Arjuna as friend and kinsman. "Besides being a friend, you are also my servant," said. Krishna. Thereby, Krishna regarded Arjuna as a devotee. When one is a devotee he is reverential and submissive. If one is treated solely as a friend and not a devotee, he is likely to behave as he pleases. To maintain the balance between the two, Krishna described Arjuna as friend and devotee.
 In this relationship, there is equality and oneness. For this to be achieved, one has to get rid of **Dhehabhraanthi** (the identification with the body). The ancient sages observed rigorous penances to get rid of **Dhehabhraanthi** and in due course experienced **Aathmabhraanthi** (identity with the Self).
Dheha-prema and **dhaiva-prema**
 In this context, the twofold nature of **Prema** (love) has to be understood. One is **Dheha-Prema** (love associated with the body). The other is **Dhaiva-Prema** (Divine love). **Dheha-prema** relates to experiences associated with the physical, the sensory and the natural. It is the identification with the body that accounts for all sufferings and miseries. It is portentous and produces

inauspicious results.

Divine love on the contrary, is sacred and leads to auspicious and enduring well-being. Grief and trouble are alien to divine love. Divine love sustains itself and is lasting. Bodily love depends on others and is evanescent.

Every man should seek to acquire this divine love. The body, however, is an impediment in the way. The entire world is caught up in the vast net of Anuraaga (attachment). This attachment is an amazing Maaya (delusory) phenomenon. There is no connection between the body composed of the Panchabhuthas (five basic elements) and the transcendental Aathma (Self). But the delusory power of Maaya in the form of attachment brings about a link between the two. If this were not the case, what is the relationship between one person and another? Who is a wife and who is a husband? Who is a mother and who is a son? All these relationships have been brought about by Anuraaga (attachment born of desire) and not by love. There is no attachment between mother and son before the child is born. But after birth, Vaathsalyam (maternal affection) arises.

This affection is based on bodily relationship and is by its nature temporary.

Attachment to the body is a kind of disease

Divine Love exists before birth, after birth and continues forever. No effort is made by men to

understand this true and enduring love. Attachment to the body is a kind of disease which has to

be treated by three kinds of remedies. One is observing dietary restrictions while taking the medicine. If diet regulations are not observed, the medicine alone will not cure the disease. Diet

control without the medicine will be equally ineffective. Both diet control and medicine are

equally necessary for curing the disease. With regard to the disease of attachment to the body,

one has to abide by divine injunctions and practise love for the Divine to get rid of the ailment.

Observing the Divine injunctions without love for God will not be efficacious. Equally, devotion

without observance of the Lord's commands will be useless. Love is the medicine and God's

injunctions are the diet restrictions. It is by the presence of both, that Divinity in man can be

made to manifest itself.

For all the troubles, chaos and discord present in the world today, the root cause is attachment to

the body which breeds selfishness and self-centredness. Concern for the body is necessary upto a

point. But excessive attachment to the demands of the body is harmful, because the body is essentially fragile and liable to break up any moment at any place. The body, of course, needs to be protected and allowed rest and recreation. But all these should be only for the purpose of enabling it to discharge one's duty.

"Discharge of duty is Yoga," says the Geetha. What is this duty? It is assumed that duty relates to one's professional or occupational responsibilities, as lawyer, doctor, etc. This is not duty at all because these actions are performed for selfish reasons, to earn money. The Sanskrit word Karthavyam means that you are not free to act as you please and you have to respect the rights of others on the same basis as you expect others to respect your rights. The terms duty or right should not be misused.

True devotion knows no differences. Equally, in respect of the term Bhakthi, devotion is equated with performing puujas, observing rituals, going on pilgrimages, etc. But these are not the true insignia of devotion. The true mark of devotion is pure love of God. Without this pure love, bhajans, worship and the like are artificial exercises and are valueless. They may appear to be devotional acrs, but they do not contain the essential sweetness of devotion. They resemble plastic flowers and fruits. A life without love is like a barren wasteland. True devotion knows no differences. It sees unity in diversity. Today, devotion is marked by various differences. Though God is one, He is worshipped in many forms. Can this be called devotion? No. The one God is broken into

fragments. On the other hand, man has to unite the fragments and see the One. The Upanishaths proclaimed the unity suffusing the multiplicity as the Aathmik Principle.

Today you have a myriad individuals, but the Spirit that dwells in all of them is one and the same.

"Ekovasee Sarvabhutha antharaathma" (The Indwelling Spirit is one in all beings). God is one

but is called by different names. It is our of self-interest that God is worshipped under different names and forms by different people.

What has to be recognized today when people talk about devotion is the oneness of the Divine.

The love of God should be developed. Love for all other worldly things is bound to change. Only love for the Divine can be unchanging.

The **Bhaagavatham** proclaims the glory of Divine love. **Bhaagavatham** is described as a sacred book on **Bhagavaan** (Divine). Another interpretation is that the **Bhaagavatham** deals with the greatness of devotees of the Lord. Yet another explanation is that the **Bhaagavatham** describes the intimate relationship between God and devotees. It is this relationship that should be developed by all devotees. People feel distressed when some one among their kinsfolk is ill. If such is the affection they bear towards relations who are associated with them for brief periods, how much more love should one have towards the eternal Lord? Best way to serve God is to love all, serve all. One should regard love for God as the greatest treasure one can have. When you love God, you will have love towards all because the Divine is in everyone. Therefore bear in mind: Love all; serve all. The best way to serve God is to love all and serve all. Your devotion will get diluted if you entertain differences between people. Devotion to **Raama** or Krishna becomes meaningless if you do not practise their teachings. The worship of the Lord should be accompanied by leading a Godly life. Only the bliss can be experienced. Today people carry on routine reading of scriptural texts like the **Geetha** or the Bible. This serves no purpose unless they lead pure and sacred lives. They should fill their hearts with love of God and share that love with others. There can be no greater demonic quality than hatred towards God. The Divine is both protector and destroyer. For **Prahlada**, who was a staunch devotee, the Lord was a protector. To **Hiranyakashipu** (**Prahlada**'s father), who hated God, the Divine became the destroyer. God showers His grace according to one's deserts. He is the embodiment of Love. One's bad qualities prevent one from realising the grace of God. The fault lies with the individuals and not with God. **Hrishikesh** **sevanam** **Bhakthiruchyathe** (Service to the Lord is called devotion). If you fill your heart with love of God, you will secure all powers. Therefore, live in love. Redeem your lives through love. Let love become your life-breath and the sole goal of your life. Discourse in the **Sai Ramesh** Hall on 21-8-1994. Develop **Prema** (Love) towards the Lord, the **Parama-Prema** (Highest Love) of which He is the embodiment. Never give room

for doubts and hesitations, for questions, to test the Lord's **Prema**. BABA

23. The glory of Krishna **Avathaar**

EMBODIMENTS of love! It was the middle of the **Dhvaapara Yuga**. Unable to bear the atrocities committed on good people by demonic rulers, the Goddess of Earth prayed to the Lord in many ways. Offering solace to the grief-stricken Goddess, the Lord said; "**Dhevi**! You may return to the earth. I shall do what needs to be done. You will be relieved of your Burden." Encouraging her in this way the Lord sent Mother Earth back to the world. Thereafter, the Lord summoned all the **Dhevas** (denizens of the celestial world) and directed them to take birth as **Yaadhavas**. The originator of the **Yaadhava** clan is **Yayaathi**. His eldest son was known as **Yadhu**. The descendants of **Yadhu** came to be known in course of time as **Yaadhavas**. Among the **yaadhavas**, there was a chief known as **Aahuka**, who was a righteous person, wedded to truth. The characters figuring in the Krishna legend belong to **Aahuka**'s lineage. **Aahuka** had two sons **Dhevaka** and **Ugrasena**. **Kamsa** was the son of **Ugrasena**. **Dhevaki** was the daughter of **Dhevaka**. **Kamsa** had no sister of his own. He had great affection for his cousin **Dhevaki**, whom he treated as his own uterine sister. The warning to **Kamsa** from the ethereal voice In the **Yaadhava** clan, there was one **Vasudheva**, the son of **Shura**. **Vasudheva** was one of the satraps in the **Yaadhava** kingdom. He was known as one who stood by his plighted word. **Ugrasena** and **Kamsa**, after a great deal of search, picked upon **Vasudheva** as a suitable bridegroom for **Dhevaki**. **Vasudheva** already had a wife by the name **Rohini**. In those rimes, there were no restrictions regarding polygamy. Because he had no child through **Rohini**, **Vasudheva** agreed to marry **Dhevaki**. After the marriage, **Kamsa** got ready his chariot to take **Vasudheva** and **Dhevaki** to their home. **Kamsa** drove the chariot himself with a heavy heart, overwhelmed by the prospect of separation from his beloved cousin. **Dhevaki** was as dear to **Kamsa** as his life-breath. At the time of her leaving her paternal home, **Dhevaki** was presented with many precious gifts by **Ugrasena**, besides a retinue of elephants, horses and guardsmen. While the chariot was proceeding in a grand manner, all of a sudden a loud voice was heard from the sky: "You fool! You do not know what is in store for you. The one who will slay you for all

your misdeeds will be born as the eighth child of your sister." After saying this, the ethereal spirit vanished.

The moment **Kamsa** heard these words, he flew into a rage. He jumped down from the chariot, seized **Dhevaki** by the hair, unsheathed his sword to cut off her head. **Vasudheva**, who was the very embodiment of peace, truth and righteousness, held **Kamsa's** hands and asked him why he was worried so much over the prospect of death. "Death is inevitable, whether today or in time to come. Whatever you may do to protect yourself, death will come in its own time even if you hide yourself in a forest. All beings that are born are destined to die. **Kamsa!** The ethereal voice declared that death will come to you from the hands of the eighth child (of **Dhevaki**) and not immediately. There are many years ahead before the eighth child. It is not proper that you should lose your temper. Release the girl whom you had loved as your sister. I shall hand over to you every child that is born to her." When **Vasudheva** gave his pledge, **Kamsa** realised the truth of his words and released **Dhevaki** from his hold.

Kamsa returned to his palace without getting back into the chariot. Sage **Naaradha's** advice to **Kamsa** **Vasudheva** and **Dhevaki** reached their home with heavy hearts. As days passed by and **Kamsa** was immersed in worry about the prospect of death, Sage **Naaradha** came to him one day. After talking about world affairs in general, before leaving, **Naaradha** told **Kamsa**-"You are verily a fool. You are not aware of your real plight. The ethereal voice said that (**Dhevaki's**) eighth child will be your slayer. But you cannot know from which of her children death will come to you. You cannot rake a chance with any of them." From that moment **Kamsa's** distress and fear increased. He commanded **Vasudheva** to hand over to him every child. He killed six of the newborn children as they were handed over to him.

When **Dhevaki** was enceinte for the seventh time, **Sriman Naarayana** made all arrangements to carry out His promise to Mother Earth. To promote the welfare of the world, to establish Dharma among mankind, to uphold truth and to instill devotion to God in humanity, the Divine process had to be set in motion. The **Dhevas** took birth as **Yaadhavas**. Vishnu summoned His **allpervading** Yoga **Shakthi** (The Cosmic Energy), and said "Go forth immediately and enter the womb of **Yasodha**." Summoning **Aadhishesha** (the Divine Serpent)

the Lord directed him to go to **Gokulam** and enter the womb of **Rohini** (**Vasudheva's** elder wife). "I shall be entering the womb of **Dhevaki**." Krishna's birth in prison

In **Dhevaki's** seventh pregnancy, the Lord had the foetus transferred to **Rohini's** womb and **Kamsa** was informed that **Dhevaki** had an abortion. Krishna made His advent in her eighth pregnancy. Apprehending danger from **Kamsa**, **Vasudheva** arranged to send **Rohini** to **Nandha's** home. **Rohini** was a sister of **Yasodha**.

Expecting mortal danger to himself from the eighth child of **Dhevaki**, **Kamsa** kept **Vasudheva** and **Dhevaki** in a heavily guarded prison. He kept the key of the prison lock with himself.

Dhevaki gave birth to a son on an **Ashtami** (eighth day after the New Moon) in the asterism **Rohini**. The Child that was born was the Lord Himself with all His effulgence and all the insignia of Vishnu. On the child's chest was the **Srivathsa** mole. The **Kausthubha** ornament shone brilliantly. **Dhevaki** and **Vasudheva** folded their hands in adoration, blinded by the effulgence of the Divine Child. They felt that their lives had been redeemed by the birth of the Lord, whom they saw with their own eyes. Approaching the baby and caressing his palms and feet, they prayed to the Lord: "Thanks to our good fortune, you have taken birth as our son. But we are not in a position to protect you. You must use your divine potency to get away from this prison by any means. The ways of the Divine are marvellous and mysterious **Vasudheva** sat beside the child and started praying. Immediately a basket appeared before him. Placing the Divine child in the basket he looked at the prison door. He saw that it was open. The ways of the Divine are marvellous and mysterious, felt **Vasudheva**. He stepped out of the prison. He found all the guards sound asleep. As he came out, there was a heavy downpour. The **Yamuna** was in spate. He prayed to **Naarayana** to see that there was no impediment in the way of his mission to protect the Divine child. The **Yamuna** gave him passage. He reached **Nandha's** house. The same day **Yasodha** had given birth to a child. **Yasodha** was unconscious. The child was none other than **Maayaadhevi**. When she was born, both **Nandha** and **Yasodha** were in a state of trance. Leaving the infant Krishna by the side of **Yasodha**,

Vasudheva returned to **Mathura** with the other child. When **Vasudheva** left **Nandha**'s house, the child left beside **Yasodha** uttered a cry. **Yasodha** and **Nandha** did not know whether the newborn was a boy or girl. On hearing the child's cry, **Yasodha** looked at it and found that it was a boy. **Vasudheva** took the female child back to his prison. There the child started crying. On hearing the cry, all the guards woke up. They returned the prison gates closed. They informed **Kamsa** about the birth of the child. **Kamsa**, who had been anxiously waiting for the news, rushed to the prison. Seizing the new-born child from **Dhevaki**'s hands, he flung it up in the air to slay it with his sword. The child, **Maayaadhevi**, spoke from above, "You fool! The boy who is going to slay you is already born. He is growing up in a certain place. You cannot escape your destined end." Saying this, **Maayaadhevi** vanished. **Kamsa**'s nightmare about his killer From that moment, **Kamsa** was engaged in finding out the whereabouts of the child that was to be his slayer. He released **Vasudheva** and **Dhevaki** from prison. Once, **Vasudheva** and **Nandha**, as satraps in **Kamsa**'s kingdom, came to **Mathura** to pay their annual tribute to him. While they were returning, **Vasudheva** and **Nandha** were lamenting over their plight. **Vasudheva** observed that in **Repalle** (**Nandha**'s place) some inauspicious events seemed to be impending. "In **Gokulam** also some untoward events are likely to happen. **Nandha**, do not stay in **Mathura** for long. Leave the place immediately." On hearing this warning, **Nandha** immediately returned to **Repalle**. In **Repalle**, demoniac elements were all the time moving about actively. The first of them was **Puuthana**. She lost her life while giving suck to Krishna. This **Puuthana** in a previous life was **Rathnaavali**, the daughter of Emperor **Bali**. The Lord as **Vaamana** appeared as an extremely handsome young lad at the sacrifice being performed by **Bali**. **Rathnaavali** was charmed by the beauty of **Vaamana** and felt how much she would have enjoyed rearing him if he had been her son. As she was having these thoughts, she found that **Vaamana** had placed his foot on **Bali**'s head (after he had measured two footsteps). Enraged at this sight, she was filled with desire to kill him. Because she desired at first to fondle **Vaamana** as a child and later to kill him, she was born as **Puuthana** and came to Krishna to feed him and kill him. In the end, she lost her life. The Lord has His own

ways of fulfilling the desires of people. Hence, it is essential to have good thoughts and good desires. Child Krishna proves that He is Divine When Krishna was three years old he saw an old lady carrying a basket of fruits from the jungle. Krishna told her he would like to have some fruits. The old woman said he could get them only if he paid the price Krishna innocently asked the meaning of the word price. The woman said that something should be given in return for the fruit. Krishna went in and brought a **palmful** of rice. The woman placed the rice in her basket and gave Krishna some fruits. She was charmed by the beauty of the child. As she was returning to her cottage, she felt that the basket was getting heavier. When she placed it down in her hut, she was amazed to find that all the rice grains had turned into precious gems! She thought the child must be divine. Otherwise how could the rice turn into gems? Considering herself supremely lucky, she invited her neighbours to see the miracle. Krishna was pleading with **Yasodha** that he should be allowed to go to the forest with other cowherd boys. Thinking that if he was put to sleep he would forget his desire to go to the forest, **Yasodha** gave him milk. Krishna was no ordinary child. While drinking the milk, he pretended as if he was sleepy. He made a pretence of yawning to indicate his drowsiness. In that wide open mouth of Krishna, **Yasodha** saw all kinds of things---all the worlds in motion and many deities. She could not make out what it meant. "Is it a dream or Vishnu's **Maaya** (illustrious power)? Or is it some fantasy of mine? Or is it real? Am I **Yasodha**? Have I gone somewhere?" These thoughts racked her mind. "My son is an infant. How can all the worlds appear in his tiny mouth? It must be my imagination." Such doubts arise in the minds of those who are caught up in the delusions of the body complex. How child Krishna fought with the demons Yielding to his entreaties **Yasodha** allowed Krishna to go to the forest with the cowherd boys. Almost every day Krishna encountered some ogre or ogress and **slayed** them. His playmates used to describe to their elders these exploits of Krishna, how he fought with the demons and finished them off. **Yasodha**, however, used to say: "God is taking care of my child. Otherwise how could he

overcome these encounters?" The cowherd boys observed: "When he himself is God, why does he need anybody's protection, oh mother!" Yasodha felt that the boys were naive in their judgment. "Will God come to one's rescue so easily? It is only because of my prayers, my child is protected." With this belief, Yasodha used to perform various rites, when Krishna returned from the forest, to express her gratitude to Providence for saving him from the evil eye and other dangers.

There was great rejoicing among the Dhevas (celestial beings) when they heard about the slaying of many demons on earth by Lord Naarayana in His incarnation as Krishna. On hearing these stories, Brahma wanted to verify the truth about Krishna's prowess red the miracles attributed to him.

Brahma verifies Krishna's prowess
That same night Krishna gave a directive to his mares. "Today do not rake the cows for grazing. Let us rake the calves. Come with the calves together with your respective musical instruments. We must spend the day with music." Most of them came with flutes on which they could play well, holding a stick in one hand and a flute in the other. Only two boys brought two mud-pots to be used as drums. Playing on the mud-pot is known today as Ghatavaadhyam. This art is as ancient as the Dhvaapara Yuga.

The cowherd boys gathered on the bank of the Yamuna with calves. Some of them played on their flutes, some drummed their mud-pots while Krishna danced to the music. When Krishna stopped dancing, others started dancing. After sometime, Daama, one of the two intimate friends of Krishna (the other being Subaala), told Krishna that he was feeling hungry and would like to have some palm-fruits from palm trees a little far away. Balaraama, who was close by, said he would fetch the fruits. Balaraama went near the trees and shook them. All the fruits dropped brown. At the time of the naming ceremony of the child Balaraama, the sage Garga referred to the strength of the baby and said that the name Balaraama would be appropriate for him. At that time, a huge donkey appeared there. All were frightened. The donkey was getting bigger and bigger. Balaraama seized the donkey by the forelegs and dashed it to the ground. It died on the spot. The cowherd boys hailed Balaraama as a hero and danced in joy.

Biding his time, Brahma created at that moment a huge cave. He took into the cave all the calves, while the cowherd boys were immersed in merriment. Missing the calves, the boys started searching for them, shouting "Krishna! Krishna!" Krishna knew what was 'afoot and directed his mates to search for the calves in the cave nearby. They all went into the cave. Immediately the mouth of the cave closed in. The boys and the calves were caught inside. They were there for a whole year.

Brahma realises the inscrutable ways of the Lord
Krishna wanted to teach Brahma a lesson. He took the form of all the calves and all the Gopaalas imprisoned in the cave. In the evening Krishna and Balaraama took the calves and the boys back to their homes. This went on day after day for a whole year. The elders assumed that the calves and the boys were their own. Brahma wondered what was happening? Had Krishna managed to free the boys and the calves from the cave? When he went into the cave he found all of them inside. He was amazed to find that the same boys and calves were inside as well as outside. He then realised the inscrutable way of the Lord. "How can anyone know you, oh Krishna You are subtler than the atom and vaster than the vaste in creation. You dwell in all the myriad species in all the world, how can anyone know you?" He prayed to Krishna to forgive him and released the calves and the boys from the cave.

This episode reveals that the Supreme Lord can assume countless forms. He can assume the form of the entire cosmos. That is why the Upanishath declared- "The entire cosmos is dwelt in by God." All are forms of the Divine.

How is this possible? By the power of the Will of God. If a man, while asleep, experiences all kinds of things in the dream, including his own movements, while in fact he is motionless on his bed, what is it that is beyond the power of the Supreme Lord? Seeing the Divine in-human form people can have doubts whether the incarnation can have such miraculous powers when he has the same body as themselves. They do not perceive the oneness of the Aathma. It is difficult to recognise the Divine in the human form.

Krishna's leelas were intended to reveal His Divinity
Not recognizing His Divinity many people reviled Krishna calling him a philanderer and a thief.

These accusations do not detract from His greatness. They are born of delusion. Men make the

same mistake about themselves, forgetting their inherent divinity and identifying themselves with their bodies. Krishna appeared in human form to teach mankind to transcend their body consciousness.

Krishna's **leelas** (sportive miracles) were intended in one way or another to reveal His divinity.

Once **Balarama** teased Krishna by declaring: "You are not **Yasodha**'s son. You may ask why I

say so. This is because **Nandha** and **Yasodha** are of fair complexion and you are dark. You are not their child. You must have been born somewhere else."

What **Balarama** said was true and Krishna knew it. But assuming an air of innocence, Krishna

went to **Yasodha** and complained "Mother! **Balarama** is saying that I am not your son. Tell me

the truth." **Yasodha** replied: "Krishna! What does **Balarama** know? He is an innocent boy. You

are very cute. You are highly intelligent. Don't pay any heed to his words. You are truly my son.

The colour given by God is permanent. Colour as such is not important. Many people paint

themselves in different ways to conceal their identity. All these are momentary. The colour

given by God cannot be changed by anyone. God likes the dark complexion. You have got the colour of the Divine."

Gopikas' spiritual love for Krishna

The **Gopikas** used to describe Krishna in many ways. Their love for Krishna was entirely

spiritual. Their feelings were absolutely pure.

While **Pareekshith** was listening to **Shuka**'s narration of Krishna's **leelas**, many doubts occurred

to him. **Shuka** resolved all the doubts. "**Pareekshith**! You are viewing things from a worldly point

of view and missing the truth. No one can determine the form of the Divine. He can assume any

form at any time. But, when he has to demonstrate the nature of Divinity to mankind, He has to

come in human form. But man, because of his polluted mind is unable to recognise the Divine in human form."

Even **Yasodha**, despite many occasions in which Krishna demonstrated His divinity, continued to

regard him as a human child and frequently thanked the Lord for saving her child from many

dangers. But Krishna tried to change her view by the words He used on different occasions.

Once when **Yasodha** asked Krishna whether it was true, as alleged by **Balarama**, that he was in

the habit of eating mud, Krishna replied: "Mother, am I a child, or a naughty boy or madcap to

eat mud? People are mad about me. I am here to cure the world of its madness." From these

words **Yasodha** began to realise that Krishna was no ordinary Child but a manifestation of the Divine.

The ways of the **Avathaar**

There are many subtle truths relating to an incarnation which cannot be easily understood.

Merely to describe the various sports and exploits of Krishna as a child is only a pastime. God's

ways are infinite and inscrutable. No one can determine or dictate to God how He should act. He

can transform anything in a moment.

It must be clearly understood that Krishna was such a manifestation of the Divine. The name

Krishna has to be properly understood. "**Krish**" + "**Na**" = Krishna.

This means that He is one who

cultivates (**Krish**) the heart. "**Karsh**" + "**Na**" is another derivation, which indicates that Krishna is

one who attracts--**Karshathi-ithi-Krishnah**. Krishna attracts people not only by the matchless

beauty of His form. He attracts people by his music, his dance, his sports and his words. Krishna,

by His winsome ways, could turn the anger of the **Gopis** towards him because of his pranks, into an enjoyable joke.

Not was that all. Krishna, in fulfilling the pledge He had given to Mother Earth, rid the world of

many wicked rulers and sought to establish the reign of Righteousness for the protection of the good.

The Divine incarnates from age to age for the purpose of protecting the virtuous, punishing the

wicked and establishing Dharma. Krishna is said to have destroyed many wicked persons. But

this is not quite correct. It is their own wickedness which destroyed these evil persons.

Today if the Divine wants to punish the wicked and protect the righteous, there will not be even

one wholly righteous person. All will qualify for punishment. It is not a question of destroying

the wicked. The task today is to transform **Adharma** (unrighteousness) into Dharma

(righteousness). How is this to be done? Through love alone.

Men's thoughts determine their destiny

Krishna also changed the hearts of many people through love. It may be asked: "Is it not Krishna

who killed **Kamsa**?" Not at all. This is the text-book version. In truth, it was **Kamsa**'s own heated

bhrama (delusion) which killed him. He was always haunted by the fear of Krishna. His death

was a result and a reaction of that fear.

Men's thoughts determine their destiny. Hence, men should cultivate good thoughts and eschew all bad feelings.

God has no dislike for anyone. He envies no one. He has no ill-will towards anyone. Not does He have favourites. The grace one gets is the result of one's own feelings.

"Bhaavaatheetham

Thriguna rahitham" (The Divine is beyond feelings and attributes).

He is **"Ekam Sathyam**

Vimalam Achalam" (the One, Truth, Pure, Immovable). He is

"Sarvadhee Saakshibhuutham"

(Eternal Witness in all minds).

When devotees complain now-a-days why they are being punished by the Lord in various ways,

they do not realise that it is not God who is punishing them. Their own fears and fancies are the

cause of their troubles. He alone is a true devotee who recognises that his sufferings are the

consequence of his own bad thoughts and actions.

One such devotee was **Kunthidhevi**, sister of **Vasudheva** (and mother of the **Paandavas**). She was

Krishna's maternal aunt.

Kunthi's strange prayer to Krishna

Krishna was leaving **Hashtinaapura** for **Dhvaaraka**. He was bidding farewell to all his kinsfolk

and taking leave of **Dharmaja** and others. Everyone silently accepted his decision. The chariot

was ready for Krishna's departure. But the Divine can change his mind at any moment. After

taking leave of all others he went to **Kunthi**. **Kunthi** told him-"Krishna! All the troubles we

experienced were due to our delusions. If **Dharmaja** had not been lured by the game of dice,

would we have been subject to exile in the forest and all the troubles we went through? Hence

my children were the root cause of all our troubles. You are always our protector. During all our

troubles I always remembered you. In the world people remember God only in times of trouble

and not when they are happy Therefore, Krishna, as long as I have a body, give me always

difficulties. However, having had you with us all these years, we are deeply distressed to see you

part from us. I have no power to change your mind. I only pray do not forget this aunt of yours."

After that, Krishna went to **Uthara** (**Abhimanyu**'s wife). Hearing that Krishna was leaving for

Dhvaaraka, **Uthara** ran towards Krishna and fell at his feet. "Lord! Since **Abhimanyu**'s death, I

have been trying hard to bear the pain that is gnawing at my bosom. There is a fire burning in my

womb. I cannot divine the reason. You should not leave at all for

Dhvaaraka now. You must stay

You have been the protector of my forebears for many generations. You were the saviour of the

Paandavas. The child in my womb is the only hope of the **Paandava** clan. If anything untoward

happens to that child, the **Paandava** dynasty will be extinguished. Therefore, you must not

leave." So saying, **Uthara** firmly clung to Krishna's feet.

Krishna was immediately moved by **Uthara**'s deep devotion. The journey to **Dhvaaraka** was

given up. Krishna made a promise to **Uthara**. "I will not leave for **Dhvaaraka** till your child is

born," assured Krishna. At that moment, **Dharmaja** and his brothers, **Dhraupadhi** and **Subhadhra**

praised **Uthara**'s devotion to the Lord. Though young in years, **Uthara** was pre-eminent in her

devotion. This was because when she was enceinte, Krishna entered her womb to protect the

foetus from the **Brahmaasthra** (a terrible missile) of **Ashvathama**. She had a vision in a dream of

Krishna entering her womb. From that moment she was ceaselessly chanting the name of

Krishna and seeing Krishna in every person and every object.

Because of this, when the child was born, Krishna named him **Pareekshith** as he rested everyone

till he recognized Krishna.

Divine madness of **Gopikas** has a lesson for all

It is clear that the **leelas** (miracles) of God are inexplicable and infinite. It is ludicrous to seek the

whereabouts of the Divine, who is omnipresent. **Uthara** was one who recognised the

omnipresence of God. Recognising her supreme devotion Krishna was prepared to change His

plans. People should realise that God responds only to deep and genuine devotion. Verbal

supplications will not suffice. The devotee must acquire the yearning that will melt the heart of

God. Even butter which is so soft melts only when heat is applied. Likewise, the warmth of

Bhakti (love of the Lord) has to be applied to the butter of the human heart to make it melt. It

was their intense devotion which made Krishna dwell in the hearts of **Gopikas**. They became

God-intoxicate. Once when Krishna disappeared from their midst they started searching for him

everywhere, among the trees and the bushes of **Brindhaavan**, oblivious to everything else. Their

appeals to the creepers to tell them whether their Krishna was hiding amongst them might seem

hysterical. But it would be a good thing if such hysterical love of God filled people's hearts

today. The world will be a calmer and better place.

Craze for God removes the craze for wealth
Some people talk caustically to Sai devotees saying: "You have gone crazy over Sai Baba." This craziness is sublime madness. There are all kinds of lunatics in the mental hospital, many of whom pose difficult problems for the doctors. If some God-mad devotee sits in a corner chanting God's name, what a relief he would be to doctors! If you develop this kind of sublime madness, you will be supremely fortunate indeed! Everyone should be crazy about God. Only then they will get rid of the mad craving for wealth and the things of the world. The craze for money is the cause of all the ills in the world. With the result that the desire for God declines. Because of the craze for riches, all other evil qualities like pride, greed, envy and hatred have grown among mankind. Wealth is, indeed, needed, but it is the wealth of Divine Grace and the treasure of Divine Love. That alone is lasting. All other things are transient. Once Yasodha appealingly asked Krishna why he was going to the Gopika's houses to steal their butter when there was so much butter in their own house. The Child Krishna replied: "Mother, I am not stealing butter but the hearts of the Gopis." (Svaami sang a beautiful song relating to this episode). "Their hearts are pure and full of devotion," said Krishna. "Their butter is filled with the devotion with which they churn the buttermilk. Their bangles keep time as they sing Krishna's name while churning. The butter that is got contains the essence of the Vedhas." Krishna asked Yasodha whether this kind of churning was taking place in her house. Krishna Avathaar is hailed as Purna Avathaar. In this manner, every word of Krishna was replete with spiritual significance. The Krishna Avathaar is hailed as Purna Avathaar, compared to all previous Avathaars. Vyaasa could obtain peace of mind only when, on the advice of Sage Naaradha, he began to write about the glorious incarnations of the Lord (described in the Bhagavatham). All his earlier writings, including the codification of the Vedhas and the writing of the puraanas, could not confer peace on him. Embodiments of Love! No amount of scholarship will give you peace, unless you are filled with the love of God. Discourse on Gokulashtami Day in Sai Ramesh Hall, Brindhaavan, on 28-8-1994.

24. Let Truth prevail
God creates the entire Universe from Truth.
Finally everything merges in Truth.
This pure and unsullied Truth
Alone pervades everywhere.
EMBODIMENTS of love! Without Truth, the world cannot exist. The entire world rests on Truth.
Everyone has to seek this Truth. It is because man has forgotten this Truth that there is no peace and security in the world.
Truth is the eternal witness and it cannot be hidden by any one not can it be altered. It is independent and cannot be affected by time and space. In ancient times, the people flourished as they followed truth unflinchingly. They were prepared to sacrifice everything for the sake of truth. Harishchandhra sacrificed everything his kingdom and family too, to uphold Truth. He is still revered as Sathya Harishchandhra.
God and Truth are not distinct. God is the very form of Truth. It is the duty of humans to keep Truth as the ideal and adhere to it at any cost. Truth is the abode of God. It is the basis of all knowledge and wisdom.
The Vedhas are based on Thath. All real enjoyment of happiness, wealth and comforts is based on Truth. But, for the sake of transient worldly pleasures, sacred Divine Truth is forgotten. The ancients used to shun untruth as a poisonous snake. In the modern age, people are drawn to falsehood and not Truth. They make no effort to realise that they are themselves embodiments of Truth.
Integral relationship between man and God
Just as the eyes, ears and other limbs are parts of the body, every individual is a part of society.
Society is a limb of humanity. Humanity is a limb of Nature and Nature is a limb of God. Man has to realise the integral relationship between himself and God.
Sin is not something outside man. Man's actions determine whether they are good or bad. They are based on thoughts arising in the mind. Through sublime thoughts one can reach the highest state of Saakshaathkaara (direct perception of God). For attaining this state of Realisation, one need not undertake penance in a forest. It has to be realised within oneself. The body, the mind and the intellect are only instruments. Man is their master. When the mind is infested with bad thoughts, one indulges in bad deeds. When one follows Truth, he can become Divine. One cannot visualize Truth or God until he achieves harmony in thought,

word and deed.

Goal of human life is progress from human to Divine

Embodiments of the Divine **Aathma**! As long as you disregard truth, you cannot have even a trace

of Bliss. Time is fleeting. You have to start enquiring into the purpose of this human life now

itself. It is not for leading an animal existence. The goal of human life is progress from the

human to the Divine.

Today while Science is making rapid strides, morally man is going down. Selfishness and **selfinterest**

dominate everyone of man's activities. It is only by sacrifice that man can manifest his

humanness and rise to divine heights.

The unlimited proliferation of desires is the root cause of man's misery and ruination. If you

follow two main principles, you can reach the goal of human life.

"Sarva jeeva namaskaaram

Keshavam Prathi gachathi." The reverence shown to all beings reaches God. **"Sarva jeeva**

thiraskaaram Kesahvam Prathigachathi." Similarly, insult to any beings amounts to insult to

God. If you hate anyone, it means you are hating God. You must understand the Omnipresence

of the Lord.

In the **Bhagavath Geetha**, Krishna declares that sacrificing the fruits of your actions is the best

and easiest way of realising God. There is no **Thyaaga** (sacrifice) these days. People are

interested only in **Bhoga** (worldly pleasure) which leads to **Roga** (disease).

Sacrifice is the means of attaining liberation. You should, therefore, serve society, help the poor

and needy in distress, and thus manifest the human quality of compassion. By doing **seva** to

people, you are doing **seva** to God. Even **Aadhi Shankara**, who was supreme exponent of **Inaana**

Maarga (the path of spiritual wisdom), in his later days came to realise that the **Bhakthi Maarga**

(path of devotion) is the best path for mankind to realise God.

Seek to be good man and become a **Godman**

Instead of talking about a hundred precepts, you should practise at least one of them. Persons

who are drawing high salaries are agitating for more and more, but they should undertake some

self-examination as to whether they are doing enough work to justify the salary they draw. You

must understand that it is the people's money that you are enjoying. You should have your

conscience as your witness and judge in deciding whether you are doing right or wrong. God is

watching all your actions. You must do things to satisfy God from

whom you have come and to

whom you have to return.

People tend to make even the worship of God as a business proposition now-a-days. Even

spirituality is commercialized. Seek to be a good man. You can then become a **Godman**. Never

become a bad man. This **cam** be achieved only by chanting the name of God constantly.

Discourse in the **Sai Ramesh** Hall, **Brindhaavan**, on 4-9-1994.

Love God, though tribulation may be your lot. Love Him, though you are refused and rebuked; for it is only in the crucible of travail that the metal is purified and cleared of dross.

BABA

25. Spiritual significance of **Ganesha** worship

EMBODIMENTS of love! Charity is the ornament for hands. Truth is the ornament for speech.

Hearing the scriptures is the ornament for ears. Where is the need for other ornaments?

There is no greater experience than the feeling that one is **Aathma--Aham Ethath**. **"Aham** ("I") is

defined as **Aathma**, the Self. The word **Ethath** means all these. It covers all the objects in the

Universe which are physical and subtle and also the Sun, Moon, stars and planets. It signifies

that you are not the physical body You say body" which implies that you are not the body. What

is this body constituted of? It is a combination of **Pancha bhuuthas** (five elements), **Pancha**

Praanas (five vital airs), and the **Pancha Koshas** (five sheaths). The entire universe is the body

of the Supreme Lord. It consists of all the moving and static things. In **Vedhaantik** parlance, it is

deemed to be **Inaana** (superior wisdom) when you say am not the body."

One should be extremely fortunate to realise this. Whatever you see in the external world is

Dhrishya (that which is seen). The Sun, Moon, stars, the five elements which are constituents of

the universe are all **Dhrishya**. You are seeing your body too as you see other things. So the body

is also **Dhrishya**, that which is seen by you. Who is then the seer? The seer is **Dhrashta**. The

body is the object and you are the seer. Without a seer there is no question of anything being

seen. Some people talk about **Shuunya** (emptiness or nothingness). Unless this has been seen,

how can they talk about **Shuunya**?

The great message of **Ganapathi**

Knowledge of the seer and the seen is the great message of **Ganapathi**, whose advent we are

celebrating today. **"Ga"** means **Buddhi** (intelligence). **'Na'** means **Vijnaana** (wisdom). **'Pathi'**

means master. So, **Ganapathi** is the master of all knowledge, intelligence and wisdom. There is also another significant meaning for the word, that He is the Leader of all the **Ganaas** who are celestial. He is also called **Vinaayaka**, which term means that he is one who has no master above Him. He is the Supreme master. He is beyond the mindless stare. One who has stilled the mind cannot have any master.

Without understanding this truth, we think of the physical form of **Vinaayaka** with the elephant head and human body. Whenever people want to commence any undertaking or start learning music or the fine arts or any branch of knowledge, they first offer worship to **Vinaayaka**.

He is also called **Lambodhara**, which means Guardian of Wealth--**Lakshmi Svaruupa**. Here **Lakshmi** represents all wealth and prosperity and not only **Dhanam** (money) for which there is a separate deity called **Dhanalakshmi**, one of the eight **Lakshmis**. Here wealth means **Sukha** and **Aanandha** (pleasure and bliss). What is the use of having all other things when one has no pleasure or bliss?

Ganapathi endows us with supreme intelligence

Ganapathi is one who gives us spiritual potency and endows us with supreme intelligence. These two are termed as **Siddhi** and **Buddhi** respectively. **Siddhi** and **Buddhi** are described as his two consorts. As He is the **Adhipathi** (master) of **Siddhi** and **Buddhi**, he is regarded as their husband in mundane terms. **Vinaayaka** has no desire and hence there is no need for Him to have wife and children. He is worshipped by people in this country since very ancient times. There is historic evidence that the worship of **Vinaayaka** has been in vogue even in other countries such as Thailand, Japan, Germany and **U.K.**

Adoration of **Vinaayaka** as **Prathama Vandhana** (First deity to be saluted) has been mentioned in the **Vedhas**. **Ganapathi Thathva** finds a place in the **Vedhas** and **Upanishaths**. Reference to Him is made in the **Gaayathri** also. He is one who instills purity in body, and fearlessness in the mind.

It is said- "**Thanno Dhanthih Prachodayaath**," giving importance to his tusk.

Some people, out of ignorance, comment upon the big animal form of this Primal Deity and question how one with such a huge form can ride on a small **Muushika** (mouse) which is depicted as His vehicle. **Muushika** is symbolic of the darkness of ignorance, while **Ganesha**

signifies the effulgence of Wisdom that dispels the darkness of ignorance.

Significance of steam-cooked offering

Even the offering that is made to **Ganesha** has great significance because it is prepared with gram flour and jaggery or pepper and enclosed in an outer covering made from flour paste and then cooked in steam without using oil. This is supposed to be a healthy and delicious food item according to the **Ayurvedhic** system. Modern doctors also recognise the importance of such steam-cooked **idlis** (rice cakes) which they recommend as post-operative diet for patients as it is easily digestible. Jaggery too has the property of controlling gas formation and this food item gives relief from eye troubles and prevents gastric disorders.

In the ancient traditional mode of observing these festivals, great emphasis was laid on good health as the **pre**-requisite for spiritual pursuits with a healthy mind. For achieving the four goals of human life---Dharma, **Artha**, **Kaama** and **Moksha** (Righteousness, Wealth, Desire and Liberation)-- one should have basically a healthy body. If you want to earn wealth by righteous means and cherish desires which lead to liberation, you should have sound health.

Vinaayaka is also called **Vigneshvara** as He removes all obstacles coming in the way of devotees who pray to Him sincerely. He is worshipped by students with books so that all that is contained in the books may get into their heads. Now-a-days people are only after **Dhanam** (money). Whatever scholarship one may attain, whatever power and position one may enjoy, one cannot be happy without the peace of mind that is got by pure devotion. One may have immense physical strength, one may pursue the path of meditation and penance, one may acquire profound knowledge, but all these attainments will be of no avail unless one acquires knowledge of the eternal--**Sathyam**, **Inaanam**, **Anantham** Brahma.

Symbolic significance of elephant head

The symbolic significance of **Ganesha's** elephant head has to be properly understood. The elephant has profound intelligence. For example, yesterday **Sai Geetha**, (**Bhagavaan's** elephant) came running when it heard the sound of **Svaami's** car approaching. Though many cars were following **Svaami's** car, **Sai Geetha** could unmistakably identify **Svaami's** car from an uncanny recognition of the sound of the car. That is why it is termed **Gaja Thelivi** (elephant intelligence).

One having a sharp brain is described as having the intelligence of an elephant. It has **Medha**

Shakthi

Moreover, the elephant has large ears and it can hear even minute sounds. **Shravanam** (hearing

The glory of the Lord) is the first step in spiritual **saadhana** for which ears should be sharp. After

hearing one has to ruminate over this and put it into practice which are termed as **Shravana**.

Manana and **Nidhidhyaasana**. The elephant takes the **Dhuushana** and **Bhuushana** (praise and

blame) equally. When it hears something bad, it moves its body this way and that way and

shakes off the unwanted things while it retains good things quietly.

Only **Vinaayaka** reaches the lessons that are essential for mankind.

You should not stop with

installing the idol and doing **puuja** for a few days. You should make efforts to become a **Naayaka**

or Master over yourself. You have the nine-fold path of devotion.

Shravanam (hearing),

Keerthanam (singing His glory), **Vishnor naamasnam** (thinking of and chanting the name),

Paadha Sevanam (serving at His feet), **Vandhanam** (obeisance), **archanam** (worship), **Dhaasyam**

(serving Him as a servant serves the Master), **Saakhyam** (befriending God), **Aathma nivedhanam**

(surrendering body, mind and soul). The elephant signifies combining of the first and the last,

that is **Shravanam** and **Aathma nivedhanam**, so that all the other paths in between are covered fully.

When a man is born he does not have round his neck any necklace of pearls or gems or any

possessions. But he is endowed by Brahma with the garland of the effects of his past actions,

good or bad, which hangs invisibly around his neck. If you do good you will enjoy good results

and if you are bad you will not escape suffering the consequences thereof.

The lessons of sacrifice that **Vinaayaka** taught

The teaching of **Vinaayaka** is one of sacrifice. You may not heed the contents of the **Puraanas**,

but you should not miss the vital principles which they convey to mankind.

When **Vinaayaka** was writing the **Mahaabhaaratha** to the dictation of Sage **Vyaasa**, the latter laid

down the condition that **Vinaayaka** should go on writing non-stop whatever **Vyaasa** said. But

Vinaayaka also stipulated a condition that **Vyaasa** should never stop his dictation but should go

on without a break. While he was writing, **Vinayaka**'s pen broke and he did not hesitate to break

one of his tusks to use it as a pen. That is why he is called **Ekadhantha** or one with a single tusk.

This is a shining example of the spirit of sacrifice that **Vinaayaka** exhibited for the welfare of

humanity. That is why the **Vedhas** proclaim that it is only by sacrifice one can attain immortality

Bhakthi is greater than **Inaana**

Prema and **Thyaaga** (Love and sacrifice) constitute **Bhakthi** (devotion to God). There is nothing

superior to this. **Aathma Inaana** (knowledge of the Self) is essential. This was the main teaching

of **Aadhi Shankara** throughout his life, as he was preaching and following the **Vedhic** dictum-

"**Ekaathma Sarvabhutha-Antharathma**"; "**Ekam Sath Vipraah Bahudha Vadhanthi**" (The one

Aathma is present in all beings. The one Truth is described in many ways by the wise). He was

also preaching that **Inaana** was nothing but **Adhvaitha Dharshana** (vision of Non-duality). But,

during his last days, **Shankara** realised that **Bhakthi** was greater than **Inaana**. In his famous **Bhaja**

Govindham, **Aadhi Shankara emphasises** that only the path of devotion will help you to get over the cycle of birth and death.

There is no path superior to that of **Bhakthi**. **Bhakthi** does not mean doing **puuja**, **bhajans**, going

on pilgrimage to holy shrines **etc**. **Bhakthi** means diverting the pure and unsullied mind towards

God. People do not know the real meaning of **Prema**. The love you have for other beings is only

temporal. God is the only one that is eternal. Love of God is **Bhakthi**. All other love may be

termed as **Anuraaga**, which results in bondage, while love of God leads to liberation.

One may raise a question whether it is possible for everyone to realise the goal through the love

of God. One may not achieve this instantaneously, but can do so. progressing step by step. By

Bhajans and other forms of worship one may advance towards the goal of final emancipation.

There is no meaning in saying that one is searching for God. It is God who is searching for a true

devotee. This is as true today as it was in the past. God is neglected by people when He is easily

attained. What is easily obtained at home is not relished so much as what you get outside, though

it is not wholesome.

Significance of offering your hair to God

In olden days, people going on pilgrimage to **Thirupathi** used to climb the hills step by step

chanting the name **Govindha**, **Govindha**, as they climbed each step. Thus the pilgrimage was

performed with sincere devotion and Naamasmarana. But, these days people go by buses and cars, gossiping all the while, and indulging in unholy pursuits. The tonsure ceremony in which one shaves his head completely and offers his hair to the Lord of Thirupathi signifies your giving up your Thamo Guna (ignorance and lethargy) which is symbolised by the hair on the head. The hair is black. Giving up the hair indicates giving up Thamo Guna. You have to assimilate Sathva Guna.

All acts of worship have a spiritual significance. Now-a-days, people do not understand their inner significance, but give up not only their hair but also waste a lot of money and return home without being any the wiser for the trip. You may install idols and worship them. But do not forget the inner significance of all worship.

All external activities are necessary only to help you to get into the spirit of non-duality and experience unity in diversity. Love and sacrifice are very important. Where there is pure, unsullied, selfless, sacred and sublime love there is no fear at all. Giving and not getting is the underlying principle of spiritual saadhana. Your heart is full of love, but you are using it only for selfish purposes instead of diverting it towards God. God is in the heart and not in the head. The heart is Prema mayam (full of love). On these festival days, you should remember that God is one, and all religions uphold the same principle of "One God, who is omnipresent." You should not have contempt for any religion, as each is a pathway to God. Fostering love towards your fellow-beings, receive the noble love of the Divine. This is the goal of life.

Discourse in the Puurnachandhra Auditorium on 9-9-1994, Ganesh Chaturthi Day.

We are developing in each department of life, but it is a pity that we are not developing the unique qualities of human beings. Develop the Aathmik awareness, the consciousness of the Divine and the acquisition of Divine attributes. Expand love and understanding.

BABA

26. Onam: the message of sacrifice

Trees yield fruits for the benefit of mankind without any selfish motive.

Rivers carry water for helping others.

Cows yield milk for the good of others without any trace of selfishness.

The human body is given for the purpose of helping others.

EMBODIMENTS of love! The entire cosmos is a stage for the play of the Divine. There should be no feeling of hatred among human beings because both in the individual and the society the Divine Consciousness is present. This Divine Consciousness which is termed as Chaithanya is not without purpose. The primary purpose of human birth is to manifest the Divinity within. When man is filled with ego, he indulges in wicked thoughts and actions, while he will do good deeds when he is conscious of the Divinity within. Human life is made up of virtue and vice, hatred and love. The root cause for all troubles is Raaga and Dhvesha (attachment and hatred). This has plunged humanity in misery since time immemorial. Man should learn to balance his feelings. Good and bad always: co-exist. Without pain one cannot have the enjoyment of pleasure. Without darkness one cannot feel the value of light. Man should learn to enjoy the dualities of good and bad, pain and pleasure, in moderation. Food consumed in excess causes indigestion. If it is inadequate it results in starvation. Man can even have ego in a limited measure. If he balances his feelings he can have peace and happiness. Kashyapa and his two wives, Dhithi and Adhithi, were the parents of Asuras (demons) and Dhevas (demigods). Indhra, the king of Dhevas went to war with the king of the Asuras, as it was common practice in those days for one king to invade the kingdom of another to acquire additional territory. Mahaabali vanquished Indhra in the war and proceeded to annexe the territory of Indhra and occupied his capital Amaraavathi. Kashyapa had gone to the Himaalayas to do penance. Lamenting over the defeat of her son, Indhra, Adhithi was in great grief. When she was wailing, Kashyapa came to her. Instantly; he was able to recognise the cause of her grief by divine insight, which he had acquired as a result of his penance. He consoled his wife Adhithi saying that nothing happens in the world without God's will and people should go on doing their duties. He asked her to pray to Lord Naarayana and taught her a Vratha (ritual) to be followed strictly, known as Payovratha (milk ritual). It has to be observed from the twelfth day of the bright half of Kaarthika (Shuklapaksha Dhvaadhasi). She observed the matha as pre-scribed. A devotee's sincere prayer will never go waste. Since she carded out the vratha with a pious heart, Naarayana appeared before her and informed her that He would

Himself take birth in her womb
 and help **Indhra**. **Adhithi** was very happy and true to the word of the Lord, she gave birth to a son
 of uncommon effulgence on the twelfth day of the bright half of the month of **Bhaadrada**.
 That child was **Vaamana** **muurthi**. Even as a child He demonstrated His Divine power by doing
 marvellous deeds.
Vaamana approaches emperor **Bali**
Mahaabali was performing an **Ashvamedha Yajna** (horse sacrifice). He had previously performed
 a hundred such **yajnas**. He declared that he would give anything that anyone sought from him
 during this **yajna**. **Vaamana** came to the **Yaagashaala**. As He was approaching them, the sages
 assembled there perceived the extraordinary effulgent form of the young lad. **Mahaabali** went
 forth to receive the **Brahmana** boy with all traditional honours and gave him an eminent seat
 befitting the status of a holy person. **Bali** told him: "Master, it is my good fortune that you have
 chosen to honour me with your presence. Whatever you desire, I am here ready to fulfill the
 same." **Vaamana** smiled and said: "You need not give me anything very great. It is enough if you
 give me that extent of land covered by three foot-steps of mine."
 On hearing him, **Bali**'s preceptor, **Shukraachaarya**, who could have vision of the future, told **Bali**
 that the one who had come to seek a gift from **Bali** was not an ordinary **Brahmana** boy but Lord
Naarayana Himself who had assumed this form. He advised **Bali** not to promise the lad anything.
 But **Bali** was a king who would never go back on his word and told his Guru that he would never
 break his promise. He was determined to give **Vaamana** whatever he wanted since breaking one's
 word was a sin and he had to keep his pledge. **Shukraachaarya** insisted that he should not fulfill
 the demand of **Vaamana** as He had come to deprive **Bali** of all his possessions. He said **Vaamana**
 was not really in need of anything as everything was in his hands. **Bali**, however, determined to honour the word given to **Vaamana**,
 begged pardon of his Guru for
 disregarding his advice. Earlier, while **Bali** was embarking on the war with **Indhra**, he had
 prostrated at the feet of his preceptor, **Shukraachaarya**, and on his advice he performed the
Vishvajith Yajna from which he secured very powerful weapons. It was only because of
Shukraachaarya's help that he was able to conquer **Indhra**. On this occasion, **Bali** was not
 prepared to heed the advice of the same preceptor. **Shukraachaarya**

cursed **Bali**, saying: "As you
 have not heeded your Guru's words you will be reduced to ashes."
Bali was firm and replied- "I
 am prepared to face any consequence, but will not go back on my word."
 So saying, he told **Vaamana** to measure the three feet of land as desired by him. All attempts of
Shukraachaarya to dissuade **Bali** from offering the land desired by **Vaamana** proved futile. **Bali**
 told his Guru: "**Praana** (life) and **Maana** (honour) are the two eyes of a person. Even if life goes,
 honour should be protected. Granting that the person that has come now is the Lord Himself, I
 should be the most fortunate one as the Lord who gives everything to mankind, is seeking
 something from me."
Bali was an example of supreme sacrifice. He sacrificed all his possessions and himself too to
 God. **Bali** said: "The hand of the Lord, which gives **Abhaya** (graceful benediction) to all has been
 stretched to take something from me. The Lord's hand is below while my hand is above. This
 must be the fruit of my penance in several births. I am prepared for anything." This was the spirit
 of **Bali**. **Bali** was also a very good ruler, who was much concerned about the welfare of his
 subjects. He was the son of **Virochana** and grandson of **Prahlaadha**. They were both devotees of
Naarayana. Is there any one who has perished having believed in God? There might be people
 who have perished without belief in God.
 Only by sacrifice one can attain immortality
Prahlaadha was happy and appreciated the good fortune of his grandson **Bali** when **Naarayana**
 himself sought a gift from him. He blessed **Bali** that he had kept up the noble tradition and name
 of the family. It is only by sacrifice that one can attain immortality and not by any other means.
Shukraachaarya's anger was growing because of his selfish motive that he should continue to be
 the preceptor of the **Asuras**. He did not want **Bali**, to give the gift sought by **Vaamana** as he was
 sure that the last vestige of power of the **Asuras** would be destroyed by **Vaamana**. Earlier when a
 fierce battle was raging between **Indhra** and **Bali**, **Indhra** used his **Vajrayudha** (thunderbolt)
 against **Bali**. The latter hinted. There was one Asura, **Namuuchi** by name. The **Vajrayudha**
 could not be effective against him. An ethereal voice said, "**Namuuchi** is very powerful. As he
 has Brahma's boon, nothing will affect him. Only a weapon that is neither wet nor dry will be

effective." **Indhra** looked at the ocean and recognized that the foam was neither wet nor dry. He applied the foam to his weapon and attacked **Namuuchi**. **Namuuchi** fell down.

Ekaagratha is mightier than any weapon

Indhra is hailed as the chief of the gods. In the **Purushasuktha**, it is said that out of the face of the cosmic **Purusha** emerged **Indhra**. **Indhra** is one who is the Lord of the senses. In man, the mind is the master of the senses. No one can estimate the power of the mind.

Brahmaasthra and **Vajraayudha** are not more powerful than **Ekaagratha** (concentration) which is mightier than any weapon. For this, sense control is essential. There is always a battle raging in the body between vice and virtue and only the one that has **Ekaagratha** can come out victorious.

Bali is the symbol of **Thyaaga** (sacrifice). He controlled everything by his spirit of sacrifice. The **Gaayathri manthra** begins with the utterance: "**Bhur-Bhuvas-Svaaha**." These represent the three worlds which are in the body itself. **Bhur** represents **Prakrithi** (Earth), which is the physical body. Mind is **Bhuvarkala**. **Prajnaana** (spiritual awareness) is **Suvarloka**. Body represents materialisation as it is made up of the five physical elements. The mind is Vibration and **Prajnaana** is Radiation. If you enquire into their inner significance, all the three are in your body itself. The battle between **Bali** and **Indhra** represents the mind battling to control the senses.

When the mind is controlled one attains Divinity. This is the spiritual state. **Bali** performed many sacrifices to attain this state.

Bali means tax. You pay taxes to the Government for electricity, water, drainage, etc. What tax did **Bali** pay? He gave all his possessions, body, mind and soul, to the Lord. The Lord's first foot covered this world and the second foot covered the other world. How huge the Lord's feet would have been to cover the whole world? How can such a huge foot be kept on **Bali**'s head for the third step of land? The inner significance of this action is that Lord entered **Bali**'s body, mind and soul. Once the ego or body consciousness is surrendered, there is no bar to one's realisation. It is the body consciousness that stands in the way and makes you forget God. **Vaamana** opened **Bali**'s eyes to help him realise Divine. The imprisoned man had to be freed. **Bali** offered his body, mind and soul, to the Lord.

Bali performed supreme surrender to the Lord

Kerala is a sacred land where **Bali** performed this action of supreme surrender to the Lord. He had good relationship with this people and they loved him in turn, and had faith in him. That is why **Kerala** is still fertile and prosperous. The Lord goes about freely in this land.

Bali sought a boon from the Lord that he should visit **Kerala** every year, on this day of **Shravana** asterism in the month of **Shraavan**. This day is celebrated as **Onam** by **Keralites**. They have been following this faithfully, since ancient times. This day is considered most important for the people of **Kerala**. They prepare many dishes and eat together on this holy day.

We should appreciate the spirit of sacrifice of the devotees from **Kerala** who sacrifice the comforts of their homes and the company of their near and dear ones and make a pilgrimage to this place, to celebrate this festival in the immediate presence and company of **Svaami**. They do not mind the inconveniences and lack of comforts here. They reflect the spirit of sacrifice demonstrated by **Mahaabali** even to-day. It is My blessing that you should enjoy this and should never give up your love of God. God's love is permanent while all other love among human beings is only transient and temporary.

Because this faith is imprinted strongly in the minds of **Keralites** you are making your trip to this place leaving your own native place with your unstinted devotion to **Svaami**. It is My wish that other States should emulate your example. People may brand **Kerala** as dominated by Communist doctrine but I am sure the people of **Kerala** are filled with pure devotion to God, whatever may be their political afflictions. I bless you all to cherish this pure love and devotion always.

Discourse in the **Puurnachandhra** Auditorium on 16-9-1994, **Onam** Day.

Adoration of God has to be through one name and one form; but, that should not limit your loyalty to that particular form only.

BABA

27. Divine potencies in man

Oh man! if the Divine Lord is not visible to you, Just as the stars cannot be seen in daylight, Because you are blinded by ignorance, Do not deny His existence.

EMBODIMENTS of Divine love! From the most ancient times, men have been engaged in the search for God. The questions, "Who is God?" and "What is the means to realise God?", are not of today. They have been there from the earliest times and have

agitated mankind ceaselessly.

A few yogis, who comprehended the nature of the Divine and who felt that the purpose of human existence is to seek the Divine, undertook various spiritual exercises to discover how to achieve this objective. The purpose of human life is to realise the Divine. It is, in this context, that human birth becomes the rarest among all living beings. The ancient sages, recognizing this truth, pursued different kinds of penances to experience the Divine. Some of them, feeling that the task was beyond their powers, gave up the quest in the middle. Some others, recognizing that this was the sole purpose of human life persevered in their efforts with determination. When man sets his heart upon achieving anything, there is nothing impossible for him. But, immersed in worldly pleasures, man becomes a prey to weakness and forgets his Divine nature. Few care to enquire into the real value of these mundane pleasures or their ephemeral nature.

What is the difference between man and birds and beasts? Can eating, drinking, sleeping and ultimately dying, be the be-all and end-all of human life? All these are common to animals and human beings. What, then, is the difference? Although man is endowed with intelligence, discrimination and wisdom, without endeavouring to know the truth, man regards physical phenomena as the only reality, the Divine as remote from him, and forgets the main goal of life.

Ancient sages experienced the effulgent Divine
The ancient sages, however, regarded realisation of the Divine as their main goal and practised various austerities. There after, they went out into the world and proclaimed: **Oh** man!

Vedhaaham etham Purusham mahaantham" (We have experienced the effulgent, all-pervading Supreme Divine). Where did they experience Him? They declared: We have found Him beyond

the darkness, beyond the mind and the senses, in our hearts."
Man is a combination of the body, the mind and the **Aathma** (Spirit). He is thus the embodiment of these three. But, forgetting the mind and the **Aathma**, when man identifies himself solely with the body, he reduces himself to an animal. When he forgets the **Aathma** and the body and

identifies himself with the mind alone, he becomes a **Dhaanava** (demon). When one forgets the body and the mind and adheres only to the **Aathma**, he gets **divinised**.

Bhakthi and **Prema** are synonymous

The body is the instrument of action. The mind is the instrument of cognition. The **Aathma** is steady and unwavering. Corresponding to these three, are Karma, **Upaasana** and **Bhakthi** (action, ritual worship and devotion). What is the difference between **Bhakthi** and **Upaasana**? In both of them, **Prema** (love of God) is inherent. **Bhakthi** and **Prema** are synonymous. Contemplating on God, forgetting the world, living in a state of **Aanandha** is **Prapatthi** (total surrender to God).

Bhaaratheeyas have been celebrating the **Navaraathri** festival from ancient times as a mode of worship of **Dhevi**, the Divine, as Mother. They worship **Dhurga**, **Lakshmi** and **Sarasvathi** during these nine days. Who are these three? They are three forms which have fascinated man. Their esoteric significance is represented by three: **sakthis** (potencies).

They are: Karma, **Upaasana** and **Inaana**. These potencies have been given other names.

The concept of **Prapatthi** (total surrender) is related to Self-Realisation (Oneness with the

Divine). God, in fact, dwells in every human being as the **Aathma**. The body is the sacred abode

of the **Aathma**. Hence the scriptures declare- "The body is the temple of God in which the

individual Spirit dwells as the Ancient One." Just as the diamond is found in clay and not in a

rock, the Spirit (as consciousness) resides in the earthly body. The body is of the earth, earthy.

The **Aathma** is consciousness. Humanness is the coming together of the mundane and the spiritual consciousness. It is a combination of good and evil. It is a mixture of the transient and the eternal.

Hence, for what is **shubha** or **ashubha** (auspicious or inauspicious), for **Sathya** or **Asathya** (truth or falsehood), for **Kshaya** and **Akshaya** (perishable or imperishable) the prefix "a" accounts for

the difference. For instance, **Asathya** (untruth) is that which is not **Sathya** (true). **Anithya**

(transient) is that which is not **Nithya** (permanent). By understanding these distinctions, men

have sought to realise the Divine.

Misuse of the body by man today

The human body is precious. Man today is not realising what he owes to his body. The body that

is composed of the five elements, which has been given to man to understand his true nature, to

recognise the truth about his immortal Spirit, and to experience the eternal within him, is being

used for the enjoyment of physical pleasures. The body surely has not been given for this

purpose. The body is a **Kshethra** (shrine). The Indweller is the **Kshethrajna** (Knower). The relationship is that of **shareera** (body) and the **shareeri** (Indweller). Instead of recognizing this integral relationship, man is concerned with only the body and seeks to realise the Divine. How is this possible? The first requisite is for man to acquire the firm conviction that the Divine dwells in his heart.

There is no need to search for the Divine elsewhere. There is no need to go to a forest and lead an austere life to experience the Divine Who is within each one. When man turns his vision inward he can experience eternal Bliss. The source of Bliss, the Spirit, is within himself. God is nearer to everyone than one's parents, spouse or children. Kith and kin are outside one, but God is within the body. Forgetting the God who is nearest and closest to them, people are trying to seek for an invisible God elsewhere "**Dhaivam maanusha ruupena**" (God appears in human form). It is sheer human fancy to imagine that God is effulgent light or that he has four arms with conch and discus, and dwells in some remote place. A man who is attached to the body can never experience a formless, incorporeal God. Only when he gets rid of the body consciousness can he recognise the transcendental Divine. Hence, as long as one has attachment to the body, one must adore God in a physical form. God is the indwelling Spirit in all beings.

It is a waste of time to try to secure in one way or other a direct vision of God. God is manifesting Himself in the heart of everyone. "**Ekaathma Sarvabhuutha-Antharaathma**" (The One Supreme Spirit is the indwelling Spirit in all beings). The **Sath** (Absolute Reality) is One only, through the wise call it by many names. We have to endeavour to experience that Divine.

The significance of **Dhurga**, **Lakshmi** and **Sarasvathi** has to be rightly understood. The three represent three kinds of potencies in man. **Ichchaa Shakthi** (Will power), **Kriyaa Shakthi** (the power of action), and **Inaana Shakthi** (the power of discrimination). **Sarasvathi** is manifest in man as the power of **Vaak** (speech). **Dhurga** is present in the form of dynamism, the power of action. **Lakshmi** is manifest in the form of Will power. The body indicates **Kriyaa Shakthi**. The mind is the repository of **Ichchaa Shakthi**. The **Aathma** is **Inaana Shakthi**. **Kriyaa Shakthi** comes from the body, which is material. The power that activates the body

that is inert and makes it vibrant is **Ichchaa Shakthi**. The power that induces the vibrations of **Ichchaa Shakthi** is **Inaana Shakthi**, which causes radiation (of energy). These three potencies are represented by the **manthra**: "**Om Bhur-Bhuvas-Suvah**." **Bhur** represents **Bhuloka** (the earth). **Bhuvah** represents the Life force--also means Conscience in man, **Suvah** represents the power of radiation. All the three are present in man. Thus, **Dhurga**, **Lakshmi** and **Sarasvathi** dwell in the human heart.

Physical forms of subtle potencies within man

Men are prone to exhibit **raajasik** qualities like anger and hatred. They are the menacing manifestations of **Dhurga**. The extolling of the Divine in song and poetry and the pleasing vibrations produced by them indicate the power of **Sarasvathi**. The pure qualities that arise in man such as compassion, love, forbearance and sympathy are derived from **Lakshmi**.

When people worship **Dhurga**, **Lakshmi** and **Sarasvathi** externally in pictures or icons, they are giving physical forms to the subtle potencies that are within them. The unfortunate predicament of man today is that he is not recognizing the powers within him and developing respect for them. He goes after the external, attracted by the physical forms. The relationship between the material and the subtle has to be understood.

The remedy for man's ills is contained within himself. But man seeks remedies from outside.

Here is an illustration of what happens in the world. A hotel and a drug store are adjacent to each other. When a hotel server gets a headache, he goes to the neighbouring drug shop for a pill to cure his headache. When the drug storekeeper gets a headache, he goes to the hotel for a cup of coffee to cure him, instead of taking one of his own pills.

Turn the vision inwards to experience the Divine

Likewise, people today tend to ignore the divinity within them, but hanker after many external objects. There is no need to go in search of the Divine. Men must develop firm faith in the Divinity within them. All that is needed is to turn the vision inwards to experience the Divine within.

Men engage themselves in many outward **Saadhana** (spiritual practices). These must be **internalised**. All scholarship is of no avail if there is no realisation in the heart. The scholar may expound the texts, but lacks the internal experience. One who has mastered the **Vedhas** may be

able to explain the words, but cannot recognise the Vedha Purusha, the Supreme Person hailed by the Vedhas.

When a person goes to a temple, he closes his eyes in front of the idol, because what he seeks is an internal vision of God and not a sight of the external form of the idol. God is Omnipresent as proclaimed in the Geetha. God is One, though names and forms may differ.

All education today is related to the physical world. It will not serve to reveal the Divine. It was this which impelled Shankaraachaarya to teach a pandith who was learning by rote Paanini's

Grammar that at the moment of death only the Lord's name (Govindha) will save him and not the rules of grammar.

Though this teaching has been propagated for centuries, very few practise it. Many read the

Raamaayana as a daily ritual. But how many carry out the commands of their fathers? How

many practise the virtue of fraternal affection and love proclaimed in the Raamaayana? Is there

anyone standing for the gospel of Dharma (Duty) as upheld by Shri Raama? Of what use is it

endlessly to listen to discourses without putting anything into practice? The Geetha is being read

and expounded all the time. Is a single precept from it being put into practice? Not at all. The

Geetha shows the path to God realisation. But simply reciting the Geetha is valueless. Follow the

Geetha and tread the path indicated by it. Only then you will reap the reward.

Love is God. Get immersed in that Love

What is meant by practice? Direct your sacred love towards God.

There is no need for any severe

spiritual exercise. Love is God. Live in love. Get immersed in that Love.

What should be pure love has been polluted today by all kinds of attachments. Pollution today is

all pervading and has spread to the hearts of people. Purity has become scarce. Prema (Love of

God) is all-powerful. Prahlaadha demonstrated this all conquering power of love for the Lord. He

survived every kind of ordeal by his faith in Naarayana.

Embodiments of love! Though people live in the phenomenal world and carry on their activities,

they should perform all their actions as an offering to please the Lord.

What is it you should do during these ten days of the Navaraathri festival? Convert your Ichchaa

Shakthi (Will power) into a yearning for God. Convert Kriyaa

Shakthi into a force for doing

divine actions. Convert your Inaana Shakthi into the Divine Itself.

"Sathyam, Inaanam, Anantham, Brahma" (The Divine is Truth, Wisdom and Infinite), proclaim

the scriptures. These three are in man. You can experience the entire cosmos within your heart.

The marvellous powers in man, the power of sight, etc. are all derived from God.

Human birth has to be redcmmed by contemplation of God. Man today is misusing his precious

body. Instead of filling it with the nectar of love, he is filling it with worldly trash. Man should

be the master of his senses, instead of being their slave.

Discourse in the Sai Ramesh hall, Brindhaavan, on 9-10-1994.

You must see, hear, study, observe, experience and reflect; only then can you understand Me.

BABA

28. Turn your vision towards the Divine

Wherever the mind wanders

There you see the three worlds;

Where the mind is absent

There is only a void.

EMBODIMENTS of love! Wherever the mind moves, there the three worlds can be perceived as

one. Wherever the mind is not present, there nothing seems to exist.

From this, it is clear that the

mind is at the root of all perception and is the cause as well as the witness of all that is perceived.

The term Manishi (man) is derived from the word mind. All the three worlds are contained in

man. In this vast cosmos, among innumerable living beings the human being stands foremost.

Although it has been proclaimed that in all living beings the Divine exists as the Indwelling

Spirit, not all living beings can recognise this truth. Only human being has the capacity to

recognise it. This unique ability invests human birth with its rare quality, as proclaimed by the

Vedhas.

The difference between human and the animal

Moreover, in every living being, there are five sheaths Annamaya (food), Praanamaya (vital),

Manomaya (the mental), Vijnaanamaya (Awareness) and

Aanandhamaya (Bliss). But while

other creatures are not aware of the existence of the power to discriminate between the transient

and the permanent, man alone can recognise the existence of this faculty. The second is Vijnaana

(the ability to acquire the highest knowledge). This knowledge is not limited to the physical, but

embraces also spiritual knowledge. This faculty is radiant in man,

Now, to the third faculty:

Every living being including man is born with Moha (attachment).

But man alone has the

capacity to realise that he can attain liberation by getting rid of this

Moha.

Thus there is a significant difference between human beings and all other living creatures. But

the veil of **Maaya** (illusion) envelops man and makes him go astray.

What is this **Maaya**? It is

the combined expression of the three **gunas--Sathva, Rajas** and **Thamas** (the pure, the emotional

and the lethargic). The **Vedhas** have declared that it is only when man overcomes the three **gunas**

that he would be able to get rid of **Maaya** (the illusion which makes one see the unreal as real).

What is **Moha**? There are three kinds of acquisitions wealth, wife and progeny--which serve to

promote **Moha** (delusion). When attachment to these triple possessions is given up, **Moha** will go

and **Mukthi** (liberation) will be easily secured.

Man constantly strives in various ways to elevate his status and condition. As he succeeds in one

effort, he seeks success in another, and so it goes on. But, what is the hall-mark of a true human

being? Human life is bound up with gains and losses, **ups** and downs. Man has to face them.

Incidentally he has to suffer blows of one sort or another. Only he is a true human being who

overcomes these challenges with fortitude.

There should be limits to every desire

What is the reason for the vicissitudes in a man's life? The cause is to be found in man's desires.

Doubtless, desires are inescapable. One man, for instance, seeks to achieve some ideals. Another

may seek to do well in his studies and secure a good job. Yet another may desire to acquire a

good name and bring up a good family. There is nothing wrong in such desires. But what we are

witnessing in the Kali Age is the limitless growth of desires. As a consequence, man falls into

bad ways. There should be limits to every desire. There should be a limit even to the pursuit of

power and position. It has been well said: "**Nasshreyo niyamam vinaa**" (there can be nothing

great without restraints). Without such restraint man is bound to go astray:

The **Vedhas** declare that wherever the mind wanders, there the three worlds will be perceived.

What are these three worlds? All are familiar with the pronouncements in the **Geetha** and in the

Gaayathri Manthra. The three worlds are: **Bhur, Bhuvah, Svah** (the **Bhuloka, Bhuvarkoka** and

Svarga). These three are present in man: **Aadhibhouthika,**

Aadhidhaivika and **Aadhyathmika.**

These were worshipped as three Goddesses--**Dhurga, Lakshmi** and

Sarasvathi--by our ancients.

Every form is that of **Dhurga**---the deity that is associated with **Shakthi** (Energy). There is

infinite power within man, power that is beyond Comprehension and which is Divine. But he

makes no effort to recognise it. If man did not have this power, how could he have gone to the

moon? What is the power that makes the earth revolve round itself. It is not any machine or

manthra. The power is within the earth itself. This energy, present in man and in other objects,

has been characterised as Cosmic energy. What is this Cosmic power? The sun derives its energy

and effulgence from this Cosmic source. It is the same Cosmic source that accounts for the

power of the human mind and the marvellous power of the eye to see the most distant stars.

Cosmic energy that is present in man

With this power of sight, man is able to see the entire creation. There is no greater power than

this. Thus, man is endowed with all powers. But this boundless power is being recognized and

exercised by each one according to the level of his development. The same electrical energy is

used for a variety of purposes for hearing, lighting, operating a fan, **etc.** Likewise, the divine

Cosmic energy in human beings is used by different persons for varied purposes. This energy is

latent in all beings. Because of his ability to manifest this divine, boundless Cosmic energy, man

is described as a manifestation of the **Vyakthi** (Divine). Humanness consists in the manifestation

of what is hidden and invisible in man.

This energy in man is a **Aadhi Shakthi** (primordial power). It is termed **Om**. This power

permeates the **Prakrithi** (physical world) of matter. This is known as **Bhur**. There is another

power which animates this material substance. This is the power of vibration. It is termed

Praana Shakthi (the Life Force). It is this Life Force which activates every part of the human

body. This is termed **Bhuvah. Lakshmi** symbolises this power **Lakshmi** is the embodiment of that

power which enables a human being to see, to hear and to do many things. **Lakshmi** represents

the power to see what is good, to hear what is good, to speak sweet words, to entertain good

thoughts and to do good deeds. The **Lakshmi** Principle accounts for all the good, happy,

auspicious happenings in the world.

The third form of energy is symbolized by **Sarasvathi**. She is regarded as the **Vaak-dhevatha**

(Goddess of Speech). **Lakshmi** is **Praana-svaruupini** (the embodiment of the Life Force). **Dhurga** is **Shakthi-svaruupini** (the embodiment of physical energy). These three in their unified expression represent the **Aathmik** principle.

Sankraanthi, **Sihvaraathri**, **Navaraathri**

Today is an auspicious festival day for **Bhaaratheeyas**. There are three sacred festival nights for **Bhaaratheeyas**: **Sankraanthi**, **Shivaratahri**, and **Navaraathri**. Each of these has its special significance. **Sankraanthi** enables man to turn his vision towards the sublime. It is the day when the apparent **Uttharaayan kaala** (northward motion of the sun) begins. The day is considered auspicious for man to embark on his journey towards the goal of a purposeful, sacred and blissful life. The north is described as **Himaachala**. From ancient times, the **Himaalayas** were regarded as the abode of the **Eeshvara** (Divine). **Himaachala** symbolises a heart that is pure and cool as **Hima** (ice) and steady as a **Achala** (mountain). The message of **Sankranthi** is that people should direct their vision towards **Himachal** in this symbolic sense. It does not mean looking at the north with the physical eyes. It calls for enquiring into the truth of the Spirit with the **Inaana dhrishti** (inward eye of wisdom). **Sankraanthi** signifies this internal vision. The next is **Shivaraathri**. Darkness prevails at night. But during **Shivaraathri**, the night is not dark but full of light. That light is experienced by contemplating on the **glorious** form of Shiva, meditating on the Divine, reminding oneself of unity with the Divine and attaining a stare of pure holiness.

Then comes **Navaraathri**. This festival is intended to make man realise his true worth as the most precious object in creation. All things in the world derive their value from the labour and skill of man.

Raaga and **Dhvesha**

Navaraathri means nine nights. What does the nine signify? There are nine **Grahas** (planets) according to Astrology. The human body has nine openings. If a deep enquiry is made, it will be found that mankind is dependent on the **grahas** (planets). Although astrologers speak about nine planets, in reality there are only two planets that matter. They are **Raaga** (attachment) and **Dhvesha** (hatred).

Today animals also sustain themselves on food. They eat as much as is required to appease their hunger. Man, however, does not act this way. He has limitless desires.

He wishes to accumulate riches to last for generations so that he may live in comfort. In **Bhaarith**, there is no need for anyone to starve. There is enough for all. But some hoard food in excess. This **mal**-distribution accounts for food shortage. The accumulation by the few is responsible for **scarcity** for the many.

Hence, equitable sharing and distribution are essential. This must be brought about by social action inspired by a sense of justice.

Students should get rid of the idea that education is for earning a living. They must realise that they owe a duty to their Motherland and the world.

Students should realise that true education should inculcate In them the following qualities:
 Good thoughts, good speech,
 good actions, respect for truth,
 Discipline, devotion and
 dedication to duty.

Students today are lacking in discipline. They must cleanse their minds of impure thoughts. They must pledge themselves to serve the nation.

The vision and the world

In the worship of the deities during **Navaraathri** every day one of them should be worshipped, not externally but with one's heart and soul. Bodily actions are ephemeral. The body derives its value from the spirit within. Hence it should be regarded as a sacred temple.

Today, students develop many undesirable qualities like pride, envy and hatred even before they join college. With such polluted minds they view the world in dark colours. This may be illustrated by an episode from the **Mahaabhaaratha**.

One day, Krishna summoned **Dhuryodhana** and **Dharmaja** and asked them to make a study of the people in the kingdom. He asked **Dhuryodhana** to find out how many good people existed in the country. He asked **Dharmaja** to find out how many bad people were there in the kingdom.

Dhuryodhana went round and reported that he could find no good man anywhere. If there was any good man, that was himself, he said. **Dharmaja** reported to Krishna that he could find no bad man anywhere in their **Dhaarmik** (virtuous) kingdom. He could find some badness only in himself.

The inner significance of this episode is that one sees only a reflection of one's self in the outer world. It is the vision that accounts for the difference, just as the colour of the glass one wears

alters the colour of the world one sees through it. Change your outlook and the world will appear differently. Hence everyone should fill his mind with good thoughts. Meaning of offering **Kumkuma** to Goddesses During the **Navaraathri** festival, for the purpose of eradicating one's demonic tendencies, the deities were worshipped with **Kumkuma** (sacred red powder). The red powder is symbol of blood. The meaning of this worship is offering one's blood to the Lord and receiving in return the gift of peace from the Lord. There are four kinds of tendencies in man: the animal, the demonic, the human and the Divine. Of the three constituents of man--the body, the mind and the **Aathma** when man ignores the mind and the **Aathma** and identifies himself with the body, he manifests only his animal qualities. When the body and the **Aathma** are forgotten and only the mind alone is predominant, one becomes demonic. When the body and the mind are forgotten and one is immersed in the **Aathmik** consciousness, one becomes Divine. If, in this manner, one explores the potentialities in man, it will be found that they include everything. Man, therefore, has to know himself. There he will find everything. Arjuna saw the Cosmic Form of the Lord (as described in the **Geetha**). All the worlds were seen in that Cosmic form of Krishna. That Lord resides in every human being. He is nearer than one's closest kith and kin and is dearer than anyone else. He is the sole saviour and refuge of man. The means to progress spiritually Therefore, the **Navaraathri** festival is observed, by contemplating on God for ten days, cleansing one's self of all impurities, to experience the Divinity within. The penultimate day of the festival is dedicated to what is termed **Aayudha Puuja** (worship of weapons). The weapons to be worshipped are the divine powers in man. When the Divine is worshipped in this way, one is bound to progress spiritually. On the contrary, the usual practice now is to treat the Divine and the devotee as separate from each other. This is wrong. The Divine is omnipresent and is in everyone and in every object. This truth has to be realised from the message conveyed by the process of inhaling and exhaling that goes on in everyone 21,600 times in a day. Each act of respiration proclaims the message: So-Ham (I am He). With every breath, the message is proclaimed: "I am God." Realising this oneness, all actions should be done as an act of

dedication to the Divine. What bliss can be experienced in such a state of mind! It is essential to celebrate festival in this sacred spirit. It is not enough to do this for only ten days during the **Navaraathri** festival. It should become the rule all through one's life, even as one draws one's life-breath till the end. Students today strive to achieve wealth, strength and friendship. But in addition to these three, they should also strive to develop divine qualities. Only then, they can lead ideal lives. Students! Embodiments of Love! **Bhaarith** has been from ancient times teaching many esoteric truths to the world out of its abundant spiritual wealth. You must pray for the welfare of all the worlds and not only for your own personal good. I expect all of you to pray for the happiness of all, with your thoughts centred on God. Discourse on **Vijayadhashami** day, 14-10- 1994, in **Sai Ramesh** Hall, **Brindhaavan**. Youth is the stage in life when the slightest turn towards wrong will spell disaster. BABA 29. Chant the Name : sing His glory When one gives up what has to be renounced, When one knows what needs to be known, When one reaches what should be one's goal, How can the Bliss that is got therefrom be described? What have to be given up are these worldly thoughts; What has to be known is the truth, about life; What has to be attained is the **Brahmic** Consciousness; What greater bliss can there be than this? EMBODIMENTS of love! Belittling human life as trivial and transient, people are forgetting the effulgent Divine that is eternal. Man is no ordinary being. The term **Nara** applied to man, means **Aathma** (the Spirit). Man is the embodiment of triple entities. He has one form in the waking state, another in the dream state and a third in the deep sleep state. Although the waking state is described in many ways, the presiding deity of this is called **Vishva**. Tiffs **Vishva** is made up of twenty-five constituents--the five basic elements, the five **praanas** (life-breaths), the five sense organs, the five **Koshas** (sheaths), the mind, the intellect, the Will and **Ahamkaara** (Ego) and the **Jeivi** (Indwelling Spirit). Together, these twenty-five represent the Lord of the waking state. This **Vistula**, making use of the sense organs in the waking state, experiences the cosmos as pervaded by the Divine. Dream experiences are mental creations of dreamer

In the dream state, the presiding deity is called **Thaijasa** based on **Thejas**. **Thejas** has only 17 constituents. The five sense organs, the five life-breaths and the five sheaths and the mind and intellect.

In the dream state, the individual is creating his dream experiences, including joy and sorrow.

The dream experiences are mental creations of the dreamer. In the deep sleep state, **Prajna** is the

divine entity. In this state there is only one faculty present: the **Prajnaa-shakthi** (the power of Awareness). This awareness represents the Supreme Brahma Principle. The scriptures declare

"Prajnaanam Brahma" (Awareness is the Supreme Absolute). In this state, the five elements, the

five-breaths and the five sheaths are absent. With the mind and the intellect also absent, the

individual is in a state of Supreme Bliss--**Sath-Chith-Aanandha** (Being-Awareness-Bliss).

Man is thus not one entity but a threefold personality in the three states of consciousness.

However, not recognizing the unifying factor, man revels in multiplicity, becomes a victim of his

own self-deception through **Maaya** (delusion) and forgets his true nature.

Man is described as **Thungabhadhra**, the river of Life

It is because man becomes a slave of his senses that he descends to the animal level instead of

rising to the state of the Divine Master, **Pashupathi**. Man is like a piece of sugarcane, which has

many knots. These knots in man are the evil tendencies like lust, anger, greed, attachment, pride

and envy. These tendencies assume various forms such as love of wealth, attachment to wife and

children and the like. Because of these attachments, he forgets his true nature. The scriptures

describe man as **Thungabhadhra**. This name is familiarly associated with that of a river. But, in

reality **Thungabhadhra** is the River of Life. '**Bhadhra**' means that which is auspicious. '**Thunga**'

means that which is immense and immeasurable. **Thungabhadhra** refers to the body which is

capable of conferring limitless well-being on mankind. By misusing such a body man is ruining

his life and destroying his true humanness.

The body is intended for rendering help to others and not for self-enjoyment. Unfortunately

because of the perversions of the mind, man loses himself in worldly pleasures. He is a slave to

the vagaries of the mind and ignores the counsel of the **Buddhi** (intellect).

Man should remember that the same Divine **Prajna** (Awareness) is

present in all human beings.

This truth is accepted by all faiths. It may be asked why God is not visible if He is all-pervading.

The-answer is that though God is omnipresent, He can be experienced only by those who have a

pure heart. Just as a cow's milk can be got only from the udder and not from any other part of the

cow, God's image can be visualized only by those with a heart full of love and which is pure and

free from selfishness. God cannot be perceived by those with impure minds and polluted hearts.

The sun cannot be seen when he is covered by a cloud. But when the wind sweeps the cloud

away, the effulgent sun becomes visible. Likewise man has to drive away the cloud of ignorance

enveloping his mind by meditating on God. In this Kali Age there is no greater or easier means

of realising God than chanting His name.

Four ways of chanting the Lord's name

There are four ways of chanting the Lord's name. One is through

Keerthana (song). Then there is

Sankeerthana (community singing). Another is **Dhyaana** (meditating on the Divine). The fourth

is contemplation of the form of the Divine. In all these, meditating on the name is basic.

By meditating on the Lord, **Chaithanya** and **Meera** experienced the ecstatic vision of the Lord

within themselves. Both of them were immersed in the feeling of devotion to the Lord.

Those who experienced the Lord by chanting the Divine name are **Naaradha**, **Thukaaraam**,

Thulsidhas, **Raamadhas** and others. In reply to a question from **Naaradha**, Krishna declared that

He is present wherever His devotees sing His glories. The singing must not be merely a musical

exercise but express genuine devotion.

Some devotees sing songs about the **leelas** (sportive miracles) of God. **Jayadheva**, for instance,

sang only about the sports of Krishna and was oblivious of all other things. He totally identified himself with Krishna.

Raadha represents **Ruupa sankeerthana** (singing the glory of the Lord's form) of Krishna. She

saw Krishna in every object. The heart is moved only when the words of the poem or song are

rendered melodiously. (Here **Bhagavaan** demonstrated how the manner of singing makes all the

difference in the appeal of the song: "**Raama Nannu Kaapaadu**"--- **O Raama**, Save Me).

By devotional singing one can get merged in the Divine. That is the reason why the Lord is

described as **Gaanalola** or **Gaanapriya** (Lover of song or one who is

charmed by music). It will
 be befitting if a devotee combines the reciting of the Lord's name with
 singing and praying for
 merger with the Divine.
 Now these three are considered as distinct from each other. This is
 not correct.
 God is one: names are many
 Devotees are inclined to worship the Lord under different names.
 They consider the names
 different from each other. They forget that they are all equally,
 embodiments of the Divine: **Sath-**
Chith-Aanandha. (Being-Awareness-Bliss). There should be no
 feeling of high and low. Only
 the one who has the feeling of oneness can be called a **renunciant**. It
 is wrong to make a
 distinction between **Raama** and Shiva as some small-minded
 devotees do. **Vaishnavaites** and
Shaivites who go to the **Thirumala** temple hail the Lord as
Venkataramana or **Venkateshvara**
 respectively, as if the two names are different, though they represent
 the same deity.
Thyaagaraaja pointed out that the word **Raama** is made up of the
 vital syllables "**Raa**" and "**Ma**"
 in the **Naaraayana** and Shiva **manthras** respectively. In this manner
 devotees should seek unity
 in apparent diversity rather than seek to divide what is one.
 The nature of the Divine can only be properly understood, by those
 who are filled with devotion.
 All should be filled with love. Love cannot flow from the **manthras** of
 those who are steeped in
 selfishness and self-pride. Love flows from those who are humble. It
 cannot arise in those who
 are conceited and pompous. The love of God can arise only from
 loving thoughts. There must be
 yearning for God, just as one has to experience hunger to think of
 food. There is hunger for God
 in every one, but the disease of self-pride prevents one from feeling
 that hunger. The denial of
 God is a kind of disease. The unbeliever is afflicted by a variety of
 diseases like pride, envy,
 anger and greed.
 One should be pure to be attracted by the Lord
 There are some who have one foot on faith and the other on disbelief.
 For sometime they live
 with devotion and then they get lost in worldly concerns. The result is
 they have the worst of
 both worlds. One should not attempt to ride two horses at the same
 time. Stick to one thing and
 pursue it with determination. There is no such perseverance today
 because men are attracted by
 various worldly pleasures. It is not good to be lured by such
 attractions. Man should be attracted

only by the Divine. Krishna has been described as one who is alluring
 in every way--by his
 looks, words and action. One should be pure to be attracted by the
 Lord. A sensuous person is
 like a rusty piece of iron, which cannot be attracted by a magnet.
 In the world today man is caught between the forces of evil and the
 forces of good, similar to the
 war in the **Mahaabhaaratha** between the wicked **Kauravas** on the
 one side and the virtuous
Paandavas on the other. Krishna was on the side of the **Paandavas**,
 though He did not take part in
 the fighting. God is always on the side of the good and the virtuous.
 "See good, be good, do good, that is the way to God." Make every
 effort to experience the
 Divine.
Bhajans are supremely valuable
 People may say that when you go to **Sai** Baba, there is nothing but
bhajan. Realise that there is
 nothing greater than **bhajan**. What bliss is there in **bhajans**! What a
 demonstration of oneness is
 it when a myriad throats join in uttering the name of God! The
 vibrations emanating from them
 make the heart vibrant. If you sing alone in your shrine, the
 vibrations return to you as reaction.
 But in community singing, what you have is not a reaction but a wave
 of vibrations. They enter
 into the atmosphere and purify the polluted air. The atmosphere
 today is polluted by bad
 thoughts and feelings. When you sing the glory of God, the bad germs
 in the air are destroyed
 and the air gets purified by a treatment with anti-biotics as it were.
Bhajans are therefore supremely valuable. It has been said that in the
 Kali Age there is no greater
 spiritual practice than chanting the name of the Lord. Let one
 remember the name of **Raama** at
 the time of passing, whether he is a millionaire or a pauper, whether
 he is a scholar or an
 illiterate. Sing the name of the Lord and redeem your lives!
 Discourse in the **Sai Ramesh** Hall in **Brindhaavan** on 23-10-1994.
 30. Education and culture
 Wealth is worshipped as God,
 Selfishness has become the basis of life,
 Pomp and show have become the fashion of the day,
 Ego is ruling supreme in everyone,
 Ambition makes men ignore righteousness.
 There is no humility and no regard for truth,
 Education is sought for earning money,
 Hypocrisy has become the order of the day.
 How can the sons of **Bhaarath Maathaaji**
 Hope to progress in the right path?
 Spiritual education is the urgent need
 Of the hour to reform our children

And turn them in the right direction.

STUDENTS, teachers and educators! What do you mean by education?

What type of education should you have? What kind of education will set an ideal? What is the outcome of education?

One must enquire deeply, investigate and get the right answer to these questions. People feel that education helps in materialistic pursuits and rest content with this. This is a not a right attitude.

Education should promote culture. It is not by education alone but by culture that one gets refined.

Culture promotes refinement. It is termed as Samskaara which consists of Sadhguna (good character), Sadhaachaara (good practices) and Sadbhaavana (good feelings). For a person to be deemed educated, his behaviour should be good, his actions useful to society and his feelings should be compassionate and kind. "Sarvabhuutha Hithe Rathah" (One should have concern for the welfare of all beings).

What is education without culture?

It is not enough if a student is endowed with scientific and worldly knowledge. He should have essentially moral and spiritual knowledge also.

The aim of education should be to bring about an all-round development of the personalities of the students. Education should make all virtues emerge and shine forth in students. Indian culture essentially aims at developing human beings with such a personality.

What is education without culture? It is like a kite cut off from its main thread. It is not possible to predict where this kite would land--whether on thorny bushes or on dwelling places. It is difficult to predict how such education is going to affect and harm society. It may also be compared to a house without light; bats and poisonous reptiles enter into such houses. Education without culture makes man forget his true human nature and take to evil ways. Such education is like a counterfeit coin. Even beggars refuse to accept a counterfeit coin. Even parents would hesitate to love a son without culture. Refinement and culture are the very life-breath of human life.

Knowledge with humility makes one blossom

It would be wrong to call it education if it merely teaches the meanings of words. The basic aim of education is to make men of character and virtue. Many people think that knowledge is power.

It is not so. In fact, character is power. Education should confer humility Education without

humility, action without discrimination, scholarship without wisdom, words without truth, friendship without gratitude, music without melody, politics without morality and integrity can never shine in society. One's personality blossoms only when one has humility along with knowledge.

Education should be useful to society. It should make citizens follow the path of morality and righteousness and make their lives happy.

Human life is very sacred and valuable. Today people are not aware of the uniqueness of human life. They have forgotten human values. That is the reason why one comes across various agitations and strikes in society today What is the reason for the country getting poverty-stricken, for suffering from fear and anxiety, for not recognizing the sacredness of spirituality, for losing morality and integrity? The reason is that man is not living as a human amidst his fellow beings.

He is living like an animal or like a demon. Today, the cloud of ego and pomp is covering the sun of Aathma and hiding its natural splendour.

Selfishness is rampant. The true meaning of word Svaartha is that one has to know Sva (Aathma). Understanding the Sva (Aathma) is Svaartham (Sva+Artha). The syllable Sva in Svaartham does not refer to the body; but the soul. The Aathma (spirit) is pure, unselfish and eternal.

That was the reason why the ancient rishis described the Aathma in such glorious terms, but today man is misunderstanding the meaning of the word Sva, identifying it with the body instead of the soul.

Man today is treating the body as the source of all happiness. Such happiness is not true and permanent; it is momentary. Educated persons are not striving to earn spiritual, permanent and real happiness.

We need a fusion of knowledge and action

We are acquiring knowledge, but do not put it to proper use.

Knowledge without action is useless. Action without knowledge is foolishness. There is a divorce between knowledge and action today We need a fusion of knowledge and action. Students should cultivate patriotism and a spirit of service. It is conspicuously absent today.

In India today there are 200 Universities and 9000 colleges. About a crore of students have been enrolled in these colleges. Universities are becoming factories which manufacture graduates.

These students are let loose on the world after graduation. No one is

bothered about the future of these graduates and how they will benefit the nation? What is the use of having education which does not benefit society? No one seems to bother to examine all these matters, whether Government, society, educational authorities, Vice-Chancellors or other administrators, etc. This is a sad state, which ails the system of education today. It is making man a slave of the senses. How can such people serve the society? Wherever you look at the students you find sacrifice conspicuous by its absence. Universities are busy developing different types of subjects to be taught, but are not aware of the Real Subject which they should reach. What is that subject which is the very basis of all other subjects? Aathma-Vidhya (Spiritual knowledge), is the basis of all education. It is like the ocean while all other types of education are like rivers which must merge in the ocean. Today, education without a spiritual base is causing harm. The essence of Spiritual Education is faith and dedication. They are like the two bunds of a river. Only when the river of life flows between these bunds would the river be safe. If there are no bunds, the waters would flow over villages and towns and cause vast destruction. It is the absence of spirituality which is responsible for all the problems, violence, agitation and strike. Education should foster the two bunds of dedication and faith in students. From self-reliance to self-realisation Education should inculcate in students the spirit of self-reliance and self-confidence. The first thing in life is self-reliance, second is self-confidence, third is self-sacrifice, fourth is selfrealisation. With self-realisation life finds its final fulfilment. Sage Vaalmeeki has compared Raama and Raavana in his epic, the Raamaayana. Raama is described as a great Inaani and Raavana as a fool. Raavana had mastered 64 types of worldly knowledge whereas Raama had mastered only 26. Why was such a highly educated person as Raavana called a fool by Vaalmeeki? It is because Raavana lacked three important qualities which Raama had. They are working for the welfare of entire humanity, possessing the supreme knowledge and having great virtues. Raavana was only a slave of the senses. Knowledge bereft of noble qualities and virtues becomes only bookish knowledge which is of no use to society. What is it that made Raama God? It is imbibing of the six qualities, namely

character, compassion, non-violence, control of the mind, control of the senses and fame. Students should imbibe these six qualities which make man God. Students should never indulge in violence. Hurting or harming any person essentially means hurting and harming oneself. It is in this context Vyaasa stated that the essence of the eighteen Puraanas is "Help ever, Hurt never." Spread Bhaaratheeya culture In today's system of education the teachers are not teaching this basic virtue. The Raamaayana, Bhaagavatha and Mahaabhaaratha are like three important life-breaths for Indian culture. Today's students do not know these three texts without which a person cannot be called Bhaaratheeya. Instead, students indulge in reading cheap novels, which contain bad ideas. Students going out from Sri Sathya Sai Institute of Higher Learning should take an oath that they would plunge into society and spread Bhaaratheeya culture from house to house to all people. Indian culture is the very backbone of our life. If you cannot spread this culture your studies have no meaning. I desire only one thing from you. You should enjoy peace yourself and spread peace all around. That is the gratitude which you have to show to the Institution which has given you free education and which has showered so much of love on you. Strive to bring about unity; there is no greater strength than unity. Whatever you have learnt should be made relevant and useful to society. The gap between learning and practice should be bridged. Knowledge from books and laboratories should be made relevant and useful to society. Work for the honour and glory of the society and the nation. Carry on your secular life with spiritual outlook What are you planning to do after you obtain the Degree from the University? It is no use going in search of a job from office to office with your Degree certificate or registering your name in the employment exchange. If the Government starts colleges without being able to give jobs to the graduates, it leads to all sorts of problems arising out of unemployment. The colleges must be operated, keeping in view the demand for graduates. Our University spends Rs. 60,000 per head on Arts students, Rs. 90,000 per head on Science students, but we do not charge any fees. What benefit do we get out of this? The only benefit is to make your lives exemplary to the world at large. We want you to

carry on your secular life
 with spiritual outlook and attitude. With the education obtained in
 the Institute, if you have
 determination, then is nothing which you cannot achieve. During
 your student days do not enter
 into politics. After completing your education, you may enter into
 politics and practise the values
 which you have learnt as a student and serve the society and the
 nation.

We got Independence, but unfortunately after Independence unity is
 lost. Independence without
 unity does not benefit the nation.

Today in the Convocation you have taken an oath administered by the
 Vice-Chancellor. Oath
 taking is like giving a promise. You must take the oath whole-
 heartedly. It would be a great sin if
 you conduct yourselves in daily life contrary to the oath.

Students! Whether you are aware of it or not, Mother **Bhaarith** is
 pining for you. You are not
 even recognizing the fact that you are born in the sacred land of
Bhaarith. Mother **Bhaarith** has
 hidden an enormous treasure for you--the treasure of knowledge and
 spirituality.

You may return to your places and conduct yourselves in keeping
 with human dignity and the
 type of training that you have obtained here. Do not get a bad name
 either for yourselves or for
 your parents. You should be free from ego, jealousy; arrogance and be
 full of humility, nobility
 and sacredness. Service to society and the nation must dominate your
 thought, word and action.

Benedictory address to the Convocation of the **Sri Sathya Sai**
 Institute of Higher Learning on 22-
 11-1994.

The children must have reverence towards their religion, their
 culture, their educational attainments and their country. They must
 learn well their mother-tongue, so that they can appreciate the
 great poetical works and epics written by the Seers of their land.
 This will give them valuable guidance in the stormy days ahead.

BABA

31. The **Avathar** and the devotees
 More effulgent than the Sun,
 Purer and Whither than snow,
 Subtler than space,
 The Supreme Self pervades everything,
 From the minutest particle.
 Holding everything within Him,
 Illumining everything By His Consciousness.
 The Divine (Brahman) is in you
 And you are in the Brahman.
 There is no difference
 Between you and Brahman.

What greater truth can I convey
 To all of you assembled here?
 EMBODIMENTS of the Divine **Aathma**. When the Lord (**Naaraayana**)
 incarnates in human form,
 He cannot avoid abiding by the regulations set by Him. You should
 not forget that even if the
 Lord is the Director of the "Cosmic drama, in His human form he is
 playing a specific role. If He
 does not act according to the role assumed by Him, either overdoes or
 underplays the role,
 departing from what is appropriate, He will be falling in His purpose.

When the Divine assumes
 human form, He has to serve as an example by ideal actions.
Hiranyaaksha and **Hiranyakashipu**, impelled by their hatred,
 embarked on many enquiries in
 search of **Naaraayana**. They felt after their prober that **Naaraayana**
 was not in any of the five
 elements. But the tide of time and circumstances led to situations in
 which they faced the Lord in
 His most dreadful forms and met with their end.

When Krishna made His advent on earth, He also had to play His part
 according to His role.

While **Sishupala** was railing at Krishna, He allowed him a long rope
 and destroyed him, when
 the appropriate time came. The **Bhaagavatham** relates the story of
 how Krishna retreated
 repeatedly in His encounters with **Jaraasandha**. How can the All-
 knowing, All-powerful, Omnipresent
 Lord flee from anywhere? Where can He hide Himself? This is utterly
 fanciful.

When one has faith in the ways of the Lord and abides by the will of
 the Lord, the Lord can be
 understood and experienced.

For instance, there is the example of **Dhruvapadhi** in the
Mahaabhaaratha. In the court of
Dhuryodhana, although she was humiliated and dishonoured by
Dhuryodhana and
Dhushshaasana, Krishna, in accordance with the role He had to play,
 did not intervene, as both of
 them were destined to meet with their death at the hands of **Bheema**.

During Krishna's life-time, He was the target of attacks and
 accusations by many wicked
 persons. But the Divine has no likes or dislikes. The wicked persons
 suffer from the
 consequences of their own actions according to their deserts.

What one gets in life is dependent partly on what he has earned by
 his actions. This is called
Praarabdham (fate). This is by its nature temporary. What is got as
 the fruit of a past action will
 not last long. Forgetting this fact and forgetting also his **Svabhaavam**
 (true nature) man is carried
 away by the transient and acts according to his whims.

When an actor in a play is assigned a certain role, he studies the entire play, but while acting his role, he has to play his part alone in each scene as required in the play and not all the roles that he knows. He has to suit his actions to the demands of his role in each scene in the play

Likewise, the Lord, when He has assumed a role in the Cosmic play, has to act in each situation according to what is appropriate to it and according to the rules of the game.

Mankind's fall from righteous conduct

From ancient times, in accordance with the spirit of **Bhaaratheeya** Culture, **Bhaaratheeyas** have been according the Highest place to **Thyaaga** (renunciation or sacrifice). They adored Dharma (Righteous Conduct). They were pledged to upholding justice. They adhered to Truth. People today have ignored these values of **Bhaarith**'s ancient culture. They have fallen a prey to worldly and sensuous pleasures, believing that only earthly existence is real. People in the world today are taking to evil ways and cherishing evil thoughts the like of which have never before prevailed. Men are consumed by a limitless passion for wealth and power. No doubt money is necessary for meeting one's daily needs. But even here there should be a limit.

The vast ocean, when it swells beyond its bounds, causes disaster. The food that is required for sustaining the body is conducive to health only when it is consumed within limits. Over-eating poisons the physical system. Food may give satisfaction or cause illness. By his food habits man is becoming a prey to disease. Food is essential, but it must be taken within limit for it to be wholesome. Likewise wealth is essential but within limits. When there is excessive wealth, many dangers ensue. With excessive wealth man turns arrogant and loses the sense of discrimination between right and wrong. He becomes a **Dhuryodhana** who exemplified greed rather than a **Karna** (who was noted for his generosity). Wealth and sacrifice should grow together Together with the growth of one's wealth, one's spirit of sacrifice should grow commensurately.

Increase in wealth should bring about an increase in generosity. These days wealth increases but not magnanimity.

Of what use is wealth if one cannot be happy? Even if a river is overflowing, A dog can only lap a little of it. For a greedy man, there is no contentment Even if he has large hoards.

Today, when a man's riches increase, he becomes increasingly miserly. As a result, he forgets his true nature.

When money earned by honest means does not always confer happiness, how can you get happiness through money earned by dishonest means? Hence, it should be realised that excessive wealth can never confer peace or happiness. When you have large wealth, offer it for good causes to help others. Thereby you will derive satisfaction.

In the pursuit of power men sacrifice morality

The second evil is the passion for power. From the villager to the topmost man in a city, everybody is after power. Power carries with it limits and obligations. There are five kinds of power--the power of knowledge, intellectual power, the power of fame, the power of character, and the power of sacrifice. Only the person who has all these five attributes should aspire for a position of authority.

These days men conduct themselves in positions of power without any understanding of how to exercise authority. Every man aspires for positions of power from that of **Panchaayath** President to the head of the government of the country. In the pursuit of power, men are prepared to use any means, sacrificing morality and justice. All sorts of corrupt practices are being resorted to for securing power. Law and order are being undermined.

In this manner, the true nature of man is being forgotten. This is a highly dangerous situation.

Those who seek positions of authority should recognise their obligations. They should exercise power with due regard to the restraints to be observed. "**Nasshreyo Niyama Vinaa**" (Nothing great can be achieved without restraint). Thus both wealth and power have to be used with restraint. But these restraints have been violated at present. Divine bids for proper time to play His full role

All the troubles and disorders the country is experiencing today are due to these violations. Men are failing to recognise the nature of the Divine. Even though the Divine has come down as an actor on the world stage, He is biding for the proper time to play His full role. A fruit takes time to ripen. When the fruit is ripe it falls down of its own accord. Likewise when the time is ripe for one to reap the fruits of his actions, he must be ready to gather them according to the nature of the actions. It is one's own actions which lead to bad or good results. That is why the scriptures have declared that man's mind is the cause of his bondage or

liberation.

Hence, the mind has to be turned towards the sacred path. It should be concentrated on actions of

service to others. It should be devoted to concern for the welfare of the world. Only then the

purity of the mind expresses itself.

For all the confusion and conflict prevailing in the world today, it is the feelings and thoughts of

people that are responsible. To rake offence when some one criticizes you or to think of

retaliation when one does some harm to you, is not the right way of reaching to them. Consider

whatever good or bad that happens to you as the consequence of your own actions. Do not

attribute them. to acts of the Divine.

God is like a postman. The postman delivers one letter to one address and the people in the house

rejoice over the good news contained in it. He delivers another letter at a second house and there

is lamentation over the sad news contained in the letter. Is the postman responsible for the joy or

the sadness of the recipients, of the letters? No. It is the content of the respective letters that is

responsible. What you experience by way of joy or grief is a consequence of your own actions.

God is only a witness.

Earn God's grace by getting rid of ego

In human society today, egoism is rampant. Ostentation is ubiquitous. Can peace and security be

ensured in such a milieu? Can God's grace flow in such a state? No. Whatever one's scholarship

or wealth, as long as there is Ahamkaara (egoism) God's grace will not flow. Grace, like water,

flows from a higher to a lower level. God's grace will be showered on those who have humility

and discipline. Humility is essential for securing God's grace. Revere elders. Be content with

what you have. Develop goodwill towards 'all. Bear no iii will towards anyone. When you desire

that all should love you, you should equally love all.

The history of Bhaarath bears testimony to the pacific attitude of Bhaaratheeyas. They defended

themselves when the country was invaded by outsiders, but they never embarked on wars of

conquest. The ancient Bhaaratheeyas never resorted to wrongful or unrightful policies.

Adherence to peace and truth was natural to them. Unfortunately today; in the pursuit of power

people are giving the go-by to morality and integrity. In western countries many leaders resorted

to violence to capture power. In Bhaarath also, there have been many examples of Muslims who

killed or imprisoned their own fathers or kinsmen to seize the reins of power. This greed for

power converted men into demons.

But look at what happened in the Raamaayana. To carry out the promises of his father, Raama

renounced the kingdom and chose to live in exile for fourteen years in the forest. He did not

aspire for power or position. He cherished Dharma (the code of right conduct).

Raama's example for cherishing Dharma

Shortly after their entry into the forest, one day, when Raama and Lakshmana were sitting under

a tree, they heard the neigh of horses and cries of elephants. Raama asked Lakshmana to find out

the masons for the unusual presence of horses in the forest.

Lakshmana climbed to the top of a

tree and surveyed the scene. He noticed the advancing of a huge army, but only the flag

fluttering high over the haze could be seen clearly. Lakshmana concluded from the emblem on

the flag that it was Bharatha who was coming with the army.

Lakshmana got down and asked Raama to get ready with his bow and arrows. "What for?" asked

Raama. Lakshmana said that at the instance of his mother, Bharatha was coming with his army to

seize them. Amused at Lakshmana's naivety, Raama told him smilingly: "Bharatha is not such a

person. He will do no such thing. He is coming to see us because he did not find us in Ayodhya

when he came back to the city." Lakshmana retorted: "If he is coming to see us, why should he

bring the army with him?"

Raama said: "To allay the feelings of the people, Bharatha is coming with all the citizens.

Lakshmana! You have failed to realise that no one born in the Ikshvaaku line will ever shed

blood to ascend to the throne. Those who seize the throne by the sword cannot be righteous

rulers. No such Kings will ever be born in the Ikshvaaku dynast. The rule of conduct for the

Ikshvaaku Kings is to inherit the throne by righteous means and rule with the consent of the

people. The spirit of service should inspire who seek positions of authority. Without knowing

how to serve, one cannot become a true leaden" Raama allayed Lakshmana's apprehensions in

this manner.

Meanwhile, Bharatha came running towards Raama, crying "Oh Brother!" and fell at his feet.

Watching this scene, Lakshmana regretted his misjudgment and sought Raama's forgiveness.

Thus, from ancient times, the rulers in Bhaarath never resorted to

violence or unrighteous means

to ascend the throne. They were dedicated to the practice of Dharma.

"Sathyam Vadhha:

Dharmam Chara" (Speak the truth, follow Righteousness). These were the two basic tenets of

the ancient **Bhaaratheeyas**. They esteemed them as their two eyes.

Today the rule has been

reversed---**Sathyam Vadhha** (Kill truth) **Dharmam** Chara (Imprison Righteousness). Today it is

the reign of falsehood. Unrighteousness is the prevailing moral code.

It is because of these

tendencies. **Bhaarith** today is a prey to disorder.

Every individual should try to practise and protect truth and righteousness. This is the bounden

duty of every citizen of **Bhaarith**. This is the service they have to do to the nation. The nation

will not be protected by an army or by the most modern weapons. If the people safeguard truth

and righteousness, the latter will protect the nation and the world.

Svaami's encounter with intellectuals

Once, more than two decades ago, **Sri K.M.** Munshi convened a conference of intellectuals in

Bombay to be addressed by **Svaami**. The so-called intellectuals today seldom have any

intelligence. They are filled with conceit. The intellectuals in the gathering were proud and

arrogant, gloating over their scholarship and book knowledge.

Bhagavan was the Chief Guest at the meeting and Munshi was seated next to **Svaami**. Munshi

requested **Svaami** to clarify the doubts of intellectuals regarding spirituality and right conduct.

Many questions were put to **Svaami** and **Svaami** answered all of them clearly and convincingly.

One member of the audience asked **Svaami** whether it was not necessary for India to equip itself

with atom bombs in view of the fact that both affluent America and Communist Russia had huge

piles of atom bombs. **Svaami** replied- "What folly is this! When there are millions in the country

who lack food, clothing and shelter, the provision of these necessities is the most urgent task and

not the manufacturing of atom bombs. Of what use are bombs when you cannot feed the people?

Crores are being wasted on armaments. I cannot agree to such wastage."

Then another member asked- "How are we to meet an attack from outside?" **Svaami** replied:

Our country's name is **Bhaarith**. For this country the **Mahaabhaaritha** is the authentic

guidebook. The heroes in this epic are the five **Paandava** brothers. Among them, Arjuna and

Bheema are incomparable warriors. Nevertheless, they submitted

themselves to **Dharmaja**, the

eldest of the brothers. If India upholds Dharma, America and Russia will have to respect

Bhaarith. Confronted by Dharma, anyone however powerful, will be cut to size. Therefore, the

most vital thing for **Bhaarith** is Dharma."

When **Svaami** gave this reply, the entire gathering cheered **Svaami** for fifteen minutes.

Thereafter **Svaami** told them. "It is not enough to clap your hands; open the taps of your minds.

Take to the path of Dharma. There is no use merely applauding my words."

There are many in the country who worship the **Raamaayana** as a sacred text. How many of them

honour the words of the father? Of what use is it to recite the **Raamaayana** without following its

precepts? You have discourses on the **Geetha** in every street. But is anyone acting up to even one

of its **reachings**? If you go on learning for years, when are you going to start practising the

lessons? The endless study of books is sheer folly; to put into practice a single word is better than

such studies. Today **Bhaarith** is full of such foolish persons.

Love is **Sai**'s most potent weapon

Many of you have been coming here for over twenty or thirty years. You have listened to

Svaami's discourses many times. **Svaami** has been repeatedly declaring that immortality can be

achieved only by sacrifice and not by deeds, wealth or progeny How many are making any

sacrifice? How many are purring **Svaami**'s teachings into practice?

Why are you gathered here?

It is all useless unless you practise at least one of the **reachings**. What is My directive? What is it

that will please Me? What is it that I desire? Only one thing: Love, Love, Love. That is **Sai**'s

most potent weapon. Was any invitation sent to any of you to come here? So many of you have

gathered here attracted solely by the power of **Svaami**'s love. Them is nothing that cannot be

achieved in the world through love. Some things may be achieved by other means, but through

love even the Divine can be held in the palm of one's hand.

Saavithri, **Chandhramathi**, **Seetha** and **Dhamayanthi** stood out as exemplars of Indian

womanhood. People read books about them, but do not follow their example. The reason is that

people are swayed by evil thoughts. These bad qualities are due to bad habits relating to food and

recreation.

Eschew meat, liquor and smoking

Today, let it be anyone, whether one deems himself a devotee or not,

he should give up meat caring. Why? Meat eating promotes only animal qualities. It has been well said that the food one consumes determines one's thoughts. By caring the flesh of various animals, the qualities of these animals are imbibed. How sinful is it to feed on animals, which are sustained by the same five elements as human beings! This leads to demonic tendencies, besides committing the sin of inflicting cruelty on animals. Hence, those who genuinely seek to become devotees of God have to give up non-vegetarian food. Calling themselves Sai devotees or devotees of Raama and Krishna, they fatten on chicken. How can they be deemed Sai devotees? How can God accept such a person as a devotee? Therefore, whether they are devotees in India or outside, they should give up from this instant meat eating.

Next, there is the question of drink. The water that one drinks is life-giving. It issues from the head of Shiva. It is sacred. Instead of such wholesome drink, it is wrong to drink intoxicants. It makes a man forget his true nature. Alcoholic drink is utterly obnoxious. It degrades the addict. It makes him forget God. The drink addict is not conscious of what he says or does. The very sight of such a person is revolting. The drink evil has ruined innumerable families. Alcoholics have caused misery to their wives and children by wasting all their money on liquor. Of what use to the world are such derelicts?

In addition to liquor, many are addicted to smoking tobacco. Today cigarette smoking is the cause of many diseases like asthma, lung cancer, cocoonaphilia and heart ailments. The evil effects of smoking can be easily demonstrated. If a whiff of cigarette smoke is blown at a handkerchief, the cloth turns red at the spot. If smoke can cause such damage to a piece of cloth, how much damage will it not do when it gets into the blood stream? It ruins one's health and shortens one's life-span. Therefore, those who aspire to become true devotees of God have to give up meat, liquor and smoking. Each one has to reform himself. Drink addiction is the cause of many evils. But no Government can stop this. The change must take place at the individual level. This can take place only through a mental transformation and not as a result of preaching by others. Each one has to recognise the truth and reform himself.

Embodiments of Love! You are deeming this day as the sixty ninth

birthday of Svaami. I have no desire to celebrate such birthdays. As I was coming I was greeted by many wishing Me "Happy Birthday" I am always happy Why should anyone wish "Happy Birthday" for Me? Be happy yourselves. Your happiness is My happiness.

Today, as an offering to Svaami, give up meat eating, consuming liquor and smoking. By renouncing these three, you will benefit yourselves as well as society and the nation. Svaami's sole aim is to promote the welfare of the family, the society and the nation. If you wish to carry out Svaami's aim, renounce from this moment itself these three bad practices. Do not put it off to tomorrow. Take the resolve from this moment. Expecting that you will carry out Svaami's wish and thereby promote the well being of your family and the nation, I bless all of you.

Discourse in the Puurnachandhra Auditorium on 23-11-1994, Bhagavaan's Birthday.

32. The devotion that God loves
Clay is one, but pots are multifarious;
Gold is one, but jewels are varied;
Milk is one, though cows are of many colours.
The Supreme is One, but wears many vestures.
EMBODIMENTS of Divine Love! Although clay is one, the products made out of it are varied in form and name. Gold is one, but many different ornaments are made out of it. Milk is same, though it may be derived from cows of different colours. Though the Divine is one, He manifests Himself in various forms with different names.

From the fathomless ocean, countless waves arise. Though the waves appear as different from each other, the ocean is one. Likewise, though living beings appear in the Universe in a myriad forms, all of them are waves that have emerged from the ocean of Sath-Chith-Aanandha (Being-Awareness-Bliss).

The joys and sorrows man experiences in daily life, his attachments and aversions, his pursuit of sensory pleasures, are all due to the vagaries of the mind. As long as man is subject to the feeling of duality, he cannot be free from attachments and hatred. There can be no escape from dualism as long as man does not recognise his inherent divinity.

Freedom from dualism

There are today few who recognise unity in diversity, though there are any number of intellectuals who are engaged in promoting divisions and differences. The world today needs righteous men who will promote unity.

The mind is the cause of differences and only by control of the mind can differences be eliminated. How can man discover his oneness with the Divine without seeking to know his true nature? Nine forms of devotion have been indicated for man to realise his divinity, starting with

Shravanam (listening to the glories of God) and culminating in **Aathma nivedhanam** (total surrender to the Divine).

Of these nine forms of devotion, the greatest is total surrender. But who is to surrender, what and to whom? When this question is pursued, man discovers that the entire tuff verse is made up of

the **Pancha bhuuthas** (five basic elements), which are manifestations of God. Man is also a

manifestation of God. God is not separate from man. But man is unable to recognise this because

of his identifying himself with the body, which is only an instrument.

When he gives up this

feelings, he will experience the Self.

Elevate every object to the level of the Divine

Men are of three types. First, **Bhakthi** rasa-**aathmakam** (emotional type), The second, **Kriyaaathmakam**

(active type). The third, the rational type. The emotional type of persons are engaged

in activities like worship of idols, **bhajans etc.** They offer worship to an idol or picture in the

faith that God in a certain form has shown to mankind the means to liberation. However, you

may worship a picture as God, but not God as a picture. You may see God in a picture, but the

picture is not God. No object exists with a form without the immanence of the Divine in it.

Hence every object has to be elevated to the level of the Divine. Treat every object as a

manifestation of the Divine. But do not reduce the Divine to the level of material objects. The

process of devotion, beginning with adoration of physical objects, ultimately leads to the

realisation of the Divine. Without this emotional yearning for God active pursuit of the Divine is not possible.

When devotion develops, one resorts to the path of action. And then, one starts enquiring into

what is transient and what is permanent, what is real and what is unreal. While this

discriminating faculty is essential for the spiritual aspirant, it is being abused in the name of

rationalism. The process of enquiring has assumed bizarre forms. Today many young persons are

misled by so-called rationalism to deride spirituality. Few persons attempt to get at the correct

meanings of things. By misinterpreting things and creating confusion, many are taking to wrong courses.

Human life is precious, sublime and meaningful. But by involvement in purely worldly pursuits, the greatness of human birth is forgotten. Without values, life is meaningless. When there is

purity in thought, word and deed, human values are practised. The unity of the three **H**'s is

essential--Heart, Head and Hand. But today this unity is absent among people, with the result

that men are becoming inhuman.

Man has to understand the inherent divinity

Because man has not been able to shed the animal qualities inherited from his past, he does not

behave like a true human being. Hence, man has to endeavour to understand his true nature, his

immense potentialities and his divine qualities.

He must realise that whatever he perceives is essentially Divine. All his actions should be

dedicated to the Divine. Thereby work will be transformed into worship. In essence, there is no

difference between work and worship. But, unfortunately; in these degenerate days even worship

is turned into some form of undesirable activity. Today devotion is used for deriving sensory

enjoyment. It is used more as a source of fleeting pleasure than a fountain of enduring bliss. God

will not approve of such part-time devotion. The Divine is omnipresent and is watching everyone

of your actions, wherever you may be. 'People in their ignorance imagine that God takes no

notice of them. Divinity cannot be understood as long as this ignorance prevails.

Many people imagine that they are caught up in the coils of **Samsaara** (worldly life) and are the

victims of worldly existence. This is a ridiculous idea. It is not family life that binds you. It has

no arms to clasp you. It is you who are endowed with hands, eyes and ears. It is you who are

holding on to worldly life and suffering the consequences. This is the truth in the false and the

unreality in the Real. This accounts for the fact that in the world today the false is deemed true

and the truth is considered as untrue.

All that exists in cosmos belongs to God

How can man realise the Truth? Only when he experiences the **Adhvaithabhaava** (non-dualism).

As long as he is steeped in dualism (that he and the Divine are different), he is bound to be

racked by the opposites: joy and sorrow, the real and the unreal.

All that exists in the cosmos belongs to God. But man imagines that he

is the owner of various

things and is a prisoner of the conception of "mine" and "thine." In reality all are only trustees of

the property belonging to the Divine. This means that everyone has to consider himself as a

trustee for the world's goods. A bank cashier handles an enormous amount of money. None of it

belongs to him. He cannot use it for himself, but has to ensure its safety and right use. Likewise,

all are trustees responsible for the proper use of the goods entrusted to them. No one can claim

ownership.

Hence one's life should reflect the unity of thought, speech and action. Devotion should also be

the unified expression of love for God, action in the service of God and total surrender to the will

of God. These are intertwined like the braid of a woman's tresses.

Bhakthi (devotion), **Upaasana**

(worship) and **Inaana** (awareness of the Self) together demonstrate the oneness of the Divine.

This truth is common to all religions like Christianity, **Zorastrianism** and other faiths. True

spirituality emphasizes the truth that is common to all religions. One should not hate any religion

or ridicule any form of worship. One must recognise the unifying truth in all religions. God is not

separate from you. However, by regarding God as separate from him, man resorts to various

kinds of worship. In the present day world this type of

Karmopaasana (worship through action)

is necessary. But one should not be engaged all his life in this form of worship. Gradually one

should reach a higher level. Only then humanness gets **divinised**.

Every human has latent tendencies of a sage

What is important today is not what particular faith one professes, whether he is a Christian, a

Buddhist, a Muslim or a Hindu. The real question is how far he is a true human, being. Develop

therefore, your human qualities. What constitutes humanness? It is good conduct alone. The

Indian epics hail man as **Manuja**. One who belongs to the lineage of the sage **Manu**. As such

every human being has the latent tendencies of a sage. Unfortunately, instead of these traits, only

vicious tendencies are to the fore. Man must recover his spiritual heritage. He must cultivate

sublime and divine feelings. However, owing to misdirected education men are taking to evil

ways. Compared to the behaviour of the educated urban population, there seems to be more

goodness and virtue among unlettered hill tribes. Injustice and wickedness seem to flourish in the

places where you have educational institutions and courts of law.

Men should concentrate on their natural spiritual tendencies rather than succumbing to the

allurements of worldly objects. For this purpose, association with good people is essential.

Eschew totally the company of bad people. Good company does not mean participating in

bhajans and religious gatherings. **Sathsang** truly means cultivating the company of one's **Sath**

(conscience). It means being immersed in the contemplation of God. Carry on your daily, duties

with your thoughts centred on God. Deem every action as an offering to God. That is the way to

perfect one's human nature and sanctify one's life.

Likhitha japam purifies the mind

As this may not be an easy process, the method of **Likhitha japam** has been recommended for

purifying one's mind. **Likhitha japam** is a form of spiritual exercise in which one is engaged in

writing the name of the Lord). **Likhitha japam** should be performed in a spirit of devotion. A

wealthy man, who had no peace of mind & spire his riches, went to a sage for advice. The sage

suggested to him that as a way of reducing his insatiable desires, which were the cause of his

worries, he should write the name of the Lord some **crores** of times. Unused to such an arduous

exercise, the rich man found a shortcut to achieving what the sage had suggested, by resorting to

mechanical devices for multiplying the number of times he wrote the name of the Lord. This is a

total travesty of the spiritual exercise suggested by the sage. It is tantamount to cheating God.

This sort of deception and hypocrisy is rampant today. It is not quantity that counts. Even the

writing of a few names with sincere devotion is better than filling pages mechanically.

In **Thamil Naadu**, numerous devotees have written with true devotion the name of **Sai Raam**

many **crores** of times, thinking of the name in their minds, spelling it by mouth and writing it by

the hand. The unity of mind, speech and action has produced purity in thought, word and deed.

Any spiritual exercise like **Likhitha japam** should be done wholeheartedly. Only then it becomes

sanctified and godly. All actions should be performed in this spirit of dedication and in

accordance with the dictates of one's conscience.

The name of the Lord is like a precious jewel which must be considered valuable and cherished

as a gem. **Thulsidhas** sang in praise of the Lord's name (**Raama's** name) as the most invaluable

gift given to him' by his guru. The Lord's name should be recited with deep feeling so that it gets

firmly entrenched in the heart.

The example of **Hanumaan**

Hanumaan is the supreme exemplar of true devotion. At the time of **Raama's** coronation in

Ayodhya after his return from **Lanka**, **Raama** gave presents to all those who had helped him in

the battle against **Raavana**. When it came to **Hanumaan**, **Raama** could not find anything that was

worthy of the **unparalleled** devotion of **Hanumaan**. Praising Hanuman's unexcelled services,

Raama said that the only fitting reward for such a devotee was to give himself to **Hanumaan**. He

embraced **Hanumaan** most lovingly **Seetha** saw this and felt **Hanumaan** should not be left

unrewarded for his great services. She took out from her neck the pearl necklace she had

received from her father **Janaka** at the time of her wedding and gave it to **Hanumaan**.

Immediately after receiving the necklace, **Hanumaan** removed one pearl after another from the

necklace, crushed it between his teeth, placed it close to his ear and then threw it away Surprised

at his strange behaviour, **Seetha** asked him why he was treating the pearls in that manner.

Hanumaan explained that he had no use for any object that did not chant **Raama's** name. **Seetha**

asked him how he could expect to hear **Raama's** name from an inert object like a pearl.

Hanumaan immediately pulled out a hair from his arm and kept it close to **Seetha's** ear. The hair

was chanting **Raama's** name!

True devotion means that even the blood stream should proclaim the Lord's name. Because

Hanumaan was such a devotee he could be the foremost servant of **Raama**. He was totally free

from egoism, pride and envy. In **Lanka**, he did not boast of his prowess, but was content to

declare himself a humble servant of **Raama**. This humility is the true mark of a devotee.

When a person is asked "Where do you live?" the correct answer is: "I am dwelling in the

(Indwelling Spirit)." This is the truth to be learnt from all the scriptures and epics. Everyone

should realise the oneness in spirit of all mankind, which is proclaimed equally by all religions.

Sometime ago a devotional exercise called **Likhitha japam** (writing the names of the Lord as a

form of worship) was started in **Tamil Nadu**. It was a collective (**Samashti**) exercise. Large

numbers of devotees assembled at one place and wrote the name of

the Lord as a (spiritual

exercise). The joy to be derived from such a collective effort is indescribable. The community

bhajan in which all join to sing in unison is an equally blissful experience. This community

singing was started by Gum **Naanak**. During community singing divine vibrations emerge

sanctifying the whole atmosphere. The same result cannot be expected when one sings alone.

Community singing promotes unity which leads to purity and divinity. Today there is no unity,

purity or divinity. What mankind needs today is unity based on the spiritual oneness of

humanity.

Worship of the Lord's feet

Today we are celebrating the **Paadhuka** Festival (a festival for worshipping sandals blessed by

the Lord). What is the significance of worshipping the Lord's feet?

There is the devotee's

yearning for touching the Lord. How is this to be done? The easiest way is to touch

the feet of the Lord. A spiritual significance is attached to the touching of the Lord's feet which

sanctify the earth by walking on it. Scientifically also there is meaning in **Paadhasparsha**

(touching the feet). The blood circulates from the feet to the head.

When one touches the toe of

the Lord's Feet, he can experience a current present in the toe. That is a divine energy.

From a mundane point of view the body appears as a physical form.

But from the spiritual point

of view, there is an aura around every body. It has **Thejas** (effulgence) from which arises **Ojas**

(spiritual energy). This energy produces vibrations. That is why it is declared: "**Dharshanam**

Paapa naashanam" (Sight of the Lord destroys all sins).

"**Sambhaashanam Sankata naashanam**"

(Dialogue with the Lord destroys all sorrows). "**Sparshanam Karma vimochanam**" (The touch of

the Lord frees one from the consequences of one's actions). When the devotee touches the Lord,

it is like the linking of the negative and positive wires, which generates divine energy. This

connection should be from heart to heart. Only then the Divine energy will flow (from the Lord

to the devotee). Then the Lord and the devotee become one. Because the spiritual significance of

these practices is not properly understood people fall a prey to confusion.

Men should go away from the worldly path

Men should go away from the worldly path like the fish which swim against the current in a

river. That is the way to realise the Divine. If you allow yourself to be carried away by the worldly current, you can only meet with a sad end. Whatever the world may think, keep your eye on the spiritual goal. When people ask for liberation, they should understand that liberation means oneness with the Divine. Become aware of your divinity. Then worldly thoughts will not

enter your mind. To realise this oneness with God, one has to chant the Lord's name incessantly.

You must pray for the vision of the Lord's feet in your heart. There should be no room for evil thoughts and feelings.

Lakshmana's unalloyed devotion to **Raama**

It was because of the unalloyed devotion of **Lakshmana** that **Raama** considered him greater the

Seetha or anyone else. He declared: "It is impossible for me to find a brother like **Lakshmana**."

This was a tribute to the way **Lakshmana** served **Raama** and **Seetha** for thirteen years in the

forest. During all these years **Lakshmana** had never looked at the face of **Seetha** but revered her

feet everyday. When the jewels dropped by **Seetha** were shown to **Lakshmana** he could identify

only the **anklets** and not any of the other jewels worn by her.

(**Bhagavaan** recited the **shloka** from

the **Raamaayana** in which **Lakshmana** explained how he could only **Seetha's** **anklets** because he

saw them every morning when he prostrated at her feet). Can such reverence be found among the

youth today? One feels ashamed when one listens to their talk. Young people should follow the

ideal exemplified by **Lakshmana**.

Devotees should not feel satisfied with what they deem as their devotion. They should find out

whether the Lord has appreciated their devotion. God should acknowledge your devotion.

Krishna acknowledged Arjuna's devotion to Him only when the latter declared: "**Karishye**

Vachanam Thava" (I shall abide by your words). If one does not pay heed to the Lord's words

and does not act up to His injunctions, to claim that one is devotee is only a pompous boast.

Activise your devotion. Let your actions be pure and sacred.

Old devotee's example for dedicated service

For one to come to this godly path, one has to contemplate on God incessantly. Today in **Thamil**

Naadu the **Likhiitha japam** movement and the worship of **Paadhukas** (sandals sanctified by the

Divine Feet of **Bhagavaan**) have grown by leaps and bounds. An 85-year-old devotee is striving

to achieve even greater progress in these movements. In devotion it is

not age that counts. What

matters is the determination and the dedication. At this age, he comes almost every week to

Prashanthi Nilayam without regard to the strain involved. His sole concern is service to

Bhagavaan. All devotees should become exemplars like him, of dedicated service. When that

happens the world will be an earthly paradise.

This old devotee has been able to bring together large numbers of people to get involved in this

form of collective worship by his example and enthusiasm. The saint

Thyaagaraaja had great

difficulty in chanting the name of **Raama** 96 **crores** of times. But in **Thamil Naadu** today the

Lord's name has been written 108 **crores** of times (one crore is ten million). Countless devotees

have been engaged in writing the name of the lord, without wasting their time in useless gossip

or meaningless activities. What a sacred **pre**-occupation is this! Do not waste your time in useless

pursuits. Instead devote all the time available to remembering and writing the Lord's name.

Discourse in the **Puurnachandhra** Auditorium on 18-12-1994.

33. Spread the message of Love

The Cosmos is controlled by the Divine;

The Divine is governed by Truth;

Truth is governed by noble beings;

The noble are the Divine Itself.

EMBODIMENTS of Divine Love! The entire visible cosmos is under the control of the Divine.

The Divine is governed by Truth. That Truth is subject to **Utthamaa-dheenam** (noble beings). A

noble person is the embodiment of God.

The human body, made up of the five basic elements and endowed with the five sense organs, is

not different from the mind. The mind wears the body as a vesture.

The mind, for its enjoyment,

uses the body as an instrument. It is the cause of all experiences. A

body without a mind is as

illusory as a crop on a barren field.

In ordinary life people regard the body as permanent and for the sake of its pleasures undertake

all kinds of efforts. This is a sign of ignorance. A body without the mind is as useless as a school

without a teacher and a temple without a deity. The body should be regarded as an instrument for

right living.

Men are developing their intellectual abilities but are using their intelligence for wrong purposes.

Knowledge without right action is useless. Mere action without knowledge is foolishness. Hence

it is necessary to combine knowledge with cultivation of character.

The most important faculty in man is **Prajna-Shakthi** (the power of integrated Awareness). It is from **Prajna-Shakthi** that other powers like **Ichcha-Shakthi** (will power), **Medha-Shakthi** (intelligence), **Vaak-Shakthi** (the power of speech) and **Vichaarana-Shakthi** (the reasoning powers) are derived. This integrated Awareness is sustained by thoughts.

Good company and good thoughts

The most important requisite for man in the world is truth based on thought. True thoughts

constitute the proper wealth for man. But, alas, modern man makes no efforts to cultivate good

thoughts. The absence of good thoughts weakens the will power.

With a weak will man cannot

accomplish even simple things. To achieve anything worth while in life man has to strengthen

his will power.

It is well known that humanness thrives on good company and good thoughts. What good

thoughts can achieve is illustrated by the life of a poor boy in **Tamil Nadu, Muthuswamy Iyer**.

His father died at a very young age. The forlorn widow summoned the young man and told him

that there were many poor people in the world who were suffering many hardships because they

were not able to get justice. "Somehow you must pursue your studies so that you may one day

provide help to these unfortunate people," she said. The mother's words strengthened the

determination of the young lad. He pursued his studies diligently though he lacked many

necessities. In the evenings he used to study under street lamps, as there was no light at home.

He was solely inspired by his mother's good advice. As a result of this hard work, he graduated

and secured a law degree. He dedicated himself to the service of the weak and helpless. His zeal

and devotion resulted in due course in his becoming the first Indian Judge of the Madras High

Court. Consider the lowliness of his birth and what eminence he achieved! It was entirely due to

the noble thoughts he cherished and his strength of will.

Noble thoughts strengthen will-power

In many foreign countries, young men who started their lives as dish washers, or newspaper

vendors or shoeshine boys, achieved eminence as writers by dint of hard work and noble

aspirations. Their achievements are entirely due to their ennobling thoughts which strengthened

their will-power and inspired in others confidence in their abilities.

In Britain there was a poor youth named James **MacDonald** who used

to help school children by

writing the addresses on letters for them. As he wrote each address he used to tell the boy, "God

bless you." He also used to tell them, off and on, "God is great." Often he had to go without food,

but his heart was filled with noble feelings. Such a lad one day became the Prime Minister of

Britain. Only his noble thoughts could have raised him from his poor state to the office of the

Prime Minister:

Good fortunes grow according to good thoughts

Man's bad or good fortune is related to his thoughts. Sowing the seed of thoughts man maps the

fruit known as Karma (deeds). Sowing the seed of karma, man maps the fruit called **Abhyaasa**

(practice). From **Abhyaasa**, man reaps the fruit of **Seela** (character).

From **Seela** one reaps the

fruit of **Adhristam** (good fortune). Thus fortune is based on character, which is based on good

practices arising out of good deeds based on good thoughts. Thus according to the development

of good thoughts, one's good fortune will also grow.

Unfortunately; men today are deluded by bad thoughts and are engaged in evil deeds. They enjoy

bad company and as a result come to a bad end. Everyone of you can experiment in a small way

with the gradual elimination of bad thoughts. You will discover for yourself how your willpower

grows with the diminution of bad thoughts. Man has forgotten that the spiritual path alone

will rescue him from the grip of insatiable desires, endless worries and numerous troubles. He is

indulging in various **malpractices**.

As desires multiply; the will-power weakens and vice versa. You can find out for yourselves how

when addiction to coffee, tea and smoking is reduced, the willpower gets stronger. The results

can be verified with just one week of practice. By addiction to various deleterious practices,

man's will-power and other faculties decline in strength. The will-power should be strengthened

by giving up bad habits and it should be directed towards social service.

Jesus and social service

Jesus exemplified the spirit of social service. The inspiration for this came from his mother

Mary. From his childhood Mary taught him such good qualities as truth, kindness, compassion

and justice. In his twelfth year, Jesus and his parents went to Jerusalem for a festival. In the

crowds the parents lost trace of Jesus and searched for him everywhere. Not finding him

anywhere, Mary sat under a tree and prayed to God to come to her help. At that moment, a thought flashed in her mind that Jesus was perhaps in a nearby temple. And Jesus was there sitting in a corner of the temple and listening to the words of the priest. Mary affectionately rushed towards him and embraced him. "Child, what agony I went through on your account," she said. Jesus told her: "Mother! Why should you have any fear? Those who believe in the world will have fears. But why should anyone believing in God fear at all? I am in the company of my Father. Why do you fear? You taught me that God is everything for us. How, then, can you worry like this?"

Jesus had learnt his lessons from his mother and developed his spiritual faith. After they returned from Jerusalem, Jesus felt that service to his parents was his foremost duty, because he owed everything to them. In this spirit, he used to assist his father in his carpentry work. Joseph passed away when Jesus was thirty. He sought his mother's permission to devote himself to the service of the needy and the forlorn. After leaving home, Jesus had himself baptized by John. Then for forty days Jesus observed severe austerities without food and drink. At first he considered himself as Messenger of God. After the penance he realised he was the Son of God. He began his ministry with a group of fishermen as his first disciples. He taught them that they should first seek the Kingdom of Heaven. To enter that Kingdom they had to cultivate loving hearts. Then, their hearts would become the Kingdom of Heaven. Jesus further declared to them: "I and my Father are one."

Foster love in your hearts and redeem your lives
What is it that men should acquire today? It is the broadening of the heart so that it may be filled with all-embracing love. Only then the sense of spiritual oneness of all mankind can be experienced. Out of that sense of unity will be born the love of God. This love will generate pure bliss in the heart that is boundless, indescribable and everlasting. For all forms of bliss, love is the source. A heart without love is like a barren land. Foster love in your hearts and redeem your lives. Whatever your scholarship or wealth, they are valueless without love. Without devotion all other accomplishments are of no avail for realising God. Men aspire for liberation. True liberation means freedom from desires. Today men cannot

go to forests for penance or engage themselves in meditation and other spiritual exercises. The easiest spiritual path for all people is to dedicate all their actions to God.

Today we celebrate the birthday of Christ. It is said that when Jesus was born in a manger, three kings were led by a star to Jesus's place of birth. In fact, they were not kings but three shepherds. One of them, seeing the infant Jesus observed: "This child will be a lover of God." A second one said: "No, God will love him." The third one said: "Verily he is God Himself."

Oneness with God
The true significance of these three statements is - "To love God is to be His Messenger." To be loved by God is to be a son of God. The final state is to be one with God. As Jesus said: "I and my Father are one." Thus all persons are messengers of God. This means that they should **divinise** themselves. When can men call themselves "Sons of God?"

Recognise what pure actions are done by God, selflessly for the sake of all. There is no trace of self-interest in Him. Everything He does, says or thinks is for the good of others. On the other side, everything men do, speak or think is born out of selfishness. Men have become puppets in the hands of selfishness. Men can describe themselves as "Sons of God" only when they are completely free from selfishness and become Godly. To call yourself the "Son of God," you have to manifest the qualities of the Father.

In the **Prahlaadha** story, consider the emergence of the Lord from a pillar. The significance of the destruction of the pillar is a prelude to the manifestation of the Lord. The illusion relating to the body has to be destroyed for the Divine to manifest Himself. The body is no doubt essential **upto** a point. It has been given for the performance of right actions and to discover the secret underlying action. **Kaaya** (body), Karma (action), Marina (mystery) and Dharma (righteousness) together signify the purpose of **Janma** (human birth).

Today men are not aware of righteousness or the role of Karma. Of what use is human existence?
Do not give room for the waywardness of the mind. Purify the mind and direct it towards the righteous path. It is a straight and narrow path. In the spiritual field there is no royal highway. The path is narrow because the goal is infinitely precious. Crowds swarm a fish market but only

a few go to a diamonds shop. The road to God is for the few who are genuine **saadhaks** (spiritual aspirants).

The birthdays of saints and prophets are being celebrated these days with feasts and festivals. This is not the way to celebrate them. The followers should live **upto** the teachings of the great Masters.

Uniqueness of Christmas in **Prashaanthi Nilayam**

Christmas is celebrated today in many countries. In every country small groups of people go to their respective churches, listen to the sermon and return to their homes. In some places people eat, drink, and make themselves merry.

But nowhere in the world can you find Christmas being celebrated with the solemnity and holiness obtaining in **Prashaanthi Nilayam**. Here are gathered men and women from all

countries. There are many denominations among Christians and the members thereof celebrate

Christmas in their separate ways. Only in **Prashaanthi Nilayam** do Christians of all

denominations and men and women of other faiths join to celebrate Christmas. Here are devotees

from Germany, Russia, Argentina, America and many other countries. They speak different

languages. **Prashaanthi Nilayam** has become a mini-world. All of them work in unison. You

witnessed last night the beautiful play by children from so many countries. They conveyed the

Divine Message so effectively. Here is a concrete manifestation of the Brotherhood of Man and the Fatherhood of God.

People talk about brotherhood, but there is often no fraternal feelings among brothers even in one

family. That is not the case here. Here you see brotherhood in action, from heart to heart and

love to love.

Holy festivals are conducted in such an ideal manner only in **Prashaanthi Nilayam**. Devotees

should set an example of ideal living to the whole world.

Messengers of **Sathya Sai**

Today; the former girl students of **Sathya Sai** College at **Ananthapur**, who have formed as

association called Messengers of **Sathya Sai**, are observing their annual day. They are doing good

service. They carry out the commands of **Svaami** in the spirit and the letter. They are spread all

over the world---Switzerland, Australia, Canada, Germany; Japan and other countries. They

come to **Prashaanthi Nilayam** from these far off places out of their devotion to **Sai**. They are

bringing their husbands and children also out of their deep love for **Svaami**. They go out to villages and do various kinds of service there. They serve the blind and deaf and dumb children and make them self-reliant and useful citizens. They are carrying on their work wholeheartedly.

For the expenses of their travel from far off countries they save money from their domestic budgets. This is a sign of their dedication to God's work.

In this manner the old students of the **Ananthapur** College are leading exemplary lives wherever they are. In addition to all their multifarious household duties, they carry on their social service activities.

In this cosmic university all are students. Hence everyone should render social service to the

extent of one's capacity and spread **Svaami**'s ideals among all. There is nothing selfish in

Svaami's message. Hence anyone can spread it selflessly.

Carry the message of unity to every home

Sow the seed of love in your hearts and it will grow in due course into a big tree. God is one. Do

not entertain any differences of creed or caste. Carry the message of unity to every home.

Embodiments of love! Regard Love as your life-breath and as the sole purpose of your existence.

Discourse in the **Puurnachandhra** Auditorium on 25-12-1994, Christmas Day.

You tell Me that you have read the **Bhaagavatha Vaahini** and all the other **Vaahinis** that I have written for you. Good! But let Me ask you, have you put even a single direction given in them into daily practice? Question yourself calmly and decide to benefit by practising the process mentioned in them.

BABA

1. The Power of Divine Love

STUDENTS! To see an effulgent light you do not need another lamp.

Likewise to know the **selfluminous**

Aathmik Knowledge there is no need for any other knowledge. Every human being has

in him the knowledge of his true form. Owing to his failure to know this stupendous fact, man

pursues all kinds of worldly knowledge.

All the diversity you see in creation is a manifestation of the Indivisible One. The cause is the

same for both differences and oneness. All the changing entities are based upon the One that is unchanging.

Creation has to be viewed as a Cosmic Stage. God is the director and dramatis personae in this

play. He assigns all the roles of the characters in the play. All creatures in the world are

manifestations of the Divine. The good and evil in the world are

expressions of the Divine
consciousness. Man should not be misled by these expressions.
Behind all the various actions of
the actors, the Divine director is at work. It should be realised that
though names and forms may
vary, languages and nationalities may be different, the human race is
one in its divine essence.

All are sparks of the Divine. The Lord declared in the **Geetha**: "All
beings in the world of the
living are aspects of my Eternal Self."
Manifest God's love
God is the embodiment of Love. Love is His nature. His love pervades
the cosmos. This love is
present in one and all. Just as God manifests His love in the world,
everyone should manifest his
love.

Prema (Love) has been described as beyond speech and mind, It is
said to be **Anirvachaneeyam**
(indescribable). This love cannot be got through scholarship, wealth,
or physical powers. God,
who is the embodiment of love, can be attained only through love,
just as the effulgent Sun can
be seen only through its own light.
There is nothing more precious in this world than Divine love. God is
beyond all attributes.

Hence His love also is beyond attributes---**Gunaatheetha**. But, human
love, because it is
governed by **Gunas** (attributes), results in attachment and aversion.
Love should not be based on
expectations of a reward or return. Love based on such expectations
makes it a business deal.

Love is not an article of commerce. It is not like a loan and getting it
back. It is a spontaneous
offering. Pure love of this kind can emanate only from a pure heart.

Prema should be like a mariner's compass. Wherever the compass
may be placed, the needle will
point only to the north. Likewise, man's love, in all circumstances,
should be directed towards

God. That alone is true love. It should be unaffected by pleasure or
pain. It makes no difference
between "mine" and "thine." Love has to be acquired only through
love and not by any other
means whatsoever.

No one can describe the nature of Divine love. It is beyond the reach
of poets. The one who is
immersed in the waters of Divine Love will be unable to speak to
anyone. When he is only **upto**

neck-deep in the water he may be able to say a few words.
Those who speak about God in the world do so only from superficial
experience, but those who
are wholly saturated with God's love will find no words to describe
their bliss. That is why the

Vedhas declared that the Divine is beyond the reach of the mind and
speech.

Transcendental love

Divine love transcends the three qualities of **Sathva**; **Rajas** and
Thamas. It is beyond the dullness
of **Thamas**, the passionate form of **Rajas** and the coolness of **Sathva**.
God's love is pure, unsullied
and utterly selfless. Everyone should make an all-out effort to
experience this love.

The ancient sages identified this Love with the **Aathma** (Supreme
Self). The Self and Love are
not different from each other. The Self is love and love is Self.
In every human being this love is present. But, not recognising this,
man is a prey to greed,
hatred, pride and envy, Man can get rid of these evil traits only by
developing the Love principle
that is inherent in him.

Love is present not only in human beings, but also in all creatures,
birds or beasts. Nor is that all.

It is in fact all-pervasive. Love pervades everything in creation. Man's
humanness is vitiated
when he fails to recognise this love.

Today men worship wealth and power, which are transient and
ephemeral. They must fill their
hearts with love, which is greater than all the wealth of the world.
What use is there in imparting
knowledge to those who have no love in their hearts?

It is not got by education,
Nor by knowing the rules of logic,
Nor by secular studies,
Nor by professing any religion,
Nor by **Vedhik** speculation.

It is present only
In a heart filled with compassion.

Every man should have a compassionate heart. Without compassion,
all wealth or scholarship is
of no use.

Acquire Divine Love

Students! You may seek various positions in life. You may desire to
earn wealth. But Divine

love, which is the source of everything, should be acquired first. Grasp
the significance of this
truth. Everyone should experience and manifest this love. Men today
have become playthings in
the hands of demonic forces like egoistic pride, envy and ostentation.
Can they be called human
at all?

People talk about **Bhakthi**, Yoga and **Inaana**. What do they mean by
these terms? Does **Bhakthi**
mean getting involved in **bhajans** and enjoying the tune and beat of
the songs? Does Yoga mean
sitting in a corner and exercising breath control? Does **Inaana** consist

in reading some books and getting by rote a few shlokas? What is Sanyaasa? Is it wearing the ochre robe? Bhakthi (true devotion) means getting rid of the vices of attachment, hatred and envy and manifesting pure love. Anyone who loves pomp, who is filled with pride and is consumed by envy cannot be a devotee by any test. Devotion will go nowhere near him. The devotee has to overcome hatred, envy and attachment and experience the peace and bliss of love. That devotee will then acquire the attributes of the Divine. Yoga, Inaana and Sanyaasa

As regards Yoga, people speak about Hatha Yoga, Kriya Yoga, Transcendental Meditation and some new-fangled ideas. All these are not Yoga. "Yoga is control of the vagaries of the mind."

True yoga is control of the senses. One should treat alike both praise and censure, pleasure and pain. This kind of self-restraint is yoga.

What is Inaana? "Adhvaita dharshanam Inaanam" (To see the One without a second is the supreme knowledge). To recognise the Ekaathma-bhaava (the same Aathma dwells in all beings) is true knowledge.

True sanyaasa (renunciation) consists in the transformation of one's qualities and not in a change of garb. The mind must change, not the apparel. A true sanyaasi (renunciant) is one who has mastery over all his senses and has given up all desires. Sanyaasis today have more desires than householders. Why have these desires? For whose sake? Not for the sake of the body, which is a perishable leather bag filled with nine holes. He is a sanyaasi who seeks the feet of the Lord, giving up all attachments to the body, which is subject to disease and decay. He must treat life and death, pleasure and pain alike.

Students, however, should learn to lead ideal lives even in the mundane world in which they have to get on in life. Most of them, boys and girls, are carried away by the attractions of the phenomenal world and go after worldly comfort. While utilizing their education for earning a decent living, they should share the fruits of their knowledge with others. Education should inculcate in them good thoughts, good character, truthfulness, devotion, discipline and dedication to duty.

Inaana cannot be secured without Bhakthi

Aadhi Shankara proclaimed the supremacy of the path of knowledge for the realisation of the

Self. In his "Aanandhalahari" he declared that Aanandha (Bliss) is man's goal and it can be secured only by God's grace. He firmly asserted that Brahman alone is real and there is no second. Even for such a staunch exponent of Monism, devotion became necessary. Without cultivating devotion, Inaana (Knowledge of the Divine) cannot be secured.

What is the cause of the erosion of wisdom among the people today? It is the sway of bad thoughts and evil impulses over-them. Capping all these bad qualities is egoism. The individual human being is such a pitifully petty creature in this vast cosmos that he has no basis at all for getting conceited. Egoism is demonic quality. Those who are proud about their wealth or power should realise that both these are maladies presaging ruin. Learn to give respect and receive respect. This is the first lesson students have to learn. When you revere and love others, they will also love and respect you. Practise humility and reverence, which are the hallmarks of true scholarship.

Students! By your conduct you have to demonstrate the basic difference between the Sathya Sai Institute and all other universities in the world. The teachers should also set the example in this respect. If the teachers and higher authorities go astray, how can the students be expected to behave properly? All teachers and administrative officials should act in harmony and unity.

Without unity and cooperation, they are no better than wandering buffaloes.

Students! The first and foremost thing you have to observe is respectfulness. This is the essence of education. Cultivate reverence and behave without pride and ostentation. Give no room for jealousy. Do not feel envious when some one is better than you in scoring marks or in sports.

Even if you live for only three days, you should lead ideal lives. Better be a swan for a brief while than live long like a crow.

Today is a sacred festival day. It is a day for the celebration of plenty and prosperity. This day of Sankraanthi brings with it an abundance of crops and wealth. This Pushya month brings with it a cool breeze, a bright sun, golden fields and trees echoing the songs of birds. The earth shines in the glory of Nature.

People admire the beauty of Nature, but are not aware of the beauty in their hearts. Make your heart beautiful by adorning it with the sacred love of God. Spread the Lord's name

Students! Members of this august gathering! From today harness the enthusiasm of youth for carrying to every street and alley, the glory of the Lord's name! The entire atmosphere is surcharged with electro-magnetic waves. Because of the pollution of these waves, the hearts of human beings also get polluted. To purify this atmosphere, you have to chant the Lord's name and sanctify the radio waves. There is pollution in the air we breathe, the water e drink and the food We consume. Our entire life has been polluted. All this has to be purified by suffusing the atmosphere with the Divine name. Chant the name with joy in your hearts.

Discourse in the Puurnachandhra Auditorium on the morning of 14-1-1995.

Sugar-dolls are valued for the sugar, not the shapes they are given by the manufactures. Their sweetness makes men purchase them. Elephant, dog, cat, rat, jackal or lion -- it does not matter. That is a matter of individual fancy. Each is sweet, that is the essential thing. The sweetness draws Maanavas (human beings) towards Maadhava; the Pravritthi (deed) towards Nivritthi (dedication); the Ananda towards Sath-Chith-Aanandha (Highest Bliss). When the appetite for these grows, all low desires and hungers cease. BABA

2. Prema and the triple purity

EMBODIMENTS of Divine love! He who recognises that the Aathma in him and in all beings is

one and the same, dwells in the constant presence of God, whether he is a householder or a

renunciant, whether he is alone or in a crowd. Everyone has to recognise the divinity that is inherent in all human beings.

The sage Naaradha declared: "Prema amrithasya svaruupah" (Love is the embodiment of

ambrosia). In the mundane world, man considers the four

Purushaarthas (the four goals of life)

as the means to Moksha (Liberation). This is not correct. Dharma (Righteousness), Artha

(material wealth), Kaama (the satisfaction of desire) and Moksha (Liberation) which are

considered the four aims of human existence, are not all. There is a fifth aim for mankind which

transcends even Moksha (Liberation). This is Parama-prema

(Supreme love). This Love

Principle is Divine.

Love and God are not distinct from each other. God is love and love is God. It is only when the truth of this Love Principle is understood that the meaning of human existence can be realised.

Says a Thelugu poem:

The Sai Lord is the embodiments of Love,

Who taught the Love principle,
Proclaimed the equality of all beings,
And revealed the preciousness of humanness.

In a home where three persons live, if they have harmony amongst them and cooperate with each other, verily that home is heaven itself, where divine bliss reigns. If, on the contrary, the three persons lack harmony and adjustment, dislike each other and behave as enemies, there can be no hell worse than that.

Ancients considered triple unity as a form of yoga
Heaven and hell are dependent on the conduct of people. The body is a home wherein reside

three entities called manas (mind), Vaak (speech) and limbs (organs of action). True humanness

consists in the unity of thought, word and deed. In Vedhaantik parlance, this unity was described

as Thrikarana Shuddhi (triple purity). True moksha (liberation) consists in giving expression in

words to the thoughts which arise in the mind and to practise what one says. The ancients

considered this triple unity as a form of yoga. "Manasyekam, vachasyekam, karmanyekam

mahaathmaanam" (Those whose mind, words and deeds are in complete accord are high-souled

beings). "Manas-anyath, vachas-anyath, karmanya-anyath dhuraathmanaam" (The wicked are

those whose thoughts deviate from their words and actions).

Hence every man should strive to achieve unity in thought, word and deed. That is the hall-mark

of humanness. This profound truth is proclaimed by the Vedhaanthik pronouncement that the

body is a temple in which the eternal Aathma is the Indweller. The Veda is dualistic. Vedhaantha

is monistic (Adhvaita). The essence of Vedhaantha is the triune unity of thought, word and

deed. In this unity, true bliss can be experienced. It will also demonstrate the spiritual basis of divinity.

Vedhaantha is of no avail if precepts are not practised

There are today countless numbers of scholars who expound the Vedhaantha and they have

numerous listeners. The outcome of it all is precious little. This is because there is no practice of

the teachings of Vedhaantha. All study of Vedhaantha is of no avail if the precepts are not

practised.

People have to find out what are the easy methods of putting into practice the precepts of

Vedhaantha. The easiest way is to cultivate harmony in thought, 'word and deed. Here is a

Thelugu poem:

Can the world's darkness be dispelled
by talking about the glory of light?
Can a diseased man's afflictions be
relieved by praising panaceas?
Can a destitute's poverty be relieved by
listening to the greatness of wealth?
Can a starving man's hunger be appeased
by descriptions of delicacies?
Rather than listening to a ton of precept, it is better to practise an
ounce of teaching.

What we have to practise today is something very easy and very
subtle. The spirit of service is
the royal path to be followed. How is this spirit of service to be
cultivated? The **Geetha** lays
stress on the word **Suhrith** (friend). Who is a true friend? Can he be
utterly selfless? Will he help
you without expecting any return? Whether it be one's mother,
husband, wife or son, they love
you for their own selfish reasons. A totally selfless friend cannot be
found in the world. It is hard
to find anyone who renders service totally without self-interest. God
alone is totally selfless as
friend and benefactor. God has been described as **Suhrith**--a friend
who is your alter ego. God
seeks no reward of any kind There is no trace of self-interest in Him.
God alone can be utterly
selfless and loving, expecting nothing in return.
Follow the royal road of God's injunctions
If you ask a friend where he is residing, he will give a certain address.
But this address relates
only to the residence of the body. But the true residence of one is his
Aathma (the Self). This
Aathma is the embodiment of Love. Therefore, you have to dwell in
Love and live in Love. You
must dedicate your life to that love. If you devote your life to the
pursuit of impermanent things,
you will only get ephemeral things. You must seek what is lasting and
permanent. What is it? It
is the **Bhagavath-Aajina** (injunction of the Lord). When you take to
the royal road of following
God's injunction, you will realise all your desires.
You must remember, however, that these desires only bind you the
more you cherish them. The
bonds get reduced when desires are reduced. There must be a limit to
desires.
Similarly there must be restraint in developing attachments. There is
grief when a person dies in
a family. Is death the cause of grief? No. It is the attachment to the
dead person that is the cause
of grief. The process of getting rid of attachment has been described
in **Vedhaanthik** parlance as
vairagya. Gradually attachments should be eliminated. In the

journey of life the less luggage
you carry the greater the comfort you will experience.
It may be asked: "How is it possible to reduce attachments and
desires in worldly life?" The
answer is' "Carry on your business or other activities in a spirit of
dedication to the Divine." All
actions should be done with the conviction that they are dedicated to
the Lord. This is an easy
path to follow. Consider all actions as actions performed-by the
power of the Divine, whether it
be seeing or hearing or speaking or doing. Without the power of the
Divine, can the eyes see or
the ears hear?
Divine potency is the source of all talents
The primary requisite for man is to realise the divine potency in him
that is the source of all the
faculties and talents in him. This is true whether one is an atheist, a
theist or an agnostic. No one
in the world can get on without this energy. It may be called by
different names. Names are not
important. The energy is one. It is this divine energy which directs
mankind on the right path.
Men should strive to recognise the presence of the Divine even in
small things.
In his speech earlier today Anil **Kumar** spoke about the **Sai**
Organizations. The **Sai** organizations
are carrying on their activities with devotion and dedication. But they
do not try to find out what
should be the ideal to be achieved. "Are you engaged in this work for
your own satisfaction or
for the satisfaction of the Divine?" This is the question they should
ask themselves.
In this context an incident from the Bible may be recalled. Once a
devotee went to Jesus and
asked him: "**Oh** Lord! What is the power by which one can protect
oneself?" Jesus replied "Son!
When you love God, that power itself will' protect you."
In the **Bhagavath Geetha**, Arjuna asked Krishna, "What should one
do to earn the love of the
Lord?" The Lord replied "You simpleton! You imagine you are loving
God. The truth is God is
seeking a true devotee."
Crores of people all over the world are in quest of God. But where are
they searching for Him?
In my view, the 'very ideal of a quest for God is mistaken. There is no
need for you to search for
God. God is 'omnipresent. He is everywhere. Devotees imagine they
are searching for God. This
is not true. It is God who is in search of devotees. "Where is the-
devotee to be found who is pure
in thought, word and deed?" God is searching for such a devotee.
You need not search for God. God is nearer to you than your mother

and father. You yourself are
 divine. How can you go in search of yourself? This is the mistake you
 commit. When everything
 is permeated by the Divine, who is the searcher of the Divine? It is
 because the world has lacked
 men who could proclaim this Vedhaanthik truth with authentic
 experience that it has sunk to
 such degrading levels.
 Best way to love God is to love all, serve all
 It is needless to search for God. Verily you are the Divine. Strive to
 realise this truth. There is a
 simple and easy way. Have the faith that every human being is an
 embodiment of the Divine.
 Love everyone. Serve all. The best way to love God is to love all serve
 all.
 You must love everyone because God is in everyone. Every human
 being is a manifestation of
 God. On the cosmic stage every man identifies himself with the form
 and name given to him.
 But he does not realise what is his true form and name.
 Last night you witnessed the film in which Anjalidevi acted the role
 of Sakkubai. In the film she
 appeared as Sakkubai and not Anjalidevi. But both are one and the
 same person. God takes on a
 human form and appears as a human being. But when the human
 being recognises his basic
 divine nature he becomes the Divine. As long as one-thinks he is a
 mere human, he remains a
 human. But 'when he considers himself as Divine' with deep
 conviction, he will be transformed
 into the Divine.
 See the cosmos through the glass of spiritual oneness
 Hence, thoughts and feelings determine what you are. Change your
 thoughts. If you give up your
 worldly outlook and view the world from the spiritual point of view,
 the Vishvam (world) and the
 Vishnu (Divine) will become one. Therefore, change your viewpoint.
 Instead of altering his
dhrishti (vision) man wants to change Shrishti (creation). No one
 can change creation. It is one's
 vision that has to be changed.
 If you wish to experience oneness,, you have to see the cosmos
 through the glass of Ekaathmabhaava
 (spiritual oneness). Otherwise, the world will appear as a bewildering
 multiplicity
 because you will be seeing it through the glasses of the three Gunas-
Sathva, Rajas and Thamas.
 Put aside these three glasses. Wear the glass of Ekaathma-bhaava,
 the feeling of unity in Spirit,
 Love is one. "The Supreme is One though, the wise call it by many
 names.
 The Divine has to proclaim this unity when God comes in human form

and lives and moves
 among human beings. The Divine has no likes or dislikes. He has no
 distinction of "mine" and
 "thine" He is beyond praise or censure. How, then, should the Divine
 (in human form) conduct
 Himself? Everyone should understand this.
Svaami and devotees
 Many bemoan the fact that Svaami does not speak to them despite
 their frequent visits. "Is
Svaami angry with us?" they ask. These are not mental aberrations.
 They are due to total
 ignorance. Such questions arise in their minds only when they have
 not understood Swami's real
 nature. I have no antipathy towards anyone. I do not hate anyone. All
 are mine. And I belong to
 everybody. But in dealing with devotees, I have to behave like a
 doctor who prescribes a specific
 diet for each patient. For instance, there is a patient suffering from
 diabetes. He should not
 consume sweets. If a devotee feels, "I enjoy sweets, why should the
Sai Mother prohibit me from
 eating sweets?", the answer is that it is for his own good. If Svaami
 did not have the patient's
 well-being in view, He would let him suffer by giving him sweets. It is
 out of love for the
 devotee that the Sai Mother denies sweets to him. Svaami adopts
 these different regimens in the
 interest of curing the devotees' ailments.
 There are others with a different kind of grievance. For instance, the
 students often complain that
Svaami does not talk to them because He is angry with them. I have
 no anger towards anyone.
 Whether you believe it or not, I do not know what anger means. But,
 occasionally I appear as if I
 am very angry. This is unavoidable because without such assumed
 behaviour on my part, the
 students will not heed my words. I tell them to behave in a certain
 way. Some students heed my
 words and try to act upto them. Some others go against my
 injunctions. In such a situation, I
 have to ensure respect for my words. Of what use is it to speak to
 those who attach no value to
 my words? I don't intend to devalue my words.
 Truth is the life of the plighted word. My words bear the imprint of
 truth. I cannot depart from
 truth. I don't speak to those who attach no value to My words. This
 should be realised by those
 who complain that Svaami does not talk to them. When people heed
 My words, I am ready to
 help them in every way and confer happiness on them. I do nothing
 for my own sake. This is My
 truth.

"Everything I do is for your sake"

The Super-Speciality Hospital has been built at the cost of many **crores**. Was it for my sake?

Similarly, the University has been established by spending **crores** of rupees. For whose sake? Is

it for my sake? This magnificent hall (attached to the **mandhir**) has been erected to protect devotees from heat and rain. Am I sleeping in this hall? Everything I do is for your sake. I am

surprised that you do not recognise this. Can devotees be so lacking in intelligence? There is no

trace of selfishness in Me anywhere. I have no fear of any sort. Only the guilty man is racked by fear. I have done no wrong to anybody and so I have no fear. But I am subservient to devotees.

Not realising this truth some people imagine that **Svaami** is angry or ill-disposed towards them.

Get rid of such mistaken feelings. Be convinced that whatever **Svaami** tells you is for your own

good and act **upto** it. I gain nothing-by your good behaviour. I don't lose anything by your

misconduct. Because I love you, I do not want you to suffer from the consequences of your misconduct.

Understand God's love

Turning to God's love, let me make it clear that 99 percent of devotees do not understand what

this **prema** means. This love is construed in a worldly sense. This leads them astray. The

attachment between husband and wife, mother and child, between friends, between kith and kin,

all are loosely described as **Prema** (love), but these attachments are the result of temporary

relationships and are by their nature transient. **Prema** is **Thrikaala-abaadhyam** (Love is that

which lasts through all the three categories of time---the past, the present and the future). Such

love can exist only between God and the devotee and cannot apply to any other kind of relationship.

It is not easy for you to comprehend' the true nature of God's love. You are aware only of

worldly attachments which are subject to **ups** and downs. What is liable to such changes cannot

be called love. True love is unchanging. It is Divine. Love is God. Live in love.

Embark on this path of love. You are liable to feel elated over trivial pleasures or depressed over

petty losses. God's love is permanent and unvarying. Try to understand that love. How is it to be

done? By cultivating the feeling that whatever happens to you, whether pleasant or unpleasant, is

for your own good. When you have that firm conviction, the value of God's love for you goes up.

Most people feel the boundless joy of God's love as long as they are in the presence of **Svaami**.

But this feeling evaporates once they are in the environment of the outside world. You must see

that the same sacred environment exists wherever you may be, by carrying your devotion

wherever you go and spread the Divine message to every nook and corner of the country. Chant

the name of the Lord wherever you are--in the village, in the street, in every home and in your

speech and songs. This is the way to ensure that your love of God remains unshaken and unabated.

God derives no benefit from this, as He has no desires. He wants nothing. It is only for your own

good. "**Uddhareth Aathmanaa Aathmaanam**" (Elevate yourself by your own self-effort). Failing

to recognise this truth, many people imagine that **Sai** Baba is holding **Akhanda bhajans** and

celebrating various festivals to glorify his name. They are utterly foolish persons. **Sai** Baba seeks

nothing from anyone. You improve yourselves. Become better. Experience your bliss. Make

your lives sublime. Utilize these festivals and devotional activities for this purpose.

Sathyam, Shivam, Sundharam

Embodiments of love! As love is verily your form, manifest it in every way. Share it with others.

The Lord is the **Hridayavaasi** (Indweller in the Heart).

Sarvabhootha-dharam Shaantham

Sarvanaama-dharam Shivam

Sath-chith-aanandha Roopam Adhvaitham

Sathyam Shivam Sundharam

(The sustainer of all beings, Peace incarnate The bearer of all names, Goodness incarnate

Embodiment of Being-Awareness-Bliss, the One without a second. He is Truth, Goodness and Beauty).

The Greek philosopher Plato--who was the teacher of Aristotle, under whom Alexander

studied declared three things as fundamental verities-Truth, Goodness and Beauty. These are

the same terms as **Sathyam, Shivam, Sundharam**, used by the Indian sages to describe the Divine.

Thus in all religions and philosophies through the ages, these three have been declared as the

forms of the Divine. Love is the form of the Divine. Dharma (Righteousness) is the form of the

Divine.

"Mother and motherland are greater than heaven"

The first impulse that emanated from man was **Prema** (divine love). All other things came thereafter. Every child that is born develops immediately love for the mother. Every child tries to recognise at the outset the mother and the father. In the same manner every individual should recognise the land of his birth and his **Samskrithi** (cultural heritage). One's nation and one's culture should be revered as one's parents. The nation is one's mother. One's culture is the father.

This profound truth was proclaimed by **Raama** when he declared: "The mother and the Motherland are greater than Heaven itself." Love the mother. Love your country's culture. These are the two primary duties of every man. They should be the main aims of life.

When people follow this path of truth and righteousness, love will sprout naturally in their hearts. All knowledge and scholarship are of no avail if there is no practice of virtue. Practise at least one of the teachings and experience joy.

Embodiments of love! Devotees from East and West **Godhaavari, Guntur** and Krishna districts rejoiced in the celebration of what they described as the Golden Jubilee of the **Sai** Movement.

There is no need to seek a reason for experiencing joy. "**Sarvadha sarvakaaleshu sarvathra**

Harichinthanam (Always, at all times and in all places contemplate on **Hari**). Make every moment a holy day. Invest every word with the power of a **manthra** (sacred formula). Sanctify the ground you tread on. Make this the mission of your life. Without wasting a single moment, use all the time you can find to spread the message of the Lord's name to every nook and corner of India.

Desires can be reduced by chanting God's name
Today we are witnessing corruption, violence, wickedness and **malpractices** everywhere. The basic reason for all these is selfishness. Insatiable desires are at the root of these evils. By chanting the Lords' name, desires can be reduced, while legitimate wishes get fulfilled.

Sakkubai prayed and yearned to go to **Pandharpur** for **dharshan** of **Paanduranga**. She endured all kinds of troubles and indignities and earned the Lord's grace. How can you get God's grace without undergoing trials? You know what severe processes gold goes through from the crucible onwards before an ornament is made. There can be no happiness without pain. When you desire the welfare of someone, you must be prepared to let him face the

ordeals which are necessary

before he can experience what is good for him. Pleasure and pain go together in this world. In the

Geetha the Lord says He is both the **Kshethra** (the body) and the **Kshethrajna** (the Indwelling Knower).

What people have to learn today is to give up attachments to the things of the world and seek the love of God. When one cultivates the love of God, renouncing worldly things becomes as simple as leaving hold of a hand-kerchief. Clinging to property is difficult. Giving it up is easy when people have understood the meaning of God's love.

Let people, wherever they may be, in villages or towns, cultivate faith in God, develop love and share it with one and all. Then they will experience ineffable bliss. Liberation will not come though meditation or penance. Love is the only means. When you render service with love, it

will become meditation, penance and all else. Love is the fifth

Purushaartha, the supreme goal

of life. Love is also the panacea for all the ills that afflict society today. Hate is the cause of all

ills. Hence hatred should be banished, as declared by the **Geetha**.

Don't give room for any evil feelings in your heart, which is the seat of God. Dedicate your minds to God. In due course, you will merge in-the Divine and become one with God.

Discourse in the **Puurnachandhra** Auditorium on the evening of 14-1-1995.

This is the proper plan of study: Reading, Reflection and Regular Application in life. Study is Work. Inquiry into the value and applicability of what is studied is Worship.

The experience of the validity and value of the practice is Wisdom.

BABA

3. Noble mothers breed noble sons

EMBODIMENTS of love! This entire cosmos is under the control of God. God is subject to

Truth. Truth is governed by the noblest persons. These noble beings are embodiments of the Divine.

Students! Today you must all become messengers of peace and security to the world. To prepare

yourselves for this role you have to cultivate the spirit of sacrifice.

Only the individual who

cherishes sacrifice and renounces pleasures can be qualified for a life of sacrifice. It is only when

the distinction between this renunciation (of pleasures) and acceptance (of a life of sacrifice) is

rightly understood can one experience the joy of sacrifice.

Even if the soil is fertile, if the seed is of poor quality, it cannot grow into a good tree. On the

other hand, if the seed is good but the soil is unfertile, a strong tree cannot grow. If children are to become culturally refined young persons, the parents should have the refinement of culture.

When the parents observe exemplary conduct based on culture, the children will also imbibe

these practices. As Dr. Sushila Nayyar observed (in her speech earlier), students have to cultivate simple living and high thinking. Students must learn to lead simple lives. At the same time their ideals must be of the highest order.

There are many examples of people who have led simple lives with high ideals.

Puthlibai and Gaandhi

Gaandhiji's mother, Puthlibai, was a lady who believed in the two principles of truth and right conduct. She adhered to the practice of taking her morning breakfast only after hearing the first

call of the cuckoo. One morning, the cuckoo's call was missing for a long time and Puthlibai did

not take her breakfast. Seeing this, the young Gaandhi went to the backyard, cooed like cuckoo

and came and told his mother that she could now take her breakfast.

Puthlibai, who could easily

guess the trick her son was playing, felt very sad about his behaviour. She thought: "What sin

have I committed that such a son should be born to me? There is no use blaming you for what is

the result of my own sin. How sinful am I that I gave birth to an untruthful son." Unable to bear

her grief, she slapped the boy on the cheek and went inside.

That very moment Gaandhi took a vow "I must never again utter an untruth in my life. What life

is it that causes grief to a mother? In a country in which everyone is enjoined to revere the

mother and father as God, I have caused grief to my mother by an act of deception." From that

day he resolved only to speak the truth and never indulge in falsehood.

Mothers of those days were women of great piety and noble character. They practised virtue and

set an example to the children. Only from wombs of such noble women were born sons of high character.

The mother of Aadhi Shankara, Aryaamba, was a high-souled woman. Hence, Sankara could

achieve greatness and world fame. Vivekaanandha was another illustrious figure Adhering to the

instructions of his mother, he led an exemplary life and achieved name and fame. Their lives

shine in the pages of history as examples for mankind.

As is the seed, so is the tree. Similarly some are born with noble

character and some are born

differently. These differences are the result of their careers in previous lives.

Chaithanya's yearning for the love of the Lord

Once Chaithanya went to Puuri and prayed to Lord Jagannaath-Oh Lord of the universe! Lord

of Life! Master of my body! Lord of Creation! I am not concerned with surrender and salvation. I

am incapable of doing Yoga or Dhyaana. Nor am I interested in mundane pleasures. I only desire

one thing. Give me the all-consuming love for you. With that love I can accomplish everything.

Without your love, of what use are all the pleasures of the world, all the talents and powers one

can command? Of what avail is scholarship or intellectual brilliance? I must earn the love of the

Lord. Confer that love on me, Oh Lord!"

By revering their parents and following their noble examples, many great men achieved glory

and fame in the past. If today we do not have high-minded youth, it is the parents that are

responsible. In this context, let me relate the story of Eeshvar Chandhra Vidhyaasaagar, the great

scholar of Calcutta, who was inspired by his mother to educate himself for a career of dedicated

service to the people. His mother, told Eeshvar Chandhra: "True education must lead you to God.

Academic education must help you to serve society and promote the welfare of mankind. You

must be an example to other men and lead an ideal life." Despite their poverty, the son followed

the mother's advice and by his own diligence got a degree. In due course, he got a job, pursued

higher studies and attained a position of eminence. Having accumulated some money he

approached his mother and asked her whether she wanted anything. She said: "I have no desires.

I only want you to earn a name as a man of good character, dedicated to the service of the nation."

The three wishes of Vidhyaasaagar's mother

The son pressed her again after some time to indicate what she wanted by way of jewels or

clothes. She told him: "I am now past the age for wearing jewels or flaunting gaudy dresses.

However, I desire three ornaments about which I shall tell you later on."

After a period, having saved some more money, Eeshvar Chandhra asked his mother "What are

your three desires?" "The first one," she said, "is a primary school for the children of our small

and backward village. The second one is a small village hospital for

the local population. My

third desire is that you should not sell your knowledge, nor feel proud about it. Cultivate humility

and consider yourself the servant of all. Service is the pathway to leadership. These are the three ornaments I seek."

Carrying out his mother's wishes, he established a primary school in the village, a hospital for the

villagers and dedicated his entire life to the service of his **fellowmen**.

He became famous as

Eeshvar Chandhra Vidhyaasaagar, known for his knowledge and spirit of service. He became

well known as a speaker who attracted large audiences of men and women. His talks were

ennobling and inspiring, summoning the people to a life of sacrifice and service'

A young officer learns a lesson

Once, a senior officer was keen to listen to **Vidhyaasaagar**'s speech and set out for the place of

the meeting by train with a suitcase. On alighting at the station, he called for a porter to carry his

suitcase. As no one appeared, an old man who had got down from the same train offered to carry

the suitcase. From the simplicity of the old man's dress, the officer took him for a poor villager

and allowed him to carry the suitcase **upto** the place where he was to stay. After depositing the

suitcase, when the old man was about to leave, the officer offered him a rupee for his labour. The

old man declined the money and said that what he had done was in a spirit of service and not to

earn money. After thanking him the old man (who was none other than **Eeshvar Chandhra**) told

the young officer before leaving: "Your practice does no credit to your education. After so much

education you are not able to attend to your own needs. You have made yourself unfit. Humility

is the ornament for education. Education without humility is no education at all. Self-conceit is

also not an index of good education. Arrogance and attachment are bad qualities, which you

must get rid of."

Later in the day large crowds were assembling at the place of meeting. All were eagerly waiting

to welcome **Vidhyaasaagar**. As **Eeshvar Chandhra** got up on the stage, he was profusely

garlanded. The young officer was in the audience. He saw the speaker on the stage and wondered

whether he could be **Vidhyaasaagar**: "Is he the same man who carried my suitcase in the

morning?" He felt ashamed of himself. "What a shame that I should have treated with disrespect

such a venerable person out of my pride and arrogance!" The officer felt that he had learnt a

good lesson that humility is the true hall-mark of real education.

Eeshvar Chandhra Vidhyaasaagar was in the habit of examining his faults, if any, and trying to

correct them. But students today entertain bad thoughts or do wrong things and justify their

behaviour by the specious argument that "to err is human." They should realise that because they

are human they should observe right conduct. They should not take to bad ways. Bad conduct is

utterly unbecoming of one who calls himself human. The natural qualities of a human being are

good thoughts and good conduct. Students should strive to live in this manner.

Parents are responsible for children going astray

The world has witnessed any number of great personalities who have led ideal lives. Today

mothers who 'brought up such noble beings are becoming rare.

Parents often tend to encourage

the improper behaviour of their children rather than correct them.

Parents today are primarily

responsible for their children going astray.

Here is another story of a mother and son who came as refugees from **Burma**. The son starved

himself to feed his mother from the food he was getting by begging.

One day when a house

owner offered to give him food as he was starving, the boy said he would not eat the food there,

but must carry it home. He fell down in front of the house and the owner heard the feeble words

coming from the boy's lips: "First mother, then myself." With those words, he breathed his last.

Such examples of filial and maternal affection are becoming rare these days because of the

trends in modern education. Maternal love has vanished. Filial duty is absent. What a testimony

to the tragic results of modern education! There is no reverence for elders, no recognition of

obligations to parents. Selfishness has become the bedrock of life. The nation is a prey to all

kinds of ills because of this all-pervading selfishness.

Education should make students service-oriented

There was a time in the past when men were prepared to sacrifice their all for the sake of the

people and the welfare of the nation. Today this spirit is absent.

Selfishness is rampant. The

educational system is responsible for this situation. Education should make students **serviceminded**,

not job-seekers. Parents have also a duty in this regard. They must reform their children

by setting the example themselves.

You must be prepared to make any sacrifice for the sake of the nation. Welcome sacrifice, banish pleasure-seeking. Discover the joy to be derived from sacrifice. When **Bhaaratheeyas** got their independence, **Nehru** was the prime Minister and **Vallabhai Patel** was the Home Minister. **Dr. Sushila Nayyar** was then the Health Minister. It was at that time she came to see me in **Delhi**. Later in 1962, she came to **Puttaparthi** together with **Vinoba Bhawe**. Since then she has been associated with '**Svaami, Vallabhai** used to tell **Sushila Nayyar**: "**Sushilaben**! You lead a simple life. As a minister you should appear more impressive." **Patel** used to tease her in this manner. **Vallabhai**'s daughter used to live with him. She was an exemplary daughter. She used to spin the yarn from which the clothes were made for her father and she used to make a sari for herself out of the old **dhotis** of her father. The national leaders of those days were ideal leaders. They fought for the freedom of the country. In those days, it used to be said that the white rulers were oppressing the black natives. Alas! Today the black natives are oppressing the black natives. In those days there were men who were prepared to sacrifice their all for the nation. Today we have men who are prepared to sacrifice the nation for their self-interest. What kind of leadership is this? Whither have the ideals fled? What we need is devotion to God, which will fill us with the spirit of sacrifice. Only then can real humanness prevail. Sacrifice is the key to immortality. Today people seek nectar in intoxicating drinks. Is this a mark of culture? No. Sense-control comes first. Life is a challenge. Meet it. Students should become crusaders for peace. Students should become crusaders for peace in a country riddled with conflict and disorder. Sanctify your education by a life of dedicated service. I told the girl students yesterday that Duty and Discipline should be like two body-guards for Devotion. All of you should set an example to the nation in leading a life marked by Devotion, Duty and Discipline. I bless you all that you should become worthy servants of the nation. Dedicated services of **Sushila Nayyar** I have seen **Sushila Nayyar** on several occasions. Recently she came to **Brindhaavan** and stayed there for two days. After the passing of **Gaandhiji**, she has been working in **Gaandhigraam** with dedication. She has faced many trials and tribulations. Whenever she comes to **Svaami** she

experiences peace and joy. She is working hard to promote the activities in **Gaandhigraam**. **Svaami**'s grace has been available to her in plenty in this mission. She need not worry on this account. She is far advanced in age (96). Despite the infirmities of age, she is actively engaged in social service. What ails our young people that they are not attracted to social service? The only service they are rendering is to feed themselves. But the body is given for the pursuit of Dharma (Righteousness). if it is not used for this purpose, why have it at all? Don't bother to fatten your body. Rather, you should wear it away in the service of others. It is through such service that you should redeem your lives. Develop devotion to God through meditation and contemplation. Take a pledge to render service to your **fellowmen**. Discourse in the **Puurnachandhra** Auditorium on 15-2-1995. 4. Idol worship and God Omnipresence One kind word pleases everybody. Why, then, should you be miserly in soft speech? By pleasing words all beings are happy. Therefore speak lovingly always Why be chary in the use of kind words? EMBODIMENTS of Love! Pleasing speech confers immense joy on man. There is no scarcity of pleasant words. Hence everyone should speak sweetly to all. "There is an atomic particle subtler than the atom. There is something vaster than The vastest you can imagine. The atom is in the immense and The immense is in the atom. The **Aathma** is in the atom as the Spirit" says a **Thelugu** Poem. The entire phenomenal universe is a manifestation of the atom. The water you drink, the air you breathe, and the sounds you hear are all composed of atoms. The five basic elements (space, air, water, fire and earth) are all made up of atoms and pervade the universe. The Cosmos is the embodiment of the five elements. For this reason, the ancients regarded the universe as a manifestation of God. Long before men started exploring the secrets of the atom and discovering the nature of atomic energy, even before scientists began to understand the nature of spirituality, **Bhaaratheeyas** worshipped the **Bhuumi** (Earth.) as divine. Because the five elements were present in the Earth, they adored the Earth as **Bhuudhevi**, the Earth Goddess. Moreover, they worshipped water as **Ganga, Dhevi**, recognizing the

divine element in water. The

Fire God comes next. The fourth is Vaayudeva (the Lord of Wind).

The fifth is Shabdha

Brahman, the Divine as primal sound. Thus, all the five elements were considered manifestations

of the Divine and worshipped as such by the Bhaaratheeyas,

Outsiders who did not understand

the profound significance of the worship of the elements, treated them with levity.

The worship of forms or idols

Every atom has a form. There is no object in the universe without a form. The form is Vigraha

(an expression of the Divine Idol). Members of other faiths considered idol worship as irrational.

They ridiculed idol worship as a form of superstition, but they made no attempt to explain the worship of the formless.

Every person begins to learn about all objects only in relation to their forms. People could not

conceive of God as omnipresent, who is in every object and in every individual. Some were able

to conceive that the atom is present in every, object and everywhere. But it was only in the

seventeenth century that atomic physics came into existence. But long before this, the child

Prahlaadha realised the omnipresence of the Divine. He told his father: "Do not have any doubts

that the Divine is present here and not there. He is omnipresent. You can find Him wherever you seek Him."

What Prahlaadha declared millennia ago, the scientists of today are discovering, namely, that the energy that is present in the all-pervading atom is divine.

I point my finger at the mike and tell you: "This is a mike." After you have seen the mike, you

don't need the finger to point it out. I point to a flower and say: "This is a flower." After you have

seen the flower, there is no need for the finger to point it. Likewise, idols were used to point out

God. Until God-realisation comes, idols are essential. After God-realisation there is no need for idols.

Why worship idols?

If a girl before her marriage is asked to describe her future husband, how can she do it? She can

describe the husband only after the marriage. Likewise, after worshipping an idol and gaining

experience of divinity by such worship, one would be able to describe one's experience of God.

Before worshipping God and gaining spiritual experience, how can anyone say anything about

the nature of Divine? Hence, it is necessary to develop faith in idol

worship. It should be realised

that every object is a manifestation of God. Every atom is divine.

Respect for the National Flag

Some people ask whether it is not foolish to worship an inanimate inconscient figure as God.

This question is born of ignorance. Today ninety crores of Bhaaratheeyas hoist the National Flag

and revere it. Before the Flag could attain this status, many sacrificed their all for the freedom of

the country. Many suffered long terms of imprisonment. They went through all this suffering so

that they could have their own flag in a free country. On August 15th and January 26th, the

National Flag is hoisted all over the country and revered as the symbol of national freedom. In

the same manner people in other countries revere their respective national flags. Moreover,

people respect even their party flags. Is this flag animate? Has it any vitality or power in it?

When you enquire like this you discover that it is the faith in the flag that makes it adorable.

Likewise, if the question is asked whether a stone idol that is worshipped has any life or

consciousness in it, they will find the answer from the example of the honour done to the

national flag.

How does a square yard of cotton cloth made into a flag acquire its value? The value is derived

from the fact that the flag is a symbol of the victory achieved in the freedom struggle. That

victory has no form. The flag demonstrates the achievement of that victory. Without the flag how

do you demonstrate the victory in the freedom struggle?

Take another example. There is a 100-rupee note. It is lifeless. But you take good care of it

because it represents wealth. All people seek wealth. Money as such has no qualities like

goodness. But the possessor of money has qualities. Money is a symbol of power.

The fragrance emanating from a flower has no form, but the flower has a form.

Take love, for instance. It has no form. But the mother who exhibits love for her child has a

form. If there is no mother, how can there be love?

Every form deserves to be worshipped

The idols that are worshipped are the answers to those who go about asking, "Where is God?"

The truth is, God is present in every atom. Every atom represents the power of the Divine. Every

atom deserves to be worshipped. All objects in Creation have to be respected. Men have to

cultivate this feeling of reverence for all things.

But, believing that the physical body is permanent and is all in all, men are wasting their lives in the pursuit of the ephemeral and the transient. There can be no action without the body. Without action there can be no fruits, Hence the body is at the base of everything. The body is a **Vigraha** (embodied form). The mother is a form. The preceptor is a form. All are forms. The term **Vigraha** also means an idol that is an object of worship. But these **Vigrahas** have a certain value. It is through them that we can realise the Divine. It is impossible to conceive in this world any kind of **Aaraadhana** (worship) without a form. Worship of the formless is misconceived. It is these misguided persons who preach against idol worship. In every religion there is a distinct form for worship. For example: **Prakrithi** (Nature). Nature has the power of attraction. It contains all the five elements. It is from Nature that we get our food. Nature is the source of all minerals. Nature is the sustainer of man in ordinary life. That being the case, what is wrong in adoring Nature? Should we not be grateful to that which provides so many things for our needs? That gratitude is a form of worship. Every man is composed of the five elements. Man cannot exist without these elements. Is there no obligation to express one's gratitude to them? Nature has the power of attraction. This is called magnetism. Nature has immense magnetic power. Every object is affected by this magnetic power. The object also gets magnetized in the process and acquires magnetic power. The power of idols. Today scientists are trying to understand this power of attraction in Nature. Take, for instance, a temple. Thousands of people go to the temple for worship. The magnetic power in the earth extends to the idol in the sanctum. The thoughts of the worshippers are also attracted by the idol. Thereby the power of attraction in the idol gets intensified. The rituals performed for the idol also enhance its power of attraction. This process can be noticed if a couple of nails are kept near a magnet. After two days it will be found that the nails also have been **magnetised**. In the same manner when worshippers go to a temple the power goes forth from thousands of worshippers, the power or a action in the idol gets immensely intensified. The idol surcharged with this power is able to energize the worshippers. Thus, in the world there is no object without this power. Atomic energy is present everywhere. It

is only when the true character of this atomic power is understood that the power of the Divine can also be understood.

"**Shankara**" is made up of the two words, 'Sham' and '**kara**.' What does 'Sham' mean? 'Sham' is that which is all-pervading like air. The air is filled with bliss.

Shankara is one who offers this bliss to all. **Nithyaanandha** (everlasting bliss), **Brahmaanandha** (Supreme Bliss) and every kind of bliss is conferred by **Shankara**.

"**Eeshvara**" is the embodiment of wealth. There is the term "**Eeshvara**." It refers to one who is the embodiment of **Aishvaryya** (every form of wealth and prosperity). **Aishvaryya** is not confined to material wealth alone. It includes also the wealth of health, of intelligence, of physical prowess. **Aishvaryya** represents this omnibus opulence, including **Aanandha** (bliss). **Eeshvara** is the one who confers every kind of opulence.

What is the form of this **Aanandha**? Experience alone is the form of this bliss. This bliss can be experienced only by God-realisation and not by any other means. Bliss is all-pervading, but it not visible. For that reason, its existence cannot be denied.

Eeshvarathva (Divinity) is all-pervading. By losing faith in the Divine, turning into unbelievers, moving away from bliss, men are becoming a prey to worry. This is totally wrong. A life without faith is like water poured on a sieve. Bliss must be secured through faith.

The Divine is omnipresent. All of you are forms of the Divine. All of you are endowed with electromagnetic energy, atomic power, heat and other forms of energy. The magnetic energy is the most important power in man. From this magnetic energy comes electrical energy. The strength of the electrical energy is related to the strength of the magnetic energy. When the electrical and the magnetic energies come together, the divine power operates. This divine power does not come from outside. It is within human beings. Our very form is divine. That is why I

address you all as "Embodiments of the Divine **Aathma**." By failing to recognise this truth, people are going in search of God here and there. God is

everywhere. Make every effort 'to recognise this fundamental truth. Meaning of "the search for truth"

People talk about **Sathya-anveshana** (the search for truth). What is this search? Truth is

everywhere. Consider this example. Your eyes see the mother, the child, the wife, the cook, and the daughter-in-law. The eyes are the same but they see different

persons with different emotions. The search for truth means seeing everything in its own true, specific nature. All the persons may be feminine and the eyes that see them are one and the same. But to find out the truth one has to determine how he should view each person in relation to that person's state.

Consider, again, the role of the tongue. The same tongue may indulge in falsehood or stand for truth. The same tongue may revile at others or praise them. The tongue's role in the quest for truth is to determine when a lie may be uttered or the truth should be spoken, when blame or praise is justified.

Truth resides in you. It is the appropriate application to specific objects which determines what is true.

Hence, if you want to discover the Divine who is omnipresent there must be a change in outlook within you. When you realise your own inherent divinity, you will be able to recognise the divinity in others.

Significance of idol worship

Idol worship should not be regarded as a meaningless exercise. It is a good practice because on the basis of the idol the higher consciousness is attained. In a home, there are pictures of grandparents and great-grandparents. The present generation has not seen them. But they offer garlands to the pictures and revere the ancestors. Is there life in the pictures? Do they exhibit any love? Do the pictures by themselves reveal any relationship? Not at all. But the pictures are revered out of the feeling that they represent one's ancestors. If such a loving feeling did not exist, the pictures will not be kept in the house. Likewise it is the attachment for an object that inspires respect and reverence. This is termed devotion. This devotion should be shown towards all objects because the Divine is in everything, in every atom. It may be difficult to cultivate such devotion. But once its rationale is properly understood, the practice of devotion will become easy.

There have been controversies and doubts about this in the past. For instance, a school of philosophers known as **Chaarvaakas** used to deride idol worship. But later on, they also recognized its value. They realised that everything in the world has a form, from the atom onwards, and that everything with a form was **Vigraham** (an idol) fit for worship. What is the

form of water? Here in this tumbler is some water and its form is derived from the tumbler.

Likewise air acquires the form of the balloon in which it is confined. Similarly when the body is filled with Divine energy, the Divine acquires the human form. The all-pervading Divine thus acquires the form in which it manifests itself. Perform your worship to the Divine with awareness of the truth that the Divine is omnipresent and is therefore worshipped. And then you are bound to have a vision of the Divine.

The truth about the omnipresence of the Divine was evident to the **Gopikas** who sang in praise of Krishna:

O Krishna! How can anyone know your mystery?
 You are subtler than the atom and
 vaster than the vastest thing in the world!
 You are present in myriads of beings in this
 vast universe in innumerable forms.
 How can we ever know you?
 "You are a thief among thieves, a good man among the good. You manifest the qualities of the object in which you dwell. You are everything."
 Infinite forms of the Lord

Those who have studied the **Vibhuuthi** Yoga in the **Bhagavath Geetha** will know the infinity of forms which the Lord assumes. All forms are His. If one has faith that the Lord is present in the atom, one will have a vision of the Lord even in the atom. But if you make a distinction between different objects, treat some as pure and others as impure, you will not get that vision. Till the realisation that everything is permeated by God comes to one, he must worship an idol as a sacred symbol. A sculptor creates an idol out of a rock. Because of the form given to it, it is installed in a temple and worshipped. In fashioning the idol, the sculptor chisels away many chips of stone. The chips may proclaim verily their kinship with the idol worshipped in the temple. They may say: "You and we are one. The only difference is, you have a form and we have none."

Thus, the Divine exists both in the form and in the "formless". It is because this concept of the Universe is not understood that faith has declined.

Faith is at the root of spirituality. If you believe that God exists, He exists. If you have no belief, so far as you are concerned God does not exist.

When you believe in God, you develop faith in the divinity of all things. Faith is the basis of worship. Worship leads to oneness with the Divine. The sense of

separateness will persist as long as there is no God realisation. Separateness ends with Realisation. Science and **Vedhaantha** say 'the same in substance. Scientists are tending to realise the basic unity of the energy that fills the universe. **Vedhaantha** describes that Unity as Brahman (the Supreme all-pervading Absolute Consciousness). The terms used are different, but in substance they are saying the same thing; namely that the One subsumes the many.

With regard to divinity, there is no meaning in making a distinction between the Divine with form and the formless divinity. How can you conceive of the Formless Divine? You cannot avoid idol worship until you have experience of the Divine within you. **Raamakrishna** **Paramahansa** once told a disciple--who asked why he (the disciple) was not able to see God--whether he yearned for God with the same intensity with which he sought many worldly things. If he did so, he would certainly have a vision of God. When a similar question was put to Buddha, he said that without indulging in speculation about God if one practised truth, righteousness and non-violence he would have the highest experience.

The ways of **Svaami** Many people who have some questions regarding **Svaami** do not realise the ways of the Divine. They look at all things from the worldly point of view. They should look at things from the Divine point of view. Change the angle of your vision. When you practise seeing the world from the point of view of the omnipresence of the Divine, you will get transformed. You will experience the power of the Divine in everything in creation. You cannot hide anything from God. Many imagine that **Svaami** does not see what they are doing. They do not realise that **Svaami** has a myriad eyes. Even your eyes are divine. But you are not aware of your true nature.

When you have faith in yourself, you will have faith in God. Realise that there is nothing beyond the power of God. Love God with that supreme faith. Then you will be drawn towards God. It needs purity. A magnet cannot attract a piece of iron covered with rust. Similarly God will not draw to Himself an impure person. Hence, change your feelings and thoughts and develop the conviction that God is everything. God will not give you up when you have this conviction.

Today is **Shivaraathri**, the Night of Auspiciousness. This is the

occasion for cherishing auspicious thoughts and praying for auspicious action and conduct in life. You must get rid of narrow and petty feelings. Men today have lost the spirit of sacrifice. Three things are essential for every man love of one's country, sacrifice and following the godly path of spirituality. One is a true human being only when he has these three qualities. To know is the function of the mind. To act is the duty of the body. To remain as the Eternal Witness is the function of the **Aathma**. Mind, body and **Aathma** together constitute humanness. The Divine is present in all three. God has provided everything for man's good in the world. But there is one condition that has to be observed. The results of your actions will be according to their nature, whether they are good or bad. Men today want to reap the fruits of good deeds without performing good deeds. This is impossible. Nor can they escape the consequences of their evil actions. God is only a witness.

At least from now on, develop good thoughts, do good actions and redeem your lives. You have to start with the Karma **Maarga** (the path of Action), and end with **Inaana Maarga** (the path of knowledge). In between there is the **Upaasana Maarga** (the path of Worship). This is the path you have to follow today. For this you have to get the conviction that God is omnipresent. When you have that conviction, you will not indulge in falsehood or practise deception, you will not abuse others or cause harm to them, you will acquire all virtues. This is the purpose of observing **Shivaraathri** as a Sacred Night. The night vigil should be dedicated entirely to contemplation of God.

Develop the firm conviction that God is within you and that you are Divine. Love is God and God is Love. Live in love and make your entire life a saga of love. Discourse in the **Puurnachandhra** Auditorium on 27-2-1995, **Shivaraathri** Day.

5. God: The trinity and the cosmos EMBODIMENTS of love! The tongue is the cause of prosperity or poverty. The tongue is responsible for promoting friendship and kinship, for attachment and bondage, and for death and liberation.

It is essential to keep the tongue under control. The manner in which the tongue is employed determines one's fame or ignominy. The tongue determines your friendships and relationships.

The entire creation is based on three processes: **Shrishti** (creation),

Sthithi (sustenance) and **Layam** (dissolution). The cosmos is kept going by these three **Karmas** (processes). Should there not be a director for these processes? You cannot have in this world a Karma (an action) without a **Kartha** (a doer). The doer and the deed go together. Who is the doer? What is the action? What is the fruit of the action? It is only when these three are properly understood can the secret of creation be recognized. Three Divine agencies It is easy to criticize the Lord's **leelas**, but it is difficult to understand their inner meaning. Our life should be devoted to understanding the ways of the Lord. In this understanding, the first aspect to be recognized is **Shrishti** (creation of the cosmos). What is involved in this process should be understood. For instance, if a giant bridge has to be constructed, a large number of engineers and other personnel are required. Besides a chief manager, there will have to be engineers and men working under him. It is only their combined effort that can build a bridge. In the same manner, for the creation, protection and mergence of the cosmos, three principal agencies are required. The principal authority responsible for creation is known as Brahma. He is in charge of all that is related to creation. Next comes protection. What has been created has to be fostered and protected. The authority responsible for this function is called Vishnu. After growth inevitably there comes the stage of dissolution. There is an authority responsible for laying down the rules for dissolution and enforcing those regulations. This authority is called **Eeshvara**. Thus there are three authorities who share functionally the responsibility for creation, protection and dissolution. There must be someone who presides over these three functionaries, like the Prime Minister in a Cabinet. Brahma, Vishnu and **Eeshvara** are presiding deities for three different functions. There is a supreme authority presiding over these three. This supreme authority was called by **Bhaaratheeyas** as **Bhagavaan**. Members of different faiths have given different names to this authority. The term is most widely used in this context today is God. **Bhagavaan** refers to the One who governs all the three functions of creation, protection and dissolution. "**G-O-D**" combines the three aspects In the word GOD, you have three letters: **G.O.D.** "**G**" refers to Generation (or creation). "**O**"

refers to Organization (that is, keeping creation going). "**D**" stands for Destruction. GOD combines the three aspects of generation, organization and destruction. When people refer to God, they regard Brahma, Vishnu and Shiva as each a God. God is the one who wields authority over all the three. This Divine entity pervades the entire universe in the form of atoms. "Subtle as the atom, vast as the vastest in creation, the **Aathma** pervades everything as atom" says a **Thelugu** poem. Hence, the Divine is called **Aathma**. This **Aathma** pervades everything and is present everywhere. This all-pervading **Aathma** is the Eternal Witness. This role may be illustrated by a simple example' There is light here. There are some who are reading under it, some who are sleeping, some who are talking and some others who are moving about. The light has no connection with all these different activities. The light is only a witness. Likewise, the Sun is shining. Using the sunlight different people are carrying on different activities. The sun is totally unaffected by either the good or bad actions that are being done by different persons. Each is accountable for his actions. But the sun shines as a witness to all that is happening. Without the sun none of these actions is possible. The sun is thus the agency that enables the actions to be done but he is not the dispenser of the fruits of those actions. He is only a witness. The doers have to reap-the consequences of their actions. Brahma, Vishnu and **Eeshvara** are responsible for enabling the actions to be done, for furthering their fruition and for determining how-the fruits should be enjoyed. These three deities have to be propitiated for favours in these respects. That is what has been done on **Shivaraathri** night. Nine forms of propitiating the deities How are they to be propitiated? The methods are indicated in the nine forms of devotion: **Shravanam** (hearing), **Keerthanam** (singing), **Vishnusmaranam** (remembering the name), **Vandhanam** (prostration), **Archanam** (worship of images), **Paadhasevanam** (worship of the feet), **Dhaasyam** (service), **Sneham** (friendship), **Aathmanivedhanam** (total surrender). Today we have to acquire the favours of these deities. With their friendship we can face any troubles just as, if we have friendship of a person in power, we can overcome troubles in life. These deities will help to alleviate the consequences of our actions if

they are properly propitiated. For this purpose, the chanting of the Divine name is essential. Equally meditation and penance are necessary. All forms of worship are designed to please the deities. These deities lay down regulations for observances by the world in respect of their specific functions. These regulations are like the traffic rules and **guideposts** and the road signs that indicate to people using the roads how they should behave.

For instance, there is Brahma. As Creator he lays down the laws relating to actions and how the consequences of these actions affect people in their lives from birth to death. In addition, he also effects changes in the administration of these rules. On the basis of this function, the **Brahmaprinciple** is operative everywhere. The very term 'Brahma' means 'pervading.' The pervasiveness of the Brahma-principle is cosmic.

Vishnu also means that which is all-pervading. The Vishnu-principle permeates everything.

Wherever the creation principle of Brahma is present, there the sustaining principle of Vishnu is also present.

Where there is protection there is also punishment. This means where Vishnu is present, **Eeshvara** is also present.

Omnipresence of the absolute

Where is the Supreme Divinity? It is omnipresent. But not recognizing this truth, people pray to God in various ways. These prayers are not to God. They are prayers addressed to the guardian deities of the Lord. These guardian deities examine the merits of each case and make their recommendations to God.

Hence, God is a permanent Witness. He has no attributes. He has no specific form. He can assume any form. The attributeless Divine has attributes also. A pot is made from clay. The clay is formless, but the pot with form is made from it. There is no pot in the clay, but there is clay in the pot. Likewise, the Divine is everywhere. The Divine is in forms and is formless. He is with and without attributes.

How do men relate to God? There is **Chittha** in man (the heart). There is a recording deity known as **Chithraguptha**. The good and bad actions done by everyone are duly registered in the heart and taken into reckoning by **Chithraguptha**. The results of these actions are given a concrete form and the fruits are made available to each according to his deserts. The Divine cannot offer

what is not there. He will not take away what is one's due. He lets the respective deities carry out their functions according to the rules. Hence He is called the 'Embodiment of Dharma.' The Lord will not interfere in the functions of the different deities. He lets Brahma, Vishnu and **Eeshvara** carry out their respective functions according to the cosmic laws. As He remains a Witness, He is described as the 'Embodiment of Dharma and Truth.'

Today everyone interferes with every other's function. This causes the breakdown of the natural order. This is described as the reign of unrighteousness and untruth. This is the difference between the reign of Dharma by the Divine and reign of **Adharma** by the mundane rulers.

The Divine is verily the form of Dharma (Righteousness). Hence **Raama** is described as "**Vigrahavaan Dharmah**" (The embodiment of Righteousness). Even if you are unable to worship the form of the Divine as Righteousness and Truth, adhere to Righteousness and follow Truth. "**Sathyam vadha, Dharmam** chara" (Speak the truth, observe, righteousness)---these are the **Vedhik** injunctions.

Surrender to God

The cosmos is governed by the three principal deities. I am letting you into a secret. So far as Creation is concerned, propitiate Brahma and establish links with the deity. As regards protection, establish links with Vishnu (by propitiating Him). With regard to destruction, establish association with **Eeshvara** (Shiva). However if your heart is totally pure, you can establish direct connection with God. You need not approach the lesser deities. For this, there is a way. That is the way of total surrender. Through surrender you can establish a direct link with God, heart to heart.

All the **bhajans** and **chantings** that are done now are related to the lesser deities. The Divine mystery is incredibly marvellous. It is not easy for ordinary mortals to comprehend these mysteries. People ask questions from time to time about **Svaami**'s actions. "Why is He causing this trouble? Why is He acting in this manner?"

The answer may be got from a **puraanic** story. The **Bhasmaasura** story

Once **Eeshvara** gave a boon to **Bhasmaasura** as desired by him, namely that whatever he touched should be reduced to ashes. Immediately on getting the boon he lost his sense of gratitude to **Eeshvara**. He wanted to place his hand on **Eeshvara** himself!

Eeshvara could not protect himself.

He went to Vishnu, who has the duty of being a protector. Even as protector Vishnu had to

observe the laws of Dharma. He could not punish **Bhasmaasura** straightaway. He staged a

drama. He assumed the form of a most beautiful damsel, **Mohini**. On seeing her, **Bhasmaasura**'s

passion was aroused. He ran after **Mohini**. **Mohini** told him, "You perform all that I do, I shall

marry you." **Bhasmaasura** readily agreed. He had no sense of discrimination or of gratitude.

Mohini started dancing and **Bhasmaasura** kept pace with her. In the course of the dance, **Mohini**

placed her hand on her head. When **Bhasmaasura** did the same, he was reduced to ashes. His

hand was his undoing. This episode shows that even in discharging the duty of protection, the

divine has to observe the code of Dharma.

It should be recognized that the ways of God are governed by

Shaasanam (cosmic laws). Even

the Divine cannot act against these laws.

God cannot act against the cosmic code

Men today violate the code of moral behaviour. But the divine cannot act against His own moral

code. So, on different occasions, God waits for the appropriate time to enforce the code. On that

account, you cannot say God is powerless or incompetent. God is omnipotent, but that does not

mean He can act arbitrarily. He acts according to the cosmic code.

God is not like a lecturer who teaches a lesson and leaves the classroom. God is like a physical

director who teaches by his own example. That is why I say: "My life is my message." God

teaches by demonstration.

Today some people carry on propaganda to cast aspersions on the actions of the Divine by misrepresentation

and misinterpretation. They declare: "God punishes you, God persecutes you."

This is totally misconceived. It is not God's business to punish you or harass you. The

punishment and the persecution are consequences of your actions. God is the giver of the fruits

of your actions. He is like a postman who delivers letters in different homes. In one house the

letter brings grief. In another the letter causes joy. Is the postman responsible for joy in one home

or the grief in another? It is the message contained in the letters that is responsible for the

different reactions.

In the same manner, the Lord is an impartial witness. He, merely hands over the fruits of each

one's actions according to their deserts. In case the consequence is

unpleasant God may interfere

to get the pain reduced by proper propitiation. That authority He has. The three presiding deities

over creation, protection and dissolution are the trinity--Brahma, Vishnu and Shiva. But there is

a fourth entity--**Shironaayakam** (the Overlord), who is above these three. He is God. He can

overrule the Trinity. How? By mitigating the magnitude of the consequences of Karma. He can

counteract any kind of situation. That is the Divine prerogative of God. He can create anything,

protect anything. He creates and brings about its dissolution.

Therefore, God should be regarded as having control over Generation, Organization and

Destruction. To realise God, you have to surrender yourself completely. When the surrender is

total, a direct link with God is established.

Without such surrender propitiating the lesser deities is a waste of time.

Bad associations cause doubts

When one surrenders, according to the circumstances, the devotee becomes subject to some

doubts and mental agitations. For instance, in the **Raamaayana**, when **Raama** and **Lakshmana**

were going in search of **Seetha**, suddenly **Lakshmana** felt tired and told **Raama** that he was fed up

with the search for **Seetha** and would like to go back to **Ayodhya** to have a more comfortable

time. **Raama** smiled and said: "Let us proceed. I shall explain everything later." How did

Lakshmana, who previously had declared that **Raama** was everything to him and that he would

not live without **Raama** even for a moment, suddenly develop this attitude? How did this concern

for bodily comfort arise?

After they had walked some distance, they sat under a tree. That moment **Lakshmana** felt the

pangs of repentance. He realised his mistake, clasped **Raama**'s feet and said "Brother! Forgive

me for what I had said. I cannot understand how this bad thought came to my mind. What is the

reason?" **Raama** then replied "Lakshmana! The region through which we passed recently was

the haunt of **Shuurpanakha**. **Shuurpanakha** used to rest under the tree there. That place was

surcharged with all her evil qualities. Those vibrations aroused in you the bad thoughts. The

moment you came out of the place, your inherent good nature asserted itself."

The lesson of this incident is that people will have to be careful about their association with

certain places or persons. Eschew bad company. Be away from places

where evil qualities are

rampant. The vibrations from a place affect persons who frequent them.

Divine vibrations in Prashanthi Nilayam

Here you have Divine vibration. Elsewhere you have demonic vibrations. Recognise the

difference between these two kinds of vibrations. Realise that association with good people

ultimately leads to God-realisation. You must understand that God's grace is related to your good

actions. When your conduct is good, God's grace comes direct to you.

People ask, "Where is God?" But, even without knowing it, a so-called unbeliever believes in God.

Once, Prime Minister Nehru visited Madurai in South India. He was not interested in spiritual

matters. God had no meaning for him. His agnosticism was a product of the environment in

which he grew up. The local leaders took him to Meenakshi temple, whether, he was inclined to

visit the temple or not. During the visit, the leaders who were with Nehru praised the ornaments

worn by the Goddess and told him that the diamonds and gems in the jewels on the idol were

worth crores of rupees. After listening to them, Nehru remarked "Why is it that these valuable

gemstones are placed on a valueless idol?" After that he was returning from the sanctum. He did

not notice the door and he hit against it and stumbled. At that moment, he cried out: "Oh! my

God!" This shows each one has his own God and refers to Him as "my God."

Thus, even without being conscious of it, all have some faith in God. The reason is that God is in

everyone. That divinity manifests itself without one's knowledge. Faith in God is natural to man.

Doubts about God are artificial exercises of the mind.

Spirituality calls for the removal of the animal qualities in man and developing his divine

qualities. This is the duty of all spiritual aspirants. Qualities like slander, back-biting and

speaking ill of others are sub-human qualities. You must learn to respect the divine in everyone, while carrying on your duties.

Total surrender is essential for Divine realisation

The path of direct realisation of the Divine consists in total surrender to the Divine, as

exemplified by Lakshmana in his surrender 'to Raama. He told Raama that after his surrender he

had nothing that he could call his own and he existed only to carry out Raama's will in every matter.

Thyagaraja, who once for a brief while entertained doubts about Raama's capacity to relieve

him of his troubles, later extolled the limitless power of Raama, which enabled Hanuman to

leap across the ocean and which accounted for Lakshmana's total surrender to Raama. (Svaami

sang the keerthana of Thyagaraja in praise of Raama's prowess, which evoked the adoration of

Lakshmana, Bharatha and others).

Likewise, how can anyone determine "Sai-shakthi?" Here are people from Argentina and

Australia. Are they dull-witted? Are they not intelligent and affluent people? What is the

meaning of their coming to Svaami? If Svaami did not have the power why would they come?

This one fact is enough to show how they recognise the truth about Svaami.

To recognise divinity there is no need to master the scriptures, or study the Upanishaths. A single visible experience is enough.

The nature of divinity cannot be described or defined. It is beyond description. What is needed is

development of faith in the Divine, through weal and woe. In the pursuit of the Divine,

perseverance is essential. The quest should not be given up in any circumstances. Either God

should bless you or you should forget yourself in thinking of Him. People today lack such

determination and perseverance. Part-time devotion can only receive part-time grace.

Adore God with firm determination. The right time for starting on this quest is when you are

young as students. Remain unflinching in your faith.

You did bhajans all thorough the night. But that is not enough.

Contemplation of God should be

kept up always at all places. Whatever work you do, dedicate it to God. Divinise every word and

action.

Discourse in the Puurnachandhra Auditorium on the morning of 28-2-1995.

6. Uphold the ideals of Sai Institute

The one whose heart is compassionate

Who is adorned by the Jewel of truth in speech,

Whose body is dedicated to the well-being of others

What can Kali do to him?

EMBODIMENTS of Divine Love! For every man, the body, the tongue and the heart are the

elements which constitute humanness. This is the purport of the

Sanskrit shloka.

A sacred and pure heart, speech wedded to truth, and a body dedicated to the service of others,

with these three attributes a man can have no trouble from Kali

(presiding deity of the present aeon). Purity of the heart, truthfulness in speech and a service devoted body constitute what is called **Thrikarana shuddhi** (the triple purity of body, speech and heart). **Sai** seeks from you good qualities, Friendliness towards mankind, The spirit of sacrifice, Eschewing of selfishness and Rendering service to society. This is the offering **Sai** desires from you. And this is verily the wealth you should offer to **Sai**. (**Thelugu** Poem). This is the wealth **Sai** expects. Good qualities, friendship towards all, selfless service to society are what **Sai** seeks from you. Students! Teachers! **Educationists**! In this world of moving and non-moving objects, man is carrying on his life with two desires. One is **Preyas** (material prosperity). Although there are all kinds of objects in the world, man seeks first of all things which will please his senses. Deriving pleasure from time to time through sense-organs is described as **Preyas**. This **Preyas** is not enduring. It is like a mirage. Sensuous pleasures are momentary and leave trail of pain behind, However, most people seek only such fleeting and unreal pleasures. From the learned to the illiterate, all seek only these sensuous pleasures. Indulgence in sensual pleasures leads to bad practices and bad conduct. "Constantly entertaining bad thoughts, playing a game of blind man's buff, Strutting about with a perishable body, as soon as one's accumulations From past lives are exhausted, giving up this make-believe existence, The poor player meets with his death, carrying with him the consequences Of his good and bad deeds," says a **Thelugu** poem. Is this the life one should lead? Can this be the purpose of life? This verily is not the life a true man should lead. One would manifest his full personality. How is this personality to be developed? The first requisite is elimination of the ego. Only when the ego is destroyed, does a man's personality blossom forth. **Shreyas** and **Preyas** Man today seeks primarily sensual desires. Secondly, he desires **Shreyas**. **Shreyas** means overcoming the demands of the senses and achieving that spiritual bliss which is represented by the term **Sath-Chith-Anandha** (Being-Awareness-Bliss). All actions

aimed at **Aathmik** (Spiritual) bliss are related to **Shreyas**. The one who seeks **Preyas** (sensual pleasures) is concerned with the body, while the one concerned with the **Aathma** seeks **Shreyas** (spiritual well-being). Today ninety nine percent of the population are involved in sensual desires and not in spiritual bliss. Education today is mainly concerned with sensory pursuits. All occupations are related to the achievement of sensual desires All enjoyments are related to the senses. Even the acquisition of wealth is for enjoying trivial sensual pleasures. The involvement with **Preyas** thus is connected with pleasures of the body, the mind and the senses. There is doubtless need for some concern about physical comforts. "Even the body is essential for the realisation of Dharma," says the scripture. The demands of the body have to be satisfied. Society has to be served. Family responsibilities have to be discharged. The body is the basis for all these. But this should not be the ultimate goal of life. The former relates to the external phenomenal world and is concerned with worldly desires. Together with this, there should be the yearning for a higher **Shreyas** (spiritual life). The pursuit of **Preyas** (worldly desires) is negative, The quest for **Shreyas** is positive. Without association with the positive, **Preyas** is of no use, however much there may be worldly goods. It is only when one yearns for **Shreyas** (spiritual bliss) that even **Preyas** leads to fulfilment. Worldly knowledge is not to be ignored or neglected. It is undoubtedly necessary. Secular knowledge is for the enjoyment of this world. Brahma **Vidhya** is for the enjoyment of other worldly bliss. While acquiring secular knowledge, be keen about realising spiritual truth. Conflict between sensual desire and spiritual yearning Good qualities are the key to experiencing spiritual bliss. Love towards all one's fellow-beings and service to society are essential. These three contribute to the sublimation of human existence. There is a conflict between sensual desires and spiritual yearning in human beings. The senses are so powerful that they are able to delude by their attractions even profound scholars. In spiritual parlance this power is described as **Viruddhashakthi** (negative force). In science this is called magnetic force. The magnetic power (or the power of attraction) is present in all objects in the world. All the

thoughts in a man's mind have this magnetic power. From magnetic energy is derived electrical energy. Electrical energy is the source for the power of light and for atomic power. Atomic energy is present in thoughts and in speech. Thus, magnetic energy is the basis for all forms of energy. It is the energy that accounts for speech, for singing and all other activities. The power of this energy was recognized from ancient times. India is the nation that recognized the divine source of this energy, experienced its power' and propagated the truth about it to the whole world. You must feel elated that 'you have taken birth in such a glorious land. You must feel proud that you are a son of Bhaarath. The glory of Bhaarath For this land of Bhaarath, the great Himaalayas are the frontiers. The Himaalayas convey the message of peace and security for every man. The Himaalayas proclaim the message of purity and irremovable firmness. The land of Bhaarath is watered by the life-giving rivers Ganga, Yamuna and Sarasvathi. These are the arteries of the nation. And then, you have the Bhagavath Geetha, the Upanishaths and Brahma Suuthras. These three sacred texts teach the philosophy of work, worship and wisdom. The Raamaayana and the Mahaabhaaratha teach how to sublimate human life. In the Raamaayana, Raama is an ideal hero. The Raamaayana teaches that every individual should lead an ideal life. It is said about the Mahaabhaaratha that what is not in it cannot be found elsewhere. Bhaarath is made up of the two words 'Bhaa' and 'Rathi'. 'Bhaa' means effulgence, illumination, enlightenment. 'Rathi' means taking pleasure. Bhaaratheeyas are a people who delight in illumination and enlightenment. The concept of Bhaarath is thus full of significance. Bhaaratheeyas, who are the inheritors of a great heritage, are today leading meaningless lives, lacking peace of mind, as they have become slaves of the senses. Every student should understand what is his duty even now, because life is fleeting and one's days are numbered. Students! Do not get involved in metaphysical riddles as to whether the world is real or only Brahman is real. Try to realise the truth about yourself. Ask yourself the question: "Am I real or not?" The answer comes' "I am real." How long are you real? As long as life lasts. What is

Reality or Truth? The answer is' That which remains unchanged through the three categories of time, past, present and future is truth. The world is constantly changing. If that is the case, how can you say that the world is not unreal? You are part of the world. The world contains you. "I" and "mine" There are two words. 'I' and 'Mine'. 'I' is associated with the concept of Ekathvam (oneness). 'Mine' is social concept. 'I' represents the individual. Who is this individual? It is not connected with the body. 'Mine' is a collective concept. You describe many things as 'mine'. But 'I' stands alone. Being associated with the One, it stands for the Aathma. Ekaathma--the Aathma is one. 'Mine' is associated with the things of the world. Where does the 'I' (Nenu in Thelugu and Aham in Sanskrit) exist? Wherefrom did the Aham originate? Vedhic scholars and spiritually realised persons declared that the source of Aham is Hridhaya. What is the meaning of Hridhaya? In the worldly sense it refers to the physical heart in the body. But this is not what the term Hridhaya signifies. Hridhaya and 'I' are one and the same. The Shrutis gave the name Hridhaya to 'I'. Where is this Hridhaya? It is assumed that it is in the body. Where is the 'I' presumed to exist in the body? 'I' is not part of the body. You say, "This is my body." 'My' is separate from the body. 'My' therefore, is not a part of the body. It follows that 'I' is not part of the body. If you understand the nature of 'I', you will understand the whole world. 'I' is in all beings. Everyone uses the 'I' to identify himself or herself. The 'I' is the omnipresent indwelling entity. When the Hridhaya is identified with the 'I' it is equally allpervading. Mind merely follows Hridhaya like a shadow. Man today has a narrow conception of the 'I' and Hridhaya because he misconceives the relationship between the Upaadhi (container) and what is contained (the indwelling Aathma). How is this misconception to be removed? At the outset, there should be an enquiry into the nature of Hridhaya. All you students are here (in this hall). If Hridhaya referred to the physical heart, your Hridhaya should be here. But when you think about your parents, in one moment your thoughts turn to Hyderabad. Another moment, you think about Madras. What is it that goes to Hyderabad or Madras? What is that experiences these feelings? You may think it is the mind. The mind is Jada (inert). When you understand the mind properly,

you will realise it is .not the mind that is involved, it is the Hridhaya that is at work, and the mind merely follows it like a shadow. There can be a shadow only when there is a real object. The mind is only the shadow of 'I'. Wherever the 'I' goes, the mind follows. When the 'I' is still, the mind will not move.

Understanding this truth is real education for students. This is what is involved in Sathya

anveshana (quest for truth).

The quest for truth should embrace all things. For instance, when you see a flower, you should

try to know its name, how it came into existence, etc.

The heart and the senses

You hear some good news which delights you. You also hear some sad news, as well as some

harsh abusive words You hear words of praise and blame. All the words were heard by the ears.

But when happy news was heard the heart felt elated. When sad news was heard the heart shrunk

in sorrow. The heart got enraged when the ears heard harsh words about you. You were filled

with joy when you heard words of praise. What is responsible for these varied responses, though

all the words were heard by the same ears? The ears are inconscient by themselves and incapable

of any reactions. The responses of joy or sorrow are related to the contents of the messages

conveyed by the ears. Thus, the senses are by themselves jada (inconscient). How can the

operations of these senses be deemed as Sathya (Truth or Reality)? How can the experiences

resulting from these negative senses be considered as Truth? When the senses are unrealisable,

the reactions produced by them are equally unreliable.

It is enquiring along these lines that man can overcome sorrow.

The basic cause for the occurrence of feelings like hatred, jealousy and anger is the body

constituted by the five elements. As long as the body remains, it will be subject to these types of

feelings. For instance, all experiences derived through the senses and the mind occur during the

waking state. How long do they last? When you go to sleep none of these experiences is present.

Even the mind is absent, as it were. There is no consciousness even of breathing. In the dream

state you are not aware of the life process. But there is a kind of perception in that state. Is that

perception by the physical eyes? You are lying in bed with closed eyes. Which are the eyes that

perceive in that state? What is the body that moves about in that state? What is it that receives

impressions from outside or experiences grief? It is clear that the experiences in that state are different from the experiences in the waking state. The experiences in the dream state are real as long as the dream lasts. The experiences in the waking state are real in that state. There are no dreams in the waking state and there are no perceptions of the waking state in the dream state.

But you are present in both the states.

In both the states the "I" is one. The experiences in both the waking and dream states are of the

same "I", only the states are different. Hence, the Reality or truth is that which remains in all the

states. The "I" was present in the dream state. It is now present in the waking state. This

continuity in the past and the present characterizes the Aathma. It is wrong to identify the "I"

with the body.

"I" is subtle and incomparable

Over the ages, by identifying the "I" with the body, its true nature has been grossly underrated

because of ignorance, perversion and false attachments. The truth is this "I" is subtle and

incomparable. It is beyond change. This is the characteristic of divinity. Men have to recognise

their inherent divinity.

In the conflict between the Prego maarga (materialistic path) and the Shreyo maarga (spiritual

path), people are deluded into following the former. They are ready to sacrifice their lives for

sensory pleasures. Should they not dedicate their lives for higher truth?

Be exemplars of Shreyo Maarga

The power of Shreyas (spirituality) can confer boundless bliss. Hence you should pursue Shreyas

rather than Preyas. Those who are after sensuous pleasures do not readily listen to the words of

those who advise them to give up their evil ways. On the contrary, they try to drag others down

to their level.

The one who pursues the spiritual path not only benefits himself but promotes the well-being of

others. He is like the incense-stick which consumes itself in the process of spreading its

fragrance while burning.

Hence, our students should be exemplars of the Shreyo Maarga. Learning for Shreyas or a

spiritual upliftment, is true education. Students should avoid imitating the silly practices of

persons who sport a long hair or go about in "bell bottoms" and "drainage pipes." Students

should use their discriminating power in deciding how they should

act. They should try to spiritualize their will power. They should realise the infinite powers latent in man. It is these powers which have enabled men to invent the most wonderful kinds of machinery. Men are, therefore, more valuable than the most precious things in the world. It is man who imparts value to things by the changes he makes in them, as in the case of diamonds or a work of art. In the spiritual field, man is enjoined at the very outset to know himself. He should not be a slave of the senses. Nor should he follow others like sheep. "Be a ship and not sheep." A ship serves to carry others and cross the Ocean. Consider the miraculous manner in which various organs in the body, the heart, the lungs, the stomach, the eyes and the tongue, function. Can this marvellous human machine be made by any human being? Students should realise how the divine functions in the body; making the organs carry out their different functions. What the scientists have discovered is an infinitesimally small part of what exists in God's creation. Realise that time lost is lost for ever. Students should realise that time lost is lost forever. Hence time should not be wasted. Moreover, you should realise the power which time wields over men. For instance, it was the impending bad time in store for him and his family which led a lover of righteousness like Yudhishtira to engage in a game of dice in which he lost everything. Seetha similarly was a victim of the misconceived desire for the elusive golden deer. When disaster is impending, the intellect gets clouded. The lesson from such episodes is clear. Avoid wrong actions and eluding desires. Don't harbour evil thoughts. Consider the body as a vessel, wisdom as a rope 'and use the vessel to draw the nectar of divinity from the well of spirituality. Not otherwise can immortality be attained. Students! After the end of the academic year, you will return to your homes and spend your vacation well with your parents and brothers and sisters. This is good. But you must be always on your guard during these two months. Some of your old friends may try to influence you. Don't succumb to their pressures. Try to live upto what you have learnt here. When the Asuras and Dhevas churned the Ocean of Milk, first came poison. They did not give up the churning till they

got the Amrith (nectar). Regard your heart as the Ocean of Milk and the intellect as the Mandhara Mountain. Using your yearnings as the churning ropes, carry on the churning by reciting the Lord's name. Do not mind if the first thing to come out is poison. Go on churning till you get the nectar of divine bliss. When you study the Geetha, you will note that it begins with Vishaadha Yoga, the Yoga of sorrow. But ultimately, Arjuna experiences the Vishvaruupa, the Cosmic Form of the Lord. Utilize your holidays in the best manner possible. Lead exemplary lives so that you may justify your studies in this Institute. Unfortunately many students misuse their great opportunities. Experiencing the Divine is more valuable than all the wealth of the world, as Saint Thyaagaraaja pointed out. Try to render whatever social service you can selflessly and with dedication. You are bound to get God's grace. Yearn for God's "grace" and not the worldly "grass." Dedicated service of all Vice-Chancellors. Now about our Institute. Since its inception we have had four Vice-Chancellors. All of them have served the Institute without any desires in a spirit of dedication. The first Vice-Chancellor was Prof. Gokak. After his first term, when he was due to retire, the University Grants Commission allowed him to continue for another term to build up the infant University. This extension was given as a special case. After two more years he was given another special extension on the same grounds. As long as he remained he served the Institute honorarily without any remuneration. Then came Prof. Saraf. He was a member of the U.G.C. Board. He had held important positions in the Government. He also served the Institute with dedication, deeming Svaami's grace as the highest reward. The third Vice-Chancellor was Prof. Sampath. He had been Director of the Indian Institute of Technology at Kanpur and was Deputy Director of the Madras Institute of Technology. He is an authority on Computers. In my view he is a computer himself. He also served the Institute honorarily. If Vice-Chancellors were to be paid on U.G.C. scales, they would have to be paid Rs.15,000 or so per month. None of the Vice-Chancellors received any salary and they served the Institute in a spirit of selfless service. Because of Government regulations they had to retire at the end of their term.

Then came **Dr. Hanumanthappa**. He used to look after the Commerce Department when the **Sathya Sai** College was started in **Brindhaavan**. At that time he was an **M.Com** degree holder.

Later he did his **Ph.D** and was appointed Vice-Chancellor of the **Bangalore** University. He served there for many years and was eager to serve **Svaami**'s University. He completed two years as Vice-Chancellor on March 4th. He also served the Institute in an honorary capacity expecting no remuneration.

In this way, our University from its inception has benefited from the dedicated services of Vice-Chancellors who had no self-interest. Although they served **honorarily**, our Trust felt that it has an obligation towards them. The Trust has established a tradition of honouring the Vice-Chancellors in an appropriate manner.

Uniqueness of **Sai** Institute

This University has been fostered and developed by a succession of Vice-Chancellors in different ways. Our University does not collect fees of any kind from the students. You are aware about the agitation of the students in **Delhi** and Madras against the raising of fees. The colleges had to be closed on account of the agitation. The present scenario in the educational field is like this' the teachers agitate for higher emoluments; the students demand a reduction in college fees.

How is it possible to meet both the demands? There has to be a balancing of the teachers' claims and the demands of the students.

In our University we have got over this problem by taking no fees from the students. Elsewhere heavy donations are demanded even for admission to the **K.G.** Class. Here everyone is admitted free, without regard to creed or nationality. No fees of any kind are collected from the students.

The Trust is managing the Institutions with due regard to these factors.

Unlike students in other Institutions, our students are extremely well behaved and there, is no danger of any kind of indiscipline. Students who are so well looked after here should conduct themselves well when they go out into the world' so that they bring a good name to the Institute.

They will be guilty of treachery to the Divine if they appear to behave well when they are here and misbehave when they are outside. Apart from betrayal of God and their teachers, they will be guilty of betraying their own selves if they do so. Do not be guilty of this self-destructive crime.

Instead, you must proceed from self-confidence to Self-realisation. **Svaami**'s only desire is that students should be taught on proper lines so that they may lead ideal lives.

Dr. Hanumanthappa honoured Our Vice-Chancellor has completed two years of service. He has contributed to various developments in the Institute. We (in the Trust) have a duty to honour him. (**Svaami** then fastened Gold **Wristlets** around the wrists of **Dr. Hanumanthappa** as the audience cheered).

Students! It is a reward for all the good you had done in many previous lives that you have been able to get an opportunity like this. I adjure you not to waste this opportunity (as unfortunately many have done before). You may act as you like, lead the kind of life you want, but you should not go against what you have learnt here. Those who live **upto** the ideals of the Institute are near and dear to us wherever they may be. Those who betray the ideals of the Institute are as good as dead. 'Do not lead unworthy lives like street dogs. Be grateful to your **Alma** Mater. I do not seek anything from you. But you have to cherish the sense of gratitude for what you have received here. I bless you all.

Discourse in the Institute Auditorium at **Prashanthi Nilayam** on 5-3-1995.

Love is God; God is Love.
Live in Love; This is the way to God.
BABA

7. Think God, Love God

EMBODIMENTS of Divine love! "**Maanam hithvaa priyo bhavathi**" (The man without egoistic pride is liked by everyone). "**Krodham hithvaa na sochathi**" (The man without hatred is free from grief). "**Kaamam hithvaa aarthona bhavathi**" (One who has given up desire is free from worries). "**Lobham hithvaa sukhee bhavathi**" (Overcoming greed a man becomes happy).

When you rid the mind of impurities, humanness turns divine. The world is confronted today with many problems. On the one side there is fear of war. On another side, there is fear of famine. On a third front there is the lust for power. On the fourth side, selfishness is rampant.

There is discord between man and man, between one caste and another. What is the reason for this? Society is riddled today with conflicts because morality has been banished and humanness has been forgotten.

Desires are dreadfully dangerous

No man filled with greed, fear and anger can achieve anything in this world. Greed comes first.

Excessive desires degrade man. You cannot give up desires entirely. But there should be a limit

to them. When they exceed the limits a man goes astray. Desires are dreadfully dangerous. Today's

enemy may become tomorrow's friend and vice versa. But desires are perpetual enemies.

They haunt man ceaselessly. The **Geetha** declares desire as the **Nithyasha**-thru (eternal enemy) of

man. Hence desire has to be kept under control.

Becoming a prey to **peacelessness**, man seeks the Divine by various means. But why is he unable

to realise his desire? What is the cause of his sorrow? Is it due to unfulfilled desire or the failure

of his efforts? Is he miserable because he has not got various possessions, or failed to win a

lottery? Lamenting over such trifles, man today is forgetting his divinity.

These are not real troubles at all. The real cause of sorrow is attachment to the body, identifying

one's self with the body. All sorrow arises from the feelings of "I" and "Mine". It is essential' at

the outset to reduce **dheha-abhimaanam** (attachment to the body).

Desires are a source of pleasure for man, but they are also the cause of his grief. The mind has to

be brought under control. Even thousands of men cannot hold back a fast-moving train. But the

train comes to a stop the moment the brake is applied. The same applies to the vagaries of the

mind. When the mind is controlled, all sorrows will cease.

The Divine **Aathma**, which dwells in the heart of every human being, is not recognized by man

because it is covered by the clouds of desire. The splendour of the sun is revealed when a wind

drives away the clouds that hide the sun. Likewise, when the wind of love blows away the clouds

of desire in the heart, the ego ("I"-ness) and possessiveness (sense of "mine") are driven out and

the effulgence of the **Aathma** within is revealed in all its glory. Man has to restrain the feelings of

Ahamkaara and **Mamakaara** ("I" and "Mine").

Uncontrolled desire can bring down anyone, even the deities presiding over human destiny.

However intelligent, scholarly or powerful a man may be, he may succumb to desires. Hence

everyone has to be vigilant in controlling desires.

Attachment brings sorrow

Even a man of great prowess like Arjuna became subject to the feeling of attachment--"my

relatives," "my teachers," **etc.** He was a prisoner of the feeling of "mine." **Sva, Svajana**, my

people, my kinsmen--this sense of attachment made him throw away his **Gaandevee** (bow) on

the battlefield, overcome by grief. This kind of attachment may plunge anyone in feeble-minded

grief at any place, at any time and in any situation. Hence it is essential to keep all attachments

under control.

Prema (Love) should be shown not only towards God but towards all beings in creation. Love is

a powerful force. No other power excels it. Misunderstanding the nature of love, men are falling

a prey to suffering. This is 'the result of misguided expressions of what is considered love.

Men today worship God for the fulfillment of desires relating to this world and the other. This is

not true love. People pretend to love their kith and kin and friends out of purely selfish

considerations. This is only attachment and not love. Only that can be described as love which

offers itself without any expectation of recompense. In the **Geetha**, **Bhagavaan** has been

described **Suhrit** (a true friend). Without expecting any return, accompanying you like a

shadow, God fulfills your desires. Even a mother in loving her son, may have expectations that

he would take care of her in her old age. God has no such expectations. **Suhrit** defines the

utterly selfless love of the Lord.

The nature of Divine love is not rightly understood by most people. For instance, even a great

woman like **Dhiraupadhi** did not understand the ways of the Lord.

Once, during their exile, while

she and **Yudhishtira** were strolling in the **Himaalayas**.

Dhiraupadhi asked **Yudhishtira** with

tears streaming from her eyes, "Dear Lord, you have taken such good care of your subjects, you

fed the starving and relieved the needy, you always adhered to Dharma. Why should you be

subject to this present suffering? You are the very embodiment of Righteousness. We are leading

the life of a destitute here. Why should this happen to you? Have we forfeited God's grace? Is

there anything wanting in our devotion?"

Dharmaja's advice to **Dhiraupadhi**

Smilingly, **Dharmaja** replied, "**Dhiraupadhi**! Look at the **Himaalaya** mountains. How beautiful are

the peaks! I am filled with joy looking at those mountains. They do not serve me in any way, but

still they fill me with joy. The beauty of Nature gives me joy. Beauty is bliss. That bliss is

nectarine. There is no joy equal to the enjoyment of the beautiful.

When you look at a flower,

you derive ineffable joy, though the flower renders you no service.
Nature is the vesture of God.

When you behold Nature, you experience bliss. I love Nature for the joy it gives. I derive joy from seeing it and for no other benefit. Likewise, God should be loved in a selfless spirit. I love

Krishna regardless of what difficulties I have to suffer, because that is the way I love him. I have

no interest in the transient pleasures and possessions of the world.

True bliss transcends the

fleeting pleasures experienced by this perishable body. **Dhraupadhi!**

Do not seek these pleasures

relating to the body. Seek the Divine feet of the Lord, which will confer enduring bliss. Do not

grieve over petty difficulties. Concern yourself with the means to experience God. All other

things are valueless."

The bliss from experiencing the Divine has been extolled by the **Vedhic** seers and sages from

ancient times. It is holy, eternal, ineffable and infinite. It is the bliss of oneness with God.

The **Yugas** and the Divine

To enable mankind to realise this infinite bliss, the Lord makes His descent from age to age. The

Kritha Yuga began in the month of **Vaishakha**. The **Thretha Yuga** began in the month of **Magha**.

Dhvaapara Yuga began in the month of **Maargashira**. In the **Geetha**, Krishna declared that

among the months He is **Maargashira**. Kali **Yuga** started in the **Chaithra** month. This is

according to the lunar calendar.

What is the meaning of **Yuga**? **Yuga** means divinity. The divinity of the **Yuga** is derived from the

Divine. Thus the **Yuga** originates from the Divine and merges in the Divine.

Yugakrith is one of the names of the Lord. It means that the Lord is the creator of the **Yugas**

(aeons). **Yugaadhi** refers to the commencement of the particular **Yuga**. The Lord is also the

sustainer 'of the **Yuga**. He is the very embodiment of Time. That is why He is the master of Time

and hence He is worshipped as **Samvathsara**. "**Samvathsaraaya namah**" (Salutations to the Lord of the year).

The **Yugaadhi** day; which is associated with such sacred significance is being observed as merely

the beginning of a new year. The day should be regarded as Divine in origin.

Naamasmarana is the best panacea for Kali **Yuga**

The Kali **Yuga** is considered a dreadful aeon and the presiding deity, the Kali **Purusha**, is viewed

with fear as the source of difficulties and trials. This is not so.

Naamasmarana is a mitigating

factor at all times. For the Kali Age, there is no greater panacea for all troubles than chanting the

name of **Hari**. This truth is forgotten by people today. Instead of **Hari**'s name, they dote over **Siri**,

the Goddess of wealth. The worshippers of wealth far exceed the worshippers of **Hari**. People

should remember that if God is the source of all things, He alone should be remembered at all

times.

The year that commences today is named **Yuva**. **Yuva** means those in their youthful age. It

implies that it is a transitional stage between childhood and old People are worried about what is

in prospect for the world in this new year. Those who make all kinds of dire predictions for the

year are not doing any good. The new year **Yuva**, according to

astrology, commences in **Shani**

(Saturn). But Guru (Jupiter) is well disposed. He is the ruler for this year. When the ruler is

good, why worry about the ministers? He presides over all the other planets. Hence, there is no

room for any fear. The world will no doubt experience some troubles, **ups** and downs. Such

things have happened in previous **Yugas** also, as in **Kritha Yuga**, **Thretha Yuga** and **Dhvaapara**

Yuga. Were there not wars in **Dhvaapara Yuga**? There is no need to attach special significance to

the Kali age. There were wicked men even in **Kritha Yuga** and there are good men in the Kali

age. It is not the **Yuga** that matters. It is the heart that is important. If people's hearts are pure,

what does it matter what the **Yuga** is? People must strive to purify their hearts. The heart is called

Hridhaya. **Hridhaya** signifies a compassionate heart. People must transform their stony hearts to

compassionate hearts.

Portents for the year '**Yuva**'

The year **Yuva** will experience a mixture of good and bad events.

There will be some serious

mishaps. There will be grave disorders. There will be many political crises. Hence each one

should concentrate on protecting oneself by purity of heart and mind. Your preceptor or your

deity or your scripture will not serve to take you to your goal. You have to make the journey

yourself. Others can serve as guide-posts but they cannot take you to your destination.

Each one, therefore, has to chalk out his own path to reach the goal, "Strive to safeguard your

Aathma." If you adhere to righteousness you can face any ordeal. Strive to earn God's Grace.

Young people must be very much on their guard this year. They must control the vagaries of their minds and not give way to anger and envy. Anger and envy are pernicious diseases. Envy has grown to alarming proportions. It is less curable than cancer. Men often ask: "Who is God and who is Yama (the Lord of Death)?" The answer was given by Purandharadhaasa in one of his compositions. "Who is Raama for you and who is Yama? For the unbelieving Raavana, Raama became Yama. For the believing Vibheeshana, Raama was God. For Shurasena who had no belief, Krishna was Yama. To Akruura, who was a believer, Krishna appeared as God. To the believing Prahlada, Naaraayana was the saviour. To the unbelieving Hiranyakashipu, Prahlada's father, Naaraayana became the destroyer. Raama and Yama are not distinct from each other. According to one's beliefs, Raama becomes Yama and Yama becomes Raama. One's feelings make all the differences in the role of God as protector or slayer. There is a Thelugu poem'

To those who say 'Yes', He is 'Yes',
To those who say, 'No', He is 'No'.
'Yes' or 'No' comes from others' mouths, but
He always remains 'Yes, Yes, Yes.' (S.S.--Shri Sathya Sai).

For God there is no 'Yes' or 'No' These are echoes of your own feelings.

Therefore, whatever the year and whatever the difficulties you confront, develop compassion in your heart. Develop your meditation on God. With faith in God you can achieve anything.

Ingratitude is the worst sin
Many strange things are likely to happen in this new year. Ingratitude is rampant. Not only are people forgetting all the good that is done to them, but they are doing harm to those who have helped them. History provides a bitter example of such ingratitude. You are aware of Ghori Mohammed who invaded India several times and plundered the country. At last in one encounter with Raana Prithviraaj, he was defeated and captured by Prithviraaj. Prithviraaj pardoned him and let him off. Later on, by nefarious methods Ghori caught Prithviraaj. Then he decided to put an end to Prithviraaj's life. At that time, the Divine intervened, in answer to Prithviraaj's prayers, and an arrow released by Prithviraaj went straight to Ghori's neck and severed his head. Thus the evil-doer was punished by the Lord.

The lesson is clear. Don't harbour ill-will towards anybody. Don't do any harm to others. Get rid

of doubts and develop faith in God. People today are filled with doubts of every kind.

By truthful speech, by generous hands, by listening to what is ennobling, people must overcome the untoward happenings of this Kali age. It is by these means that human life can be redeemed.

The purpose of life is to experience unity in diversity
What is the purpose of life? It is not eating or sleeping. It is to lead an ideal life. Every human being has to accomplish certain aims in life which are in tune with humanness. You have to realise that the Lord is the Indweller in all beings and experience unity in diversity. The entire creation is present within the human body. This is the mystery of creation. The human body is a marvellous creation. Every organ in the body discharges its specific function and nothing else.

Only the Divine can create such a wonderful organism. The Aathma is the Master within the body. Never betray the Master. Be grateful to God for endowing you with such a marvellous body.

India was the teacher for the whole world from ancient times in the spiritual field. It gave to the world the glorious universal message. "Let the peoples of all the worlds be happy."

Indians today have forgotten this ancient message and have not recognized their own inherent divinity. The ancient sages knew what power there was in the human being because of the presence of the Divine within. They radiated effulgence as a result of their Yogic power. All of it comes from God. The power of the Divine is infinite and indescribable.

People should pray for the blessings of Divine grace. They need not worry about the prospects in the new year. With God's grace they can overcome any situation. People speak about the affliction caused by the nine planets. In fact, people are plagued by only two planets--Ahamkaara and Mamakaara (egoism and possessiveness). To free themselves from these two all that men require is divine grace.

Young people should participate this year in sacred activities. Try to solve social problems.

Cultivate unity. Give up pride and ostentation. Develop the courage to face any situation, the courage that is based on faith in God. Strive for the welfare of all people in all countries.

Humanity is one irrespective of race, creed or colour. Dedicate this year to the development of a universal outlook.

All bodies belong to the Divine Mother
This is the lesson **Raamakrishna Paramahansa** taught towards the end of his life when he was suffering from cancer. He could not take any food. At that time, **Svaami Vivekaanandha** came to the Master and asked him why he should not pray to the divine Mother to enable him to take food. **Raamakrishna Paramahansa** replied: "I did ask the Mother and she gave me her answer, when I am taking my food through so many mouths, does it matter if I don't eat through your mouth?" **Raamakrishna** felt ashamed on getting that answer. The lesson he learnt was that all bodies belong to the Divine Mother.
In the **Geetha**, Krishna says that the divine as **Vaishvaanara** enters all bodies and helps to digest every type of food. Only the Divine can perform this kind of function. Whatever the kind of food you eat, it is digested, converted into blood and circulated to every part of the body. Only the power of the Divine can do this. Develop faith in this truth. Very soon you will experience the bliss of God-realisation. The experience will come only if you act in the appropriate manner.
But, failing to act, people blame God for their troubles. God is utterly blameless. Only your lapses are reflected in your actions. There are no flaws in God and no one is competent to blame God.
God-realisation is not a time-bound process. Some one went to **Ramana** Maharishi and asked him how long he should sit in meditation. The Maharishi said that he should meditate "till he is not aware that he is meditating at all." Similarly the love of God should become a spontaneous act. With such love, one can face any situation in life with confidence derived from the consciousness that the Divine is within.
Duty of youth
Do not worry about the predictions made for this year in the almanacs. If you put your faith in God, you can overcome all troubles. Youth in particular should cultivate this faith. It is a pity that Indian Youth today are lacking in love of the Motherland. Becoming **bookworms** is not education. It is more important to put into practice at least a fraction of what you have learnt.
Think God. Love God. Realise that there is no truer friend than God. Merge your love in His love.
Discourse in the **Puurnachandhra** Auditorium on 1-4-1995, **Yugaadhi** Day.

Love.. Love...Love First...Love, as long as life lasts. For myself, I can say. I shower more blessing on those who decry or defame me than on those who worship and adore me! For, those who spread falsehoods about me derive joy therefrom; I am happy that I am the cause for their exultation and joy. You too must accept this line of argument and be very happy when someone derives joy by defaming you. Do not respond by defaming that person; then the chain of hatred will bind both down. Life will become a tragedy.
BABA
8. Install **Raama Raajya** in your hearts
What can Kali do to the one
Whose heart is filled with compassion,
For whose speech truth is the ornament,
And whose body is dedicated to serving others?
EMBODIMENTS of Divine Love! A tranquil mind, a truth-filled speech, and a body dedicated to service one who has these three qualities is described as the embodiment of **Thriputhi** (the triple purity). Such a one is the noblest of human beings.
Tulasidas was the great one who proclaimed that human life is redeemed when every talent and every moment are utilized by humanity for realising the Divine. To God all objects in the universe are alike because they are manifestations of the Divine. The scriptures declared about this Divine manifestation "**Sarvam khalu idham** Brahma" (All this verily is Brahman). Hence, whoever worships the Supreme Lord should also worship **Prakrithi** (Nature or the Phenomenal universe). He should love Nature and adore Nature. Nature is not different from **Paramaathma** (Supreme Self). Nature is the effect and God is the cause. Nature is the expression of this relationship between Cause and Effect.
Goodness is a synonym for God. Hence, it is only by contemplating on the qualities of God that human existence finds fulfillment. The body of a human being who does not think in this way is merely a lump of clay.
God's words, actions, thoughts are always pure, selfless and infinitely precious. The truth of this is illustrated by an episode from the **Raamaayana**.
Dramatic acts of God to prove His omnipresence
Once, while proceeding to **Mithila**, **Raama** sat on a stone in the sage **Gautama**'s ashram. That very moment, a woman emerged from the stone. However, **Raama** did not feel proud that by a mere touch of his feet, the stone had turned into a woman. On the contrary he felt sad that his feet had touched the wife of a great sage and thereby he had committed a wrong, This shows that God dwells in the minds of sages.

God indulges in dramatic acts like these to demonstrate His omnipresence in the universe and. to teach the world the greatness of Nature. Another episode reveals another aspect of the Divine. For all the mighty deeds done by Hanumaan and great help rendered by him, Raama asked him:

"Hanumaan! What reward can I give you? Apart from expressing my gratitude to you I cannot give you any fitting recompense. The only way I can show my gratitude to you is that whenever you think of me at any time in your life, I shall appear before you."

Raama was showing his gratitude to Hanumaan in this manner. This indicates that the primary duty of man is to be grateful all his life to the person who has done him a good turn. Man has to realise his divinity and look at all Nature from the Divine point of view. Instead, man looks at everything only from the mundane point of view. The body is indeed perishable. But it is also the means for realising the imperishable Truth. This means, all speech should be about the Divine. All actions should be godly. Every thought should be about God.

That is the appeal which Thyaagaraaja made to his mind: "Oh mind, think always about Shri

Raama." (Bhagavaan sang in His own mellifluous voice Thyaagaraaja's song in which he said:

"Oh Kaushalya, what penance did you perform to enjoy the privilege of calling Shri Raama affectionately as a mother and showering your kisses on the divinely beautiful child Raama."

What penance did Dhasharatha perform to call Shri Raama to come to him?") Thus Thyaagaraaja was chanting Raama's name all the time and singing his glories. This is an example to the world.

Raama the ideal exemplar of righteousness
Raama is the supreme exemplar of how people should conduct themselves in the world, how a country should be governed, how the integrity and morality of human beings should be protected. High-minded actions, ideal qualities and sacred thoughts are basic foundations of character. Raama is the very embodiment of these three attributes. This means that every human being should cultivate sacred thought, right actions and good qualities. Raama demonstrated by his words, thoughts and actions how such a life can be lived. Raama acted upto the ancient injunction: "Speak the truth. Practise Righteousness." Eschewing harsh words, Raama pleased everyone by his sweet speech. He countered harsh speech by others

with his composure, patience, sweetness and smile. He never pried into affairs of others, never took notice of their faults, never indulged in ridicule, and never caused any pain to others by the way he spoke to them. It is essential for everyone to follow the example set by Raama and cultivate his many noble qualities and do righteous actions. People should entertain sacred thoughts.

One should never go back on the plighted word
Man is an image of the Divine. The Lord has declared in the Geetha: "My Spirit is the indwelling Spirit in all beings." God is the indweller in all human beings. Today, in the pursuit of power, men are prepared to commit any kind of crime and to inflict any kind of harm on people to achieve their ends. Raama, on the contrary, gave up the kingdom and to honour the pledge given by his father, chose to face the ordeals of life in the forest as an exile. He demonstrated to the world that one should never go back on his plighted word. Raama gave up the throne and became a denizen of the forest. In life, it is not difficulties and calamities that are important. The supreme importance of Truth was that Raama wanted to hold forth to the world. One should never go back on one's pledge even at the cost of one's life. Today, however, men go back on their words from moment to moment. They indulge in falsehood at every step. Promises are forgotten. How can the Raama-principle flourish in such a human environment? The Raama-principle is remote from such an atmosphere.

God will be in proximity only to those persons whose thoughts, ideals and deeds are in accord with Raama's. Raama was a man of his word, but man is the very reverse. It may be asked- "In this situation how is it possible to say that in human beings there is divinity?" Not at all. In such human beings there is either animality or demonic nature. Whatever saadhanas (spiritual practices) one may perform or however much one may recite the Lord's name, God will not judge one by these criteria. What is the transformation in one's heart? If there is no transformation of the heart, of what avail are spiritual saadhanas? Indwelling divinity within the shrine of the body
Man is not a mere creature of flesh and blood. He is the embodiment of the Aathma. It is only when man recognises this truth that true spirituality will be evident to him. Concentrating all the time on the physical body as the only reality, time is wasted on

external observances. The body should be regarded as a temple of God. To consider it otherwise is a sign of foolishness. Only he is a true human being who recognizes the indwelling divinity within the shrine of his body. The scriptures have declared: "In the temple of the human body dwells the individual Self which is the eternal Self."

In this context, it may be noted that even scholars and intelligent persons tend to get confused over this matter. People who go to endless trouble to acquire positions, power or reputation do not care to devote even a small fraction of that effort to earn God's grace. The lesson taught by the story of Raama is different. Thulasidhas said: "Raama! I am helpless, poor and crippled."

Why did he say he was a Angaheena (cripple)? He had hands and legs, head and everything else.

Nevertheless he declared that he was a cripple. What is the inner meaning of this? "What is the use of having hands when I am unable to serve you, oh Raama! What is the use of having eyes, when I am unable to see you? So, I am verily blind." Thulasidhas declared that limbs that are not used in the service of the Lord are as good as lost.

Purandharadhaasa also sang in the same manner. "Alas, even when they are endowed with eyes, they do not see your glorious form! Even when they have ears, they do not listen to the songs in the praise of the Lord."

Men use their eyes to look at the attractions of the world and not the charm of God. As long as man is fascinated by Prakrithi (the phenomenal world), he cannot comprehend the Divine. Even the most eminent persons are subject to this weakness. This is the mark of the powerful influence of the Kali age.

The way to God

Men, however, should strive to get rid of the attachment to the body by persistent efforts. The yearning for God should be nourished. Qualities such as backbiting, spreading scandal and searching for the faults in others are not human but demonic. People should cultivate good thoughts, good words, good hearts and good conduct. This is the way to God. That man is redeemed who follows this path.

History is full of examples of men who used force and fraud to come to power. There are examples from the communist countries. In Muslim countries also there are examples of persons who did not disdain to imprison or kill their kith and kin to seize

power. But Bhaarath has generally been free from such deeds. This is the result of Raama's glorious example.

The glory of Raama's sandals

Once, while moving about in the forest, Raama and Lakshmana sat under a tree. At that time, they heard the neighing of horses and the cries of elephants at a distance. Raama asked Lakshmana to find out how horses and elephants happened to appear in the forest. Lakshmana climbed a tree and noticed Bharatha coming with a huge army. Immediately he exclaimed "Brother! Get ready for battle. Take up your bow and arrows." Raama smiled at Lakshmana and said, "Why are you so excited? Do not be hasty. Calm yourself. What has happened?"

Lakshmana replied, "Bharatha is coming with an army to kill us." Raama said "Lakshmana!

What a serious mistake you are making! It is impossible for any action of the Ikshvaaku clan to think of such a preposterous idea even in dream. Because we two were not present in Ayodhya when Bharatha and Shatrughna returned to the capital, they are now coming to see us." Raama sought to pacify Lakshmana.

Lakshmana replied: "What is this forbearance and sympathy on your part? If they merely wanted to see us, will they come with a huge army? No. they are coming only to slay us."

Raama said "Lakshmana! You are too much dominated by Raajasik tendencies. You seem to be attached to kingship. Why worry? Bharatha is coming. I shall ask him to crown you as king. You may go with him."

Even as Raama was speaking thus, Bharatha came rushing towards Raama, fell at his feet crying: "Raama! Raama! Raama!" and said: "I am not competent to rule over Ayodhya. To reign over the kingdom Raamachandhra alone is worthy as the eldest son of Dhasharatha. You alone are fit to rule over the kingdom properly and establish Raama Raajya. Please return to Ayodhya." Thus pleaded Bharatha.

As Bharatha was entreating in this manner, Raama looked smilingly at Lakshmana. "Compare your feelings with the expressions of Bharatha," he said.

Sage Vashishtha also joined in the appeal to Raama to return to Ayodhya. But Raama did not yield to Bharata's entreaties and, acting according to Vashishtha's directions, offered his sandals to Bharatha and asked Bharatha to perform the coronation for the Paadhukas (divine sandals).

You must recognise the inner significance of this episode. People generally regard the sandals as objects to be despised. But **Raama** taught a different lesson about them. **Raama** treated the kingdom and the sandals on par. "I don't want a crown. Enthroned my sandals."

Acting on **Raama's** injunctions, **Bharatha** performed the coronation of **Raama's** sandals and spent his time peacefully, contemplating on **Raama**.

Raama's teaches lessons to **Bharatha**

Raama taught **Bharatha** how government should be carried on. "Have as your ministers only persons of character and virtue, who are tranquil in mind and devoted to truth. Don't have as ministers anyone lacking in these four qualities. Moreover, they should possess self-confidence, practise righteous conduct, and be capable of giving proper advice. These are essential prerequisites for wise administrators. Give no place for selfish persons. There should be no room in the government for persons animated by self-interest. Nor is that all. Don't allow anyone given to vices like gambling and drink to wield authority. Entertain only those who command the esteem of the people and who are respected and loved by the people. You must have daily conferences with three or four such ministers. Your talks should be in private and no outsider should know anything about them. It is only when such secrecy is observed that the nation will prosper. You will then be able to ensure peace and prosperity to the nation. Moreover, you must send out as envoys to other countries ambassadors who are totally loyal to the king and not **timeservers** who practise duplicity. Only such men can convey to the king truthful information."

Raama did not stop with that. I request the women devotees not to take it amiss. **Raama** told **Bharatha** that he should not permit women to take part in affairs of state. Women have their estimable role in household affairs, but they should be kept out of state politics. "Don't employ women as ministers. The reason is: a nation's honour is based upon its women. It is only when women maintain their respect and honour that the nation will be respected. It is not proper for women to cheapen themselves by roaming in public places."

How to establish **Raama Raaiya**?

Such were the sacred precepts of good administration which **Raama** taught to **Bharatha**. How does the situation in the country today compare with **Raama's** conception of an ideal

government? The state of things today is 100 percent contrary to the ideas and ideals of **Raama**.

How, then, can **Raama Raaiya** be established here?

If we desire to establish **Raama Raaiya**, there should be harmony in thought, word and deed.

This applied not only to **Bhaarath** but to the entire world. All countries should have governments which conform to this principle of triple purity. Only then, the people also will reflect the character of the rulers.

Today, the people reflect the vices of the rulers. If a minister prefers one bottle, the man in the street asks for two (drinks). How can such citizens establish **Raama Raaiya**? They can do so only if there is a complete transformation in their mental attitudes. Despite all the teachings they have listened to, their minds remain in the same state. Without a mental change, they are not entitled even to utter the name **Raama**. What, then, is the meaning of talking about **Raama Raaiya**? It will be only **Raama Raaiya** in name, but in reality it will only be **Raavana Raaiya**.

Declining trend in respect for parents

If you really value **Raama's** ideals, you should practise them. You may say that the high ideals of **Raama** are beyond your competence. But there is one thing which you can do: **Raama** carried out the words of his father **Pithruvaakya paripaalana**. How many today respect the words of the parent? If the father asks the son, "Son, where are you going?" The son replies: "Shut up and keep quiet in your place."

Few have any respect for the words of the father. There is no need to speak about respect for the mother. Such unworthy sons are ruining the world. Mothers are shedding tears over the behaviour of such sons.

This state of things should change. The sacredness of parents should be restored. Young people should cultivate pure thoughts and lead unselfish lives. Children who disregard their parents will be treated likewise by their children in due course. Partly the parents are to blame for the way they pamper the children. The children of today are worse than even **Raavana's** children, who obeyed him to some extent.

People who acquire knowledge or wealth are making no use of it to help others. They are following a dog-in-the-manger policy. This is not the way to follow **Raama's** example.

True meaning of devotion lies in practice

Today people celebrate **Raama's** birthday as a festival, but do not

practise **Raama**'s ideals.

Enshrine **Raama**'s ideals in your heart. Without it, there is no meaning in celebrating **Raama**'s

birthday. You must follow the example of a noble and ideal person. This is the meaning of devotion.

People talk about devotion. Does mere participation in **bhajans** constitute devotion? No. It is all a stunt. True devotion calls for the practice of at least one of the teachings that you learn. By following at least one good lesson, a man should lead an ideal existence.

Remember that the lessons taught to **Bharatha** by **Raama** are ideal lessons. After instructing

Bharatha regarding the principles of good government, **Raama** told **Bharatha**: "You must revere the parents, the preceptors and all elders. If any person misbehaves within your kingdom, do not punish him. Banish him. That will be punishment enough."

Here I wish to explain what is meant by punishment. There is no need to beat or abuse the

earring person. Stop talking to him. What is the use of talking to a person who is going astray? I

do not want to waste my words on such a person. I attach great value to my words. They may not

know it, but I know their value. None of my words has any selfish motive. Everything is for the

welfare of all. If one has no such broad outlook and is only concerned about his personal

interests, what is the use in talking to such a person? As long as one remains self-centered, he

cannot understand the Divine.

The reign of Dharma is **Raama Raaiya**

At the outset, understand what is **Raama Raaiya**. It is the reign of morality, of truth and virtues.

Raama Raaiya means that which engenders happiness (**Raamayathi**). There should be no ill-will

towards anybody. No one should be harmed. That is **Raama Raaiya**. When such feelings arise

among the people. **Raama Raaiya** will come into existence of its own accord.

It is with such feelings that **Thulasidhas** extolled **Raama**. His **Raamaayana** is suffused with his

deep devotional experience. He exclaimed: "**Raama**! I have no abilities of any kind. I have

practised no system of yoga. I have not developed any method of meditation. I have no

possessions of any kind. I have only one thing and that is my love. I love you for love's sake."

Spiritual practices of various kinds, including **japa**, yoga and the like, will not lead you to **Godrealisation**.

I do not suggest that you should discontinue these exercises. The

devotional activities

are better than many other useless pastimes. But, if you want to get near to God and to

experience God, you have to transform the heart. As you sow, so shall you reap. Sow the seeds

of love and reap the fruit of love. Sow the seed of immortality and reap the fruit of immortality.

Today you want sweet fruit, but you sow poisonous seeds. This is thoughtless action.

Some people say that they are too weak to scale spiritual heights. But you have the strength to

commit sins and do wrong actions. The strength required for good or bad actions is the same. In

fact, it is more difficult to commit sin than to be good and meritorious. To utter an untruth is

difficult. To speak the truth is easy. Speaking the truth calls for no effort. But to declare what is

not true as true calls for considerable ingenuity. Uttering an untruth is therefore more difficult.

Equally, cheating is more arduous than being honest.

Many devotees tell **Svaami** that they are caught up in the coils of **Samsaara** (family and worldly life) and are unable to break away from it. But what is the truth? Is it you who are clinging to

Samsaara or is it **Samsaara** that is holding you in its grip? Has **Samsaara** any hands to hold you?

You have hands and you are holding on to worldly life. **Samsaara** is not holding you. It is a

paradox for you to say that **Samsaara** is holding you in its grip when the truth is otherwise.

It is excessive attachment that is the cause of man's troubles. Do everything as an act of offering

to the Divine. Without faith in God man ceases to be human.

Diversion of mind in religious gatherings

Devotees who attend **bhajans** turn their looks this side and that side without concentrating on the

bhajans. If they are not interested in the **bhajans** why should they come at all?

Once **Raamakrishna Paramahansa** slapped Rani **Rasmani** at a gathering of scholars and

worshippers. All people were astonished at **Raamakrishna**'s action. **Raani Raasmani** felt

humiliated. **Raamakrishna** explained that he found **Raani Raasmani** thinking about her court

affairs while sitting in the religious gathering. This was highly improper and hence he slapped

her. It was equally improper for devotees to sit in **bhajans** and divert their thoughts to worldly

matters. Sitting in good company, how can one entertain bad thoughts? People speak about

Sathsang. What is **Sathsang**? It is not mere assemblage of ten devotees. '**Sath**' refers to that

which exists in all the three categories of time--past, present and future. The term applies to the Divine. **Sathsang**, therefore, means association with the Divine. God is pleased only with inner feeling. Each word has profound and sacred meaning. But common people do not relish such interpretations. They enjoy what is trivial and pleasing to the ears. I do not want to please people in this way. The truth has to be taught. Some day or other people will understand it. Worldly sayings may please people for the moment, but they are of no value spiritually. God is pleased with the inner feeling and not the external show. But most people are interested only in the external and do not bother about the inner feeling. If you break the branch of a tree and plant it in the sand, will it grow into a tree? It must be planted in soil where it can strike roots. Similarly, the feeling must arise in the heart and get deeply rooted in it. Then the fruits will appear in the external world. Therefore, cultivate the feeling inside and enjoy the fruit outside.

Such wise teachings were taught to the people in the reign of **Bharatha** and **Raama**. When we speak of establishing **Raama Raaiya**, let not **Bhaaratheeyas** imagine that it is relevant only to **Bhaarith**. The whole world needs the advent of **Raama Raaiya**. What this means is that the rulers should have three qualities. They are: **Sathpravarthana** (righteous conduct), **Sadhaalochana** (good counsel), **Sadhguna** (good qualities). There should be a combination of all the three.

Today good counsel is a rarity. As for good qualities, the less said the better High-souled persons, who represent harmony in thought, word and deed, should fill the seats of power. There should be no place for the wicked who think one thing, speak another thing and act in a different way.

Devotees should till their minds with sacred thoughts. At least from now on, banish all bad thoughts, Turn your minds towards God. At least install **Raama Raaiya** in your hearts. When this happens, the world will experience **Raama Raaiya**. Fill your minds with the ideals of **Shri Raama** and try to put them into practice as much as possible. This will cost you nothing. You do not have to perform any **asanas** or go to the forest for practice. Staying in your homes, attending to your duties, purify your hearts.

Discourse in **Sai Ramesh Mandap, Brindhaavan**, on 9-4-1995, **Shri Raama Navami** Day.

A loveless heart is a dry desert. Love is the foundation of life. The air that is inhaled and exhaled has to be loved in order that it may **rep1enish** and revive.

BABA

God, man and the Cosmos
Trees yield fruits for the benefit of others,
Rivers carry water for the use of others,
Cows give milk for the good of others
The human body is given for serving others.

(Sanskrit shloka)
FOR the benefit of others, trees yield fruits. Likewise, for the benefit of others in the world,
rivers carry water. Cows, without consuming their milk, take the trouble to produce milk for the benefit of others. Man also, without considering his own personal interests, should use his body for the benefit of others.

"Shareeram Aadhyam Khalu Dharma Saadhanam" (The body is the primary requisite for the achievement of Dharma). The body has to discharge a variety of functions for the sake of the family, the society and the nation.

"Aham Eva Akshaya Kaalah" (I am the indestructible Time), says the Lord in the **Geetha**. This Time is not a momentary phenomenon. It is the embodiment of eternal and infinite Time. The sages called' this Time as **Vathsarah**. This name signifies the presence of the Divine as the Time-Spirit in all human beings. Moreover, God is the basis for all that happens, either through instrumentality or by direct intervention. He is the basis for what is permanent and .what is temporary, for birth and death, for joy and sorrow. For this reason the Divine Time-Spirit has been called **Hethu** (the Cause). **Hethu** means that God is the primal cause of everything. He is also the eternal witness. He is **Pramaanasvaruupa** (validating authority) for everything. Hence He is described as omnipresent, having His feet, **etc.**, everywhere. Time is the basis for everything.

Samvathsara (year) is also called **Vikshara**. All objects in the world are subject to the process of creation, growth and decay. But the name **Kaala-Svaruupa** was given to the Divine, who is not subject to birth, growth or decay. This changeless Divine is called **Vikshara**. Since the year is associated with **Vikshara**, God is **Samvathsara Svaruupa** (the embodiment of Time and its periods).

Sathya and Dharma in **Bhaaratheeya** culture
For the proper utilization of Time, which is Divine, the **Vedhik** texts

laid down basic injunctions

for mankind. Among these, foremost are "**Sathyam Vadha: Dharmam** Chara" (Speak the Truth.

Follow Righteousness). This aphorism has a **pre**-eminent position in **Bhaaratheeya** culture.

Likewise, we have the injunctions' "Esteem the father as God: Revere the mother as Divine." The

Vedhas proclaimed these aphorisms to be followed by the whole world.

Sathya is the basic goal of human life. **Bhaaratheeya** culture has revealed how this goal is to be

reached. **Bhaaratheeyas** today have forgotten this culture. From immemorial times,

Bhaaratheeyas were engaged in the quest for Truth. Everything is encompassed by Truth.

The quest for Truth is linked with the pursuit of **Inaana** (spiritual wisdom). For the acquisition of

wisdom, purity of **Buddhi** (intellect) is essential. If the intellect is not pure, the senses are likely

to go haywire. Purity of the intellect is in fact, essential for every purpose. **Saadhanas** performed

without purity of the heart will be utterly useless, like food cooked in unclean vessels.

The glory of spiritual bliss

Bhaaratheeya culture and the **Vedhik** texts have proclaimed the glory of **Aanandha** (spiritual

bliss). The **Aathmik** principle can be understood only in relation to this concept of Bliss. What is

the **Aathma**? Who has seen it? What is the proof for its existence? To answer these questions,

here is an illustration. Today is Friday, the 14th April. Who told you these particulars about

today? The day did not announce this when it began. You derive this information from a

calendar or an almanac. In the same manner the proofs for great spiritual truths are provided in

the declarations of the **Vedhas**. It is only **Aathmathathvam** (spiritual principle) that reveals the

oneness of the universe. The entire cosmos has emanated from the **Aathma**.

The human being is called **Nara** in **Sanskrit**. **Nara** means **Aathma** (the Self). **Nara** is made up

of two syllables. '**Na**' and '**Ra**.' **Ra** (**rah**) means that which is perishable. **Na-Ra** means that which

is not perishable. This means that **Nara** (man) is subject to change in bodily form, but is

essentially immortal. He is full of bliss.

But today people are oblivious to this true nature of man. Human values are also forgotten.

People are behaving either like animals or like demons. It is only when people recognise their

real human nature and pursue spiritual values, they will realise their

sacred divinity.

For all these, devotion is fundamental. Does devotion mean meditation, **japa**, or observing

various austerities? **Na** Anything done with expectation of reward gets tarnished by the desire for

fruits and cannot be deemed real devotion. Devotion has been defined as desireless love for the

Lord. Any prayer to God for fulfilment of a desire cannot be called devotion. God should be

loved for His own sake. Love should be fostered for its own sake.

True devotion is a combination of selfless service and love. This is illustrated by an episode from

the **Mahaabhaaratha**.

Dharmaja's love for Krishna

Dharmaja, the eldest of the **Paandava** brothers, ceaselessly adored Krishna. While living in the

forest or when he was in **Dhuryodhana**'s court witnessing the dishonouring of **Dhraupadhi**, or

when **Abhimanyu** was killed in battle, or when the infant **Upapaandavas** were killed (by

Ashvathaama)--in all these situations **Dharmaja** used to love Krishna with perfect calmness. He

used to feel' "Krishna! These joys and sorrows are twins that always go together. Hence there is

no need to get elated or depressed. I cannot swerve from my allegiance to your divinity. My love

for you is for your own sake and not for the sake of the world. My love is the bond that links you

and me. It is like a bridge that connects the **OmniSelf** and the individual Self."

Such sacred and divine love is being abused today and consequently the results are bad.

You hail this year as new, but it is not new at all. Nor is **Maanava** (man) a new arrival on earth.

Maa-nava means that which is not (**Maa**) new (**Nava**). When man himself is not new, how can

the year be new? Time is divided into night and day, weeks and years on the basis of the

revolutions of the earth and the moon in relation to the sun. In truth, man should regard every

moment as new, every day as new. Man is governed by these changes, but God is unaffected,

God is changeless.

It is only when such sacred truths are understood properly that real devotion will arise in people's hearts.

Fill your hearts with love

For the growth of crops water is essential. But the crops cannot go **upto** the sky in search of

water. For the sake of the crops, the clouds come down and provide water for them. When you

pray to God for His own sake, He will take care of everything. Flowers

do not invite the bees,
but the bees go to them in quest of honey. When we develop the
nectar of love in our hearts, God
will come to us, like the bee, to drink the nectar. If, on the other hand,
you have a plastic flower,
no bee will come near it. Likewise only when we fill our hearts with
the nectar of love will the
Divine enter it.
Today there is perpetual discord between man and man, community
and community, village and
village, caste and caste. What is the reason? The absence of unity and
feeling of common bond.
This accounts for the divisions among people. People should realise
that it is the one Divine Self
that resides in all beings.
I often tell the students that the one truth proclaimed by all the 18

puraanas (epics) is:
"Paropakarah Punyaaya: Paapaaya parapeedanam" (It is
meritorious to help others; it is
sinful to harm other's). The term **paropakaara** should be properly
understood. It is not merely
rendering help to others in one form or other. The term para-**upa-**
kaara means: Bringing (**Kaara**)
to the proximity (**Upa**) of God (Para). Purely mundane forms of help
cannot be described as
paropakaara. They are gross, external and worldly. True
paropakaara consists in bringing your
life close to the divine. That is **punya** (merit). **Punya** does not mean
going on pilgrimage or
giving gifts. **Punya** means taking your life close to God. This calls for
Ekaathmabhaava (the
recognition of the Divine in all beings). Para-**peedanam** means failing
to see the Divine in all
beings. That is **Paapa** (sinful).
Growth of selfishness
Man has progressed a great deal in the physical and scientific fields.
But with regard to morality
and spirituality man has declined considerably. The reason is the
deep-rooted growth of
selfishness over the centuries. The entire human life is permeated
with selfishness. This
selfishness should be brought under restraint. Only then human life
can be meaningful. Man
should look at the world from the Divine point of view. Life is full of
ups and downs. All these
are transient. Man should use what is temporary (the body) as the
base for realising what is
eternal, the **Aathma**. These are inter-related.
People should endeavour to understand the **Aathmik** principle. What
is the **Aathma**? Where is it?
These questions were raised by a king. Where is God? Where does He
cast His looks? What does

He do? Few in his court could answer these questions. He then
summoned a sage and asked him:
"Where is God?" He replied, "Like butter in milk, He is everywhere."
"Where does God cast His
eyes?" asked the king. "In which direction does this lamp shed its
light?" asked the sage in
return. "It sheds its light in all directions," answered the king. The
sage observed- "Likewise,
God is effulgent and sees everything everywhere. There is no
particular direction for God's
vision. He is all-seeing and omnipresent."
The king then asked: "What work does God do?" The sage said: To
answer this question I have
to assume the role of the preceptor and you should accept the role of
the disciple. Are you
prepared for this? The King said "Yes." the sage said: "In that case,
you better come down from
the throne and sit down, while I sit on the throne." When the king sat
down the sage remarked:
"This is what God does. He brings down the mighty and elevates the
humble, He can make the
poor rich and the rich poor. He can do anything. He is all-powerful,
all-knowing, and **allpervading**."
These are true characteristics of God. He is all-pervading like butter
in milk. He is
all-seeing like the light of a lamp which sends out its rays all around.
God is also all-powerful.
He can do anything.
Faith is essential for everyone
Everyone should have this faith in the Divine. Faith is essential for
anyone, whether, he is a
theist or an atheist. People may judge things as good or bad according
to their own predilections.
But for God all things are the same. In this world nothing will appear
bad if one views it from the
Divine point of view. Seen from the worldly point of view, there will
be differences of good and
bad.
To experience the Divine, one has to perform good deeds. The Divine
is present in every being
as **Chaithanya** (consciousness). This consciousness is also described
as **Sath-Chith-Aanandha**
(Being-Awareness-Bliss). **Sath** means Truth, that which is true and
unchanging in all the
categories of Time---past, present and future. Truth can be **cognised**
only by truth. **Chith** means
total awareness. To have total awareness you have to have a total
vision. You must have
complete love to get that vision. To see an object in its totality, and
not partially, is total
awareness. It is only when there is total awareness of Truth, you can
experience the **Aanandha**

(Bliss Divine). **Aanandha** is that which is unchanging. To experience **Aanandha** you have to fill yourself with bliss. How is this to be achieved? Where is **Aanandha**? Is it in this phenomenal world? You imagine that if you get a certain object you will be happy. But after getting it, how long does the happiness last? The source of enduring bliss is within you. A student thinks that he will be happy if he passes his examination. After passing the examination, he wants to continue his studies. After completing his studies, he is again unhappy because he has no job. After getting a job, he is anxious for a promotion. And so on, at every stage happiness is only momentary, but desires are endless. Bliss cannot be found in worldly objects. The source of enduring bliss is within you. There is no meaning in searching for it elsewhere. Turn your external vision inwards. Close your eyes and try to see within. In this process, bliss will emerge from within you. Some teachers declare: "Give up the world and take hold of God." Do these teachers follow what they preach? No. They are very much in the world and still preach in this manner. It is not possible to give up the world. The world also is a manifestation of God. Unfortunately, people go on looking at this Divine manifestation but do not see it as such. All that you see is a form of the Divine. Do not see it as different from God. Sun presides over the intellect and moon over the mind. In this world, you have to give due recognition to the physical and the phenomenal. From the worldly point of view today is the beginning of a new year in **Tamil Nadu**. This relates to the sidereal year. The lunar new year began on April 1st. The lunar and sidereal years are not opposed to each other. The moon is not a self-luminous planet. He shines as a result of the sun's light. When sunlight does not fall on the moon, there is darkness on the moon's surface. The moon is the presiding deity for the mind and the sun is the Lord of the eyes. The **Vedhas** have declared that "The moon came from the mind of the Cosmic Person and the sun from his eyes." The sun and the moon are not separate. The same light comes from both. This truth has to be recognized. The sages have declared that the sun presides over the **Buddhi** (intellect) and the moon over the manas (mind). If you succumb to the mind you will be deluded by **Maaya** (worldly illusions).

Follow the **Buddhi** and you will become a Buddha (The Enlightened One). **Buddhi** (intellect) is in close proximity to the **Aathma** (Self). Hence the effulgence of the **Aathma** falls directly on the **Buddhi**. The mind receives the light indirectly from the **Buddhi**. It is **Jada (inconscious)**. It is enveloped in the darkness of ignorance. Man today is inclined to follow the mind rather than the intellect. Hence he is caught up in ignorance, because the mind has no luminosity of its own. It is only when the light from the intellect illumines the mind that man can make a safe journey. "**Buddhi-graahyam atheendhriyam**" (The intellect has been described as capable of going beyond the reach of the senses). Hence man should be guided by the intellect. Below the intellect is the mind. Below the mind are the senses. Below the senses is the body. Consider the relationship between the body and God. The hands, the eyes, the ears, the mouth and the nose are organs in the body; all these are limbs of the body. The body is a limb of Society. Society is a limb of humanity. Humanity is a limb of **Prakrithi** (Nature). Nature is a limb of the Divine. This is the integral relationship between the human body and God. **Dehi** (the indweller in the body) and God are one. The body is a moving temple. Without the indwelling spirit, the body is only a corpse fit to be burnt or buried. Man has to be sustained by faith in the power of God. Without that faith **Kama**, despite all his prowess, died ingloriously. Arjuna was victorious because of faith in Krishna. Man should recognise the divinity within him and should be guided by the Divine charioteer. Develop love for God. That love will take you to God. Observe three maxims in life: Love of God, fear of sin and morality in society. Then, in all situations, God will stand by you. Every moment is auspicious if you dedicate your actions to God. If your mind is pure, other things do not matter. Discourse in the **Sai Ramesh Mandapam** on 14-4-1995, **Tamil** New Year Day. 10. Fill your hearts with love of God. HUMAN life is extremely precious. There are five sheaths in the human body. **Annamaya**, **Praanamaya**, **Manomaya**, **Vijnaanamaya** and **Aanandhamaya Koshas**. Of these five sheaths (the food, the vital, the mental, the integral awareness and bliss sheaths), man has in a large measure the **Vijnaanamaya Kosha** (integral awareness) This **Vijnaana** (Awareness) is not present in other

beings. For this reason man is regarded as supreme among all living beings. He has qualities and capacities not present in other creatures. Hence human birth is considered exceptional.

Moreover, man alone has the capacity to recognise the past, the present and future and to take note of changes occurring over time.

There is one common quality present in all living beings: **Moha** (attachment). This quality is present equally in human beings. But man alone has the competence to overcome this **Moha** and attain **Moksha** (liberation). The **Maaya** (illusion) which envelops man drives him to take to wrong courses. **Maaya** has three qualities. **Satwa**, **Rajas** and **Thamas** (purity, passion and inertia).

Through these qualities man tends to forget his divinity and humanness and behave like an animal. The three qualities of **Maaya** and the three forms of **Moha** combine to make man a demon. The three forms of **Moha** are: desire for wealth, attachment to the wife and attachment to children. These three make man a slave to **Moha**. The man who conquers these three desires can transcend **Moha**. When **Moha** declines, **Moksha** becomes attainable. Liberation is the elimination of **Moha** (attachment). Everyone should strive to bring under control these three desires.

Population and spirituality
In earlier times, the world's population was around 100 **crores** (one billion). At that time the number of persons engaged in spiritual pursuits or in the quest for liberation was sizable. Today the world's population has grown, the seekers of liberation have dwindled. With the growth of population, spirituality should also grow alongside.

Man has two essential organs: Head and heart. **Pravritthi** (interest in the external) arises from the head (the mind), while **Nivritthi** (interest in the internal) arises from the heart. What we are witnessing is an excessive growth of thoughts arising in the head. This means that involvement with the external world is growing from minute to minute. But internal feelings are not developing with steadiness and purity. Aeons change. The world is changing. But man's heart is not getting transformed. Man is growing, but his heart is not expanding. It is only when the heart widens that humanness will find fulfilment.

Why is the heart of man not broadening at the present time? The reason is the secular education that is prevalent today. This educational system is diverting man's

attention towards the external world. The student concentrates his attention on worldly and technical knowledge. He devotes no attention to knowledge of spiritual and ethical importance. True devotion, should be firm and unwavering. All pose as devotees. All appear to be spiritual aspirants. But when you enquire into their actions, you find they are shallow and pretentious. The proverb says: "When troubles come, think of **Venkataramana** (God)." Similarly these so-called devotees think of God when they have troubles, but forget Him when the troubles are over. True devotion should be firm and unwavering, unselfish and free from any expectation of reward. Devotional activities should be unaffected by any kind of troubles and tribulations, by censure or praise. That alone is **Bhakthi** (devotion). It is when a man develops such devotion that he would be able to experience the Divine. Students today are completely lost in studies which are worldly- and ephemeral. Spiritual knowledge is ridiculed. Spirituality is treated as a kind of hysteria. Once an ochre-robed person, was going in a bazaar. School boys and college students followed him, talking flippantly about him. He took no notice of them. He was proceeding from one village to another. The students indulged in all kinds of abusive language with a view to provoking the mendicant. But the mendicant walked on and sat under a tree on the outskirts of the village. The students went on railing at him and exhausted all their stock of abuse. As they were silent the mendicant asked them, "Children, have you any more words to be used against me? Come out with them even now, as I have to go to the next village." One insolent youth among them asked: "What will happen when you go to the next village?" The mendicant replied "Child, I will do nothing. Praise or blame attaches only to this body and not to my Self. But, there are in the next village a large number of people who have high regard for me. If you indulge in your abuses of me there, the villagers will trash you. To save you from this experience I am informing you in advance." On hearing this, the students had a change of heart. They felt: "In spite of all the abuses we levelled at him, this noble being was totally unaffected, did not lose his temper and taught us the right behaviour." They prostrated at the feet of the mendicant and craved for his **Kshama** (forgiveness).

To forgive is Divine
 Forgiveness is a quality that every man should possess. That forgiveness is Truth itself, it is
 Righteousness, it is the **Vedha**. It is the supreme virtue in this world. Hence, all people should
 develop the quality of forgiveness. People should remain unaffected by what others may say. A
 true man is one who overcomes the **ups** and downs of life with fortitude. One should not recoil
 before reverses of fortune. One should bravely face them and overcome them.
 Whoever aspires to win the grace of God should cultivate at the outset the quality of **Kshama**. It
 is a divine quality. Man is permeated from head to foot by the six mortal vices' lust, anger greed,
 attachment, pride and envy. His heart is the source of qualities like sympathy, compassion, non
 violence and peace. The very term, **Hridhaya**, means the place--
Hridh--which has **Dhaya**
 (Compassion). People get agitated over trifles. They should not dissipate their energies in this
 manner. There are innumerable talents latent in man, of which he is unaware.
 Win God's grace through love
Naaradha wanted to teach **Sathyabhaama** the supreme greatness of some human qualities of
 which she was not aware. He brought about a situation in which Krishna was to be weighed in a
 balance and reacquired by **Sathyabhaama** by offerings in the other balance. All her jewels and
 wealth could not tilt the balance in her favour. Ultimately she prayed to **Rukmini** to come to her
 rescue. **Rukmini** came, prayed to Krishna, saying that "if it is true that God submits himself to a
 devotee who offers with love a leaf, a flower, a fruit or some water, let my **thulasi** leaf turn the
 scales against Krishna."
 The esoteric meaning of this prayer is that the body should be considered as a leaf, the heart as a
 flower, virtue as fruit and the tears of joy flowing from the devotee's eyes as the water offered to
 the Divine in a spirit of complete surrender. Tears should be shed only for God and not for
 anyone else. Whatever one's grief one should not shed tears. Tears may flow out of joy or
 enthusiasm or ecstasy, but not from a feeling of sorrow.
Naaradha enacted the entire scene to demonstrate to **Sathyabhama** what glorious qualities
Rukmini possessed and the greatness of her devotion. He told **Sathyabhaama**: "The Lord will not
 succumb to wealth. He will yield only to goodness. **Rukmini** is a supremely good woman.

Follow her example." In this manner **Naaradha** humbled **Sathyabhaama**'s pride.
 Man is endowed with limitless, latent abilities, which will manifest themselves at the appropriate
 moment. Every devotee has these unseen and unknown abilities. Man contains within himself all
 the powers and all the substances that exist anywhere in the cosmos. All objects in the world,
 including gold and diamonds, derive their value from man. Man is more valuable than all the
 things of the world. Unfortunately, today⁵ the human being, who is inherently divine, is
 devalued and degraded. Human values are born with man. They are not got from outside. Man in
 his ignorance is not aware of these values. When man sheds his ignorance, he will experience his
 divine nature.
 Image of God can be seen in the mirror of Nature
 People want to see God. How can they do it? Are they able to see themselves? They need a
 mirror to see themselves. Nature is the mirror in which the image of God can be seen. A mirror
 needs a mercury coating to be able to reflect an object. To see God in Nature, the mirror has to
 be coated with the mercury of love. **Prema** (Love) is vital for everything. Today, in the place of
 love we have hatred and aversion instead of compassion.
 What is the inner significance of describing God as **Hridhayavaasi** (Indweller in the heart)? He
 resides in the form of **Dhaya** (compassion) in the heart. If there is no compassion it is no heart at
 all. I advise, the students to avoid excessive speech and not to give way to anger.
 Everyone should realise that God is with him, beside him and around him all the time.
Mukundan (who had addressed the gathering earlier) said that "If you take ten steps towards
Bhagavaan, he takes hundred steps towards you." But whither should you take these ten steps?
 No one seems to think about that. If you take ten steps towards evil, falsehood, injustice and
 wickedness, will I take hundred steps in that direction? No. Your steps should be in the direction
 of what is good. What is good? The steps should lead upwards spiritually. So, if you ascend ten
 steps, I shall help you to climb a hundred steps. You should move in the right direction, not the
 wrong one. To the extent you yearn and pine for God, God will pine for you a thousandfold. You
 can have no conception of **Thaapam** (God's pining). Your pining is **Thamas**, God's pining is
thapas (penance). The difference between the two should be

understood.

Kuchela and Krishna

God offers you in return manifold what you offer to Him. This is what

Kuchela told his wife. He

went to Krishna to ask for many material gifts. But on seeing the

Divine face of Krishna, he

forgot all his desires. On his return to his native village he found that

big mansions had sprung

up at the spot of his old dwelling. **Kuchela**'s wife came out, finely

dressed and wearing many

ornaments, and greeted her husband with the remark: "Lord, see

what wonderful things **Shri**

Krishna has given to you?" **Kuchela** looked at everything and said: "I did not ask **Bhagavaan** for

anything. I did not speak to him about our domestic situation. Is it necessary for me to say

anything to the omnipresent, all knowing Lord?" **Kuchela** then described in detail to his wife

how Krishna had received him in His palace and how He hugged

Kuchela to His bosom and

showered His love on him. "How can I describe His loving kindness?

Is there anyone like him

who can confer all prosperity on one after receiving fistful of parched rice? He is Love incarnate

and Love is He." (**Svaami** recited a **Thelugu** poem).

Today the devotee behaves differently towards God. He goes with a mountain of desires to the

temple and offers a small coconut. This is not what you should offer

to God. What you should

offer is a pure, unsullied heart. If you offer little, God gives you much in return. This means that

some kind of offering should be made to God.

Dhraupadhi offered a grain of rice to Krishna with devotion and Krishna, in return, appeased the

hunger of thousands of **Dhurvaasa**'s disciples. God needs nothing for Himself. Whatever you

offer is for your own sake.

What God seeks is a heart filled with love

Today, **Kerala** celebrates the beginning of the new year. **Keralites** prepare a variety .of dishes

(**aviyal, poriyal, etc.**) to be offered to God as **prasaadham**. The offering is only placed in the

shrine. But it is all consumed by them later. If God were to consume the offering, it is unlikely

that any **Naivdhyam** (offering) would be made at all. What you have to offer to God is your

heart. What God seeks is a heart filled with love. There is nothing greater in the world than such a heart.

We are celebrating the advent of the new year. But what we should celebrate is the coming of

every new moment. A year is made up of seconds, minutes, hours,

days and months. Why wait

for a whole year? Greet every new second as a .new moment for celebration. Contemplate on

God: every moment as your life-breath. To make God approach you, you have to engage

yourself in the service of others, in conferring joy on them, and in activities which will please

God. Subject all that you do to the test of divine pleasure.

Although the new year is celebrated by **Andhras, Tamils**, and **Keralites** on different dates, the

year is only one. How often have these festivals been celebrated?

What has been achieved

thereby? Nothing! How far have people earned God's grace? How are they enjoying it? Without

seeking answers to these questions, people cannot have God-realisation, however long they may

be with **Bhagavaan**. The **Gopikas** prayed for proximity to Krishna in whatever form He

manifested Himself--as a flower, or a tree or a mountain or the sky.

They were totally innocent

of spiritual exercises of any kind. They dedicated all their actions to Krishna. Developing such

love in your hearts, You should sow the seeds of love in the hearts of people who are bereft of

love today. Water the hearts with love, grow the plants of love and enjoy the harvest of love.

Discourse in the **Sai Ramesh Mandap, Brindhaavan** on 1.5-4-1995.

Joy is your birth-right; **Shaanthi** is your inmost nature. The Lord is your Self and support. Do not discard it; do not be led away from the path of faith by stories invented by malice and circulated by spite.

BABA

11. Nearness to God

Vedhaaham etham Purusham Mahaantham

Aadithyavarnam thamsah parasthaath

(**Purusha Shuktham**).

IN ANCIENT days the sages, who were doing **Thapas** and finally had a vision of the Reality,

declared that they had realised-the Divine, whose effulgence was that of the sun, beyond the

darkness of ignorance. They also taught that God is the embodiment of Truth and had to be

experienced as such. They declared that one who does not see this truth is akin to an animal. That

is why there is the saying that one who is revelling in untruth is only .an animal.

Truth issues from **Prema**. In this world there is nothing greater than **prema**. The more you love,

the more blissful you become. Divinity is the embodiment of love.

Love shines as the eternal

truth in every one's heart. However, it will be dormant in the heart of the selfish. **Prema** shines

only in the heart of the person who is selfless. Love cannot co-exist with ego and pomp. Love is the royal path that can take you to the highest state of the Divine. This love has to be experienced and shared with all. When love is directed towards the ephemeral world it is **Anuraaga** (attachment). When it is directed towards God it is true love.

Worldly experiences confer only temporary happiness. Love towards the **Paramaathma** (the Supreme Self), who is eternal and changeless, will confer eternal bliss. Every individual should

know the difference between **Prema** and **Anuraaga**. Many people profess that they love God.

But, in reality; not even one in a million loves God in the true sense of the term. They may love

God for securing some selfish material benefits. This is not true devotion at all.

True devotion is unpolluted by selfish motives

What is devotion? It is not merely offering several types of worship or going on pilgrimage.

Unalloyed and true love for love's sake alone constitutes devotion. True devotion is the love

flowing from a pure heart unpolluted by selfish motives. Love is the intimate bond of

relationship between the devotee and the Lord. There are nine types of devotion. But they are not equal to **Prema** (Pure Love).

All the 18 **yogas** mentioned in the **Bhagavath Geetha**, such as **Inaana** Yoga, Karma Yoga,

Vibhuuthi Yoga **etc.**, are contained in **Bhakthi** yoga. There is nothing beyond this. Do you want to

realise God? Do you want to tread the spiritual path and redeem your life? Then, it is enough if

you pursue the **Prema Marga** (path of pure love).

There is no power greater than **Prema** (love) in this world because it is selfless and pure. Though

several **yogas** are available for practice, each and every yoga contains an element of selfishness.

But **prema**, is free from selfishness. It is only because of the absence of such selfless love that

chaos, conflicts and confusion are prevalent in the world. One who is interested in the welfare of

humanity should practise this principle of true love. The life of an individual bereft of love is a sheer waste.

Sages spent their time in the forests amidst wild animals. They lived amicably side by side with

them. The animals did not harm these sages. What is the reason? The sages had no weapons at

all. They had the sole weapon of love. With this weapon they were able to tame the wild animals.

But, in these days, while calling themselves human beings, men are

behaving worse than

animals. The reason is rank selfishness. Whatever they think, say or do, selfishness is the basic motive. The result is they are not able to enjoy peace.

From truth to peace

How is peace to be got? When you plant the seed of Truth in the heart and make faith take deep

root, with the rain of chanting God's name, peace blossoms, yielding the fruit of Liberation.

Therefore, every human being should sow the seed of Truth in his heart. The deeper the root of

faith goes down, the stronger will be the tree of life. You must provide water for the flourishing

growth' of the tree by means of **Bhajana** and **Dhaiva Chinthana** (singing the glory of God). Only

then the flower of **Shaanthi** (peace) will bloom and from this the fruit of liberation will be attained.

Human life has four stages. It can be described as a four-storeyed mansion. Any structure can be

safe and sound only when the foundation is strong. **Brahmacharya** (Celibacy) is the foundation

for the structure of life. The first floor is the stage of **Grihastha** (householder leading a married

life). The second floor is **Vaanaprastha** (preparatory to renunciation) and the third floor is

Sanyaasa (Renunciation).

This year is called **Yuva** (Youth). Youth should develop strongly the foundation of celibacy so

that when they reach the other stages they can be ideal persons. They should develop **Prema**

towards God. This is the only way to build their strength.

People think that the world is separate from them. The entire universe is in the heart of each

individual. "**Vishvam Vishnuvaruupam**." The universe is but a manifestation of the Divine,

which is within the heart of every individual. Vishnu is the cause and the universe is the effect.

All the three worlds are within everyone

There are three states of consciousness in man--the waking state, the dream state and the deep

sleep state. All the three states are in every individual. The three governing powers in these states

are **Vishva**, **Thaijasa** and **Prajna** respectively. The **Gaayathri manthra** "**Om Bhur Bhuvas Suvah**"

is related to these three. We think that **Bhuuloka** is the world that we live in, **Bhuvarloka** is **svarga**

and **Suvarloka** is beyond that. This is not correct. All the three worlds are in our heart only. The

outside world we see is the material world formed of inert matter.

You may ask how this can be

called inert when there is a lot of movement. The world that you see

is **Bhu** and the power that causes the movement is: **Bhuvah** or **Praana shakthi** (Life-force) which can be termed as Vibration. It is the force of vibration that activates all the limbs of the body. When air is pumped into a tyre we see this force in play which causes the tyre to bloat.

Praana (Life-force) is **Bhuvah**. Because of the **Prajnaana**, which is inside, the Life-force is able to cause vibration and activate the limbs. The source of **prajna** is **Suvaha** (Radiation). When you analyse in this manner, it will be seen that **Bhur-Bhuvah-Suvah** represents the forces of Radiation, Vibration and **Materialisation**.

It is the existence of these potencies in man that makes human birth very precious. But its value is now being mined by people getting immersed in fleeting sensual pleasures. Humanness is entirely forgotten. It cannot be acquired by learning from a teacher or studying text books. It is born with the human being. It is there in everyone. People are not able to understand this truth today.

Reason for codification of **Vedhas** by **Vyaasa**

The **Vedhas** are infinite and human life is limited. How to master the infinite within the short span of one's life? Keeping this problem in view, Sage **Vyaasa** codified the **Vedhas** into four major divisions and named them Rig, **Yajur**, **Saama** and **Atharva**.

Vedhas. Rig **Vedha** is **Manthra-Svaruupa** (consisting of **Mantras**). The **Yajur Vedha** is a compilation of rituals and the **Sama Vedha** is a compilation of **riks** set to music. In order to maintain the health of the individual and ensure the protection of the country, the **Atharva Vedha** was compiled. Sage **Vyaasa**, who codified these four **Vedhas** and wrote 18 **puraanas**, finally gave one stanza as the essence of all the **puraanas**, namely, "It is meritorious to render help to others. It is sinful to cause harm to them," "**Paropakaarah punyaaya paapaaya parapeedanam**." The inner meaning of the declaration by **Vyaasa** should be understood by everyone. Para means Brahma, **Upa** means nearness and **Kara** means go. So this term **Paropakaara** means travel towards the **Aathma** and go nearer the **Paramaathma**. Chanting the name of God or doing other forms of worship will not help you to go near God, though they are good deeds. It is only by selfless service you can get nearer to God. This is real **Punya**.

"**Paapaaya Parapeedanam**." According to worldly interpretation,

this means that it is a sin to hurt others. But there is an inner meaning for this. Para means **Aathma**. **Peedanam** means 'hurting.' The same principle of **Aathma** is in everyone. You should not hurt the **Aathma**. What is meant by this is that you should realise the oneness of the **Aathma** in all. If you do not realise this and act contrary to the principle, it is 'hurting.'

When there is **Prema** there is no grief

You are considering the bodies which are different in form as different from you. To do so is sin.

You must only see the **Aathma** in all. There are many bulbs of different shapes and sizes here in this hall. But the electric current that makes them shine is only one.

The **Aathmathathva**, the principle of **Aathma**, is the one current that activates all the bodies which are like bulbs of different hues and shapes. "To see diversity is sin" says **Vyaasa**. He taught the world to see the One in the many. You should follow this principle and develop **Prema**, the principle of love, towards all. When there is **Prema** there is no grief.

You need not waste time in trying to study all the sacred texts, as they are innumerable and your life-span is very short. All that is needed is to cultivate the **Premathathva** (Love principle). There is no greater power than this in the world. It is the supreme among all virtues.

Real love is beyond the three categories of time past, present and future. Love towards God, the permanent changeless entity, alone is fit to be called **Prema**.

The meaning of **Gaayathri Manthra**

In the **Gaayathri Manthra**, the unity of body, mind and soul is depicted in the first line as "**Bhur-Bhuvah-Suvaha**." The next line "**Bhargo Dhevasya Dheemahi**" means "Throw away the darkness." "**Dheeyo yonah Prachodhayaath**" means: "Let the effulgence of the Divine dispel the darkness of ignorance." **Gaayathri** is pervading everywhere. It consists of three deities, **Gaayathri**, **Saavithri** and **Sarasvathi**. Of these, the first one is master of the senses. The second is the teacher of truth and the third is the master of speech. Hence it is Trinity of the senses, the mind and speech. **Gaayathri** is hailed as **Chandhasaam maathah** (the Mother of all **Vedhas**).

Gaayathri has five faces and is the embodiment of all deities--**Sarva dhevathaa Svaruupam**.

Sthothra (description of the glory), **Dhyaana** (meditation) and **Praarthana** (prayer) are all contained in the **Gaayathri Manthra**. When does a prayer become meaningful? It is only when you

stabilise your mind and turn it towards God. The basis for this is to meditate, pray and experience. It is essential to achieve harmony in thought, word and deed. **Gaayathri** is teaching this great lesson.

Significance of **Upanayanam**

Every small word or phrase in a **manthra** has immense inner meaning. It cannot be dismissed as superstition. Modern education has ruined our ancient **Bhaaratheeya** culture. You should know the meaning of the **manthras**. People want the fruits of meritorious deeds but they indulge in sinful action. How can you get good results when your action is faulty or sinful? Youth today must pledge themselves to speak the truth, develop love and have unshakable faith in God. They will then be able to establish peace in the world. This is the significance of **Yagnopaveetham** (the sacred thread ceremony). **Upanayanam** is a **Samskaara** (sacrament) that makes a boy fit for pursuing the highest wisdom. There is no difference between one child and another at the time of birth. All are born out of the mother's womb only. This is the first stage of life (**sudra**). The second stage is getting the **upadhesha** of **Gaayathri** at the time of **Upanayanam**, when the boy becomes a **Dhviya** (twice-born). He is then purified.

The third stage is **Vipra**, when one has mastered the study of the **Vedhas**. The fourth stage is **Braahmana** when he actually realises the Brahman through the knowledge of the Self. One becomes a **Braahmana** not by birth but only when one realises the Supreme Brahman. One becomes a **Braahmana** by action and not by birth.

Prahlaadha said that a father can be proud of his son not at the time of the son's birth but only when the son attains fame as a good man. It is only then that his birthday can be celebrated.

Those of you who have had this sacred teaching of **Gaayathri** today are very lucky. On this very auspicious day; you have all taken a second birth. You must forget the past. The present is very important. From today onwards you must develop love of God and get a good name. Though God is the Creator of all beings, you must understand that while God created mud and water, it is the potter that is responsible for creating a pot by mixing the mud and water, similarly God has created **chaithanya** (consciousness) and **jada** (matter). Your father and mother have together given you your body and brought you up. It is, therefore, your duty to make your parents happy.

If you don't please them, or if you ignore them, you cannot be happy. You must develop love for your parents, study well, imbibe the sacred culture of **Bhaarith** and lead noble lives as ideal sons of your parents.

Gaayathri will protect your body, make your intellect shine and improve your power of speech.

That is why **Gaayathri** is considered to be very important for this second stage of your life, which you are entering today. How should you live? You should live in accordance with the **Upanishathic** prayer' "**Sahanaa Vavathu Sahanou Bhunakthu Sahaveeryam Karavaavahai**" (Let us grow together, live together and develop love together). From such living, you get divinity.

Unity leads to purity and purity to divinity. Where there is no unity, you get enmity and hatred.

All mothers are Goddesses

Today is **Eswaramma** day, the day of the **Maathru Dhevatha** (Mother Goddess). All mothers are goddesses. That is why in **Bhaarith**, people follow the maxim: Esteem the mother, the father, the teacher and the guests as God. Once when **Seetha** was teaching how to worship God, **Raama** intervened and said: "**Oh** simple-minded one! Who is greater in the world than the mother and the father? They know our difficulties and needs. They are able to understand our feelings. They are able to fulfill all our wants. Having such known entities who take interest in your welfare, why should you go after unknown entities?" At all times, the parents are there looking after you, You have to worship them. The mother can be compared to the earth and the father to the seed.

Unless the seed is sown in the earth the plant will not sprout. You cannot ignore the father and mother who are responsible for your birth and growth. Even if you become the Prime Minister you must remember you owe your birth in the world to your mother. You must develop humility and discrimination as a mark of education. You should not discard love of God at any time. If you forget God, you are not human but demonic. Money, beauty and youth will not last long.

Nowadays, people are not getting rid of attachment and arrogance even in old age. I composed a drama when I was young under the title, "**Cheppinatlu Chesthaaraa**?" (Do you do as you say?)

Now I have to ask: "**Cheppinatlu Chesinaara**?" (Have you done as I told you?). If you go on concentrating on your family alone till death, what is it you derive finally? None of these people

will come with you on your final journey. It is the love of God that will come with you even after death. Develop love and sanctify your life with that **Prema** principle. Chant the **Gaayathri** morning, noon and evening. You do so many things. Why don't you chant this **Gaayathri**? I bless all of you that you may sanctify your life in this way, making it useful and meaningful.

Discourse in **Sai Ramesh** Hall, **Brindhaavan** on 6-5-1995.

12. Restoration of Moral Values

Knowledge enhances man's status;

it is a Hidden Treasure.

Knowledge confers Joy, Fame and Happiness;

it is the teacher of teachers,

It is one's kinsman in travels abroad;

it is a third Eye for Man.

Even kings adore Knowledge' and not Wealth;

without Knowledge one is an animal.

(Sanskrit Shloka)

STUDENTS! Teachers and lovers of education! In this work-a-day world, knowledge is the adornment for man. It is hidden wealth. It is the basis of fame, happiness and comforts. It is a teacher for teachers. It serves as a relation when one goes abroad. It is like a third eye for a man.

Such sacred knowledge qualifies the person for honour at the courts of kings. It is more precious than riches. A man without such sacred knowledge is verily like an animal.

Embodiments of love! Just as when a child is born, he is able to recognise his mother, likewise every student should recognise his motherland and its history and culture. The Motherland is the land of his birth. The nation's culture is like one's father. Without understanding the country's

culture one cannot understand the true state of the nation.

Bhaarith's culture is unexcelled. **Bhaaratheeyas** were known for their adherence to Truth and Dharma. Justice was their life breath.

Bhaarith's culture represents the eternal verities which are unaffected by the ravages of time or the vicissitudes of history. Students should realise that if they cherish Truth and Righteousness, the nation will get automatically protected. Success seeks Truth and Righteousness and not wealth or possessions. Decline in human values Students acquire human values, in addition to their scholastic, intellectual and other attainments.

It is the decline in human values that accounts for the degradation of human-beings in the country today.

Technology has made great strides in modern times. The advances in other fields need no

mention. The revolutionary advances in technology have brought about many changes in national life. The most important change is the decay of morals. All spiritual and ethical values

have been undermined. Moral standards have collapsed.

Hence, students today should be more concerned about good qualities than about knowledge.

Society can progress only through men of virtue. Every student should have the welfare of

society in view and have service as the ideal.

What is education? It is not mere acquaintance with books. Can mere ability to read and write be

regarded as education or even the acquisition of degrees? True education is associated with the

ideal goals of life. Today all ideals have been perverted. "Qualities like compassion and

goodness have been replaced by unrighteous conduct. The ancient teachings have been given up.

Education has gone astray," says a **Kannada** poem.

India gave the message of peace to the world in ancient times because of its spiritual leadership.

Then, as well as now, the **Bhaaratheeya** message has been "Let all the people everywhere be happy."

Who are to blame for failure of educational system?

Who are responsible for the failure of the educational system? The parents at home, the teachers

in schools and colleges, the leaders of society have failed to set the right examples and hence the

students have gone astray. The parents at home tell the children one thing and act differently

themselves. Teachers likewise teach one thing and act differently themselves. Leaders also

preach one thing and practise another. Students are intelligently observing these double

standards. They are induced to take to wrong courses by this divorce between words and deeds.

Obviously, the elders are setting a bad example. The parents are not anxious to see that their

children develop good qualities and lead ideal lives. Their affection for children is natural but it

should not be, as in the case of **Dhritaraashtra**, such as to encourage the children in evil ways. It

is only if children are corrected and punished for their misconduct that they will learn to behave

properly in society.

Every student today wants to lead a comfortable life. But they have no idea what comfort really

means. They argue that comfort consists in eating, drinking and leading a free and easy life. But

spending one's time in this manner is unworthy of a human being.
 The preciousness of human life has to be realised. To lead an animal existence is unbecoming for any student or anyone else.
 The first need is self-restraint and control of the senses. Only then can true bliss be secured. This alone will confer true freedom.
 Freedom emanates from Spirit
 Freedom does not mean living as you please. Sva-Thanthra (True freedom) emanates from the Spirit. The goal of self-realisation can be attained only through selfcontrol. Knowledge of the Self, control of the senses and Self-realisation constitute true freedom.
Bhaaratheeyas got freedom (from foreign rule) but have not achieved national unity. Unity is essential for achieving anything, as has been declared in the Vedhik saying' "Let us live together, strive together, impart to others what we have learnt and lead a life of harmony and unity."
 India has never lacked, from ancient times, people of knowledge, ability, heroism and courage.
 But, because of absence of unity among them the country became a prey to foreign conquerors.
 Students should therefore learn the lesson of unity. The Nation's progress and good name are dependent on the behaviour of the students. Hence, their conduct should be exemplary. Today's students are the future leaders of the country. From now on, you should develop good qualities and cherish ideals of service to the nation. Become heroes in action and plunge into society for service, with self-confidence.
 Today, people talk about egalitarianism, a new social order and so on. There is no need for a new social system. We need only boys and girls of high character. Only they can save the country and not those who indulge in subversive activities. Humanity is one. If you strive to serve the country unitedly, Bhaarith will make enviable progress. If all the ninety crores of people in Bhaarith act as one, Bhaarith will stand forth as an ideal nation.
 The ancient virtues
 There are many things about Bhaarith's achievements in the past which you should know. What did humanness mean in the ancient times?
 Forbearance was esteemed as the highest quality.
 Adherence to truth was the strictest form of penance.
 Maternal love was deemed the sweetest feeling.

Charity was esteemed greater than life itself.
 (Thelugu poem).
 All these have been forgotten, alas, under the regime of our rulers today. Bhaaratheeyas are unaware of their own past greatness and strength.
 What glory was there in the past! What spirit of sacrifice! What sense of justice! What devotion to Dharma! All this is forgotten today. Why? Because of limitless selfishness. Only when selfishness and hatred are given up can we enjoy peace. Humanness calls for harmony in thought, word and deed. Today this harmony is totally lacking.
 Pursue studies with welfare of society in view
 The educational process should aim at developing character and not merely intellectual abilities.
 Of what use is it to get a Doctorate without character? Education should have a practical bias which will make the student useful for himself and society. Students! Pursue your studies with the welfare of society in view. Develop love towards the Motherland, realising that the mother and the Motherland are greater than heaven itself. You owe so much to Bhaarith. Do your duty to Bhaarith.
Bhaaritha-Maatha (Mother Bhaarith) is greatly concerned about the state of her children. You must be good and become ideal students. You must win fame for the country. You must share in the prosperity of the nation with all others. To whatever country you may belong, cherish 'love for your country. "All are one. Be alike to everyone." Don't give room for differences of race, creed or nation. There is only one race, the race of humanity. There is only one caste, the caste of spirituality. There is only one language, the language of the heart. There is only one God, the Supreme Divinity, that is present in all beings and permeates the entire cosmos. The Divine is present in every atom. Everything in the world is composed of energy and matter. Einstein called it "Supreme Power." Bhaaratheeyas described it as Dhivya-Shakthi (Divine Energy).
 In every human being this divine energy is present. It is this which makes man live and survive.
 Students! There are many here who have come to study science. Scientists have invented many new kinds of machinery and instruments. But the scientists have not recognized that there is one machine which exceeds all other machines put together. The scientists have produced satellites which go round the earth and spacecraft that can land on the moon.

They are harnessing solar energy. They have made atom bombs and hydrogen bombs. There is one machine that is more powerful than all these. That is the human body. Man is the maker of all these machines. The marvellous powers of the human body are not fully recognized by any one. You should examine your own potentialities. It is man's potent power that has created all the wonderful machines. All the powers in the world are within you. The outside world is a reflection of your inner being.

Students should recognise this truth. Various scientists are being praised. But all powers are within you, electrical power, magnetic power, the power of light and fire and radiation. Every human being is a computer. Every individual is mini-generator. Every person is a lamp and a radio station.

Tension and temper destroy humanness

Our ancients knew the secret of enjoying peace. Today even a tiny **tot** suffers from "tension."

Where there is tension there is temper. Tension and temper are jointly destroying humanness.

How can peace be found? Peace has to be found within each of us. You are the embodiment of peace and truth, You are the embodiment of love. Instead of realising the truth about themselves students are engaged in studying various subjects, thereby missing the main object of education.

Just as the most complicated and expensive machine cannot work without electric power, the human machine cannot work without divine energy.

Students! You have a powerful machine in your body. Activate it with Divine energy. You have all the power you need within yourself. Being unaware of it, you misuse it You should not waste time, which once lost cannot be recalled. Utilise all your learning for the service of society.

Experience the life Divine, by putting into practice a fraction of what you learn from the **Geetha**.

Practise any one of the human values. **Prema** is the basis for all -the values. Action with love is right conduct. Speak with love and it becomes-truth. Thinking with love results in peace.

Understanding with love leads to non-violence. For everything love is primary. Where there is love there is no place for hatred.

Cultivate humility and discipline

Make right use of the period of youth. Banish conceit. Respect your parents and elders. Cultivate humility and discipline. A boy is judged by his behaviour and a man by his manners. A devotee

is judged by his discipline. In these summer classes you must try to understand how to realise Divinity, how to lead a spiritual life in the work-a-day world, and how to render service in the best way possible and how to lead an ideal life.

The poet **Eliot** defined culture as "a way of life." But **Bhaaratheeya** Culture has far wider connotations. Life itself is culture. What is done from moment to moment is an expression of culture. Having been 'born in this sacred land of **Bhaarith** you should learn to behave in such a way that you please **Bhaarathmaatha**. Mother **Bhaarith** is deeply distressed not only over the conduct of students but all others in this nation. No section of the people is behaving properly.

Even in the field of spirituality, the Motherland has cause for grief. The garb is changed, but not the qualities. Treat the Motherland as the mother and our culture as the father. Students today have no patriotism. Students must be prepared to give even their lives to protect the integrity and honour of the motherland.

We are unaware of the significance of being Hindus. What does Hindu mean?

H for Humanity
I for Individuality
N for Nationality
D for Divinity
U for Unity

It is when all the five qualities are present, we have a real Hindu. Of these humanity is most important.

Students! Make best use of the next ten days and try to practise what you learn. You have listened today to the addresses of the Chief Minister and the Education Minister of **Karnaataka**.

You must try to imbibe the ideals they have set forth before you and live **upto** them. The Chief Minister has been deeply concerned about the state of the nation and of **Karnaataka** for many years. Even now he is keen to do some lasting good to the country. Well-meaning persons are always confronted with obstacles. Those troubles only serve to ennoble them, just as a diamond gets added value from more cuts.

Students should face all the challenges of life and serve the country well.

Discourse at the Inauguration of the Summer Course in Indian Culture and Spirituality in the **Brindhavan** Campus Auditorium on 20-5-1995.

13. Experience the Divine

STUDENTS! To illumine a lighted lamp, you don't need another lamp.

Likewise, it is foolish to try to illumine the effulgent **Aathma** by the light of any other knowledge. It is a sign of ignorance to embark on a search for the **Aathma** principle which is all-pervading, effulgent and unchanging.

No individual tries to search himself in the world outside. Similarly, is it not sheer ignorance to search for the **Aathma** when he himself is the **Aathma**?

Bhaarath has been propagating this sacred truth over many aeons. **Bhaarath** is the birth-place of spiritual enquiry, generosity and righteousness. It was the home of peace and non-violence.

Nowhere else in the world can be seen that interest in the pursuit of Truth which **Bhaarath** had.

The seven great sages were born in **Bhaarath**. It is the land which gave birth to the **Aadhikavi aalmeeki** and the great codifier of the **Vedhas**, the sage **Vyaasa**. It is the sacred land where Lord.

Krishna delivered His message. It is the sacred land where **Raama** established **Raama Raajya**. It is the most sacred land of the Buddha. From ancient times, **Bhaarath** has never been bereft of people revelling in righteousness and charity and dedicated to the contemplation of God.

Like food for body; God is vital for mind

In the contemplation of God there can be no difference of caste or creed, no distinctions based on age or language. It is open to everyone. Like food for the body; God is vital for the mind. In the practice of devotion there may be some ludicrous exercises. But even in such exercises, there is a spiritual under-current.

For instance, a student may pray to God for passing in his examination. A litigant may pray for success in his dispute. Why go so far? Some people pray even for securing a seat in a bus! In this manner **Bhaaratheeyas** have looked to God for help in trivial and serious matters. This may be regarded as a form of craziness or a kind of religious delusion, or even foolishness. Whatever people may say, each one is entitled to his madness. Each has a right to his beliefs, his faith and his appetite. No one has the authority to deny their right. Their beliefs are their business.

However, beliefs may require some basis. The discovery of a bridegroom does not decide the marriage of a bride. Finding some money will not ensure the launching of a business. Other accessories are needed for the purpose. By merely learning the alphabet, one cannot start writing letters. Letter-writing calls for knowledge of words and sentences. Likewise, knowledge of

worldly matters will not enable the understanding of God. Spiritual knowledge is also necessary.

The acquisition of spiritual knowledge calls for enquiry into truth. To start with, every man has to understand the nature of the universe. He should also understand the life principle. Only those who understand the nature of living beings in the Universe can know the secret of the Divine.

Science and spirituality

From ancient times, wise sages and scientists have been investigating the secrets of the Universe.

Galileo discovered some facts about the movement of planets. The earth is going round the sun at the rate of 18000 miles per second. It completes the round in 365 days. Who is responsible for the earth's motion? Why is it rotating? On what basis is it revolving? We find that night and day are caused by the earth revolving on its axis. The earth's motion round the sun is the cause of seasons, which enable man to raise food, **etc**. Whatever the Divine does, whether it is something small or great, it is for the good of mankind. There is a power at work about which we are ignorant. This was described as the **Ajnaatha Shakthi** (the unknown power). The ancients called it **Dhivya Shakthi** (power of God).

Another scientist, exploring the secrets of Nature, came to the conclusion that understanding the powers of Nature means understanding God. The great scientist, Einstein, discovered the convertibility of matter and energy and declared that energy is convertible into various forms but cannot be created or destroyed.

Students who perform experiments in the laboratory should bear in mind an important truth.

They know that water is made up of hydrogen and oxygen. But who created hydrogen and oxygen without which there can be no water? Likewise nothing can exist without a basis.

Science is concerned with substances that are liable to change. Spirituality is concerned with the basic unchanging entity.

The term spirituality is bandied about in various ways. We talk about culture and spirituality.

Culture was defined as "a way of life." In **Sanskrit** parlance, it is called **Samskrithi** or the refinement of behaviour. It was declared that for this refinement of behaviour spirituality is the means.

What is spirituality? People regard various rituals and forms of worship as spirituality.

Spirituality is concerned with the spirit of love. Science is engaged in

"split of love." The

splitting process in science results in changes. The "Spirit of love" in spirituality is permanent

and unchanging. Hence, culture grows out of the spirit of love. There can be no culture without

love. Spirituality implies a power that is associated with love.

Einstein felt that the unchanging power that underlies energy may be described as divine. But he

could not go any further.

Discovering God

However, many spiritual seekers undertook various exercises to discover God. At one time, some

aspirants approached Buddha and asked him whether he had any awareness of God. On this

issue, Buddha remained silent. Later on he told his disciple "Son, there is no meaning in having

controversies over the unknown. Don't go into such questions.

Divinity is not perceptible. It is

beyond human comprehension, not within the reach of the mind or speech. However, the

Divinity that I know has three forms: Truth, Righteousness and Non-violence. I consider these

three as the embodiments of Brahma, Vishnu and Maheshvara. First of all, follow the truth and

act according to Dharma. Lead a life of non-violence. This is true spiritual saadhana."

Truth is God. The Vedhas declared' "Speak the truth; follow Righteousness." There is no greater

divinity than these two. Where truth reigns, there Divinity is present. Where Righteousness is

prevalent, there the Divine exists as Dharma.

One who adheres to Dharma is embodiment of God

It was because Raama stood by the plighted word, pursued Dharma renouncing the Kingdom

and choosing to live in the forest, that Vashishta hailed him as .the very embodiment of Dharma.

To honour the promise given by the father, the son was prepared to undergo such an ordeal. He

sacrificed everything for truth. He ceaselessly practised Dharma. He was regarded as God

incarnate. Any one who adheres to Dharma, whoever he may be, is verily the embodiment of God.

In our own times, some people approached Raamakrishna Paramahansa and put him the

question' "Svaami! Have you seen God?" "Oh yes, I have seen Him." They then asked: "In what

form did you see Him?" "I saw Him just as you are seeing me," declared Raamakrishna

Paramahansa. "How is that possible?" they asked. "This is possible. You do not have that

intense yearning needed to see God. You take endless trouble to

acquire possessions. You shed

tears over petty matters, you weep night and day for the sake of riches. Have you shed a single

tear for God?" There is a poem of Jayadheva in which he declared that if a fraction of the trouble

which people take for the sake of the family and wealth, were to be devoted to God, they would

have no fear of death). Raamakrishna Paramahansa told them: "You are totally absorbed in

worldly desires. How can you experience God?"

The apparent and the invisible

Atheists, the Chaarvaakas and the scientists want to have direct perceptible proof for the

existence of God. They ask: "How are we to believe in something which is not visible to the eye,

and cannot be grasped by the hand?"

Scientists who demand such proofs should be considered extremely foolish. For instance, you

see an individual. His height is 5 feet 6 inches. You can measure it. His weight is 63 Kgs. as

shown by the weighing machine. His complexion is fair. He has a bald head. All these are

evident to the eye. Is this the truth about him? Yes, so far as the external measurements and

appearances are concerned. But the man has qualities which are not apparent and beyond

measurement. He has kindness, determination, spirit of sacrifice, compassion, all of which are

not visible to the eye and. cannot be measured. You cannot notice them even if he is dissected.

On this account can it be said that he does not have them? It is these qualities which make him a

useful being. It is the invisible qualities which lend meaning to the visible features. It follows

that what is not apparent provides the proof for what is apparent.

You fool! Realise that

What is not apparent is

That which makes you suffer

The consequences of past actions.

To consider apparent as the only reality is foolish

To deny what is not perceptible by the senses as nonexistent is foolish. Equally, to consider the

apparent as the only reality is foolish. For example, you see a tree full of branches. The scientist

sees it and says that is the truth. But the spiritual Inaani looks at the roots, without which the tree

cannot exist. The one who looks at the branches will not see the roots, the one who looks for the

roots will not bother about the branches. The question arises: Which are more important, roots or

branches? If the roots are there, the tree will remain even if the branches are cut. But if the roots

are gone, the tree will not survive. It is the unseen roots which enable us to see the branches.

Likewise, there is an invisible Divine power which underlies all that is seen in the phenomenal

Universe. It is because of that power that we are able to perceive the universe.

Here are some more examples- You have the fragrance of a flower. Fragrance has no form but

you enjoy it. Can its existence be denied because it is not visible or can be touched or tasted?

Likewise, love has no form, but the mother who shows love has a form. Fragrance has no form

but the flower which exudes it has a form. Similarly, Aanandha (bliss) has no form, but there is a

form for the Divinity that confers bliss. What is that form? It is a form beyond comprehension by the senses. It may be associated with anything.

Yet another example. Air has no form. What is the form of water? Water is visible. Air has no

form but you can experience its presence. When does air acquire a form? When a football or a

balloon, is filled with air, it acquires their form. Water assumes the form of the container.

Likewise, whatever the form in which the devotee worships the Divine, God appears in that

form. What is the reason for this? The feelings of the devotees endow the form for the Divine.

This is called Bhaavarupam (the form caused by the feeling).

Dhyaana (Meditation) is the

means by which the form is experienced. Whatever the feeling about the form which the devotee

cherishes, God assumes that form for him. The Lord appears in the form that you envisage.

Divinity cannot be defined in this way or that. That is why it is said that God has a myriad feet, a

myriad eyes, a myriad heads and He encompasses everything in the cosmos. He is omnipresent.

No one is entitled to ridicule worship of Nature

Everything in the universe, from sub-atomic particles to the biggest star, has a form: It was this

fact that impelled the ancients to worship the Bhu-maatha (earth as a Mother). Some scientists

ridiculed this adoration as a superstitious worship of mud and stone. They asked what is the

meaning of worshipping mud and stone? The answer is: "That mud is the source of our food.

The air (over the earth) is enabling us to breathe and live. The sun is enabling the crops to grow.

Hence, no one is entitled to ridicule the worship of Nature. It is proper to worship those who help

us. What help are the five basic elements rendering to mankind? Without these elements, there

will be no world' at all. What, then, is the loss in adoring them?"

Some others ask: "Apart from the five elements, you are worshipping stones. How can these

stones be treated as God?" The answer is 'You crazy one! Everything is an embodiment of God.

Why should not they be worshipped?" "They have no qualities. They have no consciousness.

Why do you worship something which is inert and inconscious?" Inanswer to this, mention may

be made of an appropriate example. On August 15th the National Flag is hoisted and it is

honoured in various ways. Why is the flag respected? It is a piece of cloth, made up of threads. It

has no virtues. It is inconscious. It sways if there is wind. Otherwise it is still. Why is respect

shown to such an object? Because it is regarded as a symbol of the freedom that we gained after

a struggle. Divinity has to be regarded in the same manner. You have to place your faith in some

symbol. In every country, its national flag is honoured. If a flag can be honoured though it has no

consciousness, what is wrong in worshipping a stone idol if it has no consciousness? The Divine

consciousness is universal.

Devotee's devotional feelings are imprinted in idols

In our daily life, there is an object of general worship. It is wealth.

People offer worship to

Lakshmi, the Goddess of Wealth and prosperity, in elaborate rituals.

People even consider a

hundred rupee note as sacred and press it on their eyes before placing it in the pocket. What is

this hundred rupee note? It is made from some pulp. What virtue or merit is there in it? Both

theists and atheists value the note for its value as currency.

People worship the photo of the father or the grandfather after they have passed away. The

reason is that the picture is a reminder of one's ancestor. Similarly, the worshipper of a stone idol

is entitled to say: "Doubtless, it is a stone. But the stone bears the image of the God I worship."

The devotee's devotional feelings are imprinted on the idol.

If one goes about enquiring in this manner, he will realise that God is present in everything. No

one is qualified to criticize another's beliefs and practices. You may keep out of them if you like.

But you have no right to interfere in other's beliefs.

The quest for truth

Although there have been a variety of beliefs, the ancients laid stress on what they called the

quest for truth. What is the rationale of this quest? The reason is that Truth is one. Here is an

example. With the same eyes a man sees his mother, his wife, his

sister, his child, aunt and several others. The eyes that see are one and the same. But the perspective from which the mother, the sister and all the others are to be seen calls for **anveshna** (enquiry into the truth about what is seen). The mother has to be viewed as a mother, that is, with filial feelings. This is the search for truth. You cannot treat all alike. You can see them with an equal eye, but the feelings will vary.

Likewise, we have the five senses, each has its own functional role. Enquiry into truth calls for an understanding of what is true and false. A distinction has to be made between an apparent fact and the real truth.

For instance, seeing a flat piece of ground one may say the earth is fiat. In a limited sense this is a fact. But when the nature of the earth is explored, it is proved to be a globe. Moreover, apparent facts are liable to change. A man who is seen wearing certain clothes, today; may be seen in a different dress tomorrow. Facts relate to momentary appearances. Truth relates to the unchanging reality. It is changeless in all the three categories of time--past, present and future.

That is Divinity. What pertains to the individual is subject to change. But what is opposed to both the permanent and the changing is false.

Brahmam is only one without a second

In spirituality, you have insight into such truths. This has been termed "the secret of truth." Why should there be any secrecy about truth? There is a secret within this secret. That is why the **Vedhas** declared: "The Truth is one, it is described variously by the wise." The **Vedhaantha** declared: "**Ekameva adhvitheeyam**" (**Brahmam** is only one, without a second). Why did they not stop with saying that **Brahmam** is only one? Why should they go on to say that there is no second? It is to emphasise the oneness of Brahman that the second statement is added. By stating that "God is only One and not two," all room for doubt is eliminated. In this manner the scriptures reveal profound truths.

The scientists also conducted numerous experiments and came to the conclusion that there is a unique power, without calling it God. People can call it by any name. But the substance cannot be altered. There is water in this tumbler. That water is given different names in different languages. The names vary but the water remains the same. Likewise, different people adore the

Divine under different names and forms. But one thing is common to all of them. God exists.

There is only one God. He may be worshipped in different names and forms.

Without God there is no universe. It is essential to enquire into the nature of God to strengthen one's faith. For instance, when you examine a piece of cloth you find that it is made up of threads, which are made out of cotton. Cotton is the basis. Threads and cloth are changes in form.

Purity and truth

A child believes whatever the mother says because of faith in her words. The faith may be ascribed to innocence. But in that innocence there is **Amaayakathvam** (the transcending of ignorance). Jesus used to say: "How happy would I be if only I could be a child for some time in a day!" In that childlike innocence there is freedom from all the lies and deceits of the world.

That is purity of mind. In that purity dwells truth. Today we are discarding that purity and leading a polluted life.

Students! Don't get involved in controversies about Divinity. Recognise that there must be a basis for everything. Nothing can exist without it. What the scientists have found so far is an infinitesimal part of the totality of knowledge. They are making much of it. But he who knows everything remains calm and quiet. The argumentative man knows little.

If you mean to be a true scientist, you must first learn to control the senses and develop love.

There is nothing greater than love. Develop Love. It has to emanate from the heart. It expresses itself as kindness and compassion. Today people behave without compassion.

God has been described as the **Hridhayavaasi** (Indweller in the heart). It has been said that a heart filled with compassion is a shrine of the Divine. When you develop that compassion, you will have the vision of God.

The Divine is omnipresent. He is inside, outside and everywhere. God is in the air you breathe and the words you utter. The Divine is in sound as **Shabdha** Brahman. The radio waves are **allpervading**.

They represent **Dhivya Shakthi** (power of the Divine). It is the same power that manifests itself as magnetism, electricity and atomic energy. You have to realise the limitless Divine powers latent in the cosmos.

The **Bhaagavatha** extols the indescribable and marvellous powers of

the Divine. The stories of the Lord confer bliss and immortality. Need for discrimination Students! You are not being respected for your education, nor for your personality. You are being respected for your conduct. When a man's behaviour is good, he is respected without any enquiry. Did not Raama confer His grace on Shabari and Jataayu without their asking Him? But Raama did not respond to the entreaties of Dhasharatha. Even the sages in the forests who were earnestly praying to him were not recognized by Raama. The Divine alone knows when and whom to bless, for what reason and where and in what form. You have to seek the Divine's grace in the right form, at the proper time and place. This calls for discrimination regarding time and circumstances. This is mostly absent today. This discrimination is called "Constant Integrated Awareness." It is described as "Prajnaanam Brahma," the humanness that is the Divine Itself. The four great pronouncements in the Vedhas are: "Prajnaanam Brahma," "Ayam Aathma Brahma," "Aham Brahmaasmi" and "Thath Thvam Asi." They proclaim the oneness of the Aathma and the Omni-Self. I once asked a student: "Who are you?" When a question is asked the reply must be well considered and must be related to one's practice, reflecting one's deep conviction. Remembering what Svaami used to say, the student replied- "I am you and you are me." I thought this boy had gone very far! "Is it so?" I asked. "Yes!" he said. "In that case, you go to that shed and give dharshan to the devotees and come back," I said. Who will see him? If you say: "I am Svaami and Svaami is I," will anyone look upon you as Svaami? If that feeling is fully and genuinely within you, you will appear so to others. But if you only mouth the words but don't live up to them, it is no use. Practise and realise the truth. Supremacy of Bhaagavatham Today the Vice-Chancellor requested Me to speak to the students about the Bhaagavatham during the summer course. A knowledge of the Bhaagavatham is essential for the boys because it expounds the childhood deeds of Krishna. By understanding the Bhaagavatham well, you will become baagavuthaam (better human beings). All the fruits of saadhana are contained in the Bhaagavatham. Ba=Bhakthi, Ga=Jnaana, Va=Vairaagya, Tha=Thathvam, Mu=Mukthi

(devotion, spiritual wisdom, detachment, philosophy and liberation). Bhaagavatham is the quintessence of all the Shaasthras, it is the goal of all paths. I have decided to give in the next ten days all the essential stories in the Bhaagavatham in a manner appealing to the young. It is not enough to listen to these stories. You must put into practice the lessons they convey. Therefore, eat and digest the Bhaagavatham, purify your hearts and serve society. Discourse on the afternoon of 20-5-1995 in the Kunwar Ba Auditorium, Brindhaavan. 14. Immortal devotees of the Lord THE inextricable relationship between the devotees and the Lord, a relationship maintained by unassailable and unflinching faith on the one side and a continuous and loving care for the devotee on the other, was the central theme of the series of discourses given by Bhagavaan during the ten-day Summer Course to students held in Brindhaavan from May 20th to May 30th. Bhagavaan took up for each discourse one episode from the Bhaagavatham to bring out illuminating lessons about the nature of devotion and significant role of the Divine in coming to the rescue of the devotee. Produced here are stories narrated by Bhagavaan from 21-5-1995 to 29-5-1995. The Krishna Avathaar (From the first discourse on 21-5-1995) There are four qualifications needed by anyone to understand the underlying significance of the Bhaagavatham, which describes devotion as a bridge between the Divine and the devotees. They are: 1. Flee from evil company. 2. Seek the company of the pious. 3. Indulge always in meritorious deeds. 4. Discriminate between the eternal and the transient. Shuura, a king of the Yaadhava dynasty, had two sons, Ugrasena and Dhevaka. The former had a son, Kamsa, and the latter had only one daughter, Dhevaki. Kamsa had great affection for Dhevaki and considered her as his own sister and celebrated her marriage to Vasudheva with great enthusiasm. When he was driving the chariot of the newly-wed couple to take them to the bridegroom's place, an ethereal voice declared that the eighth child of Dhevaki would kill him. Kamsa, on hearing this voice, immediately unsheathed his sword and decided to kill Dhevaki on the spot to prevent the predicted catastrophe. Then at once

Vasudheva gave **Kamsa** his assurance, that he would hand over all **Dhevaki**'s newborn babies to **Kamsa** and appealed to him to spare

Dhevaki. **Kamsa** relented and allowed them' to go. The pious **Vasudheva** kept his word and handed over each child as it was born to **Kamsa**. On learning from **Naaradha** that the threat to his life might come from any one of **Dhevaki**'s children, **Kamsa** killed six of them.

The **Magadha** Emperor, **Jaraasandha**, gave his daughters in marriage to **Kamsa**, who harboured increasing hatred against the **Yaadhavas**, from whom he apprehended the threat to his life, and also because, according to **Naaradha**'s words to **Kamsa**, the gods were to incarnate as **Yaadhavas** with the advent of Krishna. God made His master-plan to punish the wicked and help the pious and pure devotees.

Vasudheva's other wife, **Rohini**, was staying at **Nanda**'s house away from **Kamsa**'s tyranny. The Lord by His **Maaya Shakthi** (deluding power) transferred **Dhevaki**'s seventh child to **Rohini**'s womb. He was **Balarama** (who was always with Krishna after he grew up). He was also called

Sankarshana (transferred from one womb to another). The Lord incarnated as Krishna, the eighth child of **Dhevaki**, and both **Dhevaki** and **Vasudheva**

had a vision of the effulgent form of the Lord, who directed **Vasudheva** to take the new-born child to **Repalle (Gokulam)**, a village on the other bank of the **Yamuna**. According to the Divine Plan all the warders were fast asleep and the doors and gates of the prison, in which **Kamsa** has confined **Vasudheva** and **Dhevaki**, opened of their own accord, and the river in flood gave way, while **Aadhishesha** protected the child from the torrential rains as he was being carried in a basket by **Vasudheva**. No power can stand against the Divine Will. The child was exchanged with that

born to **Yashodha**, without anyone knowing about it, due to **Yogamaya**. The child brought by **Vasudheva** to his cell started to cry and immediately the warders woke up and informed **Kamsa**, who rushed to the prison. He seized the baby and lifted it up to kill it but the Baby escaped from his clutches, went up in the air, and announced that the slayer of **Kamsa** had taken birth and was alive somewhere else. Enraged by this, **Kamsa** started killing all newborn babies. He sent his demons to **Repalle** also, but Krishna, even as a tiny babe, destroyed all of them.

Yashodha had **vaathsalya** (maternal love) for Krishna at the physical level, while the **Gopikas** of

Gokulam had real devotion which was symbolically demonstrated by Krishna, who used to go after their butter rather than receive that offered by his mother

Yashodha. Butter here signifies the spiritual heart of the devotee, which Krishna shared as the Divine. Krishna demonstrated to the innocent devotees of **Repalle**. His Divine Power in several ways.

Ambarisha's devotion (From the discourse on 22-5-1995) **Ambareesha**'s father was **Naabhaaga**, who was rewarded by Lord Shiva for his attitude of detachment to worldly things.

Ambareesha was pious and devout and adhered firmly to the truth. He performed a **Yajna** (ritual sacrifice) with such great devotional fervour that Lord **Naaraayana** was pleased and blessed him

with **Sudharshana**, which means good vision, and which manifested as a wheel of prosperity, peace and security to his kingdom. On sage **Vashishtha**'s advice, **Ambareesha** performed another

Yajna called the **Dhvaadhasi Vrata**. An important rite to be observed in this **vratha** was that the king must start a fast on the day prior to **Dhvaadhasi** (the twelfth day after new moon) and break it at the start of **Dhvaadhasi** and feed all the people. As the moment of breaking the fast was drawing near, the mighty sage **Dhuurvaasa** arrived and was received with all honours by

Ambareesha. **Dhuurvaasa** agreed to the king's request to be his honoured guest, and asked the king to wait till he finished his bath in the river and returned. As the auspicious moment

approached when the king had to break his fast to fulfill the vow of the **Yajna**, **Dhuurvaasa** did not turn up. On the advice of the sage **Vashishtha**, the king broke his fast by taking a **thulasi** leaf with water, and waited for the arrival of sage **Dhuurvaasa** to offer him food.

Dhuurvaasa, who was well known for his short temper, felt that **Ambareesha** had violated the respect due to a guest by breaking his fast before the guest had taken his meal, and in his rage created a demon to kill **Ambareesha**. Lord **Naaraayana**'s **Sudharshana** (discus) intervened, destroyed the demon, and started chasing **Dhuurvaasa** himself.

Dhuurvaasa went to-Brahma and Shiva for protection. Both pleaded their inability to save him. He went to Lord **Naaraayana** himself, who said that He could do nothing as He was bound by the **blemishless** devotion of

Ambareesha and suggested to the sage to seek the pardon of the king. **Dhuurvaasa** went to **Ambareesha**, who prayed to Lord Vishnu to recall the **Sudharshana** and save **Dhuurvaasa**.

The lesson of this episode is that God regards Himself as a servant of His true devotee. Students need to learn the lesson that it is not enough if they do good work, but should do so with humility and devotion. **Ambareesha** was the embodiment of humility.

The saga of **Dhruva**
(From the discourse on 23-5-1995)

Dhruva was a young lad of five years, who did penance with single minded devotion and determination and was blessed with the vision of Lord **Naaraayana**. **Uthanaapaadha**, the elder of the two sons of **Manu**, who gave to mankind the Dharma **Shaasthra** (the Code of Righteousness), had two wives, **Suruchi** and **Suneethi**. **Uthama** was the son of **Suruchi**, the younger queen while **Dhruva** was born to **Suneethi**. Once both of the boys were playing in the garden. Spotting their doting father sitting on the throne, they rushed forward to sit on the king's lap. While **Uthama** sat on his father's lap, the **fiveyear** old **Dhruva** was prevented by **Suruchi**, who said that only her sons had the right to sit on the king's lap. **Dhruva** went to his mother **Suneethi** and sat weeping. When he started criticizing his step-mother for her action, his mother silenced him and said, "Desist from criticizing anyone. If you criticize others the defects pointed out by you will come to you. Accept everything as something good."

So saying she advised **Dhruva** to go to the forest and do penance to secure the Grace of Lord **Naaraayana**, who was the only hope for the helpless. **Dhruva** obeyed his mother implicitly and proceeded to the forest without any fear and with full faith in his mother's words that God was the only refuge for the forlorn. Having noticed this wonderful determination of the young boy who was ready to brave the perils of the forest with firm determination, sage **Naaradha** appeared before him and tried to dissuade him from undertaking a severe penance to earn the Lord's Grace. But **Dhruva** refused to go back and expressed his confidence that he would surely succeed in winning the Lord's Grace with his mother's blessings and his unshakable faith. This is the ideal that today's students should learn. **Naaradha** was pleased with the young **Dhruva**'s firm faith and initiated him in the chanting of the twelve-lettered **manthra**, "**Om Namobhagavathe**

Vaasudhevaaya."

Dhruva did intense penance, giving up food and drink, and was reduced to a skeleton. He transcended his **Annamaya Kosha** (food sheath). He was saturated with the Lord's name, which he chanted with each breath ceaselessly. His **Manomaya Kosha** (mind sheath) was also dedicated to the Lord, driving away all other thoughts. His entire being was filled with bliss in the contemplation of the Lord. This is another ideal taught by **Dhruva** to students that meditation must be with total concentration on the Divine Form.

Lord **Naaraayana** appeared before **Dhruva**, whose radiance went on intensifying as the Lord was approaching him. Looking at the majestic form of the Cosmic Lord, **Dhruva** burst into ecstatic praise. He exclaimed, "**O** Lord! Till now you were in me and you have come out to grace me. Are you going to leave me?"

Lord Vishnu, who was astonished at the amazing wisdom of such a young child, patted him on his cheek and asked him to say what boon he wanted. **Dhruva** said, "**Oh** Lord, after having your **Dharshan** (audience) and getting your Grace, I don't want anything else." The Lord replied, "**Dhruva**, you undertook this penance with one thought, namely, to sit on your father's lap, but now you speak differently. Your words and action are contrary to your thought. You must go back to your father with my blessings. He will receive you with full affection. You must rule the kingdom and then come to Me." The Lord also assured **Dhruva** that after ruling the kingdom for a long time he would occupy a most exalted position in the firmament as a star around whom the constellation of the Seven **Rishis** (sages) and other galaxies would revolve.

Dhruva, on his return to the kingdom, was received with ceremonial honours by his penitent and joyous father. **Dhruva** consoled his father by reminding him that all are forms of **Naaraayana**.

Uthanaapaada entrusted the kingdom to the six-year old **Dhruva**, saying that a boy who could get the Divine vision and grace at that tender age, could rule the kingdom. He retired to **Skanda Aashrama**, (hermitage) seeking realisation of the Divine.

Dhruva ruled for a long time very wisely and well, maintaining justice and peace. When his sojourn in the world came to an end, a celestial chariot came to take him to God's Abode. He told the charioteer that God was everywhere and so the question of taking him to God's place did not

arise. So saying, he sat down closing his eyes in meditation and merged in the Divine.

The infinite power of **Bhakthi** (true devotion to the Lord) must be understood by all. It contains all the six qualities, namely, **Bhukthi** (food), **Rakthi** (charm), **Yukthi** (knowledge of how to love all), **Anurakthi** (great attraction), **Virakthi** (cessation of desires) and **Mukthi** (Liberation). When from the word **Bhagavaan** (the Lord), the root word, '**Bhag**', (relating to the Divine) is taken and combined with '**kthi**', which is common in all the six qualities, it becomes **Bhakthi**.

The story of **Dhruva** must teach the students the value of determination and devotion to God.

The example of **Jadabharatha** (From the discourse on 24-5-1995) **Priyavratha** was the son of **Svayambhuva Manu** and brother of **Uthaanapaadha**. Having realised the futility of mundane comforts, which are transient, he renounced his kingdom at the early age of 19 years and left for the forest in pursuit of realisation of the **Aathma**. He had strong belief in the truth that the human body is given only for realising and experiencing the bliss of **Aathma**.

The students of those days sacrificed all comforts to pursue their studies, unlike those of the present day who hanker after materialistic pleasures. **Priyavratha** developed the steadfastness and mental tranquillity and purity of heart. Emperor **Manu**, his father, was worried and tried to wean him back to the kingdom. He declined, stating that without realising his own nature and reality he could not satisfy the people. **Manu** sought the advice of the sage **Naaradha**, who prevailed upon **Priyavratha** to agree to rule the Kingdom as a command from God.

After a few years, **Priyavratha** again felt that association with people and worldly objects constituted obstacles to spiritual **saadhana**. So he renounced the kingdom and returned to the forest. King **Rishabha** took over the reigns of the kingdom and ruled with a sense of detachment, while pursuing his spiritual **saadhana** for the realisation of Truth. **Bharatha**, the son of **Rishabha**, was a righteous prince. He would not embark on any work without praying to God and seeking Divine Grace. Our country:

Bhaarith is named after this king **Bharatha**. Even though he was not attracted by worldly pleasures, he had a special attachment for a deer, which he was bringing up with great affection. At the moment of his death he was thinking of this deer and was born as a deer and later

on had a human birth.

Students should be careful to remember the Divine name and form always, so that even at the time of death one will have the Divine name on the lips and merge with the Divine.

In his new birth, **Bharatha** was immersed in **Aathmik** consciousness from the very beginning and was totally oblivious to his physical existence. In this state he was caught by a band of brigands to be offered as a human sacrifice for their deity **Kaali**. He was totally unaffected by what was being done to him. Just as the brigands were about to cut off his head, Goddess **Kaali** Herself appeared and rescued him and bade him continue on his righteous path.

Just then the king **Sindhu Saveera (Rahugana)** was going that way in a palanquin accompanied by some of his attendants. The servants carrying the palanquin were tired and asked **Bharatha** to help them in carrying it for sometime to relieve their strain. **Bharatha** took this also as a divine dispensation and assisted in carrying the palanquin. As he was very compassionate by nature, he was careful not to trample on any insects on the ground and swayed continuously and walked slowly while carrying the palanquin. The king became angry at the slow and swaying movement of the palanquin and asked his servants why they were going slow. He peeped out of the palanquin and found that **Bharatha** was the cause for the slow movement and rebuked him for walking like a corpse. **Bharatha** replied calmly: "It is not me alone. All of us are corpse. It is only the power of the Divine that is making us function." The King was on his way to meet **Kapila**, the great sage, to have **Aathmik** Knowledge. He was astounded at the wise reply of **Bharatha**. He got down and sat there listening to **Bharatha's** exposition about the **Aathma**.

Because **Bharatha** had obtained the knowledge by his own experience, he was able to influence several kings and scholars with his expositions. Some of his teachings were'

One should have sense control by which alone one could avert the danger of attachment to the physical.
To have no attachment for mundane comforts.
To reduce desires for worldly objects. Man must not try to propitiate God for achieving paltry worldly desires.
One cannot escape the consequences of one's action despite intense meditation,

pilgrimages or rituals.
 As is the heart so is one's experience.
 Everyone should, on his own, forge a path to get over his destiny.
Manu and the kings in his lineage were examples of enlightened beings described in the Bhaagavatham.
 Students should learn to serve society selflessly without expecting any' return. They should combine spiritual saadhana with academic studies.
Thrishanku and Vishvaamithra
 (From the discourse on 25-5-1995)
Thrishanku, of the Lunar dynasty; was a noble, pious king, but developed an irrational desire to go to heaven in his human body. His preceptor, Brahmarishi Vashishtha told him that his desire was like seeing to pack an unsuspecting dead body and taking it to heaven. Thrishanku was adamant, but Vashishtha refused to help him in his unholy desire. The king approached the learned sons of Vashishtha, who had immense spiritual powers. They refused to help one who had defied the advice of his own preceptor, their father. Finally the king approached sage Kaushika, who harboured an ill-feeling towards Vashishtha because of an earlier encounter with him. Kaushika agreed to take up the case of Thrishanku as a challenge. He performed a Yajna for the purpose of sending Thrishanku bodily straight to heaven. At the conclusion of the Yajna, the gods did not come down to accept the offering. Enraged by this, Kaushika concentrated all the powers acquired by him by his penance on his Brahmadhanda (flagstaff) to transport Thrishanku to heaven. But Indhra, the Lord of the celestial ones, blocked his path and Thrishanku came hurtling down, towards the earth. On seeing this, Kaushika stopped him in the middle of the firmament and proceeded to create a parallel heaven, with all its paraphernalia. Even today, it is known as Thrishanku Svarga (In western astronomy, this is known as the constellation Southern Cross, consisting of four stars).
 Consequences of breach of promise
 King Thrishanku had a son by name Harishchandhra (not Emperor Harishchandhra who sacrificed everything for truth). This Harishchandhra had no sons and prayed to Lord Varuna (the Rain God) for a son, with the promise that he would sacrifice his son later to the same God.
 He got a son, Raahul. As he became attached to the son, he did not keep his promise and was afflicted by a strange disease.

Raahul, being afraid of the consequences of his father's failure to keep his promise, fled to the forest. He got the idea that his father's illness could be cured if someone else was offered to Varuna in his place. Seeing a Brahmana couple with three children, he asked them to offer one of the sons for sacrifice in return for a large herd of cows and other wealth. The Brahmana was attached to the eldest son and would not part with him. His wife was attached to the youngest son and would not let him go. So it was the middle son who was offered and preferred to die as an offering to God, rather than live without the love of father and mother. Raahul was taking this boy with him when on the way they passed through Kaushika's Aashram. The Brahmana boy, Shunassepha, sought refuge with the sage. Pledging to protect him, Kaushika asked one of his sons to go with Raahul, saying that the human body has to be offered in service to others. His sons ridiculed the idea and declined to comply with Kaushika's proposal. Thereupon the sage taught Shunassepha a manthra to propitiate Lord Varuna. The boy chanted the manthra and Lord Varuna appeared before him and chided Harishchandhra for agreeing to offer his son to Varuna and then going back on his word and offering someone else in his place. He said because of his breaking the promise, he would be consumed by the disease afflicting him.
 Students should learn from this the lesson that they must not develop excessive attachment to anything and should always keep their plighted word.
 Sage Kaushika himself was a victim of an unbecoming desire (when he was an emperor) to possess the wish-fulfilling cow of sage Vashishtha. Foiled in his attempt, he embarked on severe penances to acquire the title of Brahmarishi on a par with Vashishtha. He forfeited the fruits of his penances several times before he could earn ultimately the title of Brahmarishi from Vashishtha himself.
 The all conquering faith of Prahladha
 (From discourse on 25-5-1995)
 This is the story of Prahladha, who remained utterly unshaken in his faith in Lord Naaraayana despite the ordeals to which he was subjected by his father, Hiranyakashipu, who hated Naaraayana as the slayer of his brother. Hiranyaaksha, the younger brother of Hiranyakashipu, was killed by Vishnu in his incarnation as Varaaha (Boar). In order to acquire invincible power,

Hiranyakashipu left for Mount **Mandhara**

to perform a rigorous penance. While he was away doing penance, his wife, **Leelavathi**, was

taken by sage **Naaradha** to his **Aashram** to protect her and the child she was carrying, from the

onslaught of **dhevas**. He imparted to her the knowledge of the exploits of **Naaraayana**. Though

she did not pay much attention to the teachings of **Naaradha**, the child in the womb absorbed

them and started meditating on the **Mahaa manthra**, "**Om Namo Narayanaaya**" while still in the womb.

Brahma was pleased with the penance of **Hiranyakashipu** and granted him the boon that he

would not meet with his death either during day or night, either on earth or sky; either from man

or beast or from the gods. With this boon, he became lord of the universe and decreed that he alone should be worshipped.

When **Prahlaadha** was five years old, he was entrusted to the care of two teachers, **Chanda** and

Amarka, both sons of the sage **Kripaachaarya**, with strict instructions to impart all demonic traits

to the child and banish Vishnu's name from his mind. The teachers taught him about

Artha (wealth), and **Kama** (desire) but abstained from teaching about the other two goals of

human life, Dharma (Righteousness) and **Moksha** (Liberation). But in spite of their best efforts,

the teachers could not create a single negative thought in **Prahlaadha**'s mind. He persisted in his

own belief that Lord **Naaraayana** was the Supreme Master of the world to be worshipped by nine

modes of devotion, beginning with listening to the glories of the Lord and culminating in total

surrender of the self.

Hiranyakashipu tried all means of gentle persuasion to coax **Prahlaadha** to accept him as the

supreme master and forget **Naaraayana**. **Prahlaadha** told his father that though he had mastered

the entire external world he could not master his senses. Enraged at this son's unshakable

devotion to his arch-enemy, **Hiranyakashipu** decided to put an end to **Prahlaadha** by all possible

means. **Prahlaadha** was totally devoid of body consciousness and was always in a state of bliss

chanting the name of **Hari**. He survived all tortures inflicted on him and came out unscathed. In

utter exasperation, **Hiranyakashipu** finally asked **Prahlaadha**: "Who is this God that protects you?

Where is he?" **Prahlaadha**, who had realised the omnipresence of God, told his father that God

was everywhere in the cosmos, from the tiniest microcosm to the mighty macrocosm. He added'

"One who is a slave to his senses cannot see Him. As long as you have ego and attachment you

cannot see **Hari**, though He is within and outside every being."

Hiranyakashipu then asked

Prahlaadha: "Is He in this pillar?" When **Prahlaadha** said, "Yes, He is," **Hiranyakashipu** smote

the pillar with his mace. The pillar split into two and there emerged from it the Lord in the

dreadful form of **Narasimha** (half-lion and half-man). He seized the demon by the throat, placed

him on his lap and tore his entrails with his nails.

Though everyone trembled at the sight of the awe-inspiring form of **Narasimha**, **Prahlaadha** stood

beside the Lord cheerfully, in adoration. When he was asked by the Lord if he had no fear,

Prahlaadha replied, "To me You are only the embodiment of Love. I believe in your Divine form

of Love and not this physical form." Lord **Narasimha** then commanded **Prahlaadha** to take over

the reigns of the kingdom, transform the demons into virtuous beings and then come back to His

divine Abode. **Prahlaadha** requested the Lord to pardon his father and take him to heaven. The

Lord granted the boon. **Prahlaadha** ruled over the world for a long time with justice and

righteousness.

Students must imbibe at least one quality of the great devotee,

Prahlaadha, and practise it in daily

life. You should always remember God and chant His name and have his Form in mind in any

situation.

Krishna and the **gopalas**

(From the discourse on 26-5-1995)

Balarama and Krishna were in the habit of taking the other cowherd boys with their cows for

grazing in the forest near **Gokulam**. Once the **Gopaalas** engaged in merry making, in dancing and

singing, quite unconcerned about the time, while the cows were out grazing. Suddenly they

found that the cows had disappeared and they went in different directions to search for them.

They found the cows grazing at a distant place and saw a fire blazing all around. The cowherd

boys could not approach the cows. They cried in desperation, "Krishna, Krishna." When Krishna

called the cows by their names, they responded, running towards him, crying "**Amma**." The cows

could always recognise Krishna's voice and understand his call. The cowherd lads were terribly

shaken by the sight of the advancing fire. **Balarama** and Krishna

told them: "Why fear when we

are here?" Krishna asked them to close their eyes and not to open them until he gave the order.

They always implicitly obeyed the command of Krishna, in whom they had full faith.

When Krishna asked them to open their eyes they did so, and found themselves in the same place

where they had been dancing, and it was cool all round. The fire had disappeared. Immediately

they fell at the feet of Krishna and hailed him as the Supreme Lord.

When such miracles were performed they used to hail Him as God, but after some time they

would revert to their old habit of calling him their friend. Even now people consider the

Avathaar (divine advent) as God only when miracles happen, but at other times they consider

Him an ordinary being.

Krishna wanted to teach the Gopaalas about the Aathma. It was the rainy season, and dark clouds

were hovering over the sky. There was lightning followed by thunder. Krishna said that the dark

clouds represent the Thaamasik (ignorance) quality in man, thunder the Raajasik (passionate)

quality and lightning the Saathvik (enlightening). Because of Thamoguna you are not able to see

the vast sky which is the Divine. Just as lightning shines in a dark cloud, Inaana (wisdom)

shines beyond the cloud of ignorance.

A lesson for pandiths

On another occasion, Krishna gave the Gopaalas a sublime experience. The cowherd boys had

taken the cows to the forest to graze. When they felt hungry, they asked Krishna and Balaraama

to give them food. Krishna said, "When you have the all powerful Being with you, why do you

worry about food? There is a Yajna being performed by some pandiths nearby. All of you may

go and tell them that you are hungry. They will feed you." Accordingly they went to the place

and asked for food. The pandiths told them that they could serve food only after the Purnaahuthi

(completion of the sacrificial ritual). The lads returned disappointed and informed Krishna about

it. Krishna asked them to go to the wives of the pandiths who were cooking the food, and not to

the pandiths who could not recognise the nature of Divinity. Krishna asked them to go behind

the yainashaala (hall of ritual) and ask the women to serve food. They went there and informed

the ladies that they were Krishna's friends. While the pandiths could not recognise the greatness

of Balaraama and Krishna, the ladies asked them with great devotion

as to where Balaraama and

Krishna were. When told that they were nearby; the ladies took all the food in their vessels to the place where Krishna was. They forgot body-consciousness and were in ecstasy at the sight of

Krishna. They made all the cowherds sit and served the food. The pandiths came in search of

their women and found them serving food to Balaraama, Krishna and their friends. The pandiths

later realised that the God to whom they had been making their offerings at the Yajna was

Himself there in the form of Krishna. Krishna showed the form of Naaraayana to the pandiths,

who prostrated before Him. What was the use of doing yainas without realising the God who

was in human form available close by?

Nothing in the world is yours and you are just a trustee for the wealth which belongs to the

Divine. Developing the feeling of "mine" and "thine" people get attached to the unreal and the

transient and forget the eternal.

Devotion of the Gopikas

The Gopikas were examples of true devotion. Krishna was five years old when He did the

Rasakreeda (sporting with the Gopikas). There is nothing sensuous in this; it is the sacred

Aathma-thathva which the Gopikas experienced, that is oneness with the Divine. They enjoyed

the music of Krishna's flute as Naadha-brahman (the Cosmic Absolute in the form of sound).

Krishna gave them the essence of the music of the Vedhas in his music and talked to them in the language they could understand.

The Gopikas had only the name of Krishna on their lips and the form of Krishna in their hearts.

When Uddhava was sent by Krishna to teach them the shaasthras (spiritual texts) they said they

had only one mind and that was given to Krishna and that they had no room in their mind for

anything else. Uddhava read out the letter to them which Krishna had sent. The letter said 'I am

always with you and around you. I am the Indweller of your hearts. Uddhava will pass on the

message. Practise it." The Gopikas had no patience to learn any lesson from Uddhava. Finally

they said they wanted one message to be sent to Krishna and that was 'Let Krishna come and

make the flower of our hearts blossom." Uddhava went to Krishna and extolled the pure

unalloyed devotion of the Gopikas.

You should understand the real devotion of the Gopikas. You should have full faith in and

single-minded devotion to God.

Akruura's vision of the Lord

(From the discourse on 28-5-1995)

Everyone in the world loves objects or persons or even God, for his or her own selfish purpose.

No one loves God for God's sake. Man exists in three states waking, dream, and deep sleep. In the waking state all his senses and mind are at work, while in the dream state only the mind is active, and in deep sleep everything merges in the Self and one enjoys bliss. Man should make efforts to experience the reality beyond all the three states.

Naaradha told Krishna in advance about the impending visit of **Akruura** and mentioned that

Akruura would perceive Him as **Naaraayana** and **Balaraama** as **Aadhishesha**. **Akruura** arrived shortly afterwards with an invitation to Krishna and **Balaraama** to attend the **Dhanur-Yajna** to be performed by **Kamsa**. **Akruura** was very devoted to **Balaraama** and Krishna and so he informed them that **Kamsa**'s invitation was only a part of his nefarious scheme to lure them to **Mathura** and kill them.

The **Gopikas** and **Gopaalas** tried their best to prevent **Akruura** from taking Krishna and

Balaraama in his chariot. They were not worried about 'any harm that might be caused by the evil-minded **Kamsa**. Their fear was that Krishna might not return from **Mathura**. Krishna told them, "We must go to **Mathura** to fulfill our mission. You are not the body. The Indweller in the heart is directing the whole show. That is the **Aathma**. You are in Me. I am in you. Understand this truth and you will know everything."

After thus pacifying the **Gopis** and **Gopikas**, Krishna and **Balaraama** left in the chariot driven by

Akruura. In the evening **Akruura** alighted near a river to perform his ablutions. While having a dip in the river he had the vision of Lord Vishnu reclining on **Aadhishesha**, the hydra-headed

Divine Serpent. On hurrying back he saw Krishna and **Balaraama** sitting in the chariot unperturbed. Krishna asked **Akruura** what he had seen to make his face so radiant. **Akruura** was

thrilled at the experience and praised them. He requested them both to stay at his house, but

Krishna politely declined, promising to visit him after finishing his mission in **Mathura**.

The next day, while they were walking along the road, they spotted the royal washerman and asked him for some royal clothes. The washerman rudely replied that the royal clothes could not

even be touched by low-born **cowherds**. Infuriated at this, Krishna struck the dhobi, who fell

down. They took some of the royal clothes, and went on their way.

Later they met an old hunch-backed lady, **Kubja**, who was providing scents and perfumes for

Kamsa. She had a beautiful face but an ugly body, bent over in three ways. Seeing the two brothers, she was overjoyed and gave away all the perfumes to them. Though God never asks

anything from anyone, if someone offers something He returns it a hundredfold. Krishna planted

His foot on her feet, caught hold of her chin and lifted it up. **Lo** and behold! Her crooked back

was gone! She shed tears of gratitude to Krishna for restoring her beautiful shape and prayed to

Him to visit her house to accept her prayerful offerings. Krishna promised to do so after finishing His mission.

Parents freed

Kamsa heard of these exploits of the young lads and tried to send an elephant in rut, to kill them,

but it was the elephant that was killed. Next **Kamsa** had two of his best wrestlers challenge them

in combat. The wrestlers met with their end and realised that the Divine had come in the form of

Krishna and **Balaraama**. Then **Kamsa** ordered his troops to close in on them. But Krishna, in a

trice, jumped on the platform where **Kamsa** was seated and rained severe blows on him till he dropped dead.

After the death of **Kamsa**, Krishna and **Balaraama** went to the prison where **Dhevaki** and

Vasudheva were confined, and freed them. Krishna reinstated **Kamsa**'s father on the throne.

Later Krishna went to **Akruura**'s house. **Akruura** referred to the inexplicable ways of the Lord in

His various incarnations and said that he was greatly blessed by Krishna's visit to his house. He

hugged Krishna, who was well aware of **Akruura**'s boundless devotion.

Students should develop devotion to God, such as this. Whatever you do must be done as an

offering to God; that in itself will be a penance to win the grace of God. Creation of **Dhvaaraka** city by Lord Krishna

(From the discourse on 29-5-1995)

People are generally hankering after academic education and worldly attainments, but forget the

Super Power, who is the Basis for all knowledge and the entire cosmos.

After **Kamsa** was killed, **Nandha** and **Yashodha** made arrangements for the education of Krishna and **Balaraama** in the traditional manner, by sending them to a

Gurukul. In those days, even princes had to go to the **aashram** of a guru to study, and no distinction was made between the rich and the poor or high and low among students. Even though Krishna and **Balaraama** had exhibited superhuman powers in vanquishing **Kamsa** and other demons, they had to learn the regular lessons in Brahma **Vidhya** from sage **Sandheepani**, in his **aashram** in the forest.

They had to go to the forest and gather firewood for the Guru's household. All the students had to share the work in the **aashram** among themselves equally without any distinction. At the end of the educational course the students used to give **Gurudhakshina** (offering to the preceptor).

Krishna and **Balaraama** asked their preceptor what he would like them to give. The teacher, who was quite aware of the Divine powers of Krishna, told Him that since He was the incarnation of the Supreme, He could do anything, and so he would like to have his son, who had died some time earlier, restored to life, as his wife was very much attached to the son and was in great grief after his death. Krishna and **Balaraama** chanted some **manthras** and brought the Guru's son back to life. The Guru was immensely pleased and expressed his gratitude to Krishna and **Balaraama**.

After they returned to their kingdom from the forest, **Jaraasandha**, the ruler of **Magadha**, who had given both his daughters in marriage to **Kamsa**, and bore a grudge against Krishna, invaded the **Yaadhava** kingdom and caused considerable destruction. Krishna's strategy was to weaken **Jaraasandha** after each encounter and finally destroy him. The followers of **Jaraasandha** harboured hatred towards **Balaraama** and Krishna and were harassing the **Yaadhavas** during **yajnas**. Krishna wanted to settle his people in a secure place. He had an island city constructed by **Vishvakarma**, the architect of the gods. That city was **Dhvaaraka**, a city of unmatched splendour and beauty. The **Yaadhavas** began to lead happy lives in the new place.

Here, students must understand the difference between the **Yaadhavas** and the **Gopikas**. The **Yaadhavas** considered Krishna as their relative, and were proudly proclaiming Krishna as their own kinsman. Because of their pride, they finally perished in mutual strife after Krishna's exit from the world. In contrast, the **Gopikas** considered themselves as Krishna's worshippers, and were humble and devoted to the Divine.

I conclude the series of discourses on the **Bhaagavatham** with a stirring appeal to students to learn the following lessons:

Students should learn humility and obedience and serve society. If you have God's Grace, you can progress fearlessly in the world. For this, faith in oneself or self-confidence is the foundation.

You should cultivate **Ekaathma-bhaava** or oneness of the **Aathma** dwelling in all beings, as taught by **Prahladha**'s example.

Students should have determination, like **Dhruva**, to follow the righteous godly path.

You should follow the discipline necessary to maintain the balance in life.

Everything should be within limits, and excessive desires should be curbed.

Following examples of great devotees as a guide, you should strive as exemplary individuals leading ideal lives.

I want each one of you to grow into a strong, steady and straight person. Your eyes should not seek evil sights; your ears should not seek evil tales; your tongue should not seek evil speech; your hands should not seek evil acts; your minds should not seek evil thoughts. Be pure and be full of Love. Help those who are in a worse condition and serve those who need your help.

BABA

15. The quest for **Aathma Inaana**

THE universe is full of energy or power. The Divine power is all pervasive. Just as sugar is present in sweets, the divine is present in everything. That is why God is called the Rasa (essence) of everything in the Universe. Though the Divine is in everything and everywhere it is not easily cognisable. The seed sprouts and grows into a tree. The child grows into an adult. This is evidence of Divinity, which is the life force stimulating the growth.

You enjoy the sight of the mighty mountains, the big rivers, the vast ocean and the dense forests.

Who is the creator of all these beautiful manifestations in Nature? God is the basis for all these.

Though it is not possible for most people to realise the existence of God as the eternal truth, yet a few have acquired this highest wisdom, the wisdom of the **Aathma**. Having experienced the Divine they have given to the world the bliss that they have enjoyed.

Physical knowledge does not help you to march towards the goal of realisation, though it may make you a scholar. The **Rishis** did penance by way of spiritual **saadhana** to realise the Divinity within.

There are certain qualities which are necessary to acquire **Aathmik** knowledge. One should adhere to truth, right conduct and have a spirit of selfless service. He

should have the attitude of caring only for the welfare of humanity and strive to make them happy by serving them. The purpose of education is only to breed such good qualities. Education should foster human values. Students should acquire spiritual knowledge along with secular knowledge. They should delight in the well-being of all creatures-- "Sarvabhootha hithe rathah." They should also cultivate total awareness. Paripurna Inaanam (total knowledge) is essential to acquire the qualities of good conduct, unity and purity which leads to Divinity. Education should foster human values such as Truth and right conduct. Buddha taught that truth, right conduct and non-violence constituted the most sacred qualities. You consider Ahimsa as merely not hurting others. This is not the whole truth. Speaking too much, working too much, harping on the mistakes of others are all acts of himsa (violence) and should be avoided. These result in the wasting of energy, which causes harm to oneself. You must observe restraints in eating, talking, sleeping, working, and all actions in daily life. Human beings make attempts to know God. They are confused about the meaning of the words used in spiritual parlance, like Jeeva and Dheva, Aathma and Paramaathma (Divine Self and Supreme Self). Vedhaantha has explained these terms, but still they are not fully clear to many people. Unless you have the right attitude you cannot understand the Divine. God has been described as smaller than the smallest atom and bigger than the biggest thing in the Universe. Anu is Atom and signifies the Aathma. Anu is also Brahman (the Supreme Absolute). This Aathma is in every being, however tiny it might be. Divinity is the same in all. For example, one may take water from the river Godhaavari in a small tumbler or a big vessel. Whatever the size of the container, the water is the same in taste and quality. If you understand this principle you can easily understand the truth that the minute atom and the mighty Universe contain the same Brahman. The divinity is the same in all. God is everywhere. Once a disciple asked a sage about this. The sage asked him to get a cup of water and some sugar. He asked the disciple to mix the sugar with the water. Then he could not see the sugar, which was dissolved in the water, nor could he feel the sugar with his hand. But he was sure he

had himself put it in the water. In order to know the truth of its existence in water, he was asked to taste a little of that water when he could experience the sweetness of sugar. It was pervading in the entire quantity of water. In the cosmic context, the Aathma is the sugar which is present in every being. Just as sugar cannot be seen or felt while in water, you are not able to see or feel the Aathma. Sugar has no form in the water. So also the Aathma or Paramaathma cannot be seen, but has to be experienced. This is cosmic consciousness and is infinite. It is in the form of consciousness in human beings. In the Geetha, Krishna says "Beejam maam Sarvabhoothaa-naam" (I am the seed in all beings). The seed is Anu and the tree is Mahath. The Anu is contained in the tree and the tree is in the seed too. Divinity as the seed is there invisible under the earth and is also pervading externally in the tree, branches, leaves, flowers, etc. When you are asked: "Who are you?", you may first give your name, then your profession and address, etc. All these descriptions pertain only to the body and physical features. They are subject to change. You may change your name, profession and nationality. But the Aathmik principle in everyone is changeless and eternal. Things pertaining to the world are like rivers while the Divine is like the ocean. The moment rivers merge in the ocean they lose the names and forms. If you worship the mother you worship God. You have to acquire Aathma Inaana (knowledge of the Spirit) along with worldly knowledge. People refer to Brahma, Vishnu, Maheshvara. No one has seen their real forms. Brahma is the creator. The essence of creation is in everyone. The physical bodies of your parents have this essence and they are both the cause of your birth. They bring you up and protect you. This is their aspect of protection. If you worship the mother, you worship God. The child has to be given education and brought up properly. This is done by your father and so he is 'Vishnu' the sustainer. Maheshvara is a giver of boons. He grants boons easily as He did to Bhasmaasura who immediately sought to use his power against Maheshvara himself. Power has to be used with discrimination. By respecting the teacher who imparts this discriminatory knowledge you respect Maheshvara. That is why the Vedhas declare "Treat the

mother as God, the father as God

and the Preceptor as God." This is the basis of **Bhaaratheeya** culture.

A true son should seek the truth. He should not leave this pursuit for selfish reasons. That is why

"**Sathyam vadhah: Dharmam** chara" (Speak the Truth; follow Righteousness) has been the **sheetanchor**

of Indian culture. You should not sacrifice the truth for the sake of name and fame. You

should have unshakable faith in the Divine.

One should know the basis for whole creation

Scientific knowledge is subject to continual change, while spiritual knowledge is changeless and

will help you to realise the Eternal Truth. Today man does everything out of selfish motive to

satisfy self-interest. The scriptures declare. "Dharma **muulam Idham jagath**" (The whole cosmos

is rooted in righteousness). This is the Truth. The planets, the sun, the moon and the stars are all

moving in a set pattern according to their Dharma. You must understand this harmony and unity.

In the world today there are more than 550 **crores** of people. Not one is identical with another.

Who is the author of all this complex but orderly creation? It is difficult to comprehend the

Creator. Scientists have explored a small part of creation. But they have made no attempt to

understand the Creator. One should know the **Muulaadhaara** (the basis) for the whole of creation.

Students should not waste time or energy in wrong pursuits. They should cultivate **Sath** sanga

not in the worldly sense. **Sath** is a part of **Sath-Chith-Aanandha**, the attribute of the Divine. You

must always internally be in the company of God, who is the embodiment of Bliss. **Sath** is Truth.

Chith is Awareness and **Aanandha** is Bliss. The significance of this can be understood by a small

example. Sweetness is the essence of God. We sing in the **bhajan** "**Madhuraadhipathe**

Madhuram Madhuram" (Oh Lord of **Mathura** You are Sweet). Sugar is sweet. God is like Sugar.

Sath may be compared to sugar. **Chith** can be compared to water, because it is everywhere. It is

necessary for the sustenance of life whether one is a prince or a pauper. If you mix sugar and

water you get syrup. Likewise the syrup of **Aanandha** comes out of the combination of **Sath** and

Chith.

Students! Always think of the Lord. Don't give room for selfishness. Engage yourself in service

to humanity with a sense of sacrifice. This is the lesson you should learn from the ten-day course

that you have attended now.

You must understand that matter combined with energy is God. Make use of the things in the

world with the awareness that it is all God's creation and you should be grateful to the Divine for

everything. Have everything within limits, including your desire for comforts. Even the five

elements should be used within limits. Otherwise they will spell danger.

Students! Work for the peace and prosperity of society without selfish motives. You have to put

these things into practice and shine as ideal students.

Discourse in the Institute Auditorium at **Brindhaavan** on 30-5-1995.

16. Health, diet and Divinity

Not by penance, nor by baths in sacred waters,

Nor by studying of Scriptures, nor by **Japa**

Can the Ocean of worldly existence.

The cycle of birth and death--be crossed.

It can be done only by service to good people.

(**Sanskrit Shloka**)

MAN seeks to cross the ocean of **Samsaara** by penance, pilgrimages to sacred shrines, scriptural

studies and exercises in meditation. But all these are of no avail without service to good people.

All these spiritual exercise are comprehended by **seva** (service).

For the achievement of the four **Purusharthas** (main goals of life)--Dharma, **Artha**, **Kaama**, and

Moksha (Righteousness, wealth, desire and Liberation), health is essential. Without good health a

man cannot accomplish even the most trivial thing. Hence, health is wealth. However, because of

the influence of the present Kali (evil). Age, man is a prey to all kinds of ailments and has no

peace of mind despite the possession of every conceivable kind of wealth and comforts. There is

no dearth of doctors. In spite of the availability of so many amenities, why is man afflicted with

disease? Indeed, more than physical ailments, mental diseases are growing limitlessly. Mental

sickness caused by tension and worry gives us so many bodily ailments.

Man today is afflicted with discontent. As one set of desires are satisfied, other desires go on

cropping up. If desires are reduced, contentment will grow.

Moreover, because of the perversions of the Kali Age, the five basic elements--ether, air, fire,

water and earth--are polluted. The water we drink is impure. The air we breathe is polluted. The

food we consume is polluted. As a consequence the mind gets polluted.

Understand the relationship between matter and mind

Today man has to understand the true relationship between matter

and mind. When one is asked about the mind, he says, "Don't mind." When he is asked about matter, he answers' "It **doesn't** matter." By this sort of casualness, man is failing to understand mind and matter.

Only when man understands the nature of the mind can he recognise the true nature of humanness. What is the mind? It is not something negative. It is positive. It represents the power of the **Aathma**, the power of **Sankalpa** (Will). It can travel any amount of distance in space. It is capable of exploring the powers of the atom. The mind is capable of recognizing the truth that is valid for the three categories of Time--the past, the present and the future. The mind is therefore very essential in man's daily life. It is the source of all strength. Man today is indifferent to the importance and the powers of the mind.

Search for happiness within yourself

Man is seeking happiness from birth to death. The search starts with education. But education does not confer happiness. He desires a job, but that does not make him happy. He then seeks marriage as the means to happiness. Happiness eludes him because the wife claims equal rights.

Then he declares' "My life is a total darkness." What is the reason for this feeling? It is the ego that is the cause. As a man grows, his egoism also grows. One after another, desires go on increasing. Their fulfilment does not bring him the happiness he seeks.

Where is this **Aanandha** (bliss) to be found? It does not exist in material objects. It is not to be found in physical pleasures. The truth is man is the embodiment of bliss. He is searching for it outside himself. This is the mark of ignorance. When he is the embodiment of bliss, how can he secure bliss outside himself?

Today, **inspite** of all his wealth, man is unhappy. He is perpetually racked by lack of peace.

Devotees come here from all parts of the world. Each of them asks: "I want peace." Here are three words: "I", "want", "peace". "I" is ego. "Want" is desire. Remove the ego and desire, you will have peace. Ego and desire have enveloped peace. When the covering is removed, peace will manifest itself.

Man can lead a blissful life only when he enjoys health. Wealth can offer comforts but not peace.

Wealth can provide a multi-**storied** mansion but not sound sleep. Wealth can provide bodily comforts, but physical comforts do not produce bliss. Air-

conditioners and **Dunlopillo** mattresses may give comfort to the body. But when there is no peace of mind, of what use are these comforts? The body is like a water bubble, the mind is like a monkey; don't follow the body or the mind, follow the conscience.

Man today is not following the conscience. He is sticking to the body and mind which are useless. He must enquire into the problem, "Who am I?" He will discover that the body; the senses and the mind are all the instruments and he is their master. The master has today become a slave of his body and mind, which should be his servants. You are the Soul. Make it the basis for all your actions.

Realise the human values first

Today man is forgetting his essential humanness. The first requisite is for man to realise human values: Truth, Righteousness, Peace and Love. For a bulb to burn, you need a connecting wire, a switch and electric current. For man, that current is Truth or God. It is energy. This divine energy has to flow through the wire of Dharma (Righteousness) reach the bulb of **Shaanthi** (Peace) and produce the light of **Prema** (Love). Love is God. Live in Love. Love is everything.. Without love, life is a living death' for man.

Love expresses itself in many forms in relation to different persons, but is essentially one. Today love is tainted by selfishness, whether in relation to the mother, the spouse or the children or others. Man's selfishness is polluting the entire society. Attachment to others is natural. But there should be a limit to it. When this limit is exceeded, it becomes a disease. This is true in every case. Because of man's excessive desires, he is prone to diseases of every kind.

The most common source of illness among people today is tension. What is the cause of tension?

It is indulgence in excesses of various kinds. Men must learn to moderate the hectic pace of living. Hurry causes worry and worry causes disease. "Hurry, worry and curry (fatty food)" are the causes of heart diseases. Therefore the first requirement is control of food and head (the mind). When you control these two, there will be no room for illness. Importance of the eye

Today the new operation theatre has been inaugurated in our hospital. Doctors know that in the eye there are billions of cells which react to light rays. If any of these cells are affected, the vision is affected. For man the eye is the most important organ for

comprehending the Universe.

Hence the eye has to be regarded as a sacred instrument. You cannot change creation, but by

changing your vision you can get the proper view of creation.

Here is an illustration. Once there was a king, who developed an acute stomach trouble. All the

medicines administered by doctors were of no avail. He then approached a great yogi, who told

him that for his stomach ailment he had to treat the sight. He should see nothing but green

everywhere. The yogi left and the king ordered that all places in his kingdom should be painted

green. Sometime later, the yogi returned and found that people were engaged in splashing green

paint everywhere. When asked for the reason, they told him that they were carrying out the

King's orders. The yogi went to the king and told him that to see everything green, all that was

needed for him was to wear green glasses. It was absurd to attempt to paint everything green.

Similarly if we change our vision, we will experience peace. When people view the world with

the vision of love, they will have peace. All diseases will be cured. Most diseases have their

origin in the mind. Everything has a psychological basis. When a person feels that something is

wrong with him, he develops an illness. A healthy mind is needed for a healthy body. But it is

not enough to be physically healthy. Man needs Dhaiva-anugraham (God's grace) also. To

acquire God's grace you have to cultivate the love of God. Love has become today a kind of

show. Genuine love should emanate from the heart. Start the day with love, spend the day with

love, end the day with love, that is the way to God. If you develop love, disease will not come

near you.

Realise the value of health

I am 70 years now. I can see even an ant that is far away. It is not due to divine power. It is

physical power. What is the reason? Diet control. My weight has remained the same for over

sixty years---108 lbs only. Proper balance must be maintained throughout life. There must be

balance in respect of knowledge and several other things. Students pollute their knowledge by

seeing bad things, listening to bad things and by bad thoughts. Their minds are perverted by

addiction to films. They should learn to lead pure lives. Only then will they experience bliss and

health.

Embodiments of the Divine! Realise the value of health. Self-restraint

is essential to maintain

health. Regulate your habits and develop good manners, which are the mark of a true man.

Similarly the good devotee is one who does his duty. Duty is God.

Everyone has to develop

the manners required in daily life. The manners should be such that they confer self satisfaction.

You should conduct yourself properly not for the sake of others but for your own sake. When

there is self-satisfaction there will be self-realisation. For all these you must have selfconfidence.

Most people today have no confidence in themselves and are perpetually racked by

doubts. In Jesus's time there was one 'Doubting Thomas.' But today all are 'Doubting Thomases.'

Everyone is doubting every other.

For every man two things are essential: Arogya (good health) and Aanandha (Happiness). Health

for the body and bliss for the spirit. With these two wings you can soar to any height. You need

both the things, for which you must secure God's grace. To get God's grace, you have to engage

yourself in sacred action. Bear in mind the three P's--Purity, Patience and Perseverance. With

these three you are bound to acquire good health and bliss.

Bhagavaan's example

You may believe it or not. But the truth is that these three are responsible for my Aarogya

(health) and Aanandha (bliss). I am always happy. I would like to run but there is no place where

I can do so. I can lift anybody at this age. This strength is present potentially in everyone. But it

is being wasted. If the energy in everyone is properly conserved he can do anything.

The Hospital here began in a small way with a single room. Over the years it was expanded. Dr.

Rajeshwari, mother of Srinivas, (former Warden of Brindhaavan Hostel) worked hard to develop

the hospital. She devoted all her earnings to the expansion of the hospital. She worked

ceaselessly day and night. Ultimately she passed away in the hospital itself. The hospital was her home.

Thereafter, Dr. Savithri has been carrying on the work. Savithri has been working tirelessly. She

attends to everything herself. By her work for patients she is becoming a patient herself. She

must take care of her health. Only when the doctor is healthy, the patients can be well cared for.

As is the doctor so is the patient. Hence Savitri must take care of her own health. This is all the

more necessary because the hospital is growing day by day. Srinivas

is rendering every help for the hospital. There are others who are also serving the hospital in various ways.

Free medical aid

The **Whitefield** hospital which began in a single room, has now grown into a big complex. The doctors have to meet the growing demands on their services, The numbers of patients coming to the hospital are growing all the time. All services are totally free. Not a paisa is collected from the patients. Such free medical treatment is not given anywhere in the world. This applies to the Super Speciality Hospital in **Prashanthigram**. Elsewhere hospitals have become big business. In fact, in every sphere commercialization is rampant. Education is a business, music is a business, health is a business. The whole world has become a market place. Welfare services should be free for all. There are numerous people who cannot afford the costs of medical treatment.

Doctors should render free service to such persons. My words should not be misunderstood.

Even in the earning of incomes there should be a limit. Many doctors lack determination. They join a hospital on a good salary. But after a month or so, when another hospital offers a higher salary they go over to the new hospital. How long are you likely to stay in the other hospital?

When you go like this, you forfeit the confidence of hospital managements. Even workers behave in this way. They shift from place to place. The right thing is to stick to a job for three or four years. Then your work will secure automatic recognition. Doctors should inspire confidence in patients

Doctors are obsessed with salaries. They should be more concerned about patients. When they concentrate on their patients, they will develop into excellent doctors. Inspire confidence in the patients. Then any medicine you give will work wonders. The patients will hail such a doctor as a "good doctor." A "good doctor" in due course becomes a "God doctor." "**Vaidhyo Naaraayano harih**," it is said. The doctor is Divinity itself. Doctors should render service in this spirit.

Service is God.

Very good work is being done in our hospital as well as elsewhere. **Bhaarith** would not be what it is without good people. Without meritorious people can the world experience light? There are good and bad people in the world. All should become good and develop into Godly men. The same **Aathma** is present in everyone. Doctors should look after the

patients with the same care they would show to their kith and kin. Then all would experience equal happiness.

Discourse at the **Sri Sathya Sai Hospital, Whitefield** on 3-6-1995.

17. Significance of worship at the Lord's Feet

GOD is immanent in the entire cosmos like oil in sesame seed and butter in milk. Just as the seeds have to be crushed to get the oil and the milk has to be curdled and churned for getting butter, **saadhana** has to be done to realise God. Nine forms of devotion have been indicated in the **Bhaagavatham**. If one follows any of these paths, he can experience the Divine.

Prior to the commencement of this meeting, the **Jyothi** (sacred lamp) was lit by **Svaami**. No other thing signifies divinity as this sacred effulgent flame. It always goes upward. It can be kept anywhere. Everywhere it is lit it dispels darkness. Since ancient times the people of **Bhaarith** have been observing the sacred custom of lighting a lamp at the commencement of any auspicious ceremony. They have been worshipping the **jyothi** as it dispels darkness and is a symbol of the effulgence of wisdom. Such a sacred custom, which is immemorial part of Indian culture, is ignored today. People indulge in practices which are contrary to such traditions. If you understand the significance of this custom and the spirit behind the lighting of the lamp, you can understand Divinity.

In order to light the **jyothi** you need four things - a container, oil, wick and a match-stick (fire) to light it. For dispelling the darkness outside, you need these four. Similarly for dispelling the darkness within you, you need the **Jyothi** of Wisdom. **Raavana** was a highly learned person, who had mastered all the **Vedhas** and **Vedhaangas** (ancient sacred texts). In spite of such erudition his heart was in pitch darkness (plunged in lust). This brought about his downfall. His son, **Indhrajit**, was also very powerful and was noted for his valour and his capacity to wield missiles charged with the power of **Manthras**. But these were of no avail against the power of the Divine.

Likewise, **Hiranyakashipu**, who had mastery over the elements, was a victim of his ego.

Inner purity is the greatest wealth

Only by the light of the Divine lamp inside can you blossom as a worthwhile person. Inner purity is the greatest wealth that one can acquire. The inner purity is the wick in the container of the heart. Devotion is the oil and Divine Grace is the fire with which the

lamp of wisdom can be lit.

The prime requisite for achieving Divine Grace is to have harmony in thought, word and deed.

The Lord has inscrutable ways when He wishes to protect His devotees. An incident in the

Mahaabhaaratha can be described to prove this, in which Krishna made **Dhraupadhi** fall at the

feet of **Bheeshma** and secure his blessings for saving the **Paandavas** from the pledge **Bheeshma**

had taken to kill the **Paandavas** or die in battle the next day.

Bheeshma lost the fight stricken by

Arjuna's arrows.

One cannot apprehend the ways of Divinity. It is only by unsullied devotion and adherence to

Truth that one can realise God, who is embodiment of Love and Truth. If you follow truth you can sanctify your life.

To earn the grace of the Divine, the easy way is surrendering at the Feet of the Lord. The feet,

which were washed by Brahma, the creator, the feet which were worshipped by **Bharatha**

through **Raama's** sandals, which ruled the kingdom of **Ayodhya** for 14 years, should be your object of worship.

Real significance of the feet

There is so much power in the feet of the Lord which you cannot understand. The feet form the

basis for not only the physical frame of the body; but also for spiritual and ethical purposes. The

significance of each limb of the body is explained in **Vedhaantha**. The five senses of the body.

represent the five elements (sound is ether, touch is air, vision is fire, taste is water and smell is

earth). In the **Purusha Shuktha** the body of the Divine is described in detail. The four **varnas** in

society are represented by four parts of the Cosmic Person

Brahmanas, Kshathriyas, Vaishyas

and **Shuudhras** (the working class). It is the feet that support the entire body, comprising the

other three classes. So the feet are an important part of the body. The real significance of the feet

is not properly understood by all. The **Vedhas** proclaim the unity of all classes of people by

describing them as limb of one body. The **Vedhas** declare that

"**Ekaathma Sarvabhootha**

antharaathma" (same **Aathma** is present in all beings).

The **Vedhas** proclaim the importance of the feet. Even in ordinary life we advise a person who

has harmed another to fall at the latter's feet and beg his pardon to escape legal action. There is a

close link between the different parts of the body. When one walks on the road if the eye sees a

thorn, the legs avoid trading on it. When the foot is injured, the eye sheds tears. There is such

close **co**-ordination in the physical body. Similarly in the body of the Divine, the **Brahmanas,**

Kshathriyas, Vaishyas and **Shuudhras** form an integral part. If a **Shuudhra** is in trouble, the

Brahmana should be concerned. When such feelings develop in the world, there will be peace

and harmony in society. Everyone should realise this and foster unity.

Do all **saadhanas** with purity of heart

Embodiments of love! The **Prema thathva** (Love Principle) is within you. What you are

practising now as love is not real love. It is only affection out of

Anuraaga (attachment to the

body). Real love is unchanging. The feeling of love to the Divine is real devotion 'emanating from the heart.

You are doing a lot of **saadhana**. You should do this with purity of heart. The greatest **saadhana**

will be chanting the Name of the Lord and doing service to one's fellow beings, who are the

embodiments of the same **Aathma** that is in you. Whatever you do, do it as an offering to the

Divine. What is the use of sending thousands of rupees and carrying the **Paadhukas** (divine

sandals) if you do not understand their inner significance and have purity of heart? The external

objects serve as symbols for beginners, just as a child learns words with the help of pictures.

After understanding the significance, you must concentrate on Divinity without external aids

such as these **Paadhukas**.

Worship the **Paadhukas** thinking all the while of the Lord's Form. Develop Love of God and

share it with all.

Discourse on the evening of 8-7-1995 at **Sai Kulwanth Mandap, Prashaanthi Mandhir.**

We are flowers of the same creepers. Our minds are the flowers that grow on the creeper of the heart. The flowers may be different

but the creeper is the same. We are the children of the same race!

We all belong to the race of humanity but not to the race of birds and beasts. Since we belong to the illustrious race of humanity, we

must conduct ourselves in a sublime manner; we are waves, born in the ocean of **Sathchithaanandha**. Since we are born of the same

race, we should radiate the oneness of humanity without harbouring hatred against any one.

BABA

18. Manifest Divine Qualities

Why should one be born at all on earth

If he will not lift his hands in prayer to **Siva**,

Chant the name of **Hari** with his tongue,

And is not filled with compassion and love for Truth?

He is a curse for the mother who bore him.

This is a poem by **Pothana**. It was blossoming from the flowers of his heart. It is the essence of the three **yogas** (Karma, **Inaana** and **Bhakthi**). It signifies the Karma-**thrava** (the three-fold action) in thought, word and deed. It shows the royal path to Liberation.

"**Chethulaaranga Shivuni Puujinchadeni**" (If one will not worship Shiva with his hands) refers to the Karma-**maarga**, the path of action. This is the first among the three **yogas** expounded in the **Upanishaths**. This is the first chapter in the **Bhagavath Geetha**.

"**Noru novvanga hari Keerthi nuduvadeni**" (If one will not chant the glories of **Hari** with his tongue) refers to the second step. This is the **Bhakthi** yoga preached in the **Vedhas** and the **Upanishaths**. This is the **Bhakthi** yoga extolled in the **Geetha**.

"**Dayayu Sathyamu thaa thanuvedeni**" (If he does not cherish compassion and Truth) refers to the primary duty of man to cherish in thought, word and deed, truth and compassion.

Only he is a true man who has all three qualities. The **Upanishaths** define man as one who has full faith. Today, people instead of adhering to this sacred path, are ruining their precious human life by taking to wrong ways.

True ornaments of man

"Truth is the ornament for the neck." "Charity is the ornament for the hand." "Listening to sacred scriptures is the ornament for the ears." What other ornaments does a man need if he had these three? So says a **Sanskrit** saying.

The ornaments which people wear today are a source of fear. But if the ornaments of truth, charity, and listening to sacred discourses are worn, there is no cause for fear. This is called **Abhaya** (fearlessness). The most important element in man's existence is **sankalpa** (firm thought). As are the 'thoughts, so is the speech. As is the speech so are the actions. The harmony of these three will lead to the experience of Divinity. Words come out of the heart. They should be filled with compassion. The heart is the abode of compassion. It is the source of love. Hence whatever emanates from the heart should be filled with love. That love should express itself in speech. The flow of love in speech should find concrete expression in action.

The heart is the seat of the **Paramaathma** (Supreme Self). The **Ganga** that flows from it is the river of Truth. Actions are the harvest that is reaped from the field watered by Truth. Hence, it is

said that the high-souled beings are marked by harmony in thought, word and deed.

Unfortunately, today people think in one way, speak in another way and act differently. As a result, humanness has been degraded today. To raise it to its proper level, the triune unity of thought, word and deed is essential. This is the penance for our times. This is the means to realise peace. This is the truth. This is everything.

Manifest Divine qualities

The cosmos was born out of Truth and merges in Truth. This is the Truth that is a manifestation.

God is Truth. The human form is an expression of the Divine. Having emanated from the Divine, man should manifest his Divine origin by manifesting his inherent divine qualities. But, man is behaving in a demonic manner.

Man has to rise above the animal nature. He has to express his divine potencies. For this, man has to acquire **Aathmik** knowledge (Knowledge of the Divine Self). **Aathma** is the all-pervading Universal Consciousness. It is immanent in everyone. Only as long as this consciousness is present in the human body it is called **Shivam**. Once the consciousness leaves the body it becomes **Shavam** (a corpse).

To experience the Divine within you all you have to do is to dedicate all your actions to the Divine. No other spiritual exercise is necessary. This does not mean you should give up other forms of worship like **japa**. The basic equipment is that whatever spiritual exercise is done it should be performed whole-heartedly, with full concentration.

For instance, we have **Likhitha Japa**. (Bundles of notebooks in which devotees had written the name of the Lord thousands of times had earlier been placed at the Lotus Feet of **Bhagavaan**).

Today people write the names without thinking aloud the name of the Lord in their minds and uttering the names with their mouths. As you start writing the Name, you must first reflect on the Name in the mind and utter the Name by the mouth, and then write the name with your hand.

This is **Likhitha japa**, the penance of writing the Lord's name. Some people, to complete the writing of the name a crore of times, resort to devices like using carbon paper to multiply the number of names written or **cyclostyling** what they have written once. This cannot be described as **Likhitha Japa**. The name should get inscribed in the heart. It then becomes a kind of negative from which any number of prints can be taken.

Dedicate all deeds to God
 Whatever you do, deem it as God's work. This can be applied to every ordinary act in daily life,
 whether it is sweeping the floor, or preparing **chappathis** or cutting vegetables. Everyone of these acts can be turned into a spiritual exercise by the spirit in which you do it. To perform every act as an offering to the Divine is true devotion.
 India and the world are today suffering from disorder and violence because people have lost
Aathma-Vishvaasa (faith in the Self). They are fostering attachment to the body and ignoring the Spirit. Man should not follow the senses which are wayward, the body which is perishable, or the mind which is fickle. He must follow the conscience, which tells him what is right or wrong.
 From ancient times, **Bhaaratheeyas** have adhered to the four goals of human life: Dharma, **Artha**, **Kaama** and **Moksha** (Righteousness, wealth, desire and Liberation). But all the goals were linked to Dharma (Righteousness). Wealth should be acquired by righteous means. Desires should be related to what is righteousness. When wealth and desires are associated with Dharma, **Moksha** (Liberation) is easily attained.
 "Go back to your source"
 Many devotees come to **Svaami** and pray to **Svaami** to show them the way. What is it that is to be shown to them? I tell them, "You crazy ones! There is no need for any new path for you. You go back by the way you came. You came from the **Aathma**. You go back to the **Aathma**."
 Here you have come from your respective places. You may spend a few hours or a few days here
 You will then return to your homes. You go on pilgrimages. But whatever places you may visit ultimately you return to your **Svasthanam** (native place). The true **Svasthanam** is the Abode of the Spirit---**Sva + Sthaanam**. People who are not aware of the spiritual basis of life take to wrong courses.
 Embodiments of love! Undergoing many hardships, you have come here out of your devotion and faith to experience the bliss of staying here in spite of many inconveniences. You must carry with you the same blissful feelings when you go back to your homes. Today each of you is experiencing separately. But when you go back, by recalling this experience you feel the presence of all the others in your hearts.
 Install the Divine in your hearts and carry on your duties with devotion and dedication.

Remember the ultimate message of **Vyaasa** that the whole purpose of life is to render help to others and avoid the sin of doing harm to others.
 Righteousness dwells in your heart
Shri Narayana Rao (who had spoken earlier) urged that Righteousness should grow in the world.
 Where is this Righteousness? It is in your conduct, your thoughts, words and deeds.
 Righteousness dwells in your heart. When the impulses arising from the heart are expressed in words, that is **Sathya**. To put into action your words is Dharma. For all these Love is primary.
 Love in action is Righteousness. Love in speech is Truth. Love in thought is Peace. Love in understanding is Non-violence.
 When you realise that God is in everyone, you will practise non-violence. God is one, though He may be worshipped in different forms and under different names. You may call him **Raama** or Krishna, Allah or Jesus, **Hari** or **Saayee**. Any Name can be uttered by any one.
 Embodiments of love! If you want to transform the world, to promote all-round prosperity in the country, to make the prayer that "all people should be happy" become a reality, develop faith in the Self. Never forget God. Without God there is no universe. Let the non-believers have their way. But they have no right to question the beliefs of others. To ask for physical proofs of the existence of experience like bliss or love or for subtle things like the fragrance of a flower is impracticable. To deny the reality of love on the ground that it has no recognizable form is meaningless. Love may have no form. But the mother who exhibits love has a form.
 All beings are manifestations of the Cosmic Divine. The forms are different but the spirit that animates them all is One, like the current that illumines bulbs of different colours and wattage.
 Cultivate this feeling of oneness and do not be critical of any faith or religion. Dedicate your lives to the service of your fellow-beings. Thereby you will be redeeming your lives.
 Discourse in **Prashaanthi Mandhir** on the morning of 9-7-1995.
 Take up the Name of God, any of the innumerable ones, any that appeals to you most and the form appropriate to that Name and start repeating it. From now on, that is the Royal road to ensure joy and peace, that will train you in the feeling of brotherhood and remove enmity towards **fellowmen**.
 BABA
 19. Acquire friendship of God
 Destroying pride man becomes endearing;

Destroying anger man gets rid of sorrow;
 Destroying desire man acquires peace;
 Destroying greed man achieves happiness.
 EMBODIMENTS of Love! As long as man is filled with arrogance, he cannot win any kind of respect from others. Egoism brings about a man's ruin. Only when a man gets rid of pride the people respect and love him. The first requisite for securing the esteem and love of the people is to root out **Ahamkaara** (self-conceit).
 The second is **Krodham** (anger). A man consumed by anger can never be free from misery.
 Anger carries with it a blazing fire Anger is also described as **Krodhaagni**, (the fire of anger). As long as one is consumed by the fire, he cannot have happiness. To get freedom from misery, man has to get rid of anger. Anger is also the cause of depravity in man. It ruins him in various ways.
 It alienates him from his kith and kin.
 For the decline in human qualities today, pride and anger are primarily responsible. The third enemy of man pervades his entire being. It is insatiable desire. Man's entire life is filled with desires which are endless and ever mounting. Man can achieve peace of mind only by the conquest of **Kaama** (desire).
 The fourth enemy is greed or miserliness. When man overcomes greed, he can secure happiness.
 A greedy man cannot enjoy bodily; mental or spiritual happiness. The miser is like the dog in the manger. He neither enjoys his wealth, nor does he allow others to enjoy it. The world despises a miser.
 Only when man gets rid of these four undesirable qualities can he experience peace and happiness. These four vices have no place in a true human being.
 Human heart should be filled with compassion
 Man is the very embodiment of the Divine. This Divine Will is termed **Prakrithi** (the cosmos). In every human being the Divine Will is present. Man has taken birth to give expression to the Will of the Divine. The human heart should be an ocean of milk filled with compassion. The heart, in the core of which there should be this milk of compassion, is today filled with the four evil qualities.
 The ancient sages had a vision of the Supreme Lord Vishnu reclining on the **Ksheerasaagara** (Ocean of Milk) and adored Him in that form. And this was how Saint **Thyagaraja** described the Lord in his famous song beginning with the words: "**Ksheersaagara shayana**!" (**Oh** Lord

reclining on the Ocean of Milk). (**Svaami** sang some lines from the song).
 What is this Ocean of Milk? Is it anywhere on earth? On this mundane world with its material concerns, you cannot perceive this Ocean of Milk. Nevertheless, it exists. Where? In every human heart. In this heart Lord **Sriman Naaraayana** is resting. This is the reason why the Lord is described as **Hridhayavaasi** (the Dweller in the Heart). Every human heart is a shrine of God, In the Ocean of Milk in such a heart, no room should be given for crocodiles and whales in the form of evil qualities to dwell. Unfortunately, because of the influence of the Kali Age, the Ocean of Milk in the human heart has been turned into a **Kshaarasaagaram** (Ocean of brine)-in which attachment and hatred dwell as crocodiles and whales. The salt in this Ocean is of man's making.
 Today cities like Madras and **Bombay** are close to the sea. But can they make use of its water?
 No. Because it is saline.
 Deities and demons in daily life
 The ancient sages used to pray: "**Oh** gods, we welcome you. **Oh Raakshasas** (demons), depart from us." Who are these gods? These deities are 'good thoughts, good feelings, good behaviour'.
 The sages prayed that such celestial beings should enter their minds. The demons whom they wanted to get rid of are evil thoughts, bad feelings and bad actions. This is an example for every one to follow in daily life.
 In daily life, we consume good things and eschew bad things. We consume good food and defecate what is not wholesome. This is a basic principle. You must give up the bad to provide room for the intake of what is good. This is the lesson from everyone's daily experience.
 Unfortunately today men give up what is wholesome and take what is harmful. That is, they are taking in the bad and giving up the good. It is this which accounts for the prevalence of disorder and misery in the world today. Hence, the first need is to cultivate good qualities. Bad thoughts and bad habits have to be cast away. Not recognizing this truth, man makes himself a prey to misery and discontent. Can you say that this misery and worry were caused by Providence? Not at all. You own bad thoughts and actions are the cause of your misery. As you sow, so shall **you reap**.
 The seed determines the fruit. When man cherishes bad thoughts, 'bad results' haunt him.
 When he has good thoughts, the results are also good.

Do not blame God for your grief
 'Those who do not recognise this fact, go about blaming God. They lament: "**Oh** God! Why are you inflicting these miseries on me? Why are you denying, me peace of mind?" God is the Eternal Witness. He is the dispenser of the fruits of actions. He gives you according to your deserts. He is in no way responsible for your grief or happiness. (**Svaami** sang a ballad which pointed out that a man sows a poisonous seed, while desiring sweet fruits. Unable to eat the poisonous fruit he blames God). This is the product of ignorance. It is opposed to the sacredness of human life.
 Man's first duty is to practise good conduct. Such good conduct can ensue only from the contemplation of God. People must nourish sacred thoughts about the Divine in their hearts. This is not something which can be got from someone or somewhere outside you. It is within you. The Divine is present within you. Those who experience this Presence within them can experience a joy that is indescribable, wherever they may be. It is not enough if you are here. You must realise the sweetness of your presence here. A frog that is close to a lotus is totally unaware of its nectarine honey. But a bee comes from afar and drinks the honey. People should realise that time is fleeting and one's life span is melting away every moment like a block of ice. Man is nearing his end even before he realises his primary duty. What is that duty? It is to discover the purpose of life. Man seeks wealth, comforts, position and happiness. How are these to be got? Moving away from God's grace, man seeks all these kinds of worldly happiness. Of what avail are these transient physical pleasures? **Thyaagaraaja** sought to know wherein lay real happiness. Is it in wealth or is it in the service of Lord **Raama**? If one is blessed with God's grace, what more does he need? Practise sacred impulses to experience the bliss within Hence, seek God's grace at the outset. Does real happiness lie in enjoying creature comforts? No. True happiness consists in manifesting all the potentialities in man. When you put into practice all the sacred thoughts that emanate from your mind you will realise true happiness. Most people do not practise the sacred impulses that arise in them with the result that they do not experience the bliss within them. Embodiments of Love! The most important thing you have to

recognise is that your heart is a **Ksheerasaagaram** (Ocean of Milk). But because of the invasion of bad thoughts and feelings, your humanness is vitiated. Humanness consists in harmony of thought, word and deed. Your freedom is subject to the norms of society Today devotees have come here from all parts of the world. Whatever your dress, your education, your habits, each of you has to realise one supreme fact. You are a member of society and as such you have to respect the social norms. You cannot behave as you please. All your actions have to be in accordance with the obligations to society. Your freedom is subject to the norms of society. Society does not mean a large group of persons. Relationship with any other person is governed by social obligations which limit your freedom. Your right to wield the stick in your hand in a public place is limited by the right of others to use the public places. Your freedom is subject to your duty towards other fellow-beings. Moreover, **Svathanthram** (freedom) has to be construed in the correct way. **Svathanthram** consists of the two terms: **Sva** and **thanthram**. **Sva** means the Spirit. **Svathanthram** means acting according to the dictates of the Spirit. The Spirit will never cause harm to others. It is the Eternal Witness present in everyone and desires the welfare of one and all. Hence **Svathanthra** or real freedom is related to the Divine Will. Duty is related to one's obligations to society. Freedom is related to expressing the Will of the Divine. The **Prakrithi** (phenomenal world) is a projection of the Divine. Hence, it should be regarded as holy. Duty means recognizing the sacredness of one's obligations to **Prakrithi**. Each one must recognise that he (or she) is an image of the Divine and conduct himself on that basis. He alone is a real man who lives his life in this way. Deeming the physical body alone as real, man goes after worldly objects and ultimately ends up in misery. Man must take to the spiritual path. This means that one should recognise the entire cosmos as an image, of the Divine. Once one has this conviction, evil can never approach him. He experiences bliss at all times and everywhere. He desires that all should be happy. Unfortunately, most people today do not cultivate such a broad feeling. They are immersed in concerns about themselves and their family, They should transcend these narrow feelings and

have regard for society as a whole. They should deem service to society as service to God.

The illness and the remedy

The overseas devotees who have come here are affluent people. Why have they come here? They are like patients who go to a hospital for their ailments. All of them suffer from some kind of illness or other, mental or physical. All are victims of some kind of mental illness. They have all come for the medicine of peace, joy, and happiness. Wherefrom is this peace to be got? It cannot be got from outside. It is within oneself. The disease has arisen within because of bad qualities. Every person's physical, mental and spiritual health is mined by bad qualities, bad thoughts and bad feelings. Hence, cultivate good thoughts, good feelings and good attitudes. Expel every bad thought as it arises in the mind. You cannot relish food that is not tasty. Should you not impart sweet taste to your life which spans several decades? How to impart that taste? By constant contemplation on God. Life is made tasty by good thoughts and good actions. All those who wish to pursue the spiritual path must begin with getting rid of bad thoughts and bad practices and start transforming their lives. People ask: "How are we to cultivate a broad attitude?" The answer is: "Get rid of the artificial barriers you have raised between yourself and others." These barriers create narrow and limited loyalties and prevent you from enjoying an all-embracing bliss. Enlarge your horizon. Expand your vision. This is the true, spiritual exercise for you. Devotion of overseas artists

During the past three days, devotees from many countries have presented a blissful programme of the kind which cannot be seen anywhere else in the world. They would not have come on the invitation of any government. Even if they had come, you would not have experienced the kind of bliss you have enjoyed here. This is an example of the relationship between an object and its image. It is because of the bliss within the artists, they could generate that bliss in the audience. They have come from their respective countries filled with devotion and in their singing and dance they completely forgot themselves. This kind of performance would not be possible by artists who expect rewards. The devotees did not come merely with art, but they came with their hearts. Their "art" is filled with "heart." Some of them were oblivious to their bodies in the performances.

They were forgetful of their native countries--whether Russia, or America, or Germany, or Africa. This is real **Samaadhi** (the state of spiritual ecstasy). **Samaadhi** is not falling into a trance or some state of unconsciousness. These may be caused by hysteria or antic of the imagination. **Samaadhi** means equal-mindedness, forgetting the body consciousness and being immersed in **Aanandha** (bliss). These devotees demonstrated this **Samaadhi** and shared their bliss with thousands of others. Not only did they experience this bliss themselves, but they shared it with all. Can there be a greater **thapas** (penance) than this? What greater **Saadhana** do you need? "**Udahareth Aathmanaa-Aathmaanam**," says the **Upanishath**-- Raise yourself and share that experience with others. Adherence to tradition by overseas artists

Those artists have been strictly adhering to the artistic traditions of their respective countries. In the Japanese dance yesterday, the priest (an old man) appeared to be shivering. He has all the strength, but when approaching the shrine and nearing the Emperor he displays extreme humility and reverence. They practise such supreme humility. Economically and technologically Japan is a highly advanced country. But see what humility and discipline they display! Look at the Russians. Among Russians, there is a tendency to "rush." But what complete **selfforgetfulness** was displayed by the lady while she sang and danced? What ecstasy in her heart made her experience such joy? She was completely lost in her song and dance. No one can tell what kind of experience one can have in a certain place at a certain time and in a certain situation. Altogether, what transformation has taken place in all those who came for the Global Festival! They came for the first time. But the transformation that has taken place in them cannot be seen in many who have been coming here for years and years. Many of you have listened to countless discourses and have read a lot of books. But, what is the change in you? None at all. You have remained where you are. If we examine further, many seem to have gone back rather than going forward. Hence, devotees should strive to put into practice at least a fraction of what they have seen and heard. The lives of these overseas devotees appear exemplary. Though they have learnt little, the joy they derive from it is great. This is what is great about them. There

are many here who know a great deal, but who practise very little of it. Every devotee must aspire for friendship towards God. Of what use is all the reading of scriptures and epics? Very little of it is put into practice. The overseas devotees know only a few things. An American artist declared "Baba is my great friend." This means that he had developed this friendly attitude even before coming here. How did he accomplish? Friendship towards the Lord is one of the nine forms of devotion. Starting with listening to the glory of the Lord, friendship forms the penultimate stage before Aathmanivedhanam (utter self-surrender to the Lord). Every devotee must aspire to reach the stage of sneham (friendship). What kind of friendship is it? It is not something new. It is an old friendship. Only such friendship can bring about familiarity and intimacy with the Lord. You maintain formal relations with a friend, But, because God is an ancient friend, the devotee can experience an unrestrained intimacy. When you recognise this truth, you can behave with natural ease and freedom towards God. You are free to confess your lapses to such a friend. You have to receive His counsel. You can then get your heart purified. Offering your sullied heart to the Lord is like presenting a soiled currency note to the Reserve Bank for getting a new one. A note which is not acceptable to others will be accepted by the Reserve Bank. Only God can accept it and replace it with a new one. Therefore, offer all your bad qualities to God and receive from Him all good qualities. Don't pass on your bad qualities to others. You have to offer yourself to God. What is that you have to offer to God? Not a leaf, a flower, a fruit or holy water. You have to offer yourself to God. Then you become one with the Divine. That is what God desires from you. Instead of realising this sublime truth people seek to offer their hair to Sri Venkateshvara to secure petty favours. What is it that Lord Venkateshvara lacks? Does the Lord need your overgrown hair? What is it the Lord needs? On the top of the head you have dark hair. That represents the Thamo-guna--the quality of lethargy and ignorance. Those who go to Thirupathi should offer to God their Thamoguna and acquire the Sathva-guna. Realise that there is nothing of ours that you can offer to God. All you enjoy is from Him. Develop this conviction. Treat whatever good or bad that happens to you as coming from God. What

you deem as bad may be like a bitter medicine prescribed by a doctor for your good. Consider all that happens, good or ill, pleasure or pain, is for our good. Only then you will be able to nourish your good qualities. Embodiments of love! Wherever you may be, in whatever condition, consider your hearts as an Ocean of Milk, the abode of God. God is omnipresent. When you lead your life with this faith, there is nothing greater than this. The overseas devotees who were here during the past three days have converted their hearts into the Ocean of Milk and invited the Lord to recline on it. The other devotees should learn from them. The world will come to Sai. Do not consider Sai Baba as a mere figure five feet three inches tall. His Presence will be felt all over the world. Wait and see. In a few days the entire world will come here. Therefore, at least from now on make the best use of the opportunity that has come to you and strive to redeem your lives. Because of proximity, you have tended to take me for granted. Yashodha was similarly misled about the true nature of Krishna and could not understand why He preferred the butter kept by the Gopikas to the butter offered by her. Krishna could be bound only by the rope of devotion. Yashodha had material affection but not the intense devotion of the Gopikas. The sense of dualism should go and there should be total identification with the Divine. On this holy occasion devotees from many countries have delighted every one here by their presentation of the artistic culture of their respective countries. Wherever you may go do not give up your traditional culture. Devotees from outside who come here adhere to their culture. But Bhaaratheeyas going abroad forget their ancient culture. What is worse, they even forget their mother tongue. After years spent in Bhaarith, within a short spell of stay in the United States they get addicted to the American language. When I ask in Thelugu young people who return after a short-stay in the U.S. what they are doing there, they say: "I don't know Thelugu." What is it that you have learnt? If you have forgotten your mother tongue, are you likely to remember your mother? Nations are many but the earth is one Raama declared: "The mother and the Motherland are greater than Heaven itself." Therefore, wherever you may go, do not forget your ancient traditions. This is

relevant to people of all

countries. At the same time, unity should be cultivated. "Nations are many, the earth is one.

Beings are many, but breath is one." This truth has to be recognized.

All the resources of Nature

like air are available to all irrespective of nationality or creed or race.

This is the unity in

diversity that has to be realised, Out of unity comes purity. All should seek to live as brothers

and sisters. No one should criticise any nation, faith or culture. When you cultivate this broad

outlook, your culture will be respected by others. It is this spirit of unity that the world needs

today.

If **Bhaaratheeyas** forget their culture they will be guilty of spiritual betrayal. See how the Chinese

(from Malaysia) performed their unique dances. The young lads had such intense dedication to

their culture. Indians going abroad tend to decry their traditional culture as superstition. Once

Prof. **Max Mueller**, attempting to get the meaning of **Vedhik** passage from an Indian I.C.S.

trainee who gave his name as **Chathurvedhi**, found that he was totally ignorant of the **Vedhas** and

had no respect for them. Prof. **Max Mueller** was sad that one born in India, with the name

Chathurvedhi, should have so little regard for the **Vedhas**.

Bhaaratheeyas should realise what great respect is being shown by foreigners to our culture and

spiritual heritage. The nation is going down morally and spiritually. The first need is to cultivate

self-respect. Everyone should uphold the name and fame of **Bhaarith**. For this, they should have

respect for the **Vedhas** and try to acquire the same knowledge of the **Vedhas**. To say the least,

they should at least regard God as the indweller of the heart.

Embodiments of love! Cherish the heart as the temple of God and try to keep it pure and

unsullied. Chant the name of the Lord to drive away all evil thoughts and impulses.

Discourse in **Sai Kulwant Bhavan, Prashaanthi Nilayam** on 11-7-1995.

The greatest instrument by which success can be ensured for all your efforts is **Bhakthi**. That will give health, wealth and prosperity too, for it will eliminate hatred and faction and give more power to your elbow when you plough the land.

BABA

20. The Divine **dispeller** of darkness

The human body, constituted by the five elements

is the combined product of the five elements.

These five elements are derived from the Divine.

But man to-day is not aware of the

truth about these elements.

Man can accomplish many things in this world:

he can be a great scholar, a great warrior,

A ruler of rulers, a great astronomer

or an astronaut on the moon,

But can he control his senses and

make his mind tranquil and steady?

Neither charity, nor **yajna**,

nor **thapas**, nor wisdom,

Nor the practice of ancient Dharma,

nor adherence to truth or any discipline

Will be of any avail without self-control.

EMBODIMENTS of the Divine **Aathma**! Water is getting scarcer every day. What is the reason?

because of the decline of morality among men water is getting scarce in the world. For human

life morality is the life breath. Morality makes humanness blossom.

Because morals have been

lost, water is getting scarce.

Today people are propagating **Vedhaantha** (philosophy) in various ways. This propaganda is

exciting the minds of the people. It is perturbing the hearts of people.

Life is filled with doubts.

Man today does not require a **siddhaantham** (ideology). He needs sense-control. Without control

of the senses, a man cannot become spiritual. This was proclaimed by

saint **Thyaagaraaja** in his

song wherein he said that without peace of the Spirit there can be no happiness for any one,

whether he is a **Vedhaanthik** scholar or an aspirant. Only through self-control can a man

experience peace. But man is engaged in a futile search for something he does not know. The

world is full of such aimless seekers. They are forgetting the Eternal reality in the concern for

transient worldly objects.

Lead lives inspired by **sheelam** and **thyaaga**

Man today is dominated by selfishness. Insatiable desire fills his whole being. The numbers of

such persons are growing without limit. How can they achieve

anything great in life? Their daily

round of activities consists of reading newspapers, watching video programmes and listening to

the radio. Every moment their attachment to castes, creed and parochial interests is growing.

Men today must learn to lead lives inspired by **sheelam** and **thyaaga** (morality and sacrifice).

Human relationships today are governed by friendship or enmity. The cause for either feeling is

the mind. Hatred is bred by each one's thoughts. This may be seen from the hatred of **Raavana**

towards **Raama**, of **Shishupaala** and **Dhanthavakra** towards

Krishna and of **Kauravas** towards

Dharmaja, who was an "**Ajaathashathru**," incapable of hating anybody. There is no need to

worry about the enmity of others towards you. You develop your friendly attitude towards all.

Ignore the abuses of others, because they serve only to diminish your sins and transfer them to

the reviler. When a man praises another, the merits of the latter accrue to the former. Deem the

critic as your friend, not the one who flatters you.

Accountability for actions

One's actions determine one's future. Actions are of three kinds,

Thoughts are one kind. Giving

expression to them is another. Acting according to one's words is the third. The mind is

responsible for thoughts, the tongue for speech and the hands for actions. The combination of

thought, word and deed represents the human state. These three account for man's pleasures and

pain. Recognizing this, one should understand that he is accountable for his actions. No one can

escape from the consequences of his deeds. But anything can be achieved through God's grace.

Hence man should strive to win God's grace.

The results of one's actions are realised over different periods of time. In some cases, the results

are immediate, as, for instance, when one slips and sustains a fall. In some cases, the results

occur after a few minutes or hours. For example, the food you take in the morning is digested

after two hours. When you sow a seed in the ground, it takes some months or years to grow into

a tree and yield fruits. Some fools imagine that they can get away with bad deeds because the

consequences are not immediate. But the consequences are bound to occur some time or other.

Three types of **Karmas**

There are three types of actions: **Sukarma**, **Vikarma** and **Akarma**.

Sukarma relates to good actions

which produce good results. **Vikarma** relates to bad actions which have bad consequences.

Akarma relates to the fruits of actions in previous lives. The suffering of good people like **Seetha**,

Harishchandhra and **Nala** and **Dhamayanthi** have no basis in their actions during their lives, but

are the results of previous karma. People who may have done no actions of any kind in their

present lives may still suffer from the consequences of their actions in previous lives.

The effects of past deeds can be mitigated by earning God's grace. The means of securing Divine

grace is to cultivate qualities like truth, righteousness, love,

compassion and forbearance. With

these qualities life becomes a beautiful garden and a joy forever. For the man filled with bad

thoughts and actions, life is like the dark and filthy **Vaitharini** river (called Styx in Greek

mythology). Each one has to judge for himself the nature of his life. Each one is a witness unto

himself. A bad man may pass off for a good man from his external appearances but he knows

within himself his real nature.

God is beyond all praise or criticism. He is **Sath-Chith-Aanandha** (Being-Awareness-Bliss). He

blessees even the one who derides Him. When **Kamsa**, who ceaselessly hated Krishna, died at the

Lord's hands, his blood flowed towards the feet of Krishna. Likewise, **Shishupaala**, who used the

vilest abusive epithets against Krishna, was slain by Krishna, but his spirit merged in the Lord

because he remembered the Lord always out of his hatred. (**Svaami** recited poems from the

Bhaagavatham to illustrate the language in which **Shishupaala** reviled Krishna).

Fools who indulge in flippant remarks about **Sri** Krishna know nothing about the inscrutable

ways of the Lord. Everyone has to face the consequences of his actions, though he may not know

how, when or where these consequences may occur Man can reverse the consequences of bad

actions by performing good deeds and invoking God's help.

The guru is in the heart

Today is **Gurupuurnima**. The real significance of **Gurupuurnima** does not consist in worshipping

the guru (preceptor) with some offerings, but getting rid of the darkness of ignorance. **Puurnima**

refers to the full moon, but the full moon symbolises the mind filled with delight. There is close

association between the mind and the moon. **Gurupuurnima** signifies the elimination of all darkness

and evil from the mind. The true Guru is in our heart. Purify the heart to let the Divine dwell in it.

Do not forget God. What you should forget is the mundane world. God is omnipresent in all

forms, everywhere, as declared in the **Purusha Shuktha**. It is foolish to search for God, who is

within you and outside you. When **Raamakrishna Paramahansa** was asked whether he had seen

God and could show Him to them, he replied- "I have seen God. But how can you see God if you

don't pine for him in the same manner in which you pine for your wife and children and wealth?

Pray to Him, yearn for Him and be prepared to sacrifice everything

for Him. Then you will experience the vision of God." God cannot be perceived by the spiritually blind, just as a blind man cannot understand what is meant by the whiteness of milk. God is infinite bliss. He is formless, but He can assume any form He wills. How can anyone attempt to describe the nature of God?

Contemplate on God with a pure heart. There is no greater spiritual exercise. But, as long as men are attached to worldly objects they can make no progress in the spiritual field. Once **Radha** and other **Gopikas** wanted to go down in a boat from **Mathura** to **Brindhaavan**. They rowed the boat all through the night, but found to their astonishment that the boat had remained where it had been. They then discovered that they had not untied the rope which kept the boat bound to a post on the bank.

Develop detachment and spirit of sacrifice

The first need is to develop the spirit of sacrifice and get rid of attachment and possessiveness.

Then, the yearning for God grows. All are entitled to receive God's grace according to their merits. It is like drawing upon a bank according to what you have deposited with it. There are three ways of getting money from a bank. One is drawing on your deposit. In spiritual terms, this means realising the fruits of your past actions. The second means is raising a loan on the security of your assets. This corresponds to the grace you get by your current good deeds. The third means to get money from a bank is to have a good surety to the loan you wish to raise from the bank. Spiritually, this corresponds to securing God's grace through the medium of a guru (preceptor). Who is the guru? He is the Divine **dispeller** of the darkness within you. The Divine Trinity (Brahma, Vishnu and **Maheshvara**) have been described as gurus. This implies that the Divine should be regarded as the supreme preceptor, who can destroy the darkness of ignorance.

Install God in your heart

Forgetting this basic truth, people run after men wearing the ochre robe who profess to impart a **manthra** and stretch their palm for money. This is not what is meant by Guru. Install God in your heart. The vibrations that emanate from the heart will elevate you spiritually and confer divine wisdom. This wisdom has been defined as **Prajnaana** (Constant Integrated Awareness). To acquire such wisdom you have to keep your mind pure as a mirror,

using **shraddha** (earnestness) as a cloth, dipping it in the water of **Prema** (Love) and wiping the dust on the mirror (in the form of bad qualities). This wisdom cannot be acquired from books. It has to be got through **selfexamination** and self-correction.

Gurupurnima is an occasion for cleansing the mind to make it absolutely pure. It is not enough to praise God. You have to love Him. You have to become love itself so that you can love the entire Universe. I address all of you as "Embodiments of love." When you become embodiments of love, you can love all.

Discourse on 12-7-1995, in the **Sai Kulwant Mandap** of **Prashaanthi Mandir**.

21. Dedicate all actions to God

There is no greater penance than contentment for securing happiness.

There is no worse disease than insatiable desire.

There is no greater virtue than compassion.

Peace is the highest spiritual discipline.

EMBODIMENTS of love! There is no greater penance than **shaantham** (tranquillity or peace).

Peace is the foremost prize for man. Peace confers beauty on sages. Peace is the fascinating charm of the Divine. "Without such peace there can be no happiness," declared **Thyaagaraaja** (the composer-saint of south India).

There is no greater **santhosham** (happiness) than being contented. Man seeks happiness in various forms. But there is no happiness equal to **shaanthi** (peace).

Thyaagaraaja sang in the same strain, declaring that without peace there can be no happiness. There is no greater happiness than that derived from **santhrupthi** (contentment). What greater heaven is there than contentment?

"There is no worse disease than desire." Contemporary man is afflicted by endless desires. These desires are the cause of innumerable diseases, There must be a limit to desires. Today desires grow limitlessly. Consequently, diseases also increase limitlessly. Owing to endless desires, man is affected mentally and this gives rise to many bodily ailments. Hence everyone should try as far as possible to keep a check on desires.

Compassion-filled heart is the temple of the Divine

"Na dharmo dhayaa samah" (There is no virtue equal to compassion). What is dharma?

Compassion is the highest dharma. A heart filled with compassion is

the temple of the Divine.

Every man should have a compassion-filled heart.

There is a lesson every man should learn. There is the potency of a **manthra** (a sacred declaration) in every word. Every plant has medicinal properties. Every human 'being' is precious. A true individual is one who knows and lives **upto** this truth.

People today do not recognise the value of being human and the preciousness of time.

You spend the whole day in hectic activity.

Do you call this living?

You eat three times a day.

Does this constitute living?

Do you think that living consists

In sleeping comfortably?

Do you regard indulgence in

Gossip as the aim of life?

Did God give you life for these purposes?

Knowing what is merit and what is sin,

You are indifferent to them.

Is this the way you spend your life-time?

At least from now on,

Learn to lead a truly human life.

The Divine energy

The cosmos is a creation of the Divine. It is surcharged with energy.

This energy is not **localised**

at a particular point in space or in time. Though this energy is all-pervading, man is not able to

recognise its divine nature. As he cannot recognise it, he presumes that it does not exist.

Electrical energy is present all the time (in the electrical installations). But its presence is

recognized only when a bulb is switched on. Likewise, though God is omnipresent. His divine

effulgence will shine only in those who adore Him with a pure heart.

Man today is unable to understand what is life, what is its goal, what is one's duty and what

should be one's aim. Time is moving fast like a whirlwind. Man's allotted span of life is melting

every moment like a block of ice. Man's life ends even before he is aware of his duty. What is his

duty? Every individual has some aspirations, some ideals to be realised and some sacred paths to

be trodden. He makes no effort to pursue these aims. What is the goal and purpose of one's life,

what is its secret? Man hardly puts these questions to himself. He is content to devote himself to

sensuous pleasures. This is not what he should do; it is not the aim of life.

Every individual should manifest a divine ideal in his life. This ideal should absorb his entire life

and activities. Alas! man today does not follow this sacred path.

Everything is based on man's thoughts, which find expression in external forms--a reflection of

his inner being. This can be illustrated by a simple example. When one wants to build a house,

he plans in advance how the different rooms should be located. These ideals are later

incorporated in blue prints. The thoughts come first and then they are given concrete forms.

Similarly when you want to write a letter, you first think of what you should write and then

commence to write.

Thoughts lead to action. There can be no action without **sankalpas** (firm thoughts). Hence, it is

essential to entertain sacred thoughts. Everyone should realise that all the sorrows and miseries

of modern man are due to his bad thoughts. Every man thinks that someone else is responsible

for his troubles. This is not so. You alone are responsible for the good and evil that befalls you.

You blame others because of your weakness.

Valmeeki's transformation

The **Kenopanishath** has proclaimed this truth beautifully.

"Brahmavith Brahmaiva Bhavathi"

(The knower of the Divine becomes Divine himself). Whatever you aspire for, whatever your

yearning, that you become yourself. When **Valmeeki** wished to write the **Raamaayana**, he first

meditated on all the qualities of **Raama** and then alone he could commence his epic. Because of

the constant repetition of the name of **Raama** and continuous meditation on the **Raama** Principle,

he shone with the effulgence of **Raama**. It is one of the miracles of **Raama** that the highwayman

Rathnaakara could become the author of a great epic.

When you meditate on the effulgence of anyone, a part of that effulgence enters into you. Such

was the case with **Prahlaadha**. By constant chanting of the name of the lord, devoting all his

thoughts to **Naaraayana**, he was filled with the power of the Divine and experienced ineffable

bliss. He could face with utter equanimity all the ordeals which he was subjected to by the

minions of his father. (**Svaami** sang a poem from the **Bhaagavatham** in which **Pothana** describes

how **Prahlaadha** chanted only the names of the Lord while the **raakshasas** were tormenting him).

Prahlaadha had no sense of fear. The effulgence of Vishnu shone in his face.

Man is a spark of the Divine

Man today should reflect on his true nature. The Lord declares in the **Geetha**- "The individual on

earth is a fragment of my Eternal Self." The import of this declaration is' "**Oh** foolish man! Don't

think you are only a composite of the five elements. You are an **Amsa** (fragment) of Myself."

A branch is a part of a tree. A child is a part of the mother. The branch cannot survive without

the tree. The child cannot survive without the mother. Man is fragment of **Maadhava** (the

Supreme Self). Hence man cannot exist without **Maadhava**. But, it may be asked, "Is not man

surviving today? How is he doing that?" But what kind of life is he leading? Is he living as a

human being? No. He is living as an animal. If he were aware that he is a spark of the Divine,

why is he a prey to suffering? Does God have any worries or troubles? None at all. "He is in

eternal bliss, the bestower of all happiness, the embodiment of all wisdom," says a **Sanskrit**

sloka. If you are a fragment of that Divine, why should you be a prey to all this suffering? When

you enquire in this manner you will realise that you are not behaving like a spark of the Divine.

You must take a pledge from today to lead a godly life.

Consider also how this has been treated in other religions. In the Bible, God is described as

omnipotent and all encompassing. Moses was always meditating on God and dedicated his entire

life to God. Because of this, Moses acquired the effulgence of the Divine. Jesus Christ declared

repeatedly: "I and You are one."

A very great scientist, Charles **Darwin**, was so much devoted to his teacher, **Henslow**, that he

became the very image of his preceptor. Such feelings should arise in the hearts of every one.

Today, people's feelings vary from moment to moment. The result is men lead mindless lives.

Having taken birth as a human being, having realised that one is a spark of the Divine, one

should lead a godly life.

Quest for perfection

There was a great (Italian) violin manufacturer by name Anthony (**Stradivarius**). He used to take

a whole year to produce a single violin, perfect in every aspect. Once a friend asked him'

"Anthony, if you take one year to make a single violin, how can you make a living?" Anthony

replied' "Brother! God is the embodiment of perfection. In harmony with His perfection I must

make a perfect violin. If I do not make a perfect violin, I shall be a traitor to God. God 'is

fullness, total perfection. If you want to please God, your thoughts, words and actions must be

entirely pure." That is perfect, and this must also be perfect. It is in this spirit that some of the

great figures in the western world worshipped and served God.

God is all perfection. Hence, in worshipping Him, the feeling should be total. God should not be

worshipped in halves and fractions. The devotee should achieve total involvement with the

Divine. Quantitatively there would be a difference between God, who is the ocean of love, and

the devotee whose love is a drop in that ocean. But the quality of love is the same.

The **gopikas**' devotion

Whatever you do to please God must be in harmony with the perfection of the Divine. Your

words should be absolute truth Your actions should be totally God-Oriented. All thoughts should

be **divinised**. It should be realised that God is the Indweller in all beings. Because man has failed

to realise this truth he leads a double life and is a prey to troubles and worries. Only by leading a

godly life can man redeem himself.

The **Gopikas** (cowherd women) are perfect examples of total and pure devotion. They were

totally absorbed in Krishna. They ignored the message brought to them by **Uddhava**. They told

Uddhava that they were so totally immersed in the adoration of Krishna that they had no time or

inclination to do anything else. They had totally identified themselves with Krishna.

Krishna was a six-year-old boy when he was sporting with the **Gopikas**. Even **Bhaaratheeyas**

have wrong notions about Krishna's sports with the **cowherdresses**. His sports were those of a

young child with his brothers and sisters. By his sports Krishna moved the hearts of the **Gopikas**.

The **Gopikas** saw the image of Krishna in every creeper, every flower and ever plant. When'

Krishna was away from **Gokulam**, the **Gopikas** went to **Brindavan** and appealed to every creeper

and flower to let them know where Krishna, who had stolen their hearts, was hiding himself.

(**Syaami** sang the song of the **Gopikas** describing Krishna and appealing to the creepers to let

them know that He was not hiding amongst them). The **Gopikas** had only one image before

them, that of Krishna. They had only one vision, that of Krishna.

The nature of true love between the devotee and God cannot be understood by the unbelievers,

the atheists. Only the loving devotee can experience the effulgence of the Divine. The man

without love is lost in dialectical controversies, with the result that bitterness develops over

arguments.

The human life is precious

The incarnation of Krishna proclaimed the doctrine of divine love, as manifested by the **Gopikas**.

Man today is like an earthen pot filled with nectar. His body may be made of clay, but his spirit is eternal. The Divine has to be experienced through the body. Hence, human birth should not be treated as something trivial. Human life is worth living, it should be cherished as something precious.

But such a precious gift is being treated as dirt today. It is essential to realise the value of human existence. What is the goal of human life? It is to go back to the source from which we came.

Our duty is to return to our primordial, original home.

All of you who are here have come from different parts of India and the world. After your stay

here, you have to go back to your native places. Likewise human beings have come to the planet

earth as pilgrims. They have to return to their original home. You have come from the **Aathma**.

You have to go back to the **Aathma**. You have come from the Brahman (Supreme Self). You

have to merge in the Brahman. You have incarnated as a spark of Brahman. You have to become

the Brahman. In between there may be many impediments. You should ignore them. Have unshakable faith. That is true devotion.

Love is God's gift

Devotion does not consist merely in different forms of worship. It is dedicated offering of

yourself to the Lord with unsullied love. You have come from the Divine with love. You have to

base your life on that love. That love is a gift of the Divine. You must treat it as Divine property

and not as your personal possession. As long as you entertain the sense of personal property, you can never understand the **Aathmik** principle.

The feeling of 'I' and 'mine' is the root cause of all man's troubles. Attachment and

possessiveness cannot be totally eschewed. But there should be limits for them. Insatiable desires

are the cause of the growth of **peacelessness**. The **Gopikas** and **Gopalas** lived a life of

contentment. They had only one desire: the yearning for God.

People are often affected by the deluding power of **Maaya**. Even the **Gopikas** once doubted

whether a little boy like Krishna would be able to lift the

Govardhana mountain to give shelter to

the denizens of **Repalle** from a heavy downpour. Devotees should not give way to doubts. Faith

in God should be firm till 'your last breath.

The triple purity

Embodiments of love! You celebrate what are regarded as the birthdays of God coming as an

avathaar. What is the secret of these birthday celebrations? Every **Avathaar** comes to uphold or

testify to a certain ideal or purpose. **Avathaars** come for establishing Dharma in the world (as

declared in the **Geetha**). What is Dharma? There are various **Dharmas** (Codes of conduct)

relating to celibates, house holders, **renunciants** and others. These **Dharmas** are related to one's

stage in life. True Dharma is that which sustains one-- "**Dhaarayathi Ithi Dharmah**" Man is

sustained by three factors: the body, the mind, and the tongue. The hands represent the body,

thoughts represent the mind and speech represents the tongue. The acting in unison of the body,

the mind and the tongue is Dharma. Thoughts, words and actions should be in harmony. That is

the mark of a true human being. This basic truth is valid without regard to place, nationality,

language or religion. It is applicable to people everywhere, at all times. Those who observe this

triple purity are the redeemed. They are the salt of the earth. They are the upholders of

righteousness. To such adherents of Dharma, God is a constant companion, keeping close to

them at all times and places. Today, people have to cherish and uphold this Dharma. Instead,

they are deluded by attachment to the body to sacrifice purity in thought, word and deed.

To illustrate how attachment to bodily relations affects one's judgment, I would relate the

episodes in the **Mahaabhaaratha** which preceded the **Kurukshetra** battle and the conduct of

Arjuna on the battle field. Arjuna had vigorously opposed Krishna's attempts to hold peace

parleys with the **Kauravas** as a futile exercise. But when he saw his preceptors, cousins, and

other kinsmen ranged against him on the battlefield, he was despondent and did not wish to fight.

It was then that Krishna taught him that the Spirit is immortal and bodies are perishable and one

should not give way to bodily attachments in the performance of one's duty. The body has to be

taken care of, but not excessively. It should be dedicated to the service of God.

The delusion of separateness

One may claim to surrender all his wealth, kith and kin and power and position to God. But this

is not real surrender. One must realise: "I am in You, You are in me."

God is one. The sense of separation between God and the individual should go.

Even **Yashodha**, though she had experienced numerous examples of Krishna's divinity, could not realise the oneness of Godhead, because of attachment to the body (owing to the delusion caused by **Maaya**). She complained about the worry caused to her by Krishna, who refused to eat the butter given by the mother, but went out stealing butter from the **Gopikas'** houses. She tied Krishna to a tree to prevent him from going round houses. Episodes such as these are intended to teach lessons to devotees about the ways of God. The Divine is in every individual, but one's realisation depends on one's own efforts. The Divine shines according to the degree of one's spiritual awareness. To manifest the full effulgence of the Divine, one has to adhere to the path of Love. Only through Love can the Supreme Divine be attained - God cannot be got by hatred, anger or jealousy. It is because these three evil qualities are present in people that you see in their faces the marks of misery. On the contrary look at the faces of **Dhruva**, **Prahlada** and **Naarada**. You see extreme brilliance on their faces because they are filled with the love of God.

There should be no mark of sadness on the face of one who has faith in God. This was the case with **Valmeeki**. His face was full of radiance---a radiance derived from **Raama**, who is the embodiment of Love.

All of you should strive to promote your effulgence and bliss by seeking oneness with the Divine. This is the primary duty of man.

(**Bhagavan** sang two songs in which He bemoaned the plight of human beings who were more concerned about their food than about God and who mastered all the texts but did not sincerely worship God). This was the message which **Aadhi Shankaraacharya** wished to convey in his famous hymn, **Bhaja Govindham**. Every one should realise the transitoriness of life and turn his thoughts towards God early enough in life. The challenges of life should be faced with fortitude and firm faith in God. That is the Supreme quality of humanness. Its grandeur and power should not be belittled. Faith in God should never be given up, whatever one's scholarship, position or power. That is the **summum-bonum** of life.

Universal message of the **Geetha**

Today people have forgotten the eternal verities and are immersed in selfishness. The true

meaning of **Svaartha** is dedication to the Self and not petty selfishness.

This is the Supreme message of the **Bhagavath Geetha**. It is not a message intended for one individual or one nation. It is meant for all mankind. It is the word of God the Eternal Wisdom, the Cosmic Director, Playwright and Actor, all rolled into one. The unbreakable bond between the One and the Many should be properly understood.

Divinise every act

Whatever you do, remember the omnipresence of the Divine. Do every act to please God, out of love and not out of compulsion. **Divinise** every act. The Lord declares in the **Geetha**: "Having been born in this transient and unhappy world, worship Me."

Krishna called upon Arjuna to stand up and face the battle, reminding him of what was in store for the evil-minded **Kauravas**. He adjured Arjuna to have full faith in Him and do his duty. Then Arjuna declared' "**Karishye vachanam thava**" (I shall do as you bid me).

Then Krishna declared' "You have now become my true devotee."

And He exhorted Arjuna to rise and fight the battle which would end in the complete destruction of the **Kauravas** and the wicked quartet, **Dhuryodhana**, **Dhushshaasana**, **Karna** and **Shakuni**.

The great teaching of the **Geetha** is: "Put your trust in God, carry on your duties, be helpful to everyone and sanctify your lives." Dedicate all actions to God. That is the way to experience oneness with God. God is in you. You are in God. This oneness is the basic truth. Chant the name of the Lord and render social service in a spirit of selflessness and devotion to God.

Discourse in the **Sai Kulwant Mandap** on **Gokulaashtami** day, 18-8-1995.

22. Unique potency of **Gayathri**

EMBODIMENTS of love! Man today spends his life fully preoccupied with worldly concerns.

Owing to attachment to the body; he forgets his true nature, is immersed in the affairs of the body as permanent and. makes bodily comforts his goal in life. These are the things which every individual experiences in daily life. If anybody accosts a person and asks him, "Who are you?", out of his identification with the body he gives his name in reply. In answer to further questions he introduces himself as a doctor, a farmer, or student, or the like.

When the enquiry goes further, he identifies himself with his nationality as an American, an Indian, a **Pakistani** or so on.

When you examine these answers deeply, you will find that none of

them gives the truth.

He got his name from his parents. It did not belong to him at birth. His identification with one or

other of his professions is not true because he is not the profession.

What, then, is the truth about him? "I am the Aathma. That is my true Self." That is the truth.

But people identify themselves with their names, professions and nationality and do not base

their lives on the Aathma. No driver of a car identifies with the car.

Likewise the body is a car

and the Aathma is the driver. Forgetting one's true role as a driver, one is identifying one's self

with the body, which is only a vehicle.

This truth is emphatically brought out by the Gaayathri manthra.

"Dheha budhyaath

Dhaasoham" (From the standpoint of the body, I am your instrument, your servant).

"Ieevabudhyaath Thvadamshah" (In the context of the Jeeva, the individual soul, I am a spark

of the Divine Thou). "Aathmabudhyaath Thvameva-aham" (In

terms of the Aathma I am

yourself). When one views one's self from the Aathmik standpoint, one is identical with the

Divine. "I am you and you are me."

Our life is a three-storeyed mansion

Every man has thus three aspects. Our life itself is a three-storeyed mansion. The Brahmacharya

(celibate) stage is the foundation of this mansion. After that, the stage of Grihastha

(householder) is the first floor. Then you have the Vaanaprastha (retirement from the life of a

householder) stage as the second floor. Finally, there is the stage of the Sanyaasa (renunciant),

consisting-the third floor. Thus, Brahmacharya is the foundation for the other three stages of life.

The safety and security of the other three floors depend on the strength of the foundation, vis,

Brahmacharya. Hence, Brahmacharya is the basic foundation.

But, unfortunately this vital fact has been forgotten by people. They feel happy on seeing the

super-structure. But the whole edifice may collapse at any time if the foundation is weak. When

you feel happy at the sight of a tree and its flowers and fruits, you must be concerned about its

roots. The unseen foundation is the basis for the visible mansion. The invisible roots are the basis

for the visible tree. Likewise, the invisible Praana (Life-Breath or Force) is the basis for the

visible body. Praana has no form, while the body has a form. There is, however, the Aathmik

principle which confers all the potencies for the Praana (Life Force).

It is because of the power

imparted by the Aathma that the Life Force is able to activate the body. The body inherently is

inert. It is made up of different kinds of material substances.

Three potencies in man

In the Gaayathri Manthra the first line is: "Om Bhur bhuvas suvah." This manthra is assumed to

refer to three worlds, the earth, the middle world and Heaven--Svarga, the land of the gods. Bhu

refers to the body. It is made up of Pancha Bhuthas (five great elements). These five elements

constitute Prakrithi (Nature). There is an intimate relationship between the body and Nature. The

same five elements that are in the nature are also in the body.

Bhuvah is the Praana Shakthi (Life

Force) that animates the body. Even if the Life Force exists, without Inaana (Awareness) the

body will be of no use. It is on this account that the Vedhas declared: "Prajnaanam Brahma"

(Constant Integrated Awareness is Brahman). It is by the presence of

Prajnaana that the Life

Force is able to animate the body. The body represents inert matter.

The Life Force operates in

the body as a vibration. This Vibration derives its power from

Prajnaana, which finds expression in radiation.

Therefore, the body, the Life Force and the Prajnaana are all within man. The entire cosmos is

present in miniature within man. It is because of these three constituents that we are able to see

the cosmos and experience many other things. Every potency is within us. The external is a

reflection of the inner being.

It follows from this that true maanavathvam (humanness) is Dhaivathvam (Divinity) itself.

Hence, the Vedhas declared that the divine appears in human form. Every human being is

inherently Divine, but owing to his attachment to the body he' considers himself a mere man.

How did this human body get animated by the Life Force? Whence has this Life Force come? It

is from the Aathma-Shakthi (the power of the Self). Making use of this power of the Self the Life

Force carries out all activities.

Triple aspects of Gaayathri

Who is Gaayathri? Gaayathri is not a goddess. "Gaayathri Chandhasaam maathaa" (Gaayathri is

the mother of the Vedhas) "Gaayantham thraayathe ithi Gaayathri" (Gaayathri is that which

redeems the chanter of the manthra). Gaayathri is present wherever the manthra is chanted.

Gaayathri, however, has three names' Gaayathri, Saavithri, Sarasvathi. These three are present in

everyone. **Gaayathri** represents the senses. It is the master of the senses. **Saavithri** is the master of **Praana** (Life Force). Many **Bhaaratheeyas** are familiar with the story of **Saavithri** who brought back to life her dead husband, **Sathyavaan**. **Saavithri** signifies truth. **Sarasvathi** is the presiding deity of **Vaak** (Speech). The three represent **Thrikarana Shuddhi** (purity in thought, word and deed). Although **Gaayathri** has three names, all the three are in each of us as the senses (**Gaayathri**), the power of speech (**Sarasvathi**) and the Life Force (**Saavithri**).

Gaayathri is said to have five faces and hence is called **Panchamukhi**. Is there anybody in the world with five faces? No. In the **Raamaayana**, **Raavana** is said to have ten heads. If really he had ten heads how would he be able to lie in his bed or move about? This is not the inner meaning of this description. He is said to be ten-headed because he was the master of the four

Vedhas and the six **Shaasthras**. Likewise, **Gaayathri** is described as five-faced. The five faces are as follows. **Om** (the **Pranava**) is the first face. The **Pranava** Principle represents the **Ashta-Aishvarya** (eight different forms of wealth). The second face is: "**Bhur Bhuvas Suvah**." The third is: "**Thath-Savithur-varenyam**." The fourth is: "**Bhargo Dhevasya dheemahi**." The fifth face is: "**Dheyo yo hah prachodayaath**."

When the **Gaayathri manthra** is understood in this way, it will be realised that all the five aspects of **Gaayathri** are within each of us.

Power of **Gaayathri Manthra**
The **Gaayathri manthra** has all the three elements which figure in the adoration of God description, meditation and prayer. The first nine words of the **manthra** - "**Om-Bhur-Bhuvas-Suvah-Thath-Savithur- Varenyam-Bhargo-Dhevasya**"--represent the attributes of the Divine.

Dheemahi pertains to **dhyana** (meditation). "**Dheyo yo hah Prachodayaath**" is the prayer to the Lord. The **manthra** is thus a prayer to God to confer all powers and talents.

"**Sarva roga nivaarini Gaayathri**" (**Gaayathri** is the reliever of all diseases). "**Sarva dhukha parivaarini Gaayathri**" (**Gaayathri** wards off all misery). "**Sarva vaancha phalashri Gaayathri**" (**Gaayathri** is the fulfiller of all desires). **Gaayathri** is the bestower of all that is beneficial. If the **manthra** is chanted, various kinds of powers will emerge in one. Hence the **Gaayathri manthra** should not be treated casually. In our respiration process the sound

of **Gaayathri** is embedded. That sound is a reminder of our true form. In the breathing process, there is inhalation and exhalation. In the Yoga-**Shaasthra**, inhalation is termed **Puurakam** and the exhalation is called **Rechakam**. Holding the breath is called **Kumbhakam**. When air is inhaled, the sound that is produced is 'So-o-o.' When it is exhaled, the sound is 'Ham-m-m.' 'So-ham, **Soham**.'

(**Bhagavaan** demonstrated how this happens while breathing in and out). 'So' is "that." 'Ham' is "I". "I am that," "I am Divine." Every breath proclaims this. The **Vedhas** declared the same thing in the pronouncements: "**Thath thvam Asi**" (That thou art),

"**Aham Brahmaasmi**" (I am Brahman), "**Ayam Aathma** Brahma" (This Self is **Brhman**).

Gaayathri is the indweller in the heart Don't imagine God is somewhere remote from you. He is within you. You are God. People want to see God. "**Sathyam Inaanam Anantham** Brahma," say the scriptures. Truth is God. Wisdom is God. Both these are present everywhere. They transcend the categories of time and place. Truth is that which is valid at all times--past, present and future. That truth is **Gaayathri** ...

Gaayathri is thus the indweller in the '**Hridhaya** (heart). **Hri-dhaya** contains the word **Dhaya** meaning compassion. There is compassion in every heart. But to what extent is it shown in real

life? Very little. All the while only anger, jealousy, pride and hatred are displayed. These evil qualities are not natural to man. They are opposed to human nature. It has been declared that one who bases himself entirely on the mind is a demon. One who bases himself on the body is an animal. One who follows the **Aathma** (the Self) is divinely endowed.

One who relies on the body, the mind and the **Aathma** is a human being. Humanness is the

combination of the body; mind and **Aathma**. Man should strive to ascend to the divine and not descend to the demonic or animal nature.

How to remove insecurity and secure security
From today onwards parents should teach their children stories with morals. You all know in what a chaotic condition the world is today. Disorder and violence are rampant everywhere.

Peace and security are not to be found anywhere. Where is peace to be found? It is within us.

Security is also within us. How is insecurity to be removed and security secured? It is by giving

up desires. In the language of the ancient **Bhaaratheeyas** this was termed **Vairaagya** (giving up

attachment). This does not mean giving up home and family and retiring into the forest. It is reduction of wants. As a householder limit your desires to the needs of the family. As a student, stick to your studies. As a professional, adhere to the duties of your profession. Do not indulge in excesses of any kind.

In the practice of the Gaayathri manthra, one should realise that everything is within one and thereby develop confidence in the Self. Man today is racked by numerous troubles because he has no confidence in the Self. The aspirant on the spiritual path is bound to face the troubles caused by the six enemies, lust, anger, greed, infatuation, pride and envy. He has to overcome them.

Students! On an auspicious occasion like this, you should consider how you can lead an ideal life. Through faith in God, you have to sanctify the body. Without the body, you cannot experience the mind and the intellect. To achieve your ideals, the body is the instrument. It should be kept in proper condition. While the body is an instrument, the user of the instrument is the Self. All senses function because of the Aathma. The Aathma is the Witness to everything. It is also known as Conscious Self. It derives its sanction from the Divine. It is a fragment of the Divine. Every human being is a spark of the Divine, as declared in the Geetha. The human being is essentially Divine, but tends to forget his Divine origin.

The Gaayathri manthra is enough to protect the person who chants it, because Gaayathri embodies all the Divine potencies. It is an essential requisite for the young because it ensures a bright and auspicious future for them. The young students are the citizens and leaders of tomorrow. Hence, they should develop pure and noble thoughts. The parents also should foster such a development.

The meaning of Upanayanam

The Upanayanam ceremony is just over. The Gaayathri manthra has been imparted to you. You are wearing the sacred thread with three strands tied in one knot. The three strands represent Brahma, Vishnu and Maheshvara. They also represent the past, the present and future.

Upanayanam means being near to God. Nearness to God will enable you to get rid of your bad qualities and acquire virtues.

Students! The Vedhas have emphasized three duties. Esteem the mother as God, the father as

God and the preceptor as God. Bear this injunction in mind. Gratitude to your parents is your foremost duty. This is the lesson taught by Shri Raama. Love your parents and remember God. When you please your parents and make them happy, your entire life will be filled with happiness.

Chant the Gaayathri as often as possible. If you chant it while you take a bath, your bath gets sanctified. Likewise chant it before taking your food. The food becomes an offering to the Divine. Develop heartfelt devotion to God.

Discourse in the Sai Kulwant Mandap, Prashaanthi Mandhir, on 23-8-1995.

A man with Bhakthi will do every act as worship of God and so the act will be done better and more efficiently, without maligning or insincerity. It will also win the grace of the Lord, and so, a Bhaktha will be able to raise more crops and enjoy greater health and mental happiness.

BABA

23. The significance of Vinaayaka worship

With your elephant's trunk
And single tusk, and benign looks,
With the tingling of your anklets,
And your prodigious belly,
Looking like a dwarf,
But capable of bestowing all knowledge,
Oh Son of Paarvathi!
Hail! Lord of the Ganas.

BHARATHEEYAS' festivals are pregnant with spiritual significance. Unfortunately Bhaaratheeyas today give importance only to external rituals and observance, ignoring their inner meaning and eternal values.

"Paarvathi thanaya Ganaadhipa!" (Oh son of Paarvathi! Lord of the ganas). In these terms the Vedhas extolled Ganapathi. Who is this Paarvathi? Who is her son? What is the relationship between mother and son? Few Bhaaratheeyas care to enquire into these questions. The Vedhas proclaimed' "Oh Ganaadhipa!" Who are these ganas? Are they celestial hosts or Asuras (demonic beings)? They are celestial beings. Where are they? Are they wandering in the external world or are they present subtly in human beings? He (Vighneshvara) is called Ganaadhipathi because he is the Supreme Lord of the ganas. The ganas are the embodiments of the Inaanedhriyas (organs of perception) and of Karmendhriyas (organs of action). The mind is the master of these ten senses. The presiding deity of the mind is called Indra as he is the Lord of the Indhriyas (the senses). The master over the mind is the Buddhi

(intellect).

The meaning of "**Ganapathi**"

What does the name '**Ganapathi**' signify? '**Ga**' means **Buddhi** (or intellect), '**Na**' means **Vijnana**

(wisdom). As **Vighneshvara** is the Lord of the intellect and Wisdom, He is called **Ganapathi**.

It follows from this that what are called **ganas** are parts of the human body. The **vyakthi**

(individual) is a part of **shrishti** (creation). Hence, Divinity, of which the cosmos is a projection,

is immanent in the human being. "**Vigatho naayakah Vinaayakah**" (**Vinaayaka** has no master

over him). This means that **Vinaayaka** is a totally autonomous and independent deity. He has no

lord above him. In the world, any individual or authority has someone superior above him. But

Vinaayaka has no overlord.

The worship of **Vinaayaka** has been in existence from times immemorial in **Bhaarath**. The Rig

Vedha, the **Naarayanopanishath** and the **Thaitheeriya Upanishath** have passages referring to

Vinaayaka. It is embedded also in a **Gaayathri manthra**.

Thathpurushaaya Vidmahe

Vakrathundaaya dheemahi

Thanno Danthi Prachodayaath

This **manthra** indicates that **Vinaayaka**'s divinity is glorified in this **Gaayathri manthra**. Hence,

Ganapathi signifies an all-pervading divine potency.

In everyday parlance, **Ganapathi** is described as the son of **Paarvathi**. **Paarvathi** represents

Prakrithi (Nature). Man is a child of Nature. Hence every human being is a **Vinaayaka**. He is a

spark of the Divine Shiva-**Shakthi**, the union of the Lord and Nature. Everything in the world has

emanated from **Prakrithi** (Nature). All things are aspects of Nature. It is to reveal this sacred

truth that holy festivals are observed.

Elephant head and **Muushika**

How does it happen that **Vinaayaka** has the head of an elephant and has a mouse as his vehicle?

The mouse is called **Muushika** in **Sanskrit**. It is a sign of night, which signifies darkness. The

mouse is a symbol of darkness. Because **Vinaayaka** has control over darkness, He is described as

the rider on a **Muushika**. He is the one who dispels darkness and sheds light on the world.

The **Muushika** (mouse) is also a symbol of the sense of smell. The mouse moves about following

the direction of the **vaasana** (smell). **Vinaayaka** is the one who has mastery over **vaasanas**, that

is, desires and ignorance (represented by **Muushika**).

What is meant by describing the **Muushika** (mouse) as 'the vehicle of

Vinaayaka? It means that

Vinaayaka rides on the **Muushika**, representing **vaasanas** (desires) and ignorance (darkness).

Vinaayaka is one who drives away all sorrows, difficulties and miseries. He is the enemy of all

obstacles. He will not allow any obstacles to come in the way. He is the destroyer of obstacles.

He confers happiness and peace (on his devotees). He is the master of all these powers--**Buddhi**

and **Siddhi**. What is this **Siddhi** (fulfillment)? When there is purity of mind you achieve peace

which is **Siddhi**. **Vinaayaka** is thus the Lord of **Buddhi** and **Siddhi** (the Intellect and Self-

Realisation). Hence, every human being should acquire control over the mind.

Nature of food offered to **Vinaayaka**

Every festival is celebrated by various culinary preparations. For **Vinaayaka Chathurthi**, these

preparations are of a special kind. The edible offerings to **Vinaayaka** are totally free from oily

substances. **Vinaayaka** is offered only items cooked through steam. What is the reason?

According to the science of **Ayurvedha** (the ancient Indian system of medicine), food cooked

through steam is easily digested.

Moreover, the **Vinaayaka** festival, which is celebrated in the month of **Bhaadhrapadha**, falls in a

month when sesame and jaggery come to the market after the harvest. The sesame seeds are

powdered and mixed with rice flour and jaggery and cooked in balls which are offered as

Naivedhyam to **Vinaayaka**. Jaggery is a cure for several ailments relating to phlegm and bile. The

sesame seeds have the power to cleanse 'the lungs and improve the vision. These balls of sesame

and jaggery are thus noted for their medicinal properties for curing both external and internal

ailments.

The ancient **Bhaaratheeyas** never indulged in meaningless practices. Every festival has an inner

spiritual significance. Every word they spoke, every step they moved, every food they consumed

had spiritual significance.

The Lord of learning

Vinaayaka is the Lord of all **Vidhya** (learning). Does learning mean bookish scholarship? No.

Everything pertaining to the cosmos is included in the term **Vidhya** (learning). Walking, talking,

laughing, sitting, eating, strolling, thinking every kind of activity is related to learning.

Vinaayaka is the master of every kind of learning.

Today learning is identified with 'acquisition of information. But

apart from knowledge of the physical world, we have many other kinds of knowledge relating to chemistry; the fine arts and other skills.

Vinaayaka is the master of every kind of knowledge. Learning is related to **Buddhi** (intellect). It is not mere scholarship. Familiarity with books is not knowledge. One's entire life is a continuous process, of learning. Any process of enquiry is related to learning. But basically our enquiry should be concerned with finding out what is transient and what is permanent. This is true knowledge.

Hence, today students worship **Vinaayaka** with zeal. **Vinaayaka** is not the one who merely comes to the aid of those who read their books. He helps everyone at every step in life's journey. He is readily accessible. He is pleased with an offering of flowers of no value ("**Jilledy**" flowers). It is said that any one who eats these flowers will become insane. Such flowers are 'offered to **Vinaayaka**.

Vinaayaka is also worshipped with an offering of green grass. What is the inner meaning of these kinds of offerings? It means that earlier **Vinaayaka** used to be worshipped even by animals. His face is that of an elephant. His vehicle is a mouse. These are symbols from the animal kingdom. They indicate that **Vinaayaka** is worshipped even by birds and beasts. **Vinaayaka** is thus worshipped by all beings and is Lord over all beings. He does not belong to one country or one nation or one period of time. He is related to all places and all times.

Puraanik stories to testify **Vinaayaka**'s greatness

There are scriptural texts which testify to all this. But some of them are quite fanciful. For instance, in one **puraanik** story, it is stated that once Shiva and His consort **Paarvathi** were playing a game of dice. For any game there has to be an umpire, who has to declare who is the winner. Shiva and **Paarvathi** agreed to have **Nandhi** (the divine bull) as the umpire. **Nandhi** is a favourite of Shiva, as he is Shiva's vehicle. Although Shiva lost the game, **Nandhi** declared Him the winner. It is stated that **Paarvathi** was indignant over **Nandhi**'s partiality for Shiva and cursed him that he should die from an incurable disease. Thereupon **Nandhi** fell at the feet of **Paarvathi** and pleaded for forgiveness. "Mother! forgive me. Should I not show at least this amount of gratitude to one who is my master? Is it not humiliating for me to declare that my master has lost

the game? To uphold his honour I no doubt uttered a lie. But am I to be punished with such severity for so small an offence?" **Nandhi** prayed for forgiveness in this manner. **Paarvathi** forgave **Nandhi** and taught him the means to atone for his lapse. She told him, "The **Chathurdhasi** day in the month of **Bhadra-padha** is the day when my son's birthday is celebrated. On that day you have to offer to my son what pleases you most (green grass)." This means that one atones for one's sins when One offers to the Lord what is most pleasing and enjoyable to him. For **Nandhi** the most enjoyable and relishing food is green grass. As directed by **Paarvathi** **Nandhi** worshipped **Ganapathi** by offering green grass. **Nandhi** was then relieved of his dreaded disease. His health improved and by the grace of **Paarvathi** he was redeemed.

This incident is the basis for the practice recommended for pilgrims to **Gaya**, **Benares** and other places that they should give up something they love most as an offering to the Divine. This means that they should give up something which they like most and not something which they do not like. Whether it be a fruit or a vegetable, what you should choose to give up as an offering to God is what you like most. This means that you give up consuming thereafter that vegetable or fruit. This practice has been prevailing from ancient times among pilgrims to **Benares**, **Prayaag** or other sacred places for a holy bath in the **Ganga** or **Yamuna**. Offer to God what you like most

Today many people go to **Prayaag (Allahabad)**. What is the real meaning of **Praayag** or **Kaashi**?

The scripture declares: "The Indweller is the Eternal Self." The body is the temple in the center of which the **Ganga** of **Inaana** (Wisdom) is flowing. In this **Ganga** of wisdom the two rivers of **Bhakthi** and **Sraddha** (Devotion and Earnestness), represented by **Yamuna** and **Sarasvathi**--

merge and the point of conjunction of the three is known as **Prayaag**. Hence, the Divine should be offered what is most pleasing to one.

Unfortunately today this ancient traditional practice has been reduced to a fashionable formality.

Pilgrims going to **Prayaag** are asked by the **paandas** (priests) to give up what is most pleasing to them. Some of the pilgrims ponder over what they can easily give up and mention the names of these vegetables and fruits. They give up the bitter gourd or something else which they don't like.

This is not proper. People should offer to give up what they relish

most as the best offering to the

Lord. But when they offer something which they don't like, the Lord seated in the heart declares:

"Be it so!" As you have not offered what is most dear to you but what you dislike most, the Lord

also offers to you what you dislike most. The reward for such dubious offerings to God is that

instead of health you get disease. If you offered what is good, will not God give you what is good for you?

As is your offering so is your reward

This is illustrated by the example of Harishchandra. He made an offering of what was most dear

to him, namely, Sathyam (Truth). He was prepared to give up his kingdom, his wife and son and

sell himself in bondage to uphold Truth. Truth is God. God is Truth. Where there is Truth there

is God. Therefore adore Truth. Make all your offerings truthfully. Thereby you will reach the

abode of Truth. As is your offering so is your reward. This is the truth demonstrated by

Vinaayaka.

There are other examples of Vinaayaka's greatness. Vinaayaka will not inflict trouble on anyone.

However, apprehending that if Vinaayaka accompanies anyone, he will cause trouble, he is given

a food offering and kept in the corner of the house. But Vinaayaka is not a lover of sleep like

Kumbhakarna (Raavana's younger brother). Seeing his big belly people imagine that he is slothful.

Gajaasura and Shiva

There was once a demon by name Gajaasura. He was a demon King. He performed severe

penance. Eeshvara appeared before him. Eeshvara is easily propitiated, and He gives readily

whatever one prays for, without examining whether it is right or wrong to confer such a boon. He

gives whatever the devotees pray for. This was what happened in the case of the demon,

Bhasmaasura. He prayed to Shiva to grant a boon that whomsoever He touches by his hand

should be reduced to ashes. Shiva granted the boon. Immediately Bhasmaasura wanted to test the

power he had received by trying to place his hand on Shiva Himself! Ultimately Shiva had to be

saved from Bhamaasura by a stratagem of Vishnu who made the demon place his hand on his

own head. He was then reduced to ashes.

Likewise, Gajaasura also performed penance and prayed to the Lord. Eeshvara appeared before

him and asked him what he wanted. Gajaasura said "Lord! you must

merge in my stomach."

Shiva granted the boon and lodged himself in the demon's stomach. Paarvathi, not finding

Eeshvara, went out in search of her Lord and could find him nowhere. She went to her brother,

Vishnu, and appealed to him to trace her missing Lord.

Vishnu knew that Shiva was in the habit of granting boons indiscriminately and getting into

difficulties. He told her: "Paarvathi! I know what has happened. Be calm. You go to your abode.

I shall bring Eeshvara there."

Vishnu took Shiva's Nandhi and decorated it to appear like a performing bull. Assuming the role

of a bull-performer, Vishnu led the bull to the city of Gajaasura, playing on a pipe all the way

while the bull danced to the tune. The bull was dancing to the music of the Divine embodiment

of all mysteries. Gajaasura was intensely watching the performance of the bull and its master.

Pleased with their performance, Gajaasura asked the bull trainer, "What do you want?" The latter

said: "You should not go back on your word. Will you grant me what I want? You are Gajaasura,

a great king." "Yes," he said. Give me Eeshvara who is in your stomach," said Vishnu. Only

Vishnu knew this fact, none else. Gajaasura immediately fell at the feet of Vishnu and said'

"Svaami! This secret is not known to anybody except yourself. I will keep my word even at the

cost of my life. But there is one condition. My head should be worshipped by all and Eeshvara

should wear my skin." Vishnu agreed to it. That is the reason why Eeshvara wears an elephant's

skin. The head of Gajaasura is worshipped as Vinaayaka's head.

Significance of Puraanik stories

These are some of the puraanik stories relating to Vinaayaka. They are only stories. But such

stories have been related to turn people's minds God-ward.

If a deep enquiry is made, it will be realised that there is only one God. God is present in all.

Vinaayaka is not separate from us. The indwelling principle in our hearts is the Divine Aathmik

Principle.

What is it that you should offer to God? Is it unripe or a ripe fruit? You should offer only a good

ripe fruit. Likewise, you should offer your good thoughts to the Divine. That is the supreme

significance of the Vinaayaka Chaturthi festival. Without realising this, people install a mud

idol, decorate it with meaningless flowers, make offerings of useless things and seek the most

valuable things from Him. What kind of bargain is this? You should

offer to the Lord what is

most sacred. Look at the example of a cow. It is offered all kinds of grass and other fodder. But it

offers in return the most nourishing milk. Even the cow offers to man something pure and holy.

But what does man offer to God? He keeps the pure things for himself and offers the impure to

God. This is not right. You should offer to God what will please Him.

You pray to God to give

you all kinds of things. How are you entitled to ask for them? Only if you offer to God what will

please Him. If you do not perform acts which will please God, how do you expect God to do

things that will please you?

Inner truth about **Vinaayaka**

Therefore, at the outset you have to do things which will please God. Then God will offer what

will please you. This is one of the truths to be learnt from the **Vinaayaka** festival.

Vinaayaka is the Lord of life. Men should learn to shed selfishness and cultivate love of the

Supreme Self. This is the inner truth about **Vinaayaka**. **Vinaayaka** should not be considered as

merely an elephant-headed deity riding on a mouse.

Similar mistakes are made about other deities. For instance, **Sarasvathi** is represented as a

Goddess riding on a swan. **Sarasvathi** is the Goddess of Speech.

Speech is based on the inhaling

and exhaling of breath. In this process of respiration, the sound So-Ham is produced and when it

is repeated regularly, you have the sound Ham-So, which is identified with a swan. The inhaling

and exhaling process is the chariot on which the Goddess of Speech moves.

The inner meanings of the terms and symbols used in **Vedhaanthik** parlance have to be properly

understood.

Everything is for your good

The best way to please God is to act according to His injunctions. For instance, I advise students

not to indulge in excessive talk. Carry out your duties. Contemplate on God. Is all this advice

being given for God's sake? No. Whatever **Svaami** tells you is for your own good. Recognise that

everything is for your good.

I would relate a story in this context. There was a minister to a king who was in the habit of

declaring that whatever happened was for one's good. Once the king cut his finger while slicing a

piece of sugarcane. Seeing the bleeding finger of the king, the minister remarked that the cut was

for the king's good. The king got so angry that he committed the

minister immediately to prison.

Even then the minister remarked that the prison sentence was for his own good. A few days later

the king went alone for hunting in a forest and was resting under a tree. The servants of the tribal

chief of the forest seized the king to be offered as human sacrifice for the tribal goddess. When

the king was about to be beheaded, it was noticed' that the king's finger was mutilated and such a

mutilated person could not be offered as sacrifice. The king was freed. He remembered the

minister's words and realised that the injury to his finger had saved him from death. He went to

the prison straight and asked his minister how he could declare that the prison sentence was good

for him. The minister replied that but for his being confined in prison, he would have

accompanied the king and the tribal would have chosen him in the place of the king for their

sacrifice.

The lesson of this story is that one should learn to welcome everything that happens as for one's

own good. Recognition of this truth is the means to acquire God's grace. Develop the firm

conviction that whatever God says or does is for your own good.

This is what all the **Bhaaratheeya** festivals seek to teach. Underlying every festival is a profound

spiritual message. Unfortunately present-day students, caught up in modernity, are unable to

comprehend this truth. They are obsessed with trifles and do not realise that education is for the

purpose of leading the good life and not for earning a living. Yearn to lead an ideal life.

Consider **Vinaayaka** as the Indweller in your heart. He is constantly warning you against what is

bad. You ignore the warning and get into trouble. How much will you benefit if you "follow the

Master" within you. Your conscience is the Master. Above all, heed the dictates of the Divine.

That will be your best safeguard.

Vinaayaka is one who has all the five elements under his control. Arjuna did penance for

acquiring the **Paashupatha Asthra** from Shiva and overcame the powers of the five elements by

the power of his penance. **Vinaayaka** is the embodiment of all potencies. He has no superior

above' Him.

In our **bhajans**, the first prayer is addressed to **Vinaayaka**. The **bhajan** starts with **Om**, the

Pranava. It is the combination of **Pranava** with **Vinaayaka** which serves to redeem our lives.

Discourse in the **Sai Kulwant Mandap** on 29-8-1995.

24. Offer everything to God
 As in the sesame seed oil exists,
 As in milk ghee is present,
 As fragrance resides in a flower,
 As the juice exists in a fruit,
 As fire is latent in a faggot
 So is the Divine immanent in subtle form.
 EMBODIMENTS of Divine Love! Oil is present throughout the sesame seed. Ghee is present in every drop of milk. Fragrance is present in an invisible form in a flower. A fruit is filled with sweet juice. In every piece of wood fire is latent. In the same manner the Divine is immanent in the entire cosmos in a subtle form. God is present not in some country or some body. Like vision in the eye and hearing in the ear, God is present in the mind as **Chaithanya** (Consciousness). The cosmos is the visible manifestation of the invisible Supreme Self. While the Divine is in such close proximity to him man in his ignorance goes seeking God everywhere. The Divine is effulgent in every man as **Sath-Chith-Aanandha** (Being-Awareness-Bliss), the Cosmic Consciousness. Reflections of the sun shining in the sky can be seen in the oceans, rivers, the lakes and in wells. Though the reflections are varied, the sun is one alone. The Divine is present in man like the unseen thread which holds a garland of gems together. The entire cosmos is permeated by the Divine and is the visible manifestation of the Divine. Man's essential humanness is common to one and all. Nothing in the world, no object, no human being, no creature can be found wherein God is not present. Though man appears in the world in different forms, speaking different languages, his essential humanness is common to one and all. There is only one race, that is the human race. God is only one. He is **Sath-Chith-Aanandha**. Just as a seed sprouts and grows into a plant wherein a flower blossoms, so does the Divine seed grow in the heart of man and blossoms as a flower, **Sath-Chith-Aanandha**. Just as it is natural for a seed to become a fragrant flower, so is it natural for man to experience the bliss of the Divine-- **Sath-Chith-Aanandha**. There are many evidences to demonstrate the Divinity that is inherent in man. But few men are ready to make the sacrifice that is required to experience this Divinity. The ancient sages regarded human life as full of fragrance to be enjoyed. They considered life as full of nectarine sweetness. When man is oblivious of this sweetness,

he ceases to be human.

Thyaaga (sacrifice) is the sweetness in **Maanavathva** (humanness). The scriptures declare "Only through sacrifice can man realise the eternal Divine." But, immersed in selfishness, man fails to recognise this truth.

Thyaaga and **Bali**

A synonym for the word **Thyaaga** (sacrifice) is **Bali**. The term **Bali** has several meanings such as'

offering, dedication, sacrifice and a tax levy. What is meant by tax?

Bali means that which has to

be given as an offering in human life. But the ancients regarded **Bali** as offering a living object as

a sacrifice. This is not the proper meaning of **Bali**. **Bali** is the recognition of the Divinity in man.

People pay a water tax to the authorities who make available water at their dwelling from a

distant source. Likewise people have to pay dues for the electricity supply which they receive.

What is the tax you pay to the Divine for implanting divinity in you when you consider yourself

to be remote from God because of your involvement in worldly affairs? You pay for small

amounts of water supply and electrical energy. But what do you pay for the heavy downpour of

rain which you get from Providence? God fills the tanks and rivers with water. He provides man

with the life-giving oxygen in the air he breathes. The sun illumines the whole world by his light.

What is the tax we pay for all these services? The **arpitham** (offerings we make to God) is the

tax. That has been called **Bali**. One should not be frightened by the term **Bali**. It means only

offering one's self to the Divine.

Greatness of Emperor **Bali**

In making such an offering, Emperor **Bali** was supreme. He was the grandson of **Prahlaadha**.

Emperor **Bali** was dedicating his entire life to God. He was a great devotee. Moreover he

excelled in acts of charity. He made his subjects rejoice. He never went back on his plighted

word. He was full of such great virtues. Emperor **Bali** took good care of his people, promoting their welfare and endearing himself to them.

Bali's father, **Virochana**, was also a godly ruler. Thus from **Prahlaadha** to **Bali** the whole line of

rulers were filled with love of God. They were influenced by the Divine power. Originally

Prahlaadha's father, **Hiranyakashipu**, was Lord Vishnu's gate-keeper. Whatever their differences

in behaviour and attitudes, all three (**Prahlaadha**, **Virochana** and **Bali**) were equally inspired by

devotion to God.

In spite of the strong opposition from his preceptor **Shukraachaarya** to **Bali** for giving an offering of land to **Vaamana** as promised by him, **Bali** was firm in surrendering to Vishnu all that he had.

He told the Preceptor: "**Guruj**, what is the use of my possessing anything which is not of use to God? The seeker is God Himself. God has really no desires. But to redeem us from the

consequences of our past deeds He creates situations which call for offerings, When the infinite

Divine appears in the role of the seeker of favours, what greater blessing can there be than making the offering to the Divine? I do not seek any greater blessing than this. I am ready to offer my mind, my body and my life itself to God. There is no greater fortune than this."

This is the meaning of surrender. God does not ask for any offering of wealth or position. God is said to be pleased if a sincere devotee offers a leaf, a flower, a fruit or even water. What is this

leaf? It is the body. The heart is the flower, the mind is fruit. The water that is to be offered is

that from the tears of joy shed by the devotee. This is what God expects from you. The Lord tells you "My dear man! The body does not belong to you. Who gave it to you? It is precious gift from God. It is inert like a leaf."

Eradi referred to the **Gaayathri manthra**: "**Om! Bhur-Bhuvas-Suvaha**". In this **manthra**, '**Bhu**' refers to the body, which is made up of material substances. It may be compared to a leaf, (which is also a material object). '**Bhuvah**' refers to that which activates the inert body. That **Praana** (Life Force) operates as vibration. '**Suvah**' What is the basis for the life Force? It is **Prajnaana**.

The **Upanishath** declares: "**Prajnaanam** Brahma." The **Prajna** operates through radiation. '**Suvah**' refers to this power of radiation. Humanness is made up of these three constituents' Radiation, Vibration and material inertness.

Make God your life-breath The flower to be offered-to God is a pure heart free from all taints and evil tendencies like lust, anger, and pride. The fruit to be offered is a mind free from all bad thoughts and feelings. It

should be filled with the sweet juice of goodness. The water that should be offered to God is the water that flows from the eyes out of joy in experiencing God. Tears are of two kinds: tears born of grief resulting from attachments; tears spontaneously arising from **Aanandha** (blissful

experience of the Divine). Make God your life-breath, the sweetness of your existence.

It was with such sacred feelings that Emperor **Bali** offered himself to the Lord appearing as **Vaamana**. People make all kinds of offerings to God. But the greatest of them all is to offer oneself. That is what **Bali** did. He declared- "**Oh** Lord! I am offering to you the heart which you gave me. What else can I offer you? Please accept my offering at your feet."

Bali is such an example of supreme sacrifice. Thus he pleased God. God has no desires because

He contains within Himself everything. Whatever He does is only for the good of the devotees.

The supreme quality of Emperor **Bali** is his spirit of sacrifice. He taught the people of **Kerala** the

lesson of sacrifice. He also demonstrated that when it comes to upholding one's plighted word,

one can disregard even the advice of one's preceptor. Nothing should be allowed to come

between a devotee and the Lord. **Bharata**, **Prahlaadha** and **Bali** are examples of devotees of the

Lord who set aside the **Vedhic** injunction regarding reverence for the mother, the father and the preceptor in their allegiance to the Divine.

Bali recognized that not a blade of grass moves without the power of the Divine in it. "No one knows the supreme power of God's will. He permeates everything in the cosmos from an ant to

Brahman. Men are ignorant of this truth," declared **Bali** (**Svaami** recited a verse from the

Bhaagavatham).

Significance of **Onam**

Emperor **Bali** surrendered himself totally to the divine. Under his reign, all the subjects were

happy and led godly lives. Saddened by the thought of having to go away from his people, he

told them "Dear people! I cannot be without you and you cannot be without me. Every year I shall appear before you and give you joy."

Onam is the day on which **Bali** fulfills his promise. Waking up early in the morning taking a

bath, wearing new dresses and worshipping God mark the celebration of **Onam**. What is the

significance of wearing new **Vasthra** (clothes)? **Vasthra** is one of the names for the heart.

Wearing new **Vasthra** (clothes) means purifying the heart. When the heart is pure the Divine

elects to dwell in it. There is no meaning in wearing new garments if the heart remains impure.

Hence, the heart has to be kept pure. The ruler must be worthy of the subjects and the subjects

must be worthy of the ruler. Harmony between the two is vital.
 It is not easy to understand the ways of the Lord. Even the ancient sages felt that god's ways are inscrutable and that His attributes are beyond reckoning and praise.
 The **Gopikas** declared: "**Oh** Krishna! How can we know your true nature? You are subtlest among the subtle and vaster than the vastest. You are omnipresent. How can we know you?"
 All belongs to God
 The sages, probing the mystery of the Divine, came to the conclusion that God is everything and no one can claim anything as one's own. By this attitude they were able to realise the Divine.
 However, because of the influence of Kali Age, today everyone claims everything as "Mine."
 Indeed, nothing belongs to anyone. Men are immersed in the false and foolish concept of ownership. Possessiveness is rampant in every thought and action. And this leads to the inflation of the ego. Egoism has to be utterly eradicated. Possessiveness should be banished. Divinity should be installed in the heart. Be aware that all things belong to God. "You came with empty hands and you depart with empty hands." All that was got or spent in between are mere passing clouds. Emperor **Bali** taught this profound truth that nothing belongs to anyone. All are gifts from God.
Bali was a great devotee. Devotion has five qualities and nine paths to adore the Divine. These nine paths begin with **shravanam** (listening to the glories of God) and end with **Aathma nivedhanam** (complete Self-surrender). **Bali** taught his subjects the profound truths about devotion.
 From then to our own times, the people of **Kerala** have been celebrating **Onam** as a festival dear as life itself. They greet the festival with ineffable joy. Not for the delicious dishes prepared on the occasion. It is the holiest of the holy days for them. They should come together to chant the Lord's name. (**Bhagavaan** sang a poem which glorifies how a holy festival day should be celebrated. By chanting the Lord's name, by listening to the stories of the Lord and by playing the host for godly men). Only that day is a sacred day when you chant the name of God, yearn for proximity with God and experience the bliss of His grace within you. All other days are days of mourning. The Divine is within each one. When one seeks this inner vision, there is no greater experience.

The **Keralites** have retained their faith in God despite conditions not conducive to theistic beliefs.

Their devotion is deep and firm. As worshippers of **Padmahabha**, their devotion stems from the depths of their being.

Embodiments of Divine Love! Realise that you are not separate from God, who is the very embodiment of Love. God can be attained only through Love and not by any other means.

Discourse on 5-9-1995, in **Sai Kulwant Mandap, Prashaanthi Nilayam**.

25. Earn the esteem of society by service

EMBODIMENTS of Love! Human life is immensely precious. But this sacred life is haunted by troubles of various kinds of daily living. Life is like an ocean carrying waves of pleasures and pain. In his ordinary life man is driven by innumerable desires to seek worldly pleasures of various kinds. This precious life is rendered meaningless and worthless by the pursuit of these mundane desires.

The body is essential for living. Without it man cannot accomplish anything. Human life is a composite of body, mind, and spirit. But man today ignores the mind and spirit and wastes his life by preoccupation with the body alone.

The mind is the most important organ in the body. It is vital for doing anything. Man's life is based on the mind. The universe is filled with mental consciousness. The cosmos is rooted in the mind. The mind is a bundle of thoughts. Hence man has to purify the mind by sacred thoughts.

Only when he has noble thoughts he can lead an ideal life. Out of thoughts are born the desires.

Desires activate the mind. Hence it is necessary to keep desires under control.

Dharma can be achieved through the body alone

Society tends to look askance at persons with physical disabilities. But limbs are not so very important. What is more essential is a pure mind. If all one's limbs are perfect, but if one's mind is impure, of what use are the limbs?

However, man can achieve what he desires, only if all the limbs in the body are in good shape.

Man should make good use of all his organs to lead an ideal life. Every living being has come into existence for a purpose. Hence everyone should strive to use his body for the purpose for which he has been endowed with it.

Through the body alone can Dharma be achieved, declares the scripture. The body is given to man to carry out his duties in life. Men today tend to use the body for

eating and sleeping,
 without recognizing the duties they have to perform. Should men live like beasts and birds, with
 no higher aims than eating, mating and sleeping? There is in man an immortal spirit, whose
 presence should be realised.
 People pursue various studies, engage themselves in various activities, but make no attempt to
 understand what is humanness. Of what use is knowledge, wealth and position if man ignores his
 essential eternal spiritual reality? Every man's life should be dedicated to the service of others.
Na thapaamsi na theerthani
Na thanthrani, japaanapi
Samsaara saagarothaare
Sajjana sevanam vinaa.
 ("Neither penance, nor baths in sacred waters, neither rituals nor chanting of the divine name
 will help one to cross the ocean of worldly life without service to good persons.")
 Whatever pilgrimages one may perform, whatever yaagas and japas one may do, without using
 the body in the service of others, no one can achieve liberation. Every one should be prepared to
 serve and be served. This body has been given so that one may do seva (serve others) and not for
Naayakathvam (lord it over them).
 Service is the supreme aim in life. Everyone should seek to redeem his life by service to his
 fellow-human beings. Render service to the extent of your capacity. How can anyone be called human, if being born a human being and growing in a human society,
 he does not recognise human values? You must see that you don't harm any living being. "He
 alone is a redeemed being who causes no pain to others and avoids pain to himself," says a
Thelugu poem.
 Advice to the handicapped
 Those who are handicapped need not lament over their plight. They should develop good
 qualities. People today worry about their possessions, positions and associates, but not about
 their virtues. What is the value of riches, acquaintances and positions? There is need for a certain
 amount of material possessions. But excessive wealth is harmful. Of what use are fair-weather
 friends who surround you when you have money and position, but desert you when you lose
 them? God alone is an unfailing friend, who is with you at all times and protects you. When you
 cultivate such an attitude you can face any situation in life.
 At birth all are pure and innocent. But as they grow, they develop

arrogance, pride and
 ostentation. But this is not proper. People should cultivate humility and discipline, which are the
 hall-mark of humanness. Humanness means harmony in thought, word and deed. The absence of
 this harmony is degrading. Men should learn to respect one another. The divine is present in
 everyone. Strive to make others happy as far as possible.
 Everyone should manifest his divine essence as a spark of the Divine. It is a fruit of many lives
 to be born as a human being. Man must lead an exemplary life. Education and wealth are good in
 themselves, but when they are misused they become harmful. The fault lies in the conduct of the
 persons concerned. Humanness-consists in leading a life free from egoism and acquisitiveness.
 Every man should recognise what it is to be human. He should realise that his tongue, eyes, ears
 and other organs are given to him to glorify God, not to disparage or cause hurt to others.
Jayadheva exhorted his tongue to revel in singing the greatness of the Lord. This is the task
 before every one. He should keep his tongue under control, serve society with dedication and
 lead a worthy life. Life is essentially transient. Hence while life lasts, one must earn the esteem
 and regard of one's fellowmen. One should not waste one's life. It must be filled with bliss. This
 is the true path for everyone.
 Discourse in the Sai Kulwant Mandap on 1-10-1995.
 26. Hanumaan : the ideal for mankind
 EMBODIMENTS of Love! Everything in the world has a value, but the value of the spoken word
 cannot be easily measured. By his words man can acquire every kind of wealth. By their words
 Rulers lose their kingdoms. By one's speech one can acquire friends and relations. By words one
 may make enemies, engender hatred and make himself miserable. Good words are a man's best
 kinsfolk. Nor is that all. It is one's speech which contributes to his progress in many ways. One's
 words are the root cause of one's prosperity, courage, bliss or even death. One's speech
 determines almost everything in one's life.
 Hence one's speech should be sweet, wholesome and pleasing to others. "Anudhvegakaram
vaakyam sathyam hitham preethikaram" (One's speech should not cause excitement. It should be
 truthful, pleasing, and well-meaning). Even truth should not be uttered in harsh language. It
 should be soft, sweet, pleasing conducive to peacefulness. Hanumaan was the supreme exemplar

of such speech.

Hanumaan was a dauntless hero who by his sweet and persuasive words promoted friendship

between **Shri Raama** and **Sugreeva**. He was tranquil, valorous, and virtuous. He was a great

scholar in **Sanskrit** and proficient in many languages. He was a master even of the **Paisaachi**

language (the language of evil spirits). **Sanskrit** is the mother of all languages. It was esteemed

as the language of the Gods in ancient times.

God and the cosmos

There have been different conceptions regarding the phenomenal world, some considering it as

mithya (illusory) and some considering it as real. The **Vedhik** seers viewed the world as a

projection of the Divine. From very early times many sages devoted their lives to the discovery

of the Divine. Only a few persisted in the quest throughout their lives. Their ecstatic experience

of the Divine is expressed in the **Purusha Shuktha**, which declares' "**Vedhaaham Etham**,

purusham mahaantham." This means: "We have seen God. He is shining with the effulgence of a

billion Suns. He is beyond the bounds of **Thamo guna**. His effulgence defies description."

"**Aadhithyavarnam Thamasah Parasthaath**" (He is effulgent like the Sun and is beyond the darkness of ignorance).

The world is made up of the five basic elements (ether, air, fire, water and earth). The sages

demonstrated that the Cosmos is the embodiment of God. The

Vedhas, the **Upanishaths**, the

Ithihaasas and **Puraanas** also proclaimed the same truth. "**Sarvam khalu idham** Brahma" (All this

is verily **Brahmam**). "**Eeshvaras sarva bhoothaanaam**,"

"**Eesaavaasyam idham Jagath**" (The

entire cosmos is the abode of God). For experiencing this Divinity, **Vairaagya** (detachment) is

essential. Detachment does not mean renouncing health and home and retiring to a forest. True

detachment means giving up worldly feelings, developing godly thoughts. The Reality is One

only. "**Ekoham Bahushyaam**" (The One willed to become the Many). The scholars declared'

"**Ekam sath' Vipraah Bahudhaa vadhanthi**" (There is One only; the wise call It by many names).

Reason for advent of **avathaars** and sages

To propagate this great truth to the world, from time to time many sages and saints and

Avathaars made their advent in **Bhaarith**. They had total knowledge of the Supreme Self --

Paripuurna Brahma **Inaanis**. Why did such realized souls take birth

in the phenomenal world?

In the modern world it is essential for people to comprehend the truth underlying this. Although

these realized beings have no need to take human birth, they elected to do so for the purpose of

redeeming the people on earth by their teachings and actions. Unless they are total Brahma-

Inaanis, they cannot make others perceive the truth. Hence they come down in human form to

dispel the ignorance of people in the world and reveal to them the **Prajnaana** (highest wisdom).

Krishna was a **Paripuurna-Inaani** (One who possessed the Supreme Wisdom). Why did he take

on a human body? "**Parithraanaaya Saadhunaam**" (to protect the good). Krishna incarnated in

human form to teach the highest truth to the pious and the godly persons who were filled with

good thoughts and performed good deeds. The sage **Vyaasa**, who codified the **Vedhas**, was a

Paripuurna Inaani. **Vyaasa** is **Naaraayana** Himself. What need was there for such a Realized

Divine Being to make his advent on the earth? **Vyaasa** incarnated as a man to elevate the

ignorant and show them the path to a higher life. **Shuka** (the son of **Vyaasa**) was also a

Paripuurna Inaani. He, as well as the others, chose to be born on earth for the sake of promoting

the welfare of the world and not because of any karma-bonds.

Two types of spiritual aspirants

The knowledge of the Supreme Self is associated with total freedom from **Ahamkaara** (egoism).

Those who have no taint of ego in them are totally free from the consequences of actions,

regardless of what actions they do. Today there are in the world two types of **saadhakas**

(Spiritual aspirants). One type of aspirants regard the cosmos as a manifestation of God. The

other type consider the cosmos itself as God. The difference between the two can be illustrated

by an example. Many kinds of jewels are made from gold. Some may consider the jewels as

different from gold. Others may consider gold as the basic substance from which the jewels have

been made. The **Paripuurna Inaanis** belong to the category of those who realise that without

gold there can be no jewels. Those who consider the jewels as more important than the gold, out

of which they have been made,-belong to the category of those with half-knowledge. The truth

is that without gold there can be no ornaments. Ornaments can be of various kinds and may have

various forms and labels. But gold has no specific name or form like

the jewels.

God is without attributes, is eternal, infinite and immutable. Everyone born in the world has a

form and name. But the divinity within him has no name or form. The individual with name and

form is filled with egoism and possessiveness. This egoism and possessiveness are the cause of

one's pleasure and pain, happiness and sorrow. Hence everyone must strive to curb these two

tendencies.

Guru and the disciple

Once a disciple went to a preceptor and requested him to impart to him the Supreme Knowledge

of Omni-Self--Brahma-thathvam. The guru gave him a manthra and asked him to recite it

continually without any selfish desire. The guru told him that after he has done this wholeheartedly

for a year he could come and receive the Brahma-Inaana (knowledge of the Self). The

disciple came back after a year duly carrying out with devotion the instructions of the preceptor.

Filled with the hope that the preceptor would impart the Supreme Knowledge, the disciple had a

sacred bath and was on his way to the preceptor.

Unaware of the presence of the disciple, a maid was sweeping the aashram (hermitage) premises

and the dust from the ground fell on the young man. Immediately, he lost his temper, as he felt

that his purity after a sacred bath had been sullied by the dust that fell on him. He was angry with

the maid for allowing the dust to fall on him. He looked at her with anger. The maid was filled with fear.

The disciple went in and offered his salutations to the guru and said "Guruji! I have been

waiting for a year to secure your grace. The time is now ripe for realising it. I am eager to receive

the Supreme Knowledge from you." The preceptor said "You are not yet competent to receive

that knowledge. You have the qualities of a snake. You got angry with a girl who unwittingly

caused some dust to fall on you. How can Brahma-Inaana be imparted to one who has not even

this amount of forbearance? Go back and practise the saadhana for one more year.

At the end of the second year, when the disciple was about to come to the aashram, the preceptor

instructed the maid to see that as she swept, all the dust fall on the disciple. The maid told the

guru that on the previous occasion the disciple had been angry with her, and this time if she

repeated the offence, he might beat her. The guru told her to do as

directed by him. In

accordance with the directive of the guru, she let the dust fall on the disciple in full measure.

Enraged at her conduct, the disciple went to beat her but refrained from doing so.

He then went into the aashram and paid his respects to guru. The guru told him "You have not

yet acquired the competence to receive the knowledge. You are exhibiting the qualities of a dog.

Come back after ridding yourself of these animal qualities."

At the end of the third year, the disciple was coming to the aashram after a sacred bath. Carrying

out the instructions of the guru, the maid of the aashram poured some dirty water on the disciple.

The latter calmly offered his pranaams (obeisance) to the maid and said "Mother! My

salutations to you. You have helped to strengthen my forbearance so that I can be worthy of the

preceptor's grace." Without getting angry with her, he told her that he would be always grateful

to her for what she had done to him.

When he went in, the guru welcomed him and said: "Son! To-day you have become eligible to

receive the Supreme Spiritual Knowledge."

The lesson of this story is that every spiritual seeker has to get rid of attachment to the body. But,

that is not enough. The egoistic feeling should be totally eliminated.

The sense of possessiveness

should be expelled. Only then can one realise Divinity.

The preceptor drew the disciple close to him and imparted to him the Brahma-Inaana (Supreme

Spiritual Wisdom) and filled him with bliss.

Hanumaan's humility

There are in the world today millions of people who recite the Lord's name. But while reciting

the name, they do not realise the greatness and glory of the Divine name.

When Hanumaan entered Lanka, the land of Raakshasas, the first friendly person he encountered

was Vibheeshana. All the Raakshasas in Lanka, who had not seen a monkey, were curious to

know all about the simian visitor. They asked him "Who are you? Wherefrom have you come

and at whose behest? How did you enter Lanka?" Hanumaan was unruffled. He told them, "I am

the servant of the Lord Kosala, Shri Raama", though he was very powerful. This means also that

in any situation one should remain calm and unperturbed.

How is this tranquility to be secured? When the heart is pure, peace is assured. Without purity of

the heart peace is unattainable. Even if one appears to be at peace, it is only a pretence. When

one has both purity of heart and peace of mind, one can achieve anything. There are three **P**'s.

The first '**P**' stands for purity. The second '**P**' for patience. The third '**P**' stands for perseverance.

When these are present, one can acquire the grace of **Shri Raama**. This was amply demonstrated by **Hanumaan**.

But **Vibheeshana** was full of anguish. He told **Hanumaan**: "**Oh Hanumaan**! How lucky you are, how meritorious to earn the company of **Raamachandra**! I have not had that good fortune. I have been meditating on **Raama**'s name for many years. But so far I have not got the **Dharshan** of

Raama. You have not only enjoyed the company of the Lord, but you are privileged to carry out the commands of **Raama**. Please tell me how I can secure such a blessing." **Hanumaan** replied'

"**Vibheeshana**! It is not enough if you merely recite the name of **Raama**. You have to carry out the injunctions of **Raama** and engage yourself in the service of **Raama**. Only then you will experience the power of **Raama** within you." From that moment, **Vibheeshana** resolved to participate in the service of **Raama**.

Naama japa without service is no use Today in the Kali **Yuga**, there are any number of persons chanting **Raama**'s name. **Naama-japa** (chanting the name) is not enough. Whatever name you recite, you must also be active in the service of the form associated with the name. What is implied by the term, **Raamakaarya**

(service to **Raama**)? **Raama** is immanent in the entire cosmos. **Raama** is present everywhere.

Hence, you have to take part in social service. By rendering service to one's fellow beings, rendering help to the helpless and performing sacred acts of dedicated service, one becomes eligible for **Shri Raama**'s grace.

Although **Hanumaan** was highly intelligent, in matters relating to the Divine, he made no distinction between good and bad. He carried out implicitly whatever he was ordered to do. He did not care to enquire whether it was right or wrong. Why? Because he regarded whatever

Raama said as **Vedha Vaakya** (Gospel truth). God's word is beyond question. **Hanumaan** felt that.

he was not competent to sit in judgement on the 'Lord's words. "My duty is to carry out whatever

Raama says." "**Karthavyam yogam uchyathe**" (Duty is Yoga), says the **Geetha**. What is this yoga

? "**Yogah karmasu Kaushalam**" says **Geetha**. Yoga is excellence in the performance of duty.

Hence you should embark on all actions in accordance with the Divine injunctions. Then alone

you experience all kinds of knowledge.

Do not give room for doubt and disbelief

Today everyone is racked by doubts' "To do or not to do." To meditate on God why should there

be this doubt? No one filled with such doubt will be worthy of God's grace. You should not give any room for disbelief. Even if a person abuses you, you must seek to recognise the divinity in him. Every individual may have his own name and form, but the Divine is in everyone equally.

This broad-minded view should be developed. There is no one in the world without the Divine in 'him. Hence service should be rendered to one and all with this conviction.

Many hanker after Self-Realisation. But how can they have Realisation when they have no **selfconfidence**?

What does Self-Realisation mean? It is not discovering one's lineage and mundane identity. These relate to the body. But you do not belong to any family or clan. You are yourself.

Even to declare, "I am God", implies dualism. It is difficult to comprehend the Divine Principle.

The nearest approach to comprehending the Divine is to consider Divinity as all pervasive.

Leave no taint of self interest in your actions

Embodiments of Love! All devotional exercises today appear to be a kind of business. This is not

the way to relate to 'the Divine. Whatever you do, regard it as an offering to the Divine. "Who

am I? I am yours"---this should be the attitude towards God. There should be no taint of self

interest in your actions. (**Syaami** related how **Raama** taught to **Kaikeyi** the **Vedhaanthik** message of **egolessness** as the means of Self-Realisation).

Men are dominated by the feeling of possessiveness. But what is it that really belongs to them?

They are only Trustees for their properties. Nothing really belongs to them. You imagine that the

body belongs to you. But how much control have you over it? Can you live as you please? No.

The body is not yours. Everything belongs to God. One can become a true devotee only when he

has this feeling. "Nothing is mine. All belongs to you (God)." This should be the feeling of the devotee.

The difference in attitudes between the **gopikas** and the denizens of **Dhvaaraka** consisted

precisely in this' The **gopikas** declared' "Krishna, we are yours!" The people of **Dhvaaraka**

developed pride and egoism over their kinship with Krishna. That

egoism brought ruin on the

Yaadhava clan. The **Yaadhavas** boasted about their kinship with Krishna in various ways. The

gopikas had no such conceit. They were content to declare: "We are yours, Krishna!"

The difference in attitudes indicates the distinction between dualism and non-dualism. The **nondualist**

has no problem. "**Adhvaitha dharshanam jnaanam**" (Perception of the one without a

second is the Supreme Knowledge). What everyone has to realise today is the omnipresence of,

the Divine. "**Sarvam khalu idham** Brahma (Verily all this is Divine). The unity of the body,

mind and spirit should be understood. No actions can be performed without the body. Without

actions the eternal verities cannot be recognized. There can be no Self-Realisation without

recognizing the verities.

Hanumaan's devotion

Hanumaan was always engaged in the contemplation of **Raama**.

Every hair on his body chanted

the name of **Raama**. **Hanumaan** is adored by devotees as an example of total devotion to the

Lord. When some had doubts whether **Hanumaan** could leap the ocean to search for **Seetha** in

Lanka, **Hanumaan** told them that **Raama** had given him the task and He would also give him the

strength to accomplish it. This absolute faith was the cause of his success. When people entertain

doubts as to their capacity to carry out the tasks assigned to them by the Divine, they will be

weak and powerless. Hence, to accomplish anything, firm faith is essential. Doubts have to be

expelled. Everything that happens should be accepted as for one's own good. That is the means

to qualify for God's grace. To go on speculating over **Syaami**'s words is an insane exercise.

Hanumaan exemplified complete freedom from doubts. He had only two desires. To be dear and

near to **Raama**. **Hanumaan** intensely yearned to be always near to **Raama**. He had no use for any

object, however valuable, which did not proclaim the name of **Raama**. He threw away the pearl

necklace presented to him by **Seetha** because the pearls did not recite **Raama**'s name. (**Syaami**

sang a ballad, in which **Raama** praised **Hanumaan** as the greatest of devotees and embraced him).

Raama declared' "**Hanumaan**! No material object is fit enough to be given to you as a present.

You live in the world of the Spirit. You have no attachment to the things of the world. Let you be

present wherever my glory is sung."

Hanumaan was intoxicated by his devotion to **Raama** and was always in a state of ecstasy in

chanting **Raama**'s name. He was all humility in the presence of **Raama**. He was utterly fearless

before **Raavana**. Before the Divine he was a suppliant. Before a **Raakshasa** he was a hero.

Hanumaan knew how to conduct himself in any situation. He was supremely, intelligent. He

stands out' as ideal for mankind.

Human action and Divine aim should go together

People today lead meaningless mechanical lives with no ideals to inspire them. The purpose of

life is to experience the Divine that is subtle and invisible like the roots that sustain a tree. Men

today want fruits without considering the roots. The ancient sages searched for the roots to

realise the fruits. **Bhaaratheeya** culture was based on this concern for what is fundamental and

primal. Today people forget the basic truths and pursue the ephemeral. Worldly life is

inescapable. But it should be lived with the ultimate goal in view.

Human action and Divine aim

should go together. To forget the Divine is to descend to the level of the animal. A hero becomes

a zero if he forgets God.

All over the world men are perpetually haunted by fears of every kind because they have not

secured the freedom from fear which God alone can give.

(**Bhagavaan** sang a ballad describing the fears experienced by man).

God's grace alone can free men from fear. All should strive to secure Divine grace by developing

firm faith in God. You may worship any form, chant any name, but have firm faith in God. Call

the Divine by any name, **Raama**, Krishna, Allah, Jesus or Buddha--all names are the same. The

one Lord is adored by different names.

Devotion should not be converted into a form of business. You should not say you will offer

something to God if you get a certain thing which you desire. God needs nothing from you.

Everything belongs to God. You brought nothing with you at birth and leave the world with

nothing. Only the Divine is with you. Hence, cherish faith in God.

People ask, "How is one to believe in something that is not perceivable?" This is an absurd

question. The qualities of a man are not perceived while the physical body can be seen. But the

qualities are more significant than the physical features.

Likewise, faith in the Divine is more important than faith in the phenomenal world. God can be

realised only through Love.

Discourse in **Sai Kulwant Mandap** on 14-10-1995.

A wave of service, if it sweeps over the land, catching everyone in its enthusiasm, will be able to wipe off the mounds of hatred, malice and greed that infest the world.

Baba

27. The bliss of Self-Realisation

At nightfall the moon is the illuminator;

At dawn it is the Sun who illumines;

Righteousness illumines the three worlds;

A virtuous son is the light of the family.

EMBODIMENTS of Love! At night the moon is the source of light for us. During the day the sun sheds light and serves mankind. The three worlds are illumined by Dharma (Righteousness). A

virtuous son is a beacon for the family. From ancient times,

Bhaaratheeya culture has been

illumined, fostered and inspired by didactic sayings of this kind.

It is purity of mind that helps to sublimate mankind, directs it towards God and enables it to manifest the inherent divinity in man. "What is perceived is liable to perish" (says an aphorism).

That which is seen, that which appears to be real, is bound to pass away in the stream of time.

All that is apparent in the phenomenal world is bound to disappear sometime or other. We should

make every effort to know that which is invisible but imperishable.

All external objects seen with

the eye are bound to disappear.

Acquire the eyes of wisdom

It is not right that man, who is endowed with immense potencies, should be content with what is

seen by the physical eyes. Such eyes are possessed equally by beasts and birds, as well as insects

and germs. What, then is the uniqueness of the sight given to man? It must be realised that it is

difficult to secure human birth. Having acquired this privilege, human beings should not be

content with what is seen by the physical eyes. Man should acquire

Inaana nethra (the eyes of wisdom).

It may be argued that even the physical eyes help to acquire knowledge. The eyes see everything

but cannot see themselves. Eyes which cannot see themselves, how can they see the mind or see

Maadhava (the Divine Lord)? To have a vision of the Lord, the physical eyes are not competent.

One must acquire the eyes of wisdom for this purpose.

The eyes are there, but when they develop a disease the eyes are not aware of it. When the ears

lose the power of hearing, they are not aware of the loss. The senses which cannot know their

own state, how can they know God? The physical eyes can only serve

to see external objects in

Nature and examine their properties and explain them, but cannot recognize the Divine.

The external world is made up of the **Panchabhuthas** (five great elements) ether, air, fire, water

and earth. The five senses are transient, momentary and prone to disease. Senses which are liable

to become victims of the disease of attachment, how can they serve to recognise the Divine?

Those senses which cannot recognise their own condition are enveloped in ignorance.

What is meant by the phrase "knowing one's self"? Does self knowledge mean knowing one's

lineage or profession? Knowledge of the Self transcends knowledge of the body, the senses, the

mind and the **Antzahkarana** (the Will).

Get the vision of God

Today people worship God in various ways. They pray to God' "**Oh** Lord! Let me have a vision

of you! Free me from all my troubles." When one listens to these prayers, one is tempted to feel

that they arise only from ignorance. People who offer such prayers seem to have no idea of the

nature of God. Who is God? The scriptures, the **Vedhas** and the **Upanishaths**, give the answer to

this question that God is: **Sath-Chith-Aanandha**. What you should seek from God, who is **Sath-**

Chith-Aanandha, is **Sath-Chit-Aanandha**, and not trivial things relating to the world. All things

are included in that **Aanandha** (Supreme Bliss). What is happening today is that people invoke

the name of God but are really worshipping the devil. All mundane desires are associated with

the devil and not with the Divine. The more desires are controlled, the more blissful one will be.

What, then, is the meaning of the call "know thyself"? You have to get a vision of God. You

have to experience the Divine. You have to converse with God. Man must realize God; see God;

feel God; talk to God. This is religion. Without understanding this true meaning of religion,

people regard various forms of worship and prayers as religion.

"Realise is Religion." This

means that to realize the eternal reality is true religion.

Man is the embodiment of the eternal Truth. He is the embodiment of **Sath-Chith-Aanandha**

(Being-Awareness-Bliss). But he is unable to recognize his true identity because egoism and

possessiveness, pomp and pride envelop man's true form of "Being-Awareness-Bliss." The man

who is able to get rid of attachment and hatred, egoism and acquisitiveness, will recognize his

Sath-Chith-Aanandha (divine nature). The Divine within is covered by these tendencies like ashes over a burning charcoal. When the ashes are blown away, the fire will reveal itself.

Sath-Chith-Aanandha is the true wealth of a human being. Everyone should try to secure this treasure by overcoming the dragon of self-conceit which is barring the access to it. Everyone has to think for himself how he is viewing this treasure.

Men appear to worship God, but in reality they are pursuing worldly objects. How can they expect to realise God? There should be harmony in thought, word and deed. The Divine whom you seek is within you. Your yearning for the Divine must be total and all-absorbing.

The body is a trust and not your private property. People speak about **Moksha** (liberation). What is it from which they have to be liberated? Is it from family, wealth or position? No. Liberation from these is an easy affair. Liberation is from the sense of identification with the body. The body is only an instrument and not your true self.

The body is a gift from God. It does not belong to you, but you have to protect it as an instrument given to you. Everything belongs to God. You have to treat it as a trust and not as your private property. It is therefore, your duty to make right use of the body and senses given to you.

God's ways are astonishing, inscrutable, and mysterious. God has made ample provision for all man's needs. He has also given to man much more in the form of luxuries. In addition, He has conferred on man the power to control all these things. God has told man "You are free to use as you like all the things given to you, subject to one condition. You will have to face the consequences of your actions." This means that you cannot abuse the freedom given to you to misuse the things that are provided for you. When you misuse anything, you have to bear the resulting misery. When you make good use of anything, you will enjoy the benefits therefrom.

You have to take note of the purpose for which you use your senses or the objects given to you. Any 'misuse of them will bring misery in its wake. Understand your true Self first. You came with nothing into the world and leave it with nothing. What happens to your wealth or to yourself? Of what use is all other wealth unless a man realises the bliss of oneness with the Divine (**Sath-Chith-Aanandha**)? (**Svaami** sang a song, in which he

lamented the plight of man who ceaselessly worked for feeding his stomach, forgetting God) All these, pursuits are utterly worthless. Scientists who are exploiting the moon are not trying to understand their own minds.

Without understanding one's own true self, all other knowledge is meaningless.

The moon dispels the darkness of night. The moon shines through the reflected light of the sun.

Moonlight is cool while sunlight is warm. The mind is like the moon. When the rays of the **Aathma** fall on the mind, it acquires coolness. When the same rays fall on **Buddhi** (intellect), it gets hot. Today there is more concentration on development of the intellect than on broadening the mind. Man, who has come from the Divine, should aim at the perfection of the Divine. The famous Italian violin manufacturer Anthony **Stradivarius**, took one year to make one perfect violin because he regarded the making of the violin as an offering to God, who is perfect.

Consider the body as the flute of God. All actions should be done wholeheartedly. This was exemplified by the total devotion of the **Gopikas** to Krishna. They were lost in ecstasy over the melodious music of Krishna's flute. They found in that music the essence of all the **Vedhas** and the scriptures. (**Bhagavaan** sang a song in which the **Gopikas** pray to Krishna to fill their hearts with the nectarine melody of his flute).

What is the significance of the flute? It symbolises the human body. The flute has nine holes.

The human body has nine openings. The body should be considered as the flute of God. It should be rendered completely hollow, so that the Divine may blow through it. Today the body is anything but hollow. It is filled with all kinds of desires. Only when the desires are removed, the body will be a fit instrument for the Divine to fill it with nectarine music. This is the process of surrender to the Divine. Then one gets intoxicated with the music of the Divine.

Pomp and pride have to be given up to experience the Divine. People talk about meditation. But how much of it is concentrated on God? Nor is formal meditation necessary when you realise that the Divine is within you.

The purpose of meditation is to recognise one's unity with God. This realisation can come only when one removes the three-layered cloak that covers the **Aathma** in the form of the three **Gunas---Thamas, Rajas and Sathva**.

Trust everything as God's work, whatever your vocation or profession, By dedicating all actions to God, you sanctify every act in daily life. That is the message of the **Vedhas**.

Offer love to God
People are used to making edible offerings to idols or pictures, but consume them after the ritual.
These are not what should be offered to God. You should offer your Love to God as the food that God loves. Regard even this love as a gift from God. You offer to God what God has given to 'you. This was what **Jayadeva** said in a famous song. "**Oh** Lord! That heart which you gave to me, I am offering to you." It is only when one is filled with this feeling that one can become a complete devotee.
There should be no sense of separateness. This was finely expressed by **Pothana** when he declared that his entire poem was inspired and composed by the Divine. Thereby his **Bhagavatham** achieved unique sacredness. The way **Pothana** described the Goddess **Lakshmi's** dilemma when she saw her consort, Vishnu, rushing in haste to the rescue of **Gajendhra** (the lord of elephants), how she was anxious to know where the Lord was going, but felt that it would be inauspicious to ask him, is one of the memorable passages in the **Bhagavatham**. (**Bhagavaan** recited the poem with such verve that the entire audience burst into applause). Even Goddess **Lakshmi** may be swayed by fear on occasions, but the true devotee is always without fear.
Raamadhas expressed this fearlessness in one of his songs. That fearlessness stems from total surrender to the Divine. But today we witness only part-time devotion. The reward is also partial.
No danger from Solar Eclipse
The day after tomorrow, there will be a Solar Eclipse and people are filled with apprehensions about the effects of the eclipse on the world. There is no need for fears of any kind, because such events occur from time to time. The earth came out of the sun. The moon came from the earth.
The moon sometimes comes between the Sun and the Earth. At those times the sun cannot be seen. This is the eclipse of the sun. When the sun, the moon and the earth are in one line, it is wrong to think that any disaster will happen to the earth. No dangers are in prospect. Such natural phenomena are part of the mysteries of creation. Scientists are keen to study the eclipse as an experiment. If they are preoccupied with experiments, when

will they acquire experience?

"When people are immersed in family life, what will they get from it? They will continue to suffer till the end of their lives." says a **Thelugu** Poem.
If all your life is spent on experiments, when will you begin to experience life? When will you start putting into practice the knowledge you acquire? There is joy only in practising what you know, not in the acquisition of knowledge. The delight of the pudding is in the eating. Practise at least a fragment of what you have learnt. Cultivate love for God. Love is God; Live in Love.
Discourse in **Sai Kulwant Mandap** on 22-10-1995.
28. Fight the forces of evil
Life in the world is impermanent;
Impermanent are youth and wealth;
Wife and children are not permanent;
Only Righteousness and renown are enduring.
EMBODIMENTS of Love! In this phenomenal world, life is like a water bubble. No one can tell when, where and how this bubble will burst. One's youth and wealth are transient stages in one's life, coming and going. No one can predict when they will come and when they will pass away.
Is there any reason for feeling proud about one's youth, which is purely transitory? It is not the unchanging reality. Wife and children are not permanent. They are like passing clouds.
They are like lightning flashes, bright one moment and disappearing the next. None of these is of a lasting nature. "Dharma **keerthi dhvayam sthiram**." The righteous acts performed by one and the reputation earned by one, these two alone endure for ever, as long as the sun and moon last.
Embodiments of Love! The primary goal of a human being is to realise his inherent divinity and redeem his life by that realisation. Man's heart, which should be an ocean of milk, has been polluted so much by evil today that it has become an ocean of brine.
Ksheerasaagara (the ocean of milk) is regarded as the bed on which the Lord reclines. It is pure and white like milk. But by polluting his heart man is a prey to all kinds of worries.
The ocean of milk has no room for whales and crocodiles. But the main evils of attachment and hatred, infesting the heart like whales and crocodiles, have turned it into an ocean of salt.
Festivals are designed to promote lofty feelings
The tainted life of man has to be purified by expelling the pollutants within man. What is pure and sacred has to be taken in. This duty has been forgotten. If you want to fill the stomach with

wholesome and delicious food, you have to empty it of what is impure. One cannot relish good food when the stomach is full of bad stuff. This is borne out by every one's daily experience.

Hence every one should get rid of all the bad thoughts, evil intentions and bad feelings in him and fill the mind with good thoughts and noble feelings. All **Bhaaratheeya** festivals have been designed to promote such lofty feelings and not for indulging in feasting and revelry.

From ancient times **Bhaarith** has upheld high spiritual ideals and proclaimed the principle of universal well-being. "**Lokaas-Samasthaas sukhino bhavanthu**" (May the people of all the worlds be happy). The ancient sages led lives based on these sacred ideals. These ideals have almost disappeared today. Immersed in endless worldly desires people have become strangers to the Divine.

People today are keen to secure shortcuts for achieving anything. This is not so easy. "**Anithyam asukham lokam idham praapya bhajasva maam**" (Having come down into this ephemeral and hapless world, worship Me), says Krishna in the **Geetha**. This world is impermanent and "a vale of tears"--**Asukham**. Having taken birth in such a world, men desire true lasting happiness. When they do not get what they desire, they blame God. World is governed by the rules: As you sow, so shall you reap. Only when you sow good seeds can you reap a good harvest. How can you hope to get sweet fruits by sowing poisonous seeds? If you want to enjoy good results you have to perform good deeds.

Man today is dominated by selfishness and self-interest. Every action is based on selfish interest.

Man has become a plaything in the hands of Selfishness. Consequently he has forfeited peace of mind.

The real meaning of **Punya**

In life, everything has to be governed by restraints. These restraints should be for the purpose of directing life in the ideal path. Men desire the fruits of good deeds without doing good deeds and want to avoid the consequences of bad actions while indulging in them.

What, indeed, are **Punya karmas** (meritorious actions)? **Vyaasa** defined them as actions to help others. Causing harm to others is sinful. These are secular interpretations of the terms **Punya** and **Paapa**. Real **Punya** is the endeavour to recognise one's true self. Although man is the

embodiment of **Sath-Chith-Aanandha** (Being-Awareness-Bliss) he is searching for them elsewhere. When man realises that the Bliss he seeks is within himself, that is **Punya** (meritorious). This **Aanandha** is within him and not in the external world. Whatever joy he may find in the external world is impermanent. "**Papaaya parapeedanam**" (To cause harm to others is sinful). To realise that "the same **Aathma** that is in all others is within me and is in all living beings" is **Punya**. This **Ekaathma bhaava** (spiritual oneness) is meritorious. To regard all beings as diverse in spirit is a sin. The sense of separateness is sinful. "That is full and this is full." This oneness of Spirit has to be experienced. Causing harm to others is only a sign of animality. The real sin is to regard what is spiritually one as manifold and diverse. Man is the embodiment of the Divine. All human bodies are animated by the same Spirit, like the current that makes all bulbs shed light. The Divine subsumes everything though invisible.

Make efforts to realise the Divine

The Divine is omnipresent. The entire cosmos is permeated and sustained by this Divine energy.

Everyone should endeavour to experience the Divine. Man must make the effort and he is bound to realise the experience. The necessary sacrifice must be made. All the bad qualities have to be renounced the moment they invade the mind. True devotion means elimination of all the animal tendencies in man. Man should seek to realise the eternal Divine within him. That is the primary purpose of human life. All other accomplishments are valueless. Man should raise himself from the animal to the Divine. There is nothing great in earning a fortune. What one should seek is purity of the Self--that is the essence of humanness. Today is described as **Naraka Chathurdhasi**.

What is **Naraka**? Whatever is associated with suffering is called **Naraka**. "**Ka**" stands for 'bad qualities'. **Naraka** means human life with bad qualities. That is a hellish life. How did Krishna deal with **Naraka**? Krishna is the Divine, one who attracts by His magnetic vibrations. These vibrations represent the Life Force. The Consciousness that animates the Life Force is known as **Prajnaanam**, the source of radiation. When radiation and vibration are active in the body, you have the whole human being.

The bad qualities in man, in the form of **Narakaasura**, have to be destroyed. Krishna came to destroy these bad qualities. He enlisted the aid of **Sathyabhaama**,

who represents the bearer of

Truth. This means that with the help of truth, Krishna destroyed the bad qualities. **Thyaagaraaja**

sang ecstatically about the glorious achievements of the Lord. On **Deepaavali** day, people should

pledge themselves to get rid of their bad qualities.

"There is no greater virtue than Truth." Truth is not limited to one nation or one people. It

belongs to all mankind. Truth sustains the cosmos. Therefore Truth is God. Follow the path of

Truth. Speak the Truth. That is the foremost spiritual exercise.

Fight evil forces

Embodiments of love! Your duty today is to destroy the demonic qualities in you. Evil thoughts

and evil actions are rampant everywhere You cannot remain a mere witness to these happenings.

Placing your faith in God, you have to fight evil forces as a human being. You have to

demonstrate your human estate. You have to earn a name as a good man. That alone counts. All

other acquisitions are worthless. Only a good man endures. Every moment of one's life should be

devoted to practising Dharma (righteousness) and earning a **Keerthi** (good name). Fill every cell

in your body; with the spirit of Truth.

Naraka Chathurdhasi is the day on which you resolve to get rid of your bad qualities and follow

the path of righteousness. **Deepaavali** is celebrated today as a festival of lights, with the firing of

crackers and display of fireworks. In olden days the ancients rejoiced over the destruction of the

demon **Narakaasura** and let off fireworks.

There is another meaning in the burning of crackers on **Deepaavali** day. This is the rainy season.

All kinds of germs fill the atmosphere. The smoke from the crackers destroys these germs. The

joy derived from the burning of crackers should really come from the elimination of bad qualities

within one. For this, it is essential to meditate on God. Listen to Divine discourses. Participate in

Bhajans.

Discourse in the **Sai Kulwant Mandap** on 23-10-1995, **Deepaavali** Day.

Work done for the welfare of the world is **thapas** (true penance), while work done for selfish purpose is **thamas** (useless).

BABA

29. Render unto the people what is theirs

EMBODIMENTS of Love! "**Sarve Bhavanthu Sukhinah**" (Let all people be happy!). This is the

primal call of **Bhaaratheeya** Culture All people in the world should live happily and comfortably.

Bhaaratheeya culture has handed down this call from ancient times

that no one should experience suffering or sorrow.

This sacred land of **Bhaarith** has shown, from ancient times, to the rest of the world, not only the

path of Spirituality but also the ideals to be pursued in the fields of Social, Ethical and Moral

values. Forgetting these eternal verities, **Bhaaratheeyas** have become victims of disorder and

discord because of total preoccupation with worldly pursuits.

Because of the advances in science

and technology, people seem to be content with physical comforts, oblivious to their Divine

heritage. A Nation's well-being or troubles are dependent on the actions of the people. Actions

are related to men's thoughts. If the country's condition is not what it should be, what is the

reason? Men's thoughts and actions are not what they should be.

Human values should predominate in men's thoughts. Human life has no meaning without these

values. To be a true human being, one has to practise these values in daily life.

The two organs of unique importance

There are two organs in man which are of unique importance: the Head and the Heart. All that

emanates from the Head is related to the physical world. In

Vedhaanthik parlance, this is called

Pravritthi Lakshanam (externalism). These external activities include studies, moving about,

earning and spending and ultimately passing on. All these relate to the mundane and are not

enduring reality. Qualities like kindness, sympathy, compassion, truth and forbearance arise from

the Heart. These are described as **Nivritthi Lakshanas** (Internal traits). Of the two tendencies, the

external and the internal, it is not good to follow the **Pravritthi Lakshanas** (external traits). The

quest for truth means understanding the difference between the two paths. This quest embraces

every kind of action seeing, speaking, doing, **etc.** For instance, the eyes see the mother, the son,

the daughter, the daughter-in-law and others. The quest for truth means understanding how each

of these different persons are to be viewed, though it is the same eye that sees all of them.

Similarly, the tongue is prone to speak the truth or utter lies or indulge in delusions. The quest

for truth means that the differences in the role of the tongue should be properly understood. For

instance, scientists look at the branches, flowers and fruits of a tree and study the different

aspects and draw their conclusions. There are others who realise that the branches, flowers and

fruits are sustained by the roots which are below the ground. The persons who searched for the roots were esteemed by our ancient Vedhik seers. The Vedhaanthins thus teach things which are unknown to the scientists. Science teaches things which are not dealt with by the Vedhaanthins.

The real quest for truth consists in combining the explorations of the scientist and the spiritualist.

Branches cannot exist without roots. But roots without branches are useless. Both are

interdependent. Likewise, everyone should recognise the integral relationship between the

external and the internal. Only then can one know the whole truth and base his life on it.

Exploration of energies present in the cosmos

The world is passing through many changes. Whatever power functions in the Cosmos is present

in the individual. You find waves of energy in the world. You also notice the rays of light

illuminating the world. Radio waves also fill the atmosphere. Laser beams are also present.

Invisible X-Ray waves are also present. While these are given different names, all these

radiations are different manifestations of the same energy. The ancient sages had explored these

different forms of radiations and experienced the bliss to be derived therefrom. They were able to

accomplish many things on the basis of their knowledge of these powers.

For many millennia, the exploration of these energies has been going on. The first scientist to

know about them was Hiranyakashipu. He had total control over Panchabhuthas (five great

elements). But, his son, Prahlaadha, taught a few lessons to his father. "Oh father! You have

conquered all the worlds in a trice. But you have no control over your mind." Churchill (the

British Wartime Prime Minister) pointed out the same truth when he observed "Man has

conquered many things. But he has made no effort to know himself."

Scientists today have explored everything, but have not understood their own reality. Of what

use is all other knowledge if you do not know the truth about your own self? That is why

Vedhaantha summons man to embark on Self-Knowledge.

Everyone should seek to know his true nature, his motives and his consciousness. Man is

endowed with all potencies and all forms of energy. Man has limitless magnetic energy in him.

Possessing all these powers, it is a pity that man regards himself as weak. Energy and matter are

not different. They are present like the tree that is latent in a seed.

"Nothing is Mine"

People do not comprehend the preciousness of human life and all its potentialities. Men should

learn to lead a moral life. When one's thoughts are pure, one's life becomes sacred and blissful.

No room should be given for bad thoughts and bad actions.

From earliest times, Bhaaratheeyas had sought to base their lives on noble ideals. Today,

Bhaaratheeyas are asking. "Where is God?" The truth is "You are God."

With regard to the Drinking Water Project, people have been praising Svaami in laudatory terms.

Svaami is not happy with these eulogies. Nothing is mine. All these are gifts from devotees.

They have taken the form of water. To demonstrate the exemplary character of this devotion, I

launched the water project. I am only a trustee. I am a postal runner. Whether the messages

delivered by the postman are pleasant or unpleasant, only the recipients can know. Hence, it is

not right to attribute to Svaami responsibility for anything. God seeks nothing. What you have to

offer to God is only your love.

True sacrifice is to provide amenities for the poor

There are in the world many great men and wealthy men. There are any number of aashrams and

temples. Wherefrom are these aashrams and temples getting funds? They come from the

earnings of the public. Hence, such funds, received from devotees, should be utilized for the

benefit of the devotees. Whether it be an aashram or a temple or a wealthy person, their income

comes from the labours of poor persons. If the poor did not do the work, how could the rich

become rich? It is their labour which has enabled the rich man to acquire wealth. Hence, what

has been acquired from the labours of the poor should be used for their good. Therefore, the

authorities of aashrams or temples in any area should use their resources for providing education

or medical relief or other amenities in their areas and make them happy. This is true sacrifice.

Many devotees offer all kinds of ornaments for the idols in temples. For God the only ornament

is Love. No other ornament can fittingly adorn God. Hence, instead of offering ornaments, it is

better to use the money for the benefit of Naaraayana in the form of needy human beings.

It is not good to look to the Government for everything. People should come together and try as

far as possible to get their requirements met by their own co-operative efforts. Only then they

will become one human family. All, indeed, are brothers and sisters and should work together in this spirit. How do you expect Government to provide all amenities? They have to get the money from public. It is better to let the people use their money for their own benefit along proper lines.

This kind of mutual co-operation in all endeavours has been commended by the Vedhas from ancient times. The Vedhas have declared that sacrifice is the only means to achieve immortality.

It is necessary to devise means to ensure that the resources of aashrams and temples are used solely for the public good. Unity among the rural folk is essential. There is the problem of maintenance of the facilities created by the Water Project. If, for instance, a pipe put up in a place fails to work, there is no meaning in waiting for the official machinery to set it right. The villagers themselves should arrange to get it repaired. Why should not there be such unity and co-operation among the rural folk? Most of our troubles are due to lack of unity and co-operation among the people. Only unity can ensure the prosperity of the people.

Let unity prevail. Let the affluent sections realise that their wealth comes from the labours of the masses. There is no need to glorify what I have done. I have given back to the people what has been given by them. I have given to you what is essential for you. Nothing is mine. If anything can be called mine, it is you. You are my greatest property. If you are happy, I am happy. If you pursue the right path, that is my food. When you are united, I feel happy. Therefore, do not speak about what Svaami has done. Svaami served to you what you offered to Him. I have nothing in my hands. People will call them empty hands. But this nothing is everything.

Real 'art' should emanate from the 'heart'. During the past few days, the people have been enjoying the music concerts and dance programmes. In the past these fine arts were patronized by rulers. Today the word 'art' has lost its meaning. Real art should emanate from the heart. Artistic expression should reflect what is in the heart. All arts like music, painting, dance, etc. should be developed as sacred activities. You experienced joy when you witnessed the concerts. That joy came from the heart. By promoting such arts the people can experience perpetual joy. Hence people should encourage such sacred

arts, which are part of Bhaarith's great cultural heritage.

The Vedhas have held forth the message of people living in amity striving together for common ends and sharing the fruits of their co-operative efforts. Equally, they have proclaimed the omnipresence of the Divine. The cosmic form of the Divine encompasses every being in the universe. Forgetting this fact "Sarvam Vishnumayam Jagath" (The Divine is immanent in the Cosmos), people search for the Divine. Every human being is a spark of the Divine. Hence, there should be no ill-will towards anyone.

People wish Happy Birthday. For whom is this birthday? It is only for the body, which cannot experience happiness. Do not follow the body, which is perishable, or the mind, which is like a mad monkey. Follow your conscience. Human life is based on the body (actions), the mind (thoughts) and the Aathma (Consciousness). The body has to be kept in a sound condition. It has to be used for the service of others. Put into practice Vyaasa's motto: "Help ever; Hurt never."

This is my advice to everybody.

Secret of Svaami's strength

This body (of Svaami) will enter on its seventieth year on the 23rd. As far as I can remember, I have not done all these years any harm to anyone in any form. Even the idea of causing harm to anyone has never entered my mind. Because of this, inspite of my seventy years, I appear like a small boy. As I don't find the time or the opportunity, I don't run, but I can do so. Wherefrom has this strength come? There are three factors responsible' three P's. First P, Purity. Second P, Patience. Third P, Perseverance. If you develop these three qualities, you can also acquire the same strength.

Today, most people lack purity. Whether you believe it or not, I must tell you that there is no trace of self-interest in me. I am keen to do something or other for this or that person, but I have no concern about myself. Develop this attitude and you will experience your Divinity.

So far, I have not stretched my hand to seek anything from anyone. I ask for only one thing: pure love. That is God. Only the love of God is true love. All others are merely different forms of attachment. There is no greater achievement or ideal than love of God. Dedicate every action to God. Work will be transformed into worship.

Whether people believe it or not, it is a fact that I have never known what it is to worry. Persons

working in the Super Speciality Hospital have asked me: "**Svaami**!
The Hospital is costing two **crores** of rupees a month.
The Institute of Higher Learning is being run without getting anything
*from the **Govt** or the
students. How are these being done? **Svaami** appears to be totally
free from worries. Why should
there be any worry? If you are engaged in good work for the public,
there is no room for worry.
It is purely an aberration of the mind. I have no such worry: I am
engaged in good work. Where,
then, is cause for worry? If you are not doing good work, you have to
worry.
Therefore, embark on good work with faith. You will have no worries.
Develop love! Fill your
hearts with love and share it with all beings, thereby experience bliss.
Regard the entire world as
one family. That is the message of **Bhaaratheeya** culture. Countries
are building up arms for
defence. But **Bhaarith** has believed in Dharma as the real safeguard
for nations or individuals.
Hence you should protect and cherish Dharma.
Atomic weapons should be given up. Prime Minister **Narasimha Rao**
has been pleading for the
abolition of atomic 'weapons. I agree with him. **Bhaarith**'s most
powerful weapon is **Dharmaasthra**.
Let us adhere to Dharma. That will protect us.
Embodiments of love! It is a blessing to be born in **Bhaarith**. There
are doubtless troubles and
difficulties. These have to be faced and overcome.
There is only one thing which you have to offer as a birthday gift.
Develop love and live
fraternally. Banish hatred and jealousy. Set an example to the world.
Discourse in the **Sai Kulwant Mandap** on 17-11-1995.
30. Fill the world with love
There is no worse disease than greed;
No enemy worse than anger;
Nor is there any misery worse than poverty;
There is no greater happiness than wisdom..
AMONG the numerous diseases prevalent in the world, the disease of
lobha (greed) has grown
beyond bounds. There is no disease worse than this. This greed
undermines humanness and turns
man into a monster. The second disease is **krodha** (anger): There is
no enemy worse than anger.
It is possible to overcome external foes, but it is very difficult to
subdue this internal enemy.
Anger can destroy all human qualities and make a man forget his real
nature. It is man's worst
enemy. There is no misery equal to poverty. Poverty does not merely
mean lack of wealth. You
have poverty of the mind, poverty in wisdom. This poverty also

causes misery to man.

Man is ravaged by these three: Greed (or miserliness), anger and lack
of wisdom. There is no
greater source of happiness than **Inaana** (wisdom or the Higher
Knowledge). **Inaana** is not
confined to worldly knowledge. There are other kinds of knowledge-
bookish, superficial, **etc**--of
which the most valuable is practical knowledge.
Understand the purpose of life
Everyone should strive to acquire that knowledge by which he can
get rid of greed, anger and
material and spiritual poverty. It is to achieve this purpose that you
are participating in this
conference.
At the outset you have to consider what is the purpose of life. "Is it for
involvement in endless
work or for eating and sleeping or indulging in gossip that the Divine
has conferred this human
birth?" (**Svaami** sang a **Thelugu** poem). The gift of intelligence is
being used for many trivial
purposes but not to understand the goal of life.
Society today is riddled with discord and disorder. The progress of
civilization has undermined
morality and decency in all walks of life. Obsessed with worldly
values, men 'have lost all
concern for moral values. Selfishness reigns supreme everywhere.
Even in the spiritual field,
people seem to be more interested in themselves than in the welfare
of society and the promotion
of public good-
The delegates assembled in this conference appear to be concerned
about the functioning of their
centres. Why were these centres started? The primary objective of
the **Sai** Organization is to raise
the human consciousness to the Divine by eliminating all animal
tendencies. People do not seem
to be aware of their true nature. Only those who understand their
true selves can help to elevate
others. The **Upanishaths** have given the clarion call to mankind to
wake up from their ignorance
and go forward towards their 'supreme divine destiny of self-
realisation.
The three paths of **Sai**
You have to engage yourselves in **Seva** (Service). Service does not
mean mere rendering help to
others of one kind or another. True service means participation in
social activities after ridding
yourself of egoism and possessiveness and manifesting your qualities
of compassion and
kindness. The aim is the refinement of your own good nature rather
than giving succour to
others. There is a **Sanskrit** saying which declares that greater than

penance or pilgrimage, meditation or worship, is service to good people. In rendering service, there should be unity of heart, head and hands (three **H**'s). Only then service becomes sanctified. The significance of the three letters in **Sai** should be understood. "S" stands for Service. "A" stands for Adoration. "I" stands for Illumination. These three represent Karma. **Bhakthi** and **Inaana** respectively. **Sai** teaches these three. All the three concepts are equally important. **Sai** is a combination of the three spiritual paths of Action, Devotion and Wisdom. Just as the **Pranava** sound is made up of the three letters "A", "**U**", "**M**" (**OM**), **Sai** stands for the triple forms of spiritual **saadhana**. In the **Sai** organization, this threefold exercise has to be properly understood. **Sai sevaks** have to develop the love in them, share it with others and fill the whole world with love. True love should be distinguished from attachments of various kinds. That love is a synonym for God. Love is God. Live in love. The love of God comes from the depths of the heart. **Sai sevaks** should understand this love and render service in the right spirit to all mankind. Fill the world with love. People ask how they can experience God. The answer was given by **Raamakrishna Paramahansa**, when he told a questioner that if he loved God with the same intensity with which he loved his wife and children he would be able to experience God. Perform all actions as an offering to God. Do not make any distinction between your official work and your work in the **Sai** organization. Spirituality cannot be divided into compartments. The **Sathya Sai** organization was set up solely to enable members to manifest their love in all their activities. You should manifest the divinity within you. That is Self realisation, realisation of your oneness with the Divine. The setting up of **Sai** Centres is not an exercise in numbers. The emphasis should be on quality and not quantity. The International President and the National President of our organization have mentioned how the **Samasthalu** (centres) have grown. But has **Samathvam** (fellow-feeling) grown to the same extent? Fellow-feeling should grow. On the contrary, divisiveness is growing. I want quality, not quantity. Promote harmony among members. You cannot avoid making such distinctions as President, Coordinator, Member and the like. But these distinctions are functional and have

no place at the spiritual level. God is present equally in all, from the president to the ordinary member. You should recognise this oneness. Positions, names and forms may vary but the Supreme Truth is one. This spirit of **Samathvam** (oneness) should be fostered. Then there will be no jealousy or discord. Where there is oneness there will be no trouble. Foster the spirit of **Samathvam**. Society today is racked by jealousy and hatred. Jealousy is a disease, which gives rise to hatred. Develop forbearance and goodwill. That is the cure for jealousy. I have often declared: "My life is My message." Often many have extolled Me or derided Me. I do not get elated by praise or depressed by criticism. I treat everything alike. "**Samathvam yogam uchyathe**." That equal-mindedness is yoga. What do I lose when someone criticizes me? That is his opinion. It does not affect me. Those who criticize Baba are suffering from a disease, like those who reject a sweet because they suffer from diabetes. The fault lies not in the sweet but in the person who is unable to relish it. They know that Baba is engaged in beneficial activities and they want him. But because some of their selfish interests are not served, they turn against **Svaami**. That is a malady. When you see the facts in this light, you will realise the truth. Today you have to cultivate a serene equanimity that rises above these trifles. The development of equanimity is more important than the growth of centre. You should recognise the Divinity in one and all. "The one Supreme Spirit dwells in all beings." Bulbs are many but the current that illumines them is one. Develop this spirit of oneness. Unity will lead to Divinity. Many who are working in the Organization do not recognise the need for unity. Lack of unity breeds enmity and **groupism**. The organization exists not for my sake but yours. When **Svaami** administers what may appear as bitter medicine, it is for your own good. God is the physician for the ills of human existence. You may not relish the taste of His medicine. But whatever **Svaami** does, says or gives, is all for your good. Above all, unity is the foremost need of the hour. "Nations are many, but the earth is one." All are denizens of the earth. All are children of Mother Earth. Recognise this truth. In the realm of the Spirit, it is foolish to ask for proofs of direct

external perception. The spiritual is subtle. It has to be experienced within. The Divine is present within us incognito like the **Paandavas** during the last year of their exile. Does the external form of a person reveal anything about his internal qualities? He himself may not be aware of all of them. He may be full of love or hatred. Can anyone perceive it? Without knowing his qualities, is it proper to judge him by his physical features? You see this magnificent hall, but you do not see its foundations. Likewise, God is the basis, Nature is the superstructure. The spirit is the basis, the body is the superstructure. The body is like a rose in which the spirit is present as invisible fragrance. "I am always blissful" This conference should consider how the **Sai** Organizations can improve their service activities. I have nothing to gain from the organization. I am always blissful. There is no need to wish me "Happy Birthday". I am always happy. Embodiments of Love! Develop love, so that you may deserve this appellation. The **Thamil Naadu** President, **T.G. Krishnamurthy** said, that when **Svaami** reincarnates as **Prema Sai** he should be given the privilege of serving **Svaami. Ayyaa!** Take good care of what you already have. Why hanker after something in the womb of the future? The present is very important. Past is past. Don't worry about the future. Take care of the present which will determine the future. Do your duty now. Duty is God. Work is worship. This is the way to run the organization on ideal lines. What is being inaugurated today is the search for the supreme truth about the Divinity within. Youth is not related to age. People have referred to the Seventieth Birthday. The body is constituted of the five elements, the five sheaths, the five life-breaths and the five senses. **Upto** one's fiftieth year, one may be described as experiencing **Yauvanam** (youth). Youthhood should be dedicated to purposeful activities. Youth is not related to age. **Bheeshma**, who was 112 years old, was the commander-**in-chief** of the **Kaurava** forces. It is will power that determines one's age. When one reaches sixty, it is a **Bhaaratheeya** custom to perform **Shaanthi puuja** for the purpose of subduing the six internal enemies (lust, pride, **etc**). On reaching seventy, a person attains the state of the Seven Sages, the Seven Oceans, the Seven musical notes, the Seven colours. The

seven colours come from the sun's rays. The sun's rays are eternal. The Seventieth year symbolises the attainment of the saintliness of the **Saptharishis** (Seven sages who constitute the constellation of **Ursa** Major, the Great Bear). On attaining the eightieth year, you must become one of the **Ashtagrahas** (eight planets). On reaching the ninetieth year, you have to acquire the strength of one of the **Navagrahas** (nine planets). On reaching the hundredth year one should merge in the ten **indhriyas** (organs of sense and action') and get rid of the body consciousness. The acquisition of the love of God should be the primary aim of members of the **Sai** organizations. The spiritual path is the easiest to follow. The giving up of worldly desires is easier than clinging to them. Hold fast to God. Inaugural address to the Sixth World Conference of **Sai** Organisation on 18-11-1995. **Bhakthi** does not consist in wearing ochre robes, the organization of **uthsavas** (religious festivals), the performance of **yajnas**, the shaving or matting of hair, carrying of **kamandala** (bowl) or **danda** (stick), **etc**. A pure heart, uninterrupted contemplation of God, feeling that everything is the Lord's creation and therefore One, **unattachment** to sense objects, embracing all in equal love, dedication to true speech--these are, indeed, the characteristics of **Bhakthi**. BABA 31. Supreme need for national unity EMBODIMENTS of Love! In this vast world, in which countless, human beings are leading miserable lives, pursuing endless desires and unattainable aspirations, the spirit of sacrifice is most essential. Trees bring forth fruits for the benefit of others. Rivers carry water for the use of others. Cows yield milk to benefit others. Likewise, man should share in harmony with others his qualities of goodness, compassion, forbearance and charity. The earth follows its Dharma (natural duty) to make use of its five elements to produce sustenance for all living beings. Born on the earth, men are not following the example of the earth. It is not the creeds that men profess--whether Christianity or Islam or other religion--which lend value to their lives. The highest value is the fact of their humanness. All faiths combine to invest man with a unique effulgence. The various talents with which man is endowed should be used-for good purposes on the basis that individual good is linked to social well-being. Man today has to go through transformation at three levels: First and foremost is spiritual transformation. Second

comes transformation in the attitude towards society. The third change is at the individual level. When spiritual transformation takes place, there is an automatic change in the attitude towards society. When society becomes harmonious and prosperous, the individual also changes. Three-fold transformation

This three-fold transformation is implicit in the term **Sai**. "S" stands for Spiritual change. "A" stands for Association change. This is change in one's relationships with others in society. "I" stands for Individual change. **Sai**--this signifies changes at all three levels---Spiritual and Individual. This triple transformation is what **Sai** desires. When this transformation takes place, the whole world will be prosperous and happy.

The question today is "How can spiritual transformation take place without changes at the individual and social level?" The basis for all the threefold transformations is the love principle.

This love has to be experienced by one and all.

How is individual transformation to be achieved? There are some bad habits among individuals such as smoking, drinking liquor, meat eating and gambling. These bad habits not only degrade the individuals but also inflict hardships on their families. These bad habits have to be given up for the individual to manifest his inherent goodness. One's personality can blossom only when he leads a moral life.

How should one's attitude to society be changed? One should give up talking ill of others, reviling them or ridiculing them, feeling envious of good people. Evil traits like these lead to loss of peace in society. People should develop friendly and loving attitude towards their **fellowbeings** in society. To develop a sense of helpfulness, there should be the spirit of sacrifice.

People should also cultivate the feeling of sympathy and understanding.

For spiritual transformation, the qualities that are needed are **Dhava**, kindness, love, forbearance and compassion. **Bhaarith** throughout the ages has fostered these qualities among the people.

People today have forgotten these sublime qualities because they have lost the fear of sin, ceased to love God and do not observe social ethics. What greater misfortune can there be for the nation?

Love of God and fear of sin

Love of God should be a natural feeling in everyone. It is our immemorial heritage. When there

is love of God, fear of sin follows naturally. Today fear of sin has gone and everywhere the most heinous crimes are being committed. In such a situation, how can there be morality in society?

How are we to transform this state of things? The Prime Minister, **Sri E V. Narasimha Rao**, in his speech referred to the grave problems facing the country. Who is responsible for all the troubles, disorder and violence? **Maname** (We alone) are responsible. The truth has to be recognized. People are blaming others for their own faults. If there is unity among the people, there will be no problems. Unity is strength.

Today righteousness has declined among the people. As the level of righteousness goes down, the water level also goes down! If good qualities arise in men, the water level will also rise.

What is the reason for the failure of timely rains and the shortage of food crops? It is the decline of morals among the people which is the cause of natural calamities. The people must cherish sacred thoughts. Then the people's aspirations will be fulfilled. I have to utter a warning in the presence of the Prime Minister.

Bhaarith achieved its freedom through the sacrifice of innumerable patriots, who gave up their lives. Freedom has been achieved, but not unity. Without unity~ the nation is weak like the hand of a man who cannot use all his fingers. We must achieve unity in every field.

Need for national approach to sharing-river waters

All natural resources of the country should be enjoyed equally by all the people, regardless of caste or community. There are many rivers in our country which flow across State boundaries.

Bhaarith is not lacking in water or other resources. We have many perennial rivers and vast areas of fertile land. But these resources are not being fully used. The nation's perennial rivers like **Kaaveri, Ganga** and Krishna should be treated as national property. Then there will be no room for inter-State disputes. All river waters should be used for the benefit of all the people. It is because of lack of unity and the assertion of separatist claims that a good deal of river waters is going to waste. If the Prime Minister endeavours to promote a national approach to the harnessing of river waters, the nation will prosper. The States also are prone to put their claims against the claims of others. They should adopt a **co-operative** and fraternal attitude towards each other and behave as good neighbours. If this is done, there will be no shortage of food or water in

this country. The people also should develop this co-operative attitude.

It is well known that quite often, sections of the public adopt an adversary attitude towards measures taken by the Government. The people should recognise that these measures are taken in their interest. Moreover, the public should not remain idle, leaving everything to the Government. They have to do their duty. They have to live up to certain ideals. The body should be used for rendering help to others. The spirit of helpfulness must be fostered.

There is an old Sanskrit saying which declares' "Charity is the ornament for the hand; Truth is the ornament for the throat; Listening to sacred lore is the ornament for the ears." These are the ornaments which should be valued.

Education, health and water should be free for all
Syaami had resolved from the beginning on the provision of three vital things for the people: For health, the heart is important. For education, the head is important. For the body, water is vital. I feel that these three should be provided to the people free. Today a heavy price has to be paid for medical care and for education. Even water has to be bought. A heavy capitation fee has to be paid for getting admission even in a primary school. Illness is incidental to human life. Doctors should be prepared to make any sacrifice to relieve the sick. Money should not be the primary consideration. There are many educated students present here. They should take a pledge to serve society after finishing their studies. Instead of going after high salaried jobs in the cities they should go to the villages to serve the poor living there and earn their love and gratitude. Only then their education would be worth while. Students should be quite content with modest emoluments in the villages, with which they can be more comfortable than with larger earnings in the cities. They can lead more healthy and happy lives in the villages.

The water project
With regard to the water project, it should be noted that much was accomplished in a short period. In the execution of the project changes had to be made in response to the appeals of people in different villages. Because of this, the entire project has not yet been completed. Some villages are yet to get water. This should not cause any disappointment. Whatever may happen, all villages will get water and the project will be fully carried out.

The inauguration of the project by the Prime Minister does not mean that further work will be

held up. We are prepared for any sacrifice to honour the plighted word. Work will be resumed from tomorrow and we shall see that by January the entire district is supplied with water. We

will give no room for anyone to complain that he has not got water. Embodiments of Love! It is a matter for gratification that today the Prime Minister, who belongs

to Andhra Pradesh, has inaugurated the water supply scheme for Ananthapur District. All of you should live in amity, without differences of any kind and offer your cooperation to the

Government. Not only will the nation benefit from your unity, but you will also be setting an example to the world. Give up hatred and jealousy, participate with love in measures taken by the government for the well-being, of the people. Love can achieve anything.

Discourse in Sai Kulwant Mandap on 18-11-1995.

Bhakthi, to be effective, must be regularised through selfdiscipline; it should not be allowed to grow wild and untended.

You rush forward to touch My feet or to prostrate before Me, ignoring the children, the aged and the sick, upon whom you fall when you press forward towards Me. Do not forget the Sai in those people, when you rush forward towards this Sai. The merit of all the hardship you underwent to see and hear this Sai is as good as cancelled when you inflict pain on the Sai who resides in them. That plus and this minus add up to zero. In your frenzy to offer homage, you should not forget others who have been waiting long for the chance; you must provide facilities for their dharshan.
BABA

32. When women are honoured

Asthiram Jeevanam loke (Life in this phenomenal world is impermanent)

Yaddhrishyam tannashyam (Whatever is perceived is bound to pass away some time or other)

Asthiram yauvanam dhanam (Youth and wealth are transient)

Asthiram dhaara puthraadih (Wife and children will pass away)

Sathyam Keerthi dhvayam sthiram (Only Truth and Fame endure).

EMBODIMENTS of Love! In this infinite universe, among the myriads of living beings humanity

is eminent. Among human beings, it is a privilege to be born as a woman. There are many examples to demonstrate the preeminence of women.

Was not Raama born as a Divine incarnation in Kausalya's womb?

Did not Lava and Kusha (the twins) become great because they were born to Seetha?

Was it not Jeejeebai's loving care which made Shivaaji great?

Was it not Putlibai's piety which made Gaandhi a Mahaathma?

All the greater sages, and saints, heroes and warriors were born to women "who made them

great . Woman is the Goddess of Nature.

Gaayathri, which enshrines the essence of the **Vedhas**, is a goddess, venerated as **Vedha Maatha** (the mother of the **Vedhas**).

It is obvious that feminine birth is estimable, adorable and sublime.

The **Vedha** also adores the

feminine principle in various ways. **Vedhik** rituals and practices accord a high place to women.

Feminine aspect of Divinity

The woman is adored under different names as **Sathyavathi**, **Anyavathi**, **Angavathi** and

Nidhaanavathi. **Sathyavathi** proclaims the truth that the Divine pervades the cosmos, God is not separate from **Prakrithi** (Nature). Nature is a form of the Divine. The **Vedha** testifies to the omnipresence of the Divine like the presence of butter in every drop of milk,

Next is **Anyavathi**. The five elements are present everywhere in the universe: earth, water, fire, air and ether. These elements vary in subtlety in a progressive order. The **Vedha** declares that even the five elements, are manifestations of the Divine. This aspect of Nature is called

Angavathi.

The **Anyavathi** principle points, out which deity is responsible for what function and describes

the deity's special characteristics. **Eeshvara** is described as **Thrishuula-dhaari** (the bearer of the Trident) and **Thrinethra dhaari** (the deity with three eyes) Vishnu is described as the bearer of

the conch, the discus and the mace. Krishna is described as one having the peacock's feather (on his head). **Raama** is described as the wielder of the bow. The

Angavathi ritual worships the different deities with their distinctive features.

The **Nidhaanavathi** ritual-lays down nine. different ways in which the Divine can be worshipped, such ,as listening, chanting the name, **etc**.

All forms of worship, are presided over by these four feminine deities. Though the names, are different, the goal is one.

Women should be revered

From ancient times the feminine aspect of the Divine has been worshipped in various ways. The

Vedha declares that where women are honoured and esteemed, there divinity is present with all its potency. Unfortunately today men consider it demeaning to honour women. This is utterly wrong and is a sign of ignorance.

Sthree (Woman) is **Grihalakshmi** (the Goddess of Prosperity for the home). She is hailed as

Dharmapathni (the virtuous spouse). She is called - **Illalu** (the

mistress of the house) and

Ardhaangi (the better half). People gloat over petty titles conferred on them. But women have been conferred the highest titles which are valid for all time. A home 'without a woman is a jungle.

Men should realise the high status of women and honour and respect them accordingly. They

should not make women weep and shed tears. A home where the woman sheds tears will be ruined. Men should give an honourable place for women and lead a respectable life.

The archetypal woman is described as **Aadhishakthi** (the primal source of all energy) having a whole array of powers. She is hailed as the mother of the **Amrithasyaputhraah** (children of immortality).

The **thrigunas** in the word "**Sthree**"

The word **Sthree** is made up of three, consonants, "**Sa**", "**Tha**" and "**Ra**". "**Sa**" signifies the

Saathvik nature of women. It represents also the triple aspects of experiencing divinity

Saalokyam (vision of the Divine), **Saameepyam** (proximity) and **Saavyujyam** (mergence). "**Tha**"

signifies the **Thaamasik** quality. But this **Thaamasik** quality is 'not indolence and slothfulness. It

includes qualities like humility, kindness and modesty. This means that women begin with

qualities like meekness and-modesty so that they may serve the family and society in the right

spirit. There is a saying in **Andhra Pradesh**: "Judge a house by its mistress."

"**Ra**" represents the **Rajoguna**. This does not mean pugnacity and querulousness. This quality

signifies the preparedness of women, where necessary, even to sacrifice their lives for the sake of

their honour and the honour of their family. **Bhaarith**'s history is full of examples of women

who fought valiantly and gave' up their lives to protect their husbands and their honour.

Sthree thus represents the combination of the three **gunas**. Woman, who should be highly

honoured for these qualities, is being treated as a **Abala** (weaker vessel) and assigned an inferior status.

It will not be out of place to mention here that women who have wielded power in **Bhaarith** or

other countries have proved themselves to be exceptionally able and successful. There have been

many kings in Britain - but no one ruled the country so well as Queen Victoria, Her rule was

marked by righteousness, prosperity and efficiency. There was no

discontent during her reign. In

more recent times, Indira Gandhi ran the Government with courage and consummate skill. She

was prepared for any sacrifice in the interests of the country. Among Prime Ministers, she

headed the Government for over twelve years. Many others had only brief tenures!

There are several organizations which are being run by women with great dedication and zeal for

the benefit of the people. Valmeeki extolled the sweetness of womanhood. What is the cause of,

this sweetness? The spirit of sacrifice is the cause, according to Valmeeki.

Spirit of sacrifice is found only in women

A mother is ready to sacrifice everything even her life, for the sake of her child. Such a spirit is

to be found only among women. If a child is grievously ill, the father may say that the child may

as well die. But the mother will try to save the child at any cost. It is for this reason, that woman

is described as Thyaagamuurthi, the embodiment of sacrifice. Men do not have the same spirit

of sacrifice as women. Men may present a heroic pose, but do not have the determination and

perseverance to carry on the struggle to the end. Valmeeki described woman as the Bhakti

svaruupini (embodiment of devotion). Man was described as Inaanavaruupa. The Inaani has

limited access to the Divine mansion. But the woman devotee has access to innermost

apartments. The preeminent status accorded to women will be evident from all the ancient scriptures.

In this context the role of women as mothers should be understood.

The great hero, Shivaaji, was

moulded entirely by the teachings of his mother. Raama was taught by his mother Kausalya to

follow the sacred path of Dharma. The lives of the great show to what extent they were the products of their mothers.

Gandhiji became a staunch adherent of truth after a lesson he learnt from his mother, who could

not bear her son telling a lie even to make her break her fast.

It is the mothers who make their children take to the right path, not so much the fathers. Today

we find the father's teaching the children to utter lies. For instance, when the telephone rings in

the house, the father who is in the house tells his son to inform the caller that the father is not at home.

The practice of fathers allowing the sons to go astray has a long ancestry. It started in the

Dhvaapara Yuga with Dhritharaashtra, father of Dhuryodhana.

Whatever evil deeds his son did,

Dhritharaashtra used to say he was a good man. Fathers who allow their sons to go astray are not

real fathers at all. Prahlaadha observed: "Only he is father who advises the son to seek God. Only

he is a true guru who instructs the pupil about God."

The mother is the first preceptor for the child

Mothers in ancient days used to teach, the children about right conduct, morality and devotion.

The first preceptor for a child is the mother. For this reason,

Bhaaratheeya culture gave the first

place to the mother among the four persons to be revered as divine: mother, father, guru and

guest. The mother gets the first place because she bears the child in the womb for nine months

and nourishes him with her own blood.

Even in mentioning the names of deities, the first place is given to the goddess, as in Seetha-

Raama, Paarvathi-Parameshvara and Lakshmi-Naaraayana and the reason for the feminine, name

getting priority is she is Prakrithi svaruupini--the embodiment of Prakrithi (nature). The

implication in this usage, is that you should realise God through the propitiation of Prakrithi.

Earn the blessings of the mother

In this world, all things are transient. Only righteousness and good name endure. How is one to

acquire a good name? By revering the mother. Never go against the wishes of the mother. The

son who causes pain to the mother 'can never' be happy. Hence, earn the blessing of the mother.

In this context, it should be noted that Russians observe December 8th as Ladies Day. On that

day the women have free time. The men have to do the cooking. The women go out to do service

in hospitals and other places.

Men and women have to understand each other so that they can live in harmony, in the family.

Today people want to live happily but not to lead ideal lives. Parents, for instance, do not set a

good example to the children. In the modern age, the father does not instruct the children

properly and the children do not pay heed to the words of the mother. The vast majority of

fathers today behave like Dhritharaashtra. Where there are some good children, leading a pious

life, the fathers rebuke them, saying, "Have you gone crazy? Don't take part in Bhajans or social

service." Parents who behave in this manner are like

Hiranyakashipu, who could not tolerate his

son worshipping Hari. Today we have many parents like

Dhritharaashtra and **Hiranyakashipu**,

but few who encourage, their children to adhere to righteousness.

Children today do not relish edifying works like the **Raamaayana**, the **Mahaabhaaratha** and the

Bhaagavatham. They waste their time on reading trash. Parents should see that children do not read bad books.

Now, for a few words of advice to women. It is found that women are given to excessive talking.

From today you have to take a pledge not to indulge in talking. Women are found talking not

only, in the auditorium but even in the **bhajan mandhir**. Men are fond of strolling around as they please, They observe no restraints as to where they should not go and what places they should avoid.

If women observe restraint in speech and men control their movements, it will be good for both.

Ladies day should be observed every year

If the nation has to prosper, improvement must start with the parents. Without peace and

harmony at home, there can be no peace in the nation. This message should be propagated

throughout the country on every November 19th, by observing it as Ladies' Day. You should

teach people how to run their homes well and how to bring up children on right lines. You must

deal calmly and tactfully with the men, if they are not cooperating. Though **Raavana** was **evil-minded**,

his noble wife, **Mandodhari**, tried to correct him as much as possible. She advised him

strongly not to keep **Seetha** in **Lanka**, but to restore her to **Raama**.

From today learn to see the good in others and examine your own defects. Thereby you will

benefit both ways. Those who go about finding faults in others are like dogs which go after cast

off shoes.

Call to women

Embodiments of Love! Mistakes may sometimes be committed in the organization. See that they

do not recur. Buddha learnt the proper lesson through a single experience of seeing an old man,

a sick man and a dead corpse. He understood the entire nature of human existence from this.

People today have similar experiences over and over again. But their minds remain unchanged.

Every experience should bring out a change. For years you listen to **Svaami**'s discourses. How

many have changed? How many have developed good qualities? Very few indeed.

Develop pure thoughts wherever you may be. Only then your visit to **Prashaanthi Nilayam** at

great expense would have served a purpose.

As today is a sacred day dedicated to women, they should change themselves and help to change

the men and the children. They should develop the qualities of sympathy, compassion; love and

sacrifice. Study the lives of our great women, who were models of patience, fortitude,

compassion and sacrifice. I desire that you should take up the reins of leadership and bring peace

and prosperity to the nation by leading ideal lives.

Discourse on 19-11-1995 in the **Puurnachandra** Auditorium

33. From the individual to the Divine

Divine **MBODIMENTS** of love! All, over the world, mankind is racked today by various difficult

problems. When one problem is solved, another-series crop up. The reason for this situation is

the absence of right relationship between the individual and the society.

At the very outset, we have to take note of four entities: The first is the power that can solve any

problem in a moment. This is **Parameshti** (the Supreme Self). The second entity is **Shrishti** (the

created universe). The third is **Samashti** (the collective entity--society or community). The fourth

is **Vyakthi** (the individual). These four are not separate entities. A body consists of different

organs performing different functions but they are integral parts of one body. For instance, the

hand has a palm, which has fingers. All are integrally related.

Similarly, the primary role of

Parameshti has to be recognized. It is only when **Parameshti** is understood that the secret of

creation can be grasped. When this secret is understood, the significance of society will be

evident. Then the individual's role can be understood.

How to recognise **Parameshti**? By-developing sacred qualities and adoring the **Parameshti**

(Supreme Self), the individual understands the secret of **Shrishti** (creation) and the importance of

society. Today if you want to understand **Prakrithi** (Nature or the phenomenal Universe), you

have to understand **Samashti** (Society).

The term **Samashti** encompasses all social organizations. A **Samashti** (community) is made up of

individuals coming together. This union of individuals is essential for realisation of the Divine.

Three rules for promoting collective action

Take, for instance, the present conference, Here people from different countries, professing

different faiths and belonging to different cultures, have come together. But what is their

common unifying factor? It is the belief in the **Sai** Principle that has,

brought you together. All of them are trying to find unity in diversity. To promote unity, the concept of **Samashti** (collective action) has to be understood. There are three rules to be observed in promoting collective action, **Sathyam bruuyaath** (Speak the truth). **Priyam bruuyaath** (Speak what is pleasant). **Na bruugaath Sathyam apriyam** (Never speak what is true but not pleasing). Truth is of the highest importance whether we consider morality, worldly life or spiritual progress. From the ethical point of view you have to speak the truth. In the context of worldly life, you have to speak what is pleasing. From the spiritual point of view you have to avoid what is not pleasing even if it is true. The **Geetha** also teaches that one should not utter words that cause excitement, but speak the truth, which is both pleasing and wholesome. Three faces of reality There are similarly three concepts in **Vedhaantha** relating to what constitutes truth: **Paaramaarthika**, **Vyaavaahaarika** and **Praathibhasika**. **Paaramaarthika** relates to the Supreme, **Vyaavaahaarika** to worldly existence and **Praathibhasika** to the superimposition of the physical on the spiritual. These three are not at variance from each other. They are the same thing in three different forms like the ocean, the waves and the foam. The same coolness and taste that exist in the ocean are to be found in the wave and the foam. When you are considering matters relating to the world, you use the term **vyaavahaarika**. When you are considering experiences relating to the mind, you call them **Paaramaarthika** (concerning the Divine). When you consider matters relating to thoughts, you describe them as **Praathibhasika**. While the epithets are different, the underlying truth is one and the same. To know the nature of the Divine, the first step is to understand the social process. Starting with **Parameshti** (the Divine), you understand **Srishti** (creation) and become aware of **Samashti** (the society or community) and realise the role of **Vyakthi** (the individual). The process of understanding is an integral one related to each other. Without the individual there can be no society. Without society, creation has no meaning. Although different terms have been used in **Vedhaantik** parlance to describe the different levels of awareness, the entire understanding of this unifying process is that the individual proceeds from the social to the cosmic and then to the

Divine. The relationship between the individual and God should be properly understood. God is the **Samashti** (all-embracing whole). The individual has to experience his oneness with the universal. This universal has been called the **Vishva-Viraata-Svaruupam** (Cosmic form of the Divine). All the beings you see here are manifestations of the cosmic form. This means that all are inherently Divine. By obsession with the separateness of the individual, one fails to see his cosmic essence. Forget the ego in you and recognise your spiritual essence. It is attachment to the body that is the cause of man's loss of peace. Man has explored everything in the external world but has failed to know his own true nature. As a result he has created **Bhinnathvam** (divisiveness). Once he knows his true self, he will have no feeling of divisiveness. He will recognise the oneness of all life. Role of **Sai sevaks** Why is this conference being held? In this context three things are highly significant. First, what should be the characteristics of persons in the **Sai** Organization? Their hearts should be cool like the moon. Their minds should be pure like butter. Their speech should be sweet like honey. It is only when you have a heart cool as the moon, a mind pure as butter and speech sweet as honey, will you be a worthy member of the organization. When these three qualities are present, there will be Divinity. In the **Geetha**, Krishna advises Arjuna to give up all **Dharmas** and take refuge in Him. The **Dharmas** that are to be given up are related to the body and are the cause of innumerable worries. **Sai** love is the sure solvent for all these worries. (**Bhagavaan** sang a **Thelugu** poem describing all the different worries from birth to death to which men are subject). As long as you do not understand the workings of Nature, everything will be worry. But once you understand them, you will be always happy. That understanding will lead you to the awareness of **Parameshti** (Divine). Once the nature of the Divine is understood, all experiences will be blissful like the sweetness, of sugar which is present in different kinds of sweets. **Vedhaantha** and science proclaim the same truth. Recognise that the Divinity that is present in everyone is the same. This was the truth proclaimed by **Vedhaantha**. Scientists are now coming to the same view through a different approach. The ancient sages proclaimed the omnipresence of God,

many millennia ago.

'**Raamadhas** and **Pothana** also gave expression to this truth in their poems. Scientists are now

declaring that the entire Cosmos is composed of energy.

Some years ago, at a meeting in the Institute of Science, **Bangalore**, one scientist referred to" the

'age of the sun, giving a figure running into billions of years. The ancients referred to the sun as

anaadhi, meaning that its origin is indeterminate. By merely assigning a definite number running

into billions, has science-made the fact more meaningful than what the sages said? **Anaadhi**.

(**Beginningless**) is a truer description of the age of the sun, than the scientists reckoning in billions of years.

The ancients understood the secrets of creation by seeking to understand the **Parameshti**

(Supreme creator). Through understanding creation, they realised the truth about society and the individual.

Self-enquiry is the means to Self-Realisation. Self-enquiry reveals that you are not the body, the

senses or the mind. You are their master. You are the **Aathma** (Spirit). The knowledge based on

the body is **Bhouthika Inaanam** (worldly knowledge). The knowledge based on the mind is

sujnaanam (rational knowledge). The knowledge based on the heart is' **Aathma Inaanam**

(Spiritual Knowledge).

We are one family

The most important concern of this conference should be how to enable members to realise the

Parameshti (Divine). The first requisite for this purpose is good company. Good company is

conducive to good thoughts. Anil **Kumar** referred to the "Latest God" in his speech preceding

Bhagavaan's discourse. This is a misconception. There is only one God and He .is eternal. **Dr.**

Safaya expressed thanks for the gift of blankets by devotees from Korea. **Inspite** of proximity to

Svaami over many years many have not understood **Svaami**'s teachings even on minor matters.

When do you express thanks? You thank a third person. But you don't thank your own

people. When you go out for a dinner you express thanks to the host, but does anyone thank the

mother for serving food? There are no "others" in 'the **Sai** Organization. We are one family. The

'Word "thanks" should not be used in the **Sai** Organization. It is purely a conventional

expression, in the ordinary world. The member of a family who works for the family is different

from a worker who labours for wages. Members of the **Sai** Organization should render service

without expectation of any reward or recognition.

Members of the **Sai** Organization should endeavour to improve themselves to some extent at

least as a result of their participation in this conference. Don't bother about the past. Concentrate

on the present. From now on, all of you should tread a sublime path.

Don't give room for mutual

jealousy, hatred or ill-feeling. Follow the role' "Help ever, Hurt never."

Discourse to the Sixth World Conference of **Sri Sathya Sai Seva** Organizations in the **Sai**

Kulwant Mandap on 20-11-1995.

The fulfilment, of man's life on earth consists in filling himself with the love of God and **channelising** that love into acts of service, service of all who are embodiments of God. There is really no 'other' no 'neighbour'. Everyone is oneself, for all belong to an indivisible whole. Service uplifts us, delights us, satiates our hunger, expands our horizons. Service to man is worship of God, in the one who gives and the one who gets, in the helper and the helped.

BABA

34. Spiritual significance of loving service

EMBODIMENTS of Love! A pure, unwavering, compassionate heart, truthful speech and use of

the body for dedicated service to others are sublime qualities in a human being," says a **Sanskrit** poem.

Mankind has been engaged in the quest for. Truth from the earliest times. **Bhaarith** is the birthplace

of many sages who explored the realms of the spirit, discovered the highest truths and

proclaimed them to the world. In more recent times others have been engaged in pursuing

scientific investigations to discover a different set of truths. Whatever the truths discovered by

science or spirituality, the ultimate reality is the energy of the atom.

All that is perceived or

experienced in the manifested Cosmos is the combination of atoms.

The five basic elements are

made up of atoms. The food you eat, the water you drink, the air you breathe, the sounds you

hear are all expressions of atoms. The Cosmos is made up of atoms.

It has taken science a thousand years (of investigation) to discover this truth. But many millennia

ago, a young child **Prahlaadha**, proclaimed this truth. He told his father, "Do not have any

doubts as to whether **Hari** (the Supreme Lord) is at one place and not at another. Wherever you

search for Him, you will find Him. (**Svaami** recited a poem from the

Bhaagavatham) **Prahlaadha**

taught that the Divine permeates the entire universe in the form of

atoms. This omnipresence of the Divine was also proclaimed in the Geetha. See the Divine in all What pervades the entire universe is a manifestation on of the Divine Energy. To experience this omnipresent energy, certain spiritual processes have been indicated. One of them is to see the Divine in whatever you do, whatever you perceive and whatever you experience.

"Love and Service represent the same truth" (TheLugu saying). For man, love and service are like-two 'wings with the help of which man should strive to realise the Spirit. The quest for Truth really means discovering one's own inner reality. This eternal Divine Principle is in one and all.

To experience this Divine, one has to develop certain sacred qualities. Morality is a mark of a human being. Truth is the rule. Righteousness is the path. Sacrifice is the glory. These three are the hall-marks of humanity. Mankind is distinguished by these three qualities. Man today has lost the spirit of sacrifice. Morality has been undermined.

There is no concern for truth. He is lost totally in mundane pursuits, forgetting his divinity. The Sai Organizations were set up to make people realise their true divine nature. What is the primary purpose of the Sai Organizations? It is to make the people realise that they are sparks of the Divine and not embodiments of the physical products of Nature. The inherent divinity of man has been clearly proclaimed in the Geetha. This truth is not the opinion of any person, subject to changes.

Spiritual value of service Some of the speakers at the Conference have stated that Svaami is bringing about transformation in individuals When does transformation take place? After a person has received information.

Therefore, the first requisite is to get the information about the presence of the Divine Principle in all. The Sai Organizations have been engaged in propagating this "information." Seva (Service) is the ideal means by which this message can be conveyed. You should all realise that the human body has been 'given to you solely to render selfless service. Such service broadens the heart, destroys the ego and generates bliss. Service also helps to promote consciousness of the brotherhood of man and the Fatherhood of God. Your task does not end there. You have at the same time to propagate the idea of Ekaathma-Bhaavam (spiritual oneness of all mankind).

Mankind has to be led from dualism to non-dualism. Arguments over the existence or non-existence of God are entirely futile and foolish, as Buddha pointed out. According to the minds of different persons, views and beliefs are bound to differ.

But irrespective of these controversies, the Truth is one. That Truth is God. Dharma is God.

Ahimsa is God. Adhere to these three: Truth, Righteousness and Non-violence. Follow the path of Truth. There is no greater virtue than truth. The truth you speak must emanate from the heart and should be filled with love. Where there is love there is truth. Stick to truth in whatever you do. This may not be easy. But through persistence truth will become a natural habit. Act according to the dictates of your conscience and not the promptings of your senses.

Love is the basis for all actions Make love the basic impulse for all your actions. Share your love with others. Be unselfish. Self lives begetting and forgetting. Love lives by giving and forgiving. Develop confidence in your self. Through self-confidence you can achieve self-realisation.

The Sai Organizations have been enjoined to carry out a programme of ceiling on desires. Everyone should try to control desires as much as possible. The promotion of human values is another item in the programme. These human values are inherent-in every person. All that is needed is, for everyone to manifest them in his daily life. Truth, Righteousness and Peace are all in you. You are the embodiment of Truth, Peace, Love and God. Recognise this fact. Members of Sai Organizations should cultivate certain desirable practices. For instance, they should regulate their diet, because one's food influences ones thoughts. Smoking and intoxicating drinks have to be given up. They are ruinous for the health. Meat eating should also be given up because eating animal food promotes animal tendencies. The fourth evil that has to be got rid of is gambling. Those who take to the Spiritual path should avoid as much as possible these four bad practices. It is sinful to slaughter poor animals for one's food' Sai members should follow the motto' Help ever; Hurt never. There is no meaning in professing to respect human values without observing the rule that you should cause no harm to others in any form whatsoever.

God loves those who serve others because He is in all of them. Whomever you may serve, consider it as service to God. Divinise all your actions. Treat every

action you perform as God's work.

Love to love; heart to heart

Sai Organizations have not been set up for propaganda purpose. We do not need any publicity.

Who invited all of you here? You came out of your love. It is an outpouring of your love for

Svaami. What is the nature of your relationship? Love to love; heart to heart. It is your love for

me and my love for you, which has brought about this enormous gathering here today.

You have to bear in mind yet another fact about our Organization. The services rendered by the

Seva Dal to maintain cleanliness and security in the **Nilayam** Campus are beyond praise. They

are true **sevaks**. In our **seva** organizations there are hundreds of thousands of workers who are rendering service of various kinds. The office-bearers should not feel that they are apart from the

workers. All are workers. No one can consider himself a master. Service can assume any form.

What a mother does for her child is service. A husband and wife render mutual service. In this

sense all are servants. God is the only Master. All others who call themselves "masters" like

post-master, station-master, **etc.** are not masters at all.

In rendering service, see that you do it for the satisfaction of your conscience and not to impress

others. Treating service as an offering to the Divine, do it perfectly. Remember that God is

watching everyone of your actions. Be your own watchman to scrutinize what you do. When you

do everything to satisfy your conscience, you are well on the way to Self-Realisation.

Saadhana of overseas devotees

I am well aware that our **Sai** members are doing excellent work. Without boasting about it, we

can claim that there are no organizations in the world like the **Sathya Sai Seva** Organization. The

way the **sevaks** have been serving food and water to **lakhs** of people is inconceivable elsewhere.

Moreover, you have to appreciate the patience shown by overseas devotees. They are used to

living in spacious houses with all amenities. Here they have been living in sheds adjusting

themselves to the lack of many amenities. That adjustment is an index of their devotion. The

adjustment is itself a form of spiritual **saadhana**. Adjustment is possible when there is

understanding. It is because they cherish the feeling, "Here is our **Svaami**, our God," they are

able to adjust themselves. This understanding is also a form of

saadhana. Acquire this

understanding and then act on that basis. Then you will experience bliss.

There is no use merely going on reading books. Practising what you have learnt is more

important than filling the mind with book knowledge. In our organization all are well-read

persons who are keen to practise what they have learnt. You are all treading the path of Truth.

The whole world is one. Respect all faiths alike. The world is like a **veena** with many strings.

When the strings are in harmony, the world will be happy. All should behave fraternally towards

each other. There should be no differences on grounds of religion. All worship the same God. No

religion preaches hatred. Truth and righteousness are common to all religions. Adhere to them,

Observe morality and integrity, in daily life.

Love for **Svaami** is cause for transformation

Today everyone in **Prashanthi Nilayam** is living as a member of one family. Whatever your

language, religion, nationality or custom,; you feel as one here. This is great spiritual **saadhana**.

No one brought about this transformation. It was an individual transformation, each by himself

or herself. How did they effect this transformation? Out of their love for **Svaami**. That love

accounts for this prodigious transformation.

In the **Sai** Organization, because it functions in the work-day world, some regulations have been

laid down. Rules and regulations are essential. First of all, whatever resolutions have been passed

at this conference, they should be carried out whole-heartedly. All sorts of conferences are held

all over the world. Resolutions are passed. But they are ignored after the conference is over. In

the **Sai** Organizations, this should not happen. Having passed resolution, you must "pass" in it!

You would have scored a "pass" only when you implement the resolution. Therefore, you must

carry out the decisions you have taken. That is the meaning of discipline. Discipline grows out.

of devotion. Devotion stems from duty. Observe the three **D**'s: Discipline, Devotion, Duty. This

is true spirituality. In the performance of every duty there should be devotion. There should be

devotion and not diversion!

Devotion signifies love. Love for the Divine is the only true love. All other expressions of love

are merely attachments of one sort or another. Love is God. Live in love. Start the day with love

Fill the day with love. End the day with love. That is the way to God.

This love should be considered. Divine by people of every faith. Manifest your love 'regardless of how others behave. Share your bliss with others Cultivate this love. I am not concerned about the numerical growth of centres or devotees. I want only quality. Increase in quantity should be accompanied by improvement in quality. This is the service you have to render. The bliss which you experience should be shared with others. Do not violate the rules of the organizations. Thereby your love will grow. It is that love, which is responsible for your putting up with all inconveniences and discomforts. Develop the spirit of sacrifice. Realise that true happiness consists in union with God. You need not wish me Happy Birthday. I am' always happy. I am a tank of happiness. Draw from it as much as you wish. Drink that water and sanctify your life. It was the thirst for Divine bliss that drew you here. Drink deep and experience that bliss. Live in peace in Prashaanthi Nilayam, ignoring the attractions of the outer world. When you return to your respective countries, share your experience with your countrymen. Enjoy the love I confer on you. It is totally free from self-interest. Receiving selfless love, make your love unselfish. Discourse of Sixth World Conference of Sathya Sai Seva Organizations on. 21-11-1995.

35. Cherish Bhaaratheeya culture
EMBODIMENTS of Love! Education lends beauty to man. Education is man's secret wealth. Education is the source of fame and happiness. It is the teacher of teachers. Education is the true kinsman for one going abroad. It is the third eye for man. Rulers honour the scholar more than the man of wealth. One without education is an animal. This is the message of Bhaaratheeya culture. Life goes on whether a man acquires culture or not or pursues studies or not. But the life-span melts like ice from day to day. Even before he realises his duties, his life comes to an end. In the sphere of education, every thinking man is confronted with baffling problems. Educational institutions have forgotten their obligation to make education a source of strength and happiness in daily life. Educational ideals have lost their appeal. Education has ceased to be creative. It has

become a destructive force. Respect and reverence are down in the dumps. Education has been commercialized. Students are more keen to make money by any means rather than to acquire knowledge. Educational institutions which ought to be citadels of morality, integrity, sacrifice and character, have cease to foster morality. Students don't make any attempt to develop good qualities, while cultivating friendships and participating in common activities. All associations without good qualities are valueless. Character is most important for a student. It is the essence of Bhaaratheeya culture. Without cultural refinement, can anyone hope to earn honour? Without morals, can you acquire the esteem of others? If you preach righteousness without practising it yourself, will anyone respect you? Without fear of sin, with sinful thoughts, you commit sinful acts. At least from now on, recognise the truth and live upto the name of sons of Bhaarith. It is not a good index of pure education, if having been born in Bhaarith, you do not live up to the ideals of Bhaarith and lead a mundane existence. Bhaaritha Maatha's lament Students! Awake! This is not the time for slumber. Don't you see the tears Mother Bhaarith is shedding? Why is she shedding tears? Because her sons have forsaken the sacred path and are leading sub-human existence. Morality and integrity have been given up. To wipe the tears of Mother Bhaarith, every Bhaaratheeya should cherish the culture of Bhaarith. Every student should observe the three principles of equality, unity and co-operation. The nation is going to pieces because of the lack of mutual respect and unity. Education is not confined to reading, writing and listening. Degrees do not constitute true marks of learning. Without wisdom and spiritual knowledge, can there be real education? Education is not for earning a living but for leading the good life. All education which imparts worldly knowledge and develops intellectual activities without promoting character is utterly worthless. Morality imparts value to human life True education should promote morality, character and spirituality. Science and Technology are undoubtedly necessary for comfortable living. But there is an unseen power which underlies the physical world. Today students should acquire both physical knowledge for living and spiritual knowledge for understanding that .which sustains life. The two

together help to make humanness blossom. It is morality that imparts value to human life. Morality and Integrity are today confined to books. The heart is utterly polluted. Hands are engaged in selfish pursuits. This is the progress of modern education. (Theugu Poem). Man has progressed in science and technology. But morality and integrity are going down from day to day. The immediate task is to promote moral values. There are ninety crores of Bhaaratheeyas, but few who will assuage the agony of Mother Bhaarith. Of what use are these myriad sons? There was a time when Bhaarith stood out as the example for the world in holiness and purity. The ancient sages enthroned righteousness and gave the highest place of honour for the spirit of sacrifice. They adored justice and revered truth. In this way, they bequeathed to the nation its greatest cultural heritage. Lessons of history of Bhaarith Students! Recall for a moment the past history of Bhaarith. There is no record at anytime of Bhaaratheeyas having invaded other countries. Bhaaratheeyas always adhered to justice. They protected Righteousness. They esteemed truth as their life-breath. They took to arms only when foreign hordes invaded the country. Otherwise they never committed aggression on any country. Many foreign nations plundered the wealth of Bhaarith, but Bhaarith never coveted the wealth of any country, Not only did they loot Bhaarith's wealth, but they desecrated the sacred culture of Bhaarith. They created divisions between persons. They set at naught the sanctity of the plighted word. They undermined human relationships. It is because of these outrages that Bhaarith is in a deplorable plight today. Reflect for a moment on the glorious record of Bhaarith's past history. Bhaarith has always cherished noble virtues. Unable to recognise the purity, sacredness and spiritual heritage of Bhaarith, students treat it with levity. They consider it as uncivilized. This is totally wrong. Bhaarith has been the home of prosperity, morality, sacrifice and fraternity. But modern education has polluted all these qualities. Evils like corruption, dishonesty, injustice and falsehood were unknown to Bhaaratheeyas in ancient India. Today the people have become victims of exotic modes of living and have no respect for the transitional culture.

Bhaarith has upheld the collectivist ideal as against the concept of individualism. Community singing of Bhajans was preferred, not individual singing. Collective action was promoted. The Vedhas also glorified the collective spirit. It was Guru Naanak who initiated the practice of congregational bhajans. Students today should take a pledge to go to the villages and serve the rural populations. Most students soon after they get their degrees, either wish to go abroad or desire well paid jobs. Students should realise the importance of our villages and try to improve them. Money is not important. It is character that counts. The ancients attached value to the four goals of life: Dharma (Righteousness), Artha (Wealth), Kaama (Desires) and Moksha (Liberation). They followed righteous means to acquire wealth and transformed their desires into yearning for liberation. Thus they gave primary importance to Dharma and Moksha. Today people have given up Dharma and Moksha and are pursuing only Artha and Kaama. Consider Dharma as the basis for everything Students! Examine your hearts. Rectify your thoughts and earn money by moral means. Our ancients considered Dharma as the basis for the world. Today Dhana (wealth) is esteemed as the basis for everything. The achievements of our ancients and the greatness of their qualities are beyond praise. Emperor Sibi was prepared to offer his own flesh to save the life of a pigeon. Many sacrificed their lives to protect the lives of others. Harishchandhra gave up his kingdom and even his wife and son to honour his word. Students today do not cherish the lives of these heroes. The educational system should not be subject to changes according to changes in Education Ministers. Education, like Justice, should be free from governmental interference. Students should realise that what matters is not the religion they profess, but how far they are truly human in their life. They should realise the sacredness of their Motherland, Bhaarith. It is a name which is anterior to either Bharatha, Shri Raama's brother, or Shakunthala's son, Bharatha. Five qualities represented by H-i-n-d-u Foreigners should understand the precise meaning of the word "Hindu," the name which they associate with India. The five letters in the name of "Hindu" represent five qualities--Humanity,

Individuality, Nationality, Divinity and Unity. Unity is essential not only for **Bhaaratheeyas**, but for the entire world.

Today students tend to migrate from villages to cities after their education is completed. Students who come from villages should stay on. in their villages and improve the quality of life of the villagers. Students should learn three essential things: Cultivate the company of the good. Avoid evil associates. Do ceaselessly meritorious deeds. Students should dedicate themselves to social service, striving always for public welfare. Social service leads to the ripening of wisdom. Wisdom is the source of good qualities. Develop good qualities and good conduct. Realise that service is the means to overcome the ego, broaden the vision and promote love. Arise, awake and stop not till the goal is reached!

Mother **Bhaarith** is shedding tears. Find out the cause, as Lava and **Kusa** did when they found

their mother **Seetha** was in tears. They asked their mother: "**Oh** Mother"! Why are you weeping?

Here we are, more valiant than **Shri Raama**. We can bring for you a Golden Mountain if you

desire it." (**Bhagavaan** sang a **Thelugu** song which was both sweet and deeply moving). The boys

held her feet and declared that they would not leave until she revealed the cause of her grief. See

what the children of **Seetha**, the daughter of the Earth Goddess, did to assuage the grief of their

mother. Which son of **Bhaarith** today is trying to wipe the tears of **Bhaarith Maatha**? This is

deepening her grief. She laments: "I have ninety **crores** of children. But of what use are they?

They are not relieving a mother's sorrow." Mother **Bhaarith**'s grief affects the whole world.

What **Sai** expects

The Motherland should be revered as divine. Only then there will be worldly peace. Make your

studies useful to the country. Values are necessary for acquiring education. Education is for life.

Life is for love. Love is for service to the nation and the world. Then there will be peace. Starting

with values you end up with peace. There can be no peace without values (cheers).

When students acquire education in this manner, they will promote the well-being of the country

and the world. Students should take a resolve to develop their native places and make their lives

meaningful. This is what **Sai** expects from you. This is what you should offer to me. Be good and

make the country better. Be ideal students. Ensure security and

prosperity in the country.

Experience bliss by taking to the spiritual path.

Discourse to the Fourteenth Convocation of **Sri Sathya Sai** Institute of Higher Learning at the

Vidhya Giri Stadium on 22-11-1995.

36. Love and sacrifice will save mankind

The Embodiment of all forms ever tranquil,

Bearing all names, ever auspicious, **Shivam**

Sath-Chith-Anandha Ruupam, **Adhvaitham**

Sathyam, **Shivam**, **Sundharam**

More effulgent than the sun,

Purer and whiter than snow,

Subtler than the firmament,

Immanent in all beings,

There is no particle without the Self.

The cosmic consciousness

Is within you and you are the Brahman.

What more can I tell you;

The good people gathered here?

EMBODIMENTS of Love! **Sathyam** (Truth) has manifested itself in the cosmos. Without Truth

there can be no universe. Everything has emanated from Truth. "The lord created everything out

of truth. There is no place anywhere without truth. That is the pure absolute self," says a **Thelugu**

poem.

All wealth, all pleasures come from Truth. The **Vedhas**, the **Upanishaths** and all scriptures have

their origin in Truth. Truth is the proper abode of God. Truth and God are inseparable.

God is present in subtle form everywhere

Truth is God. The **Upanishaths** declare: "**Raso vai Sah**" (God is all sweetness). This means that

God 'is' present in subtle form everywhere, like sugar in sugarcane and butter in milk. Although

it is difficult to have a direct perception of God, His presence can be experienced in many ways.

The sweetness in sugar, the sourness in lime fruit, the bitterness of the **margosa** leaf, all testify to

the presence of the Divine. When you see a mountain or waterfall or a forest you feel happy. All

these proclaim the presence of the Divine. Light shines, the stars twinkle, the sun blazes, the

planets revolve in their orbits. All these-phenomena are manifestations of the Divine. By

understanding the nature of a flame you can understand the nature of fire. By examining a drop

of water you know the nature of the **Ganges**. Likewise by understanding **Maanavathvam** (the true

nature of humanness), you can understand **Dhaivathvam** (Divinity).

Despite all the activities in which man is engaged from dawn to dusk, he has no understanding-of

his true nature. He identifies himself with the body,, the senses and the mind, forgetting that his

true self is beyond all these. They are only instruments. Vedhaantha calls man to know himself.

The insignia by Which a man is identified in ordinary life are not the indicators of one's true self.

There are two entities in a man Dheha or Kshethra (the body) and the Dhehi or Kshethrajna

(indwelling Spirit). To know the Kshethrajna is to know one's true Self.

The Trinity and the three gunas

In this human body, constituted by the five elements, God dwells in the form of the three gunas.

Bhaaratheeyas adore the Trinity--Brahma, Vishnu, Maheshvara. The Trinity are not embodied

beings. No one has ever seen them. Nor is it possible to experience them in any way. The trinity

dwells in the human body as the three gunas: Sathva, Rajas, and Thamas. The three qualities are

forms of the Divine. Brahma is responsible for creation. The process of creation is subtle and

cannot be perceived by any of the senses. This transcendental process is taught by the mother.

All are creations of the mother. Hence, the Upanishath declares: "Revere mother as God." The

mother is to be adored as Brahma, the Creator. Revere the mother, serve the mother and trust the mother. This symbolises worship of God.

Next comes the father. He protects the child, takes care of his upbringing and leads him to God.

This protective function is attributed to Vishnu. The father symbolises Vishnu as the protector.

Hence the injunction: "Revere the father as God." Thus the mother and the father are images of Brahma and Vishnu.

Then there is Eshvara. He is called Bholaashankara. He gives whatever one prays for. He never

says no to any suppliant. Such an embodiment of truth cannot be hidden. To experience this

embodiment of auspiciousness (Shiva), Thamas is the mean. The Thaamasik quality is usually

associated with slothfulness and indolence. But this is not the proper meaning of Thamas (as an

attribute of Shiva). Shiva's role is to lead man on the right path to realise his divinity.

The Trinity, in the form of the three gunas, are present in every human being. This is borne out

by the scriptural aphorisms: "Eshvaras-sarvabhuuthaanaam" (the Divine dwells in all beings),

"Eshaavaasyam idham jagath" (the Lord is the indweller in the cosmos). When the significance

of the three gunas is understood, the nature of the trinity can be

understood.

Body, mind and conscience

God is not somewhere outside. He is the indweller in the body. Sin is the result of one's own

actions. Hence it is folly to seek God elsewhere. Man wants to know all about the world and

ventures to explore outer space. But he is unable to know his own true nature. How is he to know

his self? The self is called conscience. The spiritual quest means making use of the vibrations

from the conscience to understand the truth. Today man follows only the body and the mind and

becomes a prey to all kinds of troubles.

Man has to discover his divinity. The answer was given by Raama in the Raamaayana. Without

troubling to find out where God is, it is enough if one worships the mother and the father who are

the living embodiments of God. By pleasing and acting according to their wishes one can get

their blessings. To ignore the deities who are directly visible, in the form of one's parents, it is

delusion to search for an invisible God.

Raama exemplified this truth when he told king Janaka that without the consent of his parents he

would not consent to wed Seetha, although he had won her hand by lifting Shiva's bow.

Similarly; when Bharatha and Vashishtha came to the forest to appeal to Raama to return to

Ayodhya to rule over the kingdom, Raama firmly declared that he had to fulfill the pledge given

by his father to Kaikeyi and complete his term of exile in the forest. Honouring the words of the

parents is the highest virtue. This has to be observed by one and all.

Brahma and Vishnu are therefore to be worshipped in the physical forms of one's parents. The

two deities have no forms. The forms seen in the paintings of Ravi Varma are the products of his

imagination. They have no basis in reality.

The formless divine has to be experienced in the respiratory process which proclaims the oneness

of the individual and the cosmic Self in the sound So-Ham. In

breathing in with the sound 'So'

and breathing out with 'Ham,' the life-breath is declaring: "I am God," "I am God."

Disastrous consequences of lust, greed and anger

For Bhaaratheeyas, the Raamaayana, the Mahaabhaaratha and the Bhaagavatham are the most

sacred texts. The Raamaayana points out the disastrous consequences of Kaama (lust). The

Mahaabhaaratha teaches that Lobha (greed) brings utter disaster.

The Bhaagavatham shows the

consequences of Krodha (hatred) towards God (Hiranyakashipu's

example).

The world reveres. **Raama** but despises **Raavana**. Why? **Raama** is the repository of all virtues. He

is described as "**Sarva bhoothahithe rathah**" ---one who rejoices in the well-being of all living

creatures. He was the fountain of all wisdom. He exemplified the quality of equanimity in all

situations. **Raavana** was the embodiment of arrogance. His lust and pride destroyed him.

Lust, greed and anger are demonic qualities. When **Sathva, Rajas** and **Thamas** are cultivated in

the right way, they can help man to realise his higher nature.

Let your love embrace the whole world

Embodiments of love! You have supreme duty to revere the mother, and the Motherland.

Wherever you may go or work, never forget the Motherland. Students today should follow the

good teachings of our ancient sages and seers and lead ethical lives.

"Let us live together, strive

together, bear no ill-will towards each other." This was the message of the **Vedhas**. Let your love

embrace the whole world. Treat all man-kind as one family. All nations should be happy and

prosperous.

You must realise that life is like a two winged bird. The two wings are Love and Sacrifice. With

these two you must aspire to reach the supreme goal.

What is that men should do to promote the welfare of society? People claim to render social

service, but their motives are self-centred. On the contrary, they should be conscious of all that

they owe to society and render service in a spirit of selflessness. They should recognise their

identity with society. You should recognise your true spiritual reality and engage yourselves in

helpful activities. Make service the badge of your life.

In this conference, people from many countries have taken part. What is the foremost message of

this conference? Rendering service whenever it is needed, you must be prepared to dedicate your

life for service. You can become a leader only when you are filled with the spirit of service.

Today you pray to a river: "**Oh** river! overflow with water." Don't pray to the river. Address your

prayers to rain. When the rain responds, the rivers will get filled automatically. Likewise, when

you serve society as the Divine, automatically your desires will be fulfilled.

Svaami belongs to you

Devotees expect all kinds of things as a result of their devotion to God. Today, on the seventieth

birthday of this body, you 'have to take note of one thing. **Svaami**

needs nothing. Do not offer

even a small robe. **Svaami** belongs to you. He is not separate from you, nor are you separate

from **Svaami**. This is an inextricable relationship. Promote the well being of the backward and poor villages.

You must have listened to the list of offerings of gold ornaments by some devotees. What is the

ornament for **Bhagavaan**? Only bliss. Why cover Him with a shower of jewellery? A sculptor

carves a beautiful idol. Why submerge that beauty under clothes, jewels and garlands? All these

are artificial. Natural beauty alone gives real joy.

Don't take the trouble to bring such ornaments. You should not entertain such thoughts at all. Let

not the devotees feel otherwise. **Bhagavaan** has told the central Trust to put up for auction on this

stage itself all the ornaments given by devotees. The money raised thereby should be used by the

Trust. These jewels should not be taken even to **Prashaanthi Nilayam**. I have not sought anything

from anybody. But I will be happy with any kind of service you render. Spend your money to

help the needy. Assist in the provision of water. Meet the educational needs of the people and

provide medical relief. Do everything for the good of society and not for the sake of an

individual. Have the nation's welfare in your mind.

In addition to jewels, offerings of money have also been made. All these funds will be used for

the completion of the drinking water project. The water problem of **Raayalaseema** will have to be

completely solved. This is a dry area. There is not enough water to drink. How can trees be

grown in such an area? But without trees, the people cannot have a sufficient supply of oxygen.

Water, therefore, is essential for life. I had been considering this problem for a long time. For

health, the heart is important. For knowledge the head is important. For the body, water is

essential. All these three should be provided free. They should not be commercialized. All these

come from God.

Like oil for a lamp, Love is essential for life. Without oil or love, darkness will prevail. Render

loving service to all. Recognise that the Divine is within you and you have all the potency for

great deeds.

Serve **Dharidhra Naaraayana**

From today, our organization should grow from day to day and encompass the whole world. Set

aside private interests. Let welfare of society be your primary

concern. Wherever you may be, in whatever country or place, take part in the service activities there. Today devotees from 137 countries have gathered here. How much work is being done in these countries? That is the test. In all countries there are people who are hapless. They are embodiments of **Dharidhra Naaraayana** (God in the form of the poor). What need is there to serve **Shriman Naaraayana**? He has a host of persons to serve Him. You must serve the poor **Naaraayanas**, who have nobody to serve them. "Your welfare is your gift to Me" Sow the seeds of such noble thoughts, let them grow into giant trees and let people take shelter under them. This is the only birthday gift I seek from you. Your welfare is your gift to Me. Become exemplary persons. When you return to your countries from this conference, you must develop your centres without hindrance, from day to day. Make good use of the Divine Trinity in you. Recognise the Divine in your mother, father and preceptor and revere them. Develop the conviction that the Divine you adore, who is your favourite deity, is within you. That Divine is **Sathyam, Shivam, Sundharam** (Truth, Goodness and Beauty). Plato (the Greek philosopher) declared that Truth, Goodness and Beauty are God. Irrespective of the country, these three are the eternal verities. With these truths in your hearts, embark on service and bring a good name to **Bhaarith**. **Raayalaseema** should be ensured water supply all through the year. Today it is a "**Raallaseema**" (a stony region). This region must be transformed into a "**Rathnaalaseema**" (a region glittering with gems). This is the collective responsibility of the people concerned. Make yourselves into a garland and I shall be the thread holding all the flowers together. Consider yourselves the children of one mother, belonging to the human family. Do not give room for differences of race, creed and nationality. All belong to the caste of humanity, the religion of love and the language of the heart. The same object, water, is called by different names in different languages. Likewise God is one, whatever the name that is used - whether Allah, Jesus, Buddha or **Raama** - have that faith. Don't criticize any religion. By developing this universalism, bring joy to **Bhagavaan**. Many overseas devotees greeted me in the morning with "Happy Birthday." I am always happy.

It is enough if you are happy True happiness consists in union with God.

From today you have to take to a new path. You must spend your lives in harmony, **co-operation** and mutual esteem. See the Divine in all things. That is the source of true and lasting bliss. It can

be got only through Love.

Discourse in the **Vidhyagiri** stadium on 23-11-1995.

What is the happiest day in your life? All are happy days to a person of true knowledge. Happiness is an internal conscious experience which comes as an effect of the extinction of mental or physical desire. The less the desire, the greater is the happiness, so that perfect happiness consists in the destruction or satisfaction of all desires in the Absolute being.

BABA

37. Treat patients with love

The first message conveyed by **Bhaarithheeya** culture to the whole of mankind is this "Let all

people live happily, in good health and cheer." It desired that no one should experience suffering or misery in this world.

Health is the English term for **Aarogyam** in **Sanskrit**. The word health is derived from the Latin

word "**Healy**." **Aarogyam** has several meanings. One is sacredness.

Another is **Paripuurnam**

(Wholeness). The term thus indicates that all the organs of the body should be perfect and holy.

If any organ is afflicted, the body cannot be said to be Whole.

Hence men should aim at achieving perfect health and help others to do so. "**Karmaath Jayathe**

Narah Karmanyeva Prabodhathi." (Every man takes birth as result of past actions. Karma is the cause of death). Thus Karma is the cause of birth and death.

Every action has an effect. In any action done by man, its consequence is present in a subtle

form. Action thus is related to its fruits. Moreover, time is also related to action. Action and time

are inextricably inter-related.

Time is measure of duration between two actions

Every action has its own **Maarga** (course). One object is separated by space from another.

Likewise, time is the measure of the duration between one action and another. Here is a tumbler.

Beneath it is a plate. The space between the glass tumbler and the plate is termed Dharma. There

can be no separateness between one object and another without this Dharma. Dharma defines

the inter-relationships between two objects.

Now regarding time: A doctor fixes 8 A.M as the time for performing an operation. By 11 A.M,

the operation is completed with the stitching of sutures. The three-hour interval between the

commencement of the operation and its completion indicates the time taken for the surgery. In reckoning time, action is also involved. Action is the interval between two points of time. Thus time and action go together. Hence everyone should recognise the intimate relationship between action and time.

Every action, whether good or bad, has its consequence. There is no action in the world which is devoid of consequences. This is law of nature. For instance, a finger is cut by a knife. Immediately the finger starts bleeding. The result of the cut is instantaneous. When man slips on a step while walking, he sustains a fall and a limb is fractured. Here again, the result of the fall is instantaneous. Take another example. You had your breakfast this morning. It takes two hours to digest the food you have consumed. In the two earlier examples the results of the actions were instantaneous. But in the case of digestion of food you have consumed, it has taken two hours.

Another example: You sow a seed. It becomes a sapling after some days. To bear fruit it takes some years. Thus every action has a consequence, but the time interval between action and result varies from case to case. **Bhaaratheeya** culture recognized the truth about action and consequence. Others have also got to realise this truth.

One who is aware of this truth is unlikely to commit any wrong action, because he knows that good actions produce good results and bad deeds have bad consequences. Recognition of the law of Karma will make men lead proper lives. Man today takes to wrong paths because they have not realised this truth.

Way to maintain heart in a good condition
Health is essential for the body. A healthy mind can exist only in a healthy body. Only a man with a healthy mind will take part in joyous activities.

This conference is concerned mainly with the heart. Many consider the heart as the most important organ. There is a way to maintain the heart in good condition. Most of the organs in the body are in an immobile state. But the heart is continually active. It is difficult to perform an operation on an organ which is ceaselessly at work. If the heart has to be stopped beating for performing an operation, this cannot be done for more than two or three minutes. No operation can be done in such a short time. Hence heart specialists investigated the methods by which the heart could be kept inactive for a few hours so that cardiac operations

could be performed. The heart-lung machine was designed to enable heart operation to be done.

The heart is the primary organ for keeping the body well. Only when the heart is sound there can be proper blood supply to the whole body.

Who invented the heart-lung machine? It is a product of human, intelligence. This shows that intelligence is even superior to the heart. It is this intelligence that has been responsible for the discovery of numerous devices.

Recognise the relationship between time and action
It is by the use of intelligence for a practical purpose that doctors have found the technique of carrying out heart operations. The intelligence is as important as the heart. It is the combination of the intelligence and the heart that helps to keep a person healthy. A doctor may be extremely intelligent in performing operations. But if during an operation his mind wanders, the operation will not be successful. The combination of qualities required for success should be properly understood.

The relationship between time and action should be recognized. Modern man tends to ignore the consequences of his actions. Purely for the sake of worldly pleasures, he considers wealth as the most important thing. The Chinese were accustomed to a certain traditional practice. Every morning on waking up they used to remember the saying: "Difficulties are our friends; let us welcome them." Today people regard difficulties as enemies. Without difficulties you cannot obtain a comfort.

People consider, wealth as, essential for physical comforts and thereby become slaves, of wealth.

As long as they remain slaves of wealth, they will have no respite from troubles.

"Serve **Bhavanthu Sukhinah. Sarve Santhu Niraamayaah**" (All should be happy. All should be free from sufferings). If you are to pray in this manner, you must have these feelings in you.

Dr. Bhatia urged that **Svaami** should indicate to the doctors the right path and give them strength to pursue it. You are not lacking in strength. God has endowed you with strength, but you are not using it on right lines. Every human being is endowed with a divine energy, which has to be used for proper purposes. It has to be used righteously according to the dictates of one's conscience.

When the conscience is satisfied the energy gets sanctified. Man today misuses the Divine

energy for selfish purposes.
Duty of doctors today
Men should realise the sacredness of action and time. The presiding deity of Karma is **allpowerful**.
Hence a prayer is addressed to the deity requesting him to see that one's actions are good.
The human race is called Mankind, because sacred feelings, thoughts and intentions are there in man. It means "humanness" is synonymous with kindness. The sage **Vyaasa** wrote eighteen **Puraanas** (sacred epics). Who has the time to read so many **Puraanas**? Therefore, ruminating on this point, sage **Vyaasa** declared the quintessence of these **Puraanas** just in these words: "Help ever; Hurt never."
This is the duty of doctors today. They have acquired valuable knowledge. This should be used for public good. The more it is used this way, the more it will grow. Always be prepared to serve a patient when he comes to you. It is a sign of weakness to turn away a patient on a plea of inability. You have the God-given power. Be conscious of your power. Doctors should recognise the importance of the five human values: Truth, Righteousness, Peace, Love and Non-violence. Love is the basis for all the other values. Doctors can infuse courage in patients by the love they show towards the patients. If doctors carry out their duties with love they will be crowned with success. "Old is Gold"
In the discussion at the conference, several conflicting views were expressed by the participants.
One of the issues was whether the latest technique should be preferred as against earlier techniques. **Svaami** was of the view that the older techniques had much to be said in their favour.
The older technique, though they may not produce quick results, are slow and sure. The latest techniques appear successful momentarily but their long term results are not always good. While the latest technique should be employed where necessary, the earlier techniques should not be rejected out of hand. "Old is Gold" The old techniques have the merit of proven value.
A caveat should be said about heart transplant. The operation may be easy, but how easy is it to get a heart for transplanting? A transplanted heart may serve for a time, but cannot serve as long and as well as the God-given heart.
A word of caution has to be uttered with regard to heart transplant or transplanting the cornea for

the eye. The character of the person from whom the transplanted heart or cornea has been got should also be taken into account. The practitioners of medicine in ancient times considered these factors in treating patients.
The antecedents of families were fully examined in the past, before marital alliances were concluded. But today these factors are ignored. People are indifferent to family backgrounds, while they are concerned about the pedigrees of dogs in dog show! This indifference to lineage accounts for the breakup of many marriages after a short time. This should not happen. Marriage should be a life-long partnership. Good thoughts are more efficacious than drugs. It is better to remedy the original heart of a patient than to try to replace it with another heart of a person whose antecedents may not be good. The heart is the most vital organ in the body. To keep it in a healthy condition, one's thoughts should be healthy. Good thoughts are more efficacious than drugs.
The doctors who have gathered here are estimable persons. They are broad-minded, gentle and kind hearted persons. You may receive fees from the rich patients. But you should treat the poor free. Dedicate one day in a week to render free medical service to people, irrespective of creed or nationality. Such service will give you spontaneous joy and enable you to experience the Divine.
Make love the capsule you offer to your patients. When a weak patient comes to you do not be content with offering him glucose or some other thing. Give him the injection of love. That will give him instant strength. Speak to him with love, offer medicines with love and keep him in good humour. That is the way to make him happy. Happiness is union with God. Anything you do with love will be rewarding.
The participants have stood for great ideals. Their experiences are beyond praise. As they related their varied experiences, it was thrilling to hear them. They are all experts in their field. Your presence at this conference and the encouragement you have given to our doctors are deeply appreciated. Symposia and conferences are held all over the world. But at this conference everyone was deeply involved. Everybody experienced Divine vibrations wherever they met. I bless you all that you may return to your countries enriched by your experiences here and serve your respective countries well. Wish you all peace and happiness,

which you should share with
your people.

Valedictory address to the International Conference on **Cardio-**
Vascular Diseases at the

Institute Auditorium, **Prashaanthi Nilayam** on 18-12-1995.

Life is an experience meant to train the individual for a higher,
deeper and more expanded state of existence through the
experience of the results of action. The aim of everybody's life is
the attainment of complete perfection in the spiritual Absolute.

BABA

38. Realise God through Pure Love

All the objects in this visible universe are

Extremely beautiful, attractive and pleasing.

The Divine is immanent in the entire cosmos.

The cosmos is filled with love.

The Supreme Self is the embodiment of love;

Hence if love encounters love they merge;

Hence if you develop your love

You become eligible to achieve

Oneness with the Divine.

LOVE exists for love and nothing else. It is spontaneous and imparts
delight. Everything is

permeated by love. Love sees with the heart and not the eyes. It

listens not through the ears but

by the tranquillity of the heart. It speaks not with the tongue but out
of compassion. Compassion,

kindness and love are separate words which mean the same thing.

Love has many synonyms.

Love can emanate only from the heart and not any other source. Love
is immortal, nectarine,

blissful and infinite. A heart filled with love is boundless just as rivers
with different names and

forms merge in the ocean and become one with it, love in many forms
enters the ocean of the

heart and gets identified with it.

True love has no beginning or end

Love can conquer anything. Selfless, pure, unalloyed love leads man
to God. Selfish and

constricted love binds one to the world. Unable to comprehend the
pure and sacred love, man

today is a prey to endless worries because of his attachment to
worldly objects. Man's primary

duty is to understand the truth about the Love principle. Once he
understands the nature of love,

he will not go astray. The various contexts in which the word love is
used today have no relation

to the true meaning of love. The affection, between a mother and
child or between a husband and

wife is incidental to a certain temporary relationship and is not real
love at all. True love has

neither a beginning nor an end. It exists in all the three categories of
time--past, present and

future. That alone is true love which can fill man with enduring bliss.

One's thoughts, one's words and looks should be filled with love. This
is divine love. One who is

saturated with this love can never be subject to suffering. Men today
are affected by praise or

blame. But one who is filled with divine love transcends praise or
censure. He is unaffected by

criticism or flattery. He treats alike joy and sorrow, profit and loss,
victory and defeat.

It is not easy to experience such love. It is easy to blame God but
difficult to realise God. Men

today prefer the easy path to the rough, one. They should realise that
there can be no pleasure

without pain.

The mission of Jesus

It was to teach mankind the greatness of divine love that Jesus came.
His father passed away

when Jesus was ten years old. Thereafter, with the permission of his
mother, he embarked on his

ministry of service to the people. He resolved on three tasks: one, to
be filled with Divine love

and to share it with others was the main purpose of his life; two, he
should not succumb to praise

or censure in carrying out his mission; three, to inspire in others the
conviction that the Divinity

within is omnipresent. Jesus considered spreading the gospel of love
as his foremost task. He

encountered many ordeals in carrying out his mission, but he
regarded them all as challenges to

be overcome. He was determined to treat pleasure and pain, sickness
and failure with

equanimity. He could not bear to see any one suffer. He was opposed
to the traffic in birds going

on in the temple in Jerusalem. The affected persons turned against
him. But Jesus carried on.

regardless of their hostility. In the end he sacrificed his life for the
sake of others and out of his

love for all.

Every human being is potentially a messenger of God. But, today, men
have become messengers

of the Lord of Death. They are traitors to their true human state.
Humanness demands that

everyone should manifest the Divinity within him. Everyone should
be a real messenger of God

and strive to promote peace and security in the world. There is no
other path to be followed.

God's message is sacred and totally free from self-interest.

When Christ was born, three kings came to see the infant. One of
them declared that the child

would be a lover of God. The second one said that he would be the
beloved of God. The third

one declared that he was God. A lover of God is a messenger of God.

The one whom God loves
 is a "Son of God." When one experiences both of these, he becomes
 one with God. "Father and
 Son are one."
 Therefore, at the outset you must prepare yourselves to be
 messengers of God. This means that
 you should live up to the message of God. The message calls for
 service to all. Compassion,
 morality and integrity are essential elements in the message. In
 propagating this message faith in
 God should be promoted. Love should be the watchword. The
 absence of love gives rise to
 hatred. Today there is no unity among the people. Without unity how
 can there be bliss? Without
 bliss how can anyone experience God?
 Men should lead selfless lives. This may seem difficult. But, in reality
 there is nothing easier. It
 is selfishness that creates all kinds of difficulties for mankind. Selfless
 love will give no room for
 any evil. Unselfish love may meet with opposition from one's kith and
 kin and from worldly
 persons. But one should not be deterred by such opposition. Love
 should be cherished as one's
 life breath.
 The elements and the Divine
 It is essential to have faith in God. The five elements are
 manifestations of God. They are the
 earth, water, fire, air and ether (or space). In the earth God exists in
 the form of **Prajna**
 (Awareness). In fire, God is in the form of **Jaagratha-Swaruupa**
 (wakefulness). The **Vedhik**
 warning is, "Be awake". In air, God exists as the **Praana** (vital breath).
 In ether (or space) God
 pervades it as the primal **sotmd, Omkaara**. Every element thus
 proclaims the manifestation of
 one aspect of God.
 All beings experience the presence of the Divine through the five
 elements, the five senses, and
 the five life breaths. Some may ask, "When the Divine is omnipresent
 and is in all beings, why is
 He not visible to us?" If investigation is made on right lines, God can
 be perceived. Some human
 effort is essential to get this perception. Just as the reflection of the
 sun can be seen in all its
 purity only in clear and still water, though reflections may be noticed
 in ponds, wells and oceans,
 God can be perceived only when the heart is pure and unselfish. How
 can God be expected to
 appear before a person whose mind is wavering and whose outlook is
 self-centred? The wavering
 mind will experience only a hazy figure. In a steady mind, God will
 present a clear image.

Mind is the cause of man's bondage
 The mind, according to the scriptures, is the cause of man's bondage
 or liberation. The mind has
 three qualities: **Thamas, Rajas** and **Sathva**. The **Thaamasik** quality
 makes the mind ignore the
 truth, pursue the false and impels man to indulge in what is unholy
 and improper. It is necessary
 to correct this tendency of the **Thamo-guna**. The **Rajo-guna** is
 responsible for a person living in a
 kind of dream-state and treating it as real. The **Saathvik** quality
 makes a person see good even in
 a bad person or object. The **Saathvik** person sees God in the whole
 cosmos and fosters the godly
 approach to creation.
 Today people all over the world are racked by fears of various sorts.
 There is no peace anywhere.
 But people should not give way to despair. They should face the
 situation with courage, without
 bothering about the results.
 Make love the basis for all your actions. The **Gopikas** prayed to
 Krishna to play on the flute and
 fill their barren hearts with love so that love may grow and ripen in
 their hearts. The love of God
 should be free from any desire for favours. God judges the devotee's
 love by the intensity of the
 feeling and not by the number of ways in which worship is offered.
 Love of God does not mean giving up your normal duties. In the
 performance of these duties,
 every action should be done as an offering to God - **Bhaagavath**
preethyartham (for the sake of
 pleasing God). Look upon the body as a moving temple, wherein God'
 resides. Recognise that
 God is always with you and around you.
 Messengers of **Sathya Sai**
 The Messengers of **Sathya Sai** are doing excellent work. They are
 helping to build dwellings for
 the poor in the villages. They also arrange for the marriage of poor
 villagers, raising the money
 from among themselves. Many old students of the Women's College
 (at **Ananthapur**) are living
 in overseas countries like Germany, **U.S.A**, Australia and Japan. It is an
 index of their devotion
 to **Svaami** that they have come from these distant places for this
 annual meeting of "the
 Messengers" at great expense. I asked the President of the
 Association why the members are
 wasting money in this way. Why should they not use it for helping
 some poor people in their
 places? Every trip costs about a **lakh** of rupees per person. Her reply
 was: "**Svaami**! We are not
 concerned about the expense. We come to **Svaami** to get our spiritual
 batteries recharged go that

we may render, better service Money comes in one way or another:
But we have to develop our
spirit of sacrifice. It is for this reason that we are coming here. Even
the money we earn is not
really ours. We are merely agents. We are a kind of trustees for our
incomes."

This attitude has to be appreciated. People should regard all wealth
as coming from God to be
used for sacred purposes. No one brings anything with him at birth
and carries anything with him
at death. All relationships in between are transient. Treat all alike.
Even bad people will be
transformed if you treat them with love.
Show love to those who dislike you also

St. Paul was an example of one who originally hated Christ but later
became his foremost
apostle. When you show love towards all, even to those who dislike
you, God will love you.

Then you become a "Son of God." You earn the right to inherit the
Kingdom of God. You can
become one with God.

Among the Messengers of **Sathya Sai**, consisting of men and women,
it is the women who are
carrying on more service activities. This is all the more commendable
because of the handicaps
they labour under as housewives with in-laws and others who
dominate over them. Nevertheless
they are persuading their husbands to come to **Svaami**. This is true
seva because they are
converting sceptics to believe in God.

The male old students have more freedom but are not equally zealous
in rendering service. They
should realise the true meaning of freedom, namely, carrying out the
dictates of the Spirit.

As a nation we have achieved freedom, but we have not achieved
unity. Unity can be achieved

only through love. This was the message of Jesus.

Make yourselves worthy of calling '**Sai** Devotees'

Students! When you are observing today the birthday of a divine
personality you have also to

follow his teachings. You have to remember what constitutes the
greatness of the person whose

birthday you celebrate. We celebrate **Shri Raama**'s birthday, but how
many respect the words of

the father as **Raama** did? How far are you prepared to sacrifice
position and power as **Raama**

did? People insist on rights to which they have no claim. How can
they call themselves devotees

of **Raama**? You should follow the ideals of **Raama**.

What is meant by calling yourselves devotees of **Sai**? You have to
foster love and develop unity.

You must consider yourselves as members of one family, the children

of one God. Only then you

are entitled to call yourselves **Sai** devotees. Whatever others may say,
do not bear any ill-will

towards them. Welcome everything as for your good.

The more you serve God, the more the bliss you will experience.

Hence, fill your life with love,

grow in love and end your life in love.

Christmas message in the **Puurnachandhra** Auditorium on 25-12-
1995.

1. The triple purity

Devotion alone bestows the supreme good;

Devotion alone is the destroyer of the disease of the cycle of birth
and death;

Devotion alone is the means of recognizing Divinity;

Devotion alone is the means of Liberation.

EMBODIMENTS of Love! Only through devotion does man attain the
supreme Truth. Through

devotion alone does man get release from the disease of birth and
death. Through devotion man

seeks to realise God. Through devotion alone he achieves Liberation.

Esteeming **Bhakthi** (devotion) as the supreme end and the highest
goal of life, **Bhaaratheeyas**

have been pursuing the path of devotion from ancient times.

The term **Bhakthi** (devotion) has been interpreted in many ways.

The word **Bhakthi** is derived

from the root '**Bhaj**.' "**Bhaja Sevaayaam**," declared **Shankara**.

"Service is devotion," according to

Shankaraachaarya. Whom do you serve? What is the form of
service? Service to God is true
form of service.

Viveka Chudaamani (of **Shankaraachaarya**) expounded the
meaning of **Bhakthi** in a different

way. "**Svasvaruupa dharshanam Bhakthi**" (The recognition of one's
own true Self is **Bhakthi**).

Naaradha, who was a great exponent of devotion, declared: "**Bhaja**
Paramabhakthih." **Naaradha**

defined **Bhakthi** as the ceaseless flow of devotion arising from
dwelling on the Lord's name.

He also declared that one who is filled with **Paramabhakthi**
(supreme devotion) is in a state of

intoxication, forgetful of the body, totally immersed in the love of the
Divine. This means that

true devotion consists in obliviousness of the body and total
absorption in the love of God.

Raadha and **Bhakthi**

Raamaanuja who is the exponent of the **Visishtaadhvaitha**
philosophy, derived the meaning of

Bhakthi from the name of **Raadha** and interpreted it as the
continuous flow of love for God. The

word '**Raadha**' contains four syllables: **Ra**, **aa**, **dh**, and **aa**. If you read
the word starting from **Ra**,

you have **Raadha**. Starting from **aa**, you get the word **Aadhaara**.

Starting from **Dh** you get the word, **Dhaaraa**. Starting from the second: **aa**, you get the word **Aaraadha**. **Aadhaara** means "basis." **Dhaaraa** means "continuous flow." **Aaraadha** means "worship." Thus **Raadha** signified for **Raamaanuja** the continuous stream of worship of the Divine. **Vallabhaachaarya** gave a different interpretation of devotion. He made a distinction between the continuous flow of devotion and devotion falling in drops. When a devotee's heart is completely filled with the love of God, he ceaselessly chants the name of God. This state of mind of the devotee was described thus, "**Sarvadhara Sarvakaaleshu Sarvathra Harichinthanam**" (ceaselessly thinking of God at all times and at all places). True devotion is to regard God as friend. **Maadhvaachaarya** described true devotion as regarding God as the only unfailing friend. All others may be friends for some time and turn inimical later. Thus all worldly friends may turn into enemies some time or other. God is the only true friend. **Maadhvaachaarya** defined true devotion as the manifestation of the love for God, considering Him as the greatest friend. The **Vedhas** have proclaimed a truth transcending all these interpretations. The **Vedhas** repeatedly harked upon two words: **Nithyam** and **Svagatha**. **Nithyam** is that which remains unchanged through all times. This has also been described as Truth which remains the same in all the 'three' categories of time past, present and future. **Svagatha** refers to that illuminating power, which remaining alone spreads its effulgence all around. This is illustrated by the sun, who is one entity that is unchanging and spreads his light all round. The permanence of the sun indicates the attribute of **Nithya** and the dispersal of his light indicates the quality of **Svagatha**. Both the qualities are rooted in a single entity. The **smriti** referred to this characteristic as **Svaruupa-Svabhaava** (the combination of form and quality). The sun has two qualities: One is shedding light; the other is transmitting heat. Likewise, the **Aathma** has two qualities. One is: **Prabhaava** (effulgence). The other is spreading the light all around. You have the example of a lamp in your home. The lamp is one, but its light illumines the whole house. Likewise, the **Aathma** (Spirit) is one only in its form. It is eternal and unchanging. The **Smriti** described it as: **Sathyam, Inanam, Anantham** Brahma (The Supreme Self is truth, wisdom and

infinite). It is the nature of the Self to spread **Inaana** (spiritual wisdom) everywhere. The **Smriti** declared that the Self has the form of **Anu** (the atom). The implication of this is that there is nothing in the universe without atoms. All material objects are made up of atoms. The scripture declared that God is omnipresent as **Anusvaruupa**. God is present also as the macrocosm. **Dharmee** and Dharma The **Anusvaruupa** (micro-essence) of God is termed **Dharmee**. In this form, **Dharmee** is present in all objects in creation, but none of them is present in **Dharmee**. All objects in the universe appear as different from each other, but the Divine principle in all of them is one and the same. That Divine principle, which manifests the oneness underlying all objects, is called **Dharmee**. This means that **Dharmee** is what unifies all apparently manifold objects. Dharma demonstrates the diversity in the forms of objects. The underlying principle which reveals the oneness of all these objects is **Dharmee**. This **Dharmee** is described by the **Vedha** as **Muulaadhaara padhaartham**---the thing that is at the root of all things. This primal basic substance is the basis for everything else. Today the significance of this **Dharmee** is being forgotten. It is also forgotten that this **Dharmee** is all-pervading. As the all-pervading **Dharmee** (divinity) is present in all objects as the subtle atom, man is regarded as Dharma-**Svaruupa**, the embodiment of Dharma (righteousness). What for has man been given a body? What for does he exist? The scriptures say: "**Shareeram aadhyam khalu dharma saadhanam**" (the body verily is primary tool for realising righteousness). The body has been given to man to practise Dharma. Today men tend to forget the purpose for which they have come to existence. They ignore their duties. They go after meaningless fancies. Hence they are not able to understand their true nature. Role of festivals In order to make people understand their real divine nature, festivals were designed. Today is **Vaikuntha Ekaadashi**. What is **Vaikuntha**? The Lord's abode is described in various ways as **Vaikuntha Kailaasa, Svarga etc.** All these are fanciful names. What is the abode of God? The Lord told **Naaradha**: "I reside wherever my devotees sing my glories." The Lord dwells in the hearts of devotees. This is His main

address. All other places are

"branch offices." Any message addressed to the Divine Indweller in the heart is bound to reach

God. **Vaikuntha** as the abode of God means a place which is changeless. Many things may

change in a man, but his heart is changeless. What is meant by **Ekaadhashi**? This should not be

regarded as some special place or time. The form of **Ekaadhasha Rudhra** is made up of the five

organs of perception, the five organs of action and the mind. **Rudhra** is a resident of the human

body, which is full of numerous potencies. Men today are forgetful of these potencies and the

Divinity. that dwells in the heart.

New year days come and go. Of what use are they? **Samvathsara** (the year) is one of the names

of the Lord. Every moment is new. Why wait for a whole year to make the change in yourselves?

As long as you are caught up in worldly celebrations of New year, **Vaikuntha Ekaadashi** and the

like, God will elude you. You can realise God only when you forget the phenomenal world and

the body-consciousness.

The three active agencies in man

Turn the love that arises in you towards God. Dedicate your body to the Divine. This is the true

mark of devotion. There are three constituents in man: the mind, the power of speech and the

body. These three are called **Thrikaranas**---the three active agencies in man. It is when all three

are used for sacred purposes, man becomes sanctified.

Every human being needs to cultivate the spirit, irrespective of his beliefs. All need devotion. It

is only spirituality that can purify the heart and mind of man. The second requirement is

morality. Morality helps to purify **Vaak** (speech). The third is **Dhaarmikam**. All righteous deeds

done by the body or hands sanctify a man. It is through spirituality, morality and righteousness

that the three instruments get purified.

Only the one who has achieved this triple purity can realise the Divine, If any of these

instruments are impure, he cannot realise the Divine.

To comprehend the Divine, man has to understand the subtle atomic principle that pervades the

entire cosmos. The difficulty in comprehending the Divine was recognized by the **Gopikas** who

declared: "How can we know you, **oh** Krishna! You are the subtlest among the subtle and vaster

than the vastest among the 84 **laks** of species in the cosmos."

The three ornaments to cherish

With faith in the omnipresence of the Divine, man should engage

himself in good deeds, cherish

good thoughts and dedicate his life to good practices. His words should be words of truth. The

ornaments he should cherish are truthfulness in speech, charity for the hands and listening to

sacred lore for the ears.

Develop faith in your divinity. Then you will redeem your life. Follow your conscience. Make

your heart pure.

You cannot realise the Divine by immersing yourself in worldly concerns. There are two kinds of

knowledge: **Dharmee-bhuutha Inaana** and Dharma-**bhuutha Inaana**. **Dharmee-bhuutha Inaana**

is knowledge related to forms. Dharma-**bhuutha Inaana** is related to names. There is no basic

difference between the two kinds of knowledge. Name and form are interrelated. This truth has

to be understood. The awareness that shines within all beings is the form and nature of the

Divine. This oneness of form and name has to be properly understood. Every such concept has

an external and an inner meaning. You have to grasp the inner meaning. For instance, the mike

here rests on the table. The table is the base. The table stands on the earth. The earth is the base

and the table is supported by the earth. The base is called **Aadhaara** and the object supported by

the base is called **Aadheya**. Today people tend to forget the **Aadhaara** and think only of the

Aadheya.

Anything can be accomplished with Divine support

Embodiments of Love! The New Year comes regularly year after year.

But do you have any new

thoughts? You do not shed your old, mistaken ideas. They should be given up, yielding place to

new, sacred and sublime thoughts. Of what use is it to celebrate new year days if you do not

change your old ways of thinking and behaving? Make proper use of time which is both precious

and sacred. Do not indulge in useless gossip. Develop good qualities like compassion, love and

sympathy. Act as your own monitor and correct yourself by self-punishment. By a simple

method you can control your wandering mind or your anger.

Moreover, place your reliance on

God.

With the power of the Divine to sustain you there is nothing you cannot accomplish. **Karna** and

Raavana are examples of powerful men who were destroyed because they did not have the power

of the Divine behind them. The **Paandavas** were saved because of their faith in the Divine and

their unity. Happenings in the world show how some families have prospered because of unity and how others have suffered because of divisions within the family. Today the nation needs unity above everything else. It is through faith in God that unity can be promoted. Look at the diversity of people in this hall, the different creeds they profess, the different nationalities to which they belong. All are united in their common allegiance to **Svaami**.

By this single feeling of faith in the Divine, unity can be achieved. It is the absence of this faith that is the cause of division.

All of you are embodiments of the Divine. All of you are embodiments of love and peace. You are the Divine in human form. Develop that conviction. Immerse yourselves in Divine love.

Offer that love to the Divine. Thereby you will have love for all. It is only when you develop this love principle you will be realising the meaning of festivals like these. Stand up for your belief in God, even as you stand up for your father or mother.

Render service to society, without which you cannot exist. Your welfare is bound with that of society. Develop the feeling of oneness with all, loving all as members of one Divine family.

Discourse in **Sai Kulwant Mandap** on 1-1-1996.

If you take one step towards Me, I take hundred steps towards you. Baba

2. Learning a lesson from a child

The farmer has no fear of going without food;

One who chants the Lord's name has no fear of worries;

The silent man has no fear of discord;

The careful man has no fear of danger.

EMBODIMENTS of Love! The hard-working farmer has no fear of starvation. The one who

chants the name of God has no fear of worldly worries. The man of few words will be free from

enmity. Through excessive talk man falls a prey to quarrels. Everyone should cultivate

moderation in speech. Restraint in speech is conducive to friendly feelings. The one who is

careful in his behaviour, doing all actions after due deliberation, will have no fear of danger.

All these precepts are related to education. True education consists in knowing how to lead a

peaceful life. This means that in embarking on one's educational career, one should aspire for

world peace. The reason is, he is a part of the world community. His well-being is intimately

bound up with the well-being of the world. He should give up all narrow feelings. Students have

also got to acquire unity and fellowship.

All these qualities cannot be taught by teachers. For every individual, Nature is the best teacher.

Nature is teaching all lessons to man all the time.

The supreme virtue in a man

What lends beauty to sports and games is the spirit of unity with which the participants play in

them, eschewing feelings of envy and hatred. The supreme virtue in a man is to forget his

individual differences with others and move with them in a spirit of equality and harmony.

Today people derive only physical fitness and strength from taking part in sports and games. But

man is not the body alone. Fulfillment in life is not attained by physical health and strength

alone. Even when the stomach is full, 'the mind must get satisfaction. Hence, efforts should be

made to promote mental health also. Only when both the mind and the body are hale and well

can one experience happiness. However, young people today are concerned only about physical

appearance and fitness.

Man is endowed by Divine grace with physical, mental and spiritual potencies of many kinds.

Unfortunately young people tend to misuse these powers and come to grief. They do not

recognise the magnitude of their internal powers. The mind is the source of all powers. Only

when the mind is subdued can man realise the Divine.

Use and abuse of energies present in man

For achieving anything, strong determination is necessary. Young people in particular should

take note of the powers in them. It is comparable to a kind of electrical energy. This energy

enables them to see things through the eye (which is like a bulb). You must ensure that your

vision is pure, sacred and pleasing. Do not taint or pollute your sight by looking at undesirable

objects. Do not look at anything with bad thoughts. The eyes are spoilt by misuse.

Then you have circulating in the entire body a magnetic energy. Although this energy is present

throughout the body, its presence is conspicuous in the hand. Hence the hands should be

employed for good purposes. They should not be used for doing harm to others or hurting them.

Moreover, there are in the body rays emitting light. The electrical energy in the body serves to

transmit these rays throughout the body like radio waves. People do not use these energies for

right purposes. The ears listen to gossip, slander and evil talk. The result is that the power of

hearing gets polluted.

Then, you have the power of speech. This power finds expression in sound waves. This power has to be used with great care. The words one utters should be examined to see that they do not excite, irritate or anger others. Bad words come back to the speaker with double strength. Hence one's speech should be soft and sweet.

The major weakness of young people is the tendency to misuse their boundless potencies. This degrades them as human beings.

Young people, failing to exercise control over their actions, tend to become unruly and ungovernable. You may be great scholars or intellectual giants. There are many Nobel Laureates.

How many remember them? But the great benefactors of mankind, the men of noble qualities, are cherished by all mankind. For instance, there is the example of a noble soul from Calcutta.

Calcutta produced many great intellectuals. After a time they are not remembered at all. But if today Raamakrishna Paramahansa, an illiterate person, is enshrined in the hearts of millions all over the world, is education responsible for it? Likewise, if many noble persons are enshrined in the hearts of people, what is the reason? They have earned their good name by their faith in God, their character, magnanimity and spirit of sacrifice. God has been the prime factor in their lives.

A child's faith in God

The other day you witnessed in the sports festival a young child dancing as Krishna on the hood of a serpent. Owing to the firing of some crackers, the cloth on a platform where the child was dancing caught fire. As the flames rose, the police, the students and others rushed to the spot with buckets of water to put out the fire. There was great commotion. But the child Krishna went on with his dance, totally indifferent to what was happening all around. His entire concentration was on the role he was playing. The child went on with the dance with his concentration on

Syaami. His eyes were centred on Syaami. When one's look is centred on the Lord, nothing untoward can happen. All around the child, the decorations had been prepared with paper.

Behind the decorations five hundred children were seated. What disaster might have happened if the fire had spread towards them? But, even a mountain of danger will melt away like ice if one's thoughts are centred on God. This means that together with concern for worldly things, there should be devotion to God. Together with education Samskaara

(refinement of character) is essential.

What is meant by Samskaara? "Samyak Krithi ithi Samskaara" (Refinement of action is culture).

The true implication of the benediction, "Lokaas-Samasthaas-Sukhino-Bhavanthu" is not properly understood. "All should be happy." This is the assurance of the Divine.

Valmeeki, Vyaasa and Pothana

How did a highwayman like Rathnaakara become the immortal author of the great epic

Raamaayana? By continuous chanting of the name of the lord, as taught to him by the

Saptharishis (seven great sages), his face acquired a new effulgence and he could become the

sage Valmeeki, who is immortalized as the author of the Raamaayana. He composed his work to

please the Lord. He did everything in a spirit of dedication to the Lord.

Take the case of Sage Vyaasa. He was the author of eighteen puraanas (ancient spiritual epics).

He wrote the Mahaabhaaratha and many other great works. But it was only when he was filled

with divine fervour and wrote the Bhaagavatham that he became enshrined in the hearts of the

people. Valmeeki and Vyaasa have become immortal through their devotion.

We have Pothana, the author of the Thelugu Bhaagavatham. He began writing his Bhagavatham

with an invocation in which he declared: "What is being composed is Bhaagavatham. The one

who inspires the writer is Raamachandhra. What is written by me will be redemptive. I shall

write, as there is no greater story to tell." Pothana began composing his magnum opus with the

feeling that everything he was doing was by the will of Shri Raama. So, when you think of

Bhaagavatham, you are reminded of Pothana. By his great work he has installed himself in the hearts of the devout.

Mind should be directed towards God

Students should not end with mastery of books. The hearts should be filled with right knowledge.

The students should see that the darkness which envelops the mind is dispelled. This was the

prayer which the gopikas requested Uddhava to convey to Krishna: "Oh Krishna! Dispel the

darkness in our hearts and fill them with your effulgence. Pour your love on the parched fields of

our hearts so that devotion may sprout from them."

The gopikas and gopalas prayed to Krishna that they could not live apart from Him that therefore

they should be endowed with forms related to whatever forms He took so that they could stay with Him. Separation from God is the cause of men's wallowing in sensuous pleasures. The mind is the cause of man's pleasure and pain. It should be directed towards God to secure freedom from pleasure and pain. God will not give up devotees. People today speak about God having forgotten man. This is not true. God can never give up the devotee. It is the devotee who gives up God. God can never forget the devotee. It is the devotee who forgets God. God is never away from you. Only the devotee is away from God. You think that God is moving away from you. Not at all. You forget God and declare that God has forgotten you. Your own feelings are reflected in your utterances. What is the result of education? You find that in any conference, the members criticize one another in unspeakable terms. The critics are invariably petty-minded persons. Many leaders today indulge in mutual mud slinging, which is totally unbecoming. Indulging in abuse of others is a grievous sin. Develop your own good qualities and share them with others. That is the right way. Try to correct yourself rather than to criticize others. Most young people today indulge in slander, instead of cultivating qualities like devotion to God, service to society and sympathy for fellow-beings. They should realise that they have to lead exemplary lives and serve their **fellowmen**. Every individual should dedicate himself to social service. The spirit of sportsmanship which you display in sports and games should be displayed in other fields also. The determination displayed in sports should also be shown in the game of life. You young people have to learn many things. First and foremost, get rid of **Ahamkaara** (arrogance). Earn a good name as a scholar, a man of character, endowed with a spirit of sacrifice. Realise that if you please God, you can please the whole world. You saw the film about the saint **Ghori Khumbhar**. In his total absorption in God, he forgot the presence of his son and unwittingly caused the child's death. When he realised what had happened, he did not mourn the death of the child. He declared that God took away what God had given him. Such was his total faith in God. While pursuing your studies remember that you have also to strive

for the well-being of the world **Loka hitharathah**. Service should justify the salaries. Make use of your education for public welfare. You have no doubt to take up a job for earning a living. See that the work you do justifies the emoluments you get. It is treason to the nation to receive thousands by way of salary and do hardly a few hundred rupees worth of work. Today such disloyal employees are, increasing in numbers all over the world. High salaries and poor turnout are the rule today. This accounts for the deplorable condition of **Bhaarath** today. The public debt is growing alarmingly. Who is responsible? If public servants rendered service according to the salaries they received the country would not be in such a bad plight. Discharge your duties according to your conscience. Our students should live up to this ideal. There is nothing wrong in receiving a high salary provided you do the work to deserve it. Now young people are concerned only about the pay packets and not the work they have to do in the service of society to deserve the pay. Think more about what you owe to society than what you can get from it. It is sheer selfishness to be concerned only about your earnings. The **Vedha** has declared that immortality can be attained only through sacrifice. "Students are my only property" Students! Boys and girls! Wherever you may go, wherever you may live, serve the elders at home, serve the society and bring a good name to the institutions which have educated you. Observe discipline all through your life. Do your duty. It is not easy to bring back the glorious days of the past. You young people cannot be aware of the times when a bag of rice could be got for four rupees, when people could go about without any fear of attack and houses could be left unlocked. Today fear stalks the country. No one is safe. For all these evils the insatiable craving for money is responsible. The evil began in a sway in the **Dhvaanpara Yuga**. Today it has reached frightful limits. The craving for wealth has led to many other evils like jealousy and pride. The money that comes from the people should be given back to them in one way or other. This is **Bhagavaan's** will. People say that **Sai** Baba is spending **crores** of rupees on the drinking water project. There is not a single rupee of **Sai** Baba in all this. What has been received from the people is being given back to them. I do not own anything. I have only

one property, my most valuable property. My students are my only property. It is enough for me if my students conduct themselves well.

I bless you all that you should carry on your lives in the same spirit in which you have distinguished yourselves in games and sports. Win prizes in the game of life, carry out the injunctions of God and stand forth as ideal citizens. Never forget the supremacy of love as the ruling principle in life.

Discourse in the **Puurnachandhra** Auditorium on 14-1-1996, after distribution of prizes to winners in sports and games.

It is enough if **Prema** is cultivated, the **Prema** that knows no distinction between oneself and another, because all are but limbs of One corpus of God Almighty. Through Love alone can the Embodiment of Love be gained. Here, no scholarship is needed; in fact, scholarship will be an impediment, for it caters to egoism and it breeds doubts and the desire for disputation and laurel of victory over others preening themselves as learned.

Baba

3. Triple transformation : **Sankraanthi**'s call

The sun appeared cool and serene;
The day started getting shorter;
The chill wind blew fiercely;
The fields were filled with golden harvest.
The farmers rejoiced in singing at night
With the moon shining bright,
The buds of flowers blossomed
Like garlands of pearls
On the banks of rivers;
Farmers were bringing home
The newly harvested grain,
Hailing the advent of
The Joyous festival of **Sankraanthi**.

EMBODIMENTS of Love! **Bhaaratheeya** festivals are full of inner significance, imparting bliss, and not ostentatious shows. Every festival has a unique significance of its own.

The sun moves into a house of the zodiac every month. In a year he goes round the twelve houses of the zodiac. Of these, the main houses are four. The first is **Makara Sankramana** (the zodiacal sign of Capricorn). The second is **Karkaataka** (Cancer). The third is **Thula** (Libra). The fourth is **Mesha** (Aries). Of these four, the most important is **Makara** (Capricorn). The entry of the sun into Capricorn has physical, ethical, social and moral significance.

The northward journey of the sun

From today the sun starts on his northward journey. What does the

north signify? It is considered the direction leading to **Moksha** (Liberation). The sun is said to move towards **Himaachala**.

Himaachala is made up of two words: **Hima** + **Achala**. '**Hima**' means that which is white as snow. '**Achala**' is that which is firm and unshakable. What is the place to which this description applies? It is the region of the heart. In a heart that is pure and steady, the sun of **Buddhi** (the intellect) enters. There is no need to undertake a journey in the external world. The **Uttharaayana** (or the Northward Journey) means turning the intellect inward, towards the heart. The bliss that is experienced within alone is true bliss for man. All other external and sensory pleasures are ephemeral. Only the **Aathmik** principle is pure, permanent and infinite. This has been termed the abode of **Moksha** (Liberation). The journey to **Moksha** is called the quest for liberation.

Sankramana is the time when the inward journey towards a pure and unsullied heart is made. Just as the sun embarks on his northward journey, **Sankraanthi** is the day on which the intellect should be turned towards the **Aathma** for Self-realisation.

The **Vedha** has declared the **Uttharaayana** as a sacred period. The great warrior **Bheeshma**, lying on a bed of arrows, waited for 56 days for the advent of **Uttharaayana** to end his life. The **puraanas** have stated that whoever passes away in **Uttharaayana** will attain liberation.

Inner meaning of festivals

In the movement of the sun from house to house in the Zodiac, the entry into Capricorn is most important. Capricorn is a sign of peace and contentment. According to the Gregorian calendar, **Sankraanthi** begins on January 13 or 14. This confers a kind of mental and physical peace.

In this period, farmers and others labouring on the soil enjoy a period of rest. The farmers are at ease enjoying the fruits of their labours. Their granaries are filled with grains of all kinds.

Farmers have no other period of rest. During this month, farmers enjoy peace of mind and body.

Few people understand the true significance of festivals like **Sankraanthi**. Man cannot secure enduring bliss through physical pleasures. He has to discover that the source of this bliss is within himself. **Sankraanthi** enables man to make this discovery, like a man who carrying his spectacles on his forehead searches for it everywhere and discovers to his joy that it has been with him all along.

The Divine is not anywhere else. It is enshrined in one's heart. Hence, the man who seeks the Divine within his heart redeems himself. He then attains liberation. All external spiritual exercises are of temporary value. They should be internalized to experience lasting bliss. All mental exercises also leave the heart unaffected. In the nine paths of devotion, beginning with listening to sacred things and ending with Aathma-nivedhanam (total surrender of the self), the last is the most important. After Aathmanivedhanam there is no need for any other effort.

The feelings promoted by Sankraanthi Sankraanthi gives the call for this total surrender. Subba Rao (in his speech prior to Svaami's discourse) said that Sankraanthi is a kind of family festival. Yes. This is so. But the whole world is one family Vasudhaiva Kutumbakam. The festival relates to the entire world. It is not confined to one's kith and kin. Sankraanthi is related to the entire mankind. Whether people realise it or not, Sankraanthi promotes in one and all a feeling of happiness. Sankraanthi promotes mental transformation. It illumines the minds of people. It induces the unfoldment of inner feelings. It brings about the manifestation of the invisible Aathma within everyone. Sankraanthi is pregnant with such immense significance. It influences not only the mind but also the powers of nature. Nature is a projection of the mind. "Manomoolam idham Jagath" (The world is rooted in the mind). When the mind is turned towards the heart and the heart is filled with the Divine, the mind will cease to be a source of trouble. The mind is the master of the senses. When the senses are controlled the mind is under control. Only the master of the mind can attain Maadhava (the Divine).

Young people should realise that the root cause of all their bad thoughts and bad actions is the food they consume. The nature of the food determines the state of the mind. Food does not mean merely what is eaten, but includes all that is received through the senses and stored in the mind.

The mind, as Subba Rao said, has the power of attraction. It attracts impressions of all kinds from the external world. What do we find in every home today? Harm done by Television

There is a television set. T.V. sets are installed in every room in the houses of the rich. From the moment television made its appearance, the mind of man has been polluted.

Before the advent of T.V., men's minds were not so much polluted.

Acts of violence were not so rampant previously. Today T.V. is installed in every hut. People watch the T.V. even while taking food. The result is that all the foul things seen on the T.V. are being consumed by the viewer. Concentration on the T.V. affects one's view of the world. The scenes, thoughts and actions displayed on the T.V. set fill the minds of the viewers. Unknowingly, agitations and illfeelings enter their minds. In due course they take root and grow in the minds.

Hence while taking food, you should not discuss dreadful incidents. No room should be given to subjects which excite the mind. Silence should prevail during eating. Even sound waves enter into us and affect our minds. Hence people should avoid T.V. while taking food.

There is now what is called "Star TV." It is doing great harm to human life. The temporary satisfaction given by it is followed by lasting damage. It is like a sword coated with honey. As you lick the honey, the sword will cut your tongue.

Not Bhaarith alone, but the whole world is suffering from the consequences of T.V. The world is racked by disorder, discord and frustration. Fill your life with holy thoughts

Men today are plagued by a whole battery of troubles from birth to death. How can they hope for happiness amidst this sea of troubles?

They have to change their vision, their thoughts, their words and their conduct. This is the meaning of Sankramana. Unless you purify yourself, what can any number of Sankraanthis mean to you? You tasted sweet prasaadham this morning. After some time, its taste is gone. It is not sweet food that is important. You must fill your life with holy thoughts. That is the purpose of sacred festivals.

Young people ask why they should not enjoy freedom as the fish, birds and animals do. They should understand that each of these creatures are enjoying freedom in accordance with their own sphere of life. Similarly man should enjoy freedom related to his human condition. You cannot call yourself a human being and lead the life of an animal. Enjoy the freedom of a human being. To be free like an animal is to become an animal yourself. What is the freedom a man can enjoy? Man is governed by certain restraints. He has to adhere to truth. He has to follow righteousness. He has to cultivate love. He has to live in peace. He has to observe non-violence.

Sticking to these five values, man can exercise his freedom. These five values are associated with the five elements which make up the cosmos. These five elements may be used in different ways, but they are the basic substances constituting the universe. Beyond these five, there is only one sixth element, that is, the Anthahkarana, the Inner Motivator, which is identical with the Aathmik principle.

To exercise freedom in its true sense, man has to respect the five basic values. It is in that freedom he will find true bliss. Imitation has become a deadly disease. In exercising freedom you should not merely imitate others. Imitation has become a deadly disease among modern youth, in matters of dress or other behaviour. They should consult their conscience in all matters rather than copy others. Films and TV have totally demoralized the people. People have become completely oblivious to Divinity within them.

People today have lost the quality of forbearance. The sages in the past allowed even anthills to grow over them while they were immersed in penance. Today people cannot tolerate the slightest disturbance by a fly or a mosquito. Young people should cultivate forbearance and tolerance.

Without peace of mind there can be no happiness. Peace can be got only through sacred thoughts. Youth today have lost confidence in themselves. They are affected by criticism levelled against them. They should see that if the criticism is justified, they should correct themselves. If it is not justified, they should ignore it. Taking myself as an example, I may tell you if somebody

somewhere says, "Sai Baba has a mop of hair," I accept it, as it is true. If someone were to say to my face, "Sai Baba is bald," I will ignore it, as it is not true. Why should I bother to quarrel with him? If you are criticized for a fault that is not in you, you can ignore it even if the whole world joins in the criticism.

When we pronounce "Shaanthi, Shaanthi, Shaanthihi," three times, it is prayer for peace of body, mind and the spirit. Though people have been mouthing this prayer for thirty years, they have not found peace, because they have not enshrined peace in their hearts. They must learn to speak sweetly and softly. Students must pledge to rid the world of its ills. Students! Apart from educational programmes, do not look at T.V. at

all, especially while taking food. Concentrate on the work on hand, whether it be eating or anything else.

You are observing many things in the world today. You must see how you can make use of your knowledge to make the world better. Students-boys and girls---must pledge themselves to rid the world of its ills. Earning incomes is not a great thing. To ensure peace and prosperity in the world is the highest achievement. You have to strive for peace in the nation, starting with peace in the home.

Above all, unity is important. Young people should promote unity and serve the nation. They should be a power for peace wherever they go. Educated young men should be examples of discipline and good behaviour. Revere parents and elders, love the Motherland and uphold its greatness.

Sankraanthi should be hailed as the harbinger of unity and peace. This was the immemorial message of the Vedhas. "Let us live together in harmony and strive together."

Discourse in the Sai Kulwant Mandap on 15-1-1996, Sankraanthi Day.

God draws the Individual towards Himself; it is the nature of birth to have this affinity, for they are the same. They are like the iron and the magnet. But if the iron is rusty and covered with layers of dirt, the magnet is unable to attract. Remove the impediment; that is all you have to do. Shine forth in your real nature and the Lord will draw you into His Bosom. Trials and tribulations are the means by which this cleansing is done. That is why Kunthi prayed to Krishna, "Give us always grief, so that we may never forget Thee."

Baba

4. Spiritual basis of human values

BORN as human beings, growing as human beings, men have forgotten the value of human existence. Developing religious differences, fostering demonic tendencies, they are destroying peace. What is the state of human life today? The foremost thing that should exist is respect for human values. However great an intellectual may be, however great one may be as a scholar or a man of learning, one has also to acquire humanness. With out humanness, scholarships and intellectual eminence are of no value. It is only when men cultivate humanness that society will shine with radiance and the nation and the world will progress. Humanness can be promoted only through spirituality and not by any other means.

Just as a seed can sprout only when it is planted in the soil and watered, human values can grow only in a spiritual soil. If a man wants to cultivate human values he has to apply the manure of spirituality to his heart, water it with love so that human values will grow. Human society needs essentially fellow-feeling and unity. When these two are present, humanness will flourish.

The five principles of **Yama** (sense control)

Wherefrom are human values to be derived and how are they to be developed? Human values are born along with human birth. They exist in union. Unfortunately, man today separates himself from human values and yet wants to live as a human being. To recover human values, man has to take the spiritual path.

In spiritual **saadhana**, there are eight **Yogik** disciplines to be observed: **Yama**, **Niyama**, **Aasana**, **Pranaayaama**, **Prathyaahaara**, **Dhyaana**, **Dhaarana** and **Samaadhi** (sense restraint, observing rules, seating posture, breath-control, withdrawal of senses from objects, meditation and Super Conscious state). Of these, the first is **Yama**. It is enough if this single discipline is observed. All human values are comprised in it. Humanness is embedded in it.

Yama includes the **Pancha Praanas** (five-breaths), **Pancha Bhuuthas** (five elements), **Pancha Koshas** (five sheaths), **Pancha Thathvas** (five basic principles), and **Pancha Ruupas** (five forms). The five forms are the form of **Gaayathri**. The five basic principles are: Ahimsa, **Sathya**, **Brahmacharya**, **Astheya** and **Aparigraha** (Non-violence, Truth, Celibacy, non-stealing and non-possessive qualities). These five constitute **Yama**. The first is Ahimsa. Buddha attached the great importance to Ahimsa. He considered it the foremost Dharma (duty). "Ahimsa Paramo **Dharmah**," declared Buddha.

Wider meaning of Ahimsa

What does Ahimsa signify? It is not merely refraining from causing harm or injury to others. It implies also refraining from causing harm to himself. One who harms himself cannot avoid harming others? Whoever desires to observe Ahimsa must see that he does not do violence to himself. How is this to be ensured? By constantly examining whether his conduct is right or wrong. For instance, in the matter of speech, he must examine whether his words are causing pain to others or not. He must see that his looks are not tainted by evil intentions or thoughts. He should not listen to evil talk. All these cause harm to the individual.

Hence, everyone should see that he gives no room for bad looks, bad hearing, bad speech, bad thoughts and bad actions. How do you determine what is bad? By consulting your conscience.

Whenever you act against the dictates of your conscience, bad results follow. The conscience is the form of the Divine within everyone. Whatever you do, the conscience tells you whether it is right or wrong. However, to ascertain the directive of the conscience you have to wait for some time. You should not be in a hurry. When you want to say something, you must consider for a moment whether it would be proper Or not and then speak. When you want to listen to something, you must examine whether it is good or bad to listen and then decide what is proper.

You should be careful not only with regard to how you react to the five elements, but also with regard to your food. Excessive eating does violence to the body. Moderation in food is conducive to happiness. Ahimsa (non-violence) is thus what confers happiness on you. That which hurts you is **himsa** (violence). Nor is that all. Even in drinking water, you should observe restraints.

Likewise, one's entire life should be governed by the principle of non-violence. Many germs die when one takes a bath or walks or does any other action. Even in the process of breathing many germs die. Violence is present in all these activities. Therefore, to avoid the consequences of such involuntary violence to living creatures, one is advised to dedicate all actions to the Divine.

But there is no meaning in dedicating to the Divine conscious acts of violence. The conscience will not approve of such conduct. In **Vedhaanthik** parlance, the conscience is called **chith**. It is also called Awareness. Awareness is total understanding. This total understanding is within the capacity of every human being. Everyone must strive to express this awareness. Thus, Ahimsa is the primary duty of man.

Adherence to truth

The second duty is **Sathya** (Truth). Truth is not merely telling the facts about what you see or hear or know. These are temporal truths. In its full sense truth can be applied only to what comes out of your heart in its pure and unsullied form as the voice of conscience. This **Sathya** (truth) is also called **Ritham**. It is true for all time--past, present and the future. It is not affected by changes in time or place. It is unchanging and cannot be suppressed. Truth is its own proof. It is

the form of the Divine as declared in the Vedhik saying: Sathyam, Inaanam, Anantham Brahma (Thath, the highest Wisdom and Infinite--that is the Absolute Self). Truth is thus the second human value.

The third is Astheyam (non-stealing). Astheyam means not stealing the properties of others.

Property should not be confined to physical objects like a book. When you need anything, there is nothing wrong in your taking it with the permission of the owner. To take or use any object without such permission amounts to stealing. Even to criticize someone in a way that harms him also amounts to theft (of his good name). It is common among students to borrow a friend's camera and use it. When the camera is damaged, the responsibility for getting it repaired is that of the user. In this manner, you can understand how the concept of stealing applies to even trivial incidents in daily life. This is the third duty.

The true meaning of Brahmacharya

The next duty is Brahmacharya. Brahmacharya is interpreted in many ways. One meaning is remaining unmarried. This is not the correct meaning. The true meaning of the term is "Moving in Brahman." Brahmacharya means ceaseless contemplation of God. Charya means moving or treading. Brahmacharya means "moving in Brahman." Mere bachelorhood is not Brahmacharya.

A married man is called Girhastha (house-holder). There is Brahmacharya even in a householder's life. This consists in his leading the conjugal life with the wife alone--Ardhaangi. If a married man leads a promiscuous life he is not observing Brahmacharya. Even in thoughts and looks, one should observe continence. Brahmacharya acquired its importance because of its strict observance by our ancient sages.

Unconsciously or otherwise men tend to waste their energies. All these are lapses from Brahmacharya. Sense control is vital in practising continence. It is easier to conquer Indhra (the Lord of gods) than to subdue the Indhriyas (senses). Control of senses is an important human value. It is because these vital disciplines were observed by the sages and others since ancient times, they continue to be cherished to this day. Bhaarith has passed through innumerable vicissitudes in its long history, including foreign invasion. Nevertheless, by and large, the people have managed to foster the human values.

Subtle implications of Aparigraha

The fifth discipline is Aparigraha. This means not accepting things from others. You have every right to receive gifts or other things from your parents. You are the product of your parents and hence you can accept from them whatever they give. Aparigraha has certain subtle implications.

For instance, it is not proper to accept gifts even from one's uncles or in-laws or even from one's brothers. When any gifts are received from these relatives you have to requite them by equivalent presents. Today the Aparigraha role is blatantly violated.

For instance, boys when they get married after their education, receive dowries at the time of marriage. This is very wrong. It even amounts to a sin. A girl who has been brought up well is offered to a young man in marriage. That itself is a great gift. Why should one ask for money along with the bride? The parents of the girl may give her whatever they choose. But the bridegroom should not expect or accept anything.

This is the attitude one should have towards gifts from others. It is because many of these immemorial injunctions have been given the go-by that today Bhaarith is experiencing various troubles.

No limits to gifts from God

Gifts can be accepted from parents, the preceptor and God. These are the exceptions to the rule of Aparigraha. From these four, you can receive anything. But even from the parents you should not seek to get anything by compulsion or litigations. What is offered by the parents with love should be received with love. There are limits to what you can receive from the parents. But there is no limit to what you can receive from God. You can accept anything from God because He is the Lord of everything. He can free you from sin and redeem you from the consequences.

God encompasses all relationships and hence one should identify one's self with God. "You and I are one." Attributing relationships like mother and father to God sets binding limits to the association between God and man. In the vast ocean of Sath-Chith-Aanandha (Being-Awareness-Bliss), the myriad human beings, with different names and forms, are like waves. But as the waves are made up of the same water as the ocean, all human beings are sparks of the Divine.

Sath-Chith-Aanandha are present in every human being. People out of their ignorance go in quest of Sath-Chith-Aanandha elsewhere. Ainaana (Ignorance) is

the cause of **Aviveka**

(stupidity). Stupidity is the cause of **Ahamkaara** (egoism). Egoism gives rise to attachment.

Attachment leads to hatred. Hatred gives rise to Karma (action).

Karma is the cause of birth. The

original cause of the chain of processes leading to birth is ignorance.

What is ignorance? It is the state of **bhinnathvam** (divisiveness). To regard "That" as different

from you is ignorance. To differentiate God from yourself is ignorance. All are fragments of the

Divine, sparks from the same flame. When the sparks are near the fire, they retain their heat and

light. But when they are away, they turn into charcoal. Likewise, when one is near God, **Sath-**

Chith-Aanandha will be in him. When he is remote from God, he will lose the attributes of the

Divine. He will be immersed in ignorance. It is not mastery of books and scholarship which

makes a person a **Inaani** (a knower of the Supreme Truth).

"Advaita dharshanam Inaanam"

(To perceive the One without a second is Knowledge).

"Happiness is union with God"

It is only when you manifest the bliss that is in your **Sath-Chith-Aanandha**--that you can call

yourself **Vyakthi**, the manifested individual. The term **Vyakthi** cannot be applied to all and

sundry. He alone can be called **Vyakthi** who manifests the invisible divinity within him.

What is meant by **Sath-Chith-Aanandha**? **Sath** is "Being", that which is eternal and unchanging.

Sugar has the quality of sweetness, which remains in whatever form it may be used. For purposes

of analogy, sugar may be described as **Sath. Chith** may be compared to water. It has the quality

of mobility. When sugar and water are mixed, you have neither sugar nor water as such, but a

new product, syrup. When **Sath** and **Chith** come together, you have **Aanandha** (Divine Bliss).

People imagine that this bliss is to be found in jobs, marriage, property or progeny. That is not

the case. You hope for happiness in one thing after another: education, jobs, marriage, children

and so on. But happiness eludes you. The only enduring happiness is got by oneness with the

Divine.

The answer to the question, "Where is happiness?" is "Happiness is union with God." Students

tend to forget this, in the pursuit of worldly pleasures. It is only through the ripeness of

experience that this realisation can come. For instance, you see a barren field in the summer.

After a night's rain, you find grass coming up. Wherefrom did it come?

It is from the field. What

was present in the form of seeds in the earth came up as grass after the rain. Likewise the bliss

within you will sprout when you water your parched heart with the rain of divine love.

Do not underrate the powers in the atmosphere

Scientists today have made many astonishing discoveries. But they lack peace. They have failed

to understand the **Vedhaantik** truth about their true nature. Hence they are unable to experience

the bliss of the Spirit that is in them. People should not underrate the powers present in the

atmosphere. For instance, it is filled with radio waves coming from different broadcasting

centres. But the waves maintain their individual wave length and do not collide with the others.

This electrical energy is divine. It is one of the secrets of creation. The body is like a radio set.

When you do not tune in properly by concentration you will not get the right station.

Concentration is essential for every kind of activity in life. Students should realise how much can

be gained by reducing one's desires. They may experiment in a small way with reducing the

consumption of coffee. They will find that their memory power increases. As desires are

reduced, their will power will grow. This **Ichchaa-shakthi** (will power) is being undermined

today. The result is their ability to act is also reduced. Consequently, even the **Inaana-shakthi**

(the power of wisdom), is also lost.

Place your faith in God

Students! Understand that there is no free will for individuals. They are constrained by various

limitations. God alone has total free will. All others are bound in one way or another.

Whatever one's efforts, the ultimate outcome lies with Providence. Therefore, place your faith in

God and do your duty, wherever you may be. Do not cause any harm to others. Observe

continence, avoid covetousness and lead a good, righteous life. A bad habit, which may seem

trivial in the beginning, may develop into a menace in later life. Correct such faults in the initial

stages. Pursue spiritual exercises with the same enthusiasm you have for sports and studies.

(**Bhagavaan** related at length the story of **Ghora Kumbhar** and his final merger in the Lord of

Pandharpur, Paanduranga. Bhagavaan pointed out how God's grace was needed for the **Rishis** to

obtain a vision of the Divine, or get the opportunity to speak to God.

The **Rishis** later took birth

as monkeys to converse with God and again took birth as **gopikas** and **gopaalas** to have contact with God).

The purpose of the **Sai avathaar** is different from that of **Raama** and Krishna because the forces of good and evil are now present in every human being and the process of transformation has to

be effected in a context very different from the previous **yugas**. In the Kali **Yuga**, the process of transformation has been individualized. Everyone has to correct himself. "Child! You have to

save yourself. I am present within you as a witness." This is the Lord's message. Hence,

everyone should try to reform himself. You have to decide what is right and what is wrong and give up what is bad.

The ways of God are inscrutable. You should not ascribe to God motives which are a reflection

of your own feelings. Hence, self-enquiry is essential. Embark on the Divine path with sincerity.

You will emerge as leaders in the world.

I have high expectations regarding your future. Revere your parents, serve society and protect the

nation. It is to produce such students that I am devoting three-fourths of my time to them. Carry

out **Svaami**'s injunctions. Earn a good name. Uphold the prestige of the **Sai** educational

institutions. That is the gratitude you can show to **Svaami**. Do not think of the pens and other

gifts you received. Remember only that **Svaami** gave you good sense. Develop both goodness

and godliness. Beyond these two, there is nothing greater which education can do for you.

Discourse in the Secondary School Hostel on 18-1-1996.

5. Spiritual significance of **Shivaraathri**

Moham hithvaa priyo bhavathi

Krodham hithvaa na sochathi

Kaamam hithvaa arthavaan bhavathi

Lobham hithvaa sukhee bhavathi.

EMBODIMENTS of Love! "**Moham hithvaa priyo bhavathi**" (As long as one is proud, men will

not like him). Only when he suppresses his pride will he be liked by one and all. "**Krodham**

hithvaa na sochathi" (The man filled with anger will have no happiness). He will be immersed in

misery. When he subdues his anger, he will be free from grief.

"**Kaamam hithvaa arthavaan**

bhavathi" (When a man has insatiable desires he will never feel contented). When he controls his

desires, he will be truly rich. "**Lobhamhithvaasukhee bhavathi**" (A miserly person will never feel

happy). When he gives up greed he will realise happiness.

Embodiments of Love! Divinity is not easily perceived or realised. It is easy to talk about the

Divine. It is easy to comment on the miracles and sports of the Divine. But to understand them in

their fullness is very difficult. To look at something evil and shout about it like crows is not a

good thing. It is better to sing like the cuckoo over something good.

Tastes differ from person to

person. One man's sweet is another man's poison. With such diverse tendencies, how can men

recognise the Divine?

The ancient sages of **Bhaarith** carried out many spiritual investigations and through the study of

the scriptures proclaimed their experience of the Divine. The

Upanishaths declared: "**Raso vai**

saha." That is, the Divine is present in all things as their essence like sugar in sugarcane and

butter in milk. God is present both in the good and the bad, in truth and untruth, in merit and sin.

That being the case, how is one to determine what is false and what is unrighteous? The **Geetha**

declares: "My Spirit is the indwelling spirit in all beings." The individual who realises this truth

will experience **samathvam** (equal-mindedness).

Duality in life cannot be escaped

But, for people living in the mundane world and concerned with worldly affairs, right and wrong,

truth and untruth and similar opposites are unavoidable. Hence, as long as one is involved in

leading a worldly life one cannot escape from duality. One's peace and security have to be found

in the context of pleasure and pain. One's joy is linked with suffering. Pleasure is an interval

between two pains. Life is a combination of light and shadow.

Without sorrow there can be no

happiness. Only when you walk in the hot sun can you experience the pleasure of a shady place.

In such a life, it is not possible to experience pleasure alone all the time.

The cosmic process

The entire cosmos is governed by three states: **srishti**, **sthithi** and **layam** (creation, sustenance and

dissolutions). The truth of this is beyond dispute by anyone at any time. A Divine truth is

conveyed by this concept. **Srishti** (creation) is the expression of the **Eeshvara Sankalpa** (Will of

God). It is called **Prakrithi** (Nature). Every object in creation should have the characteristics of

Nature. Man has come into existence to manifest the powers of Nature. The powers of Nature are

not present in all in equal measure. The man who is conscious only of the physical has a

perverted view of these powers. The spiritually-oriented person sees their benign nature.

Prakrithi (Nature) and **Chaithanya** (Spirit) are one. But in accordance with their varied feelings

and attitudes, things appear good or bad to **Loka** is one of the names applied to the world. **Loka**

is that which has the power of **aalochana** (thought). In this assembly there are a large number of

persons. They are all gathered in one place. But each lives in a world of his own. What is the

reason? One will be thinking about an educational problem. Another will be thinking about a job.

Yet another may be worried about his business. Another may be concerned about agriculture.

Others may be thinking about some scientific problem. All these different realms of thought are all exercises of the mind.

The trinity in man

Thus the cosmic process **shrishti** (creation), **sthithi** (sustenance) and **layam** (dissolution) goes on

in every human being. **Srishti** is the outcome of **sankalpa** (thought).

Sthithi is protection of

creation. **Layam** is the merger of creation in its source. **Srishti**,

Sthithi and **Layam** are also

identified with the three qualities--**Sathva**, **Rajas** and **Thamas**. Man is the embodiment of the

three **gunas**. The three **gunas** represent the Trinity (Brahma, Vishnu, and **Maheshvara**). The

Trinity represent the **Thrilokas** (three Worlds). The three worlds and the trinity are present in

every human being. The three are to be regarded as one and worshipped as **Shivam**. What is

Shivam? It is the embodiment of Auspiciousness. When man recognizes the unified form of the

Trinity his humanness acquires auspiciousness.

In a government there are different departments like education, finance, **etc**. Likewise in the

spiritual field also there are different departments. They are: **Srishti**, **Sthithi** and **Layam**. Each

department has a head. Each head has to govern his department on right lines.. There is an

overlord presiding over all departments. He is like the Prime Minister in a cabinet. He is God. He

is called Allah. By attributing different names and forms to God, Divinity is fragmented in

various ways. The one Divine is responsible for the threefold cosmic process. This three aspects

of God can be seen in the English word GOD. **G** represents Generation--**Srishti**. **O** represents

Organizations-----**Sthithi**. **D** represents Dissolution--**Layam**. GOD represents the unity of the

three aspects.

There is a misunderstanding about these three. **Layam** is considered as destruction or dissolution.

Its real meaning is mergence. **O** represents organization. It means protection. **G** stands for

generation (creation). Brahma, Vishnu and **Eeshvara** are three potencies **Immanent** in man. To

understand this it is essential to follow the spiritual path. Spirituality does not mean leading a

lonely ascetic life. Spirituality means getting rid of attachment and hatred and looking upon the

whole humanity as one. Every one should understand this inner meaning of spirituality.

Shivaraathri is an auspicious night

Man is endowed with infinite potencies. All that you experience by way of seeing, hearing and

the like are reflections of the inner being. The significance of this experience has to be properly

understood. For instance, today is **Shivaraathri** day. You experience the night every day. These

are ordinary nights. They are nights of darkness. But **Shivaraathri** is an auspicious night. How is

it auspicious? There are sixteen aspects for the mind. The moon is the presiding deity for the

mind. Of the sixteen phases of the moon, today in the fourteenth day of **Maargasheersha** month,

fifteen of the phases are absent. On this day it is possible to get full control of one's mental

faculties. Hence it is considered an auspicious day. Auspiciousness consists in diverting the mind

towards God. This calls for getting rid of the inherited animal tendencies in man. This is the

occasion to recognise the omnipresence of the Divine in all beings and in all objects. It follows

that whomsoever you adore or condemn, you are adoring or condemning God. You must follow

the injunction: Help ever, hurt never.

Every human being has sacred qualities, based on his **Shivathvam** (Divine essence). Hence man

should realise his inherent divinity, though his body is made up of the five elements. Thereby

humanness is transformed into divinity. The human birth is intended for the pursuit of Dharma.

Dharma implies harmony in thought, word and deed. When every person realises his essential

divine nature, the entire world will be transformed. The body and the mind are mere instruments.

Man's reality is the **Aathma** (Self). Man should use the instruments given to him to perform his

duties well and realise his oneness with God.

Unity in diversity

All the phenomena in Nature proclaim the glory of the Divine. Why foster religious differences?

Let everyone carry out the dictates of the Divine, who governs the universe. (Svaami sang a poem in Thelugu to convey this message). Everything that happens is by the Will of God.

The principle teaching of the Vedhas is that all men should strive together in harmony and share their joys together in amity. Through unity, humanity can achieve purity, leading to divinity. The three great enemies of man are lust, anger and greed. These have to be eliminated. The greatest quality in man is love. Love is God. Live in love.

Bhaarith has been hailed as the teacher for all lands. It is the country which regarded God as one and recognized the unity that underlies all diversity. God is one, the goal is one and all life is one. This unity underlies all diversity. This basic Divine unity is missed in the perception of diversity.

Use every opportunity to help others
Embodiments of Love! At the present moment, in the prevailing situation, what is most essential is the cultivation of love. Losing love, mankind has lost its humanness. Love is the supreme human value. Truth, righteousness, peace and non-violence are other human values. Knowing these values, men are foolishly leading valueless lives. What a pity that men in human form do not behave like human, beings. Rivers, trees and cows teach the lesson of living for the benefit of others. Man should also share the divinity in him with others. Men today are steeped in selfishness.

Whoever remembers the names of scholars and scientists? But millions adore the names of realised souls like Raamakrishna Paramahansa, Thukaaraam, Kabeer and Raamdhaas. Bear in mind four dicta to be observed: "Run away from bad company. Welcome association with good people. Do meritorious acts continually. Remember what is transient and what is permanent." Be with God, think with God, see with God and dedicate all actions to God. Consider all as members of one Divine family. Regard yourself as a trustee and use your wealth and talents for the good of others. Use every opportunity, to help others. Be compassionate at all times. Students in particular should always be ready to go to the help of people in distress.

God today is in search of good men. Every one should strive to be sincere in thought, word and deed. Then you need not go in search of God. God will discover you. You have to develop fraternal feelings towards everyone. Here is an

example from the Raamaayana. Once the four brothers as young lads were playing a game with a ball. After the game Raama ran to Kausalya and rested on her lap. He was full of joy. When Kausalya asked him why he was feeling so happy, Raama said that Bharatha had won in the game that day and that made him so happy. Kausalya remarked that an elder brother rejoicing in the success of his younger brother is a great example for brotherly love. Shortly thereafter Bharatha came to Kausalya with a sad look. Kausalya asked him why he was feeling sad when he had won in the game. Bharatha said: "When I was about to lose the game, Raama managed to lose the game and made me the winner. I am feeling unhappy because of the defeat of my elder brother. Is it not sad that on my account my elder brother should lose the game?"

What an example of fraternal love! The elder brother should rejoice in the success of the younger, even by losing the game himself. This is the lesson taught by the Raamaayana. In those days the four brothers were in a supreme state of fraternal love. Today brothers go to the Supreme Court for settling their disputes! This is not proper. Brothers should be united and live in amity. The ideal of fraternal unity upheld in the Raamaayana should inspire the people today.

Students! Strive for the welfare of society as a whole. Experience God through love.

Discourse in Puurnachandhra Auditorium on 17-2-1996.

6. Cherish the glorious heritage of Bhaarith
Sarve Bhavanthu Sukhinah;
Sarve santhu Niraamayaah;
Sarve Bhadhraani Pashyanthu;
Maa Kaschid-Dhuhkhino bhaveth.

EMBODIMENTS of love! The dictum of Bhaarithheeya Culture is that all people should enjoy happiness and prosperity. Bhaarith is the birth-place of spirituality and the qualities of charity and righteousness. It is known for its devotion to peace and security. The adherence to truth practises in Bhaarith could not be found in any other country. This land gave birth to the immortal Seven Sages. It is the birth-place of the first among poets, Valmeeki, (author of the epic Raamaayana), and the Sage Vyaasa, who codified the Vedhas. Bhaarith is the land where Raama established the reign of Righteousness. Bhaarith is the sacred land where Krishna preached the Geetha. This is the land sanctified by the advent of Buddha. It has the glory of witnessing the many incarnations of the Lord.

Unfortunately **Bhaaratheeyas** are not recognizing the sacred greatness of their country. **Bhaarith** was the land where at one time there was no one who did not practise **dhaana** (charity) or Dharma (virtue). These two qualities constituted the main wealth of the nation. **Bhaaratheeyas** used to utter a prayer before embarking on any act, however trivial. The young boys and girls of today are the inheritors of this sacred wealth. **Bhaaratheeyas** of today, both young and old, should strive to preserve this heritage. Since ancient times **Bhaarith** has been the leader of spirituality and holding forth the message of peace and prosperity to the rest of the world. Then and now the **Bhaaratheeya** ideal has been: "Let all the people of all countries be happy." Fill your minds with thoughts of God **Bhaaratheeyas** today are letting slip this great, sacred and precious heritage. They are pursuing purely mundane and material gains. **Bhaaratheeyas** should realise that just as the body can be healthy only so long as the blood is pure, they can have real bliss, only as long as their minds are filled with thoughts of God. Bliss is not something apart. As long as sublime thoughts, noble feelings fill their hearts, they will experience bliss. Every thought arises from the heart. When the heart is filled with love, every thought and feeling becomes loving. Hence, what **Bhaaratheeyas** should seek is love-filled hearts. Every act stemming from the heart should be filled with love. Every effort should be made to foster this ancient culture of **Bhaarith**. In the chanting of the Lord's name there is no specific regimen to be followed. It is not governed by differences of creed, caste and religion or by any age restriction. It is not associated with any particular language. It is like a boat that can be used by one and all. It is by the constant chanting of the Lord's name that **Bhaarith** has been protected through the ages. No other country can lay claim to the kind of spiritual wealth possessed by **Bhaarith**. Truth is God One of the earliest scientific investigators in the west declared that there is a base for all knowledge, all science and all wisdom. "This is the Supreme Truth. **Bhaarith** is the original home of this Truth." Truth is God. This Truth should never be forgotten. Investigators elsewhere enquired into the source of all knowledge and wisdom and found that **Bhaarith** had found that Truth was the basis of all knowledge. Today

people are not making such investigations. **Crores** of rupees are spent on trivial investigations and time and energy are wasted on them. Divinity cannot be discovered by experiments. The different methods of devotion may not directly reveal God, but they show the path to God-realisation. For instance, the sourness in the **neem** fruit and the sweetness in the sugarcane indicate the presence of the Divine. The basis for all the varied phenomena in Nature--the twinkling of the stars, the revolutions of the planets, the fire from the sun--is the Divine. Nature proclaims the immanence of God. You look with awe at a mountain. You feel ecstatic at the torrent of a mighty river. The sight of a green forest lights you. All these are manifestations of the Divine mystery. All the beauties in Nature testify to the basic presence of the Divine in all things. True meaning of "Know thyself" What is the basis for man? It is the body. All the powers found outside are to be found in the human body. It was for this reason that the sages and the scriptures called upon man to discover his true nature. What does "Knowing one's self mean? A man's real self is not known by finding his lineage, or his profession, his nationality or scholarship. These are all attributes employed in ordinary parlance to identify a person. All these are related to one's body. When a person declares that one is a Brahmin or a young man, or a woman, these terms relate to the body. "Know thyself does not mean knowing all about the body. What is to be known is the **Shareeri** (indwelling Spirit). It is not enough to know about the **Kshethra** (the body). You must know the **Kshethrajna** (the Knower of the Field, the body). Krishna declared in the **Geetha**: "Know that I am the abode--**Kshethra** and the Knower of the abode--**Kshethrajna**." Humanness consists in the unity of the two. The body is essential for knowing the nature of the indwelling Spirit. It is only when the **Kshethra** (the body) is used properly that the nature of the **Kshethrajna** (the Indwelling Knower) can be understood. How are the various divine potencies in man to be made known? What are the basic requirements for every person? A mind pure as butter, a heart cool and pleasing as the moon, speech sweet as honey---when these three qualities are developed, Divinity is experienced. When

you examine the present state of things, you find the mind is polluted, the heart is filled with

bitterness and the speech is marked by harshness. These are not the marks of true humanness.

These are signs of a cruel nature.

Hence, everyone should cultivate nectarine sweetness of speech, a moon like pleasing heart and

an unsullied butter-like mind. These are the characteristics of the Divinity latent in man.

Man is a combination of yanthra, manthra and thanthra

To realise this inherent divinity in man the royal path is spirituality. God can be realised by any

path. The scriptures indicated the nine paths of devotion for God-realisation and showed that

chanting the name of the Lord is the simplest. Whatever form of worship, penance or meditation

one may adopt, the foundation is the Lord's name. The entire Rig Vedha is replete with the Lord's

name. The Yajur Vedha is a compendium of manthras (sacred sound formulae). Saama Vedha is

filled with melody. The human heart is combination of music, manthra and name (of the Lord).

The ancients regarded the human being as a combination of yanthra, manthra and thanthra.

The body is a yanthra (a machine). The life-breath is a manthra. The heart is thanthra. What is

the manthra contained in the life-breath? It is "So-Ham". The manthra "So-Ham" (I am He) is

chanted by each breathing. 'So' (He) is the sound that arises when air is breathed in. 'Aham...' (I

am) is the sound that emanates when the air is breathed out. This sacred mantra is proclaimed by

the heart with each breath. To pronounce this manthra the body is essential. If any minute part of

the body is affected, the entire system will be affected, just as a defective bolt or nut can make a

rocket functionless.

All organs in the human body should be kept functioning properly. Only then it would be

possible to rise from the human to the divine level. How is this to be accomplished? By

dedicating every action to the Lord. When every action is done with the consciousness that it is

done for the pleasure of the Lord, life gets divinised. There is no need for anyone to give up any

of his duties or actions in daily life. All that is needed is to perform everyone of them in a spirit

of dedication to the Lord.

Devotion without faith is useless

Embodiments of love! For anything that you want to accomplish, faith or self-confidence is vital.

Faith is as basic for spiritual progress as breathing is essential for life.

Today what we witness is

devotion without faith. There is a familiar saying that a bull without a yoke, a horse without

curbs, a car without brakes and mind without sense-control are. dangerous and useless.

Chanting the Lord's name is essential for crossing the turbulent ocean of life. It is a boat that can

carry you across the deeper ocean. In chanting the Lord's name, one should be tranquil, utterly

selfless and pure at heart. Ostentation and egoism should be eschewed.

One can follow any of the nine forms of devotion (from listening to total surrender) with purity

of mind and in an unselfish spirit. In singing bhajans, there should be no spirit of competition

and no cavilling of others. The entire concentration should be on the name and form in the

present Kali Yuga the chanting of the Lord's name is the panacea. In Kritha was Dhyaana

(meditation). In Thretha Yuga it was Yajna (ritual sacrifice). In Dhvaapara Yuga it was Archana

(worship of icons). In the Kali Yuga, there is no other means needed for human redemption

except the mere chanting of the name of Hari.

The Lord's name can be chanted while you are travelling or before you go to sleep, or while you

are doing any of your daily chores. This easy, sacred path has been laid down for people in the

Kali Yuga.

Spiritualize life

Today you have every kind of amenity. You have hospitals, schools and other institutions to

serve you. The only thing people lack is faith in God. What is the use of having everything else?

Develop faith in God.

It is the duty of students, boys and girls, to foster the ancient culture that has come down to us

as a precious heritage. You are the inheritors of this culture. You must enter every walk of life in

the world and infuse spirituality in it. Young people are sacrificing their lives in meaningless

conflicts. Humanness is at a low level. Demonic tendencies have reared their heads. Young

people should counter these forces and uphold the culture and human values of Bhaarith.

If you develop the sense of spiritual oneness of all mankind the conflicts of today will vanish.

Discord has become ubiquitous. At the root of all this is the loss of faith in God. Get rid of

jealousy and egoism. Then you will experience the Divine.

Sarva ruupadharam Shaantham

Sarva naamadharam Shivam

Sath-chith-aanandha ruupam Adhvaitham

Sathyam Shivam Sundharam.

All forms of the Lord are peaceful. By whatever name the Divine is cherished in one's heart, that

is **Shivam**--the one without a second, whose form is Being-Awareness-Bliss. When the

changeless **Sath** combines with **Chith** (total awareness), you have **Aanandha** (bliss). It is like the

union of sugar and water which produces syrup.

The **Geetha** has declared that the one Divine is present in all beings as consciousness like the

current that illumines a variety of bulbs. To be conscious of this oneness is the highest manifestation of love.

Max Mueller's wish

Embodiments of Love! You can have no idea of the greatness of **Bhaarith** as the land of wisdom,

of yoga, of merit and noble deeds. Many foreigners desired to take birth and pass away in this

sacred land. The great savant, **Max Mueller**, wished to be reborn in **Bhaarith**. He was such a

great seeker that he was named

'**Moksha Muula**' (one who is rooted in liberation). He made a thorough study of the **Vedhas**. He

regarded every clod of earth in **Bhaarith** as sacred. He regarded everything in **Bhaarith** as

Divine. In **Bhaarith** unfortunately **Bhaarithheeyas** do not have the same feeling regarding their

motherland. Foreigners are having this blissful experience and are undergoing a great transformation.

The process of change is going on continuously everywhere. A seed grows into a tree, an egg

becomes a chicken. But man is failing to grow into the Divine. Instead he is falling into the

demonic state.

Mankind should ascend to Divinity

This is not proper. Mankind should go forward from the human to the Divine. Evolving from the

animal, becoming human, mankind should ascend to Divinity.

Embodiments of love! Whatever situation you may confront, never give room for religious

differences. Whether it is Allah or Krishna or Jesus, God is one. The one Lord has a myriad

names. The goal is one. Don't entertain the idea of "my religion" and "his religion." Consider

ideas of creed and nationality. Foster the feeling of oneness of all mankind. This is what you

should develop on the sacred occasion of **Shivaraathri**.

Shivaraathri comes once a year. But the auspicious qualities in you are always there. Constant

repetition of the Lord's name at all times and at all places is the

message of **Shivaraathri**. I bless

you all that you should realise God by devotion to God and by adherence to righteous thoughts and actions.

Discourse in the **Puurnachandhra** Auditorium on the morning of 18-2-1996.

7. Let everyone do his duty

Anaadhi nidhanam Vishnum

Sarvaloka Maheshvaram

Lokaadhyaksham Sthuvannithyam

Sarvadhuhkhajitho bhaveth

EMBODIMENTS of Love! **Anaadhi nidhanam** is a name attributed to God in relation to time.

Sarvaloka Maheshvaram signifies that God is the illuminating overlord of all the worlds.

Lokaadhyaksham Sthuvannithyam---He is the presiding ruler of the Cosmos. Who is He? He is

the Sun. Time is marked by the Sun. Hence the Sun is the visible manifestation of God. He is the

effulgence that is common to all nations, all creeds and all people. Hence **Shankara** hailed the

Sun as "**Anaadhi nidhanam Vishnum**," the presiding deity for the **Samvathsara** (year) as the overlord

of Time. **Samvathsara** is the appellation given to the **Kaalaathmaka** (Time-spirit). Because

the Lord is the very soul of Time, **Shankara** described Him as "**Kaalaathmakaaya namah**"

(Prostrations to the One who is the Spirit of Time).

Time is most precious in human life. More valuable than Time is **Praana** (life). Man aspires to

achieve many things without concern for his life. However great his achievements are man is

driven by the urge to achieve more. This discontent is itself a source of satisfaction for man.

All are embodiments of the Divine

Every man has a heart. Every heart is filled with compassion.

However, how many choose to

share this compassion with others? Sharing the compassion in one's heart with ten others has

been characterised as **Bhakthi** (devotion). One who does not share his compassion with others

cannot be called a human being. Today the human heart that should be full of compassion has

become stone-hard. This is man's misfortune. What is the reason? It is because the heart is filled

with the bitterness of differences of caste, creed and nationality that it has become stony. All

human beings belong to one caste, one community, one nation. All are embodiments of the

Divine. Krishna declared in the **Geetha**: "All beings in the world are a fragment of My Self." It is

tragic that man should forget his divine essence and behave like a

demon.

What is the significance of the advent of the new year? It is not necessary to wait for twelve months for the new year to appear for one to do what he wants to do. The year is made up of seconds, minutes, hours, days and months. Every second is a new moment in one's life. Why then wait for a year? Every one should strive to render help to the people every second of his life and lead a noble and ideal existence. It is necessary for man to understand the truth underlying this dictum. The eye sees different persons in different relationship to a person the mother, the daughter, the daughter-in-law and so on. Although the eye that sees is the same, the persons seen are different and one's behaviour is to be in accord with the varying relationships.

Distinction between the apparent and the real
The distinction between the apparent and the real (the true) should be properly understood. For instance, it is apparent that the sun rises in the east and sets in the west. But the truth is, the sun is stationary and neither rises nor sets. It is the revolution of the earth round itself at a speed of 1000 miles an hour that is the cause of the phenomena of day and night and the apparent rising and setting of the sun. The relevance of the distinction between truth, falsehood and apparent fact is not limited to natural phenomena alone. It is equally relevant in the spiritual sphere. The quest for truth in the spiritual field provides proofs for the existence of God. In every man, at every moment a divine effulgence is always shining. Man has not taken birth purely for a selfish purpose. He has to strive with others to lead an exemplary life.

In the world today there is unrest everywhere. What is the cause of this unrest? The advent of the new year is viewed by people with apprehensions as to what is in store for the world, what disasters and calamities. There is continual change taking place in almost every sphere, but the mind of man alone has undergone no transformation, pleasure and pain are not the products of time. The year is not responsible for joy or sorrow. People's actions alone are responsible for the good and bad things they experience. The year does not bring any evil with it. Many people imagine that the new year may bring calamities. The year is part of repetitive phenomenon of day and night. Hence Time does not bring in its wake any good or ill. Only human actions

account for these reactions. Good acts produce good results and bad actions have bad consequences. As you sow, so shall you reap. New year does not account for anything extraordinary. Good and bad occur in succession in the usual course. A new year does not account for anything extraordinary. However, the **Panchaangam** (almanac) indicates some changes as a result of the movements of the planets and the configuration of the constellations. The Hindu almanac refers to five factors the day of the week, the **thithi** (phase of the moon), the relevant constellation, the auspiciousness or otherwise of the particular day and the **Karanam** (astrological divisions). The predictions in the almanac have no relation to what may happen to any particular person. The **Siddhantis** (the almanac makers) give their own interpretations of the astrological configurations. Above everything, if one has firm faith in God, one can face the future with confidence. There is no room for doubts as to who is God and where He is to be found. God is **Viraata-Svaruupa** (Cosmic Form). The whole universe is the manifestation of God. What does God teach? The lessons are given through **Prakrithi** (Nature) which conveys lessons to mankind. The earth, for instance, is revolving round itself at a speed of 1000 miles an hour. This is going on without rest. This revolution of earth produces night and day. This enables man to have a time for work and time for rest. In addition, the earth is going round the sun at a speed of 66,000 miles an hour. This motion of the earth is responsible for the changes in seasons. The changes in seasons cause rainfall, enable the cultivation of crops and help people to live in comfort. The earth thus is a visible manifestation of God. The ancients hailed the earth as **Bhuumaatha** (Holy Mother Earth) for this reason. All the essential necessities of life come from the earth. The earth thus teaches man that he should do his duty even as the earth itself is performing its duties. Dedicated action is necessary to reap the fruits. Man should be dedicated to action. Today he does not adhere to this principle. How, then, can he expect the fruits? Men must work. They must perform good deeds and realise good results. They must share the fruits of their labours with others. This is the foremost duty of man. If everyone does his-duty, there will be no room for conflict in the world. This is the lesson taught by the

earth.

Karthavyam (duty) is most important. The lawyer should do his duty. The doctor, the farmer, the administrator, the businessman, each should discharge his respective duty. If this is done, the world will have no problems. Everyone should aim at excellence in the performance of one's duties. Then the nation will be prosperous and happy. Today very few discharge their duties properly. Instead of doing their work, they interfere in other people's work. They fail to do their work and spoil that of others.

The year is not responsible for the unrest in the world. Human actions alone are responsible.

Every one should strive to work well and achieve good results. Every one has twenty-four hours at his disposal. If out of this, six hours are used up in sleep, six hours for one's own private concerns and six hours for one's job, still six hours remain. How does one spend them? One

should utilize them for rendering social service. One must embark on divine activity. In the present state of the world, if people do not take to divine activity, the conditions will get worse.

Mastery over one's mind is the index of greatness

Today people have forgotten the spiritual, the moral and the ethical aspects of life. They are

immersed in the worldly pursuits and in securing mundane benefits. There is no greatness in

achieving these things. Once **Shankaraachaarya** asked his disciples what is the hall-mark of

greatness. Each disciple gave his own answer. One disciple said that the man who won great

victories in battle is a great man. Another disciple said that man who underwent many troubles

and difficulties and amassed large wealth was great. Another said that a great man was one who

accomplished by determined effort what he wanted to achieve. Planting one's flag over a territory

or crossing a mighty ocean were mentioned as marks of greatness. Ultimately **Shankara** gave the

answer that he alone is great who has mastery over his mind. All other achievements are of no

avail. Every action is sanctified by making it an offering to-God.

Shankaraachaarya declared that

the one who is immersed in the contemplation of the Supreme Self, experiences the highest bliss,

regardless of all other actions. (**Syaami** sang a stanza from the **Bhaja Govindham** hymn of

Shankaraachaarya). **Shankara** exhorted the devotee to adore God in whatever situation he was

placed, whether in a crowd, or while enjoying something or in any

other state. This experience of the Divine is one's true wealth.

Thus, it is essential to perform every action as an offering to God. The impulse for every action

comes from the heart, whether the action is good or bad. The heart is the abode of Lord. Hence,

every thought arising from the heart and every action from it should be regarded as an offering to the Divine.

Give no room for differences

Today, because men's actions are motivated by concern for one's family and possessions, society

is riven by conflicts and differences. People talk about unity but there is no unity. For instance,

there are different States in the Country. It is natural for people to have special regard for their

respective' States. **Karnataka, Tamil Nadu, Aandhra Pradesh** and so on. But they should all

consider themselves children of one God. All States should be happy. If this broad vision is

developed, there will be no room for inter-State differences.

The name of the new year is "**Dhaathru**." This signifies the spirit of sacrifice. The scriptures have

declared that sacrifice is the only means to attain immortality. People should develop the spirit of

sacrifice. Thereby they will make the name of the new year meaningful.

Compassion is the hall-mark of **Bhakthi**

Giving up narrow idea and feelings, people should show compassion towards their **fellowbeings**.

Compassion is the hall-mark of **Bhakthi** (devotion). No one can hope to please God

without showing **dhaya** (compassion) towards his fellow-men. A loving heart is the temple of

God. God cannot dwell in a heart without compassion.

God is one. The goal is one. People have to change their outlook. They have to develop love

towards all. There is nothing greater in the world than this

Premadhrishti (feeling of universal

love). There are many eminent scholars and intellectuals in the world today who are adept in

seeing the diversity in the world. But why don't they try to see the unity that underlies this

diversity? They alone are good who see the unity in the apparent diversity. But those who see

only the diversity in the One are mere clever intellectuals.

The uniqueness of every being is one of the marvels of creation. No two persons are entirely

alike. There are differences even among twins. People differ in respect of talents. But it should

be realised that all talents are derived from the Divine.

How are we to recognise unity in diversity? Birth and death are

common to all beings. Whether

one is a millionaire or a pauper, both are brought forth from their mothers wombs. Hunger and

thirst are common to all. The kind of food that is eaten may vary, but hunger is the same for all.

Likewise thirst is common to all. These basic common experiences point to the unity that

underlies the diversity. The Upanishaths have emphasized the spiritual oneness of all beings. The

life force is one and the same, in all. The Aathma is the same in all. How, then, it may be asked,

there are differences in the bodies? These differences are the results of differences in the

thoughts, feelings and actions of the individuals concerned. The indwelling spirit is the same in everyone.

Make every act holy

By developing attachment to persons and possessions men created causes for their sorrow. By

reducing their attachments and developing love for God, they can reduce their misery and

increase their happiness. The more they love God, the more the bliss they will experience. Men

are plunged in misery because they hanker after the physical instead of yearning for God. If men

convert their desire for material objects into the desire for the Supreme they will enjoy immense

happiness. All that is necessary is for them, to see the Divine in everything in the phenomenal

world. That will be true devotion. And work will be turned into worship. Make every act holy.

People need not be unduly worried about the portents of the .new year. There are, however,

indications that some big changes may occur in the political sphere. Internal conflicts may

increase. There will be no shortage of food. There may be floods in some parts of the country

and cyclones in some areas. By developing faith in God, some of these calamities may be averted

or their ravages mitigated. Men have to realise that they are sparks of the Divine. They have to

develop sacred thoughts and lead ideal lives. They 'must seek to promote the welfare of society.

The power of prayer is incalculable

Pray for the welfare of all. The power of prayer is incalculable. Every one gathered here should

pray every day for the welfare and happiness of all people everywhere. This is true spirituality.

To render service to others to the limit of your capacity is real spirituality. The body has been

given to man for serving others. If one has a compassionate heart, is truthful in speech, and uses

his body for serving others, he needs nothing else to redeem his life.

Today the book, "Vision of India," written by Shri Shivraaj Patti, Speaker of the Lok Sabha, has

been released. He has been coming to Svaami for many years. He knows Bhagavaan well and

Bhagavaan knows him equally. He has a compassionate heart. He is calm and serene. All are

aware of the kind of uproar and disorder that prevail in the Lok Sabha and Rajya Sabha.

Members have not hesitated even to shout at the Speaker. On such occasions as Chavan observed

(in his speech earlier), it is natural to expect the blood-pressure of the Speaker to go up. But our

Shivraj Patil spoke calmly to every member, giving suitable replies to everyone, and thereby

winning the confidence of all sections of the House. He has earned the approbation of all parties.

That good name is enough. Having been born, one should earn a good name. Good thoughts flow

from his heart. In his book, he has related all his experiences, his aspirations and his hopes. His

book covers all aspects of his life social, economic, spiritual and political.

It is not enough to speak about one's ideals. One must live upto them. Today everyone must

develop a compassionate heart and be truthful in speech. Truth is the means to realise God. God

is the very embodiment of Truth. Where there is Truth there is God.

Bhaarith in its ancient days of pristine glory achieved greatness by adhering to Sathya and

Dharma. The Upanishaths have declared: "Speak the Truth. Follow Righteousness." Today in

their life people must adhere to Truth. Whatever Dhaarmik acts you do should be done in a spirit

of sacrifice. Charity is the best ornament for the hand, truth for throat and listening, to sacred

things, for the ears. It is such sublime sentiments that constituted the priceless culture of

Bhaarith. These eternal verities are being forgotten in the craze for ephemeral pleasures.

Regard every moment as new

Embodiments of love! The new year portends nothing to be feared by the common people.

However, for those in high offices and for politicians there are indications of internecine

conflicts of their own making. Those who discharge their duties in a spirit of dedication have

nothing to fear.

Regard every moment as new Live in the present. Have good thoughts and do good deeds.

Cultivate good company. Act according to the dictates of your conscience. The secret of

happiness lies within you, not outside. Pray for the welfare of all. The speakers here requested to

bring about peace and bliss in the world. In fact, you are all embodiments of peace, bliss and

Divine. Everyone of you should make efforts to develop inner peace individually. Then the

whole world will be peaceful. Don't yield to any fear or anxiety. Develop love. Hatred breeds

disaster. Shed feelings of hatred. With love, the country and world will prosper.

Discourse in the Sai Ramesh Mandap, Brindhaavan, on 20-3-1996.

God incarnates for the revival of Dharma (Righteousness) which includes morality, truth, virtue, love and a host of other qualities that uphold the communities of man as well as the individual. The other purposes usually given, such as serving the devoted, destroying the wicked, re-establishing the sacred tradition, these are all secondary. For, he who is righteous will be guarded from harm by righteousness itself, he who is unrighteous will fall into disaster through the evil that he perpetrates. The one task includes all else.

Baba

8. Let Raama live in your hearts

Vedha-vedhye Pare Pumse

Iaathe Dasharathaathmajae

Vedhah Praachethas Aaseeth

Saakshaath Raamaayanaathmanaa

EMBODIMENTS of Love! When the Lord, the knower of the Vedhas, took birth as the son of

Dhasharatha, Praachethas realised the Divine by writing the Raamaayana.

The story of Raama is the story of one who was filled with the sweetness of compassion. This story is the royal road to human progress and an ideal life.

The Raama-principle is a combination of the Divine in the human and the human in the Divine.

The inspiring story of Raama presents the triple ethical code relating to the individual, the family

and the society. If society is to progress properly the family should be happy, harmonious and

united. For unity in the family, the individuals composing it must have a spirit of sacrifice. The

Raama story exemplifies the ethical codes governing the individual, the family and society.

The Raama story holds forth many ideals. Children today pay little heed to the words of parents.

Parents also show no great concern for rearing ideal children.

The preceptor does not command respect these days. The teachers show little affection for the

students. Hatred and bitterness between people are growing. Today's friend becomes tomorrow's

enemy. Kinship itself is robbed of its bonds of affection. Pollution has sullied every sphere of

activity---business, education, agriculture, politics etc., and caused general degradation in

society. In every sphere demeaning ideas and actions are rampant.

In such a situation, the Raamaayana provides the ideals and the examples for reforming society.

Invoke the divine in pursuing aims

The world is presided over by Naaraayana. Naaraayana is under the spell of His name. The name

is under the control of the devotee. Hence every person should invoke the Divine in pursuing his aims.

The world today is in a strange predicament. Every step taken by man is tainted by

unrighteousness. Falsehood is ubiquitous. Men have lost the vision of great things. All desires

arise from selfishness and are insatiable. Control of the senses has become rare. The truth, in

short, is humanness has vanished.

On the other, hand, another strange thing is also apparent. Large numbers of people gather to

listen to spiritual discourses and speeches by learned in thousands, listen to the talks, enjoy them,

but do not practise any of the teachings. The result is that, though there is an abundance of

spiritual teaching, disorder and unrest prevail because few people practise what they learn. What

crop can you grow on the dry bed of a lake? Though man has recognized the inherent divinity

present in him, he does not live according to this belief. Precept without practice is valueless.

Triple Dharma of individual, family and society

Raama is the supreme example of one who observed in his life the triple Dharma relating to the

individual, the family and society. When every person in the country observes this triple

Dharma, there will be peace and prosperity in the nation.

The sun illumines the world during the day. The moon sheds light during night. But Dharma

(Righteousness) illumines all the three worlds at all times. A good son, it is said, becomes a

beacon for the whole clan. Everyone should strive to become a

Suputhra (good son). It is not

enough to have sons. They should be good and worthy sons. Such a son was Raamachandhra.

Even as a jasmine creeper fills an entire forest with its fragrance, a noble son glorifies not only

his family but his entire clan. Essentially all human beings are

Suputhras (good sons). But their

behaviour turns them into bad men.

The author of the Raamaayana is called Praachethas. How did he acquire this name? Praachethas

is the name of the Rain-God Varuna. Rathnaakara was the original

name of the poet. After he was initiated, he began meditating on the Lord's name and completely lost all body consciousness. An anthill grew over his body. His body was not visible from outside. At this stage **Varuna** caused a heavy downpour. That heavy rain washed away the anthill, revealing the sage. Because **Praachethas** was responsible for bringing forth the sage, he got the name **Praachethas** (the offspring of **Praachethas**). He also got the appellation **Valmeeki** because he had come out of "**Valmeeka**," an anthill. **Praachethas** became the sacred and immortal composer of the epic **Raamaayana**, which he gave to the world as a perennial source of inspiration to mankind. Any person today who can get rid from the mind, attachment and possessiveness enveloping him and who constantly meditates on God will become pure and sacred, like **Valmeeki**. The Divine and the human Every man is endowed with a mind. The mind is a mysterious thing. It can appear totally stationary and yet move faster than the speed of light. Whatever births a person may undergo and whatever changes in name and form may occur, the mind remains unchanged. It follows one from birth to birth. It is the mind's peculiar behaviour. In this context, how is one to manifest his humanness? Man must follow the example of the honey bee which sucks the sweet honey even from a bitter flower. Likewise one must seek the good even in what is apparently bad. There is something good in what is bad. **Valmeeki** declared that he saw the divine in the human form of **Raama**. **Raama**, who was Divinity itself, was seen as a human being. "**Maadhava** is human. Man is **Maadhava**." God cannot be experienced unless He appears in human form. Incarnation as a human being is essential for recognizing God. That is why it is said that "**Dhaivam maanusha ruupena**" (God appears in human form). **Raama** did not announce at any time that he was God. He declared that he was the son of **Dhasharatha**. In his speech, though there was humanness, there was also the illumination of Divinity. God is not apart from the universe. The entire cosmos is the very form of God. But man, deluded by his physical vesture, forgets his divinity. All are embodiments of the Divine **Raama** and Krishna are regarded as **Avathaars**. This is not so. They

are in their human form quite like other ordinary men. All of you are embodiments of the Divine. Recognise this fact and strengthen this feeling within you. The idea that God is different from you should be given up. You have to develop the feeling that God is not different from you. On the occasion of **Raamanavami**, people hail the advent of **Raama** and recall his various achievements. But everyone should remember that he is an image of **Raama**. "**Ramayathi ithi Raamah**" (One who attracts others is **Raama**). In every person there is this power of attraction. Because of this magnetic power man is able to enjoy the world. He develops many worldly desires. But he is never satisfied. He derives satisfaction from discontent. That is a sign of the divine power of attraction. There is no limit to this power. Everyone can experience the divinity within him. Difference between **Raama** and **Raavana** See the difference between **Raama** and **Raavana**. Both were equally eminent intellectually and were great scholars. **Raavana** was a great man. **Raama** was a good man. The difference between greatness and goodness should be understood. **Raavana**, out of egoism and uncontrolled desire, misused his knowledge and brought about his ruin. **Raama** used his knowledge for the benefit of the people and made them happy. **Raavana** did not digest his knowledge properly and suffered from the consequences of indigestion. The difference between **Raama** and **Raavana** was that between Dharma (Righteousness) and **Adharma** (unrighteousness). **Raama** and **Raavana** are present in each human being. When a person takes to unrighteous courses, he becomes a **Raavana**. When people pursue the path of truth and righteousness, they become **Raamas**. Precept and practice should go together like medicine and diet control. Meditating on God one should engage oneself in godly activities. It is useless to study or listen to spiritual discourses without leading a spiritual life. Righteousness means living according to the dictates of one's conscience. Acting in violation of the conscience is wrong. To realise this there is no need to study books. The truths propounded in the **Raamaayana** are relevant to all mankind. **Raama** represents the exalted state of the human heart. **Raama** is the treasure-house of compassion. Where can you find such truth, compassion and grace? All thoughts arise from the heart

and lead to actions. Hence

for all thoughts, words and deeds, the heart is the source. What should be the condition of the

heart? It should be full of **Dhaya** (compassion). Today **Dhavyam** (the devil) has installed itself in

the heart. The devil in the heart accounts for all bad and for the absence of compassion.

Everyone is responsible for his condition

If men today suffer from restlessness and lack of peace, their own actions are responsible for this

state. No Guru or any other person is to be blamed Nor can the changes in the years be blamed.

The year is not responsible for your happiness or misery. You alone are responsible for your

happiness or misery. You alone are responsible for your condition and your experiences. Make

your thoughts pure. Realise that you are human and that there is the Divine in the human.

Man has the option to pursue the **Pravritthi Maarga** (the path of external, worldly objects) or

seek the bliss that is in **Nivritthi Maarga** (internal). Everyone is responsible for his condition. It

has become a bad habit to blame others for one's plight. One should recognise one's defects.

There is no greater sin than accusing others. One should see the Divine in others. When this

attitude grows the nation will prosper. Men have immense potentialities for good or ill. By their

good thoughts and good deeds men can transform the state of the nation.

Despite all the myriad scientific and technological achievements of man, it should be realised

that human life is impermanent. Death may overtake anyone at any time. Man has all the

potencies in him. This truth should be realised by all. Man is the maker of his country or the

cause of its ruin. Men promote the prosperity of their nation or bring about its degradation. When

humanness is fostered the nation will be prosperous.

Men have achieved many things in various fields, from atom bombs to space travel. They have

acquired great destructive power. But it is not realised that by its very nature the physical body is

impermanent. The truth should be recognized while the body lasts.

You have to have a sacred life.

Raama took birth ages ago. He adhered to Dharma Krishna came later. He propagated great

truths. He led the **Paandavas** to victory. He taught the **Geetha**. Where are they now? What has

happened to all the proud rulers of the past? How many have taken birth and passed away? Death

is certain. But before the end comes, one should lead an exemplary life and serve the nation.

Role of **avathaars**

Everyone should realise that he is the embodiment of the Divine. We may talk about the

avathaars of **Raama** and Krishna. But your present **avathaar** is no less significant. All those

avathaars came to tell mankind that all human beings are **avathaars** (incarnations of the Divine).

Having taken birth as human beings men should conduct themselves as embodiments of the

Divine (as beings in whom the Divine spirit resides). Recognizing your spiritual reality you

should live always in the **Aathma-thathva**.

Man who should progress upwards from day to day is going down the slope. This is not right

learning. Every day you should make the ascent towards the Divine. "I am God. God is not

different from me." This is the conviction with which men should live. All are deities"

Some people offer prayers saying, "**Sarva-dhevathaa Svaruupaaya namah**" (I offer my

salutations to the one who embodies the forms of all deities). How many deities are there?

Unless there were many deities, the prayer would be meaningless. The implication of the prayer

is: "All are deities." Our ancients used to refer to three **crores** of deities. What does it signify? At

that time there were three **crores** of human beings in **Bhaarith**. They considered all of them as

Divine beings. Today we have hundred **crores** in **Bhaarith**. Hence, there are hundred **crores** (one

billion) of Divine beings in **Bhaarith**. If you take the population of the world, there are 570

crores of people today (5700 million). All are divine beings.

That divinity is within you. What is the source of the life-force in you? Men today create robots

which operate like human beings. But there is no life in them. There is a world of difference

between the man-made artificial robots and real live human beings. Today people are attracted

by the artificial creations and are not aware of the immense potentialities latent in human beings.

You have to respect the potency of the human.

This was the lesson taught by **Raama**. He revered his parents. He carried out faithfully their

injunctions. Without regard to the consequences, he carried out their commands with love. He

had immense love for his brothers. They had unity and harmony amongst them.

Love that existed between **Raama** and **Bharatha**

After reaching the forest, **Raama** sent word through **Sumanthra**

(who had driven the chariot) as

follows: "My brother **Bharatha** would have returned to **Ayodhya** by now. Tell **Bharatha** that there

should be complete unity in the family. He should love **Kausalya** and **Sumithra** in the same

manner in which he would love his mother, **Kaikeyi**. He should not make any distinction

between them. However, unable to bear the pangs of separation from **Raama**, **Bharatha** used harsh

words against his mother. He did not spare even the family preceptor **Vashishtha**. **Vashishtha**

approached **Bharatha** and told him: "**Raama** has left for the forest. You must get ready for the

coronation. As soon as you are ready I shall fix the auspicious moment for the ceremony."

Bharatha lost for a moment the sense of respect he should have for the word of the preceptor.

Raama was the very life-breath of **Bharatha**. He spoke to **Vashishtha** in great anguish: "Am I to

rule over a kingdom which banished **Raama** and plunged the whole of **Ayodhya** in grief? Do not

mention the name of the kingdom that sent my **Raama** to the forest. I have no use for such a

kingdom tarnished by a grievous wrong." This was the kind of love that existed between the

brothers.

Once, when the brothers were children, **Raama** came to his mother **Kausalya** in great joy.

Kausalya asked him what was the reason for his joy. **Raama** said: "I am immensely happy today

because **Bharatha** won in the game we were playing." **Raama** rejoiced in the successes of his

brothers. Meanwhile **Bharatha** came weeping to **Kausalya**. She asked him: "**Bharatha**! Why are

you crying? **Raama** is so happy over your victory." **Bharatha** replied: "Mother! I am very sad

because **Raama** deliberately chose to lose so that I may win." The elder brother rejoices over the

younger brother's victory. The latter feels sad about his victory and the defeat of the elder brother.

What mutual love prevailed among the brothers! Such was the pure and sacred unity that existed

among the brothers at that time.

Raama is within you

Raama was always deeply concerned about the welfare of his subjects. He fostered unity among

the people. This is the duty of every one at the individual level. Four qualities have to be

developed by every individual: Equality, Integrity, Unity and Fraternity. The individual's

personality blossoms when one has these four qualities. A family composed of individuals of this

nature is an asset to the nation.

It is not enough if people merely observe **Raama**'s birthday and glorify the **Raamaayana** on one

day in a year. Each one should develop **Raama**'s qualities within himself. You should experience

Raama's divinity within yourself, irrespective of whatever name you may bear. From the

Aathmik point of view, you are **Raama** or Krishna.

Do not base your life on the body, It is impermanent. The spirit within is immortal. The body is

Karmakshethra, the field of action. The heart is **Dharmakshethra**, the abode of righteousness.

The human state is a combination of **Karmakshethra** and **Dharmakshethra**.

Embodiments of Love! Recognise that there is Divinity in everyone.

Man has all the potencies the

power of **Aakarshana** (total attraction), **Prakarshana** (the capacity to transmit that power to

others) and **Sankarshana** (the power of self-transformation).

Krishna was considered the

embodiment of **Aakarshana** (the power of attraction) and

Balarama as the embodiment of

Sankarshana. The combination of **Aakarshana** and **Sankarshana** brings about **Prakarshana**----

the spread of the Divine power of attraction over the entire world.

Sankarshana (which is one of

the names of **Balarama**) literally means transferring the foetus from the womb to another. The

wider meaning of the term is the process of transformation of one thing into another.

What is the **Sankarshana** we need today? The transformation of the human to the Divine. We

should be attracted (**Aakarshana**) to this process of transformation (**Sankarshana**). And then this

should be spread everywhere (**Prakarshana**). This is the type of **saadhana** (spiritual exercise) to

which, people must devote themselves and not be immersed in **Japa** and **dhyaana** (chanting the

Lord's name and meditation).

Give up attachment to the body

Concentrate on developing the firm conviction that you are the Dime. With this conviction you

can achieve anything. Give up the attachment to the body. Even scientists sometimes forget their

body-consciousness while absorbed in their experiments. If that is the case, why should the

spiritually-minded persons retain attachment to the body, which is made up of the five elements

and is a container of all foul things.

Giving up the attachment to the body, the scriptures call men to surrender to God. What is meant

by surrender? Forgetting the body and thinking of God, that is

surrender. Surrender does not mean offering to God your worthless body and your perishable possessions. Such offerings have no meaning for the Divine. People going to **Thirumala** make all kinds of promises to God if their desires are fulfilled. Does God need any of their offerings? No. Why should God be commercialized? You should seek oneness with God. God will be pleased if you realise your true self. Your happiness is His bliss. Mind is man's most precious possession. Develop, therefore, this sense of **Ekaathmabhaavam** (spiritual unity). It is the loss of this sense of unity that is at the root of all the differences and divisions in the world today. You have no need to search for God. God is truth. Adhere to truth; follow Dharma. What is Dharma? It is not charity or gifts of earthly goods that constitute Dharma. Dharma means purity and unity in thought, word and deed. Turn your mind towards God. All will be well with you. If you turn the mind towards the phenomenal world, you will experience only misery. The mind is man's most precious possession. Without it man ceases to be human. The human birth has been given to man for practising Dharma. This was the truth demonstrated by **Raama**. He practised his Dharma. He told **Bharatha** that the latter should rule over the Kingdom given to him and leave **Raama** to do his duty in the forest. When **Bharatha** argued that the kingdom should be ruled by the eldest son, **Raama** replied that he also had been given a kingdom to rule over. "**Dandakaaranya** is my kingdom. I shall rule here. You reign over **Ayodhya**," said **Raama**. This means, that there is an **Ayodhya** in the **Dandakaaranya** and a forest in **Ayodhya**. "Realise the oneness of the two," said **Raama**. Such was the equal mindedness of **Raama**. Let people understand the **Raama**-principle and live **upto** it. Restrain your desires. Experience the bliss of the Divine at all times. That is true humanness, which manifests itself when you think of God. Happiness is union with God. How much bliss can you experience if you see God in yourself and in everybody! Let all differences cease. Recognizing the divinity that is present in all, you should foster the principle of love and develop compassion in the heart. Love is God. It transcends all human relationships based on attachment. Develop divine and selfless love which is enduring and infinite. A true lover of God will experience no

sorrow. On this auspicious day, ponder over the sacred teachings and develop the spirit of oneness. Discourse in the **Sai Ramesh Mandap** on 28-3-1996, **Raama Navami** Day. You have to busy yourselves with activity in order to use time and skill to the best advantage. That is your Duty and Duty is God. Baba 9. Make Swami's words your beacon-light EMBODIMENTS of love! Through the power of speech man is able to conquer kingdoms. Through speech man loses all his wealth. Man acquires kinsmen and friends through speech and loses them also by his words. Through words, again, man loses his life. Words are the root cause of all these happenings. Speech is important for man whether for experiencing loss or gain, prosperity or adversity or pain and pleasure. Life is extremely precious. Time is highly valuable. The heart is tender. The mind is a great possession. Though endowed with all these valuable things, man conducts himself as a mean, ignorant and miserable being. He is unable to recognise what a rare, sweet and blissful thing is human life. The reason is, man, forgetting his divine nature, is immersing himself in worldly pleasures and in mundane desires. Man should realise that he is subject to Time and Time has no respect for wealth or position. Man is devoting all his time to worldly pursuits and the demands of the body. Not realising the significance of time, man leads an animal existence. The heart, which is soft and compassionate by nature, has been hardened into stone by man. Humanness should manifest itself in a heart overflowing with compassion, but compassion has turned into hard-heartedness. The mind is all-powerful. It can see without eyes, hear without ears, speak without the tongue and move about without legs. Man tries to control the mind, but he is subordinate to it. As long as he is subject to the mind, man cannot understand the true nature of the mind. Scholarship alone does not make man a **Panditha**. Although **Raavana** was master of a larger number of **Vidhyas** (types of knowledge) than **Raama**, he could enjoy no peace or bliss because he did not practise in the right way what he had learnt. **Raama**, on the other hand, was always blissful because he had fully digested what he had learnt and put it to proper use. Mere scholarship alone does not make a person a **Panditha** (a man of learning). "**Pandithaah**

sama-dharshinah," says the **Geetha**. The true man of learning is the one who sees with an equal eye different beings. True knowledge should become an integral part of one's being, flowing in one blood in an endless stream. Ill-digested learning results in the diseases of egoism and pride, as in the ease of **Raavana**. Unfortunately education today has become a bookish affair, used only for passing examinations and forgotten immediately after quitting the examination hall. People who cannot make proper use of their knowledge for the nation's good, are traitors to the nation. They are a liability to the society and the country. Of what use is it to flaunt one's degrees if the only purpose of acquiring them is to earn a mess of pottage?

Mansur's saga

There was once in Northern India a Muslim called **Mansur**. From his childhood he was constantly meditating on God. Although he belonged to a poor family, his parents wanted him to have a good education. But **Mansur** had a pure unsullied heart filled with love and his only desire was to know his true self. When the parents wanted him to go to school, he asked what was the purpose of going to school. The parents said that he should get educated to be able to earn a living. **Mansur** said: "Mother! Have I to study only for earning a living? Are not dogs, birds, ants and many other creatures able to get their food without any education? Am I to waste my divine life for the sake of filling my belly?" He walked out of his home. He was a young lad, but there was an effulgence in his face. He sought nothing from any one. People seeing the effulgence on his face offered him things of their own accord. One old lady offered him food. The purity of his heart secured for him the food. His pure love was feeding him. Wherever he went, he was declaring: "Anal **Haq**! Anal **Haq**!" (I am God. I am God). This corresponds to the **Vedhaanthik** declarations, "**Aham Brahmaasmi**" (I am Brahman), So-Ham (I am He). This declaration was treated with ridicule by some persons. The elders reviled him and asked: "You little fellow! How do you claim you are God? How can you be God?" Foolish people ask such questions in this world out of their ignorance and lack of faith. Why should they undermine the faith of others?

Mansur's answer to them was: "I am uttering these words because I am God. There is divine energy in everyone. But some use it for good purposes and some

others misuse it. I am using it for good purposes." He went on declaring "I am God. I am God."

Meanwhile all the **pandiths** (scholars) came together and observed: "We have studied all the **Vedhas** and Scriptures. We dare not make a declaration of this kind. How is it a young student goes about making such a claim? How did he dare to make such a claim?"

Do not allow your faith to be shaken

It is not scriptural knowledge that confers the courage to make such a declaration. It is the faith in the heart. Whatever others may say, one should not allow one's faith to be shaken. Students should have such firm faith.

The **pandiths** came together and went in a body to complain to the king. "**Oh** king! This boy is insulting our scholarship. In spite of all our knowledge, we are not able to declare that we are God. This illiterate fool goes about saying that he is God. How to account for this? Either he is a lunatic or an arrogant fellow." The **pandiths** somehow wanted to put an end to this. It is the nature of the evil-minded to cause harm even to those who are innocent and good. They make no distinction between the bad and the good, just as white ants make no distinction between an expensive sari and a torn piece-of cloth. People who criticize others are like these white ants.

Mansur's firm faith

When the **pandiths** complained to the king, the latter ordered the boy to be brought to him. When the King summoned **Mansur**, he declared: "I am God." The King drew the boy near him and tried to appeal to him in soft words. "Child! you are an ordinary human being. You are illiterate and ignorant. You should not boast that you are God." **Mansur** replied: "I will continue to do so. I am proclaiming the truth. I am God. You are God. All are God. The indweller in all is the one God.

The Muslims say: 'Allah **ho Akbar**.' The Christians say: 'God is great.' The **Hindhus** say: 'So-Ham.' God is one. He is the Brahma-**Suthra**. He is the one thread running through all beings who are like beads in a rosary." **Mansur** went on arguing with the King in this manner. The King's words did not appeal to him. He said: "**Oh** King! You are seeking to divert me to a wrong path away from royal road. This is not proper on your part." **Mansur** continued to assert: "I am God."

The King got angry. "You are despising my words," he said. He summoned a doctor and ordered him to gouge the eyes of **Mansur**. "This will force him to remain in

one place and he will not disturb others." The doctor took away the eyes of the boy. But he continued to shout in joy:

"Anal **Haq!** Anal **Haq!**" (I am God, I am God). The boy was free from body consciousness. The king then summoned a butcher and asked him to cut off the hands of the boy. Continuing to laugh, he exclaimed: "Anal **Haq!** Anal **Haq!**"

The people in the audience hall could not bear to see the gruesome sight. But there was no sign of grief on the face of the boy. He continued to laugh. His faith was unshakable. He was unaffected by what others said.

Of what use is education if there is no firm determination? Is the amassing of wealth and secreting money abroad, the purpose of education? No. Earning of money may be necessary, but it should be limited and the money earned should be used for good purposes.

Seeing the determination of **Mansur**, the King ordered that his legs should be cut off. After this maiming, **Mansur** died. But the blood flowing from his tortured limbs was proclaiming: "I am God. I am God." The dead body was cremated. But from its ashes rose the cry "I am God. I am God."

This happened three centuries ago in Northern India. The people were astonished at the phenomenon. The king felt repentant, but of what use is repentance after a grievous wrong had been committed?

You should not pay heed to the words of all and sundry, Students should use their power of discrimination and should be guided by the voice of conscience. They should imprint on their hearts, the words of wisdom of the great sages.

Students should realise that no one can escape the consequence of one's actions some time or other. But God's Grace can overcome a mountain of difficulties and sins. Why are you not taking the **Sai** medicine, which is the panacea for all ills? Ingratitude is a grievous sin

You are the beneficiaries of totally free education in the **Sai** Institute. The gratitude you can show to the Institute is by your behaviour, as men of good character. Never be ungrateful to those who have been good to you. There is no greater sin than that.

The sun, who is the presiding deity for the eye, punishes the ungrateful by denying them their eyesight. The consequences of one's actions may be felt instantaneously or after the lapse of some time. But they are bound to

follow. I seek nothing from the students. All that I want is that the moment they see you, people should recognise you as the fine products of the **Sai** Institute. By your bad behaviour you should not bring a bad name to the Institute. More than a white uniform, you should have a white and pure heart. You must become ideal students.

The situation in the outside world is appalling. Even tenth standard students are taking to drinks and drugs. The parents are not restraining them. Nor are they setting a good example. When the parents exchange words, the children exchange blows. The parents give a free rein to the children instead of controlling them. The parents are to blame for three-fourths of their children's **misbehaviour**. A child who had stolen a mango was praised by his mother for his cleverness. He grew up into a criminal and was sentenced to death for murder.

Before the hanging, the man asked for his mother to be brought near him and he started strangling her, saying that she was responsible for making him a criminal. (**Svaami** related the story so vividly that the entire audience was deeply moved).

When parents allow the children to go astray, some time or other they will suffer the consequences. It has become fashionable in this Kali Age to let the children have their own way.

They fear that otherwise the children will run away or commit suicide. What does it matter what befalls such characterless children? Parents do not have today this kind of moral courage. They go on listening to bad reports about their children and end their lives in despair.

Bhagavaan's grace

Thanks to the Lord's Grace you young people have come to **Svaami**. You may not appreciate all that I have said at this age of yours. But you will realise the truth of **Svaami**'s words in due course. You have been fortunate to secure something which few others have got. You are discarding it lightly. You are slighting **Svaami**'s injunctions. You do not heed the words of **Svaami**.

People do not listen to words of the wise, but easily fall a prey to bad advice. Such people, how can they hope to understand **Svaami**?

Of what use is all their education? (**Theugu** poem).

They will not listen to good advice. But they will listen to bad talk with both ears! How can they expect to know **Bhagavaan**? Can an ant fathom the depths of the

ocean? Likewise you cannot

cognise the truth about **Svaami**? But you can make good use of the opportunity that has come

your way. "**Sai** has come to you because of your great merit. Arise! Wake up!".

Earn a good name

You are returning to your homes for the holidays. Conduct yourselves well. Bring a good name

to your parents. Earn a good name in society. If you have no other work, join in any service

activities of the local **Sai** organizations. Let service be your motto.

That should become your life's goal.

If all of you behave in this way how much will the country benefit and prosper. Promote the

welfare of society. Do not succumb to some of the petty desires of your parents. "**Oh** boy! Get

married soon. You will get a rich dowry of **lakhs** of rupees!" What a shame that parents should

speak like this and that boys should give in to them! Should a son be sold for the sake of a girl?

Whether it is ten **lakhs** or ten **crores**, do not sell yourselves. You must stand on your own legs.

You must depend on your own strength. Do not be carried away by what others say. Do not

become a slave. Be a master. Only then can you be a master over others.

Students! Put into practice at least a fraction of what you have studied. Plunge into society and

engage yourselves in social service. Make society happy. Having taken birth in society, if you

achieve this much, it is enough. Remember that nothing lasts--the body, the mind or senses. Only

one's reputation survives him. This is what **Svaami** expects from you. If you achieve a good

name and bring credit to the Institute where you have studied, you would have rendered great

service to the nation.

Four claimants of wealth

Do not become **Raavan**. Earn a good name like **Rama**. Do not aspire to become a **Birla**, a

Kirloskar or a **Tata**. A name earned by merely amassing wealth is ephemeral. Do not sell

yourself for money. Earn a good income and make proper use of it. Money earned by sinful

means will not last. Either thieves will rob you or the Income-tax department will seize it.

For wealth there are four claimants: Number one is **Agni** (fire).

Number two, thieves. Third,

relatives. Fourth, enemies. These four are after one's wealth. Before any of them deprives of your

wealth, you should make good use of it.

Our students should not hanker after money either in the matter of marriage or in regard to a job.

Work, work, work. That should be your sole concern. Become votaries of work. Work binds men

to the world. The body is given for carrying out righteous actions. It is not given for enjoying carnal pleasures.

Madhaalasa gave birth to four sons. When each son was born, she did not desire that they should

study, go abroad, earn great wealth and acquire name and fame. From the time the child was in

the cradle, she taught the child the ideal of **Vairagya** (renunciation). She sang a lullaby for the

child, treating **Pranava manthra** as the cradle, the **Mahaavaakya** "**Thathvam-asi**" (Thou art That)

as the bed, Awareness as the cord drawing the cradle. The four **Vedhas** were the chains for the

cradle. Rearing each child in this manner, she sent him to the forest telling him that he will find real rest there.

Janaka and **Gaargi**

King **Janaka** was similarly a seeker after **Brahmajnaana** (the Supreme Truth). He sought

knowledge for the sake of Self-Realisation and not for the sake of creature comforts. He held an

assembly of sages where he achieved fame. At the assembly **Gaargi** carried on a debate with the

sage **Yaajnavalkya**. The debate was based on the scriptures. It was inconclusive. Then **Gaargi** put

a question to King **Janaka**: "What is the mark of a **Sthithaprajna**?" (a person of steadfast

Awareness). The King replied; "He is the one who realises, the Oneness of the Absolute. There is

no second." **Gaargi** said: "If you have realised this state of Awareness, you will be conscious of

Oneness alone. You are not in that state now. I wish to realise this Awareness."

Gaargi said: "**Oh** King! I have one desire. Will you fulfill it?"

"Certainly," replied the king. She

asked him to marry her. The king said: "I have only one wife, **Sunethra** (the one with good eyes).

I don't wish to have any other wife." **Gaargi** said: "You are a great **Inani**. You have good eyes

and your queen is a good-eyed lady. May I ask what reward you are giving to the great

Yaajnavalkya?" The king said: "I shall give him whatever he asks."

Yaajnavalkya was no doubt a

great scholar but he did not have total sense control. **Yaajnavalkya** asked the king again: "Give

this **Gaargi** to me in marriage. Celebrate our wedding." There was a great uproar in the **audiencehall**.

The great scholars present there asked: "What is the meaning of

Yaajnavalkya's request?"

Gaargi then asked **Yaajnavalkya**: "What is the purpose of a marriage?" **Yaajnavalkya** replied:

"To have progeny." **Gaargi** said: "No. The wife is one-half of the husbands----**Ardhaangi**. This

means that she should pursue **Dhya** together with the husband as a **Dharmapathni** (a righteous

wife). Marriage is for the sake of pursuing Dharma. It is not for enjoying worldly pleasures. Our

emperor enjoys carnal pleasures in his palace. The same pleasures are experienced by street

dogs. Is that happiness?"

Wealth is not the source of real happiness

Thyaagaraaja asked: "Is wealth the source of happiness or serving the Lotus feet of **Raama**?"

Students should ask themselves-"Does happiness consist in the acquiring of degrees or getting

good jobs or attaining high positions? Real happiness consists in the acquisition of wisdom.

However, till that wisdom is got, one should try to live in the world with morality and integrity.

That should be the aim, while living in the world. Keep your vision on the Divine and lead your

life in the world. This is the teaching of **Sai**. You need not renounce the world. You need not go

after jobs like dogs hunting for crumbs. Stick to the job you have and take proper care of your

family. Lead an ideal life. Always bear in mind the goal. Students should recognise this and

conduct themselves properly. Therein lies true bliss.

In olden days, after the disciples had completed their education and before they entered the life

of house-holders, they stood before the preceptor to receive words of advice from him. This was

similar to the convocations held these days.

Today some of you are leaving for your homes after completing your studies and others are

going for the vacation to return after the holidays. You must experience happiness whether you

enter a new life or whether you come back. Do not get into bad company.

As one of the students speakers said, cultivate good company. Avoid bad company at any cost.

Seek good company with all your life. Serve your parents. Help your mother when she goes out

shopping. You must confer happiness on the mother who bore you for nine months in the womb.

Do not cause any displeasure to the mother. Be ready to give a helping hand to your father. Don't

waste your time in idleness. Engage yourselves in social service.

Those who can sing should take

part in **Bhajans**. Serve patients in hospitals by purchasing medicines

or providing clothes, but do

not give them money. If you give them money, they turn into beggars.

If you render service in

these ways, you will be redeeming your human birth.

Adore God: Abhor the world

Keep your minds always fixed on God. That is the true meaning of

Upavaasa, not observance of

a so-called fast, followed by a sumptuous feast. (**Svaami** sang a

Kannada song to illustrate how

fasting is observed by some people to enjoy a feast later).

Never forget God. Do not believe in the world, which is perpetually changing. Don't fear death.

If you learn to observe these three maxims, you can accomplish anything. **Svaami** will take care

of you. When students complain that **Svaami** is not talking to them, they should understand that

Svaami does not want to talk to those who do not heed His words. If you are good, **Svaami** will

talk to you of His own accord. If you act upto **Svaami's** words,

Svaami will take good care of

you. Avoid bad friends. Cultivate good friends. Above all, cherish faith in God. God is your sole

protector. Do not trust anyone else. Today distrust of each other has

become universal. Esteem

God alone as your true friend. You forget God at your own peril.

I seek your love

Students! I had no intention to speak today. But the Warden appealed to me to say a few words to

the students. I have spoken often enough. Even now I am saying the same thing. I seek nothing

from anyone. I have not sought anything all these seventy years. My hand always gives. The

only thing that I seek from you is Love. My love for you is pure, unchanging and selfless. What

is your life worth if you cannot believe in such love? Believe in it. You place trust in **doubledealers**.

Why don't you stand by the truth which you know? Receive my pure love with a pure

heart. Make yourself holy. Live in love. Love is God. Bear in mind what

Svaami has said and

regard **Svaami's** words as a beacon light for your lives. With the light of **Svaami's** advice in your

hearts, you can proceed on life's journey for any length of time.

Remember with love God, who

is everything.

Discourse-in **Sai Ramesh Mandap** on 31-3-1996.

10. **Srishti** and **Dhrishti**

EMBODIMENTS of Love! In this world constituted by the three **gunas**----**Sathva**, **Rajas** and

Thamas (the qualities of serenity, passion and ignorance), the mixture of happiness and sorrow

prevents man from recognizing his divinity. Human existence is

enveloped in **Moham**

(infatuation). When man flees himself from this infatuation, he will experience real happiness.

This infatuation breeds **Ahamkaara** (egoism) and **Mamakaara** (possessiveness) which bring

about the loss of one's name and fame. One who is filled with ego will be unable to experience

love from others. It is essential therefore to get rid of this infatuation.

"Moham hithvaa priyam

bhavathi" (one becomes endearing to others by conquering infatuation).

"Krodham hithvaa nashochathi" (By conquering anger one is free from grief). As long as man is

filled with anger, he can have no peace. To secure peace and happiness man has to subdue anger.

An angry man may become the enemy of mankind.

A man filled with anger

will not be able to achieve anything.

He will commit many sins

and will be an object of derision.

He will forfeit all prosperity

and lose the respect of all persons.

Anger is the cause of total ruin. (**Thelugu** poem).

The first requisite for a person embarking on spiritual development is control of anger.

Discriminate between necessities and luxuries

"Kaamam hithvaa sukhee bhavathi" (Conquering desire, a man becomes happy). Life is a long

journey. Desires are the luggage you carry. The less the luggage the greater the comfort during

the journey. Man has to discriminate between necessities and luxuries and confine his desires to

what is essential.

"Lobham hithvaa sukhee bhavathi" (Happiness is got by overcoming greed). Life is an ocean

filled with waves of pleasure and pain. Man is happy when his desires are fulfilled and is sad

when they are not. "Joys and sorrows are inseparable. Joy is not separate. It is the fruit of

difficulties," says a **Thelugu** poem. Pain and pleasure are like the two parts of a seed or the two

sides of a coin. People should learn to treat pleasure and pain alike. In fact, pain enhances the joy

derived from the pleasure that follows. Pleasure and pain, loss and gain, fame and infamy are

inextricably linked in the world. Man's divinity consists in overcoming these opposites.

Unfortunately, man falls a prey to limitless desires and ends his life in misery and despair.

Examine your own faults and rectify them

Man needs God's grace to experience real happiness. But by his own thoughts, words and

actions, man forfeits the Grace of God. "See no evil; see what is good."

But men today look at

only other people's faults and do not think of their own failings.

Examine your own faults and

rectify them.

Here is an example from the **Mahaabhaaratha**: The preceptor, **Dhronacharya**, asked the eldest of

the **Paandavas** (**Dharmaja**) and the **Kauravas** (**Dhuryodhana**), to go round the kingdom and find

out how many good persons and bad persons were there. **Dharmaja** came back and reported that

he could not find a single bad person in the kingdom. **Dhuryodhana** told the guru that he could

not find a single good person. **Dhronacharya** pondered over this divergent findings and realised

that the outlook of each of them determined the nature, of their findings. **Dharmaja**, being a good

man, found only what is good in everyone. **Dhuryodhana**, with his evil mind, could only see the

bad side in every body. Everything thus depends on the outlook of the person concerned and not

on the nature of the things he observes. If one looks at the world with a good mind everything

will appear good.

The entire cosmos is Vishnu-**Svaruupa** (a manifestation of Divine). It is called **Srishti** (creation).

Prakrithi (nature) is a synonym for **Srishti**. **Prakrithi** means creation of the Divine. The five

basic elements, which constitute Nature, are in every individual human being. Hence, it is

declared that the Lord dwells in every living being. When this truth is recognized, there should

be no room for anger, hatred or envy. The oneness of the universe is the reality, though there are

a myriad forms and names. The unity that underlies the apparent diversity should be understood.

Communion with the Divine is true Yoga

Embodiments of love! Recognise the supreme significance of the Love-Principle. Today, it is

love of the Divine that should be fostered. This love transcends the mind. Various forms of

meditation are purely mental exercises. But **Bhakti** (devotion) which emanates from the heart

transcends the mind. Communion with the Divine is true Yoga. All other **yogik** practices are

merely physical exercises.

It is essential to limit one's desires and keep the senses under control. This is the only way to true

happiness. The most important organ which has to be controlled is the tongue, which, unlike the

other sense organs--the eyes, the ears and the nose--has a double function, speech and taste. The

ancient sages practised silence for a variety of reasons. Silence serves to conserve energy,

improve the memory and experience the Divine. Restraint in speech and avoidance of gossip and

slander are commendable virtues. "Help ever, hurt never." This should be the motto of everyone.

"See no evil; see what is good" is the prescription for the eyes.

Keechaka (in the

Mahaabhaaratha) looked with an evil eye on **Dhraupadhi** (who was serving as the Queen's maid

in the palace of the king of **Viraata dhesa**). His lustful vision brought about his death. His very

name is abhorred by everyone. Likewise, one should not pay heed to bad or evil-minded words.

Kaikeyi (in the **Raamaayana**) is the example of well-intentioned woman who allowed her mind

to be poisoned by the evil counsel of **Manthara** and was responsible for the death of **Dhasharatha**

and the bitter resentment of her son **Bharatha**. **Kaikeyi** and **Manthara** have passed into history as

infamous characters.

How evil thoughts influence a person and bring about his ruin is illustrated by the story of

Dhuryodhana in the **Mahaabhaaratha**. He always entertained evil designs against the **Paandavas**.

What was the ultimate result? Not only did he ruin himself but he mined everyone in his clan.

Likewise, **Raavana**, who was well-versed in all branches of knowledge, mined himself and his

kinsfolk by his wicked actions. Innumerable examples of this nature can be found in the Indian

Epics.

The three stages to reach Self-Realisation

Self-Realisation should be the Goal of human existence. It has to be reached through three

stages: Self-confidence, self-satisfaction and self-sacrifice. Man should regard himself as the

master of the body, the senses and the mind. He has to use the intellect to experience his oneness

with the divine, the cosmic all-pervading consciousness. The

Prajnaana (constant integrated

awareness) which is in everyone is covered by the ash of worldly desires. When the ash is blown

off, the fire of Brahman (Absolute Divinity) reveals itself.

To give another illustration. There is a tree on which thousands of birds are resting. Their

droppings on the ground below the tree make it unusable. How to drive the birds away? When

you shout "**Raama**, Krishna, **Govindha**" and clap your hands the birds will fly away. Our life is a

tree on which have gathered a big flock of birds in the form of desires. The desires pollute the

heart. To get rid of desires you have to perform **bhajans**.

Discourse in **Sai Shruthi**, **Kodaikanal**, on 12-4-1996.

The dull and the ignorant will hesitate to be active for fear of exhaustion or failure or loss. The emotional and passionate individuals will plunge headlong and rave for quick results and will be disappointed if they do not come in. The balanced persons will be active because it is their duty; they will not be agitated by anything--failure or success. The Godly will take up activity as a means of worshipping God and they leave the result to God. They know that they are but instruments in the hands of God.

Baba

11. The triple transformation

EMBODIMENTS of love! **Bhaaratheeya** culture declared from the outset that all people should be

happy, that all should enjoy peace and prosperity and that all should lead sacred lives.

Mankind today has progressed immensely in the physical and social spheres. But in the field of

morality and spirituality mankind is unable to give up narrowness and pettiness. What is the

reason? It is because over many lives men have grown in selfishness. In every effort of man, in

every aspiration, self-interest is the driving force. Man has become a plaything in the hands of

selfishness. Whatever object he seeks, whomever he loves, it is out of selfishness and not for its

own sake. No step is taken without regard for self interest. This intense selfishness has resulted

in the total decay of human values. This monster of selfishness has pervaded every field of

human activity the physical, the social, the economic, political and moral fields.

Shed selfishness

Hence, the primary endeavour of man today should be to shed selfishness, develop spirituality

and realise the Divine. Three basic changes should take place in man. That is the truth contained

in the **Sai** principle. "S" stands for Spiritual change. "A" stands for "Associational" (or National)

change. "I" stands for Individual change. By this triple change the nation will prosper. Without a

change in the individual, society will not change. Without a social transformation, spiritual

transformation cannot take place in the heart.

Because the individual's behaviour has gone astray, society has got polluted. Concern for social

good should influence every individual's action. The individual should give up the preoccupation

with the interests of his own kith and kin. He must give up this attachment to "my and mine" and

aspire for the divine.

Obsessed with worldly desires and forgetting God, man is immersed

in misery. Even devotion is tainted by selfishness. It does not stem wholly from the heart. It is only part-time devotion and hypocrisy. All should realise that the Divine is the basis of everything in the universe. Having evolved from the animal, man should aim at realising the Divine. Unfortunately, men today are descending to animality. As a result, peace and order are vanishing from every sphere of life.

What is the use of all the progress m science, if people have no control over their senses and are not aware of the all-pervading Chaithanya (cosmic consciousness)? Everyone should recognise the indwelling Divinity in his heart.

A minister becomes a devotee. In the Tamil land, many great saints have taken birth. Many great scholars were born in the Tamil land. One of the Tamil kings was very fond of horses and sent his Prime Minister to buy

horses. During his journey the minister came across a holy man named Thirukannan. He was attracted by the teachings of the holy man. The sage said that all worldly pleasures were

ephemeral and God was the only reality. Inspired by these teachings, the minister decided to give up his mission (of purchasing horses) and used the money given to him to build a temple for

Shiva. Meanwhile, the king was worried about what had happened to his minister and why he

had not come back. He came to know that the minister had used the money, given to him for

purchasing horses, to build a Shiva temple. He had the minister arrested and put in prison. The

minister was unaffected. He continued to chant the Lord's name in the prison.

Later the king realised his mistake. Recognizing that the minister was a great devotee, he

summoned him to his presence and asked him What he had done with the king's money. He said:

"Oh King! I used the money for God. What God had given, I gave it back to Him. Without the

grace of God no one can have anything. Without the power of the Divine not a cell in the human

can move, not a blade of grass will move. The whole universe exists by the will of God. Oh king!

By a stroke of good fortune you have become a ruler. Because of my bad luck I became a minister."

That minister considered his becoming a minister as a misfortune. When one becomes a minister

he should be prepared to use all his energies and powers in the service of the Divine. Only when

Spirituality prevails, will humanness blossom. The lotus blooms when the Sun's rays fall on it.

The lotus of the mind residing in the lake of the human heart will blossom when the light of Divinity illumines it.

Maanikka vaachakar's message

The mind should blossom and proclaim the glory of the Divine. The minister told the king: It is

out of a realisation of this truth that I offered the money, given to me for buying a horse, to the Divine." The king ordered the freeing of the minister and allowed him to lead a spiritual life after his own heart.

From that moment he started composing hymns in praise of God. He wrote many hymns. This

work is known as "Thiruvaachakam." The author is known as "Maanikka vaachakar." His

writings are spiritual aphorisms containing the sublimest spiritual truths.

This kind of transformation should take place in every person. Only then will Bhaarath become

an exemplar 'for the world. Today men have become worshippers of Mammon. Such persons are

not human at all. What use is there in endlessly seeking wealth without securing the peace of

mind? Why don't you spend at least a few moments on thoughts of God?

If one spends a small fraction of the time,

Devoted to numerous worldly affairs

And to family, property and possessions,

To thoughts on the Lotus feet of the Lord,

He will have no need to fear the messengers of death. (Shloka)

How much bliss will you derive from devoting five minutes out of the twenty-four hours of a

day, to worshipping God?

Prema and Seva (love and selfless service) are like a bird's two wings for a man. He can soar to

any heights with those two wings. To cultivate these two qualities one has to achieve the triple

purity in thought, word and deed. In addition one has to reduce one's desires. Today enormous

money is wasted on useless luxuries while people grudge expenditure on incense and joss sticks.

What folly is this!

Years come and go. What avails the passage of years if there is no change in the minds of men?

Time is precious. It should be used in the service of the Divine. All actions should be dedicated

to God. Only through renunciation can man realise the Divine. Today people have forgotten the

meaning of sacrifice. Sacrifice is Yoga. Enjoyment is Roga (disease). Make your heart blossom

every moment. That is the way to greet the new year. Realise your oneness with the Divine.

My life is love

Promote love in your hearts and share it with others. That is the best form of worship. Love is the

only property of **Sai**. My life is love. That is what I offer to one and all. I go on giving, giving.

But to what extent are you putting into practice **Svaami**'s teachings? Practise silence for at least

ten minutes in a day. Meditate on **Svaami**'s teachings at that time. Realise that in this transient

world the Eternal is immanent. Hold fast to God. Experience the bliss of union with the Divine.

Make love your life-breath. With love of God in their hearts the ancient sages could transform -

even the wild animals in the forests.

On the New Year's Day in **Thamilnaadu** people prepare a chutney made up of fruits, sweet, sour

and bitter and take it as sign of their readiness to meet all situations in life with equanimity.

Sorrow and happiness should be treated alike as gifts of God.

Discourse at **Sai Shruthi, Kodaikanal**, on 13-4-1996.

I am the embodiment of love; Love is my instrument. There is no creature without love; the lowest loves itself, at least and its "Self is God". So there are no atheists, though some might dislike Him or refuse Him, as malarial patients dislike sweets or diabetic patients refuse to have anything to do with sweet. Those who preen themselves as atheists will one day, when their illness is gone, relish God and revere Him.

Baba

12. The quest for truth

EMBODIMENTS of love! Trees bear fruits, rivers carry water, cows yield milk, not for their own

sake but for the sake of others. Equally the body is given to man for helping others. (This is the

purport of a **Sanskrit shloka** with which **Svaami** began His discourse)

We witness today humanity being racked by innumerable troubles and worries. No

administration or authority can solve these problems. God alone can save mankind. Men have to

develop **Aathma-Vishvaasa** (faith in the Self). Thereby they should acquire the grace of the

Divine. Humanity as a whole is in need of God's grace. To receive this everyone has to fill his

heart with love, render service to his **fellowmen** and thus redeem his life. Everyone has to

embark perpetually on the quest for truth. In every thought, word and action this quest must go

on. Truth is not merely what appears as a fact for the moment. It is changeless and beyond time.

In uttering truth one should bear in mind that it should be pleasing

and wholesome. It should not

cause excitement. It should not cause harm to anyone. Truth that is practised in this way will

transcend barriers of caste and creed. Rooted in the spiritual, it is valid universally.

How is the quest for Truth to be undertaken? A distinction should be made between truth,

untruth and apparent fact. What is apparent at one moment 'is liable to change at another.

Moreover, what is apparent may not be the real truth, as for instance, in the case of the Sun

"rising in the East" and "setting in the West". The sun in fact does not rise or set at all. It is the

revolution of the earth round itself which produces the apparent phenomenon of the sun rising

and setting.

Change your vision

To cite another example. The same pair of eyes look at different persons--the mother, the wife,

the child and so on. Though the eyes are the same, the feeling with which each person should be

viewed has to be different. The mother should be looked with a feeling of reverence. The child

should be looked at with affection. The wife should be seen with endearment. The quest for truth

in this instance calls for understanding how each person should be viewed in the context of his or

her specific relationship.

In looking at the world, man has to change his vision. There is nothing wrong in creation. It is

man's vision that has to be rectified. The eyes look at good and bad things, the ears listen to

sweet or harsh words. The sense organs are the same. It is the individual who has to discriminate

between what is good and what is bad, in using the sense organs. The senses are misused when

you look at bad things or listen to evil talk. The tongue is likewise misused when one indulges in

bad speech instead of using it to chant the name of God. No one should indulge in abuse or

criticism of others.

The search for truth should go in every sphere of life. There is no need to search for God. He is

everywhere. He is the indweller in everyone. As the **Isopanishath** declares: "God is immanent in

the entire cosmos.

All names and forms belong to God

God can be called by any name---**Raama**, Krishna, Allah or Jesus. The same God is adored under

different names. The names and forms are countless. All names are His. There is no name or

form that does not belong to Him.

"**Sathyam, Inaanam, Anantham**, Brahma" says the scripture. Truth is infinite. Everything is based on Truth. Today people have to adhere to Truth. Truth is God. The answer to the question, "Where is God?" is: He is everywhere. Today the world is filled with hatred and discord. What is the reason? It is the feeling of "mine" and "thine." Everyone must try to find out the nature of his true self. Everyone answers the question, "Who are you?", with the reply: "I am so-and-so." The "I" that is proclaimed by everyone is **Aham**, the appellation of God. The inherent Divinity of each person is turned into **Ahamkaara** (egoism), by identifying the Self with the body. The body is liable to change and decay. It should be regarded only as an instrument for realising the Divine. The breathing process which takes place as long as life remains in the body proclaims through 'the **manthra**, So-Ham, that the individual is one with God ("I am He"). This **manthra** emanates from the heart. People today recite **manthras** mechanically. New year is a sacred day for purifying one's self. Today is New Year Day for **Malayaalis**. The day is usually observed as a festival occasion. But it should be regarded as a sacred day for purifying one's self. One should get rid of all bad thoughts and fill the mind with good feelings. Hatred should be banished. One should cultivate this spirit of equal-mindedness in facing the **ups** and downs of life. People should contemplate on God as the embodiment of infinite bliss, the bestower of all happiness, as the transcendental Lord, as the Eternal witness in the hearts of everyone, the One Absolute, immaculate Being, free from the three **gunas** and the pure embodiment of supreme wisdom. The Lord is described as the embodiment of **Brahmaanandham** (**Braahmik** Bliss). This bliss is far beyond the comprehension of human beings. It is infinite and unchanging bliss. The heart is the seat of all bliss. There is a basic difference between the mundane happiness and **Braahmik** bliss. The former is temporary and is purely physical. Bliss resides in the Spiritual heart of man, which is on the right, side. From this new year day cherish pure thoughts and cultivate good feelings. Each should practise his own religion sincerely. A Christian should be a good Christian. A **Hindhu** should be a good **Hindhu**. A Muslim should be a good Muslim. Let each one be a true practitioner of his religion. No one should criticize or hate another's

religion. Muslims should not hate **Hindhus** and **Hindhus** should not hate Muslims. "All are one. 13e alike to everyone," declared Jesus. The one God is common to all. Embodiments of Love! Whatever you may do, never give up your faith in God. Do not place your trust in the transient things of the world. Regard all humanity as one family. Transcend the barriers of creed, language and nationality. The message of the **Vedhas** is universal, meant for all mankind. The message is one of unity and harmony. "Let us live together, strive together and rejoice together." Develop this spirit of oneness. Discourse at **Sai Shruthi, Kodaikanal**, 14-4-1996. Conquer anger by means of fortitude; conquer hatred by love. Do not feed anger with retaliation; do not feed hatred with fury. Meet hatred with your innate **Prema**; meet grief with innate joy; meet anger with shield of **Shaanthi**. Inner Peace. You are bound to win. Baba

13. Heroic mothers and noble sons
EMBODIMENTS of Divine Love! For the benefit of others alone trees give fruits, rivers carry water and cows yield milk. Likewise the human body is given for rendering help to others. But not recognizing this truth, man uses his body for selfish purposes. Man today behaves in a more degraded manner than trees, rivers and cows. Man is forgetting the purpose for which he has been **endwoed** with a body.. From dawn to dusk, he is immersed ,wholly in selfish pursuits. He has no comprehension of what selflessness means. Man considers the phenomenal world as the only reality. People mistake the unreal for the real and the real for the unreal. But the real is the only One And there is nothing else in the universe. This visible universe is made up of three **gunas** (**Sathva, Rajas** and **Thamas**). This is the reason for describing the cosmos as **Sthree**. The term **Sthree** has three components: **Sa** , **Tha** and **Ra** . **"Sa"** signifies the **Saathvik** quality. This comprises qualities like forbearance, compassion, and love. **"Tha"** signifies 'the **Thamo guna** which includes qualities like modesty, bashfulness, fear and patience. **"Ra"** signifies the **Rajo guna** represented by such qualities as courage, sacrifice and the adventurous spirit. Every being born in the world has only feminine qualities. Merely on the basis of the physical form, a distinction is made between men and women. The three qualities in the term **Sthree** are to be found both in men and women. Role of the mother

The term **Stthree** should not be treated lightly. The **Bhagavath Geetha** lists seven attributes to the feminine principle' Fame, Wealth, Speech, Wisdom, Intelligence, Fortitude and Determination.

The Mother principle, which embodies these seven potencies, is highly sacred. Wherever you turn, you will see manifestations of the feminine principle in Nature.' When any person goes abroad, the first question that is put is: "What is your Mother-tongue?" No one asks, "What is your Father-tongue?" This shows how much- importance is attached to the role of the mother.

The mother, fosters the child in the womb and goes through all travails to protect the child. There is no greater love in the world than maternal love. Hence the ancients accorded the highest honour to the mother and declared: "**Maathru dhevo bhava**" (Esteem the Mother as Divine) and. "**Pithru dhevo bhava**" (Esteem the father as Divine). For every person the first preceptor is the mother. It is from the mother that a child learns its first words of speech, the first steps in movement and many other primary lessons in behaviour. Hence, the mother stands out as the reflected image of **Prakrithi** (Nature).

Heroic women in Indian history Despite the evidences of recognition of the greatness of the feminine principle, women have been described as **abala** (the weaker vessel). This appellation is applied to women because of the secondary status accorded to women in the performance of **yagnas** (sacrifice) and other rituals, though participation together with men was permitted. Women could not perform sacrifices and rituals by themselves. Even charitable and religious acts could be performed by women only in association with their spouses.

Though the term **abala** is applied to women in this specific context alone, women are not weak at all in terms of strength or ability. We have innumerable examples of the strength displayed by women in the world. As against three potencies attributed to men, women are said to have seven potencies (according to the **Geetha**). Can you call as weak **Saavithri**, who made the Lord of Death restore to life her dead husband? Can **Anasuuya**, who transformed the Divine Trinity Brahma, Vishnu and Shiva into three babies and played with them, be called an **abala** (weak woman)? **Sumathee** was a great lady who stopped the sun from rising, because her husband was predestined to die the next morning. Could she be termed as **abala**?

No. Was **Dhruvpadhi**, who bore with fortitude for 14 years all the ordeals her husbands went through, a weak woman? Can **Seetha**, who shared with **Raama** all hardships of life in the forest and achieved ultimate victory, be called weak? Can **Gaargi**, who could carry on the debate with the **Raaja** yogi **Janaka** is a dauntless spirit, be called a weak woman? There are any number of such heroic women in recorded history. Though physically women may appear weak, in reality they are full of strength. As the embodiment of the three **gunas**, women are endowed with exceptional strength. Even in the spiritual field women display their boundless capacity.

Gratitude to the mother It is in her role as mother that there is the highest expression of a woman's strength. Every child that is born owes its existence to the mother. Hence everyone should be extremely grateful to one's mother.

The mother is the symbol of the Universal mother and father of the Dime Lord. There is a popular prayer in **Sanskrit** describing the Lord as everything: **Oh** Lord of Lords ! You are my mother and father, My kinsman and friend, My wealth and knowledge, My everything.

The mother is the first teacher of speech. The first words taught to the child are **Amma, Appa** (mother, father). Then the teaching of the alphabet starts. The first lessons are: "**Om Namah Shivaaya**" or "**Om Namo Naaraayanaaya**." The teaching of language begins with the teaching of names of the Divine - Shiva and **Naaraayana**. In ancient times, the mother occupied the place of the first preceptor for the child. Unfortunately, in the world today, what are the parents teaching to the child? They are teaching them "A, **B, C, D**." Nor is that all. They go on to teach the child some meaningless stuff like: "**Baa Baa** black sheep!" (laughter). The mothers imagine that they are teaching something wonderful to the children. This is wrong. Teaching of the alphabet should begin with learning the names of the Lord.

Ancient mothers taught Truth and Righteousness This was the way the mothers in ancient **Bhaarath** taught their children. The ancient teachings exhorted the people "**Sathyam vadha, Dharmam** chara" (Speak the Truth, adhere to Righteousness). No mother taught the child to speak untruth. No

mother would think of asking

the child to follow unrighteousness. Their sole desire was to see that their children secured

happiness by leading worthy and meritorious lives. Hence, in the attitude towards parents, the children should give the primary place to the mother.

Today, we need to promote such ideal mothers. This is all the more necessary because the

modern trends are disturbing. The tendency (among the affluent families) is to entrust the child from birth to a nurse or an ayah. The child does not get the love of the mother. The child has no knowledge of what a mother means.

In ancient times, Queen **Madhaalasa** was teaching the children from their infancy the greatness

of **Vairagya** (detachment). She used to sing a lullaby while putting the children to sleep:

Placing you in the cradle of **Omkaara**

On the bed of the great saying '**Thath vam asi**'

Swinging to the music of Awareness, dear child,

May the Gods lull you to sleep!

The four **Vedhas** are the four chains of the cradle.

May your heart be filled with the nine forms of devotion.

Because the mothers in ancient times filled the child with devotion and detachment, **Bhaarith**

stood out as a land of sacrifice, of wisdom, of yoga and contentment. Because today mothers do

not bring up the child in this spirit, this sacred land is ceasing to be one of sacrifice and is

becoming a pleasure-loving nation. The pleasures are turning into breeders of disease. Sacrifice

in ancient times made this country the **Yogabhuumi** (land of yoga). Our goal should be to become

yogis, not **rogis** (victims of disease).

There may be bad sons but bad mothers are rare

Embodiments of Divine love! You must be prepared to make even the supreme sacrifice for

showing your gratitude to the mothers. Even the **avathaars Raama**, Krishna and others, owed

their advent to their mothers. Everyone should pray for sacred mothers who will bring forth good

children. There may be bad sons in the world but bad mothers are rare. Most mothers today

lament over the bad behaviour of their children. No son who has caused distress to his mother

can come to anything good. The **Thelugu** saying is: "There can be no prosperity in a home where

the mother sheds tears." Today we need sons who will please their mothers.

The mothers, for their part, should teach the children always to speak

the truth. When a mother

asks the son, "Where have you been?" he should not prevaricate. He must tell the truth and

confess his mistakes if he has done anything wrong. Very few children tell the truth to their

parents today. Of what use is education for such children?

Today's boys and girls are the future redeemers of the nation. Hence, the parents should bring

them up on right lines so that they may be ideal citizens.

Women in various places observe what is called Ladles' Day. The day should not be observed

only by making speeches or holding **bhajans**. They should endeavour to help the poor and the

destitute. Helpless women who have no means of livelihood should be taught some occupation

like tailoring to enable them to earn an income. Slum dwellers should be helped to keep their

huts dean. The environment also should be cleaned to help the children grow in a pure

atmosphere. Proper housekeeping should also be taught to those people. Disease is caused

mainly by unhygienic surroundings. Moreover the air, the water, the mind, everything is polluted.

This pollution is causing several, new types of diseases.

Example of **Vidhyaasaagar**

In the past, mothers used to play a big part in moulding their children. For instance, there is the

example of **Eshvar Chandhra Vidhyaasaagar**. He was a native of **Calcutta**. He justified his name

by being a great scholar (**Vidhyaasaagar** means ocean of knowledge). He belonged to a very poor

family. His mother brought up her son at the expense of her own food. Pursuing his studies

under the most adverse circumstances, he completed his education and found a job on a salary of

Rs. 50 per mensem. In due course, he rose to an eminent position by dint of hard work.

One day he approached his mother and said: Mother, I have reached an eminent position thanks

to your blessings and guidance. I am now able to fulfill any of your wishes." The mother said:

Not yet, my son. I have three desires but I shall tell them in due course." Reaching a still higher

position after sometime, **Eshvar Chandhra** renewed his appeal to his mother. The mother said:

Our village is poor and the village has no school. Please set up a school here so that the children

will not have to go outside for their education. That school will be an ornament for me." The son

carried out her wish.

Later, the mother revealed her second wish. She wanted **Eshvar Chandhra** to set up a small

hospital in the village to serve the villagers. She said this would be her second ornament she wanted from him. He set up a hospital as desired by his mother. In the following years, **Vidhyaasaagar** rose to greater eminence, but remained as humble and free from conceit as ever.

He asked his mother what her third desire was. She said that he would build a small rest house (**choultry**) for travellers passing through the village to stay. **Vidhyaasaagar** built a small community hall in the village.

Today's educated persons get puffed up over their petty educational attainment. It was his mother's teachings which made **Vidhyaasaagar** practise humility. Not penance, not rituals, not pilgrimages
Are of any avail in crossing
The ocean of human existence.
Only service to the good
Can take one across. (**Sanskrit shloka**).
Service is most important, It helps to promote humility and to further the oneness of mankind.

No room should be given for ostentation. True devotion is free from exhibitionism.

Children should recognise the supremacy of maternal love, which is equal to Divine Love.

Revere and love the mother. That is the meaning of Mother's Day. The parents are living symbols of God. Children must make them happy.

Discourse in **Sai Ramesh Mandap** on 6-5-1996.

The most direct method of achieving spiritual success is **Nishkaama** karma, action without any attention or attachment to 'the fruit therefrom, action as duty, action as dedication, action as worship.

Baba

14. Message of the **Avathaars** and the Epics

EMBODIMENTS of Love! This vast cosmos, consisting of moving and unmoving objects, is permeated with Truth. All names and forms are founded on Dharma (Righteousness). Dharma is the form of God. The **Aathma** (Spirit) which is present in the subtlest of the subtle and vastest of the vast as a witness, is verily the Brahman (all-pervading Consciousness).

All the objects in the universe are made up of atoms. The atom is the embodiment of the **Aathma** (Spirit). Hence there is no place in the universe without the **Aathma** or Brahman.

Forgetting the spiritual basis of the universe man gets entangled in misery through his worldly attachments. It was out of a recognition of this truth that Buddha declared: Everywhere there is sorrow. Everything is momentary and everything is perishable." To

consider the worldly things as permanent is the cause of sorrow.

If man recognizes that the world is permeated by the Brahman, which is all bliss, he will free himself from the cause of sorrow. He fails to recognise the divinity that subsumes the whole of **Prakrithi** (Nature or the phenomenal Universe). Instead, he regards the Divine as a natural phenomenon and though the workings of the Divine can be seen in Nature, man in his folly falls to recognise the Divine. Nature in its myriad forms is the effect. God is the cause. The entire cosmos is a manifestation of cause and effect. Hence the universe is a manifestation of the Divine.

See the divine in every human being

Man should realise that the five basic elements which constitute the fundamental stuff of the universe are common to all mankind and should be enjoyed as such. He should see the divine in every human being. This was the purport of the prayer: **Buddham Sharanam Gachchaami** (I seek my refuge in the Buddha). The second prayer is: **Sangham Sharanam Gachchaami** (I seek refuge in the **Sangha**). The implication of this prayer is that, after getting enlightenment, one should enter society (to serve it).

The third prayer is: **Dharmam Sharanam Gachchaami** (I seek refuge in Dharma). The meaning of the prayer as a whole is that for the sake of upholding Dharma (Righteousness), one should use one's **Buddhi** (the enlightened intellect) and engage himself in social activity. Possessing intelligence, if a person does not do social service, how can he uphold Dharma? It has been said that man had been given a body essentially to pursue Dharma.

Non-violence is the first **dharana**

The observance of non-violence has been described as the highest form of Dharma. All the violence in the world today is due to the fact that people do not lead righteous lives. People do penance and perform various kinds of rituals, but they have secured no peace. Why? Because they have not sought to find out who they really are.

This enquiry should lead to the realisation that one is the Divine in human form and deeming the body as the basic reality, men are misusing the body and the talents and qualities given to them.

They are failing to recognise how to use their endowments for redeeming their human birth.

Among the teachings of the Buddha to the world the foremost was Ahimsa (not causing harm to

anyone). Non-violence is not merely refraining from inflicting injuries on others with one's limbs or weapons. Non-violence has to be practised with **Thrikarana Shuddhi** (purity of mind, tongue and body). There should be no ill-feelings which is a form of violence. To cause harm to others through the body is also **Himsa** (violence). No one should be harmed even by speech. The speech should be sweet, pleasing and wholesome. All actions should be helpful to others. "Buddha laid down three rules for all actions. All acts done by the hands should be good. The proper ornament for the **Kantham** (throat) is truth. For the ears the best ornament is listening to sacred lore. What other ornaments does anyone need?" (**Sanskrit shloka**).

What are people doing today? They are listening to what is undesirable. They are looking at ugly scenes. How, then, can they hope to get peace? Only by the harmony of the mind, the heart and the tongue. There should be unity in thought, word and deed. **Bhajans** and **Sathsang** should make one purer. Despite all the teachings, no real transformation is taking place in the behaviour of man. Of what use are **Bhajans** and **Sath**-sang (the company of the good) if one does not become purer?

Through the company of the good, one should cultivate good thoughts, which in due course will lead one to **Jeevan Mukthi** (Self-realisation in this very life). Men should act according to the dictates of their conscience, which can discriminate between right and wrong. They should rise above animal tendencies and realise the glory of human birth. Men should lead ideal lives, manifesting their inner divinity. Everything they do, their speech and their manners, should be exemplary. Even the smallest act should cause no harm to others.

Men today get easily enraged. Where can we find the example for such anger? In the **Bhaagavatham**. Likewise where can we find an example for Desire or lust? In the **Raamaayana**.

Where is the example for the evil quality of greed? It is in the **Mahaabhaaratha**. How do these great works contain warnings against three grievous evils? In the **Raamaayana**, the all-powerful **Raavana**, a great scholar well versed in the 64 types of knowledge and one who had performed severe penances, was destroyed because of the one evil quality of **Kaama** (lust). All his other virtues were burnt up by the fire of sensuous desire. **Kaama** (lust) is destructive of all other good qualities in a man. **Raamaayana** demonstrates this truth.

In the **Bhaagavatham** we have the story of **Prahlaadha** and **Hiranyakashipu**. **Prahlaadha** was a great devotee of Vishnu. His father, **Hiranyakashipu**, hated Vishnu. In his uncontrollable hatred of the Lord, he did not hesitate to subject his young son to the most terrible ordeals. His **Krodha** (anger) was the cause of his destruction. In the **Mahaabhaaratha**, **Dhuryodhana** stands out as the example for the evil quality of **lobha** (greed). He declared that he would not part with even a needle-point of land to the **Paandavas** (who were his cousins). His greed turned him into a totally wicked person.

Bounden duty of all to get rid of evil qualities **Raavana**, **Hiranyakashipu** and **Dhuryodhana** were not men of common clay. They were all eminent in their own way. They were heroes by virtue of their accomplishments. But they proved zeroes in their lives because of their specific vices. What use is there in possessing great talents if one is subject to a grievous vice? **Raavana** had numerous abilities and had made **Lanka** veritable paradise. But of what avail were all these when he had no Control over the sense?

It is the bounden duty of every human being to get rid of his evil qualities and foster his good qualities.

Avathaars and Dharma The role of every **Avathaar** (incarnation of the Divine) is to establish the reign of Truth and Righteousness, banish all that is evil, false and unrighteous in the world, and help to manifest the divinity in mankind.

It was to establish the reign of righteousness Dharma **samsthaapana**--that the advent of the **Raama Avathaar** took place. No one should go back on his plighted word. There is no greater

Dharma than Truth. In order to uphold the promises given by his father, **Raama** chose to go in exile to the forest.

Likewise, in the Krishna **Avathaar**, the Lord declared: "I incarnate from age to age to establish Dharma."

When you listen to these declarations, it will be clear that Dharma is the supreme ideal. What is Dharma? Any act that is done with purity in thought, word and deed is Dharma. But, how many act up to this dictum? Very few understand or live **upto** it. Practice is primary.

The history of **Bhaarith** is replete with stories of the great men who have upheld Dharma.

Buddha also had to face criticisms from his contemporaries. These

are the familiar experiences

of all **Avathaars**. No incarnation was free from calumny. All good causes also suffer from criticisms. Peace and good result from the work of the, **Avathaars** in spite of these attacks and impediments.

The following is the fourfold formula for all people. Welcome good company. Eschew all association with the evil minded. Perform meritorious acts ceaselessly. Always discriminate between the transient and the everlasting. Buddha's first teaching was, "give up bad company." In his wanderings Buddha used to take with him some young men. Some persons criticized Buddha, charging him with spoiling the young men. Buddha gave a free rein to his **traducers**. He listened quietly to their accusations and left without uttering a word in reply. When the disciples asked him why he chose not to reply to the criticisms Buddha said that unanswered criticisms return to the critics who made them.

By not getting excited over the angry words of a critic, one becomes superior to the critic.

Otherwise, one descends to the same level as the critic. Bear no ill-will towards anyone. That is the golden rule indicated by the **Geetha**. Buddha carried on his mission in this spirit of equanimity and tolerance.

Animating principle of **Avathaars** is infinitely wide. It is the quality of great men to face obstacles and opposition with courage and calmness. It is not easy to understand the inner urges of great men or the motives and actions of **Avathaars**. The animating principle of **Avathaars** is infinitely wide. Compared to it, the capacity of the ordinary man is infinitesimal. How can the atom comprehend the infinite? Can an ant measure the depth of the ocean? Impossible, Likewise the nature of Divinity is beyond human comprehension.

Even the great sages like **Vasishta** and **Vaamadheva** could have no full understanding of the divine.

Instead of trying to understand the Divine, it is better to practise what you have learnt. **Inaathum**,

Dhrashtum, **Praveshtum** (know, perceive and commune) are the three which draws the divine

towards them. The **bhajans** should be sung with complete obliviousness of the body. Devotional

fervour is more important than musical skill. The ladies who took part in the **bhajans** in the morning sang the **bhajans** whole-heartedly. Their hearts were full of sweetness. Hence sweet

music flowed from their hearts.

It is significant that a large number of devotees from **Sri Lanka** should celebrate their national

festival of Buddha **Jayanthi** at **Brindhaavan** in the presence of **Svaami**. It is their good fortune

that they have been able to have this celebration here despite all discomforts and inconveniences.

Their **bhajans** have sustained them in these celebrations. They have been singing the **bhajans** at

all places and as often as they could. They could find happiness and peace because of the

bhajans.

Discourse in **Sai Ramesh Mandap** on 15-5-1996.

Sai is **Sarvajanapriya** and so any name which gives you joy, you can take up. Tastes differ according to temperament and the character one has earned by generations of activity as a living being in this world.

Baba

15. **Bhagavaan** Baba's exhortation to students

Brahma **Vidhya** is the means by which

One learns the way to achieve world peace

And live in harmony with all,

Eschewing narrow ideas, and cultivating unity.

EMBODIMENTS of love! Dear Students! Boys and Girls! The main aim of a student should be to

mould himself in such a way that he leads a purposeful and useful life in society. Unfortunately

in the educational system today, there is no strength of purpose, no unity and no love. Whether

one learns anything or not, whether one leads a meaningful life or otherwise, one's span of life

melts away like a block of ice. Students should recognise this truth. Students today are not aware

of what is the primary goal of life. They do not seem even to be worried about this. One in a

million seems to be concerned about knowing the primary purpose of life. This concern is the

first step in the ascent towards the goal.

Most students and the common people in general think that food, clothes, shelter and sleep,

having a wife and children and enjoying material comforts of various kinds constitute the goals

of life. However, these are not the primary purpose of life. Without knowing this, life becomes a

saga of misery. With the awareness of this purpose, man can get rid of that misery.

Transcend beyond negative impulses

In this context, it is necessary to know the proper meaning of **Vedha**. **Vedha** is described as

higher **Vijnana** (knowledge), as effulgence or knowledge of one's transcendental reality --

Uniki. It is only when these three are known that one can get rid of

sorrow and experience the
bliss of Vedha.

What is the effulgence that is meant here? Is it the effulgence of the sun or the moon or the light of a lamp? No. It is the effulgence of the heart that is implied.

What, again, is meant by the term Vijnaana? Is it the science of physics or worldly knowledge?

No. Vijnaana refers to knowledge about the functioning of the heart.

What is meant by "Uniki?" It is recognition of one's true nature. Are you the body? Are you the

mind? Are you the senses or any other substance? No. Man has to realise that he transcends all

these physical characteristics which are negative in nature, How can he realise his true

transcendental positive nature if he fills himself with negative tendencies? What he can

experience will be confined to the reactions and reflections of these negative factors and not that

which is beyond them.

The first requisite, therefore, is the eradication of the negative impulses. One should investigate

the truth about the divinity inherent in humanness.

Need for gratitude

What is it that one should do in this mundane, transient phenomenal world? The students should

realise what everyone owes by way of gratitude to every person that has helped him in one way

or another. For instance, if a doctor has cured a patient of a serious ailment, he should not forget

what he owes to the doctor by way of gratitude. He should not think that after all the doctor has

done his duty. Likewise, when a mother bears the child in the womb for nine months and rears

the child with love and concern, the child when he grows up should not merely consider that the

mother has simply, done her duty. He should be ever grateful for all the travails the mother has

gone through and for all the love and care she has bestowed on the child.

You have to show towards the mother the same love and spirit of sacrifice with which she has

brought you up. Similarly you have to be grateful to one who enables you to earn a living when

you are without the means of livelihood.

In the love of a mother for the child or the affection of a preceptor to the pupil, there may be an

element of self-interest. But there is no selfishness in the bounties which the divine showers on

mankind. God has no self-interest or selfish purpose to be-achieved. He expects no return from

anyone. God is conferring on mankind countless benefits which no human being can offer. Can

all the man-made lamps in the world equal the light coming from the sun? Can all the pumps you

may install produce the amount of water that came down in last night's downpour? 'Who has

given you the life-giving air that pervades everywhere?

Various benefits conferred by God on mankind

Thus, innumerable superhuman benefits are conferred by God on mankind. Even electricity is an

expression of the Divine. From magnetism to electricity, heat and light, all these various forms of

energy are considered as different forms of matter. This is not so. God is the source of all energy.

If this is not realised, we will be failing to appreciate the true source of the air we breathe, the

light we enjoy and the heat that sustains life.

For the power we consume or the water we use, charges have to be paid for their supply. That

being the case, do not we owe gratitude to the Divine who has provided the world with air, water

and light free? As the beneficiaries of the benefits provided by the five basic elements (ether, air,

fire, water and earth), we should show our gratitude to them as manifestations of the Divine. The

five elements are the source of five qualities experienced by the five senses: Sound, Touch,

Vision, Taste, and Smell. Man makes use of these five elements but shows no gratitude to them.

Gratitude should be an essential quality in man.

Unfortunately this is not very evident in man today. Everything is treated lightly. The result is

disorder and discontent in the nation.

Every action has its reaction

Students should understand the relationships between cause and effect. Every action has its

reaction. Every word has its resound. Every thought has its reflection in one's conduct. No one

can avoid the consequences of one's actions.

Man is a reservoir of all potencies. The eternal principle of divinity is present in man, but he is

not able to recognise it as he is deluded by the external world. A man produces a brilliant

diamond out of piece of rugged rock, but more value is given to the diamond than to the man

who fashioned it.

The educational system today has failed to bring out the spiritual effulgence in man. This really

means that man is oblivious to his own real nature. Students have not learnt to use their faculties

in the right way. They rely on others for forming their opinions. This is a kind of blindness. Of

what use can such persons be to the society? Students should equip themselves to serve society

and to promote its well-being.

Students might know about some of the great intellectuals of Bengal like **Bipin Chandra Paal**, **Rabindranath Tagore**, **Aurobindo Ghosh** and others. But very few remember them today except through books. But the name of an almost illiterate person like **Svaami Raamakrishna Paramahansa** is remembered and cherished by millions because of his spiritual eminence.

Education which is not based on ethics, morality and spirituality is utterly worthless. All education, all wealth, all ritualistic worship or penances are of no value without genuine devotion to God. Devotion can elevate the lowly to the highest level. Without faith in God, even an eminent person gets degraded.

The culture of **Bhaarat** lays stress upon ethics, righteousness and spirituality. True culture consists in the recognition of the unity that underlies the diversity in mankind. The basis of that culture is love, which is essentially divine. Love is a much abused word today. What is called love is only attachment of different kinds based on relationships. Culture and spirituality are not different. Love of the Divine is the only pure, unsullied, unchanging, enduring love. It is free from the taint of selfishness and self-interest. This is the love that is glorified in **Bhaaratheeya** culture. There should be no unfair comparisons between different cultures. All of them essentially are one.

What is important is people should learn to live and strive in harmony for achieving things in common and sharing their benefits equally. This is the attitude that should be promoted among students in educational institutions.

Students should also develop steadfast faith in God so that they can face with fortitude any of the vicissitudes of life. **Prahlada** is a supreme example of such faith. He bore with calmness and faith in the Lord all the persecutions to which he was subjected.

Culture and spirituality are not different from each other. **Ekaatma bhaava** (Oneness of spirit) is culture. Students should combine spiritual education with academic studies. Moreover, cultivation of good conduct is equally important.

Good behaviour should be maintained even after leaving college. Students of the **Sai** Institute should bear the stamp of morality and good behaviour wherever they go. They should act according to their conscience. Students should prove themselves exemplary citizens.

The Vice-Chancellor has requested that from this evening I should

give discourses on the **Raamaayana** during this summer course. Every syllable in the **Raamaayana** is relevant for us today. It is pregnant with moral and spiritual teachings. Humanity will be redeemed when the lessons of the **Raamaayana** are learnt and put into practice.

Discourse to the Summer Course in Indian Culture and Spirituality on the morning on 20-5-1996, in the Institute Auditorium, **Brindhaavan** Campus.

Develop **Prema** (Love) towards the Lord, the **Parama-Prema** (Highest Love) of which He is the embodiment. Never give room for doubts and hesitations, for questions, to test the Lord's **Prema**. Baba

16. **Infinite** potency of the **Raama** principle
EMBODIMENTS of Divine Love! Man is endowed with all potencies. Forgetting the divinity inherent in man, people behave as if the body, the physical instruments, is everything. The truth about man is taught as a secret in the **Raamaayana**. In the following discourse in this series you will learn more about **Raama**, **Lakshmana**, **Bharatha**, **Kausalya**, **Seetha** and other characters in the **Raamaayana**. Only then the true significance of the **Raamaayana** will be properly understood.

The Spirit that is the indweller in all of them, is one and the same. Because they appear in different forms they are considered different.

Embodiments of Love! The **Raama** Principle is a mystery. There is nothing that cannot be accomplished in this world with faith in the **Raama-thatva** (**Raama** Principle). It is a mighty force. That is the reason why the **Raama** Principle has survived in the hearts of **Bhaaratheeyas** even after thousands of years. Despite the efforts of foreign conquerors, this faith in the **Raama** Principle has remained firm. It remains as fresh as ever. It is infinitely mysterious. It is present in everyone. It survives as the imperishable nectar though the form went out millennia ago. We should not go by name and form alone. The **Raama** principle has infinite potency. Its true form is beyond description. The **Raama** Principle continues to illumine and inspire the hearts of men.

When students grasp this truth, they will understand what is meant by **maanavathvam** (humanness).

Do not mistake the cotton fruit for the mango

If you wish to lead an ideal human life, you have to follow the example of the **avataars** (Divine **advents**). **Avataars** can come in human form. But you should not be misled by this phenomenon. **Avataars** may appear in human form, but you should

not equate yourself with them. In physical form both may appear alike. But there is a fundamental difference. You should not mistake the cotton fruit for the mango. God comes in human form because man has strayed away from the path of righteousness. To reform man and bring him back to Dharma, God has to take the human form. Birds, beasts and insects lead lives according to their specific nature. They do not need **avathars**. Today, only man has given up all righteousness, forgotten his divine essence and degraded his humanness. To reform man in this state, God has to come in human form. The **avathar** has to protect the good **parithraanaaya saadhuunaam** reform the erring and punish the wicked. The role of the **avathar** will be explained in detail in the ensuing discourses. **Raamaayana** has life-giving message for all. The **Raamaayana** should not be treated merely as the story of **Raama**. It has a life-giving message for every human being. People lead artificial lives today. When they understand the **Raamaayana** they will know how to lead true lives. The first requisite is to know what is right. Then it has to be practised. There is no meaning in merely repeating the name, "**Raam, Raam, Raam**." The **Raama** Principle has to be fully understood. And one has to live up to it. This is possible only if there is love. Through love, one realises the **Raama** Principle and is transformed into an image of **Raama**. All scholarship and religious observances are of no value without such a mental transformation. The mind should be **divinised**. Faith in the name of the Lord is the basis for this transformation. Discourse in **Sai Ramesh Mandap** on the evening of 20-5-1996. 17. Greatness of **Vibheeshana** THE lives of two noble, meritorious and righteous personalities stand out in the **Raamaayana**. One is **Sugreeva**. The other is **Vibheeshana**. The lives of these two are very sacred. **Raama** sought the association with **Sugreeva**. **Vibheeshana** came seeking **Raama** only. After securing the friendship of **Raama**, **Sugreeva** realised the greatness of **Raama**. But **Vibheeshana** realised the compassionate nature of **Raama** even before coming to him. **Raama** was supremely pleased that he had been able to secure such noble friends. The **Mahaabhaaratha** war lasted 18 years, but the war in **Lanka** between **Raama** and **Raavana** lasted 75 days. These battles have become memorable. But even today in the heart of every

individual the **Kurukshethra** battle is being fought between the forces of evil (as represented by the **Kauravas**) and the forces of God (as represented by **Paandavas**). Equally the battle between **Raama** and **Raavana** is going on symbolically in everyone. This means that the war between truth and falsehood, between good and evil, is a perennial one. In the battle in **Lanka** many died on both sides. I do not relish dilating on wars. What we should seek to understand is the nature of the forces ranged against each others, what forces stood for truth. Even among **Raakshasas** there are good people. Even in **Lanka** (ruled by **Raavana**) there was no lack of good people. While the battle was going on, one **Raakshasa** woman was running along, carrying a child in her arms. Hit by an arrow released by **Lakshmana** the child fell from her arms. Abandoning the child to its fate the woman continued to run. Seeing this **Lakshmana** remarked to **Raama**: Brother! look at the callousness of these **Raakshasas**. Without caring for the fate of her infant child, the **Raakshasa** woman is running away to save herself." The all knowing divine **Raama** told **Lakshmana**: **Lakshmana**! you are making a mistake. That woman is not selfish. She is full of devotion." Immediately **Lakshmana** sent a monkey to fetch the woman. He asked her: How is it you went on running, caring only for your own safety, without bothering about the fate of the child that fell from your arms?" The woman replied: I was not running for the sake of saving myself. It is not as if I had no love for my child. I am clinging to my life with the sole desire 'to serve **Raama** if he takes us to **Ayodhya** after the destruction of **Raavana**. I pray for the advent of **Raamaraajya**. I want to serve **Raama**." Then **Raama** remarked: Do you see, **Lakshmana**, how mistaken you were? Even among **Raakshasas** there are good people. **Vibheeshana** is the supreme example. Such persons do not need any protector. They are protected by their own Righteousness." The next day, the battle started in the morning. Both sides blew their trumpets. That day **Raavana**'s son **Indrajith** used all his magical powers to inflict injuries on the monkey hordes. **Vibheeshana** knew well the wizardry of the **Raakshasas**. He shattered all the special missiles used by **Indrajith** and infused courage among the monkeys. Noticing this, **Raama** observed: When **Vibheeshana** came to me seeking asylum, all kinds of objections were raised against our

accepting him as one of us. Do you see how helpful he is to us now?"

Indhrajith and **Vibheeshana** in the battlefield

Indhrajith began performing a **yajna** to destroy **Raama**, and **Lakshmana**. Earlier, in the battle between **Indhrajith** and **Lakshmana**, the latter had fallen unconscious after being hit by **Indhrajith's Asthra** (missile). **Lakshmana** regained consciousness after the application of a herb from the **Sanjivini** mountain brought by **Hanumaan** from the **Himaalayas**. **Lakshmana** resumed the battle with **Indhrajith**, carrying himself on the shoulders of **Hanumaan**. **Vibheeshana** took both of them to the place where **Indhrajith** was performing his **Yajna**. **Indhrajith** was offering many human beings as sacrifice at the **Yajna** that was being performed at the foot of a blackberry tree. So long as **Indhrajith** remained under that tree he could wield extraordinary powers.

Vibheeshana told **Hanumaan** and **Lakshmana** to see that **Indhrajith** was kept away from that tree as much as possible. Hearing this, **Indhrajith** got very angry. He burst out: **Oh Vibheeshana!** Are you betraying my secrets and the secrets of **Lanka** to the enemy? You are a traitor to your race."

He went on berating **Vibheeshana** in this manner. **Vibheeshana** makes **Indhrajith** understand the Truth **Vibheeshana** retorted indignantly: "**Indhrajith!** It is natural for **Raakshasas** to be abusive as they like. But, remember that **Raama** is the very embodiment of peace. He is pure of heart, utterly free from selfishness. It is not possible for **Raakshasas** to understand the truth about such a Divine Being. **Raama** has entered **Lanka** for rescuing **Seetha** and not for seizing the country. How can one who gave up **Ayodhya** itself voluntarily covet **Lanka**? **Raama** has no desire for anything. For a long time I had been warning **Raavana** that is a grievous sin to kidnap another, man's wife and appealed to him to restore **Seetha** to **Raama**. However, **Raavana** paid a deaf ear to my word. He is destroying by his own hands his kingdom and his clan. Who is to be blamed for this? Is it me or your father?"

Indhrajith asked, "If my father did not listen to your words, you should have remained silent and not allied yourself with our enemies. Is this kind of treachery justified?"

Vibheeshana gave a fitting reply: "**Indhrajith!** You are an ignorant fool who knows nothing about truth and untruth, right and wrong. I am one who is well aware of the rules of right conduct. It is unworthy for a person to remain silent in the face of wickedness.

Such inaction can destroy an entire society."

A comparison of **Bheeshma** and **Vibheeshana**

In this context, it is interesting to study the conduct of **Bheeshma** and **Vibheeshana** in similar situations. It is clear **Vibheeshana** is a greater person than **Bheeshma**. Why? Knowing that the **Kauravas** were committing a grievous wrong, **Bheeshma** remained silent without condemning them. Moreover, he accepted the role of Commander-in-chief of the **Kaurava** armies in the **Kurukshethra** battle. **Vibheeshana** acted differently. He roundly condemned the wrong action of his brother. He advised **Raavana** to return **Seetha** to **Raama**. Ultimately he renounced everything and sought surrender at the Feet of **Raama**.

Lanka had many such high-minded persons besides **Vibheeshana**. But cowed down by the wickedness of the **Raakshasa**, they were unable to protest against the bad persons.

When **Hanumaan** entered **Lanka** he noticed **Vibheeshana**. **Vibheeshana** told **Hanumaan**:

Hanumaan! I am living in the midst of the wicked **Raakshasa** like the tongue surrounded by sharp teeth, How long am I to live like this? How will I secure the grace of **Raama**? When will I be blessed with the bliss of being in His Divine presence? I have long been waiting for that great moment." **Vibheeshana** lamented in this manner.

Hanumaan gave a significant message to **Vibheeshana** then, "**Vibheeshana!** Do not think that you are alone in being subject to these ordeals. There are many great souls who experience similar troubles.

The **Raakshasas** constantly harass the Sages, the **Avathaars** and all good men. However, take note of one fact. The tongue came first and the teeth emerged later. The teeth which emerged in the middle drop away in due course! Likewise these **Raakshasas** also will fall away soon. Do not have any doubt on this score.

Hanumaan then went on: "**Vibheeshana!** You have been attracted to the Lotus Feet of **Raama**. Cling to them firmly. Either He should bless you because of your perseverance, or you should merge in Him in course of time. There is no other way. It is wrong to give up the Lord in the middle. This is not the mark of a true devotee. What is devotion? It is not mere repetition of **Raama's** name endlessly. While contemplating on **Raama**, you must take part in service to **Raama**."

Vibheeshana desired only to promote the prosperity of **Lanka** and the welfare of the **Raakshasas**.

He was not interested in getting the crown. **Raavana** and **Indhrajith** derided such a high-minded noble person.

The three **boons** granted by Brahma

Once **Raavana**, **Kumbhakarna** and **Vibheeshana** performed a severe penance to invoke the presence of Brahma. Brahma appeared before them and asked them what they wanted. He said

he would grant them whatever boon they wanted. **Kumbhakarna** wanted to ask that he should be never at anyone's mercy--**nirdhaya**. But by a slip of the tongue he asked for **nidhra** (sleep).

Brahma declared: "So be it." **Raavana** asked freedom from death at the hands of all deities, but did not ask for freedom from death by humans because he considered them trivial beings.

Vishnu then decided to come in human form to put an end to

Raavana. What did **Vibheeshana**

pray for? "Oh Lord! Fill my heart with compassion and make me lead a righteous life." Because

of this boon, **Vibheeshana** remained totally unaffected in spite of all the raillery and abuse by

Raavana and his sons. **Vibheeshana** always remained compassionate, never yielding to hatred or

anger. Because his heart was full of compassion, he secured God's grace and proximity to the

Divine. One without compassion is a demon and not a human being.

Discourse in **Brindhaavan** on 26-5-1996.

Scriptures are endless; **Saadhanas** are countless; opportunities are few; time is already overstocked. But you can easily win the battle of life, in spite of these handicaps, provided you arm yourself with Love, which is the essential teaching of all Scriptures, the goal of all varieties of **Saadhana**, the best use to which all opportunities can be put and the most profitable way of **utilising** the precious capital time.

Baba

18. The greatness of **Raama-Raaiya**

That day alone is a true day

When all good devotees gather

to pray to the Lord;

When people serve the poor and the needy in a spirit of brotherliness;

When a feast is offered to the servants

of the Lord who sing His glories;

When holy men visit our homes and relate the exploits of the Lord;

All other days are days of mourning.

IT WAS the great day of **Shree Raama**'s Coronation. The City of **Ayodhya** was **en** fete, with the people rejoicing in the festive celebrations. The crown that was first

worn by **Manu**, had been

worn by successive emperors according to hallowed tradition. That day the sages **Vasishta**,

Vaamadheva and **Jaabali** earned the crown for the coronation of **Shree Raamachandhra**.

To participate in the historic ceremony several kings, chieftains and lesser rulers were entering

the Durbar Hall, along with many sages. At the main entrance gate, a gigantic message was

blazoned across the gate in a novel manner. The message read in **Sanskrit**: "**Sathya**-

Dharmaabhih yukthaanaam naasthi mrithyu bhayam" (Those who adhere to Truth and

Righteousness will have no fear of death). The message declared that for the one who adhered to

Truth and Righteousness there was no fear of rebirth. This means that such a one need have no

fear of death again after this life because he will have no **re**-birth. Without birth there can be no

death.

Adherence to **Sathya** and Dharma in **Raama-Raaiya**

The **Raamaayana** brought home to one and all this significance of Truth and Righteousness. The

glorious story of **Raama** spread the name and fame of **Bhaarith** to all countries. In the **Raama**-

Raaiya (reign of **Raama**) the two words, **Sathya** and Dharma, (Truth and Righteousness)

reverberated everywhere in the Kingdom. Dharma prevailed everywhere and young and old, men

and women, scholars and illiterates, one and all adhered to these two principles.

As is the ruler, so are the ministers. As are the ministers, so are the administrators. As are the

administrators, so are the common people. The ministers strictly adhered to Truth and

Righteousness. **Lakshmana**, **Bharatha** and **Shathrughna** were assigned the duty of enforcing

Shree Raama's orders in all parts of the Kingdom. They kept a close watch over what was

happening in every nook and corner of the realm, how far the people were adhering to truth and

righteousness and how they were getting on in daily life. For this purpose a large body of

officials were employed to go round the country. These messengers gathered all information

everyday about the difficulties experienced by the people and their conduct. This system

prevailed as long as **Raama** reigned over the Kingdom.

Raama performed a hundred **Ashvamedha yaagas** (horse sacrifices) and many other sacrifices.

Together with these sacrifices **Raama** propagated among the people the qualities of truth and

right conduct.

The golden days of **Raama-Raaiya**

In **Raama**'s reign, all married women were **Sumangalis** (whose husbands were alive).

Widowhood was unknown. It is natural for parents to die before their children. But it is unnatural

for children to die earlier than their parents. In **Raama-Raaiya** there was not a single case of

premature death. Death of young people was not known. There were none suffering from

disease. There was no sign of poverty. The rains came in the right seasons. The harvests were

bountiful. There was no shortage of food. Unrest was unknown. All people were happy and peaceful.

Comparing those days with the present times, we realise what apathetic plight is ours. **Bhaarith**

will enjoy **Raama-Raaiya** only when it has rulers like **Raama**, ministers like **Sumanthra**, saintly

advisers like **Vasishta** and **Vaamadheva** and brothers like **Lakshmana**, **Bharatha** and

Shathrughna. During **Raama**'s reign there was no conflict anywhere. People did not indulge in

mutual recrimination. Everyone in the Kingdom was grateful for any act of help and was eager to repay the act of kindness.

Raama expresses gratitude to all who helped Him

The first pronouncement which **Raama** made on the occasion of the coronation is remarkable. He

said: "Who is it that is primarily responsible for making today's celebration possible? **Hanumaan**

was solely responsible for the successful search of the whereabouts of **Seetha** and helping me to

recover her. Hence, at the outset I express my deep gratitude to **Hanumaan**."

Raama then expressed his gratitude to **Jataayu**, who sacrificed his life in fighting against

Raavana while he was carrying away **Seetha**.

Next, **Raama** expressed his gratitude to **Sugreeva**, who had helped him in organising the search

for **Seetha** and in providing the hordes for the war on **Raavana**. He next expressed his gratitude to

Vibheeshana, who had come over to him, despite the suspicions of **Raama**'s companions, and

who had revealed to **Raama** many of the secrets of the enemy.

Above all, there were the huge hordes of monkeys, who had no direct connection with **Raama** or

Seetha, who endured many hardships and even laid down their lives for his sake and he

expressed his gratitude to all of them. In this manner, **Raama** expressed his gratitude to one and

all who had helped him in the epic **Raama-Raavana** battle.

The supreme lesson to be learnt from the **Raamaayana** is that one should be grateful all his life to

anyone who has helped him in a crisis. Only the man who shows such gratitude can be termed a

human being. The ungrateful man is a demon. The human and the demonic are not different in

external appearance. It is by his actions that one is called human, demonic or divine. All those

who indulge in bad thoughts, bad speeches and wicked acts are described as demons. Equally,

those who do harm to those who have helped them were regarded as demons. So also, those who

renounce Truth and Righteousness and cherish falsehood and wickedness as their life-breath

were treated as demons.

Every substance has its inherent quality

Today men have a fascination for untruth. Ignorant of what is meant by Righteousness they

practise unrighteousness. Our **Vedhas** teach: "Speak the truth: follow righteousness." Men today

are not qualified even to utter these words, much less to practise them.

Every substance has its Dharma (inherent quality). This quality is independent of one's belief. It

is its inherent nature. For instance, that which has the quality of burning has been called **Agni**

(fire). The natural quality of fire is to **burn**. This quality is not based on anyone's faith or opinion.

Whether you are aware of this quality or not, when you touch fire it will cause a burn. Likewise,

the quality of ice is coldness. This, again, is independent of anyone's belief. If coldness is absent,

it is no longer ice. It has forfeited its nature. Similarly, the sun's nature is to shed light. One may

fail to see the sun because it is covered by clouds or one is blind. But that does not detract from

the sun's dharma of shedding light.

Likewise man has a dharma. This dharma (natural trait) is to perform all actions with

Thrikarana Suddhi (purity in thought, word and deed). Man's natural function is to behave with

harmony in thought, word and deed (unity of body, speech and mind). Where there is divergence

between thought, word and deed, the resulting action is unrighteousness. It is because today there

is no harmony between thought, word and deed in the conduct of human beings, unrighteousness

is rampant. This triune unity is not prevalent among the educated or the illiterate.

One who lacks faith, but acts as if he has faith, is bound to face ruin. He is of a demonic nature.

Today Truth and Righteousness have declined alarmingly. The first

task is to produce young men and women who are wedded to Truth and Righteousness. Only a nation where the men and women adhere to these two principles will be prosperous and happy. When **Bhaarith** has such men and women it will achieve great prosperity. Rulers are to be blamed for today's troubles. **Bhaarith** culture gave to the world spirituality and proclaimed the message: "May all people everywhere be happy!" In ancient times, the rulers, the sages, the householders all strove to practise Truth and Righteousness. The rulers set the example and all others followed them. Today we see that as are the rulers, so are the people. The people are not to be blamed at all. The faults lie entirely with the rulers. Because of the lapses of the rulers, the people are subject to all troubles. Each one pursues his own self-interest and selfish gain. Each is after power and pelf. There are no leaders who are concerned about the people's needs and their well-being. If the nation's progress is to be promoted, the rulers must follow the advice of high-minded leaders in society. **Bhaarith**'s survival even in its present condition is due to the fact that in the past the rulers accepted the guidance of great sages. The sages had no personal interest of their own. Why did sage. **Vasista** come to Emperor **Dhasharatha**? He was not interested in wealth or pomp. He wanted to be there when the Lord incarnated as **Raama**. **Seetha** esteemed **Hanumaan** in the same manner. She said that even if she were to offer him lordship of the three worlds, she would not be discharging her debt to him. "You are the embodiment of sacrifice. You exemplify pure devotion. Because of these two qualities, you are entitled to move freely in all the three worlds. All the three worlds will experience prosperity through your presence." Restoration of **Sathya** and Dharma is the primary need. What we need today is the restoration of the supremacy of Truth and Righteousness. There are some who cavil at the use of these two terms. If they do not know what Truth and Righteousness are, they cannot be deemed human beings at all. Truth and Righteousness are the inherent natural qualities of human beings. Human life is based on Truth and Righteousness. What folly is it to declare that one does not know what they are? Truth is utterance of what you think. Righteousness is acting according to your words. The unity

of thought, word and action is essential. Truth and Righteousness are not qualities to be acquired, as was suggested by **Narasimha Murthy** (in his speech prior to **Svaami**'s discourse). They are inherent in man, born with him even as his limbs and his life-breath. There is no need to search for them elsewhere. They emanate from one's heart. They dwell in everyone. What is necessary is to see that these inherent qualities are not lost. No one is entitled to live in this world if he does not practise truth and righteousness. Treat **ups** and downs of life with equanimity. It has been declared that for the practise of these two qualities, **Vairagya** (renunciation) is essential. Renunciation does not mean giving up hearth and home. True renunciation consists in treating happiness and sorrow alike. One must have the spirit of equanimity in facing pleasure and pain, profit and loss. Do not get elated over 'happiness or depressed by sadness. Treat praise and censure alike. This is true renunciation or detachment. Treat the **ups** and downs of life with equanimity. Consider the example of **Seetha**. She was a prisoner in the **Ashokavana** of **Raavana**. He had enhanced its beauty in many ways to make it alluring to **Seetha**. But **Seetha** had no interest in these allurements at all. But she was deeply moved when a small monkey sang in praise of **Raama** from the top of the tree under which **Seetha** was sitting (**Svaami** sang the song of **Hanumaan** in praise of **Raama**). **Seetha** found more beauty in the monkey than in all the flowers in **Ashokavana**. It was the chanting of **Raama**'s name which lent beauty to the monkey's face. She was full of bliss at that moment. The name was like nectar to her. Bliss without beauty is sterile. **Raamaayana** taught the integral relationship between beauty and bliss. Wherein lay the bliss of **Seetha** and **Raama**? It was in the well-being and happiness of the people. They sought nothing from the people. They were interested only in giving and giving what was good for the people. This applies to all **Avataars** from **Raama** to the present day. What is it that I am asking from you? I do not ask even for a small shell. Free education is given to the students. Free treatment is offered in hospitals. All that is offered by **Svaami** is free. The students bear only their mess charges. Where can you see such free provision of education and medical aid? Nowhere else. I do not ask for anything from anybody. This is the

bliss I shall experience if
you lead good lives and stand forth as noble citizens.
The mistaken attitude of people
In the world today you find that only when students pay a heavy price
for education, they show
greater interest in studies. People have greater confidence in
hospitals where they pay heavily. In
private hospitals you are asked to deposit in advances **Rs. 2 lakhs** for
a heart operation. The
patients feel that they will get high-class treatment because of the
heavy charges they pay. This is
sheer folly. Little attention is paid to the patients after the operation
is over.
In the **Sai** Super-Speciality Hospital everything is done free, the best
facilities are provided and
loving concern is shown for the patients. All this is taken for granted
because no fees are paid to
the doctors. This is a totally mistaken attitude. No doubt the value of
what is offered free will be
realised in due course. But I am sorry that such wrong impressions
should exist. If even students
feel in this way, what is the benefit they derive from their education
in **Sai** institutions? Is it for
merely earning a livelihood that you are pursuing your studies?
Earning money is no great thing.
Even dacoits make money. Even beggars are known to have amassed
large sums by beggary.
Education should be sought only for the acquisition of **Vijanaana**
(wisdom), not for acquiring
wealth. The one who is interested only in money will never be able to
foster good qualities. All
our Institute students should be concerned only with fostering
virtues. Many Kings have enjoyed
wealth and passed on. Where are they now?. Only their wicked deeds
are remembered.
Character matters more than riches and affluence
During the past ten days you must have heard a great deal about
Raavana. There was no limit to
his riches. **Kubera** (the god of wealth) was his cousin. His fort and
city were paved with gold.
What was the use of all his riches and affluence? He had no character.
Ultimately he lost
everything.
Hence, promote your character. Acquisition of good qualities is the
mark of true education. What
matters how much wealth a man has if he has no morals? A rich man
hardly enjoys peace of
mind.
No doubt money is necessary for carrying on one's life. But excessive
money is harmful. You
owe a duty to your family. For that purpose you have to earn an
income. Excessive wealth is the

cause of all bad thoughts and feelings. You can see that in most cases
it is the children of the rich
who go astray.
People should always remember that the ultimate end may come at
anytime. One should reform
one's life well before the end comes. Greatness consists not in wealth
but in virtue. A true human
being is one who recognizes the Divine within him. He should lead a
godly life. Everyone should
strive to recognise the Indwelling Spirit within, which is the master of
the body and the senses.
The highest education is **Aathma-Vidhya** (Self-Knowledge). The
Spirit is invisible like the roots
of a tree. But it is the basis of real bliss, just as the fruits of a tree are
derived from the roots. The
external pleasures you enjoy are based on the power of the Spirit
within. The air you breathe, the
light you see, the water you drink are all derived from the Divine.
Stand by your plighted word
Students should recognise the Divine power that sustains everything
in the universe. It was the
faith in the Divine that sustained **Seetha** during the ten months she
lived alone as a prisoner in the
Ashokavana. The divine power that sustained **Seetha** in her captivity
is in everyone. Rely on that
power. All that you have to do is to turn your vision inward. Follow
the dictates of your
conscience. Education should teach you good qualities, right thinking,
right conduct, discipline
and devotion to duty.
Students should develop unwavering faith in truth and
Righteousness. Stand by your plighted
word. That is the message of **Raama**'s life. "One word, one wife, one
arrow." **Raama** exemplifies
these three signs. You must experience the **Raama** Principle residing
in your heart.
Raama is not the remote son of an emperor. He is the Eternal Spirit in
one's heart. Live **upto** your
conscience and you will please God.
Every human being has to develop faith in **Sathya** and Dharma,
practise them in daily life and
lead worthy lives.
Students! Boys and girls! You are likely to assume positions of
leadership in the nation in future
years. The nation's future depends on how you conduct yourselves.
Go forward to serve the
nation, whatever trials you may have to face, do so with faith in God.
Follow the divine
injunctions. It will contribute to your welfare and the welfare of the
nation and the world.
Discourse in **Sai Ramesh Mandap** on 29-5-1996.
See in Me yourself, for I see Myself in you all. You are My life, My

breath, my soul. You are My Forms all; when I love you. I love
Myself, when you love yourselves, you love Me! I have separated
Myself from Myself so that I may love Myself. My beloved ones,
You are my own Self.

Baba

19. Render unto God what is His

Without **Sathya**, Dharma, **Shaanthi** and **Prema**

all knowledge is useless;

Without these four, all charity and righteous

acts are of no use;

Without these four, the value of

all good deeds is zero;

Without these four, the exercise

of power is profitless.

For the edifice of the Ancient Dharma

these four qualities are the main walls.

What else can I convey to you,

virtuous and noble minded students?

STUDENTS! Wherever you turn, you see in the world only unrest and
disorder. There is little

trace of unity, harmony and brotherliness.

Unrest and confusion prevail at every level from the individual to the
nation as a whole. There is

discord between man and man, from family to family, village to

village, district to district and

province to province. These conflicts are due to the craze for power,
insatiable desires and

intense selfishness. Moreover, the growth of unrest and chaos in
society is also due to the

weakness of government, the decline of truth and righteousness and
the failure of people in the

mass to discharge their respective duties.

Everyone talks about the presence of the Divine, who is the
embodiment of Truth and

Righteousness. People speak about the omnipresence and
omniscience of God. But few care to

understand what this means, to experience it and to live according to
it. A few drops of nectar on

the tongue will work wonders, but of what use are barrels of nectar
which remain untouched?

To preach without practice is repugnant to spirituality

Many lectures are given today about the Divine as the embodiment of
Truth and Righteousness.

How many have direct experience of this? How many practise

Righteousness? Have they tried to

practise even a small fragment of this teaching? Have they made the
slightest attempt to secure a

vision of this Truth? To preach without practice is repugnant to
spirituality.

Devotees like **Potharaaju**, **Thyaagaraaju** and **Goparaaju**

(**Raamdhas**) experienced bliss by their

spiritual austerities. They sought no positions of power. They were

content to seek the grace of

the Divine. Their sole objective was to earn the love of God.

Owing to the influence of the Kali age today, even spiritual seekers
are eager to earn wealth and

positions, forget the Divine and lead unworthy lives. People should
not pray to God for any

position. In the pursuit of pleasure men today spend any amount of
money. But they hardly try to

spend even a fraction of this money on charity, good deeds and
service to the Divine. Many

people grudge to give even small amounts of money to the women in
the house for the

performance of worship with joss-sticks, flowers and fruits. They
even question the usefulness of

such offerings. It may well be asked what benefit such persons derive
from their lavish

expenditure on their pleasure and comforts. These sensual pleasures
confer fleeting happiness.

But acts of charity, goodness and sacrifice confer divine benefits.

Pleasure and pain contribute to the beauty of life

Man should learn to treat pain and pleasure alike because both
contribute to the beauty of life

like the variety of flowers in a garland. People should also learn not to
sneer at the traditional

practices of the common people who do many simple acts out of
reverence for what they regard

as sacred. A young man travelling in a train ridiculed the act of a
simple village woman who

piously offered a few coins to the Krishna river when the train was
going over the bridge. The

woman asked him of what use was the money he was spending on
smoking, which was ruining

his health. She said that the few coins she had thrown in the river was
an offering to Krishna. It

happened once in a way. "But how much are you wasting everyday on
your smoking? What will

you gain from it except lung cancer or **T.B**? Without realising the
grievous mistake you are

committing, you are ridiculing my simple action," she said.

Pothana's dedication to God

The life of **Pothana**, the immortal author of the **Thelugu**
Bhaagavatham, shows the difference

between the God-oriented poet and a poet who seeks the favours of
rulers and wealthy patrons.

Once, **Pothana's** brother-in-law, the poet **Shreenaatha**, told **Pothana**
that if, instead of relying on

Shree Raama, he dedicated his **Bhaagavatham** to a local chieftain,
the latter would offer him gifts

of land and properties which would relieve his poverty. **Pothana**
declared: "Brother-in-law! You

are making a serious mistake. Our real protector is **Raama** and not
any **Raaja** (ruler). How many

have been helped by these rulers and for how long?. I revere my mother Earth. My life will be redeemed by my trust in mother Earth and by my faith in **Shree Raama**. (**Bhagavaan** recited a poem of **Pothana** in which the poet firmly declared that he would prefer to live on what he got from the soil rather than offer his sacred work to unrighteous rulers for the sake of a mess of pottage). **Pothana** told **Shreenaatha**, "My poem is the very embodiment of the Goddess o Wisdom, **Sarasvathi**. Such a work should be offered to Brahma and none else. How can I offer such a sacred work to wicked rulers?" **Shreenaatha** was displeased with **Pothana**'s attitude. He conveyed **Pothana**'s sentiments to the local ruler, who also felt slighted. In his bitterness, he sent his minions to set fire to **Pothana**'s house. The entire house was burnt down except the shrine where **Pothana** worshipped **Raama** and kept his **Bhaagavatham**. While the flames were burning, **Pothana** prayed to **Raama** as the Lord of everything. When a person believes whole-heartedly, in God, he will not come to grief. With their interests primarily in worldly benefits and material gains, men pray to God with their lips and not their hearts. Rather than pray with lips, it is better to serve with the hands. This was the lesson which **Hanumaan** taught to **Vibheeshana**, when the latter was disappointed that he had no vision of **Raama**. Men are engaged in the pursuit of wealth and position, but not in the quest of the Divine. They forget that lasting happiness and peace cannot be got by wealth, scholarship or position. Only good qualities can confer happiness because a good man finds a place in the Lord's heart. Sacrifice is the essence of **Raama** Principle. The ancient sages and savants offered all their knowledge and scholarship as an offering to God. They did not regard knowledge as a means of acquiring wealth. In the days of **Raama** everyone was filled with a spirit of sacrifice. **Raama** set the example by His readiness to sacrifice the kingdom for life in the forest as an exile. Before leaving for the forest, **Raama** gave away all his personal possessions as gifts. Sacrifice is the essence of the **Raama** Principle. To develop the spirit of sacrifice the first requisite is firm faith in God. Students should realise that their only true friend at all times is God. He will be with them wherever they go. No others will accompany them like God. Hence, they should cultivate love

for God. There is nothing greater than that love. Discourse in the **Sai Ramesh Mandap** on 30-5-1996. There is no living being without the spark of love; even a mad man loves something or somebody intensely. But, you must recognise this love as but a reflection of the **Prema Svaruupa** (the Embodiment of Love), that is your reality, of the God who is residing in your heart. Without that spring of Love that bubbles in your heart, you will not be prompted to love at all. Recognise that spring, rely on it more and more, develop its possibilities, try to irrigate the whole world with it, discard all touch of self from it, do not seek anything in return for it from those to whom you extend it. Baba

20. The four beacons
Pradoshe deepakas-chandhrah
Prabhathe deepako Ravih
Thriloke deepako Dharmah
Suputhrah Kuladeepakah
PRADOSHE deepakas-chandhrah (At night the moon illumines the world). **Prabhathe deepako Ravih** (At daybreak the sun is the illuminator). **Thriloke deepako Dharmaha** (For the three worlds Dharma is the beacon-light). **Suputhrah Kula Deepakah** (A virtuous son is a beacon for the whole family).
The difference between **Amaavaasya** (New Moon light) and **Puurnima** (full moon light) is between darkness and light. During **Amaavaasya**, the night is pitch dark. People do not relish this darkness in any way. Darkness invokes fear. It also breeds evil thoughts and provides opportunities for evil deeds. Darkness is welcomed only by evil minded persons. No good-intentioned persons will welcome darkness. Darkness is a valuable ally for thieves and rogues. Hence only the evil-minded will hail the advent of darkness. The good-intentioned and righteous persons will welcome the advent of the full-moon. The hearts of good persons .filled with good feelings, are cool like the moon. Children delight in the sight of the moon. Poets are inspired to pour forth the joy in their hearts at the sight of the moon. On the day of the **Puurnima** (full-moon) man's heart is also pure and bright. People should recognise the relationship between the **fullmoon** and the mind. The **Vedhas** declare that the moon emerged from the mind of the **Viraat-Purusha** (Cosmic Person) and the sun emerged from his eye. The human mind is a reflection of the moon and when there is the full moon the mind blossoms effulgently. Moonlight dispels the darkness of ignorance, drives away fear and confers peace and joy.

Reasons for the worship of sun
During the day, the sun affords light to the world. Without the sun, the world will cease to exist.
The sun is the visible deity for the world. Without the sun there can be no life on earth. Crops cannot grow. There will be no air, no food and no means of sustenance for living creatures. It is only because of the sun that rivers flow, crops are grown, life is sustained and there is happiness and comfort. It is the power of the sun that helps to purify the heart. Hence, for the planet earth the sun is the visible manifestation of God. The earth receives its life-sustaining oxygen from the sun.

Thriloke deepako Dharmah (The light that illumines the three worlds is Righteousness). What is this Dharma? "**Dhaarayathe ithi Dharmah**" (Dharma is that which upholds everything). This means that without Dharma the Cosmos cannot exist. Dharma is the **lifebreath** of all actions.

There can be no life without the sustaining power of Dharma. Every object in the universe is governed by its Dharma (the law of its being). For instance, there is fire. What is its Dharma?

The capacity to **bum** is the basic trait of fire. When the burning power is lost, it ceases to be fire.

It becomes mere charcoal. Likewise, the Dharma of ice is coldness. When ice loses its coldness, it ceases to be ice. For man, the Dharma is Righteousness.

Righteousness implies harmony in thought, word and deed. The unity of body, speech and mind promotes purity and sacredness in man. This triune purity constitutes humanness. All actions should be pure and according to the dictates of the conscience. The tongue is sacred organ

endowed on man to chant the glories of the Lord. But today it is being misused to utter untruth.

The dharma of man is to speak the truth and adhere to righteousness.

Three maxims for primary obligations of man

Three words describe the primary obligations of man: **Preethi**, **Bheethi** and **Neethi**. **Preethi**

pertains to the **Dhaiva Preethi** (love of God). **Bheethi** is related to the **Paapabheethi** (fear of sin).

Neethi is related to **Sanghaneethi** (morality in society). If these three are observed, there will be

peace and non-violence. **Dhaiva Preethi** (love of God) is the basis for all human values. This

love is inherent in all human beings. It is the index of man's divinity as proclaimed by the scriptures.

How is God to be experienced? God is present in everyone like butter in milk. Your heart is the

container. Love is the milk present in the heart. When this love is offered to the Lord, it acts as

the churning process for getting butter. There is then the direct experience of the Divine.

Some devotees fall asleep during the discourses or brood over some extraneous matters without

listening to the discourses. **Raamakrishna Paramahansa** once chided **Raani Raasmani** for

thinking about her court cases while appearing to listen to his talk.

Persons who are not

interested in the discourses should keep away from the meeting.

Man's dharma is threefold. It relates to his body, his mind and his **Aathma**. Good deeds, good

thoughts and Godly experience of bliss are the expressions of this triple Dharma. The reference

to the light that illumines the three worlds should be understood in this way.

Who is a good son?

"Suputhrah Kula deepakah" (A good son is a beacon for the family).

Who is a good son? He is a

good son, who is always immersed in the contemplation of God, in sacred activities and leads a

godly life. A good son is one who reveres his parents, pleases them by rendering service, and is

grateful for all that he has received from them. Nor is that all. A good son earns a good name in

society. A good son sheds greatness on the family like the fragrance of a jasmine creeper in a forest.

Nowadays, parents distribute sweets on the birth of a son. But it is not the birth that is the right

occasion for celebration. The right moment for celebration is when the son earns a good name in

society.

"The father will not rejoice on the day a son is born.

He will rejoice when he hears the praise of the virtues

Of his sort by others," says a **Thelugu** poem.

God also will be happy when a son earns such a good name. A son should be called a good man

by one and all. Such a **Suputhra** (good son) is a beacon-light for the entire family.

The four **illuminators**

There are three kinds of light. The lamp in a house illumines only the house. The moon at night

gives his light to the world, although it is a dim light. But the sun who illumines the day sheds

his effulgence everywhere. The light that burns inside a home is comparable to **svartham** (**selfinterest**).

The light coming from the moon may be compared to **Paraartham** (for the benefit of

others). The light of the sun is **Yathartham**, the effulgence of Truth. Truth is God. The sun who

illuminates everything is verily God. For this reason, from early times **Bhaaratheeyas** were worshippers of the Sun-God. They offered **Suurya-namaskaar** (salutations to the Sun). They regarded the Sun as the visible manifestation of God. Thus, what people need today are moonlight at night, sun-light during the day, and the light of Dharma which illuminates all the three worlds, and a good son who is the beacon-light for the family. Education alone does not make one a good son. One should be good in his actions and behaviour. The marks of a good son are good behaviour, good manners, good discipline and good devotion. These are the most important things. If there is devotion all other things will come easily. Three sects, but one truth. Today there are three schools of philosophy prevalent in **Bhaarith. Dhvaitha, Visishta-adhvaitha** and **Adhvaitha** (Dualism, qualifies Non-dualism and Non-dualism). In the **Dhvaitha** philosophy, there is dualism, separation between **jeeva**, the individual self and Supreme **Omni** Self. There is no great difference between **Visishta-Adhvaitha** and **Adhvaitha**. Whatever the creed, whatever the country or nationality, Truth is one. "**Ekam eva Adhvitheeyam** Brahma" (The **Omni** Self is one only, without a second). The variations between the three systems of philosophy can be explained by an example. You have sugarcane, with a number of knots. Whatever the shape of the sugarcane, the juice in all of them is the same. **Adhvaitha** (non-dualism) may be compared to the juice which is one and the same irrespective of the cane from which it is extracted. The juice drawn from any cane has the same sweetness. There is no other taste. **Raamaanuja** (founder of the **Visishta Adhvaitha** system) conducted his own enquiries and came to the conclusion that the sugar cane juice cannot be preserved indefinitely and therefore it should be converted to sugar. The sugar can then be used, any day at any time. This is qualified non-dualism. **Madhvaacharya** was the exponent of Dualism. **Madhvaacharya** viewed the problem in this way. He declared: "**Oh** Lord! I do not want either sugarcane juice or sugar. I wish to be born as an ant that relishes the juice or the sugar. The sugar does not know its own sweetness. Only the one who consumes sugar can know its sweetness. **Q** Lord! You are the very embodiment of love.

I do not wish to be mere love. I want to be one who enjoys love. You should remain as God and I should remain as **leevi** (individual soul). It is only when the individual is separate from God that he can enjoy the Divine." This is the essence of dualism----the distinction between God and the individual self. When the individual self starts enjoying sugar (the Divine), in due course he becomes the Divine itself. "The knower of the Divine becomes the Divine." Common truth proclaimed by all philosophies. Magnifying the differences between the three systems of philosophy, **Bhaaratheeyas** are wasting their time. All the three are essentially one. **Adhvaitha** is like the sugarcane juice. **Visishta-Adhvaitha** is sugar. The consumer of sugar is a **Dhvaithin** (dualist). The truth is that sweetness is common to all, though the names and forms may vary. Similarly, in the world the different nations and countries have diverse forms and names. But the Divine in all of them is one and the same. The Indwelling Spirit is the same in all beings. The Divine energy is common to all, like the current which activates all bulbs, fans **etc.** God is present equally in everyone. The differences among human beings are the result of the differences in their capacities. When one is immersed in thoughts of God, his capacity will grow. Develop greater love in your heart. As your love grows, the Spirit in you will shine brighter. Spiritual growth calls for restraint on desires. In addition, you have also to get rid of bad qualities like attachment and aversion. The three great enemies of man are **kaama** (desire), **krodha** (anger) and **lobha** (greed). Desire destroys devotion, anger annihilates wisdom and greed poisons every action. These three vices are destructive of **Sath**-Karma (good deeds), **Upaasana** (devotion) and **Inaana** (spiritual wisdom). All the three have to be totally given up. The only cure for them is to burn them in **Premaagni** (the fire of Divine Love). Example of **Raama** for being a good son. Good qualities can be acquired only by practice. The practice may be difficult, like moving an object uphill. But the effort has to be made. The **saadhana** (spiritual practice) must be done with full faith and no doubts. God is omnipresent. To experience God certain disciplines are required. This is the significance of the term **Suputhrah** (a good son). To realise God you have to be good. This means that one has to cultivate good qualities like reverence for parents, humility, respect

for teachers and elders.

How did **Raama** achieve such greatness? By carrying out the injunctions of his father. **Raama** also exemplified friendliness and brotherliness. He moved among the people with a sense of endearment. He identified the people's welfare with his own well-being.

When you utter the prayer "**Lokaas-samasthaas-sukhino Bhavanthu!**" (May all people in all the world be happy), you should pray whole-heartedly with the conviction that the same Divine dwells in everyone.

Cultivate love for God. There is nothing greater than that. That is the message of **Thulasidas** and

Meerabai. Realise God through Love.

Discourse in the **Sai Kulwant Mandap** on 18-6-1996.

It is on account of the mutual help, the collaboration that the

Gopis of **Brindhaavan** were able to attain **Moksha**; their **Bhakthi** towards Lord Krishna endowed them with the Highest **Inaana** also. Now the essence of **Bhakthi** as well as **Inaana** is **Shaanthi**.

The highest type of **Shaanthi**, **Prashaanthi**, **Prashaanthi** leads one on to **Prakaanthi**, the Glory of Spiritual Effulgence, and thence to **Paramjyothi**, the Super-effulgence, of the Highest Revelation.

Baba

21. Importance of discipline

While uneducated birds and beasts

Know how to lead regulated lives,

Alas! Man endowed with intelligence

Does not lead a disciplined life.

EMBODIMENTS of love! Discipline is vital to every living being. For man it is even more

important like the spinal column. Without discipline mankind will be ruined.

Discipline means the observance of certain well-defined rules.

Without such regulation it is not

possible to maintain humanness. Such regulation contributes to the glory of human existence.

Discipline cannot be acquired from books. Nor can it be learnt from teachers. It has to be as

natural component of one's daily life in the discharge of one's duties.

Discipline is essential from

the moment of waking to the time of going to sleep.

Discipline is essential in everyday life

Discipline is essential for every group, for every society and for every political institution.

Without discipline there can be no society or Government. No nation can exist without

discipline. It is discipline that unites man to man, and one society to another. Hence discipline is

one of the basic insignia of social life.

Discipline has to be observed in speech, in sport and in every kind of relationship. For instance,

during **bhajans**, all those singing in chorus have to maintain the same tune. Discordant singing

will jar on the ears. Singing in unison in **bhajans** is a form of discipline.

In games, you have an umpire to enforce the rules of the game. Every player has to observe the

rules strictly. Sometimes while playing, in their enthusiasm, the players fail to observe the rules.

The umpire, however, sees to it that the rules are enforced and the players have to obey him

implicitly. Any player who does not obey will be violating the rules of the game.

Today it is because people do not observe the rules, whether in sports or elsewhere, life has

become intolerable. Some persons hold positions of authority in business, in administration or in

other institutions. Here also discipline is essential, but because one holds an office, he cannot

behave as he likes. He cannot be free with his tongue. In his words and his writings he should

observe restraint. In the use of words, whether in speech or writing, care should be observed

regarding their future implications. Your discipline will protect you in whatever you do. Even in

a simple matter like walking on the road, many do not observe the rules. They choose to walk on

the middle of the road instead of using the pavement. Jaywalking on the road is not only harmful

to oneself but is a hindrance to others. Your motto in life should be: Help ever; hurt never.

Discipline must start from the early years, But it is needed not only by students but by elders and

all persons in authority.

Students should learn the right way of doing things even in ordinary actions like sitting or

reading. They should sit erect and keep the spinal column straight.

This enables the **Kundalini**

shakthi (coiled energy) to move up from the base of the spine--

Muulaadhaara--to the top of the

head. **Sahasraara**---through the vertebral column. This movement takes place during the yogic

exercise known as **Praanaayaama** (breath control). This exercise is also useful for improving

one's memory and powers of concentration.

Important elements of discipline

One of the important elements of discipline is physical purity. This does not merely mean

keeping the body clean by a good bath. Real bodily purity calls for involvement in good actions.

Good actions and good thoughts lead to purity of mind and the intellect.

Another important aspect of discipline is keeping one's plighted

word. The importance of this is

illustrated by an incident in the life on **Shirdi** Baba. There was a **sheristadhaar** by name **Tharkad**.

His wife and 16-year-old son were ardent devotees of **Shirdi** Baba. **Tharkad** did not object to

their worship of Baba. One day when they wanted to go to **Shirdi**, he gave them his consent. But

Tharkad himself did not go to any shrine as he was a **Brahmo Samajist**. He did not go to **Shirdi**

despite many appeals from his wife.

Tharkad's son told his father that he would not go to **Shirdi** because he was performing regular

worship to **Shirdi** Baba in their house. This worship would be affected if he went to **Shirdi**. The

lad told his father that every day he was making an offering of sugar candy to Baba and he was

partaking part of the candy as **prasaadh** (blessed offering) out of the conviction that Baba was

receiving the candy. He declared: "I do not want any break in this practice. Hence I do not want

to go to **Shirdi**." The father had great affection for the son. He told the son: "Babu, I shall

perform that duty. You better go to **Shirdi**." The boy wanted an assurance from the father that he

would carry out the promise. "Will you offer worship to Baba as I have been doing? Will you

offer candy to him and later eat part of it as **prasaadh**?" The father was moved by his son's

determination and gave him the promise to carry on the worship during his absence. The mother

and son left for **Shirdi**.

The father's lapse

The father kept the word given to his son and performed the worship in the manner of the son for

a few days. Offering candy to Baba, he took a part of it after the worship before taking his meal.

On a Thursday, **Tharkad** had some urgent business in the court and left the house in a hurry after

performing **puuja** (worship). Returning for his meal, he asked the cook to bring the **prasaadh**.

The cook informed him that he had not offered any offering of candy that day. **Tharkad** felt very

sad over his lapse in failing to keep the promise he had given to his son. He was sorry that he had

failed to make the offering to Baba.

At **Shirdi**, when the mother and son went to see Baba on the following Friday, Baba told the son:

"Babu, yesterday I had been to **Bangra**, but no one gave me any food. Even the candy which you

used to offer daily was not available. I have come back very hungry.

Will you give me

something to eat?" The boy was shocked on listening to Baba's words.

He returned home and

wept over his mother's lap. "Father gave me a promise, but he has not kept it and Baba was

disappointed. I cannot stay here any longer. I must adhere to my daily routine. I shall go back to

our place." At that time, Baba sent a chit to the boy through one dog. In his message, Baba said:

"There is no need for you to go now. Your father failed to keep his word, but you have not failed

in your duty. You have all my Grace. You can stay here as long as you wish." The boy stayed on

for a few more days feeling very depressed and frustrated.

Truth is one. You must adhere to Truth

When the boy returned home, the father rushed towards him and begged his pardon. He said,

"You are young and I am old. But I am seeking your pardon because I failed to keep my

promise." The boy said: "You must seek pardon not from me but from Baba. Whatever the

Samaaj (society) to which you may belong, whatever your beliefs, the promised word must be

kept. Truth is one. You must adhere to truth. This is your duty as a lawyer. You have studied the

law. You know very well how Emperor **Manu** upheld Dharma. If you do not adhere to Truth,

you are violating the law."

If discipline is observed in this manner, one can experience the Divine directly. The first

requisite is purity of the body.

What is it you gain, **oh** man,

From waking to sleeping

If you seek only bodily comforts,

Forgetting God? (**Thelugu** poem)

Restraint has to be observed even with regard to eating. Excessive eating is the cause of many

ailments. One fourth of the stomach should remain empty.

Discipline should govern every action of yours all through the day.

Then it becomes Karma

Yoga--the Yoga of Action. You must be the master of Karma and act according to Divine

commands. This is the way to make education fruitful.

Discourse in the **Sai Kulwant Mandap** on 19-6-1996.

Be silent yourself; that will induce silence in others. Do not fall into the habit of shouting, talking long and loud. Reduce contacts

to the minimum. Carry with you an atmosphere of quiet

contemplation, wherever you happen to be.

Baba

22. Selfless love and firm faith

A heart without love is lifeless;

Can you call that life

Merely because there is

Breath in the body?

It is just a pair of bellows.
 EMBODIMENTS of Love! The hall-mark of love is **thyaaga** (selfless sacrifice). Love seeks nothing from anyone. It bears no ill-will towards anyone. It is utterly selfless and pure.
 Failing to understand the true nature of love, man yearns for it in various ways. Love has to be cherished with feelings of selflessness and sacrifice. In what is deemed as love in the world-- whether it be maternal love, brotherly love, or friendship---there is an element of selfishness.
 Only God's love is totally free from the taint of selfishness. Divine love reaches out even to the remotest being. It brings together those who are separate. It raises man from animality to divinity. It transforms gradually all forms of worldly love to Divine love. To experience this Divine love, men must be prepared to give up selfishness and self-interest. They must develop purity and steadfastness. With firm faith in the Divine, they must foster the love of God regardless of all obstacles and ordeals.
 However, even the feeling of universal brotherliness is not the same as the experience of **Ekathvam** (oneness). Even in such a fraternal feeling there is an element of self-interest. Those who really wish to promote universal brotherhood should develop the consciousness of the one Spirit dwelling in all beings. Even brothers are often found engaged in mutual **bickerings** and hatred. What is described as fraternity may not be real and unsullied love. True love should express itself in the awareness of the presence of the Divine in one and all. Names and forms may differ but the indwelling Spirit is the same in all.
 One filled with Divine Love will be fearless
 Fill your hearts with love. One will be betraying himself if he entertains evil thoughts, but pretends outwardly to be full of love. No one having Divine love will ever fail to manifest it anywhere at any time. Students, who behave well during their stay in the Institute, should maintain the same behaviour wherever they may live or work after leaving the Institute. There should be no room for any outside association or circumstances to change their conduct. Love should be firmly implanted in their hearts. One filled with Divine Love will be fearless, will seek nothing from others, and will be spontaneous and selfless in expressing his love. There is no need to pray for gifts from God. God will give of His own accord what is good for any devotee.

Did not **Shabari** and **Jataayu** get the grace of **Raama** even without their asking for it? God will decide what to give, when to give, and where. Hence, all actions should be dedicated to God and He should decide what the devotee is fit to receive. When everything is left to God out of pure love and total faith, God will take care of the devotee. People today lack such firm faith. In the path of devotion many ordeals have to be overcome. Great devotees in the past faced such ordeals with faith and fortitude. Ultimately they secured the grace of the Divine and experienced bliss.
Dhruva's example
 For example, take the case of **Dhruva**. He was a five-year old boy, who knew little about the affairs of the World. He acted upon the advice of **Naaradha** and through severe penance was able to have a direct vision of God. His faith enabled him to secure this experience. But, when Vishnu appeared before him and asked him what he wanted, **Dhruva** said: "Lord! You came to me, knowing where I was doing my penance. Is it conceivable that you could not know what I want?" The Lord said: "I know what for you performed the penance.. When you set out from your home you took a resolve that you will perform penance and secure a boon from the Lord that you should be enabled to sit on the lap of your father. I want to know whether your words and actions are in harmony." **Dhruva** said: "It is true that I came to perform penance for a small favour, a piece of valueless glass as it were. But, experience of your Form is like a diamond to me. What good fortune is mine that while seeking a glass bead I had found a brilliant diamond. I have no use for that glass piece." The Lord saw the contradiction between **Dhruva's** original resolution, his penance and his present desire. The Lord told him that he should stick to his original wish for which he had performed the penance and therefore return to the kingdom with the Lord's Blessings. This emphasizes the need for unity in thought, word and deed.
 Recognise the Divine in the entire cosmos
 For achieving anything in life, two things are essential: firm faith and pure love. People should not think that pleasure and pain are caused by some external forces. It is not so. They are the result of one's own thoughts. There is no meaning in blaming others. If you develop love of God, that love will banish all sorrow and evil tendencies like attachment,

anger and envy. Students should pursue both spiritual education and secular studies. You have to realise that Nature is also a manifestation of God. Hence, Nature should not be ignored. Nature is the effect and God is the cause. Hence you should recognise the imminence of the Divine in the entire cosmos. Discourse in **Sai Kulwant Mandap** on 20-6-1996.

23. As you sow, so shall you reap
ALL the pains and pleasures man experiences are the results of his own actions and not due to any act of the Divine. God is only a witness. God is like a postman. He delivers to you whatever letter is addressed to you. The grief or joy you derive from the contents of the letter are your own. Likewise the suffering or happiness one experiences are the results of one's own bad or good deeds and are not derived from God. However, there is the operation of special grace on certain occasions. When you pray to God with a pure heart, without a trace of selfishness and with sacred feelings, God confers special favour. Moreover, when a person has done some unique act of sacrifice in a previous life or at any time in the past, the Divine confers an appropriate reward for it at the proper time.

Krishna came to the rescue of **Dhraupadhi** when **Dhuryodhana** attempted to disrobe her, by making her sari endless, in return for the readiness with which **Draupadi** tore off a piece from her sari to bind the bleeding finger of Krishna. The spontaneous magnanimity of **Karna**
Even a noble and large-hearted hero like **Karna** became an accomplice of the wicked **Kauravas** because of his association with them. Students should avoid bad company. To illustrate the spontaneous magnanimity of **Karna** I would relate an episode where Krishna had contrived to bring home to Arjuna the extent to which **Karna** was prepared to sacrifice himself to satisfy any one who came to him for help. Krishna assumed the form of a **Brahmana** and came to **Karna** on the battlefield asking for some gold. As the only way he could satisfy the **Brahmana** was to pull out his two golden teeth to give them to him, **Karna** did not hesitate to do so. He got them washed in **Ganga** water aiming an arrow at the ground and making the river spout forth. Arjuna, who had a high opinion of his own prowess and devotion to Krishna, felt humbled at the sight of **Karna**'s boundless generosity. The ways of the Divine should be properly understood. God exists not

for one nation or one community. God incarnates on earth for the benefit of all mankind. Each one gets the reward according to his deserts, As are his actions, so are the fruits thereof. Hence before doing anything, one should consider whether it is right or wrong. One should see that no harm occurs to anyone on account of one's actions. This is not easy for one who is attached to the pleasures of the body. All sorrow is related to the body and worldly desires. You experience desires in the waking state. In the **sushupthi** (deep sleep) state one is totally unaware of even the body and of the phenomenal world. Hence there is no sorrow in that state. Rely primarily on the power of the Divine
By constant contemplation on God the mind should be turned away from mundane desires That is the way to get rid of both pain and pleasure. Man has to make up from the sleep of ignorance and realise his divine essence **Sath-Chith-Aanandha**. To the extent worldly desires are reduced, to the same extent bliss will be experienced. Simultaneously with the control of desires men should also get rid of **Ahamkaara** (egoism). Men today are filled with fear because they have no confidence in themselves. A bird can brave a storm because it has faith in its wings. But man succumbs to the slightest reverses of fortune because he does not rely on the power of the Spirit. People must rely primarily on the power of the Divine. With confidence in the Self, they should devote themselves to good deeds. This is the purpose of life. Every step you take must bring you nearer to God. Discourse in the **Sai Kulwant Mandap** on 30-6-1996.

24. Not salaries but service
EMBODIMENTS of Love! The educational system today prepares students for pursuing worldly gains and comforts, but makes no attempt to cultivate in them the qualities of righteousness, love of peace and promotion of social welfare. Both students and **educationists** are mainly concerned about using education for getting jobs and earning large incomes. What kind of life do they lead in their earning, career? After a so-called hard day's work, they spend their evenings in clubs, imagining that they get peace and rest there. If they wanted real peace they should have it in their homes. In the clubs they spend their time playing cards and having "bottles." Is this commendable? Does this benefit persons calling themselves educated? Far from it. Not only do they ruin themselves this way, but also ruin their families.

Instead of falling a prey to such pernicious habits, the educated should use their knowledge for the improvement of society and thereby redeem their lives. Addiction to drink makes a man ultimately a slave of the bottle.

Man's debt to God

Man is the beneficiary of innumerable gratuitous gifts of God: wind, rain, sunlight and so on.

What gratitude is man showing to God for all these, while he is paying a big price for every small benefit he derives from services like water supply and electric power? God is the provider of all that is essential for life. What recompense is man making to God? On the contrary he goes on praying for more benefits. This insatiable desire is the cause of all man's evil qualities. The truly human qualities are calmness, forbearance and compassion. Man should lead a contented life.

God has given to man a wonderfully beautiful world, with mountains, forests, rivers and the glorious moon. Above all, God has endowed man with a compassionate heart. But he is polluting it. What is it that man owes to God for all his gifts? The ancient sages called it **bali** (sacrificial offering). The term **bali** has been misunderstood as the offer of an animal as sacrifice. The right meaning of **bali** is tax.

Many such terms are often given wrong meanings in common usage. For instance, the term **Shikhandi** is interpreted as referring to a hermaphrodite (one who is neither a man nor a woman).

The true meaning, however, is "one who wears a peacock feather." The term is applied to Krishna.

What is the **bali** (tax) to be paid to God? Only the expression of our gratitude by a heartfelt prayer. That prayer is an expression of one's joy and thankfulness. The hands should be lifted in prayer and the words should come out full-throated. It is unfortunate that even those who are gifted with good voices do not sing aloud in **bhajans**. Man has been endowed with a tongue to sing the praise of God. If he fails to do so, he remains indebted to God. The right attitude of the devotee should be one of total surrender. As one devotee declared: "I am offering to you the heart which you gave me. I have nothing I can call my own. All are yours. I offer to you what is yours. What else can I do?" This was the spirit in which **Lakshmana** served **Raama**. As long as this spirit of total surrender is not developed, man will have to be born again

and again. One should offer one's heart to the Divine, and not be content with offerings like flowers, and fruits.

You should offer your knowledge for the benefit of the people. You should set an example to your **fellowmen**. Cultivate the spirit of oneness of all mankind. It is to teach this message that the **Sai** advent has taken place. **Sai** has come to indicate the omnipresence of God. The **Avathaar** has come down to declare that God is present everywhere. This is as necessary as the need for some one to light a lamp even if you have a lamp holder, oil and wick. The **Avathaar** comes not only to proclaim the eternal virtues but also to shower His love on all mankind. But each one will get the benefit according to the size of the vessel he holds.

Discourse in the **Sai Kulwant Mandap** on 1-7-1996.

25. Adherence to truth

THERE is an eternal Truth which transcends the categories of time and space and is beyond the three **gunas**--**Sathva**, **Rajas** and **Thamas**. This Truth is God. All creation has emanated from this Truth and merges in it. The phenomena perceived by the senses are by their very nature transient and ever changing. The Spiritual reality is unchanging. The three letters in the term **Sathyam** represents **Praana** (life), **Annam** (food) and the Sun, who is the sustainer of all life. All the three represent the **Brahmam**. Another meaning of **Sathya** is control of the outward and inner senses.

When there is such sense control combined with purity in thought, word and deed, one experiences the Divine.

Dharma is based on **Sathya**. The **Upanishathik** saying is: "**Sathyam vadha; Dharmam** chara"

(Speak the Truth and practise righteousness). Today the number of persons adhering to truth is one in a thousand or so. Most of one's life is spent in untruth. A true being should lead a life based wholly on truth. Man is in desperate search of bliss in the external world, forgetting that the source of bliss is within him. Ignorance of his inherent Divinity makes a man miserable.

When the ignorance goes, his blissful nature reveals itself. Man has to realise this basic truth.

Overcome difficulties by adherence to Truth

Students! You should realise that whatever difficulties you may encounter in life, you can overcome them by steadfast adherence to truth. You must carry out your promise at any cost. You have the example of Emperor **Bali**, who honoured his pledge to **Vaamana** even at the cost of his

kingdom and against the warning of his preceptor. **Bali** declared that there is no greater sin than going back on one's plighted word.

Even ten persons who adhere firmly to truth can save the world. How many today are prepared to sacrifice all theirs for truth? People listen to endless discourses, meet noble personalities and read all the scriptures. Of what use is all that when there is no practice of the teachings?

Man has evolved from the animal to the human and he must progress towards the Divine.

Unfortunately today he tends to revert to animality. Man should realise the infinite preciousness of human birth.

Discourse on 2.7.1996.

26. **Bhagavaan** deplores devotees' lapses

Without giving up **Thaamasik** tendencies

How can the truth be realised?

Without giving up **Raajasik** qualities

Bhakthi cannot be promoted.

The practice of **Bhakthi**

Is the **Saathvik** quality.

Hearken! **Oh** valiant son of **Bhaarith!**

THIS entire phenomenal universe is an expression of three qualities-- **Sathva**, **Rajas** and **Thamas**.

Every human being is an embodiment of these three qualities. How can such a being transcend the three qualities? It is only when man recognizes these qualities that he can go beyond them.

For all ordinary persons, all the three qualities are essential. Man cannot live without sleep. Man

cannot perform any action without prior enquiry. Thought must precede any action. Sleep, enquiry and mentation are **Thaamasik** qualities.

Man cannot carry on his normal daily life without **Raajasik** activities. All desires arise from the

Raajasik quality. Even the yearning for God is a **Raajasik** quality.

There is a **Thelugu** saying:

"No one can have the desire for liberation without experiencing other desires." Desires may be

diverse, but their essential nature is the same. Qualities like anger, jealousy, hatred, pride and

pompousness are **Raajasik** in nature. Even in the **Raajasik** quality there is an element of the

Saathvik quality. Like the river **Sarasvathi** which is said to flow unseen between the rivers **Ganga**

and **Yamuna**, the **Saathvik** quality is also present in a subtle form as the undercurrent between the

Thaamasik and **Raajasik** qualities. As one examines each of these qualities individually, it will

be found that there is a substratum of the **Saathvik** quality in the other two.

To develop the **Saathvik** quality, the **Thaamasik** quality is an accessory and the **Raajasik** quality

is a necessary stage. When one goes beyond these two, the full nature of the **Saathvik** quality manifests itself.

From highway man to sage

How does one get over the **Thaamasik** quality? There is the example of **Rathnaakara**, who was

originally a highway robber harassing and plundering wayfarers.

Absence of compassion and

consideration for others is the mark of **Thaamasik** nature. Such a person was transformed into a

great sage by the contact and teaching of the Seven Sages (**Vasishta** and others). Not only did he

become a sage, he also became an immortal poet, the author of the **Raamaayana**, the epic story of

the **Raama Avathar**. The term **Kavi** (poet) signifies one who has a vision of the past, the present

and the future. The so called poets of today can hardly be called poets in the ancient sense of the

term.

Vaalmeeki and **Vyaasa**, by their penance, transcended the three qualities, experienced the Divine

and acquired the capacity to envision the three categories of time-- the past, the present and the

future---thereby they became immortal poets. The company of the good was responsible for the

transformation of a totally **Thaamasik** person like **Rathnaakara** into the totally **Saathvik** sage,

Vaalmeeki. This shows that no one need feel that a **Thaamasik** person cannot become a **Saathvik**

person. For every transformation Divine Grace is the cause. It is possible at one jump to proceed

from the **Thaamasik** to the **Saathvik** nature by Divine Grace and association with Godly persons.

From emperor to **Brahmarishi**

Coming to the **Raajasik** quality; it is characteristic of persons belonging to the **Kshathriya**

(warrior) caste. Hatred, jealousy, ostentation, egoistic pride, are some of the traits associated with

the **Raajasik** quality. The sage who exemplifies the transformation from the **Raajasik** to **Saathvik**

quality is **Vishvaamithra**. **Vishvaamithra**, who was steeped in **Raajasik** tendencies, became a

great **Raajarishi** and later a **Brahmarishi**. His antipathy to sage **Vasishta** went to the extent of

even contemplating the destruction of the sage. **Vishvaamithra** was hovering near the **aashram**

when he overheard a conversation between **Vasishta** and his spouse, **Aurndhathi**. **Arundhathi**

expressed her admiration for the beautiful unblemished light the **fullmoon** was shedding that

night. Immediately **Vasishta** observed: "Tonight's **fullmoon** is shining untainted like the pure penance of **Vishvaamithra**."

On hearing these words, **Vishvaamithra** realised how mistaken he was regarding **Vasishta** and

rushed into the **aashram**, fell at the feet of **Vasishta** and prayed to him to forgive him. **Vasishta**

lifted **Vishvaamithra** and hailed him as **Brahmarishi** (a sage who has realised the Supreme Self).

Vasishta, who had previously described **Vishvaamithra** as a **Raajarishi** (a royal sage),

spontaneously hailed him as a **Brahmarishi**. **Vishvaamithra** could not contain himself and asked

Vasishta on what grounds he was calling **Vishvaamithra** a **Brahmarishi**. **Vasishta** said:

"**Vishvaamithra**! Hitherto you were filled with self-conceit. You are born with ego, grew with

ego, and never bowed your head to any one. Today you put an end to your ego and fell at my

feet. This is the significance of **egolessness**. A **Brahmarishi** is one who is free from egoism,

acquisitiveness, pride and arrogance.

A true rishi is one who is free from evil tendencies

A rishi is not one who is a great scholar or a ritualist, but one who is free from evil tendencies.

The transformation of **Rathnaakara** from a highwayman to a sage, who could compose the

Raamaayana, was possible because of his association with great **rishis**. But association alone

was not enough. He practised wholeheartedly what the sages taught him. He lost his body

consciousness in the contemplation of the name of **Raama** to such an extent that an ant-hill rose

over him from which vibration of **Raama**'s name could be heard.

A similar transformation occurred in the case of **Vishvaamithra** also. From a **Raajasik** King he

became a **Brahmarishi** by sacrificing all earthly pleasures and performing severe penance.

Coming to the **Saathvik** quality, it should be noted that its main characteristic is a perennial state

of peace. Other traits related to **Sathva** are forbearance, compassion, truth and similar virtues.

The **Saathvik** quality gives no room for vices like lust, anger, greed and envy. The **Saathvik**

person converts any action of anger into an act of love. If one cannot effect such a change, all his

austerities are useless.

Devotees' failures to practise love

Now, I wish to refer to a matter which you should consider without any misunderstanding. I have

been propagating the message of love for many years. In every discourse **Prema** (Love) is

repeatedly mentioned. How many of you are comprehending this love or practising it? If any

comes to you with a query, can't you give a loving answer? I have not seen a single individual

giving a loving reply. Either in the **Mandhir**, or in the canteen or in the Book Stall, or in the

Accommodation Office or in the Hospital or in any other establishment there is not a hint of the

word '**Prema**.' Why, then, should you listen to these discourses? If any newcomer asks about

how to have **dharshan** of **Svaami** he is rudely brushed aside with a "get away!" Cannot you tell

somebody calmly what you know? If educated persons are approached, they dismiss the seeker

of information with a curt: "No, this is not my duty." Should answering a question be prescribed

as a duty? What does anyone lose if he gives a calm and loving answer?

Whether it be women or men devotees who have been staying here for over two decades, no one

has a loving heart. They profess to perform **saadhana**, or **japa** or meditation, but what for are

they doing all this? What has happened to the love in them? They seem to be stifling it. They are

developing ill-feelings. If you are really serious about listening to **Svaami**'s teachings, why don't

you put them into practice? People live in the **aashram**, but their practices are unbecoming.

Is anyone doing any duty assigned to him with dedication? Are they uttering truth? Are they

speaking pleasantly? I have neither seen nor heard such things.

If anyone wants to talk to you, you can excuse yourself if you want to avoid any talk. You can

explain sweetly: "**Svaami** disapproves of excessive talk. I have to adhere to His injunctions."

Open your hearts for God's love

I do not find any teachers or students, doctors or nurses talking lovingly. There should be some

benefit from your listening to the discourses. But there is nothing of the kind. During **bhajans** the

women are engaged in mutual recrimination. They quarrel over seats. "This seat is mine. That is

yours." They compete for front seats. Cannot they experience

Bhagavaan wherever they are?

You have plenty of time and are receiving plenty of love. But you don't avail yourself of it. If

you keep your pots topsy turvy, how can you collect any water even if there is a downpour?

Today those who listen to the discourses are keeping the pots of their hearts upside down. Hence

not a drop of love gets into your hearts. Why, should you come here?

Cannot you live

elsewhere? What is the use of your coming here? What are you achieving from your stay? What bliss are you deriving? Nothing at all. It is sheer waste of time. Treat patients with love At least from now on, reply with love to anyone who comes to you. Those functioning in the Accommodation Office or Public Relations or other places in the **aashram** should not behave like bull-dogs or **Alsatian** hounds. We are spending **crores** of rupees on the hospitals. Why should not the patients be treated with love? Many patients will get well merely by kind and sweet words. But many of them are turned away rudely. This is totally unbecoming of persons claiming to be devotees. If they have come to serve **Svaami**, they should cultivate love as the first quality. **Svaami** is the embodiment of love from head to foot. I offer love. You accept it, but do not make good use of it. Embodiments of love! I continue to call you as such though you are lacking in love! You need not cultivate anything but love. That will be equal to any amount of penance you can possibly do. When new devotees come to the **aashram** you must welcome them as the air-hostesses do on a plane. In the Institute also, **freshers** who join in the new year should be welcomed and treated with special regard and affection. They should be made to forget the separation from their parents. In outside colleges, new entrants are subjected to ragging by the old students. This conduct is demonic. Is this the way to treat the new entrants, who should be made to feel happy and comfortable? Likewise new entrants to the hostel should be welcomed with love and helped to adjust themselves to their new life. It is only when you show them due consideration that you would have really understood **Svaami's Prema-thathva** (Love Principle). Stony devotion Learn to respect all. Only then will you earn the grace of the Divine who is the Indweller in all beings. Harming living beings and worshipping inanimate idols, what kind of devotion is this? Bullocks which work night and day are whipped, but a stone idol of **Nandhi** is adored by going round it. This is stony devotion! Not devotion from the heart. At least from now on, make your hearts pure. Fill it with genuine compassion instead of talking about compassion **ad nauseam**. You have been in this **aashram** for many years. Ashram means a

place where there is no stress or strain. Many devotees feel that they are being driven about like street dogs outside the **aashram** and pray for at least a few quiet moments in the interview room. But, how many can be taken into the interview room? It is not possible to give an interview for all at one time. Hence, this open interview for all! All are being treated alike. Develop love. From tomorrow you must speak to one another lovingly. Get rid of your animal qualities. Love all. This is the true **Saathvik** quality. Manifest your humanness and progress towards the Divine. Get rid of animality and demonic qualities. To acquire **Svaami's** grace the path of love is the only royal road. Discourse in **Sai Kulwant Mandap** on 3-7-1996. Youth is the stage in life when the slightest turn towards wrong will spell disaster. Thoughts shape the career You plan to earn much wealth, because you imagine that rich people are very happy. The rich have plenty to eat, but they have no appetite. The rich wield power over others but they are held down by disease. The rich can have many servants but they cannot live in peace. So, plan to be rich in virtue, in devotion and dedication to good causes. Be rich in sovereign character. Baba 27. The human adventure Through meritorious deeds And acts of sacrifice, Developing love in the heart, Suppressing demonic traits, Fostering devotion to God, Lead your daily life, **Oh** Man! In boyhood man is immersed in sport; In youth he is lost in sensual pleasures; In old age, unaware of the Divine Lord, He pursues one thing or another; Unable to give up evil tendencies. Incapable of taking to the path of Devotion He wallows in the cesspool of Karma And makes human life a clod of earth. (**Theugu** Poem) Man intelligent being, but does not know how to utilise his intelligence. Some persons, even though they know how to use it, pursue wrong paths. If they are asked, why they behave like this, they glibly answer that the whole thing is **Maaya**, an illusion. **Maaya** is only called by the name illusion, but it has no existence in reality. People imagine that it is **Maaya** which produces the phenomenal world and makes it appear as real in all its varied forms. Scholars have described **Maaya** as a **Narthaki** (dancer). This **Maaya** is said to make every man dance. How is **Maaya** to

be controlled? Read the word **Narthaki** in reverse and you have the answer **Keerthana**. This is proclaimed as the path of devotion.

Misconceptions about **Saadhana**

There are several misconceptions about **Saadhana** (spiritual exercise) for Self Realisation. For instance, some women devotees feel sad when they are unable to attend **Bhagavaan**'s discourses because of their preoccupation with domestic duties and attending to their spouses and children.

What is the service they render by taking part in a **Sathsang** or a discourse? To attend to one's household duties, look after the children and attend to the needs of the husband and others at home constitute the right type of **saadhanas**. Even the preparation of meals in the home is a great **saadhana**. To remove the stones from the rice before it is cooked is one kind of yoga---

gunathraya vibhaaga yoga--the yoga of division of the three qualities. Every stage in the cooking of vegetables may be deemed a spiritual exercise. Likewise every household chore can be sanctified without a sense of regret that you are missing a **bhajan** or a discourse. Even the sweeping of the house may be considered as a process of purifying the heart. All such thoughts are spiritually exalting. Such actions are better than listening indifferently to a discourse and forgetting the teachings thereafter. Doing one's duty is the highest spiritual endeavour.

Giving up bad qualities is true renunciation

There are many ochre-robed persons going about flaunting their so called renunciation while they are full of pride and possessiveness. During an encounter between a **renunciant** and **Ubhayaabhaarathi**, wife of the scholar **Mandana Mishra**, she made the **renunciant** realise how he was filled with attachment and egoism in spite of his having renounced everything. The ascetic fell at the feet of **Ubhayaabhaarathi** and sought her forgiveness. He assured her that thereafter he would practise renunciation in the true sense of the term.

Thyaaga (Renunciation) does not mean giving up hearth and home but giving up bad qualities.

That alone is true sacrifice and real yoga. It is enough if man gives up **raaga** (attachment) and **dvesha** (hatred). If everyone adheres to his **Aashrama**-Dharma (the code of conduct pertaining to one's stage in life), devotes his time to meditation on God, he will be redeeming his life.

There is no need to go in search of Divinity elsewhere. The Divine is the Indweller in every heart

like sugar at the bottom of a tumbler filled with water. If the water is stirred with the spoon of **Buddhi** (the intellect), Divinity will be experienced in the heart.

Have the conviction that God is within you and in every being. Hence bear no ill-will towards any-body. Show your love and esteem for everyone.

Sai is the Mother for the motherless

Let me refer to something, which I am not anxious to reveal. A young boy who gave his word to me years ago continues to stand by it to this day. The student who spoke first this afternoon is a boy from **Shimla**. I am seeing him today. Ten years ago he came as a small boy. He was studying in the primary school. A younger brother of his (who was in the **Mandap**) is also studying in the primary school. Their mother was brought in a stretcher from **Himaachal Pradesh** to **Brindhaavan**. I drew both the boys close to me and told the mother: "They are my children. Don't worry about them. Have no worry on their account." The mother gave her word to **Svaami**. "I am entrusting my children to you, **Sai Maatha**!" Uttering these words, she closed her eyes.

I brought the two boys from **Brindhaavan** to **Prashaanthi Nilayam**. They were very young at the time. The elder boy said at that time: "My mother is Mother **Sai**". The father also affirmed the son's words.

From that moment these two boys have not shed a single tear. These children at that tender age held fast to their words. In life once a promise has been made to the Lord there will be no room for grief. That is the meaning of **Sharanaagathi** (surrender to the Lord).

The mother was no more. Even the father appeared rarely. The children were left totally in the care of **Svaami**. Morning and evening I used to speak to the boys and enquire about their welfare.

Their tender hearts were filled with total faith in **Bhagavaan**. Today the elder boy spoke well about faith. He is full of that faith. They did not feel at any time the loss of their mother.

One day the warden brought the boy to me from the primary school, saying that he was feeling the absence of his mother. She told **Svaami** that the boy is not taking food and is weeping incessantly. He was five years old at that time. He was in the first standard. I took him inside the interview room, gave him a ring and spoke pleasantly to him and made him forget his loss. From that moment he has always been smiling and laughing.

What is needed is total faith

The hearts of the children are so pure. Today elders are unable to understand such pure love.

Love is so sacred. It confers limitless courage and forbearance. What would have been the plight

of these children in any other place? They could get on here because they were with **Svaami**.

Svaami takes care of them with the love of a thousand mothers. This truth is not being

understood even by many **renunciants**. They perform **Japa** and sit in meditation. But to what

end? They are immersed in their egoism and attachment.

What is needed is total faith; in a simple word: Love. Abide by it and lead a worthy life. Love

will confer every kind of strength you need to sustain you in life. If you recognise the Divine in

all, you will be blessed with everything.

Svaami's boundless love

Students should understand that I take interest in the welfare of every child. I constantly enquire

about all of them with the warden. Students who are not aware of **Bhagavaan**'s boundless love,

feel depressed when they think **Svaami** does not speak to them. But I am having my eyes on all

of them. The boy who spoke earlier said that he had lost one mother but found a thousand

mothers. How many will make such a declaration? He began his speech with an appeal to

Mother **Sai**. It is this faith which is sustaining them and making them overcome all problems.

Hence, develop this Love Principle. Moreover, you have also got to develop discipline. In recent

months, there appears to be a falling off in discipline in **Prashanthi Nilayam**. As soon as the

bhats are over, the devotees get up and make a lot of noise. Similarly, when the people called for

interview, go into the interview room, the people in the **Mandhir** verandah and outside get up

after the door is closed and indulge in noisy talk as in a market-place. After **Bhagavaan**'s

discourse is over, devotees should ruminate over **Svaami**'s speech and not indulge in idle talk. It

is all one cacophony from both the men's and women's wings of the **Mandap**. There should be

no such talking, not only in **Prashanthi Nilayam** but outside also, in the bazaars. Discipline is

like a shadow. It should follow you wherever you may go. **Bhagavaan** desires from all of you

only discipline. Hence, when the discourse is over or when the **bhajans** end, you should go out in

silence. When you get back to your apartments you may discuss your private affairs. But as a

rule observe restraint in speech everywhere. It helps to conserve

energy. Excessive talk affects

the nerves. You are liable to forget what you have heard.

Moreover, elders set a bad example to students by talking in front of them. You should realise

that the voice of the Divine is heard in the depths of silence.

Restraint in speech also calls for the avoidance of harsh words.

Speaking lovingly and ever

thinking of God, you will be oblivious to all worldly things.

Discourse in **Sai Kulwant Mandap** on 4-7-1996.

The very first lesson of the Primer of the spiritual text is Control of Speech. The speech is the armament of man; other animals have

fleetness of foot, sharpness of clam, fang, horn, tusk, beak and

talon. But man has sweetness of speech which can disarm

opposition and defeat all the designs of hatred. Sweetness makes

you **Pashupathi** -- Divine; harshness makes you **Pashu beastial**.

Mere outward politeness or sweetness is hypocrisy; sincere speech must flow from real sweetness of heart, a heart full of love.

Baba

28. **Saadhana** and sense control

Of what use is all **Saadhana**

without sense control?

Of what avail is practice of yoga

without forbearance?

Of what use is **japa** without

Peace of mind?

It is like ploughing a barren field.

STUDENTS! "By diligent efforts success can be achieved, says the adage. An ant can cover

miles by continuous movement. But even **Garuda** (the celestial eagle) cannot soar two feet if it

has no will to fly. Likewise, without good thoughts and good deeds based on them, a man cannot

accomplish anything good. The child **Dhruva** could achieve what he desired because of his firm

determination and the spiritual austerities he observed, despite the ordeals he had to go through.

By his sublime thoughts, he achieved the status of a star in the sky. Likewise, any man

irrespective of age or abilities, who has faith and determination, can accomplish what he wants.

You are aware of the stories of many sages who embarked on severe penances but failed to

complete them because of lack of faith and determination.

Vishvaamithra was repeatedly foiled

in this way by either loss of self-control or succumbing to temptation.

In every field **Saadhana** (steadfast performance) is essential. For instance, the participants in the

bhajans have improved their singing by constant practice. The sage **Dhurvaasa**, despite all his

penances, could have no peace because he could not control his temper.

Together with peace, the quality of **Kshama** (forgiveness) is also

essential.

Forgiveness is truth, it is Dharma,

It is the essence of the Vedha,

It is non-violence and it Yajna,

It is the source of joy and everything else

says a Thelugu Poem. Kshama (forbearance) is for every man a third eye.

Entire life is a dream

For all these, the primary quality that is necessary is love. Without love there can be no life. A

student who spoke earlier said: "Life is a dream, realise it." What is a dream? Entire life is a

dream. During the day you sit here and listen to Svaami's discourse.

This is not a dream. You see

with your eyes, listen with your ears, absorb with your mind and chasten your heart. All these are

apparently proofs of Prathyaksha Pramaanam (direct perception).

But how far is this real? When

you go to sleep at night, all this direct perception vanishes. In your night dreams you experience

joy and sorrow. How long do they last? Till you wake up. Then all the dreams become unreal. In

the waking state, the dream world has no existence. In the dream state the waking world does not

exist. So, what we have are a day-dream and a night dream distinct from each other. But you are

present in both the states. Hence you are omnipresent. When both the waking and sleeping states

are experienced as dreams life itself becomes a dream. Realise it. That means, you must realise

the true nature of these states.

The student said: "Life is love, enjoy it." Verily love is God.

Purandhara-dhaasa sang about the

glory of the devotee's love for God. "Even as a lotus adorns a lake, the moon adorns the sky and

waves are the adornment for the ocean, for your devotees. Oh Lord! love is the greatest

adornment." Nothing lends greater beauty to a devotee than his love for the Divine.

Love is like mariner's compass

Hence love is Divine. Have love for all. Impart your love even to those who lack love. Love is

like mariner's compass. Wherever you may keep it, it points the way to God. In every action in

daily life manifest your love. Divinity will emerge from that love. This is the easiest path to Godrealisation.

But, why are not people taking to it? This is because they are obsessed with

misconception relating to the means of experiencing God. They regard God as some remote

entity attainable only by arduous spiritual practices. God is everywhere. There is no need to

search for God. All that you see is a manifestation of the Divine. All the human beings you see

are forms of the Divine. Correct your defective vision and you will experience God in all things.

Love for Svaami has brought you here

Develop the sense of the spiritual oneness of all beings. The power of love is immeasurable. \$o

many of you have assembled here. What has brought you all here?

Love alone is the primary

reason. You have gathered here in such large numbers because of your love for Svaami and

Svaami's love for you. You have all come of your own accord. The binding factor is love.

Speak lovingly, act lovingly, think with love and do every action with a love-filled heart. There

is no need for counting beads or sitting in meditation, while your mind is preoccupied with

worldly matters. The japa you have to perform is constantly to remind yourself of the Divine

within you. This is the supreme message of the Vedhas.

Realise that the path of divine love is the easiest, the sweetest and surest path to God.

Discourse on 5- 7-1996.

Whatever I do, it is for you, not for Me. For what is it that can be called Mine ? Only you.

Baba

29. Love for the divine transcends all kin

Happiness emerges from total love;

Truth and renunciation lead to peace;

Without love there is no well-being;

Hearken! oh valiant son of Bhaarith!

STUDENTS! There can be no human being who is unaware of love.

The universe is permeated

with love. Love is beyond description. It is beyond the grasp of the mind and speech. Naaradha

declared: "Love is beyond the scope of words."

How can an ordinary man, living in this phenomenal world, understand such love? This love is

an expression of Divinity. Like the mariners compass, it always points to the Dime wherever it

may be present. As oil makes a lamp burn, love illumines life itself.

What is termed love in ordinary worldly life is not real love at all. It is only one or other form of

attachment based on human relationships in the family or in society.

True love is pure, selfless, free from pride, and is full of bliss. Such love can be got only through

love. All worldly attachments are not real love at all. They are transient. The everlasting, pure

love arises from the heart. In fact, it is ever-existing and all-pervading. How is it that man is

unable to recognise such all-pervading love? It is because man's heart today has become barren

and is polluted. The heart is filled with all kinds of desires and there is no room in it for pure, unsullied love to enter. It is only when the worldly attachments are expelled from the heart that there will be room for real love to abide in it and to grow. Quality of true love is to give and not to receive. As a man grows from childhood to manhood, his attachments change from the mother to friends, to wife and children, and then to the acquisition of wealth. In the ups and downs involved in the pursuit of wealth, he begins to feel the need for God. This perpetual alternation of attachment and separation cannot be called real love which is spiritual and enduring.

The quality of true love is to give and not to receive. How many are to be found today in the world who love to give? Even a father hesitates to part with his property to his children. Only God can be the infinite giver. Hence love is a divine quality. Although inherently love is present in every cell of the human being it does not manifest itself because of the pollution of the heart.

A man without love in his heart is as good as dead. Make the preceptor's message part of your being. Once a preceptor summoned all his disciples and told them that he was going to give them something extremely sweet which they should protect from insects and rodent. The disciples resorted to various devices to safeguard the guru's gift. However, one of them ate the sweet, digested it and derived considerable strength and energy from it. What is the lesson to be drawn from this story? It means that the teachings learnt from the preceptor are not to be merely preserved in safety. The nectarine message of the preceptor should be enshrined in the heart. It should be made part of one's being. Then the recipient acquires vigour and strength.

In the same manner, whatever you see or hear or read should be taken to heart and then put into practice. Only then you have the full satisfaction of benefiting from the teachings. Hearing is not enough. You must take in and digest what you have listened to. It must be put into practice in daily life. This was the prayer which the gopikas addressed to Krishna that the nectarine music flowing from His flute should fill their dry hearts with divine love. A pure heart is essential for progress in the spiritual or other fields. Divine love is all-compassing and the whole cosmos is contained within it. Hence it is essential for man to comprehend the nature of this love. Today, the world is

riddled with disorder, violence and unrest.. Injustice, exploitation, corruption and immorality are 'ubiquitous. All these are the very antithesis of love. Only through the divine love can the world be transformed.

Aathmik love (Spiritual love) has to be distinguished from love or attachment related to the body, the mind or the intellect. These latter attachments are related to the world and they are the source of sorrow.

Four types of love

Love of the Divine is of four kinds. One is Svaartha-Prema (love based on self-interest). The second is Samanjasa-Prema, the third is Paraartha-Prema, and the fourth is Yatharthartha-Prema.

Svaartha-Prema is like a lamp kept in a room. The lamp illumines only the room. This kind of selfish love is confined to a limited group and does not extend to others.

Samanjasa-Prema may be compared to the light from the moon. This moonlight is visible both outside and inside. It is, however, not very effulgent. The light is dim. This kind of love extends to a wider group but is not very intense.

The third is Paraartha-Prema. It is like sun-light. It illumines both inside and outside with brilliance. But it is not continuous in the sense that the sun is not visible at night. But this is not a permanent absence, because the sun rises again. Actually, the sun is always there. Likewise, this selfless love may appear to be absent some times, but it will appear again.

The fourth one is Yatharthartha-Prema or Aathma-Prema. This love is present always, inside and outside, in all places and at all times, in all circumstances. This is Divine Love. It is imperishable. It is eternal. It is immanent in everyone. When this love is manifested by a person, he achieves the peace that passeth understanding.

Supreme example of Vibheeshana

How the love of the Divine manifests itself in a devotee is illustrated by the example of

Vibheeshana, the younger brother of Raavana. Vibheeshana submitted himself to many indignities at the hands of Raavana out of the love he had for Raama. In the battle against the

Raakshasas in Lanka, Raama and Lakshmana destroyed many of the great Raakshasa warriors on the first two days. On the third day a formidable warrior stood before them.

Vibheeshana told Raama: "If you conquer this warrior, the whole of Lanka will be yours. He is a

greater warrior than even Raavana. Raama fought with this mighty Raakshasa the whole day, but could not vanquish him. Raama was on the point of giving up the battle for the day. At this stage-, Vibheeshana, who was behind Raama, said: "This is not the time to give up the fight. You must rally all your strength and destroy the enemy. You should not miss this chance. I am telling this out of my love for you." Egged on by Vibheeshana, Raama continued the fight and destroyed his opponent. The formidable warrior fell on the battlefield. The moment he learned that the warrior was dead, Vibheeshana also collapsed on the ground. Recovering himself after chanting the name of Raama, Vibheeshana got up and confessed to Raama: "Svaami! This is a mark of weakness on my part. I should not have succumbed to such weakness. Having filled myself with your love, how could I succumb to such weakness?" Raama observed: "That's all right. But why did you collapse so suddenly?" Vibheeshana replied: "Svaami! This happened because of bodily attachment. It was due to parental affection. That mighty warrior was my son."

He was Vibheeshana's son! See what Vibheeshana did. To ensure the victory of the Lord, Vibheeshana did not hesitate to get even his son killed in battle. God is greater than son

Raama asked Vibheeshana: "Why did you do this? Is it not wrong on your part? Why did you not tell me at the beginning itself that he was your son?" Vibheeshana replied: "When you are facing an enemy, you should not worry about any kind of relationship on the battlefield. In this war there is no room for considerations of relationship. When anyone takes up arms against you, he ceases to be a relation. Whether it is mother, father, son or anybody else, when he figures as an enemy especially against God, there can be no question of relationship. I have completely surrendered to you. I am your servant. I must be primarily be concerned about your victory and not about any temporary kinship. The only truth for me is your will." It is this abounding love of Vibheeshana for Raama, which contributed to Raama's victory. Love for the Divine should be inextricable bond. All other worldly attachments are impermanent.

Thaamasik bonds are like iron chains. Raajasik bonds are copper chains. Saathvik bonds are like chains of gold. But, whether the chains are of iron, copper or gold, they are chains all the same.

The nature of the metals may vary, but the chains are shackles nevertheless. Vibheeshana declared: "I have no use for any of these bonds. I am content with the pure love of Raama."

It is to demonstrate to the world the supreme quality of total love for the Divine that Vibheeshana acted in this manner.

Vibheeshana is a saathvik (Supremely sacred) friend of Raama. Despite his long intimacy with Raama, Lakshmana was not in the same category. He was a saathvik brother, not a saathvik friend. Sugriva was a Raajasik friend. Jaambhavan was a thaamasik friend. Vibheeshana, though he belonged to the Raakshasa brood, stands out as a saathvik friend (pure and selfless). It is in this unalloyed purity that love shines. It is utterly invaluable. Divine Love as glorified by the Vedhas

About Divine love the Shruthi (Vedha) declares: "It did not originate from the firmament. It did not grow from the earth. It has no birth and .death. It is all-pervading. It emerges from the heart when the knots of ignorance are broken." This is how the Vedhas glorified Divine Love. Even Naaradha, the author of the Bhakthi Suthras, could not describe the nature of Divine Love. He described in various terms the state of mind of the devotees filled with love of the Lord, but he could not describe prema (love) itself. He compared Prema to a priceless gem. Likewise Tulasidas also referred to Raama's name as a precious gem. Where is this love to be found? It can be got only from Bhagavaan Himself, who is the very embodiment of love. Do not treat lightly this infinitely valuable love, which is eternal, pure, sacred and powerful beyond words. Do not miss this opportunity given to you by Sai. It is only devotion to His feet that will redeem you. Do not be swayed by anyone's words. Come all of you! Come! Come along and bask in this blissful love!

Discourse in Sai Kulwant Mandap on 27- 7-1996.

My desire, if I can put it that way, is this: More and more should yearn for me. That desire can be realized only if I assume this form and come among you. Those of you who have been following the unfolding of my story will have discovered this by now ... My purpose can be understood in a general way only by earnestly and vigilantly watching, trying to get to the meaning of every word and action with patient attention.

Baba

30. Seek the guru within you
All the stars are Brahman;
The Sun is also Brahman;

The Moon is Brahman; Water is Brahman;
Svarga is Brahman; Vaikunttha is Brahman;
 Speech is Brahman; the individual is Brahman;
 Birth is Brahman; Sustenance is Brahman;
 Death is Brahman;
 All actions are Brahman; the body is Brahman;
 The whole of nature is Brahman;
 Life is Brahman. This assembly is Brahman.
 The Sai proclaiming this Truth is Brahman.
 The tree growing out of the soil returns to the soil;
 The individual arising from Brahman
 returns to Brahman;
 This truth is not easily perceived
 That is the mystery of this marvellous creation.
 EMBODIMENTS of Brahman! When a seed is sown in the earth, it
 sprouts as a sapling and
 grows in due course into a big tree. In the tree, the branches, the
 leaves, the flowers and the fruits
 all appear as distinct from each other. Moreover, each of them is used
 for a specific purpose. But
 all of them are different forms of the mud from which they have
 originated.
 Seeing a rope at a distance, suspecting that it may be a snake, a man
 develops fear. Soon another
 person arrives and assures him that it is not a snake but a rope. The
 moment he realises that what
 he feared was a snake, was only a rope, he gets rid of his fear. During
 all the stages, the rope was
 only a rope.
 Likewise, the ignorant man mistakes the phenomenal world for the
 Brahman, till a jnaani reveals
 to him that what he thought was Nature is in reality Brahman. All that
 one sees in the entire
 universe is a manifestation of the Brahman. Some people declare:
 "Where is Brahman and what
 are we, petty human beings? How can we be equal to the all
 encompassing Brahman?" This is
 not correct. You are that omnipotent, all-pervading Brahman.
 Because of your worldly attitude,
 you are not recognising the Reality. You are separating yourself from
 the Divine. All that you
 see is Brahman. To search for God as something different from you is
 a delusion. But this truth
 is not easily recognised by man.
 When you look at the ocean, its endless series of waves and the foam
 from the waves, they all
 appear separate from each other. But the truth is they are all one. The
 water in the waves and in
 the foam comes from the same ocean and has the same qualities.
 Likewise, from the infinite ocean of Sath-Chith-Aanandha (Being-
 Awareness-Bliss),
 innumerable living creatures emerge like waves. While the Divine is

in the state of Sathyam-
Inaanam-Anantham (Truth-Wisdom-Infinity) man is in the state of
Sath-Chith-Aanandha.
 Fill your vision with love
 Embodiments of Divine Aathma! When you fill your vision with love,
 the whole creation will
 appear divine to you.
 The cosmos appears to you as a manifestation of diversity, but in
 reality there is no diversity. No
 one makes any effort to discover the unity that underlies the
 diversity.
 In every human being, both Divinity and the Maaya principle are
 immanent. How is this to be
 comprehended? Sath-Chith-Aanandha represent the Divine in man.
 The names and forms which
 man perceives are expressions of the Maaya principle.
 On the ocean, the wind is the cause of waves, on the ocean of Sath-
 Chith-Aanandha, the wind of
Maaya gives rise to the innumerable living creatures. Therefore, the
 individuals who have
 emerged from the ocean of Sath-Chith-Aanandha are manifestations
 of the Divine. Divinity is
 everywhere. But because of man's ignorance, man is a prey to
 numerous troubles. Here is an
 example:
 Today is described as Guru Puurnima day. This is not quite correct.
 The day got its name
 because of some gurus who wanted to have an occasion for receiving
 offerings from their
 disciples. The right name for this day is Vyaasa Puurnima.
Vyaasa was born on this full-moon day. He completed the
 codification of the writing of the
 eighteen pure has on this day. Owing to the passage of time Vyaasa
Puurnima came to be called
 Guru Puurnima.
 The Trinity and the three gunas
 The true meaning of Guru is "one who dispels the darkness of
 ignorance". Another meaning of
 the word is "one who is beyond attributes and forms, namely, the
 Supreme Self (The Brahman)".
 When this Self is within you where is the need to search for someone
 to teach you? A teacher
 who teaches others has had a teacher himself. The one who has no
 Guru above him is the true
 guru. The Sanskrit stanza which hails the guru as Brahma, Vishnu
 and Maheshvara and as
Parabrahman is misinterpreted. The right approach is to consider
 Brahma, Vishnu and
Maheshvara as the guru. These three are symbolised by the three
gunas: Brahma is Rajas,
 Vishnu is Sathva and Shiva is Thamas. The whole cosmos is
 constituted by the three gunas. The

three **gunas** are present in man. The Trinity are present in the form of the three **gunas** in every human heart.

Hence, you are your own guru. You need not seek him elsewhere. The so-called gurus of today

seek to impart some **manthras** and receive fee-offerings as Guru-**Dhakshina** on Gum-**Puurnima**

day. The **manthra** is whispered in the ear and the palm is stretched for an offering. This is what

happens today. It is not the proper sign of a guru.

You are a guru unto yourself. All potencies are within you. This is indicated by the **Gaayathri**

Manthra.

You have to feel at all times your inherent divinity, which is also present in everyone. When you

help or feed someone you must feel that the Divine in you is feeding the Divine in others.

Follow **Svaami** to get the powers

Embodiments of Divine **Aathma**! For many years you have been pursuing wrong paths because of

the feeling of separateness. The truth is you are part of the **Samashti** (collective). This collective

is a part of **Srishti** (creation). Beyond creation is **Pushti** (the cosmic energy).. Transcending that

energy is **Parameshthi** (the Supreme **Omni** Self). You are all these as an embodiment of the

Divine. You have to proceed from the individual to a realisation of the **Omni** Self.

All are manifestations of the Divine. You may ask whether you can ever acquire the powers

possessed by **Svaami**. Follow me. You are bound to get that power. That power is latent in you.

But you are not aware of it. You want to experience bliss. If you truly follow **Svaami**, you will

discover that bliss within you. Nor is that all. You will find that bliss all around you, wherever

you go. You cannot find that bliss in the physical world. It is wholly within you. Consider

yourself as Brahman (Divine) at all times and in all situations. You will thereby become one with the Divine.

Turn your mind **Godward** and you will experience the bliss of the Divine. It is for this reason that

Svaami gives you advice from time to time as to what you should do and what you should avoid.

All this is not for my sake but for your own good, to make you take to the path of God

Realisation, to teach you the Supreme truth about the Brahman and to make your sacred life an ideal one.

Every man should strive to become an ideal human being. This means that every one should

testify to his Divinity. Imagine how happy everyone would be if the entire world was filled with

this pure, sublime and sacred ideal.

Recognise that God is your preceptor. He is the preceptor of preceptors. When you have such an

all-pervading guru, why should you hanker after gurus of lesser breed?

Names vary but the Lord is One

All are children of God. All are embodiments of the Divine, as declared in the **Geetha**. Vishnu is

described as the Lord carrying in His four hands the conch, the discus, the mace and the lotus.

These four represent the cosmic power of sound, the wheel of Time, the puissance of the Lord

and the heart in which the Lord dwells.

There is a certain naivety about the way in which **Vaishnavites** and **Shaivites** adore the same

deity, **Venkateshvara**. **Vaishnavites** hail Him as "**Venkataramana**," while **Shaivites** hail Him as

"**Venkateshvara**." The votaries of each sect derive some special satisfaction from using a

particular name, though the Lord they worship is one and the same.

The names vary but the Lord is one.

Shiva is called **Pashupathi** (the Lord of cattle). Krishna is worshipped as **Gopala** (the Lord of

cows). The emblems of Shiva and Vishnu have common

characteristics. Sectarian differences are

out of place in the worship of the Divine.

Students should learn a lesson from a musical instrument like the **Veena**. It has different strings

producing different vibrations. But if the vibrations are discordant the music jars on the ears. Just

as there should be harmony in playing on the **Veena**, there should be harmony among people in a

country professing different faiths.

Shraddha and **Bhakthi**

Shirdi Baba used to ask for two rupees from devotees who came to him. The two rupees

symbolised **Shraddha** (earnestness) and **Bhakthi** (devotion). These are the two qualities he

expected from the devotees. The combination of the two is essential for spiritual progress. Only

then bliss will emerge like a plant from a seed.

From this day onwards, give up all differences and concentrate on realisation of the Brahman

(the **Omni** Self). All are embodiments of Brahman. In due course all will realise this truth by

eschewing narrow-minded differences. Develop the sense of spiritual oneness by continuous

practice. This sense is bound to grow if you act **upto Svaami's** injunctions. The primary

requisite is love for God.

Discourse in the **Sai Kulwant Mandap** on 30-7-1996.

31. The message of **Vedhaantha**

One may master the scriptures,

Or be a great composer of poems,

But without purity of heart

These accomplishments are valueless.

EMBODIMENTS of Divine **Aathma**! From ancient times **Bhaarith** has been famous for its

exposition of the four **Purushaarthas** (the four goals of life--Dharma, **Artha**, **Kaama** and

Moksha) and the teachings of the **Vedhas** and **Vedhaangas**. The

Vedhas embody the sublime

truths experienced by the sages and the seers.

Vedha is derived from the root '**vidh**.' It means knowledge. The

Vedha proclaims the truths,

which are valid for all time, for all the three worlds, relating to the well-being of mankind and

the **divinisation** of human life. The **Vedhas** taught the principles of daily life and how people

should order their lives. Their approach is dualistic, being concerned about how men should

achieve the four goals of life in the world.

The **Vedhas**, which originally constituted a single body of hymns, were later divided into three

sections: Rig-**Vedha** **Yajur-Vedha** and **Saama-Vedha**. The **Yajur-Vedha** later got subdivided into

Shukla and Krishna **Yajur-Vedha**. Then came **Atharvana-Vedha**.

The nine **Vedhas**

The **Vedhas** are known by nine names. The first is **Shruthi**--that is, what is learnt by listening.

This was necessary in ancient times when printing of books was unknown. The others are:

Anushravana, **Aamnaaya**, **Samaamnaaya**, **Chandhas**, **Adhyaasa**, **Gamana**, **Nigama**, **Aagama**.

Nigama and **Aagama** refer to the breathing process of the Divine.

All the **Vedhas** relate to the affairs of the phenomenal world. Each **Vedha** has a **Samhitha**

(collection) made up of **Brahmanas**, **Aranyakas** and **Upanishaths**. All these lay down the

practices that should be observed in the stages of **Grihastha** (householder) and **Vaanaprastha**

(hermit leading an ascetic life). The practices were intended to control the mind. They are not

designed to enable one to have direct experience of God.

It is **Vedhaantha** that deals with the question of Self-Realisation. For the spiritual journey, it is

the guide-post and the destination.

There are three essential things to be understood regarding **Vedhaantha**. First is **Thaarakam**.

Second is **Saankhya**. Third is **Amanaskam**.

Thaarakam calls for the understanding of four, principles: **Kesari**,

Dhesari, **Madhyama** and

Bhagavathi. **Thaarakam** calls for the investigation of five **mudhras** (ritualistic hand gestures) and

after realising their spiritual insignificance, concentrate on **Sath-Chith-Aanandha** and merge the mind in the bliss of that experience.

Saankhya envisages twenty five entities made up of the five sense organs, the five sheaths, the

five life-breaths, the five elements, the mind, the body, the intellect, the inner **motivator** and the

individual soul. This system of yoga calls, for an enquiry into the reality of each of these entities

leading to the discovery that the Reality, **Sath-Chith-Aanandha**, is beyond all these and to

recognise one's identity with this transcendental **Aathma**. This calls for an exploring of both the

external world and the internal world of mind and spirit.

Amanaskam means the realisation that the entire universe is nothing but Brahman, which is the

only Reality. When there is this realisation of Brahman the one without a second--even the mind

ceases to exist. It is only the operations of the mind that result in the perception of diversity in

the universe. When oneness is experienced, there is no mind at all. All is Brahman in that state of

consciousness. There is room only for **Prema** (Love) in this state. That love is Truth.

Power of love experienced in the state of oneness

The power of that love is illustrated by an episode in **Bhaagavatham**. Once **Yashodha** went in

search of Krishna and could not find him anywhere. She met **Raadha** and asked her whether she

had seen Krishna. **Raadha** closed her eyes and meditated intensely on Krishna. That very

moment Krishna appeared there. **Yashodha** realised that the love of a devotee like **Raadha** for

Krishna was infinitely greater than her own maternal love for him.

This is how the Divine reveals Himself to devotees. Krishna appeared instantaneously before

Raadha because of her pure, selfless love. If the heart is polluted or filled with pride, God cannot

be experienced even if one tries for endless years.

Yashodha confessed to **Raadha** that her devotion had removed the veil of ignorance and pride

clouding her vision all along. She admitted that there were many who loved Krishna more than

she did and requested **Raadha** to teach her how to love Krishna.

Raadha told **Yashodha** that this

love cannot be taught by others. Each one has to develop it by one's own pure and total devotion.

After Krishna came home, **Yashodha** chided him for going to others houses to steal butter while

refusing to eat what was available in plenty at home. The lesson to be drawn from Krishna's

action is that He preferred to enjoy the devotion and love of His devotees rather than the

maternal solicitude of Yashodha.

How to realise the presence of Divine within

This means that if you have pure, sacred, selfless love for God, the Divine will appear at that very instant.

How do you realise the presence of the Divine within you? Your body is made up of physical

constituents like iron, water, phosphorus and lead, the value of all of which totals barely a few

rupees. And yet within the body there is a power which can make millions. Wherefrom does that

power come? Does it come from the mother who gave birth to the child? No. Till the child in the

womb is four months and nine days old, the foetus is just a round mass of jelly. Then a force of

vibration enters the embryo. Wherefrom does that vibration come?

That is the Brahma-Thathva

(Brhaman principle). That is the Praana-Thathva (Life Principle).

From that moment the child in

the womb starts moving. Simultaneously the Brahman Principle enters the foetus. The

combination of the two in the body is Thaarakam. This is one of the secret doctrines of

Vedhaantha. This process is treated as a human phenomenon. It is not something human. It is a manifestation of Brahman.

When I speak through the mike you are able to hear me. But without the current the mike cannot

function. The mike is matter. The current is energy. Their combination enables my voice to reach all of you.

Likewise, the coming together of Brahman and Maaya results in emergence of the Brihath-

Svaruupa (the cosmic form of the Lord). Brihath-Svaruupa is the all-pervading energy.

How to realise the Self

You must realise that whatever scriptures one may master or whatever power and wealth one

many acquire, without love one cannot achieve liberation. All of you are looking at the external

world. Turn your vision inward. The external vision is useless. It is when you look inward that

you will recognise your true form. The master of a house throws out all the useless things but

safeguards what is most valuable inside an iron safe in the house. Each of you should realise

what is most precious within you. The three processes of

Thaarakam, Saankhya and Amanaska

are extremely precious spiritual gems. They are within you, but you are not aware of their

existence, because you have not related yourself to the owner, the Master within you. That owner

is the Paramaathma (Supreme self). How to relate yourself to the owner and cultivate his

friendship? To enable the students to understand this I am explaining this truth of Vedhaantha in simple terms.

Neutralise Maaya to reach the Paramaathma

The master resides in the upper floor of the house. You are outside the gate, guarded by a mastiff

called Maaya. How, then, are you to approach the master, the Paramaathma? You shout His

name. He comes down, recognises you and takes you inside. Maaya does not trouble you.

To neutralise Maaya, you have to prove your oneness with the Divine. This has been proclaimed

in the Upanishathik saying: "Adhvaita dharshanam Inaanam" (The Supreme knowledge is the

perception of the non-dual unity). This is the path of knowledge The other path is that of

devotion. The Lord comes down to help you when you chant His name at all times. You may ask

how this can be done when one has to attend to many other things everyday, including study of

books etc. There is no room for this doubt. Consider every act of yours as an offering to God. Do

what is appropriate for each action. All this is necessary till you secure God's grace. Thereafter, they are unnecessary.

Awareness consists in the conscious remembrance of God on all occasions.

In the presence of evil actions, the Godly man should not remain a silent spectator. He has to

stand up for truth. Because of their failure to do so when the Kauravas were attempting to

disrobe Dhruupadhi, Krishna accused Bheeshma, Dhrona and other Aachaaryas of being

accomplices in Dhuryodhana's sinful act. Because of this grievous lapse on their part all these preceptors came to a sad end.

Lord's name should be remembered with total faith

Vedhaantha declares that three kinds of attachment--attachment to wealth, wife and children--are

the cause of a great deal of sinful deeds. Hence, Krishna enjoined Arjuna to remember the Lord

always and fight the battle. That will ensure his victory.

However, the Lord's name should be remembered with total faith. This is what the students

should bear in mind. Krishna sought to instill such faith in Arjuna through the Geetha. Whoever

it may be, if he carries out **Svaami's** commands with total, unwavering faith, he will have direct vision of the Divine in a moment. This principle is taught by **Saankhya** Yoga.

Vedhaantha in its essence is extremely simple. It is easier to grasp than butter. God is softer and sweeter than butter. To experience God you have to apply the heat of **Inaana-Agni** (the fire of spiritual knowledge) to the heart filled with love. You must come near to God and become dear to Him through your love. When that happens desires disappear.

Vedhaantha is replete with such profound truths expressed in short aphorisms. **Dr. Jumsai** (who had spoken earlier) said that all are children of God. In fact all are the Divine itself. Instead of being a lover, whose love is confined to a few, become love itself so that you can love all. This is

the supreme truth proclaimed by **Vedhaantha** (**Vedhic** metaphysics). Discourse on 31 - 7-1996, in the **Sai Kulwant Mandap**.

What exactly is the aim and purpose of all the **sastras**, the **Bhaagavatam**, the **Puraanas**, these discourses and the **harikathas**? It is to tell man the truth about himself. There is no plot to mislead you. That is not the desire of the Sages who wrote down these annals and their own experiences. You know only the present and what is happening before your eyes. You do not know that the present is related to the past and is preparing the course for the future. It is like the head-lines and titles of a film on the screen; as the letters gleam one after the other, you read them and pass on to the next that comes to view. Each new letter or word wipes out the one already before your eye, just as each birth wipes out the memory of the one already experienced.

Baba

32. Man's true kith and kin

Truth is the mother;

Wisdom is the father;

Right conduct is the brother;

Compassion is the friend;

Peace is the spouse;

Forgiveness is the son;

These six alone are the Real relations for everyone.

IN THIS vast phenomenal universe, we consider the body as the mother. But the body is

perishable by the very name given to it--**Shareeram**---that which decays. The bodies of the

mother and the son are both impermanent. Hence for every human being the real mother is

Truth--**Sathyam Maathaa**. Truth is that which remains unchanged for all time. Truth is eternal

and changeless. Hence from ancient times the sages esteemed Truth as Divine. Truth, therefore,

should be considered one's real mother.

Pithaa inaanam (Wisdom is the father). Is the one who fosters and

protects your body the father?

He is only a guardian. The true father is wisdom, which is Divine. The **Upanishaths** hailed Truth and Wisdom as Divine.

Dharmo bhraatha (Righteousness is the brother). The uterine brothers who are elder or younger

than one are not one's real brothers. From the worldly point of view they are one's brothers. But

one's true brother is Dharma (Righteousness), which is Divine.

Compassion is one's true friend

Dhayaa Sakhaa (Compassion is the friend). People look upon associates with bodies as friends.

This is not correct. One's true friend is Compassion.

Shaantham Pathni (Peace is the spouse). One's true spouse is peace, without which no existence

is possible. Peace is a shining ornament for man. It is Divine.

Kshama puthrah (Forgiveness is the son). This is not obtained easily by everyone. Today,

because of the influence of the Kali age, sons are more keen on getting at the properties of their

parents than on rendering them service or looking after them. **Shri**

Raama was a son who had

such supreme regard for the honour and good name of the father that he willingly chose to

go into exile to the forest and face all difficulties. Hence **Raama** is hailed as the very embodiment

of Dharma **Raamo vighrahavaan Dharmah**. Such a son is verily the Divine. To have **Kshama**

(forgiveness) as one's son is to possess the Divine.

These six qualities are the right relations for every man. Human birth has been conferred on

humanity to acquire these relationships.

Today these basic human values have been forgotten. People remember what happened

yesterday or today, but do not remember the great truths inherited from the past. With the result

that man is plunged in misery and worry perpetually.

Men have forgotten their ancient culture. They are lost in the transient values of modernism.

Remembering this, you students should pledge yourselves to uphold human values.

You should become "Lovers of the **Aathma**"

What you should seek to acquire today are not scholarship and wealth. You must acquire the

supreme quality of **prema** (love). The Vice-chancellor (in his speech earlier) said that you should

prepare yourselves to become soldiers. You should become not "soldiers" but seekers of "**souldears**."

You should become lovers Of the spirit. The term soldiers has a political tinge. But you

should become "Lovers of the **Aathma**" Cultivate human values.

Remember that you are born in

Bhaarith, breathe the pure air of Bhaarith, live in Bhaarith and grow in Bhaarith. The denizens of Bhaarith have been described as Hindus. What is the meaning of Hindu? Anti Kumar said (in his speech earlier) that Hindus are those who have abjured himsa (harming others). This is not correct. Hindu stands for the five following qualities. "H" for Humanity. "I" for Individuality. "N" for Nationality. "D" for Divinity and "U" for Unity. These embody the Hindu tradition.

These five qualities are the Pancha-praanaas (five life-breaths). They are the Pancha-Thatthvas (five vital principles). The ancient Bhaarithheeyas, who have drawn sustenance from these five values, have esteemed them as the Samskrithi (essence of their culture).

Samskrithi means that which has been refined. To make a silver tumbler you have to subject a piece of silver to the process of melting, processing and shaping it into a tumbler. Only after the metal goes through all these processes can it become a tumbler. This applies to every object of utility. The raw material has to be processed before it can become a useful object.

The four goals of human existence Men should consider, however, of what use is their ceaseless pursuit of material objects, forgetting God? All day long men everywhere are pursued by endless desires and worries. Only a proper culture can convert these desires and worries into purposeful actions.

It is for this reason that the ancient sages placed before Bhaarithheeyas the four goals of human existence. Dharma (Right Conduct), Artha (the acquisition of material things), Kaama (satisfaction of desires) and Moksha (Liberation).

Today, people have given up the first and last of these four goals-- Dharma and Moksha--and are immersed only in the pursuit of Artha (wealth) and Kaama (sensory pleasures). What is necessary is to infuse Dharma (Righteousness) into the pursuit of Artha and Kaama. The acquisition of wealth and the enjoyment of sensory pleasures should be based on Dharma. The entire life should be founded on Righteousness. Only then wealth acquires real value.

Human life is related to both Artha (material) and Paramaarthaa (spiritual) wealth. The combination of material wealth for daily life and spiritual wealth for achieving supreme bliss constitutes the meaning and goal of human life. These basic human values have been forgotten today and human life

has been devalued. Today the price of everything has gone up inordinately. Even a broomstick is very costly. But the value of man has depreciated, because men no longer possess the qualities which a human being should have.

Learn to speak sweetly and avoid excessive talk Human values are essential for man. They are the hall-mark of his humanness. These values should be manifested in daily life. Your words should demonstrate their sacredness. Your actions should sanctify these values.

Oh Students! Pay heed to my words! Eschew harshness in speech. Excessive talk is harmful. Idle strolling is a bad habit. Let your light shine; Become lamps for others.

The first thing students should learn is to speak sweetly and avoid excessive talk. They should avoid going from room to room like rats and cats. This is part of the culture they have to imbibe.

In the culture of Bhaarith, there are three basic elements: Naithikam (Morality), Dhaarmikam (Righteousness) and Aadhyathmikam (Spirituality). These are the threefold aspects of man.

First, Naithikam (Morality). This is based on pure thoughts. When there is purity in thoughts, there is righteousness in speech. Out of righteousness ensues spirituality. There should be unity in thought, word and deed. Love is the force that binds person to person Whatever you may learn or do, the fundamental requisite for right living is love. Love promotes truth in speech. That speech should be both pleasing and wholesome as indicated in the Geetha

"Sathyam Hitham preethikaram." There is love in Inaanam (wisdom). Without love wisdom is like bagasse after the sweet juice has been taken out of the sugarcane.

The dharma should be rooted in love. Of what use is charity or an act of goodness without love in it? There is love in peace and in all other qualities. It is the undercurrent flowing through truth and other qualities. Without love, there can be no genuine relationship between different beings.

Love alone can foster unity. Hence love and unity are essential for mankind. Unfortunately men have become morally blind without the two eyes of love and unity. Love is the force that binds person to person. Unfortunately today, though Bhaarith has achieved freedom, she is far from achieving unity. Let us have a look at the

past. You know about

Emperor **Ashoka**. The top of the **Ashoka** Pillar, with figures of four lions looking in the four directions, is independent India's national emblem.

A lesson from Emperor **Ashoka**

Emperor **Ashoka** had established a certain custom of giving presents to his feudatory Kings on the occasion of his birthday. Today is India's fiftieth Independence Day. On the occasion of

Ashoka's fiftieth birthday, all the feudatory rulers had assembled in the capital.

A ruler from the east submitted to the Emperor the following message: "Your Majesty! I have

collected this time three, times as much revenue as in previous years and I am offering it to the

Emperor's treasury." The Emperor appeared pleased with the offering and accepted it.

Then came a ruler from the western region. He said: "Your Majesty! I have cut down as much as

possible the public expenditure in my kingdom, reduced the salaries of public servants and have

brought six times as much tribute as I used to give in earlier years." The Emperor requested the King to resume his seat.

A ruler from the northern region made the following submission. "**Oh** Lord! I have been unable to bring any offering to your Majesty because of the failure of rains in my kingdom. Owing to the poor harvests I could not make any collections from my subjects."

The Emperor expressed his approval and requested the king to resume his seat.

Next came a ruler from the south. He informed the Emperor: "Your majesty! This year I **havehad** to raise the taxes, reduce the expenditure and put down unrest in different parts of the

Kingdom and round up all the troublesome elements. As a result peace has been established all over the kingdom. This is the offering I am making to the Emperor." The King requested him to resume his seat.

Then the ruler of **Magadha** rose from his seat and approached the Emperor: "Your Majesty! My sole concern is about the welfare of my people. I have used all the taxes collected from the people for establishing schools and hospitals for the people and to provide other amenities to

them. I got wells dug for providing drinking water to the people. I got tanks to be dug for storing water. Without causing any hardship to the people, I spent all the money collected from them for their own benefit. All the people are happy. I did not reduce the emoluments of public officials. I

allowed them to use the money collected from the people to be used for the benefit of the people, thereby encouraging them to discharge their responsibilities with zeal. Hence, I could bring to the Emperor only my love on this occasion. I offer the well-being of my kingdom to Your Majesty. My people are living in peace and plenty."

Emperor **Ashoka** was supremely pleased on hearing these words. He summoned his attendants and offered to the ruler of **Magadha** presents of the kind he had not offered to anyone before.

Duty of rulers

What is the significance of this episode? This means that rulers should be concerned solely with the well-being of their people. They should seek to provide what is essential for the people. The

king built **choultries**, constructed roads, set up schools, built hospitals for daily life. When these are provided there will be no discontent among the people.

To ensure peace among the people, the sense of spiritual oneness should be developed, as

declared in the **Geetha**: "**Mamaathmaa Sarvabhootha antharaathma**" (I am the Indwelling Spirit

in all beings). When this feeling prevails, there can be no room for any kind of differences and strife. If one sees the same spirit that is within him in all the others, how can he hate the others?

If one sees his image in a mirror, will he hate it? Everyone loves his own self.

What **Syaami** wrote as a boy

In this context, I may recall a poem I wrote at the age of seven. It was as follows.

To see your face in a mirror
do you need anybody's help?

Why do you need anyone's
friendship for this purpose?

To view the moon in the sky
do you need a lamp?

To look at the moon shining in the sky
do you require any other source of light?

To know your own **Aathma**
why do you need a guru?

The **Aathma** is your God,
your Vishnu, Shiva and Brahma.

One who has realised this,
why does he need any preceptor?

Therefore, everyone should realise that the same Universal Divine Spirit is the Indweller in every being. All are embodiments of the Divine. When this sacred feeling fills everyone there will be no room for conflict or chaos.

Today people have forgotten this sacred truth. Hatred alone is

ubiquitous. Envy is rampant.

Selfishness prevails everywhere. Self-interest is predominant.

Because of these evil tendencies,

pure human relations have been undermined.

The relationship which you should develop is that of spiritual

oneness. "I and you are one." That

is the truth you have to realise. Who is the "You"? It is also another

"I." Everyone knows himself

as "I." In the declaration, "I and you are one," "You" stands for God

(who is in everyone). The

first name of God is Aham ("I"). Then came 'Aum.' Every person, in

every reference to himself,

describes himself as "I" (Nenu in Thelugu).

When a man declares that "I am a man," the reference to man is finite and impermanent. The "I"

is permanent, everlasting.

Brahman is infinite love

Hence, the scriptures declare: "Sathyam Inaanam Anantham

Brahma." The Brahman is Truth.

Wisdom and everlasting. The term Aham applies to Brahman. Hence

the Mahaavaakya, "Aham

Brahmaasmi." Brahma here is not a four-headed deity depicted in the films, it refers to the

Universal, all encompassing Spirit. Brahman is infinite love. It is all pervading in its

expansiveness. This means that there is no place in the cosmos where love is not present.

This is illustrated by an incident in the Bhaagavatham. A gopika

heard a knock at the door. She

was in two minds whether she should open the door or not. Debating in her mind about this she

realised that the one outside was the same as the one within her.

"That being so, what does it

matter whether the door is opened or closed?"

The Brahman is the same effulgence shining within you and within everybody else. The gopika

experienced the Divine as a cosmic mansion which had no exits and entrances. "When the Lord

of the Universe is with- in me, where is the need for a door or a welcome?" (Bhagavaan sang

with feeling a song expressing the dilemma of the Gopika and the delight that fills her

mind when she realises her oneness with God).

All is within us. The heart is the container of everything. It is the source of strength and of

weakness. The pure-hearted man is full of courage. The man with a guilty heart is weak.

Love is the source of strength. Get rid of all fear by developing love for God. Thereby the door

of your heart opens and you experience Divine Bliss, which is symbolised by the term Kailaash,

the abode of God.

Students! Purify your hearts by the waters of love. Apply the

cleansing powder of Shraddha

(earnestness). The heart will shine like a star, "a diamond in the sky."

Every student should be

like a star, twinkling in the sky.

Develop love and cherish concern for the welfare of the people.

Realise the goal of union with

God. (Bhagavaan explained the significance of Namaskaaram and how japa should be done).

Redeem your lives by loving all and serving all.

Discourse on 15-8-1996.

33. God is the sole refuge

The form of love is Brahman;

Brahman is permeated with love;

Love is bound to love alone;

If one is filled with love

He is eligible for union with God.

Not from the heavens above,

Nor from the netherworld, nor from the earth,

But by the destruction of

The knot of ignorance in the heart:

One gets liberation, declares the Shruthi.

EMBODIMENTS of love! Liberation will not drop from the sky. Nor can it come from the

paathaala (nether world). Nor can it be found on the earth.

Liberation can be attained only when

ignorance is dispelled. In this vast universe every creature lives

according to the law of its being.

Man alone, who has the gift of this extremely precious human birth, is failing to realise the

purpose of his existence and ignores his duties.

Immersed in sensual mundane pleasures, man forgets his spiritual destiny. All scholarship is

valueless without Self-realisation. Raavana, Bhasmaasura and

Kamsa were not lacking in

scholarship or even religious practices. But all these were related to

the Pravritthi-maarga

(externals) and not to the Nivritthi-maarga (cultivation of the Spirit

inside). Hence their basic

demonic qualities did not change.

It is only when impure and unholy thoughts are expelled from the mind that sacred feelings will

enter it. To experience lasting bliss the heart has to be sanctified by filling it with love. Through

that love has to be secured Inaana (the highest wisdom).

The goal for youth

The foremost goal modern youth should set before themselves is to sow the seeds of love, rear

the plant of forbearance and distribute the fruits of peace to society through dedicated service.

The secret of peace is not in the external world but is within each individual. He should realise

that the whole universe is permeated by the Divine. Today the world is filled with strife. It is not possible to make a distinction between a human being and a demon. Man, who evolved from the animal, instead of proceeding towards Divinity, is regressing to animality. Man's primary duty is to uphold the human values of Truth, Righteousness, Peace and Love. Man today is enveloped in attachment and hatred. The moment he casts them off, he will realise his divinity.

Students! You must realise that the spiritual path is easier than the academic studies you pursue.

Education should serve to refine the heart, not fill the mind with useless lumber.

(**Bhagavaan** sang two poems deprecating the preoccupation with jobs for filling the belly, forgetting the Supreme Lord.)

The country today has lost all sense of ethical and spiritual values. The countryside is rampant with evil practices. Uncontrolled selfishness and insatiable desires are the root cause of the

present evils. In the pursuit of worldly objects is there enduring happiness? Not at all. (**Svaami**

sang stanzas from **Bhaja Govindam** to emphasize the point that youth, wealth and progeny are all

ephemeral). Late in life, after going through all the experiences of family life, man even in his

last years seeks a happiness that deludes him. Where is happiness to be found? The answer was

given by **Thyagaraaja** when he sang that happiness is not to be got through wealth but only

through the worship of **Shri Raama**.

The glory of sacrifice

Worldly comforts cannot be adjoined. But the spiritual goal should always be kept in mind. There

should be a limit to the enjoyment of sensual pleasures. The money that is earned should be used

for public good. **Bhaaratheeya** culture has always glorified the quality of renunciation.

Immortality can be got only through sacrifice, declare the scriptures.

Students should realise that God's love alone is totally selfless and boundless. Even the love of

parents, wife or children is tainted by a tinge of selfishness. Dedicate all your actions to God.

Surrender to God all your bad qualities. God will offer you what is good for you.

How good are relations?

In this context I would relate the story of a student who used to go to a preceptor's hermitage in a forest for his studies.

The guru used to teach the student that there is no use in depending on one's mother, father,

brothers, or relations or on wealth and property. All these are transient. Therefore he should be

on his guard. '**Thasmaath Jaagratha! Jaagratha!**' He also used to teach him that life is full of

sorrow **upto** the very end and hence he should be always on the alert. The boy told the guru that

this teaching might be all right for recluses like the guru, but was irrelevant for ordinary persons

like himself. He told the guru: "My parents are exceptional, my wife is good, without me she

will not take her food. All of them love me. How can I disown them?"

The guru said, "I shall prove to you the truth of my teaching." He gave a pill to the student and

said that after taking it he will become almost lifeless, but he will be conscious of what is

happening around him though others will consider him dead. "Then you will know the truth."

The lad returned home, took the pill and dropped dead (as it were). The mother came, called the

father and started wailing over the death of the son. The wife came out on hearing her cries and

seeing the husband's body started crying. "I am my father's only daughter. If my husband goes,

what will happen to me?" Everyone wailing over the body cried: "What is to happen to me?"

Other relatives also gathered and lamented on the death of a young man who was virtuous and

spiritually oriented.

At this stage, the preceptor came there. Everybody made way for him. The guru asked the

mother, the father and the wife why they were wailing. They all mentioned the grievous loss of

they had suffered in the death of the young man. "What will happen to me?" was the refrain of

each of them. He asked the mother to fetch a glass of water. He dosed his eyes as if in prayer and

then told them: "If anyone drinks this water, that person will die but the young man will be

restored to life." He first offered the water to the wife as the one dearest to the young man. She

said: "I am the only child of my parents. If I die they will collapse. Hence I cannot drink the

water." The guru said: "Your husband will live. Why don't you give up your life?" She replied:

"The dead man is no more in any case. Why should I die?"

The guru next asked the mother. She said: "My daughter has come for confinement. She is

helpless. And I have two more young daughters to be married. How can I leave them?" When the

father was asked, he replied: "I am the head of the family. If I go only two ladies will be left in

the house, my wife and my daughter-in-law. My wife will become a

widow. With no male

member in the house, they will be helpless. How can I give up my life?" All the three declined to

drink the water. They went inside the house and drew up a master-plan. They came out and said:

"**Svaami**! You are immensely compassionate. You have no other attachments. Please drink the water yourself and restore our son's life. We will build a **samaadhi** in marble for you."

At that moment, the guru sprinkled the water on the young man's body. He got up. The guru asked him, What did your wife say? And your mother and father?" He replied: "They all said, let me die."

God's love alone is unselfish

The guru observed: "The world is impermanent. Birth is a misery, old age is a misery. There is trouble with the wife. Entire life is miserable. Therefore, be careful!" says a **Sanskrit sloka**.

As long as one is alive, all seem to love the body. This is also for purely selfish reasons. God alone is utterly selfless. Loving that God, you can lead your lives in the normal way. There is

nothing wrong. Whatever you do, treat it as an offering to God. See God in everyone. Don't have ill will towards anyone. Do not have excessive attachment for anyone. Direct all attachments

towards God. Love all. But do not rely on anyone except God. Realise the impermanence of the body and place your trust solely in God. Seek refuge in Him.

The faith is what is most needed today in this Kali Age. It is the loss of faith that is responsible for all the strife and chaos in the country.

Dear students! You are the victims of a purely secular education devoid of roots in spirituality.

As often as possible, when you get the chance, meditate on God. That will ensure a good future for you. Earn the esteem of society by your service.

Discourse on 16-8-1996.

34. Man's debt to God

Fear of Sin has vanished;

Wicked deeds have become common;

Devotion to the Lord is gone;

Indescribable misdeeds

Have enveloped the world.

Oh man! Only the contemplation

Of the name of **Hari**, which is

The refuge of all **renunciants**,

Will confer happiness on You. (**Thelugu** Poem)

Devotion alone confers the Supreme gift;

Devotion alone destroys the disease of mundane existence;

Devotion alone stirs the yearning for the Divine;

Devotion alone is the means of Liberation. (**Sanskrit** Poem)

EMBODIMENTS of Love! To realise the Supreme, the path of devotion is the only royal road. It

is the panacea for all worldly ailments and for the disease of birth and death. Devotion is the

most effective means for awakening the spiritual urge.

The **Upanishaths** are the great spiritual legacy of ancient **Bhaarith**. "**Ishaavaasyam idham**

sarvam" (The entire cosmos is the dwelling place of the Lord) declares the **Upanishath**. If the full

import of this one aphorism is understood and practised by **Bhaarithheeyas**, the country will be

free from all difficulties. Any person who has true faith in this declaration will be free from all troubles.

The **Upanishaths** declared: "**Thath Thvam Asi**" (Thou art That). This truth should get implanted

in the hearts of devotees. Equally, the great saying, "**Aham Brahmaasmi**" should get enshrined in

the hearts of all human beings. "**Sarvam Khalu idham** Brahma (Verily all this is Brahman). The

Brahman permeates everything in the cosmos.

Prayer is essential for developing love for God

Man has to realise how much he owes to God who has provided so many things for his life and

comfort. Prayer is the expression of man's gratitude to God. It is also the means of awakening an

awareness of the eternal Divine within him. The **Upanishaths** beckon man to realise the bliss

within him. Prayer is essential for developing love for God.

The prayer should be heart-felt. **Raavana** worshipped Shiva but without giving up his demonic nature. Hence he could not get the grace of God.

What pleases the Lord

The Lord is pleased with even the simplest things offered with full devotion to Him. It is enough

if the devotee offers his body, mind, heart and the joyous tears flowing from his eyes.

Students should realise the supreme value of human birth. The indwelling spirit in every one is

the same Divinity. Forms may be different but the Spirit in all is the same. It is pure, unchanging

and timeless. It is ever blissful. It is nectarine. Everyone should recognise this **Aathmik** Principle.

The body is like a chariot. It is essential for the journey of life. But you are the charioteer, not the

chariot. The four **Purusharthas** (Goals of life) are the four wheels of the chariot.

Students! In driving the vehicle, you have to be mindful of the state of the road. You have to see

how the body is used for various purposes in society according to the prevailing circumstances.

You should know how to behave towards elders, teachers, parents and above all, how to love

God. You should use your discrimination in the discharge of your duties. Only then you can make the journey of life smooth and safe.

Look upon the body as a shrine in which the Dime is installed. Dedicate all actions to God.

Today many are becoming slaves to wealth, power, position or name. Students should not

become such slaves. They should be upholders of sacred ideals. "Help ever; hurt never." Let that be your motto.

Discourse on 17-8-1996.

35. The Gospel of hard work

SCIENCE and technology have advanced so much that man is able to explore space and dive

into the deep ocean. But he has not learnt how to live like a human being on earth. It is more

important for man to learn how to lead a good life on the earth than explore space. Man's life is

based on the earth.

Man's primary aim should be to recognise the unity that underlies the diversity in the

phenomenal world. To break up what is one into many pieces is easy. But it is difficult to bring

them together into a meaningful unit. It is in the unifying process that the utility of things can be

understood. The role of both diversity and unity in life has to be properly understood.

When a tailor has to stitch a bush coat out of a piece of cloth, he has first to cut it into various

pieces and then stitch them together to make a bush coat. The scissors are used to cut the cloth.

The needle is used to stitch the different pieces. Today human beings trend to behave like the

scissors rather than as the needle. With the result that all man's intelligence is being used to

divide society rather than unify it.

Beyond birth and death

There is a family of three, father, mother and the son. When the father brought home his earnings

the mother felt happy. Whenever he came home empty-handed the mother used to get angry. The

son watched the alternation of happiness and sorrow in the home. Unable to bear the troubles at

home, the father went to a temple of Kaali. He prayed: "Oh Dhevi! I cannot bear these troubles. I

cannot live with my wife. Please see that her life is ended soon." "Be it so!" declared the

Goddess. The wife died.

Watching this, the son went to the Kaali temple. He prayed intensely to the Goddess. She

appeared before him and asked what he wanted. "Please restore the life of my mother," he

pleaded. "So be it!" declared the Goddess.

The father desired the death of the mother. The son desired her revival. Their prayers revolved

around death and life. Have such prayers any meaning? How much more sensible would it have

been if they had prayed for the gift of goodness. The father surely could have asked the Goddess,

"Oh Dhevi! Confer good sense on my wife." The prayers of the father and son only

brought about death and birth.

(Svaami sang the Bhaja Govindam song in which Aadhi Shankara deplores the human condition

which is caught up in the cycle of birth and death and Govinda is the only redeemer).

What folly is it to be caught up in the endless cycle of birth and death? What is the purpose of

life? It is to live for some ideals. The Vice-Chancellor (who had spoken earlier) said that there is

the practice of performing annual ceremonies for one's departed ancestors. The Vice-Chancellor

said that while performing these ceremonies the young people should remember the departed

ones with gratitude and love. The children should show their gratitude first and foremost to their

parents because they owe their life and all that they enjoy to their parents. The anniversary of

their passing should be remembered with grateful tears.

Students should recognise the supreme importance of time. Most of them are wasting threefourths

of the time they have at their disposal. They indulge in useless gossip and scandal.

Abusing others amounts to abusing God.

Why borrow from others?

Bhaarith would be a land of plenty if people worked hard instead of being lazy and idle.

Bhaarith is well endowed with land, rivers and other natural resources. Bhaarith has become

dependent on other nations because the people do not work hard enough. We are borrowing from

so many countries. Why? Let us use our resources well. We can then easily feed our people. The

people should work hard It is good for their health and happiness.

People today waste a lot of time and energy on meaningless arguments and controversies.

Students! Realise that what I think, say and do are in perfect harmony. Hence there is no loss of

memory or weakness of any kind. Look at the young people in their teens. They have castor oil

faces and look worn out. They should look happy and cheerful.

A lesson from history

Recall how a small nation like the British ruled over a vast country like India before we got our freedom. The British could do it because Indians betrayed the nation for selfish interests.

Every student should realise his potential strength. All of it is derived from the Divine. (**Svaami** sang songs from **Thyaagaraaja** to point out the power of devotion to achieve the impossible).

Students should cultivate moral values. It is the decline in moral values that is responsible for the deplorable state of the country. Three things are most essential today. Fear of sin, love of God and morality in society.

Discourse in **Sai Kulwant Mandap** on 18-8-1996.

Egoism is a thorny bush, which when planted and fostered, makes us suffer. It makes enemies even of close friends and does not allow men to work together. Grief follows ego like a shadow.

Baba

36. **Shirdi** Baba's first miracle

SEEN physically Nature alone is perceived. But seen with the spiritual vision the entire universe is **Bhagavaan** alone. From the perspective of **Prema** (love) everything will appear Divine.

A young man who had studied **Aadhi Shankara's** Philosophy, came to me and said: "**Svaami!** **Shankara** says' Brahma **Sathyam: Jagath Mithya**. Please let me know what is the truth and what is unreal."

Svaami told him: "You simpleton! Leave it to Nature to demonstrate what is real and what is unreal. Concern yourself with knowing your own reality. There is no need for you to enquire into the nature of **Prakrithi** (the phenomenal universe). Do not argue." A man who is not aware of his own true nature, how is he competent to know about the reality or otherwise of the cosmos?

A man regards his visible body as real and the invisible Spirit as unreal. He does not realise that the invisible is the cause of his pleasure and pain. "Let no one imagine that beauty, youth and vitality will last for ever. Old age is looming ahead and will bring in its train all miseries."

Dheha and **Dhehi**

There are two entities in man: the **dheha** (body) and the **Dhehi** (the Indwelling spirit). The body is governed by three factors: **Vaatha** (wind), **Pittha** (bile) and **Kapha** (phlegm). The wind factor is responsible for 80 types of diseases. The bile accounts for 82 kinds of ailments, phlegm is the cause of 224 types of maladies. In all, the three account for 386 types of diseases. Recognising the multitude of disease to which the body is prone, the sages of yore

sought to give up attachment to the body, while taking care of it for essential purposes.

Many of these diseases are insidious and hence may not be noticed in an apparently strong person. Disease lies hidden in almost every action of man from breathing to eating. The body by its nature is perishable. But the **Dhehi** (the Indwelling spirit) is undying. Through the impermanent body, the eternal spirit has to be experienced. Men are immersed in seeking the passing pleasures of the senses forgetting the lasting bliss to be derived from the spirit. People should realise that true happiness can be got only by union with God.

Some people imagine that God bestows excessive grace on a few, appears to be indifferent towards some others, and totally to ignore some others. All these are only the aberrations of the people having such thoughts. For God all are the same. You can see your true image only in a glass covered on the rear with the mercury of love. Everyone says he has not experienced God, it is not God's fault. The feeling that God favours some and not others is born of jealousy.

I would relate an episode from the boyhood years of **Shirdi** Baba. **Shirdi** Baba and **Venkuusa**

When **Shirdi** Baba was about ten years of age, **Patel** took him to **Venkuusa**. **Patel** had a dream in which he was told: "**Patel!** You are not likely to live long. The boy whom you have brought up so far cannot be looked after by anyone. There is a person called **Venkuusa** in a certain place. You take the boy to him and leave him in his care."

Venkuusa was giving spiritual lessons to a number of boys. When the young lad was being brought to him, **Venkuusa** had a premonition of his coming. He called the lad: "**Aaoji! Aaoji** (Come, Come). I have been waiting for you all these years." He spoke lovingly to the boy and asked him to go in and have his food.

From then onwards, **Venkuusa** developed great affection for the boy. Seeing this, the other students felt envious and started talking about him among themselves. "How is it that the teacher is showing so much love for the new boy? We have been here for years. He has not shown us such Love." This was the way some of them spoke. Some others said: "He is lucky to have such love." Some others remarked, "perhaps our teacher expects some money from **Patel**, who is a wealthy man."

Plan to kill Baba

The attachment between **Venkuusa** and the young Baba grew

steadily from day to day. One day

both of them were going to a forest called Sikhaara. After they had gone, the other boys drew up

a plan to do away with the young Baba. "Then Venkuusa will have greater liking for us," they

thought. They went to the forest and took rest behind a hut. One of the bigger boys, according to

the plan they had already made, took a big brick and hurled it towards Baba. Venkuusa had great

love for Baba. Immediately on noticing the brick, Venkuusa stood in front of Baba and let the

brick hit him. What was aimed at Baba struck Venkuusa. Blood was streaming from Venkuusa's head.

Baba immediately tore a piece of cloth from his robe and bandaged Venkuusa's bleeding head.

When Baba and Venkuusa were speaking about the wound caused to Venkuusa, some of the

boys came rushing towards them bringing a dead body. That was the body of the boy who

wanted to kill Baba. "Biter bit," says the proverb. (If you intend to harm others, you will be harming yourself).

The boys cried: "Gurujii! Forgive us" and fell at his feet. Venkuusa told them: "Children! I have

grown old. This young lad is carrying on all the work I was doing. Love alone can protect you.

When there is no love no one can save you." On hearing these words, the boys fell at the feet of

Baba and placed the dead body before him. Baba burst into laughter. Why did he laugh? Not

because he felt that the boy who intended to kill him was dead. He knew that death could come

at any time, in any place and in any situation. Even at the young age Baba had realised this truth

relating to the body. Baba transcended time. Age did not matter to him. He was the Cosmic

Person.

He told the boys: "Today this boy has died. Your turn may come tomorrow. No one is immortal."

The boys cried: "How can we explain this calamity to the parents?"

Baba told them: "Tell the parents what actually happened."

The boys realised that if they told the truth they would be put to shame. If they told what did not

happen, they would be uttering falsehood. Recognising their dilemma, Baba asked them: "What

is it you want now?

"Please restore the life of this boy." Immediately Baba placed the head of the dead boy on his lap

and passed his hand over it. The boy revived. This was Shirdi Baba's first miracle.

Dust unto dust

Students should realise that the body is made up of materials coming from the earth and will go

back to the earth when life is extinct. The body is like a mud pot which serves its purpose for a

time and when it is broken, it becomes in the course of time one with the mud from which it was

made. A seed sown in the ground grows into a tree with branches, flowers and fruits. All the

things in the tree have come out of the earth. Likewise the body is made up of the five elements.

It must be used properly.

The essence of Vedhaantha can be summed up in one sentence: "The Aathma in you is the same

as the Divine." Only those who have this feeling can experience God.

Discourse in the Sai Kulwant Mandap on 20-8-1996 when

Bhagavaan narrated the

circumstances in which Shirdi Baba, as a young lad of ten years, performed his first miracle by

restoring to life a dead boy, who had intended to kill him.

One's duty is to act; act well, act in fear of God: act within the bounds of morality; act in love; continue acting; the consequences will naturally follow as the fruit flows the flower. One need not worry or exult. Act enthusiastically, with faith, success is yours.

Baba

37. Inaana and Bhakthi

EVERYTHING in the cosmos is made up of the five basic elements, which are manifestations of

the Divine. The Divine has no separate form. This truth is not realised by mankind. Avathaars

come to dispel the ignorance of humanity.

Avathaars do not come in unique form. The reason is all the creatures in the world carry out their

specific functions. Animals, birds, insects, ants and mosquitoes do not deviate from their

respective roles in leading their lives. But, man alone has forgotten his duties. Birds obey "reason

and season." Man alone behaves without regard to "reason and season." Hence the Avathaar has

to come in human form to reform man who has gone astray. Thus it is declared that "Dhaivam

maannusharupena" (God comes in human form). If God comes in any other form, say, a bird, it

will be driven away. Man will take no notice of it. If the Avathaar comes in the form of a

buffalo, it will be driven away with a stick.

There is nothing greater than devotion

In this context, two points have to be noted. There were two brothers, Inaanadheva and

Bhakthidheva. Both were going on a journey. On the way, they felt thirsty. Bhakthidheva asked

Inaanadheva, "I am thirsty but I cannot see water anywhere."

Inaanadheva said: "Let us see

whether there is any well nearby." After going some distance, they noticed an old well with water deep at the bottom.

Inaanadheva declared: "**Inaanaath-eva-thu-kaivalyam**" (Through Wisdom anything can be accomplished).

He immediately assumed the form of a bird, flew down to the water in the well, quenched his thirst and came up. **Inaanadheva** had the ability to assume any form because of the supreme knowledge of the Self.

Bhakthidheva could not get down into the well. He sat near the well and prayed to God with intense love. After sometime, the water in the well rose to the level of his feet. Noting the wetness of his feet, he opened his eyes and saw that the water in the well had overflowed.

Inaana requires a change in one's form. **Bhakthi** needs no such change. Intense loving devotion will suffice. What the devotee needs will come running to him. There is nothing greater than devotion.

Bhakthidheva wrote a letter to **Inaanadheva**. It was a blank piece of paper which he sent in a

cover. When **Inaanadheva** opened the letter, he found there was no writing on it. **Inaanadheva** then started writing his reply in page after page. He could not come to the end of his writing. His

entire life was spent on enquiry and investigation. There was no time for doing anything

practical. The life of most scientists is spent this way: continuous experimentation, with no

experience. This sort of endless **pre**-occupation with enquiry is of no use. Devotion is easier than

Inaana maarga (the path of Knowledge). Through devotion, constant chanting of the name and

loving remembrance of God, anything can be accomplished.

Never forget God

Students! See that the love that is inherent in you is not diverted in wrong directions, in antisocial

activities, or in ways opposed to the wishes of your parents. So far as love for God is

concerned, you need not submit yourself to anyone.

When you love God with all your heart, the bliss you experience is unexcelled. This was the

experience of the **Gopikas**. This has been described as the fifth

Purushaartha, the experience of

union with God **Paramab-hakthi**---Supreme devotion.

Students! Whatever you may do in life, never forget God. Whatever positions one may achieve,

whether President or Prime Minister, if he forgets God he is nothing.

Hero becomes zero if he

forgets God. These officers come and go. You must never give up your faith in the supreme.

That is the way to redeem human life.

Discourse on 21-8-1996.

38. The Lord and the devotee

Why do you search for God hither and thither?

Is He not present in your heart?

Offer service and receive the love of God.

This is the way to realise the Divine.

STUDENTS! Humility is the hall-mark of education. Humility calls for actions free from egoism

and self-importance.

The inherent goodness in man is covered by the ashes of attachment and hatred. Remove the ashes and the goodness will manifest itself.

There are three ways of recognising the Self. One is to consider yourself as the **Dhehaathma**.

This is the dualism. The second is: "I am **Jeewaathma**." This is **Vishishta-Adhvaitha** (Qualified

non-dualism). **Aham Paramaathma** (I am the Supreme Self). This is

Adhvaitha (non-dualism). It

will be seen that in all the three concepts, the common entity is

Aathma. The **Deham** (body),

Ieeva (Individual) and **Param** (the Absolute) are separate. All the three are present in the same

person as is clear from the **Gaayathri Manthra**. **Bhur-Bhuvas-Suvah** represent **Bhu** (the body),

Bhuvah (the Life-Force) and **Suvah** (the **Aathma**). The body is inert matter. The Life-Force

animates the body and is vibrant in every cell.

The power of the spirit is exemplified by the life of **Kabeer**. He was a poor weaver, who used to

help the poor out of his earnings. While plying his loom, he constantly chanted the name of

Raama. The clothes woven in such a devotional spirit were prized high. But he used to sell his

cloth at fair prices and often gave it free to those who could not afford the cost.

Greek devotees: **Bhakthi**

In this context, I wish to refer to a current incident. Here are some 25 Greek devotees. They

landed at **Bangalore** by plane. They strapped their baggage to their backs, carried water bottles in

their hands and started walking all the way to **Prashaanthi Nilayam**. Such is their devotion! At

every step they recited the **manthra**: "**Om Shri Sathya Sai Baabaya Namah!**" and reached

Prashaanthi Nilayam. I went towards them and received them on arrival at the **Mandhir**. I asked

them: "Do you feel pain in the legs?" They said: "**Oh** Lord! Not at all. We are ready to walk

another ten miles if necessary, chanting all the way. If we had come

by car, we could not have remembered the Lord's name.

Kabeer was in the habit of uttering "**Raam! Raam!**" at each step as he walked. The greatness of his devotion spread to all parts of the country. A ruler of that time also came to know about it.

Realising **Kabeer**'s poverty and helplessness, the king sent various presents to **Kabeer** in a palanquin. **Kabeer** saw the palanquin nearing his house while returning from a bath in the river.

Astonished at the sight, **Kabeer** asked the four bearers of the palanquin: "What is all this? In our house, there are only two of us. For whose sake did four of you bring the palanquin? Both of us are quite hale." **Kabeer** hinted that only a dead body is carried on the bier by four persons.

"Please inform the king that we are quite well," said **Kabeer**.

The **palanquin**-bearers said: "We have brought in the palanquin clothes, provisions and other gifts from the king who sympathizes with your plight. The king has ordered us to offer them to you because he considers you **anaatha** (an orphan). How **Kabeer** delved into the meaning of **Anaatha** **Kabeer** said: "**Oh!** Did the king say so? But, I am not **anathaa**. **Bhagavaan** is my overlord. I am not without a protecting master. **Raama** is the only one who is an **anaatha**--there is no Lord above Him. You better offer all these things to **Raama**." See how **Kabeer** has delved into the meaning of the word **anaatha**. No one in the world is an **anaatha** (without a master). God alone is **anaatha**, as there is no **naatha** (master) above Him. Everyone has a master. God alone has no one above Him. Some people come to **Svaami** and say: "**Svaami!** Don't make us **anaatha**. I used to tell them: "It is not you who are **anaathas**. I am the **anaatha** (Master-less). Never consider yourself **anaatha** (helpless). Many people feel miserable and forlorn because they do not understand the ways of God. To those who firmly believe in God, there can be nothing lacking. First of all, you have to get rid of attachment and hatred. Develop love. **Bhagavaan**'s example for **egolessness** Get rid of ego and possessiveness Here is a small example. **Bhagavaan** sets the best ideal for you. How? You are all seated where you are. I Myself walk towards you, bending my back, stretching my hand, to receive your letters. If I had chosen to sit and ask you to come and hand over the letters, what would be wrong? Still, with no sense of ego, I am going to each of you, to set an

example. This is **Sai**'s ideal.

So many who have come so far at such expense, will they shrink from walking a few feet towards **Svaami**? But to demonstrate that I am free from ego, I am acting in this manner to teach a lesson to you. I have no feeling of attachment to any one to treat some as mine and others as not mine. All are mine and I am yours. Every student and devotee should recognise this truth.

This is what the **Geetha** declares: "I am the indwelling spirit in all beings."

You may ask: "Why, then, is God not visible? Why are some near to God and others remote?"

God is not to blame. People are immersed in worldly concerns. Modern youth are all crazy over their games and pastimes. With the result that they sing ridiculous songs, indulge in silly games and revel in meaningless talk. They are not eager to take part in **bhajans** or interest themselves in devotional activities. Some listen to discourses with one ear and expel them out of the other. Very few listen and take to heart what they have learnt. Some merely repeat parrot-like what they have heard. Treat sensuous pleasures with contempt Unfortunately today there are no good teachers and very few earnestly interested speakers. Students must develop real interest in the teachings. They must convert all work into worship. (**Svaami** sang **Thyaagaraaja**'s song to illustrate how the Lord should be worshipped as omnipresent). God does not judge anyone by his external appearance. This was the lesson which **Ashtaavakra** taught to the **pandits** at the court of king **Janaka** when they laughed on seeing the crooked body of **Ashtaavakra**. The latter laughed at them and told them: "I thought you were great scholars. I find you are only a set of cobblers. You judge a person by the skin on his body."

Students should have firm faith in God and **minimise** their desires. You must treat with contempt sensuous pleasures. Whenever any worldly desires arise in the mind, treat them as garbage that should be thrown only. By this means, students will enter on the path of purity. Then the Divine will welcome you and fill you with bliss. There is no greater goal, no higher destiny.

Discourse on 22-8-1996.

39. The greatness of **Bali** and **Prahlaadha** EMBODIMENTS of Love! In this phenomenal world, physical relationships like parents, brothers, sisters, wife and children are natural. But in the spiritual context, man should develop

relations which are permanent, sacred and transcendental.
 One's true relations are **Sathyam** (Truth) as mother, **Inaanam** (Wisdom) as father, **Dharmam** (Righteousness) as brother, **Dhaya** (compassion) as friend, **Shaanthi** (Peace) as wife and **Kshama** (forgiveness) as son. The physical relations are temporary and bound to pass away. But the six great virtues are the true imperishable relations.
 The foremost duty of everyone is to make love of God flow towards all in creation.
 Every man lives not for his own sake but to render service to society.
 To forget concern for the body is the way to realise self-realisation.
 Of what use is human birth if you do not manifest unsullied love towards all beings? (**Thelugu** Poem.)
 Oneness with God
 Man performs a variety of spiritual exercises to achieve self-realisation and the bliss of oneness with the Divine. These include the nine forms of devotion. In these forms of worship God is regarded as mother, father, friend or master. The highest form of worship is to regard God and the individual as one. "You are I and I am you." This attitude flees man from bondage.
 Human beings are different in form and name. Oneness amongst them can be achieved only by a feeling of oneness in thought, by a recognition that the whole cosmos is permeated by the Divine.
 God is the cause, the world is the effect. In this marvellous universe, why is man unable to recognise his true nature? Divinity is present in every atom of the cosmos. You have to realise that you are that Divinity.
 This truth was declared by **Prahlaadha** long ago. Emperor **Bali**, whose return to the earth for one day in a year is celebrated today in the **Onam** festival, was the grandson of **Prahlaadha**. **Bali** belonged to a line of great **renunciants**. His father, **Virochana** was also known for his spirit of sacrifice. He regarded the welfare of his people as his own well-being. **Mr.** Wellington (who had spoken earlier) said that service to humanity is service to God. This principle was observed by **Virochana**. Emperor **Bali** also followed the same rule.
 Experiencing God by renouncing bad qualities
 Once several persons gathered round Buddha and asked him to teach them something about God as he had been pursuing the spiritual path for a long time. The Buddha remained silent. No one is competent to engage in discussions about God. God is in "Yes" and in

"No." He is in Dharma and **Adharma**, in Truth and untruth. How can you have an argument over one who is omnipresent? It is a waste of time. (God is the very embodiment of Dharma, of **Sathya** and of Ahimsa (non-violence). Hence, **Vedhaantha** exhorted mankind: "Speak the Truth, follow Righteousness.
 Some persons gathered round **Raamakrishna Paramahansa** and asked him: "Sir! Have you seen God?" **Raamakrishna** had a hearty laugh. He said: "Yes! I have seen God as I am seeing you. All are forms of God. However, your vision is different. You look at all persons as human beings.
 But all that you see is Divine. Why are you failing to see the Divine? You cry about your wife, your children, your wealth and your position. Have you ever cried for God in the same way? No.
 When you cry for God intensely, God will appear before you." Once you renounce you bad qualities you will experience God.
 When the Lord as **Vaamana**, was approaching Emperor **Bali**'s **yaaga**, the Emperor received him reverentially and asked him what he wanted. He said: "I want three feet of ground measured by my feet." Ball said: "Why come all the way to ask for just three feet of ground?" **Vaamana** declared: "That is all I want." The Emperor's preceptor, **Shukraacharya** warned the Emperor against making the gift, as the seeker was no ordinary person. But the Emperor firmly declared that there is no greater sin than going back on one's promise. He kept his word.
 Emperor Ball stands forth as the great upholder of the plighted word. That is the reason why the people of **Kerala** worship him to this day and celebrate the festival of **Onam** in his memory.
 Love is the supreme value
 What is that is adored today? It is Truth. Without truth nothing has any value. Without the values of Truth, Righteousness, Peace and Love, all education and other attainments are useless.
 Love is the supreme value. It is not mundane love, but Divine love that is precious. That Divine love encompasses every other form of attachment to friends and others. Cultivate the enduring friendship of God.
 Emperor Ball was prepared to offer everything, including himself, to God. That is his greatness.
 It is not the gift of mere three feet of land. He offered himself to the Lord. "I am offering all that is mine, my family and wealth, and myself, keeping nothing for

myself. Save me, **Oh** lord, who has sought refuge in you," says a **Sanskrit shloka**. "The heart which you gave to me, I am offering to you. What else can I offer at your Lotus Feet?" says a **Thelugu** poem. This is the spirit in which **Bali** surrendered to the Lord.

Prahlaadha's gift of his character to **Indhra**

Many students do not know the full story of **Prahlaadha** (grandfather of **Bali**). If you have to name anyone for his highest character, it is **Prahlaadha** alone.

Once, **Indhra** conquered **Prahlaadha** and enjoyed **Swarga** (the realm of the gods). Later **Prahlaadha** overcame **Indhra** and deprived him of **Swarga**. **Indhra** was forlorn and sought the advice of his high-priest for winning back his kingdom. The priest told him that **Prahlaadha** was performing a great **yaaga** called **Vishvajith** and **Indhra** should assume the form of a **Brahmana** and seek a gift from **Prahlaadha**. **Prahlaadha** will give whatever one seeks from him. **Indhra** went to **Prahlaadha** in the guise of a poor **Brahmana**. **Prahlaadha** welcomed him and asked him what he wanted.

As advised earlier by his high-priest, he asked **Prahlaadha** to offer him **Prahlaadha's Sheelam** (character). **Prahlaadha** enquired of the **Brahmana** of what use was his character to the seeker.

The **Brahmana** replied that there was no need to go into all that. He had expressed what he wanted in response to **Prahlaadha**'s offer to give whatever anyone asked at the **Vishvajith** sacrifice. "Are you prepared to give or not?" **Prahlaadha** immediately gave what the **Brahmana** asked with due ceremony.

Within a few minutes, an effulgent flame emerged from **Prahlaadha**. Seeing the effulgent form, he asked: "Who are you?" The effulgent figure prostrated before **Prahlaadha** and said: "I am your character. Hitherto I was in you. I fostered your name and fame. Now you have given me away as a gift. Hence I am leaving you."

When character is lost everything is lost

When character left **Prahlaadha**, shortly thereafter another beautiful effulgent form issued forth from **Prahlaadha**. **Prahlaadha** asked him: "Who are you, **oh** King?" The radiant figure replied

"**Prahlaadha**! I am your **Keerthi** (Reputation). When character has left you, I have no place within you. Hitherto I was the servant of Character. When Character has left you, I have to follow suit."

Prahlaadha was puzzled. Then came another beautiful radiant female form from **Prahlaadha**.

Prahlaadha respectfully asked her: "Mother! Who are you?"

"**Prahlaadha**! After the departure of Character and Reputation, I, namely **Rajyalakshmi**, (the goddess of royal prosperity) have no place within you." **Indhra**, who had come in the form of a **Brahmana**, took all the three with him.

That very moment, **Prahlaadha** lost his kingdom. You can see from this how one's fame and prosperity are dependent on one's character. Character is a supremely Divine quality. Hence God is described as having six great attributes including Righteousness, infinite wealth, boundless prosperity, indescribable fame and unfathomable wisdom.

Prahlaadha was the embodiment of character. After **Indhra** had taken away his character from **Prahlaadha**, the latter got married and had a son by name **Virochana**.

You may realise from this episode what importance is attached to character in the spiritual process. This character should be offered only to God and none else. God is utterly selfless and therefore offering your character to God will mean no loss to you.

In the relationship between the devotee and God, no other relationship should be allowed to prevail. Ball ignored the warning of his preceptor in carrying out his promise to **Vaamana**.

Bharatha condemned his mother's action which resulted in his separation from **Raama**.

Prahlaadha did not submit to his father when it was a question of his devotion to **Naaraayana**.

Meera did not allow her husband's conduct to come in the way of her devotion to Krishna.

Do not give up God

Whatever may happen you should not give up God. God is the only unfailing protector.

Abhimanyu obtained his mother's blessings before going into battle at a time when Arjuna was away and Krishna was not available for advice. But her blessings were of no avail when God's strength was not available. **Abhimanyu** died in the battle valiantly like a hero.

All forms of strength, physical, material, manpower, **etc.**, are of no use without Divine strength on your side.

Divine support and Dharma (Righteousness) are the two things essential for success. Whatever spiritual exercise one may practise, one should concentrate on achieving union with the Divine as the primary aim.

Discourse in **Sai Kulwant Mandap** on 27-8-1996.

40. Krishna's life and message

Sweeter than sugar, tastier than curds,

Extremely sweeter than honey,
 Is the chanting of the Divine Name.
 Recite, **oh** mind, the Nectarine Name
 Of **Shri** Krishna for ever.
 EMBODIMENTS of love! It is easy to criticize or belittle the **leelas** or infinite potencies of God.
 But it is very difficult to comprehend the truth about the Divine. The omnipresent Divine is present both in Truth and untruth. He is present both in Dharma (righteousness) and **Adharma** (unrighteousness). He is present in good and evil. With regard to such an all-pervading Divine, how can anyone determine what is good and what is bad?
 From the earliest times men have been proclaiming what is Divine. That the Divine has a form and possesses innumerable auspicious qualities was declared from their experiences.
 The cosmos functions on the basis of three types of actions. Creation, sustenance and dissolution are the three processes. The truth of this phenomenon cannot be denied by anyone at any time or place, whether he is a **Vedhaanthin** or a scientist, an engineer or a man of the world. While this has enabled people to describe the Divine, it has not served to demonstrate God. But they were able to indicate the means by which one can experience God.
 Experiencing the power of the Divine
 A distant star like the **Dhruva nakshathra** (Pole Star) can be pointed to some one by reference to some nearby physical object like a tree. Likewise the **Vedhas** and Scriptures, while not demonstrating the Divine, have helped to indicate the path leading to the realisation of the Divine.
 The spectacle of a dense forest confers delight. The sight of all tall mountain excites wonder.
 Seeing the torrent in a river one rejoices. All these are evidences of the power of the Divine.
 The stars shine. The planets revolve. The sun blazes forth. The wind blows. All these are signs of the Divine at work. When you see the spark of a fire, you can infer the nature of fire. If you know the nature of a drop of water, you can understand the nature of **Ganga**. Likewise, if you understand the nature of the atom, you can understand the nature of the entire cosmos.
 Recognising this truth, the **Upanishaths** declared: "The Divine is subtler than the atom and vaster than the vastest."
 The human is indeed a manifestation of the Divine with numerous potencies. It is the Divine that shines effulgently in every human being. But, because of his

attachment to the body, he is unable to develop attachment to the **Aathma** (Spirit).
 Recognising the omnipresence of the Divine in all things, the quest for Truth should be undertaken. What is the Truth? Where is it? How to search for that which is everywhere? A distinction must be made between an apparent fact and the unchanging Reality. In daily life the sun appears to "rise" and "set" everyday, but in reality these apparent phenomena are due to the movement of the earth round itself and round the sun. Likewise what is apparently true about you, as is inferred from external observation, is not the real you. It is the effulgent Divine within you.
 The spiritual quest involves the churning of the heart by meditation. The qualities like compassion emerge from the heart. The human heart, which should be an ocean of milk, has been turned into an ocean of brine now infested with creatures like hatred, lust and greed.
 Krishna's **leelas**
 The childhood episodes relating to Krishna have an esoteric meaning. For instance, when his mother, **Yashodha**, chided Krishna for eating mud (as alleged by **Balarama**), Krishna replied: "Mother am I a child, or a silly brat or a crazy fool to eat mud?" In this way Krishna, even though he was a child, was affirming His divinity indirectly. The Divine teaches profound lessons to mankind in this indirect manner. God's actions should be understood not by the external events but by their inner meaning. Moreover, many changes in the ordinary ways of living are necessary to understand the ways of God. **Aadhi Shankara** indicated in the **Bhaja Govindam** song how even a brief experience of the Divine by a devotee fills him with ecstasy.
 This bliss can be got only through the **Aathma**. The experiences of the **gopikas** and **gopaalas** of **Brindhaavan** during Krishna's early years at **Gokulam** have been misunderstood and misinterpreted. Krishna was in the village for five years only. It is absurd to suggest that a **fiveyear** child behaved in an objectionable manner. After going to **Mathura** Krishna did not return to **Repalle**.
 Awareness of the Divine will confer bliss
 To ascribe anything improper to the pure and Divine life of Krishna is sheer blasphemy. The true nature of the Divine has to be fully understood. Divinity is the all-pervading Cosmic

Consciousness present in all. The nature of this consciousness should be understood. It is **chith**, which illumines every object in creation. **Chith** illumines what exists and thereby makes it cognisable. Existence is **sath**. **Cognisability** is **chith**. The combination of **sath** and **chith** confers **thrupthi** (satisfaction derived from enjoying the object). This **Aanandha** is thus the very nature of every being. The Divine pervades everything inside and outside. Awareness of the Divine will confer bliss. But few are able to realise this.

Once, an individual, unable to bear the difficulties in his family, left hearth and home. Later, after earning some money he set out to return to his house. A young son, who was in the house when the father left, was so grief-stricken over the father's absence that he died after sometime.

Before reaching his village, he took shelter in a **choultry** during a storm. There he had a dream in which he saw himself as a king in a palace living with six princely sons. He was enjoying the dream. A peal of thunder woke him up. He wondered what had happened to all the beautiful things he had been enjoying so far. He realised that it was all a dream. There was no trace of the six sons.

The reality in both dream and waking states

He reached his home in the morning. On seeing the husband, the wife broke into tears. On the one hand she was happy over the husband's return. On the other, she was filled with sorrow over the passing of her son. The father asked her: "Where is our son?" She replied that he passed away, unable to bear the separation from the father. The man was stupefied. He did not feel sad or happy. He stood transfixed like a statue. The wife asked: "How is it you are not moved by the loss of the son whom you loved so much? What is the reason?"

He then related to his wife the remarkable dream he had experienced the previous night. In that dream his six sons had died. "Am I to grieve over the loss of those six sons or over the loss of this one son?. For whose sake should I weep? They were my children in the dream state. This son was my child in the waking state. What was present in both the state is the reality. All other things are transient." This realisation came to him.

If people today wish to achieve spiritual bliss, they have to follow three principles: First, they must know what has to be known. Second, they must give up what has to be renounced. Third, they must reach the goal that has to be attained. By observing these

three, bliss can be realised.

What is it that has to be known? What is this world? How long will I live? We see many passing away. Coming and going are continually happening. When the transient nature of the physical world is understood, bliss will be realised.

Next, what is it that you have to give up? The delusion under which what is unreal is considered real and what is real is treated as unreal. People consider that they are in the grip of **Maaya** and that they are caught up in misery. Misery has no limbs to hold you. It is you who are hugging misery. This is due to your ignorance. When you get rid of this ignorance you will experience bliss.

We have to go back to our source

What is the goal you have to reach? You have to go back to the source from which you came.

You have come from the **Aathma** and you have to return to the **Aathma**. This is what the **Upanishaths** sought to convey when they declared: "**Asatho maa sadhgarnaya**" (Lead me from the unreal to the Real). Where there is truth, untruth exists as its shadow.

"**Thamaso maa jyothirgamaya**" (Lead me from darkness to light). What is darkness and what is light? Light alone exists. Darkness is only the absence of light. Discovering the light leads to the elimination of darkness.

"**Mrithyor-maa Amritham gamaya**" (Lead me from death to Immortality). Birth and death are incidental to the body alone. Your Self has neither birth nor death. What is born (the body) dies.

Death relates to the body and not to the **Aathma**. The **Aathma** is eternal. It is the truth. You have to acquire this awareness to experience lasting bliss. To experience permanent bliss one has to develop firm faith in God.

The distinction between Krishna and **Raama**

Today we celebrate the birthday of Krishna. Where was he born? In a prison. What were his possessions? Nothing. Born in a prison, he was taken to the house of **Nandha** and then he went to **Mathura**. He owned nothing. But he became the greatest figure in the world. What does this

show? Worldly possessions are not the secret of greatness. Krishna's greatness consisted in his

permanent state of **Aanandha** (bliss).

If you recognise the distinction, between Krishna and **Raama**, you will appreciate better the nature of Krishna. Krishna always smiled at the outset and carried out his task later. For **Raama**,

the deed came first and then the smile. Krishna made women cry. **Raama** wept for the sake of women. **Raama** went into the battle only after having a strong cause for it. Krishna first provoked the conflict and then determined its outcome. The Krishna principle revels in delight. The **Raama** principle is based on the concept of **baadhyatha** (obligation). The **Raamaayana** is intended to promote the reign of Truth and Righteousness on earth. The Krishna **Avathaar** was intended to give a perennial message to the world. He sought nothing for himself. He kept nothing for himself. He gave away everything to the people. He **slayed** his maternal uncle, **Kamsa**. He installed on the throne **Kamsa**'s father **Ugrasena**. He did not covet the Kingdom. He befriended the **Paandavas**, defeated the **Kauravas** and crowned **Dharmaja** as the emperor. He did not make himself king. He was a king without a crown. He was the king of kings. He had no kingdom of his own. But he ruled over the hearts of the millions. It is this profound truth that is proclaimed by the Krishna-**thathva** (Krishna principle). If you enquire deeply, you will find that every **Avathaar** has incarnated to convey a special message and carry out a particular mission. Krishna's divine power The **gopikas** used to complain to **Yashodha** about Krishna's pranks. But whatever Krishna said in fun or did as a prank was based on truth. Krishna never indulged in untruth even by way of a joke. But those who could not understand the inner meaning of His statements used to accuse him of lying. This kind of misunderstanding has been a disease in all **yugas** (ages). When a **gopika** complained to **Yashodha** that Krishna had entered the house of a cowherd at night and played some mischief, Krishna pleaded before his mother how he could have gone out anywhere when he was sleeping beside her. The truth was that Krishna was in both places because of His Divine power. Krishna displayed any number of such baffling miracles. (**Bhagavaan** sang a series of songs about the complaints of the **gopikas** to **Yashodha** against Krishna). Against each complaint Krishna had a convincing alibi. Indirectly Krishna was revealing His divinity. Krishna explained to His mother the ways of the Divine in a way she could understand. Krishna used to visit the houses of the **cowherds** and drink curds and

milk. The symbolic meaning of this action is Krishna's preference for **sathva**, represented by the pure white curds and milk. Krishna explained to **Yashodha** the reason why he preferred the butter in their homes to the butter offered by **Yashodha**. The hearts of the **gopikas** were pure and filled with selfless devotion to Krishna. Their devotion was superior to the maternal affection of **Yashodha**, which bore a taint of selfishness. Krishna told **Yashodha**: "I am attracted to the hearts of those who are pure and selfless." Follow the footsteps of the Lord Krishna had always eluded the **gopikas** after playing his mischief. But once, out of compassion for them, he wanted to provide a clue by which they could trace him. One day they all lay in wait round their houses to catch Krishna. Krishna went into a house stealthily, broke a pot of milk and quietly hid himself. The **gopikas** found that he had broken the pot and tried to trace him. The milk white steps which he had left revealed to them his hide-out. Then, Krishna revealed to them the spiritual truth that if they cling to the feet of the Lord they realise Him. "Follow my footsteps and you shall find me," Krishna told the **gopikas**. In the **Bhaagavatham**, the lessons you learn are according to the state of your mind. To understand the glories of the Lord as related in the **Bhaagavatham**, you have to enjoy the **leelas** (frolics) of Krishna and realise their inner meaning. For instance, the real meaning of the story about Krishna taking away the clothes of the **gopikas** while they were bathing is that to realise the Lord they have to abandon the attachment to the body, which is the vesture of the Spirit. These stories should not be treated in a spirit of levity or profanity. Krishna dedicated the flute to delight **Raadha**. In the case of **Raadha**, Krishna churned her heart and gave her the nectar of Divine bliss. **Raadha** had no attachment to any of her kith and kin. (**Svaami** sang sweetly a song of **Raadha** expressing her grief over separation from Him). Krishna appeared before **Raadha** before she gave up her life and blessed her. God will give anything for the devotee including Himself. No one can equal Him in the sacrifice He will make for the sake of the devotees. Krishna asked **Raadha** what she wanted at the last moment of her life. **Raadha** said: "I don't want anything except to listen to the music of your flute once before I pass on." "Sing, **Oh**

Krishna, speak to me to fill my heart with bliss," sang **Raadha**. "Distill the essence of the **Vedhas** and make it flow into the eternal music of your flute, **Oh** Krishna." Krishna took out His flute and played on it and when **Raadha** closed her eyes, He threw it away. He never touched it again. He dedicated the flute to give delight to **Raadha**. Thus, all the mysteries of Krishna served to relieve the distress of the devotees. Krishna used all His powers to serve the devotees. When the purport of the **Bhaagavatha** stories is properly understood, one can realise the **pussiance** of the Lord. In the life of **Meerabai**, for instance, when the **Raana**'s sister gave to **Meera** a cup of milk containing poison, **Meera** drank it as an offering to Krishna. The result was Krishna absorbed the poison and left the sweet milk alone for **Meera**. By making an offering of all that you eat to God before taking it, the food gets purified and sanctified. The **gopikas** were illiterate and totally innocent. But their love for Krishna was unalloyed and exclusive. Even while engaged in their daily activities, their thoughts were centred on Krishna. Hence they experienced indescribable joy. Proclaim the message of unity. Devotees should cultivate unity, transcending all barriers of caste, creed and nationality. (**Svaami** then related the story of **Suguna** who was oblivious to her hand getting burnt because she saw the figure of Krishna in the flame of a lamp. **Svaami** sang a song expressing the delight of the **gopikas** on seeing **Suguna** in the state of Divine forgetfulness). Krishna's mystery and miracles are beyond words. He was all things to all people. He is the indweller in the heart of everyone. There is no room for religious differences. Students should resolve themselves to restore the pristine glory of **Bhaarith** by leading ideal lives. Proclaim the message of unity to the whole world. Before concluding My discourse, I would make an announcement to the students. In view of the ever-growing number of devotees coming to **Prashaanthi Nilayam** **Svaami** is not in a position to devote individual attention to students. Those who wish to get married and settle down in life, might happily do so and come to **Bhagavaan** for His blessings. **Svaami** will not perform any marriages in the **Nilayam**. But the **Kalyana Mandapam** can be used for marriages if they desired. **Svaami** will perform, however, mass marriages and mass

Upanayanams. **Svaami**'s grace and love will be available to you wherever you may be. You may get married, lead a worldly life as householders and serve the nation. Today is **Gokulaashtami**, the day celebrated as Krishna's birthday. But it is not this celebration that is important. What is important is the adherence to Krishna's teachings. Krishna is not different from His teachings. The **Geetha** is Krishna and Krishna is **Geetha**. Discourse in the **Sai Kulwant Mandap** on 4-9-1996. Develop **Prema** (Love) towards the Lord, the **Parama-Prema** (Highest Love) of which He is the embodiment. Never give room for doubts and hesitations, for questions, to test the Lord's **Prema**. Baba 41. The power that draws devotees The unwise man thinks about the external world; The man of wisdom contemplates on Vishnu; The former becomes a **worldy** man; The other realises the Divine, Harken! **Oh** valiant sons of **Bhaarith**. EMBODIMENTS of Love! Man, although he is inherently the embodiment of **Sath-Chith-** **Aanandha** (Being-Awareness and Bliss), unaware of this truth, seeks this bliss in the phenomenal world. This is because he considers the physical world as the ultimate reality and forgets his own true Divine nature. This is a mark of his **Ainaana** (ignorance). When one's vision is turned **Godward**, this ignorance disappears. Many persons yearn for God, worship God or contemplate on God. God cannot be realised by any of these means. All these activities are based on separating themselves from God. What is needed is a sense of oneness. How is this to be obtained? When you cultivate the feeling: "I and you are one." This oneness is beyond the grasp of the mind and the senses. It is only the **Buddhi** (Intellect) that can experience what is beyond the senses. The message of **Vedhaantha** There is no need for penance or **japa** or other austerities to realise oneness with the Divine. Love alone is enough. This is the message of **Vedhaantha**. When **Aadhi Shankara** set out on a tour of the country to propagate **Adhvaitha**, he met **Mandana Mishra**, a great **Vedhik** scholar. They wanted to have a philosophical debate. They had to choose a judge to declare who had won in the debate. **Aadhi Shankara**, who was a **thrikaalajnaani** (one who knew the past, present and the future), chose **Mandana Mishra**'s wife, **Ubhaya-bhaarithi**, as the judge. She was a lady who could rise above personal attachments.

The debate was held and

Ubhaya-bhaarithi adjudged in favour of Shankara. She declared in unqualified terms that

Mandana Mishra had lost in the debate. Immediately the verdict was declared, Mandana Mishra

took to sanyaasa. Thereafter, Ubhaya-bhaarithi also, as Mandana Mishra's better half, followed suit and became a renunciant.

Ubhaya-bhaarithi established an aashram of her own to which only women were admitted as

disciples. One day she was going with some of her disciples to the river Ganga for a bath. On the

way she saw an ochre-robed saadhu resting under a tree with his head on a Kamandalam (a

vessel used for keeping water). He was a renunciant only in external vesture but not a wholehearted

renunciant. He kept the gourd water container under his head lest some one should take it

away when he fell asleep.

A lesson for the saadhu

To teach the saadhu a lesson in genuine renunciation, Ubhaya-bhaarithi spoke loudly to her

disciples: "Ladies! Look at the man's renunciation! He has not given up his attachment to his

worthless Kamandalam and is concerned about its safety." On hearing her words, the byraagi

(renunciant) got angry. When Ubhaya-bhaarithi was returning from the river, he ostentatiously

cast off the gourd-bottle. Ubhayabhaarithi then exclaimed: "What a pity? I thought the saadhu

was only a victim of Abhimaana (attachment). I find that he is also filled with Ahamkaara

(egoism). If he was not so egoistic would he have thrown his Kamandalam at me?" She stood

before the saadhu, and told him: "Your egoism is growing along with your attachment. This does

not befit the robe you are wearing. You cannot be a real renunciant as long as you are filled with

attachment and egoism. Give up attachment to the body and develop attachment to the Aathma"

She taught this lesson in a quiet and convincing manner.

In the sphere of wisdom, there are no distinctions of sex, or creed.

Hearing Ubhaya-bhaarithi's

words, the saadhu came running, fell at her feet and sought her forgiveness. He said: "Oh

Mother! Because I had no one to teach me the truth in this manner, I was leading this double life.

From now on, you are my guru.

The Lord's grace

In human life, many pursue different forms of spiritual exercises.

Whatever ochre robe they may don,

Whatever sacred garland they may wear,

However fast they may roll the beads,

Finally they have to come to Baba.

His grace is essential

For anyone of any eminence.

Only His grace can redeem you. (Thelugu poem)

So many are engaged in formal spiritual practices of various kinds.

But of what use are they to

win the grace of the Divine? Are you searching for the path that will help you to earn God's

love? When you earnestly search within, you will get the answer.

Among the nine forms of devotion, the foremost is the cultivation of the sakhya (friendship) of

God. Friendship is followed by total surrender to the Divine.

A great devotee once lamented that all his limbs and organs were utterly useless unless each of

them was used to serve the Divine, to see the Divine or to listen to the glories of the Divine. The

same feeling was expressed by saint Suurdhas when he said that the gift of eyesight was of no

value if the eye did not see the beauteous form of the Dime. Those with ears who would not

listen to the songs in praise of the lord might as well be as deaf.

(Svaami sang a number of songs

which deplored the pitiable plight of those who did not use their God-given organs for

experiencing the Divine). True humanness consists in using all one's senses and limbs for sacred

purposes and not misusing them in various ways.

The man of faith need not worry about who will take care of him if he devotes all his time to

thoughts of the Divine. The Lord who is the universal provider will take care of his devotees.

This faith in the Lord was emphatically proclaimed by Purandharadhaasa in his songs.

Recognise the miraculous powers of the Divine

How many realise the wonders in God's creation? There is a chick inside the egg. A huge tree

comes out of a small seed. A human being is born from a human being. Who is responsible for

all this? Only the Divine will. Without recognising these miraculous powers of the Divine,

people make much of human achievements.

Look at what is happening here. What is it that makes people from Australia, Argentina and

other countries come here? What is the power that draws them here? Without the power of the

Divine, will they come here? Thyaagaraaja glorified the power of Raama in a song in which he

extolled how Raama's Divine power enables Hanumaan to leap over the ocean and how it

induced Lakshmana and Bharatha to worship Him.

It is the same Divine magnetic power which is attracting people from

all over the world to come

to **Bhagavaan**.

Once **Raama** desired to install a linga of Shiva while He was going to the south for the recovery

of **Seetha**. He had asked **Hanumaan** to bring a linga from the **Himaalaayas** within a stipulated

time for performing the installation. As **Hanumaan** did not come in time, **Raama** created a linga

and performed the **prathishta** ceremony. **Hanumaan**, who adored **Raama** more than any other deity, threw away the linga nonchalantly.

Later, while walking, **Raama**'s foot hit against a stone in the ground. **Raama** appeared as if he had lost his balance. **Lakshmana** asked **Raama** what had happened. **Raama** said that it was a

small stone. **Hanumaan** came forth and said that he would pull out the stone lest some one else

should stumble on it. **Raama** was inwardly seeking to test **Hanumaan** and teach him a lesson.

He remarked: "**Hanumaan**! You are capable of carrying mountains. Why do you bother about this small pebble? I shall walk more carefully. It is no fault of the pebble." **Hanumaan**, however,

was determined to remove the pebble. It was a mark of his simian nature. He tried to remove the pebble with his left hand. He could not remove it. Later he used all his strength, but the pebble could not be removed. He was surprised and asked **Raama**: "Lord! What is this mystery?" **Raama** remarked: "**Oh**! It's nothing." He steeped forth and lifted the pebble with a toe and flung it afar.

That pebble was in fact the linga which **Hanumaan** had cast away.

An effulgence emerged from the linga and merged in **Raama**. And an effulgence from **Raama**

entered the linga. **Raama** thereby wanted to demonstrate to **Hanumaan** that there was no

difference between Him and Shiva. He taught that both Vishnu and Shiva should be adored alike.

Today people have their own preferences regarding the deities they adore: **Raama**, Krishna,

Shiva, **Sai** and so on. Why cherish such differences? God is one. Names and forms differ

according to differences in taste. But the Divine is one alone. When you develop the feeling of

spiritual oneness of all beings, you become one with the Divine.

Students! Do not consider God as distant from you. Do not also entertain the crazy notion that if

you worship Him, He will appear before you. Offer yourself to Him and in a moment you will

experience Him within you. There is no need for any other severe penance.

Truth is God. Wisdom is God. Everything is God.

Discourse on 5-9-1996.

The **Inaani** says, "**Sarvam** Brahma **mayam**" (God is All); another, a Yogi, says all is Energy; a third, who is a **Bhaktha** says all is the play of **Bhagavaan**. Each according to his taste and according to his progress in spiritual **saadhana**. Do not blame or ridicule them, for they are all pilgrims trudging along the same road.

Baba

42. Ways of the Divine : Advent of **Shankara**

LAY is one substance. But out of it a variety of products with different names and shapes can be

made. Likewise, out of gold, a variety of ornaments can be made. The same white milk is got out

of cows of different colours. The Supreme Self is one, but dwells in innumerable bodies, with different names and forms.

If you examine the cosmic scene, you will find that out of the same basic substance a variety of

objects with different forms are produced. For instance, out of a single seed, comes a tree with

various branches, leaves, flowers, and fruits. These different things vary in form, name and use.

But they have all come from one seed.

"**Ekoham bahusyaam**" (The One chose to become the many).. There are three factors involved in

this. For making a pot, a potter is the cause and the pot is the effect. The base for the production

of the pot is clay. The pot may break but the clay remains as such. Out of the permanent

substance, clay, the potter makes a pot. The fate of the pot does not affect the potter. The clay in the pot also remains as such.

The analogy applies equally to gold, the goldsmith, and the jewels made from gold.

On the same analogy, God is the changeless creator who creates the innumerable objects in

creation which are subject to changes in names and forms. The relations between the three

entities involved should be properly understood. The potter cannot make a pot without clay. No

pot can be made if there is clay alone but no potter. Both potter and clay are necessary for

making a pot.

Five forms of the Lord

The Creator is the **nimitha-kaarana** (instrumental cause of creation). The bodies are like the pots.

They are used for various purposes and are a source of enjoyment. But, like the pots, the bodies

are perishable. When their time is up, they fall away. But the Creator is permanent. The elements

out of which the bodies were made remain. Only the bodies have gone. The bodies are capable of

being put to good or bad uses.

Divinity has five names. The first is Para-**naamam**. Second, **Vyuha-naamam**. Third, **Vibhavanaamam**.

Fourth, **Antharaathma-naamam** and fifth, **Archana-naamam**. The Divine functions in the cosmos in these five names.

Para-**naamam** refers to the abode of the Supreme, **Vaikunttha**. **Vaikunttha** means that which is unchanging. There the Supreme Lord dwells under the name Para-**naamam**.

No one can enter that abode of the Lord. The Lord dwells there as an effulgence. He oversees everything. But He is not visible to anyone and no one can see His form.

The second is: **Vyuha-naamam**. This name refers to the Lord who reclines on a serpent on the ocean of milk. The Lord in this form can be seen only by **Dhevas** (the various deities).

Only those with special powers can see the Lord here. Ordinary beings cannot do so. But the

Lord in His **Vyuha** form fulfils the desires of the: **Dhevas**. You are aware of the story of

Hiranyakashipu. He was harassing the **Dhevas** in various ways. So, they went to the Lord's couch

on the ocean of milk and prayed to Him. In answer to their prayers the Lord agreed to incarnate on earth.

Various human forms in which Lord incarnates

Third is: **Vibhava-naamam**. This refers to the various human forms in which the Lord incarnates

on earth as **Avathaars** of **Raama** and Krishna to protect the good and punish the wicked and turn

them to the righteous path. The incarnations that are adored as the ten **Avathaars** belong to this category of **Vibhava-naamam**. In this form, the Lord manifests the relationship between God and the devotees.

The fourth is: **Antharaathma-naamam**. In this form, the Lord pervades every part of a human

being as an indwelling spirit. This indwelling spirit is Divine.

The fifth is: **Archana-naamam**. This refers to the form in which the Divine can be worshipped, praised and adored for securing His grace.

Man through the aeons

Avathaars of the Lord in these different forms have been manifesting themselves for aeons and

aeons. This may be quite astonishing to children of today. For instance, when they hear about the

state of things in the **Kritha Yuga** they will feel that they are amazing and incredible. Human

beings in that age used to live for hundreds of years. Moreover, their bodies were not as small as

in this age. They were gigantic figures, with arms as long as six feet.

What kind of life did they

lead? In the **Kritha Yuga**, life remained in the body as long as the bones were intact. All other parts of the body may disintegrate, but life remained in the skeleton. In **Thretha Yuga**, the height of human beings was less. The longevity was also less. Life

remained as long as muscles and flesh remained in the body.

In **Dhvaapara Yuga**, life remained as long as blood circulated in the body. As you may know,

Bheeshma lay on a bed of arrows after he had been wounded in the **Kurukshethra** war. As long

as blood remained in his body, he lived. His life lasted for 56 days.

In the present Kali **Yuga** life lasts as long as there is food in the body. Without food man cannot survive.

In **Kritha** and **Thretha Yugas**, men had intimate relationship with God. Food was not so

important. In **Dhvaapara Yuga**, the head became important.

In the **Kritha** and **Thretha yugas**, Dharma was all-important. Dharma **muulam idham jagath** (The

cosmos is based on Dharma). In **Dhvaapara Yuga**, the decline started and wealth became all

important. **Dhana muulam idham jagath** (The world is founded on wealth). The war between the

Kauravas and the **Paandavas** was over property rights.

In the Kali **Yuga**, neither Dharma nor **Dhana** (wealth) is as important as **Dhaya** (compassion). It

is because of the absence of compassion that the world today is afflicted with so many troubles.

The advent of **Shankara**

In the early centuries of this Kali Age, Buddhism and **Jainism** mere predominant religions. At

that time, a young child was born in a village called **Kaaladi** in **Kerala** to a couple, **Shivaguru** and

Aryaamba. In those days, there used to be frequent wars between Kings of different territories.

These wars generated hatred between peoples of different regions. The feeling of national unity

was lost. With the loss of unity, all kinds of bad practices developed.

Untruth, injustice,

dishonesty and disreputable conduct became the order of the day.

Nor was that all. Even the

learned **pandiths**, scholars and intellectuals of the time started interpreting the **Vedhas** in

perverse ways. The very face of the scriptures was blackened. With the result that the people's

faith in the **Vedhas** and scriptures was undermined.

At such times, God or a divinely inspired saint or messiah makes His advent on earth to reform

the wicked and restore the reign of Dharma. Such incarnations are known as **Archana-naama**

forms of the Divine. In this **Archana-naama** form, the manifestations

are regarded as Amsaavthaars--

manifestations of aspects of the Divine.

The Vibhava avathaars (like Raama and Krishna) are Puurna-avathaars (total manifestations of the Divine). The Archana-avathaars are Amsa-avathaars (partial manifestations). Such avathaars incarnate from time to time, not only in India but in all countries.

Jesus declared at first that He was "a messenger of God." Who are these messengers? They are of two kinds: Yamadhuutha and Avadhuutha. Yamadhuuthas are messengers who inflict harm on people. Avadhuuthas are messengers who protect. Jesus belonged to the second category. In due course, he recognised his own inner divinity. Then he declared: "I am the Son of God."

Thereby he proclaimed his right to a share in all the qualities of God. When he acquired all the qualities of the Divine, he announced: "I and my Father are one." The same threefold progress can be seen in the pronouncements of Zoroaster. First, he declared:

"I am in the light." Then he said: "The light is in me." Finally he declared: "I am the light." These

declarations can be compared to the three systems of Indian philosophy Dualism, Qualified Nondualism and Nondualism. In propagating the doctrine of Non-dualism, Shankara considered

himself a servant of God.

Shankara and his guru

Shankara's father, Shivaguru, passed away when Shankara was barely three years old. In this

context, it is interesting to note how the Divine operates. Ten days before his passing, Shivaguru

had a vision of an effulgence. The effulgence conveyed a message to Shivaguru. "Perform the

upanayanam of your son," was the message. Shivaguru hurriedly arranged to have the

upanayanam performed for the three-year old child. The little boy started reciting the Gaayathri

Manthra.

After the passing of Shivaguru, the grief-stricken mother devoted herself to bringing up the little

boy. She took him to a guru, who taught the boy all kinds of scriptural knowledge. By the time

he was 16, Shankara had completed study of the four Vedhas and the six systems of philosophy.

Normally even 50 years would not have sufficed for such study.

Shankara was a prodigy. He

could grasp anything at the first mention of the subject. Even the guru was astonished at the

boy's genius.

Meanwhile, the mother, was anxious to get the boy married and

broached the subject with the

guru. The boy was totally opposed to marriage. "I want to be a sanyaasi (renunciant)," he said. "I

want to dedicate my body, mind and all else to God. They are all gifts of God. I have surrendered myself to God."

How Shankara obtained sanyaasa

The mother was in deep distress over the son's resolve. One day she was going to the river to

fetch water. The young Shankara followed her earnestly pleading: "Mother! Permit me to take to

sanyaasa." She did not agree. When she got into the river for her bath, Shankara jumped into the

river and going down the river for a while, he raised one hand and shouted: "Mother, a crocodile

has caught hold of me. At least now permit me to become a sanyaasi." The mother said: "If you

can be saved from the crocodile by taking to sanyaasa, you better do so, so that you may live."

Shankara then came out of the river and told his mother: "In the ocean of samsaara I was about

to be drowned by a crocodile in the form of a wife. When you let me become a sanyaasi I was

free from the hold of the crocodile. No one could marry a sanyaasi."

Sanyaasa does not mean a mere change-in the colour of the robe. It is really a change in one's qualities.

Shankara prostrated before his mother and took her leave to embark on his career as ascetic. At

that time, the mother made Shankara take a pledge that he should come and see her at her last

moments.

Triumphal tour to all sacred shrines in the land

Shankara set out on his wanderings, visiting all the sacred shrines in the land. All travel had to be

done by foot. He went to every assemblage of scholars and vanquished them in debates. He

propagated the Adhvaithik doctrine. He declared: "The bodies are different, the forms are

different, but the inner Self is one alone. The Divine is present in all like sugarcane juice which

is the same, regardless of the cane from which it is got."

He had an encounter with Mandana Mishra, who was an upholder of the Karma siddhaantha (the

doctrine of action). He defeated Mandana Mishra in the debate.

In this manner, Shankara went all over the country, from Kashmir to Kanyaakumari, several

times. He convinced the scholars of the truth of Nondualism. "Ekam eva Adhvitheeyam" (The

Self is one only; there is no second).

Aadhi Shankara was able to convince all the scholars about the truth of Adhvaitha. People are

deluded by the multiplicity of names and forms. But the basis for all this diversity is the one

Divine. Without the basis nothing can exist. This fact is recognised by all faiths. God is one and

the goal is one. The doctrine of Adhvaitha is not easily understood. It has to be explained to the

students in simple and intelligible terms.

Shankara passed away at the early age of 32. But he completed the mission for which he had

come. Before his passing, he collected five lingas and installed them in five different centres:

Puuri, Dhvaaraka, Shringeri, Benares and Kaanchi. At Kaanchi he installed the Yoga Linga. One

of the pontiffs was Suresha, who was none other than Mandana Mishra before he took to

sanyaasa.

By establishing these mutts and promoting the sense of spiritual oneness among the people,

Aadhi Shankara promoted harmony in the country. Unfortunately some of his disciples started

distorting Shankara's doctrines and attributing their own views to Shankara. Ultimately the

disciples fell out and opposed each other's views.

Similarly, among Christ's eleven disciples differences developed and they fell apart. Only

Mathew remained true to Jesus. He propagated the gospel. Peter was the first among Jesus's

disciples. But he denied Christ when the authorities questioned him.

Raamaanuja who came after Shankara enunciated a modified version of Shankara's Non-dualism.

Then came Madhvaachaarya, who propounded dualism. I would explain their doctrines in

subsequent discourses.

Discourse on 7-9-1996.

43. The glorious saga of Shankara

When the branch of a tree robs

against another branch incessantly,

Fire emerges from the branches.

When you repeatedly chum buttermilk

you get butter from which ghee is got.

By engaging one's self in a

continuous process of enquiry

One realises the Divinity within. (Thelugu Poem).

BY perseverance anything can be accomplished, says a Thelugu proverb. The Geetha declares

that by repeated practice one acquires the wisdom that ultimately leads to Thyaaga

(renunciation). Every activity in life is based on practice. Likewise, to realise the Divine,

constant practice is necessary. Mere repetition of the lord's name is not enough. Devotion should

express itself in social service. Any service done with social well-

being in mind will become service to God.

"The one Self dwells in a myriad bodies like butter in milk, oil in thil seeds, fragrance in a

flower, sweet juice in a fruit and fire in a faggot," says a Sanskrit sloka. This is the truth

proclaimed by Vedhaantha. Today, modern youth, not realising this truth, are wasting their lives

in every way.

The doctrine of Adhvaitha

Aadhi Shankara demonstrated that underlying all forms, names and qualities, there is one basic

reality which alone is real and changeless. This is the doctrine of Adhvaitha (Non-dualism). Out

of a mango seed comes a tree with branches, leaves, flowers and fruit each with distinct forms

and uses. But all the myriad things that have come from the seed owe their existence to the seed

from which the tree arose. This truth was declared by Krishna in the Geetha when He said:

"Beejam maam sarvabhoothaanaam" (I am the seed that is the origin of all beings). All things in

the universe are manifestations of the One Divine.

Yesterday I related the story of how Aadhi Shankara took to sanyaasa at an early age and came

to his guru, Govindha. The preceptor for Govindha was Gaudapaadha. Gaudapaadha

distinguished the Riks in Rig-Vedha which proclaimed the oneness of the Divine. Shankara

received this teaching from Govindha and mastered all the Vedhas and Shaastras by his

fourteenth year. Earnest pursuit of knowledge leads to total understanding (Inaana).

Shankara's debate with preceptor

One day, to test Shankara's mastery of the scriptures Govindha engaged Shankara in a

philosophical debate. It was a debate between the preceptor and the disciple. Shankara was full

of humility and reverence for the guru Hence, before entering on the debate he prostrated before

the preceptor and prayed to him for permission to argue with him.

With the guru's sanction he

began his argument with amazing skill and demolished, with due scriptural authority, the

propositions of the preceptor and presented his views in accordance with Vedhik authorities with

due regard to worldly understanding and showed how the Nivritthi (inward) path could be

harmonized with the Pravritthi (external) path.

Shankara was deeply perturbed over the conduct of great Vedhik scholars of those times who

were concerned about making a money out of their scriptural

scholarship than to gain spiritual wisdom from it. They forgot that knowledge should not be used for commercial purposes. Even today many students consider education as a means for earning a living. This is utterly wrong. One should work for a living. But knowledge should be sought for acquiring wisdom. **Shankara** sought to bring about a change in the use of scriptural knowledge. Of what use is the acquisition of all kinds of knowledge if One does not think of God and use his hands for the adoration of the Divine? All such knowledge is a sheer waste, says a **Thelugu** poem.

Shankara was deeply distressed over the conduct of the scholars. His preceptor **Govindha** observed **Shankara**'s sadness. **Govindha**'s guru, **Gaudapaadha**, also felt unhappy over this state of things. Both of them were elated at the sublime feelings of the young **Shankara**. They both realised that **Shankara** was best qualified to use the sacred teachings of the **Vedhas** to combat the prevailing unrighteous and immoral tendencies in the society. They summoned **Shankara** and told him "Child! There is no need for you to stay here any longer. Leave for **Kaasi** tomorrow. You must meet the great **pandiths** in **Kaasi** and propagate the doctrine to the whole world. Nobody else can carry out this mission." Students today should realise that they are the most powerful instruments for rectifying all the evils rampant in our society today.

Shankara's journey to **Kaasi**

With the permission of the two preceptors, **Shankara** set out for **Kaasi**. No modern means of transport were available in those days. **Shankara** had to walk all the way to **Benares**. The sixteen-year-old lad gathered his disciples and left for **Kaasi**. On the way he saw a **pandith** sitting under a tree and cramming the rules of grammar. At that moment, he began composing the famous hymn. "**Bhaja Govindham**." (**Syaami** recited the opening stanza from **Bhaja Govindham**). "You dull-witted fellow! Why do you immerse yourself in the rules of grammar? They will not save you when death knocks at the door. Instead, worship **Govindha**!" At the time of death nothing and nobody will follow the departing soul when it leaves the body. Only the remembrance of the name of the Lord will keep you company at all times. **Shankara** advised the **pandith** to chant the name of the Lord instead of conning the rules of grammar.

After teaching him this lesson, **Shankara** proceeded to **Kaasi** with his disciples. **Shankara**'s teachings were spreading far and wide. The of **Benares** arranged for a grand assembly of scholars in the holy city.

Shankara and the scholars

Many scholars had gathered there in all their regalia. Nothing was lacking in terms of ostentation at that assembly. **Shankara** entered in a simple way, wearing a **dhoti** covering **upto** his knees and a towel over his shoulder. On seeing him, the **pandiths** seemed to feel that it was all a joke.

Some **pandiths** remarked: "He does not even wear a **rudhraaksha maala** (a garland of beads). **Apandith** should have an imposing figure. What is it that this stripling can tell us?" They addressed him thus: "We have come to know that you are proficient in all the **Vedhas** and **Shaasthras**, an authority on grammar and logic and a great exponent of the **Adhvaita** doctrine."

Shankara then sang the **Bhaja Govindham** songs, pointing out the transitory nature of material wealth and exhorting all to give up worldly desires. He declared that **pandiths** should be **equalminded** and should give up the desire for wealth, which is the result of one's actions. "Give up this thirst for money. Develop the thirst for God," declared **Shankara** in strident terms. Then he gave a superb exposition of the metaphysics of **Adhvaita**. All the **pandiths** and their disciples were astonished at the performance of the young **Shankara**.

They realised that here was one who was not only a great teacher but one who practised what he taught. This unity in thought, word and deed is the mark of greatness. **Shankara** was the very embodiment of unity and purity in thought, speech and action. Many **pandiths** got up and plied **Shankara** with questions. He answered them all with perfect ease. He declared that **Adhvaita** means oneness of the spirit and awareness of this oneness is true **Inaana** (wisdom). Spiritual wisdom alone is true wisdom. **Pandiths** today, he declared, are not having this realisation. Exposition of **Adhvaita**

Shankara pointed out that though names and forms may be many, the Self is one only. That Self resides in everyone's heart. He exhorted the **pandiths** to purify their hearts and follow the dictates of the conscience. **Shankara** made it clear that creeds may vary but God is one.

Shankara called upon the **pandiths** to be content with moderate incomes and not hanker after

riches. Vast knowledge and petty desires go ill together.
 Students should realise how a young lad born in **Kaaladi** brought greatness to **Kerala** and **Bhaarath**.
 Students should cultivate human values like love, compassion, righteousness and truth and become truly human. Every student should strive to lead an ideal life like **Shankara**.
 In this context, I should like to mention that in **Bhaja Govindham** **Shankara** commends renunciation of all worldly attachments. People may feel that **Svaami** is telling the students these unworldly teachings. This does not worry me, because what I am saying is the Truth. Is renunciation acquired so easily? No. People who have been listening for years have not changed to the slightest extent. To imagine that a single discourse is going to make a big change is fanciful. Only a fortunate few experience such transformation. If real renunciation is promoted in anyone, there can be no greater blessing than that. Nearness to God will inspire the spirit of renunciation even without one being conscious of it. In that renunciation lies fulfillment. And one's life is redeemed. Discourse in **Sai Kulwant Mandap** on 7-9-1996. Steady adherence to Truth, Renunciation, Genuine **Prema** (Love), Self-less service these are the essential components of character. Follow the dictates of your conscience. You can never be wrong. Baba
 44. **Vedha** and **Vedhaantha**
 One may have mastered the **Vedhas**
 Or be a versatile writer;
 But, without purity of mind,
 He will take to bad ways.
 Hearken, **oh** son of **Bhaarath**!
 To this good counsel.
 EMBODIMENTS of Love! **Shankara** propagated the view that the **Vedhas** uphold **Dhvaitha** (dualism) and **Vedhaantha** teaches **Adhvaitha** (non-dualism) on the basis of citations from the scriptural texts. The difference between the **Vedhas** and **Vedhaantha** is like the differences between various organs in the same body. The eyes, the ears, the nose, the arms and the feet are different parts of the body. The individual is a limb of society. Society is a limb of humanity. Humanity is a part of Nature or the phenomenal world. Nature is a limb of the **Paramaathma** (Supreme Self). In **Kaasi** (**Vaaranaasi**), at the assembly of scholars, debates raged over many philosophical issues. Amused at this spectacle, **Shankara** remarked: "**Vaadhe Vaadhe Vardhathe**

Vairam" (Enmity grows with controversy). Continuous disputation only results in increasing bitterness among the disputants. Argumentation is not the proper method for setting spiritual issues.
 Dualism of the **Vedhas**
 Man is obliged to resolve problems in life. In daily existence man will never be free from worry.
 From birth to death man is confronted continuously with worries. The only way out of them is for people to develop love for God. Love is the sovereign remedy for all ills.
 The **Vedhas**, however, have not given sufficient importance to this love. Their emphasis is more on **aasavam** (aspiration) than on **anubhavam** (experience). There are innumerable **Vedhik** scholars who ceaselessly chant the **Vedhas**. All this is verbal and not concerned with active practice. This attitude was described by **Shankara** as **Dhvaitha** (dualism). All the **Vedhik manthras** were in the form of prayers for favours. (I want this, I want that). Desire is at the root of dualism. Desire arises because of the feeling that there is the "other." The one who desires and the object that is desired are two things apart from each other. True non-dualism is the extinction of this separation by the **unifaction** of the subject and the object. Dualism exists when the object that is desired, for instance, a kerchief, is distinct from the person who desires it. Non-dualism can only be experienced. Non-dualism is a state of consciousness which can only be experienced and not described in words. In this regard, the **Adhvaithin** is like a dumb man who has enjoyed a delightful dinner but cannot describe the taste of the dishes he has consumed. There are two kinds of proof for the existence of anything. **Prath yaksham** (direct perception) and **Paroksham** (indirect proof). The bliss derived from the **Adhvaithik** consciousness is beyond words. It can only be experienced, but cannot be described or explained. In this matter, if indirect proof did not exist, direct perception would be out of the question. Unfortunately, today people attach value to direct perception alone and have scant regard for indirect evidence. This is not the right attitude. For instance, one sees a block of ice. It appears solid, but it is entirely made up of water, which is a liquid. Thus water, whose presence is inferred indirectly, is the basis for the solid block of ice that is seen by direct perception. Thus it can be realised that what is indirect is the basis

for what is perceived directly.

Likewise, for this visible phenomenal universe, the invisible is the Divine. Not recognising this

truth, men go by the **Vedhik** conception of dualism instead of recognising the truth of the

Vedhaanthik doctrine of non-dualism.

Man spends his life immersed in worldly affairs. To point out to mankind the more vital inward

path, **Shankara** dedicated his life. His preceptor, **Gaudapaadha**, gave **Shankara** all help and

encouragement. Despite being young in years, **Shankara** showed great determination and

strength of conviction. At the age of 16 he could convince the venerable **pandiths** of **Kaasi** about

the validity of the **Adhvaithik** doctrine.

What is **Adhvaitha**? The oneness of everything is **Adhvaitha**. The scriptures have declared that

the cosmos is permeated by the Divine. It is the desire of devotees to worship the Divine under

different forms and names that is the reason for the various creeds and sects.

The form and the substance

An affluent devotee, filled with dualistic feelings, adored the form of Krishna. He wished to offer

worship regularly to an idol of Krishna. He got a gold idol of Krishna made by a goldsmith out

of 20 coins. He got a golden cow made to match the idol. He got made a peacock and a golden

cup to perform the **abhishekam** for the idol, both of the same weight as the idol.

Everyday he used to perform the **abhishekam** and enjoy the worship of Krishna. But the tide of

time brought in its wake a decline in his fortunes and he found himself nearly destitute. He

collected all his golden articles of worship and took them to another rich man to sell them. Each

of the four items was weighed and valued at **Rs.** 60,000 each. The old devotee could not bear to

learn that his revered Krishna idol was valued at the same price as the cow, the peacock and the

cup. He said that more should be paid for the Krishna idol. The intending purchaser said: "Sir,

for you the Krishna form is more precious than the other. But for me only the weight matters, not the form."

What is happening in the world today is that men are attaching value to the external forms and

not to the Divine substance which is common to all of them. The five elements constituting every

being are Divine. Apart from the five elements there is no sixth element. People imagine that.

there is a sixth element and go after it.

This crazy desire is the cause of much of man's misery. Desires are inescapable. But there should

be a limit for them. In the story of **Midaas**, he prayed and got a boon that whatever he touched

should turn into gold. He soon found that he could not even eat his food as it turned into gold at

his touch. He prayed again to the good fairy to take back the boon she had given to him.

It is evident from this story what will be the grave consequences of insatiable desires. Those who

act **upto** Divine injunctions will be happy and prosperous.

Shankara, therefore, warned mankind against the mad pursuit of wealth and exhorted everyone to

reduce one's desires. (**Svaami** sang a **Thelugu** song. "One gets wealth according to his **Kanna**.

Therefore be content what you get.").

Control your desires

Control your desires. Cultivate love of God. That love will confer on you everything according

to your needs. There is no need for you to ask for anything from God.

"Did He not give to

Shabari what she needed without her asking? Did He not bless **Jataayu** with His grace?"

Dhasharatha had prayed for so long that his son should perform the last rites for him. But he did

not get it, while the bird **Jataayu** had the privilege of getting his last rites done at **Raama**'s hands.

Jataayu got liberation after receiving the saving drops of water from **Raama**. **Shabari** was eagerly

waiting for the arrival of **Raama** and made all the arrangements to welcome him and offer him

the sweetest fruit. **Shabari**'s intense devotion to **Raama** got its reward.

God confers His grace according to each one's deserts. The Divine is marked by **Anugraha**

(Grace) and not **Aagraha** (anger). But devotees tend to judge the ways of God according to their

own predilections. A man standing before a mirror will see his moods reflected in the mirror.

It is impossible to escape from karma

No one can escape from the consequences of his actions whatever efforts he may make to run

away from them. (**Svaami** sang a song with the refrain, "Karma-**dhaatha vasamaa, naanaa**"--Is it

possible to escape from Karma, **oh** man?) As are your actions, so are the reactions.

In the cosmic context, nature is the mirror. God is the viewer. All that is reflected in nature is

Divine. The One alone exists. The object and the image appear because of the presence of the

mirror. When there is no mirror there is no image. This is the mystery relating to nature and the

wonders of the Lord. The glories of the Lord are multifarious and marvellous beyond words.

God's arithmetic is different from man's. For instance, when a mirror is placed before you, you

have three entities. Yourself, the mirror and your image. When you take away the mirror,

according to ordinary arithmetic, three minus one should be two. But when the mirror is removed

only you remain. Three minus one becomes one!

Many people think and many people say: "Money makes many many things." But I say: "Money makes many wrongs."

Only when the distinction between the worldly point of view and the Divine point of view is

understood that people will learn to make proper use of money.

"You and I are one"

This is the distinctive significance of **Shankara's** non-dualism.

Shankara related the experiences

of daily life to the doctrine of **Ekathvam** (spiritual oneness). The Divine is one, but is adored

under different names and forms: Allah, Jesus, Buddha, Zoroaster, **Raama, Hari** or **Hara**. All are

the same. **Shankara** did not approve of God being described as mother, father, **etc.** The

relationship between God and man is oneness. "You and I are one." This is the essence of the

Adhvaithik doctrine. This awareness of oneness can give infinite joy, according to **Shankara**.

This experience does not come easily. One has to undertake intensive enquiry and also practise

samskaaras (spiritual discipline). When the **samskaaras** lead to the refinement of the spirit, the

experience of oneness with the Divine comes. How fortunate is the one who gets that experience!

None can be more fortunate.

The one who gets this experience is the Lord of the universe. As the Master of the Self he is the

Lord of the Cosmos. This **Aathma** is present in every cell of the human body. When this

nectarine truth is realised, man will not seek the ephemeral.

Everyone should therefore seek the nectar, of enduring **Aathmik** bliss.

Shankara made all endeavours to propagate the **Adhvaithik** message to the entire country and to

every person whether he was a king or a commoner, scholar or ignoramus.

Pledge to the mother

Shankara had given a pledge to his mother that he would, reach her in the last moments and

perform the last rites for her. Being a pure and high-souled being, he was determined to keep his

word. For the pure-hearted the plighted word is bound to be kept.

Moreover, whatever they say will happen.

The Divine chooses the time and the situation for showering **H**is grace and conveying His

message. In the case of Arjuna, the **Kurukshethra** war was the right moment for Krishna to test

Arjuna's total faith in Krishna and his deservedness for receiving the message of the **Geetha**.

Discourse in **Sai Kulwant Mandap** on 8-9-1996.

The true strength can be acquired only through Love. All other efforts are of no avail. Thus we should seek from God only the strength of LOVE.

Baba

45. **Shankara's** call to youth

What does it matter

If the petty-minded

Slight noble souls?

Does mighty elephant lose

Its grandeur when dogs bark?

EMBODIMENTS of the Divine **Aathma**! All objects in the world which you see display some

kind of colour. We think that these colours are natural to those objects. It is not so. The colours

are really a reflection of our own vision. The sky appears blue when we look at it. The ocean

appears dark blue in colour. We say that the sky is blue, the ocean is blue. This is incorrect.

Neither the sky nor the ocean is blue in colour. It is the vastness of space and the depths of the

ocean which produce this impression of bluishness. When you take a handful of **seawater** and

look at it you will find that it is colourless. It will not show the colour that you fancy.

Likewise, good and evil depend on one's thoughts and feelings. The true colour of any object is

not perceivable. Equally, the true form is not apparent.

Electrical energy is generated from a hydroelectric power station.

The electric current is not

visible to us, though the different uses to which the energy is put are obvious. Likewise, all

beings, all living creatures, emerge from the **Aathmik** Principle. But this Principle is not apparent.

We can see the beings arising from this Principle and their behaviour, good and bad.

A promise fulfilled

After **Shankara** propagated his **Adhvaithik** doctrine from **Kaasi**, there was an assembly of great

scholars in the holy city. **Shankara**, who was in that assembly, closed his eyes for a moment and

experienced the vision of his mother in great distress. Immediately he dispersed the assembly

and left for **Kaaladi**. He reached his mother in her last moments, as

promised, administered

thulasi water to her lips and discharged his duties to the mother.

At that time, the people of Kaaladi did not view with approval the actions of Shankara, because

in their view, one who had taken to sanyaasa, should not revert to the activities of a householder

and perform rituals. Sanyaasa means giving up all desires. The view of the orthodox pandiths

was that once a person had taken to sanyaasa he should not perform the last rites for a mother or

a father which are the obligations of a householder.

To enable the students to understand the implications of this incident, I shall explain what

sanyaasa means. Before one takes to sanyaasa, the Viraja Homa is performed which signifies

that the person dies as it were and gives up all his previous worldly commitments and enters on a

new life, assuming a new form and wearing a new robe. The old form is cast away and the

former name is also given up. He gets a new name related to the ascetic order. The suffix

Aanandha is tacked on the name, though few of them, experience Aanandha! After going

through this ceremony, where is the place for mother or father?

Svaami's visit to Hrishikesh

In this context, I should like to recall an incident which happened when I was travelling with

Burugula Raamakrishna Rao, the then Governor of Utthar Pradesh. He was a good devotee and

was proficient in a number of languages. He was a very intelligent person. He resolved to make

the trip to Badhrinaath and Kedhaarnaath "in the company of the Lord Himself (Bhagavaan

Baba)." On learning that Svaami was going to Badhrinaath, nearly 200 devotees joined

Bhagavaan's group. The Raamakrishna Rao couple were very pure and pious people and every

day they would take their food only after the 200 devotees with Svaami had taken their food.

Such was their devotion! When the devotees sat for the meals, Raamakrishna Rao himself would

serve water for all of them. He would not allow his A.D.C. or others to do this service. He used

to declare-"I am a servant of Svaami, not a Governor."

Raamakrishna Rao was previously Chief Minister of Aandhra Pradesh at Hyderabad. When

Svaami went there during that period, thousands of persons were lined up in a queue for

dharshan of Svaami at Malakpet. The volunteers were hustling the devotees in the queue to save time.

I should like the students to realise what a tender heart

Raamakrishna Rao had. He joined the

queue. The Inspector General of Police approached Raamakrishna Rao and appealed to him to

come separately and not join in the queue. Raamakrishna Rao told him: "Politically I may be

Chief Minister. Spiritually I am a cheap devotee! I am not such a great devotee." Such was the

devotional spirit of Raamakrishna Rao!

Svaami and Shivaanandha

All of us reached Hrishikesh. Raamakrishna Rao had arranged for the stay of the entire party in a

big guest house and nearby cottages. At that time, Shivaanandha and a group of his devotees

came to the guest house and requested Svaami to visit Svaami Shivaanandha's aashram the next

day, which happened to be Shivaanandha's seventieth birthday.

Svaami remarked: "It is not

Shivaanandha's birthday but Kuppusvaami's birthday. Before he assumed the name.

Shivaanandha, as a renunciant, his name was Kuppusvaami. He was a doctor. That Kuppusvaami

ceased to exist with the taking of Sanyaasa. He then adopted the name Shivaanandha. That was

26 years ago. Hence the Svaami is only 26 years old as

Shivaanandha. It is the 70th Birthday for

Kuppusvaami and only the 26th Birthday for Shivaanandha!" Shivaanandha said: "Svaami! No

one has told me this truth so far in this forceful manner."

This body is 70 years old. People recognise the physical, but do not recognise the basis that

sustains it. This truth can be understood only by Divine personalities like avathaars and not by

others. From the moment of birth till the end of this body it will bear one form and one name.

People who profess Adhvaita, often remember their pre-sanyaasa life and continue to think of it

while carrying on their life as renunciants.

Practice of cremation in the backyard in Kerala

Shankara was confronted with a difficult situation. No one in his village was willing to help him.

He had to perform the obsequies for his mother. The local Nambuudhiri Brahmins declared that

they could not touch the body. They felt that Shankara was going against scriptural injunctions.

Utterly helpless, Shankara carried the body himself to the backyard of the house and cremated it.

What Shankara did then is practised even today in Kaaladi. When any elders pass away, their

bodies are cremated in the backyard of their houses. There is no separate cremation ground for them.

When you go to Kerala you will find houses facing the street but the

backyard will be open space. Anyone who goes there will have to take a **purifactory** bath. In this manner **Shankara** fulfilled the promise he gave to his mother.

Shankara then left for **Kaasi**. He was deeply pained at the attitude displayed towards him by the people of **Kaaladi**. **Shankara** was walking all the way to **Kaasi**, with just a stick in his hand and an oil torch to light his way at night.

Advice to the young

Looking at young men and women going about on his way, **Shankara** remarked to his disciples that young people were more keen about sensuous pleasures than to enquire about the **Aathma**. It is a pity that people are attached to the body which is a container of many filthy objects. They are carried away by the external physical attractions of the body. It is a crying shame! What a pity that people should be so attached to this impermanent body! How long can youthhood last?

Shankara then and there taught the people about the transitoriness of carnal pleasures.

His message was a warning to youth to be very careful in the life they led. They should give up attachment to the body. In this context I would relate the story of a prince who wanted to marry a merchant's daughter for her beauty. The girl who was devoted to God and wished to remain single, devised a plan to rid the prince of his **infatuations**. She sent word that she would agree to marry the prince if he approved of her after a week. Meanwhile she took a series of **purgatives**, collected all the **purgings** in vessels and went to meet the prince. By that time she was so emaciated that all her youthful charm had gone. She told the prince that the beauty he saw in her was all contained in the vessels. The prince learnt the lesson and decided also to remain single and devote himself to serve God.

Shankara sought in this manner to turn the minds of the people away from sensual pleasures to thoughts of God. **Shankara** did not call upon all young men to take to **sanyaasa**. He exhorted them to do their duty and dedicate the body to the service of the Divine. He preached the truth, practised it and broadcast it to the world.

Young people today have become slaves of the senses and are behaving like the lower animals.

Shankara pointed out how worldly life is like the scenes on a screen. They come and go, but the screen remains. He declared: "**Brahma Sathyam. Jagath mithya**" (The Self is real. The world is

illusory). **Shankara** also declared: "**Sarvam Vishnumayam Jagath**" (The Universe is permeated by God). When scholars pointed out the contradiction between the two statements, **Shankara** said:

"Worldly life is illusory because it is continually coming and going." At the same time, this worldly life is lived like the moving scenes on a permanent screen. In this process the world and the Divine become one as it were like the oneness of the screen and the pictures on it. This is the basis for the statement: "**Sarvam Vishnumayam Jagath**." Hence, the **Upanishathik** declaration that the whole cosmos is dwelt in by God.

Adhvaita and worldly duties

This was the non-dualism preached by **Shankara**. Consider the Divine as the fundamental basis and lead your worldly life recognising its impermanence. Without the Divine the cosmos has no existence. Hence man must recognise the one Divine **Aathmik** Principle that is present in all beings. It may be called by different names. The Eternal Divine is **birthless** and nameless.

(**Svaami** described **Shankara**'s successful debates with **Mandana Mishra** and his wife, **Ubhayabhaarathi**, both of whom took to **sanyaasa** thereafter. **Shankara** then went to Kashmir.)

Shankara's atonement in Kashmir

The ruler of Kashmir was a great patron of scholars. **Shankara** wanted to defeat them in debates.

The moment **Shankara** entered Kashmir, the gates of the temple of Kanaka-**dhurga** closed. All the efforts to open them proved fruitless. All the **pandiths** went to the temple and prayed to the goddess. In answer to their prayers the Goddess spoke in an ethereal voice: "**Shankara** is a great **Achaarya** (preceptor). But he suffers from one taint. Only when the taint is removed will these doors open." **Shankara** then sang hymns in praise of Shiva. **Shankara** realised that he had committed a mistake in entering the dead body of the king of **Kaasi** to acquire the experience-of a householder for carrying on the debate with **Ubhayabhaarathi**, the wife of **Mandana Mishra**. To atone for this lapse he decided on a eleven days fast, without food or water, to perform a **thapas**.

On the twelfth day, the doors of the temple opened of their own accord. This showed the power of **Shankara**'s determination and penance.

Krishnamurthy and **Sandipan Chatterjee** (who had spoken earlier) referred to **Prema** and called upon the students to cultivate love. What is the kind of love they should develop? **Shankara** has

given the answer. The love should arise from the Aathma. True prayer should stem from the soul and not the body. That love is God. Live in love. Develop detachment

Shankara continuously preached the doctrine of detachment to young people because he realised that attachments developed over many lives cannot be shed by listening to one or two speeches.

There was a businessman who feared that his son might develop aversion to the world if he listened to the discourse of a pandith who was expounding the greatness of renunciation. The pandith assured the merchant that one day's talk was not going to reform his son, when a series of talks had no effect on the father. When there was need for constant purity in daily life, the efforts at spiritual cleansing should be continuous. This was the way Shankara was preaching to the young the philosophy of renunciation and detachment. Students should hold fast to God as the only true friend and supporter. When you have firm faith, the Divine will manifest Himself to you. This is the truth, the truth and nothing but the Truth. Today several pandiths expounded Adhvaitha, but few practise it. Adhvaitha should be lived, not merely repeated in words! Realise the truth: "Sathyam, Inaanam, Anantham Brahma!"

Discourse in Sai Kulwant Mandap on 9-9-1996.

46. The conquest of attachment
With what ingenuity does the tongue
Manage to move about in the mouth
Without getting caught between the teeth!
Man also should behave likewise
To avoid the perils of life.
Forget not these good words, Oh man!

SHANKARA looked upon man's existence in the world as that of an actor on the stage, who plays his part, by being born, growing and dying. Man's life is like a drop of water Shimmering without rest on a lotus leaf. It is filled with grief and sorrow. Give up attachment to this life And start worshipping Govindha. Oh man! lacking in wisdom. (Thelugu Poem).

Human life is like a house filled with many rooms in the form of desires. Desires and disappointments are the order of the day. Doubts are rampant. Man is racked by fears. Fear haunts him wherever he goes or remains. He is caught up in a maze of troubles. How is he to escape from it? Even the happiness which he seems to derive from life is coupled with fear.

There is no freedom from fear. How is it to be got? Where there is no attachment, there is no fear. How is this state to be got? By proximity to the Divine.

Shankara exhorted mankind to banish fear by cultivating vairagya (detachment) and journeying towards the Aathma (Self). It is through Self-Realisation that the true nature of fear is understood. Joy and sorrow, profit and loss, light and darkness are pairs of opposites in which the absence of one is the sign of its opposite. For both, the root cause is the Aathma. All things originate from the Aathma. Here is a flower. It has many petals. These petals appear distinct from each other. But all petals have emerged from the same single stem. The stem is the seat of the Aathma, from which the petals have emanated. But we view the flower as a single object. The flower is one, but the petals are many. The petals have come out of the one stem.

The ocean, waves and foam
The analogy is applicable to the endless number of waves arising on the ocean. The waves are many and distinct. But they are of the same stuff as the ocean. From the waves arises the foam, which has the same properties as the waves and the ocean though different in form and name.

These three are based on the ocean. The three represent the three kinds of proofs in logic Prathyaksha (direct perception), Paroksha (indirect evidence) and Anumaana (inference). This is the logical basis for Adhvaitha. It is termed Thriputhi--the three-in-one--the Aathmik principle. In the human, this three-in-one is found in the unity of the body, mind and Aathma. The body functions on the basis of the mind. The mind is based on the Aathma. The Aathma is the basis for everything. For humanness, the Aathma is the basis. This is the doctrine of Non-Dualism.

Ignoring this truth and pursuing the myriad ephemeral objects of the phenomenal world, people ultimately come to a realisation of the Aathmik Principle.

Siddhaarth's discovery
After a long period Shuddhodhana had a son, named Siddhaarth. The King kept Siddhaarth entirely within the palace so that the boy should have no knowledge of the sufferings in the world outside. Once Shuddhodhana introduced his son to a high-souled pandith who had come to the palace. The pandith was an oracle. He told the king: "Shuddhodhana! This lad will become a renunciant. Moreover he will become a great teacher of wisdom to the people." Shuddhodhana

was alarmed on hearing this.
 Apprehending that the prince might develop Vairaagya (total detachment) if he went out, he kept the prince from going out. The king got him married when he reached his eighteenth year and crowned him Heir-Apparent. After his coronation as Yuvaraaja, Siddhaarth desired to go round the kingdom. There was no meaning in a ruler confining himself to his palace. He should know how the people lived. Hence he wanted to go round the country. Despite his apprehensions, the king agreed to the prince's request because he was now married and was unlikely to break away. Old age, disease and death Siddhaarth got into his chariot and set out on a tour of the capital. He saw an old woman, bent with age, trudging, on the road with a stick. He asked the charioteer: "Who is this strange creature moving on the road?" "Lord! When one grows old, the back is bent and one becomes infirm. This is an old woman." The prince asked: "Does this happen to everyone as a result of old age?" He replied: "It is inescapable. It is a law of Nature." The chariot went further. A sick man was sitting under a tree, coughing and wailing. The prince asked what the matter was with the man under the tree. The charioteer replied: "The human body is subject to a variety of ailments. That man is suffering from a severe ailment. No one can tell when anyone may be afflicted with disease." The prince took note of this. The chariot proceeded further. A dead body was being carried by four persons on a bier. The prince asked what it was that the four men were carrying. He replied: "It is a dead body." "What is a dead body?" asked the prince. The charioteer replied: "A dead body is without life." "What about us?" asked the prince. "We are Shivam (alive)." The prince asked: "Does everyone lose his life?" "Yes. Death is unavoidable, sometime or other." The prince heard this. He dropped the sword in his hand and returned to the palace. He did not eat that night. He went to bed, but could not sleep. By his side, his wife Yashodhara and his young son were sleeping. He looked at them intensely. The thought flashed in his mind: Sarvam duhkham (All is sorrow). Then he declared: "Sarvam Bhayam, Bhayam, Bhayam" (All is filled with fear). Next, he declared: "Sarvam anithyam, anithyam, anithyam" (Everything is transient, transient, transient). Then, he declared: "Sarvam shuunyam, shuunyam, shuunyam" (All

is emptiness). Making these declarations, he left the palace. What great renunciation is this! We see any number of ailing persons, old people and dead bodies. How many get the feeling of renunciation after seeing these scenes? Only Siddhaarth got this feeling. To acquire such a control over the senses (as to give up all attachments) God's grace is necessary. The Jithendhriya kingdom Likewise, a prince went to a forest for hunting. Feeling tired and thirsty, he went to an aashram for rest and water to drink. The sage of the heritage asked the prince who he was and what brought him to the aashram. He said: "My name is Jithendhriya. I have come from the kingdom of Jithendhriya. I need some water." The sage offered water and asked him to sit. The sage wanted to find out whether the stranger was one who lived upto his name. (Jithendhriya means one who has conquered his senses). There are many persons who have names like Dharmaraju, but who belie their names. The sage asked the prince to hand over his royal clothes to him and wear an ascetic's robes himself. He took the prince's clothes, sprinkled some red powder on them and set out for the kingdom of Jithendhriya. At the palace gate, the sentry greeted the sage with reverence and asked him the object of his visit. The sage told them that the prince had been killed by a wild animal in the forest and that he had brought the prince's clothes. He asked them to convey this message to the king. The gatekeeper smiled and asked: "Who is free from death? Everyone that is born is bound to die. Birth and death go together." There is a practice in the railways to stamp on every railway wagon the date on which it has to be returned to the workshop for repair and repainting. Likewise everybody has a return date, though it is not visible. Indifference to death After hearing the sentry's words, the sage went in to meet the king himself. He told the king that his son had died and started crying. While the Sanyaasi was wailing, the king was having a laugh. The king said to him: "You are wearing the ochre robe. But your words are unbecoming of a renunciant. Why do you cry? This is no matter for grief or worry. At dusk hundreds of birds return to a tree for rest. The next morning they fly away. What is the relationship between the different birds? Likewise on the tree of my family, birds like wife and

children rest for a while
and depart. No one can tell when and where any of them will leave.
There is no cause for grief
over their departure. It is a law of nature." The sage felt that the king
was a heartless man. He
then went to the queen, thinking that as a mother she would grieve
over the death of her son. He
told her: "Mother! Your son is dead. Here are his clothes." She too
laughed. "**Oh Saadhu!** You
are one who has renounced everything in the world. How can you
entertain any concern for the
ephemeral? Life is like a **choultry** where wayfarers stay for a while
and then pass on. Each has
his own time of departure. There is no need to grieve when any one
leaves the world."
Then the sage went to the prince's wife to find out whether she at
least reacted differently. He
broke the news about the death of her husband. She remarked:
"When it rains, leaves fall away
from a tree. When there is a flood, two pieces of wood come together
for a while and separate
again. In this ocean of life I am one such piece. The prince was
another. We came together and
we have gone apart. Why be surprised or lament over this? For all
these, the cause is either
attachment or possessiveness. The events themselves are not to be
blamed. They are bound to
happen. Why worry about them?"
True detachment
The sage realised that what the prince had said about the kingdom
was all true. Yet, he wanted to
test the prince himself. He returned to the hermitage and exclaimed
before the prince: "**Oh**
prince! Your kingdom has been overrun by invaders and your father
and mother are kept as
prisoners. You must leave immediately to recover the kingdom and
release your parents. Get
ready for war."
The prince replied: "All that has happened is according to the Will of
God. I did not bring that
kingdom with me when I was born. Can I take it with me when I die?
Why should I wage war to
recover it?
It is not my kingdom. My kingdom is the kingdom of the **Aathma**
(Spirit). I am striving to realise
it. That is the Kingdom of Heaven: That is what I seek to secure. It
cannot be got by waging by
war. It has to be won through love alone. I have no interest in other
kingdoms."
Be true to your role
Then, the **sanyaasi** prostrated before the prince and confessed: "We
don the robes of **renunciants**,

but we have none of the qualities of true **renunciants**. How many
householders are leading lives
free from worldly attachments."
I would relate another story, to show that whatever role one has to
play in life, he should, be true
to it. Once an actor appeared before the court of a king in the guise of
Shankaraachaarya,
declaring in strident terms the unreality of all human relationships
and the impermanence of
worldly possessions. The actor gave such a powerful exposition of
Adhvaitha that the king
directed his minister to present the actor with a plate of gold coins.
But the **Shankaraachaarya**
firmly refused to accept the present, saying that it would be unworthy
of him to receive it in his
role as **Shankaraachaarya**. The next day the same actor appeared in
the role of a beautiful dancer:
and performed an excellent dance before the king. The king was so
much impressed with the
dance that he directed the minister to present a plate of gold coins to
the dancer. This time, the
dancer declined to accept what was offered as too small a reward for
his performance. The
minister who realised that the dancer was the same person who had
come as **Shankara** the
previous day, then asked the actor what was the reason for his refusal
to accept the plate of gold
coins the previous day and to ask for more that day. The actor
explained that he declined the
previous offer in keeping with his role as **renunciant**. But, in the role
of a dancer he was free to
ask for more as it was natural for dancers to make as much money as
they could.
Shankara's call to humanity
Shankaraachaarya called upon mankind to realise that as human
beings they should cherish
human values and practise them. Otherwise they would be betraying
their true role in life.
Shankara went round the country exhorting people to lead spiritual
lives, shedding their animal
qualities. His disciples imbibed the essence of **Shankara**'s doctrines
and became proficient in
expounding **Adhvaitha**. For a time the **Adhvaithic** doctrine held
sway all over **Bhaarith**. In course
of time, however, the doctrine lost its hold.
Students! I do not want you all to become **sanyaasins** and to give up
everything. All that I want
you to do is to carry on your duties, place your faith in God and
realise that there is one
fundamental Reality underlying all things. When you get this
realisation, detachment will
develop in you of its own accord. Detachment is not acquired by

compulsion. As love of God grows, indifference to worldly things develops naturally. Discourse in **Sai Kulwant Mandap** on 10-9-1996.

47. The **Vinaayaka** Principle

EMBODIMENTS of Love! When you rub piece of sandalwood on the grindstone, the more you rub it, the greater the fragrance it emits. As you chew a piece of sugarcane, the more you chew the greater the sweet juice you get from it. As gold is heated more and more in the crucible, it acquires greater brilliance, getting rid of all impurities. A noble being displays his good qualities, however much he might be subjected to trials and tribulations. Thereby he stands out as an example to the world. (**Svaami** explained the purport of the opening **Sanskrit** stanza thus).

God is the embodiment of bliss. He is eternal. Every living being originates from bliss, grows on bliss and merges in bliss.

Among the myriad names of God, the foremost is **Sath-Chith-Aanandha**. **Sath** is that sacred thing which has no change in the three worlds and in the three categories of time (past, present and future). It is permanent. **Chith** means total awareness. When **Sath** and **Chith** become one, **Aanandha** (bliss) is realised. Hence, the Divine is described as **Sath-Chit-Aanandha** (Being-Awareness-Bliss). This principle is all-pervasive. It is present in all. The scriptures declare:

"**Sarvam-Vishnumayam jagath**" (The cosmos is permeated by the Divine).

Failing to recognise this truth and treating the body as the only reality, man distances himself from bliss. Men identify themselves in terms of their professions or nationality. But all these are acquired characteristics and not innate to the persons concerned. Essentially everyone is an embodiment of the **Aathma** (the Self). All the other aspects are transient. To identify yourself with the body is to mistake the dwelling for the indweller. When the truth is investigated in this manner, spirituality will become apparent.

Aathmik principle resides in everyone

The basis of the **Adhvaithik** doctrine is the spiritual oneness of the entire cosmos. It is the Spirit that is common to all beings. The Spirit is the source of all beings and their ultimate destination.

The **Aathmik** principle resides in the heart of every being. Hence there is no need to go in search of God. You are the Divine.

Today the nation is racked by divisions of all kinds based on religion, language and region.

People should strive to realise the underlying unity of all religions, languages and regions. God is called by different names by people of different faiths. But all names signify the same God. All of them stress the unity that underlies the apparent diversity.

Vedhaantha indicates the four stages in realisation of the Divine.

Saaloka (perception of the Divine), **Saameepya** (proximity to the Divine), **Saaroopya** (experiencing the vision of the Divine) and **Saayuiya** (merger in the Divine). The Divine as such has no form. Whatever the form in which the devotee worships the Divine, the Divine assumes that form for the devotee.

However, all forms are His. "**Sathyam, Shivam, Sundharam**." Truth is God. Beauty is God. The unity of Truth, Goodness and Beauty is **Sath-Chith-Aanandha**.

Emperor **Janaka**'s transformation as a **Raja**-Yogi took place after he learnt from **Yaajnavalkya** that his present queen was in his previous birth his mother. This knowledge immediately made **Janaka** renounce everything and become a seeker of the Divine.

While **Yaajnavalkya** hesitated to reply to the King's persistent query about his previous birth, once he revealed the truth, the king considered it a blessing and became a yogi.

Worship of **Vinaayaka**

Today we celebrate the birthday of **Ganapathi**. What is the significance of this term? **Ga** means **Buddhi** (the intellect). **Na** means **Vijnaana** (wisdom). **Pathi** means Master. Hence, **Ganapathi** is the master of the intellect and wisdom. Another meaning of the term is Master of the **Ganas** (the hosts of spirits). The name **Vinaayaka** means one who has no leader above him.

Before we commence any activity we offer prayers to **Vinaayaka** so that the action may be successful without any impediments. **Vinaayaka** is worshipped not only in **Bhaarath** but in many other countries. The worship of **Vinaayaka** has been prevailing from the times of the **Rig-Vedha**.

The **Vinaayaka** principle protects man from the various hurdles in life and ensures peace and security. Hence on every auspicious occasion **Vinaayaka** is worshipped.

The devout offer worship to **Vinaayaka** with the well-known prayer beginning with the words,

Shuklaambara-dharam (The one who wears a white garment). **Vighneshvara** is described as one who is white like the moon, who has four arms (two for giving worldly protection and two for spiritual benediction), who has an ever-pleasing countenance and to whom obeisance is offered

for removing all obstacles. While the pious used this prayer in a devout spirit, the impious misused the words to distort the meaning and make it a prayer to a quadruped which is employed for carrying washed clothes. It is by such misinterpretation that some people have sullied the great culture of **Bhaarith** and undermined faith in God. Fill your hearts with love

Students! Instead of filling your minds with scriptural knowledge it is enough if you fill your hearts with love. One ounce of practice is worth tons of spiritual knowledge. Today men should show their humanness in action and not their physical features. Students should be filled with idealism and serve the Motherland in a sacred spirit, with firm faith in God.

The preciousness of human birth is indicated by the declaration in the **Geetha** that every human being is a spark of the Divine. Everyone should look **Godward** while attending to worldly duties.

If you dedicate all actions to God there will be no obstacles. Good thoughts will lead to good actions which produce good results.

Students! You should seek to earn the love of God and His grace. All other acquisitions are worthless and impermanent.

Discourse in **Sai Kulwant Mandap** on 16-9-1996.

Bhaarith has been blessed with many saints and sages and with many manifestations of Divinity in Human Form. A doubt may arise why such appearances take place in **Bhaarith**, more than in any other place, when the world is so big and we have humanity everywhere to be saved and guided. There is a reason for this, believe Me! Well, why should, in all India, **Kolar** alone have gold? Where there is a gold mine, there is the need for mining engineers and chemists who will extract it, separate it, purify it and distribute it to the various places where gold is in demand, is it not?

Baba

48. Who is dear to the Lord?

EMBODIMENTS of Love! Human life is precious, noble and virtuous. It is a pity human beings do not realise this. The whole purpose and goal of human life is to know one's true nature.

Forgetting one's true nature, man is caught up in worldly concerns and plunged in misery. The ancient sages indicated the path to be pursued for the redemption of mankind.

They commended nine forms of worship any one of which could confer bliss and redeem a man's life.

To experience the proximity of the Divine the easiest path is **Naama-smarana**, remembering constantly the name of the Lord. Sage **Vedha Vyaasa** declared that in

this Kali **Yuga** there is nothing greater than chanting the name of **Hari** for realising God. It is the easiest path for one and all, the scholar and illiterate, the rich and the poor.

In the **Geetha**, the Lord has indicated the qualities which a devotee should possess to enable him to earn the love of the Lord. Among these qualities, Krishna declared **Anapeksha** (desirelessness) as important. Today there are few without desires of one kind or other. All sensual pleasures are ephemeral. But most people are content with them. Greater than the sensual is the transcendental path, **Shreyo maarga**, which confers lasting bliss.

When one does any action as an offering to God, it gets sanctified. Such an act becomes **anapeksha** (desireless act). Every selfless act of devotion becomes an action free from the taint of desire.

The second quality is **Suchi** (purity). What is required is both internal and external purity. God cares only for **Chittha-shuddhi** (internal purity of the mind). Faith and service

The third quality is **dhaksha**. This means that the devotee should be steadfast and unwavering in any situation. With his mind firmly rooted in God, he should engage himself in service to others and perform actions in a spirit of detachment. Only such a devotee is eligible for God's love. He is unaffected by pleasure or pain, gain or loss or what happens in the mundane world. The fourth quality is **Udhaaseenah** indifference to external happenings. The fifth quality is freedom from egoism and possessiveness. One should get rid of the idea of **doership** and ownership and surrender everything to God.

Today all spiritual exercises are ostensibly undertaken for realising God. But there is no need for undertaking them. Human birth itself is a mark of Divinity. What is essential is to recognise the indwelling Divinity and live on that basis.

Where is God? Not in temples or pilgrim centres or other places. He dwells in the heart of everyone. To experience the Divinity within, one has to see the Divine in all others and render them service in that spirit.

Worship of **paadhukas**

Today we are celebrating the worship of **paadhukas** (sandals sanctified by the touch of the Lord's feet). Worship of **paadhukas** is not of recent origin.

Even during the **Kritha Yuga**, the sages used to worship **paadhukas**, experience divine bliss and share it with others. By worshipping the Feet of the Lord, they

achieved the goal of their penance.

In the worship of **Dakshinaamurthy**, adoration of the sandals of the Lord as guru (preceptor) is considered important. Even **Shankaraachaarya** resorted to the worship of the Lord's Feet as essential. In a famous hymn, he extolled the Lord in many ways and declared that he was taking refuge in the Lord's feet (**Shambhu**). He declared that Shiva's feet were enshrined in his heart and not elsewhere.

The glory of the Lord's feet is demonstrated by a significant episode in the **Raamaayana**. After

Raama left for the forest, **Bharatha** came to him and pleaded earnestly with him to return to

Ayodhya. **Raama** was equally determined not to return. **Vasishta** noticed the equal determination

of the two brothers. The sage told **Bharatha**: "**Raama** has come to the forest to carry out the

command of his father. It is not right on your part to ask him to change his mind. Let us take his

paadhukas to **Ayodhya**. Those **paadhukas** will reign over the kingdom." **Vasishta** gave this

timely advice and persuaded **Bharatha** to take **Raama**'s sandals and install them on the throne in

Ayodhya.

These incidents show that the worship of the Lord's feet and of the Lord's sandals has a long

antiquity. The sacredness of this worship was propagated to the world by **Bhaarith** from ancient

times as part of its spiritual message to mankind. Indians today have largely forgotten this

ancient practice. In those days it was the practice of the disciples, after the completion of their

education at the guru's **aashram**, to take with them **paadhukas** of the guru to worship them on

their return to their homes. But even the worship of **paadhukas** is an external activity. True

devotion calls for the installation of the **paadhukas** in the heart.

This means that starting with the external form of worship, we should in due course make it an internal exercise.

Karma, **Bhakthi** and **Inaana**

All these are related to the Karma **Maarga** (path of Action). Beginning with the path of action,

progressing towards the **Bhakthi Maarga** (path of devotion), one should ultimately achieve-

Kaivalya (Self-realisation) by the **Inaana Maarga** (the Path of Wisdom). "**Inaanaath eva thu**

Kaivalyam" (Realisation is only through Wisdom), declares the scripture.

The entire life should not be spent on only worldly duties. One must

progress spiritually from

stage to stage. Karma-**Upaasana-Inaanam** (Action-Devotion-Wisdom)--these are the three steps in Self-Realisation.

Subramania Chettiar has been engaged in these devotional activities for a long time. Looking at

his age, you can realise that physically he is not fit to undertake long journeys. But because of his

intense devotion and strong faith in **Bhagavaan** he has been able to carry on this work. The

Divine grace has been giving him all this abundant energy.

So far as the worship of the **paadhukas** is concerned you need not bother about what others think.

Every man should take up such sacred activity to get nearer to God.

To get close to the Divine, you have to engage yourselves in activities which please the Divine.

The supreme maxims of the **Bhaarithheeya** culture are: "Speak the Truth. Follow Righteousness."

When you adhere to these two maxims, all your actions will be sacred.

The **Purusharthas**

Of the four goals of human life prescribed by the scriptures, the first is Dharma (Righteousness).

It is the feet in the human body. The entire body rests on the feet.

Artha, the second goal, rests on

the feet. Hence, the acquisition of wealth should be based on righteous means. The third goal is

Kaama (desires). For the fulfillment of desires you need the **Bhujabalam** (strength of the arms).

Both **Kaama** and **Artha** are based on Dharma. **Moksha** is the culmination of a life based on

Dharma.

Today people have forgotten Dharma and **Moksha** and are immersed only in **Artha** (acquisition

of wealth) and **Kaama** (the pursuit of sensual desires). For the realisation of the goal of human

existence, you have to rely on the feet, namely, Dharma, and the head, namely **Moksha**

(Liberation). This is the meaning of the symbolic description of the Cosmic Person in the

Vedhas. The face of the Cosmic Person symbolises the **Brahmik** Principle. The feet **symbolise**

Dharma. Thus basing oneself on Dharma, one should pursue **Artha** and **Kaama** to attain **Moksha**.

People should seek the Divine in all possible ways. In the worship of the **paadhukas**, devotees

should offer worship with all their heart and not as a mechanical ritual.

How to recite **manthras**

For instance, when the chief priest was reciting the **manthras**, anyone would have been deeply

moved by listening to them. Our **pandith** pronounced the words with

extreme clarity. Let me not

be misunderstood when I say that, whether in Thamil Naadu, Kerala or even in Northern India,

Sanskrit words are not pronounced correctly. But the pandith pronounced all the words very

clearly this morning. Every syllable was pronounced in such a way that it appealed to the heart.

His assistants were also closely following him.

Governor Burugula Raamakrishna Rao took one group to Badhrinaath. The priest in the temple

there was a Nambuudhiri and a Sanskrit pandith. Yet, when the pandith was reciting the

manthras, Raamakrishna Rao closed his ears. Raamakrishna Rao exclaimed: "Oh pandith! Do

not massacre our Sanskrit!" The pandith was saying:

"Ianthaagaaram Bhujaga Jayanam

Badmanaabham---(laughter) instead of saying "Shaanthaakaaram bhujagashayanam

Padmanaabham " What humiliation is inflicted on the Sanskrit language! It is praiseworthy

that a pandith living in Tamil Naadu should pronounce Sanskrit manthras more clearly and

correctly than even Aandhras.

It is because of the help of such pandiths that Subrahmanya Chetty's burdens are lightened.

A blissful experience

The spectacle you witnessed this morning was indeed a blissful experience for one and all. It

looked as if all were in Vaikunttha (the Abode of the Supreme Lord) or Svarga (the abode of

Indhra). It was not at all a command performance. Everyone silently performed the puuja

(worship of the paadhukas) with his/her full heart in it. The pandith explained the meaning of

every word in the manthra. It is rare to find pandiths who recite the manthras so clearly and

explain their meaning intelligently. This has been the problem in Bhaarath for quite a long time.

Very few are concerned about the well-being of society. People carry on their work, professing

that duty is God. That was not the case with the pandith who officiated at the function today. It is

thanks to such pandiths that we have devotees who practise the rituals sincerely.

Now, let me say a word about Dr. Gadhia (who has addressed the meeting earlier).. You know

about him. His grandfather, Kaaka Dheexith, was in Shirdi. He has not seen the old man. But I

have seen him. Kaaka Dheexith's son came to Bhagavaan and stayed with Svaami for 30 years in

Brindhaavan. He showed to Svaami the diary written by Kaaka Dheexith. The Dheexith family

had relations with Svaami which have continued to this day.

Dheexith stayed with his wife in

Svaami's aashram. He showed to Svaami Kaaka Dheexith's diary. In it he had written what

Shirdi Baba told him: "Child! you will again be close to Baba.

Whatever troubles may come, do

not give up your faith." Then Gadhia came to Baba. I sent him to

Manipal to study a course in

Medicine. After completing his medical studies in Manipal he came to Bangalore. I told him that

there was no point in his remaining in Bangalore and directed him to go to London.

In this manner, Gadhia and his ancestors have been associated with Sai! Like this, many

devotees have been associated with Svaami over many lives. Without such association in the past

it would not be possible for all of you to come here. You are not aware of this but I know it all.

These sacred associations have been maintained over many life-times.

Association with Sai

Thus, many of you have from immemorial times had links with the Aathmik Self. This link is

unbroken. It is eternal, infinite. Such sacred relationships should never be given up. All should

return to the place wherefrom they came. That is the strident declaration in the Bhaagavatham:

"It is natural for every living creature to go back to the source from which it came." You have

come from the Aathma and you must merge in the Aathma. Till the goal is reached you must not

treat lightly the sacred journey of life.

People forget the route by which they came and are searching for new paths. Many approach me

anti ask: "Svaami! show a way." I tell them: "There is need for me to show you a path. You go

back by the route you came.

Wherefrom did you come? Not from your mother. Nor from any particular place. The body came

from the mother, but the Aathma came from the Aathma. You are not the body or the senses or

the mind. You are the Aathma alone. You are the son of immortality. Being an Amritha-puthra

(son of immortality), why are you seeking this anrutha (untruth).

What is the way to

immortality? Removal of immorality is the only way to immortality. If you get rid of evil

qualities like attachment, hatred and envy, you will realise immortality. These bad traits make

you remote from God. When you get rid of them, God becomes close to you.

The Lord is with you

Hence, gradually: you have to give up the animal qualities and develop godly qualities such as truth, righteousness, justice and morality. By a process of self-enquiry you can get rid of your animal qualities like anger. How long are you going to remain in the same round of birth and death without realising the goal of human existence? All puujas, rituals and penances are performed for this realisation. You have secured an extremely precious gift by your present birth.

Do not waste it. Utilize every available moment for a worthwhile purpose. Devotees are yearning to realise the Divine by worshipping the Lotus feet and offering their worship to the paadhukas.

Have the conviction that when you have the sanctified paadhukas with you, the Lord is also with you. When you enter the Mandhir you leave your shoes outside. But the Lord's feet are present wherever His sandals are kept. Bear in mind this sacred idea. Live upto the conviction that the eternal Divine is omnipresent. Maintain purity and harmony in thought, word and deed. That is the way to secure Inaana-shuddhi (Divine Wisdom).

Thanks to many meritorious lives in the past, you have got this sacred opportunity. Of the hundreds of millions in Bhaarith, how many have got this opportunity? Many who wished to come here have been unable to do so for one reason or another. Make the best use of the rare and sacred opportunity that has come your way.

Spread the message of worship of Paadhukas. Dr. Gadhia observed that many significant events are likely to take place before 1998. Dr.

Gadhia invited Svaami for a big paadhuka celebration to be held in Birmingham in 1998. In

accordance with this desire, Subramania Chettiar should be blessed with the necessary health and strength. He is willing to take on any burden, but is physically weak. But his faith and

determination will give him the strength he needs. Our Shaasthri (who officiated at the function in the Nilayam) should also take a resolve.

He should spread the message of the worship of the paadhukas among wider sections of the people and dispel the darkness of ignorance. Whoever carries on the divine mission, unaffected

by success or failure, joy or sorrow, will be the recipient of God's grace. Krishna has declared that such a devotee is dear to Him. Such a devotee develops detachment towards all worldly concerns and is indifferent to the happenings in the phenomenal world. He is indifferent to praise

or censure, pleasure or pain.

The next quality a devotee should have is giving up attachment to the fruits of one's actions.

Even the egoistic sense of doership should be given up. Everything belongs to the Divine.

Engage yourself in good acts and experience the Divine. (Bhagavaan then honoured the Pandith with a gold kankanam and fastened a gold wristlet on Subrahmanya Chettiar. The entire

gathering broke into applause. Bhagavaan also presented shawls to the other pandiths who had participated in the function).

Discourse in Sai Kulwant Mandap on 3-10-1996.

It is here in India that there is a mine of spiritual wisdom and spiritual treasure: the Dharshanas, Upanishaths and the Geetha and the Vedhas. This has to be distributed, pure and unsullied, guaranteed in value and quality, to eager aspirants everywhere and so, we have here a succession of sages and saints. On account of the teachings and the lives of these people, there is a vast field of spiritual virtue in this land, which needs only a little care to yield a rich harvest.

Baba

49. The devotee's ordeals and God's grace

YOU must acquire the friendship of God. Once you acquire that friendship you can achieve anything. All happiness can be derived therefrom.

You know how Kuchela was a friend of Krishna in their boyhood. Because of his prolific

progeny, Kuchela was immersed in a sea of troubles. His wife reminded him that if he went to

Krishna, who was his boyhood friend at the guru's aashram and who was now a ruler at

Dhvaaraka, Krishna would relieve him of his poverty. While he had some apprehensions whether

Krishna would remember him and receive him, he got over them and set out for Dhvaaraka.

Though Kuchela was in tattered clothes, the moment Krishna learnt that his old friend had come,

he rushed towards him and embraced him. He exclaimed: "How long ago is it since we last met?"

Where have you been all these years? How have you been faring?" Kuchela remembered the

Lord only because of his troubles.

Another example may be found in the Mahaabhaaratha. After completing their years of exile, the

Paandavas returned to their capital. Happy over the safe return of her sons, Kunthi went to

Krishna to offer her salutations. Krishna said: "Dear aunt! Are you happy? Is there anything

more you want? I shall fulfill your wishes." Kunthi said: "Krishna! I don't need anything. I have

to enjoy your support, your guidance and your nearness at all times. I

must be blessed with troubles always. It is because my children experienced innumerable troubles during our exile in the forest, living on roots and fruits, that we found you were always with us, beside us and behind us and you saved us so many times. If we are to enjoy your proximity we have to face troubles."

Experience of two students

In this context, let me reveal a significant episode in Sathya Sai's career which is not known to anyone. Every year summer courses used to be conducted in Brindhaavan. In view of the growth in number of students at Brindhaavan, we undertook to build a new hostel for them. That year I took all the students to Ooty during the summer. All the arrangements for the summer course were completed successfully. Svaami told the students a day before they were to leave Ooty:

"Boys! You have had the chance to come to Ooty. You had better go on a sight-seeing trip and enjoy the grandeur and beauties of the Lord's creation." Svaami asked them to go out sightseeing, but they insisted on Svaami also coming with them. The boys are a stubborn breed.

Svaami told them that if He came with them, large crowds would gather wherever He went and they would not be able to see anything.

Modern boys have a stubbornness of their own. They said they would not leave unless Svaami also came with them. Svaami relented and made arrangements for all the students to leave by buses for Doddabetta, the highest point in the Neelgiris range (above 8000 feet altitude). They wanted to take photographs with Svaami on the top of the hill and Svaami agreed to follow them to take photographs with them. Svaami left half an hour later from Nandhavanam to Doddabetta.

Two young men went to Nandhanayanam to see Bhagavaan. They were told that Svaami had left for Doddabetta. Immediately the two young men got up on their motorcycle and started driving at high speed to catch up with Bhagavaan's car on the road to Doddabetta. Their only anxiety was somehow to get a glimpse of Svaami.

Svaami noticed the boys and wanted to know who they were. Someone in the car remarked:

"They might be some rowdies." Svaami remarked: "No, no. Without knowing the truth you should not make such remarks. They might be boys eager for Svaami's dharshan." When Svaami's car was taking a turning, the boys came at high speed near

Svaami's car. At the turning the motorcycle fell on a side. Both the boys fell down from the vehicle. Immediately, I stopped my car, went near them, wiped the mud from their bodies and enquired of them: "Boys! Have you suffered any injuries! Why did you drive at such a high speed? You should not have done so.

If you wanted to see me, you could have come to Nandhavanam." I sought to comfort them and gave them two Kamala oranges to eat.

The two boys, who were local college students, said: "Svaami! We came to have your dharshan.

Because of this mishap, we not only got Svaami's dharshan, but also sparshan, sambhashan and prasaadham If this accident had not happened, would Svaami have come near us, wiped our backs and spoken so endearing to us? Svaami! We yearned for your dharshan. We earnestly sought you. We got all three dharshan, sparshan, sambhaashan (see you touch you and speak with you). Any trouble is worth while if these three can be got. Please give us always such troubles."

There is no pleasure and pain for the Lord

Kunthi prayed likewise to Krishna. The benignity with which the Lord considers a devotee in the moment of his troubles, He is not likely to show at other items. Of course, the Lord thinks of the devotee even at happy occasions. For the Lord there is nothing like pleasure and pain.

When Kuchela was in Krishna's palace he forgot to ask Krishna what he had come to ask. But there is no need to ask the all-knowing Lord. After lavishing all the hospitality on him, Krishna sent Kuchela back in a palanquin. After going some distance Kuchela reflected on his folly. "I enjoyed all the sumptuous feast Krishna gave me, but I forgot all about the plight of my children.

I forgot to ask Krishna what I had gone to ask him. What a fool I am!" But when he neared his old home, what he saw was a magnificent mansion. His wife was dressed in fine clothes and was shining with all ornaments. She came out to welcome Kuchela like a queen. Kuchela wondered whether she was some princess or his wife.

She approached Kuchela and asked him: "Lord! What did Krishna tell you?" Kuchela described how lovingly Krishna rushed to meet him and embraced him endearingly. "How can I describe his all-encompassing love? He is love itself. Is there anyone who could confer countless blessings in return for a handful of Kuchela's parched rice!" (Svaami

sang a **Thelugu** song).

"What a fool I was not to realise the boundless grace of such a Lord!"

Reflecting like this

Kuchela went round the mansion, deeply moved by Krishna's love for him.

Believers will never suffer

Nothing will be lacking for those who believe in God. Many non-believers have suffered in life

in various ways, but no one who had full faith in God has ever

suffered. There are none such

sufferers, none at all. Unfortunately many suffer because of lack of faith. Very often they suffer

disastrous losses. On the other hand, the real believers are often carried from the depths of life to

the Abode of the Lord! Hence, faith is supremely important. Faith is everything. This faith can

be acquired and strengthened only through love.

During the past four days, innumerable devotees from all parts of **Andhra Pradesh** have come

here and experienced the bliss of heaven on earth. All of them are utterly innocent people. Their

hearts are pure and unsullied. They have firm faith in God.

Bhaaratheeya culture today survives

to some extent only in the villages.

No one can adequately describe the joy experienced by these innocent villagers. That is true

devotion. All other devotees present in **Prashanthi Nilayam** were deeply moved by the devotion

of these **Aandhra** village folk. I bless all of them to be happy, to be ever blissful and lead sacred lives.

Discourse on 22-1 Q- 1996.

Love for the Lord should not degenerate into fanaticism and hatred of other names and forms. This type of cancer is affecting even eminent men nowadays. But you must avoid-it. Believe that all who revere the Lord and walk in fear of sin are your brothers, your nearest kith and kin. Their outer dress or language or skin-colour, or even the methods they adopt to express their reverence and ear are not important at all.

Baba

50. The glory of **Bhaarith**'s women

Fear of sin has gone,

Evil deeds are rampant,

Devotion to God is wavering.

To fight these tendencies

Chanting the name of the Lord

Is the only remedy, **oh** man!

If women go out for jobs

Who will take care of the homes?

If husband and wife go to offices

Who will look after the children?

Earning money may solve some problems

But how will it resolve domestic problems?

Truly speaking, working women

Do not enjoy much happiness.

LOVING Embodiments of the Divine Self!. It is not my view that women should not get educated.

They should have education. You may also take up jobs. But you should live up to the

obligations and glory of womanhood. The first title given to a woman is **GrihaLakshmi** (the

goddess of Home). A woman is expected to confer all prosperity, honour and good name on the

home and the family. She is characterized as **Grihalakshmi** and not Office-**Lakshmi**.

Another title for a woman is **Ardhaangi** (The better half. This means she is the better half of the

husband and not a partner in his job.

The third title is **Ilalalu** (the Mistress of the Home). She is the mistress in the house and not in the office.

Dharmapathni is the fourth title conferred on a married woman.

This implies that the home is the

dwelling for all righteousness. The home is the birth place of all the

Dharmas (rules of right

conduct) hallowed by usage from ancient times.

What we have to safeguard and protect today are Truth and Righteousness and not the nation.

When Truth and Righteousness are protected, they will protect the nation. Hence righteousness

should be fostered in the home. A home is no trivial place.

The home is a veritable university teaching many subjects,

The home is centre of comfort and pleasure conferring joy;

The home is a stone that can make even the creator,

Brahma, sing and others dance.

The home with the husband

Is a school for the wife. (**Thelugu** poem)

The home is the abode of Dharma, which protects and safeguards the country. The home is

beacon which illumines the world and sustains it. Women should realise that, irrespective of their

education or position, their foremost obligation is to protect the

home. For **laks** of students and

children who go to school, the mother is the first teacher. From the moment of birth, for every

one the mother is the preceptor. If such a teacher leaves her home to teach other children, who

will teach her children?

For **Bhaaratheeya** women, the first duty is to reform the home and run it along ideal lines.

The home and the family is the basic social institution everywhere in the world. When the home

improved, the whole world will be better.

The home is a heaven itself

In this phenomenal world, whatever pleasures and satisfactions one may derive elsewhere, if there is no joy at home, it becomes a veritable hell. The home is heaven itself. It is the duty of women to maintain it as such.

There is a proverb in the Aandhra Country: "First care for the home and then think of other things." Since ancient times, Bhaarith's name and fame have rested on the greatness of women

(Bhagavaan sang a song in Thelugu, praising the greatness of Saavithri, who made the Lord of Death restore the life of her husband, the power of Chandhramathi, who stood by her husband's determination to sacrifice everything for Truth, the chastity of Seetha who went through an ordeal by fire, and Damayanthi, who shared all her husband's troubles with fortitude. Bhaarith was noted for such heroic women whose chastity and courage are an example for all humanity).

To be born as women in such a country where there were such heroic women, is indeed a privilege.

Should not the sacred river Ganga be worshipped as a mother? Is not Bhaarith the home of Gomaatha, Bhuumatha and Vedhamaatha--the land in which the cow, the earth and the Vedhas are worshipped as a mother? It must be realised that it is not proper for Bhaarithheeya women to forget their sacred vocation and engage themselves in outside activities contrary to their great heritage.

(Bhagavaan sang a song glorifying the quality of forbearance, which was the hall-mark of people in this sacred land, the love for mother and the Motherland, and the readiness even to sacrifice one's life to uphold one's honour). Unfortunately these values have been lost today. Bhaarith was the leader for the entire world in the realm of spirituality. Hindu tradition stood for the welfare of all mankind all through the ages. To uphold these ideals the kings and women in ancient Bhaarith made great sacrifices. Everyone must take a pledge to revive and uphold these great ideals.

Consequences of uncontrolled immoral desires

The great epics, the Raamaayana and the Mahaabhaaritha, and the supreme Puraana, the Bhaagavatha, have taught the great lesson for all mankind regarding the disastrous consequences of uncontrolled immoral desires. Raavana, who Was a great scholar and warrior, became victim of an evil passion. Hiranyakashipu met with his end because of his

intense hatred for God, despite the fact that he was a master of all sciences and had acquired many powers by his penance. Dhuryodhana was the victim of incurable jealousy and insatiable desire for power and property.

Many women have played a great role in the past in trying to restrain husbands from indulging in evil deeds. Mandodhari was a notable example of such a woman who tried to impress on Raavana the error of his ways. But Raavana paid no heed to her.

Women who are the embodiments of the Divine spirit! At least from now on you must strive to sanctify the home and turn the family towards the Divine path. Mind can make one a demon or Divine

Women must realise the enormous power of the mind for good or evil and see that its power is used only for doing good. The mind can make a person a demon or Divine. The mind is under the control of the intellect. The intellect is governed by the Aathma. Self-realisation will bring about control over everything.

The dire conditions prevailing in the world are known to everyone. The root cause of all this is the failure of people to realise their inherent divinity. Excessive desires, fuelled by selfishness, are the cause of all troubles. The primary requisite is confidence in one's self. Without that confidence, nothing can be accomplished.

Men are in quest of peace. But how is it to be secured? Faith in God is essential. That faith has to be generated in the family. Then alone the children will develop sublime thoughts. They are the future citizens of the nation. Hence they have to be brought up well. Unfortunately today mothers in affluent families neglect their children. They leave the children in the care of nannies and the children have more love for the nannies than for their mothers.

In ancient times, children who were fed on their mothers milk developed into good persons.

Today the children are fed not on mother's milk but on tin milk. With the result the children develop a "tin" mentality.

Only women can restore the glory of the land

If the mothers take care of the homes on right lines, they will be protecting the nation. Mothers should foster in the children love for truth and righteousness and tell them stories about the lives of great men and women. In olden times, the elders used to tell the young children all about the nation's great heroes and saints. Where are such elders today?

Modern youth even mock at such old people. It is the seed sown by those elders which has kept our ancient culture alive to this day. Only the women of the nation can revive and restore to its glory the ancient culture of our land.

The culture of **Bhaarath** is a hallowed one. Everyone got up from bed with the name of God on his lips. You are all aware that in **Kaashi (Vaaraanasi)** there is the practice of reciting the name of **Raama** in the ears of dying persons. The idea is to remember the name of the Lord at the time of death because of the belief that one's rebirth is related to one's thoughts before death.

Teach the children sacred things and not nonsense verses. In the old day, the first words a child was taught at school were "**Om Namasshivaaya**" (the five-letter Divine **manthra**) or "**Om Namo Narayanaaya**." Today, as the sacred ritual of initiating, a child is taught a nursery rhyme like "**Baa baa** black sheep," or "Ding dong Bell, Pussy is in the well." Is this the kind of stuff that should be taught to our children? What should be implanted in the hearts of our children are sacred names like **Raama** and Krishna.

How should devotees conduct themselves?

Chaithanya used to exhort his tongue to glory in chanting sweet names of the Lord, "**Govindha, Dhaamodhara and Maadhava**." (**Bhagavaan** sang sweetly the song of **Chaithanya**). How should devotees conduct themselves today? Their looks should be cool and soothing like the moon.

Their speech should be soft like butter. Their hearts should be sweet like honey.

Seethalakshmi (who had spoken earlier) had quoted part of a poem of **Svaami**. (**Svaami** recited some other passages from the poem). "**Oh** brother, open your eyes and see the Lord **Sai**, who is in your hearts and not in **Shirdi** or **Parthi**." Fill your hearts with divine thoughts and feelings.

How do devotees behave today? Thinking that God is in **Badhraachala, Thirupathi, Badhrinaath** or **Kedhaarnaath**, they prepare themselves for long pilgrimages. But they will not appreciate the statements that God is in one's own heart and there is no need to go out in search of him. They have no faith in the God who is so close to them. They are prepared to incur any expense to go in search of God who is declared to be in some distant place. The statement that God is somewhere else is **bhrama** (delusion). The truth is God is within you. People forget that the divinity within you is there to guide you. Everyone should be good, think good and

do good and enjoy good results. This is true **Vedhaantha**.

Have full faith in God as your Indweller. Develop pure sublime love. That alone will be lasting.

All other qualities come and go. Learn to live in love. Women are the fountain-source of love.

Bhakthi is considered a feminine quality while **Inaana** (wisdom) is considered masculine. Let me not be misunderstood if I say that for the presence of all the male devotees present here, women alone are responsible. It is they who by their sacred feelings brought their menfolk here. Their work is sacred in every respect. They seek not only to sanctify their lives but the lives of all others in the family.

It is sinful to look down upon women

Women are not to be treated lightly. The **Geetha** says that women are endowed with seven kinds of powers while men have only three. It is sinful to look down upon women.

Consider, for instance, this fact. There are any number of women who have tried to bring back their dead husbands or to venerate their memory. How many men have done likewise for their wives? Many hasten to acquire a second wife.

In this respect, **Bhaarath** has been an example to the world.

Wherever women are honoured, there is prosperity and happiness.

Women should never be slighted or treated with disrespect. A home in which the housewife sheds tears will be bereft of all prosperity. This is the ancient conception of the role of women in the home.

Discourse in **Sai Kulwant Mandap** on 19-11 -1996.

You might say that the karma of the previous birth has to be consumed in this birth and that no amount of grace can save man from that. Evidently, some one has taught you to believe so. But I assure you, you need not suffer from karma like that. When a severe pain torments you, the doctor gives you a morphine injection and you do not feel the pain, though it is there in the body. Grace is like the morphine, the pain is not felt though you go through it.

Baba

51. Adhere to **Sathya** and Dharma

This motherland of ours gave to the world Noble souls renowned in all the continents; It is the land which freed The nation from Western rulers.

This **Bhaarath** is reputed for its scholars hip. It is the sacred land which stood forth As the master in the realms of music, Literature and sacred lore; Born in the land of **Bhaarath**,

Noted for its fine arts and natural beauty,
 It is your bounden duty to foster
 The glory and prosperity of the Motherland.

BHAARATH, which in the past was noted for its educational achievements in various spheres, is today confronted with a crisis in its educational system. The system attaches value only to the acquisition of degrees. Is it for earning a mess of pottage that these degrees should be got? Or should they be acquired for rendering service to society? Or are they to be acquired for getting **Vijnaana** (wisdom)? Neither students, nor the authorities, nor the parents appear to be bothered about these questions.

The educational system of today
 Can an education which is not of use to society or the nation be called education at all? Every year the colleges are letting loose upon the world **lakhs** of degree-holders. What is their future?

What is the goal of the educational system? When you pose these questions, the answer you get is that the educational system has become mechanic. In today's education you find no trace of character-building, respect for values and regard for tradition. Education is pursued for selfish purposes and not for serving society.

There are in **Bhaarith** today 200 universities, 90,000 colleges and nearly a crore undergraduate students. What is the outcome of all this prodigious educational effort? What is happening to these millions of students and how is the outside world affected by them? The educational institutions appear to be mainly factories turning out graduates. Even the educational authorities seem to be content with statistical progress rather than the real achievements of the educational system. Schools and colleges are mushrooming everywhere, with or without official sanction.

There is a pretence of acquiring education, without anyone being aware of what it really means.

Knowledge against Character
 "Of what use is the acquisition of all kinds of knowledge if one has not good qualities and has no moral values?" says a **Thelugu** Poem. What for is academic knowledge acquired? Is it for deceiving others? Or is it for promoting one's selfish interests? Or for the selfish enjoyment of pleasures? Education today is being, used largely for these purposes than to promote the **wellbeing** of society or the nation. An education that serves no useful purpose in daily life is utterly worthless.

Education today promotes largely intellectual cleverness.
 What is the use if the head is filled with bad thoughts,
 If the ears listen only to scandals,
 If the eyes look enviously
 And the mind is plotting misdeeds? (**Thelugu** poem).

All that is noble in human life is being destroyed. The students of today are divorced from all that is ennobling.

Educated youth, instead of going to the relief of the suffering and the needy, are raising problems for society. But they are not to blame. The fault lies with the educational system. Governments in India set up many committees to report on the reform of the system. From the time of **Morari Dhesai** till today these committees have been set up. No one knows what happened to the reports of these committees. There is no evidence that anyone in authority is concerned about training our young people to be useful and ideal citizens of the nation. In the place of high ideals, students today are cultivating high ambitions. What is required is not **Aasa** (desire) but the **Aasana** (ideal).

Students have no awareness of the greatness of humanness. They do not understand the significance of unity in thought, word and deed. Instead of unity and harmony, you have only discord and division. All problems arise out of this discord. Respect for culture undermined
 What is important is **samskaara** (culture) much more than mere knowledge.

Occidental education has undermined
 Respect for Indian culture,
 Eclipsed Truth and Righteousness in daily life,
 Encouraged fascination for foreign languages
 And eroded the love of native languages,
 Broken the norms of social behaviour,
 And destroyed the respect for teachers.

(**Thelugu** Poem)

The higher values of education are being eroded continuously. Education is getting increasingly commercialized, especially in professional courses like engineering and medicine. I am unable to understand what joy the students derive from going through these excessively expensive courses.

Students should first of all know how to deal with the problems of daily life. They have to acquire general knowledge and common sense. Practical knowledge is more important than familiarity with books. It is this kind of bookish education that has led young people astray and made them lead worthless lives.

Serve the Motherland
 Students! You are the children of Mother **Bhaarith**. You must cherish and foster the great culture of **Bhaarith**. Born in this motherland, you breathe her sacred air, drink her holy water and are sustained by her produce. Follow her sacred footsteps, engage yourselves in service to society in a spirit of dedication. You have to transform yourselves in accordance with our ancient culture.

Only then will your humanness be vindicated. Otherwise all your education will be like cultivating a barren land.

Your own conduct accounts for how you live. There is no need to blame anyone else. Begin with the purification of your minds. Then your thoughts, your looks and your behaviour will become pure.

Today men's actions are governed by selfishness and self-interest. Even when one appears to love another, it is only out of self-interest. Self-interest is bound to exist. But there should be a limit to it. As long as they remain as students, the young people appear well-behaved. But the moment they get out of colleges and enter the outside world, they get polluted.

Students! Wherever you may be, remain in good company. Entertain and do good deeds. Adhere to good conduct.

Inherently all students are good. But the social environment pollutes their minds. They are spoiled by bad associations. Hence they should take good care about the company they keep.

They must bear in mind three vital maxims: One, "**Sarvabhuutha hithe rathah**" (Rejoice in the well-being of all living creatures). Two: "**Sarvajnaana samayukthah**" (Have comprehensive knowledge of all things). Three: "**Sarvaguna Samayukthah**" (Develop all qualities equally).

When you develop these qualities, your life becomes exemplary.

Today the world is filled with violence and fear. The root cause of all this is selfishness. Adhere to truth. Truth is your life breath. Truth transcends the categories of time. It is changeless. It is invincible. "**Sathyameva Jayathe**" is our national motto. The Chinese, though different in culture from us, also adore Truth. Truth is the basis of genuine prosperity.

The importance of Truth

There is a story relating to **Prahlaadha**. Once **Indra** secured from **Prahlaadha** the gift of his **Sheelam** (character). When character left **Prahlaadha**, the goddesses of Fame, Royal Prosperity and Prowess left him one after the other. **Prahlaadha** allowed them

to go. But when **Sathya** (Truth) started to leave, **Prahlaadha** prayed to the goddess not to leave him. The moment Truth stayed with **Prahlaadha**, the other deities representing Fame, Prosperity **etc.** also returned.

Students! In whatever situation you may be placed in your official careers, never give way to untruth. You must uphold Dharma, which means acting according to your conscience. Always follow the dictates of your conscience. This is the meaning of the **Upanishathik** dictum: "**Sathyam Vadha, Dharmam** Chara" (Speak the truth, follow righteousness). This was the advice given by the **Rishis** to their disciples when they completed their studies.

Students! This is a great opportunity in your lives. Esteem this day of the Convocation as a sacred day. Take to your hearts the good counsel given to you. Dedicate your lives to righteous ways. Earn a good name for yourselves. That is all that I desire. Bring a good name for your parents and for the Institute where you have studied.

Shed all fear except the fear of swerving from Truth. You should not be afraid because you are not an animal. You should not cause fear in others because you are not a wild beast. You are human beings. When you act **upto** this truth, you will benefit society. I bless you all with the hope that you will not **onlylead** good lives but make your friends and all others with whom you are associated lead worthy lives.

Discourse to the Fifteenth Convocation of the **Shri Sathya Sai Institute of Higher Learning** on 22-11 - 1996, in the **Puurnachandhra Auditorium, Prashaanthi Nilayam**.

Values for Education; Education Jar Life; Life for Love;; Love for Man; Man for Service; Service for Spirituality; Spirituality for Society; Society for Nation; Nation for World; World for Peace.

Baba

52. Fill your hearts with love
 Whether one is a great scholar
 Or a ruler living in a mansion,
 Or a hero who has won great victories,
 Or a destitute grovelling in poverty,
 Without love in his heart, he is nothing.
 A devotee with love is more worthy of veneration.
 Of what use are men in **Bhaarith**
 Who can make the stones sing in joy,
 Men who can play with the heads of the enemy,
 Men who can wield power over the land,
 If they have no awareness
 Of the wail of the oppressed,
 When will they respond

To the cries of the poor?
 EMBODIMENTS of Love! The cosmos is filled with love. Love is Righteousness. Love is Truth.
 The universe is based on love. Lost in the transient pleasures of worldly life, man is forgetting this supreme Love Principle.
 What is the reason? Selfishness has grown and selflessness has declined. Narrow-mindedness is widespread. Broadness of heart is on the wane. Desires have increased. Ideals are vanishing.
 Human life is dominated by selfishness and self-interest.
 The ancient sages enthroned thyaaga (sacrifice) on the highest pedestal. They adored Righteousness. Today these sublime ideals are forgotten in Bhaarith. As a consequence the country is racked by every kind of trouble.
 A heart without love is a cemetery. Love demonstrates the existence of the Divine. It is allpervasive.
 It is the basis for human unity. Only when selfishness goes and faith in the Divine grows will human unity be achieved.
 Hence, every human being should fill his heart with love.
 God is love; Love is God.
 Love is linked to love.
 When one is full of love
 He is fit for oneness with God.
 It is most vital for everyone to recognise and practice this Love Principle. At all times love has existed among the good and the bad, in the forest or in a palace, in attachment or in separation, in one's conduct as well as in one's speech, in the mind as well as in action. It is all-pervasive.
 The power of love
 The most powerful weapon to destroy the forces of evil rampant in the world today is love.
 Unfortunately men are not pursuing the right path to acquire this sacred love.
 Love is the seed of love. It is also the branches, the flowers and the fruit. To enjoy the fruit of love, one has to practise Love.
 Instead of seeking to know the true nature of love, man is engaged in the pursuit of wealth and power. No doubt wealth and power are necessary, but only within limits. The vast ocean, when it swells beyond its bounds, is censured for its misbehaviour. The human body and mind will be healthy only when food is consumed within limits. Excessive eating causes various disorders.
 Everything in the world is governed by the bounds set for it. However, love has no limits.
 "Anirvachaneeyam Prema" (Love is beyond the power of words), declares the sage Naaradha.

The flow of love is the life-giving water for everyone. How is this love to be secured by one?
 Not by Japa (chanting the Lord's name) or meditation or by studying the scriptures. God does not dwell in the Vedhas or the Puraanas. God dwells in the heart and should be sought there.
 People should close their mouths and open their hearts. Then they will experience the divine bliss.
 Today love has been almost totally banished. Where love should prevail hatred has taken its place. Petty jealousy has usurped the place of compassion. Man can experience true happiness only when the appropriate qualities reside in their allotted places.
 Transform your entire life into a saga of love. You will then lack nothing to make you happy. All wealth and position will be added unto you. Love conquers all.
 Have a feeling of total surrender
 What is the nature of this love? When praying to God, you should have a feeling of total surrender. If you are really keen about realising God, if you are hungry and thirsting for God, then you should cultivate this all-absorbing love. Mere expression of desire is not enough. You should endeavour to experience union with the Divine. If your heart is full of selfishness, how can you experience the Divine merely by a wish?
 There is love of sorts today. It is related to the body consciousness and not to the Self which is the basis. Spiritual love begins with the concept of Dhaasoham (I am your servant) and culminates in the concept of Soham (He and I are one). Without the feeling of Dhaasoham, you cannot experience the feeling of Soham. Soham is the expression of divine oneness. "The Aathma and I are one."
 That Aathma is Brahma. That is love. That is Truth. That is Righteousness.
 Men have been concerned with the four goals of human life--the Purusharthas----Dharma, Artha, Kaama and Moksha (Righteousness, wealth, sensuous desires and Liberation). But there is a fifth goal: Love. Only when love is achieved will the world become an earthly paradise.
 Where love prevails, there will be no room for hatred or envy. Love can have no truck with evil thoughts and actions. Love should be steadfast and unwavering. If one goes on hopping from one Svaami to another, from one form of worship to another, he will never experience love of the Divine. "One word, one path"----that should be the aim.
 Today thousands of people have gathered here. What has brought

them together here? Love is
 the main cause. Without love few of you would have come from such
 distant places. How does
 this love express itself? It is a process of give and take. You have to
 receive God's love. And
 you have to offer your love. But both are one and the same love. God's
 love is reflected in your
 bodies. That is the meaning of the **Geetha** declaration: "A fragment of
 mine is present in
 everyone in the cosmos."
 Use the Divine element for the benefit of others
 That Divine element in you should not be misused. It should be used
 for the benefit of others.
 The Divine principle of love is being treated with narrow ideas. From
 ancient times the sages
 welcomed this Principle with open arms. **Naaradha** declared: "**Ya-**
labhdhvaa pumaan siddho
bhavathi, amrutho bhavathi, thriptho bhavathi" (Having gained
 Divine love, **Parama Prema**, a
 person becomes perfect, immortal and contented).
 He considered Divine love as supreme over all things. Just as without
 sugar, no sweet will have
 sweetness, without love nothing in life can have any value. Your heart
 is inherently filled with
 love. But you are ignoring this plenitude and going after the trivial.
 Your real sustenance will
 come from this Divine love and not from other petty pleasures.
 Every cell in the human body is filled with love. It is this microcosmic
 love that fills the entire
 cosmos.
 Investment in devotion
 You have no need to go in search of love elsewhere. It is all within
 you. A man makes every
 effort to accumulate wealth. An equal effort is needed to acquire the
 wealth of love. Men today
 invest their assets of love in pitiful ventures. Instead they should
 invest all their love in the
 Divine bank of devotion. This deposit is not only safe but will yield
 you increasing returns in
 terms of bliss. Your heart is the bank where your love for God should
 be deposited. Deposits
 elsewhere are insecure. Deposits of money may be in danger of being
 lost. But the deposit in
 your heart is immune from any kind of theft or loss. Make your
 deposit safe by "insuring" it
 within your heart. It is totally safe, though it has no bolts, doors or
 locks. This love has been
 characterized as **Amritha-svaruupa** (the form of eternal nectar).
 Nectar pleases only the palate.
 But Divine love confers eternal bliss which is sweeter than nectar.
 Everyone should resolve to
 acquire this nectarine Love.

Today your foremost duty is to enthrone **thyaaga** (sacrifice). Only
 when sacrifice reigns, love
 will come into its own. All your latent potentialities will then manifest
 themselves. You will
 succeed in all your legitimate undertakings. When love becomes the
 ruling principle, sorrow and
 disappointment will disappear. That was why the **Vedhas** declared
 that sacrifice alone is the key
 to immortal bliss. "God is love. How can you hope to realise God
 without love?" (**Thelugu**
 poem).
 How to manifest that love that is within you? You have to engage your
 hands in clapping as you
 chant the names of **Raama**, Krishna and others. Recite the names of
 the lord with your mouth. If
 you really desire to experience God-, you must remember the name of
 the Lord always like
Prahlaadha: "**Om namo Naraayaanaaya**." Sing the praises of the
 Lord like **Raadha** and **Meera**.
 Worship the Lord like **Jayadheva**, **Gauraanga** and **Thukaaraam**.
 Shed tears in devotion before the
 figure of the lord like **Raamakrishna Paramhamsa**. Then you will
 experience the Lord. People
 shed tears over petty things, but do not shed a single tear for the
 Lord. There are two kinds of
 tears: tears of joy and tears of sorrow. What you have to shed for God
 are tears of joy.
 Power of the Lord's name
 When Krishna was being weighed in a balance, all the jewels of
Sathyabhaama could not balance
 His weight. **Rukmini** then came and declared that the mere chanting
 of the name of Krishna
 would be equal to His weight. By the additional offer of a leaf, a flower
 or a little water, the
 scales will be tilted against Krishna. So saying she placed a **thulasi**
 leaf on the scale. And **lo!** it
 went down. The **tulasi** leaf carried the full weight of **Rukmini's**
 boundless love for Krishna. All
 the jewels of **Sathyabhaama** were of no avail. But **Rukmini's**
 invoking the name of Krishna and
 offering a **thulasi** leaf with a love-filled heart tilted the scales against
 Krishna. Such is the power
 of the Lord's name and a love-filled offering to the Lord. The Lord is
 not swayed by wealth or
 scholarship, power or position. Love alone can move Him.
 If you wish to sway the lord, you must offer love and love alone.
 Today unfortunately love has
 become scarce. Even material love is disappearing. But God's love is
 boundless. In whatever
 manner you may love Him, He responds in equal measure. But
 without love, you have no right to
 seek His love. Filled with bad feelings and thoughts, if you pray to the

pure and unsullied Lord,
how do you expect to win His grace? If you remain pure at least in
your shrine, you may acquire
some fragment of divine love.
There are any number of able exponents of spirituality. But of what
use are their discourses if
they do not practise what they preach?
Manifest your love
Embodiments of the Divine! If you are really filled with devotion,
manifest your love for God
who is the very embodiment of love. If you are genuinely hungering
and thirsting for God,
partake of Divine love to appease your hunger and quench your
thirst.
Divine love is the only panacea for all your troubles and miseries
arising from insatiable desires
and frustrated ambitions. God's love is like a lighthouse beacon. It
shows you the right path.
Divert the boat of your life towards the lighthouse of Divine love. You
are then bound to gain the
shore of bliss.
You do not need any special type of penance or meditation. Meditate
on love. Fill your mind
with love. Even while attending to your daily chores, regard all of
them as offerings to the
Divine. God is omnipresent. See God in everything and every being.
Let love grow in your
hearts like the waxing moon. Divine love will not wane like the moon.
Let such steadfast love be
enshrined in your heart. As **Thukaaraam** said: **Dhil me Raam, haath**
me kaam (**Raam** in the heart
and work in the hand).
The duty of everyone from today onwards is to cultivate true,
unsullied love. With love of God
you can secure anything. Without that love, you will only be steeped
in misery.
Do not divorce yourself from Nature
Let the Buddhist prayer be your guide. First, take refuge in your
intellect--**Buddham Sharanam**
Gachchaami. Divert that intellect to the service of society--**Sangham**
Sharanam Gachchaami.
Then you will find refuge in Bliss--**Aanandham Sharanam**
Gachchaami.
Do not divorce yourself from Nature. "**Sarvam Vishnumayam**
Jagath" (The cosmos is permeated
by the Divine). Hence recognise the Divine even in your enemy. His
heart is bound to change.
When you love even the one who has harmed you, he is also bound to
change. Do not allow your
love to be affected in any way.
When people pray to God, sometimes doubts may arise as to whether
and how the Lord will

respond. Such doubts arose even in the mind of **Raadha**. But all
doubts disappeared when she
realised that the whole universe was the mansion of God and there
was no need to keep any door
open or closed. All that was needed was complete surrender to God.
The mystic significance of
the songs of the saints and devotees like **Raadha** and **Meera** should
be rightly understood.
(**Bhagavaan** sang a **Meera Bhajan**, "**Chalo re man**" to explain the
esoteric meaning of the song).
Sing the glories of God
God is moved by the devotee's heart-felt song. He becomes one with
the devotee. No other form
of worship has the same effect of God. It is enough if you do the
singing within yourself.
(**Bhagavaan** demonstrated by singing the opening lines of a song,
"**Raama nannu kaapaadu**", how
a melodious prayer can move the heart of anyone). Make music the
passport to merger with the
Divine. Music is the gift of God. Only the gifted ones can sing sweetly,
appealingly and
delightfully. We have here **M.S. Subbalakshmi**. From her early years,
she dedicated herself to
music, which filled her heart. This kind of soulful music cannot be
acquired by anybody. It can
come only through God's grace.
When you sing in public you can give delight to many. But if you
cannot do so, you can sing to
yourself. It will delight your heart and sweeten it. Immerse yourself in
all work with love.
Whatever you do, consider it as gifts from God. When you have
malaria, you have to take the
bitter quinine mixture. But that is the medicine for your ailment.
Likewise, when adversity
confronts you, treat it as a kind of medicine for your good. God has to
be melted and beaten to
make a jewel. A diamond is cut to make it more brilliant. Likewise
troubles in life serve to refine
a person. Love should enable you to welcome even hardships as
meant for your own good.
Today this body enters on its seventy first year. This body is made up
of the five elements and is
essentially impermanent. Do not attach much importance to the body.
Take to heart the Love
Principle that is being conveyed to you. My entire life is filled with
love. I have never put anyone
at any time to any kind of suffering. I have never done any harm to
anyone. I have hated no one.
I have no aversion to anybody. What is the reason? It is my love that
is transforming others. I am
now 71. But no one can know what accounts for my condition. I may
act as if I am angry on

some occasions, but the anger does not stem from the heart but is confined to the tongue. From

head to foot I am filled only with love. It is this love which has attracted the whole world.

I do not desire anything. I have three **P's**. One is Purity. Second is Patience. Third is

Perseverance. It is these three which have secured the world's regard. No invitations were issued

to those who have gathered here. **Svaami's** love alone attracted them all like a magnet. Some may

ask why they are not attracted to **Svaami** if that magnet is so powerful. The reason is that these

persons are like rusted iron which no magnet can attract. Let them remove the rust and dust and

they will be drawn to the magnet. Their hatred and desires, their envy and greed are the rust and

dust covering them. If you cleanse yourselves of these, wherever you are, you will be mine and I

will be yours. The hapless and the forlorn, wherever they may be, are the concern of **Sai**.

Promote sacred love in your hearts. That love will not only redeem your lives but will promote

the well-being of all around you.

You need not offer anything except love. In **Prashanthi Nilayam** no offerings are permitted.

Only love is allowed entry.

Discourse on 23-11-1996 in **Sai Kulwant Mandap**.

53. Realise God through love

ASTHIRAM Jeevitham loke (Life in the mundane world is impermanent). Life in this

phenomenal world is not permanent. "**Asthiram yauvvanam**

dhanam" (Youth and wealth are not

lasting). They are like passing clouds. "**Asthiram dhaara-**

puthraadhi" (Wife and children and

other relatives are liable to vanish like white mist in a moment).

"**Dharmam Keerthi dhvayam**

sthiram" (Righteousness and fame endure forever). In human life, righteous living and a good

reputation are the two that are everlasting.

In the history of mankind several religions arose to promote the moral advancement, the

prosperity and the welfare of humanity.

Vaishnavites have esteemed Vishnu as the Supreme **Shaivites** have given the highest place to **Shambhu**

The worshippers of **Ganapathi** accord the highest place for **Ganesha**;

Saraswathi is adored as the Supreme

by the seekers of knowledge;

Muslims regard Allah as the Supreme Lord

While Christians hail Jesus as the Saviour;

Buddhists worship Buddha as the Supreme

Enlightened One;

Jains accord the highest place to **Mahaveera**;

Paarsis adore Zoroaster

Sikhs deem **Naanak** as the Supreme teacher

Baba devotees adore **Sai** as the Supreme

The wise regard all of them as equal.

All religions should be revered equally

Because God is one and the same God for all of them.

God is Truth. He is Righteousness.

He is peace. He is the embodiment of love.

(**Thelugu** poem).

Embodiments of Love! It is essential to realise and act on the basis that the purpose of religion is

to promote unity in diversity, banish divisive tendencies and make human beings lead ideal lives.

The common essence of all religions

The essence of all religions, the message of all scriptures and the destination for all mankind is

the same. But because of selfishness, narrow-mindedness and

concern for self-interest, religion is

used as a pretext for promoting differences and conflicts. "All

religions teach only what is good

if they are studied intelligently. If your mind is good, what religion can be bad?" says a **Thelugu**

poem. Morality and integrity, righteousness and charity, truth and tradition, forbearance and nonviolence

are basic tenets of all religions. These basic truths are common to all religions. But over

the years men have forgotten these truths and have fostered divisive tendencies in the

place of unity. As a result, respect for human values has gone. It is essential to recognise the

Divine unity that suffuses all the diversity in human existence.

The life of Jesus

(**Bhagavaan** gave a brief account of the Jewish concept of the creation, of the cosmos and

referred to the birth of Jesus as the son of Mary and Joseph). As the name and fame of Jesus

spread, opposition to him developed among a section of Jews. After his father's death, young

Jesus considered it his duty to help his mother and revere her as divine. Jesus preached the

primary obligation of everyone to show one's gratitude to the parents. Jesus came with his

mother to Jerusalem when he was eleven years old. His mother was worried about the activities

of Jesus. Jesus was critical of the ways of the Jews in the temple in Jerusalem.

He came out against the harmful practices in the temple and preached the omnipresence of God

in all living beings. He exhorted the people not to cause harm to anyone.

What he preached was in accord with the basic teachings of all

religions. He engaged himself in a mission of mercy to the sick and the poor. He offered food to the hungry. Seeing his acts of love and kindness, people declared that he was a "Messenger of God." Jesus constantly referred to God as the father. Later he declared: "I and my father are one." Jesus dedicated his life to the propagation of faith in one God who is common to all mankind. Men today celebrate the birthdays of great holy men but they do not follow the teachings of the masters. There is nothing great about the celebration of birthdays. People must resolve to uphold their ideals and act up to their teachings.

A unique book

There is a book compiled in Britain around 1530 A.D. containing all the information about Jesus gathered during the preceding centuries. The Russians condensed all this material in a small book which they preserved in a place on the Black Sea coast. (**Svaami** produced the little book by a circular wave of His hand and held it before the audience). This is the book. You can see the cross on the cover page. The book was designed to demonstrate the common features of all religions. What is contained in this book is not to be found even in the Bible. It contains an entirely new account of the life of Jesus.

It is not open to all to understand the ways of the Lord. To know about God one has to develop godly feelings. In this book, there are bookmark threads which distinguish every faith by a **shloka** relating to it. There is one page which contains the **shloka** from the **Bhagavath Geetha** in which Krishna exhorts Arjuna to give up all beliefs and take sole refuge in Him and assured Arjuna that thereafter he will absolve Arjuna of all the sins (Cheers).

The essence of all creeds is one and the same thing. Man's primary duty is to surrender to God.

"Surrender" means attaining the state in which the devotee feels he is one with God. This feeling arises out of the conviction that the same divinity is present in all. Bodies of human beings are varied like bulbs, but the current passing through them is the same. The colour of the bulbs or their wattage may vary. But the current activating them is the same. This book contains the **Vedhic** saying: "**Ekoham bahushyaam.**"

Follow the conscience

The same God dwells in all beings. There is no justification for differences on the basis of religion. It is attachment to the body which accounts for religious differences. Do not regard the body as permanent. It is a water bubble. The mind is a mad monkey.

Don't follow either of them.

Follow the conscience. That is the main message contained in this little book. The culture of

Bhaarith has experienced this truth in the concept of **Sath-Chith-Aanandha** (Being-Awareness-Bliss).

Today people read all kinds of books and go after all sorts of "great persons." They do not

enquire about what constitutes greatness. Realise that there is no one greater than each of you.

But you have not discovered the real truth about yourself, like an elephant that does not know its own strength. A mahout with a goad is able to control it.

Recognise the fact that the whole universe is within you. You have all the powers in you. They are derived from the Divine Spirit within you. It is the Divinity which endows you with a Free

Will. Forgetting the supreme power of the Spirit, people place their reliance on the powers of the body, the mind and the intellect.

Love binds all people

Embodiments of Love! If you want to realise God, if you wish to experience the Divinity within

you, if you want to know your true self, you have to develop pure, unsullied love. It is this that

binds all people. It is described as the **Prema-paasham** (tether of love).

Today there are numerous sects within Christianity all of which are engaged in propagating their

respective doctrines. While this preaching goes on, there is very little of practice in daily life.

Practice is most important. People may be entitled to propagate their creed. But that does not

achieve anything lasting. Only practical example matters. When you practise what you preach,

others will be inspired by your example. No one will care for the teaching of a person who does

not practise what he preaches.

I have often told the students that of all forms of knowledge, the one that is most beneficial is

practical knowledge which is relevant to everyone. You have to act on the conviction that the

same Divine Spirit dwells in one and all.

Oblivious to this truth, man is immersed today in selfish pursuits. This selfishness is degrading

man to the lowest levels. To develop true humanness, everyone has to foster the feeling of

spiritual oneness. This sense of oneness constitutes true religion. Religion means "realisation" of

your true self.

Develop the love of God. All other forms of love are not love at all, but only fleeting and

impermanent attachments. Man's biggest folly is forgetting his divinity. All should realise that they come "from God." All are children of God. Everyone should seek to get nearer and nearer to God. That is saadhana. You must feel that God is Hridhayavaasi (dwells in the heart). You must develop compassion in the heart, because without it the heart is only a stone.

That is the message of Jesus--the message of love. Love is God. Live in love. Start the day with love. Spend the day with love. End the day with love. This is the way to God. Only the person who is filled with love will be dear to the Lord. God is your unfailing friend

This book contains the declaration: "Yo madhbhakthah." "The devotee who is filled with love of God is dear to me," says the Lord in the Geetha. God is your unfailing friend in weal and woe.

You must acquire His friendship.

There are many devotees from overseas here today. They should be firm in their devotion whatever changes in the situation they may face.

You may begin worshipping God with specific form and name (saakaara). But when you are faced with difficulties you experience God as a helper. When you have some desires, you pray to God for fulfilling them. You are then an artharthi (seeker of favours). In these different ways the devotee has to develop his relationship to God.

To illustrate how God responds to the prayers of devotees, I would relate the story of a rich man with four wives, who expressed what they wanted him to get for them during a trip abroad. The first wife, who was spiritually enlightened, prayed for his safe return. The second wife wanted him to bring some sacred books. The third wife, who was ailing wanted him to get some medicines. The fourth wife, who was a "modern", asked him to get her sarees and jewellery. The merchant on his return gave the three wives what they wanted and stayed with the first wife because she had no other desire except to have him back.

How God responds to devotees

God responds to devotees in the same manner. To those who aspire for wealth, he gives wealth.

Those who seek knowledge, He will help them to acquire it. Those who are ailing and who pray to God will get the relief they pray for. God builds hospitals for their treatment. Those who pray to God for oneness with Him, will realise Him. This is the way God responds to the four kinds of devotees.

The devotees should consider God alone as important and not other mundane desires. If you have God with you, all other things are got easily. So, God is your real wealth. Real health is God.

Men should strive for God-Realisation because they came from God and should go back to Him.

Today there are devotees here from many countries--Germany, Japan and others. Whatever happiness you may have experienced here, you will have to go back to your countries when your money is exhausted or your visa expires. Your aim must be to acquire a permanent visa to stay here permanently. That is got by God's grace. You can get it through love and love alone. When you have that love, your proximity to God is ensured for ever.

Embodiments of love! There is love in everyone of you. Develop that love. Share it with others.

When you have this love there is no need for you to go in search of aashrams. There are some foolish, persons who go on hopping from one aashram to another. This is sheer folly. There is no need to go anywhere. The Divine is in your heart. Adhere to one belief firmly. Do not change your faith from day to day. Follow one path with firm faith. That is the Love principle.

Discourse on 25-12-1996, in the Sai Kulwant Mandap.

Grace takes away the malignity of the karma which you have to undergo; you know there are dated drugs, which are declared ineffective after a certain date; well, the effect of karma is rendered null, though the account of karma is there and has to be rendered or, the Lord can save a man completely from the consequences, as was done by Me to the bhaktha whose paralytic stroke and heart attacks I took over, some months ago, in the Gurupurnima week! Baba

1. Let Prema and Thyaaga be your ideals

Uthsaham, Saahasam, Dhairyam, Buddhi, Shakthi, Paraakramam, Shadaithe yathra thishtanthi, Thathra Dheva-sahaayakritham.

(Where the six qualities of zeal, determination, courage, intelligence, ability and heroism are present, there Divine help is manifest).

STUDENTS! Embodiments of love! In any field, at any time, for any man who is endowed with all these six precious qualities, success is assured. These qualities contribute to the all-round prosperity of a man. All success attends on one with these six qualities.

However, these qualities confront various difficulties from time to time. Just as a student has to face various tests, these qualities are also subject to trials. Such trials should be regarded as

stepping stones to one's high achievements. These trials are in the form of losses, troubles, pains, sufferings and calumny. One has to overcome these troubles with courage and self-confidence and go ahead.

Students in particular have to develop self-confidence. Without self-confidence the six qualities cannot be acquired.

In fact, self-confidence should be the life-breath of every person. Unfortunately, students today lack self-confidence and have become a prey to peacelessness because of their involvement in sensual pleasures.

Students should develop self-confidence and embark on the journey of life with faith in God.

Vishvaamithra relying on his intelligence, physical strength and the power of his weapons,

sought to wage a war with Vashishta, who relied upon the power of the Divine. Ultimately he

realized the truth that his powers were of no avail against the power of the spiritual, and giving up his kingdom undertook a severe penance.

Physical prowess is no power at all. It is really a sign of weakness. All physical powers are

indeed powerless. All worldly wealth is impermanent. Man today pursues these fleeting pleasures, forgetting his inherent divinity.

Cultivate self-confidence

Students should cultivate self-confidence and manifest their divinity in their speech, their songs,

their sports and all actions. However, occasionally the weakness in them may come out. For

instance, when they succumb to troubles, are overcome by grief and are unable to face losses, they show their inner weakness.

Students should confront such situations with fortitude. Be fearless.

When you face difficulties

with courage, you are bound to succeed. Hence, have confidence in yourself and achieve success in all areas of life.

It may be asked: "What is the benefit one derives from these six good qualities?" The answer is

that you will secure both worldly and spiritual benefits from these qualities.

Good qualities enable one to lead a good life

Self-confidence is helpful to secure advancement of the individual, but it is not enough to

promote the welfare of the society or the world. A whetstone is used for sharpening the razor and

nor for making the stone smoother. Similarly good qualities have to be fostered for refining one's

nature. These qualities are essential like the different limbs in a body

for its well-being as a

whole. People should realize that human birth has been given to them to lead ideal lives. Good.

qualities enable one to lead a good life. But even for the good life a price has to be paid. That

price is good conduct. This means that you derive the happiness that results from a good life only

when you discharge your duties. Pleasures are of two kinds: temporary and lasting. Permanent

happiness can be got only by performing your duties. First do your duty and then enjoy the fruits.

Today people do not discharge their duties but wish to enjoy the fruits thereof. This cannot give them happiness.

Everyone should realise that he is born to discharge various obligations and not to enjoy rewards for unrendered services.

Man should realise that he has no claim to rights. His role is to carry out his duties. When he

performs his duties, he will reap the rewards in due course. People today do not discharge their duties but fight for their rights.

Student's! At the outset, realise your duties and carry them out. Duty is God. Work is worship.

It is foolish to expect rewards without performing one's duties.

People are wasting their sacred human birth by neglecting their duties.

Students Should realize that neither youth, nor wealth, nor wife and children are permanent.

Only truth and righteousness are everlasting. You must base your lives on truth and

righteousness and should be prepared to face any challenges with courage and confidence.

Five advisers in everyone's life

Everyone has five advisers in life. They are who; when, where, what and how. Before

undertaking any action, answers should be got for these five questions. When the correct answers

are got, the actions based on them will be the right one. People today act without concern for

these factors. In this matter everyone can rely on his own judgement using his powers of

observation and discretion. All the instruments for this purpose are available to everyone in his

organs of perception and action. In every limb and organ there is a divine power. This divine

potency is called Angirasa. The name is derived from the fact that the Divine is present in every

Anga (limb) as a Rasa (essence). There is no need to search for the Divine outside yourself. You

are Divine. All your powers are Divine potencies.

Develop the conviction that whatever happens to you is for good.

Education is not solely for a living. Essentially it is a process of Self-realization. Without understanding his own Self, how can one understand the world or achieve anything worthwhile? Without Self-knowledge what is the Vijnana (scientific knowledge) he can acquire? What is the value of scientific knowledge without wisdom? Hence one should acquire, along with scientific knowledge, discriminatory wisdom and Aathma-jnana (awareness of Self). Significance of Bhaaratheeya festivals All Bhaaratheeya festivals have esoteric significance. They have a deep spiritual meaning. Today's holy festival is related to the beginning of the Uttharaayana (apparent northward movement of the sun). The sun moves every month from one house of the zodiac to the next. Today the sun enters the house of Capricorn--Makara---and hence it is known as Makara Sankraanthi. This auspicious day heralds the conferment of many worldly and spiritual blessings on man. The Sankraanthi day is a witness to the prospective successes of man in many fields. The advent of Sankraanthi is glorified in a song which describes how farmers greet the sun and celebrate the gathering of harvest and enjoy the fruits of their labours. Sankraanthi day marks the arrival in the farmer's houses of the grains which are the fruits of their labours. Sankraanthi is a holy festival for a worldly achievement. It is also a cherished day of rest in the cool atmosphere. Man needs days of rest after a period of hard work. Only then he can enjoy peace of mind. "Samyak kraanthi ithi Sankraanthi" Sankraanthi confers peace and heralds a welcome change. It brings out the inner joy in people. It effects a change in the life-style. It generates sacred thoughts. People today do not recognize these sacred changes. They are all immersed in worldly acquisitions and have no regard for higher things. They should instead seek every opportunity to cultivate good qualities. These good qualities are the six mentioned at the beginning of the discourse. When these qualities are present, there will be no room for any bad tendencies to develop. Today, students suffer from two bad qualities which are undermining their humanness. These are asuuya (envy) and dhvesham (hatred). These two are partners in evil. They are twin pests. A beautiful tree with

rich foliage can be destroyed by a pest operating at its roots. Envy is such a pest. It converts even a happy, affluent person into a miserable being consumed by envy. In the Mahaabhaaratha, Krishna described to Arjuna how the Kauravas were consumed by envy towards the Paandavas even though they were enjoying the kingdom. The demon of envy had seized hold of a good royal family and was ruining it. Students feel envious towards a boy scoring good marks. Envy rears its head when a boy is exceptionally intelligent. Some feel envious seeing a person who is well-off and happy. Some tend to be envious of those who appear to be cheerful and confident. Envy has no limits. Students should see that they give no room for envy. Envy is a self-consuming malady. It is incurable. One who is always blissful will overcome all difficulties. The courageous man can face death without fear. Fill your hearts with selfless love. Students! You must understand that the Sankraanthi festival has come to remind you of your latent potentialities. People look forward to many worldly benefits also from this sacred occasion. It is also celebrated as a day, when a sacred bull is taken from house to house, while the owner recites the Raamaayana story. The festival is also a joyous occasion for the young folk. The Sankraanthi festival is more important than any other festival because it is the day when the newly married son-in-law visits the home of his bride and is entertained lavishly. From ancient times such festivals have been a source of joy to the people of Bhaarith. Alas! Such festivals have gone and the people have taken to purely worldly pleasures. Of what avail are these pleasures? They are artificial. People have forgotten the heart and lost their peace in the bargain. The whole world is ravaged by unrest and fear. Man is haunted by fear wherever he goes or stays. The only way out of this situation is for people to take refuge in God. The protective grace of the Divine will free men from fear. Where devotion and love exist together, there will be no room for fear. It is their absence that is the cause of fear everywhere. Students! In whatever you do, either studies, or games, or singing or in the jobs you may take up, see that you invest them with sacredness and purity. In the songs you sing, if there is no joy for the listener, what is the use of your singing?

Why sing if you cannot be melodious?
 What is the use of education without humility?
 Without a pure heart, why worship Shiva?
 A heart without love is a block of stone. (**Thelugu Poem**)
 Fill your hearts with love. That love should be pure and genuine.
 Today mutual courtesies have
 become artificial and insincere. Students should cultivate selfless love
 as one of the basic human
 values. Position, wealth and strength may come and go. Only divine
 love is permanent. Love is
 God. God is love. That is the truth irrespective of nationality, race or
 religion.
 Develop self-confidence and spirit of oneness
 Education should be divorced from jobs. Its purpose should be the
 acquisition of **Vijnaana** (the
 highest knowledge). That is the concept upheld by **Bhaaratheeya**
 Culture. Students will be ideal
 citizens of the nation only when they develop self-confidence and the
 feeling of spiritual
 oneness. Develop the spirit of sacrifice and become defenders of the
 nation's integrity and
 honour. You must strive to promote the welfare of society. Eschew
 ideas of "me" and "mine".
 You will then become one with the Divine. When you identify yourself
 with all, you can derive
 infinite joy.
 Once upon a time the demons were present in small numbers. But
 today it is difficult to tell who
 is a demon and who is a human being. Get rid of any trace of demonic
 qualities. Become human
 and then go towards divinity.
 Students! You have received today prizes for your success in sports.
 In the same manner, you
 should score successes in your lives in the outside world.
 Develop forgiveness, forbearance and detachment
 Develop the quality of **kshama** (forgiveness) and refrain from
 harshness in speech. **Sai** is the
 example for you in this regard. All sorts of people indulge in calumny
 and criticism. **Syaami**
 remains totally unaffected. Why should I follow their example? I must
 follow my own way. If I
 follow another I am a slave. Therefore, I never follow another's ways.
 I adhere firmly to what I
 deem as good.
 You must realize that if you give up forbearance and forgiveness, you
 will have no peace. I am
 always at peace. What is the reason? Because I am always patient. You
 must also remain
 likewise. Whatever any one may do to you, do not bother about it.
 What is it you **lose** on
 account of their behaviour? If you resort to retaliation, you will
 worsen your condition. You have

no idea either of your strength or of your disability You must face
 boldly such attacks and not
 allow yourself to get agitated over them. Students should win by their
 forbearance. Forbearance
 should be your life-breath and your ideal. By your fearlessness set an
 example to the world.
 It is an auspicious coincidence that today you have both the prize
 distribution function and holy
 festival of **Sankraanthi**. On this doubly blessed day you have to enjoy
 the sweetness of this
 combination, like the mixture of sugar and milk, and pledge
 yourselves to lead a dedicated life.
 The **Upanishaths** have described the Lord as verily sweetness itself--
"Raso vai sah." You have
Karunaarasa (the sweet essence of kindness) in you. You are also
 filled with compassion and
 peace. Luckily you are free from **Shokarasa** (grief). You are free from
 bad qualities. Do not let
 them in. Foster the spirit of kindness. Treat life as a great game and
 be victorious in it by leading
 an ideal life.
 Life is a game, play it!
 Life is a challenge, meet it!
 Life is a dream, realize it!
 Life is love, enjoy it!
 This is what you have to achieve. Therein lies your true human worth.
 Human life does not
 consist in getting married, bringing forth children and being caught
 up in that endless round.
 They are the routine of worldly existence. There is nothing wrong in
 it, but it should, not be your
 ideal. Whatever you may do in your ordinary life, base your life on the
 ideal.
 In the army, people are assigned different duties. But two things are
 common to everyone parade
 (drill) and use of the gum. Likewise, two things are essential for
 students: **prema** (love) and
thyaaga (sacrifice). Adhere to these two ideals. Love all. Be prepared
 for any kind of sacrifice.
 Without the spirit of sacrifice life has no meaning. For the sake of
 helping others or for
 promoting the welfare of the society, you must be ready even to give
 up your lives. To realize
 God, continually yearn for Him. You must constantly pray for the
 opportunity to experience
 God. **Raamakrishna Paramahansa** used to feel sad if he did not
 have the vision of the Mother on
 any day. Pine for God at all times. When you get God's grace, all the
 planets will be in your
 favour. You must ceaselessly try to win God's grace. Never give up the
 search. Do your duty and
 God's grace will follow. Pray from the depth of your heart for the

well-being of all people.

Discourse on 14-1-1997.

2. Be prepared for a life of sacrifice

The moon illumines the night,

The sun illumines the day,

Dharma illumines the three worlds,

A good son is the lighter his lineage.

IT is the moon that sheds light during the night. During the day the sun gives light and shows

the way. For the three worlds the illumination comes from Dharma (Righteousness). A good son

is not only a beacon for his family, he is the light for his entire Jaathi (community).

Education is the means of unfolding the moral and spiritual potentialities of man. Education

reveals to man what is right and what is wrong.

For a good son, who is a student, five things are essential. First is Vidhya (right education).

Vidhya means that which expels darkness (the darkness of ignorance). Second is Vijnaana

(discrimination). This refers to the power to discriminate between the permanent and the

transient, the true and the false. Third is Kramashikshana (discipline). Discipline is not got from

books. Fourth is Dheshabhimaanam (love for one's country and people). Fifth is Sathseelam

(good character). Only the person endowed with these five qualities can be regarded as a man of virtue.

Students should recognise these five qualities as their Pancha praanas (five life-breaths). It is

only a virtuous, son endowed with these five qualities who lends lustre to his family and his nation.

True learning is character, morality and spirituality

The social scenario and the educational system today are riddled with many defects. Education

today is concerned with imparting worldly knowledge, with no place for ethics or spirituality It

does not equip the student with competence or capability. It is essential to carry out a total,

radical change in the educational system. What is needed is a total revolution. Only then the value of education will become apparent.

In this context, a change in the student's attitude is also necessary. There should be a change in

the student's approach to the educational process. Only then can he secure true education. All

along education has remained an exercise in acquiring bookish knowledge. What is needed today

is practical knowledge. Every student should acquire a good character, moral values, and develop

a spiritual bent of mind. These three constitute true learning. These three have been held in high

esteem from ancient times. Unfortunately from the beginning of the modern era, morality has

disappeared from the scene. Righteousness and spirituality have vanished. Neither the teachers

nor the educational authorities have shown any concern for these vital elements.

Indian culture is sublime. The Vedhas, Upanishaths, Puraanas and the great epics are veritable

oceans of supreme wisdom. The sun turns every day vast quantities of water from the ocean into

vapour and gives it back to the earth in the form of rain to sustain nourishing crops for mankind.

Although the amount of water vaporised by the sun is immense, the ocean's depth does not

diminish. Nor does the level of the ocean rise even by a little despite the inflow of waters from

the rivers. The immensity of Bhaaratheeya Culture is like the ocean which neither swells nor

goes down. From days of yore, the sages of India absorbed this culture and propagated it among

people and ennobled their lives. Bhaaratheeyas today have not attempted to understand the

greatness of their cultural heritage. On the other hand, many people in foreign countries have

explored the treasures of this vast reservoir of knowledge and benefited from it in many ways.

The Russians and the Germans made ample use of the Rig Vedha and Atharvana Vedha to

promote their national interests. The Atharvana Vedha is a source of valuable knowledge

regarding the arts and weapons of war. In India today no one seems to bother about the

Atharvana Vedha.

Recognise the greatness of Sanskrit

Bhaaratheeya culture is entirely based on Sanskrit. All

Bhaaratheeya students should recognise

Sanskrit as the mother of all Indian languages. Without a knowledge of Sanskrit, one cannot

understand the elements of Bhaaratheeya culture. Recognising the value of Sanskrit, Russia,

Germany, Japan, Malaysia and other countries are introducing the study of Sanskrit in their

educational curriculum.

The intimate relations between foreign countries and Bhaarith from ancient times have not been

understood by most Bhaaratheeyas even today.

Indonesia cherishes Mahaabhaaritha

You may be aware from your study of books or from other sources that Indonesia has named its

airlines as Garuda Airways. Garuda is the divine bird which is the

vehicle of Vishnu, according to Indian mythology. The banks in Indonesia are named after **Kubera**, the Hindu deity representing wealth. Whiz **Bhaaratheeya** culture is surviving so prominently in overseas countries, it is not so well appreciated in **Bhaarith** itself.

The first President of Indonesia was **Dr. Sukarno**. His father was a great student of the **Mahaabhaaritha**. Admiring the great qualities of **Karna** as a warrior and a magnanimous donor, who never refused anything which a supplicant sought from him, the father named his son **Sukarno**, though he was a Muslim. In this manner, foreigners cherish what is great in **Bhaaratheeya** culture. But, **Bhaaratheeyas**, oblivious to the glory of their culture, are imitating occidental practices.

It would be good to remember the supreme sacrificing spirit of **Karna**. Although because of his association with some evil minded men, his name got tainted, no one can equal the spirit of sacrifice of **Karna**.

The great **Mahaabhaaritha** war came to a close on the seventeenth day with the fall of **Karna**.

The **Paandavas** were celebrating their great victory over **Karna**. The **Kauravas** felt utterly hopeless as **Karna** was their greatest warrior. The **Paandavas** rejoiced in the fall of their most powerful opponent. But, Krishna was sitting apart and appeared to be immersed in sadness.

Arjuna went to him and asked why he was feeling sad on a day when they should be rejoicing over their victory. Krishna told him that **Bhaarith** had lost its most heroic warrior that day. The hero who had brought glory and good name to **Bhaarith** had fallen. "I feel immensely sad because the country is losing such a great hero."

On hearing these words, Arjuna looked at Krishna with a feeling of amused surprise. He said: "Krishna! To ensure the victory of the **Paandavas** you chose the role of charioteer. Because of that, **Paandavas** won their victory. Instead of rejoicing over this victory, why are you feeling sad over the fall of our enemy?"

Karna's greatness as warrior and donor

Krishna replied: "**Karna** is the very embodiment of sacrifice. Sacrifice is a synonym for **Karna**. In the entire world you can not find one other man equal in the spirit of sacrifice to **Karna**. In weal or woe, triumph or defeat he could not forget the quality of sacrifice. Have you got that spirit of sacrifice? No." Krishna then asked Arjuna to follow Him.

Darkness had enveloped the battlefield. Krishna was proceeding with Arjuna. In his sweet voice, Krishna was exclaiming: "**Karna! Karna! Karna** was gasping for breath in his last moments. He cried: "Who is calling me? I am here." Following the direction from which the words came, Krishna went near **Karna**.

Before approaching **Karna**, Krishna assumed the form of an indigent Brahmin. **Karna** asked him- "Who are you, Sir?" **Karna** was nearing his last breath. Even at that moment, without any hesitation or faltering in his voice, He put that question to the stranger Krishna, as the Brahmin replied: "For a long time I have been hearing about your reputation as a charitable person. You have acquired fame as **Dhaana. Karna** (**Karna** the great giver). Today, not knowing about your plight, I came to ask you for a gift. You must give me a donation." "Certainly, I shall give you whatever you want," replied **Karna**. "I have to perform the marriage of my son. I want a small quantity of gold," said Krishna. "**Oh** what a pity! Please go to my wife, she will give you as much gold as you need," said **Karna**.

The "Brahmin" broke into laughter. He said: "For the sake of a little gold have I to go all the way to **Hastinapura**? If you say, you are not in a position to give me what I ask I shall leave you."

Karna opened his mouth, showed the gold fillings in his teeth and said: "I shall give this to you. You can take them." Assuming a tone of revulsion, Krishna said: "What is it you suggest? Do you expect me to break your teeth and rake the gold from them? How can I do such a wicked deed? I am a Brahmin."

Karna offers his heart itself to Krishna

Immediately, **Karna** picked up a stone nearly, knocked out his teeth and offered them to the "Brahmin". Krishna in his guise as "Brahmin" wanted to test **Karna** further: "What? Are you giving me as gift teeth dripping with blood? I cannot accept this. I am leaving," He said. **Karna** pleaded: "**Svaami**, please wait for a moment." Even while He was unable to move, **Karna** took out his arrow and aimed it at the sky. Immediately rain dropped from the clouds. Cleaning the teeth with the rain water, **Karna** offered the teeth with both his hands. Krishna then revealed his original form. **Karna** asked: "Who are you, Sir?" Krishna said: "I am Krishna. I admire your spirit of sacrifice. In any circumstance you have never given up your spirit of sacrifice. Ask me

what you want." Beholding Krishna's beauteous form, **Karna** said with folded hands- "Krishna!

Aapadh-baandhava (reliever of troubles)! **Lokarakshaka** (protector of the world)! **Oh** Lord,

who holds the universe in yore palm, what can I seek from you? At riffs moment of my passing,

I am fortunate to close my eyes gazing at your Divine form. This is my greatest blessing. This is

boon enough for me. To have the vision of the Lord before one's passing is the goal of human existence. You came to me and blessed me with your form. This is enough for me. I offer my salutations to you,"

Arjuna was observing the whole scene. Krishna turned to him and said: "Are you prepared for

this kind of sacrifice?" Arjuna bowed his head in silence. The Lord praised the greatness of the quality of sacrifice in man. Of all kinds of sacrifice, the greatest is the sacrifice made for God.

Oh Lord! That heart which you gave unto me, I am offering to you. What else can I bring to

offer at your lotus feet? I prostrate before you. Please accept my offering." This was the prayer addressed by **Karna** to Krishna.

Keep faith in God steady like life-breath
Man forgets his true nature because of attachment and egoism. Man should develop **Erin** faith in

God. Faith should be like your life-breath, which goes on inhaling and exhaling at all times

without respite. Respiration goes on whatever work you may be doing and whatever be the state of your mind.

Likewise, in all situations and at all times, your faith in God should never leave you. It should

not change according to whether your desires are fulfilled or not. Like your **lifebreath**, your faith

should remain steady, through joy and sorrow, loss and gain, pain and pleasure. Treat whatever

happens as good for you. Have that sense of fortitude. When you have faith in the Self, even wild

animals will be gentle towards you.

Every man should recognise that the body has been given to him to render service to others. You

must use the body for promoting the welfare of society. Of what use is the endless study of

books if you do not use your knowledge for the good of others? A mind that is not utilized for

imparting joy to others or a body that is not used for the service of others is totally useless. The

way to love God is to love all and serve all. Students should imbibe this ideal.

Man should strive to become good and virtuous. Only when a man is

filled with good thoughts

and feelings and performs good deeds will his life become meaningful. These good qualities will

serve to make a better man of you. That is the purport of the saying: **"Suputhro Kuladheepakah"**

(A good son illumines his lineage). As good sons all of you should pledge yourselves to serve and protect the nation.

Avoid bad company and develop spirit of sacrifice

Students! Your secular studies will help you in worldly life, but will not promote your spiritual progress. Without spirituality, all worldly accomplishments are worthless.

With all his prowess, why did **Karna** come to a bad end? Because of his association with the **evilminded**

Dhuryodhana. If he had not made common cause with **Dhuryodhana**, **Karna** would have

become an effulgent star in the firmament. All his native good qualities turned into ashes because

of bad association. Your company determines your character. Hence from the outset, cultivate

the company of godly men. Without it, all other things are useless. Today wherever you turn in

Bhaarath you see only disorder, violence and fear. What is the reason? People have lost their

faith in the Self. They are fostering attachments to worldly objects. They are forgetting that true bliss is derived from the Divine.

Students! Develop broad mindedness. Cultivate unity. It was because of lack of unity, **Bhaarath**

came under the rule of a small nation like the British, though it did not lack great warriors,

scholars and administrators. Today the nation is afflicted with two bad qualities lack of unity and

insatiable greed. Education should be pursued for the sake of wisdom and virtue, and not for

securing jobs.

Develop the spirit of sacrifice like **Kama**. Honour the plighted word. Dedicate all your actions to

God.

As alumni of our Institute you should stand out as ideal students and as examples to the world.

Realise that there is no greater quality than truth. Truth is God. Dharma is His ornament. Adhere

to these two as the highest attributes of humanness.

Students! Your hearts are tender and unsullied. From this age itself you must foster pure

thoughts. Plant the seed of love in your pure hearts. From that tree of love you will have the

fruits of forbearance, compassion and kindness. Always be smiling. Face every situation in life,

including death, with a smile.

Earlier, there were speeches by some students. The students spoke very well, sweetly and delightfully. Their speeches would be immensely effective if the words came not merely from the lips but from their hearts. There should be complete harmony in thoughts, words and deeds.

I desire that you should all redeem your lives by contemplating on God, cherishing good thoughts and engaging yourselves in the service of your fellow men. I bless you all.

Discourse in the Institute Auditorium on 19-1-1997.

You have to busy yourselves with activity in order to use time and skill to the best advantage. That is your duty and duty is God.

Baba

3. Have firm faith in God

Like the moon that illumines the night,
The sun that illumines the day, and
Dharma that illumines the three worlds,
A good son sheds light on his entire lineage. (Sanskrit poem)

THIS vast world needs light for its existence. A man of wisdom is more powerful than a physically strong man, just as a puny mahout is able to control an elephant. It is not enough for people to rely on physical strength alone.

Man depends on four sources of light for dispelling darkness. The moon dispels darkness at night. No one except thieves loves darkness. Good people, well-intentioned persons have no liking for darkness. Darkness also signifies ignorance.

During the day the sun is the natural source of light. Human life will be impossible without the light of the sun. The sun is the cause for rains, which enable crops to grow and sustain human life. Sun is also the source of health and of happiness.

Dharma (right conduct) illumines the entire world. The word Dharma means that which "upholds". It is Dharma which teaches the right relationship between man and man, man and society and society and society. Dharma reveals to man through his heart what is right and what is wrong, what is true and what is false. It is Dharma which promotes the welfare of society.

Dharma protects its protector. The world cannot exist without Dharma.

A good son is one who sets an example by his conduct: One who pursues selfish ends cannot be a good son. A good son is one who reveres and serves his parents, who honours his preceptor, who is humble and respectful towards elders and who cams a good name by his service to society. It is because such sons have become rare that the country is today bedevilled by

wickedness and evil practices.

Your foremost duty is to revere your parents

Boys and Girls! Your foremost duty is to revere your parents. The mother gave birth to you. The father protected you. You have to esteem the preceptor as divine because he imparts knowledge to you. Without reverence for these three, all your other achievements in life will be worthless.

The mother, the father and the preceptor represent the Divine Trinity--Brahma, Vishnu and Maheshvara as creator, sustainer and remover of ignorance respectively. But above all of them is the one God who is in all beings. Develop love for God and there by show your reverence for all.

Moreover, faith in God will ensure you what no one else can give. Maarkandeya was allotted only a life-span of sixteen years. The mother looked after him all those sixteen years as the apple of her eye. The father protected him from all dangers from any quarter. The teacher took care of his education. But none of them had any control over his lifespan.

The lad realised this truth. Hence he placed his reliance on God regarding his destiny. A few days before he was to complete his sixteenth year, he went to the Shiva temple and prayed:

"Oh Lord! My parents have protected my body. The teacher looked after my education. Bur God alone can protect my life. Hence, make me one with you." Placing his head on the Shivalinga, hugging the linga, with both his arms, he declared: "Eeshvara! You are my sole refuge!" Saying so he closed his eyes.

How Lord Shiva protected Maarkandeya

When the sixteen years were over, the Lord of Death arrived and cast his noose to take the life of Maarkandeya. The noose did not cover Maarkandeya alone. The Shivalinga was also caught in the noose because Maarkandeya was embracing the linga. When the Lord of Death started drawing the noose, Shiva emerged from the linga. Shiva asked the Lord of Death: "How dare you cast your noose on the one who had become one with Me and also cast Me in the noose?"

Shiva chastised the Lord of Death saying that he would be entitled to take the life of Maarkandeya if he had been alone, but not when he had become one with Him. "No one is entitled to touch a person who has united himself with Me," said Shiva.

Shiva chastised Yama and protected Maarkandeya with immortality. With the grace of the Divine, Maarkandeya got the blessings of all--his parents and

preceptor.

Students should not only revere parents and teachers but also strive to earn God's grace. A young

student who had spoken earlier had said that truth is the ornament for speech. Students should always speak the truth. There should be harmony between thought, word and deed.

Students! Apart from your studies, you should try to earn the grace of God by making your heart

pure. You must remember the example of **Raama** who sacrificed the kingdom for honouring the

words of his father. **Dhasharatha** yearned for **Raama** to administer water to him in his last

moments. Unfortunately he did not get it. But **Raama** performed the last rites for the eagle

Jataayu, when he cried "**Raama! Raama!**" in his last moments.

Jataayu secured the ministration

which even **Dhasharatha** could not get.

For receiving God's grace there is no distinction such as an animal, a bird or any other creature.

Wherever there is devotion, there God's presence can be experienced.

Give up all senses of "I" and "mine"

Students! You must acquit yourselves well and **cam** a good name even after you leave the

Institute. You must bring a good name to the Institute among all the people you meet. Together

with your academic knowledge, you must develop good conduct. In this troubled world, deem

God as your sole **pro**-rector and guide.

True devotion consists not in merely chanting the name of **Raama** **bur** in rendering help to the

society and offering help to the needy. Only then can you become worthy of God's grace.

Hanumaan exemplified the ideal of implicit obedience to God's injunctions. The true devotee

should give no room for doubt. He must act with full faith in God. He must realize that

everything belongs to God. He should give up all senses of "I" and "mine". This was the lesson

which **Raama** taught to **Kaikeyi** when she sought his forgiveness for all the wrong things she had

done to **Raama**.

There is a basic difference between the attitude of the **Gopikas** to Krishna and that of **Yaadhavas**

in **Dvaaraka**. The **Gopikas** felt: "Krishna! We are yours" The **Yaadhavas** felt: "Krishna! You are

ours." Their attitude was based on **Ahamkaara** (sense of possession). That was responsible for

their ultimate destruction.

You should all realize that God is present equally in all beings. The spiritual, oneness of all was

taught to **Shankara** by Shiva in the form of an untouchable, when

Shankara bade the

"untouchable" not to approach him. **Shankara** immediately prostrated before the untouchable as a

preceptor who had taught him **Samathvam** (spiritual equality).

Bodies and temperaments may

differ from individual to individual, but the Divine is one and the same in all.

Students! Cherish faith in God as your life-breath. The faith will sustain you at all times and in

all situations.

Once **Eeshvar Chanudhra Vidhyaasaagar** happened to travel by train in a compartment with

some English men. He sat between two of them. One of them asked:

Who is this donkey?" The

other one asked: "Who is this pig?" A third English man asked: "Who are you?" **Eeshvar**

Chandhra coolly replied: "I am a human being sitting between a donkey and a pig." The two

English men felt ashamed of themselves. They felt even more ashamed when they saw a large

crowd of persons with garlands waiting to receive **Eeshvar**

Chandhra when he got down from the

train. The English men then realised that though Indians might appear simple they were

inherently noble and gentle.

Students! You should maintain the highest standards of

Bhaaratheeya culture.

Discourse in the Assembly Hall of the Primary School on 23-1-1997

4. The gospel of work, love and sacrifice

There is no penance equal to a peaceful mind;

There is no greater happiness than contentment;

There is no worse disease than desire;

No righteousness can equal kindness.

EMBODIMENTS of Love! There is no penance superior to peace of mind. Every individual,

every family, every society, every nation seeks peace in all possible ways. Every man should

strive in every way to achieve peace as the most desirable objective.

There is no greater happiness than **Santhosham** (contentment). Man is perpetually in quest of

happiness. But what is the happiness he seeks? Worldly happiness?

Transient pleasures? These

cannot confer true happiness. Only spiritual happiness can give true happiness.

Why has man lost this happiness? Because man is afflicted with insatiable desires. These desires

are the cause of various maladies. It is only by limiting desires and thereby eliminating the

diseases arising from them that the man can secure peace.

Next, what is meant by Dharma? Charity alone does not constitute Dharma (virtuous action).

Charity is quite different from righteousness. A temporary, worldly

act is equated with Dharma.

Dharma in its true sense refers to something which is lasting.

Aathma-Dharma (the Dharma of

the indwelling Spirit) transcends all worldly actions.

Difference between Dharma and Religion

Many people in the world consider religion as identical with Dharma.

But Dharma is quite

different from religion. Religion is like a river Dharma is like the ocean. There is well-known

saying: "The ocean is the final destination of all rivers." All rivers ultimately merge in the ocean..

The essence of all religions, the goal of all scriptures, the objective of all aspirations is Dharma.

It is totally wrong to equate the vast ocean of Dharma with the river of religion. "Religions are

many, but the path is one. Jewels are many, but the gold in them is the same. Cows are of many

colours, but their milk is white. Living beings are numerous, but the Indwelling Spirit is one and

the same. Flowers may be many, but the worship is one only."

(**Thelugu** poem).

Religions have come into existence for the purpose of regulating human life. What is common to

all of them is the **Prema-thathva** (principle of Divine love).

Man is governed by morality. In all countries morality and integrity should be like the **lifebreath**.

It is only when men adhere to morality that human ideals like fraternity, equality and

liberty can become meaningful in daily life. It is because moral values have been given the go-by

that you find today society bedevilled by disorder and unrest. The world will have respite from

violence only when progress in science and technology is accompanied **pari passu** by

development of ethical and spiritual values.

In the economic sphere, when human desires are governed by righteousness, a divine impulse

will arise in man. When the quest for wealth and the concern for sensuous pleasures are based on

Dharma (righteousness), the mind will spontaneously turn towards God.

Man's **misbehaviour** and natural disasters

In the vast cosmos, man is like a speck. Essentially, there is no conflict between man and

creation, just as a child is entitled to enjoy the milk from its mother and the bee is entitled to

enjoy the honey from flowers, there can be no objection to man enjoying the resources of nature.

But as a result of uncontrolled desires and reckless exploitation of natural resources, Nature is

exhibiting frightening disorders. Natural calamities like earthquakes, volcanic eruptions,

droughts and floods are the result of disturbances in the balance of Nature caused by reckless

exploitation of natural resources. Mankind today appears like a foolish man who is wielding the

axe at the branch of a tree on which he is sitting.

Men have to develop a sense of spiritual oneness. Out of that sense of oneness, love will grow.

Love alone can bind the whole of humanity into one unit.

What do you see in this hall today? Here are people gathered from Japan, Indonesia, Malaysia

and other countries. What is it that has brought them together in this small village? It is only love

and the sense of oneness with others. The bliss of life is embedded in this love. Pure bliss is

derived from this love. When this love is shared with others you have the bliss of collective joy.

When your life dances on the waves of this love it attains the fulfilment of humanness.

Man today does not recognise this sense of oneness. Man does not mean the body alone. Man

has the mind, the intellect and the **Aathma** (the Spirit). It is the combination of all these that

constitutes true humanness. When the balance among these four constituents is upset, man is

plunged in troubles. When man maintains the balance among these four, the nation will prosper.

The transformation process of man

The transformation of man is based on transformation of the mind.

When men are transformed,

the nation is transformed. When nations change, the world is transformed. Hence, if the world

has to be changed, there has to be a mental transformation at the individual level. The human

mind should be filled with love.

The mind is a remarkable entity. When it is filled with wisdom, it makes a man a saint. When it

is associated with ignorance, it **turns** into an agent of death. Hence it has been declared that the

mind is the cause of human bondage or liberation. All change, in education or other spheres, has

to begin with transformation of the mind.

Indifference, bad company, disrespect, arrogance and jealousy, these five tendencies reduce man

to the level of the animal. No one with these vices can be called an educated person. To get rid of

these vices, it is necessary to take note of some of the good qualities in animals and birds. Man

can learn any number of good qualities from animals, birds, insects and worms. One animal

which is viewed with contempt is the donkey. But there are quite a few virtues man can learn

from the donkey. The quality of patience to be found in a donkey is

not found even in man.

Whatever burdens may be heaped on its back, it bears them all with forbearance. It puts up with any amount of beatings. Even when it is starved of food and water, it presents a calm face. Man

has thus to learn the quality of forbearance from the donkey.

The ant is one of the tiniest among insects. But there are many lessons to be learnt from it. The

ant has a capacity for foresight. With foreknowledge of the rainy season ahead, the ant starts storing food from three months in advance.

Then, there is the spider, from which lessons can be learnt.

Determination is one of its traits.

How many times its web may be destroyed or broken, the spider will go on remaking it with relentless determination.

Then, there is the dog. The dog is treated with neglect and indifference. But the fidelity displayed

by a dog is not found in any other creature. Getting a few morsels of food from a man, the dog

shows its gratitude to him by following him and wagging its tail out of affection. But such

gratitude is lacking among students who have been nourished, educated and placed comfortably

in life by their parents. Many do not have even a fraction of the gratitude displayed by dogs. Has

their education or intelligence any meaning?

The supreme virtue of monogamy among birds

Next, take the example of the parrots. Conjugal fidelity is supreme quality among parrots. The

firm attachment to each other in a parrot couple is not to be found even among highly developed human beings.

The story of how Vaalmeeki was deeply moved when a hunter killed one of two birds who were a loving couple is well known.

When one of the birds died, its mate followed suit, unable to bear the pangs of separation. Out of

the intense sorrow and compassion of Vaalmeeki, the first shloka emerged from his lips and that

was the beginning of the great epic.

When its mate dies, a bird will not seek another partner. It will starve itself to death. How many

men care to follow the example of the birds in their devotion to monogamy? Many are ready to

remarry after the loss of the first wife. The supreme virtue of monogamy is a quality man can

learn from birds.

Thus, there are many useful lessons to be learnt from animals, birds and insects. Book

knowledge alone is of little use.

In fact, the human heart is the best teacher in the world. Time is a

supreme preceptor. This vast

Cosmos is the ideal book for all. And there is only one true friend and that is God. There is no

need to go in search of a preceptor Your heart is enough. If you follow the dictates of your heart,

every action will be sanctified.

It is necessary also to recognise the importance of Time. Time determines many of our actions in

life. Time is a great teacher.

The universe is a vast text-book. By properly studying what is happening in the cosmos you can

learn any number of lessons. God is your best, unfailing friend at all times. All others are mere

time-servers. People waste their lives believing in such petty fair-weather friends. Your best

friend is residing in your heart as the Indweller.

"Your heart is your country"

Today the Chinese devotees are observing their national New Year Day here. What is the origin

of the word "China"? It is derived from the two words "chung" and "kuo". "Chung" means the

human heart. "Kuo" refers to the country. The word "China" therefore means that "My heart is

my country". This concept is applicable to all countries and all religions. For instance,

Bhaaritha. It is derived from, the two words- "Bhaa" meaning "effulgence" and "Ratha"

meaning "to rejoice". The heart is the source of effulgence.

Bhaarithheeya is one who rejoices in

the effulgence emanating from the heart. Every man is attracted to the heart. God is not confined

to any particular place. His mal abode is the heart.

The Chinese have esteemed the heart as their native land. the heart is subject to troubles and

difficulties. From ancient times and to some extent even to-day, the Chinese have observed one

ritual every morning before beginning their day's chores. They declare: Difficulties are our

friends. Let us invite them." The Chinese have looked upon difficulties as their friends. They

have recognised that without trouble no good can be realised. They used to start the day's work

with this thought before them. The Chinese also realised that true happiness comes from the

satisfaction of a task well done. In Bhaaritha also there is the dictum, "Uddhareth Aathmanaaathmaanam"

(Raise the Self by the Self). What is it that can raise the Self? It is our own good

conduct. Our good conduct is not for elevating the country, but for elevating ourselves. A

whetstone is used for sharpening a knife, not for making the whetstone smoother. Likewise, in

this world, your good conduct improves you and, as a result the world.

Work hard and follow the dictates of your conscience

There is a proverb current in China: The most delicious food is that is got by hard labour." What is got by arduous effort is relished with joy. One who enjoys his food without having laboured for it is an idler In China everyone works hard to cam his living. This cult of work should activate every human being. Unfortunately this is forgotten today

From very ancient times, there have been close relations between China and Bhaarith. A short while ago a speaker mentioned how in the Chinese pantheon there are deities corresponding to the deities worshipped in Bhaarith like Lakshmi, Bhuudhevi, Kubera and others.

Similarly a common saying current in China regarding government regulations is applicable also to the situation in Bhaarith. Comparing Government regulations to a net, the Chinese used to say that the very small fish escape through the holes in the net, while the very big break through it.

Only the middle sized fish get caught in it. In Bhaarith also it is a fact that the lowest among the people are unaffected by Government regulations. The very rich and powerful drive a coach and force through them. It is only the middle class that suffers most from these regulations.

I have often indicated the rule by which people should govern their lives. They have to follow the dictates of their conscience. Make conscience your master. You can then face any difficulties in life and overcome them. Never give way to despair in the face of difficulties.

Enshrine God your heart; Help ever and Hurt Never

Realise the relationship between your body and God. You are a limb of the society. The society is a limb of the world. The world is a limb of nature. Nature is a limb of God. Instead, of realising this integral relationship between man, nature and God, people are lost in the pursuit of wealth. This is totally wrong. People should enshrine God in their hearts and contemplate incessantly on the Divine. People today think of God only for money. God is sought only for money. Men resort to all devices to get money. Men go round wealth in adoration like the earth round the sun. This is the travesty of devotion that we witness today. Think of God. Money will come of its own accord. Today money rules every aspect of human life. Money has its place in life. But excessive wealth is a source of harm to the individual and the

nation. You must strive to acquire wealth that will give you real happiness.

Today there are millions of devotees all over the world. The world would be a much better place if all of them practised at least one good principle in their daily life.

Jagadeesan from Malaysia who had spoken earlier called upon the devotees participating in the Chinese National Day festival in Prashaanthi Nilayam to give up one bad habit and cultivate one good habit as a mark of their visit to Prashaanthi Nilayam. In respect of Sai, it is enough if you observe one good precept, namely, "Help ever, hurt never." Indeed, you should cultivate the spirit of sacrifice. When you cultivate love with sacrifice, you will progress spiritually

When you plant a sapling you have to water it and manure it to make it grow. Likewise, for the plant of life, you have to provide the water of love and the manure of sacrifice to enable it to grow well.

Sacrifice! Sacrifice! Sacrifice!

The obsession with money is totally meaningless because you come with nothing in the world and leave it with nothing. Is it not more desirable to utilise the money on acts of charity? Many persons in Bhaarith deposit their ill-gotten wealth in Switzerland or some other country and leave the world empty-handed. The money you make in Bhaarith should be spent here for the people's welfare. Help the poor and the needy. Support educational and medical institutions.

Money is given to you only for helping others. There is no meaning in hoarding it.

Sacrifice! Sacrifice! Sacrifice! That is the supreme quality you have to cultivate. The Vedhas have stridently proclaimed that immortality can be got only through sacrifice and not by any other means. Only through sacrifice can there be real enjoyment of what you acquire. What you earn with one hand, give away with the other. Without sacrifice life is a waste.

I give you three formulae: One--work, work and work. Two--enjoy the fruits of your labour.

Today there is no gospel of work in the country. Everyone wants to enjoy without doing hard work. Whatever be the troubles, work hard. Three--use your earnings for public good. When this kind of renunciatory outlook develops among the people, the nation will prosper immensely.

Love all and Serve all

Prema and Thyaaga (Love and Sacrifice) are the two most important ideals in life. Love all, even

those who hare you. That is the index of your devotion.

In the name of devotion, people are flocking to Prashaanthi Nilayam at great expense. What is it you have accomplished by coming here? What have you learnt? Being a Sai devotee, if you practise even one or two good qualities like morality and integrity the nation will benefit immensely. There is neither truth nor morality among most people. "A people without morality are worse than a monkey," goes the saying. A great monkey served the Divine and became the recipient of His grace. Men today talk about devotion, but have no regard for the Divine injunctions.

Peace, truth and love are inherent in man. Why do you search for them outside? Manifest these qualities which are within you. You must cultivate forbearance and compassion. This is the way to foster the love principle.

Today the demon of selfishness has reared its head everywhere. If selfishness goes, divinity enters.

Today people are steeped in desires (aashalu in Thelugu). How many live for the sake of ideals (aashayaalu in Thelugu) ? People develop dheha-abhimaanam (attachment to the body), but do not care to develop dhesha-abhimaanam (love for the country). Man's primary spiritual effort today should be in the direction of getting rid of selfishness, narrow-mindedness and attachment to the body, and developing love of God, a broad outlook and devotion to the nation. Develop confidence in the Self.

Today is the Chinese New Year Day: It is a new year for the whole world, because every one's heart is his native land. Every human being is a resident in the kingdom of the Heart.

Everyone should recognise his responsibilities in the kingdom of the Heart and not be concerned about his rights. What meaning is there in fighting for rights with a polluted heart? Your rights will be ensured if you discharge your duties prop-crime. There are officials who receive salaries in thousands. Are they doing enough work to justify those salaries? One who does not do enough work to justify his salary is a traitor to the nation. He is cheating the people. When you do enough work to justify your salary, you will be deriving boundless satisfaction. Duties must come first. That is the basis of Indian Culture.

A dog's example of Love and Loyalty

Let me tell you a story from my early years. I was then staying in the

old mandhir in Puttaparthi.

An English couple were living with Me at that time. They presented Me with a couple of puppies. They said that the presence of the puppies with Svaami would give them the feeling that they were with Svaami even when they were away. I accepted the puppies. They had been named Jack and Jill. How did they live with Me? At night when I went to bed, one would sleep near My head and the other at My feet.

One day, the Mahaaraani of Mysore came to Puttaparthi. She was a very orthodox lady. She would not take her food if she heard the bark of a dog. She sent a message to Svaami that if there were any dogs in His premises, they should be kept confined in a room. In those days there was no direct approach road to Puttaparthi. The Mahaaraani kept her car in Karnatapalli (on the other side of the Chithravathi) and came walking to Puttaparthi. There were no hotels at that time. The driver of the car had to come to Svaami's place to take his food and get back. The Mahaaraani said she was staying in Puttaparthi that night. The driver took his food and was returning to the car at night. As the driver would not be able to find his way in the darkness I told one of the dogs: "Jack, you better go with the driver and come back in the morning."

Jack led the way and the driver was following the dog. They reached Karnatapalli. Then the driver slept in the car. Jack slept underneath the car. The driver got up in the morning. It was chill outside. He was in a hurry to start the car and keep it ready for the Mahaaraani. He reversed the car for short distance. One of the wheels ran over the sleeping Jack and its back-bone was broken.

Students and scholars and all others should note how much devotion the poor dog had for Bhagavaan. In great pain, the dog came dragging itself all the way to Svaami's residence. It had to drag itself over the Chithravathi sands. It was profusely bleeding. At the gate of Svaami's residence there was a watchman called Chaakali Subbanna. He rushed to Svaami and said- "Svaami! Our Jack's spine is broken. It is crying as it is dragging itself." Bhagavaan came out and called out: "Jack!" The dog came crying, collapsed at my feet and passed away.

See, what devotion in an animal! It dragged itself all the way to give up its life at the feet of Svaami. Before it passed away, it was gazing at Svaami. I got some

milk to be brought and gave it to the dog. It placed two of its front paws on my palm and gave up its life. What an amount of devotion in an animal!

After Jack's death, Jill gave up eating food. A few days later Jill died. Today, behind the old **Mandhir**, there is a **samaadhi** for the dogs.

What loyalty and what devotion in a dog! How much better mankind would be if only people had a fraction of the love and loyalty displayed by that dog?

Give up the bad and take the good

Today people have no faith. They remember God in times of difficulty and forget Him when they are all right. How many follow the ideals of **Svaami**? They only multiply their desires. What greater folly can there be than this?

There is one thing to be learnt by all people whether they are from China, Japan, India or America. The God who is in all of them is one and the same. Your love of God should remain unwavering, whatever may happen. Love is God. Live in Love. This one truth will protect you at all times. Leave all your bad qualities here and take back good thoughts and good habits. That alone will justify your coming here. Become good and improve the society

When you go back to your country with good qualities, people will mark the change in you after your visit to **Puttaparthi**. Treat **Prashaanthi Nilayam** as a spiritual workshop. No charges are levied here. Everything is free. I am ready. Make the best use of your stay here.

Discourse in the **Sai Kulvanth Mandap** on the morning of 13-2-1997, Chinese New Year Day

5. Transcendental value of **Sathya** and **Dhama**

WHEN people from every part of the world have gathered here to rejoice in a great celebration, they are being described as "foreigners" and the residents of **Prashaanthi Nilayam** as "natives."

Who are the natives and who are the foreigners? When this question is examined, it will be seen that wherever Truth and Righteousness are respected and practised, the people there are to be deemed **Bhaaratheeyas**. By merely being born in **Bhaarith**, people do not become **Bhaaratheeyas**.

Bhaaratheeya culture proclaims the two virtues- **Sathyam vada; Dharmam** chara (speak the truth; follow righteousness). Whoever practises these two principles is a **Bhaaratheeya**.

The whole world is one vast mansion. It contains many rooms. Each country constitutes one

room in this mansion. Hence, the whole world should be considered as one home. When you regard all the limbs as parts of a body, you should consider the function of the heart in it. It is the heart that supplies blood to every part of the body. Likewise, **Sathya** and **Dharma** (truth and righteousness) constitute the blood sustaining all countries. Cultivate the idea of oneness of humanity

God is considered and adored as the creator. God created the living creatures but these beings are "creating" God. Hence these beings are also creators. God is not created by Himself. It is the devotees who are "creating" God.

The supreme devotee, **Prahlaadha**, was able, by the intensity and sincerity of his devotion, to make God manifest in a pillar. The child **Dhruva** could make **Naaraayana** manifest Himself in a forest. It follows that every being is a creator. Every human being is Divine. But, because of identification with the body, man considers himself an ordinary being. The difference between creation and the Creator relates only to the external forms----

Upaadhi. When the physical form is ignored, what remains is the Spiritual Reality.

In different countries, peoples of the world observe their respective festivals. Today is considered as the beginning of their new year by the Chinese. There is no difference between **Bhaarith** and China with regard to the calendar. The Chinese have dates which, represent **Uttharaayana** and **Dhakshinaayana** (the apparent northward and southward movement of the sun). In **Bhaarith** we have lunar and solar months. In China also there is such a two-fold division. In **Bhaarith** in some parts of the country, the beginning of **Uttharaayana** marks the commencement of the new year. They base their calendar on the lunar cycle--**chandramaasa**. In other parts of the country, they go by the solar time---**suuryamaasa**. In China, they have a lunar and a solar year. In the **Bhaaratheeya** view, there is an intimate connection between the moon and the mind and between the sun and the eye.

In this perspective, we can see that basically there are no differences between different countries regarding matters like the almanac and the celebration of festivals. For all things, the root cause is the human heart. When the idea of oneness gets entrenched in the human heart, the ideal of human unity will be realised.

Sarva-ruupa-dharam Shantham
Sarva-naama-dharam Shivam

Sath-chith-aanandha Ruupam Adhvaitham

Sathyam Shivam Sundaram

(The One Absolute, who is Being, Awareness and Bliss, is the embodiment of peace in all His forms. All His names are auspicious and He manifests the triune attributes of Truth, Auspiciousness and Beauty). Truth, Goodness and Beauty constitute humanness Sathyam, Shivam, Sundaram--Truth, Goodness and beauty---these three constitute the essential nature of humanness In ancient times, this was the description given by Plato, the Greek philosopher. The Greeks could see the oneness underlying these three attributes. Plato expatiated on "Truth, Goodness and Beauty." Bhaaratheeyas expressed the same thing in the terms Sathyam, Shivam, Sundaram. Though there is a difference in the language of the words used, their essential meaning is the same. Such correspondence between concepts in Indian metaphysics and the doctrines of Christianity and other faiths exists in respect of ideas regarding the relationship between man, nature and God. Based on their different regional and ethnic differences, people in different regions of the world developed different faiths and cultures. But the essence of all their beliefs is one and the same principle. That is the principle of love. There is no human being in the world without love. However, that love expresses itself in many ways. In a mental asylum there are people with many kinds of delusions. In a sense, the entire world may be considered as a mental asylum. There are in the world people crazy about money. There are others who have obsessions regarding their health and sickness. There are others who are crazy about power and position. In this manner every individual is obsessed with some desire or other. There are, again, some who are obsessed with the idea of God. Of all these forms of madness, the madness for God is most commendable. Pray to the Divine and redeem your life From birth to death, man is haunted by twelve kinds of worries. By worrying about God all other worries can be got rid of. You must seek to know that, by knowing which all else can be known, by attaining which everything else can be attained. The Upanishaths have declared: "If you knock, the door will open. If you ask, he will answer. If you seek, he will give you what you want."

Every one knocks at the door and asks. What does he ask? he does not knock at the right door.

You must knock at Moksha-dhvaara (the door leading to liberation). Man today knocks at the door leading to hell. Man, who should seek the Bliss of the Spirit craves for earthly pleasures.

Instead of seeking the presence of the Lord as the supreme bliss, man is distancing himself from the Divine.

You must pray to the Divine and redeem your life. You must enter the door leading to spiritual liberation. Today people are not seeking the grace of the Divine but are appealing to the devil for favours. How can divinity be experienced by such people? You need not go anywhere in this quest. All that you have to find out is what belongs to you. Your words or your writings do not belong to you. Only your actions are yours. Today there is no harmony between deeds and your words. Your writings have no relation to your real experience. Hence, you are unable to experience real bliss.

It is better to act than to speak. Speech is easy. Practice is difficult.

There is real saadhana only

when you practise what you profess. There must be complete harmony between thought, word

and deed. The ancients proclaimed the supreme quality of this

Thrikarana Suddhi (triple

harmony and purity). Where there is divergence between thought, word and deed, Vedhaantha declares that it is evil. The triple harmony is the mark of high souled beings. The wicked revel in disharmony.

See Unity in Diversity

People should develop spiritual oneness and the triple purity. Then Divinity will manifest itself.

The Divine is within you. Sin and merit are related to your actions. Hence, men should engage

themselves entirely in pure and sacred acts. Vyaasa defined merit and sin in terms of the good or

harm you do to others---Paropakaaram and Parapeedanam. Para should be understood as

referring to the Divine. Whatever action is conducive to Self-realization is meritorious. Whatever

action is unspiritual---antagonistic to the Self--is sinful. The one Self is present in all beings. To

differentiate between different beings is sinful. To consider what is one as separate and divided is

a sin. Paropakaarah-punyaaya (To help others is meritorious). The real meaning of this

statement is "nearness" (upa) to the Divine (Para) is meritorious.

Merit consists in getting closer

to the **Aathma** (the Self). This is the inner meaning of **Vyaasa's** statement.

Hence, you should not regard countries as different and languages as barriers. The underlying unity has to be understood. Different people use different words to describe the same thing, for example, watch Whatever be the words used, the substance is the same.

It is essential to see the unity that underlies the apparent diversity. When more and more people

recognise this unity most of the world's problems will get solved. All social **con**-flictors will end

when people learn to see the one Divine in all beings. It is the hatred born of divisive feelings

which is the cause of deadly discord in society. The **Aathmik** Principle is the means of liberation.

Self-control is the means to secure divine grace.

Develop self-reliance with faith in God

Embodiments of love! There is no need to celebrate the year. Every second is the beginning of a

new year. People celebrate year after year new year days, but there is no change in their lives.

The body grows from year to year but the life span is ebbing away at the same time. People

should be concerned about this. Time is most precious. God is the over-lord of Time. Time

wasted is life wasted. Never waste time because lost time is beyond recall. Do not waste time in

idle gossip. Today you are celebrating the new year instead of thinking about God, who presides

over the passage of years.

God is the basis for all that exists. Rely on God rather than on things which are dependent on

God. Develop self-reliance on the basis of faith in God. This was the lesson which Jesus taught to

a man who was starving. On the first day he gave the man some fish to eat. The next day Jesus

met the man and asked him: "You ate the fish I gave you yesterday. How are you going to get the

meal today? How long am I to relieve your hunger by giving fish day after day? You must know

how to secure fish for appeasing your hunger. Then you will have no need to depend on others."

What everyone has to learn today is how to be self-reliant and not depend on others. How is one

to be self-reliant? By developing **Aathma-Vishvaasa** (Self-confidence). From the moment

Bhaaratheeyas lost Self-confidence, all institutions in the country started to decline. People have

to develop Self-confidence. They must adhere to Truth and Righteousness. Whoever has

confidence in the Self and follows Truth and Righteousness is a

Bhaaratheeya, no matter who he

is. It is not the accident of birth that makes one a **Bhaaratheeya**.

The three basic verities

should be practised. Terms like "natives" and "foreigners" should not be used on territorial

considerations. The terms should be applied on the basis of their beliefs and practices.

Realise that the Divine is within you

People should realise, as **Shankara** said, that only Truth and Righteousness are lasting and all

other things, including this body, wealth and kinsfolk are impermanent. Manifest the truth within

you and put into practice that truth. What you need for spiritual progress are three things. A

heart free from attachment and hatred, a tongue that is not tainted by untruth, a body not polluted

by violence---the one who has these three is of sacred birth. Without these three, all penances

and religious practices are of no use. You have to pray incessantly for Divine grace to confer

these qualities. Realise that the Divine is within you.

Life is given to you to realise lasting bliss by the right use of the body, the mind, the intellect and

the inner **motivator** - **Anthahkarana**. You have to acquire the wisdom to lead such a life based in

the love of God. Discourse in **Puurnachandhra** Auditorium in the afternoon of 13-2-1997.

6. Service, love and sacrifice

The individual self is always the eternal Self (**Shivam**);

Shivam is ever the indwelling Spirit in the individual;

The one who is aware of this oneness

Is verily the knower of the Self, none other.

EMBODIMENTS of Divine Love! Only the one who realises that there is no difference between

Shiva and the individual is a true **Aathma-Jnaani** (knower of the Self).

Scientists are seeking to explain the mystery of creation in various ways. The Science of

spirituality has also been explaining creation in various ways.

Whatever any one may say, what

is perceived by us is the atom. Without the atom there can be no universe. Rocky mountains,

wooded forests, the waters of the ocean, the mud of the earth and the flesh and bones of the body

are all composed of atoms. No object will be perceivable without the presence of atoms. The

food you eat, the water you drink, the objects you see and the earth you tread upon are all made up of atoms.

When you enquire into the nature of the atom, you realise that the whole world consists of atoms.

The **Vedha** described the Divine as "**Anoraneeyaan mahatho**

maheeyaan" (subtler than the subtlest atom and vaster than the vastest object). Many regard the atom as something which is not visible to the eye. This is wrong. The atom consists of particles which are not visible. The ancient sages considered that the Divine was immanent in the atom. "**Oh** Lord! You are extremely subtler than the atom and vaster than the vastest object. You are said to be manifest in the 84 **lakhs** of species in the universe and declared to be omnipresent throughout the cosmos. How can we hope to recognise you?" (**Theugu** song). Science and the **Vedha** For a thousand years scientists have been trying to explore the nature of the atom. But a long time ago, the young lad, **Prahlaadha**, knew that God was immanent in the atom and proclaimed that truth. He stridently told his father: "Do not have any doubts as to the presence or absence of the Divine from one thing or another. The Lord is all-pervasive. You can find Him wherever you seek Him!" (**Theugu** poem). Young people should realise the superiority of spiritual power over the power of technology **Om**, the **Pranava Manthra** contains within it the powers of Shiva and **Shakthi**. These two powers, Shiva and **Shakthi**, correspond to what scientists call electron and proton (the two constituents of the atom). Proton forms the nucleus of the atom. The electron is moving at great speed round the proton. The **Vedha** has described the phenomenon in different ways. It has declared that Shiva and **Shakthi** are inextricably associated with each other. This corresponds to the relationship between the electron and the proton. Anterior to the electron and proton is the particle known as neutron. This corresponds to what the **Vedha** has called **Sath**. In common parlance **Sath** is regarded as something effulgent. This is not correct. **Sath**, in fact, means darkness. Out of this darkness is born light. Out of the darkness called **Ashaanthi**, comes the effulgence of **Prashaanthi**. Thus darkness is called **Thamah**. One meaning of **Tha** is "nectar." The other meaning is **garbha** (womb). This womb is called by the scientists as "space". The second syllabic **mah** means poison or Time. Thus the word **Thamas** encompasses space and Time, which are the determinants of the human predicament. Realise the oneness of individual and Divine What is the origin of man? At the beginning there is **garbha** (space). In this **garbha** (womb or

space) human life originates and has the form of a bubble on the seventh day. On the **15th** day it takes the form of the embryo. On the **30th** day it becomes foetus. On the **60th** day, the head starts taking shape. On the **210th** day, the foetus quickens with life. On the **240th** day, the full body is formed. On the **270th** day the child, comes out into the world. the **Vedha** declared that space and Time are essential factors in human birth. Instead of understanding the miracle of human existence, men are wasting their lives in the pursuit of transient worldly pleasures. Although superficially it may appear as if there are differences between the findings of science and the declarations of the **Vedha**, essentially there are no differences. The **Vedha** has revealed many truths not discovered by science. Science has not yet found many of the truths declared by the **Vedhas**. People should try to find out how much of the powers of the Divine are present in man. **Jeevi** (individual) and God are not different from each other. The individual however, by his attachment to the body, is leading a mundane existence. The day man develops love of Spirit, he will realise the oneness of the individual and the Divine. The external world is a reflection of the inner being. Men should understand the true relationship between the external phenomenal world and the world of the Spirit inside. The external world is a reflection of the inner being. All the happiness that he seeks from external objects is within himself. Take the example of the ocean. The water that turns into vapour from the ocean assumes a different form and quality. It acquires purity and sweetness and returns to the ocean in another form. Look at the changes it goes through in this process. Going up as vapour, becoming a cloud, coming down as rain, flowing as rivulets, it joins the ocean as a river. The change into vapour is **Sathya** (Truth). The formation of the cloud is Dharma (Right Conduct). Coming down as raindrops corresponds to **Prema** (drops of love). When the drops join to become a river, there is the flow of **Aanandha** (Bliss). This stream of bliss merges in the ocean of Grace. Sometime or other what has come from the Divine has to merge in the Divine. This is the natural destiny of all living beings. Taking birth as a man, leading a godly life, one ultimately merges in the Divine. Considering the Divine as formless, some scholars have raised

controversies regarding this process. The truth is that there is no object in the world, which is formless. Even the minutest sub-atomic particle has a form. Only the ignorant can think otherwise. It was for this reason that the ancient sages adored the Divine in various forms. Holding that all forms are made up of atoms, they recognised the Divine in all forms. Holiness of **Shivaraathri**: Dedicate all actions to Divine **Shivaraathri** has a variety of **mournings**. **Raathri** implies the darkness of night. But **Shivaraathri** connotes not darkness but the special sacredness of this night. There is darkness in this night also. **Bur** this darkness is invested with auspiciousness. The reason is on this **Chathurdhasi** day (14th day after the Full Moon), the moon, who is the presiding deity for the mind, has shed fifteen of his sixteen digits. This is an auspicious time for having proximity to God. (**Bhagavaan** sang a **Thelugu** song to extol the days when good people gather to meditate on God, when kith and kin **fraternise** in the home, when hospitality is extended to strangers and when the needy are helped. These alone are real days, all other days are indeed days of mourning).

The **Upanishaths** refer to the attributes of the Divine as **Sathyam**, **Shivam**, **Sundaram**. Plato regarded Truth, Goodness and Beauty as the attributes of the Divine. **Shivam** represents the principle of auspiciousness. It is associated with Truth on the one side and Beauty on the other. **Shivaraathri** was regarded as a sacred day by the ancients. Experiencing bliss on that day they offered it to the world. People should realise the impermanence of worldly pleasures and the transient nature of youth, wealth and progeny. People should turn their minds towards the eternal Divine. It may be asked: "If the Divine is present in all things, is there no difference between good and bad, truth and falsehood?" For the person who has the conviction that the Divine is present in everything, there is no good or bad. He sees the Divine equally in all things. Good and evil exist for the one who looks at these things in terms of these differences. In the **Geetha**, Krishna pointed out to Arjuna how he was the active force behind all events and that Arjuna should consider himself as an instrument of the Divine. When anyone acts out of the firm conviction that he is an instrument of the Divine and dedicates all his actions to the Divine, he will see no distinction between right and wrong. It is attachment

to the body that produces the illusion of individual **doership**. When that attachment goes, there is realization of oneness with the Divine. No doubt the body is necessary for certain purposes. But it should be regarded as an instrument and all actions should be performed as offerings to the Divine. God is present in all irrespective of beliefs. Divinity is present equally in all, irrespective of their beliefs. The believers should conduct themselves on the basis that the Divine is present in them and redeem their lives by acting up to the injunctions of the Divine. Some scientists may deny God, but they do not realise that the powers of the electron and proton are derived from the Divine. God may be called by any name, **bur** God is one. The atheists may adore something without calling it God, but nonetheless the Divine is present in it. Once some persons approached Buddha and put to him questions about God. Buddha told them: Why are you wasting your time on these futile controversies? If you were told about God, you will not believe. Why should you waste my time on this matter? The basic requisites for life in this world are **Sathya**, Dharma and Ahimsa. (Truth, Righteousness and Non-violence). Regard Truth as God. Adhere to Truth. You will realise everything." Some people ask, "How are we to believe in God when we have no notion of his form?" This is sheer folly here is a flower. It has a form, but the fragrance emanating from it has no form. Can you deny the reality of the fragrance because it has no form? Fragrance has a form, but that form is manifested in the flower. God acquires the form in which the devotee worships. Take, for instance, **Prema**. (love). What is the form of love? It is your fault if you do not recognise its form. Love has a form derived from the persons who exhibit love. Without someone expressing love, love cannot exist, just as fragrance cannot exist without a flower. So, in these examples we can see the inextricable relationship between what appears to be formless and the source of its form. To take another example: Here is a person whose form can be described in terms of various physical features. But does this description in terms of height, weight reveal anything about his internal qualities like forbearance, peacefulness, compassion, love and sacrifice? Are not these qualities very real and significant? he is prized mainly for these

qualities, not for his physical

features. To judge him only in physical terms is meaningless. His formless virtues are more important.

When one is judged in respect of his qualities, the form is irrelevant.

The utter ridiculousness of judging a person solely on the basis of his physical form was

demonstrated by Sage Ashtaavakra to the learned Panditts in Emperor Ianaka's court when all of

them laughed on seeing the crooked figure of Ashtaavakra. The sage laughed even louder at all

of them. When they asked him for an explanation, Ashtaavakra told them that the scholars who

laughed at his uncouth figure were no better than cobblers who judged things by the nature of the

skin. Ashtaavakra told them that "Pandithaah Sama-dharshinah" (the truly wise person sees the

Divine in all beings). Those who judge by the external form are no better than the cobblers. "I

laughed at all of you because I wondered how the Emperor happened to esteem you all as scholars."

This means that those who judge anything on the basis of the external form are utterly foolish.

No purpose is served by trying to explain to a blind person the nature of something he cannot

see. Likewise, how can anyone speak about God to a person who has no intimacy with the

Divine or yearning for God?

Your conscience is the Divine. God dwells in the heart as a witness.

This is the truth about the

omnipresence of God. To experience the Divine within you, you have to cherish godly feelings.

To acquire such feelings you have to perform certain Spiritual exercises.

The formless Divine has to be worshipped in the form of Kaama, Krishna or other forms

according to one's preference. Just as air or water assumes the form of the container in which it is

kept, God acquires the form in which the devotee worships Him. All forms are His.

To worship God as immanent in every atom or cell in the body is the highest form of worship.

The Divine is both the lover and the loved

Embodiments of Love! Through love you can achieve anything. A man without love is as good as

dead. Serve all with love. The Divine is both the lover and the beloved. He is the director of the

play and he is also the actor. (Svaami sang in Thelugu about: the double role of the Divine in

human affairs).

He will bring tears to your eyes;

He will wipe away your tears.

How does He do it? When you are immersed in worldly affairs He brings tears to your eyes.

When you are immersed in spirituality He wipes away your grief.

He will drive you crazy.

He will drive away your madness.

Verily He is the ever blissful Sai.

He makes the devotee crazy about Svaami and makes him cry:

"Svaami! Svaami! Svaami!" he

rescues the devotee from the crazy attachment to the world.

He will make the hedonist miserable;

He will make the miserable happy.

An affluent pleasure seeker is rendered miserable. A miserable person is made happy. When a

man becomes affluent he gets afflicted with the disease of worldly attachments.

Rid the country of the seven maladies

Today the world is afflicted with seven kinds of diseases.

First: Business without morality. This is a major malady afflicting the world.

Second: Politics without principles.

Third: Education without character

Fourth: Sustenance without sacrifice.

Fifth: A harvest without labour.

Sixth: Humanness without virtue.

Seventh: Devotion without faith.

What is the use of devotion without faith? What is the use of claiming to be a man without

human qualities? How can you expect a crop without cultivation?

What is the use of education without character?

Three things are most essential today. Morality in business, politics with principle and education with character.

Today the above mentioned seven diseases are causing all the troubles to the nation. Wherever

you turn, there is disorder, misery and lean. Everyone should resolve to rid the country of these

seven grievous ills.

Love is Divine: Live in Love

How are these diseases to be got rid of? Love is the only means. Love is God. Live in love.

When love is developed, hatred will have no place. Injustice will be out of bounds. People will

not indulge in falsehood. They will not resort to wicked ways. People will follow the right path.

Therefore, deem love as God. Buddha declared: "Ahimsa is the foremost virtue." Sathya Sai

declares: Love alone is the form of the Divine."

Love all. Love is God's only property. It does not belong to man. It is not a purchasable

commodity. It issues from the heart. It alone can be said to be divine.

Divine love is different

from human attachments. It is timeless. It is omnipresent. Make it your sole ideal. It is inherent in you. Manifest it in the proper way. If there is sugar at the bottom of a tumbler filled with water, you can make the whole water sweet by stirring the sugar and dissolving it in the water. Likewise, your heart is a tumbler. At the bottom, there is Divinity. Take the spoon of **Buddhi** (intellect), stir the heart by the process of **saadhana**. Then, the Divinity in the heart will circulate through the entire body. Then, every action of yours will be sweet, your speech will be sweet, your walking will be sweet, your looks will be sweet, your thoughts will be sweet. You will be sweet all over. Realise that sweetness is within you. Turn your intellect inwards and discover that sweetness by filling the intellect with love. Saint **Raamadas** proclaimed the same truth when he sang his song calling upon all devotees to share the sweetness of the **Raama-naama**. "Here is the Sweet of **Raama**'s name. Eat it and enjoy the bliss. Do not go after any other silly things sold in the bazaar. This sweet has been made out of the flour of the **Vedhas**, mixed with the milk of the **Mahaavaakyas**, and is offered to you by the ancient sages. They made it with the sugar of inward contemplation and the ghee of pure thoughts, removed the taint of falsehood from it." The chanting of **Raama**'s name costs you nothing. Why do you go after bad things, paying a heavy price for them? The blissful name of **Raama** contains the essence of **Vedhas**, is the goal of all spiritual endeavour and is the essence of all spirituality. All things can be accomplished by churning the Lord's name. Strive to destroy the ego. Do not look upon **Shivaraathri** as only an annual festival. Deem every night as a **Shivaraathri** (holy night). Whatever and whenever you entertain sacred thoughts and contemplate on God, you have **Shivaraathri** then and there. **Shivam** means goodness. It calls for the eschewing of egoism. Those who know **Thelugu** can see how the letter **Sa** becomes **Si** by the shortening of the mark at the end of the letter **Sa**. The elimination of the ego makes all the difference between **Shivam** and **Shavam** (a corpse). Every human being should strive to destroy the **Ahamkaara** (ego). Unless the ego is eradicated, Divinity cannot be realised. Consider this example. Here you are, devotees who have come from

distant parts of the world at great expense and trouble. Who sent you any invitation? Why have you come here? You have come to experience the love of **Svaami**. **Svaami** is moving amongst each of you with joy and laughter and filling you with happiness. It is because of **Svaami**'s abundant love that you are drawn to this place. If ego prevailed here, none of you would come here. It is the total absence of ego that attracts you to **Svaami**. This was the feeling that animated the **gopis** of **Brindhaavan**. Their only desire was to be near Krishna at all times and in any condition. This is true relationship between the individual and God. But people are forgetting this and wasting their time. They should be prepared to make any sacrifice to realise God, which is the primary purpose of human birth. Follow the example of **Raama**. Students! Whatever may be your parents plan for you or your own plans for your future, never give up meditating on God. Serve your parents. Follow the example of **Raama**, who became adorable as a God by His exemplary life. He sacrificed everything to uphold the plighted word of his father. Doing your duty is true yoga. Your duty as a student is to respect your teachers, revere your parents and earn a good name in society. After you get married, you must lead a virtuous and purposeful life in society. This is the culture of **Bhaarith**. It calls for a life of purity in thought, word and deed. This is the primary message of **Shivaraathri**. I am giving you three maxims which you have to bear in mind: "**Seva, Seva, Seva**." Never forget the duty to serve. For this you have to develop love. To develop love, you have to promote the spirit of sacrifice. Service will become meaningful when it manifests love that issues from sacrifice. Consider service as conducive to your own spiritual development. "Be good, do good." Discourse in **Sai Kulvanth** Hall on the evening of 7-3-1997. 7. **Bhajans** and bliss The goddess of prosperity walks in the wake of Truth; Fame follows sacrifice; Knowledge follows diligence; The intellect is governed by actions. (**Sanskrit Shloka**) **SATHYA-ANUSARINI Lakshmi** (As long as people adhere to Truth, prosperity will attend on them). Truth is that which is valid for all the three categories of Time-past, present, and the

future. Truth is Divine. The one who ad-hems to Truth will lack nothing in the world.

"Thyaaga-anusaarini Keerthi" (Fame will follow the man who has the spirit of sacrifice). In the world today both truth and sacrifice are rare. These two are the proper goals for human existence.

"Abhyaasa-anusaarini Vidhya" (Knowledge is gained by the extent to which it is diligently pursued). Diligent study is essential for the acquisition of knowledge. The **Geetha** has declared that earnest practice leads to success in meditation. Meditation helps to promote the spirit of sacrifice. Peace is secured from sacrifice. Hence, diligence is essential for achieving anything.

All actions in one's life are performed well through **Abhyaasa** (constant practice).

Bad actions pollute the intellect

"Buddhih Karmaanusaarini" (Actions determine the course of the intellect). In the actions performed by the person, there are two types: the proper and the improper. Man's intellectual tendencies depend on the nature of his actions, good or bad. Bad actions pollute the intellect.

Good deeds purify the intellect. Hence the condition of the intellect is determined by one's actions.

To ensure that one's actions are good, one has to cultivate good company. Association with the good influences the intellect in the right direction. Your company shows what you are. It is, therefore, necessary to cultivate the company of good people and foster good qualities.

In this world, who is a true preceptor? One's heart is the true preceptor. Time is a true teacher.

The world is the best guide-book. God is the ideal friend. Hence, there is no need to search for a

preceptor. The heart is your conscience. When you consult your heart or conscience, it tells you

what is right. It is the right preceptor. It will not let you go astray.

Then you have Time. It is going in the right direction. In any circumstance you cannot go against

Time. Teachers are of two kinds: the painful and the illuminating. Time belongs to the type of

teacher who illumines. Time is the devourer of all things in due course. But the Lord, **Eeshvara**,

is master over Time itself. Therefore, one should act according to the needs of the Time, with full

faith in the Lord. This is the proper way to act.

The cosmos is the best text

People read all kinds of sacred books- the **Geetha**, the Bible, the **Quran**, the **Granth Saheb** and

others. All these books confine their **reachings** to specific subjects.

They do not cover other

subjects related to the physical, the social **etc.** **Bur** the cosmos itself constitutes the most

comprehensive text-book, covering all subjects, the physical, the mundane, the ethical and the

spiritual. The cosmos is therefore the best text. There is nothing you cannot learn from the universe.

However intelligent a man may be, he learns all that he knows from the world around him.

Without the world knowledge cannot exist.

In the distant past, the world was enveloped in darkness. For millions of years the world was

covered by a heavy mass of clouds. Then started a downpour which lasted for thousands of

years. This was followed by the formation of oceans, mountains, rivers and forests on the earth.

The dissolution of the clouds gradually dispelled the darkness enveloping the world. Then, the

sun and the stars became visible from the earth. Man has to learn many things from the

phenomena taking place in the universe.

Next, there is the question: "Who is one's best friend in the world?"

There are any number of

fair-weather friends. Who is a lasting friend, who will stand by you in weal and woe, who is pure

and unselfish? God alone is such a friend. When you make God your friend, you will be free

from all troubles. Your worldly friends may desert you any moment. But God will always be

with you, above you, around you. Your dearest and unfailing friend is God alone.

All of you were engaged in the **bhajans** whole of last night. They appeared to be largely

Vyaavahaarika (kind of ritual). What is the origin of this worldly ritual? It has come from

Paaramaarthika (the spiritual). This shows that there is an element of spirituality even in

worldly actions--whether it be the practice of a profession, or a business or the pursuit of

knowledge. Worldly activities get sanctified by association with spirituality.

Equanimity is characteristic of the ocean

From the worldly activities arise what are called **Praathibhaasika** activities (reflections of the

worldly activities). What is the relationship between these three types of activities? The

Paaramaarthika (spiritual) is like the ocean. From this arise the waves of **vyaavahaarika**

(worldly activities). The main characteristics of the ocean are to be found in the waves also like

chillness, **saltiness**, **etc.** **Praathibhaasika** is represented by the

foam arising from the waves.

The foam has all the qualities of the ocean. The relationship between these three types has to be

properly understood. Without the ocean, there can be no waves.

Without the waves, there can be

no foam. It is clear that without the **Paaramaarthika** (the spiritual) there can be no

Vyaavahaarika (worldly) phenomenon. Without the **Vyaavahaarika** waves, there can be no

Praathibhaasika foam. Their interrelationship is comparable to a grandfather (the ocean), father

(waves) and son (the foam). The ocean is not diminished by evaporation or swollen by the flow

of river waters. This equanimity is characteristic of the ocean. It is free from egoism and

possessiveness.

People, however, consider the three states. **Paaramaarthika**, **Vyaavahaarika** and

Praathibhaasika-----as different from each other. This is totally wrong. The **Vyaavahaarika**

(worldly activities) should not in any way be divorced from the **Paaramaarthika** (spiritual). Only

then can peace be got from worldly activities. What is the cause of sorrow in this world? It is the

result of separating the worldly activities from the spiritual and considering them as distinct from

the other. The transient nature of worldly activities should be understood. It is associating them

with the spiritual that they acquire sanctity. The spiritual basis of all activity should never be

forgotten.

Spiritualize the **Bhajans** with heart felt devotion

The **bhajans** this time were done in a ritualistic fashion. Greater attention was paid to **raaga**,

thaala, **laya** and **shruti** (the melody, the beat, the rhythm and the tone). All these are

vyaavahaarika (conventional qualities). To elevate the **bhajans** to a spiritual level what are

required are true feeling and ecstasy of devotion. The songs should flow not from the lips but

from the heart. When the songs come out of the heart they will be blissful for the ears.

That heart is comparable to the ocean. Hence, the Lord is described as **Hridhayavaasi** (the

Dweller in the heart). The heart is the seat of compassion in man. Only when men are kind, you

can call humanity "mankind".

Do not think that God dwells in some temple, shrine or place of pilgrimage. He is omnipresent

and His abode in man is the human heart.

When **Naaradha** sought to know from Vishnu what was His permanent abode, the Lord replied:

"Wherever my devotees chant my glories, I am present there." When God dwells in the heart,

why should devotees seek Him elsewhere?

Conduct your **bhajans** with a pure unsullied heart, oblivious to all worldly desires. When you

chant the Lord's name with a pure heart, you will experience the Divine. "If a man, devotes one

moment of the time devoted to thoughts of family, friends, business and wealth, to thoughts on

the Lotus Feet of the Lord, he will have no need to fear the messengers of death." Men's thoughts

today are wholly concerned with acquisition of material possessions, power and pelf. How much

happier would they be if they devoted a fraction of their time to contemplate the glories of God.

Hours, days, years are wasted in the pursuit of things of the world.

One moment devoted to the

thought of God will make all the difference.

What meaning is there in acquiring millions? A contented man is happier than a millionaire. The

poorest man in the world is the one who has insatiable desires.

Be content with what you get and carry on your duties. This is

Thyaaga, a life of sacrifice.

Adhere to Truth and Sacrifice

Today the world needs Truth and Sacrifice. What does sacrifice mean? Today there are millions

of people who consider themselves **Sai** devotees. There is no need to go outside the **Sai** fold. If

the **Sai** devotees alone adhered to Truth and Sacrifice, the entire world will be transformed.

If you wish to change the world, these two principles are the recipe.

Sathya (Truth) purifies the

heart. **Thyaaga** (**sacri-fice**) transforms the physical environment. By this double transformation

the entire world is **divinised**.

How long will men continue to wallow in the mundane world, forgetting the Divine? You must

yearn for God and redeem your life.

Men desire to become millionaires. But how many of the millionaires have peace of mind?

Money can give many things that are conducive to Comfort. But it cannot give peace of mind.

It should be realised that the body and all the appurtenances of the mind have been given to man

to enable him to achieve **Aathma-shaanthi** (spiritual peace). If

spiritual bliss is not attained, all

other physical attachments are worthless.

Man has been endowed with a body to practise righteousness. Man has to rise above the level of

birds and beasts. Dedicate your lives to the service of your

fellowmen. Do not lead an idle life.

Bhaarith has any amount of land and water. Why should people

suffer from want? Because they
are not engaged in the right type of activities. Many are wasting their
time. Time is God. Time
wasted, is life wasted.
Pray to God and transform work into worship
In the worship of the Divine, there are two schools of thoughts---
those who worship the
formless and those who worship the Divine in different forms. The
differences over this issue are
fruitless. Water that is formless acquire a form when it becomes ice.
The formless water
molecule and the ice block with the form are one and the same.
Vedhaantha has clearly pointed
out the futility of this controversy.
People get confused by the way some scholars deal with spiritual
subjects on the radio and **TV**.
The teachings are often based only on bookish knowledge without
any practical experience,
Knowledge should be based on experience. For instance, the saltish
water from the ocean that is
turned into vapour by the rays of the sun becomes pure and sweet. It
has no trace of salt in it. It
has been transformed.
The same process takes place when the grace of the Lord's rays falls
on the polluted mind of man
and transforms his thoughts into pure and sweet feelings.
The importance of the mind in the process of transformation should
be properly understood
because the mind is the cause of bondage or liberation. Your actions
are the cause of your
happiness or sorrow. Do not blame others for your condition. Every
thought, every word and
every action has its reflection, resound and reaction. It is a sign of
weakness to blame others for
your troubles. You have to bear with the consequences of your
actions. If they are unbearable,
pray to God for relief. God alone can give relief in such cases. He is all-
powerful and therefore
take refuge in Him.
Pray to God and draw from Him the magnet of His grace and offer to
the world the power of His
electrical energy.
This is the energy which man can **mobilise** for the good of all. It is all-
powerful, because it is
Divine. It is within you. What a pity that people should be unaware of
this and feel themselves
powerless! All energy and all bliss are within us. Because of ignorance
people are resorting to all
kinds of useless exercises. They are unnecessary. Have full faith in
your **Aathma-shakthi**
(spiritual power). Adhere to the truth of your faith, without criticising
others.

Whatever you do, have the name of the Lord on your lips and faith in
God in your heart. Thereby
work will be transformed into worship.
Enjoy bliss in silence
Today, you have to open your hearts and close your mouths. But
people are doing exactly the
opposite. This is treason to God. Practise silence as far as possible.
The ancient sages practised
mounam (absolute silence) as a spiritual discipline. Today people
indulge in excessive talk over
the trivial and the unimportant. When silence is practised, bliss will
manifest itself. The one who
talks much will do little. One who acts will talk little.
I have been observing how the **bhajans** are sung. When the girls sing,
the boys do not follow in
chorus. When the boys sing, the girls do not respond. When both are
singing the Divine name,
why should not they sing in unison? What is the reason for this
narrow separatism? This should
be given up.
Once Emperor **Akbar** asked his court musician how would he
account for the fact that a wayside
beggar's music moved him more profoundly than the music of the
state musician. The latter
replied that while the beggar sang from his heart to please God, his
music was constrained by the
desire to please the Emperor.
You should sing whole-heartedly with the desire to please God. God
makes no distinction
between a proficient musician and a beggar in the street. It is the
devotion and sincerity that
matter. Merge your soul in the **bhajans** you sing. **Spiritualise** your
bhajan-singing. Then you will
experience real bliss.
Don't distort **Svaami's** teachings for convenience
In following **Svaami's** teachings people tend to follow them according
to their convenience. For
instance, when **Svaami** said that there is only one caste, the caste of
humanity, this statement is
used as authority for uninhibited marriages between any two
persons. This is a travesty of
Svaami's teaching. Caste differences are to be **eliminated**. **Bur**
cultural differences should be
respected. **Svaami** has emphasised that every cultural group should
adhere to its culture.
Svaami's **reachings** should be adhered to in their entirety and not
selectively according to one's
convenience.
I fervently appeal to all devotees to participate in the **bhajans** with
their heart and soul and make
community singing a blissful spiritual experience for one and all.
Discourse on the morning of 8-3-1997.

8. Right use of Time

Like the oil that is in the **til** seed,
Like the presence of ghee in milk,
Like fragrance in a flower,
Like juice in a fruit,
Like fire in a piece of wood,
So does the Divine permeate the cosmos.

IF WE wish to discover the presence of the all-pervading Divine in the universe, we have to

recognise the Divine in our daily life. Like the power of sight in the eye and the power of hearing in the ears, God manifests as consciousness in the human body. There is no place in the world where God does not exist.

Creation is a manifestation of God. It is the form of God. It is called **Prakrithi** (Nature). Hence,

man, who is a child of Nature, is inherently Divine.

Man is born with Divine qualities. Just as a sapling grows out of a seed, a flower from the sapling and fruit from the flower, God is the seed of the entire cosmos..

Man is intrinsically a combination of morality, righteousness and **spirituality**. Unfortunately, forgetting these basic qualities, man today is bereft of morality, righteousness and spirituality.

When we consider the sacredness of human birth, it is a shame that man should be so degraded today.

Man is an embodiment of **Sath-Chith-Aanandha** (Being-Awareness and Bliss) which are the attributes of the Divine. But forgetting his humanness, man has descended to the level of the animal and behaves like a demon. People do not respect the words of elders or follow the **reachings** of the wise.

In the land of **Bhaarith** where virtues like truth, righteousness, forbearance and compassion were highly esteemed, today cruelty, selfishness, intolerance and ill-feeling are rampant. Love is hardly present anywhere. What passes for love is not real love at all. There is a simulacrum of love for selfish purposes.

Many people are installing the statues of great men. While installing these statues, they are giving a burial to the teachings of these great men. Why carry on these ostentatious shows? **It** is not fitting for human beings to install statues and ignore the **reachings**.

The trinity in man: Purity in thought, word and deed

The true nature of the trinity--Brahma, Vishnu and **Maheshvara**---should be properly understood.

They **symbolise** the qualities of **Sathva**, **Rajas** and **Thamas** which

are present in every human being.

Who is **Eeshvara**? The **Vedha** has described **Eeshvara** as **Aathma**. It has proclaimed the identity of the heart with **Eeshvara**. "**Eeshvaras-sarvabhoothaanam**" (**Eeshvara** dwells in the region of the heart of every living being) declares the **Geetha**. Hence, **Eeshvara** is described as

"Hridhavesvara" (the Lord of the heart).

The seat of thoughts is the mind. The mind has been described as symbolising the form of

Vishnu. Vishnu means one who pervades everything. The mind has the power to reach out for anything in the universe. Hence the cosmos is rooted in the mind.

The thoughts emanating from the mind find expression in **Vaak** (words or speech). Thus, the

heart, the mind and speech together constitute humanness.

Sanctifying these three has been

described as **Thrikaranasuddhi** (purity in thought, word and deed).

The worship of the Trinity

really calls for purification of Vishnu (mind), **Eeshvara** (heart) and Brahma (speech). Men today

are immersed in transient worldly activities. They should sanctify all actions by purifying their feelings.

Develop good thoughts and do good deeds

We are celebrating this day as New Year Day. The new year is called **Eeshvara**. **Eeshvara** means

one who is endowed with all forms of wealth. People greet the new year as if it is going to confer on them some new benefits. The good or evil, the gains or losses, the renown or infamy

experienced by people are not the outcome of the passage of years. They are the consequences of

their own actions. **Samvathsara** (the year) is one of the names of God. Because God is associated

with time. He is also known as **Kaalaathmaka** (Time-spirit). Hence, we should not consider the

Lord, who is the spirit of Time, as likely to cause good or ill to us. Our actions, good or bad, bear fruits, according to their nature.

There is no need to wait for a new year to bring new tidings. Every moment is new. Many are

wondering what troubles and losses the new year will bring. For all our troubles and difficulties

the year is not responsible. Our conduct alone is responsible. If our actions are good the results

will be good. Bad actions will lead to bad consequences. People think that good and bad are

related to bad time. Not at all. Their thoughts are the cause. Hence, they should develop good

thoughts and do good deeds. They should cherish good feelings and

associate with good persons.

People should realise the preciousness of Time. Most of the time available is wasted by people.

This is utterly wrong. Time should be used always for right purposes. That is the foremost duty

of every man. Waste of time is waste of life. The Lord of Time protects those who take refuge in

Him, even against the Lord of death, "Kaala". Time takes its revenge on those who misuse it. A

nation's prosperity is dependent on how people make use of their time in the performance of

good actions.

Lack of unity is the cause for present situation

Bhaaratheeya culture is based on two fundamental principles- "Speak the truth. Follow

righteousness." The heart is the seer of righteousness. It should be filled with compassion. As the

In-dweller in the heart is the same in all beings, people should cultivate the spirit of unity.

Shivaraj Patil in his speech earlier pleaded for unity among the people he also urged that in

addition to unity and purity, there should be love. When unity, purity and love come together,

oneness is experienced.

What is the situation today? Where is unity to be seen? Today nation is divided against nation.

There are conflicts between states and within them. There are disputes over borders between

states. When there are inter-state disputes, how can there be unity in the nation as a whole?

All are brothers; all belong to the human fraternity. There should be unity among all the people.

All should strive to promote the reputation of the nation. No one can claim any right to a

particular state. All have equal rights.

"The one Spirit is the Indweller in all beings." If this truth is recognised there will be no room for

internecine conflicts. Selfishness is at the root of all conflicts in the world. All are human beings.

The Caste of Humanity. The Religion of Love. The Language of the Heart. This unifying truth

should be recognised. Everyone is constituted of the same five basic elements. Why, then, there

should be differences between them?

Render benefit to society

All claim to be devotees. But if they are real devotees, why should there be differences amongst

them? What is the source of these differences? What is the cause of envy?

The truth is that people merely call themselves devotees. It is a delusion. They should examine

whether they have the qualities of devotees. Everyone seeks to know

what good he can derive

from other individuals or from society. No one asks himself what good or benefit society derives

from him. Start with rendering benefit to society.

Everyone goes about trying to see what he can get from society.

Today, thanks to the influence

of the Kali Age, two kinds of diseases have grown.

One is the insatiable thirst for wealth. In every city there is a mad rush for making money.

Everyone is caught up in this craze for money. No doubt money is necessary, but only up to a

limit to meet one's needs. Owing to excessive desire people lose all

sense of proportion. Men

turn into demons in the pursuit of wealth. It may be asked whether at least they make good use of

their immense wealth. No, ultimately, the money may fall in the hands of robbers or others. What

you get from society, give it back to society. That is the primary value to be cherished by every

one.

The second malady is the thirst for power. The thirst for power and position is unquenchable.

Afflicted with these two maladies man is converting the whole world into a madhouse.

Do your duty sincerely

The desire for wealth and power is not wrong as such. Bur wealth and power should be used for

right ends. Whatever position you occupy, see that it is used worthy.

A cobbler stitching shoes is

pursuing as worthily an occupation as a Prime Minister governing the

country. Therefore,

everyone has to do his duty properly. There is no high or low in these matters. To each person,

his occupation is a matter of pride. Hence, do your duty sincerely.

Everyone should be filled with

this feeling. He should see that he does his job well without any lapse or defect. When everyone

does his duty in this spirit the well-being of the whole world will be automatically ensured.

People proclaim that they desire the well-being of one and all in the world, but they do nothing

to promote it. They are concerned only about their own well-being.

This is not the right attitude at all. This year goes by the name

Eeshvara. At least in this year

everyone should cultivate the Eeshvarabhaava (godly feeling) and live in amity with each other.

Every one should be filled, with the feeling that the Divine dwells in his heart--that the heart is

Divinity itself--that mind should be filled with godly thoughts as it symbolizes Vishnu. No mean

thoughts should be allowed to enter the mind. The mind should not be allowed to go astray.

Brahma is said to have emerged from the navel of Vishnu. He symbolises speech. When the trinity are seen as symbols of the Divine qualities in man, man will discover the divinity within him. There is no need to seek the Divine outside one's self. It is futile to go on pilgrimage. The scientists are committing the same mistake. They are exploring outer space, but are making no effort to explore the heart within. Service to society is service to God. The devotees are going from one mutt to another. Of what avail is it? The Divine resides in your heart. Seek Him within you. God is omnipresent. God is in everyone of you. All of you are Divine. Do not harm anyone. Develop such qualities. Sage **Vyaasa's** ultimate advice was: "Help Ever; Hurt Never."

It is disingenuous on the part of people to plead that in their busy preoccupations they have no time to think of God. Persons who waste their time watching **TV** or playing cards in clubs cannot pretend that they cannot spare a few moments for God. Make proper use of time. Time is Divine. Dedicate every activity to God. Seek to serve society and your fellow-beings. There is no need to worship inanimate idols, but ignore the needs of living beings around them. What kind of worship is it which ignores the needs of fellow human beings? God comes in human form. Human beings are Divine.

Once Emperor **Ashoka** was going round his empire together with his minister. At one place he saw a Buddhist monk. He went up to the monk and bowed his head before the feet of the monk. The minister felt unhappy over the emperor's action. "Should the head of the great Emperor **Ashoka** be placed at the feet of an ordinary monk?" he thought. After returning to the capital, the minister expressed, his feelings to the emperor. He told **Ashoka**: "The head of the emperor is supremely precious. Is it fitting that it should be placed at the feet of a mere monk?" This, he said, saddened him. **Ashoka** did not give any reply. He smiled and retired, to his apartment. **Ashoka** teaches a lesson of humility. **Ashoka** was waiting for a suitable time. After a few days, he summoned the minister and told him: "I want three heads." "What are they? I shall certainly get them," said the minister. **Ashoka** said: The heads of a goat, a tiger and a man." The minister went out, found a goat and got its head. He went hunting in a forest and obtained

the head of a tiger. He went to a cemetery and got the head of a dead man. He informed the emperor that he had brought the three heads as desired by **Ashoka**. The emperor directed the minister to rake the three heads to the market-place, sell them and bring proceeds. In the market, the goat's head and the tiger's head found ready buyers. But there was no buyer for the human head. The minister returned to the emperor and told him that no one was willing to buy the human head. The emperor told him to give the head free to anyone who might accept it. No one came forward to accept it. The minister reported to the emperor that there was no one to receive the head even as a free gift. The emperor then told the minister: "This head has value only when there is life in the body. When life is gone, it is utterly valueless. Therefore, even while there is life, place your head at the feet of the noble ones and secure their blessings." The moral of the episode is that you must make proper use of the body while there is life in it. What is wrong in prostrating before a monk? Many atheists as well as believers criticise those who offer their prostrations to holy persons. Such prostrations represent use of the body given to human beings. What is meant by **siras** (the head)? It is the storehouse of intelligence. "**Prajnaanam** Brahma" (constant integrated awareness is Brahman) declares the **Upanishath**. The head bears **prajnaanam** as long as there is life in the body. When life leaves the body, **prajnaana** also goes. In the **Mahaabhaaratha** war, towards the end, **Dhuryodhana** was on his last legs. **Bhima** was approaching him with intense bitterness. **Dhuryodhana** lay on the ground gasping for breath. **Bhima** kicked **Dhuryodhana's** head with his foot. **Dhuryodhana** said: **Bhima**! I could have shown my strength if I had been in possession of my vital powers. To kick my head when I am dying, is it heroic on your part? Very soon, crows and vultures will feed on my dead body." The head has its value while there is life. Hence, the head should be used while, you are alive to acquire merit by placing it at the feet of the holy ones. This is the value of prostrating before noble souls. God is the only constant companion. Hence, while one is alive, one should engage himself in good deeds and lead a sacred and meaningful life. All relationships are confined to the living. God alone

is the only unfailing

kinsman throughout life and beyond it. He is the only constant companion wherever you may

be. Realise that life is impermanent. Only your good deeds will protect you. Peace, truth and

virtue have to be acquired only through your actions. Achieve proximity to God and then become one with God.

Today you call yourself human. If you develop your devotion to God, you can **divinise** yourself.

Divinity is your real nature. This has been proclaimed by the **Upanishaths** in the famous

declarations '**Aham Brahmaasmi**,' **Ayam Aathma** Brahma," and "**Thath-thvam-Asi**" (I am

Brahman, This **Aathma** is Brahman and That thou art). Develop this conviction, with confidence and courage.

You are prepared to believe in the words of an astrologer. Once a king Summoned an astrologer,

who had acquired some reputation. The astrologer felt proud that he had been invited by the king

himself. Most astrologers are full of ego and conceit. The astrologer examined the king's

horoscope. Because of his conceit, he did not realise how he should speak on specific occasions.

He told the king after examining the horoscope that all his sons would die early. The king was

very angry. He ordered the servants to take the astrologer to prison.

The prediction was correct, but it should have been conveyed to the king in an appropriate

manner that would not cause consternation. The king summoned another astrologer to verify

whether the earlier astrologer's prediction was correct. This astrologer was a man of humility. He

examined the king's horoscope and said: "**Mahaaraaja!** You have a very long life. Your sons may

not live so long." This manner of conveying the prediction was more satisfying to the king.

Sweetness in speech is essential

Sweetness in speech lies in the words you use and the manner of speech. The first astrologer, by

predicting the premature deaths of the king's sons, provoked his anger and displeasure. The

second astrologer conveyed the same prediction in a less unpleasant way by predicting long life

for the king, though it would mean his outliving his sons.

This means that even in conveying truth one should see that it is not conveyed in a harsh or

unpleasant manner. Even an unpleasant truth should be conveyed in soft words. For instance, if

you see a blind man, you should not ask him brusquely: **Oh** you blind fellow! Come near me."

It is bound to wound his feelings. How much better is it to go near him say, "**Oh Surdas!** Please get up."

The words you use should be sweet and pleasing. For this, you should have love in your heart.

Only the man who fosters love in his heart is a true human being. A man without love is a lifeless corpse.

This is the New Year Day. Its name, "**Eeshvara**", holds the promise of all prosperity in the coming months. It is also associated with the heart which is the abode of the **Eeshvara** (Divine).

From today try to cleanse the heart of whatever impurities there may be in it. How is this to be

done? One, by meditating on God. Secondly, by service to society By these two alone is purity of

the heart achieved. If you secure the love of God, you can secure anything. There is love in you.

Use it to win the love of God.

Pray for God's love and bliss

Embodiments of love! Many pray to God all over the world. They pray for the realisation of

worldly desires of one kind or another. This is not the right kind of prayer. You should pray to

God for the grace of His love. That love is everlasting. It is infinite.

God has another attribute. He is the embodiment of bliss. He is **Sath-Chith-Aanandha** (Being-

Awareness-Bliss). Pray to God to confer that bliss on you. God's bliss is boundless and

everlasting. All mundane pleasures are transient and ephemeral. Only he is a true devotee who

prays to God for his love and bliss. One who prays for other trivial things is no devotee at all.

Worldly benefits come and go. They are not the things for which you should pray. Seek what is eternal.

Pray for God's love and bliss. Seek to realise your Divinity. Then you will experience the Divine

in the entire cosmos. You will experience the bliss that fills the universe.

When you see the world with the eye of divine bliss, you will find bliss everywhere. If there is

hatred in your vision, you will see hatred everywhere. Hence, change your vision to start with.

Look at the world with the vision of peace, love and compassion. Then the whole world will

appear loving and peaceful. When your heart is filled with love, you will experience the Divine

in the entire cosmos. See the Divine in everyone. Eschew hatred and ill-will.

After years of devotion, many still lack a broad outlook and an all-encompassing love.

Embodiments of love? Promote love in your hearts incessantly---the love that is immortal and infinite.

Discourse in the Sai Ramesh Hall, Brindhaavan, on 7-4-1997.

Young men have to spring into the sphere of action and strive to the best for the building up of a happy peaceful world. They must shed the desire for power. The desire to uproot corruption and immorality, and the urge to work hard should firmly be implanted in the heart of every student. Mother India's future depends on them and she is waiting for them. Even as it is the duty of children to serve and please their mother, it is the bounden duty of every child of Mother India to make her happy. To serve the Motherland selflessly should be the sacred ideal of one's life.

Baba

9. The Saints of Thamilnadu

EMBODIMENTS of love! The human being is a combination of Naithikam (morality), Dharma (righteousness) and Adhyaathmikam (spirituality). All three constituents are con-rained in man.

Hence, to recognise the Divine in man, his humanness should not be divorced from his Divinity.

Divinity is immanent in man. Men consider themselves as mere human beings. This is nor so.

All of them are manifestations of the Divine. It is because men do not recognise this fact, all

kinds of confusions arise in respect of human activities in the phenomenal world. Every person

should develop the awareness that he is Brahman-- "Aham Brahmaasmi." Only then will he understand his true nature. God is not distinct and apart from man. Bhaarith has been conveying profound truths to the world from ancient times. It proclaimed the

universal message: Lokaassamasthaas-sukhino bhavanthu" ("Let all people everywhere be happy"). Unfortunately, because of attachment to the things of the world, the people have lost

this sense of universal well-being and are wasting their precious lives. Worldly wealth and comforts are transient. Bhaarithheeya culture has glorified adherence to Truth and Righteousness.

There is nothing greater than forbearance

God is the Indweller in the human heart (spiritual heart). There is no meaning in going elsewhere

in search of God. Realising this, men should lead a life of kindness to all beings. A man without kindness is an animal.

There was once a person in Thamilnadu who belonged to a place named Puumpuhaar on the

banks of the river Kaaveri. He used to earn a living by weaving cloth and selling it. In the same

place there was a rich man whose son was a naughty boy. This lad came to the weaver and asked

what was price of the sari he was selling. The man replied: "Three rupees" (the price of those days). The lad tore the sari into half and asked what was the price of half the sari. The weaver replied- "A rupee and a half." The lad tore it again into two and asked what was the price of the torn piece. The man replied-"It is worth twelve annas" (three-fourths of a rupee). The weaver did not get angry at the lad's behaviour. He was calm and unruffled. The young lad was astonished.

He asked the weaver: "How did you acquire this quality of Kshama (forbearance)?" The man replied: "Forbearance is truth. It is right conduct. It is non-violence. It is a source of joy. It is heaven itself. It is the summum bonum in this world. There is nothing greater than forbearance in this world."

The weaver composed numerous poems in praise of Kshama (forbearance). This work is known as "Thiruvaachakam." Its author is none other than the Saint Maanikkavaachakar.

Maanikkavaachakar, who achieved the highest goal of life by the quality of forbearance, brought glory to Thamilnadu by his devotional songs. Over the centuries many other saints known as Aalvaars were born in Thamilnadu. "Everything belongs to God"

Here is another example: Among the various Thamil kingdoms, the reign of Paandyan Kings is famous. One of the paandyan rulers wished to develop his kingdom by breeding horses. He had a young minister in his court. He was a man of character, full of piety and devotion. He led a pure life. He led a life of integrity and dedication. The king gave him the necessary money and commissioned him to purchase horses. The minister set out on his mission with his escorts. On the way he saw a Shiva temple in ruins. There he saw a holy man, Shivayogi. Conversing with the yogi and listening to his reachings, the minister stayed with him as a disciple. He lost interest

in the mission of buying horses. He was immersed in the contemplation of God. He used the money he had brought with him for the renovation of the Shiva temple. This news reached the Paandyan King. He summoned the minister and charged him with misusing the money that had been given to him for buying horses. The minister replied: "I have not misused the money. Everything belongs to God. I have used the money as an offering to God."

The king asked: "Who gave you the money?" he replied: "It all came

from God. You did not cam it. It was all a gift from God. And I offered it to God".

The king sent the minister to prison. But because an innocent man had been sent to jail, the king could nor sleep or rake food. The prisoner was singing poems in praise of God. These poems have become famous as "Thirumanthram." This work is esteemed as another Vedha in Thamilnadu. The author is known as Thirumuular.

Such a sacred land as Thamilnadu has witnessed a decline in spirituality. Selfishness is rampant.

Very few are filled with fear of sin or love of God. Fear of sin, love of God and morality in society have become scarce. People can experience God if they adhere to the path of truth. Very few pray to God for His grace. Most people pray for material benefits which are ephemeral. The sacred and precious human life is being wasted in the pursuit of trifles. Men are stricken with the maladies of the craze for wealth and power. What is earned should be used for the benefit of the society

There is one other disease with which all are afflicted to varying degrees. It is the disease of Ahamkaara (egoism). There is no basis at all-for this conceit. There is no mason at all for anyone feeling proud about one's wealth or any other possession. The only thing about which one should feel proud is one's goodness. People should cultivate love and cherish the feeling of oneness with all beings.

Embodiments of love! All your bhajans, penances and the like are of-no avail unless you have a pure heart filled with love. It is like preparing food in an untinned vessel. It is bound to get spoilt.

It is to develop a loving heart that you have to embark on the spiritual path. This pure love is the direct path to God. It is love which is unbounded and divine.

The love of God should not depend on whether your prayers are fulfilled or not. Remember what ordeals the sages and saints passed through in their devotion to God. They braved all difficulties and earned lasting fame as great devotees. Life is a challenge- Meet it! Life is a game- Play it!

Life is love- Enjoy it! Life is Awareness! The best way to love God is to love all, serve all.

Discourse in Sundharam, Madras, on 10-4-1997

10. Serve the Nation with pure hearts
Life in this world is impermanent;
Youth and wealth are transient;
Wife and children are not lasting;
Righteousness and renown alone are lasting.

IN this mundane world, human life is like a water bubble. Truth is like a fleeting cloud that does not stay long. Wealth is impermanent. Wife and children are equally impermanent. Dharma and fame are the only permanent things in the world.

Fire emerges from the rubbing of two sticks.
Butter emerges from the churning of milk.
By constant meditation on name and form
Divinity is experienced.

Listen, oh valiant son of Bhaarith! (Thelugu poem).

God is omnipresent. Just as there can be no light rays without the stra, this cosmos cannot exist without God.

In the modern age young people consider the phenomenal world as the only reality. This is not so. "Having taken birth in this impermanent and sorry world, adore Me," says Krishna in the Geetha.

The life span of man is melting away every moment like a block of ice. Youth is transient. The only permanent and changeless entity is the Divine. Forgetting this, man is going after fleeting, trivial pleasures.

What is it that is permanent in this world? What is the purpose of human life? When one puts these questions, he does not get the right answers. Men pursue studies, jobs, wife and children in the search for happiness. They find no peace in any of these. Why? Desires are the cause of peacelessness. Without purifying the heart, all desires can only lead to unrest. Moreover, impurity in the heart is the source of many diseases. When the heart is pure, man will be free from disease.

How, then, is the heart to be purified? There is no other way except cherishing godly thoughts.

All other rituals are of no avail except to provide temporary mental satisfaction. But the mind does not get satisfied easily. It is continually wavering and is uncontrollable. What should be done is to divert the mind towards God.

The greatness of Ramaa's name

Once, a lady approached Kaushalya. When Kaushalya enquired who she was, the lady replied:

"Mother! Don't you know that my son leapt over the sea in one jump? I am the mother of Hanumaan."

A short while later, another lady came there. She informed Kaushalya that the sea over which Hanumaan leapt in one hop, was drunk by her son in one gulp. "I am the mother of Agasthya,

who performed this feat," she said. **Kaushalya** smiled on hearing their claims. She said: For your son leaping over the sea or for your son drinking the waters in one gulp, it was the name of **Raamachandhra** which made it possible. I am the mother of **Raama**." The three ladies were conversing in this manner. There is a saying that when three ladies meet even stars will tumble down during the day! While they were discussing who among them was great, **Raama** joined them. "What are you discussing?" He asked. **Kaushalya** said: "Son! By chanting your name **Hanumaan** was able to leap over the sea. This was possible because of your grace." She went on: "Again, by the power of your name, **Agasthya** drank the sea in one gulp. This also was by your grace. I am supremely fortunate in giving birth to such a son." **Raama**, who was utterly **egoless**, then told the three ladies: These fears are not the result of my grace. This body was given the name **Raama** at birth. It is the power of this name that has enabled them to accomplish such heroic feats. It is because this name was given to me I was able to overcome the valiant **Raavana**." Thus, the name of the Lord is all powerful. By chanting the name of God, all latent powers in man are awakened. Only the Divine name helped **Dhiraupadhi**. You all know **Dhiraupadhi**. Her husbands were great heroes including the powerful **Bhima** and the valiant Arjuna. In their presence, **Dhuryodhana** sought to humiliate **Dhiraupadhi** in the open assembly. Neither the powerful **Bhima**, nor valiant Arjuna, nor the very embodiment of Dharma, **Yudhishtira**, ventured to come to her rescue. Ultimately she cried out: "Oh Krishna! The kinsman of the hapless!" Physical prowess did not come to the rescue of **Dhiraupadhi**. Only the name of the Divine came to her help. People tend to treat lightly the name of the Lord. They do not realise the potency of the two syllables in the name of the Lord. All the powers of the cosmos are contained in those two letters. You must understand properly the significance of the name and use it the right way. **Naamasmarana** (chanting the Lord's name), is the panacea. It is the easiest path to **Godrealisation**. It is the boat that will take people across the ocean of mundane existence. How does the chanting of the Lord's name transform the devotee? Every word that we utter sets in

motion waves that fill the world. The radio waves sent out from the broadcasting station in **Delhi** reach out to every part of the world. **Naamasmarana** is the best way to purify the heart. Today the atmosphere is filled with the discordant and disturbing noises of various kinds. These radio waves get into the minds of people and pollute their thoughts. Hence, if we wish to listen to pure sounds, the atmosphere must be free from pollution. The pollution cycle starts from smoke and clouds and ends in the food we eat. Hence the state of our minds depends on the kind of food we consume. The nature of the food depends on the environment. The environment is determined by human actions. Today men's actions are not along right lines. Most devotees are like the fruits of the fig tree' attractive to look at from the outside, but infested with worms inside. Devotees should strive to purify their hearts. For this purpose they have to chant the Lord's name. The effect of **Naamasmarana** has to be properly understood. Chanting the Lord's name purifies the environment. The first step is to purify one's own heart. Transform yourself before you set out to transform others. The role of **bhajans** in purifying the atmosphere should be recognised. In this context, the role of community singing should be understood. Singing **bhajans** in your home, you may indulge in your fancies and derive whatever joy you get therefrom. **Sankeerthan** (community singing) calls for whole-hearted, soul-**ful** singing, which moves the hearts of the listeners. **Bhajans** should not be a routine ritual. You must put your heart and soul into the singing. In reciting the names of the Lord you have to bear in mind another her. When you recite the names thousands of devotees are listening. You must chant names which are familiar to all of them. You should not expect people to follow whatever you sing. You should see that they can easily respond to your song. The names you chant should be short and sweet. If you use big words and complicated terms, the devotees will not be able to follow you. In that situation they may get depressed. What can they do when they do not hear you properly and cannot respond in chorus? They get disgusted. Simplify the **bhajans**. Therefore, in your **bhajans** use short names like **Raama**, Krishna, Allah, **Yesu** and so on. Then all would be able to follow you with ease. If you use high-sounding

words, few can follow you.

Eschew any aversion to any faith or nation. Have no ill-will towards anyone. Do not cause hurt to anyone. Look upon all alike. This feeling of oneness should spread all over the world.

Krishna declared: "The entire cosmos is sustained by a fragment of my potency" This means that the Divine permeates the entire cosmos. What, then, is our duty? To fill our hearts with love.

Then the whole universe will be filled with love.

There is no use in singing **bhajans** if the singers hearts are filled with jealousy and hatred.

There is no greater spiritual recipe for people in the Kali Age than the chanting of **Hari's naama**.

Foolish people speak derisively about the **bhajans** conducted in the presence of **Svaami**. They

have no idea of the joy derived by the devotees from the singing of the Lord's name.

Will the bees which are fond of honey

in the lotus go after any other flowers?

By constant eating even the bitter leaves of

the **neem** tree acquire a sweetness of their own.

By spiritual **saadhana** all objectives are achieved.

(**Thelugu** poem).

Aadhi Shankaraacharya's "Bhagovindham"

Wherein lies the greatness of chanting the Lord's name? This was the discovery made by **Aadhi**

Shankaraacharya, the supreme exponent of **Adhvaita** (Non-dualism), who declared that there

was only one Absolute and no second. Even he had to seek recourse to dualism because he found

that apart from chanting the Lord's name there was no easy way to experience the Divine. Our of

this conviction was born the famous devotional song

"Bhagovindham" (**Svaami** sang stanzas from the song).

The message of the song is clear. There is no meaning in dry scholarship. The only thing that

will save a man in his last moments is adoration of **Govindha**.

Shankara called upon youth to

realise that there is no room for feeling proud about one's youth and wealth, which may vanish in

one moment in course of time.

Hence, when participating in **bhajans**, you should enjoy the singing and share that joy with

others. Do not be indifferent to the reactions of others to your

singing. Leaders in **bhajans** should

realise that many overseas devotees are deeply interested in **bhajans** and are eager to take part in

them. The **bhajans** should be simple and easy for them to follow.

The goal of all religions is one. The underlying meaning of all names is the same. You must

appreciate this oneness. Whatever be the name used, all are children of one God. All belong to the caste of humanity. The distinctions between religions are the result of historical and geographical factors. People may use diverse names for God, but God is one alone.

Having been born in **Bhaarath**, you may feel legitimately proud about **Bhaaratheeya** culture. But

mere birth, alone does not make one a true **Bhaaratheeya**. All those who adhere to **Sathya** and

Dharma. (Truth and Right conduct) are **Bhaaratheeyas**. They may belong to any country--

America, Japan or Germany. Truth is God. This is the cardinal principle of **Bhaarath**.

Recognising this fact, people must strive to spread the message to all.

Two ways of God-realisation-devotion and knowledge

Sai devotees should understand the essence of our culture. Sacrifice and service are the two basic elements.

There are two ways of God-realisation. One is the path of devotion where the devotee considers

himself a servant of God. By repeatedly declaring, **Dhaasoham** (I am your servant) he goes on

reducing his ego till the bondage of worldly attachment falls off. The other means is **Jnaanamaarga**

(the path of knowledge). By constantly developing the sense of oneness with the Divine-

-Shivoham (I am the Divine) his consciousness expands to the point where it becomes one with

the universal consciousness and all worldly bonds are snapped.

Give no room for the ego. If any one examines his position in this vast cosmos, he will realise his

infinitesimal smallness. Egoism arises out of ignorance. Expel the ego and develop love. With

love, develop the spirit of sacrifice. Sacrifice alone can confer immortality, says the **Upanishath**.

Sacrifice can confer bliss and health. Experience the joy of sharing. Renunciation is the key to

sound health.

Do not indulge in criticism of others. Count your own faults and rectify them. See the Divine in

one and all.

Elevate the quality of human life by living in amity with all. Chanting the name of God is the

sure means of cultivating this universal love.

Melodious music can move the Lord

There is special merit in singing the Lord's name with due regard for melody and rhythm. The

Lord is a lover of music. Moreover, when singing is done with fervour, it helps to drive out all

bad thoughts from the mind.

Melodious music can move the Lord and move all the participants.

(Svaami demonstrated the effect of melodious singing by rendering the song; "Raama! nannu-kaapaadumaa" -- 'Oh Raama, protect me'). Melodious music will move the Lord Himself. Hence, when you take part in bhajans sing with all your heart and soul. You must sing with such love for the Divine that you forger yourself. When you sing the praise of God with a pure heart, you will purify your environment, your country and the world.

People are looking forward to April 14th as the New Year Day. The name of the new year is "Eeshvara." What does Eeshvara mean? As Chittibabu (who spoke earlier in Thamil) said, the Lord is "Ammal-Appa" (mother and father). Their coming together is represented by the concept of "Ardhanaareeshvara" --- the Divine couple in one body. Every man is a symbol of "Ardhanaareeshvara". The body is inert. The Aathma is Consciousness. The body is Prakrithi (Nature). The Aathma is Eeshvara. The combination of Prakrithi and Paramaathma constitutes humanness.

Therefore, you should regard yourself as a symbol of "Ardhanaareeshvara" (The Divine Couple in one body). Do good and reap good results As the new year approaches people are wondering what it has in store for them. It is not the year that brings good or ill. Your actions determine what you will get. What have the years that have gone brought you? Each year brings you the fruits of your past actions. Do good and reap good results.

Your conduct should be good, befitting your human condition. Revere elders. Love all. Honour your nation. Give up attachment to the body. Then you will have fulfilment in life.

You all know what troubles the country is going through on account of the political situation. The basic cause is selfishness. Leaders are fighting for their own personal ends and not for the sake of the country. No one seems to be bothered about what is happening to the society, to the people and the country. "My power and my position" is all that each one is concerned about.

How long will the chair last? When the body itself is impermanent, what is the meaning in chasing the chair? Hence, all should develop a broad outlook. Banish narrow considerations. From the new year, cherish broad ideas, truthful ideas, loving thoughts and noble ideals.

Only then the nation will be peaceful and prosperous.

Bhaarath lacks nothing by way of natural endowments. It is a misfortune that it is in its present plight today. Realise the sacredness and great culture of Bhaarath. I bless you all that from the new year you should lead pure lives chanting the Lord's name and promote the prosperity of the country.

Discourse in Sundharam, Madras, on 11-4-1997.

11. The perennial message of the Raama story In this phenomenal world, all forms manifest peace. All names are auspicious.

Sath-Chith-Anandha express the One Absolute. Its attributes are: Truth, Beauty, Goodness. The Supreme, that is to be Comprehended through the Vedhas. Took birth as the son of Dhatharatha. Became the soul of Raamaayana of Vaalmeeki (Sanskrit verses).

VAALMEEKI proclaimed in the Raamaayana that the supreme Lord took His birth as the son of Dhatharatha and shone as the embodiment of the Vedhas. Nevertheless Vaalmeeki described the saga of Raama as that of an ordinary human being. Vaalmeeki saw the Divine in Raama as an ordinary human being. Raavana saw Raama entirely as a mere man. The entire Raamaayana is like a game of chess. The scene in the Raamaayana is a kind of battlefield. It is a battlefield where the forces of right and wrong are waging war. Raama represents righteousness and Raavana represents unrighteousness. The battle between the two is the war fought on the battlefield. Selfish desire is the root cause of Raavana's ruin Raavana taught a great lesson to the world. He exclaimed: "Oh men! Do not live as I have lived and ruin your lives." What is the root cause of Raavana's ruin? Unable to conquer his desires, unwilling to get rid of his impulses, he ruined his entire clan. His sons were killed. His brother and other kinsmen were killed and ultimately his country itself was reduced to ashes. Raavana confessed- "In the end I ruined myself." This was the message Raavana gave to his countrymen in his last moments.

Only by suppressing desires does a man manifest his humanness. A man who is unable to put an end to his desires, puts an end to himself. A good man by his good conduct achieves greatness. Raavana sought to achieve greatness but did not strive to lead a good life.

Raama's career is different. He aspired only to be a good man and did

not seek greatness.

The world today is in dire need of the message of the **Raama** story. For one thing, sons today do not follow the injunctions of their fathers. Fathers do not set the right example to the children.

Disciples do not respect the preceptors properly. Preceptors do not treat the disciples with affection. There is no love lost even between friends. Relations are estranged among themselves.

In all fields of life---in the administration, in agriculture or in business or politics-----discord is rampant. Divisions and conflict prevail in social, political and even spiritual fields. If you enquire into the causes for this situation you find that selfishness is at the root of it all.

The basic elements are common to all mankind. The world itself is one family. All men are brothers. **Raama** preached to the world this basic truth. He taught the world the duties of everyday life, the social duties and family obligations. This triple stream of duties is the message of the **Raamaayana**. Whoever bathes in this triple stream is absolved of his sins and is redeemed.

Such a great work as the **Raamaayana** has to be read, reread and lived **upto** by everyone.

The great qualities of **Raama** are countless

It is impossible to describe the greatness of the life of **Raama**. The great qualities of **Raama** are countless.

Vaalmeeki wrote his **Raamaayana** while **Raama** was still reigning over the kingdom. **Raama** was ruling over **Ayodhya** at that time. What does **Ayodhya** signify? It symbolises the place which cannot be penetrated by evil forces and which is invincible. That place is the heart. That is the place where **Raama** resides.

What is needed today is to make every human heart an **Ayodhya**. It should be free from any kind of pollution. It should be pure and firm. Then there will be room in it for the story of **Raama** to enter.

After completing his great epic, **Vaalmeeki** was considering how to make it known to the world and how to sanctify the lives of people by spreading its message. The **Raamaayana** evokes joy in the listeners by the very sweetness of its poetry. Its **shlokas** (verses) relieve people of their sorrow. **Kusha** and Lava (the sons of **Seetha**) who were dressed like ascetics and who could sing melodiously and move the hearts of the listeners by their charming music, came to **Vaalmeeki** and offered their salutations to the sage. The two children were like

twin birds. They were

extraordinary children. They were utterly fearless. They would not shrink from anyone out of fear.

When the two appeared before **Vaalmeeki**, the sage told them-"Children! I have composed the

Raamaayana with a pure and unsullied heart through arduous effort. You should proclaim to the world this sacred story." Lava and **Kusha** reverentially accepted the sage's command. They offered their **pranaams** (salutations) to **Vaalmeeki** and said: "**Guruji**! Give us your benediction.

We shall go forth into the world and make the **Raamaayana** known to every nook and corner of the land."

At one place, many sages had come together in a big assembly. Lava and **Kusha** went to them and sang the **Raamaayana** in their sweet voice. The sages listened to their recitation in rapture, oblivious to everything. They felt that such moving story should be propagated to the whole world.

The **Raamaayana** in blissful song

The two boys went along singing and entered **Ayodhya**. Standing in the heart of the city they went on singing the **Raamaayana**.

All the people strolling on the road stopped to listen to the song. They were rooted to their places and were lost in the music of the great epic. This is known as **Bhaava-samaadhi** (the state of

blissful feeling). The hearts of the listeners were filled with the bliss of the soulful music. At that

moment **Raama** was coming in his chariot to the spot. He heard the singing. Returning to the palace, he sent word to the two boys to come to his palace for singing their songs. In this manner

Lava and **Kusha** sang the story of **Raama** in a manner that moved the hearts of one and all--from commoners to King **Raama** himself.

Raama story: great ordeals met with fortitude

Thus **Raama** himself enjoyed the narration of his story in song. He posed as if he did not know his own story. In this context, the human aspect of **Raama** should be noted. He lived like a

common man, but ordinary men did not live like **Raama**. That is the secret of this phenomenon.

Though **Raama** was divine, he moved about like an ordinary man. Common men should live like

Raama to manifest their divinity. It is not enough to recognise the human aspects of **Raama**.

People should also realise the divinity in everyone.

Raama dwells in the heart of everyone. "**Ramayathi ithi Raamah**"

(**Raama** is the one who pleases). The word **Raama** has another meaning. It refers to a three (woman). **Raamaayana** means that it is the story of **Seetha**. Hence **Raamaayana** is esteemed as the story of both **Raama** and **Seetha**.

In the sacred epic of **Raamaayana** many profound secrets and truths are embedded. But **Raama**

did not impart these secrets to anyone at anytime. What is the reason? A ripe fruit is bound to

fall. **Raama** felt that people will realise the truth spontaneously when their hearts ripen in due

course. Because **Raama** faced all the ordeals, troubles and difficulties of life with great fortitude,

he was hailed as **Raamachandhrumurthi**. **Raama** taught the world how to remain unruffled in the presence of difficulties or joys, in pain or pleasure. He responded with a smile to any criticism.

He did not exult over praise. Thus he displayed total equanimity in weal or woe, success or

defeat, gain or loss. This is the attitude which everyone should cultivate.

Today devotees tend to get elated when they experience pleasure and get depressed when they

face adversity. This is the result of attachment to the body. In **Raama**'s days, there was not this

body consciousness. People were indifferent to the body. They were immersed in

Aathmaanandam (the bliss of the Spirit).

Aathmaabhiraama and **Abhinaya-raama** (**Raama** the Divine Spirit and **Raama** the actor). **Raama**

acted his role without attachment to the body. People today perform many spiritual exercises.

They study many scriptures and engage themselves in meditation and **bhajans**. They sing the

glories of God and offer prayers. All these are external exercises. No one asks himself what for

all these are being done and for whose sake. They are being done with selfish interests in view.

Revere the Guru truly and not out of self interest

There used to be a preceptor and a disciple. The disciple used to carry out the preceptor's

commands. He did not know what for he was doing all that the guru asked him to shut himself in

a room and perform **saadhana**. The disciple was doing as he was told. Meditation had to be done

three times a day--morning, noon and evening--according to the guru's directives.

One day he was offering worship to the guru at noon. At that moment the guru came to his

house. It was very warm outside. The heat was scorching the feet. The preceptor could not bear

the heat and cried out- "**Shishya! Shishya!**" and knocked at the door.

The disciple asked from

inside, "Who are you? You are disturbing my **puuja**." The preceptor answered. "I am your

guru." The disciple said: "You should not interfere with my **saadhana**. Please wait for a while."

The guru asked- "Whom are you worshipping?" The disciple replied, "I am worshipping you."

The disciple was worshipping the guru, but kept him standing in the scorching heat. This is the

way spiritual **saadhana** is being done these days. What is the purpose of worshipping the guru ?

Why all this **saadhana**? They are being done out of self-interest and not to revere the guru truly.

Likewise, what is the use of claiming to worship **Raama** without realising **Raama** as the

indweller in the heart? It is only a physical exercise related to the body. The first requisite for all

spiritual aspirants is **Aathma-abhimaanam** (spiritual yearning). Attachment to the body should be

given up.

True devotion calls for control over senses

It was because of his attachment to the body that **Raavana** was a prey, to all kinds of troubles.

This was the message given by **Raavana**: "**Oh** people! Because I could not kill my bodily

impulses I killed myself. I destroyed my entire breed. Hence, be warned from my fate."

Raama's message was: Citizens! Live like me and achieve a worthy end."

Raavana met with a **Dhurgathi** (bad end). **Raama** achieved a **Sadhgathi** (glorious destiny).

Raavana had **Dhurmathi** (a wicked mind). **Raama**'s was a **Sumathi** (pure mind). **Raama**'s word's

were righteous. **Raavana**'s words were evil.

Hence, people should strive to have pure minds. People take any number of births but there is no

transformation of their minds. Without such transformation all spiritual practices are utterly

useless. The **Raama** principle offers to the people a sacred path to God-realization.

After the completion of his **Yaaga** (sacrifice), **Vishvaamithra** took **Raama** and **Lakshmana** to

Mithila. Both of them saw the beautiful places in **Mithila**. They knew that they would have to

witness the lifting of Shiva's bow the next day and then return to **Ayodhya**. They wanted to go

round, the great city of **Janaka**. **Raama** told **Lakshmana** that they were under the care of

Vishvaamithra and should not do anything without the permission of the guru (sage). They

approached the sage with their request. He told them, "You have

incarnated on earth to protect all the world and put down the evil forces. Do go round the city of **Mithila** and sanctify all the people of the city"

Raama and **Lakshmana** set out to go round the city. As they were going, it seemed as if they were illuminating every place where they went. Everywhere the people looked at them without a wink. Children playing on the streets rushed towards them on seeing them and lovingly clasped their hands. "Uncles! Where from have you come? Please visit our homes," cried all the children.

Everyone was attracted by the brothers. Ladies going on the toads were keen to see the beautiful eyes of the two brothers. They scattered flowers in front of them hoping that **Raama** would look at them. But **Raama** never looked at women. He went on with his head bowed. This was one of the lessons taught by **Raama**. True devotion calls for control over the senses (the eyes, the ears, speech, etc.) Because **Raama** had control over senses, he could win the hand of **Seetha** (daughter of the Earth). If we wish to control the external world, we have to control our vision. One who has no control over his vision becomes a slave to the world. Such profound lessons can be gathered from the illustrious story of **Raama**.

Dhasharatha's readiness to hand over rulership to **Raama**

Here is another episode- **Dhasharatha** was sleeping in his palace. He had a dream. In that dream he saw that the whole ocean had dried up, the moon was falling in a myriad pieces, an elephant in rut was tumbling down and collapsing, with the howdah on its back falling apart. He woke up with a start. "What is all this? It is said that a dream in the early hours of the morning portends what is to happen. It is now the fourth quarter of the night. What does this dream portend?"

thought **Dhasharatha**. He got up from his bed. He stood before a mirror. He noticed a bizarre change in his face. He saw grey hairs stretching out between his two ears. He realised that old age was creeping on him. He tried to drink a glass of water. He noticed that his hand was trembling. He could see that his organs were beginning to fail. He felt that he could carry on his reign as long as his senses were perfect. But now they were declining.

He went out and summoned all his ministers and the preceptor. He told them: "I have reigned for as long as I could. I sought always to please my subjects in every way. I looked after their welfare as that of my own children. This kind of feeling is possessed

only by **Raama**. The time is appropriate to install **Raama** as the heir to the throne."

The subjects and ministers present suggested that the king was fit to continue to rule for some more time. **Dhasharatha** felt that perhaps they were not in favour of **Raama**'s coronation as king.

They submitted to the king: "**Mahaaraaja**! We are well aware of **Raama**'s sterling qualities. But he is still inexperienced in the arts of administration. You may install him as **Yuvaraja** (Crown Prince) and give him guidance."

But **Dhasharatha** told them that when his senses had begun to weaken, it was not proper for him to continue as king.

Sing the glories of the Lord like Lava and **Kusha**

Today, people who have lost their sight, are hard of hearing and are not able to move about, still want to stick to their offices. The reign, of **Dhasharatha** was different. He was a **Dhaarmik** ruler.

It was a government based on justice and morality. When Lava and **Kusha** went about singing the glories of **Raama** they had no nervousness or apprehension. Today, young persons hesitate to put on any auspicious marks on the forehead when they visit temples and do not venture to fold their palms in reverence when they meet elders. On the contrary, Lava and **Kusha** forgot all bodily considerations and sang from their hearts the glory of **Raama**. They thus taught what is relevant to youths today--the path to a God-oriented life. There is nothing greater than chanting the name of the Lord.

People are eager to listen to gossip. But the ears are deaf to the sweet names of God. You do not hesitate to go to the films endlessly; But your eyes find it hard to look at God in the sanctum. What for are the eyes given? What for do you have cars? You should remember God's name and go to the abode of God.

In this manner Lava and **Kusha** went about glorifying the greatness of **Raama** joyously and telling the people how they should adore God.

Naamasmarana should emanate from the heart

Today's youth should take a resolve to spread the love of God among the people without any hesitations or fear. They should make every man realise the sweetness of the Lord's name, the divinity enshrined in it and the purity associated with it. These feelings should emanate from the heart. That is true **naamasmarana** (reciting the Lord's name).

The **Raamaayana** propagated the great ideals of **Raama** in song and story. **Raama** was ever

auspicious, ever the heroic wielder of the bow (Kodhanda-Raama),
ever the anointed ruler

(Pattaabhi-Raama), and the Divine indweller in the heart. People
have to enthrone Him in their

hearts and adore Him. Thyaagaraaja grew ecstatic when he sang
about Raama and His various

attributes and glories. (Svaami sang melliflously Thyaagaraaja's
song beginning with the words:

"Raama! Kodhanda Raama! Raama! Pattaabhiraama!"----

"Raama! You stand by the word you

have given. For me, you are the only wealth. Your song is the only
song. Your path is the only

path. Raama! You are Seethapathi (the consort of seetha). You are
the Gathi (the goal). I bow to

you. I surrender to you, Oh Raama. Raama! Your name is supreme.

Raama! Thoughts of you are

enough. Raama! I am yours. Please speak to me.")

The great devotees of Kaama revelled in singing the glories of
Raama in this manner.

Such a moving and inspiring story as the epic of Raama cannot be
found in any other country or

language. Even after thousands of years, the story of Raama
continues to be related in

innumerable villages and cities.

Experience Raama in your heart

In Bhaarith today there is no place where Raama's name is not
chanted or dhaanam (charity) is

not practised. Even in the tiniest hamlet there will be a small Raama
temple. But these temples

are not so very important. The temple in which Raama should be
worshipped is your heart. God

is the Hridhayaavaasi (dweller in the heart). You need not seek
Raama anywhere else. Without

going out anywhere, without incurring any expense, you can
experience Raama in your heart and

achieve liberation.

Today, on Shri Raamanavami Day, in spite of the good fortune of
being born in the Raama

Ianmabhuumi (sacred birth place of Raama) you are not
recognising the Raama Principle. There

is nothing great about celebrating the birthdays of great persons. You
must put into practice the

teachings of those great figures. What is the use in celebrating
birthdays and ignoring the

teachings? Practice is the touchstone of devotion.

Knowing the ephemeral nature of the body, people should follow the
conscience and lead a

godly life. That is true devotion to Raama. You should dedicate your
body, mind and everything,

to God.

God is the embodiment of love. You should promote love in your
hearts. Turn your mind to God

before the end comes. It may come at any time.

Outgrow body consciousness in divine feelings

Vaalmeeki prostrated before Raama and confessed- "I have done no
penance or spiritual

experiences of any kind. By the constant chanting of your name I have
been blessed with this

beautiful experience. In my youth I had committed many atrocities
and incurred many sins out of

selfish motives. But, ultimately, chanting your name, I forgot my body
altogether. An anthill

grew over me. But the name Raama came out of it."

That is what everyone should aim at. Outgrow the body
consciousness and merge in the Raama

principle. You must eschew all worldly attachments and fix your mind
on God.

Make good use of the Sai who has come to you.

Adore the feet of this Lord at Parthi.

Offer your devotion and achieve liberation.

Do-not go after all and sundry.

Awake! Abandon your delusion.

(Thelugu poem)

Develop such divine feelings. Do not go after power and pelf. The
people of Ayodhya

concentrated on their dutes. They considered duty as worship.

When Raama was leaving for the forest the people of Ayodhya were
in deep distress. They did

not want to stay in Ayodhya without Raama there. Every man,
woman and child was in agony at

that time. That was the intensity of their devotion to Raama. The
same devotion should fill your

hearts today.

Dhasharatha had eight dedicated and truthful ministers. He had
great sages like Vasishta and

Vaamadheva as preceptors. If we had such. ministers and preceptors
today we can have Raama

Raaiya.

Develop faith in Raama and cultivate love for Raama. Love and faith
are most important.

Discourse in Sai Ramesh Hall, Brindhaavan, on 16-4-1997.

You have to busy yourselves with activity in order to use time and
skill to the best advantage. That is your duty, and duty is God. The
dull and the inert will hesitate to be active, for fear of exhaustion
or failure or loss. The emotional, passionate individuals will
plunge headlong and crave for quick results and will be
disappointed if they do not come in. The balanced persons will be
active, because it is their duty; they will not be agitated by
anything failure or success. The godly will take up activity as a
means of worshipping God and they leave the results to God. They
know that they are but instruments in the hands of God.

Baba

12. Mother's Love and Divine Grace

EMBODIMENTS of Love! There is no nobler quality in the world than

love. It is wisdom. It is righteousness. It is wealth. It is Truth. Everything is permeated with love. Everything in the cosmos arises from love, grows by love and merges in love. Every human being is born from the mother's womb. He is fostered by the mother's love and enjoys many things in life because of the mother. He enjoys, all happiness in life because of the mother's love. Hence, there is no higher divinity than the mother. But this divinity relates to the body alone. Man has to recognise the truth that the food which sustains his body is derived from the sun. The sun helps food crops to grow. Hence, without the sun man cannot have food to sustain life. The term **Sathyam** (Truth) is made up of three syllables which represent life, food and the sun. It follows that man is inherently an embodiment of truth. As such, he should lead a life based on truth. Unfortunately, man today leads a life divorced from truth. Consequently, he becomes a prey to innumerable troubles. He has no peace. He is racked continually by many afflictions. Man has to recognise the significance of Love and Truth, which are fundamental to human existence. The mother represents these two basic qualities. Love the mother and revere the father **Raama** attained godhood because he was the son of **Kaushalya** Lava and **Kusha** became heroic children because of their great mother, **Seetha Dhevi**. It is the noble thoughts of the mother which make the children great. A mother may go wrong in other respects, but she will always strive for the well-being of her children. Hence every son has to love the mother as the primary duty. Then he should **love** the father and revere the preceptor. The mother confers the body. The father protects it. The preceptor imparts knowledge and wisdom. For every human being all three are essential for getting on in the world. Many great men have embarked on noble deeds after securing the blessing of their mothers. For instance, before going to battle to fight against the demon, **Taarakaasura**, **Sanat Kumaara** got the blessings of his mother, **Gowri**. Similarly, **Parasuraama** received his mother's blessings before he went to fight his foes. Likewise, **Vinatha** blessed her son **Garuda**. Every mother similarly blesses her son by saying: "**Shri Raama Raksha**" (May **Shri Raama** protect you always.) It is because of the blessings of noble mothers, the wives of great sages, that many men were

able to perform heroic deeds. **Shankaraachaarya** taught that sons who did not get the blessings of the mothers suffered from various vicissitudes in life. Those who had the blessings of their mothers often secured freedom from rebirth. Many high-souled men have extolled the greatness and power of mothers. It is the foremost duty of children to secure the blessings of their mothers for their worldly well-being. However, spiritually man's obligation is different, according to **Vedhaantha**. Here, there is room in the heart only for the love of God. Affection for the mother and reverence for the father are necessary. But parents and preceptor are transient. Even friends are impermanent. God alone is permanent and unfailing and God alone should have the permanent place in the heart. Use the body as a divine instrument. The human body acquires its sacredness from the fact that it is the abode of the Divine. The **Geetha** refers to the body as **Kshethra** (sacred field) and the Divine Indweller as the **Kshethrajna**. Because of the sacredness of the body, it should be used properly as an instrument of the Divine. Man should develop faith in God. Without that faith, life will be meaningless. Man can have no happiness or satisfaction in life without the grace of God. Men today are too much immersed in affairs of the world. The result is they have no peace of mind. They can have peace only from the supreme embodiment of peace: God. He is the abode of infinite love and enduring peace. God's love should be secured by chanting the Lord's name. You should be grateful to your mother for endowing you with a body which enables you to chant the Lord's name. The greatness of the Lord's name is illustrated by the following episode. Once, **Hanumaan**'s mother **Anjana**, went to **Kaushalya** because her son was a great devotee of **Raama**. **Kaushalya** did not know **Anjana** and so she asked **Anjana** who she was in a sweet tone. **Anjana** was proud about her valorous son. She replied: "Mother! Have you not heard about me? **Hanumaan** is my son. He leapt over the ocean in one jump. How is it that you did not know about one who had performed such a great feat? Staying in this palace you did not know about my son?" **Kaushalya** replied in a soothing tone- "Dear mother! I now know that **Hanumaan** is a really great hero." While the two were conversing in this fashion, the mother of the sage

Agasthya came there.

Kaushalya made kind enquiries about her. She replied: "I am the mother of **Agasthya**. Don't you

know that my son drank in one gulp the ocean over which

Hanumaan merely leapt? Are you not

aware that I am the mother of such a pious saint's son?"

Then, **Kaushalya** addressing the two ladies said: For your son's leaping over the ocean and your

son's drinking the ocean in one gulp, it is the name of my son that enabled them to accomplish

these exploits. Because they remembered his name they could do these marvellous deeds."

By then, **Kaama** arrived on the scene. He was apprehensive about disagreement among the three

ladies. **Raama** was totally free from pride and egoism. He was pure in heart and free from

selfishness. He told his mother: "Mother, it is not because of my name that **Hanumaan** and

Agasthya performed their great exploits. This body of mine was given the name of **Raama**. The

greatness of the name **Raama** enabled **Hanumaan** to leap over the ocean and **Agasthya** to drink it

one gulp. The power of the name is at the root of their achievement."

Thus, the power of the Lord's name is incalculable. However great a mother may be, if the son

does not have the grace of the Lord he will not be able to accomplish anything great. For this

reason, mothers always pray to the Lord to shower His grace on the children.

Aadhi Shankara's intense yearning for Divine Mother

Here is another illustration from the life of **Aadhi Shankara**. He was born in **Kaaladi** in **Kerala**.

When he was a six-year old boy, his mother, **Aaryaambha**, told him- "Son, your father was a

very pious person and. He used to worship God according to the prescribed rituals. You must

follow his example. You are very lucky. I am always devoted to God.

Having taken birth as my

son, you should conduct yourself in such a way that you achieve great name and fame and bring

a good name to me. Act according to your father's example. It is the mother who makes the son

noble and great. It is a noble son who brings glory to the mother.

Hence, remembering this, act

according to your father's injunctions."

The father of **Shankara** was a regular worshipper of **Dhevi Raaja-raajeshvari** for many years. He

used to offer milk every day to the goddess. One day, when **Shankara** was barely four years old,

the father had to leave his home to visit a neighbouring village. Every day after finishing his

puuja and offering milk to the goddess, he used to distribute the

remaining milk to his wife, son

and others as **prasaadham**. He told the boy: "Son, your mother cannot perform the worship

which I do. You better do the worship today."

After the father left, the boy followed the father's instructions. He filled a tumbler with milk,

placed it before the image of the goddess **Raaja-raajeshvari** and prayed "Mother! Accept this

offering of milk." He went on praying to the goddess. When he found that the milk remained

untouched, he was in great anguish. He cried: "**Oh** Mother! What crime have I committed? When

my father offered the milk you used to take it. Why are you not taking it when I am offering it?"

He was in deep distress. He was thinking whether there was any lapse on his part. He became

desperate. He declared in agony: "Mother! If you don't take the milk I shall end my life. I would

have dishonoured my father. I would also be guilty of failing to fulfil my mother's command. If I

cannot please my parents, what use is there in my living?"

Cherish the mother and seek God's grace

He prayed intensely to the Goddess in great agony Moved by the naive entreaties of the boy,

Raaja-raajeshvari appeared before him. She told him, "Child! Be happy. I am immensely pleased

with your devotion. I shall drink the milk." So saying, she drank all the milk offered in the

tumbler. The boy was aghast to see that the whole tumbler was empty.

"**Oh** mother!" he cried. "If you drink all the milk, what is left for distributing as **prasaadham**?"

My mother will think I have drank all the milk. I have to give **praasadham** to her. My father used

to give some milk as **prasaadham** to others also. Therefore please restore some of the milk in the

tumbler."

How can the milk once consumed be brought back? Can the river that has joined the ocean be

made to return? Can an apple that has been digested be brought back?

The goddess told the boy that it is impossible to bring back the milk that had been consumed and vanished.

The boy was in deep distress again. He thought within himself.. "I will get a bad name from my

mother." He prayed: "Mother! Please give at least a little quantity of milk." Responding to the

prayers of the young boy the goddess drew milk from her breast and gave it to the boy It was the

sacred power of the milk which enabled **Shankara** in later years to master all the scriptures and

earn lasting fame as a great spiritual teacher, revered by all. Knowledge of all the **Vedhas** came to him effortlessly: It was due to the grace of the Divine Mother and the love and blessings of his own mother. When one is blessed with **Prema** and **Anugraha** (love and grace) he is transformed from the human to the Divine. Hence, every person, man or woman, should respect the parents, install the Divine in the heart and pray to God constantly. It is everyone's duty to bring a good name to one's parents. When the children are good, they bring a good name to the parents. It was because of the noble behaviour of Lava and **Kusha** that their mother, **Seetha**, became renowned. When Lava and **Kusha** were engaged in a battle with **Raama**, Lava aimed an arrow at **Raama** with the prayer that if his mother **Jaanaki** was a **Saadhvi** (a supremely noble woman) the arrow should render **Raama** unconscious. **Raama** became unconscious when the arrow hit him. See what happened. The mere thought of his mother lent so much power to his arrow! This shows that when you cherish the mother and seek God's grace, the blessings of the mother become more powerful. God-realisation is the supreme achievement. In the world today such mothers are rare. Many mothers are worried about the future of their sons if they adhere to the righteous path. They fear that such children may not be successful in life. In ancient days mothers thought otherwise. They would be immensely happy if they found the children devoted to God. They would feel happy with the thought. "My son will be a good man. He will **cam** a good name." Even now, in this sacred land of **Bhaarith**, parents should strive their utmost to bring up their children on right lines. Children also should revere their parents, who account for their physical existence. But they should realise what they owe to God, who is the basis of all life. Recognising this double obligation to the mothers and to the Divine--they should redeem their lives by purposeful living. There are greater things than even life itself. The supreme achievement is God-realisation. It is the **summum** bonum of human life. This was the lesson which **Aaryaamba** taught to **Shankara**. She assured him: When you have secured the grace of **Dhevi**, what is it that you will lack in your life? You will bring fame to the country as a whole.

Achieving a great name, however, is not all. **Shankara** lived in a state

of perpetual bliss. Within a short span of 32 years he achieved incredible things. All because of **Dhevi**'s grace. I wish all young people to develop faith in God and lead worthy lives. Discourse in **Kodaikanal** on 6-5-1997. You wear coloured glasses and see everything through these glasses. Correct your vision; the world will be corrected. Reform yourselves; the world will be reformed. You see many because you seek the many, not the One. Baba

13. Purity--the path to Liberation

EMBODIMENTS of Love! **Inaana** (Knowledge) does not an mere acquaintance with books. Nor is it worldly knowledge. Only the person who has recognised the oneness of the **Jeevaathma** (individual spirit) and the Universal Spirit is a real **Inaani** (one who possesses the supreme wisdom). True wisdom consists in the awareness of the rarity of the individual and the **Samashti** (collective whole). How can a man who is not aware of his humanness recognise the Divinity within him? Hence the first requisite is the recognition by everyone of his human essence. Basing on this truth, Buddha declared that everyone should cultivate at the outset **Samyag-dhrishti** (a pure vision). it is only when man has a pure vision that he can get rid of impurities in the body, speech and mind. It is this purity that can protect man from invasion of impurities through the eyes and the ears. Hence the first requirement for every man is **Samyag-Dhrishti**. The second quality that is needed is **Samyag-Sankalpa** (pure thoughts). Everyone should have pure thoughts. Only the person who has developed purity in vision can have purity in thoughts. The third requirement for every man, along with purity in vision and thought, is **Samyag-Karma** (pure deeds). Everyone should do pure deeds. Through pure deeds man is able to recognise his human essence. Man is not merely an embodied being. By his capacity for developing good vision, entertaining good thoughts and performing good deeds, he has the power to transform humanness into Divinity. A fourth requirement for man is **Samyag-Shruthi** (listening to sacred words). When one listens to unsacred words he can have only unsacred thoughts. The fifth quality prescribed by Buddha is **Samyag-Jeevanam** (living a pure life). What is meant by "living"? It is not leading a worldly life attached to worldly pursuits. True living means making one's life meaningful by ideal actions. Man's life must be

governed by idealism in action.

Real **saadhana** is to remove all impurities from mind

Next, Buddha declared that everyone should aim at **Samyag-**

Saadhana (Achievement of the

highest good.). **Saadhana** means elimination of the evil tendencies in

man and acquiring good

and sacred qualities. True **saadhana** is the eradication of all evil in a

man. Study of sacred texts,

meditation and penance do not constitute the whole of **saadhana**

(spiritual exercise). To remove

all the impurities in the mind is real **Saadhana**.

After this comes what Buddha called-**Samyag-Samaadhi** or

Nirvaana (Pure Realisation or

Liberation). What is meant by **Samaadhi**? It means treating pleasure and pain, gain and loss

alike. **Sama-dhi** (equal mindedness) is "**Samaadhi**". To look upon light and darkness, pleasure

and pain, profit and loss, fame and censure with an equal mind is

Samaadhi. Buddha termed this

equal mindedness as **Nirvaana**.

It is the recognition of the sacredness of the qualities of all the senses in man that constitutes real

humanness. At the very outset, one has to keep the tongue pure. This

was referred to as **Samyagvaak**

(purity in speech). The tongue has to be sanctified by refraining from falsehood, slander

and abusive speech.

Next comes **Samyag-Dharshanam** (seeing only things that are holy).

You must see only things

which please your conscience. Seeing all worldly things is not proper seeing at all.

Buddha laid emphasis on seeing good, thinking good, speaking good and doing good. Seeing all

sorts of things is not good for anyone. The eyes should be used for

seeing only what is pure,

what is holy and what is edifying.

Buddha's search for Truth

Although all **Avathaars** (divine **advents**) have been preaching only good things, men today are

content to observe their birthdays without following their precepts.

Buddha did not attach any

importance to **yajnas** and **yaagas** and other religious rituals. The

reason is he felt that it was more

important to ensure that the five sense organs were pure to begin

with. Buddha sought to find out

why the mind gets disturbed. He could not bear to see-anyone

suffering. He was deeply grieved

at the sight of persons afflicted with old age. He was intrigued at the sight of a dead body. None

of these natural happenings gave him peace of mind. Buddha

considered the movements of the

planets and the sun and the stars as natural phenomena. He

undertook many spiritual exercises

to find out what transcended these natural phenomena. Failing to find the answers by these

exercises, he approached many great elders to find the answers. None could give him satisfactory

answers. Ultimately he reached **Gaya** and sat under a banyan tree to meditate on the problems

that worried him.

"Ahimsa **Paramodharmah**"

Because Buddha did not interest himself in the study of the **Vedhas** or in the performance of

yaagas and **yajnas**, he was dubbed an atheist. This is utterly wrong.

Buddha was a pure hearted

person. When he was born, a renowned astrologer had predicted that he would be either a great

king or a great **renunciant**. On knowing this, Buddha's father,

Shuddhodhana arranged **m** keep

out of his son's sight all unseemly worldly sights of happenings in this world. from his

childhood, Buddha could not bear the sight of anyone in pain. He was saddened at the sight of

the old ill-treating the young, of men in authority harassing the people and the big fish

swallowing the small ones. He realised that it was wrong for anyone to cause harm to others.

Hence he declared: "Ahimsa **Paramodharmah**" (Non-hurting is the Supreme Dharma). No one

should cause hurt to others by speech, action or in any other way.

According to him true Dharma

(Righteousness) consists in refraining from causing harm to anyone in thought, word or deed.

Truth is God. Buddha taught that people should adhere to truth and uphold it.

Among Buddha's teachings the foremost were **Sathya** (Truth) and **Dhaana** (Righteousness).

These two are the teachings of the **Vedhas**: "**Sathyam vadha, Dharmam** chara" (Speak the Truth, practise righteousness').

The name given to Buddha at the time of birth was **Sarvaartha**

Siddha. **Shuddhodhana** got his son

married to **Yashodhara**, daughter of his brother-in-law,

Shuddhabuddha. He apprehended that

his son may become a recluse and turn away from the world if **ha** was left to himself. But

Buddha did not feel that a married life was the proper thing for him.

Buddha felt that man was

bound by various attachments in worldly life. Friends and relations were the cause of this bondage.

Various human relationships were the cause of sorrow in the world. So he declared:

"**Sarvam dukkham dukkham**" (All is sorrow) He also declared:

"**Sarvam Kshanikam, Kshanikam**"

(everything is momentary). "**Sarvam nashyam nashyam**" (everything is perishable).

Buddha felt that nothing was truly lasting. Parents were subjecting their children to various kinds

of bonds and making their lives miserable. As soon as the children come of age the parents are

keen to get them married. They do not know what kind of happiness he can get from married life.

What happiness have they derived from their own married life physically, mentally or otherwise?

No person, however intelligent, thinks about this matter. Even eminent scholars do not care to

examine whether it is worthwhile pursuing sensuous pleasures instead of seeking what is beyond

the senses. Buddha felt intensely unhappy that his parents and others combined to commit him to

the bondage of married life. One day, at midnight, Buddha left the palace, giving up his wife and

young son, **Rahul**.

Nirvaana is the only truth

He abandoned everything out of the conviction: "There is no mother or father, no kinsman or

friend, no home or wealth. Awaken yourself!" He resolved to find out something which

transcends all worldly relationships and pleasures.

Buddha asked himself: "What is this life? Birth is misery. Old age is misery. Wife is a cause of

sorrow. There is misery at the end of life. Therefore, be alert and awake."

Happiness is not to be found in any of the things of the world. Everything is fleeting. Man is

wasting his life in the pursuit of petty ephemeral pleasures. **Nirvaana** is the only truth. It is the

sense of oneness with all life. To turn the mind towards that which is permanent is **Nirvaana**.

Before he attained **Nirvaana**, Buddha summoned his stepbrother **Aanandhabuddha**. Buddha's

mother **Maaya Dhevi** passed away on the seventh day after his birth. **Shuddhodhana**'s second

wife **Gauthami**, brought up the child. Because he was brought up by **Gauthami**, he was named

Gauthama Buddha. At the age of 28, he gave up everything and turned a **renunciant**. What is the

significance of this step? Buddha declared: "**Sangham sharanam gachchaami**", "Hands in the

society, head in the forest." He renounced everything to think about promoting the well-being of

society.

He declared: "**Dharmam sharanam gachchaami**." What is this Dharma? "Ahimsa

paramodharmah. "Dharma means causing no harm to anyone.

The decline of Buddhism

Basing his **reachings** on these two declarations, Buddha went about preaching his message.

Buddha's message spread to many countries like **Tiber**, China, Ceylon, **Burma**, Thailand and Japan.

In course of time **schisms** developed which led to the decline of Buddhism.

Buddha's emphasis was **entirely** on purity in every aspect of daily life. Purity in vision, purity in

thought, purity in speech and purity in action. He considered the spirit of sacrifice as true **yajna**.

Sacrifice is the means for attaining **Nirvaana** (freedom from the bondage of mundane existence).

Buddha was totally opposed to anyone being forced to lead a worldly life against his will.

When Buddha was going round begging for alms as a mendicant, his father, **Shuddhodhana**,

called him and said: "Son! Why are you going about as a beggar? I am a king and you are

leading the life of a beggar. This is not proper at all." Buddha gave him a fitting reply. "Sire, you

are Brahman and I am Brahman. You are not father and I am not son. Both of us are Brahman.

In the phenomenal world, you belong to the lineage of rulers. I belong to the lineage of

renunciants. All those who follow my ideals are all **renunciants**. Your lineage is based on **Raaga**

(attachment). My lineage is based on **Viraaga** (renunciation). To those who have attachment, it

becomes a toga (disease). To the **renunciants**, detachment becomes the means to **Nirvaana**

(liberation from bondage)." Buddha taught his message in this way to his father, wife and son.

True meaning of the Buddhist prayer

The Buddhist prayer must be properly understood. When the Buddhists say: "**Buddham**

sharanam gachchaami, **Dharmam sharanam gachchaami**, **Sangham sharanam gachchaami**," the

real meaning of the prayer is: You must divert your **Buddhi** (mind) towards Dharma (right

conduct). And the right conduct should aim at serving society. When this is done, society gets

purified.

It is not enough to read the lives of **avathaars** and **messiahs**. Their teachings should be put into

practice as much as possible. People must gradually outgrow their material attachments and

develop divine love.

Shuddhodhana tried to protect his son from all external worldly influences by keeping him in the

palace and not even sending him to school. What happened ultimately? Buddha decided to

renounce everything in quest of the truth about human existence and he declared Ahimsa (**nonharming**) as the supreme good.

What is it that people need today? These are three things: A heart pure and white like the moon, speech soft and sweet like butter, a face that is loving and kind. These are lacking in the world

today The entire atmosphere is frightening. There is harshness in speech. There is no softness in the heart. The heart should be pure and soft like butter. Today, on the contrary, people are hardhearted.

Fill your hearts with compassion. Let your speech be sweet and truthful. You will then be truly human.

Ahimsa is the supreme virtue Buddha taught one great, truth to the world. He declared that it is not what the **Vedhas** and

Scriptures say that constitutes truth. People should bear in mind that non-harming is the supreme virtue. Do not cause harm to anyone by thought, word or deed. The tongue is given to you to utter truth. **Jayadeva** exhorted his tongue to manifest its sweetness by chanting the names of the

Lord **Govindha**, **Dhaamodhara**, **Maadhava**.

Whatever be the number of religions, their goal is one and the same. (**Svaami** sang a song pointing out how faiths may be many but God is one only). To carry on daily life in the world people pursue many vocations. But does all this constitute real living? Can a life led without remembering God be called life at all? What kind of life is it where there is no purity, no morality and no spirituality. Morality and integrity alone can lead to **Nirvaana** (liberation).

Today these two are absent. People must strive to base their lives on **Neethi** and **Nijaayathi** (morality and integrity). They should become, as Jesus said, messengers of God.

Embodiments of Love! We are celebrating today Buddha **Puurnima** or Buddha **Jayanthi**. What does **Puurnima** (**fullmoon**) signify? It signifies wholeness. When the mind is filled with love, it achieves fullness. As long as the mind is filled with darkness (evil thoughts) there is no meaning

in celebrating Buddha **Puurnima**. Get rid of this darkness. Without the light of love in the heart, what use is there in having illuminations outside? Light the lamp of the Divine in your minds.

Banish hatred and envy from your hearts. Man is the victim of two evil planets: attachment and hatred. To escape from their grip, the only way is to cultivate love. Discourse in **Sai Ramesh** Hall, **Brindhaavan**, on 15-5-1997.

Temples are intended to instruct men in the art of removing the veil of attachment that lies over their heart. That is the reason why **Thyaagaraaja** cried at the temple in **Thirupathi**, "Remove the veil within me, the veil of pride and hate." The fog of **Maaya** melted away before the rays of grace and so, he could discern and describe the image of Divine charm in the song, "**Shivudano Maadhavudano**" and drink deep this sweetness of that Form. The churning of his heart by the Divine formula produced the spark of **Inaana**, and grew in to the flame of Realisation.

Baba

14. Role of **Sai** Youth in World Crisis

Wealth once lost, can be regained;

A lost friend can be retraced;

A lost wife can be replaced;

A lost land can be recovered;

But the time that has gone cannot be recovered.

EMBODIMENTS of Love! Young men and women! Future citizens of the world! When one's

wealth is lost, it can be **acquited** again. If one friend is lost, another can be got. If the wife passes, one can many again. If land is lost, it can be **acquited**, again. But if time is lost it cannot be got back.

In this vast cosmos and among the myriad species, man is the highest and noblest being. He is sublime. He is full of good traits. If a man loses these attributes of humanness, they cannot be easily regained.

Young men and women! The prosperity and well-being of the world depend on the conduct of the youth. Only when their conduct is good, the world can have an ideal future.

The night that has passed Cannot be recalled by any means. The waters of the **Yamuna**, once

they have merged in the ocean, cannot be turned back. A fruit that has been eaten and digested

cannot be recovered. Man is spending his days aimlessly without any awareness of what is in

store for him in the future. He is not aware of the continuous erosion of his life-span by the passage of time.

Life is like a **mega**-clock. Its three hands indicate the rate at which the days, months and the year

are passing. Man rejoices in the movement of the clock's hands but does not realise that every

movement is a reminder of his diminishing **lifespan**. Hence, before the final hour strikes, every

man should realise what his duties are and see that the remaining time is well spent.

What is the root cause of man's birth in the world? What are the duties of man? No one seeks to

recognise the inherent divinity in man. Young men and women today

waste a good deal of their
time, without realising, the preciousness of human life.
Transform from the human to the Divine
There are two qualities in man. One is the animal nature; the other is
humanness. Unfortunately
man is forgetting his humanness by falling a prey to the six enemies--
lust, anger, greed, envy and
others--and misusing his God-given talents. He thereby degrades
himself to the level of the'
animal. On the other hand, man should use his mind, status, and
talents to become virtuous,
pursue the path of righteousness and strive to raise himself from the
human to the Divine. All
things in the world should be used properly, and not misused. A knife
can be used for cutting
vegetables or another's throat. How a knife is used depends on the
man using it. His mental state
should be in proper condition. A man's conduct is related to his
thoughts and feelings. The heart
is inherently pure. But one's thoughts can pollute it or keep it pure.
One can make or mar his
destiny by his thoughts and actions.
Today everywhere the world is haunted by suffering, tin-rest,
disorder and agitations. Any
country filled with noble beings is bound to be peaceful and happy.
What is the mason for the
sad plight of a country? It is the absence of men and women of high
character. To protect a
country it is not so important to have arms and missiles and atom
bombs. It is most essential to
have men and women of great virtue.
The World's prosperity or otherwise is based upon the character of
the youth--men and women.
Hence, young men and women should be pure hearted and render
selfless service to the country.
They should keep the company of the good and godly. Losing
Paapabheethi (fear of sin) and not
cultivating **Dhaiva preethi** (the love of God), men today have lost the
essential quality of
humanness. This has resulted in the loss of peace in the world.
Show your gratitude by serving the society
Every one should realise what one owes to the society in which one is
born and from which one
derives so many benefits. Young people should reflect on the question
what gratitude they can
show to the society which has given them so much. What service are
you doing to society?
Every man should show his sense of gratitude to society by rendering
selfless service. It was for
this purpose that the **Seva** Organization was started. But even here
the **Seva** Organizations are
being used to promote one's name and fame and not to render service

for its own sake.

The body is given for rendering service to society. Today wherever
you turn---in the
administration, in the business world, in politics or other fields--you
see no spirit of sacrifice. In
every field the atmosphere is saturated with pollution. This foulness
has to be removed. Today
the pollution affects people in authority, the parents, the
educationists and intellectuals. Those
who preen themselves on their scholarship have no humility that
should characterise genuine
scholarship.
People should consider the whole world as the mansion of one
human family, when this spirit of
oneness prevails, there will be no tendency to harm others. You
should forgive even those who
harm you. The youth should cultivate the quality of forbearance.
Forbearance is a supreme virtue
in man.
Love of God is selfless and everlasting
Embodiments of Love! Man should be free from fear. Animals inspire
and birds are subject to
fear. But man should neither cause fear in others nor be afraid
himself. Today's young men and
women should develop fearlessness as a principal quality. You should
be afraid of only one
thing: fear of sin. God is the only being to be loved. All other forms of
love are transient and
selfish. Love of God is selfless and everlasting.
God seeks nothing from you. He is utterly selfless. Today if you wish
to earn the esteem of
society you have to secure **Dhaiva preethi** (the love of God). For this
you have to entertain fear
of sin. What is sin? It covers all those activities which are motivated
by selfishness born out of
regarding the body and sensual pleasures as the primary things in
life. **Punya** (merit) arises from
all actions which take one nearer to God para + **upa** + **kaara** =
Paropakara. Sin has been
defined as **Parapeedanam** (causing harm to or forgetting the
Divine). To remember the divinity
in everyone is the means to acquire merit.
Young people today have lost the feeling of forbearance and as a
result have become a prey to
many bad qualities like anger and envy They should remember that
today most young people are
afflicted, in vating degrees, with **Ahamkaara** (the disease' of egoistic
pride). And this is the
cause of all sickness in the world. This egoism has no real basis
because the individual is an
insignificant speck in the vast cosmos. it is born of ignorance. This
ignorance will go if man

realises that the whole universe is permeated by the Divine and belongs to the Divine. Everyone should do what is good and never forget God. That is the way to overcome egoism.

"Hands in the society, head in the forest"

It is the privilege and duty of the young men and women to promote the welfare, progress and

peace of the world. Transform all your actions into sacred duties.

Experience the love of the

Divine. That is the meaning of Svaami's declaration: "My life is my message." Adhere to the

ideals set before you by Svaami.

Today people tend to forget Aaashayaalu (ideals) and foster Aashalu (desires). Selfishness

prevails over patriotism. This should change. Never forget your motherland. Remember that our

ancestors enthroned sacrifice as the supreme virtue. They stood for

justice and truth. And as a

result they enjoyed peace.

Today humanity is haunted by fear because there is no spirit of sacrifice; righteousness is at a

discount and truth has become rare. Young people should enthrone

Thyaaga (sacrifice) in their

hearts, wear the crown of justice on their heads and carry the sword of Truth in their hands.

These are the weapons needed, to defend the nation.

Young people should consider the true purpose of life. They should get rid of all the impurities in

their hearts. With pure hearts they should embark on service at all

times and everywhere. "Hands

in society, head in the forest." From today develop an unwavering

mind and a steady vision.

That is the way to divinise the world.

Goodness is more vital than greatness

People should realise the distinction between "greatness" and "goodness". Most parents want

their children to acquire greatness. But they have no true idea of what is greatness. They may

desire that their children should become great scholars, get big jobs and the acquire large wealth.

Do these constitute greatness? No. Man is the one who sees the human in God. But the one who

sees God in human is a good man. The mark of goodness is to see the divinity in every man.

There is no use in acquiring greatness without goodness. You must seek goodness and not greatness.

Today there are many "great" men in this country. What is the benefit the country has derived

from them? Raavana was a great scholar. Raama was equally great as a scholar. But he was

much more than that. He was a good man. Raavana performed

rigorous penance and mastered a

vast deal of knowledge. The result was ignorance arising from indigestion. Unable to control his

desires, he brought ruin on his clan and his kingdom. All his studies did not save him from his

evil qualities, which brought about his ruin. The only desire all should cherish is to win Dhaiva

preethi (the grace of God).

Raama was devoted to truth and righteousness. Hence he became a good man and not a mere

great man. After thousands of years, the very name Raama evokes

veneration. Raama manifested

divinity in the human. That is the sign of goodness. To see humanness in Raama is nothing

special. Being human yourself you see the human traits in others.

What you must see is the

divine in human beings.

You must realise that greatness related to power, position or wealth is transient. It is lost when

power and position go. But goodness is respected always. Therefore

dedicate your lives to

goodness. What is goodness? It is living according to Dharma and

justice, to love all and cherish

faith in God, to help the needy and raise the lowly--all these

constitute goodness.

Young men and women! Today at the inaugural function only the broad pattern of the tasks

before you has been presented. In the ensuing days the details of the duties you have come to

discharge and the programme of activities you have to rake up, will

be considered. What is basic

to all these in the spiritual path is the chanting of the name of the

Lord. By this means you can

experience God. You must chant the name with love.

Inaugural discourse to the Sai World Youth Conference in

Sai Kulvanth Mandap on 16-7-1997.

Transformation of the heart is what is called for. All that you do should lead you nearer to God. When you act in this way nothing

bad will touch you.

Baba

15. Love God, fear sin, guard Human Values

If free from arrogance, you are loved.

If free from anger, you are free of sorrow.

If free from desires, you gain wealth.

If free from greed, you become happy. (Sanskrit Shloka)

EMBODIMENTS of Love! So long as a man is puffed up with pride, none, not even his wife and

children will love him. One should shed his ego and arrogance, if he wants to be loved, by

others. One has to stiffer grief and misery as long as he is prone to

anger. It is only when he

gives up anger he can be happy. So long as one goes on multiplying

his desires, he will continue to be in want. When he controls his desires, man attains prosperity. Greed makes a man unhappy and miserable. Only when greed and miserliness are given up can one have an enjoyable and peaceful life.

The whole world and the objects therein are inter-related by the bond of love. It is love that binds the human race together. The world cannot exist without love. God is love and resides in the heart of every one as embodiment of love. Based on this Truth we pray, "**Lokaas-Samasthaas-Sukhino Bhavanthu**" (all the people in the world should be happy).

In ancient times, the sages and saints sacrificed everything for the sake of the welfare of humanity. Even the youth of those times followed suit. They are remembered even today because of their spirit of selfless sacrifice. On the contrary, the youth of today are becoming exceedingly greedy and totally selfish and harbouring feelings of hatred and jealousy, while those in the ancient times were leading a life of **Thyaaga** and Yoga (sacrifice and sense control). The present day youth want to lead a life of **Bhoga** (enjoying worldly and carnal pleasures) which results in toga (disease).

Make God your friend

On the journey of earthly life, people take some wealth for expenses and when they finish the journey and reach the goal, they hand over the balance to some trustworthy friend and sleep soundly. Everyone brings the wealth of love from the moment of his birth. In this **Karmakshethra** (field of activity) that is the world, it is difficult to safeguard the treasure of **Prema** (love). Therefore, everyone should look for a faithful friend.

To-day, the only true friend is God. When you hand over the wealth of love to God, it will be easy for you to can?" on a life of security and peace.

There is no greater teacher than your heart. Time is a great preacher. The world is a scriptural text. God is the great friend. With full faith in these four entities, one should lead his life on this earth. **Prema** (love) is the natural possession of every human being. It is the fruit of the tree of life. There are certain impediments in your enjoyment of the fruit. But, before tasting a fruit, you have to remove the skin and rind covering the pulp inside and also cast off the seed. The fruit of love is covered by the thick skin of ego. You have **m** peel off this skin of 'mine' and 'thine.' Then

only you can taste the sweet juice. That is why the **Vedhas** describe God as **Raso Vai Sah** (Supreme sweet essence).

By pure love, you should establish unity with the Divine. The path of **Prema** (love) is the straightforward toad to realise the Divine. The human life is a journey from 'I' to 'We'. It is also progressing from **Svam** to **Soham** (individual self to the state of merger with the divine).

Three types of **Prema**

This means that everyone of your actions must be done as an offering to God. But, nowadays people start their journey from 'I' and come back to the same "I". This is selfishness. The day you give up selfishness you are on the right path. You experience love in three ways- **Svaartha Prema** (self-oriented love), **Paraartha Prema** (love towards all fellow beings) and **Anyonya Prema** (mutual give and take type of love).

"I should be happy. I should enjoy all pleasures and be comfortable. I do not care for others."

This is the attitude of **Svaartha Prema** (selfish love). **Anyonya Prema** represents the feeling that not only himself but also his relatives and friends should be comfortable and enjoy a good life.

But, **Paraartha Prema** represents the feeling that all should be happy in the entire world. This is the highest type of **Prema**.

There are three examples to illustrate these three types of love.

Svaartha or selfish love is comparable to the bulb that illumines just one single small room. This cannot be called love at all. **Anyonya Prema** is like moonlight. Though it illumines all directions, it is very dim. It does not help one to have a clear perception. You may mistake a rope for a serpent and a stump of wood as human body in moonlight. Similarly, you may mistake a good man to be a wicked one and vice versa due to illusion. But **Paraartha Prema** is like Sunlight which is very bright and will not give room for any doubt. The confused person will be overpowered by delusion. He may believe the words of wicked persons which may appear to be sweet. The words of wise people may appear to be **unsavoury** but they communicate nectarine Truth. Divine love is like a downpour of rain, although sometimes interspersed with hard hailstones hurting you. But remember! They melt into the water of love for you. Similarly divinity sometimes may appear to be hurting you. But you should realise it contains nothing but love. God is love. Love is God.

Live in Love. You should make an effort to lead such a life.
 Look for your own defects
 Some persons consider small defects in others as huge mistakes and criticize them while they ignore even great drawbacks in themselves. This is highly improper. The correct method is to magnify your own small mistakes and consider them as big mistakes and the big mistakes of others as small ones of no consequence. That is how you can control the commission of errors.
 With this attitude, you will be able to realise the Divine. The Love of humans is earthly and selfish while Divine love is spiritual and selfless. it is pure love. The ancients described the Divine as eternal, immortal, pure and unsullied. In order to experience Love of God, you should give up petty minded selfishness and expand your love.
 Let us take an example of how the love of a newly married man to his spouse decreases as days go by. In the beginning he shows considerable concern when they are walking on the road and comes across a thorn. The man shows a lot of concern and pulls the wife aside. In the same situation a few months later, he retorts, "Are you blind? Can you not see the thorn?" Thus the worldly love will become diluted, while Divine Love will be constant and steady.
 People cannot understand the greatness of Divine Love. They misconstrue this love and even blame God when they do not get their low desires fulfilled. Some want liberation. What is liberation? It is liberation from desires. They want to see God. Should you not have the requisite faith and feeling in your heart for this? .
 Aspire to experience Divine Love
 Even when you live close to God you cannot see God unless you have the faith and devotion, just like a frog in the pond which is ignorant of the honey in the lotus, though nearer to it. While honey bees from far-off places know the existence of honey in the flower and come and taste it, people from distant lands come and experience the sweetness of God's Love, while those nearer are not able to do so.
 The proximity to the Divine can elevate human to the level of the Divine. But many fail to realise this and waste their lives. Love is in everyone, but, because it is turned to selfish ends, it becomes attachment. You should aspire to experience **Dhaivi Prema** (Divine Love).
 In the modern world, youth should know the nature of true love. Many from abroad, mix with

persons of the opposite sex, calling them boy friend and girl friend. If you really love each other you must get married and not continue living as friends.
 A few years back a foreign youth was sitting under a tree with a crest fallen face. He was just in his late teens, and when questioned by **Svaami**, he said that his second wife had deserted him and he was anxiously thinking of his child she bore. If at this age he had worries, imagine what would happen when he became older? Some young people even before they are twenty years of age get married, divorced and remarry again and get separated from wife and child too and later feel sorry for themselves. They do not realise the value of human life which is both rare and sacred.
 According to the **Upanishaths**, human life is sacred and rare. The human being is noble and powerful. He is called **Maanava**, that is, 'not new at all but eternal. It is the body that changes often, not the **Aathma** (the Inner Being or Self).
 God is the changeless Truth
 Young men and women! You may be getting a lot of thoughts because of your food and other habits. You should discriminate whether they are good or bad. You should not be carried away by bookish and superficial knowledge. You should, have practical knowledge to make your life useful. Achieve **co**-ordination between your education and behaviour. Perfect harmony in thought, word and deed is the hallmark of a human being. You should have full faith in God with no doubt at all. Divinity is beyond your human comprehension with the physical equipment you have. Your thoughts are only reflections, resound and reaction of the outer world. God has no such reactions. He has only one Sound, that is Truth Absolute. You should follow the twin ideals "Speak the Truth and do righteous deeds." God is the changeless Truth but no one understands this. You can do so only when you follow the righteous path of morality and integrity.
 Man has become a slave to money. He may forget God but will never forget money. You provide yourself with an air conditioner, a good bed, fans and other accessories with a view to having a comfortable sleep. But you do not get sleep. Why? You should have mental peace to sleep well. Your body, mind, **chittha** (will power) and **Ahamkaara** (egotism) being the Inner Instruments must all be oriented towards peace as well as the

external limbs and sense organs.

This can be achieved only by developing Divine love, which is selfless love and which always gives and never takes, while worldly love is keen on getting and then forgetting.

Harming a fellow being is harming the Divine

Divine love has no equal. It stands supreme. You pray to God for trivial worldly things. You

should ask for something that you do not have. You are not having selfless love; hence you

should only ask for love which the Divine has in plenty God is the embodiment of bliss. Pray for

love, peace and bliss. You should be able to distinguish between earthly happiness and Divine

Bliss. Today, people pray for many trifles. God knows what is good for the devotee and gives it.

He is a witness to all the thoughts, words and actions. Therefore, surrender whole-heartedly

without any reservation whatsoever to God, and lead an ideal life. You are all embodiments of

the Divine. So you should love all and never hurt anyone. If you harm anyone, you are harming the Divine.

St. John used to consider all as his brothers. But, on one occasion he punished one brother. Jesus

appeared in his dream and questioned him, "Do you think you are hurting that man? No, you are

hurting Me." You should understand this truth that any harm done to a fellow being is harming

the Divine. You should cultivate the spirit of oneness.

Bhajan, meditation, etc., are only exercises for purifying the mind.

"Chitthasya Shuddhaye

Karmane." Develop love which is your life breath. When a tree is full of green leaves, branches

and fruits, you are attracted by it. When it becomes dry, you destroy it because there is no life in

it. A person without love is akin to a dead tree only.

Love is as vital for a human as fire is vital for a lump of coal to sparkle. You should get rid of

weakness by concentrating on Divine Love, as Divine grace confers the greatest strength. All

other things may come and go but Divine Grace is ever flowing. Whatever you may or may not

be able to do, develop Divine Love. God is the director and all humans are mere actors. be good

performers in God's play. Only to train you for this role, this Youth Conference has been

convened. In the midst of the world replete with fear, distrust and mutual recrimination, you have

to prove yourself to be the messengers of the Divine and embodiments of love, peace and truth.

Declare your reality as Divine to the world at large and make them

realise the Divinity in

everyone.

Embodiments of love! You young men and women should know what is truth, what is love and

what is God and what relationship is there between mind and world.

Youth go abroad in quest of

money. You are not satisfied with what you can earn here and out of greed you go for earning

more. You should have hands in society and head in the forest. This is real rest. Men spend their

entire life with attachment to money to such an extent that even while on death bed they cannot

think of God. In this conference, you have been told about fear of sin and morality in society.

You have to carry these ideals with you and practise them.

God is the hero, rest are Zeros

You must radiate human values and ensure unity in thought, word and deed. At present there is

chaos and mutual animosity amongst various people. You. Have to spread the message of unity,

purity and divinity:

Vivekaanandha said: "Give me ten men who are pure and perfect. I can change the whole

world." But I say, "I can bring about transformation even with one truly perfect human being."

You should have divine as the base number one. Any number of zeros placed alongside the

figure of one will carry value; value increases many fold with its additional zeros. But, without

the number one, if you put zeros, they carry no value at all. the Divine is ONE. Sun, moon, earth,

etc. are all mere zeros. They get value only because of the primary number ONE, which

represents the Divine. So God is the hero and the rest are all zeros!

Have full faith in. God and

surrender to God. Do serve with a spirit of dedication as an offering to God. Spread the message

of the glory of God in every village by chanting the name of God. Then the atmosphere and

climate of the world will change for the better and become sacred.

Discourse during the World Youth Coherence

on 17- 7-1997 in Sai Kulvanth Mandap.

Bhakthi is not a uniform to be worn on Thursday evenings to sing bhajans. It must mean the promotion of an attitude of humility, of

revering parents, teachers, elders and others; it is a mental outlook, an attitude that is ever-present.

--Baba

16. Adhere to Truth: Realise Divinity within

EMBODIMENTS of the Divine! young men and women! Truth is God.

It is only through Truth

you can get peace, plenty and prosperity Truth only bears the wealth of the whole world. There is

no greater Dharma than Truth. The mansion of Dharma is raised on the foundation of Truth.

Though people may follow several spiritual paths, Truth is the most important of all. Anywhere

and at any time, for any individual, Truth is absolutely essential.

Because Truth is forgotten, the

whole world is in turmoil. It is only from Truth that all creation has originated, including human

beings. The whole creation merges back into Truth. One who follows Truth and Righteousness

will always be successful. Mere strength of armoury, valour, skill and ability will not do. These

are only worldly and external powers. The power of Truth is supreme. To foster Truth and.

Righteousness is the bounden duty of man. He should recognise the importance of harmony on

thought, word and deed.

The inner meaning of Truth: Life sustaining energy

You may think that relating exactly what you saw is Truth. It is not so. Suppose you see a person

taking the role of king in a drama. You see him on the stage with the royal robe and crown, etc.

But when you see him off the stage after the drama is all over, he may be in his usual dress.

Which is true? Is it his role on the stage or is it his role outside? If you analyse this, it becomes

obvious that what is subject to change may be termed as fact but not Truth. Truth remains true at

all points of time.

In Sath-e-yam, sath means life; 'e' stands for food; yam stands for Sun. Food is essential for

every individual. Sunhelps production of crops which constitute our food to sustain our life. Smt.

and light never change. Sathyam stands for life-sustaining energy. If you read the word Sathya,

Sa-tha-ya, on the reverse it is ya-tha-sa. "ya" denotes outer and inner discipline as part of Thapas

or "tha." When you do much Thapas, you acquire divinity or "Sa" Thapas is triple purity, that is

purity in thought, word and deed. we are not able to know our own potentialities. Divinity is in

the Microcosm and in the Macrocosm. Everything is a combination of atoms. You are not able to

realise the divinity within, in spite of all your education and scholarship. Whatever you study is

only about the physical world and the gross matter.

If you want real lasting happiness you can get it only by union with God. God is all-pervasive.

Why should you search for God while he is within you? Body is like a water bubble and mind is

a mad monkey. Don't follow them. You should follow only your conscience----which is Sathya--

the principle of Truth. If you have an unpolluted heart and engage in unblemished action, you

will experience the manifestation of God.

We say often we have no Shaanthi (peace). Why? because you are multiplying your desires. One

who is bereft of desires is peaceful. You must breed only good thoughts and progress forward

transcending all thoughts and reaching a state of ending the mind which is but a conglomeration

of thoughts. Desire is like the luggage during a journey. If you have less luggage, travel will be

more comfortable. So also in life's journey you should restrict your desires which burden you.

You should lead a life of morality and character. The Upanishath says: "Sathyam Bruyaath"

(speak Truth). This is the physical aspect of the directive. "Priyam Bruyaath." This is the

Dharmik or virtuous aspect which means you should speak Truth in a nice and palatable way.

Next is "Na Bruyaath Sathyam apriyam." This is the spiritual aspect. You should avoid speaking

even truth when it is not pleasing the person. At the same time, simply because it satisfies the

other person, don't speak untruth. It is written on the board "Truth is God." This is not enough.

You should have this imprinted in your heart.

Truth is changeless and eternal. This conviction is not traceable among persons in the modern

world. You should join good company which will help you to entertain sacred thoughts to be

translated into action.

Time is God; so is food; do not waste them

Young men and women! You are all wasting time which is divine. God is described as Kaalakaalaaya

namah. He is the master of Time. The four days that you have spent here are just a

minute fraction of time. The same individual passes through stages when he is termed as boy,

adult, old man, etc. due to the passage of time. Time is God. Therefore you should not waste

time. Excessive talk is waste of time. When you switch on the Radio and listen to all unnecessary

programmes the current is wasted. The body is like a Radio Receiver. Chanting the name and

singing the glory of God are useful. But while you indulge in unnecessary gossip, the energy is

wasted. In doing wicked deeds also, you waste energy, thereby facing dangerous consequences

too. By adhering to the twin ideals of Sathya and Dharma (Truth and Righteousness) you can

sanctify your life and avoid wastage of the precious energy that you are endowed with.

Instead of preaching the ideals---which is unnecessary as they are already there--you should put them into practice. Propagation is 'quantity' while practising is 'quality'. Quality is always important. A spoon of cow's milk is much better than a barrel of donkey's milk. Youth should turn their minds away from distractions and concentrate on practising human values.

I always advise people to avoid waste of time, energy, food and money. Young people should take up a job or profession and start earning money. They should know how to use it properly.

Food is God. Time is God. So you should take care-not to waste them. Transform work into worship be good, see good, hear good, talk good and do good. The basis for such discipline is to think good which entails the control of mind. You must perform all actions as offering to God.

Meditation on God is one of the steps for achieving steadiness of mind. Concentration is needed for every action such as walking on road, talking, reading, etc. You must concentrate with single minded devotion on God. Performing work as worship is also tantamount to meditation. When you have the feeling of divinity in you, you will not think, see, hear, talk bad or do any evil.

Having full faith in the Divinity within is self-confidence. This is the foundation on which the walls of self-satisfaction have to be raised with self-sacrifice as roof, so that the mansion of Self-Realisation is complete.

Enquiring into the Self

In Vedhaantha, man is urged to inquire "Who am I?" You will realise that the body, mind and intellect are only your instruments. The single letter "I" is the Inner self or Aathma while the three letter 'eye' refers to the body. You are the master and should make use of these instruments.

You should be careful to use your mind in the right direction. Just as a piece of cloth is a bundle of threads, mind is a bundle of thoughts. If threads are removed there is no cloth. When you remove the thoughts there is no mind and no worry.

I often point out that you are not one but three persons in one. The one that you think you are--at the physical (body) plane; the one others think you are--mind; the one you really are--Aathma.

When you have pure thoughts your heart is pure and full of love, radiating human values. In the term MAN 'm' represents mind, 'a' represents Aathma and 'n' stands for merger of two. It also indicates Nirvaana (Liberation). Buddha undertook spiritual pursuits

and finally felt sorry that he had wasted his life in such external pursuits while he had everything within himself.

Man forgets Divinity within and indulges in wasteful exercises. The five vital airs in man are termed as Pancha-praanaas. In reality Sathya, Dharma, Shaanthi, Prema and Ahimsa--the five human values should be deemed as the five-fold life breaths or Pancha Praanas--- Praana, Apaana, Udhaana, Samaana, and Vyaana (the incoming, outgoing, upward flow, even and circulating breaths). Since the values constitute the life-breath, one who does not radiate the value in his actions is deemed to be lifeless! There is an example for this in the case of five great elements: Earth, water, fire, air and ether. Earth has the five attributes of sense such as sound, touch, form, taste and smell. Hence it is very heavy and cannot stretch out. Water has all the other attributes except smell and it spreads to a limited extent. Fire has three attributes only, namely, sound, touch and form. It spreads more than water. Next comes air which has two attributes only---sound and touch. It spreads around. But, Aakaasha (ether) has only one attribute-sound. Hence it is all-pervasive. God who is attributeless is present everywhere in every object.

When form and formless unite you get liberation

Modern boys ask, "Where is God? I want to see and catch Him." You are aware of air because without air you cannot survive. Can you see or catch it? Similarly God is everywhere. Though you cannot see Him, you cannot live without God. God is consciousness.

We know by experiment that two parts of hydrogen and one part of oxygen combine to produce water. Both these are inflammable when they are independent of one another. But, when they combine they produce water which can put out the fire. Separately they cause fire, when they join together they put out fire!

There are two entities namely, Niraakaara and Sakaara (formless and with form). In ice which is with form, there is formless water. Only when Form and Formless unite, you get liberation.

This is similar to hydrogen and oxygen combining in a particular proportion giving water.

Consciousness which is all-pervasive and in all beings can be comprehended only by human beings. Animals and birds do not have this faculty. It is Divinity.. from this you get 'Conscience'

which is limited to body. The word 'Conscious' is related to senses. Consciousness is everywhere. All these three are in man. from the **Dhehaathma Bhaava** (body identification) you have to rise to pure **Aathma** (consciousness). Conscience warns you when you move on the wrong path. You should not entertain any thoughts which do not conform to the dictates of your conscience. "**Yath bhaavam Thath bhavathi**" (As you feel so you become).

Science has developed but senses have degenerated
Youth! You should mould your life by pursuing a good path, practising the ideals of **Sathya** and Dharma and grow spiritually. Today spirituality is being reviled. You give importance to Technology which is nothing but "**Trickology**"! It may yield temporary gains but is ultimately dangerous in the long run. In ancient times they observed **Sathya** and Dharma (Truth and Righteousness) and had no fear. But in modern times Science has developed but senses have degenerated.

Science is a semi-circle while spirituality is the full circle. The **Vedhik** dictum says, "That is full. This is full. This full has come from that. What remains is also full." You should keep everything within limit. Scientists discovered the Atom Bomb and also the Hydrogen Bomb, wasting huge stuns of money to produce instruments of mass destruction. All that money could be utilised for the welfare of humanity. If you have the feeling of brotherhood of man, then there is no need for fear and consequent building up of nuclear arms.

In **Mahaabhaaratha**, you have the **Paandava** brothers of whom **Dharmaja** is the eldest. **Bheema**, Arjuna, **Nakula** and **Sahaadheva** are the other brothers in order of their age. Now you have America and Russia leading in the world in technological skill and destructive power. But **Bhaarath** is like **Dharmaja**. Even though **Bheema** and Arjuna were endowed with more strength and valour than **Dharmaja**, they always bowed to him. Now **Bhaarath** is the nation upholding Dharma. When once you develop Dharma there is no need to attack or harm anyone. Hence no need to have destructive weaponry.

Dharma is the **Asthra** (weapon). **Sathya** is the **Bhaavam** (attitude). Truth is common to all countries in the world. If you practise **Sathya** and Dharma, you have no need to have bombs.

Peace and love go together
We always chant at the end of all prayers and **bhajans**: "**Om**

Shaanthi! Shaanthi! Shaanthi! Why

are we mentioning **Shaanthi** three times? It is to invoke peace for body, mind and **Aathma** (Inner Self). **Aathma Shaanthi** can, not be there without **Shaanthi** of body and mind. Hence we invoke peace of all the three entities.

You should restrict your talk to the barest minimum. When you talk too much, you may stray away from Truth. That is why the ancients practised "less talk, more work." Love is the most essential undercurrent of your talk and work. Speaking with love is **Sathya** and doing work with love is Dharma. It will give you **Shaanthi**.

Prema thathva (Love principle) should be followed. God is Love--- Live in Love. we have only polluted love. We should practise pure love. With the same set of eyes, you see your mother, wife, daughter, **etc**. Though the eyes are the same, the vision is different. You see the mother with respect, wife with **anuraaga** (attachment) and daughter or son with **vaathsalya** (affection).

The feelings are different. As you feel sorry when someone teases our sister, the others will feel likewise when you tease other girls. This principle of oneness should be imbibed by you.

Students are generally good but change their behaviour due to environments. The famous scientist Einstein invented great scientific truths. But, in the last stage of his life he began realising the Truth and took to the study of **Bhagavath Geetha**! He used to say "Tell me your company. I shall tell what you are." What is good company---**Sath** Sanga? **Sath** is Truth, that is, God. So this means you should always be with God. **Sathsanga** does not mean **Bhajan** participants. If you realise your. Reality which is Divinity there will be no trouble. When **Mahaathma** Gandhi wanted to go abroad to England for higher studies, his mother did not like it.

Gandhi understood his mother's fears about his maintaining sobriety and purity of conduct. So he made promises that he would nor drink, would nor smoke, and would have no contacts with women. He kept up all the three promises and returned with his principles of morality preserved intact.

Today the mothers themselves encourage their sons to go abroad and do not bother about their behaviour and conduct. You should have the feelings of oneness of humanity. Wherever you are, you should not hate anyone.

Realising oneness, the essence of Spirituality

Goldstein mentioned that 2,000 delegates attended this conference from abroad. He did not mention about the large number of delegates from India at all. You should consider the whole world as a mansion **m** which countries are different rooms. You should develop this feeling of oneness. The main lesson of spirituality is to share and live together in unity. **Svaami** does not like the word 'Religion' which is often misused. Religion should help one to realise one's Reality.

But people have narrow **compartmentalised** feelings as Muslim, Christian, **Sikh, etc.** Love makes no difference. It is the basis of all human values and you should practise it with full vigour to justify your real humanity. Having come here, you should return after leaving all your bad thoughts and feelings.

Prashanthi Nilayam is just like an automobile where all parts of a car are repaired, reconditioned and returned to the owner with new **tyres**, new parts and new painting. You, who come here, should shed your evil habits and thoughts like untruth, **etc.**, and go back with fresh outlook so that your friends and others should find you to be a transformed person. They should feel happy from your better behaviour. Thus you will contribute to the progress of your nation also.

Serve your parents and your country
 Speak softly and obligingly. By using harsh words even to your mother, you will ruin yourselves.

Consider Mother, Father, Teacher and Guest as God. You have to respect your parents even after your marriage, since they gave birth to you and brought you up. Wife is your selection. But mother is not so. Mother should be given first place. You have to talk to her sweetly, softly and respectfully. You should also try to influence your friends and relatives, inspiring them to transform and make their life meaningful by doing service to humanity. What is service? It is to do good and share your knowledge with others without selfishness.

Many people invite me often to visit other countries. I do not like to go abroad before setting this country right and transforming its citizens. Many people go abroad begging for money. Many also resort to begging in the name of **Svaami**. **Svaami** has absolutely no selfish motive. You must serve your mother country first. **Svaami** wants nothing from you. You must become true embodiments of love and serve to remove fear. Be good and get happiness. Do good and you

will be good. Through sacred action, make life sacred with the principles of **Sathya** and Dharma as your guide posts.

Discourse on 18- 7-1997 in **Sai Kulvanth Mandap**.

17. Cultivate Character: Lead an ideal life
 JUST as there is oil in the sesame seed, butter in milk, fragrance in the flower, tasty juice in the fruit, fire in wood, there is Divinity in this vast Universe. The Divine is all pervasive and is present in every being. It is the Divine Power inside that makes it possible for the eyes to see and ears to hear. The entire creation is the expression of the Will Power of God. **Prakrithi** (Nature) is a manifestation of the **Paramaathma** (Supreme Divine). Man is born to manifest and reflect Divinity. All constituents of Nature reflect their inherent qualities. Man also has to do so but is not reflecting his innate human quality.

Every one should consider devotion and discipline as of the utmost importance---duty comes only next to these two. You, the youth (both male and female) are intrinsically very good. But you lack in discipline. You should observe good discipline. You should not waste time which is precious and sacred.

How should you utilise the time usefully? You have to follow the ideal path reflecting sacred human values. Nor only that, but you should also inspire and encourage others to follow a disciplined life. Today, people do not understand discipline. They sit in a meeting and go on cheering and clapping when a speaker tells something to please them. This is sheer waste of time and energy. Every second is valuable and should be used well.

Character is the most important life principle to be imbibed. This is the golden period in your life span and if you spoil this fine opportunity in careless living, your future will be ruined.

The sapling has to be tended very carefully, so that it could grow into a mighty tree in the right manner and serve the people well. To whatever country you may belong, cultivation of character is essential at any point of time. There is no such thing as American character, Russian character and so on. Character is common to the entire humanity. There is only one caste, the caste of Humanity; one language, the language of Heart; one Religion, the Religion of Love. Whatever country you may hail from, whatever language you speak and whichever faith you follow, you should maintain sterling human character.

Control of senses is the hallmark of character

In ancient times the youth maintained good character. If you maintain good character, the future generation will prosper. Individual sacredness and purity ensure sacredness of society and country. When all countries are filled with such noble people the world will be blooming with peace and prosperity.

If you say that the world is not a bed of roses but is a place of misery, the fault lies in you, the inhabitants. It is Character that marks the life of a good individual. If you go through history you

will find that in the ancient days people were noted for their control of senses. Take the example

of Janaka, the great ruler and father of Seetha, offering his daughter in marriage to Raama

immediately after the latter broke the Shiva Dhanush (the formidable bow of Shiva), in terms of

the proclamation made by him. When Janaka repeatedly asked Raama to look at Seetha and take

her hand, Raama lookcd in a different direction because he should not look at a woman till he

tied the wedding knot around her neck. This is the ideal propagated by the great Avathaar

Raama.

Exemplary behaviour of Lakshmana

Later on, when Lakshmana followed Raama and Seetha to the forest and stayed with them for

fourteen long years he never once looked at the face of Seetha who was just an eighteen year old

damsel. Abundant testimony to this exemplary behaviour of Lakshmana is borne by the episode

when Raama and Lakshmana acquited the friendship of the monkey-king Sugreeva. Sugreeva

bade the monkeys to bring the bundle of jewels dropped by Seetha when she was being abducted

by Raavana. When Raama saw this he was overwhelmed and asked Lakshmana to identify

whether they belonged to Seetha. But Lakshmana respectfully said, "I can only identify the anklets

worn by mother Seetha as I used to worship her feet every day. I cannot identify the

bangles or necklace worn by her as I have never looked up at her face." Because of such worthy

and laudable behaviour, they are remembered even today, though thousands of years have

passed. Youth should protect Character in that way. Both men and women should consider

character as their very life breath.

You may go to villages for doing Seva (service). Doing selfless service is the best way to cross

the ocean of Samsaara (transmigratory life). The Vedhas declare, "Not by penance, not by

undertaking pilgrimages to holy places, but by rendering service to humanity you can achieve the goal of liberation." Ego is eliminated by the spirit of Service and thus it is linked to progress in spirituality

When the great Sage Vaalmeeki completed composing the epic Raamaayana, he was

contemplating as to who could propagate this great Epic to the world at large. The two boys Lava

and Kusha came before him. When questioned by them as to what he was contemplating on,

Vaalmeeki said that he wanted the story of Raamaayana which he had composed in poem be

taught to the people and the Divine Glory of Raama should be spread far and wide. The boys

with folded hands submitted to the sage who was also their preceptor, "We are ready to even

sacrifice our life for your Seva. Command us and we shall follow."

Vaalmeeki was moved to tears at the spirit of service exhibited by the young boys. He said, "Go

out and spread this epic story without delay" Vaalmeeki had taught them the scriptures and

moulded their character too. The nectar like contents of an earthen pot are far better than poison

kept in a golden jar. The human body is only a mud pot. God exists in this mud pot as Amrith

(nectar). We do not want a golden vessel with poison. The world is tempting like a golden vessel

but is full of poison of worldly pleasures and pains.

Spread the message of Divinity

God resides in the heart of persons and not in shrines like

Thirupathi, Badhrinath or Prashanthi

Nilayam. He is essentially Hridhayanivaasi (Indweller of the heart).

Vaalmeeki told

the boys-"Go and spread the message of Raamaayana with the spirit of selfless sacrifice for the

welfare of the world." The boys wore garlands of beads and holding musical instruments in their

hands, started on their sacred journey. It is Vaalmeeki's inspiration that made them pursue this

noble task with utmost zeal.

Nowadays youth are reluctant to wear Vibhuuthi on their foreheads and participate in

Nagarasankeerthan. They go forward quite willingly and openly for indulging in wicked deeds

but feel shy to participate in singing the glory of God. They revel in singing cinema songs of low

taste while they fight shy to sing the Divine Names. To spend life in such unholy pursuits is a

wasteful exercise and will not bring credit. Morality is the backbone of the community and a

society of people bereft of moral values is worse than the jungle

infested by wild animals. Even
 beasts have season and reason while man has lost both.
 Service to people in rural areas
 You are all embodiments of God. It is proclaimed in the **Geetha** that
 all beings are sparks of
 Divinity. You should not feel shy to speak the truth when you are
 going to pilgrim shrines such
 as **Thirupathi** or **Parthi**. You should nor also fight shy of engaging
 yourselves in service
 especially in rural areas, as the villages lack amenities and hygienic
 conditions. They need your
 attention more. You may not be able to visit the villages frequently
 when you are employed in
 any job due to difficulties of getting leave. When you go to a village,
 collect a few young persons
 of the village and teach them health and hygiene and impress on them
 the necessity to maintain
 environmental cleanliness. You need nor spend much money for
 travelling to distant places.
 Select the villages close' by and reach the villagers principles of
 health, hygiene and living in
 clean surroundings. You can take doctors to give them treatment and
 health check-up. You
 should inspire the villagers by your attitude of service and humility.
 Serve with humility as **Hanumaan**
 You know the greatness of **Hanumaan** who was the symbol of
 selfless service. He was endowed
 with mighty power, valour, strength and he was hailed as a great
 scholar of impeccable character.
 Yet when the demons in **Sri Lanka**, questioned him who he was, he
 never hesitated to reply that
 he was the servant of **Shri Raamachandhra**,
 You will have to feel honoured to call yourself as a servant of God and
 humanity. If you start
 serving with the attitude that service to man is service to God you will
 find God there. The same
 thing you cannot experience in **japa** or **dhyaana**. You have to "shut
 your mind and open your
 heart," which happens while doing **Seva**.
 Some may ask, "While you are God why worship God?" Even as you
 realise you are Divine, you
 have to do certain things as part of your duty. According to the
 tradition of **Bhaarith**, you have to
 do things to please God or in other words transform work into
 worship. When you practise this,
 it becomes easier to realise God. Everything you learn by practice
 only. Walking, talking, eating,
 singing and serving need practice. Practise service dedicating all
 activities to God.
 A boy prayed to God to give him strength. What for? It is not for
 watching **T.V.** or movies but
 for serving God through service to mankind. You say diamond and

gold are highly valuable. If
 you enquire deeply, man is more valuable than all the wealth of the
 world. Men alone decide the
 value of gold and diamond, and other materials. Man should have
 faith in himself. Every one
 should chant the name of God and engage in service in accordance
 with the advice given by
Hanumaan to **Vibheeshana**. He said, "Mere chanting **Raama**'s name
 won't do. You should also
 engage yourself in **Raama**'s work." **Vibheeshana** went on chanting
 the name but failed to make
 any effort to alleviate the suffering of **Seetha** and **Raama** on their
 separation while **Hanumaan**
 engaged himself in the service of **Raama**.
 Light the lamp of the world with Divine Love
 You should use your will power to engage in such sacred tasks. A
 common example can be seen
 in an electric light. Dharma (virtue) is the wire which carries the
 current, **Shaanthi** (peace) is the
 bulb and **Prema** (love) is the light. Light the lamp of the world with
 Divine Love.
 Divine Love lights the lamp of life, which you are not able to perceive.
 None can regulate Divine
 Love. Worldly love is fraught with conditions and expectations in
 return. Divine Love does not
 expect anything in return.
 Some say they are searching for Truth. This is meaningless because
 you are yourself the
 embodiment of Truth which is nothing but God. Because you are not
 aware of this, you indulge
 in wrong pursuits. In a **co**-educational institution, what happens is
 that a boy and girl in the
 impressionable age when there is no self-control, first look at each
 other exchanging glances;
 then it goes on developing into friendship by smiling, talking,
 exchanging letters and finally
 leads to coming together. You should control your vision initially.
 Many saints have prayed to
 God to give them the correct vision only to see good, cars to hear
 songs of Divine glory and
 hands to engage in worship. **Jayadeva** in a song appeals to the tongue
 not to indulge in untruth,
 not to speak ill of others and avoid excessive talk.
Nagara Sankeerthan (community singing of spiritual songs) has
 been arranged as part of the
 programme of the **Sathya Sai** Organisation to still the mind in the
 cool hours of early morning
 and. purify the atmosphere and make the singer and the listeners
 peaceful and happy with
 thought of the Divine.
 You must make it a practice to observe silence for at least one hour
 daily. It saves your cosmic

energy and ensures peace of mind. You should develop also the discipline of simple living and high thinking. You should avoid gaudy dress. Your white dress reflects the inner purity of your heart. Dress should be simple but clean.

You have to enquire "who am I" instead of asking everyone else "who are you?" You must uncover your reality which is hidden by the outer coats of ego and attachment. You have to remove them to see your bare chest. These represent, the three qualities of **Sathva**, **Rajas** and **Thamas** (goodness, passion and inertia) covering your innate Reality. You have to transcend them to realise your inner Self.

Good character is of primary importance Embodiments Of Love! Young men and women! Character is the basis for all. your behaviour, quality and actions. None can be perfect but you can make an effort to develop excellent character.

When you go to villages, you should create a good impression in them by your behaviour. You should reflect peaceful and happy demeanour. You should be careful not to disturb their work.

They should, not mistake you for a gang of rowdies. You must behave with humility and **starr** working sincerely. Avoid talking too much.

Learn to turn over a new leaf even if you have not lived an ideal life in the past. Do not brood over the past and worry about the future. Concentrate on the present. Take everything as the gift of God; discard worry. You cannot demand sweet medicine for your illness from the doctor. You must take whatever is prescribed. Do not give room in the heart for anything else but God. The world outside is reflection of the Inner Being. Be happy within and joyful outside and have enthusiasm for service. Do not bother about others heckling you as you 'are engaged in Service to God.

Shed only tears of devotion for God

If some are questioning your faith in God, tell them that He is in your heart and the others have no business to question your belief. Have strong and-unshakable faith. Be fearless and avoid "crying". You have to shed only tears of devotion to God. Such tears have spiritual meaning, because **Naara** means water and **Nayana** means 'eyes'. Both together make **Naaraayana**.

Difficulties are like passing clouds. There are no permanent clouds at all.

Even though there are millions of youth in the world, only those of

you who have come here are lucky to experience this unique chance. Wherever you go for service, **Svaami** will always be with you. Whatever happens I shall protect you. Do not be carried away by profit or loss. Think of God ceaselessly. Even the great saint composer **Thyaagaraaja** doubted for a moment-the **Shakthi** (power) of **Raama** but immediately repented and said the fault was his to have doubted, but, God was all powerful. Never give room for doubt.

The inner current of all the nine types of devotion is **Prema**--Love for God.

The teachings you have heard here during the four days should follow you like a shadow wherever you go. The cow constructs plenty of grass wherever it sees a green patch but goes to its shed and slowly chews the cud. Similarly, you should go to your places and recapitulate all that you learnt here and follow them scrupulously. You should stick to the principles of faith in God, and Unity in Diversity **Svaami** is prepared to do anything for you if you follow the path explained to you and become good and useful to the society This is my only desire. You must spread the message to others, each one instructing hundreds of persons in your places.

While you render service in the village, the villagers should be inspired and encouraged to do the work themselves. When you go out for service, do not fail to take permission of your parents. If they object, tell them softly that this body is given only for doing service and not for wasting in eating, drinking, sleeping and idling. They will not object once they are convinced that you are going for genuine service. You must behave in an exemplary manner. Worthy son makes father proud

Usually, a father distributes sweets when a son is born. But a father will be really happy only when the society respects his son. True happiness is derived only when you earn a good name.

Be good. See good. Do good deeds. This is the ideal **Svaami** wants you to imbibe. All of you have been behaving well during these four days of your stay here. Continue this even when you go to your places. Because of emotion you may sometimes lose self-control. You should avoid getting emotionally charged and upset. You must control emotion, reduce your talk and practise Truth. Make your life blissful. Worldly pleasure is only temporary. Permanent bliss can be had only in association with the Divine. It is "heart to heart and love to love connection." You have

Svaami's Blessings in abundance.

Discourse to delegates of the World Youth Conference
held on 19-7-1997.

18. Manifest the Divine within you

Truth is the mother; Wisdom is the father;

Righteousness is the brother; Compassion the friend;

Peace is the wife; forbearance the son;

These six are men's true relations.

IN THIS phenomenal world, the physical body has parents who are
physical and impermanent.

When this is viewed from the spiritual standpoint, the true relations
for the real and permanent

human spirit are indicated in the opening verse.

"Sathyam maatha" (Truth is the mother). Truth is changing. It is the
same over all the three

categories of time past, present and the future. Such truth is one's real
and lasting mother.

"Inaanam pithaa" (Wisdom is the father). What is this wisdom? Does
it pertain to the physical

world, the mundane existence, the scriptures or science? No. true
wisdom is: **Adhvaitha**

dharshanam Inaanam (perception of oneness is true spiritual
wisdom). The wisdom that makes

one aware of unity alone is wisdom. Such wisdom is one's true father.

"Dharma bhraatha" (Righteousness is the brother). we have
brothers. Between them there are

differences of opinion. But righteousness which is unvarying and ever
the same is one's true

everlasting brother. Righteousness is Divine. The sages hailed **Raama**
as the very embodiment of
righteousness.

"Dhaya sakhaa" (Compassion is friend). There is no greater quality
than compassion. It is

compassion, which redeems human life. Whether one is a deity or a
demon, compassion alone

can ennoble him. Hence, one's true friend is compassion.

"Shaanthih pathni" (Peace is wife). One cannot have a greater wife
than peace. Peace is the

greatest blessing. Today because there is no peace in the minds of
people, the world is plunged in
conflict. Peace verily is divine.

"Kshama Puthraah" (Forbearance is the son). People believe that
the son will help them in this

world. But it is not a son who redeems a person. God is the only
redeemer. Forbearance is a

divine quality Whoever possesses it has a worthy son.

Everything is Brahman

God is adored as mother, father, kith and kin, friend, wealth and
everything else in the world.

God is immanent in every atom of the universe. All that you see, the
mountains, trees, insects,

birds and beasts, the food you eat, the air you breathe are all

manifestations of the divine.

There is a **Thelugu** song which proclaims, "All is Brahman-- the stars,
the sun, the moon, the

heaven, the Lord's abode **"Vaikuntha"**, the mother and father, the
words in a speech, the

discussions in a debate, the life itself, the birth, growth and death, the
wife, the time that passes,

the body, the whole of nature, the love you bear to others--all is
Brahman. This assemblage is

Brahman and this **Sai** who proclaims this is verily Brahman. What
more can I tell you, **oh**, good
people gathered here?"

God is omnipotent. Nature is reflection of that omnipotence. All the
powers present in the Nature

are present in every human being. Hence it should be recognised that
God, Nature and the

individual are all equally divine.

God and the individual are not different from each other. The cosmos
and the Lord of the cosmos

are not separate from each other. **"Sarvam Vishnumayam Jagath."**
This cosmos is permeated by

the Divine. Vishnu is the cause. Nature is the effect. The Divine is the
embodiment of Cause and
Effect.

Hence there is no need to go in quest of God. Man is the repository of
all divine potencies. They

are all latent in him, remaining incognito like the **Paandavas** during
the last years of their **twelveyear**

term of exile. Not realising this truth, man considers himself ignorant
and weak.

Energy is Brahman

Scientists, after long investigations, have discovered that the whole
universe is made up of

atoms. The **Vedhaanthins** (spiritualists) on their part, declared that
everything is permeated by

the Divine. The terms used are different but the meaning is the same.
Energy is Brahman and

Brahman is energy. The cosmos is filled with energy. All that you, see
and all that you do are

energy. You observe an object. You see an individual. Both the object
and the individual are

manifestations of energy.

What the scientists call 'matter' is nothing but energy. An object
appears as matter. But it turns

into energy later on. Likewise, one may appear to you as a **leevi**
(Individual), but even he

becomes energy in due course. Hence, all the forms and names you
see are manifestations of
energy.

What is this energy? It is something, which you cannot see or
conceive in the mind. Energy is

energy alone. It is Divine. Every physical object has a base. There is

electrical energy in man.

Likewise, there is radiation energy in man. There must be a basis for all these energies. You see

that in the world every object is based on some other object. God is the base for all the energies

in the cosmos. The **Vedhaanthins** called this energy as **Atheetha Shakthi** (Transcendental Energy).

Scientists have termed it "Super power." The names used may vary, but the substance is one and the same.

In every man there is numerous latent potencies of which. He is not aware. The scientists have given different names to the different energies such as "**psychotronic** energy" and "**bio-plasmic** energy." **Vedhaanthins** have described it by the compendious term "Transcendental Energy."

How is the presence of this energy to be recognized? The **Vedhaanthins** described the process of recognition as involving **maanasika shakthi** (will power), **dhaarana shakthi** (concentration),

inaana shakthi (meditation) and **samaadhi** (deep awareness). By these four processes, one can experience **Aathma shakthi** (power of the Spirit). This means that in the final analysis, every

individual, every object and every form of energy becomes one with the Divine.

Eight potencies of divinity

In this context one has to understand the implications of oneness with the Divine. One desires to

merge in God and achieve **Moksha** (liberation). How is this to be secured? God is formless. He is

the source of all energy. He is effulgent. Eight kinds of potencies have been attributed to God.

He is the source of all sound, all motion, all light, all speech, all bliss, all excellence, all illusion

and all prosperity. How is one to realise such an omnipotent Divinity? Water can integrate with

water. Air can combine with air. Fire can merge with fire. As God is formless, to become one

with God, we have to become formless. What does this imply? It means that we have to get rid

of the attachment to the body. This is achieved through **dhyana** (meditation). While retaining

attachment to the body one cannot hope to achieve oneness with God merely by praying for it.

You have to become formless to realise the formless Divine.

As God is the embodiment of effulgence, you have to make your life effulgent to experience

God. You have to realise that the light of your life has come from that **Param-Iyothi** (supreme

source of all light). This individual flame should merge in the

Supreme Divine effulgence from

which all other lights have emanated. Meditating on the **Param-Iyothi**, the individual has to

merge his individual effulgence in the Supreme Effulgence.

Move from dualism to oneness with God

There is one other matter, which you should consider in this context.

You are performing

bhajans, **japa**, **dhyana**, **yaaga**, **yajna**, or other spiritual exercises.

All these are external forms of

worship which do not serve to promote **Nivritthi-maarga** (the exploration of internal spirit). They

are good acts in themselves. But they are unrelated to spirituality.

Spirituality implies

relationship of **Aathma** to **Aathma**. (Spirit to Spirit). All actions have appropriate consequences.

Every act results in its own reward. Good acts yield good results. But they do not contribute to

spiritual progress. Hence the good acts should be stepping stones for the spiritual journey

You should not remain content with performing rituals and acts of worship--**sath-karmas**. When

will you embark on the real spiritual adventure? You should go forward from **Dhvaita** to

Adhvaita (dualism to non-dualism). You become a **inaani** only when you have the **adhvaitik**

consciousness (the experience of oneness with the Divine).

Magnetism of Divine Love

Man possesses within himself the constituents' needed for generating electrical energy, radiation

and telecommunication. The whole world is filled with

electromagnetic energy. The world is

governed by the principle of mutual attraction. Green grass attracts the cow. The child attracts

the mother. The law of universal attraction is related to this magnetic power. **Raama** is the

supreme symbol of riffs power of attraction. "**Ramayathe ithi Raama**" (Because of his powers to

please everyone he is called **Raama**). This **Raama** is not the son of **Dhasharatha** but the spiritual

Raama who is **Aathma-Raama** (Indweller in every heart). The **Aathma** is universal magnet which

attracts everything.

Today if so many people from all over the world is drawn to this place, it is due to the power of

attraction. When you keep a flower here, bees are attracted from afar. They are drawn to the

flower because of the sweet honey in it.

Not a single bee will be attracted by a plastic flower. The sweetness that attracts people is **Prema**

(love). This love may be manifested in many forms---maternal love, filial love, fraternal

affection, marital love, friendly love and so on. Divine Love is the

basis of all these forms of

attraction. It is a powerful magnet. It is present everywhere including every human being.

Every child bears the imprint of its parents. As all human beings have come from God, they

should carry the marks of the Creator. Man has taken birth to manifest the Divine in him.

Every being and every, object in the world is divine energy. It cannot be destroyed. But it can be

changed from one form of energy to another. For instance, magnetic energy can be converted

into electricity From electricity you can get light or atomic energy In this manner energy can be

converted to different forms, but it cannot be destroyed. This indestructible character is divine.

Hence there is no place or object in the cosmos which is not permeated by the Divine. There is

divinity in every particle and every cell. The sages therefore declared: That which is subtler

than the subtlest and vaster than the vastest and which is present everywhere as the eternal

witness is the Aathma." The Aathma is atom and the atom is Aathma. All the three terms---

Brahman, Aathma and atom--represent one and the same thing.

Prahlaadha proclaimed omnipresence of divinity

It took the scientists one thousand years to discover that what was present in the whole universe

was made up of atoms. But many aeons earlier, in the Kritha Yuga itself, this truth was

recognized by Prahlaadha. He told his father that there was no place in the cosmos where the

Divine could not be found if searched for. Long ago Prahlaadha confidently proclaimed that the

Divine principle was omnipresent. Because he was aware of this transcendental unity of the

Divine in the universe, he could overcome every ordeal, discard the body-consciousness and

realise the Divine. Immersed in God-consciousness, he fearlessly faced every, ordeal and

survived all the tortures to which he was subjected. With the name of Naaraayana on his lips he

came out unscathed when he was pushed from a cliff. Likewise he faced ordeals like trampling

by elephants or attacks by snakes. He was utterly free from body consciousness. Ever

contemplating on God he had no fear at all. (Svaami recited a Thelugu poem describing how

Prahlaadha faced cheerfully all the ordeals to which he was subjected by the demonic agents of

his father).

The one who is immersed in the body consciousness is a prey to all kinds of troubles and

worries. It should be realised that the body is only an instrument and is bound to perish some

time or other. When death is bound to follow birth why worry about it?

The state of no-mind

The Gopikas realised that Krishna was beyond the reach of the mind because of His cosmic

subtlety and immensity, but they experienced His divinity in their hearts because of their

devotion.

There is in every human being this divine energy which grows when it is properly used. The

water in the well rises as more and more of it is drawn. Likewise, the more you share your

wealth and joy, they will multiply. Hence, share your endowments with others. Strive to manifest

the latent potencies in you. To realise God., practices like repetition of the name of God are of

little avail. What is essential is Amanaska (stilling the mind).

The waking state and the dreaming state are the two kinds of dream states. The only reality is the

consciousness that is present in both the states. This unifying awareness is the real-it), To

experience God you have to proceed from meditation to

concentration and then to the amanaska

state where the mind is virtually non-existent and one is free from attachment to the body: In that

state one experiences samaadhi.

Samaadhi has two meanings. One is equal mindedness in all situations--whether of pain or

pleasure, loss or gain. You should not feel distressed by a calamity or elated by a happy event.

This state of mind is conducive to the development of extraordinary powers.

Certain activities have to be carried on in the day-to-day world. But the teachings of some Gurus

in regard to these activities lead to dehumanisation. The term Guru means one who dispels the

darkness of ignorance. Gu means one who is beyond gunas (attributes). Ru implies one who is

beyond rupas (forms). This refers only to God. That is why the Guru is hailed as Brahma,

Vishnu or Shiva. Only God is the true Guru. All others are merely teachers, like the teachers of

different subjects in a college. Guru is the one who reveals the guri (target) to the disciple. Guri

here refers to Aathmik Principle.

Qualities of a true Guru

The true Guru is one who has understood his own Self. Emperor Bali promised to give

Vaamana---Vishnu who had come in the form of a short Brahmin lad--whatever he wanted.

Bali's Guru **Shukraachaarya**, warned **Bali** against honouring his promise on the ground that it would prove disastrous, for him. But **Bali** stood by his promise despite his preceptor's warning and intervention. **Bali** esteemed God as greater than his preceptor. He declared that there could be no greater sin than breaking one's promise. A Guru who advises his disciple to go back on his plighted word is no Guru at all.

In the **Mahaabhaaratha**, **Dhronaachaarya**, the teacher in archery for Arjuna, turned away **Ekalavya** from being his disciple because he had agreed to teach no one else all the arts he had taught' to Arjuna. **Ekalavya**, however, learnt more than what Arjuna had been taught, by merely worshipping an image of **Dhronaachaarya**. When **Dhronaachaarya** came to know about this from Arjuna, he demanded from **Ekalavya** his right thumb as Guru **Dhakshina** (offerings to one's preceptor) so as to incapacitate **Ekalavya** from making use of his proficiency in archery.

Ekalavya readily offered his thumb out of his devotion to **Dhronaachaarya**, whom he regarded as his preceptor. This conduct on the part of **Dhronaachaarya** in response to a demand from Arjuna, who was envious of **Ekalavya's** superiority in archery was unworthy of a true Guru. Gurus who are governed by selfish considerations or narrow loyal-**tics** cause great harm to the cause of spiritual enlightenment. They are worldly teachers, not spiritual preceptors.

Place trust in God who is true Guru
You may learn from anyone, but dedicate all your knowledge to God. That is true spirituality.
That is true devotion.

Today is celebrated as **Vyaasa Puurnima**--the full moon day dedicated to the sage **Vyaasa**, who codified the **Vedhas**, and presented them to the world on a full moon day This is the day when people should seek to make their minds as pure and bright as the full moon. The day should be celebrated by purifying the mind and understanding the mystery of the universe. (**Svaami** recited a song of **Raamadhas** in which he describes human life as consisting of seven forts---vices--in the heart of which dwells the Lord, who is very difficult to reach). Place your entire trust in God and not in self-seeking Gurus. Before performing any act utter a prayer offering it to God. Try to understand the sacred teaching in all the **Vedhic** and other scriptures.

Embodiments of love! Realise that God is not separate from you.

Strive to strengthen this sense of oneness with the Divine. This was the way **Meera** experienced the presence of Krishna in her heart, when her husband, the **Mahaaraana**, expelled her from the Krishna temple built by Him.

The light of the Divine is within you.
Why go seeking for it elsewhere ?
This is the light of love and of bliss.
Never forget God, whatever may happen to you.
(**Thelugu** poem).

There is no greater form of meditation than constant remembrance of God at all places and on all occasions. God is the indweller in the heart. When you experience this you will lack nothing and will be ever blissful. You will commit no wrong and will fear none. Your conscience will be your guide. Love all.

You can see God only through the **Inaana-chakshu** (the eye of wisdom). Realising that God dwells within you, you must treat God as the universal Guru, as the preceptor for mankind, irrespective of differences in names.

Discourse in **Sai Kulvanth** Hall on 20-7-1997.

Youth is the stage in life when the slightest turn towards wrong will spell disaster. Thoughts shape the career. You plan to earn much wealth, because you imagine that rich people are very happy. The rich have plenty to eat, but **hey** have no appetite. The rich wield power over others but they are held down by disease. The rich can have many servants but they cannot live in peace. So, plan to be rich in virtue, in devotion and dedication to good causes. Be rich in sovereign character.

--Baba

19. The spark and the source
Like oil in the **til**-seed, like ghee present in subtle form in milk, like fragrance in a flower, like the sweet juice in a fruit, like fire latent in fire-wood, the divine is immanent as a witness in the entire cosmos of living and inanimate objects. This Divinity is beyond description in any way. (**Sanskrit** verse)

THE Lord of the Universe remains unseen like the thread at holds the gems in a necklace. He is the Cosmic Consciousness, the Supreme Spirit **Aathman**, that pervades the entire universe.

Embodiments of Love! What is the meaning of human life? What is its goal? What is its purpose?
Wherein lies its uniqueness? Very few human beings strive earnestly to seek answers to these questions. Imagining that food and sleep and sensual pleasures are the only important things in life, man is forgetting his inherent divinity This is totally wrong. To recognise his divinity and to convey this experience to others in society constitute man's duty in life.

For everything in life, the inner feeling is most important. The inner feeling is at the root of all action. Even when one wishes to write a simple letter, one thinks in advance about the person to whom it is to be written, the message one wants to convey and only then one embarks on writing. The idea comes first and action follows. "Knower of Brahman becomes Brahman himself" Hence, at the very outset one should try to understand what is humanness. One has to ponder over the idea of divinity. The **Vedhaantha** proclaims that the knower of Brahman becomes Brahman himself. This is illustrated by the example of **Rathnakara**, who was a highwayman who became the sage **Vaalmeeki** by reciting the name of **Raama** on the advice of the sages. While chanting the name of **Raama** he was also meditating on the form of **Raama**. **Rathnaakara** experienced and **acquited** the effulgence of **Raama**. Likewise, the child **Prahlaadha**, because he was constantly chanting the name of **Naaraayana**, reflected in his rice the effulgence of **Naaraayana**. The great scientist, **Darwin**, similarly **acquited** as a student the traits of his teacher, **Henslow**, because he was constantly admiring his teacher and wished to be great like him. These examples show that whatever the object on which we set our hearts and go on thinking about it, it becomes part of us. Hence, it is only when you concentrate your thoughts on what is good, engage yourself in good deeds and be good always, you will manifest your true humanness. This truth is expressed in profound terms by **Vedhaantha** when it declares that every being is a fragment of God on earth. "**Mamaivaamso Jeevaloke Jeevabhuthas- Sanaathanab**" (Every living being is a fragment of my eternal Self). The Divine has clearly declared: **Oh** man! You are not a mere creature of the five elements. You are a spark of Myself. You are divinity itself." The Divine therefore calls upon every human being to conduct himself in a godly way because he is a spark of the Divine. Many good persons who recognise this truth nevertheless stiffer from various troubles and ailments and lament over their experiences. To entertain such feelings is a repudiation of their divine essence. The divine knows no trouble or sorrow. He is free from all worries. When a man grieves over troubles and difficulties he is denying his godly **qualit**3: What is the nature of

such people? They are victims of either animal or demonic tendencies or are subject to vacillations and hence are immersed in difficulties. Every one is a spark of the Divine. How many recognise their inherent divinity? Very few indeed. It is the bounden duty of every human being to recognise his divine origin and act accordingly. Only those who recognise their divine essence are true human beings. The question may be asked- "What about the others who are also leading their lives?" It is true they are living, but what kind of life are they leading? Those who do not think of God are living like animals. They think like animals and lead an animal existence. The one who leads a godly life experiences divine bliss. He is ever blissful. He enjoys real happiness. Hence every man should realise the truth that he is a spark of the Divine. This means that everyone should seek to experience God as the indweller in the heart. Once Arjuna was troubled in mind over the state of things around him and asked Krishna why this should happen to him when he had such faith in Krishna. Krishna then explained to him that it was not enough to remember God occasionally when one felt the need to remember him. This kind of remembrance is a matter of convenience and expediency. What is required is **Anusmarana**, constant remembrance. Only that will relieve the devotee of his troubles and worries. **Anusmarana** calls for remembrance at all times, in all situations. Krishna told Arjuna that he is thinking of God only on some occasions and for some specific purposes. This is not the proper way. "If you remember Me at all times, I am always with you," said Krishna. Krishna's injunction to Arjuna was- "Remember Me at all times and carry on the fight. That alone will help you. It will confer success on you. All possessions are gifts of God. In human life, there are two attitudes to the objects with which one has to deal. There are things for which one is only a temporary guardian by virtue of one's position in relation to them. There are things which belong to one and which one can take along with him and use as he pleases. The latter type of relationship is called **maarakam**. The former type is called **tharakam**. Men should cultivate the attitude of **Tharakam**, namely, that nothing belongs to them and that everything comes from God. All are gifts of God. You must treat all possessions in that spirit. You

must take good care of them as long as you have the responsibility for their proper use and maintenance. That is your duty.

As long as you live in the world, you have the responsibility to take care of your wife, children and possessions. But you must regard this as an obligation imposed by God. You must not get attached to them as your possessions. Most people in the world, however, are deeply attached to kinsfolk and properties. How lasting are these possessions? You can never know when you may have to leave all of them behind. Hence, the proper attitude for men is to recognise one's duty towards others and consider everything as a gift from God.

Krishna's Miracles

Arjuna was made to realise the divinity of Krishna by recalling the boyhood miracles performed by Krishna in lifting the **Govardhana giri** to protect the people of **Gokulam** from a terrible downpour, and how he revealed to His mother **Yashodha** the entire Cosmos in His little mouth to assure her that he had not eaten dust as complained by His older brother, **Balarama**. What **Balarama** did was only to make his mother realise the divinity of Krishna. When **Yashodha** saw all the worlds in the mouth of Krishna she wondered whether it was all a dream or the **maaya** of the Lord or some inexplicable phenomenon. It was because of her maternal attachment to Krishna that she could not readily recognise His divinity: Men stiffer from doubts about divinity as long as they have attachment to the physical body. The body should be recognised as a temple of God. Based on this feeling, men should worship the Divine.

Not all can experience this kind of feeling. Only the **Gopikas** of **Brindhaavan** could experience the Divine in every being and in every object. When Krishna sent **Uddhava** to the **Gopikas** with a message, they bluntly told him that their hearts were already filled with love for Krishna and that there was no room in them for any message. Their minds, their eyes and everything else were concentrated on Krishna. Krishna had totally captured the hearts of the **Gopikas**. When they missed Krishna for a time, they appealed to every plant and flower to disclose the whereabouts of Krishna. (**Svaami** sang a poem in which the **Gopikas** described Krishna's beauty and asked the jasmine flowers to reveal his hiding place to them). The hearts of the **Gopikas** were soft, sweet

and blissful like butter. Hence, Krishna relished their pure love even more than the delicacies his mother offered out of maternal affection. (**Svaami** recited poems to describe the purity and intensity of the **Gopikas** devotion to Krishna).

It is because men lack this kind of total love for the Divine that they are a prey to all kinds of troubles. When they recognise their inherent divinity as fragments of the Divine, there will be no room for bodily attachments and the troubles arising from them. God is the embodiment of wholeness and perfection. Whatever is offered to him should be total and perfect. This was demonstrated by the Italian **Violinmaker** Anthony (**Stradivarius**) who took one year to make one violin, but made it to perfection as an offering to God.

Whatever is said, done or given, it should be perfect. To please God, who is perfect, whatever is offered should be perfect. Anthony declared that he was making perfect violins only to please God.

Pray for Peace and Bliss

When people pray to God they should not seek any favours. You should not even pray for the curing of any illness, because the world is full of disease. You must feel that what is ailing numerous others is also ailing you. The world is full of wealth, houses and many other things. You must seek from God what is not readily available in the world. You do not have peace. You must pray for peace. Only the divine has peace. The Divine has been described as the very embodiment of peace in the prayer addressed to the Lord beginning with the word "**Shaanthaakaaram**." Nobody else except God can give you real peace.

The second thing for which you must pray is **Sukham** (happiness). Real happiness cannot be had from others. They may give momentary worldly pleasure. But only God has enduring happiness and permanent bliss. You must pray for that bliss. God alone can give it. He is the Lord of Bliss.

You must pray to God for enduring peace and bliss and not for any earthly gifts.

Thyagaraja once passed through a period of doubt in **Rama's** capacity to relieve him of his distress. But on further reflection he realised that if there was any deficiency, it should be in himself rather than in **Rama's** powers. He sang a song praising the great prowess of **Rama**, which could attract the adoration of **Lakshmi**, the goddess of wealth, **Lakshmana** the mighty

warrior, **Bharatha** who was endowed with supreme intelligence, and which endowed **Hanumaan** with the capacity to leap over the ocean. (**Bhagavaan** sang the song with all sweetness).

Have firm faith in God

Devotees are subject occasionally to doubts. Many declare their resolve to act according to the Divine will. But sometime or other they go back on their resolves. Those who are steadfast in their devotion to God at all times are very few indeed. You should, strive to develop steadfast faith in God. Only then, can the nature of the Divine be properly understood.

Krishna demonstrated in His life not only many miraculous powers but also many profound truths. Krishna's divinity is omnipresent, but it is experienced by devotees according to their spiritual condition. Persons who go to the **Ganges** for bringing the holy water can take with them only as much as their containers can hold.

Hence, it is essential to broaden the spiritual container in you, namely, your heart. Divinity cannot be realised by various forms of worship. They are good acts in themselves and give their appropriate rewards. But they do not promote spirituality, which consists in establishing association with it only by concentrating on the realisation of that oneness. The Divine has no birth or death and pervades every being as the witness.

What is required is a transformation of the heart. All bad thoughts and feelings should be expelled from the heart. Even in the performance of **bhajans** there should be whole-hearted participation in them. It should not be a mechanical ritual. Once your heart is filled with sacred thoughts and feelings, they will be reflected in your **bhajan**-singing. Through your singing you should give joy to all the participants.

Power of Love alone can bind God

Devotees should, realise that what matters most is the intensity of feelings. **Kabeerdas** declared that he could not attain God by spiritual exercises of any kind. But he said that there was one most powerful weapon with him to realise God. That was his love for God. With that love he said he could bind God. God submits only to the power of the devotee's love. Without love all forms of worship are of no use. That was why the **Gopikas** appealed to Krishna to fill their parched hearts with the love flowing from His flute so that saplings of love could sprout in their hearts.

Devotees entertain sacred thoughts on festival days like **Krishnaashtami** (birthday of Krishna).

But these are forgotten soon after. They should make every, moment holy. Only by this means can the Divine be realised.

God is omnipresent, but you are tunable to see Him. You see a person. God is the indweller in him. You see his external form and not the Divine in him. But without the power of the Divine how can he exist? You cannot deny the existence of the air all around you, though you cannot see it or grasp it. Likewise God is everywhere but is subtle and invisible. You will experience Him in your heart, when you make it absolutely pure.

You must see the Divine in everyone. This is the true trait of a **saadha** (ascetic). The wearing of the ochre robe does not make a man a **Saadhu**. He must possess the qualities of a **saadhu**. He must be pure-hearted. Transformation of the heart is what is called for. All that you do should lead you nearer to God. When you act in this way nothing bad will touch you.

Triple attributes of Krishna

Krishna is omnipresent. The word has three meanings. **"Karshayathi-ithi** Krishna" (The man who ploughs is Krishna). The heart is the symbol of a field. The heart should be filled with love.

The seeds of the Lord's name should be sown in it. Krishna encourages the devotee to do all this.

"Aakarshathi-ithi Krishna" (because he attracts, he is Krishna). Krishna has the supreme power of all attraction. By his words, his sport, his music and all his actions he attracts all people. This power of attraction is present in everyone. Hence everyone is potentially Krishna.

"Khushyathi-ithi Krishna" (because he imparts bliss, he is called Krishna). Everyone seeks happiness. The Divine, who is the embodiment of happiness, is in you. God wants you to be happy, but you do not realise it. Try to recognise the source of bliss within you. It is not the true nature of man to be unhappy. When anyone is otherwise, persons around him are concerned about him. You should always be happy because you are the embodiment of the **Aathma**. Never give way to worry.

As a spark of the divine, you have to behave like the Divine. Do not give room for grief. What use is there in turning over the beads of the rosary while your mind is thinking of mundane matters? First of all, purify your mind. Dedicate all actions to God. Free yourself from all

attachments. Treat all things as gifts from God for which you are the custodian and not-the owner.

Avathaars appear to redeem **humanity**

Embodiments of Love! God's love is pure and simple. His greatest gift is His love. The **Gopikas**

realised this truth and declared: "**Oh** Lord! we are offering to you the love, which you gave us.

What else can we offer at your feet?"

Do not calculate what you have offered to God in terms of money or otherwise. Whatever you

offer, consider only the feeling with which you offered it. Even a small **thulasi** leaf offered with

love becomes a great offering to the Lord. Offer anything with a full and loving heart. By

offering with love, you become the embodiment of love. That was the case with **Prahlaadha**,

Naaradha and others. Identify yourself with the name and form of the Divine of your choice. You

may carry on all your normal daily duties, but keep in mind always the name of the Lord. That is

the injunction of Krishna'

Do not allow any evil thoughts to enter your mind. Then the good thoughts in you will find

expression in good deeds.

Develop firm faith in God. In daily life you base all your actions on faith in your **dhoby**, your

barber and many others. Why then don't you place your faith in God.? God is the indweller. Lack

of faith in God really means you have no faith in your own self. Faith in yourself leads to faith in

God. This is the secret of greatness. Faith in God alone will help you. All others are time-servers.

The lives of all great believers in God show how they were protected by their faith in God

through all their difficulties.

Raamadhaas, who was imprisoned by **Thaneesha** for diverting government revenues to build a

temple for **Raama** and to make jewels for the idols, felt at one time bitter about his sufferings and

even blamed **Raama** for his plight. Later he repented and sought **Raama**'s forgiveness.

devotees should not grieve over their troubles, which are only "passing clouds." Some devotees,

like **Jaya** and **Vijaya**, were born as opponents of God as a result of a curse, but they were so

anxious to return to God that they preferred the role of enemies of God so that they could meet

with their death at the hands of God. **Avathaars** appear for various, reasons to save devotees

Avathaars teach mankind lessons about how to realise God.

Humanity needs divine teachers to

redeem it from its troubles. This is the purpose of **Avathaars**, who come down to show mankind

the ways of realising the Divine. You must recognise this truth. The Divine does not make the

descent as an **Avathaar** without a purpose. The purpose is to enable Nature to fulfil its role. To be

born as human beings is a rare blessing. The **Avathaar** instructs humanity how to redeem human existence.

Festivals like **Raama Navami** and Krishna **Janmaashtami** are designed to remind people about

the purpose of human life devotees who participate in such festivals should learn a lesson from

the cows. Absorb as much of the teachings as you can during your stay. Ruminant over them

when you go back, like the cows chewing the cud they have catch. Do not forget what has been

taught here. After ruminating over what you have heard, try to put into practice what has been

taught. Always contemplating on God, make your lives meaningful.

Discourse in **Sai Kulvanth Mandap** on 25-8-1997.

20. Significance of **Ganesha** Principle

EMBODIMENTS of Love! One who recognises his identity with the Divine is a real **Inaani** (the knower of the Absolute).

All **Bhaaratheeya** festivals are sacred and invested with deep spiritual significance. They are not

to be celebrated as mechanical rituals.

Bhaaratheeyas hail **Vighneshvara** as; "**Oh** son of **Paarvathi**! Master of the **Ganas**

(**Ganaadhipathi**)."
Who is this **Paarvathi**? What is the relationship between **Paarvathi** and

Ganapathi? People do not normally enquire into these matters.

Usually **Paarvathi** is considered as

the mother of **Ganapathi** and no one recognises the underlying unity between the two.

Where are **Paarvathi** and **Ganapathi** to be located? Are they in the external world or are they

immanent in every human being? The truth is both of them are all-pervading and convey the

message of **Ekaathmabhaavam** (spiritual oneness).

Meaning of the name '**Ganapathi**'

What is the meaning of the name **Ganapathi**? Where are the '**Ganas**? What is their form? When

you investigate this, you find that the **Inaanedhriyas** and **Karmendhriyas** (five organs of

perception and the five organs of action) are the **Ganas**. The mind is the master over these ten

organs. **Buddhi** (intellect) is the discriminating faculty above the mind. The ten senses, the mind

and the intellect together constitute the **Ganas**.

In the word **Gana**, **Ga** stands for **Buddhi** (intellect). **Na** means

Vijnaana (the higher knowledge or wisdom). **Ganapathi** is the Lord of the intellect and the higher knowledge. The question may be asked: "Are the intellect and the higher knowledge present in the external world or are they to be found within man?" The answer is that He is present within each human being. There is no need to seek for Him in the outside world. **Ganapathi** dwells in every human being in the form of intellect and wisdom.

When **Ganapathi** is described as "**Paarvathi thanaya**," who is this **Paarvathi**? **Paarvathi** signifies **Prithvi** (Mother Earth). Everyone is a child of Mother Earth. The meaning of **Paarvathi thanaya** (son of **Paarvathi**) is that **Ganapathi**, who is the Lord of the **Ganas**, is the son of **Paarvathi**, who symbolizes **Shakthi** (the Divine Energy).

The adoration of **Paarvathi** and **Ganapathi** is not of recent origin. **Ganapathi** is lauded at several places in the Rig **Vedha**. This clearly shows that **Ganapathi** is as ancient as the **Vedhas**.

In several places **Ganapathi** is mentioned both in the **Vedhas** and the **Upanishaths**. There are many prayers addressed to **Ganapathi** in the **Mahaa Naarayanopanishath**. There are prayers to him in the **Thaithiriya Upanishath** also. The **Ganapathi Gaayathri Manthra** also figures in the former **Upanishath**.

Ganapathi has the appellation **Vinaayaka** because there is no master above him. He is all powerful and independent. Without recognising the esoteric significance of the **Vinaayaka** Principle, people look only at the external form and offer worship in mundane terms.

Vidhya is total awareness of Life

In what form does **Vinaayaka**--the one who has no master--exist within a human being? It is in the form of the **Aathma**. The **Aathma** has no master. The mind is the master of the **Indhriyas** (senses) **Indhra** is the master of the **Indhriyas**. People conceive of **Indhra** as presiding over his own celestial realm. But as the Lord of the Manas (mind), he resides in everyone. The **Buddhi** (intellect) which is the master of the mind, is the very embodiment of **Jnaana** (Wisdom or Awareness). What kind of awareness is this **Jnaana**? It is Constant Integrated Awareness. It remains unchanged, neither growing nor diminishing. It is called **Vijnaana**. Unfortunately, nowadays **Vijnaana** is equated with science. Science is not **Vijnaana**. Science is phenomenal knowledge. It is based on demonstrability.

Students today worship **Ganesha** for success in academic studies and. for developing into good scholars. As a matter of fact, all that is learnt by these studies may be termed education or learning but cannot be called **Vidhya** (true knowledge or wisdom). To apply the term **Vidhya**, which has a profound inner significance, to modern academic education is a misuse of language.

Vidhya is awareness of the power that animates every cell in one's being. It is through this awareness that man learns all about the meaning of events in one's life from birth to death.

Vidhya, in this sense is "a way of life". Everything you do is part of **Vidhya**. It is total awareness of life. It comprehends everything in its totality. It is for this kind of total knowledge that you should pray to **Vinaayaka**. The acquisition of degrees does not constitute **Vidhya**. To know **upto** the last moment how you should give up the ghost is **Vidhya**. The entire life of a man should be regarded as one continuous process of learning. A true student is one who pursues knowledge in this spirit. The student is called **Vidhyarthi** (**vidhya** + **arthi**--seeker of knowledge). The knowledge to be sought is not book knowledge or knowledge of the phenomenal world. It is **Aathma jnaana** (spiritual knowledge) that should be sought. Knowledge of the Self is the highest knowledge. The **Geetha** declares: "**Aadhyaathma Vidhya Vidhyaanaam**" (Among all forms of knowledge I am the knowledge of the Self). The true aim of life is to acquire this knowledge.

Vinaayaka is the preceptor for this knowledge. That preceptor is within you. The **Vinaayaka** Principle is in everyone. Offerings to **Vinaayaka**

There is a practice among Hindus when they go to **Gaya** to give up what they relish most among vegetables and fruits. In modern times this practice has been perverted in such a way that what are given up are the vegetable and fruit they do not like. In this connection there is a mythological story which reveals how the practice of offering fresh green grass to **Ganapathi** during the **Vinaayaka Chathurthi** festival originated.

Once, the story goes, **Paarvathi** and **Parameshvara** were playing the game of dice, with **Nandheeshvara** (**Parameshvara**'s vehicle, the bull), as the umpire. Although **Eeshvara** lost the game, **Nandhi** declared Him as the winner. Enraged at this unfair decision **Paarvathi** cursed **Nandhi** that he would be afflicted with an incurable disease. **Nandhi**

seeking Paarvathi's

forgiveness, explained that he gave the verdict in Parameshvara's favour because the latter was

his master and his duty as a servant was to serve him. Paarvathi relented and said that Nandhi

would be freed from the curse if he offered to her son Ganapathi what was most relished by

Nandhi. Nandhi pondered for a moment and declared that what he loved most as a bull was fresh

green grass. He would offer that to Ganapathi. That was how the practice of including fresh

green grass among the offerings made to Ganapathi during festival occasions came into vogue.

Ganapathi accepts as offerings many things which men consider useless and trivial. One of the

names of Vinaayaka is Arkadronapriya (one who loves thummi and jiledi flowers which are

usually not valued by people). Other offerings to Vinaayaka include a special kind of grass.

There is a story relating to this.

Why Eeshvara is known as 'Bhola Shankara' once upon a time there was an Asura (demon) named Gajaasura. He performed a penance.

Eeshvara, pleased with his penance, offered him as a boon whatever he desired. Eeshvara is a

deity who is easily propitiated. Hence he is known as Bhola Shankara. When he is pleased with a

devotee, He gives the devotee whatever he asks. Sometimes he gets into a difficult situation, as

in the case of Bhasmaasura who was granted by Shiva the boon to turn into ashes anyone on

whose head he placed his palm. Immediately after getting the boon Bhasmaasura wanted to test

his power by trying to place his hand on Shiva's head itself!

What was the boon Shiva gave to Gajaasura? The demon desired that fire should go forth from

him continuously so that no one dare approach him. Shiva granted him the boon. Gajaasura

continued to do penance and Shiva used to appear before him off and on once Shiva asked him

what he wanted. The demon said- "I want you to dwell in my stomach." Shiva granted the boon

and lodged himself in the demon's stomach. Shiva's consort Paarvathi, searched for Shiva

everywhere and could not find Him. As a last resort, she went to her brother, Vishnu, and

appealed to Him to trace the whereabouts of her husband. The all-knowing Lord assured her:

"Don't worry dear sister. Your husband is Bhola Shankara. He grants readily whatever boon his

devotee prays for, without considering the consequences. I suspect that he must have got into

some trouble. I shall find out what has happened."

How Vinaayaka got Gajaasura's head

Vishnu, who is the director of the cosmic play, staged a minor drama.

He converted Nandhi

(Shiva's bull) into a dancing-bull and led it before Gajaasura, while himself assuming the role of

a piper playing music on the pipe while the bull did the dancing.

Gajaasura was in ecstasy over

the dancing performance of the bull. He asked the piper (Vishnu) what he wanted. The piper

replied- "Can you give what I ask?" "What do you take me for? I shall readily give you whatever

you ask." The piper said: "If that is so, release from your stomach Shiva who is dwelling there."

Gajaasura then realised that the piper was none other than Vishnu Himself, who alone could

know the secret of Shiva's presence inside his stomach. He fell at the feet of Vishnu, released

Shiva from his stomach and prayed to Him for a boon. He said- "I have been blessed by many

boons from you. My last request is that all should cherish my memory by worshipping my head

after I pass away" Shiva thereupon brought his son and placed Gajaasura's head on him.

Ever since, the tradition has prevailed in Bhaarith that every auspicious function of any kind

commences with worship of Ganapathi. It was the result of Shiva's boon to Gajaasura.

What is the inner significance of worshipping the elephant-faced deity? The elephant is a symbol

of might and magnitude. The elephant's foot is larger than that of any other ani-1hal. The

elephant can make its way through the densest jungle. In this way, it signifies the quality of a

leader who shows the way for others. The elephant is highly intelligent. The elephant is also

known for its fidelity and gratitude. In any circumstance it will not forget its master. Even in its

last moments, if it hears the voice of its master it will open its eyes and look for him. It will

sacrifice its life for its master. These are the lessons man should learn from the elephant.

Intelligence without gratitude is valueless. Every man should be grateful to those who have

helped him.

Significance of steam-cooked offerings to Ganesha

There are some inner secrets that should be noted in the worship of Ganesha. Bhaarithheeyas

make some special offerings to Ganesha as food offerings. These preparations are made entirely

by using steam instead of heat from a burning stove. Combining rice flour with jaggery and thil

(sesame) seeds, balls are prepared which are cooked in steam. In **Ayurvedha** this edible is accorded a high place for its curative properties. The jaggery in the edible is a remedy for various ailments. The **til** seeds serve to purify the arteries. It also helps to improve the vision. The inner meaning of all this is that the food offerings to **Ganesha** have health giving properties. It should be noted that edibles cooked in steam are easy to digest. In the Super Speciality Hospital, **steamcooked idlies** (rice cakes) are offered to heart patients the very next day after surgery. Oily preparations are not given. **Idlies** are given because they are easily digested.

The **Vinaayaka** Principle, in short, symbolises health, bliss, peace, wisdom, prosperity, and many other things. Unfortunately this truth is not recognised by most people. People are content to offer some kind of mechanical worship to any odd figure made of clay and add to the pollution around them. What should be offered to God are things which will please Him. This is what **Paarvathi** enjoined on **Nandheeshvara**. She told him: "Offer to my son what will please him and what is most pleasing to you."

The **Vinaayaka** festival is designed to celebrate the offer of such pleasing things to **Ganesha**.

Symbolism of the Mouse

Another notable fact about **Vinaayaka** is his vehicle, the **Muushika** (mouse). What does the mouse represent? It represents darkness, which is the symbol of ignorance. The mouse moves about in the dark. **Ganapathi** is regarded as controlling the darkness of ignorance.

The mouse is also known for its strong sense of **Vaasana** (smell). Based on the smell emanating from an object, the mouse finds its way to it. The inner significance of **Vaasana** in relation to

humanity is the heritage of **Vaasanas** which they bring from their previous lives. These

Vaasanas (inherited tendencies) account for the actions of human beings in their present lives.

They also signify desires. Without recognising this underlying significance and desires, people

merely wonder how a large being like **Vinaayaka** could ride on a tiny creature like a mouse.

Vinaayaka signifies the triumph of wisdom over ignorance and of **egolessness** over desires.

Once there was a contest between **Vinaayaka** and his younger brother, **Subrahmanya**, as to which

of them would go round the world first. **Vinaayaka** was highly intelligent and had extraordinary

discriminating power. Above all, he was totally free from self-interest of any kind. This is the supreme attribute of the Divine. There is no trace of self-interest in what the Divine does. Few

people can understand the true nature of God's love. Men tend to compare their own love with

that of God. They do not realise that their love is based on attachment to what they like or what

they are accustomed to enjoy the attraction or otherwise is not inherent in the objects themselves

but in the **vaasanas** (cravings based on past impressions) of the individuals concerned.

Vivekanandha's discovery

Vivekanandha discovered this truth by observing the reactions of different persons to the same

situation. seeing a man who had fallen on the wayside after taking intoxicating drinks, two

thieves, who were themselves drunk, remarked that the man must be a thief like themselves who

had got drunk after a thieving expedition in the night. A man subject to epileptic fits thought that

the man must have fallen in a fit. A **saadhu** seeing the unconscious state of the man, thought that

he might be a yogi in a state of **Nirvikalpa Samaadhi** (super conscious state of meditation) and

started massaging his legs reverentially. These varied reactions showed that men judge things not

as they really are, but on the basis of their own feeling and experiences. **Vivekanandha** then

realised that his doubts regarding the spiritual eminence of **Svaami Raamakrishna** were the result

of his own misguided thinking and had no relation to

Paramahansa's qualities.

he realised that there was no blemish in **Raamakrishna** and the fault lay with his own feelings.

He regretted having come away from **Raamakrishna** and confessed to his mother his grievous

mistake. He appealed to his mother to permit him to go back to

Raamakrishna. She allowed him

to act according to his inclinations. **Vivekanandha** realised that man's wayward thoughts

accounted for his doubts and confusion regarding the Divine. The Divine is beyond blemish and

deficiencies. Hence God is described as perfect, free from any taint, formless and attributeless.

Ganapathi has been described as **Aprameya** (transcendent and all-encompassing). Hence he can

be worshipped in any manner.

Prayers and tests

Chittibabu, in his speech earlier, appealed to **Svaami** to give you all good qualities, good

thoughts and the strength to lead a good life. He went on speaking

about receiving favours from

Svaami, but said nothing about what he was offering to Svaami. God is ready to offer anything

you want. But you must be eligible to receive it, like a depositor who can withdraw money upto

the amount of his deposit. The same rule applies to what one can receive from God. It depends

on the size of his deposit with the Divine. Then the cheque of his prayer will be duly honoured.

To enable your prayers to reach God you have to affix the stamp of 'faith' and address it with

'love' If you have faith and love, your prayers will reach God regardless of distance.

You must see that your love for God is pure and unsullied. You must be prepared to subject

yourself to God's rests. The sooner you pass these rests, the nearer you will get to God.

There can be no spiritual advance without going through these rests. Students should be aware

that for going to a higher class they have to pass the prescribed rests. In life, you are tested as to how much you are attached to the

ephemeral things of the world and

how much you yearn for the Divine. If your love for God is a tiny fraction of your love for

mundane things, how do you expect God to shower His grace on you? (Svaami sang a song of

Jayadeva in which he exhorts men to devote at least a fraction of the time they spend on their

possessions and family to contemplation of God who will come to their rescue at the time of death).

How much more sacred it would be if men thought about God even for a few moments out of the

many hours they waste on thinking about worldly things? People should develop their faith in

this truth. Whatever faith they have in themselves that faith they should have in God. That is the

mark of greatness. One who has no faith in himself, how can he have faith in God? Turn your

faith away from the temporal and the transient to the unchanging eternal reality.

Power of faith

The power of faith is illustrated in an incident from the life of Christ. Once a blind man

approached Jesus and prayed: "Lord! Restore my sight." Jesus asked him: "Do you believe that I

can restore your sight unhesitatingly: "Yes, Lord!" "If that is so, then open your eyes and see it,"

said Jesus. The blind man opened his eyes and got his sight. Likewise, people pray to Svaami to

give something or other. Do you believe that I have the power to give what you seek? My

response is dependent on your faith.

Even a person like Vivekanandha had doubts about Svaami Raamakrishna Paramahansa's

saintliness. There have always been doubting Thomas. To test Raamakrishna's aversion to

wealth and possessions, Vivekanandha once kept some gold coins under the pillow of

Raamakrishna. The moment he reclined on his bed, Raamakrishna felt as if he was lying on a

bed of thorns. Immediately, Vivekanandha realised how baseless were his doubts. He felt that to

rise to the heights of the great souls he himself should elevate his soul. Men today are like a man

on the ground who wishes to see the pilot of a plane moving in the sky. The only way he can see

the pilot is to get into the plane himself. To experience God you have to aspire for a vision of

God. That is the way to lead an ideal and blissful life.

Ganapathi should be worshipped for this purpose because he is the master of the senses and only

the mastery of the senses can make man turn his mind God-ward. If you want to lead a life of

happiness, free from troubles and difficulties, you have to pray to Ganapathi, the remover of all

obstacles. There is no need to go to any temple. Vighneshvara dwells in each one of you as your

Buddhi (intelligence) and Vijnana (wisdom). When you make proper use of your inherent

intelligence and wisdom, you will be successful in life.

People must realise the inextricable union of Prakriti (Nature) and Purusha (the Supreme

Divine) and base their life on this sense of oneness.

Humanness is a combination of the body and consciousness. Man has to embark on self-scrutiny

as the first step in spirituality. Only then the reality can be comprehended. No one undertakes

self-examination, though everyone is ready to condemn others. Only the person who is prepared

to examine and punish himself for his lapses is competent to judge others.

Why Ganapathi festival lasts for ten days

Students! Realise that you have a conscience that is your guide and consciousness which

represents your divinity. Ganapathi, who presides over the senses, should be your guide in

acquiring mastery over the senses. There is an inner meaning in worshipping Ganapathi for ten

days. The idea is that each day should be dedicated to acquiring control over one of the Indhriyas

(sense organs).

Students and devotees should realise that control of the senses is quite simple. What is necessary

is not to encourage negative feelings when they arise, but to adopt positive attitudes. For

instance, Buddha confronted the anger of a demon with his love and transformed him.

Many students today are subject to depression and are confused in mind. The reason for this is

their weakness owing to lack of self-confidence. When there is total faith in God there will be no room for depression.

Students! There is need for observing festivals like Vinaayaka Chaturthi for external

satisfaction, but what is more important is to realise the inner significance of Vinaayaka worship

which is likely to have lasting effect. The worship of inanimate idols should lead to

contemplation on the subtle spiritual entity represented by the idol. This is the process by which

realisation of the Aathma (Self) takes place.

Realise and act on the basis that the living Divinity is within you, Ganapathi represents the ideal

person who is guided by intelligence and wisdom. Engage yourself in acrs which will please the

Divine such as moderation in speech, giving up ill-will and hatred and eschewing all bad

thoughts and restraint on desires. By combining spiritual practices with academic studies make your life fruitful.

Discourse in Sai Kulwant Hall on 7-10-1997.

God is ignored in sunshine. He is wanted only when there is no light. Devotion must persist and flourish, unaffected by time, place or circumstance.

Baba

21. Welcome God's tests

What can kalipurusha do

To one whose heart is filled with compassion,

Whose speech is adorned by truth,

Whose body is dedicated to the welfare of others?

EMBODIMENTS of Love! Only that person can be said to lead a full human existence whose

heart is filled with compassion, whose speech is adorned by Truth and whose body is dedicated

to the service of others. Fullness in life is marked by the harmony of thought, word and deed.

The heart should be filled with compassion. Every speech of a human being should be adorned

by Truth. Everyone should note the purpose of human life. The ancient adage declares: The

body is given for service to others." The body should be used not only for one's own purposes

but also for the benefit of others. In every human being Divinity is present in a subtle form. But

man is deluded by this unmanifested presence of the Divine into

believing that God does not

exist. The innumerable waves on the vast ocean contain the same water as the ocean regardless

of their forms. Likewise, although human beings have myriads of names and forms, each is a

wave on the ocean of Sath-Chith-Anandha (Being-Aware-ness-Bliss).

Every human being is invested with immortality. He is the embodiment of love. Unfortunately he

fails to share this love with others in society. The root cause of this condition is the fact that man

is consumed by selfishness and self-interest. All his words, thoughts and actions are inspired by

self-interest. He has become a puppet in the hands of self-interest.

Only when this self-interest is eradicated man will be able to manifest his inner divinity. Every

individual is an incarnation of the Divine. But few attempt to understand this. Developing

attachment to the body and forgetting his Divine essence, man leads a meaningless existence.

To get rid of selfishness, man has to engage himself in selfless service and chanting the name of God.

Show gratitude to God

Man leads his life on earth, depending on the mutually inter-related five elements: ether, air, fire,

water and earth. Every object in the world, whether it is a bird or a sheep or anything else, has a

value of its own. Man alone has lost his value because of his involvement in mundane pursuits.

Man has no gratitude to the five elements which confer on him gratis innumerable precious

benefits like light, heat, air and water. Man has to pay a price for so many small amenities like

electricity and running water. But what price does he pay for the light of the sun who illumines

the world? This light is a gift of the Divine. What price do you pay for a soft breeze or a heavy

downpour of rain? God is providing freely such precious benefits to man. What gratitude does

man show to God for all these? The only way to show one's gratitude to the five elements is

Smarana (to chant the Lord's name incessantly). For so many trivial services in life we express

thanks, but what thanks do we offer to God who is the provider of the most precious benefits in life?

Chant the Name from the depth of your heart

In expressing your gratitude to God by chanting His name, you should do the chanting from the

depth of your heart and not as a musical performance. Raavana, for instance, used to repeat the

five syllable Shiva **Manthras** "**Namah Shivaaya**" constantly, but did not give up any of his demonic qualities because the recitation was done mechanically.

On the other hand, **Prahlaadha**, though he was the son of a **Raakshasa**, repeated the **Naaraayana Manthra**-- "**Om namo Naaraayana**" continually with all his heart and soul. This served to save him from all the terrible ordeals to which his father, **Hiranyakashipu**, subjected him. His father cast him from a precipice, had him trodden over by elephants, got him bitten by venomous reptiles, pushed him into the sea, but he came out unscathed from all these ordeals by churning the Lord's name from his heart. Every instrument of torture turned into the Lord's form.

It must be noted that reciting the Lord's name with one's whole heart is true **Smarana**. The chanting of the name should not be done to earn the approbation of others or for show. It is enough if one is able to please the Lord. In the process one becomes united with the Divine.

Man, who should manifest his inherent loving nature, has become stony-hearted. To accomplish his desires man should cultivate forbearance, love and compassion and not resort to sinful means.

Your desires will not be fulfilled by causing harm to others. You cannot please God if you are full of envy, pride and ostentation. God will respond only to unsullied love and not to wealth or position.

Chaithanya appealed to Krishna to show him the path to realise God, as he was not acquainted with spiritual practices of any kind. He said that the only means at his command was his pure love for God.

Many people speak about getting a vision of God. This is a naive desire. They do not realise that the Divine is present in everything they see. The **Vedhas** declared that man fails to see the Divine though the Divine is manifest in everything that he sees. The **Vedhas** declared such a person as a complete fool. Everything in the universe is permeated by the Divine. Everyone should seek to realise his/her divinity and recognise the divinity in all beings.

Bali's supreme offering This profound truth is expounded in all the scriptures of **Bhaarith**. Men are used to making all kinds of gifts--land, wealth, property, **etc**. But the greatest gift of them all is to offer one's self, as Emperor **Bali** did. Even his preceptor **Shukraacharya**, warned him against making such a gift and tried to prevent it.

Emperor **Bali** had a heart filled with compassion, was a firm adherent of Truth and was dedicated to the welfare of his people because of these three qualities, the Lord showered His grace on **Bali**. **Bali** firmly told his preceptor that there could be no greater sin than going back on one's plighted word. "Whatever troubles may happen to me I will not go back on my promise," declared **Bali**. Emperor **Bali** was always concerned to promote the people's well-being and happiness.

Everyone should act according to the role allotted to him in life. This can be illustrated by a story from the life of King **Bhoja** in which an actor, first appearing as a **renunciant** in the King's court, declined his offer of a plate of gold coins, and on the second, appearing as a dancer, declared that the gold coins offered to him as a dancer were inadequate. Today persons don the **Kaashaayam** (ochre robe), but their hearts are polluted. People do not live up to the roles they assume.

When you are given the human form, you should play your part as a human being. As a student, or as a householder, or as a **renunciant**, you should play your specific role well.

Recognise your Divinity

The mere form of a human being is not significant. What is essential is the observance of human values. Men exhibit external enrages, but there is no mental transformation. Many people come repeatedly to **Puttaparthi**. Physically they have changed, but there is no change in their mental outlook. Without such transformation man ceases to be human.

Gunas (qualities) should change, not the **Guddalu** (raiment).

The Divinity in each human being will become manifest the day each one recognises the Divinity in every being. You must all realise the supreme sacredness of human birth. The qualities of forbearance, love and broad-mindedness should germinate in every human being.

In ancient days everyone developed self-reliance and did not depend on the services of others.

During the reign of King **Bhoja**, the Queen used to take care of all the needs of the king, including cooking and other domestic chores. Today people are lazy and depend on others for many things which they can do themselves. The ancient rulers used to teach these lessons in **selfreliance** to their subjects.

When the Queen was attending on King **Bhoja**, she discovered signs of the greying of his hair

owing to old age. She felt sad about the onset of old age, but the King told her that these were the first signs which showed that he should prepare for his final end. There were four signs from providence about what was in store for man. The first warning comes from grey hair. If this is ignored, then cataract appears dimming the sight. The third message from providence is the appearance of wrinkles. The fourth warning comes when the hands and feet begin to tremble. If all these are ignored the final end comes at the appointed time. "As is the king so are the subjects" Taking heed of the first warning the king summoned his Chief Minister and told him that he was repairing to the forest for penance, leaving the affairs of the kingdom in the minister's charge. The moment the subjects heard about the king's decision, they declared that they would leave for the forest to do penance for securing long life for the king as there was no use their staying in the kingdom without their loving and lovable king. The people offered penance and the Lord appeared before them and asked what they wanted. They said the Lord should bless their king with long life. "So be it," said the Lord. The people announced with joy the Lord's boon to the king that he would live for a hundred years. The moment she heard this, the Queen sought the king's permission to go to the forest for doing penance. While the people wondered what had prompted the Queen to go to the forest the Lord appeared before the Queen and asked what she wanted. The Queen said that long life for the king with no such longevity for the people distressed her. She prayed that the people also should be blessed with equal longevity. Pleased with her high-minded prayer, the Lord said that not only the people but the Queen also would be blessed with long life. In those sacred days, the people and the rulers were equally broad minded and noble. The rulers and the people matched each other in their goodness. The adage declares: 'As is the king, so are the subjects.' Today it is rare to find such rulers or such citizens. Each one is wallowing in one's own selfishness. It is essential that everyone should cultivate a broad outlook. Everyone should recognise that God is the indweller in every heart. Then alone humanness will become meaningful and redemptive. Goodness is an index of quality This day is the sacred day when the Lord as **Vaamana Avathaar**

conferred liberation on Emperor

Bali. **Bali** was a great person. But he had one weakness. He suffered from a slight sense of ego.

Who is a great man? One who sees the human even in **Naaraayana** (God). But a good man is one who sees God even in man. Hence it is more important for people to be good rather than being great. Most parents these days desire that their children should become great in various ways---in scholarship, wealth and position. This is totally misconceived. They should really desire that their children should be good. Greatness signifies quantity. Goodness is an index of quality.

Because of the undesirable quality of ego in Emperor **Bali**, **Vaamana** incarnated to eradicate it.

Bali was known for his love of his subjects. Poverty was unknown in his realm. He looked after the welfare of his people with equal eye. He felt proud about his kingdom and his people.

Vaamana wanted to remove even this pride and redeem **Bali**.

Before leaving for the nether-world **Bali** gave a promise to his people whom he loved. He said he would come back to them every, year on **Onam** Day and bless them.

Onam is celebrated as the day of advent of **Vaamana** and **Bali**. It marks the beginning of a new life. That is why it is celebrated by wearing new clothes and resolving to lead a new life.

Even now, despite the vicissitudes of history and the occasional manifestation of atheistic tendencies, the **Kerala** people have remained pious and God-loving. You see devotees everywhere. When you watch the people going in and coming out of **Padhmanaabha Svaami**

Temple, you see the depth of their devotion. The existence of opposing qualities is part of the nature of life.

For instance, pleasure and pain go together. Pain is often the means by which God tests human

beings. They should welcome such tests, because they serve to promote one's spiritual

development. Students should welcome examinations because they are preliminary to

promotions to a higher standard devotees at the present day do not relish "tests". They forget that

without overcoming tests they will remain where they are. Even students unfortunately are

averse to examinations. This is foolish. Only through tests they can progress in life. You should

welcome tests and difficulties. By overcoming them your divinity is revealed. The **Paandavas**

realised their Divinity only when they faced many ordeals during

their exile.

Recognise the power of love
Embodiments of love! Your foremost aim today should be to
recognise the power of love. God
dwells in every one's heart as love incarnate. The goal of life is to
recognise this truth and share
your love with those around you.
Every human being should deem self-realisation as the main purpose
of life and dedicate all his
activities to the service of his fellow-beings, with constant
remembrance of God as the indweller
in all. This is the way to redeem one's life.
Renunciation is a very much misunderstood term. It is not mere
giving up of family and
possessions. It is the total giving up of possessive feelings of any kind,
whether they relate to
family or other parochial attachments. (Svaami illustrated this truth
by references to incidents
from the life of Svaami Raamatheertha, a renunciant who could not
forget his regional Vaasanas
even after settling down in Rishikhesh). Real renunciation means
giving up all ideas of
attachment to anything. Love can emerge only when there is such
total detachment. Consider
everything as a manifestation of God.
Discourse in Sai Kulvanth Hall on 14- 9-1997.
Man can realise his mission on the earth only when he reveres all
others as Divine. And man has to worship God in the form of Man.
God appears before him as a blind beggar, an idiot, a leper, a
child, a decrepit old man, a criminal or a mad man. You must see
even behind those veils the Divine Embodiment of Love, Power
and Wisdom--the Sai--and worship Him through Seva.
Baba
22. Recover the spirit of sacrifice
Bhakthi alone confers the supreme good;
Bhakthi alone destroys the disease of worldly existence;
Bhakthi alone fosters yearning the Supreme;
Bhakthi alone leads to final liberation.
EMBODIMENTS of Love! For the realisation of the Supreme, Bhakthi
(devotion) is the royal
road. The Lord's name has been offered to man to escape from the
cycle of birth and death and
the diseases incidental to human life.
From ancient times Bhaarith has been propagating divine teachings
to all mankind. The true aim
of spirituality is to foster among the people devotion as the essence of
Bhaarithheeya Culture.
It is not arms or political institutions that protect a nation. It is love of
the country, the spirit of
sacrifice and faith in the Divine which serve to protect the nation.
Every man and woman should
be filled with the spirit of sacrifice, devotion and the spiritual urge to

protect the nation. From
age to age Bhaarith has been the spiritual leader for all nations. It
has welcomed people, of
different cultures with open arms despite the vicissitudes of history.
This is the unique stamp of
Bhaarithheeya culture.
Culture determines the daily conduct of the people. It is their way of
life. Bhaarithheeya culture
helped to promote mutual good-will and harmony among the people.
But unfortunately people
have gone astray and are subject to unrest and disorder today.
The nation can recover true freedom and peace only when it turns to
spirituality Love of the
Divine should take root in the heart. The world has lost peace because
people have no fear of sin
and no love of God and are no longer human in their behaviour. The
spirit of sacrifice has
vanished.
Heroism of Karna
Mankind needs rulers inspired by the spirit of sacrifice and people
filled with love of God. The
history of Bhaarith is full of stories of sacred lives. One such is the
story of Karna, a hero of the
Mahaabhaaritha When Karna lay wounded on the battlefield,
Krishna was grief-stricken,
although the Paandavas had reason to rejoice over his fall. Krishna
told Arjuna that the passing
of Karna would be a great loss for Bhaarith. No one could excel him
in giving gifts. Bhaarith
has always given the first place to the quality of sacrifice. Krishna
assumed the role of a
Brahmana to prove to Arjuna the readiness of Karna to make the
highest sacrifice even while he
was bleeding on the battlefield. Karna knocked out one of his gold-
filled teeth to offer to the
Brahmana the gold he wanted for making the mangala suthra
(marriage pendant) at his son's
wedding. When the Brahmana refused to accept it as it was taken
from his mouth, Karna
cleansed it by producing pure water from the earth by aiming an
arrow at the ground. Arjuna felt
humbled by this demonstration of Karna's unrivalled magnanimity
and prowess. Krishna
extolled Karna's devotion and large-hearted generosity and revealed
His Divine form to Karna.
He told Krishna that having seen the Divine form he had no other
boon to ask before he passed
away.
Every Bhaarithheeya should develop the spirit of sacrifice which has
been the hall-mark of
Bhaarithheeya civilization. God can only be realised through sacrifice.
All the scriptures and

epics have extolled the supremacy of sacrifice. All religious practices without sacrifice are artificial rituals alone. God examines your feelings and not your external observances. Divinity can be experienced only when worship of God is done with pure heart and all one's activities are wholeheartedly. There must be complete harmony between thought, word and deed. True humanness consists in the combination of three **H's**---Heart, head and Hand. Misuse of discrimination Embodiments of Love! Think for a moment how people in **Bhaarith** are misusing their power of discrimination. When people build big mansions they allot a small corner for the worship of God. God says: "**Oh** fool! What sort of room is it for me? Your heart is my abode." **Meeraabai** also declared: "Krishna! My heart is your temple." Treat the heart as the temple and consider the entire mansion as His. You may use it as you like, but realise that God is everywhere. Have the faith that God is omnipresent. This morning we had the **Rathothsavam** (festival of Golden Chariot) organised by the **Sai Paadhuka** Trust, **Madurai**, under the dedicated guidance of **Shri Subramania Chettiar**, who has been a steadfast devotee of **Bhagavaan** for over fifty years. Over many years **Subramania Chettiar** has been engaged in promoting **Paadhuka Seva** (service of the Holy Sandals of the Lord). It is not easy for one at his advanced age to carry a burden of this magnitude. I am aware of the good service he has done so far. Hereafter he should take rest and devote himself to his personal **saadhana**. It is true that service is a form of service to God. But he is no longer in a position to do this. Moreover you have to be told about today's car festival. Whether you believe or not I have no liking for such functions. What should be offered to **Bhagavaan** is unsullied love. That love is God. Live in love. Offer that love to the Divine. Why should I be bothered with this immense burden of a Golden Chariot? I do not at any time desire such things. Instead of this, you may spend any amount of money on social service activities. Offer only pure love to **Bhagavaan** Here or anywhere else, what you have to offer to **Bhagavaan** is pure love. Do not make such offerings as Golden Chariot anywhere. Anyone who desires such offerings cannot be Divine.

When the Divine is immanent in everything, what is it that you can offer to the Divine? How are you eligible to make any offering at all? Everything belongs to God. Henceforth devotees should not bring here any gold ornaments or ornamental chariots or golden chariots. It is better to sell such objects and use the money for providing drinking water to the people. From the outset I had resolved on three things in the **Bhaarithheeya** tradition. from the ancient times **Bhaarith** has been providing three things to the people. One is **Vidhya** (education). Next comes **Vaidhya** (free medical aid). **Vidhya** relates to the head. **Vaidhya** is related to the heart. For this reason I have been providing free education. Nowhere in the world is such free education offered. Today, heavy donations have to be given for admission even to the first standard. As I feel that every child belongs to me, I see nothing special in offering free education to my children. All are mine and hence I offer these things to them. What I give and what I accept is love. It is a relationship of love to love, heart to heart. Promote purity of heart Therefore, whatever **Subramania Chettiar** may feel, if somebody is ready to bid for this Chariot, I shall be glad to give it away and use the money for providing drinking water to more villages. He brought the chariot here out of his immense love. He had one overwhelming desire in his life. He was keen to celebrate this **Rathothsavam** (festival of Golden Chariot) in his life time. He did not worry about what happens to him thereafter. It was to please him that I mounted this Chariot. Otherwise I would not have gone near it at all. I have no desires of this nature. Nor should you entertain such intentions. The relationship between God and devotee is heart to heart and. Has nothing to do with external paraphernalia. You must cultivate this internal quality. Promote purity of the heart. Engage yourselves in selfless service. You have to cherish three cardinal principles---Fear of sin, Love of God and Moral life in society That you will foster your devotion in this manner, I bless you all. Discourse in **Sai Kulvanth** Hall on 22-9-1997. 23. Foster firm faith in God Who destroys conceit becomes endearing By subduing hatred one is freed from grief By overcoming desires one becomes selfless By destroying greed, one achieves happiness EMBODIMENTS of Love! As long as a man remains arrogant - full of

Ahamkaara (self-conceit)-

-no one will love him. However wealthy one may be, whatever position he may hold, however intelligent he may be, if he is arrogant, even his wife and children will not love him. The day he sheds his egoistic pride, all will begin to love him. If one desires to earn the love of the world, he has to get rid of his egoistic pride, **Ahamkaara**---"I-am-the-doer."

Only the **egoless** person

deserves the world's love. "**Krodham haithvaa na sochathi**"

(Destroying anger, one is free from

grief). As long as one is filled with **Krodha** (anger or hatred), one cannot be happy. In this world

people undertake all kinds of **saadhanas** to get rid of grief or unhappiness. But whatever

penances, **japas** or sacrifices they do, they are unable to get rid of unhappiness. The reason is

they have not been able to get rid of their hatred. **Raavana** was a valorous person, with many talents and accomplishments. But because he was filled with hatred, he could have no happiness.

By harbouring hatred, man renders his life miserable. "The angry man fails in everyone of his

enterprises." (**Thelugu** saying). Anger brings in its train all kinds of ill-fame. Haunted by infamy,

he can have no happiness.

Conquer desires and greed

"**Kaamam haithvaa nissvaarthavaan bhavathi**" (By conquering desire, one becomes unselfish).

As long as one is overwhelmed by desires, one cannot be contented. He loses control over his

senses. He is intoxicated with insatiable desires. No doubt man cannot avoid desires. But there

should be a limit to them. Limitless desires can result only in ruin. Prosperity will elude him. The

moment man is able to control his desires, all things will come to him of their own accord.

"**Lobham hithvaa sukhee bhavathi**" (Conquering greed, man realises happiness). Greed is another

cause of human misery. Greed makes a man distant from every kind of happiness... material,

intellectual or spiritual. Greed accounts for the failure of

Dhuryodhana and **Dhushshaasana** to feel

happy despite all their wealth and power. Hence people must banish greed from their hearts.

How is this to be done? When they foster the spirit of **thyaaga** (sacrifice), greed will vanish.

With greed-filled hearts there is no room for joy. You cannot fill a tumbler full of water with

milk. First empty the tumbler and then fill it with milk. Likewise, get rid of greed and fill your

heart with **thyaaga**. "A mind full of evil thoughts has no room for

good thoughts." (**Thelugu** saying).

Embodiments of Love! Take note of the fact that the rapid passage of time is consuming man's

life-span at a rapid pace like the melting of an iceberg. The end comes even before man realises

his role in life. It would be a shame if human life is wasted in this manner.

The One chose to become the many

Man suffers from numerous ills because he has not understood the purpose of life. The first thing

he has to realise is that God is one, by whatever name and in whatever form the Divine is

worshipped. The one chose to become the many. "God is one. The wise hail Him by many

names" is the **Vedhic** pronouncement. It is the imagination of the observers which accounts for

the apparent multiplicity of the Divine. The sun is only one, but his reflections appear in a

myriad vessels. Likewise God is present in the hearts of different beings in varied forms and natures.

For the individual self, the body is like a chariot (or a temple). The different parts of the body

have different functions as the different parts of a car. The four aims of life Dharma, **Artha**,

Kaama and **Moksha**. (Righteousness, wealth, desire-fulfilment and Liberation)--are like the four

wheels. The wheels have to be filled with the air of **Vishvaasam** (faith) without which they

cannot run. The wheels can move only when they are properly steered. The steering is done by

the mind in the human body. To get the mind working, the switch of **Buddhi** has to be turned on.

The stomach is the engine for the human chariot. The food you consume is the petrol. The

Divine is the charioteer in the body It is the. **Aathma** (Self in all). When this is understood, one

can reach the destination of human existence.

All the potencies present in the external world are present in man. The material substances

constituting the human body have together very small value. But realise how valuable the human

body itself is. To animate the physical body a vibrant power is needed. That vibration power is

derived from the **Praana** (Life-Force). All the activities of the body are rendered possible by this

Life-Force. The life-force itself derives its vibrancy (or virtuality) from a higher source---the

spiritual power of radiation. It is these three potencies that are symbolised by the terms **Bhur**,

Bhuvah and **Suvah** in the **Gaayathri Manthra**. Ignoring these

profound truths men are wasting
 their energies and live in meaningless pursuits.
 People should establish the right relationship with God. This means
 that spiritual exercises like
 chanting the names of the Lord or meditation on God should not be
 verbal or mechanical but
 should come from the heart. Raavana was a worshipper of Shiva. But
 it was all formal. His heart
 was not in it. So, he remained a Raakshasa. Those today who do the
 chanting of the Lord's name
 without their heart in it must be said to belong to the Raavana breed.
 How to pray
 People must pray to God with Love for God and not for petty favours
 or material benefits.
 People must seek the Divine internally, not in external objects.
 Devotees should strive for transformation in their hearts and minds
 so that they totally give up
 their attachment to worldly objects and get immersed in God. God
 values your feelings and not
 your physical performances. Make the Lord's name the goad for
 controlling the mind which
 tends to behave like an elephant in rut.
 Men should seek to lead ideal lives in the service of society Above all,
 they should act according
 to the dictates of their conscience. There should be harmony in
 thought, word and deed at all
 times.
 When the Paadhukas are worshipped, the thoughts should be
 concentrated on the Feet of the
 Lord. Bharatha is the supreme example of one who worshipped
Raama's Paadhukas with such
 devotion. Settling himself in a hermitage outside Ayodhya, he
 worshipped Raama's Paadhukas
 with such concentration for 14 years that his mind merged in the
 Lotus Feet of Raama. He
 identified himself totally with Raama and dedicated every moment to
Raama.
 Develop one-pointed concentration
 Devotees should develop that kind of one-pointed concentration.
 There is no need to go in search
 of God who is omnipresent. If devotees develop Prema nethra (a
 loving vision) they can have
 the vision of the Divine within themselves.
 Just as no seed can sprout without rain and without seeds no rain can
 produce a crop, the devotee
 must sow the seeds of Naama-smarana (chanting the Lord's name)
 and develop devotion with
 the help of the shower of grace from the Divine. This was the prayer
 of the Gopikas to Krishna
 that he should water their parched hearts by the flow of love from his
 flute. The Gopikas prayed
 to Krishna to play on his flute in such a way that the essence of the

Vedhas flowed out of it as
 melodious music. (Bhagavaan sang the Gopika-song melodiously).
 Everyone should try to
 convert the body into a flute for the Divine to make His music flow
 through it. The body should
 be made a fit instrument for such music. Then it becomes a means of
 service to others. The best
 way to love God is to love all, serve all. You must learn even to love
 your enemy A kind word
 even to an enemy may eliminate his hatred. It is through love that
 man should refine his nature.
 Every prayer, every name used in japa or worship should come from
 the depths of the heart. All
 names and manthras should be recited with a full understanding of
 the meaning of each word.
 Some famous musicians mispronounce the Thelugu words in a
Thyaagaraaja Keerthana (musical
 composition) which completely distorts its meaning. At the
Paadhuka festival banners have been
 put up misspelling the Sanskrit word Paadhuka as Baadhuga. This
 sort of mispronunciation
 and misspelling of Sanskrit words should be avoided.
 Look upon God as a friend
Thyaagaraaja used to address Raama in all his Keerthanas in the
 singular. In the famous
Keerthana "Raara maa intidhaaka" he invites. Raama in familiar
 terms to come to his house
 (after he had recovered the image of Raama from the Cauvery river).
 The familiarity is an
 expression of his devotion to Raama.
 You must look upon God as an "Old friend." There is no greater friend
 in the world than God.
 God only looks at the purity of your loving devotion. Treat the
 universe as your text-book and
 your heart as your teacher. There will be no need to seek God
 elsewhere. All that devotees need
 to do is to use all their limbs and organs of perception to experience
 the Divine. Tulsidas used to
 lament that as long as he did not use his limbs to experience God he
 was a useless cripple.
 No devotee should allow his faith in God to weaken under any
 circumstances. You will achieve
 victory by facing any adverse circumstance with faith in God.
 Embodiments of Love! Foster intense faith in God. All other beliefs
 are of no avail.
 Discourse in Sai Kulvanth Hall on 23-9-1997.
 24. From the corporeal to the Divine
 EMBODIMENTS of Love! The body, the Sense organs, the mind and
 the intellect are the
 instruments for a human being. Only the person who understands the
 secret of these instruments
 will be able to comprehend the Aathmik Principle. If a man cannot

understand the vesture he is

wearing, how can he understand the mystery of the Infinite Indwelling Spirit?

First comes the body it is called **Dheha** because its ultimate destiny is cremation. The body is

burnt after life goes out of it. The body may be judged by its form. But it is in fact a receptacle

for all kinds of garbage and is subject to numerous ills of the flesh.

Recognising its

impermanence, man should turn his mind towards the feet of the Divine.

The body has also another name, **Shareera**, which means that which is subject to decay.

The body at the beginning is a lump of flesh (as foetus). Then it acquires an attractive form.

Youth confers on it special charm. In old age it develops deformities.

The body is consumed by the fire of worry when a man is alive or is burnt on the funeral pyre when he is dead.

The Scriptures declare that man is endowed with a body primarily to lead a righteous life. The

Bhagavath Geetha describes the body as **Kshethra**. One meaning of this term is that it is the

abode of the Divine. Places of pilgrimage are called **Kshethras**.

Another meaning of the term

Kshethra is "a field." If you want to grow a crop on a field, you have to prepare it suitably for the

purpose. Ploughing, sowing and watering have to be done for the crop to grow. As is the seed so

is the crop. Likewise, the actions of the body determine the nature of one's life. Everyone should

resolve to perform good- deeds to enjoy good results.

"Both the body and the **Aathma** are divine"

The body as **Kshethra** is a temple in which the Divine dwells as **Kshethrajna**, the knower of the

Kshethra. The **Kshethrajna** is the **Aathma** (the Self). The **Geetha** declares that both the body and

the **Aathma** are divine.

However great a scholar may be, however profound his knowledge of the scriptures, he has to

learn all about the body because it brings with it the consequences of the previous lives of the

individual. The body is the basic instrument for all actions in this life and for the acquisition of

all knowledge and skills. Everyone at the time of birth brings with him a necklace from the

Creator made up of the results of his good and bad actions in past lives.

Everyone reaps only the fruits of what he sows. Only good actions can produce good results.

Your happiness or sorrow is related to the nature of your actions. In a sense, all actions of man

can be regarded as **Yajnas**. To cross the ocean of **Samsaara** (the cycle of birth and death) all that

is necessary is service to good people and no other religious observance. By such service, one

receives the grace of the Divine. All actions have to be done as an offering to God to secure this

grace. They then become **Yajnas** (holy sacrificial rituals).

One should think of God and offer prayers, at least four times a day--- at dawn, at noon, at sunset

and before going to bed as food for the soul.

Body is sacred and precious as the abode of **Aathma**

The body should be regarded primarily as an instrument for the realisation of the Divine through

the nine forms of devotion. Attachment to the body for physical pleasures should be given up. It

is essentially sacred and precious as the abode of the **Aathma** and should be used only for sacred

purposes. God is one, whatever the name or form in which He is worshipped. God blesses a

devotee according to the depth of his devotion, without regard to the name or form used for

worship.

Today, before the commencement of the **Yajna**, the **rithviks** rubbed two sticks against each other

to produce fire for the **homam**. What is the significance of this procedure? It indicates that for a

Yajna the fire should be started in a natural way and not by any artificial means. Two sticks are

used for the purpose. Similarly the body and the mind should be rubbed against each other to

generate **Inaana-agni** (the fire of wisdom). It should also be realised that there is a-divine energy

latent in man---like fire in the wood---which enables the eyes to see, the ears to hear, the mind to

think and the body to move about. All organs are able to function because of this divine energy.

Man feels proud that he is the doer of all things. There is no basis for this pride Such egoism is a

fatal disease. Egoism is accompanied by another dire disease called **Asuuya** (envy). There are

cures for all kinds of diseases in the world. But there are no remedies for egoism and envy Total

rain is the only cure for these two diseases.

Man should realise that there should be no excessive indulgence in any desire, whether it be food

or other necessities. This is the lesson we have to learn from our ancients, who practised **selfrestraint**

in every aspect of life. In the ancient days you did not have the kind of education that is

imparted today They did not secure high degrees. But they led a life of purity and integrity with

the name of **Naaraayana** on their lips.

The triune peace can be conferred only by God
 Today people should develop pure hearts and unwavering minds to secure peace. Not all the wealth of the world or the great advances in space technology confer peace on people who have not found it within them. When at the end of a **bhajan**, we say **Shaanthi** three times, the prayer is for peace of the body, the mind and the Spirit. Without this triune peace man cannot have real peace. And this threefold peace can be conferred only by God. This means that spirituality is essential for the health of the body, the peace of the mind and the bliss of the Spirit.

The Cosmic Spirit is one only, though it may be called by many names and worshipped in varied forms. You should see the Divine in everyone, including those whom you may regard as aliens or enemies. True spirituality consists in this sense of spiritual oneness. It can arise only when the attachment to the body is given up. People imagine that it is difficult to give up this attachment.

It is not so. When you develop the conviction that you are the **Aathma** (the Self), then it will be easy to give up attachment to the body. When people in general develop this feeling, there will be a great transformation in the life of mankind. Peace should spread from the individual to the family, to society, the nation and the world and not vice-versa.

Spiritualising effect of vibrations from the **Vedhas**
 Embodiments of Love! Today the **Vedha Purusha Inaana Sapthaaha Yajna** has been inaugurated for promoting the welfare of the universe. Every individual has to play a part in this endeavour for world peace and prosperity. Whether you understand the meaning of the **manthras** or not, the vibrations emanating from the chanting of the **Vedhas** will have a **spiritualising** effect on the listeners. There is bliss in the vibrations of the **Vedhic** hymns. Brahman (The Cosmic Self) is described as the embodiment of cosmic vibrations which permeate the universe, fill it with effulgence, wisdom and bliss. Make use of the opportunity provided by the **Yajna** to purify your life and raise yourself from the human to the Divine.

Discourse in **Sai Kulvanth** hall **Mandap** on 5-10-1997.

25. Sacred use of **Indhriyas**
 IN THE pursuit of sensory pleasures man forgets his Divine origin. Man can redeem his life only when he understands wherefrom he has come, what is his role in life and what is his destination.

The first thing man has to learn is the role of **Indhriyas** (sense organs). The sense organs are

termed **Maathras**, meaning measuring instruments. For instance, the tongue measures the taste of what it eats. The eyes evaluates the form of what it sees. It will notice that a man with a fair face has a snub nose. The senses recognise the differences among various objects in terms of size, quality, **etc.** The senses have also another function to discharge. They indicate to man the limits to which sensory objects should be used or enjoyed. As the senses are God-given gifts, abuse of the senses by excesses will not only mean transgressing the divinely ordained limits, but will also lead to many harmful consequences. Hence everyone has to adhere to the appropriate limits prescribed for the use of the senses.

For instance, take the case of nostrils. They are to be used for breathing purposes and for smelling objects and discarding foul-smelling objects. The respiratory process conveys a significant spiritual message when air is inhaled and exhaled. The message is contained in the **manthra** So-ham, which is also known as **Hamsa gaayathri**. (**Svaami** demonstrated how during inhalation the sound "So..." is produced and how "ham" is produced when air is exhaled.) So Ham conveys the message of identity between God--"SO" and the individual **Aham**. This **manthra** contains the essence of **Adhvaitha** (non-dualism). What happens when the nose that is to be used for such sacred purposes is used for raking snuff? it is not merely abuse of the nose, but is the cause of various respiratory diseases. Most ailments are the result of misuse of the sense organs for improper purposes.

Recognise the proper role of the sense organs
Jayadheva rebuked men for not using the God-given tongue for chanting the sweet and sacred name of the Lord. The tongue should be engaged only in speaking the truth, in speaking sweetly and in consuming what is pleasant and wholesome for the body. Man degrades himself by consuming intoxicating drinks and non-vegetarian food and by indulging in smoking. These noxious habits affect the brain also.

Saint **Suurdhaas** lamented on the behaviour of people who would not listen to the hymns of praise of God with their God-given ears or gaze on the beautiful form of the Lord in their **Godgiven** sight. Persons going on the road should concentrate on the road and not allow their eyes to stray on the wall posters and shop windows.

It is necessary that everyone should recognise the proper role of the

sense organs and use them properly.

In this context it may be noted that different animals are victims to different kinds of sensory experiences. Deer are a prey to sound---the roar of a lion or other wild animal. The elephant is afraid of the touch of the mahout's goad. Insects are attracted by light or a flame and lose their lives. Fish are lured by the taste of the worm attached to the angler's hook.

It is a pity that man who possesses all the five senses of perception (sound, touch, sight, taste and smell) is a bond-slave to all of them. Thereby he forgets his freedom. The senses should be used for sacred purposes. How, then, can man experiences real happiness? Only by turning his senses towards God. Man has five senses of perception and five senses of action. The master for all these ten senses is the mind. The ten senses are like ten wives pulling the mind in different directions. It is difficult for the mind to control the senses. Man should realise that all pleasures derived from submission to the senses are momentary and leave a trail of suffering behind. He should realise that the senses are to be utilised for sacred purposes and the practice of human values. Only then he will understand the true purpose of human existence. The senses are gifted by God for humans to Lead ideal lives. See good, think good thoughts, speak sweet words and listen to what is good. Be good and do good.

A young student who spoke earlier referred to Svaami's advice to all of them to "Speak less and work more." The ancient Indian Sages practised silence as a spiritual discipline because they realised the myriad benefits derived from Mounam (silence). Svaami Vivekanandha learnt a valuable lesson when he found that after ten days of endless talk he had forgotten all the shlokas he had learnt by heart. By practising complete silence for a fortnight he got back his memory powers. People should realise that God's grace is secured by the sacred use of the senses endowed on man by the Divine. Man is enveloped by five Koshas (sheaths)---Annamaya, Praanamaya, Manomaya, Vijnanamaya and Aanandhamaya (food, life-breath, mentation, awareness and bliss). Modern man has been able to progress only up to the Manomaya stage. He must strive to go beyond the mind up to the stage of bliss.

Discourse in Sai Kulvanth Mandap on 6-10-1997.

You wear coloured glasses. Correct your vision; the world will be corrected. Reform yourselves; the world will be reformed. You create the world of your choice. You see many, because you seek the many, not the One. Try to subsume the many in the One: the physical bodies of yourself and others, the family, the village, the community, the state, the nation, the world. Thus, you will progressively march on towards more and more inclusive of loyalties and reach the stage of unity in thought, word and deed.

Baba

26. Transcending the mind to realise God

ONLY the one who is aware that the Cosmic self is Shiva and that Shiva is also the Jeeva (individual self), is a complete Inaani (knower of Absolute Truth). The reason is that the cosmos is the Vibhuuthi (grandest manifestation of the Absolute Truth). To understand this monistic principle (Non-dualism) is the supreme wisdom. However, the Divine principle is associated with the qualities of the individual self through the mind. The characteristic of the mind is to entertain thoughts and counter-thoughts endlessly.

Sometimes man is unable to keep pace with the speed of the thoughts and is swept off his feet.

Man some-rimes gets intoxicated by his thoughts, which are influenced by the aberrations of the Kali Age.

The mind, the Gathi (goal), the Sthithi (status) and the Sampathi (prosperity) are inter-related.

The one who misuses these four turns into a demon.

Today there-are many incurable diseases, but these relate not to the body but to the mind. In a sense, all diseases get into the body through the mind. Even ordinary ailments like a head ache or a stomach ache have their origin in the mind.

Whatever influences the mind affects the body also. But unaware of this profound truth, man attributes all ills to the body and not the mind. Most ailments are really mental and not physical.

Because of this we witness a wide prevalence of psychic disorders. we find that mental illness are on the increase all over the world. The reason is that there is too much of mental tension and worry.

Attachment and aversion are the diseases of the mind

The mind is subject to varying moods--sorrow or joy anger or fear, love or hate. For all the diseases arising from the mind the basic causes are two-Raaga and Dhvesha (attachment and aversion). The mind is filled with these twofold feelings. Consequently, it tends to forget its basic human nature. The mind in this state considers the six basic

enemies of man---lust, hatred, delusion, greed, envy and pride---as virtues. These six vices can poison a person's entire being.

He then forgets his inherent divinity and ceases to be human. He is a victim of infamy. But a person filled with good feelings enjoys peace and happiness.

The ancient Indian sages practised self-control, entertained good thoughts and led a blissful life.

When a man's inner self is filled with love, his life becomes full of bliss and he is always hale and hearty.

Today man suffers from numerous ailments the root cause of which is a diseased mind. There is no death for the mind, though when the body is facing death the mind thinks it is dying. The mind, it has been said, is the cause of one's bondage or liberation. Bad thoughts beget bondage. Good thoughts lead to liberation. Hence, everyone should develop good thoughts and perform good deeds. Such good feelings can arise only out of love.

Today all man's actions are governed by mundane desires. To achieve liberation man has to go beyond the vagaries of the mind. He should follow the **Anthahkaarana** (Inner Voice).

Buddha's teaching on self-realisation

Buddha, before he attained **Nirvaana** (Self-realisation), summoned his step-brother **Aanandha** to his side to impart his last message. **Aanandha** was in tears. Buddha told him: **Aanandha**! It was for realising this blissful state that I had striven all these years. Why do you shed tears at this moment? How many are able to secure such bliss? Few at all. You are looking only at my earthly body. You cannot know the internal bliss I am experiencing at this moment. I suffered a great deal over the past thirty years because of the aberrations of my mind. It was the mind that stood between me and Self-realisation. Today I am free from the hold of my mind. That is the cause of my bliss. When the mind is absent there is bliss."

This was the lesson Buddha taught to **Aanandha**. **Aanandha** prayed to Buddha to confer on him a similar mind-less state.

Any happiness experienced through the mind is not spiritual bliss. It is transient physical pleasure. Not recognising this truth many pursue so called spiritual exercises with the mind. The mind should be ignored. It is concerned only with thoughts of one kind or another. The **Aathmik** Principle can't be understood by such thought processes. Divert your attention towards the **Aathma** and dismiss all thoughts. If you cannot get rid of thoughts, then cultivate good thoughts.

Turn your thoughts towards the Supreme Lord. I have often compared the heart to a lock. If you turn the key left ward, it gets closed. Turn the key to the right and the lock opens. Turn your heart God-ward.

The spiritual disciplines of the ancients

To control the mind the ancients resorted to various disciplines including food control. They fasted on full moon day and gradually increased their intake up to new moon day. From the next day they gradually reduced their intake till full moon day. Students need not resort to this discipline now, but they should avoid caring excessive food.

By their spiritual discipline and regulated eating and other habits, the ancients led long and healthy lives. **Bheeshma**, who was Commander-in-Chief of the **Kaurava** forces in the **Mahaabhaaratha** war, was 126 years old at the time. He lived a pure celibate life, making a great sacrifice for the sake of his father.

Bheeshma took a vow of life-long celibacy to enable his father to marry the woman whom he desired, whose father insisted that the son born to her should be the heir to the throne. **Bheeshma** not only renounced his title to the throne but also took the vow of celibacy to ensure that he would leave no progeny to claim the right. After he fell in the battle he lay on a bed of arrows for 56 days for the auspicious moment of the northward motion of the sun to give up his life. He had such will power that he could bear any amount of personal suffering. He spent his last days imparting the highest wisdom to the **Paandavas**. The history of **Bhaarath** is full of stories of such heroic and noble souls. Unfortunately young people today, ignoring the examples of such great figures, lead purposeless lives.

They get prematurely old because of their ways of living. Students must lead righteous lives, acquire courage and manliness and realise the Divine. They have to recognise the supreme importance of keeping the mind under control. To get close to God you have to go beyond the mind. To have control over the mind is the mark of **jnaana** (wisdom). To seek to achieve proximity to God you have to develop devotion. Millions of people all over the world are seeking God-Realisation. But all their efforts are at the mental level. They have to go beyond the mind to realise the Divine, who is the embodiment of Truth-Wisdom-Omnipotence.

Discourse on 7-10-97 in **Sai Kulvanth Mandap**.

When we have more money, it breeds pride, sloth and contempt for others. In pursuit of money, man descends to the level of the beast. Money is of the nature of manure. Piled up in one place, it pollutes the air. Spread it wide; scatter it over fields; it rewards you with a bumper harvest. So too, when money is spent in all the four quarters for promoting good works, it yields contentment and happiness in plenty.

Baba

27. Vital role of the **Buddhi**

EMBODIMENTS of Love! Does one need a lamp to see the light from another lamp? And yet,

man who has the light of wisdom in his heart goes in search of wisdom elsewhere. This search,

born of ignorance, leads him to seek gurus. To acquire **Aathma-Inaana** (knowledge of the divine

Self) man needs no guru (preceptor). No preceptor can give this knowledge because **Prakrithi**

(Mother Nature) has herself conferred on her children the keys to this knowledge for their protection.

Every man is a son of **Bhuudhevi** (Mother Earth). As a mother, **Bhuudhevi** is teaching many

lessons to her children. She calls on her children to learn everything from herself instead of

going after other preceptors. "Scholars and intellectuals are cutting me to pieces to acquire

knowledge and conduct their experiments," laments Mother Earth.

"They are subjecting me to

great suffering by their diggings and blasting. But I am not worried about all this. Learn this

spirit of forbearance from me. Whatever abuse or attack others may level at you, bear them with

fortitude. Treat praise or blame, good or bad with equanimity. This is the highest knowledge."

Another vital element in Nature is water, which is also one of the manifestations of the Divine.

The lesson that water teaches is: "Son! By nature I am pure, sweet and cool. Purity, patience and

perseverance are three good qualities you have to cultivate."

Agni (Fire) is another of Nature's preceptors. It tells man: My son! I make no difference between

good and bad. I do not gain by burning one thing or lose by not burning something. I treat all

alike whatever comes into my orbit. Learn to see the Divine in all things. This is the way to gain

knowledge of the Self."

Nature is the best text book

I have often said that Nature is the best text-book for one and all.

Many valuable things can be

learnt from the behaviour of wind, which sustains life by respiratory process and is all pervading.

To exercise the power of discrimination, man is endowed with

Buddhi (the intellect). The

intellect has to be unwavering and steady. Man fails to use this discriminating power properly and

fully because of his qualities of **Raaga** and **Dhvesha** (attachment and aversion), his obliviousness

to his inherent divinity and his preoccupation with mundane desires. If these tendencies are

removed, the intellect will come into its own as an instrument of discrimination.

The intellect is the highest among man's endowments starting with the body. Above the body are

the senses. Subtler than the senses is the mind. The intellect is subtler than the mind. Above the

intellect and much more subtle is the **Aathma** (Self). Because of its proximity to the **Aathma**, the

Buddhi is very subtle.

In the **Taithireeya Upanishath** the **Buddhi** is compared to a bird. The seat of the intellect is said

to be the head. The right wing is described as **Ritham** and the left wing as Truth. The tail is called

Mahat-thathva (great directing principle). The body is described as Yoga. The **Buddhi** is said to

be composed of these five constituents each of which represents a power like discrimination,

truth, **etc.** Most people tend to accord a higher place to **Medhaa Shakthi** (intelligence) than to

intellect. Intelligence that lacks interest and steadiness which characterise the intellect is inferior

to the intellect. This was declared by King **Vikramaadithya** at an assembly of scholars who

could not decide the issue. It is the combination of interest and firm faith which serves to **divinise**

man.

Ritham signifies the harmony in thought, word and deed. Truth is the expression in speech of

Ritham. Homage is paid to **Ritham** and **Sathya** before one takes food as a prescribed ritual.

Once **Ubhayabharathi**, the wife of **Mandhana Mishra**, after taking to **sanyaasa** following her

husband's defeat in philosophical debate with **Aadhi**

Shankaraacharya, taught a lesson in

detachment and giving up of anger to an ascetic who described himself as a Brahma-**Inaani**. No

one can call himself a knower of the Absolute as long as he has attachment and aversion. This

episode shows how in ancient days men and women equally pursued the quest for **Aathma-**

Inaana (the knowledge of the Self).

Role of the Intellect: **Divinisation** and Determination

To acquire this Self-knowledge, purity of the intellect is essential. The intellect should be

unwavering and totally free from attachment.

The mind is subject to unsteadiness because of desires. Desires are roused by the impressions received by the senses from outside. The only way to avoid these external impressions is to turn the senses inwards. To effect this change in the use of the senses, the power of discrimination derived from the intellect should be employed. The intellect should be used to determine what impressions should be kept out and which should be let in. The intellect should determine what kind of company we should keep, what kind of food we should eat, what are desirable practices and what are undesirable. It is by the right use of their intellectual judgement that the ancient sages achieved spiritual eminence. Same Cosmic Self dwells in every one. People should understand that the Aathma (Self) is one only. There are so many in this hall, Each one of you may consider that everyone has a separate and distinct Aathma. This is totally wrong. Like the reflection of the Sun in a myriad different vessels filled with water, the same Cosmic self is dwelling in everyone. The reflection is one and the same, though the vessels might be different. Names and forms may be different but the indwelling Aathma is one. How is this oneness to be recognised? For this purpose, the difference between the body and the heart should be examined. The Vedhaantha taught as follows: "Son! birth and death are common to all. Hunger and thirst are equally common. Joy and sorrow are equally common to all." If you go deep into these three statements, you will realise that whether one is a millionaire or a pauper both are born from their mothers' wombs. Though a rich man and a poor man may eat different kinds of food, the object of eating is to appease hunger, which is common to both. The same applies to thirst. If in this manner people examine what is common to all mankind, they will realise the unity that underlies the diversity in mankind. This will reveal the divinity that makes humanity one spiritually. There is no need to pursue difficult spiritual exercises to experience the Divine. Many of the physical postures recommended by some Gurus for spiritual exercise are anything but comfortable. The real need is to have a heart filled with compassion and meditate on God. Physical postures are not so important. It is in making one aware of the difference between the physical body and a compassionate love-filled heart that

the Buddhi plays its vital role.

The source of Bliss is within man

The source of bliss is within man, not in the external world. God is omnipresent and is not separate from you. This is the main teaching of Sai. The description of the cosmic form of God as Vishva-Viraat Svaruupa means that he is present in every minute particle in the universe

Students! The world today is moving in a direction opposed to spirituality. This is utterly wrong.

To forget God is to forget your own Divine essence. Ramana Maharishi always told the devotees

who came to him "Know who you are." "Know thyself" does not mean knowing facts about your body; mind or senses. It is to know the one who claims ownership of the body, the mind, etc.

You have to find the answer to the question- "Who am I?" The body, the senses, the mind and the intellect are all your instruments. You are their master. Master the mind and be a Master. For

a human being the Aathma (Self) is the Master. It is the power of the Aathma (Self) which

enables the senses to perform their different functions like seeing, hearing, etc. You have,

therefore, to realise that you are the Aathma and not the body

You may all know what happened today Kaarunyaanandha had been with Svaami for forty years.

He was a centenarian. Today his body merged in the five elements. For the passing of any

person the time, the place and the circumstances have to come together. Here in this hall, the

recitation of the Vedhas is going on. The Inaana Yajna is being performed. He was listening to

all these sacred things. He went to sleep at night and passed away in his sleep.

He came to me a week ago. Svaami asked him, "Kaarunyaanandha! What is it you want?" he

replied: "I need nothing. I only want to merge in your Lotus Feet.

There is no purpose in my

continuing." I asked him why he was speaking in this manner. "What more is there for me to

enjoy in life? I have stayed and moved with Svaami for forty years." he came with me to

Kashmir and Shimla, Gaya and Prayaaga. He came with me to all places, wherever I went

Staying with me, he passed away with a sense of fulfilment.

This kind of contentment should come to everyone in life. One should not end up with a feeling of frustration.

The mark of greatness

Ask yourself the question- "Who is the richest man in the world?" It is

not men like **Tata** or **Birla**
 who are truly the richest men. He who has greatest satisfaction in life is the richest man. He who has much desires is the poorest man. To be free from all desires is the mark of greatness.
 All kinds of things are all the time happening in the world. Births and deaths are like jokes for me, though you may not know it. When someone comes to me and wails "My husband has passed away." I remark: "**Santhoshara**" (well). She may remark- "How can you be happy if my husband has passed away?" All events are the same to me, I am always happy one lady comes to me and says that she is suffering from an unbearable stomach ache. I observe: "**Chaala santhosham**" (Very happy).
Padmanaabha Shaasthri (the **Mandhir** priest) came to me forty years ago. He is known to all of you when he performs the **puuja** in the **Mandir** every morning. He performs **abhishekham** for the idols. He is engaged in this **puuja** morning and evening. He also passed away today
 Both **Kaarunyaanandha** and **Padmanaabha Shaasthri** had been with me for forty years. They passed away when their end came.
 Be ready for the end
 Bodies come and go in this mariner. They are transient like passing clouds. No physical body is permanent. In human existence you must be prepared for the end at any time. It is like remaining "steady" when a **photographer** wants to take a picture of a person or group. If you are not steady, the picture will be blurred. The photographer may give you a warning signal, but so far as death is concerned, you cannot know when the end may come according to divine will. Be always ready You cannot know when the call will come.
 Unfortunately, in the world today few care to listen to the voice of God. They are guided by the promptings of their ego. This is the mark of the Kali Age. All are victims of egoism. So much so, they have doubts about every word of the Divine. They don't listen even to good counsel and therefore suffer evil consequences.
 During the past three months I had been advising **Padmanaabha Shaasthri** to realise that he is a diabetic patient. "The wound in your leg is getting worse. Ultimately amputation may be unavoidable. You are neglecting your leg. Heed my words." I was repeatedly warning him. But ignoring **Svaami**'s warning, he was consuming sweet things like **paayasam** and **laddus**. Today his

blood pressure rose to 400 and he had a severe heart attack. You can see what happens when **Svaami**'s warning is ignored. If they acted up to my advice, it would be good for them and their families and I would be happy from time to time I have been singing a song about the consequences of not listening to my words but behaving foolishly The result is they come to grief.
 "Whatever I do is for your good"
 This is not proper. You have to heed the words of advice and follow them. My advice is not for My sake but for your good. I shall soon be reaching My 72nd year. In all these years I have never entertained a single selfish thought. Whatever I tell you is only for your good and not for My benefit. Whatever I do is always for your good. Not recognising this, many are deluding themselves. What is the use in regretting at the end? You must be on your guard from the beginning.
 Chant the Lord's name at all times. Understand the role of the intellect. Tomorrow I shall speak about the **Aathmik** Principle. I expect that some at least will derive benefit from this series of discourses.
 Discourse in **Sai Kulvanth** Hall on 8-10-1997.
 28. Discovering the **Aathma**
 There is no penance equal to peace;
 There is no happiness greater than contentment;
 There is no worse disease than desire;
 There is no righteousness equal to compassion.
 EMBODIMENTS of Love! No penance can be equal to peace. Real penance consists in not leading the life of an ascetic in a forest but in worshipping God in thought, word and deed.
 Where is the need for any penance to acquire peace if that peace is already present in the heart?
 Peace can be got when one's vision is turned inward.
 "**Na santhoshaathparam sukham**" (There is no happiness greater than contentment). How many miserable people are there in the world who have all the comforts they need! **Dhritharaashtra** had all regal comforts and had a hundred sons **bur** could find no peace. Creature comforts cannot be equated with peace. Contentment, it is said, confers the greatest happiness. It follows that true happiness resides in the heart and everyone should, seek it there.
 Excessive desires are the source of all ills. There is momentary satisfaction from the fulfilment of some desires. But when desires are not realised, man becomes sick in many ways. There is no

more dreadful disease in the world than insatiable desire.

"Na cha Dharmo Dhayaa samah" There is no right conduct equal to compassion--for the simple

reason that a compassionate heart is the abode of the Divine. Where there is compassion there is no need for other acts of charity.

Awareness is pure and unsullied consciousness

The Indian sages from ancient times have given the highest place of honour and esteem to the

word **Aathma**. This is also known as **Eruka** (Awareness or Consciousness). This awareness finds expression in the term **Aham** ("I"). When this **Aham** identifies itself with a bodily form, it

becomes **Ahamkaara**. (the ego). This ego is not the natural state of **Aham**. It is by relating itself

to a particular form that it becomes **Ahamkaara**. It is pure and unsullied consciousness.

It is the mind that comes in the way of the proper understanding of **Aham**. Just as the clouds that

arise out of the vapours produced by the sun may hide the sun for a time, the mind veils the

Aham by its thoughts and desires, though the mind arises from the **Aathma**. The role of the mind

in relation to the **Aathmik** principle has to be properly understood. It operates as an obstacle to the awareness of the **Aathma**.

The term "I" (**nenu** in **Thelugu**) originated in the **Aathma**. The "I" is the form of **Aham**. Terms

like **Aham**, God, Awareness and **Aathma** are all synonymous. When the **Aham** ("I") is rightly understood one becomes **anAathma-inaani** (knower of the Self).

There is a fundamental principle to which the 'I' is related. The "I" has no basis in the body It has to recognise its 'link with its primary source.

The **Aathmik** principle is one and one only

Every object in the world has its origin in a primary source. This cannot be created by anyone.

There is a primordial source, which is responsible for all creation. Very few care to enquire into the nature of this source.

From the worldly point of view, we have a **Kartha** (doer), the Karma (duty) and the **Kriya**

(deed). But from the spiritual point of view all three are one and the same--the doer, the duty and

the deed. This **Aathmik** principle is one and one only

It is said that **Sath-Chith-Aanandha** (Being-Awareness-Bliss) are the attributes of the **Aathma**

(Self). In my view these three are not three distinct entities. They are not three different states.

Chith (Awareness) and **Aanandha** (Bliss) are present in **Sath** like sugar which is dissolved in water and becomes one with it as syrup.

There is an illustration, which explains why it is difficult to recognise the **Aathmik** Principle.

There is a cup containing fruit juice. The cup is not aware of the nature of the juice. A man uses

a straw to suck the juice. The straw does not know anything about the juice. The **Buddhi**

recognises the taste of the juice. It does not enjoy it. The juice is sent down to the stomach,

where it gets converted to three parts--the gross, which is excreted, the subtle which becomes

blood and helps to sustain life and the subtler goes to the **Prajna-Shakthi** (Constant Integrated

awareness), which is synonymous with the Self. In this analogy, the cup is the body; the straw

represents the senses. **Prajnaana** is the **Aathma**.

Prajnaana, Awareness, the "I", **Aathma**, **Aanandha**, - Brahman are all synonymous terms.

Worldly persons may see differences in these words, but in spiritual parlance they mean the same thing.

Two kinds of "I" : attached and detached

The **Aham** ('I') is of two kinds. One that is associated with attachment to the body and the other

that dissociates it from the body Both are "I" (**nenu** in **Thelugu**). But the 'I' that is identified with

the body becomes **Ahamkaara** (the ego). The ego carries a form wherever it goes. But the

formless "I" not identified with the body is the **Aathma**. The formless **Aathma** has no attributes.

But when it is associated with a form it has all attributes. Today people experience only the

Aham. ("I") that is identified with the body. They cannot conceive of an "I" without a body. But,

by treating the body as the basis, if the vision is turned inward, the **Aathma** can be experienced in

due course. This is called **Aathma-saakshaatkaara** (Direct Perception of the Self). This means

tracking the 'I' to its source. A man walking with his back to the sun will be treading his own

shadow. Only when he reverses his direction will he be able to leave his shadow behind. The

same process applies to the realisation of the Self. The journey must be directed towards the Self

within and away from the external world.

What is needed today in the world is the diverting of the mind from preoccupation with the

external world of Nature to the Divinity within. This is the **saadhana** you have to do. In this way

you see the Divine in everything instead of seeing Nature as a physical phenomenon. When you

see the external world as a manifestation of God, you will not notice the phenomenal aspect of

Prakrithi (Nature). View Nature as a manifestation of God.
 How is this to be experienced in real life with its joys and sorrows?
 This can be understood from
 an example. When you sleep, you have dreams in which you
 experience joys and sorrows. They
 seem **mal** as long as you are asleep. On awaking, you realise that
 they were all unreal and mere
 dreams. In the waking state you have other experiences. What is the
 relationship between these
 two categories of experiences? What you experience in the waiting
 state is also a dream. The
 reality is that in both the states--the sleeping and the waking---you
 are present as the dreamer.
 The concept of **Aathmik** principle
 The difference between a dream in sleep and what happens in the
 waking state relates mainly to
 the time factor. In a dream in a sleep, a person may go through the
 entire experiences of his life
 from childhood to old age in a few minutes. The dream compresses
 the experiences of many
 years within so many minutes. Likewise what happens over many
 years in the waiting state may
 appear as a few moments in spiritual experience.
 Our conception of reality is related to the time factor. Time causes
 great difference between what
 is **Prathyaksham** (directly perceived) and what is **paroksham**
 (indirectly experienced). The
Aathma is the unchanging entity that is able to recognise the changes
 brought about by time.
 The awareness of the unchanging reality underlying the phenomenal
 world of change is the
Aathmik principle called **Eruka**. It is present in every one as the
Aham. But each one views the
 world from one's particular circumstance, background and
 experience. The **Aathmik** Principle is
 explained or described in different ways. There is no connection
 between its reality and the way
 it is experienced. The analogies used for explaining the **Aathmik**
 Principle have their inherent
 limitations. God is declared to be omnipresent. How do you decide
 this omnipresence? There is a
 practical means of deciding this. We are aware of the basic elements--
 earth, water, fire, air and
 space--with five qualities--smell, fluidity, illumination, touch and
 sound. The earth has all the
 five qualities, including primarily **gandha** (smell). Water has rasa
 (fluidity). It is lighter than
 earth and is mobile. It has four qualities. Fire has three qualities of
 which **ruupa** (form) is most
 prominent. It is lighter than water. Then you have air, which is lighter
 than fire and has two
 qualities: **sparsa** (touch) and **shabdha** (vibrant movement). Last

comes **aakaasha** (ether or
 space) which is the subtlest of the five elements and is all-pervading.
 Transcending space is God,
 who is omnipresent.
Spiritual progress is related to reduction of desires
 When you pursue your enquiry in this manner you find that the
 different qualities account for
 feelings and reactions. These qualities have to be brought under
 control. Simultaneously one has
 to reduce the burdens of mundane existence and the desires that fill
 the mind. Man today is
 weighed down by the overwhelming burden of desires. Spiritual
 progress is directly related to
 the reduction of desires. God's grace goes with human effort.
 Earlier two teachers spoke about their experiences and extolled
Dhaiva-shakthi (power of the
 Divine). But this Divine power does not operate independent of
 human effort. In fact, every
 individual has this Divine power. They are invoking Divine power as
 an auxiliary to their own
 power, which comes from the Divine. Failing to recognise their
 inherent divine power, they
 attribute it to someone other than themselves.
 Some devotees tend to blame Baba if their desires are not fulfilled.
 When devotees pray with
 pure hearts, their purity itself helps to bring them relief. But they are
 thankful to Baba for saving
 them. Baba is not involved in either of these results. They are the
 fruits of the devotees efforts
 and attitudes. In our college, there is a placard that carries the saying;
 "Dharma protects its
 protector. It destroys its destroyer." Likewise, when your faith in the
 Divine is total, that faith
 will help you. Develop that confidence in the Self. The Self is not
 visible even as the foundations
 of a big mansion are not visible. But without the foundations the
 edifice cannot stand. Likewise
 self-confidence is the base for self-satisfaction. The roof of mansion is
 self-sacrifice. Then you
 have self-realisation.
 The Self alone is eternal and changeless
 Men must develop strong faith. That will confer all spiritual
 experiences. The **Upanishaths**
 declare: Arise from the slumber of ignorance and go forward towards
 awareness of the Self."
 Embodiments of Love! Whatever other beliefs you may cherish or
 not, have firm faith in God.
 All things in the world are liable to perish. The Self alone is eternal
 and changeless.
 It is unfortunate that the vast majority of mankind lead mundane
 lives forgetting God. Make God
 the foundation of your life. Carry on your normal duties. Duty is God.

Work is worship.

Spiritualise all your actions and treat whatever happens as actions for your good. Learn to experience perennial bliss by seeking union with God. Never forget God. Do not go after the things of the world. Have no fear of death. When your life is tooted in these three maxims, you will realise the **Aathman**.

Discourse in **Sai Kulvanth** Hall on 9-10-1997.

29. Develop Self-reliance and faith in God

FROM ancient times **Bhaarith** has been conveying themes-sage of peace and prosperity to the world by its adherence to spirituality The people have always prayed for the welfare of all

nations. The greatness of **Bhaaratheeya** culture can be appreciated only by those who have

experienced magnificence. It is a culture that has survived the vicissitudes of history and stood

the test of time. The greatness of that culture is reflected in **Sanaathana** Dharma (the perennial

phi-1osophy of life). Righteousness is the external manifestation of this philosophy. it is this

righteousness that sustains human life. it is only when this righteousness governs human life that ideals like equality, fraternity and liberty will be realised in practice. Conflict and discord in the world will cease when men learn to practise sense-control.

Bhaaratheeyas today are ignoring the profound truths of Indian Culture. This is because they are

forgetting their inherent divinity in the pursuit of self-interest and the sway of selfishness. The

natural tendencies of man to be kind and considerate to others should be properly fostered.

Today men are not doing this.

Understand the secrets of creation

There is no basic conflict between Man and Nature. Man is entitled to enjoy the fruits of Nature

even as a child is entitled to the mother's milk or a bee to suck the honey in a flower. The

creation is greater than mankind. It is humanity's privilege to understand the secrets of creation.

Man should also seek to know the relationship between creation and the Creator.

The human body consists of different organs like eyes, nose, hands, legs, **etc**. Human beings are

limbs of society human societies are limbs of humanity. Humanity is a limb of **Prakrithi**.

(Nature). **Prakrithi** is a limb of **Paramaathma** (Cosmic Self). If you consider this chain of

relationship, you can see that man is related to the Supreme embodiments of Bliss.

But, why .is this Bliss eluding man? Because he has not recognised the

Divinity within him. Man

is considering nature as entirely a creation of Providence for his enjoyment. This is a mistake.

Nature exists for enjoyment by man according to certain limits.

Scientists today are exploring the powers of nature with a view to enjoying them without limit.

They want to bring all those powers under human control for their unrestricted enjoyment. This

is responsible for so many of the natural disasters that we witness today

What is the cause of droughts and floods which occur in the world? Man seeks to enjoy the

benefits of Nature which has grave consequences. Here you have a globe. If you hit it one way,

its balance is disturbed. We should always see to it that in the **utilisation** of natural resources a

proper balance is kept. Excessive use in any one direction will result in harm in another direction.

In the exploitation of natural resources, people are observing no limits in the name of their **hakku**

(right) to act as they please. I do not understand wherefrom this "right" is derived. In reality,

there is no such thing as a "right." In fact, what they have is responsibility. If one's

responsibilities are properly discharged, some rights may emerge from them. If responsibilities

are ignored, what can be the outcome? Only disorder and lack of peace. When rain falls, there

will be water in the channels. How can you hope for water when there is no rain? Hence, you

have to pray at the outset for rain. Only then you can enjoy the flow of water in the rivers.

Similarly, you have at the outset to discharge your duties and then you will secure your rights.

Duties are most sacred

Today everyone talks only about rights. This appears utterly meaningless. Consider for a

moment how everyone is spending his day. From the moment he wakes up to the time of going

to bed everyone is filled with worries of one kind or another. Time is sacred. Actions are even

more sacred. Duties are most sacred. Accomplishment of something by an activity is not enough.

Till the very end of one's life success has to be achieved in every undertaking. As the Chief

Minister **Shri Chandrababu Naidu** observed in his speech, people must do all their actions in an

ideal manner. Mere mechanical existence does no credit to one's humanness. Human birth is immensely

precious. Three things have to be observed as a mark of real humanness: Fear of sin,

love of God and morality in society People should refrain from sinful acts. The **Sanskrit** saying declares- "Men desire the fruits of meritorious acts, but indulge in sinful acts." When people develop purity in thought, word and deed, they will reap the fruits of good actions.

Human life is filled with worries of all kinds from birth to death. The only way to get rid of all these worries is to turn your mind towards God and think of Him at all times.

Moreover, people should develop self-reliance. They should not look to others or to the

Government to do what they can do for themselves. You must do as much as possible to help

yourself and enjoy the fruits of your labours.

Use your abilities before seeking Divine help

Most people today have neither confidence in themselves nor the determination to accomplish

what they desire. They want to get quick results, without the necessary effort on their part. How

can this happen? It is not proper to cast the responsibility, on God or Government. God no doubt

can help but He expects you to use the strength and talents given to you before seeking Divine

help. To rely on God without using to the utmost your God given abilities is misconceived.

People must try to purify the environment in which they are living.

There is no peace or harmony

anywhere. Devotees should try to purify and sanctify this atmosphere by developing love and

practising human values. They may meet with opposition or discouragement from some quarters.

They should overcome these obstacles. These critics are like the pests which can destroy

extremely valuable things.

Those engaged in welfare activities should not bother about these critics but carry on their good

work according to the dictates of their conscience. This point has also been made by the Chief

Minister. When you are convinced that you are doing what is good for the people, why bother

about the criticism of small-minded men? Develop self-confidence.

Today in **Bhaarith** millions of people suffer from shortage of drinking water. This problem to

some extent is due to the conduct of the people themselves. How far are the people acting in the

right way?

There are three types of behaviour among human beings the Divine, the human and the animal.

What we are witnessing is the growth of animality and decline of humanness. The reason for this

trend is the limitless growth of desires and the steady disappearance

of **aashayaalu** (ideals).

Selfishness is growing, selflessness is declining. Trickery is spreading, integrity is vanishing,

attachment to the body is waxing, and love for the country is waning.

The result is that the

character of the people is getting degraded.

Sacrifice is the real secret of happiness

How different was the state of things in the good old times of our ancients. They rejoiced in the

company of good devotees, they welcomed the arrival of the poor and needy to their homes, they

loved to hear the hymns in praise of God. They considered only such

days as sacred days. Life

can be redeemed only by such virtuous living.

The ancient **Bharatheeyas** placed the quality, of sacrifice on a high pedestal, adored justice,

esteemed righteousness as the supreme virtue and welcomed truth as a valuable friend. Today the

state of things is at variance with all these.

Sacrifice is the real secret of happiness. Everyone should share with others to the extent of his

capacity his income and possessions and contribute to the well-being of others. There are so

many people who are destitute and suffering in various ways. It is the duty of those who are

better off to go to the help of these unfortunates.

Live up to your words

Embodiments of Love! Today you have listened to the speeches of many leaders. They have

spoken from their hearts and given expression to their concern for the welfare of the people. If

these words are translated into purposeful action, the country is bound to make good progress. It

is a welcome sign that such leaders have come forward to give assurances of this kind on

occasions like this. They are bound to generate enthusiasm and confidence among the people.

The Chief Minister, the Speaker of the **Karnataka** Assembly and the Union Minister have all

spoken with conviction and enthusiasm. This should get implanted in the hearts of the people.

The assurances should be translated into action.

Bhaarith as well as the rest of the world, is racked by myriad problems. What is the remedy?

There has to be a radical transformation in the minds of men. People should recognise the

inherent divinity of man.

When this mental transformation and recognition of divinity come together, there will be the

divinisation of mankind.

Embodiment of Love! Today the **Yajna**, which began on the 5th, has come to a close. It is

Vijayadhashami day. It is an auspicious sign that the drinking water project is being transferred on this day to the **Andhra** government and the Chief Minister has accepted the responsibility for the proper maintenance of the project. There are many more similar welfare schemes which have to be carried out for the good of the people. My entire being, from head to toe, is dedicated to the service of the people. I wish to do many things for the good of the people. I do not wish to talk about them. Action must speak for itself. The Speaker mentioned that the drinking water problem was acute in his district also. Unlike some other districts, the **Kolar** district has no rivers. Everyone should resolve to see that he contributes his mite to the solution of such problems. Everyone should realise his obligations to society because of what all that he owes to society. Wherever necessary people should come together to solve their problems by their own cooperative action. There are many young people who are idling away their time at homes. Their energies should be **mobilised** for constructive welfare work. The Chief Minister referred to the scheme of **Shramdhaan** (gift of labour). Everyone in the village should be involved in such **Shramdhaan** to construct village toads without waiting for help from others. This kind of voluntary **co-operative** activity should be undertaken to meet as many of the villagers needs as possible. The help of others can be sought when necessary. **Bhagavaan's** assurance of all out help I am prepared to help anyone from any village, any state or any community. I do not cherish differences of any kind. Whether you believe it or not, I may assure you that I respect only one caste, the caste of humanity, only one religion, the religion of Love and only one language, the language of the heart. I shall never say "No" to anybody who seeks My help, whatever his caste, region or creed may be. A good many devotees are gathered here. I am prepared even to part with **Prashaanthi Nilayam** to meet your requests. I am prepared to do anything for the good of the people. That is My only concern. I am working only to make the people worthy of the Lord's grace. Few persons recognise this fact. Even those who have been coming to Me for years do not recognise this truth. It is difficult to comprehend the truth about the ways of the Divine. All of you should attend to your duties with faith in the Divine. All will be

well with you. You can accomplish everything with ease. This is the path pursued by our ancients. In those days there were no parties and warring factions. All acted with one mind. That was the message of the **Vedhas**. "Let us work together, enjoy together and love one another and share our joy with all"-- this was the glorious message of the Rig **Vedha**. Men based their lives on the injunctions of the **Vedhas**. Today when these injunctions are not respected, how can human life be sacred? If your heart is good, no harm can come to you. No one need be afraid of what others say or think as long as one is doing the right thing according to his conscience. Courage should go along with good action. If your heart is good, no harm can come to you. Apart from the **Ananthapur** district, I am hoping to meet the needs of some other districts. In this context I wish to assure you of one thing. Whether in **Bhaarith** or in any other country there will be no lack of resources for carrying out welfare schemes. Resources are available in plenty. Only the impulse to undertake such schemes is not present. When that impulse is there, anything can be achieved. If people can go to the moon, cannot they make the journey to their hearts? When I took up the drinking water project, our Trust members told me- "**Svaami!** There are not enough funds in the Trust. How are we to embark on this gigantic project?" I assured them- "That is My concern. I shall see that this good project is completed." That has been accomplished without any impediments. Much remains to be done in **Bhaarith**. As the Speaker of the **Karnaataka** Assembly said, water is a primary need all over the country. Pure drinking water should be made available to the entire people. That is My resolve. From My earliest years I have been concerned about providing three primary requisites for our people: Free education, free medical aid and free basic amenities like drinking water Education is for the head. Medical care is for the heart and pure water for the body. These three cover the main requirements of life. To provide these three gives the greatest gratification. Task before leaders Try to provide free education wherever you can. Provide free medicines and treatment for the poor. **Co-operate** among yourselves, as far as possible to provide drinking water. In

Raayalaseema people suffer from the **iii** effects of fluorosis. Please see that at least the future generation is saved from these ailments. I bless you all and assure you of My grace in all your beneficent activities. I desire that all the authorities concerned should act in concert to carry out welfare programmes.

The Chief Minister, who had been yearning to come here for a long time, is fortunate in being present here on this auspicious and memorable occasion. I am confident that he will **carly** out his programme well. I am happy that he has accepted the responsibility for the future maintenance of the scheme. He is no outsider. In fact, all are spiritually one, though in names and forms they may be different. By his acceptance, we have been relieved of an onerous responsibility. I may have to take on new burdens in the future. I am well prepared for that. This is not the end of the story.

I assure the people of **Kolar** that I shall see to the fulfillment of their needs in the near future. By the **72nd** birthday, the drinking water needs of the **Kolar** people will be met and people in every village will be well served. Even in **Ananthapur** district, some areas remain to be served. I assure them that all that remains to be done will be completed. If any area is not covered I shall get the work done if I am informed about it. I am yours, and you are mine. Our relationship is a spiritual one. You are entitled to approach Me and I am bound to respond to your wishes. Do not entertain any doubts on this score. I bless you all. Discourse in **Sai Kulvanth** Hall on 11-1 **Q**- 1997.

The human body is the most wondrous machine in the world. It has a bewildering multiplicity of limbs, organs, veins, nerves and cells which **co**-operate to maintain it: under varied conditions. If anyone of these rebels and refuses to rescue another, the body is bound to suffer. So too, a society, a community or nation can be safe, secure and happy only when the individuals comprising it are mutually helpful and bound together in skilful and sincere service. Baba

30. Women's role as Mothers

GAAYATHRI is the mother of **Vedhas** and also of all cremations, **Gaayathri** principle can be sub-divided into the following four components.

Sathyavathi: The all-pervasive Truth which pervades the entire creation just as butter is present in every drop of milk.

Angavathi: Every person is made up of the five elements. Differences are only in the outer forms. Divinity behind the five elements is the same in all.

Anyavathi: Different forms of the Divine are indicated by corresponding symbols---**Raama** by the bow, Krishna by the flute or the peacock feather, **Sarasvathi** by the **Veena**, Shiva by the **damaru** (hand-held drum) and Vishnu-by **Shankha** (Conch), Chakra (Wheel), **Gadha** (mace) and **Padhma** (the Lotus Flower). Divine forms have various characteristic symbols but Divinity is the same in all.

Nidhaanavathi: **Nidhaanavathi** is represented by the nine paths of devotion, namely--listening, singing, chanting the name of the Lord, service, **seva** to the Lord's feet, adoration, prayer, friendship with God and surrender to God.

The mother is the first teacher and as compared to male teachers, the teachings of women teachers are better assimilated by students because the latter teach from the heart with love.

A woman should not neglect her home

A married lady has many great titles like Dharma **Pathni** (Righteous wife), **Griha-Lakshmi** (Goddess of the house), **Illalu** (lady of the house) and **Ardhaangi** (equal partner of the husband).

These titles have more value than socially recognised titles like **Padhma Bhuushan** and **Padhma**

Vibhuushan given by the Government. A lady must look after the home first and then work

outside, if necessary A house without a mother is like an empty **choultry**. A lady should be an

ideal mother to her children, look after her husband and then do outside work. She can study, get

degrees, enter politics or do any other work but she should not neglect the home, which is the

very foundation of her life. Husband and wife are both equally responsible for establishing

harmony at home. But times have changed. Womanly-ideals are not being practised and there are

no ideal men and women today. That is why the world is in such a sorry state.

Parents must aspire to make their children good persons (those who see God in man) and not

great persons (those who see man in God). Though **Shri Raama** and **Raavana** were very learned

persons, **Shri Raama** set an example of a good person by his deeds, while on account of his

excessive ego and desire, **Raavana** became an evil person though he was great in his own way.

Goodness is the natural quality of a woman

The acronym MAN stands for **Maaya**, **Aathma** and **Nirvaana**. The teaching contained in this

term MAN is firstly 'Get over **Maaya**', secondly 'see the **Aathma**', and thirdly 'At-rain **Nirvaana**.'

It is well known that a great person has no peace and is always worried while a good person is peaceful wherever he goes. So, not even in a dream should a person aspire to be a great man. A person becomes good when he is respected as such in society. Goodness is a natural quality of a woman while greatness is that of a man. God is one's greatest and closest friend. He is interested in one's real welfare while worldly friends are influenced by one's position and wealth, only as long as these last. Nature is the best teacher, heart is the real Guru and God is the only Friend. As the Greek lady **Ms. Hellen Sotiriou** had smog at the end of her talk, the relationship with God should be based on love. Love for God alone leads to Bliss. Spiritual vibration comes out of a heart full of Love for God. Such Love makes one rejoice always and under all circumstances. Discourse at **Sai Kulvanth** Hall on 19-11-97, Ladies Day 31. The educational crisis and the way out

Wealth has been **apotheosised**;
 Arrogance has become a creed;
 Peace has become remote from man;
 Egoistic boast is fashionable
 Property has become an adornment;
 Selfishness is installed in the heart;
 Sense of self respect has declined;
 Hypocrisy has become the hall-mark;
 Love and affection have become sickly;
 The heart is divorced from righteousness;
 Life has become a burden;
 People have lost their moorings.
 What does the future hold?
 Make education value-based
 And ensure a future for **Bhaarith**!

STUDENTS! Embodiments of Love! **Educationists**! **Bhaarith**, which has been the treasure-house of spirituality, is steadily going down in Dharma (righteousness). Injustice, dishonesty, immorality and other demonic qualities are having free play in the country. In this situation, students alone---both men and **womens**---will be able to deal with these evil forces and establish peace.

Students! If your parents will feel unhappy if you are backward in your studies, how much more unhappy will Mother **Bhaarith** be feeling over the decline of moral values! Students must take a resolve at the outset to serve their mothers and the Motherland. They must strive for restoration of peace and order in the country.

A country does not mean a piece of earth. It is the people who make

the country.

What is the meaning of transformation of people? Transformation is not one specific object. it is the entire process of refinement by which people get rid of their bad thoughts and actions and cultivate good thoughts and do good acts in daily life

What is the meaning of **Vidhya** (education)? What is the kind of education suitable for young people today? What are the norms of right education? What kind of education will promote the elevation of man? What is the use of the present system of education? The one who examines and finds the right answers to these five questions will be a wise adviser for the nation. The value of a person is not derived from education alone. The cultural refinement of his life-style is also essential.

What is meant by culture? It is the realisation of the inherent divinity in man and making it manifest in one's way of life. A life without culture is like a house without light. A dark house is a home for foul-smelling bars and not for fragrant objects. A person without culture is like a stringless kite, which is tossed hither and thither. An education bereft of culture is worthless like a counterfeit coin. Hence culture is most important, especially in relation to one's character.

Education for life, not merely for living

In the sphere of education many revolutionary changes are needed. Since the attainment of freedom 50 years ago, many committees have been set up by the government to go into the problem of educational reform. These committees have recommended many reforms. There has been no implementation of these reforms.

Even now, no one is trying to restore the ancient ideals of education. As a result, the country is riddled with violence and disorder. Educational institutions have become centres of disorder.

Vidhya means acquisition of knowledge. In the English language this is called "Education". The term education is derived from the Latin term **e-ducare**, which means "drawing out". The idea is to draw out what is latent. Acquisition of knowledge is a worldly aspect. But what has to be discerned is the divine feeling present in the human heart. One refers to living and the other to life itself. In addition to earning a living one has to understand the purpose of life.

Both these aspects are as essential as the two eyes for a person. Today there is too much concentration on one aspect---how to earn a living? Even here, there

is a steady decline in moral standards.

No one makes a serious attempt to realise the divinity in man. No attempt is made to understand one's true nature. That is the real purpose of life. True education means trying to manifest the inner divinity in man. How is this manifestation to be brought about? Education is that which illumines the physical, the mental and the social environment of man. It is not confined to one specific sphere. Education should illumine every aspect of life the economic, the political, the moral, the spiritual and other spheres of life.

Students consider book knowledge as education. This gives them only superficial knowledge.

They need practical knowledge. This knowledge should enable them to lead righteous lives.

Today people are worshipping wealth as divine. This is totally wrong. Wealth can never give peace of mind. It may provide physical comforts but not mental peace. Without understanding this, people and the government imagine that there is great progress in education.

What is this progress?

Justice and morality are confined to books.

The hearts have become the abode of all that is foul.

Hands have become instruments of selfishness.

This is the progress achieved by education today.

(Telugu Poem)

Education must be for the well-being of the society

Is this the mark of true education? No. Efforts must be made to eliminate such feelings.

Moreover, all that is learnt must be utilised for promoting the well-being of society. All should work for the welfare of society.

"Sarva loka hithe rathaah" (Let all rejoice in the well-being of all people in the world).

"Sarve jnaana Sampannaah" (Let all possess wealth of all knowledge).

"Sarve Samhitha gunaihi" (Let all be endowed with good qualities). These are three main

pronouncements regarding the educated persons. This implies that every student, after

completing his studies, should dedicate himself (or herself) to serving society. For this service,

one should acquire all the necessary knowledge. Students should have all good qualities. A good

student should promote a calm atmosphere wherever he stays. He should be ever prepared to

help others. These are the marks of a good student. Unfortunately students today are not having

any of these qualities. Who is to blame? Not the students. Not the

teachers. All in society are

responsible. Students do not possess the requisite abilities to pursue the right path. Teachers also

lack these abilities. They do not take up the task of moulding the character of students from an

early age. To do so they have to train themselves to be ideal teachers.

When the teachers lead an exemplary life, the students will follow their example. There is no

scrutiny of how teachers teach or how students study. The

Government is spending over

Rs.2,000 crores a year on education. No one knows what the outcome of all this expenditure is.

What transformation is taking place in the students? What is their future? No one seems to

enquire into all this. Only money is spent endlessly.

It is not greatness but goodness that matters

Nor is that all. Politicians are invading the educational field and ruining the students. Students

have, of course, to study political science. But the educational field should not be **politicalised**.

Today students are entering the political field and not only spoiling their studies but ruining their

entire future. Hence students should resolve to pursue their studies with devotion.

Parents also should encourage their children to pursue education in the right spirit. They should

not desire so much that their children secure high ranks. It is not greatness that matters but

goodness. They should wish that their children should earn a good name rather than achieve

purely academic excellence.

Make proper use of your education for the good of society. Be men of good character. That will

make you shine before the public. True education will make you divine. Education is not mere

knowledge of words. It should broaden the mind. The mere acquisition of degrees is valueless.

Character is more important and it can be developed only by taking to the spiritual path. Of what

use is an education that does not promote good qualities?

Humility is the hall-mark of true education

Students! Boys and Girls! Together with academic education you have to acquire wisdom and a

sense of right and wrong. Knowledge without wisdom, scholarship without determination, music

without melody, learning without humility, a society without discipline, friendship without

gratitude, speech without truth--all these are utterly useless. Hence everyone should seek to

follow the correct path.

There is no sense of respect for people in society. Gratitude is absent. Scholars are without

discretion. The educated lack humility.
 Humility is the hall-mark of true education. Humility does not mean moving about with a bowed head. It calls for respect to humanness. It is beastly to go about causing fear in others. Humans should be free from fear. Both fear and frightening are animal qualities. Men must be fearless.
 Today fear haunts every place. How does fear arise? When one is full of bad thoughts and bad feelings.
 Educational institutions today are full of disorder and indiscipline. How different were the ancient abodes of learning! In ancient times education used to be offered free. In those days, the preceptors used to send the students to the forests. The students used to be examined periodically about their studies. For instance, the students would be asked: "What tree did you find useless in the forest you visited?" The replies of the students varied, each one saying that one particular tree was useless. The preceptor did not accept their answers. He told them that all trees were useful, each in its own way. Every tree had something or the other which had medicinal properties. If a tree did nothing else, it served to take in the carbon dioxide from the atmosphere and release the life-giving oxygen for the benefit of man. Every tree serves a useful purpose. Equally every human being is valuable.
 Today education has become very expensive. Education should be made free. Then there would be no room for corrupt practices over seats.
 The uniqueness of **Sai** Education
 In the **Sai** Educational System, there are no problems of student unrest because education is free.
 Our students are happy. All of us are also happy.
 Because of free education the students behaviour is exemplary All the students feel spontaneously: "Here we are getting free education. We must conduct ourselves well to show our gratitude to all concerned." Opportunities must be provided for students to develop such an attitude towards their **alma** mater. In our Institute no fees is charged for anything.
 We must strive to revive the ancient system of free education. Today such a sacred approach to education is lacking among students, parents, teachers and the authorities. The change must come at the Governmental level. Then the public at large will also change. There must be a change in the moral climate of the educational system. Only then the educational institutions can

turn out young men and women of character.
 Tribute to **Sai** Students
 The first thing students have to learn today is moderation in speech. Talk less and study more.
 Although I do not speak about it often, I am immensely happy over the character of our students.
 They are inspired by high ideals. Some of the students even go to the extent of reforming their parents. With due humility and reverence they tell their parents to change their ways of living.
 Whenever I hear reports of such conduct by our students I rejoice in the fact that we have such students. I do not expect anything from the students. All that I desire is that they should earn a good name when they go out. Their behaviour should be beyond cavil. Ill-educated students are worse than illiterates.
 Skepticism seems to grow with more and more education. The more intelligent the students are, the more doubts develop in them. Lacking self-confidence, ultimately they fail to reach **Selfrealisation**.
 Our Institute students are always happy. This happiness lends beauty to their lives. It is not physical beauty, but the spiritual beauty derived from good character.
 Our Vice-President (in his Convocation address) dwelt at length on Dharma. Today **Sathya** and Dharma are not very much in evidence. Dharma seems to be fleeing from the people. **Sathya** and Dharma are declining among the people. The ancient sacred **Vedhik** teachings are disappearing.
 It is essential to revive them.
 Students should not be obsessed with earning **dhanam** (money). They must be keen on acquiring **gunas** (good qualities). Education without ethics is no education at all. Education must teach men to be sincere in thought, word and deed as the mark of humanness.
 The state of Indian education is such that it breeds all sorts of bad tendencies in the students. It encourages deception and dishonesty.
 Education should result in the purification of the heart. Students need not be over-anxious to score high marks. It is more important to cultivate a good heart.
 Revere your parents. Promote social improvement. **Co**-operate with your fellow-men. These are the things you should learn.
 Make Nature your teacher
 Make Nature your teacher, instead of relying too much on books. The vast universe has many lessons to teach. Make your heart your preceptor. Esteem God as your best friend. He will never fail you, unlike most fait-weather friends in the world.

I prefer to hear that you have earned a good name for your behaviour than praise for your

scholarship. Do not calculate what money you can cam from your degrees.

You must ask yourselves: "What good can I do to my family? What help can I render to my

fellow men?" Education is not for securing a job. It is for acquiring knowledge and wisdom. It is

unfortunate that education has been linked to jobs and earning money

You must move among the people in a friendly and comradely spirit.

Do not hate anyone. Follow

the principle- "Help ever; hurt never.

Today many occupy high positions and earn fabulous salaries. How many of them do work that

can justify the salaries they are paid? Men who receive Rs.20,000 a month do not do even Rs.20

worth of honest work. This is treachery to the nation. An educated person must give proper

return for the salary he receives. Students must bear this in mind when they enter service. They

must give adequate return for the salary they receive. That will give you job satisfaction and

soothe your conscience. Our students are behaving in an exemplary manner. Whatever their

background before joining the Institute, within a month the new students are transformed into

ideal students. They develop commendable qualities.

Boys and girls! Wherever you may go and whatever institutions in which you may work, bring a

good name to the Institute and earn a good name for yourselves. Girl students who may get

married should serve their in-laws in such a way that the good name of the institute is vindicated.

The mother-in-law should be proud of a well-educated daughter-in-law coming from the Sai

Institute.

The good name you earn will rejoice Me. Do your duty wherever you may go.

Earn the esteem of your employers. That will please Me. This is My message to you.

Students devotion to Svaami

Students! Many of you have secured high ranks in the examinations. This year 150 students of

the Sathya Sai Higher Secondary School appeared for the public examinations held by the

Central Board. All of them passed in I class. In many States when one or two candidates get I

class, they give publicity to it. I asked our students why they do not get their photos published in

the papers when they have secured a Ist class. "We studied for the sake of Svaami and not to get

our photos published in the papers," they replied. Those words delighted Me immensely. That

such high sentiments are present among young children is known to very few. The children are

full of fine qualities. They have the ability to develop the whole world. But they do not try to

utilise it. Students should realise the integral relationship between them and the world. Hence

they should, not hesitate to serve the world with determination. They can achieve anything they want to.

Students possess immense power, more than anybody else. My students are My property Earn a

good name wherever you go--from the home to the nation. That will please Me more than

anything else. When you earn a good name, your human birth is redeemed. Shankaraachaarya

has warned youth against being proud of wealth, progeny or youthhood. All these are transient.

What are enduring are Sathyam and Keerthi (truth and fame). Never bother about success or

defeat, loss or gain, happiness or sorrow. They are incidental to life in the world.

With the conviction that very soon our students will go out into the world, set an example to

everyone in whatever institutions they may work and usher in a new era, I bless one and all.

One more thing. I do not mind whether you achieve high ranks or not. But do not get any

"remarks" against you. I am aware that nearly all of you are behaving well. But one or two may

go astray. I desire that everyone should be exemplary. This is My benediction.

Address at the XVI Convocation of the Sai Sathya Sai

Institute of Higher Learning on 22-11-1997, in the Puurnachandhra Auditorium.

Trust in My wisdom. I do not make mistakes. Love My uncertainty, for it is not a mistake. It is My intent and will.

Baba

32. Recognise your Divine Identity

Neither merit nor sin, neither joy nor sorrow;

Neither manthras nor pilgrimages;

Neither charity nor yajna;

Neither eating, nor food, nor consumer of food.

I am none of these.

I am the Eternal Bliss Divine,

The One Absolute. I am Shiva.

EMBODIMENTS of Love! You are neither endowed with merit not with sin. You are nor

creatures of happiness or sorrow. You are not creatures of manthras (sacred chants). Nor the

products of manual or mechanical skills. You are not renunciants or

hedonists. Who, then, are you? Your real form is **Sadhaanandha Roopam** (the eternal Bliss Divine), the Divine form of Auspiciousness (Shiva). But, because of the differences in external physical forms, you are victims of the ignorance of your true selves. from a pauper to a millionaire, from an ignoramus to a great scholar, irrespective of whether one is a male or a female, young or old, anyone, when describing one's Self, uses the term "I" (**nenu**). The scriptures have described it as **Aathma** or **Hridhaya**. **Hridhaya** means that which enshrines kindness. Hence all of you are embodiments of kindness. It is only when everyone recognises this quality of kindness that-world peace will be realised. People pronounce the prayer- "**Lokaas Samasthaas Sukhino Bhavanthu**" (May all the people in all the worlds be happy). But few practise that kindness which will make the people happy. The "I" Principle No Individual can introduce himself (or herself) to the outside world without using the term "I" (**nenu**). Even birds and beasts are not using the term "I" because they do not know human speech. Otherwise, each of them would declare: "I am a cow," "I am an eagle," "I am a dog" and so on. All beings in the world proclaim their existence by using the term "I." The "I" is present in all beings. The all-pervading **Brahmic** Principle is also the "I." Without properly understanding the nature of the "I" man identifies himself with the body and is immersed in the delusion caused by this mistaken identification. The whole cosmos is associated with **dhvaitham** (duality or plurality) based on the distinction between "I" and "this" (the other). This refers to **dhriishyam** (what is perceived). "I" refers to the **drashtha** (seer). Without the seer, the seen cannot exist. Let Me hold up this handkerchief. This is a cloth. The reference to the cloth cannot be made without using the term "this". The term "this" has to be used to refer to a specific object. When I say "this is a hall," the statement points to a specific object that is perceived. All names and forms are associated with objects of perception. It is the **drashtha** (seer) who testifies to the existence of what is perceived. The seer and the seen You see the bulbs shedding light in the hall. What is shedding light is not the bulb but the current in the bulb. The bulb is a **Upaadhi** (vesture).

If you ask a young boy when he came to **Prashaanthi Nilayam**, he will answer- "I came on the 20th, **Svaami**." If he is asked, "Why did you come?" he will answer: "I came for the Convocation." Who is it that came? The body (of the boy). Identifying himself with the body, he replies that "he" came on the 20th. Yesterday, he slipped and sustained a fracture in the leg. Today, he comes to Me and says- "**Svaami**! My leg has sustained a fracture." Does not this mean that his leg is different from him? At one moment you identify yourself with your body. At another moment you distinguish yourself as separate from your body. That means that all that you perceive belongs to the realm of **dhriishyam** (the seen). The perceiver who enters into the perception of all things is the Reality. He is unchanging and remains changeless through all the categories of time--past, present and future. The **Shruthis** called that unchanging entity as "I" (**Nenu**). That "I" represents the **Aathma**. The **Aathma** becomes **Hridhaya**, the scat of **karuna** (compassion). 'All terms like "I", **Karuna**, **Aathma**, **Hridhaya** or God are all synonymous. They are all different names given to the same entity in common parlance. The name **Raama** or Krishna by which one may be called is a name conferred on a person and is not born with him. The first name given to anyone at birth is "I." Even for God the first original name is "I". The **Upanishaths** declare- "**Aham Bhahma-asmī**" (I am **Brahmam**). In this declaration **Aham** ("I") comes first and **Brahmam** comes thereafter. Hence, the "I" is the primal basis for everything. Very few make any attempt to recognise the nature of this "I." Many persons are engaged in 'different kinds of spiritual exercises. For whose sake are these exercises done? The usual answer is "I am doing the **saadhanas** to seek God." Where is the need to search for God, when he is omnipresent? It is a ludicrous exercise. When you are yourself Divine, where is the need for a quest? A man who goes enquiring about where he is will be deemed crazy. Role of the Mind Man today has failed to recognise his Divine identity. This situation has to be changed. How is it to be done? A bent branch may be straightened, A rock may be softened, But can a perverted Mind be reformed? (**TheLugu** poem) It is the incorrigible perverted mind that accounts for man going

astray.

The mind is the root cause of man's happiness or sorrow, health or disease, his goodness or wickedness. What, then, is the meaning of man's search? It is the desire to experience a vision of the **Aathma** (Self).

The different forms of devotional exercises in which people engage themselves are not really for experiencing God but for some kind of mental satisfaction.

If you want to go on with these spiritual exercises, you must do so with only one aim in view, namely, to get rid of the **anaathma-bhaava** (forgetting the **Aathma** and identifying one's self with

the body). You will then realise that the **Aathma** is the only reality. The **anaathma-bhaava** is like the darkness in a room. It has no existence of its own. The moment a light is brought, the darkness disappears.

God has no form or name

You may ask: "How am I to declare "**Aham Brahmaasmi**" (I am the **Brahmam**)? Yes, you can do

so. But, first of all you must understand the **Aham**, the "I". The "I" principle is the Divine.

Vedhaantha declares- "**Ekam Eva adhvaithheeyam** Brahma." The Absolute is One only without a

second. In the work-a-day world, men are used to worshipping the Absolute with different names

and forms. But the Supreme Reality is only one. Different names are used in the context of

different functions. It is like calling the same person by different epithets according to the

particular function he is discharging at any moment. God has no form or name. All names and

forms are creations of the human mind. The **Shruthi** has declared that the Lord is the attributeless

eternal Reality.

In this context, there is no point in people going after gurus and preceptors. You are your own

preceptor. You must subdue your mind. Only then you can develop good qualities. Man is losing

peace because of giving a free rein to the mind.

The Divine nature of the **Aham** ('I') must be properly understood. That "I" is the master of the

body, the senses and the intellect. It is the power that permeates the entire cosmos. To worship

such an omnipresent power in a small shrine is hardly appropriate. To confine the infinite Divine

to the limits of a small photograph for worship is hardly befitting.

What is the need to have a number of photographs? It is demeaning the Divine to adore Him in a

multiplicity of pictures. (**Svaami** sang a song in **Thelugu** which dilated on the futility of trying to

erect temples, light lamps or confer names on the infinite cosmic Lord who is boundless,

infinitely effulgent, is the indweller in every being and contains within Himself the entire

universe. How can such a God be offered food or adored in anyway?)

All the forms in which God is worshipped are products of the human imagination. The proper

way-to experience God is to feel with all your inner being that you are the Divine itself. That

experience will make you feel the presence of the Divine in all beings and in all things. With that

experience there will be no room for hatred towards anyone. Such a one will nor do evil deeds.

What is the reason for the ubiquitous existence all over the world of violence, discord and

disorder? It is the absence of the feeling of the spiritual oneness of all beings. The same Divine

Indweller is present in all beings, like the current that illumines all bulbs. All are manifestations

of the Divine, as declared in the **Geetha**. (**Svaami** sang a song to describe how the **Gopikas** found

it impossible to realise the true nature of Krishna, whose divinity was manifested in the subtlest

particle and in the infinite vastness of the cosmos).

Recognise the omnipresence of God

When men begin to recognise the omnipresence of God they will be transformed. All their

thoughts and actions will get diminished. It may be asked: "Who is responsible for the evil in the

world?" The persons indulging in the evil deeds are responsible. God is only a witness. The

rewards or punishments people receive in life are fruits of their own actions and not conferred by

God.

When all actions are done in a spirit of dedication to the Divine and with recognition of one's

own divinity, all actions become sanctified. Identification of the "I" with the body is the cause of

all troubles. It turns the "I" into the **Ahamkaara** (ego). The ego is at the root of all troubles. There

is nothing wrong in looking after the body, but life should not be based on attachment to the

body.

As I was coming to the Hall, many devotees greeted Me with the words, "Happy birthday!" They

should wish "happy birthdays" for those who are not happy I do not need your birthday

greetings. The divine is **Nithyaanandham** (perennially in bliss).

The Divine is ever blissful,

confers supreme happiness on others,

is the very embodiment of the highest wisdom,

has transcended the opposites, is vast as space,

cloud-like in complexion, with perfect features.

(**Sanskrit** verse)

Like the lightning in the heart of a cloud, wisdom should illumine your hearts. That wisdom will reveal the Divine in you. Understand the spiritual basis of "I" principle Embodiments of Love! You have all come here at great expense and trouble. Make the utmost effort to understand the spiritual basis of the "I" principle. When you regard the "I" as the

Aathma (Self), you will be free from all suffering. In case troubles come, they will vanish like the snow on a mountain. Why should you bother about these passing clouds? When you have realised **Aathma-jnaana** (Self-awareness) there will be no need for you to worry about anything.

All troubles arise because, obsessed with the mind, man forgets the **Aathma**. When your life is illumined by the effulgence of the **Aathma**, the mind will be put in the shade. When you ignore the body and the mind, you will understand your true nature--the **Aathmik** Principle in you.

When you have realised this basic truth, you can carry on all your daily activities and do your duties in a spirit of dedication.

Today there is no peace anywhere in the world. What is the reason? People have forgotten

Aathma-thathva (the reality of the Spirit). They have lost faith in the Spirit and have developed

attachment to worldly things. People look at the phenomenal world. But they do not see it as a

manifestation of the Divine. Herein lies their foolishness.

All that is perceived by the eyes is divine. The perceiver is also divine. Spirituality points out the

Divinity that is present in both the seer and the seen. When this basic spiritual oneness is

realised, the division between man and nature disappears.

God is closer to you than any mother

Have the conviction that God is with you always. A mother may forget her child, but God will

never forget you. He is closer to you than any mother. Never forget God.

Are all those who are coming to **Prashanthi Nilayam** experiencing "**Prashanthi**"? No. They are engaged in too much talking, moving about from one place to another. What for have you come?

For whose abode have you come? Why should you wander about restlessly? Make use of this

golden opportunity to acquire peace of mind. Gather as much spiritual experience as you can

while you are here and. ruminate over it when you go back like a cow chewing the cud.

You have come here to strengthen your relationship with the Divine.

Hold on to it firmly Put into

practice at least one of the things you learn here. Of what avail is a mountain of book knowledge without a modicum of practice?

It is not enough to chant the names of God. God must be installed in the heart. Make your

conscience your guide and preceptor. That will promote true devotion. All external paraphernalia

have no use.

There are four mottos, which all devotees should follow:

(1) Avoid bad company

(2) Welcome association with good persons.

(3) **Remember always** the transient and the permanent.

(4) Ceaselessly engage yourself in meritorious acts.

It is by these means that you become good. Remember the message of **Vyaasa epitomised** in the

dictum: "Help ever; hurt never." If these basic rules are followed, all countries will be happy and

peaceful. Each country is a part of the mansion of planet earth.

Bhaarith is a part of this

mansion. When we have this broad vision, humanity will be one in spirit.

Svaami does not rejoice in the celebration of birthdays. Since all of you have come for this

celebration I am obliged to give you satisfaction. I have no wants.

Whatever I do is for your

sake. Recognise this truth. I have no dislike for anyone and no one dislikes me. All are mine and

I belong to all. My benediction is "May all be happy". Everyone should adhere to the path of

righteousness. All should manifest their spiritual bliss. Till you realise that spiritual oneness, you

have to perform devotional acts like **bhajans, japas** and prayers.

Advice to Devotees

You must install in your hearts the essence of today's message to all of you. I want you to

exercise control over five vital things in life.

First: "Do not waste money." Realise that "Misuse of money is evil." If you wish to keep a photo

(of **Bhagavaan**), have only one. Why do you waste money on buying too many photos? Do not

go on buying photos.

Second: "Do not waste food." Realise that "food is God." Your body is the product of the food

taken by your parents. Waste of food is waste of God.

Third: "Do not waste Time." Time is God. The scriptures have extolled many ways God as the

Master of Time. Time wasted is life wasted.

Fourth: "Do not waste energy." Energy enters into every one of our actions. When you see,

speak, hear, act or think energy is expended. In every one of these

activities you should see that
you do not waste your energies unnecessarily.
Fifth: "Do not forget God," at any moment whatever you may be doing. God is present wherever
you may go. He is with you, beside you and around you always. Hence there is no need for you
to go to some temple to pray to God. Your heart is your temple. Turn your vision inward.
Thereby understand the **Aathmik** Principle.
In your journey to **Prashanthi Nilayam** you must have undergone many inconveniences. In
future avoid unnecessary journeys. You may do so when you need it for your contentment.
Hence, do not waste time. Do not give room for useless thoughts. Do not waste your love. Love
is life itself. With our love one is as good as dead. Install love in your hearts.
Avoid bad company
Avoid unnecessary and excessive association with all and sundry.
Many of you have come here
away from your kith and kin. People have come from America or Japan, Germany or Russia,
leaving their parents or other relatives. Why, then, should they cultivate new relationships with
others here? Keep yourself to yourself as far as possible. Keep your mind pure. There is no need
to indulge in talk with people in all sorts of places. Talk less, think more. Cultivate this habit.
Unnecessary association with strangers may have unexpected consequences of a serious nature.
You might have noticed in the play staged by the students how one person got into trouble
because of his association with some undesirable persons. Ultimately he recognised his mistake
and felt that his mind had been poisoned by association with bad persons. Others should not be
blamed. The mistake was his in not keeping his association confined to good persons. He cried
over his folly in joining bad company
To join bad company and come to grief is a self-wrought calamity. Keep your association with
anyone to the barest minimum. Genuine spiritual aspirants should be particularly careful in
eschewing bad company. They should create an environment conducive to their spiritual
progress and mental peace. That is the only thing **Svaami** wants. Having come to **Prashanthi Nilayam**, all of you must become
exemplary devotees. Outsiders
must feel spontaneously how exemplary is the behaviour of **Sai** students and **Sai** devotees. That
reaction will do you more good than satisfying Me.
Sathya Sai is the devotee of devotees

I have no devotees. You may describe yourselves as **Sathya Sai** devotees. I am myself a devotee.
Whose devotee? A devotee of those who claim to be My devotees. My duty is to fulfil their
desires. I belong to you and you belong to Me. Understand and strengthen this relationship This
is My sole desire.
I do not relish the celebration of my birthday or pompous decorations for the purpose. Such
ostentation is not good for anyone. Adopt a practical attitude towards the spiritual life.
With the holy thoughts, in you on this auspicious day, you must go out into the world and spread
our sacred feelings among others. Do not confine your feelings to yourselves or retain them only
during your stay here. Spread them wherever you go.
Svaami is above all distinctions of caste, religion or language. The caste of humanity, the
religion of love and the language of the heart---these are what I stand for. Experience this truth
and share your joy with others.
Discourse in **Sai Kulvanth** Hall on the morning 23-11-1997.
When you do not love man, your heart will not love God. Despising brother men, you cannot at the same time, worship God; if you do, God will not accept that hypocrisy. God is resident in every heart; so, if you serve anyone, that service reaches the God within him. It brings to you the grace of God.
Baba
33. Dedicate your lives to the Divine
Faith, Daring, Courage and Intelligence,
Energy and Valour---wherever
These six qualities exist
Divine protection is assured.
EMBODIMENTS of Love ! **Vishvaasam** (faith or confidence),
Saahasam (daring or
determination), **Dhairyam** (courage), **Buddhi** (intelligence), **shakthi** (energy) and **Paraakramam**
(valour)---when a man has these six qualities, the Divine will stand by him in all his endeavours.
In any age or at any place or in any circumstance, these six good qualities are essential. No worry
will haunt any man who has these six virtues.
These six qualities cannot be **acquired** by education nor can they be imparted by any preceptor.
Nor can they be inherited from one's parents.
These qualities are secured only by **Aathma-vishvaasam** (Self-confidence).
Faith is essential for every activity in life
The first among the six qualities is **Vishvaasam** (faith). In our daily experience faith is evident
from the simple act of posting a letter. No one will send a letter by post if he did not have faith

in the postal department. The address and the postage stamp on the letter are unaffected by distance. Likewise, God makes no distinction-between those near to Him or remote from Him.

One's faith should be properly addressed. The faith should be unwavering, total and free from doubts of any kind. The letter of Faith has also to carry the stamp of **Prema** (Love). It should be selfless love. Selfish love will be useless. When firm faith is associated with unselfish love, the prayers addressed to **Bhagavaan** are bound to reach Him.

This kind of faith has become rare nowadays. Self-confidence is totally absent. How can one without confidence in himself have faith in God? And how can such a person hope for God's grace? Hence, every man must cultivate firm faith.

Today in every field, firm faith is essential. Any one who leave home for his office sets out with the confidence that he will return home in the evening. No one will embark on any undertaking unless at the outset he has the confidence that he can do the job. Faith is thus essential for every activity in life.

The ancient sages accomplished many great things by their faith. Their achievements are cherished by people today, even after thousands of years.

Unfortunately, because of the influence of kali in the present age, faith is declining from moment to moment. People change their beliefs constantly. Such changes are mental aberrations. They do not pertain to the Spirit (which dwells in the heart).

What are human values?

Mankind has a history of **lakhs** of years. But Humanity is yet to realise the greatness of humanness. After all these years, man is still unable to answer the question: "What are human values?"

Men study books, listen to discourses, experience gains and losses, joys and sorrows, but all these do not give them a firm hold on what is permanent in life. If they had **acquired** this hold they would have realised that the world is one family.

The **Vedhas** taught the concept of one human family. The **Vedhas** declared that the **Brihath** (Supreme Cosmic Principle) has no limits. It is infinite.

Mankind has also no bounds or barriers. In fact, there are no barriers between humanity and every other species of living beings like birds, beasts and insects and even trees. All of them belong to a single family of living beings. In the Tree of Life, man appears in many forms--as animals, birds and insects. In all these forms he experiences his divine

essence.

You are all aware of the fact that **Ganapathi** has two mothers, **Gauri** and **Ganga**. For every man there are four mothers. The first mother is **Sathyam** (Truth). The second mother is **Dharmam** (Righteousness). The third is **Prema** (Love). The fourth is **Shaanthi** (peace). Man must live in such a manner that he pleases all the four mothers. Man, however, has given up these four sacred mothers and adores four others who are adopted mothers. Who are they? Injustice, immorality, unrighteousness and falsehood--these are the adopted mothers. As a result, man is a prey to many difficulties. Man, who ought to adhere to Truth, Right Conduct and Love, has become a creature of injustice, wickedness and untruth. As a result of abandoning one's natural mothers and clinging to unnatural relationships man is leading a polluted life and forfeiting peace.

In an earlier aeon **Raama** declared that the mother and the Motherland are greater than Heaven itself. But man today has given up his natural mother and is adoring meretricious mothers. Man should love Truth, Righteousness, Love and Peace as his mothers. In no circumstance should he cause any pain to these four because that will result in great suffering for him.

The six inner enemies of man

The Creator has endowed man with numerous marvellous qualities. Besides the six virtues mentioned earlier man also got vices. The opposites of the six virtues are **Kaama** (Desire), **Krodha** (Anger), **Lobha** (Greed), **Moha** (fascination), **Madha** (Pride) and **Maathsarya** (Envy).

These are known as the six enemies of man. They are part of creation. The mind is the master of these vices. Man tries to train the mind to overcome these vices. But this is not easy for all. The reason is that, being unaware of how to control the mind, man becomes an easy prey to its vagaries. Everyone should strive to find out how to use the mind in any situation, at any time and in any circumstance.

Men today are dominated by three evil qualities: anger, hatred, and envy. These three qualities poison the mind of man. Consequently, every action of man gets poisoned. Every word he utters is venomous. All actions done by the promptings of the mind are tainted. All sensory actions are equally polluted. To transform these evil thoughts and actions into good ones, it is necessary to infuse love into all thoughts and actions. When the mind is filled with

Love, all actions get
suffused with Love.

Today man is totally unaware of what is meant by Love. Man equates
desire with Love. He

imagines that whatever he yearns for are prompted by Love. This is
not true **Prema** (love).

Prema is totally free from desire. It is utterly selfless. It seeks no
return. It is all encompassing. It

makes no distinction between friend and foe.

Forgetting this concept of universal selfless love, filling himself with
selfish desires, man fancies

that he is filled with Love. This is mundane attachment. It is quite
apart from the Love that flows

from the Spirit inside. Spiritual love is boundless. It is free from the
feeling of hatred. It is

capable of expressing itself in universal terms.

It is vital to fill the mind with Love and expel the six enemies residing
in it. Every part of the

body should be filled with Divine Love. That is the way to **divinise**
man.

Fill the heart with Love and render service

Many people imagine that to **divinise** man and make him a godly
being is a superhuman

exercise. This is not so. Divine Love is within the competence of man.

It is natural to man. He is

entitled to possess it. Divine Love should not be considered as
something transcendental or alien

to man. But men tend to degrade this love by giving it different forms
and names and degrade

themselves.

The defect lies in the perversion of Love and is not inherent in it.
Convert anger into Love. Turn

hatred into Love. To effect this change what is needed is a change of
heart---filling it with Love.

When the heart is filled with Love, the whole world becomes loveable.

The mind is restless and fickle. All troubles that afflict man stem from
the mind. The thoughts

arising from the mind are the cause of human birth.

The **Vedhas** describe man as **Manuja**. This implies that man takes
birth to experience fulfilment

of his desires. Hence, it is necessary for man to make his desires
sublime. He should seek to

know what could make his life ideal and exemplary.

What can contribute to the well-being of society? What is ideal for the
whole world? Thinking

over these questions, one should develop sublime ideas. People
should not act in haste on every

impulse of the mind. It is said that the body is a prerequisite for the
achievement of righteousness

but it is important to note that man is endowed with a body to render
service to others. The

implication of the two dicta is that while discharging his duties, man

should also render service
to others.

There is any number of helpful sea-vices to be rendered by men in
this world today. We have

here three types of devotees. There are those who are not conscious
of their abilities. There are a

second type of devotees, who seek God alone and do not desire
anything else from God. The

third type are those who adore God as the embodiment of Truth and
get their wishes fulfilled by

their prayers to Him as the omnipotent Lord. God is one. But devotees
can worship him under

different names and forms.

Divine exists in the microcosm and the macrocosm

Man has no need to seek anything outside him. He has the universe
within him in his heart. He

is potentially the Cosmic Being. He has in him the magnetic power of
attraction. It is derived

from the Divine. Every atom has his Divine power. Men think that
only what is perceived by the

senses is real and what is beyond human perception is unreal. This is
wrong. It is the unseen that

contains everything. When you see a man, you consider his physical
features as the only reality

about him. But you can have more conception of his powers and
talents, which are not visible

externally. He has Compassion, Love, the spirit of Sacrifice, sublime
thoughts, none of which

are apparent to you. For that reason, can you say that they do not
exist? Likewise, the secret of

man's actions may not be apparent. A flower, for instance, has
fragrance, which has no visible

form. The form of fragrance is to be found in the form of the flower.
Without the flower there is

no fragrance. It is said that **Prema** (love) has no form. But love has a
form. The mother, who

loves her child, expresses the form of love.

Likewise, everything has a form. But the ignorant not aware of the
truth, declare that what is

formless is non-existent. There is nothing in the universe, which is
without form. For one to

understand this truth, he has to realise that the Divine exists in the
microcosm and the

macrocosm.

All are one! Be alike to everyone

There were controversies regarding Jesus. These differences were the
cause of the ordeals he had

to go through. But Jesus was prepared to face any trouble or any
penalty he considered

Compassion as the supreme quality At first, he declared he was a
"Messenger of God." Then, he

announced: "I am the Son of God." Ultimately he declared: "I and my

Father are One." You must take note of this oneness. You must proclaim yore: oneness and not your diversity.

Today people talk about unity but do not practise it. In every discourse Syaami speaks about love. How many practise it? How many have tried to understand the Love Principle? Who has this Love? Love is not to be seen anywhere.

Where there is love, there is no room for hatred. Do not be envious of anyone. When this evil quality appears. Love takes to flight. A pure heart is abode of Love. Where there is Purity, there is Unity. Unity leads to Divinity.

Today Purity is absent. How, then, do you realise Divinity? You must offer everything to God without any desire. Dedicate all yours to God. This was the teaching of Jesus. He considered everything as an offering to God. When he was being nailed on the cross, people around were weeping. At that moment an ethereal voice declared: All are one, my dear son! be alike to everyone." Jesus declared: "Death is the dress of life." Just as we change our clothes, we also change our bodies. The bodies are vestures (for the indwelling Spirit). Hence bodies should be regarded as mere vestures. We should not worry about the body. Love is God. Live in Love

Buddha also, before he attained Nirvaana expounded his reachings clearly. His step-mother's son, Ananda, was in tears at that time. Buddha told him: "Ananda! You should not shed tears like this. Why are you weeping?" Ananda said: I am grieving over your imminent passing."

Buddha declared- "I am not dying. Nor are you living. All have to give up this body. Therefore, you must not shed tears."

How many heed such sayings? You must learn to lead ideal lives. That is the right way to observe the birthday' of Christ. Few care to observe the ideals of the great teachers.

You must realise that there is nothing more divine than Love. Love is God. Live in Love. This is your duty Fill your hearts with Love. You will then be free from all afflictions.

You must feel that you are suffering because of Love. But that suffering is due to constricted love. When your love is all-embracing there will be no room for suffering.

Towards the end of his life Raamakrishna Paramahansa was suffering from cancer of the throat.

All his disciples appealed to him to pray to the Mother; Durga Devi, whom Raamakrishna

worshipped, to relieve him of his malady. Raamakrishna said: "I have prayed to the Mother."

They asked him what the Mother's response was. Raamakrishna said- "The Mother told me:

'When I am caring so many things with so many months, does it matter very much if you are unable to cat with your one mouth?' her words opened my eyes."

Sing the glories of God and serve others

All mouths are the mouths of God. The Vedhas proclaim that the Divine has a myriad heads and myriad eyes and myriad feet. This means that all heads are His, all eyes are His and all feet are His. God is infinite. Man is finite. The infinite Divine must be loved with boundless Love. God's love is limitless and undiminishing. It is ever pure and unsullied. You must serve everyone with a loving heart.

Christ was the victim of envious persons who were opposed to His teachings and who levelled accusations against Him. Devotees of God should not mind the criticisms of envious persons. All good people have to face such troubles. They should treat everything as meant for their good.

This was how the Paandavas looked upon all the troubles they experienced.

Yesterday and today the overseas devotees filled everyone with joy by their music programmes.

God is a lover of music and enjoys music. Sainly devotees like Naaradha and Thumburu, who are always in the proximity of God, are always singing the glory of God. Nothing else can give so much joy as music. You can please God with your music. God revels in music. Music is therefore holy. It reflects the state of one's inner being. Singing the glories of God, render service to the people. You will derive the greatest joy when you sing and serve.

Discourse in Sai Kulvanth Hall on the evening of 25-12-1997.

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1

Transform yourselves and

transform the world

The Cosmos is controlled by God;

God is subject to Truth

That Truth is subject to the authority of

Sacred and noble beings.

Men today must become embodiments of Truth. They must have mastery over Truth.

The entire creation emerged from Truth (**Sathya**).

Everything merges in Truth. What is there in the cosmos without its basis in Truth? This is the pure Truth of Being (**Suddha Satwa**) oh man.

[Telugu Poem].

Every man has his origin in Truth. He is sustained by Truth. And he merges in Truth. He is the embodiment of Truth. When every individual recognizes this truth, the whole world will be permeated by Truth. What man should seek today is not pleasure. Nor is his goal sorrow. Man should bring under his control the source of pleasure and pain. More than pleasure, it is pain that awakens the wisdom in man. If you study the lives of great men, you find that it is out of trouble and pain that **Sathya Sai** Speaks, Volume 31 2

they derived wisdom. Without sorrow there can be no wisdom.

It is pain that teaches many wise lessons to man.

Not realizing this profound truth, man pursues pleasure endlessly. No doubt man needs to be happy. But how is happiness to be achieved? It is only when sorrow is overcome that man realizes happiness. Hence everyone should welcome sorrow in the same spirit in which he greets happiness.

Pain and pleasure are intermingled.

No one can separate them.

Pleasure is never alone by itself.

When pain is relieved, pleasure is experienced.

[Telugu Poem].

Wherefrom does pleasure come? When pain is got rid of, pleasure is secured.

Treat pleasure and pain alike as divine gifts

In our country today the young boys and girls are the inheritors of the prosperity or poverty of the nation. The future progress of the nation depends on them. Hence, these boys and girls are the true wealth of the nation.

It has to be realized that man is the architect of his own pleasure and pain. Hence he should face with equanimity whatever happens to him good or evil.

God is described as **Siddhiswaroop** (the embodiment of wish fulfillment). He is also described as **Amogha** (One without a limit or measure). This means that the power of the Divine is infinite. He is also known as **Aprameya** (the immeasurable). Hence, everyone should treat whatever happens to him as a gift from God. Pleasure and pain should be treated alike as Divine gifts. There is a unique joy in this process.

In daily life we tend to treat defeat, loss or grief as calamities.

But, nothing occurs in the world without a cause. Hunger is the cause for eating. Thirst is the cause for drinking. **DiffiSathya**

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culties are the cause of sorrow. If man is to enjoy enduring happiness, he must discover the source of such happiness. That source is love (**prema**). There is nothing greater than love in this world. Everything has a price. The price to be paid for enduring happiness is Divine Love. Without Love, no object can give you real happiness.

Hence, the primary wealth for man is Love. Everyone should seek to acquire this wealth. With this wealth anyone can enjoy enduring bliss.

Pain **divinizes** the pleasure that follows it

We witness in the world all kinds of pains and sorrows. But none of these is permanent. Every term of pain is followed by pleasure. The experience of pleasure is refined and enhanced by the earlier experience of pain. Like the refinement of gold by melting in a crucible, pain **divinises** the pleasure that follows it.

The New Year or a new month does not bring with it any new joy or sorrow. As **Sandipan Chatterjee** (who had spoken earlier) said every moment is new. Every second is new, because it heralds the march of time. A year is in fact a succession of seconds turning into minutes, days and months.

It is only when every moment is cherished as new, will the new year become new. The sacred way in which every moment is spent will determine the fruitfulness of the year.

If you wish to lead a sacred life and have sacred experiences, you must engage yourself in sacred actions. The good and evil in the world can be changed only by the change in men's actions. Transformation of society must start with

transformation

of individuals.

This morning the students recited a Vedic prayer about students

living together in amity and acting in unison. But they did not mention the crucial passage in the prayer which **deSathya Sai** Speaks, Volume 31 4

clares: Let us live in harmony free from conflict The Vedic hymn stresses that unity can come only when people live together without discord. Hence everyone should give no room for conflict or unrest but lead a life of harmony and love with others.

Love is the **dispeller** of the darkness of ignorance

God is ever love incarnate. His love permeates the world.

The universe is termed **Visvam** because of the Lord's presence in the entire cosmos. One of the names of the Lord is Vishnu.

Etymologically the word refers to one who is present throughout the universe. God is the cause and the cosmos is the effect.

The Lord is also known as **Atma**, which means light or effulgence.

The Lord is the **dispeller** of the darkness of ignorance.

Every word used in the ancient scriptures has profound inner meaning. This profundity is characteristic of the **Bharathiya**

spiritual heritage. Very few are interested in exploring these profundities. Most people confine themselves to ritualistic worship for a brief time every day. They do not even attempt to know what for they are performing these rituals.

There is no meaning in performing these rituals without understanding

the purpose and goal of life. The ultimate purpose of all spiritual exercises is to realize the Love Principle (Love of the Divine). To foster love is the purpose of all spiritual endeavor. In no circumstance should love be given up or ignored.

Where there is love, there can be no hatred, grief or want.

Time is passing. You are all growing in years. But there is little change in your attitudes. Purity in thought results in purity in knowledge and wisdom. Self-Realization can come only through spiritual wisdom (Jnana).

Many in the world acquire wealth, fame and position. But what have they achieved in terms of the goal of life? Their failure is due to lack of understanding of the unity that **underSathya**

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lies the apparent diversity. It is a mark of spiritual goodness to recognize the divine in everyone. **Prahlada** declared that you can find God wherever you seek Him. His father, **Hiranyakasipu**, was a great person because of his attainments. But he failed to achieve goodness because of his denial of the Divine. A similar difference can be seen between **Rama**'s goodness and **Ravana**'s greatness.

The lesson for students today is that they should follow the sacred path of righteousness. They should work for the welfare of society. Students should cultivate three qualities. They should cherish love for all living beings; they should cultivate all good qualities; they should acquire all useful knowledge.

Love is the basis for these three qualities.

Fill your hearts with Love

Embodiments of Love! See that your love for God does not

fluctuate according to whether your wishes are fulfilled or not. Remember that you reap the fruits of your actions, according to whether they are good or bad. Love of God alone can confer enduring bliss. Eschew bad qualities like hatred and envy. Today marks the beginning of the year 1998. At least from today fill your hearts with Love. Look upon all as God's children.

Sri Krishna has declared that all human beings are sparks of Himself. This means that everyone should lead a godly life. Everyone should express his love to some persons everyday. Thereby the whole world will be filled with love.

Ponder for a moment on the phenomenon you are witnessing here today, with thousands gathered from all parts of the world. What is the reason? You are seeking to find something here that is lacking in your native land. What is that? It is Divine Love. You are missing it in your place. You have not found it in yourself. Hence you have come here, like a sick man going to a hospital. Now that you have come here, take back with you Divine Love. Fill your hearts with that Love.

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Carry it with you wherever you go like a sick man who carries his medicines with him. Let Divine Love guide you like the mariner's compass points ever toward the Divine. Dedicate all your thoughts and actions to the Divine. Thereby you will be **divinising** your entire life. It is by leading such a godly life that our ancients left a glorious heritage. Boys and girls today should fill their minds and hearts with such sacred ideals and transform the entire society into a loving community.

Role of sports in influencing young people

You are aware that on December 30 players from many countries came to **Prasanthi Nilayam** to take part in a cricket match. All of them had taken a resolve to play the game in a sporting spirit, with a pure mind and with due regard to the rules of the game. They played the game in this sublime spirit. Not only did they enjoy the game, but they filled the large mass of spectators with joy. Our young students showed great interest in the match.

Among the spectators were large numbers of people from neighboring villages and towns. Sports and games have a

welldefined

role in influencing young people. Life is a Game, Play it! Life is a Dream, Realize it! Life is Love, Enjoy it! Life is a Challenge, Meet it! People must be ready to face all the ordeals in life. The capacity to face the challenges of life is given to man alone.

Every act in daily life can be sanctified by dedicating it to God. By dedicating all thoughts to God man can achieve peace. There is no need to wait for a suitable time for embarking on this exercise. The time is at your beck and call. Great people do not wait on Time. They make time their servant. Endowed with a sacred body man is misusing it. Human life is like a bamboo that has many knots in the form of desires for wealth, wife and children. These knots have to be removed.

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From the new year, you have to understand the true meaning of humanness and transform your life. You will then be true servants of the nation. Play your part in every field of public life, keeping your heart pure and unsullied. Sanctify all actions by dedicating them to God. Students! Remember that you are in a golden age in your lives. Do not waste it. Do your duty. Love and revere your parents. Serve society. Adhere to the good qualities associated with right education. Be happy and make others happy. From this new year onwards, when students cultivate humility, reverence for elders and love toward all, I shall feel very happy.

At a meeting of the Central Trust yesterday, I told the members including **Sri Indulal** Shah, that I had no interest in property. Do not involve me in any connection with these properties. I do not wish to have any connection with money or property. My only concern is with my devotees. Telling them all this, I signed the papers.

You are my property. When I have this boundless property, why should I have any interest in material assets? Students are my property. Nothing can give me greater pleasure than what I get from seeing the students lead ideal lives. That is the return I expect from you. No fee of any kind is received from you for your education. But I want you to pay one special fee - that is love. When you offer that fee, you will be offering everything, as it were.

Lakshmana surrendered to **Rama** totally, declaring that he was offering his family and everything he possessed to **Rama**. Everyone should follow **Lakshmana**'s example. He revered his elder brother's wife as his mother.

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The eyes should see only what is good

The eyes should see only what is good. The hands should be engaged in good actions. The ears should hear no evil and listen only to what is good. Talk no evil. Talk only what is good. Think no evil. Think what is good. Do no evil. Do what is good. This is the way to God.

The eyes should see only sacred objects. The whole world will be transformed when your vision becomes holy.

This is New Year Day according to the Gregorian calendar.

We have other New Year days according to the practice in different parts of the country. There is no need to bother about the year as such. Devote every moment to actions that will please God. Develop love for God, which will confer every blessing on you. This is exemplified by the life of **Harishchandra**. He sacrificed everything in the cause of truth. And ultimately he got back everything by the grace of God.

On this New Year Day I wish you all every happiness and prosperity. The ancients used to bless those who come to them with long life of 100 years and good health. They wished the people long life so that they may lead worthy lives. Lead a

long life, happy life, peaceful life, loving life and divine life.

Redeem your lives by practicing Divine Love.

1 January 1998, morning

Sai Kulwant Hall, **Prasanthi Nilayam**

2

Promotion of unity:

Students duty

Before desiring anything, a person must make **themselves** worthy.

Charity (or generosity) qualifies someone for a good name.

Adherence to Truth qualifies them to attain Heaven.

Character makes them fit to enjoy happiness.

To do anything in the world, one must have competence (**yogyatha**). For the practice of righteousness (dharma), one must have competence. According to his fitness, man embarks on righteous action. To achieve fame man must qualify himself to deserve it. It is by generosity (**danam**) that one achieves a good name. Heaven is realised by Truth alone. Character is the root cause of all happiness for man. Hence, to get happiness, or

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go to Heaven or earn a good name, one must acquire the requisite worthiness.

The significance of **Sankranthi**

This festive day has been celebrated from ancient times as a day of fulfillment and joy. Every festival is a social occasion, arising in society, flourishing in society, and promoting the well being of society. Every festival has been designed to promote the welfare of society. With social changes, festivals also have undergone changes.

Today's festival is an extremely important one for **Bharatiyas** (Indians). It is a festival to celebrate the glory of the Sun God. The Sun moves every month from one sign of Zodiac to the next.

Sankranthi, meaning sacred change, occurs every month as the Sun moves from one house of the Zodiac to another. But special sacredness attaches to the movement of the Sun to Capricorn (**Makara-Sankranthi**).

The Sun appears cool

The day is shortened

And is made pleasant by chill wind

On fields lit by moonlight

The crows **caw** over the grain heaps

While farmers sing in joy

Over the golden harvest

The flowers express their joy

By putting forth their petals

While in every home, filled with grain,

The people welcome the advent of **Sankranthi**

(Telugu Poem)

On **Sankranthi** day, the farmers rejoice over the fullness

with the newly harvested crop of the granaries in their homes.

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When the Sun enters the sign of Capricorn, it begins its northward motion. The sun shines in every human body, illuminating the six **chakras** (spiritual centres in the body). Of these **chakras**, two are most important: the **hridaya** (heart) chakra and the **sahasrara** chakra.

The **hridaya** chakra has eight petals. God is the Lord of the eight-petaled **hridaya** chakra. These eight petals are regarded as eight consorts of the Lord. In this context, the Lord is adored in the form of the Sun. The world cannot survive without the Sun. The solar system is derived from the Sun. Hence, the Sun is worshipped as divine.

Sahasrara Chakra represents sixteen thousand **gopikas**

The ancient sages adored the eight-petaled divine centre in the heart and thereby reached the **sahasrara** chakra and enjoyed supreme bliss.

The **sahasrara** chakra has a thousand petals. Each petal carries sixteen phases (**kalas**). Thus the **sahasrara** chakra is said to represent 16,000 cowherd maidens (**gopikas**), while the eight petals of the **hridaya** chakra are adored as the eight consorts of Krishna.

The syllable go in the word **gopikas** (cowherd maidens) has four meanings: The **Veda**, the cow, the earth, and the faculty of speech (**vak**). The **gopikas** derive their different attributes from these different meanings. They chant the Vedas, protect the cows, nourish the earth, and proclaim the glories of the Divine by their speech.

In making an offering to Krishna, the mantra that is used is **Kleem Krishnaya Govindaya Gopijanavallabhaya Swaha**. It is interesting to explore the full significance of this mantra.

Kleem means the earth. It is the first element. **Krishnaya** signifies water. **Govindaya** signifies fire (**agni**). **Gopijanavallabhaya** signifies air (**vayu**). **Swaha** signifies space (**akasa**). Thus, **Sathya Sai** Speaks, Volume 31 12

the mantra represents all five elements in the cosmos as manifestations

of the Divine.

The cosmos cannot exist without these five elements. They are all-pervading. It follows that there is no place in the cosmos where God is not immanent. The cowherd maidens, through this mantra, taught the world that God should be adored as the omnipresent Divine everywhere in the cosmos. Hence, in every atom, all the time, in every particle, the Divine is present.

The spiritual goal of the ancient sages

The ancient sages reached the thousand petaled **Sahasrara** through the adoration of the Lord in the eight-petaled lotus of the heart. They used all their God-given intelligence for this spiritual goal. But modern man uses his intelligence only for worldly ends. The sages considered cultivation of virtues, good qualities, and righteous conduct as true education.

What do the eight petals of the heart represent? They are: love (**prema**), truth (**sathyam**), forbearance (**sahanam**), sacrifice (**thyaga**), compassion (**daya**), beauty (**sundaram**), bliss (**ananda**) and peace (**santhi**). To realize the bliss of the Divine, all the other qualities have to be fostered. God is the embodiment of all these eight attributes. Sacrifice is the most important of them.

The **chakora** bird is an example for man in the pursuit of purity. It will not drink any water except what rains from a cloud in the sky. It sees in a dark rain-bearing cloud the divine form of the Lord. Man should seek to see and experience the Divine in every object and every being. Students should experience the Divine in all their studies and sports. It has been said: Life is a game, Play it!

Life must be permeated with love. Through love, truth can be realized and a righteous life can be lived.

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The ancients attached the highest value to good character. They considered that if character was lost, all was lost. Today, people consider that if wealth is lost all is lost. They attach no value to character.

Men should strive to lead virtuous lives. The cowherd maids (**gopikas**) provide the supreme example of how to lead a life dedicated to the Divine. The episode of **Uddhava**'s mission to the cowherd maids and their reaction to it as described in the **Bhagavatam** shows what true and one-pointed devotion to Krishna meant for the cowherd maids. They had totally surrendered their minds and hearts to Krishna.

The sacredness of **Uttarayana**

This day marks the entry of the Sun into the sign of Capricorn in his northward journey (**Uttarayana**). **Bhishmacharya**, lying on a bed of arrows after he fell wounded, waited for the commencement of **Uttarayana** to give up his spirit to the Lord. He lay on the bed of arrows for 56 days. This signifies the sacredness of this day. This is the moment to fill one's heart with divine feelings.

There is no need to seek God in a temple, mosque, or church. He is enshrined in every human heart. Unfortunately people go on expensive pilgrimages to all sorts of places, forgetting that God is the dweller in their hearts.

Why should Indian students go abroad for studies or jobs?

It is better to earn ten rupees within India than ten thousand rupees abroad. This craze for going abroad is utterly meaningless. It is better to lead a good life within India than to pursue the mirage of careers abroad.

In this context, it is good to remember the teachings of the sage **Narada** on devotion. **Narada** is misrepresented as one who reveled in promoting discord. This is totally wrong. He expounded the highest truths about devotion (bhakti) and taught

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how man should realize oneness with God through intense devotion. Integral relationship between society and nature

What people need today is yearning for unity in diversity. Human beings are like limbs of the body of society. They are integral parts of society. Society is a part of nature, and nature is a limb of God. Hence, the integral and organic relationship between the individual and God through society and nature should be properly understood.

The body is important in the spiritual process. The **Gita** has declared that the body (**kshetra**) and the indwelling knower (**kshetrajna**) are one. Hence, men should engage themselves in sacred actions that will promote the welfare of society and uphold its reputation.

To transform society, the first requisite is individual transformation. Purify your heart. Then society will also become pure. You should adhere to truth, like **Harishchandra** did, prepared to face any ordeal. Never go back on your plighted word.

Students! You have participated in many games. Prizes are awarded to winners in sports. But do not aspire for prizes given by others. Seek the reward of self-satisfaction. You must have the feeling, "I did my duty". Duty is God; work is worship.

Today, the wardens approached me and said that Swami should distribute prizes to the winners in the sports events. At the outset, I did not agree to distribute. A prize is called **bahumathi**. The meaning of **bahumathi** is multi-minded. When a single mind can play so many monkey tricks, what is the result of bestowing many minds? There is a saying that a bachelor is equal to a hundred monkeys. I do not like to confer prizes that unsettle the minds of the students.

What is the prize that should be awarded to the students?

You are good! You are good! That is the award that you should **Sathya Sai** Speaks, Volume 31 15

earn from Swami. Many prize-winning students look forward to getting prostration at Swami's feet (**padanamaskar**) when they receive prizes from Swami. Yesterday, I allowed all students to offer **padanamaskar** because they were willing to forgo receiving the prizes. It is their spirit of sacrifice that has enabled them to get this benediction from **Bhagavan**.

From self-confidence to self-realization

A spiritual edifice is built on the foundation of self-confidence.

The walls are made up of self-satisfaction. Self-sacrifice is the roof. Self-Realization is fulfillment in life.

Students! Fill your minds and hearts with these sacred spiritual truths and go out into the world to spread the spiritual message in every street and every alley.

The world today is in utter confusion. Unrest and fear stalk the world. To eliminate this disorder and fear, you have to instill devotion among the people.

Today, the world lacks righteousness and spirituality. People are immersed in materialism and worldliness. They are after power and pelf. This is utterly wrong. Money comes and goes. Morality comes and grows. You may carry on your vocational duties. But along with it, render social service. See the divine in the people whom you serve.

Even an agnostic occasionally invokes the name of God. For instance, on one occasion, Jawaharlal Nehru was visiting the Meenakshi Temple in Madurai. During the worship of the Goddess, Nehru noticed a large emerald adorning the idol. He asked about the value of the emerald. He was interested in the value of the gem. But the devotees in the sanctum were meditating on the divine form of the Goddess. They were concerned about Divinity. Nehru looked at the idol from a worldly point of view. When he was informed that the ornament was worth several lakhs, spontaneously he exclaimed: "My God!" What Sathya Sai Speaks, Volume 31 16

made him think of God? Because God is in everyone. When expressing surprise at something one exclaims: "Oh! My God!" In this manner, people give expression to the Divinity within them unconsciously.

A lesson to the Pandavas

Doubts about God may sometimes arise even among staunch believers. This may be illustrated from an incident in the Mahabharata. Once, while the Pandavas were in exile in the forest, Krishna visited them. Krishna was told that the five brothers took turns during the night to keep a vigil over the activities of evil spirits and demons. One night, an evil spirit appeared before the Pandava brothers, and they had great difficulty in fighting it. In view of this, Dharmaja, the eldest of the Pandavas, tried to dissuade Krishna from participating in sentry duty. Krishna, however, insisted on taking his share. During that period no evil spirit appeared. Then came Arjuna's turn, and Krishna watched the scene from a distance. To Arjuna's surprise, no evil spirit appeared while Krishna was there. Krishna then explained to Arjuna that evil spirits were only a reflection of one's hatred and fear, and when one is free from these, no evil spirit would appear or do any harm. Krishna revealed that the Divine existed even in so-called evil spirits and that if a person gets rid of the evil qualities within him, the evil spirits can do no harm. One's anger assumes the form of a demon. If you develop love, everything you confront will have the form of love. This was the lesson Krishna taught the Pandavas.

Students should eschew bad qualities like anger, hatred, and envy. By manifesting love, they will enjoy bliss.

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"Follow your dharma"

The essential message of the Gita is: Follow your dharma. Do your duty without expectation of its fruits. If you are a householder, perform your duties as a householder. Whatever your stage in life, act according to the duties appropriate to that stage. If everyone does his duty, there is nothing greater in life. But there is one duty that is common to all stages: the duty dictated by the heart (hridaya-dharma). Fill your hearts with love. Through this you can accomplish anything. Start the day with Love, Fill the day with Love, End the day with Love this is the way to God.

I am presenting a silver cup to each campus of the Institute. Accept it as my love offering to every student individually. Everyone should develop a sense of oneness with all. The world today suffers from divisiveness. Students should go out into the world and promote the sense of human unity. That will be the offering you can make to Me.

You are all my property. And I am yours. Let us share each other's love. That is the true path of devotion. Ritualistic worship is not the true mark of devotion. The essence of devotion is the feeling of identification with God.

During the recent Unity Cup Cricket Match, a cricketer of repute observed, I don't do any work on my own. Whatever I do, I regard as Swami's work. Because I did Swami's work, my work was taken care of by Swami. I did not attend to my work. After coming here, I received a telegram to the effect: Your task has been accomplished successfully. He then announced that, while I attended to Swami's work, Swami carried out my work.

Likewise, if you do Swami's work, your work will be taken care of by Me. Dedicate every action to the Divine. The response will be equally divine. This has been described as diSathya Sai Speaks, Volume 31 18

vine vibration. That vibration will sustain and support your life. Take up social service in the villages after you go back to your homes. That is the way to make use of your studies and put Swami's teachings into practice. Instill in the villages devotion to God. Practise what you preach. This is true service.

14 January 1998

Sai Kulwant Hall, Prasanthi Nilayam

A mirror, though clean, may not reflect your image if there is no mercury coating behind it. So also the heart may be pure, but there should be a coating of love behind it to facilitate reflection of God.

Baba

3

Buddha's gospel of good life

Embodiments of Divine Love!

Man today is acquiring various types of knowledge.

Among these he is learning how to live and act like lions and other animals.

What is the meaning of knowledge (jnana)? It is not mere acquaintance with numerous books. Even the acquisition of information about all the objects in the animate and inanimate is not knowledge. True knowledge is awareness of the relationship between the individual and collective (samashiti) and their oneness.

Men today do not recognize the nature their humanness.

How can they recognize their inherent divinity?

It is only when man is aware of his humanness that he will be competent to recognize his divinity. How then, is man to reach humanness? What is the means? Buddha undertook various

inquiries to discover the Divine and came to the conclusion

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that it is only through mastery over his senses he can achieve this. Man has to make the right use of his senses for sacred purposes to realize his divinity.

Samyag darsanam

Hence, Buddha declared that the first requisite is **samyagdarsanam** (Having the right vision). The implication of this statement is that, having been bestowed with the great gift of eyes, man should use them for seeing sacred objects and holy beings. But, on the contrary, by using his eyes to look at unsacred objects and evil persons, man fills himself with bad thoughts and becomes a prey to evil tendencies. What one sees influences the feelings in the heart. The state of the heart determines the nature of one's thoughts. The thoughts influence one's life.

Hence to lead a good life the first requisite is a pure vision. Man has to cultivate sacred outlook. As a result of looking at cruel, ugly, and wicked scenes man leads an animal existence. The very first inquiry one should make is to ascertain what is pure, edifying, and godly that he should see. Whatever he sees leaves its imprint on man. Few realize the effects of this. Human life today is racked by anxiety, misery, unrest and troubles of various kinds. The root cause of all this is that man is witnessing what is repulsive, wicked and demeaning. For transforming one's life, the first requisite is a proper vision. The eye (**netra**) is comparable to a spiritual text (**sastra**) and one's vision (**drishti**) determines one's views of the cosmos (**srishti**). Hence to acquire the highest knowledge one has to purify the vision. This means one should avoid seeing what is obnoxious. One should strive to see only that which is sacred and pure. What man sees is like seeds sown in the heart. Evil scenes give rise to evil thoughts. Good scenes evoke good thoughts. When sacred scenes are implanted in the heart there

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will be no room for bad feelings or thoughts to grow in the heart.

This was the first lesson Buddha taught. Buddha wandered all over the country in search of spiritual peace and liberation. After many years of inquiry he came to the conclusion that the secret of spiritual wisdom was not to be got from scholars or by study. He realized that spiritual understanding could only come from mastery of the senses.

Samyag vachanam

From developing sacred vision, man should proceed to **samyag vachanam** (sacred speech). Buddha declared that only sacred thoughts could lead to sacred speech. Buddha declared that the tongue should not be used recklessly to utter whatever one thinks. The tongue has been given to speak the truth, to expatiate on what is sacred and pure. The tongue has not been given to man to pamper the palate with delicious sweets. It is not given for talking as one likes. It is not to be used for causing

displeasure to others. Nor is it to be used for indulging in falsehood. The tongue has been given to man to speak the truth, to be sweet to others, to praise the Divine and enjoy the bliss derived from such sacred speech.

There are people who devote their entire time to reading all kinds of books, without trying to put into practice what they learn from such reading. What is the use of such reading? Buddha spoke out against scholarship unrelated to the good life. He carried out a great deal of study and met many great men. He listened to many discourses. He realized that true knowledge could not be got by these means. He realized that a pure, unsullied consciousness confers the highest knowledge. True knowledge is derived from a pure inner consciousness (**antahkarana**).

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This year (1998) is dedicated to Peace. How is this Peace to be achieved? The first requisite is purification of one's vision. The second requisite is the cultivation of sacred feelings within, which will be conducive to purity in speech. Harmony will promote a climate of peace. The well being of society is bound up with the transformation of the individuals composing it. Righteous individuals alone can build a righteous community. A pure mind is essential for pure thoughts, pure vision and pure speech.

The country today has plenty of persons who talk a great deal and display book knowledge, but do not practice even a fraction of what they have read or speak about. It is such people who are responsible for the lamentable plight of the nation.

Samyag karma and samyag sadhana

Buddha emphasized goodness in action (**samyag-karma**). The mark of good action is harmony in thought, word, and deed. When there is no such harmony, the action belies what is said or thought.

Buddha went on to declare that good action is conducive to good spiritual progress (**samyag-sadhana**). Good deeds constitute genuine spirituality. Mere formal worship or ritualistic practices do not constitute spiritual striving. These religious practices are good in a way. But they do not constitute spiritual **sadhana**. True spirituality consists in the unity of thought, word and deed in all their purity and sacredness.

Buddha declared that when spiritual striving of this nature has been completed, there is **samyag-jivanam** (leading a pure life).

This is how the five organs of perception (**panchendriyas**) should be used to achieve the supreme goal of life. Good vision, good thoughts, good speech, good deeds and good **spiriSathya Sai** Speaks, Volume 31 23

tual endeavor are the prerequisites for a good life (**samyagjivanam**). In this context, the meaning of spiritual striving should be properly understood. Essentially spiritual striving calls for the shedding of all bad qualities and the cultivation of good thoughts. Spiritual **sadhana** means cultivating good thoughts

and undertaking good deeds.

The true meaning of dharma

To achieve happiness, man embarks on acquiring various kinds of knowledge and pursues various occupations. He seeks happiness through marriage and having children and building a mansion for his residence. But is he happy thereby? No.

In his last moments, Buddha summoned his stepbrother

Ananda to impart to him his final message. **Ananda** was the son of **Gautami** (Buddha's stepmother). Placing his palm on the head of his younger brother, Buddha said: My dear child! I came to the world to teach (the Truth). If anyone asks, Where is God? the answer is: He is everywhere. Truth is God.

Speak the Truth. Do not harm anyone. Recognize that the highest dharma is nonviolence ahimsa).

What is dharma? Is it celibacy or the duties of a householder or a **renunciant (sanyasi)**? These are transient obligations, which have to be observed as incidental duties in the journey of life. The Supreme duty is refraining from causing harm to anyone. This truth is proclaimed in the scriptures in the exhortation: Speak the truth. Speak what is pleasing (**Sathyam bruyaath; priyam bruyaath.**) Thus, pleasing speech is declared as a supreme duty.

Buddha told **Ananda** that this truth was learnt by him from his own experience. He said, When I left the palace, my father (the King) was told that I was doing a great wrong in renouncing the family. My parents, kinsmen and others tried to

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put pressure on me to return to the ties of family life. These wrong efforts on their side made me more determined to pursue the spiritual path. In the quest for spiritual peace several ordeals have to be overcome. Today I have found the Truth about life. What is it? The sanctification of the five senses is the way to Truth. If the senses are polluted, of what avail are spiritual exercises? When the water in a tank is polluted, all taps will only give polluted water. Your heart is the tank. Your vision and thoughts are impure. Your speech is foul. When the heart is polluted in this manner, the senses are bound to be sullied.

Speak sweetly and never use harsh words

When the heart is filled with good thoughts and feelings, all that comes out of the senses - your speech, your vision, your actions - will all be pure. That was why **Jayadeva** exhorted the God-given tongue to use its sweetness to proclaim the glory of God by chanting the Lord's sweet names: **Govinda**, **Damodara** and **Madhava**. One should always speak sweetly and never use harsh words.

People today are immersed in worldly pursuits to secure transient pleasures but few are interested in spiritual pursuits, which will give them everlasting bliss. When people experience spiritual bliss (**Atma-ananda**) all other forms of happiness will automatically come. People immersed in mundane pursuits have no time for spiritual matters. The **Gita** exhorts mankind to turn away from the ephemeral attractions of the **miseryladen**

world and to seek the Divine.

You must realize the greatness and preciousness of human life. You witnessed the lion-dance earlier. The external trappings were those of lions but the persons who performed the dance were young men. It is not the external form that matters but the human element behind it. Flaunting the human form

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without displaying human qualities is meaningless. You must cultivate human values such as good vision, sweet speech, good thoughts and good actions, which constitute the good life. Only then you will be a total human being.

Good life leads to nirvana

After getting enlightenment under the **Bodhi** tree in **Gaya**, Buddha embarked upon his mission of preaching. Once two of his disciples were accompanying him. Buddha noticed that they were looking at some women who were bringing water from a river. Buddha chided them for their misconduct and expelled them from the **Sangha**. He said that while walking on the road the eyes should be concentrated on the road in front and should not go astray. I condemned the habit of young men to look at cinema posters on roadside walls while going on bicycles. Such actions are often the cause of serious accidents.

Buddha declared that the good life leads to liberation (nirvana).

This is the sacred consummation for a good life. In this state, a man is free from desires and actions prompted by them. Having taken human birth, all human beings should foster human values. In the **Sathya Sai** Organization, we have given the highest place to human values. It is only when human values are fostered that divine values **cam** emerge.

Before his passing, Buddha taught his stepbrother, **Ananda**, the transience of worldly pleasures and the meaninglessness of a purely mundane existence.

When **Ananda** started weeping, noticing the imminent passing of Buddha, the Enlightened One asked him: Why are you weeping? **Ananda** said, I am weeping because your passing is imminent. Buddha told him that he should not worry about what happens to the body that is perishable and full of infirmities. He exhorted **Ananda** not to bother about the **Sathya Sai** Speaks, Volume 31 26

body or the mind, but lead a life based on the dictates of the conscience. Giving this advice, Buddha breathed his last.

Bharat has been the birthplace of sacred beings

Many high-souled spiritual leaders like Buddha have shown mankind the path they should follow for reaching the highest goal of life. **Bharat** has been the unique birthplace of many such saints and sages. **Bharat** has been the land of men and women known for their purity and holiness. It is the birthplace of sacred beings like **Harishchandra** and others who adhered to the path of truth at any cost. These truths are valid even now.

Today, you celebrate the New Lunar Year. The year is described as **Samvatsara** in Sanskrit. This term is also one of the

names of God. Hence the advent of the New Year should be hailed as the advent of the Divine.

Without recognizing this divine significance of the New Year, there is no purpose in celebrating it with lavish decorations and sumptuous feasts. It is not the feast that is important. It is the ideal that is to be pursued which is important. Today what is important is the quest for peace within, which can be got only by internal purity.

Human actions have been divided into five categories of which those prompted by the heart are the highest and others done with egoistic motives are inferior. Whatever is done should be done wholeheartedly so that it gets sanctified. Maintain silence and speak as little as possible. Since January 1, I have been restricting My speech to a minimum, confining My words to what was necessary. Swami went on to say: I am restricting my talking with others even in the interview room. What is the reason? I want to set an example to others by practicing what I preach. My life is my message. I must show the way. Many do not understand my actions. But, **Sathya Sai Speaks, Volume 31 27**

when they do not understand, they should remain silent. But, instead they misinterpret my actions. That is a great sin. From today, you must resolve to use your eyes properly, to see only the good. Why use binoculars to see distant objects? If your vision is impaired, do not lament over it. Consider even blindness as a blessing. If your hearing gets worse, do not moan over it. How much of the noise of the world is worth hearing at all? What use is there in listening to the cacophony of mutual abuse? Welcome the fact that you are saved from listening to such gossip.

Whatever your disabilities, look upon them as gifts from God. All things will turn out to be for your own good. Peace is to be found only in **Prasanthi Nilayam**. Devotees have gathered here from Malaysia, Singapore, Hong Kong, Indonesia, Taiwan and Japan. You may have come with many problems and worries. Leave them here and return to your places with your hearts filled with bliss. Leave all your bad thoughts and feelings and fill yourselves with the peace and joy of **Prasanthi Nilayam**. Coming here with restless minds, do not go back in the same state. **Prasanthi** (Supreme Peace) is very valuable for man. Today peace is not to be found anywhere in the world. You find only pieces (divisions) everywhere. Peace is to be found only here. Carry it with you. This is a place hallowed by the vibrations of numerous good devotees. Many noble souls have spent their lives here. Fill your hearts with their noble thoughts. Do not bother about what others may say. Develop self-confidence and proceed toward self-realization through self-sacrifice. Ignore incidental troubles, which are passing clouds. Think only about God. There is nothing more vital than that. Try to acquire Divine Love. Love is God. Live in Love. The best way to love God is to love all, serve all. All are embodiments of God.

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Foster love. Adhere to Truth. Follow Righteousness.

Achieve Peace. This is the special benediction of Swami on this day on all. Wherever you may go, speak softly and sweetly. Thereby you will earn the esteem of society. This is the most valuable reward you have to secure this New Year.

The Gift Swami Wants

You have presented many things as gifts to **Bhagavan**.

This Tiger Map is one of them. That is not the gift I want.

Hand over to me your **tigerly** qualities. That is the gift I would like. The tiger is a cruel animal. Rid yourself of all cruel feelings and offer them to me. Lead the life of a useful, harmless, sacred cow. It gives nourishing milk in return for cheap grass.

Embodiments of Love! You have come here from long distances, undergoing many discomforts. Return with joy in your hearts and share your joy with the people in your places in an unselfish spirit. A life of selfless love will lead you to liberation. Listening to your **bhajans** today gave immense joy to one and all. Community singing sets up vibrations that will cleanse the atmosphere.

5 February 1998

Sai Kulwant Hall, Prasanthi Nilayam

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From negative to positive

Students, Teachers and Doctors!

The whole world is a stage and every individual is an **actor**. How should the actors conduct themselves? The primary goal of every actor should be to carry out their duty in the part assigned to them. He should set aside his individuality. How? During the recent festival, the students enacted a play. One student played the role of a municipal chairman. In that role he had to behave as a municipal chairman and not exhibit his individual talents. These should be given a back seat. He should act his part well. However, who is the director of the cosmic drama? It is the Divine. Every human being is a manifestation of the Divine Will. He has taken birth as a human being to fulfill his duty. He has to manifest his humanness. Every individual has to play his role well and acquit himself worthily.

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Maarakam and Thaarakam

In the drama of life, there is a mixture of good and bad.

Humanness is present in this mixture. Of the two the good and bad one is known as **maarakam** and the other is known as **thaarakam**. **Maarakam** implies that one acts on the basis that nothing belongs to him and that, whatever words he utters or whatever action he does, all belong to God and nothing is his own. He plays his role in this spirit, ascribing nothing to himself.

Thaarakam represents the attitude of the actor, who is conscious of the role he is playing and does not forget his

individuality

in his actions. He does not consider himself as merely acting a part but regards himself as the doer. The difference between the two is that while the former realizes the temporary nature of the part he is playing and is not attached to the things connected with the role, the other (**thaarakam**) develops attachment to the role he plays and does not wish to part with things connected with the role. In the concept of **maarakam** there is no sense of possessiveness. But in **thaarakam**, one is attached to what he considers as his.

Modern man suffers from the sense of possession. This is a negative attitude. He is obsessed with the idea of "my" and "mine". He attaches excessive importance to the body, forgetting the most precious **Atmic** principle that is within it which will give him enduring bliss. The reason for this attachment is the failure to use the senses properly and to become a slave of the desires prompted by the senses.

The eyes, the ears and other sense organs should be used only to perceive sacred things. They should not be used indiscriminately

to enjoy whatever pleases them. This is the reason why Swami advises people not to see evil, speak evil, or hear what is evil, but to see what is good, hear what is sacred, and speak what is good. These may seem simple maxims, but they are full of profound significance.

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In this context, people should constantly discriminate **between** "negative" and "positive" actions. All bad and unwholesome actions are "negative" in character. They should be eschewed altogether.

Human birth is a God-given gift

Students should realize that what matters when they sing **bhajans** is not the tune or the conduct of the songs but the genuineness of the feeling with which they sing the **bhajans**. When their hearts are pure and full of deep devotion, the **bhajans** will be full of feeling and will appeal to the hearts of the listeners. What ensures from the heart is "positive", while what comes from the mind is often negative".

Human birth is a God-given gift which should be used with due care. It should be filled with righteous acts. Unfortunately, today men misuse all their God-given talents for unholy purposes. The mind should be filled with good thoughts, the heart should be filled with compassion, and the hands should be engaged in selfless service.

Man will be caught up in "negative" behavior as long as he identifies himself with the body. The moment he considers himself the master of the senses, his actions will be "positive". Mastery of the senses leads to "liberation". Liberation is not something to be achieved in after-life. The striving for liberation must start early in life and proceed continuously. Another term for liberation is "emancipation". That is true freedom freedom from bondage to the senses. This means that you must carry on all duties without attachment to the fruits

thereof. Today, all actions are performed with attachment to the results. For instance, students pursue study of the bioscience with a view to become doctors. There is per **se** nothing wrong in this. But when they become doctors they should be **Sathya Sai** Speaks, Volume 31 32 primarily concerned about the welfare of their patients and not in their earnings.

Even in rendering social service, there is often an element of self-interest that vitiates the quality of your service. Instead of being a "positive" act of selfless love, the service becomes a "negative" act carrying the taint of self-interest. No permanent joy can be derived from such "negative" activities.

Students must begin sanctifying their actions from their days at school. They must cultivate good company as part of their education. This is the way to get near to God. The final stage is **Sayujyam** (becoming one with God).

Life is filled with **bondages** of various kinds from hunger and poverty to ignorance and disease. To strive for freedom from these **bondages** is spiritual **sadhana**. It means giving up those actions that bind you.

The story of the king and the shepherd

It is not always easy to get the answers to spiritual questions. There is a story to illustrate this. Once there was a king in **Kapila**, who was putting questions to various scholars in his kingdom. He was not satisfied with their answers and so turned them away from his court. A shepherd who heard about this came to the king and said he was prepared to answer any questions put by the king. The king was surprised at his claim and said that if he failed to give a satisfactory answer he would be beheaded. The shepherd agreed to the condition. Then, he told the king that they should exchange places in keeping with the new situation, in which the king would be the learner and the shepherd would be the teacher. The king transferred his robe to the shepherd and sat at his feet, while the shepherd put on the king's robe and sat on the throne. He then asked the king to put his questions.

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The king's first question was, "What does God do in this world?" The shepherd answered, "He makes a millionaire a pauper and a pauper a millionaire. Till now I was a poor man. Now I have been made a king with a seat on the throne. From being a king, you are now wearing a shepherd's clothing. This is what God has done."

The king was fairly satisfied with the answer. His second question was: "Whom does God favor? Who is the recipient of His grace?" The shepherd pointed to a light and said, "The light from the lamp sends its rays in all directions. Likewise, God, who is embodiment of all effulgence, sees in all direction, and showers His grace on all. He does not see in one direction alone." The king was pleased with the answer.

While the shepherd was wondering what the king's third question would be, the king addressed him as "Swami!" and

said: "Where is God?" The shepherd brought a cup of milk and asked the king, "Can you say in what part of the milk there is butter? In every molecule of the milk there is butter. Likewise, God is all-pervading. What is it that you have to do to see the butter in the milk? You have to make curd out of it, churn it and then the butter will rise to the top. Likewise, God, who is everywhere, has to be enshrined in the heart, turned into curd by good deeds and churned by sadhana. Then there will be direct experience of the Divine."

The king was totally satisfied with the answers of the shepherd. He gave away half of his kingdom to the shepherd and declared that wisdom was to be found more among the common folk than among scholars. There is nothing great in mere scholarship as such. To give intelligent answers to questions out of wisdom gained from daily life is what matters. Today, very few people understand the difference between the "positive" and "negative" aspects of life. Whatever attracts the mind is "negative". Desireless actions are "positive".

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The discharge of duties in a spirit of detachment is the basic obligation of everyone from a student to a scholar. Thereby you can manifest the divinity within you. But, if you cannot recognize your humanness, how can you recognize your divinity? The first requisite is purity of heart and a mind free from all desires.

You may or may not believe it. Here is My body. It has a mind, intellect etc. exactly like that of any of you. But I am aware of the workings of the monkey mind. I have no desires in My mind. I do not let myself be caught by the wiles of the mind. It is natural for the mind to behave in that way. I do not get trapped by it. I am not attached to the body or the mind. I follow the conscience.

Here is the body of Mine. You may touch any part of it. You will receive positive vibrations from it. There is no trace of the negative vibrations anywhere in my body. No negative thoughts enter in my mind. Sometimes I may appear to speak harshly. But it is not for my sake, but for correcting others. Although seventy-two years have gone by, yet I entertain no desires. I have had no desires at any time.

The way my life is spent from moment to moment is remarkable. Every one of my actions is "positive" and not "negative". My whole body is "negative". But all my thoughts and actions are "positive". There is no disharmony between my thoughts and actions. In fact, this has been the case from the age of nine.

How Swami taught a lesson to the village officer

In this village (of Puttaparthi) there was a karnam (village officer) named Subbarao. He was the richest man in the village. He owned most of the lands here. All the villagers used to be afraid of him. Swami was a short lad at that time. The karnam was given to bad ways.

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Swami called all his young friends together, taught them various songs, and asked them to go round the village singing the songs. The boys told Baba, "Swami! The karnam may beat us up". Swami assured them, "He has no authority to touch any of you. No one can object to your singing the songs". Swami taught them how to sing the songs tunelessly. The boys did not know the meaning of the song.

On the first day, when the boys sang the songs in front of the karnam's house, the karnam went inside. On the second day, when the boys repeated their performance, the karnam went inside, brought some mangoes, distributed the fruits among the boys, and asked them not to sing the songs. He asked them: "Who taught you these songs?" They all shouted: "Raju. Raju taught us all the songs."

One day the karnam invited Raju (the young Baba) to come to his house for tiffin (snack). Raju told him: "I don't want your tiffin". The karnam was furious that a young fellow should speak like that to him.

In those songs I was teaching what was appropriate to those times. The song condemned those who went after women of ill fame and warned that such persons would be shunned by society and forfeit the respect of everyone. The boys were afraid to sing the song. The strong words used in the song were necessary to teach a lesson to those who misbehaved. To correct people who were leading bad lives, I used to compose poems and write plays even from those early years. I am always in the habit of living up to what I preach. I do not preach what I do not practice. Whatever I do is of a "positive" character. I have no desires of any kind.

Students are My property

I have often declared that "students are my property". A student also said earlier: "Swami! we are your property." This Sathya Sai Speaks, Volume 31 36

is true. But there are properties of different kinds those that are valuable and those that are not. As long as students consider themselves as my property, they should lead ideal lives. You should not become useless garbage. You should stand up as high mountains. It is for this purpose that I am training all of you. Many students are not coming up to my expectations. They are not understanding my message. Some day they will understand it. There is no trace of the negative in me. Everything is positive.

Pay heed to my advice. Talk as little as possible. Some students tell me that their parents want them to get married (after finishing their studies). I won't advise you not to get married. If you wish to marry, do so. But, I will not force anyone to marry against his will. Each one should consult his conscience and decide.

Do your duties to your family. Do not let your children do what you consider is wrong. In the Mahabharatha, Dhritarashtra failed to correct his eldest son, Duryodhana, and the result was disastrous for the entire Kaurava clan. Vidura reminded

him that if only he had taken firm action to restrain **Duryodhana**, the family could have been saved.

15 February 1998

Institute Hostel, **Prasanthi Nilayam**

5

The power of the Lord's name

Whether He is described as

Cosmic Consciousness (**Chaithanya**)

Or the Indwelling Knower (**Kshetrajna**)

Or the Supreme Wisdom (Jnana)

Or the Ego or the Supreme Lord (**Easwara**)

Or Vishnu or Brahma

Or the Primordial Energy

Or the Bliss Divine (**Ananda**)

Or the Abode of the Divine (**Parmapadam**)

Or as the **Atma** or as **Sath-Chith-Ananda**

All are various names and forms

of the Supreme Self, which is nameless

The Cosmos is permeated by **Hari**

Nothing can be found in the Universe

Without the Divine in it.

Embodiments of Love!

Every human being seeks to enjoy bliss. He aspires for a

blissful life. Whether he is a scholar or an artist, a wielder of

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power or a man of status, he yearns for bliss. Every man strives from dawn to dusk for acquiring bliss.

Bharatiya culture and tradition have proclaimed the greatness of this bliss (**ananda**). But man is enveloped in two screens: the phenomenal and the spiritual. His vision is affected by the material outlook and the spiritual outlook. Unable to harmonize the two, man regards them as distinct from each other. The unity of these two represents the true **Atmic** principle. Considering the material world of physical objects as the only, reality, man loses himself in the pursuit of material objects. But, if the truth about these material objects is fully explored, it will be found that they have no reality at all. They have only momentary and temporal reality. They do not have the stamp of permanent reality. They do not confer enduring bliss. To realize lasting bliss, man has to make the requisite effort.

The Quest for Bliss

Sath-Chith-Ananda (Being-Awareness-Bliss) pervades the entire universe. Every living being, from the ant onwards, is seeking this bliss, not man alone. For all living creatures, this bliss is the life-breath.

The scriptures have dealt with this problem of bliss in various ways. They have proclaimed **Sath-Chith-Ananda** as the primary principle.

The existence of the Universe as a fact is affirmed by numerous persons. But a blind man is not aware of its existence.

However, hearing what others say about the world, he also believes

in its existence. He is not aware of its existence from his own personal experience.

People today speak about **Sath-Chith-Ananda** as a reality after hearing about the statements in the Vedas, **Puranas**, and **Sathya Sai** Speaks, Volume 31 39

other scriptural texts. Such persons have no personal experience of **Sath-Chith-Ananda**. Even the scholars who expound this concept are merely relating what they have learnt from books, but have no direct experience of this bliss.

Every man should seek to know what **Sath-Chith-Ananda** means. Only then he will realize his own true self. Because of the delusion caused by the phenomenal world, man regards **Sath-Chith-Ananda** as distinct from himself. This feeling arises from his attachment to the body. Everyone should find out "Who am I?" When he has found the answer to this question, there will be no need for him to understand what is **Sath-Chith-Ananda**.

As long as man identifies himself with the body and his physical attributes, he will be in quest of **Sath-Chith-Ananda**. When a man has discovered the true nature of the "I", he will not go after any other thing. He will realize that he is the embodiment of **Sath-Chith-Ananda**.

Every individual is an embodiment of **Sath-Chith-Ananda**. **Sath** - God; **Chith** - the Jiva (individual self). The unity of **Sath** and **Chith** is **Ananda** (Bliss).

Mind is the root of bodily afflictions

The human body is a prey to many ailments. Man regards all of them as bodily ailments. But not all of them are entirely related to the body. Purely bodily ailments can be treated by medicines. But most ailments in the world today have their origin in the mind. The aberrations of the mind set up reactions in the body and cause various diseases. The main cause of many human ailments is rooted in the mind.

The mind and the body are interrelated. The influence of the mind on the body is of a negative character. This negativity is antagonistic to the experience of bliss.

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Bad thoughts and bad feelings arise in the mind. At the same time, there are also good thoughts and good feelings. It is only when bad thoughts and feelings are weeded out that man can have good health. Many diseases have their origin in the thoughts that fill the mind. Bad thoughts cause indigestion, affect the heart, bring about variations in the blood pressure; worries are the cause of many mental diseases. Diabetes and pulmonary diseases are traceable to mental causes.

Different aspects of liberation

Every man is in search of liberation (**mukti**). For whom is this liberation sought? Is it for the body? Is it for the mind or the intellect or the senses? When these questions are examined, the answer is that at the outset, liberation has to be secured for the mind, the intellect and the senses. Man has to liberate himself first from the vagaries of the mind. Freedom from illness is

one kind of liberation. Man loses peace of mind on account of various troubles. To get rid of this condition and secure peace of mind is another kind of liberation (**mukti**). Consuming food to get rid of the pangs of hunger is another kind of liberation. To be rid of the trials and tribulations of daily life is another aspect of liberation. All these types of liberation have to be secured while one is still alive. It is wrong to imagine that liberation is a state that is to be attained after death.

The various kinds of liberation to be secured today relate to the physical. These troubles are bound to exist as long as one is attached to the body. All of them arise from the negative thoughts in man.

The liberation men should seek is peace of mind. If peace is got, all else can be got easily. How is peace to be got? By leading a godly life.

All forms of worship are of no avail if one's heart is full of negative feelings and one's mind is filled with negative thoughts. All actions performed by the different sense organs - the eyes, the ears, the tongue **etc.** get polluted when the mind is filled with negative thoughts. The six evil qualities in man - lust, anger, greed, delusion, pride and envy are his **well-trenched** enemies. To get rid of these wicked elements and to install good qualities in their place, the only means is the fostering of the love principle (**prema-thatwa**). When man's heart is filled with love, all that he does will be positive. All good deeds come out of love. **Sath-Chith-Ananda** arises from love. Compassion and kindness are born out of love. All the sublime human values have their origin in love. When one is filled with love, he needs no other spiritual or ritualistic practices. All good deeds come out of love

The **Atmic** principle is the basis for the body. All activities in life should be linked to the **Atmic** principle. Man should discard attachment to transient worldly pleasures and pursue what is eternal and everlasting. When man constantly remembers that he is the embodiment of **Sath-Chith-Ananda**, in due course he will experience that bliss (**Ananda**). Man is covered by five sheaths: the **Annamaya**, **Pranamaya**, **Manomaya**, **Vijnanamaya**, and **Anandamaya Kosas**. The first is a gross sheath, and each following sheath is subtler than the preceding one. Man has to proceed from the gross to the subtlest sheath of bliss. The **Annamaya** sheath is the body. It is perishable, but as long as one lives, the body should be kept in good health. The duties relating to the physical have to be carried out. What keeps the body going are the vibrations from the vital sheath (**Pranamaya kosa**). These vibrations are controlled by radiation from the mind (**Manomaya kosa**). Beyond the mind is the **Vijnanamaya kosa**, which accounts for "constant integrated awareness" in man. When this state is reached, man can proceed next to **Ananda** without much effort. Experience of bliss will be automatic.

It should be evident from this that humanness has been conferred on man so that he may ascend towards his divine destiny instead of wallowing in mundane pleasures and miseries. Thereby he will demonstrate his superiority over beasts and birds.

Holiness of **Bharathiya** festivals

All **Bharathiya** (Indian) festivals are designed to lead man toward God. They are intended to make people meditate on God. Unfortunately, today, instead of thinking about God, people indulge in feasts on holy days. Festivals should be devoted to contemplating on God and experiencing the Divine.

Today we are celebrating **Sivarathri**. **Sivarathri** means "Auspicious darkness". At least on this day one should chant **Siva**'s name all through the night. At least on one day in a year chant the name of the Lord.

Devotees are expected to keep awake this night by chanting the sacred name of **Siva**. Keeping awake in any other way is purposeless. Spending the night reciting the Lord's name sanctifies one's life. In the **Gita**, the **Sthithaprajna** is described as one who keeps awake when others sleep and for whom the daytime when others are awake serves as night. The inner meaning of this is that the **Sthithaprajna** (the realized person who is in a state of constant integrated awareness) contemplates on God when others are oblivious to God.

The main thing about which all should be concerned today is how to get rid of the negative thoughts in their minds. The six cardinal enemies of man the six basic vices have found their abode in the hearts of human beings. There is no room in their hearts for love or kindness. The foremost task is to fill the hearts with love. Then their entire life will be transformed and every act will be suffused with love. This love is "positive" and man should strive to foster the positive qualities. Being human, men should develop positive qualities like compassion and forbearance.

Today human life is wasted in the pursuit of sensuous desires. All of them are negative in nature. Instead, men should entertain positive desires, which are natural to human beings. **Divinise** every desire and every action.

Mundane pursuits, which have been with men over many lives, have to give way to divine pursuits at least in this life. Many do not realize the divine potencies that are in them. They have the capacity to do good or bad actions. By doing good acts they will experience bliss. Help ever, hurt never.

Bhagavan's Example for being always in Bliss
Everyone should strive to manifest the bliss that is natural to him by fostering his loving nature. Peace lies in that bliss. All of you should know one thing. Although I am now seventy-two years in the present body, I have never had any negative thoughts. Consequently I have had no ailments of any kind. I am always in a state of bliss. But, sometimes, to correct others I use harsh words. They are not "negative" words. They

are filled with love. If you examine my heart, you will find it resemble a ball of iron. But from the worldly point of view, it will be soft as butter. No illness can affect my heart.

I am engaged continuously in work from the moment of waking, to the time of rest at night. I meet devotees, collect letters from them, give them interviews and confer joy in one way or other on one and all. Every official anywhere has a weekly holiday. But I have no holidays at all. I am always active, whether I am here or elsewhere. Can you point out anyone who has been continuously active for seventy-two years? I have not desired a day of rest at any time. I am always restful.

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How is this possible? Because I have no negative thoughts. I have no attachment to the body. This body exists for your sake. When you are attached to the body you need rest. Whatever I do or say, it is all for your sake, not for my sake.

The Lord seeks devotees love

People have to lead their lives based on recognition of this truth. There is only one thing I seek from all of you. Fill your hearts with love. Offer that love to me. I don't ask anything from anyone. It is enough if you develop love and share it with others. It is only when you are happy that you can make others happy. What is happiness? It is union with God. By chanting the name of God you will experience happiness.

Good and sacred acts like worship, **japa**, and meditation are useful for sanctifying time. But they are not ends in themselves. They are tinged with worldliness. But what is needed is "positive" action, dedicated to the Divine. Then you will be free from disease. Only by having pure thoughts you can be hale and hearty.

Have no ill will toward anybody. I have no hatred for anyone. Hence no one hates me. All are love-filled beings for me. I desire that all should be blissful. It is because of this universal feeling in me that all are coming to me. If, on the contrary, I had been self-centered, would people from all parts of the world come here? I am utterly selfless from head to foot. There is no trace of selfishness in me. Any such feeling you may notice in me is only on your account and not for my sake. I have no desires except that everyone in all the worlds should be happy. All should become good. All should be loving and blissful. What more do I need?

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Love and faith begets peace and bliss

Man deserves to enjoy peace and bliss, but does not make the necessary effort to get them. If he cultivates love and faith, he will acquire peace and bliss. Without these two, his effort is as fruitless as a letter that has neither a stamp nor the proper address.

With love and faith in Swami, you can accomplish any task you undertake. Observe three maxims: Love of God; Fear of Sin; Morality in Society. To develop love of God you have to see whether every act of yours pleases God or not. When you

please God, you will have no fear of sin. When these two are present, morality in society will follow naturally.

All the ills of the world today are due to absence of fear of sin and decline in love for God. Decline in respect for human values has undermined world peace.

When the Lord's name is chanted from the depths of the heart, it turns into the nectarine music of Krishna's flute, which charmed even the cows of **Brindavan**. The melody that flows from the devotee's heart confers ineffable bliss.

Love and faith are the cardinal principles for redeeming human life. My life is my message. I have love for all. I have affection even for those who commit wrongs and for those who dislike me. I have no ill will towards anyone because of my love for all. And therefore the whole world loves me. The root cause of my love is my esteem for all (**Visvasam**). The basis for the esteem is adherence to the path of Truth. Divinity is the basis for adherence to Truth. Thus this Divinity is the primal source of universal love. All should practice universal brotherhood. Out of fraternity will be born Divinity. Then, humanity will manifest its glory. Men will behave like ideal human beings.

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The message of **Sivarathri**
Embodiments of Love!

Try to understand my doctrine of Love. I often address you as "embodiments of the Divine Self". You will be true embodiments of the Divine only when you develop divine love.

The only being worthy of love in this world is God. All others are only objects of transient attachment. On this sacred **Sivarathri** day, develop love for the Divine and redeem your lives. Manifest the Divine within you. Continuously chant the Divine name. Do every act with love. That is the highest spiritual **sadhana**. The way of love will transform the world. Love is God. Truth is God, Peace is God. This is the message of **Sivarathri**. Understanding this, dedicate all actions to God and render selfless service to the people to redeem your lives.

25 February 1998, evening

Sai Kulwant Hall, **Prasanthi Nilayam**

6

The message of

Sakkubai's devotion

God created the Cosmos out of Truth;

The Cosmos is sustained by Truth;

Without the glory of Truth what can flourish?

This is the cardinal truth, behold all **ye**!

Truth is valid for all times past, present and future. This truth protects life and sustains it.

The inner significance of Truth (**Sathyam**) has to be properly understood. **Sath+e+yam = Sathyam**. **Sath** means life. **E** means food (**annam**). **Yam** means **Surya** (the Sun). Food is derived from the Sun. Food sustains life. For the preservation of life, food is essential. "**Bhikshaannam deharakshanaartham** (The Lord offers the gift of food to protect the body). When

this basic truth is forgotten, food becomes scarce for the people. When food is scarce, life begins to decay. Hence, the entire survival of the world depends on the Sun.

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The significance of the term **Sathya** can be sought from another angle. **sa, tha, ya** are three syllables in it. When the word is read in the reverse order we have **ya, tha, sa**. This would mean that through the disciplines of **yama, niyama** and others, when **thapas** is performed, one can experience the manifestation of **sathya** (the embodiment of truth). This means that by the control of the senses (**yama, niyama etc.**) **thapas** (penance) has to be performed to realize Truth.

Thapas means the unity of the three **gunas** (qualities) **satwa, rajas**, and **tamas**. The absence of harmony among the three qualities results in **tamas** (the dullness of ignorance). The integral unity of feelings in the heart, the words spoken by the mouth and the actions done by the hands represents the unity of the three active principles in man.

Pure feelings are the outcome of pure thoughts. Feelings are related to thoughts. Only when the thoughts are good can the feelings be pure and sacred. Pure results are the outcome of pure thoughts. Here is a story to illustrate this: Once **Sakkubai** complained to the Saint **Namadeva** that somebody was stealing the cow-dung cakes she was making everyday. **Namadeva** asked **Sakkubai**, "How do you identify the cow-dung cakes made by you?" She replied: "I always recite the name of the Lord whatever action I may be doing. The cow-dung cakes I prepare bear the trait of the name I chant". She ran up to her home and brought a dung-cake made by her. She placed it close to the ear of **Namadeva**. The dung-cake was chanting the name of God: "**Ranga! Ranga! Panduranga!**" **Namadeva** heard these words coming out continuously from the cake.

Namadeva wondered whether this was real. Even the great men of those days could develop doubts of this kind. **Sakkubai** was asked to prepare another dung-cake. She brought some **Sathya Sai** Speaks, Volume 31 49

and made it into a cake, while chanting the words, "**Ranga! Ranga! Panduranga! Namadeva** tested that cake by keeping it close to his ear. Once again he heard the words, "**Ranga! Ranga! Panduranga!**" issuing from the dung-cake. He realized that the power of the Lord's name was beyond all reckoning. Man's thoughts remain forever, outlasting his human existence.

Prior to this episode, **Namadeva** used to be known as **Vamadeva**. From that day, he started chanting the name of the Lord. **Namadeva** was the younger brother of **Inanadeva**. **Namadeva** was ever blissful chanting the Lord's name. By reciting the Lord's name any difficult task can be accomplished. One becomes what one thinks (**Yad bhavam thad bhavathi**). Hence people should see that their thoughts are pure and good. Human life is the expression of one's thoughts.

When an inquiry is made into what is most important for man, the general answer is: life is most important. Some others may declare wealth is most important. But **Sakkubai** was not of this view. She declared that the most important thing for anyone is the name of the Lord. It is God's name that promotes the fame of a person.

The importance of thought waves

In this context, the importance of thoughts should be properly understood. Thoughts arising in the mind fill the atmosphere with waves of energy. Like radio waves, they are present everywhere. We are able to listen in **Puttaparthi** to a broadcast from **Delhi**. How did the radio waves reach here from **Delhi**?

By entering the ether in space.

Likewise, thought waves are equally powerful and sacred. Hence our thoughts should be sublime and sacred. No evil ideas should affect our thoughts. Evil thoughts inevitably lead to evil actions. When cruel thoughts enter the mind, men **beSathya Sai** Speaks, Volume 31 50

have like cruel animals. When, instead, there are good and loving thoughts in a man, they **divinise** the man and make him do good and sacred acts. Hence, every man's heart should be filled with love, compassion and kindness. When bad thoughts fill the mind, even ostensibly good acts result in bad consequences. Hence, the primary requisite is to make one's thoughts good and holy. Unfortunately, today, because of the influence of the Kali Age, men's thoughts go astray and men lead bad lives. People should realize that there is no greater blessing than leading a pure life. By chanting the Lord's name men can cross an ocean of troubles. God's name is the boat for crossing the ocean of mundane existence. In the term, **sathyam**, the **yam** refers to **Surya**. **Surya**, the sun, is the sustainer of life on earth. The sun is also the deity presiding over the vision. If your vision is sacred, your life will be sacred.

Among other meanings of **Sathyam**, one is **Brahmam**. Truth is God. There is nothing in the world where Truth is not present. Today people are oblivious to the greatness of Truth. People lead a life based on falsehood. The result is that there is widespread starvation.

Chant the Lord's name

In ancient times, people led their lives based on the constant repetition of the Lord's name. The power of the Lord's name could be seen in the fact that even the cow-dung cakes made by **Sakkubai**, while reciting the Lord's name, chanted the name of **Ranga**.

Every person should remember and recite the Lord's name whatever action they may be engaged in. The Divine pervades the cosmos. Hence, whatever you may see or say or do, the Divine is present in it. But the Divine is subtle not perceivable or graspable. You should not conclude from this that there **Sathya Sai** Speaks, Volume 31 51

is no God. Air is not visible or cannot be held. But can its existence

be denied? Without air one cannot live for a moment. Air is only one of the five elements. All five elements are essential for life. They constitute the basic stuff of the universe. Their very existence proclaims the power of the Divine. How can the existence of God be denied by anyone? God does not mean any particular form. All forms are His.

Sath-Chith-Ananda is manifest in man as supreme bliss the bliss Divine. This bliss is present in man as his spiritual essence. Man has no need to go after trivial pleasures when he has this eternal bliss within himself. He will experience this bliss when he gets rid of the attachment to the body born out of delusion and ignorance.

Krishna's response to **Sakkuba**'s devotion

Sakkubai was one who had realized this truth and was in continuous contemplation of the Lord's name. Recognising the intensity of her devotion, Krishna assumed her form and sent her to **Pandaripur**. You can see the greatness of **Bhagavan**'s love for the devotee. Assuming the devotee's form, the Lord performed all her domestic chores and enabled her to go to **Pandaripur**. God sees to it that the devotee is not exposed to calumny. He saw to it that no one pointed the finger of criticism at **Sakkubai** for her absence from the house. He himself assumed the form of **Sakkubai** and did all the household work. **Sakkubai** went to **Pandaripuram** and merged in the Lord there. The power of faith is incalculable. With faith any difficult task can be carried out. This truth cannot be understood in worldly affairs.

It must be recognized that chanting the name of the Lord is highly sacred and efficacious. It serves to remove the impurities in a person. It promotes good and sacred thoughts. When **Sathya Sai** Speaks, Volume 31 52

the heart is filled with truth and love, only "positive" thoughts will arise.

There is no meaning in reciting the name of **Rama** or Krishna once in a year. How often do you take your meals for the sake of the body? Does not the mind require to be fed equally? Contemplation of God is the food for the mind. To feed the belly and starve the mind is like decorating the chariot but starving the horse. To keep the chariot of the body moving, it is necessary to feed the horse of the mind.

The body is taken care of openly in innumerable ways. The mind needs to be fed in private. No one can notice the chanting of the Lord's name. No one can rob one of the benefits it confers. Possessing this valuable capacity, man should not fail to make full use of it. You strive so much to earn wealth. Do you take the same trouble to experience God? Should you not spare sometime for thoughts of God?

Jnana and **namasmarana**

Walking on the road, a man may see a temple and make formal signs of worship. What are they worth? Worship should stem from the heart. Think of God in your mind and offer your worship in silence. **Sakkubai** had set an example to the world

by her intense devotion to God. Even **Namadeva** became her disciple after seeing her exemplary devotion. He began chanting the Lord's name continually. He taught the people that reciting the Lord's name is the means to experience God.

Once, **Namadeva** and **Jnanadeva** were going through a forest. For **Jnanadeva** everything was a manifestation of Divine Wisdom (**Jnanamayam**). He believed that through knowledge anything could be achieved. As they were going along they felt thirsty. They saw a derelict well. There was some water deep at the bottom of the well. **Jnanadeva** took the form of a bird, flew down to the bottom and drank the water to quench his **Sathya Sai** Speaks, Volume 31 53

thirst. **Jnanadeva** could assume any form because of his spiritual powers. **Namadeva** said, I don't need to assume any form.

My God is within me. I can secure His nearness without my going to Him. So saying, he sat under a tree and started reciting the Lord's name. The water in the well rose and overflowed so that **Namadeva** could quench his thirst easily.

The true devotee should be able to bring God near him, without his having to go in search of God. If he is filled with love for God, that love will attract God toward him.

Divine love is the most powerful magnet

The world is full of magnetic power. A flower that attracts you has that magnetic power. The attachment between husband and wife is a sign of magnetic power. Magnetic attraction is the basis of all human relationships. The honey in a flower is the magnet that attracts a bee to the flower.

Everything has some magnetic power that endows it with the power of attraction. Divine love is the most powerful magnet in the universe. The **gopikas** (cowherd maids) were intensely attracted to Krishna by the power of this love. They declared that they would be attracted to Krishna in whatever form He might choose to manifest Himself as a flower or a tree or a mountain or the ocean. To merge in the Divine, you may assume any form or resort to any means. God assumes many forms according to the needs of the situation. He cannot be confined to any particular place. All forms and names are His. Hence, by whatever name or form the Lord may be worshipped, His reality is one and the same. Some refer to God as **Easwara**, who smears Himself with **vibhuti** (the sacred ash). But **vibhuti** does not mean ash alone. It applies to every glorious attribute of the Divine. It refers to every potency of God.

Easwara means one who is the treasure house of all that is **preSathya**

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cious. Therefore, it is impossible to measure or define His attributes. This infinite Divine can be realized only through love, which is all-powerful. The devotee's love for the Lord is like the love of a child for its mother. This love-bond is inextricable. The lesson of **Sivarathri** is that devotees should foster good and sacred thoughts. They should be filled with godly thoughts. They should seek to become one with the Divine by

reflecting on their inherent divinity. If you constantly chant the name of God, God realization will come in due course. Whatever other things they may possess, men suffer from lack of peace and bliss. These two can be got only from God. It is for these two that men should pray to God and not for anything else, because God alone can give them. When these are secured, all other things will come of their own accord by the grace of God. People should yearn for God. All other desires are worthless.

26 February 1998, morning

Sai Kulwant Hall, Prasanthi Nilayam

7

The wise and the envious

Students! You are the inheritors of Truth and Righteousness (Sathya and Dharma). Different persons are propagating these two principles in different ways. Truth and Righteousness are eternal. They remain unchanged through all the three categories of time past, present, and future. It may be asked: What is the need to propagate ideals, which are ever-present and permanent? But the Lord declared in the Bhagavad Gita, "Whenever there is decline of dharma (righteousness) and a resurgence of adharma (unrighteousness) I incarnate Myself. Righteousness is imperishable. It is the practice of righteousness that declines not righteousness itself. It is like the sun being covered for a time by a cloud. The sun is not apparently visible. But it is always there and shines again when the cloud moves away. Truth is the sun. Its effulgence is righteousness. Truth and righteousness are inseparable. They go together. They are inseparable like matter and energy.

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The Sun of Truth illumines the world with the effulgence of Righteousness. It is the foremost duty of young people today to uphold Truth and Righteousness. Students ask today, What is our duty? Most of them feel that it is the job that makes the man (Udyogam Purushalakshanam). What then about the unemployed? Are they not men at all? Righteousness is not related to gender. It is the manifestation of unity in thought, word, and deed. The same unity is the characteristic of Truth. Truth concerns utterance. Righteousness pertains to practice. Nowadays, precept prevails over practice. Practice is all-important. When righteousness is not practiced, it appears as if it has decayed. But Righteousness cannot decay or disappear.

The story of Akbar and Birbal

Today, students should consider it their primary duty to foster Truth and Righteousness. It is easy to talk about them, but putting them into practice is difficult. In this connection, I would relate a story about an episode during the reign of Emperor Akbar in Delhi.

Akbar had a very wise minister named Birbal. Birbal could always give satisfactory replies to the questions of the Emperor. Seeing how much the Emperor relied on Birbal, other

ministers and dignitaries in the court were envious of Birbal. The Commander-in-Chief of the army, who was one of this group, seized the opportunity of Birbal's absence from the durbar hall one day to tell the Emperor: Your Majesty! Here we are so many of us with considerable experience. Please consult us also. Why do you ask Birbal for everything? On another day, Akbar came to the audience hall and inquired about Birbal. The Commander-in-Chief said Birbal was away and informed the Emperor that he was ready to answer Sathya Sai Speaks, Volume 31 57 the Emperor's questions. All others also got up and said they were prepared to do so.

Akbar got up and put the first question to the assembled dignitaries. He warned them that their answer should satisfy him. The first question he put was: In this world, which is the best flower? The Commander-in-Chief replied that the rose was the best flower. Other ministers mentioned the names of jasmine, champak, and other flowers. The Emperor was not satisfied.

He then put a second question: Which milk is the best milk? Once again, there were a variety of answers, none of which satisfied the Emperor.

He then put the third question: What is the sweetest thing in the world? Many replied: jaggery (brown sugar). One said honey. Like that, there were varied replies.

The Emperor then passed on to the fourth question: Which leaf ranks highest among leaves? The assembled men gave different answers. Akbar was not satisfied.

By this time, Birbal had entered the hall. Akbar then put him the four questions.

Which is the best flower in the world?

Birbal: The flower of the cotton plant is the best. From the cotton flower, we have cotton, out of which yarn is made and clothes are woven. The cotton flower is therefore of lasting use to mankind. Other flowers are only of temporary value and are useless when their fragrance is gone.

Which is the best milk in the world?

Birbal said, the mother's breast milk is the best, because it nourishes the child.

What is the sweetest thing in the world?

Birbal replied, Sweet speech. Through sweet words you can transform any person and give great joy. Men throw stones Sathya Sai Speaks, Volume 31 58

when a crow caws. But they listen raptly to the sweet call of the cuckoo. Sweetness in speech is sweeter than anything else. Which is the best leaf in the world?

Birbal said: The betel leaf is the best, Your Majesty. Betel leaves are offered on all auspicious occasions like weddings. The betel leaf is considered sacred and auspicious. Other leaves like plantain leaves have no special value at all. Everyone in the audience was amazed at Birbal's intelligent answers, which pleased the Emperor. Akbar told the gathering

that none of their answers had satisfied him. Akbar expressed his appreciation of Birbal's replies. The courtiers realized why the Emperor valued so much the words of Birbal.

18 March 1998

Trayee Brindavan (address to students and staff)
God is Omnipresent. So do not act differently when you are away from My Presence. Be always and everywhere conscious of the Presence. Be vigilant even while engaged in small tasks. Maintain silence in the recesses of the heart as well as outside.

Baba

8

A new way of life

Embodiments of Love!

You cannot find in the entire cosmos any place or object in which God is not present. The Divine is present on the mountains. The Divine permeates the oceans. The Divine dwells in villages and cities. The Divine is omnipresent.

Only those who recognize this truth can redeem their lives; they alone can achieve the goal of human existence. The powers of the Divine are limitless. Every living being in the world is governed by some limitations. Birds, beasts, and insects are all taken care of by the Divine in respect of their essential needs like food and drink. Among all living beings, however, the life of human being is supreme, since it is governed by morality and good conduct. The Divine has placed some limitations on the physical powers of man but has set no limits on his mental powers. Man can achieve whatever he resolves to achieve. He can even realise God. This divine power is given only to human beings.

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Ignorant of his limitless divine potentialities, man suffers from various disabilities by considering himself as a human being. Man today is soaring in the sky like a bird and moving in the ocean like a fish. He has been able to land on the moon. But unfortunately he is not able to live like a true human being on earth. This is indeed a matter for shame.

The power of surrender

Man can accomplish anything if he surrenders to God.

When he submits himself to the will of the Divine, there is no task he cannot accomplish.

Kuchela, a boyhood friend of Krishna, approached Krishna for help on the basis of his old friendship. How did Krishna help him? The Bhagavatha bears testimony to what Krishna did for Kuchela. The Ramayana tells the story of what Rama did for Sugriva after the latter became a friend of Rama and sought His help. Sugriva was able to regain his kingdom. What did Vibhishana get after his constant remembrance of Rama and the ordeals he experienced in Lanka? Relieving him of his troubles, Rama crowned Vibhishana the ruler of Lanka. Once a devotee totally surrenders to the Lord, the Divine goes to any extent to help the devotee. An insignificant little

stick, by association with fire, burns brilliantly. A drop of water held in your palm evaporates in a trice. But when it is cast into the ocean, it becomes one with it. If man wants to achieve highest human potentialities, he has to achieve proximity to God. He has to merge in the Divine. Then he can manifest his true nature.

Not realizing the true nature of the Divine Principle, man wastes his time on rituals and religious practices of various kinds. God cannot be realized through such practices. It is only by loving God and getting close to Him that one can realize one's aspirations. Swami does not disapprove of sadhana Sathya Sai Speaks, Volume 31 61

(spiritual practices). They are good activities for using time sacredly. But without service to Godly persons, they are of no use for realizing freedom from the cycle of mundane existence. The significance of devotees offerings to the Lord
In the field of devotion, there is room for making certain offerings to God. God utilizes the acceptance of such offerings to reward the devotee a hundred-fold. Devotees should recognize the significance of such acceptance by the Divine.
For instance, the Lord asked Kuchela what he had brought for Him. The Lord as Vamana asked for three feet of land from Emperor Bali. In the Rama Avatar, He went to Sabari and asked her to appease His hunger. All that Sabari could offer to Rama were a few sweet berries collected from the jungle. In the Krishna Avatar, the Divine child went to the gopis (cowherd maids) saying He was hungry. All that they could offer Him was some watery buttermilk. During the difficult days of their exile in the forest, Krishna went to the Pandavas and asked Draupadi for food. That day, all the food had been consumed and barely a leaf remained in one of the vessels.

Krishna was more than satisfied with that one leaf and saved the Pandavas from the wrath of Durvasa, who had been sent by Duryodhana to subject the Pandavas to the ordeal of feeding Durvasa and his numerous disciples. When Krishna's appetite was satisfied, Durvasa and his disciples felt fully appeased and did not turn up at Pandavas' hermitage.

It is to shower His grace on the devotees that the Lord seeks small offerings from them. What does He need from any one when the whole cosmos is contained in Him?

It is the Lord who protects one and all in innumerable ways. There is a simple way to secure the grace of God. You must get near to God. Surrender yourself to Him. Become one
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with Him. Instead of following this easy path, man today immerses himself in petty desires and keeps away from God.

Sanjay Sahani and Ruchir Desai (faculty members who addressed the gathering earlier) spoke about God's love for the devotees. There is no trace of selfishness in it. But, because of their own selfish natures, they attribute selfishness even to God's love. This is merely a reflection of their own nature. God's love is not a reflected love. It is love pure and simple. A

reflected love carries the taint of the original. That is not the case with the Divine love, which is pure and unsullied.

The story of pure and unselfish love

The nature of pure and unselfish love may be illustrated by the story of Laila and Majnu. Laila was the daughter of a very wealthy person. She fell in love with Majnu, but her parents did not approve of her marrying a poor young man like Majnu. Laila did not wish to displease her parents. She was a girl of noble character. She prayed to God to find out whether Majnu loved her. She sent two of her maids to Majnu to ask him whether he could offer his blood to save Laila from a grievous ailment. Majnu immediately cut an artery and sent a glassful of blood to Laila. Moreover, he sent word through the maids that he was prepared to give his entire life to save Laila. His only wish was that she should survive. When the maids conveyed this message to Laila she realized how much Majnu loved her. She observed, I was thinking only about my love for him. I did not realise how much he loved me.

Devotees should realise that God also likes to test the depth and sincerity of the devotee's love. He seeks to find out whether the devotee is filled with love of God, how intense is that love and so on. He tests the devotee's love in various ways.

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One should not be content with making offerings to God.

One should love God intensely. One should pine for Him. One should lose one's self in the love of God.

The ultimate sense of liberation

People aspire for liberation (mukti). They have no idea what constitutes liberation. Man seeks liberation from the ills of the body, the senses, the mind, the intellect, and the Antahkarana (internal motivator). All these are no doubt necessary.

But liberation in the ultimate sense consists in liberation from the cycle of birth and death. This means that one should redeem one's present life so that one is free from rebirth.

Most of the people's diseases today have their origin in the mind. Desires and worries are the cause of many ailments of the heart, the kidney etc. You can test the truth of this statement in a simple way. I have no diseases of any kind. I am hale and hearty. Lead a life of courage and you will be all right. The moment you start feeling your pulse out of suspicion that it is weak, you will find it weak. It is your mind that is the cause of the weakness of the pulse. Many diseases are allowed to grow entirely due to mental factors. Men should pray to God for freedom from rebirth so that they will not have bodies that are bound to be afflicted with diseases.

There is no need for rigorous spiritual exercises to secure freedom from rebirth. Pure love of God is enough. This is exemplified by the gopis (cowherd maids). Immersed always in the love of Krishna, they were always happy and contented. We are today celebrating Yugadi, the beginning of yet another New Year. Many new-year days have come and gone.

Do you expect the New Year to bring you new happiness? Are you imagining what New Year portends for you? New years do not offer you prosperity and pleasure. This New Year day will Sathya Sai Speaks, Volume 31 64

be like any other day. Many people eagerly expect something to turn up on this day. This is utterly futile. The calendar merely tells you that a New Year has begun.

What we should be concerned about is not a New Year but a new way of life. We must seek to secure a new source of joy. But unfortunately we do not think about this. We speculate on what the new year signifies. We have to look to ourselves and not to the succession of years for changes in our lives. Think within yourself about your condition. Turn your thoughts to God. Then you will realize what you desire.

The way to surrender to God

No one tries to find out how to surrender to God. The whole world belongs to you. You must declare to God, "I am yours". This is the truth you have to understand. You must be ready to offer to God whatever He asks of you. What does God ask from you? First of all, He says, Give up your desires.

You must give them up immediately. He calls upon you not to immerse yourself in worldly pleasures. Cultivate love for all.

That will redeem your life. That is the sacred path you have to follow. That is the essence of the four goals of life. People

have no clear idea of what dharma, artha, kama, and moksha (the four goals) mean? They think that moksha (liberation) is something that you attain after death. But, in fact, liberation can be attained here and now. Moksha means moha-kshayam, the elimination of moha (attachment). People are not ready to give up attachment to wife, children, property, etc. You have a duty to protect your family. But you must not be immersed in concerns about them.

What is dharma? Not the obligations relating to the various stages in life or the various vocations. Dharma means harmony in thought, word, and deed. People equate charity with

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dharma. That is not correct. Dharma calls for sacrificing your bad thoughts, feelings, and actions.

Understand Swami's life and message

Embodiments of love! Realize that love is the most important quality in human life. It is not love for kith and kin that is precious. It is love for God that is most valuable.

Swami's life and message are not properly understood.

Swami has no worldly desires. Whether you believe it or not, I am always positive from head to foot. There is nothing negative in me.

Devotees suggested to me that they should be allowed to organize poor feeding on Yugadi. Should this be done only on one day in a year? You must feed the poor on all days. You must have the broad outlook. With a broad heart you can do many superhuman things. Strive to get close to God and surrender your all to Him.

The name of the New Year is **Bahudhanya**. This name suggests that the year will witness an abundance of food grains. There may be an abundance of food grains. But are you consuming them properly? No. Are the food-grains distributed to the poor and the needy? No.

Our ancients gave the different years good names such as **Prabhava**, **Vibhava**, **Sukla**, and so on. [Swami went on reciting almost all the 60 names in quick succession]. Sometimes, the priests predict bad developments in a year. This is intended only to make the people undertake propitiatory ceremonies that will bring in income to the priests. Can the mere expenditure of money ward off evils? No. Your troubles will go when the heart is purified. Your sincere prayers will help to relieve your troubles.

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There must be a transformation in the hearts of the devotees. They should not continue to remain in the same rut for years. They must benefit from the grace of God's love.

Happiness is union with God

People talk about the new year but do not care to develop new feelings and new attitudes. They must develop new ideas and new enthusiasm. If they are all the time depressed, when will they learn to express the joy of good living? They must exude happiness. That is the mark of the Divine within. Happiness is union with God. God is eternal bliss. Get rid of your evil tendencies and fill your hearts with love of God. You will become one with God.

I am ready to give you all happiness. Are you prepared to receive what I wish to offer? Banish all worries. They are temporary like passing clouds. Do not allow any one whether it is the father, the mother or the preceptor to come between you and your duty to God. This is the lesson taught by **Prahlada**, **Bharata**, and Emperor **Bali**. Their allegiance to the Lord transcended all other obligations. God takes care of such devotees.

Surrender yourselves to God and dedicate yourselves to the service of mankind. You have my blessings. Foster love and serve society.

29 March 1998

Sai Ramesh Hall, **Brindavan**

9

Potency of **Rama**'s name

Sweeter than sugar,

Tastier than the cream from curds,

Growing in sweetness like honey,

As the name is chanted,

Verily it is nectar itself.

Meditate, all **ye**, on the sacred name of **Rama**!

Embodiments of Love!

Rama is the friend of the universe. He is its protector. He is its patron saint. To comprehend the nature of such a unique ideal personality is not quite easy. It is easier to count the waves of the ocean than to describe the qualities of **Rama**.

Ramachandra is the Indweller in all beings. The cosmos is one vast mansion. Humanity is one family (or community). Only the person who recognizes this relationship between the cosmos and mankind can understand the **Rama** Principle.

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The earth lies at the feet of every human being. It is the same firmament that is above every person. All breathe the same air. The water that people drink is the same for all. Only those who recognize this unifying principle will seek to understand the **Rama** Principle.

Two kinds of dharma: **pravritti** and **nivritti**

The Vedas taught two kinds of dharma (codes of right conduct). One is termed **pravritti** and the other is termed **nivritti**. **Pravritti** (the outward path) is related to worldly activities. It prescribes the qualities needed for leading the life in the mundane world. **Nivritti** (the inward path) teaches knowledge of the Self (**Atma**-jnana). One who knows the difference between the two is dauntless.

Pravritti indicates how any particular task should be performed.

Nivritti (the inward path) indicates in what state of mind the work should be done.

For example, when a person is hungry, **pravritti** tells him to eat food and appease his hunger. **Nivritti** teaches what kind of food he should eat, what is good for his health and what is injurious, and how it should be consumed. **Pravritti** and **nivritti** are thus related to what is external and what is internal. All that you see, all that you hear, all that you think is related to the **pravritti** path. The **pravritti** path creates confusion in the mind, disturbs the intelligence, and prevents one from pursuing the right path. **Pravritti** tends to turn man away from God.

Life is a kind of struggle. You have to face conflict of opinions. But **Ayodhya** is a place free from strife and controversy. No enemy could enter it. The human heart is the symbol of **Ayodhya**. All conflicts and divisions arise in the mind. It is the mark of **pravritti** (the outward path) that it generates conflict and brings about alternatively union and separation. **BeSathya Sai** Speaks, Volume 31 69

cause of this fact, man today is a prey of unrest and is bereft of peace. **Ravana** is an example of such a person who ruined his life in this way. He was perpetually following the **pravritti** path. Unable to conquer his desires he sacrificed his sons. Unable to subdue his desires (**vanchalu**), he ultimately ruined his entire clan (**vamsa**). With no control over his passions, he forfeited his kingdom itself.

Ravana's lesson to the world

In the final reckoning, this was the lesson **Ravana** gave to the world: "**Oh** people of the world! Failing to control your attachments

like me, unable to limit your desires like me, do not ruin yourselves as I have done. Ultimately, I am also leaving the world. What remains in the world? Only infamy. All the

renown goes to Rama. Therefore, strive to earn good reputation. Do not give room to ill-fame." That was the lesson Ravana taught. The Rama Principle destroys all sins and redeems life. Everyone should seek to realize the Rama Principle. Rama moved about in the world as an ordinary human being. He exemplified the ideal life. Yet all considered him as an ordinary human being. But, do ordinary people live like Rama? Rama was one who, while appearing to lead the life of an ordinary man, led the life Divine. He demonstrated the ideal life of a spiritually realised person.

Today, the world needs the message of the Ramayana. Why? Because children do not heed the words of their parents. Parents do not set worthy examples to the children. Preceptors do not teach the right course of conduct to the disciples. The disciples do not offer the due respect to the teachers.

Today, businessmen, administrators, rulers, and citizens are all tarred by the same brush. The world is replete with discord. People have forgotten the great message of Rama. They have Sathya Sai Speaks, Volume 31 70

poisoned life at its source. They have forgotten the Divine, with the result that they are immersed in misery.

How do people address their prayers to God today? They pray for bodily comforts and mental peace. These desires are natural. But there is something unnatural about the way it is done. Prayers are offered to the image of the Lord of Serpents in stone! They pray, Oh Lord of Serpents! Remove my troubles. But when the serpent appears before them as a live cobra, they use the stone idol to kill it.

Today this is the plight of the Divine. Who can determine what is the nature of Divinity? None can do it. The nature of the Divine can be determined only by the Divine and not by anybody else.

Thyagaraja recognized this truth in his song, "Oh Lord! How can anyone decide what you are?" Thyagaraja went on to derive the name "Rama" from the two letters Ra and Ma in the two mantras associated with Vishnu and Siva (The two mantras are: Namo Narayanaya and Namah Sivaya). The two mantras, without the syllables Ra and Ma, become meaningless. Ra and Ma are thus the life-giving letters in the two mantras. Power of Rama s name

Rama s name is thus the life-giving essence of the two great mantras. The term Rama has another esoteric significance. It consists of three syllables: Ra + Aa + Ma. Ra signifies Agni (the Fire-god). Aa represents Surya (the Sun-god). Ma represents Chandra (the Moon-god). The combination of the three letters constitutes the Rama name. Ra, representing the Fire-god, burns away all sins, Aa, representing the Sungod, dispels the darkness of ignorance. Ma, representing the Moon-god, cools one s temper and produces tranquility. The name Rama has the triple power of washing away one's sins, Sathya Sai Speaks, Volume 31 71 removing one's ignorance, and tranquilizing one's mind. How

is the profound meaning of this sacred name to be imparted to mankind? This can be done only by the Divine coming in human form and demonstrating to mankind the power of the Divine.

Rama s name signifies the harmony in thought, word and deed. Rama demonstrated this harmony by his thoughts, words, and deeds.

The Rama Principle embodies numerous powers and potencies. The Ramayana is not a sacred text to be used only for ritualistic reading (parayanam). The Rama Principle is all-pervading like the Cosmic Spirit. In olden times people used to say that their inner secrets are known only to the Indwelling Rama Spirit (Atma-Rama). The Self is called "Rama". Rama means "one who pleases". How can you give a specific form to one who pleases or delights?

The human destiny

In the Divine epic of the Ramayana, there is a special profound message. That message is: man must lead the life of a human being; men must seek oneness with the Divine. Man should harmonize the three qualities in him (satwa, rajas, tamas). In every human being, all the three natures human, divine, and demonic are present. But most men today ignore their humanness and divinity and foster only their demonic nature.

Man, in fact, should strive to manifest his divinity, and not display his weakness or his demonic qualities.

Rama chose to go to the forest to fulfill the pledge of his father, and thereby subjected himself to many difficulties. It may be asked: Did he go to the forest under any compulsion or out of his own resolve, or with a sense of dissatisfaction, or merely to comply with his father's pledge? No. Rama set out for the forest with the same sense of serenity and joy with Sathya Sai Speaks, Volume 31 72

which he looked forward to his coronation. Rama demonstrated the spirit of equanimity. He showed that pain or pleasure, profit or loss, victory or defeat, were the same to him. In human life, pleasure and pain, happiness and sorrow alternate all the time. It is not a good quality to welcome pleasure and turn away pain. You must welcome sorrow in the same joyous spirit in which you greet happiness. Happiness has no value unless there is also sorrow. That is why it is said, "Pleasure is not secured by pleasant measure." Pain is needed to secure pleasure. Rama demonstrated to the world the truth of this concept.

In every act, Rama set the example. In individual conduct, in the discharge of duties to the family, and in fulfilling the obligations to society Rama demonstrated the ideals to be followed. All should begin with fulfilling the obligations of the individual. The duty of the individual is to manifest the divinity within him. As an individual, Rama revealed the divinity in him by his ideal conduct.

Brahma s benediction

When Valmiki completed his Ramayana, Brahma declared

that his epic would last as long as the mountains stand and the rivers flow. The inner meaning of Brahma's benediction is that the Ramayana will be cherished as long as men (mountains) and women (rivers) exist on earth. The Ramayana will last as long as human society exists. People should acquire the capacity to comprehend the eternal truths embedded in the Ramayana. Ignoring the eternal truths of the Ramayana, Bharathiyas (Indians) are wasting their lives in the pursuit of worldly concerns. We celebrate this day as the birthday of Rama. How are people celebrating the day? They perform some special puja Sathya Sai Speaks, Volume 31 73

(worship). They adorn themselves with sacred marks. But, for doing these things should you wait for the birthday of Rama? No. Whatever your age, at all times and in all places, you must be engaged in thoughts of Rama.

Valmiki, after completing the composing of the Ramayana, summoned the sages in his ashram and asked them who was capable of propagating the immortal and sacred epic to every nook and corner of the world. The sages were nonplused. They declared, "Gurujii, we are old men. We are at the end of our span of life. We are incapable of conveying the Ramayana to the length and breadth of the world." Valmiki was downcast. At that stage, the twins Lava and Kusa arrived on the scene. They told Valmiki, Gurujii, we have been listening to what all has been spoken here. We are prepared to convey the Ramayana to every place. The sage was immensely happy.

Be prepared for any sacrifice for the sake of the Divine. Lava and Kusa were princes of royal blood. They carried in their hands tambourines. They set out on the great task of propagating the Ramayana, chanting the slokas (verses) all the way. Are there any today who will undertake such a task? Many will fear being mocked by the public. Even persons who may wish to do bhajans in public are afraid of being jeered at. Devotees should be able to transcend such considerations. Why should anyone who is doing something holy be afraid of public ridicule?

People should be prepared for any sacrifice for the sake of the Divine. The joy to be derived from chanting the Lord's name is ineffable. Without the constant remembrance of God, there can be no experience of the Divine.

Whatever the name that may be chanted, when it is done wholeheartedly the fruits of it will be certain. Everything should be done with a pure heart.

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Three mothers and Rama

The Ramayana story is replete with ideals. During my recent visit to Madras, I spoke about the story of three mothers Kausalya, Rama's mother; Anjanadevi, the mother of Anjaneya (Hanuman); and the mother of the sage Agasthya.

When the three met, Kausalya asked Anjaneya's mother, Mother! Who are you?

She replied: What! Don't you know? My son Hanuman is

well known to the whole world. Hanuman is present wherever Rama's name is uttered. Rama and Hanuman have inseparable attachment to each other. They are one soul in two bodies. I am the mother of that Hanuman. He leapt over the mighty ocean to Lanka.

On hearing these words, Agasthya's mother observed,

Whatever your son did is not anything so great. Your son leapt over the ocean. My son drank the ocean in a gulp. I am the mother of Agasthya.

Both then told Kausalya, You are the mother of Rama, whose name enabled Hanuman to leap over the ocean and Agasthya to drink the waters of the ocean.

As they were engaged in this conversation, Rama came there and remarked innocently, How is it you mothers are waxing eloquent about me? Though he was the incarnation of the Lord Narayana Himself, he moved about as if he was simple son. He told them: Hanuman could cross the ocean because of his intense devotion. Agasthya could drink the ocean because of his intense penance. I was in no way responsible for their accomplishments. I am not so great as all that. I am an ordinary human being. The name given to me is the source of all power. I am only an instrument. It is my name that helps to accomplish everything. This name is filled with all potencies. This body of mine moves because of the power of the name. Therefore, regard me as only an instrument.

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After Rama left, Kausalya observed: Mothers! My son speaks as if he is an ordinary being. But he is the reservoir of all knowledge and there is nothing he cannot accomplish. Kausalya, who had this opinion of Rama, felt differently when Rama came to tell her that he was about to leave for the forest to fulfill the pledge given by his father to Kaikeyi. The mother was full of joy at the prospect of the coronation of Rama. Rama told her, Mother! I have come to give you some happy news. I am not only the Lord of Ayodhya; I am now the Lord of the whole jungle in the country. I am getting ready to reign over the forest.

Kausalya could not understand the implications of Rama's statement. While she was wondering what it was all about, Lakshmana came there. Lakshmana always followed Rama like a shadow. Likewise Satrughna always accompanied Bharata. Lakshmana and Satrughna were the children of mother Sumitra. But they were full of humility and attached themselves respectively to Rama and Bharata.

Rama's advice to Lakshmana

Lakshmana was greatly agitated as he entered. Addressing Rama, he said, Brother! Your calmness is no doubt a great virtue. But not in affairs like this. The whole world is looking up to you. For the sake of one individual you are embarking on this undertaking. I cannot accept this. I shall destroy Dasaratha and Kaikeyi and crown you king this very moment.

On hearing this, Rama said, Lakshmana! Don't get agitated.

Calm yourself. This calmness (**santham**) will protect you. It is your glory and greatness. Forbearance is the supreme virtue. It is the crowning quality of the sages. Therefore, calm yourself.

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Kausalya and **Sita**

Lakshmana then related to **Kausalya** what had happened. Hearing the whole story, **Kausalya** collapsed on the spot. When she recovered consciousness, she declared, **Rama**! I cannot live for a single moment without you. You are prepared to carry out your father's words. I cannot stand in your way. But I appeal to you to take me with you.

Rama then told her, To a wife, her husband is verily God himself. You cannot leave your husband in any circumstance. Your husband is everything for you. As long as he is alive, you cannot leave him. He is now plunged in sorrow over my impending departure. You cannot leave him. You must serve him and offer him solace.

Sita came there soon after. She was no ordinary woman. Daughter of Emperor **Janaka**, she was known as **Vaidehi**, a person with no attachment to the body. Listening to **Rama**'s advice to his mother, **Sita** burst into laughter and remarked: You teach one thing to your mother and the opposite to me. When I said I wanted to follow you, you tried to dissuade me. You advised me to devote myself to the service of your aged parents. But, when you met your mother, you asked her to treat the husband as God. Are you not then a God for me? Is there one rule for one woman and another for another woman? Moreover, you are called **Ramachandra**. **Chandra** means moon. I am the moonlight for you. How can the moon be in the forest and the moonlight be in **Ayodhya**? The moonlight must be with the moon. Therefore, you must take me with you.

Rama's dilemma in destroying **Rakshasas**

Rama had to pacify the demand of the mother and the wife in the softest manner. After pacifying them, **Rama** set out for the forest. In his wanderings in the forest, seeing the demonic atrocities of the **Rakshasas** (Demons). **Rama** felt that he had

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been ostensibly sent in exile really to deal with these evil forces. The **Rakshasas** are hindering the sacred activities of the ascetics. I must destroy the **Rakshasas** so that these sages will be left in peace to practice their austerities, thought

Rama.

One problem arose in his mind in this context. In destroying the **Rakshasas**, is it proper to kill women? **Rama** had received the answer to this question from **Viswamitra** when, as a young lad, he had been taken by the sage to guard his **yajna** and he wanted to know whether it was right on his part to kill **Thataka**, a demoness. **Viswamitra** assured him that there was nothing wrong in killing a wicked person even if she happened to be a woman. To protect the pious, the righteous and the holy persons engaged in sacred activities there was nothing wrong

in destroying even women.

When **Rama** asked the sage whether there had been any precedent in this respect, **Viswamitra** related the case of **Prahlada**'s son **Virochana**, who killed the demoness Mantra who was committing many wicked deeds against the **rishis** (sages) and their families.

There is nothing wrong in repudiating one's mother, father, husband, or preceptor if they come between the devotee and God. When **Kaikeyi** came between him and his devotion to **Rama**, **Bharata** utterly denounced her. One must be prepared to sacrifice everything for God.

The **Rama** Principle is infinitely potent. The powers of the Divine are immeasurable. God comes down in human form to redeem mankind. Birds and beasts act according to their natural instincts. Man alone tends to violate the laws of nature and act against the laws of dharma (right conduct). It is to teach and punish man who goes astray that the Divine comes in human form. He teaches the highest ideals and leads an ideal life to set an example.

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Role of the Avatar

Embodiments of love!

God incarnates for the sake of redemption mankind and not for His own sake. He needs nothing. He has everything. He comes down to tell humanity its divine origin and to exhort men to return to God by following the Love Principle. Through love you can achieve anything. It is this message that has to be understood today: the role of the Avatar in leading mankind through love to a Godly life.

There is no use in observing **Sri Rama**'s birthday once a year and being satisfied with a good feast. Every moment marks the Lord's advent, because human beings are being born continually. Every human being is an incarnation of the Divine. The Divine dwells in every being. Therefore, dedicate every moment to the thoughts of God. When you do this, in due course you experience the Divine. You will be free from delusions and you will be **divinised**. Man is born to merge in the grace of the Divine and not to immerse himself in mundane pleasures.

Let each one carry on his or her duties. Dharma protects its protector and destroys its destroyer. Strive to proceed from the human to the Divine.

Embodiment of love!

It is not possible to describe the boundless attributes of the **Rama** Principle. The name of **Rama** has been adored for aeons. Humanity has been in existence for many **lakhs** of years.

Unfortunately,

humanity is yet to realize its true nature. What is this nature? It is the Principle of Love. Human life should be suffused with love and rounded off with love. Life should be given up with tears of joy and not tears of sorrow.

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This is a sacred day. Remembering its sacredness, you must all make your lives sublime.

5 April 1998

Sai Ramesh Hall, **Brindavan**

No one can shake truth; no one can install untruth. No one can understand My mystery. The best you can do is get immersed in it. The mysterious, indescribable power has come within the reach of all. No one is born and allowed to live for the sake of others. Each has their own burden to carry and lay down.

Baba

10

The path of Nirvana

There is no place without 'God, and there is no form without the Divine.

Whether one is in a forest or in a town, on a mountain top or in a valley, wherever one may be, one is not helpless.

[Telugu Poem]

Embodiments of Love!

Men today strive in various ways to acquire knowledge of the Self (**Atma** Jnana). But this is not true knowledge. It may well be called ignorance. Whatever one's scholarship or one's spiritual practices or one's quest for gurus, one cannot acquire spiritual wisdom without understanding one's true nature.

Men today cannot understand their humanness; how can they recognize their divinity? Only after comprehending his humanness can a man recognize his divinity. Recognizing this truth, Buddha embarked on his spiritual quest. He studied all **Sathya Sai** Speaks, Volume 31 81

the extant scriptures of different faiths. He met many holy men. He visited numerous holy shrines. All these exercises gave him no satisfaction. What was the reason? All external, physical and ephemeral activities are valueless.

Your vision must be pure and sacred

The first requisite is purity in the use of the five senses of perception given to man. Buddha declared that men should cultivate at the outset **samyag-drishti** (the right vision). This means that the eyes should not be misused for looking at all sorts of things. Your vision must be pure and sacred. See no evil; see what is good. A sacred vision is that which looks only at divine and sacred objects. Your vision must originate from the heart. Bad thoughts and bad feelings pollute the vision. Man today has lost the fear of sin, the love of God and observance of social morality. This accounts for all the ills of society today.

Pure vision leads to pure thoughts. Pure thoughts result in pure actions. Purity in action is essential for human existence. Purity in thoughts and purity in speech must lead to purity in deeds. This is the triple purity hailed by the sages. When this purity is manifest, human life gets redeemed. The principle of

Help ever, hurt never becomes the governing principle of daily life.

Pure vision naturally begets Purity in speech by the refinement of the heart. Pure words must come out of the depth of the heart, which is a fountain of compassion. Constant examination of the purity of one's vision, speech and action is a spiritual exercise. It is this that helps to refine the heart.

Once, Buddha had an encounter with **Ananda**, the son of his stepmother. Buddha had attained the state of Nirvana (Self-Realization). Watching Buddha in this state, **Ananda** burst into tears. Buddha was about to give up body. **Ananda** was in grief **Sathya Sai** Speaks, Volume 31 82

over the thought. What will happen to us? What is our future? Buddha summoned **Ananda** to come near him and said:

"**Ananda**! This is not a time for grief. I am about to achieve Nirvana. You should also seek Nirvana. Looking at the dead, the living lament over death. But who are the dead? Death awaits the living in due course. Where there is birth, there is also death.

Only the Divine is free from birth and death.

He is eternal, with no beginning, middle or end.

He is the Eternal Witness.

[Telugu poem].

Except for the Divine, birth and death are natural to all human beings. Why then do you weep? You also must strive to achieve liberation."

Sanctify the senses

Man today is ignoring the state of his heart. He abuses the five senses without regard to the consequences.

The result is he is a prey to all kinds of sufferings. If the five senses are used properly man will experience only what is good. All rituals and spiritual exercises are of no avail if the five senses are not used properly.

Moreover, men must seek what is permanent in life and not cling to what is transient and perishable. The body is impermanent.

The **Atma** is eternal. People should realize the infinite divine potencies in man. The Divine is present in man as conscience, which is a spark of the Cosmic Conscience. The conscience transcends the five senses. When the senses are sanctified, the conscience manifests its divinity. It can then experience its oneness with the Universal Consciousness.

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This was the path pursued by Buddha. He began with control of the senses. He was filled with pure and sacred feelings; with a pure heart, he achieved Nirvana. Purity of the heart is more important than all rituals and penances. Develop a vision that will broaden your heart and enable you to help others and not hurt them. Dedicate all actions to God. **Thyaga** (sacrifice) is real yoga (oneness with the Divine). To enjoy things (**bhoga**) without sharing with others is a disease (**roga**). The Vedas have declared that immortality can be attained only through sacrifice and not by any other means.

Good speech is as essential as good vision. Avoid all kinds of gossip. Keep your speech confined to what is godly and sacred. Engage yourself in service to others. Pay no attention to other people's defects and faults.

Listen to pure and sacred words. People misuse their ears listening to scandal and gossip. This evil tendency should be eliminated by listening to the glories of God. Such listening (**sravanam**) has been accorded a primary place among the nine paths of devotion.

Purify your heart

What is it that you should observe on this New Year day? Many such days have come and gone. But how far has there been a transformation in the heart? Many years have come and gone. But your hearts remain unchanged. The first task is to purify the heart. You should not be content with celebrating the New Year as a festive occasion. To enjoy a feast you do not need a New Year. The New Year should be marked not by a feast but by the awakening of new and pure thoughts in the heart. Of what use is it to be concerned only about eating from dawn to dusk?

What is the purpose of life? It is not eating, sleeping and dying. You must control the senses and use them for sacred **Sathya Sai** Speaks, Volume 31 84 purposes. The power of the senses is derived from the Divine. The small human eye enables to look at stars billions of miles away. Where from is this power got? It is from the Divine within you. Hence, everyone should always think of God, whatever one may do. Then, one will be free from bad thoughts. Man must manifest his humanness by transcending the animal nature.

Realize your inherent divinity. Regard the whole world as your field of action. You have come as a pilgrim to this world of action- Ensure that your pilgrimage proceeds on right lines. 14 April 1998

Sai Sruthi, Kodai Kanai

The most beneficial thing that can happen to a person is that he should draw God's love to himself. His love for God is of less importance, because it is an imperfect mixture of divine and worldly love. The most important action whereby to gain God's love is **Rightousness**.

Baba

11

Man, truth, love, and God

It is only from Truth that the entire creation has come out. There is nothing in the world without the basis of Truth.

This is pure goodness (**suddha sathwa**)

Behold, **ye** people!

God is **Sathya Swaroopa** (Embodiment of Truth). You find that human nature is a combination of **sathya** (truth) and dharma (right conduct). When man is not able to comprehend his own human nature, how can he know the Divine? Everyone

should, therefore, make efforts to know the human nature. It is **nirmala, nischala, nisswartha** (**blemishless**, unwavering, and unselfish).

God is in every human being residing in his spiritual heart which is on the right side of the body while the physical heart is on the left. It is only a single seat sofa, and not a double **Sathya Sai** Speaks, Volume 31 86 seated sofa or musical chair. So, God is close to everyone, being seated in the spiritual heart. When you realize this, you will have the feeling of blissful happiness. The heart is the seat of compassion, and God is embodiment of compassion. While so, man cannot have hatred toward any being at all. Man has to make efforts to progress on the path of Truth and Righteousness. God has no consideration of caste, age, sex or nationality. Take the elements earth, water, fire, air and ether. Have these elements any distinction of caste or nationality? They are embodiments

of the Divine. You should never misuse the elements or waste them.

Never separate God from you

Names and forms are many, but the **Atmic** Principle is one. You should understand this. This is the fundamental law of Nature. Though names and forms vary, there are some common features in all. Hunger is common to all, though the types of food are many. In a hospital, there are many different types of patients. All are not given the same food. For instance, diabetics will not be given sugar or sweet preparations. The world is a hospital. Humanity is suffering from different diseases physical, mental and psychological. Three-fourths of the diseases are only psychological. What is the treatment needed? It is only **daiva chintana**: filling the mind with the thought of God.

Never separate God from you. A man with dual mind is half-blind. You should practice the principle of oneness. There is only one God spoken of as many. Unity in diversity should be comprehended. Human quality should reflect Divinity. You should curb animal thoughts and breed Divine thoughts. There are two types of persons. Those with animal and human qualities always show hatred, jealousy, greed, and **anSathya Sai** Speaks, Volume 31 87

ger. The other type with human and divine qualities will always be happy, peaceful and full of love. They will always adhere to Truth. Without such quality, spiritual pursuits will be of no avail. You should always say to yourself, I am human, I am not animal.

Jealousy is contrary to human nature

Jealousy is rampant to a considerable extent amongst people today. This is the root cause of anger, hatred, and other evil qualities. If a person owns a car and travels in it, don't be jealous. Satisfy yourself that you have your legs to help you walk. If one is in a big house, don't get jealous. Be contented and happy with the dwelling place you have, though small. You

should thus kill jealousy.

Jealousy is contrary to human nature. It is artificial and not pertaining to heart which is natural. Virtues and vices are reflections of your good and bad thoughts. Physical heart is on the left side while the spiritual heart is on the right. This will help you in the right direction. It is compassionate. But man breeds desires, which contaminate the heart. These should be checked and restrained to a limit. The body and all the sense organs have limitations, like the temperature, BP, capacity to see, hear etc. Veda says Na sreya niyamam vina (we should observe discipline in life.)

Limitations should be observed in everything. If you have enough minimum resources like food, shelter, and raiment, you should be satisfied. To maintain bodily health and get enough energy for your day-to-day activities you should take food. You should not indulge in overeating causing indigestion. If you exceed limit in anything, it may lead to dangerous consequences. If you realize that God is residing in your heart, you will not dare to indulge in bad activities at all. The evil qualities are Sathya Sai Speaks, Volume 31 88

only acquired and are not in you. You are the embodiment of only love and compassion. The bad influences are just like passing clouds that obstruct the vision of the sun. Though the vision is blocked the sun is always shining. When clouds clear you can see the sun in its full effulgence. Similarly, the veils of ignorance covering the heart must also be cleared. One should cultivate patience, which is not commonly done in the present day life. Haste makes waste; waste begets worry. So one should develop patience to avoid worry.

Our mind is compared to the moon; when thoughts arise, it is eclipsing the real nature just as the moon is eclipsed by the shadow of the earth. If you keep the heart pure of the malaise of evil qualities, you will have no worry at all. You should not allow wicked thoughts to stick to you. In a pond, along with lotus flowers that bloom, you have leeches also thriving, which suck your blood. Lotus cannot sustain without water. So also, human life cannot sustain without love. But you should not let the leeches of worry breed in your heart of love. You can travel in a boat on the surface of water but should not allow water to enter into the boat. You should not allow attachment to worldly objects enter into your boat of life.

All are embodiments of God

You are all embodiments of God. God is all-pervasive.

You cannot classify some as divine and some others as not divine.

All are reflections of the same Atma, which is common to all. This Atmic Principle is also Sun-principle and Truth Principle (Surya Thathwa and Sathya Thathwa). When one follows sathya, prema (love) will be the reflection.

When you walk on the road, your shadow may fall on bad patches like drains, garbage, etc., but you are not affected by it. You should proceed unmindful of the path of the shadow. So also, you must follow your heart with good feelings unmindful

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of obstacles that may appear to come in the way. You should practice truth. You should be grateful to a person that came to your rescue in times of crisis. You should not forget the help done by others. There are two things that you should forget. Forget the harm done by others to you; otherwise you will be harboring vengeance to retaliate. Secondly, forget the help you did to others as that will make you expect reward from them and result in disappointment when it is not forthcoming. By observing these two norms, the purity of your heart will be maintained.

I am Atma. You are Atma

Adi Sankara said, There is no mother, father, no relatives or friends. The only reality is you. Therefore, be careful and awake to the Reality. You should not worry about the family, since these are passing clouds. Vyasa was a great sage who gave the eighteen Puranas, Itihasa, and Brahma-Sutra. But when his son Suka left the house in pursuit of Brahmajnana, Vyasa ran after him shouting, Oh son! Stop. Do not go away.

Suka stopped and told his father, I am not your son. You are not my father. I am Atma, you are Atma. Why are you under illusion? So, you must gradually give up all attachments and turn only to God. Having love in your heart, when you put on the divine glasses everything will be divine!

You are filled with worries throughout your life. Birth is a worry, life itself is a worry, family, child, failure, sickness, old age, death, mystery are all worries. These are all imaginary and psychological.

You say, My body, my mind, my hand, and my worry.

Does this not mean that you are separate from worry? It is your own creation. You are only one. You are Atma, the Truth.

Truth is God. There is only one God who is described in many ways. Everyone should realize this Truth by spiritual sadhana Sathya Sai Speaks, Volume 31 90

(spiritual exercise). This involves sacrifice. The Vedas declare that you can attain immortality, not by any means other than sacrifice. You have to develop the spirit of sacrifice. Thyaga (sacrifice) is yoga. Doing your duty efficiently is yoga.

Throughout life you should go on doing your duty without aspiring for results. When you give to others, you should have the attitude you are not the giver and the other is not the receiver. It should be considered as an opportunity that is offered by the Divine.

Develop love. Follow truth and right conduct (sathya and dharma). You will shine as the Trinity of Brahma, Vishnu, and Maheswara. You should not feel that you have no powers. You should have self-confidence, which will lead to self-satisfaction, which in turn encourages self-sacrifice, resulting in Selfrealization. You must ensure that your self-confidence is unshakable.

What is self-confidence? Self is Atma. This is conscience.

Because of the senses, it is not realized. It should be associated with higher consciousness and not the consciousness that pertains

to the senses. Man should try to realize the supreme heights of consciousness. Consciousness is uniformly present in all. It is chaithanya. When people turn toward worldly objects, which are transient, they pursue the negative path. When they turn toward the Self, it is positive path.

Realise the human values

The human body is composed of the five elements, five sheaths, and five vital airs (pancha bhootas, pancha koshas, and pancha pranas). Man has also got five faculties: sathya (truth), dharma (righteousness), santhi (peace), prema (love), and ahimsa (nonviolence), which are termed human values. Having been born as a human, it is a pity that one does not realize these values. Anger, hatred, and lust are not human valSathya Sai Speaks, Volume 31 91

ues at all. These are animal qualities unbecoming of a human being. With truthful thoughts one can become a good person. But one without thoughts becomes a sadhu (wise person). He will always be in peace. Thoughts are the root cause of asanthi (lack of peace).

First of the human values is sathya or truth. If this is absent, you lose one part of human nature. If you don't follow dharma, you lose two parts. If you lose santhi, you lose three parts. And when you have no prema, you have lost the entire human nature and the body will be one with all limbs amputated. Sathya, the first value, is like the head, and one who fails to follow truth will be a headless torso. Dharma is like the shoulder, and one without this will not be able to do anything, having become handicapped. He loses bhujia-balam. One without santhi is akin to a man without stomach. How can one take food, which is essential to provide energy for living, when there is no stomach? If you lose these three, the life is without love and becomes valueless. Love is essential for life. One without love is only a living corpse!

Spiritual heart is the seat of love

Nowadays, you find hatred rampant everywhere. There is no love. The seat of love is the spiritual heart, on the right of the body. Nobody bothers to recognize this. The absence of love leads to absence of unity. When there is no unity, there is no purity and without purity, divinity cannot be realised. Now what people generally do is to breed enmity and narrow feelings of community. If there is love, the divisive feelings of community and enmity will not be there. Even when one greets another with Hello, it is of low caliber and is only artificial and superficial, not coming from the heart. If you want to develop love, you must go on adding to your circle of Sathya Sai Speaks, Volume 31 92

friends, loving and serving all. It should be expansion and not contraction. It may extend to cover the entire humanity.

Ekatma Sarvabhoothantharatma (the one Atma is there in all beings). This is the basis of the Brahma thathwa, (Principle of Divinity). When love is lost everything is lost in life.

Love in speech is Sathya.

Love in action is Dharma.

Love in thought is Santhi.

Love helps in the consummation of these three values.

Embodiments of Love! You are struggling only to acquire ephemeral worldly attainments such as wealth, fame, status, and position.

To foster human values, you have to control your senses. Merely studying scriptures, undertaking pilgrimages, and meeting saints will not help you to achieve realization. Buddha did all these spiritual exercises could not achieve the goal. Finally, he learnt that one has to turn his vision within with the help of the eye of wisdom to attain nirvana.

Buddha proclaimed that the word man should be interpreted thus:

M stands for Maya, which has to be controlled and got over.

A stands for Atma (understand the Atmic Principle).

N stands for Nirv na (attain liberation).

When you get over the illusion of maya and understand Atma you get nirvana (liberation). Therefore, Buddha preached sense control and eradication of desires as of primary importance. He advocated good vision, good speech, good hearing, good action, and good thoughts as essential for human beings.

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Whatever sadhana (spiritual exercises) one may do, it will be wasteful if there is no sense-control. You should know the divinity that is immanent in everyone. Though many are aware of this truth, they do not follow this in practice. For example, though everyone knows that one should speak the truth, they tell lies to escape from a problem or to have success in business. If you tell a lie to escape from a temporary problem, later on you will have to face a bigger permanent problem. You should control this temptation of telling a lie to get over a temporary situation.

Take the example of Harischandra. He sacrificed his kingdom, wife, son, and everything and he himself served as a slave in a crematorium. When Viswamitra gave an offer to Harischandra that he would give all his possessions if he told just one lie, Harischandra flatly refused to deviate from sathya even if it cost his life. That is why Lord Siva appeared before him and blessed him, giving him back his throne, reviving his dead son back to life, and restoring his wife, and making him rule the kingdom with renewed fame. Because of his extraordinary adherence to Truth, he is even now remembered as Sathya Harischandra.

Do not be afraid to speak the truth

Nowadays, people resort to telling lies, fearing that they may get into trouble otherwise. Why should you fear to speak the truth? You have to fear only when you commit mistakes. Today, there is fear rampant everywhere. Life is fear-stricken! Practice sathya (truth) and dharma (right conduct). If you

practice these, you need not fear. When you **aren't** able to utter the truth, you may desist from speaking and keep silent.

Once, a sage was doing penance in quest of Truth. One day, Lord **Siva** wanted to test this sage. He came in the guise of a hunter who was chasing a deer. The deer passed through the place where the sage was seated. A while later, the hunter **Sathya Sai** Speaks, Volume 31 94

approached the sage and asked him whether he had seen the deer that passed in that direction. The sage was in a dilemma. If he spoke the truth, the deer would be slain by the hunter. If he did not speak the truth, he will be infringing the code of conduct. So he prayed to the Lord to show him the correct path to save him in such a situation. Suddenly, vibration occurred in his mind and he told the hunter, The eyes see something. But they can't speak. The tongue speaks but cannot see. Under these circumstances, what can I say? Lord **Siva** appeared before him in his true form and blessed him with liberation.

So you should not utter untruth simply to escape a situation. If there is difficulty, be silent.

Conscience and **consciousness**

Conscience is limited as an adjunct of the body. How does this merge with Consciousness? You have a balloon with air inside. If you go on blowing more and more air into it, the walls become thinner, and finally it bursts. Then the air inside merges with the air outside. This is merger of the limited air, finite with the infinite.

You go on expanding your love. Don't confine it to your own circle of kith and kin. Then finally the merger with the infinite will occur. This is liberation.

Start the day with love,

Fill the day with love,

End the day with love,

This is the way to God.

Just as sugar, which is sweet, when mixed with water, tea, coffee, or anything, imparts sweetness to the dish, **prema** (love) also is sweet (**madhuram**) and will impart its sweetness to your words, actions, and thoughts. Love is the foundation, truth is the wall, **santhi** (peace) is the roof of your life's mansion. Truth based on love is the best dharma (righteousness).

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Love is there in everyone naturally. Instead of directing it toward your wife, children and relatives, direct it toward God. By this diversion, you will get whatever you want. The heart is given by God. Offer it to Him. You need not have any fear. Surrender your body to Him, since this is also a gift of God. Every action should be underlined by **prema** (love). Do **seva** (selfless service) with love. You must cultivate the feeling that you belong to God.

God is your old friend

You need not glorify God because that may keep you at a distance from God. God is not new. He was there before your birth and He will be there eternally. Where is the need to glorify

Him? You must take Him as your old friend. When you acquire friendship newly with a person, you speak to him with respectful words. When he becomes an old friend you treat him with liberty and privilege. Consider God also as an old friend, so that you can enjoy the liberty and be free with Him. Devotees think that they can please God by describing His glory. This is not true. You can melt His heart only with love. Plant the seeds of love and let the water of good qualities flow on the dry land so that the seeds will sprout and be fed by rain of love and grow into a tree sheltering all.

Embodiments of Love! You are all basically embodiments of love only. There is no one in the world without love. One will love at least his own kith and kin and another may love money. Anyway, the basis is love, which is divine. You are a combination of love, peace, truth, and God. You are mutually related to one another through the bondage of love in spiritual path. You must uphold dharma by truth and Love.

A seed to sprout should be sown in earth or field.

Sow the seed of love in the field of your heart.

It will grow as a tree and yield fruit of bliss.

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Prema thathwa is Jnana **thathwa** and Dharma **thathwa**. Understand and practice it.

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One of the principles of straight living is the practice of silence. For the voice of God can be heard in the region of your heart only when the tongue is stilled and the storm is stilled and the water is calm. There will no temptation for others to shout when you talk to them in whispers. Set the level of your tone yourself; as low as possible, as high as necessary to reach the outermost boundary of the circle you are addressing. Conserve sound, since it is the treasure of the element **akasa** (ether), an emanation from God Himself.

Baba

12

Render service with divine awareness

God shines with effulgence in the universe,

And the universe shines in God.

This is the friendship between

The Creator and the creation.

[Telugu Poem]

The universe is the effect and God is the cause. No one can fully understand the relationship between the Creator and the creation. The whole world is a combination of cause and effect. The universe is a manifestation of Divinity. **Viswam** Vishnu **Swaroopam** (All animate and inanimate objects of the world are divine). Though the forms are multifarious, all are essentially divine. We are not able to understand divinity, because

we are carried away by the external physical appearances.

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Because of unlimited desires, man is suffering from unnecessary anxiety and gets frustrated with disappointment due to unfulfilled desires.

Divinity is the mixing of positive and negative. The world is positive and man is negative. What the modern man wants is good results having done bad deeds. How can you get mangoes when you have sown the seed of lime? As the seed, so is the tree; as the tree, so is the fruit.

When a child is born there is no chain of gold or diamond or gems around the neck. But Brahma provides the invisible chain (**kantha mala**) of results of past actions good and bad though no one may be aware of this. Human quality has become rare amongst people now; and animal quality is predominant.

Man is wasting the precious gift of human life in unworthy pursuits.

The basic alphabet is to know the human quality. Many people undertake spiritual **sadhana** (spiritual exercise) in order to realize divinity. If they don't understand human qualities, all these efforts become exercises in futility. Without learning the alphabet, how can one pick up the meaning and usage of words, phrases and sentences? Develop human values and unflinching faith in the Divine.

The basic alphabet is to know the human quality. Only after mastering this can you do other **sadhanas**. Even great saints, poets, and seers don't understand divinity and tread on the wrong path. They subject themselves to selfish pursuits and blame God when their aspirations are not fulfilled.

Even the great saint composer **Thyagaraja**, when he was once subjected to misery and suffering, doubted whether the **sakthi** (power of the Lord) had diminished. On reflection, he realized that the defect was only in his devotion and not in the power of the Lord, who had helped even a monkey to cross the **Sathya Sai** Speaks, Volume 31 99

ocean, the army of monkeys to build a bridge across the sea and **Lakshmana** to serve **Rama** for 14 years and **Bharata** to worship **Rama**'s divine sandals (**padukas**).

People should understand that there is no pleasure without pain and pain is only an interval between two pleasures. Whenever you get a painful experience you should have the firm faith that it is the foreboding for something good that you will be enjoying in the near future.

Manickavasagar, a minister with the **Pandyan** King, was sent on a mission to buy horses but was so influenced by a saint that he turned his attention **Godward**, resulting in spending his time and money in renovating a **Siva** temple. When the king summoned him and put him in prison, **Manickavasagar** was not at all sorry but started composing poems on Lord **Siva**, which were appreciated by the Lord Himself. These are still shining as **Thiruvachakam**, the most famous prayer to God

sung even today in all **Siva** temples of **Tamil Nadu**.

When you spend your time thinking of God and chanting His name, you will never come to grief. Follow the dictum, "**Sathyam vada, dharmam** chara (speak the truth, practice righteousness). You are bound to have success always. Truth is common to all countries and all times. If you follow truth, which is God, you will invariably do only righteous work. Divine love will flow to such persons. This will ensure your doing sacred work. There cannot be love without dharma and dharma without love.

Follow the conscience

God is in your heart. Wherever you go and whatever you do, it is known to God even if you think none has noticed it. People start worrying about petty temporary things that are passing clouds and sometimes falter in faith and devotion. This is not correct. You should never give up devotion. Your good **Sathya Sai** Speaks, Volume 31 100

work will beget God's grace without fail. Sin or merit comes only from your own deeds, not from outside.

God is in you only in the form of conscience. Follow the conscience. Some do not do so because of bodily attachment.

Gayathri mantra starts with **Om Bhur Bhuvah Suvaha**. **Bhu** represents materialization body. **Bhuvah** represents vibration or prana (life force). **Suvaha** represents radiation **Prajnana** or **Atma**. All these three radiation, vibration, and materialization are in the human body itself. **Prajnanam** is constant integrated awareness. You are all Brahman.

From ancient times, this sacred **Bharat** (India) has been proclaiming to the world the universal prayer **Loka samasta sukhino bhavanthu** (let the people all over the world be happy.) Just as the same electric current passes through all electric gadgets of various types and sizes, so also **Atma** is common in all beings. Stars are many, sky is one; cows are of many colors, milk is one; jewels are many, gold is one; beings are many, breath is one; countries are many, earth is one. Therefore, comprehend the One in many, the unity in diversity. You have only to do good deeds

Stop worrying. Discriminate between good and bad. Do not harm anyone. Then you can have peace.

Follow the conscience. That is the Divine in you. You are endowed with the precious gift of body with the sense organs and limbs. It is given to you to discharge your duties in the world. You have only to do **sathkarma** (good deeds). You should do things that are acceptable to God and not to please humans. **Sath** means God. You should have the company of God or proximity to God. **Chith** is awareness. The combination of **Sath** and **Chith** gives **Ananda** divine bliss.

Sath is sugar and **Chith** is water. If you mix them, the names of sugar and water go away and you get syrup. **Sath** is **Sathya Sai** Speaks, Volume 31 101

Atma and **Chith** is body (**deha**); both combine to make up the person. **Sath** is **Sivam** and **Chith** is **Parvathi**. So, the combination

is Ardhanareeshwara (half male and half female). Every one of us is Ardhanareeshwara. Fill up the tank of heart with love. This will flow through the taps of all sense organs and also the five pranas (vital airs). We refer to humanity as mankind. Does this not imply that as a human you should radiate kindness?

The essence of the Puranas

Sage Vyasa gave the essence of all eighteen Puranas as, "Paropakaraya punyaya, papaya Parapeedanam". In this, we generally take it that paropakara means helping others. Para means God, upa means near, kara means do, make efforts. The import is that you should make efforts to be near God. It is meritorious.

Papaya Parapeedanam means to see the many in One is sin. How can you avoid this? You have to see the One in many, or unity in diversity. This is the correct thing to do. That is to say: help ever, hurt never, perceiving Atma in all. If you are not able to do any help, sit down quietly and do no harm. See Divinity in all and do sacred activities. Don't waste the elements or misuse them. Being bound to the world with attachment to worldly objects is the negative approach. Make the positive approach: turning toward Divinity. The difference lies only in turning your mind. Turn to world, you get bound; turn to God, you get liberated.

God is without birth and death and is an eternal witness; you must strive hard to earn the love of God. One who receives the love of God will be earning the love of all. If you realise Love is God, you will not get attached to worldly things. No one can take the wealth of the world with him when he dies. This is a truth we have seen throughout the history of Sathya Sai Speaks, Volume 31 102

mankind. Many great kings, emperors, saints and seers have left without taking anything. When you are born you don't bring anything with you.

Render service in divine awareness. In order to lead a fruitful and meaningful life, render service to mankind, which will take you nearer to God. In a football game, the six players on either side go on kicking the ball till it is sent to the goal. The goal of life consists of two posts: secular and spiritual. You must see that the ball does not go beyond the posts. It should be hit within the two posts. You are born as human with the goal that you should not be born again. You must live within the frames of secular and spiritual pursuits. Then only you will be attaining liberation.

The six bad qualities lust, anger, greed, desire, pride, and jealousy are on one side and good qualities truth, right conduct, peace, love, nonviolence, and sacrifice are on the other side. The game is between these two teams. Another lesson we learn from this game is that the football is kicked as long as it is inflated with air. If it is deflated, you take it in your hands.

You should say to yourself, I am not man, I am divine; I

am not body, I am Atma. The body is like a dustbin of all foul matter and flesh and bones. You are Chaitanya or awareness. The instruments are negative and work through positive divinity. Tread along the divine path so that you can get peace. Let us experience peace and share it with others. Then we will be liberated, and the world will be happy.

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13

Glory of womanhood

In this country of Bharat was born Savitri, the woman of chastity,

Who could fight with Yama, the God of Death, and bring back to life her dead husband.

In this country of Bharat was born Chandramathi, the paragon of virtue,

Who suffered the terrible ordeals of her husband, Harischandra.

Sita, the devoted consort of Rama

and the divine daughter of Mother Earth, Who demonstrated her chastity by coming out of blazing fire unscathed, was born in this Bharat.

Damayanthi, also a woman of pristine purity and chastity, who stood by her husband Nala

Through thick and thin, was born in the sacred land of Bharat.

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Embodiments of Love! This Bharat is the land of sanctity and chastity, which has given birth to such great women of exceptional character, who lent glory to Bharat as a nation of heroic women.

From ancient times, the presiding deity of Gayathri mantra, Gayathri Devi, has been worshipped as the Mother of the Vedas, which are held as the most ancient and authoritative scriptures of wisdom. Gayathri mantra originated in this holy land. The glory of this mantra has spread all over the world. The people of Bharat have worshipped Gayathri in several ways and have redeemed their lives. Gayathri has been worshipped in four forms: (1) Sathyavathi, (2) Angavathi, (3) Anyavathi, and (4) Nidhanavathi. All the four are equally sacred, and elicit limitless grace of the Divine.

The first one, Sathyavathi, signifies the existence of Atma in every being, just as butter is present in every drop of milk. It proclaims, Ekatma sarvabhutantaratma (One Atma is present in all beings). There is one Sath (truth), which is spoken of in many ways by the wise.

The second one is Angavathi, which signifies the five elements present in all beings and also the five senses of hearing, touch, vision, taste, and smell. There is nothing in this world that is not composed of the five elements. This Angavathi is pancha bhuta swarupa (the embodiment of the five basic elements).

The third one, Anyavathi, refers to the attributes of the different

forms of the Divine. For example, Lord **Siva** is associated with trident, three eyes, **etc.** Vishnu is always described as having conch, discus, mace, and so on. We call him

Sankhachakragadapani.

Ganapathi is identified by his elephant face and big belly. He is first to be worshipped in all rituals. **Saraswathi** is described as one with **veena** in hand, through which she is **Sathya Sai** Speaks, Volume 31 105 teaching the Divine sound principle as **Nadabrahma**. Thus

Anyavathi

signifies the different constituents of the forms of the Divine.

Nidhanavathi, the fourth, teaches the nine types of worship, namely, **sravanam** (hearing), **keertanam** (singing the glory of God), **smaranam** (thinking of the names of God), **pada sevanam** (service), **vandanam** (prostration), **archanam** (worship), **dasyam** (servitude), **sakhyam** (friendship), and **atmanivedanam** (surrender).

The world is symbolised by these four forms of **Gayathri**. That is why it is described as Nature (**Prakriti**), a female form (**Sthri**). We refer to our native country as motherland.

The importance attached to women in **Bharat** **Bharat** (India) has always accorded a high place to women as the upholders of all social virtues. The very fact that in mentioning the names of the divine couples like Vishnu and **Lakshmi**, **Siva** and **Parvathi**, the name of the consort is given the first place, as in **Lakshmi Narayana**, **Uma Maheswara**, shows what importance **Bharatiyas** (people of **Bharat**) attached to women.

People generally speak of women as the weaker sex. At last, now **Bharatiyas** recognize that women cannot be considered as weak. The woman in charge of the home plays the main role in bringing good name and fame to the home. Not only in respect of individual homes but also in the good name of the country and the world the woman plays the main role. From ancient times, woman has been accorded a high place in the society.

The scriptures have ascribed seven virtues to women as a class: **sathya** (truth), **prema** (love), dharma (righteousness), **santhi** (peace), **sahana** (tolerance), **ananda** (bliss), **svanubhuti** (spirituality).

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The woman at home has been held in high esteem as **Grihalakshmi**, the goddess of prosperity of the home. When her husband faces difficulties, the wife readily shares the burden and is prepared to do anything, to undergo any suffering or even sacrifice her life for the welfare of her husband and the family. It is the woman of the home who is behind the good reputation of the home. The woman is the embodiment of sacrifice. Though the male counterpart may also do sacrifice, it will be with a selfish tinge, while the woman's sacrifice is absolutely selfless. Therefore, we should be proud of our women.

High status of women in ancient India

If **Bharatiya** culture and morality have survived despite long periods of foreign rule, it is to no small measure due to the courage and fortitude of the nation's women. As the earlier speaker, **Dr. Geetha Reddy**, has pointed out, women shine as soldiers with the weapons of **sathya** and dharma. They will not normally tell lies. There may be occasions when a few of them may do so unknowingly. But, by and large, they as a class uphold truth and righteous conduct. They follow the Vedic injunction, **Sathyam vada, dharmam** chara (speak the truth and practice righteousness).

Once, King **Ianaka** conducted a discussion regarding the most suitable person who should confer honour on him as a scholar. Even though there were great sages and highly learned scholars like **Yajnavalkya** in the assembly, he decided that **Gargi** was the fittest person from whom he should receive it. This is an example to prove how women have been held in high esteem from ancient times by ordinary citizens and kings too. While women were held in high esteem in ancient times, in later years there was a decline in their status, and even ascetics denied proper recognition to them.

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For instance, when sage **Mathanga** wanted to admit the great woman devotee **Sabari** into his ashram, many of his disciples who were **renunciants** raised objection. But the noble **Mathanga** recognized the extraordinary merit of **Sabari**'s chastity, sincere devotion, and dedication toward pursuit of liberation and admitted her to his ashram. She finally proved to the world how devoted she was to **Rama** and how she got liberated after worshipping Him true to the teachings of sage **Mathanga**.

Women's role in home and society

Because of the evil influence of modern education, people consider women as toys and tend to treat them as puppets. The women have very auspicious and noble qualities. But men consider them as cooks to be confined to the kitchen and the four walls of the house. What they forget is that women not only manage the affairs of the family but also look after the health and well-being of all the members of the household.

The Government has now started conferring the honorific titles of **Padmashri**, **Padmabhushan**, **etc.** on its chosen citizens.

But women have had more respectable and valuable titles of **Grihalakshmi** (the goddess of prosperity of the home),

Dharmapathni

(devoted wife), **Ardhangi** (the better half), **etc.** They had these titles because of their good qualities and spirit of sacrifice. Questions are raised like who will look after the home if women go to offices and who will teach her children if the mother goes to school to teach other children, and so on. Some say that though the woman goes to work to solve the financial problem, bigger problems may have to be confronted by her going to work. But, in the modern world, it is necessary for the women to share the burden of maintaining the family with their

husbands, so the women should also pursue studies as much as possible and take up suitable jobs to share the burden of the **Sathya Sai** Speaks, Volume 31 108

family. It would smack of selfishness if the males prevent them from going to work for which they have acquired the requisite qualifications.

Women can control the whole world by themselves by virtue of their inherent qualities of love and spirit of sacrifice (**prema bhava** and **thyaga bhava**). Anger is alien to women, and it is more rampant in men. Though there may be instances when a woman may give vent to anger, such occasions are few and far between while in men the reverse is the case.

Savitri fought with the God of Death (**Yama**) and succeeded in getting her husband back to life. Can you find any instance in the scriptures or history where a husband was prepared to do sacrifice for his wife? If the wife is dead, he is ready to have a second marriage. Such unfair things are happening in the world in respect of women. That is why it was decided to celebrate not only 19 November but the 19th of every month as **Mahila** Day.

Women are heirs of our ancient culture

Women devotees in the **Sai** Movement are participating in large numbers enthusiastically in service activities such as helping the women of weaker sections to learn some useful trades like tailoring, **etc.**, so that they can earn some money for the family and also spend their time usefully. If such activities are taken up all over the country, the country will prosper. This sacred work is typical of the culture of our ancient country. Women are the heirs of our ancient culture. Culture means refinement. Women are the torch-bearers of refinement and they are toiling for the emancipation of the nation.

Geetha Reddy spoke about the exploits of great women in the battlefield like Rani of **Jhansi**, who fought a terrific battle and gave up her life rather than surrendering to the foe when she was overpowered. She lived up to the teachings of the **VeSathya Sai** Speaks, Volume 31 109

das that only through sacrifice can one attain liberation. Even in this Kali Age, there may be some exceptional cases where women may not be following **sathya** and dharma. But mostly they live up to these ideals.

However, they are not encouraged to show their ability. Even in the family, they have to face obstacles and confrontations. If women are given due recognition and encouragement, they will shine with brilliance in all fields and will serve the house, country, and the entire world gloriously, contributing to the welfare of the entire humanity.

Women show dedication and **sincerity** in work

No doubt, there may be a few who may not be having good qualities characteristic of a woman. But in any class of society, this is inescapable. Take, for example, the orange fruit. In order to enjoy the juice you have to peel out the bitter portions of the outer skin and seeds. Even so, the fruit of human life has

much bitter portions as outer skin. You have to remove this and weed out the seeds of bad qualities, so that you can taste the sweet juice inside.

If man follows the example of the woman to imbibe sacred and sacrificial qualities, the world will definitely improve. They say **Udhvogam purusha lakshanam** (a man is known by his job), as though only males can do jobs. It is a misnomer. Women are also doing all types of jobs equal to men. In fact, women work more sincerely and with dedication.

Recently, Swami questioned a director of the Indian Telephone Industries when he came to see Swami about the percentage of women employed in the industry. He said 99% of the employees were women and added that women did ten times better work than men. They don't stop or step out until the allotted work is completed. They have the work culture better than men.

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Nowhere in any sacred text is it stated that women should only cook and not do work like men.

As a matter of fact, even man has to learn cooking and house-keeping to help his wife in times of need. Awareness is life. Awareness means total knowledge and not partial knowledge. This enthusiasm is full in women. Even men should make effort to learn everything.

Women have hidden power immanent in them. You have to encourage them to exhibit their talents. An army commander, who makes all **sepoys** in the army shiver before him, shivers before his wife when she confronts him after he reaches home. Similarly, the principal of an institution, before whom the students may shiver with fear, may himself feel shiver going down his spine when confronted by his wife for an explanation why he came late.

God makes no distinctions

Generally, the term **Purusha** is taken to mean only males, basing on physical form. It is not true. **Purusha** represents the **Atma** or **Chaitanya** in all, which is in the body from top to toe. **Purusharthas** (prime goals of life) are four, namely, dharma, **artha**, **kama**, and **moksha** (right conduct, wealth, desire, and liberation). This does not apply only to males. It is common to both males and females.

Actually, women follow the fundamental Dharma truly, while men act selfishly. One who realizes divinity is **Purusha**. **Swadharma** means **Atmadharma**, not the dharma pertaining to the body. This is explained in the **Bhagavad Gita**. This was the ideal followed by the ancients.

Artha does not merely mean wealth or money. It means wealth of wisdom. Both men and women have the right to experience non-duality, which is real wisdom.

Kama is the desire not for worldly objects but for God.

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Moksha (liberation) is the fourth objective of life. Desire for **moksha** is common to all, whether men or women. **Moksha**

is moha kshaya or shedding of bodily attachment. Without following the senses or mind, if you follow conscience, you can progress toward moksha.

Women should be encouraged to play their roles

In order to teach the subtleties of the scriptural texts, and encourage women to play their role in society, 19th is fixed as Mahila Day. Dharma can be made to occupy its position in society and restored to its pristine glory only by women. But men also have equal right and they should participate in this mighty and sacred effort so that the country will prosper. Even if men don't actively participate, they should at least let the women do the work without interference.

Krishna said in the Gita, Ananyaschinthayantho maam ye janah paryupasathe (whoever worships me: to the exclusion of all others), thesham: nithyabhiyukthanam yogakshemam

vahamyaham

(I look after the welfare of such unwavering devotees).

This is an assurance to one and all with no distinctions of any kind. Everyone should cultivate a similar sense of universality. The Divine is omnipresent. Differences based on caste, creed, sex, or nationality have to be given up. God has no distinctions. You should also practice this principle of equality.

God is everywhere. You cannot restrict Him to your narrow limits as though He is confined only to the form contained in your small picture frame. It is a folly to think so. He has thousands of forms and names. When you are doing Sahasranama archana (worshipping the thousand names of the Lord) you mention each of the thousand names and offer a flower. All are offered to only that one picture and not to thousands of pictures. All may refer to one God only. You may say Allah, Jesus, Rama or Krishna and so on. But all refer to only

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one God. If you say the form you worship is the only God, you are limiting the Infinite to a narrow finite entity.

Give up all religious differences. There is only one religion, that of love, There is only one caste, that of humanity.

There is only one language, that of the heart. I spoke earlier of the four parts of Gayathri and five elements. All are divine.

They have no caste or creed or any such difference.

If you realize the unity, you get purity and divinity. You are forgetting this and breed feelings of enmity and community.

God has no such distinction of community, nationality or sex. In ancient times, they did not have such differences. Do not give room for any such feelings. God is one and everyone in this world has equal right to enjoy His Grace.

19 April 1998

Kodaikanal

14

Going beyond the mind

Discard bad company

Associate with good people,

Do always meritorious deeds,

Discriminate between what is eternal and

What is transient.

[Sanskrit sloka]

Embodiments of Love!

Today people are making efforts to know what happiness is and are inquiring only about the external objects of the world, but no one attempts to know himself. It is of no use knowing about everything in the world without knowing about oneself. The whole world is based only on I. When you ask someone, whether a millionaire or a pauper, Who are you? , the answer will invariably commence with I, I am so and so will be the usual answer. On further questioning one may say, I am a doctor or I am a businessman. The doctor refers to the work he does and the businessman refers to his profession. If you ask the name, the reply may come as Ramayya or Krishnayya.

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These are names assigned to the body. These are all transient. These do not represent the real you. You are a permanent entity.

Without understanding this truth, man is carried away by ephemeral things. He indulges only in selfish pursuits. He is of no use to the world. Everyone is born in society and brought up by society and is a limb of society. Only when one works for society can one be prosperous. Today everyone tries to live for himself without caring for the society.

Seek the source of bliss

You should not forget that self-confidence is the foundation of life. Just as you cannot build walls without foundation, you should lead a useful life based on self-confidence only. When this is firm, the superstructure of self-satisfaction and self-awareness may be raised, leading to self-realization or bliss, which is the goal of life. When man has forgotten the foundation, how can he expect happiness or peace?

Self is Atma. One must know this reality and discard attachment to the body, mind, and intellect. Atma is the master, recognize this and be the mastermind. Don't identify yourself with your instruments. All the organs or the instruments of the body are propelled by vibration, which originates from Atma. But for this, man can't survive.

It is a pity that man forgets this principle of Atma and is bereft of happiness. Men only pretend to be happy and smiling. But they are not really happy. God is the master of happiness, and unless you identify with the Divine, you cannot be happy. When you think of God and pray to Him, you should not ask for trivial things. You should ask for a thing that is not in you and is in God. It is bliss that isn't in you, and God is the embodiment of bliss. So, you should pray only for this.

People call themselves devotees and pray for fulfillment of their petty desires. They are not true devotees.

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God is described as, Nithyanandam Paramasukhadam,

Kevalam Jnanamurthim. So, you have to pray only for this

bliss. If you inquire deeply, God is not away from you. Good and bad experiences emanate from you only. As you sow, so you reap. All resultant effects arise only from the cause of your actions. One who understands this truth alone can understand the Divine Principle.

In spite of many efforts and sadhana (spiritual exercise), one is not able to attain realisation of divinity because the vision is not good. Buddha investigated into this very deeply and found out in the end that mind is the stumbling block for progress toward realisation and became Amanaska, that is, he eliminated the obstacles of the mind and attained Nirvana (liberation).

He realized the Atma.

How to get rid of this mind? You can do this only by directing your attention to the intellect and start discriminating as to what is eternal and what is ephemeral.

You should be beyond feelings and desires

Discarding the pursuit of bookish knowledge, which is superficial, you must pursue discriminatory knowledge. In this pursuit, you should not discriminate for your own self interest. You should have fundamental discrimination for the welfare of all. This is broadmindedness and expansion of love. You should not have a narrow outlook, which is contraction of love. You say, hello, while greeting a friend. It is not reflecting your love. You should be hollow inside, that is beyond feelings and desires. You should proceed beyond mind.

Buddha contemplated for six years before he could achieve this: Buddhigrahyam Atheenathriyam. He went beyond the body, mind, and intellect to realise the Atma.

Today man is only acting as actors do in a cinema. Everything is only pretension, tantamount to hypocrisy. The term manava, referring to man, when analyzed gives the Sathya Sai Speaks, Volume 31 116 meaning that man is one who overcomes illusion (ma is maya; na is no; va is conduct). What is maya? it is to consider a nonexistent thing as existing.

When you walk, your shadow is following you. Every action has reaction, resound, and reflection. Even your feelings and thoughts are reflected in your behavior. As long as you are filled with thoughts, you cannot make any progress on the spiritual path.

As I have explained in an earlier talk, the term man itself has to be interpreted as M (Maya), A (Atma), N (Nirvana), that is, only when you overcome maya you can realize the Atma and attain nirvana (liberation). This can be attained only by self-confidence, meaning confidence in the Atma and not in the instruments thereof.

Man is creestfallen because of his attachment to body. Today, man is beset with worries and appears crestfallen because of his attachment to body and worldly objects. He is devoting all his attention to his family, acquisition of wealth, and fame. If he just devotes a small fraction of this attention to

God, he can get everything. Why don't you have this faith in the All-powerful Divine?

You are prepared to sacrifice for the sake of petty worldly things. If you do this for the sake of the Divine, you can get unlimited grace, by which you and your family and those for whom you care will have peace and happiness.

Bharatiyas (Indians) have always said their prayer for the happiness and welfare of the entire world. This is the correct prayer thaat you should make to God. You are also part of the world and you will also enjoy peace and happiness along with others.

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Cultivate divine thoughts

The term Bharata has a very sacred significance. Bha represents self-effulgent light. One who strives for seeking the self-effulgent Atma is a Bharatiya. In music also, the term Bharata has a unique significance: Bha indicates bhavam (feeling), ra indicates ragam (tune), and ta indicates talam (beat). The combination of bhava, raga, and tala in harmony makes music pleasant to hear. Similarly, in all aspects such as moral, ethical, and spiritual, divine thoughts should be pervading. This is the characteristic of the Bharatiyas.

God is Sath-Chith-Ananda. With the Sath (eternal feeling), you should seek Chith (spiritual wisdom). Then you get Ananda (bliss). You can get Ananda only from Ananda and not from a state of depression.

You should worship the Lord with love, since love is God and God is love. This gives you real happiness. Today people pretend as if they love while their inner feeling is not filled with love. Yad bhavam thath bhavathi. As your feelings, so will be the result. Now we find that feelings are different from expression.

You do not know when this body will cease to function in childhood, boyhood, youth or old age. Death is certain. Though the body is like a garbage dump full of fecal matter, we have to maintain it in good condition because it is also the temple of God, who resides therein.

The body by itself cannot help you to cross the ocean of life. You have to surrender to the Lord. From dawn to dusk, one is engaged only in pursuit of ways and means to fill the belly. People waste their life in this way without making effort to have a vision of the Divine. They stand in queue for a long time to buy a ticket for a movie or for travel in bus, but they don't like to stand in the queue for darshan of the Divine, who can confer such great bliss on them as nothing else can.

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Take the example of trees, which bear sweet fruits for others but do not themselves take; cows, which give milk to others but do not taste even a drop; rivers, which provide copious supply of water for the people and animals and birds too but do not take even a bit of it themselves. Man is only enjoying everything himself and is not doing anything for the society at

large. Dharma protects those who protect it but will destroy those who attempt to destroy it!

Knock at the correct door

Embodiments of Love!

You have got this precious human life as Divine gift. Do not waste it by seeking worldly pleasures. Pray to God and serve God by serving humanity.

Adi Sankara was propagating **advaita** jnana (wisdom of **nonduality**) all through famous **Bhaja Govindam** verses. He said mere scholarship will not come to one's rescue at the time of death. One has to pray and worship God in order to get released from the bondage of birth and death. Devotion based on **Prema Thathwa** (Principal of Love) is essential for the emancipation of every human being. **Advaita (Nonduality)** is to see unity in diversity. [Swami held a silver tumbler in His hand.] This is a silver tumbler. The silver in this will be retained even after it is melted and made into a plate. The forms vary but silver is constant.

The Primordial Principle of Supreme Power is one. You may go on giving examples like jewels are many, gold is one; flowers are many, **pooja** is one; and so on. Though you offer different types of flowers to God, He likes only one flower that can never fade, that is the flower of your heart (**hridaya pushpam**).

Since **hridaya** is the altar of the Lord, this is what he relishes most. You need food, clothing, and shelter for living. But you should not forget that the basis for all these is the **DiSathya Sai** Speaks, Volume 31 119

vine. Think constantly of the Divine even when immersed in worldly work.

Pray to God with pure heart with a mind bereft of desires. Do not pray for the fulfillment of petty desires. Love God with a desireless heart. How did **Sabari** get the grace of **Rama**, who gave her liberation? How did **Jatayu** enjoy the privilege of dying on the lap of the Lord? They did not pray for petty things. Instead of asking for a particular type of jewel like **aring** or a chain, ask for gold. You can make any jewel out of it.

Pray for love of God and you will get love

Forgetting the declaration and assurance given by the Lord you behave contrary to His direction. God proclaimed,

Ask and it shall be given,

Search and you will find,

Knock and the door will be opened.

You are not asking the right source. You are asking the world and not God, the Creator of the world. How can you get a response? You are also not searching for the right thing. You are searching only for wealth and position, which are unworthy and transient. At what door are you knocking? The door of grief. How can you get **ananda** (bliss)? If you comply with the directions of the Divine correctly, you will get appropriate results. If you open the door of your heart and love God, you get what you need. Do not ask for any petty boon. Ask for God Himself. He can give you anything and everything you need.

Pray for love of God. You will get love. Through Divine love you will have prosperity here and hereafter.

20 April 1998

Kodaikanal

15

We are all One

The company of good people will be very hard to get

While you have a lot of wicked ones all around the world

There are pebbles available in plenty

But precious gems and diamonds are extremely rare to get.

Embodiments of Love! In this universe, there are **lakhs** of species of living beings, but the human is the noblest and the highest species. If man loses money, he can get it back; if he loses a friend he can get another; if he loses his wife, even then he can **re**-marry and have another wife; if he loses his share of land, he can get another, but he cannot get back the body once it is lost. Man does not realize the high value of precious human life and is misusing it in many ways.

You must realize that once a night is passed, it won't come back. Once the river merges in the ocean, it cannot come back. When you eat a fruit, you cannot get it back in its original form. Man does not know his own value. He has several capacities and faculties.

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The first gift that a man possesses is **mathi** (intellect). The second is **sthithi** (position). The third one is **paristhithi** (circumstance),

and the fourth is **gathi** (destiny). These constitute his **sampathi** (possessions).

Maintain mental balance to act properly

All things that are happening to man depend on his destiny alone. The mind is based on our own conduct, and it shapes our destiny. **Mathi** should be sound. Everything else depends on **sthithi** and **sampathi**. When one understands this, one can know one's destiny. Everyone has to maintain mental balance to act properly.

Suppose a person has a knife in hand. They can cut vegetables, cook food, and consume it to appease hunger. On the other hand, if the person cuts the throat of another person it will lead to disastrous consequences. You must know the proper method to use any material. You must be aware of the different types of **sakthi** (power) with which you are gifted. Human life can be compared to a big clock containing three needles (since the clock has hour, minute, and second hands) representing years, months, and days. They are moving in perfect union, and they decide your life span.

In spite of having these three regulatory factors, man is not leading a good life. Thirty days make a month, and 12 months make one year. You must know how to pass every day in the best possible way without wasting precious time. You must also know that everything happens according to the Divine Will.

The Divine cannot be expected to act according to your thoughts or desires. God is fully aware of the needs of the family, country, and world at large and confers the requisite benefits at the appropriate time.

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Let us take an example of how one gift of nature proves beneficial to some people, while it is not so for some others. Suppose a marriage function is being celebrated in one house, the family prays for the rain to stop to facilitate them. At the same time, a neighbor who has cultivable land, which is dry, prays for the rain to continue to pour in torrents to facilitate his cultivation of the land. God is impartial and will not submit to a particular individual's needs. He weighs the needs of all and maintains a balance.

,The common malaise of all humanity

Generally all people are suffering from an incurable disease.

It may be to a lesser degree in some while more severe in others. The difference is only in the severity, but all are suffering from this. It cannot be cured even by expert medical treatment by experienced doctors. This disease is ego .

Where is the need to be egotistic for an ordinary mortal?

When you consider your position in comparison to the entire world you are just an infinitesimal speck. In the world map, India is a small country, and **Tamil Nadu** is a part of this. In **Tamil Nadu, Kodaikanal** can be spotted only as a tiny dot. In this, what is your position as an individual?

When you analyze in this manner, you will find you are one of no consequence at all. If you think you are so big, inflated with ego, it is only sheer ignorance. If one identifies **themselves** with divinity, there will be no room for ego. All are divine in this world, and you are also one of the several billions of people. When you realize this truth, where is the scope for ego? It is due to ignorance that one feels egoistic and faces lots of problems because of this.

Thoughts lead to karma (action) and create feelings, which contribute to **sheelam** (character). Character makes a man deserving to be termed really human. So, one must develop character by having sacred thoughts and good deeds. For this, the **Sathya Sai** Speaks, Volume 31 123

primary requisite is control of the mind, which is the source of thoughts.

World is the effect for which God is the cause

The term for thought in Sanskrit is **sankalpa**, which means it is arising from heart, the seat of God (**Sam**). **Salokhya saroopya, sameepya** and **savyuja** are all related to this **Sam**, which is synonymous with **Sath. Sath** is changeless Truth (**Saswatham**).

When thoughts are good and based on the Divine, the **stithi** or state of man will be good. **Sampathi** does not mean worldly or physical comforts. It comprises **sath vichar** and **sath sankalpa** (good inquiry and good thoughts). Such good thoughts based on the changeless Truth will come only from merits acquired

in previous lives (**poorva punya**).

This human birth itself is attained after innumerable lives of lower species. Since this is so, why should you venture to commit sinful deeds? It is your bad vision of the external world that makes you commit sins. So, you should develop **samyak drishti** (good vision). You should look upon the world as the manifestation of the Divine (**viswam** Vishnu **swaroopam**). The world is the effect for which cause is God.

The whole universe is a phenomenon of cause and effect. It is foolish to look only at the external world considering it as mere **jada** (matter). You must see the reality behind the entire creation. If you see with divine vision, everything will be divine. (**Sarvam Vishnumayam Jagath**)

You see Anil **Kumar** wearing glasses (spectacles). They appear to be an obstacle to his eyes but they help him to see more clearly. Similarly, if you wear glasses of love, you will be able to see the Divine in everything, though they may appear to be obstructing like the spectacles.

The main life principle is **prema** (love), without which there will be no love between mother and child, between **husSathya Sai** Speaks, Volume 31 124

band and wife, or between friends. Love elevates the individual from human level to divinity. Now, man limits his love to his own kith and kin and other possessions, thus making it narrow. It should be expanded to cover all fellow beings. If love occupies the single seated chair of heart, there will be no room for jealousy, hatred, and other such evil feelings.

The great queen **Madalasa** used to sing a lullaby to her children inspiring them to realize the **Atma**, which was their reality, and cast off attachment to body. Even while the children were in the cradle, she taught them **Atmajnana**. She sent her three children to the forest to learn scriptures when they came of age. By the time she was about to send her fourth son also, her husband intervened and prevented her from doing so, pleading that if he also was sent away there would be no heir to the throne.

She pleaded with her husband that she was only teaching them the Principle of **Atma** based on **Omkara**, the Primordial Sound, to make them aware of its greatness, which is hailed by people of all the seven worlds. She said she was singing not a lullaby of world, which was negative, but the Truth related to God, which is positive.

How to realise Divinity

You have to stick to **Daiwathwa** (Divine Consciousness) even while you are engaged in worldly activities. In spite of a lapse of millions of years, man is not yet able to understand his reality. How can he realise Divinity? If you develop human qualities, you can easily realise Divinity.

The **Veda** teaches "**Sathyam vada, dharmam** chara (speak the truth, adhere to righteousness). Now, people kill truth and ignore righteousness. **Santhi** (peace) and **prema** (love) are reduced to narrowest limits. All four **sathya**, dharma, **santhi**,

and **prema** must be put in unison for the world and humanity to thrive.

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If you study how these lights here are functioning, you will find that the current passes through the wire and illuminates the bulb. **Sathya** (truth) is the current, dharma is the wire, and **santhi** is the bulb; when the current flows to the bulb it burns brightly. This light is love (**prema**). You will see that **sathya**, dharma, and **santhi** together form the constituents for **prema**. Food, water, and energy are the three aspects of God. In ancient days they used to say, before taking food, **annam** Brahma (food is God), **raso** Vishnu (water is God), and **sakthi Eswara** (energy is God). They used to offer such prayers on conceiving food, water, and energy as the three aspects of God Brahma, Vishnu and **Eswara**.

The gross portion of the food nourishes the body (**kaayam**); the subtle portion nourishes the mind (manas); and the more subtle portion nourishes the power of speech (**vaak**). Thus, all three constituents **mano**, **vaak**, **kaayam** mind, speech, body are sustained by food. All these three combine to make the full personality of man. Harmony in these three thought, word, and deed makes one a mahatma. Disparity in these three makes a man **duratma** (wicked person).

Manasyekam vachasyekam

Karmanyekam mahatmanam

Manasyanyam vachasyanyam

Karmanyam duratmanam

In the latter, the current of **sathya** is absent, so it will not shine. When there is harmony, current will not fail. You have a main switch in a house, which controls all other switches. If it is put off, the lights will go off. In the body, the main switch is the heart; when one has love in the heart, all one's thoughts, words, and actions will shine brightly with love.

Therefore, you should fill the heart with love and share with others. When you fill the tank of heart with truth and

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righteousness, all limbs of the body and sense organs, functioning as taps, will radiate the same truth and righteousness.

Love is selfless and self is lovelessness. Love gives and forgives; self gets and forgets. When love underlies your activity, everything will be perfect.

Love is the essential basis for the spiritual path

Embodiments of Love! Develop love in the main switch the heart. That is real **sadhana** (spiritual discipline). This

Prema Sakthi will achieve anything. Love is the essential basis for the spiritual path. The other **sadhanas**, like meditation, **japa etc.**, are all good, but without love they are of no use.

What is meditation? It is required for every action walking, talking, writing, reading, and even sleeping. You have to concentrate for everything.

Life is a race. The saying is, slow and steady wins the race. This is quite apt for the race of life. Haste makes waste

and waste makes worry. So you should go slow and steady without faltering or wavering. Whatever you do, and even when you talk to someone, consider it as doing God's work. If you practice this way, you can have peace.

Shreyohi jnanam abhyasath

Jnanath dhyanam vishishyate

Dhyanath karmaphala thyagath

Thyagath santhir anatharam.

Lord Krishna says in the **Gita** that the sacrifice of the fruits of action is superior even to jnana and meditation. From sacrifice comes peace immediately.

People talk of yoga. **Patanjali** defined yoga as control of mind and senses. Water has the nature to flow down, while fire in a pit goes upward. Worldly desires are like water and pull you down. They are negative.

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Brotherhood of man and Fatherhood of God

Positive wisdom is that of **Atma**, which is like fire. If you understand this truth, you will not be after worldly desires. The body is given to you to do karma (action) and realise God. By subjecting body to pain by fasting, **etc.**, you cannot gain anything. You have to keep the body trim to realise the Divine.

You must practice the **sadhana** of unification of thought, word, and deed. If you achieve this with love in your heart, it itself is a good penance. Do everything as an offering to God and to please God. There is no greater worship than doing your duty with love, as an offering to God. God is infinite and vast. Do not limit Him into a small frame. Widen your vision. Make your love expand to cover the whole humanity. Realise all beings as divine. Then you realize all are one.

Go on adding I plus you, I plus you, and it will become

We. Then go on adding We plus **W** we are all one. All are children of God. This is brotherhood of man and fatherhood of God.

The **Gita** says: All beings of the world are part of My Eternal Self. All beings are therefore eternal. All are manifestations of the Divine. Though forms are different, **Atma** is one. The **Prema Thathwa** (Principle of Love) should be developed. God is **Trigunarahitha** (**Nithyanandam Paramasukhadam**).

Why attribute qualities to God? Love is the most essential nature of the Lord. It is not an attribute. Practice love in speech, feeling, and action. If everyone practiced love, there will be no agitation in the world. Hatred will be eliminated.

21 April 1998

Kodaikanal

16

Love of God with service to society

Without charitable disposition

Not following the principles of righteous conduct,

Devoid of compassion and love,

Man is ruining himself.

[Telugu Poem]

Embodiments of Love! In this wide world amongst the vast humanity, we find three types of people: pushti jivas, samashti jivas, and pravaha jivas.

The first type, pushti jivas, are those who, because of meritorious deeds in past lives enjoy the grace of the Divine, though they do not engage themselves now in auspicious rites, study of scriptures, contact with saints, undertaking pilgrimages, etc. The merit of past lives makes them always happy in the company of the Divine. They dance in delight, experiencing divine bendiction. Just as you don't need firewood after the Sathya Sai Speaks, Volume 31 129

cookng is finished, these people don't need any spiritual sadhanas (spiritual exercises), since they have already attained the goal of all sadhanas. You may not find this type of person doing any spiritual exercises. Be they are leading a true life and experience Brahmananda, Nityananda, Advaitananda, and Paramananda. There is no need for such a person to undertake any spiritual pursuit.

The second type, samashti jivas, read a lot of scriptural texts and are keen on earning name and fame a scholars. Since they become proud of their scholarship, they do not make themselves fit to be recipients of divine grace. When they go on reading till the end of their lives, where is the time for practising the ideals? They may participate in seminars and meet noble souls, but they are far away from God's grace because they have no time to think of God and enshrine him in their hearts. This is the plight of this second type of person, the samashti jivas.

Pravaha person has no chance of realising the Divine. The third type, classified as pravaha jivas, are always engaged in mundane activities in pursuit of physical comforts and worldly pleasures. They do not think of God and think that they are capable of achieving whatever they want. At least, wicked people think of God in difficult situations. The pravaha persons have no chance of realising the Divine at all. They are born again and again. They have no chance of liberation. Some may have good feelings latent in them. But they don't join satsang and don't adhere to good conduct and righteous action, though some may be conscious of the Divine residing in their heart. There is a small story to exemplify some exceptional cases of this type of person.

There was a family of wife and husband, of whom the wife ws very devoted to God and was always in thought of the Divine. She worried that her husband never uttered the name of Sathya Sai Speaks, Volume 31 130

God, even once. She believed in the truth that uttering the name of God was the best way to get liberation and it was a boat to cross the ocean of life. She was praying to God, entreating Him to show mercy on her and make her husband utter God's name. She even questioned the Lord as to whether it was her misfortune to have such a husband, and as Compassionate One, could He not transform her husband into a devotee

like her?

The same night when she was contemplating on such entreaties to God, she heard her husband suddenly utter, Rama, Rama, in his sleep. Her joy knew no bounds when she heard her husband utter Rama's name, which he had never done before. She thought her prayer to God was answered.

She got up earlier than usual in the morning and decorated the entrance to her house with rangoli and arranged for Mangala Vadya to be played. When the husband got up, he was surprised to see the decorations and hear the auspicious music, and he was wondering whether it was a festival day. When he asked his wife the cause for these extraordinary arrangements made by her, she said that all along he had never uttered God's name, but the previous night he said Rama, Rama, in his sleep. So, she was profoundly happy and decided to celebrate this event in a befitting manner.

On hearing this, the husband got perplexed and exclaimed, Have I let out the Lord enshrined in my heart so carefully all along? What a pity! So saying, he breathed his last.

Start sadhana at an early age

In this way, pravaha persons may not be uttering God's name or doing external worship, but they may have the thought of God enshrined in their heart. Some among the modern youth are singing bhajans and participating in nagarsankirthan. Looking at this, some elders are questioning, Why should these youth take up this sort of activity in this age? They Sathya Sai Speaks, Volume 31 131

should do this only after they retire from service, in their old age. This is totally wrong. Remembering God and chanting His name should be done without break always, at all places and in all situations Sarvada Sarvakaleshu Sarvatra

Harichinthanam.

There is no restriction of time or place for chanting the divine name.

You cannot say when, where, and how the end will come and the mortal coil will have to be cast off. You will not be able to chant the name at that moment.

(Swami sang a song to convey that it was impossible to think of God when the messengers of death were tightening their noose around your neck, the body was taken out, and the wives and relatives were crying. Only the good deeds that you have done previously would come to your rescue. So, you should start doing meritorious deeds from the early part of your life.)

There was a priest in a temple who, by virtue of his long experience, used to hold the Arathi in one hand and ring the bell with the other hand. When he passed away, a new priest succeeded him. But this priest could not do both things simultaneously.

If one hand was handing the bell to ring, the other hand could not wave the Arthi. If Arthi was done properly, the bell could not be made to ring. This was due to lack of practice.

So, the practice of chanting of God's name should be started from an early age.

Undertake love of God and service to society

You may be aware of the way a soldier in the army has to take training in all aspects before he can be fit to take part in active service at the front. Anyone joining the armed forces, whether a dhobi, cook, or sepoy, has to qualify compulsorily in two things. One is handling a rifle and the other is marching drill. Whatever may be one's avocation in the army, one should have to undergo these two parts of the training.

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Similarly, in the spiritual field, one should compulsorily undertake two things, namely, love of God and service to society. These are the two prime components of divine life. They help in the realisation of the Divine.

You have to take up the practice at an early age so that you can have the realisation before you leave the world. You do not know when the end will come. You should be prepared for it at all times. The photographer asks you to be ready when he snaps your picture, and he gives you time to ready yourself. But the divine cameraman will not give you any notice. You should always be ready to meet the situation.

If you engage yourself in **bhajan** and **daivachintanam** **keerthanam** and **smaranam** you will not be caught unawares.

Suppose you have a master who has an **Alsatian** dog at the gate and he himself is at the first floor. There are two ways of reaching him. One way is to befriend the dog and enter the house; the other way is to call out to the master from the ground in a loud voice so that he will come out and allow you to come in by controlling the dog. Maya (illusion) is the dog. God is the master. You either control the maya or chant His name and sing His glory so that He will come down. You have to treasure Him in our heart, since the heart is His altar.

God is **Hridayanivasa**

Draupadi prayed to Krishna when she was humiliated in **Duryodhana's** court. She said, **Oh, Dwaraka** Vasa, **Brindavan Sanchara**, help me! She could not get a response, and she became tired. Finally, she pleaded in a faint voice, **Oh Hridayanivasa** (Resident of my heart)! Will you not come to my rescue? Immediately, Krishna saved her from her trouble.

On a later occasion, she asked Krishna why He took such a long time to respond when she was in distress and prayed to Him sincerely. Krishna responded, You said, **Dwaraka** Vasa, **Brindavan Sanchara, etc.** I had to respect your words, so I had **Sathya Sai** Speaks, Volume 31 133

to go from your heart all the way to **Dwaraka** and **Brindavan**, which are so far away, and I don't have a plane to go fast.

When you said, **Hridayanivasa**, where I am actually residing, I came to your help instantaneously.

So, everyone should install the Divine in the heart in full faith. It is not correct to think that He is only in a mosque, church, or temple. The seat of God is the devotee's heart. That

is why the **Gita** says, **Pasyanapicha na pasyathi** (though he sees, yet he is not conscious of God in the heart).

Everything you see outside is a reflection of the inner being.

Sarvathah Panipadam thath Sarvathokshi Siromukham.

All feet, hands, eyes, heads are all His. What does this mean?

It means that He is in every being.

God manifests according to your feeling

One devotee was asking God, You say You are in me, above me, below me. How is that You are not protecting me?

God answers, I am always in you, around you. Don't look for Me externally.

The devotee asked, Are You behind me really?

Replied the Lord, My shadow is your body.

When the devotee turned around to see whether God behind, he could not see Him. He asked, Are You speaking the truth? I don't find You.

God replied, When you turn back, I too have to turn back, So, you could not see Me. You have not understood the Truth.

Suppose you stand before a chair; the chair is in front of you. If you turn around, the chair is at your back. God manifests according to your **bhava** (feeling). When you pray, Can't you hear my prayers? , you visualise Him hearing with His ears. When you pray, Can't You see my suffering? , you see only His eyes. When you pray, Why don't you stay with me? , you hear His footsteps. You have to maintain perfect silence.

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Listen to the sound of **Om** from within

The ancient seers spent their time in listening to the voice of God, which is **Pranava**. Even now, you can experience this. Close your ears gently. You will hear the sound **Om** from within.

God proclaims, **Oh** devotee, you are seeing with physical eyes and listening with physical ears. Be in utter silence. You can listen to the footsteps of God. Such holy paths have been shown by great devotees. One who **doesn't** understand this is in ignorance.

Surdas, a great devotee of **Krsihna**, once went after a **womand** and **follwed** her to her home. Her husband chastised him, saying, Why have you been given eyes? Is it for this unholy pursuit of another man's wife? Why don't you concentrate on God?

Immediately, **Surdas** got enlightened and pierced his eyes with thorns of a lime tree close by. He proceeded to **Dwaraka** to Krishna's temple. On his way, he was about to fall into a well. **Krsihna** came in the form of a cowherd boy and caught hold of his hand and asked him, Where are you going? .

Surdas said, I am going to **Dwarka**.

Krishna said, I will show you the way and lead you.

Next day, they rested in a wayside hut. Krishna wanted to go, but **Surdas wouldn't** leave him. **Surdas** put his hand over the boy while sleeping and asked the boy to put his hand on

him. **Sparshanam papanasam**. Because of this divine touch, he was released from all his sins.

Then Krishna told **Surdas**, I am Krishna, to whom you always pray. I played this drama to show you My form. He touched **Surdas**'s eyes, and **Surdas** got back his sight, beheld the divine form, and got into blissful **ecstasy**. When Krishna asked him to retain his vision, **Surdas** said, I have seen You; I don't want to see anything else with these eyes. I don't want **Sathya Sai** Speaks, Volume 31 135

my sight. Many people have eyes. Have they seen you? Many have ears; they are not fortunate to hear your melodious music. I want only **jnanachaksus** (eyes of knowledge).

Krishna kept His hand on the head of **Surdas**, and **Surdas** merged with the Divine.

No one can know when God will bless! You must consider everything as God's gift and take with pleasure. There was a king who cut his finger, and the minister said, It is for good. The king got annoyed and ordered the minister to be sent to prison. The minister accepted it with a smile, saying, It is also for my good. Later on, it was proved true because, when the king went alone to a forest for hunting, he was caught by **tribals** to be given for sacrifice. Because the king's body was not perfect, with a portion of a finger absent, he was saved. Later, the minister said that if he was not in prison, he would have

accompanied

the king and could have been sacrificed.

Whatever God does is for the good of the devotees. He is selfless. When you have the wish-fulfilling tree in your backyard, why do you go in search of fruits? Pure thoughts of love should flow from you to God. Then, love of God will flow to you. When you post a registered letter to another person, the proof of this letter having reached the addressee is the

acknowledgement

slip you get. The proof of sincerity of your love will be the flow of God's grace to you.

With intense longing for God's grace, you must wait patiently, chanting His name ceaselessly. You will surely perceive God's form manifesting before you.

22 April 1998

Kodaikanal

17

Love and surrender

The Vedas, sacred texts, and other scriptures Cannot help man to cut off the curtain of illusion.

While man is in front of the curtain, God is behind it.

The cause is behind and the

Effect is in front of the curtain.

[Telugu Poem]

Embodiments of Love!

From ancient times, **Bharat** (India) has treasured the spiritual wealth and spread the message of **Loka samastha sukhino bhavanthu** all over the world, praying that all people in the

world should be happy. Today, man has attained considerable progress in science and technology, but moral values and righteous conduct are on the decline. He has become the slave of selfishness. Whatever one thinks, speaks, or does is based only on self-interest. Human quality has become rare among men, and animal quality is predominant.

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Value of discipline

Human life is extremely sacred, and it is a matter of shame that man is not living up to his ideals. Man today lives as he likes without following any discipline. Discipline is needed in every aspect to maintain the right course of life: **Na sreya niyamam** vina. A river has two banks. Without the banks, the river may flow in all directions, flooding the fields and villages and causing untold hardship and disaster. If it has banks to regulate the course of flow, it will be useful for irrigation. In the similar manner, the river of life has to be contained between the two banks of eight-lettered axioms. One is **Straddhavan labhate jnanam** and the other is **Samsayatma vinasayathi**. Both declarations are made by Lord Krishna in the **Bhagavad Gita**. The first one means, it is only by faith that one attains wisdom, and the second one means, one who doubts will perish. As long as one has doubt, one cannot achieve anything. He who has no doubt and has full faith can achieve anything. The river of human life flowing between these two banks reaches the goal successfully.

A tree that needs water is provided water only at the root.

Though the root cannot be visible to your eyes because it is buried under the earth, it is the basis for the tree to thrive. If the root is dry, the tree becomes dead. So, you have to safeguard the root.

Similarly, you have to safeguard the root of life, i.e. you need firm faith in the Self. Therefore, these two eight-lettered axioms are the essential needs of life. **Samsayatma vinasayathi** is comparable to the root, and **Straddhavan labhate jnanam** is comparable to the tree of life. You have branches, leaves, and components of a tree. The purpose of planting a sapling is to get fruit from the tree. The goal of human life is **purna** jnana (perfect knowledge). Total faith is needed to achieve this goal.

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Three aspects of Divinity

One should expand the broad feelings of the heart to foster the tree of life to grow and retain its vitality. That is why ancient teachers used to pray, **Annam** Brahma, **Raso** Vishnu, **Vak Maheswara**. This was the prayer chanted by the ancient seers before taking food. Food maintains the energy of the body by its essence getting distributed to all parts of the body. To safeguard the functions of all the limbs and sense organs, the mind has to be in fine fettle. For this **vak** (speech) should be truthful and purposeful. Therefore, these three important requisites for human life, i.e. body, mind and speech

(mano-vak-kyam) are treated as the three aspects of divinity Brahma, Vishnu and Maheswara.

Vishnu is all pervasive; so also mind is all-pervasive. It is said "Manomoolam idam jagath". Maheswara represents sabda or vak (sound). That is why God is described first as Sabda Brahmayi, then Characharamayi, Iyothirmayi, Vangmayi, Nithyanandamayi, Parathparamayi, Mayamayi, and Srimayi. By expansion of love, we acquire all eight types of divinity. Everyone should realize the divinity within. Only then may they be considered to lead a true life.

The body is not just the physical one consisting of all the limbs and organs. God has gifted this body to man to discharge his dharmic duties. The mind creates the bhavam (feeling or thought), which is expressed through the tongue in words and done by the limbs in action. Human life is a combination of the functions of thought, speech, and action. The Divine is manifest in man, though many do not realize this.

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Can you limit the One, who created the universe, within a frame of picture?

When even demi-gods cannot understand Him, how can a mere mortal understand?

What name can you give the One, who manifests in all names and forms?

What can you offer to the supreme power who has the universe as His stomach?

One whose effulgence is equal to crores of suns, what light can you use for illuminating Him?

The entire world is a combination of seer and seen

We cannot worship such a supreme power in narrow ways.

Even though He is so vast, you can still comprehend Him in the human heart just as you see the outside world in a small mirror. He is Hridayavasi. Who are you? Who is He? If you enquire, 'I', the inner self, is the seer and all this is the seen.

The entire world is a combination of seer and seen. Many people are sitting in this Hall. 'I' am the seer. All the people are seen and My body itself is seen by Me. So, 'I' the seer is different from the body that is seen. 'I' is the eternal witness. Let us not be carried away by the 'seen'.

We must make efforts to perceive the 'seer'. We cannot do this with physical eyes. We have to develop the 'wisdom eye' (Jnana Chakshu) in order to see the 'seer'. It is only through inner vision that you can attain liberation and not by your physical vision. The Chaithanya (Awareness Principle) is prevalent all over the world. But we ignore the Chaithanya and visualize jada (inert).

To understand the truth of spirituality, you may take the example of the animals, which get sanctity and become objects of worship when they are associated with the Divine. The snake, when it is around the neck of Lord Siva, is worshipped by all. When it is encountered elsewhere, people do not hesiSathya Sai Speaks, Volume 31 140

tate to kill it. Similarly, the mouse, which is the vehicle of Vinayaka, is an object of worship when it is with Vinayaka, but when it is seen in your house, you trap it and try to do away with it. When we see the bull made of stone in a Siva temple, we worship it. But when we see a bull in daily life, we do not hesitate even to beat it. This teaches the lesson that when we are in the company of God, we are held in high esteem.

Develop strong faith that all forms are His

Sahasraseersha Purushaha sahasraksha sahasrapad (just as the limbs are a part of our body, we are all the limbs of the body of cosmic form). The cosmic form is of thousands of heads, feet, hands, and eyes. All forms are His. If we develop strong faith in this, we can understand divinity in its true spirit.

Is it possible to describe You

with the limited human intellect?

You are minuter than atom and

mightier than the macrocosm.

You are present in a subtle form

in all the 84-lakh species.

You are pervading everywhere.

Who can describe You?

There is no question of your searching for truth. It is everywhere and in everyone. When you have light in your own

house, where is the need for going to your neighbor to borrow a lamp? Develop the infinite light of love within yourself.

The light of life is shining with effulgence within you. In

order to see a light, you do not need another light. In order to

see the moon, you do not need a torch. Similarly, there is no

need for any other light to realize the self-effulgent Atma

within. The light of life is divinity. God says you are a fragment of His Eternal Self. Every individual is the spark of the

Divine.

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The three aspects of Saranagathi

Sachithanandam, who spoke earlier, mentioned about saranagathi (surrender). Surrender involves three entities: one is the person who surrenders the other the one to whom he surrenders, and the third is the act of surrender. If we analyze carefully in the spiritual sense, you have a person, mirror, and reflection. When you remove the mirror, the reflection is automatically gone. So, you find three minus one becomes one only. It is the person only that remains.

Similarly, prakriti (world) is the mirror, and jeeva (individual) is the reflection of the Divine. When prakriti, the mirror, is removed, what remains is only one, that is, the Divine.

The individual is only a reflection. When your vision is

towards prakriti (world), you have duality. When your vision

is turned inward; you are One, that is, God and nothing else.

Even Prakriti is the creation of God. When everything is divine, there is no second.

This divine is nothing but love, which is in all beings. Love

is God, live in love. It has no beginning and no end. It is infinite;

you cannot fragment it. All spiritual paths are paths of love. The goal is also love. It is that which always exists in this world. Never give up love at any time.

In earthly parlance, jealousy, pride, etc. are evil attributes.

But if you see them all with love, you will never have hatred.

There is no question of hatred when there is only one and not two. The current of Atma is flowing in all beings as love; you have to develop the spirit of love and expand it.

You should not care about names and forms. See only the unity in the diverse forms and names. You will realize the Divine.

Just as the bhramara (humming butterfly) injects the humming sound in the insect and turns it into its own form, you should concentrate on the Divine and become divine.

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Significance of offering bilva leaf to Lord Siva

You are Brahma, Vishnu, Maheswara, as already said. Parents have given you the physical body and name. But the heart (spiritual) is given by God. No one else can give this. To have a compassionate heart is the attribute of human nature. It is giving and forgiving. It is not at all keen on getting anything. Develop oneness with love. People do several types of sadhana (spiritual exercise) like turning the japamala (rosary beads) and meditation. While the body may be still, the mind goes about wandering all over! Even a little mosquito disturbs you and you strive to kill it while engaged in dhyana (meditation). You should cast off the attachment to the body. Body is the temple of God. But God is the indweller. This truth you should never lose sight of. Nature is also a manifestation of God. The ancients saw the truth that food is Brahma, mind is Vishnu, and vak (sound) is Maheswara. Man is a combination of these three. That is why when we pray to Siva we say we offer the three-fold body to Him just as we offer the bilva leaf with three parts. This is the principle of surrender (saranagathi).

Lakshmana is a superb example of the attitude of surrender.

When Rama, Sita, and Lakshmana went to the forest and reached Chitrakoot, Rama told Lakshmana, I am feeling tired and Sita is also tired. It is better we stay here for some time. So, I would like you to put up a cottage in which we can stay for a longer duration, if necessary for the whole period of 10 years. You can put up the cottage in any place of your choice. Hearing these words, Lakshmana felt hurt and bent down his head with grief. Noting this, Sita asked Lakshmana, Why are you perturbed, Lakshmana? Your brother did not speak anything harsh. Why do you feel so?

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Lakshmana said, Have I ever had any choice of my own?

I left my mother; wife, and all comforts of life and accompanied you both to serve. I have surrendered myself to Rama.

Where is the question of my choice? The command of Rama is what I want to carry out. While so, how can I withstand the impact of Rama asking me to put up the cottage at a place of my choice?

Rama realized the sacred feelings of Lakshmana and the true attitude of his surrender and pointed out the site himself. Shun bad places haunted by bad people

Such an ardent devotee of Rama, with the attitude of complete surrender, once suddenly turned hostile and said, Rama, I am leaving You and returning to Ayodhya. Why should I come with You? Only you were asked to go to forest. I shall go back to Ayodhya to join my wife and mother.

Rama was surprised at this unexpected turn in the mind of Lakshmana and asked him to wait for a while. Walking away some distance, he halted under a tree for shelter. Then Lakshmana repented for his lapse and said, I am sorry, I don't want to leave You and go. I do not know why I got such an unnatural attitude all of a sudden!

Rama said, You were then in the region of Surpanakha, the demoness. So, your mind wavered. Now we have come out of her territory and you are normal.

This is a lesson to show that even a great devotee like Lakshmana could be upset by traversing the region of a demonic person. Rama saw that Chitrakoot was the seat of rishis (sages) and so decided to stay there.

That is why you should shun bad company and bad places haunted by bad people. Discriminate between what is good and what is bad, that which gives permanent joy and which is transient.

Do good deeds. If you surrender to the Atma and be conSathya Sai Speaks, Volume 31 144

stantly in touch with it, God will be with you, around you, above you and below you.

23 April 1998

Kodaikanal

My mission is to raise the consciousness of man to a level at which he neither rejoices nor mourns over anything. In that supreme state, one is going through rebirth and death each moment, for these acts are on and the same, emerging from the formless into form and merging from the form into the formless. Then, there is no success of adversity, no joy or pain. When the devotee attains this Oneness, his journey toward Me ceases. For he will be with Me endlessly.

18

Faith, love, and grace

One may acquire scholarship in all forms of knowledge, and may win over others in any symposium,

One can fight with great valour in a battle and emerge victorious over his rivals,

One may enjoy all the comforts and convenience that the modern world provides,

One may count the stars in the sky or spell out the names of all species of living beings in the world,

One may master the eight-fold systems of knowledge,

One can land on the moon.

But to control the senses, steady the mind and turn the vision inward, is well nigh impossible.

[Telugu Poem]

In the modern world, every person tries hard to attain peace. Peace cannot be attained spiritual percepts nor can it be got from market as a commodity. It cannot be acquired even by

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knowledge of the texts, or a high position in life. Peace can be attained only by God's grace.

Though man is eager to attain peace, he confronts many obstacles in the path. Those who travel by train may be well acquainted with the slogan, Less luggage, more comfort, make travel a pleasure. Now, man is burdening himself with limitless desires. Because of this extra heavy luggage of desires, he finds it extremely difficult to carry on the journey of life. By such proliferation of desires, he loses his balance, moves far away from his goal, and even tends to go mad.

It is for this reason that I have been stressing the need for ceiling on desires. By limiting your desires, you can attain peace to a certain extent. You have to exercise a check on your desires and make comforts to get the Grace of the Divine.

Observe equanimity at all times

In the modern world, praise and blame, exultation and humiliation, have become common. Man is elated by praise or

gets frustrated by blame or criticism. To be elated by praise and distressed by blame reflects one's weakness. To maintain equanimity in pleasure and pain or praise and blame is a difficult proposition. It cannot be achieved by scholarship. To

quote an example, sage **Vyasa**, who was the author of the eighteen great epics and the **Itihasas** of **Mahabharatha** and who codified the Vedas, was restless and asked **Narada** for advice as to how to overcome this sort of restlessness. **Narada** told **Vyasa**, You should not get depressed by blame nor get elated by praise. In all situations, equanimity has to be maintained.

One may wonder how this is possible for mankind to maintain such equanimity.

You should ask who is the one that **criticises** and who is the one that is criticised. If you consider that it is the body that is criticized, then there is no need to worry because you know body is ephemeral and is bound to perish one day or the

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other. It is the container of foul material like urine, fecal matter, **etc.** Why should you get affected by this? You are not the body. If it is **Atma** that is criticized, the same **Atma** is present in both the person who is criticising and the one that is criticised. So this means he is criticising himself!

Both praise and blame pertain only to the body. If you respond to it, that means you are accepting the contents thereof.

If he does not receive it, it goes back to the sender. So also, you do not react to the abuse or criticism leveled by some one else against you. Then it goes back to him.

What you see is only your own reflection

The accusation or abuse one makes against you is only a reflection of his mind, which is filled with hatred. Krishna asked **Duryodhana** for help. **Duryodhana** exclaimed, How is it, Krishna, that you are asking for my help? It is only we who seek your help. But Krishna told him, I want you to go round the whole kingdom and find out if there is any good person.

Duryodhana set out on his journey and, after going round the kingdom, returned to Krishna's place and informed him, Krishna! I did not find even a single good person anywhere. If at all there is any one with some good quality, it must be only myself.

Krishna summoned **Dharmaraja**, the eldest son of **Pandavas**, and asked him to go round the kingdom and find out if there was any bad man. **Dharmaraja** returned after his survey of the kingdom and said, Swami, I could not find even a single bad person. If at all there is any bad quality, it is in me only. This proves that what you see is only your own reflection. Since, **Duryodhana** was essentially filled with wicked qualities, he could see the reflection of his own qualities in all. The condition of the world you see is dependent only on your vision. That is why Buddha said, you should have **samyak dhrishti** (good vision).

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Total faith is needed in obtaining Divine Grace

There are so many **Vedantins** and self-styled scholars who preach many precepts but do not practise them. There is a story of a pandit who mastered all scriptures and was preaching to people. He used to get milk from a milkmaid who came from a distant village. Because she was not punctual in delivering milk, one day the pandit asked her why she was coming at 8 a.m. one day and at 9 a.m. another day, and not regular, which resulted in his **puja** (worship) being delayed. She said she had to cross a small river **enroute**, for which she had to use a boat, and the boatman was giving priority to the more affluent customers, making her to wait for the second trip. She said this was the reason for her delay.

The pandit mocked her apparent ignorance, and said, if only you chant the name of God, **Om Namo Narayana**, you do not need the boat at all, and the river will part and give way to you. Why do you not adopt this easy method?

Because this **upadesh** (advice) was given by the learned pandit, she had full faith in his words and rehearsed God's name as she returned home. Next day, she uttered the name of **Narayana** and got into the river and crossed without any difficulty, because it gave way. She repeated in the same manner every day, and was able to deliver milk in time to the pandit. After a few days, the pandit questioned as to how she was able to come in time daily. She told him the fact that she was following the pandit's advice, and was able to cross the river uttering God's name.

The pandit himself had no belief, though he gave the advice to the milkmaid. He wanted to test the veracity of her

statement and proceeded to the river bank next day. He chanted the name, but without full faith and got into the river folding up his **dhoti** (lower garment) lest it might get wet, and was drowned in the river. This is the fate of a person who

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preaches but lacks faith in his own preaching. The illiterate woman had no doubt at all and had total faith.

That is why the saying, You can say a crore of things, but to practise is difficult.

Ravikumar was telling about his father being cured, though he could not get rid of the illness even after 21 operations. The cure is due to the total faith of this family. In the drama in which **Ravi** acted, the blind man was approaching Jesus, praying Him to give him back his eyesight. Jesus asked, do you have faith that I can give you back the eye sight? He said, Yes, I have full faith.

Immediately, people have lost faith and belief, which are like the two eyes. Some have faith in God but no belief in His teachings. Total faith is needed for getting Divine Grace. Dharma is one that cannot decline

Ashok Singhal spoke about the incarnation of an Avatar, when there is a decline of dharma. Dharma is one that cannot decline.

Krishna promised that He would protect the **sadhus**. Who are the **sadhus**? Those that are wearing ochre robes or those that hold **Gita** in their hands and preach are not **sadhus**. A sadhu is one who perceives unity in diversity. He will have unity of thought, word, and action. This is called education in human values, which is **E-H-V**. In my opinion, it is 3 **H-V**. It is the unity of head, heart, and hand. It is the combination of thought, word, and deed, which is the trinity of humanity. If you practise humanness, all obstacles will vanish from your path. You should make the positive and the negative combine to give an effective result. Divine current is positive; body is negative. **Atma** is positive and body is negative.

Body is the temple, and the indweller is God. If the temple is dilapidated, even if God is inside, people may not visit the **Sathya Sai** Speaks, Volume 31 150

temple. If the temple is very well kept and no idol inside, it is of no use. You must know well the relationship between positive and negative.

Peace is within; outside there are only pieces

Santhi (peace) is not in external objects. It is within. No one can give you this on a platter. It cannot be got by the teaching of a preceptor. It has to come from **hridaya**, that is, a compassionate heart. Peace is within; outside there are only pieces. Any amount of searching outside cannot give you peace.

Though Divinity pervades everywhere, only in some places is its effulgence explicit. Electric current flows through the wires. Though it flows through the wires, it is seen only through the bulbs or tubes that give light.

None can deny the existence of Divinity everywhere. For example, you stand in front of Me. My form is reflected in your eyes and your form is reflected in My eyes. If you know the unity of these two, there is no difference.

When you concentrate on Him you get His look in your eyes. If you want God to look at you, you must look at Him.

People of **Bharat** (India) have lot of experiences of this type. We cannot have a direct perception of the Lord within us; we can only experience it. For this, you have to make efforts with full faith. If you have good thoughts, which are directed toward the Divine, you flourish well. If you entertain wicked thoughts, you become wicked. This is the truth that God teaches man. If you have good feelings within, the reflection will be good outside. You cannot get Peace from the external world. It has to come from within.

When desires become excessive, **Atmic consciousness** cannot be realised. You cultivate desire for tea, coffee, playing cards, visiting clubs, watching television, **etc.** You have to curb such desires. Try to reduce taking coffee, tea, and other useless

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and wasteful pursuits like playing cards, **etc.** You will find within two days that you have become more intelligent and happy. Because of such unnecessary desires, you become mad and slaves of habits; thereby forgetting your human nature.

The way to God is devotion and detachment

Mathi (good sense), **gathi** (goal), **stithi** (position), and **sampathi** (wealth) are the valuable possessions of maya (illusory energy), but they are all lost because of excessive desires harboured.

The animal quality is predominant, and human values are absent. How can one attain peace with these drawbacks?

When sage **Vyasa** requested **Narada** to advise him as to how to get over his restlessness, **Narada** told him, You have composed so many epics, but you have not progressed in the path of realisation. Compile **Bhagavatham**, describing the glory of God and the greatness of devotion.

Bhagavatham (Telugu pronunciation) has five letters:

bha, **ga**, **va**, **tha**, **mu**. In this five-letter word, **bha** stands for **bhakti** (devotion), **ga** stands for **gnanam** (wisdom), **va** stands for **vairagya** (detachment), **tha** stands for **Thatwam** (sacred principle), and **mu** stands for **mukthi** (liberation).

The primary need for liberation is **bhakti**. It gives **shakti** (power, energy), and **shakti** leads to **rakthi**, which in turn leads to **virakthi**. **Virakthi** is the gateway for **mukthi** (liberation).

When you sow the seed of devotion, wisdom develops, which leads us to liberation. **Vairagya** is to shed raga (attachment).

Bhagavatham shows the way to liberation through devotion and detachment.

The story of **Prahlada** occupies an important place in **Bhagavatham**. His father put him to all types of suffering, like rolling him from a hill, throwing him in the deep ocean, trampling by an elephant, throwing him in a snake pit, and so on. He chanted **Hari** s name constantly, and no harm could be

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done to him. His father, **Hiranyakasipu**, hated **Hari** and was annihilated by **Hari**.

In the **Ramayana**, **Ravana** abducted **Sita** in **Rama**'s absence. He hated **Rama**. By hating God you cannot achieve anything. By loving God, you can get everything.

Prahlada's heart was filled with **Hari**'s name. When **Hiranyakasipu**, his father, sent **Chanda** and **Amarka** to teach him

what is opposed to Divine love, they could not make any impression on the boy, who maintained his chanting of the name of **Hari** without a break. Since he loved God and was filled with devotion, he had no trace of fear; nor did he shed a tear.

Faith is the basis for curing ailments

If you constantly chant God's name, you will get everything, namely, wealth, wisdom, health, bliss, **etc.** If you have total faith, God will bless you with everything you need. **Ravi** said he was given medicine. That was created by **Bhagavan**.

You may question as why **Bhagavan** builds hospitals when He can create medicines and cure the patients. It is because of the faith of the people in the treatment. Even if a nurse or doctor gives an injection of distilled water, patients are happy and get cured, because of their faith. So, the Hospital is intended for people who have faith in hospitals. Cure is based mostly on the faith of the patient.

God coming in human form is to facilitate people to have the proximity of the Divine, so that He can transform them and give happiness. Only a human can confer solace to the humans.

Samepyam (coming closer to God) helps in the final merger with the **Sayujyam** (Divine). Conversation with **Bhagavan** solves problems. His **darshan** helps in the annihilation of sins **Papanasanam**.

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Love is God; live in love

Man should have the three ideals: **Daiva preethi** (love of God), papa **bheeti** (fear of sin) and **sangha neethi** (morality in society). These ideals will help to uplift the individual, the family and the society. In this sacred land, sacred ideals are followed by several saints and seers. That is why, in spite of several challenges and obstacles, the cultural heritage of **Bharat** (India) is still maintained. It is mysterious, wonderful and immortal.

We have become slaves to the Western culture and have neglected our own highly-valued culture. The Westerners are now showing respect for our culture and are adopting the culture in large measure. It is their faith in **Bharat**'s culture that has stimulated them to adopt this culture. **Bharathiyas** (Indians) should realise the merits of their own culture and stop neglecting it.

Our culture teaches that there is one religion, the religion of love, and one caste, the caste of humanity. Our culture is based on love, which is latent in everyone, whether theist or atheist or nationalist. There can be no one without love.

We commonly see how the cow licks the new born calf with so much tenderness that the calf gets up only after this maternal touch. It cleans the calf. Cleanliness is Godliness. Purity should be developed, which encourages unity and leads to Divinity. But you have only enmity and community; these are animal and demonic qualities.

Man must try to elevate himself to the Divine state and not descend to the animal and demonic states. **Sathyam vada; dharmam** chara (Speak the truth; do righteous duty) is the Vedic injunction. It is easy to speak the truth. It is very difficult to tell a lie and sustain it. By speaking the truth, you are laying the foundation for the wall of dharma. You can have **swanthi**

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(peace) through this. Develop the principle of love. Love is God. Live in Love.

25 April 1998

Kodaikanal

If you must bring the power from the powerhouse to your residence to illumine your place, you have to put up poles at regular intervals and connect the house to the power-house with cables. So too, if you must win the Grace of God, do **sadhana** (spiritual exercises) at regular timings and connect yourself with God by the cable of **smarana** (remembering the Lord).

Baba

19

Install Divinity in the heart

In this world that you behold,

there is the infinite awareness pervading everywhere.

It is the **Atmic** principle.

It is passing through the entire universe

just like a thread passes through the precious gems

to keep them together in the chain

[Telugu Poem]

MAMAIVAMSO Jeevaloke Jeevabhoothas-sanathanah

declares Lord Krishna in the **Bhagavad Gita**. Thus the ideal is set for the entire world that all beings are sparks of the Eternal Divinity. Without understanding the import of this great truth, many aspirants are suffering from anxieties and worries, bereft of self-confidence. Those who are sparks of Divinity have no

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reason to get into grief at all. The Divine has no worry or grief. He is Eternal Bliss Himself! How then can His sparks be subject to worries? It is only due to the non-realisation of their real nature that people get worried. They are carried away by the momentary and transient worldly comforts and ultimately plunge themselves into grief.

This is nothing but sheer animal quality. A compassionate heart is the natural feature of human being. Therefore, what is the use of reading the scriptural texts? What is the use of studying the **Bhagavad Gita** without making any effort to put

the teachings into practise?

Smarana and **Anusmarana**

Arjuna asked Krishna, Why are you putting us to this harrowing experience of fighting the battle, and why have you burdened us with family problems and other difficulties, while we have been always following the righteous path and are devoted to You?

Krishna smilingly replied, **Oh** Arjuna, you made me sit on your chariot as a charioteer. This chariot is after all susceptible to destruction. You have not made Me sit in your heart, which is the eternal chariot. That is mantra, whereas this physical chariot is **yantra** (machine). **Yantra** has no life, while mantra has the life force. You say that you think of Me. This is only **smarana**, and not **anusmarana** **smarana** is time-bound, while **anusmarana** is constant contemplation, beyond time and space. If you do **anusmarana**, you will experience Divinity within. Krishna said, **Maam anusmara! Youdhyacha** Think of me even in the battle-field and fight. You will have no trouble at all.

Arjuna asked Krishna, How can I constantly think of you? I have to perform my duties to my family and rule the kingdom. Krishna said, No doubt, these are your rightful duties. You have to take of your wife and children and discharge your

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responsibilities given by God. But when you do your duties thinking of Me, you will have no difficulties.

Desire is deadly, detachment is divine

There are two ways in which you do your duties. One is **apeksha**, that is being desirous of results, which is worldly.

Nirapeksha is doing duty without any desire for the result.

Apeksha is **marakam** (deadly bondage), **Nirapeksha** is **tharakam** (liberation).

Man is traveling in these two paths. Let us take an example. The principal of a college is transferred to another place.

As long as he was the principal of the present college, he was in charge of all the furniture, equipment in laboratories and other appurtenances. He cannot take any of these things with him, since they belong to the Government.

But, when he vacates his dwelling place, which might be a rented house, he loads all the things in the lorry and takes them away to the new place. Even old **chappals**, broomsticks, and similar items he will not leave behind. While he delightfully leaves behind the equipment and things in the college, he takes away all his belongings from the house. The sense of mine makes him collect all these.

What is associated with attachment is **marakam ajind** what the principal leaves behind without attachment is **tharakam**. He is only a temporary trustee and custodian for the safe upkeep of the college property.

Similarly one should do their duty in the world with detachment. If you go on doing with attachment to the object, you are acting under illusion. You must understand the principle

of **tharakam**. Use the gifts of nature to the maximum, but all the while do not forget that it is only temporary and you cannot claim permanent ownership of any. Living in the mundane world, you should not become a slave of attachment,

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which will cause restlessness. All materials of creation belong to God. All beings are His belongings, as all are sparks of the Divine. With this attitude you have to discharge your duties.

God's gift is affluence; world's gift is poverty

Man is experiencing trouble because he is not contented with his lot. Thinking of the past and worrying about the future, man becomes restless.

God is the embodiment of love. Love can be attained only by love. Love knows no doubt at all. Divine love is selfless.

Where there is selfishness, there is fear. Love has no fear. It does not expect any reward. Love is in all. Tread the divine path of love. You cannot experience this as long as your heart is filled with selfishness. Love of God always gives and never receives. Worldly love always receives and never gives. Spiritual love gives, and goes on giving. Worldly love never gives, but is only ready to receive with full of greed.

In my opinion, in the ephemeral world, it should not be a one-way traffic. You have to receive from God and give to the world. It is a pity that man never follows this. And always keen only to receive with no trace of giving. Hence man suffers. To receive from God is a true affluence. To get from the world is a symbol of poverty.

Buddha stated that the richest man in the world was not the one like his father, who was an emperor, but one who is contented with what he has. You have to check your desires and put a ceiling on them. One who has multiple desires is poor.

Only by controlling desire you can reach the goal.

In the spiritual path, one may follow many ways. The state President, **Krishnamurthy**, mentioned about **sravanam** and **keerthanam** (listening and singing about God). Though these are different types of devotions, there are some stories pertaining to them that create doubts. We have so many names in

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the world. Brahma, Vishnu, **Siva**, **Rama**, and Krishna, and so on. No one has seen them in human form. This created some doubts in people from abroad. They are the qualities in every one. Vishnu represents the **sathvic** or pious quality; Brahma represents the **rajasic** or passionate quality; and **Siva** represents the **thamasic** or negative quality.

Silence is **Easwara**

Siva is present in everyone as **ardhanareeswara** (half-male and half-female). He has his eyes opened partly. If the eyes open fully, it will cause the destruction of the world. If the eyes are closed, one gets sleep. So his eyes are half-open, concentrating on the tip of the nose. You find that most of the pictures show **Easwara** (another name for **Siva**) in a meditative pose, seated in **padmasana** (lotus posture), with his partly-opened

eyes concentrating on the tip of the nose. This is the right type of posture in meditation.

Siva is described as the one with moon on His head, the river **Ganga** flowing through His ears, snakes being wound around His wrists as bangles, and so on. He is one who takes a form without human quality. He is in the form of a linga (**eggshaped** form of **Siva**). **Leeyathe gamyathe ithi** lingam (Linga is one that takes you to the goal and liberates you).

Vishnu is the sustainer. Man meets with a lot of obstacles in the devotional path. He helps you to overcome these obstacles and takes you to the goal safely.

Brahma, Vishnu, and **Siva** are all-pervasive. They are everywhere. They transcend time and the **gunas** (qualities).

Vishnu has the **shankha** (conch), symbolizing sound, and the chakra (discus), symbolizing the wheel of time. Both sound and time come under the control of God. Sound comes from the navel. So, Brahma the primordial sound is depicted as born out of the navel of Vishnu.

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Silence is **Easwara**. That is why you generally see **Siva** seated in the posture of meditation. You must discern the unity of the three different aspects of God. Sound, time, and energy are all under the control of God. **Siva** is described as **Trinethra**, **Trishula**, and **Trigunatheetha** (beyond the three **gunas**, three eyed, and with a trident). These have inner significance. Man has two eyes. But **Siva** is said to have three eyes. The significance is that man knows only past, present, whereas **Easwara** can see the past, present, and the future too. It does not mean that **Siva** has a third eye on his forehead. This is the artificial imagination of the people. God is one and but described in different ways. **Jeewa**, the individual being, and God are one. **Daiva** is **Jeewa** and **Jeewa** is **Daiva**.

As you think, so you become

When Swami says, You are God, many people may feel perplexed. When you tell yourself I am God, you will breed only good thoughts. You become what you think. **Darwin** thought of the form, which he propounded as evolution of man. **Ratnakara** (later hailed as **Valmiki**) thought of **Rama** and had **Rama** always in his heart. **Prahlada** constantly thought of **Hari** and had **Hari**'s vision. When you think you are good and have good thoughts, you will not do bad deeds. You will think good, see good, and do good deeds. If you think you are separate from God, you can never merge. God is **Atma** within you. He is the conscience.

I often tell the students about four **F**'s: Follow the master (Conscience), Face the Devil (that is, desire for money), Fight to the End, and Finish the Game. Finishing the game is **mukthi** (liberation). You have taken human birth and you have entered the sacred human life. You have to attain divinity in your life time. There is nothing more valuable than this.

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By making appropriate efforts, you can accomplish anything,

and by contemplating on God you get divine strength.

Because of the monkey mind, you entertain doubts.

When Krishna was a child, once there was a heavy downpour. Krishna asked all the people to come under the **Govardhan** Hill, which he would lift and make a canopy of. Some people doubted how the small boy could lift a hill and did not want to come under His shelter. All those who doubted and did not come under the shelter died, while all those under Krishna's shelter survived duly protected by Him.

Avatar's pranks have an inner purpose

Balarama once complained to his mother, **Yasodha**, about Krishna, that he was eating mud. The intention of **Balarama** was to make known to the world the Divinity of Krishna. It should not be construed as an action taken by him to get Krishna punished.

Yasodha asked Krishna why he persisted in taking butter from other houses and went to the extent of eating mud, when she had so many delicious things at home for him. So saying, she gave a slap on Krishna's cheek. Krishna questioned his mother, why are you punishing me, mother? Am I a fool, or a child to eat mud? He asked her to look into his mouth, which he opened wide.

To her astonishment, she saw the whole universe in his mouth. She exclaimed, Is it Vishnu Maya? Is it a dream? Am I **Yasodha**? What I saw was amazing. Was it true? she realised Krishna was not an ordinary child.

On another occasion, when Krishna asked **Balarama** whether their mother was at home, **Balarama** retorted, Is **Yasodha** your mother? No. She is fair. **Nanda** is fair, but you are dark in complexion.

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Krishna complained to **Yasodha** and enquired about this. She said, What **Balarama** says is true. You are the son of **Devaki**. I have no male child at all.

When God assumes human form, some people have to suffer.

Without this, Divinity cannot be recognized. Sugarcane has to be crushed to get juice, and it has to be boiled and processed to get jaggery or sugar out of it. Sugar can be used in coffee or tea or cool drinks or to make sweets of different types. When you consume it, you get joy.

Parents of **Avatars** also have undergone suffering. **Devaki** was lamenting that though she was the mother who gave birth to Krishna, **Yasoda** was enjoying His childhood pranks. Similarly, **Kausalya**, the mother of **Rama**, was also lamenting over the separation of **Rama**, who had to go to the forest for 14 years.

Why did **Rama** go to the forest? He wanted to demonstrate to the world that one has to follow the words of his father, however difficult it may be. The Avatar (incarnation) has to do so many things, which may not be liked by some.

Last night, showers came, and there were hailstones also in the rain. Though the hailstones may hurt people, they too contain

only rain drops. They are not different. When you experience some troubles, you should take them as hailstones which contain the water of love of God. Whatever tests that God gives you, it is out of love only. It is wrong to worry about them, as they are gifts of God. You should remember always that you are a spark of the Divine. You should resist the apparent obstacles and accomplish your tasks.

Install Divinity in your heart

Each person likes some types of sweets. One may like laddu, another may like burfi, yet another jilebi. Whatever may be the name and form of the sweet, the common thing in all these is sugar. Similarly, each one may do sadhana (spiritual Sathya Sai Speaks, Volume 31 163

exercise) in his own way. You have no business to comment or criticize them. It is his or her choice. But all lead to the same goal.

You should approach everything with divine thoughts. We have a large number of devotees assembled here, many from different countries abroad. Their names and forms are different. Their languages and dialects may be different, but Divinity is common in all. You may choose the name and form of Jesus, Easwara, Rama, Krishna, and so on. Whatever the name, God is one. Om Ithyeaksharam Brahma (Brahman is the one letter word Om).

You hear the harmonium being played in the bhajan. The sruthi is one. When you press the different reeds, you get the different sounds, sa, ri, ga, ma, pa, da, ni the seven swaras. But the air that passes through the box and causes the sound is one. Install the Divinity in your heart. As Krishna told Arjuna, make God sit in your heart, the inner chariot. There He is Mantra Swarupa, the form of sacred sound, and not yantra, which has no life force. Mantra is life. God is Mantra Swarupa and Hrudayavasi (indweller in the heart). If you want to see God outside, your effort is an exercise in futility. Outward look is that of the animal. You should develop an inward vision. Then you can realise God.

If you cannot oblige, speak obligingly

When you converse with others, you should do so with respect. You should not use harsh words. If you cannot oblige, speak obligingly, is the golden rule you should follow. When you salute others, it goes to God. When you criticise or abuse another person, that also goes to God. You must discourage and control the emergence of bad qualities. When you are in a bad or an angry mood, keep silent. Do not exchange words, which cause the anger to multiply. That is why we say, Om Santhi, Santhi, Santhi at the end of the bhajan. Why three Sathya Sai Speaks, Volume 31 164

times and not four times? It is to cover the three entities: body, mind, and Atma. You should have santhi (peace) in all the three levels.

Love is Selfless

If you do not keep your body healthy, you cannot have

peace mentally. The ancient sages and maharishis have experienced the bliss of the Divine and gave us their wisdom, which they could achieve after penance without any break. They have said Vedham Etham Purusham Mahantham, Aditya Varnam Thamasah Parasthath. They have described what they actually experienced, and addressed the humanity thus: We have seen God with the effulgence of one thousand suns, beyond the darkness of ignorance.

Thamas (laziness, inertia) represents body and mind. Only if you go beyond the body and the mind can you experience the Divine. He is the conscience. That is why I always advise you to follow the conscience. Body and mind are negative, while Atma is positive.

Prema is positive. This is the most essential thing. Without this, life is useless. Live in pure and selfless love. Love is selfless. Self is loveless. You get light as soon as you put on the switch. You realise the Divine, once you put on the switch of love positively.

When you recognise Divinity in everyone, that itself is the best sadhana (spiritual exercise). Modern spiritual preachers are not considering the welfare of the world. They seek their own welfare selfishly. Your prayer should be for the welfare of society.

What is the form of society? It has no special form. The form of its members constitutes the society. When you pray for the happiness of all, you are also part of it. If you pray for yourself, that is selfishness, and you cannot survive without society.

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If you purify your heart you can see the reflection of God therein, as you see your own reflection in a mirror.

26 April 1998

Sai Sruthi, Kodaikanal

There are three types of karma: past, present and future. Present karma must continue. It is like the carriage behind which is a trail of dust. If the carriage stops, the dust will settle on it. A doubt might be that the carriage cannot forever continue so as to be ahead of its dust. But the carriage need not always travel on a dusty road. It can get on the surfaced highway where there is no dust. The highway is equivalent to the grace of God.

Baba

20

Love is the essence of divine life

The entire humanity wants to enjoy a trouble free life

With a high standard of living and prosperous life.

But they do not have the desire of wisdom,

Good behaviour, and devotion to God.

What more can I tell this august audience

Of good seekers of Divinity!

[Telugu Poem]

Today, you see all over the world a variety of forms, material objects of various types and multifarious functions, and people in different conditions.

There is a proliferation of scientists and scholars engaged in research and experiment in several fields. There is nothing that is not subjected to investigation. The person, who investigates and comprehends all external objects and happenings, does not know anything about himself.

Winston Churchill once stated that man has conquered all but has not conquered himself. Man knows everything around **Sathya Sai** Speaks, Volume 31 167

him, but he does not know his own reality. What is the use of knowing all, if one does not know about himself? Having attained the sacred human life, if he does not sustain himself or maintain purity of the heart, his life becomes a waste. If tigers and jackals enter the stable where cows are sheltered, what will happen? The human heart is a place where truth, love, and peace are reigning. If the jackal of hatred and the tiger of anger and jealousy enter this peaceful heart, what will happen to the pious cows of Love, Peace, and Truth? Man is deprived of his natural pious disposition of peace by the intrusion of wicked thoughts. The wicked qualities of jealousy, anger, and hatred are increasing amongst men. While so, how can you expect good qualities and human values to be reflected in them?

If a person builds a house, he provides door to facilitate the entrance of his friends and relatives. He will not like the street dogs and monkeys to enter through these doors. The body is the temple of God. It has several doors. It is described as the city of nine gates **Navadwara Puri**. Merely because there are so many entrances, you cannot allow all and sundry to enter inside. But man is allowing the evil qualities to enter, with the result, his natural good qualities are in peril. Love is the basic human quality.

Three categories of love

The love that a human being possesses can be classified into three categories. The first one is **swartha** or selfish love, the second one is **anyonya**, and the third is **pavatha** or supreme love.

The first category pertains to those who think only of their happiness, comfort, and pleasure, not in the least caring about others. The second category pertains to those who think of their own family and seek the welfare of those whom they **conSathya Sai** Speaks, Volume 31 168

sider as their own. The third category pertains to those who wish that everyone in the society should be happy. **Lokassamastha-sukhino-bhavanthu** is the prayer of this category of people. This is the supreme love.

The first category may be compared to the light in a single room, which will illumine only that room. The second one is comparable to moonlight, which helps you see things, but not very clearly. It gives scope for doubt. For example, you may

see a rope and mistake it for a snake or a stump for a person in the not-so-bright-moon-light. The third category is like sunlight, which helps you to see everything clearly without any scope for doubt.

If you have a spiritual outlook, you will not have love restricted to yourself and your family alone. **Anyonya** love is love shown only to members of your family or relatives. In fact, all are your relatives, in the broader sense. If you follow the principle of **Atma**, you will consider all as yours since the same **Atma** is effulgent in all beings. All are children of God, and everything happens as per the divine command or will. God is the father of all; all are His children

For example, suppose an elderly person travels in a train with his children, he has the tickets for all of them, and he tells them not to get down anywhere in the middle of the journey but want for him to get down, when they too can do so.

The children get attached by the several eatables that are sold on the platform in some stations **enroute**, and have a strong desire to get down and buy them. But they restrain themselves from getting down, because they may be in trouble if the train starts and they are left behind since the tickets are not with them. The eldest of the children tells them, As per father's command, we cannot get down as we like. The tickets **Sathya Sai** Speaks, Volume 31 169

are with the father, so we will be in trouble if we get down and are unable to **re**-enter before the train starts.

God is the father of all. All are His children proceeding on the journey of life. God has told us, Follow My command, and do not get down anywhere you like.

The pity is, no one follows His commands in the world. God has the tickets. So we are facing problems. Those who travel by train would have seen goods wagons bearing a painted mark like, Return 5-98. This indicates that the wagon should be returned to the workshop on the due date for attention. It is only the station master who knows this and takes action.

In the case of humanity, God is the Master who knows when each one has to return (it is not painted here as in the case of goods wagon). Only the master has to worry about it. We start worrying about our return because of our weakness. God is the supreme authority, and everything happens according to His will. But man proudly says, I have done it, and hence he is in trouble. You must realise that nothing happens without His Will.

Cultivate good thoughts; do not slacken your efforts. Those who believe in the Divine Will and carry on everything with the feeling that they are only instruments in His hands will find life happy, while those who do not believe will find life miserable. The former are **punyathmas** (people who earn merit) while the non-believers are to be deemed as **apathmas** (sinners). The merit or sin arises only out of our actions. When wicked thoughts enter humans they become worse

than wild animals. They will harm the soft heart, which is comparable to cows. You have to drive the wild animals of evil qualities out and safeguard the cow-like good nature that you **Sathya Sai** Speaks, Volume 31 170

are endowed with. There should be no delay in this. There is a saying that if there is long delay in consuming, even nectar becomes poison. The moment wicked thoughts enter you should chase them out and cultivate good thoughts, good sentiments and good feelings.

Sath is that which is changeless and is constant in all the periods of time past, present, and future. You have to develop this **sath**. This is true **sadhana** (spiritual **pactice**). I **n** spiritual practise you should never allow evil thoughts to gain entry into your mind.

Suppose you are winding several meters of thread in a stick. As you continue to wind, the ball of thread becomes bigger and bigger. If you slacken in your action and let the thread slip from your hands, the whole thing will unwind and spread all over, making all the efforts a waste and compelling you to start the process all over again. Similarly, a little lapse in concentration

in **sadhana** will thwart your effort. You should maintain equanimity at all times, whether you get pleasure or pain or profit or loss.

Thyaga is yoga

Man should practise devotion and sacrifice by which alone the country can prosper. Politics without sacrifice and devotion without love are practically useless. In order to be happy, one must pray for the happiness of all and should be prepared to sacrifice for the sake of society and the welfare of the world. The spirit of sacrifice is absolutely essential for liberation.

Thyaga is yoga, and yoga is also doing one's duty effectively.

Pathanjali says that yoga is control of the mind. One should know oneself first, before knowing about other things in the world.

Annie Beasant said, People say every seeker is searching for God. It is wrong. God is all-pervasive. Where is the **quesSathya Sai** Speaks, Volume 31 171

tion of searching for that which is pervading everywhere? In fact, God is in search of a truly good devotee.

Who is a good devotee? One with **sadachar** (good character), **Sath-bhavana** (good feelings) and **sath-pravarthana** (good action) can be termed as a good devotee. It does not mean that one who sings **bhajan** is good. Even a tape recorder, when the **bhajan** tape is played, repeats the **bhajans**. But it is lifeless and is only a mechanical reproduction. One who sings **bhajan** should do so with full heart. Every word should reflect love, since the heart is the seat of love. **Atma** is **prema** (love). It is Brahman. It is within you. The whole Cosmos is Brahman.

Where is the question of searching for God?

Aspire to be good and not merely great

Last evening, I was telling the boys that they should aspire

to be good people and not great men. If you are good, all will respect you. If you are great, only those who are selfish will seek your favours. If you are great, goodness may not be there. Who is great and who is good? One who finds divine quality in every one is good. One who finds only human quality in the Divine is great. **Ravana** considered **Rama**, the Divine Incarnation, as human. He saw only the human form and not the Divinity embodied in the form. But **Rama** saw **Narayana** in all creatures. The mirror of **prithivi** (world) reflects the Divine in every being.

God has given the mirror of **prithivi** to humanity to correct themselves and perceive the reflection of Divine in all. But man keeps the mirror in front of another, and sees his reflection alone.

An innocent cowherd was sitting between two hillocks and played his flute and heard his own echo. He could not understand this and complained to his mother that another man was imitating his musical notes. His mother accompanied the boy **Sathya Sai** Speaks, Volume 31 172

next day **nd** found the truth that it was only the echo of his own music that he heard.

Vision of the true Self

Sea is water, earth is mud, and the body is flesh. Everything is only reflection, resound, and reaction. This is the effect of nature. Body is **prakriti** (nature). You have to control it. If you control the body, senses, and the mind you will see the **Atma** (the true Self).

If you only see the body, you become bestial and demonic. If you see body, mind, and **Atma**, you become human. When you see only **Atma**, you become Divine. You have all these three entities in human life. Gradually, you should give up attachment to the body and mind, so that you can realise **Atma**, which is the goal of human life. You must have full faith that everything is **Daiva Sankalpa** (Divine Will).

You must resist all challenges and play the game of life and come victorious. **:ife** is a challenge, meet it; life is a game, play it; life is love, enjoy it; life is a dream, realise it. Do not be discouraged by obstacles. Never give up your efforts, nor even slacken. If you get confused, the fuse of heart will go. You have doubt only when you do not know the truth. Once you know the truth that you are **Atma**, there is no room for doubt at all.

All truth is contained in the essence of **Prema thathwa** (Divine Love). It is the essence of all essences: It is **Premasara**. There is no room for doubt in this.

Through love, you can resist any challenge. Seeing good, hearing good, talking good, thinking good, and being good is the best way of realising Divinity. Strengthen your faith. One with doubt can never progress. No one with faith in God has ever come to ruin. You should consider that whatever happens **Sathya Sai** Speaks, Volume 31 173

to you is for your own good and is a divine gift. If you have

this full faith, there is no room for fear in your life.

28 April 1998

Sai Sruthi, Kodaikanal

There is a difference between the benefit of grace and the benefit of **bhakti**, of devotion. A patient with a pain is given a **sedative** which dulls the pain. But grace is an operation that does entirely away with pain. Make no mistake; grace does entirely away with karma. It is like a medicine that is labeled, good until 1968. If used in 1973, the medicine is entirely ineffective. The body is the medicine. God puts a date on the medicine; so it is not effective.

Baba

21

Love is God's fragrance

From the time one gets up in the morning till one goes to bed in the night, one is struggling for one's livelihood and is spending time studying various types of books, forgetting the Divine. What happiness can one derive from such a life? **Oh** man, have you ever thought of this? Man also strives in different pursuits in order to get blissful happiness. Can one get bliss from objects of the outer world, or is it available in a particular place or region, or is it possible to get it from some persons?

Nobody seems to have pondered over this. Bliss is present everywhere.

What is the point in searching for it in a particular place or object or person.

God is immanent in all living creatures, all objects, and all places, without exception. This is very well-explained in the **Bhagavad Gita**. Einstein, the famous scientist, has given a new name **psychotronic** for this. He said, How can I call God, who is omnipresent?

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God is hidden from the physical eye in all beings, in all places as Cosmic energy. We are in constant search of God, within the limitation of a compact form. There is bliss, but it has no form. Love is there but it has no form. How do we experience that which has no form?

Love may not have form, but you can see this love expressed through a form, which exudes real love. Here we see a flower. Even without seeing the form, you are able to enjoy the fragrance of the flower. When we experience the fragrance, we can only surmise that the form of the fragrance is the flower.

Experience love, the fragrance of God

Ancient sages who experienced the fragrance of the Divine were searching for the form. Sages who had renounced everything made lot of sacrifices to search for the form of the divine fragrance, but they were unable to experience it. They enquired about this in forests and bushes. They could not find the source. Some have left it in the half-way stage, being satisfied with the fragrance that they had experienced.

One must not give up in any pursuit, once one is determined to take up the same. When you have asked for a certain thing, do not give up till it is achieved. When you have thought about a particular scheme of action, do not rest till it is completely carried out. This was the type of determination that the sages adhered to in achieving the objective to the extent that the Lord should at last get disgusted and grant their request. To go back from the pursuit undertaken is not the quality of a true devotee.

With such relentless determination, they were able to find out the flower from which the fragrance emanated. Thus, they experienced the fragrance of bliss. Some of the seekers could not experience the fragrance due to severe cold. Those who could not experience the fragrance were termed atheists. Even

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though they had the nose they could not experience the fragrance of divine Bliss. They are unfortunate people.

But those who were able to experience this bliss exclaimed in ecstasy **Vedahametham Purusham Mahantham** (We have realised the supreme personality of the Godhead). How to realise this? In every human being, the bliss of **Ananda** is emanating from the hearts, just as fragrance comes out of a flower.

The heart is complete and full. That is Full, this is Full, and when you take out the Full from the Full, what remains is also Full, says **Veda**. What is the totality of Nature?

Perfection is total and divine

For example, you buy one kilogram of jaggery. From this you take a bit and put it in your mouth. This tastes sweet. Take some pieces and mix it in coffee or water, they become sweet. All the pieces are equally sweet. The balance left is also sweet. So the quality of sweetness is not reduced when you take bits out of the full piece of jaggery. Every bit is equally sweet.

Totality relates only to one quality. There was one expert artist by the name Anthony who used to make violins. He used to take one year to make one violin. One of his friends asked him how he could earn enough to take care of his wife and children if he took one year to make one violin. He said, God is the embodiment of totality. Therefore whatever we do should be totally perfect. On the selfish ground of carrying on a living, I cannot compromise on the quality of perfection. The only way to please God, who is the personification of perfection, is to stick to the principle of perfection in its totality, so that God will confer Bliss on us.

This is how the artist taught his friend. Whatever little job we may undertake, we should do it with perfection. God is perfection.

We are part of the Divine. We should also stick to this principle of perfection in its totality. Because of his scrupulous adherence to his principles, Anthony earned great fame and his **Sathya Sai** Speaks, Volume 31 177

violins are famous even today bearing the reputation as Anthony's Violin.

In order to experience Divinity, we should have totality,

which is unity and not multiplicity. We are considering the one as many instead of unity in diversity. We only divide and do not make efforts towards unity.

All are one; be alike to everyone

The tailor has got the instruments of scissors and needle. What does he do with them? You give him a single piece of a two metre cloth and ask him to stitch a shirt. The tailor takes the scissors and cuts the cloth into several pieces like those for collar, arms, etc. The single piece of cloth is cut into bits. The tailor joins them all and stitches them into a shirt. It is the pair of scissors that he uses to cut the cloth into pieces. Then he uses the needle to stitch them together.

We divide the one God into many, like Rama, Krishna, Jesus, Allah, Zoraster. But with love, we should bring them together. We should say, All are one, my dear son; Be alike to everyone. This is the saying of Jesus. When he was put to suffering, the disciples were feeling very sad. But they went on accusing the head priest and the priest community. The governor who placed that order was also criticised. To teach this principle of unity, Jesus said, All are one. We should not criticise anybody or blame anybody. It is love that will not deride or hate anybody.

There is a gulf of difference between worldly love and divine love. Divine love does not ask for anything. It is selfless. It is not mindful of praise or blame. Love is desireless and continuous; you will not find even a trace of selfishness.

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Worldly love and divine love

Divine love always gives and never receives. Worldly love only receives and does not give. It is full of selfishness and expects a reward in return. Divine Love does not desire any return. Love is equal only to love. Nothing else can be equated to love. This unparalleled and incomparable Premathathwa (principle of love) is only divine love.

How is worldly love? You all know about it. Suppose, a boy gets married and few days after the event, they go for a walk in the park. He sees a thorn in the path. Immediately, out of his love for his newly wed wife he shouts, thorn! thorn! and pulls his wife away, lest she hurt her feet by stepping on the thorn. At that moment, out of the consideration for his wife as his life, he pulls her out of the risk of stepping over the thorn.

The same couple walks in another path six months later. The husband notices a thorn in the path. What does he do now? He warns her to watch her step and be careful. Some more months later, when a similar situation arises, the same person in an indignant tone asks his wife, have you no eyes, can you not see the thorn?

Thus worldly love goes on diminishing in its magnitude as time passes. Divine love never diminishes but is constant and changeless under all circumstances, and after any number of years, even after several aeons and births.

The Lord's love is sweet love. His words are sweet. Everything about the Lord is madhuram (sweet). That is why the gopikas (cowherd maids) of those days, sang Madhurathipathe! Akhilam dadhuram. They could not bear the pangs of separation from Krishna. They went round Brindavan asking even the flowers, Oh flowers! Did you see our beloved Krishna? They were not mindful of the thought, whether a flower was capable of seeing Krishna.

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What does this mean? Even the flowers, leaves, branches, and plants will see the Lord, who is all pervasive. But, Krishna was described as unique by the gopikas, who exclaimed, He is dark in complexion, with eyes comparable to a lotus flower; by any chance, have you seen Him? He has a peacock feather on his head, Oh creepers! Is He hiding in the bushes?

God is full. You cannot say, He is only in this and not in that. You have to love all. You should not love with the motive of getting any fruit or reward. You should love for love's sake.

Gopika's love for Krishna

A newly wed bride came to her father-in-law's house in Gokulam (the village of cowherds). The tradition of that place in those days was that all the villagers should go to mother Yasoda's house and light their lamps every evening from the lamp in that house. This was because that was the house of the richest family of that village and because Lord Krishna was born in that house. He was God, in whom all Ashtaisvarya (the eight types of wealth) were enshrined. The villagers believed that, because the Lord of all wealth was there, by lighting their lamp from that hallowed house, they would also have the benefit of all wealth.

This view was not shared by the father-in-law and mother-in-law of the newly married girl. They complained that all the women were going after Krishna, who was in Yasoda's house. But this daughter-in-law was very eager to see the charming form of Krishna, which attracted all other young women of the village. In fact, she used to ponder over the infinite capacity of the God-incarnate and sing His glory as Shabdhabrahmamayi, Charaacharamayi, Jyothirmayi, Vangmayi, Nithyanandamayi, Paraathparamayi, Maayaamayi, Shreemayi (Supreme master Sathya Sai Speaks, Volume 31 180

of sound, master of movable and immovable things, one full of effulgence, one of good speech, full of eternal bliss, supreme power, creator of illusion and master of prosperity). She used to sing the glory of Lord Krishna in this way within herself, for fear lest her parents-in-law may reprimand her.

As God's Will would have it, one day, the mother-in-law had developed high temperature, so the daughter-in-law had necessarily to go to mother Yasoda's house to light the lamp. She was allowed by her mother-in-law only for that day, as an exception.

Yasoda used to keep a lamp outside. So, she had to light the lamp and go away. She was feeling sad that though she came to that house where the Lord had incarnated, she could not have even a glance of Him because the door was closed. She was lost in contemplation as she was lighting the lamp and the flame even started burning her hand. When her dress also started catching fire, on sensing the smell of burning cloth, **Yasoda** rushed out of the house and asked the girl, Are you mad? Are you not aware of your cloth getting burnt?

This daughter-in-law was smiling as though in bliss. She said that she was seeing the form of Krishna in the **iyothi** (flame). On hearing this, the other **gopis** (cowherd maids) who came to light the lamp started dancing in joy and ran through the streets. The lady's name was **Suguna**, and they sang that **Suguna** burnt her hand but was smiling in joy as she saw the form of Krishna in the **iyothi**.

The mother-in-law of **Suguna** heard this too. She got terribly annoyed and even beat her daughter-in-law. She was exclaiming, Because I took ill, you had to be sent to **Yasoda**'s house. You say that you saw Krishna there in the flame. How can we bear this haughtiness of yours? So saying, she went on beating her daughter-in-law. But the latter never appeared to heed all this, and was in rapture.

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The **gopikas** started singing, In spite of her mother-in-law beating her and her husband becoming angry, **Suguna** never bothered. Nor was she afraid of anything. She was enjoying as though the picture is printed on a paper. Nobody can separate them. In this way, the **gopikas** enjoyed the company of Krishna. Different people enjoy in different ways. But God is totally present in every heart.

God is in every creature as love

If you take a small vessel to fill water from the ocean, you can get only that much of water that that vessel can hold. If the vessel is bigger, it can hold a larger quantity of water. If you taste even a drop of water that is saline, whether the quantity of water is more or less, the quality is the same and total. Similarly, God is in the form of love in every one. The quality is the same, though the quantity may vary. That is why the **Upanishad** declares, That is Whole and this is Whole.

The **Pandavas** and **Kauravas** started the battle of **Mahabharatha**. **Vyasa** came in a chariot to bring about a compromise and avoid a conflict, which would result in loss of lives. **Vyasa** composed several epics and codified the Vedas into four, though they were countless in number. With the view that the people cannot go through all the Vedas, he classified them into four namely, **Rik**, **Yajur**, **Sama** and **Atharva** Vedas.

Vyasa had knowledge of the language of the insects, birds, and animals. When he was going in the fast-moving chariot, he saw an insect moving fast across. He asked the insect why it was hurrying so fast. The insect replied that the chariot of Arjuna was approaching very fast and, before it approached, it

had to reach safely its home where its family members were waiting. **Vyasa** realised that the attachment to wife and children was common not only for human beings but was for other beings as well, like the insect.

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Of all creatures, the human being is considered the best.

Because we do not know the language of lower beings, we are not able to realise that insects, birds, and animals also have such feelings of attachment. Only then did **Vyasa** declare that God is in the form of hands, feet, eyes, ears, everywhere. Divinity is everywhere. But love of Divinity is selfless; this is spiritual, while worldly love is selfish and transient. We must change worldly love into spiritual love.

All are acts of God

Ruchir narrated a story. An emperor arranged a very big exhibition. He said anyone could pick any article one liked. What was this exhibition? In the world of exhibition, the exhibits range from insects to human beings. It is full of different objects and creatures. The vast humanity visits this exhibition and takes whatever it wants. They show preference and take costly things.

A woman entered this exhibition and saw sacred things, sacred wares, forests sacred to sages and saints, and all pertaining to the Will of God. All are acts of God. God is the master of this world. I did not bring anything with me when I was born. Nor do I take anything when I depart from the world. We do not even leave behind the address. So saying, she walked empty-handed.

The king asked her why she was not taking anything. She said, It is natural. I came empty-handed and I am returning empty-handed.

The king asked her to take at least one article. She asked whether he was prepared to give anything. She said, I want only you. When you become mine, the entire property in the exhibition belongs to me.

Then God gave himself to her. She said, This is the consummation of my birth. Out of all the time we spend on **famSathya Sai** Speaks, Volume 31 183

ily, wealth, food, **etc.**, if only we spent a fraction of that time in contemplating on God, our last journey would be very safe.

The gate of the God of Death is made very heavy material.

In order to open the door we have to contemplate on the **Lotusfeet** of God.

Every human is **Ardhanari**

Who is the lady here? It is **Prakriti**. All are women! Simply because you wear pants and a shirt you do not become a **Purusha** (male). The one who wears a body is a **sthri** (woman).

The awareness that pervades the body is called **Purusha** it is **chaithanya** (consciousness). The body is **jada** (Inert). Man is a combination of both.

This combination of the awareness within, the **Purusha** or masculine aspect, and the inert body or feminine aspect is

termed **Ardhanaareeswara** (half-male and half-female). Not only **Easwara** but every human is an **Ardhanari**. So, human life is not a single entity but the combination of **Prakriti** and **Paramatma**, or the feminine and the masculine aspects. In this drama of life, all are actors. Even **Bhagavan** is acting a role. The world is like a stage. God is the Director, and as per God's directions, all are acting. Simply because a person wears the dress of a male, he cannot be termed masculine. Suppose the anniversary of a girl's college is being celebrated. They may enact a drama in which the girls may act the role of a king; minister, sepoy, watchman, **etc.** All the actors are girls. They have only taken the role of these males. The males should not pride themselves by saying **Udhvogam**

purushalakshanam

(to hold a job is the prerogative of males).

The **Atmashakthi** (**Atmic** energy) is common in all.

Now you find many women going for work, and there are many males who do not work. Dharma is the characteristic of human male or female. Truth is the characteristic. Truth is his characteristic. Truth is God. Love is God. Live in Love.

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Surrender to the Divine within

Divinity is total in everyone and everywhere. You cannot see Him with the physical eye, but you can visualise with the wisdom eye or inner vision. You have air, you cannot deny this, even though you cannot either see or catch hold of it. Similarly, god is in many forms.

When it is hot, you can experience coolness either by a hand fan or an electric fan. Air has not come from the fan.

Whoever uses the fan gets the air. The intellect is the fan. If you turn it toward **Atma**, you get **Atmananda** (**Atmic** bliss). On the other hand, you turn it toward the body, you get temporary bodily pleasure, which is momentary.

The body cannot be depended upon to cross the ocean of life. It is perishable and transient. It is full of dirt and filth, flesh and bones. You have to surrender to the Divine within. Once you have Divinity to help you, there is nothing that you cannot achieve.

29 April 1998

Sai Sruthi, Kodaikanal

22

Greatness of mother's love

No one brings any wealth with him
from his mother's womb.

He carries nothing with him
when he leaves the world.

Even a millionaire can eat only ordinary food
and cannot subsist on a diet of gold.

One may wax arrogant over one's accumulated wealth,
but nothing of it will accompany him,

And in the end the wealth may fall
into the hands of thieves or go to the State.

Realise that the only thing that is permanent
is the spirit.

What else can I convey to you?

From ancient times, it has been the practice in **Bharat** (India) to revere the mother as God. From the outset, the Vedas have declared, Revere the mother as God, father as God, and **Sathya Sai** Speaks, Volume 31 186

preceptor as God. If they are gods, for what purpose are they gods? In the ordinary course of daily existence, they are gods for worldly purposes. For the human body, the mother, father, and preceptor are to be deemed as divine. But, for the pursuit of life, the Divine is the only God, There is another Sanskrit saying that hails God as mother, father, kinsman, friend, wealth, knowledge, and in fact the Supreme Lord of everything. This means that for the spiritual life, God is everything. The mother and father are residents of the home. The preceptor dwells in his ashram. But God is the indweller of the heart.

Only God can reside in the heart. It is true that mother, father, and preceptor are divine, but they are not entitled to dwell in the heart. They have to be revered, adored, and made happy. God alone deserves to be worshipped.

God is nearer to man than his mother,

Closer than even the father.

To give up such God is a heinous sin.

This is the truth proclaimed by **Sai**.

Importance of mother's blessings

It was part of the ancient tradition that when the son wished to set out for the battlefield to secure victory or go to the forest to perform penance, he would first go to his mother and seek her blessings. **Dhruva**, a six-year-old child, took his mother's blessings, set out to the forest to perform penance, and realized the vision of the Divine.

Arjuna prostrated before his mother to get her blessings prior to leaving for the battlefield. The mother told him, May victory be yours.

Duryodhana also went to his mother, prostrated before his mother, and sought her blessings for victory in the war. The mother told him, Where there is dharma, there will be **vicSathya Sai** Speaks, Volume 31 187

tory. This was **Duryodhana**'s mother's blessing for her son.

Duryodhana then went to his preceptor and sought his blessings. The preceptor said, Where there is Krishna, there is dharma. Where there is dharma, there will be victory.

Therefore, victory can be ensured only where dharma and the Divine are present, according to the mother and the preceptor.

Mother's blessing and divine grace are both **necesssary**

In those days, what the mother declared proved prophetic.

Whenever a mother conferred her blessings on her son, the Divine was present there to declare, May it happen so. Besides the mother's blessing, divine grace is also necessary.

Hence, every son should make every effort to please his

mother. Without keeping his mother pleased, the son cannot achieve anything in the world. The son should have those qualities that enable him to please his mother. At the same time, the son should also strive to win the Lord's grace. Without earning God's grace, the mother's blessings alone will be of no avail.

After the end of the Kurukshetra war, Krishna went to see Gandhari, the mother of the Kauravas. Dhritharashtra, the father of the Kauravas, was also in deep sorrow. Gandhari spoke to Krishna in great anger and anguish, Krishna, the Pandavas and Kauravas are sons of brothers. What is the reason for your animus against the Kauravas and your partiality for the Pandavas? You continually protected the Pandavas but you did not save even one of my hundred sons from death. Why this discrimination

by you?

Krishna smiled at her and replied, In your indignation and anger, you are using words recklessly. The fault is only yours. Although you had one hundred sons, have you seen any of them? How can children not at all seen by the mother hope to get the grace of God?

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The more one strives to give joy to the mother, the more the motherland will rejoice. The mother and the motherland go together.

When Pandavas were about to leave for battle, Kunti pronounced a special blessing on them proclaiming that victory would always be on the side of those who stood for dharma. She said that great warriors who went to fight with valour were blessed by their mothers with a protective amulet (raksha kavach). In the case of the Pandavas, Kunti declared that the benediction Sri Rama Raksha may serve as the amulet for them on the battlefield. This shows how important a mother's blessing is for the success and welfare of the children.

It is to demonstrate to the world the importance of reverence for the parents and the need to receive their blessings that Swami also makes it a point to visit the Samadhi of the parents of this body twice a year. In reality, Swami has no filial love for parents as such, but Swami adheres to this practice to serve as an example to the world.

Mother Easwaramma's presence

Now it is 30 years since the mother of this body passed away. But she is continuing to move about in her physical body around Swami. Three boys sleep in Swami's room. They have also witnessed her presence. I am telling this today because the life of ideal mothers has permanent significance.

In Prasanthi Nilayam, Swami takes breakfast after bhajan and proceeds to His place in Poornachandra Auditorium. Early in the morning one day, mother Easwaramma was standing at the door in her usual form. I asked her, Why did you come?

She said, Swami, I have come here with a prayer to You.

You are omnipresent and omniscient, but You have to control

one thing!

What is that? Swami asked.

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She said, Devotees and students offer handkerchiefs to You. But, heeding my prayer, please do not receive handkerchiefs from everybody. The times are not good. The handkerchief may be tainted with poisonous stuff. In the usual course, You use the handkerchief to wipe Your nose and mouth. So, You may receive handkerchief only from those on whom You have confidence and trust as good devotees. Do not accept from all and sundry.

Easwaramma's advice to Swami

Mother's love lives on for all times, long after her passing away. Twice she appeared in the night. The boys sleeping in my room noticed her presence. Those boys had not seen her at any time. They wondered who the old lady could be. The key of the lift was in their hands and there was no staircase leading to the apartment. How did she manage to come here? When the boys asked this question, Swami woke up. I went near her and asked her why she had come again. She replied, I cannot live without seeing You often. The moment I see You, I feel happy. After saying so, she gave me some piece of advice, Swami, all persons describe themselves as devotees. But no one can tell who are real devotees and who are fake. Totally dedicated devotees will be ready to carry out anything You ask them to do, but there are others who come for their own selfinterest. By coming to You they get their desires fulfilled and forget You thereafter. In this matter, You should be very careful. Swami replied, I shall take due care. There is no need for you to tell me.

After hearing this, she laughed and left the room.

I am conveying to you this episode as direct testimony to the greatness of mother's love. She might have given up her body but she is always with Swami. She said, I have performed many sacrifices for Your sake and have done many

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kinds of pujas. I realized the proof thereof. For 40 years I was with You. My life has its fulfillment.

Kondama Raju's devotion

Kondama Raju was the grandfather of this body. He was also like my mother. He had two sons. The father of this body was Pedda Venkapa Raju. His younger brother was Chinna Venkapa Raju. Two sons of his deceased brother, Subba Raju and Venkatarama Raju, also lived with him.

When all four were together, the family was large and there was a desire to have division of property. At that time, this body was eight years old. Kondama Raju summoned the sons. They told him, At this stage, you cannot live alone. So, you can stay with each of us by turn.

He replied, I don't want to stay with any one of you. You can take your share of the property. Leave Sathya with me. It is enough. If Sathya is with me, everything is with me.

From then onward, Swami was staying with **Kondama Raju**. He was a great devotee and lived up to 116 years. Due to his deep devotion, he recognized the truth about Me. Swami was entering His ninth year. At that time there was no one near us. He closed the door. I was then preparing food. Swami knew the art of cooking well. People from the neighborhood used to come to our house to take food prepared by Swami.

While I was in the kitchen, **Kondama Raju** came uttering **Sathya, Sathya** and held both My hands. He said, These are not hands. I consider them as Your feet. I have one wish to make to You. Before I pass away, You must pour water into my mouth at the last moment of my life.

Swami gave him this promise.

After that, he lived for 19 years. He used to visit the new **mandir** (temple) after it was opened both morning and evening. **Kondama Raju** was in the habit of coming early in the morning. Swami used to sleep outside the **mandir** on the sand. **ExSathya Sai** Speaks, Volume 31 191

pecting His grandfather, Swami would cover Himself completely, including His face. I did not want him to know that I was awake. Assuming that Swami was asleep, the grandfather would touch Swami's feet and leave. He had an embarrassing feeling that others might have a mistaken impression on seeing a 116 year old man touching the feet of a young boy. As soon as **Kondama Raju** left, Swami would get up.

Gopis (cowherd **mainds**) used to sing a song, **O Krishna**, can anybody wake up a person who is pretending to sleep? How can anyone open the eyes of a person who has deliberately closed his eyes? Like that, I used to keep My eyes shut and pretend to be fast asleep. This was one of the **leelas** I used to perform.

Swami keeps up the promise given to **Kondama Raju**. The time for fulfilling the promise I had made to **Kondama Raju** was fast approaching. In those days, I used to drive the car myself. I was going to the city in Morris 200. **Kondama Raju** called Swami's mother **Easwaramma** and said, Come here. Swami is coming. He is coming for my sake. My last moment has come. Therefore, please bring a tumbler of drinking water.

He then asked her to put a few **tulsi** leaves in the tumbler. He asked Swami to sit on the **cot**. He said, Swami, the sky may come down but You will keep Your promise. The ocean may dry up but You will not go back on Your word. To fulfil the pledge You gave 30 years ago, You have now come. Swami broke into laughter.

Kondama Raju said, Don't try to deceive me through Your laughter. Take this tumbler and drink a little of the water and pour the balance into my mouth.

Then he related a story. **Dasaratha** performed **Puthrakameshti Yajna** to get four sons. Lord **Narayana** Himself took birth as his son. **Adishesha** was born as **Lakshmana**. The conch **Sathya Sai** Speaks, Volume 31 192

and mace manifested as **Bharata** and **Satrughna**. Although he had four sons, no one was present to administer water to him at the time of his passing away. Swami, You have taken birth in my **Ratnakara** lineage in **Apasthamba** Sutra and **Bhardwaja Gothra**. All these are the signs of Divinity. This means that the Divine is born in my family. Now fulfil at least this prayer of mine. Do not refuse.

Swami replied, I have come for this very purpose.

When I started to pour water into his mouth, he protested, saying, You must first drink a little and then pour the remainder in my mouth.

Swami drank a little and poured the rest in his mouth.

Kondama Raju then turned to his daughter-in-law and said, **Easwaramma**, the fame and power of your son will spread all over the world. The whole world is changing. Lot of people from foreign countries will come. Be on the alert. Do not give room for the delusion that this is my son and my child. He belongs to all. Swami belongs to everyone. He is not related to one family only. He placed his hands on Swami's feet and breathed his last.

Even he keeps coming to me from time to time. He told me, I have no further rebirth. By my association with You, my life has been redeemed. With Your Grace, I have become immortal.

He used to come from time to time and warn me against what was happening in the **mandir** (temple). No one can touch You, and there can be no danger to You from any quarter. Because of my past physical association with You, I am saying this. It is more a prayer to You. Even now, **Kondama Raju** and **Easwaramma** keep coming and talking to Me.

A divine comedy

In **Prasanthi Nilayam**, there was a devotee who had serious heart attack. Swami left the body to protect him and went out **Sathya Sai** Speaks, Volume 31 193

of His body at 2 a.m. and did not return to the body till 3 p.m. next day. The boys who were sleeping downstairs and those sleeping in Swami's room started crying. Along with them, **Chiranjeevi Rao** went and brought **Dr. Alreja**.

The doctor has great devotion to Swami. He has been in **Prasanthi Nilayam** for the past 40 years. He came and examined Swami's pulse. There was no pulse at all, no movement in the body. He started weeping. He remarked that there was no sign of life in the body.

Then **Chiranjeevi Rao** observed that it was not unusual for Swami to go out of His body now and then and that he had seen it. He told the six boys not to speak about it to anybody. The six boys were a good lot. These boys took **M.B.A.** degree in Swami's institute and had training in **Delhi**. They did not want to leave Swami. Despite **Chiranjeevi Rao's** appeal, the boys could not contain their grief.

At that moment, I got up with a smile and asked what the matter was. I asked them, What is this drama you are enacting?

They replied, Swami, who is playing this drama? Is it You or we?

There is a boy named Srinivas. He has passed Engineering and M.B.A. and is staying with Swami. He remarked, It is not our drama, Swami, but it is Your drama.

Then Swami said, Many people are waiting outside. I must go out for darshan.

From early morning till 3 p.m. in the afternoon I had not taken even a sip of water. They requested me to drink at least a cup of buttermilk or porridge. Swami said, I am not used to it. Swami took His bath and went out. This kind of thing used to happen now and then. All the boys staying with Me know about it.

There are mothers who are worried when their children take to the spiritual path. They hardly realise that it is the fruit Sathya Sai Speaks, Volume 31 194

of many past lives that accounts for children taking to the spiritual path. Mothers should rejoice over such a development rather than worry about it.

Many parents desire that after the education of their children is over, they should get married, get a good job, and achieve a high position in life. Out of their love, they want their children to achieve greatness. Swami's love is not like that; Swami wants them to achieve goodness.

What is the difference between greatness and goodness? A good man sees divinity even in a human being. A great man sees the human even in God.

Ravana was a great man who had performed great penance. He was very powerful. But seeing Rama in human form, he considered him as a mere human being. On the other hand, Rama was different. He saw the Divine in all beings. That is the mark of goodness.

It is better to earn a reputation for goodness than be known as a great man. All that you find in a great man is only selfishness. But in a good man, you find total selflessness. Therefore, all of you should strive to become good men. Revere your parents. Give them joy. Show your gratitude to them.

Students concern for Swami

Some students prefer to stay with Swami. The students know that at Kodaikanal Satyajit made a declaration in public even when his parents were present there, I am coming out with my doubt in the open. You must all forgive me. All sorts of officers are coming to Swami. They seek fulfillment of desires and go back. Many business people also come to Swami. They also refer to Swami about their difficulties and go back after securing relief. People with ailments come to Swami and they leave after getting cured. We students have come to Swami. Many of them benefit from the free education given by Swami and leave the Institute.

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Who is taking care of Swami? Nobody seems to be concerned about Swami's well being. Many times Swami falls

down. Once, when Swami slipped and fell down, a pillar fell on Him. Swami did not care for it. The boys were very much worried in the night. It is necessary that someone should always be with Swami. Only when one or two people sit with Him does Swami take some little food. When He goes alone for lunch, He eats very little.

My attitude is to eat whatever the students eat. I don't want to eat separately. Swami came to Brindavan from Puttaparthi and took the students to Kodaikanal. Swami used to eat only ragi and groundnut chutney. At Kodaikanal all were eating together. Swami also took His meals in their midst.

If I were to take ragi, boys may not like it. If I want them to eat ragi, they are not used to it. So Swami started eating rice food which students take. Swami likes only ragi, because He stopped taking ragi. He lost 6 kg in weight during 20 days stay at Kodaikanal.

In Puttaparthi, Satyajit was in the habit of taking My weight now and then. He used to plead to Swami to get on to the weighing machine. When Swami was in Puttaparthi He weighed 108 lbs. At Kodaikanal, when weight was taken, it showed reduction by 6 kilos. Swami weighed less than 100 lbs. Satyajit said that he was greatly worried.

I told him that he should not speak about this in public.

Satyajit said, I offer my entire life to Swami.

Swami said that he should not say such things in public.

But Satyajit spoke with courage and boldness.

At that time, Indulal Shah, Chairman of World Council and others were present. All of them congratulated Satyajit on his speech. This is a point about which no one has cared for. Indulal Shah said, Even though I am a member of Central Trust I have not thought over this point. This is a grievous lapse on Sathya Sai Speaks, Volume 31 196

our part. Hereafter, we will bear this in mind and act accordingly. God as Mother

It is clear that each devotee has his own ideals and aspirations. But those who are imbued with a feeling of rever-ence for their mother will always have good feelings. One day Satyajit was concerned about surgery done for his mother's fractured leg. As far as I am concerned, all persons are good. But there is something special about this lad Satyajit. He used to take Swami's permission and massage her leg every day. He wanted to do this to relieve his mother of her pain.

At Brindavan, I was lying in bed. He came and started massaging My leg. I said, I have no pain in My leg. He remarked, Swami, if You have pain You won't speak about it. You keep moving about irrespective of the pain. Swami then observed, I am used to this.

He said, In massaging Swami's feet I am rendering service to my mother.

He left for Puttaparthi and was staying in the hostel. He closed his eyes. He experienced that he was massaging Swami's feet. He observed, With this experience, how can I

be attached to the world?

Swami remarked to him, Don't speak in that way. Be silent and carry on your duty.

He passed his M.Sc. After that he joined the M.B.A. course. I told him, You have already got a P.G. degree. Why do you want to join M.B.A.?

He replied, I can stay with You, Swami, for two more years. That is the reason.

In this manner, each student has his own desires. There are any number of students imbued with such feelings. Those who develop taste of maternal love adore God as mother. Many boys go out into the world and get caught up in worldly affairs Sathya Sai Speaks, Volume 31 197

because of their actions in previous lives. Students should feel, Having discovered God, we do not need anything else. God will take care of mother, father, and everyone else. They should develop that firm conviction. Without that faith they can have no happiness.

At Puttaparthi, a Reddy from Nellore brought the film Prahlada and showed it to the students. The actors were small boys. The film showed that, while drinking poison, Prahlada was chanting the name of Narayana. His father had Prahlada thrown from a mountain top by two rakshasas (demons), Chanda and Amarkha. As he fell, he chanted the name of Narayana, and Narayana held Prahlada in His hands. The father wanted him to be bitten by serpents. As he chanted the name of Narayana, the serpent did not bite him. The father tried to get him crushed under the feet of an elephant. As Prahlada uttered the name of Narayana, even the elephant became Narayana and did him no harm.

All this was shown in the film; but Satyajit said, I have experienced all this directly. I don't need to see a film. I only want Sai Narayana. It is only because of merit done in previous life that such experiences came to a person from childhood.

The other day, I asked him to participate in bhajans. He said he would sit under an Asoka Tree and participate in the bhajans. Swami does not impose His Will on anybody. He told Satyajit, You may do what pleases you.

How Satyajit strictly adheres to Swami's ideals

In this manner, many students are imbued with noble feelings. Some students appear as supreme devotees as long as they are in the college, but the moment they leave the college, they go astray. Their speech and their actions are bad. Hence, I often tell them, as I did at Kodaikanal, Cultivate good speech. Develop a good vision (samyag drishti). This leads to good Sathya Sai Speaks, Volume 31 198

thoughts. Good thoughts make a person listen to what is good. By listening to good thoughts one is impelled to perform good actions. Good actions lead to liberation.

Satyajit strictly adheres to Swami's ideals. He will not look at anybody. I asked him, What is wrong if you see persons with good feelings or to see others.

He replied, I have no use for such good feelings or to see others. I want only feelings about Swami within me.

Swami then said, Please yourself.

Some students are like this. All the boys who came to Kodaikanal this year were exceptionally good boys. How lucky they are cannot be described. I took care of everyone, of all their needs. If there are more such boys, the world will improve vastly. It is only when individuals improve that society can improve. When society improves, the country improves. Improvements must start with individuals. The individual, the collective, and the world together constitute the Divine. Offer your love to mother and enjoy life

Noble mothers give birth to noble sons. Mothers should also feel lucky to have noble sons. Kondama Raju used to tell his daughter-in-law, Easwaramma, you have no idea of your great good fortune. You are not an ordinary woman. The Lord Himself is with you. What a lucky woman you are! Easwaramma was the daughter-in-law of Kondama Raju. Has there been any instance of a father-in-law adoring his daughter-in-law? He used to say, Easwaramma, your name has been vindicated. Easwara's mother is Easwaramma. This was the way they praised Easwaramma. Kondama Raju was one of those rare persons who could perceive the Truth. Those who cannot recognize the Truth will never be able to understand it. They are like a blind man who cannot see the sun even during the day.

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Those who are on the spiritual path and who have love for their mother can accomplish anything in the world. Many grown up men belittle the role of their mothers, saying that they might have done them some good in childhood. They feel proud about their job and position. But they forget to whom they owe their position.

Adi Sankara got the blessings of Mother Parvathi as a young boy of seven years while doing worship to the goddess in the absence of his father. After getting the blessings of the goddess, he achieved great distinction in mastering all the Vedas and scriptures within a short period.

You have to offer your heart to God because He is the Indweller of heart, while father and mother are only dwellers in home. Respect your parents with the Divine in your heart. Tasting the sweetness of your mother's love, offer your love to her and enjoy life.

6 May 1998

Brindavan

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The essence of Buddha's teachings

Firmament is the garment of the Divine,

Stars are His eye,

The melody of His laughter

Fills the Universe.

There are many non-believers in God who were ruined in

life, but there are none who believed and failed in life. Embodiments of Love! In ancient times, many spiritual aspirants went out in search of knowledge of the Self and studied scriptures and visited holy places to acquire experience of the Divine. But they could not get the wisdom they sought. Even though they recognized the distinction between the animate and the inanimate, they could not get spiritual illumination. True enlightenment is attained by the awareness of the identity of the One and many (Vyakthi and Samashthi). In spite Sathya Sai Speaks, Volume 31 201

of the passage of time, man has not been able to recognize his reality. Knowledge of the Self cannot be got by the study of scriptures or from preceptors or by the grace of great men. Brahman cannot be seen in the external world. It should be experienced

only in one's heart. It is a mark of ignorance to seek the Self in the outside world.

Seek the Self within

For 26 years Buddha sought the realization of the Self by studying scriptures, meeting sages and saints and listening to their teachings. He found that by these means he could not experience

reality. He realized that the knowledge of the Self has to be gained through an inward search. He stopped the outward quest and gradually experienced knowledge of the Self from within. He then declared:

Buddham Saranam Gachchami.

Sangham Saranam Gachchami.

Dharmam Saranam Gachchami.

Through his enlightenment, he discovered the importance of Dharma and wanted to make it the basis of society. Buddha realized that self-realization cannot be attained through penance or prayers or austerities. At the outset, Buddha emphasized the importance of developing good vision (samyag drishti). Good vision leads to good thoughts, good speech and good action.

Next he laid stress on association with good people. The company of the good leads to good deeds. The four rules to be observed are: cultivate good company, avoid association with evil persons, do meritorious deeds always, and remember what is transient and what is eternal.

Good company does not mean merely association with good people. Sath refers to the Divine. What is required is to seek the company of God, who is the source of all bliss. When Sathya Sai Speaks, Volume 31 202

one's thoughts are centered on God, one's feelings, speech, and actions get sanctified samyag bhavam, samyag sravanam and samyag kriya. This leads to the purity of the inner sense organs. Purity in thought, word, and deed is the requisite for experiencing the Divine. This triple purity is considered the essence of humanness.

Buddha recognised this Truth and experienced bliss. His

mother Mayadevi had passed away nine days after his birth. After the death of his mother, Buddha was looked after by his stepmother Gautami. She fostered Buddha with boundless love. To perpetuate the name of his foster mother for the love she bestowed on him, he was called Gautama. Buddha relied entirely on his own inner quest to experience his reality because he found that scriptural texts and preceptors were of no use.

Make your conscience your preceptor

There are many in the world who preach spirituality but none of them has any experience. What is the use of studying books without personal experience or practice. Each one should make his conscience his preceptor.

When the time of Nirvana was approaching, Buddha noticed that his step-brother Ananda was shedding tears. He beckoned Ananda and told him Even till today, the world is not recognising the reality. There are thousands who experience sorrow at the sight of dying persons. But they make no effort to find out what experience is in store for the dead. I know the Truth about it. I am merging in that Truth. To shed tears at this prospect is not justified.

It seems to me that you are grieving over the exalted state that is impending for me. No human being should shed tears over the moment of death of any person. Tears are associated with the Divine and should be shed only for the sake of the Divine and not for trivial matters. You should shed tears of joy.

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Grief is not a proper state for man. Hence no tears of sorrow should be shed.

Here is an illustration from our daily experience. While going in a bazaar, if a person sees someone crying he asks him, "Why are you crying?" Other passersby also question him. If in the same bazaar another person is going about in a jolly mood, no one goes to him to inquire the cause of his happiness. Happiness is considered to be natural condition of man. He seeks it all the time. Sorrow is repugnant to man. It is a weakness of man to give room to grief. By falling prey to grief in many lives, man is perpetually plunged in sorrow. For a person who has firm faith in God there will be no cause for sorrow. Those who give way to sorrow are persons who have not understood the Divine Principle. God is one. He appears to people in different names and forms. Failing to recognise that God is one, people suffer from many difficulties. They worship God as Allah, Buddha, Rama, Krishna, Jesus, etc. These names have been given after their advent in the world and these are not inherent in them. The names are of passing significance.

Happiness is union with God

All that is connected with body is temporary and transient.

What men should seek is enduring bliss. Happiness is union with God.

Buddha prescribed five duties: good vision, good thoughts,

listening to good things, good speech, and good actions. These five-fold duties constitute true **sadhana** (spiritual practice). Man is misusing the talents given to him by the Divine. He is giving free vent to the six cardinal vices like lust, anger, and greed. They are not the gifts of the Divine. They have been fostered by the food people eat. They are animal qualities which have to be got rid of.

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People should speak the truth and avoid speaking what is unpleasant even if it is truth. The entire gamut of human life should be based on truth.

Bharatiya (Indian) culture has placed the foremost emphasis on Speak the truth; act righteously. Speaking truth is a supreme virtue for all people, anywhere. In any circumstance one should adhere to truth. Truth is God incarnate. Righteousness should accompany one like a shadow. When you have truth and righteousness as your guiding stars you can achieve anything in life. All powers are inherent in these two virtues. Man can realize bliss only when he turns his vision inward. Only proximity to God can confer happiness. It cannot be had elsewhere, from anyone else.

It is a mark of ignorance to expect that some other person will give you happiness. Buddha felt sad that people should be subject to such ignorance. He practiced many spiritual exercises and came to a certain decision. He decided to go to **Gaya** and experience bliss by his own way. He found the source of bliss within himself. He realised it could not be got from outside. Every man's heart is the dwelling place of God. Hence everyone should take good care of it and cultivate it as the source of divine bliss.

Cultivate sacred feelings

Because Buddha's teachings were not properly propagated, Buddhism steadily declined in this country. All religions suffer a decline because those who profess them do not practice them in their daily lives. People should practice what they profess. People should live up to the truths in which they believe. People do not act upon the truths they have learnt.

Unfortunately, people today have only outward vision. The external vision is characteristic of animals. You must sanctify your vision by turning it inward. Then you can get rid of **aniSathya Sai** Speaks, Volume 31 205

mal qualities and **divinise** your life. Hence, develop godly feelings within you.

The divine dwells in the heart of everyone. You must enthrall those who entertain godly feelings. Such people should not be discouraged. Divine feelings arise in one only as a consequence of good deeds done in many lives. Only a sacred heart can experience the Divine. The pursuit of any object other than the Divine is a futile exercise worldly possessions come and go, but divinity comes and grows.

The way to God

Embodiments of Love! You have all come from many distant

parts of the world. You have come to experience the joy of participating in the Buddha **Purnima** celebrations. You need not have come all the way from your distant places. **Buddhi** represents the intellect. That intellect must be used properly. Then you will realize what is implied in Buddhism.

People talk about spiritual exercises and waste their lives. All these pursuits are waste of time. It is enough if you develop sacred feelings. The chief **sadhana** (spiritual exercise) consists of getting rid of bad thoughts and cultivating good qualities. Whatever pilgrim center you may visit, try to shed your bad tendencies. Develop good qualities instead.

People speak about nirvana. It is equated with **moksha** or liberation. You must aim at achieving this liberation. Nirvana means experiencing bliss in the last moments of your life. Man does not realize what it is that he should seek and what he should reject.

There are three things required to be done in life. You should try to do good to those that have done harm to you. You must forget the harm done by others and also the good you have done to others. So you should forget what needs to be forgotten and remember those things that require to be remembered. What are the things you have to remember? The good

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that others have done to you. You must remember the good that has been done to you as something sacred. You must express your gratitude to them.

Make all your actions conform to righteousness (dharma).

Whatever actions you do remembering God will get sanctified thereby.

See no evil; See what is good.

Hear no evil; Hear what is good.

Speak no evil; Speak what is good.

Think no evil; Think what is good.

Do no evil; Do what is good.

This is the way to God.

This is the essence of Buddha's teachings. When you are indulging in evil pursuits through your senses, how can you get peace? Peace should come from **hridaya** (the spiritual heart) filled with compassion.

Embodiments of Love! The Divine dwells in each of us in the form of Love.

11 May 1998

Brindavan

24

Quest for Truth

Neither by penance nor by bathing in sacred rivers

Nor by study of scriptures nor by **japa**

Can the ocean of Samsara be crossed

Without serving godly men.

[Sanskrit **sloka**]

Embodiments of Love! Man adopts various means to achieve liberation (from the bondage of mundane existence).

Penance is performed for whose sake? It is for one's own benefit and not for the good of others, nor even for the Supreme Self. In the performance of japa (recitation of the Lord's name), it must be noted that it is done for one's own satisfaction and not for the welfare of others. What should one do to secure redemption from the cycle of worldly existence? Chanting the Lord's name or performing sacrifices or doing other rituals will be of no avail. You have to render service to your fellow human beings.

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Service is true worship

Seva (service) is the highest form of worship and the best penance. Seva is the most important form of reciting the Lord's name. Money that is lost can be earned again. Lost friends may be got back again. Even the loss of a wife can be made up by remarriage. But, if the present body is lost, it cannot be got back again. Hence, the body is highly sacred.

For what purpose should this sacred body be protected?

The body has to be protected because verily it is the primary means of achieving dharma.

Human birth is a rare privilege. It is highly sacred and sublime.

Having been born as human beings, if men do not realize the preciousness of human life, what is the use of being born as human? Man is endowed with the gift of memory. Reflection is natural to him. The search for the meaning of life is an admirable quality. It is as a result of this search that man's creative faculties have resulted in great achievements in the fields of science and in other fields of knowledge.

But, owing to their failure to use the intellect properly and on account of misdirected search, people are lost in different kinds of inquiry. One person sees a tree. He sees only the branches and not the roots. Another sees the roots and not the branches. This is not the right way to find out the real truth about anything.

Real inquiry into the truth calls for an inquiry both into the nature of the branches and the nature of the roots and of the tree as a whole. The scientist looks only at the branches. But the student of the roots is a Vedantin. Whether one is a scientist or a Vedantin, the pursuit of truth calls for a study of the branches, the roots, and the tree integrally.

There is an illustration for this from the scriptures. The rakshasas (demons) and the devas (gods) churned the Ocean of Milk (to get nectar from it.) The first product to come of the Sathya Sai Speaks, Volume 31 209

churning was the dreadful poison, halahala. Not deterred by this outcome, they continued with the churning of the ocean. In the process, Lakshmi (the goddess of prosperity), marvelous beings like Airavatha, the divine elephant, and finally amritam (nectar) came out of the ocean. How could they secure all these? Because of their persistence in their efforts.

People today should turn their hearts toward the search for truth. The human heart is a symbol of the Ocean of Milk. If, in

this ocean, the rope of wisdom is used for churning the heart, some disappointments and failures may occur. Without succumbing to these failures, if man continues his efforts, he will secure precious things like truth, righteousness, and justice. Qualities like forbearance and compassion will also emerge.

All arts originated from the search for truth

People should endeavor to cultivate qualities like tolerance, love, sympathy, righteousness, justice, and truth. People do not give any importance to this quest for truth. The search for truth is being directed toward worldly objects, which are ephemeral and worthless. Men should really dedicate themselves to the quest for the truth that is eternal. All arts have originated from the search for truth.

In this search for truth, though God may not be realised, there will be indications pointing to the Divine. How does this happen? For instance; one may point to the Pole Star (Dhruva Nakshatra) as the star that is seen above the branch of a tree. As a matter of fact, there is no connection between the branch of the tree and the Pole Star. The branch, however, indicates the direction in which the Pole Star is to be seen.

Likewise, all our directions, all the words we utter, all our behavior, all that we see are all related to the search for the truth. All of them testify to the existence of God.

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For instance, we look at the vast ocean. We feel happy on seeing its vastness. We see a high mountain. It arouses a feeling of joy. Looking at a densely wooded forest, your heart is gladdened. These are all signs of the discovery of truth. Though you do not see God in them, they indicate the presence of the Divine in them.

A big tree grows from a small seed. A chick comes out of an egg. One being is born from another. A flower gives fragrance. You get butter from milk. All these are facts discovered in the search for truth.

God is immanent in all objects

The whole cosmos functions on the basis of three types of activity. These are what we experience in our daily life. One is the act of creation. The second is sustenance of creation. The third is the dissolution of what is created. Creation, sustenance and dissolution are all happenings of everyday experience. We witness them everyday. All of them testify to the existence of the Divine who is the embodiment of Truth.

Without realising basic truth, people are engaged in controversies about the whereabouts of God. It is easy to raise questions about God. But it is difficult to make the search for God. Why? God is the truth of all truths. He is present as truth even in untruth. He is bad in badness and good in goodness. He is the merit in the meritorious and the sin in the sinful.

It is in this context that the Gita declares that the Lord is present as the essence (rasa) in all things. God is the sweet essence in the syrup. There can be no syrup without sugar. Likewise God is immanent in all objects. He is like butter in milk,

fragrance in a flower, the good element in every object. This is the significance of the scriptural dictum: "**Rasovai Sah**" (He is the essence of everything).

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God is immanent in everything in the cosmos like sugar in syrup. This is not visible to the eye. It has to be experienced. Creation, sustenance, and dissolution go on according to the predetermined laws. The Vedas have described the master of these three activities as God. It is reaffirmed by the Upanishads. The **Quran**, the Bible, the **Granth Saheb** (of the **Sikhs**) all these have described how the presence of God can be inferred from various indications.

There is nothing in the cosmos that is not subject to these three processes. None can deny this truth. A philosopher or a scientist, an engineer or a doctor, or anyone else has to accept this fact. The master of this process is called God.

What does GOD signify? **G** stands for generation (or creation).

O stands for organization:(sustaining the creation). **D** stands for destruction (or dissolution). All these three aspects can be noticed when we examine any object. All three processes take place according to the will of the Divine. The entire cosmos is encompassed by these three processes.

Happiness is consummation of suffering

How is one to realise this truth? All impulses of man arise from the heart. When the heart is kept pure, all our thoughts, words, and actions become sweet. When the heart is dedicated to right purposes, all our actions become righteous and our life gets redeemed. All that is good or bad in us emanates from the heart. Good and bad are seldom separate from each other. They are inseparable. Happiness is not a separate state. It is the

consummation

of suffering.

The oneness of the Divine subsumes everything. Humanness is the means to realise this oneness. The scriptures have declared that the same Divine Spirit dwells in all beings.

The human body is encased in five sheaths: **annamaya kosa** (the sheath of food or physical sheath), **pranamaya kosa**

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(the vital sheath), **manomaya kosa** (the mental sheath),

vijnanamaya

kosa (the sheath of wisdom), and **anandamaya kosa** (the sheath of bliss).

Among the five sheaths, **vijnanamaya kosa** (the sheath of wisdom) is present only in man and not in other beings. Man should realize the preciousness of this gift of wisdom sheath. It should not be misused. Man is endowed with so many noble and estimable qualities that he should not be treated as a being of no account.

Forgetting all his immense potentialities and treating the physical as most important, man is leading a meaningless life.

It is not the physical (**annamaya kosa**) that is really important.

As long as life is based on the physical alone, man can

have no peace.

Science and spirituality

The sage **Narada**, who was proficient in 64 branches of knowledge, suffered from lack of peace, so he went to **Sanat Kumara**. He appealed to him, Swami! Dispel my ignorance and teach me the way to attain peace.

Sanat Kumara said, **Narada**! There is no field of knowledge in which you are not proficient. You know all the methods prescribed by the Vedas, the Upanishads, and other **Sastras** (spiritual texts). But all this knowledge has not conferred any happiness on you. All this knowledge is concerned with the phenomenal world, which is transient in its character. You cannot secure peace till you gain knowledge of the Eternal. The same truth is declared by scientists when they say that where science ends spirituality begins.

Science is concerned with all the phenomena in nature. It furnishes what is required for the physical body. It is doubtless essential to take care of the body. But the body should not be deemed as the sole truth.

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However, one should devote all efforts to its maintenance and comfort. All achievements are dependent on the body. Even the Divine can be realised through the body. But the body is not yourself. It is only an instrument for realising God. Moreover, the Supreme **Atmic** Principle (**Paramatma**) is immanent in it.

Love is man's most divine quality

There are many vital things to be achieved in the world.

For all of them, the primary basis is love. What could be accomplished by love and goodwill was demonstrated by one of the Prime Ministers of the **U.K.**, William Gladstone, during the reign of Queen Victoria. He was described by his biographer as a noble man, who discharged his duties with love and with a spirit of sacrifice.

Man has many sacred qualities, like love and sacrifice, but he does not put them into practice wholeheartedly. There is divinity in every man. Without recognising this divinity, man is wasting his life on mundane pleasures. Man is the most valuable creation in the world. All things, however precious, derive their value from man.

In man, the most divine quality is love. Love is God. Live in love. Cultivate love for all. This vast world calls for largehearted love. Then humanness will become manifest. Troubles and difficulties are incidental to human existence. But they will pass in due course. What are permanent are the values we cherish.

In the world, every country has its own ideals and aspirations. Every country should adhere to its dharma, its traditional values. When a country disregards its ideals, it goes down as a nation.

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Bharatiya culture is rooted in divinity

The culture of **Bharat** (India) is a glorious one. It has survived the vicissitudes of five thousand years in its history. A huge banyan tree is sustained by the fact that its roots go deep down into the earth to preserve it. In many countries, their ancient culture has vanished long ago. But only **Bharatiya** (Indian) culture has survived from the distant past to the present day. What is the reason? The divine roots of that culture have gone down to the core of the earth and established themselves firmly. It is that divinity which is sustaining this culture.

The culture of **Bharat** should not be considered merely as a catalogue of ideals. It is a perennial source of inspiration and example. In spite of other changes, it has remained the same. The perennial message of this culture is not properly recognised. Despite the remarkable progress in science, peace is eluding the advanced countries. What happiness can there be when there is no peace? Churchill once observed that man had achieved many victories but had not conquered his senses.

Prahlada conveyed the same lesson to his father. If a man has no control over his mind, what is the use of all other conquests? Control of the mind is the first requisite. It can be achieved only by pursuing the spiritual path and not by any other means. What is the significance of the Guru **Purnima**, which we are celebrating today? People consider a person who imparts knowledge as a preceptor. But most of them are mere teachers, not preceptors (gurus). There is only one guru, and He is God. Many who describe themselves as gurus collect contributions from their disciples on this day. The letter **Gu** signifies one who transcends all attributes. **Ru** signifies one who has no form. Only God can be regarded as one who is beyond attributes and forms.

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In another sense, the term guru means one who dispels ignorance. Most so-called gurus are engaged in worldly activities. In the Kali Age, even spirituality has become a kind of business!

People should understand the distinction between worldly love and spiritual love. Worldly love is based on the desire to receive. Divine love yearns to give. God's love goes on giving. This is the true mark of divinity. It is a sign of purity. Spirituality is opposed to the ways of the world. Worldly activities cannot always be avoided. But if whatever is done is made an offering to please God, it gets sanctified. Whatever you achieve, treat it as a gift from God. You will then realize your true humanness.

True humanness consists in the unity of good conduct, good thoughts and good speech. Never depart from truth. Let love flow freely from your heart.

Mind's role in health and disease

At a recent meeting in **Bangalore**, a devotee said, I am constantly bathing in the river of life flowing in **Bangalore**. But where is this river of life to be found in **Bangalore**? He indicated that he considered the drainage water in the city as **lifegiving**

river. It flows on forever and is never dry. It is no wonder that people bathing in such life-giving rivers are full of diseases.

What are the causes of the maladies afflicting people today? Impure air, polluted water, adulterated foodstuffs, **etc.** Nor is that all. Even the minds are polluted. These mental ailments are the cause of man's degradation. Most of the diseases are caused by aberrations of the mind. Ninety per cent of the diseases are psychological. Constant thinking about one's health is also the cause of many diseases. A heart specialist, who was constantly examining heart patients, was worried **Sathya Sai** Speaks, Volume 31 216

about this own heart. Ultimately he died of heart attack. Another doctor, who specialized in treating digestion disorders, ultimately died of gastric troubles by worrying about his own digestion!

The mind has thus a vital role in one's health or illness.

That was why the sages declared, The mind is the cause of man's bondage or liberation. When the mind is directed toward sacred things, everything in a one's life becomes sacred.

In such a state, all that you think, see or hear becomes pure and sacred.

The heart is like a lock with the mind as the key. Turn the key toward God, you develop detachment. Turn the mind toward the world, you get attachment. Our minds should not be immersed in mundane concerns. Deem everything in the world as divine.

True yearning for God is essential to experience Him

Once **Vivekananda** went to Swami **Ramakrishna Paramahansa** and asked him, Have you seen God?

Yes, said **Ramakrishna**.

In what form? asked **Vivekananda**.

Ramakrishna replied, I am seeing him just as I am seeing you.

Why, then, am I unable to see Him?

Ramakrishna explained that if he yearned for God with the same intensity with which he was yearning for many other things, he would be able to experience God. **Ramakrishna** said that people shed tears for relations, wealth, and many other things, but how many shed tears for God? **Ramakrishna** advised **Vivekananda** to yearn for God with all his heart and soul. God is then bound to manifest Himself to him.

If we are keen to experience the Divine, we must devote ourselves to the Divine. People go through various troubles for the sake of wealth, relations, position, and power. If they were **Sathya Sai** Speaks, Volume 31 217

to devote a small fraction of that time to thoughts of God, they would experience freedom from the fear of death. If you think only of world, how can you get peace and bliss?

Love the Lord who resides in your heart

Concentrate on the love of God. Although one's mother, father, and preceptor are to be adored as divine beings, they are

not God. God should be worshipped as mother, father, preceptor, kinsman, and friend. Father, mother, and preceptor dwell in their respective abodes. But God dwells in your heart. Love the Lord who resides in your heart. All other objects of love are impermanent. What is the use of education if you have not learnt to worship God?

What does the worship of God mean? Practices like meditation, **japa** and penance are all tainted by selfishness. True worship of God consists in seeking union with God by realising one's own divinity. With every breath, man proclaims that he and the Divine are one in the mantra So-Ham, expressed through inhalation and exhalation.

Men must recognize that the body becomes a sacred shrine (**kshetra**) because the indweller is God (**Kshetrajna**). To know that God is the indweller will free a person from all bad qualities. Egoism is the worst enemy of man. Possessiveness (**mamakara**) is another evil trait. Both these should be banished, since they are at the root of all vices. When the two evil traits go, man becomes **divinised**.

By developing love, one sees the Divine in all beings. It is like wearing coloured glasses. If you see the world through the glasses of love, you will see love everywhere. The glasses and the vision must be in harmony. Only with the eye of love can you use the glasses of love to see the loveliness of the world. There is no greater spiritual path than the path of love. It is through love that such noble qualities as kindness, compassion and sympathy are fostered.

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Embodiments of Love! You are carrying on a variety of spiritual exercises (**sadhanas**). God does not seek your **sadhanas**. Nor does He seek your devotion. He seeks only your love.

Difference between a devotee and a servant of God

A short while ago, **K.R. Prasad**, a Member of the **Sathya Sai** Central Trust, came to Me. In the course of our talk he asked Me, What is the difference between a **bhakta** (devotee) and a **dasa** (servant of the Lord)?

I told him, **Dasa** is one who seeks to serve the Lord using his body for the purpose. **Bhakta** is one who is always thinking about God wherever he may be. The devotee is one who always and at all times contemplates on God **Sarvada Sarvakaaleshu Sarvatra Hari Chintanam** (**Dasa** is always thinking of service to God).

Sankaracharya had five disciples. One of them was **purehearted**. The other disciples were keenly studying the **Sastras**, the Upanishads, and other texts. They were also learning logic and grammar. One day, **Sankaracharya** was teaching these disciples the principles of logic.

One of them was primarily concerned with service to the guru; he regarded himself as a **dasa** of the guru. He was engaged in gathering clothes of the guru after the morning ablutions, taking them to the **Ganga**, washing them, drying them, and bringing them back to the ashram. Thus he was totally involved

in attending to the personal needs of the guru. He kept the guru's clothes clean, chanting all the while the name of the guru.

Once, on his way back from the other bank of the river, he did not realize that the **Ganga** was in spate. As he was crossing the river, it rose up to the level of his neck. He looked around, but had no fear whether he would be washed away by the swelling waters. His only worry was how to take the clothes to the guru even at the cost of his life. Placing the clothes on his **Sathya Sai** Speaks, Volume 31 219

head and chanting the word, **guruji! guruji**, he continued wading through the river. Because of his intense devotion to his guru, at every step he took there was a lotus-shaped stone on which he could place his foot.

He thereby earned the appellation **Padmapada**. **Sankaracharya** called him and imparted his teachings to him. He told **Padmapada**: Service to the guru is a great virtue. You have adored the guru as God. Guru represents the Divine Trinity and is the Supreme Self.

God alone is the real Guru

Today, the scriptural saying that the Guru is Brahma, Vishnu, and **Maheswara** should be understood not in the literal sense but in the sense that God alone is the real guru. **Sankara** taught **Padmapada** that individual preceptors should not be worshipped as gods. Then, he imparted to **Padmapada** the sacred truth.

The other four disciples used to treat **Padmapada** previously as an ignoramus. After receiving the teachings from **Sankaracharya**, **Padmapada** could repeat the entire Vedic texts at one stroke. He became a good exponent of Vedanta, better than many scholars.

One day **Sankaracharya** summoned **Padmapada** and asked him to whom he was preaching and what message he was giving to them. **Padmapada** burst into a hymn in praise of **Siva** and said that **Sankara** was the inspiration for all his teachings and all his discourses were an offering to **Sankara**. Who is **Sankara**? **Sankara** is one who is free from **sanka** (doubts). No one should have any doubts about God. The doubting man can achieve nothing. With total faith and total love, you can accomplish anything.

It should be realized that proficiency in fields like music, literature, and the arts is secured by the grace of the Divine. All fine arts are gifts from God. Nothing can be claimed as one's own achievement. The recipient of God's grace will lack nothing. He will have no troubles, and he will commit no wrongs because he has surrendered to God. The person who considers God as his all becomes one with God (himself). Hence, direct your minds toward God.

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own achievement. The recipient of God's grace will lack nothing. He will have no troubles, and he will commit no wrongs because he has surrendered to God. The person who considers God as his all becomes one with God (himself). Hence, direct your minds toward God.

9 July 1998

Sai Kulwant Hall, **Prasanthi Nilayam**

25

True education fosters human values

Daivaadheenam Jagathsarvam

Sathyaadheenamtu Daivatham

That **Sathyam Uthamaadheenam**

Uthamo Paradevatha

The whole world is under the control of God;

God is subject to truth.

Truth is subject to noble souls.

Such noble people are the embodiments of Divinity.

Students! Embodiments of Love! Teachers and promoters of education! Today, people have not understood Divinity, have not understood the meaning of God, and are wasting their bodies, their time, and all precious things in life. Human values do not depend on education alone. They depend more on culture.

What do you mean by culture? Culture means giving up one's bad conduct, bad behaviour, bad deeds and cultivating

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good thinking, fostering good sentiments that lead to good actions.

The state of the whole world depends on human activity.

When the actions of the people are noble, the country is equally noble. The people's behaviour and conduct depend on their thoughts. Thoughts depend on the mind. Good thoughts are the basis of human values.

Good thoughts yield goodness

Because human values are not practised, the world is in a mess. The head and the heart are two important organs in every human being. Thoughts that arise in the head are worldly and fickle. They are influenced by external activities. Reading, writing, eating, and earning are all outward activities. They are the products of the head.

All sacred feelings arise from the heart. Sacred qualities like compassion, love, sympathy, forbearance, and truth emanate from the heart. They are all called inward qualities. The world is nothing but a combination of external and internal tendencies. Just as a sapling grows into a huge tree giving you flowers and fruits, likewise, thoughts that are sacred lead to actions that yield fruits of all goodness.

Man is combination of three entities: the body, the mind, and the **Atma** (spirit). First comes the body. It is the instrument of action. The mind thinks. The conscience is the **Atma**, or spirit that exists as consciousness. So, human life is a combination of these three aspects: action, thinking, and consciousness. If the body functions independently without consulting the mind and the spirit, the activity will be animal activity. If the mind acts independently without coordinating with the body and the spirit, the activity is likely to be demonic. If the spirit acts independently, the actions will transcend the body and the mind.

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The true mark of a human being is goodness. Goodness is not a product of academic education. Can bookish knowledge

be called true education? Without spiritual knowledge and wisdom, can a person be called educated?

Every student must cultivate human values

Education must inculcate respect for human values like truth, righteousness, love, and peace. Education is for life. Life is for man. Man is there for society. Society is meant for spirituality.

The spirituality is there for the nation. The nation is part of the world, and the world is for peace.

Today everyone wants peace. In fact you can attain and acquire peace only out of human values. For peace and happiness, human values are most important. Bereft of human values, man can never be in peace.

Without understanding this principle, man tries to acquire education. Man today considers that receiving information is education. It is not information that confers human values.

Modern education makes a man machine, a computer. Greatness lies in becoming not a computer but a composer. You have to acquire education to make your life ideal.

Modern education tends to make men selfish. There should be a limit even for selfishness. Every student must necessarily cultivate human values. The Government, by establishing educational institutions in every village and street, thinks that the education in the country has progressed.

What are the qualities of education? Virtues, good intellect, adherence to truth, devotion, discipline, and duty are essential qualities. Education must teach these values. Students have to learn these things.

What is the progress in modern education? In fact, students try to ruin those who are responsible for their food. They harm those who help them. They make fun of those who teach them.

This is the progress in modern education. Students have to

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foster obedience, humility, and human values and attain Divinity.

This is true education. Modern students do not understand what true education is. As a result, society is polluted.

Truth and other human qualities have been distorted and perverted altogether. Sanctity and sacred quality of human nature is fast disappearing. The practise of righteousness, compassion are viewed as bad practices. Do you call this progress in education?

No. you should express human values by practicing righteousness and cultivating compassion.

The true meaning of education

With good education, you will have culture,

When you have culture, that is true life.

If you have good education, you will be happy.

When you are happy, you will be peaceful.

When you have good education,

You will be in good company.

When you are in good company,

You will have good qualities.

When you have good education,

Your life will find fulfillment.

Thereby, you can attain liberation.

[Poem]

Students should adhere to the twin ideals of sathya and dharma (truth and righteousness). In this world, there is nothing greater than truth. You should become embodiments of truth. In your daily life you should follow the path of truth and realise the Divine.

You have to water a sapling to get fruit and seeds. Love, which is natural to human beings, should be watered with faith to sustain it. We should make an effort to attain peace in the true sense of the word. The peace that we get today is momentary. We cannot call it peace anyway.

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The history of Bharat is one long saga of sacrifice. In the modern world, Bharat stands for all that is sacred. Since, ancient times, it has been a model and an ideal for the rest of the world. There is Truth in the air of Bharat. There is dharma in the dust of Bharat. There is love in the sands of Bharat. And there is compassion in the water of Bharat. Forbearance is the core of Bharatiya (Indian) culture. In order to enjoy and experience these values, even foreigners have decided to come and settle down in Bharat. In ancient times, Bharatiyas were determined to follow the principle of sacrifice. They were dedicated to righteousness and truth. Having been born in the sacred land of Bharat, you should not forget this important aspect. If you go through the history of this sacred land, you will certainly understand that Bharat never tried to invade or conquer any country. They had to resist foreign invaders. Bharatiyas stand for selflessness. They were never selfish at any point of time. Bharatiyas never coveted the lands of others. The history of Bharat is one long saga of sacrifice.

Emperor Harischandra was prepared to give up everything for the sake of Truth. Emperor Sibi sacrificed his own flesh and blood to save a dove. Bharat has given birth to men and women who stood for sacrifice. Modern students are trying to change this land of sacrifice, from a land of spiritual practices into a land of pleasure seekers. But all pleasure is transient. You should seek the bliss that is enduring by realizing your inherent Divinity.

Yesterday, an American boy came to Swami. Bhagavan asked him, How old are you?

The boy said, Seven years.

Swami asked him: How do you know?

He said, My mother and father told me.

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Swami said, It is only one that has become seven. One plus one plus one comes to seven. Without one there cannot be seven. All numbers come out of one. Truth is one; scholars call it by many names. Names and forms differ, but Divinity is one and the same in all. First, have faith in yourself. Without self-confidence, you cannot have faith in yourself.

Then how can you have faith in others? Let this visvasa (faith) become your svasa (life-breath). Let our education become true education. Education that is not practised is bookish knowledge.

You should have love for your country also. Rama Said, Motherland is greater than heaven itself. That spirit of patriotism is very important.

10 August 1998

Sri Sathya Sai Institute of Higher Learning, Puttaparthi

When you ask God for help, He is right beside you with hands held out to help you. All you need is the discrimination to pray to God and the wisdom to remember Him.

Baba

26

Truth and love shape dharma

God is the embodiment of love.

If you don't understand even a fraction

of that love in this world,

how do you expect to realize truth and

fulfill your ambitions?

Embodiments of Divine Love! Peace, friendship, servitude, sweetness, affection these are all synonyms of the basic principle of love. The more a man develops love, the more blissful he will be. Man aspires to be blissful. Man always wants to be happy. What is the reason? Man is born out of this bliss. He lives in bliss. He ends in bliss. This bliss is divine. Though this divine quality is latent in him, man searches for it outside. Bliss does not have a separate existence.

Man strains himself thinking that he would be happy by learning. He makes every effort to take up a job, to be happy.

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Thinking that he would find happiness in it, he struggles hard to occupy exalted positions. He thinks that he would be happy by becoming a householder. In spite of all these efforts, he is far from this happiness.

Of all the attributes and names of God, Sat-Chit-Ananda is the most precious. To attain such a bliss, one has to follow this path of Sat-Chit-Ananda. Sat is the truth that remains the same in all the three worlds and in all the three periods of time. In order to know this truth, one has to tread along this path only. Chit means total awareness. Out of this total awareness, you can attain Divinity. Where these three principles, Sat-Chit-Ananda, exist, there is supreme bliss, Brahmananda. Why does God incarnate?

Man undertakes many spiritual pursuits to attain this bliss (Divinity). But they all give him temporary satisfaction, not lasting bliss. They are all worldly pursuits. Once you give up these external paths and take to the inward path, you attain bliss. Those who want this eternal, supreme, non-dual bliss should follow this path of Sat and Chit.

In order to reach this blissful state, one has to follow the

path of truth. Truth is God. Truth is all pervasive. Truth is beyond time and space and all reckoning. Once you follow this truth, naturally you can attain God, who is the embodiment of truth. This is what Veda means, when it says, Uddhareth

Atmanaatmaanam.

(You should work for your own emancipation).

You should know your truth. Investigate your own heart. There lies real bliss.

All physical paths confer temporary satisfaction.

Man has four primary objectives in life. They are dharma (righteousness), artha (wealth), kama (desire), and moksha (liberation). These four objectives give us worldly comforts and bring peace and enjoyment in our life. However, there is a fifth objective of life called Supreme Love. It is the principle

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of love that makes you love God intensely. The one who understands and follows this sacred text of love will attain liberation.

What is liberation? Mukti (liberation) is that which would put an end to external pursuits.

What is to be offered to God? This body, which is the temple of God, should be offered to God. This is called Pindarpanam.

This body is Pindamu; offering this to God is liberation.

It means only that all actions that we do with this body should be offered to God. This is the fifth objective of human life, i.e. the sacred ideal of love. To teach this sacred rule of love, to pass on the sacred love, to propagate this love, to make people drink the nectar of love, the formless God descends from Goloka to Bhuloka in a human form.

We have to offer our total love to God

The day of descent of God on earth is celebrated as the birthday of God. Why does He incarnate? God descends on earth to make humanity drink the nectar of love and enjoy the sweetness of Divinity. One who drinks this sweet nectar forgets himself and identifies himself with God and enjoys the blissful state thereafter. Shariramaadyam khalu dharma saadhanam, the body is gifted to perform sacred actions.

We have to discharge our duties and sacrifice the fruits of our actions. We have to cultivate the principle of thyaga (sacrifice) and be far off from bhoga (worldly pleasures). God is the embodiment of thyaga. The bliss that you get out of sacrifice is truly divine. Those who want to enjoy the blissful state of God must give up body attachment and turn inward.

We should not spend all our time for our bodily pleasures.

We do need to safeguard our body. What for is the body given? It is given to serve God.

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What we need is good character

The body is bound to perish at some point of time. Just for the sake of this fleeting body, we should not waste our time and energy. What we need is good character. The modern student tries to acquire only physical strength, friendship, and wealth. But all these things are not important. Character is important.

Without character, physical strength, friendship, and wealth are of no use. It does not matter even if wealth or friendship is lost, but you should keep up your character.

In the ancient days, Bharathiyas (Indians) believed, If wealth is lost, nothing is lost, if health is lost, something is lost, if character is lost, everything is lost." But due to the effect of Kali Age, people now say, if character is lost, nothing is lost, if health is lost, something is lost, if wealth is lost, everything is lost. This is the modern trend. This is not the path that we have to adopt.

The previous speaker, Prof. Chatterjee, narrated the incident of Krishna lifting the Govardhanagiri, in order to protect the gopalas and gopikas (cowherd lads and maids) from the torrential rain. When Krishna told them to come and take shelter under the mountain, which He had lifted with His small finger, the people were afraid to do so. They doubted His Divinity, thinking Him to be only a small boy. Human beings form their opinion based on the physical frame and physical strength. It is only the Divine that goes by the character and not by the physical strength.

We have to make an effort to know the difference between God's love and human love. God always gives and gives and never receives anything in return, but man always receives and is never prepared to give.

In every activity, we have to inquire the principle of truth.

One who recognizes the truth will always live in bliss. Love is truth, love is life, and love is the goal. Love is second to none;

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love equals love alone. Only through the path of love can you reach the embodiment of love, which is God. It is not physical or worldly love. It is not pravritti [rema], which is external, but it is the nivritti prema, which is eternal and Divine.

It is not a mistake to criticise God out of love

You can win God's love either by criticism or praise. When Dharmaja was offering first respects to Krishna in the open court, Sisupala started criticizing Krishna in many ways.

Dharmaja could not bear this. As he was listening to this uncharitable

criticism, he could see the life principle of Sisupala merging in Krishna. This made Dharmaja much more unhappy and dissatisfied. He started wondering how the life principle of a person like Sisupala could merge in the Lord.

Dharmaja requested Narada, who was by his side, to explain how such a thing could happen. Narada said, O king! criticism or praise relate only to the body, not to the spirit.

Moreover, Sisupala criticized Krishna only out of love and not hatred; since he knew that the more he criticized, the sooner he could merge in Him. There is no mistake if you criticize God out of love. Even such a criticism is a kind of praise.

Kamsa, having come to know that he would die at the hands of Krishna, decided to kill Krishna and Balarama. Immediately, he called Akrura and commanded him to go and

fetch **Balarama** and Krishna saying, **O Akrura**, you are a good friend and devotee of Krishna, if you go, they will surely condescend to your request.

Since he could not disobey the command of the king, **Akrura** went and met **Yashoda** and **Nanda** and told them that **Kamsa** was performing a **yagna** and wanted Krishna and **Balarama** to attend it. But **Yashoda** and **Nanda** were not in favor of their children going to **Kamsa**'s palace.

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The **gopikas** love for Krishna

The **gopikas** (cowherd **maid**s), having heard of this, surrounded **Nanda**'s house and said that Krishna should not go to **Mathura**, because He was their life and they could not live without Him. They raised objections in several ways. Krishna is the very form of mystery and wonder. He did not utter a word, since he knew that **gopikas** would not be convinced so easily. So he sat in the chariot and made it disappear with his divine power. Until He reached the banks of **Yamuna**, no one could see the chariot. Since the **gopikas** found themselves helpless, they returned to **Brindavan**. The **gopikas** had this intense love for Krishna, so they could see this love pervading all over.

Whenever the hearts of human beings become barren, because of unrighteousness and lovelessness, in order to sow the seeds of love and in order to propagate the principle of love, God incarnates. The main mission of God is to develop the principle of love in mankind. Only when we get intoxicated and forget ourselves drinking the nectar of divine love can we find the path to liberation.

In order to experience Sat-Chit-**Ananda**, we should tread along the path of truth. We should have total understanding of the Self; then we will enjoy the manifestation of God Himself. God is not present in a foreign land, He is present in your body.

Krishna once questioned the **gopalas** around Him, Who is the true victor?

One of them said, One who emerges victorious in the battlefield is the true victor. A few said, One who can face all the difficulties and troubles with steadfastness and courage is the true victor. In this manner, each gave different answers.

Krishna smilingly said, **Gopalas**, whatever you mentioned are temporary in nature. None of them can be termed as a true

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victor. True success lies in controlling one's senses. Then one will be a victor. One has to control the senses. The senses belong to the body. Make this body a temple of God.

It is impossible to understand God

No one can describe God. The **gopikas** sang, **O Krishna**, can we understand You? You are smaller than an atom, mightier than the biggest. You are present in all 84 **lakhs** of species always. Right from the atom to the entire cosmos, You are present everywhere.

It is impossible to understand God. We have to understand Him as the embodiment of love and recognise Him as the embodiment

of truth. We should see that we follow the twin principles of truth and love. Then we will be able to control our senses. We cannot control our senses by any spiritual pursuits or physical exercises. All these are temporary. Only through the principles of love and truth is it possible to gain control over the senses. The combination of truth and love would shape into dharma. Therefore, speak the truth and follow dharma. Once we awaken truth within us, we can see God. Ego and attachment are the cause for all misery. In order to give up these two, develop love. Under any circumstances, we should not give up love. Only through love can you develop faith. Love is God, live in love.

The **gopikas** prayed to Krishna thus,

In order to sow the seeds of love in our barren hearts

In order to see that there will be downpour of rain of love,

So that the rivers of love would flow continuously,

O Krishna! Please play on Your Divine Flute.

Earth, seeds, rain, river, trees, fruits, all are filled with love.

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Offer your body to God

Having taken this human form, which is full of love, how is that we have lost it? Because we make use of our love in the worldly sense. When does it become true love? Only when we offer our body to God. This is true offering. Many people offer different things to God, but a true devotee offers himself to God.

Emperor **Bali** offered himself to God, and he did not have rebirth. We should consider this body as the flower, which has to be offered at the lotus feet of God. Therefore, human life gifted to you has to be spent in doing good actions and ultimately offered to God.

Brahmins think that the word, **Pindarpanam** is connected with the obituary rites. But that is not so; offering our body to God is the true **Pindarpanam**. This is true offering that gives us liberation. Once the body is offered to God, there is no attachment (**moha**). Once attachment is gone, that is liberation

Moha kshayam is **moksham**. Those, who know this truth and conduct themselves accordingly, can enjoy bliss. Until we reach that sacred exalted state, we have to protect our body.

We have to discharge our responsibilities.

Bharatiyas (Indians), since ancient times, have given top priority to sacrifice. They give utmost importance to dharma. They held the quality of renunciation in the highest regard, and they welcomed truth. Since ancient times, the hearts of **Bharathiya**s are full of compassion.

I have told students many a times about **Max** Muller. He

was also called **Moksha Muller**, because of his noble qualities. Though he was a foreigner, his love for **Bharat** was beyond all limits. He wanted to leave his mortal coil in this sacred land. Many of his friends questioned him as to what was so special about **Bharat**. He told them, The air of **Bharat** has truth in it. There is dharma in the dust of **Bharat**. There is love **Sathya Sai** Speaks, Volume 31 235

in the mud of **Bharat**. In the **Ganga**, there is sacrifice. There is no other country as sacred as **Bharat**. That which is not present in **Bharat** is not present anywhere else in the world. Even though born in **Bharat** and called **Bharatiyas**, we are not able to recognize the greatness of **Bharat**. We have to put in great effort in order to know the sanctity and greatness of **Bharat**.

Significance of Krishna's pranks

One day, **Balarama** brought a few cowherd boys with him and started complaining to mother **Yashoda**. O mother, Krishna is always so hungry! He eats at home as well as outside like a glutton. Why should he eat mud? Today, he started eating mud.

Yashoda felt sad and was furious. She caught hold of Krishna's hand and asked, Krishna, am I not serving you enough food? Are you not eating enough butter in the neighborhood? Why have you started eating mud?

Krishna started explaining. O mother, to eat mud am I a child or a madcap? Though Krishna was only 5 years old at that time, by telling His mother that He was not a child or a madcap, He meant to indicate indirectly that He was the mighty Great One. **Thus** Krishna conveyed many inner secrets. No one can understand Krishna's **leelas** in depth. They have some external implications and inner significance. But, today, very few people know the inner reality. People are full of doubts. Mother **Yashoda** saw all the worlds in Krishna's mouth, but she herself doubted. What was the main reason? It was the feeling that Krishna was her son. It is physical attachment that causes doubts.

One should attach oneself to **Atma**. When **Atma** merges in **Atma**, everything becomes unified. This **Atmic** relationship is spirituality. The body relationship is physical. Therefore, it **Sathya Sai** Speaks, Volume 31 236

was Krishna who clarified all the doubts, demonstrated, manifested Divinity in everybody. Though all incarnations are Divine, Krishna **Avatara** was special in this sense that He spent all his time smiling and smiling, full of love. At no point in time was He angry. He was always smiling. This is the main quality of God. God has no trace of ego or pride or jealousy whatsoever.

Such sacred qualities are present only in **Sai** Avatar again. In no other incarnation was this noticed. Though Divinity is uniform in all the incarnations, each Avatar expressed Himself on the basis of the prevalent circumstances. So, you should develop full faith in God. Just as you have faith in yourself, have

faith in God. Faith in yourself, faith in God this is the secret of greatness. You are God, and God is you only. Why do you give scope to doubts? In fact, these doubts will ruin you. So, give up all these doubts. Develop love, follow the path of truth, and experience the Divinity. This is true **sadhana** (spiritual practice), this is true spirituality.

14 August 1998

Prasanthi Nilayam

27

Glory of **Vinayaka**

Conquering conceit, one becomes endearing;

Conquering anger, one is free from regrets;

Conquering desire, one becomes prosperous;

Conquering greed, one becomes happy.

Embodiments of divine Love! As long as a man is conceited and egotistic, no one will like him. Even his wedded wife and his own children, though they may appear to respect him externally, will not be happy with an arrogant man. As long as a man is filled with ego, he is unlikely to be really happy.

Therefore, at the very outset, a man should get rid of his **ahamkara** (ego).

Krodham hithva na sochathi (As long as a man is filled with anger, he cannot experience joy). He is bound to be miserable.

Only when man subdues anger will he be able to experience happiness. As long as one is filled with insatiable desires,

one cannot feel really wealthy. The moment man gives

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up desires, all riches will come to him. As long as man is greedy, he will be a stranger to happiness. When man gives up greed, he will feel endowed with all riches.

The atom and the **Atma**

The whole cosmos is based on the atom. Whether an object is microcosmic or as vast as the cosmos, it is based on **Atmic** power. Few can realise **fully** the power of the atom.

The atom is constituted of energy in all its forms. The words you speak, the objects you see, the sounds you hear, the activities you undertake all are based on the power of the atom. Every moment of every being is based on atomic power. All experience is derived from the energy of the atom.

It has taken scientists thousands of years to discover this truth. But it was recognised by the child **Prahlada** a long time ago. He declared emphatically, Do not doubt that He (the Lord) is at one place and not at another. You can find him wherever you look for Him.

Prahlada did not conduct any experiments or explorations in space. To those pure of heart, the truth reveals itself spontaneously.

Subtler than the subtlest and vaster than the cosmos, the **Atma** (spirit) is the atom and the atom is the **Atma**. This truth was recognised by the child **Prahlada** as a student. When this truth is **recognised**, the whole cosmos will be seen as permeated by the Divine, as a manifestation of the Divine.

In every object there is the power of the atom. You cannot find any object or any place in which the atom is not present. All objects are **compesd** of atoms. All forms of energy are manifestations of the atom. The whole earth is made up of atoms. In this world, every human being is a kind of small generator of electricity. The magnetic power in him becomes electrical energy. It is because of this energy that man is able **Sathya Sai** Speaks, Volume 31 239

to walk, see, hear, and do many other things. The heart in every man is like a radio station. The energy in every being is based on atomic power. There are light waves. These generate magnetic energy. Recognising the connection between matter and energy, Einstein affirmed their convertibility. These findings of the scientists confirm the Vedantic view that the Brahman (the Divine) permeates the whole cosmos. Only the terms used are different. The scientists declare that the cosmos is constituted of atoms. The **Vedantins** declare that the cosmos is **Brahmamayam** (permeated by the Divine). What the scientists and the sages declare is the one truth, called by different names.

Ganapathi is the lord of intellect and wisdom. Take the word **Ganapathi**. **Ga** represents **buddhi** (the intellect). **Na** signifies jnana (wisdom). **Ganapathi** is the **pathi** (lord) of the intellect and wisdom. To worship the intellect and wisdom is one form of worship of **Ganapathi**.

Ganapathi represents the combination of much energy. Because of this, the name **Ganapathi** is appropriate for him. Nor is that all. He is the lord of all the **Ganas** (celestial hosts). Hence, he is hailed as **Ganapathi**.

He is called by another name, **Vinayaka**. There is no master above him; he is the master of all.

Another name for him is **Vigneswara**. This name means that he is the lord of every form of **aiswarya** (wealth). He is the embodiment of all forms of wealth.

When we explore the inner meanings of all the attributes associated with his name, we find that he possesses all powers. They include the all-pervading cosmic vibrations, the power that is latent in all animate and inanimate objects, and the effulgence of the all-pervading Light. He is the energy that animates every being.

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There is electro-magnetic energy in every body. Nature is the embodiment of the same energy. This energy may assume different forms, but its essential character is one and the same. A lighted bulb, a fan that is revolving, and many other things working through electrical power depend on the same kind of current. The energy may manifest itself in the form of light, heat, or magnetic energy, but it proclaims the power of the Divine, which is the source of all energy.

In all human beings, humanness is present equally. The electro-magnetic energy in man expresses itself in the form of radiation. It is also called reflection of the Inner being.

The power of sight, hearing, speech, digestion, and movement of the limbs is derived from this energy. Water also contains this energy. In fact, the **entitire** cosmos is permeated by this divine energy.

On the basis of this, Vedanta declares, **Sarvam khalu idam** Brahma (verily, all this is Brahman). Recognising this, the Vedas declared, **Sarvam Vishnumayam jagath** (The cosmos is permeated by the Divine). Hence, there is no room for making any distinction between **Ganapathi**, Vishnu, **Siva**, **Sakthi**, or man.

In all human beings, humanness is present equally. It manifests itself externally in various forms. This is only the external manifestation of nature, not its internal essence. The inner aspect is present in all begins in a subtle formless substance. That is atomic energy. Several means were employed for harnessing this energy for various purposes.

On this auspicious day of **Vinayaka Chaturthi**, what is it that we offer to **Vinayaka**? All offerings to **Vinayaka** are free from the use of oil in their preparation. Boiled rice is made into balls, which are filled with **thil** seeds and jaggery (a form of sugar). They are then mixed with rice flour and cooked. In the **Sathya Sai** Speaks, Volume 31 241 offering, there is no trace of any cooking oil. Hence, the offerings are called **oilless** edibles.

What is the significance of such preparations? It is found that **oilless** edibles are easily digestible. The **thil** seeds serve to keep down the bad effect of phlegm, bile, and wind in the body. The jaggery in the **preparation** is conducive to improvement of vision. All these preparations are intended to promote health and are not designed to propitiate the Divine. The **energy** derived from these edibles is conducive to the promotion of longevity.

Vinayaka is known for his high intelligence. The very sight of his figure gives joy to many. The form itself is extraordinary. He has a big belly, beautiful tusk, penetrating eyes, handsome ears all these are **harmoniously** balances to produce an attractive form.

The reason for endowing the deity with an elephant's head. What, it may be asked, is the reason for endowing the deity with an elephant's head? The elephant is well known for its high intelligence. Among animals, it has a prodigious size. No other animal is cast in such a big mould. The elephant's foot encompasses the footprint of the lion, esteemed as the lord of the animal kingdom. In the jungle, hunters follow the footprints of the lion to trace it to its lair. But if an elephant has walked over those footprints, they are totally erased. Moreover, the elephant is the pathfinder for human beings. In a forest covered with dense bushes, humans cannot easily find their way. But once an elephant has **goine** through the jungle, its trail becomes a path for others to follow. All these traits of the elephant show that in the journey of life, one can find one's way if one has the intelligence of the

elephant. Because he is endowed with the form of an elephant, Ganapathi is associated with the quality of intelligence.

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Primacy of Vinayaka

Once, Parvathi and Parameswara, parents of Ganapathi and Subramanya, wanted to test their intelligence. They summoned the two sons and told them to go around the world to find out which of the two would do it quicker. The elder of the two, Ganapathi, did not stir from his place. The younger son, Subramanya, mounted his peacock and set out on a round-theworld trip. With a great deal of effort, he completed the trip and was approaching his parents. Seeing him from a distance, Ganapathi circumambulated his parents and claimed himself to be the winner.

The mother, Parvathi, told Ganapathi, Ganapathi! Here is your brother, who has gone around the world. And you have not stirred from this place. You made no effort at all. How can you claim that you have gone around the world? How can I regard you as the winner?

Ganesha replied, Mother! The cosmos is the combination of matter and energy the unity of father and mother. When I go around You, I have gone around the world itself, since You are the parents of the cosmos. There is no place where You two are not present. I see Your omnipresence. By circumambulating both of You, I can claim to have gone around the cosmos.

The moment He heard these words, Easwara was astonished at the high intelligence of His son. Ganesha had recognised the truth about His divine parents. Easwar said, Vinayaka! You are an exemplary son for one and all. Let the world worship you first before they offer worship to me. I am not as intelligent as you are. We are your parents, but not more intelligent than you.

Easwara declared, I have many attributes, but not your intelligence. Hence, before offering worship to Me, let all people worship you. This is the boon I confer on you.

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Easwara is a parent who conferred such an honour of a higher status than His own on His son. Hence, Ganapathi represents no commonplace principle. He is the embodiment of all potencies. He is the abode of every kind of intelligence. The Saraswathi (goddess of wisdom) dwells in His belly. Nothing untoward can happen wherever He is present.

Ganapathi occupies the position of one who is the source of all prosperity. Morevoer, when He is invoked before any undertaking,

there will be no impediments to its completion.

Today, every kind of people the welathy, the wise, the scholars, and the common people worship Ganapathi. Students, with a view to secruing the grace of the goddess of wisdom and ensuring that there is no hindrance to their studies, place their books before the idol Ganapathi and worship Him.

Bharat and Bharati

The name of our nation, Bharat, is derived from that of Saraswathi, the goddess of all knowledge and wisdom. Some people wrongly attribute the name Bharat as one derived from the name of Bharatha, the brother of Rama. This is not so. Among the names mentioned in the hymns in praise of Saraswathi is Bharati. With reference to music, the word bharati is significant. Good music has to combine bhava (feeling, represented by the letter bha), raga (tune, ra), and thala (rhythm, thi). The feeling, tune, and rhythm have to be combined to produce good music.

Every music concert begins with a song in adoration of Ganapathi, like Vaathaapi Ganapathim Bhaje! This shows that by worshipping Ganapathi, proficiency in any sphere is achieved.

Ganapathi is not only the lord of various activities but is the presiding deity for all auspicious functions. He can make even inauspicious occasions auspicious. He is always engaged in conferring boons on all. He is the river of prosperity and inSathya Sai Speaks, Volume 31 244

telligence. With the grace of Ganapathi, any desire can be realised. How to pray?

In praying to Ganapathi, you should not ask for trivial things like passing examinations or getting jobs. You should pray only, Oh Vighneswara! Please see that there are no obstacles in what I want to accomplish. I am worshipping you for this purpose.

Today, few people understand the true spirit of the Ganapathi Thathwa (Principle). They are concerned with the outer forms and ignore the inner esoteric meaning.

This applies to the way many festivals are celebrated. The birthday of Rama is celebrated without understanding the qualities represented by Rama. To be real devotees of Rama, people should cultivate His qualities. To be a true devotee of Krishna, you must be ever in bliss, like Krishna. If you want to be a devotee of Sai, you must be full of love. Love all, serve all.

Sometimes, Swami may appear as if He is not showing His love. This is only an external appearance for the moment. Pots, however different they may appear, are essentially made of clay, and all golden ornaments are essentially gold in substance. Similarly, all actions of Swami are essentially filled with love. You must cultivate this kind of feeling. You must love God with full faith.

The Ganapathi Principle is pregnant with meaning. His story itself is unique. In the Bhagavatha, Pothana declares that the stories of the lord are extraordinary; they are sacred for all the three worlds; they confer all blessings on the listeners and are constantly contemplated upon by saints and sages. This applies to all deities.

Every aspect of the Divine is a mystery. Whatever the Lord says is full of significance. It is pregnant with sacred meaning.

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Obey the Lord

Sainath, a member of the university faculty, who had spoken earlier, said that when someone wanted to leave, Swami told him, Wait! But he was in a hurry, bought his ticket, and left **Prasanthi Nilayam**.

However, he had to wait for a long time there, and even then he could not get what he wanted. If instead he had waited here, it would have been better for him.

After waiting a long time, he came back. Swami told him, **Ayya!** When I told you not to go, why did you go? There is latent meaning in whatever I say. Some persons tend to treat my words lightly.

Here, people are seated in rows. I move between them. As I move along, various people address various appeals to Me for this or that. **Swmai tels** them, Wait. Wait. Please sit down. They assume that this means that they should go on sitting and waiting until everyone else has left.

I merely ask them to sit down when they get up from their places. Wait, wait, don't be hasty, is all that I mean. Instead of understanding this properly, they take it to mean that they are asked to wait after all have left. They **contniue** to sit even after the volunteers ask them to leave.

This is utter foolishness. They should understand words in their proper context and behave appropriately. They must understand

the context of time, place, and circumstance and behave in the correct manner.

Devotees worship **Vinayaka** in different ways. They address the deity, describing his white robe, his moon-like **complexion**, his four arms, and his ever-smiling face and pray for the removal of all obstacles. Some misguided non-believers interpret the same hymn in a perverse manner.

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The true devotee sees the Divine in everything. **Ramada** sang about the Lord of **Bhadrachala, Oh Rama!** You are everywhere in the universe.

The power of the Divine permeates every atom in the cosmos. How is this to be recognised? The Divine is effulgent. Devotees envisage the Divine in different ways and express their adoration in various forms.

Abhimanyu (son of Arjuna) knew how to make his way through the **Padhma Vyuh** (a military formation). But he did not know how to get out of it. The path to God lies through love. With love, you can go anywhere. Love is God. Live in love. Start the day with love, fill the day with love, spend the day with love, and end the day with love. This is the way to God.

Love begets love

How is love to be fostered? Only through love can you foster love. There is no other way. For a plant to grow, you have to use manure and water. Students should realise that to

foster love of God, they have to apply the manure of faith and water of love. Only thus can the plant of devotion grow. Never forget God. God alone is everlasting. That is the only Truth. Your parents will pass away some time or other, but God will remain forever. God is eternal.

Always adore God. In **addion**, love your parents and all others. Your love for God should be steady and unwavering. That love is God. It is the very form of **Ganapathi**. That love is present in all beings.

You are all manifestations of the Divine. Consider yourselves as divine. There is nothing wrong in that. In terms of the body, you are a human being, but spiritually, you are divine. Lead your life with the awareness **Aham Brahmaasmi** (I am divine).

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We must think of God every moment of our lives

Rama once invited Hanuman to come near him and asked, In what manner do you worship me?

Hanuman replied, Swami, from the viewpoint of the body, I am Your servant and You are my Lord. Mentally, I consider that I am a spark of Your Divinity. But in terms of the **Atma**, you are I are one. We are not two at all. Both of us are one. People worship the Divine in three ways. But ultimately they have to realise the third stage. Bodies are different but the **Atma** (the Self) is one only. This is why the sages declared, **Ekam Sath, viprah bahudha vadanthi** (the Absolute is One, but the wise call it by different names).

People look upon the **Vighneswara** festival as some routine affair. But **Vighneswara** embodies all the forms and all the powers of all the deities. It is not enough to worship **Ganesha** once a year. We must worship Him always.

We must think of God every moment of our lives. It is in that spirit that everyone is enjoined to offer all actions as designed to please the Divine. Do what you please. Go anywhere you like. But do everything with the feeling that it is to please the Divine. Whatever you do, do it with the feeling that you are doing it for the pleasure of the Divine. Thereby, you will accomplish all your desires. You will experience bliss. See the Divine in everything

25 August 1998

Sai Kulwant Hall, **Prasanthi Nilayam**

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Subjugate your ego

Sarva Roopa Dharam Saantham

Sarva Naama Dharam Sivam

Satchidanandam Advaitam,

Sathyam Sivam Sundaram

[Sanskrit **sloka**]

Ellaarukkum Enndey Aaseervaadangal (My Blessings to all)!

Embodiments of Love! In this world, you will not find peace and happiness anywhere. Though man is himself the

embodiment of peace and love, man is not able to experience them. Even though he has these sacred qualities in him, he is not able to understand this truth and is carried away by delusions. As a result, he is subjected to endless troubles. In order to experience Divinity and to find peace and happiness, you do not need to search elsewhere. In order to have a vision of your True Self, you need to understand your true identity.

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What is that which conceals the Truth from man? It is only the Mind. The clouds that originate from the rays of the Sun cover the Sun Himself. When a strong wind blows, the clouds get scattered, and then you can see the Sun. Just as the clouds cover the Sun, likewise the mind covers the **Atma** from which it has originated.

Embodiments of Love! No other creature has the divine power present in man. But he is not able to comprehend such divine power latent in him. What is the way to know this? Once you develop friendship with God, you will realise all your powers. The **Gita** describes God as **Suhruth**, which means one who is totally selfless, one who does not expect anything in return, one who does not harm anybody, and one who is the embodiment of Love. Man usually expects rewards for the help he renders. But God is the only One who considers the welfare of humanity as His happiness and does not have any expectations whatsoever.

Desires are limitless

Bad qualities like hatred, anger, and desire are responsible for restlessness. The worst enemy of mankind is desire. According to the **Gita**, desire always remains an enemy to mankind.

So, one should keep desire under control. Desires are capable of ruining not only mankind, but also gods like **Indra** and **Chandra**. One can never satisfy one's desires.

Vedanta has compared desire to fire and to the ocean. Fire will never be satisfied, whatever may be the quantity of firewood you put into it. The **Gita** has given the epithet **analam** to the fire, which means that it can never be satisfied and keeps asking for more and more. Similar is the case with the ocean. It keeps accepting any number of rivers that merge in it, and yet it remains the same. Ocean and fire have no trace of satisfaction. Therefore, limitless desires are compared to these two.

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The whole world is like a book; read it well. Nature is the best teacher. There are lots of things in this world to be known. You cannot find God by going through a book or by undertaking spiritual **sadhana**. By constantly reading books, one becomes a book himself! All that is contained in **pusthaka** (book) is stored in the **masthaka** (head).

Reading books will only increase your doubts. The more intelligent you are, the more you get doubts. Developing compassion is the real **sadhana**. Only when you lead lives full of compassion, you will be able to see God, the embodiment of compassion.

Only through eye of love can we visualise world peace
Embodiments of Love! Since ancient times, **Bharat** (India) has been standing for the peace and security of the entire world, spreading the message of spirituality. You should work for the peace and prosperity of the country. Whatever work you undertake, do it for the welfare of the society. Universal peace depends on the peace of society, which in turn depends on the peace of the individual. So the individual, society, and the universe are interrelated and interdependent. But, today man is bothered about himself and not society. Today, people who talk of peace but actually cause restlessness in society are on the increase. Though they are endowed with intelligence, they act in a perverted manner. In what way can we help such people? The only way is to open their eye of love (**prema netram**), Only through the eye of love we can visualise world peace. Without working for the welfare of society, how can you attain world peace? It is impossible. All wealth and prosperity cannot confer true happiness.

People say America is a land of prosperity. What is the use of all affluence? They do not have peace of mind. **Bharathiyas** **Sathya Sai** Speaks, Volume 31 251

(Indians) are the embodiments of peace. They may not have such comforts, but they have love for God.

Of the time one spends on children,
friends, and worldly pleasures,
Acquiring wealth, power, name, and fame,
If only a fraction is spent contemplating
on the Lotus Feet of the Lord,
One can even escape the mighty doors of hell,
the abode of **Yama**
[Sanskrit Poem]

Only devotion can make you free from misery
In ancient times, the kings ruled over their kingdoms in a righteous manner. The very name of Emperor **Bali** instills fear in the minds of people, but **Bali** was the very embodiment of compassion. He was an ardent devotee of Lord Vishnu, and he upheld the principles of righteousness. God loved him, since he had these three sacred qualities. It is enough if you have Vishnu **bhakti** (devotion to Lord Vishnu). Only devotion can make you free from misery.

Prahlada always chanted the name of **Hari**.

Narayana Bhaja Narayan

Narayana Bhaja Narayan, Narayan

Thanu Mana Ranjana, Bhava Bhay

Bhanjana, Asura Nikhandana Narayan

In spite of being pushed down from mountains, drowned in the oceans, trampled by the wild elephants, bitten by poisonous snakes, he repeated **Narayana**'s name. Only the name of **Narayana** helped him to overcome all these troubles. Only devotion will make you forget all your problems and experience Bliss. Even **Sakkubai**, the great devotee of Lord **Panduranga**, continuously chanted the name of **Ranga** in order to overcome the

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troubles caused by her husband and mother-in-law. **Gora Kumbhar** forgot all his worries singing the name of the Lord. Such is the power of the Divine name.

God is the only Saviour

What man needs today is Bliss. **Duhka nivritthi, ananda prapthi** (alleviation of misery and attainment of bliss) should be the sole aim of man. For this man has to make friendship with God.

In this world, you may have many friends. But all of them can only say, Hello, How are you, goodbye, nothing more! God is not like that. He is always with you, in you, around you, above you, and below you. Since man is distancing himself from God, who is the True and Eternal friend, he is subject to sorrow. Today, man is after money and power and does not think of God. How long do money and power last? They come and go. That's what **Sankaracharya** said, **Maa kuru dhana Jana yavvana garvam, harathi nimeshaat, kaalah sarvam**, which means that money, power, and position are momentary and will not last long.

Bhaja Govindam, Bhaja Govindam,

Govindarn Bhaja Moodha Mathey,

Sampraapthe Sannihithe Kaale,

Nahi, Nahi Rakshathi Dhhukrun Karane

Your studies will not come to your rescue in the end, so chant the name of **Govinda**, said **Adi Shankara**. God is the only refuge, and only He can come to your rescue in the end. So develop faith in God. He is the only Savior.

All the world that you see with your naked eyes is only apparent Truth. All that you see is **pravritti**, (external) but there is a basis for this. That is called **nivritti** (internal). The unseen roots are the basis for the tree, which is seen. For buildings, foundation is the basis. Today, you are bothered about only the **Sathya Sai** Speaks, Volume 31 253

building (body), and not the foundation. The body is the Temple of God, but what is the nature of this body?

It is full of dirt and diseases.

It cannot cross the ocean of Samsara.

So, **O** mind, never think that this body is permanent.

Surrender yourself at the Lotus Feet of the Lord.

[Telugu Poem]

How long will this body remain? The body is like a water bubble; the mind is like a mad monkey; so do not follow the body; do not follow the mind; follow the conscience. This is the principle of **Atma**. But man follows the body and the mind, leaving the conscience. No doubt, for the earthly sojourn, the body and the mind are necessary, but you should not give undue importance to them.

Give up **moha** to get **moksha**

Emperor **Bali** did undertake all the sacred activities, but he had in him two bad qualities, ego and possessiveness (**ahamkaram**

and **abhimanam**). Even Arjuna had these feelings during the **Mahabharatha** war. He began his address to Krishna uttering the syllable **Sva**, which means **Svartha, Svajana** (I and My people). This is called **moha** (attachment). As long as man does not give up this **moha**, he will not get **moksha** (liberation). All your education and jobs will not follow you at the end. All these are passing clouds. That is why the **Gita** said, **Anithyam, Asukham Lokam, Idam Praapya, Bhajasva maam** (Since the world is temporary and full of misery, think of God continuously). Keeping God, who is eternal, in your heart, you should lead your lives in this temporary world.

Once, **Bali** performed a **yajna** (sacrifice) by name **Sarvajit**.

Vamana also attended the **yajna**. Emperor **Bali** welcomed him and paid his respects. Till then, **Vamana** did not ask for **anySathya Sai** Speaks, Volume 31 254

thing. In fact, he was planning how to subdue the ego of Emperor **Bali**. In this world, for any work, people plan in advance. But God's plan is not an ordinary one. God always thinks of the future and plans accordingly.

Vamana went to Emperor **Bali** and asked for three footsteps of land. But his preceptor, **Sukracharya**, warned him against giving what **Vamana** asked for, since he knew who **Vamana** was and the purpose for which He had come. **Bali** said, **Gurujee**, the hand of the giver is always on the top and the receiver's is at the bottom. When God Himself comes to me and asks for something, His hand will be below that of mine. That is enough for me.

Ego is a bad quality for a devotee

Even there, we find a trace of the ego. What is the inner meaning of the inhalation and exhalation processes, i.e. So-Ham? So means That (God); Ham means I. The sum and substance of this is that we have to take God into us (So - inhalation) and leave out **ahamkaram**, i.e. ego (Ham - exhalation). This is called **Hamsa Gayathri**. This inhalation and exhalation process goes on continuously for 21,600 times in a day in us. This means that you welcome God into you and drive out ego from you that many times. As long there is ego in you, you will never be happy.

No doubt, Emperor **Bali** was a great devotee, but he was also egotistic. Ego is a bad quality for a devotee. Only through love, peace, humility, and courage can you overcome ego. God came down in order to destroy the ego of **Bali** and distribute Love to the entire world. **Bali** was granted a boon that he should be allowed to come and visit his people on this day, every year. That day is celebrated as **Onam**. Be it an emperor or an innocent person, one can attain God only through Love.

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Follow your conscience

Many lights are glowing in this hall. Some people are listening, some are dozing. The light is unaffected by all these. It is a witness. Similarly, in the broad day light, some do good,

and some do bad. The Sun remains unaffected by your deeds. Your bad actions can never harm God. Your good actions will never make Him happy either. Be it good or bad, you will have to reap the fruits of your actions. God is Iyothirmayudu (Embodiment of Light). So, He has nothing to do with your good or bad. He is just a witness. He is present in everybody as conscience. That is why I keep telling,
Follow the Master,
Face the devil,
Fight to the end
Finish the game.

Who is your Master? Here, Conscience is your Master. So, follow your Conscience till the end of your life. Never give up in the middle. Once you have Love in your heart, you can accomplish anything. You should not have hatred toward anybody. You should love even those who hate you. As a result, there will be transformation in their hridaya. Hri + daya = hridaya, which means the heart should be full of compassion. Humanity is also called Mankind. So man should have compassion in his heart. But, today there is no compassion, only fashion exists. As long as fashion is there, compassion does not find a place, because hridaya is a single chair; not a double sofa, nor a musical chair.

Life is a game, play it. The difficulties, the pleasures and pains, the profits and losses, come and go like passing clouds. The very name of the world is ja-gath, which means that which comes and goes. In this world, only God is permanent; everySathya Sai Speaks, Volume 31 256

thing else is transitory. But we go by this changing world, forgetting God. As a result of which, we suffer.

God is closer to you than even your own mother
Embodiments of Love! God is not separate from you. He is in you. But, you are distancing Him from yourself. Out of the fire comes the ash, but it covers the fire itself. Once you blow the ash away, you can see the fire. Similarly, there is the fire of Divinity in you, but it is covered by the ash of worldly desires. In order to see God, you do not need to undertake any spiritual practices. All that you have to do is to get rid of ignorance. God is closer to you than even your own mother. You are distancing yourself from such Divinity. That is ignorance. In order to get rid of this ignorance, you should develop Love. You are God. This is the teaching of all religions. Christ initially said that, I am the Messenger of God. There is always a distance between Messenger and his Master. After some time, Christ said that, I am the Son of God. Here the relationship with God has increased. After a few more years, Christ said, I and My Father are One. Then comes the Holy Ghost. This is what Bharathiyas (Indians) described as dvaita (dualism), vishistadvaita (qualified non-dualism), advaita (non-dualism) and the state of Turiya.
Even in Zoroastrianism, it is said, I am in the Light, the Light is in Me, and finally I am the light.

You should know the Truth that you are God. You are a human being in form, but truly, you are God. You are not the body, the mind, the senses, the intellect; you are You only. When I say that this is My handkerchief, that means, the kerchief is separate from me. Similarly, when you say, this is my body, the body is separate from you.

Then who are you? The body, mind, and senses are your instruments. You are the Master, so master the mind and be a Mastermind. Understand this Truth and conduct yourself acSathya Sai Speaks, Volume 31 257

cordingly. Then you will not suffer at all. In times of difficulties, you should think of God more and more, like Prahlada. You should love God more and more. Love has no limits. No one can describe Love. Love is God, live in Love. You are the embodiment of Love. Yet, you suffer because of your attachment to the body.

Mind is like a horse and the body is like a chariot
What is this body? This body is temporary and is bound to perish at any time. Death can come at any point of time, be it in childhood, or in youth, or in old age. Why do you attach so much importance to such a body? As long you are alive, you have to maintain your body in good shape. The body is like a chariot meant for traveling. The mind is like a horse. Man today keeps the horse behind the chariot. As a result, he is traveling in the reverse direction. The horse should always be in front of the chariot, which means we have to give primary importance to the mind and next to the body. But, today, people all the time feed only their body and not the mind. With the result the horse is becoming weaker and the chariot heavier. How can a weak horse pull a heavy chariot? Just as you feed your body thrice a day, your mind also should be fed likewise. Prayer, meditation, or chanting of the names of God is the breakfast for your mind.

The Gayathri Mantra says, Om Bhur Bhuvah Suvah. Bhur means materialisation (body), Bhuvah means vibration (life force), Suvah means radiation (prajnanam). All these three are present in us. The same teaching is given to small children at the time of Upayanam (Thread ceremony). Such sacred teachings are being forgotten today.

In ancient times, all these were put into practice; now practice is replaced by fashion. Only through practice can one get happiness. What we need is practical science and not platform speeches. All the platform speeches are out of bookish

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knowledge, which is of no use to us. We need to have practical knowledge. Devotion bereft of practice is useless.

Embodiments of Love! In a family of three persons, if there is no unity among them, there will be unrest. Similarly, if there is no unity in our thought, word, and deed, we will be totally restless. So, we should harmonise these three. Let it be any name, constantly chant that name. Always have the feeling that I am God, I am God. Then you become God. As you think, so

you become. This is what is called **Brahmavid Brahmaiva Bhavathi** (the knower of God becomes God himself).

Practice of sacrifice and forgiveness

All have devotion, all are sincere, but there is no sacrifice.

Bali means sacrifice. Emperor **Bali** could attain Divinity through his devotion and sacrifice. **Bharat** (India) is the birth place of people of great sacrifice, like Emperor **Bali** and Emperor **Sibi**.

A pigeon sought the refuge of Emperor **Sibi** on being chased by an eagle. **Sibi** granted refuge to the pigeon. The eagle argued that the pigeon was its prey. Then **Sibi** said, **O** eagle!

I will give you the flesh of my body equal to the weight of this pigeon, and he started chopping his own flesh. He made such a great sacrifice for the sake of a small pigeon.

Such emperors are many in number in **Bharat**. We should follow the ideals of such noble souls. Since ancient times, **Bharat** has been the center for all spiritual wealth spreading the gospel of peace, happiness, and security to the rest of the world.

The mind is nothing but a bundle of desires. If you separate threads, cloth disappears. Similarly, if you remove desires one by one, the mind ceases to exist. In ancient times, this was referred to as **thyaga** (sacrifice). Today, many people talk of

thyaga but in fact are immersed in **bhoga** (pleasures), which **Sathya Sai** Speaks, Volume 31 259

results in **roga** (disease). In order to get rid of this **roga**, one has to cultivate **thyaga** and love for God.

Start the day with Love

Fill the day with Love

Spend the day with Love

End the day with Love

This is the way to God.

Have full faith in your religion

Embodiments of Love! Emperor **Bali** served the people of **Kerala** and sacrificed everything, including his body. That is why he has attained such an exalted position, not possible for others. The devotion of the people of **Kerala** is unparalleled.

At one time, **Kerala** was considered to be a Communist state, but people have been going to the **Padmanabha Swamy**

Temple then and now in large numbers. They get up early in the morning, have their bath, apply sandal paste on their foreheads, and offer their prayers. There is no change in their devotion.

Parties may come and go, but the '**Hridaya** party' (Party of the Spiritual Heart) is permanent.

A Muslim should become a true Muslim; a Christian should become a true Christian, and a Hindu should become a true Hindu. You should have full faith in your religion and lead an ideal life. That is true **bhakthi** (devotion), true **mukthi**

(liberation).

To attain **mukthi**, practice the following principles. Forget all the harm done to you by others and the help you have done to others. Then you will have peace in your heart. If someone

has done harm to you, do not be revengeful. If someone has hurt your feelings, in order to alleviate your suffering, the best way is to forget and forgive.

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Forgiveness is very important. It is Truth, it is dharma, it is **Veda**, it is nonviolence, it is happiness, it is heaven itself. This forgiveness is everything in all the worlds. So cultivate this sacred quality of forgiveness. This is possible only by developing Love for God.

4 September 1998

Sai Kulwant Hall, **Prasanthi Nilayam**

A lock opens when the key is turned to the right, and it closes when the key is turned to the left.

Thus, the same key performs both locking and unlocking functions. In man, the heart is the lock, and the mind is the key. When the mind is turned **Godward**, the heart develops detachment. When the mind is turned toward the world, the heart developed attachment.

Baba

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Knowledge without practice is meaningless

Speech is the cause of prosperity

Speech secures friends and kinsmen

Speech brings about bondage.

Speech can also lead to certain death.

Embodiments of Love!

The power of speech gifted to mankind is very important and majestic. It gives him all the wealth. So, we should talk sweetly and softly in an acceptable manner. Only such sweet talk will give us all the affluence and prosperity. Words can win many friends and relations and even kingdoms. We may have a few relations, but with our sweet talk, we can develop good relationship with the entire world. Sacred talk will give us all the education and elevate us to exalted positions. But we should also know that words spoken with bad thoughts and bad feelings will not only lead you to bondage but also put you to **Sathya Sai** Speaks, Volume 31 262

death. Both good and bad are present in the words we utter.

For the one with sweet words, the universe itself becomes the mansion. He will feel the caste of humanity prevailing everywhere. So, words form the basis to make you feel humanity as one caste and the universe as the mansion. To attain Divinity, one has to take to the spiritual path. Good words coupled with humility will take you to higher levels

Divinity within and without

The whole world is one, though you may find multiplicity.

In this world of plurality, there is the underlying principle of unity. Of all the numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, the most important number is 1. All the other numbers are mere modifications of number 1. 1+1 becomes 2. 9 1 becomes 8. Thus 1

forms the basis for all the numbers. This is the unity in multiplicity, This unity is the Truth.

Vedas say: Om ithyekaaksharam Brahma, the syllable OM is Brahman. Divinity is not separate from OM. Out of this unity, the world has emerged. But you do not understand this Truth and take to different paths, with aspirations and ambitions. In fact, there is no difference between the world and Divinity. Just as different limbs form a complete human body, in the same way, human beings are like the limbs of society. Society forms the limb of the entire humanity, humanity forms a limb of Nature and Nature is a limb of Divine. Therefore, humanity, society and Nature are all the limbs of the Divine.

Sarvatah Paani Paadam, Tath Sarvathokshi Shirornukham Sarvatah Sruthimalloke Sarvama Iruthya Thistathi. All forms belong to the one and the same Divinity. Veda has also declared that there is Divinity within and outside (Anthar Bahischa Tath Sarvavyapya Narayana Sthithaha).

The grain is Divine, the husk is Nature. This is the relationship between the Divine and the world, The Gita says, MarSathya Sai Speaks, Volume 31 263

naivaamsho Jeevaloke Jeevabhoothah Sanathanaha, which means all are the sparks of the Divine.

In the modern world, every individual wants something or other. Do you think a person loves an object for the sake of the object? No, he loves it for his own sake. Similarly, a person loves another for his own happiness. So, in this world whatever man does is for his own sake.

There are very few individuals who see unity in diversity. But there are plenty who see diversity in unity. Only the lives of those who see unity in diversity are sanctified. In order to understand this underlying principle of unity, you need a guru (preceptor). In modern times, we call them teachers.

Teaching is the noblest profession

Today, some people say that one takes to the teaching profession when one has no other alternative. It is a mistaken view. The teaching profession is the noblest of all. The teacher has got all the capacity to mould the careers of the students committed to his care.

Bala Gangadhar Tilak struggled hard for the freedom of this country. One day, a friend of Tilak questioned him, Tilak, you have been working hard for our independence. After independence

what post would you like to take up? Will you be the Prime Minister or hold some other portfolio?

Tilak smilingly replied that he would never give up the sacred teaching profession for a ministerial post. He said that, being a teacher, he could train a number of students as ideal leaders of this country. He considered the teaching profession as the noblest.

What qualities are required for a person who has taken up such a noble profession? A teacher should have sacred feelings and undertake sacred actions. He should never entertain bad

habits. What is the reason? It is quite natural for the students to follow their teacher.

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A teacher is one who shapes the future of students. So, a teacher should never indulge in bad habits like smoking, drinking, and eating non-vegetarian food. Students observe the habits of their teachers. If the teacher himself indulges in these bad habits, he will not have the right to advise his students to leave these vices. Not merely this, a teacher should never utter a lie and should never resort to stealing. A teacher should speak words born out of sacred feelings. Virtues, good intellect, truth, devotion, discipline, duty these are the attributes expected of a teacher. Only then will the students be able to emulate him. We cannot estimate the contribution of a teacher to society, it is he who can build the society or ruin it. A teacher carries with him many responsibilities. He should have a good mind to discharge these responsibilities. Depend only on God

You all know that fifty years ago, the young and the old of this country struggled hard for independence, giving up all their properties and belongings. What do you mean by independence

?

It means that you do not depend on others. Do you find such a situation today? It is fifty years since this country attained independence. Though fifty years have passed after independence, we continue to depend on others. We have taken loans from many countries. When you are indebted to many countries, how can you say you are independent? If you are truly independent, you should never depend on others. If you are in need of money, does it mean that you should take loans from others? No. You have to reduce your expenditure, pomp, and show. Only then you can save money. But Bharathiyas (Indians) have not understood their present position and continue to take loans. Gradually this will lead to a position wherein you have to struggle for independence for the second time.

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During British rule, we suffered a lot and ultimately attained independence. But if we continue to take loans, we will be again under the control of others. So, we should not resort to taking loans.

Never be a slave

Students today should be totally independent. They should inquire into the true meaning of the word swechcha (independence).

Swa + ichcha = swechcha. Swa means Atma. So, the Will of the Self is called swechcha. Therefore, following the conscience is true swechcha.

But students today do not understand the true meaning of this term and roam about in the streets and behave, as they like, in the name of swechcha. Students should exercise control over their movement, speech, and life. Only then can they work for the progress of this world. Right from the tender age, students

should strive to attain **swechcha** in the true sense of the term. That why I always say Start early, Drive slowly, Reach safely. You do not need to follow anyone else; follow your conscience. That is **swechcha**. You should never be a slave. There is a small story to illustrate this: When the King of **Darapur** expired, his young son was coronated. Being so young, the prince was immersed in many doubts. He went on, thinking how to run the administration. He was not able to know who was good and who was bad. He did not know whom to approach for guidance. He thought that he should keep up the reputation of his father and grandfather.

One day, sitting in the palace, he noticed groups of people moving across the royal street. He inquired as to where they were all heading. He was told that they were going to listen to the discourse of a noble soul. He too joined them, incognito. He thought he could get his doubts cleared by the saint. He sat in the congregation and heard all the sacred teachings. He was extremely happy.

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People returned to their homes at the end of the discourse, but, the king remained there. As the saint also got up to go, his shawl got entangled to a nail of his chair. As a result, the shawl got torn. Immediately, the saint brought a needle and thread and was trying to get the thread into the eye of the needle.

The king, in disguise, was watching all this. He said, **Swamiji**, you are trying to stitch an old shawl, please leave it aside and accept the new shawl that I have brought with me. The saint said, I don't want a new shawl. If you really want to help me, help me put this thread through the eye of this needle. The king did accordingly. Then the saint stitched his own shawl, turned to the king and said, Listen to me. I don't like to depend on others. I want to lead an independent life. Man should never be dependent on others. We should depend only on God.

With these words, all the doubts of the king were cleared.

He realised that God is the basis of all, and only through

selfconfidence

could he achieve what he wanted. He went to his palace and began following the dictates of his conscience. He did not consult anybody or seek advice from others. He became more independent. He developed an attitude to distinguish between the ephemeral and the permanent.

Practice what you learn

The saint had also told the king, You may be a man of wisdom, but if you don't practice, you will be like a donkey carrying dirty clothes. You should not become like that. Try to practice at least one or two good principles in life. Not merely that, we should help others to put into practice what little they know.

Education that is not put into practice, becomes unsacred.

What is the use of receiving degrees if they are not helpful to society. Serve society, and share your knowledge with others.

The best way to love God is to Love All and Serve All.

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What is the use of receiving degrees if you sit idle at home and keep applying for jobs without serving society? Many graduates only apply without any reply! What is the use of leading such a life? At least, till you get a job, serve society. Go to the villages and serve the needy. In fact, one who serves (**kinkara**) is greater than the leader (**Sankara**).

Having known the Truth, What is the use if you do not follow it? **Ravana** had 10 heads, which symbolize 6 **Sastras** (spiritual texts), and 4 Vedas. He was a master of 64 types of knowledge. He built the city of **Lanka** in gold. In terms of learning, he was on par with **Rama**. But what is the use of all his learning? He became a slave to his senses. Because he could not control his desires he not only ruined himself but also his entire clan. The **Lanka** was completely reduced to ashes.

Ultimately **Ravana** repented in the end, he said, Though I was the master of all knowledge, I did not put them into practice.

O people, do not get spoilt like me. Though I had all the wealth, I could not enjoy anything because of excessive desires.

Every person has the three **gunas** in them

Of the three brothers **Ravana**, **Vibhishana**, and **Kumbhakarna**,

Ravana symbolized **rajo guna** (passionate quality),

Vibhishana symbolized **satwa guna** (serene, pure quality), and

Kumbhakarna was the embodiment of **tamo guna** (lethargic, dull quality). Every man has these three attributes in him. They originate out of the human mind.

Kumbhakarna, who stood for **tamasic** quality, spent his entire life eating and sleeping. **Ravana**, who symbolized **rajo**

guna was responsible for the destruction of the **Rakshasa** clan.

It was only the **satwic Vibhishana** who could get the grace of **Rama**.

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So, man should not give room for **rajasic** and **tamasic**

qualities in him. **Ravana** constantly worshipped **Easwara**

(God). It is not enough if you worship God, you should put His words into practice. You should give up all wicked qualities.

When **Ravana** was about to breath his last, **Rama** summoned

Lakshmana and told him, The one of great penance

and wisdom is going to die. Go and listen to his last words.

Obeying the command of his brother, **Lakshmana** went

close to **Ravana** and listened to his words carefully. **Ravana**

said, I achieved whatever I wanted, but only three of my

wishes remain unfulfilled. I wanted to convert the salt water of

the sea surrounding **Lanka** into sweet water. I wanted to make

those who suffer in hell enjoy the comforts of heaven. I wanted

to connect hell and heaven with a ladder. But, I went on postponing them and ultimately could not accomplish them.

Lakshmana returned to **Rama** and told the last words of

Ravana. **Rama** smiled and said, **Lakshmana**, what is the use of repenting in the end? The moment he wanted to do good, he

should have done so immediately.

Purvathapam and **paschathapam**

Some people think twice before they undertake any action.

That is called **purvathapam**. There is another category of people who act in haste and repent for their mistakes at the end.

That is **pashchathapam**. It was Arjuna who had this **purvathaapam**.

Before the commencement of war, he said,

Krishna, how can I bear the sight of my kith and kin being slain in the war. My head is reeling, I don't want to be here. Let us go home.

Valmiki described **Ravana** as wicked and **Rama** as noble.

What is the difference between these two? **Rama** sacrificed everything and became an ideal to everybody. The blissful state he had at the time of getting ready for coronation was

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very much the same when he was asked to go on an exile. That is the spirit of equanimity at times of pleasure and pain.

Rama put into practice the education he received, whereas

Ravana merely accumulated knowledge without practicing it.

Ravana could not digest all that he learnt. As a result suffered from indigestion. Greatness lies in putting into practice, not in learning.

Students! Whatever you believe to be good, do put into practice. Both teachers and students play an important role in laying the royal road for the future, if you spend your time in acquiring knowledge, without having faith in God, your life will be useless. Neither penance nor **japa** (soft repetition of the Name) can take you across the ocean of samsara. You should serve the good people.

Talk less, work more

You should not waste your time. **Asthiram yavvanarn**

dhanam, dharmam keerthi, dvayam sthiram (Youth and money are temporary; truth and good name are permanent and eternal).

So, we should uphold Truth and Goodness.

There is no God other than Truth. Truth is the same in all the three periods of time. What is the difference between Truth and Fact? You may put on a coat today and wear a different dress tomorrow. This is not Truth, it is only a fact, because it is subject to change. But Truth always remains the same.

The **Gita** refers to Truth as **Ritham**. So, Truth is not reporting what you see, hear, and experience. What you see and hear is worldly truth. It is not Truth in the strict sense of the word. It is only external truth (**pravritthi sathyam**). But the inward Truth (**nivritthi sathyam**) remains the same in the past, present, and the future.

Students!

See that the words that you speak are sacred. You cannot always oblige, but you can always speak obligingly. That is **Sathya Sai** Speaks, Volume 31 270

enough. Try to speak sweetly and softly. I have told you many times, Talk less, work more. The one who talks excessively cannot work. The one who works will not talk. What is the reason

for you not remembering all that you read? It is excessive talk. By talking less, your memory power will increase. Not merely this, your **Atmic** power will also improve.

Whatever you hear, try to recapitulate, then put into practice.

Sravanam, mananam, nidhidhyasanam (listening, recapitulating and practicing). These three are very essential. **Sravanam**

can be compared to cooking in the kitchen. **Mananam**

can be compared to bringing the food to the dining hall and

serving it. **Nidhidhyasanam** can be compared to the eating process. When all these three are unified, you will have health and happiness.

So, if you want to lead a life of contentment, recapitulate and practice whatever you have studied. Today, we find bookish knowledge everywhere, which is nothing but superficial knowledge. This superficial knowledge is of no use, You should be thorough in practical knowledge.

See that you do not have a questionable character

Teachers, Embodiments of Love!

In order to shape your students into ideal citizens, you should lead ideal lives. Students are the future leaders of this country.

How will you bring about transformation in students? First, let there be transformation in you, then try for transformation among students. If you tell your students not to smoke without yourself giving up smoking, will they listen to you? No. See that you do not have a questionable character. Only then you will be a good teacher in the strict sense of the term.

You should have very good habits. You should speak softly and use sweet words. You should talk to students with love and

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encourage them, You should groom the students into ideal citizens.

Students should not crave city life. They should live in their own villages and try to develop them. Today, the culture of **Bharat** (Ancient India) is found only in villages. We should sustain it.

But students run after urban life, leaving behind their villages.

What do they do in cities? They lead a life full of vices.

In cities, you do not find fear of sin and love for God. Once you have love for God, then there will be fear of sin. Naturally, there will be morality in society. So, first develop Love for God. With this Love for God, you can achieve anything in life.

Know that the safety of the country is important

Great leaders like **Winston** Churchill and **Kennedy** first served in the Army and worked for the welfare of their countries before they occupied exalted positions. When it comes to serving your country, you should be ready to take up any task.

You should know that the safety of the country is important.

Ianani janma bhoomishcha swargadapi gareeyasi (Mother and motherland are greater than the Heaven itself.)

After the death of **Ravana, Vibhishana** fell at the feet of

Rama and said, Swami, I never aspired to be the King of

Lanka. I only wanted my brother to give up his bad qualities. I

pray to you to take over the Kingdom of Lanka. All the rakshasas also came and prayed to Rama that he should become King of Lanka.

Lakshmana also supported them saying, O brother, Bharatha is already ruling over Ayodhya. Even if you return to Ayodhya, you may not be crowned as the King. So, I request you to take over this kingdom and transform all the rakshasas. Lanka is full of golden mansions. Where else can you find such a beautiful place? I will be very happy if you rule over this Kingdom.

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Rama lovingly took Lakshmana close to him and said, Lakshmana, how could you get such a silly desire? Just because your mother is ugly, can you call any other beautiful woman as your mother? Even though my country is poor compared to Lanka, I still consider it as my mother. Lanka may be full of gold, but I don't want it.

Students should develop this kind of love and faith toward their country. The teachers should inculcate such spirit of patriotism in students. You should declare wholeheartedly with a sense of pride that this is my country, this is My mother tongue.

But modern students do not have such a type of national feeling. The moment they receive their Engineering and MBBS degrees, they start applying for passport and visa. This is not the right attitude.

Unity is the greatest wealth

Students! The sacred feelings that emerge out of your heart should be exported, and you should import all the good that is outside. You do not need any passport or visa to do this! You should know the truth that everything is within you. You do not need to crave anyone, not even for God, because you are all the sparks of the Divine. You have got divine qualities and divine powers. Without the divine power in you, you would not be able to study and secure good marks in your subjects. So, everything is within you. You are the Embodiment of Peace, Love, and Ananda. You are the Embodiment of God. Have full faith in this Truth.

When you lead your life with full faith in God, you will never be put to difficulties. Life is a Challenge, Meet it; Life is Love, Enjoy it; Life is Energy, Skill it and do not kill it.

When you skill this energy, there will be perfect balance in whatever you do. Once you have this balance, you will have Insight. Due to the absence of insight, you develop Outlook.

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Whatever you see outside, is from within. So develop inner view.

Students! Having learnt all these sacred qualities here, you should join hands and work together for the welfare of society. There is no higher wealth than unity. Unity should be the aim of your life. Only through practice can you achieve this. If all 95 crore people of this land of Bharath (India) developed this

sacred quality, I and You are One, you can very well imagine the sacred heights you could achieve.

Treat everyone with brotherly love. The mother beats the child when it commits a mistake. Later, she fondles the child with love and affection. She beats the child for its own good in such a way that the sound is more but the pain is less. Similarly, if anyone commits a mistake, punish him. Only the sound should be heard, but he should not feel the pinch of it. God does the same, the punishment given by God is only for protection. The doctor removes the ulcer from the stomach by cutting it open with a knife. Just because he uses a knife, can you call him a wicked person? No. He does it for your own good. Similarly, God punishes you only out of Love. Love lives by giving and forgiving; self lives by getting and forgetting. So, there should not be even a trace of selfishness in you. Do anything with Love, the result will certainly be good. Love is God, Live in Love. Talk to your friends with love. Help them in times of need.

Have unflinching faith in Me; I shall take care

I will give you an example from my life. When this body was in Uravakonda, studying 6th class, there used to be the E.S.L.C. exams. We three students, Suresh and Ramesh on either side and Myself in the middle, used to sit on the same bench. They were dullards. At the time of examinations, they approached Me for help. They said, Sathya, we cannot study Sathya Sai Speaks, Volume 31 274

without you. Some way or the other, you should help us in the examinations. I will never say No to anyone. I said, I will certainly help. I told them the questions that would appear in the next day's examination and taught them the answers. too. E.S.L.C. was a public examination. My examination Register No. was 6, whereas the numbers of Suresh and Rarhesh were 60 and 600. You can imagine it yourself, how far our chairs were placed from each other. It was not possible for them to copy. They said that they would not take the exam. Then I told them, Having studied the entire year, it is not proper on your part to skip the exam. You must appear for the examination, whatever may be the outcome. Have unflinching faith in me; I shall take care. Though it is not supposed to be done, there is nothing wrong, when you are doing it for a good cause.

The duration of the examination was 2 hours. The stationeries were supplied by the teachers. I completed My answer paper in just 5 minutes. Then I took some more papers from the invigilator and wrote the answers in Ramesh's handwriting. After completing it, I took another set of papers and wrote the answers in Suresh's handwriting. I also wrote their names on the answer sheets and kept them with Me. I had already told them not to get up before I got up from My chair.

At the end of two hours, when the final bell was given, the examiners started asking the students to surrender the answer sheets. All the students got up, and I silently went and placed

all the three answer papers on the table. All of us came out of the examination hall. Nobody raised any objection. After 10 days, when the results were announced, only we three got first class. The teachers were surprised at how Ramesh and Suresh also got first class. They questioned them in the class, How could you write well?

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The boys said, we wrote then, but now we don't remember.

There are none who got ruined with faith in God

There was no scope for any doubt. They could not have copied from Me, since we were seated far from each other. All three answer papers were in our own handwritings. Then where was the scope for doubt? I told them, I never let down those who have reposed their full faith in Me. There are a number of people who ruined themselves for want of faith. But there are none who got ruined with faith in God. There may be ups and downs in between, but finally they emerge victorious. Due to many changes that took place at Uravakonda, I stopped attending school. All the teachers and the students started coming to the residence to see Me. I gave them whatever they liked. The owners of the house could not bear all this and sent a telegram to the parents, asking them to come and take Me. I boarded the bus to Puttaparthi. All the boys also wanted to come to Puttaparthi. I told them that it was not possible to reach Puttaparthi by bus, because there were no proper roads. The buses could reach only up to Dharmavaram or

Penukonda.

There were no roads to Puttaparthi 60 years back. So I told them not to come.

When I was in the school I used to lead the prayer. Everyday from the dais, I would sing a song emphasising the unity of all religions. Everyone, including the teachers, would join in chorus blissfully. When I left the School, there was none to lead the prayer. There was a Muslim student by name Abdul Gaffur. He had a good voice and could sing well. That day he was asked to lead the prayer. The moment he was on the stage, he remembered Me and started crying loudly. Then all cried and the prayer was canceled.

When I came to Puttaparthi, Ramesh and Suresh could not bear the separation from Me. One should not do like this, but Sathya Sai Speaks, Volume 31 276

Ramesh went on crying, Raju, you have left us, you have left us, I cannot live without you, and fell into a well and died.

The second boy went on repeating, Raju, Raju, Raju and ultimately turned mad. He was taken to a hospital in Bangalore. His father came to Me and prayed, Swami, he is your classmate and my only son. Please come and give him darshan at least once.

I went to Bangalore and saw him in a mental hospital. The boy was continuously repeating Raju, Raju, and was not looking at anyone. I went up to him and said, Suresh, I am Raju. I have come for you, look at Me. Hearing this, he lifted

his head, saw Me, and closed his eyes permanently.

The same Ramesh and Suresh were born as Jack and Jill.

When I was in Paatha Mandir (Old Mandir), these two puppies were with Me. It was I who christened them. One used to sleep near My feet and the other near My head. They used to bark at any person at sight. They were always with Me.

One day, the Rani of Mysore came to Me. Since there were no proper roads to Puttaparthi, she alighted from the ear at Karnatakapalli and walked the rest of the distance. The driver had his dinner in Puttaparthi and was returning to Karnatakapalli. I called Jack and asked him to accompany the driver and show him the way. Jack walked in the front, and the driver followed. The driver was surprised as to how a dog could show him the way. Then I said, it was not DOG, that was showing him the way, but the inner being GOD.

Next morning, the driver started the car, not knowing that Jack was sleeping under it. The wheel of the car ran over the back of Jack and its backbone broke. Jack dragged his body, across the river, all the while wailing. A washerman by name Subbanna, a respected person in the village, noticed Jack and came running to Me. He said, Swami, Jack is coming, wailing in pain.

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I came out; Jack came close to me crying loudly, fell at My feet and breathed his last. After three days, Jill also died. The Brindavan (tulasi plant) that you find behind the Paatha Mandir is the Samadhi of these two dogs.

We should give and take only Love

Ramesh and Suresh had very noble feelings. One day, in school, the drill master said that all the boys should join the Scouts. I am telling you the Truth. I did not have even a single paisa with me. That was the position then. I could not ask for money at home, since their condition was also poor. If one has 10 rupees, one was considered very rich in those days. If one had 100 rupees, he was equal to a millionaire!

The drill teacher said that we should get a khaki shirt, khaki knickers (shorts), a belt, a whistle, and a pair of boots. How could I get this? I was in Kamalapuram, at that time.

Knowing that I did not have money with Me, Ramesh asked his father to get him two pairs of khaki dress stitched.

We were all of the same height then. He packed a pair of knickers, a shirt, and a pair of socks and wrote on it, Raju, if you don't accept it, I will commit suicide. You are My life.

You must accept this. Our friendship must develop this way. I removed that paper and put another, and wrote on it, If our friendship is to develop, there should be no giving and taking. We should give and take only Love. There should be no material transaction. So I will not accept this. The boy felt very sad.

I used to compose excellent poetry in those days. I speak in simple language to make the translator's job easy. Otherwise, I can speak in a lofty style. There was a businessman by name,

Kotte Subbanna. He had brought a new medicine, by name, **Balabhaskara** for sale. He requested Me to compose a song on the efficacy of that medicine, which, he said, would serve as a good advertisement, so that it would be sold well.

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I composed a beautiful song. Hearing that song, he lost himself in ecstasy and got some sweets prepared at home and brought them for Me. The medicine was sold in large quantities because of the advertisement. He was overjoyed and bought two shirts and two knickers for Me. I said to him, Are you paying the price for the song I composed? I will not accept this. He cried, and said that he would not take them home. Then I told him that he could as well give them to some beggars on the street.

Right from that tender age, I never received anything from others. I only give and give and give, I never receive. But only for one thing, I stretch My hand and that is pure Love. Love is also not your property. Love is God's property. So, I am asking you for My own property. You are misusing the Love given to you, therefore you are suffering. You have to surrender your Love to God in order to be happy, Thus, as a student, I always helped others and made everybody happy. Being **Sai** students, you should also make others happy. Never make anybody suffer. Help Ever, Hurt Never. Develop this quality.

There are other things that students should take care of. Some students get the homework done by their brothers or sisters. This amounts to cheating their teacher. This is not correct. Students should do homework themselves. They should develop good qualities. Good qualities will become God qualities. During the British rule, children were addressed as God boys. Later on, due to the effect of **Macaulay's** system of education, God boy became Good boy'. After some time, Good boy became Good-bye. Later on, even Good was removed, and only Bye-bye remained. God boy has come down to the level of Bye-bye due to the effect of modern education. You should remain as God boys and Good boys

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and never come down to the level of Bye-bye. You should set an ideal through your education and conduct.

I might have caused you lot of inconvenience by speaking for such a long time. Now, you may go back to **Muddenahalli** and Alike, discharge your duties, and attain success in your endeavors. I visit **Muddenahalli** now and then, but it is almost 12 years, since I last visited **Alike**. Now I will certainly go to Alike. I will also take some of the College boys with Me. From **Puttaparthi**, I will go straight to **Mangalore**. I will make you all happy there. Be always happy, happy, happy.

11 September 1988

Prasanthi Nilayam

30

Worship of God as
energy principle

Truth is your true mother and Wisdom the true father,
Dharma is the true brother and Compassion the true friend;
The true wife is Peace and the true son Forgiveness
These six are in fact the true relations of man.

[Sanskrit **sloka**]

Embodiments of Love! In this world, every individual has a mother. The entire humanity has also one mother, and we should try to know her. This mother is Truth. Those who follow this mother will never face any problems in life.

This mother, Truth, remains the same in all periods of time and in all three worlds, and this mother transcends all the three attributes **satwa** (purity, serenity), **rajas** (passion), and **tamas** (dullness, inertia). The physical mother may die or go to some other place, but this divine mother, Truth, remains one and the same beyond time and space and to every individual. It is

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therefore necessary that every person follow this noble, divine mother (Truth).

True relatives of man

Who is father? Wisdom is the true father. Wisdom is not ephemeral, mundane, physical, secular knowledge. **Advaita darshanam jnanam** (Wisdom confers the experience of **nonduality**).

So, Truth and Wisdom are the true mother and father of man.

Dharma is the brother. Dharma may vary depending upon time, country, religion, and tradition. However, dharma is loved by the entire humanity irrespective of caste, creed, nationality, and religion. This brother is the very embodiment of love. On this basis, the Vedas gave utmost importance to Truth and Righteousness. In the great epic **Ramayana**, **Lakshmana** personified the Principle of dharma. When he fainted in the battlefield, **Rama** lamented, saying that he could get a consort like **Sita** and a mother like **Kausalya**, but not a brother like **Lakshmana**. **Rama** said that His divinity blossomed because He had a brother like **Lakshmana**.

Compassion is the true friend. In this world, a **firmed** today may become an **enemy** tomorrow. But there is no greater friend than Compassion.

Peace is the wife. Peace is the previous jewel of saints, and it is the royal path in the spiritual field.

Forgiveness is the son. There is no greater quality than Forgiveness. It encompasses all the good qualities, like Truth, Righteousness, and Nonviolence, and it is the essence of all the Vedas.

Therefore, for every individual, the true relations are Truth, Wisdom, Righteousness, Compassion, Peace, and Forgiveness. The whole world is full of agitation and disturbance because of lack of these sacred qualities.

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Embodiments of Love! You should always remember your true mother and father. You cannot exist without them. The

whole creation has emerged from Truth and merges back into it. There is no place where Truth does not exist. It is the good fortune of human beings to have this eternal Truth as their mother. But, today, humanity does not follow such a sacred mother.

Worship of Devi as divine mother

You worship Devi (goddess) in these nine days of Devi Navaratri. You consider Devi as your divine Mother. This Devi is called Sathya Swaroopini, which means she is the embodiment

of Truth. So, worshiping Truth amounts to worshiping Devi. If you understand and follow this truth, you will be successful in every field.

The Vedas also proclaim this Principle of Truth. There are many in this world who chant the Vedas. Many have gone through the sacred texts. But they do not seem to follow the right path. In fact, only when we tread the right path will we know the true meaning of the Vedas and the sacred texts. Since ancient times, the sages and saints undertook many spiritual practices in their quest for Truth. They were determined not to give up till they had the vision of Truth. Ultimately, they declared to the world that they had seen God, who is all brilliance, is full of effulgence, and is beyond the darkness of ignorance. They also declared that God is not far off in a distance land but is present in the human body.

The saints had the vision of God, who is chin maya (full of effulgence) in the body, which is mrinmaya (made of clay). So, we should not underrate the human body and use it for mean and worldly pleasures.

The body is the temple of God. This body may be compared to an iron chest. Just as the precious jewels are kept in the iron chest, so also God is present in the human body. So,

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the body has to be maintained and made proper use of for the sake of the precious jewel, the Atma. You get jewels only from the earth. Similarly, you have to search for the jewel of the Atma only in the body, which is made of clay.

Let us investigate what comes in the way of experiencing the Atmic Principle. Ego and attachment stand as obstacles in our path. Only when you give up your ego and attachment will you have purity of heart, which in turn will lead you to the experience of Supreme Wisdom.

The more you develop attachment, the more restless you become. Ego is much more dangerous. It has become an incurable disease in human beings. So, you have to keep ego and attachment under control and engage yourself in the quest of Atmic bliss.

Forms and manifestations of Shakti

During Navaratri (sacred nine days), people go through the sacred texts such as Devi Bagavatha, Ramayana, and Mahabharata.

People also worship the deities Durga, Lakshmi, and Saraswathi. Goddess Gayathri has three aspects. They are:

Gayathri, Savatri, and Saraswathi. Gayathri is the presiding deity of our senses. Savitri is the presiding deity of the life principle. Saraswathi is the presiding deity of speech. All these three are within the same Principle of Truth.

Gayathri Mantra beings with Om Bhur Buvah Suvah.

Bhur means materialisation (body), bhuvah means vibration (life principle), and suvah means Atma (radiation).

Dr. Venkatraman, the previoius speaker, said that matter could be converted into energy and vice versa. From a scientist's point of view, that is true. But in My view, matter and energy do not exist separately. Matter is energy, and energy is matter. These two are inseparable and interrelated. In fact, there is no matter in this world; wherever you see, you find only energy.

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During these nine days, Goddess Shakti (the Energy Principle) is worshiped. Truth, Righteousness, Peace, and Forgiveness are all expressions of the Principle of Shakti. Truth is the primal cause. There is nothing other than this. All faculties of energy are present in this Truth. So, consider Truth as your mother and follow it.

The Vedas proclaim, Sathyam vada; dharmam chara, which means: speak the truth and follow righteousness.

Unfortunately,

people today do not follow this. On the contrary, they follow asathya and adharma. (untruth and anti-dharma) This is the cause of all suffering.

The ancients gave utmost priority to Truth and Righteousness. Before undertaking any work, they enquired whether it was right or wrong. They followed the dictates of their conscience. But today, such an attitude is lacking.

The quest for Truth

Many people say that they are in search of Divinity. Once you follow the path of Truth, you will find Divinity everywhere. A small example.

The same eyes see the mother, daughter, wife, and sister. Here, you need to enquire as to what kind of feeling you should have toward each. This is the quest for Truth. Mother should be viewed with reverence and respect. Daughter should be considered as part of your own being. In this way, you should enquire and understand the Truth.

If you just go by the direct evidence of what you see, you will never know the Truth. All that you see is bound to perish. There are many things that cannot be perceived by the naked eye. On the spiritual path, everyone wants pratyaksha pramanam (direct evidence). But direct evidence cannot constitute the entire Truth.

For example, you see a person who is five feet five inches tall, weighing forty-five kilograms, and fair complexioned. All

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these can be seen by the naked eye. But you cannot go merely by these physical qualities. You should also take into consideration

the unseen **qualities**, such as love, compassion, anger, **etc**. It is utter foolishness to go by the physical form, which is direct evidence.

It is not possible to see the direct manifestation of God. Truth is everywhere. Dharma is everywhere. God, who is the embodiment of Truth and Righteousness, is everywhere. So, you should **practrice** Truth and Righteousness and enjoy the bliss.

How to know the **Atmic** Principle

For everything, conscience is the witness. If you do not follow the conscience, everything becomes unsacred. The **Atma** is the eternal witness, and that is conscience. The **Atma** is everywhere. It is in every individual and every creature. It has no form. It is attributeless, eternal, ancient, unsullied, and immortal. Who can understand such an **Atmic** Principle? You speak of Truth and consider whatever you see and hear as Truth, but all this is limited to the senses. The **Atma** is beyond senses.

Then how to know the **Atmic** Principle? You do not need to search for this elsewhere. Turn your vision inward.

The Vedas said, **Pashyannapi na pashuathi moodho** (he is a fool who sees yet does not see). All that you see is divine, but you mistake it for nature. The one with **Atmic** vision will see the entire nature as divine. But, if you have the worldly view, you can see only the world.

Vishvam Vishnumayam (Vishnu pervades the entire universe). Names and forms may vary, but the **Atma** is uniform in all. To understand this unity, you have to turn your vision inward. There is no separate path to know God other than knowing one's own Self.

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There is no human being that has no hunger for food. Similarly, you should also have hunger for God. Some people may call it madness; that is their madness. Each has their faith, conviction, and experience. No one has the right to criticise others.

Expand your Love

It is only the body that has birth and death; the **Atma** has no birth and death. It has no beginning and no end. It is the

allpervading

eternal Brahma.

Whos is Brahma? He is not the one with four heads as described in books. Brahma is **vaastness**. You find only Brahma wherever you see. This expansion of love is God. The feeling of my body is contraction of love, which is death. So, you should expand your love. Your love should not be limited to your family and relations.

In mathematics, 1+1+1+1 becomes 4. The number increases or decreases depending on whether 1 is added or subtracted. But in spiritual mathematics, **Atma + Atma + Atma** results again in **Atma**. It does not increase or decrease.

The first name of **Atma** is I. The Vedas declare, **Aham**

Brahmasmi (I am Brahman). This I is the first name of God. It is possible to know this I only by following the path of Truth.

In this world, only Truth exists; there is no falsehood. If you find falsehood, the mistake lies in your **drishti** (vision) and not in the **srishiti** (creation). If you put on blue glasses, the world appears blue in colour; if you put on red glasses, you will find only redness all around. The defect lies with the colour of the glasses, but not with the world.

The very principle of creation is Divinity. **Sarvam khalvidham** Brahma, so revere everyone as Brahman. Love everyone as Brahman. Then there will be no scope for hatred or enmity.

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What is the reason for all the agitation in the world? It is lack of equanimity. Only through equanimity can you develop love.

Embodiments of Love! In these seven days of **yajna**, we have seven modes of worship. We call it **Sapthaham** (sevenday event). What is the significance of having a **Sapthaham**?

This number seven is very significant in numerology. In music, we have **saptha swaras** (seven notes). There are seven oceans, seven **rishis** (sages), seven colours, and seven worlds. They are all within us. There is nothing beyond you.

It is foolishness to think that God is separate from you and to search for Him outside. You are God. But since you identify yourself with the body, you are not able to understand this Truth. Body is like a **ater** bubble, and the mind is like a mad monkey. Why do you rely on these two? Follow your conscience. Only then will you have self-satisfaction.

Only sacred qualities should emerge out of **Hridaya**

Atma symbolises **hridaya** (spiritual heart). God dwells in **hridaya**. **Hridaya** is the centre of Love and Peace. Only sacred qualities should emerge out of **hridaya**. But instead, animal qualities like anger, hatred, and jealousy emerge, and you **becom** a beast and not a human. Such a heart is a dwelling **pplac**e for animals, not God. If you conduct yourself with peace, love, and compassion, you are God. The **Navaratri** worship was started in order to foster sacred qualities within us.

You would have heard the name of **Dasaratha**. Who is he?

He is not the king of **Ayodhya**. **Dasaratha** refers to one who has control over the human body, which has five senses of perception and five senses of action. The **matster** of these ten senses is **Dasaratha**. This body is a chariot, and **Dasaratha** is the master of this chariot.

Dasaratha had three wives. They signify **satwic** (serene, pure), **rajasic** (passionate), and **tamasic** (dull, lethargic) **qualiSathya Sai** Speaks, Volume 31 288

ties. He had four sons. They signify the four objectives of life: dharma, **artha**, **kama**, and **moksha**. What is the capital of **Dasaratha**'s kingdom? **Ayodhya**, which means it is a place that no one can get into. It signifies **Hridaya**, which no wicked

qualities can enter.

Your happiness is heaven and your misery is hell

The entire universe is within you. The mountains may appear smooth from a distance, but once you go near, you will know the truth. It is the distance that lends enchantment. As long as you think that **Kailas**, **Vaikunta**, and **Swarga** are at a distant place, you will be crazy about them. Actually, all of them are in your **hridaya**. Your happiness is heaven and your misery is hell. The concept of heaven and hell was introduced in order to see that you do only good. Heaven and hell are not separate; they are in your mind.

What is the cause of misery? Your own actions. Buddha did penance for six long years. One day, he opened his eyes and said that he had caught hold of the thief. Who is the thief? It is the mind. He realised that mind was the root cause of all suffering. If you control your mind, you will never suffer. Churchill said, Man has conquered everything, but he has not conquered himself. Man is trying to know everything without understanding his true Self. Know Thyself, then you will know everything. This is what the Upanishads said: try to know and experience that by which everything is known and experienced. That is **Atmic** bliss, which is eternal and supreme. True happiness lies in union with God. If you are with the world, you will never get happiness.

The human **heart** can be compared to **Ksheera Sagara** (Ocean of Milk), but today it has become **Kshara Sagara** (Ocean of Salinity). Lord Vishnu dwells in the Ocean of Milk, which means that He resides in our heart. But if we make our heart into a **Kshara Sagara**, then whales and sharks (bad **Sathya Sai** Speaks, Volume 31 289

qualities) will enter. Human heart should be pure; only then can Lord Vishnu reside in it. If you understand God, you will not search for Him outside. God is within you, in you, above you, below you, around you. There is no one nearer than God. God is nearer than your physical mother. So, worship God as your mother, who is the embodiment of Truth.

Experience and enjoy the banquet of Bliss

I begin My discourse with a **sloka** (verse) or a poem and conclude it with a **bhajan** (devotional song). Do you know what they are? The first **sloka** or poem is like a plate, the discourse can be compared to the various delicious items that are served on the plate, and the **bhajan** at the end is like a plate covering the delicious items. Do not treat this as a **mandu** (medicine), thereby taking only a little of it. Treat this as a **vinu** (banquet) and partake of the delicious items that I serve to the maximum extent. Experience and enjoy this banquet. Students! Embodiments of Love! You have to learn many things in daily life. First, know the mistakes in your life and try to correct them. Love is essential to become a complete human being. If you follow the path of Love, everything becomes Love.

25 September 1998

Prasanthi Nilayam

31

Know your true identity

One may master all forms of knowledge,

One may vanquish one's adversaries in debate,

One may fight with valour and courage in the battlefield,

One may be an emperor reigning over vast kingdoms,

One may offer cows and gold as an act of charity,

One may count the countless stars in the sky,

One may tell the names of different

living creatures on the earth,

One may be an expert in eight forms of yoga,

One may reach even the moon,

But it is impossible to control the body, mind and senses.

Turn the vision inward and

Achieve the supreme state of equanimity of the mind.

[Telugu Poem]

Embodiments of Love! In this world, for man to accomplish any task, **ichcha shakthi** (will power), jnana **shakthi** (power of **Sathya Sai** Speaks, Volume 31 291

discrimination), and **kriya shakthi** (power of action) are essential.

Ichcha shakthi refers to the determination to undertake a task. Jnana **shakthi** refers to the ways and means to be adopted to fulfil the task undertaken. It is not enough if you have **ichcha shakthi** and jnana **shakthi**; you need to have **kriya shakthi** too.

If you want to weave cloth, you need to have cotton. The cotton has to be made into thread, which in turn has to be woven. This relates to **kriya shakthi**. An enquiry into the type of equipment needed to do this relates to jnana **shakthi**. Man has got all these three potencies in him, but that is not enough. He needs to bring them together.

Primordial cause of Creation

Here is a small example. Suppose you have flowers, thread, and a needle; can you have a garland? Should not there be someone to make a garland out of them? You have a container for oil, a wick, and a lamp. But will this alone produce light? No. There must be someone to light the wick. You have gold, gems and precious stones; can you have jewels out of them? No. A goldsmith is needed to make them.

Here, you have two types of causes: One is **upadana karana** (primary cause) and the other is **nimitta karana**

(instrumental

cause). A goldsmith makes ornaments using gold, but who is the one who has created gold? He is God. So, God is **upadana karana** and the goldsmith is **nimitta karana**. Without the primordial principle, **upadana karana** (God), **nimitta karana** is useless. God, the **upadana karana**, is the creator of this world. Man, the **nimitta karana**, is trying to

experience

and enjoy this creation. But man forgets the **upadana**

karana (God) and thinks that he is the doer and prides himself

on his achievements.

Without the primordial basis, man cannot achieve anything.

Students of science are aware of this. Two parts of hySathya Sai Speaks, Volume 31 292

drogen and one part of oxygen are combined to make water.

Scientists pride themselves on this achievement and ignore

God, who is the creator of hydrogen and oxygen.

In this modern age, man is carried away by the sense of

doership, forgetting the Principle of Mooladhara (primordial basis). The potter makes pots, but without clay and water, he cannot do so. The potter is only an instrument, and hence he is the nimitta karana. God, who has created clay and water, is the upadana karana.

Bharathiyas (Indians) believe that there are eighty-four lakh species in this world. These can be classified into four categories: (1) andaja (born out of eggs), (2) pindaaja (born out of womb), (3) swedaja (born out of sweat), and (4) utbhija (born out of earth). There are twenty-one lakh species under each of these categories. They make a total of eighty-four lakh species.

Beings are many, but the living principle is uniform in all of them. There are innumerable waves in the ocean, each looking different from the other. Waves may vary in form, but ocean is the basis for all of them. Likewise, all eighty-four lakh species have emerged from the ocean of Sath-chith-ananda (Being-awareness-bliss). All have their origin in Sath-chithananda. Man is essentially divine

What is Sath-chith-ananda? Sath is Being, that which is changeless and eternally present. Chith means total Awareness.

Sath is like sugar; Chith is like water. When water and sugar are mixed, you have neither sugar nor water, but syrup. Similarly, the combination of Sath and Chith results in Ananda (Bliss).

In all living creatures, you find this Sath-chith-ananda. But man is not able to understand his true identity, which is Sathchith-anandam and is in search of happiness outside. It is like

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searching for his own self outside. How can he find his own self outside? He has to look within.

In the waking state, there are four aspects: kala (time), karma (action), karana (reason), and karthavya (duty). Suppose you have decided to go to Bangalore by car to participate in a programme. You start at 5 a.m. and reach Bangalore at 8 a.m. Here kala is 3 hours, karma is traveling by car, karana is the programme, and karthavya is participating in it. All four aspects are present in the waking state.

Now consider that at 10 o'clock in the night you had a dream. In the dream, you went to Bangalore and participated in a programme. When did you start? How did you travel? When did you reach? What was the reason? You do not know. This only means that the above four aspects do not exist in the dreaming state. In the sushupthi (deep sleep state), there is no

time, no reason, no duty, and nothing that you do; you only experience bliss.

Man is changeless in all three periods of time

In the waking state, you undertake different tasks with your body. In the dreaming state, you create everything, including your own self. In deep sleep, you enjoy bliss. You are one and the same in all the three states. On this basis, it can be said that man is changeless in all the three periods of time and experiences bliss directly or indirectly. He experiences oneness in all the three periods of time. When once he understands this spirit of oneness, there will be no scope for differences and conflicts. As long as you identify yourself with the body, you find only multiplicity.

Once, Adi Sankara went to Kasi and prayed to Lord Viswanath thus, O Lord! I have come here to redeem myself of the three sins I have committed. He had not harmed anyone; nor did he steal anything. Then why did he call himself a sinner?

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He explained the first sin in the following words. It was I who declared, Yatho Vacho Nivartante Aprapya Manasa Sah. Though I know that you are beyond the ken of thought and word, I tried to describe you in a string of words: Isha, Gireesha, Naresha, Paresha. I have committed the sin of not practising what I preached. This is my first sin.

Though I declared that God is everywhere, I have come all the way to Kasi to have Your darshan, as if You are present only in Kasi. I have committed the sin of saying one thing and doing another. This is my second sin.

It was I who said, Na punyam, na papam, na sukham, na dukham, which means there is no sin, no merit, no joy, and no sorrow. Yet, I am praying for the atonement of my sins. This is the third sin I have committed.

The significance of Sankara's statement is that the disharmony of thought, word, and deed is in itself a sin. Manasyanyath vachasyanyath karmanyanyath duratmanam, the evil one is he who does not observe the unity of thought, word, and deed. Manasyekam vachasyekam karmanyekam mahatmanam,

he is the noble one who has achieved the unity of thought, word, and deed.

Lord's name, the only Saviour

Every action of Sankara is a teaching to humanity. When he was returning from Kasi, he found a person who was trying to memorise Panini's grammatical formula by constantly repeating, Dukrun karane, dukrun karane.

Sankara decided to give him a teaching. He went and asked him what benefit he would get by repeating Panini's grammar. That man said that he could become a great pandit, join the court of the king, and earn lots of money and lead a happy life. When Sankara asked him, what would happen to him after death, he said he did not know. Sankara told him, O foolish

man, understand that the body, money, and power are tempoSathya

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ravy. Attain eternal bliss, which you can enjoy even after your death. Sankara sang the following verse:

Bhaja Govindam Bhaja Govindam

Govindam Bhaja Mooda Mathe.

Samprapthe Sannihite Kale

Nahi Nahi Rakshathi Dukrun Karane.

O foolish man, chant the name of the Lord. When the hour of death approaches, It is only the Lord who can save you, and not your grammar.

Though Sankara had no personal gain, he strove hard for the emancipation of humanity.

Engage yourself in sacred actions

Not only Sankara, Krishna too did the same. In the Bhagavad Gita, He declared,

Na me parthasthi karthavyam trishu lokeshu kinchana nanavapthamavapthavyam varthavevacha karmani.

I don't have to do anything in these three worlds, nor do I gain anything. But yet, in order to teach humanity, I constantly engage Myself in action from dawn to dusk, so that people follow My ideal and sanctify their lives.

Only through action man can redeem himself. Karmanyeve-adhikaraste maphaleshu kadachana (you have the right to action, not to the results thereof). Karmanubandheeni

manushyaloke

(humanity is bound by action. No one can spend their time without being involved in action).

When I ask some of the foreigners, what they are doing, they say they are doing nothing. They think action is related to involving in some kind of job or business. In fact, our inhalation and exhalation process is also a kind of action. Even the movement of eyelids is action. Day in and day out, the body is Sathya Sai Speaks, Volume 31 296

engaged in some kind of activity or the other. The noblest way is to engage the body in sacred actions such as sravanam (listening to the Lord's stories), kirtanam (singing His glories), smaranam (remembrance), Pada sevanam (service to the Lotus Feet), archanam (worship), vandanam (salutation), dasyam (servitude), sakhya (friendship), Atmanivedanam (offering oneself to the Lord, i.e. self-surrender).

You should understand that whatever sadhana (spiritual exercise) you do, be it japa, tapa, yoga, dhyana, or bhajan, it is for your own satisfaction. God does not need them. Some people think they worship for God's sake; it is a mistaken view.

Whatever man does is for his own sake and to meet his selfish ends.

Vision of the True Self

As you inhale, you make the sound so, and when you exhale, you utter the sound ham. Together Soham means, I am That, which means you are God. When you go on repeating, Soham, Soham, where is the need for any sadhana?

Where is God? How to see Him? These questions of seeing and experiencing God have been there since ancient times. In fact, you have to take to the spiritual path in order to know your true identity i.e. Divinity. He who knows his true identity is a true aspirant. Without realising this truth, all spiritual sadhana will be a waste of time.

Sariramadyam khalu dharma sadhanam (body is gifted to undertake righteous actions). What is our dharma? Love is our dharma. Truth is our dharma. Peace is our dharma. We should follow our dharma.

The quality of sugar is sweetness. If it is not sweet, then it is not sugar. Similarly, Love is your natural quality. Without Love, you cannot be called a human being. There is love in you, but you are limiting it to your family, friends, and relations.

However, remember that your relations will come with

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you only up to the burial ground. It is only God, who is with you always, even after your death.

Ianthunam narajanma durlabham (human life is the rarest).

Such a sacred and noble life should not be wasted. Having taken birth as a human being, you should set an ideal.

A dancer always keeps the rhythm in her mind, while dancing. Similarly, you should always remember your innate divinity in whatever you do. Maya (illusion) is like a narthaki (dancer) always trying to distract you. In order to control this nar-tha-ki, you have to reverse the order of the letters and do kir-tha-na i.e. singing the Lord's name

Harernama, Harernama Harernamaiva Kevalam,

Kalau Nasthyeva Nasthyeva Nasthyeva Gathiranyatha.

In this Age of Kali, the Lord's name is the only refuge.

Many people aspire for Sakshatkaram (vision of the true Self). Westerners say that they want liberation. But they do not know what it really means. If you want to see your Self, give up body attachment and develop attachment toward the Self.

Only then you will have Sakshatkaram.

At birth, you cry, koham, koham, which means who am I? Who am I? You should not die with the same question on your lips. When you die, you should be able to assert cheerfully, Soham, meaning I am God. Finding out the answer for the question, Who am I? is true liberation.

Today, you have endless worries such as birth, death, old age, losses, failures, family life, etc. All these are of your own making. They arise because of your attachment and delusion. God does not give them. Who is the giver and who is the receiver, when you are God yourself.

Along as you have bhrama (delusion), you cannot attain Brahma (God). Just as ash covers the fire, likewise maya conceals your true identity. Fire is seen when ash is blown away.

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Similarly, you can have the vision of the Self, when you give up body attachment.

Divinity through unity

Vedanta says, **Ekam sath viprah babudha vadanthi** (Truth is one, but scholars refer to it by many names). The same water has different names in different languages. Similarly, God is one, but He is worshipped in many forms and names.

I is the first name of God. Right from the pauper to a millionaire each one uses the letter I while introducing **themselves**. This I is your true identity. The single letter I refers to the **Atma**, while the three-lettered eye refers to the body. The body has three attributes; whereas, the **Atma** has none. **Atma** is Supreme Bliss. It is the eternal witness and beyond all descriptions. **Ekatma Sarvabhoothantharatma** it is the same Divinity that is present in all beings.)

Embodiments of Love!

Try to enjoy and experience the love that is in you. If someone says there is no God, tell him, Maybe your God does not exist for you, but my God exists for me. You have no right to question the existence of my God. You have to argue with conviction. Such an argument will silence the person. Each one is mad in their own way. The world itself is like a mental hospital. There are some who derive delight in **selfpraise**. There are some that beat and accuse others. But the madness for God is the noblest. God sees to it that you give up madness for the world and become mad for Him. Only a fortunate few will be blessed with this madness for God. If only the entire humanity developed this madness for God, the world would be rid of disturbances and peace would prevail.

Do not imbibe negative feelings

Students! Embodiments of Love!

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After every **bhajan** session, you are praying for the peace of the world (**Loka samastha sukhino bhavanthu**). You find only pieces, but no peace in this world. In fact, if you develop love and tolerance toward fellow beings, there will be no need to pray for peace; the world will automatically become an abode of peace.

Develop love in you and share it with at least ten persons in a day. There are ninety-five crore people in this land of **Bharath** (India). If each one goes on sharing his love with others, then all will be one. Out of this unity, you will attain Divinity. Where there is mistake, there is fear; where there is love, there is no fear. Why fear when I am near and dear? You should have full faith in Divinity. Many devotees come here, but how many are firm and steady in their faith? All the worldly desires are negative in nature. The negative feelings stand in the way of attaining the positive. So, do not imbibe negative feelings. Develop positive feelings and think of God with unwavering faith.

26 September 1998

Prashanthi Nilayam

32

Obey God's commands

Just as dogs bark at the mighty elephant,

Some people may heckle noble souls.

Neither the elephant nor the noble souls

Suffer any loss on this account.

[Telugu Poem]

Due to the effect of the Kali Age, we come across many such situations. On hearing the melodious singing of cuckoo birds, crows out of jealousy start cawing at them. But that does not deter cuckoos from singing. In the same way, seeing the swans, cranes make fun of them. But the swans are least affected. Similarly, one who has realised his true identity will be neither elated by praise nor depressed by blame.

Human life is the gift of God. If only you make proper use of this gift, your life as a human being will find fulfilment.

Human beings can be classified into three types: (1) **adham** (low and mean), (2) **madhyam** (average), and (3) **uttham** (noble).

The human body can be compared to a sacred vessel.

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Uttham is one who makes proper use of this vessel gifted by God. **Adham** is one who uses the body for unsacred purposes without understanding its value. **Madhyam** is one who makes use of the body both for sacred and unsacred purposes.

What is the use of having a cosy bed, a soft pillow, and a ceiling fan if one does not get proper sleep? Likewise, man, in spite of being endowed with a heart like a bed, a mind like a soft pillow, and an intellect like a ceiling fan, does not enjoy peace and happiness. Then what for are these the heart, the mind and the intellect?

Life devoid of peace and happiness is no life at all

We describe the heart as pure and unsullied. We also attribute the quality of all-pervasiveness to the mind (**Mano moolam idam jagath**). We describe the intellect as the

transcendental

principle (**atheendriyam**). God has gifted these instruments to man so that he can enjoy peace and happiness

In spite of these valuable instruments, man does not have peace and happiness. We say that human life is the rarest and most precious (**Nara janma durlabham**), but does your conduct deserve such a description? You are not making proper use of the mind and the intellect and not keeping the heart pure. As a result, you do not experience peace and happiness. Life devoid of peace and happiness is no life at all.

Great men say that in order to enjoy peace and happiness in life, you need to develop a sense of detachment. Detachment does not mean leading a life of seclusion in a forest, leaving family and property.

Students should understand the true spirit of the word. renunciation . You should realise that this gross world is inert.

Consider the subtle aspect of this world as illusion and the causal aspect as only a reflection. Only when you understand the gross, subtle, and causal aspects of the world can you have

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renunciation. But man believes this gross world as real, forgetting

the Primal Cause, God.

Make an effort to know the value of human life

These three aspects that constitute the apparent world will delude you. You should understand the Primal Cause, the **Atmic** Principle. Only then can you experience bliss and peace.

You should make an effort to know the value of human life.

Human being is called **Nara**. What is the meaning of **Nara**? It means the embodiment of the Self, the **Atma**.

The **gopikas** (cowherd maids) used to pray thus: **Kleem krishnaya, govindaya, gopijanavallabhaya swaha. Kleem** means the earth. **Krishnaya** means water. **Govindaya** means fire. **Gopijanavallabhaya** refers to air. **Swaha** refers to ether (**akasa**). There is no life or place in this world without these five elements. They are present everywhere. This is how the **gopikas** described Krishna as all-pervasive.

God, who is in the form of five elements, is omnipotent, omnipresent, and omniscient. So, the main duty of mankind is to make proper use of these five elements. Misuse of these five elements amounts to misuse of Divinity.

Man considers his body as everything and spends his entire life in the pursuit of bodily comforts and conveniences. Body is bound to perish. Though a 100-year life span is stipulated, you cannot take it for granted. Death can occur either in boyhood or in youth or in old age. Nobody can say when one would die.

Then why should you take such great pains for the sake of your body, which is like a water bubble? Having taken a human birth, you should lead an ideal life and make everyone happy. You should not give undue importance to the body; treat it only as an instrument.

Mind is like a fan. Only when you turn the fan in your direction can you enjoy the breeze. Similarly, only when you

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turn your mind toward God can you experience the breeze of bliss. But if you turn your mind toward the world and say that you are not able to experience bliss, only you are to be blamed. You have to turn your mind toward God, not the body. All the actions that you do for bodily comforts are useless.

The heart is always filled with peace, love, and bliss. You cannot find peace outside; it is within your heart. So, search within. The heart is always filled with peace, love, and bliss. It is the basis for all sacred qualities such as compassion, love, tolerance, **etc.** All that emanates out of your heart is sacred. Body is the root cause of all six evil qualities (desire, anger, greed, pride, attachment and jealousy). So, do not be attached to the body.

Human life is very sacred and highly valuable. The mind, the intellect, and the senses are mere instruments. But you are not making an effort to know this. You are only trying to understand the nature of the instruments, but not the **Atmic** Principle, which is the primordial basis of life. Your life will be sanctified only when you understand the **Atmic** Principle.

People undertake many spiritual practices in order to sanctify their lives, but without purity of heart all these will be of no use. First, purify your heart. Do not give scope for wicked feelings such as desire, anger, and greed. In the spiritual path, these three are the worst enemies.

In the **Ramayana**, **Ravana** is a symbol of lust and desire.

Ravana was one who did great penance and received **boons** from the Lord. He had mastered all sixty-four types of knowledge. Such a mighty and great person like **Ravana** succumbed to desire and ultimately ruined his life.

In the **Bhagavatha**, **Hiranyakasipu** symbolises anger. He was a great scientist. He had control over the five elements. Modern scientists are able to reach the moon, but **Hiranyakasipu** attempted to reach the sun. He even tried to stop the

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rotation of the earth. Such a great scientist was ruined due to his anger.

The one with anger will never be successful.

He ruins his property and loses his respect.

He will commit sinful deeds and

Will be rejected by one and all.

[Telugu Poem]

In the **Mahabharata**, **Duryodhana** stands for greed.

In order to kill a miser,

There is no need to harm him physically.

Just ask him for money, and

He will die immediately!

[Telugu Poem]

Duryodhana as such a miser. What could he achieve ultimately?

Therefore, for a spiritual aspirant, desire, anger, and greed are his worst enemies. The merit acquired through several years of spiritual practice will be ruined in a moment of fury. One should therefore control all these three.

Only he who obeys God's commands is redeemed

In this world, there may be at least one good person out of every ten persons. Out of every ten good persons, there may be at least one who has love for God. Out of every ten persons who have love for God, there may be at least one who wants to attain Divinity. Out of every ten persons who want to attain Divinity, there may be at least one who is ever ready to obey God's commands. Only he who obeys God's commands is redeemed.

There is no point in undertaking spiritual practices without obeying God's commands.

Today, everyone wants happiness without understanding what it means. True happiness lies in being desireless. Desire is the cause of misery. A rich man may have no dearth of

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money, food, and other material comforts, but still he may lack peace and happiness. Material objects may provide physical comforts, but not mental peace. Money may give reputation, but not respect. There may be a number of servants, but they are not friends. All of them serve only out of compulsion, not

out of love.

There is only one true friend, who is always with you, in you and around you. He is God. As long as there is water in the tank, thousands of frogs gather. But once the tank is dry, not a single frog will be seen around. Likewise, as long as you are rich and in a position of authority, everyone acts like a friend. But once you lose your position and money, your so-called friends will desert you, without even caring to say good-bye.

Hearts bereft of love are like barren lands

In this world, nothing is permanent. Only the principle of love in your heart is permanent. Only love can win people's hearts. If you have love within, the whole world will be with you. Why do so many people from so many countries gather here? There is something here that is not there in your country, in your village, and in your family. That is the all-encompassing love. Only through love can you establish intimate relationship with each other. Hearts bereft of love are like barren lands. There should be love in the field of the human heart.

Gopikas prayed to Krishna thus:

O Krishna, play on your flute

So that the seeds of Love germinate

In the barren fields of our hearts and

Make the rain of love and

The rivers of love flow incessantly. [Telugu Song]

Love always gives and never receives. Such selfless Love is only with God. You have gathered here to experience that Love. No one has sent you any invitation. It is only Love that

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has brought you here. What is that I am giving you? When I just ask you, When did you come? you become ecstatic.

There is so much sweetness even in the words that I utter. You too should learn to speak softly and sweetly. You cannot always oblige, but you can always speak obligingly. Harsh words are like atom bombs. When someone visits your house, even if you do not give anything to eat, at least talk to him sweetly and softly. It can even appease their hunger. Instead, if you speak harshly, that will not only increase their hunger but also dishearten them.

Charity is the true ornament for the hand.

Truth is the true ornament for the throat.

Listening to sacred texts is

the true ornament for the ears.

Why need any other ornaments?

[Sanskrit sloka]

You should not have the feeling that only your country should be happy. You should pray for the welfare of the entire world Loka samastha sukhino bhavanthu. Let everybody and every country be happy. Only when you have such broad feelings will you be respected. No one will respect you if your behaviour and words are not proper.

Do not waste a precious human life

Students! Try to understand what human life is. The

Upanishads declare that human life is most valuable. It is not easy to understand the divine quality immanent in man. All forms and all powers are in man. Man thinks that gold and diamond are most valuable, but actually it is man who endows value to them. Men are more valuable than all the wealth of the world. So, do not waste such a precious human life.

Ancient sages like Vasishta worked very hard in order to sanctify their lives. Why did Vasishta join the court of

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Dasaratha? One day Vasishta himself explained this to Dasaratha in the following words: O king, I have come to you not because you are wealthy and powerful but because Lord Narayana Himself will be born as your son. I want to sanctify my life in His company. Vasishta always used to think of divinity. So, he had the appellation Brahmarishi.

Viswamitra was called only a rajarishi because he was full of rajasic qualities. In spite of repeated efforts, Viswamitra could not get the appellation that Vasishta could get. So, he developed hatred toward Vasishta. Due to this hatred, Viswamitra lost all his powers.

You all know that Durvasa, one of the great rishis (sages), also had the bad quality of anger in him. Even if you were to search with a torchlight, you would not find even an iota of love in him. What is the use of being a maharishi (great sage) when there is no trace of love or peace? Only one with sweet words and with sacred actions can be called a true maharishi.

If you protect the values, they will in turn protect you

Bharat (India) could progress in ancient times because of saints and noble souls. In spite of repeated foreign invasions, this country could not be destabilised because of the greatness of its spiritual power. In order to preserve and sustain the strong spiritual foundation laid by the saints and noble souls, we have to foster human values such as Truth, Righteousness, Peace, Love, and Nonviolence. If you protect these values, they will in turn protect you. Dharmayeve hato hanthi, dharmo rakshati rakshitah (If you protect dharma, dharma will protect you). Similarly, if you destroy dharma, dharma will destroy you.

Love is your true form. Only through love you can achieve anything. There is no need to search for God and no need to undertake any spiritual practice. Love is God, Live in Love.

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Without spending a penny and without even crossing your doorstep, you can attain liberation. How? It is only through love. So, develop love.

Embodiments of Love! Do not have hatred toward anybody. Start loving even those that abuse you. It is only through love that you can bring transformation in them. By loving them more and more, you can get relieved of the pain inflicted by their harsh words.

Harsh words are like sharp arrows that pierce deep into the heart. There is no medicine in this world that can cure you of

the pain inflicted by harsh words. When you are shot with the arrows of harsh words, in reply speak sweetly, softly with love. It is the best medicine. It gives quick relief. Any incurable disease can be cured with love.

Love is beyond description

What is the cause of disease? It is mental tension, which is man's own making. Tension gives rise to temper, and the two together ruin man. If you want to fill a cup with milk, which is already filled with water, what do you have to do? You have to pour out the water and then fill it with milk. In the same way, remove all wicked thoughts and wicked feelings from your heart and then fill it with love.

Start the day with Love.

Fill the day with Love.

Spend the day with Love.

End the day with Love.

This is the way to God.

You can develop Love in you by sharing it with others.

Love never diminishes. It is nectarine and eternal. Once **Narada** asked **Narayana** if there was anything sweeter than nectar.

Narayana replied, Love is sweeter than nectar. You may

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even get fed up with drinking nectar, but that is not the case with Love. The more you taste it, the more you ask for it.

First remove all dirt (bad qualities) in you. As soon as the calf is born, the cow removes all dirt from its body by licking it repeatedly and then feeds it. When a **pashu** (animal) has got so much Love for its young one, then you can very well imagine the Love of **Pashupathi** (God) for His creation. Love cannot be expressed in words. **Narada** said **Anir vachaneeyam prema**, which means: Love cannot be described in words.

Love is the principle of God

People think that **Narada** is fond of creating differences (**kalahapriya**), but it is a mistaken view. Yes, he was a **kalahapriya** in his early days, but later on he realised his mistake, did severe penance, and rectified himself. He ultimately became a great teacher. It was **Narada** who brought **nara** (man) and **Narayana** (God) together. He worked for attainment of bliss and total removal of grief. He said, The **Atma**, the Spirit, is God. It is **Narayana** who makes you forget your body attachments and gets you intoxicated with the love of God.

Love is the principle of God. Having got this Love in you, why should you suffer? Why do you have problems? In fact, you have no difficulties and no anxieties. There is only bliss. But how can you experience bliss? You have to follow the path of Love.

Just by repeating the names of the dishes, your hunger will not be appeased. You have to use your hands and mouth to fill your stomach. In the same way, you have to speak sweet words and do sacred actions. Through these, you will enjoy the sweetness of life and you will be blissful.

All are the children of immortality. You are all the embodiments

of **ananda** (bliss). The Upanishads say that man is **ananda pipasi** (seeker of bliss). Since he has emerged from bliss, he wants to return to his source. Just as fish, born out of **Sathya Sai** Speaks, Volume 31 310

water, always wants to get into water, so also man, born out of bliss, always craves for bliss wherever he is and whatever he does. Until he returns to his source, man has no rest at all.

Man is always restless because he cannot find bliss in this world. That is why the **Gita** said, **Anithyam Asukham Lokam**. Imam **Prapya Bhajasva Maam** (having got this joyless and transient human life, constantly worship Me).

You may engage yourself in your daily activities; there is no need to give up your jobs and business, but keep your mind on God always. Only then you will have peace and happiness. After tasting honey, can you say it is bitter? You have actually not experienced bliss. Once you experience divine bliss, your mind will never crave for worldly pleasures.

So, try to experience this bliss, which is within you. Bliss is your source, bliss is your breath and bliss is your life. And it is there with God. Be successful, attain Divinity and enjoy divine bliss.

27 September 1998

Prasanthi Nilayam

33

Entire universe is within you

Even a millionaire has to be content with ordinary food.

He cannot live on a diet of gold.

When time is not favourable,

a stick may turn into a snake,

While, when it is favourable, dust may turn into gold.

The wheel of time can turn a scholar into a fool

And a fool into a saint.

A wealthy man may become a plaything of adversity at some time.

Whatever your efforts may be,

You cannot get what you are not destined to get.

O man, don't be over ambitious,

Lead instead a noble life

making proper use of the intellect.

Embodiments of Love! In this vast world, among all living creatures, human life is the noblest. One is born as a human

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being as a result of meritorious deeds done in past lives. Just as a small gramophone plate contains many songs, poems, and dialogues, likewise the human heart contains the entire universe in a subtle form. You can neither see the script of the dialogues and songs by keeping the gramophone plate close to your eyes nor hear the sound by keeping it close to your ears. Only by playing it will you be able to hear the music and the dialogues that are in it.

Human being is the Embodiment of Cosmic Principle

The human heart, which can be compared to a gramophone

plate, contains in it all the traits of past lives. The reaction, resound, and reflection of all that you have seen, heard, and experienced are contained in it. The vast oceans, the mighty mountains, and all the different places that you visited are imprinted on your heart. In short, the entire universe is imprinted on the human heart. So, it can be said that human being is **Viswavidatwarupa** (Embodiment of Cosmic Principle). But man, not being able to realise this truth, considers himself low, and is affected by pleasure and pain, good and bad.

Wherefrom has this universe originated? The **Sruthis** (the Vedas) have given a proper answer to this. The universe has originated from where the I principle has originated. That is **Hridaya**. The **Sruthis** declare that **Hridaya** is the origin of the I principle. This I is all-pervasive. Everyone uses this letter I while introducing **thesmelf**.

There is no place or person without this I principle. Even the birds and beasts have got this I principle, though they are not able to express it. Wherever I is, there is **Hridaya**. **Hridaya** is not limited to body alone, it is all-pervasive. I is the name of the **Atma**. So, in everybody, the **Atma** is present in the form of I. It is associated with **buddhi** (intellect).

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The five aspects of **buddhi**

Right from an illiterate person to a scholar, everyone defines **buddhi** as the power to discriminate between the transient and the permanent. This is not the correct definition. People use it only in the worldly sense. In fact, **buddhi** has five aspects. They are: **sraddha**, **rutham**, **sathyam**, **yogam**, and **mahatthatwam**. **Sraddha** has two powers: one is interest and the other is steadfastness. **Rutham** refers to unity of thought, word, and deed. **Rutham** expressed in the form of words becomes **Sathyam** (Truth). **Yogam** refers Yoga **chitta vritti nirodha** (controlling the aberrations of the mind). The fifth aspect, **mahatthatwam**, is that which is sacred and divine. When **buddhi** has all these five aspects, is it not an understatement to define **buddhi** as that which only discriminates between the transient and the permanent.

Today, many people talk of manas (mind) and **buddhi** (intellect) without understanding their true meaning. They think that the mind is only a combination of thoughts, but even the actions are associated with it. When the mind and the intellect unite, humanness reaches a state of freedom, which is referred to as **moksha** (liberation).

It is a mistake to undertake any spiritual practice to control the mind. The nature of the mind is mysterious. It is unsteady and associated with ego. Who can control such a mind? So, never try to control the mind. Follow the intellect, then the mind naturally submits itself. The master of the mind is the intellect. The master of the intellect is the **Atma**. The **Atma** has no master. So, master the mind and be a mastermind.

Search for Truth is search for God, because Truth is God.

So, worship Truth, follow Truth, and practice Truth. People

may deny God, but none can deny Truth. You cannot fragment Truth by saying, this is **Pakistani** Truth, this is American Truth, **Sathya Sai** Speaks, Volume 31 314

this is Indian Truth, and so on. Truth is uniform for people of all nations and all religions in all periods of time.

Truth is one, so God is one. But people worship God in different forms. This is **bhranthi** (delusion). As long as there is **bhranthi** in you, you cannot attain Brahma. This **bhranthi** is the cause for all your sufferings. So, first and foremost, give up **bhranthi**.

Go closer to God and love Him wholeheartedly

It is a mistake to consider that God is separate from you.

Once you realise that you are one with God, you can never be separated. For example, when a pot full of water is emptied in the ocean, the water of the pot becomes one with the ocean.

You cannot separate them. Similarly, once you unify your love with God, you become one with God.

How to unify? When fire and coal are placed apart, they remain as they are. Only when both are brought close to each other, does fire enter coal. If fanning is also done, coal gets transformed into fire. Likewise go closer to God and love Him wholeheartedly. Going close to God can be compared to coal coming in contact with fire (nearness), and loving Him

wholeheartedly

can be compared to fanning (dearness). Such nearness and dearness to God will ultimately make you one with God. This is what Vedanta declared: **Brahmavid Brahmaiva Bhavathi** (the knower of Brahman becomes one with Brahman).

The human body contains all the three worlds: **Devaloka** (head), **Naraloka** (throat) and **Nagaloka** (heart). The head is referred to as **Devaloka** (heaven) because it has got all five senses of perception, which recognise **shabda** (sound), **sparsha** (touch), **rupa** (form), rasa (taste), and **gandha** (smell).

The body is made of five elements and is bound to perish,

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But the Indweller is immortal.

The Indweller has no birth,

no death, and no bondage.

Truly speaking, that Indweller is God Himself.

[Telugu poem]

God is present in the form of five elements

Such a sacred body, the temple of God, is being misused.

Yesterday I told you that the world is made of five elements.

Human body is also made of five elements. God is present in the form of five elements all over the world. The Vedas declare:

Antarbahishcha Tath Sarvavyapya Narayana Sthitha,

which means Divinity is present in you, with you, above you, below you, and around you.

Every human being has five sheaths: **annamaya kosha**

(gross sheath), **pranamaya kosha** (life sheath), **manomaya kosha**

(mental sheath), **vijnanamaya kosha** (wisdom sheath), and

anandamaya kosha (bliss sheath). In order to acquire wisdom, you do not need to go through sacred texts or hear the teachings of elders. The sacred sheath of wisdom itself is present in you. Once you experience the sheath of wisdom, you will experience the sheath of bliss. Just as the water bubble is born out of water, sustained in it and ultimately merges in water; so also human being is born out of bliss, sustained in bliss, and ultimately merges in bliss. But, being unaware of this, you are wasting your time, money, and energy in search of bliss. Truly speaking, man is wasting a lot of time in worldly pursuits. But he does not spend even a moment to know his Self. Who am I? What for am I born? What am I doing? Man does not put these questions to himself. Instead, he questions others, Who are you? Where do you come from? What are you doing? He has got the inquisitiveness to know about others, but not about himself.

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What is the purpose of life? It is not **khana, peena, sona**, mama (eating, drinking, sleeping, dying). The body is gifted in order to follow dharma. Your dharma is to know your own Self. Consider everyone as divine and the whole world as the mansion of God. Offer all your actions to God. Let every word that you utter be a mantra and every step you take be **Pradakshina** (circumambulating God).

Instead of leading such a sacred life, man is wasting his time and energy in amassing wealth. Due to excessive desires, his life becomes a big zero.

Zero gains value when number one (hero) precedes it. As the number of zeroes increases, the value also increases if number one precedes them. Similarly, if you keep God (Hero) in view, all the zeroes such as your body, mind, and senses also gain value.

Hero becomes zero if he forgets God. The world is zero, human life is zero, the sky is zero, the sun is zero, and the moon is zero. All these zeroes have got value only because of the Hero i.e. God.

By serving others, you are serving only yourself

Embodiments of Love!

Take to service, but do not think that you are serving others.

You are serving only yourself. Similarly, all the spiritual practices such as **japa**, **tapa**, **dhyana**, and **bhajan** are for your own satisfaction. God does not need them.

God wants only one thing, that you know your Self. Only then you will know God. Confidence in self and confidence in God this is the secret of greatness. **Prahlada** had total faith in **Narayana**, while **Hiranyakasipu** had faith in the body. God will always protect the one with strong faith, like **Prahlada**.

Today, man visits temples and pilgrimage centres in search of peace, but peace is not found in pilgrimage centres. Peace is **Sathya Sai** Speaks, Volume 31 317

not found outside, it is within you. You are the embodiment of peace, truth and love. So search within, tread along the path of

love. Only then you will be peaceful.

Through love, you can achieve anything. God is Love, live in Love. Without love, you cannot be successful. Love helps you to know your Self. In order to experience love, you do not need to approach anybody; nor do you need to exert yourself. Turn your vision inward.

Less luggage, more comfort make travel a pleasure

Krishna said, **Mamaivamso jeevaloke jeevabhutha sanathana** (human beings are the sparks of My Divinity). Serve anybody; it amounts to serving God. The best way to love God is to love all and serve all. If you lead such a life, all your actions will be pleasing unto God.

Embodiments of Love!

You need food, clothing, shelter, and some money to purchase medicines if you were to fall sick. That is why I said in the beginning, **O** man! Never be over-ambitious, lead instead a noble life by making proper use of the intellect. Happiness lies in contentment. Dissatisfaction will lead to misery.

In order to experience peace, keep your desires under control. Misery is the birthplace of all desires. In this journey of life, desires can be compared to luggage. Less luggage, more comfort make travel a pleasure. So, reduce your desires. This is called **Vairagya** (renunciation).

As the desire for the world decreases, the desire for God increases. This is what the Vedas declare: **Na karmena na prajaya dhanena thyagenaike amruthathwamanusu** (Neither by actions nor by progeny nor by wealth but only by sacrifice can one attain immortality).

Offer all your actions to God, consider all as children of God, treat money as God's gift and make proper use of it. As long as there is no sacrifice in you, you will have only **anrutSathya Sai** Speaks, Volume 31 318

hathwa (falsehood). Only sacrifice will give you **amruthathwa** (immortality).

Experience happiness through divine love

What is the way to immortality? Removal of immorality is the only way to immortality. Without getting rid of wicked qualities such as lust, anger, greed, and jealousy, how do you expect to attain immortality? When the tumbler is already filled with water, you cannot fill it with anything else.

Similarly, when the head is filled with evil qualities, good qualities have no place in it. You have filled the vessel of your heart with all types of worries. Then how do you expect to be happy?

Vyasa gave the essence of all the eighteen **Puranas** in one sentence: Help Ever, Hurt Never. Only then you can be happy. If it is not possible to help, at least do not harm anybody under any circumstances. You should serve wholeheartedly, not for name and fame.

Today, man is leading a worldly life, devoid of all ideals.

Instead of trying to know his true identity, he is wasting his time on useless pursuits.

He knows the route to America, but not to Kasi.

He knows a lot about Botany,

But not the use of the Tulsi plant.

[Telugu Poem]

What is the use of leading such a life? I Develop daya (compassion) in your hridaya (heart). Today, there is only fashion, but no compassion. What is the meaning of mankind? Man should have kindness. The one without kindness is not a man, but a demon. The proper study of mankind is man. There should be harmony in thought, word, and deed. Whatever originates from the heart should be expressed in words, and the words in turn should be put into action.

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Once, a devotee prayed thus: O Bhagavan, people send many applications to you expressing their desires. How do you find time to go through all this? When do You reply? We get a headache even if we read two letters. But You read so many letters and send so many replies, and yet, You remain happy and cheerful in spite of your busy schedule. This itself is a sign of Divinity.

I am doing all this not for My happiness, but for your happiness. Many people greet Me Happy Birthday. I am always happy. You do not need to greet Me thus. Give happiness to those who are not happy.

Happiness cannot be experienced through spiritual practices.

It can be experienced only through Divine Love. You will never fail in your life if you have love for God. As the previous speaker said, there are people who have failed for lack of faith, but people with strong faith will never fail. Man is suffering because he lacks faith.

In order to experience bliss, you need to develop love.

Love is like a rose and lust is like a thorn. Cut the rose without touching the thorn and offer it to God. You should offer yourself to God. That is surrender. Love within you should be merged with the Divine Love. There lies the bliss.

Think of God from early age

In the Ramayana, Vali and Sugriva suffered because they lacked unity. In the same way Ravana, Kumbhakarna, and Vibhishana also suffered due to lack of unity. Though the Pandavas had difference of opinion among them, they stood united. Therefore, their the name and fame have spread far and wide. With unity you can achieve anything.

There are 95 crore people in India. If there is unity among them, this country can be transformed into a very heaven itself. But there is no unity, no purity. Only enmity exists. Heart is like a single chair, not a musical chair or double seated sofa.

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So, let Love be seated in that chair, then bad qualities have no place in it. Modern devotion has become artificial. People say something and do quite the opposite. There is no harmony in their words and actions. This is not proper. It amounts to cheating themselves.

You can have happiness only from difficulties

Each one has to face their own destiny. So, you should be ready to face difficulties. There can be no pleasure without pain. Do not feel dejected on seeing a dark night. Think of the moonlight that can be seen on the following night. Without dark night, there cannot be full moon night. There is happiness in sorrow too. You cannot have happiness out of happiness. You can have happiness only from difficulties.

Though you are the embodiment of love, you have to do sadhana (spiritual practices) and seva (selfless service) necessarily till you realise your true identity. Some people say,

Swami, why do we need to be devoted at a young age? We can as well think of God after retirement. When the messengers of death come to seize your life, when your relatives make arrangements to keep your body outside, and when your wife and children cry bitterly, is it possible to remember God at that moment? So, right from an early age, you should think of God. That is why I say, Start early, drive slowly and reach safely. Embodiments of Love! Fight against bad thoughts and bad deeds. Run away from bad company and join good company. Develop good thoughts, good feelings, undertake good actions and attain Divinity.

28 September 1998

Sai Kulwant Hall, Prashanthi Nilayam

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Bhagavan s assurance to devotees

Punar Vittam Punar Mithram

Punar Bhaarya Punar Yashaha,

Yavath Sarvam Punar Labhyam

Na Sareeram Punah Punah.

If man loses money, he can get it back;

If his friend leaves him, he can get another;

If he loses his wife, even then he can remarry and have another wife;

If he loses his share of land, he can procure another.

He can regain all these things,

But he cannot get back the body once it is lost.

Embodiments of Divine Love! Therefore, we should consider that for all spiritual pursuits and for all types of endeavours in life, the body is the main instrument. Of all the living beings in this world, human life is the rarest, noblest, and most sacred. It is a great fortune to have this vesture of human body. However, in this human body there is mind, which is mysterious. Everyone is aware of the presence of the mind in the huSathya Sai Speaks, Volume 31 322

man body. But no one knows the vagaries of the mind. Though it does not have feet to move, it can travel faster than air and light. It has no death, has no fixed life span, and always remains youthful. You may be born again and again, but the same mind follows. Once you understand the nature of the mind, you will be able to understand your true Self.

The whole world is a mansion, and the entire humanity is

one family. There is no multiplicity. We live under the same sky, tread the same earth, breathe the same air, and drink the same water. So, it is foolishness to develop diversity in this underlying principle of unity.

Whatever work you do, do it with sacred feeling

What is the sadhana (spiritual practice) to be undertaken?

You should purify your body, mind, and speech. How to purify the body? It is not enough if it is cleaned with soap and water, which amounts to only external cleanliness. It has to be cleaned with good thoughts, good words, good deeds, which is very essential on the inward path. Whatever work you do, do it with sacred feelings. Divert the body from all unsacred activities, and use it only for good purposes.

In what way can you purify the mind? You can purify the mind through sense control. Use the ten senses for sacred purposes.

See no evil, see what is good.

Hear no evil, hear what is good.

Talk no evil, talk what is good.

Think no evil, think what is good.

Do no evil, do what is good.

This is the way to God.

In order to purify the senses, you should make use of them in a sacred way. Purity of the senses is purity of the mind. The

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mind is the master of the senses. If the mind is to be pure, the senses have also to be pure.

How can you purify your speech? You can purify your speech by speaking truth, following dharma and cultivating love and peace.

Atma, aham, mind, and speech belong to the same family. The moment the human body is born, Aham (I) also follows it. The Atma is the origin of Aham; so, Aham is the son of the Atma. From Aham the mind is born; so, the mind is the grandson of the Atma. And from mind speech originates, so speech is the great-grandson of the Atma. In short, the Atma, Aham, mind, and speech belong to the same family. So, you should have the conviction that the I principle in you is the dear son of God, the mind is the grandson of and the speech is the great grandson. Once you understand that your Aham, mind, and speech belong to the divine family and act accordingly, your life will be sanctified.

Man finds it very difficult to have control over the senses.

Due to the effect of modern education and high intelligence, man has become a slave of his senses. Unable to control his mind, man is leading a life of fear and delusion. From where does this fear arise? Where there is mistake, there is fear.

What is the mistake made by man? He has forgotten that the 'I' principle in him is the son of God. He has forgotten that his mind is the grandson of God. And he has forgotten that his speech is the great-grandson of God. Since he has forgotten his relationship with God, man is fear-stricken and gripped in anxiety.

Due to the advancement in the field of science and technology, human values are lost and the mind has become polluted.

On the one hand, science has progressed, but on the other hand, the sanctity of the senses has regressed. Man is Sathya Sai Speaks, Volume 31 324

happy seeing advancement in science and technology but has not realised how far he has moved away from Divinity.

You should understand My ideal

Man's life has become highly artificial. There is no trace of love in his thoughts and in his relationship with others. Even the relationship between mother and son has become artificial. Nowadays, when one finds a son talking to his mother, one finds only artificial exchange of words, but not true love. Students are leading an artificial life, without sense control. Even animals have sense control to some extent, but not the modern students. This is due to the progress in modern education. I do not say that education should not make progress. I myself have established a University. I say only that along with education, students should imbibe human values and develop good character.

Can you call mere bookish knowledge education? Can you call all those who can read and write educated? Can you call all those who have degrees to their names educated? If education were to be only for a living, do you not find birds and beasts living?

Education is for life and not for earning a living. The objective of human life can be realised when you try to know the purpose of life. You should not be content with bookish knowledge and superficial knowledge; you should have practical knowledge. To have practical knowledge, enquire within. You should understand My ideal. Once I say that you are Mine, I will never forsake you. You may forget Me, but I will never forget you. You may develop hatred toward Me, but I do not have any hatred toward you. In this world, I have no enemies, and I have no dislike toward anybody. I always uphold My promise. I always go forward to protect; never do I retract. But, some may question that even after Swami accepts them as His, why do they have problems? Why should they Sathya Sai Speaks, Volume 31 325

suffer? This is not My mistake. I always keep My promise. They suffer because they forget their promise and lose their sacredness. I never go back on My word. I never make anyone suffer. Till the last moment, I will be with you, in you, below you, above you, and around you.

Many are not making an effort to understand this truth. They do not enquire into the reason for their suffering. Their wavering mind and their ingratitude are responsible for this. The previous speaker, Ravi, said, God is nearer to you than your mother. Though I shower much more love than their own mothers, some people do not show their gratitude. I do not look forward to your gratitude. But, when I do My duty, you also have to discharge your duty at your level.

God will never make anyone suffer

Some people blame God for their suffering, ignoring their own defects. They argue that God does not keep His word. But God will never go back on His promise. Man does not understand this truth. Being fully immersed in physical and worldly feelings, he blames God for his suffering. God will never make anyone suffer at any point of time. But each has to face the consequences of their own actions.

Every action has a reaction. It may take place immediately or in a few hours or in a few days or in a few months or in a few years or in a few births. For example, when your finger is cut with a blade, it starts bleeding immediately. If you fall from a staircase, you may suffer a fracture immediately. In both the cases, the reactions are instant. The food that you eat takes a minimum of two hours to get digested. For a seed to grow into a tree and yield fruit, it may take a few years.

Good or bad, you cannot escape the consequences of your actions. Then you may question, why should one pray to God? One should pray to God not for the alleviation of suffering, but

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for peace of mind. Once you have peace of mind, all your problems will vanish.

You can even escape the consequences of your actions if you have God's grace. After the expiration date, the medicine loses its potency; similarly, once you acquire God's grace, the consequences of your actions will have no effect on you. In order to make the consequences of your actions expire, prayer is essential. You have to pray wholeheartedly. Your heart is the seat of God. So, think of God, who is installed in your heart. You cannot expect happiness in the outside world. Bliss is not in the material world; it is within you.

So, when you search within, you will find bliss.

Take God into you and drive out ego

Embodiments of Love!

Never blame God for your difficulties. Come what may, pray to Him. That is your duty. As long as you have the feeling that you are separate from God, you have to pray. Once you realise that you are one with Him, you need not pray.

Your breathing process teaches you a lesson. When you inhale you make the sound So, and when you exhale you make the sound Ham. This process goes on 21,600 times a day. So refers to Divinity and Ham to ego, which means you have to take God in and drive ego out. This is an important principle of life.

We have to understand what we should receive and what we should reject. We breathe in oxygen and breathe out carbon dioxide. Divinity is like oxygen, which supports our life, and ego is like carbon dioxide, which is a very bad quality. It has to be driven out.

In your daily life, knowingly or unknowingly, you commit some mistakes. You are only keeping the physical body clean, but you are not making any effort to know how to purify your

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mind and speech. You are treating bad as good and good as bad. We should make efforts to know what is good and what is bad.

All service rendered to others for the welfare of society is good. You are a member of society. So, your welfare depends on the welfare of society. The country will prosper if society is good. Individual prayer, family prayer, and community prayer all the three are very essential.

Your love should be as big as an ocean

The Vedas have declared, **Loka samastha sukhino bhavantu** (May the whole world be happy)! Since ancient times,

Bharat has propagated spiritual discipline to other countries, ensuring peace and security for the entire humanity. You should have such broad feelings. Your love should be as vast as an ocean.

When Jesus was being crucified, people around were weeping. At that moment, an ethereal voice declared, All are one, My dear son! Be alike to everyone. The same thing is taught by the culture of **Bharat** wishing the welfare of entire humanity. Unfortunately, with the passage of time, selfishness and self-interest have become rampant.

According to **Bharatiya** (Indian) culture, **Uttarayana** is considered to be very sacred. The great warrior **Bhishma**, lying on a bed of arrows, waited for 56 days for the advent of **Uttarayana** to give up his mortal coil. During **Uttarayana**, the sun travels toward the north. What does this signify? In the north, we have **Himachala** (Himalaya mountains), which are said to be the dwelling place of **Eswara**. When **Eswara** is all-pervasive, how can we limit him to **Himachala**? What is the significance of this statement?

The word **Himachala** is made up of two words: **Hima** + **Achala**. **Hima** means snow, which is white and pure. **Achala** is that which is firm and unshakeable. What is the place to

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which this description applies? It is the pure heart, where **Eswara** is installed.

It is said, **Eswara sarva bhoothanam** (**Eswara** is the indweller of all beings). So, in order to see God, you do not need to go anywhere; just turn your vision inward. We cannot call an unsteady and impure heart as **Himachala**. Only the heart that is pure, peaceful, sacred, unpolluted, and unwavering can be called **Himachala**. So, when you turn inward, you are in **Himachala**.

Parents must teach their wards to pray to God every day. There is no trace of spiritual thinking among modern students. When the parents and teachers themselves have not realised the importance of spirituality, how can we blame the students? First the parents must teach their wards to pray to God everyday. But modern parents themselves do not pray to God. As soon as they return from the office, they go to the club and spend their time in drinking and playing cards. Naturally,

children follow in their footsteps.

In some houses, parents quarrel in front of their children, which is an unhealthy practice. If there is any difference of opinion between parents, they should resolve it in the absence of their children. Children cannot concentrate on their studies if they are disturbed by family problems. So, parents should never discuss them in front of their children. They should instead teach them all good things and show them good ways of life. There are a few parents who set a bad example to their children by speaking untruth. For example, if some unwanted person makes a phone call, they instruct their children to tell him that they are not available. Thus, they teach their children how to tell lies.

Some children are like pure gold as long as they are here. But, when they go home for vacation, their minds get polluted. But some students remain the same. Some return much before **Sathya Sai** Speaks, Volume 31 329

their vacation ends in order to spend time with Swami. Their innate tendencies acquired as a result of deeds done in past lives shape their behaviour.

Only God is permanent

Students! Embodiments of Love! You should try to know what Divinity is. In this age of science, some say that there is no God. But there is God in all periods of time. There is no other matter. **Yath drishyam tannashyam** (Whatever is seen is bound to perish.) Only God is permanent.

Time is most precious in human life. Misuse of time is evil. Time is God, so don't waste time. I feel very sad when I find you wasting time. I always say, My life is My message. I never waste even a moment. You think that after supper Swami goes and sleeps. But, actually I do not know what sleep is. I never sleep. As you know, I collect letters from you. I see some of them immediately. I spend time in a most sacred way. But I do not require anything. I do not need anything in all the three worlds. I do not need anything for Myself. Still, I am engaged in activity from dawn to dusk in order to set an ideal. From top to toe, there is no trace of selfishness in Me. Believe it or not, I always give but never receive. I ask for only one thing, and that is pure love. I am ready to give My life for those who offer their pure love.

You cannot understand My work. Only men of sacrifice can understand this. I am always engaged in activity. I do something or the other. Even while resting I am working. I have to take rest for others sake. Otherwise, they too would not take rest. To give them rest, I take rest. What is My rest? Doing devotees work is My rest.

The previous speaker, **Narasimhamurthy**, spoke about this incident. On day, all of a sudden, I left this body. **Gangadhar Shetty** and **Narasimhamurthy** were surprised at this. Only these two were there inside since it was not possible for others to **Sathya Sai** Speaks, Volume 31 330
come in. I told them that there was a widow who always

thought of Swami. She had two children. After the death of her husband, she took up a small job to maintain her family. The loss of her husband and her inability to run the family made her depressed. Since the money was not sufficient, she took a part-time job. But every moment she used to chant **Sairam, Sairam, Sairam** ... wholeheartedly. In such a situation, she suffered a heart attack. In fact, she was to die.

So, I took the heart attack on Myself. For seven days, I did not come down. I took upon Myself all her suffering and pain and made her healthy. After three days, she sent a telegram, Swami, You came and protected me and my children. She did not know that I had taken her disease on Myself. After a week, she came here with her children.

Do not limit spirituality to **Bharat**

I am ready to do anything for the sake of those who have total faith and pure love. But it is very difficult to find such devotees. However, there are a few of them. If there are no noble people, how is that you find goodness in this world? There are many sacred people in this country as well as in this world.

Do not limit spirituality to **Bharat**; it is present all over the world. Truly speaking, it is more in foreign countries than in **Bharat**. Indians do not know much about the Brahma Sutras, the Upanishads, and the **Bhagavad Gita**. But, many foreigners have learnt the **Bhagavad Gita** by heart.

In Italy, there is a devotee who has learnt the Brahma Sutras by heart. She can chant **Rudram**. In Italy, she constructed a building named 'Mother **Sai**,' spread over 25 acres of land. Having full faith that one day Swami would certainly visit that place, she also built a spacious hall like the **Poornachandra Auditorium**, so that public meetings could be held there. She **Sathya Sai** Speaks, Volume 31 331

has also constructed some rooms to accommodate the students that follow Swami.

Do you know how clearly and with perfect accent our primary school children from foreign countries chant the Vedas?

This is the result of being in good company. If the company is good, the children's future will also be good. Tell me your company, I shall tell you what you are. As your company, so you become. So, wherever you go, join good company.

Let your heart and mind be purified. Speak always the truth in a palatable and acceptable way. This is the spiritual path **thaat** you have to adopt. People may wonder why one should do meditation and **bhajans**. They are all good actions meant to spend the time in a sacred way, but God is not interested in them.

What should you do to make God happy? You should involve your body in good deeds, fill the mind with good thoughts, and speak sweetly and softly. Only these actions please God. **Bharatiyas** (Indians) refer to this as **Trikaranashuddhi** (purity of thought, word, and deeds). With sacred feelings, students should undertake sacred actions and lead an ideal life. This is what I teach the students in particular.

Fill your hearts with Divinity

The students who study here should transform thousands of students outside. It is not enough if you merely preach; first, practice what you preach. Only then will your study in this Institute find fulfillment.

We do not receive even a naya paisa from you. Education is offered free. How can you express your gratitude to this Institute? Share with others all that you have learnt here. This is true gratitude. Do your jobs, and take care of your parents. Fill your hearts with Divinity.

When there is pure water in the tank, you get the same water out of the taps. Your heart is like a tank. All the senses

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are like taps. So, fill your heart with love and experience love. I expect and bless the students to take to this path of love and to lead an ideal life. Thus, I bring My discourse to a close.

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Sai Kulwant Hall, Prasanthi Nilayam

No water will come in the tap if the pipe is not connected with the regular supply system. Have you connected your act of service with the reservoir of love in your heart? Are you doing it with good consciousness, or is it merely a superficial ceremonial routine act for pride and publicity? Diagnose and rectify. No worship can succeed unless the heart is pure and the senses are mastered.

Baba

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Power of divine love

Nirguno nishkriyo nithya nirvikalpo niranjana

Nirvikaro nirakaro sarva mukthaihi labhyaha

[Sanskrit verse]

Attributeless, unattached to actions, eternal, beyond all thoughts, ever pure, unsullied and formless (Brahman) is accessible to all liberated souls.

There is one principle that is attributeless, formless, eternal, and beyond thought, word, and deed. That is the principle of Love. The Upanishads call this Love the Atma. How can man understand this Love, which is attributeless and formless? This Love is not an intellectual exercise; nor is it a psychological phenomenon, or a reflection in the dreaming state. It is the life principle of all living creatures. Noble souls propagated this principle of Love in various ways. Many elders, youngsters, scholars lecture on this principle of Love and sing its glory. But, no poetry, no composition, no language can describe Love. Yatho vacho nivarthanthe aprapya manasa saha

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(It cannot be described by speech and It is beyond the reach of the mind). So, it is beyond human comprehension and narration.

Love has no form; it can be seen only in practice.

All are sparks of the Divine

If one were to ask what the form of Love is, it can be said

Love is God. Who is God? Where is God? What is His form?

How to search Him? This has been the continuous enquiry since ancient times. But, none can describe Divinity. The Vedas said: Vedahametham Purusham Mahantham Adityavarnam Thamasa Parasthath (Divinity shines with the brilliance of a thousand suns and is beyond the darkness of ignorance).

Divinity is beyond human understanding and expression.

How can one recognise Divinity, which is the embodiment of Love? In this world, love assumes various forms as expressed by mother, father, brother, wife, friends, and relations.

In this worldly love, you find selfishness and self-interest. But Divine Love is absolutely selfless.

Just as God loves all, you should also make efforts to love all, because in the Bhagavad Gita, the Lord says, Mamaivamsorjeevaloke Jeevabhutha Sanathana (the eternal Atma in all beings is a part of My Being). So, as He loves you, you should also love all and make all happy. But, today, one does not find such love between human beings.

Divine Love does not expect anything in return. In order to cultivate such divine Love, man should have the faith that he is the spark of the Divine and He should understand that the same God is present in all. Once he understands and develops faith in this truth, he can love everybody. Today, one does not find such love; it means only that man has no faith in the statement of God that all are sparks of the Divine.

Just as a Mariner's compass always points toward the north, likewise under all circumstances Love is directed toward God. Time, space, and individuals do not affect Love. Love is Sathya Sai Speaks, Volume 31 335

the true sign of Divinity. Understanding Love amounts to understanding

Divinity.

None can decide the form of God.

When you enter a cinema theatre, you find a white screen. Merely watching the screen does not satisfy you. Once the show commences, you find different scenes projected on the screen. Without the screen, can you see the picture? No. But, when the picture is projected, though the screen exists, it is not seen; it merges itself with the picture. The screen exists all the time before, during, and after the show.

The Vedas declare: Another bahischa Thath sarva vyapya Narayana sthithah (That all-pervasive God is present within and without). As the screen is to the picture, so is the Atma to the creation. The screen of Atma present within and around all beings and is the primordial basis for the entire creation.

Therefore, it is said, Sarvam Vishnumayam Jagat (Divinity pervades everywhere). Divinity is present in the picture, around the picture.

The Atma has no definite name and form

So, who can know the form of such a Divinity? On the screen of Love, you find the picture of the universe. This Love is present in the name of Atma in all beings. What form can

you attribute to the Love present in you? It is not possible.
How can a person who does not understand his true nature understand

God? So, first and foremost, one should make efforts to understand one's own Self.

The Atma has no definite name and form. Ek Prabhu Ke Anek Nam (the one Lord has many names). The Atma is the fundamental principle, which is pure, immutable, and unsullied. It forms the basis of the entire universe. Without the basis of the Atma, the universe cannot exist. The Vedas declare: Pashyannapi na pashyathi moodho (He is a fool who sees yet does not recognise the truth). The same principle of Atma is Sathya Sai Speaks, Volume 31 336

reflected in all beings. God is the basis of the entire universe. It appears rather strange when we enquire where God is. God is in the forest and also in the mansion. He is present in your heart and also in your speech. He is present everywhere. So, never make an attempt to investigate Divinity. Instead have faith in God, follow Him, worship Him, and experience bliss.

Atma is the reality

In order to experience Divinity, understand this example. The very nature of mother is love. Mother has a form, but love has no form. Mother herself is the form of love.

Due to the presence of the Atmic Principle, you are able to see its reflection in the form of the world. The whole world is nothing but reflection, reaction, and resound. The Atma is the only reality. But man has forgotten the reality and is seeing only the reflection. You cannot have reaction without action; you cannot have resound without sound.

Though the Sound is everywhere, you are not able to see it. Though the Reality is everywhere, you are not able to see it. How will you be able to see it? With unflinching faith and selfless love, think of God continuously. God will certainly manifest before you.

Today, man chants the name of God and desires to see Him. But since he lacks steady faith, he is not able to experience Divinity. Man has become blind having lost the two eyes of faith. Faith is most important.

Self-confidence is the foundation on which one can build the walls of self-satisfaction. On the walls of self-satisfaction, one can lay the roof of self-sacrifice. Under the roof of self-sacrifice, one can lead a life of self-realisation. You cannot have walls without foundation and roof without walls. So, self-confidence, the foundation, is very important.

Today, man pretends to have love, but he does not know what it is. Our Vice Chancellor described Swami's love as that Sathya Sai Speaks, Volume 31 337

of a thousand mothers. But how can one who cannot understand the love of one mother understand the love of a thousand mothers? So, first and foremost try to understand and experience the love of your physical mother. This is the significance of Mother worship in Navaratri.

Cultural principle of the Heart is one and the same

The culture of the heart is the main standard of life. What is this culture? It is the divine feeling that originates in the heart. All the materials and powers of the world are present in your heart. Men vary in name and form, but the cultural principle of the heart is one and the same.

God resides in this divine heart. What is His form? The Vedas describe Him as formless, attributeless, ancient, and eternal. No one can attribute a name to God. Had anyone existed before God, he would have named Him. But none existed before God. Creation itself did not exist.

For crores of years, there existed only darkness. At that time, the sun and the moon did not exist and there was no living creature. Then it rained heavily for lakhs and lakhs of years, which led to the formation of oceans. From the oceans, rivers originated. Then there was light in the world with the creation of the sun and the moon. Human habitation came into existence only after this entire process, which took many crores of years. Then how do you expect man to understand Divinity?

First and foremost, man has to kill the tamasic (slothful) quality in him. Though water has no colour, it appears red when poured into a red bottle. Similarly, the Atmic Principle, which is pure and unsullied, appears red in a person with rajasic (passionate) quality, dark in a person with tamasic quality and bright in the heart of a person with satwic (pure, serene) quality.

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In the Bhagavad Gita, Krishna said He created four varnas Chaturvarnamaya Sruti. But people make the mistake of equating them with these four castes: Brahmin, kshatriya (warrior), vaisya (businessman), and sudra (labourer). Here varna refers to the colour and not the caste. The Russians are redcomplexioned,

the British are white-complexioned, the Japanese are yellow-complexioned and the Africans are darkcomplexioned. The remaining colours are only combinations of these four colours.

In His creation, God has given humans a special place. Students chant a prayer and offer food to God before they partake of it. How do they pray?

Brahmarpanam Brahmahavir
Brahmagnou Brahmanahutham
Brahmaivathena Ganthavyam
Brahmakarma Samadhina

They think they are offering the food to Brahman. But, where is Brahman? He is within. He gives immediate response:

Aham Vaishvanarobhoothwa
Praninam Dehamasrithaha
Pranapana Samayukthah
Pachamyannam Chathurvidham

What does this mean? It means that Brahman, who is present

in the form of vaishvanara (digestive fire) in you, digests the food that you eat. Who is responsible for your blood circulation? Who makes your heart beat for 24 hours a day? It is all God's creation. None can understand this. In His creation, God has given human beings a special place. He has endowed them with buddhi (intellect). The Vedas call it Prajananam (constant integrated awareness) and declare Prajanana Brahma (Brahman is Constant Integrated Awareness).

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Buddhi is greater than medha shakti

Once, King Vikramaditya convened a meeting of scholars. He asked them which was greater, buddhi (intellect) or medha shakti (intelligence)? The scholars came to a conclusion that buddhi was greater than medha shakti. They said medha shakti was only worldly intelligence, which was temporary; whereas buddhi consisted of five aspects: sraddha, sathyam, rutham, yogam, and mahatatwam. All the worldly achievements are based on medha shakti, but not on buddhi. Buddhi is

transcendental

and beyond all senses. It relates to nivritti (inward path), whereas medha shakti relates to pravritti (outward path).

The principle of Love is the most important of all. Love is Atma, Love is Wisdom, Love is Truth, Love is Righteousness, Love is Peace, and Love is Nonviolence. Where there is Love, untruth and violence and restlessness find no place.

Human heart is a single chair, not a double-seated sofa or a musical chair. So, once you fill your heart with Love, wicked feelings have no place in it. Everything is contained in Love. Love is the life principle.

But man has forgotten this principle of Love and is ruining his life in worldly love. The love between the mother and child is vatsalya (affection); the love between wife and husband is moha (attachment). It is only the divine Love that is true love in the strict sense of the term. Love applies to God only, none else.

Prachethasa (Valmiki) composed the Ramayana consisting of hundred crore slokas (verses). Devatas (gods), rakshasas (demons) and manavas (human beings) came to know that whoever read the Ramayana and followed it would be liberated. Immediately they approached Brahma and requested him for a share of the Ramayana.

Brahma divided the Ramayana into three parts consisting of 33,33,33,333 slokas each and distributed among them. One Sathya Sai Speaks, Volume 31 340

sloka remained consisting of 32 letters. Brahma divided these letters into three parts consisting of ten letters each and distributed to them. Ultimately, two letters remained. These are the two letters of the holy names of God: Rama, Krishna, Hari, Shiva, Sai, and Baba, which were given equally to them. For all thes enames, the primordial principle Love.

Human society is bound by action

Only through Love can world peace be achieved and nonviolence

can be practiced. Buddha said that nonviolence is the supreme dharma. He did penance for six years. He approached elders and listened to their teachings, but he could not get any benefit out of them. Ultimately, he enquired within and found out the Truth. He said samyak drishti (right vision) led to samyak bhavam (right feelings), which in turn led to samyak vak (right speech). Right speech led to samyak karma (right action). Spiritual sadhana does not mean doing meditation or japa. Undertaking sacred actions is true sadhana. Krishna has said, Karmanyevadikarasthe maphaleshu kadachana (You have got right to action but not to the fruits). Human society is bound by action. So, undertake good actions.

Today, man does not make any effort to know why the body is gifted. The body is gifted not just for loading and unloading. Food is required to keep the body fit to undertake sacred actions. As the food, so is the head. As the head, so is God. So, partake of sacred food, undertake sacred actions, and join good company. To the extent possible, render service to society.

Have good feelings in your heart, speak good words, and do good actions. This is called trikaranasuddhi (unity of thought, word, and deed). Understand that this is the purpose of human life. Sarvakarma Bhagavath Preeyartham (Whatever actions you undertake, do them to please God).

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Divinity pervades everything, right from an ant to Brahma, but man does not realise this and misuses his body. Body is the gift of God. To misuse it is a great sin. Sin and merit are not present in a foreign land; they are attached to your actions. Good actions yield good results and bad actions yield bad results. Therefore, make proper use of the body, mind, and intellect, which are gifts of God.

If you have devotion, God Himself will confer bliss

What is sadhana (spiritual exercise)? Service is true sadhana. Serve society. Treat everyone as your brother and sister.

Only through selfless service will your life be redeemed. Consider service unto others as service to God. Unfortunately, today man takes to service expecting something in return. He has become money-minded.

Excessive wealth makes one egotistic. Ego leads to bad qualities. Excessive desires make one suffer. As the desires increase, misery also increases. Asamtruptho dwijo nashtaha (a discontented man suffers both ways). He is not happy with what he has and feels unhappy over what he has not got. Be content with what you have. Experience bliss and share it with others. If you have devotion, God Himself will confer bliss.

As our Vice Chancellor said, when Hanuman was to go to Lanka in search of Sita, Sugriva, Jambavantha and others doubted that he could cross the ocean.

Hanuman smilingly replied that because Rama Himself had commanded him to cross the ocean, He would also grant him the strength to do so. He leaped across the ocean chanting the

name of Rama and reached Lanka.

Having been commanded by Rama, he never doubted whether he would accomplish the task. Once God commands you to do something, He will certainly grant the necessary skill Sathya Sai Speaks, Volume 31 342

and strength. So, act according to the command of God; without a trace of doubt, you will certainly be successful.

Happiness lies in union with God

Today, since science is progressing, doubts are also increasing in the human mind. The more intelligent you are, the more doubts you have. So, do not aspire for more intelligence (medha shakti). Make proper use of the intellect God has given you. Then you will be happy in life.

Happiness lies in union with God. God is the embodiment of bliss, which is eternal, unsullied, pure and non-dual. It is most unfortunate for you to forget God. Never give up Sai. Make the best use of the chance given. Once you lose the opportunity to serve the Lotus Feet of Paratheesha, you will not get it back. Sai grants you devotion, strength, and liberation. Do not ruin yourself by listening to others. Do not believe anybody; believe your conscience and follow it. Once you follow your conscience, you will attain consciousness, the Atma. Develop self-confidence, worship God, attain Divinity, and be an ideal to the rest of the world. That is the essence of education.

The man who studies and studies without discrimination fails to understand himself. A mean-minded man can never give up his meanness in spite of his vast learning. Why should one waste one's life in the pursuit of useless learning? Better is to acquire such wisdom that confers immortality.

Worldly education leads to argumentation, but not to total knowledge. It is all a waste of time. It is a sign of ignorance. So, never argue with anybody. Vade, vade varjathe vairam (arguments will lead only to enmity). Today, what we need is unity, purity, and divinity.

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The name of God should spread everywhere
Embodiments of Love! For the last seven days, you are a witness to this holy yajna. Why is it conducted? It is for the welfare of the world. The name of God should spread everywhere. For example, Delhi is far away from here, but when you tune your radio to a particular wavelength, you can hear the songs that are being broadcast in the Delhi station. This is possible because of the presence of electric waves in the atmosphere. All over the world there are electric waves and magnetic waves. So, the effect of mantras chanted during the yajna will spread all over the world and purify the atmosphere. Once the mantras enter the air that you breathe in, you will develop sacred feelings, because there is also a mantra in you.

The body is yantra, hridaya is, and the breath is mantra (Soham). Soham means, I am God. There is no greater mantra than this. Therefore, chant this sacred mantra, lead an ideal

life, and make the world an abode of peace.

In this train of society, youth are the long-journey passengers. Since the youth have a long way to go, they should work for world peace. Teach the principle of Divinity to others. Instil Divine feelings even in hardhearted people. Sow the seed of the holy name of God in every heart. Then the world will become verily the heaven.

Your happiness is heaven; your grief is hell. So, be happy and serve everybody. Do not have the narrow feeling that only Bharat (India) should be prosperous; pray for the prosperity of the entire world because all are your brothers and sisters. Have such broad feelings and sacred thoughts. Only then will the dictum Loka samastha sukhino bhavanthu be realised and will everyone be happy. Share this immortal principle with everybody.

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The Upanishads address you as the sons of immortality Srunvanthu viswe amruthasya putraha (listen O children of immortality). You should lead your life befitting your name, like saint Thyagaraja. Thyagaraja said, Nidhi chala sukhama, Easwar Sannidhi chala sukhama, nijamuga thelupumu manasa (O mind, tell me, is it money or proximity to the Divine that confers happiness?) He rejected the money sent by the king, saying Rama was his only wealth. Thyagaraja means one with sacrifice. So, his action befitted his name. There is no heaven beyond sacrifice.

Embodiments of Love! Do not have excessive desire for wealth. Lead a life of sacrifice. Lead a peaceful life.

30 September 1998

Sai Kulwant Hall, Prasanthi Nilayam

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Develop steadfast faith in God

Daivadeenam jagathsarvam Sathyadheenamthu Daivatham

Thath Sathyam Uttammadheenam Uttamo Paradevatha

The whole world is governed by God, and God is governed by Truth; Truth is in the hands of noble souls, and the noble souls are verily divine.

Embodiments of Love! Since ancient times our country of Bharat has been spreading the infinite spiritual knowledge to every country all over the world. Bharat believes that for the peace and security of the entire world, spirituality is most essential. Bharathiyas (Indians), with all the sincerity and devotion, have made efforts to establish stability and peace in the world. But, with the passage of time, due to the effect of Kali Age, people have lost faith in the Self and have reposed faith in this transient and ephemeral world. Today, man does not even have faith in the Self of birds and beasts.

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When a small bird rests on a thin branch of a tree, the branch starts tossing up and down. But the bird is not fearstricken because it depends on its wings, not on the branch on which it rests. Bird has total reliance on its wings, but not man in his Self; he suffers as a result.

In spite of the fact that man goes through sacred texts and listens to discourses, he has not developed faith in the Self. He nods his head as he listens to the discourses with the feeling of having understood and benefited by them, but does not have the faith to put them into practice.

Every man should develop faith in the Self

There is no scope for any doubt in a man with Faith in the Self. He is unperturbed by the vicissitudes of life. Since ancient times, the culture of **Bharat** has had Self-confidence as the basis. But with the commencement of the modern age, Self-confidence is on the decline. Every man should develop faith in the Self. One can attain the blissful state only through Self-confidence.

Today is **Vijaya Dasami**. This is the **samapthi** (conclusion) of the sacred **Navaratri** festival. **Samapthi** is that which confers **prapthi** (deservedness) in every possible way. This also happens to be the day on which **Shirdi** Baba left his mortal coil.

Having left His mortal coil on this day, **Shirdi** Baba reincarnated here after 8 years. This is an ample testimony to the existence of Divinity in humanity.

If man does not know his own Self, what is the use of knowing the rest? He reads the newspaper everyday in order to be aware of the happenings around the world. He makes efforts to know what is happening in every country, but he does not put in any effort to know his own Self. He keeps questioning whoever he comes across, Who are you? Where do you come from? but he does not put these questions to himself. There is **Sathya Sai** Speaks, Volume 31 347

no point in undertaking any spiritual practice without **Selfenquiry**.

Food habits: main cause for lack of purity of heart

Food and habits play a vital role in fostering human values.

As the food, so is the head. As the head, so is God. You should understand the connection between food, head, and God. Today we find many unhealthy changes in the food and habits of man. This is the main cause for the lack of purity of Heart.

After the **Pandavas** emerged victorious in the battle against **Kauravas**, Krishna took them to **Bhishmacharya**, who was lying on a bed of arrows, for his counsel and blessings. **Bhishma** began expounding to them all aspects of dharma. This teaching of **Bhishma** is called **Shanthi Parva** in **Mahabharatha**.

When all the **Pandavas** were listening to their grandsire with all sincerity and devotion, **Draupadi** suddenly burst into laughter. One should be aware of the fact that **Draupadi** was one of noble virtues and sense of discrimination. She was one who practiced the cultural values of **Bharat**. But all the **Pandava** brothers were very much upset by her unaccountable levity and considered it an insult to the venerable **Bhishma**. **Bhima** and Arjuna became very furious, and **Dharmaja** bent his head in shame.

But **Bhishma** knew the reason for **Draupadi**'s laughter. He called her close and said, My dear child, the people of this world are like crows and will misinterpret your laughter in

varied ways. Without trying to know the truth, they will misunderstand

and misinterpret. So explain the reason for such a behavior and thereby remove the misapprehension of your husbands.

She replied, Revered grandsire! You should have taught these lessons of dharma to the evil-minded **Kauravas**. But instead you are teaching now to my husbands, who are virtuous,

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righteous, and selfless. This appeared to me both ironical and futile. Hence I could not refrain from laughing.

Bhishma said, **Draupadi**, I can understand your feelings, but as I have been living in the company of **Kauravas**, my blood and mind have become polluted as a result of consuming food from such wicked persons. Knowing fully well that the **Kauravas** have been on the wrong side, I have not corrected them. But, as good luck would have it, Arjuna's arrows have drained away all that impure blood from me in the last 56 days. As a result the good thoughts and good feelings that were lying buried deep in me are coming out.

It has been bad company that had affected **Bhishma**'s mind. This fact is very well expressed by the statement, Tell me your company, and I shall tell you what you are. As the company, so you think and so you become.

Everyone must make an effort to dispel bad thoughts. Every teaching has to be passed on, keeping in view of the time, space, and circumstances. Though Krishna and Arjuna moved together for 64 years before the **Kurukshetra** war, never did Krishna mention anything about **Bhagavad Gita** to Arjuna. It was only before the war that Krishna gave the teaching to Arjuna. For everything there is an appropriate time.

You might have gone through many sacred texts and heard many sacred teachings. You may also have had the **darshan** of sacred people. What is the use? Due to the effect of unsacred food and bad company, all your good thoughts are subdued. Good thoughts can express themselves only when you get rid of bad thoughts. Everyone must make an effort to dispel bad thoughts.

Consider this example, you have built a house with a main door and many windows for proper ventilation. Just because there is an entrance, you will not allow all the street dogs and pigs into your house. You open the door only for your family, **Sathya Sai** Speaks, Volume 31 349 friends, and relatives. Likewise, the mind is the main door and senses are like windows to the body, which is the temple of God **Deho devalaya proktho jeevo Devah Sanathanaha** (The body has been described as a temple and the indweller as the Eternal Divine). You have to enquire as to who is to be permitted into this temple and who is not to be permitted. But today, no one makes this enquiry. As a result all types of wicked feelings and wicked thoughts are permitted to enter the mind. Have limited connections and contacts

Nasreyo niyamam vina (for everything, discipline is essential).

You should not develop friendship with everyone.

You should enquire whether the person is good or not. However, do not hate anybody (**Adhveshta sarvabhoothanam**). At the same time, do not cross your limits in your dealings with others. Have limited connections and contacts.

What is the use of being born as a human being if you do not foster human values such as **sathya**, dharma, **santhi**, **prema**, and ahimsa? Vedas say **Sathyam vada; dharmam chara** (Speak truth and follow righteousness.)

Peace is like a precious jewel to mankind. Saint **Thyagaraja** said, **Shanthamu leka soukhyamu ledu** (Without peace, there is no happiness in this world). For all the human values, Love is the basis.

Today, human beings are human in form but not human in practice. In some places, one finds people exhibiting human values outwardly without practicing them whole-heartedly. Human values are not meant for **pradarshana** (exhibition) but are meant for **nidarshana** (example). Human values should be reflected in all your thoughts, words, and deeds. But today, there is only selfishness and self-interest in whatever man thinks, speaks, and does. Due to selfishness and self-interest, human values are totally lost.

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A small example, here you find many bulbs glowing. It is not enough you have only bulbs, you also need to have wires and current. When the current flows through the wires and enters the bulbs, they start glowing. Likewise, in order to experience the light of Love, the current of Truth has to pass through the wires of dharma and enter the bulb of Peace.

Atma, Aham, mind, and speech

As I have already told you, **Atma** is the origin of **Aham**, **Aham** is the origin of mind, and mind is the origin of speech. So, **Aham** is the son of **Atma**, mind is the grandson of **Atma**, and speech is the great grandson of **Atma**.

First and foremost you should remember that **Atma, Aham**, mind, and speech belong to the same family. So, **Aham**, mind, and speech should be filled with the feelings of **Atma**. Only when there is a total unification of **Aham**, mind, and speech with **Atma** will you become a total human being. When **Atma** is the underlying principle in **Aham**, mind, and speech, then there is no scope for any mistake. But today there is no **Atmic** feeling in man's thought, word, and deed. This is the cause of all suffering. You should develop the spirit of nationalism and practice ancient **Bharat** (Indian) culture. The culture of **Bharat** speaks of unity in diversity.

Countries are many, but earth is one;

Stars are many, but sky is one;

Jewels are many, but gold is one;

Cows are many, but milk is one.

This is the spirit of unity that the culture of **Bharat** has propagated since ancient times. You should give up the

worldly feelings and worldly thoughts and develop full faith in the principle of unity.

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Partake only of sacred food

Embodiments of Love! On this sacred day of **Vijaya**

Dasami, take an oath to give up vices such as smoking, drinking, and partaking of non-vegetarian food. Many do not realise the evil effects of these bad habits. If a smoker blows air on a white handkerchief, he will find yellow spots on it. This is a sign of disease. Smoking leads to cancer. Drinking is a demonic quality. It makes you intoxicated and makes you forget yourself.

Consuming non-vegetarian food is also a bad quality.

When human body itself is made of flesh, where is the need to consume the flesh of birds and animals? You should partake of only sacred food. Only then you will have sacred feelings. For sacred thoughts and sacred deeds, sacred food is essential. A noble soul like **Bhishma** himself suffered on account of unsacred food. As a consequence, he had to lie on a bed of arrows for 56 days.

In order to have sacred feelings, apart from partaking of sacred food, you also need to have sacred vision. Do not cast bad looks on anybody. Do not speak ill of others. Do not hear anything that is bad. Do not entertain bad thoughts. Do not indulge in bad deeds. Do not hurt anybody. More than this, there is nothing else that one needs to do to improve one's own Self. Human life is highly sacred. **Janthoonaam naraajanna durlabham** (human birth is the rarest of all). But today, some people kill fellow human beings without compassion. That is a demonic quality, not a human quality. Having taken human birth, you should not become a demon. In your old age, when your vision is blurred, you cannot see properly; when your body becomes weak and decrepit, when everyone calls you old monkey, what is the use of repenting then? Undertake good actions from this moment.

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Let everybody be happy. Do not harm anybody. Sage

Vyasa conveyed the essence of 18 **Puranas** in two sentences.

Ashtadasa Puraneshu Vyasyasya Vachanadvayam

Paropakara Punyaya Papaya Parapedanam

which means Help ever, Hurt never. Do not hurt even an insect, because there is God in every creature. Based on this Saint **Thyagaraja** composed a song in which he says, **O Rama**, you are present in an ant and in Brahma.

Do not blame God at times of difficulties

Even such a great devotee like **Thyagaraja** began blaming

Rama in times of difficulties. He said, **O Rama**, don't you have the power to protect me, or do I lack devotion? Each and every hair of my body is filled with your name. I am thinking only of you all the time. So, certainly there is devotion in me.

But you don't have the power.

Immediately he sat in meditation and enquired within. He

realised his mistake. Then he composed a song in which he said, **O Rama**, your power is so great and mighty, otherwise how could a monkey like Hanuman cross the ocean? Would **Lakshmana**, who is **Adishesha** himself, worship You? Would **Lakshmi Devi**, the Goddess of Wealth, Herself serve You? Would the most intelligent **Bharatha** obey your command? Out of my foolishness I started blaming You, forgetting Your Divinity. Please forgive me.

When Jesus was being crucified, he cried out to God, **O God**, Why do You punish me like this?

Immediately he realized the Truth and said, **O God**, let your Will prevail. It is You who has created me, sustained me, and protected me. I will not act against Your Will. It was a mistake on my part to blame you.

When he recognized his mistake, an ethereal voice said,

All are one my dear son, be alike to everyone. Once you **recognise** your mistake, Divinity manifests. Man today does not recognise his mistakes; instead he looks for mistakes in others.

Do not be bothered about others faults; search for your own faults and rectify them. Only then will your life be sanctified. Whatever you do, do it with Love

Embodiments of Love! Most importantly, you should develop Love. It contains all the other human values, such as

sathya, dharma, and **shanthi** (truth, right conduct, and peace). Whatever you do, do it with Love. Your Heart is like a big tank, and the senses are like taps. Fill the Heart with the water of Love. Only then you can experience Love through all the senses.

Today, you talk of human value, but you do not seem to practice them. That makes Me very sad. You have been listening to many of My teachings; can you not practice at least one? Instead of teaching others, teach yourself and put into practice. What is the use of reading Vedas and sacred texts without practicing them? Will you be cured of your disease by merely repeating the names of the medicines? Will merely repeating the names of delicious items appease your hunger?

Likewise, mere repetition of the name of the Lord is not enough. You should engage yourself in His work.

When **Vibhishana** met Hanuman, he said, **O Hanuman**, how lucky you are? In spite of you being a monkey by birth, **Rama** has kept you in His company, but I have not been blessed with such an opportunity, though I chant His name constantly.

Hanuman replied, **O Vibhishana**, mere repetition of the Lord's name is not enough; you should participate in His work. Only then can you be a recipient of His grace. As soon as **Vibhishana** heard these words, he crossed the ocean and fell at **Rama**'s feet, seeking His refuge. In this respect we can say that **Vibhishana** is greater than **Bhishma**. **Vibhishana** tried to put his brothers on the right path but ultimately left them, since they

did not pay heed to his good counsels; whereas, **Bhishma** did not even make an attempt to counsel the **Kauravas** and continued to live with them, being fully aware of their evil designs.

When **Vibhishana** sought **Rama**'s refuge, **Sugriva**, **Jambavantha** opposed, saying, Swami, you should never believe these **rakshasas** (demons). There must be some ulterior motive behind this act of **Vibhishana**. So ask him to return to **Lanka**.

Rama replied, Once someone says, I am yours, whoever he may be, I will take care of him. So I will not reject **Vibhishana**. This is a testimony to God's Love.

Once you say I am yours, live up to it with strong faith.

Thereafter, God will take care of you at all places and under all circumstances. I expect and bless you so that you develop strong faith, give up vices, join good company, entertain sacred feelings, and attain Divinity.

1 October 1998

Sai Kulwant Hall, **Prasanthi Nilayam**

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Offer yourself to God

In order to deserve God's grace,

Your faith should grow.

When you do not have faith,

You cannot offer yourself.

For human progress, mental strength and purity of heart are essential. It is only mental strength and purity of heart that make the human divine. Mind is the basis for the existence of mankind. Thoughts are responsible for the existence of mind. Human behavior, whether good or bad, is based on the thoughts. The human life is the result of thought process.

When a small pebble is thrown into a lake, the ripples spread all over the lake. Likewise, the ripples that arise in the lake of mind when a pebble of thought is thrown into it spread to all the senses. When the ripple that arises out of good thought spreads to your mouth, you speak only good words. If

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it is a bad thought, you utter only bad words. Similarly, whatever you see, hear, or do depends on the thoughts you entertain. So, the good or bad of a human being is based on thoughts.

God is not pleased by contemplation alone

Today, man aspires for God and contemplates on Him constantly, but mere aspiration and contemplation are not enough to experience God. God is not pleased by contemplation alone; one has to totally offer oneself to experience Him. Once you offer yourself completely to God, you and He become one. What are the spiritual pursuits to be followed to become one with God? When fire and coal are placed apart, they remain as they are. Only when they are brought together and fanned can coal get transformed into fire. Likewise, go closer to God and love Him whole-heartedly. Such nearness and dearness to God will ultimately make you one with God. This is what Vedanta declared, **Brahmavid Brahmaiva**

Bhavathi (the knower of Brahman becomes Brahman). The food eaten gets digested and its essence is supplied to all parts of the body. This means that the food partaken becomes one with the body. Similarly, you have to offer yourself completely to God. Only then can you become one with him. All your thoughts should become divine.

Jiva is **Nara** and God is **Narayana**. Both should become one. **Nara** means **Atmic** principle. So, you are human only in form, but your nature is divine. It is only the **Atma** that moves about from top to toe. Whatever that is thought, said, or done is due only to the presence of **Atma**. That is why Krishna has said, **Mamaivamso Jivaloke Jivabhutha Sanathana** (You are eternal sparks of Myself). You are the reflection of God.

The purpose of the spiritual pursuits lies in the unification of man and God. Mere worshipping of **padukas**, chanting the name of God, or contemplating on His form are not sufficient

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to bring about this unification. These correspond to the outward path (**pravritti marga**). You should take to the inward path (**nivritti marga**). Only then can you understand the principle of unity.

Significance of five faces of **Gayathri**

This morning, **Sastriji**, while explaining the significance of **Gayathri** Mantra, described **Gayathri** as **Pancha Mukhi** (deity with five faces). What are the five faces? The first face is the primal sound **Aum**. **Bhur Bhuvah Suvah** is the second face. **Tat Savitur Varenyam** is the third face. **Bhargo Devasya Dheemahi** is the fourth face. **Dhi Yo Yonah Prachodayat** is the fifth face.

Who is **Gayathri**? **Gayathri Chandasam Matha** (**Gayathri** is the mother of the Vedas). **Gayathri** has three names:

Gayathri, **Savitri**, and **Saraswathi**. **Gayantham Trayate Iti Gayathri** (**Gayathri** redeems the chanter of the mantra).

Gayathri is the master of the senses. **Savitri** is the master of Prana (Life Force). **Saraswathi** is the presiding deity of speech (**Vak Devata Swaroopini**). You have to unify your senses, life principle, and your speech and offer yourself to God.

You should also understand the meaning of **Bhur Bhuvah Suvaha**. You are under the impression that they refer to the three worlds **Bhuloka**, **Bhuvarka**, and **Suvarloka**. These three worlds are present in you and in every living creature.

Bhur refers to the body, made up of five elements (materialisation). The same five elements constitute the entire world.

Bhuvah refers to the prana **sakthi** (vibration), which makes the body move. However it is the presence of **Prajnanam**, i.e. **suva** (radiation), that enables the prana **sakthi** to animate the body.

It is on this account that the Vedas have declared **Prajnanam** Brahma (Constant Integrated Awareness is Brahman).

This Constant Integrated Awareness is present in man.

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Man has also the five elements in him. The five elements constitute the world. What is the primordial basis for these

elements? That is the primordial sound **Om**. On this basis, the **gopikas** (cowherd maids) prayed thus: **Kleem Krishnaya Govindaya Gopijanavallabhaya Swaha**. **Kleem** means the earth. **Krishnaya** means water. **Govindaya** means fire,

Gopijanavallabhaya

refers to air. **Swaha** refers to ether (**akasa**).

Krishna's name encompasses the five elements.

These five elements permeate the whole universe. In fact, these five elements form the basis of life for the entire universe.

These are essentially divine. That is why earth is referred

to as **Bhoodevi**, water as **Gangadevi**, fire as **Agnideva**,

and air as **Vayudeva**.

Surrender with pure heart

There is no need to search for God elsewhere. He dwells in your heart. That is why He is called **Hridayavasi** (indweller of the heart). If someone were to ask you, Where do you come from? you may say that you are coming from a hotel or from your house. But actually you come from none of these places.

You come from **Hridaya**. It is this **Hridaya** that is your dwelling place. Then where is the question of coming and going?

Similarly, God neither comes nor goes. He is present all over, all the time.

But, in order to confer grace on a devotee, He may manifest

Himself. Just because God has appeared to a devotee in

America does not mean that God has traveled all the way to America. He is present in America too. It is the devotion that

makes God manifest Himself. Divinity neither comes nor goes.

It is present everywhere. **Viswam Vishnuwaroopam**, **Sarvam**

Khalvidam Brahma. There is no place where there is no

God. All names and forms are His.

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You should not have the feeling that God is the master and you are His servant. The individual (**nara**) and the Divine (**Narayana**)

are one. You should take to the spiritual path in order

to understand this principle of unity. Right from birth to death, if you are immersed in duality, when will you experience the

bliss of non-duality? A man with a dual mind is half blind. So

you should make every effort to experience oneness.

In the morning, **Punditji**, while doing **abhisheka** to the

padukas with milk, curds, and honey, explained the significance of these offerings. All these spiritual pursuits are meant

for the purification of Heart. **Chittasya Suddhaye Karmaha**

(all actions are aimed at the purification of heart).

Purity alone is not enough to experience Divinity. With purity

of heart, you should offer yourself to God. You would not

offer a faded flower to God. Likewise, the heart, which may be compared to a flower, should be fresh and devoid of impurities

before it is offered to God. There is an ocean of difference

between **archana** (worship) and **arpitham** (total surrender). It

is not **archana**, but it is **arpitham** that is most essential.

True meaning of **sathsanga**

What is the meaning of **sathsanga** (good company)? **Sath** is

the name of Divinity. It is changeless in all the periods of time. It is eternal and is present in you. You have to understand this eternal principle. In order to do so, you have to be in communion with Sath.

As Punditji has said in the morning, milk is very happy in the company of water. The combination of water and milk can be termed sathsanga. That is ideal friendship.

When the milk is boiled on a stove, the water gets evaporated. The milk, unable to bear the separation from water, tries to jump into the fire. The moment you sprinkle some water on Sathya Sai Speaks, Volume 31 360

the boiling milk, it gets pacified. The milk is happy on being united with its friend.

The same relationship exists between nara (individual) and Narayana (God). God is very happy when the individual joins His company. But God feels very sad when the individual diverts his attention from Him and gets immersed in worldly pleasures. Once the individual surrenders completely to God, He is happy again. Due to the effects of Kali age, the individual separates himself from God. The individual may not feel sad, but God feels sad because His friend, the individual, is parting ways with Him.

Whatever God says or does is for your own good

God is the only permanent friend in this world. All the worldly friends can only say, Hello, How are you? and Good-bye, nothing more. God does not say Hello, How are you? and Good-bye. As long as you are in His company, you will be happy and He is also happy. But when there is separation from His devotee, though he may not express it, He feels sad. Why is the individual going along the wrong path? Why is he forgetting the truth? Why is he distancing himself from Divinity? Why is he losing his purity? Thinking so, God feels sad. Even this is for the devotee's sake, not for His sake. Whatever God says or does is for your own good.

Lakshmana is a superb example of the attitude of surrender. When Rama, Sita, and Lakshmana went to the forest and reached Chitrakoota mountain, Rama told Lakshmana to put up a hermitage in a place of his choice.

Hearing these words, Lakshmana felt hurt and bent his head down with grief. Noting this, Sita asked Lakshmana, Why are you perturbed, Lakshmana? Your brother did not speak anything harsh. Why do you feel so sad?

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Lakshmana said, O Mother, have I ever had any choice of my own? The likes of Rama are mine. I have surrendered myself to Rama. The command of Rama is what I want to carry out. While so, how can I withstand the impact of Rama asking me to put up the hermitage at a place of my choice? Does it not amount to separation from Rama?

That is the intensity of the feelings of a true devotee toward the Lord. Your thoughts should always be centered on God. The world is like a passing cloud. But the relation between you

and God is permanent and eternal.

Understand your relationship with God

Gayathri Mantra consists of three parts. One is praise, the second is prayer and the third is meditation. The first nine words of Gayathri Mantra (Om, Bhur, Bhuvaha, Suvaha, Tat, Savitur, Varenyam, Bhargo, Devasya) correspond to the description (praise) of Gayathri. Dheemahi pertains to meditation.

Dhiyoyonah Prachodayat is the prayer to God to confer the steady and pure intellect.

The Divine is first praised and meditated upon. Then an appeal is made to the Divine to awaken and strengthen the intellect (buddhi). So, first and foremost, you should extol God.

But in what way? You should extol Him with a feeling of intimacy.

The son will never shower lavish praises on his father when he asks for a new dress. Instead he demands rightfully. A devotee has a similar right to demand from God.

Hridaya is the son of Atma. From hridaya, mind is born. So, mind is the grandson of Atma. And, from mind, speech originates. So, speech is the great grandson of Atma. In short, your hridaya, mind, and speech belong to the divine family and have got a share in the divine property. Therefore, your hridaya, mind, and speech should be in constant communion with God.

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On this basis, Jesus said, I am the messenger of God from the physical point of view. From the psychological point of view, he said, I am the son of God. And with the feeling of oneness of Atma, he said, I and my father are one. From a physical point of view you may consider yourself different from God. In the mental realm you should feel that you are the spark of the Divine. But from the Atmic point of view, you should realise that you are not different from God. You have to make every effort to realize this unity. You should not distance yourself from Divinity basing on body attachment. Without understanding your relationship with God, all your spiritual practices will be of no use. But once you understand this principle of unity, wherever you are, you are one with God.

Develop attachment with the Atma

The body relationship is only physical and worldly. It has nothing to do with spirituality. The master of the house is addressed in different ways by his family members. Son calls him father, daughter-in-law calls him uncle, and grandson calls him grandfather, on the basis of body relationships. You should never go by body attachment.

The body is full of dirt and diseases. It cannot cross the ocean of samsara. O mind, never think that body is permanent; surrender to the feet of God. Do not get yourself bound by body attachment. Develop attachment with the Atma.

In order to do so, engage yourself in sacred actions such as sravanam (listening to the Lord's stories), kirtanam (singing His glories), smaranam (remembrance), Padasevanam (service

to the Lotus Feet), archanam (worship), vandanam (salutation), dasyam (servitude), sakhyam (friendship), Atmanivedanam (offering oneself to the Lord i.e. self-surrender).

Friendship is the stepping stone to self-surrender. So, you should develop friendship with God and be a recipient of His Sathya Sai Speaks, Volume 31 363

love. You undertake many spiritual pursuits to obtain this love. In fact, you do not need to undertake any spiritual practices. It is enough if you remember the relationship between you and God.

Divinity is one but is responsible for the three-fold cosmic process. These three aspects of God can be seen in the English word GOD. G represents Generation (Srishti), O represents Organization (Sthithi) and D -represents Destruction (Layam). God has all the three aspects in Him. Seeing the same God in all the beings is the true spirit of non-dualism.

The greatest and the noblest path is that of devotion

You know that it was Adi Sankaracharya who propagated the principle of non-dualism. All the compositions of Sankara speaks of non-dualism. But, toward the end, Sankara himself entered the path of devotion. He sang the following verse.

Bhaja Govindam Bhaja Govindam

Govindam Bhaja Mooda Mathe,

Samprapthe Sannihite Kale

Nahi Nahi Rakshathi Dukrun Karane.

O foolish man, chant the name of the Lord. When the hour of death arrives, only the Lord can save you, not your grammar.

Even the one of wisdom becomes a devotee at one point of time. The greatest and noblest path is the path of devotion. The word bhakthi (devotion) is derived from the root word bhaj, which means total surrender. Offering total love is bhakthi. Worship and other rituals are only physical and worldly activities. You have to enter nivritti (inward path) from this pravritti (outward path).

When you learn the English language, you start with the alphabet. Then you join letters to make words. Then you join Sathya Sai Speaks, Volume 31 364

words to form sentences. The atheists say, God is no where. When the letter w is moved from where to no, it becomes God is now here. The aim of learning the language is to make sentences out of it. Similarly, the aim of worship and rituals is to understand the principle of unity. You start with one name and one form and ultimately realise that everything is one. It is the goal of spiritual sadhana. It is the essence of spiritual sadhana. Surrender brings limitless Bliss

Worship of Padukas, observance of rituals, and celebrations of festivals are all different paths leading to the principle of oneness. All these rituals are essential till you realise that God is one. But you should not spend your whole lifetime in these rituals.

At birth, you cry Koham? Koham? which means Who

am I?, Who am I? You should not die with the same question on your lips. Before you die you should be able to say Soham, I am God.

From dualism you should enter qualified non-dualism, and from there you should proceed to non-dualism. Just as cotton and thread are present in the cloth, likewise dualism and qualified non-dualism are present in non-dualism.

Today the devotees read many sacred books and listen to discourses, but there is no transformation in the mind. All these sacred texts and teachings are like jewels. Merely adorning these jewels does not give you bliss. The bliss is within; you should experience it.

Just as precious jewels are kept in an iron chest, likewise Atmic principle is present in this human body. God has kept many valuable jewels in your body. But you are not making any effort to realise this. God says, O madcap, why do you entertain mean and low desires? If you give up desires and offer yourself, I will give you the most valuable gifts. When God is ready to give you the limitless non-dual bliss, why do Sathya Sai Speaks, Volume 31 365

you crave limited happiness? Do not ask for mean things. Offer yourself to God; then God will grant you jewels of limitless bliss.

But in order to deserve God's grace, your faith should grow. When you do not have faith, you cannot offer yourself. One who does not know himself in spite of all his education is foolish. With his limited knowledge, he will enter into arguments and will never be able to acquire total wisdom. If ultimately one has to die, what is the use of studying? One has to study to be immortal. The Vedas declared, Srunvanthu viswe amruthasya putrah. (Listen, O sons of immortality) . Understand and experience this.

God wants only selfless love

You pay water tax to the municipality for providing water to you. When the current is supplied to your house, you pay the electricity bill. But God has given the sunlight, the wind, and the rains what tax are you paying to God? Self-surrender is the tax you are expected to pay. All your troubles are your own making. God always gives you everything good. But you are not receiving it.

Some people do not listen to good words,

And instead pay heed to all bad words.

Such people can never understand Me.

[Telugu poem]

What is that you need to do to make God happy? You should go close to God and worship Him with a sense of surrender. This is for your own sake. God does not ask for anything. Child sits on the lap of mother for its own satisfaction. When the child goes near its mother, she showers her love. When you want to be close to God, you do not need to go through sacred texts or undertake great spiritual exercises. Rituals and reading of holy texts are only worldly actions.

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They are meant only to give external satisfaction, but one has to make efforts to experience inner satisfaction.

Embodiments of Love! The letters that the postman brings give joy to some and plunge some in deep sorrow. It is the contents of the letters that are responsible for the joy or sorrow, not the postman. God is like a postman. He gives you the fruits of your actions. **Karmanubandheeni manushyaloke** (Human society is bound by actions). When you follow Truth, you will be happy and prosperous. Jealousy will make you miserable. Strive for divine Love

Buddhi is governed by fate. Fate is governed by actions.

Actions are governed by thoughts. If you do all activities with sacred thoughts, you will be successful. Wicked thoughts and wicked feelings confer only misery.

If you do not have the grace of God, all the worldly powers will be of no use. You know what happened to the great warrior **Karna**, who has had all powers but not God's grace. You should strive for divine Love. To acquire divine Love, you should develop good thoughts.

Embodiments of Love! You are happy that the number of **padukas** is increasing year after year. It is quite natural to have such a feeling in the external world. But I do not desire increase in numbers.

It is the feeling that is important, not the number of **padukas**. What God wants is pure Love and steady mind, but those who have come for this **paduka puja** have not understood this truth. They have brought many eatables such as dry fruits, apples, bananas, and sweets and kept them in the **Poornachandra** hall thinking that I would eat them. Do they think that I am **Kumbhakarna**? I do not even take meals, so what are these fruits for? The boys will have to work for 15 days just to separate them, and in the meanwhile the fruits will become rotten.

What I want is only your Love. Some people have brought

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towels and **bedsheets**. I do not need them, if you want you can give them in the hospital. Even that need not be done.

I do not desire anything. I want only one thing: pure, steady and selfless love. There is no selfishness from top to toe in Me. When I do not have any desires, why do you bring all these?

Your heart is My chariot

Chetty Garu is an ardent devotee. Yesterday, he prayed that I should ascend the chariot. I do not have any liking for these things. Your Heart is My chariot. Then where is the need for a golden chariot? Today, they brought a **Simhasana** (throne) too. They do not inform Me about these things till they are brought to **Prasanthinilayam**.

Do not bring any such things. I do not like them. I have already told you what I like: only Love. Do not bring any material objects hereafter.

I want you to acquire wisdom. That wisdom leads you to

liberation. To reach this state of Liberation, offer yourself completely. Just as the essence of food you partake gets mixed in your blood and becomes one with your body, likewise let your Love be unified with My Love. Then you will become one with Me.

In the morning during the **paduka** worship, **Punditji** spoke on the importance of unity, giving the example of bees collecting honey. The honey bee collects honey from different flowers and stores it at one place, which becomes the panacea for all diseases. Where there is Unity, there is Purity; and where there is Purity, there is Divinity. Understand the relationship between Unity, Purity and Divinity.

Pundits have been telling you these things, but you do not seem to practice at least one or two. By announcing the presence of light, would ever the darkness be dispelled? By listening to the efficacy and grandeur of medicine, will the disease **Sathya Sai** Speaks, Volume 31 368

be cured? To dispel darkness you should light at least a small lamp.

Let every activity be pleasing unto God

You all know that **Deepavali** is approaching. With one candle you can light the other lamps. That candle is Divinity, and the lamps are individuals. It is only one Divinity that protects and sustains all. Light the lamp of Love in you.

Even worldly activities will become spiritual if you have Love. You can do your office work or business, you can also take care of your family; but whatever you do, do it as an offering to God. Let every activity be pleasing unto God. That is true devotion. Wherever you go, do not offer any material objects to God. You all know that people go to **Tirupathi** and offer crowns and jewelry to God in the name of devotion. All these jewelry hide the pristine beauty of the idol. Wherever you go do not take jewels for God. Do you consider God poorer than you? Offering jewels to God is a narrow-minded idea.

Charity is the true ornament for the hand. Truth is the true ornament for the throat. Listening to sacred texts is the true ornament for the ears. Why do need any other ornaments? Offering all the jewelry to God is nothing but pomp and show.

Devotees should not make such offerings.

You should offer only your pure love and sacrifice. The relation between a devotee and God is only heart to Heart and Love to Love. By offering jewelry, you are making God also a beggar. You should always keep in mind that God is bigger, never a beggar.

Today we find many **swamijis** going abroad whenever they are in need of money. It is a matter of shame; there is no spirituality at all. There is so much restlessness in our country. First they should spread the message of peace in **Bharat**. Charity begins at home. Yesterday I have told **Srinivas** to take back all **Sathya Sai** Speaks, Volume 31 369

that they have brought. Whatever they eat they have brought

for Me. I do not eat anything. I eat your love. I hear only good words. Offer only these two to Me. Do not bring anything else. Let love be the underlying principle in whatever you do. With love and devotion even a small sadhana (spiritual exercise) will yield great results.

Many people wonder that I look so young even at the age of 73. The reason is I have three Ps in Me. One is Purity, the second is Patience, and the third is Perseverance. It is because of these three that I shall remain like this for any number of years to come. So, everyone should cultivate these three. To pray for the well-being of everyone is a noble quality. Give up all your mean and low desires and cultivate love for God. Dr. Gadia has prayed for good health and long life for Chettiar. To pray for the well being of everyone is a noble quality. But well-being cannot be obtained by recommendations. The noble feelings of Chetty Garu have made him the recipient of God's grace. His Heart and My Heart should unify. Last week, Allopathy, Homeopathy and Ayurvedic doctors all sent letters to Me. Swami, we hear that there is going to be a very big function on 10th. Send Chettiar back to Madurai immediately. He may not live till 10th.

I said, As a result of his bhakti (devotion) and My shakti (power) he will certainly live. Though he is pretty aged and very weak, still he continues to come here with so much love. His devotion protects him.

Thyagaraja also has undergone many trials and tribulations. His wife died, and his elder brother has subjected him to many ordeals. His elder brother cast the idols of Sita, Rama, and Lakshmana into the Kaveri River. Thyagaraja could not bear the separation from Rama and, feeling frustrated, said, O Rama! Why am I being subjected to these ordeals? Is it because my devotion has weakened? Or has your power deSathya Sai Speaks, Volume 31 370

clined? He feels that his devotion has not diminished. So, Rama's power must have got weakened.

But pondering over it further, he realised how foolish he was to criticise Rama. He began to sing a song in praise of Rama's prowess. Without Rama's power, could a monkey have crossed the ocean? Or would the Goddess of wealth have chosen to be his consort? Or would Lakshmana serve him, or the supremely intelligent Bharata revel in beholding Him and worshipping Him? Thyagaraja ecstatically extolled the infinite prowess of Rama and blamed his own ignorance for having doubted Rama's prowess. Nothing is greater than divine power. Once you have the anugraha bala (strength of divine grace), what harm can the navagrahas (nine planets) do to you? So work for God's grace and surrender to Him completely. There lies the true Bliss.

11 October 1998

Sixth Anniversary of Paduka Pratishta Mahostav
Prasanthi Nilayam

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Install God's Feet in your heart

Whether one is a great scholar in the Vedas and sacred texts,
Or a hero who has won great victories,
Or a destitute gruelling in poverty,
Without devotion he is worthless.

A servant with devotion in his heart
is worthier of veneration than a king bereft of devotion.

[Telugu Poem]

Right from the beginning of creation, human life has been the rarest and most valuable of all living beings. Having taken such a noble birth, if one fails to know one's innate divinity, life becomes meaningless. When the diamond is cut repeatedly, it shines with added brilliance, and its value also increases. Similarly, in order to experience divinity within, one has to face many obstacles. So, devotees naturally face all types of trials and tribulations. But devotion should never diminish.

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Devotion alone bestows the supreme good;
Devotion alone is the destroyer of the disease
of the repeated cycles of birth and death;
Devotion alone is the means of recognising divinity;
Devotion alone is the means of liberation.

[Sanskrit sloka]

The Story of Manikavachagar

One may face problems, blames, and accusations of all types, but it is devotion that protects one from all these. Once upon a time, the Pandya kingdom in Tamil Nadu reigned supreme. The Pandya king was very fond of horses. Once, he sent his minister to buy horses. He gave him all the money and manpower required to procure the horses.

The minister reached a village named Perundurai. There he came across a holy man, Balayogeeswara. He did not want to waste that pleasant evening, so he joined the congregation and listened to the discourse of the holy man with rapt attention. He forgot himself as he listened to the discourse. He developed strong faith in that holy man. He forgot even the task assigned to him by the king, spent his time listening to the discourses, and got immersed in the contemplation of God. One day, he found a Siva temple in a dilapidated condition. He used the money given to him by the king for renovating the Siva temple. The king came to know that the minister had used all the money given to him to buy horses, to renovate the Siiva temple. The king was also a devoted man. But since the minister disobeyed his command, he sent his soldiers to bring him back. The king summoned the minister to his presence and asked him what he had done with the money given to him for procuring horses. The minister said, O king, I used the money for God. Everything is God's gift. What God had given, I gave it back to Him. Not only that I have offered myself to Him.

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The king asked, whether he was justified in spending the money for a different purpose other than for which it was intended.

The minister replied that he did not use the money for worldly purposes, but used it for a sacred purpose. The king became furious at the minister's audacious reply, had him arrested and put in prison.

The minister was unruffled. While in prison, he continued to recall the teachings of the holy man, **Balayogeeswara**, and started writing them down in the form of **slokas** (verses). He composed many **slokas** every day. He was immersed in bliss while composing hymns in praise of God and thus lost track of time.

Later, the king realised his mistake and summoned him. He was surprised to see the aura of radiance and brilliance around his face. How did he acquire such an aura? It was due to the constant contemplation of God. That minister was none other than **Manikavachagar**. Each **sloka** composed by him reflected the essence of the Vedas and the sacred texts. This work is known as **Thiruvachakam**, meaning sacred reading. Since ancient times, many such great saints took birth in **Tamil Nadu**. Divinity that blossomed in sacred **Tamil Nadu** is not noticed elsewhere. Right from daybreak people go to temples, make sacred offerings, and **divinise** their lives. That is why there are more temples in **Tamil Nadu** than anywhere else in the country.

Thiruvalluvar reforms a young man

There was another great saint by the name **Thiruvalluvar**. Initially, he was a weaver. He used to weave just one sari per day, sell it in the bazaar, and earn money for his family. Good and bad exist together; it would be impossible to separate them. In the same village, there was the son of a rich man who was wasting his time wandering aimlessly.

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Where there is money, there is ego. Ego gives rise to bad qualities. Once the money is lost, all bad qualities too disappear. One day, the rich man's son came to **Thiruvalluvar** and asked for the price of the sari. **Thiruvalluvar** said it cost four rupees. The boy was known for his arrogance and mischief. He picked up the sari, tore it into two pieces and asked for the price of one piece. **Thiruvalluvar** replied, it cost two rupees, **since** he had made the Sari into two halves. The boy tore it again into another piece and asked for the price. **Thiruvalluvar** replied that the price was one rupee.

This brought about a transformation in the mind of the boy. He wondered how the businessman was calm and composed even after he tore the sari into pieces. The boy fell at **Thiruvalluvar**'s feet and repented for his behaviour. The boy said that due to his pride and arrogance, he made this mistake. Then he went to his father, got the required money for the sari and kept it at the feet of **Thiruvalluvar**.

Not the statues but the teachings of saints are important. Many such great saints lived in **Tamil Nadu** who set an ideal to society. Unfortunately, people do not follow the teachings of these saints. But their statues are installed and

adored. It is not the statues of saints that are important, but their teachings. The best way to propagate their teachings is to practice them.

Just as hands, legs, ears, eyes, **etc.**, form the limbs of the body, human being is a limb of society. Society is a limb of humanity. Humanity is a limb of Nature, and Nature is a limb of Divinity. Nature has been sustaining humanity. Humanity is based on the twin principles of Truth and Righteousness. Without the individual, there is no society, and without society the country does not exist. So, the individual is important in society. For an individual, the limbs are very important. So, the limbs have to be used in a sacred way.

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See no evil; see what is good,

Hear no evil; hear what is good,

Talk no evil; talk what is good,

Think no evil; think what is good,

Do no evil; do what is good.

This is the way to God.

Here lies the sanctity of human life. **Sareeramadhya**

khala dharma **sadhanam** (body is gifted to undertake righteous actions.) **Manikavachagar** prayed, **O** Lord, accept my heart, which You have given. The working of the heart is also Your gift. I cannot offer anything other than this. I offer whatever You have given me.

Only truth and good name are permanent

Kerala is the neighbouring state of **Tamil Nadu**, where **Adi Sankara** was born. He said:

Asthiram Ieevanam Loke,

Asthiram Yauvanam Dhanam,

Asthiram Dara Puthradi,

Sathyam Keerthi DwayamSthiram.

Life in the world is impermanent.

So are youth and wealth.

Wife and children are also not permanent.

Only truth and good name are permanent.

So, earn a good name, always speak the truth, and follow the path of truth.

Truth is God.

The entire creation has emerged from Truth and merges in it.

Is there any place where this non-dual Principle of Truth does not pervade? [Telugu Poem]

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Just as the water bubble originates in water, is sustained in it, and ultimately merges in it, the entire world has originated from Truth, is sustained by Truth, and ultimately merges in Truth.

Body should not be used for fleeting pleasures

Man is born out of amrita (immortality) but is merging in **anrita** (falsehood). What is the use of leading such a life? Today, man is highly intelligent and acquires all types of education.

He should set an ideal to society. Man should understand that education is for sharing and serving and not for earning money. Education is meant for dharmacharana (practice of righteousness) and not for ghanarjana (acquiring wealth).

Dharmamoolam idam jagath (This world is based on dharma).

Body should not be used for fleeting pleasures. The Bhagavad Gita declares, Anithyam asukham lokam imam prapya bhajasva maam (having taken birth in this impermanent and sorrowful world, worship the Lord.) Many people think that there is happiness in this world, but it is temporary. Ma kuru dhana jana yauvana garvam, harathi nimeshath kalah sarvam (O man, do not be proud of wealth, relations or youth. All these may be taken away in a moment by the tide of time.) It is the feet that help us to move. It is said, Pada darshanam papa nashanam (Vision of the Lord's feet destroys all sins.) Feet are so sacred. Feet carry the body, which is the temple of God. The Lord's Lotus Feet have to be installed in your heart. No doubt, external worship of feet is also important. As you continue to worship the Lotus Feet, they will naturally get installed in your heart.

Once Narada went to Lord Narayana and said, Narayana, I come for Your darshan whenever I have any problem. But I do not know where exactly You reside. Where can I find You? In Kailasa, Vaikunta, or Swarga?

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Narayana said, Mad bhaktha yathra gayanthi tathra thishtami Narada (wherever My devotees sing My glory, I install Myself there.) Kailasa, Vaikunta, and Swarga are My branch offices.

God is not present in foreign land, He is present in our heart. Heart does not mean physical heart. It means spiritual heart. It should be full compassion.

Man should have a strong will

Man has all comforts and conveniences. He has good intellect. Yet, he is not able to reach his destination. Man should have a strong will. For example, a small ant can travel any number of miles if it has the will to do so; whereas an eagle cannot move an inch if it does not have the will to move.

Thyagaraja said, O Rama, you are present in all right from an ant to Brahma. You are present in Siva and Kesava. You are everywhere. There is no place where you are not there; there is no name that is not yours.

But, today, man is carried away by delusions and does not realise this truth. If Brahma were to manifest in front of him, he would offer his salutations with reverence and devotion. But if the same Brahma comes in the form of an ant and bites him, he will immediately kill it.

The evil one is he who does not observe the unity of thought, word, and deed. You say God is present even in an ant; then why do you kill it? You are so weak that you are not able to bear the pain of an ant bite or a mosquito bite. In this

modern age, man is becoming weaker and weaker.

All our ancient rishis (sages) did penance for years together. They were unmindful of the movement of snakes and scorpions on their body. But modern man has developed body attachment. He is not attached to the Atma.

Today, there is no steadiness of mind in man. Some people think of their footwear when they sit for bhajans inside. Once, Sathya Sai Speaks, Volume 31 378

Ramakrishna Paramahansa was giving a discourse in a temple. Rani Rasamani, the owner of the temple, was sitting in the front row. All were listening to Ramakrishna's discourse with rapt attention.

All of a sudden, Ramakrishna got up, went to Rani Rasamani, and slapped on her cheek. Everyone was surprised. They thought Ramakrishna had become mad. Ramakrishna told the public, O people, you may think it is a great mistake on my part to have slapped her. What for have you come? You are here to listen to my teachings. Whether you practice or not, at least you should listen to what is being said. If you do not like to listen to the discourse, you had better stay back at home. This Rani Rasamani is thinking of her legal disputes. Why should she come all the way to think of the court affairs? She accepted her mistake and promised not to repeat it. In the modern age, many people attend spiritual discourses and get impressed by them. But they do not put them into practice. Education should confer humility

Rama and Ravana were equally well versed in all forms of knowledge. But Valmiki described Ravana as moorkha (fool) since he did not practice what he learnt. Rama followed Truth. He put his knowledge into practice. He is therefore an ideal to be followed by everyone. Ravana merely accumulated knowledge without practising it. He could not digest all that he learnt. As a result, he suffered from indigestion.

He is a fool who does not practice what he learns. One who practices is a truly educated one. Education should confer humility. In society, there are agitations and disturbances. Students, you should join society and see that everyone follows sathya and dharma. You should become ideal citizens. That is what I desire. I do not expect anything from you. I expect only one Sathya Sai Speaks, Volume 31 379

thing: that you put into practice what you have studied and be an ideal to everyone in the society.

Sarveloka hithe rathah (One who delights in the welfare of all people.) You should aspire for the welfare of all. Do not hate anybody. Sarve samudhitha gunaihi (You should have all good qualities.) Today, man does bad deeds but is not prepared to face the consequences. If you want to earn merit, you should do good deeds. Do good, be happy, and share your happiness with others; this is your duty. With such sacred feelings, contemplate on the Lotus Feet of the Lord.

Gopikas love for Krishna

Uddhava has described the Gopikas (cowherd maids) devotion

for Krishna in the following words. Though their mothers-in-law were not happy with them and their husbands were against Krishna, they neither uttered a single word nor got angry. They bore it all with patience. They were never afraid of anybody. Just as a picture is imprinted on a paper, Krishna's form was imprinted in their hearts. The **gopikas** had no other thought than that of Krishna.

Once, the **gopikas** came to Krishna's house; Krishna pretended to be asleep. They tried to wake him up by catching His feet, but Krishna turned the other side and continued to snore. Then they sang, It is possible to wake up someone who is in deep sleep, but it is impossible to wake up someone who pretends to be asleep. Krishna, You don't sleep at all. If You sleep, the whole world will sleep. We know that in this world there is none who can understand Your mystery. You are smaller than an atom and mightier than the mightiest. You are present in all the 84 **lakh** species. Right from the atom to the entire cosmos. You are present everywhere. How can we know You, Krishna? Please put an end to Your pranks and make us happy. We cannot be separate from You any longer.

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Every incarnation upheld the principle of Truth. Before giving up her mortal coil, **Radha** was sitting on the bank of river **Yamuna** and feeling very sad that Krishna was not with her. She intensely prayed to Him to grant her His Divine **Darshan**.

She sang, **O** Krishna, speak to me and fill my heart with bliss. Distill the essence of the Vedas and make it flow into the eternal music of your flute, **O** Krishna.

When she sang like this, Krishna appeared and fulfilled her desire by playing on His flute. While listening to this Divine Melody, she breathed her last. Her **Jeevan Jyothi** (life principle) merged in Krishna. Krishna threw the flute away and He never touched it again.

In films, you would find Krishna with a flute, but, truly speaking, after **Radha**'s departure, Krishna never touched the flute again. This was the promise given by Krishna. Every incarnation upheld the Principle of Truth. Anyone may forget, but God never forgets to keep up His promise.

Who is **Radha**? People consider her to be an ordinary woman and distort the facts. She had no attachment to her body. She had attachment to Krishna alone. This **dhara** (nature) itself took birth as **Radha**. This **dhara** is the **adhar** (basis) for the creation.

In the name **Radha**, **R** stands for **Radha**, **A** stands for **Adhar**, **D** stands for **dhara** (continuous), and **A** stands for **aradhana**. It means that **dhara aradhana** (continuous worship) is the **adhar** (basis) for **Radha**. She was in constant contemplation of Krishna. Even in her sleep, she would chant Krishna's name.

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In order to please God, follow His footprints

Krishna always eluded the **gopikas** after playing His mischief. One day, they all lay in wait to catch Krishna. Krishna, out of compassion for them, wanted to provide a clue by which they could trace Him. Krishna went into a house stealthily, broke a pot of milk, and dipped His feet in it. When the **gopikas** came to catch Him, He ran away. He just vanished in a trice.

The **gopikas** followed His footprints, which revealed to them His hideout. Krishna revealed to them the spiritual truth that if they clung to the feet of the Lord, they could win His grace.

In order to please God, follow His footprints. Those who take refuge at the feet of the Lord, will neither sin nor be miserable. With sincere devotion, when you take refuge at the feet of the Lord and contemplate on them, you will not have desires. Yesterday, **Dr. Gadhia** in his speech said that by worshipping **padukas**, marriages were settled and the childless begot children. These are all worldly results. Is this to be expected from **paduka** worship? No. You should not worship **padukas** for worldly gains. You should worship them for gains in the inward path. When you can get mighty results, why are you concerned about worldly gains? Why do you go after small pebbles? Aim at the **meru** (gold) Mountain itself, that is, the Lotus Feet of the Lord.

Once upon a time, **Jaya** and **Vijaya** (**doorkeepers** of **Vaikunta**) approached Lord Vishnu and asked Him, Swami, why have you created the gold mountain?

Vishnu replied, One who is desireless will be unmindful of its existence. But the one full of desires will never be satisfied even if a hundred such gold mountains are given to him.

Who is the richest man in this world? One who has much **satis** **Sathya Sai** Speaks, Volume 31 382

Who is the richest man? Who is the poorest man? He who has much desire is the poorest man. So, I have created this **Meru** Mountain in order to make people desireless.

God does not have any desire. His only **chinthana** (thought) is His devotee. Devotees should be good and develop society and should consider the welfare of the society as their own welfare. They should not get immersed in selfishness and self-interest. Their mind should be as broad as the ocean. You can never surrender completely to God if you are **narrowminded**. Do not give scope for worldly desires. Develop divine thoughts.

What is required is total surrender, not worship

Though there are many devotees, so why there are difficulties in this world? It is because devotion is not proper. The devotees are immersed in **archana** (worship), but what is required is **arpitham** (total surrender). **Arpitham** is greater than **archana**. When **arpitham** takes place, you and God become one. The fulfilment of worship of the Lotus Feet lies in the unification of the individual with the Divine.

Students, you should always have the welfare of the society

and the world in view. You should not have the feeling that education is for a job. Always question yourself, What is it that I can do for the society? Enquire what is it that society expects from you. This should be your constant endeavour. Only then you can work for the progress of the nation.

Devotees, Embodiments of Love!

Many people from different countries have come here and celebrated their functions. For example, last year the Chinese came and celebrated their New Year. Devotees from Andhra Pradesh conducted Paduka Puja. Devotees from different States came here to celebrate their festivals. But one thing that made Me happy is that the devotees from Madurai have celebrated this function in the most systematic manner. Their disSathya Sai Speaks, Volume 31 383

cipline has been exemplary. Others should learn from their example. Subrahmaniam Chettiar is very old. Yet everyone followed his word. Each one followed the discipline on their own.

The Paduka Trust, Madurai, adheres to the principle of discipline. Not only here, wherever you go observe this discipline.

The three Ds: Devotion, Duty, Discipline

The three important principles of Sri Sathya Sai Organisations are Devotion, Duty, and Discipline. These three Ds are to be followed sincerely. Do your duty. See that your devotion is steady, and observe discipline. When you follow these three Ds you will always be happy.

Let this culture and tradition be passed on to your progeny.

This culture and tradition should not end with you, it should continue. Under any circumstances, do not give up the chanting of God's name. You should have fear of sin, love for God and morality in society. Sanctify your life by leading an ideal life and experiencing the divine Atmic Principle.

12 October 1998

Sixth Anniversary of Paduka Prathishta Mahotsav
Prasanthi Nilayam

39

Light the lamp of wisdom

In this supremely sacred land of Bharat, forbearance is the highest wealth.

Of all forms of rituals, the most important one is adherence to truth and integrity.

The sweetest of feelings in this country is love for mother and the motherland.

In this land, character is more important than the life itself.

Such sacred principles have been totally forgotten, and in the name of freedom

People lead a perverted life imitating western culture.

Just as the mighty elephant is not aware of its own strength,

Bharatiyas are not aware of the greatness of their own culture.

[Telugu poem]

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Embodiments of Love! All festivals of Bharat (India) have an inner divine significance. In Bharat, the festivals are celebrated to prove the immanent divinity in humanity. This day's festival, Deepavali, teaches a sacred inner meaning to humanity.

No other element in this world is as significant as light. It is the light that shows us the way by dispelling the darkness. It is because of the light that man is able to attend to his daily duties.

The flame of a lamp has two significant qualities. One is to banish darkness; the other is a continuous upward movement.

Even if a lamp is kept in a pit, the flame is directed upward.

The ancients have taught that the upward movement of the flame denotes the path to wisdom and the path to divinity.

However, the external light can dispel only the external darkness, but not the darkness of ignorance in man.

When Hanuman set Lanka ablaze, though there was light all around, Ravana's heart was filled with darkness. Ravana was no ordinary person; he belonged to the lineage of Brahma. He was the brother of Kubera, the god of wealth. He had a brother, Kumbhakarna, who was very powerful. He had a son by name Indrajit, who conquered the mighty Indra, the king of gods. He was a master of four Vedas and six Sastras. Such a powerful and highly educated Ravana could not get rid of the darkness of ignorance.

Dispel inner darkness

Ignorance is the cause of birth and death. One with ignorance is born again and again (punarapi jananam punarapi maranam). But one with wisdom has neither birth nor death. God has neither birth nor death.

He is eternal; he has no beginning, no end.

He is in the form of Atma.

That is jnana gyothi (light of wisdom). [Telugu poem]

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If you want to light a lamp, you need a container. You have to fill it with oil and place a wick in it. You need a matchbox to light the wick. Only when you have all four accessories can you light the lamp. This lamp dispels the external darkness. Similarly, to dispel the darkness of ignorance, you need to have vairagya (renunciation), the container; love, the oil; one pointed concentration, the wick; and tatwajnana (spiritual wisdom), the matchbox. Only when you have all these four can you light the lamp of wisdom.

Even detachment has to be within certain limits

Renunciation is a must for every spiritual aspirant. Renunciation does not mean leading a life of seclusion, leaving wife and children. Giving up evil qualities is the real renunciation. That is the real thyaga (sacrifice) and yoga. So, first and foremost, develop detachment.

But even detachment has to be within certain limits. Extreme detachment will lead to danger. It is impossible to live in

this world giving up everything. So lead your life with equanimity.

Once, the **gopikas** (cowherd maids) prayed to Krishna thus:

O Krishna! Your mother is trying to catch you to chastise you for your mischievous deeds. You don't need to run hither and thither to hide yourself. There is a place that is beyond the reach of your mother, that is our Heart. Our Heart is filled with the darkness of ignorance. So enter our Heart and banish the darkness of ignorance.

What is the inner significance of **Deepavali**? The capital of the kingdom ruled by **Narakasura** was known as

Pragiyotishapuram.

The name consists of four syllables: **prag**, **iyothi**, **sha**, and **puram**. **Prag** means before, **iyothi** means light, and **sha** refers to forgetting. The inner meaning of this name is that the inhabitants of this city have forgotten the ancient and eternal light (**Atma Iyothi**). **Narakasura**, the king of **PragiyotishapuSathya Sai** Speaks, Volume 31 387

ram had totally forgotten the **Atmic** principle and was identifying himself with the body and leading a life in darkness of ignorance.

One has to develop attachment to the Self, not to the body.

Attachment to the body is the main cause for all sufferings.

One who travels toward ignorance is **Naraka**, and one who travels toward wisdom is **Nara**, the human. To travel along the path of wisdom one needs to develop sacred thoughts, sacred words, and sacred actions.

God has His own master plan for everything

God does not like to kill the wicked Himself. So Krishna devised a master plan to kill **Narakasura**. Since **Narakasura** was very strong both physically and mentally, Krishna decided to weaken him gradually by subjecting him to fits of anger. The modus operandi was to provoke **Narakasura**, and when he would come chasing in a fit of anger, Krishna would withdraw. Anger is the main cause for man to lose his physical and mental powers. If one gets angry, one loses the energy obtained from the food partaken over a period of three months.

When **Narakasura** lost all his strength due to his anger, Krishna made **Sathyabhama** kill him. God has His own master plan for everything because He is the master of everything. **Narakasura** committed many sins in his life. He imprisoned thousands of women and tortured them. They were the sixteen thousand **gopikas** (cowherd maids). They could neither live nor die. Such was their pitiable condition.

After **Narakasura** was killed, Krishna freed them from prison and asked them to return to their respective homes and lead a peaceful life. But all the **gopikas** fell at Krishna's feet and pleaded that it would be impossible for them to live in dignity in their homes after being prisoners of **Narakasura**. They said that Krishna was their only refuge and prayed that He would take care of them. Krishna agreed to take the **responsiSathya Sai** Speaks, Volume 31 388

bility of protecting them. Then the **gopikas** sang in praise of

Krishna thus:

O Krishna!

It is impossible to describe Your glory in words.

Even Brahma, the Creator cannot understand You.

We have been longing for your divine grace.

Listen to our prayers and protect us.

You freed **Devaki-Vasudeva** from prison.

You saved the honor of **Draupadi** and

Protected the **Pandavas**.

You removed the poverty of **Kuchela**.

You turned ugly **Kubja** into a beautiful woman.

You freed sixteen thousand **gopikas** from prison.

[Telugu song]

It is ignorance that makes one suffer. Only the external world is seen, but not the **Atmic** principle. The human being is like a bridge between the seen and the unseen. That which is seen is bound to perish. It is the unchangeable and eternal wisdom that is important, not the transient world.

When **Narakasura** was killed, all those who suffered under him were overjoyed. Having led a life of darkness till then, both internally and externally, they celebrated the occasion by lighting lamps.

Significance of lighting lamps

There is significance in lighting lamps. The flame of one lamp can light the whole array of lamps. That one lamp symbolizes the **paramiyothi** (supreme effulgence). The others symbolize the **jivaniyothis** (lights in individual selves). **Deepavil** is celebrated in order to teach this truth to the world. People celebrate this festival by bursting firecrackers, signifying the victory of good over evil.

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The inner meaning underlying the **Bharatiya** (Indian) festivals should be rightly understood. On each festival day, people have a sacred bath early in the morning, wear new clothes, and keep their houses and surroundings clean. Thus, the festivals teach us the importance of internal and external cleanliness.

The Vedas declare, **Anthar Bahischa Tat Sarvam Vyapya Narayana Stithaha**. God is present within and around. So one has to be pure both internally and externally. It is the water that helps to keep your body clean. But it is love that keeps your heart clean. You should celebrate the festivals in full realisation of their inner significance.

Because man has no purity of heart, he has become the cause of all the restlessness in the world. What is the reason of all suffering? It is the polluted mind. Never blame the world for your suffering; blame yourself. **Yad bhavam tat bhavathi** (As the feeling, so is the experience). If your heart is pure, you will find purity everywhere. So, purity of heart is essential. Only when you have purity of heart can you attain wisdom. In the absence of purity, you will be immersed in ignorance and restlessness.

Man can accomplish anything if he puts in effort

Ignorance leads to suffering. We do not know what ignorance is. We should try to know what we do not know. That is the true **sadhana** (spiritual exercise). It is only through effort that man can achieve anything. Even a small ant can travel miles together if it makes an effort, but a bird cannot move even an inch if it does not make an effort.

Man can accomplish anything if he puts in effort. He is able to travel **lakhs** of miles into space, spending **crores** of rupees. But he is not making an attempt to travel at least half an inch into his heart.

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Yantra, Mantra, and Tantra

Man is undertaking space travel with the help of **yantra** (machine). It is the mantra that is important, not the **yantra**. **Hiranyakasipu** could even reach the pole star with the help of **yantra**, but what is the use?

It was child **Prahlada** who could win the grace of God with the help of mantra. The power of **Hiranyakasipu** was related to **yantra**; whereas, the **Prahlada**'s power was related to mantra. **Yantra** may fail, but not mantra.

Yantra, mantra, and tantra all the three are latent in human beings. We are repeating the mantra **Soham** 21,600 times a day. **Soham** means I am God. There is no better mantra than this.

The human body is the **yantra**. Who is responsible for making the heart beat? Who is responsible for digestion and blood circulation in the body? The eye, which is not even an inch in size, is able to see the stars, which are millions of miles away. The eardrum, which is small in size, is able to receive sounds from far off distances. Television and telephone are within the body.

Having been endowed with such a powerful **yantra**, the body, and the sacred mantra, **Soham**, it is a shame if we do not work for the redemption of our life. **Hridaya** is the tantra, **Soham** is the mantra, and body is the **yantra**. Though all three are within man, yet he is in search of them outside.

Man is encased in five **koshas** (sheaths): **annamaya**, **pranamaya**, **manomaya**, **vijnanamaya**, and **anandamaya koshas**.

The physical body is the **annamaya kosha** (the sheath based on food). Subtler than this is **pranamaya kosha**. Still subtler is **manomaya kosha**. Today, man has progressed up to the level of the mind. The moment he progresses to the level of **vijnanamaya kosha** (wisdom sheath) he will experience

anandamaya

kosha (sheath of bliss). That is the non-dualistic bliss.

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Ekam Eva Adviteeyam Brahm (God is one without a second.)

That is the **Atmic** principle. Just as the same current flows in different bulbs, the same **Atma** exists in all the beings. The culture of **Bharat** (India) speaks of this unity in diversity. Unfortunately, in the modern age, unity is viewed as diversity. It is this mistake that puts man to suffering.

Nations are many, but earth is one.

Being are many, but breath is one

Stars are many, but sky is one,

Jewels are many, but gold is one.

Once you understand this basic unity, you can understand the divine principle. You should not hate anybody. Hate your own anger. Do not fight with others; fight with your bad qualities. Give up your bad qualities. How is it possible? It is possible only if you surrender yourself to God.

Once you are unified with God, there is no separation

Markandeya was the son of **Mrukandu**. He was to live only for sixteen years, but he was not aware of this. One day he found his parents in a very dejected mood. When he asked the reason, they revealed that his end was approaching. On hearing this he immediately rushed to the temple of Lord **Siva**, hugged the **Siva** Linga, and started chanting His name. When the Lord of death came and cast the noose, even **Easwara** was caught up in it because **Markandeya** was holding fast to the Linga. Then **Easwara** manifested and burnt the Lord of death to ashes. This means that once you are unified with God, there is no question of separation. How can this unification take place? For this you need not do any **sadhana** (spiritual exercises) It is enough if you have total and pure love.

All the worldly **sadhanas** are only to sanctify the time.

Time is God. Do not waste time. Be happy. This is the **sadhana** you should do. Never be narrow minded. Expansion of

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love is life; contraction of love is death. Expansion of love is possible only if you have love for God. God can confer anything if you have love. There is nothing that He cannot give.

God is always ready to give Himself.

Ask and it shall be given. Knock and it shall be opened.

But man does not ask, does not knock. He asks only demons and knocks at the doors of hell. You should call out to God whole-heartedly. You should knock the doors of liberation.

The **moha** (attachment) has to be reduced in order to attain **moksha** (liberation). To reduce attachment, renunciation is very important.

In one of his songs, **Bhadrachala Ramadas** has compared human life to a lighted lamp and has declared that when the oil of life **ebbs** away none will follow the departed. Do not depend on this ephemeral world. Depend only on God. God is the basis for everything. If you totally rely on God you can achieve anything.

Since you rely on **padartha** (material world), you forget **parartha** (spiritual knowledge) and **yathartha** (the reality). All your material and secular knowledge are of no use in the field of spirituality. Give up materialistic thinking. Develop spiritual knowledge.

Removal of immorality is the only way to immortality

Pray to God, saying, **Tamasoma jyothir gamaya** (Lead us from darkness to light.) and **Mrithyorma amritham gamaya**

(Lead us from death to immortality.) What is the way to Immortality?

Removal of immorality is the only way to Immortality.

Give up all bad qualities such as lust, anger, greed, etc.,

and install God in your heart. Do as I say.

Some people do not listen to good words,

Though they are said whole-heartedly.

They readily pay heed to bad words.

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Can such people ever know Me

What is the use of all their education?

[Telugu poem]

Know thyself and you will know everything

Ravana was a master of all sixty-four types of knowledge, but he could not receive God's grace. Since he did not put his knowledge into practice, he suffered from indigestion. That resulted in the sickness of sensual desires. Rama also learnt all sixty-four types of knowledge, and He put them into practice.

Ravana was interested only in aggrandizement, whereas Rama was interested in practice.

Life without the knowledge of Self is useless, just like a tree without root, a tree without fruit, and a fruit without juice.

If you do not know your true identity, what is the use of taking a human birth? Know thyself and you will know everything.

This is the most sacred teaching of all the festivals. Think of God. Constant contemplation on the Divine will free you from all worries.

19 October 1998

Prasanthi Nilayam

40

Serve parents, serve God

This sacred land of Bharat is the

birthplace of great women like Savitri,

Who could bring her husband back to life;

Chandramathi, who demonstrated the power of Truth by extinguishing the forest fire;

Sita, who demonstrated her chastity by coming out of blazing fire unscathed; and

Damayanthi, who burnt a demon to ashes by her power of chastity and pristine purity.

In Bharat, there have been numerous such women, who have been proverbial for their chastity.

Bharat is the teacher of such virtues to the whole world.

O foolish mind, why do you go seeking

Brahman when He is right within you?

Look within, and there you shall find Him.

Don't forget these profound words of Sai.

[Telugu Poem]

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Embodiments of Love! Right from the olden days, Bharat has given spiritual knowledge to the other nations, thus ensuring peace and harmony for the entire world. It is not only the

kings that protect the nation, but women of great chastity are also responsible. It is because of noble men and women that the country has been able to achieve peace and prosperity. All the prosperity and the good that we find in this land of Bharat is due to the strength of women of virtue.

Rama's divinity blossomed under

Kausalya's loving care;

Because of the tender feelings and austerity of Sita,

Lava and Kusha achieved name and fame;

Fostered with the love of his mother Puthlibai,

Gandhi became a Mahatma,

The loving care of Jijibai made Sivaji a great warrior.

[Telugu Poem]

Sons become illustrious examples because of the goodness and strength of their mothers. Mother is the very foundation for the entire world. One calls one's own country the motherland, not fatherland. Even the language is called mothertongue, not father tongue.

This land is the birthplace of many noble sons, who got their goodness and strength from their mothers. In those days, mothers gave their sons good guidance by being ideal themselves. The welfare of the son depends on the mother. It is because of the love of the mother that the son becomes great and eminent. So, the foremost duty of the son is to be grateful to his mother, respect her, and serve her.

Divinity is immanent in every being. But who is responsible for this divinity within? The mother who has borne you for nine months with many difficulties and is even ready to

sacrisathya

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live her life for your welfare. You owe your existence to your mother.

Purity of heart is very essential for man

Since time immemorial human being has been called Nada bindu kala swarupa. It is these three aspects that are responsible for the existence of humanity. What is the meaning of nada? It is the primordial sound Aum, which emanates as a result of the combination of prana (vital force) and vayu (air).

The combination of body, mind, and intellect is called the bindu. Divinity that reflects in buddhi (intellect) is called kala.

So, man is the embodiment of nada, bindu, and kala.

The Principle of Atma transcends all these three aspects.

That is why the sages, while offering prayers to God, used to say, Nada bindu kalatheeta namo, namo (salutations to the

One, who is beyond nada, bindu, and kala.) These three aspects pertain only to the nature. The potter makes pot by mixing

water and clay. But that does not make him the creator. It is divinity latent in man that enables him to perform the task.

Spiritual knowledge helps us to undertake good actions and cleanses the mind. But that is not enough. The heart also should be pure. In the absence of purity of heart, there can never be purity of the mind and intellect.

We should not give scope to the creepers of bad qualities to entangle the heart. A creeper that goes around covering the tree ultimately smothers the tree itself. One should ensure that the creepers of lust, anger, greed, and infatuation do not get entangled to one's own Self.

It was lust that caused the downfall of Ravana, the one of great penance and the master of sixty-four types of knowledge. He not only ruined himself but his whole kingdom. Without purity of heart all spiritual practices are of no use. That is why Thiruthonda Alwar said, Oh! Lord, I worship You not with Sathya Sai Speaks, Volume 31 397

flowers but with purity of heart. So, purity of heart is very essential for man.

Lack of sense control results in lack of respect

Hiranyakasipu had total control over the five elements.

Such an all-powerful one was ruined because he had the evil quality of anger. In spite of being a great warrior, Duryodhana, king of kings, was ruined because of greed. His entire clan was destroyed. It was moha (infatuation) of Dasaratha toward Kaikeyi that was responsible for Rama being sent to the forest.

Kaikeyi's love for Rama exceeded her love toward her own son, Bharata, but Manthara poisoned her mind. Consequently, she lost not only her husband but also the respect of her own son. Due to this delusion, she not only earned a bad name for herself but put the entire kingdom to shame.

Today, no woman bears the name Kaikeyi, because she distanced herself from God. Similarly, no man bears the name Duryodhana, Ravana, or Hiranyakasipu because they lacked good qualities and developed hatred and enmity toward God. Hiranyakasipu was a great scientist. Ravana was a great engineer, and it was he who invented airplane. He had mastered the language of animals, birds, and insects. He had so much to his credit. But does anyone bear the name Ravana? No.

People value purity of heart more than these achievements. It is the foremost duty of every individual to keep their senses under control. One can escape from the house on fire, but not from the senses, which are ignited by the fire of evil qualities. Intellect is of four types: (1) swartha buddhi, (2) swartha parartha buddhi, (3) parartha buddhi, and (4) niswartha buddhi. The one with swartha buddhi is always interested in his own welfare and fulfillment of his desires. The one with swartha parartha buddhi is interested equally in his own welfare and that of others.

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The one with parartha buddhi does not desire anything for himself. Surrendering himself to God, he craves His love alone. He believes that God is the indweller of all beings and desires for the welfare of the entire world Loka samastha sukhino bhavanthu.

The one with niswartha buddhi has no sense of I and mine.

The feeling of I (body) is ego, and the feeling of mine is

attachment. The root cause of all sorrow and suffering of man is this feeling of I and mine, by giving up which man can purify his heart. Purity of heart is the greatest achievement of human endeavor.

Divine origin of Bharat

What is the difference between nara and Narayana? Nara is one who is endowed with the three aspects: nada, bindu, and kala. Narayana is the one who transcends all these three. The former corresponds to pravritti and the latter to nivritti. Nivritti is the state of desirelessness. One who treads along the path of Nivritti surrenders himself completely to God. Such a man is one who has absolutely no trace of selfishness.

This sacred land of Bharat (India) is the birthplace of many such selfless souls. Though you call yourselves the children of Bharat, you tend to be selfish and full of desires. This is responsible for leading you away from the culture of Bharat. The culture of Bharat is pure, unsullied, and selfless. Only when the young boys and girls recognise and follow this sacred culture can this country prosper.

A nation bereft of noble men and women can never progress. The country needs virtuous men and women. That is why I have established these educational institutions. I willed that out of these institutions should emerge noble boys and girls. In a short time, all of you will realise and experience this happiness. Wait for the golden moment.

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Discharge your duties sincerely. Do not forget your mother. In the world today, there may be a wicked son, but never a wicked mother. You owe your blood, food, and head to your mother. What is the gratitude you are offering to the mother for the sacrifice made by her? She is the one who has fostered and nourished you. So, never forget the love of the mother. First and foremost, love your mother, father, teacher, and God. The mother shows the father; the father shows the teacher; the teacher shows God.

This day is being observed as Mothers Day, Ladies Day.

From time immemorial, mother is considered synonymous with God. The Goddesses Durga, Lakshmi, and Saraswathi are worshipped as mothers. Saraswathi is the Goddess of Learning. Another name for Saraswathi is Bharati. Our country, Bharat, derived its name from Bharati.

There is a misconception that Bharat refers to the name of Bharata, the son of King Dushyantha. In that case, what was the name of this land prior to Bharat? On inquiry, you will know that this name has originated from God.

Purpose of Ladies Day

Today, women are being looked down upon as mere workers in the kitchen. Women can study and undertake jobs, but they should not neglect their household duties. If both husband and wife go to office, who will look after the household

responsibilities?

If women go to schools to teach others children,

who will teach their own children? Mothers are responsible for the well-being of their children. They also show the spiritual path to their children. So, never forget your mother. To set an ideal in this regard, I used to visit the samadhi of my parents on My birthday. To inculcate this good feeling in the hearts of people, even Sai Baba has undertaken this sacred activity. Every individual should adore, respect, worship and love their mother.

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I have initiated this Ladies day in order to foster respect and love for the mother. Not only the 19th of November, but the 19th of every month is being observed as Ladies Day in some States. Whatever may be the circumstances, good or bad, do not forget your mother.

Due to the effect of Kali Age, people consider their mothers as mere cooks in the kitchen. Not only that, they have been degraded to the level of servants. This is the misfortune that has befallen on man today.

All have to ask for alms from God

The beggar comes to the house and calls out, Bhavathi Bhiksham Dehi (please give me alms.) He cautions, Oh!

Master and the mistress of the house, in my previous birth I had not given alms to beggars as a result I am standing at your doorstep today begging for alms. Do not commit the same mistake. I am a beggar for three births. In my previous birth, I never doled out alms to beggars. In this birth, being myself dependent on others, I am unable to give anything in charity, and as a result I will again be a beggar in my next birth. Beware! Whom is he asking for alms? He says, Bhiksham Dehi.

Dehi refers to the indweller (God).

This body, made of five elements, is bound to perish one day or the other. But the indweller has neither birth nor death. He has no attachment whatsoever. Truly speaking, the indweller is God Himself. So the beggar addresses the indweller, not the master or mistress of the house.

He asks for alms from God. All have to ask for alms from God. God can give us all types of alms money, education, knowledge, intelligence, etc.

Whatever you have acquired from God has to be shared with one and all. Only when your wealth is shared with others will it remain with you forever. Sacrifice is very essential for man. It is the stepping stone to immortality.

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Mothers are prepared to give up their own life for the sake of their children. Mother is the very embodiment of sacrifice. That is why in this land of Bharat (India) mother is given such an exalted place.

Lord Rama said that the mother and the motherland are greater than heaven itself. Such an ideal of Rama is forgotten today. Mere chanting of Rama's name will not suffice; it is only when you follow His command that you can be called a true devotee. The Ladies Day serves as a reminder that one

should revere and love one's mother and never hurt her feelings.

Love and worship your parents

Sankaracharya posted two sentinels in his ashram, who went around repeating, Thasmat jagratha jagratha (Beware.)

It so happened that one day Sankaracharya was thinking of his worldly achievements and wealth of his mutt. As he came to the doorstep, he heard the sentinels repeating, Thasmat jagratha jagratha, which made him realise his folly. He declared,

Ianma dukham jara dukham

Jaya dukham punah punah

Antya kale maha dukham

Thasmat jagratha, jagratha

Beware! Birth, old age, and death

Are filled with misery.

In this context, the Vedas declare, Arise and awake and stop not till the goal is reached.

Students! Boys and girls! Always remember your mother's love. Do not hurt your mother in any way. You say Swami's love is that of thousand mothers. When you are unable to

comprehend

and experience the love of a single mother, how can

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you understand the love of thousand mothers? If you are unable to please your mother, how can you make Swami, happy?

Swami will be happy when you make your mother happy.

Swami does not want anything.

Many people wish Me happy birthday. You need not wish

Me happy birthday since I am always happy. Give happiness to your parents, friends, and relatives.

God is the embodiment of

Supreme Bliss and Wisdom; beyond dualities;

One without second;

Eternal, pure; transcends the mind and

the three attributes.

[Sanskrit sloka]

How can you wish God happiness? I often tell the students,

Happiness is union with God. God is pleased only when parents are respected. I do not desire anything. My happiness lies

in you being happy and you making your parents happy. Love and worship your parents. Your welfare lies in their happiness.

God showers His grace on those who make their parents happy. The respect and love you receive from your children

depends on the respect and love you show to your parents. Hurting others amounts to hurting God

Have you ever visualised Viswa-virata Swaroopa (the

cosmic form)? Earth, water, sky, etc., can be seen in it. The

universe is made of five elements, and the same five elements are present in you. So, you are Viswa-virata Swaroopa. God is

in you and in everybody. So hurting others amounts to hurting God. Do not criticize and find fault with others. Love all, Serve

all. Respect, adore, and worship your parents. They constitute the real wealth of your life. The blessings of your parents will

confer health and wealth on you. God comes to you on His own **whenlove** and serve your parents.

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One can choose one's wife but not one's parents

Pundarika used to visit the temple of Lord **Panduranga** every day. One day, he was engrossed in serving his parents and hence could not visit the temple. So, Lord **Panduranga** Himself came to **Pundarika**. At that time **Pundarika** was pressing the feet of his parents. Since **Pundarika** was busy serving his parents, he requested Lord **Panduranga** to take His seat and wait. So saying, he passed a brick to the Lord, because there were no chairs and sofas in those days.

After attending to his parents, **Pundarika** offered his due respects to Lord **Panduranga**. The Lord was immensely pleased with his devotion to his parents and blessed him profusely, saying God comes to you on His own when your behavior is good. There is no service greater than service to parents. Consider service to parents as service to the Lord.

We need not go to God but should make God come to us.

One can select one's wife, but not one's parents. Only God selects His parents. I wish that you obtain the blessing of your parents and set an ideal for the rest of the world:

Today, I do not see parents being accorded the respect due to them. They are approached only in times of need and neglected later. There is a proverb in Telugu: the boat is set on fire once it serves its purpose of taking you across the river. Similarly, parents are sought after only in times of difficulties. Once you are highly placed in the society and accumulate wealth, parents are forgotten.

Here is a small example. **V. Ramakrishna** was an I.C.S. officer from Madras. His wife was **Durgamba**. They sent their son to America for higher studies. A month later when **Durgamba** contacted her son over phone and enquired after his welfare in Telugu, to which he replied that he had forgotten Telugu and could converse only in English. On hearing this, the mother was overjoyed and came to Swami to share the **Sathya Sai** Speaks, Volume 31 404

news proudly. I replied that a person, who forgot his mother tongue in a month, was likely to forget his mother too.

There are many such students in the world today. They forget their parents once they go abroad.

Influence of western culture

There was an orthodox brahmin who was hesitant to send his son abroad, fearing that he might lose his culture. On the insistence of his son, he reluctantly consented to send him abroad and exhorted him to chant the **Gayathri** Mantra thrice a day. He warned his son that he would forsake him if he failed to do so and extracted a promise from him.

But the son failed to keep up his word. He did not chant the **Gayathri** Mantra even once. He was absorbed in the western culture.

On many occasions, the father asked him to return home,

but the son did not pay heed to his word. The father as a last resort sent a telegram that his mother had expired. Immediately the son rushed home and was received at the airport by the father, who told him that mother was brought back to life by the infinite grace of the Goddess. Then he took his son to the temple of the Goddess **enroute** home to offer their obeisance and gratitude. As soon as they entered the sanctum **sanctorum**, the son greeted the Goddess, Hello! How are you, good morning! On hearing this father became furious and asked him to get out. This is how many people change their life style once they go abroad.

Our **Jayamma** (previous speaker) said that only **Anantapur** girls are great. What about our **Prasanthi Nilayam** boys? These boys are also good. She said that on many occasions the girls asked her to speak more and more about Swami and show them the way to please Swami. Even our boys here day in and day out are engaged in pleasing Swami and attending to His needs. Nobody is less or great; girls and boys are equally good.

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Satisfaction of parents is what pleases Me

It is not that you and I say, but the parents say. The parents feel within themselves that there is a transformation in their sons after joining Swami's institution. Parents should be satisfied, that is what I want. Only then do I feel satisfied. So, boys and girls should make their parents happy.

You do not need to enquire what pleases Swami. Satisfaction of parents is what pleases Me. I do not require anything.

When you make your parents happy I am also happy. I wish that you develop these qualities and set an ideal to the whole world. Do not try to satisfy Swami, make efforts to satisfy your parents.

If your parents are not convinced about your views, try to explain the rationale behind them. Speaking harshly to them will not help them understand your views. Be calm and give them a patient ear. Only then will you be able to convince them. Try to inculcate such holy feelings; only then will your study in this institute fructify.

19 November 1998

Sai Kulwant Hall, **Prasanthi Nilayam**

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Unity is our life breath

Punar viththam punar mithram

Punar bharya punar mahi

Ethath sarvam punar labhyam

Na sareeram punah punah

Embodiments of Love! Wealth once lost can be regained by one way or the other. If a friend is lost, one can make many more through good feelings. If a wife is lost, one can marry again. If land is lost, it can be reacquired through some means. But once the body is lost, it can never be regained.

Sareeramadyam khalu dharma **sadhanam** (the body is gifted to man to undertake righteous actions.) So, it has to be

sanctified by performing sacred deeds. Health is very essential in order to do so. In fact, health is the very foundation on which human life rests. If health is lost, you have to suffer in many ways. There is no greater wealth than health.

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The body is a combination of different limbs. So, only when all limbs are utilised for sacred purposes can one have **pushti** and **santushti** (good health and happiness). For a healthy mind, one should have a healthy body. The **Atma** sustains human life on the basis of health of the body and the mind. A healthy human body is the very foundation for all virtuous and good actions. It is the primary requisite for the realisation of the four objectives of human life dharma (righteousness), **artha** (wealth), **kama** (desire), and **moksha** (liberation). Excessive activity in any field is harmful to health. We have to investigate why we lose our health. Excessive thinking, worrying, and studying is the main cause for man's illness. Some students are absorbed in studies all the time, because of which they lose their health. There is a limit to everything. The Greek philosopher Aristotle conducted extensive research on the digestive system of man, and as a result of too much of thinking, his health deteriorated, and ultimately he died of digestive problems. Constant investigations into cardiac ailments made the heart specialist **Dr. Herin** a heart patient and ultimately led to his death. Excessive activity in any field is harmful to health. Bear in mind the limitations of the body and act accordingly.

The main cause for your illness is psychological. This is nothing but illusion and delusion. We start imagining that a disease that is present in another person may also be present in us. 80% of the diseases are psychological. If you check your pulse rate under anxiety, you will find it abnormal. Do not bestow undue attention on your health. Discharge your duties peacefully and happily, then everything will be all right.

We are propagating principles of human values among the students. You should be aware of the capabilities of each **stuSathya Sai** Speaks, Volume 31 408

dent. Weak students should be equipped adequately both physically and mentally before they are taught higher values. The truth that health is wealth should be imprinted in their hearts.

The word **vidya** has its origin in the Sanskrit root **vid**, meaning wisdom, effulgence, and bliss. The equivalent term for **vidya** in English is education. Education is derived from **educare**, meaning to bring out or to elicit. It refers to manifesting that which is latent in man.

Sacred qualities originate from the heart

Educare comprises two aspects; one is related to the head and the other to the heart. Those faculties that enable man to carry on activities like reading, writing, undertaking a job, and earning a livelihood are related to the head. Sacred qualities

like compassion, love, patience, truth, righteousness, and justice originate from the heart. These are meant for life, not for a living. The former relates to **pravritti**, which is external and negative in nature; the latter to **nivritti**, which is internal and positive in nature.

Compassion, love, truth, and patience cannot be acquired through the study of books. They are latent in our hearts. Education manifests these latent qualities in man.

All that emanates from the head is transient. Good health is ensured by the proper **utilisation** of head and heart. There are many unseen qualities in man. But man values only that which he sees, hears, and experiences; no importance is given to that which is unseen. That which is unseen is actually responsible for experiencing the fruits of one's action.

All human qualities spring from the heart only; they cannot be obtained from teachers or texts. Today, we are human only in form, lacking human qualities. We should bring out our latent human qualities and start practising them. This will foster good health in us.

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Teachers should practice before they preach. Be good, do good, see good, and tell good. Practice speaks louder than precept. Modern students are highly intelligent. They observe the actions and behaviour of their teachers. They respect and follow their teacher only when they see harmony in their thoughts, words, and deeds.

Earlier, teachers were called **acharyas**, meaning those who practice what they preach. Today, the term **acharya** has lost its significance since the teachers teach not from practical experience but from bookish knowledge. That is why the desired results are not realised.

Art should come from the heart

Everything in God's creation follows certain rules and regulations. The rising and setting of the sun is regulated by the divine command. But man today is not following the dictates of God, though he is endowed with supreme intelligence. Today man is acquiring knowledge, which is **informationoriented** and not transformation-oriented. This **informationoriented** knowledge makes man a machine, a computer, whereas transformation-oriented knowledge makes man a composer. The transformation-oriented knowledge confers human values.

Today, everyone is crazy after computers. What is the benefit accruing from it? The human brain is being **underutilised**. Today, people depend on calculators for simple arithmetic. One should make use of the original computer, the brain, which was gifted by God. We are giving up the original for the artificial. Art is outside; heart is inside. People follow the art, not the heart. Art should come from the heart.

A lot needs to be modified in the present educational system.

Today, I do not find men taking an active part in the **bal vikas** movement. The number of certificates awarded to the

lady teachers today bear ample testimony to this fact. The **Sathya Sai** Speaks, Volume 31 410

vikas movement has gained momentum because of the active participation of ladies. Men should take a cue from the ladies and play an active role in **bal vikas**.

Some men excuse themselves from **bal vikas** activities in the name of office work and other responsibilities. But they have time for watching television, playing cards, reading newspapers, and attending clubs. Can they not utilise this time in **bal vikas** as the ladies do? The country will prosper on the day when men cultivate the qualities of sincerity and devotion inherent in ladies.

Women teachers treat children with motherly love

Take **Prashanthi Nilayam** as an example. There is a Primary School, a Higher Secondary School, and an Institute here.

There is an ocean of difference in the quality of Primary School students on the one hand and those of the Higher Secondary School and Institute on the other. The reason is that all teachers in the Primary School are ladies, who treat the children with motherly love and affection. On the contrary, men teach like fathers with all authority and power.

Education should be imparted with all love and concern for the children, which unfortunately is lacking in men of today. A lady teacher, if she comes to know that her student is sick, will visit him at home to enquire about his well-being. This type of love and concern for the children should develop more and more among men.

Men in positions should discharge their duties commensurate with the salaries received. Women have been setting an example in this regard. There is a telephone factory in **Bangalore** in which only women workers are employed. In reply to the question why only women are employed in the factory, the Chairman clarified that their output was much higher than that of men.

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Ladies are more determined, dedicated, and devoted to their work as compared to men. Here is another example. Today you find both men and women driving cars. But more accidents occur when men are behind the wheel. This is due to the lack of concentration in men.

The determination shown by a **Mahila** volunteer

In countries like Malaysia, Singapore, Japan, Germany, **etc.**, women are practising human values more than men. They are following Swami's command under all circumstances.

Here is a small example. It is not for any glorification that I am relating this. Last week, the mother of a **Mahila** volunteer expired suddenly. She spent that night in the hospital and reported for duty as usual the next morning. I asked her how she could attend to her duty immediately after the demise of her mother. She replied, Swami, You have said that both birth and death are, but, natural. Both are like twin birds that move together. Anyone who is born is bound to die. Whatever had to

happen has happened. But I must discharge my duty. This is duty towards God. Everything else is ephemeral and transient, only God's work is permanent. So, I have come here to do that work.

She is a resident here in the **mandir** and has been serving for long. Since then she has not taken a single day's leave. The untimely death of her mother did not deter her from discharging her duties sincerely. She withstood all this by diverting her mind to God. Women have that sort of determination.

She is none other than **Asha**, seated beside **Mrs. Shourie**.

Her husband, Shiv Pandit, is a lecturer in the Institute.

There are **crores** and **crores** of such sincere workers in this world. They are striving not for name and fame but for Swami's grace. This shows that they have received Swami's teachings in their proper spirit.

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Even if a man practices one or two of these teachings, he can achieve a lot. Lord Krishna declared in the **Bhagavad Gita**, 'There is nothing in this world that I want. Yet, I am constantly engaged in activity for the welfare of humanity. When God Himself is engaged in selfless activity, why not man?' Success prevails where God and His ardent devotee come together. So, we should determine to follow the path shown by God.

Only sacrifice confers immortality

Wealth and property are passing clouds. Money comes and goes, but morality comes and grows. Nothing is great in earning money. What happened to all the great kings of yore, who ruled over vast kingdoms? Could they take even a pie with them when they left this world? No! So, utilise the money earned for the welfare of humanity. Do not be proud of your wealth.

Greatness lies in sacrifice alone. One who sacrifices is a true yogi. One who is immersed in worldly pleasures is a **rogi** (diseased one). It is only sacrifice that confers immortality.

Serve in your respective villages. Service does not mean sweeping the roads, cleaning the temple, and feeding the poor. Discharging one's duty sincerely is true service. Work in accordance with the salary you draw. That is service to the nation.

Ensure that the government is not put to loss under any circumstances. We are compelling the government to borrow, because we are not contributing our share in sufficient measure. All those who are members of the **Sai** Organisation should work hard and wholeheartedly.

Embodiments of Love! Develop love, take care of your health, and serve the society. Then God will confer on you the necessary strength and happiness. When God can make the dumb speak and the lame ascend the mountain, why will He forsake those who are sincere and hardworking?

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Develop faith in God. Mere chanting of the divine name will not confer peace of mind. Only selfless service coupled

with total faith in God can do that.

Differences should not divide us

Treat everyone as your brother and sister. There may be difference of opinion at times but that should not lead to hatred and enmity.

The **Pandavas** are an outstanding example of this. When the **Pandavas** were in exile, Krishna visited them. On finding only **Dharmaraja**, Krishna enquired about the whereabouts of the other brothers. **Dharmaraja** replied that four of them had gone to fetch food and the remaining hundred were in **Hastinapur**. Krishna chided **Dharmaraja** for considering the **Kauravas** also as his brothers.

To this, **Dharmaraja** replied, Krishna, don't you know this? When there is an internal conflict among ourselves we are five and they are a hundred in number. But when there is an external threat, we all unite and are 105 in number. Differences should not divide us. Members of the **Sai** Organisation should foster such unity. Let there not be any conflicts. Live like children of the same family. Get a good name, so that there is no other organisation comparable to the **Sai**

Organisation

in the world. Develop love and work unitedly.

Only when five fingers of the hand come together can any task be accomplished. One may be the President of the Organisation.

That does not mean that one can act according to one's whims and fancies. I am aware of the fact that there are no such people in **Sai** Organisation. Yet, I am cautioning you.

Once there was a quarrel amongst the five fingers of the hand. Each one claimed that it was the greatest and the most important one. The little finger felt that it was the chief of all, since it always took the lead in punishing the wicked. The ring finger claimed that it was the king of all because it bore the **Sathya Sai** Speaks, Volume 31 414

precious gems. The middle finger felt that it was the one of authority because it had two fingers on either side as bodyguards. The forefinger claimed that it was the ultimate authority because it evaluated who was good and who was bad. And in the end, the thumb said that it was the greatest because other fingers were ineffective in its absence. Each finger is unique in its own way, but it is only when all are united that success can be achieved.

Everyone is a member of the universal family. Similarly, all are great, be it the president, secretary, coordinator, or a member. But, to make the work successful, all should unite. All the wings of the Organisation **samithi, seva dal, bal vikas, etc.** should work in harmony. Consider different wings as the fingers of the same hand and work unitedly.

So, unity is very essential. You feel the stress and strain when you walk or work alone; not so when you are in a group.

Let us all grow together, enjoy together,

Let us perform heroic deeds by working together,

Let us live without any conflict.

[Telugu Poem]

The Vedas echo the same sentiments in the following verse:

Saha navavathu, saha nau bhunakthu,

Saha veeryam karavavahai,

Tejaswi navadheethamasthu,

Ma vidvisavahai.

This togetherness made India a land of sacrifice, a land of spirituality and a land of purity.

Just as each limb is as important as any other in the body, so also is each individual in the society. All limbs have to work in unison for the effective functioning of the body. Unity is

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most essential for man. Unity leads to purity, which in turn leads to divinity. Cultivate the feeling of brotherhood of man and fatherhood of God. People may come from varied cultures, languages and countries, but all are the children of God.

Since you make distinctions based on country, culture and language, you are unable to comprehend divinity. Everyone is a member of the universal family. Teachers must understand this truth and teach their students.

Lack of unity can lead a country, community, or society to fragmentation. So, we should first and foremost achieve unity.

Members of **Sai** Organisations should consider unity as their very life breath. They should not differentiate between people on the basis of caste, creed and nationality. Follow the example of **Sai**! When **Sai** Himself treats everyone equally, why not you? Never give scope for any differences. True independence lies in fostering unity. Therefore, to develop sacred divine human values, you should have unity first.

Keep in view the prestige and honour of **Sathya Sai** Organisations.

Whatever you do, be it good or bad, will reflect on

Sathya Sai. To keep up the dignity of **Sathya Sai**, act in a truthful way. There should not be any differences or insights among the members of the Organisation. Resolve all conflicts through love and understanding. Love is God; live in love.

Duty is God; work is worship

Understand this point clearly. People engaged in various activities take at least a day off in a week. Why? For effective functioning of man and machine, rest is essential at regular intervals.

It is good to take rest. Does **Sai** take any day off? No!

Every day, every minute, every moment, I discharge my duties.

Discharging one's duty is true yoga. So, do your duty.

Duty is God; work is worship.

When elders set an ideal, children will follow their footsteps.

Elders should lead from the front. All elders should **reSathya Sai** Speaks, Volume 31 416

solve to practice and propagate the human values. Chairmen, secretaries, and coordinators should plunge into action. Only then will there be transformation; otherwise, the whole life will be spent in giving and receiving information.

Information relates to quantity; whereas, transformation

relates to quality. Quality is essential, not quantity. Leaders should introspect and find out what transformation is effected in the individuals rather than keeping track of the number of certificates they have been awarded.

There is a lot of work going on abroad. Students consider human values as their very life breath. Though reluctant in the beginning, parents are sending their children to the **bal vikas** classes after observing a remarkable change in them. Human values will spread on the basis of interest evinced by the teachers. Everyone should work with sincerity, honesty, devotion, and discipline.

Embodiments of Love! In order to realise the goals you have set for yourself, work unitedly. **Dr. Goldstein** and **Dr. Jum Sai** spoke very lovingly. They want many more **bal vikas** centres to be started and new institutions founded right from primary school to college level. Very good. Peace will reign supreme only when such noble things take place in this world.

Seva is for the benefit of one's own self

If you all stand united, these things can be achieved in a moment. I am always in you, with you, around you, above you, and below you. I am not confined to **Prashanthi Nilayam** and India alone. I am there wherever you are. Your heart is my temple.

There will be no scarcity whatsoever. You will never fail in your endeavours. Work with total faith. Have total love. You are bound to achieve success. The whole world itself will be transformed into a **Sathya Sai** Organisation and **Sathya Sai** will be installed in the hearts of one and all. Realise that **seva** **Sathya Sai** Speaks, Volume 31 417

(selfless service) is for the benefit of one's own self and not for others. You need not wait for My approval of your projects. I bless all your projects and plans.

Embodiments of Love! Just as all of you joined together in perfect harmony and unison in following My **bhajan**, have the same principle of unity in undertaking service activities. You should take part not only in community singing but also in community work. Only then you will be blissful. I wish that you have this kind of harmony, integration, and unity in singing **bhajans** and rendering service to society and derive the joy therefrom.

20 November 1998

First Overseas Convention of Chairs of **Sai** Centres
Sai Kulwant Hall, **Prashanthi Nilayam**
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Fuse spirituality with education

Bharat has men who are capable of educating

Even the ancient sages about the essence of scriptures;

Men who sacrificed their lives for the uplift of society;

Men who have immense administrative capabilities.

Bharat has many such eminent personalities.

Alas! Of what use are such men in **Bharat**

If they have no awareness of the wail of the oppressed?

When will they respond to the heart-rending cries of the poor?
[Telugu Poem]

Students! Arise, awake and stop not till the goal is reached.

The need of the hour is men who set an ideal by their valor and courage in the battle of life, and not men who pursue physical, ephemeral, fleeting pleasures.

Students! Investigate the concept of ideal education propagated by the ancient sages. They enthroned righteousness and welcomed truth. They enshrined valor and courage. You

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should emulate such people, who strove for the glow of Indian culture. In fact you are the true inheritors of the legacy of Indian culture. You should resolve to uphold dharma and work for the welfare of the country.

Absence of human values leads to decline in spirituality

Science and technology has improved by leaps and bounds

over the past 200 years, yet no sanctity has been attached to it.

This has stimulated development in human civilization, but not within man. The absence of human values will lead to a decline in spirituality. Develop the strong faith that the body has been gifted to uphold human values.

Since ancient times, **Bharatiyas** (Indians) stood for peace, forbearance, and forgiveness. A study of the history of **Bharat** will reveal the fact that many invaded **Bharat** and plundered its wealth, but never has **Bharat** invaded any foreign land on its own. **Bharatiyas** have considered divinity and purity as their two eyes. In such a sacred land, justice and righteousness have been consigned to flames, resulting in trials and tribulations, turmoil and unrest on a large scale.

Education does not mean mere bookish knowledge. Acquired knowledge should be put into practice and shared with the rest of the community. Does the ability to read and write make one educated? Does securing college degrees make one educated? If education is for a living, are not birds and beasts living? There are millions of educated men and women all over the world, but what is the benefit accruing to their respective nations? None. They are utilizing their education for selfishness and self-interest alone.

Embodiments of Love! Boys and girls! Eschew selfishness and self-interest and resolve to serve society.

The eternal and long lasting values
have disappeared into thin air.

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Good nature in men and women is on the decline.

Ancient Aryan wisdom is frittered away

Western education is on the rise.

[Telugu poem]

Bharatiya education makes one ideal and self-reliant. It inculcates the sense of sacrifice in man. Having called yourselves children of **Bharat**, you should keep in mind the welfare of **Bharat Matha**. Modern education enhances the intelligence, but not **broadmindedness**. It makes the students **stonehearted**.

True education is one that instills compassion in you. Patriotism coupled with sacrifice; devotion coupled with love should become a part and parcel of your life. Education confers humility. Humility confers deservedness; deservedness secures for you wealth as well as divinity and devotion to God.

In this sacred land of **Bharat**,

Forbearance is our best wealth;
Of all forms of rituals, the highest is
The observance of truth and morality;
Of sweetness of disposition,
The greatest is maternal love.

Jettisoning the national ideal

That honor is greater than life itself,

What a pity people have fallen

a prey to exotic practices

What can I say about the plight of **Bharat**!

Like the elephant unaware of its strength,

Alas! **Bharatiyas** have become docile today.

[Telugu Poem]

Since ancient times, **Bharat** has stood as an ideal for the rest of the world. Unfortunately, we witness a different scenario

today. We find educational institutions proliferating in

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every street, in every village. What is the gain therefrom? Absolutely nil.

Humility, the hallmark of a true student, is not noticed.

Harm is done to those that help,

A sense of gratitude is lacking.

Teachers are made a laughing stock.

This is the progress of modern education.

[Telugu Poem]

To realize the purpose of education, serve society. Cleanse the country of all evils. True education is that which makes one a complete man. Only when one gets transformed into a complete human being is the purpose of education fulfilled.

Education is meant to broaden the mind

Students! Resolve to make the best use of the education

that you have received. Respect and revere elders and set an ideal to humanity. Let your conduct befit the degrees you have acquired. Nothing great in obtaining good marks, see that you do not invite bad remarks. In the modern system of education, a student is declared pass if he secures just 35% of marks.

What about the balance 65%? If a person completes only 35 out of 100 tasks assigned to him, can you call him a successful one? One should secure 100% marks. That is true education.

Attaining high marks is not the aim of education. Education is meant to broaden the mind. Education and discrimination should go hand in hand. The prosperity of the nation depends on the progress you make in the field of education.

The future of the nation rests on the students.

Moral and ethical values are confined only to books.

Heart has become a dwelling place for evil qualities.

Actions have become completely self-centred.

This is the progress of modern education. [Telugu Poem]

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Education acquired should be translated into action. When you put your knowledge into practice, only then do you become an ideal person.

Students! As I have told you repeatedly, knowledge can be classified into five categories: bookish knowledge, superficial knowledge, general knowledge, discrimination knowledge, and practical knowledge. General knowledge and common sense are very much essential.

You should set an ideal by exercising practical knowledge

and following the four **Es**. The first **E** is Follow the Master.

Who is your master? Conscience is your master. So, follow your conscience.

The second **E** is Face the devil. The third **E** is Fight to the end. The fourth **E** is Finish the game. Play the game of life in the true spirit of sportsmanship.

Students lack self-confidence. Confidence in the Self is

very essential. Lack of confidence in Self will lead to depression.

Today, 90% of the people are afflicted with depression.

Depression will lead to weakness of mind. **Na ayamatma**

balahinena labhyah (a weak-minded one cannot realise the

Atma.) If you have confidence in the Self, you will never be

weak-minded.

Render service to others till your last breath

Bharat has stocked plenty of wealth for you. What is this

wealth? It is the spirit of sacrifice, which can be acquired

through service to society. Do not waste time. **Karmanubandeeni manushyaloke** (human society is bound by action.)

Sareeramadyam khalu dharma **sadhanam** (body is gifted in

order to undertake righteous actions, not to eat, drink, and make merry.) Render service to others till your last breath.

The essence of 18 **Puranas** can be summed up in one

phrase: **Paropakarah punyaya** papaya **arapeedanam**. Help

ever; hurt never. Set an ideal that is helpful and delightful to one and all.

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Education is for life and not for a living

Students! **Ianthoonam narajanma durlabham** (human birth is the rarest of all.) Human life should be one of character,

good actions, and good qualities. It should be dedicated to

the service of society, not for amassing wealth. Education is

for life and not for a living. One need not strive for money. If education is properly utilised, money will come on its own.

Today, educational institutions have become business centers.

Money has become our God;

Pride has become our creed;

Selfishness sits supreme in the minds of men;

Egotism has become our fashion;

Greed has become our beauty;

Dharma has come to naught;

Compassion has sunk low;

Morality forever is lost;
Hypocrisy has become the light of our life;
Love and kindness lie sick and diseased;
Modern education has blinded men with lust;
Life has become a burden;
Minds have gone astray;
Delay no more, for delay is disastrous;
Fuse morality with education in sweet harmony;
Live up to the reputation as children of **Bharat**.

[Telugu Poem]

Moral values should be the underlying current in each and every action of man. Only when you have moral and ethical values can you deserve to be called children of **Bharat**. Embodiments of Love! **Loka samastha sukhino bhavanthu** (Let the whole world be happy) has been the motto of **Bharat** since ancient times. Resolve to revive and rejuvenate the pristine glory of **Bharat**. Propagate these noble ideals in every **vilSathya Sai** Speaks, Volume 31 424

lage, every street, and every house. Observe unity in every activity of yours. Believe in the dictum, Brotherhood of man and Fatherhood of God.

Do not feel jealous of anyone. Jealousy is an incurable disease. Praise and censure are inevitable for man. Only the tree that bears fruit is stoned. Likewise, only the good face problems. Do not attach importance to these trials and tribulations. A Tree welcomes stoning because it is aware of the fact that people have recognised its value. Similarly, man should not feel dejected when he is censured. Treat dualities like pain and pleasure with equal-mindedness. Develop this

broadmindedness.

Divinity blossoms in those with such a sacred attitude. All are the embodiments of God. Krishna declared, **Mamaivamso jivaloke jivabhuta Sanathanah** (All are sparks of My divinity.) Do not consider yourselves as mere mortals. Have firm faith that you are divine. Only then will you be able to work for the emancipation of this country, and it will be restored to the status of teacher to the rest of the world.

Education is the very form of God

The Vice Chancellor quoted from the **Taittiriya Upanishad**, **Matrudevo bhava, Pitru devo bhava, Acharyadevo bhava, Atithidevo bhava** (revere your mother, father, preceptor, and guest as God.) This was the teaching given to the students at the time of leaving the portals of **Gurukul** in ancient times. This act of benediction is termed Convocation today.

Education is the very form of God. The word education originated from the root word **educare**, meaning to bring out or to elicit. **Educare** has two aspects: that which relates to the head and that which relates to the heart. That which emerges from the head is **pravritti** (external); that from the heart is **nivritti** (internal).

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Unless the head is empty (free from evil) it cannot be

stuffed with good. Modern education relates to the head, but true education relates to the heart. Sacred qualities like compassion, truth, forbearance, and love originate from the heart. Here is a small example. Physical features like height, weight, and complexion can be seen by the naked eye, whereas there are innumerable qualities like compassion, truth, and love that are unseen. Merely acquainting oneself with the physical features of an individual does not make one aware of one's true personality.

Essence of **Bharatiya vidya**

Hiranyakasipu's scientific achievements far exceeded those of the modern scientists. He could even reach the Pole star, whereas the modern scientists have traveled only up to moon. **Prahlada** cautioned his father **Hiranyakasipu**. Oh! Father, you have conquered all the worlds but not your senses. The same sentiment was expressed by the Prime Minister of England, Churchill, Man has conquered all, but he has not conquered himself. On being questioned by a westerner as to why he was in a pensive mood, Gandhi replied that he was ruminating over the modern educational system, which was making him

stoneheaded.

Education should fill one's heart with love and compassion. Two parts of hydrogen and one part of oxygen add up to make water. Greatness lies in sharing water equally, not in making it. Everyone has an equal right to water. Today, everyone is fighting for rights, but what about responsibility? Students! You do not need to fight for rights. Discharge your responsibilities, and rights will follow. Do your duty. Duty is God; work is worship.

What is your right? To make everybody happy is your right. Serve everybody and make everyone happy without expecting anything in return. Service is God. The best way to

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love God is to love all and serve all. Speak softly and sweetly. You cannot always oblige, but you can speak always obligingly.

That is the essence of **Bharatiya vidya**.

Education does not mean, Twinkle, twinkle little star, how I wonder what you are. All this is artificial education. True **Bharatiya vidya** is one, that fosters spirituality and human values. Our institute is based on sacrifice

Students! Propagate the ideals of true education in the four corners of the world. Sacrifice everything for the sake of truth, and tread along this sacred path. Truth is God; Love is God; Live in Love; Live in Truth. Imbibe these principles. Once you are along the path of love and truth, you will gain all wealth and wisdom. Be steady, do not waver.

Students of our institutions live up to these ideals and bring a good name to the institute. There is no institution comparable to our institution in this country. Business has taken over education right from **K.G.** to **P.G.** in other institutions. But our institute is based on sacrifice. Foster this sacred quality of sacrifice. Offer education to your fellow beings free of cost.

The Vedas declare, Na karmana, na prajaya, danena tyagenaike amrutatwa manasuh (Immortality can be attained only through sacrifice and not through wealth, progeny, or action.)
Be prepared to sacrifice, True yoga lies in sacrifice.
First and foremost, make your parents happy. Make everybody happy and be an ideal. The Vedas declare,
Sahanavavathu, sahana bhunakthu
Sahaveeryam Karavavahai
Tejaswi navadheethamasthu
Maa Vidhvisaavahai.
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May the Lord protect and nourish us!
May we grow in intelligence and valour working together!
May we live in friendship without any conflict!
I wish that you practice and propagate these sacred ideals.
Blessing you, I bring this discourse to a close.
22 November 1998

Sai Kulwant Hall, Prasanthi Nilayam
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Fill your heart with noble feelings
This Motherland of ours gave to the world
Noble souls renowned in all the continents.
It is the land that ousted the
Foreign rulers and achieved freedom.
This Bharat is reputed for its scholarship.
It is the sacred land that stood forth
As the exemplar in the realms of music,
literature and sacred lore;
Born in the land of Bharat,
noted for its fine arts and natural beauty,
Oh devotees! It is your bounden duty to foster
The glory and prosperity of the Motherland.
[Telugu poem]

Divinity is more resplendent than the sun,
Purer than the purest snow,
Subtler than the sky and space,
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And is immanent in all living beings.
Divinity pervades the microcosm and the macrocosm.
God is unattached, though He is present in all.
You are in Brahmam and Brahmam is in you.
In fact you and Brahmam are one.
What else is to be conveyed?
[Telugu Poem]

Embodiments of Love! Bharat is the birthplace of spirituality,
righteousness, charity, nonviolence, and peace. Adherence
to these qualities as observed in Bharat is not found elsewhere.
It is the birthplace of saptha rishis (seven sages) and
the first poet, Valmiki. This is the sacred land ruled by the very
embodiment of dharma, Rama. This is the land where the Song
Celestial, the Gita, was sung by Krishna. It is the land where
the oneness of the individual soul and the Cosmic Soul was

proclaimed.

There is no other land like Bharat, the land of sacredness,
righteousness and peace. Truth permeates the atmosphere of
Bharat. Compassion pervades the dust of Bharat. Love fills the
Ganges of Bharat. Forbearance dwells in the heart of man in
this land. Such noble, divine, unique qualities are manifest in
Bharat alone.

Divine magnetic power

God is all-powerful and all pervasive. Sarvam khalvidam
Brahma (Verily all is Brahman.) An enquiry into science and
spirituality will reveal that both affirm the same Truth. The
existence of God is visualised by science in the form of electric,
magnetic, laser, radio, heat, and light waves, which are allpervasive.
This is the direct evidence for the existence of God.

Divinity is present in the food you eat, the water you drink, and
the air you breathe. There is no place in this world devoid of
magnetism.

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What is a magnet? It is not merely the one that attracts iron
filings; everything in this world is suffused with magnetism.
Mother is a magnet for the child and vice-versa, similarly husband
and wife are attracted to each other. Grass is the magnet
for the cow. Flower is the magnet for the honeybee. When we
investigate on these lines, it is evident that everything is governed
by the principle of magnetism.

Vedanta declared, Ramayathi ithi Raamah (that which attracts
is the Principle of Rama.) The magnetic power acts as
the link between that which is apparent and that which is
nonapparent.

The philosophers term it divine magnetic power,
whereas the scientists term it bio-cosmic or super power.
Therefore, scientists as well as Vedantins experience the same
divine power in varied names and forms.

Experiencing omnipresent divinity

In this fleeting world, there are many mysterious powers
unknown to man. These are referred to as transcendental and
hidden powers; not all can understand them. Every creature is
endowed with divine power. That is why I always address you
as Divyaatma Swarupulara (Embodiments of divine Atma).
Doctors are unable to comprehend the secrets and mysteries
of the human body. Take for example, the tongue. There
are 40,000 taste buds in the tongue. There are 25,000 buds that
generate heat in the tongue. The eye, which is hardly an inch in
size, can cognise 13 crore types of light rays. There are millions
and millions of cells in your body, and each cell id divine
and contains your complete form. Is it not awe-inspiring?
Whose creation is this? This is the transcendental power of Divinity.
It is foolish to consider Divinity to be non-existent. Those
who are not able to understand this transcendental power deny
the very existence of God. Do not pretend to know what you
do not know in reality. No one has any right to deny the exisSathya
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tence of God. **Munde munde mathir bhinnah** (Thoughts vary from head to head.) Each has their own faith.

No is the reply for those that say no .

Yes is the reply for those who say yes .

No and yes pertain to you.

But for **Sai**, it is always yes, yes, yes .

[Telugu Poem]

People tend to deny the existence of all that is formless.

The fact that radio waves are invisible does not mean that they are non-existent. The program that is being broadcast in the **Delhi** Radio station can be heard anywhere if the radio is tuned to that frequency.

The human body can be compared to a radio. It has to be tuned to the formless God in order to experience Him. The human body is a computer, which has so many hidden secrets. The mind is like a television set. Many names and forms are displayed in it. Body is a generator. The sum and substance of all this is that all powers are latent in man.

Einstein showed that matter could be converted into energy and energy into matter. Energy is all encompassing. Newton said that energy could be neither created nor destroyed. However, energy could be converted from one form to another.

Philosophers explained this in varied ways.

God has neither birth nor death.

He has neither beginning nor end.

He is present everywhere.

He is the eternal witness.

[Telugu Poem]

Modern scientists are not able to comprehend this truth.

What they have known and understood is just a fraction of totality.

What is awareness? It is total understanding. Total **unSathya**

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derstanding denotes knowing and experiencing the omnipresence of Divinity.

Minister **Sri Vajpayee**, who spoke earlier, has made mention of the efforts being made by the people to attain **moksha** (liberation). What is the meaning of **moksha**? **moha kshayam** is **moksham** (Absolute detachment is liberation). What does this mean?

Air mixes with air, fire mixes with fire, water mixes with water easily; similarly, God is the very form of Light. Become Light yourself. You will become one with the cosmic light. God is formless. In order to merge in the formless God, you have to give up identification with the body. Concentrate on the principle of **Atma**. When you are always attached to body, how can you realise the **Atma**, the Cosmic Principle? Concentrate on the **Atma**. Only then will your conscience merge with the cosmic consciousness. This unification is called **Sayujya** (mergence with the Divine).

Only ONE is the hero, and that is Divinity

Ekatma Sarvabhoothantaratma (The same **Atma** dwells in all beings.) There is only One, but it has been attributed by

different names and forms. Only One exists. Zero gains value when one precedes it. World, life, sun, moon, sky, and everything else is zero. Only ONE is the hero, and that is Divinity.

Man, who is inherently Divine, becomes zero if he forgets God.

Embodiments of Love! God is not separate from you. You are God. Enquire and understand this truth. If the whole life is spent in research and experiments, when are you going to practice? Individuals may differ in names, forms, and attitudes, but the **Atma** remains unchanged. Water is referred to by different names in different languages. It is called **neeru** in Telugu, **pani** in Hindi, **thanni** in **Tamil**, and **vari** in Sanskrit. Names vary, but water remains unchanged.

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Similarly, God has different names and forms, but the **Atmic** principle remains the same. This **Atma** is common in one and all, and it is termed conscience, which originated from consciousness. Be it theist, atheist, theist-atheist, or **atheisttheist**, all have to admit this fact. Be it a **bhogi** (one of worldly pleasures), **rogi** (one of disease), yogi (one with **equalmindedness**), **viragi** (one of detachment), or **anuragi** (one of attachment), the **atmic** principle is the same in all.

The body can be compared to a color balloon. Balloons differ in size and color, but the air within them is one and the same. The same air is present inside as well as outside the balloon. The air within the balloon can be compared to conscience, and the all-pervasive air to consciousness. When more and more air is blown into the balloon, ultimately the balloon bursts and the air within (conscience) merges with the air outside (consciousness).

Similarly, expand your love so that the balloon of your body attachment bursts and the conscience within merges with the consciousness outside. The difference between conscience and consciousness is only in quantity, not in quality.

Attraction of love is Divinity

The power of attraction is divinity. A small example:

Thousands have gathered here today. Who invited you? Has anybody sent invitations to you? No invitations have been sent. Then how have you come here? Your love for Swami is the main cause. Nobody has brought you here by force. You all know this.

People are brought in lorries for political meetings. In spite of repeatedly requesting you not to come, you still come here. Attraction of love is Divinity. This is the divine magnet.

Here is a similar illustration from the **Ramayana**. **Janaka** resolved to give his daughter **Sita** in marriage to one who could lift the **Siva Danush** (bow) as done by his daughter. Since **Sita**

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was **Bhujatha** (daughter of Mother Earth), she had the magnetic power inherent in her, which enabled her to lift the **Siva Danush** effortlessly. It was only the divine magnet **Rama** who could lift the bow and string it.

This divine magnet is present in one and all; the difference lies only in intensity. This intensity can be developed only through love. Cultivate the sense of unity that I and you are one, Experience the bliss of unity. God is in you. You are God. When you recognise this truth, there will be no scope for doubts of any kind.

The mistake lies in your vision, not in creation
Praise and censure are reflections of the inner being. A virtuous one never **criticises** others. It is only the mean who indulge in such unsacred activities. The color you see depends on the color of the glass you wear. Wear the glasses of love, and you will see love all around. The mistake lies in your vision, not in creation.

Do not attach importance to criticism. If someone **criticises** you loudly, it goes into the thin air. If he accuses you within, it goes to himself. Is he criticising your body? The body is inert. Is he criticising the **Atma**? The same **Atma** dwells in both. It amounts to criticising one's own self. One who realizes this fact is the true seeker of truth.

Man does not recognise hundreds of faults present within him. But he tends to point out the most insignificant fault in others. The bad in you is reflected as the bad in others. Correct yourself in the first instance. Only then will your mind become pure. So, develop sacred thoughts.

Man has many powers in him. Here is a small example.
When I went to East Africa, **Dr. Patel**, a great devotee, gifted to Me a hairbrush made of iron. When I comb My hair, it automatically gets attracted to the hairbrush. Even boys have witnessed this. Today I am making it public so that you will **Sathya Sai** Speaks, Volume 31 435

understand the existence of divine magnetic power in Me. It is this power that has attracted all of you here. My love is my greatest property.

Love is My form,
Truth is My breath,
Bliss is My food.
My life is my message,
Expansion is my life.
No reason for love,
No season for love,
No birth, no death.

The divine power has neither birth nor death. I do not feel elated when praised or depressed when blamed. I treat these dualities of life with equanimity. I am happy both in pleasure and pain. There is only love in Me. My love lives by giving, giving and giving. It never receives. This is the difference between My love and the worldly love, which believes in receiving alone. That is why My love is ever expanding.

A small seed becomes a gigantic tree with many branches and fruits. All of them have their origin in the seed. Likewise out of love has emerged the creation. Love is God, live in love. Develop love. Love everyone wholeheartedly. Only when love

is manifested will you attain self-realization.

In the first instance, develop self-confidence. **Selfconfidence** is the foundation. Self-satisfaction is the wall. **Selfsacrifice** is the roof. Self-realisation is the mansion(of life).

Everything is contained in the Self. Self means **Atma**, the Spirit. With this **Atmic** Principle, acquire the spiritual knowledge. The power in spirituality is limitless. The Power of Love far exceeds the power of the atom bomb. It transforms even those who hate. Develop such sacred love. Only then will there be harmony among **Bharatiyas** (Indians).

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Chavan, who spoke earlier, has mentioned that violence is rampant everywhere. The wicked thoughts in men are responsible for this. Once man develops love, there will be no hatred in the community. That is why I tell the students repeatedly, Start the day with love,
Fill the day with love,
End the day with love,
This is the way to God.

Same divine power assumes different names and forms
God is the primordial cause for Creation, Organization, and Destruction. The same divine power assumes different names and forms. For example, we have only one Chief Minister for **Andhra Pradesh**. Every department is governed by a minister, who is under the direct supervision of the Chief Minister. Similarly, the whole world rests upon three basic activities: Creation, Organization and Destruction. The creation aspect is governed by Brahma, organization by Vishnu and destruction by **Siva**. This division of powers is essential for the smooth functioning of the world.

The collective aspect of the three is God. The word GOD comprises three letters: **G O D**. **G** stands for Generation, **O** stands for Organization, and **D** stands for Destruction. These three aspects of Brahma, Vishnu, and **Maheshwara** constitute God.

None can deny the existence of God. If someone argues that there is no God, tell him that he has no right to question your conviction. God may not exist for those who deny His existence, but He exists for those who have faith in Him. One may say God is nowhere. Take the letter **w** away from the word where and join it to no, which will make it, God is now here. All this is word building.

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Understand the Divine Principle

Man is wasting his life with narrow-minded feelings. He is concerned only about himself and his family. This is contraction of love. Consider the whole world as one family. That is expansion of love.

Different countries are like different rooms in the mansion of the world. Consider all those that live in these rooms as your brothers and sisters. When you develop such relationship with your fellow human beings, you will not hate anybody.

Embodiments of Love! Try to understand the principle of Divinity. In this world, there is none else other than God. Some may say that the world consists of matter and energy. Truly speaking, there is only energy, no matter. Whatever matter you see will be transformed into energy after some time. This is a cloth; it is made of threads. Threads are made from cotton. So, cotton, thread and cloth are one and the same. Similarly, name and form vary, but there is only one fundamental principle, and that is Divinity. Today, there are many to criticise those that do good, but very few involve themselves in good actions.

Students! Boys and girls! You are the emancipators of Bharat and the world. You are the leaders and the pleaders of the future. Develop the quality of leadership. Loka samastha sukhino bhavanthu (Let the whole world be happy.)

Vaipayee said, Sarva bhootha hithe ratah (aspire for the welfare of all living beings.) Everybody should be healthy and happy. That is My true birthday.

Many people have wished Me Happy birthday . Convey that wish for those who are not happy. Where is the need to wish for Me when I am always happy?

Prahlada said that a father rejoices only when the son earns a good name in society, not on the day of his birth. Who is Manava ? Manava is the very embodiment of God. Ma Sathya Sai Speaks, Volume 31 438

means ignorance, na means without, and va means to conduct oneself. So 'Maanava' means the one who conducts himself devoid of ignorance. You are Awareness embodied. Act according to the name you bear. It is not enough if you bear the name of Thyagaraja or Rama, you should live up to their ideals. There are divine powers in the food that we consume.

Every student must have a balanced diet. Orange juice, tomato juice, lime juice, and apple juice are very good for health. Leafy vegetables contain vitamins as well as iron and hence are of high nutritive value. The body should be healthy. With a healthy body, you can undertake any task.

My Birthday message

You do not need to search for God anywhere. God is immanent in every inch and every hair of your body. That is why, when Sita offered her pearl necklace as a token of appreciation, Hanuman bit the pearls of the necklace and threw them away because they did not resonate with the name of Rama. On being questioned by Sita as to why he had acted in such a foolish manner, Hanuman replied: You go by the value of the pearls, whereas I listen to the holy sound of the Lord's name. Any jewel bereft of the name of Rama is as good as a stone for me. Every hair of my body is suffused with the name of Rama.

Therefore, divinity pervades every cell, every hair of Bharatiyas (Indians). It is for this reason that many foreigners like Max Mueller desired to be born and die in this sacred land. Having been born in this sacred land of yoga and tyaga, it

will be a pity if you do not adhere to these sacred values. Lead the life of a true Bharatiya. Set an ideal for others and make everyone happy. This is My birthday message.

This is the birthday of this body. Truly speaking I have no birthday. Since all of you have assembled here, I am celebratSathya Sai Speaks, Volume 31 439

ing this day as birthday. This birthday is not important to Me.

The day when all of you are happy is My true birthday.

I desire nothing. I will be happy when you imbibe prema, thyaga, and yoga and experience divinity therefrom. I wish that you all live an ideal life in peace and security. On this auspicious day fill your hearts with noble feelings and chant the name of God.

23 November 1998

Birthday discourse

Sai Kulwant Hall, Prasanthi Nilayam

44

Love God wholeheartedly

Manam Hithva Priyo Bhavathi,

Krodham Hithva Na Sochathi,

Kamam Hithva Arthavan Bhavathi,

Lobham Hithva Sukhi Bhavathi.

Embodiments of Love! As long as a person is egotistic, no one will love him including his wife and children, though they may pretend to do so. As long as there is anger in an individual, grief is inevitable. Satisfaction eludes one who is full of desires. One with greed can never be happy. Ego, anger, desire and greed are the root cause of restlessness in the world.

Man feels that happiness and peace of mind result from spiritual practices, but in reality it is not so. Mind is the source of happiness and sorrow. So, conquer the mind. Conquering the mind will lead you to the state of equanimity, wherein you treat the dualities alike. Vedanta has declared, Manayeva Sathya Sai Speaks, Volume 31 441

manushyanam karanam bandhamokshayoh (mind is the cause of both bondage and liberation.) Once you control your mind, you will grow beyond the dualities of sadness and happiness.

Happiness is derived from pain and suffering

Welcome sorrow, just as you welcome happiness. In fact the happiness that you derive out of pleasure is negligible compared to the happiness that results from difficulties. History is replete with examples of people who stand testimony to this fact. All noble and ideal people had to undergo ordeals before they experienced happiness. Na sukhath labhyathe sukham (happiness is not derived from happiness). It is derived from pain and suffering, but man wants only happiness, not difficulties. This is quite contradictory to the principles of spirituality.

People should understand this truth.

Punyasya phalamichchanthi

Punyam nechchanthi manavaah

Na papaphalamichchanthi

Papam kurvanthu yathnathahaha.

[Sanskrit verse]

Man desires to have fruits of meritorious deeds but does not perform any. He does not want the fruits of sinful actions, yet he indulges in them.

Whatever you want to achieve, you can do so by proceeding along the right path. Do not go on the wrong path if you are not prepared to face the consequences of it. All spiritual practices today are going in the wrong direction.

There are nine paths of devotion for man to experience divinity and to achieve self-realisation. They are: sravanam (listening), keerthanam (singing), Vishnusmaranam (remembrance), Padasevanam (serving the Lotus Feet), vandanam (salutation), archanam (worship), dasyam (servitude), sneham (friendship), and atmanivedanam (surrender). Love is the

lifeSathya

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breath of all these forms of devotion. It is the inner current passing through all these nine paths of devotion. It is their cardinal principle.

How can one attain the Principle of Brahma? Brahma means the all-pervasive cosmic principle. According to the Puranas, Brahma originated from the navel of Vishnu. Who is Vishnu? He is the one who is all-pervasive. Vishnu and Brahma are synonymous with the Atma.

Atma is derived from the root word Ahas, meaning day time. Ahas dispels darkness of ignorance. Therefore, the cosmic form is described as the Effulgent One.

This Brahma is not limited to a specific name and form. It is also referred to as Brihat, meaning all-pervasive. One has to follow the truth to attain the Effulgent One. Yath drisyam thannasyam (all that is seen is bound to perish.)

Asthiram Jeevanam Loke,

Asthiram Yauvanam Dhanam,

Asthiram Dara Puthradi,

Sathyam Keerthi Dwayam Sthiram.

Only truth and good name are permanent

Life in the world is impermanent. So are youth and wealth.

Wife and children are also not permanent. Only truth and good name are permanent and remain forever. That is why Brahma is referred to as Sathyam (Truth).

Inanam (wisdom) emerged from Sathyam. Sathyam and inanam are all-pervasive. That is why the Vedas have declared, Sathyam Inanam Anantham Brahma.

God is Truth, Wisdom and Eternity.

The embodiment of Truth can be experienced only by following the path of Truth. Truth transcends time past, present, and future.

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Why does God incarnate? To enable man to understand and experience his latent divinity, and unity in diversity. The essence of spirituality lies in visualising unity in diversity. This is the goal of human life.

The Atma is the same in all irrespective of their name, country, and life style. This Atma is referred to as conscience, which permeates the body from top to toe. The goal of spirituality is to realise oneness of the Atma in all.

Man, on account of attachment to body, is oblivious of his innate divinity and visualises diversity in unity. This is due to ignorance. God incarnates in order to teach the underlying unity in diversity. Krishna declared, Mamatma

Sarvabhoothantharatma

(I am the indweller in all beings).

Chinmaya is within mrinmaya

Body can be compared to a mirror. This mirror (body) is made of clay. This body, mrinmaya (made of clay) has to be transformed into chinmaya (one of awareness). No spiritual practices are required to do so. Realise the truth: chinmaya is within mrinmaya.

But you are not making any effort to realise the true nature of yours. Ash covers the neglected embers. The embers can be seen only when the ash is blown away. Similarly, the Atma, which is inherent in man, can be seen only when the ash of ego, anger, desire, and body attachment is blown away by chanting the name of the Lord.

Body attachment gives rise to ego in man. Success eludes one who is egotistic. Egolessness is true humanness. There is no trace of ego in man at the time of birth, but it develops as he grows up. Feelings of I and mine are responsible for man's bondage. Man will enjoy bliss only when he gets rid of ego and attachment. Bliss cannot be achieved through any other spiritual practice. Spiritual practices confer only temporary Sathya Sai Speaks, Volume 31 444

mental satisfaction. Only awareness of the Atma is true and eternal. We should develop this awareness more and more.

The final goal of life is to attain the Atma

As pointed out by Bozzani (previous speaker), each individual should question himself, who am I? On the contrary, each one asks who are you? which is information-oriented.

No gain accrues from acquiring this information. What is required today is transformation, which can be effected by questioning oneself who am I?

Once you know the answer to this and reach the state of transformation, you need no further spiritual practices. This is possible only when you control your mind. Sage Patanjali has enunciated the same: Yoga chitta vritti nirodha (controlling thoughts and aberrations of the mind is true yoga). Yoga does not mean physical exercise. Yoga means to unite with the Atma. There is no greater happiness than being one with the Atma. But today, no one is making any effort to attain the Atma, the final goal of life.

The senses are above the body, the mind is above the senses, the intellect is above the mind, and the Atma is above the intellect. Man does not travel even up to the level of the intellect. He travels only up to the level of the mind. Since man

is unable to control his mind and senses, he is subjected to confusion and depression. As a result, he forgets the Principle of the **Atma**.

Body, which is made up of the five elements, is transient and may perish at any point of time. Attachment to body brings in attachment to money, which leads to multifarious attachments. Today, people value education and money more than anything else. Money and education by themselves are not bad. Good or bad lies in their **utilisation**.

Water by itself is colourless, but it assumes the colour of the container in which it is poured. Similar is the case with **Sathya Sai** Speaks, Volume 31 445 money and education; their value depends on the nature of the person who has acquired them. Good and bad are the reflections of our mind, they do not exist in the persons around. Defect lies in vision, not in creation. So, purify your vision and sanctify your heart. Only then you can experience unity in diversity. Serious clarification for doubts

I have received letters from delegates to this conference seeking clarification of their doubts. What is the root cause of doubt? It is the absence of total faith. Jesus had a disciple, Thomas, who doubted everything he came across and was appropriately

called doubting Thomas. In the path of spirituality, doubts do arise at times, even though one may have faith in God. One of the doubts is this:

Did Jesus really declare that He was the Truth, the Path, and that none was superior to Him?

Enquire into the truth yourself. Jesus was never egotistic at any point of time and never made any such declarations. There was a tax collector who recorded the conversation between Jesus and the fishermen. It was during one of those conversations that Jesus assured them that He would take care of them, but at no point of time did he mention with a sense of ego that He was the only One and the ultimate One to protect them. He did this only with a view to increase their confidence and enthuse them into action.

At the time of divine birth, three wise men visited Jesus in the manger. One of them, looking at child Jesus, remarked; He looks as though he was a Messenger of God. The second wise man exclaimed that the child looked as though he was the Son of God. The third wise man disagreed with both and concluded that He and God were one and the same. These three statements have been interpreted in varied ways.

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Jesus had no trace of ego in Him. He was filled with compassion at the sight of the meek and the afflicted. **Paul** opposed Jesus in all matters from the very outset. Once Jesus appeared in the dream of **Paul** and questioned him, What harm have I done to you? Why do you criticise Me so? This caused **Paul** to ponder and realise that his ignorance and ego blinded him to reality. Thereafter he became an ardent disciple of Jesus.

In every age, every noble soul had to put up with criticism. People always have mistaken notions about good and bad. If only we understand the truth in the Bible, we will come to the conclusion that there was no fault in Jesus at all. Jesus always aspired to put people in God consciousness. At the time of crucifixion, Jesus prayed: **O** Father! What sin have I committed? Why am I put to suffering thus? When Mother Mary stood crying at the foot of the Cross, an ethereal voice was heard. All are one, My dear Son; be alike to everyone. Do not give room for any constriction of thought In the **Bhagavad Gita**, Krishna declared, **Chaaturvarnyam mayasrishtam** (All the people of four **varnas** were created by Me). What is varna? Varna means colour, but it has been misunderstood to be caste. Therefore, do not make any distinction based on colour. The four colours are: black, yellow, white, and red. The Negroes and the **Bharatiyas** (Indians) are black in complexion. The Japanese and the British are white in complexion, while the Chinese are yellow and the Russians are red.

What God has declared is broad in nature and not narrow. Do not give room for any constriction of thoughts. You may be a Christian, a Muslim, a Hindu, or a Zoroastrian, but you must consider yourself to be a child of God.

Jesus said that He was persona, meaning that He was the spark of the Divine. This Roman word has been translated by **Sathya Sai** Speaks, Volume 31 447

the British as Person. Persona originated from the Roman language. Persona means that which is sacred. Since man has divinity inherent in him, he is called a person.

In Hindu scriptures, e.g., the **Puranas**, the Vedas, the **Sastras**, and the **Ithihasa**, this has been declared as **Purusha. Yallabdhwa Puman Ichcharamo Bhavathi Trupto Bhavathi Mattho Bhavathi Atma Ramo Bhavathi** (After attaining That, man gets total satisfaction, fulfilment, ecstasy and bliss). It means God is in everyone. We should visualise this unity in diversity and try to experience it. Consider this as the chief goal of **Sathya Sai** Organisations.

You should not give rise to differences or hatred of any sort. There is only One that is present in all. If you realise this Truth, that in itself would be spirituality in practice. Practice is more important than publicity.

Experience the divinity in various names and forms There are two mikes in front of Me. There is one mike in front of the translator. The words that emanate from the mikes may differ, but the underlying sound principle is the same. Similarly, we must experience the divinity in various names and forms.

Words that emerge from the heart constitute expansion talk. Some people speak only from lips in order to suit the situation. Such words constitute contraction talk. Such contraction talk is equivalent to death. People who indulge in such contraction talk have no connection between their speech and

heart. When all that which is in the heart finds expression in speech, that is termed as expansion talk.

Those who speak from the heart speak the truth; others, whose speech does not come from the heart, speak untruth to suit the occasion. Your words should emanate from the heart. This is possible only when there is complete confidence in the Self. One with total conviction does not give room for doubts.

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The enquiry into the fact whether that which is applicable to others is applicable to individual self also constitutes a search for Truth (**Sathyanveshana**). One may ask why there should be a search for Truth, when Truth is all-pervasive.

In each human there is the dual aspect of truth - untruth; righteousness - unrighteousness; and nonviolence - violence. There is an example to illustrate this. Suppose you have pure 24 carat gold with you. After some time, you add copper to it. Later you add silver to it, and then aluminium and brass. As and when new metals are added to the gold, its true nature

undergoes

a change and it loses its value.

Today man is undergoing such a change. When he is a child, he is pure. As he associates himself with others, he acquires violence and nonviolence, righteousness and unrighteousness, truth and untruth. This is the root cause for the cycle of birth and death.

When you are one with the Self, there is no scope for birth and death. Body attachment, educational and monetary attachment reduce the Self to the present state of man. Man thus forgets his true nature. Man has to be cleansed by the process of **samskara** (refinement) to get rid of all the bad qualities and regain his resplendent pristine purity.

Man has been acquiring evil qualities such as jealousy, hatred, and ego. Due to such a tendency, man destroys his very human nature. Do not let it be debased by evil tendencies. We have to foster our faith firmly. Only pure gold should be mixed with pure gold and truth should be mixed with truth. Similarly, one should join good company and run away from the bad company, which is harmful.

Tyaja Durjana Samsargam,

Bhaja Sadbu Samagamam,

Kuru Punyamahorathram,

Smara Nithyam Anithyathaam.

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Run away from bad company;

Join the good;

Do meritorious deeds day and night; and

Ponder over what is permanent and what is transient.

Quality should be preferred to quantity

Some may appear very pious through their words and deeds, but if you observe their behaviour, it is demonic in reality.

Do not have faith in such people, and do not lose your purity.

Impure gold of this nature is increasing. You must become

pure gold. Even a small quantity of pure gold is better than a mound of debased gold. Quality should be preferred over quantity. Half an acre of fertile land is better than ten acres of barren land, so that you can grow crops on it.

Man today is proceeding on the wrong path. You need not follow anybody. You should follow your conscience, which is your master.

Follow the Master,

Face the devil,

Fight to the end,

Finish the game.

Your duty is to follow the four **E**s. Since you respect and follow the words of those who have disharmony in their thought, word, and deed, you tend to forget your Swami, your true Self. This situation is of your own making. Follow your conscience.

I never force anybody to do anything. What is the reason?

The reason is that one has to follow the dictates of one's source, conscience. Force connotes external imposition. Source relates to the **Atma**, which is verily love. So, cultivate love.

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This is the answer to the first question about Jesus. Jesus said, all are the embodiments of truth and purity, all are children of God. His teachings were based on such broad-minded feelings. He emphasised the need for refraining from hurting others.

Dreams are reflections of the subconscious mind

The second question raised is this:

Swami appears in the dreams of many persons. Why

Swami **doesn't** appear in my dreams?

It is naive to think in such a manner. You cannot have such dreams as and when you would like to. You think of many people, but do they all appear in your dreams? No. It is a mistake to think that Swami does not have compassion on you just because He does not appear in your dreams. Dreams are nothing but reflections of the subconscious mind. Swami appearing in dreams is very auspicious.

Now I will explain the different types of dreams. Sometimes you experience nightmares, and at times you experience dreams that fill you with happiness. All these dreams occur because they are accumulated in your subconscious mind. It is good that they find expression in dreams. Dreams are the reflection, reaction, and resound of that which is within you.

The same does not apply to the dreams in which Swami appears. Swami appears in dreams only when He wills it and not when you want.

The Mohammedan musician who performed yesterday had not seen Me on any prior occasion. I asked him, Son, do you remember that when you met with a car accident in America I appeared before you at that very instant?

Hearing this revelation, he exclaimed, **O** my God! and shed tears of joy. The same night, I appeared in his dream and

told him that he would be coming to **Puttaparthi** for the **ensuSathya Sai** Speaks, Volume 31 451

ing Birthday celebrations. It happened accordingly; he came here yesterday.

There are certain confusing dreams in which your feelings play an active role. You may be seeing Swami but at the same time your feelings get mixed up and cause confusion. You may see yourself in **Puttaparthi** at one point of time and in America in the very next, so on and so forth. These dreams are not willed by Swami. These result from indigestion and improper food. Dreams that are willed by Me are very clear and give no room for confusion or doubt. I come to you and convey what I want to in the most direct manner.

Swami's grace is very much there on one and all whether He appears in their dreams or not.

Work with the conviction that you and God are one

The third question:

Everyone is undertaking spiritual practices, but I am unable to do so for lack of time. Due to my preoccupation with my business and profession, I am unable to think of Swami and participate in service activities.

It is a big mistake to think on these lines. There is no need for a specific time and place to think of Swami. Discharge your duties sincerely with the conviction that everything is Swami's work. Work is worship, duty is God.

You do not need to sit and chant **Sai** Ram repeatedly.

Sarva karma **Bhagavad preethyartham** (do all acts with the feeling that they are for pleasing God.) That is the greatest **sadhana** (spiritual exercise). Suppose on a Sunday, you sat for meditation. But could you concentrate even for a minute? So, instead of wasting your time in meditation devoid of concentration, it is better to attend to your household work. **Karmanubandheeni manushyaloke** (human society is bound by karma (action).)

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What is karma and what is its inner significance? Karma does not mean sweeping the roads and serving the sick. Vibration is karma. Even your breathing process, batting your eyelids, eating, sleeping, reading can be termed karma. Life without karma is impossible even for a moment. Life will be sanctified only when you do all karma (actions) to please God. Do not make any distinction between God and yourself, His work and your work. Work with the conviction that you and God are one. Then even a small work will assume magnificence. Greatness lies in small things. No doubt, sweeping the roads and visiting hospitals are good deeds but they in themselves do not constitute service. Discharging one's duty properly is true **sadhana**. In the name of **sadhana** or spiritual practices, if you neglect your office work and if your work is not commensurate with the salary you draw, then it would amount to cheating the government. True service lies in discharging one's duty properly. Hence, service can be done even in office.

Any work undertaken without discriminating it to be a personal work or God's work would become service. Suppose you work in office for eight hours and you need six hours for sleep. Then what do you do in the rest of the time? Never give an excuse of lack of time.

Set aside sufficient time for spiritual practices

There is a small story. A devotee wanted to know his life span so that he could set aside sufficient time for spiritual practices. He prayed to God to let him know his life span. God replied that he was given 80 years. The devotee felt happy, but he continued, Out of 80 years allocated to me, 20-25 years will be spent in studying and playing. The next 25 years are required for family and household activities. The next 25 years are needed for planning my future and for the well-being of my children. So, I am left with practically no time for spiritual **Sathya Sai** Speaks, Volume 31 453

practices. Therefore, **O** Lord! Grant me 20 more years so that I may think of You and attain You.

God laughed and said, **O** mad man! Do you need 20 years to attain Me? Even two seconds are enough. How long does it take to put on the switch to get light? Not even a second! Granted that you need 20 years to think of Me wholeheartedly, what is the guarantee that you will not use it for other activities? It is nothing but laziness. Slow and steady wins the race.

Even a second spent in contemplation of Me with a steady mind is enough to draw you to Me. Do not waste time; Time is God, time waste is life waste. Proper **utilisation** of time is true spiritual practice. Consider time as the very form of God and your life will be sanctified. Some people lament saying that they do not have enough time to contemplate on the Lord. Whoever has raised this point is lazy by nature. Once you give up laziness, you can easily tread the path of sacredness. Laziness is rust and dust; realisation is best and rest.

God is everywhere

The fourth question raised is:

Being in a foreign land, we are unable to do Swami's work. So, we want to come and stay in **Bharath** to serve Swami wholeheartedly.

This is another sign of laziness. To do a service activity can there be a distinction between a foreign land and Motherland? God is everywhere. Whether the service is done abroad or in **Bharat**, it does not lose its significance. It is utterly selfish to come to **Prashanthi Nilayam** to do service activity. You may come after retirement for service at **Prashanthi Nilayam**. But now you have your own duties to your children, for their education and career. If you were to come here without fulfilling the same, you would begin to develop frustration after some **Sathya Sai** Speaks, Volume 31 454

time. Don't come now. It is better that you stay in your place and serve. Swami does not expect any service from anyone. Many of my boys are here, but I attend to My own work. They all aspire

to do service to Me. Only a few noble souls have the opportunity to serve Me. Others, for this reason, should not get disheartened. Attend to your own duty. That is service in itself.

I am 73 years. My legs, hands, eyes are in perfect condition.

I attend to My own work. So, serve those who are incapacitated and weak. This can be your service to Swami.

You may wonder that Swami may suffer from leg pain as He moves around much. Let Me tell you, I have never suffered, nor will I ever suffer. Only when I take upon Myself the suffering of others do I appear to be suffering; otherwise this body does not have any suffering. I call **Dr. Alreja** to check the blood pressure. He always replies, Swami! Normal, perfect normal! 120/80. Not even that, it is 117/78, which is absolutely correct blood pressure. Then I ask him to check My pulse. Normal pulse rate is 70. But not so with Me. My pulse is always 68 perfect normal. I may move about or speak for a long time, but My blood pressure does not increase.

Three qualities keep My body perfect. They are: Purity, Patience, and Perseverance. None of you ever need to serve Me. You may perform your own duties and look after the welfare of your family.

Do your spiritual practices with a steady mind

The fifth question:

How are we to clear the debts of the consequences of our actions?

In order to be free from the consequences of your **karmas**, you have to use the medicine of Love. There is nothing greater than Love. Love God wholeheartedly. All the effects of your **Sathya Sai** Speaks, Volume 31 455

action will be nullified. All your diseases will be cured. If it does not happen so, you should not think otherwise. But, if you pray wholeheartedly, it would come to pass.

Some people sit for prayer in the **puja** room chanting **Sai** Ram. Suddenly their mind wanders toward the washerman, and they enquire if he has brought the clothes. If you are really chanting the Lord's name wholeheartedly, why should the mind go to the washerman?

Some others sit in meditation but are easily distracted by the smell from the kitchen. If this is the nature of your spiritual pursuit, how can it be termed as a prayer to the Lord? All your spiritual practices are done with a wavering mind. Do them with a steady mind. You are bound to reap the fruits.

You may undertake any type of spiritual pursuit, but love wholeheartedly. Love can eradicate any type of disease and act as a panacea for all afflictions. You must, in the first instance, develop love. This can be possible if you believe that God is the embodiment of Love. How can you develop love when you do not believe that God is the embodiment of Love?

Love is the perfect medicine. If you were to put a plant in a tin and water it, the plant would die in due course of time; but if you were to plant the same in the soil and water it, the plant would grow into a fine tree. Similarly, God's name and form

should be implanted in the soil of your heart and nurtured with water of love. This will ensure good results. If one cultivates love, one need not undertake any other spiritual pursuits.

Undercurrent of divinity is the same in one and all

The sixth question is very strange.

In our **puja** room, we have photographs of **Rama**, Krishna, Shiva, and Jesus. We also keep Swami's photograph amidst them. Is it right or wrong?

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Once you are convinced that all forms are of one God, why should you fear to keep any particular photograph? You may worship **Rama**, **Eswara**, Jesus, Allah, **Zoroastra**, or **Sai**! Develop the feeling that all are one.

I often give a small example. In **Bharat**, there are various types of sweets, **viz., godum halwa, badam kheer, gulab jamoon, jilebi, laddu, mysore pak**. Though their names and forms are different, the sugar in all of them is the same. You may worship **Rama**, **Eswara**, Vishnu, Allah, Jesus, or **Sai**. But, you should realise that the undercurrent of divinity is the same in one and all. Then the difference of name and form will not affect you in any manner.

If you do not like other gods, you can remove their photographs and replace them with those that you like. If you do not like **Sai** Baba's or **Rama**'s photograph, you may remove the same. But this will not serve any purpose. What is essential is recognising unity in divinity.

Story for recognising unity in divinity

Here is a small story. A student was to appear in an examination.

He was weak in mathematics. Since the exam was the next day, he worshipped Swami and went for the exam. He failed in mathematics. With the result he removed Swami's photo in the altar and placed it in a cupboard.

The second day, he had Mathematics Paper Part **II**. That day he worshipped **Rama**'s photograph. He fared even worse.

The third day, he was to go for the accounts examination. Thinking that Mother Goddess would be more benevolent compared to other gods, he brought **Devi**'s photograph and did **puja**. That day, he could not even understand the questions in the examination. He came back and put this photograph also in the cupboard.

Fourth day was Accounts Paper, Part **II**. Realising that **Vinayaka** is the remover of all obstacles, he brought incense

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sticks and coconut and garlanded the idol. When he lit the incense sticks, the smoke began to waft toward the cupboard in which the discarded photos were placed. Then he thought, I brought incense sticks for **Vinayaka**; why should I let the benefit of the fragrance be experienced by these gods **Rama**, **Sai** Baba, and **Devi**, who have betrayed me? He went into the house and brought a piece of cloth to tie the nose of **Sai** Baba, **Rama** and **Devi**. Having assured himself that the fragrance would not reach them, he sat down for prayer.

At that very moment, Sai Baba, Rama, and Devi appeared. He was amazed and questioned the deities: How is it that you did not appear when I worshipped you and now that I have punished you, you have appeared before me?

Sai Baba replied, Son, till this day you had limited Me to a picture. Today you have got the feeling that this photo is a living entity, so you tied a cloth around the nose to prevent the fragrance from reaching Me. The photographs will not help you. Picture will remain a picture. You may worship picture as God, but not God as a picture. Today, you have begun to believe the picture as God Himself and tied the cloth. So, I have appeared before you.

Worship of God as a picture

Nowadays, we worship God as a picture. It is only when we take picture as God in form that our desires will be fulfilled. It does not matter what form you worship or what name you chant. Realise that all names and forms are His. Nothing is wrong with any name. All are the forms of the same Godhead. You may even worship your own parents.

Mathru Devo Bhava,

Pithru Devo Bhava,

Acharya Devo Bhava,

Atithi Devo Bhava.

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In such a case, how can you have doubt about various forms of God? At no point of time, you should entertain doubts regarding God. God is God. Never comment or criticise the names or forms of God. Have any photograph and chant any name. God is one; Truth is one. Ekam Sath Viprah Bahudha Vadanti (Truth is one, but scholars refer to it by many names). Do not go about changing photographs. Have the photograph of your choice and worship.

Do unto others what you do unto yourself

The seventh question:

In the worldly path, which spiritual practice will satisfy Swami? I am ready to do the sadhana that pleases Swami. There is only one answer to that. I do not advocate any specific sadhana. Consider all people to be the forms of Divinity. Have faith that God is in all. That pleases Me the most. Refrain from doing that which causes grief to others even if it were to give you happiness. Do unto others as you would like to be done by. Help ever; Hurt never. Help everybody. Do not harm or hurt anyone. Do not develop ill feelings toward anybody. Even if people were to hurt you or curse you, do not refrain from loving them. This is the main point of Swami's teachings. That is what Swami expects of you.

There are people, who do not worship Swami. Some worship and some others criticise. I remain unaffected by both. I do not take note of any of these. I continue to love all. Each one has to bear the consequences of their actions.

If you do good deeds, you would reap good results, and bad results if you have done bad deeds. Realise this in the first

instance and act accordingly. I do not hate anybody. I do not doubt anyone. I love even those who do not believe in Me. That is My nature.

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Some tend to doubt My power because I repose faith in them, though they themselves do not have faith in Me. That is a mistaken notion. My Love is the same for all. I desire that all be blissful.

Even if you were to hate Me, I shall love you

Water is colourless, but it assumes the colour of the bottle in which it is poured. Good or bad are within you and not in Me, and they shall never be in Me.

I am always for the maxim, Loka samastha sukhino bhavanthu (May the whole world be happy). Even If you were to hate Me, I shall love you. That is My nature. That is the divine quality. You may worship Me today and censure Me tomorrow, and vice-versa. When drunk, one talks in a certain manner, while when sober, in another. When you are deeply drunk with worldly desires, the mind oscillates from one side to another. But one who is filled with wholesome and unsullied love remains the same under all circumstances.

You may forget Me, but I will never forget you. I am always with you, in you, around you, and above you. People who are in divine proximity are extremely fortunate. It is a culmination of the merit acquired in various births. It has not come in this birth. Therefore, do not waste your energy brooding over what pleases Swami and what displeases Him. Do not entertain such doubts. I am pleased with whatever you undertake with purity of heart I desire only the purity of your heart.

With pure love in your heart, you may undertake any type of service. Have total faith in Swami's words, implicitly obey His commands.

I do not misguide anyone at any time. Whatever I say is for your own good. Whatever I tell, whatever I do is good for you; not for Me. I do not have any work of My own. Everything is done for your sake.

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On no account should you entertain the thought that I do not have love for you. Fortunate people get a chance to undertake sacred deeds in close proximity to the Divine. But those who do not get such an opportunity should not entertain any jealousy that others have received what they have not. The most incurable disease of all is jealousy. Cancer may have a remedy, but not jealousy. Cancer may be canceled, but jealousy has no remedy whatsoever. Jealousy would frustrate and depress one to such an extent that one would perish in the process.

Teach good virtues to children

Embodiments of Love! Members of Sai Organisation should develop broadmindedness without giving room for jealousy, hatred, and ego. Consider all as brothers and sisters

and immerse yourselves in bliss by doing service.

Today, you have resolved to bring change in the education system. Education is very essential. It can neither be stolen by thieves nor burnt by fire nor diminished by sharing with others. Education always grows. Share this eternal wisdom with one and all. Practise all that you have learnt. Teach good virtues to the children, Son! Do not study for money. Affluence, friendship, and physical strength are of major importance in a worldly sense. But money is here today and gone tomorrow. Money comes and goes. A friend may turn into a foe in a day. You are strong today, but you may become weak tomorrow. However, your virtues will never desert you. Develop that permanent character which does not desert you. Develop sacred virtues.

Enter society with noble virtues. Help everyone. Do you know why the hands are given? Is it for eating? It is for helping others! Charity is the ornament for hand. Do you know why the throat is given? Not to sing cinema songs! Not to criticise or blame others, but to chant the name of God. That in itSathya Sai Speaks, Volume 31 461

self is the beautiful necklace. Wear that necklace and sanctify your throat. Do you know why intelligence is given? Is it for becoming egotistic? It is to ponder over the means of contemplating on Divinity and reaching and experiencing the same.

One must engage each limb and all senses in sacred activities. Be good, do good, and set an ideal

Embodiments of Love! Delegates from 180 countries have assembled here. All occupy exalted positions. If you tread the right path, you can mould thousands of people in turn. Officebearers should be very careful, because if one office-bearer goes wrong, many people can go astray. Help ever; Hurt never. Be good, do good, and set an ideal; then all would follow the ideal path. Without practising, if you were to tell others, it would be of no avail. If you are unable to follow all the teachings, practice at least one or two. That is enough.

Be ideal members of Sathya Sai Organisation and bring about proper development and transform the nation itself. I do not desire for My name to be upheld. I do not require any name or fame. If only I wanted, the whole world would have been at My feet by now. But I do not want. I want only to help you. Foster the sense of service amongst yourselves. Entertain noble thoughts.

Goldstein said that Swami always gives and does not take anything. Except for one, I do not ask for anything. That which I ask for is your love. I do not desire anything else. Whatever you ask, I will give. But I aspire only for one thing: Love.

Therefore, give your love and accept everything.

Strive to develop and bring about transformation in the system of education. Members belonging to the Organisation should discuss among themselves and do what they consider good. They need not wait for orders from the Centre. In fact, the Centre would be happy to know of such an initiative. What

else can give Me more joy than the news that you do not have

Sathya Sai Speaks, Volume 31 462

any differences, jealousy, in-fights, and are conducting yourselves as brothers and sisters.

Work in accordance with Swami's ideals. This gives joy to Swami. Happiness lies in union with God. That is true happiness. You cannot attain happiness by experiencing worldly comforts.

Leaving aside all differences, you must mingle with each other and undertake service activities. You should not form separate groups. Realise that pain inflicted on others is pain inflicted on Me. If all are united, I shall be extremely happy. If you were to meet someone whom you may have hated, greet him lovingly. You must conduct yourself with love. This is real penance, meditation, japa, and sadhana.

Talk sweetly and smilingly

One should give and take love for love's sake. If you continue this way, the entire country will become happy. We can experience that kind of joy that has not been experienced hitherto in any previous yuga (era).

When you greet others, do so wholeheartedly. Let there be no disharmony in your thoughts, words, and deeds. Talk sweetly and smilingly. This makes all happy. Happy mood, happy face, happy talk, and happy work should be your guiding force. You should not smile artificially; smile wholeheartedly. Forget your past differences and live in the present. This present is not ordinary, it is omnipresent.

Develop unity. There is immense strength in unity. In unity, not only you, but also the country would have a chance to develop. Only love brings about unity. For the past four days, you have been debating and discussing various issues. Keep away all the hatred. Cleanse yourselves. Be pure, be happy. Go back happily.

This is a big workshop. Your body is like a car. All the worn-out bolts, nuts, brakes, springs, and seats have been reSathya Sai Speaks, Volume 31 463

paired and replaced. When you get back to your places fully transformed, people should observe this transformation in you and emulate you. I am teaching you all this prompted by love, so that you also develop love.

24 November 1998

Valedictory of First Overseas Convention of Chairs of Sai Centres

Sai Kulwant Hall, Prashanthi Nilayam

45

Sacrifice leads to immortality

Adored by the Muslims as Allah,

As Jehovah by the Christians,

As the lotus-eyed Lord Vishnu by the Vaishnavites,

And as Sambhu by the Saivites,

God is worshipped as the one Supreme Self,

Who confers health and wealth.

People may worship God in various names and forms,
But the very same God responds to the prayers of all.

[Telugu Poem]

Embodiments of Love! Everyone is aware of the fact that human life is highly valuable, noble, and sacred. Keeping in view the welfare of society, the alumni of **Sri Sathya Sai** Institute of Higher Learning, **Anantapur**, calling themselves Messengers of **Sathya Sai**, are undertaking many service activities.

First and foremost, one has to understand the true meaning of the term messenger. Every human being is a messenger of **Sathya Sai** Speaks, Volume 31 465

God. Everyone is born in this world by the Will of God. Only constant enquiry will reveal the reason behind God sending His messengers to the world.

Man's foremost duty is to make the stream of Divine Love flow to one and all.

Man is born not merely to live for himself.

Only by dedicating his life

to the service of the society will he

ennoble himself and achieve self-satisfaction.

God has sent man to this world

to practice and propagate this message.

Of what avail is human birth if man remains

like a lump of clay without serving the society?

[Telugu Poem]

All are messengers of God

Having taken birth as a human being, one has to realise the divinity within. The primary duty of every individual, as a messenger of God, is to practice and propagate the principles of truth, love, and peace and to experience the bliss and share it with others. The one who propagates the worldly, fleeting, and ephemeral matters cannot be called a messenger of God.

When Jesus was born, three Arabian kings came to see Him. They were overjoyed on seeing the new-born babe.

While returning, the first king said to Mother Mary, Mother, you have given birth to a child who loves God.

The second king said, Mother, you have given birth to a child who will be loved by God.

The third king said, Mother Mary, your child is not different from God; both are one and the same.

Once we understand the inner meaning of these three statements, we will know the truth. The one who loves God is the Messenger of God. The one whom God loves is the Son of **Sathya Sai** Speaks, Volume 31 466

God. The one who understands the principle of unity becomes one with God.

Today, there are only a few who are propagating the message of God, but the majority of the people are doing just the opposite. Having been the recipient of divine love, man should propagate the same principle to his fellow men. This is what Jesus proclaimed at the time of leaving his mortal coil, All are one, my dear son! Be alike to everyone.

Give up body attachment. The body is bound to change and will ultimately perish. God is the embodiment of Truth. Truth is that which does not change in all the three periods of time. One has to follow the path of truth to propagate the Principle of Truth and Divine Love. God loves those who follow the path of truth. Jesus propagated the divine message of Love. He said, Death is the dress of life. So, He said, one has to give up body attachment and develop attachment to the spirit. Body is like a water bubble. It is merely a vesture of the individual soul.

Every activity of man should reflect the divine message

The culture of **Bharat** (India) declares, **Deho Devalaya**

Proktho Jeevo Deva **Sanathana** (Body is the temple of God and the indwelling spirit is eternally divine). The ancient and eternal Divinity assumes human form in order to show the Path of Truth to man. Just as the son is the rightful heir to the father's property, man has equal claim to God's property of love, truth, forbearance, peace, and empathy. The Principle of Love is supreme. Love is the underlying principle of all human values. Love is God, live in love.

Every human being is a messenger of God. Man should not waste his life in merely eating, drinking, and sleeping. In fact such a life is a blot on human nature itself. Every activity of man should reflect the divine message. Unfortunately, this is not the case today. Some people claim that they have dedicated **Sathya Sai** Speaks, Volume 31 467

their lives to the mission of God. But in reality it is not so.

They are wasting their precious time in materialistic pursuits. There is nothing wrong in studying, doing jobs, and earning money provided they are done in the right spirit, which is beneficial to one and all.

You see many people suffering. In what way are you helping them? Jesus opposed the practice of animal sacrifice in Jerusalem. As a result, he had to face strong opposition. People who help mankind are put to harm.

The dualities of life such as pain and pleasure go hand in hand.

Pain and pleasure coexist.

It is impossible to separate them.

Pleasure does not exist separately.

The fructification of pain is pleasure.

[Telugu Poem]

This message of truth must be taught to the entire world.

Without pain, one does not realise the value of pleasure. The value of light can be realised only when there is darkness. This was the teaching of Jesus.

One has to overcome difficulties to be successful in life.

Give happiness to those who are suffering. Consider every activity as God's work. Right from birth, man has been experiencing pain and pleasure. But, he is unable to realise that there is happiness in pain. What type of happiness? Is it related to the body or the mind? No. It is related to the **Atma**.

Peace is essential for man at all the three levels: body, mind, and spirit. This is the reason we chant **santhi** (peace) three times. Man can attain peace at these three levels only by developing love for God.

The one without love for God will never be peaceful. All worldly pleasures are fleeting momentary. The same sentiment was echoed by **Sankaracharya**:

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Ma kuru dhana jana yauvana garvam

Harathi nimeshath kalah sarvam.

Do not be proud of your wealth, progeny and youth.

The tide of time may destroy them in a moment.

What is happiness? Is it sitting in an air-conditioned room or partaking of delicious food? These confer happiness only at the physical and mental levels, not at the level of the **Atma**.

True happiness is that which is related to the **Atma**. You should not be afraid of difficulties; they are passing clouds. Do not waver. Follow the heart, which is steady and unwavering. Unity of head, heart, and hand is essential for man. This is the true significance behind the Christians making cross sign. Install God in your heart. Contemplate on Him and undertake good deeds. Consider every activity as God's work and act accordingly.

Merely feeding the poor and distributing clothes to the needy do not constitute **seva** (selfless service). Along with this, one has to cultivate love, which is eternal. Right from dawn to dusk all our actions should be suffused with love.

Start the day with Love,

Fill the day with Love,

Spend the day with Love,

End the day with Love.

This is the way to God.

There are very few who **publicise** this message. It is not enough if you call yourself a messenger; you have to spread the divine message. Fortunate are those who pay heed to God's words. Whether people listen or not, discharge your duty of spreading His message.

Many people call themselves devotees without understanding the meaning and significance of the term devotion.

Devotion does not mean performing rites and rituals. True devotion lies in obeying the command of the Lord and spreading

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His message. In spite of innumerable difficulties, King

Harischandra never swerved from the path of truth.

One has to worship God both in times of pain and pleasure.

Unfortunately, due to the effect of the Kali Age, people worship Him when everything goes well but criticise Him in times of difficulties.

When it was ordered that all devotees of Jesus should be crucified along with Him, even His closest devotees, Peter, Matthew, and **Paul**, refused to identify themselves as His followers.

Can these be called true devotees? One should be prepared to sacrifice everything for the sake of God. Under any

circumstances, do not disobey the command of God. That is determination. Determination gives rise to sacrifice, which leads to immortality.

Truth and divine love constitute one's wealth

Na karmana na prajaya danena thyagenaike amrutathwa manasubh (It is only sacrifice, not wealth, progeny, and action, that confers immortality.) If money and health are lost, they can be regained, but if character is lost everything is lost.

Today man is striving hard for wealth and happiness, while neglecting character. Truth and divine love constitute true wealth. If you earnestly follow the path of truth, you will not encounter any difficulties. How can you expect God to protect and confer His grace on you if you do not adhere to truth? True devotion lies in accepting both pleasure and pain with

equalmindedness.

Such a divine message should be passed on to others.

The true message is the message of Love. Share love with everybody. There is no greater wealth than love.

Once, an angel appeared in the dream of John and handed him a book, asking him to read and digest its contents. Here, digestion means putting into practice the essence contained **Sathya Sai** Speaks, Volume 31 470

therein. **Valmiki** described **Ravana** as a fool, though he had mastered sixty-four types of knowledge, because he did not practice what he had learned. **Rama** on the other hand practised what He learned.

Follow the ideals of Jesus

Vedanta says, **Brahmavid Brahmaiva Bhavathi** (the knower of Brahman becomes Brahman himself.) John resembled Jesus in all respects, because he constantly contemplated on Him. As you think, so you become. If you think of God incessantly, you will assume His form.

Prahlada never gave up the Lord's name even in times of adversities. As he surrendered himself to Lord **Narayana** completely, he was protected. When he was thrown into the ocean, the waves assumed the form of Lord **Narayana**. When he was pushed from a mountain top, Lord **Narayana** held him in His arms, and when he was bitten by venomous snakes, the poison became nectar.

Never feel depressed when you are weighed down by difficulties.

God will never impose on you ordeals that you cannot bear. He tests his devotees in various ways. Test is the taste of God. Never fear any test. Be ready to sacrifice even your life for the sake of God. Only then will God protect you.

Initially, **Paul** hated Jesus. One day Jesus appeared in his dream and asked him lovingly, **Paul**, what harm have I done to you? Why do you criticise Me? All your travails are consequences of your own actions. I am not responsible for your suffering.

Paul was transformed and attained sainthood. Thus, Jesus transformed many sinners into saints. Worship Jesus by following His ideals.

Jesus pointed to three stages. The first one is I am the Messenger of God. He wanted to propagate the message of **Sathya Sai** Speaks, Volume 31 471

God. The second one is, I am the Son of God. The son has a claim to father's property. What is the property of God? Truth, love, forbearance, peace, and righteousness are the properties of God. So, man has to strive to attain these qualities. He has to practice, experience, and propagate these virtues. Only then does man deserve to be called Son of God.

The third one is I and My Father are one. This stage is attained when the principle of unity is realised. When Jesus reached this stage, He had no suffering at all. He was always blissful and was prepared for anything. Even at the time of crucifixion, he was smiling, because he realised that He was not the body. Body is bound to perish, but the indweller has no birth and death. Truly speaking, the indweller is God Himself. Jesus understood that the body was merely a vesture and He was the indweller.

Propagate Swami's message to the entire world

You should have the firm faith that you are the Messenger of God. Propagate Swami's message to the entire world. Some people may like it and some may not. Do not bother about what others say, be it yes or no. No and yes relate only to you, but for **Sai** everything is yes, yes, yes.

There are no defects in God. All words and deeds of God are perfect. You see the reflection, reaction and resound of your feelings. They are psychological in nature. God always gives good alone. Understand and experience this truth. Matthew was a tax collector. He would meet fishermen regularly and enquire as to how they acquired faith in Jesus. Thomas used to doubt the divinity of Jesus. Such doubting **Thomases** are on the rise in this Age of Kali. Never be in the company of such people. God is like fire and you are like coal. When coal comes in contact with fire, coal becomes one with **Sathya Sai** Speaks, Volume 31 472

fire. Similarly, when you come in contact with God you become one with Him. Have total faith in God.

Embodiments of Love! All are messengers of God. All are embodiments of love. There is nobody without love. But you are misusing it by diverting it to worldly relations. No doubt, you need to take care of your wife and children. But that is not all. God alone is important.

Zero gains value when one precedes it. Moon is zero, sun is zero, world is zero, only God is the Hero. Everything comes to nought in the absence of this Hero. A hero becomes zero if he forgets God. Have total faith in the Hero, God. Never give scope for any doubt. Then you are bound to be successful. Jesus experienced and propagated this truth.

Divine proximity, the greatest wealth

The term Christmas was derived from the Roman language.

Truly speaking, Christmas falls in the month of March, not in December. Since it is very cold in December and people

are confined to their homes, they utilise this time to celebrate Christmas. Actually, Jesus was born in the month of March. With the passage of time, this fact has been distorted and misrepresented in the Bible.

Munde munde mathir bhinnah (Opinions vary from person to person). Each one interpreted the Bible in their own way. Some wrote that Jesus was never born. Some wrote that it was the brother of Jesus who was crucified, not Jesus, and that He was in Japan at that time. This is all imagination. Jesus is Truth.

When Jesus was a small boy, His parents took Him to Jerusalem to attend a fair. After some time, Mother Mary, not finding her son Jesus by her side, believed that He had lost His way in the crowd and searched for Him frantically. Ultimately, she found Him listening with rapt attention to the sermon of **Sathya Sai** Speaks, Volume 31 473

the priest in a temple. That scene reminded her of the prophetic words of one of the Arabian kings, who visited Jesus at the time of His birth, that He would love God. She hugged her son and shed tears of joy. Jesus said, Mother, you can find Me in the company of God, but you have been searching for Me elsewhere. I consider divine proximity as My greatest wealth. How can you search for God, who is all-pervasive?

There is a profound message in this. Man is in search of God without realising that He is all-pervasive. He is the embodiment of love and can be attained only through love. When you realise that you are with God, for God, from God, you will find God everywhere. Strengthen the feeling that God is in you, with you, above you, below you and around you.

How can you search for God, who is all-pervasive? Saint **Thyagaraja** expressed the same feelings in a song, **Nenendu Vedakudura Rama...** (**O** Lord **Rama**! Where am I to search You?) You are my only refuge. I cannot live without You, so saying he jumped into a river.

To his joy, he found the idol of Lord **Rama** in the river. **O Rama**! You are so great and compassionate; you are with me always. Not realising this truth I have spent my life in total ignorance. He extolled **Rama** in manifold ways and expressed his feelings in a song, **Raara Maa Intidaaka...** (**O** Lord! Please come to my residence).

Only an ardent devotee can understand and experience the bliss of oneness with God. Sugar tastes bitter to a person suffering from malaria. The defect lies in their tongue, not in the sugar. So is the case with a person immersed in worldly desires. He cannot experience the sweetness of Divinity. Have the firm conviction God is in me, with me, around me, behind me. When you think on these lines, you become divine. Never entertain the thought that you are separate from God.

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Total surrender earns divine grace

When I distributed saris to the messengers yesterday,

they expressed their gratitude by saying, Thanks, Swami. I exhorted them, Do not thank Me. I am not a third person. Do you thank your mother who serves you food every day? You may thank an outsider from whom you receive a favour, but I am not an outsider. So, never say thanks to Swami. Consider Swami as your own. Only then will you have the right to approach Swami. I do not desire anything from you for Myself, nor do I say or do anything for Myself. I do not want anything except one your love. Even that is not your property; that also is My property.

Love cannot be earned by any means. It is a gift of God. Gift this gift of love to God. Only then you will have selfsatisfaction. That is your duty. The ancients used to pray,
Oh Lord!

I offer you my heart, which is but your gift.

I offer you what you have bestowed on me.

What else can I offer you?

Kindly accept my humble and prayerful salutations.

[Telugu Poem]

A person with such noble feelings is a true devotee and the one of sacrifice.

Extolling one's own devotion to the exclusion of others amounts to being egotistic. Never give scope for ego. Great devotees like Tukaram, Ramadas, and Thyagaraja had to face many ordeals before they could win God's grace. Difficulties are part and parcel of lives of great devotees. God subjects His devotees to tests so that their faith in Him can be strengthened and their hearts are purified. It needs a great effort on your part
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to cleanse a stained vessel. Difficulties are meant for cleansing the vessel of your heart.

When the idol of Rama was taken away from Thyagaraja, he was grief-stricken. He questioned the divinity of Lord Rama. Don't you have the power to solve my problems, or do I lack devotion? Definitely I have devotion, it is only you who lack power. He continued in this vein extolling his devotion and in the process, he became egotistic.

When he sat in meditation, wisdom dawned on him. He realised his folly in doubting Rama's divinity. He reflected, without the grace of Lord Rama, could a monkey cross the ocean? If Rama lacked power, would Lakshmana worship Him or for that matter Lakshmi, the goddess of wealth, serve Him and the extremely intelligent Bharata offer his salutations? **Oh Rama!** Certainly your power is immense. It is because of my ignorance and meanness that I doubted your Divinity. He sought His pardon and surrendered himself to Lord Rama.

The power of devotion

When you purify your heart and surrender yourself completely to God, He manifests instantly. He does not delay even for a moment. This was proved in the case of Ramadas also.

When Ramadas surrendered himself to the Lord completely, Rama and Lakshmana went to King Thaneesha in disguise and

paid the tax on behalf of Ramadas. On being questioned as to who they were, they replied that they were the servants of Ramadas. Thus, we find that the Lord becomes the servant of His devotee, when there is total surrender. This is the power of devotion. There are many obstacles along the path of devotion. Some people accuse, criticise, and censure God in times of difficulties. Each one has to bear the consequences of his own actions. God remains unaffected. God is pure, unsullied and sacred. Let people say anything, be cool and calm. Do not enter into unSathya Sai Speaks, Volume 31 476

necessary arguments with them. It only breeds enmity. Speak softly and sweetly with a smiling face. That will silence the critic. Smile is the best answer to criticism.

When Paul went on accusing Jesus, He lovingly went up to him and gave a pleasing smile. The sweetness in the nectarine smile of Jesus transformed the poisonous heart of Paul. Be always cheerful, even in times of adversities. Always put up a smiling face, never a castor-oil face. Happiness is union with God.

True Christmas in Prasanthi Nilayam

Embodiments of Love! We have been celebrating Christmas every year here. True Christmas is celebrated only in Prashanthi Nilayam, where people of all religions join together to celebrate it. Generally, the Hindus celebrate Hindu festivals, the Muslims celebrate their festivals, the Christians celebrate their festivals, and so on and so forth. It is only in Prasanthi Nilayam that people of all religions Hindus, Muslims, Christians, Parsis, etc. come together to celebrate Christmas. Prashanthi Nilayam symbolises the unity of all religions.

Elsewhere people drink, eat non-vegetarian food, and make merry in the name of Christmas. But Christmas in Prasanthi Nilayam is celebrated in a holy atmosphere. Christmas in Prasanthi Nilayam is a holy day, not a holiday.

Practise whatever you have learnt here, even after you go back to your respective countries. Strengthen the feeling that you are the messenger of God and propagate the divine message far and wide. That is your primary duty. There is no greater service than this. Strive for the welfare of the whole world.

The world is like a big mansion. Countries may be compared to its different rooms. Do not have the narrow feeling that only your country should be happy. Be broad-minded. Pray for the welfare of all nations. On this basis, the ancients
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prayed, Loka samastha sukhino bhavanthu (Let the whole world be happy.) Cultivate love. That is true sadhana.

Yesterday, children presented a magnificent drama, wherein the power of love was depicted. Love can transform even the wicked. It is only a matter of time before the wicked are transformed. Be patient. Develop love more and more.

None can comprehend the divinity and sanctity of Swami.

Twenty years ago, when Christmas was celebrated for the first

time in **Prashanthi Nilayam**, I sang a song:

Love is My form,

Truth is My breath,

Bliss is My food,

My life is My message, expansion is My life,

No reason for Love, no season for Love,

No birth, no death.

If anyone asks you to tell about **Sai** Baba, sing this song. It

will convey the whole message. Tell him, Love is His form

and His life is His message. Develop the feeling of brotherhood
of man and fatherhood of God.

25 December 1988

Christmas Discourse

Sai Kulwant Hall, **Prashanthi Nilayam**

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I

Divinity protects and

safeguards man

If you cannot achieve what you want, do not waver

or get depressed. He is a realised one who is

cheerful in the face of all adversities.

[Telugu Poem]

Embodiments of Love! Students Boys and Girls!

Ekaamsena Sthitham Jagat (the whole universe is based
on one aspect of divinity). Just as the sun's rays do not exist
in the absence of the sun, so also the world cannot exist without
divinity, the primordial basis. Here on this table you find a
flower, a cup, a mike, and a handkerchief. The word is is
used to connote the existence of all these items. Here the emphasis
is on the word is. There is a picture, there is a pot and
there is a person. The word is proves their existence.
This explains the principle of divinity in full. The
shakti (power), **leelas** (divine play), and the effulgence of God
are limitless. The five elements are responsible for the **protecSathya
Sai** Speaks, Volume 32 part1 2

tion and sustenance of the world. The first element, the earth,
is the basis for mountains and hills, rivers and oceans, villages
and cities, and forests. You can very well imagine the immense
power of the earth, which supports all these.

Power of the elements

The earth is endowed with infinite power. Scientists have
discovered that the earth rotates. True. Logically speaking, the
rivers, oceans, mountains, villages, and cities should also rotate
when the earth, the basis, rotates. It is not so in reality. It is
only the earth that rotates. The railway track is the basis for the
train to move. If the track also starts moving, what would be
the plight of the passengers? From this, it can be inferred that
the track is the **adhara** (basis) and the train, the **adheya** (the
object based on it). The table is the basis (**adhara**) for the mike
adheya to rest upon. Make an effort to understand the relationship
between the support (**adhara**) and the supported object
(**adheya**). The earth, which is the repository of all powers
(electrical, magnetic, **etc.**) forms the basis, sustains, and protects
all the objects on it. There is no power that is not present

in the earth. The earth is able to support all the beings on it because of its infinite power.

Seen or unseen, water, the second element, is present all over the earth. It is water that sustains the life principle of humanity. It supports life on earth and is responsible for the evolution of life.

The third element, **agni** (fire), is also all-pervasive. It is present in the form of **jataragni** in the human body. It is this **jataragni** that maintains the temperature of the human body at 98.4 degrees Fahrenheit. There is fire even in the ocean. That is termed as **badabagni**. There is fire even in trees. When two **Sathya Sai** Speaks, Volume 32 part1 3 branches rub against each other, fire is generated. Fire is immanent even in a stone. Fire emerges when two stones are struck against each other. Investigations on these lines will reveal that there is no place without fire.

Similarly, the fourth and fifth elements **vayu** (wind) and the **akasha** (ether) are also all-pervasive. The **akasha** is the basis for all. It is the origin of sound. In fact, all the other elements originated from **akasha**.

Therefore, we can conclude that the divine power, which is omnipresent and omnipotent, is present in all the five elements. When the five elements themselves are so powerful, how much greater the power of God should be! Though the five elements, which are essentially divine, are present in man, he is in quest of divine power, which he feels is present elsewhere. These powers are insignificant for God, who is aware of the past, present, and future. So, make an attempt to understand the omniscient, omnipotent, omnipresent nature of God.

Swami has no body attachment

The whole world is also a conglomeration of the five elements. The world cannot exist in the absence of even one of the elements. Whether you see them or not, the five elements are present everywhere. Here is a small example. Though air is invisible and intangible, it is everywhere. Similarly, divinity is invisible and intangible, yet is omnipresent. Without realising the divinity within him, man becomes egotistic and feels that all his accomplishments are due to his education, intelligence, and physical prowess. But, in reality, it is the divinity that protects and safeguards man at every step from womb to tomb. No one has the power to protect one's own self. It is only the **Sathya Sai** Speaks, Volume 32 part1 4 divine power and divine will that enables man to protect himself. Only divinity has free will, none else.

Whatever God says or does is for the welfare of humanity. God is selfless. There is no trace of selfishness in God. What is the benefit accruing to the sun by rising and setting? None at all. Sunrise and sunset are for the benefit of mankind. It enables man to discharge his duties during the day and rest during the night. Similarly, every act of God is for the benefit of mankind, not for His own.

As **Narasimhamurthi** pointed out, **Kasturi** once urged Me

not to neglect this body in the process of saving a devotee. I replied, This body has come for the sake of devotees and shall be utilised for doing anything and everything for their welfare. Body attachment is human and total detachment is divine. Attachment to the body is responsible for all suffering and misery. Since God does not have any body attachment He does not attach any importance to the suffering of His body. Once He assumes a body, many things are bound to happen to the body. Whatever happens is for the welfare of the whole world.

Students Safety Pleases Swami

Students, both boys and girls, are very good. Students participate in various activities, be it academic or sports, only with a desire to please and satisfy Swami. I am very well aware of this fact. No doubt, students strive to please Swami and make Him happy. But, they do not enquire what actually pleases and satisfies Him and makes Him happy. Will Swami be pleased if you display your valour by jumping through a ring of fire or for that matter from a lorry moving at a high speed? Will it satisfy Swami if you display your courage by doing dare-devil

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stunts on motor bikes like jumping over 10-20 people lying on the ground? I am pleased when you are safe and sound and the audience are pleased and happy with your performance. He is the blessed one who conducts himself in a manner in which neither he is hurt nor others. You should be safe and secure and at the same time desist from activities, which cause apprehensions

in others. This is what I want. I am pleased with **nidarsana** and not with **pradarsana** (exhibitionism). Even a small action done with a heart full of love pleases Me.

What happened on the Sports Meet day?

While returning from **Bangalore** (in the month of December), I instructed the Warden not to bring the boys for the Sports Meet. They attributed various reasons to this word of Mine. There may be many reasons (**karana**) but what I am interested in is the action (**karya**). After coming over here, I told the Vice Chancellor that I do not object to boys participating in various sports and games such as badminton, tennis, volleyball, **etc.** At the same time, I cautioned him to ensure that no harm is caused either to the participants or to the audience during the course of the programme scheduled for 11 January. Students are tender hearted, full of noble feelings and love for Swami. They planned various programmes with a view to please Me. I was very well aware of the impending danger. But, students were not receptive to My words. I felt there was no point in advising them in such a situation. Only when they face the consequences of disobeying My command will they realise the value of My words. Till this moment nobody is aware of what exactly happened on the morning of January 11. They said that the Sports Meet was a grand success. I am also happy when you are successful. Students performed extremely

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well. Each contributed to the success of this event based on his capacities and capabilities

How Swami protected the students

That morning, as I entered the stadium, I spotted two lorries.

Immediately, I could visualise the danger lurking in the corner. I saw the lorries with huge scaffolding placed over them. The boys planned to perform a few acrobatic feats on them. I knew that one of the rods was not fitted properly and was about to give in. If the were to happen, the boys would suffer a major head and spinal injury. I willed the boys should be saved and decided to take it upon Myself.

Prior to this, one boy had suffered a spinal injury and had been admitted to the Manipal Hospital in Bangalore. Without any delay, I arranged for an ambulance to shift the boy to the hospital in Bangalore and gave 10,000 rupees to defray the immediate expenditure. I also ensured that our doctor accompanied him. Parents shed tears of gratitude when they came to know of the love showered by Swami on their son.

The doctor said that the boy would not be able to sit or lie down as his spinal column was badly damaged. I told him, Don't entertain any misgivings. Do as I say. Miraculously, by the time the boy reached the hospital, he could sit. He could sit on the bed in the hospital. He regained sensation in all his limbs, which were numb till then. No danger whatsoever. He was protected because of My infinite mercy and boundless grace. I willed that such an untoward incident should not recur. Once the spinal column is fractured, it is impossible to set it right. All students should be safe and secure. I have repeatedly declared that students are My property. I consider student welfare as My welfare and their happiness as My happiness. I

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never think of My happiness and My comfort. My one concern is that the students should not be disappointed or put to any inconvenience.

A day before the Sports Meet, I had instructed four boys to surround the chariot and keep a vigil. They are also full of love and devotion for Swami. But I noticed that none of them was present at that spot. Nobody is to be blamed. No one does this deliberately. Swami is the very life-breath of the students. I asked for the chariot to be stopped. A senior devotee was driving the chariot with all sincerity, love and devotion. He stopped the vehicle in accordance with My command. Just when I was about to speak to the Vice-Chancellor, he accidentally lifted his foot from the clutch. That resulted in a jerk and I fell down in the chariot. As a result, I suffered injuries on my head, hand, and spinal column. What the boys had to face, I took it upon Myself.

A Glimpse of Swami's Divinity

Many men and women were seated in the gallery, but I took care that none noticed My injuries. I pretended as though nothing had happened. The Vice Chancellor was worried,

thinking that Swami was unable to get up. I knew that any further delay would cause anxiety in the minds of devotees. So, I immediately got up, forgetting the pain, and started blessing the devotees waving My hands. The pain was very severe, and the cut on My hand was so deep as though it was pierced with a knife. Actually the sleeve of the robe covering My hand should have been torn before I got the injury. But the cloth was not torn at all. This incident gives you a glimpse of the infinite power of Divinity.

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I found Myself in an awkward situation. I had to walk up to the dais without My injuries being noticed. So I willed that no one should notice My injuries, lest they should become anxious. I walked up to the dais and took My seat. But in the meanwhile the dhoti below the robe was drenched in blood. Concerned that the devotees may get to know of this, I walked into the bathroom discreetly. The available towels were insufficient to wipe the oozing blood. I did not want to leave the bloodstained towels in the bathroom, lest someone should notice them. Though there was excruciating pain, I washed the towels Myself with soap, squeezed them and put them up for drying. Under no circumstances do I reveal My suffering, pain, and fatigue.

Some boys were curious to know why I went to the bathroom repeatedly. I replied, Why are you concerned? It is My job. Usually, I go to the bathroom only twice a day, morning and evening. Since it was bleeding profusely, I had to go to the bathroom five or six times in that short duration.

In the meantime, two students came and prayed that the flag may be hoisted. When I got down from the chair, the sensation was such that it seemed as though I was subjected to electric shock. I smiled at My own Divine leela. I could not stand firmly on the ground. I thought I should not be deluded by the attachment to the body and walked forward smilingly to hoist the flag. Then I lighted the lamp. I found Myself in an embarrassing situation. I could not sit in any posture comfortably. When I exhort all devotees to give up body attachment, I should set an example Myself in this regard. Saying this to Myself, I conducted Myself accordingly.

The Primary School children performed extremely well and desired to have a photograph with Me. Acceding to their

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prayers I walked up to them to be photographed, as I did not want to disappoint them. Subsequently, I had to walk up to the playground five more times to be photographed with the remaining students. In this manner, I detached Myself from the body. My body was numb. There was no sensation whatsoever. My head was reeling. I resolved to make them happy no matter what happened to the body. I decided to keep this to Myself. Concerned that the bloodstains may be visible while returning to the dais from the playground, I ascended the steps leading directly to My seat. Is it possible for a human being to conceal

such a major injury from the public gaze for a long time being amidst such a huge gathering? No. I was seated on the chair for five long hours.

Comprehend the nature of divinity

I am relating all this so that students and devotees may comprehend the nature of divinity. Anyone in My predicament would not have been in a position to sit in the chair even for a second. It would have been impossible even to put a step forward. It was as though the electric shock was piercing My body. It is the electric current that gives shock, but when I am the current Myself, where is the question of Myself being subjected to shock? With that feeling, I sat through the whole proceedings and returned to the mandir.

The Central Trust members followed Me, but they were not aware of what had happened to Me. I asked them to have their food. The senior devotee who drove the chariot apologised for what had happened. I told him, Why do you worry about the past? Past is past. I am happy. Do not worry about Me. All of them had their lunch. After the lunch, it started bleeding again. Students and band boys were waiting outside for photographs.

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Again I went into the bathroom to wipe the blood. Noting this Indulal Shah cried out, Swami, what is this? I told him lovingly, Indulal Shah, whatever had to happen to the body has happened. Saying so, I showed him My injury. All of them cried out in agony. They noticed blood all over the body. I told them that I would not reveal anything in future if they expressed their sorrow like this. No one knew about it until I reached the mandir.

Whatever is bound to happen will happen

Likewise, I take upon Myself the untold suffering of students and devotees at various points of time in order to protect them. No one is responsible for this mishap. You may find fault with one individual or the other, but no one is to be blamed for this. Whatever had to happen happened. That's all.

Whatever is bound to happen will happen

You are bound to experience the pain and pleasure that you are destined to even if you hide yourself in a dense forest. When the time comes, your body is bound to perish, in spite of utmost precautions.

[Telugu Proverb]

Even mighty emperors and kings who had taken all precautionary measures had to give up their body at the appointed hour. Whatever is bound to happen will happen. One should not resist this unduly.

January is the first month of the New Year. If you experience happiness in the beginning, you will be happy throughout. Start early, drive slowly and reach safely. The year Pramaadi (Telugu New Year) is fast approaching. There will be dangers

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in all fields. This is an indication of the forthcoming dangers. No one needs to worry about My welfare. I can do anything

and everything. Here is a small example.

How Krishna protected Arjuna in the war

During the Mahabharata war, Krishna was the charioteer of Arjuna. Bhishma was shooting arrows at Arjuna. Krishna diverted these and all other arrows aimed at Arjuna toward Himself, protecting Arjuna in the process. As a result, every arrow wounded Krishna and He was bleeding profusely. Since Krishna was the charioteer, He had to receive instructions from Arjuna regarding the direction in which the chariot should move. In those days, there were no indicators like left and right as we have today. Therefore, Arjuna had to press the region beside the right eye of Krishna with his iron shoe to indicate that the chariot should move to the right. Similarly, he had to press the region beside the left eye to indicate to Krishna to turn the chariot to the left. Consequently, Krishna's face was also bleeding.

The whole body of Krishna was drenched in blood. No one observed this, since it was wartime and all were busy in discharging their duties and also due to the fact that Krishna was seated at a place much lower than that of Arjuna. Therefore, only Arjuna could be seen and not Krishna.

Krishna protected Arjuna as promised by Him earlier.

When Arjuna and Duryodhana approached Krishna for help before the war, Duryodhana opted for Krishna's seven-lakh strong army, whereas Arjuna preferred Krishna to the army. Then Krishna assured him, Arjuna, you don't need to fear.

The army is comparable to the compartment of a train, whereas I am the engine. Compartments can move only when the enSathya Sai Speaks, Volume 32 part1 12

gine pulls them. So, do not worry, the engine is with you, Arjuna. Arjuna also responded saying Krishna, it is enough if you are with me. Therefore, all the dangers that were to befall Arjuna were taken by Krishna upon Himself. Many such incidents of God protecting His devotees have taken place in the past.

Follow the divine command, be safe and secure

So, whatever happened on that day was entirely due to My Will. Neither the students nor anyone else are responsible for this. Every day, the students used to enquire as to why I was walking so slowly. I told them, I don't have enough place to run, if only it was there I am ready even to run. I was conversing with them with a smile on My face. I am narrating this episode only to affirm the fact that I go to any extent to protect My devotees who obey My commands

When I returned to the mandir, I called those four boys.

They noticed My injuries and were crestfallen. I chided them for not obeying My command. I asked them, Why were you not present there at that time as commanded by Me? If only you had obeyed My command, this incident would not have occurred. I told them not to feel sorry about it.

All those things that were destined to happen during the course of this year have already happened. So, follow the divine

command, be safe and secure, and earn a good name for the institution and make your parents happy.

Free food for seva dal

Tomorrow marks the commencement of holy Uttarayana.

It is for this auspicious moment that Bhishma waited for fiftysix long days lying on a bed of arrows to give up his mortal

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coil. Tomorrow, the sun begins its northward journey, which is most auspicious. In olden days, people used to sing songs describing the arrival of Sankranti:

The sun appeared cool and serene,

The day started getting shorter,

The cold wind blew fiercely,

The fields were filled with golden harvest.

The farmers rejoiced in singing at night

With the moon shining bright.

The buds of flowers blossomed

Like garlands of pearls

On the banks of rivers;

Chillies were looking red,

Farmers were bringing home

The newly harvested grain,

Hailing the advent of

The joyous festival of Sankranti.

Telugu Poem

Whatever I will has to happen and none can come in My way. I would like to mention one more point. Last year, on the 19th of November, all the ladies gathered to celebrate Ladies Day. They said, Swami, we are wearing the saris gifted by You and experiencing the bliss of Your divine presence. What can we do in return to express our gratitude to You? Please give us a chance to serve You. I replied, You don't need to do anything. Be always happy. That is enough. But some of them pleaded that they be given a chance to provide food to the Sathya Sai Speaks, Volume 32 part1 14

seva dal, who are coming in large numbers from various parts of the country to render service in Prasanthi Nilayam.

I assured them that I had already willed it and that it would materialise in a short time. I have willed that the seva dal should be provided good food entirely free of cost for all the 365 days of the year. Every day we have about 3000 seva dals here. They will have very good food. I have already made

arrangements

for this. I have got the sheds put up. All the necessary items like gas cylinders, utensils, plates, spoons, rice, dals, etc., have already been procured. None is aware of this. Sathya Sai is a silent worker. From tomorrow onward food will be served to seva dal free of cost forever.

Travel concessions for seva dal

Then I summoned the members of the Central Trust and asked them what work they were doing. What is the use of occupying high positions if you do not discharge your duties sincerely?

People from all walks of life and from different strata of society are coming to serve as seva dal every year. I may give them food free of cost, but who will bear their travel expenses? The railway fare is increasing day by day. In olden days, just 20 rupees were enough to reach Madras from here, but these days even 200 rupees are insufficient. I commanded them to approach the railway authorities for travel concession for the seva dal. I talk sweetly but at the same time I am stern when it comes to the question of discharging one's duty. I told them either you do this work or resign.

The Central Trust members have negotiated with the railway authorities and got the travel concessions sanctioned for seva dal. Due to the effect of Kali Age, people have become selfish. This selfishness makes them lazy. So, they plunge into Sathya Sai Speaks, Volume 32 part1 15 action only when told strictly. The railway authorities were very happy. They thanked Me saying, Swami, it is our good fortune that we got an opportunity to serve Your devotees. Not only this. In order to ensure that the seva dal and devotees reach Prasanthi Nilayam without any inconvenience, the Central Government has sanctioned 50 crore rupees for the construction of a railway station near the petrol pump. We will have trains connecting Penukonda, Dharmavaram, and

Puttaparthi.

The other day, the officials of the railway department had a meeting in Delhi and arrived at this decision. Everybody should be able to reach Prasanthi Nilayam comfortably for Swami's 75th birthday. One may board a train in Bombay, Madras, Delhi, Hyderabad, etc. to reach Prasanthi Nilayam. Unprecedented marvels!

Once upon a time, this Puttaparthi was a small hamlet, with a population of barely 100 people. In such a small village as this, who would expect a university, an airport, a super specialty hospital, and a railway station to come up in such a short period of time? All these things are happening during the lifetime of the Avatar, which is unprecedented in the history of mankind. During the time of no other Avatar were such stupendous tasks achieved in such a short period of time. Many more wonderful things are going to happen. Today you are able to see Me from close quarters. But after some time, you may have to see Me from a distance of a few miles.

So, make the best use of the divine proximity of Sai. Once you lose this precious chance to serve the Lotus Feet, you will never regain it. Sai confers devotion, power, and ultimately liberation on you. Never get misguided by the words of others. Keep this in mind and redeem yourself.

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I had taken upon Myself this suffering only for your sake, and in response to your prayers I have decided to cure Myself now for your sake. Do not give room for any anxiety. Now Swami is 100% perfect, perfect, perfect.

Follow Swami's command, earn a good name, secure good

marks, and set an ideal to the rest of the world. That is what I want. In addition to more facilities for the volunteers, we are making efforts to provide adequate accommodation for the devotees by constructing 100 more sheds. To provide accommodation

to the foreigners, a suitable piece of land of 150 acres has been acquired on the hillock. On the 75th birthday, who knows where one would be placed? But, if you have Swami's grace, you belong to Swami, wherever you may be. Swami is always with you. Never entertain the feeling that Swami will be away from you. Have firm faith in Swami. Spirituality is the sole remedy
Students! In future, you can conduct your programmes without hindrance. In the coming year, you can organise the Sports Meet in ways more grand than this. I will not put any brake on your activities. But in certain aspects, you must follow My commands. It is for your good and not Mine. Be safe and secure and lead an ideal spiritual life.

Today we find restlessness, anxiety and worry prevalent everywhere. Spirituality is the only solution to all these ills of society. Due to lack of spirituality, man is a victim of depression and disease. Diseases are the products of the mind, not the body. Lack of peace of mind results in depression, which in turn leads to disease. Develop physical strength, have faith in God, experience bliss and share it with your fellow beings.

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Whatever may happen, never give up spirituality. It is only devotion to God that protects Bharath, nothing else. Distance yourself from animal qualities and develop human qualities and be one with the divine. How can you understand divinity when you are not able to understand the importance of human values? First practice human values, then divinity manifests itself. Take to the path of spirituality, and go to the four corners of the country propagating spiritual ideals and strive for the welfare of the world at large.

Be always happy from tomorrow.

14 January 1999

Sai Kulwant Hall, Prasanthi Nilayam

2

Cultivate love in your heart

One who cultivates the crop of love in the field of one's heart is a true Christian, a true Sikh, a true Hindu and a true Muslim. In fact, he is a true human being on earth who cultivates love in his heart.

[Telugu Poem]

Embodiments of Love!

Love is the life breath of man. It is the consciousness in all the beings. It is the goal of human life. Human life is suffused with love. Unable to comprehend the eternal principle of love, man is weighed down by the physical, worldly worries and anxieties.

There is the principle of Hiranyagarbha within every individual. Hiranya means gold. When gold is mixed with other metals such as copper, silver, brass, it loses its brilliance, value, and identity. Then it becomes impossible to ascertain whether it is gold or silver or brass or copper. Similarly, man's Sathya Sai Speaks, Volume 32 part1 19

heart, which is Hiranmaya, is losing its brilliance, value, and identity on account of its association with vishaya vasanas (sensual desires). Consequently, it is impossible to ascertain whether one is a human being or an animal or a devil or a demon. Life devoid of love is a devil's life

There is no love at all in human beings today. Life devoid of love is a devil's life. Can a man be called a human being if he has qualities of devils, demons, and beasts? Man is leading the life of a demon, unaware of the path of truth, righteousness, peace, and love. God has not created creatures such as devils and evil spirits. These are the creations of man.

Here is a small example. During the exile of the Pandavas, Krishna visited them to enquire about their welfare. He spent a night with them. The Pandavas had to undergo untold suffering during the period of their exile. Since they had Draupadi also with them, the Pandavas would keep vigil in turns for one hour each every night. Krishna also volunteered to keep vigil for one hour.

Dharmaraja wondered, When You are the protector of the entire universe, what is the meaning in Your offering to do security duty for an hour to protect us? But at the same time he cautioned Krishna saying, Krishna, beware of the devil in the vicinity. My brothers and I encounter it every night. On many occasions, it tried to attack us. Therefore, we pray to you to desist from this act. You have come to enquire about our welfare. It is not proper on our part to put you in danger. So kindly take rest.

Krishna replied, Dharmaraja, is this what you have understood of My divinity? On the one hand, you extol Me as the

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protector of the entire universe and on the other you are apprehensive

that I cannot protect Myself. You are worried that the demon will harm Me. Rest assured that no demon can touch Me. Therefore, permit Me also to join you all in doing the security duty.

Having completed one hour's duty, Krishna sat on a rock smiling to Himself. Thereafter it was Arjuna's turn. He rushed to Krishna, a bit worried thinking that the demon might have attacked Him. Seeing Krishna smiling, Arjuna fell at His feet and enquired whether He had vanquished the demon.

Krishna replied, Arjuna, I have never created demons and evil spirits. Then, how can the non-existent demons appear in the forest? The demon you are referring to is not a demon at all. It is just a reflection of the evil qualities within you such as hatred, anger and jealousy, etc. The anger in you is manifesting

in the form of a demon. Its power is increasing in proportion to the intensity of anger in you.

Good and bad are man's own creations

The evil qualities of man are the real demons troubling him today. Man is under the mistaken notion that demons exist and that they are responsible for his suffering. These are all nothing but creation of his imagination and psychological fears. In fact, it is only man who puts another man to suffering. There are no demons and evil spirits in this creation.

Arjuna realised the truth of Krishna's words and thereafter did not encounter any demon. Arjuna was beholden to Krishna for opening his eyes. He fell at His feet and expressed his gratitude. Good and bad are man's own creations.

After Buddha became a **renunciant**, he traveled far and wide. People were wonder-struck to see his brilliant and **handSathya Sai** Speaks, Volume 32 part1 21

some form. Attracted by his effulgence, a lady named **Ambashali** approached him and said, **O** great one, you look like a prince in ochre robes. May I know the reason behind your donning ochre robes at this young age? Buddha replied that he had taken to the path of renunciation in order to seek the solutions to three problems: This body, which is young and handsome, is bound to become old at some point of time and will be subjected to sickness and will perish ultimately. I want to know the cause of old age, sickness and death.

Impressed by his quest for truth, she invited him for lunch. In no time, the entire village came to know of this. The villagers started coming to Buddha one by one and requested him not to accept her invitation, since she was a woman of bad character. Buddha listened to all their complaints patiently. Then he smiled and asked the village headman, Do you also affirm that she is a woman of bad character? The village headman replied, Not once, but a thousand times I will vouch for the evil character of **Ambashali**. Please do not visit her house.

Holding the headman's right hand, Buddha asked him to clap. The headman said that he could not do so as one of his hands was in Buddha's hold and it was not possible for anyone to clap with a single hand.

Buddha replied, Likewise, **Ambashali** cannot be bad by herself unless there are men of bad character in this village. If all the men in this village were good, this woman would not have turned bad. Therefore, it is men and their money that are responsible for the bad character of **Ambashali**.

Saying so, he wanted to know if there was any individual in that gathering without any trace of evil in him, so that he could visit his house for lunch. No one came forward. Then **Sathya Sai** Speaks, Volume 32 part1 22

Buddha said, When there are so many bad men in the village, it is not proper to point an accusing finger at one woman. She turned bad due to bad company. That is why it is said, Tell me your company, I shall tell you what you are.

Realising their folly, the people fell at Buddha's feet and sought his forgiveness. Since then they started treating **Ambashali** as one amongst them. Inspired by the teachings of Buddha, **Ambashali** also took to the path of renunciation and led a pious life.

No one else is responsible for the good and bad in an individual. Each one is responsible for their own good and bad.

Who is good, who is bad? First eliminate all that is bad in you and then imbibe all that is good. It is a sin to accuse others when there is a mountain of evil within you. The same sentiment was echoed by Jesus.

He is true human being who sees only good in others

Man today is not making an attempt to recognise the innumerable faults in him; instead he is magnifying the minutest faults in others. In fact, he is searching for mistakes in others with a thousand eyes. This is the sad state of man today. Man is losing his true identity because he has allowed the evil qualities to enter his heart. People today are more interested in finding others' faults rather than seeing their merits. He is a true human being who sees only good in others.

He is a true Christian, a true **Sikh**, a true Hindu, a true Muslim, who cultivates love in the field of his heart. Unfortunately, today no one is sowing the seeds of love in his heart.

Then how do you expect the harvest of love? How do you call a person a true Hindu if there is no love in him? When the members of the **Viswa** Hindu **Parishad** came to Me, I asked **Sathya Sai** Speaks, Volume 32 part1 23

them the meaning of the word Hindu. Many answers came forth. One said, the word Hindu refers to a person with compassion and righteousness. I asked them for the spelling of the word Hindu in English. They replied **H-I-N-D-U**. Then I told them: **H** stands for Humanity, **I** for Individuality, **N** for Nationality, **D** for Divinity, and **U** for Unity.

A true Hindu is one who embodies these qualities in him.

Love is the underlying principle in all these five qualities. A true Hindu or a Muslim or a Christian should be the embodiment of love. Muslims pray Allah **Ho Akbar**, which means God is great.

Islam means peace. So, a true Muslim is one who leads a peaceful life. Peace originates from a heart that is full of love. Without love one cannot be peaceful. So, for any caste, creed or religion, love is the basis. Love is **sivam** and **mangalam**, which means auspiciousness. Love does not hurt anyone. That which does not hurt is referred to as **savam** (corpse). The one with love is **Sivaswarupa** (embodiment of auspiciousness).

Do not distort scriptural teachings

Today we are celebrating **Sivarathi**. What does it mean?

Ratri (night) is associated with darkness. The Vedas declare, **Chandrama Manaso Jatha, Chaksho Suryo Ajayatha** (the

moon was born out of the mind and the sun out of the eyes of the **Purusha**). Moon is the presiding deity of the mind. So, mind should be pure and unsullied. There is an immense significance

in every statement of Vedanta. Confusion prevails when these are misunderstood.

There is a practice of sacrificing innocent and dumb animals such as goats, sheep, etc., on this day in the name of yajna and yaga. One day, a noble soul noticed some animals beSathya Sai Speaks, Volume 32 part1 24

ing taken in a grand procession. On enquiry, he was informed that they were being taken to the sacrificial altar. He asked the owner of the animals what benefit was derived from sacrificing the animals. The reply was that the animals would attain liberation as a result of being offered to God.

Then the noble soul said, O man, your mother, your father, your wife and your son all crave for liberation. Why don't you sacrifice them and fulfill their desire in the process? Why don't you grant liberation to the people who aspire for it instead of the innocent animals, which do not know what liberation means? If you firmly believe that sacrifice grants liberation, then why don't you sacrifice your parents, your wife and your children?

Attachment leads to suffering

Today, some people advocate the need for bhajans, charity, and service, saying that they confer moksha (liberation). If they really believe in what they are saying, why don't they practice what they preach? It is easy to preach, but difficult to practice.

Moha kshayam is moksham. (Total detachment is liberation). Attachment leads to suffering. So first and foremost, give up attachment.

Prior to their marriage, even if the girl is down with a serious ailment the boy is least affected. Subsequent to the marriage, if the girl develops a mild fever, the boy is extremely concerned. What is the reason for this? It is attachment. Before the marriage, there was no relationship between the two whatsoever. But after the marriage, the boy feels that she is his wife. It is only this attachment that is the cause of all suffering. The closer we move towards attachment, the farther we drift from liberation. Attachment should be within certain limits.

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One who is immersed neck deep in water may be able to speak, but not a person who is totally immersed. Likewise, a person who is immersed in divinity completely will have no words to describe the glory of God. Only those who have understood God only partially will try to describe Him in various ways. You should immerse yourself completely in divine feelings and pure love. It is due to lack of love that there are today conflicts between individuals, villages, states, and countries.

Pravritti marga and nivritti marga

Vedanta declares, Know thyself. A person who follows pravritti marga (outward path) is interested in collecting information

about others and their whereabouts. He keeps asking others Who are you? Where do you come from? etc. A person who treads along nivritti marga (inward path) looks

within and enquires, Who am I? Where do I come from?

Nivritti marga is positive and pravritti marga is negative in nature.

How can you expect positive results when your heart is full of negative feelings? External is the reflection of the internal.

You will reap what you sow. Having eaten mango, how can you expect the belch of a cucumber? So, in order to get positive results you should fill your heart with positive feelings.

Love, peace, and compassion, which originate from the heart, are positive in nature. All the negative thoughts are the products of the head.

Science and technology are associated with the head. Today technology has become tricknology, because you are traversing along the negative path. What is the use of having high intelligence in the absence of positive qualities?

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Man today has acquired all forms of knowledge, yet he does not know himself.

In spite of having acquired various forms of knowledge,

A mean-minded person cannot give up his evil qualities.

All this worldly knowledge bolsters excessive argumentation, But not total awareness.

After all, one has to die in spite of acquiring all the worldly knowledge.

So, study that which makes you immortal.

[Telugu Poem]

Today as the acquisition of worldly knowledge is on the rise, noble qualities in the heart are on the decline. What is the use of ten acres of barren land? A small piece of fertile land is better than ten acres of barren land. Develop at least one noble quality, which emerges from the heart instead of ten from the head. All the thoughts that emerge out of the head are useless. Most of the activities of the scientists are based on the head rather than on the heart.

Students are well aware of the fact that it was Newton who discovered the existence of the gravitational force. As a result of excessive dependence on head, Newton had to spend five years in a mental hospital before his death. So, you should not overstrain your head.

Today students spend most of their time in studies. While traveling in the car many a time, I have noticed small children carrying big load of books on their backs. You yourself can imagine the plight of the young children who have to stuff their heads with lots of information contained in the books. As

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result, their tender hearts are being polluted with unnecessary information. So, your studies also should be within certain limits. Only then you can retain your intelligence and memory power.

Worst of sins is to search for mistakes in others

The feelings that emerge out of the heart are immortal and nectarine. But are you making use of at least one of them? It is enough if you can develop peace. Everyday at the conclusion of the **bhajan** session, you chant **santhi** (peace) three times, but there is no trace of **santhi** in you. Even if there is the slightest disturbance caused by the person sitting beside you, you feel irritated and your tone of **santhi** becomes harsh, due to anger. Even while chanting **santhi**, there is no trace of **santhi** in you! How do you expect to experience peace if you do not cultivate love in the field of your heart? Instead of cultivating love, you are cultivating the evil qualities of jealousy and hatred. If someone **criticises** you, do not take it to heart; consider that it is for your own good. It is the worst of sins to search for mistakes in others. In the first instance, correct your mistakes accept the good in others.

If you do not grow the harvest of love in your heart, you are not a true Christian, true **Sikh**, true Hindu or true Muslim. You are a demon in human form. When you develop love in your heart, you are verily God. You become God or demon on the basis of your feelings. Do not find fault in others. Buddha was criticised by many when he accepted the invitation of **Ambashali**. She alone was not responsible for her character. There were many who encouraged her.

For every act of sin, five persons are mainly responsible.

One who commits the sin, one who is the cause, one who **enSathya Sai** Speaks, Volume 32 part1 28

courages the act of sin, one who shows the ways and means to commit the sin, and one who witnesses it. All five will have to face the consequences.

When **Draupadi** was being humiliated by **Duryodhana** and **Dussasana** in the court, elders like **Bhishma** and **Drona** remained as spectators. They did not oppose **Duryodhana**'s heinous act. It is in this context that **Vidura** has pointed out that not only the sinner but the other four persons mentioned above will also go to hell. Since **Bhishma**, the one of wisdom, was a silent spectator to the humiliation of **Draupadi**, he had to lie on the bed of arrows for fifty-six days. Had he prevented the humiliation of **Draupadi**, he would not have suffered thus.

Plunge yourself in sacred activities

It is rather difficult to say how one gets merit or sin. In order to escape from sin, one should take to the path of spirituality. Knowingly or unknowingly, you commit sin. Consequently, you suffer. You are unable to trace the root cause of your suffering. So, undertake meritorious deeds. Cultivate sacred feelings. Serve your fellow beings. Taking to this path amounts to devotion.

Devotion does not mean performing worship and offering flowers to God. Worship amounts to good actions alone. One should have good thoughts within. One will not be redeemed if one undertakes good actions with bad intentions.

For instance, if someone offers a donation of 10 **lakh** for a charitable cause, another person may come forward with a donation

of 15 **lakh** only to attract public attention. In reality, he may not give even 10 rupees. Such people are heroes at platform and zeroes in practice. There should be unity in thought, **Sathya Sai** Speaks, Volume 32 part1 29

word, and deed. That is what is meant by the proper study of mankind is man. This is true humanness.

One should shed only tears of joy, not tears of grief

Embodiments of Love! In order to redeem yourselves, you should grow the harvest of love in the field of your heart; water the field of your heart with love. Water is the very life of man. How can you sanctify your life if you cannot provide at least drinking water to the people who are in need of it? Water is divine. Water in Sanskrit is called **naaram**. Eye is known as **nayanam**. So, the **naaram**, which comes out of **nayanam**, should be for the sake of **Narayana** (God) alone. One should shed only tears of joy, not tears of grief. When do you get tears of joy? Only when you are successful in your endeavours.

You all know that here are many people from **Mahaboob Nagar** and **Medak** districts in this gathering. Swami has consented to provide drinking water to these two districts. Many people hailing from these two districts have never seen Swami before. Their joy knew no bounds when they came to know the love and grace showered on them by Swami. Men and women, young and old, were ecstatic. Every week many people from these two districts come to Swami to express their gratitude. You should all plunge into such sacred activities for the benefit of mankind at large.

Sage **Vyasa** declared, **Paropakara punyaya** papaya

Parapeedanam (help ever, hurt never). If possible try to help others. Never hurt anyone. Love even your enemies. Never use harsh words and hurt the feelings of others. If you hurt someone today, you will have to suffer ten times more in future.

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You will be observing **Sivaratri** in the true spirit of the term only when you give up bad qualities and cultivate divine love.

Merely observing vigil on **Sivaratri** is not sufficient. You have to contemplate on God incessantly. Many people claim that they have observed **jaगरana** (vigil) on **Sivaratri** night by playing cards. The fisherman goes on watching intently to trap the fish in the net. Can this be termed meditation? If one abstains from food on account of quarrel with one's wife, can it be called fasting? No. Similarly, observance of sacred vigil on **Sivaratri** night is not achieved by playing cards the whole night. You should spend this night chanting the name of God, using the time in doing good deeds.

Follow in My footsteps

You should not waste your valuable time in vain gossip. Instead undertake service activities in villages and slum areas. Provide the basic necessities of life such as food and clothing to the poor and needy. It amounts to the greatest service. I am practising this right from My childhood.

When someone appeared at the doorstep begging for alms, the people in the household would say not now, not now, but I would surreptitiously dole out alms. If anyone needed clothes, I would provide them. The **griham ammayi** (mother of this body) used to recollect and narrate all these incidents. Believe it or not, I had only one pair of school uniform to be used throughout the year. Everyday after returning from school, I used to don a towel and wash My only dress, put it up for drying, and then press it by using a container with embers as an iron box. When I was provided with a new dress, I used to give My old dress to the poor and needy. The **griham abbayi** (father **Sathya Sai** Speaks, Volume 32 part1 31 of this body) never reprimanded or punished Me. He would compliment Me by saying, You are a **mahathyagi** (one of great sacrifice). It is impossible for us to be like You. He would endearingly address Me as **Vedanti** (philosopher). The same was the case with **griham ammayi**. She looked after Me with great love and affection. People used to fall at her feet, pour out their tales of woe and plead with her to recommend their case to Me. But, I used to put her off softly by saying, Don **t** worry about others problems. In spite of this, she used to carry on, saying, Swami, what is the use of My human birth if I don **t** help people in distress? My sincere feeling is that they will be relieved of their suffering if I convey their problems and feelings to You. So, I will not refrain from doing this even if you object or scold Me. In this manner, the parents of this body led a very pious and sacred life. The whole clan has benefited from this. Never blame God for your difficulties. Develop good qualities. Do not give scope for evil by joining bad company. In this train of life, youngsters are the long distance passengers. The elders may get down at the next station, but you have a long way to go before you reach your destination. First and foremost, you need to have **selfconfidence**. Today people suffer because of lack of **selfconfidence**. If you have total faith in God, you will be able to overcome all difficulties. There may be a few difficulties in your way, but do not be unduly perturbed. You should face all hardships with courage and conviction. Only then you will attain true happiness. Never blame God for your difficulties. You are bound to face the consequences, whether good or bad, **Sathya Sai** Speaks, Volume 32 part1 32 of your actions. But if you have God's grace, even bad will be turned into good. So, develop faith in God more and more. You trust your friend whom you have met only a few years ago, but not God who is with you, in you, around you, throughout your life. You believe in the dhobi and part with your valuable clothes. You are prepared to bend your head in front of the barber. You are prepared to put your life in the hands of the driver. But you do not believe in the omnipresent, omnipotent, and omniscient divinity. Why can **t** you bend your head in front of God? There are some evil-minded persons who

criticise people for bending their heads before God. Such people will never have the good fortune of bending their heads before God.

The real worth of the human head

One day, King **Bhoja** was proceeding to a village in his chariot along with his minister. On the way, he found a Buddhist monk coming from the opposite direction. Immediately, he got down from the chariot and paid his respects to him by placing his head on the feet of the monk. The minister did not relish this act of King **Bhoja**. He said, **O** king, how could you keep your most valuable head on the feet of an ordinary monk?

The king waited for an opportune moment to give his reply.

One day the king, giving his minister the head of a sheep, a goat, and a human being, asked him to sell them in the market. The minister succeeded in selling the head of the sheep and the goat, but not that of a human being. He returned to the king and said, **O** king, no one is willing to buy this human head.

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Then the king said, **O** minister, do you remember the day when you objected to my falling at the feet of a Buddhist monk saying mine was the most valuable head. At least now you would realise the value of the human head. One should prostrate at the feet of noble souls when one is alive, for even the vultures and dogs do not value human head after death. Self-confidence cannot be purchased or obtained through learning. It is based on deservedness. Develop the divine thoughts to attain deservedness. In fact, you are the most fortunate people. Otherwise, how could only a few thousand of you have come here when there are millions in this world? Make the best use of this golden opportunity. Follow the divine path. If you have faith in God, He will protect you in the face of all adversities. He is always with you, in you, above you, beside you, around you.

Do not give scope for bad feelings and bad thoughts. Do not criticise anyone. You are well aware of the fact that everyday in the newspapers you find headlines describing the conflicts between various parties. One party **criticises** and finds faults with the other. They are accumulating sins by doing so. That is why I do not read newspapers. Why should I go through all this? Many people waste so much money buying these newspapers. It is a form of madness. Read good books. Slander is the worst of the sins.

Emergence of **Atmalinga**

Embodiments of Love!

As pointed out by the Vice Chancellor in his speech, I used to bring out **Atmalingams** from this body on the occasion of **Sivaratri** in the earlier years. **Lingodbhava** (emergence of Linga) used to take place on every **Sivaratri**. To witness this **Sathya Sai** Speaks, Volume 32 part1 34

sacred event, **lakhs** would gather in a small hall. Consequently,

there used to be stampede resulting in injuries to devotees. Due to this, I discontinued Lingodbhava in public. There is a specific time for this. It may take place at any moment between 8 and 10 in the night. It takes place at the right time irrespective of the place I am in. It is bound to take place. It is natural on Sivaratri night. Those who are fortunate to witness this sacred Lingodbhava are freed from all sins. One must see how it emerges. But, some people may not be able to see this even if they are sitting close by. Witnessing the emergence of the Lingam is of utmost importance. Once it emerges, everyone will be able to see it and it has its own benefits. There are many such important aspects attached to this auspicious occasion.

You will be immensely benefited if you keep awake and sing the glory of God at least on this night. Moon is the presiding deity of the mind. Moon has 16 kalas (phases). On Shivaratri, 15 kalas merge in God and only one remains. By constant remembrance of God, the 16th phase also merges in God. Can you not spend a single night in the whole year singing the glory of God? Sanctify this night by participating in bhajan. The bliss that you get from bhajan, the sweetness you experience in the divine name, the happiness you derive from visualising the divine form cannot be obtained elsewhere.

Everything

is possible only through love. So, cultivate love and sanctify your life.

14 February 1999

Sai Kulwant Hall, Prasanthi Nilayam

3

Manifesting Divinity
in Lingodbhava

He is a realised one who forgets the past,

Doesn't worry about the future, and

Discharges his duties in the present.

[Telugu Poem]

Embodiments of Love!

Past is past, future is uncertain, only the present is in our hands. It is the foremost duty of man to live in the present and share his joy with his fellow beings. Truly speaking, the human being is the most fortunate one among all the living beings. Compared to the entire cosmos, man is very small, like an atom; yet he is able to comprehend the magnitude and vastness of the creation, which is very startling indeed. He attains immortality by understanding the unity between the microcosm and macrocosm. As mentioned by Me yesterday, whosoever cultivates the harvest of love in the field of his heart is a true Christian, a true Sikh, a true Hindu and a true Muslim. In fact, he is the true human being on earth.

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Love originates from Hiranyagarbha

Man cannot exist without love. This Principle of Love is Hiranyagarbha. This Hiranyagarbha is situated on the right

side of the human body, with the physical heart is on the left. The physical heart on the left side has to be left one day or the other, in some circumstance or the other. Hiranyagarbha, located on the right side of the human body is always right. It is immortal, divine, eternal, and all-encompassing. It is present not only in human beings but also in birds, beasts, and all other living beings. The Vedas declare: Eswara Sarvabhoothanam (God is present in all living beings), Isavasyam Idam Jagat (God pervades the entire cosmos).

Love is the reflection of Hiranyagarbha and originates from it. The three principles of reaction, resound, and reflection have also originated from Hiranyagarbha.

Unable to recognise his true identity, man is wasting his life in this pursuit of temporary, fleeting, transient, and ephemeral pleasures. As I told you yesterday, gold loses its value, brilliance, and identity when it is mixed with different metals such as silver, brass, and copper. So also, the heart, which loses its value, brilliance and identity on account of its association with the impurities of worldly desires. This is the present plight of mankind. Man is behaving like a demon, devil, and a beast because he has forgotten his divine nature. Divine love originates from Hiranyagarbha. This selfless divine love lives by giving and forgiving, whereas selfish love lives by getting and forgetting. Such divine love is essential for man.

Here is a small example to illustrate this. After Ravana was killed in the battle, Hanuman went to Sita and conveyed to her the good news. Sita was overjoyed and started extolling Hanuman thus: O Hanuman, you are the Puravarashoura (the Sathya Sai Speaks, Volume 32 part1 37

valiant one), who entered Lanka in the face of all dangers; you are the Bhadraparakrama (the performer of acts of valour) who crossed the ocean in a single leap, and you are the

Kapirajashikamani

(the crown jewel of the monkey clan) who fulfilled the command of Rama. But Hanuman did not relish any of these titles conferred on him by Sita.

Sita then said, O Hanuman, I have not seen a virtuous one like you. There is none equal to you in terms of physical strength in this world. She also conferred the titles of Gunavantha (full of virtues) and Balavantha (full of prowess) on Hanuman. None of these titles pleased Hanuman.

In the end, Sita blessed Hanuman saying, May Rama love you forever and install Himself in your heart. Then Hanuman leapt in joy. He said, O mother, there is nothing greater than God's love in this world. I do not crave any title. I pray only for Rama's love. In the absence of the love of Lord Rama, I would not be happy even if the whole world were to come under my control. My life will find fulfillment only when I am the recipient of His love.

Such a virtuous, valiant and ardent devotee like Hanuman craved only the love of Rama, nothing else. So, a sincere devotee should yearn for God's love and love is everything.

Human quality lies in kindling love within, speaking with love and acting with love. On this basis, it is said, The proper study of mankind is man.

Controlling the senses is the highest sadhana

Once, a pundit challenged Buddha to enter into a debate with him. The terms were that if he was the loser, he would follow Buddhism along with his 3000 disciples and serve BudSathya Sai Speaks, Volume 32 part1 38

dha lifelong. But, if Buddha was the loser, it would be obligatory on his part to become a follower of the pundit.

Buddha smilingly said, Pundita samadarshina (a true pundit is one who has equal-mindedness). A true Pundit makes no distinction between the dualities of life, such as pain and pleasure, joy and sorrow. A person with anger and ego is unfit to be called a pundit. In pilgrim centres such as Haridwar, Rishikesh, Badrinath, Kedarnath and Amarnath, you find pandas who give mantras that would grant liberation to the departed souls. These pandas cannot be called pundits. In this world, there are many who have gone through sacred texts. Knowledge of the Self cannot be acquired by mere scholarship or by sitting at the feet of a guru.

True meaning of Kavi

There are many who go through voluminous books, but is there a person who practices at least one teaching? When you spend all your life in reading, when are you going to practice it? Scholarship bereft of practice is futile. The Bhagavad Gita declares: Kavim Puranamanushasitharam (the Supreme Being is all-knowing, Indweller and Ruler of all).

Who is a kavi (poet)? A kavi is one who knows the past, present, and future; not one who merely plays with words. This implies that God alone is kavi (poet).

What is the inner meaning of Purana? Body is pura in which divinity pervades. The divine principle that pervades from top to toe in the body is referred to as Purana. So, God Himself is Purana.

Next comes anushasithara (one who commands and controls). You may imprison a person who has committed a crime, but you cannot prevent his mind from going all over the world. Sathya Sai Speaks, Volume 32 part1 39

There is no judge in this world who can punish the mind. It is only God who has the power to command the mind of man.

Therefore, God alone is Anushasithara.

Explaining thus, Buddha silenced the pundit and advised him to shun the pride and ego of his scholarship. He told the pundit not to get carried away by the worldly knowledge. He exhorted him to acquire and practice divine knowledge and surrender to God. Buddha said, I undertook spiritual practice for a long time and went through various sacred texts in quest of knowledge of the Self. Ultimately, I realised that mastering the senses is essential for acquiring knowledge of the Self. The five senses are the gift of God. Make proper use of them. Only then you can realise the Self. What is the use of going through

sacred texts and undertaking spiritual practices without proper utilisation of the five senses? I have controlled the five senses and put them on the right path, as a result of which I am experiencing bliss.

Nirvana is nothing but merger in bliss

Buddha attained Nirvana by controlling his five senses and making proper use of them. What is Nirvana? It is nothing but merger in bliss. Water bubble is born in water, is sustained in water and ultimately merges in it; likewise, human being is born in bliss, is sustained in bliss and ultimately merges in it. Bliss can be experienced by controlling the five senses. This is the true sadhana. Mere chanting of the Lord's name will not suffice. First and foremost, the senses have to be controlled. At the time of attaining Nirvana, Buddha saw his cousin, Ananda, shedding tears. He called him near and said, Ananda, true to your name, you should experience ananda (bliss). You should never shed tears of sorrow. You are the embodiment of Sathya Sai Speaks, Volume 32 part1 40

ananda. All of us are embodiments of Brahma. Saying so, Buddha put his hand on Ananda and attained Nirvana. Whoever understands this truth can experience bliss and attain divinity. When attaining liberation is so easy and simple, why do you struggle hard for it? It only means that you are not making any effort to understand the inner truth. You are mixing the metals of worldly desires with the gold of your heart. As a result, the heart has become polluted and has lost its true identity, i.e. bliss. Ancients have said that bliss lies in visualising and experiencing your true form, that is, the Principle of the Atma. Proper utilisation of the senses will lead to the knowledge of the Atma.

Sage Patanjali said, Yoga Chitta Vritti Nirodha (control of senses is true yoga). No sadhana is greater than this. All spiritual practices such as japa (chanting the Lord's name) and tapa (penance) will be of no avail if senses are not controlled. You may be under the impression that it is not possible for a human being to control the senses. Here control does not mean total cessation. Discharge your duties as a householder, student or businessman. But whatever you do, do it with a feeling that it is to please God (Sarva Karma Bhagavath Preethyartham). Once you develop this feeling, all your senses will naturally be controlled.

Total faith makes surrender easy

Embodiments of Love! You feel that arpitham (total surrender) to God is rather difficult, but according to Me, nothing is easier than this. It may be difficult to make a garland out of flowers or to pluck the petals of a flower, but total surrender to God is easier and simpler than this. You find it difficult because you do not have steady and firm faith in God. God is.

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There is no place without God. There is no being without divinity. Each and every being is the embodiment of God.

If you have total faith in this truth, you will never have difficulties.

When your faith is defective, you find it difficult to achieve anything. Have faith in God and love Him. Love is God. You are bound to be successful in all your endeavours if you have faith in God. Any task, however difficult it may be, can be accomplished with God's grace.

That is what happened in the case of Hanuman. With

Rama's grace he leapt across the ocean, reached Lanka, and found Sita. He returned to Rama and described the untold suffering of Sita:

O Rama, please listen to what I say.

I saw Mother Sita surrounded by demons, shivering like a fear-stricken parrot in a cage.

[Telugu Poem]

On hearing this, Rama and Lakshmana immediately took their bows and arrows. Rama said, I cannot bear the suffering of Sita. Let us not waste even a moment, let us go to Lanka. Rama reacted in this manner not because of attachment toward His consort. Sita symbolises prakriti (nature). God cannot bear the suffering of nature. In order to alleviate the suffering of nature, Rama decided to go to Lanka immediately.

Objectives of human life

Dharma (righteousness), artha (wealth), kama (desire), and moksha (liberation) are considered to be the four objectives (purusharthas) of human life. In fact, these correspond to the four stages of human life: brahmacharya (student), brihastha (householder), vanaprastha (hermit) and sanyasa (renunciate). Sathya Sai Speaks, Volume 32 part1 42

They do not correspond to Purusharthas in the true sense of the term. Today, people are under the mistaken notion that the term purusha corresponds to man but not to woman. But actually, Purusha means Atma or Chaithanya or Prana or Jivi. For Atma, there is no gender like masculine or feminine. So,

Purushartha

means Atma Dharma or the dharma of the Awareness Principle or the dharma of the Life Principle. This is the true Purushartha, the prime objective of human life. Without understanding the true meaning of the term Purushartha, people talk of one dharma for men and another for women. Sayujya (merger) is the true Atma Dharma, and that is true Purushartha.

The second objective is artha. Artha does not mean money or gold. Earning money or gold is not the objective of life. Money comes and goes. Wisdom is the true wealth. Advaita Darshanam Inanam (vision and experience of Divinity is true wisdom). One has to earn this wealth of wisdom.

The third objective is kama (desire). This does not correspond to sensual desires. One should have desire for liberation (moksha kama). One should have the desire to understand the Atmic Principle and attain divinity.

Liberation is complete merger with the Divine

These are the main objectives of human life. Each word in Vedanta has many meanings associated with it. Different people

interpret it in different ways. Today, what people understand of the four objectives of human life corresponds to the ashrama dharma such as brahmacharya, grihastha, vanaprastha, and sanyasa. They do not correspond to Adhyatmika dharma (Spiritual dharma). Spiritual dharma is the true dharma. Only that can confer liberation.

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What is liberation? It is not just reaching God, it means complete merger with the Divine. Rivers like Ganga, Godavari, and Saraswathi have different names and forms, but once they merge in the ocean, they lose their name and become one with the ocean. Similarly, once you merge in God, there will be no difference whatsoever. Experiencing such nondualism is the true objective of human life.

Unity of Purusha and Prakriti

Embodiments of Love! Today is the sacred day of Sivaratri. Legend has it that when Siva, in order to save the world, swallowed halahala (poison), He lost consciousness and fell down. The resultant heat affected the world. In order to cool down the world, Siva created the Himalayas. Then He placed the Himalayas on His stomach. As a result, the Himalayas absorbed all the heat from His body and He got up. People celebrate this event as Sivaratri. But, this is only a worldly interpretation. Truly speaking, the Himalayas are within you. In fact, the whole world is within you. The Divinity within you has neither birth nor death. The body may undergo change, but the Divine Principle remains the same. Love never undergoes any change. It remains love always. The quality of sugar is sweetness. It does not change whether it is added to coffee, tea, water or rice pudding.

That which remains changeless is referred to as Sath (Being). This Sath is within you. Love is its sweetness. We have to turn this love toward Visweswara (God), but not towards vishayas (sensual pleasures). Sath can be compared to sugar, Chith (Chaithanya) to water. When sugar is added to water, it becomes syrup. Likewise, when Sath and Chith come together, Sathya Sai Speaks, Volume 32 part1 44

what results is ananda (bliss). Sath is associated with the Atma and Chith with the body. The Atma is Purusha (Brahman) and the body is prakriti (feminine principle). The unity of Purusha and Prakriti is human life.

So, every human being is ardhanareeshwara (androgynous). The Principle of Siva (Sivathatwa) teaches the unity of Prakriti and Purusha. This is the true meaning of Sivaratri. Forgetting this principle, man considers this physical body to be made up of merely blood, flesh and fecal matter. No doubt, it has these constituents, but one should not forget the fact that divinity permeates this body. To set an ideal to this world, the body is very important.

Attachment to the body leads to dualities

Embodiments of Love! The body is Parvati, and the Atma is Eswara. There was a spiritual aspirant who used to repeat the

mantra **Sivoham**, as commanded by his guru. One day, someone asked him the meaning of the mantra. He said **Sivoham** meant, I am **Siva**. But when questioned what his relationship with **Parvati** was, he slapped his own cheeks and said with a tone of having committed a great sin, **Aparadham** (blasphemy)! If he really had faith in the mantra he was chanting, he would have surely said, **Parvati** is a part of my own being. He could not say so because he was attached to his body. Attachment to the body leads to dualities, because of which man is suffering.

Eswara and **Parvati** are present in every individual. The combination of these two aspects constitutes **Manavatwam** (mankind). **Manava** refers to human being. **Ma** means not, **nava** means new. So, mankind is not new, it is ancient and eternal. But you are not able to understand this truth.

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Here there are three letters: **ma - na va**. **Ma** means maya (illusion), **na** means without, **va** means **varthinchuta** (to conduct oneself). He is a true human being who conducts himself without being under illusion. But today, man is acting in a contradictory manner. At least from today try to understand the truth. Your **deha** (body) and **desha** (country) can be compared to object and reflection. Just as you safeguard your body, keep in mind the welfare of the country too.

Significance of **Lingodbhava**

Understand the true meaning and inner significance of **Sivaratri**. **Hiranyagarbha** Lingam is present in everybody's **hridaya** (spiritual heart) and is on the right side of the body. The principle of **Hiranyagarbha** permeates My whole body. It assumes a form when I will it. Whoever has seen this Lingam at the time of its emergence will not have rebirth. One should see its form as it emerges. In order to sanctify your lives, such sacred manifestations have to be shown to you every now and then. Only then can you understand the divinity in humanity. This Lingam will not break even if it is dropped from a height with force. This is **amruthatwam** (symbol of immortality). It is changeless. You cannot see such a manifestation anywhere else in the world. It is possible only with Divinity. This is the manifestation of changeless Divinity.

For the past twenty years, devotees did not get the opportunity to witness **Lingodbhava**. The reason was that **lakhs** of devotees used to gather in the **Poornachandra** Hall to witness this grand spectacle. Since the **Poornachandra** Hall cannot accommodate

large gatherings, there used to be stampedes. As a result, devotees were put to a lot of inconvenience. In order to avoid this, **Lingodbhava** was discontinued.

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Not only this; three types of **Lingams** emerge. They are **bhur**, **bhuvah**, and **suvaha**. **Bhur** refers to materialisation (body), **bhuvah** to vibration (prana), and **suvaha** to radiation (**Atma**). I often say, you are not one, but three: The one you

think you are (physical body), the one others think you are (mental body), the one you really are (**Atma**). On every **Sivaratri**, all the three **Lingams** used to emerge. Even now, the other **Lingams** had started to emerge, but I prevented them, because there are many things to be told to you. In the future, you will be a witness to many more manifestations of Divinity. Understand that this bliss can be experienced only in the proximity of the Divine and nowhere else.

There is no trace of selfishness in Me

Don't get deluded just because I talk, laugh, walk, and eat like you. Don't get deluded by the body feeling. All My actions are selfless, selfless, selfless. There is no trace of selfishness in Me. Have firm faith in this truth. If you have total faith, wherever you are, all your desires will be fulfilled without your asking. Only those who don't have total faith suffer. Develop self-confidence. That is the first **sadhana** you have to undertake.

Truly you are all most fortunate. Today is **Somavar** (Monday), very endearing to **Somasekhara** (**Eswara**). That is why **Siva** is extolled as **Someshwara** and **Somasekhara**. This body was also born on Monday. In every **Siva** temple, special prayers are offered on Mondays.

Hanuman is worshipped on **Mangalavar** (Tuesday). When **Ravana** was killed in the battlefield, Hanuman rushed to **Sita** to convey the good news. **Sita** was overjoyed and blessed **HanuSathya Sai** Speaks, Volume 32 part1 47

man profusely saying, Hanuman, I don't know what day it is, but since you have conveyed the much awaited **mangalakara vartha** (auspicious news), this day shall be called **Mangalavar** (Tuesday), and may you be worshipped on this day!

In the **Treta Yuga**, names of the days such as Monday and Tuesday were not in existence; they are of recent origin.

Therefore, in the culture of **Bharat** each term has an inner significance.

But, the **Bharatiyas** themselves are not making any effort to understand them and are going along the wrong path. Culture is important, not caste. We have to uphold the culture. Embodiments of Love! Understand the truth that love is the **Atma** and the **Atma** is love.

Sivaratri, 15 February 1999

Sai Kulwant Hall, **Prasanthi Nilayam**

Man has to pay attention to three basic duties in his quest for happiness: (1) He has to forget what he has to forget, namely, the world around him and its tantalizing pleasures; (2) He has to reach where he has to reach, namely, the goal of the Divine, the Presence of the Almighty; and (3) he has to give up what he has to give up, namely, material desires and pursuits.

Baba

4

Give up enmity, develop unity

In this sacred land of **Bharat**, forbearance is the real beauty.

Of all forms of rituals, adherence to Truth is the greatest penance.

Is there any ritual more sacred than the feeling of love toward the mother?

What else is to be communicated to you more than this?

O members of this noble and august assembly!

[Telugu poem]

Embodiments of Love!

Bharat (India) is the birthplace of spirituality, charity and righteousness. It is the abode of peace and non-violence. Having been born in this sacred land of **Bharat**, it is the bounden duty of every **Bharatiya** (Indian) to foster the noble qualities of truth, peace, charity and non-violence. This sacred land is the birthplace of the **Adi Kavi** (first poet), **Valmiki**, and sage **Vyasa**, who classified the Vedas. This is the meritorious land **Sathya Sai** Speaks, Volume 32 part1 49 that gave birth to **Gautam** Buddha, who declared Ahimsa paramo dharma (nonviolence is the highest dharma). This is the noble land that was ruled by Lord **Rama** Himself. This is the divine land where Lord Krishna sang the song celestial, **Bhagavad Gita**. It is most essential for the **Bharatiyas** to follow the ideals of these sages and **Avatars**. Having taken birth in this sacred land of **Bharat**, the **Bharatiyas** should make every effort to keep their hearts sacred.

This Motherland of ours gave to the world noble souls renowned in all the continents.

It is the land that ousted the foreign rulers and achieved freedom.

This **Bharat** is reputed for its scholarship.

It is the sacred land that stood forth as the exemplar in the realms of music, literature and sacred lore and is noted for its fine arts and natural beauty.

Born in the land of **Bharat**, **oh** devotees, it is your bounden duty to foster the glory and prosperity of the Motherland.

[Telugu Poem]

Bharatiyas should develop unity

Embodiments of Love! The **Bharatiyas** achieved independence, but not unity. The pristine glory of **Bharat** can be restored only when the **Bharatiyas** achieve equality, integrity, unity, and fraternity. These sacred values should be imprinted in the heart of every **Bharatiya**. There are many men of sacrifice, highly educated and affluent people, eminent statesmen and politicians and very good administrators in this country. But what is the use? There is no unity and cooperation among **Sathya Sai** Speaks, Volume 32 part1 50 them. That is the reason for the present plight of the country. They should give up individual differences and work for the

welfare of the society. If all **Bharatiyas** stand united, none can ever attempt to attack us. Since the unity is on the decline, others are trying to take advantage of this situation.

Bharat stands first in respect of adherence to truth Embodiments of Love! In the past, foreigners ruled over the country for hundreds of years treating the **Bharatiyas** like slaves. At least from now onward, take care that no foreign force enters our country. That is the vow all the **Bharatiyas** should resolve to take. The **Bharatiyas** have immense strength and power. But, they are facing hardships because of lack of unity.

Spirituality is very essential for the welfare of the country. Since ancient times, **Bharat** has radiated peace and happiness to the rest of the world through the message of spirituality. It occupied the exalted position of teacher to the rest of the world. **Bharat** stands first in respect of adherence to truth. No other country in this world can ever match **Bharat** in respect of charity and sacrifice.

Our ancestors took great pains and made great sacrifices in order to protect and safeguard this country. But, unfortunately that spirit of unity and sacrifice is lacking among the youth today. Moreover, it is not enough if we have unity unless we resolve to work for the welfare of the society. Only when you realize the value of service to the society, can you achieve the noble qualities of unity, integrity, and fraternity. For this you have to take to spirituality. **Eswara sarva bhoothanam**, the same divinity dwells in all beings. The same was declared by Lord Krishna in the **Bhagavad Gita: Mamaivamso jeevaloke Sathya Sai** Speaks, Volume 32 part1 51

jeevabhutha sanathana (the eternal **Atma** in all beings is a part of My Being). The culture of **Bharat** has propagated this principle of unity in diversity.

Uphold the culture of **Bharat**

Since ancient times, **Bharat** has advocated the ideal **Loka samastha sukhino bhavantu** (may the whole world be happy!). But, due to the effect of modern age, selfishness and self interest are on the rise. The need of the hour is to develop spirituality, love, unity, and forbearance. All these can be achieved only through God's grace. In fact, you do not need to undertake any rigorous spiritual practices. **Iapa**, meditation, and yogic practices confer only temporary satisfaction. It is enough if you develop love in your heart. There is no God other than love. Love is God, live in love. it is only love that can bring about unity.

But, today everyone is struggling for their selfish ends. Individual differences are on the rise. There may be individual differences and party differences and differences in ideology, but when it comes to protecting the country, you should stand united, giving up all differences. Sacrifice all self-interests and develop love. Experience bliss and share it with others. This is what the culture of **Bharat** teaches.

There is no culture greater than the culture of **Bharat**. This

culture is eternal, universal, and acceptable to everyone. But, unfortunately today the **Bharatiyas** are imitating the Western culture ignoring their own culture. As a result, they are losing their identity. There is no greater misfortune than forgetting one's own culture. A true **Bharatiya** is one who upholds **Bharatiya** culture. The epithet **Bharatiya** does not mean a person born in the land of **Bharat**. Whoever follows the culture of **Sathya Sai** Speaks, Volume 32 part1 52

Bharat is a **Bharatiya**. But the modern educated people are not fascinated by this culture because they have not understood it properly. The culture of **Bharat** is vaster than oceans and mightier than mountains. In order to understand this glorious culture, you need to develop broad feelings, become **broadminded** and expand your love. Extend your support to those administrators who adhere to these sacred principles. Do not get carried away by those who give platform speeches but practice none. You should be prepared to sacrifice even your life in order to uphold the culture of **Bharat**.

Unity rests on Truth and Love

Hastasya bhushanam danam (charity is the true ornament of the hand); **sathyam kanthasya bhushanam** (truth is the true ornament of the throat); **srothrasya bhushanam sastram** (listening to sacred texts is the true ornament of the ears). This is the teaching of the culture of **Bharat**. **Sathyannasthi paro** dharma (there is no greater dharma than Truth). It is truth that protects the world. It is love and nonviolence that sustain the world. Unity can be achieved only through truth, nonviolence and love. My advice is that all parties should unite. Only then **Bharat** will become a divine land.

Very soon this is going to happen. The present-day administration is noble and good. You should safeguard it because it supports spirituality and divinity. It was lack of unity among the **Bharatiyas** that was responsible for **Bharat** to be under British rule for hundreds of years. Past is past. At least in future take care that India will never be under foreign rule. Do not hate anybody. Love even the worst of your enemies. Develop love. Only then the country will progress. Imagine what **Sathya Sai** Speaks, Volume 32 part1 53

a formidable force India will be if all its 98 crore people stand united! **Bharat** will not have any problems.

Very soon, peace and security will prevail in this land. Today we do not find peace anywhere, only pieces! Peace is present in the **hridaya** (heart). You can experience peace only when you develop heart to heart relationship with your fellow beings.

Money comes and goes, morality comes and grows

The Vedas declare, **Anoraneeyan Mahatomaheeyan** (God is subtler than the subtlest atom and vaster than the vastest object).

The **Vedantins** say the **Atma** pervades the entire world.

The scientists say the whole world is made up of atoms. Names are different, but the power is the same. Einstein referred to matter and energy. But matter and energy are not separate from

each other. Matter becomes energy and vice-versa. This energy is divinity. You should lead your lives taking divinity as the basis. You will ruin yourself if you take the world as the basis. All the worldly matters come and go like passing clouds.

Money comes and goes, morality comes and grows. Morality fosters spirituality. Humanity will progress only when there is morality. So, today we have to foster morality.

A good government should always be supported. One should not hate the government on the basis of individual differences.

It has been fifty years since this country attained independence.

But what have we achieved? Murders, hijacks, and **kidnappings**! Is this what we dreamt of? Today, fear and restlessness are rampant all over the world. Man is haunted by fear wherever he is: at home, in a car, in a train or in a plane! Why? Because the human mind is polluted with desire, greed, anger, **etc**. If man wants to enjoy peace and security, he should **Sathya Sai** Speaks, Volume 32 part1 54

get rid of these bad qualities and lead his life keeping in view the welfare of the society. He should give up selfishness and develop unity. Only then the pristine glory of **Bharat** can be revived.

Our ancient sages coronated **thyaga** (sacrifice), welcomed Truth, and upheld righteousness. Today there is no trace of **thyaga** in man. He is always immersed in **bhoga** (worldly pleasures). As a result he is subjected to **roga** (disease). The culture of **Bharat** teaches that only sacrifice confers immortality. But today, unfortunately, the **Bharatiyas** themselves do not have faith in the **Bharatiya** culture.

Motherland is greater than heaven

After the annihilation of **Ravana**, when **Rama** was requested to take over the reins of **Lanka**, He declared: **Janani Janmabhoomischa Swargadapi Gareeyasi** (mother and motherland are greater than heaven itself). One who does not have

love and regard for one's own motherland, one's own mother tongue and one's own religion is a living corpse! But, one should not show disrespect towards other countries. **Adveshta Sarva Bhoothanam** (one should not hate anybody). One should not criticize anybody. But, today if one goes through the newspapers one finds one party criticizing and abusing the other. It is nothing but mean-mindedness. No one has any right to criticize others. Each party should see to it that it is free from all defects instead of pointing an accusing finger at others.

All of you know what a nice person **Vaipayee** is. Even in olden days, whenever **Vaipayee** or **Jayaprakash Narayan** would visit **Andhra Pradesh**, people, especially the youth, used to gather in large numbers to listen to their speeches. Naturally, **Sathya Sai** Speaks, Volume 32 part1 55

the people are attracted to those who adhere to truth and righteousness.

Such a leader should be given all support.

Pleasure is an interval between two pains

You should strive hard to uphold dharma. In the process

one may have to face hardships, but one should not get disheartened. Pleasure is an interval between two pains. One should be prepared to face all challenges and work for the uplift of the society. Today, no one seems to be interested in the welfare of the society. Each one is concerned about his position and power. A true leader is one who works for the **wellbeing** of society. The government is safe only when the people are safe and secure and vice versa. So, the government and the people should stand united and work for the progress of the nation.

Bharat (India) is the land of merit, the land of sacrifice. When **Humayun**, son of **Babar**, was ruling over this country, one day his father wrote a letter to him describing how fortunate he was to become the ruler of this sacred land. He wrote, "**Humayun**, it is your great good fortune that you have become the ruler of **Bharat**. See to it that **Bharat** does not suffer any hardships. Understand the cultural values of **Bharat** and put them into practice. Make the people of **Bharat** happy." So, you see, even the Muslim rulers had great regard for the culture of **Bharat**. Since ancient times, the Hindus, Muslims, Christians and **Sikhs** have been living in amity in this sacred land. Due to the effect of Kali age, hatred and enmity are on the rise among different religions. There will be no scope for hatred and enmity if people realize that there is only one religion, the religion of love, there is only one caste, the caste of humanity, and there is only one language, the language of the heart. Give up **Sathya Sai** Speaks, Volume 32 part1 56 hatred and enmity from today. Develop unity. The country cannot progress unless and until hatred and enmity are uprooted. When the safety of the country is at stake, all parties should stand united giving up individual differences. **Dharmaraja** stood as an ideal in this regard. Once, while speaking to Krishna, he said, "Krishna, the **Pandavas** and the **Kauravas** belong to the same family. When there is any difference of opinion within the family, we are five on one side and they are hundred on the other. But if there is any external threat and the safety of the country is at stake, all 105 of us will join hands." Similarly, all political parties should come together to safeguard the interests of the nation.

Develop friendship with other countries
I have been observing **Vaipayee** for the last so many years. Now this body is seventy-four years old. **Vaipayee** always keeps the welfare of the society in mind in whatever he speaks or does. He is **broadminded**. There will certainly be peace and security in the country if these principles are followed. **Vaipayee** and **Kulwant Rai** have requested Me to visit **Delhi** at least once in a year. Today we have inaugurated the International **Sai** Center. We should cultivate broad and noble feelings. I will certainly come to **Delhi** every year provided you develop broad feelings, and put them into practice. In the **Sai** Organization, there should be no differences of opinion. All should live like brothers and sisters. More than a hundred

years ago, when **Vivekananda** spoke in a religious congregation in **Chicago**, addressing the audience as brothers and sisters, he was greeted with a thunderous applause. In olden days, brothers and sisters attained supreme state living in harmony **Sathya Sai** Speaks, Volume 32 part1 57 with each other. But, today brothers and sisters go to Supreme Court due to lack of unity.

Develop love. Devotion bereft of love is no devotion at all. You may undertake any number of spiritual practices, but love should be the underlying principle. Friendship is one of the nine paths of devotion propagated by the culture of **Bharat**. So, develop friendship with God. God is not separate from you. You are God. God is in you and around you. God is all pervasive just as an atom. Conduct yourselves with the firm conviction that God is everywhere. Only then will **Bharat** regain its pristine glory of being the leader of all nations.

I want **Vaipayee** to develop friendship with countries like Russia, Japan, and Pakistan. How nice will it be if all these countries come together! **Vaipayee** is also making efforts in this direction. He has full control over his mind, but how can he be expected to have control over the minds of others? He has spiritual feelings in him. That will give him all the necessary strength and courage and ultimately confer success. **Vyasa** declared, **Paropakara punyaya** papaya **arapeedanam** (helping others is meritorious, harming others is sinful). So, Help ever, Hurt never. This is what I want you to do. **Delhi** is the stomach of **Bharat**. If the stomach is good, the whole body will be good. Likewise, if **Delhi** is good, the whole country will prosper. So, see to it that there is peace and harmony in **De/hi**. The people of **Delhi** should stand united. If you have unity, there is nothing that you cannot achieve in this world. I bless you all and bring My discourse to a close.

12 March 1999

Delhi

5

Glory of **Bharatiya** Culture

Punar Vittham, Punar Mithram, Punar Bharya

Punar Mahi Etath Sarvam Punar Labhyam Na

Sareeram Punah Punah

[Sanskrit Verse]

Embodiments of Love!

If money is lost, one need not be worried about it, for one can earn it again. If a friend is lost, one can have another. If wife is lost, one can marry again. If one loses one's piece of land, one can purchase another piece of land. All these can be regained; but if body is lost, one cannot get it back.

Human body is highly sacred and invaluable. So, it has to be looked after with utmost care. **Ianthoonam naraianma durlabham**, human birth is the rarest and noblest of all living beings. But man, unable to understand his true identity, is wasting his life. Since time immemorial, the culture of **Bharat** (India) has propagated three important values. **Sathyam bruyath**

(speak the truth). Never utter a lie to please someone. This **Sathya Sai** Speaks, Volume 32 part1 59 is the moral value. **Priyam bruyath** (speak in a pleasing way). This is the social value. **Na bruyath sathyamapriyam** (do not speak unpleasant truth). This is the spiritual value. The **Bhagavad Gita** says, **Anudvegakaram vakyam sathyam priyahitham cha yat** (one should speak only truthful, pleasing, and well-intentioned words, which are beneficial to others).

Cultivate selfless love

Man today has forgotten his true Self and is getting carried away by illusion. What is the reason? A small example to illustrate this. Pure gold shines brilliantly and has a very high value. However, when it gets alloyed with metals like silver, copper, brass, **etc.**, it loses not only its identity but also its value. Similarly, man, who can be compared to pure gold, has lost his true identity and also his value as his mind is polluted with worldly thoughts and unsacred feelings. Man today cannot be called a human being in the strict sense of the term. He has lost his humanness because of bad thoughts and bad company. What man needs to cultivate today is the value of the ever brilliant and effulgent Self. Human values cannot be acquired from outside. They are innate and inborn. But, man has forgotten these values, which are inherent in him right from his birth. Modern man is human only in form, but not in behavior. Right from ancient times, **Bharat** has been in the vanguard of human values, namely, **sathya**, dharma, **santhi**, **prema**, and ahimsa. Man is gifted with love, but he has highly adulterated it with selfishness and self-interest. He should cultivate selfless love. Only then will his life shine brilliantly. When the electric current enters the bulb through the wire, you get the light. Truth, righteousness, peace, and love can be compared to the **Sathya Sai** Speaks, Volume 32 part1 60 electric current, wire, bulb, and light respectively. So, in order to experience the light of love, you must cultivate truth,

righteousness,

and peace. Love is God, God is love. So, live in love.

Right from a pauper to a millionaire, none can survive without love. Man loves his wife, wealth, and children. But greatness lies in sharing your love with everyone, not merely with your kith and kin.

Vedanta says, love everybody, but do not trust anybody.

The reason is that the human body is temporary.

It is made of flesh and bones and is full of dirt.

It is afflicted with many diseases.

It cannot cross the ocean of Samsara.

Oh mind! Realize that this body is ephemera, and take refuge at the lotus feet of the Lord

[Telugu Poem]

This body is valued and considered to be **Sivam** (auspicious) as long as there is life in it. It becomes **savam** (dead body) and absolutely useless the moment life principle forsakes it. So, understand the transient nature of the body and

conduct yourself accordingly. Share your love with everybody. Your entire life is based on love.

Man should realise his innate divinity

Embodiments of Love! Since ancient times, the culture of **Bharat** has laid great emphasis on the need for good thoughts, good company, and good actions. **Sathyam vada, dharmam chara** (speak the truth and practice righteousness). Man can attain exalted heights by following this dictum. Only the **Bharatiyas** (Indians) understood this truth. But alas! Today the **Bharatiyas** themselves have forgotten it.

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Today the **Bharatiyas** themselves are not making any effort to understand their own culture, which is suffused with noble and divine feelings. Humanness has become extinct in man due to the lack of fear of sin and love for God. What greater misfortune can befall on humanity than this!

[Telugu Poem]

Man should realize his innate divinity. This is possible only when man makes proper use of the five elements and five senses gifted by God.

Protect your senses from evil effects

The primary duty of man lies not in protecting his wealth and valuables but in conserving the five elements and protecting the five senses from evil effects. The same message was propagated by **Gautama** Buddha. In the beginning, he studied many scriptures, approached many preceptors, and undertook various types of spiritual exercises. But his spiritual thirst was not quenched. Ultimately, he realized that proper utilization of the five senses would alone confer peace of mind.

First and foremost, he stressed on the importance of **samyak drishti** (right vision). All that you see, be it good or bad, gets imprinted in your heart forever. So, see no evil; see what is good. Hear no evil; hear what is good. This is called **samyak sravanam** (right listening). **Samyak drishti** and **samyak sravanam** will lead to **samyak bhavam** (right feelings). Your life will be sanctified once you cultivate **samyak bhavam**. Human life is based on feelings. Human life sans feelings cannot exist. Today, man lacks peace of mind because he does not have **samyak drishti**, **samyak sravanam**, and **samyak bhavam**.

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We blame others for our sufferings. Do not accuse others for your sufferings, because you are yourself the cause of your misery. Happiness or sorrow is of your own making. All that you experience is nothing but the reflection, reaction, and resound of what is in you. Buddha, having understood this truth, put his five senses to proper use through which he could attain Nirvana. He was in a state of supreme bliss at the time of attaining Nirvana. That state could be described as ever blissful, granting happiness, embodiment of wisdom, beyond duality, infinite as the sky, primordial, final goal, one, eternal, pure, immutable, omnipresent witness, beyond emotions, devoid of

the three gunas (qualities).

When Buddha was at the verge of attaining Nirvana, his stepbrother Ananda, who was by his side, started shedding tears. Seeing this Buddha smiled and said, "My dear one, it is rather surprising that you should feel sad about my attaining the state of highest bliss. Instead you should also try to attain this state of supreme bliss by controlling your senses".

Sacred values of Bharatiya culture

Bharat is the motherland of many noble souls. It is therefore essential for all the Bharatiyas to understand the sacred history of Bharat. But, today, no one seems to be interested in knowing the history and culture of Bharat. The culture of Bharat is based on dharma. The word dharma has been misinterpreted as religion. Dharma is like a vast ocean, whereas religion is like a pond. The culture of Bharat is pure, unsullied, eternal, and immortal. In olden days, the children were taught the sacred values of Indian culture right from the age of five. Their education would begin with the sacred mantras like Aum Namah Sivaya and Aum Namo Narayana. But in the modern Sathya Sai Speaks, Volume 32 part1 63 education system, the divine names such as Siva and Narayana have no place. The children are taught meaningless rhymes like Ba. Ba. black sheep. People are not making efforts to understand the efficacy of these mantras.

In the Kali age, everyone is a doubting Thomas!

No doubt, worldly education is required, but along with this secular knowledge, one has to make an effort to imbibe cultural values too. It is because of the growth of worldly knowledge without cultural values that man has become a repository of doubts. Even the parents and children, wife and husband lack faith in each other. During the times of Jesus, there was only one doubting Thomas, but in the Kali Age, everyone is a doubting Thomas!

Rama and Ravana were equally proficient in 36 forms of knowledge. But sage Valmiki, the composer of the Ramayana, portrayed Ravana as a fool and Rama as a noble one because Ravana misused his knowledge, whereas Rama put his knowledge to proper use. That is why Valmiki described Rama as virtuous and noble. Ravana became the root cause for the death of his sons and brothers, because he was unable to control his lust. His entire clan perished due to his wicked qualities and wicked actions. Rama led an ideal life. Today, many people aspire to occupy positions of authority in the political field, though they do not deserve. But Rama renounced the kingdom itself though, being the eldest son, He richly deserved to be the king. He sacrificed everything for the sake of truth. He had firm belief in the Vedic dictum, Sathyannasti paro dharma (there is no greater dharma than truth). He made such a great sacrifice and went to the forest to uphold his father's word. The Vedas also clearly state Na karmana na prajaya dhanena

thyaSathya

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genaikena amruthatwamanusu (immortality can be attained only through sacrifice; neither wealth nor progeny nor good deeds can confer it). In fact, tyaga (sacrifice) is true yoga. If you do not exhale the air that you inhale, your lungs will be affected. If you do not excrete the food you eat, you will have stomach disorders. Likewise, you should give money that you earn in charity with a spirit of sacrifice. There lies the bliss. The culture of Bharat does not give scope for differences based on caste, creed, color, religion, and nationality. It says, Let us move together and let us grow together. Let us share the knowledge and improve upon it. Let us live in amity and peace without any differences whatsoever.

[Telugu Poem]

It speaks of the principle of equanimity. It says, Loka samastha sukhino bhavantu (May the whole world be happy!). It treats everyone alike irrespective of caste, creed, color, religion, and nationality. The same principle was stated by Jesus also. He said, All are one, my dear son, be alike to everyone. In fact, the underlying principle of all the religions is one and the same. But, people have forgotten this unity and have become narrow-minded.

Search for Truth

Embodiments of Love! Love is life. So, one has to channelise this love in the proper direction. Do not let it go in the wrong direction. You can accomplish anything in life if you exercise control over it. The culture of Bharat speaks of

Sathyanveshana

(search for truth). Why should one search for

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truth, which is all-pervasive? What is the inner meaning of the word Sathyanveshana?

The culture of Bharat gives a beautiful analogy for this.

The eyes that see your mother, your wife, your daughter, and your daughter-in-law are the same, but the feelings with which you see them vary. Here Sathyanveshana refers to the enquiry into the feelings that you should have when you look at each of them. The culture of Bharat lays great emphasis on self enquiry. God is everywhere and in everything

Some people say that since God has no form, He does not exist. But, God has form. In this world, there is nothing that exists without form. According to science, the entire world is made up of atoms. They too have form. The Vedas say, Anoraneeyan Mahatomaheeyan (God is smaller than the smallest atom and bigger than the biggest object).

The atom is God. Right from the water you drink and the food you eat, everything is pervaded by atom. It took thousands of years for the scientists to understand this truth. But the same truth was proclaimed by the tiny tot Prahlada ages ago. He said, Do not have the feeling that God is here and He is not there. In fact, He is everywhere. You can find Him wherever you search for Him.

Bharat has been the birthplace of many noble souls like **Prahlada** who had experienced the omnipresent Divinity. Since ancient times, the **Bharatiyas** worshipped earth, trees, **anthills**, and mountains because they believed that God is everywhere and in everything.

Sarvata pani padam tat, **sarvatokshi siromukham**,
sarvata srutimalloke, **sarvamavritya tishtati**.

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With hands, feet, eyes, heads, mouths and ears pervading everything, He permeates the entire universe.

God is everywhere. This is the teaching of our ancient culture. Since the human mind has become weak, man is losing faith in these ancient values. Just as the alloys mixed with gold make the gold lose its shine and value, so also the bad qualities and bad feelings have made man lose his value and brilliance.

Only the **Atma** is true and eternal

Embodiments of Love! Develop faith in God for your own happiness and bliss. If people develop faith in God, the whole country will be happy. You are subjected to misery because you lack faith in the Self. Self confidence is very essential. Do not get carried away by the worldly education. In fact, all that is related to the mind and senses is nothing but ignorance. The annihilation of mind is true wisdom. Mind is a bundle of thoughts and impulses. So, all that is related to the mind is subject to change. Only the **Atma** is true and eternal. Many changes occur in man with age, but man remains the same. At the time of birth, you are a child. After ten years, people call you a boy. After thirty years, you become a man. After 75 years, you are called a grandfather. The child, boy, man, and grandfather are one and the same. But you are getting deluded seeing the physical changes. You should always have the changeless truth in your mind. That is the real human value.

Worldly knowledge is also required, but that is not the **beall** and end-all of human life. Worldly knowledge is for the happiness in this world and spiritual knowledge is for the happiness thereafter. It is only the spiritual knowledge that is in

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you, above you, below you, and around you and that protects you.

Some people deny the existence of God because He is not seen by the naked eye. Can you, with the same analogy, deny the existence of air, which is also not visible to the naked eye? Though the human eye cannot see God, the **hridaya** (heart) can see Him, hear Him, and experience Him. This is the teaching of our ancient culture. This great culture has remained vibrant for thousands of years. Einstein said that energy can be neither created nor destroyed. It only changes its forms. The same thing can be said about our ancient culture also.

Put into practice at least one sacred teaching

Among the numbers one and nine, one is greater because you cannot have the latter without the former. It is only out of

the number one that millions have emerged. Zero gains value if the number one precedes it. The value becomes more and more with the increase in the number of zeros. One is the hero, world is zero. That hero is God. You are all like zeros. So, try to have the hero by your side.

Develop the faith that God is. Mere repetition of the names potato and **chapati** will not appease your hunger. Likewise, merely reading the spiritual texts or listening to the discourses of holy men will not grant you fulfillment. Instead put into practice at least one sacred teaching. Only then can you experience happiness.

Consider this example: Put two spoons of sugar in a tumbler containing water. The sugar gets collected at the bottom of the tumbler. If you drink the water without mixing the sugar, the water will not have any taste. Take a spoon and stir it; then the whole glass of water will taste sweet.

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The human heart is like a tumbler containing water. Divinity can be compared to sugar. Stir it with the spoon of **buddhi** (intellect). The process of stirring is enquiry. Once this is done, the sweetness of divinity will spread to all the limbs of the body. Then all that you see, hear, talk, and do will be suffused with divinity. Your life itself will be filled with love.

You have to grow in faith in order to develop love. Many people consider faith as mere foolishness. But truly speaking, bookish knowledge sans practical knowledge can be termed foolishness. You should never be satisfied with mere bookish knowledge and superficial knowledge. You need to develop general knowledge and discrimination knowledge also. Only then you will attain practical knowledge, which is very essential. But, today very few seem to be having practical knowledge. Most of the people are wasting their lives in acquiring superficial knowledge.

Surrender all your thoughts and worries to God

In the field of spirituality, you cannot attain anything if you do not have faith and determination. When you go to the market, you cannot get even a small handkerchief if you do not pay a certain amount of money. Likewise, you cannot attain divine grace unless you offer your love to God.

God is also like a business man. What sort of business is He engaged in? Not worldly business, purely spiritual. He receives your love and showers His grace on you. Surrender all your thoughts and worries to God and receive bliss in return. This is the business you are supposed to do with God. But in this Kali age, people are engaged in a different type of business with God. Students go to temple and pray, **O** God, I will offer two coconuts if You make me pass the examination.

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What will God do with your coconuts? It is because of such foolish vows that spirituality has become a matter of ridicule in the eyes of many.

Many of you may be aware that in **Andhra Pradesh**, there is

a very famous pilgrimage center named Tirupati, where Lord Venkateswara is the presiding deity. Some people go there and pray,

Swami, I will offer my hair to You if I win the lottery. They do not realize that God is not in need of their dirty hair. You have to offer all your wicked qualities and wicked thoughts to God and receive sacred qualities and sacred thoughts in return. Suppose you have a damaged currency note. None will accept it except the Reserve Bank, where you can get a brand new note in exchange of the damaged one. Likewise, your mind and heart, which are polluted with wicked thoughts, can be compared to damaged currency notes. Not even your wife and children would accept them. So, offer them to God who, like the Reserve Bank chairman, will give you good mind and good heart in return. Thereafter, you will lead a happy life.

Take to the path of spirituality

According to the Vedas, human life is highly sacred. Do not make it profane by wicked thoughts and wicked actions. Fill your life with love and take to the path of spirituality. Spirituality does not mean outward worship and rituals alone. You should have the feeling of worship within. You may also do it externally if you are interested. There is nothing wrong in it. But it will be a futile exercise if it is not done with the proper feelings. All these rituals should awaken the spiritual awareness in you. Otherwise, you will be leading the life of an animal, always aspiring for the worldly pleasures and comforts.

Ahara nidra bhaya methuneshu

Samanyametat pasubir naranam

Inanam naranam sdhikam visesham

Inanena soonya pasubhissamana.

Food, sleep, fear and progeny are common to mankind and animals.

Only man is endowed with wisdom.

Man bereft of wisdom is equivalent to an animal.

Today, people are amassing wealth, but only a few of them are making proper use of it. Many are receiving high salaries. But, their work is not commensurate with the salary they receive.

Sarvakarma Bhagavad preethyartham (whatever you do, do it to please God). Only then your life will be redeemed.

Proper utilisation of wealth

Embodiments of Love! There are innumerable rich men, educationists, judges, scientists, and intellectuals in this country.

But not many are putting their wealth and resources to proper use. Very few are discharging their duties properly. This is the reason the country is facing hardships today. All those that amass wealth must realise that they cannot carry even a naya paisa with them when they leave this world. The money that you earn from the society should be used for the welfare of the society only.

You all know that Kulwant Rai spent crores of rupees to

build this magnificent building. There are many rich people in this country, but how many are engaging themselves in such acts of service and sacrifice? Sacrifice is the highest virtue.

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Some people are building hospitals and educational institutions with business motive, spending crores of rupees. If they invest 50 crores on a hospital, they expect a profit of 100 crores. Similarly, with the investment of 50 crores on an educational institution, they want to make 200 crores. This sort of business is an unhealthy practice. Whatever you do, do it for the benefit of others.

When you stepped into this world, you did not bring anything with you, nor can you take anything with you when you leave. No benefit accrues to you from having palatial buildings and huge bank balances if you cannot use them for the service of the society. Spend your money for the welfare of society. Only then you can win divine grace. Serve the needy by providing comforts and conveniences.

Consider every good work as God's work

There are many poor people in Delhi who cannot afford medical care. There are many more who are unable to send their children to school owing to financial constraints. Establish hospitals and schools, which will render free service to the poor. A third person need not tell you these noble ideas. You should take the initiative on your own. I never instructed Kulwant Rai to construct this building. It was his own idea that took this shape. Such noble ideas originate due to the merits done in past lives. There may be many people who feel jealous of him. It is his good luck to have built this building and it is their misfortune to feel jealous about it. Everyone must undertake work. Consider every good work as God's work. Truly speaking, Kulwant Rai has done a great service to the Organization by getting this beautiful building constructed. He has Sathya Sai Speaks, Volume 32 part1 72

done this not for his benefit, but for the service of others.

Every rich man should develop the spirit of sacrifice.

It is a mistake to think that Bharat is a poor country. It is the very abode of Lakshmi, the goddess of wealth. In the olden days, in Punjab, there were houses made of silver. The foreign invaders plundered those houses and took away all the silver on camels. They looted all the gold from Somnath temple. If Bharat were a poor country, it would not have suffered such foreign invasions in the past. There is no dearth of wealth in Bharat. It is unfortunate that some people call Bharat a poor country. Bharat is the land of plenty and prosperity. Bharatiyas are not poor; they are very rich.

Who is the richest man in the world? He who has much satisfaction. Who is the poorest man in the world? The one who has too many. The one imbued with the spirit of sacrifice is the richest man. If you have, ten rupees in your pocket, give at least one rupee to the needy. However the beggars are not satisfied with one rupee because they cannot buy even a small

piece of bread with it these days.

Whatever I do is only for the welfare of other

Our ancients used to attach more value to their word than to money. It is your good fortune that you are born in such a sacred land of **Bharat**. You should uphold and propagate dharma to the rest of the world, befitting your nationality. It gives me great joy to find anyone practicing and propagating dharma. Believe it or not, there is not an iota of selfishness in Me from top to toe. Whatever I do is only for the welfare of others.

Be good, see good and do good. That is true human quality.

God is the embodiment of **Sath**, Chit and **Ananda**. **Sath** means Being (that which is permanent). Chit means **AwareSathya Sai** Speaks, Volume 32 part1 73

ness. The combination of **Sath** and Chit results in **Ananda**. So, in order to experience bliss, one has to make friendship with God. God is the only true friend. All of you are aware how the worldly friends are. As long as there is water in the tank, you find thousands of frogs living there. But all the frogs desert the pond once it gets dried up. Likewise, all worldly friends swarm around you saying hello, hello as long as you are in position of authority and have wealth. Once you lose both, none will look at your face even to say goodbye. But friendship with God is true and eternal. God is always with you in times of both pain and pleasure. King **Harischandra** underwent many trials and tribulations to uphold truth. He always had the protection of God because he stuck to the path of truth. So, have faith in God and tread along the path of truth. Money comes and goes like passing clouds and makes many rounds, but morality comes and grows. This is the thing you have to note today.

Delhi is the capital of **Bharat**. So, if **Delhi** is good, the whole country will be good. Anything can be achieved through unity. Give up individual and political differences. Have the national interest uppermost in your mind. Stand united and be prepared to sacrifice even your life for the welfare of the country. Uphold the prestige of the country and spread it far and wide.

Truth has to be conveyed in a fearless manner

Embodiments of Love! If you strive hard to put at least five of your **fellowmen** on the right path every day, you can bring about unity and transformation among the 98 crore Indian

population.

Pray for the welfare of the nation. Develop the spirit of patriotism. Then the society and nation will prosper. I hope I am not causing inconvenience to you by speaking for a long **Sathya Sai** Speaks, Volume 32 part1 74

time. But, such sacred teachings have to be imparted. Truth has to be conveyed in a fearless manner. There is no need to fear if you are following the truth. Human life is governed by four

F's:

Follow the master

Face the devil

Fight to the end

Finish the game.

Your conscience is your master, so follow your conscience.

Life is a game, play it. Life is a dream, realize it. Life is love, enjoy it. If you understand this and put at least one teaching into practice, your life will be redeemed. Always contemplate on God. The secret of happiness lies in chanting God's name. You can chant any name of God and redeem your life.

12 March 1999

Delhi

When you install God in your heart, there is no room in it for anything else. But today's aspirants treat the heart as a musical chair. They go from one swami to another and shift from one kind of **sadhana** to another. Of what avail is this kind of merry-go-round? It is a waste of time and of life itself.

One heart, one thought, one God, one Goal.

Whether you utter the name Allah, Jesus, Buddha, Zoroaster, or Guru **Nanak** it is all the same.

Baba

6

Put Ceiling On Your Desires

Forbearance is the real beauty in this sacred land of **Bharat**.

Of all the sacred virtues, adherence to truth is true penance.

The nectarine feeling in this country is the feeling toward one's mother.

Character is valued far more superior to the very life itself.

People have forgotten the basic principles of the culture of **Bharat**

And are following and adopting Western culture today.

Bharatiyas are not aware of the greatness of their own cultural heritage

Just as the mighty elephant is not aware of its own strength.

[Telugu Poem]

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Embodiments of Love!

Today man has taken to many paths to acquire wisdom. All the knowledge that he has acquired is not true knowledge in the strict sense of the term. Knowledge of the spirit, **Atmic** knowledge, is the true knowledge. That is Brahma Jnana.

Atma, Brahman, and Jnana are synonyms. On this basis, the Vedas declare: **Sathyam Jnanam Anantham** Brahma (Brahman is truth, wisdom and eternity).

Work, worship, wisdom

Since ancient times, the culture of **Bharat** has laid emphasis on these three aspects: work, worship, and wisdom.

Work, worship, and wisdom all begin with service. No matter what service it is, if it is done with love and divine

feelings, it becomes upasana (worship).

What is wisdom? All that is related to our senses, the fleeting objects of the material world, and our actions, speak of our ignorance. Wisdom dawns the moment the mind is withdrawn.

The thoughtless state between two consecutive thoughts is Brahma Jnana (Atmic, spiritual wisdom). Man is not able to experience this thoughtless state of Brahman and is carried away by fleeting, ephemeral, and momentary things. True wisdom dawns when all thoughts are decimated. Sai's philosophy speaks of the unity of work, worship, and wisdom. The culture of Bharat believes in unity in diversity, which is true wisdom. Many intellectuals observe multiplicity or plurality in unity, but there are very few men of wisdom who observe unity in diversity. Since ancient days, the inhabitants of this holy land have been practicing these principles and have Sathya Sai Speaks, Volume 32 part1 77 been sharing them with the rest of the world. This country has always prayed for the advancement and welfare of the whole world. That is the meaning of the Vedic dictum, Loka samastha sukhino bhavantu (May the whole world be happy!) Our prayer is not limited to Bharat only. We pray for the welfare of the whole world. But the modern Bharatiyas (Indians) are not able to know the culture of Bharat, which is endowed with noble virtues of broadmindedness.

Embodiments of Love! You have to understand the sanctity of the culture of Bharat. You may go through any number of books, you may visit noble souls, you may listen to sacred teachings, but the reality is one. People read hundreds of books, but very few translate them into action. It is enough if you put into practice at least one principle.

Man is making every attempt today to be happy, blissful. Where do you get bliss? Is it in the material things, in the world, in individuals, in books? No, not at all. Bliss is within one's own Self. You have forgotten your true Self, the source of bliss. You are struggling hard for artificial happiness outside. You are not aware of the reality that lies in the heart. In fact, all the bliss is there. The principle of love originates from the heart, not from the world.

Everyone should develop love more and more. But, today, there is hatred and anger everywhere. Wherever you see, there is desire, enmity, and fear. How do you expect to be in peace? How do you expect to be blissful? Light the lamp of love within. Then fear and illusion can be removed and you can have the vision of the Self. Otherwise you are bound to suffer. You have to exercise a ceiling on your desires. There are rules for ceiling with regard to land and property. But you have no ceiling on your desires. Ceiling on desires means exercising Sathya Sai Speaks, Volume 32 part1 78 control over them. You can be happy once the desires are controlled. Your life is a long journey. You should have less luggage (desires) in this long journey of life. Therefore, it is said: less luggage more comfort makes travel a pleasure. So, ceiling on

desires is what you have to adopt today. You have to cut short your desires day by day. You are under the mistaken notion that happiness lies in the fulfillment of desires. But, in fact, happiness begins to dawn when desires are totally eradicated. When you reduce your desires, you advance towards the state of renunciation.

You have many desires. What do you get out of them? You are bound to face the consequences when you claim something as yours. When you claim a piece of land as yours, then you will have to reap the harvest. This instinct of ego and attachment will put you to suffering. You will be blissful the moment you give up ego and attachment.

Independence without unity is meaningless

The Prime Minister, Ministers, Chief Justice of India, and other high officers assembled in the capital, Delhi. All of them mentioned that we underwent tremendous sufferings and hardships, and lost many lives to achieve independence. But we have not achieved unity in this country.

What is the use of achieving independence without unity?

We find that murders, kidnappings, hijacks have increased after attaining independence. Is this the type of independence we wanted? No. Independence is meant to confer peace, and it should develop the culture of the nation. We should not be dependent on others. We should be independent in every way.

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Bharat is a sacred land. Noble souls were born here. Bharat was ruled by Sri Rama Himself. This is the land of the song celestial, the Bhagavad Gita. This is the birthplace of the first composer, Valmiki. This is the birthplace of Veda Vyasa, who classified the Vedas. This is the land traversed by Lord Buddha. This is a land of merit and sacrifice. This is the birthplace of spiritual aspirants, seers and sages.

But, the modern man does not have even an iota of sacrifice.

Na karmana na prajaya dhanena thyagenaike arnritatvamanusu (immortality can be attained only through sacrifice; neither wealth nor progeny nor good deeds can confer it). So, cultivate the spirit of sacrifice. It is possible only when you develop love within.

Develop love, practice sacrifice

There are many rich people in this country. There are many intellectuals. We have also men of valor. All are here. But what is the use? There is hatred between person and person. There is hatred and enmity between people of the same profession. It is a very bad quality. All are one; be alike to everyone. You have to love everybody. But, today, people are not broadminded. There should be expansion love. Today, there is only contraction love.

The man who goes by the mind will ruin himself.

He is worse than an animal.

The one who goes by the intellect is the one of wisdom.

[Telugu Poem]

So, you have to grow in intellect. As long as the mind persists,

you are bound in illusion, you are bound to suffer.

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It is the mind that causes misery. It is the mind that is full of desires. It is the mind that makes heaven or hell. **Mano moolam idam jagat** (this world is the creation of the mind).

Since you are caught up with the whims and vagaries of the mind, you have forgotten the eternal path.

Embodiments of Love! Love everybody, but do not trust anybody. You have to repose your trust only in God. What is the reason? Why should you not trust man? Man is not permanent. The **Gita** says the world is transitory, fleeting, and impermanent.

Human body is not permanent.

It is full of dirt and diseases.

It cannot cross this ocean of life.

Oh man, never think that this life is eternal.

[Telugu Poem]

Love is within you

People go by this body and forget the divinity within. Have strong faith in God. Do not have faith in this body, which is temporary. Body is like a water bubble, mind is like a mad monkey. Don't follow the body, don't follow the mind. Follow the conscience. That is the principle of the **Atma**. You will experience divinity only when you follow your conscience.

You may worship God in any name and form. God does not take into consideration your caste or community. He expects only love. You don't need to do penance or undertake any rigorous spiritual practice. You can cultivate love easily. Love is within you. Develop love, which already exists. You have to share this love with everybody. Love even the one who hates you. To harm a person who harmed you is nothing great. Real greatness lies in loving the person who harmed you.

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Know your true identity

Embodiments of Love! Human life is full of love. What is the purpose of life? It is love and love alone. Love is God. Live in love. Divinity manifests only when you develop love. There is no need to search for Him anywhere. The Bible said so. Today, man is in search of God. Why should you search for God when He is everywhere? You are God. All **sadhana** (spiritual practice) will go in vain if you do not know your true identity. Instead of asking others, who are you, who are you, better ask yourself, who am I, who am I. This is my book. This is my tumbler. Then who am I? This feeling of my, is maya (illusion). First know who you are.

All this is matter. All this is negative. You are the master of this material world. Master the mind and be a mastermind. You should make an effort to know your true identity. To know this, you should first give up body attachment.

This is my handkerchief. When I say this is my handkerchief, I am separate from the handkerchief. Similarly, when I say this is my body, I am separate from the body. My mind means I am separate from my mind. Then who am I?

Constant enquiry on these lines would lead you to self realization. People are heroes in doing experiments in the laboratory, but zeros in experience. You should be heroes in the practical field. It is useless to be a hero in reading books or in giving lectures. There is only one hero, and He is God. **Ekam sath vipra bahudha vadanti** is the teaching of the Vedas. God is the only truth. All the rest is falsehood. Everything becomes truth in the company of God.

Zero preceded by one becomes ten. As the number of zeros increases, the value also increases. If the number one is erased, **Sathya Sai** Speaks, Volume 32 part1 82

nothing remains. Therefore, hero becomes zero if he forgets God. You may be an intellectual with great erudition and exalted position. But, you cannot call yourself intelligent if you forget God.

Easy way to know God

Science has progressed to a great extent in **Bharat**. Man has undertaken space travel also. But what is the use? Man wants to know what is there in space. He wants to know what is there at the moon. He wants to reach even the sun. First recognize the divinity within yourself. Open the doors of your heart. Develop love more and more. Understand the truth. Experience God. There lies the bliss. It is very easy to know God, but man does not understand this.

You have to make every effort to understand the immanent divinity. The divinity within is covered by ego and anger. Therefore, it is said, **Moham hithva punar vidya** (real knowledge dawns when attachment is destroyed). Where does this attachment come from? Excessive desires lead to attachment. Embodiments of Love! All are embodiments of God. **Sahasra seersha Purusha sahasraksha sahasrapad** (God has thousands of heads, eyes and feet). You will experience it once you enquire deep within.

You may attain peace by undertaking **Japa** (repetition of the name), **dhyana** (meditation), and yoga. But this peace is not permanent; it is temporary. To attain permanent peace, develop love within. Love can turn earth into sky and sky into earth. This sacred love is within you. But, you direct it in the wrong direction and thereby it gets perverted. You are responsible for the loss and suffering. You are responsible for the wicked actions and agitations outside.

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The previous speaker spoke about diseases and their cure. Why do diseases arise? The number of doctors is increasing day by day. Today, we have a doctor for every family. Each house has at least two patients. Most of the diseases are psychological.

You are bound to be sick if you go on feeling you are sick. Never think you are sick. Always have the feeling that you are happy and healthy. Develop sacred love and experience your innate divinity. This is the culture of **Bharat**. **Bharata Bha** means effulgence. Effulgence is God, Rata means to

love . One who has love for God is a true **Bharatiya** (Indian). Intelligence is gifted to mankind to know God, not to amass wealth. Why do you study? You have to study to get rid of ignorance. True education lies in giving up ignorance and recognizing divinity.

Man faces problems in life because he lacks unity
Embodiments of Love! Repeated teachings do not help you to understand Divinity. You are not able to understand Divinity due to the consequences of your actions in many past lives.

Today, human values are on the decline. Man originated **lakhs** of years ago. But, till this day, he has not understood human values. It is said, Proper study of mankind is man. What is this proper study of mankind? It is the unity of thought, word, and deed. Man faces problems in life because he lacks unity. Let there be perfect harmony in thought, word, and deed right from this day. You should say what you think and do what you say. You do not need to search for God. You are God. God is in you, with you, above you, below you. and around you. Understand this truth and turn your vision inward. Only then you can attain bliss.

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I have been coming to **Mumbai** for many years. What have you achieved during this period? What spiritual practices have you undertaken? What truths have you known? Today, people crave bookish knowledge, superficial knowledge, and general knowledge, but they do not have practical knowledge. The one who has practical knowledge will have understanding of the divinity. But, today, people are heroes at platform and zeros in practice. You should be heroes in practice. Put into practice at least one sacred principle. At least speak the truth or develop love. That is enough. There is no greater **sadhana** (spiritual discipline) than this. **Sathyannasti paro** dharma (there is no greater dharma than adhering to Truth). What is dharma? True dharma lies in developing love. It is love that unifies all. This love will help you to experience unity in diversity.

Bhajan singing makes the heart sacred

Embodiments of Divine **Atma**! Whatever spiritual path you tread, it should help you to uproot ignorance. What is ignorance? It is the belief in all that is outside, the external scenario.

You have to discriminate whether it is right or wrong, good or bad. You should have **samyak drishti** (right vision). Then you will attain deservedness.

I am always ready to tell you the easy path to Divinity. I will be happy only when you are happy. Make every effort to put into practice what you hear.

Bhajans are highly sacred. **Bhajan** singing makes the heart sacred. What is important is that it should come out from the heart. **Bhajan** is not just rhythm, tune and beat. You should sing God's name with love. You will see the manifestation of Divinity with your physical eyes when you sing His glory with all love.

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Many noble souls merged in God through love. Don't you know **Mira**, who attained liberation by chanting Krishna's name? **Prahlada** was bitten by serpents, trampled upon by elephants, and given poison. Yet, chanted God's name and attained liberation. He considered everything divine. **Yad dhavam tad bhavati** (as is the feeling, so is the experience). So, you should think of God with love.

14 March 1999.

Mumbai

This **Sai** has come in order to achieve the supreme task of uniting the entire mankind as one family through the bond of brotherhood; of affirming and illumining the inner reality of each being in order to reveal the divine, which is the basis on which the entire cosmos rests; and of instructing all to recognise the **comming** divine heritage that binds man to man, so that man can rid himself of the animal and rise to the divine, which is his goal!

Baba

7

Start New Year with spirit of love

If the feelings and intentions

Behind your actions are good,

The results will also be good.

If your intentions are bad,

You will certainly meet with failure.

[Telugu Poem]

Embodiments of Love! Thoughts are the permanent asset of man. Thoughts are based on feelings and feelings on the mind. As the thoughts, so the mind. If thoughts are good, humanity will blossom into Divinity. Today man's behaviour is not good because his thoughts are polluted. Because the thoughts and actions of man have become perverted, the country is passing through troubles and turmoil. Man has filled his mind with thoughts about mundane, ephemeral, and transient things. This is totally negative in nature. Only thoughts based on Truth are positive.

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Spiritual wealth of **Bharat**

In ancient times, the **Bharatiyas** (Indians), before partaking of food, used to chant the prayer. **Annam** Brahma, **Raso** Vishnu, **Bhokta Devo Maheswara** (food is Brahma, the essence is Vishnu, and the one who partakes of it is **Maheswara**). The essence of food permeates the whole body and gives physical strength and satisfaction. It is the food that sustains the physical body. The subtle part of the food becomes the mind, and the subtler part of the food becomes speech. Human quality is expressed through thoughts, words, and deeds. The gross part of food is Brahma, the subtle part is Vishnu, and the subtlest part is **Siva**. So, the Divine Trinity is present in the food that we eat. Sacred thoughts, good words, and noble deeds are the true human values. But modern man lacks in human values.

Today, man is bereft of gratitude, which is one of the most essential qualities. He forgets the help rendered to him by others. As long as man is alive, he should be grateful for the help he received from others. There are two things you have to forget: the help you have rendered to others and the harm others have done to you. If you remember the help you have rendered, you will always expect something in return. Remembrance of the harm done to you by others generates in you a sense of revenge. You should remember only the help you received from others. The one with these sacred qualities is an ideal man.

In this ephemeral and transient world, man always aspires for peace and security. But money, education, position of authority and physical comforts cannot confer peace and security. Peace originates from the heart. Man can experience peace and security only when his heart is filled with love. Love is God, love is Nature, love is life and love is the true human Sathya Sai Speaks, Volume 32 part1 88

value. Bereft of love, man is equivalent to a corpse. You should lead a life filled with love. Love even the worst of your enemies. It is on the basis of the principle of love that the culture of Bharath has declared: Loka samastha sukhino bhavantu (May the whole world be happy!).

The land of Bharat is suffused with love

Since ancient times, this sacred land of Bharath has shared its spiritual wealth with the rest of the world to foster peace and security. It is because of its immense spiritual wealth that Bharat continues to be a land of peace and security in spite of many foreign invasions in the past. Without Bharat, there would be no trace of spirituality in this world. There is truth in the air of Bharat. There is dharma in the dust of Bharat. The land of Bharat is suffused with love. The water of Bharat overflows with compassion.

Having taken birth in this sacred land of Bharat, you must uphold and sustain the principles of truth, love, righteousness, and compassion. For whose sake should you uphold these principles? Is it for the sake of society or for the country? No. You should uphold these principles for your own sake. Only when everyone fosters these principles will the country prosper. Today man is engulfed in selfishness and self-interest and is leading an unsacred life. Our ancient seers used to partake of food with the feeling that food is Brahma, the essence is Vishnu, and the one who partakes of it is Siva. Such a feeling would foster pure and sacred thoughts in us. Today, man has strayed away from the path of truth and righteousness. People criticise those who follow truth and righteousness. It is very easy to criticise, but very difficult to understand. The Vedas Sathya Sai Speaks, Volume 32 part1 89

say: Sathyam vada, dharmam chara (speak the truth and follow righteousness). Since ancient times, the Bharatiyas have considered these two as their two eyes.

True spirit of celebrating Ugadi

You would have celebrated many Ugadi (New Year day) festivals in your life. Certain traditional practices go with every festival, such as having a sacred bath, wearing new clothes, cleaning the house and decorating it with buntings of green leaves. Greatness lies in purifying our thoughts, not merely the transient human body. The significance of a festival does not lie in wearing new clothes but in cultivating new and noble thoughts. The house should be decorated not merely with the buntings of green leaves, but with buntings of love. Share your love with everyone who visits your house. Only then would we be celebrating the festival in its true spirit.

Today, we are celebrating Ugadi, which means the commencement of a new era. It denotes the beginning of Kali Yuga, not Krita Yuga or Treta Yuga. This is the beginning of Nuthana Samvathsara (New Year). Vathsara is another name of God. That is why God is extolled as Vathsaraswarupaya Namah (salutations to the one who is the embodiment of Vathsara). Time is God. Vathsara is its cosmic form. So, time and Vathsara connote the same Divinity.

The New Year has to be sanctified by sacred thoughts and broad feelings. Today, humanity is stricken with fear and restlessness.

Courage and strength are on the decline, because you have unsacred thoughts and wicked feelings. Your enemies are not outside. Your bad thoughts are your worst enemies and thoughts based on Truth are your best friends. But today, people do not befriend the thoughts based on Truth, which are esSathya Sai Speaks, Volume 32 part1 90

entially divine. You have to make friendship with sath, the eternal truth. Sath means Being, the ever-existent God. The worldly friends and enemies change with the passage of time, but sath is the true and eternal friend. This friend is always with you, in you, around you, above you, below you and protects you just as the eyelid protects the eye.

Exemplary devotion of Delhi seva dal

Embodiments of Love! There is nothing great in going round the world and getting accolades. Lakhs and lakhs of people in Delhi and Mumbai enjoyed the divine bliss during Swami's visit last week. It was not a temporary joy; it was the everlasting love etched in their hearts. That is why, while I was leaving Delhi, they expressed their feelings by putting up a huge banner with the words, Thanks for the visit. Please come back soon!

The aerodrome is situated miles away from the city. During Swami's drive, thousands of youth of the age group of 25 to 30 flanked both sides of the road with devotion, discipline, and enthusiasm. Usually, one does not find such well-behaved youth in cities like Mumbai and Delhi. It was a clear indication of the transformation brought about in them.

What wonderful service they have rendered! I have been observing the service activities of various seva dal groups for the past fifty years, but the service rendered by the Delhi Seva

Dal (the Sai volunteer service organisation) was of very high standard. They discharged their duties, forgoing even food and drink. They said, Since Swami says duty is God and work is worship, we are ready to sacrifice even our lives in following Swami's commands. Only then we shall have pleased Swami. Such was their devotion!

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No one exactly knew Swami's schedule. Therefore, one could find a seva dal every nook and corner of Delhi carrying a cellular phone to exchange minute to minute information regarding Swami's movements. There was no complaint whatsoever from any quarter. You are all aware of the fact that neither the police nor the media take note of our seva dal activities. But this time in Delhi, the police personnel as well as the newspapers extolled our seva dal sky high. They said such selfless and dedicated youth are found only in Sri Sathya Sai Organisation.

The seva dal youth were ten thousand in number. Whomsoever I asked, What do you want, boy? the reply was one and the same, Swami, I want You, I want Your love. They were very humble in their approach and spoke softly and sweetly. I often say, You cannot always oblige, but you can speak always obligingly. That obliging nature was very much evident in Delhi Seva Dal. They brought a good name to the Sri Sathya Sai Organisation by their exemplary behaviour. In other states also, seva dal are doing good work. The whole world has recognised the truth that if there is any organisation where love, unity, friendship, co-operation, and selfless service are practised, it is only the Sri Sathya Sai Organisations. There are many organisations in this world, but nowhere would you find the idealism that is found in Sri Sathya Sai Seva Organisation.

Revival of ancient culture of Bharat

While I was in Mumbai, the Health Minister of Maharashtra came to Me and said, Swami, we have many doctors here and we would like to work in collaboration with the Super Specialty Hospital in Prasanthi Nilayam. Every little activity Sathya Sai Speaks, Volume 32 part1 92

that Sri Sathya Sai Organisation undertakes is an ideal to the rest of the world. We have seen many organisations, but the spirit of sacrifice that is found in Sri Sathya Sai Organisation is not found anywhere else. We have spoken to many members of Sai Seva Dal. They are all highly devoted, dedicated and disciplined. Such an ideal organisation should spread all over the world.

Be bigger, not beggar

Swami does not ask anything for Himself. Today there are many Swamis and Ammas who are making money in the name of spirituality. The Sri Sathya Sai Organisation has no connection whatsoever with them. You should not have anything to do with them. The Sri Sathya Sai Seva Organisation should progress with the spirit of sacrifice. Only then will the pristine culture of Bharat be firmly re-established. It will not be long

before you will be a witness to this. Very soon, we are going to revive the ancient culture of Bharat. All the members of Sri Sathya Sai Organisation should develop sacred thoughts and noble feelings. We should perform all our actions based on Truth. Then victory will certainly be ours.

Keep this in mind: never ask anything from anybody. If you want anything, come to Me, I will give. Only beggars stretch their hands in front of others, not devotees. You should be bigger, not beggar. Help the poor and the needy, serve society, and lead an ideal life. Only then you will be called a true devotee. I have explained to you many times the qualities of a true devotee. They are: virtues, good intellect, truth, devotion, discipline, duty. Participate in service activities.

This morning I am going to Kadugodi to inaugurate a vridhashram (home for the aged). There are many old people Sathya Sai Speaks, Volume 32 part1 93

in society who are leading a miserable life, since they have been deserted by their children. Anybody is welcome in this home for the aged. This is started to see that the old people may lead a peaceful life till their last breath. One should be in bliss at the time of death, and not be shedding tears of sorrow. One's last moments are the foundation for one's next birth.

Life bereft of sacrifice is inhuman

All members of Sri Sathya Sai Organisation should cultivate the spirit of sacrifice and service to help others. There are many affluent people in the society, but few have this spirit of sacrifice.

Life bereft of sacrifice is inhuman. The Vedas said: Na karmana na prajaya dhanena thyagenaike amruthatwamanasu (one can attain immortality neither by rituals nor by progeny nor wealth; only sacrifice confers immortality).

We do not need any publicity or advertisement. Work silently.

Before leaving for Delhi, I instructed Kulwant Rai not to give any prior publicity about My impending visit. Why worry about newspapers? There should be heart to heart and love to love connection. Love expands automatically all over the world. We are able to listen to the programmes broadcast from the Delhi radio station through radio waves. Similarly, good thoughts are like radio waves. These waves should spread through love, not through publicity. Prachar (publicity) is not the achar (practice) of Sai Organisation. We should work for the progress of the Organisation through practice and spread the message of love throughout the world. The entire humanity should unite and live like one family.

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Ushering in an era of Peace

The name of the New Year is Pramadi, which implies dangerous prospects. But no danger would befall this world. The name may imply danger, but in reality the world will attain prosperity. We shall escape from all dangers. Be prepared to face anything with love and broadmindedness. There are no dangers either for the world or for the nation or for the society

or for the family. A person bearing the name **Dharmaraja** may not follow dharma at all. Similarly, this year, although named **Pramadi**, will not bring any calamities.

Embodiments of Love! Do not get elated by listening to what happened in **Delhi** and **Mumbai**. They have done it for their satisfaction. I have nothing to do with that. Praise or censure does not affect Me. Your devotion also should be steady. Some people shower praise on Me only when their desires are fulfilled. Happiness is obtained not when desires are fulfilled, but when desires are destroyed. Whether your desires are fulfilled or not, always be happy. Strive to attain this state of bliss. Develop friendship with God. Worldly friends have their dwellings outside, but God, your true friend, resides in your heart. So, you need not search for Him outside. Turn your vision inward and there you will find God.

Love is the most essential of all the qualities we should possess. So, cultivate selfless love. Love is God, God is love. Today is the New Year day. In this New Year, drive away all bad thoughts, breed good feelings, and spend time in contemplation of God. When you tread this path, you can achieve anything. You will not have any problems. Many of you are apprehensive of what lies in store for you this year. Nothing will happen. What we encounter depends on our thoughts. So, entertain good thoughts, and you are bound to be successful.

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Keep in mind the welfare of nation and society
Embodiments of Love! I bless you with a long, happy and healthy life. Set an ideal to the rest of the country. Very soon, all countries will come together and will attain peace and security. I told **Vaipayee**, **Vaipayee**, you are a good person, making efforts in the right direction. But develop friendship with Pakistan and China. If India, Pakistan, and China become united, they will make a formidable force. I told this on 11th evening. **Vaipayee** again came on the 13th and informed that he was happy that both Pakistan and China had responded positively to his invitation. He said, It is Swami's Divine Will that has made it possible.

But, in fact, there is no unity amongst **Bharatiyas** (Indians) themselves. Today, one finds several groups in a single party. Parties may vary, ideologies may differ, but all should stand united. Never attach undue importance to parties and ideologies. Keep in mind the welfare of the nation. The welfare of the world depends on the welfare of the nation. The welfare of the nation depends on the welfare of the society. So, whatever you do, bear in mind the welfare of the society and the nation. There may be differences of opinion, but they should not stand in the way of unity. This is what the ancient culture of **Bharat** taught in the beginning.

Let us move together, let us grow together

In intelligence and share the knowledge

That we have acquired.

Let us live in peace and harmony

without any conflicts.

[Telugu Poem]

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Only then **Bharat** will prosper. **Bharat** is the leader and an ideal to the rest of the world in the field of spirituality. So, all **Bharatiyas** should foster broad feelings. Today the country is facing problems because people have become narrow-minded. The worst enemies of man

Every human being has the evil tendencies of **kama** (lust), **krodha** (anger), **lobha** (greed), **etc.** in him. The great epics,

Ramayana,

Bhagavata, and **Mahabharata**, teach good lessons to control lust, greed and anger, which are the enemies of man.

Ravana, who had mastered all sixty-four branches of knowledge and was a great scholar and a mighty warrior, lost his life and caused the ruination of his entire clan because of lust. It is not enough if you merely read the **Ramayana**; you should grasp its real significance.

Hiranyakasipu was a great scientist. Today, scientists have traveled only up to the moon, but **Hiranyakasipu** could travel even to the sun. He had control over all five elements, but he became a victim of his anger. His anger was directed at God Himself. Ultimately, what happened? He ruined himself. He subjected his son to all sorts of trials and tribulations and sought to kill him by many means, like throwing him from the hilltop, casting him into the sea, putting him in a pit of poisonous snakes and making elephants trample upon him. Because **Prahlada** was chanting the name of **Narayana** (God) ceaselessly, all the obstacles became **Narayana** for him and he came out unscathed. That is why it is said, **Yath bhavam**, that **bhavathi** (as is the feeling, so is the experience). God manifests on the basis of the feelings of the devotee. If you pray to God with purity of heart and love, you will experience God.

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In the **Mahabharata**, **Duryodhana** personified greed. He refused to share the kingdom with the **Pandavas** and denied them their rightful share. Due to this greed, he perished along with his entire clan.

These three illustrations echo the need for the eradication of the feelings of lust, anger and greed. The **Pandavas** emerged victorious because they practiced all the human values of **sathya**, dharma, **santhi**, **prema**, and ahimsa. If you follow these values, success will follow automatically.

Today, New Year has begun. With sacred feelings and divine thoughts, cultivate the spirit of love in you. God is not found separately in a temple or in an Ashram, **etc.** Truth is God. Love is God. Dharma is God. When you worship God by following these principles, He will manifest Himself then and there. There is no doubt about this. Love God wholeheartedly. Pray to God and make friends with Him. You can achieve anything if you have God as your friend.

Learn today to fill your heart with love and adorn your

hand with the ornament of sacrifice. Sacrifice is the jewel for the hands. Truth is the necklace one should wear. You must develop the habit of adorning these jewels in the New Year. In this New Year, develop divine love and foster peace in the country. Pray with a broad feeling: Loka samastha sukhino bhavantu (May the whole world be happy)! Start the New Year with this prayer. Then, you will lead a blissful and peaceful life full of enthusiasm. To lead such a life, cultivate noble thoughts. Love God and make friendship with Him, and you are bound to be successful in all your endeavours.

18 March 1999

Sai Ramesh Hall, Brindavan

8

Relevance of Ramayana

to modern life

The whole universe is under the control of God.

God is governed by Truth.

Noble souls are the guardians of Truth.

Such noble souls are verily

The embodiments of Divinity.

[Sanskrit sloka]

Embodiments of Love! All are essentially the embodiments of Divinity. Eswara sarva bhoothanam (God dwells in all beings).

Isavasyam idam jagat (God permeates the entire universe).

Where is the need to search for such an all-pervasive Divinity?

Sarvata Pani Padam Tath Sarvathokshi Shiromukham.

Sarvata Sruthimalloke Sarvamavrutya Thisthati.

[Sanskrit sloka]

How can you search for Him who is moving about with thousands of feet, thousands of eyes, and thousands of ears? It

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is utterly foolish to search for God. God is within you. Since you have forgotten your true Self and are carried away by the temporary and transient physical body, you are unable to understand the Divine. When you get rid of body attachment and develop attachment towards the Self, only then you can understand the divine Atmic Principle.

Values contained in Rama's story

Embodiments of Love! Life is like a game of chess; not merely that, it is like a battlefield. The story of Rama teaches us the threefold Dharma (code of conduct) pertaining to the individual, the family and the society. You have to make every effort to understand the duties of the individual, the family and the society. Rama is the ocean of compassion. He is love personified. It is possible to understand His divinity only through the path of love. Love is the undercurrent of human life. Man will be able to manifest his innate divinity only when he develops love within.

Modern society needs to follow the dharma that is contained in the epic Ramayana. Why? Today, the son is not paying heed to his father's advice, and the parents are not concerned

about the future of the son. Devotion to the guru should be the aim of the students. But students are not having regard for their teachers and the teachers are not imparting anything good to them. In such a situation, everyone needs to follow the ideals of the Ramayana. The Ramayana speaks of the true identity of the individual, the real significance of the family, and the sanctity of the society. The Ramayana teaches the importance

of human values. Today, corruption is rampant in all fields such as business, education, and politics. Under these circumstances, the principles of the Ramayana are very imSathya Sai Speaks, Volume 32 part1 100

portant. It explains in detail the relationship that should exist between brothers, the father and the son, the preceptor and the disciple.

The moral, social, and spiritual values om Ramayana

All of us live on the same earth. The same sky is above all of us. We breathe the same air and drink the same water. Ignoring this underlying principle of unity man visualizes multiplicity, which is a big mistake. The Ramayana centers on the principle of unity in diversity. Today, since man has lost the ability to see unity in diversity, he is immersed in restlessness. What we need today is to see unity in diversity and the divinity behind this unity.

The culture of Bharat says: Sathyam bruyath, priyam bruyath, na bruyath sathyam apriyam (speak the truth, speak sweetly and softly, and never utter truth in an unpalatable way). Sathyam bruyath is the moral value. Priyam bruyath is the social value. Na bruyath sathyam apriyam is the spiritual value. So, the moral, social, and spiritual values are all contained in the above statement.

The Ramayana teaches these values in the simplest way.

But man has forgotten the message of the Ramayana and is leading the life of a Ravana. Ravana did not understand this principle of divinity. There was no transformation in him, though he had acquired all forms of knowledge and had done severe penance. He ruined himself on account of excessive desires. Before his death, he gave a message to the people: O

people, with all my skills and expertise in different forms of knowledge I became a victim of desires. I lost my sons, ruined my clan, and burnt my kingdom to ashes, since I could not control my desires. Do not become a victim of desires like me.

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Follow the path of truth and righteousness and be like Rama. Experience divinity.

Put Ramayana's teaching into practice

The relationship that existed between the brothers of Rama is an ideal to the rest of the humanity. They lived in unity in spite of troubles and turmoil. Mother Kaikeyi wanted her son Bharata to ascend the throne of Avodhya, but Bharata never had any such desire. He went to Chitrakoota mountain, fell at the feet of Rama, and prayed, He, being the eldest, should take

over the kingdom of Ayodhya. But Rama did not yield to his request. Quoting the Vedic dictum Mathru Devo Bhava, Pithru Devo Bhava. He exhorted Bharata to obey the command of the father and fulfill the desire of his mother by becoming king of Ayodhya. Rama promised him that He would render all help and support. That is why even today, people extol Rama as Sathyavakparipalaka (one who adheres to truthful speech). Today, many people read the holy Ramayana, but few understand its essence. They spend their time in acquiring bookish knowledge and superficial knowledge but fail to have practical knowledge. There are many people who can explain the teachings of Ramayana in a beautiful way, but how many of them obey the command of their fathers in their daily life? Not many! What is the use of reading various texts if we do not put into practice the message contained in them? Can anyone enjoy the taste of various delicious items such as mysore pak, gulab jamoon, and jilebi by merely repeating their names? No. One can enjoy the taste only when one eats them. Mere textual information is of no use. But, today, man is interested only in information and not transformation. Intellect will blossom only when there is transformation.

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If your ambitions are not fulfilled,
do not waver or get depressed.

He is a realized one who is cheerful
in the face of all adversities.

[Telugu Poem]

One has to face many obstacles in life, but one should never get depressed. Life is a challenge, meet it. Life is a dream, realize it. Life is a game, play it. Life is love, enjoy it. Be cheerful and courageous in the face of adversities; never give scope to any weakness whatsoever. The Vedanta declared, Na Ayamatma balaheenena labhya (a weak-minded person cannot realize the Atma). A weak-minded person cannot accomplish anything. So, be strong-minded. Develop faith in that which is good.

Since there is no fear of sin and love for God,
Humanness is on the decline in human beings.
This is the cause for lack of peace in the world.

[Telugu Poem]

Therefore, man should cultivate Daiva preeti, papa bheeti, and sangha neeti (love for God, fear of sin and morality in society). Though Rama and Ravana were equally well versed in all forms of knowledge, sage Valmiki extolled Rama as Divine and condemned Ravana as a foolish one. What is the reason? Ravana did not translate into action the knowledge he had acquired; on the contrary he used it for wicked purposes. On the other hand, Rama translated all his knowledge into action and gave joy to one and all. Sarvaloka hithe ratah (Rama was engaged in the welfare of all). Sarvajnanopasampannah (He was the master of all forms of knowledge). Sarvasamudhita guna Sathya Sai Speaks, Volume 32 part1 103

ih (He was the embodiment of all good qualities). These are the three aspects that manifested Rama's divinity. Whoever has these three aspects is essentially divine. In fact, everyone is divine. But because of attachment to the body, man is not able to understand his divine nature. Man can experience and enjoy divinity only by treading along the path of love. Love is God; God is love. So, live in love.

Start the day with love

Spend the day with love

Fill the day with love

End the day with love

This is the way to God.

The best sadhana: love everybody

The cause for man's suffering is that he has constricted his love to himself and his family. He should develop the broad feeling that all are his brothers and sisters. Expansion of love is life; contraction of love is death. All are the children of God.

All are sparks of the Divine. Lord Krishna declared in the Bhagavad Gita: Mamaivamso jeevaloke jeevabhutha sanathana

(eternal Atma in all bodies is a part of My Being). So, man

should have the broad feeling to identify himself with everyone.

Humanity can never progress without broad feelings.

See no evil, see what is good

Hear no evil, hear what is good

Talk no evil, talk what is good

Think no evil, think what is good

Do no evil, do what is good

This is the way to God.

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When there is such an easy path to divinity, why do you trouble yourself by undertaking rigorous spiritual practices such as japa, thapa, and yoga? Divinity cannot be attained by all these austerities. How easy it is to love everybody! Love all and think of divinity. Moses used to think of Jesus all the time. As a result, his face shone with divine effulgence. He resembled Jesus so much that people used to mistake him for Jesus. Ratnakara, a robber, on being advised by Narada started chanting the name of Rama incessantly, as a result of which the radiance of Rama was seen on his countenance and he became sage Valmiki. Rama is Lokadatha (the giver of the world) and Valmiki became Slokadatha (composer of the holy hymns). There is no difference between the giver and the composer. The Vedas declare, Brahmavid Brahmaiva Bhavathi (the knower of Brahman becomes Brahman himself). So, you should always think good, do good, talk good, and hear good. Only then you can become good. A true human being is one who is good. A wicked person can never be called a human being.

The divine nature in man

There are four qualities in man: the divine, demonic, animal and human. What is the divine quality in man? Sarvaloka

hithe ratah. (engaged in the welfare of everybody). That is the

divine nature. What is the human quality? Always undertake meritorious deeds (**punya**). Never indulge in sin (papa). **Paropakara punyaya** papaya **parapeedanam** (rendering help to others is merit, harming others is sin). Help ever, Hurt never.

What constitutes the animal quality in man? **Inanena sunya pasubhir samana** (devoid of wisdom man is equivalent to an animal). The purpose of human life does not lie in merely **eatSathya Sai** Speaks, Volume 32 part1 105

ing, drinking, sleeping, and indulging in materialistic comforts. Even animals indulge in such activities. But unlike man, animals do not possess the evil qualities of amassing, robbing, and stealing. Today man is human only in form, but not in behavior. Less luggage, more comfort

Ianthoonam narajanma durlabham (human life is the most difficult to attain of all living beings). The good that you experience in this life is the result of meritorious deeds done in several past lives. This human life is not new. This message is contained in the word **manava**. **Ma** means 'not'; **nava** means 'new', which means human life is not new.

Today man has degenerated to the level of an animal due to excessive desires. Less luggage more comfort makes travel a pleasure. But, the desires (luggage) in man are multiplying day by day. Human life is a long journey. One should lead a divine life (**divya jeevanam**), not a mean life (**deena jeevanam**). Always be happy. Difficulties do come in life. That is the law of nature. Never get disheartened by them. Difficulties are like passing clouds. Difficulties come and go, but morality comes and grows. Unfortunately, there is decline in moral values in the society today.

Rama stood as a shining example of upholding the moral values in the society. Even when he was asked to leave for the forest at a time when he was supposed to be coronated, he was not perturbed in the least. **Sukhadukhe samekruthva labhalabhau jayajayau** (he is an equal minded one who treats the dualities of life pain and pleasure, victory and defeat, gain and loss alike). **Rama** displayed this virtue of equanimity. Today, man aspires for positions of authority though he does not **Sathya Sai** Speaks, Volume 32 part1 106

deserve them. But **Rama** relinquished the position even though He deserved it. **Rama** was courageous in the face of adversities. He never gave any scope for weakness. He led the life of a **dheera** (courageous one), not a **deena** (weak-minded).

The same is the case of one who is in His company. Hanuman, by contemplating on **Rama** incessantly, became a **dheera**. He displayed this quality of courageousness in the court of **Ravana**. But the same Hanuman stood like a **deena** (humble one) in **Rama**'s presence. This drives home the point that one should be a **deena** (humble one) in front of divinity and **dheera** (courageous one) in the face of evil.

Control your desire to the extent possible

Annihilate the evil qualities of **kama** (desire), **krodha** (anger), and **lobha** (greed). **Ravana** ruined not only himself, but

also his dynasty because of **kama**. Therefore, to the extent possible control your desires. Today the Government has imposed ceiling on land and property through legislation, but what is essential is ceiling on desires. Not only did **Hiranyakasipu** refrain from chanting the name of Lord **Hari**, he also insisted that his son **Prahlada** follow suit. He developed hatred toward his own son for singing the praise of Lord Had against his wishes. This evil quality of anger led to his doom.

Duryodhana was greed personified. He was not prepared to part with even a small piece of land. He subjected the **Pandavas** to enormous hardships. What happened to him ultimately? He became a victim of his own greed.

Desire, anger and greed are the greatest impediments in the path of spirituality. Render help to others, if possible. Never hate anybody under any circumstances. The essence of **eightSathya Sai** Speaks, Volume 32 part1 107

een Puranas is contained in these two maxims: Help ever, Hurt never.

Spirituality promotes spirit of unity

The story of the **Ramayana** reveals the ideal relationship that should exist between brothers. **Lakshmana** and **Satrugna** served **Rama** and **Bharata** respectively, with utmost devotion and sincerity. When **Lakshmana** fainted in the battlefield, **Rama** lamented, In this world, I might find another mother like **Kausalya**, a wife like **Sita**, but definitely not a brother like **Lakshmana**. A brother should be like this one who respects elders and brings name and fame to the whole family. It is the unity amongst the brothers that brought reputation to the whole family.

The same was the case with the **Pandavas** also. The five **Pandavas** could defeat hundred **Kauravas** because they stood united. Even though **Vali** and **Sugriva** were just two, they fell apart because of lack of unity. **Rama** restored the kingdom to **Sugriva**, since he completely surrendered to Him. Similar was the case with **Ravana**, **Vibhishana**, and **Kumbhakarna**. Any big task can be accomplished if the five fingers are united. Otherwise even a small task becomes extremely difficult. So, everyone should strive for unity.

Spirituality destroys narrow mindedness and confers unity, cooperation and universal peace.

[Telugu Poem]

Unity is very essential. Through unity, you can understand spirituality. Do not hate anybody. Do not develop ill feelings towards others. Then you can become a true human being. Spiritual practices are just a waste of time if you cannot **overSathya Sai** Speaks, Volume 32 part1 108

come your selfishness. Do not engage in spiritual activities aspiring for your own liberation, because it would amount to selfishness. Work for the redemption of one and all. Let everybody attain divinity and experience divine bliss. You should have such broad feelings. Your welfare lies in the welfare of the society.

Spend your life in selfless service

Embodiments of Love! You do not need to undertake any spiritual practices. Experience the innate divinity in everyone by following the path of love. Love is God. Spend your life in selfless service. This is the teaching of Rama.

In order to demonstrate to the world the ideal character of Lakshmana, Rama subjected him to a test. When Sita, Rama and Lakshmana were residing on Chitrakoota mountain, one day Lakshmana went into the forest to fetch some food. Taking this opportunity, Rama decided to test Lakshmana. He asked Sita to play her role in this divine drama. As Lakshmana was returning with food, Sita pretended to be asleep under a tree, keeping her head on the lap of Rama. Rama asked Lakshmana to keep Sita's head on his lap without disturbing her sleep as He had some other important work to attend to.

Rama wanted to observe the feelings of Lakshmana. So, He assumed the form of a parrot and perched on the same tree. Considering Sita as his mother, Lakshmana closed his eyes and went into deep contemplation of Lord Rama. Rama in the form of a parrot started singing:

It is easy to wake up someone who is fast asleep, but is it possible for anyone to wake up a person who is pretending to be asleep?

[Telugu Poem]

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Sita pretended to be fast asleep and even started snoring! In all respects, Sita and Rama were a perfect match for each other. After some time, Rama returned as if from somewhere and 'woke up' Sita. Sita opened her eyes as if from deep sleep and expressed her satisfaction to Rama that she had a sound and undisturbed sleep. The leelas (pranks) of God are mysterious, wonderful, and sacred. God tests a devotee in order to shower His grace on him and protect him. Lakshmana fell at Rama's feet and said, I am Your servant. It is my duty to serve You in the way You want me to.

Lakshmana's sincerity and devotion

When Sita was being taken away forcibly by Ravana, she bundled all her jewels and dropped them from above. The vanaras (monkeys) found the jewels and took them to Sugriva.

When Rama and Lakshmana met Sugriva, he showed them the jewels and asked if they belonged to Sita. Since Rama did not know, He asked Lakshmana to see. Lakshmana replied,

Brother, I don't know whom these earrings and bracelets belong to. But I am sure that these anklets belong to Mother Sita.

On being questioned as to how he could recognize Sita's anklets, Lakshmana said, It was my practice to prostrate at her lotus feet every morning. While doing so I had noticed Mother Sita's anklets.

Rama was pleased with Lakshmana's sincerity and devotion and showered praises on him and said that he could not find a brother like Lakshmana anywhere in the world. Later

Rama said that it was because of Lakshmana's strength and support that He could defeat Ravana and bring Sita back to Ayodhya.

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The Ramayana demonstrates that anything can be achieved through sincerity and devotion. The story of the Ramayana is so enchanting and captivating that one feels like listening to it again and again. Bharatiyas (Indians) have been singing the story of Rama since ancient times. Everyone should try to understand

the essence of the Ramayana. The Ramayana teaches that one should have a good character, one should obey the command of the father and respect the parents, and there should be unity among brothers. If you follow these teachings in letter and spirit, your life itself will become a living Ramayana. Heart is the real temple

Students should understand that God is their best friend.

All the worldly friends are lured by your position, power, and pelf. Once your position and power are gone, gone are your friends too. God is the only friend, in the real sense of the term. The whole world is a book, and your conscience is your real guru. Why trouble yourself going after various worldly gurus? Follow your conscience and experience divinity. The Principle of the Atma, which reveals the secrets of your mind, is your true guru. Guru is one who is formless and beyond all attributes.

Gurur-Brahma Gurur Vishnu

Gurur - Devo Maheswara,

Guru Sakshath Param Brahma

Thasmai Sri Gurave Namah.

Consider God as your mother, father, friend, and everything. Take God as your guru, follow Him and merge in Him.

If you have God as your guru, you can achieve everything in Sathya Sai Speaks, Volume 32 part1 111

life. Develop love for God and be recipients of His love and grace. Develop friendship with God and the whole world will be under your control. Troubles and turmoil are part and parcel of one's life. Overcome them by chanting the divine name. Be fearless.

Do not restrict God to temples and pilgrimage centers. He is Hridayavasi (indweller of the heart). He is in you, with you, above you, around you. You do not need to visit various pilgrimage centers. Your heart is the real pilgrimage center.

Mira also echoed the same feelings. When her husband asked her to leave the temple premises, she said to Krishna, None can separate You from me. My heart is Your temple. In the Gita, Lord Krishna declared, Kshetrajnam Chapi Maam Viddhi (recognise Me as the indweller of all beings). The body is the field, and the Atmic Principle is the indweller of all fields. So, the kshetra (field) and the kshetrajna (knower of the field) are within you. Bliss is not present in a foreign land; it is present within you. In order to experience bliss, develop love in your heart.

You should pray to God to grant you that which He possesses and you do not. What do you lack? Peace and bliss. Ask and it shall be granted. Do not ask God for the fulfillment of mean desires. All the worldly things are fleeting and momentary. Only God is immutable, pure, eternal, and immortal. So, spend your time in singing the glory of God. By sincere prayer, you can discover your latent divinity.

At the time of his departure to the forest along with **Rama** and **Sita**, **Sumitra** counseled **Lakshmana** thus: Never be under the impression that you are going to the forest. Wherever **Rama** and **Sita** are present, that itself is **Ayodhya**. This **Ayodhya** without **Sita** and **Rama** is a veritable forest. Consider **Sita Sathya Sai** Speaks, Volume 32 part1 112 and **Rama** as your mother and father and serve them to the best of your ability with all love, sincerity, faith and devotion. You cannot find a woman greater than **Sumitra** in this world. She blessed her son to serve God wholeheartedly. The term **Sumitra** means good friend (**Su** - good, **Mitra** - friend). Such noble mothers like **Sumitra** and sons like **Lakshmana** with total devotion to God are needed today.

Unity is the need of the hour today. It is unity that protects the world. The prosperity and welfare of the society depends upon the individual. Our thoughts are our greatest asset. If the thoughts are sacred, you will have sacred results. Pleasure and pain are the consequences of your thoughts. So, sanctify your thoughts. When thoughts are good and powerful, you can achieve anything.

25 March 1999

Sai Ramesh Hall, **Brindavan**

9

Do **Sadhana** with pure Feelings

Truth is your true mother and Wisdom

the true father,

Dharma is the true brother and Compassion

the true friend;

The true wife is Peace and the true so

Forgiveness,

These six are in fact the true relations of man.

[Sanskrit **sloka**]

Embodiments of Love! Life is like an ocean with waves of joy and sorrow. Spirituality is the lighthouse to the people who are traveling in the ocean of Samsara. Spirituality does not mean rituals and worship alone. Spirituality is that which demonstrates

unity in multiplicity. God is love personified and is installed in the heart of every man. That is why since time immemorial,

the **Bharatiyas** have prayed for the welfare of all people in the world. Spirituality has a certain discipline. **Na sreya niyamam** vina (Nothing noble and great can be achieved without discipline).

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Spirituality and welfare of humanity

In **Tamil**, there is a sacred book named **Thirukural**, which is equivalent to the Vedas. It was written by **Thiruvalluvar**. He took to the path of spirituality, worked for the welfare of humanity, and led a disciplined and peaceful life. He used to ask his wife to keep a cup of water and a needle by his side while he ate his food. As per the command of her husband, his wife did accordingly day after day, but not even once did she find him putting them to use while having food. When his wife asked him for the reason, he replied, I don't want to waste even a single grain of rice. The purpose of this needle is to pick up the grain of rice if it were to fall outside my plate and to wash it clean with water before putting it back in the plate. So far I have not used this needle, since I have been very careful not to spill rice grains.

Annam Brahma, **raso** Vishnu, **bhokta devo Maheswara** (food is Brahma, the essence is Vishnu, and the one who partakes of it is **Maheswara**). Food is called Brahma since its essence pervades the whole body and gives it strength. The prayer to Vishnu is to purify the mind, so that the body may be utilised in a proper way. The **Eswara** Principle demonstrates how to make use of the strong body and pure mind in a proper way. God resides in the heart of everyone in the form of love. But no one is making any effort to realise the Principal of Love in the heart. There is no life without love. Love is God. God is love.

Today, man is leaving no stone unturned in order to experience happiness. But his desires are increasing day by day, just as the ants that come out of an anthill. Increase in desires will only lead to restlessness but not happiness. Man aspires to be happy through the fulfillment of his desires; on the contrary, **Sathya Sai** Speaks, Volume 32 part1 115

he is becoming more and more restless. The lesser the desires are the greater the happiness will be. The Vedas teach that all the education that man acquires should be utilised for the welfare of society. The Vedas say, **Sarvaloka** hithe **ratah** (man should involve himself in the service of society). **Sarvajanopasampannah** (man should be a treasure of wisdom), **Sarvasamudhita gunaihi** (man should cultivate all good qualities). But today's education does not confer these noble virtues. Modern education bestows mere bookish knowledge, which in turn becomes superficial knowledge. Today, there is no trace of practical knowledge in man.

After his education, man should work for the welfare of society and the world at large. He should not have the narrow feeling that he and his family alone should be happy. Without the world, where is the family? Man and his family are dependent on society and the world at large. So, man and his family can be happy only when the world is safe and secure. Today in all fields of life, be it political or social, no one seems to be concerned about the welfare of the world. Selfishness and self-interest are widespread in all the fields. As long as there is

selfishness and self-interest in the people of a country, it cannot prosper.

Brahma and **Bhrama**

Today man aspires to have the vision of Brahma, but is getting immersed in **bhrama** (illusion). Unity in multiplicity is Brahma and viewing multiplicity in unity is **bhrama**. Man has lost the vision of unity in diversity. He has become highly intelligent, so as to divide unity into multiplicity. **Fie** upon such intelligence! Man should make an effort to see the unity in diversity. That is the real **sadhana** (spiritual exercise).

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Practice the teachings of the Vedas to experience bliss
Reading the sacred texts such as the Vedas, the Upanishads, and the **Puranas** does not confer the vision of Brahma.

Narada had studied the four Vedas and six **Sastras**. He was a great exponent of the Brahma Sutras and the Upanishads. In spite of all this, he could neither attain peace nor get rid of his delusion. So he approached the sages **Sanaka**, **Sanandana**, and **Sanat Kumara** and requested them to grant him peace and wisdom. **Sanat Kumara** asked **Narada** what made him feel that he deserved to attain peace and wisdom.

Narada replied that he had studied the four Vedas, the six **Sastras**, the Upanishads, and the Brahma Sutras.

Then **Sanat Kumara** said, **Narada**! No doubt, you have studied the Vedas and Upanishads, but have you put them into practice? It is a mistake to think that mere study of the Vedas and **Sastras** can confer peace and wisdom. One has to practice the teachings of the Vedas and **Sastras** in order to experience bliss.

Will the darkness in the world be dispelled by the message of light?

Can the disease be cured by merely listening to the efficacy of medicine?

Can the poor get rid of poverty by listening to the principles of Economics?

Can hunger be satiated by mere repetition of the names of various delicious dishes?

No. Similarly, you can attain bliss only when you put your knowledge into practice.

[Telugu Poem]

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Sanat Kumara went on to say, **Narada**, you say you have gone through the Upanishads. But have you understood the first declaration of the first **Upanishad: Isavasyam Idam Sarvam** (God permeates the entire cosmos)? Have you recognised the Truth that God exists in everybody. You are chanting the **slokas** (verses), but you are not trying to experience them.

Dharma leads to divinity

Today spiritual aspirants are wasting their time in such futile exercises. Time is God. Time wasted is life wasted. Instead the aspirants should try to enter a path that will endow them with wisdom. There are nine paths of devotion. They are: **sravanam**

(listening to the stories of the Lord), **kirtanam** (singing the glory of the Lord) **Vishnusmaranam** (contemplating on the form of the Lord), **Padasevanam** (serving the Lotus Feet), **vandanam** (salutation), **archanam** (worship), **dasyam** (servitude), **sneham** (friendship of the Lord), and **Atmanivedanam** (self-surrender). Are you putting any of these into practice in your daily life? No. You are merely mouthing words, but not practising.

The proper study of mankind is man. What is the proper study? Your thoughts, words, and deeds must be in harmony with each other. **Manasyanyath vachasyanyath karmanyanyath duratmanam** (he is a wicked one whose thoughts, words, and deeds are not in harmony). In the modern world, you find such wicked people everywhere. But there are good people also. If there are no good people in the world, how can the sun rise? Good people are there in the world, no doubt. But, the present-day scenario is such that only the wicked seem to be prospering.

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Sathyam matha, pitha jnanam (truth is your mother and wisdom is your father). A true father is one who imparts the knowledge of non-dualism to his son. But the present-day parents are not concerned about truth; whatever untruths their son utters to cover up his mistakes, they take that as truth! It is only because of such parents that the children are going in the wrong direction. Parents are to be blamed if the children take to the wrong path. As the parents, so are the children. If the parents themselves are found arguing with each other, the children will go a step ahead and engage themselves in fighting with each other! The condition of the country depends upon fathers and mothers. But today, the situation of the family is very unfortunate.

Humility bestows deservedness

Since ancient times, **Bharat** has radiated peace and happiness to the rest of the world with its power of spirituality. All the aspects of the culture of **Bharat** are suffused with divinity. The eyes, the ears, the nose and the hand are the different limbs of the body. Body is a limb of the society. Society is a limb of mankind. Mankind is a limb of nature. Nature is a limb of God.

It is because of the impact of modern education that man is misusing his limbs. He has forgotten the truth that humility is the hallmark of true education. Education confers humility. Humility bestows deservedness. Deservedness will lead to dharma. It is through dharma that one can attain Divinity. Modern education has become job-oriented. Without yoga, what is the use of **udyoga** (job)? One has to attain yoga, which means control of the senses.

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Buddha did penance (**thapas**) for many years in order to attain yoga. Ultimately, Buddha attained Nirvana (liberation). But, today, people are ruining themselves because they are immersed in **thamas** (dullness). Buddha laid emphasis on **samyak**

drishti, samyak vak, samyak sravanam, samyak chinthanam,

and samyak karma. This can be interpreted as:

See no evil, see what is good.

Talk no evil, talk what is good.

Hear no evil, hear what is good.

Think no evil, think what is good.

Do no evil, do what is good.

Buddha made proper use of the five senses, experienced bliss and shared it with others. But, today all five senses are being misused. Actions are based on thoughts. So, man has to cultivate noble thoughts. Hridaya (heart) is the temple of God. Thoughts, words, and deeds will be pure, steady and selfless only when man has a pure hridaya and noble feelings. Purity, patience, and perseverance are very essential for mankind. Without firm faith, man cannot achieve anything in life.

Happiness and sorrow co-exist

Ages have passed, years have rolled by, but there is no transformation in man. When you have a bitter thing in your mouth, even the sweet tastes bitter. Sweet will taste sweet only when you spit out the bitter thing and rinse your mouth. What is that you have to do in order to pour milk into a glass, which is already full of water? You have to pour out the water and then pour in the milk. Likewise, man has to get rid of evil thoughts in order to cultivate sacred feelings.

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Man's life is like an ocean full of opposite waves of union and separation. These waves co-exist; in fact one cannot exist without the other. So, one has to be equal-minded.

Happiness and sorrow co-exist.

It is impossible to separate them.

One cannot have comforts alone.

Comforts accrue from troubles and sufferings.

[Telugu Poem]

Man should purify his mind with pure thoughts

Today we find pollution everywhere. The air that we breathe, the water that we drink, the sound that we hear, the food that we partake of, all are polluted. The root cause for all this is that the mind itself is polluted. It is because of evil feelings in the mind that everything appears evil. Mano moolam idam jagat (the whole world is based on the mind). Even if man dies, mind will not die. So, man should purify his mind with pure thoughts. Pure thoughts can be cultivated only by chanting the divine name.

Some people may talk derisively about the efficacy of the divine name. But, the joy and bliss that you derive by chanting it is supreme. Today people think of only worldly matters, but not God. What is the benefit that accrues from thinking of mundane matters? Nothing at all. In fact, it makes you more and more restless.

People find the reflection of their own defects in others.

Those that find mistakes in others do not know their own mistakes.

How can you get the belch of a mango if you have not

eaten it? The belch you get depends on the food you take. The good and bad that you see and experience are the results of your own thoughts. First recognise the defects in yourself and Sathya Sai Speaks, Volume 32 part1 121

get rid of them. It is a great sin to criticise others. God is in everyone. So, criticising others amounts to criticising God Himself. Do not criticise or ridicule anyone. Respect everyone; only then will you be respected. It is foolishness to expect others to respect you without yourself respecting them.

If your feelings are good, you will see only good in everyone.

Mind is the root cause for everything. Man cannot exist without the mind. A torch cannot function without cells. Body is like a torch, eyes like bulbs, and intellect like a switch. But, without the mind, which can be compared to a cell, the body cannot function. So, the mind has to be kept in good condition. Cultivate noble qualities in New Year

Embodiments of Love! You have been celebrating the New

Year Day year after year. But are you cultivating new and sacred qualities? No. You are unable to give up bad qualities.

With each New Year, new and noble qualities should be cultivated.

Desires have to be controlled. The lesser the desires, the lesser your sorrows. Excessive desires lead to the ruination of will power (ichcha sakthi). Decline in will power leads to loss of power of action (kriya sakthi). Develop unity of ichcha sakthi, kriya sakthi, and jnana sakthi (power of wisdom). Will

power will increase only when desires are reduced. Happiness is eluding man due to limitless desires. Excessive desires spoil health and cause depression in the mind. Reducing desires amounts to reducing the burden on the mind. Less luggage, more comfort makes travel a pleasure. Life is a long journey.

How can you enjoy the journey if you are carrying heavy luggage?

Go on reducing your luggage. The same message is conveyed

in the Vedas too. Na karmana na prajaya dhanena

thyagenaike amrutathwamanasu (immortality can be attained

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only through sacrifice; neither wealth nor progeny nor good deeds can confer it).

Have fear of sin and love for God. Only then there will be morality in society. If you do not have fear of sin and love for God, you will not be respected even by your own mother, wife, and children. If you have fear of sin and love for God, the whole world will love you. Sage Vyasa has given the essence

of the 18 Puranas in the dictum, Paropakara punyaya parapeedanam (to help others is merit; harming others is sin).

Help ever, Hurt never. If you cannot render help, at least restrain yourself from hurting others. That itself is a great help.

Master the mind and be a mastermind

The sacred land of Tamil Nadu is the birthplace of many great saints and sages, who undertook many spiritual practices with great determination and led noble lives of peace and happiness. They gave up body attachment and developed love for the Atma. But, today, man is developing attachment to the

body more and more, forgetting the Principle of the Atma.
This body is a heap of rubbish
and is full of diseases.

Q mind, do not be under the illusion
that body is permanent.

Take refuge at the feet of the Lord.

[Telugu Poem]

The body and the mind are negative; only the Atma is
positive. You say, my body, my mind, my intellect, my senses,
and so forth. When you say, my handkerchief, the handkerchief
is separate from you. Similarly, when you say, my body,
my mind, etc., you are separate from them. Then who are you?

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Put a question to yourself. All this is matter and you are the
Master. Master the mind and be a mastermind.

On the spiritual path, japa and dhyana are not that important.
Purity of mind is most important. You do not need to undertake
spiritual practice. Love everyone. Do not limit your
love to you and your family alone. Do not spend your life in
narrow-mindedness. All belong to the same universal family.
All are one; be alike to everyone. Divine love is pure, selfless,
attributeless, and eternal. He is a sinner who tries to find faults
with divine love. Worldly love is negative and full of selfishness.
Man can attain Divinity only when he gives up selfishness.
Develop morality. Money comes and goes, but morality
comes and grows. Today man entertains only negative
thoughts. Man cannot expect to have positive rewards when his
heart is filled with negative thoughts. When the heart is full of
worldly desires, how can you have love for God? It is impossible.
Cultivate positive feelings; only then you will have positive
results.

Only God is your true friend

If you have selfless love, you need not be afraid of anything.
Even if the sky were to fall on your head, be fearless.
Never be afraid of following the truth. Truth is God, love is
God. Live in love. Get immersed in the divine love. The
wicked and evil-minded people cannot understand the divine
love. Do not enter into friendship with such people. Only God
is your true friend, who has no trace of selfishness and who
helps you always under all circumstances. Have the firm conviction
that God always helps and never hurts anyone. Whether
you are in the forest or in the sky or in a city or in a village or
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on the top of a hill or in the middle of a river, God is always
with you, in you and around you.

Worldly friends are such that they say hello to you only
when you have money and power. Hello becomes hollow once
you lose both. As long as there is water in the pond, thousands
of frogs gather there. Once the pond gets dried up, not even a
single frog will be seen around. Same is the case with worldly
friends. But God's friendship is not like that. He is with you at
all stages and in all situations. Love him from the depth of

your heart. Take refuge in Him. He will definitely protect you.
Did He not come to the rescue of Prahlada, who surrendered to
Him completely? Yad bhavam, tad bhavathi (as is the feeling,
so is the result). God will come to your rescue if you have total
faith.

Some actions will yield instant results, whereas others may
take a few hours, a few days, a few years or a few births. For
example, when your finger is cut, bleeding starts immediately.
It takes a few hours for the food to get digested. It takes a few
years for a seed to grow into a tree and yield fruit. Be it good
or bad, you have to face the consequences of your actions. So,
do not indulge in bad actions. Always do good, be good, and
see good. This is the way to God. Do not say I will try; you
must do it.

God is love, so He always gives only love

Some people, when faced with difficulties, think that God
is punishing them. It is a mistake to think so. God never punishes
anybody. It is only the king who gives punishment, not
God. God is love, so He always gives only love. The punishment
you suffer is the result of your own actions. God neither
punishes you nor protects you. You are punished by your own

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sins and protected by your own good deeds. You may utilise
light for writing wrong account or for reading the holy Ramayana.
But, the light is not affected by what you do. Similarly,
God is the eternal witness. He is like the light, not affected by
what you do, be it good or bad.

Spiritual practices and purity of mind

Embodiments of Love! Many New Years have come and
gone, but what is that you have achieved? You may have participated
in bhajans any number of times. But, you still continue
to be immersed in negativity. Put a question to yourself
what have you gained by participating in bhajans. Bhajans
should develop positive feelings in you. Any sadhana (spiritual
practive) done with noble feelings will yield good results.
You may be doing a lot a spiritual practices for many years
without any result. But, never give up any spiritual practice.
Continue your sadhana. One day or the other, you will get the
reward.

You think that you have attained swatantrata (independence).

Swa means Atma. So, the true independence lies in following
Atma Dharma. Body is like a water bubble. Mind is
like a mad monkey. So, do not follow the body; do not follow
the mind. Follow the conscience. Your conscience always
gives you the right prompting. It is a sin if you do not follow
the dictates of your conscience. Conscience is your master.

Follow the master

Face the devil

Fight to the end

Finish the game.

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Some people say that they have not got any benefit in spite

of chanting the divine name for twenty to thirty years. No benefit accrues from chanting the divine name if the mind is filled with impurities. First purify your mind and fill it with positive feelings. Only then you can experience the benefit of chanting the divine name. Bad thoughts and bad feelings will not help you in any way. Even if you happen to come across anything bad, do not let it enter your mind.

God's work will never fail. So, all the work that is done with divine feelings will never meet with failure. If you fail in your endeavour, it means you do not have divine feelings. You will always be successful if your feelings are pure and divine. At least from today onward, cultivate noble feelings. Talk sweetly and softly. You cannot always oblige, but you can speak always obligingly.

Embodiments of Love! On New Year day, it is a practice to mix sweet, sour and bitter things and eat them. It is to indicate that joy and sorrow have to be treated with equanimity. It is the tongue that tastes the delicacy and it is the heart that tastes love. The taste of love is peerless. It is sweeter than even nectar. Love alone can match love. God is love, love is God. Live in love. Whatever bhajans you sing, sing with love. God is Bhavapriya. He sees your feelings, not the rhythm or tune. If your feelings are pure, God will take care of everything.

Tamil New Year, 14 April 1999

Sai Ramesh Hall, Brindavan

10

Royal Path to Divinity

Run away from bad company;

Join good company.

Perform meritorious deeds day and night.

Embodiments of Love! Since times immemorial, Bharat (India) has been the treasure house of spirituality and has been radiating peace and serenity to all the other countries. But, today, people do not understand even the sacredness, significance, and uniqueness of the human body. Many people are under the false impression that the body is meant to eat drink, sleep, and make merry. You can understand the purpose behind God gifting you this body only when you understand the sacredness and mystery of human birth. The primary goal of man is to recognise the Truth in daily life.

Every man has a body. It not only acts as an instrument but also sets ideals in every respect. What are the ideals? It inhales the life-sustaining oxygen and exhales the poisonous carbon dioxide. It partakes of delicious items and excretes foul smelling faecal matter. What is the inner significance of this activity?

Man has to accept those things that are beneficial to the society and the country and discard those which are maleficent to the interests of the society and the nation at large. Thus, the body demonstrates that man has to take in noble and sacred feelings and leave out the unsacred and worldly thoughts.

Life is a combination of body, mind, and Atma

Unfortunately, today, man takes in unholy and unsacred thoughts discarding pure and sacred feelings. What is truth and what is untruth? What is permanent and what is temporary? What is good and what is bad? Man does not undertake such an enquiry today. He is using his power of discrimination for wrong purposes. He is accepting bad and giving up good. Do you prefer a rotten fruit to a luscious one or inhaling carbon dioxide and exhaling oxygen? No. If you do that, you will not only spoil your health, you will put your life also to risk. Man should achieve physical health, mental satisfaction, and Atmic bliss. Man's life is a combination of the body, mind and Atma. The body performs actions, the mind enquires, and the Atma remains a witness. These three are essential for the human life to blossom. But no one is trying to understand this mystery. Nature also shows the truthful and right path. If you do not breathe out the air that you breathe in, your health will be spoilt. Likewise, if you do not excrete the body waste, your health will suffer. The lesson one has to learn from this is that one must accept good and give up bad. Tyaja durjana samsargam (discard bad company). Bad company does not mean the company of bad people alone. Even bad thoughts constitute Sathya Sai Speaks, Volume 32 part1 129 bad company. You should not only discard bad company, but give up bad thoughts also.

However, one does not become a noble soul by just giving up bad company and bad thoughts; one has to join good company and also cultivate good thoughts. One can have good thoughts only by constant contemplation on God. Kuru punyam ahorathram (perform good deeds day and night). At all times, at all places and under all circumstances, man has to contemplate on God and involve himself in His work. Bhaja sadhu samagamam (join good company). You will get sacred feelings only when you are in good company.

Undertake sadhana right from childhood. Right from an early age, you should develop devotion to God. It will be of immense help in old age if you undertake spiritual sadhana right from your childhood. It is impossible to think of God in your old age if you squander your precious time in worldly matters in the early stages of your life. The divine feelings that you develop from your childhood are your true treasure. Thoughts based on Truth (sathya sankalpas) are your true wealth. But, you are giving up such sacred wealth and are hankering after the transient and ephemeral wealth. Start early, drive slowly and reach safely. It is impossible to remember God and contemplate on Him in old age unless you think of Him right from your childhood. It is easy to remember Him in your old age only when you practice contemplating on Him in your childhood.

When the messengers of death

start dragging you away,

When the relatives make hurry to shift you outside the house saying there is no hope,

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And when the wife and children
start weeping and wailing bitterly,
Is it possible to think of God at that moment
[Telugu Poem]

Turn senses **Godward** from early age

I keep telling the students often that the childhood of man is like a tender banana leaf. At this age, this banana leaf is very pure, attractive, and lively. This leaf, containing the delicacies of five senses (sound, touch, form, taste, and smell), should be offered to God. But, due to the impact of the Kali age, man is offering these five types of delicacies to the six demons: **kama**, **krodha**, **lobha**, **moha**, **mada**, and **matsarya** (lust, anger, greed, attachment, pride, and jealousy). After the demons eat away the delicacies, spoiling the leaf in the process, man is offering the leftover unsacred food to God in old age. Is it proper to offer to God the remains of the food eaten by the demons?

If man cannot recognise the uniqueness of humanness, what is use of taking the human birth? **Ianthoonam nara janma durlabham** (among all beings, human birth is the rarest and noblest). Having got such a sacred human birth man should turn his senses **Godward** from his early age. From early age, man should contemplate on God and win divine grace.

In old age, when you cannot see properly,
When there are wrinkles on your face,
When your hair turns grey,
When children start making fun of you,
calling you a decrepit **monkemy**, and
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When your limbs start shivering,
How do you expect to think of God?
[Telugu Poem]

Those that start thinking of God only in old age have no sense of shame.

Today man is wasting his youth by misusing his senses. He is seeing and listening to unsacred things and indulging in talking ill of others. In the early age, the five senses are like five delicacies. Your life will be sanctified, only when you offer them to God. Otherwise, it is better to be deaf, dumb, and blind! For what purpose are the eyes given to you? Is it to see anything and everything? No. Eyes are given in order to see God. The eye, which is not even an inch in size, is able to see the stars millions of miles away. Such a powerful and sacred eye is being used for seeing unholy things? Why don't you use your eyes for seeing the omnipresent God and the beautiful panorama of nature and having the **darshan** of holy men?

Peddalu or **Gaddalu**?

Today the so-called **peddalu** (elders) are discouraging the young from taking to spiritual path. They say one can start contemplating on God after retirement. Can such people be called **peddalu**? No. They are **gaddalu** (hawks)! They neither

think of God nor allow their children to do so. Actually, some elders are spoiling the lives of their children. They are trying to make their children tread the wrong path as though they had benefited immensely by doing the same earlier. **Tyaja durjana samsargam**, give up the company of such evil-minded elders, even if they happen to be your parents.

This was the ideal set by **Bharata** in the **Ramayana**. **Rama**, being the eldest, was the legal heir to the throne of **Ayodhya**.
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but **Kaikeyi** sent Him to the forest, as she wanted her son **Bharata** to become the king. When **Bharata** came to know of this, he became very furious. He even did not like to look at his mother and set off to the forest immediately to bring back **Rama**.

Disassociate yourselves from **wicked** persons

Hiranyakasipu could not tolerate to hear his son, **Prahlada**, chant the name of Lord **Narayana**. He would at once close his ears whenever **Prahlada** uttered **Om Namo Narayanaya**. He even tried to kill him as he continued to chant the name of Lord **Narayana** against his wishes. Ultimately, **Prahlada**

disassociated

himself from his father as he was a **durjana** (wicked person).

Sukracharya warned Emperor **Bali** that the **Vamana** was none other than Lord Vishnu Himself and that it would be disastrous for **Bali** to make the gift sought from him by **Vamana**.

Bali reacted to the preceptor's warning, saying that there was no greater sin than going back on one's word. He had given his word to the Lord Himself. Is it not a sin on the part of **Sukracharya** to ask him to break his promise? That is why **Bali** told **Sukracharya**, You are not my preceptor; you are my enemy. So saying, he forsook **Sukracharya** and fulfilled his promise to **Vamana**.

Mira all the time thought of only **Giridhara** (Lord Krishna) and chanted His name. Her eyes were filled with the form of Krishna, and her mind was filled with the thoughts of Krishna. But her husband thought that she was crossing her limits in the name of devotion to Krishna. So, one day, he threw her out of the Krishna temple for the sake of false worldly honour. Then she wrote a letter to **Tulsidas** seeking his advice as to what she
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should do, whether to give up Krishna, the eternal companion, or to forsake her husband.

Tulsidas sent a reply saying, Mother, God is the greatest of all and the path leading to God is the noblest of all. Husband is like a passing cloud, but God is always with you, even before your birth and after your death. **Trikalabhadhyam sathyam** (Truth transcends all the three periods of time). How can you give up God, who is the Embodiment of Truth? Husband entered your life in the middle and will go away in the middle.

You may serve him as long as he is alive. But, when he himself discards you, there is nothing wrong in leaving him for the

sake of God.

It is not proper to expect the wife to suffer at the hands of a wicked husband. If the wife commits a mistake, the husband may punish her. But, it is a sin to punish a woman who is absolutely faultless. **Mira** prayed,
Krishna, I went deep into the ocean of Samsara and caught hold of the pearl of Your divine name.
How can I allow it to slip away from my hand? I will safeguard this pearl' even at the cost of my life.

[**Tamil** Verse]

Better die rather than lead an untruthful life

Worldly life is **pravritti marga** (outward path) and spiritual life is **nivritti marga** (inward path). It is a great mistake to give up God and His name for the sake of worldly gains. You need not be afraid of anybody when your conscience is clear. Truth and sacrifice are like your two eyes. **Sathyam nasti paro dharma** (there is no greater dharma than adhering to truth). But in this Age of Kali, people are giving up truth and **rightSathya Sai** Speaks, Volume 32 part1 134

eousness. Better to die than to lead an untruthful life. It is better to live like a swan for a few minutes than to lead the life of a crow for a hundred years.

Education is for serving society

Today, students are becoming highly educated, acquiring degrees and occupying positions of authority. They think they are great intellectuals. What is the use of education and intelligence if they are misused? Why study and die ultimately. Study to be immortal. Bookish knowledge may feed your stomach but will not help you attain Divinity. You should experience the bliss of your life after offering everything to God.

The Vedas declare: **Sarva** karma **Bhagavad preethyartham** (whatever you do, do it with a desire to please God).

It is enough if you have God with you. Lord Krishna declared in the **Bhagavad Gita**, **Sarva dharman parityaja maam ekam saranam vraja** (give up all the worldly **dharma**s and

surrender

only to Me). All the worldly **dharma**s are burdensome.

They are like ten thousand **naya paisas**. A hundred rupee note is equal to ten thousand **naya paisas**. It is rather difficult to bundle up ten thousand **naya paisas** and carry them with you. So, offer all the ten thousand **naya paisas** to God. He will give you a hundred rupee note, which is light in weight and also safe and secure. The former refers to quantity and the latter to quality. You should look for quality, not for quantity. One teaspoon of cow's milk is better than barrels of donkey's milk.

This country, **Bharat**, is the land of sacrifice, the land of love and the land of yoga. If you do not have love for your motherland, you are as good as a living corpse. The modern students are neglecting their motherland and are going abroad
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in search of greener pastures. You may go abroad, but never give up motherland. It is foolish to give up the motherland and get enticed by foreign countries.

Once, **Vivekananda** had gone to London and America.

While returning to India, the American journalists asked him what he thought of his motherland, **Bharat**. He said, I have a great regard and love for my country. I respect even the dust, the air and the environment of **Bharat**. I offer myself completely to the service of my motherland. He who has no love for his motherland, mother tongue and religion is no better than a living corpse.

Only good and bad follow you when you die

Today, people waste their time and energy in amassing wealth. They do not realise that one day or the other they will have to leave everything and go.

Many great kings like **Harischandra**, **Nala**, and **Mandatha** ruled over this land

But now, where are they?

Is **Sri Rama**, who built a great bridge across the mighty ocean, alive today?

Many kings have come and gone, but none could take even a fistful of

Earth when they left the immortal coil.

[Telugu Poem]

If the people could take even a fistful of mud with them when they die, there would have been rationing of mud also! No one can take anything. Only good and bad follow you.

Rama and **Ravana** were equally well versed in thirty-six forms of knowledge. But **Valmiki** called **Ravana** a foolish one
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and **Rama** a noble one. Why did **Valmiki** say so? Did he receive any favour from **Rama**? No. Here, **Rama** and **Ravana** can be compared to a cuckoo and a crow respectively. The crow did not steal anybody's property but the people hate the very sight of a crow.

The cuckoo did not do any favour to anybody, but still it is loved by one and all.

One is respected if one's speech is good.

[Telugu Poem]

Though both look alike, people **eulogise** the cuckoo and criticise the crow. They throw stones at the crow when it **caws**, but feel joyous listening to the mellifluous singing of the cuckoo. Similarly, though **Rama** and **Ravana** were equally well-versed in all forms of knowledge, **Rama** set an ideal by practising what He learnt, whereas **Ravana** suffered from indigestion

since he merely acquired knowledge without practising it.

Only God is your true property

Education is for life, not for money. Every educated young man should serve society. Youth is very precious; let it not be wasted. Start early, drive slowly, reach safely. You must resolve

to work for the welfare of the society even if your parents at first oppose you. Never mind if they do not give you a share in their property. Only God is your true property. Do not aspire for temporary and ephemeral wealth. Enter the path of truth and lead a sacred life. That will make your parents also happy. If parents are not happy when the son leads a sacred life, then they are no parents at all. Such parents are fit to be called demons.

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Today is the holy festival of Vishnu. All the Indian festivals are sacred and demonstrate great ideals. The **Keralites** celebrate their festivals **Onam** and Vishnu in the most sacred way. With each festival one should cultivate divine feelings. When you contemplate on God with all sincerity and devotion, you become God yourself. This is what the Vedanta says: **Brahmavid Brahmaiva Bhavathi** (the knower of Brahman becomes Brahman himself.) You will become what you think.

Ratnakara, a highway robber, was transformed into a great sage, **Valmiki**, because he thought of **Rama** continuously with a pure mind. His face shone with the divine effulgence of **Rama**. Even the young **Prahlada**'s face reflected the divine radiance of Lord **Narayana** as he contemplated on Him continuously. He had no sense of fear; he always put on a smiling face in the face of adversity. All the time he was chanting the name of the Lord.

How can anyone, who steadfastly chants the divine name, be afraid of anything? Fear and grief will overpower those who forget the Lord and get immersed in worldly life. You will become divine if you contemplate on the Divine continuously. God is not somewhere else, He is within you. What is true happiness?

Embodiments of Love! Every festival in India is suffused with divinity. On each festival day, people go to temples and offer their prayers to the Almighty. This is a positive trait. Forgetting God and always thinking of the world is a negative quality. Today, we find elaborate arrangements and gala celebrations in marriage functions. One is filled with joy when one gets married, but one does not realise that the happiness of married life is but momentary. Even dogs and foxes experience **Sathya Sai** Speaks, Volume 32 part1 138

this happiness. This is not true happiness. **Thyagaraja** said, O mind, tell me what gives the real happiness, is it **nidhi** (wealth) or the **Eswara Sannidhi** (divine proximity)? Consider **sannidhi** (proximity) as your **pennidhi** (great treasure). Then your life will be full of joy and bliss. Only devotees can understand this joy and bliss.

Without peace, man is just pieces

A true devotee always keeps singing the name of the Lord.

Radha and **Mira** were always deeply immersed in **Namasankirtan**. They had broad feelings and broad mind. Broad mind is life, narrow mind is death. Mind can be broadened only through divine contemplation. Peace is a precious jewel,

without peace man is just pieces. So attain peace and bliss by contemplating on the divine. Divine contemplation is possible only for the fortunate. They wear the crown of peace. The unfortunate

ones can never contemplate on the divine and can never attain peace. You may get fed up of eating **laddus** and other sweets, but you will never get fed up of chanting the divine name. The more you chant, the more you will feel like chanting.

Embodiments of Love! Today injustice, unrighteousness, and falsehood are on the rise because faith in God is on the decline.

The nation can attain peace only when people think of God. God is always with you, in you, around you, behind you, above you and below you. Today some people are prepared to give up God for the sake of worldly relations. But how long will the relations last? This body is only a doll, which may perish at any moment of time. Bliss cannot be attained as long as one has body attachment. This body is **Sivam** (auspicious) as **Sathya Sai** Speaks, Volume 32 part1 139

long as there is the divine breath of life in it. It becomes **savam** (corpse) once it loses the divine breath.

When man is born, he cries asking the question, **Koham**, **Koham** (who am I). What is the use of living if he has the same question on his lips at the time of death too? At the time of death, man should be able to declare cheerfully, **Soham**, **Soham** (I am God). Realising one's own divinity is the purpose of life.

Man is never satisfied. He is greedy for more and more wealth. There should be a limit to greed for wealth. What man has to earn is divine grace. No matter what he earns, he cannot take a single pie with him when he leaves the body. Alexander conquered many nations and became a mighty emperor. But, when the hour of death approached, no doctor could save him. Before passing away, he summoned his ministers and told them to keep his empty hands raised above when his body was taken for the final journey through the streets so that the people would understand that even a great and mighty emperor like Alexander, who achieved so much in life, had to go empty-handed.

Only sacrifice will lead to immortality

Alexander wanted to conquer the entire world. Today also, we find one country trying to overpower the other. People are becoming power crazy. People who have greed for power can never be good leaders. In fact, they are the persons who destroy the nation. Many ministers, prime ministers, kings, and emperors have come and gone. But everybody was concerned only about their position and power. **Fie** upon such leaders, who had no concern for the welfare of the nation! Such leaders **Sathya Sai** Speaks, Volume 32 part1 140 are not human beings; they are demons. Leaders should have a sense of sacrifice. Only sacrifice will lead to immortality. Students! After you complete your education, do not confine

yourself to your jobs alone. Work for the welfare of society. The culture of **Bharat** says: **Sathyam vada, dharmam** chara (speak the truth and follow righteousness). Uphold these principles even at the cost of your life. Help the poor and the downtrodden. Have the national interest foremost in your mind. Your welfare depends on the welfare of the nation. Creation (**srushti**) emerged from the Creator (**Parameshti**); society (**samashti**) emerged from the creation. From society emerged the individual (**vyashti**). There is no individual without society. So, the **vyashti** should serve the **samashti**, then serve the **srushti** and ultimately merge in **Parameshti**. This is the royal path to Divinity.

Contemplate on God till your last breath

I am not perturbed by criticism. What I am teaching you is good, only good and nothing but good. If you follow these teachings, you are bound to attain your goal. Take to the right path right from your young age; otherwise you are bound to repent in your old age. Cultivate sacred thoughts and offer them to God right from the young age. Knowingly or unknowingly you might have committed some mistakes. There is no point in worrying about the past. At least now, wake up from your slumber, think of God and sanctify your life.

Divinity is the goal of life. You can attain divinity by following the path of truth, righteousness and love. Give up body attachment and develop divine feelings. Body is weak, made up of five elements and is bound to perish some time or the other. People say that the life span of a human being is **hunSathya Sai** Speaks, Volume 32 part1 141

dred years, but you cannot take it for granted. No one can predict when death will occur. It may occur either in childhood or in youth, or in middle age or in old age. Death is certain. So, try to know yourself while you are alive. Contemplate on God till your last breath. That is your primary duty.

Discharge your other duties also such as taking care of your family and children, but consider even that as God's work and treat all your family members as divine. All actions should be undertaken for the pleasure of God. Many people undertake **japa** and **dhyanam** only after their retirement. Their hand turns the rosary, mouth utters Ram, Ram, Ram, but the mind wanders in the market, goes to the club and starts playing cards as they might have indulged in all this earlier in life. What is the use of such a **japa**? So, it is better to take to the spiritual path right from childhood. It is a great fortune and merit to take to the spiritual path from childhood.

Sanctifying your heart is true pudding

Embodiments of Love! Today the people of **Kerala** are celebrating the festival of Vishnu. The inner significance of Vishnu is to cultivate sacredness. It does not end with preparing **payasam** (pudding) and partaking of it. Sanctifying your heart is true pudding. You will be celebrating Vishnu in the true spirit only when you make efforts to purify your heart. You may not undertake any **sadhana** (spiritual exercise),

but never forget the Principle of Love. Never be afraid of troubles; sanctify your life with love. Love everyone. Where love is, there God is. Love is God. God is love. All the time we should think of God and contemplate on Him.

15 April 1999

Sai Ramesh Hall, **Brindavan**

11

The ephemeral and the transcendental

Life without love is like

An electric wire without power supply,

A field without water,

A temple without deity,

A school without teacher. [Telugu Poem]

Speech is the cause of prosperity,

Speech is the cause of friendship,

Speech is the cause of bondage, and

Speech may even cause death. [Sanskrit Verse]

In this world, speech carries also more value than the currency note. In ancient times, people used to give immense value to speech. With the help of speech they were able to become rich and prosperous; they could even win kingdoms.

Man becomes virtuous only when his speech is good; he **beSathya Sai** Speaks, Volume 32 part1 143

comes evil when his speech is bad. Speech promotes friendship.

It also brings about differences between friends. Speech promotes affinity among relatives. It also creates discord. Effects of speech are not confined to ephemeral and worldly

matters only; speech affects our spiritual progress also. Speech

may even cause death. Speech can save one's life, too. Sweet

speech brings you name and fame. Since man today has lost his pleasant speech and sweet temper, he is subjected to innumerable ordeals and sufferings. That is why I tell the students now and then, you cannot always oblige but you can speak always obligingly. When the speech is good, man becomes a hero. But man will become a zero if the speech is not good.

Root cause of restlessness in the world

Who is hero? God is hero and the world is zero. So, you should make friendship with that hero. The eternal nature of

Divine Love, which is **blemishless**, selfless, and pure, alone

stands the test of true friendship. When you enjoy the proximity

of such a friend, you will be free from fear even in the face

of insurmountable difficulties. Lack of faith is the cause of fear

in man. So, cultivating faith in the Divine is the foremost task

of man. Endowed with such faith, one can achieve success in

every kind of task. What is the root cause of disturbance and

restlessness in the world?

Due to their ignorance, people have lost

Fear of sin and love for God,

Resulting in the depravity of human nature.

What a blow to the cause of peace in the world

[Telugu Poem]

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Man today has made giant strides in all fields. But the progress he has registered can be compared to an electric wire without current, since he does not possess human values. Love of God has infinite power. Here is an example. People are coming here from far off places in India and from different countries, spending a lot of money and time. Why do they gather here? What is the reason? They find something here that they do not find in their family members, in friends, in relatives, in the society they live in, and also in their countries. If they were able to find it in themselves or in their societies or in their countries, they would never come here.

What do they find here? You find love here. For the sake of experiencing Divine Love, you all embark on long and arduous journeys. But, if you make a thorough observation and investigation into the matter, you will be able to know that love is present within you only. In the Gita, Lord Krishna declared: Mamaivamso Jeevaloke Jeevabhutha Sanathana (the eternal Atma in every human being is a part of My Being). Hence, Divine Love is present in every individual.

But the human being, unable to realize the truth that love is present within himself, thinks that it is something separate or different from him and undertakes long journeys searching for love. Know that the Divine is not different from you. Sarvata panipadam Tat sarvathokshi siromukham (That omnipresent Brahman has His hands, feet, eyes, and mouth everywhere).

Our foremost task is to cultivate sadgunas

To have a vision of God, who is omnipresent, you have to make certain enquiries. The Vedas proclaim that Brahman is all-pervasive. Easwara sarva bhutanam (the Divine is immanent in every being). Man should cultivate good qualities if he Sathya Sai Speaks, Volume 32 part1 145

wants to realize the truth of these statements. Without such qualities, man cannot realize even a fraction of the truth of the statement saryam khalvidam Brahma (verily all this is Brahman). Only by means of good qualities can one recognize the Divine, who is omnipresent. Cultivating good qualities is the basic tenet of devotion. Cultivation of virtues, right attitude, adherence to truth, discipline, and sense of duty are the signs of devotion. Only those who develop these qualities can be called devotees.

Our foremost task is to cultivate sadgunas (good qualities). The Sanskrit word sath stands for eternity, which is called Being. We should acquire the qualities of Being. What are these qualities? They are attributelessness, purity, steadfastness and enlightenment. It is not an easy task to acquire all these qualities. However, there is one way out. Since all the virtues are embedded in pure, selfless, and divine love, if you develop love, all the virtues will manifest in you. The true nature of love should be cultivated to experience the Divinity latent in you.

Who am I?

Several ways were enunciated in Vedanta to clarify one

question: Who am I? What is its inner significance? The I is all-pervasive. Question yourself, Who am I? A doubt may also arise as to why you should try to know Who am I when there are so many other things of interest in this age of information. If you find an answer to this question, you will be able to realize not only your true nature, your true identity, but also the true identity of the millions of people in the world. You will be able to recognize the true nature of every individual.

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Whenever you come across a stranger you ask him, Who are you? and waste your time. Instead, question yourself, Who am I? By finding out the answer to this question you will be able to very easily find out who he is, since the true nature of every human being is one and the same. Every human being refers to himself as I. The word I is applicable to every individual. If you understand this one word I, you can understand the real nature of every being in the world. There is only One without a second

Here is an example. Look at these bulbs and tube lights.

Their colors, wattage, and shapes are different. You know that the electric current that flows through these different bulbs is one and the same. Ekam sath viprah bahudha vadanti (Truth is one, but scholars refer to it by many names). Likewise, forms are different, names are different, but the divine vibration is one and the same. So, there is only One without a second. That is Divinity. If you recognize Divinity, you will be able to understand the nature of the Self immanent in all individual beings. Everything has emanated from the Divine.

Here is an example. First you were alone. Later you got married. Before marriage you had only two legs and you enjoyed greater freedom. You could go wherever you wanted to go. After marriage, you acquired two more legs and your movements were restricted, since you did not feel like leaving your wife alone at home. This is bondage. Your wish to have a son might be fulfilled after two years. With the arrival of the son, you added two more legs. Your movements were further impeded. With the passage of time, you might feel bad for not having a baby girl, though you had a son who could uplift your family and bring name and fame. Two more legs were added Sathya Sai Speaks, Volume 32 part1 147

with the birth of a daughter. The greater the number of legs, the lesser the freedom would be. You would give away your daughter in marriage. Members of the bridegroom's family would become your relatives. With the arrival of the daughter-in-law, the members of her family too would become your relatives. In this manner one becomes many. Here oneness is the cause of multitudinous.

If you realize this truth, the Vedantic axiom Ekoham Bahusyam (one Brahman multiplies itself into many) can be understood easily. To realize this oneness as the unifying force of the multitudinous is the summum bonum of the Indian culture. But, man today is not thinking on these lines. He is dividing

oneness into many. He is carried away by attachments at the physical level and is fully immersed in worldly relations like son-in-law, daughter-in-law, grandson, and the like. This attachment leads to bondage, if he realizes the truth that the nature of the Self is one and the same in every being, there will be no suffering.

Cultivate purity and divinity

The world is like a cinema, and the Atma is the screen. The different projections that appear on the screen are transient, whereas the screen remains as it is. That is why Vedanta proclaims Brahma sathyam jaganmithya (Brahman is truth, the world is an illusion). The pictures in the form of projections on the screen come and go, but the screen does not change.

Let us analyze this from the standpoint of the Vedantic statement sarvain khalvidam Brahma (the entire universe is Brahman). When the pictures appear on the screen, it become invisible. Where does it go? It is there within the picture, but it is invisible. But without the screen you cannot see the pictures.

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Observation reveals the fact that the screen is not at all affected either by the innumerable visuals or by the sound effects.

The fire that appears on the screen does not burn it. A tempest appears, it may even uproot the trees. The screen depicts the scenes, but it is not affected by them. Sometimes, we see floods on the screen. Rivers like the Ganga, Yamuna, and Godavari may overflow, but the screen is not drenched. What is the reason? Floods, earthquakes, and tempest that appear on the screen are not real, so the screen is not affected by them. It remains as a witness. Your heart is a big screen, which is changeless. On the screen of the heart, you see sufferings, happiness and ordeals. All these are transient scenes, like passing clouds. None of the scenes is permanent. Only the screen of your heart is permanent. That is Divine. It is also called conscience which is the eternal truth.

Where do you find consciousness?

The conscious perception of what is going around and the people we come across through bodily senses and mental powers is transient. Conscience is within. It vibrates throughout the body, whereas conscious perception is associated with the senses. Where do these two, conscience and conscious perception, come from? Both have their origin in the all-pervading universal consciousness. Where do you find consciousness? It is not confined to one place. It is infinite, immutable, invisible, and all-pervasive. First, you should understand this consciousness. You can then attempt to merge it with Divine Consciousness. This merger leads to bliss and liberation.

What should we do to attain this? Air is everywhere. It is invisible and we cannot catch it. But nobody has got any right

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to deny its existence. It is our life force. So, it does exist and it is all-pervasive. In your body, this air is in a limited quantity. If you inflate a balloon, the air, which is all-pervasive, enters

the balloon. But its quantity is limited. If you tie the balloon securely with a string, the air in it cannot merge with the air outside. What is the reason? It has a limitation, since it is encased in a balloon. What should be done to overcome the limitation? The encasement should be destroyed. How? Pump more and more air into the balloon till it bursts. Then the limited air in the balloon will get merged with the infinite air outside. Likewise, the body, which is only a vesture of the divine, is the cause of bondage. In the body too there is the air of divinity. But it is limited and bound. If you cultivate purity and divinity more and more, attachment to the body gets destroyed, which will lead to liberation.

The body is composed of the five elements.

It is subject to change and death.

It is stated that life span of man is hundred years but do not trust these words.

It may drop away in childhood or in youth or in the middle age or in old age.

It may fall away, Oh man, in a village or in a forest or in the midst of waters.

The body is full of filth and is subject to all sorts of afflictions and diseases.

It is bound by the cycle of birth and death.

It cannot cross the ocean of life.

Oh mind! Believe not that it will exist forever.

Take refuge at the feet of the Lord.

[Telugu Poem]

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For the sake of physical gratification, you undergo many ordeals from dawn to dusk. What do you gain out of it? You are able to experience only ephemeral pleasures. But you should realize the truth that eternal bliss is within you. You should strive to experience that bliss.

God is not different from you. He is not confined to places like temples, mosques, and churches. He is omnipresent. He is the resident of your heart. The body is the temple of God. So, you should strengthen the feelings of love within you. You do develop love, but it is based on bodily relations. You love your son, father, and mother. You identify yourself with the body, so you direct your love toward those with whom you have got a relationship at physical level. You are not able to manifest the kind of love that is beyond name and form. Love has no form. It does not differentiate between young and old or man and woman. Love is love. It cannot be compared to anything else. Love is the very form of the Divine. Love is God. Live in love. How to do that?

Start the day with Love

Spend the day with Love

Fill the day with Love

End the day with Love

This is the way to God.

You can cultivate love in several ways. But, do not limit it

to the bodily needs and relations. However, as long as you live in the world, you do need the warmth of relationship. You can wish for the welfare and progress of someone else. You can also share his happiness. But all these feelings are limited to the physical relationship, which is transient.

The human being has both a head and a heart. Whatever comes from the head is related to worldly affairs only. **ReadSathya Sai** Speaks, Volume 32 part1 151

ing, writing, walking, and feelings of pain and pleasure belong to the head. These are all ephemeral.

Eternal values like truth, love, patience, and compassion emanate from the heart. What comes from the head is worldly and ephemeral. What comes from the heart is transcendental and eternal. That which comes from the heart leads to **nivritti** (inward path). But, all that comes from the head lead to **pravritti** (outward path). The head carries responsibility, whereas the heart is bestowed with right. Whatever is done by the head is temporary. You feel hungry. You go to canteen and eat two **chapatis** to satiate your hunger. But, after two hours. you feel hungry again. It is cyclic in nature. You feel hungry, you eat something, the food gets digested, and again you feel hungry. This can be compared to the cycle of birth and death.

Sankaracharya said:

The cycle of birth and death is repetitive.

World is an ocean of woes;

win the grace of God and transcend it.

Oh fool! Chant the Lords name instead of memorizing the rudiments of grammar.

Grammar would not come to your help at the time of death

[Sanskrit Verse]

The three states of consciousness

As long as you are awake, you aspire for many things and indulge in many activities. You are also subject to manifold experiences. But you forget everything while sleeping. The state of sleep can be compared to a short death, and death can be compared to a long sleep. It is not easy to understand the true meaning of birth and death. You forget in sleep

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state what you experienced during the day. So, sleep state can be considered as a short death. Similarly, waking state can be considered as long life. However, the waking state and the sleep state are temporary. But in both the states

witnessconsciousness

exists, which experiences everything.

Here is an example. During the waking state, you move around with the help of the body, listen to many things, and experience happiness. When questioned, you claim that it is you who is experiencing all this. But, in the dream state, who is experiencing the dream? It is you only. In the deep sleep state, you forget everything and enjoy bliss. Here, who is experiencing bliss? Again, it is you only. So, in all these three states

waking, dream, and deep sleep you do exist, and it is you who experience everything.

Trikal badhyam sathyam (Truth is changeless in all three periods of time). You remain the same in all the three states. So, you are the very form of Truth.

Live in the present

Embodiments of Love!

Time undergoes change. Waking, dream, and deep sleep states are subject to change. Matter, worldly things and bodies composed of the five elements also undergo change. Mind, intellect, feelings, and senses also undergo change. Senses are afflicted with various diseases. So, they are all transient. But you are permanent and experience everything. Do not brood over the past. Past is past; forget it. Future is not certain. It is beyond your perception. So, live in the present, since it is permanent. It is not ordinary present; it is omnipresent. How? Past is in the present, since the present is the result of past **acSathya Sai** Speaks, Volume 32 part1 153

tions. Future is also in the present, since it depends on the present actions. So, you should pay attention only to the present. Instead of giving importance to ephemeral pleasures, you should follow the right path. That is all you are supposed to do now. But you are not doing what you are supposed to do. You simply brood over the past and worry about the future. In this way, you ignore the present. As a result, you are subjected to suffering. Why should you not derive happiness from the present state of affairs?

Brooding over the past and worrying about the future are the main cause of man s suffering. Why do you think about the past? You treaded that path consciously. Then why do you look back? Be happy in the present. That is all you should aspire for. You may face many ordeals. But do not pay too much attention to them. Lead your life happily till the end.

Experience divine bliss, which is within you

Man yearns for happiness in every act, in every kind of experience. He pines for happiness. All his actions are aimed at deriving happiness. Whether he does business or work in an office, his aim is to derive happiness. But does he find it? No. It is a temporary phase only as it is worldly happiness. He may be happy for a while, but permanent happiness is attained only by contemplation on God. So, contemplate on the Divine.

You must understand that the final product depends upon the original material. From clay you can make a doll of clay. Is it possible to make a doll of gold from clay? Your bodies are composed of the five elements. They survive on food. You may prepare a several course meal. But, you should eat it before it gets stale. If you waste time, the food may decay and become unfit for consumption. Likewise, you should **experiSathya Sai** Speaks, Volume 32 part1 154

ence the eternal divine bliss at the right time before the body decays and becomes decrepit. This is the task of the human beings today.

You try to experience many things. Instead, experience the divine bliss, which is within you. That is the supreme bliss. It is the very form of supreme wisdom.

It is one without a second.

It is expansive and pervasive like the sky.

It is eternal, pure and changeless.

It stands as a witness of everything.

[Sanskrit Verse]

Cultivate Divine Love

Look at those glowing lights. In this assembly, some persons are listening to My discourse, some are moving away. and some are sleeping. Different people are doing different types of work. The light stands as a witness. It is not affected by your sleep. It is not affected by your movements. It is not affected even though you do not listen to My discourse. It simply remains as a witness.

Divinity, like light, is the witness of everything. Its effulgence illuminates everything else. Where does it exist? We find santhi (peace) within asanthi (unrest). In the depth of the santhi (peace), there exists prakanthi (supreme splendor). In this prakanthi, one can experience Param Iyothi (Divine Effulgence).

Param Iyothi, in the form of Atma Iyothi, (the light of the Atma) is within you. That is the light of nonduality and eternity. That is the light of immortality. That is the light of the Self.

Since you possess that light within yourselves, why should you be afraid of anything else? Why should you worry? Be Sathya Sai Speaks, Volume 32 part1 155

happy. Where is happiness? How to experience it? Union with God is happiness.

You should realize that love is the form of God. As long as Divinity, in the form of love, exists within you, unrest cannot reach you. But, these days, people are subjecting themselves to unrest and unhappiness by misinterpreting the nature of love and by attributing to it certain impure feelings. It is a blunder. Know that Divine Love is unsullied, selfless, and pure. Without any hesitation you should try to acquire that love. Strive to possess it.

The world today is full of misery. There is no place without fear and grief. People are afraid to travel by air, by trains or by cars, because they are wary of evil elements. Even walking has become unsafe.

People are not happy at home also, since they are haunted by numerous fears. They are terribly fear-stricken. What is the reason? They are unable to bear difficulties and ordeals. But, think who is facing ordeals? Who is undergoing suffering? It is the body only, which is the composition of the five elements. Reduce attachment to the body. Then you will experience eternal bliss. Reducing body attachment and increasing attachment to the Self is the true meaning of devotion. Attachment to body leads to pravritti (outward path), while attachment to the Self

leads to nivritti (inward path). The combination of these is human life.

Embodiments of Love! Strengthen love, saturate your lives with love and live in that Divine Love.

26 April 1999

Sai Sruthi, Kodaikanal

12

Dwell in God Consciousness

Bend the body

Mend the senses

End the mind.

This is one of the chief governing principles of the culture of Bharat. Every Bharatiya (Indian) is the inheritor of this legacy. So, Bharatiyas should make proper use of this legacy to redeem their lives. If a person abuses another, he really abuses his own self, because the abuser and the abused are both one and the same, because the indwelling Atma is the same in both. Who reprimands whom? The principle of the Atma is the same in all. On this basis, the scriptures declare: Ekam sath viprah bahudha vadanti (the truth is one, but wise men speak of it in many ways).

There is water in this tumbler. Telugu people call it 'neeru', Tamilians call it 'thanni', Hindi speaking people call it 'pani', Sathya Sai Speaks, Volume 32 part1 157

Englishmen say 'water', while those who speak Sanskrit say 'vaari'. Though it is called by different names, yet water remains the same; its basic quality does not undergo any change.

In this vast world of diverse species, human beings have different names and forms. Despite these outward variations, the Atmic principle in all of them is the same. The recognition of this unity in diversity constitutes spiritual sadhana. When one enquires deeply into the question whom one is praising or denigrating, loving or trusting, it will become evident that one indeed praises, denigrates, loves, or trusts only one's Self and none else.

Fundamental unity of mankind

Though lakhs of years have passed since the advent of man on this earth, yet he does not know his real Self even today. The entire creation has divine origin, and the Creator is God. He willed: Ekoham Bahusyam (I am alone, let Me be many), and the creation manifested by His Will. Srishti (creation) has its origin from Parameshti (supreme power). Samashti (society) is a limb of srishti. Similarly, vyashti (individual) is a limb of samashti. Without srishti, samashti has no existence, and without samashti, there can be no vyashti.

Since man has limbs such as hands, feet, head, etc., which constitute his body, likewise man is a limb of society and society is a limb of creation (srishti). Man is therefore not separate from samashti, srishti, and Parameshti. All human beings are just the limbs of the same body of God.

If man realizes his intimate relationship with samashti, srishti, and Parameshti, he will not hate or abuse anyone because

all are the limbs of the same body. To recognize the truth of the relationship between the limbs and the body, i.e., the **Sathya Sai** Speaks, Volume 32 part1 158 relation between the part and the whole is a major element in **Sadhana**. One who recognizes this truth will be unaffected by praise or blame.

Story of a noble person

Once, a noble person was proceeding from one village to another. He was followed by an ungodly man, who went on criticizing and abusing the noble person all the way. But the noble man was unaffected by the abusive attacks on him. He never paid any heed to them, nor did he show any anger or worry. As they approached the village, the villagers came in large numbers to welcome the noble man. This was noticed by the other man also. The noble soul spoke to one of the villagers,

Before attending to my needs, please serve this person with some butter milk and food, since he is very much tired from continuously abusing me all along the way.

The critic then realized the greatness of the person whom he had abused all along. He thought to himself, He is unaffected by abuse and is indifferent to praise or blame. He must be very noble and worthy of veneration. He fell at the feet of the noble soul and said, Swami, even though I abused you so much, you did not show any anger.

The saintly man replied, You simpleton, you do not realise that the same spirit resides in you and me. What are you condemning, the body or the self? If you are condemning the self, you are condemning yourself, because the same self is present in you and me. If you are abusing my body, I am, myself, every moment condemning this body of mine, which is made up of the five elements and is full of foul smelling dirt and fecal matter. I decrying my own body because I am myself

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disgusted with it. So, if you are abusing my body, you are only helping me.

The nature of Brahman

Thinking that you are only a body is delusion (**Bhramatathwa**) since you see multiplicity in unity. On the other hand, when you see unity in multiplicity, you attain self realization (**Brahmatathwa**). So, the perception of unity as diversity is **Bhramatathwa**, while discerning unity in all things is

Brahmatathwa

(perception of the divine).

The stories of the Lord (Vishnu **Charitra**) are full of wonder (**chitra**). They sanctify the lives of the people of all the three worlds (**Trailokya Pavitra**) and are the tools that cut the creepers of worldly bondage (**bhavalatalavitra**). They are like noble friends (**sanmitra**). For the gardens of sages and seers, they are like spring season (**munijanavanachaitra**).

The Divine is beyond description. Even great sages like **Narada**, son of Brahma, could not understand the majesty and mystery of God. Some people have a wrong notion that **Narada**

is one who always creates discord. This is not correct. **Narada** means one who propagates wisdom. It was he who proclaimed that understanding **nonduality** is wisdom. He could go to **Kailasa** (**Siva**'s abode) or **Vaikunta** (Vishnu's abode) in a moment. The ever-wandering **Narada** once went to **Vaikunta**. He met Vishnu there. Vishnu wanted to test **Narada**. He said, **Narada**, you have no attachments. You are constantly wandering in the three worlds, chanting My name continually. But have you tried to understand the mystery of My creation? I created the five elements. This entire cosmos is made up of these five elements. Which of these five elements is most important?

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Narada replied, How can I not know this, my Lord? I have **cognized** everything in this creation. If I cannot understand this truth, who else can?

The Lord then asked, Which among the five elements is most important?

Narada replied, Water is most important, for three-fourths of the earth is enveloped by water. Land is only one-fourth of the earth's surface.

Vishnu remarked, But the sage **Agastya** drank up the ocean in a single gulp. So, is **Agastya** greater or water?

Narada replied, You are right my Lord, **Agastya** is greater than water.

Vishnu asked again, But this **Agastya** is a tiny star in the sky (**akasa**). Now, is this star greater or the sky?

Narada replied, It is the sky that is greater.

The Lord agreed and said, Your understanding is correct.

The sky indeed is greater. In His incarnation as **Vamana**, the Lord asked for three steps from king **Bali**. And in the course of taking the gift of three steps, **Vamana** assumed the form of **Thrivikrama** and covered the entire earth in one step, the space from the earth to the sky in second, and there was no room for the third step. King **Bali** had to offer his head for the third step. So now, is God great or the sky?

Narada replied, Swami, when the mere foot of the Lord covers the entire sky, how much greater His full form would be? God indeed is greater.

Vishnu now asked, God, who envelops the entire cosmos dwells in the heart of His **bhakta** (devotee). So now, is the heart of the devotee greater or God?

Narada replied, Indeed, the devotee's heart is greater.

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So, you see there is nothing greater than the heart of the devotee. The infinite God is enshrined in the heart of a true devotee in His subtlest form. That is why He is described as "**Anoraneeyan mahato maheeyan**" (subtler than the subtlest and vaster than the vastest). How can anyone grasp or describe the truth about the Divine?

Live like a lotus

If you want to understand the divine principle, you have to understand the essence of **Bharatiya** culture. The culture of

Bharat teaches that to be reputed as a great man is of no consequence.

To acquire a good name is all that matters. **Ravana** was a great personality in the **Ramayana**. But **Rama** was the embodiment of goodness. **Ravana** was great; **Rama** was good. What is the difference between greatness and goodness? A great man sees **nara** (man) in **Narayana** (God), while a good man sees **Narayana** in every **nara**. Greatness lies in seeing the divine in man. This is true Vedanta. **Sarvam khalvidam** Brahma (all this is verily Brahman). **Sarvam Vishnumayam jagat** (the universe is permeated by the Divine). **Ishwara sarva bhutanam** (God is immanent in all creatures). The one who knows this truth is a good man.

What is the difference between man and God? The one with the feeling of separateness and individuality (**vyakti**) is human, while God sees everything in the cosmos as His manifestation. Recognizing the truth that all are His forms is the perception of the divine. A noble man will perceive himself as part of society (**samashti**). The nobler man will perceive himself as part of the entire creation. The one who perceives the entire creation as the manifestation, of God (**Vishnumayam**) is a **Paramahansa** (fully self-realized one). He sees the divine in **Sathya Sai** Speaks, Volume 32 part1 162 every part of this creation. What are the attributes of a

Paramahansa?

The heart of a **Paramahansa** is like a lotus. Where is the lotus born? It is born in mud. Where does it live? It lives on the surface of water. The lotus is neither defiled by mud nor wetted by water. Yet it cannot survive even for a second without mud and water. Man's accumulated **samskaras** of past lives are like mud. The present life can be compared to water. A **Paramahansa** is one who is not affected by his past life. Though his present life is the consequence of his past **samskaras**, yet it can be pure and free from the mud of past traits. Jealousy and its three sons

The divinity present in man endows him with sacred qualities as mere means of his worldly existence. He wastes time by spending it in mundane activities. Why? The main reason is man's **ahamkara** (ego) and **mamakara** (attachment). Besides these two, man is also a victim of **asuva** (jealousy). Jealousy is the source of great danger. No matter how great a scholar one may be, or a man of authority and position, or one with great virtues, when once one falls prey to jealousy, one loses everything in life.

Here is a green tree full of blooming flowers. A pest enters this tree and destroys it in a short time. The pest is not visible as it eats away the tree's roots. Jealousy is like this pest. The **Kauravas** met their ruin due to jealousy. A jealous man is not happy to see the happiness, health, wealth, or higher performance of others. The feeling that no one should excel one in life is the root of jealousy. Jealousy has three sons. They are **kama** (desire), **krodha** (anger) and **dvesha** (hatred). But this jealousy

has a sister named **anasuya** (one without jealousy).

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Anasuya, the wife of sage **Atri**, made Brahma, Vishnu, and **Maheswara**, the Supreme Trinity, into babes. She could make the gods forget their Divinity. She could make Divinity her child. However, in this world, jealousy is growing beyond limits. It is highly dangerous. Jealousy causes the fall of man. One should eschew jealousy. Jealousy is totally contrary to the culture of **Bharat**. **Bharatiya** culture has always considered humanity as one entity. That is the import of the Vedic prayer:

Saha Navavathu

Saha Nau Bhunakthu

Saha Veeryam Karavavahai

Tejaswi Navadheethamasthu

Ma Vidvisavahai

Om Santhi Santhi Santhih.

May we be protected and nourished together!

May we perform heroic deeds!

May we be filled with divine effulgence.

May we never have any hatred between us!

Om peace, peace, peace.

How sacred are these words of the Vedas, which are a part of the heritage of **Bharat**! There are so many similar sacred tenets in the **sanskriti** (culture) of **Bharat**. What is **sanskriti**? That which refines. Man has forgotten his tenet of refinement. He has also forgotten his humanness. He is fostering animal nature. This animal nature in turn becomes demonic. Strive to get rid of the animal traits and develop human qualities. Offer the sacred food to God first

Man undertakes several spiritual practices today. But what is their effect on him? The body of man is like a tender **planSathya Sai** Speaks, Volume 32 part1 164

tain leaf. On this fresh green leaf, you serve five items of delicious food of nectarine qualities. These items of food are composed of the five elements (earth, water, fire, air, and ether), the five life principles (prana, **apana**, **vyana**, **udana**, and **samana**), and the five senses of man. To whom do you offer this sacred food first? Instead of offering to God first, you offer it to demons of **kama**, **krodha**, **lobha**, **moha**, **mada**, **matsarya** (desire, anger, greed, attachment, pride, jealousy). Thus, you offer all your five senses to these demons. After these demons have satiated themselves, and when the tender plantain leaf of the body has become a tattered remnant, you turn to offer it to God. Is this what you should do? As soon as the food is served, it should be offered to God. Then you partake of it. Why do you offer this wonderful feast to the demons of desire, anger, greed, pride, jealousy **etc.**?

When old age overtakes you, the body becomes weak, vision fails, the face is full of wrinkles; Urchins surround you and tease you as stuffed monkey

And your body itself becomes a burden of misery.

Is that when you should offer your body to God?

No, not at all. Offer yourself to God in your youth,
when all your faculties

Are at their peak performance and the body is full
of vigor and vitality.

[Telugu Poem]

Start prayer and devotion to God at early age

How can you do that? You can do it by following the principles
of sathya, dharma, santhi, prema, and ahimsa. These are
sacred delicious items of food to be offered to God. And they
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must be offered on the fresh, green plantain leaf of tender,
supple, and efficient body. Prayer and devotion to God at early
age will bring fulfillment in your life. You have forgotten this
truth. When somebody asks why you don't think of God, you
say, there is still time for it; you can do so after retirement.
Even after retirement, some people run after re-employment.
What is the use of all your earnings,
when your end is near?

You fool, think, who will follow you in death.

It is a folly to forget God while striving to live.

Look after your family, perform your duties,
but hold in your heart always God.

[Telugu Poem]]

Lead a worthy and noble life as a human being

That is the real meaning of manava (human being). What
does manava imply? Ma means ignorance, na means without,
and va is to act. Thus, manava is one who acts without ignorance.
There is another interpretation of manava, viz. ma = not,
nava = new. Man is not new. He has had several previous
lives. He has not become a human being all of a sudden. So it
is quite natural for him to know how to lead a worthy and noble
life as a human being.

Here is a small example. A cow gives birth to a calf. The
new-born calf instinctively goes to the udder of the cow to
drink milk. Who has taught the calf? Similarly, a new born
babe seeks its mother's milk. All this is only carryover from
several previous births. A new-born animal needs no training
to seek milk from its mother. You must realize from this that
you are not a brand new creation, but one in fact truly ancient.

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You have taken several births, but you are yet to realize
God. Merely repeating Krishna, Rama, Govinda is of no use.
You must have full faith in God. Only then can you attain salvation.
You should consider viswasa (faith) as your swasa (life
breath). Without swasa (life breath), you cannot live.
Where there is breath, there is life.

Where there is faith, there is love (prema).

Where there is love, there is peace (santhi).

Where there is peace, there is truth (sathya).

Where there is truth, there is God.

Where there is God, there is bliss (ananda).

Experience inner bliss

Human life should begin with faith and end in bliss (ananda).

When you have no faith, how can you attain happiness?

Increase your faith in God and attain peace (santhi). Through
truth experience God. God is bliss. The experience of divinity
is true bliss.

Bliss is with you. Bliss is in you. It is behind you, above
you, below you and all around you. When you are immersed in
bliss, what is it that you need to search? The way to experience
this bliss is what I mentioned in the beginning bend the
body, mend the senses, end the mind. This is true culture. Have
faith in this culture, lead a pure and meaningful life and attain
the goal of human life.

Perform your duty. Karthavyam yogamuchyate (performing
your duty properly is indeed yoga). Duty is God. Today,
you have forgotten yoga and are running after udyoga (job). In
the job you may get promotion, but you have to face retirement
too. There is no retirement in yoga. It is nithya and sathya
(eternal and true). Yoga karmasu kausalam (perfection in acSathya
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tion is true yoga). Discharging one's duty efficiently and with
love is yoga. Duty is God.

Divinity permeates everything in this universe. God has ingrained
mystery and beauty in nature. Everyone must try to
discover this divine mystery in nature. Nature is invested with
divine beauty. No man can create this wonderful beauty. At
sunrise, everything looks golden. God's creation is described
in various ways. If God's creation is so beautiful, how much
more beautiful would God be? Before trying to visualise the
beauty of Creator, discover and appreciate beauty of nature.
As long as you are in this world, carry out your duties diligently.
While discharging your duties, spend time in thoughts
of divinity. Today, you waste time. Time is the very form of
God. The Vedas says: Samvatsaraya Namah. In fact, Samvatsara

is God's name. We even say Nutana Samvatsara (New
Year). God is ever new. This ever new effulgent God takes the
form of man, and is called Avatar. Actually, every new human
birth is an Avatar as God resides in each heart as the Atma.

There is no living body without Atma. It is not possible to
realize Atma without the body. The body and soul are related.
They are interdependent. The body should be maintained
strong and healthy to experience the divine bliss. Do not waste
all your time in eating, sleeping, and in sensual pleasures. Perform
your worldly duties at their proper time, and set apart the
time when you offer yourself to God.

Start early, drive slowly, reach safely

Perform all your actions in the service of God. Sarvakarma
Bhagavad preethyartham (all your actions should be to
please God). Do not have any worldly preferences. Actions
performed for personal satisfaction are attributed to pravritti

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marga (worldly path); those to please God relate to nivritti

marga (inward path). Do not wait till you are unable to move, your vision fails, folds and wrinkles appear on the face, and hair turns gray. Why don't you think of God from the beginning? Start early, drive slowly, reach safely. This should be your guiding principle for your life's journey as well. Think of God early in life.

Be not proud, **oh** man, of your beautiful body, youth, and power.

Do not forget the fact that very soon you will have to face the misery of old age.

Your body is nothing but a mere puppet, a doll of skin.

Understand the truth of this 'puppet dance'.

[Telugu Poem]

This is not life. Make proper use of the body and experience the ultimate reality. Within this **mrinmaya** (body of clay) is **Chinmaya** (awareness of the **Atma**), which imparts value to the body.

The body is a box of rusty tin.

Inside the box are priceless gems diamonds, emeralds, sapphires.

The box is worthless, but the gems are highly valuable.

The body is of little worth, but the indwelling Lord is of real worth.

The body is a mud doll, leather puppet, a delusive toy.

[Telugu Poem]

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But the nectarine, non-dual, eternal bliss (**amritananda**,

advaitananda,

amarananda) is in you. With this treasure inside you, you search around and undertake pilgrimages. No need. Bliss is inside you. Make it come out. This is real **sadhana**. Do not bother about worldly problems. They are passing clouds. There is only one permanent truth. This is the principle of the **Atma**. The body is temporary. But what is inside is the permanent, eternal **Atmatathwa**.

Embodiments of Love! All of you are embodiments of divinity. God is in you as the **Atma**. Make proper use of the body. How? Speak in a pure way, speak the truth. Act righteously. Discriminate between right and wrong and act accordingly. Do not act under the impulses of anger and hatred. Do not lie or abuse. Do not cause hurt to anybody. We see pollution everywhere. We should not give room to this. What is the solution? Fill your heart with love.

27 April 1999

Sai Sruthi, Kodaikanal

My mission is to raise the consciousness of man to a level at which he neither rejoices nor mourns over anything. In that supreme state, one is going through **re**-birth and **re**-death each moment, for

these acts are one and the same, emerging from the formless into form, merging from the form into the formless. Then, there is no success or adversity, no joy or pain. When the devotee attains this Oneness, their journey toward Me ceases. For, they will be with Me endlessly.

Baba

13

Nature of Self

Trees bear fruit for the benefit of others;

Rivers flow for the betterment of all;

Cows yield milk for the benefit of others;

Human body has been given to man to help others.

[Sanskrit **sloka**]

In this world, trees, rivers, and cows help others without any trace of selfish motive. They do not expect anything in return. Without trees, rivers, and cows, the world cannot exist. In fact, it is they that sustain it. But the irony is that man does not make any effort to help and serve others. The spirit of sacrifice evident in trees, rivers, and cows is absent in man today. He spends all his time in fulfilling his selfish desires and does not give even a moment for doing good to others or for helping them. **Sai** Avatar has incarnated in this Kali age with the divine mission of making every individual realize his relationship with the community, and ultimately with Divinity.

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True individuality of man

Transformation at individual level is absolutely essential.

But today, man is wasting his time in evil practices. He indulges in unholy activities day in and day out. He demeans himself by his evil habits. He kills animals and eats their flesh. Instead of purifying his mind, he debases it by taking intoxicants. He defiles time, which is the very form of Divinity, by gambling. He nurtures evil qualities by indulging in evil activities. In addition to this, he involves himself in demeaning activities like stealing and denigrating others. He reads vulgar books, which generate evil thoughts and violent feelings in him. As he indulges more and more in wicked activities, he also pollutes and corrupts the society. When individuals take to evil ways, the entire society degenerates. Teaching and propagation of spirituality is essential for the purification of the individual and the society.

What is spirituality? That which destroys man's animal nature, nurtures humanness, and finally transforms him into a Divine being is spirituality. Worshipping, singing devotional songs, and performing rituals are acts of secondary importance. They cannot be identified with true spirituality. The word **SAI** spells out to the world the significance of transformation at three levels. The letter S stands for transformation at spiritual level, A for transformation at association (social) level, and I for transformation at the individual level.

Individual transformation is the basis for the other two.

Therefore, this is the first step. But, these days, the word individual is not properly understood. You usually take only the human form into consideration and identify it with an individual.

Who is an individual? He, who manifests his Avayakta (unmanifest) Divinity through his conduct is an individual Sathya Sai Speaks, Volume 32 part1 172

(vyakti). This latent divine principle permeates the entire being of an individual from head to foot and is called conscience. To manifest and demonstrate the presence of this conscience is the characteristic of a human being. Instead of manifesting the pure inner being, the Self, man today is manifesting evil qualities and evil tendencies, which are related to his outer being i.e. the body. The Chaitanya (Divine Consciousness) latent in every human being is his true individuality. This consciousness should be put on the right track.

Put your senses in right direction

I said the other day, Sarvam khalvidam Brahma (verily all this is Brahman). This is a mantra. Easwara sarva bhutanam (God is the indweller in all beings) is another mantra. It is essential for everyone to understand and realize the inner significance of these mantras. Every mantra is pregnant with deep inner meaning. It is impossible to understand the true meaning of the mantras without acquiring virtues.

What are these virtues? Right vision (samyak drishti) is one. Humanity will be in danger without right vision. The image of every seen object gets imprinted in the mind. Therefore, first of all one must have right vision. Right vision is that which is untainted by the baneful influence of evil feelings, evil thoughts, and evil deeds. See no evil; see what is good. That which develops your insight to understand what is good, eternal, and true is right vision.

Next comes right listening (samyak sravanam). You should lend your ear only to good speech. Under no circumstances should you listen to evil talk. For this, you should listen to sacred texts, bhajans (devotional songs), and talks about sacred acts.

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Everything in this world is impermanent. The Vedas say, "Yath drisyam thannasyam" (all that is seen is bound to perish). All that you see will disappear one day or the other. For the nine-fold path of bhakti (devotion) good listening (sravanam) is the beginning. Sravanam, keerthanam, Vishnusmaranam, padasevanam, archanam, vandanam, dasyam, sneham, and Atmanivedanam (listening, singing the glories of the Lord, constant remembrance of the name of Vishnu, serving the Lord's feet, worship, salutation, servitude, friendship, and

selfsurrender)

are the nine paths of devotion. The first step to the final act of self-surrender (Atmanivedanam) is sravanam

(listening).

Sruti (divine sound e.g. Vedas) is derived from sravanam only.

Right thoughts lead to right action

The next virtue is right speech (samyak vak). Right vision and right listening lead to right speech. Your speech should be good. Never utter harsh words. Speak softly and sweetly. That is why I tell you often, You cannot always oblige, but you can always speak obligingly. Say what you have to say without harshness. Speak softly so that only the person for whom your words are intended may hear you. Such soft and sweet speech should be developed. Good vision, good listening and good speech lead to good thoughts. Yad bhavam that bhavathi (as are your thoughts, so is the result). Right thoughts lead to right action (samyak karma). Without good thoughts it is not possible to perform good actions.

Buddha performed tapas (penance) for many years to put his five senses on the sacred path. Mere bookish knowledge is of no consequence. It is related to art, and is in fact artificial. Mere textual knowledge will not lead you to right vision.

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Similarly, your sense of hearing does not become holy by listening to the expositions of a teacher. Good thoughts cannot be acquired by reading scriptures or by listening to the teachings of the preceptor. By self-effort you should put your senses of sabda (sound), sparsa (touch), rupa (form), rasa (taste), and gandha (smell) to right use. That alone leads you to proper sadhana (spiritual practice).

Senses are the cause for the wrong attitude of man

When you put your senses in the right direction, your life will also enter the right path. For the wrong attitude of man today, senses are the cause. As the senses become impure, the entire life too becomes impure and unsacred. If you want to make your life sacred, you have to first sanctify your senses. So, Buddha who did penance for several years, understood that all ritualistic practices were useless. He declared right vision, right listening, right speech, right thoughts, and right acts as the five primordial principles for the guidance of man.

These five principles are the pancha pranas (five life forces) and five koshas (life sheaths) of man. Physical body is annamaya kosha (food sheath). Body is transient. But you should nourish it, because only a properly nourished healthy body can support the pranamaya kosha (life sheath) and

manomaya

kosha (mind sheath). Pranamaya kosha helps in the balanced flow of prana (life force) in the body.

Human beings limit themselves up to these three koshas.

Nobody attempts to reach fourth sheath, viijnanamaya kosha (wisdom sheath), which is beyond food sheath, life sheath, and mind sheath. This sheath is reached only after transcending the first three sheaths. What is the nature of these three sheaths?

The one you think you are is the food sheath (physical body).

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What others think you are is the mind sheath. The one you really are is the life sheath.

When the human being enters the wisdom sheath, only then does he experience true bliss. So, man has to maintain sound body. But he should know that as the body is associated with the senses, he should channelise them into the right path. When the senses follow the right path, only then does the life force vibrate in the body properly. This vibration is Divine in nature. In the Gayathri Mantra, the word bhur refers to the body. Body is composed of gross materials such as water, lime, lead, iron, etc. All these materials may not cost more than one rupee. But the value of the body is not one rupee. Its value is immeasurable.

Bhur also stands for the earth. The earth is made up of matter, which is transient.

The word bhuvah in the mantra stands for vibration. The body is made up of gross matter, which cannot have any movement without the life force of vibration. In the absence of this vibration, the body is mere lifeless matter.

What is the source of this vibration? This vibration originates from radiation (suvaha), which is related to spiritual knowledge.

Purity in thought, word, and deed

This spiritual knowledge comes from the Vedas. The four mahavakyas (profound statements) of the Vedas that give this knowledge are Prajananam Brahma (knowledge is Brahman), Ayamatra Brahma (Atma is Brahman), Aham Brahmasmi (I am Brahman) and Tatthwamasi (That you are). Life force (prana) or vibration works only through radiation. Without the radiation of prajnana, vibration cannot have any movement. It becomes inert. True humanness lies in harmonizing these three principles. Man should therefore achieve the unity of materialization, vibration and radiation. Harmony in thought, word, and deed, is referred to as trikarana suddhi.

Example of trikarana suddhi

I shall relate to you an example from the Mahabharata to illustrate this. Dharmaraja, the eldest brother of the Pandavas, was an embodiment of sathya, dharma, santhi, prema, and ahimsa. Draupadi, born out of fire, represented prana. Bhima, the son of the wind God, symbolized chaitanya shakti (power of awareness). You know that life without awareness is jada (inert). Arjuna symbolized the antahkarna shakti (power of the inner motivator). Nakula and Sahadeva represented the janendriyas (organs of perception) and karmendriyas (organs of action), respectively.

Truth, righteousness, peace, and love join the senses of action and cognition, enter the antahkarna (seat of thought and feeling) with the help of life force called vibration and live there. So, Divinity, which exists in every individual, is associated with the five cognitive senses: sound, touch, vision, taste, and smell. To recognize the nature of this truth, man should first attain the unity of thought, word, and deed and bring about complete harmony in them. This is the real spiritual practice.

Today, the typical individual thinks something, speaks something else, and acts in altogether a different way. Manasyanyath vachasyanyath karmanyanyath duratmanam.

Such a manner of functioning is typical of a wicked person.

Arjuna was the epitome of trikarana suddhi (purity of the triad thought, word, and deed). Nakula and Sahadeva, who symbolized the senses of cognition and action, provided the

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right sources. Bhima, the son of the wind God, stood by the side of Dharmaraja. His presence was as vital as the presence of oxygen in the environment. Draupadi symbolized life force. Only with the help of this life force could Dharmaraja foster truth, righteousness, peace, and love. The Pandavas thus represent the proper use of all the powers in the body in purity and harmony.

Idealism of Draupadi

Epics like the Mahabharata and the Bhagavata and other Bharatiya (Indian) scriptures expound these spiritual realities. Though Bhima and Arjuna were seethed with anger and revenge when their sons were killed by Aswatthama, Draupadi pacified them. Though she was grief-stricken at the loss of her children, she maintained a perfect state of equanimity. When Arjuna, in a fit of anger, was ready to kill Aswatthama, she quoted the scriptures and changed his mind. Draupadi was known for her immaculate character. She was also called Panchali. This word is often misinterpreted as a woman married to five men. No, it is not correct. She was able to coordinate the functions of the five cognitive senses sound, touch, vision, taste, and smell in an impeccable manner.

When Arjuna was about to kill Aswatthama, she advised him in the following manner:

Oh Arjuna, it is an unrighteous act to kill

the one who is fear-stricken,

the one who is in distress,

the one who is asleep,

the one who is unaware,

the one who has surrendered himself,

the one who is helpless,

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the one who is unarmed, and

the one who is a female.

[Telugu Poem]

Your speech is full of anger.

It is a dangerous trait.

No human being should possess anger.

The one who is filled with anger

achieves nothing but disgrace.

Anger motivates one to do evil deeds.

Such an individual is despised by everyone.

[Telugu Poem]

Bhima was also furious. Draupadi spoke to him thus:

Anger destroys one's riches.

It destroys one's respect.

It distances one from relatives.

It causes loss of everything.

[Telugu Poem]

Aswatthama had killed all her five sons. One can imagine the state of her mind. She would have been justified in using the harshest language. But she did not have harsh feelings. She ran and fell at the feet of Aswatthama and questioned his ruthlessness

in a gentle way:

They didn't wear weapons and rage against you.

They were not in the battlefield.

They didn't cause you even the least harm.

They were not adept in fighting.

How did you feel like killing such

innocent children who were asleep!

[Telugu Poem]

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Draupadi spoke in such a gentle manner. She never used harsh words. Even in moments of extreme distress, Draupadi could speak softly and graciously. In fact every individual should speak softly.

What should a man learn today? He should utilize his senses in the right way and thereby make an endeavor to attain Divinity.

Purpose of the Avatar

In this human life, the most significant thing to know is devotion. Jnana (wisdom) is the root of the tree of love. Its fruit contains sweet juice. It is the juice of devotion. The juice or essence (raso) is the very form of the Divine. Raso vai sah (He is sweet essence). So, bhakti (devotion) is the very essence of Divinity. Sweetness of bhakti should reflect in your speech. Hence, every word uttered by you should be sweet. Only then do you deserve to be called a human being. When can you speak sweetly? When you contemplate on the Divine, your speech becomes sweet.

However, it may sometimes necessary to use harsh words to correct people who act and behave in evil ways. Though the words may appear to be harsh, the feelings behind them should be saturated with love. Sometimes when it rains, hailstones also fall along with the gentle raindrops. They are nothing but water in frozen form. In this context, I give you an example. During the Mahabharata war, one day Aswatthama vowed that he would behead the Pandavas before the sun sets. Draupadi came to know of this vow. She prayed to Krishna, I don't want anything. I don't want the kingdom. Save the Pandavas. Krishna said, That is not in my hands. The vow cannot be changed? Draupadi pleaded with Krishna, Nothing in this Sathya Sai Speaks, Volume 32 part1 180 world is beyond Your capacity. Everything is in Your hands. If You will, You can do anything. And she fell at His feet. Krishna's plan to save the Pandavas

Lord Krishna blessed her and immediately chalked out a plan. In the darkness of night, He went to sage Durvasa. The Pandavas, who accompanied the Lord, waited outside as instructed by Krishna. To protect His devotees, the Lord has to enact many roles. If He does not act, the play simply loses its significance and it becomes uninteresting. Durvasa gave an ecstatic welcome to Krishna.

Krishna said, I have come here with a purpose. It is a very difficult task. You have to help me. Durvasa said, I am ready to do any task except telling a lie. Krishna said, Uttering lies is not acceptable to Me also. I am Divine Myself. I always adhere to truth. How can I tell you to utter a lie? I have made a plan. Please act according to it. That will fulfil My desire.

Lord, do You have a desire? asked Durvasa. "I have desires for the sake of others. I have no desires for My own sake. Whatever I do, whatever I speak, it is for the welfare of others. I never seek My own welfare, Krishna replied.

Lord! what should I do?" asked Durvasa. Krishna said, Dig a big pit. Put a strong plank over it and place your throne on it. Then sit on the throne. The Pandavas will hide in the pit. When Aswatthama comes here along with his accomplices and asks the whereabouts of the Pandavas, tell him that the Pandavas are under you. But say this in a harsh tone.

Durvasa was known for his temper. Aswatthama searched everywhere and at last came to Durvasa. He offered salutations to Durvasa and asked about the Pandavas. Durvasa said in an angry tone, Pandavas are under me. He spoke truth but Sathya Sai Speaks, Volume 32 part1 181 changed the intonation. Fearing that the sage would curse him, Aswatthama ran away from that place.

In this way, God has to contrive some situations for the protection of the world. His attempts are not only to protect the holy people but to protect holiness itself. This sacredness is present in every being. To protect this sacredness the Lord incarnates.

Paritranaaya Sadhunam Vinashay Cha Dushkritam

Dharma Sansthapanarthaya Sambhavami Yuge Yuge (to protect the righteous and destroy the wicked I incarnate from time to time to establish dharma). Righteousness can never be annihilated. It is ever present in every age. But occasions arise when its very existence is threatened. The Lord incarnates to re-establish dharma and to accord proper place to it. If dharma is vulnerable to destruction, how can we call it dharma? So, dharma can never be vanquished. But, it becomes obscure. To make dharma more manifest is the purpose of the Avatar. Saturate your life with Love

The question arises, Who is God? You are all the forms of God. The Atmatathwa (Self) present in every being is in fact God. It is Divinity in its true sense. "Mamaivamso jeevaloke jeevabhuta sanathana." (an aspect of My Divinity is resident in each being). Do not search for God. Look within. Divine will manifest in you.

Spiritual texts may be many, the teachings of spirituality may be different, but the Atma is the same. In any country, at any time, in any surroundings, the Atma is the same. There is no such thing as a Japanese Atma or American Atma or Atma of any other country. It transcends all divisions of creeds and castes. It has no distinctions like man and woman. It is beyond all distinctions. Nirgunam, niranjanam, sanathanam, niketSathya Sai Speaks, Volume 32 part1 182

anam, nithya buddha mukta nirmala swarupinam (The nature of the Self is described as attributeless, pure, eternal, free from bondage, unsullied and immortal). This eternal Atma is present in every human being.

Love is the essence of all fruits

At one time, someone questioned Shirdi Sai Baba, Are you God? What was His reply? All are the forms of the Divine. I am not only Divine, but also the Divinity that is present in the Divine, said Baba. So, the same Divinity is present in every being as all are the forms of the Divine.

But, people are not able to realize the Divine because they drink intoxicating wine of worldly desires. Wine leads to ignorance but not to the Divine. So, you should consume something that promotes Divinity. What is it? It is love. If you taste the fruit of love, you need no other nourishment. Love is the essence of all fruits. It is the goal of all goals. It is the end of all spiritual practices. Cultivate such love with pure and steady mind. For this, you should keep the body, mind, and senses on the right track.

I told you yesterday the three ways that would help you to streamline your life: Bend the body, mend the senses, and end the mind. What does the maxim, bend the body stand for? Is it bending the body to carry out some task? No. You should bend your body with humility, respect, and love when you see elders and your parents. In olden days, in town and country, the entrances to the houses were a bit low. Visitors had to bend their heads to enter the houses. To highlight the significance of the maxim, bend the body, the ancients used to keep the height of the entrances low deliberately.

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Less luggage, more comfort makes travel a pleasure
Mend the senses. Through right vision, right listening, right speech, right thoughts, and right actions you have to control your senses. That is the end of the mind. Here is an example. This is a piece of cloth. You call it cloth as long as the threads are intact. If you remove the threads one by one there will be no cloth. The threads symbolize your desires.

It is said, less luggage, more comfort make travel a pleasure. You are increasing your luggage day after day. This burden has become a great hindrance to your progress and happiness. You should remove this hurdle and move closer to Divinity.

Salokya is closeness to Divinity. Sarupya is to attain the form of Divinity. How is this possible? The Vedas say,

Brahmavid Brahmaiva Bhavati (the knower of Brahman becomes

Brahman). Prahlada, who contemplated on Lord Narayana, became Narayana himself. The dacoit Ratnakara recited the name of Lord Rama and transformed himself into sage Valmiki. Hanuman contemplated on the name of Lord Rama. He is worshipped by the devotees of Rama. Sayujiya is complete integration or merger with the Lord. This is the end of all sadhanas (spiritual exercises).

Several ways of spirituality are enunciated in the Vedas, the epics and the Puranas, but love is the essence of all these ways. Love is changeless. There should not be any change in love. Cultivate this changeless love and redeem your life.

Start the day with love,

Fill the day with love,

Spend the day with love,

End the day with love,

This is the way to God.

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Saturate your life with love and end your life with Divine love. All other thoughts will disturb your equanimity.

Gifts of God

Man possesses all types of wealth except two. These two are possessed by God. You can attain them by praying to God. These two are santhi (peace) and ananda (bliss). You may feel happy otherwise too, but know that such happiness is transient. Eternal peace and eternal happiness are the gifts of the Divine. So, you should pray for these gifts. Your prayer should be like this: My Lord, I do not want anything that can be found in this world. Please grant me that which is with you alone, santhi and ananda (peace and bliss). I want nothing else other than these two. Pleasure and happiness obtained from objects of this world are short-lived. Anithyam Asukham Lokam, Imam Prapya Bhajasva Maam, says the Gita. Let not your prayer to God be for these impermanent things. Pray to God for santhi and ananda. With such prayer you can win God's love and grace. Once God's love is obtained, you can win the whole world. When you pray to God for His love, your worldly desires also get fulfilled automatically.

Once, a king did penance. He had no children. God manifested before him and asked him to tell his wish. The king said, Lord, I want to see my great grandson ruling the kingdom. How many desires are contained in one desire! He should have children. His children should also beget children. The kingdom should be under his control till his great grandson grows up and rules over it. His eyesight should be intact to watch this progress. This single desire expressed by him contains all the other desires. Likewise, if you pray to God for love, all your worldly desires too will be fulfilled.

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Man is seated under a tree

Bearing twelve worries.

Birth is a worry, life is a worry,

Family is a worry, death is a worry,

Childhood is a worry, old age is a worry,
Success is a worry, failure is a worry,
Action is a worry, obstacles are a worry,
Joy itself is a worry, all uncertainties are a worry.
Oh ye, all come and carry away this gift.
All your worries will end.

[Telugu Poem]

This tamarind tree of worries is not a fit tree for shade. If you receive God's love, all these worries will vanish. This is your only need. This should be your only desire. All other spiritual practices are of no use. Love cannot be acquired by these practices. Prayer and bhakti (devotion) with intense yearning for God's love and grace will fill your heart with love. Chant the Lord's name ceaselessly to attain that love.

28 April 1999

Sai Sruthi, Kodaikanal

I have repeatedly declared that students are My property. I consider students welfare as My welfare and their happiness as My happiness. I never think of My happiness and My comfort.

Baba

14

Women Symbolize Sacrifice

Rama's divinity blossomed under **Kausalya**'s loving care; Lava and **Kusa** could become powerful and famous Due to their noble and virtuous mother **Sita**; The love and care of **Ijabai** made **Shivaji** a great warrior; Fostered with the love of his mother **Putlibai**, Gandhi became a Mahatma. Is there anyone in this world who can Take care of you the way your mother does?

Amma (mother) is the first word that man picks up in life. The first letter of the word '**Amma**' also happens to be The first letter of the alphabet.

[Telugu Poem]

Embodiments of Love!

In this world, there are many types of relationships, but none equals the relationship that exists between the mother and the child. It is because of this intimate relationship with the mother that one's own country is called motherland. Similarly, **Sathya Sai** Speaks, Volume 32 part1 187 one's own language is called mother tongue, not father tongue. Among the parents, the first place is given to the mother; next comes the father. Not only in day-to-day life but also in the field of spirituality, mothers and women are given the highest regard. For example, when we mention the names of Divine couples such as **Sita Rama**, **Radha Krishna**, **Lakshmi Narayana**, etc., the names of the goddesses come first. What is the inner significance of this? Mother represents Nature, which is the manifest aspect of Divinity. Similarly, the body and the **Atma**, the creation and the Creator, are closely interrelated. The body cannot function without the **Atma**. The **Atma** cannot be

experienced without the body.

The **Bhagavad Gita** refers to **swadharma** and **paradharma**. **Swa** refers to the **Atma** and para to the body. But today, people are under the mistaken notion that **swadharma** refers to the dharma of one's own caste and community such as brahmin, **kshatriya** (warrior), **vaisya** (merchant), and **sudra** (labourer). **Swadharma** is **Atmadharma**. The letter **Sa** denotes Divinity. It also signifies the four stages such as **Salokya** (contemplation on God), **Sameepya** (nearness to God), **Sarupya** (identity with God), and **Sayujya** (merger with God). Today, man performs all his activities having faith in the external world. All that is physical and external is temporary. Only the **Atma** is permanent and eternal. In fact, the **Atma** is the real mother. It is not proper on your part to forget this divine mother.

Mother is one's first God

Mother is given the utmost importance in human life.

There may be a wicked son, but not a wicked mother. It is because of the noble feelings of the mothers that sons become virtuous, intelligent, attain exalted positions and earn name and

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fame. The Vedas declare: **Mathru Devo bhava, pithru Devo bhava, acharya Devo bhava, atithi Devo bhava** (worship the mother as God, the father as God, the preceptor as God and the guest as God.) It is the mother who fosters you and nourishes you. It is she who knows your choices and preferences and fulfils all your needs. So, be grateful to your mother always.

Though you cannot see **Rama**, Krishna, **Siva**, and Vishnu, you are worshipping them because you believe in scriptures and what the elders say. But how is that you are forgetting your parents, who are responsible for your progress in life? First and foremost, you should show gratitude to your parents, love them, and respect them. Your blood, your food, your head, your money are all the gifts of your parents. You do not receive these gifts directly from God. All that is related to God is only indirect experience. It is only the parents whom you can see directly and experience their love.

So, consider your parents as God. God will be pleased and will manifest before you only when you love and respect your parents.

Children can understand the meanings of the word fox or dog only when they see their pictures. Similarly, it is only after seeing the parents that one can understand the existence of God. When you love and respect your parents, only then you can understand the love of the Divine Parents (**Jagatmatha** and **Jagatpitha**). This is what I tell you often: if you understand the I principle in you, you will understand the I in everybody.

Vyashti (individual) has emerged from **samashti** (society), **samashti** from **srushti** (creation), and **srushti** from **Parameshti** (Creator). Only when you understand the principle of creation, can you understand the Creator.

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It is the mother who teaches you the sacred principles like

love, compassion, forbearance, tolerance, and sacrifice. Mother shows the father, father takes you to the preceptor and preceptor directs you to God. That is why among mother, father, preceptor and God, mother comes first.

Woman is embodiment of virtues

When Hanuman went to Lanka in search of Mother Sita, he found her sitting surrounded by demons under a tree in Asokavana.

Hanuman felt very sad seeing Sita being harassed by the demons. He went back to Rama and told Him,

Lord Rama, I have seen Mother Sita

being harassed and frightened by

demons pointing sharp swords at her.

She was shivering with fear like a parrot in a cage

[Telugu Poem]

On hearing this, Rama and Lakshmana immediately set out to Lanka with the army of Vanaras, fought a battle with Ravana, and killed him. As per the command of Lord Rama, Hanuman went to Sita and conveyed the good news to her. Then he requested Sita to permit him to punish the demons surrounding her, who had put her to great suffering.

Sita said, O Hanuman, it is the responsibility of the subjects to obey the commands of the king. Just as you obey the command of Lord Rama, these demons also had to obey the dictates of their king. It is not their mistake. They acted according to the instructions of the king. So, it is rather unfair to punish these demons. In fact, I suffered not because of these demons, but because of separation from Sri Rama. So saying, she narrated the following story.

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The story of the ungrateful man

Once, in a forest, a hunter, on being chased by a tiger, felt tired and climbed up a tree. There was a bear sitting on the top of the tree. The tiger was waiting under the tree, since it could not climb up. It was very hungry, so it wanted to gobble up the hunter. It asked the bear to push the hunter down, so that it could kill him and appease its hunger. The bear refused to do so, saying that the hunter was its guest and it was its moral duty to extend hospitality to guests. But the tiger continued to wait under the tree.

After some time, the bear started to doze. Noticing this, the tiger addressed the hunter, O man, I am very hungry. It does not matter whether I eat you or the bear. I will go back once my hunger is satiated. The bear is dozing. So, push it down without delay. I will eat it and spare you.

The man did not have the morality of even the bear. He thought he could escape from the clutches of the tiger by offering the bear as bait. So, he committed the ungrateful act of pushing the bear down. As luck would have it, the bear, as it was falling, caught hold of a branch, climbed up, and saved itself from the tiger.

The tiger said, O bear, you should never believe human beings. This hunter tried to harm you, though you were kind

enough to give him shelter and protect him. So, without further delay, push the ungrateful wretch down, I shall devour him. But the bear said, I have done my duty. Each one has to face the consequences of his own actions. I will not harm him just because he tried to harm me.

Narrating this story, Sita said, No doubt, these demons have put me to a lot of suffering without knowing what is truth and what is dharma. Being the consort of Lord Rama, I cannot Sathya Sai Speaks, Volume 32 part1 191

stoop down to their level and seek revenge. I do not want to cause harm to anyone.

Hanuman said, O Mother, it is but natural that you, being the consort of Lord Rama, are broadminded and noble hearted. You are the embodiment of dharma. It is a mistake on my part to think that you would permit me to punish these helpless demons.

Sita said, Hanuman, not only me but all the women are endowed with the noble qualities like compassion and love. There is a proverb in Telugu that the house mirrors the qualities of the housewife. The women, barring a few exceptions, never stray away from the path of truth and righteousness even in the face of adversity. When the mendicant stands at the doorstep stretching his hands for alms, the husband may possibly drive him away, but the housewife always comes forward to give alms. There may be dispute over property matters between the father and the son, but the mother always tries to calm down the son with good counsel. The mother will always pray for the welfare of the son wherever he may be. At times, she may be angry or have a difference of opinion, but such differences are only passing clouds. One should not disregard one's parents yielding to the vagaries of the mind.

Easwaramma, the Divine Mother

Easwaramma, the mother of this physical body, was first christened as Namagiriamma at the time of birth. But after her marriage, Kondama Raju, the grandfather of this physical body, being a jnani (one of wisdom) and blessed with a vision of the future, started calling her Easwaramma (mother of Easwara).

He used to worship Venkavadhuta. His was a joint family.

He had two sons. The elder son, Pedda Venkama Raju, was

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the father of this physical body. His younger son was Chinna Venkama Raju. Two sons of his deceased brother, Subba Raju and Venkatrama Raju, also lived with him. One day, as there was some difference of opinion, it was decided to divide the property.

How Kondamu Raju craved Swami

At that time, this body was eight years old. Kondama Raju said he did not want any share in the property and told them to divide it among themselves. The four brothers asked Kondama Raju to spend the rest of his life staying with each one of them. But Kondama Raju said, I do not want to stay with you, I do not expect anything from you. Whatever I have earned, distribute among yourselves. But give me one property, Sathya. If

He is with me, I don't want anything else. He asked me, if I was willing to stay with him. I readily agreed. Both of us were staying in a small room. I used to get up early in the morning, clean the vessels, and cook food for both of us. After making the food ready, I used to run to **Bukkapatnam** to attend school. The lunch bell would go at 1 o'clock. I would run back to **Puttaparthi**, serve him lunch, have it Myself, and then rush to school for the afternoon session. I maintained punctuality both at school and at home.

Kondama Raju, being one with wisdom, always craved Me. One day, he called **Pedda Venkama Raju** and told him to change his wife's name to **Easwaramma**. He told this because he felt the divine vibrations originating from within. His intention was to convey that she was the mother of **Easwara**, God Himself. But **Pedda Venkama Raju** was not aware of the inner meaning of this name. He implicitly obeyed the command of his father and changed the name of his wife to **Easwaramma**.

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Kondama Raju's last desire

The new **mandir** was built before **Kondama Raju** left his mortal coil. He lived for 116 years. But, even at that ripe old age his eyes and legs were in good condition. So, he used to walk from old **mandir** to the new **mandir** every day, without a walking stick.

I used to say, Why do you walk the distance? There may be cows and buffaloes on the way. You can take the help of a walking stick at least? He would say that his legs were in perfect condition and that he did not need the help of a walking stick.

He was an ardent devotee of Swami. He used to come to Me early in the morning at 5 o'clock. Seeing him coming at a distance, I used to cover Myself with a blanket, pretending to be asleep. He would come slowly, lift the blanket, touch My feet, and return. He used to come early in the morning because he did not want anyone to notice him touching My feet. He was a little apprehensive about what the villagers would think if they noticed a 116 year-old grandfather touching the feet of his grandson.

On a particular evening, I went to **Puttaparthi** to see him. At that time, he was sitting on a **cot**, deeply immersed in singing a ballad, which described **Rama** lamenting over the fainting of **Lakshmana** in the battlefield. He was very fond of this particular episode from the **Ramayana**.

Rama lamented, In this world, I might find another mother like **Kausalya**, a wife like **Sita**, but definitely not a brother like **Lakshmana**. This is what he was singing to himself when I entered his room. I said, O grandfather, what are you doing?

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He exclaimed, "O Swami, You have come, and fell at My feet. He said, Swami, I am fully aware that You are not an ordinary child, but **Easwara** Himself. You are born in our clan

to redeem all of us. But, I pray that You fulfil a small desire of mine. **Dasaratha** did not have the good fortune of drinking water from **Rama's** divine hands at the time of his death. But **Jatayu** was fortunate enough to be the recipient of such an act of grace in his last moments. Swami, let me also have the good fortune of sipping water from Your divine hands when my end approaches. I promised that I would certainly fulfil his desire.

Easwaramma's motherly affection for Swami

The following week, I went to see him again after visiting **Subbamma's** house. **Kondama Raju** came to know that I was coming to his house. Immediately, he called **Easwaramma** and told her, I am not going to live any longer. Having known that my end has approached, God is coming to shower His grace on me? .

She responded in an innocent way saying, Where is God?

How do you know that He is coming?

Then **Kondama Raju** said, O mad woman, still you are deluded by the feeling of a mother toward her son! Look there, God is coming. So saying, he pointed at Me as I was entering his house. She too was aware of My Divinity. But she used to get carried away by her motherly affection toward Me. Similar was the case with **Yashoda**. Though she had seen all the fourteen worlds in Krishna's mouth, she thought it was a dream or an illusion.

Kondama Raju told **Easwaramma** that Swami did not take sweets. Right from birth till today, I have not touched sweets. Why? If I were to take sweets, thousands of devotees would **Sathya Sai** Speaks, Volume 32 part1 195

start bringing sweets for Me. I do not take fruits either. I do not even touch milk or curds. I lead a very simple life. I take only **ragi** gruel and groundnut chutney. **Kondama Raju** also used to relish this food. He used to say, **Sathya**, serve me whatever you eat.

Early in the morning, I used to prepare tasteful **ragi** gruel, groundnut chutney and some green leaves curry. The whole street was very fond of My cooking. Sometimes, on My return from **Bukkapatnam**, I used to find all those afflicted with fever making a beeline in front of the house waiting for Me. **Kondama Raju** would tell Me that they were all waiting to take the pepper **rasam** from Me as it would give them relief. Immediately, I used to prepare pepper **rasam** and distribute a glassful to each of them. They used to feel very happy, and later on expressed their gratitude saying, Swami, your pepper **rasam** has given us great relief.

Swami's culinary skills

In those days, on festival days such as **Sankranti** and **Ugadi**, the **dhobis** and barbers used to come to the house for food. In the house, there was no one else other than **Kondama Raju** and Myself. So, I had to prepare food for many people.

Easwaramma (Swami's mother) and **Venkamma** and

Parvathamma

(Swami's sisters) used to prepare various delicious

items including sweet puris in their respective homes on festival days. When they could prepare sweet puris, why **couldn't** I also prepare them and serve grandfather? So, I also would prepare sweet puris and serve not only grandfather but also the washerman, the barber, and others. On one such occasion, **Pedda Venkama Raju** (Swami's father) came to see us at lunch time. **Kondama Raju** invited him for lunch, since it was a **festiSathya Sai** Speaks, Volume 32 part1 196

val day. **Pedda Venkama Raju** had his lunch with us and felt that the food items were very delicious. He went home and chided **Easwaramma** and **Venkamma** for not being able to make the items tasteful. He said, Look at **Sathya**, what a fine cook he is! Why can't you prepare the food items the way **Sathya** does? From the next day onward, he started sending them to Me asking them to bring whatever food items I prepared. They would come and complain that it was because of My cooking that they were being blamed at home. How things happened they way they were destined. When I was nine years old, **Seshama Raju**, the elder brother of this body, decided to take Me with him to **Kamalapur** for studies. He felt that I was wasting My time staying with **Kondama Raju**. But, grandfather objected to this, saying that I did not require any studies. But things happened the way they were destined to happen.

After the construction of **Prasanthi Nilayam**, one day I went to see **Kondama Raju**. He asked **Easwaramma** to get a glass of water. He told her, God has come to take me away. He made a promise that He would pour water into my mouth with His Divine hands, before I leave this body. He has come to fulfill His promise.

Puzzled by **Kondama Raju's** request, **Easwaramma** said, You are not suffering from any disease, you don't even have fever or a cold. What makes you think that your end has approached. **Kondama Raju** said, Death occurs as per the Will of God. Just as birth has no reason, death too has no reason. This is the Truth of truths. **Easwaramma** did not want to argue with him. According to his wish, she brought a glassful of water and **Sathya Sai** Speaks, Volume 32 part1 197 gave him. He sat down on the floor and made Me sit on the **cot**. He kept his head on My knees and said, Swami, please listen to My prayer. **Easwaramma** was watching all this. She wondered, how is that he had so much love and regard for his young grandson. **Kondama Raju** said, As You know, I was doing a small business to make both ends meet. Perhaps I may still have to pay a paisa or an anna to certain people. Please bless me so that I am not indebted to anyone in my death. I said, So shall it be, and started pouring water into his mouth. He breathed his last as he was drinking water. His desire was fulfilled.

Before leaving his mortal coil, he told **Easwaramma** not to get deluded by body attachment. He said, Bodily relationship is temporary, whereas **Atmic** relationship is permanent. So,

give up body attachment and develop attachment to the **Atma**. Three wishes of two noble mothers
From that day onward, **Eswaramma** never stayed at home; she started staying in **Prasanthi Nilayam**. Every day, in the morning and evening she used to come upstairs and talk to Swami. She also understood My Divinity very well. When I appeared in the form of Lord **Siva** to her, she would ask, What Swami? Why are you adorning the snakes around your neck?

I would act innocent, Well, I don't have snakes on Me. She would move away saying, Look, there are some snakes inside. But later, on not finding any snake inside, she would ask for forgiveness. Like this on many occasions, she had the experience of My Divinity. Similar was the case with **Kausalya** and **Yashoda**. Though they knew that their sons were divine, they used to get carried away by their motherly **affecSathya Sai** Speaks, Volume 32 part1 198

tion toward them. Mothers are highly noble and virtuous. Their nobility cannot be described in words. It does not matter if you do not acquire worldly wealth, but try to win the wealth of your mother's grace. Only then your life will be sanctified.

Three wishes of a noble mother

Ishwar Chandra Vidyasagar was a noble soul. He was born in a poor family. He was living with his aged mother. He used to feel very sad seeing his mother wearing old and torn saris. After he completed his studies, he took up a job and started earning some money. One day he sat by the side of his mother and said, Mother, please tell me if you have any desires. Now that I have started earning money, I am in a position to fulfil them.

She said, Son, I don't have any desires. It is enough for me if you lead a noble life.

After some time, he got a better job and started earning thousands of rupees. Again, he asked his mother to tell him if she had any desires. She said she had three desires and could not live in peace unless and until they were fulfilled. Ours is a small village, and there are many children who are wasting their time without going to school. So, please construct a small school out of the money you have earned. As per the wish of his mother, **Vidyasagar** got a school constructed in his village. Then he asked his mother to express her second desire.

Our villagers are suffering for lack of medical facilities. There is nobody to take care of them when they are afflicted with fever, cough or cold. So, I want you to construct a small hospital.

Vidyasagar built a hospital, too.

After some time, he asked his mother, what her third wish was. She said, The villagers are suffering due to lack of

Sathya Sai Speaks, Volume 32 part1 199 drinking water. They are being afflicted with various diseases as they are drinking polluted water. Immediately, he got a few wells dug and provided drinking water to the villagers.

Story of **Viduasagar's** humility

As the days rolled by, Vidyasagar's name and fame spread far and wide. He was a good orator. His speeches were not based on bookish knowledge. He used to speak on matters of daily relevance. So, people in large numbers used to throng his meetings to listen to his speech. He was a very simple and humble man.

One day he was going to a neighboring village to address a gathering. He boarded the train carrying a small suitcase. An I.A.S officer, who was going to attend his meeting, was traveling by the same train. He was carrying a small handbag with him. He had not seen Vidyasagar before. As soon as he got down from the train, he started calling out for a coolie. Seeing this, Vidyasagar went up to him and asked where his luggage was. The officer showed his handbag. Vidyasagar said, Why do you misuse your money? Do you need a coolie to carry your handbag? Let me carry it for you. He took the bag from the officer and carried it.

After reaching the destination, the officer asked Vidyasagar how much money he wanted for carrying the bag. Vidyasagar said, I do not want your money, I did it as an act of service.

The officer proceeded to the meeting place where Vidyasagar was supposed to deliver his speech. He was stunned to see the same person who carried his bag giving a speech on the dais. What a humble person he was, he thought to himself and felt ashamed of his behavior. Ishwar Chandra Vidyasagar spent all his earnings to fulfill the desires of his mother.

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Easwaramma s similar wishes

Easwaramma had similar desires. Once, she told Me, "Swami, our Puttaparthi is a small village. Since there is no school in this village, the children are forced to walk long distances to attend schools in the neighboring villages. I know that You are the ocean of compassion. Please construct a small school in this village. I asked, where she wanted the school to be built. She said she had a piece of land behind her house. She wanted the school to be constructed there. As desired by her, I got the school constructed. Though it was a small school, the inaugural function was a grand affair, attended by many devotees. The next day, Easwaramma expressed her happiness over the inaugural function and said that she had one more desire. She wanted a hospital also to be built in the village. She said, Swami, I don't want to put You to trouble. If You are troubled, the whole world will be in trouble, and if You are happy, the whole world will be happy. So, if it gives You happiness, please construct a small hospital. As per her wish, I got the hospital constructed. Bejawada Gopal Reddy, a highly reputed person in those days, was invited to inaugurate the hospital. The inaugural function was a grand one, attended by thousands of people from the neighboring villages. Easwaramma did not imagine that this would be such a grand affair. Next day, she came up to Me and said, Swami, it does not matter even if I die now. I have no more worries, you have fulfilled

my desires and mitigated the suffering of the villagers to a great extent.

I said, if you have any more desires, ask Me now.

She replied hesitantly that she had yet another small desire.

You know that the river Chithravathi is in spate during the Sathya Sai Speaks, Volume 32 part1 201

rainy season. But in summer it dries to a trickle and people do not have drinking water. So, please see that some wells are dug in this village. I told her that I would not stop with these small wells and that I would provide drinking water to the entire Ravalaseema region. Easwaramma said, I don't know what Ravalaseema is. I am satisfied if our village is provided with drinking water.

Easwaramma s sacred love for Swami

Once, on a Sivaratri day, after I had completed My discourse, and the Lingas were ready to emerge from My mouth. I sat on the chair and was in severe pain. Seeing Me suffering, Easwaramma got up from the gathering, came up to Me and said, Swami, why do You suffer like this? Come inside, come inside.

I said I would not come inside.

She cried and tried to persuade Me, but I did not budge an inch. Unable to see My suffering, she went inside. As soon as she left, Hiranyagarbha Linga emerged. All the devotees burst into thunderous applause. Listening to this, she came back, but by then the Linga had already emerged and I was showing it to the devotees. All the people got up to have a glimpse of the Linga. As a result, Easwaramma could not see it. Next day she pleaded with Me to show the Linga to her. I said I had given it to somebody. But she said, Swami, I have not seen. I want to see. I told her that she would see in the future anyway. She said, I do not want to put You to inconvenience, and went away.

She never had put Me to trouble any time. Whenever she asked Me for something, she would come back and ask if she had given any trouble. To all the devotees who came, she used Sathya Sai Speaks, Volume 32 part1 202

to entreat not to cause any inconvenience to Swami. She used to be very much worried whenever any minister came to have My darshan. The situation in those days was such that even a policeman with a red cap was enough to frighten the villagers. Easwaramma used to be very much afraid of the ministers, thinking that they might cause some problem to Me. This was only the result of her sacred love for Me. That is the greatness of mother's love. That is why she could lead a life of fulfillment and peace. In order to propagate this sacred ideal, this day is being celebrated as Easwaramma Day. This is to emphasize that each one of you should make your mother happy. If your mother is happy, Swami is happy.

Sacrifice everything for God

Everyone should love and respect their parents. But, if any relation becomes an obstacle in your path to God, there is no

harm in leaving them.

Here is a small example. **Mira** was the wife of **Maharana of Chittor**. She was always seated in Krishna's temple, forgetting herself while chanting His name. One day, Emperor **Akbar** came to the temple and offered a gold necklace to Lord Krishna. **Mira** accepted it and put it around Krishna's idol. **Akbar** was an enemy of **Maharana**. When **Maharana** came to know that **Mira** had accepted a necklace for Krishna from his enemy, **Akbar**, he became very furious. He took it as an insult and threw her out of the temple. **Mira** felt very sad.

Crows start cawing at the cuckoo when it begins to sing, but that does not deter the cuckoo from its singing. The people of the world are like crows. They speak as they like. But the noble souls will not be affected by what others say.

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Mira was in a dilemma, whether to give up Krishna or her husband **Maharana**. She resolved that she would not give up Krishna even at the cost of her life. Then she wrote a letter to **Tulsidas** seeking his advice in this regard.

Tulsidas sent her a reply: From the worldly point of view, you should respect your father, mother, preceptor and husband. But when it comes to God, everything else is secondary. God alone is important. **Bharata** left his mother **Kaikeyi** for the sake of Lord **Rama**. **Prahlada** gave up his father **Hiranyakasipu** for the sake of Lord **Narayana**. Emperor **Bali** forsook his preceptor, **Sukracharya**, for the sake of God. So, there is nothing wrong in giving up your husband for the sake of Krishna. Taking the advice of **Tulsidas**, **Mira** left her husband.

She sang,

O mind, go to the banks of the sacred rivers **Ganga** and **Yamuna**, the pure water of which cools and purifies the body.

[Hindi Song]

These two rivers stand for the primal nerves **ida** and **pingala**, which converge at the center of two eyebrows. She started singing the praises of Krishna and proceeded toward **Brindavan**.

You can sacrifice anything for the sake of God

Many such great devotees sacrificed everything for the sake of God. Women symbolize sacrifice. The Vedas declare:

Na karmana, na prajaya, dhanena thyagenaike

Amruthatwamanasu

(immortality can be attained only through sacrifice; neither wealth nor progeny nor good deeds can confer it). You

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can sacrifice anything for the sake of God. But, sacrifice should not be done with a selfish motive or for self satisfaction. Do not hurt mother's feelings

The **Bhagavad Gita** says that a woman has seven qualities, whereas a man has only three. So, never look down upon women. They are most virtuous. They are the very embodiments

of nature.

Some women may think that they would have enjoyed greater freedom had they been born as men. This is a wrong notion. In fact, women are more powerful than men. With all the sacred feelings in your heart, respect women and be respected. Respect your mother, obey her commands. Mother protects her children in many ways. Even after death, she comes back and helps you in various ways. Never disrespect your mother or disappoint her. Do not hurt her feelings. Try to satisfy her in all respects. Only then will the seed of devotion sprout in you. Everyone should follow the dictum, **mathru Devo bhava** in letter and spirit and be a recipient of his mother's love.

6 May 1999

Sai Sruthi, Kodaikanal

15

Control Your Senses

If money is lost, one need not be worried about it,

For one can earn it again.

If a friend leaves, one can have another;

If wife is lost one can marry again.

If one loses one's piece of land,

One can purchase another piece of land.

All these can be regained; but

If body is lost, one cannot get it back.

[Sanskrit **sloka**]

Embodiments of Love!

If wealth is lost, nothing is lost. If health is lost, something is lost. If character is lost, everything is lost. This is the teaching of the culture of **Bharat**. But, for the modern man, everything is lost if wealth is lost; something is lost if health is lost and nothing is lost if character is lost.

Since time immemorial, the **Bharatiyas** have been adhering to the principles of spirituality. Thus, they attained bliss and shared it with others in the world. The Himalayan mountains

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form the boundary of **Bharat** on the northern side. **Hima** means pure and sacred. Mountains symbolize steadiness. Purity, sacredness, and steadiness are the hallmarks of the **Bharatiyas** (Indians).

The perennial rivers, the **Ganga**, **Yamuna**, and **Saraswathi** (underground) flow in this land. These three symbolize the threefold path of work, worship, and wisdom through which man can attain Divinity. The holy texts of the **Ramayana**, the **Mahabharata**, and the **Bhagavata** set noble ideals before mankind.

What is the inner meaning of the word **Bharat**? **Bha**

means light, effulgence, and divinity. So, **Bharatiyas** are those who spread light and effulgence of wisdom. The Indian scriptures like the **Bhagavad Gita**, the Upanishads, and the Brahma Sutras are shining resplendently, showing the path of divinity to man.

Spirituality starts with faith

Buddha was born in this sacred land of **Bharat**. He declared to the world Ahimsa paramo dharma (nonviolence is the greatest dharma). He undertook penance for several years, met many noble souls, listened to spiritual discourses, and studied various scriptures. But he was not satisfied. Man aspires for bliss, but how can he attain it? Where there is faith, there is love. Where there is love, there is peace. Where there is peace, there is truth. Where there is truth, there is God. Where there is God, there is bliss. The path of spirituality starts with faith and ends with bliss. Bliss cannot be attained from materialistic pleasures or people of the world. It can be experienced only when the five senses are put to proper use.

Today, man reads sacred books to attain bliss, but all these books have their own limitations. One cannot get infinite bliss

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by studying scriptures. One must study an infinite book in order to experience infinite bliss. This world itself is an infinite book. There are so many things to be learnt from this world. Who are your friends? Not your classmates or roommates. Only God is your true and eternal friend. It is only with the help of this friend that you will be able to study the infinite book, the world.

When one undertakes the study of this infinite book, one has to put into practice the five important teachings of Buddha. They are **samyak drishti** (right vision), **samyak bhavam** (right feeling), **samyak sravanam** (right listening), **samyak vak** (right speech), and **samyak karma** (right action). A true human being is one who follows the path of truth. Truth, righteousness and sacrifice should be the way of life. Buddha said, **Buddham sharanam gachhami, dharmam sharanam gachhami, sangham sharanam gachhami**. It means: **buddhi** (intellect) should follow the path of dharma, and dharma should be fostered in society. Only then the country will prosper.

This is also the inner meaning of the word **SAI**. S denotes spiritual change, A denotes association (social) change, and I denotes individual change. Man's mind will become pure and sacred only when these three changes take place.

Life principles of man

Divinity is latent in every individual. But, today, man has forgotten his divine nature and is getting deluded by the worldly, ephemeral pleasures. **Sathya**, dharma, **santhi**, **prema**, and ahimsa are verily the five life principles of man. They are like his **pancha pranas**, namely, prana, **apana**, **vyana**, **udana**, and **samana**. Losing **sathya** amounts to losing one part of his life-breath. And when he loses all the four, **viz., sathya**,

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dharma, **santhi**, and **prema**, he loses four parts of his vital life breath. As a result he is confronted with sufferings and violence from all sides. Who is responsible for this? Man himself is to be blamed for this.

Buddha said nonviolence is the greatest dharma. Love will be fostered only when nonviolence is practiced. When love is

fostered, there will be peace in the world. When there is peace in the world, man will naturally take to the path of dharma. When man follows the path of dharma, he will attain Truth. It is, therefore, the primary duty of every man to foster these life principles.

The sacredness of **Bharat** is unmatched

Once, Buddha was traveling from village to village giving spiritual discourses. One day, he felt tired and asked one of his disciples to address the gathering. He went inside to take rest. The disciple during the course of his speech said, In this world, there has never been a spiritual master greater than our master, Buddha, and there will not be another like him in future. The audience gave a thunderous applause.

On hearing this, Buddha came out. One of the disciples told him the reason for the people's joyous applause. Buddha smiled and called the disciple who delivered the lecture. What is your age? he asked.

The disciple said he was thirty-five years old.

How many kingdoms have you visited so far? Buddha asked him again.

The disciple said he had visited only two kingdoms.

Buddha said, You are thirty-five years old and have seen only two kingdoms. You have not understood the present completely.

Then how can you say anything about the past and the

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future? It is meaningless to say that a master like Buddha was never born before and will never be born again. Many **Avatars** and sages have taken birth in this sacred land of **Bharat**. Many more **Avatars** and noble souls will be born here in future also. There are many noble souls in this world, I offer my respects to all of them.

In this way, Buddha reproached his disciple. It is foolish for a man with little knowledge to behave like a learned man. No one can estimate the sacredness and greatness of this country, **Bharat**. To be called an Indian is in a great qualification and honor. How can one describe the great good fortune of the **Bharatiyas**, for the Lord Himself has taken birth several times in this sacred land to show the path of divinity to mankind? Many saints, sages, and men of sacrifice were born here.

The sacredness and renown of **Bharat** are unmatched. That is why Buddha chose this country as his motherland.

Character is important, not money

The story of Buddha is highly noble and sacred. He sacrificed everything and went around in search of truth. He said, "**Dharmam sharanam gachhami** (I take refuge in dharma). One has to practice, propagate and experience dharma. But, today, dharma has declined. People think that money is everything. Just as the earth revolves around the sun, people go around money.

Some people take to corrupt ways to earn money.

They may cheat others,

But can anyone hoodwink God?

They will certainly reap the
Consequences of their misdeeds.

[Telugu Poem]

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This was the teaching of Buddha. Character is important, not money. Bliss can be attained only through control of senses, not through penance, **japa**, or meditation. Neither by penance nor by going through scriptures nor by having a dip in holy rivers can one attain liberation. Only by serving noble souls can one cross the ocean of Samsara. There is no easier path to peace and bliss other than controlling one's own senses. Right vision confers double promotion

But today, man has given up this easy path and is craving sensual pleasures, which confer only misery and grief. Even birds and beasts enjoy sensual pleasures. The happiness that results from sensual pleasures is no happiness at all. So, first and foremost, man should try to control his senses. This is possible only when the vision is properly utilized. Once the vision is controlled, other senses can also be easily controlled. But, today, man has no control over his vision. He looks at things that he is not supposed to look at. Whatever man looks at gets imprinted in his heart. So, develop sacred vision.

There are forty **lakh** light rays in the human eye. But their radiance is destroyed on account of wrong vision. When you look at wrong things, you waste the enormous power of radiance of the eyes. There are thirty **lakh** taste buds on the tongue. But they get destroyed because of bad talk. So, first and foremost vision and tongue should be kept under check. Otherwise man may lose his humanness and ultimately ruin his life.

Along with right vision and right talk, cultivate right listening. If someone were to indulge in bad talk in your presence, leave the place at once. Right vision confers double promotion, it strengthens the will power and enhances the power of radiance of the eyes. Having understood this truth, Buddha made a

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concerted effort to control his senses. Meditation and penance confer only temporary happiness. Eternal happiness results only from control of the senses. Buddha was the crown prince and had the entire kingdom under his control, but he sacrificed everything and tried to control his senses. He could experience bliss and attained Nirvana only after controlling his senses. Man can get limitless powers through love of God. But, today, man is not making any effort to understand the principle of Love. Man's love is like an atom when compared to divine love, which is infinite, eternal, and nectarine. It is foolishness and ignorance on the part of man to think that he knows everything without understanding the Principle of Love. He should see through the eyes of love, hear through the ears of love and cultivate the feelings of love.

Giving up body consciousness is liberation

No benefit accrues from doing spiritual **sadhana** if man does not have unity of thought, word, and deed. The unity of

these three constitutes humanness. The proper study of mankind is man. What does MAN stand for? **M** stands for giving up maya (illusion); **A** for gaining the vision of **Atma**; and **N**, denotes attaining Nirvana. Man has to give up materialistic pleasures in order to attain liberation. What is **moksha** (liberation)? Getting rid of **moha** (attachment) is **moksha**. Giving up body consciousness is liberation. But, today, man is immersed in body attachment. He can attain liberation only when he develops attachment toward the **Atma**.

Humanness has declined in man

Since he lacks fear of sin and love for God.

This is the root cause of

Unrest in the world [Telugu Poem]

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Man should develop love for God and fear of sin. Only then there will be morality in society.

Embodiments of Love! You may celebrate any number of festivals and undertake various types of spiritual exercises, but all this will go waste if there are no divine feelings in your heart. Do not look at things that are unsacred. Let your vision be suffused with divine feelings. You will understand and experience the sacred principles like **Sarvam khaividaṁ** Brahma (Brahman is immanent in everything), **Viṣṇuḥ sarvaṁ** (Vishnu pervades the entire universe), **Eśa sarva bhūtaṁ** (God is the indweller of all beings) only when you cultivate noble qualities. In order to cultivate divine feelings and noble qualities, you have to control your senses. Your life will be ruined if you do not control your senses.

A doubting man perishes

A river should flow within its banks; otherwise it will flood the villages causing untold sufferings. Similarly, human life, which can be compared to a river, should also have two

eightlettered

dictums as its banks: **śraddhavan labhate jñānam** (only a person with steadfast faith can attain wisdom) and **samsayātma vinashyati** (a doubting man perishes).

Only then will the river of life merge in the ocean of grace.

If your river of life does not flow within its two banks, not only will your life be wasted but you will also cause harm to others.

One who has doubts about God cannot have divine grace.

One who has no sincerity of purpose cannot come up in life. A man with sincerity will make the best use of even the smallest opportunity given to him. For example, he can turn even a small bit of live ember into a big fire.

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On the other hand, a man who lacks sincerity cannot make fire even if large quantities of live embers are given to him. He will turn all the live embers into charcoal with his lackadaisical attitude. You should have utmost sincerity in matters pertaining to divinity.

Individual, society, creation, and Creator

You are struggling hard to acquire worldly education. You

are spending hours together concentrating on it. What is the benefit that accrues from it? You acquire this education merely to fill your belly, Even this education can be used for the welfare of the society. Leave selfishness and aspire for the happiness of all. Loka samastha sukhino bhavantu (May all the people of the world be: happy!). This should be our prayer and aspiration. That is the true spiritual practice.

Vyashiti means individual, samashti means society. So, you should progress from vyashiti to samashti, from samashti to srushti (creation), and ultimately merge in Parameshti (God). You should attain the unity of individual, society, creation, and the creator. Only spiritual transformation can bring about social welfare. The first letter S in the name Sai stands for service (work), A for adoration (worship), and I for illumination (wisdom). So, the very name of Sai symbolizes the unity of work, worship, and wisdom.

Today, man has failed to understand the sacredness and purpose of human birth. Having taken human birth, you should try to experience bliss. You have the desire to attain bliss, but you are not making the necessary effort. You cannot collect even a drop of water if you keep the vessel upside down, although there may be a heavy downpour. Some water will be collected in it if the mouth of the vessel is turned upward. So,

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if you want to attain divinity, you have to practice dharma. That is the meaning of dharmam sharanam gachhami. But, this must also lead to the welfare of all (Sangham sharanam gachhami). This is the inner meaning of the teachings of Buddha. Once, Buddha entered a village along with his disciples. A lady approached him and requested him to have food in her house. Buddha blessed her and accepted her invitation. Seeing this, many villagers, including the village headman, warned Buddha, saying, O Buddha, you are one of wisdom and have renounced everything. She is not a woman of good character. It is not proper for you to have food in her house.

Buddha smiled and asked the village headman to come forward. Buddha, holding the right hand of the headman, asked him to clap. The headman said, it was not possible for him to clap since one of his hands was in Buddha's hold.

Buddha said, True, it is possible to clap only when two hands come together. Likewise, this lady cannot turn bad by herself unless there are men of bad character in the village. The men of this village are the root cause of her bad character.

The villagers realized their folly, fell at Buddha's feet and sought his forgiveness. Through his teachings, Buddha instilled sacredness and wisdom in people. Buddha's teachings are highly sacred, with profound inner meaning.

Develop friendship with Truth

Buddha's mother, Mayadevi, passed away when he was just 8 days old. His stepmother Gautami brought him up. That is how he got the name Gautama. He was christened as Siddhartha at the time of his birth. He came to be known as

Buddha because he developed buddhi (intellect) and discrimiSathya

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nation power. Discrimination is of two types: individual discrimination

and fundamental discrimination. Individual discrimination arises out of selfishness, whereas fundamental discrimination is concerned with the welfare of one and all. One should discard individual discrimination and have only fundamental discrimination. This was the teaching of Buddha to Ananda, son of Gautami, before he attained Nirvana. When Buddha was on the verge of attaining Nirvana, Ananda started shedding tears of sorrow. Then Buddha consoled him, saying, Ananda, why are you unhappy over my attaining Nirvana? I have been craving this state of Nirvana for the past many years. Why do you shed tears of sorrow when I am experiencing supreme bliss?

Ananda understood the truth and followed the teachings of Buddha. Ultimately, he too attained Nirvana.

Divinity transcends space and time

True ideal is to give practical knowledge of dharma to others.

One should be a hero in practice, not merely in preaching.

This was the ideal of Buddha. All the Avatars and noble souls led their lives in the most exemplary manner and helped people experience divinity. Buddha said, O man, you don't need to search for God anywhere. You are God yourself.

The Bhagavad Gita, the Upanishads, and the Vedas also echo the same principle. The Vedas declare: Tat Thwam Asi (Thou art That). Man today does meditation in the morning like a yogi, eats sumptuous food during the day like a bhogi (pleasure seeker), and sleeps at night like a rogi (sick person). This is not the way one should lead one's life. Sathatham yoginah (one should be a Yogi all the time). Be filled with divine feelings all the time. Sarva karma Bhagavad preetyartham

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(whatever one does, one should do it to please God). Divinity transcends space and time. Sarvam khalvidam Brahma (everything is Brahman).

In order to understand this truth, one should cultivate sadgunas.

Sadgunas do not denote good qualities alone. Sath means Being, that which is permanent. So, sadgunas mean having divine feelings. Similarly, the word sathsang means being in the company of the Divine, not merely in the company of good people. Divinity is within us. That is Sath. One has to develop friendship with Sath. That is true sathsang and true friendship.

Never depend on worldly friendship. Worldly friends come and go. Only friendship with God is true and eternal. God is your true friend, world is a text and hridaya (heart) is your preceptor. Your life will find fulfillment if you understand this truth and put into practice.

All the worldly gurus are not gurus in the strict sense of the

term. How can they be called gurus if they cannot tell you the goal of life? Mind itself will become your guru once you understand its mystery.

One God has many names

Embodiments of Love! You may call Him by any name, be it Jesus, Buddha, Allah, **Rama**, Krishna; God is one. **Ek prabhu ke anek nam** (one God has many names), if you understand this truth, you will realize that all are divine. **Sarva jiva namaskaram kesavam prathigatchhathi** (saluting the individual amounts to saluting God). Your life will be sanctified only when you cultivate such broad feelings. Develop **broadmindedness**. Never give any scope for any doubt on divinity. All **Sathya Sai** Speaks, Volume 32 part1 217 such doubts are but imaginations. Never succumb to them. Follow only divine feelings.

Follow the Master,

Face the devil,

Fight to the end,

Finish the game.

That should be the goal of your life.

Embodiments of Love! Many devotees from Hong **Kong**, Japan, Thailand, and other countries have gathered here today with great devotion and dedication. Truly speaking, their hearts are highly sacred. Though they do not have many comforts and conveniences here, they have considered it a **sadhana**, treated everything with a sense of equal-mindedness, and are experiencing bliss. Their devotion is true devotion. In path of spirituality, have the determination to face any constraint that you may come across. That determination is the true **thapas** (penance). Bereft of determination, it becomes **thamas** (sloth).

You are determined to achieve something, do not give up until you achieve what you want.

You have desired for something, do not give up until your desire is fulfilled.

You have asked for something, do not give up until you get what you have asked for.

You must pray to God forgetting yourself and make Him accede to your request.

It is not the quality of a true devotee to give up half way. [Telugu Poem]

Cultivate the spirit of sacrifice and be prepared to face any difficulties. **Na sukhath labhyathe sukham** (happiness cannot be attained through happiness). Ancient sages and seers had to **Sathya Sai** Speaks, Volume 32 part1 218 undergo a lot of difficulties. They had to live in the forest eating leaves and tubers. They could have the vision of God only after all this suffering. They declared to the world: **Vedahametham Purusham mahantham aditya varnam thamasah parasthath** (**Q** people, we have seen God who is beyond the darkness of ignorance, shining resplendently like a thousand suns.) They also declared, He is all-pervasive. We have seen Him not outside, but within ourselves. You can also see Him if you

turn your vision inward.

In order to attain divinity, one has to undertake spiritual **sadhana**. What type of **sadhana**? Not penance or meditation. One has to control the senses. Talk less and work more. Only then will the individual, society and country as a whole prosper. Don't waste time. Time is God. Time wasted is life wasted. The Upanishads declare that human life is highly sacred and unique. So, sanctify your life by contemplating on the Divine. Offer all your actions to God. Only then you can attain peace.

30 May 1999

Sai Ramesh Hall, **Brindavan**

Santhi is full of spiritual feeling and wisdom that is the natural accompaniment of bliss. Genuine **santhi** is won only by control of the senses. Then it can be call **prasanthi**. The experience of that stage is as a stream of peace.

Baba

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VOLUME 32 (part 2)

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Publisher's Note

Sathya Sai Speaks series is, according to the late Prof. **N. Kasturi**, the original translator and compiler, a fragrant bouquet of flowers that never fade or falter. These discourses were delivered by Swami out of profound compassion toward seekers of Truth during the last few decades. The discourses delivered after 1982 are printed for the first time, which have not been published in book form so far. Volume **XVI**, covering the year 1983, is the first in the new series. Further new volumes are being added, one volume for each year, covering discourses delivered from 1984.

The retention of Sanskrit words on page after page, without their English equivalents in most cases, was causing confusion to readers, especially foreigners, who were not familiar with Sanskrit. An attempt has been made to aid easy reading by replacing Sanskrit words with English equivalents wherever they

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do not affect Baba's original expression. Sanskrit words have been retained wherever it was felt necessary to preserve the essence of the original expression of Baba and where the English equivalents may not do full justice to the text in the particular context. However, in all such places, the English equivalents have been given along with the Sanskrit words. Some very commonly understood Sanskrit words or such words that are repeated too often are retained without English meanings to retain the original flavour of Baba's discourses. A glossary has been added in all the editions to provide comprehensive and detailed explanations of the more important Sanskrit words for the benefit of lay readers who may be interested in Vedic religion and philosophy. It is hoped that this will be of great help to devotees to understand more clearly the topics of Baba's discourses covering a wide spectrum of Vedic philosophy.

The volumes of Baba's discourses are being brought out in a larger format, Demy Octavo size, so that they can be companion books with other publications in private libraries. **Computerised** typesetting using a larger size type, a more readable type face, and better line spacing have been adopted for more comfortable reading of books, especially by elder readers. Very long paragraphs have been split into shorter paragraphs and suitable subheadings have been added in almost every page, to relieve the monotony of the eye and to make reading a pleasure.

Paper quality, improved binding, with new designs and foil printing, have been adopted for these volumes for better preservation

and durable shelf life of these volumes.

It is hoped that the revised and enlarged volumes of the **Sathya Sai** Speaks Series up to Volume **XV** and fresh ones **Sathya Sai** Speaks, Volume 32 part 2 3

from Volume **XVI** onward will be of great benefit to earnest

seekers in spiritual realm.

Since we found this volume to be too heavy, we have divided it into two parts, the first part containing discourses delivered from 1 January 1999 to 30 June 1999 and the second part containing discourses delivered from 1 July 1999 to 31 December 1999.

Convener

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Prasanthi Nilayam (India)

August 2001

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I

Human Values and Education

Sadayam Hridayam Yasya Bhasitham Sathya Bhushitham

Kayah Parahithey Yasya Kalisthasya Karothikim

(Sanskrit verse)

What can the evil effects of Kali age do to a man

whose heart is filled with compassion, whose every utterance is truth, and whose body is dedicated for the service of others?

Embodiments of love! Man should fill his heart with compassion, always speak the truth and dedicate his body for the welfare of society. The thoughts, words, and deeds of man should always be sacred. The heart unpolluted by desire and anger, the tongue not tainted by untruth, and the body unblemished by the acts of violence these are the true human values.

It is because of the lack of these human values that the

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country is facing hardships today. **Bharat** (India) has been the treasure house of spirituality since ancient times, but, today, it has lost both **sathya** (truth) and dharma (righteousness) and is enmeshed in unrighteous falsehood and injustice. It is therefore incumbent upon students to dedicate themselves to the task of restoring the pristine glory of **Bharat**. Just as the parents are worried and sad if their children lag behind in studies, so also

Mother India feels aggrieved on seeing her children lacking moral and ethical values. You have to remember that all those whom you revere as ideal citizens and noble souls were once students themselves. Never forget that students of today are the future citizens and leaders of this country.

Take to righteous actions from an early age

The value of an individual depends on their culture. The real meaning of the word culture lies in giving up bad thoughts and bad actions and cultivating sacred thoughts and performing noble deeds. The country is not a mere piece of land; it is an assemblage of citizens. For the country to progress, the citizens have to cultivate moral, ethical, and spiritual values. It is not possible for the citizens and the leaders to cultivate these values unless they practice them right from childhood. Life becomes meaningless if one does not take to righteous actions from an early age.

Modern students are not able to refine their lives. So, the parents and the teachers should play an active role in shaping the lives of the students. First and foremost, they have to enquire as to how the students can get rid of their evil tendencies.

Just as a boulder becomes worthy of adoration and respect when it is carved into a beautiful idol by a sculptor, so also the students will become ideal citizens if they are brought up in the right environment. The teachers and parents are responsible for

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the good and bad in students. But, unfortunately, they have not understood their role in shaping the lives of the students.

Spiritual education is for life

No doubt, teachers teach the students in the class. But, what is vidya? It is derived from the root word vid, meaning, to know. Vidya is termed as education in English. The term education has its origin in the Latin word educare, which means to elicit. Educare has two aspects, the worldly and the spiritual. Worldly education imparts knowledge pertaining to the physical world. Spiritual education is essential, without which human life has little value.

But, in the modern education system, spirituality finds no place. Only worldly education is given prominence. Just as two wings are essential for a bird to soar high in the sky, and two wheels for a cart to move; so also two types of education are needed for man to attain the goal of life. Spiritual education is for life, whereas worldly education is for a living.

Only when man is equipped with these two aspects of education can he be deserving of respect and adoration in society.

Possession of these two aspects of education will bring not only respect and adulation but also self-satisfaction.

Worldly education, which relates to the head, is ephemeral. Reading, writing, eking out a livelihood, and attaining name and fame all these result from worldly education. Worldly education makes man great, whereas the spiritual education makes man good. Spiritual education relates to the heart, which is the origin of sacred qualities like compassion, truth,

forbearance and love.

Today parents expect their children to go in for higher studies, amass wealth, and become great, but very few want their children to be good. Goodness is long lasting, whereas Sathya Sai Speaks, Volume 32 part 2 4 greatness is temporary. Goodness forms the basis for spiritual life.

There are crores and crores of people who have become great by amassing wealth, but what is their contribution to the welfare of society? Absolutely nil. Therefore, strive to be good, not great.

Man should become a composer, not a computer

Modern students are going to various countries for material education without realizing the fact that the heart, the source of true education is within. True education is that which makes man ideal. Parents are the first teachers. They should show their children the way to goodness. Man cannot become good merely by being highly educated. Worldly education confers only artha (wealth) and swartha (selfishness). Such education is responsible for the downfall of man.

Worldly education is information oriented, while spiritual education is transformation oriented. The information-oriented education makes man a computer, whereas the

transformationoriented

education makes man a composer. Man should become a composer, not a computer. Who made the computer?

The composer made the computer. Man should therefore understand the meaning of real education.

Today, the moral, ethical, and spiritual values are on the decline. Modern students have no trace of these values in them. They have no respect for their parents and society. In that case how can they expect to be respected by their children?

Our ancient culture exhorts: Mathru Devo bhava, pithru Devo bhava, and acharya Devo bhava (revere your mother, father, and teacher as God). Respect and be respected. Practice before you preach. A composer is one who practices what he preaches.

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In the Mahabharata, there is a story of a king named Dushyantha. Having been born and brought up in a palace, he was inclined toward worldly and material pursuits. On the other hand, his son Bharata, who was born and brought up in Kanvashram (the hermitage of the sage Kanva) was a repository of moral, spiritual, and ethical values. Ashram education inculcates all noble values in man.

Bharata became a paragon of all virtues because he received ideal education right from his childhood. This enabled him to lead a life of peace and security. That is why it is said, start early, drive slowly, and reach safely.

Dushyantha had worldly and material wealth. He was a mighty emperor. What was the use of all that he possessed when he could not achieve spiritual growth? This clearly

demonstrates

the difference between urban education and ashram education.

Values are our life principles

The five human values of sathya, dharma, santhi, prema, and ahimsa (truth, right action, peace, love, and nonviolence) can be compared to the five life principles of man, viz., prana, apana, vyana, udana, and saman. A true human being is one who practices the five human values. Today man does not speak truth, lest it bring him harm, and does not practice dharma because he does not know what it really means. Under any circumstances should you give up human values. Losing any of the five human values amounts to committing suicide.

If you do not speak the truth, you lose one of your life principles. Truth is your Atma. So, till your last breath, uphold truth. The culture of Bharat (India) teaches, Sathyam vada dharmam chara (Speak truth and follow righteousness). These Sathya Sai Speaks, Volume 32 part 2 6 values are the same for one and all.

People all over the world are praying for peace. How can peace be attained? It is only through the practice of sathya and dharma (truth and right action). Today, man is leading a life bereft of sathya and dharma, resulting in lack of peace (santhi), which in turn has led to the absence of prema (love). How can ahimsa (nonviolence) exist in the absence of these four values? Violence is rampant everywhere be it home, bazaar, or factory. Man, bereft of these five principles, has become a living corpse.

Life has to be infused into man today, for which faith in God is very essential. Where there is faith there is love. Where there is love there is peace. Where there is peace there is truth. Where there is truth there is God. Where there is God there is bliss. Human life has to begin with faith and end with bliss.

Ancient acharyas and modern teachers

Today, even the parents and the children, the husband and the wife lack faith in each other. The love they exhibit is only artificial. Under such circumstances how can love prevail? One should have deep faith in order to experience true love. Whatever you do, do it wholeheartedly. Fill your heart with compassion. When the heart is filled with love, all actions will be suffused with love.

Jumsai, in his talk, referred to EHV as 3HV. The first H stands for Heart, the second for Head, and the third for Hand. The harmony of heart, head, and hand symbolizes true human life. Manasyekam vachasyekam karmanyekam mahatmanam (he is a noble soul whose thoughts, words, and deeds are in perfect harmony). Manasyanyath, vachasyanyath, karmanyanyath duratmanam (he is a wicked one whose thoughts, words, and deeds are at variance).

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The very name of hridaya (heart) hri + daya indicates

compassion (daya). So, the heart should be filled with compassion. When there is love in the heart all that you utter will be truth. Love in speech is truth. Love in action is dharma. Love in thought is peace. Love in understanding is ahimsa (nonviolence). So, love is the underlying principle of truth, righteousness, peace, and non-violence.

In olden days the teachers were called acharyas, meaning those who practice what they preach. Today teachers cannot be called acharyas because they do not practice what they preach. The modern teachers are experts in giving platform speeches, whereas the acharyas of ancient times were proficient in practical science.

Education should be free

How can the students heed the advice of the teachers if the teachers themselves do not practice what they preach? If the cow is grazing in the field, can we expect the calf to remain a mere witness? The calf naturally follows the cow. The relationship between the teacher and the student should be like that of cow and calf. It means the teachers should treat the students as their own children. But, today, one does not find such relationship between the teacher and the student. Both the teachers and students have become money-minded. As a result the students do not respect the teachers and the teachers do not have love for the students.

In many educational institutions seats are allotted to those who can pay large sums of money. This quota system has brought about all-round degeneration. Since the government is also encouraging this trend, the educational system has become totally bereft of values. To stop this unholy trend, education should be offered free of cost.

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Everyone has an equal right on education. Education is the gift of God. No one has the right to sell it. Education should lead to elevation, not agitation. But, today, we find agitation everywhere.

The real donation

Today, money can buy admission, attendance, marks, and even degrees for that matter. The medical seats are readily offered to candidates who pay a sum of twenty to thirty lakhs. In order to earn the money spent by them to secure the medical seat, the doctors charge exorbitant fees from the patients. The same is the case with engineering, too. Even for admission in first standard, some institutions are charging twenty to twenty five thousand rupees.

Modern education has made man a beggar. One should be a bigger not a beggar. I am not saying this out of sense of pride, but Sathya Sai Institute is the only institution offering free education. Jumsai said that more and more institutions should be established. It is a matter of pleasure, but care has to be taken to see that education is offered totally free of cost. Only then can we shape the students into ideal citizens. Teachers should share all their knowledge with the students wholeheartedly.

They must practice before they preach. This is what I expect from the teachers.

The education that is acquired by paying large amounts as donation is no education at all. Only people having black money will resort to such illegal means to acquire degrees.

Do (for the) nation that is the real donation. Make use of your education for the welfare of society and the nation. Share your knowledge with others. It is not necessary that you should become a teacher to do so. There may be a few poor students in your locality. Conduct special classes for them in Sathya Sai Speaks, Volume 32 part 2 9 the evening.

Today people fight for money and property right from dawn to dusk. They take to corrupt ways to earn even a single rupee. One should not live just for the sake of money. It is better to die rather than to lead a life just for the sake of money. If you have money in excess, help others; provide free education and free medical care to the poor.

Sathya Sai School in Zambia

In Zambia, there is a devotee by the name Victor Kanu. He is here right now. He has established a Sathya Sai School in Zambia. Many poor children are studying there. Both he and his wife are teaching the children with all love and care. (At this juncture Bhagavan asked Mr. Victor Kanu, sitting nearby, as to how many children are studying in their school. Mr. Kanu said 520 children were studying there.) They are imparting Swami's teachings and human values to all the children. It is going to become a college very soon.

There are many affluent people in the world. But they do not have the spirit of sacrifice to help such sacred institutions. Some of them do contribute something, but they do it for name and fame. They expect their names to appear in letters of gold.

Sathya Sai institutions are not for name and fame.

I would like to narrate a small incident in this regard. At a particular place, when I was about to give discourse, one person switched off the fan. I asked him, Why did you switch off the fan? We need it now. It is very hot here. That person replied saying it was he who donated the fan, and his name was written on the blades of the fan; unless it was switched off his name would not be visible.

Sathya Sai Speaks, Volume 32 part 2 10

Education leads to immortality

The culture of Bharat declares Na karmana na prajaya dhanena thyagenaikena Amrutatthwamanasu (immortality can be attained only through sacrifice; neither wealth nor progeny nor good deeds can confer it). All the activities and rituals you undertake must be for the welfare of society. You must inspire children to work for the progress of the country. It is only sacrifice that confers immortality. Participate in every good work according to your capacity. Select a few deserving students and give them free education.

Education is not for worldly progress. It is to set an ideal,

experience happiness, and share it with others. All the elders, the educationists, the rich, and the students should come together and strive for progress in the field of education. Just as a thread binds flowers of different hues to make a garland, likewise the feelings of love and sacrifice should bring you all together. The flowers may fade away, but the thread remains changeless. A bud changes to become a flower. Similarly, with the passage of time, the child becomes man, man becomes father, and father becomes grandfather. But the feeling of love is changeless. It is true and eternal.

Man should never lose any of the five values. Leaving the values amounts to committing suicide. But man today is no better than animals. The spirit of sacrifice that is found even in animals is not visible in man today. The cow partakes of grass and yields milk. But man partakes of sacred milk and indulges in wicked deeds.

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What is the use of all the education he has acquired if he cannot give up his evil qualities?

All the worldly education will only lead man to vain argumentation, but not total wisdom.

It cannot help you to escape from the clutches of death.

So, acquire that knowledge which will make you immortal.

[Telugu Poem]

The education should enable us to cultivate sacred qualities.

Worldly education is negative, and spiritual education is positive. What is the use of having a bulb without electric current?

Secular knowledge is like the bulb; spiritual knowledge, like the current. Both are essential for the progress of man and the world at large.

Make proper use of the knowledge you have acquired. Parents should take active interest in the education of their children.

Never desire that your son should become a great person, instead pray that he become a good person, like Bharata. That is true human life.

The good and the great

If one goes through the sacred texts of the Ramayana, the Bhagavata, and the Mahabharata, one understands the evil effects of kama (desire), krodha (anger), and lobha (greed). In the Ramayana, Rama symbolized goodness, whereas Ravana, greatness. Though Rama and Ravana were equally proficient in all forms of knowledge, Ravana could not make proper use of his knowledge because he had no control over his senses. On the other hand, Rama exercised control over his senses and sacrificed everything for the sake of truth. The Ramayana is Sathya Sai Speaks, Volume 32 part 2 12

known as Ramacharitra (the story of Rama) and the story of Ravana is known as Kamacharitra (the story of desire).

The Bhagavata speaks of the consequences one has to face if one becomes a victim of anger. Hiranyaksha and Hiranyakasipu

were air-powerful, but ultimately perished because of their anger toward God. Hiranyakasipu was a great, scientist. Today man has traveled only up to the moon, but Hiranyakasipu could even reach the stars. But his anger ruined him. In the Mahabharata, Duryodhana and Dussasana symbolize greed, which is a negative power. On the other hand, the Pandavas stand for the positive power. They adhered to dharma under all circumstances. Similarly, in the Bhagavata, Hiranyakasipu symbolises negative power and Prahlada positive power. Thus, wherever you see, you find positive and negative, good and bad co-exist. Accept the good and give up the bad and earn a good name. Then, you are not merely great, you are also good.

The method and the means

Teachers! You have participated in this conference for the past three days. All of you have noble ideas, but you have to think of a proper way to implement them. Attach more importance to values than money and see that students make allround progress.

Students! I want you to become ideal leaders. Make use of your education to serve the poor. Conduct free tuition classes for the poor children and share your books with them. Only then will the feeling of brotherhood of man and fatherhood of God develop.

As I have told you earlier, educare has two aspects: one is pravritti (outward) and the other, which comes from the heart, is nivritti (inward). God is the Hridayavasi (indweller). So, all Sathya Sai Speaks, Volume 32 part 2 13

that originates from the heart is essentially divine. Therefore, let all your thoughts, words, and deeds originate from your heart. Do good, be good, and see good. This is the way to God. Accept both pleasure and pain as gifts of God.

In order to get cured of malaria, one has to swallow a bitter mixture. Likewise, one has to face hardships in order to attain happiness. That is why it is said that a pleasure is an interval between two pains. Light has no value if there is no darkness. Likewise, pleasure has no value without pain.

Consider every good work as God's work

Students! To the extent possible, serve society. Of course, you need to take up jobs and earn your livelihood. But do not be avaricious. Be satisfied with what you get. Alexander conquered many kingdoms and seized a lot of wealth. When his end approached, he realised that he could not take even a single penny with him. He requested his minister to keep his two hands raised above the head during the final journey so that the people would understand that even the mighty emperor Alexander had to leave the world empty-handed.

Likewise, everyone has to leave this world empty-handed.

Even a millionaire has to partake of only food; he cannot eat gold. So, be satisfied with the basic necessities of food, clothing and shelter.

Do your jobs properly and undertake service activities in

your leisure time. Develop faith in God. If you do not have faith in God, you will not have fear of sin. Then you will become a demon. So, fear of sin and love for God is very essential. If you have these two, you will be successful in all your endeavors. Consider every good work as God's work.

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Work for your Motherland and serve the poor

Embodiments of Love! Stop hankering after foreign lands

after you complete your studies. Serve your Motherland. Lord

Rama said, Janani janmabhoomischa swargadapi gareeyasi (mother and motherland are greater than heaven). So, work for your Motherland and serve the poor.

The best way to love God is to love all and serve all, but serve only when it is necessary. You are born to experience love. Your life is full of love. But you are not able to understand this Principle of Love. There is nothing greater than love in this world. Love is God, God is Love. So live in love.

26 July 1999

(Valedictory Function of

First Sri Sathya Sai Seminar on Values)

Sai Kulwant Hall, Prasanthi Nilayam

Whatever you do, do it as an offering to God. Do

not make a distinction between my work and

God's work. When you make a division, you

give rise to enmity, because of differences. When

there is enmity, there is no room for divinity, purity, and unity.

Baba

2

Power of Love

A deep enquiry will reveal that

Nothing equals Love in this world

Be it charity, sacred rituals, penance,

Wisdom, purity, or adherence to truth

And Sanathana Dharma.

[Telugu Poem]

Embodiments of Love! The main aim of human life is to

acquire the knowledge of the Self. This is the true Purushartha (goal of life). Human life will find fulfillment if this goal is attained.

The ability to distinguish between that which is permanent and that which is transitory, the ability to control the internal and external senses, yearning for liberation and the path of inquiry all these four (the four auspicious qualities) depend on devotion. The word bhakti (devotion) (derived from the root word bhaji) means pure, unsullied and selfless love toward God.

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In this world, no other virtue is greater than love. Love is truth, love is righteousness, and love is wealth. This world originated from love, is sustained by love, and ultimately merges in love. Every atom has its origin in love.

There are innumerable powers such as atomic power, magnetic power, etc., in this world, but the power of love surpasses them all. Life bereft of faith and love is meaningless and useless. For man in this world, love is life and love is everything. It is from love that the five elements (pancha bhutas) have emerged. It is love that shines brilliantly in every individual. But man, not being able to comprehend the significance of love attributes physical relationship to it. The love of a mother toward her child is vatsalya (affection). The love that exists between wife and husband is moha (infatuation). The love that exists among friends and relations is anuraga (attachment). The love toward material objects is ichcha (desire). Love directed toward God in totality is known as bhakti (devotion).

Never underestimate the power of love

It is only love that encompasses and permeates the entire world. None can exist without love even for a moment, be it human beings or animals or birds or insects. This love is the very form of God. But today, man is misusing this sacred love by diverting it toward the ephemeral world. Never underestimate the power of love. Our ancient Rishis, leading a life of solitude in dense forests, could live in harmony even with wild animals only because of the power of their love.

There is nothing that love cannot achieve in this world. It can even melt the hardest of rocks. When the principle of love in every human being is unified, it becomes cosmic love (viswa prema). Do you want to quench your thirst for love?

Yearn for His grace and worship Him.

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In order to experience bliss, develop love more and more.

The more you develop love, the more you will experience bliss. Bliss (Ananda) cannot be attained without love. In fact, it is love that takes the form of bliss.

Chant the divine name always

Hiranyakasipu made every attempt to wean Prahlada away from the Godward path. But never did Prahlada give up chanting the divine name of Narayana. One day, Hiranyakasipu, on being prompted by Narada, called Prahlada and asked him, Son, what is that you have learnt so far?

In reply, Prahlada sang a verse in praise of Narayana:

Narayana Param Brahma,

Narayana Param Prema,

Narayana Param Thapa

Saryam Narayana Sama.

He said, Father, I have learnt that Narayana is the Supreme Lord. He is the embodiment of love. Repetition of His name is the greatest penance, and everything is Narayana only.

Like Prahlada, you too chant the divine name always.

Saints like Jayadeva, Gauranga, Thukaram, and Ramakrishna Paramahansa prayed to the Lord fervently and yearned for His love. Cry for the Lord, just as Sakkubai and Meera did, unable to bear the pangs of separation. They could have His vision

and earn His grace only due to such intense yearning. But, due to the impact of Kali age, people want to attain divine grace without making any effort whatsoever. Wickedness, misery, and violence are on the rise because love for God is waning. Transform all your wicked qualities like jealousy and anger into love.

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God presides over every activity

God is the creator of this world. He is the presiding deity of action (Karmadhyaksha). You cannot have a table unless there is a carpenter to make it. You cannot construct a house unless there is a builder. Likewise, for everything there is a creator. All that you see, mobile and immobile, is the creation of God. That is the reason, He is extolled as Karmadhyaksha. He presides over every activity.

Today, spiritual aspirants undertake various types of sadhana (spiritual exercise) such as meditation, penance, yoga, and chanting Vedic hymns. Love should be the undercurrent of all these spiritual exercises or else it will be a sheer waste of time. No benefit accrues from chanting mantras if they are not coupled with the feeling of love. The Vedas declare: Na karmana na prajaya dhanena thyagenaikena amritatmanasuhu (neither wealth nor progeny nor good deeds can confer immortality; it can be attained only through sacrifice). Immortality is nothing but love. Love is nectarine, it is infinite and all bliss.

Today people are not making any effort to understand this principle of love. It is only the power of love that can nullify a curse or a sin. It is only love that can remove all the bitter feelings and enhance the sweetness of life.

Every human being is expected to be a friend and well wisher of the world. But such feeling of friendship and love is lacking in man today. Just as a honeybee sucks nectar from a flower, so also man should be able to draw the water of happiness even from the well of misery. That is the true quality of love.

Pleasure is an interval between two pains. Pleasure and pain co-exist in God's creation itself. Take for instance how

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God has made the human body. The bright and beautiful face has pitch dark hair above it. But, in fact, that adds to the beauty of the face. Likewise, pleasure has value only when pain is associated with it. Good and bad co-exist in everything. But today, man is not attracted by good, he sees only bad in everything. Incredible speed of Love

Every action is under the control of God. Earth revolves around itself at the rate of 18.5 miles per second. It takes one year for the earth to revolve around the sun. Light travels at an incredible speed of 1,86,284 miles per second. It takes 22,000 crores of years for the light to go around the universe.

According to the Vishnu Sahasranama sthotra, the entire universe is the very form of Vishnu (Viswam Vishnuswarupam).

Even if man were to travel at the speed of light, it will take 22,000 crore years to circumambulate Lord Vishnu. Who can live for such a long period of time? Due to the evil effects of Kali Age, man is not able to live even for hundred years, let alone 22000 crore years!

But it is possible to go around the Viswa Swarupa (God in the form of universe) in one second. It is love that makes it possible. The speed of love is such that it can go around the universe in one second. The speed of light may be estimated, but not the speed of love.

But man has put barriers around such transcendental and infinite love and is using it for trivial purposes. That is why the world has become chaotic today. People may attribute various reasons for the lack of peace and security. But the main reason is that man is not able to develop love within. He is not making any effort to realize the presence of the infinite, immortal, and nectarine love within.

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Let your thoughts, words, and deeds be suffused with love. Let your life be filled with love. Nothing else is required to have the vision of the Divine (Sakshatkara). Love is God, live in love.

Divine grace is true wealth

Today, love finds no place in the human heart, since it has become a den of desires. Where there is love, there is peace. Where there is peace, there is truth. Where there is truth, there is God. So develop faith in God.

Yesterday someone asked Me how to develop faith. I replied that faith is way of life. It is but natural to a man. The feeling of I am itself signifies faith. I am means I exist. Am (existence) itself denotes faith. Without faith in your existence, you cannot live even for a moment in the world.

Truth, sacrifice, and righteousness constitute humanness.

Truth is neethi (morality), Dharma is reethi (code of conduct), and sacrifice is khyathi (reputation). The combination of all these is manava jathi (human race). One cannot be called a human being on the basis of form. One has to adhere to truth, uphold dharma, and develop the spirit of sacrifice to deserve the title of human being.

Visualize the unity among all beings and conduct yourself with compassion in your heart.

With intense yearning, contemplate on God at least once a day.

Only then can you have the vision of God.

God does exist, but He cannot be seen by the naked eye.

He can be seen only when you get rid of worldly delusions.

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What is the state of man today?

He is overjoyed when he has wealth and griefstricken when he loses it.

He indulges in pomp and show and loses everything in the process.

He conceives of dubious ways and means.

Just as earth revolves around the sun, he revolves around money.

[Telugu Poem]

Divine grace is the true wealth. Acquire that and you would have acquired everything. Character is important, not wealth. But man is wasting his life hankering after wealth. No doubt money is necessary, but it should be within certain limits. Spend your time in serving others. Love your fellowmen. Surrender yourself to God. Nothing surpasses divine love. The entire world is permeated with love.

The Vedas declare: Another bahischa tat sarvamvyapya Narayana sthitha (That all-pervasive God is present within and without). All names and forms are His. Names and forms may vary, but the Atma is the same in all. Recognize the unity of all beings. That will result in universal love. The world is a mansion. All belong to the caste of humanity. Unity should prevail in such a mansion.

Let the mind shine like full moon

Embodiments of Love! Today is Guru Purnima. What is its significance?

Guru Brahma Gurur-Vishnu

Gurur-Devo Maheswara

Guru Sakshath Param Brahma

Thasmai Sri Gurave Namah.

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The Trinity of Brahma, Vishnu, and Maheswara are within us. That is why I often say you are not one but three. This is the meaning of the three words Bhur, Bhuvah, Suvah in the Gayathri mantra. Bhur means bhuloka (earth). The earth is made up of matter. Therefore, the human body, which is also made up of matter, is called bhuloka. This can also be referred to as materialisation.

Bhuvaha means life force.(prana) It is this life force that makes the body move. It is known as vibration.

Suvaha means wisdom. This is known as radiation. The Vedas declare: Prajnanam Brahma. This Prajnana is nothing but radiation. Human being is a combination of materialisation, vibration, and radiation. You don't need to search for God outside. Turn your vision inward. There you will find God.

Today is full moon day. The Vedas say: Chandrama Manaso Jatha Chaksho Suryo Ajayatha Mukha dindrascha Agnishcha (the moon was born out of the mind, the sun out of the eyes, and the fire and Indra out of the mouth of the Supreme Purusha). Moon is the presiding deity of the mind. That day is Purnima, in the true sense of the term, when the mind is filled with pure love. Let your mind shine brilliantly like the moon on a full moon day. This is possible only when you fill your mind with love.

Currency for the Divine Bank

Embodiments of Love! Today, we find people depositing their money in banks. Likewise, deposit the power of your senses, your mind, and the wisdom in the bank of God. They will never diminish; they will continue to grow forever and will be returned to you in times of need. Sustain and safeguard sacred love. Never give vent to hatred. Consider whatever happens as good for you. You might have seen in newspapers **Sathya Sai** Speaks, Volume 32 part 2 23

that the Indian army had a confrontation at the border. But whatever has happened is good for India in the sense that the Chinese, the Americans, and the Russians have become more friendly with India and India has earned a good reputation in the international community. It is the peace-loving nature of India that has made this possible. Peace is the real virtue of India.

Only divine love and grace can protect the union. Once, when I went to **Bombay**, the then head of the **Bharatiya Vidya Bhavan**, **Sri K.M. Munshi**, convened a conference of intellectuals. He asked Me to address them. One person from the audience asked Me, Swami, America and Russia are manufacturing more and more weapons. But India is lagging far behind in this respect. Should not India also manufacture weapons? I told him, Dear one, what **Bharat** (India) needs today is not arms and ammunition. It needs to uphold Dharma. **Dharmo rakshathi rakshithaha** (if you protect dharma, dharma will protect you in return). We should not waste money in manufacturing weapons.

Some countries are spending a lot of money on defense and, as a result, the people of those countries are suffering for want of proper food. Only divine love and grace and not weapons can protect a nation. You might have read in the **Mahabharata** that **Bhima**, Arjuna, **Nakula**, and **Sahadeva** implicitly obeyed the command of **Dharmaja**, the embodiment of dharma. Likewise, India, America, and Russia can be compared to **Dharmaja**, Arjuna and **Bhima** respectively. Just as Arjuna and **Bhima** obeyed **Dharmaja**, so also America and Russia will follow India provided India upholds dharma. What India needs to possess is **Sathyasthra** and **Dharmasthra**, the weapons of truth and righteousness. Both are inherent in the **Sathya Sai** Speaks, Volume 32 part 2 24

principle of love. Just as a gigantic tree emerges out of a small seed, the entire universe originated from love.

Music college in **Prasanthi Nilayam**

Embodiments of Love! In this world, you can achieve everything with love. I am the best example for this. Love is My greatest property. I love everybody and do not desire anything except love. The power of love can transform earth into sky and sky into earth. There is nothing in this world that cannot be achieved by love.

Here is a small example. Many students are coming here for studies. But modern education is not doing any good to the world. All the subjects like physics, botany, and chemistry will

help only to **eke** out a livelihood. But none of them can attract the human heart as music does.

Even God is attracted by music. Once, **Narada** asked Vishnu, Swami, You have various branch offices like **Vaikunta**, **Kailasa**, and **Swarga**. But I want to know the address of Your head office so that I can contact You without delay.

Vishnu said, **Madbhakthaa yathra gayanthi tathra thistaami Narada** (you will find Me installed wherever My devotees sing My glory). That is why God is extolled as **Ganapriya** and **Ganalola** (lover of music). It is music that melts human heart and literally moves everyone.

So, music should be started in our colleges. I wanted to start a music college here. But I did not tell anybody about this. I usually do not tell what My plans are. Whatever I Will certainly happens.

Last week a devotee named **Puri** from Indonesia came here and prayed to Me to start a music college here for which, he said, he would donate 10 crore rupees. The modern music is essential. But along with that, street plays, **Harikathas** (singing **Sathya Sai** Speaks, Volume 32 part 2 25

the stories of God) have to be encouraged. Music plays a vital role in fostering Indian culture.

The construction of this college will commence in the next month i.e. **Sravana**. The current month is **Ashada**, in which, according to the elders, a new project is not undertaken. That is the reason I postponed the commencement of construction to next month.

Super specialty hospital in **Bangalore**

Last month when I was in **Bangalore**, one day, the Chief Minister of **Karnataka** came to Me and said, Swami, You have constructed a Super Specialty Hospital in **Prasanthi Nilayam**, which is of immense benefit to the poor. But diseases are common for both the rich and the poor, urban and rural. It will be of great help to the people of **Bangalore** city if You would be kind enough to establish another Super Specialty Hospital here. I just smiled and did not say anything.

The very next week, the Chief Minister, the Finance Minister, the Revenue Minister, and many other dignitaries came here with the documents concerning the registration of 70 acres of land. This plot is situated adjacent to the Information and Technology Park. They are supplying water and electricity. If you are prepared to undertake noble tasks, the whole world will support you.

An American devotee named **Sinclair** has come forward to donate money for this hospital. Previously he had donated for the Super Specialty Hospital in **Prasanthi Nilayam** also. I have not told about this project to anyone else, otherwise there would have been a shower of gold.

There are many men of sacrifice in this world. But I do not like to ask anyone. One should never doubt whether the good task undertaken will find fruition or not. Many more things are **Sathya Sai** Speaks, Volume 32 part 2 26

going to happen in the future.

Education of Love

Fill your hearts with love. There is no wealth, no dharma, no meditation greater than love. I expect all of you to live in unity like brothers and sisters. If you become embodiments of love, you will become divine. **Brahmavid Brahmaiva Bhavati** (the knower of Brahman verily becomes Brahman).

Students are the long-journey passengers, traveling in this train of society. All the elders are bound to get down soon. So, it is the paramount duty of students to develop sacred love. The main education offered in our institute is love alone. Do not love God for the sake of worldly desires. Love Him with spiritual outlook. **Gopikas** prayed to Krishna, Let us listen to the melody of Your divine music so that the seeds of love to germinate in the field of our heart, which has become barren due to the absence of love.

Let there be rain of love in our hearts, and let the river of love flow incessantly through it.

[Telugu Verse]

I am giving you all free education and free medical care, in return you have to give Me only one thing, and that is love. Develop love. That is all I want from you. I want you to take a vow that you will lead a life suffused with love from today onward. With this, I bring my discourse to a close.

28 July 1999

Prasanthi Nilayam

3

Recognise the principle of I

Embodiments of Love! Where the mind is active, all the three worlds exist there. Where there is no mind, nothing exists there. Mind is the main cause of man's suffering and misery. In order to control the mind, man has to keep his desires under check.

The trees demonstrate the sacred principle of equality by providing shelter to everyone. Regardless of caste, creed, religion, nationality. The mighty mountains withstand the cold, rains, and the severe heat, thereby teaching man Not to be unduly attached to the body. The birds are satisfied with what they get to eat each day.

They do not store food.

Thus they teach the sacred lesson that one should not be worried about the future. Death conveys the message that body is temporary and the feeling of I and mine is but an illusion.

Nature is the only school that confers on man

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true wisdom, and

God is the only **Sadguru**.

[Telugu Poem]

Embodiments of Love! Nature sets an ideal to the entire humanity to imbibe the spirit of sacrifice and lead a spiritual life. **Anithyam Asukham Lokam** Imam **Prapya Bhajasva Maam** (the world is temporary and full of misery, so contemplate on God). Under these circumstances, why is man not able to cultivate the spirit of sacrifice? In spite of his knowing the truth that the body is temporary, he is still bound by desires. Since there is no end to desires, man is subjected to endless misery. In order to get rid of his misery, man should follow the ideals of Nature. Nature is the best preacher. It exhorts man to cultivate love, compassion and spirit of sacrifice.

Since ancient times, in this sacred land of **Bharat**, many sages, seers, and also the kings propagated the spirit of sacrifice and the principle of spirituality, showing to mankind the way to peace and security. **Bali** was one such king who propagated the spirit of sacrifice through his own example, by undertaking many sacred rituals like **yajnas** and **yagas**. He even discarded the advice of his guru, **Sukracharya**, who tried to dissuade him from keeping his promise to **Vamana**. He told his guru that there was no greater sin than going back on one's own promise and that he would abide by his word to **Vamana**, come what may.

Let intellect control the mind

Bharat, which has given birth to such noble kings and has been the land of sacrifice, spirituality, and peace, has now become a place of injustice, untruth, and restlessness. One should **Sathya Sai** Speaks, Volume 32 part 2 29

never get carried away by this body, which is bound to perish one day or the other. Only the principle of the **Atma** is true and eternal. One should lead one's life keeping this eternal **Atmic** principle in view. and not the fleeting materialistic pleasures of the world.

Nature is endowed with two aspects. One is related to the worldly view and the other to the spiritual view. All that you see, hear, and think is related to the physical world. The unmanifest principle of the **Atma** is the basis for this manifest Nature.

Here is a mansion. You can see its grandeur and beauty, but not its foundation. The body can be compared to a mansion and the mind to its foundation. Just as the mansion is based on its foundation, likewise the body is based on the mind. If the mind is steady, so too is the body, and vice versa. Having attained human birth, it is necessary to understand the nature of the body, the mind, the intellect, and the senses in order to make proper use of them.

Mind exists even after death

Before driving a car, one should know where the brake, clutch, accelerator, **etc.** are located and how to operate them properly. Our body is a car, the mind is the steering, eyes are the headlights, heart is the engine, stomach is the petrol tank, and the four objectives of human life, namely, dharma, **artha**, **kama**, **moksha**, are the four wheels. The **tyres**, which are outside,

are under control of the steering, which is inside. Likewise, mind is the steering that controls the direction of the journey of human life. So, one should make every effort to understand the nature of the mind. Mind exists even after death.

Purity of man depends upon the purity of his mind. If the mind is polluted, it pollutes all his life.

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Though the mind of modern man is highly polluted with negative thoughts, he aspires to live in peace and happiness. But how can he expect positive results without giving up negative thoughts? The peace and happiness that he experiences in the world are only temporary. In fact, real happiness is not in the world outside; it is within. Mind is the cause for everything, good and bad, happiness and misery.

The Vedas declare: **Manah eva manushyanam karanam bandhamokshayo** (mind is responsible for both bondage and liberation of man). If man follows the dictates of the mind, he becomes worse than an animal and ultimately ruins his life. His life will be sanctified only when he follows the dictates of **buddhi** (intellect). He who goes by the vagaries of the mind can never be steady in life. How can he then attain permanent happiness?

Truth originates from the **hridaya**

So, first and foremost, man should make his mind steady and sacred. Before undertaking any activity, he should discriminate whether it is good or bad, right or wrong. But man is using his power of discrimination (**viveka**) only to suit his selfish ends, which is individual discrimination. What is needed today is fundamental discrimination, that which is based on the sacred principles like truth, love, and righteousness. Truth is God, love is God. So, live in love. Truth is one and the same for all countries in all periods of time. Truth originates from the **hridaya** (heart). The mind can be controlled once you have total faith in truth and follow it implicitly. The primary effort of man should be to control the mind.

This is not possible unless desires are put under check. But, today, man is filled with excessive desires. No doubt one can

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have desires, but they should be within limits. Today, even the **sanyasins** (**renunciants**) do not have control over their desires, let alone common men. When their **ashrams** grow, their desires also grow more and more. Why should one have unlimited desires? **Adi Sankara** declared: **Ma kuru dhana jana yauvana garvam, harathi nimeshath kalah sarvam** (Do not be proud of wealth, progeny, or youth; the tide of time may destroy them all in an instant). Youth and wealth are like passing clouds.

Keep control over mind in times of difficulties

One should keep one's mind under control and act according to the situation. You have just heard a singer singing **Thyagaraja**'s composition, **Samayaaniki Thagu Maatalaadene**.

Thyagaraja was one who understood the truth and had love for

God. But, one cannot keep control over one's mind in times of great difficulties. It is because of this weakness that one even starts blaming God for one's own troubles. **Thyagaraja** was no exception to this. When he was unable to withstand suffering in the face of difficulties in life, he put the blame on **Rama**, saying, **O Rama**, my bhakti (devotion) toward You is very strong, but You do not have the **shakti** (power) to protect me. Then he enquired deeply within and repented for his indiscreet statement. He sang,

O Rama if You lacked power,

Would a mere monkey jump across the mighty ocean?

Would Mother **Lakshmi**, the Goddess of Wealth, become Your consort?

Would **Lakshman** worship You?

Would the intelligent **Bharata** serve You?

How can I, with my limited mind,

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Understand the greatness and grandeur of Your divine power?

[Telugu Poem]

One has to have a broad mind in order to understand the infinite Divinity. Today, man has become so narrow-minded that he has given up **asayalu** (ideals) and is leading his life only to fulfil his **asalu** (desires). Lead a life full of sacred feelings.

Give up worldly feelings. Have total faith in God. You can accomplish anything with faith.

Only one with the mind is **manava**

Sathya (truth), dharma (righteousness), and **thyaga** (sacrifice) constitute humanness. **Sathya** is **neethi** (morality), dharma is **reethi** (code of conduct), and **thyaga** is **khyathi** (reputation).

The combination of all these three is **manava jathi** (human race). But all these are missing in modern man. So, we

find only **akara manava** (human in form) but not **achara manava** (human in practice). Today man is restless due to the

vagaries of the mind. But the mind is essential for man. Only the one with the mind is **manava** (man). Bereft of the mind, he is not man. Therefore, man should conduct himself fully aware of the divinity within. Unfortunately, many do not believe in the existence of God. Where is God? He is all-pervasive.

Sarvata Pani Padam Tath

Sarvathokshi Siromukham

Saravata Srutimalloke

Sarvamavrutya Thisthati.

With hands, feet, eyes, mouth, head, ears pervading everything, He permeates the entire universe.

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Embodiments of Love! More than physical prowess, man needs power of the mind. Man should have control over his emotions and keep them under check in times of distress.

Life is a challenge, meet it.

Life is a game, play it.

Life is a dream, realise it.

Life is love, enjoy it.

Man bereft of love is lifeless. Love, love, love. Love is everything. Live in love. Love lives by giving and forgiving; self lives by getting and forgetting.

Experiencing Oneness is true wisdom

The present population of the world is approximately 600 **crores**. But the principle of I is one and the same in everyone. Each refers to them as I. How can one know these 600 crore people? Once you recognise the principle of I, you would have recognised all. Here, you find many bulbs glowing; the same current flows through all of them. Similarly, the principle of I is the same in all. Instead of questioning, Who are you? question yourself, Who am I? Know yourself first, then you will know all.

What is the cause of conflicts and restlessness in this world? Lack of recognition of principle of oneness is mainly responsible. If someone were to criticise you, do not get agitated. Remember that the same **Atmic** principle is present in both of you. The one who accuses and the one who is accused are not two different entities. There will be no scope for agitation if you understand this truth. Peace and serenity will reign supreme in the world once this principle of oneness is recognised. Likewise, God and devotee are not separate from each

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other. Worshipper and worshipped are one and the same. The devotee worshipping God actually means worshipping himself. **Ekatma Sarvabhuthantaratma** (the same **Atma** is present in everyone). This principle of oneness is Brahma. Viewing this oneness as many is **bhrama** or **bhranthi** (illusion). This **bhrama** is responsible for the restlessness in the world. True spiritual practice lies in cultivating the spirit of oneness. There is no greater **sadhana** than this. Whatever **sadhana** one undertakes, one should do it with love. Then, there will be no scope for anger and jealousy.

In order to understand the Vedic dicta, **Easwara Sarvabhuthanam** (God dwells in all beings), **Sarvam Khalvidam** Brahma (all this is verily Brahman), one should inculcate noble **qualities**.

Na karmana na prajaya dhanena thyagenaikena

amrutathwamanasu

(neither wealth nor progeny nor good deeds can confer immortality; it can be attained only through sacrifice). People respect you as long as you occupy exalted positions in society. But nobody follows you when you lose your position and power. The Vedas address human beings as **Amrutasya Puthra**. Live up to that title. You are **amrutasya puthra** (sons of immortality), not **anrutasya puthra** (sons of falsehood). Understand the truth that you are God

There is **chinmaya** (awareness) in **mrinmaya** (physical body). That awareness is true wisdom. The Vedas refer to this as **Prajanam** Brahma (constant integrated awareness). This constant integrated awareness makes the body, mind, and intellect function. All four **Mahavakyas**, namely, **Prajanam**

Brahma, **Ayamatma** Brahma, **Aham Brahmasmi**, and **Tattwamasi**, speak of this constant integrated awareness. Understand the truth that you are God. You may think that you are separate from Swami. But in fact, I and you are not separate. I am

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yours, you are Mine, You and I are one. Understand this truth and act accordingly. **Abheda darshanam jnanam** (experience of oneness is true wisdom). There is only one without a second. If you go on adding the number 1 to itself, the value increases. On the other hand, even if **crores** of I's are added to I, it still remains I. That I is Divinity. Once you understand this truth, you will realise that all are embodiments of Divinity. The essence of Vedanta is contained in these four **Mahavakyas**.

Vision of God through Love

You have all come from **Kerala**. You might have heard the arguments of many atheists that they do not believe in the existence of God, since He is not seen. Where can you find anything without form? One cannot deny the existence of air just because it is not seen. Likewise, one cannot deny the existence of God. God exists, but you cannot see Him. All names and forms are His. Once you develop this faith, you will develop love for God.

Gopikas could not bear the pangs of separation from Krishna when He left for **Mathura**. On deep enquiry, they realised that there was no separation between Krishna and them since He is present everywhere at all times. The one that went to **Mathura** was not Krishna but his body. Realising this truth they sang this song, **O** Krishna, can we ever understand You? You are smallest among the small and mightiest among the mighty. You are present in all the 84 **lakh** species. None can decide that God is here and not there. He is everywhere. Only through love can one have the vision of God. One can see one's own reflection in the mirror only when a particular chemical is coated on the other side. Likewise, coat the chemical of love on your **hridaya** (heart) in order to have the vision **Sathya Sai** Speaks, Volume 32 part 2 36

of God. Fill your heart with love; then there will be no place for evil qualities like jealousy, anger, and hatred. Wax melts when it comes into contact with heat. The heart also melts like wax when the rays of love fall on it.

The story of **Prahlada** is direct proof of this. He constantly chanted the name of **Narayana** with all love even in the face of innumerable hardships. He was pushed from the mountain top and thrown into the sea. Attempts were made to get him trampled upon by huge elephants and bitten by poisonous snakes. But not even once did he give up chanting **Narayana**. Love of **Prahlada** melted the heart of the Lord, and He came to His rescue in times of need. True devotion lies in being in a state of equanimity in both pleasure and pain. **Prahlada** stands testimony to this. He had neither grief nor fear in the face of severest sufferings. He had total faith that God was within him.

There can be no room for grief or fear wherever God's name is chanted, since God Himself manifests there. **Sukhadukhe samekruthwa labhalabhau jayajayau** (one should remain equal-minded in happiness and sorrow, gain and loss, victory and defeat). Such equanimity can be attained only through love.

Embodiments of Love! All are embodiments of love. Love is the fundamental force. When once you develop love within, you will never hate anybody. Today, hatred is on the rise everywhere. Ego is the root cause for hatred. Give up ego and you can have the vision of **Atma**. All this can be accomplished only through love. You should lead your life with love. There is no greater devotion than this.

25 August 1999

Prasanthi Nilayam

4

Develop intense devotion

Where the six noble qualities of **uthsaha** (enthusiasm), **sahasa** (determination), **dhairya** (courage), **buddhi** (intelligence), **shakti** (energy), and **parakrama** (valour) are evident, God's protection and grace prevail there.
[Sanskrit verse]

Embodiments of Love! Lord Krishna has said that karma (action) is responsible for man's birth as well as death. Man is bound by action in his daily life. Right from birth to death, man spends his time in performing some activity or the other. The path of action (karma **marga**) is very dear to God. In fact, He is the very embodiment of action and He is present in every activity.

It is Karma (action) that is responsible for birth, sustenance, and death of every being in this world.

Karma is God for all beings.

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It is the cause of both pleasure and pain.

[Telugu Poem]

Action is the cause for everything

While karma (action) is responsible for pleasure, pain, birth, death, **etc.**, **kala** (time) is also very essential for every karma. Without these two, man cannot live even for a moment. However, action is the cause for everything. What was the cause for King **Harishchandra** to become the caretaker of the cremation ground, for the separation of King **Nala** and his spouse **Damayanti**, and for the imprisonment and suffering of Sant **Ramadas**? It was the karma alone.

As is the karma, so is the consequence thereof. These two are inseparable and interrelated. Time acts as a link between these two. A day is one unit of time. Seven days make a week, fifteen days a fortnight, thirty days a month, and twelve months a year. Time is moreover divided into three periods: past, present, and future. Multifarious activities take place in these three periods of time.

What is time? What is space? Here are two flowers. The distance between these two flowers is space. They were buds yesterday; they blossomed today and will fade away tomorrow. A bud cannot become a flower instantly, and the flower does not fade immediately. The change takes place gradually. That which is the root cause for this change is time.

You all know that the second-hand in a clock rotates continuously, making the sound tick, tick, tick... You might wonder whether it takes rest at all. Yes, it does. The time gap between two consecutive ticks is its period of rest.

This world is a combination of **kala** (time), karma (action) and **karana** (cause). Every action has a reaction. When your **Sathya Sai** Speaks, Volume 32 part 2 39

finger gets cut with a knife, blood oozes out immediately.

Here, the reaction is instantaneous. There is no time gap whatsoever.

On the other hand, the food we eat takes at least two hours to be digested. Take the case of a seed. A seed sown today takes three to four days to sprout. Here the time gap between action and reaction is slightly more as compared to the previous instances. On the other extreme, we have a case where it takes years for a sapling to grow into a gigantic tree and yield fruit.

The consequence of one's actions are inevitable

Thus, the time gap between action and reaction may vary depending on the nature of action. But, know for sure that none can escape the consequences of their actions. It is impossible to say when, how, and where one will face the consequences of one's actions.

Why should one pray, meditate, contemplate on God or engage in good actions when one is anyway bound to face the consequences of one's actions? You may not be able to see the transformation that comes within you by your good actions and prayer. You may not even be able to visualise it with your mind. Yet, this transformation in you is sure to attract God's grace. The benefits derived from prayer or good actions may not be visible to the naked eye. Yet the benefits do accrue in the form of God's grace.

Take the example of a bottle of pills. You may note the date of expiration date mentioned on the bottle as the year 1994. You may also find the bottle and its contents intact even in the year 1999. But this does not mean that the pills will be effective if used today. The pills may be there, but they lose their power after the date of expiry. Likewise, the consequences of one's actions are inevitable, be they good or bad,

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but divine grace will let their effects lapse.

One has to face the consequences of one's actions

Once the demon **Dundubhi** challenged King **Vali** for a duel. **Vali** killed **Dundubhi** and, in a fit of rage, threw his battered and bruised body at a distance. It so happened that the bleeding body landed on the **Rishyamuka** Mountain, splashing blood on sage **Mathanga**, who was deeply engaged in meditation

there. Enraged, **Mathanga** cursed **Vali** thus: Whoever is responsible for this reprehensible act will have his head splintered into pieces if he were to set his foot on this mountain.

That is why **Sugriva**, Hanuman and others chose to live on **Rishyamuka** Mountain when they were banished from the kingdom of **Vali**. They were certain that **Vali** would not dare to come there.

Who was responsible for all this? It was **Vali** himself. He could have stopped with the killing of **Dundubhi**. Instead, he flung the body away, driven by his anger, ego, and hatred. These three evil qualities were responsible for his ruin.

Ekapada was a great and diligent teacher. But he was a hard taskmaster, too. He would not permit his students to relax at any point of time. His wife was in the family way. The babe in the womb of his wife questioned his father, Father, how is it that you go on teaching the students without giving them any break for rest?

To this **Ekapada** replied, Students should never be given free time, for an idle mind is a devil's workshop. It leads to many perversions.

Furious at the impudence of his son, **Ekapada** cursed him, You have the audacity to question my acts! May you be born as **Ashtavakra** (one with eight bends in the body). **Ashtavakra** had to blame himself for this unfortunate situation because he

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questioned the propriety of the acts of his father without understanding

the reasons behind them.

How to earn divine grace

King **Shanthanu**, father of **Bhishma**, wanted to marry **Sathyavathi**, daughter of **Dasaraja**. In order to fulfil the desire of his father, **Bhishma** approached **Dasaraja** and requested him to give **Sathyavathi** in marriage to his father. **Dasaraja** agreed on the condition that only the one born to **Sathyavathi** would be made the crown prince. Consequently, **Bhishma** took a vow that he would remain unmarried. He earned Divine grace by his devotion to his father.

Vinatha and **Kadru** were the two wives of sage **Kashyap**. While playing a game, they entered into a competition. The terms of the competition were that the loser and her son would serve the winner and her son for the rest of their lives. **Kadru** emerged victorious. As per the terms of the competition, **Vinatha** and her son served **Kadru** and her son.

One day, **Kadru** told **Vinatha**, You are like my sister. I will make you free if you procure the **amritha bhanda** (vessel of nectar) from heaven. Unable to bear the sufferings of his mother, **Garuda** undertook this stupendous task and brought **amritha bhanda** from heaven, thus freeing himself and his mother from bondage. Pleased with the devotion of **Garuda**, Lord Vishnu showered His grace on him by making him His vehicle.

What was the reason behind **Garuda** becoming the vehicle

of Lord Vishnu? It was **sathsankalpa** (noble resolve) that earned him proximity to the Divine.

For every happening in this world, **kala**, karma, and **karana** (time, action, and cause) are essential. God acts after taking into consideration the three factors of **kala**, karma, and **karana**. **Sathya Sai** Speaks, Volume 32 part 2 42

Such noble truths have been expounded in the ancient scriptures of **Bharat**. But alas! Modern students are not making any effort to understand them, let alone practice them.

Absolute faith is essential for God to manifest

Today we are celebrating the birthday of Lord Krishna.

You attach importance to His body, but not to His teachings.

You will be celebrating Krishna's birthday in true spirit only when you put His teachings into practice.

Mysterious are the ways of the Divine. It is difficult to comprehend how the Divine grace works. There are innumerable instances of God coming to the rescue of His devotees in times of need. Sant **Kabir** was a weaver by profession. One day he fell seriously ill and was unable to attend to his duties. The all-merciful Lord, in the form of **Kabir**, wove yarn and thus came to his rescue.

Similarly, God came in the form of a potter and helped **Gora Kumbhar** by making pots Himself, when he was in distress. **Sakkubai**, an ardent devotee of Lord **Panduranga**, continuously chanted the Lord's name. One day, she could not perform her daily chores since she was running high temperature. Even under these circumstances, her husband and mother-in-law would not allow her to take rest. At this juncture, Lord **Panduranga** assumed the form of **Sakkubai** and performed all her duties.

It is indeed difficult to understand how, when, and where God would come to the rescue of His devotees. Absolute faith is essential for God to manifest.

Dasaratha had to send **Rama** to forest for fourteen years as a consequence of his promise to **Kaikeyi**. Though unused to any form of hardship, **Sita** had to endure the difficulties of **for Sathya Sai** Speaks, Volume 32 part 2 43

est life. But **Lakshmana** had no obligation to go through such an ordeal. Because of his intense devotion to **Rama**, he also followed Him like a shadow. He brought fruits, flowers, and tubers from the forest to serve **Rama** and **Sita**, and himself fasted. Every moment of his life, he spent in the service of **Rama**. He put both his body and mind in the service and worship of **Rama** as a **sagunopasaka**.

Bharata asked **Rama** to return to **Ayodhya**, but His efforts did not succeed since **Rama** refused to return. So, **Bharata** reconciled himself to returning, but stayed outside **Ayodhya** in **Nandigram**. His body was in **Nandigram**, but his mind was with **Rama**. **Lakshmana** worshipped **Rama** with body and mind, whereas **Bharata**'s worship was purely mental since his mind was united with **Rama**. Since **Bharata**'s worship was purely mental, he was a **Nirgunopasaka**.

Direct and indirect perception

In science, there are two modes of perception, direct and indirect (**pratyaksha** and **paroksha**). That which is directly perceived

(conscious) is **pratyaksha**, while that which is indirectly perceived (subconscious) is **paroksha**. This difference between direct and indirect perception is similar to the relation between hypnosis and hypnotism.

What is hypnotism? A hypnotist has the ability to enter the consciousness of the object irrespective of distance or time. He can experience Divinity both with body and mind. The one who undergoes the experience with mind alone without the body is the hypnotised.

Lakshmana was well versed in this knowledge. The names of **Rama** and **Lakshmana** are inseparable. This happens naturally with no special effort as we always say **Rama-Lakshmana**. One hardly ever hears the combination **BharataSathya Sai** Speaks, Volume 32 part 2 44

Rama. Though **Bharata**'s mind was one with **Rama**, his body was separated from Him by time and distance.

Hypnosis and hypnotism are not modern terms. These are found in the Vedas. Since people do not know these facts, they find new terms or new words for these concepts. Hypnotism is referred to in the **sastras** (scriptures) as **ateendriya shakti** (power beyond the senses). It means that one having this power can converse with one who is in deep sleep. Even the dead will come and converse with one having such power. Not only this, one can enter the mind of another sitting in front of him.

One with such powers can perceive a far away object. Hence, the term **ateendriya**. It is not the object of the senses, since it is beyond them. Our ancients possessed such powers. These powers are obtained by karma only. Therefore, all our actions should be pure and sacred. For this, purity of mind, heart, and thoughts is absolutely necessary. Only a person with pure body, mind, and intellect can be called a true human being. Do not expect returns for your acts of service. There should be complete harmony in thoughts, words, and deeds of man. That is what we mean when we say, The proper study of mankind is man. Axioms like Work is Worship, and Duty is God, are not of modern origin. These were the teachings of our ancient seers, though they used different terms for these.

Consider all activities as an offering to God and all work as God's work. Just as two wings are essential for a bird to soar high in the sky, and two wheels for a bicycle to move, **prema** (love) and **seva** (service) are essential for man to reach his destination. No benefit accrues from rendering service devoid **Sathya Sai** Speaks, Volume 32 part 2 45

of love. Do not expect any returns for your acts of service. The satisfaction that you derive from rendering service is itself a reward.

Be like **Lakshmana**

Today, many people are undertaking rural development activities. They come and tell Me, Swami, we are doing grama **seva** (service to villagers). For whose sake are you rendering service? Is it for My sake? No. You are serving for yourself. As long as you have the feeling that you are serving others, you are an egotistic person. It is not service in the true sense of the term, as long as there is the sense of ego in you. You think that you are worshipping Me. It is a great mistake to think so. When the same **Atma** is present in everyone, who is the worshipper and who is worshipped? In the path of spirituality, it is a mistake to think, I am your devotee, You are my guru. True wisdom lies in realising that you and I are one.

Krishna said to Arjuna: Arjuna, you call yourself My devotee. When once you have surrendered to Me, then there is no difference between you and Me. So, there is no separate identity of devotee and God. **Ekatma darshanam jnanam** (**visualising** the one Spirit in all is true wisdom).

Likewise, if someone were to criticise, you do not get disturbed. Remember that the same **Atmic** principle is present in both. There will be no room for misunderstanding if you realise this truth. Seeing unity in multiplicity is the principle of Brahma and viewing unity as diversity is **bhrama** (delusion). This delusion is the root cause for your suffering. Embodiments of Love! First develop faith in yourself.

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Where there is faith, there is love.

Where there is love, there is peace.

Where there is peace, there is truth.

Where there is truth, there is God.

Where there is God, there is bliss.

True devotion lies in having faith and attaining bliss. If you have no faith, how can you have bliss? Many devotees ask Me, Swami, I want happiness. Where is this happiness? Can you buy it in the market? Will any company supply you bliss? No. It is very much in you. You are not able to experience it since you do not have faith in yourself.

You do not have love for God. Love is within you, but you are diverting it toward the world, not toward God. Worldly love is like passing clouds. Develop the love that is unwavering. It neither comes nor goes, it is in you always. Have unflinching faith in its existence.

Question yourself, Do I exist? You get the reply, Yes, I do exist. That is the true faith. Here is a flower, here is a handkerchief, here is a tumbler. The word denotes true faith. Have faith in your existence, I am. That is true faith. You do not need to enquire into the nature of God or to search for Him. Have total faith in Him. What is the use of living in **Prasanthi Nilayam** if your mind is constantly going around the market? Like **Lakshmana**, whose body and mind were both engaged in the service of **Rama**. **Bharata** was physically

away from Rama; yet, his mind was always with Him. Consequently, Bharata resembled Rama in all respects. You might have seen in photographs of Rama s coronation that Rama and Bharata have the same blue complexion. Bharata s mind was totally centred on Rama. Because of such intense concentration, both became one.

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Similar was the case of Lakshmana, who not only served Rama physically but also contemplated on Him day in and day out. Rama s love for Lakshmana was so intense that when Lakshmana fainted on the battlefield, Rama lamented, O Lakshmana, I cannot live without you. I may get another mother like Kausalya, a wife like Sita, but not a brother like you.

How can God lament! It was only a divine play enacted by Rama to show to the world the nobility and the greatness of Lakshmana. Such sacred love is like a powerful magnet. Such selfless, unattached love transcends action, space, time, cause, and effect.

People ask Me, Swami, temples are built for Hanuman and Rama. Why has no one built a temple for Lakshmana? I ask them, You simpleton, is there a temple for Rama where Lakshmana is not there? If you realise this fact, such a doubt will never arise.

Of what value is part-time devotion?

At the time of Krishnavatara, there were two sisters, Radha and Radhika. Radhika was a sagunopasaka and Radha, a nirgunopasaka.

Radha constantly chanted the name of Krishna, while Radhika was engrossed in the physical form of Krishna. She was extremely sad because Krishna had gone away to Mathura. She gave up food and drink and said, Krishna, in my heart I have been keeping Your lotus form fresh with my tears. Now even my tears have gone dry. How can I now preserve Your form in my heart? My heart, which is Your gift, I am now returning to You. What else is there that I can offer at Your feet? Accept my salutations and myself. She surrendered herself to Krishna.

Radha saw this. She had thought that nirgunopasana was

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superior to sagunopasana, but after seeing the total surrender of Radhika, she realised the greatness of sagunopasana. After this, she constantly meditated on the name and form of Krishna.

You must have heard this song of Tulsidas: Nava Kanja Lochana Kanja Mukha Kara Kanja Pada. In this song, the hands feet, face, eyes, etc., of the Lord are all compared to the lotus flower. He prays for that lotus to stay in his heart forever. Both Radha and Radhika prayed to Krishna to dwell permanently in their heart.

Such intense devotion is rare these days. Today, people merely say, Krishna, Krishna, as they go round or pass by a

temple. Of what value is such part-time devotion? They are bhaktas (devotees) merely for name s sake.

You must strive to earn the great wealth of God s love.

Only then will you enjoy the experience of unity. Sarvata

Panipadam Tath Sarvathokshi Siromukham, Sarvata

Sruthimalloke

Sarvamavruthya Tisthati (with hands, feet, eyes, head, mouth and ears pervading everything, God permeates the entire universe).

Ramadas also had this experience of God s omnipresence.

Thaneesha put him in jail, but he never gave up the name of Rama. O Rama! When all is Your form, how can I be separate from You?

Renounce trishna (desires), attain Krishna

Devotees today have some form of divinity in their mind, but they perform rituals in a mechanical way without any consistency.

All your charity and worship are of no significance to the Lord. Show your charity and wealth to the income tax department.

God needs only your love. There is no tax on love.

You may face any number of difficulties or hindrances. The

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Lord Himself may subject you to test. You should not waver because of these. All is for your good only. Do not grieve over any loss or exult over gain. Equal-mindedness in loss and gain is true sadhana.

Some sit in dhyana (meditation), but their minds are in the market or in the hair dressing shop. Is this dhyana or japa? The mind should be immersed in Krishna. Instead it is filled with trishna (desires). What is needed is Krishna, not trishna.

Krishna will fulfil all your trishnas.

Dear Devotees! Mere chanting of the Lord s name is not enough. Offer your love to God. Love is not your property. In fact, it is the property of God. Surrender to God what is His. What is the use of a long life without this offering? You have no right to offer your love to anyone other than God. When you offer all your love to God, He will look after all your needs.

There is nothing that He cannot do in this world. In city or in hamlet, in forest or in sky, on the high peak or in the deep ocean, God is everywhere. He pervades space and time. All beings are His forms. Realise this truth, transform it into practice, and enjoy the bliss. This is true devotion. Human life attains true meaning only then.

Embodiments of Love! These days, wherever we go there is unrest, ego, and conflicts. You should develop love and share it with all relatives, friends, and even enemies. Then, everything will be enveloped in love. Therefore, live in love.

3 September 1999

Sai Kulwant Hall, Prasanthi Nilayam

5

Truth emerges from Wisdom

Jiva is Siva and Siva is Jiva; one who sees the Identity between the two is the realised one.

[Sanskrit sloka]

He who has understood the truth that Siva (God) and the Jiva (individual) are one and the same is the true Brahmajnani (one who has known the Brahman). Siva and Jiva are not different from each other, since the same divine Atmic principle is present in both. One who has realised this truth is a true human being. The objective of human life is to understand this truth. One cannot be called a human being by his physical form alone. Human life is the noblest. Man must think how to lead his life in a befitting way. Man is called manava, meaning not new. But man has another name, Partha, which means Prithvi Puthra (son of Mother Earth). All the powers that are present Sathya Sai Speaks, Volume 32 part 2 51 in the earth are present in man also. None can visualise the powers that are latent in the earth. One can understand the presence of these powers by deep enquiry and investigation. These powers are infinite, unfathomable, and unrevealed. Man, since he is born of the earth, naturally has all these powers. Perverted intellect ruins man

It is stated in the Mahabharata that the Pandavas spent twelve years in aranyavasa (exile) and one year in ajnathavasa (incognito), i.e. living amidst people without revealing their identity.

Likewise, though there are infinite powers in man, they are not revealed. These are known as ateeta shaktis (transcendental powers). These are psychic in nature and have been termed so by scientists. Man is thus a repository of enormous energy of various kinds, viz. light energy, electric energy, radiation energy, and above all energy of the Self (Atmic Shakti). But for this energy, man cannot eat, drink, move, laugh, or do anything for that matter. Man, though blessed with such powers, is forgetting the latent divinity and is leading the life of an animal.

The reason for this is the perversion of buddhi (intellect). Our ancient epics like the Ramayana, the Mahabharata, and the Bhagavata give many instances to illustrate this.

Krishna went to Hastinapur as an emissary to bring about a compromise between the Kauravas and the Pandavas.

Duryodhana

due to the perversion of his buddhi, did not pay heed to Krishna's counsel. Though he knew what dharma was, he did not put it into practice. What happened to him ultimately? He ruined himself.

Similar was the case with Ravana. Though he was one of great penance and wisdom, he did not pay heed to the good counsel of his wife, Mandodari, and the teachings of Narada Sathya Sai Speaks, Volume 32 part 2 52

and other saints and sages. Ultimately, he too ruined his life. The same can be said of Hiranyakasipu. He was a great scientist. Modern scientists could reach only the moon, but

Hiranyakasipu

could go even beyond the sun and the stars. Such a great scientist did not adhere to dharma and ultimately met his doom.

Vali, on being questioned by the sages as to why he banished his own brother, Sugriva, from the kingdom, gave a concocted version of the truth, magnifying Sugriva's mistake and concealing his own. Again, the reason was perversion of his buddhi.

In the Mahabharata, Amba put the entire blame of her predicament on Bhishma, ignoring her own folly, and developed hatred toward him. Similarly, Viswamitra developed enmity with Vasishta for no fault of the latter.

Modern society is not able to protect dharma

Great scientists also could not comprehend the reality and understand the difference between truth and untruth due to lack of the power of discrimination. Today, modern man considers truth as untruth, dharma as adharma, and vice versa. Since ancient times, Bharat (India) has given utmost priority to sathya (truth), dharma (righteousness), and nyaya (justice). In spite of knowing what is truth and righteousness, modern man is not adhering to them due to the perversion of his buddhi (intellect). Modern society is not able to protect dharma and control injustice.

Not merely that, man is forgetting the truth and distorting the meaning of dharma itself. He gives various contradictory definitions of sathya and dharma. Does the fault lie with sathya and dharma? No. The mistake lies in the manner in which the buddhi is utilised. That is why we pray to God to Sathya Sai Speaks, Volume 32 part 2 53

illumine our intellect, as stated in the Gayathri Mantra.

Sincere prayer earns divine grace

Ganapathi is the embodiment of buddhi (intellect) and jnana (wisdom). Truth emerges out of wisdom and ultimately leads to ananda (bliss). This is the teaching of Ganapathi.

Where there is no truth, there can be no bliss. Trikala badhyam sathyam (Truth is changeless in the three periods of time). Dharma is also changeless in the three periods of time.

The injunction of the Vedas is: Sathyam vada, dharmam chara (speak the truth and follow dharma). But nobody pays heed to this dictum. Today, people misinterpret Truth as that which is expressed, seen, heard, and experienced by the senses.

Similarly, dharma is also misinterpreted. This is in fact prakrita sathya and prakrita dharma (worldly truth and worldly dharma). This is related to the outward path (pravritti). The inward path (nivritti) is related to the fundamental truth and righteousness (sathya and dharma). But today no one seems to be taking cognisance of this, let alone practicing it. Vedokhilo dharma moolam. (The Veda is verily the basis of dharma).

God is the embodiment of sathya and dharma. So, whatever God says is sathya and whatever He does is dharma.

It is the primary duty of man to obey the command of the

Lord. Disobeying the divine command amounts to transgressing the fundamental principles of sathya and dharma. Truth is God. Today the world is in disarray because the principles of sathya and dharma are not scrupulously followed. Man feels proud of his medha shakti (intelligence). Greatness does not lie in merely possessing intelligence. It has to be converted into skill. Only then will there be balance in human life.

Man can acquire wisdom only when he converts his intelliSathya Sai Speaks, Volume 32 part 2 54

gence into skill. But due to the effect of Kali Age, man, instead of converting intelligence into skill, kills it. As a result, his buddhi (intellect) is perverted and there is imbalance in his life.

One should never disobey God's command

Under any circumstances, one should never disobey God's command. The consequences will be disastrous if one were to disobey the divine command.

Is it possible, oh man, to escape the consequences of your actions?

You may be a great scholar, worship the family deity or even go to the forest and

Undertake severe penance;

yet you are bound to face the

Consequences of your actions.

Whether you dip the container in a small lake

or a mighty ocean, the amount of water

Collected depends on the size of the container;

you cannot expect more.

Likewise, you get what you deserve.

You may don ochre robes and

turn the rosary innumerable times;

Yet, you are bound to face the

consequences of your actions.

But, if you are the recipient of divine grace,

you can overcome the effects of any karma.

[Telugu Song]

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Sunlight enables man to perform various actions. Yet, the sun remains unaffected by what man does. It is just a witness.

Likewise, God is the eternal witness. He is unaffected by what happens around. Clouds, which owe their existence to the sun,

cover the sun itself. But that does not in any way diminish the brilliance of the sun. Similarly, God does not stand to lose

anything if man, who owes his existence to God, derides Him.

Man will certainly reap the consequences of his actions; God is not affected by them.

Just as the clouds originate from the sun, likewise, manas

(mind), buddhi (intellect) and chitta (subconscious mind) are

formed out of the Atma. Mind is responsible for all suffering,

and even rebirth. So, mind has to be diverted toward God in

order to escape from the cycle of birth and death.

One can rewrite one's destiny with divine grace

One can overcome the evil effects of one's actions by focusing

one's mind on God. Mountains of sin will vanish like mist by God's grace. For every action, there is bound to be a reaction. But divine grace can provide an escape from the consequences

of one's karma.

In fact, one can rewrite one's own destiny if one gets divine grace, as was the case with Markandeya. He was given only sixteen years of life span. But he was unaware of this until the night before he turned sixteen. That night, he found his parents full of sorrow. On asking, he was told that his end had approached, and that was the cause of their sorrow. He went to the temple of Easwara, hugged the Sivalinga, and prayed intensely.

At the appointed hour, Yama (God of Death) cast his noose around the neck of young Markandeya. Since he was hugging the Linga, the noose fell around the Linga also. Easwara manifested and remonstrated Yama. How dare you cast Sathya Sai Speaks, Volume 32 part 2 56

the noose around Me? He cursed Yama to death. Pleased with the devotion of Markandeya, He blessed him with the boon of immortality. This only drives home the point that through sincere prayer, you can earn divine grace, which helps you to attain everything. God is not separate from you. He is present in your body. Body is the temple of God.

Universe is divine creation

Newton wanted to know whether the creation had emerged on its own or whether an unseen force was governing it. He conducted extensive research for several years to know the truth. Ultimately, he gave up all the scientific experimentation and turned inward. Within a span of nine days, he realised that there a divine hand was responsible for the entire creation, its sustenance, and its annihilation. Other scientists like Einstein, Schrödinger, etc., came to the same conclusion.

Many eminent modern scientists are also trying to find out the truth about the divine creative principle of the universe. They are not aware of the magnetic power and the electric power that are present in the human body, which is verily a small generator. The jataragni (digestive fire) is the source of heat energy in the body. Before partaking of food, you chant the sloka (verse):

Brahmarpanam Brahma Havir

Brahmagnou Brahmana Hutham

Brahmaiva Thena Ganthavyam

Brahmakarma Samadhina.

Immediately, you get the reply from within:

Aham Vaishvanaro Bhoothva

Praninam Dehamasritha

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Pranapana Samayukta

Pachamyannam Chathurvidham.

God, who is present in you in the form of Vaishvanara, digests the four types of food that you eat. Jataragni, like a generator, is responsible for the electric power in the body. Human

body is a conglomeration of different powers heat, light, sound, electricity, **etc**. Unfortunately, such divine powers of body are wasted in pursuit of worldly comforts and luxuries. Do not crave luxuries but bear with patience whatever comes your way, because whatever happens in life is good for you. Never be disheartened when faced with difficulties or sufferings in life. Have firm faith in the power of the **Atma**. One who recognises the power of the **Atma** will not suffer.

Never be away from God's love

The panacea for all suffering is chanting God's name. Have the firm conviction that you are God. Never be under the mistaken notion that God is the master and you are His slave. You do not have a master; you are the master. Master the mind and be a mastermind. Never forget God's name. Never be away from God's love. Never leave truth and never forget dharma. With one-pointed concentration contemplate on God, nothing else matters in this world.

Many are under the illusion that they have achieved something great in life by amassing wealth, but they do not realise that they have to go empty handed when they leave this world. Do not get carried away by this illusion (**bhranthi**). Do not waste your life in this illusion. You should understand the difference between Brahma (God) and **bhrama** (illusion).

The principle of unity in diversity is Brahma, and viewing multiplicity in unity is **bhrama**.

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Nations are many, but earth is one;

Stars are many, but sky is one;

Jewels are many, but gold is one;

Cows are many, but milk is one.

Controlling the mind is true **sadhana**

This is how you should visualise unity in diversity. Try to understand the significance of the names **Ganapathi**, **Vinayaka**, and **Vigneshwara**. You are **Ganapathi** yourself. This morning, you all heard **Susheela** sing a song, **Adugaduguna gudi undhi** (there is temple at each and every step). Our body itself is a temple of God. **Deho devalaya proktho jeevo** Deva **sanathana** (body is the temple and the indweller is God). The **jeevanaiyothi** (light of life) that is present in the body is **Paramajyoti** (the Supreme Light) itself. This light is not subject to change and cannot be extinguished.

The body is bound to perish one day or the other. The body may die, but not the mind. Such a mind has to be controlled. That is the true **sadhana** (spiritual exercise). You will not have any troubles if you offer your mind to God. Mind is very fickle. It is not steady even for a minute. So, it should be ever engaged in work. Only then can it be brought under control. What work should you assign to the mind? Let the mind be a watchman at the gate of your nostrils. Let it observe what is going in and what is coming out. So is inhaled and Ham is exhaled. So symbolises that which is good (Divinity) and Ham stands for that which is bad (ego). Then the mind will understand

that the Divinity has to be taken in and ego has to be given up. Mind is like a mad monkey. Unless it is kept busy, it will go according to its whims and fancies. The only way to keep a monkey busy is to make it go up and down a pole **reSathya Sai** Speaks, Volume 32 part 2 59

peatedly. Likewise, the mind also has to be kept busy by contemplating

on **Soham** Mantra.

Who is **Ganapathi**? He is the **Adhipathi** (master) of all **ganas** five senses, five elements, and five life sheaths. The human body consists of five **koshas** (sheaths): **annamaya kosha** (food sheath), **pranamaya kosha** (life sheath), **manomaya kosha** (mind sheath), **vijnanamaya kosha** (wisdom sheath), and **anandamaya kosha** (bliss sheath). Man progresses only up to **manomaya kosha**. He is unable to go up to the sheaths of wisdom and bliss. Since **Ganapathi** is the master of all five **koshas**, one has to take refuge in Him in order to reach the state of bliss.

Shun bad company; seek good company

The elephant is known for its intelligence. **Ganapathi** is depicted as having an elephant's head since He is very intelligent.

Ganapathi is also known as **Vinayaka**, meaning one without a **nayaka** (master). He is the master of **siddhi** (spiritual attainments) and **buddhi** (intellect). So, one has to pray to **Vinayaka** in order to acquire **siddhi** and **buddhi**. You have to make proper use of your intelligence in order to earn the grace of **Vinayaka**.

Shun bad company. Seek good company. Only then will your life be redeemed. Very often, I remind the students that by joining bad company, you become slaves. You should be masters, not slaves. You all know what happened to **Kaikeyi** on listening to the words of **Manthara**. No one loved **Rama** more than **Kaikeyi**. But when her intelligence was clouded, she believed the words of the wicked **Manthara**. To one with perverted intellect, truth appears as untruth and vice versa. Due to the effect of bad company, the mind gets polluted. So, right from the tender age, **Tyaja durjana samsargam, bhaja sadhu** **Sathya Sai** Speaks, Volume 32 part 2 60

samagamam, kuru punyamahoratram, smara nithyamanithyatham

(run away from bad company, join good company, undertake righteous actions day and night, and enquire into that which is permanent and that which is ephemeral). One should not develop unnecessary contacts. Your interaction with others should be limited to basic courtesies like, Hello, how are you?

Never disobey the command of God

Embodiments of Love! You are under the false impression that today is the birthday of **Vinayaka**. He had neither birth nor death. He has neither beginning nor end. He is the eternal witness. This life is temporary. You should suffuse it with spirituality. All the festivals of **Bharat** have deep inner meaning. They

are highly sacred. Festivals are not just meant for preparing delicious items and consuming them. They are meant to remind us of Divinity. On festival days you decorate your houses with **buntings** and green leaves, and you also wear new clothes, discarding the old ones. Likewise you should give up your old rotten habits and cultivate new and sacred ideas. You should step into a new life with sacred qualities.

Never disobey the command of God. If you do so, you will ruin yourself, like **Ravana** and **Hiranyakasipu**. They developed hatred toward God and ultimately met their doom. Never doubt the existence of God. He is everywhere. **Ek Prabhu Ke Anek Nam** (one God has many names). Never forget Him. Contemplate on Him incessantly. That is the main objective of human life.

What do you have to offer to **Vinayaka** on this day of **Vinayaka Chaturthi**? Today people spend a lot of money in offering various fruits and preparations to God. All these **offerSathya Sai** Speaks, Volume 32 part 2 61

ings are made only as a ritual. Ultimately, people themselves consume them! No benefit accrues from making these offerings.

Patram, pushpam, phalam, toyam these are the four things that you should offer to God. Here **patram** (leaf) means body. This body may wither away at any moment. So, never develop attachment towards the body; instead offer it to God.

Pushpam (flower) means **hridaya** (heart), the flower that will never fade. Mind can be compared to **phalam** (fruit), and **toyam** stands for tears of joy.

All these should be offered to God. This is the offering that God expects. I hope that you will put into practice what has been said and sanctify your lives. I bless you all and bring My Discourse to a close.

13 September 1999

Sai Kulwant Hall, **Prasanthi Nilayam**

6

Install **padukas** in your heart

Anapekshah Suchir Dhakshah Udhaseeno

Gathavyathah

Sarvaarambha Parichyaagee Yomath Bhaktah

Samepriyah

Embodiments of Love! This **sloka** (verse) mentions the qualities of a true devotee as taught by Lord Krishna in the **Dwapara Yuga**. The first quality is **anapekshah** (desirelessness). A devotee should not have any desires. How is it possible for man, being endowed with body, senses, mind, and intellect, to be in a state of desirelessness? He is bound to have some desire or other. On the one hand, there are desires pertaining to the senses that confer momentary joy. On the other hand, there is a desire that transcends the senses. Today man is filled with various desires.

Then what is the way to lead a desire-free life? Lord Krishna has shown the way for this. He said, Son, there is nothing wrong in having desires, but all of them must be

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pleasing to God. **Sarva** karma **Bhagavad preetyartham** (let **alt** your actions be pleasing to God).

Ways to attain the state of desirelessness

You should put into practice the eternal principles based on Truth and dedicate all your activities to God. Lead your life without the feeling of mine and thine and offer everything to God. Only then can you attain the state of desirelessness. Today, man has both worldly desires as well as desires that lead to the inward path, but the number of desires that lead to the inward path pale in comparison to the number of worldly desires in him.

The second quality is **suchi** (cleanliness). Is it **bahir suchi** (outward cleanliness) or **anthar suchi** (inner cleanliness)? One has to develop both. Physical cleanliness alone is not sufficient; inner cleanliness is essential. **Bharatiyas** (Indians) are aware of this: If sambar is prepared in an uncoated vessel, it gets spoilt. Likewise, if the vessel of your heart is not coated with love, all that you do becomes unsacred. Sanctify your heart by filling it with divine love. Never entertain any unsacred or wicked feelings.

The third quality of a true devotee is determination. You should be a **dhaksha** (one of determination) in order to attain divine grace. Once you have taken refuge in God, never lose faith, come what may. Do not get disheartened by trials and tribulations that come your way. Be equal-minded in times of both pleasure and pain. That is true determination.

The fourth quality is **udaaseenatha** (total detachment). You should lead a life of total detachment without entertaining the feeling of I and mine.

The fifth quality is **gathavyathaha**. A true devotee is one who lives in the present without brooding over the past and **Sathya Sai** Speaks, Volume 32 part 2 64

worrying about the future. Past is past, forget the past. Do not worry about the future for the future is uncertain. So live in the present, it is not ordinary present. It is omnipresent. The past can be compared to a tree; similarly, the future. The present is the seed. This seed is a result of the past and the basis for the future. Therefore, one should live in the present with firm determination.

Only then will success be ensured. It is only a waste of time brooding over the past since it cannot be retrieved no remedial action can be initiated. Likewise, there is no point in worrying about the future since it is not in your control. So live in the present and discharge your duties with determination.

The sixth quality is **sarvaarambha parithyaagee**. One should give up all desires and ego. Ego leads to attachment, hatred, jealousy, aggrandizement, and other vices. It is ego that is responsible for the downfall of man. One with ego cannot accomplish even a small task. An egotistic person is not respected even by his near and dear ones. Ego is the worst of all

the enemies of man. Develop humility in order to get rid of ego. No amount of spiritual practices will help a man of ego in attaining tranquility and bliss.

One who possesses the above mentioned qualities is a true devotee. Only such a person is near and dear to the Lord (**Yomath bhaktah samepriyaha**). You should cultivate these qualities to be a deserving recipient of God's love, Live up to the name **manava**

All your outward actions and behavior should be a true reflection of the inward thoughts and feelings. When you say **namaskaram** (salutations), say so wholeheartedly. Do not give room for **kaaram** (bitter feelings) in your head. **Ahamkaaram** (ego) is full of '**Kaaram**'. **Ahamkaaram** leads to **aggrandizeSathya Sai** Speaks, Volume 32 part 2 65

ment, pomp, and show. Some people give wide publicity to each and every small act of theirs, be it worship or a spiritual practice. God wants only **achaar** (practice), not **prachaar** (publicity). Strive to put into practice whatever you preach and propagate. According to the Upanishads, the word **manava** means one with self respect. Live up to your name.

Anudvegakaram vakyam, sathyam priya hitham Cha Yath. He is a true man who speaks the truth in a palatable way. The culture of **Bharat** (India) says, **Sathyam vada, dharmam chara** (speak the truth and follow righteousness). It also says **Sathyam Brooyath, Priyam Brooyath, Na Brooyath**

Sathyamapriyam

(Speak the truth, speak in a pleasing manner, do not speak the truth that is unpalatable). Man attains sanctity and fulfillment in life only when he puts these teachings into practice.

As you think so you become. If you entertain bestial thoughts, you become a beast yourself. On the other hand, divine thoughts will transform you into a divine personality. On this basis, the Upanishads have declared **Brahma vid Brahmaniva Bhavathi** (the one who constantly contemplates on Brahman becomes Brahman).

God is the only true friend

Due to effect of the Kali Age, there is no trace of true love in man. Human heart is polluted. People, in particular the **socalled** friends, pretend to love, but in reality they do not have true love in their hearts. God is the only true friend. He is always with you, in you, around you, above you, below you, protecting, guiding, and guarding you. But alas! You are distancing yourself from your true friend and reposing faith in **socalled** friends, who may turn into foes at any point of time.

This is **bhrama** (delusion). What is the difference between

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bhrama and Brahma? Viewing multiplicity in unity is **bhrama** and the unity in multiplicity is Brahma. One should visualize unity in multiplicity. The Vedas say,

Sahanaavavathu sahanau bhunakthu

Sahaveeryam karavaavahai

Thejasvinaavadheethamasthu maavidhvishaavahai

What does it mean? Let us grow together, move together; let us grow in intelligence, living together; let us live in harmony without any conflict. **Vedokhilo dharmamoolam**, the **Veda** is the basis for all dharma. Man is misusing his time and energy, disregarding the eternal teachings of the Vedas.

Practice is important, not publicity

Embodiments of love ! You may acquire worldly comforts and conveniences and earn worldly name and fame. But that is not all in all. All these are passing clouds. Do not get carried away by them. Follow the teachings of the Vedas and attain Divinity.

Practice is important, not publicity. Practice at least one of the innumerable teachings of the Vedas and share the bliss derived therefrom with one and all. This is your bounden duty.

Human life is highly valuable. So, man should lead an ideal, noble and sacred life. **Sathyaannaasthi paro dharmaha** (there is no other dharma greater than truth). Build the mansion of your life on the foundation of truth.

The safety of the mansion depends on the strength of the foundation. Never utter a lie under any circumstances. It is an unpardonable sin to indulge in untruth. This body is gifted by God. Do not fritter away this golden opportunity by misusing it. **Deho devaalayaproktho jeevo** Deva **sanathanaha** (body is the temple and the indweller is God).

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What is the difference between man and God? **Vyashti** (individual) is man and **Samashti** (collective form) is God. Man should progress from the state of **vyashti** to **Samashti**. Only then can he attain Divinity. **Easavaasyamidam jagat** (God pervades the entire universe). **Easwara sarvabhoothanam** (God is present in all beings). **Ekam sath vipra bahudhavadanthi** (there is only one God, but the pundits call Him by different names). In order to understand these Vedic dicta one needs to cultivate noble qualities.

Do not degenerate to the level of animal

It is a disgrace to lead the life of an animal, having been born as a human being.

Aahaara nidhraa bhaya maithunaani

Saamaanya metath pashubirnaraanaam.

Inaanam naraanaam adhikam visheshah

Inaanena shuunyah pashubirsamaanah."

Food, sleep, fear and procreation are common to man and animals.

Only man is endowed with wisdom; bereft of wisdom man is equal to an animal.

Animals also eat, sleep and enjoy sensual pleasures. If you do the same, how can you be called a human being? You are also an animal! The only difference lies in the number of legs, i.e. you are a **dvipaadha pashuvu** (two legged animal) and that is a **chatushpaadha pashuvu** (four legged animal). Having been born as human being, you should strive to become **Pashupathi**

(God). Do not degenerate to the level of pashu (animal).

Divinity stands for the principle of oneness. You are getting deluded by differences in names and forms and are wastSathya

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ing your time not making any effort to understand the principle of unity. Time is God. Time wasted is life wasted. Time once lost cannot be recovered. So never waste even a moment. Cultivate divine thoughts, undertake noble deeds and lead a sacred life. Have the welfare of society, not your self-interest, uppermost in your mind. You may have self-interest, but it should be within limit. There is no one in this world who has given up self-interest altogether. But one should not waste one's life wholly in pursuit of selfishness and self-interest

Make use of your education to serve society

Embodiments of love! There are many students, educationists, intellectuals, and scholars in this country but how many of them are working for the nation's progress? Only a few! Aurobindo

Ghosh was working as a teacher in Calcutta. Once he told his students, Children, you are very lucky to have been born in this sacred land. Youth is very precious. Make proper use of this golden age. You are born and brought up in society. You acquire all your knowledge and skills from society. Make use of your education to serve and support society. Your education is a mere waste if society does not benefit by it.

A foolish person boasts of high education

And intelligence, yet does not know himself.

What is the use of all the education he has acquired

If man cannot give up his evil qualities?

All the worldly education will only lead him

To vain argumentation, not total wisdom.

It cannot help him to escape

From the clutches of death.

So, man should acquire that knowledge

Which will make him immortal. [Telugu Poem]

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What a shame it is if education is used solely to earn money without serving society. Today, people adopt corrupt practices and device crooked ways to earn money. Just as the earth revolves around the sun, man goes around money. Is this the purpose of human life? No. Money is not important.

Money comes and goes. Morality comes and grows. So cultivate morality. Educate yourself to serve society and set an ideal to the rest of the world. You receive your education from society. In turn, dedicate it for the welfare of society.

God accepts anything offered with pure love

What do you have to offer God? Our ancients used to pray:

O Lord, I offer you the heart,

which you have gifted me.

What else can I offer at your lotus feet?

Please accept my prayerful salutations:

[Telugu Poem]

The heart that God has given you must be given back to

Him as it is pure and sacred. This is the offering that God expects. God accepts whatever you offer to Him provided you do it with pure love.

In the Krishna Tulaabhara episode, Rukmini could weigh Krishna with a small tulasi leaf because her heart was filled with love. O Lord, if it were to be true that you are pleased with any offering made with pure love, be it a leaf (patram), a flower (pushpam), a fruit (phalam) or water (toyam), may this tulasi leaf balance your weight. So saying, Rukmini placed a tulasi leaf in the weighing pan, which balanced Krishna's weight. Here patram means body, pushpam means heart, phalam is mind, and toyam is tears of joy. All these should be offered to God. This is the offering that God wants from you.

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You do not need to spend money or strain yourself in order to make this offering. It is rather strange that you find it difficult to make such a simple offering. You are reading many sacred texts, learning many slokas (verses) by heart, but what is the use? You are not able to get rid of your shoka (misery). The only way to overcome misery is offering yourself to God.

Criticising others is the worst of sins

Sage Valmiki, after having composed the epic Ramayana, convened a congregation of saints and sages and wanted to know if there was any one who would propagate the story of Rama to the people. The saints and sages expressed their inability to do so, since they lacked the physical strength on account of their advanced age.

Lava and Kusa, who were sitting at a distance and watching the proceedings, came forward and expressed their willingness to undertake the task of spreading Rama's story far and wide. They took thambura in one hand, wore garlands of rudraksha around their necks, smeared vibhuti on their foreheads, and went to each and every street singing the glory of Lord Rama. They sang, Oh people, listen to the sacred story of Lord Rama. Let your life be His Story.

But modern youth feel shy to spread the message of the Lord. Not merely do they feel shy to participate in bhajans and to even smear vibhuti on their foreheads, some of them smear vibhuti only at home and wipe it off as soon as they step out on the street. They do not feel ashamed to do things, which they are not supposed to. Why should any one feel ashamed to participate in sacred activities and chant the divine name?

Some people feel ashamed to spread the divine glory, but do not hesitate to talk ill of others and ridicule them. They do not understand why the tongue is gifted. It is gifted to chant the Sathya Sai Speaks, Volume 32 part 2 71

divine name.

Criticizing others is the worst of the sins. Never criticize anybody for everyone is essentially divine. You all know that in the present day politics each one accuses and abuses the other. It is nothing but the result of accrued sins from past lives.

Embodiments of love! Never indulge in slander. Sanctify your lives by undertaking sacred activities. This is the true purpose of human life. Human body is gifted to serve others. The story of Rama is suffused with great ideals and noble values. Yesterday the idols of Sita, Rama, Lakshmana, and Hanuman were installed. Everyone should follow their ideals. Even Ravana acknowledged the nobility of Rama before he breathed his last. He gave a message to the people in his last moments, Oh people, I lost my sons, brothers, my entire clan and kingdom as I could not control my desires. Do not become slaves to the senses, like me. Follow the ideal of Rama and sanctify your lives.

Ramayana is replete with inner significance

Once, the mother of Lord Rama, Kausalya, the mother of Anjaneya, and the mother of Agasthya met. Kausalya questioned them as to who they were.

Anjaneya's mother introduced herself saying, I am the mother of the one who jumped across the ocean and went to Lanka in search of Mother Sita.

Agasthya's mother said, I am the mother of the one who drank the entire ocean in one gulp.

On hearing this Kausalya laughed and said to them, Your sons could accomplish such stupendous feats only because they chanted the name of my son, Rama. Exactly at that moment Rama entered the scene and told Kausalya, Mother, HaSathya Sai Speaks, Volume 32 part 2 72

numan and Agasthya could accomplish those feats due to their sincerity and devotion. Hanuman is one of peace (shaanthudu), virtue (gunavanthudu), and strength (balavanthudu). Agasthya is no less. So if you chant the Divine name you can achieve anything.

The epic Ramayana is replete with inner significance. All the ideals propagated by the Ramayana should be properly understood

and put into practice by one and all. Only then will human life find fulfillment. The name and form of Rama is highly sacred. Ramayathithi Ramaha, (Rama is one who pleases everyone). So, all should emulate Him. Rama is a synonym for Atma. Hence the term Atmarama. So in essence, all are the embodiments of Rama principle.

Sarvathah Paanipaadham That

Sarvathokshi Shiromukham

Sarvathah Shruthimalloke

Sarvamaavrithya Thishtthathi.

Offer yourself to God; that is the goal of your life

God is all-pervasive. It is a great mistake to forget the allpervasive

God and get immersed in mundane, ephemeral

pleasures. You may not get this human birth again. So work for the redemption of your life by chanting the divine name.

Offer yourself to God. That is the goal of your life.

Embodiments of love!

You all have come from different places for worshipping

the padukas and deriving the bliss therefrom. It is indeed a good act. It is not sufficient if you merely worship the padukas. Concentrate on them. Without concentration what is the point in worshipping padukas?

Here is a glass of water. Your thirst is quenched only when Sathya Sai Speaks, Volume 32 part 2 73

you drink water. Likewise you will be blissful only when you install the padukas in your heart. Share the bliss with one and all.

God is the embodiment of love. So you can be a recipient of His grace only when you develop love for God.

1 October 1999

Prasanthi Nilayam

Detachment, faith, and love these are the pillars on which peace rests. Of these, faith is crucial. For without it, sadhana is an empty rite. Detachment alone can make sadhana effective, and love leads quickly to God. Faith feeds the agony of separation from God; detachment canalises it along the path of God; and love lights the way. God will grant you what you need and deserve; there is no reason to ask, no reason to grumble. Be content, be grateful whatever happens, whenever it happens. Nothing can happen against His Will.

Baba

7

Follow Divine Commands

Though the Vedas were classified so that people could find them easy to study and experience, yet they were ignored.

Selfishness has become the motivating force for all activities of man today. His mind is filled with all types of desires, and violence has become the way of life. He is wasting his life, not knowing its purpose. He is straying away from the path of dharma (right action) and prema (love). Desires of man are crossing all limits and are ultimately leading him to misery. Man is in a state of confusion because he is unable to comprehend the true objective of life.

I have been giving discourses for the past sixty years, but you are not making any effort to put into practice even a few of the teachings. Students are like gold. Their hearts are suffused with sacred feelings. Their behaviour should also be in accorSathya Sai Speaks, Volume 32 part 2 75

dance with their feelings. Man will be ruined if his behaviour is not on the right lines. Not only students, but teachers and administrators are also not coming up to expectations. The situation is the same in the case of samithis and Organisations. No doubt, devotees have immense love for Swami, but the same love is not expressed in the form of gratitude and sadhana (spiritual practice). It is rather surprising, even to Me, that for the past few days I did not feel like speaking at all. Since there was no marked change in you, I thought there was

no point in continuing to speak to you. Hence, I decided to confine Myself to a few words.

What do you expect Me to speak? I have already taught all that ought to be taught. There is nothing more to convey. I am pained to see that all My teachings have gone waste and all My sweet words have become tasteless to you.

Today, ego is on the rise in devotees. They are becoming more and more ostentatious. They pose as great persons before the world, thereby setting a wrong ideal to others. The knowledge acquired and the experience gained by them are not being put to any good use. They are not able to recognise that their ego will lead them to their downfall. They are not following the ideals set before them by Swami and are also not grateful for the love and grace showered on them by Me.

Understand profound truths of the Vedas

Since ancient times, the Vedas have been teaching profound truths. They form the basis for a peaceful and prosperous society. The term Veda refers to wisdom, discrimination, and being. There are many people who chant the Vedas from dawn to dusk, but no one is trying to understand the utility and significance of the Vedas. What is the benefit derived by chanting them? Many people attend Veda classes to study Sathya Sai Speaks, Volume 32 part 2 76

the Vedas, but they do so only for the sake of money, name and fame.

Sage Vyasa thought that it was well nigh impossible for man to study the infinite Vedas within his limited life-span.

Therefore, he classified the Vedas into four broad categories:

Rig Veda, Yajur Veda, Sama Veda, and Atharvana Veda. Yajur Veda was further divided into Krishna Yajur Veda and Shukla Yajur Veda. The vastness of the subject of the Vedas is conveyed by their several other names, such as Sruti, Trayee, Chandas, Swadhyaya, Nigama, Agama, etc.

Each name is pregnant with a deep inner significance. Each Veda consists of three parts: Mantras, Brahmanas, and Upanishads, including Aranyakas. The Mantras are the hymns in praise of gods. The Brahmanas deal with the performance of sacrifices yajnas and the yagas. Aranyakas consist of the Mantras chanted and practiced by the Vanaprasthas in the forest.

No one is giving due importance to the Vedas

Though the Vedas were classified so that people could find them easy to study and experience, they were ignored. Unfortunately, no one is giving due importance to the Vedas, which are very sacred and are replete with profound truths. As a result, Indian culture is on the decline.

People from other countries understand the value of the Vedas better than the Indians. The Japanese and the Germans studied the Atharvana Veda deeply with the result that they could excel in the manufacture of arms and ammunition. But, unfortunately, the Bharatiyas (Indians) are not trying to comprehend the greatness and the grandeur of the Vedas. They are

ruining their lives in the pursuit of materialistic desires. They undertake even spiritual practices only to fulfil their worldly Sathya Sai Speaks, Volume 32 part 2 77

ambitions. They can nourish this sacred culture only when they develop steady faith in Divinity. They are taking to pravritti marga (outward path) and forgetting the nivritti marga (inward path).

Wrong concept of education

Modern man wants everything to be done in a trice without any hard work on his part. He is not prepared to put in any effort or bear any hardship. Today, people are not prepared to accept truth; they are carried away by untruth. This is similar to the situation wherein people refuse to take milk delivered at their doorstep but are prepared to traverse long distances to consume illicit liquor.

What is the meaning of education? Education is meant to know oneself, not to amass wealth. In spite of his education, a mean-minded person cannot give up his wicked qualities. Modern education leads only to argumentation but not to total wisdom. If the elders themselves take to the wrong path, the young are likely to follow in their footsteps.

Modern man thinks he is highly educated, but in fact he is totally ignorant. Since he is unable to understand the significance of education, he is using it only to earn his living. He is going through various scriptures and joining various spiritual organisations but is not making any effort to put into practice even a few sacred teachings. There is no sin worse than this. It is all right if a mistake is committed unknowingly, but committing a mistake deliberately amounts to great sin. Though man is fully aware of what is good and what is bad, he is not able to practice good and give up evil. This is why he is unable to progress in the field of spirituality.

Since ancient times, Veda Purusha Sapthaha Jnana Yajna Sathya Sai Speaks, Volume 32 part 2 78

has been associated with a profound spiritual significance.

Yajna means sacrifice. In this yajna, you have to sacrifice your bad thoughts, wicked feelings, and evil tendencies and cultivate noble qualities. Before the commencement of the yajna, fire is produced by keeping one piece of wood over the other and churning vigorously. The piece of wood which is below can be compared to the mother and the above to the father. The resultant fire, the son, burns the parents themselves. You have to understand the mystery and inner significance of such concepts of the Vedas.

First deserve, then desire

Students!

Many of you are feeling bad, thinking that Swami is angry with you and is not talking to you. I do not have even a trace of anger or dislike toward the students or the elders. I consider students as My very life. In such a case, how can I be angry with them? But I do not wish to talk to anybody because I do not want My words to be devalued. I feel it is better not to

Speak than to speak and lose the value of My words.
There is no point in feeling bad that Swami is not talking to you. Make efforts to attain the deservedness, so that Swami would talk to you. I have taught you on innumerable occasions, but have you made any sincere attempt to practice even one of My teachings? When you do not give up evil tendencies like hatred, jealousy, and pomposity, how do you expect Swami to talk to you? Hatred is the greatest enemy of man. Ostentation gives rise to ego, which will in turn ruin humanness.

Love is the common property of one and all. You can attain happiness and peace only when you develop love. But, today, love is on the decline and hatred is on the rise. We find hatred

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among the members of the same family, students of the same college and inmates of the same ashram.

Slander is the worst of sins

What is an ashram? It is a place where there is no shrama (hardship). But, you are making this ashram into a place of burden! You have no right to stay in the ashram if you do not obey Swami's command and understand His love and Divinity. No benefit accrues to you if you merely stay here without putting Swami's teachings into practice. It is better that I do not speak to you if you do not practise what I say. In fact, overseas devotees have better understanding of Swami's love. They go into ecstasy if Swami talks to them even once. On the other hand, you do not understand the value of love and grace showered on you day in and day out. You merely waste your time by indulging in mean actions like slander and backbiting. Slander is the worst of sins. Do not criticise or abuse others. The Upanishads declare that man is highly valuable. But he is losing his value, respect, and honour by his wrong acts. Man alone is to be blamed for this.

Here is an example. You are all worshipping Me. But, the Atma in Me is the same as the Atma in you. So, your worshipping Me amounts to the Atma worshipping itself. If an individual indulges in criticism, he does so because he considers himself separate from others, not understanding the oneness of the Atma.

The Atma does not criticise itself. If you want to be near and dear to Swami, develop the principle of love. All the mantras you chant and the worship you do will go waste if you give scope to evil qualities like hatred, jealousy, pomp, and show.

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Wisdom of Gargi

Embodiments of Love! Love everybody just as you love Swami, because Swami is present in one and all. There is the same divinity present in all beings. Easwara sarva bhutanam (God is the indweller of all beings). One who realises this truth can achieve anything in life.

Once, a great yajna (sacrifice) was performed by king Ianaka. Great scholars, both men and women like Yajnavalkya,

Gargi and Narada, were present on this occasion. The king told the assembly to ask any question they wanted. Gargi enquired if she, being a woman, was permitted to ask questions. Ianaka was wisdom incarnate. He said, Advaita darshanam jnanam (knowledge of non-duality is true wisdom).

There is no difference between man and woman in the domain of true wisdom. Hence anyone is free to ask.

Then Gargi addressed Yajnavalkya, You are preparing to leave with cows given to you by the king. You may do so after answering my questions. My first question is: what is the basis of all the objects in this universe?

All the scholars present were astonished that a woman could dare to put such a bold question to Yajnavalkya. Akasa (sky) is the basis for all that exists, he replied.

She then asked, What is that which is above the sky, pervades the earth, and extends below the earth?

The substance that pervades all these is akasa only, replied Yajnavalkya.

In this manner, the assembly of great scholars went on discussing the ultimate source of akasa. It did not merely mean what was above our head. Gargi explained the uniqueness of the sound principle by defining akasa as Sabda Brahman. It was also explained that for everything in this universe akasa Sathya Sai Speaks, Volume 32 part 2 81

was the basis. And Surya (the sun) was the basis for akasa.

The source of the sun was prakriti (nature). In this way, Gargi participated in this discussion. All were amazed at the discrimination and wisdom of Gargi.

Worldly relationships are temporary

People generally think that Narada loves quarrel. He got up and asked Gargi, Respected lady, what is your life's ambition?

My only desire is to attain Divinity, she replied.

It is impossible, replied Narada.

Why? asked Gargi.

Narada replied, Moksha (liberation) and the attainment of Divinity are not ordained for unmarried women.

Gargi said, The only difference is in the body and the mind, and not in the Atma

Narada said, The moment you are married, you will attain moksha

Gargi said, That is impossible, for I have surrendered myself entirely to God already. Such being the case, do I have no possibility of attaining moksha?

As this dispute was going on, Ianaka intervened and said, Mother, you can get married. What are you going to lose? She thought for a while and considered the contents of all the Upanishads and Sastras. She then said, All right then, I shall have a one-day marriage. Even Narada was perplexed as to what this one-day marriage meant. Gargi said, A marriage is a marriage, be it for a day or a hundred years. So, I shall have a one-day marriage; who is ready to accept this?

One of the sages, named Sringi, agreed. Tadeva Lagnam,

Sudinam Tadeva, Tarabalam Chandrabalam Tadeva, Vidyabalam

Daivabalam Tadeva as the mantra was being

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chanted, and the sage tied the marital knot, **Gargi** immediately broke it and promptly attained liberation. Thus, **Gargi** attained her goal without transgressing her vows or any of the **Sastric** injunctions.

Janaka said, **Gargi**, your entire life is devoted to the fulfillment of the Divine Will. Then, how can **moksha** elude you?

You are destined for **moksha**. You are indeed a great scholar.

Today, I shall get myself crowned by your hands.

Gargi explained the dharma of the householder in the court of **Janaka** and said that such worldly relationships were temporary and not permanent.

Get rid of ego; cultivate humility

Countless such illustrious women were born in this sacred land of **Bharat**. It is unfortunate that people born in this sacred land are going to such a low state. Ego and attachment are the cause for this state of affairs. Whatever I say is for your good and not for My sake. Many of you do not realise this. Arrogance of one's own level of knowledge is the main cause for this state of ignorance.

Educated people should have humility. Education confers humility, humility confers deservedness, deserving one obtains wealth, and when wealth is used to practice dharma, one attains true happiness. You can thus attain the goal of your life here and hereafter through true education.

Students! First get rid of your ego. Cultivate humility. Respect your elders. Speak sweet words. When you practice these virtues, Swami will always be with you and will always guide you. You do not know, but many marvelous things are going to happen in the near future. You will be delighted to see, hear, and experience these divine events. Do not miss this sacred opportunity that is before you. If you lose it, you will never get

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it again. Once you obtain it, you will never lose it. Keep these sacred thoughts in your heart, respect your parents, please your elders, and make your life meaningful. This is My blessing to you all. With this I blessing, I bring My discourse to a close.

14 October 1999

Sai Kulwant Hall, **Prasanthi Nilayam**

God is all-pervading, and yet, we have some scientists who assert, We have searched all outer space, we have looked for Him on the moon; no, He is nowhere to be found. He does not exist.

They do not know what to seek and where; still, they have the impudence to assert that it is not found. Is God an occupant of an identifiable body or form? Has He a habitation and dwelling that is traditionally His? God is all this and more; He is in all this and beyond. He is the inner **motivator** of the very scientist who denies Him!

Baba

8

Cultivate Discipline and Love

If money is lost, one need not be worried about it, for one can earn it again.

If a friend is lost, one can have another.

If wife is lost, one can marry again.

If one loses one's piece of land, one can purchase another.

All these can be regained,

But if body is lost, one cannot get it back.

[Sanskrit **sloka**]

In Latin language, human body is associated with the terms sacredness and purity. The Upanishads proclaim that human life is highly respectable. Man is put to grief because he misuses his body, not knowing its value and sacredness. You can understand the significance of the human body in your daily life only when you enquire into the mystery of God's creation. Human body inhales the life supporting oxygen and **Sathya Sai** Speaks, Volume 32 part 2 85

exhales the poisonous carbon dioxide. It partakes of delicious fruit (**phala**) and excretes the foul smelling fecal matter (**mala**). Likewise, man should accept that which is sacred and give up all that is unsacred. Due to the impact of Kali Age, he is accepting bad and giving up good. Unable to realize his innate divinity, man is taking to paths that are contradictory to the principles of **sathya** and dharma (truth and right action). Time is the most important factor in human life. All flowers that blossom may not get transformed into fruits. All fruits may not become ripe. Once a fruit is ripe, it falls down immediately. Similar is the case with human life too, but man fails to understand the temporal nature of the human body. He feels proud of his education and achievements and gets deluded by the material comforts, which confer only mean and momentary pleasures. He puts his most valuable body to misuse in pursuit of worldly pleasures.

Time is the most important factor in human life. Days, months, and years are respectively like second hand, minute hand, and hour hand of a clock. All the three hands are constantly on the move. No one knows when the appointed hour arrives.

The whole world is permeated with magnetic energy.

Green pasture attracts the cow. Flower attracts the honeybee.

Mother attracts the child. You are unable to understand the magnitude of this attraction power and are taking it for granted. There is power of attraction between human beings, birds, animals, and even insects. The world cannot exist without magnetic power.

For a long period of time, scientists were under the mistaken notion that magnetic power is the same as atomic power.

Only of late have they recognised the difference between the

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two. This magnetic power is present in the human body from top to toe.

There are innumerable unseen powers present in man.

They are known as transcendental powers (atheeta shakti).

Scientists know that energy, which is infinite and unfathomable, can be neither created nor destroyed. Since time immemorial, man has been investigating the nature of this energy.

They have come to the conclusion that the whole world is based on psychotronic power, which is also termed bioplasmic power. This is present in every cell and every vein of the human body. Human mind cannot comprehend the nature of this power.

This power is also called ajinatha S\shakti, that which is not known. All these powers are not visible to the naked eye. It was this power that enabled mother Sita to lift the mighty Siva Dhanush (bow of Siva) with her little finger. It was then that king Janaka decided to give his daughter in marriage to one who was equally powerful. Sage Viswamitra, who had understood the intimate relationship that exists between Divinity and transcendental power, took Lord Rama to Mithilapura and

solemnised

the marriage.

Whatever appears as matter also becomes energy

Very often, scientists refer to the two terms matter and energy but truly only energy exists. Whatever appears as matter also becomes energy in due course of time. None can describe the glory and grandeur of this transcendental power.

"Yatho vacho nivarthanthe apraapya manasa saha (this energy is beyond the comprehension of the mind and description by words). This transcends the powers of body, mind, and intellect.

Who has created this power? Under whose control does this power lie? In whose hands does this power exist? Who can

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manifest these powers and prove their existence?

Manifestation of these powers can bring about a divine transformation in the hearts of men. Swami wants that such changes should take place from now onward. It is impossible to say when, where, and how this power will manifest itself.

Merely listening to the glory of this power may not evoke interest in you. You will understand only when you experience it. This is the super-human divine power. Very soon you are going to witness it.

I do not trouble anyone and none can trouble Me

You may have read the news item in a newspaper this morning that Swami is not speaking because of students. It is sheer nuisance. It was specifically mentioned, very incorrectly, that Bangalore students are responsible for Swami desisting from speaking. By publishing such a wrong news item, the image of Bangalore students has been tarnished.

No student has ever troubled Swami in any way. In fact they have been pining for Swami incessantly. The relation between me and students is heart to heart, and prompted by

selfless love. Such wrong information even flashed in the internet, so much so that Goldstein, from America, being greatly agitated, contacted Prasanthi Nilayam to find out the Truth. He was very much relieved to know the truth. Do not believe in such false propaganda. I do not trouble anyone and none can trouble Me.

All our students are good. Such good students should not be put to disrepute. Unknowingly, they may commit a few mistakes, but no one has ever troubled Swami. No one should come between the noble heart of Swami and the sacred minds of the students. Some of the elders sitting in the verandah are indulging in gossip. It is finding its way into the internet. AnySathya Sai Speaks, Volume 32 part 2 88

one found talking in the verandah should be sent out immediately, whosoever it may be.

All those who give misleading information about what Swami tells them in the interview room should also be thrown out. I will never call such people for interview again.

Only those who observe silence are good people. Silence fosters purity. Therefore observe silence at all times. It is a waste of time if you carry tales about others. What have you come here for? Vain gossip causes harm to many. So refrain from indulging in it.

Do not become a slave to technology

Ignorance is on the rise with the progress of science. Truly speaking, science has not matured. Man has become senseless. All the trials and tribulations faced in this world are due to the so-called development in science and technology. It is not technology but it is tricknology'. Do not become a slave to such technology. Uphold truth and righteousness. Cultivate love and experience divinity.

Students! Do not harbor any undesirable thoughts. Do not get perturbed by such misinformation campaigns. Swami is always with you. He has been showering His love and grace on you. You too have immense love for Swami. Attain Swami through love. You cannot attain Swami through any other path but love.

Swami has nothing to do with internet. Not only now, even in the future also you should not indulge in such wrong activities. This disease has its roots in cities and is spreading like wild fire into villages, polluting the village environment. Villages are the epitome of peace and love. Do not spoil the village atmosphere by imitating the city culture. Bliss will prevail in the world only when you develop peace and love. Do not Sathya Sai Speaks, Volume 32 part 2 89

give scope for ill feelings and worthless talk. You can even reprimand the elders who indulge in mean talk. Tell them to behave in a manner that befits their status as elders in the society. They should prove themselves as elders in conduct and not by age. Self-respect leads to self-satisfaction, which will in turn leads to self-realisation. It is a shame that people who come here for self-realisation indulge in something contrary.

Our relationship is only heart-to-heart and love-to-love, nothing else. Swami is love personified. Swami gives importance to love and nothing else. Do not give any value to mean and meaningless talk. Past is past. From now onward, receive the divine love and divine energy emanating from Me and experience the bliss derived therefrom.

15 October 1999

Prasanthi Nilayam

9

Human Values and Service

O Man, why do you go hither and thither in search of God, when He is present in your hridaya itself?

Serve all and be a recipient of His love.

There is no greater sadhana than this,

No greater bliss than this.

[Telugu Poem]

Embodiments of Love! Human life is the most sacred in the entire creation of God. Daivam maanusha rupena (God incarnates in the form of human being). Humanness is pure, unsullied, and beyond attributes. Such a sacred human life is being polluted with evil desires and thus birth itself is polluted.

Ianthoonam naranjanma durlabham (human birth is the rarest and the noblest). It was God who created everything in the universe, right from the microcosm to macrocosm. In that case, why is it that He has attached utmost importance to human birth alone? Only man has the capacity to accomplish things that no other living being can.

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Why has God created man? One should delve into the inner significance of this. Man's life will find fulfillment only when he understands the purpose of human birth. Human body is given to serve God, not to meet selfish needs. Sareera maadhyam khalu dharma sadhanam (the purpose of human body is to practice dharma). God has gifted human body to serve fellow men, but man has forgotten his primary duty of service to others.

In childhood, man is immersed in playing and frolicking,

In youth, he succumbs to temptations of cupid.

In middle age, he spends all his time in amassing wealth.

In old age, instead of contemplating on God,

He leads a life of discontentment.

Unable to give up his bad habits,

Not having the strength and interest

To follow the path of devotion,

He gets caught up in the quagmire of action and reaction and ultimately meets his doom. [Telugu Poem]

This is not the way one should fritter away human life, which God has gifted with lots of love and hope. Under all circumstances,

one should be ready to utilize the slightest opportunity that comes his way to serve others. Human life should be suffused with idealism, but today's man is leading the life of

a beast. He does not spare a thought even for a moment to enquire what the purpose of life is.

O man, think for a while whether

You have really attained happiness,

Forgetting God and struggling incessantly

From dawn to dusk to eke out a livelihood.

[Telugu Poem]

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For whose sake are you living? Understand this and you will know the purpose of life. Why does God incarnate? He incarnates to lead man on the right path.

Materialisation of 100-year-old gold coin

In 1899, hundred years ago, 110 carat gold was in existence.

It was extremely pure and effulgent. Gradually it has lost its value and effulgence on account of its association with different metals like silver, copper, and brass. Likewise, man at the time of birth is essentially pure and sacred, but as he grows up, he loses his human values due to his excessive desires and association with kith and kin. Such is the sacredness of human birth that even Gods would salute him.

Today, human values have become extinct. Man should continue to be as pure as he was at the time of birth. (At this juncture Swami materialised a gold coin) It was minted in the year 1899. Exactly 100 years have passed since then. Just as gold has lost its purity over a period of time, man too has lost his human values. Excessive desires are responsible for the decline in human values.

Having been born as a human being, you should foster human values. This morning, the Chief Minister of Andhra Pradesh met Swami. He too was of the opinion that the country is facing hardships due to the absence of human values. Therefore, he vowed that he would propagate the Sathya Sai Human Values in society. Each and everyone, be it a student, a devotee, or a spiritual aspirant, should practice human values and lead an ideal life.

The Bhagavad Gita reveals that the universe, which can be compared to a gigantic tree, has its origin in the seed of divinity. Different nations are like different branches of a tree. All the living creatures are like fruits borne by the tree. In every Sathya Sai Speaks, Volume 32 part 2 93

species and every creature, there is the seed of divinity. In this context, Lord Krishna said, Beejam maam sarva bhutaanam (I am the seed in all the living beings). Nations may vary names and forms may be different, but the life principle remains the same.

Lord Krishna declared: Mamaivamso Jeevaloke Jeevabhuta Sanathanah (all are the sparks of My Divinity). But man

is not prepared to believe this truth. Today man believes reports of events occurring in distant lands like America and Japan, though he does not see them, but he does not believe in the Vedic declaration that God comes down in human form. This is predominantly due to the fact that he is not treading

along the path of truth. God will be pleased only when man finds fulfillment in life by practicing human values.

You reap what you sow

None can escape the consequences of their actions. **Q** man, do not build castles in the air. It is not possible to sow a particular type of seed and reap a different fruit. You reap what you sow. At the time of birth you are born with an invisible garland, made up of the consequences of your actions, be it good or bad.

It is the duty of each and every individual to participate in social service activities, be it in the village or city. The epic **Ramayana** has stressed the need for service at the individual, family, and society levels. Do not be satisfied by merely serving your parents. Your life will be sanctified only when you serve society also. When you obey the divine command and serve Him, not only your life but also those of your parents and relations will be redeemed. Before your birth, where is the child-parent relationship; before marriage, where is the question of wife and husband relationship? All the worldly **relaSathya Sai** Speaks, Volume 32 part 2 94

tions are like passing clouds, only God is with you always.

You will be wasting your life, if you do not dedicate yourselves to the service of mankind. Body is gifted to serve the creator and the creation. Service to man is service to God. Render service to society with the feeling that God is present in one and all.

Your education will be in vain if it is not utilized for the service of the society. **Q** man, why do you feel proud of your education, which is but a mere waste if you do not worship God and serve society? Worldly education cannot confer divine grace unless it is dedicated for the welfare of society. The education you have received from society must be dedicated to the service of society.

Offer service and receive the love of God

True service has twin benefits: it makes you blissful and gives happiness to others. What is the use of education if it does not confer joy on others and bliss on you?

Service is the life breath of the **Sathya Sai** Organization.

Remember the truth that you are born to serve society. Make no distinction whatsoever in rendering service. Serve your parents, brothers, friends, and even beggars alike. Divine grace will flow in abundance only when you serve with the spirit of humility and equality.

Service is the easiest path to attain divine grace. Offer service and receive the love of God. Love and service are like two wings by which man can soar to higher levels of consciousness. If you have the spirit of love and service, divine grace will follow you like a shadow wherever you may be, be it in the forest or in the sky, village or city, river or mountain cliff.

God has created man in His own image so that his conduct **Sathya Sai** Speaks, Volume 32 part 2 95

should be in consonance with His command. You should not cause harm to anyone, for God exists in all. Always speak with a smile on your lips. You cannot always oblige, but you can always speak obligingly.

Be proud that you are born in this sacred land
Embodiments of Love!

Understand the pristine purity of **Bharat** (India). The Himalayan mountains form the boundary in the northern part.

Hima is that which is pure; **achala** is that which is steady. So, **Himachala** stands for purity and steadiness. The three rivers **Ganga**, **Yamuna**, and **Saraswathi** symbolise the paths of work, worship, and wisdom, respectively. The sacred scriptures like the **Bhagavad Gita** and the Upanishads make the hearts of **Bharatiyas** (Indians) blossom forth with their teachings. **Bha** means light and effulgence. So **Bharat** is the country that radiates light to the rest of the world.

No country is more sacred than **Bharat**. Words are inadequate to describe the glory of **Bharat** and the fortune of those who are born in this sacred land. Having been born as **Bharatiyas**, there can be no greater misfortune than to lament that you are poor, weak, and helpless. You need not feel sorry if you have not acquired education or money. Be proud that you are born in this sacred land. To be called a **Bharatiya** is in itself a great qualification. The country is your mother; the culture, your father. You will become orphans if you forsake your motherland and its culture. He is a living corpse who does not have love for his motherland and its culture. **Rama** declared, **Ianani janma bhoomishcha swargadapi gareeyasi** (there is no heaven greater than one's own mother and motherland).

Students! What is the use of acquiring various degrees like **Sathya Sai** Speaks, Volume 32 part 2 96

BA and **MBA** if you lead the life of a black sheep? You are **Bharatiyas**; that is your greatest qualification. Live up to it. Who is a 'Hindu'? **H** stands for Humility, **I** for Individuality, **N** for Nationality, **D** for Divinity and **U** for Unity. He is a true Hindu who is endowed with these five sacred qualities. It is rather surprising to Me that people, having been born in this sacred land, crave to go abroad in search of greener pastures. One should serve one's own motherland.

Do not forget the sacred Indian culture

Once there was a Vedic scholar who was hesitant to send his son abroad, fearing that he might forsake Indian culture and take to Western culture. On the insistence of his son, he reluctantly agreed to send him abroad only on the condition that he would not give up the study of the Vedas. He extracted a promise from his son that he would continue the study of the Vedas and would contemplate on God always. But the son failed to keep up his word. Once he reached abroad, he forgot all the Vedas he studied and got absorbed in western culture. He would always lie to his father whenever called, saying that he was thinking of God and studying the Vedas. Four years passed, but he was in no mood to return home. On several occasions,

the father asked him to come back, but the son did not pay heed. The father, as a last resort, sent a telegram that his mother was seriously ill. Immediately, the son rushed home and was received at the airport by his father, who took him to the temple of the Goddess en route home, to offer their obeisance. The father told the son to offer salutations to the Goddess, but the son did not know what it meant as he had forgotten Indian culture altogether. As they entered the temple, the son greeted the Goddess, Hello madam, how are you? The father became furious with his son and asked him to get out. Sathya Sai Speaks, Volume 32 part 2 97

This is how people change their lifestyle once they go abroad, forgetting the sacred Bharatiya culture.

For the past 60 years, the overseas devotees have been requesting Swami to come to their respective countries. On many occasions, they brought special planes. Even now they have chalked out a program for Swami to make a world tour. But I have no such desires. That which is not present in Bharat is not present anywhere else.

What is there to see in a foreign land! Instead, try to have the vision of your own Self. Stop questioning others, who are you? Ask yourself, who am I? You will certainly get the right answer.

Today many students are going abroad to amass riches. Even some of the parents are encouraging their children to go abroad. I do not say that you should not go abroad. If you want to see foreign lands, you can always do so. But wherever you are, uphold your culture. You should crave divine love, not money.

Embodiments of Divine Love! Students Participate in service activities and give joy to your fellowmen. This is the essence of Indian culture. Keeping this sacred culture in view, serve your motherland. Do not give scope for mean desires. If you lead the sacred life of a true Bharatiya, you can redeem not only your life but also the lives of your kith and kin. Fill your heart with pure feelings and try to experience the ultimate bliss, Brahmananda. Tomorrow I shall teach you more about Brahmananda.

16 October 1999

Prasanthi Nilayam

10

Let life be fruitful and meaningful

Brahmanandam Paramasukhadam

Kevalam Jnanarnurthim

Dvandvaatheetham Gaganasadrusam

Tathwamasyaadhi Lakshyam

Ekam Nithyam Vimalam Achalam

Sarvadhee Saakshibhutam

Bhaavaatheetham Trigunarahitham Sadgurum

Embodiments of Love!

Man should cultivate noble qualities in order to understand the secrets and the inner meanings of the Vedas. The terms

used in the Vedas transcend the barriers of time and space. Consider the word Brahmanandam. It means eternal bliss. Such a word cannot be understood by comparison with the joy derived from materialistic pleasures (lokaananda). Brahma is derived from the root word brihat, meaning vastness. BrahSathya Sai Speaks, Volume 32 part 2 99

manandam is that which is immutable. It is the true and infinite bliss. It can also be termed as Advaitananda, meaning the bliss that results from the experience of oneness. It can also be described as Nirgunaananda and Niraakaarananda (bliss that transcends form and attributes).

Paramasukhadam means supreme happiness. It has nothing to do with the worldly happiness and sensual pleasures. It is identical with the experience of the eternal bliss.

Kevalam means that which transcends the limitations of time, space, and circumstances.

Jnanamurthim means one of wisdom. Here, jnana refers to experience of oneness. It transcends body, mind, and intellect.

Advaita darshanam jnanam (experience of non-duality is true wisdom). How can man comprehend this incomparable wisdom? The Vedas contain many such words suffused with sacred inner meaning. Only Divinity, which is attributeless, ancient, eternal, ever new, pure, and unsullied, can explain the inner meanings of the Vedic principles.

Dvandvaatheetham refers to that which transcends all dualities such as happiness and sorrow, good and bad, merit and sin, etc.

Trigunarahitham refers to that which transcends the three attributes: sathwa (serenity, purity), rajas (passion), and thamas (dullness, lethargy). Attributes are associated with form.

So, the formless One has no attributes. The Vedas contain four Mahavaakyas: Prajanam Brahma (knowledge is Brahman), Ayamatra Brahma (This Atma is Brahman), Tath Thwam Asi (That Thou Art) and Aham Brahmasmi (I am Brahman). The attributeless principle transcends even these four declarations.

Ekam nithyam refers to that which is eternal and without a second. The Vedas proclaim Ekam eva adviteeyam Brahma Sathya Sai Speaks, Volume 32 part 2 100

(Divinity is one without a second). Om ithyekaaksharam Brahma (the single syllable Om is Brahman).

Vimalam achalam refers to that which is pure and steady.

In this universe, the celestial bodies such as the sun, the moon, and the planets are constantly on the move. Modern students are aware of this the cinema reel moves rapidly at the rate of 16 films per second, but the rate at which mind moves cannot be estimated. Such a wavering mind cannot comprehend Divinity, which is steady, changeless, and attributeless, is the embodiment of supreme bliss and happiness. That is the reason the ancient sages and seers used to pray, Salutations to the One who is the embodiment of supreme happiness. The happiness related to the body and mind is no happiness at all. Inward (nivritti) happiness is true happiness.

Only Divinity can confer the eternal bliss
It is extremely difficult to understand the divine principle.
Faith is very essential to experience divinity. Where there is faith, there is love. Where there is love, there is peace. Where there is peace, there is truth. Where there is truth, there is Divinity. Where there is Divinity, there is bliss. So, only Divinity can confer the eternal bliss.

Worldly happiness is momentary. In this context, Adi Sankara said, Maa kuru dhana jana yauvana garyam, harathi nimeshaath kaalah sarvam (do not be proud of youth, money, and progeny. They are but momentary). Worldly happiness is delusive and is related to the five elements and five senses. It corresponds to the outward (pravritti) path. Human body is made up of five sheaths: annamaya, pranamaya, manomaya, vijnanamaya, and anandamaya koshas. This body is annamaya kosha (food sheath). It is the pranamaya kosha (life sheath) that makes the body move. BeSathya Sai Speaks, Volume 32 part 2 101
yond the pranamaya kosha, there exists manomaya kosha (mind sheath).

Man is able to investigate only these three sheaths; he is not able to comprehend vijnanamaya (wisdom sheath) and anandamaya koshas (bliss sheath), the reason being that man is bound by the senses.

The senses cannot understand ultimate Truth
It is said, buddhi graahyam atheendriyam, the senses cannot understand the ultimate Truth. However intelligent one may be, one cannot understand the Truth unless one treads along the inward path. The same body exists in all three states: waking, dream, and deep sleep, but what you see in one state cannot be seen in the other, because they correspond to the outward path. You have to give up the outward path and take to inward path to understand the Truth.

When this body was seven years old, dreadful and contagious diseases like cholera and plague were rampant in this tiny hamlet of Puttaparthi. Fear-stricken, the parents would not allow their children to go out of the house. But the children, out of their love for Me, would come to Me without even telling their parents. All those children were of the age group of six to eight.

One day, nearly 12 boys gathered around Me and said in a anxious tone Raju, we came to know that cholera and plague are rampant in our village. It seems they are dangerous and fatal. What would be our fate?

I told them, The body has to perish one day or the other, whatever may be the precautions you take. So, do not be afraid of death. Contemplate on God and take care that the diseases do not afflict you.

The boys asked Me as which form of God they should Sathya Sai Speaks, Volume 32 part 2 102
contemplate on. They were all very innocent. In those days this was a very small village with a population of 106. They had no

idea as to which form of God they should worship.

How Swami drove away the diseases

I told them to light a lamp, place it in the bazaar at 6 o'clock in the evening, and do bhajans. They did not know what bhajans to sing. Then I composed a few bhajans for them. I told them, We need not search for God outside. He is within us. Let us go around the village chanting the name of Ranga, donning ochre robes and anklets, playing the cymbals in our hands, and getting rid of the evil qualities of anger and desire. In those days, after 5 o'clock in the evening, no one dared to go beyond the Sathyamma temple, because they considered it to be far off from the village and believed that the area beyond the temple limits was haunted.

I infused confidence in them, saying there are no ghosts or devils and advised them to drive away the diseases of cholera and plague by chanting the name of God. We wore anklets and walked up to the riverbed of Chithravathi playing the cymbals and singing bhajans. It was the divine name that eradicated diseases of cholera and plague for good within a short span of three days.

The parents brought the children to Me and expressed their gratitude for having saved them from the epidemic. They said, Raju, we are indebted to You for having instilled courage and confidence in our children. We don't want them to attend school, instead they will come to You. Kindly impart the education necessary for their welfare.

Everyday at 6 o'clock in the evening, they would assemble at My residence, after having their dinner, for tuition. They used to address Me as tuition master. Their parents wanted Sathya Sai Speaks, Volume 32 part 2 103

to offer 3 paise per month as guru dakshina, which I flatly refused. The children used to come to Me every evening to learn numeric tables and alphabets. Taking this as a pretext, I used to impart value-oriented education also. I used to advice them to keep away from bad company and not to indulge in criticism and slander. Cultivate good habits and good qualities. Respect your parents and obey their commands. Since then, there was marked improvement in their behavior and outlook.

Swami's skills in composing bhajans

On moonlit nights, we used to go to the Chithravathi River at 6 o'clock in the evening and return only at 11 in the night. Few elders also would accompany us. They used to pass time by playing games like kabaddi, but the children were not interested in joining them. In spite of My repeated entreaties, they would not participate in any of these pastimes. They were more interested in bhajans and being around Me. They would request Me to lead bhajans. Thus we used to spend our time in Chithravathi singing bhajans.

The children used to plead with Me to compose new bhajans and tunes. They used to extol My composing capabilities.

I used to ask them to express their desires, if any, but not praise Me.

One day a pharmacist by name **Kotte Subbanna** came to **Puttaparthi** from **Kamalapuram**. He had heard a great deal about My composing capabilities and had come to request Me to write a song that would serve as an advertisement for his new medicine. He came to **Subbamma** and enquired about Me. She told him, I know **Raju** very well. He is the only good boy in the entire village. He is one of good character, behavior and conduct. Not merely that, He imparts good teachings to others.

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One day, **Subbamma** invited **Kotte Subbanna** for lunch. During the lunch, he expressed doubts regarding My composing skills. He said it was difficult for him to believe that a tiny **tot** like Me could write good poetry that would sell his new medicine in the market. Consequently, I sent him away saying, better that he goes to some person whose composing skills he had faith in.

I had immense love for the children. **Keshanna**, **Ranganna**, **Subbanna**, and **Ramanna** were among the children whom I used to take to the **riverbed** every evening. Words are inadequate to describe their innocence, purity and love for Me. A seven year-old boy used to request Me to lie down for a while keeping My head on his lap saying, I looked very tired and needed some rest. Seeing this other children also wanted to have the privilege of keeping My head on their laps. Then they thought of a plan so that all would get an equal chance. It was decided that each boy would take turns to keep My head on his lap for a count of one to fifty. They missed no opportunity to serve Me and I used to satisfy all of them.

Swami writes a poem for advertising medicine

One day, **Kotte Subbanna** came to Me again and said, **Raju**, all these children are ready to obey your command. They all sing well and have sweet voice. Please write a few songs to advertise my new medicine and ask these children to go around the village singing them. I am prepared to pay

remuneration

for this.

I told him, I do not like this business of give and take. These children also do not approve of this. Anyway tell Me exactly what your medicine is. I will compose a song accordingly. He explained that the name of the medicine was **Bala**

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Bhaskara and that it could cure many types of ailments. I composed a beautiful song in Telugu on the efficacy of the medicine:

O children, come here, a new medicine,

Bala Bhaskara, has arrived in the market.

It is a wonderful remedy for various ailments like

Stomach ache, indigestion, malnutrition,

and swelling of legs and hands.

It is available in the shop of **Kotte Subbanna**.

It is a very good tonic

prepared by Pandit **Sri Gopalacharya**.

Kotte Subbanna was very much pleased with the poem and

got it written in big sheets of paper for advertisement. As his luck would have it, I was taken to **Kamalapuram** for studying 5th and 6th classes. **Kotte Subbanna** made maximum use of My stay in **Kamalapuram** for the advertisement of his medicines.

Anjenya stops Swami's **pradakshina** of the temple

Right from early days I have been a source of inspiration for the young children. I would exhort them to desist from hurting others and discharge their duties sincerely. During the month of **Magha**, I used to take the children to the temple of **Anjaneya** at 4 o'clock in the morning. Some of the children were so young that they would not get up at that early hour. So, I would carry them to the nearby pond, give them a bath, and take them to the temple. I would sit at the temple, while the children would do **pradakshina** (circumambulation).

One day they insisted that I too should join them in circumambulating the temple. I finally yielded to their pressure and started circumambulating the temple. Believe it or not, **Sathya Sai** Speaks, Volume 32 part 2 106

Anjaneya himself came and stopped Me from going round the temple saying, **O** Lord! It is I who should circumambulate you. You should not do this. But the children mistook **Anjaneya** for an ordinary monkey. I told them that **Anjaneya** himself came and would not allow Me to circumambulate the temple. After this incident, there was a great transformation in the hearts of the children. They went around the village telling people what they witnessed at the **Anjaneya** temple. This news reached **Karnam Subbamma** also.

Next day, she invited Me to her house saying, **Raju**, today I have prepared **dosas**, you should come and partake of them. In those days food items like **idli** and **dosas** were considered to be rich man's food. I told **Subbamma** that it is not My nature to eat alone leaving so many other children. Then **Subbamma** prepared **dosas** for all the children.

The need for **sathwic** food

The villagers had lot of reverence for Me. It is because of **Sathya Sai** Baba that the people of **Puttaparthi** started thinking of God for the first time in their lives. It gradually spread to the other villages, too. I used to exhort the villagers to refrain from partaking of non-vegetarian food, consuming liquor, and smoking. I used to stress on the need for **sathwic** food. During the festival of **Ekadasi**, it was the practice to hold bullock cart races on the **riverbed** of **Chithravathi**. They used to whip the bullocks to make them run faster. I would tell the children to insist upon their fathers to stop whipping the bullocks. Not only now, even in those days I taught the principle of nonviolence.

Cockfights were quite common in villages those days.

They used to tie small knives to the legs of cocks and make **Sathya Sai** Speaks, Volume 32 part 2 107

them fight with each other till one of them died. In the process, the other cock would get injured badly. I told them that one should have competition in doing good deeds, not in such cruel

acts.

One who always does good will never be put to disrepute

One day the father of this body, Pedda Venkama Raju, chided Me for interfering in the affairs of the village. He said that the elders knew better and I should not cross My limits. I told him that I could not tolerate killing or ill-treating animals. Since he could not convince Me, he directed the mother of this body to advise Me. At the time of serving food, she would tell Me, Sathya, you should not do things that would displease your father. If you do not listen to him, you will earn a bad name in the village.

I argued with her saying I was doing only good and was not bothered about what others said. I emphasized that one who always does good will never be put to disrepute. Kondama Raju, the grandfather of this physical body, also supported My argument. He called the villagers and told them that what I was doing was good for the village. He too advised them to refrain from violence and gambling. He cautioned them that lack of unity would lead to unrest in the village. Because of this kind of teachings, some people developed hatred toward Me.

I had to go to Bukkapatnam by 7 a.m. to attend the school. Teachers were very affectionate toward Me. Every teacher would first ask as he entered the classroom, Has Raju come?

Do you realize what I was like in those days? Ours was a poor family. Like children of these days, I did not have dozens of sets of dresses. I just had one pair of shirt and shorts. As soon as I returned from school I would take off My clothes, Sathya Sai Speaks, Volume 32 part 2 108

wash them and put them up to dry and wear a towel round My waist. This way I would make-do with one pair of dress for a whole year.

Peace is My nature; love is My very nature

When questions were put to Me at school, I would always answer well. Most other students were not good at answering questions. My fellow classmates were quite grown up in fact, some of them were almost 25 years of age and most of them would be wearing dhotis. I was the youngest in the class. One day, when I answered a question well, Mahboob Khan asked Me to slap the other dull students. I would have to climb on to the desk to reach their cheeks. I used to touch them gently on their cheeks.

The teacher then chided Me, Have I asked you to apply turmeric on their faces? I will show how! Saying this, he gave a few hard slaps.

As I was returning to Puttaparthi, some of the students threw Me down on the sands of the river and dragged me along by my legs. They tore off My shirt and threw Me into the slush. All through this torture I remained calm. Peace is My nature. Love is My very nature. Peace is the form of Swami. Bliss is My resolve.

After reaching the Hanuman temple I washed My clothes

and put them on again. Students may well imagine My state then. If there is a tear in My shirt, there was not even a safety pin available to hold the cloth together. Nor had I any money to buy it. I had no desire to request anyone also. I do not ask for anything from anybody. This resolve I have been upholding from that day to this day.

I went to Sathyamma temple and took out a thorn from a cactus and used it as a pin to mend the tear on my shirt. If one Sathya Sai Speaks, Volume 32 part 2 109

remains steadfast in his true resolve, anything can be achieved. Once, Subbamma told Me, Raju, you are becoming weak. Eat well and grow strong. My friends would bring everything prepared in their house for Me. But I used to tell them, See, in your houses meat or fish is cooked and eaten. Please don't bring anything from such houses.

This way, I brought down non-vegetarianism in Puttaparthi. In the same manner I had prevented cruelty to animals in the form of cockfights and cart races and also prevented the gambling habit.

We protect truth and truth protects us

Once, some people inimical to Me set fire to the room I was sleeping in. Some 10 children of the age of 6-9 years were sleeping outside in the verandah. The miscreants had locked My room from outside and set fire to the roof. The children were shouting loudly, Raju! Raju!

I peeped out through the small window smilingly and said, Don't be afraid. Dharma eva hato hanti, dharmo rakshati rakshitah

(Righteousness, when destroyed, destroys; righteousness when protected, protects). We protect truth and truth protects us. Have firm faith in this precept.

The children closed their eyes and chanted Raju! Raju! as if it were a mantra. Since the roof was made of hay, there was a big conflagration. Suddenly there was a cloudburst, and the fire was totally put out. The downpour was just over that small hut and nowhere else.

The joy of the children was indescribable. Raju, Raju...

What a great miracle? They were shouting, We cannot live without you.

I called them in and gave them some guavas and bananas. They asked Me, wherefrom I got these fruits. I told then, Why Sathya Sai Speaks, Volume 32 part 2 110

do you bother? Eat what is given. Whether it is a mansion or a wayside shelter what does it matter, it is enough if you get sleep. Likewise, it is enough if your stomach is full.

Subbamma s love for Swami

Subbamma came to know of the episode next day. Subbamma was a great soul. Swami was her very life. She set afoot a detailed search to find the culprits. They were caught. She ordered that they should be banished from the village. The entire property of the village belonged to her. She was very wealthy. All lands belonged to her. So she ordered them to get

out of her lands.

Then I caught hold of her hands. I told her, Please don't harm them because of Me. Knowingly or unknowingly, they have committed a mistake. Please forgive them. Please don't drive them away.

When she told them this, all those children came to Swami and carried Him over their shoulders. Subbanna, Ramanna, etc. were very proud people. They carried Me on their shoulders saying, You must have been some great person in your earlier birth. Otherwise you cannot have such nobleness in you. Because of you, gradually this village is going to attain great fame

Subbamma said, Don't mistake Him for a small boy. His power is like a lightning strike, how can you understand His true nature? From that day, she did not allow Me to go out of her house. I stayed in her house and went to school from there itself. She was a great lady. She was sixty years old then. She was always looking for Me, asking, Is Raju there? Is Raju there? She would sleep only after seeing Me safe. She was trying to protect Me from the wicked people in the village.

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Attempt on Swami's life by poisoning food

One day, a brahmin lady came. She requested Subbamma to send Raju to her house for taking snacks in her house. Subbamma was not very happy at the proposition. She was suspicious and thought that there was some evil intention behind the invitation. She refused and told Me, Raju don't go anywhere without my consent.

Subbamma! Why do you want to thwart her desire?

She replied, There is some wicked purpose behind her invitation. But I persisted and said, I must fulfil her request.

I went there. She had made some vadas. They were poisoned. I ate them. Within five minutes My entire blood stream had turned blue. Subbamma came to know of this and came running looking for Me. When she found Me, I told her, Don't worry, what they wanted, they have done. I can look after Myself. I asked Subbamma to give Me a tumbler of water with her own hands. As soon as I took that water, the blueness vanished.

Subbamma's anger had reached its limits. She said, Such women will ruin the reputation of Puttaparthi. There is no room for such people in this village. Only righteous and good natured people should live here.

She called the mothers of Swami's companions and told them, These children are not yours. They are all mine. They should be with Raju all the time. They should spend every moment of their life with Raju.

Till recently they were alive. You all may know Bukkapatnam Sathyanarayana, he was one of them and is still with us here. He was My classmate in the 6th class. All these children would come to Swami. It is hard to describe their unsullied afSathya

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fection, devotion and attachment to Swami. The Kali Yuga has

poisoned the minds of children.

Those days, when Swami stretched Himself to sleep, there was competition between them to take His head on their laps. They would say, Raju, since you slept on my lap, there is no pain or distress in my body and there is some kind of joy filling me. I wonder if the children of today will have the same sentiments.

I ask for nothing; I only give and give

Children's minds are now filled with unrighteous feelings.

Yad bhavam tad bhavati (as the state of mind, so is the state of person). Children of those days were very pure and innocent. Swami resolved then to spread these qualities to the villagers for their own good. Mere bhajan or chanting Rama, Govinda is not great.

Cultivate good habits. One should develop exemplary qualities and earn a good name. Swami is happy when students acquire the reputation of good character. The children's behavior should be good right from the start. That is why I say, Start early, drive slowly and reach safely. If you develop sacred habits from early age you grow into an exemplary human.

Even today, those who were with Me are there as shining examples in the villages. When Swami is returning from Bangalore, all along the way they offer their salutations, saying

Swami! Swami! with great joy. Those who have followed Me by car know how these people bring pot-fuls of water and wash the roads. They say, Swami, you have brought water to us. We have to offer it back to You only.

If I just ask them, how are you? they are transported with bliss. It is for this purpose of transformation that I have not accumulated

any money, not a paisa. I have no property worth

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even a paisa. My entire wealth is My students. I ask for nothing.

I only give and give. There is no limit to Swami's giving.

The devotees must be made happy by giving something.

Swami's sole concern is the welfare of His devotees. No one needs worry about My welfare. My welfare is in My hands. Therefore, if one leads his life without departing from Truth and Righteousness, life will be fruitful and meaningful.

17 October 1999

Prasanthi Nilayam

Calming the mental agitation that surges like waves, leveling the swirls and whirls of likes, dislikes, love, hate, sorrow, joy, hope, and despair,

santhi (peace) is earned and maintained without disturbance. Santhi is of the nature of the Atman.

The Atman is imperishable. It does not die, like the body and mind. It is universal, it is subtle, and its very nature is knowledge. So, santhi also partakes of these characteristics.

Baba

11

Devotion the supreme **yagna**

Like a stream of water that flows down from the hills,
Courage emerges from the heart of a person who
trusts in God

O man, how do you expect to attain Divinity without
understanding and experiencing the principle of
love,

Which is the very form of God?

[Telugu Poem]

Since time immemorial, in this sacred land of **Bharat** (India),
people experienced bliss in following the Vedic traditions
and performing rituals and sacrifices. In the Vedic tradition,
four types of worship have been prescribed. They are: **Sathyavathi**
Angavathi, **Anyavathi** and **Nidhaanavathi**.

Sathyavathi proclaims that Divinity pervades the entire
cosmos, just as sweetness is present in every drop of syrup and
butter in every drop of milk. The sages of yore had the vision
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of Divinity in all the beings and in all the forms. Just as the
screen is the basis for the pictures projected on it, Divinity is
the fundamental basis for the entire creation but is itself unnoticed.
The screen permeates all the pictures projected on it;
likewise, Divinity pervades the entire creation.

God is the embodiment of truth

Hence the **Sathyavathi** mode of worship is based on the
omnipresence of Divinity. It demonstrates unity in diversity. It
echoes the Vedic dictum: **Ekam sath viprah bahudha vadanthi**
(God is one, but scholars refer to Him by many names).

God is the embodiment of truth. That is why the ancient
rishis (sages) extolled him as **Sathya Swarupa**, **Trikalabadhyam**
Sathyam (Truth is changeless in all the three periods of
time). Such truth shines forth in everybody as love. When you
fill your heart with love, you will become love personified.

Angavathi refers to the worship of the five elements
earth, water, fire, air, and ether considering them as manifestations
of the Divine. The earth bears the burden of mighty
mountains, vast oceans, dense forests, villages, towns, and cities.
Likewise, the remaining four elements are also responsible
for the sustenance of creation. The **Bharatiyas** (Indians) extol
earth as **Bhudevi** (mother earth), water as **Gangadevi** (goddess
of water), fire as **Agnideva** (god of fire), and air as **Vayudeva**
(god of wind) and offer their salutations to them.

Anyavathi refers to picturing the many faceted Divinity in
various names and forms and worshipping them. For example
Siva is described as **Pinakapani** (wielder of the bow **Pinaka**)
and **Rama** is described as **Kodandapani** (wielder of the bow
Kondanda).

Nidhanavathi represents the nine paths of devotion, namely
sravanam (listening), **kirtanam** (singing), **vishnusmaranam**
Sathya Sai Speaks, Volume 32 part 2 116
(contemplating on the Lord), **padasevanam** (service to the Lotus
Feet), **vandanam** (salutation), **archanam** (worship), **dasyam**

(to be a servant of the Lord), **sneham** (friendship), and

Atmanivedanam

(Self surrender). The ancient sages and seers
attained supreme bliss by following these nine paths of devotion.
Only through total love can one please the Divine
Once upon a time in Italy, there lived a person by name
Anthony. He used to earn his livelihood by making violins, but
being a perfectionist as he was, he used to take one full year to
make a violin. His friends chided him saying, **O** mad man,
how do you expect to **eke** out your livelihood if you spend a
whole year to make one violin?

Anthony replied, God is the embodiment of perfection.
Whatever He does is absolutely perfect. He will be pleased
only when we discharge our duty in the most perfect manner.
All my work will be a utter waste, if God is not satisfied.
In this context, the Vedas declare:

Poornamadah Poornamidam

Poornaath Poomamudachyathe

Poornasya Poornamaadaaya

Poornameva Vasishyathe

The perfect whole is the basis. All that is here is the perfect
whole. The whole emanates from the whole. When the whole
is separated from the whole the perfect wholeness remains perfect
as wholeness.

Only through total love can one please Divinity. Perfection
arises out of love. There is nothing greater than love. No benefit
accrues from chanting various names of the Lord without
the spring of love in the heart. It is enough even if one name is
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chanted wholeheartedly and with a feeling of love. All your
work must be totally dedicated to God. It should be done with
total love and pure heart. This is the essence of **Sathyavathi**
mode of worship.

God values quality, not quantity

Anthony's violins were very famous and highly valuable.
The reason is that he used to make them with sacred feelings
and total devotion. He never felt that he was wasting his time.
He always had the feeling that he was sanctifying his time by
doing his work perfectly and thus pleasing God.

You should follow the ideal of Anthony. It is quality that
God values, not quantity. You may perform **narayana seva**
(feeding the poor) on a large scale, but without purity of heart,
you cannot please God. God will be pleased even with a morsel
of food offered with sacred feelings. All that you do with
purity of heart will find fulfillment. Do your work properly and
perfectly, no matter even if more time is spent in the process.
But do not be in haste and do a halfhearted work.

Since ancient times various types of **yagnas** (sacrifices)
have been performed in this sacred land of **Bharat**. **Yagno vai**
Vishnuhu (**yagna** is the very form of Vishnu). Some people are
under the mistaken notion that they can please God by offering
highly valuable items. What one has to offer God is the pure

heart. Yad bhavam tad bhavati (as the feeling, so is the result). If you are aspiring for good results, offer only good feelings to God. There should be perfect harmony in your thought, word, and deed. Manasyekam vachasyekam karmanyekam

mahatmanam

(he is a noble soul whose thought, word, and deed are in perfect harmony). Adveshta sarva bhootanam (Do not hate anybody).

On November 24, 1926, Aurobindo broke his prolonged

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silence only to declare that God had incarnated the previous day. After making this significant statement, he continued with his vow of silence. Divinity can be recognized only by the pure hearted.

God is the Veda Purusha

Once, during the performance of a yagna (sacrifice), an individual criticized the Vedic priests saying that they were wasting the valuable ghee by pouring it into the sacrificial fire.

A Vedic scholar by name Aamnaya Vachaspathi gave a fitting reply thus, You do not call it a waste if a farmer sows four bags of paddy in his field because after a few months he will reap 40 bags of rice. Similar is the case with yagna too. The sacred smoke arising from the sacrificial fire, fully charged with the divine name and the sacred Vedic mantras, purifies the pollution in the atmosphere. A program that is broadcast by the Delhi Radio Station can be heard throughout the country. The presence of electric waves in the atmosphere is responsible for this. Likewise, the Vedic mantras chanted by the priests will spread all over.

The purpose of the Veda Purusha Sapthaha Yagna is to attain truth. God is the Veda Purusha. This yagna is performed for seven days. Seven is an auspicious number, for it corresponds to the number of rishis (saptha rishis), oceans (saptha samudras), colors (saptha varnas) and sounds (saptha swaras).

Valmiki, before he became a great sage, was known as Ratnakara. He was a hunter and used to rob the wayfarers of their belongings. One day, he came across the saptha rishis, who took pity on him and wanted to light the lamp of wisdom in him. They urged him to give up his wicked actions. Ratnakara said he could not do so, since it was the only way to feed his wife and children. Then the saptha rishis asked him to find Sathya Sai Speaks, Volume 32 part 2 119

out from his wife and children whether they were prepared to share the sin he committed for their sake. Ratnakara went home and asked his wife and children, Are you prepared to share my sin just as you share my booty every day? They replied in the negative. His wife said that he was responsible for the merit or sin he committed.

This incident opened his eyes. He went back to the saptha rishis, fell at their feet, and prayed for guidance. They told him to contemplate on Lord Rama and chant His incessantly. Ratnakara did accordingly, and consequently, his face shone with

the divine effulgence of Lord Rama. Your thoughts play a vital role in shaping your personality.

God's grace will certainly alleviate your suffering. Embodiments of Love! One who thinks of God constantly will never be put to hardships. You may argue that you continue to suffer though you think of God all the time. How can you say that thinking of God has not helped you at all? It certainly would have mitigated your suffering without your knowledge. God's grace will certainly alleviate your suffering. By chanting of the divine name, even mountains of sin will vanish like mist into thin air. Sarvada Sarvakaleshu Sarvathra Harichinthanam, you should think of God at all places, at all times, and under all circumstances with pure love and total faith. Your prayers will be answered only when there is sincerity in you.

When I returned to Puttaparthi from Uravakonda, two persons, Subbaiah Shetty and Kodanda Shetty, came from Anantapur.

One of them was finding it difficult to get an alliance for his daughter. He said, Sathya Sai Baba, I will believe that you are God only if I can find a suitable alliance for my daughter soon. I will build chitikelamedu (snapping mansion) for You Sathya Sai Speaks, Volume 32 part 2 120 if my daughter gets married within this month. Everyone was curious to know as to what that would be.

His daughter got married within the same month. He came to the Old Mandir (temple) with a plate containing a coconut and some flowers. He said, Swami, you fulfilled my desire. Now I have to keep up my word. Please permit me to build a chitikelamedu for you. Many others were watching with curiosity. Even Subbamma came there thinking that he was going to give a big mansion for Swami. I very well knew what he was up to. He gave Aarati and asked, Swami, will you permit me to build chitikelamedu now?

In order to amuse the onlookers, I said OK, go ahead.

He started snapping his fingers around Me, saying, This is the first wall, this is the second wall, this is the roof, so on and so forth. In the end he said, this is God, fell at My feet, and broke the coconut. Likewise, some people resort to mean strategies and try to cheat even God! They certainly have to face the consequences of their actions.

The creation of God is most sacred and wonderful. God neither favors nor hates anybody. Whatever one experiences is the result of one's own actions. In this context, one devotee prayed to God thus, O God, you appeared as Yama to Kamsa, who had developed hatred toward You. On the other hand, you appeared as Lord Narayana to Prahlada, who had immense faith in You, whereas you appeared as God of Death to Hiranyakasipu, who opposed you. To Vibhishana, who believed in you, you appeared as Rama. But to Ravana, who defied you, you became Yama.

So, Yama and Rama are one and the same. Depending on the feelings, one saw Him as Rama, etc. Purandaradasa once

said, Who planted the tree on the mountain top and watered Sathya Sai Speaks, Volume 32 part 2 121
it? Who gave the red beak to the green parrot? Who gave the wonderful colors to the feathers of the peacock and to the flowers of the entire world? Everything is God's creation. You may make a bunch of plastic grapes and plastic lotuses, but will any honeybee go near them? No. But they swarm around the natural lotus created by God and suck nectar from it. The creation of God is most sacred and wonderful. None can comprehend the mystery of God. Divine Will can accomplish anything and everything.

Time is the cause for birth and death

Each Vedic mantra chanted during the yagna (sacrifice) has a deep inner meaning associated with it. Each mantra is dedicated to a particular deity. Any letter with the address properly mentioned on it can reach the neighboring street or a far away place. The mantras are like the addresses of the deities. When they are chanted with proper intonations, they will yield the desired results.

Time is God. That is why God is extolled as Kalaya Namah, Kala Kalaya Namah, Kalatheethaya Namah... Time is the cause for birth and death. None can conquer time except those who acquire divine grace. Here is a small example. Sage Mrukandu had a son by name Markandeya, who was given only 16 years of life span, but he was unaware of this. One night he found his parents full of sorrow. On enquiry, they revealed that his end had approached, and that was the cause of their sorrow. Hearing this, he went to the temple of Easwara, hugged the Siva Linga, and started chanting Om Namah Sivaya wholeheartedly.

At the appointed hour, Yama (God of Death) cast his noose around the neck of young Markandeya. Since Markandeya was hugging the Linga, the noose fell around the Linga also. EasSathya Sai Speaks, Volume 32 part 2 122

wara manifested there and remonstrated Yama, How dare you cast the noose around Me? He burnt Yama to ashes. Pleased with the devotion of Markandeya, he blessed him with the boon of immortality.

In fact, it was Easwara who had stipulated 16 years of life span for Markandeya. But on account of Markandeya's intense devotion and total surrender Easwara, had to change His Will. There is none greater than a true devotee in this world.

God's heart can be melted only through love

Once, Lord Vishnu asked Narada which among the five elements was the greatest. Narada replied earth is the greatest. Vishnu remarked, Three-fourth of the earth is enveloped with water. In such a case, which among the two is greater?

Narada agreed that water was great.

Vishnu said, But the sage Agastya drank up the ocean in a single gulp. So, is Agastya greater or water? Narada replied, You are right my Lord, Agastya is greater than water.

Vishnu asked again, But this Agastya is a tiny star in the

sky (akasa). Now is this star greater or the sky? Narada replied, It is the sky that is greater.

The Lord agreed and said, Your understanding is correct.

The sky indeed is greater. In His incarnation as Vamana, the Lord asked for three steps from king Bali. And in the course of taking the gift of three steps, Vamana assumed the form of Thrivikrama and covered the entire earth in one step, and the space from the earth to the sky in second, and there was no room for the third step. King Bali had to offer his head for the third step. So, now, is God great or the sky? Narada replied, Swami, when the mere foot of the Lord covers the entire sky, how much greater His full form would be? God indeed is greater.

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God, who envelops the entire cosmos, dwells in the heart of His bhakta (devotee). So now, is the heart of the devotee greater or God? asked Vishnu. Narada replied, Indeed, the devotee is greater than God.

God is Bhakta Paradheena. He is the servant of devotees.

There is none superior to a devotee in this world. God's heart can be melted only through love. So, develop total love. This is not the worldly love that exists between parents and children, husband and wife, friends, and relatives. Worldly love is tainted by selfishness, but divine love is absolutely selfless. Your life will be sanctified only when you attain divine love.

Take refuge in the Lord's Feet

Hurry up, hurry up, listen to the

clarion call of Sai filled with nectarine love,

Beckoning you to come near Him and

exhorting you to attain Divinity.

No need to undertake yoga

or any spiritual sadhana.

Hurry up, hurry up, hearken to

the loving word of Sai.

[Telugu Song]

God is asking you to come near, but you are drifting away from Him. You might have seen in Tirupati one hand of Lord Venkateswara is raised in Abhaya Hastha (blessing pose) and the other points to His feet. What does it mean? Take refuge in the Lord's Feet and you shall be protected. Surrender to Him; He will make you fearless. Others pervert the meaning and say, Hey! You want to go up or fall into the pit (adhogathi).

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Laying the foundation for the Music University

As you are all aware, this morning Swami laid the foundation stone for the Music University. Not only music, lyrics, and dance, even the traditional folk arts like Hari Kathas (musical exposition of the epics and the Puranas) and village dramas will be taught here. Apart from Carnatic and Hindustani music, all types of music in the world will blossom here. This University will be inaugurated next October. Whatever we undertake will be completed in a few months. You need not wait years

for its completion.

This University will be built spending **crores** of rupees, and it will be a synthesis of ancient and modern art forms. Many renowned **artistes** will come here. A musicologist of worldwide reputation, **Indira Chakravarthi**, will be the Vice Chancellor of this university. She has the experience of working in various music colleges all over the world. At present she is living in the city of **Banaras**. She will come here.

You all know that **Ravi Shankar**'s elder brother (Late) **Uday Shankar** was a great dancer. His wife wants to donate all his instruments and equipment to our Institute of fine arts. Some of the equipment in this lot is not to be found anywhere else in the world.

The plans for the buildings are prepared. This building complex is going to be in the shape of several musical instruments such as the **mrudangam**, the **tanpura**, a conch in the middle, and a sitar. The mere sight of the building from outside would convey to the onlooker that it is a center of musical excellence. Similar marvels are going to happen in **Prasanthi Nilayam**.

Just think. **Puttaparthi**, a mere hamlet of a population of 106 people, has already grown to the size of a city housing **Sathya Sai** Speaks, Volume 32 part 2 125 several **lakhs** of people. Not only that, just wait and see, in a very short while, **Puttaparthi** is going to be a landmark on the map of the world.

As our **C. Srinivas** has said, the architectural features of our Hospital have found the pride of place in the American manual of architectural features for medical institutions. Let alone America, **Puttaparthi** is going to be a name to be reckoned with in every major developed country in the world such as Japan, Germany, Italy, and France. Everywhere world maps are going to mark **Puttaparthi** as an important location. The students of **Puttaparthi** should realize their good fortune. Then only their life will acquire its real meaning and significance. Students! Your holidays are commencing from tomorrow. You can go home to your parents and spend your time in a proper way and come back after acquiring your parents approbation. 19 October 1999

Prasanthi Nilayam

Equip yourselves with a clear eye through detachment and love; sharpen your sense of discrimination so that it has no prejudice or **predilection**. Then, you can see God in you, around you, in all that you know and feel.

Baba

12

Youth should transform the world
One who practices and propagates ideals
such as goodness, morality, and truth
Is a youth in the strict sense of the term.
In fact, only such people are

your best friends and My best friends too.

[Poem in Telugu]

Embodiments of Love! Goodness means good behaviour, good conduct, good discipline, and good character. Truth, righteousness, peace, love and nonviolence are verily the five life principles (**pancha pranas**) of man.

Human life is a journey from I to We . This journey is subtle and the goal is very near, but man takes many births to reach the destination. Why should he take such a long time, undergoing hardships, to attain the goal, which is so near?

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Modern youth are making every effort to know all that is happening in the world but are not making any effort to understand the fundamental truth of human life. No benefit accrues from acquiring such information, which does not lead you to the goal of life. There are thousands of intellectuals, scholars, and eminent **educationists** in the world today. But all the worldly knowledge and skills will be a mere waste if one does not know oneself. The primary duty of man is to understand who he really is.

In this world, if money is lost,
one need not be worried about it,
for one can earn it again.

If a friend is lost, one can have another.

If wife is lost, one may get married again.

If one loses one's piece of land,
one can purchase another.

All these can be acquired again.

But the body once lost is lost forever.

[Sanskrit **sloka**]

Faith in God is very essential for man

Man has achieved everything in life but has lost human values, which amounts to losing his five life principles. As a result, he has become a living corpse. Faith in God is very essential for man. You may question who God is and where God is. Truth is God. Truth is one and the same for everyone, irrespective of caste, creed, religion, language, nationality and ideology.

Sathyannasti paro dharma (there is no greater dharma than adherence to truth). This fundamental Truth is God. Likewise, Love is God. So, live in love. True love is related to the heart, **Sathya Sai** Speaks, Volume 32 part 2 128

not to the body. Divine Love is heart to heart, not body to body . Body is like a water bubble, mind is like a mad monkey. Don't follow the body, don't follow the mind. Follow the conscience. Only then can you experience the Truth.

Service will lead you to devotion

Your men and women! Your life is a long journey, and your desires are the luggage. Less luggage, more comfort makes travel a pleasure. So, reduce your desires.

Human birth is gifted to serve others, not just to eat, drink, sleep, and make merry. The best way to love God is to love all

and serve all. Man's foremost duty is to serve his fellowmen and make them happy. Your life will be redeemed only when you involve yourself in the service of society. The highest sadhana (spiritual practise) is to transform love into service.

Service will lead you to devotion.

The Kerala boy who spoke earlier mentioned various diseases that affect the body. There are many instances in history wherein even mighty kings had to leave their mortal coil in spite of having access to the best medical facilities and the best doctors. Doctors by themselves cannot cure diseases. Divine grace is essential. There is no point in safeguarding your body if you do not uphold morality. For this, lead a life of truth and love. Modern youth do have love, but their love is artificial. It is limited up to saying hello, hello, and is in fact hollow within. So, their life has become artificial like a drama. Man can rise to the level of the Divine only through the path of service. When man is not able to understand humanness, how can he understand Divinity? First, know thyself. Human life is noble, since it is essentially divine. In fact, man and God are not two different entities; they are one and the same. Ekam sath viprah babudha vadanti (truth is one, but Sathya Sai Speaks, Volume 32 part 2 129 scholars refer to it by many names). Your life will be redeemed once you understand this truth.

The divine power latent in man is not found in any other being. Since man is unable to understand his own divine nature, he is undertaking various spiritual practices such as penance, meditation, and yoga. Spiritual practices bereft of love are a mere waste of time. Love is most important in life. Whatever you may say with love, it is bound to be true.

Any work you undertake with love is dharma. So, in the first instance, develop love. Lust, greed, hatred, jealousy, anger, and pride are animal qualities. These qualities are the result of the impurities in the food man partakes of. These are of man's own making. Man is forgetting his divine nature due to the effect of these evil qualities.

The words seva and prema possess infinite power. Man should make proper use of his mathi (intellect), gathi (destination), stithi (situation), and sampathi (wealth). Wealth here does not mean worldly treasures. It refers to the power of the senses. This power should be utilised for service of society. Neither by penance nor by undertaking pilgrimages nor by going through sacred texts nor by japa can one cross the ocean of Samsara. Only through service of the noble can one redeem oneself. [Sanskrit verse]

The words seva and prema may be very small, consisting of only two syllables, but they possess infinite power. Embodiments of Love! Enquire and understand who you really are. Know yourself and you will know all. Since many of you are newcomers, you have to understand simple things to begin with. When you say, This is my handkerchief, it

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means the handkerchief is different from you. Similarly, when you say, This is my body, my mind, and my intellect, it means you are different from all these. Then the question naturally arises, Who are you? Enquire into this. Body, mind and intellect are mere instruments. Identifying yourself with these instruments is absurd.

You are the master. Master the mind and be a mastermind. Never be a slave to your body, mind, and senses. In fact, they should be under your control; you should not be controlled by them.

One of the speakers quoted Swami, My life is My message. She also referred to the statement, Your life is My message. You should understand the meaning of these statements clearly. Saying that your life is Swami's message and indulging in wicked activities and unrighteous deeds is treacherous. That constitutes your message, not My message. You can declare that your life is Swami's message only when you take to the path of truth and righteousness, install peace and love in your heart, and uphold nonviolence.

No one has the right to judge others

All that you see outside is a reflection of the inner being. Good and bad do not exist outside; they are mere reflections of what is within you. No one has the right to judge others. Give up all that is bad in you and you will find goodness all around. As the colour of the glasses you put on, so is the colour of the world you visualise. The defect lies in your vision, not in the creation.

Heart is the dwelling place of God. So, only noble feelings should emerge out of it. If there are any evil qualities like lust, greed, and anger in it, then it ceases to be a human heart. It is verily the heart of an animal. If your conduct is devoid of huSathya Sai Speaks, Volume 32 part 2 131

manness, then you are not a human being. Act in a manner that befits your human birth. When you are angry, remind yourself, I am not a dog, I am man. When your mind wavers, tell yourself repeatedly, I am not a monkey, I am man. Patiently think about your real nature.

Never act in haste. Haste makes waste. Waste makes worry. So, do not be in a hurry. Take time and think calmly. All these evil qualities can be eliminated by developing good thoughts and feelings. The remedy for all your mental ailments lies within you.

Undertake Service with Love

Only young men and women are capable of eradicating the evils prevailing in society. If we have virtuous youth, all ills of society can be removed. Today, the whole world is embroiled in wicked thoughts, wicked company, and evil acts. Excessive desires are the main cause for the suffering of man. Keep a check on your desires.

As a student, discharge your duties diligently. Study well and obtain good marks. Respect your parents and serve them.

Keep in mind the welfare of the society and nation at large.

Earn a good name in society.

Do not feel proud of your education. Your education is a mere waste if it is not utilised for the welfare of society. The education you have received from society must be dedicated to it by way of service. The essence of education does not lie in merely acquiring degrees, securing good jobs, and amassing wealth. Service is the hallmark of the educated one. Morality is most essential for human life. No doubt money is essential, but it should be under certain limits. Excessive money makes many wrongs. Money comes and goes, morality comes and grows.

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Students! Young men and women! First and foremost, make efforts to understand your true nature. The difference between God and man is very subtle. As long as you do not understand the Truth, you remain a human being. Once you recognise it, you are God.

Service is the best way to understand your innate divinity.

Service should be for self-satisfaction, not for name and fame.

Experience the bliss that you derive from selfless service.

Share it with others. Before serving others, serve yourself by making your mind broad and pure. Get rid of the narrow feeling of I and mine and extend your love to one and all. Love

is the binding force that brings together the entire world as one family. I wish that you develop love and live like brothers and sisters.

This body has been engaged in service right from birth.

You should also spend your life in serving others. This is My message. I practice whatever I preach. I love all and serve all and exhort you to do the same. You are not able to understand My love as your feelings are narrow. That is your mistake, not Mine. Today, conflicts are on the rise as there is no proper

understanding

and adjustment among people. Adjustment will be possible only when there is proper understanding.

Develop love and uphold truth

Embodiments of Love! Only love has been constantly with you right from birth. It is love that remains with you all the time, not your relatives or friends. This love is God. Enjoy the bliss of love and share it with others. Absence of love is the root cause for all the unrest in the world.

Develop love and uphold truth. Truth does not mean describing what you have seen, heard or done, as it is. Truth is that which is changeless in all the three periods of time. The

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Vedas call this permanent truth **Rutham**.

Just as you change your dress, you have to change your body one day or the other. That is why it is said, Death is the dress of life. Therefore, you should have no fear of death. Life is not permanent. It is like a passing cloud. As long as there is life in the body, use it for the service of others. Engage yourself

in service till your last breath. Service to man is service to God. Have control over your senses, because loss of sense control engenders demonic qualities in man. Service without sense control is an exercise in futility.

Cultivate noble thoughts

All of you have gathered here without being extended any invitation. It is your love for **Bhagavan** and **Bhagavan**'s love for you that has brought you here. If there is love in your heart, you will never be put to any hardship whatsoever. Your love should be extended to one and all; it should not be limited to your family and friends alone.

Today, we do not have ideal parents. There are no ideal teachers either. We do not have ideal friends and relatives too. How can then we find fault with the youth? First of all, the parents should be good. The teachers should also do their job of teaching in right earnest. Good company is very important. Tell me your company, I shall tell you what you are. As is your company, so you become. How can one be good if one is in the company of bad people always?

Embodiments of Love! You are all virtuous and noble.

Make every effort to enhance this goodness. Make the best use of your stay here. Run away from bad company and bad feelings.

Cultivate noble thoughts and noble qualities. Develop the

Atmic relationship with all, since all are your brothers and sisters.

Lord Krishna said in the **Bhagavad Gita**, **Mamaivamsa**

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Jeevaloke Jeevabhuta Sanathana (the eternal **Atma** in all beings is a part of My Being). The sun is one but it has many reflections.

All that you find in this world is the reflection, reaction, and resound. Do not get carried away by them. Aspire to attain the reality. In order to experience the reality, give up body attachment and try to understand the divinity within.

Help ever, hurt never

Divinity is latent in everyone, but you are not making any effort to realise it because you are deeply engrossed in worldly matters. You are the embodiment of pure, unsullied, true, and eternal **Atma**. Experience this reality. Discharge your duties keeping this truth in view. Help ever, Hurt never. This is the essence of the Vedas and sacred texts such as the Bible, the **Bhagavad Gita**, and the **Quran**. All these holy texts speak of the same fundamental truth.

It is a mistake to entertain differences based on religion.

There is only one religion, the religion of love. There is only one caste, the caste of humanity. There is only one language, the language of the heart. Travel from I to We through the path of service. I will tell you how to go about doing it in due course of time.

There are millions of people in this world, but only you, the fortunate few, have got the golden opportunity of coming here. Make the best use of this opportunity and share this joy with everybody. Serve the whole world. Understand the truth that you are born to serve society. It is not government service.

It is the service of mankind.

Do not lead a selfish life amassing wealth. Do not be satisfied by filling your own belly; understand that there are millions in the world, who are hungry and suffering. Your life will be sanctified only when you help the poor, the sick, and the **Sathya Sai** Speaks, Volume 32 part 2 135 down-trodden. That is true spirituality. Spirituality is a way of life. It is not something separate from life. That should be your way of life. In order to acquire a worldly degree, you need to study various subjects. But in spirituality there is only one subject and that is love. Undertake service activities in a spirit of love.

Being young, you may have a few doubts. I will clarify all of them. Do not give scope for hatred, jealousy, and ostentation. Be a humble devotee and render humble service. That is the true human quality.

18 November 1999

Inauguration, **Sri Sathya Sai** Second World Youth Conference **Sai Kulwant** Hall, **Prasanthi Nilayam**

Santhi (peace) is full of spiritual feeling and wisdom that is the natural accompaniment of bliss.

Genuine **santhi** is won only by control of the senses. Then, it can be called **prasanthi**. The experience of that stage is as a stream of peace.

Baba

13

Importance of mother's grace

More fragrant than the sweet-smelling flowers like the Jasmine and the **Champak**,

Softer than cheese and butter,

More beautiful than the eye of the peacock,

More pleasant than the moonlight

Is the love of the mother.

[Telugu Poem]

Embodiments of Love! This world, with its movable and immovable objects, is nothing but the Cosmic Dance of **Siva** (**Siva Thandava**). This blissful **Siva Thandava** is full of awe and wonder and is beyond human comprehension. The dualities of night and day, pleasure and pain, birth and death are endless. Just as birth and death are natural, so also is the existence of dharma and **adharma** (righteousness and **unrighteousSathya Sai** Speaks, Volume 32 part 2 137

ness). When dharma is on the rise, **adharma** is on the decline, and vice versa. Men and women are responsible for the rise or decline of dharma and **adharma**. Man, unable to realise the divinity within, is under the delusion that divinity is different from him.

Principle of **Siva-Shakti**

Sumathi could even stop the sun from rising to save the life of her husband. **Savitri** could bring her dead husband back to life. Wherefrom did they derive their strength? It was the power of their devotion and chastity. When man worships Divinity

with devotion and earnestness, the divine qualities

sathyam, sivam, sundaram (truth, goodness, beauty) manifest in him. This resplendently shining divine power is latent in man. When **Kamsa** tried to kill his own sister **Devaki**, her husband **Vasudeva** came to her rescue. It was possible because of his innate divine powers. You need not make any special efforts to acquire divine powers. They are immanent in you. They will manifest only when you contemplate on God, forgetting yourself.

Man, forgetting his own divine nature, thinks that God is separate from him and undertakes various spiritual practices to attain Him. People adore Him by different names such as **Rama**, Krishna, Jesus, and Allah. But there is only one fundamental power, which is the very form of **Siva-Shakti**. This principle of **Siva-Shakti** is all-pervasive. This world has a very significant name, **Bhavan-Sankara**. **Bhavani** means **sraddha** (steadfast devotion) and **sankara** means **viswas** (faith). It is to say that the world is based on the twin principles of **sraddha** and **viswas**. **Bhavani** and **Sankara** are inseparable, interdependent, and all-pervasive. So, the whole world is the form of **ardhanareswara** (androgynous). It is on this basis that the **Sathya Sai** Speaks, Volume 32 part 2 138

terms **Srimati** and **Sri** are used to address women and men, respectively.

Srimati denotes **Bhavani** and **Sri** symbolises **Sankara**.

Whatever may be the name and form you worship, you need to have steadfast devotion and faith. Without these two, you cannot achieve anything in life. **Sraddhavan labhate jnanam** (only the one with steadfast devotion attains wisdom). It is only through faith that one can realise the divinity within. Divinity in man is the combination of **Bhavani** and **Sankara**. God is the witness to all that you do

The whole world is a combination of **ichcha shakti** (will power), **kriya shakti** (power of action), and jnana **shakti** (power of wisdom). **Ichcha shakti** is related to the mind, **kriya shakti** to the body, and jnana **shakti** to the **Atma**. That is why it is said that you are not one person, but three: the one you think you are (physical body), the one others think you are (mental body), and the one you really are (principle of the **Atma**). You are essentially divine, but you are unable to understand this.

The Vedas declare: **Sarvata pani padam tat sarvathokshi siromukham**,

sarvata srutimalloke sarvamavritva thishthathi

(with His hands, feet, eyes, head, mouth, and ears pervading everything, God permeates the entire universe). God is the witness to all that you do. You may hoodwink anybody, but not God because He is always in you and with you.

Without the grace of **Bhavani-Sankara**, all your efforts will be futile. Names and forms are not important because they are subject to change. Body is like a water bubble, mind is like a mad monkey. You cannot rely on them. But there is something within, which is true and eternal. That is divinity. In order to

manifest this latent divinity, you need to develop devotion, which in turn strengthens your faith. Tree becomes bigger and **Sathya Sai** Speaks, Volume 32 part 2 139 stronger as the roots go deeper. Likewise, faith becomes stronger as the devotion increases. No name and no form can ever help you if **viswas** (faith) and **sraddha** (steadfast devotion) are lacking in you.

There is infinite divine power latent in everybody. If you can manifest it, you can even stop the sun from rising, as **Sumathi** did, and you can even bring the dead back to life, as **Savitri** could do. When you manifest divine power, you become God.

God will give you whatever you deserve

The **Atma** is all-pervasive. In order to experience the **Atma**, you need to have steadfast devotion and faith. Today people pray, **Loka samastha sukhino bhavantu** (may all the people of the world be happy)! It is possible only when **sraddha** and **viswas** are fostered.

Joys and sorrows are like passing clouds. They come and go. It is only the morality that comes and grows. So, develop morality. Do not aspire for wealth, position, and power. God will give you whatever you deserve. Develop love for God. That is the highest **sadhana** (spiritual practice).

Today, people undertake various spiritual practices to attain God. But all these confer only mental satisfaction. Sage **Narada** propagated the nine paths of devotion: **sravanam** (listening), **kirtanam** (singing), **Vishnusmaranam** (contemplating on God), **Padasevanam** (serving His Lotus Feet), **vandanam** (salutation), **archanam** (worship), **dasyam** (servitude), **sneham** (friendship), and **Atmanivedanam** (self-surrender). These practices cannot confer everlasting joy. Have unflinching faith that the universe is the very form of God (**Viswam Vishnuswarupam**). Vishnu is the cause and the **Viswam** is the effect. These two are inseparable.

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The Vedas declare: **Acharam Charamevacha** (though immobile, He is apparently mobile). Here is an illustration. In the dream state, you may visit various places and experience happiness or sorrow, but in reality your body remains steady on the bed immobile.

So, all that you see and experience in this world is but a dream. Only the **Atma** is true and eternal. The **Atma** is **sthiram** (permanent) and the world is **charam** (changing). Human life is the union of **sthiram** and **charam**.

Ianthunam naraianma durlabham (human birth is the rarest among all beings). All beings are not fortunate to get human birth. All human beings do not experience Divinity. Some people undertake spiritual practices like idol worship to attain Divinity. Gradually one should turn one's vision inward and experience the oneness of the **Atma**.

Experience the endless bliss of the **Atma**

It is not all that important how much you love God; what is

more important is how much God loves you. God is the embodiment of Sat Chit **Ananda**. Sat means that which is eternal.

Chit is total awareness. When water and sugar are mixed with each other, you get syrup. Likewise, the combination of Sat and Chit results in **Ananda** (bliss) The **Ananda** that you experience out of worldly pleasures is momentary.

You will attain true and everlasting bliss, only when you turn your vision inward and experience the **Atma**. It has no form, but is full of bliss.

Embodiments of Love! You should experience the endless bliss of the **Atma**.

At the time of birth, man does not have

Any garland of precious jewels around his neck,

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But definitely he has a heavy garland

A garland made up of the consequences of

Past deeds, be they good or bad.

[Telugu **Poe**]

Adore the mother as God

The Vedas declare: **Mathru Devo bhava, pithru Devo**

bhava (revere the mother and father as God). Once **Ashok**

Singhal, General Secretary of **Vishwa Hindu Parishad**, came to

Me with the plea, Kindly let us know the birthplace of **Rama**

so that we can construct a temple there.

I replied, The true birthplace of **Rama** is the womb of **Kausalya**. Mother's womb is the birthplace of one and all, be it a commoner or the Avatar Himself. Therefore, adore the mother as God. Uphold her name and respect her.

Today is 19 November. It is celebrated as Ladies Day to remind you of the importance of the mother. You should conduct yourself according to the wishes of your mother. Do not disobey her. **Chaitanya**, the great devotee of Lord Krishna, married **Lakshmi** on the insistence of his mother, though he was not in favour of marriage. But as fate would have it, **Lakshmi** passed away soon after the marriage.

His mother, **Sachidevi**, felt very sad for having got him married against his wishes. **Chaitanya** told her, This is what happens when one goes against the dictates of one's conscience. So, if you feel what you are doing is correct, then try to convince your mother, but never hurt her feelings.

You may be under the mistaken notion that women are weak in body and mind. But, in fact, they are stronger than men.

In the epic **Mahabharata**, there is a story of a queen, **Pramila**, who wanted to marry Arjuna. But Arjuna was reluctant to

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marry her. **Pramila** sent her commander-in-chief **Malayavathi**

to capture Arjuna. **Malayavathi** waged a fierce battle against

Arjuna, ultimately captured him, and brought him to the presence

of **Pramila**. She requested him to marry her, but Arjuna

refused to marry even if it were to cost his life. **Pramila** was a

great devotee of Lord Krishna, and so was Arjuna. Both of

them prayed fervently.

Krishna, being the director of the cosmic drama, had his own master plan. He appeared there, called **Pramila** and Arjuna to his side, brought their hands together, chanted the **mantras**, and **solemnised** their marriage.

God can do anything and everything

God can do anything and everything. He can transform earth into sky and sky into earth. But man lacks devotion and faith in God. He has faith in worldly matters, not in spirituality. There is nothing superior to bhakti (devotion). In the word bhakti, the letter **bha** stands for lustre and luminosity, and **kti** denotes that which attracts. From bhakti, you get **shakti** (power) for the body, mind, and spirit. Through this bhakti and **shakti**, you get immersed in **rakti** (attachment) toward God and develop **virakti** (detachment) from the world. Then God confers on you **bhukti** (food) and also **mukti** (liberation). Thus, man has to travel from bhakti to **mukti**.

As I told you yesterday, human life is a journey from I to

We. In order to go to **Tirupati**, **Varanasi**, **Gaya**, and **Prayag**, you may have to take great pains and travel long distances. But the journey from I to We is very short in the sense that you have to detach yourself from the body and develop attachment towards the Self. For this, mother's grace is very essential.

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God comes whenever the need arises

When **Abhimanyu** was in the womb of his mother **Subhadra**, Arjuna used to tell her many stories. One day, Arjuna was explaining to her the intricacies and nuances involved in entering **Padmavyuha** (a military formation in the shape of a lotus). Before he could explain to her how to come out of the **Padmavyuha**, Lord Krishna, the supreme director of the cosmic drama, entered the scene. God comes whenever the need arises and plays His role appropriately.

Krishna asked Arjuna, What a mistake you are committing!

It is not **Subhadra**, but it is the child in her womb who has been listening to you all the while. Where is the necessity for you to teach the child about **Padmavyuha**? He took Arjuna away with him.

Later on, in the **Kurukshetra** war, **Abhimanyu** lost his life in **Padmavyuha**, since he did not know how to come out of it. Why did Krishna do this? It is because **Abhimanyu** had to attain **Veera Swarga** (heaven of the heroes). In fact, when the **Kauravas** challenged **Abhimanyu** to enter **Padmavyuha**, he came to his mother **Subhadra** and sought her permission and blessings. **Subhadra** tried her best to dissuade him from going to the battlefield. She said, My dear son, it is not an ordinary task to enter **Padmavyuha** and come out of it. Moreover, your wife is in the family way, and your uncle Krishna and father Arjuna are not here. So, give up the idea of going to the battlefield. But **Abhimanyu** did not pay heed to her advice. He said Mother, I am a **kshatriya** (warrior) by birth. There is no greater insult for a **kshatriya** than to shy away from the challenge

posed by the enemies. In fact, you should encourage me and enthuse me to fight and annihilate the enemies. It is not **Sathya Sai** Speaks, Volume 32 part 2 144

proper on your part to discourage me from going to the war.

Abhimanyu knew what he was doing was correct, but he did not understand his mother's love. He lost his life because he went to the battlefield against the wishes of his mother.

Divine Grace and human effort

There is nothing greater than mother's love. Mother's words are always sweet. At times she may use harsh words, but they are meant only to correct you, not to hurt you. There may be a wicked son, but there can never be a wicked mother in this world. Ladies Day is celebrated only to make you understand the value of mother's love and her concern for you.

Among the mother, the father, the teacher and God, the mother is given the topmost priority.

Modern youth do not care for the mother. They think they are highly educated and that the mother does not know anything. It is a great mistake to think so. Never look down upon the mother. Even the mother should not compel her children to accede to her wishes. Through love and sincerity she should put the children on the proper path. She should aspire that her children be good, they need not be great.

Rama was good, whereas **Ravana** was great. **Rama** put into practice whatever he had studied and thus earned a good name. But **Ravana** was immersed in ignorance, because he did not practice all that he had studied. As a result, he did not earn a good name. Man needs to have fear of sin and love for God to earn a good name. Since man lacks fear of sin and love for God, humanness is on the decline. This is the cause of restlessness in the world today.

Embodiments of Love! God is **Ganapala** and **Ganapriya** (one who is attracted by singing). Poems and prayers do not attract God as much as songs sung with devotion do. All of

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you have listened to the melodious singing of **M.S. Subbulakshmi**.

She has earned the title **Gana Kokila**. I have also seen her play the role of **Meera**, when she was very young.

Many **artists** have earned name and fame in dance. **Uday Shankar** was such a great dancer that one could hardly see his two feet on the ground while he danced. His wife, daughter-in-law, and other disciples have come here and will be staging a dance programme tomorrow.

These fine arts cannot be mastered by practice alone; Divine grace is also very essential. Negative and positive both are essential for the current to flow. Likewise, human effort and Divine grace should come together before success is achieved.

Never give scope for anger and ego

Students! Young men and women! God responds according to your feelings. So, do not entertain negative thoughts. Only a peacock comes out of peahen's egg, even if it were to be hatched by a hen. A diamond does not lose its value or brilliance

even if it falls into dung. Likewise, good people will always earn a good name wherever they are. Ego, hatred, and anger are the worst enemies of man. You may show a little anger to somebody in order to put him on the right path, but never hate anybody. Never give scope for anger and ego. I am showing you by My example all that I preach. Some people feel that Swami does not talk to them because Swami hates them or is angry with them. It is nothing but their imagination and guilty conscience. I do not hate anyone. In order to put you on the right path, sometimes I may pretend to be angry with you. But in reality, I have no anger or hatred toward anybody. Some people do grama seva (service in the villages) with the expectation that I should fulfil their desires. Is that enough

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to please Me? Give up all desires and cleanse your heart. Then I will grant you all that you require without your asking for it. How can you expect positive results without giving up negative thoughts? Fill your heart with positive thoughts. Fill it with love. Then all your thoughts, words, and deeds will be suffused with love.

All are the children of viswa matha

Embodiments of Love! Never forget the love of your mother, and under all circumstances make her happy. I am pleased with you only when you make your mother happy. As **Uma Bharati** pointed out, make efforts to understand the oneness of all. If you think that you are separate from others, then there will be scope for hatred. Realise that you and I are one. Bodies may be different, but you are bound by the same love principle.

Just as your mother loves you, you should love everybody. All are the children of Viswa Matha (universal mother). All are brothers and sisters. You should not have any differences whatsoever. The sun is one and the same for all the worlds. Just as the sun is reflected in a water tank, in a river, in an ocean, likewise the same Divinity is reflected in the hearts of one and all.

Ekam sath viprah bahudha vadanti (truth is one, but scholars refer to it by different names). It is not correct to say that you like only **Rama** or Krishna or **Siva** or **Sai** Baba. There is only one God, and He is omnipresent. Do not hate other religions. A Hindu should become a better Hindu, a Christian a better Christian, and a Muslim a better Muslim. The one without love can be called neither Muslim nor Hindu nor Christian nor **Sikh**. In fact, he is verily a demon on this earth. Only those without love give scope to differences based on religion. You

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will find the unity of all religions only when you fill your heart with love.

The culture of **Bharat** (India) has given utmost importance to the mother. One refers to one's country as motherland, not fatherland. Lord **Rama** declared: Janani janma bhoomishcha swargadapi gareeyasi (mother and the motherland are greater

than even heaven). Country is the mother and the culture is the father. Never forget your country and its culture. Since ancient times, the culture of **Bharat** has been propagating the message of peace and love with the prayer, **Loka samastha sukhino bhavantu** (May all the people of the world be happy)! You have to uphold this sacred culture.

You may worship God in any name and form you like, but understand the truth that God is One and One only.

19 November 1999

Sai Kulwant Hall, **Prasanthi Nilayam**

14

Seek God within

There is no teacher greater than the Conscience.

There is no preceptor greater than time.

The world verily is the greatest text.

God is the only true friend.

[Telugu Poem]

Young men and women, future citizens of the world! The future of the world, good or bad, depends on your conduct. The country will be safe, secure, peaceful, and prosperous only when your conduct is good. What the world needs today is not affluence and material comforts but men and women of noble character. The country is bound to disintegrate if the behavior of the young men and women is not on the right lines.

A true human being is one who adheres to sathya (truth), dharma (righteousness) and thyaga (sacrifice). Truth is neethi (morality), righteousness is reethi (procedure), and sacrifice is

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khyathi (fame). All these three constitute manava jathi (human race). Human race has originated from Truth.

The entire creation has originated from Truth and ultimately merges in Truth.

There is no place where truth does not exist.

Recognize this pure and unsullied truth.

[Telugu Poem]

To uphold morality, adhere to truth

It is based on this that the ancient sages and seers said

Sathyam bruyath, priyam bruyath, na bruyath sathyamapriyam (Speak truth, speak pleasingly, do not speak truth that is unpalatable).

Sathyam bruyath refers to moral value. Manava jathi (human race) cannot survive without neethi (morality).

Today the whole world is engulfed in troubles and turmoil on account of injustice, falsehood, and unrighteousness. Only young men and women are capable of restoring the declining human values. Only when man upholds morality can there be equality, fraternity, and freedom in society.

To uphold morality, one should adhere to truth. That is why it is said, sathyam bruyath. This is the primary duty of man. The second one, priyam bruyath (speak pleasingly) refers to dharmic value. It is based on this that the **Bhagavad Gita** says, Anudvegakaram vakyam sathyam priya hitham cha yath

(speak truth in a pleasing and wholesome manner. Your speech should not excite others impulses and emotions).

The third one, na bruyath sathyamapriyam (do not speak truth that is unpalatable) refers to spiritual value. One has to adhere to these principles to progress on the spiritual path. Embodiments of Love!

The Himachala (the Himalayan mountains) forms the Sathya Sai Speaks, Volume 32 part 2 150

boundary for India on the northern part. What is the inner meaning of Himachala? Hima means ice, which stands for purity and peace. Achala means that which is steady. So, himachala signifies purity, peace, and steadiness. The perennial rivers Ganga, Yamuna, and Saraswathi symbolise the continuous blood circulation in the human body.

Be proud to be a Bharatiya

The great epics of this land, the Ramayana, the Mahabharata, and the Bhagavata, bring out the quintessence of human nature. One can be called a Bharatiya (Indian) in the true sense of the term only when one puts into practice the ideals that Bharat stands for.

In the word Bharat, bha refers to bhava (feeling), ra refers to raga (tune), and ta connotes tala (rhythm). Bharatiyas are those who worship God, harmonising the three: bhava, raga, and tala. Bha also stands for effulgence. So, Bharatiyas are those who are in pursuit of divine effulgence.

Take pride in the fact that you are a Bharatiya. There is no greater qualification than this. Bharat is the country that propagates spiritual knowledge to the rest of the world and wishes the welfare of the entire world Loka samastha sukhino bhavantu (may the whole world be happy)!

You are all one, irrespective of the countries you belong to. Bulbs may vary, but the current is the same. Likewise, countries, bodies, and feelings may vary, but the principle of Atma is one and the same in all. Therefore, give up all differences based on caste, religion, and nationality and spread the message of unity. Nations are many, but earth is one. Jewels are many, but gold is one. Stars are many, but sky is one. Cows are many, but milk is one. Bodies are many, but breath is one. You can experience bliss only when you render service keeping in Sathya Sai Speaks, Volume 32 part 2 151

mind the unity of all beings. You are born in love, brought up in love, and merge in love. The five elements (pancha bhutas) are the embodiment of selflessness. The sun sustains the creation by giving light and life. Trees accept poisonous carbon dioxide and give back life-supporting oxygen. Mother earth teaches a lesson in patience and sacrifice. All these elements help mankind without any expectation of reward. There is no greater example of selfless love than nature. It is a shame that man, having been born and brought up in nature, does not imbibe the ideals demonstrated

by nature and leads a life of selfishness and selfinterest.

Youth should resolve to eliminate selfishness and selfinterest with no traces whatsoever.

One who is not a sevaka cannot become a nayaka. Jesus declared, All are one my dear son, be alike to everyone. All are born of the same mother earth, breathe in the same air and drink the same water. In such a case, why should there be differences at all? Eschew all differences and live in unity. Recognize the unity in diversity and act accordingly. You may go to villages, serve the needy and undertake various rural development programs. By doing so, you are not doing any great service. In fact, all this is your duty. You are born to serve. So, spend your life in serving others. Do not crave power and position.

One who is not a sevaka (humble worker) cannot become a nayaka (leader). In fact, a true sevaka alone is a true nayaka. People are under the mistaken notion that japa, tapa and dhyana (soft repetition of the name, penance, meditation) constitute spiritual practice. They do meditation without knowing what it is! They feel that they are meditating on God not knowing who God really is! They chant Rama, Krishna, Jesus, Sathya Sai Speaks, Volume 32 part 2 152

Allah, and Zoroaster as Gods and meditate on them not realizing the fact that all are embodiments of God. They mistake concentration for meditation. Concentration is associated with the senses, whereas meditation is beyond senses.

Meditation should not be confined to a particular time and place. It is a way of life. Whatever is done with the spirit of love is meditation. Sitting in meditation for hours together without expressing love for fellow beings is no meditation at all. True spiritual practice lies in joining hands with rest of the community and working for the progress of society as a whole. Heart bereft of love is like a barren land

Love is God, live in love. Heart bereft of love is like a barren land. All activities should be suffused with love. Just as it is impossible for a newborn babe to attend degree classes, so also it is not possible to attain the supreme state of love instantly. One has to gradually progress by undertaking spiritual practices. It is imperative to undertake these practices pravritti until one turns one's vision inward nivritti. Perform all activities with a spiritual outlook.

There is no greater spiritual practice than adhering to the principles of truth and love. Truth and love are synonyms for God. Without these two, there is no point in undertaking spiritual practices.

Young men and women! Consider love and sacrifice as your very life breath. Control your senses. Sense control is essential for the success of any spiritual practice. Humanity can rise to Divinity through sense control. Anger is the quality of a dog. Monkey is known for its wavering nature. When you are angry, remind yourself, I am not a dog, I am a man. Similarly, when your mind wavers, tell yourself repeatedly, I am not a monkey, I am a man.

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Sathya, dharma, santhi, prema, and ahimsa are the true human values. These values are the five life principles of man prana, apana, vyana, udana, and samana. Losing any one of these values amounts to losing life itself. Each value cannot exist without the other. Today man has become a living corpse since he has lost all these values. Develop faith in these values, uphold them, and experience the bliss derived therefrom.

Where there is faith, there is love,

Where there is love, there is peace,

Where there is peace, there is truth,

Where there is truth, there is God,

Where there is God, there is bliss.

Today, every man aspires to be blissful. For that, faith is essential. Bliss cannot be attained easily. Bliss is Brahman, which is steady, pure, eternal, and beyond dualities. Man cannot attain this supreme bliss without giving up the evil qualities. Heart is the altar of God. Do not pollute it with evil thoughts and feelings.

Do not lead a life of selfishness

Self effort is very essential to achieve success in any human endeavor. Even small activities like picking up a flower or plucking a fruit from a tree requires the cooperation and effort of various limbs of the body eyes, hands, legs, etc. Sareera madhyam khalu dharma sadhanam, body is gifted to undertake righteous actions and set an ideal to society, not for sleeping, eating, drinking, and making merry. God has gifted man with all the powers, but man is unable to realize his innate potential. Whenever you take up any activity, keep in mind the welfare of others too. Do not lead a life of selfishness. Think in terms of collective benefit, not individual benefit alone. Often,

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spiritual practices like japa and dhyaana are done with a selfish motive. Instead, it is better to chant the Lord's name and serve society. This will confer benefit on the individual and society at large. This constitutes real sadhana. Whomsoever you serve, serve with a feeling that you are serving God.

The sight of a dead body, a sick person, an old decrepit person, was enough for Buddha to get transformed and attain Nirvana (liberation) because his heart was filled with compassion. Though you come across innumerable dead bodies, old persons, and sick individuals, it is a pity there is no transformation in you whatsoever. Unfortunately, your heart has become as hard as a stone indifferent to the sufferings of others.

To attain Nirvana, identify yourself with others and make efforts to alleviate their suffering.

Bend the body, mend the senses, end the mind

As the Vice Chancellor mentioned in his speech: Bend the body, mend the senses, end the mind. Mind will be nonexistent when the senses are controlled. Mind can be annihilated when noble thoughts are entertained. Today the world is in disarray because the thoughts of man are going astray.

O man, enquire, what great happiness

You have acquired by forgetting God and

Spending all your education and energy

Limitlessly in eking out a livelihood

Right from dawn to dusk.

[Telugu Poem]

Whatever you do is God's work. For example, the process of inhaling and exhaling is in itself a spiritual practice. The process of inhaling is associated with the sound So (that); and exhaling, with the sound Ham (I). Soham means I am that

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(God). So symbolizes Divinity, and aham signifies ahamkara (ego). So, Soham drives home the lesson that you should take in only phala, that which is good, and eject mala, that which is filthy.

This process of inhaling and exhaling repeats itself 21,600 times a day. It means your inner voice is reminding you 21,600 times a day that you are God. Unfortunately, you are not receptive to this message. It is to understand this reality God has gifted you with this body. Do not limit God to your shrine.

God is your life breath.

Establish direct contact with God

Just as hands, eyes, ears, nose, etc. are limbs of the body, likewise, human beings are limbs of society. Society is a limb of nature, and nature is a limb of God. Therefore, you can infer that there is an intimate relationship between individual and God.

When inanimate objects like telephones are connected, should there not be a connection between human being and God? The former relationship is artificial in nature, whereas the latter is heart to heart.

There are two types of telephone calls: one, which can be answered by anybody (number call), and the other, which needs to be answered by a specific person (Particular person - PP call) for whom the call is intended. Similarly, your contacts should be directly with God, like the personal call, and not with all and sundry like the number call. If you have the sincere feeling that you want God, then God Himself will come and talk to you. You cannot expect God to respond when you make a number call. Number call corresponds to negative thoughts. So, give up negative thoughts and develop positive feelings.

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Body, mind, senses, and intellect are all negative in nature.

Only the conscience is positive. Just as the mike is useless without the current, so also are the body, mind, senses, and intellect without the conscience.

The conscience that exists in everyone is one and the same, just as the current that flows through different bulbs is the same. All are one, be alike to everyone. So, do not hate, harm, or criticize anybody. He is a noble one who conducts himself without hurting others and himself not being troubled in the

process. True spiritual sadhana (spiritual exercise) lies in considering

every work as God's work, not in doing japa or dhyana.

You may hoodwink anyone, but not God. God is all-pervasive. It is based on this that the Veda declares, Sarvatah Pani Padam Tat Sarvathokshi Siromukham, Sarvatah Srutimalloke Sarvamavritya Thishtathi (with His hands, feet, eyes, head, mouth, and ears pervading everything, God permeates the entire universe). You may hoodwink anyone, but not God. He is always watching you. He is the eternal witness. He is present in you, just as the power of vision resides in your eye. Not even a blade of grass can move without His Will.

It is foolishness to get carried away by the sense of doership. So, do not feel proud of your achievements. Develop the sacred feeling that God is the doer and the enjoyer too. Consider everything as God's Will. Whatever happens to you, be it profit or loss, pain or pleasure, have the resolute faith that it is good for you. When a person suffering from malaria consults a doctor, he will be given the bitter quinine medicine. Unless he takes the bitter medicine, he cannot be cured of the fever. Likewise, have the firm conviction that difficulties and Sathya Sai Speaks, Volume 32 part 2 157

suffering are the ways and means by which God purifies you. There is a reason behind whatever God does. Without understanding the principle of cause and effect, people blame God for their suffering. Understand the truth that you yourself are responsible for the pain or pleasure that befalls you. Do not feel sad if someone were to criticize you, because criticizing others amounts to criticizing oneself, since the same Atma exists in all. Identify yourself with the Atma, not the body, which is like a water bubble. If someone were to beat you, do not retaliate. The same principle of Atma exists in both. God is the one who beats and also the one who gets beaten. The entire creation is a mono-action play of God. So, do not hate anybody. Love all.

All that I say is for your own good and to make you aware of Divinity. All My teachings and actions carry a profound inner meaning. Our college students have white dress as their uniform. What is its inner significance? White color symbolizes purity. Similarly, when you see someone in ochre robes, it reminds you of renunciation. This is to convey the message that you should be pure and free from all attachments. Only then you can attain the Divine.

Desires are the luggage in the journey of life

As youngsters, you have too many desires, which cause physical as well as mental strain. Desires are the luggage in the journey of life. Less luggage more comfort makes travel a pleasure. Your destination is the abode of supreme peace, i.e. liberation. Why do you trouble yourself with 'heavy luggage,' when you are going to the abode of supreme peace?

Be satisfied with the minimum requirement of food, clothing and shelter. Bhikshanam deharakshartham vasathram sheetha nivaranam (food is meant to sustain your body and Sathya Sai Speaks, Volume 32 part 2 158 clothing to protect you from cold). The modern youth are fascinated by fashion dresses and cloth themselves gaudily. Youngsters, especially women, should not indulge in dressing fads. The dress you wear should be good and sober. Do not imitate the cinema culture. Imitation is animal nature and creation is Divine.

True yoga lies in unifying your love with the Divine. Control of desires leads to sense control, which in turn leads to Divinity. Sage Patanjali said, Yogaha chitta vritti nirodaha, controlling the vagaries of the mind is yoga and allowing the senses to have their own way is roga (disease). Today's man has become a rogi (diseased one) because of lack of sense control. One should become a yogi, not a rogi. Yoga is attained not by bhoga (worldly pleasures), but by thyaga (sacrifice). Once you attain yoga, you will never be afflicted with roga. Yoga does not mean leading the life of a recluse in a forest. Some people mistake physical exercises like sitting cross-legged, standing on one leg etc., for yoga. True yoga lies in unifying your love with the Divine. God does not want anything from you. He never insists on your doing meditation or yoga. He only wants you to fill your hearts with principles of love and sacrifice. If you obey His commands with sincerity and devotion, He will take care of all your needs without your asking. The lives of Sabari and the bird Jatayu bear ample testimony to this truth.

Q mind, do not ask for anything.

Ask, and it shall be delayed.

Do not ask, and it shall be granted soon.

Did He not shower His grace on Sabari, who never asked?

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Did He not perform the last rites of Jatayu and grant him liberation, without his asking?

So you do not need to ask God for anything. If you have purity of heart, He will Himself take care of you, just like a mother who attends to the needs of the child without its asking. Be like a child, and the Divine Mother will take care of you. That is total surrender. Leave everything to the Will of the Mother. Do not ask for petty things lest you should lose Her proximity. The one who asks for food will be directed to the kitchen, but the mother will feed the child herself who cannot ask. Only those with ego and those immersed in worldly life ask. But the one, who surrenders himself to the Will of the Divine Mother like a child, will lead a peaceful life.

Whatever you do, do it as an offering to God

You would have observed a dancer making rapid movements with her hands and legs while dancing but attention is always focused on the rhythm. Likewise, your mind should

always be fixed on God while discharging your duties. You might have heard the story of Rani Jhansi Lakshmbhai. She had a small child. When she was left with no other choice but to go to the battlefield, she tied the child to her back, took a sword, and waged a fierce battle with her enemies, riding on horseback. But all the while, what was uppermost in her mind was the well being of her child. Similarly, you must necessarily discharge your worldly duties, but at the same time your mind should always be focused on God. This is the meaning of the maxim, Hands in the society, head in the forest. You do not need to undertake any specific spiritual sadhana. Whatever you do, do it as an offering to God.

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Do not waste food, money, time, and energy

In order to have sacred thoughts, give up vices like consumption of non-vegetarian food, smoking, and drinking intoxicants.

Do not waste food, money, time, and energy. Eat as much as you can, but do not waste, because millions are suffering for want of food.

You all know what a miserable condition that the people of Orissa are in after a severe cyclone devastated the state! In some places, people are scrambling even for a morsel of food. You may not know the value of food, but they know it very well. So do not waste food. Food is God.

Similarly, do not waste money. Some students waste a lot of money eating in hotels, in playing cards and gambling. Misuse of money is evil. Do your work yourself Do not depend on others. Whenever you find time, wash your clothes yourself. Why do you give your clothes to a washer man when you can wash them yourself? You have no right to waste your father's money.

Time is God. That is why God is extolled as Kalaya Namaha, Kala Kalaya Namaha, Kala Darpa Damanaya Namaha, Kalatheethaya Namaha, etc. Time wasted is life wasted. Do not waste time in the pursuit of worldly pleasures. Instead taste Divinity by chanting His name.

Do not waste energy! Energy is God. Today, students are wasting a lot of energy through unsacred vision, bad thoughts, bad hearing, and excessive talk. Our body can be compared to a radio. When the radio is turned on continuously, the cells get discharged quickly. Likewise, if you indulge in excessive talk, you will be losing a lot of energy. That is why the ancient sages and seers used to observe silence. So, conserve energy by observing silence at least one day in a week. I often tell the Sathya Sai Speaks, Volume 32 part 2 161 students, talk less and work more. Only then the latent energy develops. This was the sole aim of sages and seers in undertaking various spiritual practices. Once the latent energy develops, your memory power as well as the power of concentration will increase.

Some students are not able to perform well in examinations because they are not able to concentrate even for a moment.

They are constantly engaged in listening to radio news, cricket commentary, etc. with the textbook in their hand! With such distractions, how can they concentrate and retain their memory? In olden days education was imparted to students in the gurukulas. Students had to rely entirely on their memory power and concentration to acquire knowledge, since there were no papers, pens, pencils, etc. to jot down what the teachers would teach. Their learning consisted of merely listening to the teachers, yet they could acquire high education. Though the modern students have access to papers, pens, etc., they fail to excel in studies because they lack concentration and memory power.

You are not a computer; you are a composer

Young men and women! You become divine once you safeguard your physical, mental, and spiritual powers. Let your body be engaged in good actions, mind entertain noble thoughts, and intellect merge in the Divine. Body, mind, and intellect are merely instruments. Understand the principle that makes instruments function.

The modern system of education has become computeroriented. There is craze for computers everywhere. You are not a computer. You are a composer. After all, what does the computer do? It does whatever you program it to do. It cannot function on its own accord. God-gifted brain is the real comSathya Sai Speaks, Volume 32 part 2 162

puter. Make proper use of it. Unfortunately, modern man depends excessively on the machine to the exclusion of the Godgifted brain. The situation has deteriorated to such an extent that people depend on calculators even for simple arithmetic calculations.

You should be self-reliant. Receive help from God only, none else. His work is only to help others. Emulate Him. Help ever, hurt never. Sage Vyasa said, Paropakarah punyaya papaya parapeedanam (helping others is merit, harming others is sin). This is the essence of all sacred texts.

Do not give scope for misunderstandings and quarrels amongst yourselves. Unity is the greatest strength. Therefore, work in unison. Where there is unity, there is purity. Where there is purity, there is Divinity.

If you have purity of heart, God will certainly fulfil your wishes. For example, if you are in need of a pen, pray to God earnestly. Pen will definitely appear in your pocket. There is nothing that you cannot accomplish with purity of heart. It is impossible to understand God. When you are unable to know your true Self, how can you know God? The other day, Uma Bharati mentioned that people come here to know God. It is a misconception. You do not need to come here to know God. First try to know yourself. None can ever comprehend Me. Ashram education inculcates all noble values in man. Character is of paramount importance for the spiritual growth of an individual. Sage Kanva established a gurukula in order to impart teachings to the inmates of the ashram. Sakuntala was one such inmate, who grew up under the loving

care of sage Kanva. One day, king Dushyantha happened to visit Kanva's ashram. There he met Sakuntala and married her. Bharata was born to the couple. Having been born and brought up in a palace, King Dushyantha was inclined toward worldly pleasures. On the other hand, his son Bharata, who was born and brought up in Kanva Ashram, was a repository of moral, spiritual, and ethical values. Ashram education inculcates all noble values in man.

Bharata became a paragon of all virtues because he received ideal education right from his childhood. On the other hand, Dushyantha had worldly and material wealth. He was a mighty emperor. What was the use of all that he possessed when he lacked character? This clearly demonstrates the difference between urban education and ashram education. Urban education is associated with shrama (hardship), whereas ashram education is without any shrama (a-shrama).

Your character depends on environment around you. There is nothing wrong in enrolling as students of colleges in towns, provided one keeps in mind the purpose of education. One should not develop unnecessary contacts and get distracted from the designated path. Your character depends on the environment around you. In olden times, people felt:

If wealth is lost, nothing is lost,

If health is lost, something is lost,

If character is lost, everything is lost

On the contrary, modern youth feels that if wealth is lost, everything is lost and if character is lost, nothing is lost.

I think I am troubling you by talking too much. I can speak to you for any length of time, but I never indulge in unnecessary talk. Remember that you are the future torchbearers of Sri

Sathya Sai Organizations. The elders of the organization today may be aged and have their own constraints. Youth have to take the initiative to lead the organization from the front. Each Sathya Sai Speaks, Volume 32 part 2 164

state organization should have its own youth leader to take up major responsibilities. Ensure that you keep yourself distant from politics. Work for the welfare and progress of society.

That is the greatest sadhana.

There is only one Guru, and He is God

Let your behavior be exemplary wherever you are. As long as you are in Prasanthi Nilayam, you lead a disciplined life. Continue to do the same even after you leave the place. Be always immersed in the Divine, not in deep wine. Only those who are immersed in the Divine are dear to Me and are My dear friends. If you want to be dear friends of Swami, conduct yourself in the divine manner. In such a case, you do not need to come here; I will come to you wherever you are. I will come there, wherever you stay. I am with you, in you, around you and behind you. I am not separate from you. I and you are one.

Vahe Guru means there is only one guru and He is God.

He is the goal. Do not go hither and thither from one guru to

another. Under all circumstances, hold on to God steadfastly. Guru Brahma Guru Vishnu Guru Devo Maheswarah ... God is your true Guru. You can call Him by any name.

In the word Guru, gu stands for Gunatheetha (attributeless) and ru for Ruparahita (formless). So Guru is formless and beyond attributes. So, God is your true Guru.

Having come here spending lot of money and energy, put into practice whatever you have learnt here. Once you return to your places, share the experiences and joy with your fellow youth. Only then will the purpose of attending the conference be served. Serve your fellow beings and sanctify your lives.

Neither by penance nor by pilgrimages

Nor by going through sacred texts

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Can one cross the ocean of Samsara.

Only through service can one redeem oneself.

[Sanskrit sloka]

Serve, without any expectation of reward. That is nishkama yoga. No benefit accrues to you if you expect reward for the service rendered in various villages. Do not boast that you have served in many villages. Work silently; definitely, God will shower His grace on you. I am very happy that you bore many inconveniences here with love and patience after having traveled long distances. You might not have had the food of your choice here. Never mind, what is important is good head, which will lead to God. You should eat to live, not live to eat. Embodiments of love! Hoping that you will lead a happy and ideal life, I bless you all and bring My Discourse to a close.

21 November 1999

Prasanthi Nilayam

There may be gold, silver, copper, iron filings, diamonds, rubies, silks, and other things of value spread out on a flat surface. But a magnet pays no attention to all the riches; it selects only the iron filings. It is the same with devotees. God does not select on the basis of wealth. He looks to the purity of the heart.

Baba

15

True education liberates

One may master all forms of knowledge,

One may vanquish one's adversaries in debate,

One may fight with valor and courage in the battlefield,

One may be an emperor reigning over vast kingdoms,

One may offer cows and gold as acts of charity,

One may count the countless stars in the sky,

One may tell the names of innumerable living creatures on the earth,

One may be an expert in eight forms of yoga,

One may reach even the moon;

But can anyone control the body, mind, and senses?

Turn the vision inward

And achieve the supreme state of equanimity of the mind.

[Telugu Poem]

Embodiments of Love students, boys, and girls! You can call yourself a student only when you know the significance of **Sathya Sai** Speaks, Volume 32 part 2 167

education. Education does not mean mere acquisition of bookish knowledge. Many are experts in bookish knowledge. Many have become educational wizards and scholars. What is the service these intellectuals are doing to the world? Having been born and brought up in society, having acquired their knowledge from society, what have they done for society? What is the use of their scholarship and education if they do not show their gratitude to society?

Education is for serving society

Sri Aurobindo once told the students of **Calcutta** University, Students! Why do you acquire this knowledge? Is your learning only for your selfish ends? You have acquired all these skills expense of society. If you do not repay your debt to your community by using your talent for society, it is better you burn your books.

Today, science has achieved great advancement. Many scientific and technological disciplines are taught to students. Is this knowledge imparted by society for the benefit of society or for the name and fame of the students? Having become great intellectuals, is there any genuine transformation in them? Churchill once said, Man has conquered all, but he has not conquered himself. Scientific education of today teaches one everything about the external world, leaving out the knowledge of the Self. The entire effort of man is now concentrated on knowing everything about the external world. All this is mere material and physical knowledge. The learned man today knows all about the external world but nothing about his own reality.

True relationship is that which you establish with your inner self. Everyone asks the question, Who are you? But nobody seems to be interested in putting the question to himself,

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Who am I? The answer to the first question is related to the physical aspect of your personality, while the second relates to the spiritual aspect

Human excellence will blossom only when the relationship and balance between the physical and the spiritual aspects is intimately established. Physical knowledge is negative, while spiritual knowledge is positive. Humanness blossoms when the positive is blended with the negative. The purpose of education is to produce this happy blend of the physical and spiritual knowledge and help human excellence to blossom. Thus, the aim of education is total development of man.

Man should be transformed to become compassionate. Of what use is education that does not melt the heart of the student to the plight of others? Modern secular education is making

man hard-hearted. Just as you try hard to sharpen your intellect, you should broaden your heart also. If this fact is not realized, of what use is your intelligence and learning? With proper education, both the mind and heart should be transformed. Ancient education system

In this sacred land of **Bharat**, great sages have been making many changes and modifications in the education system since ancient times. Before the coming of foreigners, there were very few educational institutions in this country. Each of them specialized in one branch of knowledge or the other and helped the students to achieve excellence in that branch.

Kasi (Benaras) University specialized in the study of grammar. **Alankara Sastra** (rhetoric) was the specialty in Kashmir University. **Ujjaini** University specialized in mathematics. Similarly, there was a small town known as **Navadvipa** **Sathya Sai** Speaks, Volume 32 part 2 169

where **nyaya** (logic) was the specialty. **Amaravati**, the capital of the kingdom of **Bharata** (brother of **Rama**), specialized, apart from other sciences, in **ayurveda** (medicine). **Ayurveda** was a specialty in the **Takshashila (Taxila)** University also. One of the most famous universities of ancient India was **Nalanda**, which specialized in grammar, **nyaya**, medicine, and yoga **sastra**. **Valabhi**, **Mithila**, and **Vikramasila** were other well-known universities of ancient India.

In all these universities, apart from the specific disciplines, general ethics and proper moral conduct in life were essential part of the curriculum.

Learning professional skills is essential

Sathya (truth) and dharma (righteousness) were the guiding principles for all students. Besides, vocational training for various trades like carpentry, pottery, **blacksmithy, etc.** was given so that the pupils may be trained for life and may become capable of earning their livelihood in a righteous way.

What is the point in learning subjects that are not useful in daily life? Learning professional skills is therefore essential. Fine arts like music, dance, and drama were also taught in these universities. **Amaravati** University included in its curriculum all these subjects and their branches. Careful investigation indicates that there were only nine or ten such universities in those days.

Today, there are hundreds of universities. But what is the knowledge that is being imparted in all these institutions? What service do they render to society? What evidence is there that they serve the interests of society? With the growth of modern scientific and technological studies, the true aim of education, i.e. knowledge of the Self, has declined.

Vidya is termed Education. What is the root meaning of

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Education? The word is derived from the Latin root **educare**. What does it mean? It means to bring out what is inside. What has to be brought out?

Two types of knowledge

Every form of knowledge and capacity is latent in man. He is endowed with all types of potentialities physical, mental, spiritual, and ethical. The true aim of education is to make explicit the innate powers of man. These are of two types. One relates to the knowledge of external things, and the organ that manifests this power is the head (brain). The organ that enables one to bring out the inner knowledge is the heart. The former relates to physical existence while the latter to higher learning or living in its true sense. Life will become ideal only when both these types of knowledge are made to manifest in harmony. The knowledge emanating from the head, viz. reading, writing, etc., helps you to earn a living. All this is mere bookish knowledge. From pusthaka (books), it enters the masthaka (head). It is only superficial knowledge, that which has gone into books from someone's head and back into another's head from the books (from masthaka to pusthaka and pusthaka to masthaka).

Apart from this bookish knowledge, one must have general knowledge. Besides, one must attain knowledge of discrimination, which helps one to discriminate between good and bad and right and wrong. But above all, one should attain practical knowledge, which comes only after getting the knowledge of discrimination.

Due to his obsession with external knowledge, man today is immersed in self-interest and forgets his responsibilities to Sathya Sai Speaks, Volume 32 part 2 171

society. When you engage yourselves in the welfare of society, your welfare is automatically ensured.

There are hundreds of thousand wealthy and learned persons in the world. But they are all engaged in selfish activities. Do you find anyone who has put the interests of society above self-interest? In fact, they confer prestigious awards and honors on those persons who are engaged in selfish pursuits and seek their own advancement. It is apparent that they do not know the real meaning of education.

Persons with numerous degrees are thought to be highly educated. Such proliferation of degrees is mere quantitative attainment. But what we need is quality. One teaspoonful of cow's milk is better than barrels of donkey's milk.

In ancient times, each student was himself a scholar. That is why in olden days, each university specialized in one area of knowledge and imparted the knowledge of the highest quality to its students. The university in Kasi (Benaras) specialized in grammar in all its manifold aspects so that the acquired knowledge could become useful and practical in dayto-day life. The Amarakosa probably first of existing lexicons in Sanskrit was a subject of study and even through this study of grammar the teachers of those days were preparing their students for Amaratva (immortality). In these universities, each student was himself a great scholar.

Who were the teachers? Often, the resident preceptor was himself the faculty and indeed the Vice Chancellor. The whole

process of education was carried out independently, without any interference or control by any government or other agency. Saraswathi, the goddess of learning, was honored and given complete freedom. The students received her boundless grace Sathya Sai Speaks, Volume 32 part 2 172 to attain high standards of excellence.

Generally, the teachers did not take any salaries for teaching, nor did the students pay any fees. There was no fixed timetable for the teaching; the preceptor taught as and when he was so inclined, as the spirit moved him. He might wake up a student at night and impart knowledge. Irrespective of his own convenience, he would clarify the doubts of his students.

And where were all these instructions carried on? The classes were held in natural environment on the banks of holy rivers, under shady trees, or in temple verandahs in a pure and sacred atmosphere.

Wavering mind is the cause for short memory

Today's education requires huge edifices. An enormous number and variety of equipments and implements are necessary, and huge effort, physical and monetary, is required for these. There were no such requirements of equipments or grand buildings those days. Even in the famous universities like Ujjaini and Takshashila, there were no large buildings or edifices like those of today.

There is no comparison between the teachers and students of those days and those of present times. Today, there are textbooks galore and numerous notes thereon, but there are few that study. In the days of yore, there was no paper or ink. Teaching was carried out by oral communication from the teacher. The students were so receptive that they absorbed all instructions and retained them in their memory. Words emanating from the heart of the preceptor were imprinted on the hearts of the students.

Students today cannot remember what they have studied just an hour earlier. Why are the students of today so short of Sathya Sai Speaks, Volume 32 part 2 173

memory? The students today have a wavering mind, which is the cause of their short memory and poor retentive power. Education in those days included the techniques of controlling the mind. Only when the mind is under control is it possible to absorb and retain the subject of study. That is why it is said, Manah eva manushyanam karanam bandhamokshayo (the mind is responsible for both the bondage and liberation of man).

Education should develop sacred qualities

This eternal truth has been forgotten today. The practice of compassion and love is absent in daily life. Without these eternal values, of what use is your education? It is therefore necessary to include these ancient values in our modern education system.

There is no harm in acquiring modern education and skills, but the blossoming of your heart is the fundamental education.

A noble heart and a broad mind are your basic requirements; do not stray into narrow-mindedness. You should expand your love. If you narrow it down to yourself, then it will become contraction love. Instead you should have expansion love. This is the principle taught by our ancient culture. Forgetting this valuable ancient tradition of **Bharat**, you are engaged in acquiring physical and material education.

What are going to achieve? You have to manifest all those ancient values in your life. These values are not something that can be acquired from outside; they are all in you. Your effort should be to make them manifest.

Modern scientists have dug deep into the earth and made explicit several potent capacities that are resident inside the earth. By such indiscriminate acts, they are disturbing the balance of the earth and exposing the world to great danger. This

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imbalance has grown to such an extent that it can threaten the very existence of the world.

Today we almost worship science and technology. What is this science and technology that you are so proud about? All this knowledge is already within you. Proper enquiry and discrimination

will reveal all these truths to you.

Any student of elementary chemistry will say that water is formed by combining two parts of hydrogen and one part of oxygen. You even know how to synthesize them. But are you making enough effort to see that water is evenly distributed to all the members of the society?

The welfare of society should be constantly in your view.

If all your knowledge and skill is employed for purely selfish purposes, what is the use?

Ignorance is very close to knowledge

In **Mumbai**, some people are spending **crores** of rupees to convert sea water into potable water. **Crores** are being wasted in such futile efforts. By such methods, you may get a glass of drinking water at a cost of about five thousand rupees. This country is served by sacred rivers like the **Ganga** and the **Yamuna**.

What is needed is to pump up and distribute this water to the people who require it. This will require only a fraction of the cost of converting **seawater** into potable water. This kind of effort at technology is like buying peanuts for a quarter of a rupee and paying half a rupee to carry it to your house. Such learning is not knowledge. It is sheer ignorance.

Ignorance is very close to knowledge, just as darkness is under a source of light. You imagine that technical knowledge has made rapid strides. You also believe that science has made great progress. But the fact is that side by side with the growth

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of physical knowledge, ignorance has also grown enormously. You are totally unmindful of this ignorance, and are continually spending four times the money and effort for fulfilling each one of your needs. This is the reason for **Bharat**'s visible

poverty.

Along with intellectual acumen, you must have the right virtues. Good behavior, good intellect, commitment to truth, devotion, discipline, sense of duty these are the six aims of education. Who is teaching all these today?

We find that students are heroes in bookish knowledge and zeroes in practice. This is not true education. You have to become heroes in practice as well. You are writing a large number of good books and giving discourses to spread the message of love and service. It is not enough if these are propagated; you should put into practice what you learn. Only then will you be blissful.

Education must lead to experiencing bliss

Embodiments of Love Students, boys and girls!

Modern education does not fulfil the aim of life. You

gather graduate and postgraduate degrees, but these are mere burdens on your minds. What comfort do you derive from these degrees? Nothing whatsoever! Penniless, illiterate persons go to sleep without a care in the world. But educated persons with many degrees to their credit, acquired at great cost, wander about hunting for a job, almost facing starvation.

Education is not solely for the purpose of earning a living.

It must lead you to experience bliss. Of what use are the job and the wealth if there is no happiness? Man is in constant search for wealth. Just as the earth revolves round the sun, man is going round money. Even a beggar can get money. Is that sort of income worth acquiring?

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Virtue is the wealth that you should go after. In the absence of virtue, wealth merely makes you bloat with pride and ostentation, destroys your humanness, and eclipses your human values. Studying to get a degree, getting a job, running a family all these are worldly activities, emanating from the head.

What should a learned person bring out? He should manifest the qualities of compassion, love, forbearance, peace, kindness, **etc.**, which come from the heart. But, today, there is no compassion, there is only fashion. It is very important to have compassion. You should respect and love all your **fellowmen** and serve your parents. Parents undergo many privations and difficulties to give you the facilities for acquiring good education.

Respect your parents

You know how difficult it is to get good education these days. It is only in our university that you have the privilege of free education. Anywhere outside, it costs ten to twenty thousand rupees to put a child in the First Standard. For graduate courses, you know what the monthly expense is. Who bears this cost? Is it not your parents? Out of love for you, with your welfare, progress, and future prosperity in mind, they undergo many difficulties, wearing themselves out day after day so that you may achieve academic success. You are just not mindful of all this.

Today, you are a student. Tomorrow, you may be a parent. Unless you respect your parents today, your children will not respect you tomorrow. If you respect your friends and fellow students, they will also respect you.

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What will happen to you

when you become a decrepit old man,

when your body becomes weak,

legs stagger and vision fails, and

You are no better than a leather puppet and
are an object of ridicule for the world?

[Telugu Poem]

It is imperative that you imbibe divine qualities. You should grow up as an intelligent, sensible, and compassionate person with human qualities. Otherwise, you cannot achieve the purpose of human life. Instead, if you join evil company and take to all sorts of vices, you will dissipate all your acquired good education in worthless ways. Seek good company.

Tyaja durjana samsargam, bhaja sadhu **samagamam, kuru punyam ahoratram** (abandon bad company, seek the company of good people, perform good actions day and night). This is the proper way. By evil association you also become evil. That is why it is said, **Tell** me your company and I shall tell you what you are.

Make friends after proper enquiry. You must love all. Do not hate anybody. But you must keep in your heart good people only. Similarly, mere bookish learning is fruitless unless it is put to practical use.

Craftsmen like carpenters, potters, and blacksmiths were able to lead successful life in olden days. Today there is no connection between institutional education and practical vocation. Take the simple matter of washing clothes. Why can't you wash your own clothes? Such savings can be put to more sacred purposes like helping a needy person. Money should not be wasted.

Tread the path of purity, humility, divinity and set an **exSathya Sai** Speaks, Volume 32 part 2 178

ample to the world. When people extol you as a student of **Sathya Sai** Institutions by your exemplary conduct, how much good reputation is earned not only by you but also by your **Alma Mater**! Be sure to uphold your own dignity and respect. Only then can your parent institution have a good reputation. Otherwise, it will become a case of empty pocket, bare face, and shaven head! (A Telugu saying signifying total ruin.)

Keep your parents and family happy

Never mind whether your stomach is full or empty, but keep your parents and family happy. Speak gently and properly with them. That is why I say, You cannot always oblige, but you can always speak obligingly.

Nowadays, it is difficult to make out whether a student is talking to his own parents or strangers, because his manner of talking to parents is so reprehensible. If the father is not highly

educated and approaches his son with an enquiry, My boy, what are you doing? mostly he is shrugged off with Go away, don't bother me. Instead of this, if you speak sweetly with humility, Father, I am trying for a job, how pleased he will be! If you can't please your own parents, how on earth will you please society?

What was the nature of convocation in olden days? After completing their studies, the pupils made appropriate offerings to the preceptor and prayed for his parting advice. Then, the preceptor used to advise them, My children, now you are ready to go back to your families. Support your parents, get married and lead a righteous life.

What is the state of affairs today? When children get back home from the educational institutions, they do not treat their parents properly. But the parents still take care of their children, putting up with all their misbehavior. Modern students do **Sathya Sai** Speaks, Volume 32 part 2 179 not have even an iota of our culture. What a sacred tradition it is! **Loka samasta sukhino bhavantu** (May the entire world enjoy bliss) is the prayer that our culture enjoins us to utter each day.

Understand the significance of ancient culture

There was an old man who followed his rituals strictly and performed his prayers (**Sandhya Vandanam**) in the prescribed manner early in the morning and at sunset. He had a grandson who used to sit in the verandah doing his day's homework, dipping his pen in the **inkbottle** every time he wrote a few lines. As he was busy with his study, his grandfather came out and sat on a little stool and started chanting the **mantras, Kesavaya Namah, Madhavaya Namah, Govindaya Namah, etc.**

Taking water from a little vessel, he sipped half a spoonful at a time with each mantra as per the ritual.

The modern lad stopped his study and started watching his grandfather. He started thinking, what a foolish thing his grandfather was doing! If he wanted to drink water why did he not drink it all in one gulp straight from the vessel? He stopped his work and asked his grandfather, Grandfather, why are you drinking water sip by sip? Why don't you drink it in one gulp from the vessel if you are thirsty?

The old man was an intelligent person and knew the modern mind. He said, My boy, you do your work in your way, I shall do mine in my way.

But modern lads have the habit of arguing with elders. So, the boy questioned his grandfather again.

When pestered further by his grandson, the old man shot back, You simpleton, you dip your pen in the ink bottle every time you write a few words; why don't you just pour the bottle of ink over the paper and be done with it?

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Then the boy realized his mistake of arguing with his grandfather.

The grandfather continued, Dear boy, you have to dip the

pen in ink to write every word. Only then will it be neat. When I chant a mantra and take water, it reaches the particular deity whose name is chanted. When you write a letter and write address correctly on the cover, it will reach the right person. Similarly, the mantras are addressed to the respective deities. If you don't understand, you should keep quiet.

Instruction was given in an informal and interesting way in those days. Today's students neither know their own job nor understand the work of others. This kind of general knowledge has to be acquired by direct experience, not from any institutional study. Hence, try seriously to understand the significance of your ancient culture.

Never forget your cultural values

What are present-day scientists and technologists are doing? Have they any idea? They assert that all that is on the earth is for the use and exploitation by man. Indiscriminate mining of all kinds of minerals and ores is carried on for socalled benefit of mankind. The earth is spherical. Systematic removal of material from one side causes imbalance as the other side becomes heavy. It is divine dispensation that maintains balance. This balance should not be disturbed. The loss of balance is the cause of earthquakes and other natural disasters. Man is not only causing imbalance on the earth, he is polluting the oceans with industrial and urban waste. Water pollution has reached a stage where people are forced to drink polluted water.

Science helps you to develop and sharpen your intellect. There are many scientists; many of you are also students of Sathya Sai Speaks, Volume 32 part 2 181

science. You must know that knowledge that comes from within is at the top level. At the second level is skill; at the third is balance; and at the fourth is insight. Swami tells you to convert your knowledge into skill, not to kill it. When knowledge is killed, imbalance ensues. Why is there such loss of balance in the world today? This is because you have killed your God-given knowledge instead of turning it into skill.

Past, present, and future

Students!

Past is past. Forget the past. Do not worry over the future, since it is uncertain. Live in the present. The present is not just ordinary present, it is omnipresent. The future is the consequence of the present. The present is the consequence of the past. The tree of the past gives the seed of the present, which grows into the tree of the future.

Between the tree of the past and the tree of the future, the present is the seed, which is of utmost significance. It gets sustenance from neethi (morality). Without neethi, manava jathi (the human race) is bound to be ruined, and even its existence is impossible. Manava jathi (human race) is a balanced blend of truth, morality, and sacrifice. But we are failing to recognize the sacredness of human nature. Amongst all beings, birth as a human being is the rarest (Jantunam narajanma

durlabham). Loss of this humanness in man is the cause of chaotic conditions in the world.

I said the other day, Sathyam bruyat, priyam bruyat, na bruyat sathyamapriyam (speak the truth, speak sweetly, do not speak unpalatable truth). This mode of living is true sacrifice. Who can assert that he is treading strictly this path?

Some people make fun of the Brahmins when they chant Sathya Sai Speaks, Volume 32 part 2 182

mantras. Each mantra is potent, and all our ancient traditions are meaningful. A small example. There is a wedding going on. These days you have elaborately decorated pandals or shamianas. Those days they had no such elaborate external decoration. Just four posts were put up, covered over for shade with green leaves and branches, and the people used to sit under the shade to carry out the rituals.

Even now, on holy days, we hang mango leaves on our doors and gates. It is not merely a sign of auspiciousness; it provides healthy environment too. The sudden influx of a large number of guests causes an increase in carbon dioxide. The green leaves help in reducing the carbon dioxide level and increase the oxygen in the place. Some people may ask why we should have green leaves; will plastic leaves not be better? Can the plastic leaves and flowers absorb carbon dioxide and release oxygen?

Atma Tattwa was the basis of ancient education system. Dear Students! You should try to understand the inner significance of your cultural heritage. Swami never says you should not have modern education. Why would Swami make such an inhibition? All that is said is that along with this worldly study, pursue also an enquiry into the principle of your Self (Atma Tattwa). This was the basis of the ancient education system.

You know, Krishna and Kuchela were taught in the forest. The friendship developed during that study was long lasting. Today there is no true friendship. If you have money in your pocket, there will be many who will be hailing you, hello, hello. If there is no money, then hello becomes hollow, and all friends desert you. Is this friendship?

True friendship is like a single life embodied in two bodies.

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Your effort should be to acquire friendship like this. While making friends, do not hate anybody. Do not harm anybody. Bhagavan wants that you should all acquire education of this kind, with broad-mindedness and purity, and become a model for humanity. This is My benediction for you.

Television is the disease of modern times

Dear Students! As long as you are here, you are safe and secure. When you get back to your homes, you are assailed by various distractions like television, video, cinema, etc. All these pollute your hearts.

The programs on the television are very attractive, but you must realize that they are shown to you not for your gain but

for the gain of sponsors and advertisers. Watch only such programs that are related to education, or those dedicated to moral values. **TV** has, in fact, become a disease of modern times. So, it is not **TV** but **TB** (tuberculosis). If there are no moral thoughts in you, what will happen when such programs are watched?

If you have leisure, take a walk. Don't sit in front of a **TV** set. You become so addicted that when someone intervenes, you lose your temper. Even the sound from the kitchen disturbs you, where your mother is busy making dinner for you. Why don't you get up to help her and make her happy? This is the main principle of our culture: Help ever, Hurt never. Acquire big degrees, achieve fame. No harm. Go abroad, earn money and reputation; nothing wrong in that. But never forget your own culture. Don't criticize the cultures of others. Wherever you are, make your life an ideal for others. Speak pleasantly. Do good deeds. Then you will be a good person.

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Goodness versus greatness

Do not strive to acquire the status of a great man. Always strive to become a good man. Great men may do many evil deeds, but the acts of a good man stand out as ideals for others always. **Ravana** was a great man. **Rama** is the example par excellence of a good man. Both had mastered the same studies: but how different were their natures! **Ravana**, though endowed with extraordinary learning, was himself destroyed and was the cause of the destruction of his entire clan, because of one bad quality of desire. **Hiranyakasipu**, the master of all the five elements, was ruined by his evil quality of anger. **Duryodhana** was ruined by greed. He refused to give even five villages to the **Pandavas**.

All these persons not only destroyed themselves, they were the cause of the utter destruction of their entire clans. Even one evil trait is enough to cause ruin. Then imagine how much worse a fate one will be faced with if one has all six evil qualities of lust, anger, greed, pride, envy, and hatred!

When you see an evil person, you will become aware of your own bad qualities. When you see a good man, your own goodness will come to your mind. Thus, your good or bad qualities have intimate common relationship with others. All men are bound together by their innate common qualities. It is necessary to unify all humanity. When such unity is achieved, then the divinity immanent in human beings will manifest. Do not make friends indiscriminately. Always enquire into the good and evil in your **fellowmen** and then choose your company. While helping, you need not discriminate. Help anybody in need. Earn a good name for your institution by your reputation as a good person. That alone will make **Bhagavan** happy.

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Keep God in your heart and serve society

There are no fees for the various facilities in the **Sathya Sai**

institutions. You have complete peace in the absence of all fees. In other places, there are fees of many kinds. Paying out fees here, fees there, fees for this and fees for that, where is the room for peace? You only go to pieces.

Lead a peaceful life. Be good. Be a model for society. This is the gift of **Bhagavan** to all of you today. Do not forget God. God is your very life. Keep God in your heart and serve the society. You are bound to succeed in all your endeavors. **Bhagavan** wishes all of you to lead lives full of bliss.

Today, **Dr. Goldstein** is the Chief Guest. Since he is a familiar figure here, do not take him for granted. He is no ordinary person. He does not lack wealth. Nor is he short of academic distinctions. He is quite well known. He is the Chairman of the American Medical Council. Very few here have all the qualities that he has.

It is not for any of the material things like wealth, fame or health that he comes here. It is for the sake of the bliss he experiences here that he comes so frequently. When **Bhagavan** asked him, **Goldstein** replied that he found bliss here in **Prasanthi Nilayam** that was not there in America. You know he is a rich man. If he wanted his son to be married in grand style, he could have done it in America. His son was to be married to the daughter of a well-known film star who is also a rich person. But **Goldstein** does not bother about grandness and greatness, he is concerned only with goodness. The film star brought her daughter and **Goldstein** his son, and the marriage was performed in that little interview room of **Bhagavan**. The couple is happily living together.

His second son insisted that Swami perform his marriage,

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too. For many years, **Bhagavan** delayed the decision. Finally, Swami asked **Dr. Goldstein** to bring his son here. Swami found a suitable bride for him from an ideal and well-to-do family. The marriage was again performed here.

In olden days, girls used to cry a lot while leaving their parents homes after the marriage. Unlike modern girls, this girl also cried for Swami while departing from here, I told her not to cry and to come again with a child.

Both the sons of **Goldstein** are very good. Their goodness is in fact a consequence of their association with the **Sai** Organization. Their wives are also very good.

Goldstein does everything according to the commands of **Bhagavan**. He is in charge of the **Sai** Organizations of several countries, including that of America. He is a good, devoted, and disciplined worker. As a loyal member of the **Sai** Organization, he has the three sacred qualities: duty, discipline, and devotion.

Emulate him and follow these three qualities and become ideal models in your lives. Earn a good name. Make your parents happy; do not neglect them under any circumstances. If you disobey your parents, remember you may face the same fate when you become parents. Be good, see good, and do

good. This is the way to God.

22 November 1999

XVIII Convocation of **SSSIHL**

Sai Kulwant Hall, **Prasanthi Nilayam**

16

Complete surrender confers Bliss

Embodiments of Love!

The Vedas, the very source of all spiritual principles, have been enlightening the whole world from ancient days from this holy land of **Bharat** (India). They are the very forms of God.

Divinity pervades everything, living and non-living. **Anoraneeyan**

Mahatomaheeyan from the microcosm to the macrocosm,

the entire universe is pervaded by Divinity. This **viswa** (cosmos) is the form of Divinity. From dawn to dusk, you experience this form of the Divine, and yet you fail to realise this fact.

All that your eyes see are forms of the Divine. All the sounds you hear are similarly pervaded by Divinity. Even the thoughts in your mind are forms of the Divine. The bliss that emanates from the heart is also divine. When everything that is seen, heard, experienced, and enjoyed is divine, how foolish it is to search for God elsewhere!

You are seeing God in the form of the world every moment.

Since you lack divine feelings, you see God as the world

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instead of seeing the world as God. Once you understand that

Viswam Vishnu **Swarupam** (the universe is the form of Vishnu), you will certainly be able to see the world as God.

Yad bhavam tad bhavathi (as the feelings, so is the result).

Do not limit God to a particular name and form

Divinity pervades the entire cosmos. Do not have the feeling that God is present at one place and not at another. He is everywhere. Wherever you search for Him, you will find Him there. But you should give up worldly feelings and fill your vision with divine feelings. Only then can you understand and experience the Vedic dictum, **Sarvam Vishnumayam jagat** (the whole world is pervaded by God).

Do not limit God to a particular name and form. He exists in all beings and in all forms as **Atmic** Principle. In fact, it is the power of the Divine that makes you see, hear, talk, experience, and enjoy. In that case, you may ask whether difficulties, worries, and misfortunes are also divine! Yes indeed! They too are forms of the Divine. Here is a small example.

Lord **Narayana** protected **Prahlada**, who constantly chanted His name and contemplated on Him. But he became the Lord of Death for **Hiranyakasipu**, who had no God consciousness and led a worldly life. So, both God and **Yama** (Lord of Death) are one and the same. He acts according to the feelings of the individual.

Even the most evil of men have some good in them. This goodness is the aspect of Divinity in them. The Upanishads say, **Easwara sarva bhuthanam** (God is the indweller of all

beings), **Isavasyam idam jagat** (God pervades the whole world). Do not be misled by various terms like **Atma**, Brahman, **Easwara**, Vishnu, **etc.** These are all different names of one and the same Divinity.

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The term **Bhagavan** stands for Divinity. What is the inner meaning of this word? The syllable **bha** stands for effulgence, **ga** stands for one who gives, and van means one who is capable. So, **Bhagavan** means the one who is capable of spreading light and effulgence to the world.

This Divinity is latent in you. The principle of **Atma** is one and the same in all, be it a yogi (**renunciant**), a **bhogi** (pleasure seeker), a **jogi** (itinerant **renunciant**), or a **vairagi** (dispassionate one). It is present in theists and also in atheists. Forgetting this all-pervasive Divinity, you undertake various spiritual practices, limiting Divinity to a particular name of your individual preference. Spiritual practices should confer the awareness that Divinity is all-pervasive. Just as fire is needed till the rice is cooked, so also spiritual practices are needed till you realise the innate Divinity.

Contemplate always on Divine Name

Even if you sow seeds, you cannot expect the crop if there is no rain. Even when there is rain, you cannot expect the crop if you do not sow seeds. Likewise, both human effort and divine grace are needed to achieve success in any endeavour.

Though butter is present in milk, one cannot see it unless one makes it into curd and churns it. Likewise, though Divinity is all-pervasive, one cannot experience it unless one makes

appropriate

efforts. Human effort can be compared to the process of churning. Once the butter is separated from the curd by churning, it will not get mixed with it again. If you partake of the churned butter, your entire being experiences it. Likewise, you will become one with Divinity once you experience it. Before partaking of food, you offer it to God by chanting the following **sloka** (verse) from the **Bhagavad Gita**:

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Brahmarpanam Brahma **Havir**

Brahmagnou Brahmana **Hutham**

Brahmaiva Thena **Ganthavyam**

Brahmakarma **Samadhina**.

Where is Brahman? He is very much present in you. That is why you get the reply immediately from within:

Aham Vaishvanaro Bhuthva

Praninam Dehamasritha

Pranapana Samayukta

Pachamyannam Chathurvidham.

God is present in you in the form of **Vaishvanara**. He digests the food that you partake of and distributes the essence to all parts of the body. God, who is present within, is called **Vaishvanara**, and the all-pervasive Divinity is known as Vishnu.

God is not separate from you; He is in you
 Devotees attribute different names and forms to God on the basis of their feelings. But God is one. Worship Him with the feeling that He is not separate from you. He is in you. He is the embodiment of love. He will manifest from within only when you develop pure and selfless love.
 Spiritual practices done without the principle of love are useless. Some people sit for hours together in meditation but are unable to experience Divinity because their mind is unsteady. Instead of wasting time in this manner, it is better to do some useful work. God is the embodiment of time. So, do not waste time. **Sarvada Sarvakaleshu Sarvathra Harichinthanam** (think of God at all places, at all times, under all **circumSathya Sai** Speaks, Volume 32 part 2 191 stances.) Pure and selfless love is the only way to attain Divinity. Fulfillment of worldly desires will confer only temporary happiness. So, put a check on your desires. Your goal is permanent and eternal bliss. It is within you and can be attained only through love.
 Every cell in your body contains the details of your whole being. In fact, every cell in your body holds your whole form. There are billions of cells in your body. While your form is immanent in each cell and in each limb in the microcosm, your body is your own macrocosmic form. In the same manner, each one of you is the cosmic divine form (**Viswa Virat Swarupa**). You must make efforts to fully appreciate this reality.
 The name leads you to the form
 You go to a village to see your friend, but you do not know his address. How can you expect to meet him unless you know his correct address? Here is another example: Many people have gathered here now. You want to meet a particular boy. You say that he is wearing a bush coat and pants and has got a good hairstyle. But this information is not sufficient to trace the boy, because there may be many boys in this crowd who fit this description. Instead if you announce his name, say **Ramakrishna**, from the stage, immediately he will get up from the crowd. It is the name that leads you to the form.
 That is why the ancient sages and seers started **Namachinthanam** (continuous contemplation on the Divine Name) to have the vision of God. They undertook various spiritual practices with total devotion and earnestness. Do not dismiss this effort as meaningless.
 The other day, I spoke about **Bhavani Sankara**. **Bhavani** symbolises **sraddha** (steadfast devotion), and **sankara** stands for **viswas** (faith). You can achieve anything in life if you have **Sathya Sai** Speaks, Volume 32 part 2 192 steadfast devotion and faith. Since this world is the very form of **Bhavani-Sankara**, it is called **ardhanareeswara swarupa** (androgynous). It is on this basis that we use **Srimati** to address women and **Sri** to address men. The ancient sages and seers said, **Sraddhavan labhate jnanam** (only the devout can attain wisdom.) You should consider **viswasa** (faith) as your **swasa**

(life breath).
 God has many names and forms. **Sambhartha** and **Bhartha** are two of these names of God. **Sambhartha** is one who creates everything taking nature (**prakriti**) as the means, and **Bhartha** is one who sustains and protects the creation. Telugu-speaking people use this word **Bhartha** for husband, but actually **Bhartha** means master, sustainer and protector.
 Body is gifted to make proper use of time
 People waste their time and do not make any effort to know Divinity. Out of twenty-four hours in a day, you should allot six hours for personal work, six hours for social service, six hours for sleeping, and the remaining six hours for spiritual practices like **japa**, **dhyana**, and yoga. Some people say they do not have time to think of God, but they waste hours together in mundane matters. Life becomes meaningless if you do not think of God.
 The body is gifted to make proper use of time. Body will be sanctified only when it is used for sacred activities. You should understand the relationship between **kaya** (body), **kala** (time), and **karthavya** (responsibility). Do not waste even a single moment.
Ramakrishna Paramahansa used to contemplate on the Divine Mother day in and day out. Before going to bed, he would feel sad thinking that another day had passed without the vision of the Divine Mother. He used to think, Perhaps my heart **Sathya Sai** Speaks, Volume 32 part 2 193 **hasn t** become ripe to deserve divine grace. What is the use of eating an unripe fruit? I shall ripen my heart and offer it to the Mother. That is the true spiritual practice in its subtle essence. No one can question the powers of God
 There is no constraint of time, place, distance, or complexity to the actions of God. No creature can impose limitations or constraints on God. God is utterly selfless. All His actions are sacred, whether they seem pleasant or unpleasant to you. Students are sometimes confused. They feel that if Swami is God, will He do this or that? How can you decide what God should do? No one has the authority to question the powers of God. He alone decides whether to reward, punish, protect, or destroy anything.
Yada Yada Hi Dharmasya
Glanir Bhavati Bharata,
Abhyutthanamadharmaasya
Tadatmanam Srujamyaham.
 God incarnates from age to age, whenever righteousness is on the decline. **Sathya** (truth) has to be upheld and **asathya** (untruth) is to be destroyed. Dharma is to be protected, and **adharma** is to be destroyed.
 How do we expound the unity principle (**advaita**)? There are three forms of this principle of oneness: unity of substance, unity of matter, and unity of action. This piece of cloth is a single entity. There is yarn in it. The yarn is made of cotton. When the yarn is woven, you get a piece of cloth. If you shred

the cloth, the yarn and cotton fall apart. When such a combination of matter in different forms is made, a simple object is produced. This is one kind of unity material unity.

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While the names and forms are different, the elements (**pancha bhutas**) of all bodies are the same. All are suffused with the same five sensory perceptions (**sabda, sparsha, rupa, rasa, and gandha**) and the same five life principles (prana, **apana, vyana, udana, and samana**). No matter where you are, your body is composed of the five elements only. There is no sixth element anywhere.

This body is a heap of filth, full of diseases, continually changing.

How can it cross the ocean of samsara?

Oh mind! For certain, this body is transient.

Keep your mind firmly on the Feet of the Lord and surrender to Him.

[Telugu Poem]

When the five elements disintegrate, the body loses its identity. Once the life goes out, the body is fit only for burial or cremation, as the elements fall apart into their original form. Therefore, before the body perishes, make all effort to experience the Divinity within. It is only through body that one can experience Divinity. So, body has to be properly taken care of. The body is **karmakshetra** (field of activities) and the heart is **dharmakshetra** (field of righteousness). When Divinity is enshrined in the heart, it forms **Brahmakshetra** (field of Brahman). So, to understand the pure **Brahmakshetra**, it is necessary for you to purify your **dharmakshetra**, that is, your heart. **Karmakshetra** and **dharmakshetra** are in the same body. That is why the **Bhagavad Gita** begins, **Dharmakshetre**

Kurukshetre....

All thoughts arising in the mind also pertain to **karmakshetra (kurukshetra)**. Thus, karma and dharma are performed

in the same field of the body, which comprises **dharmakshetra** and **karmakshetra**. Divinity intervenes and **sepaSathya Sai** Speaks, Volume 32 part 2 195 rates **dharmakshetra** from **karmakshetra (kurukshetra)**. A man of discernment is able to make this discrimination between dharma and karma.

In this world, there is nothing easier than attaining God. You face hardships and feel dejected because you do not understand this truth. Last night, you would have seen the drama staged by the students, wherein a businessman weeps for not being able to get a business license from the government authority. Instead of shedding tears for such mundane things, why don't you pine for the vision of God?

Sacrifice leads to **Ananda**

Once, **Vivekananda** asked **Ramakrishna Paramahansa** whether he had seen God. **Ramakrishna Paramahansa** emphatically

replied, Yes, I have seen God. I have seen Him just as I am seeing you and you are seeing me.

Then why I don't see Him? asked **Vivekananda**.

Ramakrishna gave an appropriate answer, You weep for your family, you suffer for your business and wealth, but do you ever weep or yearn for a vision of God? Do that and you will certainly see God! All the time I am pining only for the vision of God. Therefore, God is visible to me at all times in every human being.

The purpose of our birth should be achieved by the sacrifice of everything. Therefore, the Vedas say, **Na karmana, na prajaya, dhanena thyagenaikena amrutatwamanu** (sacrifice alone ensures immortality).

In the process of breathing, we inhale and exhale. If we do not exhale, the lungs will not be able to function properly. We eat food. If we do not excrete, our stomach becomes upset. Similarly, in our circulatory system, blood is traversing an enormous distance each day. If it is blocked a little at any **loSathya Sai** Speaks, Volume 32 part 2 196

cation in this journey, a clot develops. The flow of blood works for the removal of all kinds of toxic wastes produced in the body and helps in the ejection of the same. Without the evacuation of unhealthy substances from the body, good health is not possible.

Thus, in sacrifice also there is satisfaction. In fact, there is **ananda** (bliss) in sacrifice. The practical man of today questions the usefulness of sacrifice. Man is so selfish that he refuses to give even a handful of food to a starving beggar. How much joy is experienced when one is able to satisfy the hunger of a hungry person! Would you not feel joy when some starving people are fed? In human society, narrow-minded selfishness is rampant.

Even human life has little value in today's society. Once, in **Mumbai, Indulal Shah, Dr. Keki**, and Swami were going from **Dharmakshetra** to the city. As a beggar approached, **Indulal Shah** gave him a two-rupee note. The beggar threw back the note, saying that it would not fetch even a loaf of bread. This is the state of our society today. Money has lost its value. Why money alone, even human life has very little value in today's society. People struggle hard to amass wealth, comfort, and happiness, even risking their own life. When somebody dies in an accident or calamity, the government gives a few thousand rupees as compensation for the life lost. Is human life worth a few rupees only? Has it become that cheap? No, human life is worth a lot more. When the body is dead, the life principle is not altogether lost.

People look for short cuts in everything, even in spirituality. But, surprisingly, spirituality does have a short cut. There is no need to wander here and there. God is residing in your heart. Turn your vision inward. You can see God instantly.

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This is the easiest path. Have full faith that Divinity resides in

you.

If you keep reminding yourself constantly that you are a part of Divinity, you are bound to become Divine yourself. On the other hand, if you harbour the feeling that you are something apart from the Divine, you shall remain far from Divinity always. There is no need for you to give up your vocation. Keep doing your function in society, but always remember that you are essentially Divine.

God Himself intervenes when His devotees are in distress in the performance of their functions in society. You all know the story of Gora Kumbhar and Kabir. When they were confronted with impossible tasks, God helped them in person; He completed their task of making pots or weaving cloth. God is capable of taking any form that He Wills. Hence, He is known as the Virat Swarupa. The Purusha Sukta (in the Rig Veda) says, Sahasra Seerasha Purusha, Sahasraksha Sahasra Pad ... while describing the Virat Swarupa. The Virat Purusha has innumerable limbs.

Cultivate your faith and make it firm

Become worthy of His love. You can achieve everything.

This is possible only through nishkama prema (selfless love).

By cultivating such selfless love, you become Divine yourself.

And this Divinity is non- dual. Hence, it is said, Advaita darshanam jnanam (perception of non-dual Divinity is true wisdom).

Cultivate your faith and make it firm. There should be no ups and downs in this faith. If you allow such vacillations, you are likely to lose whatever faith you have. A firm faith results in your attaining Brahmananda (divine bliss). The happiness experienced with the body is human (dehananda). The joy felt

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in the mind is chitthananda (mental pleasure). Chitthananda is much greater than the bodily happiness (dehananda). When the mind is transcended, the joy experienced is Chidananda, which is immeasurably greater than the joy of the mind. You are needlessly losing your opportunity of attaining this level of bliss. Step by step, you have to rise through these levels of happiness until you attain Brahmananda. In this way, you merge your personal bliss into the universal bliss of Brahmananda, which is eternal.

Surrender your heart to God

One has to experience this bliss, which is none other than Satchidananda. Sath is being, which is eternal. Chit is total knowledge, i.e. omniscience. When these two are united, total joy, i.e. Satchidananda, is realised. Since sath, chit, and ananda are present in each individual, it is said that God is present in everyone in the form of Satchidananda. Therefore, you need not perform any sadhana, and if you are following some such practice, there is no need for you to abandon it. But in any event, surrender your heart to God. This is called saranagati (surrender).

Once, Lakshmana told Rama that all his wealth, family, possessions, and his very body was for the service of Rama.

Rama said, I do not need all this. What use have I for all these? Just purify your thoughts, words, and deeds and your heart. With that, you will experience heaven itself.

Happiness is heaven itself. Happiness is obtained by the control of the senses. So, you can attain heaven by controlling your senses. Many people say that they experience the very heaven in Prasanthi Nilayam. How long will this happiness last? This will vanish the moment you leave this place. True heaven is inside you. This again is described as immortality.

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What is meant by immortality? The body is mortal, but the life principle is imperishable. If you have to attain this level of immortality, extend total love to God. This should be unconditional love. There should be no conditions to love.

It is like going to a goldsmith with a piece of gold and asking him to make some jewelry of the design of your liking. Your business is only to leave the gold with him with the condition that the weight and design should be to your specification. You have no business interfering in the manner in which he converts your lump of gold into the piece of jewel you want. If you start stipulating that he should not burn it in fire, or beat it with a hammer, how can you get the ornament that you ordered?

In the same way, if you surrender your heart to God with conditions and reservations, how can you attain the bliss that you seek? Once complete surrender is effected, God will grant you the bliss you deserve. What He does with it in the meanwhile is His business. Love full of conditions will only result in very sad state of your body and mind.

Therefore, pray to God with unconditional surrender.

When all that you possess your body, your mind, your intellect are His gifts, where is the need for your laying conditions? Divinity is within your reach

Be fearless. Lead your life without fear disturbing it. Do not be guided by the opinions and advice of others around you into actions not in line with your conscience. There are a few who piously place the mark of vibhuti on their forehead while at home but wipe it off the moment they step out. Some are even ashamed to say that they are coming to Prasanthi Nilayam and tell their friends that they are going to Anantapur. Why Sathya Sai Speaks, Volume 32 part 2 200

should you worry about their opinion? Is it something wrong to come here? There are so many wrong things that people do without any fear, then why are you afraid of saying that you are going to see God? One should never be afraid of expressing one's faith in God. Be courageous and bold. These days, people are afraid of performing their cultural and spiritual practices as also good deeds.

Be fearless and seek the company of good people

Give up fear and live in bliss. Involvement in worldly life engenders a sense of fear in you, and you forget your spiritual way of living. The bliss that is experienced when you are with

God is beyond words; it is unimaginable. Words and thoughts return in utter futility, unable to describe this experience. It is this type of divinely bliss in which you should lead your life.

That is how a human being should live.

Having been born as a human being, do not waste your life living like an animal. Eating, drinking, procreation, sleep, etc. are common to men and animals.

What distinguishes man from other living beings? Man is the only living being endowed with wisdom. A man without wisdom is no better than an animal. From living at a human level, one should aspire to reach the divine level. Of the several levels of living, the lowest level is the demonic, then the animal, higher than this is human, and ultimately the divine. When such a divine life is within your reach and sight, why should you fear? Be fearless and seek the company of good people; bad company can lead you astray.

Three main principles are expounded in spirituality. These are:

1. Don't put all your faith in your body, for you do not

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know what will happen at any moment of time.

2. Don't put your faith in the world.

3. Never abandon your faith in God.

Once you are fully aware of these three principles, you can achieve anything.

Swami's message for you today is that Swami is you and you are Swami. In fact Swami is not separate from you.

Who invited you here? You have all come here out of love for Swami. Out of this love alone, so many thousands have assembled here. Here is Bhagavan, ready to be taken away by you. Carry Him away with you as you like.

Those who love Bhagavan wholeheartedly, to them He belongs wholly. All that Bhagavan asks of you is your wholehearted, unconditional love. Recognise this truth and lead your life filled with love. Take this as Swami's gift to you. Do not hate anybody. Hating anybody is no different from hating God Himself. Surrender your whole being to God. Experience unalloyed divine bliss.

Never forget God

Students! Pursue your study diligently. Obtain good position in your examination. Get good jobs in your appropriate chosen fields and serve your motherland. Swami has no desire to stop anybody from working in any profession or getting married or going abroad for study or work. Go wherever you please. Do whatever job that is your lot, but never forget God. Anything you do with God in your heart is pleasing to Me.

Forgetting God is no different from forgetting yourself. One who is wandering in search of God is a fool. Is there anyone in the world who will go about searching for himself?

If you go to somebody and ask, where am I, you will be

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promptly put in a mental asylum. Since you are Divinity itself

and Divinity is your own self, where is the need for any search? Search for God is an expression invented by fake scholars. There is no need for such an expression. You can search for the things of the world, but do not go in search of God, for He is everywhere. If you have this faith, you cannot help seeing Him and for certain you will enjoy bliss.

Strengthen your faith.

23 November 1999

Sai Kulwant Hall, Prasanthi Nilayam

Man himself is God; all matter, even in the moon, is suffused with the divine Presence. To search for God with the instruments in the laboratory is like trying to cure pain in the stomach by pouring drops into the eye! There is a technique and a special instrument for that purpose, which the past masters in that science have developed and spoken about.

Baba

17

Divine love is true religion

At the time of birth all human beings are pure and unspoiled.

It is only the environment and company that pollutes the human mind.

Follow the dictates of your conscience.

Love and equality are the birthrights of man.

[Telugu Poem]

At the time of birth, the human heart is pure, selfless and steady. But with the passage of time, man loses his purity on account of his association with various individuals.

The environment and company are mainly responsible for the good or bad in man. A piece of paper does not have any smell of its own. But if the same paper is used to pack pakodas or dry fish or jasmine flowers, it produces the smell associated

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with them. That is why it is said, Tell me your company, I shall tell you what you are. As your company, so you become. So, you should always join good company. You can attain exalted position only when he joins good company. Man is good by birth, but ruins himself because of bad company. Today man is not making any enquiry as to what is good and what is bad. Such an enquiry is very essential before making friendship with others. Adi Sankara declares:

Sathsangathve Nissangathvam,

Nissangathve Nirmohathvam,

Nirmohathve Nischala Tathvam

Nischalatathve Jeevanmukti

By good company, attain detachment.

By detachment, get rid of delusion.

By freedom from delusion, attain equanimity.

By equanimity, attain liberation.

Bad company is the root cause of man's downfall

Satsang (good company) helps you to attain sense control.

Sath is that which is permanent and eternal. In this world, everything is transitory. Only Divinity is permanent. Your feelings will become noble and pure only when you associate yourself with Divinity. First and foremost recognise the fact that bad company is the root cause for man's downfall.

Man wants to accomplish many things in life but is inhibited by the sense of fear lurking in his mind. It is only association with God that will make man fearless. Every flower that blossoms will not grow into a fruit. Every fruit that the tree bears will not become ripe. But every ripened fruit is bound to fall down from the tree. The same thing can be said of human life. Man develops desires and indulges in undesirable **pracSathya Sai** Speaks, Volume 32 part 2 205

tices which will ultimately lead to his downfall.

Man has invented various wonderful gadgets, which can even take him to the moon, but the most wonderful and mysterious of all machines is the human body itself, which is God's creation. God has created this machine not merely for eating, drinking, and making merry. All these are common to animals also. This being the case, what is so unique about human birth?

Deho Devalaya Prokto

Jeevo Deva **Sanathana**

Body is the temple and the Indweller is God.

You may own a car, but it will be of use to you only if you know driving. Otherwise, it may expose yourself to great danger. Likewise, you should know how to make proper use of your body

Today, man is deceived by attachment. He is unable to **realize** the sacredness of human body. He is indulging in worldly pleasures just as birds and animals do. Human body is gifted to experience divine love, not to indulge in mean acts. Truth, righteousness, peace, and love are divine qualities. Birds and beasts have only love, but not the remaining three. Only one having all four qualities is a true human being. Man should make proper use of the body. Only then will his life find fulfillment.

Perform activities without expecting reward

Embodiments of Love! Of all the gifts of God, Time and Love are the most precious. Man has to make proper use of time in order to experience Divine love. But today, man is wasting three-fourths of his time in mundane pursuits, whether he is **brahmachari** (student), **grihastha** (householder) **vanaSathya Sai** Speaks, Volume 32 part 2 206

prastha (recluse), or **sanyasi** (renunciant). Then how can he expect to have noble thoughts? He is unable to undertake any sacred activity because his mind is clouded with ego.

The **Bhagavad Gita** declares, **Karmanye vadhikaraste ma phaleshu kadachana** (man has a right over action, but not on the result.) So perform all your activities without expecting any reward. Do not waste your time worrying over the fruits of your actions. This is what is meant by saying, duty is God.

Divinity will manifest once you perform your duty with sincerity.

Serve with the feeling that you are serving God

It is a mistake to consider yourself a devotee if you undertake service activities expecting something in return. You have to render service with the feeling that God is present in all. Realize the truth, **Isavasyam, idam jagat** (God pervades the entire universe). You may say that you have done rural service or served flood victims. But these cannot be termed service in its true sense if you have the feeling that you served others. Serve with the feeling that you are serving God, for God is omnipresent.

Consider, for example, the sacred epic **Bhagavatam**, which speaks of the intense love and devotion of **gopikas** (cowherd maids) for Krishna. **Bhagavatam chadivithe bagavatam** in Telugu means, If we study **Bhagavatam**, we shall become good. That is to say, **Bhagavatam** confers goodness on all. It contains the essence of all Vedas. The five letters **bha. ga. va. ta**, and **mu**, stand for bhakti (devotion), jnana (wisdom), **vairagya** (renunciation), **thapas** (penance), and **mukti** (liberation) respectively.

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Be one with the Lord, like **gopikas**

This sacred epic, **Bhagavatam**, describes at length the **gopikas** (cowherd maids) yearning for Krishna when He left **Gokul** for **Mathura**, where He was actively involved in running the kingdom. The **gopikas** were unable to bear the pangs of separation from their dear Lord and were anxiously waiting His return. The entire **Gokul** bore the look of a barren land. There was no dearth of food and comforts in **Gokul**; yet, the **gopikas** did not enjoy any of them because they thought life was not worth living without Krishna, whom they considered as their very life breath. They lost their health and happiness because they were unable to bear the pangs of separation. Krishna, being aware of the **gopikas** plight, summoned His friend **Uddhava** and asked him to proceed to **Gokul** to console the **Gopikas** and pass on His message to them. **Uddhava** was a great philosopher and a **jnani** (one of wisdom). He knew that Krishna was omnipresent. As per Krishna's command, He went to **Gokul** and conveyed Krishna's message to the **gopikas** and **gopalas**. He told them that they should not limit Krishna to a small physical frame thinking that He was present only in **Mathura**. He tried to explain to the **gopikas** that Krishna is God Himself and that He is omnipresent. He advised them that since Krishna was present everywhere, there was no need for them to feel sorry that He was away.

Since the **gopikas** had totally surrendered themselves to Krishna, they would not look at or talk to a stranger. So, they took a **bhramara** (bee) as an intermediary and talked to **Uddhava** through the bee. Having been used to worship Krishna's beautiful form, they could not readily think of Krishna as a formless entity. Making fun of **Uddhava's preachings**, they asked, Do you practice what you preach?

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You are enjoying the proximity to our Lord Krishna but are telling us to experience His attributeless and formless aspect. We don't want your preaching or philosophy. We are not interested in your formless, attributeless God. Bring our dear Krishna to us. They said, Krishna has stolen our hearts. We have only one mind, and that has gone with Him to Mathura, we do not have another mind to listen to what you are preaching. One-pointed devotion of gopikas

The declaration of the gopikas that they had only one mind made Uddhava recognize their one-pointed devotion. He realised that the pure, unsullied, and eternal divine principle can be attained only through fixing the mind on God.

The gopikas lamented their separation from Krishna, We want to see nothing but Krishna's beautiful form, hear nothing, but the melodious music of His flute, and experience nothing but His Divine Love. We have cried for Krishna so much that our eyes are swollen and there is not a drop of tear left in them. How can the ship of your message sail in the barren lands of our hearts! So, take your ship and go back to the place you came from. We are not interested in the formless aspect of Divinity. We want to see the enchanting form of our Lord.

Hearing the words of the gopikas, Uddhava realised that all his jnana (wisdom) was worthless. He considered himself to be totally ignorant since he had underestimated the love and devotion of the gopikas for Krishna.

He stopped preaching and tried to hand over a piece of paper to the gopikas, saying that it contained Krishna's message for them. He wanted them to read it. They refused to accept the letter, saying that they could not read it as they had no knowledge of akshara (alphabet). But their minds were merged in Sathya Sai Speaks, Volume 32 part 2 209

the Akshara Swarupa (immortal form) of Lord Krishna.

Uddhava was a bit angry with the gopikas, thinking that they had no respect for even Krishna's message.

Then one of the gopikas started explaining, There is no point in accepting Krishna's letter since we, being illiterate, cannot read it. There may be one or two amongst us who can read. But we are afraid that our tears may drop on the letter and wash out the words written on it. There is another reason. Our whole body is heated up on account of separation from Krishna. So, it is possible that the letter may get burnt to ashes if our hands were to touch it. You are unable to understand our plight.

They sent a message to Krishna, addressing the bee,

O bee, why don't you go back and tell Krishna

That He should look at us at least once?

Can you not tell Krishna to illumine

Our dark hearts with His resplendent form?

Our life has become like a dried tree.

Please tell Krishna that

He should look at us at least once.

Can you not tell Krishna to illumine

Our dark hearts with His resplendent form?

Our life has become like a dried tree.

Please tell Krishna to put some life into it.

[Telugu song]

Radhika prayed,

O Krishna, we are anyway going to die

Because of separation from you.

Please allow us to be with you

At least in Your next incarnation.

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If you take the form of a tree,

Allow us to be creepers that twine around You.

If you stand like Meru mountain,

Let us be like a stream flowing from it.

If you become the mighty ocean,

Let us become the rivers ready to merge in it .

[Telugu Poem]

Thus, the gopikas always craved the Divine proximity.

That is the sign of true devotion. Truth philosophy consists of establishing a relationship between the individual and God.

The gopikas never gave scope for narrow individual feelings.

They aspired for the intimate relationship with God.

The best way to love God is to love all and serve all. Have

the firm conviction that God is present in everybody. There is no place where God does not exist. But you cannot see God as long as there is the sense of I (ego) in you. The gopikas had

absolutely no sense of ego. Their I had merged with Krishna. As long as there is ego in you, you will find only multiplicity.

Once you realize that you and I are one, you will find unity everywhere, which is true and eternal.

Dedication of the Messengers of Sathya Sai

The old student association of Anantapur Campus, the

Messengers of Sathya Sai, is celebrating its anniversary today.

They are serving society and spreading Swami's message in accordance with the sacred name of their association. You

have listened to the report of their activities. Truly speaking, they have done much more than what was mentioned in the

report. In fact, I instructed them to make the report as brief as possible. Though their report is brief, they are doing yeoman

service to society. Not only here, but also in various other

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countries like Japan, Canada, America, and Germany. They are undertaking service activities, upholding the ideals of the Sri

Sathya Sai Institute of Higher Learning. They are spending

their earnings in service activities. When questioned by their parents, they reply, Swami has given us free education and

free medical care. We owe our wealth and health to Swami.

So, all our earnings should be directed for the service of society.

We are not misusing even a naya paisa. Thus they are

bringing about transformation even in their parents.

Never underestimate the capacity of women

You all know that there is a lady doctor, an eye specialist,

by name **Vansa** in our General Hospital. She is a widow. Her daughter studied in our college and now she is living in Australia with her husband. She has brought about a transformation in her husband and, as a result, he is also actively involved in various service activities. Both the husband and wife spend their earnings in service of the society. They do not have children. **Dr. Vansa** prayed to Me that her daughter be blessed with a child. Her daughter said that Swami is everything for her and she does not want to get entangled in bondage by having children. She said that she considers all children as her own. She prayed that she should have the freedom to render service activities to her satisfaction.

There are many women who have such noble desires, but among men, we hardly find anybody having such broad feelings. Since ancient times, many noble women have taken birth in this sacred land of **Bharat** (India), women who have set an ideal to the world with their exemplary character and devotion. You might have heard of **Savitri**, who brought her dead **husSathya Sai** Speaks, Volume 32 part 2 212 band back to life; **Chandramati**, who extinguished the wild fire in a trice, demonstrating the power of truth; **Sita**, who came out of blazing fire unscathed; and **Damayanti**, who burnt a wicked hunter to ashes with the power of her chastity. All these noble women have brought name and fame to this sacred land of **Bharat**. Not only **Bharat**, the whole world will progress because of women of character and nobility. So never underestimate the capacity of women.

Women **symbolise** bhakti and men stand for jnana. The 75th Birthday of this body is approaching. The Messengers of **Sathya Sai** have chalked out elaborate plans for the 75th Birthday and have already started executing them. They have purchased 1000 bags of rice for free distribution of food for 10 days to the devotees during the 75th Birthday celebrations. There are nearly 3000 members in their Organization. Their faith is unwavering, and their devotion for Swami is becoming stronger and stronger day by day. They are preparing to distribute 75,000 saris. They want all the saris to be of the same design, so they have already placed an order in this regard. Such devotion and sincerity are present more among women than men.

In fact, women **symbolise** bhakti (devotion) and men stand for jnana (wisdom). The one with devotion has the right to enter even the inner chambers of the divine palace, whereas the one with wisdom has access only to the audience hall of God. You may be aware that kings of yore would convene meetings in their royal audience hall, where only men would assemble. Men had no entry into the **antahpura** (inner chambers of the palace). Only women who symbolize devotion have the access to the **antahpura** of God.

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What is the **antahpura** of God? What is **antahpura**? **Antaratma** (Indwelling Spirit) is the **antahpura**. It is only devotion,

not wisdom, that has entry to **antahpura**.

Most of the men who have assembled here today are here only because of the inspiration of their women. Women are responsible for men treading along the path of devotion. In My opinion, the Messengers of **Sathya Sai** should take the lead in spreading the divine message throughout the country. Mainly by the effort of women will the country progress. Not only **Bharat**, the whole world should progress. The ancient culture of our country should be revived.

The heart of **Uddhava**, who was considered one of wisdom, transformed on seeing the love and devotion of the **gopikas** for Krishna. He approached Krishna with a prayer that he may be blessed with at least a fraction of their devotion. The **gopikas** said they had only one mind, and that was centered on Krishna. But men have many minds! The statement of the **gopikas** is in itself the highest philosophy.

True Christmas spirit in **Prasanthi Nilayam**

If you look at the world with material view, you see variety.

If you look at it with an understanding of Divinity, all of it will appear to be the form of God. **Yad bhavam tad bhavati** (as your feelings, so you become). Allah, Jesus, Zoroaster all these are names for the same Divinity.

Today (Christmas) is mainly celebrated by Christians, but do not make the mistake that it is only for Christians. It is a holy and happy occasion to be celebrated by the entire mankind. Get rid of religious and philosophical differences and enlarge your **matha** (religion) and **mathi** (mind). There is only one God, and He is the indweller of your heart. If you realise this truth, the entire humanity becomes a single race. There is **Sathya Sai** Speaks, Volume 32 part 2 214 only one religion in the universe and that is divine love (**prema**).

The one without this principle of love in his heart is neither a Hindu nor a Christian nor a Muslim nor a **Sikh**. He is no better than a demon. Complete unity of all religions can be seen only in **Prasanthi Nilayam**. Imagine what a phenomenon it is that Christians from 64 countries in this world have assembled here to celebrate Christmas.

This principle of unity is the sign of true devotion. Swami reiterates that it is not a celebration for Christians only but is a holy occasion for the entire humanity. It is the desire of Swami that such differences be completely eradicated.

There are several tasks in front of the Messengers of **Sathya Sai**. Mere distribution of food and medicines and conducting **bal vikas** programs is not enough. Of course, all these are necessary, but along with these activities, spiritual teachings are also essential. If the spiritual element of life is lost, life is a waste. Therefore, all of you ensure that your spiritual life is in the forefront of all your activities. These words are addressed not only to the ladies of the Messengers of **Sathya Sai**.

Young men should take up similar activities.

Women can transform the world

Women generally have less freedom than men. If only women had been given the level of freedom that is allowed for men, the shape of society on the face of the earth would have been changed. They work under many constraints put by their husbands, fathers, and children. In spite of severe pressures from all sides, they are advancing.

On the other hand men have hardly any such constraints. It is surprising why people with such freedom do not enter into a spiritual quest or social service. What is the use of your educaSathya Sai Speaks, Volume 32 part 2 215 tion if you do not use it for the service of society? You might as well throw your books in the fire.

Accumulate guna, not dhana

It is more important to achieve virtues (guna) than to accumulate wealth (dhana). Wealth is accumulated by so many persons. What have they taken away with them when they leave this world? Nothing. Of course, one has to earn wealth. But, accumulation of wealth should be within limits. All your faculties should be at the disposal of society. Only then your country will also advance.

You know very well the kind of unrest that is prevalent all over the world today. Fear and terror haunt you wherever you turn. It is the duty of the youth of this generation to set right this situation. First of all, serve your parents. Then, look after your family. Serve your community. Then, you should undertake the task of serving your country. But do not be hankering after the results for your efforts. The appropriate reward for all your actions will be granted to you by God. Service to the country itself becomes worship of God.

Swami is pleased with the services that you have performed so far. But, it is the desire of Swami that you should all perform much more. You know how a mother blesses you. It is necessary for you to act in such a way as to get your parents blessings and approval. Tomorrow you may also become mothers. Serve your parents today so that in turn your children may serve you in times of your need. As you sow so you reap. The only worthwhile thing in this world is divine love. This is the noblest acquisition, which leads to bliss and immortality. Once you obtain this divine love all else in the world is yours for the asking. For this you first immerse yourself in social work.

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The vain desire to obtain higher and higher educational qualifications should be moderated. You may earn as much wealth as you can, but use it for the welfare of society. Contemplate on God with your whole mind and heart. Only then will you attain a meaningful goal of your life.

25 December 1999

Sai Kulwant Hall, Prasanthi Nilayam

Be pure in words and deeds and keep impure thoughts away. I am in every one of you, so I become aware of the slightest wave of thoughts.

When the clothes become dirty, you have to give them a wash. When your mind is soiled, you have to be born again for the cleansing operations.

Baba

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1

Unity And Divinity In The New Year
Embodiments of Love!

People desire a pleasant time,
A good position and a happy life.
But none attempts to attain sagacity,
Wisdom and character.

What else is to be conveyed to this
Assembly of learned people?

(Telugu Poem)

IT is a rare privilege to be born as a human
being. Man is endowed with a gentle heart and a sweet
mind. He is gifted with precious time. But it is
unfortunate that man is unable to recognize his true
nature. One cannot be called a human being just
because one has a human body. Man is, in fact, the
very form of the **Virat Swarupa** (the Cosmic Person).

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He is the repository of all powers that pervade the
cosmos. But he is unable to recognize his own
capabilities and does not make use of even a small
fraction of them.

First Recognise Your Own Value

Today man is devoid of peace and happiness.

Why is it so? How is it that man endowed with a
precious and rare life, a soft heart, a sweet mind and
valuable time is unable to enjoy the benefits of these
valuable possessions and enjoy peace? Unaware of his
innate potential and forgetting his true nature, man
becomes narrow-minded, selfish and suffers from lack
of mental peace. In fact, he is being gobbled by the
demon of selfishness.

Ancient man led a very peaceful and happy
life. Restlessness of the mind was alien to him because
he adhered to **Sathya** and Dharma. Why does man
today lack peace of mind? What is it that contributes to
the transformation of human heart? As is the fire, so is

the smoke; as is the smoke, so is the cloud; as is the
cloud, so is the rain; as is the rain, so is the crop; as is
the crop, so is the food and as is the food, so is the
mind. Even the habits of eating and drinking of men
today are not proper.

What is the true ornament of man? Lotuses are
the ornaments of lakes. Houses and buildings are the
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ornaments of villages and towns. The waves of the
ocean are its ornaments. The moon beautifies the sky.
Character is the true ornament of man. The loss of this
ornament is the source of all his suffering and misery.
Man does not realize the purpose for which he has
been created by God. God s creation is endowed with
several truths, mysteries and ideals. But man has
forgotten these ideals. He is unable to appreciate the
significance of his legacy. Of all the powers in the
world, human power is the greatest. In fact, it is man
who assesses the value of all the materials of the
world. Who gives value to a diamond or, for that
matter, to gold? Who attaches value to land? Is it not
man? Man assigns value to everything in this world,
but he is unable to recognize his own value. Then how
can he ever understand the value of divinity? First of
all, man has to realize the values of human life. Only
then will he be in a position to understand divinity.
God does not reside in paradise or **Kailasa**. These are
His temporary camping stations. The true dwelling
place of God is the heart of man. You don t need to go
in search of God. He is not in a foreign land. Similarly,
sin does not exist in some foreign land; it is attached to
your actions. Not being able to recognize your innate
divinity is **ainana** (ignorance). You have to enquire
into the reason for this ignorance. This is mainly
because you follow **pravritti marga** (outward path) all
your life under the influence of sense organs, which are
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projected outward. You are not making any effort to
follow **nivritti marga** (inward journey). All that you
see, hear or think are outward acts. In fact, everything
that you do is outward. Thus, you are fully engrossed
in the outward activities and are completely neglecting
the inward path.

Wisdom Dispels Ignorance

Embodiments of Love!

You need to make an effort to understand the
value of man. In fact, there is no divinity other than
that present in man. Thus, first it is necessary to understand
man before you can even attempt to understand
divinity. In fact, there is no difference between man
and divinity. Man is God; God is man. There is only
difference of perception. You see the world with a

worldly view and do not recognize the divinity that pervades it. You have to make an effort to change your vision from outward to inward to perceive this divinity. Here is a rose. From the worldly point of view it is just a flower. But, from the divine point of view it is the flower of the heart. Wherefrom do you have this capacity to perceive the shape and smell of a rose? It is from the Divine. Your inability to perceive the omnipresent divinity is the main cause of all the pains and miseries you suffer in this world.

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Madalasa imparted the knowledge of this basic truth to her children from their childhood. She told them, My dear children, you are not this physical body. Do not mistake physical things for spiritual realities. Don't become a victim of delusion due to your attachment. This delusion gives you the mistaken impression of the physical reality. Just as the dream state disappears when you wake up from sleep, the delusion caused by **moha** (attachment) disappears when you awaken into the state of jnana (wisdom).

Moha Makes You Forget Your True Form

When do you get dreams? You attribute dreams to your food or your thoughts. But this is not true. Give up this attachment of samsara (world) and wake up from the sleep of delusion. **Moha** makes you forget your true form. If there is no sleep at all, there is no dream possible. Therefore, sleep is the main cause of dreams. For the dream of **ajinana** (ignorance), **avidya** (lack of true knowledge) is the cause. Therefore, do not fall into the sleep of **avidya**. Teaching this way, she transformed all her children into great Yogis. Human birth has not been gifted to man merely to indulge in worldly pleasures. None of the worldly pleasures is capable of conferring true satisfaction. They only increase your desires more and more.

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Therefore, man should give up worldly desires and recognize the principle of divinity.

New Year Augurs Well For Humanity

From the physical and worldly point of view, today marks the beginning of the year 2000. This is not a universal measure of time as it is restricted only to a particular calendar. Moreover, it applies only to **vyashti** (individual) and not to **samashiti** (cosmos) because cosmos is beyond worldly time - frame while individual is bound by time and space. Cosmos, in fact, is divinity itself. The individual is **jeeva** while the cosmos is deva (divinity). From the point of view of divinity, 2000 years form merely an infinitesimal speck. Several million years have gone by in the past. Hence, 2000 years carry little significance from this

aspect. 2000 years have passed from the era of Jesus Christ. What about the hundreds of thousand years that have preceded the advent of Christ? Some of the names of months of English calendar are related to various Roman kings and Greek gods and goddesses. Periods of time have been named after humans, but the truth about human nature is being ignored.

Man is the very embodiment of divinity. In the word **manava** (man), the three letters stand for:

ma **ajinana** (ignorance), **na** without, **va** to act. So, man is one who acts without ignorance. There

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is another way in which this word can be interpreted.

ma not, **nava** new, i.e., man is not new. He is **purathana** (ancient) and **sanathana** (eternal). Man has been in existence for countless number of years.

Disputes about dates are meaningless. Every second is the birth of a new year. Seconds add up to minutes, minutes to hours, hours to days, days to months and months to years. Every second of your life is new. Thus, there is no particular sanctity about the beginning or ending of a year. There are people who attribute special significance to this day and speculate on some extraordinary or awesome events to take place. The time or date is not the cause of your happiness or misery. Your own Karma (actions) in the past is the cause of both your happiness and misery. As is the seed, so are the plant and fruit; they cannot be different. Do not waste your mental energy in speculations of this or that happening.

When you are born, there are no ornaments around your neck.

There are no necklaces of pearls or diamonds nor are there any chains of gold, But there is an invisible necklace of the consequences of your past **karmas**

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around your neck.

All your good and bad actions, counted one by one, have been strung together

By Brahma, and this is the ornament around your neck.

(Telugu Poem)

Pure And Proper Actions Yield Good Results Only
Embodiments of Love!

When actions performed by you are proper and pure, you will get good results only.

On the whole, the coming year would be good for all of you. Actually, today is the beginning of the year 2000 and the ending of the year 1999. The year 2000 will end on 31st December. So, the consequences

of the past years will be unfolded during this period. This period is going to be generally beneficial for the people of this country as well as for the rest of the world. The first three months, January to March, may have some ups and downs. Why? For man on the earth, time relates to the motion of the planets around the sun. Some other subtle phenomena of non-material nature are also associated with these physical phenomena. Some changes in the subtle phenomena may take place in the first three months of the New Year and may carry with them some favourable as well as

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adverse consequences. But after March 2000, there will definitely be a better and stable period. But this does not mean that people should do nothing and merely wait for that period; effort from your side is not to be left under any circumstances.

Treasure Divine Gold In Your Heart

Today human values are on the decline. There is no trace of love anywhere. Truth and righteousness are hard to find. In these conditions, how can peace manifest? If you give some gold to a goldsmith, you can get any ornament made as per your choice.

Hiranyagarbha is another name for God. **Hiranya** means gold. If you place this divine gold in your heart, you can make any ornament of your choice like santhi (peace), sathya (truth) and dharma (righteousness). Just as no ornaments can be made without gold, you cannot obtain santhi, sathya or dharma without divinity. **Hiranyagarbha** is immanent in everyone. That is why Swami calls everyone **Bangaru** (gold). Only when you recognize this truth and have the firm conviction of immanence of God, will you obtain all kinds of benefits in your life. But you have forgotten the indwelling divinity, and are running after external objects. It is impossible to have success in life in this way. Therefore, first of all, develop faith in God.

Since ancient times, **Bharat** has been disseminating the knowledge of divinity to the rest of **Sathya Sai** Speaks, Volume 33 10

the world. The culture of **Bharat** is truly great. But, unfortunately, very few are recognizing this fact. The students are also not trying to understand its significance and sanctity. Our culture is divine, pure and ever new. Its scriptures set great ideals for mankind. Take, for example, the story of the **Mahabharata**. The priority of the **Pandavas** was God first, world next and themselves last. On the other hand, the priority of the **Kauravas** was themselves first, world next and God last. As a consequence, not only did the **Kauravas** lose God, they lost their life also. God should be your first priority. With such an

attitude, no danger will touch you. With God in your mind and heart, serve your country.

Patriotism Leads To Divinity

Embodiments of Love!

Your country and your body are not different from each other. Both are composed of the same five elements. They are inseparably interrelated and totally interdependent. They are like mirror images of each other. Try to recognize this truth. The youth of today are the leaders of the future. If the future is to be prosperous, the modern youth should perform their duties with firm faith in God. You are not separate from the country, but a part of it. Have the firm conviction that this country belongs to you. But,

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unfortunately, patriotism is a scarce virtue in the youth of today. One who does not say with pride, this is my motherland, this is my mother tongue, this is my religion can be compared to a living corpse. (Telugu Poem) Every person, whichever country he may belong to, should have patriotism firmly ingrained in his heart. Abdicating their duty towards their motherland, people go to other countries and become completely alienated. How can such people ever understand divinity?

Embodiments of Love!

God is the basis of everything. He is omnipotent, omniscient and pervades all creation.

Who can say only this is Brahman

And that is not.

The only eternal existent entity is Brahman.

The rest is all evanescent.

(Telugu Poem).

Just as without cotton, there can be no cloth, similarly, there can be no world without God. Do not mistake this deha (transient body) as real. It is the dehi (indwelling divinity) that is the true reality. This divinity is beyond birth and death; the one without any beginning, middle or end. This birthless, deathless God is the eternal witness of the entire cosmos. Recognise this truth.

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Recognize That Human Birth Is A Rare Occurrence

You are celebrating this day as the beginning of the New Year 2000. Do not consider that the year 2000 is related only to the Christians. Do not have any such narrow distinctions. Humanity in the whole world is one. All men of all countries belong to one race, the race of humanity. Keep this truth firmly in your heart. You must recognize that human birth is a rare occurrence. Consider time as highly valuable. The

heart must be soft and the mind must be sweet. Human mind, which is supposed to be sweet, has become highly poisonous today, because man is allowing it to indulge in sensual pleasures, which are like deadly poison. Do not poison your nectarous mind by associating it with the objects of your senses. By doing so, you are making your soft heart also hard like stone. Do not waste time. Time is the very form of God. Hence, it is said in the Vedas: **Kalaya Namah, Kala Kalaya Namah, Kala Darpa Damanaya Namah, Kalatheetaya Namah.** God is the master of time. He transcends time. Therefore, have firm faith in God and not in your body. The body is impermanent. It grows and declines with the passage of time.

Embodiments of Love!

You are considering this day as very sacred.

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Yad Bhavam Tad Bhavati (as you think so you become). In any event, the year 2000 is not bad in any sense. It will promote very high ideals and propagate divine principles. It will foster the principle of unity. In a very short time, all the people of the world are going to be united. Today you consider America, Russia, Japan, China, Pakistan, and India as separate from each other. Very soon there will be unity amongst all these countries. Even those whom you consider as your worst enemies are going to become your best friends. You should not hate anybody. You are all brothers and sisters. In a short time, you are all going to witness the Brotherhood of Man and Fatherhood of God. With a pure heart, all of you should pray for this to happen at the earliest.

There are many people in the world in great distress. The people who have been recently hijacked were under a severe strain. Prayer is the only remedy for the alleviation of such misery. There is nothing in the world that cannot be achieved by prayer. Prayer melts the hardest hearts. Pray wholeheartedly, **Loka Samasta Sukhino Bhavantu** (May the whole world be happy). Do not pray only for the welfare of your family, friends and relatives. Such narrow-minded prayers are futile. Your prayers should be for the welfare of all people in all the countries of the world.

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Start A New Life With Ideals Of Service And Love
Embodiments of Love!

The one principle that you have to uphold and develop is that of love. When love dominates, there is no room for hatred. If there is no feeling of love earlier, at least sow the seeds of love now. The **Gopikas** prayed to Krishna:

Oh Krishna, play your sweet flute

And sow the seeds of Love
In the desert of loveless hearts.
Let the rain of love fall on earth
And make the rivers of love flow.

(Telugu Poem)

You must sow the seed of love in loveless hearts. Water it with love. Let love flow in a flood and reach all. You should cultivate this pure, steady, unselfish love in this New Year. Modern man directs his love towards **wordly** objects and gets entangled in several complications. Love lives by giving and forgiving, self lives by getting and forgetting. Selfish love is like the foul smell of fish. Cultivate selfless love. Love all. Let others feel and think as they like. Do not bother about that. There is no need to fear anyone. Make your love pure. Then the whole world will become pure.

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Meet All Contingencies With Love

Many people are worrying and speculating as to how the year 2000 will unfold. There will be no formidable difficulties. In this world all things, good and bad, come and go. World devoid of happiness and misery cannot exist. Nothing is bad for the world. Pleasure is an interval between two pains. How can you feel pleasure if you have never felt pain? These come and go like passing clouds. One should neither dread one nor crave for the other. Meet all contingencies with love. Transform everything into love and suffuse your lives with love. Then there shall be peace and stability in the world.

Why do you repeat the word **santhi** (peace) thrice? You pray that you may have peace at all the three levels physical, mental and spiritual for you are not one individual, but three the one you think you are (physical body), the one others think you are (mental body) and the one you really are (**atma**). All three aspects of your being must be in a state of peace.

This can be achieved only through love. Swami Himself is the proof of this. Infinite love is Swami's only wealth. Who sent out invitations to this large congregation? Your love toward Swami and Swami's love towards all of you has attracted all of you here. Hence, convince yourself that everything can be achieved with love. The evil traits of hatred, jealousy

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and pride should be cast aside. These are not human qualities, but animal traits. You are a human being. Love is the chief quality of man, truth is his basis and righteousness is his very life. The combination of all these ensures peace. If you possess all these, peace is your property by right.

Give up selfishness and work for the unity of your country. Pray for the welfare of all and lead an ideal life. Human life is not gifted to you to hanker after worldly objects. You have to set an ideal to the world. What is the ideal that you have to set? You must help all to your utmost capacity. The best way to love God is to love all and serve all. Adopting service and love as your ideals, you must start a new life from this moment this is My blessing and benediction to you.

New Year, 1-1-2000, **Prasanthi Nilayam**.

2

Acquire The Knowledge Of Brahman
Embodiments of Love!

Once you wake up from
The sleep of **Moha** (attachment),
You will understand that this Samsara
(worldly life)

Is but a dream, and you are pure,
Unstained and eternal Atman.

(Sanskrit **Sloka**)

You are neither the body, which is nothing
But a conglomeration of flesh, blood and
bones

Nor the mind, which is a combination of
Thoughts and vain desires.

It is the delusion, born out of attachment,

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Which takes you away from liberation.

You are essentially Divine.

(Telugu Poem)

THE youth of today are the future leaders of
the nation and the architects of the new society. The
future of a nation depends on its youth. The strength of
the youth lies in their spirit of patriotism. The primary
duty of the youth is to render service to the society.
The physical and mental strength of the youth is the
foundation on which a nation is built.

Primary Duty Of Man

Young men and women!

This is not the time to relax. Do not waste time.

Wake up from the slumber of selfishness and **narrowmindedness**
and resolve to serve the nation. Perform all
activities keeping the esteem and honour of the nation
uppermost in your heart. Understand the mystery
behind human birth. Every individual has a goal. It is
unbecoming of the youth to forget divinity and the goal
of life, and to waste time in physical and materialistic
pursuits. The youth should express human qualities by
cultivating noble character and by rendering service to
the society. They should discharge their duties with
sincerity and **re-establish** the ancient culture of **Bharat**

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by practising and propagating its pristine values. But
modern youth are neglecting their duty to the nation.
They are not giving priority to the progress and
prosperity of the nation. First of all, they should
understand that the well-being of the individual lies in
the safety and security of the nation.

Understand the truth that in the myriad forms
of life, human life is the most sacred. Lead your life in
a way so as to uphold Dharma, not merely to eat and
sleep like birds and animals. Birds and animals act
according to their innate nature, but man is forgetting
his responsibility of fostering righteousness. Modern
youth are under the mistaken notion that education is
meant for **udvoga** (job). **udvoga** without yoga is futile.
Contemplation on God is true yoga and **udvoga**. That
is the primary duty of man. Without understanding this
truth, some people take pride in their jobs. **Ahamkara**
(ego) is the pest which attacks the root of the tree of
human life. Raga (attachment) and **dwesha** (hatred)
foster **ahamkara**. The three together spell doom for
human life. Man's life will shine forth brilliantly only
when his mind is filled with divine love. The life of
one who forgets God and gets immersed in selfish love
is heading towards disaster. The one who has total
faith in God and love for God will lead a life of joy and
bliss. Therefore, man should make an effort to

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understand his innate divine power, which is truly
immeasurable.

Man And Brahman Are Intimately Related

Bharat is the source of the Vedas and sacred
rituals like **yajnas** and **yagas**. How is it that such a
sacred land is passing through hard times? The people
of yore considered Truth as God and sacrifice as true
human quality. They adhered to them and experienced
the bliss derived therefrom. But the modern students
and the educated consider money as God and think that
they can lead a happy life by holding positions of
authority. This is not the true human quality. One
should aspire for bliss, which can be experienced only
by acquiring the knowledge of Brahman (divinity).
Brahman is that which is changeless in all the three
periods of time. This eternal principle is referred to in
the Vedas as **Prainanam** (Constant Integrated
Awareness), which is immutable and invariable.
From the principle of Brahman emerged
Akasha (ether). From **Akasha**, **Vayu** (air) originated.
From **Vayu**, **Agni** (fire) emerged. From **Agni**, **Jala**
(water) emerged. From **Jala** came **Prithvi** (earth). From
Prithivi, **Oshadhi** (vegetation) emerged. **Oshadhis** gave
rise to **Annam** (food) and man is born out of food.

Thus, you can see that man and Brahman are intimately related. On this basis, Lord Krishna declared:

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Mamaivamso Jeevaloke Jeevabhuta Sanathana (the eternal **atma** in all beings is a part of My Being)

Without the principle of Brahman, nothing can exist, be it ether, air, fire, water, earth, vegetation or food.

And man cannot survive without food. On this basis, the Vedas declared: **Annam** Brahma (food is God).

What is food? Does it constitute merely cereals and vegetables that we consume? No. The whole world is composed of food. One body is the food for the other body. That which is consumed is food and the one who consumes food is also food. Everything that exists in this world is food. Therefore, it is said, food is God.

You offer food to God chanting the **S l o k a**,

Brahmarpanam before you partake of it. But

where is Brahman? He is very much in you. That is why He responds to your prayer immediately from within:

Aham Vaishvanaro Bhoothva meaning, I am in you in the form of **Vaishvanara** (digestive fire) digesting the food that you consume.

Sathyam Is That Which Creates Food

Sathyam (truth) forms the basis for food. What

is **Sathyam**? It is that which creates food. **Sathyam**

comprises three syllables **Sath, Ye, Yam**, which stand for the jiva (individual), **annam** (food) and the sun,

respectively. Sunlight produces food, and food sustains

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the individual. So **Sathyam** is the primordial principle and the basis for everything. Our ancients considered truth as their life and righteousness as their breath.

They considered human life as a combination of truth and righteousness. Therefore, truth is God. Man today

has forgotten truth and he aspires only for food. He fails to understand that truth is the basis for food.

Brahma (divinity) is the basis for everything.

Who is Brahma? All pervasive Nature is Brahma.

Brahma pervades the air, the sound, the water, the earth and the sky. The five elements are the

manifestations of Brahma. That is why people worship earth as **Bhudevi**, water as **Gangadevi**, air as **Vayudeva**,

etc. But they do not realize that the same Brahma

permeates all the five elements. All the five elements are present in the human body. So, Divinity is not

separate from man. Man is the very form of Brahma.

He is the embodiment of Truth. He should make every effort to manifest his latent divinity. That is true

sadhana. Brahma is not a four-faced god as shown in pictures. Brahma permeates the entire **uni**-verse. So,

every living being is the embodiment of God. Man

should therefore recognise his innate divinity.

Divine Love Is The Ultimate Goal Of Life

Students participated in various sports and cultural activities and emerged victorious. But this should

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not inflate their ego with the mistaken notion that they are responsible for their victory. They should realize that it is the divinity within that does all. Students, who had never sung earlier in their lives, also sang melodiously.

Similarly, some of you participated in those

games, which you had never played earlier, and

emerged victorious. How could you do that? In fact,

everything is the reflection of the inner being. This

proves that it is the divinity within that brings forth the

latent talents and skills. Brahman dwells in you. In

what form do you see Him? You see Him in the **Soham**

mantra, which is echoed in your each breath and

proves the presence of divinity within. **Soham** means

That I am. You repeat this **Soham** Mantra 21,600 times

a day, which reminds you of your divinity as many

times. When power of divinity is in you, why should

you consider yourself weak and helpless? In fact, man

is the embodiment of all powers and faculties.

You are under the false impression that knowledge

is acquired through books. In fact, it is the manifestation

of that which already exists within you. Nothing

is possible without divinity. There are flowers,

thread and needle, but they cannot form a garland by

themselves. There should be someone to string them

together. Similarly, separate letters by themselves do

not convey any meaning, unless there is someone to

combine them into words. For example, **G, O, D** are

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three letters. When they are brought together, they

form the word God and you get a meaningful word.

You have curd and a churning rod, but can you get

butter out of curd without churning? No; likewise, the

infinite power latent in the individual should be

manifested through self-effort. It is possible only when

you fill your mind with love for God. It is evident that

self-effort and grace of God are essential in any human

endeavour. The reason for all misery and grief is that

your mind is not directed toward divine love. You will

lead a blissful life only when the mind is suffused with

divine love. Divine love is the ultimate goal of life.

Do Your Duties Sincerely

Perform all actions with divine feelings. Do

your duties sincerely. Only then the **udyoga** (job) that

you do will be transformed into yoga (spiritual

practice) and work will be transformed into worship.

But man lacks such noble feelings. He differentiates

between his work and others work without

understanding the truth that the same divinity exists in

all. Sahasra Seersha Purusha Sahasraksha Sahasra Paad (the Supreme Being has thousands of heads, eyes and feet). The entire universe is His manifestation. divinity exists in one and all, be it an asthika (theist) or a nasthika (atheist). There is God even in a nasthika. Na + Asthi = Nasthi. Asthi stands for Sathya Sai Speaks, Volume 33 25 divinity. This means divinity is the basis even for nasthika.

Experiencing Brahmananda

Man uses words without understanding their inner meaning. This is due to his ignorance. He gets immersed in worldly pleasures and says that he is experiencing Brahmananda (eternal bliss). Worldly pleasures are transient, whereas Brahmananda is eternal. The type of joy that man derives out of worldly comforts and conveniences is manavananda (human joy). Hundred times more than Manavananda is Indrananda. Hundred times more than Indrananda is Devendrananda. Hundred times more than Devendrananda is Devananda. Hundred times more than Devananda is Brihaspathiananda. Hundred times more than Brihaspathiananda is Prajapathiananda. Hundred times more than Prajapathiananda is Brahmananda. This is the true measure of Brahmananda.

It is not that which comes and goes; it is with you permanently. But you have forgotten this blissful state. Brahmanandam Paramasukhadam, only Brahmananda confers supreme joy. All the joys relating to body and mind are like passing clouds. They are related to waking state alone. But Brahmananda can be experienced in all three states, namely, jagrat, swapna and sushupthi (waking, dream and deep sleep states). It is changeless in all three Sathya Sai Speaks, Volume 33 26 periods of time. Man aspires to be blissful always, but he is sub-jected to misery because of narrow feelings and unsacred thoughts. He can experience eternal bliss only when he gives up narrow feelings and becomes broad-minded.

Embodiments of Love!

You can experience the eternal bliss only through love. There is no bliss greater than love. divinity is omnipotent, omnipresent and omniscient. The Vedas declare: Sathyam Inanam Anantham Brahma (divinity is Truth, Wisdom and Eternity). This infinite wisdom is latent in man, but he fails to understand this truth. He has become weak-minded due to wrong food and bad habits. He is totally ensnared in his body attachment. All his thoughts, words and deeds are engulfed in body attachment. He should get rid of body attachment and develop

attachment towards the Self to realize his innate divinity. Body is not permanent. It is bound to perish one day or the other. None can predict with any degree of certainty when one would leave one's mortal coil. This physical life is but a dream. So, do not develop undue attachment to the body. So long as you are alive, discharge your duties sincerely. Suffuse your thoughts, words and deeds with divine feelings. Then you will verily become God. Modern youth should recognise this fundamental truth.

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Imbibe The Spirit Of Patriotism

The youth should resolve to eradicate poverty, suffering and injustice from this country. This can be accomplished only by developing sacred thoughts, adhering to truth, righteousness and justice and realizing that God is omnipresent.

Students!

You are the emancipators of Bharat. Take refuge in divinity, serve the nation and resolve to script a golden chapter in the history of Bharat. That is the essence of true education. Do not take pride in the acquisition of bookish knowledge. Bookish knowledge only helps in eking out a livelihood. It will not confer total wisdom. Perform your activities with unflinching faith in God. Then you are bound to be successful. Do not therefore study just for the sake of acquiring of degrees.

In spite of his education and intelligence, a foolish man will not know his true Self and a mean-minded person will not give up his wicked qualities.

Modern education leads only to argumentation, not to total wisdom.

What is the use of acquiring worldly education if it cannot lead you to immortality?

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Acquire the knowledge that will make you immortal.

(Telugu Poem)

Virtue Cannot Be Attained Without Discipline

That is true education. That is Brahma Jnana (knowledge of divinity). There can be no greater bliss than realizing the truth that God is everywhere. No doubt, worldly education is also essential, but it should be under a certain limit; otherwise, it will corrupt the mind. When you are thirsty, is it not foolish to desire for the whole of river Ganga? A glass of water is enough to quench your thirst. Likewise, it is foolish to entertain excessive desires. Na Sreyo Niyamam Vina (virtue cannot be attained without discipline).

Everything should be within a certain limit. Proper discipline has to be maintained in eating, earning and spending. Only then will your life be blissful.

Students!

Sports and games are essential to keep your body and mind in good shape. There is no point in having a healthy body if it is not used in the service of the society. Likewise, all your intelligence will be a waste if it is not used to discriminate between good and bad. Before undertaking any activity, enquire whether it is good or bad.

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Never Forsake Your Motherland

Embodiments of Love!

Do not spend all your lifetime in acquiring degrees. All your physical, mental and spiritual powers come from God. God is the giver and also the receiver. He is the one experienced. Understand the truth that everything, be it good or bad, happens according to the Divine Will. Do not develop craze for acquiring degrees, going abroad and amassing wealth. The true wealth is within you. Never forsake your motherland. For the simple reason that your mother is not beautiful, can you forsake her and consider another lady who is beautiful as your mother? Preferring a foreign land to one's own motherland amounts to doing the same.

Janani Janma Bhoomishcha Swargadapi Gareeyasi

(the mother and the motherland are greater than even heaven). So, one should have love for one's motherland.

Develop **desabhimanam** (spirit of patriotism), not

dehabhimanam (attachment to the body).

The physical body, made of five elements, is weak and no one knows when it would perish.

Though one hundred years of life span is prescribed, you cannot take it for granted.

You may have to leave your body at any point of time - either in childhood or in

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youth or in old age, either in

town or in forest or in deep sea.

Understand that death is certain.

Therefore, use your intellect to know your true nature while you are alive.

(Telugu Poem)

If you do not know the purpose of your birth, you will become a burden on mother earth. The purpose of human birth is to experience divinity. Try to understand your true nature. Do not compare yourself with others. Follow your own conscience and enjoy bliss. Do not imitate others. Imitation is the

quality of the weak-minded. Suppose, you come to know that someone has found a wallet on the road while passing through a particular locality. If you go to the same locality expecting to find another wallet on the road, you may even lose your own wallet! In order to progress in the field of education, imitation is desirable to a certain extent, but in all other fields imitation is deplorable. Imitation is weakness, creation is divine. Let your thoughts be sacred; the result will be sacred. Life Is A Long Journey, Not A Short cut
Embodiments of Love!

This Sports and Cultural Meet has given

immense joy to one and all. Do not consider sports and games as merely an annual affair. Your life itself is a

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game. Each moment that you spend is a part of this game of life. Play this game in the true spirit and emerge victorious. Human life is highly valuable and noble. Do not squander it in mean activities. Life is a long journey, not a short cut. Don't waste time. Time waste is life waste. Undertake righteous actions.

Render service to the society. Strive for the welfare of your **fellowmen**. The **Puranas** affirm **Paropakaraya**

Punyaya Papaya **Parapeedanam** (one attains merit by serving others and commits sin by hurting them). So,

Help ever, Hurt never. This is the essence of the

Mahabharata. The **Kauravas** always tried to hurt the

Pandavas. Ultimately, not even one out of hundred

brothers survived in the **Kurukshetra** war. Lord

Krishna foretold this before the commence-**ment** of the war. He told **Dharmaraja**, Do not give scope to worry.

Follow your Dharma and do your duty sincerely. You will certainly emerge victorious. He infused courage and confidence in Arjuna, saying,

Arise **Dhananjaya**! None can escape the destiny.

Justice will prevail and selfishness will perish.

This has been the case in every **Yuga** (Age).

You will see for yourself that King

Dhritarashtra, father of hundred sons,

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will not be left with even one son to perform his last rites.

(Telugu Poem)

Revere The Mother And Father As God

The **Kauravas** ruined themselves because they forgot God and reposed their faith in the world. I do not advise you to forsake the world, but do not get totally immersed in worldly life. Have faith in God. Respect your parents and make them happy. The

Vedas say, **Matru Devo Bhava Pitru Devo Bhava** (revere the mother and father as God). Do not hurt their feelings. Perform all your activities as an offering to God. Then you will certainly emerge victorious in all your endeavours.

Embodiments of Love!

You gave immense joy to thousands of people with your performance. However, pleasing the entire world without pleasing God is of no use. Even if the whole world is opposed to you, so long as God is with you, you need not fear. When God is with you, the whole world will follow you. When God is pleased with you, the whole world will be pleased with you. Therefore, let all your efforts be towards pleasing God.

Tirumalacharya, the author of **Sri Sathya Sai Suprabhatam**, used to live here. He had served in the **Sathya Sai** Speaks, Volume 33 33

royal court of **Venkatagiri**. He was a great scholar in Sanskrit and **Sastras**. He accompanied **Bhagawan to Badrinath** at the advanced age of ninety. **Bhagawan** asked him whether he was fit enough to undertake such an arduous journey. He affirmed that with Swami by his side, he would travel any length of journey without any discomfort.

He said, **Sai Matha**, if You forsake me, my entire existence is a waste. If you accept me as Yours, it is as if I have everything at my command. This was the state of Bhakti and surrender in which

Tirumalacharya spent his life. He was constantly meditating on **Sai Matha**. He spent all his time in Swami's proximity, whether it was here or in **Brindavan**. His Bhakti was beyond measure. Consequently, his end was peaceful.

He very well knew that his end was approaching and one day expressed his feeling. On being questioned as to how he knew about it, he replied, Swami is telling me from within. He went for his bath, brought some water, washed Swami's feet and sipped a few drops of the sanctified water and said, Swami, my life has found fulfilment. **Poornamada Poornamidam Poornat Poornamudachyate Poornasya Poornamadaya Poornameva Avashishyate** (The whole is all That. The whole is all this. The whole was born out of the whole. Taking the whole from the whole, what **reSathya Sai** Speaks, Volume 33 34 mains is also the whole). Physically, mentally and spiritually. I have attained this wholesomeness. Now the time has come for me to merge in You. Thereafter, he cast off his mortal coil and merged in Swami. There is no shortage of men filled with Bhakti of this kind in the world. It is only because of the presence of such devotees that the world is able to

sustain itself.

Students!

Wherever you may go, never forget truth. The only form of gratitude that you can express towards this university is by adhering to truth. Earn a good name to the Institute through your good conduct. That is all I expect from you.

Earn A Good Name For Yourself And Your Institute

You know Swami sent a few students to **Bangalore** for training in horse-riding and driving of **gokarts**.

Lt.Gen. Mehta gave them all help and facilities.

He arranged the horses and also the trainers. The trainers were astonished at the skill and dexterity displayed by the boys, who learnt the art of horse-riding within a short span of time. They extolled the character of the students of **Sri Sathya Sai** Institute of Higher Learning, saying they were knowledgeable, smart and intelligent. Such a good name is what Swami expects you to earn for yourself and the Institute.

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There are a lot of people in the world who wear white dress, but they may have black hearts. Students of our Institute are pure both from inside and outside. Just as the dress they wear is white in colour, so also their minds are pure. That makes Swami very happy. Swami is always near you, with you, in you and around you. You should all become men of character and propagate spiritual values. You know the state of the country now. There is strife, misery and turmoil everywhere. Strive to alleviate this misery. This is what Swami expects from you. Do not wait until the next sports event. Perform your daily activities with diligence and constantly contemplate on God. Sanctify your life with divine love.

14-01-2000, **Prasanthi Nilayam**.

People cannot stand the Lord in superhuman form. It is only when the Lord comes in human body that people are able to approach Him and learn to love Him even a little bit. But one should not make the mistake of thinking that, that is all there is to the Lord. For instance, the aeroplane flying high in the sky descends to the airport. But one should not think that the plane is the ground machine because one sees it on the ground. Once it has taken on its load of passengers, it again zooms up high into the sky. In like fashion, although the Lord has made a landing here on the earth, so to speak, He is not

limited by His human form.

Baba

3

Perform All Actions To Please God

The principle of **Atma** has neither birth nor death;

It has neither beginning nor end;

It is the eternal witness and all-pervasive;

Atma is Brahman and Brahman is **Atma**.

(Telugu Poem)

The Lord of **Puttaparthi** will always protect you.

He is the ocean of compassion.

Holding your hand, He will take care of you.

He will never forsake you. Recognise this truth.

(Telugu Poem)

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Bharat is the holy land of the Vedas and the Sacred rituals like **Yajnas** and **yagas**.

It is the motherland of many noble souls.

It is the land of sacrifice that has taught

To the world morality and code of conduct.

(Telugu Poem)

Embodiments of Love!

BHARAT is the centre of truth, righteousness and morality. It is your great good fortune to have been born in this sacred land. This is the land of merit, penance and sacrifice (**tyaga**). Such a **tyaga bhoomi** (land of sacrifice) is being converted into a **bhoga bhoomi** (land of pleasure). We do not need a **bhagya bhoomi** (land of wealth) or **bhoga bhoomi** (land of pleasure). It should remain a **tyaga bhoomi**. So, every citizen of **Bharat** should develop the spirit of sacrifice and work hard.

Spiritual Wealth Of **Bharat**

Bend the body, mend the senses and end the mind this should be your endeavour. Live up to the reputation of **muddu biddalu** (dear children) of this motherland. Do not become **moddu biddalu** (foolish children) or **chedda biddalu** (bad children). Your

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motherland will feel proud of you only when you become noble and ideal. You may not hold any worldly qualifications, but you can take pride in the fact that you are the sons of this sacred land of **Bharat**. This in itself is the great qualification.

Bharat is the land endowed with the wealth of spirituality, sacrifice and bliss. Born in this sacred land, every **Bharatiya** should resolve to foster spiritual values and spirit of sacrifice. Consider service as your duty. Service is God. Divinity can be experienced only

through service.

On deep enquiry, you will know that you are in God, God is in you and you are God. Understand this truth and act accordingly. You should be able to say with conviction that you are a spark of the Divine. If someone were to question where is God, say with courage and conviction that God is everywhere.

Never doubt the omnipresence of God

or say that He is here and is not there.

In fact, you can find Him

wherever you search for Him.

(Telugu Poem)

God does not exist for those who deny Him. He

exists for those who believe in His existence. He says

yes for those who say yes, and no for those who

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say no. You may say yes or no, but for **Sai**,

everything is yes, yes, yes.

If someone were to tell you that God does not

exist, teach him a lesson saying, God may not exist

for you but He does exist for me. You have no right to

deny the existence of my God. With such courage and

conviction, you should uphold your ancient culture.

Being born as the children of this land of courage and

valour, do not give scope for weakness of any kind.

You are not weak. You have all the strength in you.

Take a pledge to accomplish the task of restoring our

ancient culture with courage and determination.

God Himself Has Taken Three Pledges:

(i) He will incarnate Age after Age for the

establishment of Dharma **Parithranaya Sadhunam**

Vinashayacha Dushkritam, Dharma **Samsthapa**

narthaya Sambhavami Yuge Yuge

(ii) He will take care of those who constantly

contemplate on Him **Ananya Chinthayantho mam Ye**

jana Paryupasathe, Thesham Nithyabhiyukthanam

Yogakshemam Vahamyaham

(iii) He will grant liberation to those who

surrender to Him completely **Sarvadharmam Parithyajya**

Mamekam Saranam Vraja, Aham Twa Sarvapapaebhyo

Mokshishyami Ma Sucha.

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Likewise, you too should take three vows

(i) that you will firmly believe in the existence of

God,

(ii) that you will experience Him and

(iii) that you will become one with Him.

Make every effort to fulfil these vows.

Happiness Results From Victory Over Difficulties

The year 2000 has commenced. Many have

given a bad picture of what lies ahead in this year. But

there is nothing bad in this world. Even that which

appears to be bad is also good. So, never consider anything bad. How can evil enter God's creation? Everything happens according to God's Will. There is no scope for bad events when the Divine Will is always good and pure. How can you point out something as bad when divinity pervades everything? Good and bad lie in your drishti (vision), not in srishti (creation).

Have firm faith that whatever happens is good for you and face any eventuality with courage. Students having such courage and conviction are needed today. You all know that the people in the world are undergoing a lot of suffering. Human life will find fulfilment only when one acts with courage and conviction in the face of adversity. Never get disheartened and never retrace your steps. God has created you Sathya Sai Speaks, Volume 33 42 not to lead a selfish life. Uphold Dharma for the welfare of humanity, even at the cost of your life. After all, death occurs only once in a lifetime. Everything happens according to God's Will. Man who has been created by the Divine Will should sanctify his life by following the Divine command.

No matter what others say or do, have unflinching faith in God. Only the good face obstacles in their path. Whatever happens is for your own good. When a student fails in an examination, he does not give up effort. He works hard to attain success in the next examination. Similarly, never give up in the face of adversities in life.

Pleasure is an interval between two pains.

Vyasa said, Na Sukhath Labhyathe Sukham (happiness cannot be gained from happiness). Happiness results only when you overcome difficulties. Happiness has no value in the absence of difficulties, just as light has no value in the absence of darkness. Difficulties are part and parcel of human existence. So, take them in your stride.

Once Kunti prayed to Krishna to give her difficulties in life so that she could remember Him always. She said, Krishna, when my husband, King Pandu was alive, hardly did I remember You, because I was immersed in pleasures and comforts. After his Sathya Sai Speaks, Volume 33 43

death we were put to untold suffering, as a result of which we remembered You always. Now I realize the value of difficulties. They help me to remember You always. I am ready to face any hardship, but kindly ensure that my love for you never diminishes.

Be Equal-minded In Pleasure And Pain

Forty-two years had passed after the

Kurushetra war. Arjuna was returning from Dwaraka.

The entire clan of Yadavas was embroiled in squabble, as a result of which they all perished. Krishna too had left His mortal coil. Sighting Arjuna at a distance, Dharmaraja went up to him and enquired about the well-being of Lord Krishna. With deep agony, Arjuna informed Dharmaraja that their friend, mentor and God, Lord Krishna was no more. On hearing this, Kunti collapsed and breathed her last on the lap of Dharmaraja. A grief-stricken Dharmaraja bemoaned. Oh Mother! Have you gone in search of our dear Lord Krishna? It appears to be so. Life is meaningless without Krishna. All along we lived with Krishna, earned name and fame and emerged victorious in the war. All this was possible because He was on our side. There is no meaning in life after Him.

He summoned Bhima and asked him to make arrangements for mother Kunti's funeral. Arjuna was asked to make arrangements for the coronation of his grandson, while Nakula and Sahadeva were asked to Sathya Sai Speaks, Volume 33 44

make preparations for going to the forest for final journey. All the three activities Kunti's funeral, coronation of Parikshit and the Pandavas final journey were to take place on the same day. Only Dharmaraja, being the recipient of divine grace, could execute these diverse duties with equanimity.

After performing the last rites of their mother Kunti and crowning Parikshit, the Pandavas left Hastinapur for the forest. Droupadi who considered the five Pandavas as her five life-breaths also followed them. The Pandavas remained united both in pleasure and pain. Such unity is lacking today. Happiness and sorrow are like passing clouds. One should not be elated in times of pleasure or depressed in times of pain. One should remain equal-minded, unaffected by happiness or sorrow. This is the sign of true devotion.

Devotion Stands For Steady Love For God

Devotion does not mean performing Puja or undertaking rituals. Devotion stands for steady love for God. It also means implicit obedience and subservience to the Will of God. Lakshmana followed

Rama to the forest as he considered Him to be his very life-breath. On reaching Chitrakoota mountain, Rama instructed Lakshmana to make a hut. When Lakshmana asked Him to show the location, Rama replied, Erect it at a place of your choice. Hearing this Lakshmana was overcome with grief. He said, What sin

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have I committed to hear such harsh words from You?

Have I not surrendered to Your Will? Do I have likes and dislikes of my own? Seeing Lakshmana's plight.

Sita remarked, Lakshmana, why are you so agitated?

Rama neither beat you nor did he admonish you.

Lakshmana replied, Mother, I would have been happy if beaten or scolded by Him, but I cannot bear to hear that my likes and dislikes are separate from His. There is no greater sorrow than hearing such words from Lord Rama. This incident reveals the intensity of devotion and total surrender of Lakshmana.

Obey The Divine Command Implicitly

Surrender implies that the individual will should become one with the Divine Will. Obey the Divine command implicitly without questioning. That is the sign of true devotion. Whatever God does is for your good. The Pandavas had to undergo innumerable hardships. Ultimately, victory was theirs as they obeyed God's command implicitly. Through devotion and sincerity you can achieve anything in life. Do not crave for bhoga (pleasure); aspire for yoga. Yoga means union with God. The Bhagavad Gita starts with the chapter Vishada Yoga. Arjuna's vishada (sorrow) turned into vijaya (success) on account of his association with Krishna. Before attaining success in any endeavour one has to face hardships. Pleasure and Sathya Sai Speaks, Volume 33 46

pain come together just as the bitter rind and the sweet juice coexist in an orange. You cannot enjoy the sweet juice of sugarcane unless it is crushed. Likewise, gold has to be put in fire, hammered and cut before it is made into a beautiful jewel. Similarly, humanness will shine only when one undergoes trials and tribulations. Earn Divine Grace Through Love

Hiranyagarbha is another name of God. If you place this divine gold in your heart, you can make any ornament of your choice like truth, righteousness and peace. Just as no ornament can be made without gold, you cannot obtain the jewels of Sathya, Dharma and Santhi without divinity. Hiranyagarbha is immanent in everyone. That is why Swami calls everyone Bangaru.

You say this prayer: Loka Samastha Sukhino

Bhavanthu (May the whole world be happy!). Develop love for all in order to earn divine grace. You cannot get even a handkerchief unless you pay for it. You are asking God for peace, happiness and liberation. But what are you giving to God in return? Offer your love to Him and receive His grace in the form of peace, happiness and liberation. Everybody has this right. But you have to give first to earn it. Only through love and service will you earn this right to ask. There is no other way.

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I said this morning, Annam Brahma (food is God). In fact, human body is composed of five sheaths, namely, Annamaya Kosha, Pranamaya Kosha,

Manomaya Kosha, Vijnanamaya Kosha and

Anandamaya Kosha, each sheath being subtler than the other in that order. In order to attain liberation, one has to reach the subtlety of these sheaths, i.e., Anandamaya Kosha. The ananda you experience after this is referred to as Brahmananda. Such bliss can be experienced only through Divine Love.

Chanting of the Divine Name of Sai Rama will destroy mountains of sin. I often tell you Pibare Rama rasam (drink the nectar of Lord Rama's Name).

Tulasidas prayed to Rama for the nectar of His love. When sugar and water are mixed, syrup is formed. Likewise, when your love becomes one with Divine Love, then it becomes nectar, the experience of which makes you immortal.

Each Word Of Mine Has Immense Value

Do not hate anybody. Love all. Many of you feel bad, thinking that Swami does not speak to you. But you do not enquire whether you are following Swami's teachings or not. I too follow certain rules and regulations. When I give you something, you should make proper use of it. Otherwise, what is the point in My giving? When I give you what you ask for, Sathya Sai Speaks, Volume 33 48

is it not your duty to do what I say? I feel it is better not to speak than to speak and lose the value of My words. Each word of Mine has immense value associated with it. I will fulfil your wish only when you obey My command. God does not have anger or hatred towards anybody. But, you have actions. As is the action, so is the reaction. Yad Bhavam Tad Bhavathi (as is your feeling, so is the result).

If you are good, I will certainly yield to your request. Sometimes, I behave as if I am angry, only to put you on the right path. Without understanding this truth, you sometimes feel that Swami is ignoring you. What place have you given to Swami in your heart? To what extent are you putting His teachings into practice? I take all this into consideration. When a beggar asks for alms, the lady of the house gives him food. Sometimes she even forgoes her own share of food to serve the beggar. But if she finds the beggar throwing away the food, would she serve him the next time? No; likewise, Swami too stops talking to you if you do not follow His teachings. I do not have any desire whatsoever. I do not need anything from anybody. I do not hate anybody. If you make proper use of what is already given, you will be given much more. Enquire whether your actions are in accordance with Swami's teachings. It is not easy to attain God. It is possible only when you get rid of evil qualities.

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When your heart is filled with negative thoughts, how can you expect God to fill it with His love and grace? First of all, cleanse your heart of all evil qualities. Only then can God fill your heart with His love and grace.

Earn The Love And Grace Of Your Parents

Students should develop good character along with acquisition of knowledge. Education without culture is useless. Just as the electric current flows when the positive and negative come together, likewise your life will be redeemed when education is coupled with culture. Students are good, but they do not know the right path. Some know what is good, but they do not follow because of limitless desires. As worldly desires increase, naturally the desire for Divine grace diminishes. Head can be filled with noble feelings only when it is empty. It is not possible to do the same if it is already stuffed with worldly desires. So, first and foremost, rid your head of all desires. I am giving you time for that and I am waiting to shower My grace on you. I will certainly fill your heart with Divine Love. I am always ready, ready, ready. Those who keep the vessel of their heart pure attain Me easily.

Embodiments of Love!

Human life is highly sacred and divine. It is gifted by God. Make proper use of it. Make your parents happy. How can you please Swami if you **Sathya Sai** Speaks, Volume 33 50 cannot please your parents? First and foremost, earn the love and grace of your parents. Only then will you be the recipients of Swami's love and grace.

Sports Meet Delighted Everyone

Students!

The Sports Meet was most wonderful in all respects. I begin My discourse with a poem, which is like a plate full of delicious items and end it with a **Bhajan**, which is like a lid that covers these delicious items. The same can be said of our Sports Meet too. The programmes of the Institute students were like delicious dishes served on a plate. The Primary School children covered the plate with the lid of love. As a result, this Sports Meet has left an indelible impression on the hearts of one and all. Make everybody happy. That will make Swami also happy. The Primary School children are highly virtuous. They are of tender age. They do not have in them even a trace of worldly desires.

I told you the story of **Madalasa** this morning. After putting her child in a cradle, she used to sing a lullaby revealing to the child its true identity and explaining the ephemeral nature of this world. She would tell the child, My dear one, you are one of purity, wisdom and supreme bliss. Wake up from the

sleep of **moha** (attachment), then you will realize that **Sathya Sai** Speaks, Volume 33 51 the samsara (world) is but a dream. She transformed her sons into **renunciants**. Seeing this, her husband got annoyed. Who will take care of this kingdom if you send all the children to the forest? She replied, How long can one rule over a worldly kingdom? It is only for a temporary period. I am making my sons the emperors of **hridaya samraja** (kingdom of the heart), which is true and eternal. There are many mothers like **Madalasa**, who impart sacred teachings to their children.

It Is A Great Mistake To Criticize God

Every human being is essentially pure, divine and without attachment. But due to the impact of Kali Age, even young children are getting enamoured of worldly life. If you get caught in the web of worldly life, even God may not come to your rescue. Once you get carried away by the sleep of attachment, you will certainly get dreams of bad thoughts. If you have chosen the worldly path, enter the family life and be happy. Gradually develop detachment and devotion. Discharge your duty sincerely. Having chosen family life on your own, it is sheer ignorance on your part to blame God for your suffering.

People commit sin and consequently when they are confronted with difficulties, they blame God that **Sathya Sai** Speaks, Volume 33 52

He does not come to their rescue. There can be no greater ignorance than this. So, never commit sin. divinity can be experienced in all the four **Ashramas**, namely, **Brahmacharya**, **Grihastha**, **Vanaprastha** and **Sanyasa**. Do not blame God for your suffering. You have to reap the consequences of your actions. God is the eternal witness. It is a great mistake to criticize God. Leave everything to His Will and perform all actions to please God **Sarva** Karma **Bhagavad Preethyartham**. Then you can achieve anything in life. 14-01-2000, **Prasanthi Nilayam**

4

Sanctify Your Life By Chanting Gayatri

Mantra

Dear Boys!

THIS is the most auspicious moment of your life. Human life can be compared to a four-storeyed mansion. The four **storeys** correspond to four stages of man's life, namely, **Brahmacharya**, **Grihastha**, **Vanaprastha** and **Sanyasa** (celibate, householder, recluse and **renunciant**). Today you are laying the foundation of the mansion of your life. The safety and security of the mansion is assured once you make the foundation strong and sturdy.

Man has four births. His first birth takes place from his mother's womb. He gets a second life when he is initiated into the Gayatri mantra. His third birth Sathya Sai Speaks, Volume 33 54

occurs when he studies the Vedas. He becomes a Brahmin when he recongises the principle of Brahman. This is his fourth birth. One becomes a Brahmin not merely by birth, but by knowing the nature of Brahman. For this, chanting of Gayatri Mantra is very essential.

Man is the embodiment of all gods. In fact, the gross form of the food that man consumes refers to the principle of Brahma. On this basis, it is said, Annam Brahma, Raso Vishnu (food is Brahma and the essence is Vishnu). The subtle form of the food denotes the principle of Vishnu. The subtlest form symbolizes the principle of Easwara. The gross part of the food strengthens the body. The subtle part of the food strengthens the mind; the subtlest part of the food purifies the speech. So, food plays a vital role in strengthening and purifying the body, mind and speech.

Gayatri Is The Mother Of The Vedas

Gayatri is sarvadevata swarupini and sarvamantra swarupini (embodiment of all gods and all mantras). It is said, Gayatri Chhandasam Matha, meaning Gayatri is the mother of the Vedas. There is no need to chant any other mantra if you chant the Gayatri mantra. Gayatri has three names: Gayatri, Savi-tri and Saraswati. Gayantham Trayate ithi Gayatri (Gayatri protects the one who recites it). Gayatri is Sathya Sai Speaks, Volume 33 55

the master of the senses. Savitri is the presiding deity of the life principle. When Gayatri acts as the protector of life force, she is known as Savitri. You might have heard the story of Savitri, a woman of chastity, who brought her dead husband, Sathyavan, back to life with the power of her prayer. Savitri protects those who lead a life of Sathya (truth). This is the inner meaning. Saraswathi is the presiding deity of speech. Man has to earn the grace of Gayatri, Savitri and Saraswati to sanctify his life.

First and foremost, man has to purify his speech. Only then will his life be safe and secure. If you slip and fall, the injury can be cured, but the injury caused by the slip of the tongue is incurable. It will make your life miserable. So, you should have control over your speech. Excessive talk will lead to untruth and unpleasantness. That is why the ancient saints and seers used to observe silence. You can uphold truth and attain fame only by talking less. Limited talk will confer happiness. Excessive talk will put to grave dangers.

Gayatri, Savitri and Saraswati are latent in everybody. Bhur, Bhuvah and Suvah in the Gayatri mantra refer to body (materialization), life-force (vibration) and soul (radiation). Bhur means Bhuloka (the earth), which is nothing but the combination of Sathya Sai Speaks, Volume 33 56 materials. This denotes the human body, which is also a combination of materials. Bhuvah refers to the life-force, which makes the body vibrate. Suvah refers to Prajnana Shakti, which sustains the life-force. This Prajnana Shakti is known as Constant Integrated Awareness. This is also termed as radiation. All the three, namely, materialization, vibration and radiation are present in man. I tell you often, you are not one, but three the one you think you are (physical body), the one others think you are (mental body) and the one you really are (Atma).

Heart Should Be Pure And Compassionate

Human life is the combination of body, mind and atma. Body is the basis for attaining wisdom. So, it should not be misused. One has to purify one's body and mind by undertaking sacred actions. The principle of atma is always pure and unsullied. Human life is highly sacred. Ianthunam Narajanma Durlabham (human birth is the rarest of all beings). Sareeramadyam Khalu Dharma Sadhanam (body indeed is the first medium for the pursuit of Dharma). Do not underestimate the potentialities of human body. In fact, human body is the basis for attaining the goal of life. Work for the redemption of your life by chanting the Divine Name and undertaking sacred activities. You need not make any special effort to acquire the human values, namely, Sathya, Dharma, Santhi, Sathya Sai Speaks, Volume 33 57

Prema and Ahimsa. They are with you right from your birth. But you have forgotten them, as you have not put them into practice. Instead of giving tons of speeches, it is better that you practise at least an ounce of what you have learnt. Today humanness is on the decline because man does not practise human values. Man is developing asalu (desires), forgetting adarsalu (ideals). His attachment to the body is becoming stronger, whereas his attachment to the spirit is on the decline. No doubt, attachment to the body is essential, but it is desirable only when it comes to performing actions. Cultivate Spirit Of Patriotism

You should give up dehabhimanam (attachment to the body) and cultivate deshabhimanam (spirit of patriotism). After Ravana was annihilated, Lakshmana prayed to Rama to rule over Lanka. He said, Brother, it is not proper on our part to disturb Bharata, who is ruling over Ayodhya. Moreover, the

kingdom of Lanka is more affluent and beautiful than Ayodhya. So, it is my humble prayer that you should become the king of Lanka. Vibhishana too fell at the feet of Rama, saying, Swami, I surrender myself, my wealth and the kingdom at your Lotus Feet.

But Rama was not carried away by the affluence of Lanka. He said, Janani Janma Bhoomischa Swargadapi Gareeyasi (the mother and the motherland are greater than even heaven). I cannot Sathya Sai Speaks, Volume 33 58 leave my mother-land even if it is not that affluent as Lanka. This shows the love and respect Rama had for his motherland.

Himachala (the Himalayas) forms the northern boundary of Bharat. Hima means ice. It is white in colour and melts easily. Whiteness symbolizes purity. achala means that which is steady. Your hridaya (heart) should also be like Himachala, pure and steady. It should melt with compassion. Hri+Daya=Hridaya.

Daya means compassion. God resides in your heart only when it is pure, steady and full of compassion. But to-day human heart has lost purity, compassion and steadiness due to limitless desires. Life is a long journey and your desires are the luggage. Less

luggage more com-fort make travel a pleasure. The journey of life will become enjoyable only when you reduce the luggage of desires. The lesser the desires, the happier you will be. The Gita teaches that you should offer everything to God. Sarva Karma Bhagavad Preethyartham (perform all your actions to please God). Only then will you be free from all difficulties and hardships.

Turn Your Mind Toward God And Overcome Maya

The Vedas declare: Mathru Devo Bhava,

Pithru Devo Bhava (reverence the mother and the father as God). I keep telling the students very often that their blood, food, head and duddu (money) are all the gifts Sathya Sai Speaks, Volume 33 59

of the mother. So, first and foremost, one should show gratitude to the mother. You should never forget your mother who gave you birth after carrying you in her womb for nine months and brought you up providing all care and comfort, unmindful of her own discomforts. The mother always has your well-being uppermost in her mind in whatever she says or does. You may be highly educated and your mother may be illiterate, but still you should have utmost regard for her. You should consider the teachings of your mother as the Veda itself.

Gayatri is the embodiment of the motherprinciple.

You should chant the Gayatri mantra everyday, in the morning, noon and evening. These are

referred to as Prata Sandhya, Madhyahna Sandhya and Sayam Sandhya. When your back is towards the sun, your shadow will be in front of you. It will fall behind you only when you stand facing the sun. Similarly, maya (illusion), which is like your shadow, will overpower you when you turn your mind away from God. It can be overcome only when you turn your mind towards God.

Spiritual Education Is True Education

Due to the impact of Kali Age and the advancement of modern education, man's intellect is Sathya Sai Speaks, Volume 33 60

getting perverted. There is no point in acquiring education bereft of character. Worldly education, which comprises mere bookish knowledge, can never help you to lead a divine life. No doubt, worldly education is essential, but along with worldly education, one should have spiritual education too.

Adhyatma Vidya Vidyanam (spiritual education is the true education), Nadinam Sagaro Gatih (rivers ultimately merge in the ocean). Worldly education is like rivers and rivulets, while spiritual education is like a mighty ocean. So, of all the forms of education, spiritual education is the highest and the noblest. Today even the highly educated parents are acting without any sense of discrimination. They discourage their children from worshipping God and participating in Bhajans. They tell them that they would have ample time to think of God after retirement. This is a grave mistake, Start early, drive slowly, and reach safely. One can remember God in old age only when one thinks of Him right from childhood. Students!

Childhood is the right age to contemplate on

God. This is the golden age as it is a very sacred age. Do not misuse it. Some parents want their children to go abroad immediately after the completion of their graduation. What is there in foreign countries that is not available in Bharat? In fact, that which is not Sathya Sai Speaks, Volume 33 61

present in Bharat is not present anywhere else in the world. Most of the students who go abroad to pursue higher studies develop perverted minds and lose their character. I have myself seen that many students who went abroad lost their character. People send their children abroad because they want them to become dhanavantulu (wealthy), but not gunavanthulu (virtuous). Money may provide all the comforts and conveniences, but can it confer mental peace? No.

Only spirituality can grant peace of mind.

Excessive Money Gives Rise To Arrogance

Today people are crazy to go to foreign

countries, whereas the foreigners themselves are coming to **Bharat** in search of peace of mind. They have all the material comforts, but lack peace of mind. They have money in abundance. Excessive money gives rise to arrogance, which in turn leads to all wicked qualities. So, one should not go abroad in search of wealth. One should remain in **Bharat** if one wants to cultivate noble character. Take Swami's own example. Thousands of devotees have been praying to me to visit their respective countries. But till today I have not even entertained the thought of going abroad. What is the reason? **Bharat** is the centre of all **dharma**s.

It is the land of sacred rituals and sacrifice. Here is a small example. The train has an engine in the front and **Sathya Sai** Speaks, Volume 33 62

many compartments attached to it. You will find coal, fire and driver in the engine only, and not in other compartments. **Bharat** can be compared to the engine. In **Bharat** alone you find the sacred fire of **yajnas** and **yagas**. The other countries are like different compartments attached to the engine of **Bharat**. Some compartments may get disjoined. What is the reason? They do not have proper link with the engine. The culture of **Bharat** is highly sacred. The **Bharatiyas** should be attached to their motherland; they should practise and propagate its sacred culture.

Upanayanam Necessary At Early Age

Gayatri is known as **Panchamukhi**, meaning she has five faces. What are they? **Om** is the first face; **Bhur Bhuvah Suvah**, the second; Tat **Savitur Varenyam**, the third; **Bhargo Devasya Dheemahi**, the fourth; **Dhiyo Yo Na Prachodayat** is the fifth. **Gayatri** mantra has three parts: praise, meditation and prayer. First, the Divine is praised, and then it is meditated upon in reverence and, lastly, prayer is offered to the Divine to dispel the darkness of ignorance and to awaken and strengthen the intellect. **Dheemahi** relates to the meditative aspect. **Dhiyo Yo Na Prachodayat** relates to the prayer. Chanting of the **Gayatri** mantra purifies the mind and confers devotion, detachment and wisdom. Young men must necessarily chant the **Sathya Sai** Speaks, Volume 33 63

Gayatri mantra. Today we find that they get initiated into the **Gayatri** mantra at an advanced stage of their youth. Intellect will blossom and shine in all its splendour after initiation into the **Gayatri** mantra. That is why it is essential that **Upanayanam** be done at the age of eight. One who is initiated into the **Gayatri** mantra at an early age will become highly intelligent. Man's life will be sanctified by chanting this mantra. It is because man does not think of God with devotion and sincerity that fear and restlessness have

become the order of the day. Chanting of Divine Name alone can make one fearless. God is referred to as **Hiranyagarbha**. **Hiranya** means gold. Only when you place this gold in your heart, can you get the jewels of **Sathya**, Dharma, **Santhi** and **Prema**. Once God is installed in your heart, only divine feelings will originate from it. When sweet pudding is poured into a vessel with a number of holes, what comes out of the holes will also be sweet pudding. Likewise, when you fill your heart with divinity, all your actions will become divine. But man lacks faith in divinity. He has **swasa** (breath), but no **viswasa** (faith). Such a life is useless.

Evil Qualities Are Gateways To Hell

The youth should work for the progress of the country. They should always help their **fellowmen**.

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Sage **Vyasa** gave the essence of 18 **Puran**s thus: **Paropakaraya Punyaya** Papaya **Parapeedanam** (one attains merit by serving others and commits sin by hurting them). So, Help ever, Hurt never. This is the true devotion and surrender. Devotion does not mean offering worship or doing **bhajans**. They are all external activities. All these are futile if there is no inner purity. So, develop love.

Love is God, God is love. So, live in love. Love your parents. Serve them, obey their command and satisfy them. They have immense love for you. But, sometimes, they may try to put you on the wrong path unknowingly. In such a case, explain to them, what is right and what is wrong and convince them. If they want you to go abroad to earn more money, tell them that character is important, not money. If you explain to them in a proper way, there will certainly be a transformation in them.

Boys!

If you chant the **Gayatri** mantra wholeheartedly, you will never face difficulties or hardships in life. Chant the divine name incessantly. You know the story of **Prahlada**. His father **Hiranyakasipu** commanded him to stop chanting the name of Lord **Narayana**. **Prahlada** never argued with his father. He smilingly listened to all that his father said but **Sathya Sai** Speaks, Volume 33 65

ultimately followed the **dictates** of his conscience. Huge elephants were let loose to trample him under their feet, poisonous snakes were set on him to bite. He was pushed down from mountain cliffs, thrown into the deep sea. But never did he give up chanting the Lord's name. As a result, the elephants, poisonous snakes, mountain cliffs and mighty oceans transformed into Lord **Narayana** Himself. The Lord came to his

rescue whenever he was put to danger. Likewise, if you have divine feelings in your heart, God will protect you wherever you are. Have unwavering faith in Him and chant His name with love.

Love Can Transform Even A Foe Into A Friend

Do not give scope to the evil qualities of desire, anger, and greed. They are like gateways to hell.

Ravana was highly educated and powerful, but he ruined his entire clan and kingdom as he became a victim of **kama** (desire). **Hiranyakasipu** symbolized anger and ultimately ruined himself. **Duryodhana** was greed personified and he too suffered the same fate as that of **Ravana** and **Hi-ranyakasipu**. You may have immense knowledge, wealth and valour, but you are bound to suffer if you become a slave to anger, desire and greed. Do not take pride in your wealth, physical strength and education. Develop strength of love. Love can transform even a foe into a friend. Only through love can your life be redeemed.

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Some people may argue that it is foolish to believe in the existence of God whom you cannot see. But, in fact, you are seeing God all the time, because the entire universe is the form of God. Right from microcosm to macrocosm, all forms are His. The Vedas declare: **Easwara Sarva Bhutanam** (God is present in all beings). You are unable to see Him because you see Nature from the physical point of view. Give up the worldly feeling and see Nature with divine feelings. Then God will certainly manifest before you. Just as fragrance is present in the flower, divinity is latent in you. Flower can be seen by the naked eye, but can anyone see its fragrance? Mother loves the child. She has a form, but her love has no form. That love is God.

Divine Power Exists In All The God Forms

Gayatri mantra is highly sacred. As **Sastri Garu** pointed out, **Gayatri** mantra contains the essence of all the **mantras**. **Gayatri** is the embodiment of all gods and goddesses. Just as a single thread runs through all the flowers in a garland, the same divine power exists in all the god forms. Understand this unity in diversity. One who has understood this unity will never be put to suffering. Develop faith in God. Do not get carried away by what others say. Follow the dictates of your conscience.

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Dear Boys!

Today is a sacred day. In fact, it is the foundation day of your life. Make this foundation strong and sturdy. Then the mansion of life raised on this foundation will also be strong and secure. This will give

strength to the grand edifice of our nation. You should develop national and patriotic feelings. The spirit of nationalism is absent in the youth of today. This is due to the influence of those politicians who keep their self-interest above the interests of the nation. But, you should be ready to sacrifice even your life for the nation. This should be your ideal in life. If you develop such lofty ideals, you are sure to experience divinity. If you have the strong desire to see God, contemplate on Him with unwavering faith. Then you can certainly see Him. Never doubt His existence. He exists for those who believe in His existence and does not exist for those who deny His existence. He acts according to your feelings. So, develop faith in Him. Chanting the **Gayatri** mantra three times a day, i.e., morning, noon and evening, is not enough. Chant this mantra perpetually. Why should you stipulate a particular time period for chanting His name who is beyond time? **Sarvada Sarvakeshu Sarvatra Harichintanam** (contemplate on the name of God at all places, at all times and under all circumstances).

10-02-2000, **Prasanthi Nilayam**

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At first, God stands at a distance watching your efforts. He is like the teacher who stands aside while the student writes the answer to his questions. When you shed your attachment to the material world and turn to doing good and serving others, God comes encouragingly near.

Baba

5

Sheaths Of The Self

Embodiments of Love!

ONE who has recognised the truth that the same **atma** exists in all, experiences unity with God and enjoys divine bliss, whether he is a **renunciant** or a householder, or whether he follows the path of action or not. The principle of **atma** cannot be understood by merely studying the Vedas and sacred texts or listening to discourses. Just as a gigantic tree originates from a tiny seed, so also the entire universe has its origin in the principle of **atma**.

Embodiments of Love!

You are verily the embodiments of bliss and

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happiness. Is it not sheer ignorance to search for bliss and happiness in the external world when they are very much present in you? True spiritual transformation lies in understanding one's own real nature.

Both the present and the former Vice Chancellors

of our Institute have prayed to Me (in their speeches earlier) that I should explain in detail the concept of **Pancha Koshas** (five sheaths of the Self). The pure **Atma** is enveloped by five sheaths; and due to its association with these sheaths, it acquires their traits. The physical body is referred to as the **Annamaya Kosha** (food sheath). The **atma** associated with gross body in its waking state is called **Viswa** as it is endowed with **janendriyas** and **karmendriyas** (organs of perception and action). As this body is involved in various external activities, it is also known as **Vyavaharika**. Thus, the Vedas have given various names to this sheath which comprises the **sthula sareera** (gross body). The **Pranamaya Kosha** (life sheath), **Manomaya Kosha** (mind sheath) and **Vijnanamaya Kosha** (wisdom sheath) form the **sukshma sareera** (subtle body) as they are not visible to the naked eye. Mind in its subtle form is all-pervasive. That is why it is said, **Manomoolam Idam Jagat** (mind is the basis for the entire world). **Anandamaya Kosha** (bliss sheath) refers to the **karana sareera** (causal body). One should go beyond all the five sheaths in order to experience bliss. This state is known as **turiya**, which is beyond **sushupti** (deep sleep state). This refers to the **Mahakarana Swarupa** (supreme casual aspect). This is **Paramarthika** (the ultimate spiritual principle). The bliss experienced in this state is true bliss. This bliss cannot be obtained through the senses, mind or intellect. There are five types of **kleshas** (obstacles), which come in the way of experiencing this bliss. They are: **Avidya Klesha**, **Abhinava Klesha**, **Asthitha Klesha**, **Raga Klesha** and **Dwesha Klesha**. Man is unable to have the vision of the **Atma** and experience **atmic** bliss due to these five **kleshas**. One who has excessive attachment to the body suffers from **avidya klesha**, which leads to various desires and diseases and makes one's life miserable. The **abhinava klesha** arises when one does not exercise control over one's mind. Man gives undue importance to the body and gets carried away by the vagaries of the mind and as a result is put to suffering. The **asthitha klesha** arises out of interest in worldly pleasures. The **raga klesha** results from attachment towards wealth and material objects. The **dwesha klesha** arises when one's expectations are frustrated and desires are not fulfilled. Give Up Body Attachment Some devotees worship God expecting something in return. They are happy if their desires are fulfilled or else they will start hating even God. They do not enjoy the fortune on hand. On the contrary, they

desire for something more which they do not deserve. As a result, they are subjected to **distress**. Today even the relationship between mother and child, husband and wife and between one brother and another are marred by **dwesha**.

The sheaths other than **Anandamaya Kosha** put man in bondage and subject him to **kleshas**. In order to understand the principle of **Paramarthika**, one should get rid of the mind or at least have control over it and gradually give up body attachment.

The body is made up of five elements and is bound to perish some time or the other. But the Indweller has neither birth nor death.

He does not have attachment or bondage. Truly speaking, the indweller is God Himself.

(Telugu Poem)

One cannot realize the indwelling divinity until and unless one gives up body attachment. Body attachment is an obstacle on the path of spirituality. Just as a gigantic tree is contained in a tiny seed, likewise the five **kleshas** are ingrained in body attachment in the subtlest manner. Attachment to the body is the main cause for man's unhappiness, anxiety, misery and lack of peace. One should consider the body as an instrument and lead a life of truth keeping in view the indwelling divinity.

First of all man should travel from the food sheath to the life sheath. Life sheath is referred to as vibration as it is responsible for the movement of the body. What is mind sheath? Mind is all-pervasive. Mind can travel any distance in a trice. Man has death but not the mind. Mind will follow man life after life. What is wisdom sheath? It is not connected with material world. The material world is associated with reaction, resound and reflection. For example, you hit the table with your hand. Then the table also hits you in turn. As is the action, so is the reaction. This is the principle of **Pratibhasika**. That which is related to **Pratibhasika** is only worldly and secular knowledge. It cannot be termed as wisdom. True wisdom lies in understanding the constant integrated awareness. It leads to the changeless eternal bliss. This can be experienced only after transcending the five sheaths, namely, **Annamaya** (gross form), **Pranamaya**, **Manomaya**, **Vijnanamaya** (subtle form) and **Anandamaya** (causal form). Then you reach the state of **turiya** (supreme causal state). That which is beyond the causal state is supreme causal state. In order to attain this state one should understand very clearly the nature

of five sheaths.

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Primordial Basis Of The Universe

The entire world has a primordial basis. Here is a silver plate and a silver tumbler. Silver is the basis for these. The name and form of the object can be changed, but silver remains the same. Likewise, all names and forms are bound to change, but the primordial basis remains changeless.

The principle of **Atma** is ancient and eternal.

It has neither birth nor death, neither beginning nor end.

(Telugu Poem)

It is the primordial basis for the body, the mind and the life principle. Divinity is the foundation of everything.

The water of the ocean becomes vapour due to sun's rays. The vapour in turn becomes clouds. The clouds come down in the form of rain, flowing down as rivers and streams, which ultimately merge into the ocean, (**Nadinam Sagaro Gathi**). Just as the rivers, which originate from the ocean, ultimately become one with it, so also all the living beings and objects, which originate from Divinity, will ultimately merge into it. This in Vedantic parlance is called **mukti** (liberation).

The **Bhagavata** also says, it is but natural for all the living beings to go back to their place of origin. The

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individual soul has originated from divinity and is bound to merge into it.

The Principle Of **Atma** Is One And The Same Embodiments of Love!

Spirituality does not mean a life of solitude.

True spirituality lies in understanding the unity of the entire humanity, and giving up the sense of attachment and hatred. The principle of **atma** is the same in everyone.

What is the form of the **Atma**? Sugar has a

form, but can anyone describe the form of sweetness?

Sweetness can only be experienced, it cannot be

explained. Similar is the case with the **atmic** principle too. It is ancient, eternal, attributeless, formless, pure,

unsullied and immortal. The sweets such as **mysore pak, gulab jamoon, burfi, etc.**, may vary in name and form, but sugar is the same in all. Likewise, names and forms are different, but the principle of **atma** is one and the same.

One Should Have Purity Of Mind

Today, man undertakes various spiritual practices

such as **sravanam** (listening), **kirthanam** (singing),

vishnusmaranam (chanting), **padasevanam** (**servSathya**

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ing the Lotus Feet), **vandanam** (salutation), **archanam** (worship), **Dasyam** (servitude), **sneham** (friendship) and **atmanivedanam** (self-surrender). But they provide only external and temporary satisfaction. It is futile to argue which spiritual practice is more beneficial. As long as one gets sleep, it hardly matters where one sleeps, be it in a **choultry** or a palace. Similarly, one should have purity of mind whatever may be the spiritual practice one undertakes. Once the mind is pure, one can achieve anything in life. In order to purify the mind, one should develop the principle of love. The light of love can never be extinguished. Once you develop the principle of love, you will transcend the three states of **Viswa**, **Taijasa** and **Prajna** and attain the ultimate bliss. The individual soul in the waking state is known as **Viswa**, as it is associated with **karmendriyas** and **jnanendriyas**. In the dream state, it is called **Taijasa** (the effulgent one), as it is associated with the effulgent principle of **antahkarana** (inner instrument). In deep sleep state, it is known as **Prajna**. It is associated with the bliss sheath.

Amarasimha, an ancient scholar par excellence, composed many verses describing the principle of divinity. But some people unable to **understand** his sacred nature put him through hardships. They branded **Amarasimha** as an atheist. He was put to a lot of suffering and all his books were set on fire. When his **Sathya Sai** Speaks, Volume 33 77

works were burning, **Sankara** intervened and retrieved **Amarakosha**. **Amarakosha** is like another **Veda**. It is an enchanting and thrilling book. It is utter foolishness to destroy such a sacred book. In fact, people do not try to understand the teachings of the Vedas and sacred texts. That is why they have forgotten their true Self.

Chanting Divine Name On **Sivarathri**

The nights you experience on other days are ordinary nights. But **Sivarathri** is an auspicious night. How is it auspicious? It is auspicious when you spend your time in an auspicious way singing the glories of the Lord. The mind has sixteen aspects. The moon is the presiding deity of the mind. Of the sixteen aspects of the moon, fifteen are absent today. If you sing His glory throughout the night wholeheartedly, even the remaining one aspect can also be merged with the Divine. On this day, it is possible to get full control over the mind by contemplating on God. Hence it is considered as an auspicious night. Unfortunately, in this Kali Age, people observe the vigil of **Sivarathri** by seeing cinema shows or playing cards all through the night. This cannot be called **Sivarathri**. Every moment of the night should be devoted to the thoughts of God

and chanting of His name wholeheartedly. The chanting should come from within. This is what is called the reflection of the inner being.

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God has thousands of names. Of all those names, **Satchitananda** is the most important and significant. **Sath** stands for the changeless eternal principle and **Chith** denotes total awareness. The former can be compared to sugar and the latter to water. When sugar and water are mixed, what results is syrup. Likewise, the combination of **Sath** and **Chith** results in **Ananda**. Fill your heart with love and chant the Divine name. Only then can you attain divinity. Perform all your activities with love. Love should originate from the source, i.e., the heart and not by force. Today people chant the divine name, not from source, but out of force. No benefit accrues from chanting the divine name unless it is done wholeheartedly. Chant His name wholeheartedly at least for half a minute, that is enough. One tea spoonful of cow's milk is better than barrels of donkey's milk. God is interested in quality, not in Quantity.

Secret Of Remaining Ever Young

Students!

You should understand that body is but an instrument and the **Atma** is the doer and enjoyer. Give up body attachment. What are you studying for? You want to earn money and lead a happy life. But, are you getting happiness from your studies? No. After your studies, you want a lucrative job, then a promotion and **Sathya Sai** Speaks, Volume 33 79

so on and so forth. There is no end to your desires. Then how can you expect to be happy? True and permanent happiness cannot be attained in the physical world. It can be experienced only in the state of **turiya**. Bliss is not present in physical worldly objects. One day, **Adi Sankara**, along with his thirteen disciples was going to the river **Ganga** for a holy dip. He came across a Brahmin sitting under a tree and repeating **Dukrunkarane, Dukrunkarane Sankara** asked him what he would gain by repeating the rudiments of grammar? The Brahmin replied that he would become a great scholar, join the royal court and earn money. Then **Sankara** questioned him as to how long the wealth would ensure him happiness. The Brahmin said, he could lead a happy life till his death. Then **Sankara** asked him, what would happen after death. The Brahmin replied that he did not know. Then **Sankara** sang the following verse.

Bhaja Govindam Bhaja Govindam

Govindam Bhaja Moodhamathe

Samprapthe Sannihithe Kale

Nahi Nahi Rakshati Dukrunkarane.

(Oh! Foolish one, when the hour of death approaches rudiments of grammar will not come to your rescue. So, chant the name of God). Only God's name will protect you in all periods of time and under

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all circumstances. Everything in this world is like a passing cloud. Only bliss and love are permanent. Love is God God is love. So, live in love.

Students!

Youth is very sacred. Do not misuse it by indulging in limitless desires and building castles in the air. Pursue your education keeping God uppermost in your mind. Do not get entangled in unnecessary activities and **bondages**, which will cause restlessness. Today people are in search of peace. But peace cannot be found in the external world. You find only pieces! Peace is in you. You are the embodiment of peace, you are the embodiment of truth and you are the embodiment of love. So, first of all know thyself. Only then you can be blissful always. Modern students are acquiring various degrees. But, what is the use?

In spite of his education and intelligence,

A foolish man will not know his true self

And a mean-minded person will not give up his wicked qualities.

Modern education leads only to argumentation, not to total wisdom.

What is the use of acquiring worldly education

If it cannot lead you to immortality?

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Acquire the knowledge that will make you immortal.

(Telugu Poem)

Only God Is Permanent

Embodiments of love!

Love all, do not hate anybody. This is the teaching of our ancient culture. Sage **Vyasa** gave the the essence of 18 **Puranas** in a few words: **Paropakaraya punyaya** papaya **parapeedanam**. So Help ever, Hurt never. It is enough if you put this into practice. Along with worldly education, spiritual education is also essential. It is said, **Adhyatma Vidya Vidyanam** (spiritual education is true education). That alone can confer the knowledge of Brahman, which transcends dualities and the three attributes, namely, **satwa, rajas** and **tamas**. Only God is permanent. Everything else is temporary. Today people have faith in world, but not in God. Do not take pride in your youth and physical beauty.

What will happen to you
When you become a decrepit old man,
When your body becomes weak,
Legs stagger and vision fails
And you are no better than a leather
puppet.

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And the children laugh at you
Calling you an old monkey?
(Telugu Poem)

How long will your youth last? Just as a flash
of lightning is followed by pitch darkness, likewise,
youth is followed by old age. The flower that blossoms
in the morning fades in the evening. Such is the nature
of human body. Have control over your body and
mind. Do not depend on others. Will your hunger be
satiated if someone else partakes of food? No. **Selfeffort**
is very essential in order to progress on the path
of spirituality.

If you want to remain young always, you
should have control over your senses. Swami is the
direct proof of this. My body is full of energy. There is
absolutely no weakness whatsoever in Me. Even now I
can run fast. Can anyone imagine that Swami is 75
years old? What is the secret behind this? Purity,
patience and perseverance are mainly responsible for
this. Swami's feelings are always pure and steady. Try
to emulate Swami in this regard.

Happiness Lies In Union With God

You claim yourself to be Swami's devotees.

Then is it not your duty to cultivate at least a fraction
of Swami's purity? You do not have the patience to

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give a proper answer, if someone were to ask you for
some information. But, I talk to thousands and yet
remain peaceful and blissful always. I am engaged in
multifarious activities. None can describe the job I do.
I do the work of all departments. All departments
belong to Me. But, I am never restless. I am always
full of bliss. During the birthday celebrations, some
devotees wish Me Happy Birthday. I tell them, You
do not need to wish Me Happy Birthday, because I am
always happy. Give happiness to those who are not
happy. Happiness lies in union with God. If you have
the firm conviction that God is in you, with you and
around you, you will never face any hardship or misery
in your life. People talk of worries and misery. But, I
do not know what they are. They do not come near Me
because of My purity. Only those with bad thoughts
and bad character are affected by misery and worry.

So,

See no evil, see what is good

Hear no evil, hear what is good

Talk no evil, talk what is good

Think no evil, think what is good

Do no evil, do what is good

This is the way to God.

When faced with difficulties, do not get disheartened.

Consider that they are for your own good.

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A Devotee's Firm Faith Earns **Bhagawan**'s Grace

You would have noticed Swami talking to a
devotee on this platform a few minutes ago. His name
is **Narayana**. He is from **Chennai**. Last week he had a
heart problem. His son, who is a student of our college,
telephoned his father asking him to come to **Puttaparthi**
immediately. He came here and doctors who examined
him told Me that the four valves of his heart were
blocked and it was difficult to perform operation on
him. Three doctors who had come from America
examined him. In fact, they were surprised to find him
to be alive with such a serious heart problem.

Narayana told them that he had no pain and
that he was very happy as Swami was with him
always. But the doctors were not satisfied. They
performed open heart surgery on him for five hours.
Four bypasses were done. This operation was performed
day before yesterday and today he has come to
the **mandir**. In the normal course, after a bypass
surgery, a patient has to be on the bed for at least ten
days. But **Narayana** walked three hundred steps
yesterday itself. **Isn't** this incredible? Today he has
come here wearing pant and shirt looking like a college
boy. I told him that his faith was responsible for this.
Right from the beginning he has been saying that
Swami was with him and that He would take care of
him. He feels that his heart problem did good for him
in the sense that it brought him to the abode of Swami.

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He said, our hospital was not just a hospital, but a
temple of healing. His operation was performed day
before yesterday. Yesterday the doctors served him
idlis and today he has come to the **mandir** for Swami's
darshan. Is it possible in any other hospital? Ask any
doctor, he will give an emphatic No as answer. Such
is the nature of human body, but God can change even
the nature of the body and grant a bright future. God
can transform earth into sky and sky into earth, but you
should have firm faith in Him. Today man has become
blind, losing the eyes of faith. He does not have faith in
God. How can he, who does not know himself, know
Divinity?

Develop Love For God

First know yourself, then you can easily

understand divinity. Have faith in God. There is nothing that God cannot do. One with proper eyesight can see even the small glow-worm. But a blind man cannot see even the brightly shining sun. Likewise, one without the spiritual eye will find only darkness all around him. A spark of spiritual light is enough to see the entire cosmos.

The Age of Kali has become the Age of **kalaha** (quarrels). There are quarrels and conflicts everywhere. Students should resolve to eradicate hatred and restlessness. On this holy day of **Sivarathri**, develop the principle of love more and more. I love everybody.

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Everybody loves Me. But sometimes students feel that Swami is not talking to them because He is angry with them. I am never angry with anybody. But in order to correct you, sometimes I may pretend to be angry. When one falls sick, one needs to be given medicine. Also one has to follow dietary regulations. Only then your sickness will be cured. Similarly, to cure your diseases, Swami gives you medicine in His own inimitable way. In order to bring about transformation in you, sometimes I remain quiet and do not talk to you.

Do not breed hatred, greed and jealousy. You know what happened to **Hiranyakasipu**, **Ravana** and **Duryodhana** who developed hatred towards God. The **Pandavas** led a happy life as they had immense love for God. They were subjected to innumerable difficulties, yet their love for God did not diminish. So, develop love for God. The more you develop love, the more you experience happiness and the closer you go to ultimate bliss.

Sivarathri, 4-3-2000, **Prasanthi Nilaya**

6

Sanctify Your Life With Sacred Feelings

THE sunlight illuminates the entire world and helps the people to carry out their tasks. But the sun has nothing to do with the pleasures and pains of human beings. Likewise, the innumerable problems man faces are related only to his senses and the mind; his consciousness has nothing to do with them. It is said that the devotees search for God. But there is no need for a devotee to go in search of God as He is everywhere. In fact, God is in search of a true devotee whose heart is filled with the spirit of senses.

When you touch a hot iron ball, you say, that your hand is singed by it. But it is not the ball that singed your hand. The fire present within the ball

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singed your hand. The world, like the iron ball, is not

the cause either for the pain or for the pleasure you experience. The divine power is present within you. You do not recognise that power and wail over your sufferings and difficulties.

Foster Divine Thoughts

Strange is the nature of modern man today. He thinks something and speaks something else. He laughs outwardly to conceal his inner wickedness. He appears to be weeping outwardly but inside he really laughs. His outward appearance is that of a human being but his mind is that of a monkey. Such hypocrites and wicked people can never find God. God expects that human beings should live like human beings devoid of such animal qualities. Pure and pious qualities are immanent in man. He should manifest these inherent pure feelings and not the animal and artificial qualities. But man today is going down-hill morally. With all these contrived situations, the world has become a morose and lifeless place.

If money is lost, it can be earned again. If health is lost, it may be possible to regain it. But if time is lost, it can never be regained. So, man should utilise the time at his disposal in the right manner.

Money decreases only when you spend it. But man's life-span decreases on its own with the passage of **Sathya Sai** Speaks, Volume 33 89

time. Every individual should be aware of the sharp scimitar called time hanging over his head ever ready to strike. You should not become its victim. You should be careful. Time wasted cannot be regained. It is not like health and money, which can be regained.

Embodiments of Love!

To sanctify time, you should take up virtuous actions. Good actions are the result of good feelings only. You should cultivate such pure and divine feelings. Clouds are caused by the sun, but these very clouds overshadow it. Likewise, the clouds of thoughts that originate from the heart cover the heart. So, the source is overshadowed by the elements that emanate from it. That which originates from Brahman cannot be anything else but Brahman. What is the source of this creation? It is the splendour of the Divine. It is the Will of the Divine. As the Divine Will is the cause of man's existence, he should have divine feelings only. The creation born out of the Divine Will is called Nature. So, man being the product of Nature should manifest the qualities of Nature. He should not possess qualities alien to Nature. Desire, anger, avarice, attachment, arrogance and jealousy originate from the food you consume. They are also the consequence of the **samskaras** of your past lives. They are not your natural qualities.

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You introduce yourself as I. That I is the foremost name of the Divine; all the other mystical words originated later. In the Vedic proclamation Aham Brahmasmi (I am Brahman), the letter I stands for Brahman. So, the first name of Brahman is I. The second name is Atma. The third name is Self.

Brahma is the fourth. God is the fifth. These five are the different names of one Divinity. You should understand the true meaning of these words. Where did this I come from? It is the very form of the Self and the Divine. But man is putting it to much misuse by associating it with physical body. It should be put to sacred use.

Recognise Your True Nature

Embodiments of Love!

You should try to know the ways and means to adhere to truth in daily life. Without recognizing the path of truth, people undertake spiritual practices like prayer, meditation and yoga. But this is not enough. In addition to the spiritual practices, you should also nurture good feelings. Good qualities, good feelings, good acts and good thoughts should manifest in you. These are natural divine traits. Despite the truth that Nature is your origin, you are discarding the qualities of Nature and are adopting artificial behaviour. You should not lead such an artificial life. You should speak what you think and do what you speak. The

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Vedas say, Antar Bahischa Tatsarvamvyapya Narayana Sthita (That all-pervasive God is present within and without). The proper study of mankind is man. Who is this man? The one who maintains harmony in his thought, word and deed is the true human being. He alone can be called man. God is in search of such a true human being. He is not searching for the one who is a human being merely in appearance.

The Intellect Can Be Compared To A Mirror

Man is granted sacred intellect so that he can recognise his true nature. The intellect is pure and unsullied which can be compared to a mirror. On the rear side of the mirror, a chemical is applied. Without this chemical, you cannot see your reflection in the mirror. You can see the objects that exist behind the mirror and cannot see the objects that exist in front of it. Likewise, if you want to recognise your true nature, you should coat your intellect with the chemical of love. Today you keep the mirror without the coating of love and try to see your reflection and fail in the attempt. God has given the mirror of intellect to man to see his own form. But modern man today is not at all trying to recognise his true form with the help of this

mirror. He is holding the mirror before the faces of others. Likewise, every individual is using his intellect to know the world outside. People question the whereabouts of others, but they do not try to find out their own whereabouts. Hence, stop asking others, Sathya Sai Speaks, Volume 33 92

Who are you? and start questioning yourself, Who am I?

The intellect is granted to you to enable you to look at yourself, not to look at others. Man is forgetting his true nature as he is associating himself more and more with worldly affairs. Everyone, from a child to an adult, is immersed in worldly affairs. Man today is not satisfied with the affairs of world only; he is trying to probe the space and stars also. He is turning towards everything else but he is not turning inward. He is traveling laks of miles into the space but is not traveling even half an inch into the inner recesses of his heart. So, his feelings are taking an ugly turn. We find only selfishness in him. He is not attempting to realize his true nature.

Strive To Know Your True Nature

Embodiments of Love!

To realize one's real nature, one's innate disposition, is the foremost aim of spirituality. This aim is not confined to spiritual practices alone. Man should realize his true nature in every field of activity temporal, ethical, physical and secular. You are enthusiastic in finding the faults of others but you are not trying to know your own faults. You will be able to improve yourself when you try to know your own faults. Such a man will become an ideal human being. He alone is the true human being. If you behave Sathya Sai Speaks, Volume 33 93

like a monkey, who will treat you like a human being? At the most, people may show respect to you just for the sake of courtesy. But in your absence, they may criticize you in many ways. So, you should not tread that path. You should act according to your conscience. You should follow the sacred path and put the divine qualities present within you to right use. Embodiments of Love!

You need not go in search of the innumerable aspects of the world. You should strive to know your true nature. Yesterday, I explained to you the nature of the five sheaths. The body is physical and gross. It is the cause of innumerable troubles. With the increase of attachment towards the body, attachment towards the Self declines. Without the Self, the body cannot survive. You should take care to reduce your attachment toward the body gradually. If your attachment toward the body increases, desires and avarice too will

increase.

Develop Inner Vision

The subtle body constituted by the Pranamaya, Manomaya and Vijnanamaya Koshas is called Taijasa.

How did it get the name Taijasa? It got this name because it is associated with the resplendent inner thoughts and feelings. You should recognise this divine aspect of your being. The innumerable worldly Sathya Sai Speaks, Volume 33 94

affairs you indulge in give you ephemeral pleasures only and cannot give true, everlasting bliss. So, you should develop inner vision. External vision is the vision of the animals. You should not go down to their level. This is not the true nature of man. You should purify your feelings. You should develop pure, unwavering and selfless intellect. Only then will you be able to love all and serve all.

But modern man has no faith in himself. This is the main mistake of man today. First, he should have faith in himself. That is self-confidence. Selfconfidence is the foundation of the mansion of life.

You can raise the walls of self-satisfaction on this foundation. Self-sacrifice is its roof. Supreme bliss of self-realisation can be attained in this mansion.

Embodiments of Love!

Do not try to find others faults. First identify your own faults. But you will not be benefited if you simply see good in others without cultivating good qualities in you. Nurture pious feelings. You should not hate anyone. Why? Sarvata Pani-padam Tat Sarvathokshi Siromukham Sarvata Sruthimalloke Sarvamavrutthya Thishthathi (with hands, feet, eyes, heads, mouth and ears pervading everything, He permeates the entire universe.). Divinity is immanent in every being.

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Today, it is necessary to develop broad outlook. Narrow-mindedness and self-centred feelings should be annihilated. You should give up selfishness and self-interest. The size of the eyes is not even one inch. But this small eye is able to see the magnificent stars in the sky. It is able to see far off objects. That is the power of the eye. You can see even greater things if you develop inner vision. So, you should have broad-mindedness. Many foreigners call it broad heart. It may denote heart enlargement. Such hearts are treated by the doctors and not by the Divine. Develop broad-mindedness in which broad feelings manifest. Divinity Is Invisible And Cannot Be Understood Students!

You are born in this vast universe. You are living in this vast world. So, you should have broad

feelings. Man living in this vast world should not have narrow feelings. It is wrong to find faults in others. There may be faults in them. But do not see their faults, see their good qualities. Then the entire universe becomes one family. This is the spirit of the brotherhood of man and fatherhood of God. Such feelings promote universal brotherhood. Mamaivamso Ieevaloke Ieevabhuta Sanathana (the eternal Atma in all beings is a part of My Being). The Divine is the source of the entire creation. He is the creation, the Creator and the director of the universe. Divinity is invisible. It

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cannot be understood. Recognise that you all are the reflections of the Divine. Then you will not hate anyone or feel jealous of anyone; you will be free from egotism.

Embodiments of Love!

Cultivate love. Love is God, live in love. That should be the aim of your life. There is no God greater than love. If someone questions you, Where is God? , you should tell him that He is immanent in every being. What is His form? Love is His form. You should recognise that form of love and tell it to others with full conviction. It is not enough if you say love , love , love . You should express it through your conduct. Only then can you command respect and honour. That is the real attainment of true human nature.

Find Fulfilment In Serving Your Country Students!

You are young and possess great energy. You have all the powers of mother earth. Despite possessing all the powers of the earth if you feel that you are powerless, it is a sign of your weakness. Whenever any calamity occurs at any place in the country, you should rush there and help the people.

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You should not treat them as different from you. Do not harbour the feeling of separateness. Cultivate the feeling of oneness and participate in social service. The society is the principal limb of Nature. Just as hands, nose, eyes, stomach and feet are the limbs of the body, the body is the limb of the society. The society is the limb of humanity. Humanity is the limb of Nature. Nature is the limb of the Divine. So, you should recognise this truth and participate in social service with love. Only then does human life attain fulfilment. Limbs like hands and nose belong to the body. But the body belongs to the society. So, it should serve the society. You should work with the active participation of all your limbs. Identify the different needs of different people and act accordingly so that

they will be benefited. That is true social service. These days many people go to villages, sweep the roads, whitewash the temple walls and feel satisfied that they have done social service. No, no. That cannot be treated as service as it is your duty. What is true service? Find out the main problems being faced by the people in the villages. What are the unfavourable circumstances? What are their immediate needs? You should do your best to fulfil their needs. Summer is the next season.. Drinking water is not available in some villages. Water is the very life of man. You should help them out either by digging

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borewells or by channeling water through some other source. When you take up such acts, which have utility value, you can claim that you have done some social service. In fact, you should not treat this good work as service. If you feel that you are doing service to someone else that may promote egoism in you. You should feel that you are serving your own people. All are human beings. All belong to one caste the caste of humanity. All belong to one religion the religion of love. There is only one language the language of the heart. You should cultivate such broad feelings. Only then the service you render becomes true service. In this way, you should serve people and make your education and skills useful and meaningful.

The Purpose Of Education

The purpose of education is not to go abroad and amass wealth. This is the weakness of the **Bharatiyas**. The moment a student gets a degree in engineering or medicine, he applies for a passport. Serve the people in your own village instead of going abroad. People are going abroad to earn money but not to earn good qualities. You should foster your culture.

Lord **Rama** said, **Janani Janma Bhoomishcha**

Swargadapi Gareeyasi (the mother and the motherland are greater than even heaven). But are you emulating **Rama** while performing your duties? He followed the command of his father, sacrificed his kingdom and **Sathya Sai** Speaks, Volume 33 99

spent fourteen long years in the forest. Your body, intellect and mind are the gifts of your parents. Your head, your blood, your food and the money you spend are all the gifts of your parents. So, you should show your gratitude to them. That is the true service to God. It will give you the true service of peace. Today man is shouting peace, peace while holding atom bomb in his hand. Although he has conquered space and reached the moon, he has no peace in his heart. How can it be attained? Fill your heart with divine feelings. Throw the bomb away. Then you can experience

peace. Peace is the reflection of your inner being.

Everything comes from within.

Nourish The Sacred Culture Of **Bharat**

Embodiments of Love!

You are good, highly educated and intelligent.

But selfishness is destroying your every other good quality. One drop of poison can infect the whole pot of milk. So, you should eschew anger and hatred and serve the society with love. You may be able to do service in a small way. Do not get disheartened if you cannot do service in a grand way. Enter every tiny hamlet and identify the needs of the people there. In case you do not have the required money or capacity, do not worry about it. You students come together, join

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your hands and work together. There is nothing in this world which cannot be accomplished with unity.

Today in **Bharat**, we find difficulties, sufferings, sadness and fear everywhere. What is the reason?

We attained independence but lost unity. Lack of unity is the cause of all these sufferings. Even brothers fight with each other. First achieve unity. That should be the aim of your life. Unity should underline the tasks you undertake. Only then does all your learning become meaningful. You say that you have passed **MBA**, **MFM**, **M.Tech**. Then you go abroad begging for jobs. If you want to beg, do it here in your own country. Do not become a beggar in a foreign land. As you are beggar there, you are losing respect here also. Look after the welfare of your own country.

Bend Your Body And Work Hard

Your mother may be ugly. Still you call her mother. She brought you up. Do you treat someone else's mother as your mother just because she is more charming and beautiful? You call your country a poor country. This is the weakness of the youth. Know that India is not a poor country at all. What cannot be found in India cannot be found anywhere else. India possesses all the powers. This is the land of Yoga. This is the land of virtuous actions. These days people are trying to convert such a great land into a land of

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ephemeral pleasures. You should not crave pleasures. They breed diseases. You should dedicate everything to God through sacrifice. Bend your body and work hard. Your hands should be busy in work and your mind should be filled with good feelings. If you do so, there will be no greater man than you. Such human being is a true human being. God is in search of such a true human being. Devotees need not search for God. He is everywhere. Instead make every attempt to make your mind pure and pious. You should become a good

man and not a great man. Is the world gaining in anyway from these so-called great people?

Students!

You should not feel otherwise. Understand the truth properly. Educated people are the cause of difficulties, losses and sufferings of this country as most of them are motivated by self-interest. They are utilizing their learning and skills to serve their own interests and not the interests of the nation. There are many great intellectuals in India. They have brought the nation to this sorry state. They are not at all selfless. If they had sacred feelings, the country would have made giant strides on all fronts. They are utilizing their intelligence for their personal benefit only. In our country, some people take Rs.10,000 as salary and do not do work worth even Rs.10. How much is the country losing that way? Question yourself. Is the Sathya Sai Speaks, Volume 33 102

work put up by you in a month worth Rs.10,000? But such people when they go abroad work very hard. They even do extra work. They work at night also. If they can work like that in foreign countries, why not in their own country? You should express your love, sacred feelings towards your country with broad outlook. This is true devotion. Devotion does not mean worshipping the photo of God. Such activities can be treated as good actions. You should cultivate good feelings. Without good feelings, good actions yield no beneficial results.

Fill Your Mind With Positive Thoughts
Embodiments of Love!

What is the significance of Sivarathri? Siva stands for auspiciousness. You should sanctify your life with pious feelings on this day. You did bhajan throughout the night. It has given you happiness. But it is confined to the external activity of listening and chanting only. The happiness should be felt in the innermost recesses of the heart.

What is the use if you involve in positive and constructive activities with negative thoughts in your mind? Get rid of negative thoughts first. Fill your mind with positive thoughts. Then the entire world will flourish; the society will flourish; your village will flourish and your home will flourish. Social service should expand from the individual to the society and Sathya Sai Speaks, Volume 33 103

from the society to the entire nation. Do not observe any differences while doing service. It can be any organization. It does not matter. Go and participate. Service is your aim; sacrifice is your aim. Nurture pious and divine feelings. Only then will your life find fulfilment.

Have A Broad Outlook

Many youth waste their time and face innumerable problems till they get suitable jobs after completing their education. They blame the government for not providing them employment. How many jobs can the government create? If it goes on giving jobs this way, is it possible for it to run the country? Moreover, the employees are asking for a hike in their salaries. But the treasury is empty. There is no expected income. If the government imposes taxes, people blame it, saying that it is harassing the public. If the government does not impose taxes, how can it look after the welfare of the people? So, you should pay attention to this viewpoint also. In our institution, no fee is charged from the students, but in other institutions students object when the tuition fee, exam fee, etc., are raised. They insist that the fee should be reduced whereas the teachers demand that their salary should be raised. Wherefrom can the government get the funds? It collects from the public and spends for their welfare. Without taxes, it is not possible to pay salaries or to spend for the education of Sathya Sai Speaks, Volume 33 104

the children. So, you should have a broad outlook. Indian culture preserved for posterity from ancient times spread to other lands and attained great glory. But today the Indians themselves are looking at it with indifference and thereby harming the nation and the world. No other country had a culture of its own for such a long time. Others follow one culture today and adopt another tomorrow. But for the Indians there has been only one culture which is eternal, pure and virtuous. This culture alone can help you to cultivate the true nature of man. You should uphold this truth. You should nurture human values. The process of development should not be restricted to the fields of science and industry only. If you go on establishing more industries, risk of environment pollution will also go on increasing. So, you should nurture sacred feelings in your heart to your utmost capacity.

Money Comes And Goes, Morality Comes And Grows

Embodiments of Love!

You are studying many branches of knowledge and are attaining degrees. When you finish your studies and leave Prasanthi Nilayam, serve the villages with the permission and help of your parents. Do not crave government jobs. You should yearn to serve the Sathya Sai Speaks, Volume 33 105 public. If you serve them, they will look after your welfare. You do possess divine powers, but you behave as if you are powerless and weak. Today you

are trying to have friendship, wealth and strength. But you are not fostering good character. What is friendship? It is just hello, hello. If you eat well, you get physical strength. You can also earn a lot of money by working hard. But are you living just for the sake of these things? These are all passing clouds. Money comes and goes, morality comes and grows. You should cultivate virtues. You should respect elders and officials and love your parents. You should have faith in your parents. You should have faith in your teachers. You should nurture such sacred feelings. Humanness and human values will unfold within you, which should be nurtured and developed. Without these human values all your learning becomes useless. Contentment is the hallmark of true education. If you help others, you will be able to set an ideal to the world. The ideal never dies. It does not get dissolved. It grows day after day. You should foster such ideals and for that youth is the right age. It is the golden age. This sacred age should not be put to misuse. Utilise it in the right way. Only then will all your learning become fruitful and valuable.

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Embodiments of Love!

Cultivate love. Whatever you do, do it with the spirit of love. Without love, all your actions become unsacred.

5-3-2000, **Prasanthi Nilayam**.

Knowledge of the Atman destroys illusion, doubt and sorrow. Hence, **Atmajnana** confers the steadiest **santhi**, and with it holiness and happiness.

Baba

7

Sanctify Your Life By Sacred Actions

A person having ego and pomp

Will not be loved by anybody,

Not even by his own wife and children.

Only when he gives up these evil qualities,

He will be loved by one and all.

Anger is one of the main causes of man's misery.

A man filled with anger can never experience

Happiness in his life;

He will always be drowned in misery.

So long as one is filled with desires,

One can never attain peace.

A greedy man can never be happy.

Therefore, ego, anger, desire and greed

Are mainly responsible for man's

Misery, anxiety and restlessness.

(Sanskrit Verse)

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WHEN the New Year begins, people start speculating as to what the New Year has in store for them and also for the world at large. The future of the world depends on the actions of man, not on the New Year. Actions depend on the mind, the mind on thoughts. As are the thoughts, so is the action. Hence, for the world to be peaceful and prosperous, man should foster truthful thoughts. The world will enjoy safety, security and peace only through men of truthful thoughts.

Actions Determine Your Future

Karmanubandheeni Manushya Loke (Human society is bound by action). It is action alone that is responsible for creation, sustenance and dissolution. Merit and sin, pleasure and pain are contained in action. But man, unable to understand this truth, acts according to his own whims and fancies. He performs evil deeds wilfully and feels happy while doing so without realizing the truth that consequently he will have to face mountains of misery. Man is bound to face the consequences of his actions, be they good or bad, small or big. It is most essential for man to understand this truth and act accordingly. Before undertaking any action, enquire whether it is good or bad, right or wrong. Do not act in haste. Haste makes waste, waste makes worry. So, do not be in a hurry.

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The Upanishads taught **Thasmai Namaha**

karmane (one should offer salutations to the action before undertaking it). One should pay one's respects to the presiding deity of action so that one may perform only sacred actions, which are beneficial to one and all. This is one of the major principles of the culture of **Bharat**. For example, we find dancers paying their obeisance to the **anklets** before they tie them and start their performance. Likewise, various instrumentalists offer their salutations to the respective instruments they play at the beginning of their programme. The sum and substance of this is that man should pay his respects to the work he undertakes and do it in such a manner so as to sanctify his life.

Essential Qualities Of A True Human Being

Since ancient times, the culture of **Bharat** has attached utmost importance to the principle of action. It is rather easy to do evil deeds, but it is very difficult to face their consequences. Do not be under the false impression that you can perform an evil deed and be done with it; remember that you will have to face the consequences for the rest of your life. Having been born as human being and having known Divinity, sanctify your life by undertaking sacred actions. Life

devoid of sacred actions is useless. A true human being is one who adheres to sathya (truth), Dharma (rightSathya Sai Speaks, Volume 33 110 teousness) and thyaga (sacrifice). Truth is neethi (morality), righteousness is reethi (procedure) and sacrifice leads to khyathi (fame). All these three constitute manava jathi (human race). Today man has strayed away from this three-fold path of truth, righteousness and sacrifice. As a result, humanness is on the decline. It makes one really wonder whether a true human being exists in this world at all! It is said, The proper study of mankind is man. A true human being is one who has harmony in thought, word and deed.

Manasyekam Vachasyekam

Karmanyekam Mahatmanam

Manasyanyath Vachasyanyath

Karmanyanyath Duratmanam

(Those whose thoughts, words and deeds are in complete harmony are noble ones; those who lack harmony of these are wicked). Man does not want to be called wicked, but he lacks harmony in his thoughts, words and deeds.

Human Body Is The Temple Of God

Embodiments of Love!

Human life is the noblest and the most sacred.

It is divine in nature. Where is God? You are God

yourself. Deho Devalaya Proktho, Jeevo deva Sanathana (body is the temple and the indweller is God).

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Understanding this truth is the goal of all spiritual pursuits. In this temple of body, God is installed in the form of Atma. This principle of atma is described as nirgunam, niranjanam, sanathana niketanam, nithya, shuddha, buddha, mukta, nirmala swarupinam (attributeless, pure, final abode, eternal, unsullied, enlightened, free and embodiment of sacredness). Having such divine principle in you, why do you go in search of divinity elsewhere? There are 6000 million temples in this world, which means every human body is a temple of God. Divine consciousness exists in each and every human body.

The Vedas declare: Easwara Sarva Bhutanam

(God is the indweller of all beings). But, unfortunately, people are unable to realize this truth. Have the firm conviction that every human body is the temple of God. Do not hate or hurt anybody. One who has realized the truth that God exists in all is a true devotee.

How can you call yourself a devotee if you hurt others feelings and indulge in criticism and slander? Criticising others amounts to criticising God Himself. Human body, being the temple of God, is highly sacred. It has to be respected and revered. Do not get carried away

by the outward looks of the temple. Direct your vision on God (the Atma) installed in the temple and experience the bliss derived therefrom. Make proper use of the body by undertaking sacred actions.

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Emperor Asoka And The King Of Magadha

The life of Emperor Asoka bears ample testimony to this. He used to undertake various social welfare activities with the money collected from his subordinate kings in the form of taxes. Without collecting taxes, it is very difficult to run a kingdom. The same thing holds good even today. How can the government provide comforts to the people unless it collects taxes from them? It is foolishness to expect the government not to levy taxes and yet expect it to provide comforts and conveniences. Once on his birthday, all the subordinate kings of Emperor Asoka, except the ruler of Magadha, brought taxes and filled his treasury. On being questioned by the emperor, the king of Magadha replied, O king, this year my kingdom suffered from severe drought. Consequently, people did not have water to drink and were afflicted with terrible diseases. I had to spend a lot of money to rehabilitate the drought-affected people. I made arrangements for the supply of drinking water. I also got many hospitals constructed to treat the sick. Not merely that. I established schools at various places for the education of children. All my revenue was spent on these social welfare activities. As a result, I am not able to pay tax this time. Emperor Asoka was immensely pleased with his reply. He made him sit by his side and said, O king of Magadha, your ideal is worth-emulating.

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Pure drinking water, good medical and educational facilities are very essential for the welfare of citizens. So, in this regard, I will extend to you all my cooperation.

Asoka was one of truth and sacrifice. His name, A-soka, itself implies that he was one without soka (grief). The king of Magadha won his heart by his public welfare schemes.

Education is related to the head, medical care is related to the heart and water is very essential for the sustenance of life. He is a noble one who provides all these facilities to the people. Such a person is equal to God Himself. This was the ideal taught by Emperor Asoka. He earned name and fame by his spirit of sacrifice and sacred actions.

Good actions are very important. One who undertakes sacred actions excels everyone. That is why I often exhort you to undertake service activities. You are born and brought up in the society. You owe your education, wealth and happiness to the society. Then is

it not your bounden duty to show gratitude to the society? You can express your gratitude to the society by undertaking service activities. Serve one and all because God is present in everybody.

Keep Control Over Your Food And Habits

Embodiments of Love!

Do not waste time speculating over what would happen in this New year. If your actions are good, your

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future is bound to be good. The future of the nation depends on your actions. God is a witness. He neither protects you nor punishes you. In fact, it is you who protect or punish yourself. Whatever you utter, be it good or bad, God always blesses you saying, So shall it be. God blesses everybody. Each one is responsible for his pleasure or pain.

Today the world is in utter chaos. Humanness is becoming extinct. Human being does not merely mean the physical body consisting of five senses. True human being is one who makes proper use of the five senses without giving scope to evil qualities like lust, anger, greed, infatuation, pride and jealousy. One should not fall prey to them. Foster the noble qualities that originate from the heart.

Embodiments of Love!

Wherefrom do the evil qualities like lust, greed, **etc.**, arise? They arise out of the food you consume.

So, keep control over your food and habits. Take only **sathwic** food. Then you will get only sacred thoughts.

God has gifted you with many noble qualities. They are innate in you. But you are neglecting them.

Reading, writing, taking up jobs, earning money, building mansions, **etc.**, originate from the head and are related to the **pravritti marga** (outward path). These are all acquired by you with some effort. But you do not need to make any special effort to acquire the noble qualities like compassion, love, forbearance, **etc.**, as

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they are latent in you. Head is the source of bad thoughts and heart of noble thoughts.

Follow The Heart, Not The Head

Embodiments of Love!

Follow the heart, do not follow the head, lest

you should be caught up in the mire of worldly life.

Head puts you in many dangers. If you follow the head, you may lose your head itself! Turn your vision inward. Follow the heart, which is the source of all noble qualities like truth, righteousness, peace, love and non-violence. Here we find many bulbs glowing in this Hall. How? Current flows through the wire, enters the bulb and gives us light. Likewise, when the current of truth flows through the wire of righteousness and

enters the bulb of peace, we get the light of love. A true human being is the perfect combination of these five human values. These are, in fact, the very **lifeprinciple** of man, without which he is just like a corpse. But, unfortunately, these are missing in the modern man.

Embodiments of Love!

It is said, **Janthoonam Narajanma**

Durlabham (Human birth is the rarest among all living beings). You cannot buy or borrow it. Human life is God's gift. Make proper use of it by rendering service to the society. Do not indulge in slander.

Slander is the worst of sins. We find some people

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indulging in slander always. It is nothing but the result of their innumerable sins acquired over past lives.

Hasthasya Bhushanam Danam, Sathyam Kanthasya

Bhushanam, Srotrasya Bhushanam Sastram (charity is

the true ornament of the hand, truth is the true

ornament of the neck and listening to the sacred texts

is the true ornament of the ears). Hands have been

given to undertake sacred actions, not to fight with

others. Why has God given you ears? You listen to

vain gossip with rapt attention, but when it comes to

listening to the glories of the Lord, your ears get

clogged. Recognize the truth that ears are meant to

listen to the glories of the Lord. Why has God given

you eyes? You are never tired of watching cinema

shows one after the other, but your eyes find it difficult

to concentrate on the divine form even for a minute.

Today we find even small children wearing

spectacles because most of the time their eyes are

glued to **T.V.** sets. Consequently, they have cataract

even before attaining the middle age. My body is 75

years old, but there is no trace of cataract. My vision

is perfect because I have never seen cinema till this

day. You should try to see the reality, i.e., divinity and

not the unreality of the cinema and the world.

Do not take pride in your youth and physical

beauty.

Very soon you are going to become a decrepit old

man.

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Your body will become weak, legs will stagger,

Vision will get blurred, hair will turn grey

And there will be **wrinkles** all over your face.

Then children will laugh at you

And make fun of you calling you an old monkey.

Realise the truth that you are no better

Than a leather puppet.

(Telugu Poem)

Bliss Is My Form

Modern youth are highly egoistic. They get carried away by their senses and are enamoured of physical beauty. Consequently, they forget humanness, misuse the body wasting a lot of energy. Is it for this purpose that God has given the human body? No. Serve the society, help the poor and the needy. When you involve yourself in such sacred activities, your body will remain young for any length of time. Many foreigners often ask Me, Swami, how come you look so young and energetic even at the age of 75? I tell them that the three **Ps** in Me are responsible for this. They are purity, patience and perseverance. If you develop these three virtues, you too will remain young and energetic always.

Beauty is not related to the body, it originates from character and purity. Do not indulge in slander and jealousy. Do not censure anybody. If you find a mistake in others, try to correct them lovingly.

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Spirituality does not mean giving up everything and leading the life of a recluse. One should always be cheerful and have good thoughts. Never put on a castor-oil face. Let your face be with a smile always. Happiness is union with God. One who is in constant communion with God will always be cheerful and blissful. One should be cheerful even in the face of adversities. Believe it or not, no one has as many problems as I have. When one's desires are fulfilled, one praises Me or else blames Me. But praise and blame are confined to one's own lips. They do not affect Me. I am always blissful. The letters **SSS** stand for **Sri Sathya Sai**. Everything is contained in this name.

Sai says Yes to those who say yes

And No to those who say no.

Yes and no correspond to your mouth,

But for **Sai** everything is Yes, Yes, Yes.

(Telugu Poem)

If one voices one's criticism loudly, it will be lost in thin air; if one criticizes within, it goes to one's own self. Either way it does not reach Me. I am always filled with bliss. Bliss is My form. I am beyond pleasure and pain. Only those who have body attachment are elated by pleasure or depressed by pain. But I am absolutely not conscious of the body. You are

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always conscious of the world and are related to it. That which is related to the **atma** is consciousness. I am Absolute Consciousness. In fact, all are the embodiments of consciousness; so, all are divine. Once you realize this truth, you will never take to wrong path.

Bookish Knowledge Is Not Enough
Students!

You are young and this is your golden age. Do not misuse it. There are three important things which one has to bear in mind. The first, once it comes will not go away, i.e., wisdom. The second, once it goes will not come back, i.e., ignorance and the third, it neither comes nor goes, i.e., the principle of Brahman. Your faith also should be such that it should be steady, it should not come and go. But the faith of modern students keeps vacillating. Such faith is no faith at all. Students!

What you are trying to acquire is only bookish knowledge, which constitutes only one-fourth of the total knowledge. The remaining three parts of the knowledge consist of putting all that you study into practice. You will become a truly educated person and a complete human being only when your bookish knowledge is transformed into practical knowledge. Practical knowledge is your true strength. Try to

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acquire it. Only then will your education find fulfilment and you will earn a good name.

In this New Year, develop new and sacred feelings and make everybody happy. Do not strive for money; strive for love. Once you develop love, there will be no scope for evil qualities like anger, jealousy, **etc.** If your thoughts and actions are good, your future is bound to be good. Then the whole country, nay, the whole world will prosper. Pray for the peace and prosperity of the entire world. Peace can be attained only through practice of human values.

5-4-2000, **Brindavan**

8

Install **Rama** Principle In Your Heart

On enquiry, one will realize that charity,

Acts of sacrifice like **Yajnas** and **Yagas**,

Position of honour, adherence to truth,

Sacred rituals or even **Sanathana** Dharma

Pale in comparison with the principle of Love.

(Telugu Poem)

Embodiments of Love!

THERE is none in this sacred land of **Bharat**

who is not aware of the epic **Ramayana**. The

Ramayana sets ideals for the individual, the family and the society at large. Since ancient times, thousands have heard the story of **Rama**. But not many have tried to put its teachings into practice. Man by birth is a human being but he is not making any effort to understand humanness. He is achieving progress in various fields but his mind is not getting transformed.

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What is the use of man's existence if the mind does not undergo transformation? He is changing his dresses, not his mind. He would do well if he changes his mind instead of changing his dresses. All the spiritual practices like meditation, penance, etc., will prove futile if there is no transformation of the mind. Mano Moolam Idam Jagat (the mind is the basis for the entire world). Man is not making any effort to understand what is most important on the path of spirituality.

Three Debts Of Man

Man is born with three types of debts--debt to God, debt to sages and debt to parents. God is present in each and every cell of human body in the form of Angeerasa and it is He who protects and sustains human life. Man is therefore deeply indebted to God who vibrates in every limb of his body in the form of divine energy. The only way man can clear his debt to God is by undertaking sacred actions and by working for the welfare of fellow human beings. That is why the path of service has been prescribed for man to clear his debt to God. Man should serve not with the feeling that he is doing favour to others, but with the understanding that he is repaying his debt to God. Every little act of service reduces a certain amount of your debt to God.

You should not crave positions of authority.

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You should realize that body has been given to you to serve others. A true servant is a true leader. You should sanctify your life by taking to the path of service and returning your debt to God.

The second debt that man has to repay is the debt to saints and sages. The ancient sages and seers knew the past, present and future of man. They knew the secrets of Dharma. They, therefore, prescribed various codes of conduct and spiritual paths for man so that he might find fulfilment in this life and hereafter. Man can repay his debt to the sages by following and practising their teachings in letter and spirit.

The third debt is the debt to one's parents.

Parents take great pains in fostering and educating their children. Mother is the first teacher for man. The Vedas proclaim, Mathru Devo Bhava, Pithru Devo Bhava (revere the mother and father as God). In order to repay the debt to one's parents, one has to find a way so as not to be born again.

When you are born from the mother's womb, there are no garlands of pearls and gold on your neck.

There are no necklaces of gems and emeralds.

But, definitely there is a heavy garland on your

neck a garland made up of the consequences of your past deeds, be they good or bad.

This is the garland given to you by God.

(Telugu Poem)

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Once you are born with this garland of karma (action), you should lead your life in such a way that you are not born again. Man is born to repay these three types of debts, not for accumulating wealth and wasting his life in worldly enjoyments. People in the modern age claim themselves to be devotees of God, but their actions betray their claims.

Put Rama's Teachings Into Practice

Once Buddha was traversing all over the country in order to propagate Truth. On reaching a particular village, Buddha felt tired and was not in a position to deliver his discourse. So, he told one of his chief disciples to address the congregation. Buddha went inside to take rest. As he could not get sleep, he was listening to what his disciple was saying. The disciple said, O people, a person like Buddha was never born before and will never be born again in future. We are all very fortunate to be his contemporaries.

So, make the best use of this golden

opportunity. On hearing this, the congregation gave a thunderous applause. Buddha came out and asked his disciple, Nityananda, how old are you? Nityananda told that he was thirty-five years old. Buddha then asked, Have you traveled far and wide? Nityananda told that he had visited only a few cities. Then Buddha chided him saying, You have not seen much of the world. You are just thirty five years old. With what

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authority can you say that a person like Buddha was not born before and will not be born again? Many noble souls were born and many more will be born in future. The world cannot exist if there are no noble souls in it.

None Can Describe The Divine Principle

There is no place in the world where God does not exist. You may not be able to see, but the whole universe is permeated with divinity. All that you see, say and do is nothing but God's Will. None can describe the divine principle. Today you are celebrating Sri Rama's birthday. No benefit accrues from celebrating the birthdays of noble personalities unless you put their teachings into practice. It is said, Ramo Vignahavan Dharma (Rama is the embodiment of Dharma). His speech was suffused with truth and His conduct radiated peace. Can there be a greater ideal than this? All names and forms are His and He is the embodiment of Truth, Awareness and Bliss.

The four brothers Rama, Lakshmana, Bharata and Satrughna were not ordinary mortals. Looking from the worldly point of view, Dasaratha was the king of Ayodhya. It is a mistake to think that Ayodhya was a city where Lord Rama was born. Once Ashok Singhal asked Me as to what was the correct birthplace of Lord Rama. I told him Rama's birthplace was Sathya Sai Speaks, Volume 33 126

mother Kausalya's womb. I also told him not to confine Rama to a physical form. Rama is allpervasive. What is Ayodhya? It is an impregnable place where enemies cannot enter, i.e., Hridaya (spiritual heart). Dasaratha signifies the chariot of the human body consisting of ten senses. He had three wives, namely, Kausalya, Kaikeyi and Sumitra who represent sathwic, rajasic and thamasic qualities, respectively. These three wives had four children, namely, Rama, Lakshmana, Bharata and Satrughna who represented the Rig, Yajur, Sama and Atharvana Veda respectively. True devotion and surrender lies in understanding the inner significance of the Ramayana. Kausalya was highly virtuous and even minded. Likewise, Sumitra too was pure hearted, and as her name indicates she was a good friend of everybody (Sumitra). Her ideals were unparalleled. When Rama, before going to exile, went to seek mother Kausalya's blessings, she lamented saying, My son! I can't live without you for a moment. Then Sumitra consoled her, Dear sister, God Himself has taken birth as your son Rama. He can never be farther from anybody. But, He has to act according to the time, place, cause and circumstances. Do not feel sad that He is going away from you. He will come back very soon.

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What was Sumitra's advice to her son Lakshmana when he came to seek her blessings before going to the forest? She told him, My son! Do not be under the impression that you are going to the forest. Ayodhya is wherever Rama is Without Sita and Rama, this Ayodhya is but a forest. Sita is your mother, Rama is your father. Serve them with love. That is your primary duty. She advised her second son Satrughna to serve Bharata.

Sage Vasishta Reveals A Divine Secret

What is the reason for the intimate relationship that existed between Rama and Lakshmana, Bharata and Satrughna? Here you have to take into consideration an incident that happened prior to their birth. When the sweet pudding emerged from the sacrificial fire of Putrakameshti Yajna (Yajna for begetting children) performed by Dasaratha, sage

Vasishta told him to distribute the same to his three wives. Scholars have distorted the truth by saying that the pudding was distributed in different proportions.

Dasaratha treated all his wives alike; he had no partiality towards any of them. He divided the pudding into three equal parts and distributed to each of them.

He told them to have a ceremonial bath before partaking of the pudding. Kausalya and Kaikeyi were overjoyed. They kept their share of pudding at a safe place and went inside to have a ceremonial bath. But Sathya Sai Speaks, Volume 33 128

Sumitra was not all that happy. She felt Since Kausalya is the first wife of Dasaratha, the son born to her has every chance of becoming the crown prince. Even Kaikeyi's son may occupy the throne as Dasaratha had given word to her father. But the son born to me stands no chance of becoming the crown prince.

Thinking thus, she completed her bath. As there were no fans or hair dryers in those days, she went to the terrace, kept the cup containing the pudding by her side and started drying her hair in the sun. Suddenly from somewhere an eagle swooped down and took away the cup containing the pudding. Sumitra was taken aback. She was not really sad for losing the pudding, but was afraid that her husband Dasaratha might reprimand her for her carelessness. She approached Kausalya and Kaikeyi and explained to them her plight. They loved Sumitra as Sumitra loved them. So, they took pity on Sumitra and gave a part of their share to her. Out of the part of pudding given by Kausalya, Lakshmana was born to Sumitra, whereas Satrughna was born out of the share of the pudding given by Kaikeyi. Hence, Lakshmana, born of Kausalya's share, was deeply attached to Rama and Satrughna, born out of the share of Kaikeyi, was deeply attached to Bharata.

Sumitra's two children, Lakshmana and

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Satrughna, started crying as soon as they were born while Rama, the son of Kausalya, and Bharata, the son of Kaikeyi, had blissful smiles on their faces in their cradles. The children of Sumitra puzzled everybody by their incessant crying. Sumitra tried various means to make them stop crying but it was of no avail. Emperor Dasaratha consulted several physicians to cure the strange malady of Sumitra's children, but nothing worked. Mother Sumitra then called sage Vasishta as a last resort to solve her problem. The eminent sage meditated for some time and said: Oh mother, you need not administer any medicine to alleviate your children's suffering. All you have to do is to keep

Lakshmana by the side of Rama, and Satrughna in the cradle of Bharata. Sumitra did accordingly and found that Lakshmana and Satrughna stopped crying immediately. The two children who had refused to drink milk till then started taking food and playing in the cradle. Surprised at this sudden change of their behaviour, Sumitra prayed to the sage to explain the cause of this behaviour. Then Vasishta explained to her, O mother, Lakshmana and Satrughna are the amshas (parts) of Rama and Bharata, respectively. So, when they were united, they became blissful. Put An End To Your Suffering By Uniting With God

Lord Krishna declared in the Bhagavad Gita, Mamaivamsho jeevaloke jeevabhuta Sanathana (the Sathya Sai Speaks, Volume 33 130 eternal Atma in all beings is apart of My Being). You are undergoing pain and suffering because you are not uniting yourself with God. You will be rid of all the troubles once you become one with God. Lakshmana s suffering ended once he joined the company of Rama. He spent his entire life in the service of Rama. Likewise, Satrughna served Bharata all his life. It is next to impossible to find brothers like Rama, Lakshmana, Bharata and Satrughna in the present-day world. We find many twins bearing the names Rama and Lakshmana, but they fight with each other over property and even go to the Supreme Court to settle their dispute. But Rama and Lakshmana of Ramayana attained supreme stage through unity. When Lakshmana fainted in the battlefield, Rama threw aside his bow and arrow, placed Lakshmana s head on his lap and lamented, O Lakshmana, in this vast world I may be able to get a mother like Kausalya or a wife like Sita, but I will never be able to get a brother like you. Such was the supreme love of Rama for Lakshmana. This is a great ideal for mankind. There is no point in going through the sacred text of Ramayana unless you put into practice the ideals it demonstrates. You should try to understand the purpose behind each of Rama s actions and how he performed them. There is much more to Ramayana than Rama going to the forest, annihilating Sathya Sai Speaks, Volume 33 131 Ravana and ultimately being crowned as the king of Ayodhya. He incarnated in order to establish Dharma. What is Dharma? It is that which delights your heart. When man takes to unrighteous means, his conscience will not approve of his acts since every man is the embodiment of Dharma. He is born to practise Dharma. But as he gets carried away by worldly pleasures, he is afflicted with misery.

At the time of going to the forest, Rama tried his best to dissuade Sita from following him. He told her that it would be extremely difficult for her to live in the forest in the midst of cruel demons and wild animals. But Sita was not an ordinary woman. She was the daughter of Mother Earth. She had all the powers of Mother Earth. She insisted that as his wife, it was her Dharma to follow him under all circumstances. She said, You are the one who protects the entire universe, can you not take care of me? Rama wanted her to stay back in Ayodhya and look after her aging parents. Then she replied, I am told that You insisted on your mother Kausalya remaining here and serving her husband. But in my case, you have reversed your stance to say that it is my foremost duty to serve the parents-in-law and not the husband. For the wife, the husband is god. It is true not in the case of your mother alone; it is applicable to all women without exception.

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She continued thus, You are Ramachandra, the moon and I am Sita, the moonlight. Is it possible for the moonlight to be in Ayodhya when the moon is in the forest? Moon and moonlight cannot be separated from each other. Come what may, I am coming with you to the forest. With such courage and conviction, she was ready to withstand any hardship for the sake of being with Rama. You should put such great ideals into practice in your life.

What happened to Sumitra s share of pudding that was carried away by the eagle? It was left on a mountain, which Anjani Devi consumed. As a result, Hanuman was born to her. This is the reason for the intimate relationship that existed between Hanuman and the four brothers, Rama, Lakshmana, Bharata and Satrughna. Very few are aware of it.

Hanuman s Supreme Devotion

When Sita and Rama returned to Ayodhya, people s joy knew no bounds. At the time of his coronation, Rama distributed gifts to all those who had helped him in the war, except to Hanuman. On being questioned by Sita, Rama said that Hanuman did not care for any gift and that he had no worthy gift to be given to Hanuman. Then Sita took out her pearl necklace and presented it to Hanuman. He plucked each pearl, put it between his teeth, placed it near his ear and with a face indicating disappointment threw it Sathya Sai Speaks, Volume 33 133

way in disgust. Surprised at this behaviour of Hanuman, Sita said, Hanuman, this is a precious pearl necklace given to me by my father, but you are throwing away the pearls without realizing their value. You don t seem to have given up your monkey traits.

Then Hanuman replied, O mother, I examined each pearl in order to see whether it had the sacred name of Rama in it. I could not find it in any pearl. Without the name of Rama, they are but stones and pebbles. So, I cast them on the ground. Even the hair of mine is filled with the name of Rama. Saying so, he plucked out a hair from his hand and put it near Sita's ear. She could hear Rama's name emanating from it. Then she started praising Hanuman thus:

You are the crest jewel among the monkeys

Who fulfilled Rama's mission.

You are the great hero who found the

Whereabouts of Sita and destroyed the city of Lanka.

(Telugu Poem).

It can be said that but for Hanuman, Ramayana would not have existed. He is the embodiment of devotion and surrender. Hanuman is present wherever Rama's name is chanted. Rama's name and form are not different. Hanuman experienced this unity. That is the principle of non-dualism. You call yourselves devotees of Rama and go through the sacred text of Sathya Sai Speaks, Volume 33 134

Ramayana repeatedly, but is there any transformation in your mind? Not at all. This is not true or real devotion, but only a show of devotion. Rama does not approve of pomp and show. He gives importance only to practice. Bliss can be attained only through practice. Try to understand the principle of Rama correctly.

In the story of the Ramayana you must understand the principle of Sita. Before going to the forest, Rama distributed his wealth to the poor. Sita also followed Rama and distributed clothes and jewels. Thus, she attained Rama by leaving her worldly desires. However, in the forest she desired to have the golden deer, and, as a result, became distant from him. Today's man likewise is bound by desire. When you give up desire, you can attain God. Na Karmana Na Prajaya Dhanena Thyagenaikena Amrutathwa Manasu (immortality can be attained only through sacrifice, neither wealth nor progeny nor good deeds can confer it). You can attain Rama only through sacrifice. From the Ramayana, you have to learn the lesson of sacrifice. You have to install the principle of Rama in your heart. Rama practised Sathya and Dharma all His life. You should firmly adhere to these principles in your life.

Rama Navami, 12-4-2000, Brindavan

9

Easwaramma Embodiment Of Love
And Sacrifice

Rama's divinity blossomed under

Kausalya's loving care,

Lava and Kusa could become powerful and famous

Due to their noble and virtuous mother Sita.

The love and care of Lijabai made Shivaji a great warrior

Fostered with the love of his mother Putlibai,
Gandhi became a Mahatma.

For all the beings in the world there is nobody

Greater than mother who gives them birth

And brings them up with love and care.

(Telugu Poem)

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Embodiments of Love!

THE Goal of man's life is neither happiness nor sorrow. Man can find fulfilment in life only if he can trace the origin of happiness and sorrow. In fact, man attains wisdom from sorrow and not out of happiness. The sages and seers of yore had to face great hardships and troubles before they could set great ideals to the rest of the world. That is why their teachings have left an indelible impression on the hearts of the Bharatiyas. Both the individual and the society can achieve progress and prosperity only after undergoing many trials and tribulations. Man has to face not only difficulties, but censure and criticism also. But noble souls will never care for difficulties or criticism. Welfare of the society is their main objective in life.

Adhere To Truth And Righteousness

Embodiments of Love!

You should welcome sorrow just as you welcome happiness. You will attain equanimity of mind only when you treat happiness and sorrow alike. In the human body, head is considered sacred whereas feet are not considered sacred. When somebody comes to your house, is it possible to welcome only the head and ask the feet to get out? When you welcome the head, you welcome the feet also. Likewise, when you welcome happiness, you welcome sorrow too.

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The boys and girls of today are the future citizens of the country. They have to uphold the glory and good name of Bharat by their ideal conduct. They should cultivate humility and reverence towards parents and elders. Consider the whole world as one family and love everyone. If you want to buy anything, you have to pay its price. Likewise, you can attain the human values, namely, truth, righteousness, peace and non-violence only when you possess the wealth of love. There is no wealth greater than love. One can conquer the entire world if one has love. Today human

values are on the decline because man lacks the wealth of love. One can be called a human being only when one possesses human values. The culture of **Bharat** exhorts, **Sathyam Vada Dharmam** Chara (speak the truth and practise righteousness). **Sathya** and Dharma are very essential for humanness to blossom. One should adhere to **Sathya** and Dharma under all circumstances. King **Harishchandra** sacrificed all his wealth and kingdom for the sake of upholding truth. He did not budge from the path of truth even when he had to sell his wife and son and he himself had to become the caretaker of a cremation ground.

The whole creation has emerged from truth
And ultimately merges into truth.

There is no place in the world

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Where truth does not exist.

Understand this principle of

Pure and unsullied truth.

(Telugu Poem)

Love Is The True Wealth Of Man

That is why it is said, Truth is God. Truth and righteousness are like the two eyes of man. One who does not adhere to truth and righteousness is verily blind. All the sacred scriptures, the Upanishads and the Vedas are based on these twin principles. The creation itself cannot exist without these two. Love is the undercurrent of both truth and righteousness. Love is the true wealth of man, be he a pauper or a millionaire. Just as a mother does not make any distinction and showers her love on all her children equally irrespective of their social status, so also God showers His love on all equally. God is the embodiment of love and is present in everyone in the form of love. You can attain Him only through love.

The Vedas have referred to this principle of love as the **Atma**. Truth, love and righteousness are all synonyms of **atma**. The Vedas call man **atmavan** as he is endowed with the principle of the **atma**. The **atma** is also referred to as **Brahma**. Who is **Brahma**? The scriptures describe Him as one who emerged from the lotus that originated from Vishnu's navel. That

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Brahma is the I (**aham**) in everyone. So, this principle of **Brahma** is present in one and all, be he a theist or an atheist. **Soham** (I am **Brahma**) mantra clearly demonstrates this truth. This process of inhalation and exhalation has its origin in the navel of man. It repeats itself 21, 600 times a day reminding man of his divinity. Without paying heed to the teaching of the inner voice, man goes through various scriptures and the Vedas in search of divinity. First and foremost,

listen to the inner voice, which is your true preceptor and God. The Vedas describe God as **amogha**, as He is changeless, eternal and beyond description. God is also called **Siddha** as He is ever ready to fulfil the wishes of His devotees. Though God is always ready to answer the prayers of His devotees, He does not do so when their prayers are not wholehearted. When the prayers are sincere and intense, God will certainly answer them. He does not have any desires except the welfare of His devotees. To be a recipient of His grace, one has to develop sacred thoughts.

God Is The Common Property Of Man

Who is man? One endowed with the mind is

man. The mind is nothing but a bundle of thoughts.

You will be called a true human being only when your thoughts are based on truth. God is the common property of man, be he a pauper or an emperor. He is

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the friend of everybody. All have equal right to experience divinity. But one should have purity of heart to experience His grace. The heart should be filled with compassion. But today, there is no compassion, there is only fashion!

Spirit Of Sacrifice Of **Ishwarchandra Vidyasagar**

Ishwarchandra Vidyasagar was the epitome of compassion. He along with his aged mother lived in a village near **Calcutta**. They lived in such abject poverty that they had hardly anything for food other than gruel. As **Vidyasagar** had sincerity and earnestness, he used to study even under street lights. **Sraddhavan Labhate Inanam** (one with sincerity and earnestness alone can attain wisdom). One with sincerity can accomplish any great task. **Vidyasagar** passed the law examination and obtained a good job. Neither happiness nor sorrow is permanent. One follows the other with the passage of time. Likewise, **Vidyasagar**'s days of poverty were over when he began to earn a handsome income.

One day, he told his mother that he wanted to buy some good saris and jewels for her as he was earning sufficient money. He asked his mother to express her wish. The mother said that she did not need anything at that time and would express her wish at the appropriate time. Being an obedient son, he would never force his mother in any matter. As months

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passed by, his salary increased substantially. On a particular Sunday, he sat by his mother's side and said, Mother, I have a lot of money with me, I pray you express your wish at least now. The mother said, Son, I want three jewels. As there is no school in our village, the children are forced to walk a long distance to attend the school. The parents are concerned about

their safety and spend anxious moments till they return from school in the evening. So, please construct a small school in our village. This is the first 'jewel I desire from you. Accordingly, Vidyasagar got a school constructed in his village. After some time, his mother expressed her second wish. She said, Our villagers are suffering from lack of medical facilities. When the children are afflicted with any disease, the mothers have to carry them to the town for treatment. So, I want you to construct a small hospital in our village. This is the second 'jewel I expect from you. Vidyasagar built a hospital too. As days rolled by, Vidyasagar's name and fame spread far and wide. People were all praise for his social service activities. After some time, his mother expressed her third wish. She said, Son! The water in all the wells of our village has been reduced to a trickle. The villagers are suffering due to lack of drinking water. So, I want you to make arrangements for water supply in our village. As per his mother's wish, Vidyasagar provided drinking water to the villagers. His mother was Sathya Sai Speaks, Volume 33 142

overjoyed. She blessed her son saying, I wish every mother had a noble son like you who dedicates his life to the welfare of the society. What is the use of having many sons who bring disrepute to the family as did the sons of Dhritarashtra?

Why does water scarcity arise? When there is a decline in Sathya and Dharma, the level of water in the earth also declines. As compassion and love have diminished in the human heart, water has become scarce. This problem is not due to divine fury as some people may imagine. It is because of the rise in evil qualities in man. If people strictly adhere to the path of truth and righteousness, there will never be water scarcity. People blame bad times for their misfortunes. But there is nothing wrong with time. There are adequate rains and perennial rivers. But they are merging into the ocean without being harnessed.

Money Is Meant For Sacrifice

There is no dearth of scholars, scientists, educated and rich people in India, but the country is in no way benefited by them. They are afflicted with evil qualities of jealousy and hatred and they fight with each other. There is no unity among them. One may be rich or well-educated, but all the wealth and education will be useless if one lacks virtues. Man should

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cultivate the spirit of sacrifice. The Vedas say only sacrifice confers immortality. There are thousands of rich people in India, but they are not satisfied with the wealth they have. They crave to amass more and more.

They ruin their lives because of their greed for money. They leave their mortal coil after depositing their wealth in foreign banks. Instead, why can't they use the same for the welfare of their countrymen? Why can't they involve themselves in social service activities? They mouth sweet words, but act contrary to what they say. They make any number of promises, but translate few of them into action. Why should they make promises at all, if they are not going to fulfil them? They are heroes in giving lectures on the spirit of sacrifice and zeros in practice.

Money is meant for sacrifice. This was the ideal demonstrated by Ishwarchandra Vidyasagar. He was an orator par excellence. Yet he was very humble. People thronged in large numbers to listen to his speeches. (Here Swami narrated the incident from Vidyasagar's life when he taught the lesson of humility to an I.C.S. officer by carrying his suitcase in the absence of a coolie. The officer was put to shame when he discovered that the person who carried his suitcase was none other than Vidyasagar whose speech he had come to listen).

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Easwaramma, The Mother Of Easwar

Today we are celebrating Easwaramma Day.

Who is Easwaramma? She is the mother of Easwara.

This was not the name given to her by her parents. But after her marriage, Kondama Raju (Swami's grandfather), being one of wisdom and blessed with a vision of the future, started calling her Easwaramma (mother of Easwara). She was christened as Namagiriamma at the time of her birth. But Kondama Raju told her that Easwaramma was the most appropriate name for her, as he knew that she was going to become the mother of Easwara. Easwaramma was born in such a poor family that she did not even have proper food to eat. All that she had to eat was ragi sankati (gruel prepared from a coarse grain). Even I too eat ragi sankati only. Many people in Karnataka eat ragi sankati. I like it very much. I do not relish rice, kurma (curry), etc., ragi sankati with groundnut chutney is My favourite food. Both ragi and groundnut are available in our village. When I come here from Puttaparthi, I bring ragi flour with Me. Easwaramma was illiterate. When I see the egoistic attitude, perverted mentality and ostentatious behaviour of the present-day educated people, I feel it was better that Easwaramma did not have any schooling.

When I was seven and half years old, I used to teach Pandhari bhajans to small children in our village.

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Easwaramma and Subbamma used to feel ecstatic

watching Me sing **Pandhari bhajans** and dance to their rhythm. Sometimes, her husband **Pedda Venkama Raju** would give **Easwaramma** some money for the household expenditure. Once two **annas** were remaining with her out of this money. One could buy two bags of puffed rice for two **annas** those days. So, **Easwaramma** bought two bags of puffed rice with the two **annas** and distributed to the children. She always used to give away whatever she had with her. She was the embodiment of sacrifice. She used to talk lovingly to all those who came to her. When devotees would feel sad that Swami was ignoring them, she would console them saying, Whatever Swami does is for your own good.

Easwaramma s Kind-heartedness

When I was being taken to **Uravakonda** for further education, all those children whom I used to teach many good things in the evening felt very dejected. At the time of leaving, ten of those children came to Me and offered one **battu** (three paise) each as Guru **Dakshina** (an offering of gratitude to the teacher). When I gave this money to **Easwaramma**, she was moved to tears. She held My hand and exclaimed, What a spirit of sacrifice at such a tender age! Till she breathed her last, she kept those coins with her.

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Initially, I was staying in **Subbamma** s house.

But when the number of devotees increased, a new **mandir** was constructed. One day **Easwaramma** came in when I was having My food. When others tried to follow her, she told them not to come. She held both My hands and pleaded, Swami, there is no hospital in our village. Consequently, when the children become sick, mothers are forced to carry them to **Bukkapatnam**.

I am unable to see their suffering. My children and others children are one and the same for me. So, kindly construct at least a small hospital in our village. I promised her that I would fulfil her wish and accordingly I built a big hospital, which was inaugurated by the then Central Minister, **Bejawada Gopala Reddy**. **Easwaramma** s joy knew no bounds. The whole day she did not feel the need for food and water as she felt highly contented and overjoyed. She caught hold of My hands and expressed her happiness as her wish was fulfilled in a big way. I told her, Be happy. After some time, she approached Swami again and wanted a school to be built in the village. As desired by her, I got a school constructed. Initially, it was a small one. Later on, I made it into a big building. She was very happy. She went to the school, kissed the children and showered her love on them. She was extremely happy and said, In this Age of Kali, it is my

good fortune to have a son like You, who has done whatever I wished.

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Good Intentions Bring Good Results

Then she wanted the village to be provided with drinking water. I promised that it would be done. I found that bore wells were being dug to overcome water scarcity. But they become useless within a short period of time. So, I got a big well dug in the Old **Manidir**. **Yad Bhavam Tad Bhavati** (as the feeling, so is the result). If the intention is good, the result also is bound to be good. As My intention was good, a copious spring of pure water gushed forth even at a depth of seven feet! At the back side of the **Mandir**, an entrance was provided for people to collect water. As you are aware, Swami has now provided drinking water from the river **Tungabhadra** to the entire district of **Anantapur**. Nearly 300 crore rupees were spent for this purpose. If the ministers, leaders and elders come together, they can undertake such public welfare schemes. But this requires concern about public welfare and spirit of sacrifice.

Before **Easwaramma** passed away, I fulfilled all her three wishes. There is no fee whatsoever in our institutions. Education is offered totally free to one and all. Our hospitals are also free. Nowadays doctors charge at least two to three **lakhs** for a heart operation. No doubt doctors need money. But there should be a certain limit. It is very unfortunate that the **Bharatiyas** are selling food, medical care and education. In fact, **Sathya Sai** Speaks, Volume 33 148

they are selling themselves! **Bharat** is a sacred land, a land of sacrifice and spirituality. It is being converted into a land of material pleasures. Spirit of sacrifice is very essential. Share whatever you have with others. A small amount of food is enough to satiate your hunger. Why crave for the entire river **Ganga** when a small glass of water is all that you need to quench your thirst? Do not harbour greed and other evil qualities lest you should suffer the same fate as that of **Duryodhana** and his tribe. Fill your heart with love.

Follow The Culture Of **Bharat**

Students!

Talk softly and sweetly. You cannot always oblige, but you can speak always obligingly. You are all young. Make efforts to mould your future in the proper way. Develop the spirit of love and sacrifice. Share your love with your friends. For example, if you have two pens, give one to someone who needs it. If your parents raise an objection to this act of charity, convince them by saying, What is the use of having an extra pen? It is better that it is given to somebody

who needs it. This will certainly make them happy. There is no wealth greater than love. Respect and revere your parents as God. Offer salutations to them when you wake up in the morning, before you go to Sathya Sai Speaks, Volume 33 149 school and when you go to bed at night. Never argue with them. Try to convince them with love. Remember that as you sow, so shall you reap. Whatever you do to your parents, your children will do the same to you. Never talk to them rudely. Be obedient. Modern education system imparts only bookish knowledge. It is making the students highly ignorant. They study by rote and reproduce the same in the examination. The very next day if you ask them the same questions, there will be no reply. More than education, culture is important. Indian culture is very sacred. Put it into practice in your daily life. Talk with humility even when you are talking over telephone. Learn to respect elders and treat the guests with love and humility. No benefit accrues from merely acquiring bookish knowledge. Adhere to the culture of Bharat and live in love. Only then will divinity manifest in you.

6-5-2000, Brindavan

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Isavasyopanishad has declared that when every action is free from the sense of egotistic doership (Ahamkara) and all enjoyment is free from attachment or desire, there will be no difference between enjoyment and renunciation. Hence any enjoyment associated with ego and attachment will be enjoyment without sacrifice. When ego and attachment are absent, the actions are free from self-interest and hence are tantamount to acts of sacrifice.

Baba

10

Real Name Of God Is Love

It is the power of love that is responsible

For the earth to rotate without a pivot.

It is the power of love that makes the stars

Stand across the sky without falling on the ground.

It is the power of love that keeps the oceans

Within their limits.

It is the power of love that makes the wind

Blow incessantly in all the worlds.

That power of love is mysterious, infinite,

Most wonderful and one without a second;

It permeates the entire cosmos.

The entire creation is saturated with love.

(Telugu Poem)

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Embodiments of Love!

GOD is love. Love is the form of God. The

Bhagavadgita declares: Mamaivamso Jeevaloke Jeevabhuta

Sanathana (the eternal Atma in all beings is a

part of the Divine). Just as God, the embodiment of

love, showers His love on the entire world, man too

should share his love with one and all. The principle of

love is beyond definition or description. As man is not

able to recognise the sacredness of love, he is directing

it towards worldly and ephemeral objects.

God transcends all attributes. The same can be

said of love too. But man conditions and limits love by

associating it with worldly relations and wastes his life.

He uses the sacred word love to describe the

relationship between mother and child, wife and

husband, brothers, friends and relatives, etc. Prior to

birth, who is mother and who is child? Similarly, prior

to marriage, who is husband and who is wife? The

relationship that exists between mother and child, wife

and husband, brothers, sisters, friends, relatives, etc.,

has physical body as its basis. This physical relationship

cannot be called love in the true sense of the term.

There is no giving and receiving in true love. Many

modern devotees pray, O God, if you fulfil my

desires, I will offer you ten coconuts. They offer their

filthy hair and pray for mighty favours. Can this be

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called devotion? No, not at all. A true devotee is one

who only gives and does not expect anything in return.

Surrender is the true sign of devotion.

World Is Combination Of Dharma And Adharma

Human life is a combination of physical and

spiritual aspects, which are related, respectively, to the

head and the heart. But man follows the head and has

only the physical world in view, thereby forgetting the

spiritual aspect. So long as man follows his head alone,

neither he nor the society nor the country at large can

attain peace and security. Peace and security will reign

supreme in this world only when man gives up body

attachment and follows the principle of love that

originates from his heart. The dualities of righteousness

and unrighteousness, truth and falsehood, merit

and sin, heat and cold, etc., co-exist in this creation of

God.

People want adharma (unrighteousness) to be

eradicated completely from this world. They want only

dharma to exist, but it is not possible. In this world,

dharma cannot exist without adharma and viceversa.

The world itself is a combination of dharma and

adharmā. It cannot exist if one of them is absent. Man should use his power of discrimination and lead a life dedicated to dharma. There lies the secret of man's happiness.

Follow Your Dharma

Man's dharma is different from the dharma of animals. But man is unable to differentiate between the two. Man's dharma is to adhere to the principles of truth, non-violence and compassion. Man can never attain peace and security so long as he does not give up bestial qualities. Food, sleep, fear and procreation are common for men and animals. Then, what is man's dharma? To think that you are a human being constitutes only half of the total truth. The other part of the truth lies in understanding that you are not an animal. You should keep reminding yourself, I am a human being, not an animal. Do not stop at this stage. Enquire further as to which sex you belong to and which stage of life you are in, whether you are a **Brahmachari**, **Grihastha**, **Vanaprastha** or **Sanyasin** (celibate, householder, recluse or **renunciant**). Follow the appropriate dharma according to the stage of your life. When you are a celibate, you should not follow the dharma of a householder. There will be decline in morals giving rise to troubles and turmoil when man fails to adhere to the dharma appropriate to his stage of life. Man today is unable to understand the principle of dharma corresponding to each of the four stages of life. The code of conduct is different for different stages of life. Never be under the mistaken notion that dharma is the same for all people irrespective of their stage of life. The cause of **adharmā** today is that man is trying to follow dharma that is not appropriate to his age or stage of life. Each should strictly adhere to the dharma corresponding to his or her age and stage of life.

All Belong To The Race Of Humanity

Today people do not understand the significance of different faiths and different modes of worship that are prevalent in **Bharat**. They feel it is the existence of different castes, communities and religions that is responsible for all the violence, unrest and conflicts in this country. Existence of different religions has nothing to do with the violence and conflicts in this country. Absence of inner purity is responsible for all this.

It is the mind of man which is responsible for conflicts and disturbances, not differences in religions and communities. It is a grave mistake to attribute unrest and disturbances in a country to the existence of

different religions. For thousands of years, people in India have lived in unity and fraternity in spite of the existence of various religions and communities.

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Religions are many, but goal is one,
Jewels are many, but gold is one,
Stars are many, but sky is one,
Cows are many, but milk is one,
Beings are many, but breath is one,
Nations are many, but earth is one,
Flowers are many, but worship is one.

Different religions have come into existence to lead man to Divinity, not to create conflicts and disturbances. There is nothing wrong with any religion. Mistake lies in **mathi** (mind), not in **matha** (religion). If mind is good, how can one find fault with religion? All people belong to one **jathi** (race), i.e., **manava jathi** (human race). You should understand the meaning of **jathi**. It is based on form.

Human Race Is One, But Human Beings Are Different

For example, all flowers belong to the same **jathi**, but you cannot get mangoes when you sow a **neem** seed. No doubt, all trees belong to the same **jathi**, but their fruits and tastes of their fruits vary. There are in all 450 kinds of tastes corresponding to the fruits of various trees. You should try to understand the underlying principle of unity of each **jathi**. Human race is one, but human beings are different; their feelings, thoughts and behaviour patterns are different.

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It is utter foolishness to think of annihilating the **jathi** as a whole. It may be possible to kill a few individuals, but it is not possible to annihilate the entire human race. Human race is true and eternal. It is highly sacred. It is a sign of ignorance to give room for differences and conflicts without understanding the unity of the human race. You have to recognise the divinity in man as the basis of human unity. The ancient culture of **Bharat** lays great emphasis on understanding this unity in diversity. This is possible only through love.

Love is God. God is love.

Cultivating love is the true spiritual practice.

If one holds on to the principle of love firmly,

One becomes eligible to attain

The state of non-dualism

(Telugu Poem)

Love Is Your True Form

The state of non-dualism is contained in the principle of love alone. But man, being carried away by body attachment and physical relationship,

fragments his love in various ways. This cannot be called love in the true sense of the term. As Swami repeatedly stresses on the need to cultivate love, some people may wonder as to what is the form of love. The answer is: **Prem Easwar Hai, Easwar Prem Hai** (Love **Sathya Sai** Speaks, Volume 33 158 is God, God is Love). Love is the fundamental basis of everything. **atma**, Brahma, **hridaya**, **uniki** (existence) are synonyms of love. Love is **atma**. Love is Brahma. Everything is suffused with love. Then how can everyone describe the form of love? The same principle of love exists in one and all. Once you understand this principle of unity, there will be no scope for hatred .

Today conflicts are on the rise because unity is forgotten. **Ekatma sarvabhutantaratma** (bodies are different, but the same **atma** dwells in all). **Advaitam** Brahma (Brahma is non-dual). Brahma means vastness. It indicates unity and not multiplicity. So, give up body attachment and strengthen faith in the spirit of oneness. It is only the body attachment that is responsible for evil qualities like anger, jealousy, greed, **etc**. Some people go to the temple of Lord **Venkateswara** and pray, Swami, if You fulfil my desires, I will perform **Brahmotsavam** for You. Some others pray, Swami, if my daughters gets married, I will conduct Your **Kalyanam** (marriage). Can there be a marriage for God? Does God fulfil your wish so that you may perform His marriage? With such prayers, people are trying to cheat even God. One should pray to God out of love, not with expectation of any favours from Him. Prayer born out of selfishness is no prayer at all. You should see the **atma** everywhere and think that you are in the company of God always.

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Confidence Is The Basis Of Love

Embodiments of Love!

I often address you as embodiments of love because love is your true form, which is pure, unsullied, eternal, ancient, formless and non-dual. You love your mother because you have the confidence that she is your mother. So, confidence is the basis of love. Where there is confidence, there is love,
Where there is love, there is peace,
Where there is peace, there is truth,
Where there is truth, there is bliss,
Where there is bliss, there is God.
Peace, truth and bliss are not elsewhere. They are in you. You are the embodiment of peace, truth and bliss. It is foolish to search for peace and bliss in the external world. Nothing exists separate from you. Everything is the reflection of the inner being. Try to

visualize your reflection in everybody just as you see your reflection in a mirror. In order to propagate this truth, Lord Krishna declared in the **Bhagavadgita**: All are a part of My Being. I and you are not separate. The principle of love is one and the same in both of us. All your spiritual practices will prove futile, if you do not adhere to the principle of love.

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The world is like a mirror. All that you find in this mirror is only the reflection, not the reality. Your right eye appears as left eye in the mirror. Then how can you consider it as reality? When the mirror is removed, the reflection also disappears and the reality remains. Consider yourself as embodiment of divinity. Experience your true nature of love. This is **sakshatkara** (vision of the Self). Some people claim to have the vision of the Self in meditation, but the vision of your reality is true **sakshatkara**. All the worldly relationships are temporary like passing clouds. They are subject to change with the passage of time, but the reality is absolutely changeless. That is the principle of love. Worldly love may turn into hatred with the change of time. What is liked today may not be liked tomorrow. But love has no likes and dislikes. God is no different from love. You may adore Him as Jesus, **Zoroastra**, Allah, **Rama**, Krishna, Buddha or Guru **Nanak**. You may call Him by any name. All these are **pettina perlu** (names given by somebody). Love alone is **puttina peru** (natural name). The names given are bound to change, but love is changeless. You should aspire for that love. That is true bhakti (devotion). bhakti confers on you **yukti** (discrimination), **virakti** (detachment) and **mukti** (liberation).

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Consider The Entire Universe As A Single Family

Lord Krishna was the embodiment of love. His name consists of five letters **K, R, S, N, A**, which represent **pancha bhutas** (five elements), **pancha pranas** (five life forces), **pancha koshas** (five life sheaths). Krishna is interpreted as **Karshati Iti** Krishna (because he attracts, he is Krishna), **Krishiti Iti** Krishna (Krishna is the plougher). That is, Krishna is one who ploughs the field of your heart and sows the seed of love in it. **Krushyati Iti** Krishna (because he imparts bliss, he is called Krishna), Thus divinity of Krishna can be perceived in every place and activity. In this world, everything is suffused with divinity. Other than divinity nothing exists. Even this cloth (handkerchief) is divine, this flower is divine, everything is divine. If there is no divinity in this cloth, one will not desire for it. Love pervades everything.

You should make every effort to understand this. Human heart is full of love. Many students write to Me, Swami, I love You. They use the symbol of **hridaya** to denote love. This means **hridaya** is that which is filled with love and compassion. **hridaya** is the very form of God. **Easwara Sarva Bhutanam** (God dwells in all beings). **Isavasyam Idam Jagat** (God permeates the entire universe). **Sarvam Khalvidam** Brahma (verily all this is Brahman). Share your love not only with your fellow beings, but also with birds **Sathya Sai** Speaks, Volume 33 162 and beasts. Stand united. Consider the entire universe as a single family.

Embodiments of Love!

Today you find disturbance and unrest all over the world. The reason is that man lacks **broadmindedness**. There is no expansion of love in him, there is only contraction of love. Narrow-mindedness is man's own creation. You are trying to limit the infinite **atmic** principle.

Guru Dispels The Darkness Of Ignorance

Embodiments of Love!

Today we are celebrating the festival of Guru

Purnima. Who is Guru? **Gu** stands for **Gunateeta** (attributeless). **Ru** signifies **Rupavarjita** (formless).

There is another interpretation of the word Guru.

Gukaro Andhakarsyat, Rukarasthannirodhaka (**Gu** signifies darkness and **Ru** denotes that which dispels darkness). So, God, who is attributeless and formless, is the true Guru. In the word **Bhagawan**, (God) the letter **Bha** stands for effulgence. An ordinary electric bulb illuminates only a limited area, but God who is all-pervasive illumines the entire creation. Divinity shines in everybody. So, do not hate anybody. In this world, people are driven by hatred and narrow feelings.

They go even to the extent of killing each other. What

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a heinous crime it is! Hurting others amounts to hurting God Himself. Our hatred will certainly rebound on us. Today people derive demonic pleasure in causing harm to others without understanding the truth that one day or the other they will have to reap the consequences of their actions. Make others happy and you will certainly be happy. Today violence and murders have become the order of the day. Greatness does not lie in killing others; even an insect is capable of doing that. Greatness lies in saving lives.

Embodiments of Love!

You are bound to face the consequences of your actions. So, do good and you will certainly reap good results. Do not get disheartened if there is no immediate reward. Wait for a while, you will certainly

be rewarded. Your suffering is nothing but the consequence of bad deeds in the past. Prayer alone can alleviate your suffering to some extent. Prayer is a way of expressing your gratitude to God. The sun is extolled as **Kritagnagnaya Namah**, (salutations to the destroyer of the ungrateful). It means that it will withdraw itself from the eyes of those who have no sense of gratitude.

The Quality Of **Kshama**

As **Venkataraman** has pointed out (in his

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speech made earlier), the quality of **Kshama** (forbearance) is the most essential for one and all.

Forbearance is truth, forbearance is

righteousness,

Forbearance is non-violence,

Forbearance is the teaching of the Vedas,

Forbearance confers happiness and

heavenly bliss.

(Telugu Poem)

Forgive those who have harmed you and criticized you. Have faith that whatever happens is for your own good. If someone hurls abuses on you, do not retaliate. Enquire within yourself whether he has criticized the body or the **atma**. If he has criticized the body, indirectly he has done a favour to you because body is nothing but a heap of flesh, blood, bones and **faecal** matter. On the other hand if he has criticized the **atma**, it amounts to criticizing his own self because the same **atma** exists in both of you. One should cultivate this kind of forgiveness and broad-mindedness.

Embodiments of Love!

Guru is one who dispels the darkness of ignorance arising out of body attachment. Body is but an instrument. God has given you the body to take to the path of action. It is God's gift. **Deho Devalaya Prokto Jeevo** Deva **Sanathana** (body is the temple and the indweller is God). Consider all bodies as temples **Sathya Sai** Speaks, Volume 33 165

of God and offer your salutations. Salute even your

enemies. **Sarva Jeeva Namaskaram Kesavam**

Pratigachchhati and likewise **Sarva Jeeva Tiraskaram Kesavam Pratigachchhati** (whomsoever you salute, it reaches God and whomsoever you censure, it also reaches God).

Understand The Principle Of Unity

I often address you as **bangaru** (gold) because you are the embodiment of **Hiranyagarbha**. The principle of **hiranyagarbha** is present in your heart. You may change the shape of the jewel, but gold remains changeless. The value of gold decreases when it is mixed with various metals like copper, brass, **etc.**

Likewise, man by birth is highly pure and most valuable. But on account of his association with evil desires and bad company, he loses his value.

Thyaja Durjana Samsargam,

Bhaja Sadhu Samagamam,

Kuru Punyam Ahorathram,

Smara Nityamanithyatham.

(Discard bad company, join good company, perform meritorious deeds day and night and enquire into that which is permanent and that which is ephemeral). This is your dharma.

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Consider All That You See As The Form Of God
Embodiments of Love!

It is said, **Ianthunam Narajanma Durlabham**

(birth as human being is the rarest of all beings). So, sanctify your life by making proper use of your senses.

Do not talk as you please. Talk softly and sweetly.

Have proper control over your vision. You all know

what happened to **Keechaka** when he looked at

Droupadi with evil intentions. **Bhima** smashed his head

into pieces. That is why Buddha exhorted mankind to

cultivate **samyak drishti** (sacred vision). Buddha

attained enlightenment only after he cultivated sacred

vision. Consider all that you see as the form of God.

Think what is good, see what is good, hear what is

good, talk what is good and do what is good. Only then

can you attain divinity.

Embodiments of Love!

This body is approaching its 75th birthday. All

these years, I have remained blissful because I am

aware of the principle of unity. You too can experience

bliss if you understand this truth. I do not hate

anybody; nor do I have any enemies. I have absolutely

no fear because everything is My own form; the same

atma exists in all. When an innocent child smiles at

you, you too smile at it. Likewise, when I smile

blissfully, all of you do the same. Have a sacred heart.

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Cultivate sacred feelings. Then the result also will be

sacred. Have faith that God is everywhere. You may

have to undergo trials and tribulations, but never lose

faith in God. Consider faith as your very life-breath.

Each one of you is an embodiment of love, but because

of improper food and habits, evil qualities like jealousy

and anger arise in you. As is the food, so is the head; as

is the head, so is God. So, consume only **sathwic** food.

Then you will have only sacred feelings and your

speech will also become sacred.

Do Not Become A Buffalo

In order to put you on the right path, I

sometimes pretend to be angry, but in reality I am

never angry. The only harsh word that I use is **dunnapota** (he-buffalo). You are truly a buffalo if you do not undertake good actions. You can become a good fellow only when you do good. When there is a heavy downpour, the cow and calf may run away to safety, but the he-buffalo remains where it is because of its sloth and inertia. You should not become inactive like a he-buffalo; try to transform yourself. Human life is highly sacred. Do not put it to disuse. I love everybody. Love is My true form. All of you are the sparks of My Divinity. So, share your love with your fellow beings, just as I share My love with you all.

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Then you too will become divine. When all follow the sacred path, the world will undoubtedly attain peace and prosperity.

Embodiments of Love!

Give up ignorance, light the lamp of wisdom

within you and ultimately merge with the divine. This is Swami's message for you today. Develop love.

Through love alone can you annihilate the mind and

through love alone can you get cured of any disease.

Only love can eradicate the evil qualities in you. So,

love all. Love the **hridaya**, not the physical body. Love

the divinity that is installed in your heart. Body, mind,

intellect and senses are merely instruments, you are the

master. So, master the mind and be a mastermind.

Never become a slave of your mind. Contemplate on

the divine day in and day out. You may chant any

name, contemplate on any form; but understand the

truth that God is one and only one.

Guru **Purnima**, 16-07-2000, **Prasanthi Nilayam**

11

Women Are The Embodiments Of

Nobility And Virtue

This land of **Bharat** has given birth to

many noble women like **Savitri**,

Who brought her dead husband back to life;

Chandramati, who extinguished wild fire

with the power of truth;

Sita, who proved her chastity

by coming out of blazing fire unscathed

and **Damayanthi**, who reduced an **evilminded**
hunter

to ashes with the power of her chastity.

It is because of such women of character

that **Bharat** has attained the reputation of

Being the land of plenty, prosperity and

opulence.

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Among the **Vratas** (sacred vows) of **Bharat**,

the **Varalakshmi Vrata** has supreme

significance.

(Telugu Poem)

Embodiments of Love!

SINCE time immemorial, the sacred land of

Bharat has been enjoying peace and prosperity because

of men and women of character. **Bharat** has always

accorded an exalted position to the mother. The

purohit (chief priest) made a mention of this in the

morning during the course of **Varalakshmi vrata**.

Glory Of Indian Womanhood

Legend has it that **Parvati** once asked **Easwara**

if there was any way to ensure auspiciousness,

prosperity and well-being of the women. She desired

that every woman should lead a long, happy and

healthy life with her husband, children, grandchildren,

friends and relatives. **Easwara** was pleased with

Parvati's prayer and told her about the **Varalakshmi**

vrata, which would confer all a woman may ask for.

The particular **vrata** is a boon for all women.

Women always strive hard for the welfare of their

family. They always aspire for **samata**, **samagrata**,

samaikyata and **sowbhratrutwa** (equality, integrity,

unity and fraternity). Their speech is truthful, their

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hearts are full of peace and their actions are righteous.

Women, being the recipients of eight forms of wealth,

confer prosperity and auspiciousness on the family,

society and the world at large.

You might have heard the story of **Savitri**,

who, with the power of her character, overcame many

obstacles to bring her dead husband back to life. Even

in this Age of Kali, it is the prayer of wives that

protects their husbands in times of danger. Many

women in the past performed **Varalakshmi vrata** with

devotion and sincerity and became the recipients of the

grace of goddess **Lakshmi** (consort of Vishnu and

goddess of wealth).

Sita came out of blazing fire unscathed when

she was asked by **Rama** to undergo **agni pareeksha**

(the test of fire) to prove her chastity as **Ravana** had

held her captive for ten months in **Lanka**. Though

Rama, being omniscient, had no doubt regarding **Sita**'s

chastity, he did so only in order to dispel doubts from

the minds of people. Evil-minded people are like

crows; they are full of doubts and pre-conceived

notions. But will the cuckoo stop singing just because

the crows are cawing? Likewise, the women of nobility

and character are least perturbed by the criticism of the

evil-minded people. They do not give scope for any

doubts. Their pure heart is their witness and their

sacred feelings are their dharma. They follow their

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conscience and adhere to truth and righteousness. This is the teaching of the culture of **Bharat: Sathyam Vadam Dharmam** Chara (speak the truth and follow righteousness).

The Story Of **Anasuya** And **Sumati**

You all know the story of **Anasuya** (wife of

sage **Atri**). She was put to test by God Himself. The

Trinity of Brahma, Vishnu and **Maheswara** went to her

in disguise and begged, **Bhavati Bhiksham Dehi**

(mother, give us alms). When she was about to serve

them food, they said that they would accept it only if

she served them without wearing any clothes.

Immediately, she transformed them into three infants

and fed them as per their wish. She could transform

even Brahma, Vishnu and **Maheswara** into small

babies and play with them only because of her purity

of heart and the power of chastity. Ultimately,

Saraswati, **Lakshmi** and **Parvati**, the wives of the

Trinity, begged her that their husbands may be

returned to them. **Anasuya**, being one of compassion,

yielded to their request. The Trinity blessed sage **Atri**

and **Anasuya**, saying that they would be born to them

in the form of **Dattatreya**. The name **Dattatreya**

signifies one who is adopted by sage **Atri**.

Sumati was also a woman of chastity. She was

pure-hearted and totally selfless. One day, a sage

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cursed her husband that he would die immediately

after sunrise on the next day. She prayed to God with

all sincerity and purity. It is only prayer that can atone

man's sins and save him from curse. **Sumati** prayed,

If my thoughts are pure and truthful, let there not be

sunrise at all. As a result, there was no sunrise and the

entire world was engulfed in darkness. That is the

power of women of chastity. All the gods and sages

approached **Sumati** and prayed, Mother, is it proper

on your part to plunge the entire world into darkness

for the sake of your husband? **Sumati** replied,

Without my husband, the world has no value for me.

Only when the gods and sages assured her of the safety

of her husband, did she allow the sun to rise. Thus,

since ancient times, women of **Bharat** led an ideal life

and proved to the world the power of chastity. Not

only in the bygone ages, even in this Age of Kali, there

are many women who are leading exemplary lives.

Vratas Are Givers Of **Boons**

Since ancient times, the women of **Bharat** have

upheld the dignity and honour of the family and the

community at large. The worship of goddess **Varalakshmi**

earned them her grace and they could

accomplish all this. **Varalakshmi** is one who grants all

the **boons** that women pray for. She confers on women

all the eight types of wealth. Noble women like Savitri, Sathya Sai Speaks, Volume 33 174

Damayanti, Chandramati and Sumati accomplished mighty tasks only due to the grace of Varalakshmi. Worship of Varalakshmi confers wealth, prosperity and bliss. But due to the effect of modern age, people do not adhere to such sacred practices. That is why their houses lack purity and sacredness. In Bharat, there is a proverb: You can judge a housewife by looking at the house. In those days, housewife was considered to be grihalakshmi (goddess of the home) who kept her house sacred and unpolluted. It reflected her own purity.

Fill Your Heart With Love

Today, the food you eat, the water you drink and the air you inhale are all polluted. Man himself has become highly polluted as he has filled his mind with negative feelings, which are nothing but worldly desires. No doubt, one can have desires, but they should be under certain limits. The letters that you write will appear blue when the pen is filled with blue ink and red when it is filled with red ink. Likewise, all that you see, hear and say will become negative when your heart is filled with negative feelings. So, first of all fill your heart with love. Then all that you see, hear, say and do will be suffused with love. Sarvam Prema Mayam Jagat (the whole world is permeated with love). So, you will find love everywhere. Yad Bhavam Sathya Sai Speaks, Volume 33 175

Tad Bhavati (as is the feeling, so is the result). Today human heart has become a den of evil qualities like anger, hatred, greed, jealousy, pomp and show. Love alone can drive away these negative qualities. Desire, anger, greed, jealousy, etc., arise out of body attachment and improper food habits. So, one has to put a check over body attachment and control desires. It is said, less luggage more comfort make travel a pleasure. In order to have a comfortable journey of life, reduce the luggage of desires. One can have body attachment to some extent because the journey of life is undertaken with the help of the body. When one is living with family and friends, it is not possible to give up body attachment altogether. But one should lead a sacred life with the noble feelings of Loka Samasta Sukhino Bhavantu (may the entire world be happy!). All the powers that you find in the external world are present in man. The human body itself is a generator of electricity. The human mind can be compared to television and the heart to a radio. When a particular programme is broadcast on Delhi Radio Station, you are able to hear it at the same time by tuning your radio to the appropriate frequency. Today

we have radios, but in those days, people considered their hearts as radios. So, make your hearts pure and sacred. All that you see in the external world can be Sathya Sai Speaks, Volume 33 176 visualized on the screen of your mind. So, the mind itself is a television. All the powers are latent in man. All that you see outside is nothing but the reflection and resound. When you criticize or abuse someone, it means you are seeing the reflection of your own bad feelings in him. Good and bad arise from within, they are not outside.

God Is Present In The Entire Creation

You can see your reflection in the mirrior only when its rear is coated with a chemical. Your heart can be compared to a mirror. It should be coated with the chemical of love. Only then can you see your true self in it. Vedanta declares, Raso Vai Saha (He is sweetness Itself). Here is an example: When sugar and water are mixed, it becomes syrup. The sugar and water become inseparable. Just as sugar is present in every drop of the syrup, God is present in the entire creation. Easwara revealed the secret of Varalakshmi vrata to Parvati in order to bestow peace and prosperity on all women. Performance of this vrata is easy, though it has a potency of giving great boons. You are all very fortunate to have performed it in a sacred place sanctified by the presence of Divinity. These practices have the desired effect if you do them in the prescribed manner with purity of heart.

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Betel leaf alone cannot make a pan. It has to be mixed with an appropriate quantity of betel nut and lime before it becomes a pan. Betel leaf is green in colour, betel nut is brown and lime is white. When mixed together in appropriate proportion, they form red colour. Lime adds taste to the pan, but when used in excess, it will burn the tongue. That is why it is said, Na Sreyo Niyamam Vina (no good accrues without the observance of rules).

Do Not Indulge In Vain Gossip

The normal temperature of the body is 98.4 F. Fever sets in when the temperature crosses this limit. Likewise, the normal blood pressure of man is 120/80. When it shoots up to, say, 150/90, it becomes harmful. Likewise, everything should be under certain limit. Your speech and actions should also be within certain limits. Act as per your capacity. Before undertaking any activity, enquire, where, when and how it has to be done. If you do not adhere to such discipline, you will be inviting trouble.

All the spiritual practices will yield good results only when they are performed with purity of

heart and steady mind. If you have the grace of God, there is nothing that you cannot accomplish in this world. When God can bring the dead back to life, can there be anything impossible for Him? He can change sky into earth and earth into sky, but you should pray **Sathya Sai** Speaks, Volume 33 178

with purity of heart to attain His grace. Do not indulge in vain gossip. How can you expect God to fulfil your wishes if you talk ill of others?

Dharma Forms The Basis Of The World
Embodiments of Love!

Our ancients performed these **vratas** with sacred feelings. But today people have lost faith in such sacred practices. They have faith in things which are transient and ephemeral. First of all, man should transform his heart. He should have the firm faith that God is **hridayavasi** (indweller of the heart). **Deho Devalaya Prokto, Jeevo Deva Sanathana** (body is the temple and the **indweller** is God). Respect and revere all bodies as temples of God. Then the world will be free from all conflicts. Today, as selfishness and **selfinterest** are on the rise, the world is gripped in troubles and turmoil. In order to get rid of conflicts man should cultivate moral values, undertake righteous actions and love everybody.

Human life is a combination of morality, spirituality and righteousness. Today, the whole world is centred around money. I often tell you, money comes and goes, but morality comes and grows.

Money is like a passing cloud. No doubt money is required for your livelihood in this world. But it is not **Sathya Sai** Speaks, Volume 33 179

the be - all and end - all of life. Earlier people believed Dharma **Moolam Idam Jagat** (dharma forms the basis of the world). Now people consider **Dhana Moolam Idam Jagat** (wealth forms the basis of the world).

Understand that dharma alone will confer peace and bliss on you. dharma alone will protect you.

During the course of the **Kurukshetra** War, **Bhishma** was the commander-in-chief of the **Kaurava** army. One day, **Duryodhana** and **Dussasana** confronted him and said, **O** grandsire, you seem to be very inactive these days. As a result, our enemies are growing from strength to strength. It is time that you shed your slackness and show your prowess. Provoked in this manner by **Duryodhana** and **Dussasana**, **Bhishma** declared that he would kill all the **Pandavas** before sunset, the next day. **Droupadi**, who had five husbands, could be called a **pathivrata** (one of chastity). Who are the five husbands? They do not represent physical bodies. Here five husbands **sym-bolize** five elements and five life principles. **Droupadi** fell at Krishna's feet

and prayed that He should protect the **Pandavas**. Krishna said, Follow My command, I shall certainly protect your husbands. **Droupadi** said, Krishna, who can I follow other than You? You are our everything. It was night-time. As the war was over for the day, all were taking rest in their respective tents.

Bhishma was feeling very depressed. I have vowed **Sathya Sai** Speaks, Volume 33 180

that I would kill the **Pandavas** tomorrow. But how am I to kill them who are noble and virtuous and whom I have brought up with my own hands all these years? It is the food of the **Kauravas** that has spoiled my head (mind). Thinking thus, **Bhishma** was pacing up and down in his tent. Krishna sensed **Bhishma**'s predicament. He always planned according to time, place and situation. His was the master-plan. He told **Droupadi** to follow him.

Since there was no electricity in those days, there were only oil lamps burning in each tent. After walking a certain distance, Krishna asked her to put off her sandals as they were making noise. **Droupadi** implicitly obeyed Krishna's command. Krishna immediately wrapped her sandals in his shawl and carried them with him. Once they reached **Bhishma**'s tent, He told **Droupadi** to hurry up and fall at **Bhishma**'s feet at once. **Droupadi** did accordingly. Hearing the jingling sound of bangles, **Bhishma** thought it was a married woman and as was his wont, he blessed her saying, **Deergha Sumangali Bhava** (may you and your husband live long). After uttering this blessing, **Bhishma** noticed to his great surprise that it was **Droupadi** whose husbands he had vowed to kill the following day. In the meantime, Krishna entered the scene.

Bhishma realized that it was Krishna's master-plan. He extolled Krishna saying, **O** Lord, none can describe **Sathya Sai** Speaks, Volume 33 181

Your **Leelas** (divine play). They are most wonderful and most sacred in all the three worlds.

Krishna told **Bhishma** that he had come to **Droupadi**'s rescue as she was highly virtuous. What was the secret of **Droupadi**'s greatness?

Droupadi was always contented with what she had.

She was always obedient to her husbands and would always find time to serve them.

There is no woman greater than **Droupadi**.
(Telugu Poem)

Today people are conferred various titles like **Padmashri, Padma Vibhushan, etc.** But the titles conferred on women such as **Grihalakshmi, Illalu, Dharmapathni, Ardhangini, etc.**, are very high and sacred.

How can women with such exalted titles to their credit

be inferior to men? But, unfortunately, today due to the effect of Kali Age, men look down upon women and treat them as mere servants. This is a big mistake. The more you respect women, the more you will be respected.

Destructive Power Of Anger

You should see to it that women do not shed tears. Otherwise, the family will face hardships. A

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thorn can be removed from the foot, but a harsh word, which has wounded the heart, cannot be taken back.

So, never use harsh words. Talk sweetly and softly.

The husband has the right to point out the mistakes of his wife, but he has no right to use harsh words and hurt her feelings. You cannot always oblige, but you can speak always obligingly. The family will attain peace and prosperity once you observe these principles. Usually, the element of anger is more in men than in women. If you get angry once, the energy gained by you from the food consumed over three months will be destroyed. Not merely that, it also boils your blood which will take nearly three months to cool down. Such being the case, imagine what would be your fate if you lose your temper time and again.

God Always Does Only Good

The story of **Jarasandha** bears ample testimony to this. Many a time, Krishna challenged him for a battle. However, when **Jarasandha** would come with fierce anger, Krishna would run away from the battlefield. Seeing this happen time and again, Krishna was asked the reason for His strange behaviour. Then Krishna replied, Don't be under the mistaken notion that I am running away from the battlefield out of fear. I can kill him in no time, but this is not the right time to kill him. By arousing his anger time and again, I am

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draining out all his strength. Gradually, **Jarasandha** lost all his strength and ultimately met his doom.

Krishna never considered it an insult to run away from the battlefield because he was acting according to his own master-plan. He adopted this method of conquering his enemy to teach an important lesson. All the plans of God are meant only for the welfare of others. He does not do anything for himself. God always does only good, which may appear to be bad to some people. Mistake lies in their vision, not in God's creation. Whatever God does, it is always meant to help you and develop your sacredness.

Mother's Love Defies All Description

Easwara revealed the sacred **Varalakshmi vrata** to **Parvati**, so that the future generations might perform this **vrata** and derive the benefits therefrom. The

purohit (chief priest) has enumerated the benefits that this **vrata** confers. When a woman performs the **Varalakshmi vrata**, she gets the blessings that she may live long with plenty and prosperity as **sumangali** (a woman whose husband is alive) with her children and grandchildren. **Varalakshmi** protects seven past generations and seven future generations. Noble women like **Savitri** and **Anasuya** enjoyed peace and prosperity by performing this sacred **vrata**. The purpose of **Varalakshmi vrata** is to atone your sins, develop sacredness and ultimately lead you to divinity.

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The culture of **Bharat** considers the word **matha** (mother) as most sacred. In times of suffering, one naturally calls out **amma** (mother), not **appa** (father). The word **amma** is most soothing and gentle. It bestows immense strength. The first word that a child utters is **amma** or **ma**. That is why the culture of **Bharat** has accorded highest place to the mother ahead of father, teacher and God. None loves you as much as your mother does. Mother's love defies all description. **Varalakshmi** is extolled as **Lokamatha** (Divine Mother of the world). All are her children. That is why the Vedas address human beings as **Amrutasya Putrah** (sons of immortality).

Students!

When you lose the love and affection of your mother, your life will lose its direction like a rudderless boat. Mother is the source of all your strength. So, respect your mother and obey her command. If your mother is happy with you, the whole world will be happy with you. If the mother is not pleased with you, you will become cheap in the eyes of the world. Do not be proud of your youth, beauty and physical power. Realise that very soon you will have to pass through old age. If you neglect your parents now, your children will neglect you.

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Women Are Endowed With More Powers

Varalakshmi vrata is performed by women. But men should not discourage them from performing this sacred **vrata**. They should provide all the necessary support. Its performance is beneficial not only to women, but also to men as women pray for the well-being and long life of their husbands. Men should not behave in an arrogant way towards women thinking themselves to be more strong and powerful. Truly speaking, women are more powerful than men. The scriptures declare that men have only three powers, whereas women have five. Women are ready to sacrifice even their life for the sake of their husbands. **Savitri** was ready to give up her life for the

sake of her husband. But do we find such spirit of sacrifice in men? If one's wife dies, he is ready to marry again. But women are not like that. They are the repositories of the five virtues of respect, dignity, sacrifice, contentment and prosperity. On the other hand, men are prone to evils of anger, stubbornness and foolishness. Women are the embodiment of virtue and nobility.

Names of the Divine couples like Lakshmi Narayana, Radha Krishna and Parvati Parameswara indicate that women are given place of priority over men. That is why even in invitation cards, people write Srimati and Sri (Mrs. and Mr.) and not the other way Sathya Sai Speaks, Volume 33 186 round. Prakriti symbolizes feminine aspect of God. Prakriti and Purusha are inseparable. As the women are the embodiments of Lakshmi (goddess of wealth), the world will attain prosperity only when they are respected. Therefore, men must treat women with respect, so that they will be respected in turn. You can see it yourself, where there are women of character, there you find all prosperity. You all know that many countries suffered destruction during the two world wars. It is entirely due to the presence of virtuous women that Bharat remained safe and secure. Bharat owes its greatness and glory to its women. So respect women and make them happy.

11-08-2000, Prasanthi Nilayam
12

Flowers That Never Fade
Eight are the flowers that please the Lord,
Offer Him the flowers of non-violence and
sense-control,
Compassion on all creatures, forbearance and
peace
Penance, meditation and truth above all
These are the flowers dear to the Lord.
(Sanskrit Verse)
Embodiments of Love!

GOD does not expect you to perform rituals
nor does He want you to study the scriptures. All that
He desires from you is eight types of flowers .

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The flower of ahimsa (non-violence) is the first
of the eight flowers that one should offer to God. Nonviolence
means not causing harm to any living creature
by thought, word and deed. We find doctors
performing surgeries on patients to cure them of their
ailments. In the process of surgery, the doctors cut the
body with a knife. You cannot call it an act of violence
because it is beneficial to the patient. Some people
may argue that even cutting the vegetables is an act of

violence because the vegetables and trees have life in
them. No doubt, vegetables and trees have life, but
they do not have the mind. Consequently, they do not
suffer any pain. Only man has got five sheaths,
namely, food sheath, life sheath, mind sheath, wisdom
sheath and bliss sheath. One with the mind experiences
pain and pleasure. Men, animals, birds and insects are
endowed with the mind, not the trees and vegetables.
In some trees, you find the sap oozing out when you
pluck their fruit. Oozing of sap from a tree is a natural
phenomenon, but some people mistake it for the tears
of suffering. The trees do not suffer any pain because
they do not have the faculty of mind.

Control Over The Tongue

The second is the flower of indriya nigraha
(sense control). All spiritual practices will prove futile
if one lacks sense control. Control of the senses is very
essential for one and all. Lack of sense control is the
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main cause of all the unrest and agitation that you find
in the world today. How can one control the senses?
First of all, one should exercise control over the
tongue.

Oh tongue, ever sensitive to sweetness,
I tell you truly that which is sweet and
yet yields perfect health

All this is contained in the sweet words-

Govinda, Damodara, Madhava.
(Sanskrit Sloka)

You must control your tongue as it always
craves for a variety of delicacies. You must ask this
question, O tongue, how many bags of rice, wheat
and vegetables have you devoured! How many
delicacies have you consumed! Fie on you if you are
still not satisfied. Bhikshannam Deharakshartham (a
morsel of food is enough to sustain the body). You
should eat for the sake of satisfying your hunger and
sustaining the body. Do not give undue importance to
taste. Likewise, tell your eyes to see God instead of
watching unsacred things on the television or video.
Teach your ears to listen to the stories of the Lord
instead of listening to vain gossip.

O ears, you are interested in listening

to vain gossip and tales about others,

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but you pay least attention when the
wonderful stories of the Lord are narrated.

(Telugu Song)

Think for a while, how you are benefited by
listening to unsacred things. In fact, you are polluting
your heart in the process. All that you see and hear gets
imprinted on your heart. Once your heart is polluted,

your life will become meaningless. The other day, while speaking to the devotees from Visakhapatnam, I made a mention of this. Human heart is like a pen. The colour of the words that you write will be the same as the colour of the ink in the pen. Likewise, when you fill your heart with love, all that you think, say and do will be suffused with love. God expects you to fill your heart with love and lead a sacred life.

Daya And Kshama

The third is the flower of daya (compassion) towards all living creatures. The Bhagavadgita says, Adveshta Sarva Bhutanam (do not hate anybody). Live in amity with everyone, but do not have too much connection with people.

The fourth is the flower of kshama (forbearance) which is very special and significant. The

Pandavas suffered a lot at the hands of the Kauravas.

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But never did Dharmaraja lose forbearance even when Droupadi was being humiliated by the Kauravas. It was the virtue of forbearance that protected the Pandavas and made them an ideal to the rest of the world. This flower of forbearance is very dear to the Lord. God will be pleased with you and confer boons on you only when you offer Him the flowers which are dear to Him. No benefit accrues from offering the flowers, which fade away and decay. The everblooming flowers of ahimsa, indriya nigraha, daya and kshama are liked by God.

The Story Of Abou Ben Adhem

Students might have heard the story of Abou Ben Adhem who always offered sarva bhuta daya pushpam (compassion on all beings) to the Lord. Everyday he used to go round the streets to serve the destitute and the handicapped and return home late in the night. One night when he returned home, he found in his bedroom an angel writing something. When he asked her as to what she was writing, she replied that she was making a list of those who loved God. She replied in the negative when he asked her if his name was there in that list. The following night, when he returned home, he again found the angel writing something. He queried, Mother, what is it that you are writing now? She said, Son, I am writing the names of those who are dear to God. He again wanted to know if his name figured in the list. She replied that his name was on the top of this list.

The sum and substance of this story is that God is pleased when you serve your fellow-human-beings. The scriptures have prescribed nine paths of devotion, namely, sravanam (listening to the Lord's stories),

kirtanam (singing His glories), vishnusmaranam (remembrance of the Lord's name), pada sevanam (service to the Lord's Lotus Feet), archanam (worship), vandanam (salutation), dasyam (servitude), sneham (friendship), atmanivedanam (offering oneself to the Lord) i.e., complete self-surrender. But the path of service is the greatest of all.

Neither by penance nor by pilgrimages

Nor by going through the sacred texts

Can one cross the ocean of worldly life;

One can redeem one's life only through service.

(Sanskrit Verse).

Abou Ben Adhem became the recipient of

God's love because he spent all his time in the service of his fellowmen. God loves all, for He is the embodiment of love. But He will give Himself to those who show compassion to all beings.

Santhi And Thapas

The fifth is the flower of santhi (peace). One

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should remain peaceful through all the vicissitudes of life. Only then can one attain divine grace. Great devotees like Thyagaraja, Tukaram and Droupadi underwent many hardships. They bore all sufferings with patience. Thyagaraja said, One cannot attain happiness without inner peace. Man needs peace at the physical, mental and spiritual levels. Peace is not present in the external world. It is present within. You are the embodiment of peace. In the worldly life, there are bound to be many hardships, but one should not be perturbed. One should bear all sufferings with fortitude and patience. Human life is given not merely to enjoy the worldly pleasures like birds and beasts. Life becomes meaningful only when one experiences the peace that originates from the heart.

The sixth is the flower of thapas (penance).

Penance does not mean retiring to the forest and living on fruits and tubers. In fact such a life can be called a life of thamas, (dullness), not Thapas. True penance lies in controlling one's emotions, thoughts, words and deeds arising out of sathwic, rajasic and thamasic qualities. One should contemplate on God at all times and achieve harmony of thought, word and deed.

Manasyekam Vachasyekam Karmanyekam Mahatmanam

(he is a noble one whose thoughts, words and deeds are in complete harmony). Do not be carried away by pain or pleasure. The Bhagavadgita teaches, Sathya Sai Speaks, Volume 33 194

Sukhadukhe Samekruthwa Labhalabhau Jayajayau (one should be even-minded in happiness or sorrow, gain or loss, victory or defeat). One should discharge

one's duty and serve society without any expectation of reward. Such even-mindedness and desireless state is true penance.

Dhyana And Sathya

The seventh is the flower of **dhayana** (meditation). Meditation does not mean sitting in **padmasana** (cross-legged posture) with eyes closed in contemplation of God. This is physical, worldly activity. No doubt, this is also needed, but true meditation lies in unifying the mind with God. Just as milk and water cannot be separated, likewise, the mind, once merged with God, cannot be separated. An iron ball cast in fire will become one with it. Likewise, your love should become one with divine love. This truth is contained in the Vedic dictum, **Brahmavid Brahmaiva Bhavati** (the knower of Brahman becomes Brahman Himself). Some people contemplate on God for a limited period in the morning and evening. This cannot be called meditation. **Sarvada Sarva Kaleshu Sarvatra Harichintanam** (contemplate on God at all times, at all places and under all circumstances). Perform all tasks with your mind firmly fixed on God. That is true **Sathya Sai** Speaks, Volume 33 195 meditation. Thinking of God for a limited period cannot be termed meditation. That is only part-time devotion. Part-time devotion confers only part-time grace. You should have full-time devotion in order to attain full-time grace. The eighth is the flower of **Sathya** (Truth). This is very important. The entire world has originated from truth, is sustained by truth and ultimately merges into truth. There is no place without the principle of truth.

(Telugu Poem)

Trikalabadyam Sathyam (Truth is changeless in all the three periods of time, i.e., past, present and future). Everything may disappear, but Truth remains forever. So, Truth is God, live in Truth.

Only Service Can Confer Bliss

God will be pleased only when you worship Him with these eight types of flowers. The priests in temples worship God with various types of flowers. But God does not want these flowers. He says, **O** priest, is it what you have learnt all these years? You are worshipping Me with lorry loads of roses and **jasmines**, which fade away in a short time. These are **Sathya Sai** Speaks, Volume 33 196 not the flowers that I expect from you. Worship Me with the flowers of peace, love, non-violence, **etc.**, which will never fade.

Embodiments of Love!

People worship God with devotion and sincerity, but God is not-satisfied with external worship. You should serve society. Only service can confer bliss on you. By rendering service to society, not only can you alleviate the sufferings of the people, but you can also bring about transformation in their lives. **Yad Bhavam Tad Bhavati** (as is the feeling, so is the result). If you serve with sacred feelings, it is bound to yield sacred results. Serve society to your utmost capacity. You are doing **bhajans** in the morning and evening. The satisfaction that you get by participating in **bhajans** is temporary, whereas service confers permanent satisfaction. A few minutes ago, the students sang **Bhaja Govindam**, in which it is said, **Ma Kuru Dhanajana Yauvana Garvam, Harathi Nimeshath Kalah Sarvam** (do not be proud of your wealth, progeny and youth; the tide of time may destroy them in a moment).

Sanctify Time By Service

Youth and wealth are like passing clouds. Do not entertain excessive desires. Do your duty sincerely. **Sathya Sai** Speaks, Volume 33 197

Whatever happens, be it good or bad, accept it as the gift of God. Understand that it is good for you. Time is the most precious gift of God, but you are wasting it in vain pursuits and unsacred feelings. Sanctify the time given to you by serving society. Through service alone can one get rid of worries, ego, pomp and show and other evil qualities.

The Vedas say, **Chittasya Shuddhaye Karmah** (the objective of actions is to purify the mind). Service alone is to purify the mind. Today people waste a lot of time, wealth and energy in performing activities which do not foster purity of the mind. That is why they are unable to experience peace of mind. The peace that one gets out of worldly activities comes and goes like a passing cloud. One should aspire for the true and eternal peace, which originates from the heart. Though the **Pandavas** were subjected to many hardships, **Dharmaraja** always remained peaceful. When **Droupadi** was being humiliated by the **Kauravas**, **Bhima** became furious and tried to attack **Dussasana** with his mace. It was **Dharmaraja** who pacified **Bhima** saying, those who adhere to dharma will ultimately emerge victorious. Not all can attain the level of peace that **Dharmaraja** attained. It is possible only for a few. Where there is peace, there you find Divine power, grace and fame. The **Kauravas** were many in number, whereas the **Pandavas** were only five. **Sathya Sai** Speaks, Volume 33 198 But the fame of the **Pandavas** remained permanent in

society. Dharmaraja was liked by one and all.

Speak Sweetly And Softly

Today unrest and violence have gripped the world as Sathya and dharma have declined in the hearts of people. All that you find outside is nothing but the reflection, reaction and resound of your inner feelings. Human life is highly sacred, most precious and divine. Do not fritter away this life by indulging in unsacred activities. It has to be lived in the proper way by exercising control over the ten indriyas (senses). Speak sweetly and softly. You cannot always oblige, but you can speak always obligingly. Pray for the wellbeing of all. Loka Samasta Sukhino Bhavantu (May the whole world be happy!). Sanctify your senses by serving all. If you exercise control over your senses, you can achieve anything in life. If God is not pleased with you, you will be looked down upon by everyone in the world. You may think that you have given away ten bags of rice in charity and distributed clothes to five hundred people. Such accounts are to be submitted to the Income Tax Department and not to God. God is not interested in quantity, He sees the feeling behind your acts. So, whatever may be the act of charity you undertake, do it with the spirit of love and sacrifice.

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What Is Your Dharma?

What is the teaching of the Bhagavadgita?

Some people say that the path of action is the main teaching of the Bhagavadgita. Some others point to the path of wisdom as the main teaching of the Bhagavadgita. But none of these are correct. What is the first sloka in the Gita?

Dharmakshetre Kurukshetre Samaveta

Yuyutsava,

Mamaka Pandavaschiva Kimakurvata

Sanjaya?

And the last sloka reads as follows:

Yatra Yogeshwara Krishno, Yatra Partho

Dhanurdhara,

Tatra Srivijayo Bhutir Dhruva

Neetirmathirmama.

When you join the last word of the last verse and the first word of the first verse, it becomes Mama dharma, meaning my dharma. This is what the Gita teaches. What is your dharma? Your dharma is to lead the life of a human being. Remain yourself that you are a human being, not an animal. Having been born as a human being, you should cultivate human values. Do not behave like an animal. Adhere to truth and righteousness.

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The entire creation is based on truth. Where

there is truth, there you find plenty and prosperity.

Human life is not meant to enjoy physical comforts and worldly pleasures, which are momentary. It is meant to set an ideal to the rest of the world. Having lived all these years, what is the ideal that you have set? What is it that you have achieved? Put a question to yourself. The answer is a big zero. You might have done a few good deeds in life, but they pale in comparison to the number of bad deeds you might have performed. That is not the quality of a human being. Cultivate good thoughts, speak good words and perform good deeds. That is true humanness. The names of ancient sages and seers are remembered even today because of the good deeds they performed. Do unto others what you would like others to do unto you. Do not indiscriminately follow the mind, for the mind is like a mad monkey. Follow the conscience, i.e., the principle of the atma. Your life will find fulfilment when you please God by offering Him the eight flowers mentioned above. Love is the undercurrent of all this. So, lead a life suffused with love.

Krishna Janmashtami, 22-08-2000, Prasanthi Nilayam 13

Ganapathi Confers Buddhi And Siddhi

If money is lost, one need not be worried about it,

For one can earn it again.

If a friend is lost, one can have another.

If wife is lost, one can marry again.

If one loses one's piece of land,

One can purchase another.

All these can be regained;

But if body is lost, one cannot get it back.

(Sanskrit Sloka)

IN this physical, transient world, everything comes and goes. Man may acquire wealth by various means, but he may lose it in no time. He may make

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many friends in life, but they may leave him at one time or the other. While he can acquire all these again by some means or the other, there are no means by which he can get back his body once it is gone. Man should realize this truth and sanctify his life by cultivating human values while the body lasts.

Worldly life is temporary.

Wealth and youth are momentary.

So too are relatives and friends.

Only truth and righteousness are permanent.

(Sanskrit Sloka)

Ganapathi Is The Master Of Ganas And Sadgunas Embodiments of Love!

Man should adhere to truth and righteousness,

as these two never desert him under any circumstances; they follow him in all the births and in all the worlds. These two principles have been the mainstay of ancient culture of **Bharat**. The Vedas, Upanishads and the **Puranas** emphasise these principles: **Sathyam Vada, Dharmam** Chara (speak the truth and practise righteousness). By ignoring these twin principles, man undergoes all sorts of sufferings and miseries and in the process forgets his very divine nature. It is impossible to experience divinity without cultivating human values. Having been born as a human being, **Sathya Sai** Speaks, Volume 33 203

man's foremost duty is to cultivate human values. Otherwise, his life will become meaningless. What is the purpose of human life? Is it only to eat, sleep and indulge in pleasures like birds and beasts? No. Man is born to set an ideal to the rest of the world.

Uddharetatmanatmanam

(one should work for one's own emancipation), says the **Gita**. Man should redeem his life and also help his fellow-human-beings to work for their redemption. This is the spiritual knowledge that **Ganapathi** imparts. The name **Ganapathi** has many inner meanings. **Ganapathi** is the master of all the **ganas** (gods) and **sadgunas** (virtues). **Ga** stands for **buddhi** (intellect) and **Na** for **vijnana** (wisdom). So, **Ganapathi** is the master of **buddhi** and **vijnana**. He is the master of **suraloka** (heaven). **Ganapathi** has no master above him. Being the master of all, he teaches the qualities of leadership. **Ganapathi** is being worshipped and extolled since Vedic times. The Vedas and the Upanishads contain hymns in praise of **Ganapathi**. So, **Ganapathi**-worship is not of recent origin; it originated in the hoary past.

One Should Follow The Nivritti Marga

Divinity shines in every man and illumines the path he ought to follow. But man is ruining his life by not paying heed to the promptings of divinity within him. He is suffering from lack of peace as he is ignoring humanness in his mad pursuit of physical and ephemeral attainments. Acquisition of worldly education and worldly powers is not the objective that man is supposed to achieve in life. All these attainments correspond to the **Pravritti Marga** (outward path). That which is related to **Pravritti** is transient. One should follow the **Nivritti Marga** (inward path), experience the joy therefrom and share it with others. The body is made up of five elements and is bound to perish one day or the other, but the indweller has neither birth nor death.

He has no attachment and no bondage.

Truly speaking, the indweller is God Himself.

(Telugu Poem)

But man wastes his time as he considers the body as permanent and ignores the indweller. Time is the most precious gift of God, but man does not realize the value of time. He wastes three-fourths of his time in vain pursuits. How can such a person redeem his life? To sanctify the **kaya** (body) one has to make proper use of **kala** (time).

The Vedas, the Upanishads and the **Puranas** attach utmost value to humanness. Man studies all these scriptures. But does he understand the value of their teachings? Has he put them into practice? Mere study of sacred texts is futile unless their teachings are put into practice.

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Peace And Bliss Are Within You

On this day of **Vinayaka Chaturthi**, it is the practice of the **Bharatiyas** to prepare delicacies and offer them to **Vinayaka**. These offerings are unique and special. **Til** (**sesame**) seeds, rice flour and jaggery are mixed, made into balls, cooked in steam and offered to **Vinayaka**. You should enquire into the purpose of making such an offering. These steam-cooked preparations are good for the eyes and are beneficial to people suffering from Asthma and **Eosinophilia**. These offerings are meant to improve health and confer happiness on man. They are not to be treated as mere **ritualistic** practices. All that is related to God has sacred inner meaning. Man, unable to understand this truth, treats everything in the worldly perspective.

Man is endowed with **pasu lakshanas** (animal qualities) as well as **Pasupathi lakshanas** (divine qualities).

Pasu lakshanas originate from the head. Worldly education and intelligence are related to the head. The scientists make use of their intelligence to study things, which are related to the world. This corresponds to the **Pravritti Marga**. Virtues like love, compassion and forbearance, which originate from the heart, lead man to **Nivritti Marga**. Today man wants to be intelligent, not virtuous. The **Gita** declares: **Anityam Asukham Lokam** Imam **Prapya Bhajasva Maam** (as the world is temporary and is full of misery, attain divinity by ceaseless contemplation on God). Give up **pravritti** and take to **nivritti**. Only then can you redeem yourself. Today we find elders teaching the children matters that are related to **pravritti**, not **nivritti**. Right from a child to a decrepit old man, everyone is interested in **pravritti**. But is there anyone who could experience peace in life by treading the path of **pravritti**? How can

one attain peace? Where is peace? Keeping an atom bomb in hand, people give lectures on the need for peace. Such people may be able to reach the moon, but can never attain peace and happiness. There is no need to search for peace in the external world. All that you get in the external world is only restlessness. Peace is within you. It is your form. Try to manifest it from within.

All Are Sparks Of The Divine

Embodiments of Love!

There is no power greater than that of love.

You can attain peace by cultivating love. Peace is your birthright. External peace is temporary. Man should try to attain inner peace, which alone is pure, unsullied, eternal and immortal. For this, it is necessary that man should make proper use of time. It is therefore his foremost duty to utilise time in a sacred manner. Today

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man is wasting a lot of time in vain gossip and talking ill of others.

The atmic principle that exists in you also exists in people whom you consider as others .

Understand that all are sparks of the Divine. Isavasyam

Idam Jagat (the whole world is the manifestation of

God). Deho Devalaya Prokto Jeevo Deva Sanathana

(body is the temple and the indweller is God). As all

are divine, you should love all and hate none. Do not

observe differences on the basis of your likes and

dislikes. Treat everyone alike. Understand that divinity

is one. Ekatma Sarvabhutantaratma (the same atma is

the indweller of all beings). Once you understand this

truth, you will lead your life with peace and happiness.

Cultivate Purity Of Heart

Today, devotees from Bangalore have brought

750 idols of Lord Ganapathi to worship, as this year

happens to be the commencement of the 75th year of

Swami's physical body. One may bring 750 idols or 7

crore idols, but Ganapathi is only one. No benefit

accrues from offering worship to a number of Ganapathi

idols without purity of heart. It is enough if you

offer worship to one Ganapathi idol with the feeling of

oneness. What is the purpose of doing pujas and vratas

(austerities)? These rituals are prescribed to cultivate

purity of heart. Chittasya Shuddhaye Karmah (the

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objective of actions is to purify the heart). All the nine

paths of devotion, namely, sravanam (listening),

kirtanam (singing), vishnusmaranam (contemplating on

Vishnu), padasevanam (serving the Lotus Feet),

archanam (worship), vandanam (salutation), dasyam

(servitude), sneham (friendship), atmanivedanam (selfsurrender)

are meant to confer purity of heart. Sweets

like mysore pak, gulab jamoon, burfi, etc., vary in name and form, but the sugar present in them is the same. Likewise, the principle of love is the undercurrent of all the paths of devotion. So, spend your life with love and end your life with love. This is the true spiritual practice. You are not separate from God.

Divinity is the basis of human life. You can

divinise your life by your karma (action). Offer

salutations to karma before undertaking it. A driver,

before taking his seat, offers salutations to the steering

wheel. A dancer pays obeisance to her anklets before

she wears them and starts her dance performance. A

devotee pays his respects to the Gita before reading it.

The purpose of offering prayer to karma is to see that

you perform only good actions which yield good

results. This is the teaching of our ancient culture. You

should offer karma and its fruit to God before undertaking

it. An illiterate lorry driver pays obeisance to

the work he does, but not a scientist who is endowed

with knowledge. Ego is the main cause for this. Such a

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scientist may consider himself to be very wise, but

actually he displays ignorance. Just as our shadow

follows us, ignorance follows one who is bloated with

ego. Human life is a combination of wisdom and

ignorance. It is a big mistake to consider yourself one

of wisdom. Ignorance follows you like a shadow in all

that you do. In order to get rid of this ignorance, you

should consider Sarvam Vishnumayam Jagat (whole

world as the manifestation of Vishnu). There is nothing

in this world which is not divine. On this basis, Thyagaraja

sang, O Rama, right from a Cheema (ant) to

Brahma, You are present in everyone in the form of

love. How can one ignore such an all-pervasive

Divinity?

Consider Every Moment As Divine

Embodiments of Love!

Consider every day as a sacred day. You do not

need to wait for Vinayaka Chaturthi or Navaratri to

worship God. Consider every moment as divine and

make proper use of it. People do bhajans without

understanding their significance. Instead of focusing

their attention on God, they are bothered too much

about the tune and rhythm. No doubt, the tune and

rhythm are also essential in bhajans. But once you fill

your heart with divine love, the tune and rhythm will

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automatically be taken care of. If you concentrate too

much on the tune and rhythm, you will not be able to

think of God.

Just as the iron ball cast in fire becomes one

with it, your mind should become one with God. Water

cannot be separated from milk; likewise, your mind should get merged with God. You should not think that you are separate from God. One who realizes this principle of unity is a true human being. Do not limit worship of God to festival days alone. Each and every moment should be spent in the contemplation of God. You may think, If every moment is spent in the contemplation of God, then how is it possible to do our work? Do not distinguish between your work and God's work. Your work is God's work as God and you are one. It is a mistake to think that all that you do in the prayer hall is God's work and outside it is your work. You should not entertain such feelings of separateness. Consider your heart as the altar of God and turn your vision inward. One who understands this truth and acts accordingly is a true human being.

Love Towards God Alone Is True Love

You think that you love your family and friends, but that cannot be called love in the true sense of the term. That is only attachment. Love towards God alone is true love. If you call yourself a devotee of Swami, act according to Swami's expectation. Do not **Sathya Sai** Speaks, Volume 33 211

count the number of bags of rice and the number of saris and dhotis that you have given away in charity to the poor. You may submit such accounts to the Income Tax Department, not to God. God wants quality, not quantity. He sees the feeling behind your acts of charity.

Even a small act of charity will assume immense significance in the eyes of God, if it is done with purity of heart. One teaspoonful of cow's milk is better than barrels of donkey's milk. God is pleased even if you offer a teaspoonful of milk with love. God always observes your feelings. God's valuation is always perfect; none can match Him in this respect.

Conduct Yourself In Accordance With God's Wish

Many students worship **Vinayaka** to secure high marks in the examination, to attain high **qualifications** and great reputation. But they do not aspire for good conduct and good behaviour. They should cultivate qualities, which are dear to God. Before undertaking any task, enquire whether it is pleasing to God. You are bound to attain success if God is pleased with your actions. Do not go by your own likes and dislikes. Conduct yourself in accordance with God's wish. Eschew selfishness and self-interest. Cultivate sacredness and steadfastness. This is the teaching of Lord **Ganapathi**. **Ganapathi** confers on you **buddhi** (intellect) and **siddhi** (fulfilment). One can attain **siddhi**

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only when one has good **Buddhi**. You have to love God

wholeheartedly and offer Him all that you do. Then even a simple task performed by you will become significant.

In this land of **Bharat**, **Ganapathi** is highly venerated. **Ganapathi** worship is prevalent in all parts of India. Lord **Ganesh** shines in every heart. Who is **Bhagawan** (God)? **Bha** means effulgence. One whose effulgence spreads everywhere is **Bhagawan**. Having self-effulgent God in your heart, why should you search for Him outside? Look into your heart. Embodiments of Love! Students, Boys and Girls! Divinity can be attained only through pure and selfless love. You may chant hundred and eight names or thousand and eight names of God. But without selfless service, it is of no use. All these are sterile activities. Service alone is fruitful.

Penance, pilgrimage, learning of the

Sastras or endless chanting,

None of these can help in crossing the ocean of Samsara

Without service to the pious.

(Sanskrit **Sloka**)

Attain Divinity Through Selfless Service

Service to your fellow-beings is equivalent to

worship of God. If you find someone in distress, try to **Sathya Sai** Speaks, Volume 33 213

help him before attending to your work in the office or elsewhere.

A small example: A boy from **Delhi** had been listening to Swami's teachings carefully. One day, he was going to the college to appear in an examination, which was to begin at 8 a.m. On his way, he saw a beggar who stumbled as he was very sick and could not walk. He helped him to get up, took him to hospital and had him admitted there. By that time it was 10 a.m. When he noticed the time, he found that it was too late for the examination. He thought, Well this was a test of my conduct by Swami Himself. He had no regrets that he missed the examination. He was actually happy. When he came to Me, he told Me, Swami, one paper is gone, I will not pass this year. But next year is always there. I have no regrets for I have passed in Your test. I told him, Don't worry, you have passed in your test also. Next month, the result was out. He secured first class.

The boy did not bother about his examination because he had done a noble act of service to a poor man. He thought that he had failed in the worldly test, but he had passed in the test of God. There are many students like this who would put service before self. When you have this attitude in your life, you will never fail. Whatever you do, do it wholeheartedly. In this

way, you can experience Divinity.

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Forbearance Is The Highest Virtue

There are many people who consider worship as important. They disregard work in the process. This is a big mistake. Worship is important of course. But, what is worship? Offering of various kinds of flowers to the image of God is not worship in the real sense.

You should offer the flower of your heart to God. That is why I told you earlier,

Offer to God the flowers of non-violence and sense-control, compassion on all creatures, forbearance and peace, penance, meditation and truth above all.

These are the flowers dear to the Lord.

(Telugu Poem)

The best flower of all is forbearance. The possession of this flower led Dharmaraja ultimately to liberation. In spite of the troubles and travails that he encountered, he was successful in the end. His wife was humiliated in public. Everyone looked down upon the Pandavas. But Dharmaraja was unaffected. Whatever is bound to happen will happen. One has to bear all that comes one's way. Thinking on these lines, Dharmaraja closed his eyes and meditated on Krishna.

But Bhima was boiling with anger. He was furious,

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Brother, enough of this dharma of yours. Now, leave it to us and see what happens. Dharmaraja replied, My dear Bhima, do not talk about your dharma and my dharma. Dharma is one. The course of action, which satisfies the conscience is the dharma that one should follow. Bhima said, When our wife is being humiliated in public, how can we quietly close our eyes? I shall tear the Kauravas to pieces. But Dharmaraja pacified him. The Pandavas had such complete trust in Dharmaraja that ultimately they won.

Do Not Lose Your Peace Under Any Circumstances

When Aswatthama killed the sons of Droupadi,

Arjuna was very much agitated. He caught hold of Aswatthama, tied his hands and feet, brought him before Droupadi and told her, Here is the villain who killed your sons. I shall cut him to pieces. You can anoint your hair with his blood. Droupadi pacified Arjuna saying, you should not do any such thing. Why?

The one who is full of fear and has lost all courage,

or the one who is in deep sleep or dead drunk

or has surrendered to you, or the one who

is a female,

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O Arjuna, it is not proper to kill such a person.

(Telugu Poem)

Thus saying, she held the hand of Arjuna from killing Aswatthama. She fell at the feet of Aswatthama and said,

It is at the feet of your father,

Dronacharya,

That my husbands have learnt all that they know.

Being the son of Dronacharya,

Was it proper for you to kill my children?

How could you have the heart to kill them,

Who were unarmed, young, quietly asleep,

Were not having any grudge against you,

And were not contemplating any harm to you?

(Telugu Poem)

Though she chided Aswatthama for his cruel act, she was calm all the while. Such an attitude of calmness often solves many difficult problems. You should not lose your peace even under the most trying circumstances. Under any provocation, you should not contemplate causing harm to anyone. Droupadi asked

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Arjuna, If you kill Aswatthama, will not his mother suffer the same pangs of sorrow as I suffer now? In spite of that Bhima was still bent upon killing Aswatthama. So high was his anger that he said:

This Droupadi is a stupid woman,

For she pleads for this wretch's freedom.

She feels no anger against this murderer of her sons.

This assassin Aswatthama is not a Brahmin.

Do not release him but kill him.

If you do not do that, I myself will hammer his head

With my powerful fist, for you to see!

(Telugu Poem)

But Droupadi prevailed upon Bhima and

Arjuna with her pleadings and saved Aswatthama.

Such was the nobility of character of the women of those days. Women are by nature forgiving. There were many women of fortitude, forbearance and purity in this country. It is because of such great women that India still holds its head high in spirituality.

Forbearance and forgiveness are the qualities which should be fostered by all individuals. You must

be able to forgive even your enemies. This day is

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consecrated to **Ganapathi** teaches you forgiveness and love, so that you may realize divinity and enjoy bliss.

Vinayaka Chaturthi, 1-09-2000, **Prasanthi Nilayam**

The educational process has not

received proper attention from

thoughtful persons. The institutions

which ought to have been temples of

Saraswathi (the goddess of learning)

have become temples of **Lakshmi** (the

goddess of wealth). The ideal held

before the tender, innocent, unselfish

children is a lucrative job rather

than a life of peace, contentment and

love.

Baba

14

Eradicate Immorality To Attain

Immortality

O foolish mind, why do you go here and

there in search of Lord Vishnu, when He

is very much present in you?

Look within and worship Him with devotion

and steadfastness just as Emperor **Bali** did.

(Telugu Poem)

EMPEROR **Bali** was **Vishnupriya** (one who

loved Lord Vishnu). He was endowed with the virtues

of charity and righteousness. But his reputation was

slightly tainted because he was born in the clan of

demons.

As **Bali** had immense love for Lord Vishnu and

he was a repository of virtues, Lord Vishnu wanted to

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grant him liberation. He incarnated as **Vamana** and

approached **Bali** when he was performing the **Viswajit**

Yajna. Emperor **Bali** welcomed Him and enquired if he

could do anything for Him. **Vamana** asked him for just

three footsteps of land. **Bali** laughed at this simple

request of **Vamana** and said He could ask for much

more than mere three footsteps of land. But **Vamana**

said that He did not want anything else. As desired by

Vamana, **Bali** not only gave what he was asked to give,

but in the process offered himself also to the Lord. In

this world, there are many people who would give

away wealth and other materialistic acquisitions in

charity. But true charity lies in offering oneself to the

Lord.

Emperor **Sibi** was also one of charity like

Emperor **Bali**. Once an eagle was in hot pursuit of a

small bird, which sought refuge from **Sibi**. The eagle

arugued with **Sibi** that the bird was its rightful prey and

food. So, he should give it at once. But **Sibi** said that

he would never forsake one who had sought his refuge.

He offered his own flesh to the eagle in order to protect the bird.

Emperor **Bali** Lived Up To His Name

The word **Bali** means sacrifice and Emperor

Bali lived up to his name. Lord **Rama**, in order to

uphold the promise of His father, renounced the

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kingdom and spent fourteen years in exile in the forest.

Likewise, **Gangeya (Bhishma)** remained a **Brahmachari**

(celibate) throughout his life for the sake of his

father's happiness. That is why their names are imprinted

on the hearts of people even today. **Bhishma**

means one who remains steadfast in his vow. **Bharat** is

the land of many such noble souls and emperors, who

led a life of sacrifice.

Kerala occupies a place of prominence in this

sacred land of **Bharat**, which is **thyaga bhumi** (land of

sacrifice), yoga **Bhumi** (land of spirituality) and karma

bhumi (land of action). The state of **Kerala** owes its

reputation not only to Emperor **Bali** but also to the

advent of Lord **Vamana**. It is the tradition of **Kerala** not

to turn away anybody empty-handed. In fact, every

Bharatiya is endowed with this spirit of sacrifice. The

people of **Kerala** are not affected by the impact of Kali

Age as they continue to follow the ideals set by **Bali**

and lead their lives happily. They are righteous,

devoted and god-minded. I wish that they live in harmony

like members of one family. **Kerala** is, in fact,

the birthplace of sacrifice. But today people are trying

to convert this **thyaga bhumi** into **bhoga bhumi**.

Forbearance is the real beauty in this

sacred land of **Bharat**.

Of all the sacred virtues, adherence to

truth is true penance.

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The nectarous feeling in this country is the

feeling towards one's mother.

Character is valued far more superior to

the very life itself.

People have forgotten the basic principles

of the culture of **Bharat**

and are following and adopting Western

culture today.

Bharatiyas are not aware of the greatness

of their cultural heritage

just as a mighty elephant is not aware of

its own strength.

(Telugu Poem)

Human Beings Should Imbibe Human Values

The sacred land of **Bharat**, which was once

highly reputed for men of sacrifice, is witnessing a sharp decline in moral values day after day. There is no unity whatsoever. Hatred is spreading like wild fire among men. Man is expected to cultivate human values like compassion, forbearance, love, truth, tolerance, etc. Human life will lose its significance if man loses human values. People may belong to different political parties, but they should have love for each other. But they are devaluing love due to their association with political parties. Parties are, in fact, parting people from each other and creating differences among them. Man is giving up the principle of love for

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the sake of petty worldly gains. Love is the birthright of man. Love all and be loved by all. Give up hatred, brush aside all differences and lead a life suffused with love. Today there is a decline in human values. Evil qualities like hatred, jealousy, pomp and show are on the rise. It is a matter of great shame to call oneself a human being without giving up these wicked qualities. If you call yourself a human being, show at least one human quality.

A Leader Should Always Speak Sweetly And Lovingly

Man has degenerated so much that he does not have love even for his own children. He is always filled with tension and temper. How can such a person work for the welfare of the nation?

Some people call themselves desha nayakas (leaders of the nation), but in practice they are desha nashakas (destroyers of the nation). One who works for the progress of the nation is a nayaka (true leader). One who calls himself a leader should always speak sweetly and lovingly. He should not indulge in criticism. Criticism is nothing but the reflection, reaction and resound of one's wicked qualities. The bad qualities that one sees in others are nothing but the reflection of one's own inner feelings. No one has the right to find fault in others. He is the worst sinner who

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indulges in fault-finding. The tongue is given to make others happy and to sing the glories of the Lord. You cannot always oblige, but you can speak always obligingly. The hands are given not to hurt others, but to earn one's livelihood and perform acts of charity. The ears have been given not to listen to vain gossip, but to listen to the sacred stories of the Lord. In this manner, man should put each of his limbs to proper use and sanctify his life. Today science has advanced, but senses have become polluted. What is the use of acquiring education, which does not confer sensecontrol? A foolish person boasts of high education

and intelligence,

Yet does not know himself.

What is the use of all the education he has acquired,

If man cannot give up his evil qualities?

All the worldly education will only lead him to vain argumentation, not total wisdom.

It cannot lead him to immortality.

So, man should acquire that knowledge which will make him immortal.

(Telugu Poem)

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Abandon Everything That Is Bad

Love alone can confer immortality. Love is deathless. Love is changeless. All things in the world change or perish, love alone is immortal. How is one to achieve this state of immortality? Removal of immorality is the only way to immortality. You have to abandon bad thoughts, bad company, bad habits and everything that is bad. We find hatred all over the world these days. Deha (body) is being incinerated with dwesha (hatred). No separate cremation is required for the body; this blazing hatred itself will reduce it to ashes. Man brings about his own end by the fire of hatred.

Embodiments of Love!

Born as human beings, you should practise human values to retain your claim on humanness. All the powers that are manifest in the world are latent in man. All human virtues have been kept in high esteem in Bharat since ancient times.

This motherland of ours gave to the world noble souls renowned in all the continents.

It is the land which ousted the foreign rulers and achieved freedom.

This is the sacred land which achieved

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Great heights in music, literature and science.

This divine land is the nursery of painting, Sculpture and other fine arts.

O devotees, it is your bounden duty to keep

This Bharatiya tradition alive and flourishing.

(Telugu Poem)

Do Not Pay Heed To Scandal-Mongers

This glorious tradition is slowly declining these days. It is enough if man retains his humanness. But

sadly man seems to have lost his basic qualities of humanness. He has even lost the right to call himself a human being. You must have the courage of conviction to proclaim that you are a human being. You must also be able to proclaim the greatness of your motherland and act in such a way as to preserve its glory and reputation. You should declare with pride, This is my motherland, this is my mother tongue! It is sad and **deporable** that the **Bharatiyas** have lost respect and love for their mother tongue, motherland and culture. Men have reduced themselves to mere caricatures of humans. From Shiva (embodiment of auspiciousness), **Sathya Sai** Speaks, Volume 33 227

man has become **shava** (corpse). A person stuffed with hatred, jealousy, pride, ostentatiousness is no better than a corpse. Do not have anything to do with such characters. Those who bring a bad name to their country are worse than pests and worms. Do not pay heed to such scandal-mongers.

Recognise Your Divinity

Embodiments of Love!

Yesterday you saw the drama on **Bhasmasura**. He wanted that everything he touched should be reduced to ashes. What happened finally? He reduced himself to a heap of ashes. All evil qualities, anger, hatred, **etc.**, are destructive. People are heroes on the platform but zeros in life. You think that you are criticizing somebody else, but in fact, it is your own self that you are abusing. Criticising others is a bad habit. One who abuses others is the worst sinner. One who sees the virtues of others is himself virtuous.

Sarva Jeeva Namaskaram Kesavam Pratigachchhati (salutations to all beings reach God). Criticising anyone is criticising God Himself. Honouring anyone is honouring God.

Adherence to righteousness and respect for others are as important as the care of the body and love for your country. Man today is destroying his life by indulging in selfishness and greed. He has become so **Sathya Sai** Speaks, Volume 33 228
blind that he is unable to recognise the consequences of his actions. He neither knows his origin nor his goal. It is not the right attitude. It is not wisdom. It is ignorance.

Lord Krishna declared, **Deho Devalaya Prokto Jeevo** Deva **Sanathana** (body is the temple and the indweller is God Himself). Therefore, treat every human body as a temple and the indweller as God. Every individual is an aspect of divinity. Therefore, respect all individuals. Only then will your life acquire meaning and others will also respect you. Modern man does not have this perspective of life. He lacks **broadmindedness**.

He respects none, but expects everybody to respect him. How is it possible? As is your company, so you become. That is why I say, tell Me your company, I shall tell you what you are. God, who is pure, unsullied, eternal, immortal and omnipotent is very much present in you, beside you, above you, below you, all around you. You do not need to search for God outside because you are God yourself. If you develop this outlook, you can realize God. So long as you bind yourself with human limitations, you continue to be man. Give up your body attachment and recognise the divinity in you. Then you become liberated. God in the form of **Vamana** came to Emperor **Bali** to teach him this reality. He said, **Bali**, you are no ordinary person. I am in you always **Sathya Sai** Speaks, Volume 33 229
wherever you are. Do not identify yourself with your body.

The human body is made up of mere refuse devoid of any fragrance. Are you merely this body? No. Body is merely a leather puppet. Inside the body, there is the eternal being.

The divine play between the **Atma** and **Paramatma** continues in the body.

They are together and separate at the same time.

God is the string-puller of this entire puppet play.

(Telugu

Poem)

Why, wherefrom and what for have you come in this world? You have come from God, for God and to attain God. Be aware that God is with you always. If this kind of unity with God is attained, all your actions become pure.

Students Should Never Enter Into Politics

Students!

You have heard the speech given by a student from **Srisailam Vidyapeeth**. All the students of **Srisailam Vidyapeeth** are very pure and sacred. In fact, all students, everywhere have pure heart. It is the elders **Sathya Sai** Speaks, Volume 33 230

who spoil the innate goodness of the students. No matter what field you enter into, always have an attitude of service. Students should serve society. Serve everybody. Keep yourself pure. Do any work, but never enter into politics. Politics pollutes the mind. Politics has become synonymous with evil. If you want to ruin yourself, get into politics. If you want to be an ideal person and want to receive God's grace, then cultivate all good qualities. In olden times, there were many ideal political leaders. They practised what they

preached. That is why, quite a few students were drawn into politics. Even little urchins would collect in crowds to see leaders like **Jayaprakash Narayan** or **Subhash Chandra Bose**. They used to decorate their houses with pictures of such leaders. What do you see today? You get into any student's room; you see nothing but pictures of film stars. You do not see pictures of ideal men today and do not listen to sacred words. Because people in those days were emulating ideal persons, their actions were also pure.

The Magnet Of **Bhagawan**'s Love
Embodiments of Love!

You should also have a pure heart. It is the purity of your heart that attracts everybody like a magnet. The whole world, in fact, is a magnet. Every object howsoever small, has this magnetic power. But **Sathya Sai** Speaks, Volume 33 231

in man this magnet is further magnified. This is the magnet of love. Love is God, live in love. This magnet of love must be pure. Everybody will then be attracted to you. A small example: All of you are here. Did I send you any invitation card? Did I send word to you? The magnet of My love has drawn all of you here.

Bhagawan's greatest property is love boundless love.

Bhagawan is not interested in any other property.

There is no wealth greater than love anywhere. Therefore, you too should enhance this property of love in you. Speak with sweetness and concern with everyone. Such pleasing speech has become scarce. We hear harsh words all around. Speak softly and sweetly. Then all will become your friends.

Students!

Making friendship is nothing great in itself.

You lose friends as easily as you make them. There is no point in having such friendship. Have friendship with God for which you should be prepared to sacrifice everything, even your body and life. Cultivate love.

10-9-2000, **Prasanthi Nilayam**

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Virtues are the most effective means of purifying the inner consciousness of man at all levels. For, they prompt the person to discover what to do and how to do. Only those who have earned good destiny can claim their excellence in discrimination. And, adherence to this determination is the raft that can take man across the ocean of flux and fear, the **Bhava**

Sagara. The man of virtues has a place in the region of the liberated.

Whatever the residual activity a

person has performed to engage himself in, the impact of that activity will not impinge on him, provided he is a man of virtues. He can merge in Brahman, the embodiment of Supreme Bliss.

Baba

15

Education Should Foster Values

Embodiments of Love!

Modern education fosters

only intelligence, not virtues.

Of what avail is education

if it does not inculcate virtues in man?

(Telugu Poem)

SINCE ancient times, the **Bharatiyas** have been using the word **Prapancha** while referring to this world consisting of mobile and immobile objects. It is constituted by the five elements, namely earth, water, fire, air and ether.

The **Bharatiyas** have been worshipping these five elements as the manifestations of divinity. They called earth as **Bhudevi** (goddess Earth), water as

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Gangadevi (goddess of **Ganga**), fire as **Agnideva** (fire god), wind as **Vayudeva** (wind god) and **Akasha** (ether) as **Sabda** Brahman (primordial sound). The five elements relate to five senses of perceptions in man and their attributes are sight, taste, touch, smell and hearing.

The true meaning of the worship of the elements is that man should not only make proper use of these elements, but should also sanctify his senses of sight, taste, touch, smell and hearing. But neither the students are making any effort to understand the divine nature of these five elements nor are the teachers making them aware of this truth. The students are interested in acquiring merely bookish knowledge and not in understanding the sanctity of these elements. True education is that which confers virtues, good intellect, devotion, duty and discipline. The teachers are also interested in imparting only bookish **knowl**-edge to the students and not the spiritual aspect of education.

Convert Your Knowledge Into Skill

Today, all the five elements are polluted and, consequently, man is mired in insecurity. Mere acquisition of degrees should not be the objective of students. They should make proper use of the five elements. This is the true value-oriented education the world needs today. Values are for education, education is for life, life is for love, love is for man, man is for spirituality, spirituality is for the world and the world

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is for peace. So, one should travel from values to peace. Today the students are acquiring education with selfishness and self-interest in mind. They are craving for money. Money comes and goes but morality comes and grows. The students should strive hard to cultivate morality. They should convert their knowledge into skill and bring about balance in their lives. But modern students are actually killing their knowledge, i.e., they are putting it to misuse. Consequently, they have completely lost their mental power and their inner reality is also eclipsed.

Modern education cannot be called education in its true sense. What is the use of intelligence if one lacks power of discrimination? And of what avail is knowledge if it is not converted into skill? True education is that which develops in you love for your fellow-beings and motivates you to serve the community. Modern system of education has undergone many changes but no change has brought about any worthwhile results. First of all, the mind of man should be transformed. Then the entire world will be transformed because the mind forms the basis of the entire world **Mano Moolam Idam Jagat**.

Maintain Ecological Balance

Today the students do not know how to convert their knowledge into skill. Where does the mistake lie? Does it lie with the parents or the teachers or the **Sathya Sai** Speaks, Volume 33 236 leaders? It is the mistake of everybody. The students are pure and tenderhearted. It is the responsibility of the parents to teach them the importance of human values like truth, righteousness and love. But the parents are not making any effort to teach the children to speak the truth. In fact, some parents misguide their children in this regard. For example, if the father does not want to attend a particular telephone call, he tells his son to utter a lie, saying his father is not available. In this manner, children are taught to speak untruth. As a result, they lead a life of untruth after they grow up. Under any circumstances, one should not utter a lie. The students should learn to practise this maxim: Help ever, Hurt never. Those who adhere to this dictum will certainly progress in life.

Today boys and girls acquire education with an eye on the external world. They do not realize that all that is seen in the external world is transient. One can develop inner vision in life only when one makes proper use of one's knowledge. Humanness has declined because man lacks balance in life. If human values are to be fostered, man should convert his knowledge into skill and maintain proper balance in life. Today the world is losing its ecological balance,

as man, out of utter selfishness, is robbing the mother Earth of her resources like coal, petroleum, iron, **etc.** As a result, we find earthquakes, floods and such other **Sathya Sai** Speaks, Volume 33 237

devastating natural calamities. Human life will find fulfilment only when ecological balance is maintained. Balance in human life and balance in nature, both are equally important. Today even marine life is in danger due to so-called advancement in science. Advancement in science is welcome but it should not lead to ecological imbalance. The people and the world at large should be benefited from science. But today everyone is interested in selfish gains. No one seems to care for society.

The Foremost Duty Of The Students

The food that we eat, the water that we drink, the air that we breathe are all polluted. In fact, all five elements which are of utmost importance for man, are polluted. It is the foremost duty of the students to cleanse the world of pollution. Keep your body and mind clean. Cleanliness is godliness. Purify your actions and feelings. Speak sweetly and softly to everybody. The culture of **Bharat** teaches **Sathyam Vada, Dharmam** Chara (speak the truth and adhere to righteousness). Love everybody because God is present in all. The Vedas teach, **Easwara Sarva Bhutanam** (God dwells in all beings). God has another name **Viswa**. It means that the entire universe is His form.

One does not find unity among students as they lack the virtue of love. You should consider love as your very life. I often tell My students when the **Sathya Sai** Speaks, Volume 33 238 electric current of truth flows through the wire of righteousness and enters the bulb of peace, you get the light of love. In order to cultivate love, you should adhere to the values of **Sathya** and dharma. **Sathyam Bruyath, Priyam Bruyath, Na Bruyath Sathyam apriyam** (speak the truth, speak it in a pleasant way and do not speak the truth that is unpleasant). **Sathyam Bruyath** is the moral value, **Priyam Bruyath** is the social value and **Na Bruyath Sathyamapriyam** is the spiritual value. But modern man is not interested in spirituality.

Who Is A True Human Being?

Today the rich and the educated are neglecting spirituality. They consider money as the be-all and end-all of life. Money can never give peace and bliss. Devotion is most essential. The country is facing hardships because people lack devotion to God. They do not think of God who is manifest in the form of five elements. We know water is essential for life. But values like truth and righteousness are as essential for

man as water. Who is a human being? Is he merely the body? No. One with purity, love and devotion alone is a true human being. Today people are in mad pursuit of money. No doubt, money is essential but it should be within limits. Once you have love for God, money will follow you of its own accord. People are ready to sacrifice even their lives for the sake of money but do

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not spend even a minute in the contemplation of God. They do not undertake even a single sacred activity during the day in the 24 hours given to them by God. Each one has to enquire whether he is making proper use of time. People waste a lot of time in vain gossip and in watching television, etc. What is it that you get out of these activities? You just waste time. Time is God. Time wasted is life wasted.

One may be wealthy but wealth is useless if one lacks character. After death, are you able to carry your bank balance with you? No. It will remain in the bank only. You cannot carry even a fistful of sand with you. So, character is most essential, not money. True education is that which removes the pollution of the mind and develops character. It is not enough if the students get good marks; they should take care that they do not get bad remarks. Only then will their marks have value.

The Essence Of True Education

Embodiments of Love!

Everyone should foster divine qualities, be he a student or an elder. Without these virtues, life is meaningless.

For all your needs, do not depend on others, depend on God. In fact, you are not human, you are God as God is present in all beings. You will remain a

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human being so long as you think so. Have the firm conviction that you are God. Follow dharma and share your love with all. This is the essence of true education.

Can you call all those who know how to read and write educated?

Can one be called educated merely by acquiring degrees?

Can you call it education which does not confer virtues?

If education is just for a living,

Don't we find birds and

beasts carrying on their lives?

(Telugu Poem)

The goal of education is not merely reading and writing, which constitute worldly education. It is to attain purity and divinity. Worldly education is transient. Knowledge of the Self alone is eternal. It

can be acquired only through devotion and love for God. Man is born to set an ideal to the rest of the world, not to amass wealth. Money makes many wrongs. Make your mind sacred. Where are all those kings of yore who amassed riches and conquered kingdoms? What is the use of such a life? One should lead a life that makes one immortal.

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A foolish person boasts of high education and intelligence,

Yet does not know himself.

What is the use of all the education he has acquired,

If man cannot give up his evil qualities?

All the worldly education will lead him only to vain argumentation, not total wisdom.

It cannot lead him to immortality.

So, man should acquire that knowledge which will make him immortal.

(Telugu Poem)

That is true education. It will protect you wherever you are. This education will earn you the friendship of all, even if you do not have money and you are in a foreign land.

Cultivate Human Values Through Self Effort

Never give up human values under any circumstances.

Only then can you set an ideal to the world.

Human values cannot be acquired from textbooks nor can the teachers bestow them on you. They are with you right from your birth. You have to cultivate them through self-effort. Lead a truthful life. The whole creation has emerged from truth, is sustained in truth

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and ultimately merges into truth. Is there any place where truth does not exist? In order to lead a peaceful life, one should always adhere to truth and righteousness. No doubt, the path of dharma is beset with difficulties. In the beginning, you may have to face many problems, but you should take them in your stride and proceed on the path of truth. Purity, patience and perseverance are very essential for man. But man is becoming a patient as he lacks patience. Each one has to question himself or herself whether he or she has these virtues. It is not enough if you proclaim that you are pure; let others say it.

True Education Fosters Purity And Unity

Embodiments of Love!

Do not have excessive desires. It is said, Less

luggage more comfort make travel a pleasure. Your

desires are the luggage in the journey of your life. You will have peace of mind only when you reduce your

desires. Swami is the best ideal in this regard. I don't have any desires; I don't want anything. As you are aware, we have a very big hospital at **Puttaparthi** and there are many educational institutions. They are functioning smoothly because they have been started with love and noble intentions.

My only desire is that all people should live like ideal human beings. After the **bhajans**, you chant **Sathya Sai** Speaks, Volume 33 243

the prayer **Loka Samasta Sukhino Bhavantu** (may the entire world be happy!). It is not enough if some are happy and some are not. All should be happy. That is possible only when human values are practised. There are many who give lectures on human values. He alone is a true human being who puts them into practice. Elders should sow the seeds of human values in the tender hearts of the children. They will grow into gigantic trees and give shelter to many in future. It is said, Start early, drive slowly, reach safely. Human values should be taught to the children right from their early years. So, some schools have to be started for this purpose. If you start fostering values from Primary School level, the children then will grow to become ideal leaders of the nation. Parents and teachers should strive hard to inculcate ideals in children. If the parents at home, teachers in school and companions in the neighbourhood foster values in children, then there is nothing greater than this.

Love Is Most Essential For Mankind

It is said, Tell me your company, I shall tell you what you are. As is your company, so shall you become. So, run away from bad company; join good company. Undertake good activities day in and day out. Even the wicked will get transformed on seeing your good conduct.

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Love is most essential for mankind. To whichever country or race you belong, however rich or poor you are, you must adhere to truth and righteousness. Use your tongue to speak the truth only. With the hands given by God perform acts of charity. With the ears capable of hearing, hear only pure words. This is the purity of the limbs of man. In the same way, you must maintain the purity of the five elements. It is solely for this purpose that **Jumsai** has done a lot of work. This task of fostering human values cannot be accomplished by a single person. All have to join together. Will a single thread make cloth? When threads are interwoven, cloth is produced. All worthwhile causes can be achieved only by the cooperation of several people. This handkerchief is strong only because many threads have been interwoven closely. If

you remove the threads one by one, they will break easily. So, unity is essential for our movement to advance. **Jumsai** has great hopes for the growth of this movement. In the coming three or four days many new ideas will emerge in the conference. The faltering of a few must be compensated by others and all must move forward together. Unity, goodness and good action must be practised. If these are practised well, you can grow faster and increase in number.

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Human Values Can Not Be Acquired From Books

It is not enough if you start an institution. The students must be brought up in the right way. Speak gently. Never show anger towards the children. You cannot always oblige but you can speak always obligingly. Talk to the children softly and sweetly. Interaction between the teachers should also be pleasant. Then the children will be encouraged by their example. Every little thing should be taught to the children to the best of your ability. Only then the children will learn with enthusiasm. Mathematics, Physics or Chemistry can be learnt from books or by experiments in the laboratory. But human values cannot be learnt that way. It is not something that can be acquired from books. It cannot be taught by a teacher by mere oral instruction. It is like training in physical exercise. Drill can be taught only by demonstration. The drill master demonstrates the actions and helps the learners to follow the steps. The children imitate their elders.

Therefore, you should teach the children the values of **Sathya**, dharma, **Santhi** and **Prema** by first practising the values yourself. Then the children will progress in the right direction. The whole country will grow. Not only this country, all countries of the world will be transformed. There are very few who teach

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these things today. Fewer still try to prove them. Those who practise are rare. That is why the world is in such a bad state now.

Swami Wants Quality And Not Quantity

Embodiments of Love!

Many of you may be wealthy. Many of you are scholars. Your greatness will not be judged merely by your possessions. To what extent you are spending your wealth in a good way, to what extent you are using your learning to good purpose, to what extent you are using your intellect for the good of the community, that is what counts with **Bhagawan**.

Swami wants quality and not quantity. One teaspoonful of cow's milk is useful. Of what use are barrels of donkey's milk? What you have not put into

practice is of no use. Practise and demonstrate. Then you become truly rich, a true scholar. Wealth, scholarship, intelligence all become worthwhile only when used in the right way.

Money may come and money may go. Things like money are mere passing clouds. But love comes and grows. You have to realize this in all sincerity and earnestness. Then you become truly human. If you have love, all will be drawn closer to you. If you are devoid of love, none will come near you. A small example. **Bhagawan** is the embodiment of Love. That **Sathya Sai** Speaks, Volume 33 247

is why there is such a large gathering here. No invitations have been sent to you. My Love has attracted all of you here. So, you should also expand your love. With love you can achieve anything. You have three or four days more in this conference. Put together your queries and doubts. Analyse them and arrive at appropriate solutions. You have to make this conference an ideal for other such gatherings. Many people go to seminars and conferences. **Hardly** any understanding results. This is not such a conference. The outcome of the conference should appeal to your feelings and intellect. That is a proper conference. All should be united. Develop love and share love. Speak the truth. Practise righteous conduct. Lead a sacred life. That is true living. Then your life will become meaningful.

Internalise Human Values And Redeem Your Life Embodiments of Love!

Many of you have come from far off places, spending a lot of money. After making so much effort and spending so much money, you must take back with you what will really sanctify your life. All of you have assembled here. Share your love with others and **Sathya Sai** Speaks, Volume 33 248

receive their love in return. Understand the meaning of **Sathya**, dharma, **Santhi** and **Prema**. Fully internalize these values. Truth does not mean merely to repeat faithfully what you have seen. Truth is eternal; it does not change in all the three periods of time (past, present and future). You must speak the truth and practise righteousness. What is dharma? **Dharayati Iti Dharmah** (that which sustains you is dharma). Dharma is the true nature of man. Fire is that which burns. If it does not burn, it is mere coal. Only when dharma is well-established in a person, his humanness manifests. The principle of love must shine prominently in you. In the coming few days, if you have any doubt, ask without hesitation. **Bhagawan** is ready to clear all your doubts. Make full use of **Bhagawan**'s proximity. Ask and be satisfied. You are Mine and I am yours. I

and you are one. We are not different from each other.

Many say thank You, thank You to **Bhagawan**. It is a meaningless **click**. You thank only the third person.

Bhagawan is not a third person. He is the second person. You do not thank the second person. If your mother serves you good food, do you say thank you to her? No, no, it is her duty. To love you all is the duty of **Bhagawan**. Don't ever say thank You to **Bhagawan**. It is your right to ask. It is your right and **Bhagawan**'s responsibility. When right and **responsiSathya Sai** Speaks, Volume 33 249

bility are balanced, bliss results.

International Conference on Strengthening Value Education, 25-09-2000, **Prasanthi Nilayam**.

When the Lord does not approach the devotee, the fault lies in the heart of the devotee; it is not pure enough. Purify the heart by being good and kind to all. Do not attempt to find fault with others. Look upon all with love, with respect, with faith in their sincerity. I would ask you to treat your servants kindly. Do not entertain hatred or contempt in your heart; show your resentment, if you must, through words, not action.

Repent for the errors that you commit and decide never to repeat them; pray for strength to carry out your resolution.

Baba

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The ancient sages proclaimed two eternal verities: **Sathyam Vada; Dharmam** Chara (Speak the Truth; Adhere to Righteousness). These were regarded as the two eyes of man. Today man has lost these eyes and is helpless.

Baba

16

Educare Is Human Values

True education is that which fosters pure feelings.

To have virtues is the true meaning of learning.

Only when man cultivates the feeling of love, can there be equality.

Good conduct is the hallmark of a true human being.

(Telugu Poem)

JHUM Sai made a mention of education and human values. You have to understand the true meaning of these two words, education and human

values. Education has two aspects: The first is related to external and worldly education, which is nothing but **Sathya Sai** Speaks, Volume 33 252

acquiring bookish knowledge. In the modern world, we find many, well-versed and highly qualified in this aspect. The second aspect known as **Educare**, is related to human values. The word **Educare** means to bring out that which is within. Human values, namely, **Sathya**, Dharma, **Santhi**, **Prema** and Ahimsa (Truth, Righteousness, Peace, Love and Non-violence) are hidden in every human being. One cannot acquire them from outside; they have to be elicited from within. But as man has forgotten his innate human values, he is unable to manifest them. **Educare** means to bring out human values. To bring out means to translate them into action.

Our Ancient Sages Had The Vision Of Truth

The Vedas call the life principle in man as

Sathyam (Truth). Without this power of Truth, man cannot exist. Our ancients could have the vision of Truth by proper investigation and experimentation. Truth is the direct manifestation of God for every human being. Our ancient sages and seers understood this Truth, had the vision of Truth and realized that it is present uniformly in every being. Truth is one and the same in all and That is God.

Man is endowed with **Pancha Pranas** (five **lifebreaths**), namely, **praana**, **apaana**, **vyaana**, **udaana** and **samaana**. These are the divine powers latent in man.

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The human values, namely, **Sathya**, Dharma, **Santhi**, **Prema** and Ahimsa are nothing but the manifestations of these five life breaths. But man is wasting his human birth, as he is unable to recognise these subtle principles. When truth is put into practice, it becomes righteousness. Truth is expressed in words, while righteousness is expressed in action. On this basis, the Vedas taught, **Sathyam Vada**, **Dharmam** Chara (**speakTruth**, practise righteousness). Hence righteousness is based on truth. Without truth, there is no righteousness. That is why the Vedas say, **Sathyaannasthi Paro Dharmaha** (there is no dharma higher than adherence to Truth). Without the foundation of truth, the mansion of righteousness cannot be built. **Sathyaacharana** (practice of truth) is true dharma. This dharma is uniform for all human beings. Peace is the reflection of dharma. Man prays for peace and performs various spiritual practices aspiring for peace. But so long as he has desires, he can never attain peace, though he may undertake sacred rituals like **yagnas** and **yagas**. Mind is the basis for desires. So, one has to control the mind in order to attain peace.

When the mind is controlled, it remains silent. Such a state of thoughtlessness is true peace.

The Nine Qualities Of Love

The fourth human value is love. It has

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originated from the principle of **atma**. Love is the manifestation of Truth. It is pure, steady, effulgent, attributeless, formless, ancient, eternal, immortal and nectarous. These are the nine qualities of Love. Love hates none, unites all. **Ekatma Darshanam Premam** (experience of non-dualism is love). Ahimsa shines as the undercurrent of the remaining four values, namely, truth, righteousness, love and peace. That which leads to violence cannot be truth, righteousness, love or peace. These five values are verily the five life-breaths of man. One who considers human values as his **lifebreaths** alone is a true human being. These five values are the fundamental powers of human life. Forgetting these fundamental powers, man relies more on **worldly** power. Our ancients realized that these five values were meant for the peace and prosperity of the world. Without understanding the significance of these values, one cannot understand humanness at all.

In **Treta Yuga**, Lord **Rama** incarnated in order to foster truth and righteousness. He spent 14 years in exile to uphold the promise given to his father. He dedicated His life for the establishment of dharma. In those days, there were only a few wicked people.

Rama annihilated them to uphold truth and righteousness.

In the **Dwapara Yuga**, Lord Krishna incarnated to foster peace and love. He protected all those who sought refuge in Him and developed love in them.

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Thus, the **Rama** Avatar fostered **Sathya** and dharma and the Krishna Avatar fostered **Santhi** and **Prema**. But in this Age of Kali, God has given necessary strength to every human being to foster all five values. It is the command of God that man should uphold the human values and safeguard the world. This is the inner significance of propagating the human values. Man need not wait for God to foster these values. He is **en**-dowed with the strength to do the same. These five values are your properties. It is your responsibility to protect them. Do not expect others to safeguard your property. Manifestation Of Latent Human Values Is

Educare

In those days, God incarnated and destroyed demons, as there were only a few of them. But today, we find demonic nature in everyone. One has to cultivate purity to subdue demonic qualities. But purity cannot be attained without unity. Unity leads to purity, which in turn leads to divinity. But today, there is no

unity, no purity, no divinity. We find only enmity and community, which are nothing but man's own creation. Once you install divinity in your heart, there will be no place for enmity because heart is a single chair, not a musical chair or a double sofa. In order to install divinity in the heart, you have to practise human values.

Manifestation of latent human values is known as **Educare**. If a question is put, what is education?

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People say, it is the acquisition of knowledge. But it is not merely acquisition of knowledge; it must be in action. What is the end of education? Character is the end of education. What is the essence of education? Concentration is the essence of education. What is the aim of education? The aim of education is not only cultivating human qualities, but attaining divinity. Education is meant for life, not for a living. If education is meant for a living, don't we find birds and beasts, having no education whatsoever, doing the same? So, education should be for life. First of all, one should understand this truth.

Educare Confers Immortality

The word **Educare** has a sacred inner meaning. That which is manifested by **Educare** cannot be seen by the eyes, cannot be heard by the ears and cannot be felt by the mind. But all that education confers can be seen, heard and felt. Education fosters desires and leads to rebirth, whereas **Educare** confers immortality. There will be no rebirth. The innate divine qualities like truth, righteousness, peace, patience, forbearance and love cannot be seen by the naked eye and they lead to no birth. Modern education is giving rise to desires, which form the basis for rebirth. You need to develop detachment to control desires. Attachment leads to bondage and restlessness. The innate values alone can control the desires. Inner

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voice leads to detachment. You have to enquire into the difference between attachment and detachment. To attain detachment, you must obtain release from worldly bondage. Here is a small example. When you insert the key into the lock and turn it to the right, the lock opens; you turn it to left, it gets locked. The heart is the lock, the mind is the key. You get attachment, when your mind is turned towards the world. When it is turned towards God, you attain liberation. It is the same lock and the same key that are responsible for bondage and liberation. The mere change in the direction causes a change in the consequence, namely, bondage or liberation. Liberation is not some specific location or an air-conditioned paradise. It is a state of supreme peace. Where do you get the supreme peace?

It is to be obtained in the realm of a pure heart. It is steady, sacred and utterly selfless. To enjoy supreme peace, you should achieve a supreme state. Unity, purity and Divinity, when these three principles are unified, it takes you to supreme state. Take, for instance, **Rama** and **Lakshmana**. You know what kind of brothers they were? **Lakshmana** was totally loyal and followed the commands of his elder brother and thereby attained the supreme state. What is the condition of the **Ramas** and **Lakshmanas** today? Instead of attaining supreme state through unity, they go to Supreme Court to settle property disputes. **De-sires** take you to Supreme Court. When there are no desires, **Sathya Sai** Speaks, Volume 33 258
no quarrels, there will be no Supreme Court. You will be in the constant state of supreme peace.
Conscience, Conscious And Consciousness
What is our need today? It is not merely education. Education is mere bookish knowledge. There are four kinds of knowledge. The first is bookish knowledge, i.e., superficial knowledge. The second is general knowledge, the third is discriminatory knowledge, the fourth is practical knowledge. You have to arrive at the level of practical knowledge. But frequently, people fall into error even in discriminatory knowledge. There is individual discrimination and fundamental discrimination. Individual discrimination is based on selfish gains. It is not right. **Fundamental** discrimination is based on the well-being of all people. The marks that students get in the examination are not true marks. True marks arise from the heart. Your conscience should assert repeatedly and firmly what you are doing is right.

There are three terms to be discussed here.

Conscience is one, the other is conscious and third is consciousness.

(1) This consciousness is the all-encompassing Divinity. From this all-pervasive consciousness, conscience enters the body.

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(2) The **atmic** principle in your body is conscience.

(3) Conscious is the awareness related to the body and the senses.

Children play with balloons. These balloons keep blowing to larger and larger size until they burst and the air inside merges with the air outside. So long as the air is in the balloon, it is conscience. When it exceeds the limit of the wall of the balloon and merges with the air outside, it becomes consciousness. These days people are merely in the body-conscious state. The body is like a balloon, a water bubble. The mind is

a mad monkey. Don't follow the body or the mind. Follow the dictates of the conscience. Today people are attached more to the body and less to the atmic principle. Absence of self-confidence is the main cause for all types of weakness. People depend on their wealth, possessions and power, but do not depend on the Self.

Self-realisation Through Self-confidence
Embodiments of Love!

Self-confidence is very essential. This is the foundation on which you must raise the walls of selfsacrifice. This mansion determines your life, i.e., selfrealisation.

You have to therefore lay, first of all, the

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foundation of self-confidence and build the mansion of self-satisfaction and self-sacrifice. Then you ultimately attain self-realisation. For self-realisation, selfconfidence is most important. But people do not possess such steady self-confidence. What is the reason? Their mind is lost in worldly desires, dirty desires and useless desires. How long can the worldly things last? They come and go like passing clouds. Today students are trained in such education which fosters desires. Along with this education, you must foster human values. Human values are not something that you need to acquire anew. They are born with you and are innate in you. As they are hidden within, you are unaware of them. Just as valuable ornaments are hidden in iron safe, within man's body lie the valuable jewels of human values. You must protect these properly. They are covered by the doors of the heart. You must earn the key of love for it. When the safe vault of the heart is opened by the key of love, the valuable qualities of human values emerge.

Love Is God, Live In Love

Students, Teachers, Patrons of education and Administrators!

The point you have to notice is that all have to acquire this key of love that opens the doors of the heart. It is love that is the very form of purity. Love is Sathya Sai Speaks, Volume 33 261

God, live in love. This door of heart cannot be opened with any other key. To get this key of love, you have to have unity. Hate none. You should be averse to none. Place love in your heart. Share it freely with others. Realise that truth is the human life principle. From Truth emanates righteousness. The first child of righteousness is peace. The second child is love - so they say. But the greatest of all is love. Once you acquire this power of love, all other powers follow.

Everything arises out of truth.

From Truth emanates all creation.

In truth everything dissolves.

There is no place where truth does not permeate,
the unsullied primordial truth
(Telugu Poem)

Truth is the origin, sustainer and annihilator.

Take Truth as the basis and practise Dharma. Only then Peace and Love will emanate from within.

Values Are Obtained From A Sacred Heart
Embodiments of Love!

These divine principles do not come to you from somewhere else. As Ihum Sai said the other day, we do not get human values from an air-conditioned room in a five-star hotel. Five-star or ten-star or a Sathya Sai Speaks, Volume 33 262

thousand-star from nowhere do we get these values.

These values are obtained from a sacred heart. Here you find pure, sacred and divine environment. Only in such a place can the human values blossom. Human values are not available in the market or in palaces or in hotels. These hotels provide comforts only to the body. Your body may be in an air-conditioned room but the mind will get heated if there are no sacred feelings. In order to develop sacred feelings, you should be in sacred places. That is why it is said, good company confers detachment. Detachment leads to desirelessness, desirelessness confers steadiness. One who attains steadiness is verily liberated. Develop friendship with good company. Then alone can you attain peace and your heart will be purified. Today we find pollution everywhere. Only in the Divine proximity, will you find absolute purity. First of all, man has to purify his heart. Purity is Divinity. Where there is divinity, there can be no enmity. Where there is no enmity, there you find supreme peace. Outside there is no peace, we find only pieces. Where is peace?

You are the embodiment of peace. So, search within.

Know yourself. Then you will know everything. This is the teaching of Vedanta. Instead of questioning others, who are you? question yourself, who am I? Then you will realize the truth. When I say, this is my handkerchief, the handkerchief is separate from me. Similarly, when you say, this is my body, my Sathya Sai Speaks, Volume 33 263

mind, my buddhi, etc., you are separate from all these.

Then, who are you? You are the embodiment of Peace.

You are the embodiment of Truth. You are the

embodiment of Love. You are the embodiment of

Righteousness. You are the embodiment of Nonviolence.

You are everything and everything is within

you. Develop this broad-mindedness. Have expansion

of love, not contraction of love. Unity can be achieved

only through expansion of love.

Embodiments of Love!

Develop love, give up hatred, reduce desires.

Cultivate the spirit of sacrifice. The Vedas say: **Na**

karmana Na Prajaya Dhanena Thyagenaikena

Amrutathwamanasuhu

(immortality can be attained only

through sacrifice; neither action nor progeny nor wealth can confer it). Happiness can be attained only

through sacrifice. After having partaken of food if you do not excrete the waste material, your stomach will

get upset. Once you breathe in air, if you do not

breathe out, your lungs will get damaged. Likewise,

sacrifice the wealth you have earned, for the welfare of others. The modern education system lays emphasis on

wealth, strength and friendship. Then what about

character? Character is three-fourths of life. So, you

have to develop character. Without character what for

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is wealth, strength and friendship? They come and go like passing clouds.

There are lots of things to be learnt. There are

various ways to foster human values. I shall bring My discourse to a close as I don't want to cause any strain

to you now. We shall discuss many more things later.

26-09-2000, **Prasanthi Nilayam**.

Teaching and learning have both

become mechanical routines. They

have lost the freshness and joy which

vitality alone can give. The value of

the teaching process lies in raising

the level of consciousness of the

learner, in heightening the sense of

wonder and awe and in emphasising

the unity of one with all. The destiny

of a country is decided by the ideals

implanted by the teachers in the

minds of boys and girls entrusted to

their care.

Baba

17

The Source And Centre Of Values

Trees teach the lesson of sacrifice in the sense that

they not only bear fruits while they are alive,

but also give away their body to be used

as firewood once the life goes out of them.

Amongst teachers, a tree is the greatest.

(Telugu Poem)

EVERY house is a centre of human values. It is

from the house that the human values originate,

blossom and foster the sacred culture. The person

presiding over the house is known as **Grihastha**

(householder). Since ancient times, Indians have

attached great significance to the stage of a householder

among the four, namely, **brahmacharya**, **grihaSathya**

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stha, **vanaprastha** and **sanyasa** (celibate, householder, recluse and **renunciant**).

When a student takes to wrong path, he ruins

himself, whereas if a teacher takes to wrong ways, he

will be ruining the lives of hundreds of students. Hence

a teacher, on whom lies the responsibility of moulding

the careers of students, must cultivate virtues and lead

an ideal life. Today, there is certainly no dearth of

teachers, endowed with the spirit of sacrifice and leading

ideal lives. But there are some teachers who have

become slaves to vices like drinking and smoking.

Naturally, the students emulate them and ruin their

lives. If the country is to progress, teachers should

mould the students as ideal citizens. The whole world

will prosper, when students tread along the right path.

Hence it is essential on the part of a teacher, whom the

students are bound to emulate, to cultivate virtues.

The Teacher Must Have A Pure Heart And Virtues

A teacher can be compared to a water tank and

students to taps connected to it. As is the water in the

tank, so is the water that comes from the taps.

Therefore, the teacher must have a pure heart and

virtues like adherence to truth, good conduct, duty,

devotion and discipline, so that he can impart the same

to the students. He or she alone is a teacher in the true

sense, who imparts these virtues to the students. He or

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she alone is a student in the true sense, who cultivates

these sacred qualities. If the teachers are ideal, the

system of education too would be ideal. If the teacher

does not possess moral, ethical and spiritual values, the

entire system of education will go astray. Today we

find some instances wherein the husband and wife part

ways with each other due to some differences of

opinion though they may be highly educated and

occupying positions of authority. The reason is that

they are not educated in the true sense but merely have

acquired bookish knowledge. Mere bookish knowledge

is no knowledge at all. Students should learn true

knowledge, which bestows divine energy; they should

not be satisfied with mere bookish knowledge, which

becomes allergy. This divine energy fosters harmony,

coordination and integration and makes the students

ideal citizens.

Haste Makes Waste, Waste Makes Worry

In this world, only two things exist. One is

energy; the other, matter. Einstein said, energy could

be converted into matter and vice versa. This energy is

all-powerful. By acquiring this energy, students can

bring about transformation in this world. To acquire this energy, students should not go by mere bookish knowledge. Practical knowledge should be coupled with discrimination knowledge. Before undertaking

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any task, take time and discriminate whether it is good or bad, right or wrong. But the modern students act in haste. Consequently, the sacred qualities in them are subdued. Haste makes waste, waste makes worry. So, do not be in a hurry. What will be the fate of the house if the wife and husband take hasty decisions due to differences of opinion? The aged parents will be neglected or shifted to some home for the aged. The children will be admitted in boarding schools without adequate care being taken about their welfare and progress. As the husband and wife part ways with each other, there will be none to look after the children. Consequently, the children join bad company, take to bad habits and ruin themselves. So, first of all, human values should be fostered in every house. Only then will each individual of the house make all round progress and lead an ideal life. Everyone should recognise the basic truth that house is the centre of human values. The modern people, more so in the case of those highly educated and occupying positions of authority, do not care much about their respective homes. They consider their homes as inns or hotels and come and go as and when they like. It is not proper on the part of the students and the educated to conduct themselves in this manner. Every householder should pledge to maintain sanctity in the house and set an ideal. Today in the name of modernity, the householders are leading a chaotic life entertaining low and

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mean feelings. You may live in the modern age but your feelings should be based on ancient and eternal values. Every householder and every housewife should make efforts to uphold human values.

A Teacher Should Have Steady Mind

A teacher is like a guidepost. He or she should guide the students in the proper direction. If the guidepost itself is loose, how can it point to the right direction? So, a teacher should have a steady mind. Only then can he guide the students along the right path. He should impart to the students, the human values of **sathya**, **dhrama**, **santhi**, **prema** and ahimsa. Many are confused as to what is the foremost value among these five. Love is of paramount importance among the human values. It is in us right from the time of our birth. Love and respect your parents, relatives, friends and your fellow-beings. When you do not respect others, how can you expect others to respect

you? Give respect and take respect. It is not one-way traffic. There are a very few who would impart such sacred teachings to the students. Not only the teachers but also the parents should monitor the behaviour and activities of their children. Some students hide novels among textbooks and read them. The parents should take note of this and take necessary action. Parents have every right to punish their children if they take to wrong ways. The children should show gratitude to

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their parents as they owe their food, blood, head and **dhuddu** (money) to their parents. Due to the impact of Kali Age, such sense of gratitude is missing among students. The Vedas declare, **Mathrudevo Bhava**, **Pithrudevo Bhava**, **Acharyadevo Bhava** and **Athitidevo Bhava** (revere mother, father, teacher and guest as God). These teachings are highly sacred. Today people are ready to believe all that they see on television and internet but do not repose their faith in the Vedic declarations. Internet is like a waste paper basket. Follow the **innernet**, not the internet. Today the students are developing unsacred vision, thus polluting their minds. As is the seed, so is the sapling. As is the food, so is the belch. Likewise, as is the action, so is the result. So, you should think good, speak good, hear good, do good and experience good results.

See no evil, see what is good;

Hear no evil, hear what is good;

Talk no evil, talk what is good;

Think no evil, think what is good;

Do no evil, do what is good;

This is the way to God.

Teachers should impart such sacred teachings to the students. They should inculcate the spirit of selfless love in them.

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One Should Not Entertain Excessive Desires

Love everybody without expecting anything in return. One should not entertain excessive desires. **Na Sreyo Niyamam** Vina (no benefit accrues without adherence to proper discipline). Everything should be within certain limits. Our body is the best example for this. If the body temperature crosses the limit of 98.4 degrees Fahrenheit, fever sets in. 120/80 is the perfect blood pressure, crossing which the body will be subjected to ill-health. Even the eyes can see light only up to a particular level of intensity. The retina of the eye will get burnt if you try to see excessive light. Thus, God has set certain limits to everything in His creation. So, man should keep a check over his desires. Otherwise, he will be put to danger. Only when man leads a regulated life, can he enjoy health and happiness.

Understanding And Adjustment Are Very Essential
Each limb of the body has a specific role to perform. While accomplishing a bigger task, all limbs coordinate and work in unison. When the eyes spot a fruit on the top of a tree, the legs will walk towards the tree; the hand picks up a stone and pelts at the fruit. When the fruit drops down, the fingers pick it up and put it in the mouth where it is masticated by the teeth and sent to the stomach. Thus we see that all limbs of

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the body have to work in a coordinated manner to perform even a small deed. With such unity prevailing in the house, anything can be achieved.

Understanding and adjustment between each other are very essential for the smooth functioning of any family. For example, when there is proper understanding between wife and husband, the wife will not mind even when the husband returns home very late from office. In fact, she will be anxiously waiting for him thinking that he may be busy in the office or is held up in a traffic jam. But if there is no proper understanding between the two, even if there is a delay of just five minutes, there will be a fight between them. Adjusting will become easy only when there is proper understanding. Whether it is among students, teachers or members of a family, understanding is very essential. When a teacher goes on leave, another teacher can engage his class. Such understanding and adjustment among teachers will help students to a great extent. Help ever, hurt never. This is the teaching of the ancient culture of **Bharat Paropakaraya Punyaya** Papaya **Parapeedanam** (one attains merit by serving others and commits sin by hurting them).

The Story Of Abraham Lincoln

You might have seen the play on Abraham

Lincoln staged last night. He was born in a poor

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family. His father was a carpenter and his mother used to stitch old clothes and earn some money. What they would earn was barely enough to make both ends meet. Lincoln used to go to the neighbouring village along with other children for studies. Most of the children would wear costly dresses as they belonged to well-to-do families. They used to make fun of Lincoln, as he had only old and ragged clothes to wear. He was eight years old at that time.

One day, he hugged his mother and cried saying that he wanted a new dress, so that he could mix freely with other children. The mother consoled him saying, it was not possible for them to buy new clothes with their meagre resources. She told, son, self-confidence is the highest wealth. So, develop **selfconfidence**.

Don't compare yourself with others. After sometime, his father passed away. Lincoln started a new business, which began to flourish. But some of his so-called friends put obstacles in his path out of jealousy. Consequently, Lincoln suffered heavy loss in the business and sold whatever was left with him to repay the debts. He left the village and reached California. As advised by his mother, he developed self-confidence, strove hard day and night and acquired good education. Pleased with his noble qualities, his friends urged him to contest the parliamentary elections, expressing their solidarity. With their support he won the elections. In those days, racial discrimination **Sathya Sai** Speaks, Volume 33 274

was prevalent in America. He advocated that one should not give scope for differences based on colour of the skin as the blood flowing in everybody was the same. Since he had immense self-confidence, he ultimately rose to the level of the President of America. Self-confidence is very essential for everybody.

One can accomplish any task through self-confidence.

This was the lesson Lincoln taught to the world.

Truth Is God, Love Is God, Live In Love

Self-confidence and devotion to Godhead must be cultivated. Teachers should be respected. You must do your best to make your parents happy; in fact you should worship them. Only when you tread this sacred path can you attain the highest state of wealth. What is wealth? Who is the richest man in the world? The one who has contentment is the richest. Who is the poorest? The one who is full of unfulfilled desires is the poorest. Wealth or poverty is related to your desires. All worldly praise and blame pertain to the body only, not to the spirit. The body is impermanent. It is like a water bubble. The mind is a mad monkey. Don't follow either. Follow your conscience.

Lincoln was one replete with such self-confidence.

We feel that some countries are not amenable to accept these values. What is the reason? When the

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principles are properly explained, everyone will accept them. Parrot like repetition of the words Human Values will not result in understanding. When the inner significance is explained, everyone will accept them. Tell them Truth is God, Love is God, live in love. When explained thus, everyone will accept. Will anybody say 'no, to speak truth? Everyone has to accept the validity of these assertions. When you explain in detail the inner significance, humanity will accept it without reservation.

No matter whether it is India, America, Japan or Germany or Christian or Muslim; Truth is only one

for all. Truth is one, Truth is God. You should attain this sacred state. This fact has to be accepted by any nation. We in India say $2+2=4$. Whether Pakistan or anywhere else, this will be the same. Is there any one in Pakistan who will say $2+2=3$? Will the Chinese say $2+2=1$? All will say $2+2=4$. This is fundamental truth. It is a pure truth. It is beyond time and place. It is in the same way that eternal values of Truth, Peace, Righteousness, Love and Non-violence are permanent and eternal. People come to Me and say, Swami, I want peace. Where is that peace? They don't know. I tell them, You are the embodiment of peace. There is no peace outside you, outside there are only pieces! When this is explained, they realize the truth and actually attain peace.

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Wherever You Go, Do Not Give Up Truth

When you express and explain thus properly, anybody from anywhere will agree. Human values are those, which are common to all people at all places, races and creeds. The very name is human values. If a human being will not accept human values, who else will? What sort of person is he who will say no to this truth? There are valuable ideals within us. You have to develop them more. Wherever you go, you should not give up truth. Sometimes it may not be safe to speak the truth. Even then you should not speak lie. You must find clever ways to get out of such critical situations, without actually speaking a lie. These human values, you must adhere to with intelligence, self-confidence and the grace of God, and you will not go wrong. In any place, any time, or any circumstance one should adhere to this. You must see that your love is steady and constant. That is the state of constant awareness.

That is wisdom. This is not mere textual knowledge. You need to possess that truth which gives constant understanding. The Vedas call this state Prajnanam Brahma (constant-integrated-awareness). Everyone must seek this. No one will disagree with this.

A Weak Person Will Achieve Nothing

It is a self-created fear, whether others will agree with us. Don't fear! Then you will be on the

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right course. There was a great scientist who said, never fear, follow me. Beset with fear, you can achieve nothing. When you are on the path of truth, you need fear nothing. With fear, you will be helpless, paralysed. If anybody says anything to the contrary, you can say no, that is my way. One says he believes in God. Another believes there is no God. For the one who believes in God, He is and for the atheist He is

not. If he says that he does not believe in God, you reply him, You may not have your God, but I have mine right here in my heart. You must have that courage of conviction. Other peoples opposition should not make you weak. A weak person will achieve nothing. If the entire world rises and says no, to the existence of God, you should still be able to assert no. He is there right inside your heart. With such strong faith, you will be able to propagate your faith. That self-confidence is the source of your strength. Lacking this strength you become weak, so weak to hardly merit the name of a human being. The members of the Organisation are full of enthusiasm. They sincerely want the propagation of human values throughout the world. Keep expressing your beliefs with conviction and let those who agree accept them and those who do not, go their way. Human values have come out from inside the human beings and not from anywhere outside. They come out of the heart that is what the term Educare means.

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Educare means elicit, i.e., bring out from within. These should be manifested and realized. Such knowledge does not come out of books. Bookish knowledge of the first day becomes knowledge on the second day and allergy on the third day. Practical knowledge, internal knowledge, never becomes an allergy. It becomes energy. What we need is energy and not allergy.

Do Not Try To Manipulate Others

If human values are not there, humanity will be destroyed. Our life itself is human value. The organizers have been trying hard for the spread of human values in education. Please extend all your cooperation. Without encouragement they become weak.

There are people from many countries assembled here.

You will return. What is it that you are taking back with you? Carry with you at least one or two human values. If you go to the market, wander through it all and return empty-handed, is it a great thing? Having come to Prasanthi Nilayam, take back something valuable with you. There is Bliss here, enjoy it, take it with you and make others happy, make the whole world happy. Never be selfish. Share what you know with all you come in contact. Cooperate with everybody. Instead of cooperating, people merely operate, try to manipulate. Do not try to manipulate others.

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Only co-operate. You can achieve your objectives. There are some questions I would like to answer.

Q1. Swami, please enlighten us how to maintain

balance of the five elements by the practice of human values in a practical way. What is the practical procedure?

In human values we have the term **EHV**. In these three letters I have already enlightened you on what is education. Consider it as 3 **HV**, i.e., Heart, Head and Hand. The harmony between these three is **3HV**. We say Proper study of mankind is Man. Head, heart and hands should **co**-operate and function in harmony. There is no human value greater than this. This can be taught easily. It is like teaching physical drill. Do not try to mystify the expression **EHV** and indulge in elaborate propaganda. Thought, word and deed must be the same. If this is not, these human values will disappear. Hence this harmony, this unity is essential. Lincoln is the best example for this. He thought of what he said; adhered to what he professed; and, finally, achieved what he believed. Hence this threefold unity is essential; otherwise humanity is lost. Manas **Anyath, Vachas Anyath, Karmani Anyath Duratmanam**, (for wicked persons thought, word and deed differ). **Manasyekam, Vachasyekam, Karmanyekam, Mahatmanam**. (for the righteous, mind, word and **Sathya Sai** Speaks, Volume 33 280

deed are the same) Hence, you must propagate this easy way. **EHV** is education in human values. All these are important. The thought, word and deed must be the same. Without this one ceases to be human. This is how you have to propagate.

Q2. Swami, you have said skill the education.

How does one skill the education?

Education must be made into skill. (We have already explained that education is external while human values are internal; hence the blunt-edged education must be sharpened by the internal honing by human values). The imbalance caused by the external education is balanced by the skill of human values and thus the imbalance is corrected and balance restored. By skill **Bhagawan** means **Naipunya Shakti** (the keenness of the mind).

Education is the physical method. When skill and knowledge are joined, the scale becomes balanced. While walking you need balance. Life needs balance. Therefore education should also be balanced. This maintenance of balance is what we mean when we say skill. This is **Naipunya Shakti**, i.e., investigate, enquire and understand. A simple example: Scientists have understood the internal process of the sun, have studied and evolved many machines and devices from these processes. Understanding the solar process, they even manufactured bombs with similar reactions. How **Sathya Sai** Speaks, Volume 33 281

destructive are these bombs? They consider it a great achievement. No. The knowledge should have balance. This is what **Bhagawan** calls skill.

All your research should result in the welfare of humanity. Then only the beam of the balance is straight. If the research is lopsided concentrating on destruction only, it is **imbalanced**. We should consider pleasure and pain with equanimity. The results of research should maintain balance between benign and harmful effects. If only the destructive potentials of research are developed, there will be total imbalance. We should try to bring back some balance in all these new technologies, a balance between the harmful and benign consequences. Generation of electricity by various means, if employed for irrigation or village lighting, how beneficial is it! We are not exercising our mind properly on these matters. Hence, we suffer from imbalance. Electricity is beneficial in many ways; lighting, heating, cooling **etc**. But, if we say to electricity you are such a fine friend of humanity and go and touch a live wire, you will be burnt. Every development should be employed within limits, and given due respect. So, as I have explained, when education is united with skill, the balance is restored.

When there is imbalance, you look outwards and your inner vision is lost. Insight is vital. When there is balance, this inner vision is restored. Therefore, develop

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an inner vision that creates the balance. The key words are education, skill and insight.

Even for meditation, skill is necessary. If you sit still in a quiet corner allowing your mind to wander all over, your meditation is worthless. If you cannot concentrate, you cannot meditate. Thus, for the inner processes, skill is necessary. Concentration has to be cultivated. Wisdom is the goal of concentration. Wisdom is achieved by the dedication of the fruits of action; by sacrifice, the ultimate is achieved. Hence, **abhyasa**, concentration, should be practised with effort. Constant practice therefore is the method..

Q3. Swami, the mass media like radio, video and internet are having more and more effect.....

I have already told you about internet, radio, video, **etc**. We have seen so many people who have been exposed to these media. But, what is their effect? All transient, passing clouds that come and go. It is an utter waste of time. It is all business-oriented. That is not our aim. Do not hanker after internet; turn to the **innernet**. Concentrate on inner vision. Sanctify your inner faculties. Then only can you unify and get access to human values. You must keep attempting toward unification; unity is the aim. When you achieve unity

how much is your strength magnified? Look at this piece of cloth. It is not cloth, but a conglomeration of **Sathya Sai** Speaks, Volume 33 283 threads. The threads are a modification of cotton. Without cotton there is no thread. Without thread, there is no textile. The interwoven threads produce such a strong piece of cloth. When separated the threads are weak and can be snapped with a finger. Their great strength is unity. Human values, when internalized, become a sacred force and manifest as ideals.

Q4. Are devotion and spirituality necessary for a teacher?

Of course, without doubt. A teacher without devotion is worthless. Let him have faith in his chosen faith. Without devotion, he is no teacher. Devotion is necessary. He is in charge of several students. He has to set an ideal for all of them. For this, Divine grace is also necessary. All that you study is only material (inert). You have to convert it into energy. That is divine power. If one does not have this faith he is no teacher. A teacher has to be an ideal for several students. How can he be a model? Like a physical instructor who instructs by doing, he has to teach by being. Devotion has also to be taught by practice. Then it will be imprinted in the minds of the students.

Q5. Swami, increasingly the emphasis on education and academic achievement is gaining

Sathya Sai Speaks, Volume 33 284 importance. Please advise us as to how to bring spirituality back into the main stream of education?

Yes, spirituality is very necessary in education. This spirituality has to arise from confidence. You must have confidence. If there is no faith you can achieve nothing. Where there is confidence there is Love. Where there is Love, there is Peace. Where there is Peace, there is Truth. Where there is Truth there is Bliss. Where there is Bliss there is God. In fact, without faith you can have no faith even in your mother. There should be confidence. Once you have confidence that a person is your mother, you love her. Confidence leads to love. Love takes you to peace. Peace produces truth and as soon as truth manifests, you achieve bliss. This Bliss is the very God-head itself. So, confidence is a necessary characteristic. It is this loss of confidence that is the cause of lack of spirituality in the world. Therefore this confidence is necessary.

29-09-2000, **Prasanthi Nilayam**

18

Impact Of Mother s Thoughts On

Children

Embodiments of Love!

In this world, wife, children and other relations are not permanent; they come and go.

Truth alone is permanent.

Worldly power, high status and even kingdoms are transitory; the only eternal reality is truth.

The path of truth bestows all prosperity and auspiciousness.

There is no greater opulence than truth in this world.

(Telugu Poem)

THIS day of 19th November is celebrated as

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Ladies Day in order to delve into the sacred qualities of women and disseminate them. Women are the repositories of truth and culture. Though the earth is one, the plants vary depending upon the seeds sown. The womb of the mother symbolizes the mother earth. As is the seed of thought sown in it, so is the fruit that it yields. You cannot expect mangoes by sowing a **neem** seed. So, the mother should foster good thoughts, good words and good deeds. Only then can she beget virtuous children. Today we find many children having bad qualities and wicked conduct. The reason for this can be attributed to the bad thoughts of their mothers.

Some Noble And Virtuous Mothers

Aryamba was born in **Kerala**. She was a paragon of virtues. She spent all her time in the contemplation of God and in undertaking noble deeds. As a result, **Sankaracharya** was born to her. **Sankaracharya** could become **Jagadguru** (world teacher) because of his mother s virtuous thoughts.

Noble souls like **Vivekananda** and **Ramakrishna Paramahansa** could attain exalted positions in their lives only due to the sacred feelings of their mothers.

Putlibai, the mother of Mahatma Gandhi, spent her life in the contemplation of God. She used to **Sathya Sai** Speaks, Volume 33 287

observe a vow wherein she would not partake of food unless she heard the singing of cuckoo. One day it so happened that the song of cuckoo was not heard. Gandhi, who was a small boy then, could not bear to see his mother fasting for a long time. He went behind the house and mimicked the singing of cuckoo.

Putlibai felt very sad as she knew that her son was uttering a lie. She cried, **O** God! What sin have I committed that I gave birth to a son who speaks untruth? Realising that he had caused immense grief to his mother by uttering a lie, Gandhi took a vow that he would never indulge in falsehood thenceforth. So, it

is imperative that the mother gives training in moral values to her children right from their childhood. She should not overlook the mistakes of her children. She should punish her children whenever they stray away from the right path and reward them for their good deeds. It is because of the feelings of the mother that the children become good or bad.

Gandhi's mother was a strict disciplinarian and pure-hearted. As the saying goes, Yatha Raja, Thatha Praja (as the king, so the subjects), she had a maidservant named Rambha, who used to look after the children with love and care. One day, Gandhi came running to her and told that he was haunted by fear. Rambha told him, My dear one, where is the need to fear when all-protecting Ramachandra is with us always. Recite the Name of Rama whenever you are Sathya Sai Speaks, Volume 33 288

fear-stricken. From then onwards, Gandhi chanted the Name of Rama till his last breath. Can we find such noble-hearted women today? It is because of such women that the children take to the path of righteousness.

Story Of A Noble Son And A Noble Mother

Here is a small example. After the war for the liberation of Rangoon, a mother and her son somehow managed to reach Chennai, having lost their near and dear ones. They had no shelter over their head nor any food to eat. The mother would go begging for alms from house to house, give most of it to her son and partake of whatever little was left. When she would not get enough, she would give the entire food to her son and herself would go without food. She was put to many difficulties, but she bore everything for the sake of the well being of her son. Consequently, she became weak day by day. One day the son, unable to see her suffering, told her, Mother, it is not proper on your part to feed me and starve yourself. From today, you take rest and I will fetch food for both of us. But the mother said she could not bear the sight of her son begging for alms. However, on a certain day, the mother was too weak even to walk. So, the son went to beg food. He stood in front of the house of an officer and cried, O sir, I am hungry, I am hungry. The Sathya Sai Speaks, Volume 33 289

officer, who was relaxing in an easy chair in the verandah, brought food on a leaf and told him to sit and partake of it. But the boy said that he would take it home. The officer said, I don't think you are really hungry, otherwise why should you take it home. When the officer was uttering these harsh words, the boy felt giddy and fell down. He was trying to say something, but could not say it loudly as he was very weak. The officer went close to the boy and tried to

hear what he was saying. Sir, I would like to give it to my mother first, only then I will eat. First, to my mother, to my mother, and he breathed his last. Can we find such noble sons today? We cannot find such mothers and sons today. It is not merely the effect of Kali age, but also the result of modern education system. Today's education is meant only for earning a living. The educated do not think of the welfare of society and the country at large. Great Merit Lies In Fulfilling Your Mother's Wishes

You all know the story of Ishwarchandra Vidyasagar. He was living with his mother in a village near Kolkata. They were very poor. She used to feed her son with whatever she could earn everyday and did not care much about herself. Her son's well being was uppermost in her mind. She wanted him to lead a Sathya Sai Speaks, Volume 33 290

peaceful and sacred life. Being a hard working student, Vidyasagar used to study under street lights. He completed his postgraduation and took up a job. Initially, his salary was very less, just enough for his mother and himself. Gradually, he attained good position. Once a fair was held in the village.

Vidyasagar's mother went to the fair wearing an old sari as she had no other good sari to wear. Seeing this, Vidyasagar felt very sad. That very evening, he bought a good sari for her. Once during the course of their conversation, Vidyasagar asked his mother if she had any desires. She said, Son, the people of our village are facing hardship due to lack of drinking water. I feel pained to see them trekking long distances to fetch water. I will be happy if you can get a well dug in our village. Vidyasagar immediately got a well dug and fulfilled his mother's desire. Her joy knew no bounds. She said, Son, water sustains life. You have quenched the thirst of the villagers. I am extremely happy that I have given birth to a noble son like you.

On some other day, Vidyasagar asked his mother if she had any more desires. She said, Son, the children of our village are going to the neighbouring village to attend school. I am pained to see children walking such a long distance everyday. So, please construct a small school in our village. Accordingly, Vidyasagar established a school in the village, giving Sathya Sai Speaks, Volume 33 291

immense joy to his mother. She said, Son, you have set an ideal not merely to our village but to the entire nation. Your life is sanctified.

After a few days, one evening, when

Vidyasagar returned home from office, he found his mother in a pensive mood. On being asked for the

reason, she said, Son you have provided water to the village and also established a school for children. But, it is the lack of medical facilities in our village that is troubling my mind. Please build a small hospital here. As per her wish, he constructed a small hospital which had one doctor and one nurse. His mother was overjoyed at this. The reason for My telling you all this is to emphasise that the feelings of mothers are noble. Each one has to resolve to fulfil the sacred **disires** of his mother. One should never act in such a way as to cause pain to one's mother.

Sacred Desires Of Swami's Mother

Like the mother of **Ishwarchandra Vidyasagar**,

Swami's mother had also some sacred desires. One day, while I was having My food upstairs, **Griham Ammayi** (mother of Swami's physical body) came to Me. I asked, **Amma**, what is the reason for your coming here? She said, You finish your food first, then I will tell You. After I finished My food, she said,

Swami, ours is a very small village. Here people are

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put to a lot of suffering due to the absence of medical facilities. They have to run to **Bukkapatnam** even for a small problem. Then I assured her that I would build a hospital in the village. As promised, I got a small hospital built immediately.

On some other day, she again came upstairs and said, Swami please don't think otherwise, I have one more desire. I asked her not to have too many desires. She said, Swami, You are fulfilling the desires of thousands of people who are coming to You. Why can't You fulfil my one desire? Then I said,

Tell Me your desire. She said, Swami, the wells of our village have dried up. Please get a well dug in our village. As per her wish, I got a well dug in our **Mandir** itself. All the people of the village used to take water from this well. She said she was extremely happy but added that she had one more desire. She said, Swami, the children of our village are going to **Bukkapatnam** for their studies. Poor children, they don't have the strength even to walk such a long distance. Please construct a school here. I fulfilled her that desire also. She felt very happy and said that she had no more desires left. Just as a small seed becomes a huge tree, the small school I established then has become a big university now. At that time, I constructed a small hospital. But now here is a big Super Speciality Hospital. The small well that I got dug here in the village has assumed gigantic proportions of a **Sathya Sai** Speaks, Volume 33 293

water project for the entire district. If the feelings of the mother are sacred, so too will be the feelings of the

children.

Chaitanya Mahaprabhu And His Noble Mother

If the thoughts are sacred, they will certainly fructify. One need not think that one does not have enough money or resources. If you resolve to do something good, you are bound to succeed. The power of noble thoughts will give you the necessary strength. Once **Chaitanya Mahaprabhu** went to a temple along with his mother **Sachi Devi**. He prayed, O Lord, You are the master of the world. You are the master of the body, life and soul. You can grant any wish that I ask for. But I don't have any worldly desires. I do have one desire. You are the embodiment of love. Love is our life. So, please grant me the strength to love You. I don't want anything else. **Chaitanya Mahaprabhu** developed such noble thoughts because of the noble feelings of his mother **Sachi Devi**. She always taught him that all the needs of a person were automatically taken care of once he became the recipient of God's grace.

Chaitanya used to go round the streets singing the glory of Krishna. Good and bad, auspiciousness and inauspiciousness co-exist. Where there is light, there is bound to be its shadow. Likewise, good people are bound to face difficulties. But those difficulties will **Sathya Sai** Speaks, Volume 33 294

enhance the goodness in them.

Pleasure and pain, good and bad co-exist,

None can separate them.

You cannot find pleasure or pain,

Good or bad to the exclusion of the other.

Pleasure results when difficulties fructify.

(Telugu Poem)

Once when **Chaitanya** was singing the glory of Krishna in the streets, some evil-minded people snatched away the cymbals from his hands. But he was least perturbed. He continued to sing the glory of Krishna with firm faith and devotion. Seeing **Chaitanya**, the children would get inspired and they too would join him in singing the divine name. **Chaitanya** used to make children sit around him and impart sacred teachings to them. **Chaitanya** became a noble soul because of the noble feelings of his mother. So, the mother should have pure thoughts and good conduct. Only then will she be blessed with ideal children.

Service To Villagers Is Dear To Swami

Since time immemorial, **Bharat** has been **punya**

bhumi (the land of merit), yoga **bhumi** (the land of

spirituality) and **thyaga bhumi** (the land of sacrifice).

The greater the sacrifice you do, the greater will be the **Sathya Sai** Speaks, Volume 33 295

tejas (effulgence) around you. I am giving you a small

example.

I always have tejas around Me. But some people who came during the last fifteen days said, Swami, Your tejas is ever increasing. Right from the beginning, welfare of the villagers has been dear to Me. But as I got involved with education, health and water projects, I could not pay much attention to this work. A month ago, while I was sitting in a chair, I happened to see a small piece of paper. When I picked it up, I found the photographs of dead bodies of a mother and her son. The mother could not bear the sight of her son suffering from hunger. Neither could she go out for alms as it was raining heavily. Seeing no possibility of stopping of the rain, she felt very dejected, mixed rat poison in water, gave it to her son and drank herself. As a result, both of them died. This incident took place last month only. This was published in a newspaper. Some newspapers usually ignore good news and publish such bad news items only. They are always in search of bad news. Their hands do not write and their intellects do not function when it comes to publishing good news. This is the effect of the sins accumulated over their past lives. I felt very sad that such an incident took place in this sacred land of Bharat which is known as Annapoorna (goddess of food). Immediately, I stopped Sathya Sai Speaks, Volume 33 296 all other activities and started village service programme. Food and clothes were distributed in various villages giving encouragement and happiness to people.

My Bliss Is Ever Increasing Day After Day
Our students are like gold. They worked hard right from morning till night with enthusiasm. They went to each and every house in the villages and distributed food. I felt very happy. If anybody does any noble act of sacrifice, I am prepared to do anything for him. The more one sacrifices, the greater will be one's tejas. Though I eat very little, My tejas is ever increasing. Everyday after the morning bhajan, I take a little ragi sankati (gruel made of a coarse grain) and chutney or curry made of leaves. This is what I used to take earlier and it is the same now also. There has been no change in it. I eat a little food, yet I have tremendous tejas. The tejas comes not because of food but because of the spirit of sacrifice. One gets a lot of strength when one involves oneself in social welfare activities. When I walk slowly among the devotees, some people wonder if I have pain in My legs. Neither I have pain in My legs nor I get any disease. I walk slowly among the devotees only to give them darshan for a longer duration of

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time. I have no pain whatsoever nor any disability. I am always blissful. My bliss is ever increasing day after day. Consider service to humanity as your very life breath. Then you too will have divine effulgence. Make God's Name As Your Pulse Beat

God is not separate from you. Donot be under the impression that God is present only in temples.

Deho Devalaya Prokto Jeevo Deva Sanathana (body is the temple and the indweller is God). So, you do not need to go in search of God elsewhere. Turn your vision inward and you will find God. He is the embodiment of bliss. You are getting drowned in illusion on account of excessive attachment to the body. Get rid of body attachment and develop attachment towards God. Then you will become God yourself. God and man are not separate from each other. God is everybody. This temple of body is able to move around because God is within. It is said, Sathyam Inanam Anantham Brahma (Brahman is truth, wisdom and eternity). One has to tread the path of truth in order to understand the principle of Brahman. To know the principle of Brahman you need not go here and there. Have total faith that the body is the temple of God. Then you will get infinite bliss and tremendous strength.

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Consider every work as God's work. Some people may wonder how going to office can be God's work. That is also God's work because God is allpervasive.

Sarvata Pani-padam Tat Sarvathokshi
Siromukham, Sarvata Sruthimalloke Sarvamavrutya
Thishtathi (with hands, feet, eyes, head, mouth and ears pervading everything, He permeates the entire universe). You may undertake any action but do it as an offering to God. Since ancient times, Bharatiyas fostered such noble feelings. That is why Bharat attained the exalted position of the teacher to the rest of the world.

Some Noble Women Of Bharat

This land of Bharat has given birth to many noble women like

Savitri, who brought her dead husband back to life;

Chandramati, who extinguished wild fire with the power of truth;

Sita, who proved her chastity by coming out of blazing fire unscathed and

Damayanthi, who reduced an evil-minded hunter to ashes with the power of her chastity.

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It was because of such women of character

that **Bharat** attained the reputation of
being

The land of plenty, prosperity and
opulence, and

Became the teacher of all the nations of the
world.

(Telugu Poem)

There are many scholars, intellectuals and educated
people in this country. But all their learning and
intelligence is proving futile because they are
immersed in selfishness and self-interest.

Embodiments of Love!

Foster love, speak the truth. Do not waste time
in acquiring merely bookish knowledge. One cannot be
called educated in the true sense just because one
acquires degrees. True education is that which confers
good intellect and noble qualities like adherence to
truth, duty, devotion and discipline. You have to sanctify
your life with good thoughts, good words and good
deeds. Only then will the ancient culture of **Bharat** be
revived.

Chant the Name of God incessantly. It should
be like your pulse beat. Body becomes lifeless if there
is no pulse beat. Likewise, you will become a living

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corpse if you do not chant Divine Name. Consider
whatever happens as good for you. When you foster
such good thoughts, they will naturally turn into good
actions, which will set an ideal to others.

Embodiments of Love!

Today people are prepared to undergo many
difficulties in pursuit of **Sri** (wealth). But **Chaitanya**
Mahaprabhu considered **Hari** (Lord Vishnu) as his only
wealth. He gave up **Sri** and contemplated on **Hari**. That
is why I often sing, **Hari Nama Bina Anand Nahin** (one
cannot have bliss without chanting the Divine Name).
So, chant the Divine Name, take to the service of
society. Do not make distinctions between your people
and other people. Consider everybody as a member of
the universal divine family. Experience bliss by cultivating
the spirit of unity. Do not entertain any differences
whatsoever. Treat each body as a temple and
offer your salutations. Have the firm conviction that
God is present in all. When you cultivate such noble
thoughts, God will certainly become manifest in you.

19-11-2000, **Prasanthi Nilayam**

19

God Incarnates To Serve Mankind

Embodiments of Love!

Just as the birds have two wings
which help them to fly,

Love and service are the two wings which

enable man to reach his goal of life quickly.

(Telugu Poem)

MAN is born to render selfless service and not
to indulge in selfishness. Selfless service alone can
achieve unity of mankind. Only through unity can
humanity attain divinity. Hence service is very
essential to understand this unity in humanity. People
are under the impression that service means merely to
help the poor, the weak and the forlorn. It is a big

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mistake to think that you are rendering service to
others. In fact, you are serving yourself because the
same principle of the **atma**, the same principle of love
is present in all. All men are essentially one. The
differences lie only in their feelings. So, man should
change his feelings and try to recognise the truth that
the same divinity is immanent in all. Only then can
there be transformation in man.

Selfless Service Kills Ego

The hands do the work, the tongue performs
the task of talking and the head enquires. All these
limbs of the body may be different from each other but
the divine power that exists in them is one and the
same. Likewise, the same divinity exists in all beings.
Once you understand this truth, the service you render
will become divine. One should not become egoistic
thinking that one is doing great service. Actually,
service is meant to kill ego. You cannot call it service
if it is rendered with ego. First of all, ego has to be
subdued. Body attachment is the root cause of ego.
Ego will vanish once the body attachment is given up.
The spirit of oneness will develop once the ego is
annihilated.

Just as hands, eyes, nose, mouth, **etc.**, are the
limbs of the body, likewise all human beings are the
limbs of society. Society is the limb of Nature and

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Nature is the limb of God. Seeing this vast Nature, one
should not think that it is different from God. One
should understand the fundamental truth that divinity
pervades the entire creation. Bulbs, their colours and
wattage may vary, but the current in all of them is one
and the same. Likewise, names and forms of individuals
may be different but the principle of the **atma**
that exists in all of them is one and the same. The service
you render will become meaningful only when
you understand this truth. You should not think that
you are different from the one whom you are serving.
This kind of dualistic feeling gives rise to evil qualities
like hatred, jealousy, **etc.** In fact, all evil qualities like
desire, anger, greed, **etc.**, are of man's own making.
They arise from the head, whereas noble qualities like

love, compassion forbearance, originate from the heart. Head sees unity as diversity, whereas heart proves unity in diversity. Hence, head symbolizes **pravritti** (outward path) and heart stands for **nivritti** (inward path).

Never think that society cannot progress if you do not render service. Society does not depend on you. If not you, someone else will do the needful. God governs everything. In the first instance, try to understand the meaning of the word service. It is possible to understand this once you understand who you are. You are a **manava** (human being). **Manava** does not **Sathya Sai** Speaks, Volume 33 304

mean the physical form alone. It is synonymous with the principle of the **atma**. Human being is the manifestation of the five elements. The ancient sages had total control over the five elements and thus could enjoy peace and security. Man will shine forth as **atmaswarupa** (embodiment of the **atma**) once he becomes the master of the five elements.

Levels Of The Mind

There are different levels of the mind, namely, Super Mind, Higher Mind, Illumination Mind and Over Mind. Man will reach the stage of totality only when he attains the level of Over Mind.

Super Mind is related to body consciousness.

The source of body consciousness is the principle of the **atma** that pervades the entire body. Body consciousness becomes thought consciousness when one reaches the level of Higher Mind. Body consciousness is limited to physical level, whereas thought consciousness has no such limits and can travel up to any distance. That is why thought consciousness is termed as Higher Mind. Higher Mind transcends the five elements. To reach this transcendental state, one has to begin with Super Mind. Higher Mind however does not signify the highest state. Illumination Mind is, in fact, beyond Higher Mind.

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The Power Of Illumination Mind

There is current in the human body from top to toe. The body itself is a big generator. Illumination Mind, which is related to the current in the body, is very powerful. When one attains this level, one will have current even in one's nails and hair. A worldly person will not feel any pain when his nails are clipped, but after attaining the level of illumination Mind, one will get a shock when one tries to clip the nails. Modern youth may attribute this to **nonavailability** of nail cutters in those days. But one need not have a nail cutter to clip one's nails. One nail can cut the other. But the person at the level of Illumination Mind will feel the shock when his nails

are clipped. The thoughts, words and deeds of one with Illumination Mind are suffused with divinity. That gives rise to a very powerful three phase current in the body. Such people will have current even in their hair. You can feel the shock when you touch their hair. Even in an ordinary individual, there is electric current in the body.

The electricity present within spreads in the entire body because of the pumping of the heart. The doctors say that the lungs purify the blood with oxygen and send it to the heart. But actually, the life-force present in the lungs becomes current through vibration. This current can travel a long distance. Each time the **Sathya Sai** Speaks, Volume 33 306

heart pumps, the blood travels a distance of 12,000 miles in the body. How can we say this? When we join all the blood vessels in the body, both small and big (arteries, veins, capillaries, **etc.**), they cover a length of 12,000 miles. Just as a generator can illumine a bulb connected to it even at a distance of 100 miles, likewise the current originating from the sacred feelings in the heart can travel up to any distance. This is the power of Illumination Mind.

God's Creation Is The Most Mysterious

At the level of Illumination Mind, one's mind undergoes a great change and becomes the subtle force. This subtle force has three powers **prana shakti**, **mano shakti** and **vijnana shakti**. No scientist, doctor or engineer can understand this. You can give rest to any limb of the body but not to the heart. The heart continues to function even in your sleep. Which doctor or scientist can understand this? The eye looks so small but there are 13 **lakh** light rays in it. Who has made it? All this is God's creation. God's creation is the most mysterious, sacred and wonderful. All that is seen outside is nothing but the reflection, reaction and resound of the inner being. You go to a temple in order to have the vision of God. But when you stand in front of the idol, you close your eyes and pray. The inner meaning of this is that one has to see God not with the physical eyes, but with the eyes of wisdom. You will get the eyes of wisdom only when you turn your vision **Sathya Sai** Speaks, Volume 33 307

inward. That is the reason people meditate with their eyes closed and visualize God within. The whole world is just the reflection, reaction and resound. You desire for the reflection forgetting the reality.

The gross body is made up of food. The mind, the intellect, the **chitta** and the **ahamkara** constitute the subtle body. It is the subtle body that experiences pain and pleasure. The Illumination Mind comprises the causal body. It transcends worldly thoughts and

feelings. There is no trace of desire, anger, greed, ego, pride and jealousy in it. The level of Illumination Mind is reached only when all the worldly thoughts are subdued. In order to control worldly thoughts, one has to reach the level of Super Mind. Super Mind is nothing but superior mind, that which transcends the ordinary mind. The fundamental basis to attain Super Mind is to cultivate super love, i.e., love without any desire. That is why I often tell you, love is God, live in love. Start the day with love, spend the day with love, fill the day with love and end the day with love. This is the way to God. When you wake up in the morning, do not think of your mundane activities. Wake up with the feelings of pure love. But today, man does not have such feelings of pure love. The reason for this, as I told you yesterday, is that the parents themselves have no sacred feelings. If the parents wake up in the morning abusing each other, the children go a step further and fight with each other as soon as they wake up.

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Man Should Fill His Mind With Love For God

At the time of birth, man has no desires. But as he grows up, he acquires many desires which lead to bondage. Man should fill his mind with love for God. He should forget all his worries and contemplate on Him. This is possible only through practice. Reading, writing, walking, talking, all these are learnt only through practice. Likewise, even in the path of spirituality, practice is very essential. Start practising love. That is the correct spiritual practice. Share your love with more and more people. You will experience oneness. Once you start sharing your love with everybody, then the whole world will become one family. After expanding your love in this manner, control your external thoughts and turn inward. Then you will attain the state of Illumination Mind where there are absolutely no thoughts and no action. Even the iron is melted by the power of electric current. Likewise, the duality of good and bad is annihilated by the Illumination Mind. In spiritual parlance, this is called samadhi state. samadhi means sama+dhi (equalmindedness). The Illumination Mind unifies good and bad and develops the spirit of oneness. What is it that you have to do in order to attain this state? Serve all with love. Consider service to man as service to God.

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When it comes to rendering service, do not observe any differences. Do not consider that you are rich and the other man is poor. Who is the richest man in the world? The one who has contentment is the richest man in the world. Who is the poorest man? The one who has many desires is the poorest man. Cut

short your desires. It is said, Less luggage more comfort make travel a pleasure. You can have a comfortable journey of life only when you reduce the luggage of your desires. The lesser the desires, the greater will be the will power. The body has death but not the mind. The mind is responsible for everything. So, fill your mind with pure and selfless thoughts. Then you will attain the state of Illumination Mind. Gradually, you will cross Illumination Mind and attain Over Mind. In Vedantic parlance, this is known as the state of amanaska (non-existence of mind). Once the mind is withdrawn, only the principle of the atma, i.e., the Superconsciousness exists.

Develop Purity Through Service

Man has the capacity to attain any exalted position. Any task can be accomplished through practice. A small ant can travel hundreds of miles if it decides to do so. But even an eagle, endowed with strong wings, cannot move an inch without effort. Love and service are like two wings for man. He can **Sathya Sai** Speaks, Volume 33 310 attain any exalted position with the help of these two wings. The lives of many noble souls bear testimony to this fact.

Divinity Is Present In Every Cell Of The Human Body

Today man finds it difficult to sit quietly and steadily even for a few minutes. But our ancients could keep their body steady in one posture for any number of days. People think that the body is able to move because of the circulation of blood and the functioning of nerves. But when one reaches the state of Illumination Mind, blood circulation stops. You may think that the body becomes lifeless without blood circulation, but super blood starts circulating and makes the body function. When super blood starts circulating in the body, it becomes superior in nature.

In this connection, the Upanishads declare:

Raso Vai Saha (God pervades the body in the form of essence). Then all that one sees, does and experiences becomes divine. Just as sugar is present in every drop of syrup, Supreme Power (Divinity) is present in every cell of the human body. But today, man considers himself to be weak. He alone can experience bliss who understands the truth that everything is within.

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All that man learns from books is nothing but the reflection, reaction and resound of the inner being. Man's speech is decided by the feelings of the inner being. Speech is resound and heart is the real sound. This real sound leads to resound. In the path of

spirituality, there are many such subtle secrets. Without understanding these secrets, man undertakes various spiritual practices and wastes his time. You need not undertake any spiritual practice once you understand the fundamental truth.

Neither by penance nor by pilgrimage nor by study of scriptures nor by lapa can one cross the ocean of life.

One can achieve it only by serving the pious.

(Sanskrit Sloka)

When you serve others, your power will also increase. The power of attraction is present in everybody. The purer you become, the greater will be your power of attraction and so, you will absorb more power. All the powers that are present in the earth are latent in man. Man, in fact, is the reservoir of all powers electrical, magnetic and laser. Thus, man is very powerful. Then why should he consider himself weak?

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For Everything Service Is Important

Some people come to Me and complain that they are unable to control their mind. How can you control your mind ? You can control your mind only through love and not merely by sitting in meditation. When you develop love, there will be no scope for evil qualities like anger and hatred. You will be able to love even your enemies. You will not consider anybody as your enemy; you will see oneness in all. That is blissful life. Bliss sheath is the last of five sheaths present in man, namely, annamaya kosha (food sheath), pranamaya kosha (life sheath), manomaya kosha (mind sheath), vijnanamaya kosha (wisdom sheath) and anandamaya kosha (bliss sheath). Today man is able to travel only upto mind sheath. Thereafter, he does not have the ticket nor does he have the chariot to reach bliss sheath. People are under the mistaken notion that vijnanamaya kosha is related to science. But, in fact, it has nothing to do with science. There is a gulf of difference between wisdom and science. Science is related to the power of the mind and machine, whereas wisdom originates from the power of the atma. For everything service is important. Duty Relates To Duality Whereas Service To Oneness

When the Pandavas were making arrangements

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to perform Rajasuya Yajna. Lord Krishna approached Dharmaraja and asked if everything was ready.

Dharmaraja replied that all arrangements were over and he had allotted various duties to others. Then Krishna requested for an opportunity to render some

service. He used the word service and not duty because duty relates to duality, whereas service to oneness.

Dharmaraja said, Swami, what service can I assign to You? Instead give us an opportunity to serve You .

Krishna said, I don't require others service. I serve everybody . God assumes human form to serve and sustain humanity. I am your servant, not the master.

Understand this truth. I come to you to give darshan, wherever you are seated. I never say that you should come to Me. It is said, God always stands at the entrance of your puja room ready to give whatever you ask for. God is always ready to grant the wishes of His devotees. God is always with you, in you, around you. God renders service to man, so that he may serve his fellow-beings. Dharmaraja asked Krishna as to what service He would like to do. Krishna said, He would remove the plantain leaves after everyone finishes partaking of food in them. By this act of His, Krishna demonstrated the ideal of service to mankind.

Human body may be compared to a tender plantain leaf. The five senses of man are like the delicious items served on the leaf. One should offer the food to God before partaking of it. But man in his

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foolishness is offering the delicious items to the demons of desire, anger, greed, pride and jealousy. After the demons consume the delicious items and spoil the leaf, the leftover is offered to God! First and foremost, these delicious items should be offered to God who is present within in the form of Vaishvanara. You offer food to God by chanting the sloka:

Brahmarpanam Brahma Havir

Brahmagnou Brahmanahutam

Brahmaiva Thena Ganthavyam

Brahma Karma Samadhina.

Immediately God replies from within:

Aham Vaishvanaro Bhutva

Praninam Dehamastrita

Pranapana Samayukta

Pachamyannam Chaturvidham.

God is present in everybody in the form of

Vaishvanara. So, whomsoever you serve, consider that you are serving God.

Experience Unity In Totality

Love has no form; it has only name. Gold by itself has no form. But people mould it in the shape of a ring or a chain, thereby giving it a form. Likewise, many forms are attributed to the formless Divinity.

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Divinity is pure, immortal, attributeless, formless, ancient and eternal. But people worship a form for their own satisfaction. That is why God incarnates. He

is the creator, sustainer and destroyer. But you think different gods exist for creation, sustenance and destruction. They are all like ministers of God.

Everything is under His control. So, when you offer something to God, it amounts to offering to all gods.

Easwara Sarva Bhutanam (God is present in all beings). Formless God can be visualized in the form of all beings. He is the Reality and all the forms are His reflections. He is one, but you see many **reflections**.

You may find the projection of earthquakes, floods and volcano eruptions on the cinema screen but the screen is unaffected by all this. You may find a river on the screen but the screen does not get wet. Likewise, all the multiplicity appears only to the external vision; the Illumination Mind sees only oneness.

That oneness is the Divine Power. It is present in one and all. You search for God at various places as you are unable to understand this truth. To know this truth, love all. Then you can visualize unity in diversity.

Lord Krishna declared, **Mamaivamsho Jeevaloke Jeevabhuta Sanathana** (the eternal **atma** in all beings is a part of My Being). Do not get deluded by the differences in physical form. Treat everyone alike.

Con-sider all that you see as your own reflection.

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When you cultivate this feeling of oneness, you will attain the level of Illumination Mind. When you are at the level of Super Mind, you think that you are different from others. This is dualism. It is said, A man with dual mind is half blind. Gradually, go up to the Higher Mind where you understand your true nature. Then you reach Illumination Mind. Once you experience this unity to totality, you attain Over Mind. That is your goal. That is everything for you. All the spiritual practices are meant to attain this goal. Practices that are done with the physical body cannot improve the state of the mind. What is essential is the purity of the mind.

Speaking Softly Is Also Service

Remember Swami's words whenever you participate in service activities. Some rich people feel that they are unable to serve the community and participate in service activities. Service does not mean helping with hands alone. Talk softly and sweetly. Speak good words. That is also a form of service. Give food and money to the needy and work for their welfare. That is also a form of service. Cleaning the streets or serving the patients is not the only means of service. But those who get the opportunity can certainly do it as per their capacity.

The other day, **Anantapur** College girls came to Me and said, Swami, boys are going to each and

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every house in the villages distributing food packets. Once we finish packing the food, we have no other work. Please give us some work. I told them to go to the villages, clean the temples and whitewash them. Body itself is the temple of God. When you white wash the temples outside, think that you are painting the temple of body with love. That is true service. Never use harsh words. You cannot always oblige, but you can speak always obligingly. Bodily wounds can be cured by the use of medicines. But the wounds inflicted by the tongue can never be healed. That is why I repeatedly tell you to cultivate love and talk with love. I never use harsh words even when I appear to be angry. I always speak lovingly. You too will become divine when you cultivate such Divine Love. Cultivate good thoughts. Good thoughts lead to good actions. Good actions lead to **sathsanga** (good company). Cultivate love. Everything is based on love and love alone. Man is born in love, is sustained in love and ultimately merges in love. Love is the basis of human life. But you are forgetting such true love and are getting carried away by the worldly and physical love, which is not love in the true sense.

Inauguration of the 7th World Conference of

Sri Sathya Sai Seva Organisations,
20-11-2000. **Prasanthi Nilayam**

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The dhobi beats the clothes on the hard stone and draws over it the hot iron to straighten the folds. So, you too, will have to pass through a terrain of travail in order to become fit to approach God. See Me as resident in everyone. Give them all the help you can, all the service they need. Do not withhold the sweet word, the supporting hand, the assuring smile, the comforting company, the consoling conversation.

Baba

20

Education For Supreme Bliss

Embodiments of Divine Love, Students-Boys and Girls!

Patrons of Education and Educational Administrators!

True education is that which teaches us

The way to achieve world peace

By removing narrow-mindedness

And inculcating unity, fraternity and

equality.

(Telugu Poem)

TODAY what the world needs is neither wealth

nor any materialistic advancement. It needs students who are ideal and who work for the welfare of society. The field of education today is plagued by problems which confuse everybody. We rarely find students working for the welfare of society and strengthening Sathya Sai Speaks, Volume 33 320

its moral fabric. Today students struggle to acquire power, position and wealth. They do not put in any effort to inculcate virtues in themselves. It is a mistake to think that service is for someone else. In fact, it is service to oneself and to God. Sarvata Pani-Padam Tat Sarvathokshi Siromukham, Sarvata Sruthimalloke

Sarvamavrutya

Thishthati (with hands, feet, head, mouth and ears pervading everything, God permeates the entire universe).

Recognise The Truth Of Your Divinity

There is one power that pervades both microcosm and macrocosm. That power is the Cosmic Divine. The divine consciousness present in you is the same as that present in all. The whole world is filled with this divine consciousness. People who realize this eternal truth will not tread the wrong path. Forms are many but the divine power is one. Therefore, man should endeavour to recognise his innate divinity. Today there are millions of scholars and intellectuals. Have they done anything good for society? They promote only their selfishness and self-interest. Rarely do we find such people working for the welfare of the country. Only when selfishness is removed completely from the nature of men will there be purity in the country.

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The body, mind and intellect alone do not make a man. They are the vestures put on by man. The body is inert. The mind is negative. Man considers himself to be a combination of the inert body and negative mind. But man is eternal and changeless. Man lives eternally at all times and in all states of existence. Whatever you hear, talk, think and act is the reflection of the inner being. You may consider yourself to be highly educated. It is merely the reflection of the inner divine. The studies you undertake are merely reflection, reaction and resound and cannot be considered as true education. All these shall diminish in their value in course of time. Humanness is permanent and has no birth or death. This body is bound to change but the man never dies. You take man to be the embodied being who is subject to birth and death. The permanent man lies in humanness and is imperishable. The other name of man is Nara (one who does not perish). The atma does not change.

Why then do you fear death when you are the embodiment of the Self? You are the eternal truth. Being the embodiment of truth and eternity, why do you go after these changing and temporary things? Today's education can confer only worldly comforts. Besides secular education, one should acquire the

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knowledge of the atma. You can experience the divine power, which is all-pervasive. This is called the Cosmic Divine. Many scientists have experimented a lot to discover this power. But what is the outcome? They tend to discover what is transient and worldly. You should try to recognise the oneness of the divine power that pervades the entire universe. Once you recognise this truth, you will never be subjected to worries.

The power that pervades the whole universe is also in your little finger. You doubt this fact, go by the name and form and enfeeble yourself. Once you transcend the name and form and realize the divine energy, you get enormous strength.

Divine Energy Is The Basis Of Life

Embodiments of Love!

Love is the basis of life in this world.

There is nothing which you cannot accomplish with love.

It is the power of love that makes the earth revolve without the support of any axle.

It is the power of love that holds the stars in their positions without falling down.

It is the power of love that withholds the oceans from submerging the earth.

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It is the power of love that makes the wind blow over the seven worlds.

This sacred love is eternal, most amazing and indivisible.

That love is the life-breath of man.

(Telugu poem)

Without love, mankind cannot exist. Humanness is not based on the form alone. In fact, we can consider all beings to be divine. But man is carried away by the differences in form. When you realize the oneness of all these forms, you can enjoy eternal bliss. Therefore, it is important to start practising this principle of unity in your lives.

What is the use of all your learning when it does not help you to change your destiny?

When bad thoughts enter your mind, All your education and intelligence become futile and meaningless.

(Telugu Poem)

No Difference Between Manava And Madhava

Therefore, you should never entertain bad thoughts. You should recognise the purity present in humanity. Fire burns everything. Cosmic Divine is like fire. It is present everywhere and incinerates all evil to

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ashes. Mind makes the man. But man can be transformed into the divine. Thus, there is no difference

between manava (man) and madhava (divinity). The power latent in you is the same as in God. Because of his physical form, man appears to be different. Never be carried away by these forms. Put your faith in the divine power. The manas (mind), the buddhi (intellect), the chitta (limited human consciousness) and the antahkarana (inner instrument) appear to be different. But the energy that activates them all is one. All are nothing but consciousness. Because of his narrow vision, man is unable to perceive these verities.

Men Are Many, But The Consciousness Is One
Embodiments of Love!

Never hate anyone, because the principle of love is immanent in all. Divine energy too is present in all. Never criticize or denigrate anyone. Love all. That itself is divine consciousness which transforms into divine power. Therefore, never give scope to bad thoughts. With pure conviction declare that you are the Cosmic Divine present in all. Many people take recourse to many spiritual practices without understanding their own innate divinity.

Neither by penance nor by pilgrimage
nor by study of scriptures nor by lapa
can one cross the ocean of life.

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One can achieve it only by serving the
pious

(Sanskrit Verse)

So, enter the path of service. Divinity is the same in all. There is no duality in the universe. The Vedas proclaim: Ekam Sath Viprah bahudha vadanti.

(truth is one, but scholars refer to it by many names). Though the bulbs are many, the current is one.

Dresses may be many but the cloth is one. Men are many, but the consciousness is one. This is universal consciousness or the Cosmic Divine. Universal consciousness gets limited to individual consciousness by man's attachment to the physical form. Consciousness is one, but man is cultivating differences on the basis of forms.

Jewels are many, but gold is one;

Cows are many, but milk is one;

Beings are many, but the breath is one;

Castes are many, humanity is one;

(Telugu Poem)

Science has also to recognise this oneness of universal consciousness. There is only unity in this universe. Man sees plurality on the basis of names and forms. Once he transcends names and forms, he can experience unity. Since he has been experiencing duality on the basis of names and forms, he sees plurality

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and gets deluded. There should be no scope for doubt, hatred or anger. Realise that everything is love.

Imbibing in yourself this principle of love, you should serve others with the feeling that you are serving God Himself. Lead your life inspired by such sacred ideals.

Transcend The Mind To Attain Equanimity

There is an inner being in man which is his subtle body. Body consciousness is related to the gross body; it can overshadow the inner subtle body which comprises the mind, the intellect, the chitta and the antahkarana. One has to transcend this body consciousness and rise to the level of Higher Consciousness which is also termed as Over Mind. This Higher Consciousness experiences everything but is not attached to anything. As long as the mind exists, it is not possible to enter the realms of Higher Consciousness.

It is said, Mano Moolam Idam Jagat (the mind is the basis for the universe). The mind pervades the entire universe. It sees names and forms and the duality of the material world. If you go beyond the material life, you can experience what is called 'vibration life. This higher state is also termed as Super Mind. In this state of Super Mind, you experience equanimity. The state of equanimity is true Vedanta. There can be no happiness without equanimity.

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The Vedas declare:

Saha Navavathu Saha Nau Bhunakthu

Saha Veeryam Karavavahai

Tejaswi Navadheethamasthu

Ma Vidvisavahai

(May the Lord protect and nourish us! May we grow in intelligence and valour working together! May we live in friendship without hatred!)

The primary teaching of the Vedas is cultivation of unity. The Vedas teach the principle of oneness. But there is no unity in the world today. Students!

Today is the day of Convocation when you all receive degrees. These degrees are also some kind of titles. Of what use are such titles if you have to beg in order to live? Your education is not for this. Secular

knowledge is for earning your livelihood. It is through spiritual knowledge that you attain the supreme bliss. But as long as you live at the level of the mind, you have to pursue secular studies. The moment you transcend the mind, this education can be overlooked. Man ascends to the Divine by transcending his mind.

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One should cultivate the Cosmic Mind.

Westerners refer to it as the Cosmic Power. They have come upon this truth now, while the **Bharatiyas** have known it for centuries. But having known the truth, they have not been able to put it into practice. Man has become zero in practice. Only through practice can you realize the **atma**.

Divine Energy Pervades Everything

Everything is governed by the Divine Will.

Whatever happens in this world is only the Divine Drama. He who understands this is truly a man of wisdom. The **atma** is the true nature of man. What is the **atma**? What is **chaitanya**? They are all aspects of energy, which has no form. While the current is without any form, a bulb, a fan or an electric stove has a definite form. In each appliance, it does have a different function. If you say, **Oh** current, how helpful you have been to me! and touch it, you get a shock. Current has that energy and hence it is a form of the Cosmic Divine.

This is also illustrated in the story of **Bhasmasura** who could reduce anything to ashes through the power he had acquired from the Divine by penance. This inner energy expresses itself in the form of **knowl**-edge. Knowledge has to be transformed into skill to achieve balance in life. But people today are **Sathya Sai** Speaks, Volume 33 329

killing this knowledge thereby losing their balance. By losing balance in their lives, they acquire only outward vision and do not cultivate inner vision or insight. When your outlook is projected outwards, your mind starts wavering. You should maintain balance in life. It is possible only when you transform your **knowled**ge into skill. For this, you should get rid of all bad feelings and shun body attachment. All the suffering in the world is due to body attachment. You should cultivate attachment to the **atma**. Many people may feel why **Bhagawan** teaches all these to the youngsters. Actually, it is very important to everyone be it a youngster, middle-aged man or an old one.

Start Early, Drive Slowly And Reach Safely
Man wastes his childhood in fun and frolic.

In youth, his life is wasted by indulging in sensual pleasures.

In middle age, man submerges himself in **materialistic** pursuits and struggles all the time to earn wealth.

In old age, he laments over the lack of this or that and does not think of God.

Without any interest in the path of devotion,

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He is bogged down in the cycle of cause and effect and thus ruins his life.

(Telugu Poem)

Start early, drive slowly and reach safely. Start making efforts even when you are still young. What will you gain if you waste all your energy in your youth and then start thinking about God in old age? Everything Is Reflection, Reaction And Resound Students! Boys and Girls!

Realise that the cosmic energy present in everyone is the same. Everything is Universal Cosmic Power. This is referred to as Divine Cosmic Power. This Divine Cosmic Power is present within ourselves and we need not seek it outside. In this world, all the energy that we see, all the energy that we study and all the energy that we hear of, is within us. Anything that you do not have within yourselves does not exist anywhere else. Everything is reflection, reaction and resound. Every human is divine. When you realize this truth, all your troubles and worries vanish. When body attachment increases, worries also increase. On this basis it is said Less luggage, more comfort, make travel a pleasure . Vedanta refers to this as renunciation . Renunciation does not mean giving up home and hearth and going to forest. It means experiencing **Sathya Sai** Speaks, Volume 33 331 the unity of all beings. You imagine all the differences. They do not exist really. All that you study is borrowed knowledge. All this education is required in the material world. You should acquire it only as much as is necessary.

Can you call a person educated just because he knows how to read and write? Are you an educated person just because you have acquired a college degree? No. Can education without good feelings and good mind be called true education? If education is merely for a living, then are not the animals and birds living? Education is for life, it is not for a living. Without realizing this truth, men put themselves in many snares for the sake of eking out a livelihood. Secular Education And Spiritual Knowledge Embodiments of Love!

Having been born as human, we should recognise the divine energy within us. We should

experience this divine energy. Today what we have to share and spread is bliss and not misery. Human life is highly sacred. Secular education is also important. You should try to acquire it with certain limits. Otherwise, why should we establish colleges and educational institutions?

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Secular knowledge is essential for your welfare in this world. But for the welfare hereafter, the knowledge of Brahman is essential. Secular education is merely for the body and not for life. It cannot help you to understand the nature of the **atma**. There is no greater education than the one which helps you to understand the nature of the **atma**.

Why can **t** you recognise your own truth instead of knowing so much about others? You enquire of others who are you? Instead of that, you should enquire who am I? Of what use is knowing about others when you do not know who you are? When you know yourself, you will easily understand others. The same principle is immanent in you and others. It is the all-pervading universal consciousness. You should recognise this divine energy. Then you will not have any suffering or misery. **Bhagawan** states this from His own experience. My life is My message. I am always blissful. I have no worries. People greet me Happy Birthday. Greet others who are not happy. Worries come and go. They are like passing clouds. Why then do you fear? Body is bound to perish one day or the other. It is like a water bubble. Mind is like a mad monkey. Why do you follow it? Follow the conscience, which is eternal. That is the goal of your life.

Everyone in this world seeks happiness. This bliss is **Sathya Sai** Speaks, Volume 33 333

within you. Human body is made up of five sheaths.

Annamaya kosha (food sheath) relates to the physical body. The subtle body comprises **pranamaya kosha** (life sheath), **manomaya kosha** (mind sheath) and **vijnanamaya kosha** (wisdom sheath). **Anandamaya kosha** (The ultimate sheath of bliss) is one's goal of life. The **vijnanamaya kosha** should not be confused with science.

When Ego Enters, Love Vanishes

The body undergoes changes in four stages: childhood, youth, **middleage** and old age. But you remain unchanged. You introduce yourself as I when enquired by others in all the stages of your life. This I is a single letter. You attach many decorations to it. Cross the I, i.e., feeling of body consciousness or ego. The Christian Cross is a symbol for the elimination of ego. When the feeling of I is eliminated, the ego vanishes and you become God. You should

understand and experience the real nature of I.

Your life is full of love. Anything may change but love does not change. Being born and brought up in love, we are full of love. Cut your ego and cultivate love. When ego enters, love vanishes. Do not give any scope for ego to enter. When you recognise the purity of love, you will get rid of your faults. Everything is

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based on pure and selfless love. In fact, love is divine. But you ignore this divinity. This is the biggest mistake.

Human body will perish one day or the other.

Don't go by the body. It is only an instrument. The strength that lies in the body is yours. When you recognise this power, you will become divine. Master the mind and be a mastermind. Do not become a slave, but become the master.

Students have to pursue secular education as it helps them to earn their livelihood. You also have to fulfil the hopes and aspirations of your parents and make them happy.

Along with secular education, spiritual education is also necessary. This type of education confers happiness and peace on you. Develop sacred and good feelings and live a noble life. Make your parents happy. Never trouble them. It is they who gave you life and brought you up. If possible, try to explain to your parents the noble and good things you have learnt here. The Vedas say, **Mathru Devo Bhava, Pithru Devo Bhava** So, consider your parents as God. With good conduct and behaviour earn a good name in this world.

There Is Only One Reality That Exists

The knowledge acquired by you should make

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you recognise your inner being. Secular education is like a passing cloud. It comes and goes. The reality which is within is eternal principle. Hold on to it and strengthen your faith. You have already acquired good and high education. On this Convocation day, my only advice to you is to put it into practice. Share with others what you have learnt and derive happiness therefrom. The Union Minister, **Dr. Murali Manohar Joshi**, is a highly educated and knowledgeable person. He has told you many good things. How far have you understood them? If you are able to understand even one principle mentioned by him, it will transform your life. A single **matchstick** is enough to burn any quantity of matter.

There is only one reality that exists. If you realize this, you can achieve anything. It is only the body attachment that obstructs your vision. In a house

you have different rooms like drawing room, dining room, bathroom, kitchen, **etc.** Each room is separated from the other by a wall existing between them. If you remove these walls, you will find only one big hall. Similarly, when you remove the walls of body consciousness, you will develop a broad mind.

Education Should Be Free

You have studied in this institute for many years. When you go out, teach others what you have **Sathya Sai** Speaks, Volume 33 336 learnt here and be a role model. Lead an exemplary life and be happy. Your happiness is My happiness. I do not expect anything other than this from you.

The Minister has said that there is only one way to keep the students on the right path. I too agree with him. That is purity. It alone guides you in the right way. Our students are not paying any tuition fee, laboratory fee or examination fee. They come here empty-handed and go out with immense wealth of education. They learn here humility, discipline and faith. Education should confer humility. In other institutions, many students do not possess this quality of humility. Those students pay fees. So, the teachers and authorities are not able to question the students and correct them. Since the authorities are collecting money for providing education, they are afraid of taking any disciplinary action against the students. Educational institutions, which are supposed to be **Saraswati Mandirs** (centres of learning) have turned into **Lakshmi Mandirs** (centres of money). Money is able to purchase even degrees. Admission, attendance and, it is said, even promotion to a higher class is possible on payment of money.

In My opinion, Government should provide free education to all students. It is spending **crores** or rupees on many programmes. Collection of fees from students cannot add to Government revenue much.

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Provide free education to the children and they will be good. Education which is purchased can lead only to agitation. Unable to secure jobs with purchased degrees, some students even put an end to their lives. The Government is responsible for this. Only free education will develop good relationship between the people and the Government.

Our Students Are Like Pure Unalloyed Gold

We at **Prasanthi Nilayam** do not collect even a paisa from any student in our institutes. Not only do we provide free education, scholarships are also given to our students as an encouragement and reward. Our students develop an unwavering mind and make their parents happy. They lead a happy life. They are pure at

heart. They do not possess any evil feelings. Leaving aside a negligible minority, they are like pure unalloyed gold. They do not like to leave the Institute and Swami even after they finish their education.

But some students have to leave the Institute after finishing their education. Parents wish to live with their children. So, they have to obey them and fulfil their wishes also. Many of our students, even after completing **M.Sc.** or **MBA**, again apply for **Ph.D.** Their intention is to stay with Swami for a few more years. They desire for all these degrees only to be with **Sathya Sai** Speaks, Volume 33 338

Swami. On the other hand, those students who purchase education (in other places) long to leave their institutes and go in search of jobs as soon as they receive a degree. Our students are not like that. Along with degrees, they also possess good character. They conduct themselves in a befitting way.

Convocation, **Prasanthi Nilayam**, 22-11-2000

Silence is the only language of the realised. Practice moderation in speech.

That will help you in many ways. It will develop **Prema**, for most misunderstandings and factions arise out of

carelessly spoken words. When the foot slips, the wound it causes in the heart of another will fester for life. The tongue is liable to four big errors; uttering falsehood, **scandalising**, finding fault with

others, and excessive speech. All these have to be avoided if there is to be **Santhi** for the individual as well as for society.

Baba

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Love Is My Only Wealth

Embodiments of Love!

THERE are many persons who analyse and investigate into the nature of divinity, but very few understand it in its true spirit. Those who perceive it are truly fortunate ones. In fact, it is not possible to comprehend divinity in its fullness. However, the man who realizes the same **atmic** principle in others as he experiences it in himself can understand divinity, irrespective of the fact whether he is a householder or a **renunciant**. In such a person, divinity is firmly established. He becomes divinity itself.

A millionaire can eat food only and not gold.

This is the principle of equality of mankind. God is in everybody. Divinity is immanent in equal measure in everything good or bad, righteous or unrighteous,

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sacred or unsacred. Since ancient times, sages have

been trying to investigate this mystery. The Vedic sage declared: **Vedahametam Aditya varnam Tamasa Parastat** (I know the Cosmic Being who shines with the effulgence of a billion suns and who is beyond darkness). In modern times, scholars investigate into the nature of divinity according to their own perceptions and propound manifold theories.

Divinity Permeates The Entire Universe

The universe is subject to three processes: creation, sustenance and destruction or dissolution. None can deny this truth; scientists also cannot negate it. This is a universal truth perceived by everybody. That which is born is sustained and is eventually destroyed. This is the direct proof of divinity. When you enquire into these three fundamental facts, the existence of divinity becomes evident. In daily life also, this divinity is experienced. For example, you have seen the dancing lions from Malaysia (a **Malaysian** troupe presented their traditional lion dance before Swami's Discourse in Hill View Stadium on 23 November 2000). However, these are not real lions. But on seeing them, you can surmise that there exist real creatures called lions. In a similar manner, almost every object of daily life points towards divinity. The sweetness in the sugarcane or the hot taste of chillies, the sour taste in tamarind or the bitter taste of **neem**, all **Sathya Sai** Speaks, Volume 33 341

these are indicators of divinity. The stars in the sky, the brightness of the sun, the coolness of the moon and the rise and fall of sea waves are also pointers towards the divine principle. Though all these do not directly show you God per **se**, they produce positive evidence of the existence of the divine principle.

In society, there are different functionaries like a minister for education, a collector for revenue and the police for law and order, **etc.**, and above all of them is the Prime Minister. In the same way, in the universe, there is Brahma for creation, Vishnu for protection and Shiva for dissolution. But, for all these functions, the supreme head is divinity. The Muslims call this principle, Allah. Every religious denomination has its own name for divinity. The **Bharatiyas** and Westerners have a common term in English, God. In this word, **G** stands for generation, i.e., creation, **O** for organization, i.e., sustenance and **D** for dissolution. Thus in this word God, all these three aspects, namely, creation, sustenance and dissolution are implied. Taking such evidence, people have been propagating the principle of divinity. Stated or unstated, truth is truth. God exists. Where is He? He is omnipresent. He is in all forms. The divinity present in humanity is self-evident. The very fact that **lakhs** of you have come here today is

the evidence of your love for God. Love is the proof of **Sathya Sai** Speaks, Volume 33 342

divinity. You have filled your hearts with love for **Bhagawan**. There is no greater bliss than this. Experience Your Inner Reality

Embodiments of Love!

Any task undertaken with self-confidence is absolutely essential for every person. If you expect others to respect and love you, you should first respect and love them. Without respecting or loving others, you cannot expect any reciprocal feeling from them. In the same way, if you love God, God loves you. Life consists of reaction, response and reflection. You get back exactly what you do to others.

What message can I give you for the day? As I see you, My heart overflows with love. When I see so many of you expressing your love for Me, there is no limit to My joy. I have not sent out invitations to any of you. My love has drawn you here. Your love for God and God's love for you is the true message. What can one say as a message? I give and you receive, and you give and I receive. This exchange is the true relationship between man and God. Be happy and blissful. Increase your spiritual dimensions. Live with the firm conviction that there is one Divinity resident in all.

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Why does a Government set up law enforcing agencies like the police and military? It is solely for the sake of protecting the country. The police punishes the guilty. If there is no lawbreaker, there is no need for police at all. In the same manner, your bad actions attract punishment and your good actions, reward. This is the theory of karma. But one blames God, if one is punished. This is a big mistake. Ensure that there is no trace of evil within you. Then you need not **worry** about any punishment. The very persons designated for punishing you will come and protect you.

Have Faith In Yourself

I have said that man is the embodiment of the **atma**. I have also told you that the **atma** is imperishable. This eternal entity indicates your eternity. Creation, sustenance, and dissolution are all ordained by God. He manifests in all the elements. With this firm conviction, wherever you go, to whatever country you travel, you will attain success. Spiritual precept insists, Have faith in yourself. That is, first of all, know yourself. Everybody asks the question, Who are you? There is none to ask, Who am I? When the question, Who are you? is asked, a reply that you are so and so or you are from such and such place or you are doing such and such job is not

the proper answer. I am the atma, is the only right answer. The body and the mind are impermanent. To Sathya Sai Speaks, Volume 33 344
imagine that you are any of these is a serious mistake. Get rid of the feeling that you are the body and the mind and recognise the atma, which alone gives power to both the body and the mind to function. Everyone is a manifestation of the atma. This manifestation has expanded all over. This all-pervading atmic principle is the cosmic principle. You should attempt to recognise this Cosmic Power. You may feel that this is very difficult, but it is extremely simple. Your body attachment is what makes it appear difficult. Sarva Bhuta Namaskaram Kesavam Pratigachchati (salutations to all beings ultimately reach God) because God is present in everyone. In the Bhagavadgita, lord Krishna says, Mamaivamsho Jeevaloke Jeevabhuta Sanathana (the eternal atma in all beings is a part of My Being).

Unity In Creation; Duality Is In Perception

If the bird enters a hall of mirrors, it sees many reflections of its own form. It imagines that there are a multitude of birds and they are its competitors. So, it keeps dashing against the mirrors and the mirrors are broken into pieces. Now, it sees as many birds as there are pieces of mirrors. When the mirrors are all shattered to tiny bits, no image is visible and the bird flies away. This is a state of ignorance. On the contrary, when a man of wisdom enters the room, he recognises that these are all his own images and feels happy.

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In the same manner, the one who sees himself in all other persons and looks on them as his own images is a true human being. The manifest principle that is visible in the external world is the same as that which exists in an individual. Names, forms and abilities are cognized as separate, but these are mere reflections. The truth is that I and you are one.

Divinity is right inside you and is not separate. Nor is it specially located in a temple or a mosque or any other place of worship. What you try to see in a mosque or a temple is inside you. All sadhana is undertaken to experience this inner reality.

Every man is prone to birth and death. The period between birth and death is man's life-span. The individual grows and wears away but his inner spirit does not undergo any change. It is only the body which undergoes changes. A child grows up to become an adult and a grandfather. Descriptions are different, but the individual is the same. In the same manner, God has many names and forms but divinity is only one.

Ekam Sath Viprah Bahudha Vadanti (truth is one but

scholars refer to it by many names). Realising this truth, you should respect and love all and give joy to all. Then you become God yourself. Once you recognise the fact that the divinity in all is the same, there will be no sense of duality. You may think that it is very difficult but is extremely simple. Your inability Sathya Sai Speaks, Volume 33 346

to recognise this truth is due to the fault of your vision and not the fault of creation. Without correcting your faulty vision, you blame the creation. There are no flaws in creation. There is unity in creation; duality is in your perception.

Self-confidence Is The Key To Success In Life

With self-confidence, any task can be performed successfully; a small example. Abraham Lincoln was born in an extremely poor family in America. His father was a carpenter. His mother Nancy worked hard to educate him. When Lincoln went to school, other children made fun of him for his dress and poverty. Lincoln could not bear this and told his mother, Mother, I am subjected to a lot of ridicule by fellow-students. Please get me a good dress. Taking him close, his mother said, Son, you must see our condition first. We are not well-to-do. Feeding all of us itself is a problem. In this condition, how can you expect fancy clothes? Act according to your condition. Sooner or later, you will reach the level of your deservedness. Don't be deterred by other people's taunts. Live with self-confidence. Self-confidence is the source of all success. Thus, she encouraged him. From that moment, Lincoln became a person of great self-confidence and pursued his studies and activities with honest effort. He was never upset over anything.

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Self-confidence was his armour. Devoid of material wealth and comforts, he was endowed with plenty of self-confidence.

The Difficult Days Of Young Lincoln

His mother passed away after sometime. But her words of wisdom were firmly entrenched in his heart. His father married again. It is quite common amongst Westerners. His stepmother was also quite affectionate towards Lincoln and encouraged him to persevere on the path shown by his mother. Life was difficult for him throughout. He wanted to have some employment. However, he thought that self-reliance was better than serving others and started a business of his own. He conducted his business in the most upright manner. But his difficulties went on increasing and his debts accumulated. Lincoln carried on with the strength of his mother's advice regardless of all difficulties. He had a severe setback in his business.

Ultimately, he had to sell everything. He worked hard to clear all his debts.

There is no disease like being debtor,
There is no charity greater than feeding
the hungry,

There is no grater god than parents,

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There is no greater Dharma than
compassion,

There is no greater gain than the
company of the good,

There is no enemy greater than anger,

There is no wealth greater than good reputation,
Bad reputation is death itself.

There is no ornament better than the
chanting of God's name.

(**Telegu** Poem)

Lincoln strictly lived in this manner. Seeing his upright character, some of his friends felt that he could very easily be elected to the state legislature. They advised him to stand for election and promised their help. Lincoln stood for election and won with a thumping majority. By his honesty and hard work, he rose to become the President of the United States of America. At the moment of his success, he recollected his mother's words. He fully realized the importance of self-confidence.

The slaves were treated in a very harsh manner by the Whites in those days. Abraham Lincoln wanted to ameliorate their condition and secure equal rights for them. He was of the firm conviction that all human beings were equal and any differences on the basis of
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colour or race were improper. He tirelessly worked for the cause of the slaves. Eventually, he succeeded in the abolition of slavery in the United States. He is still held in high esteem for this noble work.

Do Not Attach Any Importance To Any Criticism

In the world, there is a constant strife between good and evil. There are many people who are jealous of others and subject them to slander. But one should not attach any importance to such criticism. Praise and abuse are common to mankind. In **Bharat** also several famous people faced similar difficulties but they overcame these with fortitude. If you live in truth and love, you will not come to harm. The body is bound to fall some time or the other. Merely to safeguard it, one should not take to bad ways. Body is perishable while truth is eternal. Hence, strive for truth. There is nothing greater than truth.

The creation emerges from Truth and it
merges into Truth,

Is there a place where truth does not
exist?

This alone is Absolute Truth.

(**Telegu** Poem)

The Four Kinds Of People Who Oppose God

There are some, who turn away from the path
of goodness and start opposing God when their desires

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are not fulfilled. But the mistake lies with them and not
with God. There are four kinds of people who oppose
God.

The first type of people are atheists, who
profess that there is no God. In the second category
come those people who speak against God out of
jealousy because others are better off than them. The
third, those who lament at the high reputation and fame
of others which they are unable to achieve themselves.
The fourth type are those who are disillusioned when
their desires are not fulfilled. They resort to improper
and mean ways to attain their ends. They ask, Swami,
I am starting a school or a society and I need so much
money. I tell them the truth, Son, this is a different
country from yours. The currency of this country
cannot be carried in your country. If you resort to
illegal methods and cheat the Government, I shall
never permit such a practice. Under such
circumstances, they go back to their places and make
all kinds of false allegations against Me. Whatever
others may say, I will never deviate from the path of
Truth. Do not pay any attention to praise or slander.
Divinity is based on faith. Faith is something which
cannot be bestowed on you. Everyone has his own
faith.

There are a few who say that God does not
exist.

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For those who refuse to believe, there is no
God.

For those with faith, there is God.

Yes and No belong to others;

For **Bhagawan**, it is always yes, yes, yes.

(Telugu Poem)

Welfare Of Humanity Is **Bhagawan**'s Primary
Concern

Each individual's conscience is his own
witness. Do not waste your energy on negative
criticism. You should never abandon your faith and
your self-confidence. Some people become jealous at
the growth and prosperity of others. Jealousy is a
dangerous pest. If a pest enters the root of a tree full of
leaves, fruits and flowers, the entire tree dies quickly.
The pest is not visible to the eye and works insidiously.

A jealous person conceals his jealousy and harms others like a pest. These are evil ways. However, in My view, there are no evil persons. All evil behaviour changes sooner or later. My truth is one. All belong to Me and I belong to all. My only wealth is love. I embrace all with love. Even people who come to Me with hatred in their hearts are dear to Me. I do not search for your faults. I go by the principle of love. All should take note of My equanimity and follow this principle of unity. Purity follows unity and from Sathya Sai Speaks, Volume 33 352

purity, divinity is attained. To attain divinity, you have to cultivate purity and for purity you should live in harmony with all. Only then will you get positive results.

Embodiments of Love!

Today marks the 75th year of the Advent of this body. Age does not concern Me. Welfare of humanity is My only concern. More particularly, I am concerned about the welfare of the distressed and the poor. My primary objective of life is to remove the difficulties of the helpless. Irrespective of any comments, adverse or otherwise, My resolve is the same. You should also make a resolution on these lines.

Having grasped what ought to be grasped,

Do not let go of the grip till you succeed.

Having desired what ought to be desired,

Hold on till your desire is fulfilled.

Having asked what ought to be asked,

Hold on till you obtain what you had asked for.

Having thought what ought to be thought,

Hold on till you succeed.

Either God should yield to your prayer or you should ask wholeheartedly with intensity.

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This is the path a true devotee should pursue.

(Telugu Poem)

True Qualities Of A Good Individual

Have perseverance until your resolve is fulfilled. This is the vow of a bhakta (devotee). This is what can be called as true tapas. Tapas does not mean going to the forest or standing upside down and doing some meditation or the other. Keep your word, adhere to truth, show gratitude where due and stay firm in your self-confidence. These are the true qualities of a good individual. If you adhere to these tenets, you will overcome with ease any obstacle that may come your way. Hold on to your self-confidence and self-respect and be ready for any sacrifice. As I have already

reiterated, the atma in everyone is the same. Therefore, do not be swayed by such considerations as somebody being small and somebody being great, etc. Selfconfidence is not related to age. Quantity may vary between individuals, but quality is the same.

Unity Safeguards Independence

Embodiments of Love!

If Bharat is to progress in the proper direction,

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there should be complete unity amongst all its people. Our great leaders made great sacrifices and secured freedom for us. While we have attained Independence, we have not achieved unity. What is the use of freedom without unity? It is due to lack of unity that people of this country are reduced to a sorry state of affairs. There is hatred everywhere. There are ten factions in one party. People of one house go in four different directions. If this kind of disunity persists, how can freedom be safeguarded? People are not going on the right path. You have to adopt the path of complete unity, so that every Bharatiya must be able to say proudly: This is my beloved country, this is my mother tongue and my religion. You should also uphold the reputation and traditions of your family. People today have lost faith. A man without faith is verily blind. If you do not have faith in others, at least have faith in yourself. Develop faith in yourself and faith in God. This is the secret of greatness. Only then will you be able to experience divinity. God does not have a separate form. I, the atma, is God. You must have this kind of faith. Only then can you accomplish spiritual growth.

Bharat is a sacred land. Such sacredness is hardly found anywhere else in the world. That is why many avatars have taken birth in this land: Bharat is Sathya Sai Speaks, Volume 33 355

like a mother of all other nations. Rama said, Janani Janma Bhumishcha Swargadapi Gareeyasi (mother and motherland are greater than even paradise). You must recognise this truth. There are many who chant the Name of Rama, but is there anyone who actually practises the virtues represented by Rama? People are heroes in chanting but zeros in practice.

The Vedas have given four Mahavakyas:

Tattvam Asi (That thou art), Prajananam Brahma (constant integrated awareness is Brahman), Aham Brahmasmi (I am Brahman) and Ayam Atma Brahma (this Atma is Brahman). You are constantly chanting these words but are not putting them into practice. Mere chanting without action is pure exhibitionism. While saying all are Brahman, you hate others. This is sheer hypocrisy. If you have aversion to any

individual, quietly keep away from him. Do not hate him; try to develop love for him. Do not criticize or hate anybody. This is My message today. This is the course to be adopted by you. I love everybody. I have no dislike for anybody. All are My devotees, friends and children. For Me, all are one. This universe is a big book. **Antaratma** (conscience) is your Guru. God is your friend. Time is also the very form of God. Therefore, do not waste time. Time wasted is life wasted. To make your time pure is true **sadhana**.

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My Love Is The Purest
Embodiments of Love!

The love in you and the love in Me are one and the same. But your love is contaminated by desires for material things. I have no desire for any material wealth. My love is the purest. The love immanent in you turns negative because of the contamination of desires. There is no negative quality in Me, it is entirely positive. So, combine the negative I in you with the positive in Me and attain unity. With this understanding, you will be able to experience indescribable bliss. What sort of bliss? That is **Brahmananda**.

When you experience this **Brahmananda**, you become one with Brahman. In this state, there is no need for any **sadhana** on your part. All the **sadhanas** that you do are for your mental satisfaction. Consider all as one and love all. That is the true **sadhana**. **Ek Prabhu Ke Anek Nam** (God has many names but He is One). While performing the **Sahasranama Archana** (chanting 1000 names of God), you repeat the various names, **Keshava, Madhava, Narayana, Govinda**, but it is to the same form that you make your offerings.

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Transform Negative Thoughts Into Positive Ones

While doing **Anga Puja**, you place the flower on your eye and then offer the flower to the deity in front with the Mantra, **Nethra Pushpam Samarpayami** (I offer the flower of my eye). Symbolically, you are offering a flower in place of the eye. You say eye, but offer a flower. This amounts to cheating God Himself. What is the point of offering to God what has been provided by God Himself? You should pray, **O** God, everything is Yours, this whole body is Yours, all the limbs and organs are Yours. I am Yours and You are mine. When this kind of identity is established, there is no further need for any external form of worship. But, for those who have not yet reached this exalted state, these various physical forms of **sadhana** such as **japa**, **tapa** and **dhyana** are suitable. All these require constant practice. Gradually remove all negative thoughts and inculcate positive thoughts. Transform

negative thoughts into positive ones.

If anybody abuses you, take no note, for the abuser is abusing only the body and not your Self. If somebody calls you a bad man, do you become a bad man by the mere calling? If, in fact, you have something bad in you, try to destroy it. There are a large number of people in this Kali **Yuga** who abuse God because their wishes are not fulfilled. This is a **Sathya Sai** Speaks, Volume 33 358

universal habit common to all countries. You should not succumb to such mean and unholy feelings.

Thyagaraja, for example, says that God will reveal Himself to you only to the extent and manner in which you approach Him. Whichever way you think of Him, God assumes the same form. If your feelings are good, you will get good results.

Embodiments of Love!

I have no desire to have such elaborate Birthday celebrations, not in the least. I go through all these because it pleases My devotees. I am not particularly enamoured of anything. The happiness of the devotees is My happiness. Dedicate your life to divine love. Love is the very form of Brahman.

Try to merge love in love.

If you have steady love, you will achieve the ultimate merger which is true non-duality.

(Telugu Poem)

All That Happens Is For Your Good

Hatred, jealousy and ostentation have become widespread these days. Get rid of all these and adopt the path of love. Whether your desires are fulfilled or not, think that all that happens is for your good. When **Sathya Sai** Speaks, Volume 33 359

you encounter difficulties, always think that better days are ahead. Good and bad always go together. Therefore, take both of them with the same attitude.

The **Gita** says, **Sukhadukhe Samekruthwa Labhalabhau Jajaiyau** (treat happiness and sorrow, loss and gain, victory and defeat with complete equanimity). Pleasure is an interval between two pains.

Reduce your worldly desires. Develop desire for God. Inculcate love for God and thereby increase your happiness. If desires increase, your suffering also increases, and happiness too decreases proportionately.

Bhagawan Wants Only Your Love

You cannot attain God by your wealth. He is to be attained only through devotion. **Sathyabhama** in her pride hoped to possess Krishna all for herself by her wealth. She wanted to weigh Him against the huge amount of gold she possessed. But she failed. **Narada** made her realize her folly by showing that a single leaf

of **Tulasi** (basil) offered by **Rukmini** with real devotion exceeded all the wealth of **Sathyabhama**. **Sathyabhama** symbolises desire while **Rukmini** represents devotion. Krishna says that He is pleased with the offering of a leaf, a flower, a fruit or water. Do not take this literally. The body is the leaf; the flower, the flower of your heart; your mind, the fruit; and the tears of joy, the water, which is the acceptable offering to God.

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Embodiments of Love!

You will have everything in life if you have love in you. Do not hate anybody. This should be the main ideal of your life. This is My message for you. Love is My only wealth. All these magnificent edifices are not Mine; they all belong to the devotees. The only property I own is unbounded love for all of you. I am ready to sacrifice even my very body for the sake of my devotees. You live happily and spend your life in a state of bliss. I want only your love. Your love makes me happy. My love is your greatest wealth and good fortune. This is My greatest gift for you. Take good care of this precious gift. This is My blessing to you on this day. May you all have steady devotion, and sacred, long, happy life! May you have all this! May all your difficulties be removed! May you experience unalloyed bliss!

Birthday, 23-11-2000, **Prasanthi Nilayam**

22

Righteous Practice - The True **Sadhana**

Goodness, humanness, morality and one's own culture should be made evident by practice.

The one who who practises them is the true **Sadhaka**.

This is the truth which **Bhagawan** is emphasizing

(Telugu Poem)

THE world is replete with sacred qualities.

Time is of prime importance. The heart is tender, the mind is sweet like nectar. Living in such a brilliant country with multifold virtues, you fail to recognize these. People living in families do not realize that such a soft heart and sweet mind are readily available to **Sathya Sai** Speaks, Volume 33 362

them. The family is like a pair of spectacles in front of your eyes. While it may appear to be an obstacle in front of the eyes, the glasses actually help to improve one's vision. You should not be deterred by every obstacle or hardship that confronts you. These are only aids to your **sadhana** and not impediments. **Sadhakas** should hold this truth firmly in mind. As is the fire, so is the smoke (cloud). As is the cloud, so is the rain. As

is the rain, so is the crop. As is the crop, so is the food. One can interpret that the tasty food actually emanates from the heat of the heart. The clouds form in conformity with your own feelings of the heart. Rains are dependent on the clouds. You perform actions in accordance with the thoughts in your minds. The fruits correspond to the actions performed. A small example: If you take a small stone and drop into a well, waves form and spread out to cover almost the entire surface of water. They expand so far as to become invisible to your sight. In the same way, a small thought in your mind like the stone dropped in the well produces disturbances pervading the whole mind and from there pervades the whole body. The entire body is affected by the nature of the thought. Your eyes seek such sights as prompted by the thought. Your hands perform acts of a similar nature under the influence of the thought waves. Similarly, your legs are affected and you go to such places as are prompted by the thought in your mind.

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It Is Important To Cultivate Sacred Thoughts

Therefore, you should cultivate pure and sacred thoughts in your mind. When the pure thoughts enter the heart from the mind, they spread to all the limbs and make the entire body pure. On the other hand, if your thoughts are impure, your whole body is similarly affected adversely with impurity. If everyone in a country has pure thoughts, the entire nation becomes sacred. Therefore, it is important to cultivate sacred thoughts. Humanity is rendered humane if good thoughts are in all hearts. Similarly, human life becomes sweet. In these days mankind is filled with impure thoughts both in mind and heart. What is the cause for this pervasive impurity? It is bad thought that is the source of evil. While exercising your mind, always enquire first whether the thought is right or wrong, it is pure or impure.

Cultivate A Tender Heart

It is said that the heart is tender, the mind is sweet and the time is sacred. Under these circumstances wherefrom does the defect arise? It is necessary to ensure that your mind is filled with sacred and pure, soft and sweet thoughts. Even the great **sadhakas** should first of all cultivate a tender heart. This human life, which is God's gift, should not be

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wasted. God has His own plans for which He has given life to all of you. God intends that each individual should be an ideal for the rest of humanity. You should try to recognize this ideal. These ideals are pure and sacred. The importance of the human heart lies in the

presence of such purity and sanctity. When impure thoughts enter, our hearts become impure and our actions become perverted. Do not all your thoughts and desires pervade your entire body? Is it proper to say one thing and act differently?

There are no separate sources for speech and thought. There is only one single source for the flow of fluids to all parts of the body, which is the heart. When you fill your heart with love, your speech and your actions become pure and sacred. The five indriyas are like so many taps fed from the central tank. If the central tank is filled with the water of pure thought, how can any impure thought or action arise? When the heart is filled with pure love, the tongue will not utter impure words, the eyes will not see any obscene sights and the ears will avoid hearing profane sounds.

Everyone should enquire into how he is wasting his valuable life. You should cultivate good thoughts. If by chance an evil thought has entered your heart, empty it out, clean it with the water of sacred thoughts and fill it up with pure thoughts. In fact, it is not possible for evil thoughts to enter your heart because your heart is the very temple of divinity. That is why Sathya Sai Speaks, Volume 33 365

we say, God is Hridayavasi (resident of the heart). In everyman, the reflection of divinity is present in the heart. The Gita says, Mamaivaamsho Jeevaloke Jeevabhutha Sanathanaha (in the created world all are sparks of My Being. Born as such divine entities, why should you allow evil thoughts to enter your mind?)

Tongue Is The Most Important Organ

Your very speech should be soft. Not only soft and sweet but also truthful. What is the use of uttering blatant lies softly? Tongue is perhaps the most important limb of the human body. Not only is it capable of tasting sweetness, it exudes sweetness in chanting the nectarous names, Govinda, Madhava, Domodara. The divine names of God have been gifted to you. The full potentialities of the tongue are achieved while chanting the sweet names of the Lord. It is also possible to visualize the divine form. There is no part of the body which is more important than the tongue. Since the entire creation emanates from and is sustained by Truth, the organ for speech has to constantly adhere to truth.

The water bubble which arises in the water exists in it for a short time and then dissolves in the same water; Nara is the bubble and Narayana, the water. Such an existence arising from divine purity existing in it, persisting in it and finally dissolving in the same mass of water, how can anything evil enter it?

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All water bubbles arise from the water, but it is a mistake to consider that the bubbles are distinct from the water. Recognize the close relationship between the water bubble and the source of water. None is enquiring into this fact of nature. Just as the water bubble that emanates from water eventually merges in it, man who emanated from divinity (Narayana) should eventually merge in divinity itself. Just as the water bubble shares many properties with its source, that is water, man emanating from divinity shares the qualities of divinity in him. One may ask wherefrom do these evil thoughts arise? They arise out of the physical, external and worldly life. Therefore, one should avoid at all cost the negative aspects of Prakriti.

Beings Are Many But Breath Is One

Our Srinivasan (Member, Central Trust) has reported that delegates from 165 countries have come for this conference. Countries are many but the earth is one. The quantity of the number of countries is of little importance. Jewels are many but gold is one. Stars are many but sky is one. Beings are many but breath is one. Only when you recognize this unity amongst diverse objects and phenomena, can you realize divinity. Be it Allah or Jesus or Zoroaster or any other name, it all points to only one divinity. You should not criticize other people's religious beliefs. Each has its Sathya Sai Speaks, Volume 33 367

own method and the consequent realization of bliss is according to his or her understanding. First of all, you get rid of all evil qualities and desires. This is what the Vedas proclaimed in the following words : Na Prajaya Dhanena Thyagenaike Amrutathwamanasuhu (immortality is attained not by wealth, progeny or position, it is attainable only by self-sacrifice). These days one finds only an increasing load of desires with people but no inclination towards self-sacrifice. People forget the interests of their country and increase their personal wants. They ignore unity and enjoy multi-plicity. Consider your motherland as your very body. One should rise to such a broadminded approach.

Of course, there are people who involve themselves in sacrifice of part of their wealth, but in all such actions, there is an element of selfishness. True sacrifice is that which is made towards divinity. This vast Hall has been constructed and the people responsible for that have sacrificed substantially. It is because of their sacrifice that such a pure and sacred place is available for such a vast assembly of devotees. The assembly in this Hall represents people of diverse countries, diverse religious beliefs and diverse languages. One should sacrifice one's wealth towards

such righteous activities. Your act of sacrifice should not result in evil consequences. Ensure that your sacrifice is always in the righteous path.

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God Is A Lover Of Music

You know a music college has been constructed. This is also useful for the entire world. God is a lover of music and He is charmed by it. It is for the encouragement of such divine music only, have we established this musical institution. Just imagine, some individual living in some foreign country has come forward to construct this institution in **Prasanthi Nilivam**. How fortunate is he! Do not misunderstand that Swami is indulging in boasting or self-aggrandizement. Elsewhere, you find an element of **selfinterest** in all acts of charity all over the world; but in the **Sai** Institutions, there is no trace of self-interest. In such sacred activities, you may help to any extent. Swami is not soliciting any such help from you. Swami is capable of transforming the entire universe if He so desires. But why Swami is doing all this is to give an opportunity to all of you for making your lives meaningful. There are many wealthy people in the world, not all of them get this thought or idea for sacrifice. Theirs is a misfortune accumulated over several births. What is the use of any amount of wealth, if one cannot carry with him even a fistful of earth! Accumulating wealth with diligence and depositing it all in banks and even accumulating black money, none feels impelled to sacrifice his wealth for **Sathya Sai** Speaks, Volume 33 369

sacred purposes. Hidden wealth is no better than dirt. There is no need for such wealth. The heart should be pure and sacred. For this, your sacrifice should be to God.

Reduce Your Desire For Wealth

If you go to a shop and buy a handkerchief, you pay ten rupees. In the same manner, only when you surrender some of your belongings to God, it is possible for you to gain love or grace or peace. God does not demand anything from you but you have to perform your own duties. From the omniscient, omnipresent, omnipotent God, if you give a little, you will receive manifold benefits back. There is no need to give any material things; it is enough if you **sur**-render your pure, unsullied love. Reduce your desire for wealth.

Even a millionaire cannot digest gold as food,

If you are beset with misfortune,
even a stick will turn into a snake,

If you are blessed with good fortune,

even dirt turns into gold,

A scholar may degrade into an animal,
and a dullard can become a great sage,

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It is possible that the goddess of misfortune may develop an attraction toward a rich man.

If you are not ordained by destiny,
you will not get even **naya** paisa.

No, no my friend, keep your desires within bounds,

Join the company of **Sai** and cultivate a healthy mind.

(Telugu Poem)

If Your Desires Are More, Sacrifice More

Discharge your duties with proper attention.

To the extent possible, help others. Once there was an elderly lady, probably on a pilgrimage, travelling by train. As the train was passing over the river Krishna, she threw a few coins into the river. Another well-**todo** person in the compartment commented. What fools these Hindus are, they waste their money by throwing it into the river! The lady addressed the person, My son, I am not the fool, but you are. Just imagine how much money you are wasting on tobacco, stimulants and other drinks. I have merely sacrificed two paise for pleasing God. Do you consider my small sacrifice for pleasing God as foolishness? Remember, rivers are the very life-sustaining features. The pure **Sathya Sai** Speaks, Volume 33 371

water of these sacred rivers cleanses us, quenches our thirst and makes us pure. Imagine, if mere water can confer so many benefits, what benefits God cannot confer. Since you do not have this faith, you do not make any offerings to God.

The **mindset** of the Kali **Yuga** is to give a little and expect in return big rewards like buying a tiny **brinjal** and asking for a pumpkin free of cost. If your desires are more, you should sacrifice more. We see several beggars outside. Do not give any money to beggars. They may misuse the money given by you for bad purposes. You should first ask, Friend, what is it you need? If they are hungry, feed them. You should only give what is necessary. Excessive generosity leads to danger. **Athi Sarvathra Variayeth** (always avoid extravagance). You need air to breathe but excessive intake of air will lead to all kinds of complications. When you are thirsty, you must drink water, may be a glassful. Is it possible for you to drink up the waters of the entire **Ganga**? Therefore, do not indulge in excess nor should you waste. Consume the absolute minimum of whatever is required. Holding

your breath without exhaling for too long will ruin your lungs. If the digested food is not excreted, the stomach is spoiled.

Thyaga Is Yoga And Yoga Is Bhoga

While you earn, you must also sacrifice a part

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of it. There is a lot of joy in sacrifice. If anyone is accumulating wealth without any sacrifice, sooner or later, he will be involved in great danger. **Thyaga** is yoga and yoga is **Bhoga**. Such a yoga is true enjoyment. All people connected with **Sathya Sai** movement should sacrifice to the maximum extent possible. Do not misuse any money in your care. If you come across someone in trouble, find out the cause and then help him to the extent necessary. For the homeless, you can build small houses. For those without an earning even to feed themselves, try to provide them with some means of earning money.

Once Jesus and Peter were going in a boat.

When they reached the shore, a man approached them saying that he was hungry. Peter gave him a couple of fish. Then Jesus said, Peter, why are you giving fish to the needy? If you give him a net, he will be able to catch fish for himself. Truly, it is not practical for you to provide him with fish or for his daily sustenance. Instead of merely satisfying a man's hunger for one day, try to find him a job with which he can earn for his livelihood. Due to the influence of Kali Age people expect rewards without any effort.

The Entire Universe Is Pervaded By Peace

I am telling you what actually happened in

Prasanthi Nilayam. Sometime back, Swami provided a Sathya Sai Speaks, Volume 33 373

refuge for the physically disabled. Swami was arranging for their food needs daily. A few ladies among them started asking for betel leaves and nuts. Swami granted this requirement also. But these people were not satisfied with mere sustenance. They were inclined to go to the market and beg and earn money. From the great to the indigent, all are after money. Money comes and goes, morality comes and grows. These are all well-known facts to all our members. Knowing this, do not run after money.

There are many who come and tell Swami that they want peace of mind. Should God give you peace? The entire universe is pervaded by peace. You are yourself the embodiment of peace. Only, you are not aware of it. Indulging in evil ways, increasing your desires, the peace within is shattered to pieces. God has already provided for all human wants. Wherever you see, you find only good things. But man does not turn his attention to the good things of life. Evil things

attract him and he trusts only the evil. You are all witness. You have all assembled in hundreds of thousands here and arrangements for feeding you all free have been made. How delicious was the food!

Swami also partakes of the same food that is given to all of you. The food is not only tasty, but is also pure.

The cooks prepare the dishes with great enthusiasm.

However, some do not relish this diet and go to **fiveSathya**

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star hotels and pay shamelessly a hundred rupees for food, not worth even a rupee. You should uproot such egoism and ostentation from your being. Take only that much as is necessary to satisfy your hunger.

Humanity Should Strive Towards Divinity

One might say that the poor people are in reality the richest. As their needs are limited, the satisfaction and the peace they enjoy is not enjoyed even by the wealthiest. In fact, peace is satisfaction. Dissatisfaction results in mental distress. So, reduce your requirements and utilise your surplus resources for righteous purposes. Do you save money solely for the purpose of sending your children and grandchildren to foreign countries? After they grow up, God only knows whether they will go to America or some other world. If foreign education is in their destiny, they are bound to get it. With this kind of excessive desires, man loses his humanness and becomes almost an animal. Humanity should strive towards divinity, not towards animal nature. Why I am saying all these things at such length is to emphasise that if you put into practice whatever has been told to you now, your life will become fruitful and meaningful. Here is another important thing to note. Suppose you have some urgent work, say, for example, in **Delhi** or in **Sathya Sai** Speaks, Volume 33 375

Mumbai, you can travel by flight. Why should you spend so much money for travelling in aeroplane, when you have no urgent work? Instead you can travel by train and save a lot of money which can be used for some constructive purpose. You may say plane journey is safer than train journey. But don't you hear about plane crashes these days? If the end is destined, you are bound to meet it any way. If you reduce your expenditure, you will lead a peaceful life.

Don't waste money. Misuse of money is evil.

Don't waste food, Food is God. Many people get food served on the plate in excess and ultimately waste so much of it. It is said, **Annam** Brahma (food is Brahma). What is the use of worshipping Brahma if you waste food which is the very form of Brahma?

Similarly, time is God. God is extolled as **Kaalaaya**

Namaha, **Kaala Kaalaaya Namaha** (God is time, God

is the master of time). So, don't waste time. Time wasted is life wasted. Don't waste your energy by reading vulgar stories and seeing obscene pictures, by watching television and movies. You can certainly see all that is good. A lot of energy is wasted because of bad thoughts, bad vision, bad hearing and bad speech. Talk to the extent necessary. One who indulges in excessive talk is a fool. Many who participate in congregations keep chatting unnecessarily with people **Sathya Sai** Speaks, Volume 33 376

by their side. They do not realize that unnecessary talk leads to waste of energy and puts one to disrepute. God is known as **Sabda** Brahman, meaning God is in the form of sound. Do not misuse it. Today people are interested in seeing obscene pictures. What is the benefit they get out of it? Nothing at all. So, do not see evil.

Bhagawan Loves All

People go all the way to temples to see the deity, but when they stand in front of the deity, they close their eyes and pray. Such being the case, why should one go to temples at all? When you go to temples, you should keep your eyes open and enjoy the beautiful form of the deity. Even in our **bhajans**, Swami finds many of our boys closing their eyes and singing. They are not blind like **Suradas**! One should see the divine form and install it in one's own heart. Only then can one grow in devotion. Swami is explaining to you even these minor details so that you may understand them better and put them into practice. Some of these things you may not be aware of. Swami considers it His duty to enlighten you. Rest assured that you will attain divinity if you translate these teachings into practice. Swami often tells you, My life is My Message. Follow Me. Swami loves all. Love is highly sacred. When you develop love, it will gradually get transformed into wisdom. It is because **Sathya Sai** Speaks, Volume 33 377

of love that Swami has been bestowing sacredness and divinity on the people, all these years. Today you have gathered here in large numbers. Has Swami sent any invitation to you? No. It is Swami's love that has attracted you here. Love is the greatest attraction. You have come here to experience the bliss that you are not able to get in your house, town, village, state or country. Install the divine principle in your heart that bestows this bliss on you.

The Nature Of **Sai** Is Love And Love Alone

Munde, Munde Mathir Bhinnah (heads vary, so do the feelings). Each one has his own likes and dislikes. What appears good to some people may appear bad to some others. Good and bad are the

feelings of your mind. **Sai** has nothing to do with them. The nature of **Sai** is love and love alone. You belch what you eat. Likewise, you are responsible for all your bad thoughts. Swami has absolutely no bad thoughts. His word is pure, His actions are pure, His heart is pure, He is purity personified. During all these 75 years, never has He asked anybody for any favour. Yet so many social welfare schemes are being undertaken. How is all this being accomplished? Does

Swami earn anything? He does not own property worth even a **naya** paisa. But He has got plenty of property, which you are not aware of. All of you are Swami's **Sathya Sai** Speaks, Volume 33 378

property. None else has got this property. All worldly property has a certain limit. But love has no limit. It is the unlimited property. Love alone is responsible for attracting all of you here. All those who have participated in this conference should recapitulate what has been said here and should try to practise at least a little of what has been said here. **Loka Samastha Sukhino Bhavantu** (May all the worlds be happy). Pray for the welfare of the entire world, not yourself and your family alone. Without the society, how can you and your family exist?

Treat Pleasure And Pain, Success Or Failure Alike

Before the close of this discourse, let Swami tell you a small story. Once there lived a king and queen who looked after the people very well. One day as the queen was applying oil on the king's head, she shed drops of tears. Taking note of this in the mirror opposite to him, the king asked her as to why she was weeping? On his insistence, she replied, **O** king, I found a few grey hairs on your head. This is the first message that God sends to man that his end is approaching. The second message is that the vision gets blurred. The third is that the teeth start falling and the last is that there would be wrinkles on the body. Today you have got the first message. That is why I am grief-stricken. The king was one of wisdom. Immediately, he set out to the forest and did penance.

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Lord **Narayana** appeared before him. The king prayed, **O** Lord, your **sannidhi** (proximity) is my **pennidhi** (wealth). Please shower Your grace on me. I want everybody to live in equality in my country. There should not be any difference such as rich or poor. Let there be no dearth of food, clothing and shelter for my people. Lord **Narayana** replied, **O** king, no doubt, your desire is very noble. But it is not possible to make everybody equal. In this creation, multiplicity is very essential.

The King insisted that his desire be fulfilled.

Lord **Narayana** ultimately relented to the king's request. On his return, the king noticed that his kingdom had undergone a great change. Wherever he saw, he found palatial buildings. People were travelling only by cars and **aeroplanes**. He did not find anybody walking on the roads. When he reached his own palace, he found the road opposite to the palace was very dirty. He did not find any watchman or a sweeper. Then he immediately called the queen and asked her to send word for a sweeper. She replied that the sweeper, the barber, the dhobi and the cook were not reporting to duty as they became wealthy overnight and did not feel the need to work any more.

Then the king realized that it was a mistake on his part to have asked for such a boon from **Narayana** that all should be equal. The queen also felt that it was **Sathya Sai** Speaks, Volume 33 380

not possible to live in this world without the dualities of rich and poor, good and bad. She too went to the forest and did penance. When Lord **Narayana** appeared before her, she asked, What is the boon that you gave my husband? **Narayana** replied that the king wanted all his people should live in affluence like him. Then the queen said, **O** lord, what is the use if people under such a noble king are bad? Kindly transform all the people into noble ones. Let the king as well as his people live for 100 years. Lord **Narayana**, pleased with her **broadmindedness**, said, You too will live happily for 100 years. The queen returned to the kingdom and told the king about what had happened. But still the problem continued as the barbers, **dhobis** and cooks were not available. The king again went to the forest and prayed to **Narayana**. **O** Lord, what I had desired from you was utterly wrong. I am paying the price for not paying heed to Your advice. Please restore the kingdom to its original position. **Narayana** said, So shall it be.

The king realized that happiness lay in union with God, not in material comforts. When the king entered his kingdom, everything appeared normal. The sweepers, barbers and all others belonging to the different strata of society were discharging their duties as usual. Thus, you see that whatever God does is sacred and for your own good. It is not proper on your **Sathya Sai** Speaks, Volume 33 381

part to remember God only in times of misery. **Sukha Dukhe** Same **Kruthwa Labha Labhau Jaya Jayau** (treat pleasure and pain, success or failure alike) Under any circumstances, your love for God should not waver. Your faith should be steady.

Students and Delegates!

Experience bliss by practising at least one or

two of what you have heard here and share the bliss with others. Pray for the welfare of the entire world. **Sathya Sai** Organisation is meant to emancipate the world. Being members of such an organisation, you should take part in activities that will uplift the society. Mere lip-service will not serve the purpose. Put into practice all that you have learnt in this conference. World peace cannot be achieved through prayers and rituals. It can be attained only when your behaviour is good. Practise before you preach. That is true devotion, that is true service. Revive the ancient culture of **Bharat** and transform it into land of divinity. Only then will your lives be sanctified.

Valedictory Discourse of **7th** World Conference of **Sri Sathya Sai Seva** Organisations, 24-11-2000, **Prasanthi Nilayam**.

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Be pure in words and deeds, and keep impure thoughts away. I am every one of you, and so I become aware of your slightest wave of thought. When the clothes become dirty, you have to give them to the wash. When your mind is soiled, you have to be born again, for the cleansing operations. The dhobi beats the cloth on the hard stone, and draws over it the hot iron, to straighten the folds. So too, you will have to pass through a train of travail in order to become fit to approach God. See Me as resident in every one; give them all the help you can, all the service they need; do not withhold a sweet word, a supporting hand, an assuring smile, comforting company and consoling conversation.

Baba

23

Overcome Jealousy With Love
Forbearance is the real beauty
in this sacred land of **Bharat**.

The nectarous feeling in this country
is the feeling towards one's mother.
Character is valued far higher than the
very life itself.

People have forgotten the basic principles
of this great culture and are imitating
Western culture today.

The **Bharatiyas** are not aware of the greatness
of their own cultural heritage just as a
mighty elephant is not aware of
its own strength.

(Telugu Poem)

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Embodiments of Love - Boys and Girls!

SINCE ancient times, this land has been the birthplace of sages, seers and saints who propagated the sacred culture of **Bharat** to the rest of the world and earned name and fame; but such noble souls are forgotten today. You should recognize the basic truth that **Bharat** relies on its spiritual wealth and nothing else. Just think for yourself the plight of present day **Bharat**, which once upon a time spread the light of divinity to the rest of the world. In this sacred land, many men of nobility and virtue had to face hardships and criticism, yet they remained firm in their resolve to set an ideal to humanity.

Jesus Was The Victim Of Jealousy Of The Wicked

Today you have to remind yourselves of the ideals Jesus stood for. From time to time, many noble souls, endowed with immense spiritual power, have taken birth to propagate sacred teachings to the world. They struggled hard to make the world a good place to live in. But without understanding their noble intentions, foolish people tried to ridicule and persecute them. Right from his birth, Jesus had to face many trials and tribulations. When the name and fame of noble souls spread far and wide, many people become jealous.

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The history of **Bharat** is replete with many examples that bear testimony to this truth. **Asuya** (jealousy) has three sons, namely, **kama**, **krodha** and **dwesha** (desire, anger and hatred). The divine Trinity of Brahma, Vishnu and **Maheshwara** are the sons of **Anasuya**. The evil forces of desire, anger and hatred put the people to a lot of trouble. Jesus was also put to suffering in every possible way, though he strove tirelessly for the peace and welfare of society. He was the epitome of compassion and the refuge of the poor, needy and forlorn. But many people tried to create troubles for Jesus as they did not like his sacred teachings and activities. Their hatred for Jesus increased day by day. Even the priests turned against Jesus as they became jealous of his growing popularity. But the fishermen held Jesus in high esteem. They started following his teachings and became his followers. As he became more and more popular, many people, out of jealousy, raised obstacles in his path and even tried to kill him. Jesus had twelve disciples. Judas was one of them. But he betrayed Jesus. At that time, there was only one Judas, but today there are many such **Judases**. Today the world is engulfed in unrest because of the rise in the number of treacherous people like Judas. They are mean-minded and are easily tempted by

money. Judas betrayed just for a few pieces of silver.

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Even two thousand years ago, money was the primary temptation of man. Because of their greed for money, people resorted to evil and unjust ways, destroyed truth and indulged in false propaganda. This was the case then, and it is the same even today. No one needs to be afraid of such false allegations. Why should one be afraid of the mistake that one has not committed? In the past, many evil-minded people were jealous of the divine personalities who attained worldwide fame through the teachings of truth and righteousness. Even today there is no dearth of such wicked people.

Bhagawan s Resolve To Serve Humanity Is Unshakable

Today many people are jealous of **Sai** as His name and fame are spreading far and wide. Neither they undertake any good activity themselves nor do they tolerate someone else doing good. The **Ravalaseema** region suffered from scarcity of drinking water right from the time of British rule. There were many leaders and wealthy people, but none of them took up the task of providing drinking water to **lakhs** of people of **Ravalaseema**.

Today the cost of heart surgery runs into **lakhs** of rupees. Again, it is **Sai** Baba who has established Super Speciality hospitals, where most expensive heart **Sathya Sai** Speaks, Volume 33 387

surgeries are done totally free of cost. The field of education is corrupted by money to such an extent that one has to pay **Rs.20,000** as donation to admit a child to a primary school. But **Sai** Baba is providing free education right from kindergarten to post graduation. No other individual or government for that matter has been able to provide free education or free medical care to the people.

Sai s Heart Is Pure

Some people are so mean-minded that they do not want to understand and appreciate the sanctity associated with the activities. Have any of them been able to accomplish even one-thousandth part of what **Sai** baba is doing? No, no, no! It is only **Sathya Sai** Baba who has undertaken such noble tasks without a trace of selfishness. **Sai** s heart is pure, His feelings are sacred, and He is totally selfless. **Sathya Sai** Baba stands for three **P** s namely, Purity, Patience and Perseverance. There is no trace of selfishness in **Sai** Baba from top to toe. He is rendering totally selfless service. Why are those with a modicum of intelligence unable to recognize this truth? Why are they indulging in false propaganda? They are doing so due to their greed for money. Not merely that. Money is the basis

of conversion of people from one religion to another.

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Even those who wear ochre robes become jealous of the prosperity of each other and indulge in false propaganda.

One does not become a saint or develop devotion just by donning ochre robes.

One does not become free from sins merely by holding the Gita in one's hands.

(Telugu Poem)

What to talk about the Peethadhipathis (heads of big religious establishments), even some of the socalled Sadhus are indulging in this wicked activity.

We should not criticize anybody. But I am forced to tell you all this, as it has now become the demand of the situation. Do not be afraid of any false publicity.

Sai's Resolve Will Never Change

Another Super Speciality Hospital has been built in Bangalore at a cost of Rs.300 crores. In this vast land of Bharat, do you find any politician in power associating himself with such noble causes? On the other hand, rather shamelessly, they go on talking ill of others. People who try to obstruct sacred activities are not human beings to all. They are verily demons.

Even if the whole world were to be filled with such demons, Sai's resolve will never change. Some people out of their mean-mindedness are trying to tarnish the Sathya Sai Speaks, Volume 33 389

image of Sai Baba. I am not after name and fame. So, I do not lose anything by their false allegations. My glory will go on increasing day by day. It will never diminish even a bit if they were to publicise their false allegations in the whole world in bold letters. Some devotees seem to be perturbed over these false statements.

They are not true devotees at all. Having known the mighty power of Sai, why should they be afraid of the cawing of crows? One should not get carried away by all that is written on walls, said in political meetings or the vulgar tales carried by the print media. Let us firmly resolve to propagate the principles of truth, righteousness and love. Sathya Sai

Baba has no trace of selfishness in Him. I am spending crores of rupees to alleviate the sufferings of the poor and the downtrodden. My resolve is to feed the hungry and impart education to poor children. There are many millionaires in this world who are so mean and narrowminded that they set their dogs on the beggars who come to beg alms at their doorstep. It is shameful to consider them as human beings.

These persons are unable to do even one thousandth part of what Sathya Sai Baba is doing for society, but shamelessly indulge in false allegations.

Instead it would be better for them to follow Sathya Sai Baba and set an ideal to the rest of the world. I have no desires or ambitions. There is no trace of Sathya Sai Speaks, Volume 33 390

jealousy in Me. I am love personified. Love is My very life. Wisdom is the fruit that I grant. These two form the basis of My life.

Recall The Fate Of Those Who Opposed Divinity

People who indulge in false allegations are bound to come to woe. Those who investigate such false publicity too will meet their doom. Money should be utilized to undertake righteous actions, not for evil purposes. Serve your fellowmen with all love and compassion. Put them on the right path and make them happy. I am not afraid of any false propaganda that people may do. Why should I be afraid when I follow the path of truth, righteousness and love? Let people say what they want; I am not perturbed.

Today I am explaining to you in detail the principle of love that I stand for. During the time of every avatar, wicked people did play their tricks.

During the time of Krishna, there were evil-minded people like Kamsa, Sisupala and Dantavakra, who tried their best to harm him. When Rama incarnated for the establishment of dharma, he too had to face stiff opposition from evil forces. He was exiled to forest for 14 years where he had to undergo a lot of suffering. Even his consort was separated from him. Ultimately, what happened to all those who tried to create trouble for the divine personalities? Those who accuse them and put them to suffering commit the worst sin. If one Sathya Sai Speaks, Volume 33 391

cannot undertake meritorious deeds, it would be better one keeps quiet instead of indulging in such sinful deeds.

There are some people who claim to be devotees and take to evil ways. They feel that their physical appearance will earn them respect. Not at all. It is one's sacredness that makes one a good person. So, one should lead a life of truth and righteousness. The principle of love is the same in one and all. All should stand united by the bond of love. Then the entire world will become one family. We can never attain happiness if we contract and fragment love and develop hatred.

I lead a life suffused with love from dawn to dusk. I am providing high quality free education to thousands of students. Not merely free education; I am showing them by My example the way to lead an ideal life. When these students go out, some people try to pollute their minds with wicked feelings. Whatever others may say, our students are like gold. The very

dust of the feet of our students will prevent wickedness in others. The alumni, both boys and girls of our institutions are leading sacred and exemplary lives.

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Betrayal Of God Is The Worst Sin

The Messengers of **Sathya Sai**, Association of alumni of **Anantapur** College, are undertaking various service activities in many countries. They are encouraging their husbands also to take to the path of service. Our old students are working in various countries like Switzerland, America, Japan, China, Russia, **etc.** Some foreigners are trying to bribe them, asking them to fabricate stories against **Sathya Sai** Baba. In Switzerland, when one of our girl students was approached by someone asking her to concoct stories against **Sai** Baba, she got so enraged that she immediately took out her shoe to teach a lesson to that person. She asked him, Is this what your religion teaches? Is this the ideal that your religion propagates? **Fie** on you! Get out! But there are some traitors like Judas, who are being bribed to level false charges against **Sai** Baba.

Ultimately, what happened to Judas? He felt miserable for having betrayed Jesus for monetary gains. He shed tears of repentance. He hit himself, saying, **Fie** on me! I am a traitor. I betrayed my own Master and God. Betrayal of God is the worst of all sins. Such betrayal can never be atoned for in any number of births. So, never try to betray God. Love all.

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Pleasure Is An Interval Between Two Pains

Salute even those who criticize you because divinity is present in all. Do not spoil your mind by harbouring the feelings of anger, **etc.** Pray to God with love. All noble souls and incarnations in the past had also to put up with criticism. You may ask why at all such criticism should arise? Criticism, in fact, adds to their glory. Pleasure is an interval between two pains. Shadow follows light. One should not be afraid of shadow. There is light even in shadow. Light and shadow cannot exist separately. There is a principle of unity between them. So, do not react to any criticism levelled against Swami or any other elder for that matter. Just brush it aside, saying, you have nothing to do with it. If someone points out mistakes in you, you can certainly rectify them. But if someone levels false charges against you, you don't need to be worried over it. Be happy. If the criticism is made in a loud voice, it goes into the thin air. If it is made within one self, it goes to oneself only such being the case, why should you be perturbed? Let anyone say anything; remain calm. Consider whatever happens as good for you.

With such equal-mindedness, carry on your good work.

There Is Nothing That **Sai** Cannot Accomplish

In future, you are going to witness many more glorious events. There is nothing that **Sathya Sai** Baba **Sathya Sai** Speaks, Volume 33 394

cannot accomplish. In fact, people would be struck with awe and wonder by His deeds. But His only aim is to make everybody happy. **Loka Samastha Sukhino Bhavanthu** (may the entire world be happy!). Those who aspire for the well-being of others will never be put to difficulties. No obstacles can ever shake them. A small example. Once Buddha encountered the demon of jealousy, which said, Buddha, I am going to devour you. Buddha smiled and said sweetly, **O** demon of jealousy, I love you too. On listening to the loving words of Buddha, the demon immediately turned into a dove that symbolized love and peace and flew away.

One becomes a devotee in the true sense only when one cultivates patience and conquers the evils of anger, hatred and jealousy with love. Don't be elated by praise or depressed by blame. It is not proper on your part to love only those who praise you and hate those who criticize you. Criticism will only help you to progress. So, do not harbour hatred towards those who criticize you. Accept everything good that comes your way. Ignore all that is bad. People may praise or criticize, but none can shake **Sai**. **Sai** lives in truth.

None has been able to shake truth at any point of time. Lead your lives with such strong conviction. Increase your faith in God day by day. As faith increases, all the wickedness will perish. Do not give up the spiritual practices that you have been doing all along. Since Jesus bore all the difficulties with fortitude, he is **Sathya Sai** Speaks, Volume 33 395

being adored and worshipped to this day.

Once a young disciple asked Jesus, **O** Master, when I am faced with some problems, how am I to solve them? Jesus replied, **O** simpleton, do not seek solutions to your problems. Love God, who is installed in your heart. Love even those that hate you because God is present in them also. How can you ever have suffering when you love all? Your heart will be filled with bliss when you love everybody. Similar was the answer which Lord Krishna gave to Arjuna when he asked him, Swami, is there anybody who is very dear to you? Krishna replied, **O** simpleton, I have neither friend nor foe. I am present in every heart. I reside even in the hearts of those who criticise Me. One who sees God in all and loves them is very dear to Me. One is intimately related to Me not by

birth, but by one's intense love for Me. Having been with Me for so long, it is rather surprising that you have not understood this basic truth. **O** Arjuna, you have made Me sit in your chariot, but not in the chariot of your heart.

A Wavering Mind Becomes Unsacred

One should install God in one's heart. In fact, you don't need to install Him; He is already there. It is enough if you know the truth that God is present in

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your heart. Once you recognise this truth, you will become God yourself.

What you have to propagate to the world is love alone. Nothing exists other than love in this world. Love is God. Love is life and love is everything. So, cultivate love more and more. Let your mind not waver under any circumstances. A wavering mind becomes unsacred. That is why once

Thyagaraja sang, **O** mind, do not waver and do not get deluded. Consider love as your very life. Love alone makes one's life sacred. One is a true human being only if one has love in him. Love is man; man is love. Man is God and God is love. It is love that unifies all. So, develop love. Tread the path of truth and righteousness and lead a peaceful life. There are no greater powers, no greater ideals and no greater supports than these human values of **Sathya**, Dharma, **Santhi** and **Prema**. These four values are the **lifesupporting** principles. Adhere to these four values and sanctify your life.

Do Not Be Afraid To Follow Truth

Embodiments of Love! Be fearless. Do not be afraid even if a thunderbolt were to land on your head. Death comes only once and not twice. It is bound to come one day or the other. So do not be afraid of death. Be ready for anything. Do not be afraid to

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follow truth. Fill your life with love. Only then will your life be sanctified. No spiritual practice like **japa** and **dhyan**a can redeem your life if you do not adhere to truth and love. Let anything happen; hold on to these values. These values alone can give happiness and prosperity to the entire world. Develop love more and more. Do not pay heed to the criticism of others; because you are not committing any mistake. What mistake can there be if one loves God? Having unflinching love for God till your last breath. Do not entertain conflicts or doubts.

Everyone has to face the consequences of his actions. None can predict when and how, but you are bound to face them. However, when you constantly think of God, you will never be put to suffering. He

will always be with you, in you, around you, safeguarding you. You may worship God by any name

Jesus, **Rama**, Krishna, **etc**. But remember that God is one, goal is one, truth is one and love is one. Love is God. Enshrine this unity principle in your heart and have firm faith in it. Then God will certainly take care of you wherever you are—in a forest, in the sky, in a city, in a village, on a mountain top or in the middle of deep sea. No one has the right to deny your God. Due to the impact of Kali Age, people are taking to evil ways in pursuit of money. They even go to the extent of killing others for the sake of money. For them

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money is everything. One should not struggle to earn money. Rather, one should strive to earn the wealth of love. When you have the wealth of love in your possession, you will never suffer.

Sacred Bond Of Love Between Swami And His Students

Embodiments of Love!

I hope I am not causing you **badha** (trouble) by speaking for a long time. In fact, I am giving you a great **bodha** (illumination) and not **Badha**. People who are feeling discouraged should be given the tonic of courage, so that they do not entertain any weakness whatsoever.

The Messengers of **Sathya Sai** are rendering yeoman's service to society. Sometimes, they even forego their food while participating in service activities. But that is not a good practice as it can spoil their health. They wanted to make their contribution for the Super Speciality Hospital that has been constructed at **Bangalore**. Being ladies, they felt sad that it was not possible for them to take up any manual service activity at the construction site like carrying bricks, **etc**.

They collected 75 **lakh** rupees from their own small savings and sent the amount to **Sri Sathya Sai** Central Trust without informing Me. Moreover, there are many old boys of our college. Though they are working **Sathya Sai** Speaks, Volume 33 399

outside, they belong to Swami. Some of them wait here for months together without even taking food properly. They have also saved some money to contribute for the hospital. They have sent 45 **lakh** rupees to the Central Trust for this purpose.

It Is My Goodness That Attracts All The Help

We don't want your money. We want your love. We want your welfare, progress and happiness. Wherever you are, lead ideal lives. Some people are under the impression that some big people are contributing **crores** and **crores** of rupees for this hospital. We are not asking them. They are not giving

us either. I am happy with even a small contribution offered with love. Many people offered Jesus precious gifts; he did not accept any of them. But when an old lady offered him a small coin, he accepted happily and kept it with him till his last breath as the offering was made with love. Similarly, what I want is love, not money. Like this, many more hospitals will be coming up in future. I do not ask anybody for any help. It is Sathya Sankalpa (Will of Truth); what I am doing is good. If one undertakes any good work, it is bound to fructify. It is My goodness that attracts all the help.

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Students! Boys and Girls!

Take back the money that you have given. Not only now, I never wanted money at any time in My life. Your love, progress and well-being is what I want. I will be pleased if you lead ideal lives with good conduct. Earn a good name that Sathya Sai students are well-behaved. Money comes and goes, morality comes and grows. Develop your morality and character. Be courageous. Share your love with others. Outsiders are not aware of the love and devotion that the students and devotees have for Me. They do not even care for their health when it comes to serving Me. But I don't want such service. You should eat well. Do not put yourself to trouble. Do not put the body to any harm as God is its indweller (jeeva is deva). Make yourself happy and then serve the community. You have been going to various villages and serving the poor. There is no greater service. This wealth of service is much greater than crores of rupees. Go to each and every village, serve the poor and feed the hungry.

A New Scheme To Help The Poor And Needy

As I mentioned to you recently, I came across a news item in a small piece of paper, which I happened to find one day. There was a poor mother who did not have the wherewithal to feed her son. Her Husband

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was no more. Everyday she used to beg for alms in order to feed her son. Some time back, there were heavy rains continuously for many days. Consequently, she could not go out for begging. One morning her son started crying, Mother, I am hungry. Give me something to eat. In such a situation, what could she give him? She felt helpless and shed tears. She thought within herself, Son, God has not given me the strength to feed you. In that moment of helplessness, she somehow managed to get poison, mixed it in water, gave it to her son and drank it herself. Both of them died. I felt sad that in this land of Bharat, which is known as Annapoorna (goddess of food), some people are unable to feed their own children.

From that day onwards, I have taken up a firm resolve. Children should be fed properly and given proper education. So, I have made a scheme of fixed deposits of one lakh rupees for each family of such helpless mothers and their children. They will get an interest of more than one thousand rupees per month to fulfil their needs. But there may be some cheats who will try to exploit their innocence. They may mislead to invest those one lakh rupees in a business for their own selfish ends. That is why the bank mana-ger would be given strict instructions in this regard to give only the interest to the parent concerned every month.

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It is not possible to provide education to the children if they are living in a different village. We wanted to keep them nearby and asked the government to allot a suitable piece of land. But they have not given this to us and I have stopped asking them. We have got our own orchard. I have decided to use that piece of land to construct houses for these poor families. I thought that instead of utilizing the land for growing fruit trees, it would be better to utilise it for the sake of poor children. We are going to construct houses with two rooms, a kitchen and a bathroom for every mother and her children. They can live lifelong in these houses and look after their needs with the interest they get from the bank. I will take the responsibility of providing education to these children. We have many students, both boys and girls, who can teach them and train them.

I Want My Students To Render Service To The Poor

Our boys and girls are ready to render any service. I do not want to praise My own students, but you cannot find students like them anywhere else. They are highly virtuous. I want My students to render service to the poor and needy and alleviate their suffering. Students, you do not need to pay heed to what others say. Take a firm resolve to serve society and sanctify your life.

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Shortly, I am going to Puttaparthi. Very soon the students Sports Meet is going to be held. The students need to be encouraged. The construction of houses for the poor has also to be started. Then, by 19th I will be back here at Brindavan for the inauguration of the Super Speciality Hospital, which is going to benefit the entire State of Karnataka. All the heart patients in the State of Karnataka should be cured of their ailment. Everyday 30 to 40 operations will take place. For this purpose, 30 surgeons will be employed by paying them high salaries. There will be 8 to 10 operation theaters.

At least 25 to 30 heart surgeries should take place everyday. No patient should suffer from heart failure. That is My strong determination. I don't want to make any distinction between States. All States are Mine. All belong to Me and I belong to you all. Do not entertain any doubt or weakness. I am ready to give whatever you require. Be courageous. Why fear when I am here?

Young Minds Are Being Spoiled By **TV**

Boys and Girls!

Follow the commands of your parents and make them happy. Get married if they want you to, and lead a life of an ideal householder. I bless you all and bring My Discourse to a close.

After a short while from now, the Messengers of **Sathya Sai** are going to present a drama. It is an **Sathya Sai** Speaks, Volume 33 404

ideal drama unlike the dramas that you see on television. Today **TV** has become very common.

Young minds are being spoiled by watching the **TV**. There is no harm if good programmes are shown, but the government is encouraging programmes which are not good for children. We do not want such a government. We want a government, which will make the people tread the path of truth and righteousness. God-ment is the real government. There are people who are working for their selfish ends. Do not follow them. Selfishness has become their way of life. Let it not become your way of life. Do not join politics. Take to the path of service. Go to each and every village. Serve everybody. The best way to love God is to love all and serve all. Learn this art of service. **Chala Santosham** (Very happy).

Christmas, 25-12-2000, **Brindavan**

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Publisher's Note

It is a fact well known to the devotees of **Bhagawan Sri Sathya Sai** Baba that no celebrations, festivals or special functions will be considered complete without the blessings of **Bhagawan** in the form of His Discourses. Such discourses cover a wide variety of subjects centering on Man and his spiritual progress which alone can confer peace and joy on him eternally. This shower of nectar sweetens every subject discussed because of its natural qualities of unique presentation and universal appeal. Even a high philosophical point is made simple, understandable, enjoyable and fit for consumption by the layman. Examples and anecdotes are drawn from every day happenings and familiar but meaningful stories related to the great epics like the **Ramayana** and the **Mahabharata**. In short it is a grand feast serving all kinds of delicacies contributing to the health and well being of heart and mind alike.

The present volume, 34 in the series, is a compilation of 24 such scintillating discourses during the year 2001. The discourses relating to the **Dussera** of the relevant year are not included in this volume as they are bunched and published in a separate volume.

Paragraph headings and a bigger font continue to be adopted here to suit easy reading by elderly persons.

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The Book Trust prayerfully presents this volume at the Lotus Feet of **Bhagawan** for the benefit and enjoyment of the millions, who adore HIM.

Jai Sai Ram

Convener

Sri Sathya Sai Books & Publications Trust

Prasanthi Nilayam

Sathya Sai Speaks, Volume 33 1

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1

Good Thoughts Herald New Year

There is pain in pleasure also; none can separate them. It is pain that leads to pleasure. In fact, both pain and pleasure are the effects of Kali Age. (Telugu Poem)

Embodiments of Love!

YEARS have rolled by, but man has not developed noble feelings. A true human being is one with a good mind. The qualities of a good mind are: it has the brightness of the sun and coolness of the moon; it makes one utter sacred words and confers peace on society. Only one with compassion, love, forbearance, sympathy and sacrifice is a true human being. But in modern man such sacred qualities have become scarce. How can one, bereft of human qualities, be called a human being?

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Follow Nature And Practise Human Values

Man has originated from Nature. Earth sustains life. Sun gives light. Trees give oxygen. Water quenches our thirst and air helps us to live. How is it that man, born out of the five elements and sustained by them, does not possess the sacred qualities of the five elements? Having been born out of and brought up by Nature, man should practise and propagate the ideals set by nature. Birds, animals and trees follow Nature and lead an ideal life. Trees inhale the poisonous carbon dioxide and exhale the life-supporting oxygen.

Even the animals discharge their duties and help man in many ways. But, having been born as a human being, why is man not practising human values? He is not in a position to practise and propagate human values in society as he himself has lost them.

Embodiments of love!

Every man expects the new year to confer on him peace, happiness and prosperity. New year does not bring happiness or sorrow with it. Yesterday was same as today and tomorrow will be same as today. Days are the same, but one experiences either pleasure or pain depending on one's own actions. Meritorious deeds will not confer misery and sinful deeds cannot give happiness. One is bound to face the consequences

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of one's actions. But one treats pleasure and pain alike when one becomes the recipient of God's grace. God's grace destroys mountains of sins and confers peace. But due to the impact of Kali Age, man has lost faith in God. He is after money and power. How can such a man attain Divinity? Man can rise from the level of the human to the Divine only by practising human values. So, man should cultivate human values.

Years come and go, so also pleasure and pain.

Nothing confers permanent bliss except the experience of the **Atma**. Man cannot attain peace and happiness from his actions unless he has sacred feelings within. Many people expect the new year to confer happiness and prosperity on them. But in fact, new year only confers on you the results of your past actions. In order to atone your past sins, you have to cultivate sacred qualities and involve yourself in sacred activities more and more in the new year. In fact, Bliss is within you, it originates from your sacred feelings. So, you have to manifest bliss from within, it cannot be bestowed on you by others. None can take away the bliss from you and you cannot obtain it from outside.

Sacred Activities Confer Happiness

Heart is the centre of sacred feelings. It is filled with compassion. It is compassion that gives rise to

sacred feelings. One has to develop compassion, spread the light of love and cultivate Divine feelings. Without doing so, how can one expect time to confer happiness on him? One gets what one does. If one expects good results, one must cultivate good feelings. With purity of heart, steadiness of mind and selfless actions, one can become the recipient of Divine grace, which will remove any amount of sufferings in a trice. One cannot achieve anything without Divine grace. So, one has to undertake such activities which will confer Divine grace. Peace and happiness cannot be obtained from the external world. Only through Divine grace can one be peaceful and happy. People celebrate the advent of the new year with singing and dancing. That enthusiasm and happiness are momentary. What man needs is permanent peace and happiness. How can he expect to attain permanent happiness by indulging in worldly deeds? He has to undertake sacred activities in order to attain permanent happiness. Happiness results only from difficulties. Pleasure is an interval between two pains. It is impossible to experience pleasure without pain. You may be one of affluence or a spiritual aspirant; you get what you deserve. You cannot expect mangoes by sowing a **neem** seed and vice-versa. As the seed, so is the fruit. Similarly, as the feeling, so is the result. Pain and pleasure result from one's feelings. People are deluded thinking that they get pain and pleasure from the **exSathya Sai** Speaks, Volume 33 5

ternal world. In fact, they result from their own feelings. They should transform their heart with sacred feelings. Today man is changing, but not his mind. Years are rolling by, but his feelings have not become pure. He will attain peace only when there is transformation in his feelings.

Embodiments of Love!

Under all circumstances, let your feelings be pure and ideal. Let all your actions be for the welfare of others. The Vedas declare:

Paropakarah Punyaya

Papaya **Parapeedanam**

(One attains merit by serving others and commits sin by hurting them). When your feelings are sacred, you will get sacred results without your asking. Due to the impact of Kali Age, man's thoughts, words and deeds are not in harmony with each other. You may say or do anything, the result you get depends on your feelings. So, make your feelings sacred and become a good human being. One with good feelings and good mind

alone can be called a good human being. Sometimes deeds done with good mind may yield bad results. The result may appear adverse but there is goodness latent in it. A good mind will never change because of such results. Man is essentially good. So, he ought to lead a life of goodness. But today man wavers every moment. It is due to the lack of Will power. Man should have

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unwavering mind and steady vision. Then he will not be subjected to any hardships. Only God's grace can help man to overcome these negative tendencies. One may be a millionaire, but his wealth will not redeem him if his feelings are impure. Even if a man does not possess anything, he can still achieve the highest if he has purity of heart. Anything that a man of purity sees or touches turns into gold. On the other hand, if he lacks purity and effort in the right direction, even a stick in hand will turn into a snake. **Sankalpamoolam Idam Jagat** (thoughts form the basis of the entire world). Some people feel their expectations are not fructifying in spite of their best efforts. This is mainly due to absence of purity in their feelings and intentions.

Change Your Actions For Better Results

Today marks the commencement of the new year 2001. Next year, it will become 2002. Destiny does not change with the change in year. Along with the change in year, your actions too should change for the better. Only then you will get good results. Students!

You will fare well in the examination only when you work hard throughout the year. As is the feeling, so is the action. As is the action, so is the result. Sometimes, you may question the adverse

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outcome of a good action. But in fact, good actions never yield bad results. Bad result implies an element of negativity in the intentions. It is a human weakness to see only the good in oneself ignoring the bad.

Pleasure and pain, good and bad

co-exist, none can separate them. You cannot find pleasure or pain, good or bad to the exclusion of the other

Pleasure results when difficulties fructify.

(Telugu Poem)

Even a sweet mango tastes sour when plucked prematurely. It should be allowed to ripen. Only then it will taste sweet. So, do not get disheartened if your actions don't yield the desired results immediately. Your efforts are bound to fructify in due course of time.

Embodiments of Love!

You have been waiting for the commencement of the new year with great expectations. Your efforts must be in accordance with the expectation. Before undertaking any activity, you should discriminate and enquire into the pros and cons. Today man has lost the sense of discrimination. He does not know how to respect and behave amongst elders. He should make proper use of the **Mathi** (mind), **Gathi** (destiny), **Stithi** (position) and **Sampatthi** (wealth) that God has **Sathya Sai** Speaks, Volume 33 8

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bestowed on him. The six evil traits of man, namely, desire, anger, greed, infatuation, pride and jealousy arise due to the defects in his food and habits. Food and habits are responsible for qualities in man, good or bad.

Take To The Inward (**Nivritti**) Path

The sacred qualities that originate from the heart are true and eternal. They correspond to the inward path (**Nivritti**), whereas all the worldly, tendencies like amassing wealth, taking up jobs, playing games, desiring for positions of authority, **etc.**, correspond to the outward path (**Pravritti**). Worldly tendencies originate from the head and are bound to change. Only the inward tendencies that originate from the heart are true and eternal. Ignoring the inward tendencies, man takes to the outward path. Consequently, he is unable to attain permanent happiness. He treads the path of **Pravritti** but expects the results corresponding to **Nivritti**. All that he sees, says, and does have become polluted with untruth and unrighteousness. In fact, his entire life has become **Pravritti**-oriented. He should give up the outward path and direct his vision inward. Before entertaining any thought, he should discriminate whether it is good or bad. One who follows the inward path will never become frustrated or restless. One who follows the outward path can never attain permanent happiness. For example, you may be **Sathya Sai** Speaks, Volume 33 9

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20 years old or 40 years old. You have been eating food everyday all these years. But can your hunger ever be satisfied permanently? No. Only the taste varies but hunger is the same for everybody.

Food may vary but hunger is the same,
Jewels are many but gold is the same,
The colour of the cows may vary
but milk is the same,
Forms are many but God is one,
Beings are many but breath is one.
(Telugu Poem)

Man leads a life of delusion because he sees diversity in unity. He faces many hardships to carry on with the sojourn of his life. But life is transient. To lead such an ephemeral life, why should one take to wrong path and get deluded? So long as one is alive, one should tread the path of truth and set an ideal. Only then can one's life be sanctified. Truthful activities alone can confer eternal peace.

A poet composes many verses in praise of God. He extols God grandiloquently and ultimately prays for His protection. The feeling is important and not the manner in which the verses are composed. One may extol God according to one's own capacity but one should do so with pure, steady and sacred feelings. One may be doing **bhajans**, offering worship and **Sathya Sai** Speaks, Volume 33 10

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undertaking service activities for a number of years. But all this will prove futile if there is no transformation of the heart. Heart should be filled with **compassion**. Only then can it be called temple of God. Otherwise, it becomes verily a devil's den.

Ignore Evil Qualities

The new year does not bring anything new with it. The day when fresh and sacred thoughts originate in your heart is the real new year day. As you all consider this day as new year day and welcome it with enthusiasm, I bless you all so that you may cultivate fresh, sacred and ideal feelings. I desire that you share with others all that you consider as good. I want you to lead a peaceful and blissful life and become role models for the rest of the country.

At times evil qualities like desire anger and hatred may arise in you but they should not be allowed to enter the mind. Once they are refused permission, they will automatically withdraw. If they are allowed to enter the mind, they will remain in it. A small example. When someone comes to your doorstep with his baggage, if you receive him and start exchanging pleasantries, he will immediately enter and settle down in your house. On the other hand, if you ignore him completely, he will go to a hotel or a lodge. Likewise, when the evil qualities try to enter your mind, just **Sathya Sai** Speaks, Volume 33 11

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ignore them. Then they will go back to the place of their origin. On the other hand, if you entertain them, they will rule over you. When you come across something evil, do not look at it, talk about it or listen to it. Just ignore it. That is the true human quality. You will allow only your friends and relatives to enter your house through the doors. Will anyone allow the

donkeys and pigs to enter the house just because it has doors? Your body has got nine doors. You should permit through them only that which is sacred. Do not allow the evil to enter. Only then can you attain peace. Human life is highly noble, valuable and divine. Do not put it to misuse by giving room to evil qualities. Use the power of discrimination and make proper use of the senses. Only then will your life be redeemed. You will attain immortality and infinite bliss. Start a novel and Divine life in this new year. Give up all the old unsacred feelings. Cultivate Divine feelings. Once you have divine feelings, no other feeling can enter your mind. Install God within, then peace will automatically follow.

Embodiments of Love!

I bless you all so that you may lead your lives with peace, prosperity and happiness. Thus I bring My Discourse to a close.

New Years Day, 1.1.2001, **Prasanthi Nilayam**

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Hospitals Are Meant To Serve The Poor

And Needy

The motherland of ours gave to the world

Noble souls renowned in all the continents.

It is the land, which ousted the Foreign rulers and achieved freedom.

This **Bharat** is reputed for its scholarship.

It is the sacred land, which stood forth As the exemplar in the realms of music, literature and sacred lore; Born in the land of **Bharat**, noted for its fine arts and natural beauty, **oh** devotees!

It is your bounden duty to foster The glory and prosperity of the motherland.

(Telugu Poem)

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Embodiments of Divine **Atma**!

IN life, Health is the greatest wealth. Since ancient times, many Yogis, sages and seers and men of excellence have been making deep investigations into the ways and means of keeping good health. They made great efforts in this direction as they were of the view that man could work for the peace and security of the nation only when he was hale and hearty. In modern times, some people repose complete faith in Allopathy while some others feel **Ayurveda** is also essential along with Allopathy. Allopathy gives only temporary

relief; it does not have permanent cure for diseases. But **Ayurveda** can provide permanent cure for diseases.

Divine Grace Sustains Human Life

The heart is the most important part in the body. If the heart goes on strike, the body becomes lifeless. What is the role of the heart in the human body? It pumps blood to the lungs where it gets purified and then it is supplied to all parts of the body. Each time the heart beats, the blood travels 12,000 miles in the body. Who has endowed the heart with such a capacity? Is it the scientist, the engineer or the Yogi or any man-made machine that makes it perform such a stupendous task? No. It is only the Divine power that is the basis for all this. Man cannot accomplish even a small task without the help of Divine power. Today man has lost self-confidence and **Sathya Sai** Speaks, Volume 33 15

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does not have faith in God. So, first of all, man should foster self-confidence without which life becomes meaningless.

Allopathy cannot eradicate disease-causing germs permanently. It can control them only to a certain extent for a certain period of time. There is always the risk of relapse. Though allopathy has been progressing from time to time, the number of diseases too has been increasing. **Dr. Samuel Hahnemann** of Germany, who discovered Homoeopathy, also made deep investigations into **ayurveda**. Welfare of the whole world was his motto. But man today is not concerned with the welfare of the world.

Impart Health And Happiness To The Poor

These days heart diseases are widely prevalent in society. That is why we established a Super Speciality Hospital at **Prasanthi Nilayam** where 10,600 operations have been performed so far, totally free of cost. Many poor people have benefited from this. Heart surgeries have become very expensive. In such a situation, what would have been the fate of poor people? No one seems to be bothered about this. One has to work for the welfare of the poor, alleviate their suffering and set an ideal to the nation. Service becomes truly meaningful only when it is rendered to the poor and needy. Today neither the doctors nor the politicians, not even the Government for that matter, **Sathya Sai** Speaks, Volume 33 16

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are concerned about the welfare of the poor. If a hospital is constructed at a cost of ten **crores**, they expect a profit of 100 **crores**. Instead of being kindhearted, they have become business-minded. Hence, the pathetic condition of the poor.

During the last three or four days, many heart surgeries have been conducted here in this hospital. Who are the patients? One is a carpenter, another a Dhobi (washer man). Many such patients who are economically backward are being treated here. In this short period, as many as 50 heart surgeries have been conducted! One gets immense joy seeing their happy faces. Of what use is medical science if it does not bestow health and happiness on the poor and needy? Today the educated do not care to spare a thought for the poor and forlorn. This hospital is dedicated for the welfare of the poor. I am happy only when the poor are served. I have dedicated My entire life for the uplift of the poor and downtrodden. In future, even the highly advanced surgeries like heart transplant and lung transplant will take place here. One may be wealthy and virtuous but without good health, one cannot lead a happy life. The late former Chief Minister of Karnataka, Patel helped us a lot in this project. The present Chief Minister, Krishna, has also been of great help to us. Many noble people of Karnataka are also associating themselves with this project. So, we are determined to give happiness to the people of Karnataka.

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Sai Institutions Are Eternal

Disease has no distinction; it may afflict anybody, be it a pauper or a millionaire. We too have no such distinction. Here the treatment will be rendered totally free of cost to the rich and poor alike. Not merely this, even the food will be supplied free. Our aim is to cure the patients of their ailments and send them home happy and healthy. This establishment will serve the poor forever. Some may have a mistaken notion that it will only be a temporary one. All the institutions established by Sai are eternal.

The other day, a washer man from Gulbarga underwent a heart surgery in our hospital. When he saw Me, his joy knew no bounds. He said, O Swami, You are our God, I have undergone heart surgery in Your hospital. One needs to spend a lot of money to undergo a heart surgery. Even for admission, one needs to spend thousands of rupees. The poor washerman does not have even a fraction of the required amount. In this world, there are many men of affluence, but how many are showing compassion towards the poor? They may say a thousand things, but do they practice even one? Is there any rich person who is doing even one-thousandth part of what Sai is doing? We are spending crores of rupees to provide potable drinking water to the villagers, to render free medical treatment

and to give free education. But some people out of jealousy are indulging in false propaganda. The Sathya Sai Speaks, Volume 33 18

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tongue has no bone, so people twist it in the way they want. Let us see, if any of those who indulge in false propaganda are prepared to feed the hungry and alleviate the suffering of the poor. In fact, such people set their dogs on the beggars who come to their doorstep to beg alms. Today all fields like education, medicine, music, literature, have become business-oriented.

Sacrifice Is The Hallmark Of A Doctor

Embodiments of Love, Doctors!

Fill your hearts with compassion and serve the poor and needy. Don't be stonehearted and moneyminded.

When the hour of reckoning comes, will you be able to carry with you the wealth you have amassed?

No. Serve the poor with love. That alone can redeem you. Service to the poor is service to God. Sacrifice your life for the cause of the poor. Service to the poor is My only motto; I have no other desires. I am prepared to sacrifice even My life to serve the poor (cheers). Do at least one-thousandth part of what Swami is doing. Of what use is human life if it is not spent in the service of the poor?

Neither by penance nor by pilgrimage nor by study of scriptures nor by japa can one cross the ocean of life. One can achieve it only by serving the poor. (Sanskrit Verse)

It is your good fortune that you have become doctors. Sacrifice is the hallmark of a true doctor. So,

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doctors should have the spirit of sacrifice. They should be compassionate and considerate towards the poor. There are many poor people who are losing their lives as they cannot afford costly treatment. Your love alone can sustain such lives. The more you develop the spirit of sacrifice in you, the greater will be the word's progress. Hospitals are meant to serve the poor and not to earn money. What is the point in earning crores of rupees when one has to ultimately leave the world empty handed? So, spend all your earnings for the welfare of the poor. Dedicate your lives to the service of your fellowmen.

Prior to the establishment of this hospital, the land here had not much value. But after the hospital has come up, here the land value also has gone up. Now you find so many buildings coming up around. What is the use if one is merely interested in making profit? One should utilise it for the benefit of the poor. Your happiness will become manifold if you can make

at least one poor person happy. Help ever, hurt never. Do not extort money from the poor. Do not put them to suffering for your greed for money. Remember it is not money that you are wresting, but their lives. Lead a life suffused with love, compassion and sacrifice.

Thyaga (sacrifice) alone can lead to Yoga (spirituality).

We don't have any distinction of caste, creed, religion and nationality. We offer free treatment to everybody. We are determined to offer free treatment,

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come what may, even if we have to take loans. We are prepared to spend any amount of money; safeguarding the life of patients is our main objective. All of you, particularly doctors, should learn this lesson. Eschew greed for money; develop love and spirit of sacrifice. Then money will come to you automatically.

Divine Grace Is Essential For Cure

Embodiments of Love!

Medicines on their own cannot cure diseases; it is Divine grace that cures. Only sacrifice can win God's grace. Do not be satisfied by merely filling your own belly; try to appease the hunger of others too.

Undertake such activities that will benefit the poor.

This hospital does not merely stand for architectural beauty. **Andam** (beauty) has no value if there is no

Anandam (bliss). You can experience bliss only when you give happiness to the poor. The poor are suffering because they cannot afford to buy medicines. We will give all the required medicines free. Make every effort to give happiness to all.

Today, as the programme is already delayed, I

do not have enough time to give you further details.

Develop spiritual outlook and treat the patients with love and care and make them happy and healthy.

Without God's grace, even the pulse cannot beat. You are under the mistaken notion that mere medicines can cure the diseases. If that were the case, what happened

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to all those kings and rich men who had access to best medical facilities? So, along with medicines, one should have Divine grace too. Medicine and Divine grace are like negative and positive, respectively. Diseases can be cured only when both these come together. So, along with taking medicines, one should also pray for Divine grace. Without Divine grace, human body cannot be sustained. Human body is most wonderful and mysterious. Who is responsible for the pulse beat? Who is making the heart pump blood? All this happens because of Divine Will. Divine power is responsible for the growth of the body. There is no

point in merely feeding the body and sustaining it unless it is used to serve the poor.

This hospital will surely attain exalted position.

You may not understand it now, but you will realise it in future. People belonging to different parts of the world will come here for treatment (loud applause).

This hospital has such Divine potentiality in it. Do not entertain any wrong notions about this hospital. Earlier when the Super Specialty Hospital was established at

Puttaparthi, people had their own misgivings about its functioning. Now, in the villages surrounding **Puttaparthi**,

you don't find anybody suffering from heart

diseases. Even small children are not afraid to undergo heart surgery in our hospital there. Likewise, we

should see to it that no one suffers from heart diseases in the State of **Karnataka**. Villagers who are suffering

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from heart diseases should be brought here for treatment. Anybody can come here for treatment. We have no objection. Everyone has equal right to get treatment here.

Leaders Should Support Noble Causes

Our Prime Minister **Vajpayee** took great pains

to come here. Leaders like him are very essential for this world. He is a leader who supports and encourages

noble causes like this. Ministers who extend their cooperation for good causes are very much necessary

for the nation to progress. They should have noble feelings and love for God to attain Divine grace. There

is nothing that one cannot achieve if one has Divine grace. **Loka Samastha Sukhino Bhavantu** (May the

whole world be happy!) That is My desire. I am

prepared to do anything for this. I am prepared to

sacrifice even My life for the welfare of humanity. Of what use is the life of one who does not aspire for the

welfare of humanity? I always wish for the well being of others. My feelings are always pure and sacred. If

your feelings and intentions are noble, you need not be worried about money; it will come to your doorstep.

Embodiments of Love!

We have caused great inconvenience to you by

making you wait for a long time. You are all very tired having been sitting here patiently for the last three to

four hours. Having taken part in this congregation,

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may you develop the spirit of sacrifice and spend your time, wealth and energy in the service of the poor! This

is what I desire from you. I do not ask anything from anybody. Help the poor in every possible way. Feed

the hungry. Food is God. Do not waste food. Do not

waste money. Money makes many wrongs. Misuse of money is evil. The rich squander their wealth in drinking and gambling. Money should be put to proper use. One should not spend as one pleases. Do not waste energy and do not waste time. These are the four important principles that a man should adhere to. Time wasted is life wasted. Instead of wasting time in vain gossip, utilise it to serve society. Help everybody to the extent possible. This is what I expect you to do. Come and see it for yourself the work that is being done here with the spirit of sacrifice, and experience bliss. Here you will find the poor with happiness and joy on their faces. You should see to it that the poor lead a healthy and happy life. That should be your aim in life.

Paropakara Punyaya Papaya **Parapeedanam** (one attains merit by serving others and commits sin by harming them). I bless you all so that you may attain the deservedness to see the happiness of the poor.

Inauguration of **SSSIHMS**, 19th January 2001,

Whitefield, Bangalore.

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Vision Of The **Atma**

One may be able to repeat Vedas and

Sastras by rote.

One may be able to sing ornate poetry melodiously.

If one lacks purity of heart, one is bound to be ruined.

The word of **Sai** is verily the truth.

(Telugu Poem)

Embodiments of Love!

IF you lack purity of heart, you will not be able to understand the principle of **Atma**, irrespective of your educational qualifications. You may be a highly learned person but you are not able to see your own body when you are in deep sleep. On the contrary, even an illiterate person can see himself and the surroundings if he opens his eyes. Just as ash covers the live embers, man's vision is clouded by delusion.

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Consequently, he is unable to realise his true nature. Man should understand the intimate relationship between himself and Divinity. You can acquire immense power and strength once you develop purity of heart, gain spiritual knowledge and understand Divinity. **Sadhana** or spiritual practice does not mean undertaking good activities like **japa** and **dhyana**. True **sadhana** lies in removing the veil of illusion that covers the **antahkarana** (inner instrument). It is said, **Pashyannapi cha Napashyati Moodho** (he is a fool who sees yet does not recognise the reality). **O** man, is it not

foolishness on your part to think that you have not seen God though you see Him in the form of the world. Fire is seen if you blow the ash from live embers. You can see the pellucid waters only after removing the moss. A person's vision is clouded when he has cataract in his eyes, but when the cataract is operated on, he gets back his normal vision. Similarly, as long as a person is under the influence of the mind, he identifies himself with the body and experiences pleasure and pain. Once he transcends the mind, i.e., maya, the dualities of the world do not exist for him. He **visualises** Divinity everywhere. Today man tries to know Divinity with his mind. In order to visualise Divinity, you should understand the principle of **Atma** or I. The **Atma** is formless.

So long as you are attached to your form, you will not understand what **Atma** means. Everyone introduces himself using the letter I, which is nothing but the **Sathya Sai** Speaks, Volume 33 27

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Atma. Though not seen, the **Atma** is present in one and all. This **Atma** is all-pervasive.

Atma Is The Greatest

There are three types of ethereal dimensions,

namely, **Bhutakasha**, **Chitthakasha** and **Chidakasha**.

Bhutakasha is engulfed by **Chitthakasha**, which in turn is encompassed by **Chidakasha**. The **Bhutakasha**, which consists of the earth, the sun, the moon and the stars, is very vast. The sun is much bigger than the planet earth having a circumference of 8000 crore miles. But it looks small to our eyes, as it is at a distance of 9 crore miles from the earth. The stars are still farther away and are much bigger than the sun in size though they look like small diamonds adorning the sky. Light travels at a speed of 180 thousand miles per second. Some of the stars are at such a great distance from the earth that the light emanating from them is yet to reach the earth. All the stars, the sun, the moon and the earth, form a part of **Bhutakasha**. All these are present in **Chittha** in a subtle form. So, **Chitthakasha** is many times bigger than **Bhutakasha**. You feel the sun is self-effulgent, but in fact, it is the **Atma**, which illumines the sun. So, the **Atma** is the greatest of all. Its vastness cannot be described in words. All the five elements are made up of atoms, whereas the **Atma** is not made up of atoms, as it is formless. What do you mean by vision of the **Atma**? It is **visualisation** of the all-pervasive effulgence. The **Atma** is present in every **Sathya Sai** Speaks, Volume 33 28

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cell of the human body. In order to understand this, you have to transcend form. All the material objects have a definite form, but in due course of time they

lose their identity and merge into the causal dimension, i.e., in the Atma. So, man should make an effort to go beyond form and merge into the Atma. All the activities that are related to the form correspond to Pravritti (outward path) i.e., Bhutakasha, which is made up of atoms. All this will ultimately merge into the Atma.

What is Atma? Bliss is Atma.

Atma Transcends Name And Form

In the days of yore, many sages made concerted efforts to recognise the nature of the Atma. Ultimately, they declared to the world, Vedahametham Purusham Mahantham Adithyavarnam Thamasa Parasthath (I know the Supreme Being who shines with the effulgence of sun and who is beyond Thamas (the darkness of ignorance). O people, the Atma transcends name and form. It is self-effulgent. In order to have the vision of the Atma, you don't need to go to the forest and undertake penance. You can see it everywhere once you dispel the darkness of ignorance from within.

Efforts in this direction amount to true Sadhana.

Divinity is latent in humanity, but you are attributing various names and forms to it and are trying to visualise it through worship and rituals. As a result, you are subjected to frustration and depression. First of all, you should make efforts to realise the divinity that is latent

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in Bhutakasha. But how can one understand Divinity when he fails to understand humanness. In the first place, man should understand what humanness means. Only when you transcend Bhutakasha and Chitthakasha, can you understand Chidakasha. Bhutakasha is like a small star in the sky of Chitthakasha. The same can be said of Chitthakasha as compared to Chidakasha. Chidakasha is nothing but the Atma. There is nothing beyond this. To understand the formless Atma, you should go beyond form. In the beginning, you meditate on a specific form, but gradually you should go beyond that form and realise the formless Divinity. So long as you are attached to the form, you are bound to experience pleasure and pain. The formless Atma is experienced in the deep sleep state (Sushupti) in which you lose the identity of name and form. In the deep sleep state, there are no feelings pertaining to Bhutakasha. So long as your mind dwells on Bhutakasha, you identify yourself with a form. Though the modern man is highly educated, he is unable to comprehend the principles of Bhutakasha, Chitthakasha and Chidakasha. He is keeping himself away from such an enquiry, thinking them to be abstruse philosophical truths. It is not mere philosophy. They are the eternal truths, which are to be understood

and put into practice in daily life.

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In Bhutakasha, beings are many, but the underlying Atmic principle is the same. Right from his childhood to old age, man uses the letter I while introducing himself. Man passes through different stages of life, but the I in him remains the same. That changeless I is verily the Atma. Oblivious to the presence of such divine principle within, man is after the worldly and ephemeral pleasures. This corresponds to Pravritti. But the Atma is related to Nivritti. As man is engrossed in Pravritti, he is not able to realise his true nature.

Divinity Pervades The Entire Nature

All that you see in the external world is nothing but the manifestation of God. All of you who have assembled here are the embodiments of God. Even this hall is a manifestation of God. In fact, you are yourself God. Though you see God everywhere, still you search for Him. Here is a small example. The hostel boys see Sai Gita every day, so they are not excited about it. But if they happen to see even the tail of an elephant in a forest, they would feel thrilled. Likewise, though you see God in the form of people around you, you are not excited. But if you see a person with three heads, you will become ecstatic thinking that you had the vision of Divine Cosmic Form. You should understand that Divinity pervades the entire nature. Lord Krishna declared in the Gita, Mamaivamsho Jeevaloke Jeevabhuta Sanathana (the eternal Atma in all beings Sathya Sai Speaks, Volume 33 31

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is a part of My Being). I and you are not separate. We are one and the same. Once you understand this truth, you will not go in search of God here and there. All that you find in the external world is nothing but Viswa Virat Swarup (cosmic Divine form). All forms are His. Form is associated with Pravritti. It is the root cause of delusion. What is Maya? That which leads to mistaken identity is Maya. When you mistake a rope for a snake in the darkness, you are scared. But when you flash torchlight on it, you realise that it is a rope and not a snake. It is the mistaken identity that has given rise to fear in you. Once you know the reality, you become fearless. Due to the influence (Prabhava) of worldly objects, you have forgotten your Swabhava (true nature). Once you recognise your Swabhava and strictly adhere to it, there will be no scope for delusion or fear. Where is the question of fear when you are everything and there is nobody other than you? An actor once came to the Court of a King to give performances.

That day, he had come dressed as Sankaracharya. He gave a scholarly exposition on the philosophy of Adi Sankara. He preached thus:

Ianma Dukkham, Jara Dukkham, Jaya Dukkham Punah Punaha,

Antyakale Maha Dukkham, Tasmath Jagrata

Jagrataha

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(Birth, old age and worldly life are full of misery. Death too is miserable. Beware of this truth.)

Matha Nasthi, Pitha Nasthi,

Nasthi Bandhu Sahodaraha

Artham Nasthi, Griham Nasthi,

Thasmath Jagrata Jagrataha

(Parents, friends, relatives and wealth are like passing clouds. Beware of this truth.)

The King was very pleased and offered a lot of gold. The actor said, O King, a Sanyasi does not need gold. I cannot accept this gift. The next day the actor appeared in the Court as a dancer. He danced beautifully and pleased everyone present. At the end of the performance the King offered a small gift of just a few coins. The actor said, O King, this payment is meagre and not enough. The King was astonished and asked, Yesterday, you refused a substantial gift but today you are demanding more. What is the reason for this strange behaviour? The actor replied, O King, an actor will not be true to his profession if his words do not match the costume he is wearing. Yesterday, I played the role of a Sanyasi and therefore, spurned wealth. Today, I am a dancer, and a dancer always expects a handsome reward! My conduct must be in consonance with my garb. Today, though man has put on the garb of a human being, his conduct is not in

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accordance with his dress. Having been born as a human being, man should lead his life with self-confidence and uphold his self-respect.

Abraham Lincoln

You are aware of how Abraham Lincoln, though born in a poor family, rose to become the President of America because of his self-confidence. He was born in a poor family. His schoolmates used to heckle him for his dress and poverty. Lincoln, unable to bear this humiliation, approached his mother and said, Mother, I am subjected to a lot of ridicule by fellow students. Please get me a new dress. Then the mother told him, Son, we are not well-to-do. You must act according to our family condition. Don't be deterred by other people's

taunts. Develop self-confidence and uphold your self-respect. From that moment, Lincoln strictly followed the advice of his mother. After some time, his mother passed away, and his father married again. His stepmother was also quite affectionate towards him and encouraged him to persevere on the path shown by his mother. After his father's death, Lincoln, who was aged 16 years then, left home to earn his livelihood and started selling newspapers. There also he continued to uphold his self-respect. Seeing his good qualities, his friends encouraged him to contest the elections. Lincoln stood for elections and won with a thumping majority. He was made the President of America. Though born into a poor family, he rose to an exalted position

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because of his self-confidence and self-respect.

Students!

Uphold your self-respect. First of all, understand what Atma means. The principle of I that is present in everybody is Atma. The Vedas declare. Aham Brahmasmi (I am Brahma). But in My view, even this is not complete truth because the presence of I and Brahma symbolises duality. Truth is one, not two. Man should hold on to the principle of non-dualism and sanctify his life. Once you develop faith in this principle, you will have all the purity and prosperity.

Today is the very auspicious day of Sivarathri.

Siva stands for auspiciousness. What is so special and auspicious about Sivarathri? Mind has 16 aspects, of which 15 are merged on this night and only one is remaining. Make proper use of this holy night by undertaking Sadhana with devotion and steadfastness.

What sort of Sadhana you must undertake? Cleanse your heart of all evil qualities. Evil qualities arise in you because of the misuse of the senses. It is the root cause of all sins. Sadhana does not mean doing Japa and meditation. You should develop pure and divine feelings in you. Consider everyone as divine. Respect them. All are Mine and I belong to everybody. Once you have such firm conviction, you can enjoy immense happiness in life. There will be no trace of worry in

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your life

Have Firm Faith In God

Once while Sankaracharya was going to river Ganga with his 14 disciples, he came across a Brahmin who was memorising some Sanskrit passage, Dukrun Karane. The Acharya asked him, what he was doing and the Brahmin replied that he was studying Panini (the great grammarian). What do you gain out of this

study of grammar , the Acharya asked. He replied, I shall become a great scholar and go to some royal Court or the other and become an official scholar and earn all the wealth that I need. With wealth earned like that, I shall lead a happy life. How long will you live like that? I shall live as long as I am alive. What next? asked the Acharya. He replied, I don't know, Then, Sankaracharya made his famous pronouncement, Bhaja Govindam, Bhaja Govindam, Govindam Bhaja Moodhamathe, Samprapthe Sannihite Kale Nahi Nahi Rakshati Dukrun Karane. (O fool, chant the name of Govinda. When the hour of death approaches, the nuances of grammar will not come to your rescue). The Acharya said, You fool, you will enjoy all the pleasures of the world as long as you are alive, but after this body passes away, what will you do? So, keep chanting the name of Govinda incessantly and don't waste your time in these mundane studies. These studies are all related to Pravritti. This helps only for a very short time. You are proud of your youth; how

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long does youth last? Soon you will be an old man. Do not put your faith on your youthful prowess, place your firm faith in God. Realise your self-confidence. Selfconfidence leads to self-satisfaction and self-satisfaction leads to self-realisation.

Students!

I is a permanent reality. Consider this Atma as Godhead itself. Without a substantial basis, there will be no manifestation. The basis for the waves in the ocean is the water therein. In the same manner, Atma is the basis for the phenomenal world. All the good and bad, praise and blame that happen are all mere passing clouds. The baby, the boy, the youth and the old man are all differences in form but the Atma in the person is the unchanging entity. While traveling in the train, you see out of the window, trees, mountains and lakes fleeting past. This is an illusion. Sometimes, in the skies, you see as if the moon is moving fast, while in reality the clouds are moving. This again is an illusion. The moon is not moving at the same pace as the clouds. In the same way, the Atman does not change or move; it is only our feelings that change.

Total Understanding Is Awareness

Embodiments of Love!

Today is a very holy day. The time at 6 o'clock is highly sacred. At that time, the Atma Lingam will be manifested. God is sometimes called the HiranyaSathya Sai Speaks, Volume 33 37

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garbha. The golden Lingas emerge from Hiranyagarbha

itself. Don't conclude that only Swami is Hiranyagarbha. All of you are manifestations of Hiranyagarbha. You are also eternal and self-effulgent. Hold this truth firmly in your heart. Keep this awareness firm.

We have Awareness classes in our Institutions.

Knowing this or that bit of information is not complete awareness. Awareness implies total understanding. Having seen just the tail of a rat, how can you claim to have seen the rat itself? Today what the scientists have known is only a fraction of the total truth. But they think that they know everything.

First of all, you should understand what humanness means. In accordance with your form, you should have human qualities. Of what use is your life if you behave like a monkey? Understand that you belong to mankind. Do not have a monkey mind. One whose heart is full of compassion alone is a true human being. Today man talks of the need for compassion but has filled his heart with demonic qualities like anger, greed, jealousy, etc.

Excessive Desire Causes Imbalance In Nature

Man should put a ceiling on his desires. As man's conduct is perverted, today we find natural calamities taking place. You are aware of the devastation caused by the earthquake in Gujarat. Thousands

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of people lost their lives. The reason for this is that, man is entertaining excessive desires. God maintains perfect balance in His creation. In God's creation, the earth and the oceans are endowed with balance. But man is indiscriminately exploiting the earth for extracting oil. Every day tonnes of fish are caught from the oceans. This indiscriminate exploitation of nature results in imbalance in earth, which is playing havoc with human lives. Only when man is free from Kampam (unsteadiness) within, will he not be troubled by Bhukampam (earthquake). Not only the people of Bharat but also the people of the entire world should strive to maintain balance. The five elements are nothing but manifestations of the Divine. Man's life will be secure only when he realises this truth and acts accordingly. A few days ago, I had sent Lorry loads of rice, grams, etc., to the earthquake victims of Gujarat. Some people asked Swami, why should you take the trouble of spending so much money for sending the relief material to Gujarat. You could have as well averted the earthquake. I replied, My dear, man has to blame himself for the earthquakes. Due to excessive greed for wealth, he is disturbing the balance of the earth. Hence the earthquake. That is the law of Nature.

You have to express your love for man by helping the needy. Love is your nature. Just as balance is very much essential for Nature, so also love is very much needed for man. Know that whatever God has created

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is for your own welfare. You should enjoy Nature according to your need. You should not rob Nature of its resources to satisfy your greed. Here is an example. Once a greedy person owned a duck, which used to lay a golden egg every day. One day, he ripped open the stomach of the duck thinking that he would get many golden eggs at a time. Today man also is indulging in such foolish and greedy acts. Instead of being satisfied with what Nature is giving him, he aspires for more and more, and in the process, creating imbalance in Nature.

Today scientists are interested in new inventions.

The advancement in science and technology has also led to imbalance in Nature. As a result, there are earthquakes and no timely rains. Science should be utilised only to the extent needed. Science has its limitations, and crossing those limits leads to danger.

You have a long way to go. Adhere to truth and righteousness. Our ancient sages said, Sathyam Bruyath, Priyam Bruyath, Na Bruyath Sathyamapriyam (speak truth, speak pleasantly and do not speak unpalatable truth). Make proper use of natural resources and do not put them to misuse. Help everybody and make them happy. Share all the good things you have learnt with others. This is your foremost duty.

Sivarathri, 21.02.2001, Prasanthi Nilayam.

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Have Steady Faith In The Atma

The evil effects of Kali Age cannot shake the one whose heart is filled with compassion, whose speech is suffused with truth and whose body is used for serving others.

(Sanskrit Verse)

Embodiments of Love!

IN this world, all the beings are classified into four categories: (1) Andaja, that which is born out of an egg, (2) Pindaja, that which is born out of the mother's womb, (3) Uthbhija, that which is born out of the earth (4) Swedaja, that which is born out of sweat. Under each category, there are 21 lakh types of species. Hence, it is said that there are 84 lakh species in God's creation. The 84 lakh species are subjected to

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three types of sufferings, namely Adhibhouthika, Adhidaivika and Adhyatmika. Adhibhouthika refers to

the diseases that are caused by man's attachment to the physical world. It also refers to the diseases that are caused by insects like mosquitoes, flies, etc. Adhidaivika is related to the suffering caused by natural calamities like earthquakes, floods, and epidemics like cholera, plague, etc. Adhyatmika refers to the suffering that result from wrong food and bad habits. It also indicates to the suffering caused by cruel animals and wicked people. What is the remedy for these three types of sufferings? One should have strong faith in the Self. That is the panacea for all the suffering. One should strive to experience Atmic bliss for which nine paths of devotion are prescribed: Sravanam (listening), Kirtanam (singing), Vishnusmaranam (contemplating on Vishnu), Padasevanam (serving the Lotus Feet), Archanam (worship), Vandanam (salutation), Dasyam (servitude), Sneham (friendship), Atmanivedanam (Self surrender). Man can get rid of his afflictions by taking to any of these nine paths.

Faith In The Atma Is Your Dharma

Before the commencement of the Kurukshetra

War, Duryodhana and Dussasana prostrated before their mother Gandhari seeking her blessings. Gandhari, being one of pure heart, steady mind and selfless love, blessed them saying, Yatho Dharmah Thatho Jayaha (victory is where Dharma is). Then they went to

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their preceptor Dronacharya to pay their respects. He blessed them saying, Yatho Dharmah Thatho Krishnah Yatho Krishna Thatho Jayaha. Where righteousness is there Krishna is; where Krishna is, there victory is). You are born as a human being but are you following the Dharma that is prescribed for a human being? If so, your Dharma will certainly protect you.

Today man is subjected to hardships because he has forgotten the source of his origin. Fish is born in water. It cannot survive even for a while without water.

It is happy only when it is in water, the place of its origin. What is the source of man's origin? Lord Krishna declared in the Gita, Mamaivamsho Jeevaloke Jeevabhuta Sanathanaha (the eternal Atma in all beings is a part of My Being). From this it is evident that man is a spark of the Divine. He has originated from the principle of Atma. Having been born from the Atma, man should always contemplate on the Atma. He will become restless and face hardships if he forgets the Atma. So, never forget the Atma, the place of your origin. Have faith in the Atma. Respect it and revere it.

Treat Atma as the basis of your life. This is the Dharma that man should adhere to. You may occupy positions of authority, you may have wealth and prosperity,

but none of them can protect you. Only faith in the Self can protect you. You may involve yourself in any work you like but have unwavering faith in Atma.

When a mother goes to the river to fetch water, she leaves her child in the cradle. On her way back, she Sathya Sai Speaks, Volume 33 44

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may be conversing with other ladies while carrying a pot full of water on her head. But her mind will be constantly focused on her child. She wants to get back home as quickly as possible, lest her child should wake up and start crying. Likewise, your mind should be constantly focused on the Atma in all your activities. That should be your aim. You participated in the bhajan throughout the night. While doing bhajans, you may sing various songs with different tunes and beats but your mind should be constantly fixed on the Atma. All your actions must be done with the sole purpose to please God. Arjuna asked Lord Krishna as to how he could fight in the war if he had to constantly think of God. Krishna replied, O simpleton, it is your body and senses that are involved in the warfare. Such being the case, you can always focus the mind on God.

See No Evil, Hear No Evil, Speak No Evil

Direct your mind on God instead of directing it on the senses. As I pointed out yesterday senses are responsible for both merit and sin. If you put them to misuse, you will incur sin. If they are used in a proper way it results in merit. Speak softly and sweetly and cultivate a good mind. Only then will you earn the respect of others. You cannot always oblige, but you can speak always obligingly. Cultivate right vision. Evil looks will put you in danger. Keechaka cast his evil looks on Draupadi, which eventually led to his death at the hands of Bhima. Do not listen to evil talk.

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Kaikeyi paid heed to the evil words of Mandhara, which ultimately led to the exile of Rama, whom she had loved much more than her own son, Bharata. Today do you find any woman named Kaikeyi or Mandhara? No. Society will not respect those who indulge in evil talk and listen to evil. So, you should always speak good and listen to good words. If you happen to hear something evil do not share it with others. What is the purpose in causing unrest to others by telling them something, which has caused unrest to you. Today there are people who not only lend their ear to evil talk but also spread the same to the rest of society causing a great deal of unrest. Paropakaraya Punyaya Papaya Parapeedanam (one attains merit by serving others and commits sin by hurting them). Let your tongue utter

such words, which will give joy to others. This is precisely what you have done the whole night. You sang the name of God, which gave joy to one and all. When you think of God, there will be no scope for criticism or talking ill of others, but there is a type of prayer in which the devotee reminds God of those who troubled Him. Once Vidura prayed to Krishna thus: O Krishna, why don't you come to my house? Never did I tie you to a pillar and whip you the way Sakkubai's mother-in-law did. Never did I try to harm you the way Kamsa did. Never did I abuse you the way Sisupala did. Then why don't you visit my house?

You may be aware of how Sisupala hurled

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abuses at Krishna in the open Court questioning the latter's credentials to receive the grand offering made by Dharmaraja at the conclusion of Rajasuya Yaga. He said, O Krishna, what makes you think that you deserve this grand offering more than others in this Court? Is it because you played pranks with Gopikas as you pleased? Don't indulge in self-aggrandizement, shut up. Thus, as Sisupala had crossed his limits, Krishna took the plate in which the offering was made and hurled it at Sisupala, which in a trice beheaded him. Krishna's act was appreciated by one and all. Many people are under the impression that Krishna used His chakra (discus) to kill Sisupala; but in fact, it was only a plate that beheaded him. When the time is not favourable, even a stick in hand will turn into a snake. On the contrary, if your time is favourable, even if you stamp on a snake, it will remain harmless like a stick. In order to enjoy favourable time always, you must fill your heart with sacred feelings. The history of Bharat is replete with many examples that bear testimony to this truth. Such sacred history is being forgotten today and people are resorting to unrighteous means and setting bad examples. Learn the sacred lessons that the history of Bharat teaches. Cultivate sacred feelings. Let your ears listen to sacred stories. Let your tongue utter sacred words and let your hands perform meritorious deeds. You know why God has given you hands? Is it merely to feed your stomach? No. They must be used in the service of society. You know why feet are given? Not to wander in the streets Sathya Sai Speaks, Volume 33 47

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like a vagabond, but to visit sacred places. The evil effects of Kali Age cannot shake the one whose heart is filled with compassion, whose speech is suffused with truth and whose body is used for serving others.

(Sanskrit Verse)

Today people are prepared to listen to vain gossip but when the sacred stories of the Lord are narrated, their ears get clogged. People are never tired of going to cinemas but their eyes find it very difficult to concentrate on the beautiful form of the Lord even for a minute.

(Telugu Song)

People see anything and everything with their eyes wide open, but when they visit a temple, they close their eyes while standing in front of the beautiful image of the Lord. What an irony it is! Senses can lead you to either sin or merit. It is your duty to put them on the right path and earn merit. Then God will fulfill all your wishes. You don't need to ask Him.

Do not ask, O mind, do not ask. The more you ask, the more you will be neglected. God will certainly grant you what you deserve without your asking. Did He not grant the wish of Sabari, who never asked? Did Sathya Sai Speaks, Volume 33 48

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He not redeem the bird Jatayu, who never asked but sacrificed his life for His cause?

(Telugu Poem)

So, first and foremost, make your heart pure. It is only purity that attracts Divinity. If the iron filings are rusted, even the most powerful magnet will not attract them. The iron filings may blame the magnet, saying it has no power. But the magnet tells them, You may think as you please, I am not bothered. Get rid of the rust and become pure. Only then will I attract you. In the same manner, how do you expect God to attract your mind, which is rusted with evil thoughts? See good, listen to good things, speak good and pleasant words, undertake sacred activities. If you act in this manner, without your asking God will certainly bestow His grace on you.

Keep Your Senses Under Check

Yesterday evening at 6 o'clock, the most auspicious time arrived during which the emergence of the Linga took place. Why is Sivarathri considered auspicious? The reason is this. The moon has 16 kalas (aspects) and so too the mind. On the day of Sivarathri, 15 are merged and only one remains. If the 16th aspect is also merged, one attains Divinity. This total merger will take place only when one chants the divine name continuously and wholeheartedly. Of all the senses, the tongue is very important.

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O tongue, the knower of taste you are very sacred. Speak truth in the most pleasing manner.

Chant the Divine names of Govinda, Madhava and Damodara incessantly. This is your foremost duty.

(Sanskrit Verse)

The tongue is one of sacrifice. When it tastes sweet delicacies, it sends them to the stomach. But if the item is bitter, the tongue at once spits it out. Not merely that, the tongue conducts itself in the most respectful manner. It does not step out of its house (mouth) under any circumstances. It does all its work without crossing its limits. While all other senses do only one work each, the tongue alone has the capacity to do two types of work, namely, to taste and to speak. That is why one has to exercise proper control over the tongue lest it should indulge in sinful activities like talking ill of others. In times of anger, observe silence. Our ancients taught: Talk less, work more. The lesser you talk, the purer your heart remains.

Contemplation on God is the only means to keep the senses pure. But today people have absolutely no control over their senses. Even the animals have a reason and a season but not the modern man. He is facing limitless difficulties, as he has not kept senses under proper control. All the spiritual practices are meant to exercise control over the senses. Eat to the extent necessary. Do not overload your stomach.

Divide your stomach into three equal parts. Fill one Sathya Sai Speaks, Volume 33 50

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part with food, one with water and leave the remaining empty. But today, some people overload their stomach to such an extent that they find it extremely difficult to even get up after their meals. Such people are bound to suffer from indigestion.

You may exercise control over your food but you need not set any boundaries for your love. It should be given total freedom. Love one and all. Love transcends the senses. All are mine. The life principle that exists in me exists in everybody. With this feeling of unity, share your love with everybody. Love alone can confer peace, which everyone aspires for. Your vasana (innate tendencies) depend on the feelings you cultivate in your heart. Here is a small example. A paper has no smell by itself. If it is used for wrapping pakodas or dry fish or Jasmine flowers, it emits the smell of the item wrapped, good or bad. Your heart may be compared to a paper. If good feelings are packed in it, you will certainly develop good tendencies. See good, hear good, talk good, and do good.

Then the evil effect of Kali will have no impact on you. Do not allow the Kali Prabhava (effect of Kali Age) overpower your Swabhava (true nature). Today practice of dharma is fast declining and, consequently,

the water level in earth is also going down. Humanness has become scarce. There is no purity in society, no morality in politics. **Neethi** (morality) alone can sustain **manava jathi** (human race).

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Embodiments of Love!

When you sing **Bhajans**, take care that the

words you utter do not convey negative meanings.

Here is an example. Our boys sing many Hindi **bhajans**,

in which they often use the word **Thu** meaning

you . They sing **Thu Rama** , **Thu** Krishna , **Thu**

Sai (you are **Rama**, you are Krishna, you are **Sai**, etc.)

But in Telugu, the letter **Thu** conveys a derogatory

meaning. You may use **Thu Hai** instead of **Thu** . The

Bhajans you sing must convey sacred meanings. You

should not give scope for disrespectful words.

Bhakta Pothana

Yesterday **Raju** spoke about **Pothana**, a great

poet and devotee of **Rama**. He was one with pure heart.

He was the one who composed the **Bhagavata** in Telugu.

He firmly believed that it was Lord **Rama** Himself

who wrote the **Bhagavata** through him. His name

Pothana has a profound inner meaning. **Po** means to

drive out and Thana means the feeling of his . So,

he had driven away the feeling of mine and thus

became a great devotee.

Srinatha, the famous poet from the royal court,

had given his daughter in marriage to **Pothana** s son.

Pothana s family used to **eke** out their livelihood

through farming. Once **Srinatha** came to see them in a

palanquin. On the way, he found **Pothana** s son involved

in ploughing the field. In a sarcastic tone, he

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asked him, **O** farmer, how are you? **Pothana** s son

was not upset by this sarcastic remark. In fact, he gave

a fitting reply in the most loving manner thus: Sir, it

is better to take refuge in **Bhumatha** (mother Earth) and

Gomatha (mother cow) and lead a dignified life than to

seek the refuge of a king, and be subservient to him.

Those who repose their faith in **Bhumatha** and

Gomatha will never lack anything in life. Since times

of yore, **Bharatiyas** considered **Bhumatha** and **Gomatha**

as the very basis of their life. But today we find

many people are giving up agriculture and migrating to

towns in search of money. They watch television day

in and day out and aspire for luxurious life. As more

and more people are giving up agriculture and deserting

villages, scarcity for food has arisen. Having given

up farming, how can you expect the mother Earth to

feed you? Villages are the very life breath of Indian

culture. Even to day, Indian culture is sustained only in villages, not in towns. Only people of villages are aware of the greatness of Indian culture. As people have lost respect and reverence for mother Earth, we experience earthquakes and such other natural calamities causing untold destruction.

In **Bhagavatha**, there is a story of Vishnu and

His consort **Lakshmi** involved in a game of chess.

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Generally, women are more intelligent than men.

Though men are also endowed with high intelligence,

they can never make full use of it, as their mind always

wavers. **Lakshmi**, being one of intelligence, was able

to arrest the movement of Vishnu s elephant. Suddenly,

Vishnu stood up and said, **O** elephant, I will come

to your rescue, don t worry. **Lakshmi** immediately

said, impossible , thinking that Vishnu was referring

to the elephant in the game. But in fact, Vishnu s mind

was on **Gajendra** (King of elephants), who by then had

totally surrendered to Him as his desperate attempts to

wriggle out of the crocodile s grasp proved futile.

Gajendra, being highly egoistic had utmost faith in his

physical prowess. But as he got tired, he realised that

God alone could save him. He cried out, **O** Lord, I

have no refuge other than You. I surrender to You

completely. Please forgive my sins and come to my

rescue. Vishnu, being one of compassion, rushed immediately

and saved **Gajendra**. (At this juncture, **Bhagawan**

recited a beautiful poem composed by **Pothana**

describing **Lakshmi** s plight, as she found her husband

Vishnu rushing to save His devotee without telling her

and without even taking any weapons with (Him.) All

the compositions of **Pothana** are suffused with sacredness.

He composed the **Bhagavata** with the sole **purSathya**

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pose of describing the glories of the Lord, not to

parade his poetic skills. Unlike many ordinary poets,

he was never after name and fame. **Pothana** s words

contained the essence of the Vedas. The path shown by

Pothana is the royal road to liberation.

Sivarathri, 22.02.2001, **Prasanthi Nilayam**

5

Know Thyself

Neither merit nor sin, nor comfort nor misery,

nor incantations, nor places of pilgrimage, nor

scriptures nor sacrifice, nor food nor eating

nor eater. I (the Atman) am the very personification

of **Chidananda**. I am **Siva** Himself.

(Sanskrit Verse)

Embodiments of Love!

RIGHT from the beginning, the Vedas have taught the principles of equality to mankind. It says that you are neither sin nor merit, neither happiness nor misery. You are neither Yajna nor charity. You are neither the ritual offering nor the process of worship. You are neither a man nor an animal. Then who are you? You are the embodiment of Siva (auspiciousness). Since man has not understood the fundamental principle of creation, he goes by name and form and distinguishes among birds, animals, human beings, etc. Sathya Sai Speaks, Volume 33 56

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One should not repose faith in name and form. Name and form correspond to Pravritti (outward path). One should take to the path of Nivritti (inward path) and understand the fundamental principle of creation. (At this juncture Swami created a lemon). This is a lemon. We call it lemon on the basis of its form and taste. These reflect Pravritti aspect and not Nivritti. In fact, it is nothing but a combination of cells, molecules and atoms and in each of these cells there is immanent potentiality of the whole lemon. The cells have neither beginning nor end. These cells are of immense power. This immense potentiality is related to the akasa (space). This Akasa is related to the pure consciousness. Even the lemon is a representation of pure consciousness. The person who eats the lemon is also a personification of consciousness. Everything that IS, is consciousness itself. Name and form are conditioned by Pravritti (outward path) and are not related to the internal path, namely, Nivritti.

Every Object Is Pervaded By Consciousness

Every man uses the terms I and mine. This handkerchief, tumbler, car, house, etc., are all related to the expression mine and not to the Atmatathwa I. Thus, mine relates to Pravritti while the Atma is related to Nivritti. The term I (Atman) is constant, unchanging and eternal. This I term is Constant Integrated Awareness. I is the embodiment of consciousness. As this principle is immanent in every

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person, everybody is the personification of consciousness. We have therefore to recognise the fundamental principle or mooladhara. There are three aspects to it. They are pravikriti, paryanakruti, and pariprasna. Pravikriti means surrendering one's own self. Secondly, one has to surrender all that one considers me and mine. Thirdly, one must constantly be enquiring about this Atmatathwa from one who has realized it. To recognise that I am not the body, the mind or the intellect or any of these things that are

manifest in the external world is the import of Pariprasna. The Vedas from ancient times have been teaching these eternal truths.

First of all, you must enquire into the nature of the Self. The cells are made of atoms, which have no beginning or end. Atoms and molecules are manifestations of the Divine principle. Wherefrom did this Divine power manifest? It arises from akasa (space). Sarvathah Pani-padam Tat Sarvathokshi Siromukham Sarvathah Sruthimalloke Sarvamavrutya Thishtathi (with hands, feet, eyes, head, mouth and ears pervading everything, He permeates the entire universe). Consciousness is all-pervasive. Wherever it falls, it occupies the object therein. Object occupies space and space is pervaded by Consciousness and hence all objects are also pervaded by Consciousness. There are two aspects to this: being and manifesting. This manifestation (Bhathi-effulgence) is the Atmic principle.

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This Atmic principle is consciousness itself. It is this effulgence that is variously called Atma, Paramatma, Paramajyoti, etc. It is from this effulgence that the various objects of the world manifest. The Vedas call this manifestation as Atma (I). This is not created by anybody. It is Self manifest. There is an eternal principle of I present inside the individual. The feeling of mine is relating to external objects. I is the Atman and mine is maya (illusion). The changeless principle is immanent in all objects of the world. But man falls into error due to his vasanas (innate tendencies) and abhyasas (habits). Man creates for himself manifold relationships like my son, my brother, etc. The body consciousness is the cause for these bonds. Who is the mother and who is the child before birth? Who is the husband and who is the wife before marriage? All these are transient relationships created by man and they are as impermanent as passing clouds. Getting lost in these transient relationships, man falls into delusion (bhrama). When you are in deep sleep, you are not even aware of your own body. In samadhi, similarly, the sadhaka does not feel his body. It is believed by some that what is perceived by the senses only is real. Actually, none of it is real. The Atma alone appears as reflection, reaction and resound. None of these is yourself. The Atmic principle alone is your Self. Nobody else can create your inner reality nor can anyone deny it. This I is the true eternal principle. NirguSathya Sai Speaks, Volume 33 59

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nam, Niranjanam, Sanathana Niketanam, Nithya, Suddha, Buddha, Muktha, Nirmala Swarupinam (Attributeless,

pure, final abode, eternal, unsullied, enlightened, free and embodiment of sacredness). This

Atmic principle is the very personification of Divinity; hence the expression **Easwara Sarvabhutanam** (God is the indweller in all beings). It is this principle of universal divinity that is asserted by great scholars. For instance, all of you know the story of **Adi Sankara** and the Brahmin who was learning **Panini's** Grammar whom **Sankara** admonished to concentrate on **Govinda Nama (Bhaja Govindam, etc.)**. In our daily life, we give different names to different persons and objects. If you just call, **hey** boy, who will come? But if you call, **hey Rama**, the boy named **Rama** will immediately respond. You are not born with any name. Names are imposed. Even the very body that you possess is not you. By constant repetition of I in relation to the body, you have fallen into the illusion of body consciousness. Whenever you are able to apply the expression my to any object, from your handkerchief to the various limbs, it implies that you are different from the object denoted by the expression mine. Then who are you? To recognise this, Vedanta has given various expositions. If you find the true differentiation between me and mine in its true implication, the relationships in the entire world become clear. The sense of possession mine is entirely separated

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from your true self. Your self transcends all these. That is why the **Veda** makes the assertion, **Aham Brahmasmi** (I am Brahman). It does not say, Brahman is mine. It says, I am the very personification of Brahman. So, one should try to recognise this principle of I. Understand the Fundamental Principle Embodiments of Love!

Firstly, this confusion arises because of the distinction of I and mine and consequent neglect of the principles of the cell, molecule, atom, **etc.** This lemon is an agglomeration of atoms and not a lemon per **se**. For our convenience we have given it the name lemon, not for the sake of understanding the basic reality of atoms and molecules. What is knowledge? **Advaita Darshanam Inanam** (perception of the One without a second is supreme knowledge). This is a body with various systems of blood, food, **etc.**, in it. It is alive only so long as all these systems are functional. It becomes a dead body, the moment these systems stop functioning. The body is dead but the cells and atoms are still there. Atoms get back to atoms. Hence, it is necessary, first of all, to recognise the principle of **mooladhara**. What is the basis for water? When hydrogen and oxygen combine, we get water and we

can drink it. But can we drink hydrogen or oxygen, when we are thirsty? For convenience, we postulate such variety. But all this variety is mere **mithya** (relative reality). What is **Mithya**? It is neither truth nor

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untruth but an appearances of the non-existent as real. Such appearances are temporary and transient and change their form after some time. Truth is unchanging. **Trikala Badhyam Sathyam** (that which is unchanging in the past, present and future) alone is truth. Man today resorts to many evil ways for the sake of power and pelf. But how long do they last? They come and go. **Ma Kuru Dhana Jana Yauvana Garvam, Harathi Nimeshath Kalah Sarvam** (Do not be proud of your wealth, progeny and youth; all will be destroyed in due course). Presuming such a transient world as true, you waste your life in such pursuits. You are born so that you may fulfill the purpose of your life. **Sareeramadhyam Khalu** Dharma **Sadhanam** (the body is solely intended for the pursuit of righteousness). What is your dharma? Does everything that pleases you constitute dharma? Not at all. True adherence to your conscience is righteousness proper. You abandon the dictates of your conscience and become a victim of delusion. You see your reflection in a mirror, but is the image real? In fact, it suffers from lateral inversion. How can such erroneous images become true? In the same manner, the entire external world is a reflection of your inner reality. Your inner reality should be the basis. When you have a firm grip on the principle of **mooladhara**, all external delusions and illusions vanish. From birth to death, man neglects his inner fundamental basis (**mooladhara**) and

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dissipates his life and energy on the objects of the external world. This is not the purpose of life. You must realise the truth of your inner source and ultimately attain it. You must experience the life of truth. Being born, growing, eating and indulging in other mundane activities and dying is not the purpose of your birth. However, these days such concerns have increased manifold. Because of this man has not increased his stature for several ages. The Good Will Remain Unaffected The name of this New Year is **Vrusha**. Lots of people are making all kinds of predictions of the events in the coming year. What is bound to happen will happen. Carry on doing what you have to do. During all this, your mind should be centred on your original source (**mooladhara**). If you neglect this, all your efforts

are useless. As a consequence of this only, humanity is faced with so many distressing and calamitous events. One should not say unpleasant things, but I am obliged to say some unpleasant things. The coming year is likely to face far more difficulties, than the past year, in fact a lot more. The political arena is likely to face greater problems. There are likely to be more earthquakes. What is the cause? It is the consequence of man's wrong actions. The good or bad events of the world are a consequence of the activities of mankind. There is conflict even between brothers; and in the field of politics human values have been forsaken. It is **Sathya Sai** Speaks, Volume 33 63

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not in any one country but all over the globe.

Vrusha is the name of this New Year. In **Kerala**, this is known as **Vishu**. According to Indian calendar there are 60 years, after which the cycle repeats. To name a few, **Prabhava**, **Vibhava**, **Shukla**, **Pramodhuta**, **Prajotpathi**, **Angirasa**, **Srimukha**, **Bhava**, **Yuva**, **Datha**, **etc**. These are the names of the children of **Narada**. He begot these children when he became **Narada**. As he had desired that the names of his children should remain eternally, the years have been named thus. One is bound to experience the reflection, reaction and resound of one's own actions, but none can predict when, where and how. One thing is certain, the good will never be put to suffering and no danger can befall them.

In **Gujarat**, there lived a well-to-do businessman named **Patel**, who was also a great devotee. He had all comforts and conveniences at his disposal. He used to perform regular **Puja** (worship) every day. One day one of his friends asked him, **Patel**, you have got everything that one could ask for in life. Then what for are you worshipping God? **Patel** replied, I don't worship God for wealth and prosperity. I only ask Him for peace and bliss which He alone can confer, as He is the embodiment of Supreme Bliss and Peace. This is true devotion. Peace and bliss cannot be obtained elsewhere except from God. Happiness is union with **Sathya Sai** Speaks, Volume 33 64

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God. No matter however you try, you cannot attain peace from the external world. Many overseas devotees say, I want peace. I tell them, You are the embodiment of peace. What you get outside is only pieces. The peace you aspire for is within you. You are truth, peace, love, nonviolence, and you are verily God. When you have such a firm conviction, there will be no scope for misery, you will always be blissful. Do not think that God is separate from you. Have full faith

that I am God.

Hanuman's Devotion

Once Lord **Rama** asked Hanuman, How do you contemplate on Me? At the physical level, You are my Master and I am Your servant. At the mental level, I am a spark of thy Divine Self. At the **Atmic** level, You and I are one, said Hanuman. Pleased with Hanuman's reply, Lord **Rama** presented him with a pearl necklace, which was given to mother **Sita** by her father, king **Janaka**, at the time of her marriage. Hanuman held this very valuable necklace in his hand, began to remove all the pearls one by one from the necklace, and kept it near his ear for some time and then after biting each one of them, threw them away.

Sita was surprised to see Hanuman behaving thus. She thought that Hanuman had not given up his monkey traits. **Rama** knew the intention behind this act of Hanuman. But in order to make **Sita** understand this, He asked, Hanuman, why are you biting and throwing **Sathya Sai** Speaks, Volume 33 65

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away such precious pearls? **O** Lord, I am examining whether I could listen to Your name in the pearls. Since I **couldn't** hear, I am throwing them away. The pearl is no better than a stone if there is no **Rama Nama** in it. I want only You. Listening to this statement of Hanuman, **Rama** offered Himself by embracing Hanuman. The inner meaning of this is **Rama** is where Hanuman is and vice-versa. Hanuman is one who realised the unity of the individual and God. Consequently, Hanuman was always in a state of bliss. Hanuman is given various appellations such as **Santhudu**, **Gunavanthudu**, **Balavanthudu** (one of peace, virtues and strength). He derived his strength from the Divine name of Lord **Rama**. Many people confine the Divine Name only to the lips but Hanuman chanted the name of **Rama** from the depth of his heart.

Poison will remain poison even if it is put in a precious vessel studded with diamonds, pearls, emeralds, **etc**. The divine ambrosia will not lose its taste even if it is put in a brass vessel. Likewise, it is the purity of heart, not the external appearance that matters. Purity of heart is the purpose behind chanting God's name. Chanting of God's name should originate from the heart, not from the lips.

Let Society's Welfare Be Your Aim

When you give away something in charity, think that you are offering it to God Himself. That is **Sathya Sai** Speaks, Volume 33 66

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true charity. Some people give money to the priest and ask him to perform worship on their behalf. Will your

hunger be appeased if someone else eats? Likewise, how can you get the benefit of worship performed by the priest? Any good activity should be undertaken by the concerned person himself in order to derive the benefit therefrom. Today people are unable to understand the secret of Divinity. In fact, you are divinity personified. But you consider yourself to be the body, which is ephemeral. The **Bhagavadgita** says, **Anityam Asukham Lokam** Imam **Prapya Bhajasva Maam** . Having reached this world, which is temporary and full of misery, contemplate on Me (God).

This body is a den of dirt, disease-prone and cannot cross the ocean of Samsara. **Q** mind, do not be under the delusion that body is permanent. Instead take refuge at the Divine Lotus Feet.

(Telugu Poem)

So long as one is alive, one can aspire to lead a happy and healthy life. Healthy body leads to healthy mind. So, take proper care of your body and always contemplate on the selfless, pure, steady **Atmic** principle.

You are a member of the society. Your welfare depends on the welfare of the society. So, aspire for the well being of one and all. **Lokassamastha Sukhino Bhavantu** (May all the worlds be happy!) Eschew

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narrow-mindedness; cultivate broad feelings in order to experience bliss.

Embodiments of Love!

This New Year brings with it some good results also. The New Year Day is not celebrated merely to partake of delicious dishes. You have to imbibe sacred feelings and resolve to lead a fruitful life. The good and bad of the world depend on your conduct, which in turn depends on your thoughts. So, develop good thoughts. Only then will you be able to lead a noble life. Set an ideal to your **fellowmen**. Give them happiness. Show compassion towards them. Talk to them lovingly. All this is possible only when you acquire Divine love. So, strive to become the recipient of Divine love. Chant His Name wholeheartedly.

Ugadi Day, 26.3.2001, **Prasanthi Nilayam**

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Ramayana The Essence Of
The Vedas

Just as **Veda Purusha** (**Virat Purusha**) was born as **Dasaratha**'s earthly son, the Vedas were born from **Prachetas** in the form of The **Ramayana**.

(Sanskrit **Sloka**)

Embodiments of Love!

THE **Ramayana** is the very form of the Vedas

that have come down to us from the heavens. The Vedas are divided into four parts, namely Rig **Veda**, **Yajur Veda**, **Sama Veda** and **Atharvana Veda**. Lord **Rama** is the embodiment of Rig **Veda**, **Lakshmana**, the **Yajur Veda**, **Bharata**, the **Sama Veda** and **Satrughna**, the **Atharvana Veda**. The four Vedas became the four sons of **Dasaratha** and played at his palace. The Rig **Veda** and the **Yajur Veda** consist of **Mantras**, which are related to **Yajnas** and **Yagas**. That is the reason why Sage **Viswamitra** took **Rama** and **Lakshmana** along with him to safeguard his **Yajna**. While **Rama** was in **Sathya Sai** Speaks, Volume 33 70

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exile, **Bharata** left **Ayodhya** and stayed in a village called **Nandigrama**, all the time singing the Divine Name of **Rama** for 14 long years. It is for this reason that **Bharata** is described as the personification of **Sama Veda**. It was **Satrughna** who safeguarded the places of sacred rituals like **Yajnas** and **Yagas** from the invasion of evil spirits and demons. Do not think that **Ramayana** is different from the Vedas. In fact, it is the very essence of the Vedas.

The Inner Significance Of **Ramayana**

Rama exemplified three kinds of righteous behaviour (dharma), namely, the **dharma**s relating to (1) the individual (2) the family and (3) society. To uphold this three fold dharma, Divinity manifested in a triangular flow, in the form of the **Trimurtis** (the Triune form). The **Ramayana** manifested to elaborate the human values. The period of the **Mahabharata** was well over 5000 years ago, and the **Ramayana** was enacted aeons earlier. Even after the passage of countless ages, if it is still occupying the hearts of the people at large, you can well imagine its importance. There are two kinds of messages dominating the **Ramayana**: One pertains to **Rama** and the other to **Ravana**. **Sathya** (Truth) is the very form of man; dharma (righteousness) is the innate propensity. **Sathya** and dharma are the two eyes of man. These eyes are the very forms of all the scriptures. **Rama**'s message to humanity was to uphold dharma and **sathya**, to stay in **Sathya Sai** Speaks, Volume 33 71

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the path of these and fulfill one's life. On the other hand, the two principles of **sathya** and dharma were the very opposites of **Ravana**'s propensities. At the point of death, **Ravana** sent the following message to his people: **Oh** my people, do not follow my example. I am the personification of all evil qualities. Falling into excessive desires, I have lost my progeny. Instead of establishing a good name for myself, I have destroyed my entire kingdom. Ultimately, I have ruined

myself. **Rama** achieved universal fame and I have ended up accumulating ill-fame.

Fame and disrepute are cognates. There is no **Rama** without **Ravana** or **Ravana** without **Rama**. It is the bringing together of **Rama** and **Ravana** that is the **Ramayana**. Good and evil are always present side by side. Pitch-black hair surrounds a moon like face. What is the inner significance of this? The shining forth of righteous fame is intensified by the surrounding darkness of evil. It is necessary for you to recognise the inner significance of the events of the **Ramayana**.

The **Ramayana** has very subtle truths embedded in it. The epic first of all expounds the duties of the individual. In the everyday world, any person's form is termed as the individual. The duties of the individual taught by **Ramayana** are not relating to this external form of the individual. The Unmanifest, immanent and hidden human values are the essence of the **Ramayana**.

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The inner reality and the divinity resident in the heart constitute the true individuality. Individual does not mean the form; the individual in action is the true individual. **Rama** was exemplifying such individual values to humanity. To uphold the promise of his father, He went through the inconveniences of forest life, but He did not look on these hardships as hardships. In this way, He upheld His family traditions also. It is well known that the scions of the **Ikshvaku** family never swerved from their promises. Under any circumstances, upholding the values of one's parents, relations, and wife and children constitutes this three-fold dharma. How has **Rama** done this?

Rama Was The Embodiment Of Dharma

Wearing bark clothes, He came to **Kausalya** to take leave of her. **Kausalya** was astonished at the attire of **Rama**, who was about to be crowned as the emperor. Smilingly **Rama** told **Kausalya**.

Today I have been commanded by My father to become the ruler of the forests. To rule the forests is also part of our family tradition. As this conversation was in progress, **Lakshmana** arrived there in a furious state. He said, Mother, this is not what happened. Father, compelled by the words of **Kaikeyi**, has caused this situation. I am only waiting for **Rama**'s command. Let Him just give me permission. I will go immediately and destroy **Manthara** and **Kaikeyi** and restore

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Rama as the king. I am not constrained even by the words of father. **Rama** rushed up and physically

closed **Lakshmana**'s mouth. He said, **Lakshmana**, this evil way is not in keeping with our family tradition. Our family tradition is the upholding of dharma. We have to uphold the individual and family tradition. Nothing happens in this world without a cause. Father **wouldn't** give Me such an instruction without proper reason. Please keep your emotions under control.

On hearing **Lakshmana**'s version, **Kausalya** fainted. Later, she said, **Rama**, is it not a son's duty to equally obey father and mother? Do I not bear half of your father's rights? Therefore, You have to fulfill your mother's orders also. So, I shall also come along with You to the forest. Then **Rama** pleaded to His mother, Father is highly distressed because of separation from Me. In this condition, it is not proper for you to desert him. You carry half his burdens. It is your duty now to support, sustain and protect him. The duty of a wife is to serve her husband first of all. **Sita**, who was standing by heard this conversation. She asked Him, **Rama**, You seem to be changing words according to persons and place. You have asked me to stay back and look after father and mother, but to Your mother, You are telling that serving the husband is the prime duty of a wife. Is not my husband, my God? Are the norms different for the wife and the mother? **Rama** was pleased that **Sita** understood her duty well.

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When **Lakshmana** used abusive words against **Kaikeyi**, **Rama** advised him, **Kaikeyi** loves Me even more than **Bharata**. Such a mother should not be abused like this. **Matru Devo Bhava, Pitru Devo Bhava** (revere the mother and father as God). This is our family tradition. I am obeying the words of My father implicitly. I respect all My mothers. In this manner **Rama** expounded dharma to different people appropriate to the circumstances.

Encounter With The **Rakshasa** Hordes

In the forest, **Lakshmana** cut off the nose and ears of **Surpanakha**. She went and complained to **Ravana**. Then **Ravana** invaded the forest with a huge army. At that time, **Rama** called **Lakshmana** and said, You have to support Me as per My instructions. I shall go and face this army of **Rakshasas** alone. You take **Sita** to a secluded place and keep her concealed in a safe haven. But **Lakshmana** refused to accept this. He said, Is it proper to face this huge horde of **Rakshasas** alone? My duty is not to protect **Sita** alone.

My prime purpose is to serve You. Being Your brother, can I stand by and safely preserve my life while You are in grave danger? So, I shall not go leaving You alone. **Rama** replied, In the multiple duties of man,

many such situations arise. You have to act according to circumstances without transgressing dharma. Are you not aware that I can face alone any number of

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opponents singly? Therefore, you only take up the job of protecting Sita. In such soft words, He mollified Lakshmana and made him agree to stay back and look after Sita. He whispered the secret of the appropriate dharma in Lakshmana's ears. Lakshmana agreed and conducted Sita to a safe place. From their safe haven, Lakshmana and Sita could hear the loud clamour and bright flashes of the fierce battle. It was difficult for Lakshmana to keep his mind tranquil. Sita also, in her anxiety, urged Lakshmana with even abuses to go in help for Rama. Lakshmana, why are you abandoning your brother? Go to His support, she insisted. Lakshmana said, Mother, my prime duty is strict obedience of Rama's instructions. Rama is capable of winning over all the enemies by Himself. He is omnipotent and omniscient. What is my strength compared to His! I won't leave you. He was pacifying her in this way, and waiting. Rama released a thousand-headed weapon against the enemy, and the Rakshasas were all destroyed. When Rama returned, He was happy to see that Sita and Lakshmana were safe and sound. How was Rama able to destroy the Rakshasa hordes singly? Really Rama is not a single person. He has got many forms. Sahasra Seersha Purushah Sahasraksha Sahasra Pad...etc., (Myriad headed, myriad eyed and myriad footed is the PURUSHA...etc.,) A mere sight of His presence was enough to

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render the Rakshasa horde unconscious. Sweeter than sugar, tastier than butter, sweeter indeed than the essence of a beehive, constant repetition of this nectarous sweet name makes you taste the very divine Amruta itself. Therefore, contemplate on this sweet name incessantly. (Telugu Poem)

Lakshmana said to Sita. It is even possible to count the waves of the ocean, but there are no words to describe the manifold powers of Rama. In Rama, there are transcendental powers that transcend the Trigunas. We are mere instruments. Rama is the omnipotent One. It is enough if you merely pronounce the syllable Rama.

All Dharmas Are Ordained By Vedas Only

All the dharmas (righteous duties) are no different from the dharmas contained in the Vedas.

Dharma is frequently defined as a two-way path. One

is pravritti and the other is nivritti. All activities relating to the external world are pravritti dharmas. Pravritti tells you when you are hungry, My child eat. Nivritti tells you on the other hand, Child, merely because you are hungry, don't eat everything that you get hold of. Nivritti tells you what, when, and how you should eat. Pravritti confuses the mind. Nivritti purifies the heart. That which pertains to external objects is Pravritti; that which concerns internal needs Sathya Sai Speaks, Volume 33 77

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is Nivritti. All the things that you are experiencing through your eyes, ears, mind, etc., are only related to Pravritti. Nivritti transcends the sense organs such as eyes, ears, etc. Rama taught such a path of Nivritti. This is the main theme of the Vedas.

Rama was born as a child of Dasaratha. He was not born from the womb of Kausalya, but actually from the fire of sacrifice. In fact, the Vedas are personified by the Yajnas (sacrifice) and Rama is the very personification of Yajna. This is not related to objects of nature. The Rama principle transcends the mind and the intellect.

Kaikeyi was in fact fonder of Rama than Bharata, but Manthara intervened. If you start enquiring what the principle is behind actions of Manthara, you will discover that this is also part of the Vedic principle. Once, when the King of the land of Kekaya was hunting, he aimed an arrow and killed a male deer. The female deer went to her mother and said, Mother, the King of Kekaya has killed my husband. Now, what is my fate? That mother had the device (Yantra) by which dead persons could be revived. So, the mother deer said, My child, don't cry, I shall revive your dead husband. The mother deer went to the King of Kekaya and told him, O king, It is not a proper action that you have done, killing the husband of my daughter. You should not indulge in such actions that create separation. Just as I am suffering now by the loss of Sathya Sai Speaks, Volume 33 78

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my son-in-law, you will suffer the loss of your son-in-law. I shall see to it that this event takes place. That mother deer was born as Manthara and was the cause of the death of Dasaratha and the consequent loss of son-in-law of Kaikeyi's father. If you look closely into the various events in the Ramayana, you will discover several truths that are enshrined in the Vedas. Vedas, Sastras and Puranas are all inter-dependent, indispensable to each other, and should not be studied as independent works. It is not proper to separate them as unconnected works. The so-called

scholars apply worldly standards to these works and make all kinds of studies by separating them as different (Such as Veda, Sastra and Purana).

Good and bad are intricately mixed and it is not possible for anybody to entirely disentangle them. The same kind of connecting and contrasting relationship that exists between a bright face and a crown of black hair exists between good and evil. If Ravana never existed, Rama's reputation would not have been so popular and widespread amongst people. Ravana was no ordinary person. He had studied all that Rama had, but he did not put any of his knowledge into practice; hence suffered indigestion of knowledge. Whereas, Rama fully put into practice all His study, having digested it properly, and uplifted his people thereby. There are two kinds of study: Inward looking and outward looking. The stuff that you learn by rote Sathya Sai Speaks, Volume 33 79

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and disgorge into your answer paper is the outward looking study. On the other hand, taking your studies into your heart, feeling its fullness and experiencing its bliss is the inward looking study. These have been differentiated by the terms: Education and Educare. Your aim should be for acquiring Educare and not mere education.

Manthara Was Born To Fulfill A Vow

Manthara never forgot her past resolve and therefore decided to poison Kaikeyi's mind against her natural affection and her duties towards Dasaratha. Outside Kaikeyi's palace, there was fanfare, trumpeting and joyous noise of some procession. It was actually Dasaratha coming with all his regal paraphernalia to inform Kaikeyi about his decision to crown Rama. The hunchback Manthara looked out of the window to see what the noise was about. The glory of Dasaratha was distasteful to Manthara. As Manthara was coming down, she encountered Kausalya's servant maid. She was on her way to Kaikeyi to show off all the dress and fineries that Kausalya had given her. Manthara asked her wherefrom she got all this finery. She replied, Kausalya's son Rama is going to be crowned as king and in the joy of that news Kausalya has given all of us, her servitors, fine clothes, jewelry, etc. Manthara was infuriated by this. She was even jealous of the fact that none of it was coming her way also. Even that rankling was persisting in her mind. ImmediSathya Sai Speaks, Volume 33 80

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ately, she went to Kaikeyi and asked her, Wherefore are you decked out in all these fineries? Kaikeyi did not pay any attention to Manthara's words. Manthara

went near Kaikeyi and told her, You simpleton, you are under the false impression that Dasaratha loves you more than anyone else. But it is really deceit. You will see what happens to you in the future. Just listen to me. So saying Manthara tapped on Kaikeyi's shoulder. By this mere contact, all the evil seething inside Manthara entered into Kaikeyi. It is very dangerous to cultivate association with anyone with evil habits. Even a little contact can pollute you with their qualities. Kaikeyi who was so fond of Rama till then turned against Him in a moment. Manthara told her, Remember, you had rendered a lot of help to Dasaratha when he was fighting with Sharadushana. When the retaining peg of the axle tree of Dasaratha's chariot got loose and the wheel was about to fall off, you put your finger in the place of the lost peg and retained the wheel in place until Dasaratha was able to vanquish his enemy. At that time, Dasaratha, in his joy, granted you two boons and you had told him that you would ask for the same at some future date, and the king had promised you that he would keep up his word. Now is the time for you to ask for the boons. (Bhagawan here mentioned that if husband and wife remained separated for more than thirteen years, their relationship ceased to exist) So, you ask Dasaratha to banish Rama to the forest for Sathya Sai Speaks, Volume 33 81

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fourteen years and insist on Bharata's coronation immediately. See, Dasaratha is coming. Take off your ornaments; throw them pell-mell on the floor. Get into your Hall of Anger, lie down on the ground like a withered creeper. Kaikeyi followed her advice. The king came, asked where Kaikeyi was, and got no reply. Manthara told him, Go and see for yourself. Dasaratha was horrified by the sight he saw inside the chamber. He asked gently, Kaikeyi, why are you acting like this? There was no reply. Dasaratha exhorted further, Kaikeyi, this is not an occasion to behave like this. Rama is about to be crowned and this is a very important event in my life. On such a happy occasion, don't put on such a sorry face. Whatever you want, palace or ornaments or anything else, just mention it and it will be yours. Kaikeyi said she did not want any of these things. Then she expressed her demands, as tutored by Manthara. On hearing this, Dasaratha fell unconscious. In a fit of jealousy, Manthara pushed Kaikeyi into this plight. Anyone possessed by the demon of jealousy will not be spared. Dasaratha pleaded, Why are you afflicted by this fit of jealousy? This will only bring you ill fame. But Kaikeyi stuck to her stand.

Swami keeps telling you, Tyaja Durjana Samsargam

(Leave association with people of evil habits).

Don't associate with anyone who is afflicted with

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jealousy even at the cost of losing your life.

Rama Upheld Dharma Even In Adversity

Manthara was the personification of jealousy.

Her jealousy was so potent as to change Kaikeyi's

great motherly love for Rama. Any amount of persuasion

from Dasaratha was fruitless. Just then Rama

entered, all dressed-up ready for coronation, to pay His

respect to His parents. Looking at the situation there,

He asked Kaikeyi, Amma, what is the problem?

Kaikeyi did not reply, but Manthara told Him about

Kaikeyi's boons. She told Him, Your father promised

that day, but is now going back on his promise. After

hearing everything, Rama told Kaikeyi, Mother, I

shall uphold the words of father. One should never go

back on promises. Such an act will bring great dishonour

on the Ikshvaku clan. So, I shall depart for the

forest immediately. At once, Manthara came in with

bark clothes for Rama to wear. Jealousy is so ready

when it decides to act. Rama changed His clothes right

there. Rama saluted His father, but Dasaratha was

unaware of all that was happening. Kaikeyi then told

Him, Rama, do you look on Your father and mother

differently? As a mother, I am telling You to go to the

forest straightaway. Rama complied without demur.

Jealousy Is The Root Cause Of All Evils

The Ramayana gives examples of Ravana and

Manthara as both had evil propensities in them. RavaSathya

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na was slain in the battle, but Manthara is alive even

today in the form of jealousy. There is none who can

destroy this Manthara. We have to ignore this

Manthara and carry on with our duties. When

Lakshmana wanted to kill her, Rama stopped him,

saying, One should not kill a woman. Jealousy is the

worst of all evil qualities. Three-fourths of the world is

ruined because of jealousy. Jealousy has no limits

whatsoever. People are jealous of others prosperity,

beauty and education, and try to cause their downfall.

One should not speak bad words, listen to bad things

and indulge in evil activities. This is the main teaching

of Ramayana. Manthara indulged in evil talk and

Kaikeyi paid heed to her. What happened to them

ultimately? They were put to disrepute. Today, do you

find any woman bearing the name of Kaikeyi or

Manthara? You come across women having the name

Kausalya, but not Kaikeyi or Manthara. Keechaka cast

evil looks on Draupadi, and consequently met his

doom at the hands of Bhima. Do you find anybody

having the name Keechaka? None. All those who

indulge in evil talk and evil actions should be banished

from this world. The Ramayana shows us the way to

lead an ideal life. That is why people of all countries

and all languages hold the Ramayana in high esteem.

This sacred epic is ever new and ever inspiring. Its

glory has not diminished even a bit with the passage of

time. It has stood the test of time because of the sacred

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ideals it stands for.

Divine Will Is Supreme

Once Anjana Devi, mother of Anjaneya, visited

Kausalya at her residence. Kausalya enquired who she

was. Anjana Devi introduced herself saying, I am the

mother of Anjaneya, who could cross over the mighty

ocean in a leap. After some time, the mother of Sage

Agastya also came there. On being asked, she

introduced herself saying, I am the mother of the one

who swallowed the entire ocean in one gulp. Then

Kausalya said to them, Your sons could accomplish

such stupendous tasks because of the mighty power of

my son, Rama's name. As they were conversing,

Rama appeared there and asked, Mother, what is it

that you are discussing? Kausalya replied, Son, we

are discussing the glory of Your name. Then Rama

said, Mother, it is not because of My name, but

because of My Will that they were able to perform

such mighty tasks. There are many who chant My

name, but are all of them able to reap its benefit?

Purity of heart is very essential.

The one with noble qualities of purity, patience

and perseverance is verily God. Have the determination

to uphold good and remain peaceful in the face of

adversities. Don't aspire for name and fame. Keep your

heart sacred. Have strong determination to do good.

This is the sadhana you are supposed to do.

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Describing the greatness and grandeur of Rama's

Divine power, Thyagaraja composed a beautiful

song, Oh Rama, without Your Divine power, would a

mere monkey cross the ocean? Would Lakshmana

worship you! Would Lakshmi Devi, the goddess of

wealth, become Your consort? Would the intelligent

Bharata be subservient to You? Words are inadequate

to describe Your Divine Power.

People have been celebrating Rama's birthday

for the past thousands of years, but are not able to give

up their evil tendencies. Celebration of any festival

becomes meaningful only when there is transformation

in your heart.

Students!

You are young and have a long way to go.

Society is like a train and all elders are bound to get down soon, but you have yet to travel a long way. So, keep your compartment clean and have a

comfortable journey. Keep your goal in mind and be the recipients of Divine grace. Chant the Name of

Rama wholeheartedly. Install Him in your heart and sanctify your lives. **Rama** is present in every heart in the form of the **Atma**. That is why, He is known as **Atma Rama**. **Atma** is changeless and that is your true form. Develop the faith that you are Brahma (**Aham Brahmasmi**).

Embodiments of Love!

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As you are aware, **Prasanthi Nilayam** is a part of **Rayalaseema** region, which is known for its hot summer. Though you are very happy here, your body may not be able to bear this summer heat. It is but natural in this season. So, those who wish to go may do so. No one needs to wait for Swami's permission. Go happily and come back happily in the month of June.

Rama Navami, 2.4.2001, **Prasanthi Nilayam**

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Fill All Your Actions With Love

If you leave pride, you become dear to all;

If you conquer anger, you become free from worries;

You become prosperous when you control your desires.

You attain happiness only when you conquer greed.

(Sanskrit Verse)

Embodiments of Love!

As long as man is proud and pompous, none will love him including his wife and children. They may pretend to love him, but it is not true love. The reason is that pride and pomp come in the way of love.

As long as man has anger in him, he cannot escape misery. If man wants to be away from misery and attain peace, he has to rid himself of anger. One with desires can never attain happiness. Less luggage more

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comfort. In this journey of life, desires are your luggage. You have to reduce them in order to lead a comfortable life. A greedy man can never attain prosperity. He will be happy, prosperous and blissful on the day he gives up greed.

Welfare Of The World Depends On Man's

Thoughts And Actions

Today marks the commencement of the New

year. Many such New Years have gone by. Man expects the new year to confer on him and the world at

large peace, happiness and prosperity. But the welfare of the world depends on man's conduct and behaviour.

Man's conduct depends on his mind. The nature of the mind depends on thoughts. Only when man's thoughts are based on truth will the world flourish. One who aspires for the welfare of the world should see to it that his thoughts and actions are in accordance with his aspirations.

Good and evil, happiness and misery, merit and sin depend on man's actions. As is the action, so is the result. But today man ignores the law of action and acts as he pleases. It is easy to indulge in sinful deeds but it is extremely difficult to bear the bad results they yield. The Upanishads say. **Thasmai Namah Karmane**

(salutations to action). You should offer your salutations to the action you perform so that it becomes sacred, brings you good name and contributes to the **Sathya Sai** Speaks, Volume 33 89

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welfare of the world. This is one of the primary doctrines of the culture of **Bharat**. Since time immemorial, the **Bharatiyas** have been offering respect to action, be it big or small, before undertaking it. A dancer pays her respects to the **anklets** that she wears before the commencement of her dance performance. Even tabla players start playing on the tabla only after offering their respects to it. Not only the educated people follow this practice, even an illiterate lorry driver offers his obeisance to the steering wheel before driving the vehicle. This is the sacredness that our culture imparts to action.

Offer your **Namaskar** (salutation) to the action you perform. What is **Namaskar**? It is giving up the sense of ego. But today this ancient culture is being forgotten and man acts as per his whims and fancies. Consequently, he is subjected to untold misery. He feels miserable when he has to face the consequences of his evil deeds, but he does not care to enquire whether it is good or bad before undertaking any action.

Use your sense of discrimination before performing an action. Never be in haste. Haste makes waste, waste makes worry. So, do not be in a hurry. Man attains happiness or misery based on the actions he performs. The New Year brings with it neither happiness nor misery. Man faces the results of his actions. So, he should perform righteous deeds. You should perform activities that would benefit others.

True Service

Once when Emperor **Asoka** celebrated his birthday, all his vassal kings made their offerings of wealth collected through taxes from the people of their respective kingdoms. But the King of **Magadha** did not offer anything. So, the emperor asked the king as to why he had come empty handed. The king replied, **O** emperor, this year my kingdom passed through a terrible phase of drought, famine and floods. Consequently, my people suffered too much due to lack of food, water and shelter. In order to alleviate their suffering, I spent all money that I had collected through taxes. I provided drinking water, constructed schools to educate children, and established hospitals to treat the sick. As a result, I am left with nothing to offer you . Emperor **Asoka** was immensely pleased with his reply. He called him by his side and said, **Oh** king, what you have done is highly commendable. Water sustains life. Education develops the intellect and medical care is essential to maintain good health. You have done a great service to your people by providing these basic amenities. I am happy to note that you have done all this without any trace of selfishness and as an offering to God. Addressing the other assembled kings, the emperor said, Many criticise the government for collecting taxes. But without collecting taxes, how can the government get money? Without money, how is it possible for the government to undertake social welfare

projects? So, it is necessary for the government to collect taxes. But one should see to it that the money is spent for the benefit of people. That is true service.

Offer Dedicated Service

Today people talk of devotion without really understanding its meaning. I don't want your devotion; I want your transformation. What is devotion?

Paropakartham Idam Sareeram (this body is meant to serve others). You should understand that the body is the means to serve others and involve yourself in such activities, which will benefit others and give them happiness. Resolve to tread the path of service. Some people indulge in meaningless activities in the name of devotion and waste their time. True devotion lies in performing actions that will sanctify time. I am not asking you to serve the whole world in a big way. It is enough if you keep God in your heart and serve as per your capacity. Neither by penance nor by pilgrimage nor by study of scriptures nor by **japa** can one cross the ocean of life. One can achieve it only by serving

the pious. (Sanskrit verse). The path of service is superior to all the spiritual practices like **japa, dhyana** and yoga. Only through service can you please God.

Deho Devalaya Prokto Jeevo Deva **Sanathana** (Body is the temple and the indweller is God). So treat every body as a temple. Have firm conviction that God resides in every body in the form of the **Atma**. There is no place where God does not exist. He

pervades all names and forms. **Sarvata Pani-padam** Tat **Sarvathokshi Siromukham, Sarvata Sruthimalloke Sarvamavrutthya Thishthati** (with hands, feet, eyes, heads, mouth and ears pervading everything, He permeates the entire universe). Whatever action you undertake, do it as an offering to God.

Make Proper Use Of Your Senses

The body is made up of five elements and is bound to perish one day or the other. But in such a transient body there exists the eternal divinity in the form of the **Atma**. The all-pervasive divinity is known as consciousness, the limited form of which exists in body as conscience. Consciousness and conscience are the same in terms of quality, only the quantity differs. You may collect water from an ocean in a pot and a tank. The water in these two differs only in quantity but the salinity is the same in both of them. The body may be compared to the pot; the all pervasive consciousness exists in it as conscience. The whole world is pervaded by consciousness. On this basis, the Vedas declare; **Sarvam Khalvidam** Brahma (verily all this is Brahman). There is no matter in this world that is not pervaded by Brahman. You are all embodiments of the Cosmic Divine. Though you see God day in and day out, you feel you haven't. It is a sign of your weakness. Have firm faith that the body is a temple. Will anyone utilise a temple for unsacred purposes? So, make proper use of your body. This temple has many doors, **Sathya Sai** Speaks, Volume 33 93

but the doors of senses like the ears, the eyes and the mouth are very important. Do not allow any evil to enter your body and mind through these doors . See no evil; see what is good.

Hear no evil; hear what is good

Talk no evil; talk what is good.

Do no evil; do what is good.

Think no evil; think what is good.

This is the way to God.

The safety and sanctity of the body lies in making proper use of the five senses. The culture of **Bharat** has taught nine paths of devotion to sanctify the

senses. They are: Sravanam (listening), Kirtanam (singing), Vishnusmaranam (contemplating on God), Padasevanam (serving His Lotus Feet), Vandanam (salutation), Archanam (worship), Dasyam (servitude), Sneham (friendship), Atmanivedanam (self-surrender). Chant the name of God and perform all actions for the benefit of others. Karmanubandheeni Manushya Loke (in this world, man is bound by action). Your life is controlled by action. You cannot live even a moment without action. Let every action of yours be a prayer to God. This is the true and eternal path prescribed by the Upanishads, and contained in the prayer, Thasmai Namah Karmane. You should offer your prayer to the God of action so that He makes you perform noble deeds that are beneficial for one and all and lead to Sathya Sai Speaks, Volume 33 94

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world peace.

Recognise The Principle Of Unity

Human body is meant to serve others, not to indulge in selfish deeds. As selfishness has become part and parcel of your life, you indulge in many sinful activities. Eschew selfishness, take to selfless service. Give up attachment towards the body. Become attached to the Self. Understand that the same Self (Atma) exists in everybody. Though you find myriad bulbs glowing here, the current that is passing through them is the same. Bodies are like bulbs; the principle of the Atma is the current that is present in them. With such a feeling of oneness, make efforts to alleviate the suffering of your fellowmen.

Sage Vyasa has given the essence of 18 Puranas in the following dictum, Paropakaraya Punyaya. Papaya Parapeedanam (one attains merit by serving others and commits sin by hurting them). So, Help ever, hurt never. There is no higher sadhana (spiritual practice) than this. This is the basis for self-realisation. Self is nothing but the principle of the Atma.

There is only one Self. Hence, it is said, Ekameva Adviteeyam Brahma (God is one without a second). It is rather surprising that man is unable to believe this principle of unity. He has faith in what is broadcast on television and radio, but does not have faith in the Self. One without faith in the Self is verily blind. In this Sathya Sai Speaks, Volume 33 95

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world nothing exists except the Atma.

Everybody is the embodiment of divinity.

Sarva Jeeva Namaskaram Kesavam Pratigachchhati (whomsoever you salute, it reaches God). Likewise, whomsoever you criticise, it reaches God. So, do not criticise or hate anybody.

There are many people who undertake spiritual practices like Japa, Dhyana and Yoga. No doubt, these are sacred activities and one may undertake them. But it is very essential to recognise the principle of unity. There is only one God and He is omnipresent. Why are you not able to believe this all-pervasive Divinity?

You are ready to believe those who put you on the wrong path. But you don't believe those who show you the right path. This is the impact of Kali Age and the result of modern education. Modern education is limited only to bookish knowledge, which is nothing but superficial knowledge. There is one book that you have to study and that is this world. Instead of learning lessons from this big book of the world, you are confining yourself to your small textbooks. Of what use are they? Do not be satisfied with mere bookish knowledge. Try to acquire practical knowledge. Only then will your life find fulfillment.

Embodiments of Love!

There is love in everybody. Love is God, live in love. When you have such sacred love in you, why Sathya Sai Speaks, Volume 33 96

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are you unable to translate it into action?

Start the day with love,
Spend the day with love,
Fill the day with love,
End the day with love,
This is the way to God.

Self-confidence Is The Key To Success

There are some people who hate even their parents. It is a grave mistake. Matrudevo Bhava, Pitrudevo Bhava, Acharyadevo Bhava, Atithidevo Bhava (revere your mother, father, preceptor and guest as God). How can one who cannot respect his own parents, revere God? None can match the mother in imparting sacred teachings to the children. You might have heard the story of Abraham Lincoln. As he was born in a poor family, he did not have even proper clothes to wear. While going to school, his fellow students made fun of him. Lincoln could not bear the humiliation. One day he complained to his mother, crying, Mother, my fellow students in the school make fun at my dress. They look down upon me and say that I am not worthy of their company. His mother then told him, Son, you are aware of our financial condition. So, don't pay heed to what others say. Uphold your self-respect. Develop self-confidence, which alone can bestow all the wealth and prosperity on you. From that day onward, as per his Sathya Sai Speaks, Volume 33 97

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mother's guidance, Lincoln grew in self-confidence, upheld his self-respect and ultimately rose to become the President of America. Though born in a poor family, Lincoln could reach such an exalted position only due to his self-confidence and self-respect. **Selfrespect** confers grace. Do not get dejected if others subject you to criticism and ridicule. Think that whatever happens is good for you. Once you develop such equanimity, there will be none greater than you. Love Is The Greatest Wealth Embodiments of Love!

Respect and be respected. What you give to others will come back to you. You are bound to face the reflection, reaction and resound of your actions. Everything, including God-realisation, depends on your actions. Today the New Year has commenced, but it has not brought anything new with it. Today is in no way different from yesterday. If you do good now, you will reap its benefits in future. So, sanctify your actions. **Na Karmana Na Prajaya Dhanena Thyagenaikena Amrutatthwamanasu** (immortality is not attained through action, progeny or wealth. It is attained only by sacrifice). The bliss that you get out of sacrifice is eternal. That alone is the true wealth, and it can never diminish. In order to acquire such everlasting wealth, spend your time in the contemplation of God. Divinity pervades all that you see, hear and feel. Being in the **Sathya Sai** Speaks, Volume 33 98

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constant company of such an all-pervasive Divinity, why should you worry and fear? Why fear when I am here? (loud applause). Never be afraid of anything; because God is in you, with you, above you, below you, around you. He follows you like shadow. Never forget Him. Atheists may talk as they please. If you have faith, God will protect you wherever you are: in a forest or in the sky; in a city or a village; on a hill or in the middle of deep sea.

Today cities have become centres of pollution and unrest. There is pollution everywhere, as man's mind has become polluted. If mind becomes pure, everything else will become pure. So, cleanse your mind. Drive out all your worries. What is the use of brooding over the past? Past is past, forget it. Future is uncertain. What is the guarantee that you will be alive till tomorrow? Don't worry about your future. Present is very important. This is omnipresent, not ordinary present. So, make the best use of present and be happy. Students and Devotees!

Devotion does not merely mean reading sacred texts and undertaking rituals. You may continue doing so, but keep your heart always sacred. Whatever may

happen, see that your faith does not waver. All the worldly things come and go like passing clouds. But the principle of love comes and grows. There is no God other than love. Love is your life, your friend, your relative, your food and your everything. Heart **Sathya Sai** Speaks, Volume 33 99

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that is filled with love can never be polluted. Love is nectarous. Once you fill it in your heart, the poison of evil will have no place in it. Embodiments of Love!

As you are not aware of the sacredness of love, you are wasting it by diverting it on worldly things. Love is the greatest wealth and treasure. Let the whole world be filled with love. Love alone can safeguard the country and make it prosperous. Let every action of yours be filled with love. Love begets sacred rewards. 14 April 2001, **Brindavan**

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Prayers Of Mothers Sustain The World
The more you grind the sandalwood, the more it yields sandal paste.
The more you crush the sugarcane, the more it yields sweet juice.
As the gold is heated more and more, it becomes purer and shines with added brilliance.
Likewise, the good qualities in a noble person blossom more and more as he passes through the vicissitudes of life. (Sanskrit Verse)

Embodiments of Love!
THE difficulties of life do not cause any hindrance to a person pursuing a noble course of life. In spite of these, he always remains at peace and contemplates on God constantly.

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In **Bharat**, the relationship between the mother and the child has been considered highly sacred and nectarous since ancient times.

Rama's Divinity blossomed under **Kausalya**'s loving care;

Because of the tender feelings and austerity of **Sita**,

Lava and **Kusha** achieved name and fame;

Fostered with the love of his mother

Putlibai, Gandhi became a Mahatma;

The loving care of **Jijabai** made

Shivaji a great warrior.

(Telugu Poem)

You cannot expect sweet mangoes when you

sow Neem seeds. If you want mangoes, you have to sow the seeds of mango. The earth is one but the seeds are different. You must sow what you want to reap. The womb of the mother is like the earth. The children will be good or bad depending on the thoughts of the parents. Janthunam Naajanma Durlabham (out of all the living beings, the human life is the rarest). It is a great good fortune to be born as a human being. Having been blessed with human birth, man should develop noble thoughts and experience bliss within. Only then will he be called truly fortunate.

Sacredness Of Mother - Child Relationship

Putlibai, the mother of Mahatma Gandhi, used

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to observe a vow wherein she would not partake of food unless she heard the singing of cuckoo. One day, it so happened that the song of cuckoo was not heard. Gandhi, who was a small boy then, could not bear to see his mother fasting for a long time. Out of love and concern for his mother, he went behind the house and mimicked the singing of cuckoo. Then he came inside and told his mother that she could have her food as she had heard the song of cuckoo. The intention behind this act was no doubt good. But Putlibai felt very sad as she knew that her son was uttering a lie. With tears in her eyes, she bemoaned, What sin have I committed that I gave birth to a son who speaks untruth! So saying, she reprimanded him for telling a lie. Gandhi took a vow that he would never indulge in falsehood thenceforth. As per the command of his mother, he adhered to truth till the very end of his life and attained good reputation.

Putlibai had a maid-servant named Rambha. As the saying goes, Yatha Raja Thatha Praja (as the king, so the subjects), she was also pure-hearted like Putlibai. One day, Gandhi came running to her and told her that he was haunted by fear. She asked him to chant the Name of Lord Rama whenever he was fearstricken.

From then onwards Gandhi chanted the Name of Lord Rama till his last breath. Thus, we see that when the mother and other members of the household

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take to sacred path, the children would certainly emulate them and attain exalted position in life.

Aryamba, the mother of Sankaracharya, spent all her time in the worship of Easwara. Everyday she performed Abhisheka (sacred bath) to the Siva Linga, sipped the sanctified water and gave it to her son too. She constantly chanted the Divine Name of Lord Siva. Sankaracharya became a world teacher and attained

great fame as he was born to such a noble mother.

After the war for the liberation of Rangoon, a mother and her son somehow managed to reach Chennai. They neither had shelter over their head nor any food to eat. The mother was concerned more about her son than herself. Such is the love of the mother. The love of the mother transcends all descriptions.

A bus stand became their home. Everyday the mother would go for begging alms from house to house, give most of it to her son and partake of whatever little was left. When she would not get enough, she would give the entire food to her son, and would herself go without food. As a result, her health gradually deteriorated. One day the son told her, Mother, you have been taking care of me all along. Now it is my duty to take care of you. From today you take rest, I will bring food for both of us. Everyday he would go for begging, give most of it to his mother and partake of whatever little was left. Consequently, he too became very weak.

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One day he stood in front of the house of an officer and cried, Oh sir, I am hungry, I am hungry. The officer was relaxing in an easy chair and was going through the daily newspaper. Hearing the pitiable cries of the boy, he went inside, brought food in a leaf plate and asked him to sit and eat. But the boy said that he would take it home. The officer said, Why should you take it home? If you are really hungry, sit here and eat. As the officer was insisting that he should eat the food there itself, the boy felt giddy and collapsed on the ground. He was trying to say something, but could not say it loud enough as he was very weak. The officer went close to the boy and tried to hear what he was saying. The boy was saying, First to my mother, to my mother. With these words, he breathed his last. Seeing this, the officer was moved to tears. He thought, how lucky this boy was who had sacrificed his life for the sake of his mother. Blessed was the mother, who gave birth to such a noble son.

It is impossible to describe the love that exists between the mother and her child. The Bharatiyas consider the love of a mother as true love. But, unfortunately, modern youth do not realise the sacredness of mother's love. They keep their self-interest above their parents. They do not try to understand the love their parents have for them. He or she alone is a true son or daughter who gives happiness to the parents.

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Noble Mothers Have Noble Wishes

Ishwarchandra Vidyasagar lived with his mother in a village near **Kolkata**. Financially they were poor, but they were endowed with the wealth of virtues. The mother often told her son, My dear one, the education that merely caters to the needs of the stomach is no education at all. You should study so as to serve society. You should utilise your education for the emancipation of the country. **Vidyasagar** used to study under streetlights or at the bus stand because of his poverty. He followed the words of his mother in letter and spirit and put his heart and soul in his studies. Mother's blessings can make anybody great. The children may be good or bad, but the mother always loves her children and aspires for their welfare. The mother's heart is full of love and compassion for her children.

After completing his education, **Vidyasagar** took up a job. Once there was a religious festival in the village. The rich people of the village participated in the festival in their best clothes. But **Vidyasagar's** mother had to wear an old sari even on that festival day, as she had no good sari to wear. Seeing this, **Vidyasagar** felt very sad. When he received his first salary, he placed it at the feet of his mother and pleaded with her to buy a good sari for herself. She said, Son, I don't want you to spend your earnings on my saris and jewels. Utilise it to serve the society. All that I

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want is that you should come up in life and earn a good name. Then she added, I have a few desires, but I will express them only at the appropriate time. Gradually, **Vidyasagar** rose to a higher position and accordingly his salary too increased. Then he requested his mother to express her desires. She made him sit by her side and said, My dear one, you are highly educated and are holding an exalted position. But as a mother I must tell you what is good for you. Whatever I tell you is only out of my motherly love towards you. I don't want anything for myself. Ours is a small village. The children of our village have no opportunity for education, as there is no school in our village. So, I want you to construct a small school. Complying with his mother's wish, he established a small school in the village. After some time, he said to her, Mother, as per your wish I have got a school constructed in our village. Is there anything else that you want? She told him, Son, in our village, people are suffering due to lack of medical facilities. There is nobody to treat them even for small ailments like cough, cold and fever. So, it would be convenient for

everybody, especially the children, if you establish a small hospital here. Obeying the command of his mother, he promptly built a small hospital.

Easwaramma, The Chosen Mother
Mother **Easwaramma** too had such noble desires. As **Sai's** glory began to spread far and wide, she

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came to Me one day and said, Swami, I am pained to see small children of our village walking all the way to **Bukkapatnam** to attend school. Please construct a small school. Conforming to her wish, I established a small school. After some time, she wanted a small hospital also to be established here. She said she could not bear to see the mothers taking the trouble of carrying their children to **Bukkapatnam** for medical treatment. Accordingly I got a small hospital built. The small school that I established has become a big university today. The small hospital that I constructed has become a Super Specialty Hospital (cheers). These mighty tasks could be accomplished as a result of the **Sathya Sankalpa** (noble wish) of Mother **Easwaramma** and **Nitya Sankalpa** (Divine Will) of **Sai**. Her last wish was to provide drinking water to the village. She pointed out that the women had to take great pains to draw water from deep wells, which had almost dried up. I immediately provided drinking water to the village. Now under **Sri Sathya Sai** water Supply Project, I have provided drinking water to the entire district of **Anantapur**.

Once you become the recipient of your mother's love, you don't need anything else. You may be aware or not, but even after 30 years of her passing away, Mother **Easwaramma** continues to express her love for Swami in a number of ways. Even to this day, she moves around in her physical body. At times, she

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comes to Me and expresses her motherly concern for My well being. Once she cautioned Me not to accept handkerchief from everybody. I told her that I had to accept when people offered it with devotion. She said, Swami, no doubt there are **crores** of such noble persons. But there are also a few evil-minded persons who may smear poison on the handkerchief and offer it to You. This can prove dangerous when You use it to wipe your lips. I promised her that I would follow her advice. Even to this day she makes her appearance in My room. The boys who sleep in My room too have witnessed this. Whenever she comes and talks to Me, they sit up on their beds and listen. One day, I asked the boys for a belt to keep the

silk Dhoti tight around My waist. The belt that they gave Me had a shining buckle and could be seen through the robe I wear. I did not want to use it lest people should think that Sai Baba wears a gold belt. After this, one day Easwaramma came to My room early in the morning and started talking to Me. Then Satyajit, Sainath and Srinivas woke up and wanted to know with whom I was conversing. They wondered how anyone could enter My room since the lift was locked and the key was with them. Then I told that Griham Ammayi (Mother Easwaramma) had come. I showed them the belt that she gave me. It had no buckle. There are many such noble mothers in this world. But Easwaramma was the chosen one. I chose Sathya Sai Speaks, Volume 33 110

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her to be My mother (cheers). That is the intimate relationship between Mother Easwaramma and Myself.

True Devotion Of Chaitanya Mahaprabhu

Once Chaitanya Mahaprabhu went to a temple and prayed, Oh Lord, I know that you are the Master of the world. You are omnipresent, omnipotent and omniscient. You can grant any wish that I ask for. But I don't have any worldly desires. I don't aspire for money, jewelry and material objects. Neither am I interested in devotion or renunciation nor do I crave for liberation. But I do have one desire. Grant me the strength to love You. It is enough if I can love you. There is nothing superior to this. As Chaitanya Mahaprabhu loved God dearly, he propagated the message of love to the entire world. Think of God incessantly. Chant His Name. There is nothing in this world except God. This was the message propagated by Chaitanya.

His mother wanted him to get married to a girl named Lakshmi, who hailed from a good family and was highly devoted. But Chaitanya was not interested in marriage. He said that he had dedicated his life to the Lord. His mother said, You might have offered your mind to God, but what about your body? Life should have both spiritual and physical aspects. On the insistence of his mother, Chaitanya married Lakshmi. Immediately after the marriage, he set out on a Sathya Sai Speaks, Volume 33 111

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pilgrimage. He wanted to propagate the Divine message. Chaitanya did not return home from his pilgrimage for a long time. His wife Lakshmi was a pious lady. She had a pure heart full of selfless love. She left her mortal coil while constantly thinking of Chaitanya. Chaitanya returned home after her death. His mother felt highly depressed at the turn of events.

She felt that it was impossible to get another girl like Lakshmi who was pious and pure-hearted. Then she got him married to another girl named Vishnupriya. After his second marriage, he again set out to propagate the Divine message and in the process totally forgot his home. He considered God as His only refuge. He had no other thought in his mind. Once when he was singing the glory of Lord Krishna in the streets, some miscreants, who were jealous of his growing reputation, snatched away the cymbals from his hands. Thereafter, he started playing on a drum while singing the Divine Name. Even the drum too was broken by the miscreants, but he was least perturbed. He felt there was no necessity to use the musical instruments to sing the Divine Name. Then he started clapping and singing Bhajans. Now the miscreants beat him up mercilessly. His body started bleeding profusely, yet Chaitanya continued to chant the Divine Name. But when his mother came and saw, there was no trace of blood on his body. It had all disappeared miraculously because Chaitanya firmly Sathya Sai Speaks, Volume 33 112

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believed that his body belonged to God and was not attached to it.

Wicked People Do Not Spare Even God

When the mother's heart is pure, her children too would be pure-hearted. One should respect one's mother and never hurt her feelings. When Swami was staying in the Old Mandir, one day there was an unusual crowd. Sensing danger, Easwaramma came to Me and said, Swami, these people seem to be having some ulterior motive. I am afraid they may try to harm You. I am unable to sleep peacefully. I infused courage in her, saying, Be fearless. The body is bound to perish one day or the other. So, give up body attachment. Those days I used to sleep all alone in a thatched hut. That night, as Easwaramma feared, some evil-minded people set the hut on fire from all four sides. There were raving flames all around. Seeing this, Subbamma and Easwaramma came running. When they reached the spot, they found to their utter amazement, there was a heavy downpour on the hut. However, there was absolutely no rain in the surrounding area (loud applause). When I came out of the hut, both of them were overjoyed to see Me safe and sound. There is a similar incident in the Mahabharata. Lord Krishna went to the Kauravas as an emissary of the Pandavas to bring about a compromise and avert the war. Before going to the Kauravas, He approached the Pandavas one by one and sought their opinion. Sathya Sai Speaks, Volume 33 113

Dharmaraja was of the opinion that a person of Krishna's stature should not approach the **meanminded Kauravas** in the role of an ambassador. Arjuna and **Bhima** who were filled with **Rajo Guna** (quality of passion) were in favour of Krishna going to the **Kauravas**, but they wanted him to settle for war so that the wicked **Kauravas** could be punished. Then Krishna sought the opinion of **Droupadi**. Women are by nature tenderhearted. She did not want war because it would cause immense grief to both the sides. Then He went to **Nakula** and **Sahadeva** who did not say anything. Krishna went to **Hastinapur**, spoke to the blind king **Dhritarashtra** and tried His best to bring about a compromise, but all in vain. When Krishna returned, **Nakula** and **Sahadeva** hugged Him and shed tears of joy. They said, Krishna, it is enough for us that You have returned safe from the den of the wicked **Kauravas**. You had asked us what we wanted before setting out on Your peace mission. Your safe return is what we wanted. Your welfare is our welfare. You are everything for us.

Women Are The Embodiments Of Compassion

Droupadi said to Krishna, **Oh** brother, I too was of the opinion that You should not go to the wicked **Kauravas**. People may say that women are **weakminded**. But, in fact, women are highly courageous and when it comes to sacrifice, women stand first.

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During the **Mahabharata** war, on a certain night, **Aswatthama**, the son of **Dronacharya**, slaughtered the **Pandava** children while they were asleep. Arjuna took a vow that he would behead **Aswatthama**. He told **Droupadi** that she could anoint herself with his blood as an act of revenge. He tracked down **Aswatthama**, tied him with ropes and dragged him before **Droupadi**. Will any mother forgive the one who has mercilessly slaughtered her children? But what did **Droupadi** do? Instead of cursing the evil doer, she fell at the feet of **Aswatthama** and said: It is at the feet of your father, **Dronacharya**, that my husbands have learnt all that they know. Being the son of **Dronacharya**, was it proper for you to kill my children? How could you have the heart to kill them, who were unarmed, young, quietly asleep, were not having any grudge against you, and were not contemplating any harm to you?

(Telugu Poem)

Consumed with fury, Arjuna was about to attack **Aswatthama**. **Droupadi** raised her hand and asked him not to kill him. She said: **Oh Partha!** It is

not righteous to kill a person who is afraid or has lost courage, who is asleep or intoxicated, who seeks refuge or is a female. You should not kill **Aswatthama**, for he is your preceptor's son.

(Telugu Poem)

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She said, Arjuna, today I am crying over the death of my children. If you kill **Aswatthama**, just imagine what would be the plight of his mother! One should never cause grief to a mother. So, restrain yourself from killing him. But having taken the vow, Arjuna was bent upon killing him. She stood in front of **Aswatthama** and stopped Arjuna from going towards him. **Bhima** could not bear to see this. Exploding with anger, he roared: Do not release him but kill him. If you do not do that, I myself will hammer his head with my powerful fist. **Droupadi** pleaded with him to forgive him:

Forgiveness is the highest virtue. It is the truth, righteousness, nonviolence. It is the heaven and everything in all the worlds.

(Telugu Poem)

Though the **Pandavas** were highly virtuous and brave, the spirit of compassion that **Droupadi** possessed was not found in them. The heart of a woman is highly sacred as it is filled with nectarous love and compassion. So, it melts easily. At times, women may also get angry, but they immediately repent and reconcile. Due to the impact of the Kali Age, modern women are sometimes found lacking in the spirit of love. But even today, there are many women of virtue and character. **Bharat** is what it is today because of such noble women. The progress of a nation depends on its women. So, **Sathya Sai** Speaks, Volume 33 116

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never look down upon them. Treat all elderly women as your mothers and the younger ones as your sisters. The country will remain safe and secure only when men have such noble feelings. When you understand this truth and act accordingly, you can attain even Divinity. Mother is not just an ordinary woman; she is verily God. Worship her and attain her grace. Once you have the blessings of your mother, you can achieve anything in this world. Never disobey or displease her. **Abhimanyu** ventured into the battlefield against his mother's wish. His mother **Subhadra** said, Son, your father Arjuna and uncle Krishna are busy fighting the enemies elsewhere. At this juncture, it is not proper for you to enter the battlefield. But **Abhimanyu** did not pay heed to his mother's advice and insisted upon going to the battlefield. She blessed him thus, Son,

you are going against my wish. May victory be yours!
Then she prayed: May such blessings be with you and
protect you which mother **Gowri** conferred on her son
at the time of the killing of **Tarakasura** and those
received by **Bhargava** from his mother when he **slayed**
Shambharasura!

(Telugu Poem)

Love And Serve Your Motherland

Even today, there is no dearth of noble mothers.

They feel pained to see their children straying
away from the right path. They leave no stone

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unturned to correct them. It is impossible to describe
the love of a mother. The love of the mother is much
more than that of the father. Once Mother **Parvati** and
Easwara saw a person sitting on the branch of a tree,
which was about to break. Then Mother **Parvati**
pleaded with **Easwara** to save him. **Easwara** teasingly
remarked, Why should I protect him? You have seen
him first. It is your duty to save him. She said, How
can I protect him without your grace. I am negative
and you are positive. Unless you shower your grace on
him, he cannot be saved. Please do not delay any
further. Then **Easwara** replied, Is it not his duty to
call Me for help? How can I go to his rescue without
being called? As the proverb goes, one should not
attend a function without being invited. **Parvati**, out of
her motherly compassion, wanted to protect that
person at any cost. So, she said to **Easwara**, If that
person, when he falls down, cries out **Amma** (mother).
I will go to his rescue and if he cries out **Appa** (father),
you should protect him. **Easwara** agreed to her
proposal. Both of them eagerly waited, but the person
fell down crying **Ayyo**! (alas!). The words **Amma** or
Appa did not come to his lips as he never respected
and revered his parents in his lifetime. Such was his
fate. How can God come to the rescue of a person who
has totally forgotten his parents? Mother is God; father
is God. With such feelings, offer gratitude to your
parents.

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Today we are celebrating **Easwaramma** Day to
propagate the glory of motherhood. The world is
sustained by the prayers of mothers. A woman's prayer
is more powerful than a thousand prayers of men
because women are pure and tender-hearted. Never
cause displeasure to your mother. Never hurt her
feelings. Then God will help you in all your
endeavours. One calls one's country motherland and
not fatherland. Thus, mother is given an exalted

position in the world. Consider your country as your
own mother and work for its progress. Under any
circumstances, do not cause any harm to your mother
and motherland. This is the significance and main
teaching of today's celebration.

In a few minutes from now, you will listen to a
music programme presented by **P. Susheela** and others.
She has been a devotee for the past 40 years. When she
had no children, I blessed her with a son. I performed
her son's marriage too. Her daughter-in-law is also a
musician. They are all here today to sing a few devotional
songs and give happiness to one and all. After
this music programme, **Bal Vikas** children will present
a drama in the **Kalyana Mantapam**. You know why
these programmes are arranged? Man's mind is like a
mad monkey. Discourses, music programmes and
prayer meetings are meant to control the **waverings** of
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the mind. Body is like a water bubble; mind is like a
mad monkey. Don't follow the body; don't follow the
mind. Follow the conscience. Contemplate on what
you have seen and heard here. Put it into practice and
derive bliss therefrom.

Easwaramma Day, 6 May 2001, **Brindavan**

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Attain God's Grace

Through Sacrifice And Love

I am neither merit nor sin, neither
happiness nor misery. I am none of these
either--places of pilgrimage, scriptures or
Yajnas (sacrifices). I am not the food, the
consumer of food or the process of eating. I am
the Atman, the very embodiment of Divinity. I
am **Siva** Himself.

(Sanskrit verse)

Embodiments of Love!

IN this world, there is nothing like merit or sin,
happiness or sorrow. **Mantras**, **yajnas** and **yagas** are
mere rituals. God alone pervades everything. You are
the very form of the Divine. True humanness lies in
understanding the significance of truth and righteousness
and putting them into practice. Truth is referred to
as **neeti** (morality), righteousness relates to **reeti** (**proSathya**
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cedure) and sacrifice confers **khyati** (reputation). **Manavajathi**
(human race) is the combination of **Neeti**,
Reeti and **Khyati**. Unfortunately, these three are not
found in the present day world.

First Step Toward Nirvana Is **Samyak Drishti**

Siddhartha, who came to be known as **Gautama**

Buddha, undertook various spiritual practices in order to realise his true Self. He studied the Vedas and sacred texts. He met many elderly wise men and tried to know the truth from them. But none of these practices could show him the path to Nirvana. Ultimately, he realised that Nirvana lay in making use of the five senses of speech, touch, vision, taste and smell in a sacred manner. He understood that japa, dhyana, yoga, yajna, etc., were mere physical activities. These spiritual practices are needed for those who are attached to the body. One who is attached to the Self need not undertake any of these practices. Buddha taught that Nirvana could be attained only by cultivating Samyak Drishti (sacred vision), Samyak Vak (sacred speech), Samyak Sravanam (Sacred listening), Samyak Bhavam (sacred feeling) and Samyak Kriya (sacred action). Today man is polluting his mind because of his evil vision. Once the mind is polluted, how can he expect to attain Nirvana? So, first of all he should develop sacred vision.

See no evil; see what is good. Man is subjected to hardships because of his unsacred vision. Evil vision is Sathya Sai Speaks, Volume 33 123

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sure to lead to sinful acts. In fact, it destroys his humanness itself.

Buddha undertook various types of spiritual practices, but ultimately left all of them. He could realise the truth only by renouncing everything and by recognising unity in the plurality of the world. He could know the ultimate truth by sacrifice. This is what the Vedas say: Na Karmana Na Prajaya Dhanena Thyagenaikena Amrutatthwamanasu (immortality is not attained through action, progeny or wealth, but only by sacrifice). This immortality is true Nirvana. Samyak drishti is the first step toward Nirvana. Consider all that you see as divine. Let your vision be suffused with love. Vision filled with love is the hallmark of a true human being. All are one, be alike to everyone. You can understand unity in diversity only when you develop sacred vision. Samyak drishti makes you realise the presence of divinity in all. The Vedas declare, Ekam Sath Viprah Bahudha Vadanthi (truth is one, but scholars refer to it by many names). See the world with the vision of truth. All are one; all are essentially divine. Give up multiplicity to attain unity. The Vedanta declares that the Atmic principle is the underlying unity in diversity. Bulbs are many but the same current flows in all of them. Likewise, the Atmic principle exists in all. Man's inability to understand this principle of unity is the cause of his ignorance. True humanness lies in understanding unity in multiSathya Sai Speaks, Volume 33 124

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licity. You have to develop Samyak Drishti in order to develop unity. This was Buddha's first teaching.

Fill Your Heart With Love

Next, he stressed the need for Samyak Vak (sacred speech). Anudvegakaram Vakyam Sathyam Priya-hitham Cha Yat (one should speak only those words, which cause no annoyance to others and which are truthful, agreeable and wholesome). Whatever you speak should not cause any disturbance to others. It should be truthful as well as pleasing. You cannot always oblige but you can speak always obligingly. Sacred speech is the manifestation of divinity. God exists in the form of Sabda Brahman (sound principle). Divinity is represented in eight forms, namely, Sabda Brahmanamayi, Characharamayi, Iyothirmayi, Vaangmayi, Nityanandamayi, Paratparamayi, Mayamayi and Srimayi (God is the embodiment of sound, mobility and immobility, light, speech, eternal bliss, supreme majesty, delusion and wealth). Under any circumstances, do not let your speech be tainted by harshness.

Never become agitated. When you understand that all are one, there will be no chance to get agitated.

All bodies are like mirrors, showing you your own reflection in them. How can you be angry with your own reflection? You should speak with love. There is no divinity greater than love. When you fill your heart with love, your thoughts, vision, words and deeds will be suffused with love. Because you are not filling your Sathya Sai Speaks, Volume 33 125

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heart with love, many evil qualities are finding their way into it and destroying your very humanness. How can you attain God's grace? Here is a small example. You toiled hard, earned money and deposited it in a bank for safety and security. No doubt that money belongs to you, but the Bank Manager will not give it to you on your mere asking for it. There are certain rules and regulations for the withdrawal of money from the bank. You can withdraw the money only when you sign the cheque and surrender it to the Bank Manager. Likewise, you have deposited the money of meritorious deeds with God, the Divine Bank Manager. Affix the signature of love on the cheque of sacrifice and surrender it to Him. Only then will He confer the wealth of His grace on you. This is the royal path to attain peace and purity; it leads ultimately to Nirvana. Though God is the embodiment of sacrifice and the money belongs to you, there is a proper procedure to get it. God is the Manager of the Bank of Love. You have deposited your money in His bank. In order to withdraw money from this bank, you

have to submit the cheque of sacrifice with the signature of love. Love is God; live in love. Anything may happen; your love for God should not change. Only through such love can you follow the path of sacrifice and withdraw money from the Divine Bank. Here money does not mean currency notes. It is the money of grace, wisdom and righteousness.

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Control Your Senses To Attain Purity Of Heart

Having undertaken various types of spiritual practices for a long time, Buddha felt sad that he had wasted a lot of time without attaining the desired result. He realised that one could attain divinity only by making proper use of the five senses. God has given the five senses equally to all, be they rich or poor. You can see the manifestation of God only when you use your senses in a sacred way. Today man misuses the senses for the sake of comforts and worldly happiness. He uses the God-given faculty of speech to criticise and hurt others. Speak lovingly, softly and sweetly. That is known as **samyak vak**.

Along with **samyak drishti** and **samyak vak**, you should also have **samyak sravanam** (sacred listening).

Why has God given ears? Is it to listen to vain gossip? Ears should listen to only those things that are related to the **Atmic** principle. Only the vibrations of the soul should percolate through the ears. Never listen to anything unsacred or evil. Your ultimate goal is to realise the innate **Atmic** principle, which is the same in all. There are no differences whatsoever. The **Atma** that is present in you is present in everybody. It is attributeless. In order to realise this **Atmic** principle, you should fill your heart with love. The heart is like a vessel. Fill it with the qualities of truth, love and sacrifice. Then you don't need to ask for peace; it will automatically manifest from within. In fact, love, truth,

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etc., are within you. You should manifest them from within. You cannot acquire them from outside. Everything is the reflection of the inner being. Your innate nature is always pure. You pollute it because you follow the worldly path and fill your heart with worldly feelings. The heart is always pure, steady and selfless. It gets polluted mainly due to unsacred vision, unsacred listening and unsacred speech. You can maintain its purity only when you use the five senses in a responsible and sacred manner. **Hridaya** (heart) is that which is full of **daya** (compassion). Just as one God is worshipped in many forms and names, the **Atma** has various names like **sathya**, dharma, **prema**.

You have to make efforts to understand and experience unity in diversity. Buddha could experience bliss only after understanding this principle of unity. He sacrificed all sensual pleasures. He understood that all that we experience through the senses is useless and leads to bondage. He realised that misuse of the senses destroys the very humanness itself. He left his house and family and renounced the world. Ultimately, he realised **Atmic** unity and attained the state of Nirvana. When Buddha was about to leave his mortal coil, his cousin **Ananda** was by his side. **Ananda** started shedding tears. Then Buddha said to him, You are born to experience **Ananda** (bliss). It is possible only when you make proper use of your senses.

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Brahmanandam, Parama Sukhadam, Kevalam Inanamurtim, Dwandwateetam, Gagana Sadrisham, Tattwamasyadi Lakshyam, Ekam, Nityam, Vimalam,

Achalam, Sarvadhee Sakshibhutam... (God is the embodiment of supreme bliss, He is wisdom absolute, the One without a second, beyond the pair of opposites, expansive and pervasive like the sky, the goal indicated by the **Mahavakya Tattwamasi** eternal, pure, unchanging and the witness of all functions of the intellect). Instead of experiencing such eternal bliss, modern man is getting carried away by sensual pleasures.

What is the use of being born as a human being if you get carried away by sensual pleasures like dogs and monkeys? A monkey also experiences the same type of sensual pleasure that you indulge in. Then why should you be born as a human being at all? Do not behave like a monkey. You belong to mankind. Have kindness and compassion. You are born to experience eternal bliss, not to indulge in fleeting pleasures.

At the time of birth, every human being cries,

Alas! I am born in this world again. I have become distant from **Ananda** due to my separation from God.

What is the use of human birth if man cries at the time of both birth and death? First of all, man should understand the purpose of life. What is it that he has achieved during the course of his life if he cries at birth, and also at death? Having been born crying, man

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should leave the world smiling. It is possible only when he puts his senses to proper use in the course of his life. What is death? It is just the change of dress. Death is the dress of life. Body is like a dress. After death, you change over to another dress.

Every man aspires to attain Nirvana (liberation). What is the effort that he is putting in? He

has deposited the merits accrued over the past lives with God. God even gives interest over the principal amount. All that you need to do is to submit the cheque of sacrifice with the signature of love. Sacrifice bereft of love is useless. Only when these two come together can man attain the desired result. God is showering His love and grace on everyone, but the unfortunate ones are unable to receive them. Why? Their feelings do not match with God's feelings. They do not understand God's Will. God is the embodiment of love and the ocean of compassion. But you are unable to receive God's love and **compassion** because you have filled your mind with worldly feelings. If you want to receive something sacred, give up all that is unsacred. If the head is empty, it can be filled with anything. But if the head is already stuffed with worldly desires, how is it possible to fill it with sacred feelings? First and foremost, empty your head of all worldly feelings. Only then can it be filled with divine love. For this, you have to cultivate **Thyaga** (sacrifice). That is true Yoga.

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Today people are taking to meaningless practices in the name of Yoga. They are distorting the meaning of Yoga. What is Yoga? Yoga **Chitta Vritti Nirodha** (Controlling the vagaries of the mind is Yoga). Without controlling the mind, if you merely perform physical exercise, it amounts to **Roga** (disease). Fill your mind with love. You become sacred when your mind becomes sacred. **Yad Bhavam Tad Bhavati** (as you think so you become). What is the spiritual practice required to purify the heart? It is neither **japa** nor **dhyana** nor yoga. Yoga does not mean controlling your breathing process. You should inhale good feelings, which are like oxygen, and exhale bad feelings, which are like poisonous carbon dioxide.

Oxygen emanates from the heart and carbon dioxide from the head. Head is the source of all poisonous feelings. Control them and inhale the nectarous feelings that emanate from the heart.

God Is The Indweller Of All Beings

You aspire to see God, talk to Him and touch Him. None can describe the bliss that one experiences when one has the **Darshan**, **Sparshan** and **Sambashan** (sight, touch and talk) of God. In fact, you see God in the form of people all around you. Your vision becomes sanctified only when you develop the feeling that all are the embodiments of God. Everything in this creation is sacred. All that you see is only the manifestation of God. You see God in the form of the

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world, yet you feel that you have not seen Him. God has no specific form or dwelling place. He is the eternal witness and is present in all forms. You can progress on the spiritual path only when you have such a feeling. Do not confine God to the form of Vishnu or Krishna that you find in **Ravi Varma**'s paintings. They are all pictures born out of the painter's imagination. In reality, God has no form. He is the Cosmic Being.

Easwara Sarva Bhutanam (God is the indweller of all beings). **Isavasyam idam Sarvam** (the entire universe is permeated by God). **Sarvam Khalvidam** Brahma (verily all this is Brahman).

You can achieve anything with sense control.

Today man has become weak because he lacks sense control. Instead of ascending to **Daivatvam** (Divinity) he has degenerated to the state of **Deenatvam** (helplessness). He gets angry even at the slightest provocation and becomes miserable at the smallest problem.

Then, how can he expect to experience Divinity? He should treat pleasure and pain alike. You are happy when you beget a son and become sorrowful when he dies. Who is born and who has died? What is marriage?

Marriage is like a mirage. Can a mirage ever quench your thirst? Prior to marriage, who is wife and who is husband? Prior to birth, who is mother and who is child? Today man is developing undue attachment toward his family. **Matha Nasthi, Pitha Nasthi, Nasthi Bandhu Sahodara, Artham Nasthi, Griham Nasthi, Sathya Sai** Speaks, Volume 33 132

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Thasmath Jagrata Jagrata. (Parents, friends, relatives, house and wealth are all temporary. Be aware of this truth). Worldly relationships are passing clouds. They come and go, but morality comes and grows. Do your duty sincerely. Duty is God; Work is worship. Never differentiate between work and worship. Embodiments of Love!

You have to recognise these three first is that which once comes, then never goes; the second, once goes, then never comes back; the third, neither comes nor goes. The first is jnana (wisdom), the second is **ajnana** (ignorance) and the third is the principle of the **Atma**. **Atma** is steady and eternal; it never changes. The knowledge of the **Atma** is **nectarean**. All your worldly knowledge is useless without the knowledge of the Self. All that you read in **pusthaka** (book) comes from **masthaka** (head). But the knowledge of the Self cannot be found either in **pusthaka** or **masthaka**. It originates from the heart. First of all, control your mind. Mind is like a mad monkey. It is nothing but a conglomeration of thoughts. The nature of the mind is

determined by the nature of thoughts. So, have pure thoughts and thence pure mind.

What Is Nirvana?

Today man aspires to attain mukti (liberation).

What is mukti? It is not the attainment of a heavenly abode. Mukti means freedom from suffering. You need

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to have mukti at three levels - body, mind and soul. For example, you are hungry. When you eat food, your hunger is satiated. This is also a kind of mukti. You are suffering from a disease. You take a medicine and get cured. This is also mukti. All this is related to the body.

At the mental level, mukti means controlling the vagaries of the mind. But true liberation lies in understanding the principle of the Atma, which neither comes nor goes. This is termed as Nirvana.

One should have Daiva Preeti, Papa Bheeti and Sangha Neeti (Love for God, fear of sin and morality in society). That is true Nirvana. Be away from sin. Understand that Daiva Sannidhi (proximity to the Divine) is true Pennidhi (wealth). But ignorant people are unable to understand the Divine principle. They feel that they can experience God through meditation.

What is meditation? It is a way of life. While you are walking on the road or driving a car, if your vision is not focused on the road, you may meet with an accident. Concentration is necessary in all aspects of life. But concentration does not become meditation. One should go beyond concentration which means the mind should become still. You should be free from thoughts. That is true meditation.

One-pointed Devotion Of The Gopikas

The Gopikas followed the same path and their minds were constantly fixed on Krishna. The Gopikas Sathya Sai Speaks, Volume 33 134

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used to go to Yashoda s house to light their lamps. They had the belief that their families would be sanctified if they brought light from Yashoda s house, which was blessed with the advent of Krishna. Once a newly wed Gopika named Suguna went to Yashoda s house to light her lamp. As she was doing so, she had the vision of Krishna in the flame. She was so lost in the enchanting form of Krishna that she had no awareness of her hand getting burnt. Yashoda smelt that something was burning and came running to the spot. She immediately pulled Suguna s hand out of the flame. She was astonished that though her hand was getting burnt, Suguna did not feel any pain and was in a world of her own. When she was asked to explain her strange behaviour, Suguna revealed that she had the

vision of Krishna in the flame and forgot herself completely. Hearing Suguna s words, all the Gopikas became ecstatic and started singing:

Our Suguna saw Krishna at the residence of Nanda. He appeared to her in the flame .

(Telugu Song)

What does this mean? When you have onepointed devotion towards the Lord, you see Him everywhere. When your thoughts, vision and words are sacred, you are verily God yourself. Then, you don t need to search for God. God Himself will come searching for you. God is everywhere; one need not search

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for Him. In fact, God Himself is in search of a good man. One who is a recipient of God s love is a good man. Such a good man is a Godman. One should become a good man and a Godman. There lies the fulfillment of human life.

Embodiments of Love!

The Principle of love in you is highly sacred.

But because of delusion, you are polluting it, and thereby diminishing your value. I want to give a small example before I close. Gold in its pure form is brilliant and highly valuable, but when you add metals like silver, copper, brass, etc, to it, its shine as well as value diminishes. Likewise, man is like pure gold, but as he is associating himself with worldly desires, he has lost his value as well as effulgence. When you develop the human values of sathya, dharma, santhi, prema and ahimsa, you will attain exalted position and people will respect you wherever you go.

Embodiments of Love!

Do not pollute your mind with worldly desires.

You have attained this human birth as a result of meritorious deeds done in past lives. Do not misuse it. Human life is highly valuable. Keep up its value by practising human values. This was the teaching of Sathya Sai Speaks, Volume 33 136

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Buddha. People aspire to attain Nirvana. In order to attain Nirvana, one should have a pure heart. True Nirvana lies in having love for God, fear of sin and morality in society. Animals do not know what sin is. So, they do not have fear of sin. But you should have fear of sin, as you are aware of what it is. You should have control over your senses.

Recapitulate all that you have heard and experienced here. Charge your spiritual batteries by joining good company. Only then will you progress in life and become ideal.

Buddha Purnima, 7 May 2001, Brindavan

Cultivate Love And Become Divine

Embodiments of Love!

THE All India President of **Sri Sathya Sai Seva**

Organisations, **Srinivasan**, spoke about the Fatherhood of God and Brotherhood of man. But he did not speak about motherhood of the mother. (cheers). In this creation all are born to a mother, however great they may be or whatever they might have achieved. The mother's womb is like **Bhumatha** (mother earth). The quality of the fruit will be the same as the quality of the seed sown in the earth.

Revere The Mother As God

In today's world, people lack purity and sacrifice.

What is the reason? It is the lack of purity of the mother's womb. If the mother's womb is pure, the **Sathya Sai** Speaks, Volume 33 138

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children born to her will also be pure. If there is peace in the mother's heart, the whole world will be peaceful. So, first and foremost, we need women of purity in this world. It is because of such pure women that **Bharat** became a **Thyaga Bhumi** (land of sacrifice), a Yoga **Bhumi** (land of spiritually) and a Karma **Bhumi** (land of action) and could set an example to the rest of the world. People say motherland and not fatherland. In every country, the mother is held in high esteem. The feeling of motherhood is far superior to all other feelings. The main flaw of today's children is that they are not concerned about the happiness and satisfaction of their parents. If you make your parents happy, the whole world will be happy. **Matru Devo Bhava, Pitru Devo Bhava** (revere the mother and father as God). You must understand that parents are verily God. You have to make your mother happy. Only then will there be peace and happiness in the world. It is meaningless to worship God without revering one's own parents. First of all, offer worship to your mother as she is the one who has given you birth. Only if the mother's heart is nectarous will the whole world be nectarous. **Rama's** Divinity blossomed under the loving care of **Kausalya**. As He was born from the womb of **Kausalya**, He got the qualities of **Kausalya**. That is why He is worshipped as God. **Shivaji** could do so much sacrifice for the country because he was born to the pure lady, **Iijabai**. It is because of the nobility of **Sathya Sai** Speaks, Volume 33 139

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the mother that the children attain good fortune. So, **Prema Swarupas!** (embodiments of love!) There is nothing beyond love. Only love is the mainspring of all your good fortune. A man without love is lifeless. You

should therefore adore and worship the mother who is the embodiment of love.

Fill Your Heart With Love And Peace

Where is peace in the world? When you do not make your mother happy, how can there be peace in the world? Peace cannot be bought in the bazaar. Every man's heart is the abode of peace. Only when you fill your heart with love will there be peace in the world. The world is in turmoil today as man lacks total love. Peace will reign supreme in this world only when man develops total love.

Embodiments of Love!

We have attained human birth. There is nothing greater than this. **Ianthunam Narajanma Durlabham** (out of all the living beings, the human birth is the rarest). You are born and brought up in society. Then why do you not work for the welfare of society? All the wealth that you have earned has come from society. You should show your gratitude to society. The world is facing problems because man does not show gratitude to society. You should never neglect society. Society's well-being is your well-being too. But, is anybody looking for the welfare of society? No. It is **Sathya Sai** Speaks, Volume 33 140

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selfishness all around. Give up selfishness and work for the welfare of society. The world will enjoy peace and security only when you serve society and have devotion towards God. If you want that peace should reign in the world, then you should first develop peace in yourself. Where is peace? It comes only from our heart. Our heart is the source of peace, truth, righteousness and love. You have forgotten the heart and are searching for peace in the external world. You don't get peace in the bazaar, you get only pieces. Peace is only in your heart. Fill your heart with love. Whatever work you do, do it with total love. But now, wherever you go, there is only selfishness. Man has lost purity as his mind is polluted.

The food you eat is impure. The air you breathe is impure. Everything is impure. Then how can you escape disease? If you do not want disease, eat pure food, breathe pure air, drink pure water and be pure. But wherever one looks around, there is only impurity. When you are surrounded by impurity, how can you get purity? When purity manifests from within, you can experience its reflection, reaction and resound in the external world. First and foremost, you have to infuse purity in society. To whomsoever you speak, speak sweetly, not with hatred, anger and jealousy. First you have to learn this. You cannot always oblige, but you can speak always obligingly. Speak with love.

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From head to foot, man is filled with anger today. He has become like an animal. Even an animal is better than man. An animal has a reason and season. Today man has no reason and no season. If you behave in this manner, how can you call yourself a human? To call yourself a human, first and foremost show humanness in action. Just because you have a human body, you cannot call yourself a human. The human body will have value only when you cultivate human values, namely, **sathya** (truth), dharma (righteousness), **santhi** (peace), **prema** (love) and ahimsa (non-violence). Of what use is human birth if human values are absent? First demonstrate humanness. Develop love. By doing so, all will become your friends. What kind of friends? Those who are full of love. Your real friend is only God. God is love personified. He is full of love.

Poornamada Poornamidam Poornat Poornamudachyate

Poornasya Poornamadaya

Poornameva Avashishyate.

(That is full, this is full. When full is taken out of the full, what remains is again full.)

God is the embodiment of love. If you want God, you should have total love for God. You should not love God for material benefits. Love Him for the sake of love. Only then can you attain Him.

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Embodiments of Divine **Atma**!

The same **Atma**, the same love and the same God is present in all beings. **Ek Prabhu Ke Anek Naam** (one God has many names). With such feelings of oneness, develop love for God. Then your heart will also be filled with love. The heart is like a tank and all the senses are like taps. When the tank is full of love, all that comes out of the taps will also be love only. Whatever you see in others is only a reflection of your inner being. First of all, understand this truth. If you see evil in others, it is actually the reflection of your own evil feelings. All are one. That is **Prema**, that is God, that is **Atma**. That is everything.

Earn The Wealth Of Merit

You have forgotten love and are hankering after all worldly things. Wherever you go it is only money, money, money. Money comes and goes but morality comes and grows. Everyone is interested in amassing wealth. But will the wealth accompany you when you leave this world? No. Only the results of your actions will go with you. Wealth is not going to protect you. Only the wealth of merit will protect you.

Paropakaraya Punyaya, Papaya **Parapeedanam**, (one

attains merit by serving others and commits sin by hurting them). Earn the wealth of merit. Do not accumulate sin. Alexander ruled over a vast empire, but when he died what did he carry with him? He went

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empty-handed. You should carry with you only pure love when you leave this world. If you earn the wealth of pure love, you are the richest person in the world. He who has much satisfaction is the richest man in this world and he who has many desires is the poorest man in this world. Today man is filled with desires from top to toe. As long as you have desires, you will never be happy and peaceful.

Embodiments of Love!

Give up desires and see for yourself how much love and bliss you get. The bliss you experience will be far superior to all the happiness you have experienced before. All the bliss is within you. But you are imagining that it is outside. What is outside is only the reflection, reaction, and resound of what is within you. If you are a good person, you will see goodness all around. If you wear blue glasses, you see everything blue. If you wear red glasses, you see everything red. Good qualities are your greatest wealth. Cultivate them. Eschew hatred. Demonstrate Ahimsa. Ahimsa Paramo Dharma (Ahimsa is the greatest dharma). Kill anger. Cultivate love. There is nothing sweeter than love.

Man Is The Embodiment Of Cosmic Form

Sage **Narada** went all over the world but could not get peace. He realised that peace could not be

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found in wealth and material objects. It is within one's own self. Peace and bliss are within, but man is unable to experience them. How can man, who is unable to understand the divinity within, experience God outside? Everything is within you. Man is **Viswa Virat Swarupa** (embodiment of the Cosmic Form) but he is behaving like an ordinary person by developing attachment to the ephemeral body.

Embodiments of Love!

Give up body attachment. Cultivate the awareness of the **Atma**. **Atmananda** (bliss of the spirit) is **Amritananda** (the eternal bliss). That is within you.

Brahmanandam, **Parama sukhadam**, **Kevalam Inanamurtim**,

Dwandwateetam, **Gagana Sadrisham**, **Tattwamasyadi**

Lakshyam, **Ekam**, **Nityam**, **Vimalam**,

Achalam, **Sarvadhee Sakshibutam**, **Bhavateetam**, **Trigunarahitam**

(God is the embodiment of supreme bliss,

He is wisdom absolute, the One without a second,

beyond the pair of opposites, expansive and pervasive like the sky, the goal indicated by the **Mahavakya Tattwamasi**, the eternal, pure, unchanging, the witness of all functions of the intellect, beyond all mental conditions and the three **Gunas** of **Sattwa**, **Rajas** and **Thamas**). Everything is within. **Al** qualities are within you. So, you should try to bring out the love that is within you. You will not get this love outside.

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You are the embodiment of love. Do not develop attachment to the body. Body is bound to perish one day or the other. Why are you deluding yourselves with this impermanent body? That which is permanent is the **Atma**. In order to experience **Atmic** bliss, love is essential. If you cultivate love, you become divine. Do not think that God is different from you. Have the courage to say I am God . You are not man. You are God. Have the firm belief that you are God. You must first love your parents. They have given you their blood, their wealth and have brought you up with love and care, taking great pains. So, be grateful to them. That is real Bhakti (devotion). There is no greater Bhakti than this.

Embodiments of Love!

Swami has just come for a short while. I have not got the complete satisfaction of coming to **Mumbai**. I will come again. (loud applause) Cultivate love. Revere your parents. Make them happy. Then I will be with you always. Live a life of love.

1 June 2001, **Dharmakshetra, Mumbai**

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Health Care Is Not A Business

Neither by penance nor by pilgrimage nor by study of scriptures nor by **Japa** can one cross the ocean of life. One can achieve it only by serving the pious (Sanskrit Verse)

DHARMARTHAKAMA mokshanam Arogyam

Moolamuttamam. Health is the fundamental requirement to achieve the four goals of human life, namely, dharma (righteousness), **artha** (wealth), **kama** (desire) and **moksha** (liberation). Without good health, man cannot perform even a small task. Health is man s supreme wealth. It is much superior to the other types of wealth possessed by man.

Recognise Your Innate Divinity

God is omniscient and **omnipotent** and is

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present in all beings. That is why Lord Krishna declared, **Mamaivamsho Jeevaloke Jeevabhuta Sanathana**

(the eternal **Atma** in all beings is a part of My Being). God has endowed all beings with some power. But the power He has bestowed on human beings is much greater than that given to other living beings. Man s physical strength may be less, but God has blessed him with immense mental power. With his will power, man can achieve any mighty task. There is nothing in this world that he cannot achieve with his will power. He is spending all his energy to travel **lakhs** of miles into space, but is he making any effort to travel even half an inch into his heart? It is the power of the mind that helps man to go within. It is possible only when he makes proper use of this power.

Man is undergoing hardships in life as he is unaware of his immanent divine power. One needs to have a mirror to see one s own reflection. Likewise, when man looks into the mirror of his divinity, he can realise his true potential. When a small piece of wood comes into contact with fire, it becomes fire itself, **Brahmavid Brahmaiva Bhavathi** (the knower of Brahman becomes verily Brahman). When you put a drop of water on your palm, it gets evaporated in no time. But when you put the same drop of water into the ocean, it assumes the form of the ocean. Your position in life depends on the company you are associated

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with. Hence, it is said, Tell me your company and I shall tell you what you are, When you develop intimate relationship with God, you become God yourself. There is none in this world who does not possess divine power. All powers are latent in man, but he is unable to realise them. As a result, he is leading a miserable life.

All Acts Of God Are To Help His Devotees

Divinity pervades everything right from microcosm to macrocosm. **Anoraneeyan Mahato Maheeyan** (Brahman is subtler than the subtlest and vaster than the vastest). Though God is omnipresent, omnipotent, and omniscient, He sometimes pretends to have certain desires. Everyone should try to understand this. Lord Krishna, before conferring wealth and prosperity on His childhood friend **Kuchela**, asked him if he had brought anything for Him. All that **Kuchela** had with him was a small quantity of beaten rice. Krishna ate the rice brought by **Kuchela**. He did so only to confer His grace on **Kuchela** and redeem his life. In **Vamana** Avatar, the Almighty Lord approached Emperor **Bali** and asked for three footsteps of land in charity. Does it amount to begging? No. Not at all. God does such acts only to confer His grace on His devotees and redeem their lives.

Once Krishna entered the house of a **gopika** after a long walk and said that He was tired and hungry. He asked her to give Him something to eat. The **gopika** wondered how the Lord of the universe could ever be hungry. She said in all humility and devotion that she did not know how to satiate the Lord's hunger. Krishna said that it was enough if she gave Him a glass of buttermilk. Then, the **gopika** prayed to Krishna thus:
Oh Lord! How is it possible for me to give You delicious food when you have the entire universe in Your stomach? How can anyone build a temple for You when You are **allpervasive**? How can anyone light a lamp before You when you are shining with the effulgence of a billion suns?
(Telugu Poem)

When the **Pandavas** were living in exile and were undergoing a great deal of hardship, sage **Durvasa** along with thousands of his disciples went to their hermitage and asked for food. He told them that they were going for a bath in a nearby river and would come back to have food. The **Pandavas** were gripped by anxiety as to how to provide food for so many guests when they had nothing with them. Fearing the curse of sage **Durvasa**, **Droupadi** prayed to Krishna to save them from this predicament. Krishna promptly appeared on the scene and asked **Droupadi** to give Him
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something to eat. Then **Droupadi** replied, Krishna, if we were living in **Hastinapur**, I would have certainly given You a sumptuous feast. But alas! We are living in a forest eating roots and tubers. In such a situation, what can I offer to You? Krishna told her to look into the vessel, which she had already cleaned, if there was any food particle left in it. She did accordingly and found a tiny piece of leaf sticking to the vessel. Krishna ate that leftover leaf. As soon as He did so, the hunger of **Durvasa** and his disciples was satiated and they went away without bothering the **Pandavas**. Thus, Krishna saved the **Pandavas** from **Durvasa**'s curse. Thus, sometimes God pretends to have desires, not because He lacks anything, but only to help His devotees. Sacrifice Is The Noblest Virtue
You might have heard the story of **Laila** and **Mainu**. **Laila** was a rich lady while **Mainu** was very poor. She wanted to know whether he really loved her because she wanted to marry him. She thought of a plan and sent two of her maid servants to him. They approached **Mainu** and told him that **Laila** was very

sick and was in need of blood. **Mainu** said that he was willing to sacrifice his life itself for the sake of **Laila** and that her well being was his prime concern. When this was conveyed to **Laila**, she realised how pure and selfless **Mainu**'s love was. She repented for not having properly estimated **Mainu**'s love for her. Likewise,
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some people do not understand Divinity and the inner meaning of God's acts. God does not desire anything for Himself. All His desires are meant to uplift and redeem the lives of His devotees. Whatever He does is only for others. You should understand this truth. It was **Dr. Rajeswari**, the mother of **C. Srinivas**, who started this hospital. She was highly qualified and had worked in several countries. She would often tell Me, Our **Srinivas** should become highly educated and get degrees from A to Z I would reply, Mother, don't worry about his studies. If he is interested, he will study. She was very loving and caring towards everybody. She started this hospital in a small room. Gradually, she expanded it and brought it to its present state. Every year she would add some new department to it. Though it is a general hospital, all types of advanced treatments are now available here. One cannot say that treatment for a particular ailment is not available here. Then how can we call this a small hospital? It may look small in size but the service rendered here is great (cheers). In that sense it is, no doubt, a big hospital. All the doctors who serve in this hospital are highly qualified and reputed. They come here from **faroff** places and serve the village people with love and care. Bereft of all self-interest, they serve with a great spirit of sacrifice. Such sacrifice is very rarely seen among people today. **Na Karmana Na Prajaya DhaSathya Sai** Speaks, Volume 33 153

nenā Thyagenaikena Amrutatthwa-manasu (immortality is not attained through action, progeny or wealth. It is attained only by sacrifice). Very few are blessed with such a noble quality. It is a great good fortune to be able to love and serve the suffering humanity. In the outside world, doctors crave for money, but here doctors aspire for the well-being of patients. They render service to the patients with noble feelings and purity of heart. With such dedicated doctors serving here, this has become an ideal hospital. In fact, the entire staff here work with total dedication. One may build big hospitals. We have also constructed a big Super Speciality Hospital in **Whitefield**. But its services are limited to only cardiology and neurology, whereas in this hospital, various diseases pertaining to lungs, liver,

heart, etc., are treated. You can see it for yourselves; most of the patients are poor and helpless. They are the people who need our love and care most.

You should render service with the spirit of sacrifice. Sacrifice is the only way to immortality. Service is superior to rituals like Yajnas and Yagas. Enquire for whose sake you are performing Yajnas and Yagas. You are doing them for your own sake, not for the sake of God. God does not need them. You may say that you are performing Yajnas for the welfare of the world. But, in fact, you are doing it for your own welfare. It is God alone who looks after the welfare of Sathya Sai Speaks, Volume 33 154

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the world. Sarvata Pani-padam Tat Sarvathokshi Siromukham, Sarvat Sruthimalloke Sarvamavruithya Thishtathi (with hands, feet, eyes, heads, mouth and ears pervading everything, He permeates the entire uni verse). He alone can confer physical, mental and spiritual strength.

New Building For The General Hospital

He alone is a true human being who has the purity of thought, word and deed. Hence, it is said,

The proper study of mankind is man. The doctors of this hospital are rendering service with such purity and broad feelings. Dr. Rajeswari used to work day and night in this hospital. I often used to tell her not to exert herself too much. I would tell her, Rajeswari, it is possible for you to serve others more and more only when you have good health. So, you should take proper rest. She would say that serving others was her way of taking rest. Her only wish was to leave her mortal coil while serving in the hospital. That is what happened ultimately. She breathed her last in this hospital itself while doing some work sitting in a chair.

Dr. Savitri has been continuing the good work initiated by Dr. Rajeswari. Dolly is also rendering great service.

In addition to these doctors, there are some specialists who come from the city to serve here an eye specialist, a dentist, a liver specialist and an orthopedic surgeon. The doctor who is comparing this progSathya Sai Speaks, Volume 33 155

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ramme is an orthopedic surgeon. He worked in America before coming here. They are doing service with utmost devotion. All of them are highly dedicated and have love and concern for the patients. I want everyone to develop such love. Every doctor should have such love for the patients. They should talk to the patients with love and make them feel comfortable, and develop noble virtues of understanding and adjustment. I wish to give you a small example to illustrate

this. When I gave mementoes to the doctors, one doctor did not receive the memento as he came in the end. Immediately, one of the doctors offered the memento that was given to him. What a noble act it is! All these doctors are endowed with such selfless love. Love alone sustains the entire world. Love is God, live in love. Humanness cannot exist without love. God does not exist in the form of Vishnu, Siva, etc. He exists in the form of love. One doctor has practically demonstrated such spirit of love in action just now. None of you have taken note of it, but I noticed it. Only the fortunate few are endowed with such spirit of sacrifice.

There are many doctors in the world who are highly qualified and reputed, but they are after name and fame. They are interested in advertising their achievements, whereas our doctors do not care for name and fame. Service is their prime motive. It is Sathya Sai Speaks, Volume 33 156

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because of such noble doctors that our hospital has earned good reputation.

I have noticed that the space available here is very less. There are four operation theatres here. Not an inch of space is left as all the five acres of land are occupied by this building. That is why before coming here, I laid the foundation stone of the new general hospital building in the ten-acre plot of land donated by our Adikesavulu. The Chief Minister of Karnataka also participated in that function. Actually, I am not interested in foundation laying ceremony. What I am interested in is the inauguration ceremony. I have already decided to inaugurate this new hospital on 23 Nov. 2001 (cheers) Then what will happen to this hospital? This hospital is also very important. This was like a tiny banyan seed that has now grown into a gigantic tree. It will continue to grow more and more.

That general hospital is meant for treating ailments relating to disorders of lungs, bones, liver, etc. This hospital will be exclusively meant for mother and child.

Hospital For The Mother And Child

My opinion is that the mother and child care should be given top priority. Without the mother, how can the world exist? One should become the recipient of one's mother's love and grace. Only then can one expect to win Divine grace. Here is a small example to illustrate this.

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In the Mahabharata, Gandhari, a woman of chastity and virtue, blindfolded herself as her husband Dhritarashtra was blind by birth, She did not even see

her own sons. After the **Mahabharata** War, when Krishna went to console her at the death of her hundred sons, **Gandhari**, in her moment of despair and anguish, severely castigated Him. She questioned Him,

Krishna, could You not save even one of our sons to perform our final rites? Why **didn't** Your vision of grace fall on any of them? Krishna gave a fitting reply. He said, Mother, did you ever see your own sons? How can My vision of grace fall on those whom their own mother does not look at? One who cannot win one's mother's love cannot attain Divine grace. So, first of all one should try to become the recipient of one's mother's love. That is why the Vedas declare: **Matru Devo Bhava, Pitru Devo Bhava, Acharya Devo Bhava, Atithi Devo Bhava** (revere your mother, father, preceptor and guest as God) It is because of men of sacrifice that our country **Bharat** has been able to enjoy peace and prosperity. The spirit of sacrifice, love and righteousness that is found in **Bharat** is not present anywhere else in the world. This is **Thyaga Bhumi**, Yoga **Bhumi**, Karma **Bhumi** and **Yajna Bhumi** (land of sacrifice, land of spirituality, land of action and land of **Jainas**). Such a sacred land is being converted into a **Bhoga Bhumi** (land of pleasure) by modern youth. **Sathya Sai** Speaks, Volume 33 158

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The bliss that one experiences from **Thyaga** cannot be obtained from **Bhoga**. **Bhoga** leads to **Roga** (disease) and **Thyaga** leads to Yoga (spirituality). Imbibe the spirit of sacrifice and utilise your energy and education for the welfare of others. Understand that education is meant for serving society and not for doing business. There is no greater service than **utilising** your education for the benefit of others. Especially, doctors should make every effort to safeguard the health of the mother and child.

Selfless Service Of the Hospital Doctors

The culture of **Bharat** teaches, **Sathyam Vada, Dharmam** Chara (speak the truth and practise righteousness). Humanness will blossom in the world only when this principle is put into practice. Truth is referred to as **Neeti** (morality), righteousness relates to **Reeti** (procedure) and sacrifice confers **Khyati** (reputation). **Manava Jathi** (human race) is the combination of **Neeti**, **Reeti** and **Khyati**. But today morality is lacking in society. Of what use is education without morality? Life itself has no value without morality. Adhere to truth; practise righteousness; cultivate the spirit of sacrifice. There is nothing greater than this. Embodiments of Love! If you come across anyone who is suffering,

make every effort to give him solace. This was the ideal demonstrated by **Dr. Rajeswari**. She spent all her **Sathya Sai** Speaks, Volume 33 159

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earnings for this hospital. After her demise, **Dr. Savitri** has been working tirelessly day and night. At times, she even foregoes her food to serve the patients. I told her that it was not good for her health to work day and night without proper food and rest. I took a promise from her that she would take in time, food. All the doctors who work here, including the visiting doctors, do not take even a **Naya** Paisa from us. This has been the case for the past 25 years. They bring all the necessary equipments and medicines also with them and serve the patients here. There is no dearth of doctors in our country. But most of them are after money and fame. Doctors should have **compassion** and concern for patients. We have many such noble doctors coming from various places to serve in this hospital. He alone is a true doctor who serves patients in a selfless manner. **Vaidyo Narayana Hari** (doctor is verily God). What does Lord **Narayana** do? He helps everybody. Likewise, doctors should also help everybody. With such noble feelings, the doctors are offering their services here and it is because of them that this hospital has earned a good name for itself. Whenever need arises, these doctors even go to **Puttaparthi** to offer their services.

In the Super Specialty Hospital at **Puttaparthi**, we have the departments of cardiology, urology, nephrology and ophthalmology. **Dr. Hemanthmurthy**, an eye specialist, goes every week to **Puttaparthi** to **Sathya Sai** Speaks, Volume 33 160

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perform eye operations. It is no ordinary task to go to **Puttaparthi** all the way from here, week after week to render service. How many doctors in this world have such a spirit of service? Even the dentist and anesthetist go from here. In **Puttaparthi** hospital, sometimes we have to perform a large number of operations. Then there is invariably a need for more **anesthetists**. We just make one phone call, and they immediately present themselves there. Very rarely do we find such service-minded doctors today. But in this hospital, we have many of them working tirelessly day in and day out. **Dr. Hemanthmurthy** is one among them who is performing eye operations with utmost care. I told him that I was ready to get all the equipments he required to do his work more effectively. I always encourage those who dedicate themselves to service. I am prepared to establish any number of hospitals like this and give all the help

needed. I am not interested in money and I have nothing to do with it. You may wonder as to how Sai Baba gets money for His projects. You may think that He creates money. No, not at all. I don't indulge in such bad practices, because money is related to government. I can create any object, but I don't create money. Whenever need arises, someone or the other will get the noble idea to donate the required amount. Just one word from Swami is enough; there are many Indian and overseas devotees who will do the needful

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at once. So, you don't need to have any doubts whatsoever. We have to develop this hospital further. Yesterday, a liver specialist came to Me and expressed his willingness to work in Swami's hospital. He has worked in America before. He can perform liver transplant operations. I gave him permission, saying Swami was always ready for any good work.

Drinking Water Project In Karnataka State

Today the food you eat, the air you breathe and the water you drink have become polluted. Consequently, people are suffering from heart and liver disorders. In olden days, such ailments never existed. The pollution of food, air and water is the main cause of the diseases. That is why I have resolved to provide pure drinking water to the needy. First of all, I started educational institutions and hospitals as education and health care are very essential for one and all. Then I started Drinking Water Project. I provided water not just by getting borewells dug. Borewell water may contain excess fluoride, which is harmful for health. So, I made arrangements to get water from natural sources like Krishna river, spending crores of rupees. Now the Chief Minister of Karnataka has requested Me to provide pure drinking water to Bellary, Bidar and Bijapur districts of Karnataka State. I have agreed to do so. Wherever there is scarcity of drinking water, one should make every effort to

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provide it. We need not give money; it is enough if we provide safe drinking water to the people. There is no dearth of rich people in the country. But of what use is wealth if it is not used for sacred purposes? No one can carry even a fistful of dust at the time of departing from the world. Otherwise, there would have been rationing even for dust in the country. So, money should be utilised for the benefit of society. Hastasya Bhushanam Danam, Sathyam Kanthasya Bhushanam, Srotrasya Bhushanam Sastram (charity is the true ornament for the hand, truth is the true necklace and listening

to sacred texts is the true ornament for the ears). What is most essential in life? It is essential to develop intimate relationship with God. You will be charged with Divine energy when you come into contact with Divinity. Living in the company of God is true Sathsanga (good company). Sathsangatwe Nissangatwam, Nissangatwe Nirmohatwam, Nirmohatwe Nischalatattwam, Nischalatattwe Jivanmukti. (good company leads to detachment, detachment makes one free from delusion, freedom from delusion leads to steadiness of mind and steadiness of mind confers liberation.) But today man does not have a steady mind. All the time his mind wavers like a mad monkey. When you say, my body, my mind, my Buddhi, etc., all these are different from you. Then question yourself, who am I? The same principle of I is present in everybody, right from a pauper to a

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millionaire. In order to understand this I principle, you have to develop the spirit of sacrifice. Patients belonging to different religions, namely, Hindus, Muslims, Christians, etc., come here for treatment. All are treated alike. There are no differences whatsoever. All are children of God. This hospital stands for the ideal, Brotherhood of Man and Fatherhood of God. In all Sai Organisations, there are no differences of caste, religion, etc. Many seva dal volunteers from Sai Organisations come here to render service. There are at least 100 seva dal volunteers serving in the Super Specialty Hospital, Whitefield everyday. The youth of today should cultivate such spirit of sacrifice. As they grow old, their spirit of sacrifice should also grow. Today we are celebrating the Silver Jubilee of this hospital, but I am not satisfied with this. We should develop this hospital further and celebrate its Golden Jubilee. Many more doctors should join this hospital and all should work in a spirit of complete unity. Anything can be achieved with unity. The small hospital started by Dr. Rajeswari has grown into a big one. I wish it to grow further and serve the poor and needy. I bless you all and bring this Discourse to a close.

10.6.2001 Sri Sathya Sai General Hospital, Whitefield (Bangalore)

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Human Birth Is To

Experience Atmic Bliss

You may be highly educated, but without culture, how can you expect to be respected?

You may be highly intelligent, but without morality, how can you earn value in society?

You may be occupying position of authority, but if you cross your limits, how can people respect you? Without charity and righteousness and without following the path of truth, how can you expect people to honour you? It is a great mistake if you conduct yourself without fear of sin. What else is to be conveyed to this august gathering?

(Telugu Poem)

Embodiments of Love!

If you deeply enquire and investigate, you will find that the water level in the earth is going deeper and deeper day by day. If you observe the present **Sathya Sai** Speaks, Volume 33 166

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political scenario, you don't find any morality and integrity. The present-day teachers do not seem to possess the invaluable treasure of knowledge. Human values have become totally extinct in human beings. The ancient teachers were extolled as **Thyagarajulu**, **Yogarajulu** and **Yathirajulu** (kings of sacrifice, spirituality and renunciation), but alas! The modern teachers have become **Bhogarajulu** and **Kamarajulu** (men of pleasures and desires). Indian culture is the manifestation of truth that does not change with the passage of time and is unaffected by creation or dissolution. Having forgotten such eternal truth, man is wasting his precious life in the pursuit of ephemeral pleasures. He is unable to understand his own value. He is attaching value to **Dhana** (money) and not to **Guna** (character). He is dedicating his life to attain selfish goals ignoring his innate value and character. Since times of yore, **Bharatiyas** have trodden the path of spirituality, derived bliss therefrom and shared it with others. Today man is unable to experience and enjoy such eternal bliss. Man has been able to accomplish mighty tasks, but he is yet to experience **Atmic** bliss. Human birth is meant to experience **Atmic** bliss. This truth is contained in the three letters **M-A-N**, which stand for overcoming the Maya (illusion) experiencing the vision of the **Atma** and attaining Nirvana (liberation). But today man is unable to understand the truth that he is born to realise the **Sathya Sai** Speaks, Volume 33 167

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Atma.

Human Values Are Inborn

Embodiments of Love!

Once you recognise the value of human life, you will be able to understand human values. Human values are born along with man, not before or after. Man has to question himself, What is the purpose of

life? Once man finds an answer to this question, he will be able to understand everything else in this world. Man is endowed with intelligence and knowledge, but he is in the pursuit of ignorance, which is far away from him, without making any enquiry into the knowledge that is within him. Consequently, there is a need to propagate human values today.

Man is getting carried away by **Prabhava**

(worldly influences), himself forgetting his **Swabhava**

(innate nature) and is ruining himself. One can describe **Prabhava** as **Prarabdha** (consequences of past actions) and **Swabhava** as the innate human qualities of truth, righteousness, peace and love.

Man's true nature is to attain the four goals of life, namely, dharma, **artha**, **kama** and **moksha** (righteousness, wealth, desire and liberation). Today man has no desire for spiritual teachings. There are no divine feelings in his mind. In such a situation, how can he remain unaffected by **Prabhava**? He has to transform **Prabhava** into **Swabhava**. His **Swabhava** is to erase **Sathya Sai** Speaks, Volume 33 168

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Prarabdha. **Swa Bhava**, which means **Atmic** feeling, is man's **Swabhava**. Truth, righteousness, peace and love constitute **Atmic** feelings. Where is the need to search for them when they are his natural innate qualities? As he has forgotten his natural qualities, he is under the influence of **Prabhava**, craving for name, fame, wealth and comforts. He is interested in **Dhana**, not in **Guna**. Is this the purpose of life? No doubt, money is required, but, among the four **Purusharthas** (objectives of life), money comes only after righteousness. It means that money should be earned in a righteous manner. But today man resorts to unrighteous, means to amass wealth.

Have Faith In Your Own Self

Embodiments of Love!

Today, you are being troubled by **Prarabdha** as you have classified the objectives of human life into four, namely, righteousness, wealth, desire and liberation. Club them together into two, namely, wealth earned in a righteous manner and desire for liberation. Only then will you be free from the influence of **Prarabdha**. You are unable to escape from **Prarabdha** as you have desire only for the world and not for liberation. Money is essential to carry on with your life, but it should be under certain limits. Man does not realise this. He is in mad pursuit of money till his last breath. Have you understood the meaning of the word MAN? You have to overcome Maya, understand the **Atma** and **Sathya Sai** Speaks, Volume 33 169

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attain Nirvana. Ignoring such an eternal truth, man is leading an unsacred life.

Man aspires to attain bliss. What is the path to bliss? Can he attain bliss from material objects? No, not at all. The happiness related to the world is only temporary. First of all, man has to develop faith in the Self. You love your mother because you have the faith that she is your mother. Wife loves her husband because she has faith in him. So, where there is faith, there is love; where there is love, there is peace; where there is peace, there is truth; where there is truth, there is God; where there is God, there is bliss. You need not undertake any worship or ritual to attain peace. There are many who say that they are undertaking a particular ritual for world peace. It is but a mere stunt! You can never attain peace from rituals. Peace is contained in love. You can develop love only when you have faith in the Self. Today man has faith in the ephemeral and transient but not in God. His faith in God is not steady. He is filled with doubts. One should have total faith in God. One should believe only God and not the world because all that is seen in the world is bound to perish one day or the other. God alone can grant the true and eternal bliss and one who experiences it is a true human being. When Buddha was about to attain Nirvana, his cousin Ananda, who was by his side at that time, started shedding tears. Buddha said to him, O simpleton, why are you Sathya Sai Speaks, Volume 33 170

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grieving over my attaining Nirvana? In fact, Nirvana is the true goal of human life. Overcome Maya, have the vision of the Atma and attain Nirvana. Ananda followed the teaching of Buddha and ultimately attained Nirvana.

Draw Bliss From Within

Embodiments of Love!

What you need to do is not rituals like Yajnas and Yagas. First of all, you should understand the truth that the changeless and eternal bliss is within. It is described as, Nirgunam, Niranjanam, Sanathanam, Niketanam, Nithya, Suddha, Buddha, Mukta, Nirmala, Swarupinam (attributeless, pure, final abode, eternal, unsullied, enlightened, free and embodiment of sacredness).

The Vedas declare, Sarvam Vishnumayam Jagat (the universe is saturated with Divinity), Sarvam Khalvidam Brahma (verily all this is Brahman). In order to understand these divine statements, you should cultivate sacred qualities. One without noble qualities cannot understand them. Every individual, every living being, every object in this creation is a manifestation of Divinity. All the five elements are the

forms of the divine. To understand this truth, you have to take to the spiritual path.

You are making efforts to understand the human values, namely Truth, righteousness, peace, love and non-violence. What is meant by Truth? It is Sathya Sai Speaks, Volume 33 171

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that which is changeless. Sathyam Inanam Anantham Brahma (Truth, Wisdom and Eternity are Brahmam). It is a mistake to think that truth is related to speech alone. Trikala Badhyam Sathyam (Truth is that which remains changeless in all the three periods of time). So, Truth is God. What is meant by Dharma (righteousness)? It does not mean actions of charity and rituals like Yajnas and Yagas. It does not mean good actions alone. Dharayati iti Dharma (that which sustains is dharma). True dharma is to put into practice the Truth that originates from the heart. When Truth is translated into action, it becomes dharma. What is santhi? It is the feeling one experiences at the time of attaining Nirvana. Peace is the crown that man should aspire to wear. Everybody wants peace in this world. Where is peace? It is within you. Keep reminding yourself, I am the embodiment of Truth, I am the embodiment of Peace, I am the embodiment of Love, I am the embodiment of Righteousness. I am everything. Have total faith in the principle of the Atma without which whatever you say or do cannot be called Truth or righteousness.

Today the education that students pursue is only worldly in nature. They study books, write examinations and get degrees. They do all this only for the sake of their livelihood. A foolish person boasts of his high education and intelligence, yet does not know himself. What is Sathya Sai Speaks, Volume 33 172

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the use of all the education he has acquired, if he cannot give up his evil qualities? All the worldly education will lead him only to vain argumentation, not total wisdom. It cannot lead him to immortality. So, man should acquire that knowledge which will make him immortal. (Telugu Poem).

Sacred Actions Only Can Ensure World Peace

Man specialises in various subjects not for the welfare of the world but for his own self-interest. If you sincerely want world peace, undertake sacred actions.

Love your fellowmen. Make them happy.

Human values are not mere verbal expressions. They originate from the heart. People are mistaken as they

go only by the letter without understanding the spirit. First of all, develop faith that everything is within you. Without faith, human life will come to ruin. There should be transformation at three levels: individual, social and spiritual. This is what **SAI** is bringing about. The three letters in **SAI** stand for Spiritual, Association, and Individual change, respectively. **SAI** also denotes Service, Adoration and Illumination corresponding to work, worship and wisdom. You have to understand the inner meaning of every letter of this word **SAI** to sanctify your lives.

Today, thousands of **Bal Vikas** Gurus have

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gathered here. Worldly education too is essential, but children should be taught spiritual education from the young age. In the conference held elsewhere, you find an ocean of difference between the number of delegates who are supposed to participate and the number of people who actually take part in the deliberations. But our conference is unique in the sense that all the delegates attend it. Nobody gets up in the middle except a few who do so only out of physical constraints. You cannot find such conferences being held anywhere else in the world. Though I know everything, sometimes I watch the proceedings of the conference from behind the screen or from above. All delegates are attending the meeting with utmost sincerity and devotion. Such conferences should be held more frequently. Many more members should be trained and should be taught new procedures. Only then will the whole world get benefit out of this.

Yesterday our Prime Minister **Vajpayee** sent a letter to Me through **Indulal** Shah, Swami, our government with all the power at our disposal cannot undertake such noble tasks. It is not possible for anybody except You. Please take up more and more responsibilities and involve even the Government in this matter. They write such letters out of love, but we do not involve ourselves in the matters relating to Government because their temperament and influences do not match with our activities, experiences and happiness. So, we

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take care of our activities without involving others. Many conferences are being held here, but do you find collection of funds here? No. Each one takes care of their own requirements. They come here wholeheartedly and enjoy the bliss. Such conferences should be held not once but thrice a year. Each time, new delegates should be given a chance. Be prepared to put any amount of effort for education purposes.

Let There Be Less Talk And More Action

Today students are acquiring various degrees.

They are becoming doctors and engineers, but they are not doing the work that is expected of them. What is the use of their education? Can you call them educated at all? The modern field of education has become highly corrupted. Even those who cannot read a thermometer properly, manage to get a doctor's degree these days! Even the engineering education has become a sham. In our institutions, you may call even a First Standard boy and ask him a question. He will give the correct answer. Our boys are well educated but they are not putting their knowledge into practice. They say, Swami knows everything. Whatever He tells is good for me. When you believe that whatever Swami says is good for you, why don't you follow His command? I do not want such people. One must practise what one says. You may be teachers, but you should be good students in the first instance. If a

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student takes to bad ways, he ruins himself, but if a teacher takes to evil ways, he will be spoiling the lives of many students. So, teachers have to be very careful. It is not enough to merely attend here and keep quiet. You should go outside and propagate all that you have seen and experienced here. Be heroes in practice, not merely in platform speeches. Share the bliss that you have experienced here for the last three days. Talk less and work more. That is what I am doing precisely. For the last ten days, I have not been talking to people much. Why? There may be a few narrow-minded people who might feel that Swami is telling them to talk less, but He is not following the same. That is why I am talking less now. I am doing so only to teach them. There is limitless bliss in limited talk. Bliss cannot be obtained from outside, it comes from within. The good or bad that you see in others is nothing but the reflection of your own inner feelings. Once you understand this truth, you will never talk bad about anybody. All that you experience in this world is nothing but the reflection, reaction and resound of your own feelings. So, you should be good to everybody and take them along with you with the spirit of love. Take care that you do not forget your **Swabhava**, which is the true **Purushartha** (objective of life).

Follow Your Conscience

Many speakers have taught you many things on

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the basis of their experiences. I have been hearing them. Try to understand their experiences, put their

teachings into practice and teach the same to others. I tell you only one thing. Having been born as human beings, you should overcome Maya, have the vision of the Atma and attain Nirvana. This is the purpose of your life. Where is the Atma? It is your very form. You are not the physical body. Body is temporary, it is like a water bubble. Mind is like a mad monkey, do not follow the body, do not follow the mind. Follow the conscience, which is your true form. How can you have the vision of the Atma? You need not search for it outside. Turn your vision inward. Only then can you have the vision of the Self.

A person remained silent though he was being criticised. When his friend wanted him to react, he replied, The same Atma is present in me as well as in the person who is criticising. So, why should I be annoyed when he is criticising himself. A deep enquiry into the truth will reveal that when you love or hate others, you love or hate your own self. In fact, there are no others. You consider yourself different from others because of body attachment. Once you give up body attachment, you will realise that there are no others and all are yours. That is the true vision of the Atma. The Atma does not have a specific form.

Bliss is Atma, Consciousness is Atma. Conscious means related to the senses; conscience is the inner

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witness and Consciousness is the all-pervasive Atma. Understand the unity of these three. Take to the path of service. Then you can proceed along the path of adoration and ultimately attain illumination. To the extent possible, serve everybody. True happiness lies in service.

Love And Sacrifice Will Confer God's Grace

You may be disappointed that I have not spoken to you in the last two days, but I have been with you and listening to you all along. I do not have anger on you, nor am I disgusted with you. But I am disappointed in the sense that you are not paying heed to My words. Then how can you come up in life? What is the use of My talking to you or moving closely with you? This is the reason I have not spoken to anybody. But some people are unable to understand this truth. How can the narrow-minded understand My broad feelings? How can you attain God's grace? Here is a small example. You toiled hard, earned money and deposited it in a bank for safety and security. No doubt that the money belongs to you, but the Bank Manager will not give it to you on your mere asking for it. There are certain rules and regulations for the withdrawal of money from the bank. You can withdraw the money

only when you sign the cheque and surrender it to the Bank Manager. Likewise, you have deposited the money of meritorious deeds with God, the Divine

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Bank Manager. Affix the signature of love on the cheque of sacrifice and surrender it to Him. Only then will He confer the wealth of His grace on you.

Man's mind has become polluted because of modern education. When the mind is polluted, how can man come up in life? He may be highly educated and occupying positions of authority with name and fame. But all his achievements will prove futile if he does not know what he is supposed to know. What is it that he is supposed to know? It is the principle of the Atma. In order to lead a blissful life in this world, it is enough if you know that you are the embodiment of the Atma and everybody else also is the same. You are subjected to misery as you are unable to understand this subtle Truth. Tomorrow I will tell you in detail the Truth of human life, the goal of human life and the pathway to bliss.

4.7.2001,

International Conference of **Bal Vika** Gurus

Prasanthi Nilayam

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I And You Are One

One who cultivates the crop of love in the field of one's heart is a true Christian, a true Sikh, a true Hindu and a true Muslim. In fact, he is a true human being and a true Guru.

(Telugu Poem)

Know The Secret Of The Five Elements

GOD is all-pervasive and is the indweller of all

beings. Likewise, the five elements, which are nothing but divine manifestations are also all pervasive and allpowerful.

The whole world is pervaded by the five elements, bound by the five elements and it functions because of the five elements. It cannot function even if one of the elements is absent. Therefore, for every man, the five elements are like his five life principles. No one can comprehend the power of these elements. However, every man must necessarily know the significance of these elements. He alone is truly blessed and

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meritorious who understands their significance and acts accordingly. In fact, he would have achieved the objectives of human life, i.e., the Purusharthas. It is the bounden duty of every man to recognise the import of these elements. The five elements are the cause for man's pleasure and pain, good and bad. The five elements

confer on man happiness or misery depending on how he makes use of them. Their names and forms may appear simple, but they are highly powerful. Having been born, man lives for a few years, and ultimately gives up his body. The five elements are responsible for man's birth, growth and death. The five elements are spread right from both microcosm and macrocosm. They are present in man from top to toe. So, it is imperative that man should know the secret of these elements. Having understood the significance of the five elements well, Buddha made concerted efforts to gain control over his five senses. He taught **Buddham Saranam Gachhami, Sangham Saranam Gachhami**. He used his intellect to understand the truth and shared his wisdom with society. First of all, he exercised control over his vision. Among the five senses of perception, the eyes are endowed with immense power. They have 40 **lakhs** of light rays in them. Today man is putting his senses to misuse and, as a result, his body is becoming weaker day by day. His life span is being reduced by his unsacred vision and the sensual pleasures that he is indulging in. **Lakhs**

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of light rays in his eyes are being destroyed because of his unsacred vision. That is the reason man is developing eye defects. Today many people undergo cataract operations to set their vision right. The doctors may say, man develops eye defects because of cataract, but in fact, it is the result of unsacred vision. So, one should have proper control over one's vision. Whatever be the spiritual practices that one may undertake, one cannot derive their benefit without having control over one's vision. All the **Sadhanas** like **japa**, **thapa** and **dhyana** confer only temporary satisfaction. These practices cannot help you to have control over your vision. In fact, the entire **srushti** (creation) is based on your **drishti** (vision). The **netras** (eyes) are verily the **Sastras** (sacred texts).

Keep All Five Senses Under Check

Along with control over vision, one needs to have control over one's tongue. There are 3 **lakhs** of taste buds in the tongue. As man has become a slave to the taste, he consumes various delicacies and, in the process, spoils his tongue. Not merely that he makes his tongue utter unsacred words, but also hurts others feelings by using harsh words. His life span is further reduced by the misuse of his tongue in this manner. Likewise, all the senses are losing their power as they are being put to misuse, thereby cutting short his **lifespan**. So, first of all, man should keep his eyes and tongue under check. When these two are controlled,

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man's energy is **revitalised**. The power that one cannot attain from years of penance is obtained when man puts his eyes and tongue to sacred use.

O tongue, the knower of taste! You are very sacred. Speak the truth in the most pleasing manner. Chant the Divine Names of **Govinda**, **Madhava** and **Damodara** incessantly. This is your foremost duty (Sanskrit Verse). Do not cause pain to others by using harsh words. In fact others are not others but your own self as the same principle of **Atma** is present in all. The one who causes pain and the one who suffers from it are one and the same. So, never speak in such a way as to hurt others. That is why I tell you often, talk less, but you are not taking My words seriously. You are unable to understand to what hazards will excessive talk lead you in future.

See no evil; see what is good. Only then will your eyes attain the sacred power by which you will be able to visualise the Divine Cosmic Form. Spiritual practices will yield greater rewards if senses are kept under control. Unmindful of the power of the senses and without making proper use of them, man is under the delusion that he can achieve great rewards by undertaking various practices which are physical and worldly in nature. But in reality, one cannot get anything out of these practices except temporary satisfaction. First of all, man should exercise control over his senses. Never listen to anything that is evil. If **Sathya Sai** Speaks, Volume 33 183

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any situation arises, leave the place immediately. Hear no evil, see no evil and talk no evil. Make every effort to be away from evil. Only then will spiritual power grow in you more and more. Why did our ancient sages and seers go to forests to spend their lives in solitude? It is only to control their senses. True spiritual **Sadhana** lies in controlling one's senses. Without sense control all spiritual practices will prove futile. Instead of using the tongue to utter evil words, why don't you chant the Divine Names like **Rama**, Krishna and **Govinda**? You are piling up sins because of the misuse of the senses. The sins that you have piled up may not be visible to the naked eye, but they are sure to put you to suffering. That which is not seen will make you eat the fruits of your action. **O** man, understand this secret of karma (action). Embodiments of Love!

Senses are like life principles for every man.

Once you rein your senses, your life will be peaceful.

You should not only avoid evil talk, but should also

talk less. Your speech should be short and sweet. Sages like **Valmiki**, **Vyasa** and great devotees like **Potana** composed sacred texts and sanctified their lives. Emulate their ideals and make your life exemplary. Read sacred texts composed by such noble souls. Today people read books that pollute the mind. It is a very bad practice. Be it reading, writing, seeing or talking, let everything be good. Do not commit any **Sathya Sai** Speaks, Volume 33 184

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mistake knowingly. You can experience divinity in humanity by putting the senses to proper use. One can visualise the Divine manifestations and become Divine himself only through sacred use of the senses. Man, unaware of his innate divine potential, considers himself low and leads a life of delusion. He thinks there is a power superior to him and makes efforts to attain it. There is no power superior to him. **Ekam Sath Viprah Bahudha Vadanthi** (Truth is one, but scholars refer to it by many names). There is only one, not two. It is a sign of ignorance to think that there is something different from you and be in search of it. Multiplicity is your own imagination. **Ekoam Bahusyam** (I am one, I will become many). You can understand this truth once you control your senses.

People are under the mistaken notion that they derive happiness when their desires are fulfilled. In fact, happiness results not when desires are fulfilled but when they are controlled. One can enjoy the state of bliss by controlling one's desires. One who craves fulfillment of his desires is always restless. Desires correspond to **pravritti** (outward path) in which there is no happiness whatsoever. You are deluded by your thinking that there is happiness in the world, whereas you are distancing yourself from **nivritti** (inward path). Embodiments of Love!

For everything, love is life. To attain that state of love, make proper use of your senses. Buddha **Sathya Sai** Speaks, Volume 33 185

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visited many noble souls, studied sacred texts and undertook various **Sadhana**s. Later, he realised that all those related to **Pravritti** (outward path). Ultimately, he realised that happiness lay in making proper use of the five senses. He stopped reading sacred texts, he did not visit noble souls any more and gave up all the spiritual practices. He understood that whatever **Sadhana** was done with this ephemeral body would yield fleeting happiness only. True and eternal bliss will result only when **Sadhana** is done with pure and eternal feelings. When Buddha started exercising control over his senses, he experienced infinite bliss, which he could

not contain in himself. He hugged his cousin, **Ananda**, who was by his side then and said, **Ananda**, I have attained the state of Nirvana and am unable to contain the bliss within me. I am ready to give up this mortal coil. On hearing this, **Ananda** started shedding tears. Then Buddha said, **Oh** simpleton, instead of rejoicing over my attaining this state of bliss, why are you grieving over it? You are looking for fleeting happiness in worldly matters, whereas Buddha strived to attain bliss in the spiritual realm, which is true, eternal and immortal. As you are immersed in worldliness, you are distancing yourself from immortality. Though you are committing many sins, you do not consider them as sins. You think that they are quite natural to human beings. You keep committing mistakes, yet you pray for pardon.

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Actually, one should never seek pardon for the mistake committed. One should be prepared to undergo the punishment. Only then can you be free from defects. If a person commits a serious offence, he is put in jail. He is released only after he undergoes punishment for the required period. Likewise, you will be redeemed once you atone for your sins. Likewise, if you want redemption, you should be prepared to face punishment for your mistakes. Exercise control over the senses and see that you do not repeat them. By chanting the Vedic verses, which are sacred, one gets immense bliss. That is why even Buddha, who did not believe in the Vedas in the beginning, developed interest in them. People were under the **impresssion** that Buddha opposed the Vedas. Later **Sankaracharya** tried to erase this misconception, saying that Buddha was never against the Vedas. He said that people themselves were going against the Vedas out of ignorance. Buddha conquered desire, which is not possible for everyone. One need not do any great **Sadhana** to conquer desire. You will not be troubled by desire once you understand the inner meaning of life. Today man is prepared to stoop to any level for money. He pretends to be a great devotee of the Lord and tries to cheat people. Is this what he is supposed to do? No. He should conquer desire and control the senses. Students!

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You are young and yours is the right age to exercise control over the senses. You can make use of them in a sacred manner. Once you know the proper path, you will never give up. You can understand the teachings of the Vedas only when you cultivate good

qualities. You can cultivate good qualities only by good practices. There may be a few obstacles in your path, but never give up.

God Is Your Guru

Today we are celebrating Guru **Purnima**.

Purnima means full moon day. Then who is a Guru?

The modern Gurus whisper a Mantra into the ear and stretch their hand for money. Such people are not fit to be called Gurus.

Gukaro Gunateethaha Rukaro Rupavarjithaha

(one who is attributeless and formless is a true Guru)

A Guru is necessary to make you understand the formless and attributeless Divinity. Since it is difficult to get such Gurus, consider God as your Guru.

Gurur Brahma **Gurur** Vishnu

Gurur Devo Maheswara;

Gurur Sakshat Para Brahma

Thasmai Sri Gurave Namaha.

Guru is Brahma, Guru is Vishnu, Guru is

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Maheswara. Consider Guru as your everything. In this world, everything is a manifestation of Divinity. **Sarvam**

Khalvidam Brahma (verily all this is Brahman).

All are embodiments of Divinity. In fact, all that you see is nothing but the Divine Cosmic Form (**Viswa Virat Swarupa**).

Sahasra Seersha Purusha

Sahasraksha Sahasra Padh

(With thousands of heads, thousands of feet and thousands of eyes, Divinity pervades everything).

This means all the heads, all the feet and all the eyes that we see in this world belong to God. When the

Vedic statement, **Sahasra Seersha**... was made, the population of the world was only a few thousands, but

now it runs into a few hundred **crores**. In those days, people considered everyone as Divine. They believed in the Vedic dictum, **Sarva Bhuta Namaskaram Kesavam**

Pratigachchati (salutations to all beings reach

God). **Easwara Sarva Bhutanam** (God is the indweller of all beings) **Isavasyam Idam Sarvam** (the entire

universe is permeated by God). Divinity is not restricted to a particular place. God is here, God is there and

He is everywhere. You are developing differences out of delusion, but Divinity is One and only One. It is the

duty of a Guru to propagate such principle of oneness.

Today there are many good disciples, but it is

very difficult to find a true Guru. We have many good

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boys among our students. However, even if one or two

are bad, all of them will earn a bad name and will have to face punishment. Here is an example. When you sleep at night, you are bitten by one or two mosquitoes. The next morning, you spray insecticide and kill all the mosquitoes though you were bitten by only a few.

Likewise, God punishes those who join bad company.

That is why it is said, **Tyaja Durjana Samsargam;**

Bhaja Sadhu Samagamam; Kuru Punyam Ahorathram

(run away from bad company; join good company, and perform meritorious deeds day and night).

Chant Divine Name To Counter Anger, Jealousy

Whenever bad qualities like anger and jealousy

crop up in you, do not be carried away by them. Control them. Keep telling yourself, Anger is a bad quality.

It will lead to bad actions and ultimately put me to

ruin. When you are angry, sit quietly in one place and

drink cold water. Chant the Divine Name. Then your

anger will gradually subside. If your anger persists, go

to a place of solitude and walk briskly for half a mile.

There are many easy paths to control one's anger. But

the youth today are not making any effort to control

their anger. When they get angry, they take it as an

opportunity to hurl abuses at others. It is the worst sin.

Through prayer and contemplation on God, you should try to control the evil qualities in you.

Embodiments of Love!

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First of all, control your vision and tongue. You

are incurring a lot of sin because of evil vision and you

are bound to face its consequences. When you make

use of your senses for evil purposes, the children born

to you will also be evil-minded. So, see no evil, hear

no evil and talk no evil. In olden days, people used to

take care to see that pregnant ladies did not see or hear

anything bad. They used to narrate to them sacred

stories of the Lord, give them good food and convey

only good news. They did so because they knew that if

the mother had good feelings, then the children born to

her also would have good minds. The sins committed

by the parents will certainly affect their children too.

When **Subhadra** was in the family way, one day Arjuna

was describing to her the intricacies involved in

entering the **Padmavyuha** (lotus maze). He had described

to her in detail how to enter the **Padmavyuha**

and when he was about to tell her how to come out of

it, Krishna appeared on the scene and took away

Arjuna saying, This is not the proper time to talk

about these matters. It is not **Subhadra** but the child in

her womb who has been listening to you all along.

That is the reason why **Abhimanyu** knew only to enter

the **Padmavyuha** and did not know how to get out of it.

As a result, he was caught in the maze, and ultimately he was killed.

God is watching all that you do. You may think that others do not know what you are up to. You may Sathya Sai Speaks, Volume 33 191

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hoodwink others, but can you ever hoodwink God? He knows everything. So, always do good. All your sins will be atoned when you make proper use of your senses. When you become angry, you lose all your power of discrimination and behave in an inhuman manner. So, whenever you are angry, leave the place immediately. It is better to be away from sin rather than commit sin and repent later.

No More Padanamaskars

I want to tell you one more point. You may feel pained by what I am going to tell you now, but I am happy about it. From today onward, I am not going to give Padanamaskar to anybody because I and you are one. God is present in all. Easwara Sarva Bhutanam (God is the indweller of all beings). Understand this truth. From today onward, I have resolved not to give Namaskar, to anybody. You may do Namaskar to your parents as they and you are not aware of the truth that God is present in all. Since I know the truth, I shall follow it. The same Atma is present in you, Me, and everyone else. So, no one needs to do Namaskars to anyone for that matter. If you still want to do Namaskar, do it mentally. Bring your palms together and say, Swami, I offer my ten senses to You. That is enough. You don't need to touch My feet to do Namaskar. Understand the truth that God is in you and act accordingly. Then you become God. If somebody is given Namaskar, others are feeling jealous. I am stopSathya Sai Speaks, Volume 33 192

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ping this practice of giving Namaskars only to see that such feelings of jealousy do not sprout in you.

Wherever you are, offer your Namaskar mentally. That gives Me happiness. I have told you this many times, but you have not put it into practice. Touching Swami's feet and extolling Him are wrong practices. From this Guru Purnima, develop sacred feelings and enjoy supreme peace and bliss. Everyman aspires to attain Ananda. How can he attain it? There are five koshas (sheaths) in man annamaya (food), pranamaya (life), manomaya (mental), vijnanamaya (wisdom) and anandamaya (bliss). Make every effort to reach vijnanamaya kosha. Only then can you attain anandamaya kosha. Lead a happy and blissful life and share your happiness with others. You do not know how great this ananda is. Just as a small piece of wood becomes fire

when it comes into contact with fire, so also when you are close to Me mentally, you become Divine. Your mind will be illumined and will dispel the darkness of ignorance in you.

Do not feel dejected that Swami has spoken to you in this manner. Consider it as good for you.

Pleasure is an interval between two pains. When I am walking amongst you, others will find it disturbing if you fall at My feet. From today onward, make proper use of your senses and follow what has been told to you about Padanamaskar.

Guru Purnima, 5.7.2001, Prasanthi Nilayam 14

Love Can Unite The Entire World

God controls the entire world. He is the Embodiment of Truth.

(Sanskrit verse)

Embodiments of Love!

THE whole world is permeated with love. The world does not connote only the form but the people also. You are all the embodiments of love. You may or may not have any other quality, but every one of you does have love. In this world, there is nobody without love. There are, however, two types of love in this world one is worldly while the other is spiritual or divine.

Have The Vision Of God Through Love

Divine love is totally selfless. It is love for love's sake; there is no other consideration. God has no Sathya Sai Speaks, Volume 33 194

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selfishness whatsoever. He does not expect anything in return. But worldly love is tainted with selfishness, and it craves for material possessions. Where there is selfishness, there is fear. Where there is no selfishness, there is no fear. Man should have no trace of selfishness in his love. He can have even the vision of the Divine through selfless love. Love is selflessness; self is lovelessness. God has no specific form. Love is God; live in love.

Love is the form of God and God is full of love. It is necessary to connect love to love. You will have divine experience and wisdom when you strengthen love in you.

(Telugu poem)

Divine love is Nirgunam, Niranjanam, Sanathana Niketanam, Nitya, Shuddha, Buddha, Mukta, Nirmala Swarupinam (attributeless, pure, final abode, eternal, unsullied, enlightened, free and embodiment of sacredness). Such divine love is all-pervasive. Love is the magnet that attracts everybody. Love is the cause of attraction between us. This

magnet of love is present in every one of you. It is because of love that you have come here to see Me and I have come to see you. You are not merely human beings; you are **Virat Purushas** (cosmic beings). Man is endowed with such tremendous power which none **Sathya Sai** Speaks, Volume 33 195

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of the other denizens possess. There is limitless power in each one of you, but you are unable to recognise it. When you love others, they will love you in turn. Therefore, first and foremost, you should love all. By experiencing love in this way, a human becomes divine. But man today is focusing his love on fleeting and ephemeral objects. He limits his love to his wife, children and material objects.

Here is a small example to illustrate the nature of worldly love. When a young man gets married, he considers his wife as his very life for the first two or three months. If he happens to find a thorn on the way while going out for a walk, he pulls her aside immediately with great concern, fearing that it might prick her feet. After a period of six months, if the husband finds a thorn on the way while walking together, he merely cautions her. After one year if the same situation arises he will shout at her, saying, Can t you see? There is a thorn on the road. Worldly love declines in this manner day by day, but divine love will never decline. It is steady and changeless. You should make efforts to attain such true and eternal love. You are not able to experience this love due to your limitless desires. Life is like a long journey and desires are the luggage. Less luggage, more comfort make travel a pleasure. You will be free from worries and problems once you reduce your desires.

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There is nothing in this world that is not divine. Divinity permeates each and every object of the universe. Man commits mistakes, because he is unable to recognise this principle of non-dualism. (Swami showing His handkerchief) What is this? It is a handkerchief. It is made up of a number of closely interwoven threads. The threads are made up of cotton. Therefore, the cotton, the threads and the cloth are one and the same. Likewise, **prakriti** (nature), **jivatma** (individualised soul) and **Paramatma** (God) are one and the same. You are not one, but three: the one you think you are (physical body), the one others think you are (mental body) and the one you really are (**Atma**). You are neither the body nor the mind; you are the embodiment of the **Atma**. The body and the mind are mere instruments.

Do Not Forget Your Divinity
Embodiments of Love!

You don t need to talk about spirituality which all cannot understand. It is enough if you hold on to the principle of love in your daily life. The principle of love is the same in everybody, right from a pauper to a millionaire. Even a millionaire has to live on food; he cannot partake of gold. Food is therefore necessary for man. It sustains his body. Food is God. The body is made up of food; but the mind, which is a bundle of desires, is the root cause of man's delusion. Man's life today is full of delusion as he harbours **Sathya Sai** Speaks, Volume 33 197

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limitless desires. You should have the firm conviction that you, being the embodiments of love, are basically divine. Your life will be redeemed once you know that you are the spark of the Divine. You forget your divine nature as you get deluded by various names and forms in this world.

Is it possible to build a temple for God who pervades the entire universe? Your heart is the temple of God. Turn your vision inward and find Him there.

It is a very easy path to Divinity.

Embodiments of Love!

Love is the prime feeling of man. All other feelings originate from love. Once you understand the principle of love, you can understand the entire universe. First and foremost, man should have strong faith. Where there is faith, there is love; where there is love, there is truth; where there is truth, there is peace. You don t need to search for peace elsewhere. It is within you. Likewise, you are the repository of truth and love. In fact, the whole world is within you. Thousands have assembled here. Your names and forms are different, but the same five elements are present in all of you. In this world, you don t find anybody without the five elements, which are nothing but the forms of the Divine.

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Truth is present in everyone. It is divine. But today man is ignoring this divine principle. The creation emerges from Truth and merges into Truth, Is there a place where Truth does not exist?

Visualise such pure and unsullied Truth
(Telugu Poem)

Understand The Principle Of Unity In Diversity
Man's mind is the cause of his pleasure and pain. **Manah Eva Manushyanam Karanam Bandha**

mokshayo (mind is responsible for both bondage and liberation of man). When you insert the key into a lock and turn it to the left, the lock gets closed. When you turn it to the right, it opens. It is the same lock and the same key, but the side to which you turn the key matters. Likewise, the heart may be compared to a lock and the mind to a key. When the mind is turned towards the world, you are attached to the world and when it is turned **Godward**, you get detached and attain liberation. Today man is bound because his mind is turned towards the world.

Human life is divine. **Janthunam Narajanma**

Durlabham (out of all the living beings, the human birth is the rarest). Man is wasting such a divine and auspicious life. Human body is a gift of God, which has to be utilised to realise one's Self. The body is an **Sathya Sai** Speaks, Volume 33 199

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instrument for self-realisation. Just as ears, nose, hands, **etc.**, are the limbs of the body, likewise body is the limb of society, society is the limb of Nature and Nature is the limb of God. Body cannot exist if the limbs are separated from it. Likewise, the country cannot exist if there is no unity among its limbs.

In olden days, the **Bharatiyas** considered their country as their very home. They would proudly proclaim that they belonged to **Bharat**. Unfortunately, such patriotic feeling is lacking today. People identify themselves with their respective States, saying, I belong to **Maharashtra**, I belong to **Karnataka**, I belong to **Tamil Nadu**, **etc.** By thinking in this sectarian way, the spirit of unity is lost. When a limb is cut off from the body, it leads to severe pain and loss of blood. The country also suffers the same fate if the various regions are separated from it. You are all **Bharatiyas**. Develop the feeling of nationality.

Embodiments of Love!

You belong to the human race. So, develop human values. Today the world is fragmented as man has forgotten human values. Unity of the world can thus be strengthened by developing human values. He is a true human being whose thoughts, words and deeds are in perfect harmony. Your life will be wrecked if your thoughts, words and deeds are in disharmony. Develop the spirit of oneness. All are one, be

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alike to everyone. Different bulbs have different wattages and colours, but the current that flows through them is one and the same. Likewise, God is present in men of all colours, races and nationalities.

Easwara Sarva Bhutanam (God is the indweller of all

beings).

Flowers are many, but worship is one,

Jewels are many, but gold is one,

Cows are many, but milk is one,

Beings are many, but breath is one

(Telugu Poem)

Make every effort to recognise the divinity in everyone. Though God is present in everyone, you search for Him elsewhere and thus waste time.

Wherever you see, there is divinity in this world. It is because of the divinity within that you are able to speak. Is it not sheer madness to search for God in the external world when you have divinity within you?

You are the embodiment of truth and love. So, do not hate or harm anybody. Hurting others amounts to hurting your own self.

You will become divine when you realise the oneness of all human beings. You belong to the same universal family. Such being the case, why should you give room for hatred and conflicts? Love everybody. Love is eternal, immortal and **nectarean**. However, it is being turned into poison because of evil qualities

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like hatred, jealousy and anger. Never allow such evil qualities to enter your heart for God dwells in it. God and the individual are not different; both are one. Lead your life with the feeling that you are divine. Truly speaking, man has no misery. He is the embodiment of bliss. But man subjects himself to misery because of his limitless desires. **Sukhadukhe Samekruthwa Labhalabhau Jayajayau** (one should remain **equalminded** in happiness and sorrow, gain and loss, victory and defeat). Your mind is responsible for both pleasure and pain. You feel elated when your desires are fulfilled; otherwise, you are depressed. You will be blissful only when you control your desires. Do not get carried away by pleasure and pain.

Power Of Love Is Immeasurable

Embodiments of Love!

Being the embodiments of love, you should not hate anybody. Only through love can you attain immortality. There is love in everybody, but it is used in a perverted manner. With love, one can achieve anything.

One can even control the five elements. When you gain control over the five elements, the whole world will be under your control. It is out of ignorance that you consider yourself weak. In fact, all powers are in you. It is only love that can dispel the darkness of ignorance. Love is God. God is love. Love can unite the entire world. What is the relationship that exists

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between you and Me? This body was born in a remote village of Andhra Pradesh. You belong to the State of Maharashtra. What is the connection between you and Me? It is love and love alone. It is only out of love for Swami that you have all gathered here. Your love has made Me very happy. How much is the power of love? It is infinite. None can fathom its depth.

Do not hate anybody. All are your brothers and sisters. Cultivate the spirit of Brotherhood of Man and Fatherhood of God. Serve all with love. Neither by penance nor by pilgrimage nor by study of scriptures nor by Japa can one cross the ocean of life. One can achieve it only by serving the pious (Sanskrit Verse) No amount of money can procure the bliss that you attain by serving others. Money comes and goes, but morality comes and grows. There have been many men of affluence in this land, but what happened to them ultimately? They had to leave the world empty-handed. No one can carry even a fistful of dust at the time of departing from the world. Otherwise, there would have been rationing even for dust in the country. When you leave the body, you carry with you only the good and bad that you have done in your life.

Aspire to become good, not great. Ravana was great, while Rama was good. Why? Rama put into practice His innate noble qualities. Ravana also had noble qualities in him, but he did not make use of them. Greatness is like a passing cloud. You occupy Sathya Sai Speaks, Volume 33 203

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an exalted position, you earn a lot of money, but nothing remains with you. Earn a good name for yourself. People should respect you because of your goodness. Only goodness gives true happiness. Do always good. Never indulge in evil. If you want to be happy in life, you should try to become a good man.

Take Refuge In The Divine Name

Embodiments of Love!

Today people fight for their rights, but do not carry out their responsibilities. A true human being is one who has the noble qualities of adherence to truth, duty, devotion and discipline. These are the things that man should learn. Today man is filling his Masthaka (head) with all that is contained in Pusthaka (books). First of all, he should cultivate noble qualities. Otherwise, all that he has learnt will prove futile.

Man can achieve anything with self-confidence.

Therefore, it is necessary to cultivate selfconfidence.

It transforms man into divine. Why are

you born in this world? What is it that you have

achieved? What is the purpose of life? Is it khana,

peena, sona, marna (to eat, drink, sleep and die)? No. Even birds and beasts do the same. At least they have a reason and a season, but today's man has no reason and no season. He misuses his senses. He should make proper use of his senses to become a good man.

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There is nothing greater than having love for God. Love is God and through love alone can you merge in God. Mira was a great devotee of Lord Krishna. She used to spend all her time in the temple of Krishna singing His glory. When the Maharana ordered her to leave the temple, she was shocked. She did not know where to go. She meditated on Krishna and sang. O mind, go to the bank of the Ganga and Yamuna. The cool waters of Ganga and Yamuna will make the body placid and serene (Hindi song). She considered Ida and Pingala as the rivers Ganga and Yamuna, which meet each other at Sushumna. In order to reach Sushumna all that one has to do is to sing the glory of the Lord. When one contemplates on the Lord incessantly, one will certainly attain Brahmaloka. There are many noble souls in Maharashtra. In fact, they are everywhere. But how are we leading our lives? What is the use of having a tongue that does not chant the Divine Name and hands that do not serve others? Chant the name of Easwara with love.

There Is Immense Strength In Unity

Embodiments of Love!

Each of you is a spark of the Divine. Lord Krishna declared in the Bhagavadgita: Mamaivamsho Jeevaloke Jeevabhuta Sanathana (the eternal Atma in all beings is a part of My Being). When you identify yourself with your body, you consider yourself as Sathya Sai Speaks, Volume 33 205

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human being. But in reality, you are divine. Prem Easwar Hai, Easwar Prem Hai (love is God, God is love). Divinity is the same in everyone, be he a Hindu, a Muslim, a Sikh or a Christian. There is only one religion, the religion of love. There is only one caste, the caste of humanity. So develop unity, chant the Divine Name. What an exalted position will the country attain if all its people were to chant the Divine Name unitedly! Once you take refuge in the Divine Name, the whole country will progress. Then you need not run after other countries for help. The greatness and grandeur of Bharat is unparalleled. Since ancient times, Bharat has been occupying the position of a leader to the rest of the world. What can be said of the great good fortune of Bharat for God incarnated in this land many a time to lead humanity to

divinity! You may belong to any religion, but consider God as one. Do not have any differences whatsoever based on religion. You may be a Hindu, a Muslim, a Christian or a Sikh, but all are one in the eyes of God. One who cultivates the crop of love in the field of one heart is a true Christian, a true Sikh, a true Hindu and a true Muslim.

Embodiments of Love!

I am extremely happy to see that so many people of Maharashtra have gathered here to express their love for Me. I bless you all to lead a happy, peaceful and blissful life. Unity and love are fast

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disappearing. It is only in villages that you find unity and love. If you all stand united, you can achieve anything. When you conduct yourself with the spirit of unity and love, the country can attain any height. It is not possible for a few ministers to run the whole country. All of you should stand united and extend your cooperation to them. A thread can be snapped with two fingers, but when many threads are woven to form cloth, it will be strong. There is immense strength in unity. When the people and the government work together, any mighty task can be accomplished.

Embodiments of Love!

I am very happy and I bless you all to lead a meaningful and purposeful life by working for the welfare of society. Pray to God for timely rains and good harvest, so that all are blessed with plenty and prosperity. With these words, I bring my Discourse to a close.

16.7.2001,

Sai Nandanvanam, Chakur (Maharashtra)

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Sacrifice Is My Enjoyment

There is no disease equal to greed, no enemy equal to anger, no misery like poverty or joy equal to wisdom.

(Sanskrit Verse)

SICKNESS is not confined to the body. The mind and senses are equally afflicted by diseases, the chief among which is greed. All know the ill effects suffered by Duryodhana and his brothers because of their greed. Greed is one of the chief diseases afflicting mankind. I do not suffer from any kind of physical illness because there is no trace of greed in Me. Hence, bodily sickness is unknown to Me.

There is no enemy equal to anger. I have no feeling of aversion to anybody nor does anyone have adverse feelings against Me. I love all and equally

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everyone loves Me. The life principle in everyone is the same. The entire creation is one mansion. The relationship between members of the entire humanity is like that of various members of a single family. Hatred and anger are the source of all feelings of division. There is no trace of anger or hatred in Me and hence everyone loves Me.

There is no misery equal to poverty. I am not poor in any sense. The love in Me is My wealth. How can greed touch Me when I am so replete with wealth? There is no poverty in Me. It is essential for all people to avoid these three negative tendencies. Because of this I am in permanent bliss. Worries do not bother Me at all.

Balakrishna Responds To Garga's Prayer

Embodiments of Love!

Garga was highly respected by both the Pandavas and the Kauravas. He was the Kula Guru (family preceptor) of Nanda and the Yadavas. He was a great scholar replete with knowledge and wisdom. He went to the house of Nanda and Yashoda for the naming ceremony of the two babies.

There are a few esoteric matters that are not widely known. Incarnations generally occur in three categories of Shukla (white), Aruna (orange) and Pita (yellow). But here was a baby who was black. Hence, Garga considered and found the name Krishna (black)

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as most appropriate. After the naming, Garga narrated several episodes that were to take place in the life of the child and, after staying on to experience and enjoy some of them, he departed. After a while, Garga visited Nanda's house again to see Krishna. He was a very austere person and was used to preparing his food with his own hand. He would not eat food even touched by anybody else. Yashoda therefore provided a secluded place for him to prepare his meal. He asked for a little flour, jaggery (molasses) and milk. Sugar as a sweetener was not known then. Sweets were made with jaggery. Garga put the constituents into a vessel and prepared some sweet pudding and, as was his wont, offered it to Vishnu before partaking of it. Suddenly the boy Krishna dashed into the room and started eating the sweet pudding in the vessel. Garga, who was praying, opened his eyes and found the child eating the food that he had prepared for himself. He called Yashoda and told her, Mother, do you see what your son Gopal is doing? I am hungry and He has eaten the food before I could. Yashoda caught hold of Krishna and admonished Him for His action, saying,

Don't you know that the venerable **Garga** is the Guru of our clan and you have defiled his food. Is it not our duty to honour our guests in a befitting manner?

Krishna replied, Mother, I have not done anything on My own. It was he himself who called Me to eat the pudding. **Yashoda** then asked **Garga** why he called **Sathya Sai** Speaks, Volume 33 210

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Krishna whom she had kept safely away. **Garga** protested that he had not called Krishna. Krishna remonstrated saying, **Oh** sage, why are you uttering a falsehood? To whom did you offer the food in prayer before partaking of it? Is it not Myself to whom you prayed? How can you offer everything to Me first and then start complaining? **Garga** was perplexed for a moment, but he recognised that Krishna was none other than Vishnu Himself. He prayed to Vishnu and Krishna responded. With this realisation, **Garga** was happy to partake of the leftover of the pudding eaten by Krishna.

The Miracles Of Child Krishna

When was Krishna actually born? He was born 3228 years before the Christian era on 20 July at 3 a.m. As this is 2001 A.D., today He will be 5229 years old.

In the auspicious month of **Shravana**, in the **Bahulapaksha** (brighter fortnight), on **Ashtami** day (8th day of the phase of the moon) under the star **Rohini**, the holy child was born. This confluence of **Ashtami** and **Rohini** has resulted in the occurrence of many marvelous events. At that time, there was a demoness named **Balanthaki**. Her real name was not known to any and she was generally known by the name **Poothana**.

It was her practice to wander from village to village and kill infants with poisoned milk. In the course of her wanderings, she came to **Repalle**. She took on a beautiful form and entered **Yashoda**'s house **Sathya Sai** Speaks, Volume 33 211

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and started feeding her poisoned milk to the infant Krishna. The infant Krishna sucked out along with the milk and the poison her entire lifeblood until she fell dead. **Yashoda** came running to Krishna as she heard the thud of **Poothana** falling down. Seeing the dead demoness, **Yashoda** questioned Krishna as to why He went to her. Krishna replied, Mother, I did not go to her, in fact, it is she who came to Me. It is my duty to kill this cruel demoness who had come with the evil intention of killing Me.

As He grew up, He started taking the cows for grazing every day into the forest along with other cowherd boys. One day as they were lost in playing games, the cows moved to some other forest. Suddenly

there was a big surge of flames in the forest. Frightened by the fire, the **gopals** started praying to Krishna to save them and their cows. Krishna dispelled their fear by saying that everything would be all right and told them to close their eyes for some time. **Gopals** never disobeyed Krishna and did as He said. After some time, the raging fire was extinguished and the cows started returning safely. Amazed by this experience, the **gopals** went about sharing this miracle with others in the village. They said, Krishna is no ordinary being, He is verily God as it is not possible for anybody to perform such a miracle.

The following day, they again went into the **Sathya Sai** Speaks, Volume 33 212

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forest. After playing for some time, Krishna said that He was hungry. When the **gopals** wanted to go to the village to fetch food, Krishna told them to go to a nearby place where a sacred **Yajna** was being performed and ask the **Brahmins** for food. The **Brahmins** bluntly rejected their request by saying that they would give only the remaining food after the final offerings were made and after partaking of the food themselves. Seeing the **gopals** returning disappointed, Krishna said, Only the mothers know the sufferings of children. Go and ask the wives of the **Brahmins** for food. In the spiritual path, particularly it is women who readily recognise Divinity. The **gopals** went to the wives of the **Brahmins** and said, Mother, our Krishna is very hungry. He wants food. The mothers joy knew no bounds as Krishna Himself, who protects the entire universe, was asking them for food. They at once packed the food without even telling their husbands and went to Krishna. They served the delicacies to Krishna and **gopals** and experienced bliss in His proximity. Krishna told them to go back as their husbands would be waiting for them. **Karthavyam Yogamuchyathe** (discharging one's duty is yoga). Do your duty. Do not delay. They returned to their husbands and told them what had happened. Krishna's Will transformed the minds of their husbands. They were very happy and in fact asked for the **prasadam** of Krishna. It was evening by the time the **gopals** along **Sathya Sai** Speaks, Volume 33 213

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with Krishna started homeward. On their way, a demon in the form of a serpent by name **Agadha**, was lying on the ground. **Kamsa** sent him. If the mighty serpent opened its mouth, even cars could get in. The demon swallowed all the cows and was ready even to swallow the **gopals**. The **gopals** clamoured for help from Krishna. What would we answer if our parents

asked for the cows? Krishna pacified them and at once entered into the mouth of the demon, enlarged His body till the demon's body tore open and rescued the cows. The **gopals**, **awestruck** with this incident, started spreading the glories of Krishna. The **gopals** experienced such miracles every moment.

Kamsa's Stratagem Recoils

As days passed on, **Kamsa** realised that it was impossible for him to kill Krishna. **Kamsa** sent his minister, **Akrura**, to bring **Balarama** and Krishna to attend the sacred **yaga** performed by him. Knowing very well the evil intentions behind this invitation, **Akrura** went to **Repalle** to bring **Balarama** and Krishna as it was his primary duty to follow the command of the king. Seeing **Balarama** and Krishna mounting **Akrura's** chariot, the **gopikas** and **gopals** blocked the pathway, thereby not allowing **Akrura** to take their Krishna away from them. They prayed, **Oh** Krishna, don't leave us. Who will be our saviour? Don't go to that evil King, **Kamsa**. Krishna consoled the **griefSathya Sai** Speaks, Volume 33 214

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stricken **gopikas** and **gopals** as with his gentle and sweet words appropriate to the moment. They reached **Mathura**. **Kubja**, a short woman with a hunchback was assigned the task of carrying perfumes to King **Kamsa**. On seeing her, Krishna asked, **Oh** dwarf lady, what are you carrying? She replied that she was carrying the perfumes to **Kamsa**, as he was very fond of them. Krishna went near her, deftly stepped on her feet and with His hands under her chin lifted up. **Kubja**, who was short with a hunch on her back, became straight and good-looking. These **leelas** (miracles) were well expounded by **Thyagaraja**: You are beyond all **decription** and human comprehension. Is it possible to estimate Your glory and splendour even to Brahma? We have been waiting for Your grace. **Oh** Lord! Listen to my agony and redeem me. You are the one who brought back to life the dead son of Your preceptor. You are the one who suppressed the serpent **Kaliya**, freed **Vasudeva** and **Devaki** and saved **Droupadi** from humiliation. You fulfilled **Kuchela's** desires, You made ugly-looking **Kubja** beautiful. You protected the **Pandavas** and protected the 16,000 **Gopikas**. You are beyond all description and human comprehension. (Telugu **Kirtan**) The stories of Krishna's glory and miracles started spreading in the entire village, which added fuel to the fire of hatred in **Kamsa** toward Krishna. As a part of his plan to kill **Balarama** and Krishna, he sent **Akrura** to invite both of them to fight with the **Sathya Sai** Speaks, Volume 33 215

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wrestlers in his court. When they were passing through the streets, even ladies who were inside their houses came out to greet **Balarama** and Krishna. They whispered among themselves, Who are these children with radiant forms? Perhaps they are sons of an emperor. **Balarama** and Krishna entered **Kamsa's** court, where the wrestling competition was in progress. The competition did not produce a winner as none of the wrestlers gained an upper hand over the other. Suddenly, **Balarama** and Krishna leapt onto the dais from where **Kamsa** was watching the proceedings and pulled him down. **Kamsa** fell on the ground. Putting His foot on **Kamsa's** stomach, Krishna tore him to pieces and killed him. **Kamsa** had two wives, **Asthi** and **Prasasthi**. As it was not possible for them to stay there, they went back to their parents house. Their father too was a mighty demon. The moment he heard **Kamsa's** death, he became furious and set out to kill **Balarama** and Krishna. He went many times to fight with them but was defeated every time and had to return humiliated. The miracles of Krishna were twofold: firstly to protect the pious and secondly to kill the wicked. This was the dharma for the **Dwapara Yuga** and not for the other **Yugas**. With sweet words and by being an ideal, man has to be set on the right path.

Reward For Selfless Love

One day a lady brought some fruits in a cloth to **Sathya Sai** Speaks, Volume 33 216

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sell them. In those days there were no monetary transactions, only a barter system. Fruits were bought in exchange for grains. She was lost in bliss on seeing their beautiful forms. She called them near, selected a few good fruits and gave them. Krishna said that He had to give something in return for the fruits. So, He went inside the house and with His baby palms brought a few grains of rice and even of that half He spilled on the way. The old woman received the few grains left in Krishna's hands in her cloth. She paid little attention to the offering from the Divine child. In her daily exchange of fruit for grains, she hardly noticed the little offering from the hands of a child. **Lo** and behold! When she went home and opened her bundle, all the grains of rice had turned into shining diamonds. Such is the nature of the marvelous acts of the Avatar. Their significance is wondrous and is beyond the grasp of human mind. As the Upanishads say, **Yatho Vacho Nivarthantho Aprapya Manasa Saha** (these are of a nature where the words and thoughts rebound in futility without comprehending them). The Divine nature of Krishna was experienced and enjoyed by the **cowherds**. Living in those days was essentially sacred.

People were engaged in selfless activities rather than in selfish deeds. All were always engaged in helping others and never in hurting. In this manner, they could directly recognise Divinity. Therefore, we should always direct our activities in a selfless manner and Sathya Sai Speaks, Volume 33 217

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never indulge in selfishness. As I say frequently, Help ever, hurt never. As the cowherds were constantly acting in this manner, many people noticed the marvelous nature of the child Krishna. The situation is not the same today. Strange news floats around at times. Someone says that Sai Baba is angry with X or Y. Sai Baba has no ill feeling toward anyone. Equally, nobody is hostile to Swami. Everyone loves and none hates Swami. Swami's mission is well known. Free Education, Medical Care And Drinking Water You are aware what educating children involves these days. To admit a child in a Primary School, one needs to spend something like 20,000 rupees. On the other hand, in the Sai Institutions, education is imparted from K.G. to P.G. free of cost without any kind of discrimination. Even doctoral work is done free of cost. Our Institutions do not collect even a naya paisa from any of the students here. Thousands of students have enjoyed these benefits. The whole world knows this fact.

In the same manner, in the field of health-care, you know how much a heart operation costs. Each operation may cost some two to three lakhs of rupees. Is such treatment available to the poor? Wherefrom will they get such amounts? This is not a happy state of affairs. With the aim that high level health-care should be available to all, Swami had the Super Specialty Sathya Sai Speaks, Volume 33 218

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Hospital constructed at Puttaparthi. In these institutions, no aid is received even from the Government. Even the salary of the teaching staff is fully met by Swami. You know how the salary levels of educational staff have gone up these days. Swami's Institutions are paying wages in full compliance with government regulations. Irrespective of one's own nature or status, one should not go against rules and regulations. The same is the case with the Super Specialty Hospital in Puttaparthi. It is ten years since the Super Specialty Hospital of Puttaparthi started functioning and already 12,000 heart operations have been performed. I leave it to your imagination to appreciate who is responsible for saving these many lives. Early this year, Bhagawan started another Super Specialty Hospital in Bangalore. Within a period of six months, 1,500 operations have

been successfully performed there. Who helped the suffering there? The specialist doctors are highly paid. Some of them receive a lakh of rupees. When contrary opinions were raised, I said that no compromise should be made regarding rules and regulations. When I am looking after payments, why should anybody bother? Take the water project in Anantapur. Even now there are some areas where there is scarcity of water. I have spent 300 crores of rupees and made water available to the extent possible. Take Mahboobnagar; it is another water-starved area in Telangana. I asked the Chief Engineer Kondal Rao, what it would Sathya Sai Speaks, Volume 33 219

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cost to arrange for water supply there. He gave an estimate of about 60 crores of Rupees. I told him not to bother about crores but to go ahead and carry out the project. There is no point in putting up a project from a depleting source like bore wells and pumps and so I arranged for water to be brought from the Krishna river at a cost of about 110 crores of Rupees. Now we have gone to Medak district and the project for water supply there is in progress. Many other similar projects are coming up and will be dealt with in a similar manner. These hands are forever engaged in helping not in hurting. There are some jealous and petty minds that spread false and imaginary propaganda. I take no note of this. I am only concerned with My functioning and not with the comments of others. I am aware that all love Me as much as I love them. In the single family of humankind, where is the room for jealousy or hatred? These are all imaginary. Whatever is anyone's imagination, My truth is unwavering. Sathyam Bruyath, Priyam Bruyath Na Bruyath Sathyamapriyam (speak the truth, speak pleasantly and do not speak unpalatable truth). There is nothing greater than truth in this universe. Truth is God; love is God; live in love. Love is My wealth. Sacrifice is My enjoyment. What greater joy do I have? I have been spending all this time in the same state of joy and all My actions are fruitful. All I do is for the good and good actions should not be criticised. Good actions always succeed.

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All may not be aware of the state of affairs. The Bangalore Hospital involves an expenditure of 3 crores of rupees per month. Special medicines, artificial heart valves, etc., have to be imported from America. Similarly, the Prasanthi Nilayam Hospital costs about 2 crores of rupees per month. I do not desire any assistance or support from the government nor are they giving any. Again, there are educational institutions in

Prasanthi Nilayam, Anantapur, Bangalore, Muddenahalli and Rajahmundry. These cost about 1 crore of rupees a month. In this manner roughly the expenses come to 6 crores of rupees per month. Wherefrom does it all come? However, I am giving it. It would require a corpus of 600 crores rupees in deposit, which will yield an interest sufficient to run the Hospitals and Educational Institutions. If this is done, this level of free health-care and education can be maintained. There are thousands of you here and I have never asked any for assistance. My hand is always above (giving) and never below (receiving). My hand is stretched only for love, but none realises this fully. What I needed was 600 crores rupees and only today I have received the news that a sum of 600 crores of rupees is arriving from the U.S. If this amount is apportioned as 300 crores for Bangalore Hospital, 200 crores for Puttaparthi, and 100 crores for the educational institutions and invested, the interest accruing will take care of the running expenses. I have no personal deSathya Sai Speaks, Volume 33 221

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sires. My entire being is selfless. There is no selfishness in Me at all nor have I asked anybody. Will any body simply give a 100 crores of rupees as gift for the mere asking? None. But a single individual has come forward to give 600 crores. I have no direct contact with that person. The message says, Swami, you will receive the amount on Monday noon. Please deposit 300 crores on Bangalore Hospital account and 200 crores on Puttaparthi Hospital account as fixed deposit as soon as the amount is received. It may be hard to find entirely selfless people, but if you undertake selfless work, resources flow of their own accord.

Bharat is a land of Thyaga (sacrifice), Yoga (spirituality) and not of Bhoga (sensual enjoyment). Na Karmana Na Prajaya Dhanena Thyagenaikena Amrutatthwa manasu (immortality is not attained through action, progeny or wealth. It is attained only by sacrifice). It is this spirit of sacrifice that makes such achievements possible. I have many other projects in mind.

Uphold The Honour Of Women

First thing in the morning, you look at the newspaper; it is full of obscene pictures and news totally opposed to our culture. How sacred is the code of conduct of the women of Bharat! From ancient times, how highly have women been held in our tradition. All energy emanates from the female principle. This sacred feminine principle is grossly perverted in Sathya Sai Speaks, Volume 33 222

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unsightly and immoral forms by the films and magazines.

Such vulgar exhibitionism is destructive of Bharatiya culture. We have to protect our culture and restore proper status of the feminine behaviour. We have to seek some suitable method for achieving this. Swami desires to fund a few lakhs rupees for those who can come forward with appropriate activities for the restoration and upholding of true feminine values and traditions in the media. With money, you should achieve worthy objectives like this. In this world, much is achieved by money, and there is no harm in using money in the work of upholding righteousness. All manner of obscenity must be eliminated from the newspapers and the other media. Exposure of young people to such images affects their minds adversely and even ruins their lives. To work against this trend and to strengthen Bharatiya culture, I am prepared to help to any extent. Truth must be expressed, righteousness extolled, injustice and evil opposed, obscenity expunged, and honour and respect of womanhood upheld. The respect of Bharatiya culture is based on the high regard it bestows on women. Welfare of women is the true welfare of Bharat. We are converting the goddesses of welfare into objects of vice. Our Krishna Kant (the Vice President of India) is here. His mother is a very pious lady. She is constantly God-minded. In fact, it is his mother's influence that is responsible for the exalted position Sathya Sai Speaks, Volume 33 223

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occupied by Krishna Kant today. Many great men of this country owe their greatness to the influence of their mothers. I am very happy to see such persons. Even now she advises her son in the right path as if he were a little child. Krishna Kant is also a model son and respects his mother highly and abides by her desires with great humility. Today's need is for more such mothers and children. If mothers are good, children are also good. To ensure proper mother and childcare, I am proposing to construct a mother and child health centre in Bangalore. The relationship between parents and children is far from the ideal today. While the parents are abusive, the children are disobedient. This is a very unhappy situation. Matru Devo Bhava, Pitru Devo Bhava, Acharya Devo Bhava, Atithi Devo Bhava (Revere your mother, father, preceptor and guest as God). Parents spend their entire lives for the welfare of their children, who should realise this and behave appropriately in return. Krishna Kant is affectionate to his mother and has been obedient and has lived with great happiness in her love. Such examples must be widely emulated in our country.

Rehabilitate The Orphans And Destitutes

Unfortunately, today in this country, there are many fatherless and motherless children in great distress. My resolve is to identify such children and provide them with proper amenities by way of residence, Sathya Sai Speaks, Volume 33 224

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studies and other facilities so that they become ideal citizens. I have spoken about this to the local district Collector. He has agreed to help and has allocated some land for this purpose. The construction has to be commenced shortly. There is no matter of hide and seek in My actions. All I do is transparent. Bring to My attention any such deserving orphans or children without fathers and I shall arrange to allocate to them one lakh of rupees per child to be kept in fixed deposit for their upbringing until they are able to support themselves. All I do has a great ideal behind it. I have already instructed the Chair of Nagarjuna Constructions, who recited his compositions just now, to take up the construction of the building and complete it expeditiously. He has assented. The project is to construct one house per fatherless family, provide the wherewithal for livelihood and schooling until the children are educated and made capable of discrimination. Today educated children abound, but many lack discrimination. Education should always lead to discrimination. My firm resolve is to disseminate such discrimination widely. What others say is of no concern to Me, for what I am proposing is good. I have no ill will against anybody and I love everybody equally. Love all equally, and everyone will love you in return. Love for love and from heart to heart. Disregard every manner of adverse comments. Hold firm to your resolve.

Having resolved what ought to be,
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Hold on until you succeed
Having desired what ought to be,
Hold on until they are fulfilled.
Having asked what ought to be,
Hold on until you get it.
Having thought what ought to be,
Hold on until the thought is realised.
With heart mellowed, the Lord must yield to your wishes,
Or forgetting yourself, ask Him with all your heart.
Persevere, be tenacious, and never give up,
For it is the quality of a devotee never to retreat, abandoning his resolve.

(Telugu Poem)

Pursue your resolve without concern for yourself and make Me yield by your sheer perseverance. This should be the relationship between you and Me. Be active in good deeds, act righteously, respect womanhood. The welfare of women is an index of the welfare of the country. The history of Bharat is replete with the stories of great women such as Savitri who brought back her husband from the jaws of death and Sumathi who could make the sun stand still. We are treating such womanhood with utter disregard, treating them as worthless. This is a very wrong attitude. The country's welfare is closely linked to the welfare of Sathya Sai Speaks, Volume 33 226

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women. Therefore, we have to uphold the respect of womanhood. This is the highest of education. Take to heart this lesson. Going abroad and acquiring some foreign qualification and earning a lot of money is not a sign of greatness. You have to stand firm in Bharatiya culture and uphold the honour of your country. Engage in good works. Love those who even abuse you. I am a standing example for this. My life is My message. You should be the same. The good runs into several impediments. Trees bearing fruits have stones thrown at them. Similarly, good people receive brickbats. This should not make us waver. Rough diamond acquires value as it is cut and polished. In the same way, abuses turn into ornaments. Hence, we should disregard abuse and hold to our righteous ideals firmly. The cowherds surrounding Krishna and Balarama became ideal persons. In the same manner, I want all students here to become ideals. Serve your parents, respect them, and obey them implicitly. That indeed is the essence of Bharatiya culture. Lokah Samasthah Sukhino Bhavantu (May all the worlds be happy). This is our goal. Don't seek your own happiness; crave for the welfare of the entire universe. Abandon selfishness and pursue the welfare of others and attain Paramartha (supreme goal). That is true education. Embodiments of Love!

Your education is not merely to earn wealth, but for the acquirement of good qualities. You desire Sathya Sai Speaks, Volume 33 227

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wealth, health and friendship; but without character, they are of little consequence. Therefore, you should build up your character. You must emblazon the greatness of Bharat all over the world. With this the whole world will be one with Bharat. On this sacred Krishnashtami day, I affirm to you that soon the entire world, be it Pakistan, China,

Germany, Russia or any other country big or small of this world, will be our friend. This shall be our resolve. Our natural goodness is an assisting factor for this. That is the root cause of this hope for unity. Unity contains purity and purity leads to Divinity. You should strive to achieve the triad of unity, purity and divinity.

Krishna Janmashtami, 11.08.2001,

Prasanthi Nilayam

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Vinayaka The Master Of

Siddhi And Buddhi

Oh man! Examine and Enquire for yourself - what kind of happiness have you achieved? From the moment you get up from your bed, till you retire, spending all the time in acquiring knowledge and earning degrees while forgetting God, what kind of happiness have you got? Examine for yourself.

(Telugu Poem)

HUMAN life is the noblest, most rare and the only one fit to be lived. It is the primary duty and responsibility of every man to work for his redemption and liberation by his daily effort, by working hard and by discharging his duties.

To fill your small belly, you face many problems in life. You acquire various forms of knowledge from various fields. You are not able

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to enjoy total bliss. Really, you are wasting your human life.

(Telugu Poem)

Embodiments of Love!

You strain so much for filling this small stomach. Does this satisfy you? There is no contentment at any point of time. Based on this, Lord Vigneswara said, Na Sukhaat Labhyate Sukham you cannot derive happiness out of happiness. Happiness is the fructification of difficulties. You want all the comforts and happiness, but this will not give you Peace. If you want to have a taste of happiness and peace, obstacles are necessary.

As long as it is alive, the tree bears fruits for others; even after it dies, by splitting itself, it becomes useful as firewood.

(Telugu Poem)

Tree is the very symbol of sacrifice. For the ideal of sacrifice, trees are the best exemplars. In this human life, sacrifice is essential. Without sacrifice, you cannot enjoy the state of bliss anytime. Cultivate the spirit of sacrifice right from now onward.

You may extend hospitality and kindness

to a mean-minded person, but he will certainly harm you due to his very nature. Because of the Sathya Sai Speaks, Volume 33 231

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poison that gets into one's psychology, human life is ruined.

(Telugu Poem)

Therefore, we should never be mean-minded.

We should be noble and broad-minded. We should uphold the pristine glory and esteem that man is supreme in the universe. In ancient times, the sages erred occasionally, but repented and atoned for their sins. They were great personalities. You should follow such mighty, eminent personalities. Modern man is weak. In modern times, people commit sins, but they neither realise their mistakes nor do they repent. In those days, the elders corrected their mistakes and led a pure life, being very grateful to God. Repentance is the basis for the glorious life that follows. To recognise this truth, you worship Lord Vigneshwara.

The Ideal Path Finder

Who is Vigneshwara? Who is Ganapathi? The word Ga is related to the intellect. Na refers to wisdom. Ganapathi is the head of all the secular and spiritual knowledge. Vinayaka has no master above him. He is the master unto himself. Vinayaka will never put you to suffering in anyway. Vinayaka blesses all your endeavours, efforts and confers success. He will never allow anything evil to reside in you. He has the mouse as his vehicle. A mouse stands for darkness as it moves about in the darkness at night. Vinayaka

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helps you to dispel this darkness and spread light. Divinity is not limited to mankind alone. We find divinity present in birds and beasts too. To demonstrate this latent, immanent divinity, we have Vinayaka having an elephant's head, with a mouse as his vehicle. The elephant is highly intelligent, faithful and loyal. It never leaves the path that it lays all by itself and stands as a symbol for gratitude. Gratitude is a very sacred quality. Forbearance is Truth, dharma, Veda, Nonviolence, and everything. The elephant has got great patience and forbearance. It is prepared to sacrifice its life, but it can never tolerate its master's suffering. When there is no path for us to tread in the jungle, it is the elephant that walks through and creates a path for us. Similarly, in this jungle of life, it is the elephantheaded Vinayaka who shows the ideal path for all of us to tread.

On this day of Vinayaka Chaturthi, various kinds of offerings are made. But He does not accept

any oily or fried preparations. All preparations are cooked in steam and offered to him. They offer him **Kudumulu** and **Vundrallu**, made by using rice flour and **til (sesamum)** seeds. Why is such an offering made?

For humanity, health is wealth. Those who partake of food cooked in steam remain very healthy. But today, man is running after various delicacies. But, for the elephant health is all-important. **Vinayaka** too teaches us the same. This preparation of rice flour and **til**

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sesamum seeds frees us from all defects of the eye like spots and cataract. A combination of jaggery and **til** seeds prevents all defects and diseases caused due to bile, wind and phlegm. The rice flour preparation made using steam helps in digestion too.

We have learnt how to worship **Vinayaka**, but we do not recognise His inner principle. This will make everyone of us an ideal person. Students worship **Vinayaka** more on this day, as it will improve their memory and intelligence. Music concerts begin with a prayer to **Vinayaka**. But because of the effects of the age of Kali, we have forgotten this fact. For the misfortunes of the day, the root cause lies in the neglect of the worship of **Vinayaka**. Today, man is after temporary, fleeting, ephemeral pleasures, forgetting eternal joy. We should strive for permanent joy and peace. We can achieve that only by praying to God. As days pass, the very humanness is lost. Human values have disappeared. Man is not following his prescribed code of conduct. If human values are followed, divinity can be attained. Once anything is told, it should be remembered throughout the life. For any act of help, whether small or big, gratitude must be expressed. Bereft of gratitude, one turns wicked. We should offer our prayers to the Sun God, the Lord of Effulgence. The light in our eyes is due to Sun God. It is because of Sun God that we are able to see. Even if Sun is present, if our eyes are closed, we will not be able to see anything.

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Vision is the reflection of the Sun God. Sun withdraws from the eyesight of the man who does not show gratitude (i.e. he turns blind). Man cannot discharge his duties when he is blind. A person may be a great scholar, but if he is blind, he cannot do anything. Therefore, **netra**, the eye, is the **Sastra**, the scripture for our life. Our scriptures are nothing but the reflection of the effulgence of the Sun God. Therefore, we need to pay attention to our eyesight. Eye defects certainly imply lack of gratitude.

Vinayaka Is The First Worshipped

Vinayaka has many teachings that help man liberate himself. Worship of Lord **Ganesha** has been followed from very ancient times. In the **Narayana Upanishad**, Lord **Ganesha** is praised first. In the three Vedas, we find the mention of Lord **Ganesha**. Even in music, they pray to **Ganesha** for his grace. Do we have the qualities of **Vinayaka**? Lord **Vinayaka** has a pure heart. In fact, **Siddhi** and **Buddhi** (fulfillment and intellect) are his two eyes. He considered them as his consorts.

For intelligence, we need to have **Buddhi**. For **Buddhi**, we need to have gratitude. An ungrateful man can never become an intellectual. Without intellect, one can never be successful. **Vinayaka** confers success. So, we need to know the inner significance of Lord **Vinayaka**. Today, before we start any work, we pray to Lord **Ganesha**. Without praying to the master of **Sathya Sai** Speaks, Volume 33 235

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masters, **Vinayaka**, and thereby, acting in an egoistic way, we are bound to fail. **Vinayaka Chaturthi** is the first festival of the year, followed by other festivals. **Bharatiyas** begin their daily prayers with a prayer to Lord **Ganesha**. **Vinayaka** is the head of spiritual, mental and physical levels. We should sustain and protect all these levels.

In our college, we have **M.B.A.** meaning, Master of Business Administration, but it is not that. It stands for Mind, Body and **Atma**. We need to understand the integration and coordination of all the three. Mind is given to enquire. Body is granted to perform. The **Atma** monitors the performance of these two. **Atma** is permanent. Mind is fickle and has to be made steady. It should be exercised properly. One should constantly enquire whether one has a mind like that of a man or a beast. We should not act according to our mind. The body should not do what the mind has decided. Intellect has the capability to discriminate whether a thought is good or not. If the thought is good, the intellect acknowledges it to the **Atma**. Man should realise that he is the combination of Mind, Body and **Atma**. He has to purify the mind. An impure mind is not acceptable to the intellect that transcends all the senses. We follow the mind and senses. Mind is the master of senses, but it is not controlling the senses. One may have a sensitive mind, but it is only an animal mind. So we should master the mind and be **Sathya Sai** Speaks, Volume 33 236

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a mastermind. To exercise the control of mind, worship of **Vinayaka** is important. **Vinayaka** does not react, but remains as a witness. **Atma**, the spirit, is eternal. It is the witness and so also, it watches everything,

but does not interfere.

Good Thoughts, Feelings And Good Conduct
Constitute Good Character

At one time, Valmiki prayed to Narada and asked him whether there was anyone who upheld truth, enjoyed bliss, was ever smiling and forgiving, who did not commit any mistake, expressed gratitude for any small help, who always helped others, etc., and enumerated 11 noble qualities. Narada replied thus: Oh!

Sage, why do you take so much trouble? Not just eleven, but 11000 noble qualities are in a single person who has taken birth in this world. There is no one who attaches value to character now. The three essential things that constitute character are good thoughts, good feelings and good conduct. If you have good thoughts, your actions will automatically be good. Good qualities are the very personification of Divinity. A person with such divine qualities only took birth in human form as Lord Rama. Lord Rama faced many problems and difficulties, but he never strayed away from His path. He never gave up Truth; rather, whatever He spoke became Truth. This was the sacred path taught by Narada. Narada was not a conflict maker as we all think. He was verily the beacon of light that Sathya Sai Speaks, Volume 33 237

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spread sacred wisdom. He propagated and spread the Gayatri Mantra given by Sage Viswamitra. Bhur pertains to physical matter, which is the body. The body is the combination of various materials like calcium, lead, etc. Bhuvah is the vibration that comes out of the mind and makes the body function. Suvah is the radiation, which is the Atma. Man is the combination of matter, vibration and radiation. As the feeling, so is the vibration. Everyday, morning and evening, bhajans go on here. You think that the bhajans are going on in the Bhajan Hall. No. The vibrations of bhajans are there all over this place. You can certainly hear the bhajans even from this table if you listen carefully, with a steady mind, pure and selfless heart. Everything is Divine vibration - the walls, the roof, and this mike. The great sages were the ones who had these vibrations. The Veda was heard through sound, through vibrations. If you sit down and listen with a pure heart, you too can listen to it. Why go so far? Just close your ears and you can hear the Aumkar from within. Everything originated from the Aumkar. The same air produces seven different notes through different reeds in the harmonium. Similarly the Aumkar is one; all other sounds are vikaaras modifications of the Aumkara. Vinayaka, who is the master of all these vibrations, gifts these vibrations to you. You may

listen to any sound, but the most sacred is Aumkara. If your body is full of wicked vibrations, everything will be wicked. Never allow a wicked man to come near Sathya Sai Speaks, Volume 33 238

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you. Run away from bad company to avoid the wicked vibrations from getting into you.

Avoid bad company; foster good company.

Perform good deeds day and night; discriminate between permanent and temporary.

(Sanskrit Verse)

If you are good, your body will be full of good and divine vibrations. Bad thoughts give rise to bad vibrations. All that you see is the reflection of what is inside you. If you call a person bad, it is just that the bad in you is reflected in him. It has got nothing to do with him. Good or bad is the reflection of your inner being. Never consider that good or bad exists separately from you. But modern students do not have the capacity to understand this truth. They have only bookish knowledge and not the knowledge of the heart. They read all that is in the books, go to the examination hall, scribble on the papers and come out emptyheaded. The student does not even know what he has written in the examination hall. All this is artificial knowledge; it is not true education.

Even after acquiring various forms of knowledge, one cannot give up meanness. It will only lead to argumentation, but not to total awareness. After all, one has to die in spite of all his worldly knowledge. So, study that which Sathya Sai Speaks, Volume 33 239

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makes you immortal.

(Telugu Poem)

All this education is being used to fill this small stomach. All this knowledge is superficial. Mere physical education cannot sustain your life, give you a long life, or satisfy the heart. Therefore, we should learn that which is related to the heart. Saraswata explains in detail, the prayer that is offered to the Sun God. He says that man is bound by attachment. Attachment, greed and possessiveness are responsible for illusion.

Saraswathi Namastubhyam, Varade

Kaamaroopini

Vidyaarambham Karishyami,

Siddhirbhavathume Sadaa

(Sanskrit Poem)

All these teachings promote the power of discrimination. You are not filling your lives with divine, noble and novel thoughts. You are wasting your lives with bad thoughts, bad vibrations and bad actions. The

ancient sages, who realised their mistakes and repented, were yogis. Today, you are **bhogis** who do not realise your mistakes. **Bhoga** is bound to cause **roga** (disease). Therefore, you must realise your mistake and repent wholeheartedly. This should not be done merely
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with words or writings. In fact, all the vibrations must be unified. Then, the reality will reflect and reveal itself.

Share And Sustain Love And Compassion

Embodiments of Love!

All that is happening in this world today is destructive, divisive and extremely unnatural to man. Everywhere, we find atrocities, killings, conflicts and quarrels. Having been born as a human being, what happened to your humanness? What happened to your compassion and kindness?

What happened to sacrifice, love and nonviolence?

There is no trace of all these. We find only useless exhibitionism. You have to repent wholeheartedly and pray. God is the personification of Love and compassion. Sometimes He may appear unkind, but there is kindness in that too. You do not have the capacity to understand this kindness. You can understand kindness only with kindness, Love with Love and hatred with hatred alone. You are born as humans and therefore, you must live as humans. You must practise humanness, propagate and experience humanness, and enjoy and share with your **fellowmen**, the bliss that results. When you have such sacred thoughts in you, naturally, you will become a divine person. You call yourselves human, but, in reality, there is no trace of
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human qualities. The behaviour is always perverted and the mind is full of bad thoughts. Where are the good feelings of love and compassion? We should share and sustain Love and compassion. One without compassion is a demon (**danva**). One with **compassion** is man (**manava**). With compassion and love, you can achieve anything.

In this barren land without love,

For the seeds of love to sprout

With all the emotions and the

downpour of love,

For the incessant flow of rivers of love,

Oh Krishna! Sing for us.

This was the prayer of all **Gopikas**. From where was Krishna singing? Was it through the flute, which was made of wood? What is flute? This body with nine holes is the flute. From this instrument (body), proper

and melodious tunes should come out and not discordant ones. **Oh** Krishna! Play on, holding the flute of my heart and sing tunes full of Love. Listening to that tune coming from the flute of Krishna, **Radha** merged herself in the divine melody. Who is **Radha**? She is not just a woman. **Radha** is **Dhara**, the earth. The earth is the flute. Therefore, we call **Radhakrishna**. The name of woman comes first nature (**Prakriti**) and then God (**Paramatma**). That is why the names **Radhakrishna**,
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Sitarama, **Lakshminarayana** and so on. Therefore, you should worship nature and do good deeds. Then, you will enjoy the presence of God. There is nothing that is impossible for God.

Vinayaka Is The Master Of Sacred Qualities

Today is **Vinayaka Chaturthi**. The nature of

Vinayaka is found everywhere. **Vinayaka** is the master of **Siddhi** and **Buddhi**. We have to pray to such a Lord. If the leader is good, you will certainly reach the goal. Today, we do not have good leaders. Who is a good leader? Our conscience is the leader, but you have polluted that conscience. It is full of bad traits and wickedness. **Vinayaka** is the one who annihilates all such bad traits in our conscience. Mice smell everything wherever they go. **Vinayaka** has such a creature as his vehicle. He put the mouse under his foot. This means that he is not affected by any bad traits. As he is the master of all sacred qualities, sages and spiritual seekers praise him. We have to recognise and understand the significance of **Vinayaka**, who is there in our hearts. We have to think of him constantly. He is the presiding deity of all Gods. **Shaivites** as well as **Vaishnavites** worship **Vinayaka**. He symbolises all the religions. He stands for auspiciousness. Once you recognise this and worship accordingly you will redeem your lives.

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Swami's Love Recognises True Devotion

Today, in **Prasanthi Nilayam**, we have many here, who have been serving with unwavering mind, unmindful of obstacles and difficulties. That is the true quality of devotion. One should have a steady mind and one-pointed vision. Swami has chosen this day to felicitate all of them. This is not an opportunity, but a reflection of Swami's love toward you. All this is nothing but reflection, reaction and resound. In future, many more things are going to happen like this. Continue to serve with steady devotion. We have here with us, Professor **Radhaswamy**, who has been here for the last ten years or more. When he is given some work, he

says, Swami, you have given me life. My bypass surgery was also done in the Super Specialty Hospital. I do not want anything in this world. I like to serve you. Do you find anybody with such a sacred heart? There should be more and more such people in the future. We have a doctor from Italy, where he has a lot of work. Nevertheless, he wanted to work in the proximity of the Divine. He came and settled here and he is working in the department of cardiology. Another doctor **Keshav Prasad**, a young man from U.S.A., could have done great work there. However, he wanted to do Swami's service. Therefore, he came here with all his baggage and settled here. For outsiders, all these people look very ordinary. If you go deep and enquire about them and their **bio**-data, you will find them very

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special and unique. They are good leaders and specialists in their fields. Such leaders are leading unostentatious lives in **Prasanthi Nilayam**. They work very hard, day and night, just for the sake of Swami's love. You have seen **Dr. Alreja**. When Swami visited **Bombay** thirty years ago, he was there in the crowd, at which time he sustained a heart attack and collapsed. Swami got up from the dais and ran up to him, made him lie down and patted on his chest. Then a stretcher was brought and he was taken away. Later, he came to **Parthi**, and from then onward, he has been here and has never gone home. When Swami told **Alreja**, You are 90 years old. You cannot climb the stairs. It is very difficult for you to walk. You can go in a car, he replied, My body is a car. As long as it is healthy, I will walk. You don't have to take any trouble. I don't want the car. He goes walking everyday to the hospital.

Earlier, there was **Seshagiri Rao** in **Prasanthi Nilayam**. He was a great officer. He used to offer **Aarati**. He lived for a 100 years. Another person, by name **Kishtappa**, came after **Seshagiri Rao** had passed away. He used to come from a far off place by foot, sit through the **bhajans** and offer **Aarati** to Swami. He too lived for 101 years. **Surayya**, a huge personality from **Venkatagiri**, with a height of 6 feet and 3 inches, was also here. He was a celibate too. When Swami takes rest at night, he used to come slowly and massage Swami's feet. When Swami says, **Surayya**, my feet

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are not paining; you need not press my feet, he will say, Swami, you do not have any pain, but if I do not press, I will feel pain. So let me massage your feet. After Swami closes His eyes, he would leave the room. He did this work till his last day. He too lived for a 100

years. **Karunyananda** Swami also lived for a 100 years. **Kasturi** was supposed to have died very early. But after entering **Prasanthi Nilayam**, he lived for ninety years. Whoever came here lived long. What is the reason? They were thinking of God all the time. It confers long life. There are many people who go for jogging and take medicines, but without any avail. But these people never used to take medicines. If they had any problem with health, they came to Swami to take **Prasadam**. They led their lives in this manner. There should be more and more such people. Youngsters today have monkey mind; not just monkey mind, but something worse. What is said is forgotten the very next moment. The tongue has no bone and hence it can be twisted in any way. You have to hold on to a promise you have made till you die. Many people say, Swami, I am losing my teeth. What is the use after I lose all my teeth? Swami says, You may lose your teeth but the tongue is still there. All the teeth are strong. Strong things go first. The tongue that is soft remains. When you go, the tongue always goes with you. The tongue should be kept safe. That is why it is said, you cannot always oblige but you may always speak obligingly.

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Talk softly and sweetly. Speak the truth. Follow righteousness. Chant the name of the Lord and make others listen to it. Do you know why the tongue is given? Is it to eat everything? Do you know why the feet are given? Is it to go around in the lanes and bylines? Each limb of the body has its own purpose. You should do good and perfect deeds. Body is gifted to undertake sacred activities. You should never be unrighteous and never utter falsehood. Let your body tread along the righteous path. Swami expects you to earn a good (**saarthaka**) name.

Vinayaka Chaturthi, 22.8.2001

Prasanthi Nilayam

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Happiness In Union With God

Indha Pujiyamaya Onam Divasam Ella

Janangalukum Endey Paripurna Anugraham

Asirvadam

(On this auspicious day of **Onam**, I confer my bounteous grace and blessings on all of you)

WHAT happiness did the demon **Somakasura**

attain by stealing the Vedas and hurling abuses at God?

What was the fate of the ten-headed **Ravana** who abducted the consort of **Rama**? What did **Duryodhana**,

who refused to give the **Pandavas** even as much land as would a needlepoint occupy, take with him at the end?

What happened to the wicked **Kamsa** ultimately who

indulged in the gruesome act of slaying infants? The same will be the fate of the wicked today. If not today, at least tomorrow, they are bound to meet their doom. **Oh** man! Do not entertain excessive desires. Better that you lead a life of moderation.

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Truth Is The Basis For The Whole Universe
Embodiments of Love!

The whole world is permeated by Truth. Truth is all-pervasive. All types of wealth, comforts and conveniences are based on truth. Bereft of truth the world cannot exist. Today man is facing hardships as he has forgotten truth. Truth neither can be hidden nor be changed. **Trikala Badhyam Sathyam** (Truth is that which remains the same in the past, present and future). Since ancient times **Bharat** has been able to enjoy peace and prosperity because its people adhered to truth. **Bharatiyas** propagated the message of spirituality to the entire world. **Loka Samasta Sukhino Bhavantu** (May all the worlds be happy!) has been their motto. Such a sacred ideal is forgotten today. **Sathyannasti Paro** Dharma (there is no Dharma greater than adherence to Truth). Truth is the very life of man. All human values are based on truth.

Truth is the noblest of all virtues. You might have heard the story of king **Harishchandra**, who sacrificed his kingdom and even his wife and son for the sake of truth.

The creation emerges from Truth
and merges into Truth,

Is there a place where Truth does not exist?

Visualise such pure and unsullied Truth.

(Telugu Poem)

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Truth may sound like a simple word, but it is very important to know its greatness. All that is, is embraced by **Sathya** (truth). The entire universe is dependent on truth. If the very basis is lost, what is left of our life? There is no place where truth does not exist.

Emperor **Bali** based all his actions on truth.

Looking upon his subjects as his own children, he performed his duties. **Bali** was a very generous person. He was compassionate and was a shining sun of truth.

The very fact of his reign in the land of **Kerala** is the cause for the prosperity and happiness of the people there. He had conquered all the lesser Gods with his great prowess. He performed a sacrifice called **Viswajit** in commemoration of his victory, on the banks of the river **Narmada**. The Lord incarnated as **Vamana**

at that time. He was born as the son of the saintly couple **Kashyapa** and **Aditi**. They lived in a hermitage known as **Siddhashrama**. The young **Vamana** walked towards the site where **Bali** was performing the sacred ritual. The boy was brilliant and effulgent, and everyone looked with wonder at his great beauty. **Vamana** was the very personification of the attractive magnetic field. **Ratnamala**, the daughter of **Bali** saw the young boy and developed a desire in her mind to have Him as her own child and fondle Him in various ways. But, in the meantime, as you know, **Vamana** had pushed **Bali** down into the **Pathala** (netherworld). This event turned **Sathya Sai** Speaks, Volume 33 250

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her love towards **Vamana** into hatred and she felt that she could kill the child herself. The all-knowing **Vamana** noticed what was passing through the mind of **Ratnamala** and pronounced **Tathaasthu** (may it be so!). God, since He is omnipresent, **Sarvatah Paanipadam**, Tat **Sarvathokshi Siromukham**, **Sarvatah Sruthimalloke Sarvamavrutya Thishtathi** (with hands, feet, eyes, heads, mouth and ears pervading everywhere, He permeates the entire universe). He is constantly pronouncing this blessing on all. Nothing escapes His attention. That is why we should always keep our minds filled with good thoughts. He told **Ratnamala**, Mother, you first desired to breast feed Me. But seeing your father's downfall, your desire turned into hatred. You felt like feeding poison and killing Me. You will be born in **Dwapara Yuga** as **Poothana** and feed Me with poisonous milk, and you yourself will die. Therefore, it is essential for all of us to have constantly good thoughts as God is pronouncing blessing of fulfillment incessantly. In view of the ignorance of this reality, mankind fills its mind with many forms of evil thoughts.

See no evil, see what is good;

Hear no evil, hear what is good;

Think no evil, think what is good;

Talk no evil, talk what is good;

Do no evil, do what is good;

This is the way to God.

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Hence, if your thoughts are pure, you are blessed with purity. We fill our minds and spend our time in activities and associations replete with evil; but when we reap the consequences and suffer, we are filled with misery. As every thought emanates from the mind, its consequences are determined. Such was the fate of **Ratnamala**. When you are subject to misery you blame God, but do not realise that your distress is the

consequence of your own thoughts. This is why you should have good thoughts and seek good company.

Bali Was An Adherent Of Truth

Emperor **Bali** was the personification of generosity.

To uphold his promise, he sacrificed everything.

Young **Vamana** requested three paces of land. **Bali**

promised without a moment's hesitation. His preceptor

Sukracharya however dissuaded him. He told **Bali**,

The person before you is Vishnu Himself. Once you promise Him anything, you cannot transgress it. So, do not make any hasty promises. **Bali** replied to **Sukracharya**

that there was no greater sin than going back on

one's words and, notwithstanding the specific command

of his own preceptor, he upheld the promise

made to **Vamana**. **Bali** was prepared to undergo any

misery while maintaining truth. So, Lord Vishnu sent

him to the netherworld and gave him all the comforts

of living. Being in **Pathala**, he attained eternal life. He

however prayed to **Vamana** that He should return every

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year to the land of **Kerala** and grace it with His

blessings. That is why the people of **Kerala** have

named this day **Onam** and celebrate it with fervour.

Emperor **Bali** was an extremely virtuous person.

Though born in a family of demons, he was filled

with divine thoughts. It is the consequence of the great

merits of **Bali** that is manifesting as the benefits that

people of **Kerala** enjoy today. **Onam** does not mean

merely the preparation of sweet pudding, various

delicious dishes, **etc.**, and eating ourselves to the full.

We must relive the experience of the encounter between

Bali and **Vamana**. Today **Vamana** is supposed to

be physically present in the land of **Kerala** and hence

this day should be celebrated with gaiety and joy. We

should lead an ethical, moral and spiritual life. **Sathyam**

Bruyath, Priyam Bruyath, Na Bruyath Sathyamapriyam

(speak the truth, speak pleasantly and do not

speak unpalatable truth). These three values are ethical,

moral and spiritual, respectively. All the three values

ultimately depend upon truth. Following the path of

truth and without swerving from a spiritual life, we

should work for the welfare of the whole world. **Kerala**

has the political identity of being communist. However,

every individual **Keralite**, irrespective of his

political colour, never swerves from the daily duties of

a purifying bath, smearing of holy ash on his forehead

or wearing a sandalwood paste mark, visiting the temples,

etc. Their divine love and devotion is **unmatchSathya**

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ing. Kerala is a beautiful state. People there are replete

with spiritual attitudes. But time has had its toll and the

tender hearts of people have turned hard. Why is this?

It is our own attitude that is responsible. The good and

bad habits of the individual of a region have their

effect on the whole land.

Keep Anger, Jealousy And Greed At Bay

If money is lost, nothing is lost;

If health is lost, something is lost;

If character is lost, everything is lost;

Therefore, character, above all, is the quality

that has to be safeguarded by one and all. This alone is

God's desire forever. People, not recognising this

truth, spend their time in the acquisition of wealth and

in other selfish activities. This selfish attitude should

be uprooted from the heart of man. All are one, be

alike to all. The entire humanity of the world is a

single family. Whether you are an atheist or a theist,

youth or aged, you should recognise that you are all

part of the single race of humanity. You have to

develop human values. Without this, you are human

merely in form not in fact. Man is filled with qualities

such as anger, desire, greed, jealousy, **etc.** These are

animal qualities. Anger is the nature of a dog. Wavering

mind is the quality of a monkey. You are neither a

dog nor a monkey. When you are in a fit of anger,

remind yourself constantly that you are not a dog and

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your anger will diminish. Many animal qualities are

rampant in human beings today. This is a situation that

must be corrected. What are the human qualities?

Compassion, truth, forbearance, empathy, **etc.** These

are the human qualities that we must cultivate

God's actions vary and their significance is not

evident to all of us. So, we form our own reactions and

attitudes to these situations. Such reactions are our own

creation and do not conform to the reality of the event.

The anger in you appears as if it is that of the other

person. In the same manner, the various attitudes like

greed, jealousy, pride, delusion, **etc.**, are our inner

attitudes projected on others. God is pure, attributeless

and selfless and on such a Divinity, you project your

own inner defects. You attempt to repress and suppress

such negative impulses in you. There is no use in such

attempts for, sooner or later, they are bound to erupt.

Your effort should be to prevent the very entry of such

attitudes and feelings in you. Several fuels like petroleum,

coal, **etc.**, are extracted deep from the earth.

Where did they arise in the first place? Over a long

period of time, they have accumulated deep inside.

Now they are making their appearance outside. In the

same way, evil tendencies like desire, anger, hatred,

etc., are accumulated in you, hidden in you. Sometime or the other, they are bound to come out. So, take care that they do not even make their entry into you. This is the true human value. The very attempt to control or

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restrain your anger is a sign of weakness. In fact, you have to cultivate your nature in such a manner that the very feeling of anger does not enter you.

Exercise Discrimination To Let In Good Qualities

Embodiments of Love!

There are manifold human qualities. It is not

possible to restrict all of them from entry or to evict them. You should discriminate and ensure that only good qualities enter you. You ingrain them and be an example to others around you. This is the true human value. First of all, is Love. Love is God; live in love.

We should have pure love filled in our hearts. If our hearts are full with sacred love, no evil tendency will enter them. The heart is like a single seat-sofa, not a double sofa, nor a musical chair. There is room for only a single tendency and be it divine love.

Start the day with love;

Spend the day with love;

Fill the day with love;

End the day with love;

This is the way to God.

Love emanates from truth and truth emanates from love; one does not exist without the other. Truth is an internal current and love is its external flow. The

Vedic pronouncement, Anthar Bahischa Tatsarvamvyapya

Narayana sthithaha (That all-pervasive God is

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present within and without) is an expression of this truth. The Narayana principle is the expression of this unity. The inner flow is continuous. This symbolises Saraswathi. You may have seen the rivers Ganga and Yamuna. Saraswathi is the invisible undercurrent. The eternal inner flow of the Saraswathi principle represents speech. Our faculty of speech is the divine

Saraswathi principle and, as such, should not be abused or misused. Control of speech is of vital importance. If your feet slip and you fall, there is no great harm; but if you slip in your speech, it causes irreparable damage. Of all the human faculties, speech is of great importance and should be used with extreme carefulness. Never speak in a manner as to hurt anybody or untruly. One may think that it is a difficult job, but it is very easy. In fact, more than your teeth or other parts of your body, your tongue is under your control. It is extremely flexible and has no bone in it.

You can turn it any way you want and the words you utter seem to dance to any tune that you make.

Therefore, you must utter only sacred words through it:

Nirgunam, Niranjanam, Sanathana Niketanam, Nitya, Suddha, Buddha, Mukta, Nirmala Swarupinam (attributeless, pure, final abode, eternal, unsullied, enlightened, free and embodiment of sacredness).

Sounds emanate from the tongue. It is said that

God is a word made in form: Sabda Brahmamayi

Characharamayi, Iyothirmayi, Vaangmayi, NityananSathya

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damayi, Paratparamayi, Mayamayi, Sreemayi (God is the embodiment of sound, mobility and immobility, light, speech, eternal bliss, supreme majesty, delusion and wealth). Therefore, always speak sweetly. For the proper evolution of humanity, truth and love must have a sound basis.

Embodiments of Love!

Emperor Bali attained his eternal life through truth and love only. While the body perished, the mind remained eternal. Body is like water bubble, mind is like a mad monkey; don't follow the body, don't follow the mind; follow your conscience. This is the lesson of Bali's life. Conscience is deathless. The universal consciousness has neither birth nor death. It has no beginning, middle or end. He is omnipresent as the Atma of everything. (Telugu Poem) How can you comprehend such an entity? All your conceptions are mere reflections of this reality.

Get Attuned To The Divine Vibration

The sounds that you think you produce are allpervading.

All the fine things that were spoken here and the sweet songs that were sung had reverberated through this hall. Where have they all gone? They are all parts of the divine vibration. They are pervading and existing in every soft or hard article or object here. Occasionally, you hear some words or music from here or there, but the divine vibrations are eternal and

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omnipresent. That is why the Vedas declare, Sarvatah Paani-padam ... this divine vibration pervades all of us from top to toe. Only if you practise consistently the proper use of your speaking faculty, divine vibrations will fill you and you will feel divine bliss. Without fear of sin and filled with ignorance, irreverent, can you call such a one bereft of all humanness a human being? This is the enemy of universal peace (Telugu Poem). What is the source of all the violence and disturbance in the world? Individual's existence is a reflection of the world's condition. If each individual is

good, then the world is peaceful. Speak well and act well. Transform your life into a sacred one. In this manner, distribute goodness all around. Talk with love. Sing with love. This is what the **Gopikas** sang.

In this barren land without love

For the seeds of love to sprout

With all the emotions and the downpour of love,

For the incessant flow of rivers of love,

Oh, Krishna! Sing for us.

(Telugu song)

Music is a reflection of love. All phenomena are reflection, reaction and resound. Life is a reflection, heart is the reality. When the reality is clear, the reflection and the resound will be true representations of that inner reality. Therefore, today we should fill our **Sathya Sai** Speaks, Volume 33 259

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hearts with love. Love is a loose word. It means many things. There is worldly love, there is physical love, **etc.** LOVE is one. All others are transient. Spiritual love that emanates from the hearts is true love. The spiritual love flowing out of the heart alone is positive and all other kinds are negative. Even the rituals you perform, meditation and worship are all in fact negative. You are sitting in meditation rotating the beads of your rosary, but your mind is doing purchases in the market. Control of the mind is true worship. Letting your mind wander while your hands are performing the motions of worship, is no worship at a **||**. **Manah Eva Manushyanam Karanam**

Bandhamokshaya (mind alone is responsible for both bondage and liberation of man). Your mind should be focused on God. Consider this as lock and here is the key. Put the key in the lock and turn it to the right and the lock opens; turn it to the left and it is locked. Your heart is the lock and your mind is the key. Turn your mind to God and you are free. Turn it to the world and you are bound. Our mind is constantly turned towards the world. It is obsessed with the world. We are not directing it toward spirituality. Of course, the world is there, but our experience there is impermanent, ephemeral. There is only one truth and that is spiritual. To become spiritual is to merge. The worldly life is like a marriage no, not even a marriage, actually a mirage, an illusion. A mirage is visible but there is no **Sathya Sai** Speaks, Volume 33 260

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reality behind it. Marriage takes place, but there is no oneness between the husband and the wife. If one says yes, the other says no and there is endless strife. Does marriage produce unity? No. Unity alone is

reality. **Ekam Sath Viprah Bahudha Vadanthi** (Truth is one, but sages refer to it by many names)

Oh man! Forgetting the lotus-eyed Lord and running after this and that for the sake of filling your stomach, from the moment of waking till dropping off to sleep what joy do you achieve?

(Telugu Poem)

You struggle hard in life merely for the sake of filling your belly. You acquire many forms of knowledge from various fields. But you are not able to enjoy total bliss. Instead, take refuge in God and contemplate on Him. He will certainly show you the proper path.

(Telugu Poem)

Morality First, Wealth Next

For the sake of filling this belly, we enter into studies, acquire professional qualifications and engage in business activities, all for the sake of accumulating wealth endless accumulation of properties and possessions. Is there anybody who has taken any bit of it along with him (after death)? A certain amount of money is necessary for leading a good life. Money is a **Sathya Sai** Speaks, Volume 33 261

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double-edged weapon that can be used for good or bad. Money comes and goes, but morality comes and grows. So, it is necessary to acquire a stock of morality, first of all. Students today are keen to acquire wealth, strength and friendship, but show little interest in developing character. Without character, wealth, strength and friendship are worthless. A true man is one with a sound character. For their physical needs, animals have reason and season, whereas man has no reason or season. What is the use of such unrestrained life? The people of **Kerala** must, endeavour to preserve their ancient culture. All the seeds for the cultivation of their culture are still alive and strong. Emperor **Bali** was the one who encouraged pure and sacred thoughts and activities. He was called **Mahabali**, as he was truly great in every aspect of his character. **Kerala**, established by such a great personage, is not to be reckoned lightly. In the map of the world, **Kerala** may look small, but it is a centre of great divinity. It is full of bliss. This land gave birth to **Bali, Vamana** and it was where **Viswamitra** performed intense penance and revealed the sacred **Gayatri** Mantra which is prefixed with the triple syllable **Bhur Bhuvah Suvah**. **Bhur** represents materialisation, **Bhuvah**-vibration and **Suvahradiation**. The universe is entirely constituted out of these three components. Radiation is Divinity, vibration is the life principle and materialisation is the body. All these three are in you. You are not one, but three,

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namely the one You think you are (body), the You, others think you are (mental) and the one you really are (the **Atma**). Only when you recognise these realities, you achieve your humanness. Do not get too much attached to your body. So long as you are alive, you must keep your body in a healthy condition. For Karma Yoga, body is the basis. For meditation and worship, mind is the basis. For realisation, heart is the basis. You must recognise the unity of all these three. There are several three-fold unities that can be recognised, for example,

Trigunam Trigunakaram, Trinetrancha

Triyayudham;

Trijanma Papa **Samharam Eka Bilvam**

Sivarpanam.

Always Remember You Are Divine

What is the proper offering to God? It is said,

Patram, Pushpam, Phalam, Toyam (a leaf, a flower, a fruit and water). What are these? Your body is the leaf; your heart is the flower, your mind is the fruit and the tears of bliss is the water. Instead of attaching undue importance to this ephemeral body, emphasise on the **Atmatatwa** (**Atmic** principle). The body is also to be surrendered unto God. How? By acts of worship and other sacred deeds.

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Embodiments of Love!

It is not necessary to go in search of temples and shrines for worship. Your body itself is a temple.

Deho Devalya Proktho Jeevo Deva **Sanathana** (body is the temple and the indweller is the eternal God). God is not to be found in the temple or in a palace. Find Him in your heart. All of you are embodiments of Divinity.

As the Rig **Veda** says,

Sahasra Seersha Purusha

Saharaksha Sahasra Pad

(with thousands of heads, thousands of feet and thousands of eyes, Divinity pervades everywhere).

Keep this thought in your mind, I am not a mere man, I am the embodiment of God. Keep this conviction firm in your mind and you will realise this truth. As it is said, **Brahmavid Brahmaiva Bhavathi** (the knower of Brahman becomes verily Brahman). If you perceive yourself as Divine, you become Divine. If you consider yourself a human being, you will remain so. While your form is that of human being, there is the **Atmic** principle in you. To recognise this Atman, you have to keep your heart pure and empty. To purify our hearts, we celebrate these festivals. The main aim

of these festivities is purification of the mind. Where there is unity is very important for humanity. Perform your daily duties in the light of the principle of love.

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Be Firm In Your Faith, Do Not Change Allegiance
Embodiments of Love!

These days there are many impediments in the path of spirituality. But these are temporary and surmountable.

Man's mind is, by nature, wavering, and the world adds opportunities to enhance this. Focus your mind on one goal and do not allow it to waver. You have to hold on to it till the very end. Such fixity of aim is not common these days. What is the reason? There is a host of so-called spiritual guides with various names of **Mathajis, Swamijs** and **Babajis**. Because of this, man's mind gets confused. There is only one Divinity. Stick to any one God of your choice and hold firm to it. Unnecessarily, do not go around to various places, confuse yourself and ruin your faith. If you keep transplanting a sapling from one place to another frequently, how can it grow healthily into a tree? You have to plant it in one place and feed it with **fertiliser** and water regularly until it grows into a firm, strong tree. This is true devotion. If you keep changing your spiritual guides frequently, your devotion gets adulterated. Do not resort to such a course. Choose any one and trust that God is in all. As the **Gita** says, **Mamaivamsho Jeevaloke Jeevabhuta Sanathana** (the eternal **Atma** in all beings is a part of My Being). Trust that God is in all, but if one keeps on changing from one God to another, it is false devotion. Do not change your allegiance. Be firm in your faith. No matter what **Sathya Sai** Speaks, Volume 33 265

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difficulties or whatever grief, you should get over them and go forward. That is true devotion. Many great souls had to go through such ordeals. What difficulties **Mira** and **Sakkubai** did not go through? But they held themselves firm to their faith and never deviated from their chosen deities. **Mira**'s husband the **Maharana** himself found fault with her and sent her out of the palace. **Mira** was taken by surprise for a very brief moment, but she recovered her composure very quickly. Consoling herself, she thought of going to the banks of **Ganga** and **Yamuna**. (Swami rendered the **Bhajan** in His Divine voice, **Chalo Re Man Ganga Yamuna Teer...**) We have to develop such staunch devotion. **Sankaracharya** also taught in a similar way. He advised a wayside Brahmin against wasting his time learning by rote some grammar rules and asked him instead to concentrate on the name of **Govinda**.

You stupid fool, concentrate on worshipping Govinda, for when the time comes for Yama to call you, your rules of grammar will not come to your aid. So, worship Govinda. All the teachings of these great personages are true and eternal. You should remember such teachings. If you keep changing from day to day, you will ruin your heart. Have control over your wavering mind and deluding vision. This is the main trait of a true devotee. Worship God in any form or with any name. In fact, God has thousands of names and a myriad forms. Ek Prabhu Ke Anek Nam (the one Sathya Sai Speaks, Volume 33 266

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Lord has many names). Worshipping the Lord with a thousand names, you should be fully aware that it is a single Divinity you are addressing. Rama, Krishna, Govinda, Allah, Jesus, etc., are all names denoting the same Divinity. Hold this faith firmly in your heart and make your life worthwhile. Live ever in bliss. Happiness is union with God. Worldly connections only lead to pain and misery. Your life is shattered to bits. Several people come to Me asking for peace. I tell them, Son, peace is not outside, what you find outside are only pieces. You are the embodiment of peace, you are the embodiment of God, you are the embodiment of Truth and you are the embodiment of dharma (righteousness). When you are yourself the personification of peace, why are you looking for it outside? Follow your heart and you will reach your goal. Understand the unity of all Atmas. With that your life will be sanctified.

Man runs into several difficulties. Birth is a pain, living on the earth is a worry, worldly life is a worry, death is a worry, youth is a worry, old age is another, every inauspiciousness is a worry, your Karma is your worry, difficulties are another worry, even happiness and wonder are worries. All these worries vanish when your mind is turned to God.
(Telugu Poem)

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Why Dig Wells When The Ganges Is Nearby?
If you dig a well by the side of the sea, you will get only brine. If you dig a well near Ganga, you will get pure water of the Ganges itself. When the pure waters of the Ganges flow nearby, why waste your efforts by digging wells here and there? God is like Ganga in floods. There is no need for any well anywhere. Be near God and be dear to Him and enjoy bliss.
The people of Kerala are lucky. Staying in their homes, they would perhaps celebrate this occasion

each in his own small way. They will not get the opportunity to celebrate it in this fashion with several thousands like this. The people of Kerala are the subjects of Bali and are blessed by Vamana. Hence, they are all very lucky and full of merit. Keep in mind your ancient culture. That is your life and your sustenance. These days our culture is declining. If you lose your culture, what are you left with? Everything is lost. The seeds of ancient Indian culture planted in your land are alive and growing. Ensure that they do not ever wilt, but they grow stronger. Believers and non-believers, all are imbued with this culture. Ensure that this is nurtured and developed. This is My wish. I don't want anything for Myself. I have no personal needs. All I want is your happiness and your love.

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The Life Principles Of Man
Fear of sin has declined; wicked deeds have become the order of the day; devotion to God has diminished. We find acts of violence all around. Oh man! Understand that you will attain peace and happiness only when you take refuge in the Lotus Feet of the Lord and chant His Divine Name
(Telugu Poem)

Embodiments of Love!
THE Universe is visible to the naked eye. It consists of mobile and immobile objects called Prapancha, because it is a manifestation of the pancha bhutas (five elements). There is no world without five elements. They are the very forms of the Divine. That is why people reverentially refer to the five elements, namely, earth, water, air, fire and ether, as Bhudevi, Sathya Sai Speaks, Volume 33 270
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Gangadevi, Vayudeva, Agnideva and Sabda Brahman, respectively. It is on this basis that Divinity is extolled as Sabda Brahmayi, Characharamahi, Iyothirmayi, Vaangmayi, Nityanandamayi, Paraatparamayi, Maayamayi, Sreemayi (the embodiment of sound, mobility and immobility, light, speech, eternal bliss, supreme majesty, delusion and wealth). These are the attributes of the five elements, which sustain the world. The five elements are present in every being. The Spirit or the Atma which is the very form of God, is not visible to the naked eye, but the pancha bhutas can be seen, heard felt and experienced by one and all. One who understands the principle of these five elements becomes God himself.

Consciousness Pervades The Whole Body
The Gayatri Mantra begins with the syllables

Bhur, Bhuvah, Suvaha. **Bhur** represents materialisation, a combination of materials. **Bhuvah** represents vibration, it is related to wind. **Suvaha** represents radiation. It is supreme knowledge. This morning during the course of **Puja**, the Pundit described **Dakshinamurthi** as the embodiment of supreme knowledge. The four Vedas have given four **Mahavakyas** (divine axioms) to the world. They are: **Prajananam** Brahma (Consciousness is Brahman), **Aham Brahmasmi** (I am Brahman), Tat **Twam Asi** (That Thou Art), **Ayam Atma** Brahma (This Self is Brahman). They represent the essence of the Vedas. What is **Prajnana**? Is it bookish

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knowledge? Is it the knowledge that is forgotten with the passage of time? Is it related to the experience of the body? No. Not at all. **Prajnana** is the unchanging and eternal principle, which is in you at all times and under all circumstances. People call it supreme knowledge but the correct translation for this term is Constant-Integrated-Awareness. Just as the air is pervasive, so too is the Constant-integrated-Awareness. How is it that man is not able to recognise such all-pervasive divinity, which exists in all the three periods of time, past, present and future? The Vedas describe divinity as that which does not move but appears to be moving and that which exists everywhere but cannot be perceived. Though God is present within, man goes in search of Him thinking that He is present only in a particular place. It is tantamount to somebody going in search of his own self elsewhere. Being himself verily divine, he looks for Him outside. How ignorant man is! He does not realise that the five elements present in him are the very forms of Divine. It is foolishness on his part to look for God outside ignoring his innate divinity. Divinity is present in every being. The life principle that flows through each and every nerve of the body is verily divine. The life Principle that sustains our body is **Prajnana**. On this basis, it is said, **Prajananam** Brahma. The same thing is reflected in another **Mahavakya**, **Ayam Atma** Brahma. It can be interpreted as I am **Atma** and Brahma. The third one **Sathya Sai** Speaks, Volume 33 272

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is Tat **Twam Asi**. Tat denotes that which is outside and **Twam** stands for innate divinity. It means that the same divinity is present within and without. **Antarbahishcha Tatsarvam Vyapya Narayana Sthithaha** (That all pervasive God is present within and without). That which is seen, heard and experienced outside is nothing but the reflection, resound and reaction of the inner being. When reality is within, why crave for its reflection

outside? It is sheer madness. **Prabhava** is the term used to describe the manifestation of latent divinity. This also happens to be the name of the first year of the Indian calendar. Man is the embodiment of time. He is the master of time. In order to understand his reality, man has to control his mind. Hence, it is said, master the mind and be a mastermind. The five elements that are seen outside are present in man. He is the master of the five elements. You should master the mind; do not become a slave to it. You all know what happened to **Kaikeyi** who, being a queen herself, paid heed to the words of her maidservant **Manthara**. She lost her husband and was despised by her own son and earned a bad name for her. Today you do not find any lady bearing the name **Kaikeyi**. Similar will be the fate of those who yield to the vagaries of the mind.

Look Inward For A Vision Of Your Innate Divinity

Man is the embodiment of the five elements.

He is their master. They are highly potent. But man, out of his ignorance, considers himself very weak and

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mean. God, who is the embodiment of creation, is present in microcosm as well as macrocosm. On this basis, the Vedas declare, **Anoraneeyan Mahato Maheeyan** (God is subtler than the subtlest and vaster than the vastest). Such divinity is present in man. How can man comprehend his innate divinity? It is possible only when he turns his vision inward. But today man's vision is always directed to the external world. All that is seen outside is also a manifestation of divinity, but man fails to realise this. **Pashyannapi Cha Napashyati Moodho** (he is a fool who sees yet does not recognise the reality). All that man sees and experiences in the world is divine. But man is not able to understand his divine nature.

God has no distinctions or differences. No one can stipulate **dos** and **don ts** for Him. He can do anything, as He is in everything and is everything. He has no master above Him. If man wants to visualise God, he will see Him only in the form of a human being far superior to him in all respects. It is said, **Ianthunam Narajanma Durlabham** (Out of all the living beings, human birth is the rarest). It is also said, **Daivam Manusha Rupena** (God is in the form of man). So, man should know the nature of a human being to begin with. All the sacred texts have described God as having human form. It does not mean that God is confined to a human form. All forms are His. However, man cannot but visualise God in any form other

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than a human being. If a buffalo wants to worship God, it can think of Him only as another buffalo having a gigantic form. Similarly, a frog thinks of God as another gigantic frog. God has no differences; He can assume any form and do anything. He has no trace of selfishness in Him. Whatever He does is for your own welfare. No one can say that God has a particular form. He is present all over. All forms are His. Each form is composed of five elements. So, develop faith that God is in the form of five elements. You love your mother because you have faith that she is your mother. The husband loves his wife because he has faith in her. Where there is faith, there is love; Where there is love, there is peace; Where there is peace, there is truth; Where there is truth, there is bliss; Where there is bliss, there is God. One can attain divinity only when one has steady faith. First of all, one should have faith in one's own self. Develop self-confidence, which will lead to self-satisfaction. When you have self-satisfaction, you will be prepared for self-sacrifice. Only through self-sacrifice can one attain self-realisation. Self-realisation means to realise that you are everything. Self-confidence is the foundation, self-satisfaction is the wall, self-sacrifice is the roof and self-realisation is life. No one can live in a building without roof. Roof cannot be laid without walls and walls cannot be raised

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without foundation. So, self-confidence, self-satisfaction, self-sacrifice are very essential for self-realisation. Today man has lost self-confidence. If one loses self-confidence, one loses everything. Only through self-confidence can one have the vision of the latent divine effulgence.

Verily Man Is God

Embodiments of Love!

All are essentially divine. Wherever we see the five elements, there is divinity. As man is made up of five elements, he is verily God. God has no specific form. People attribute various forms to God. Here we have idol of Dakshinamurthi. This form is but your own imagination. It is not the reality. How can you visualise God who is the very form of the universe? The Viswa (universe) is made up of five elements. The human body also consists of five elements. Hence, it is called Viswa. The Veda says.

Sahasra Seersha Purusha

Sahasraksha Sahasra Pad

(with thousands of heads, thousands of feet and thousands of eyes, Divinity pervades everything). It

only means that all heads, hands eyes and feet are His. Unable to understand this truth, man considers himself to be an ordinary human being and develops attachment to the body. You are human only in form but divine in spirit. So, have the firm conviction that you

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are God. Develop total faith in the teachings of the Mahavakyas. When you say, this is my handkerchief, you are different from the handkerchief. Likewise when you say, this is my body, my mind, my buddhi my chittha, etc., you are different from all these. Then who are you? Put this question to yourself. These are mere instruments and you are the master. Once you realise this truth, you will transcend all these. This plate, tumbler and spoon are made up of silver. Their names and forms are different, but silver is common to all of them. Names and forms can be changed but silver remains unchanged. Likewise, a child becomes a boy, then a man and later on a grandfather. The form keeps changing but the spirit remains unchanged. Do not repose your faith in the body, which constantly changes. Body is like a water bubble; mind is like a mad monkey. Do not follow the body, do not follow the mind. Follow the conscience. Conscience is the Atma (Self). Have total faith in the Atma. You are bound to face problems if you rely on the body, the mind and the senses. However, so long as you live in this world, you have to discharge your duties using your body and the mind as instruments. Also you have to make use of the five elements for your worldly existence and ultimately you become one with them.

You are the embodiment of Prajnana. It is not worldly or secular knowledge. This true knowledge is

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within you. It is not something that you acquire after you are born. It is with you right from your birth. This knowledge is with you always and it shows you the right path. But you have forgotten this truth and consequently, you suffer from delusion. In this world everything is an illusion, nothing is permanent. All are passing clouds. Atma alone is true and eternal. You have to carry on with your life's sojourn and discharge your duties keeping in view the eternal Atmic principle. Limbs Are Instruments, Basis Is The Atma
Today you conducted the Paduka worship. What is the significance of the Padukas? Head is the most important part of the body. That is why it is crowned. Such a precious head cannot go anywhere without the help of the feet. The feet bear the weight of

the head.

Chandrama Manaso jataha Chaksho Suryo

Ajayata (Moon is the presiding deity of the mind and Sun is the deity presiding over the eyes). Eyes are very important in the body. Without the **Netra** (Eyes), you cannot go through the **Sastra** (sacred text). Without **Drishti** (vision) one cannot see the **Srishti** (creation). But all these limbs are mere instruments. The fundamental basis for all this is the **Atmic** principle. Man ignores this fundamental basis and attaches importance to the instruments. As a result, he is subjected to misery. It is the **Bhrama** (delusion) that is responsible for **Sathya Sai** Speaks, Volume 33 278

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one's misery. So long as one is engulfed in **Bhrama**, one cannot attain Brahma. The term Brahma means vastness. Similar is the meaning of the term Vishnu. So, God symbolises vastness and broad-mindedness. But He appears narrow-minded to the narrow minded. **Yad Bhavam Tad Bhavathi** (As you think, so you become). God is filled with broad feelings. It is not possible for anybody to comprehend God's Will. Unable to understand the Divine Will, people forget the **yathartha** (reality) and lead themselves into **anartha** (difficulties). They are carried away by **padartha** (worldly objects) and ignore **Parartha** (Divinity). Take **Parartha** as the fundamental principle. Do not repose your faith in the physical world. However, you have to play your role well in this drama of life. You have to discharge your worldly responsibilities. To that extent, you can keep the world in your mind. If you have firm faith in God, you will perceive divinity everywhere, no other thought will enter your mind. Once you understand the principle of the five elements, you will understand divinity.

Embodiments of Love!

The five elements are the very life principles of man. There can be no life even if one of the five elements is absent. The air is present in you, around you and below you, but you neither can see it nor can catch hold of it. You cannot deny its existence for you cannot survive without air. It is present in you in the **Sathya Sai** Speaks, Volume 33 279

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form of breath. So long as there is breath in you, you are **Sivam** (auspiciousness); otherwise you become a **Savam** (corpse). So, the breath is the very form of **Easwara**. Thus, we see that God resides in man in the form of breath and sustains his life.

God Has No Specific Form

First of all, give up the notion that God has a specific form. All forms that are attributed to Him are

man's own creations and imagination. God is depicted to be having four hands holding **Shankha**, Chakra, **Gada** and **Padma** (conch, discus, mace and lotus). If God were really to be born with four hands, people would certainly put Him in exhibition. What is the inner meaning of God having these four insignia?

Shankha represents sound, Chakra denotes the wheel of time. **Gada** symbolises power and lotus stands for heart. It is only to make you understand that God is the master of sound, time, power and heart that He is depicted to be having these insignia in His hands.

Of all forms of God, human form is very

significant. **Daivam Manusha Rupena** (God is in the form of human). You should have full faith in this.

Make proper use of your senses. Only then can you become a true human being. Who is a human being?

The proper study of mankind is man. It means the thoughts, words and deeds would be in harmony with

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one another. The unity of thought word and deed is true humanness.

Tridalam Trigunakaram Trinetrancha Triyayudham;

Trijanma Papa Samharam Eka Bilvam

Sivarpanam.

(Offer the trifoliate **Bilva** leaf to Lord **Siva**, the three-eyed Lord having trident in His hand, which destroys the sins of three births). Offer your thought, word and deed to God.

Though God is present in you, with you, around you all the time, you waste a lot of time looking for Him outside. Do not waste time, for time is

God. That is why God is extolled as **Kala Swarupaya Namah, Kalateetaya Namah...** (God is the embodiment of time, He transcends time...)

When you are in the company of God all the time, why should you give room for worry? To understand that God is not separate from you, undertake sacred deeds. Help others.

Hastasya Bhushanam Daanam,

Sathyam Kantasya Bhushanam,

Srotrasya Bhushanam Sastram

(Charity is the true ornament for the hand, Truth is the true ornament for the neck and listening to sacred **Sastras** is the true ornament for the ears).

These are the **Bhushanas** (ornaments) which God wants you to decorate yourself with. But man

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craves for worldly **Bhushanas** and thereby subjects himself to **Dooshanas** (criticism).

Embodiments of Love!

Love is the common principle in all of you. It is

sacred and changeless. But you are directing such sacred love on the physical world and subjecting yourself to blame and censure. Undertake sacred activities and earn a good name for yourself. God sustains your body. So, utilise it for noble causes.

See no evil, see what is good;

Hear no evil, hear what is good;

Talk no evil, talk what is good;

Think no evil, think what is good;

Do no evil, do what is good;

This is the way to God.

Engage Your Body In Sacred Activities

Sanctify all the limbs of the body in selfless activities. But it is not that easy to practise. There is always some self-interest in whatever man does. **Selfinterest** is also necessary, but it should be within certain limits.

God is the ocean of bliss. As is the size of your container, so is the amount of water that you can collect from an ocean. If you want to collect more bliss from the ocean of bliss, i.e., God, you have to increase the size of the container, which means you have to **Sathya Sai** Speaks, Volume 33 282

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cultivate expansion love. Expansion love is life; contraction love is death. Develop love in you and share it with others. That is true sacrifice. **Na Karmana Na Prajaya Dhanena Thyagenaikena Amrutatthwamanasu** (Immortality is not attained through action, progeny or wealth but it is attained only by sacrifice). Everything belongs to God. There is nothing that you can lay claim as yours.

Q God, I offer the heart, which you have given me. What else can I offer at your Lotus Feet? Please accept my salutations.

(Telugu Poem)

This is the true offering that one should make to God. But the modern man, though highly educated and intelligent, is immersed in ignorance.

In spite of his education and intelligence, a foolish man will not know his true Self and a mean-minded person will not give up his wicked qualities. Modern education leads only to argumentation, not to total wisdom. What is the use of acquiring worldly education if it cannot lead you to immortality? Acquire the knowledge that will make you immortal.

(Telugu Poem)

Today man acquires education only to **eke** out a livelihood. The more he studies, the more he starts

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doubting God. Such a person cannot be called a human being at all. A human being should have a pure heart without a trace of doubt. Only then can he understand divinity.

You know why God has given you the eyes? Is

it to see everything that comes your way? No, no. The

eyes are given to see God. But there are some people who close their eyes and start meditating even while sitting in front of God. Such meditation is false piety.

People who close their eyes in front of God might have been blind in their previous births or will certainly become blind in the coming births. It is an unhealthy and unholy practice to close your eyes in front of God. Open your eyes and see Him. Open not only the physical eyes, but also the eye of wisdom.

Why God has given you the tongue? Is it to partake of delicious food? No, not merely for that. The tongue is given to chant the Divine Name and to talk sweetly and softly. Do not talk as you please which may hurt the feelings of others. Some people may not pay heed to you if you talk softly and sweetly. It is their fate. They may listen or not, but you should always talk in a pleasing manner. If that is not possible, observe silence. When you are silent, there can be no conflict. Only those who do not recognise the Divinity, act in a foolish manner. In fact, man himself is Divine. Only then can he become a perfect human being. Whatever you do, do it in a perfect manner.

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There was a person by name Antony, who used to make violins for his livelihood. Being a perfectionist, he used to take one full year to make one violin. Once his friends chided him saying, Antony, if you take one full year to make one violin, how will you be able to support your family? We feel you are wasting your time. Antony replied, Brothers, what I am doing is God's work, who is the embodiment of perfection. So, I take care that the violin I make is also a perfect one. That is why Antony's violin became very famous. Whatever you do, do it to satisfy God. Then only you will find fulfillment in your work. All your actions should be beneficial to one and all. Only then will you be dear to Me and I will become your friend. Even if you offer a morsel of food, do it in a proper manner. Yesterday our boys took great pains and went to far off villages to do grama **seva**. They distributed food packets till 10 **o** clock in the night. No doubt it is a good work, but they did not use their power of discrimination. The food was prepared in the early hours of the day. How can it remain in good condition till 10 **Q** clock in the night? Would it not get spoiled by then?

Is it proper to serve such food to people? If the food has gone stale, you should get back and take fresh food next day. When this was told to the boys, they realised their mistake. In fact, they got involved in food distribution so much that they did not realise this aspect. The boys should have taken some rest after their lunch. It is said sleep awhile after lunch. But **Sathya Sai** Speaks, Volume 33 285

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this was not the case as they set out for **seva** again, going to different villages immediately after their lunch. Consequently, some of the boys had stomach ache and developed fever. One should exercise one's power of discrimination in whatever one does. God always does things perfectly. Whenever I materialise a ring for a devotee, it exactly fits his finger. Even a goldsmith who takes measurement and makes the ring may commit mistake. But God, the life-smith, always does things in a perfect manner. Whatever service you undertake should be done perfectly. The one who serves and the one who is served, both should be satisfied. That is real service. The bliss that results out of such service cannot be found anywhere else.

Do Not Be Devalued By Selfishness

Students - Boys and Girls!

You are the future citizens and future parents of this country. Develop sacred qualities and undertake sacred activities. Only then will your lives become sacred. The Upanishads say, human life is most precious. The value of man cannot be estimated or compared. Who attaches value to gold and diamonds? It is because of man that gold and diamonds have acquired value. Men are more valuable than all the wealth of the world. So, do not lose your value by indulging in selfish deeds. Fish is better than selfish. Fish cleans the water of its dirt, but the selfish man pollutes the society

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as he lives in it. Undertake selfless actions. Only then are you fit to be called a human being.

Man has the sacred name **manishi**. When reversed, it reads as **shinima** (cinema). Today man has become a cinema **manishi** meaning leading an artificial life. You should be a true human being. Man has another name **manava**. **Ma** means **ajnana** (ignorance); **na**, without; and **va**, to conduct oneself. So, **manava** means one who conducts oneself without ignorance. There lies the fulfillment of your education.

Students!

Let your conduct and behaviour be role models for the rest of the world. Today the world is plunged into utter chaos and confusion. You find misery, sadness,

sin and anger everywhere. In such a situation, it is your bounden duty to give peace to the distraught. Where is peace? It is within you. You are the embodiment of peace. In the outside world, there is no peace, only pieces. Man's selfishness is responsible for this. In olden days, education and health care were provided free of cost. But today the fields of education and health care have become business-oriented. Even to admit a child in Kindergarten, one is expected to pay a donation of twenty to twenty-five thousand rupees. One spends 10 **crores** on a hospital expecting a profit of 100 **crores**. How can the poor afford such costly treatment? Today even in the field of spirituality, we **Sathya Sai** Speaks, Volume 33 287

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find people indulging in business. Spirituality is meant to promote love, not business. Everything will be spoiled if business finds its way into the field of spirituality. Even God's name will be tarnished. Nobody spends anything for My sake nor do I accept anything from others. The **Madurai** devotees have spent some money in conducting this function, which includes travel expenses, food expenses, **etc.** They may collect as much money as is required for the function, but they should not prescribe membership fees. Love is the membership fee in the field of spirituality. So, share love with others. Do not indulge in business. I want our organisations not to collect any fees from anybody. All of you are aware that I don't take even a **naya** paisa from our students. In our hospitals also, patients are given costly medicines free and surgeries are performed totally free of cost. If your intention is good, money comes to you of its own accord. But if you have any selfish motive, you will certainly be put to loss. Do not crave for money. Money comes and goes; but morality comes and grows. So, cultivate morality. In spiritual organisations, no fees whatsoever should be collected from people. Who can estimate the value of the **Atma**? It is infinite and beyond estimate. Only when you understand this principle and act accordingly, will the entire world take to the path of spirituality. Only then peace will prevail in the world. Today we find restlessness and agitation all over the **Sathya Sai** Speaks, Volume 33 288

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world. Every newspaper stands ample testimony to this. Make efforts to transform this country of **Bharat** into one of peace. If you are peaceful, the whole world will be peaceful. Lead your lives peacefully and give peace to others. Follow the ideal of Antony and let all your actions be perfect. Some people make their own lives miserable by their wicked qualities and evil

deeds. Moreover, they argue that they are always right. It is utter foolishness. Such an attitude is never going to help them. Do good and make everybody happy. That is true human life.

Embodiments of Love!

Let all your activities, be it studying or doing a job, be suffused with love. Lead your lives with love and uphold the prestige and honour of your country.

Paduka Mahotsava Day, 9-10-2001,

Prasanthi Nilayam

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Good Mothers Are Nation's Pride

Was not **Savitri** who got her husband back to life, a woman of India?

Was not **Chandramati** who by her steadfast adherence to truth put out raging fires, a chaste woman of India?

Was not **Sita** who demonstrated her purity by entering fire, a daughter of this land?

Was not **Damayanti** who reduced the wicked hunter to ashes, an exemplary woman of this land?

This land of **Bharat** surrounded by the seven seas enshrines in its heart the holy principle of chastity and this sacred land is the teacher of all nations!

(Telugu Poem)

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FROM time immemorial, women of India, by their adherence to ideals have bestowed joy on this land and so occupy an exalted position, which is higher than that of men. Women embody the aspect of Mother Nature and the ancient sages found solutions to problems in life by recognising this truth. What is the cause for misery, conflict and suffering in the world today? It is the absence of purity in the hearts of men and women. The behaviour of men and women is responsible for the rise or fall of a nation. The country would not lack in anything, if there were men and women with pure hearts. But today hearts are completely polluted. Here is a piece of pure white paper. But what is written on one side makes it appear dirty. So too is the case with a man's heart; dirty feelings pollute it. Newspaper of today becomes a waste paper tomorrow. The paper by itself does not have any smell. The same paper when used to pack jasmine flowers smells of them; it will smell of **Pakodas** or even of dry fish if it is used to pack them. When the heart is purified, it shines with compassion. Bad feelings and bad thoughts pollute the heart of man.

Women Deserve Greater Honour And Better

Treatment

Ever since ancient times, women have maintained their hearts pure. **Savitri** was one such great woman of India. She brought her husband back to life by winning over the Lord of Death. There are many **Sathya Sai** Speaks, Volume 33 291

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such cases of women who have revived their husbands from death; but history does not speak of a single man reviving his wife from death! Women of such exalted character have set great ideals of womanhood in **Bharat**. Today's society is polluted because there is no encouragement for women to cultivate such high ideals. In modern times the ways of life are so perverted that only evil thoughts, evil feelings and evil behaviour rule the roost. In this situation **Sri Sathya Sai Seva** Organisations are encouraging women through opportunities in the wings like **Mahila Vibhag** to develop good ideals of character and propagate them to the world at large. Only if the women come up in society, the whole world will turn sacred. The Organisations of women have achieved many great things, but men do not recognise their good work. Women are capable of ruling the nations and even the whole world if they make up their minds. Men should not consider women as mere slaves. Today our country is on the **downslide** because we take our women very lightly.

There is nothing in this world that women cannot achieve. Recognising the nature of such women we must encourage them and give them equal opportunities in society. No such encouragement is being given today. Men do not tolerate women joining together for a good cause in an Organisation. Because of their own selfish interest, men are unable to recognise the good that women can do to the society. Generally **Sathya Sai** Speaks, Volume 33 292

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the women are selfless. Their hearts are full of compassion and love. They take a lot of pains to bring up children on the right path, a task that is almost impossible for men. Mother plays a very important role in shaping the character of the child. The contemporary education is largely responsible for the gradual deterioration of children's behaviour. In olden days mothers initiated their children into studies by chanting sacred words like **OM NAMAH SIVAYA** or **OM NAMO NARAYANAYA**. Thus at a very early age, these sacred words got imprinted in the hearts of children. But today's parents initiate their children into education, not by chanting holy or sacred names of God, but by rhymes like **Baa Baa** Black Sheep Nowadays children are being taught all types of wrong terminology.

In earlier days, children used to welcome guests in their homes with humility and reverence, whereas these qualities are missing nowadays. Today's children aspire for wealth, power and friendship but not for character. What is the use of wealth, power and friendship bereft of character? Money comes and goes but one must teach them morality and righteousness. Earlier, children were taught such sacred values. Today parents want their children to pursue higher studies and become great, whereas earlier, parents preferred their children to be good rather than becoming great. Since those parents wanted their children to be good, **Bharat** stood as an ideal to all nations of the world.

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Emulate Ideal Parents Of Yore

Nowadays students are not being taught good qualities. Instead, when they come home, mother immediately puts on the television and the father too joins the son to watch the television. Earlier, the moment children returned home, parents took them to the **Puja** room and revised whatever was taught to them by teachers in the class. Nowadays parents want their children to pursue higher studies so that they may get rich fathers-in-law. In those days parents never wanted a rich father-in-law but wanted a virtuous wife for their son. This is the reason why those days were prosperous and peaceful. What is the reason for chaos in the world today? As there are no ideal parents today at home, there are no ideal children also. The first school is the home itself. If the home is good, when such children enter society, they will learn good qualities there also. Today's students must recognise that whatever knowledge, wisdom or good qualities they have learnt, were taught by the society. So they have to ask themselves as to what they are doing for the society after receiving so many benefits from it. Students receive lot of benefits from the society but they don't contribute anything good in return. Thus, men are becoming ungrateful. We must be grateful to those who help us. What is the use of all education if we cannot show gratitude and respect to our benefactors? All the education thus becomes useless. First and foremost we

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must learn to respect the society because we are born, brought up and remain a part of the society till we die. Those days mothers used to teach their children that they could lead an ideal life only when they respected society.

Take for example the episode of **Abhimanyu**.

He prostrated before his mother and sought her

permission to go to the battlefield. Initially his mother hesitated to permit him and said, The great warrior **Drona** has devised a difficult strategy in today's battle **Padmavyuha** (Lotus Formation). **Bhishma** has joined hands with **Drona**. Your father and uncle are not here. Your wife is pregnant. We do not know what can happen on the battlefield. Therefore I advise that you may not go to war now!

He replied, Mother, this is not what you should teach me; you should encourage me to pounce into the battlefield like a lion and destroy the **Kauravas**. Instead, you are discouraging me. Is it right on your part to do so? I pray that you grant your blessings to me to be victorious in the war. **Subhadra** immediately realised her duty in that situation and blessed him, My dear son, may you have a long life, may you earn a good name for the family, may you earn the blessings of your uncle and father; may the Lord be by your side and protect you on the battlefield!

It was obligatory for the son to earn good reputation for the family. But in these modern times

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parents do not impart such good teachings to their children. Parents distribute sweets as soon as the child is born and celebrate the child's birthday. But in ancient times parents would celebrate the son's birthday only on the day he brought good name to the family.

Father does not feel the joy of begetting a son merely because the child is born. Only when people praise his son for his good deeds and achievements does the father feel joyful! Thus, we find a gulf of difference between the cultures of those days and of today. Since time immemorial, it is the mothers who brought up the children. The lap of the mother is the child's first school. That is why even the Vedas say, May mother be your god, may father be your god, may teacher be your god. Thus, first honour is always given to the mother. Let us take for example the names of deities, **Sita Rama, Radha Krishna** and **Parvati Paramesha**; the feminine aspect of God comes first.

It is the mother who shapes the child's life.

Even when she punishes the child for any of its mistakes, she does it with love, to lead it on to the right path. Today we need such mothers.

In this sacred land of **Bharat** patience is our treasure. Among all the vows, adherence to truth is the greatest penance. Sweetest of all feelings in our land is the love of the mother.

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Easwaramma The Ideal Mother

There is nothing more sacred than motherhood. We need children who fulfill the aspirations of their mothers. We also need women who embody motherhood. In order to foster such lofty ideals we have chosen the 19th of November to celebrate as Ladies Day.

The mother of this body was Easwaramma. She was not a scholar. She did not know even alphabets. Yet, she always spoke good things in life. Her heart was filled with compassion. One day she approached Swami and said, Swami there are so many rich people in this region. Yet, the children of our village have to walk all the way to Bukkapatnam to attend school. My heart grieves to see these little children walk miles. Swami, could you please build a small school in our village? I replied, I don't have money! She immediately removed the gold chain from her neck, gave it to me and said, Swami, please sell it and build a school.

I told her, Don't be hasty, it is only to test you I said so, I will definitely construct a school. On the following day, the foundation was laid, and within a short period the school building was ready. Then I asked her if she was happy. She did not appear completely satisfied. I asked her, What else bothers you? She replied, Swami, when children fall ill, their

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mothers carry them all the way to Bukkapatnam for medical treatment and things may go wrong on the way. So please build a small hospital in the village. Thus, she always thought of the welfare and happiness of others. She used to say; It is not enough if these facilities are available only in our village. They must be available to all the villagers around, and everyone should be happy.

Once I took Easwaramma to Brindavan. It was during the Summer Course. Students from colleges all over the country were attending the course. There were many foreigners also. She was very happy at the noble things taught to them in the classes and also Swami's discourses in the evenings. One day I asked her, Are you happy now? She replied Swami what more do I need. People of so many countries are getting benefited. This is enough for my happiness. She had a broad mind. Today we see only narrow-mindedness everywhere. People desire that only their family and children should be happy. But Easwaramma was not like that. She wanted everyone to be happy. Even though she was not educated she taught such noble qualities to everyone. Our country Bharat attained great fame because of such mothers. There were men

and women of character who brought good reputation to the nation. One day, after her breakfast, she was sitting in the hall; Swami was upstairs; suddenly she called out, Swami (three times). I told her, I am

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coming, don't go! Gokak, who was there, was surprised why I was saying that. I rushed down. She held My hands and said, I am completely satisfied with this Summer Course. It is not only students who are getting benefited. Even I have developed a broad mind. Swami I am going! She offered her pranams to Me and passed away peacefully. Everyone aspires for a peaceful death. People who have evil feeling will not die such a death. Easwaramma did not have even a trace of evil feeling in her. That is why she was always joyful. Even at the age of 96 she used to walk 3 miles from Brindavan to the house of Gojimeni family. When I asked her, Why do you want to walk so far? Why don't you go in car? she would reply, Swami, I desire to see them. I do not feel comfortable in car. I do not need a car, I prefer to walk! She always aspired to see others happy. Because of such mothers there was great progress and prosperity in society.

When this body was twelve years old, I was in Subbamma's house. I asked her to stitch a long gown for Me. She did not like it. She said, Why do you want to wear a gown? You can wear dhoti. I replied, No, time has come to do it. She obeyed Swami's command and stitched a gown for Me. It cost two annas at that time. When I put on the gown, she asked Easwaramma to come to her house to see Me. She came, saw Me, and started shedding tears saying, Swami, did you call me here for seeing this form of

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Yours? I told her, Don't grieve, I am setting an ideal for the whole world. When one wears the ochre robes, one's evil desires will vanish. They were satisfied to hear this.

Faith Versus Adversity

Today Jayamma is translating the Discourse.

She used to look after Easwaramma during those days.

Easwaramma stayed in Jayamma's house at the time.

Jayamma would serve her day and night and listen from her about Swami. I do not know what Easwaramma told her. Jayamma did not like to enter family life. But parents prevailed upon her to get married. The marriage was arranged. I was in Puttaparthi. Jayamma sent a telegram to Swami, which read, I am going to hell today! I tried to persuade her parents against the marriage, but they did not pay heed to My words. Her

husband was a man of good character. Even Jayamma s mother was a very good woman. To be as virtuous as Easwaramma, was her earnest prayer to Swami. Jayamma s marriage was performed, but Swami did not go for the wedding. Her husband s name was Gopinath. He was noble and well educated. He had just then returned from America after his education. He got his posting in a big company in Rajahmundry. When Swami visited Rajahmundry, he served Swami by arranging conveyance wherever Swami wished to go. Gopinath s constant prayer was that he and Jayamma should find a place at Swami s

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Lotus Feet. Swami kept advising him not to be hasty and that there was a long life ahead. When Swami returned from Rajahmundry there came a telegram that Gopinath had expired. Jayamma immediately locked her house and rushed to Brindavan. She had smeared vibhuti on her forehead and sat under a tree. Swami asked her, why she had applied Vibhuti on her forehead and not kumkum. She replied that it was ordained by Swami. She informed Swami that her husband was no more and said that she would not go anywhere away from Swami s Lotus Feet. Swami then sent Karunyananda and Rama Brahmam to Rajahmundry to get all her belongings. Swami instructed Jayamma to teach in the college at Anantapur. Jayamma had got a gold medal for her proficiency in English. She also learnt Sanskrit at Maharani College, but still was not satisfied. She revealed to Swami her desire to secure a doctorate. With Swami s blessings she got the doctorate under Gokak s guidance. Jayamma has strong determination and she continued to work in the institute since then. She used to come to Puttaparthi from Anantapur every Sunday till Swami instructed her to concentrate on her duty without wasting time. Jayamma promptly obeyed Swami s command. She had come to Swami as a child of four years when Swami resided in the old Mandir. Wherever Swami went she would follow with a towel in her hand. She grew up this way with noble feelings.

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God is the embodiment of love. He is completely selfless. Those who follow Him should be selfless too. When your hearts are filled with divine love, you would be able to pursue oneness in the whole creation. When this unity pervades our hearts, there would be no scope for hatred towards others. The eternal love will get established in our hearts with the experience of unity of all existence. Therefore, those

who follow the Divine and inculcate the Divine love are truly fortunate.

Give Up Selfishness, Become Selfless

There is not even a trace of selfishness in Swami.

Swami is completely selfless. When you inculcate this selfless love, you too become selfless and your love exhorts others on the ideal path. There is a trace of selfishness and self-interest even in the love of mother, father and friends, but divine love is untainted by selfishness. Why don t you crave for such selfless love? Today, people go after the physical and worldly pleasures and fortunes. All that is worldly constitutes the negative. Only God s love is positive. Only when you attain this love, you can be truly powerful and perform ideal deeds. Let people think whatever they wish, you need not worry about it. Inculcate divine love. Fear of sin and love for God have vanished from the heart leading to decline of humanness in man. This is the cause for restlessness in the world. (Telugu Poem)

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You should not be misled by others words and lose sight of the sanctity of divine love. The people are like crows and speak whatever they like. But you should exercise your discrimination. You should be pure at heart and be fearless. People who are jealous may concoct several stories. But it cannot harm us. Instead it will help us. We should be ready to face any difficulty because true happiness springs out of hardships. Censure turns into praise if we are determined. In fact, criticism adds to the sacred fame of the Divine. You should not be bogged down by criticism. For those who say yes, it is yes
For those who say no, it is no
No and yes are only for you,
But for SAI, it is always YES, YES, YES!
(Telugu Poem)

I never say No. I am always in Bliss. I know nothing other than Bliss. We should welcome even death happily. Everything happens for our own good. Once you are born, can you escape death? Birth and death are inseparable twin birds. Till this day, I have had no desires except for one. That is, All should be united! You must recognise the oneness of the principle of Atma residing in one and all. Always contemplate upon the principle of love. You must have reverence for all. Love your parents. You may make mistakes knowingly or unknowingly. But brooding over those mistakes is not

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advisable. Past is past. Forget the past. Future is not sure. Present is very important. It is not ordinary present. It is Omnipresent.

So be happy in the present. Swami expects all parents to achieve fulfillment in their lives by moulding their children into virtuous persons. They should always aspire for the goodness and well being of their children. It is a good boy who becomes a god boy. How did the term good boy get modified? During the British regime, they used to say good boy. Later it became good-bye. Thereafter, the word good vanished and bye has remained. In this way, with the passage of time, various words have become perverted. But what we should accomplish is, being a good boy. Give up selfishness and become selfless. Self is lovelessness and love is selflessness.

Obeys the commands of your parents and become ideal parents in future. Teach the same to your children, too. In order to teach these ideals, I have proclaimed November 19 as Ladies Day, which is very auspicious. The importance of this day lies in propagating and realising the sanctity of motherhood, which is founded on the principle of selfless love. Children should be fostered on the principles of piety and virtue. This day will be celebrated by posterity for aeons. Ladies Day, 19.11.2001,

Prasanthi Nilayam

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Educare Is True Education

No harm can ever befall a person whose heart is full of compassion, whose words are adorned by Truth, and whose body is dedicated to the welfare of others

(Telugu Poem)

Embodiments of Love!

FIRST and foremost, we must investigate into **panchatantra** or the five principal aspects of education.

These are:

1. What is education?
2. What type of education should we pursue?
3. What is the main aim of education?
4. What is the uniqueness of education?
5. What are we gaining from present-day education?

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Only when we recognise the inner significance of these **panchatantras**, can we know what is true education. What is education? It is of two types: The first type is collection of facts and knowledge about the external world and sharing them with students. The second type is **educare**. **Educare** involves the deep

understanding of the knowledge that springs from within and imparting it to students. But today's education gives the students knowledge only about the external world. Only culture or refinement can develop good personality and not this type of education. So, both education and culture are important. Today's education is devoid of culture and is like a counterfeit coin. Even a beggar does not accept a counterfeit coin. Then how can experienced and intelligent people accept such education? So, to satisfy everyone we must develop **educare**. Education without refinement is like a dark room. Only bats can live in dark rooms; such rooms are filthy. So, by pursuing such education devoid of culture, our hearts have become dark rooms and hence many animal qualities find their way into it. Education without culture is like a kite with a broken string. No one knows where it will fall and what damage it will cause to others. Therefore, such education does not benefit anyone.

Proceed From Superficial To Practical Knowledge

Only if education is blended with culture, it will shine forth as true education. What is culture? It is the **Sathya Sai Speaks, Volume 33 307**

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cultivation of discrimination between good and evil, sin and merit, and truth and untruth that we experience in our daily life. It is also removal of one's evil thoughts, feelings and qualities, and cultivation of good thoughts, feelings and good qualities. Not only this, culture makes one broad-minded by getting rid of one's narrow-mindedness. This morning, a song I and you are one! was sung. Even this is also a kind of narrow-mindedness. It will be better to say, All are one! A celestial voice told Jesus, All are one, my dear son, be alike to everyone! **Educare** develops such broad-mindedness. Today's education comprises only bookish knowledge. It is only superficial knowledge and it changes every moment. So we must add **Educare** to this bookish knowledge. **Educare** is practical knowledge. There are a few steps between the superficial knowledge and practical knowledge. From superficial knowledge we must proceed to general knowledge. After analysing this general knowledge one gains discrimination knowledge and knows the difference between good and evil. From this discrimination knowledge we proceed to practical knowledge. This practical knowledge is changeless. True and eternal education never changes when the heart is filled with compassion; it becomes sacred and aspires for the welfare of one and all. An educated person should not have bad qualities and must not indulge in bad deeds. Today's education imparts only bookish knowledge,

which really degrades a person. How long will this bookish knowledge last? It lasts as long as we keep it in our mind. It is not possible to put bookish knowledge into practice. We fill our heads with bookish knowledge, go to the examination hall, fill our answer paper with it and return with empty heads! In effect, the head always remains empty.

To acquire discrimination knowledge one requires general knowledge, which consists of ordinary cleverness and intelligence. Discrimination knowledge also has in it common sense. Both are essential for life in this world.

Students and Teachers!

What we need today is not bookish knowledge though we require it to a certain extent to cope up with life in this world. But what is essential to us is the knowledge of the **Atma**. Spiritual education is the highest education, says the **Bhagawadgita**. It starts with discrimination knowledge, which is like a perennial river. In perennial rivers the quantity of water may vary but not the quality. Thus students should understand that quality of education is more important than its quantity. Degrees are not important, but the knowledge accomplished out of education is important. What is the meaning of education? Education is not mere knowledge, it includes action, too. Education, which originates from within has a sound basis and is **perSathya Sai**

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manent. It is referred to as **Sathyam**. A step higher than **Sathyam** is **Ritam** as proclaimed in the Vedas. What we normally refer to as truth in daily life is merely a fact.

Education Is For Life Not For Living

People mistake bookish knowledge to be true education. No one today bothers about the aim of education. Education is for life and not for living. Today's education is aimed at merely eking out a livelihood. If mere living is the purpose, then how birds and beasts live without any education? Even ants and mosquitoes, which do not have any education live their lives. Is **education** for merely earning one's bread? What is the essence of education? The essence of education is the concentration of the mind and not the collection of facts. Mere collection of facts will not serve any purpose. For example, a washerman in a village goes from house to house collecting clothes for washing. In each household the number of clothes, which are given for washing, are noted down in a notebook. But the washerman does not have an account. By evening he returns the clothes to the

respective houses. This is general knowledge. For acquiring this general knowledge education is not necessary. Even a washerman possesses it. Many educated men lack the acumen of even a washerman. General knowledge cannot be acquired by mere study. It is learnt from the book of life.

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What is the end of education? People answer this question by saying there is no end to education. Definitely there is an end to what we study from books. The end of education is character. Education without character is useless. Earlier in **Gurukulas** the sages took the students along with them wherever they went and taught them without conforming to any time schedule. This education was a continuous learning process. But today in the schools and colleges education is limited to strict time schedules. Therefore, education has become limited. But true education, which moulds character, has no limits. When we learn about that which is limitless we attain the end of education. Our character is reflected in our words, behaviour and conduct in daily life. So we should speak pleasantly and not hurt others with our harsh words. It is true that we cannot always oblige but we can speak obligingly. While cooking, ladies select appropriate vessels according to the quantity of rice to be cooked. It does not make sense if a large vessel is chosen to cook a small quantity of rice. Discrimination should be used to select the vessel and the intensity of the flame required for cooking. In the same way, discrimination should be used to enrich one's **character**.

Fact, Truth And Absolute Truth

When elderly guests visit the house, even if one cannot offer them anything to eat, one should at least

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welcome them inside, speak affectionate words and make them happy. Instead, if one asks them rudely, Why have you come? , it is not good. Even when the father is at home, one tells them that he is not there. This is not proper education. speak good words and tell the truth. There are three types of truth. They are fact, truth and absolute truth. To say as it is what you have seen is a fact. Suppose I see you wearing a white dress and say that you are wearing a white dress . This becomes a fact. Later at home you might wear a blue shirt. Then what I had said earlier does not hold good anymore. Thus a fact is subject to change.

Truth, on the other hand, does not change with time. A person may change any number of dresses, but the person remains the same. Thus truth is the same at

all times. I often say that you are not one but three. The one you think you are: the physical body. The one others think you are: the mind. Mind is invisible. One's happiness or misery is based on one's actions. **Ritam** (absolute truth) transcends both good and evil. This is the one you really are, the **Atma**. You are a combination of body, mind, and **Atma**. Body is subject to change. It is **Atma**, which is eternal. This is referred to as **Ritam** in the Vedas. It is changeless and has no attributes.

It is described as attributeless, pure, eternal highest abode, permanent and unsullied. One may say that one has acquired three postgraduate degrees. But what are these degrees? These are mere certificates.

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Who is the one who has earned all these degrees? It is I. This I is the absolute truth. Only when you are awake you travel physically, see many sights, eat many dishes and experience many things. But in the dream state you create yourself! You do your work and travel to far off places like **Delhi**, America, without even purchasing a plane ticket. In deep sleep state one does not go anywhere. It is a changeless and steady state, which remains a witness. The same I experiences all these three states. In the deep sleep you enjoy bliss. In the dream state you create various scenes and experience them. But in the wakeful state you experience everything physically through the senses.

Adi Sankara has cautioned us about the truth of what we experience through the senses. Vagaries of the mind are many. In order to control them, **Sankara** introduced a practice in his ashram. The disciples would walk from one end of the ashram to the other repeating, Be careful! Be careful! Once a feeling arose in **Sankara**'s mind that he was the head of the ashram with a large income. At that moment he heard the sentinels cautioning, Be careful! Be careful! This alerted him and brought about a change in his feelings. Birth is a misery, old age is a misery, family is a misery, the last moments are full of sorrow, so Be careful! Be careful! (Telugu Poem)

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One might consider oneself to be great. As of now, one might be enjoying name and fame. But what will happen when one is faced with misery towards the end of one's life? **Sankara** wondered who would come to one's rescue at the **frag** end of one's life. Neither mother, nor father, nor relatives nor brothers, not even wealth or possessions will come to your rescue in the last moments. Hence be careful!

(Telugu Poem)

In earlier days, this was taught in the **Gurukulas** to the students by the preceptors. This ancient educational system originated from absolute truth. This is what is **EDUCARE**. It is also reflected in the letters **ABC** as ALWAYS BE CAREFUL. **Sankara** preached the same principle. So, it is necessary to impart spiritual education along with secular education. General knowledge devoid of spiritual education is negative. General knowledge is like the bulb and spiritual knowledge is like the current flowing through it. Only when positive and negative meet is darkness dispelled. So, we must develop positive along with negative. It would be enough if we have only positive aspects. The divine power is latent in every being, which is positive. Man today accumulates negative aspects in excess. Birth, growth, sustenance, and death are all negative.

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He is the Eternal One with no birth and death, He who is the Primordial One does not have a beginning or an end,

He is neither born, nor does He die, nor is He slain by anyone. He is the **Atma**, which is the Eternal Witness.

(Telugu Poem)

Spiritual Knowledge Is Foremost And Fundamental Hence, the path of spirituality forms the basis for all forms of knowledge. The fundamental knowledge, which comprises spiritual knowledge, is greater than both practical knowledge and general knowledge. So, this should be imparted along with the secular education. How long can we lead a truthful and ideal life in the world without trying to discover the Absolute Truth (**Ritam**)?

We are making a mistake by identifying ourselves with the body. For example, a mother died leaving behind her fifteen-year-old son. The son was grief-stricken since there was none to look after him. The body of the mother was right in front of him; then why was he sad? It was because life had left the body of his mother. So, mother is not the body but the life principle. Life principle has no death. Body is like the dress; death is like change of dress. Everything in this world undergoes change. But there is one thing that is changeless. That is the Fundamental Truth. We should

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learn that fundamental education. Once you have mastered it, it follows you wherever you go. Gradually you should get rid of attachment to the body and

develop Atmic consciousness.

You are pursuing different types of education in different countries. But ultimately education should converge into educare. That can be achieved gradually. Therefore, mere acquaintance with books and what is written on the black-board cannot constitute education. True education throws open the doors of the mind. How can you enter a house with the doors closed? You desire many comforts and pleasures, and also aspire for virtues. For that you have to open the doors of your mind first. Only then absolute truth will manifest in us. This absolute truth is all pervasive.

In our organisation, we should not only wear a uniform dress, we should also develop uniform mind. The basic thing to be achieved is purity of mind. Embodiments of Love!

There are many aspects in modern educational system that we must understand. But we are not learning what we ought to. Instead we are gathering irrelevant information. Mere learning of the contents of a book constitutes secular education. Education must be combined with educare. Only then will you experience the bliss. What is the difference between education and educare ? Education is like insipid water, educare Sathya Sai Speaks, Volume 33 316

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is like sugar. Merely adding sugar to water does not make it sweet. It is only on stirring, does the sugar mix with the water making it sweet. The heart is the tumbler, divinity is the sugar, and secular education is tasteless water. With intelligence as the spoon and enquiry as the process of stirring, we experience the all-pervasive divinity. That is true wisdom, which enables us to recognise the unity of all creation. This is a cloth. It is not just cloth. It is a bundle of threads and more fundamentally it is cotton. The cotton, thread and cloth are one and the same. Without cotton, there is no thread and without thread there is no cloth. Recognition of the unity in multiplicity is the ultimate goal of education.

You should learn to face adversities boldly without blaming God. God would have planned to grant you some benefit through the hardship. You should accept both pain and pleasure as gifts of God, and develop the attitude, whatever God does is for my own good!

You will have many discussions in the conference. Let the discussions be filled with love and not with criticism. You should not criticise any religion, because it is the same God whom you worship, be it in a church, a temple or a mosque. A true devotee of God will not criticise anyone. Share your love equally with

everyone. Tomorrow I shall answer any doubts or Sathya Sai Speaks, Volume 33 317

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questions that may arise in your discussions today. First Conference of Sri Sathya Sai Schools, 20.11.2001, Prasanthi Nilayam 21

Pari Prashna -The Divine Answers

(Bhagawan answered the questions raised by the delegates of the conference)

When things go wrong in ventures that one undertakes, If one is undeterred and unshaken and welcomes everything with a smile giving up all worry, The heart of such a one is filled with wisdom (Telugu Poem)

Q1 What is the relation between religion, spirituality and educare?

Embodiments of Love!

It is surprising to me to note that you have been unable to recognise the relation between religion, spirituality and educare. First and foremost understand what religion is - Religion is realisation . Only when you realise the truth about yourself, will you underSathya Sai Speaks, Volume 33 320

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stand what religion is. Spirituality is not merely singing bhajans, performing worship, going to temples or on pilgrimages or undertaking any other good activity. Spirituality is recognising oneness of all beings. Here is an example. When we close our eyes we cannot see anybody. But the moment we open them we can see thousands of heads in this hall. Where have these heads come from? If you enquire into the truth, you will recognise that your eyes notice all heads. They have not come from anywhere outside.

To recognise unity in diversity is spirituality.

The basic truth to be recognised is that there is only one Atma in all beings. The questions and doubts arise when you see multiplicity in unity. The entire creation has emerged from love. Therefore, there is no difference between religion, spirituality and educare.

Religion is realisation of your Self. Spirituality also is discovering who you really are. For example you say, This is my handkerchief, this is my plate this is my hand and this is my body . Then who are you?

There must be someone to say that he owns the tumbler, plate, hand and the body. When you enquire into this truth you will realise that you are separate from all these and in fact, you are the master of all these. That master is the Atma.

The next aspect is educare. How can you call

yourselves educated if you do not understand what **Sathya Sai** Speaks, Volume 33 321

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educare is? The word education is derived from the Latin root **educare**. While education refers to collection of worldly facts, **educare** is to bring out from within. Education is for a living while **educare** is for life. Education is for **Jeevana Upadihi** (livelihood). **Educare** is for **Jeevitha Paramavadhi** (the ultimate goal of life). It is easy for us to recognise things outside us and difficult to look within. There are many things inside us, which are not manifest. When you join the three letters **G, O, D**, we get the word GOD. When you look at the letters individually they have no meaning of their own. Our effort lies in putting together these letters to get the meaning. This is **educare**. **Educare** means to bring out from within. The **Atma** is our innermost reality. That is what **educare** should bring out. Therefore, there is actually no difference between the three religion, spirituality and **educare**. Whatever we see in others is only a reflection of our own self. If we accuse somebody as bad, it is just that our feeling toward that person is bad. Whatever impression we have about others is a reflection of our feeling towards them. Everything is just reflection, reaction and resound. Therefore, you should not find fault with others. You do not have the right to find fault because your assessment of a person is limited to your experience with him. There are so many aspects of the personality of that person you do not know. For example, you look at Anil **Kumar**, you will

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know only his dress, his complexion, his height and weight. But Anil **Kumar** is not merely what you see. There are so many qualities like love, compassion or anger, which are in him that you cannot see. Therefore, if you want to know a person completely you should investigate into all the aspects of his personality. In modern times, people go by the physical appearance and judge people based on their external actions. This is wrong. Hence, defect lies in the vision and not in the creation. When you put on red glasses everything appears red and when you put on blue glasses everything appears blue. Only those foolish people who fail to recognise this truth resort to criticism. Even in the case of an ordinary human being your assessment is wrong, then how can you assess God?

God has many invaluable things in His store.

But you come and ask, Swami, give me a locket.

You ask Him for a locket because you do not know what precious gifts He can bestow upon you. There is

no dearth of anything in His store. Therefore, you should not ask God for anything in specific. When time is ripe, He will give you. God knows and acts appropriately, based on the right time, place and situation. That is why you find sometimes that He Himself comes and gives you things unasked. It is therefore very difficult to understand God. An ignoramus, who fails to understand this principle, often misinterprets it. But you should not fall prey to such calumny.

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Thus **educare**, spirituality and religion are not different from one another. Here is a ring, a chain and the earrings - all these are different forms of the same gold. If one realises this unifying truth then where is the scope for multiplicity? Therefore, God is One though He may appear to you in different forms. The fundamental basis for everything is love. This is what you should aspire for. Do not worry about religion. There is only one religion, the religion of love.

Educare means to bring out the divine love latent in man. that is why it is said, Love is God, live in Love. Then there would be no conflict in the world and all would live together happily. Only when there are differences, there is conflict. Push aside these differences and live with the feeling of oneness.

There is only one language, the language of the heart; there is only one religion, the religion of love; there is only one caste, the caste of humanity. Religions are many but the path is only one and we need to discover this path. **O** heroic sons of **Bharat**! No religion is bad for the one who has a good sense of understanding. It is incorrect to see differences among religions. In our daily life, we need to realise the limitations of education. What you read for the first time may look new to you but when you read it again and again it is no more new. Here is an example. Once God wanted to grant liberation to a person and sent **Yama**, the God of death, to him. When **Sathya Sai** Speaks, Volume 33 324

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Yama approached this devotee, he questioned whether the devotee knew him. But the devotee answered that he (**Yama**) was a stranger to him. Then Lord **Yama** told him that he would return to him only when he could recognise **Yama**. When **Yama** returned after three days the same question was posed to him. Now the devotee answered that **Yama** was no longer a stranger to him because he had already seen him. Everything appears strange and new before acquaintance. But once we acquaint ourselves we tend to shed differences.

Basically, you have to get rid of the sense of differences and develop the sense of oneness. Then you will know that religion, **educare** and spirituality are one and the same.

Q2 What relationship should **Sri Sathya Sai**

Sai Schools have with Government?

Sri Sathya Sai education and Government

education are two separate entities. Nevertheless,

Sathya Sai Schools should have good relationship with the government. **Sai** belongs to everybody but government does not belong to everybody. **Sri Sathya Sai**

Schools should obey all rules of the government, but

with **Sai**, the only rule is Love. In **Sri Sathya Sai**

Schools we follow all rules of discipline with love. The

Government enforces its rules, therefore it is force ,

but **Sai** s method is from the source . One can pursue

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Sri Sathya Sai education along with government education.

Sri Sathya Sai education imparts human values.

Follow these values, and at the same time pursue

government education. But do not split them into

artificial divisions. Everyday we have 24 hours at our

disposal. At the most we spend 6 hours 3 hours in the

morning and 3 hours in the afternoon in schools. We

still have 18 hours at our disposal. Allocate 6 hours for

your sleep, 6 hours for personal activities and the

remaining 6 hours can be utilised for spiritual pursuits

and developing human values. **Sri Sathya Sai** education

imparts practical knowledge while the government

educaion teaches only bookish knowledge. But do not

ignore bookish knowledge also, because the former

grants us spiritual happiness and the latter, worldly

happiness. Government education gives us the means

of livelihood whereas **Sri Sathya Sai** education leads us

to the ultimate goal of life. The two constitute the two

sides of the same coin.

Q3 As teachers how can we understand the

minds of students?

The teacher must first have a thorough understanding

of his own mind before trying to understand

the minds of the students. If the teacher s mind is

good, the students will reflect it in their behaviour.

Since the teacher cannot see the student s mind, he has

to understand it only by observing the student s **behavSathya**

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ior with his parents, his friends and his fellow

students. Basing on this, he will be able to lead the

student on to the right path.

Sometimes, parents give too much freedom to

the children and children in turn misuse this freedom to

interact with their friends with laxity in behaviour. At school his freedom is curtailed. He must be taught to strike a balance between freedom and discipline. The teacher cannot interfere in the student s family affairs, for, parents give freedom to their children out of their love. Nevertheless, the teachers must keep in touch with the student s activities at home. But the sad plight of the modern age is that the parents are ninety-nine percent responsible for their children getting into bad ways, by providing them with excess of money and freedom. The parents are misguided by imagining that their children would be hurt if their freedom is curtailed.

But they feel dejected if the child gets perverted and runs into bad ways. The child must be groomed well right from the beginning itself. Just as speed breakers control the speed of vehicles on the road to ensure safety, so too restrictions must be enforced upon children s freedom for their safety. The child should be given freedom in areas related to right conduct and must be punished when it **errs**. When the parents give freedom to their children, they should watch carefully as to how the children behave. It is then that the child will tread the right path. The first **Sathya Sai** Speaks, Volume 33 327

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responsibility rests with the mother for the child to tread on the right path. Generally, if the daughter in the family is spoiled, mother is responsible and if the son goes astray, father is responsible for it.

It is in order to ensure that unlimited freedom is not given to children that the institution called school has come into existence. It is here that teachers should strike a balance between freedom and restriction in student s life. The teacher must advise the student regularly that his conduct will be responsible for the name he earns for his parents and the school.

In some countries the concept of kindness and respect for elders is not stressed. The teachers of **Sathya Sai** Schools must advise the students in the right way. The teacher must advise the student that he is born as a human, and that he is neither a wild animal to strike terror in the hearts of people nor a domestic animal (docile person) to be afraid of others. He has no cause to fear nor should he cause fear in others. In this manner, the teacher must lead the students on the right path. Life is a long journey and must not be dismissed in a trivial manner. It must be spent in the most auspicious manner possible. We should aspire for a divine life and not long life. It is possible to bring about a change in students by such good advice.

You are **Acharya** and not merely a teacher.

Acharya is one who first practises and then teaches the

same to his students. So when you want to teach good principles to students, first you practise and then set an example. For example, if you smoke in the class, students will also emulate you and start smoking. If you try to correct them by saying, smoking is bad for health, the students will in turn ask you, Sir, then why are you smoking? The true characteristic of good education is good teaching. Good teaching brings about transformation in students. It makes students confess their mistakes before the teacher. I know this very well. Sometimes I punish My students for their mistakes and am strict toward them. Yet, I love them and give them what they need. This transforms their hearts. They come and pray to Me, Swami please forgive us. It is our mistake that we did not conduct ourselves according to Your words. Now we have realised it. Swami, we will never repeat such mistakes again. Words that come out of true repentance melt Swami's heart and Swami forgives them, My dear son, whatever I do is for your good. All teachers can learn to emulate this example.

Q4 What is the most important quality a good teacher must have?

This is a very important question. Teachers should practise what is good and teach the same to students. Teachers should lead an exemplary life. Here is an example; when I was studying in third Form in

Kamalapuram, we had a teacher by name **H. Iyengar**. Students were very afraid of him and would often avoid meeting him. I had great respect for my teacher. One day **Iyengar** got angry because he observed Me going into a lane when he was coming from the opposite direction of the road. Next day, I went to the class. I was the class monitor and had to get a bundle of sticks with which he would punish students. When he came to the class he was angry with Me for not meeting him on the road. He asked Me, Why did You not meet and greet me? I replied, Sir, I did not see you. I was going to My friend's house to take My notebook from him. He shouted, So You did not see me! I replied, No I did not see you. He threatened to punish Me. I told him, Sir I am speaking the truth. If you wish to punish Me, you can do so. This answer melted his heart and he shed tears. He called Me near and said, **Raju** I knew that You would never commit such a mistake. It is my mistake to get angry with You. I have a request, would you please come to my house tomorrow evening? As instructed by **H. Iyengar**, I

went to his house. **Iyengar** had great love for Me. He gave **Pakodas** in an aluminum plate. He said, I made a mistake by thinking of punishing You. As an act of repentance, I want to cultivate friendship with you. Our goodness, our truthfulness and our sacred qualities will transform any person. I said, Sir your position is much higher than Mine. Friendship is possible only

between equals. He replied, You may look at it that way. But, one's age and education are not important, what is important is one's heart. You have a good heart. He further enquired, whether I was studying well. I told him, Yes Sir. He cautioned Me that exams were fast approaching and wanted Me to study well. I appeared for the examination. The examination was for two hours duration, but I finished answering the paper within half an hour. I handed over the answer script to the **Invigilator** and came out. He kept watching Me. He quipped, **Raju!** You don't seem to have written anything! I replied, Sir! You will see it for yourself tomorrow. I have written everything correctly. I do not write or speak untruth. Next day, from the pile of answer scripts, he picked up My answer script first. He checked My answers one by one and found that there were some answers which were not known even to him. So, he wrote very, very, very, very good on my paper. In those days, the teacher retained the answer scripts. The next day, he asked his wife to prepare some snacks and invited Me to his house. He told Me, **Raju!** Have a cup of coffee. I said, Sir! I do not drink coffee. I don't have that habit. At least have a **dosa**, he requested. I replied, But I do not have the habit of eating at odd times. Please eat at least for my satisfaction, he pleaded. To satisfy him, I partook of it. Likewise, students have many opportunities to make their teachers happy.

Though the students were afraid of our teachers, I was not. The reason was that I never committed any mistakes. I used to talk very sweetly. Because of this, my English teacher, **Mahboob** Khan, was very eager to come to My class. If any other teacher continued to be in the class even after the bell, he would ask him to leave. In the class, all other students would tease Me by saying, **Raju**, go to the front! **Mahboob** Khan loved Me very much. He used to caress My hair, fondle Me and pinch My cheeks. He was 50 years old and had no children.

He would ask Me to visit his house frequently.

He was very devoted to Me. At the age of 11, I left that

school. Till that time, I used to lead the prayers at the school. **Mahboob** Khan was looking after the prayer arrangements and he asked Me to lead the prayers saying, Your prayers melt our hearts. You compose a prayer song and sing it. How can I compose a prayer song? , I asked. He said, You can do it! I composed a song and sang at the prayer meetings. In that song I had incorporated the idea of unity of religions even at that age.

After listening to that song, all were surprised.

After sometime, I left the school, declaring, I am **Sai**. No one however great can ever understand Me. Give up your attempts to retain Me with you. I belong to the whole world!

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All were bewildered. They came behind Me crying, **Raju! Raju!** Without answering anybody, I went straight to **Anjaneyulu**'s garden. I sat on a rock and started preaching, **Manasa Bhajare** Guru **Charanam** **Dustara Bhava Sagara Taranam** (Contemplate on the feet of the Divine Master who alone can help you to cross over the ocean of life and death). The next day, the Telugu teacher and **Mahboob** Khan resigned their teaching posts. They loved Me so much that they did not want to teach in the school without Me. Many other teachers followed their example. A Muslim boy was asked to go on the stage to lead the prayers. After coming on to the stage, he broke down thinking of Me. He could not sing the prayer. Others also started crying. From that day onward, prayers were stopped. There is a bond of pure love between teachers and students. Students can win over any teacher's heart and a teacher can win over students' hearts. If you want to be loved, you have to love others first. First and foremost, we should aspire for truth. The basis of Indian culture is, Speak truth, practise right conduct. I was always very humble. Now also, I teach the same thing to students. You cannot always oblige, but you can speak always obligingly! But sometimes, one needs to be strict. That is what I do. I can be harder than diamond when the situation demands. Otherwise, I am softer than butter. Teachers understood this nature

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of Mine. Teachers! If you want to take students into your confidence, you have to approach them with love. You have to point out their mistakes and lead them on the right path. Only then will they follow the right path and accept their mistakes. For the progress and prosperity of the nation, teachers should develop love for students and mould their character. Then the

society will get many good citizens

Q5 How to implement **educare** in the case of children from slum areas?

In order to mould the character of such children through **educare** programme, we have to visit their houses and help the people living there by taking up social service projects like cleaning and sanitation. Then they would develop the sense of cleanliness and keep their places clean. You can also take the help of **Seva Dal** members in such service projects. Even students from schools can be taken to those areas and told to involve in service activities. Thereby the students would develop a liking for service activities.

Q6 How do you motivate children in **educare** programme?

It is not possible to make small children understand the essence of **educare**. They are too young to understand it. It can be introduced at the college level.

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But at school level, we can cultivate good thoughts and good habits among students. We can also inspire their young hearts by narrating the stories of great persons of their respective lands, and exhorting them to follow the ideals set by them. For example, the life of **Harischandra** is a great ideal in adherence to truth.

Q7 How can we attract children of **nondevotees** to **Sathya Sai** schools?

This is a very important question. Our students are our spokesmen. We have to reform the students so that they will attract the attention of their parents and bring about a good change in them. The parents may not know about **Sai** Baba. But when they see the good behaviour of their children because of the practising of the principles of **Sai** Baba, they will naturally change their minds. Students can also tell their parents that all their good behaviour is because of their joining the **Sathya Sai** schools. This will also attract other children to the **Sathya Sai** schools.

Let us take for example the good practice of the students chanting **Brahmarpanam** before partaking of food. Even the parents will be surprised at their devotion to God. If children explain to the parents the meaning of the prayer saying, Food is given to us by God. Therefore, we must offer it to Him before partaking of it. Then the food becomes **Prasadam** and will not be tainted by impurities. Thus even the parents **Sathya Sai** Speaks, Volume 33 335

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will learn to pray. This is the way to bring the parents on the right path through their children. Whatever we

do, we must do it properly. If any guests visit our house, we must speak to them courteously. We must offer them seats, make them comfortable and tell them, Please be seated. Father will meet you in a few moments. Such behaviour will make the guests happy and will naturally appeal to the good sense of the guests, whether they are devotees or not. This is how we have to train our students so that they will attract others and be examples to them.

Q8 How do we deal with parents who do not follow Sai s teachings?

We must bring about a change in the parents through their children studying in our schools. For example, the parents of a student may be non-vegetarians.

When the student goes home for vacation, he can bring about a change in his parents by narrating to them with humility the sanctity of eating vegetarian food. The student can tell his parent, Mother, I cannot feed myself by killing another being. This is not good for me. This body, which is made up of flesh, should not be fed with flesh. Our body must be fed with nectar and not with flesh. Eating of flesh will induce in me animal feelings. We should eat only vegetarian food which God has provided for us. Thus, we can teach parents through students. And in course of time even the parents will stop eating non-vegetarian food. Many Sathya Sai Speaks, Volume 33 336

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families have stopped eating non-vegetarian food after their children joined our institutions. Thus, it is easy to bring about transformation in parents through students.

Q9 How to actively involve parents in educare programme?

It is very difficult to directly involve parents in the educare programme. Hence, educare must be taught to the parents through their children. Parents do not know what educare is. What will they understand if you speak about educare to them. Since you understand what educare is, you should teach them about it through your actions.

Q10 What is the role of technology like computers in education?

For Me technology appears to be Trick-knowledge .

I don t have any computers. Swami has been saying this for the past five years. Now computers are also getting virus attacks like human beings. You should become a composer and not a computer .

When does a computer get spoiled? It happens when something goes wrong in the head of the composer.

You may use this technology to develop science.

Firstly, set right the computer that God has given you.

That is your head itself. Today, one uses computer for

every small calculation. It looks ridiculous. God has given us a better calculator, our brain. Make use of its services. Of course, there are certain benefits accruing Sathya Sai Speaks, Volume 33 337

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from computers. I do not deny it. You should use it depending on the need. You are all fascinated by the computer because of its novelty. But what has computer done to our society? It has developed easy-going nature in us and caused unemployment. Unemployment leads to rise in crimes. We should discard such machinery that render many people jobless. Instead of that, you should encourage domestic industries, which will provide jobs to people in the home itself.

Q11 How to go about starting the first Sri Sathya Sai School in a country?

It is not possible for all to start schools, as all may not have the resources to do so. But they can start imparting educare through the Bal Vikas programme. Gradually, it can be upgraded into a school. Here I have an important point to make The good work done by women in this field is highly appreciable. Men lag far behind in this aspect. Women are somehow finding time for Bal Vikas in spite of their daily chores. In this Kali Age, it is a good blessing for both women and children. Men too should come forward to participate in such work. Only then can the nation progress. Big schools and buildings can land us in worries when we lack resources. Let it be in a small scale.

Q.12 What is Sai Baba s vision of the future of Sri Sathya Sai Schools around the world?

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There is no need to worry about what awaits us in future. Do whatever you are supposed to, in the best way you can. This will lead you to a brighter future. Future is not sure, it is not in our hands. Present is important. Present is not ordinary present; it is omnipresent. Take care of the present, the future will take care of itself. Did you ever think in the past that you could grow to the present state of attending the conference? When you do good work that itself will bestow upon you a good future.

Q.13 Can the children be recruited to higher classes in Sri Sathya Sai Schools directly or should they be admitted to only kindergarten classes?

There is no hard and fast rule that children should be admitted only to the lowest class. Depending on the situation you can even admit them to a higher class. There is nothing wrong about it.

Q.14 Should Gayatri Mantra be chanted in Western Sathya Sai Schools?

You can do as per the dictates of your heart. If you feel its chanting bestows upon you benefits, you can do it. Gayatri is not a woman nor does this Mantra belong to any particular religion or country. It is only the name and the form of a deity. It represents the three aspects of materialisation, vibration and radiation.

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These three are present in everyone irrespective of one's country and religion. In this Mantra, one prays for inspiration and stimulation of one's intelligence. I do not force anyone either to chant it or not to chant it. Mine is not force but only source. You can do whatever gives you joy.

I have answered your questions in brief. Purify your hearts and follow the Divine command. You can pray to God Allah, Jesus, Krishna or Zoroastra. It does not make any difference. Develop virtues and get rid of vices. Sathya Sai is absolutely selfless; whatever I say, follow it implicitly. It will be good for you. Attain happiness and share it with others.

First Conference of Sri Sathya Sai Schools, Valedictory Address, 21-11-2001, Prasanthi Nilayam

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Humility And Character Are The Hallmarks Of True Education

He alone is truly educated who is engaged in the service of all beings, who is the master of all forms of knowledge and who is the paragon of all virtues.

(Sanskrit Sloka)

Embodiments of Love!

EDUCATION which is not used for the welfare of society is no education at all. You can be called truly educated only when your education benefits people at large and you become recipient of their love. It is not enough if you merely acquire bookish knowledge. You should attain supreme wisdom and cultivate virtues.

True education is that which bestows on man the wealth of morality, spirituality and character. The purpose of education is not merely to sustain the body;

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it should broaden man's mind and make him an ideal and virtuous person.

Character Need Of The Hour

If one enquires deeply, one will find a lot of confusion in the modern system of education. Under these circumstances, students have to understand the purpose of education, put their knowledge into practice

and experience bliss therefrom. Man today has made great progress in the field of science but that should not make him egoistic. Science is related to worldly education. What man needs is good character. Worldly education cannot foster virtues in man. One who sets an ideal to society by his virtues and conduct alone is truly educated. Modern students are trying to master various forms of knowledge but they are unable to understand the nature of their body and the mind. The same was said by Winston Churchill once: Man has conquered all, but he has not conquered himself.

Modern man knows everything except himself. To know one's own self is positive and to know about the world is negative. It is not the quality of a true student to acquire degrees merely to seek a job. A true student is one who shares his knowledge with his fellow beings and leads an exemplary life.

One may master all forms of knowledge,
One may vanquish one's adversaries in debate,

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One may fight with valour and courage in the battlefield,

One may be an emperor reigning over vast kingdoms,

One may offer cows and gold as an act of charity,

One may count the countless stars in the sky,

One may tell the names of different living creatures on the earth,

But it is impossible to control the body, mind and senses.

Turn the vision inward and achieve the supreme state of equanimity of the mind.

(Telugu Poem)

Man has traveled lakhs of miles into space and reached the moon but he is yet to travel even half an inch inward. An educated person should investigate into his true nature. Ravana was in no way inferior to Rama in terms of knowledge but sage Valmiki, the composer of Ramayana, described Ravana as a fool and extolled Rama as one of wisdom. The reason was that Rama put His knowledge into practice and led an exemplary life. On the other hand, Ravana did not practise the knowledge he acquired, became a slave to his senses and thus ruined himself, his kingdom, and his entire clan. Education is meant not to satisfy the senses but to make one transcend the senses and set an ideal to society. This is most essential for modern stuSathya Sai

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dents. Our country can attain its pristine glory only when we have such ideal students. But alas! Students today do not think on these sacred lines.

All the ancient and eternal teachings are being misinterpreted. Sacred qualities are fast disappearing among people. Righteousness and compassion are no longer practised. The sacred teachings of the Vedas are forgotten and wickedness is on the rise.

(Telugu Poem)

This is the appalling state of affairs today. All the remedial measures that are being undertaken are only making matters worse. True education is that which destroys narrow-mindedness, develops equality and ultimately leads to world peace. Students should acquire such education and serve the country. People say that they are serving the country, but most of them are craving for their own selfish gains. Man today is immersed in selfishness and is wasting his life in futile pursuits. He wants to possess everything in this world. His craving for more and more things is to satisfy his unlimited desires and not to fulfil his real needs. In this manner, man is getting immersed in sensual pleasures. He has become a slave of his senses. He can be called truly educated only when he controls his senses. Modern students behave and act as they please. What are the qualities that are expected of a student? Students should pursue such education which confers on them
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the sacred qualities like good character, adherence to truth, devotion, discipline and duty. (Telugu Poem)

This is what we have to learn today.

Practical Knowledge Leads To The Understanding Of The **Atma**

Embodiments of Love!

You are all very virtuous and intelligent. You are endowed with a sacred heart. Fill your heart with love and compassion. That which is filled with **Daya** (compassion) is **Hridaya** (heart). However, today love and compassion find no place in human heart.

Consequently, wicked qualities are finding their way into it. Whatever you experience outside is nothing but the reflection, reaction and resound of what is in your heart. Today negative qualities are prevalent in the world. What is the reason? The reason is that man's heart today is full of negative feelings. All that is witnessed in the world is the reflection of man's heart. Man should purify his heart to receive divine grace. A deep enquiry into the principles of science and spirituality will reveal that atom is the basis of everything in this world. This flower, this cloth are

nothing but different combinations of atoms. Even the food we eat, the water we drink, the air we breathe, are all constituted by atoms. In fact, all objects are constituted by atoms. But there is something more subtle and fundamental than even atom. Everything has originated
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from fundamental principle. Instead of trying to know the fundamental principle, man is getting carried away by trivialities.

Subtler than the atom, vaster than the cosmos, Divinity is present all over as the eternal witness.

(Telugu Poem)

Try to experience the principle of the **Atma** which transcends everything. In order to experience the **Atma**, you should pursue spiritual education along with secular education. Worldly education imparts only bookish knowledge. What we require is not superficial knowledge but practical knowledge. Can you know the taste of sweets like **Laddu**, **Jilebi**, etc., by merely reading their names in books? Only when you put them on your tongue will you experience their sweetness. Likewise, you can experience bliss only by practising what you have learnt. That is practical knowledge. Modern system of education is based only on bookish knowledge. There are many so-called educated people in our country. What is the help they are rendering to the country? Are they involving themselves in any activity that would benefit society and make people happy? No. They are leading such miserable lives that neither they are happy nor do they make others happy. Of what use is their education? In spite of his education and intelligence, a foolish man will not know his true Self and a
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mean-minded person will not give up his wicked qualities. Modern education leads only to argumentation, not to total wisdom. What is the use of acquiring worldly education if it cannot lead you to immortality? Acquire the knowledge that will make you immortal.

(Telugu Poem)

You should pursue such education which will benefit you and also society at large. There are numerous unfortunate people who are suffering. Enquire, whether you are making any effort to alleviate the suffering of at least one of them. Your education is meaningless if it does not confer happiness to you and your fellow beings.

Today students are acquiring various degrees like **M.Sc.**, **M.B.A.**, **Ph.D.**, etc., But are they using

their education for the welfare of society? They merely fill their heads with bookish knowledge, go to the examination hall and empty their heads. No one is making any effort to know the purpose of education and its inner significance. No doubt, the students are intelligent and noble-hearted. But they are taking to wrong ways for lack of proper guidance. It is the duty of the parents as well as the teachers to show them the correct path. Some parents may not be educated so as to guide the students on the right path. What about the teachers in school? They concentrate on imparting

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bookish knowledge and do not make any effort to foster purity among the students. We should therefore understand the essence of education, put it into practice and experience bliss.

Ishwarchandra Vidyasagar showed how education should be utilised for the service of others. Born in a village near **Kolkata** in a poor family, **Ishwarchandra Vidyasagar** acquired knowledge by dint of his hard work. True to his name, he was an ocean of knowledge. In his school days, he studied under street lights at night as there was no electricity in his home. His mother used to shed tears seeing her son's ordeals. He would console her, saying, Mother, if I work today, I will be happy later. **Na Sukhat Labhyate Sukham** (one cannot derive happiness out of happiness). It is only out of difficulties that one can derive happiness. He worked hard and completed his education. As he was reputed for his oratorical skill, people would gather in large numbers to listen to his speeches. All that he spoke had a great impact on the people because he had a pure and compassionate heart.

Once he was invited to make a speech in a college. An I.C.S. officer was also traveling. Both of them got down at the same station. The officer started looking for a coolie to carry his suitcase. Seeing this, **Vidyasagar** volunteered to carry it. The officer handed over his suitcase to him. **Vidyasagar** was happy that he got an opportunity to serve. He asked him, Sir, where **Sathya Sai** Speaks, Volume 33 349

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should we go? The officer replied, Take me to where **Vidyasagar** is going to address a meeting today. I came all the way to listen to him. **Vidyasagar** smiled and took him to the meeting place. The officer offered him some money but **Vidyasagar** politely refused, Sir, I carried your suitcase only to help you, not for money. The meeting was about to commence. Everybody was eagerly awaiting **Vidyasagar**'s arrival. As soon as **Vidyasagar** arrived, he was garlanded and was given a

grand welcome. The I.C.S. officer instantly recognised **Vidyasagar** as the one who had carried his suitcase. He repented and thought to himself, Though he is highly educated, how simple and humble he is!

One who has ego will not be respected even by his own wife and children. **Vidyasagar** had no trace of ego in him. He held the audience spellbound with his speech. Time and again they clapped and expressed their appreciation. He did not exhibit his scholarship. He spoke from the depths of his heart and made a lasting impression on the people. His speech was based on his experiences in life and not on bookish knowledge. Students Should Revive The Ancient Glory Of

Bharat

Even today there are many such noble personalities.

Bharat is a very sacred land but, unfortunately, the **Bharatiyas** themselves are not able to understand and appreciate the greatness of **Bharat**.

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Due to the absence of fear of sin and love for God, humanness has declined in human beings. This is detrimental to universal peace.

(Telugu Poem)

Forbearance is the real beauty in this sacred land of **Bharat**. Of all the rituals, adherence to truth is the greatest penance. The **nectarean** feeling in this country is the feeling of love toward one's mother. Character is valued far higher than the very life itself. People have forgotten the basic principles of this great culture and are imitating Western culture today. Alas! What has happened to this country?

(Telugu Poem)

What an ideal and sacred country our **Bharat** is!

But today it is facing hardships as the **Bharatiyas** themselves have not understood their culture and are unable to adhere to its principles.

Students! Boys and Girls!

Remember the glorious history of **Bharat** and its rich cultural heritage. People from other lands visited this sacred land in the past and admired its greatness.

Fill your hearts with compassion. Spare no effort to alleviate the suffering of your fellow beings. You may not be in a position to help everybody but

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alleviate the suffering of at least a few and experience bliss. If you have ten rupees in your pocket, give at least one rupee to the needy. The culture of **Bharat** teaches: **Na Karmana Na Prajaya Dhanena Thyagenaikena**

Amrutatthwamanasu (immortality is not attained through action, progeny or wealth; it is attained only by sacrifice). Help everyone to the extent possible. Charity is the true ornament for the hand, truth is the true necklace. These are the true ornaments that one should aspire to possess. When you become the possessors of these precious jewels, there is no need for any other jewels.

Develop compassion and spirit of sacrifice and earn a good name. Do away with all evil qualities like anger, pride, hatred and jealousy. Any act of charity or service that you undertake will prove futile if you do not give up bad qualities. Develop love, share it with others, and make them happy. Only then will your education become meaningful. This is the service that you are expected to render to your motherland. You don't need to undertake gigantic service projects or construct big schools. Serve society as per your capacity.

Whatever activity you undertake, let it be suffused with love. There is no wealth greater than love.

Benedictory address, 20th Convocation of **SSSIHL**

22.11.2001, **Prasanthi Nilayam**

23

Self-confidence And Equanimity Lead

To Divine Bliss

The entire universe is under the control of God.

God can be easily won over by Truth. Truth is the might of the noble and therefore in this world the noble ones verily embody the supreme God.

(Sanskrit Verse)

Embodiments of Divine Love!

EVERY man aspires for happiness and wants to avoid sorrow. But in this world, truth and untruth, righteousness and unrighteousness, justice and injustice pass and change with time. Man should have faith in the ultimate principle out of which both good and evil arise. Everyday man experiences happiness and sorrow, welcomes affections and aversions and invites worries and misery. How can man be at peace under

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these conditions? The true man is one who believes in equanimity in both pain and pleasure. In the same way as one welcomes happiness, he should be able to welcome sorrows also. You should trust the Divine and experience His love in your hearts. If you want to be respected by everyone, you should respect everyone. Whether one is rich or poor, noble or ignoble, everyone has self-respect. One should put in effort to safeguard one's self-respect. One who has true **selfrespect** respects everyone.

(Sanskrit Verse)

There is nothing new that I can tell you today.

Everyone should attain bliss. Everyone should conquer sorrow and develop true love, and experience divinity.

This is My principal message to you today.

Recognise The Principle Of **Ardhanareeswara**

Man is not only invaluable, he is a noble being too. His heart is very valuable; his mind is sweet and his life-principle is eternal. Everyone should recognise this truth and develop sweetness in heart. The most important fortune that you have to aspire for today, is love.

You do not know the greatness of human life.

God Himself comes down in human form. In every man there is divinity. The name, **Bhavani Sankara** signifies this truth. **Bhavani Sankara** stands for the embodiment of **Siva** and **Sakthi**. **Bhavani** symbolises **Sathya Sai** Speaks, Volume 33 355

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Sraddha (sincerity of purpose) and **Sankara** symbolises

Viswasa (faith). When Goddess **Bhavani**

symbolising **Sraddha** is present, there dances **Siva** who stands for faith. Life becomes useless without sincerity of purpose and faith. But today man lacks faith though both **Bhavani** and **Sankara** reside in him. The entire creation is the principle of **Ardhanareeswara** the embodiment of both masculine and feminine principles. Every person should try to recognise the divinity within himself. There is no spirituality higher than this. Adoring this **Bhavani Sankara** principle is the primary duty of every man.

If a man today is under the sway of sorrow and misery, his mind is responsible for it. Happiness and sorrow, affections and aversions, and the sensual pleasures that man experiences today arise out of his mind. Since the mind is filled with the sense of duality you suffer all these. When the mind is trained to see the oneness of all creation, there will not be perversions of any kind. In this dual world, the gain from sorrow is more than that out of happiness. The saints and the sages of ancient times, who have become immortal in history, aspired for hardships rather than happiness. The joy that arises out of hardships is more lasting than that gained from happiness. We should not be averse to sorrow. We should not look for happiness alone. Eternal bliss is our true friend and not ephemeral happiness. In the great epic **Mahabharata**, when **Sathya Sai** Speaks, Volume 33 356

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Kunthi fell at the feet of Krishna, He asked her, Mother, what do you want? She answered, Krishna, always bestow upon me only adversities. I loved and

adored you more intensely only during my hardships. In fact, when I was the queen of King **Pandu** I never thought of You. Only from the time my sons went into a life of exile in the forest and suffered various privations, my love and faith grew in strength. Kindly grant me only difficulties. We have to develop equanimity in both joy and sorrow. It is the true sign of wisdom.

Embodiments of Love!

There are many persons in the world who have made history. All of them always welcomed trials and tribulations whereas others aspired only for happiness. Since sorrows are more beneficial to man than happiness, God has created both.

What does the word **Bhagawan** mean? **Bha** represents effulgence. **Ga** signifies the one who radiates effulgence and **Va** symbolises the power to propagate effulgence. Therefore, **Bhagawan** is one who spreads the shine of effulgence everywhere. He has no form of any kind. He is subtler than space and the atom. How can you attribute any form to such a One? He fills the entire universe, but is not attached to anything. Brahma - God is in you and you are in Brahma. Since we see duality in such non-dualistic

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principle, we suffer many sorrows. Though He has no particular form, all forms are His.

God Is Not Separate From You

The whole of creation emerges from truth and merges back into it. There is no place devoid of truth. That is the glory of unsullied truth. Likewise God is all-pervasive. That is why **Bhagawadgita** declares, All hands and feet are His, all heads and eyes are His, all ears are His and He permeates and transcends everything. Man has to find and adore God within. But man does not recognise this truth; he thinks that God is separate from him and wastes his time and life in futile activities. Indian culture embodies the principle that does not change with time, even when aeons pass, and it is **beginningless** and endless. This principle neither waxes nor wanes with time; is neither created nor destroyed, and is imperishable. He is the eternal one with no birth and death. He has neither beginning nor end. Neither can He be slain, nor is He diminishable. He is the eternal **Atma** who resides in everyone. How should we worship such God? We should worship Him as our own Self. We should set aside the feeling that God is different from us. There is no temple dearer to God than the human heart. He loves this abode of heart. This is His true residence. We should not look for Him outside us.

When I was coming here this morning, everyone wished me Happy Birthday! I am always happy.

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You have to wish a Happy Birthday to one who does not have happiness. I do not need it. If you want to attain happiness, you should understand that happiness is union with God. Every human being imagines that happiness is somewhere outside him and strives to attain it through various activities. How did the ancient sages adore God? They worshipped Him with the flower of sacrifice and offered their love to Him. They welcomed God as the embodiment of truth. They believed in love, kindness and oneness. They offered Him the throne of their hearts. Only through such sublime adoration, they attained Divinity. Therefore, even today's man is ought to install God in the altar of his heart and adore Him there.

Face **Ups** And Downs With Equanimity

You should face everything in life with a smile of happiness. In this dualistic world, it is natural that gain and pain alternate. You cannot avoid it. Do not despair when adversities confront you nor exult when success blesses you. Any adversity is a stepping-stone to eternal bliss. Only when the **Pandavas** suffered many hardships during the thirteen years of their exile, they could secure the grace of Krishna and the Lord was always with them everywhere. The **Pandavas** had correct priorities in their lives. God was first to them, then came the world, and I came last. But the **Kauravas** had their priorities the other way. They placed I first, world next and God last. That is why they lost the

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battle of life. Bliss eluded them. One who has won the proximity to God is always blissful.

Embodiments of love!

The rind of bitterness of sorrow covers the sweet juice of joy in the orange fruit of life. When you peel out the rind, you get the sweet juice. God is the very essence of joy **Raso Vai Saha**.

When Lincoln was young, he led a poor life.

He could not afford even proper clothes. His affluent friends in school teased and ridiculed him over his poverty. One day, unable to bear the ridicule, he poured out his heart to his mother and explained to her how he was being insulted and humiliated. His mother consoled him saying, My dear son, all this will do you good. This should not deter you from developing **selfrespect**. Self respect is your treasure and God! These words of encouragement inspired Lincoln and gave him strength to face the **ups** and downs of life with

equanimity. After he passed out of the university, his admirers and well-wishers who had recognised the strength of his character enthused him to contest the elections. Lincoln, being a man of great humility, hesitated initially. But he remembered the words of encouragement tendered to him by his mother when he was young. Finally, he contested the elections, emerged victorious and became the President of America. Self-confidence and self-respect in him,

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developed by his mother, were responsible for his rise to the highest position of authority in the country. A person without self-confidence, even if thrust into exalted position, is bound to slip down.

Students!

You should consider self-confidence as the most important asset in life. Without self-confidence you can never attain bliss. Therefore, try to develop self-confidence in order to lead a good life. You are God yourself, God is the eternal resident of your heart. Therefore, there is nothing greater than your own heart. You should love everyone and hate none. They may hate you but you should not hate others. That is what I demonstrate in my life. My life is My message. Some people may hate and criticise Me, but I will not hate or criticise anyone. When you practise this principle, you can also attain the Divine that **Sai** Baba is. If **Sai** has attained such fame and reputation, what is responsible for it? It is His Love Principle alone. This Love is My real property and treasure. You should also set ideals in the society by developing self-confidence and by sharing your love with others.

Be always happy and strive for national welfare and aspire for the well being of all nations. May everyone be happy and peaceful - **Loka Samastha Sukhino Bhavantu**. Only then will you attain bliss. Develop broad-mindedness and put aside narrow-mindedness.

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Even if others trouble you and pose problems for you, bear it with patience believing that it will do you only good. The body, which is made up of five elements, has to fall and perish one day or the other. The indweller of the body is eternal, is **birthless** and deathless and is not bound by any chains of bondage. In fact, this indweller is God Himself! When a beggar begs for food, he utters, **Bhavati Bhiksham Dehi**! He is really begging from the **Dehi** the indweller and not you. Recognise the truth that he is praying to God in you for alms. It is your ignorance if you think that he is begging from you. It amounts to arrogance. Divinity resides

in everyone irrespective of whether one is a prince or a pauper. You have to adore this divine principle in everyone and love them, but love should be selfless. Love bereft of attachment to body flows equally towards everyone. Body consciousness leads to narrow-mindedness. Your relationship with God is from heart to heart and love to love!

Love And Be Loved

I never invited anyone here for this function; in fact, no invitation was printed. If so many people have gathered here, the reason is their love for Me. It is a matter of great bliss to be loved by so many. There are many who cannot even win the love of parents. To win over the hearts of so many is itself a sign of Divinity. I love everyone and everyone loves Me. Those who love Me are not only the ones present here but there are

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crores of people spread all over the world. Young and old love Me alike. This morning devotees gathered in large numbers even at 3 **O** clock seeking entry into **Sai Kulwant** Hall. Their enthusiasm was boundless. There may be people who queue up to enter a theatre or to get into a bus. But here, their love and attraction for Swami is so much that they do not bother about any hardships and inconveniences, to have the **darshan** of Swami. This type of love cannot be earned even by many years of penance. You have the fortune today of enjoying bliss in the Divine presence. You must have done many lives of penance, performed many sacrifices and undertaken varied spiritual austerities in order to secure this divine bliss. It is My love which attracts so much of love from others. Therefore, do not hurt anyone by your harsh words and do not enter into any evil paths. Recognise the truth that God pervades everything from microcosm to macrocosm. This truth dwells in you but you are not aware of it. That is your mistake. You are the embodiment of **Bhavani Sankara Sraddha** and **Viswasa** (sincerity of purpose and faith). With self-confidence, you can achieve anything in the world.

You need not undertake any difficult spiritual practices to attain Divinity. You need not fast or do any chanting or meditation. Love Him from the depths of your heart. Devotees want to offer many types of service to God. These are the characteristics of faith.

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When you have such faith, you should not sully your sacred body by partaking of wrong food. Gradually, you should intensify your love for God, fear of sin and morality in society. Morality rules the society only

when people have love for God since fear of sin follows it. Today people without such fear of sin commit heinous acts. This contradicts the very human nature. There are twelve types of worries that haunt man starting from birth to death. Then how can he lead a life without worries? All these worries are related to the body and arise from the mind. If you master the mind, there is no scope for any worry.

Thyagaraja said, For a man who has conquered his mind, is there any need for Mantra and Tantra any strategies for attaining salvation? As said many times by Swami, **Oh**, people of the world, develop love for **Sai**, which will destroy all your worries. Such love can help others also to win over their sorrows. Do not be bogged down by worries. With prayer to God, you can achieve anything. It is not only true of Indians but there are many men and women of other countries who have achieved this. There are many who have attained fulfilment in life by practising the dicta of their mothers. Therefore, love your mother first and foremost. Then you will automatically love your father and also your teacher. Before you love your mother, you have to love your self. One who does not **Sathya Sai** Speaks, Volume 33 364

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believe in oneself cannot believe one's mother also. Faith in yourself and faith in God is the secret of greatness.

Embodiments of Love!

There are many birthday programmes in the evening also. You have been sitting here for a long time. You need rest and also food. Therefore, let us bring an end to this morning's programme. Keep ruminating over what you have heard from Swami. Follow Swami's commands and you can attain everything and be victorious in all your endeavours. Take an oath today that you will develop self-confidence.

Birthday Message, 23.11.2001,

Prasanthi Nilayam

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God Never Forsakes His Devotees

It is only when people banish hatred and violence, develop love and realise that all are one can the earth be transformed into heaven.

(Telugu Poem)

Embodiments of Love!

Sathyam Bruyath, Priyam Bruyath, Na Bruyath

Sathyamapriyam.

SPEAK the truth, speak pleasantly and do not speak unpalatable truth. These three correspond to moral, righteous, and spiritual values, respectively. Man is the combination of these three values. Without

waves, there can be no ocean. Without rays, there can be no sun. Likewise, one without love cannot be called a human being. Just as waves are for ocean, rays are for sun, so also love is for man. Hence, man should fill his life with love. He should neither hate anyone nor indulge in violence. He should fill his heart with **comSathya Sai** Speaks, Volume 33 366

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passion. One with **Daya** (compassion) is **Hridaya** (heart). Ego and unlimited desires are responsible for wicked qualities in man. One with ego cannot have compassion in his heart.

One should not lead a life of selfishness and self-interest. One should keep in mind the prevailing situation in the country and act accordingly. Man cannot lead a totally independent life. He has to depend on society. **prakriti** (nature) is a combination of **vyashti** (individual), **samashti** (society), **srushti** (creation) and **Parameshti** (God). **Vyashti** should serve **samashti** and try to visualise **Parameshti** in **srushti**.

Jesus said that the life of an individual was useless if he did not realise his duties toward society. Where there is unity there is purity, where there is purity there is divinity, where there is divinity there is bliss. People should recognise the intimate and inseparable relationship that exists between unity, purity and divinity.

When Jesus was born, three Arabian kings visited him to pay their respects. One of them felt that the child would be a lover of God. The second one said that he would be the beloved of God and the third one felt that he was verily God. Opinions vary from person to person as each is different from the other. Our ancients **visualised** unity in diversity, whereas the modern man, due to the impact of Kali Age, fragments unity into diversity.

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The Changeless **Atma** Envelops The Universe

According to Vedanta, man is a combination of

bhutakasa, **chitthakasa** and **chidakasa**. **Bhutakasa**

corresponds to the body and all that is seen by the

naked eye. All that is seen is bound to disappear,

which means **bhutakasa** is transient and ephemeral.

The sun, the stars and the milky way which are **crores**

of miles away from earth, also come under **bhutakasa**.

It constitutes all **Bhutas** (elements) and living beings.

Such a vast **bhutakasa** is engulfed by **chitthakasa**. You

can very well imagine the vastness of **chitthakasa**.

Bhutakasa, consisting of sun, stars, rivers, oceans, **etc.**,

forms a tiny part of **chitthakasa**. You may wonder how

it is possible. Whatever you see, for example, the sun,

the stars, the oceans, the mountains, **etc.**, get imprinted

in your **chittha**. Likewise, the apparent world is contained in you as a small entity. **Bhutakasa** and **chitthakasa** relate to the body and mind, respectively.

There is a fundamental basis for these two, which is referred to as **chidakasa** by the Vedanta. This corresponds to the **Atma**. Human being is a combination of these three **bhutakasa** (body), **chitthakasa** (mind) and **Chidakasa** (**Atma**). The first refers to the one you think you are, the second, the one others think you are and the third, the one you really are.

Man's nature is infinite and immortal. Such a human life is looked down upon as low and mean.

People deny the existence of the **Atma** as it cannot be **Sathya Sai** Speaks, Volume 33 368

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perceived. **Chidakasa** symbolizes the **Atma**. It has no form. It is changeless and transcends time and space.

The Vedanta describes this as **Nirgunam**, **Niranjanam**, **Sanathana Niketanam**, **Nitya**, **Suddha**, Buddha, **Mukta**, **Nirmala Swarupinam** (attributeless, pure, final abode, eternal, unsullied, enlightened, free and embodiment of sacredness). **Bhutakasa** corresponds to **jagrat** (waking state), **chitthakasa** to **swapna** (dream state) and **chidakasa** to **sushupti** (deep sleep). In **chidakasa**, one experiences only bliss. This can be understood by the fact that you experience peace when you have a good sleep at night.

When you say, it is my body and my mind, it means that you are different from them. In fact, you are the master (**Atma**). Master the mind and be a mastermind. How can man, being the master of everything, consider himself low and weak? **Chidakasa** is the true form of man. **Bhutakasa**, **chitthakasa** and **chidakasa** correspond to **pratyaksham** (direct), **paroksham** (indirect) and **pavitram** (sacred). **Chidakasa** transcends name and form. It is described as **Sabda Brahmanamayi**, **Charachamayai**, **Iyothirmayi**, **Vangmayi**, **Nityanandamayai**, **Paratparamayi**, **Mayamayai** and **Sreemayi** (God is the embodiment of sound, mobility and immobility, light, speech, eternal bliss, supreme majesty, delusion and wealth).

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Only The Body Dies, Not The **Atma**

The **Atma transcends** the limitations of form.

Buddha and Jesus made concerted efforts to have the vision of the **Atma**. Buddha realised that names, forms and physical relationships are transient. He said one should not get deluded by them. **Yad Drishyam Thannasyam** (all that is seen is bound to perish). He studied various sacred texts and had an audience with many scholars but he was not satisfied. Ultimately, he came

to the conclusion that one could attain Nirvana only through proper use of the five senses. No spiritual practice can yield the desired result if the senses are misused. Have sacred vision. Speak good words. Hear only what is good. Entertain noble thoughts. There is no greater spiritual practice than this. This was the teaching of Buddha. The same was taught by Jesus. The fishermen wanted Jesus to fulfill their worldly desires. Peter wanted more fish. But ultimately, he realised the futility of worldly desires. He wanted to go beyond the level of body and the mind as per Jesus teachings. Jesus told them to give up hatred and to love all and serve all. He exhorted them to develop faith in the principle of unity. Many disciples of Jesus interpreted his teachings in their own way.

When he was being crucified, he heard an ethereal voice, All are one my dear son, be alike to everyone. When Mother Mary was shedding tears, **Sathya Sai** Speaks, Volume 33 370

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Jesus told her, death is the dress of life. Death is like changing of dress. Do you find anybody wearing the same dress every day? Just as you change your dress every day, you change the body from birth to birth. The body has death, not the life principle. The Spirit is immortal and non-dual. To realise the non-dualistic nature of the Spirit was true wisdom, said Jesus.

Advaita Darshanam Inanam (Perception of the One without a second is true wisdom).

Ekam Eva Adviteeyam Brahma (God is one without a second). Man attributes names and forms to God because of his worldly feelings and external tendencies (**pravritti**). Truly speaking, there is only one God. We sing in our **Bhajans**, **Ek Prabhu Ke Anek Nam** (one God has many names). Give up body attachment. Only then can you develop attachment toward the **Atma**. As you are endowed with a physical body, you have to discharge your duties diligently. However, do not be deluded with the feeling that this is permanent. All the physical relationships are like passing clouds and are subject to change. Truth alone is that which does not undergo change. That is **chidakasa**, the principle of **Atma**.

Forms May Vary, But The Spirit Is One

A mother has four sons. The first son asks her for red colour juice, the second for green colour juice, the third for black colour juice and the fourth for white **Sathya Sai** Speaks, Volume 33 371

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colour juice. Then what does the mother do? Being an intelligent mother, she pours the same juice in red, green, black and white colour glasses to satisfy her

sons. Our bodies are like those glasses. We should not go by differences in bodies. We should realise the oneness of the spirit within. The cups and colours may be different but the juice (**Atma**) is the same in all. Body is bound to perish one day or the other. You will have to face misery if you are attached to the body. In order to attain immortality and experience bliss, you have to transcend name and form. So long as you have a body, you have to take care of it. But you should not be unduly attached to it or worried about it. Ignorance is the root cause of worry. Whatever has to happen will happen. So, never give scope to worry. Develop faith in the principle of **Atma**. This was the main teaching of Jesus.

Mathew was one of the twelve disciples of Jesus. He was an income tax collector by profession and used to meet the fishermen to collect taxes. Jesus used to impart sacred teachings to the fishermen every day. **Mathew** noted down all His teachings and wrote the Holy Bible. Later on, many others wrote the Bible based on their own feelings. Nowhere has Jesus ever stated that he was God or the Master. He always addressed God as his Father. He has shown the path to experience unity. He never gave scope for multiplicity. He always said that all were divine.

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Hundreds of years ago, in North India, there lived a person who used to constantly repeat, I am God. People used to wonder at this declaration and considered him to be a mad person. But, some scholars developed hatred toward him. They felt that even after studying various texts and acquiring knowledge, they did not dare make such a claim. They approached the king and lodged a complaint against him. Who is a true scholar? **Pandita Samadarshanaha** (one with **equalmindedness** alone is a true scholar). But those scholars lacked equal-mindedness and threatened the king that they would leave the country if that person was not punished. The king asked the scholars as to what could be done. At the behest of the **Pandits**, the king ordered that his legs be cut off. Even when his legs were being amputated, he did not feel the pain. He was saying, I am God, I am God. Even the blood oozing from his tortured limb was proclaiming, I am God. I am God. Then the king felt repentant for having paid heed to the words of foolish scholars.

Love And Unity Were The Essence Of Jesus Teachings

From the beginning, Jesus never said that he was God. He only said that God was his father. He taught people that there was only one God and all were

his children. His critics complained to the head priest against Jesus. The Priest knew that Jesus was speaking the truth. But they did not support Jesus in order to

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safeguard their own position. It was decided that Jesus should be crucified. The Governor issued the orders, but later he repented. When Jesus rose from the cross, he went on propagating the glory of Jesus.

The Romans addressed Jesus as *persona* meaning one of sacredness. The English word person has been derived from this. It means that there is divinity in everyone. That is why I address you as embodiments of divinity. I and you are one. There is divine spirit in everybody. The very self is called *persona*. There is no life principle without divinity.

Sarvatah Panipadam Tat **Sarvathokshi Siromukham**, **Sarvata Sruthimalloke Sarvamavruthya Thisthati** (with hands, feet, eyes heads, mouth and ears pervading everything, He permeates the entire universe). Divinity pervades all forms. The Bible and the **Quoran** contain many sacred teachings. But foolish people who do not understand their teachings are taking to wrong ways. He who is known as Allah by Muslims, As Jehovah by Christian aspirants, As the Lotus-eyed Lord by the worshippers of Vishnu, As **Sambhu**, by those who revere **Siva**, Howsoever He is worshipped, He gladly responds, Grants the grace of fame and fortune. And showers happiness and joy. He is the One,

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The Supreme Self. Know Him as **Paramatma**. (Telugu Poem)

You are attributing various names and forms to God for your own satisfaction, but God is essentially one. Be He **Rama**, Krishna, Allah or Jesus, all their teachings are meant for the emancipation of man. No religion preaches violence or to harm anybody. Some evil-minded people are misinterpreting the sacred teachings and are indulging in wicked deeds. All the noble souls have taught sacred things. They said, Love all. They did not preach hatred. God never tells anybody to kill others. No one has any right to kill the other because the same **Atma** is present in all. In the name of God, people are committing heinous crimes. It is not good for anybody. Love all, Serve all. You cannot always oblige but you can speak always obligingly.

There is no God greater than love. Love is God, God is love. Live in love. Destroy wicked qualities. The meanminded people try to attribute their meanness to God.

It is a sign of ignorance. Do not pay heed to such people. Have faith in your own Self. Otherwise, you cannot have love for God. Due to defects in modern education system, love is diminishing in man day by day. Hatred is on the rise. Man is forgetting yathartha (truth) and thereby subjecting himself to anartha (danger). He has forgotten manavatva (humanness) by developing pashutva (animal tendency). True

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spirituality lies in destroying pashutva and transforming manavatva into Daivatva (Divinity). It is not possible to attain Divinity without getting rid of animality. Today man is behaving like an animal because of his selfish love. Such a person can never enjoy happiness. He will always be immersed in misery. The more you love others, the greater will be the joy you experience. The more you develop hatred, the more miserable your life will be.

Embodiments of Love!

Jesus Maintained Equality Always

Understand that God is the embodiment of Love and so also is man. Daivam Manusha Rupena (God takes the form of man). So, you are God. There is divinity even in animals. One hears cows and buffaloes mooing, Amba (Divine Mother). It only proves the existence of Divinity in them.

When Jesus was a small boy, his parents took him to Jerusalem. After some time, mother Mary, not finding her son Jesus by her side, thought that he had lost his way in the crowd and searched for him frantically. Ultimately, she found him listening with rapt attention to the sermon of a priest in a synagogue. She hugged him and shed tears of joy. Then Jesus said, Mother, why should you be worried when I am in the company of God, my Father. In those days, people used to sacrifice pigeons in the temple of Jerusalem

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thinking that God would be pleased. Jesus sought to put an end to these cruel practices. Like Buddha, he preached non-violence. He went to the place where pigeons were sold and let them all free. The affected persons turned against him. But Jesus carried on regardless of their hostility. He did not attach any importance to praise or blame as they pertained to the body, not the Self.

The same is stated in the Mahabharatha. When Krishna was given the Agratambulam (Prime honour)

by the Pandavas, the wicked Sisupala started showering abuses on Krishna. He said to Krishna:

Do you think that you deserve this honour because you stole the Saris of the Gopikas when they were having a bath? Do not indulge in self aggrandisement, shut up!

(Telugu Poem)

Hearing Sisupala abusing Krishna in this manner, Dharmaraja shed tears. Krishna hurled the very plate in which the offering was made to Him at Sisupala which turned into a discus and beheaded him. At that moment the blood of Sisupala splashed at the feet of Krishna. Seeing this, Dharmaraja became perplexed.

He said, Krishna, Sisupala abused You to no end. How is it that his blood fell at Your feet? Smilingly Krishna replied, Dharmaraja, praise or blame relates to the body and not to the Atma. Moreover, Sathya Sai Speaks, Volume 33 377

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Sisupala was thinking of Me and repeating My name all along. He might have done it with hatred but I am not concerned about it.

In the Kali Age, chanting of the Lord's Name is the only way to liberation.

(Sanskrit Verse)

Any mighty task can be achieved by chanting the Divine Name. For spiritual practices like meditation and penance, a specific time and place are required. But for chanting the Divine Name, no such restriction need to be followed. Wherever you are, whatever you may be doing, you can chant the Divine Name. Sarvada Sarva Kaleshu Sarvatra Hari Chintanam (everywhere, at all times, under all circumstances contemplate on Hari (God)).

One of the previous speakers, a member of the Messengers of Sathya Sai, prayed that Swami should never forget them. To think that God would forget anybody is only your imagination, the reflection, reaction and resound of your inner feelings. God never forgets anybody. It is only the devotees who remember or forget God. God loves all equally. So, develop love. Eschew all evil tendencies.

The modern education system is giving rise to bad qualities in students. One with bad qualities cannot be called a student at all. As Srinivasan said, Sai students are not like that. Some people pose to be Sai Sathya Sai Speaks, Volume 33 378

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students and indulge in wicked activities. But our students are highly sacred and virtuous. None can point an accusing finger at them. Today many people are misusing the name of Sai for their own selfish gains. I

am happy even with such people because any way they are chanting the Divine Name. Only repetition of God's name will liberate you. Do not give scope to any evil qualities. Never give a chance for accusation. Lead your lives suffused with love. Consider love as God. There is nothing greater than love.

Christmas Message, 25-12-2001

Prasanthi Nilayam

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Publisher's Note

It is a fact well known to the devotees of **Bhagawan Sri Sathya Sai** Baba that no celebrations, festivals or special functions will be considered complete without the blessings of **Bhagawan** in the form of His Discourses. Such discourses cover a wide variety of subjects centering around Man and his spiritual progress which alone can confer peace and joy on him eternally. This shower of nectar sweetens every subject discussed because of its natural qualities of unique presentation and universal appeal. Even a high philosophical point is made simple, understandable, enjoyable and fit for consumption by the layman. Examples and anecdotes are drawn from every day happenings and familiar but meaningful stories related to the great epics like the **Ramayana** and the **Mahabharata**. In short it is a grand feast serving all kinds of delicacies contributing to the health and well-being of heart and mind alike.

The present volume, 35 in the series is a compilation of 23 such scintillating discourses during the year 2002. The discourses relating to Summer course and **Dussera** of the relevant year are not included in this volume as they are bunched and published in a separate volume.

Paragraph headings and a bigger font continue to be adopted here to suit easy reading by elderly persons. The Book Trust prayerfully presents this volume at the Lotus Feet of **Bhagawan** for the benefit and enjoyment of the millions, who adore Him.

Jai Sai Ram

Convener

Sri Satya Sai Books & Publications Trust

Prasanthi Nilayam

Sathya Sai Speaks - Volume - 35

1

Live In **Atmic** Consciousness

The sun appeared serenely peaceful. The day started to get shorter. And the chill wind blew fiercely. The fields were ripe with golden crop. The farmers rejoiced in singing. The buds of flowers blossomed on the banks of rivers like garlands. The sweet festival of **Sankranti** has arrived filling our homes with the newly harvested grain. (Telugu Poem)

When people give up hatred and violence, inculcate the feelings of love and acquire the wisdom to realise the unity of mankind, the earth will then become verily heaven. (Telugu Poem)

It Is Not All Work, But Play Too

Embodiments of Love! Boys and Girls!

DURING the last four days, **Prasanthi Nilayam** looked like a unique world. Students of **Prasanthi Nilayam**,

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Anantapur and **Brindavan** campuses, and also of Higher Secondary School and Primary School worked hard with dedication and devotion and displayed all-round skills. Not merely the students but also the teachers, young and old alike, rendered all possible help to the students in their preparation. Truly speaking, such principles of love, unity, devotion and dedication cannot be found in any other institution in the world. The world will be rid of all problems if such institutions are present everywhere. Students boys and girls displayed wonderful items of skill and beauty. In addition to academics, students have demonstrated their talents in diverse fields. Awareness is life.

Our students excelled not only in sports and games but also in performing on the Band and **Nadaswaram**, giving joy to all. The lion dance group consisted of boys from lower classes as well as from postgraduate courses like **M.B.A., M.Tech., M.Sc., etc.** They performed with great enthusiasm and perfection and made everybody happy. Girls from **Anantapur** Campus have undergone training under experts and have learnt **Nadaswaram**, particularly for performing on Swami's Birthday and Convocation functions. This morning also you might have listened to their performance. They participated in sports, music and cultural events not for their own satisfaction but with the sole intention of pleasing Swami. They went through many difficulties and inconveniences with strong determination and achieved success.

2

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It Is Faith That Pays

You have just listened to the speech of a student, who hails from **Darjeeling**. He is a member of the lion dance group. During one of the rehearsal sessions, he went up to a

height of 12 **ft.** to perform a daring feat. Swami had told him not to go to such a height, but in his enthusiasm to please Swami, he ignored Swami's words. He lost his balance and fell down. There was a swelling on his neck. Then I told him to take rest for a few days. He said, Swami I have come all the way from **Darjeeling** only to dedicate myself at Your Feet. Let anything happen to my body, I will not give up my resolve. He was determined to participate in the dance. I was pleased with his strong faith and determination. I gently touched his neck with My hand and told him that everything would be all right. He was completely cured. I respond to each of you in accordance with the feelings you have toward Me. My **San-kalpa** (Will) is based on your feelings. Ultimately, the boy rose to the occasion and performed the feat admirably.

Mind And Matter

Today you find many people, young and old, accomplishing stupendous tasks by dint of their strong determination. But so far no one has been able to unravel the mystery of mind and matter. All the activities of man, from dawn to dusk, are related to these two. Even the highly educated do not make any effort to understand this. If you

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ask them, what is mind, they say, It does not matter. They argue that there is no point in trying to understand the nature of the mind. If you ask them, what is matter, they say, Never mind. First and foremost, man should understand the relationship between mind and matter. The one who does not know the nature of the mind can be called a fool. The one who understands the nature of the mind is truly a **mahaneeya** (noble).

What is the form of the mind? Where has it originated? What is its nature? What is the mystery behind it? One should make an enquiry on these lines.

The **atma** has three powers associated with it: 1) the manas (mind), 2) **buddhi** (intellect) and 3) **samskara** (culturally inherited mental propensity from past and present lives). The vastness of the mind is indescribable. It can travel to any distance in a trice. Its power is beyond description and human comprehension. No task can be accomplished without the power of the mind. The mind has no form. It works only with the help of the **atmic** power. Therefore, it is the inner Self that operates through the mind and performs all activities in the world. Even ages of effort is inadequate to understand the nature of the mind. The second is the power of intellect. It is full of illumination. It discriminates between good and evil without giving room to selfishness.

The third is the power of **samskara**. Its results are experienced not only in this birth but also in future births.

4

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Samskara is giving up of evil and cultivating goodness in thought, word and deed. It is not possible for any book to describe in detail the powers of manas, buddhi and samskara. Hence, I have decided to explain to the students about these three.

To begin with, try to understand the relationship between the mind and matter. One cannot exist without the other. Here is a rose. This corresponds to matter. Without the mind, you cannot see this rose flower. The mind is based on the principles of reaction, resound and reflection. A true human being is one who understands the nature of the mind and its effect. You think that the mind is a bundle of thoughts. Then from where do the thoughts arise? The Self is the basis of thoughts. They arise out of chaitanya (awareness). Everyone is endowed with vijnana (wisdom). But some foolish people feel proud of their bookish knowledge. Such people cannot be called truly educated. Without the knowledge of the Self, all other forms of knowledge are useless.

Take for instance a person who is highly educated in the physical sense. Ask him a question, Who are you ? He will not be able to give the correct answer in spite of his high qualification. He might say, I am Rama Sastri . This is the name given to his body and it does not correspond to his true Self. If you put the same question again, he will say, I am a scholar . Even this is not the correct answer, because it corresponds to his worldly education and has nothing to do with his true Self. If you ask him the same question again, he will

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say, I am an Indian . He fails to understand that neither his name nor his profession nor his nationality correspond to his true Self.

The body and the mind are only instruments. They are under your control. Do not identify yourself with these instruments. You are the master. Master the mind and be a mastermind. When you explain to him in this manner, he will realise the truth and give the correct answer, All these days I was deluded with body attachment. Now I realise that I am the atma which transcends the body; which is beyond time and which cannot be comprehended by worldly education.

It is the unseen atma which makes the body function. People forget the Master (the atma) and get deluded by their attachment to the body. All that is related to the body, i.e., name, profession and education are temporary. Truth is your name. You are the Self, which is eternal. Hence, give up body attachment and live in Atmic consciousness. So long as one is attached to the body, one can never attain the knowledge of the atma. You may be able to quote from the scriptures but that corresponds to only bookish knowledge which

cannot lead you to your true Self. You are the Atma, which is the source of all powers. In order to understand the power of the atma, first of all enquire into the nature of the mind. The effects of the mind cannot be described in words. The mind is responsible for birth, death, action, family, childhood, old age, happiness, sorrow, success and failure. The entire life is based on the mind. Once you understand the nature of the

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mind, you will know the nature of matter. To understand the nature of the mind, you should have control over your senses. How can you control others when you cannot control your own senses? You should have sense control in order to become a good leader.

The Nature Of The Mind

The mind is very powerful. Without understanding its power, man feels proud of his limited knowledge. It is utter foolishness. He feels he knows everything. He is diverting his mind on trivial objectives without trying to know the atma. This is the reason why man is subjected to difficulties and misery. You are responsible for your happiness or misery. You should not blame others for your condition. As you are unable to realise your true Self, you are experiencing the dualities of pleasure and pain. Once you know your true Self, you will not be affected by them. It is a sin to blame others for your suffering. You suffer because of lack of morality in your feelings and of improper conduct. Your destiny is based on your character. Character is based on actions. Actions are based on thoughts. Therefore, cultivate morality and sacred thoughts. None can escape the law of action. It is based on the mind.

Embodiments of Love!

You cannot exist without the mind. The mind is with you always. You can be called a human being only when you know the nature of the mind. This is the teaching of the Vedanta. Vedanta is the essence of the Vedas, which teach

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the atma jnana (knowledge of the Self). Atma is like the control room. Once you gain access to the control room , all your senses and the mind will be under your control. When the main switch of the house is turned on, the bulbs in all the rooms will glow. The atma is like the main switch and the senses are like the bulbs in different rooms. Take for instance a mansion consisting of various rooms like bedroom, storeroom, dining room, bathroom, kitchen, etc. These rooms are of your own making. Each room is separated from the other by a wall. Once the walls are demolished, only one big hall remains. Body attachment is like the wall that separates one from the other and which comes in the way of realising the Self. Once this wall is broken down, you will realise the infinite and immortal Self. Instead

of realising the infinite and immortal Self, you are developing attachment to the body over a number of births. Develop detachment at least from this birth. You claim something as mine but it will be yours only so long as your body exists. After your death, what you earlier claimed as yours will belong to somebody else. Such being the case, why should you develop attachment to worldly possessions? Human life is based on I and mine. I refers to the atma and mine refers to matter. The mind has originated from the atma. Matter is the effect of the mind. Once you know the nature of the mind and matter, everything else will be known.

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Students!

You have a long life ahead of you. Do not wait till old age to take to the path of spirituality. Start early, drive slowly, reach safely. Be very cautious in this age and do not waste your time in trivial pursuits. Time is very precious and once it is lost, you can never get it back. Make every effort to know what ought to be known while your sensory faculties are strong. If you cannot do it now, you can never do it in your life.

Oh man, do not take pride in your physical beauty, youth and sensory powers. Very soon, you will become old. Your hair will turn grey, your skin will develop wrinkles and your vision will be blurred. The children will make fun of you, calling you an old monkey. Your body is nothing but a doll made of skin. Try to understand the mystery behind this puppet show. (Telugu Song)
Who will come to your rescue in the old age? Hence, make proper use of your senses and be self-reliant. Nobody can say for sure what will happen to the body in the next moment. So, do not develop body attachment. But you should take care of it properly so that you do not depend on others. Do your duty sincerely.

You refer to yourself as I which is nothing but the atma. Let your body be under the control of the atma and none else. When you ask, who is Ramaiyya, somebody will get up and say I; if you ask who is Anil Kumar, the person standing here will say I. In this manner, the prin-

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ciple of I is fundamental and is present in one and all. Just as one lamp lights another, it is from the fundamental I that all other I s have emerged. The same current illumines all bulbs. Each being is like a bulb and God is like the generator.

Mind Is An Aspect Of The Self

If someone were to ask you, Who are you, you should say with conviction that you are the atma. What is Mind? It is an aspect of the Self. Just as sugar is the basis

for all sweets, the atma is the basis for the body, mind and intellect. One should hold on firmly to this fundamental principle. You belong to mankind. Do not let your mind behave like a monkey. In fact, monkey is better than man in the sense that it participated in the service of Rama. Once a monkey taught a lesson to a man thus: Oh mad fellow! You make fun of me, but, in fact, I am far better than you. Are you participating in the service of God, just as I did? I obeyed the command of Lord Rama, crossed the ocean and found the whereabouts of Mother Sita. I stood in front of Lord Rama like a deena (obedient servant) and faced Ravana like a dheera (one of valour). Likewise, you should be humble before the noble and courageous before the wicked. Today man is behaving like a mad monkey. He may not have a tail, but he has the traits of a monkey. Give up monkey traits and take to the sacred path keeping the atma as your goal. Understand that you are the spark of the atma and strive to harmonise the mind, the intellect and the

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samskara. Samskara is very subtle. You may not understand its implication now. It follows you like a shadow from birth to birth. Samskara refers to the process of refinement. You have the power to refine yourself but you are not making use of it. You have to refine yourself. This is the sacred teaching of Indian culture.

Indian culture is like pure gold, but such a precious culture is being ignored today. People do not respect their parents and elders. They have forgotten the sacred values of love and humility. They give importance to only worldly education and material possessions. These will be with you so long as you are alive. When you leave the body what follows you is only samskara (innate tendency) and not samsara (family). But you ignore samskara and get caught up in samsara and suffer from lack of peace.

In spite of his education and intelligence, a foolish man will not know his true Self and a mean-minded person will not give up his wicked qualities. Modern education leads only to argumentation, not to total wisdom. What is the use of acquiring worldly education if it cannot lead you to immortality? Acquire the knowledge that will make you immortal. (Telugu Poem)

You will attain immortality only when you acquire the knowledge of the Self. Oh student! You struggle hard in life merely for the sake of filling your belly. You acquire many forms of knowledge from various fields. Examine and enquire for yourself what great happiness you have

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achieved by spending all the time from dawn to dusk in acquiring knowledge and earning wealth while forgetting God. (Telugu Poem)

Merely by looking at the world map, can you say that you have toured the length and breadth of the world? Likewise, mere acquisition of bookish knowledge is of no use. Enquire, what have you gained by forgetting God and reposing your faith in the world? Nothing whatsoever! You may go abroad and earn **crores** of rupees, but can you take with you even a **naya** paisa when you depart from this world? What is the use of merely going round the world? Does the spoon, which is used to serve various items like sambar, chutney, **rasam** and **payasam** (sweet pudding) experience their different tastes? Likewise, man is going to various countries and reading various books without any benefit. Embodiments of Love! Students!

Develop love and share it with others. Transform this world into a paradise of love. Then there will be no misery at all. Understand the nature of the mind and you will be redeemed. You took part in Sports Meet, exhibited great talent and won many prizes. This is also very essential from the worldly point of view. Worldly education is for life here and spiritual education is for the life hereafter. So, both are essential. Worldly education is like left leg and spiritual education is like right leg. Both the legs are needed for marching. Likewise, both forms of education are needed for progress in life. Left (world) has to be left

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some day or the other, but right (spirituality) is always right. Most of us use right hand to do our work. What does it mean? It means that we should do only right things and make everybody happy. Even in the daily life, the left hand is used to clean the dirt and the right hand is used for performing one's duty.

Recognise The Principle Of The **Atma**

What is the goal of human life? One has to recognise the fundamental truth, i.e., the principle of **atma**. It is within you. It is possible to know this only through the intellect because it has the capacity to discriminate. If you want to partake of an orange, you have to peel out the bitter rind. Even the monkey peels out the skin of a banana before partaking of it. Likewise, the intellect should give up evil and accept the good. What is the use of human birth if man acts in the same manner as a monkey or a buffalo? There is a lesson to be learnt even from buffaloes and cows. They graze in the fields without wasting a minute and masticate leisurely whatever they have eaten. Likewise, whenever you come across anything good, accept it without delay. Later on contemplate on it and assimilate it. Students!

Even birds and beasts are conducting themselves in accordance with their nature. But man, in spite of his education, has forgotten his true nature and is behaving like a fool. What is the use of securing 100 per cent marks in

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your examinations if you do not know the fundamental principle of life? You may fill your head with bookish knowledge and vomit the same in the examination to get good marks. But how many marks have you secured in the field of spirituality? There is no point in getting first class in worldly education and getting a zero in spiritual education. No doubt marks are important, but you should also see that you do not get bad remarks.

The boy who spoke earlier narrated his experience.

When he fell down during one of the rehearsal sessions, he thought that he had lost his chance, and felt extremely sad. He prayed to Me to cure him of his pain so that he could participate in the dance. Seeing his determination and faith, I cured him instantly. Such faith and determination are necessary to win Divine grace. Saint **Purandaradasa** said, **Oh** God! When You protect Your devotee, You are **Rama** and when You punish the wicked, You are **Yama**. To **Prahlada**, You appeared as **Narayana** and to the demon **Hiranyakasipu**, You appeared as **Yama**. You manifest Yourself in the same manner as the devotee thinks of You. Help ever, Hurt never. The same is stated by Sage

Vyasa, **Paropakaraya punyaya**, Papaya **parapeedanam** (one attains merit by serving others and commits sin by hurting them). There can be no sinner worse than the one who **criticises** God. There can be no hell worse than distancing oneself from God. You may argue that there are many in the world who have forgotten God and yet lead a comfortable life. No doubt they are living, but are living their lives

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like dogs and foxes. One should strive to live like a devotee to earn Divine grace.

Cultivate Morality

Students!

Uphold the name of the Institute and be ideals to society. This is the gratitude you are expected to show to the Institute for having given you free education. In other institutes, you cannot get a seat without paying donation. But here, education is provided totally free. Money comes and goes but morality comes and grows. So, cultivate morality. Having been the recipients of Swami's love, every drop of your blood should be filled with gratitude. Here is a small example. The Vice Chancellor made a phone call to Singapore and asked a trainer to come here and train the boys in the lion dance. Accordingly, he arrived and trained the boys. Yesterday, I called the warden and asked him, The trainer came here and made us happy. How can we express our gratitude to him? The warden said he had no idea. I said that we would give him 40,000 rupees towards his travelling expenses. In this manner, I give personal attention to every boy and every trainer. You may think

that Swami is somewhere and does not know what is happening, but Swami is here, there and everywhere as the principle of the atma. I give satisfaction to one and all and take upon Myself all the difficulties and losses that may arise out of your actions. But you are unable to understand this.

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Unity Is Divinity

All the teachers worked hard to make this Sports Meet a grand success. In spite of their advanced age, Radhasamy and Ramamurthi worked tirelessly and extended their support to the students. They are serving in our Institute even after retirement. All have worked with unity. Where there is unity there is Divinity. Once you have Divinity with you, everything else will follow. The success of the Sports Meet is the result of collective effort. There is no Institute like that of ours. The unity, harmony and love that you find here cannot be found anywhere else. Swami is the cause of all this. Swami's love has brought about this unity. I am prepared to spend crores of rupees for the benefit of students. My only aim is to transform them into ideal citizens.

Some people act in an ungrateful manner after receiving Swami's love in abundance. That is their fate.

Uphold the name of the Institute wherever you go. That is what I desire from you. I am prepared to give you whatever you ask for. Many people who come here are very happy seeing our Institute.

Girl students from Anantapur Campus also have worked very hard. Truly speaking, those living in Puttaparthi are very fortunate because they are able to have Swami's darshan, sparshan and sambhashan everyday. But the Anantapur students do not enjoy such privilege. It is twelve years since I visited Anantapur, yet they are working with steadfastness and devotion with the conviction that Swami is always with them. Their devotion and sincerity will cer-

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tainly yield rich rewards. Very soon I will visit Anantapur and confer bliss on all of them. There is result for every action, but one has to wait for the appropriate time.

Today many people are fear-stricken thinking that there is going to be a war between India and Pakistan. No such war will take place. Bharat will be blessed with auspiciousness. Bharat is a sacred land and will be safe always.

There may be minor skirmishes here and there. These days there is no unity even in a small family consisting of four members. In such a situation, how can a country with crores of population be free from minor conflicts? But there will be no war. All will stand united as one family. Pray whole-heartedly for the welfare of humanity Loka samastha sukhino bhavantu (may all the world be happy). You can be happy only when the world is happy. There is

an intimate and inseparable relationship between you and the world. Chant the Divine Name. Pray for the welfare of the world and participate in service activities.

Makar Sankranthi 14.1.2002, Prasanthi Nilayam

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2

Light The Lamp Of Morality In Your Hearts

One may master all forms of knowledge,
One may vanquish one's adversaries in debate,
One may fight with valour and courage in the battlefield,
One may be an emperor reigning over vast kingdoms,
One may offer cows and gold as an act of charity,
One may count the countless stars in the sky,
One may tell the names of different living creatures on the earth,
One may be an expert in eight forms of Yoga,
One may reach even the moon,
But is there anyone who can control the body, mind and senses?

Turn the vision inward And achieve the supreme state of equanimity of the mind.

(Telugu Poem)

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Forbearance is the real beauty in this sacred land of Bharat. Of all the rituals, adherence to Truth is the greatest penance. The nectarous feeling in this country is the feeling of love toward one's mother. Character is valued far higher than the very life itself. People have forgotten the basic principles of this great culture and are imitating Western culture today. Alas! What has happened to this country? The Bharatiyas are not aware of the greatness of their own cultural heritage just as a mighty elephant is not aware of its own strength.

(Telugu Poem)

Embodiments of Love!

Man is making every effort to attain the state of perfection. It is culture that leads man to this state of perfection. Man has to undertake sacred activities to uphold his purity, culture and character. Love is the fundamental principle of life. Fill your li20ves with love. Love is God. Live in Love. Ignoring such sacred principle of love, man is misusing his life by cultivating wicked qualities like hatred, jealousy, pomp and show.

The honour of a nation depends upon the morality of its people. Lack of morality will certainly put a nation to disrepute. True human race is that which upholds morality. Listen to this truth, O valourous sons of Bharat! (Telugu Poem)

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Today morality has declined among human beings.

One without morality cannot be called a human being. Light the lamp of morality in your hearts. Only then can you lead a true human life. Morality alone can confer health and wealth on man. One should not develop undue attachment to the body which is physical and ephemeral. Besides the body, there is mind and spirit in every human being. Man should lead his life with morality as the basis. He should recognise the truth that human life is meant to uphold morality.

Strive For Unity, Purity And Divinity

In order to attain Divinity, first of all, man has to cultivate unity. In unity lies the true culture. Unity is the ideal that man should strive to attain. Any mighty task can be accomplished through unity. Man has achieved independence, but he is yet to attain unity. We find only diversity. Some people think that Swami has established this Super Speciality Hospital to render service to the people of **Karnataka**. But in fact, I have not constructed it for the people of a particular region. I have done it for the sake of the entire nation.

Man should make efforts to visualise unity in diversity and thereby attain divinity. Unity leads to purity.

Where there is purity there is divinity. Only through unity, purity and divinity, can one experience bliss. You can never attain bliss if you do not give up the feeling of diversity and cultivate the spirit of unity.

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It is true that health is wealth. **Dharmarthakamamokshanam**

arogyam moolamutthamam. Health is the fundamental requirement to achieve the four goals of human life, namely, dharma (righteousness), **artha** (wealth), **kama** (desire) and **moksha** (liberation). However, once you attain the state of bliss, you can always enjoy good health.

Man is deluded with the feeling that he can lead a blissful life by acquiring wealth and position of authority. Neither wealth nor position of authority can confer bliss on you.

Bliss can be experienced only when you visualise unity in diversity. If you do not understand the principle of unity and attain bliss, all the service activities like construction of hospitals will be of little consequence.

Everyone working in a hospital, be they doctors, nurses, **paramedical** staff or technicians, should have the spirit of unity. This hospital demonstrates the ideal of unity.

All the staff in this hospital work with the feeling that they belong to one family. Our hospital stands for unity in diversity. It does not crave for money, name and fame.

In olden days, education, health care, food and water were provided free of cost. I have determined to provide them all free.

Treat Patients With Love

Our hospital is not a business centre. Most of the hospitals have become business centres. It is the worst of sins to run a hospital with the sole purpose of earning money.

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You should understand that you too might fall ill some day.

Hence, you should treat the patients with love, without expecting anything in return. You should not aspire for money from them. After I have started this hospital, many doctors have become jealous of Me and have started putting obstacles.

Come what may, I will never give up this sacred task. Their jealousy will only motivate Me further to carry on with sacred activities. Their jealousy will ruin them ultimately. There will be peace and security in the world only when people give up hatred and violence, inculcate the feelings of love and realise the unity of mankind. (Telugu Poem) One should never be jealous of others prosperity. Jealousy is the worst quality.

Asuya (jealousy) and **Anasuya** (one without jealousy) are sisters. **Anasuya** was blessed with three sons, the Divine Trinity of Brahma, Vishnu and **Maheswara**. **Asuya** also has three sons, namely, desire, anger and hatred. Once you give up **asuya**, you can win the grace of the Divine Trinity. You should participate in good activities and extend your cooperation to those who undertake them. Once I take up a sacred task, I will never go back on it. There are many poor and down-trodden people who are suffering for want of proper medical care. Nobody cares for them in big hospitals as they cannot afford costly treatments. In some hospitals, they are not even permitted to enter the main gate. Can there be a greater sin than this? My intention is to provide free medical care to all such poor and forlorn people.

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Pure Drinking Water

For a happy and healthy life, apart from proper medical attention, pure drinking water is also very essential. My plan of action for the welfare of humanity is stupendous. It is bound to succeed. If one takes up a sacred task, one need not be concerned about the resources. There is no dearth of resources in our country **Bharat**. But there are very few who have the noble intention of doing good to society. When you undertake a sacred task, even Nature will extend all its help. The sacred epic **Ramayana** stands ample testimony to this. When **Rama**, the embodiment of Dharma, was proceeding to **Lanka** to rescue His consort **Sita**, Nature extended all its cooperation. He was helped by monkeys and even by a small squirrel.

When you sow a good action today, you reap

samskara tomorrow. **Samskara** leads to purity which in

turn confers merit. Man should always be prepared to undertake good activities. He should never postpone them.

On this sacred occasion, I have decided to undertake yet another service project. In **Chennai**, there is scarcity of drinking water. The rich can afford to get water through tankers and lorries, but what about the poor? They spoil their health by drinking polluted water from ponds and puddles. Hence, whatever may be the difficulty, I have decided to provide drinking water to the people of **Chennai**. The waters of **Godavari** and Krishna are being drained into the sea without being properly utilised. Even in

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Rayalaseema, people are suffering from water scarcity. The districts of **Bellary**, **Anantapur**, **Cuddapah** and **Kurnool** are classified as Backward regions. I want to provide pure drinking water to all these four districts also. This project is bound to be successful. There is no doubt about it.

Make Proper Use Of Your Senses

Man should have unwavering faith. But today man has no faith in himself. Then how can he have faith in God? People have become blind having lost the eyes of faith. One with faith alone can be called a true human being. Man is misusing such a sacred birth. **Jan-thunam narajanma durlabham** (out of all the living beings, the human birth is the rarest). Help others. Only then can your life find fulfilment. You know why hands are given to you? Is it merely to partake of food? No. They are meant to render service to others. You know why tongue is given? Is it to indulge in vain gossip? No. It is meant to chant the Divine Name. In this manner, all the senses should be properly utilised. This is what Buddha did. He studied various sacred texts, met many noble souls and listened to their teachings, but he was not satisfied. Ultimately, he realised that spiritual practices are of no avail if one does not make proper use of one's senses.

See no evil, see what is good;
Hear no evil, hear what is good;
Talk no evil, talk what is good;
Think no evil, think what is good;

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Do no evil, do what is good;
This is the way to God.

In order to sanctify your senses, you should utilise them in the service of others. **Yad bhavam tad bhavathi** (as you think so you become). If you have bad vision, listen to bad talk, indulge in bad activities, you will ultimately ruin yourself. If you cannot undertake any service activity, at least speak softly and sweetly. You cannot always oblige, but you can speak always obligingly. Today man talks harsh words which hurt the feelings of others.

He puts his senses to misuse; then, how can he expect to be happy and healthy. In order to enjoy perfect health, make sacred use of your senses. You may be a pauper or a millionaire. You may have money or not, but God has given each one of you five senses. Make proper use of them and sanctify your lives.

Embodiments of Love!

Each one of you is endowed with **hridaya** (heart).

That which is filled with **daya** (compassion) is **hridaya**. But today man has become stone-hearted. Truly speaking, man is not one of wicked qualities. He is one of virtues. It is said, human birth is the rarest, but if man indulges in bestial and demonic traits, how can we say that he is superior to other beings. He should utilise his education, wealth and energy for the welfare of others. No doubt money is essential, but one should not crave to amass wealth. One may build a hospital spending **crores** of rupees, but one should

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not expect manifold returns. One should spend at least fifty per cent of the money earned on charity. Today doctors do not give free medicine even to a single patient. The cost of medicines has gone up these days.

Sacrifice Confers Immortality

It is ten years since we constructed the Super Speciality Hospital in **Puttaparthi**. Believe it or not, so far we have conducted 70,000 operations free of cost. This hospital has completed one year and here also we have performed hundreds of open heart and bypass surgeries. **Crores** of rupees are being spent every month. Not many are aware of this. Even if I have to spend thousands of **crores**, I will not give up this sacred task. I want this hospital to grow further and serve the needy. Our Chief Minister Krishna helped us to a great extent in the construction of this hospital. Besides other things, he gave us the land free of cost. His heart is filled with the spirit of sacrifice. **Thyagenaikena amrutatthwamanasu** (only through sacrifice can one attain immortality). The Chief Minister of **Maharashtra** who is with us here today wants a similar hospital to be constructed in **Mumbai**. He is prepared to give the required land for it. In **Mumbai**, life is becoming increasingly difficult because of pollution. Health is very essential to achieve any task. Human life is not meant to amass wealth. When you depart from the world, can you take even a **naya** paisa with you? Man cannot take even a fistful of sand when he leaves the world; otherwise, there

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would have been rationing for sand also. What you ultimately carry with you is only the results of your actions, merit or sin. Hence, do not indulge in sinful deeds. Undertake meritorious activities. **Paropakaraya punyaya**, Papaya **parapeedanam** (one attains merit by serving others and commits

sin by hurting them). Help ever, Hurt never. To the extent possible, perform acts of charity and help everybody. Fill your hearts with love. We consider it our duty to treat the patients and alleviate their suffering. Duty is God. Work is worship. I am doing it with love. It is from the source and not by force.

Spreading Untruth Is A Sin

I want to make another point clear to you. People, including those who are sitting here are indulging in wild imagination regarding the incident that occurred day before yesterday. Actually, there is no truth in it. People may think whatever they want. Newspapers are mainly responsible for this restlessness. They are interested in **publicising** only bad news items and not in sharing good news with others. What is the purpose of a newspaper? It has to collect NEWS from the four sides North, East, West and South and disseminate the same. Today instead of gathering authentic information, people write what they feel like in newspapers. However, there are some good newspapers like The Times of India and The Hindu, which give correct information. Newspapers should present the facts as they are. But they distort the truth and **publicise** it in a sensational manner only to make money.

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Be it good or bad, report the incidents as they happened. Do not spread false news. What had happened day before yesterday was only a fraction of what has been magnified and reported by the print media and the television. Even the television does not seem to have any work other than spreading such false news. Now I am seventy-six years old. Till this day, I have not had any contact with people from either print media or television. I have nothing to do with newspapers. One can definitely develop friendship with those who report the truth. What is the use of talking to those who **publicise** untruth? Spreading untruth is a sin. If you speak untruth once, you will have to face its consequences in many births. Such being the case, you can very well imagine the fate of those who indulge in untruth hundreds of times every day. Newspapers should report events exactly as they happened. No one will have any objection to it. It is a sin to spread false news.

Actually, what had happened day before yesterday was nothing. I went till the last row of the Hall, went near even those who were sitting outside, collected letters from them, then sat on the dais for forty minutes. Nothing happened. After that, I went inside, had a little food and visited the hospital to oversee the arrangements. By the time I returned to **Brindavan** from there, all sorts of false news had spread all over. I did not see anybody nor did anyone come near Me. But the newspapers have reported that someone came near Me with a pistol. Is it not a blatant lie? Did any of the

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journalist see the incident with his own eyes? Why should they write untruth? After all, it was only an air pistol which is used to shoot down birds. Such a minor incident was exaggerated. It is a great mistake. Let the journalists think what they want. I have nothing to do with newspapers. My heart is filled with love and love alone. I share My love with one and all. All are Mine and I belong to all. I do not have hatred towards anybody. All love Me and I love all. Love is the intimate relationship that exists between you and Me. The newspapers made a mountain of a molehill and caused anxiety to many. What a sin they have committed! There should be a limit to their jealousy. Devotees from various countries like America, Japan, Germany, England, **etc.**, sent telegrams to Me expressing their concern.

The President of America has said that the terrorists should be wiped out. Who are the terrorists? Anger and jealousy are the terrorists. These wicked traits are present in every man. Man should make every effort to annihilate them. Only then can the world progress. One should not kill one's fellow human beings; instead one should destroy the terrorists within and cultivate virtues. This is what I desire from you. The country will attain plenty and prosperity and set an ideal to the rest of the world only when jealousy and anger are completely eradicated.

Embodiments of Love!

Today we are celebrating the first anniversary of our hospital. I am not interested in such celebrations. I want 30

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each one of you to cultivate purity, love and compassion. There is no human being in the world without love. Love is sacred, infinite and most wonderful. Having been endowed with such divine love, why do you behave in a manner that is contrary to your true nature? I wish that you lead your lives with love and make this country an ideal one. With this, I bless you all and bring My Discourse to a close.

First Anniversary of **SSSIHMS**, 19.1.2002,

Whitefield, Bangalore)

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3

Sanctify Your Life By Chanting

The Divine Name

If you leave ego, you become dear to all;

If you conquer anger, you become free from worries;

You become prosperous when you control your desires;

You attain happiness only when you conquer greed.

(Sanskrit Verse)

Embodiments of Love!

It is the main duty of man to acquire a cool mind like the moonlight and shining wisdom like sun light. As long as man is egoistic, none will love him, including his own wife and children. He will win the love of all when he gives up his ego. Ego is like a bomb that destroys man. So, in the first instance, man should get rid of ego. So long as there is anger in man, he cannot be free from sorrow. He will be respected by all only when he gives

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up anger. One with greed can never attain happiness. Man can be happy and make others happy only when he gives up greed. Ego, anger and greed are three evil qualities that turn man into a demon.

Do All Service As An Offering To God

There is One in this world, by knowing whom you would have known all. If That is not known, there is no point in knowing the rest. That is the knowledge of the Self. Zero gains value only when the number one is associated with it. The more the number of zeros, the more is the value. When one is removed, all zeros lose their value. Love for the Self can be compared to the number one. Man's life gains value only when he has love for the Self. **Isavasyam idam sarvam** (the entire universe is permeated by God).

Who is **Easwara**? It is the **chaithanya** (consciousness) that pervades all beings.

Embodiments of Love!

Your lives will be redeemed only when you contemplate on the Divine Name incessantly. All your wealth and comforts will be of little consequence if you do not have love for God. In **Bharat**, there are millions of people who serve their **fellowmen** with God's Name on their lips.

Neither by penance nor by pilgrimage nor by study of scriptures nor by **japa** can one cross the ocean of life. One can achieve it only by serving the pious. (Sanskrit verse)

Service is very important. Serve everybody with the conviction that God dwells in all. As you serve others, you

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have to kill your ego. It cannot be called service if it is done with the feeling that I am serving others. **Sarva** karma **Bhagavad preethyartham** (do all actions to please God). This is the attitude one should have while serving others. There are many who take part in service activities, but how many are able to enjoy the benefits derived therefrom? First of all, you should understand the term service. True service is that which is done with divine feelings, forgetting oneself. Service should be done as an offering to God. Service has value only when it is done with **daivabhimana** (love for God) and not **dehabhimana** (attachment to body). Even a small act of service done with the sole intention of pleasing God will acquire great

significance.

Cultivate The Spirit Of Oneness

Embodiments of Love!

Enquire, who is serving whom. The one who is serving and the one who is served are one and the same.

Ekatma sarvabhutantaratma (the same **atma** is present in all beings). **Ekam Sath viprah bahudha vadanti** (Truth is one but scholars refer to it by many names). **Ek Prabhu ke anek naam** (one God has many names). God is one though you extol Him by various names. Names and forms are not important. Feeling is the basis for devotion. God is **bhavapriya** (lover of feelings) not **bahyapriya** (lover of external show), which means God sees the feeling behind your activities. People from **Bejawada (Vijayawada)** have

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come here after taking part in Grama **Seva** (service to villages) chanting the Divine Name for the last 76 days. Thousands of devotees from **Shirdi** have come here on a pilgrimage. They visited various pilgrimage centres and have come here from **Kanyakumari** via **Bangalore**.

Karmanubandheeni manushya loke (human society is bound by action). Why is the body given to you? God has given you the body to perform **loka seva** (service to the world). Do not misuse the body by indulging in evil thoughts and deeds. Undertake noble deeds and sanctify your lives. Man's foremost duty is to serve society with noble feelings. Consider the body as an instrument given by God in order to serve your **fellowmen** with love.

God is present in every being as the eternal witness.

This truth is proclaimed by **Soham** which is pronounced with each breath, So with each inhalation and Ham with each exhalation. So means That (God) and Ham means I. This process goes on for 21,600 times a day in every human being. In this manner, the inner voice reminds man of his divine nature as many times everyday. But man acts in a foolish manner without paying heed to his inner voice. Who is the doer? Who breathes, who speaks, who listens, who acts? It is the Self within, which is the same in all.

Cultivate this spirit of oneness. The one who does and the one who makes you do are one and the same. Understand that you are not serving others, you are serving yourself.

The same truth is proclaimed by the Vedas in the four **Mahavakyas: Prajnanam** Brahma (Brahman is Supreme

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Consciousness); **Aham Brahmasmi** (I am Brahman);

Tattwamasi (that thou art), **Ayam Atma** Brahma (this **atma** is Brahman). These are the greatest teachings given to mankind by the Vedas. Unfortunately, man today has lost faith in the teachings of the Vedas. Divinity shines in every breath of man. Truly speaking, man is endowed with

sujnana (wisdom) and prajnana (awareness). But man, out of his ignorance, is acting contrary to his divine nature. Before partaking of food, you offer it to God with the prayer:

Brahmarpanam Brahma Havir

Brahmagnou Brahmanahutam

Brahmaiva Thena Ganthavyam

Brahma Karma Samadhina.

You say that the food is an offering to Brahman. Then where is Brahman? He is within. So, immediately God replies from within:

Aham Vaishvanaro Bhutva

Praninam Dehamasrita

Pranapana Samayukta

Pachamyannam Chaturvidham.

Glorify Human Life By Your Meritorious Deeds

God is present in the form of Vaisvanara in everybody.

So, when you help others, you are helping your- self.

Similarly, hurting others amounts to hurting your own self.

Sarva jeeva namaskaram kesavam pratigachchhati (whom- 37

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soever you salute, it reaches God) and Sarva jeeva tiraskaram kesavam pratigach-chhati (whomsoever you denigrate, it reaches God). There is no point in undertaking pilgrimages or chanting the divine name without understanding the oneness of divinity. You may call Him by any name and worship Him in any form, but God is one. Never forget this principle of unity. But, unfortunately, man fragments unity into diversity. Try to visualise unity in diversity. This is the true service that man is supposed to undertake. Man mein ram hath mein kam (install God in your heart and use your hands in the service of society). Then whatever work you do will be transformed into worship.

Today man lacks faith in the path of service. For the past many years, you have been listening to discourses and performing various service activities. But what have you achieved? What have you known? Nothing whatsoever. Therefore, in the first instance, you should cultivate righteous conduct. Develop right vision, right listening and right speech. By practising these, you can develop goodness. Only then can you attain Nirvana (liberation). Do not be under the impression that God is confined only to temples. It is not enough if you merely visit temples and offer your salutations to the idols of God. Offer your salutations to all beings with the conviction that you are saluting the Lord Himself. There is no being without God. God is the Indweller of all beings (sarvabhutantaratma). Man's foremost duty is to understand this truth and act accordingly.

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You have been listening to various discourses, going on pilgrimages and reading sacred texts. But what is the

use if there is no transformation in you? Man today has become stone-hearted. Heart should be as soft as butter. Mind should be as cool as moonlight and speech should be as sweet as honey. These are the main values that the Sathya Sai Organisation stands for. These are the true ornaments of man. Though man is endowed with sacred qualities and immense powers, he is leading a meaningless life without making use of them in the service of others. Though God has endowed man with a sweet heart and a sacred mind, man is not putting them to proper use. Never utter harsh words; always speak softly and sweetly. Make proper use of the faculties given to you by God.

Embodiments of Love!

To be born as human being is the greatest blessing.

Ianthunam narajanma durlabham (out of all the living beings, human birth is the rarest). It is the result of merits accrued over many previous lives. Such a sacred life should not be misused. Speak sweetly and offer your respects to all with a smiling face. You call yourself a devotee. But there is no truth in this statement if you lack these noble qualities. Fill your mind with noble thoughts and perform meritorious deeds. There lies the glory of human life. You should earn the respect of everybody by your behaviour. Do not consider yourself a mere mortal. Jiva is deva (man is divine). This is the fundamental teaching of Indian 39

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philosophy. Easwara sarva bhutanam (God is the Indweller of all beings). Fill your hearts with such noble feelings, put them into practice and sanctify your lives. Remember that you are born as a human being. Live up to your stature as a human being. Spirituality does not mean doing worship, going on pilgrimages or doing bhajans alone. Spirituality lies in destroying the animal tendencies and rising to the level of divinity. So long as there are animal tendencies in man, he cannot rise to the level of divinity. Day by day, animal qualities are increasing in man. You are neither a wild animal to cause fear in others nor a docile domestic animal to be afraid of others. You are born as a human being with noble human qualities. So, recognise your humanness and divinity. But man today is not able to realise this truth and consequently he is wasting his life.

Divinity Can Be Attained Only By Love

Embodiments of Love!

It is most important for you to take note of these teachings, which I am repeating time and again. Never neglect them. The divine power latent in you is limitless.

Anoraneeyan mahato maheeyan (divinity is subtler than the subtlest and vaster than the vastest). Therefore, it is impossible to estimate the nature of divinity. Words are inadequate to describe it. Whatever description you give is only for your own satisfaction. It is a great mistake to try to gauge

the infinite power of divinity with your limited mind.

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However, the microcosm and the macrocosm differ only in quantity, not in quality. Here is a small example. The ocean water is saline. Go to an ocean and get a potful of water. The water in the ocean and the water in the pot differ only in quantity but the taste remains the same. You should always have quality in mind, not quantity. God is interested only in quality. One teaspoon of cow's milk is better than barrels of donkey's milk. Don't get carried away by quantity. Do not run after material objects. Do not be greedy. Greed leads to sorrow. Aspire for quality. It is the quality and not the quantity that gives you happiness. Embodiments of Love!

Today there are many who are in search of God.

Where is God? He is here, there and everywhere. Such being the case, where is the need to search for Him? **Prahlada** said, Never doubt that God is here and not there. Wherever you search for Him, He is there. (Telugu Poem) He was a small boy. His teachers **Chanda** and **Amarka** tried to change his mind and even subjected him to punishment; but **Prahlada** was undeterred in his resolve. His mind was always focused on Lord **Narayana**. He was constantly repeating His Name. One day his father **Hiranyakasipu** summoned him and said, My dear one, it seems you have studied many subjects; let me have the pleasure of listening to some of them. **Prahlada** replied, Father! The teachers have taught me many things, I have understood the four objectives of life: Dharma (righteousness), **Artha** (wealth), **Kama** (desire)

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and **Moksha** (liberation). I have studied many things; in fact, I have understood the very essence of education. (Telugu Poem) When his father asked him as to what the essence of education was, **Prahlada** chanted the Divine Name, **Om Namo Narayanaya**. **Hiranyakasipu** became furious. He could not tolerate **Prahlada** repeating Lord **Narayana**'s name. He punished him and sent him away. **Hiranyakasipu** hated God, whereas **Prahlada** had intense love for God. Only through love can **manavatwa** (humanness) be transformed into **Daivatwa** (divinity). Embodiments of Love!

Never have hatred and jealousy. Kill your ego. Only then will love blossom in you. Through love alone can you attain divinity. That is why the **Gopikas** sang, **Oh** Krishna, play your sweet flute and sow the seeds of love in the desert of loveless hearts. Let the rain of love fall on earth and make the rivers of love flow. (Telugu song) How nectarous is the song of the Divine! Only those who are filled with divine feelings can experience its taste.

Do **Namasmarana** And Redeem Your Life

Embodiments of Love!

It may not be possible for you to undertake rigorous spiritual practices like meditation, penance, yoga, **etc**. It is enough if you chant the Divine Name. Do not undertake practices which you do not understand. Take to the simplest path, i.e., **namasmarana**. In **Krita Yuga**, meditation

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was prescribed as the means to liberation. In **Treta Yuga**, it was **yajna**. In **Dwapara Yuga**, people performed **archana** (worship), and in this Kali Age, **namasmarana** is the prescribed path to liberation. In this Kali Age, chanting of the Lord's Name alone can grant you liberation. There is no greater path than this. (Sanskrit **sloka**) So, sing His glory and cross this ocean of worldly life. **Namasmarana** is the basis of all spiritual practices.

Embodiments Of Love, Students, Pilgrims And **Sevaks**!

There are nine paths of devotion: **sravanam** (listening), **kirtanam** (singing), **vishnusmaranam** (contemplating on Vishnu), **padasevanam** (serving His Lotus Feet), **vandanam** (salutation), **archanam** (worship), **dasyam** (servitude), **sneham** (friendship), **atma-nivedanam** (self-surrender). Paths may be different but the goal is one and the same. Follow any path and reach the goal. With the passage of time, you should move closer to the goal. Do not go away from it. Never act against the divine command. Do not submit to selfishness and self-interest. Selfishness takes you away from spirituality. Give up selfishness and dedicate your lives for the divine cause. When you proceed along the divine path, you will be charged with divine energy.

Today thousands of people from **Shirdi** have come here after visiting many **Punya Kshetras** (pilgrimage centres). They have been chanting the Divine Name all

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along. It is the power of **namasmarana** that has brought them to **Prasanthi Nilayam**. **Kshetras** (fields) may be different but the **kshetraina** (knower of the field) is one. The Lord says in the **Gita**, **Kshetrajnam chapimaam viddhi** (recognise Me as the knower of the field also). There can be no **kshetra** without **kshetraina**. You may visit any number of **punya kshetras** but in the first instance, you have to purify your **hridaya kshetra** (field of the heart). Never utter harsh words. Do not criticise others. Give up para **chintana** (thinking about others) and cultivate **paramatma chintana** (thinking about God). This is the true **sadhana**.

Serve the needy to the extent possible. The service you render should be meaningful and purposeful. Here is a small example. Many of our former students are undertaking various service activities in the neighbouring villages, e.g.,

Brahmanapalli, Beedupalli, Enumula-palli, etc. How should one serve? One should do it in the true spirit of service. When you go to a village for service, you should involve the villagers also in the service activities and motivate them to undertake such sacred work everyday in their village. It is not possible for you to go to the villages everyday. You may go to a village once in a month or two. Therefore, when you involve the villagers in the service activities, they will learn to serve themselves. You should teach them the importance of cleanliness. Usually, villagers live in unhygienic conditions which cause various diseases. So, you should teach them to keep their village clean. The water

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that we drink and the air that we breathe should be free from pollution. Only then can we lead a happy and healthy life.

Cultivate **samyak drishti** (right vision), **samyak vak** (right speech), **samyak sravanam** (right listening), **samyak bhavam** (right thinking) and **samyak karma** (right action). This will make your life perfect. Then you become deserving of divine grace. Only then can you attain **sayujyam** (liberation). **Salokyam** (perception of the divine) is the first step, **sameepyam** (proximity to the divine) is the second, **sarupyam** (identity with the divine) is the third and **sayujyam** (merger with the divine) is the fourth. Just as rivers ultimately merge with the ocean, man should become one with God. **Nadinam sagaro gathi** (the ocean is the goal of the rivers). What is the goal of human life? Is it to enjoy worldly pleasures? No. You may have all the comforts you like, but ultimately you should strive to become one with the divine. The very purpose of life is to have the vision of God, experience Him and ultimately merge with Him. But today man is doing just the opposite. He has forgotten God and is wasting his life in the pursuit of worldly pleasures. Human life is highly sacred, noble and divine. It should not be wasted in such unworthy pursuits.

Students! Pilgrims!

Do not be carried away by worldly pleasures. Take to the sacred path and sanctify your time by chanting the

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divine name. There is no need to allocate a specific time or place for **namasmarana**. You can do it wherever you are and whatever you are doing. One needs to pay tax for water, electricity, **etc.**, but there is no tax for **namasmarana**. Nobody can stop you from doing it. It is very simple, yet most effective. But man does not realise the value of **namasmarana** as it is so easy to practise. He thinks that God can be attained only through severe austerities. This is a misconception. Without troubling yourself or causing trouble to others, you can chant the divine name.

Cultivate love for God. That is true devotion. Without love, there is no devotion. Love is the basis of all spiritual practices like **japa, thapa, yoga, dhyana, etc.** Bereft of love, any spiritual practice is a futile exercise. For the life here and hereafter, love is most important. Love is the basic requirement for all, whether one is an **aartha** (one in distress), an **artharathi** (seeker of wealth), **ijinasu** (seeker of knowledge) or a **inani** (one of wisdom). Love is the foundation for a theist as well as an atheist. Develop such sacred love. Do not criticise or ridicule anybody. Give happiness to all by sharing your love with them. This is the true spiritual practice. Follow this simple path, experience **ananda** and sanctify your lives.

Discourse on 24th February 2002, **Prasanthi Nilayam**.

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Idols Are Pointers To Divinity

God is the basis of the universe. Truth is the essence of God. The virtue of noble souls is truth. Such noble souls are verily Divine. (Sanskrit Verse) Embodiments of Love!

OUR ancients enquired into the nature of divinity through many paths, but were not successful in recognising the reality. Hence, they started worshipping **Prakriti** (Nature). Thereafter, the **Bharat-iyas** took to **murthi aradhana** (idol-worship). Every creature that takes birth in this universe has a form (**murthi**). Idols are inert in nature and do not possess the qualities of compassion, love, forbearance, **etc.** It is for this reason that some people are against idol-worship. This is ignorance. You use your forefinger to point to a specific object, say, a flower or a tumbler. Similarly, idols are like pointers to Divinity. Once you recognise divinity, you don't need the pointers, say, idols. Such being the case, is it not foolish to object to

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idol worship? Are you not worshipping the pictures of your parents and grandparents? Do these pictures have life in them? No. Nor do they have the qualities of compassion, love, sacrifice, **etc.** Then what is the point in worshipping them? It is through these pictures that we are reminded of their virtues and ideals they stood for. Take for instance a hundred rupee note with dimensions of 6 inches x 4 inches. There is neither life nor virtues of love, compassion, **etc.**, in this currency note. Yet people love it and would like to possess it. Is there anybody in the world who dislikes money? Irrespective of the country or religion, everyone loves money. There are innumerable instances wherein people gave up their lives for the sake of money. Money is valuable because it bears the government's seal. Similarly, we respect the national flag for the value it stands for, though it is merely a piece of cloth, which is inert. If idol worship

is considered foolish, then the same should apply to love for money and respect for flag, which are also lifeless. Man's beliefs are based on his likes and dislikes.

Names Of Gods Have Deep Inner Meaning

Isavasyam Idam Jagat (the entire world is permeated by God). Every being is an embodiment of **Easwara**.

It is also said, **Easwara sarva bhutanam** (God is the indweller of all beings). He is present in all beings in the form of Consciousness. **Easwara** is the master of six forms of wealth dharma (righteousness), **aiswarya** (wealth), **yashas** (fame), **shakti** (power), jnana (wisdom) and **vairagya** (detachment). **Easwara** has another name, **San(m)kara**.

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sam refers to **chidanandam** (eternal bliss) and **atmanandam** (bliss of the Self). **Kara** means one who bestows. Therefore, **Sankara** is one who confers eternal bliss. Every word has a deep inner meaning. Take for instance the name **Sathya Sai**. **Sathya** stands for Rig **Veda**, **Sa**, **Aa** and **Ya** in **Sai** stand for **Sama Veda**, **Atharvana Veda** and **Yajur Veda**, respectively. Therefore, **Sathya Sai** is the very personification of the four Vedas. What is the meaning of the term Linga? It is the symbol of divinity, as it has neither beginning nor end. Divinity is immanent in the heart (**hridaya**) of every man. **Hridaya** means that which is suffused with compassion. So, Divinity is the embodiment of compassion.

Today people are unable to understand the principle of divinity. Though the modes of worship vary, they all are directed towards different forms of the same God. You may call Him **Rama**, Krishna, **Easwara**, etc. All are one. They refer to the same God. Each person worships a particular form according to his or her likes. Some people worship **Rama** because they are attracted by **Rama**'s Name and Form. It is said, **Ramayate Iti Rama** (**Rama** is one who captivates the hearts of one and all).

Today is **Sivarathri**, meaning auspicious night. **Siva** symbolises the breathing process **Soham**, that takes place in every man. This is referred to as **Hamsa Gayatri**. (A) Ham refers to I and So means That (God). This message of I am God is conveyed through this breathing process 21,600 times a day. Such teachings have been propagated and practised since ancient times.

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It is the finger that points to a flower. Likewise, idols point to the divinity. So, idol worship cannot be considered foolish. Never disregard idols because they are inert. Even in inert objects, there is **chaitanya** (consciousness).

Anoraneeyan mahato maheeyan (Brahman is subtler than the subtlest and vaster than the vastest). This **chaitanya** is present in the smallest to the biggest. From your point of

view, an object may appear to be inert, but from the Vedic point of view, everything is **chaitanya**. It is foolish to overlook the existence of **chaitanya**. One may question if **chaitanya** is all-pervasive, why is it not visible to the naked eye? You are all well aware of the fact that there is butter in every drop of milk. Can you deny its existence merely because it is not visible to the naked eye? The process of obtaining butter involves curdling the milk and then churning it. Man is unable to perceive this **chaitanya** principle because of two defects:

1. He overlooks his innumerable mistakes; and
2. He magnifies the minutest mistake of others.

One can attain divinity only when he stops hiding his mistakes and highlighting the faults of others. It is a great sin to search for others' faults. Instead, look for your own. Consider your smallest defect as a great blunder and try to rectify the same. Ignore the faults in others however big they may be. Do not criticise others, instead criticise and question yourself. Is this the way I should behave, having been born as a human being. True spiritual practice lies in finding out one's own mistakes and correcting them.

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It involves giving up of evil tendencies and developing noble traits. That is **Sa Dhana** (spiritual practice). **Sa** symbolises divinity which is the embodiment of all forms of wealth (**Dhana**). Today the people who seek the faults of others are on the rise. This is the cause for restlessness in society. All who aspire to be peaceful should eradicate all their defects. Only then can you realize **Sivatwa** (divinity).

Use Your Power Of Discrimination

Man is falling a prey to anger. Who is affected by this anger? It is not others but he himself. It is said, Anger is one's own enemy, peace is the protective shield, compassion is the true relation, happiness is verily the heaven and misery is the hell. (Telugu Poem) Therefore, make efforts to control your anger. Do not consider yourself to be superior to others.

Where is God? He is present in every human being and in every living creature. That is why it is said, **Easwara sarva bhutanam** (God is the indweller of all beings).

Daivam manusha rupena (God takes the form of man). When you consider all as divine, you will never indulge in criticism. God judges a person by his feelings not by his actions. God is **Bhavapriya**, not **Bahvapriya**. So, make efforts to turn your vision inward. **Pashyati iti pashuhu** (one who goes purely by external vision is an animal). A true human being is one who looks inward. The moment an animal spots a green patch of land, it immediately rushes

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to that spot without weighing the pros and cons. It is the

duty of man to use his power of discrimination and act accordingly.

Man should be conscious of his duties

always. Otherwise, he has to pay a heavy price. Whenever there is a delay in the arrival of a bus or a flight, the passengers start criticising all those responsible for the delay. This is because duties were not carried out diligently. Likewise, man becomes an object of criticism if he does not discharge his duties properly.

Man cannot be called a human being unless he practises human values Sathya, Dharma, Santhi, Prema and Ahimsa. These are like the five life-breaths of man. The absence of these life-breaths amounts to living death. Each one is responsible for his own downfall. Man kills himself by not practising these human values.

Embodiments of Love!

Love is your greatest asset. Develop love and always speak the Truth. Truth sounds bitter whereas people are easily pleased by falsehood. People do not relish milk, which is brought to their doorstep, whereas they are prepared to traverse miles together to consume a bottle of liquor. Falsehood has become the order of the day. Falsehood may please others but not your conscience. Strive to satisfy your conscience before satisfying others. Under all circumstances follow the path of Truth. In case the utterance of truth is likely to lead to some danger, remain silent. A hermit was deeply engrossed in the contemplation of God. He had vowed to speak Truth always. Lord Easwara wanted to

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subject him to a test. He assumed the form of a hunter and started chasing a deer, which, out of fear, hid in a bush close to the hermitage. This was noticed by the hermit. On being questioned by the hunter about the whereabouts of the deer, the hermit was in a dilemma. He could not feign ignorance and say that he had not seen the deer as that would amount to uttering a lie. At the same time he could not reveal the whereabouts of the deer, lest the hunter should kill it. In that case he would be a party to the crime. He prayed to Lord Easwara fervently to show him a way out. A brilliant idea flashed in his mind by God's Grace. God is always with you, in you, around you, above you guiding and guarding you. Why fear when He is near? The hermit replied, O hunter, that which sees cannot speak; that which speaks cannot see. By such a tactful answer, the hermit not only upheld his adherence to Truth but also protected the life of the deer. Then Lord Easwara manifested in His true form and declared, Such yukti (tact) which safeguards your interests as well as those of others is true yoga. Therefore it is said, Truth is the life of the tongue. Righteousness is the life of hands. Non-violence is the life of the heart. Sivarthri is celebrated to teach man the significance of these values.

Develop Positive Tendencies

Siva also stands for humility. A person with humility is one of Sivam (auspiciousness). On the other hand, a person with ego is verily a Savam (corpse).

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By constant prayer, man can overcome any difficult situation. You should develop noble thoughts and help the needy. Do not harm anyone. The harm that you inflict on others will boomerang on you. Criticism and accusation are worldly traits and negative in nature. Develop positive tendencies. What is the use of all your education if you cannot give up your evil tendencies?

In spite of his education and intelligence, a foolish man will not know his true Self and a meanminded person will not give up his wicked qualities.

Modern education leads only to argumentation, not to total wisdom. What is the use of acquiring worldly education if it cannot lead you to immortality? Acquire knowledge that will make you immortal. (Telugu Poem)

Paropakaraya punyaya, Papaya parapeedanam (one attains merit by serving others and commits sin by hurting them). Help ever, Hurt Never. This is the essence of the 18 Puranas. Never mind if you have to suffer, but do not put others to suffering. God will take care of you.

Your behaviour should be befitting human birth. Neeti (morality) and nijayati (integrity) are the life principles of manava jathi (human race). Develop morality and lead an honest life. Only then can you attain Easwaratwa. The main teaching of the Culture of Bharat is to realise unity in diversity. But today man fragments unity into diversity because of his narrow-mindedness.

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Embodiments of Divine Atma!

Never give scope to feelings of I and mine. First know yourself. Question yourself, Who am I? Once you know who you truly are, you will realise the oneness of all. Once you realise that you are the embodiment of atma, you will know that all others are also embodiments of the atma. However, in daily life, it is difficult to recognise this equality based on profession.

What is adhyatmikam (spirituality)? Weeding out animal qualities and rising to the level of Divine constitutes true spirituality. Adhyatmikam refers to Adhi (eternal) and Atma. Therefore, true Adhyatmikam is that which relates to the eternal Atma. Recognising the fact that I and you are one is true Adhyatmikam.

When Dharmaraja offered Krishna the agratambulam (prime offering), the wicked Sisupala felt that Krishna did not deserve it. He abused Krishna endlessly

and said, Do you think that you deserve this honour because you stole the saris of **Gopikas** when they were having a bath or do you think that you deserve this because you played pranks with the **Gopikas**. Stop this self-**aggrandisement** and shut up! (Telugu Poem) Krishna smilingly replied, Yes, you are right, you speak truly.

Dharmaraja felt deeply hurt and fell at Krishna's feet and said, **O** Lord! How is it that you continue to smile in the face of such harsh criticism? You may be smiling, but I am shedding tears of sorrow. Then Krishna replied, 55

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Dharmaraja, praise or blame relate to the body, not to the **atma**. Why should one feel depressed when criticised and elated when praised? In fact, we criticise our own body because it gives scope to various diseases and makes us suffer. Hence understand that whoever **criticises** your body is in fact doing you a favour. **Dharmaraja** was immensely satisfied with Krishna's reply and said Because there is a shortage of such teachers people are afflicted by ignorance. What about **Duryodhana**? He was no ignoramus. But in spite of knowing all (about right and wrong), he fell into the path of ignorance. He also asked **Dharmaraja** to keep his mouth shut.

What is silence? One should never speak ill of others. **Mounath kalaham nasthi** (strife does not arise out of silence). Salute those who offend you. Don't return offence with offence. If you act in the same manner as your opponent, how can you become greater? While saying that the other is acting wrongly, will you be right if you act in the same manner? Never act in this manner. Let those who commit offence continue their offensive behaviour. Never react. Wish for the welfare of everyone. Our daily prayer is **Loka samastha sukhino bhavantu** (May all people of the world be happy!) When all are happy, you are included. We pray for the welfare, wealth, and health of all. Never wish for the misfortune of any other person. There is no room for hatred in this world. All are friends. If you persist in this manner, wishing well for everyone, praying for their prosperity, you become an ideal for the 54

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whole world. You are born in this world for this ideal only. There is a purpose behind the creation of every individual. That is why God created you. And for this you have been gifted with the capacity to love. Act according to your conscience. Consecrate to God every action of yours.

O Lord! That heart which You have gifted me, all its actions are being offered back by me. What else is there for me to worship Your feet with? Please accept this with my humble salutations. (Telugu Poem)

The one valuable gift that You have bestowed on me is love. It is my duty to share this love with all my fellow beings. That is the sign of my understanding Your gift. One who is filled with anger, hatred and envy will be shunned by all those who are near to him including his wife and children. Hence, you should avoid these evil tendencies. Once you understand the principle of love, all these evil tendencies leave you by themselves. Humanness is divinity in essence. When a child is born, he is naturally pure; but, as he grows, he starts accumulating these evil tendencies more and more. The evil tendencies are of your own making. They will ultimately destroy your humanness itself. Don't ruin your human nature. How sacred, how noble, how humble and how valuable is humanness! Such a noble humanness is wilfully ruined by you. Never harm others for the sake of your selfish and greedy desires. Be happy at the happiness of others. Then only will you realise **humanness**. 57

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manness. Being born a man, don't turn mean. Cruelty is the nature of animals. By hurting others, you lose your humanness and become a beast. When you threaten others, you become a wild beast. If you are scared by somebody, you become an animal of prey. You are neither a hunting beast nor an animal of prey. You are a human being. Never hurt anybody; cultivate an attitude of happiness in yourself. Then you will be doubly happy. The Lord is constantly saying, **Thathastu, Thathastu!** (so be it!). As you wish, so will it happen. From evil intentions evil, results. If you are always filled with good intention, they are equally blessed by God. The consequences of all your actions will result in reactions. May be not immediately, but definitely sooner or later. Therefore, we should live without hurting others or being harmed by others, and thus lead a blissful life. Put your learning to good use. Give respect and take respect. This is true humanness. Love and be loved in return. Your education is meant to cultivate such virtues.

Study Positive Things, Worship God And Nature

Students study some limited subject or the other. Of what value is such **specialisation**? All such academic undertakings are essentially negative. There is a saying in Telugu that a washerman is better than a scholar. When the washerman collects clothes from your house, you make a detailed record of the number and type of clothes, if nowhere else, **atleast** by a few marks on the wall. But the 58

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washerman does not need any such devices. He carries all the information in his head, and will return your clothes to you duly washed and pressed. What study has he made? This is not the only type of studies one should undertake.

You should study positive things. Your education should benefit the society at large. Only when you help others do you become pure.

Our ancients worshipped Nature. It is Nature that gives us food, raiment and shelter. Not merely that, it also gives us precious metals like gold and silver. So, what is wrong in worshipping Nature? All the modes of worship that our ancients practised were highly sacred. **Bhumatha** (Mother Earth), **Gomatha** (cow), **Vedamatha** (the Vedas) and the **Dehamatha** (physical mother) are to be revered. As people have stopped worshipping God, we find chaos all over the world. People are plunged in sorrow as they have lost faith in the Self. What is the use of life without self-confidence? Worship of God alone can safeguard the nation. The country will be blessed with plenty and prosperity and people will lead a happy life once they start thinking of God. We repeat the **Santhi** Mantra thrice in our daily prayers. What does this mean? We should attain peace at three levels, i.e., physical, mental and spiritual. There is no peace in the external world; we find only pieces. Peace is in fact, within you. Make efforts to manifest your inner peace.

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Embodiments of Love!

Spend the whole night in chanting the holy Name and spread this spiritual energy to the world at large. Who is **Easwara**? He is all-pervasive. Just as the wind blows freely everywhere, so do we find the principle of **Easwara** pervasive.

Share your love with all and propagate the Divine Name to the entire world.

Sivarathri, 12.3.2002, **Prasanthi Nilayam**.

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5

Realise The Magnetic Power Within

With the crescent moon dancing, the matted locks waving, the cool waters of the **Ganga** flowing between, with the eye in the middle of the forehead shining, the purple neck gleaming like the sheen of a black berry, wearing serpent-bracelets, and a snake-skin belt, the entire body smeared with **Vibhuti**, with the forehead adorned with **kumkum** dot, lips ruddied by the juice of the betel, Gold embellished diamond ear rings dangling, with whole swarthy body glowing, the Lord of **Kailasa** appeared in person. (Poem)

Embodiments of Love!

The entire earth is permeated by magnetic power.

All the living beings and objects that are present on this earth also have this magnetic power. The rivers that flow, the wind that blows, the flowers that blossom, **etc.**,

everything is endowed with magnetic power. The rivers flow

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on earth because of magnetic power. The magnetic power is all-pervasive.

Temples Reflect One's Own Magnetic Power

People with bhakti and **prapatti** (devotion and faith)

visit temples, which have magnetic power. The flowers and

fruits that people offer with devotion in temples also have

this magnetic power. Since thousands of devotees gather

here, our **mandir** is suffused with magnetic power. The **allpervasive**

magnetic power shines with added brilliance in

this **mandir**. This magnetic power is ever on the rise as there is a continuous flow of devotees.

Even an iron nail turns into a magnet because of its

association with the magnet. In a similar manner, people who

visit the **mandir** are filled with magnetic power. It is only

from the magnetic power of the devotees that the **mandir**

gets charged with mighty powers. Every individual is filled

with magnetic power from head to toe. But man does not

realise his innate potential and visits temples for blessings

and grace. One does not acquire any special powers from

temples. What one gets is only the reflection of one's own

magnetic power. People visit various pilgrimage centres like

Tirupati, **Haridwar**, **Rishikesh**, **etc.** The power that is present

in pilgrimage centres is only due to the power of devotion

and faith that pilgrims carry in their hearts.

God is the embodiment of all forms of opulence and

so is man. **Sampada** (wealth) **aiswarya** (authority/control),

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yashas (fame), **shakti** (power), jnana (wisdom) and **ananda**

(bliss) all these are the gifts of God. They are latent in

every man, but he is losing them, as he is unable to put

them to proper use. Divinity shines resplendently in man

when he makes proper use of these **shadaishwaryas** (six

forms of wealth). There is divine effulgence on the face of

every man.

As **Venkataraman** mentioned, every man is a

combination of materialisation, vibration and radiation. The

human body with all its limbs and muscles is known as

materialisation. The life-force (prana **shakti**) is known as

vibration. These two are coordinated by the **atmic** power

known as radiation. All the divine powers are latent in man.

But man is not directing his attention on them. He identifies

himself with the body, but in reality he is not the body.

Otherwise, why would he say, this is my body? When

you say, this is my body, you are different from it. Man is

deluded by thinking that he is the body. He is losing his

divine effulgence because of his mistaken identity.

Vibration symbolises the breathing process. Sometimes

people say, my breathing is not proper. It shows that you are

different from it. **Pashyannapicha na pashyati moodho** (he is

a fool who sees with his eyes yet does not recognise the reality). Man is immersed in ignorance as he identifies himself with something from which he is totally different. Radiation is divine and that is man's true nature. This is the magnetic power which is latent in every man. It is the

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same divine power that is present in temples, which attracts all. Magnetism is the nature of all temples.

Lingodbhava Is A **Bodha** For You

There is gold in every man. Iron and various other metals are also present in him. The Vedas declare, **Raso vai saha** (God pervades the body in the form of essence). What is the significance of **lingodbhava**? God is known as **Hiranyagarbha** (one having a golden womb). The golden rasa (essence) present in His womb undergoes a vigorous churning process and assumes the shape of a linga. Linga means a symbol or a sign. (showing the golden linga that He created in the beginning of His discourse) **Bhagawan** said As you can see, it has no distinctive features like eyes, face, **etc.** It has neither feet nor head. It can be placed in any manner. It symbolises the formless divinity. **Leeyathe gamyathe ithi lingaha**. It is the basis of everything. The golden rasa after assuming the shape of a linga emerges out. You need fire in order to melt gold. Similarly, the fire within melts the gold and moulds it in the shape of a linga. Hence, the difficulty at the time of its emergence. It has to assume the form of a linga and come out. You feel Swami is put to a lot of **badha** (suffering) at the time of **lingodbhava**. It is not really a **badha** (suffering) but a **bodha** (teaching) for you. Is it not natural for a mother to undergo labour pains while giving birth to a child? Will any mother curse her child just because she is put to a lot of suffering? She always prays for the well-being of the child. In the same

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manner, Swami does not feel any pain at the time of the emergence of linga. I do not consider it a **badha**. I am happy that I am imparting a significant **bodha** to so many of you. God has absolutely no suffering, no worries and no difficulties whatsoever. But you feel that Swami is undergoing great pain and suffering. In order to facilitate the formation of these **lingas**, My body had turned into a magnet. It is for this reason that I was finding it difficult to walk for the last three days, as My feet were getting stuck to the ground because of magnetic pull. Likewise, whatever objects I touched were getting stuck to My hands. It was not a trouble for Me. It is but natural because My whole body became magnetic. Such power of attraction cannot be experienced by all. It is only in divinity that you find such highly powerful magnetic force. These things cannot be revealed to all. Every man has such a divine magnet in him.

But there are certain limitations. Divinity has no limitations whatsoever. Though divinity transcends all limits, you try to impose certain limitations on it. Magnetic power is present everywhere. The air, water, food, sound, everything is suffused with magnetic power. On deep enquiry you will know that magnetic power has no limitations. **Daivadheenam jagatsarvam** (the whole universe is under the control of God). **Sathyadheenamtu Daivatam** (God is governed by Truth). Everything is contained in the principle of Truth. When you uphold Truth, all the divine powers will manifest in you. **Tatsathyam**

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utthamadheenam (Truth is controlled by the virtue of noble souls). Who is a noble soul? He is one of peace, love and compassion. **Utthamo paradevata** (such noble souls are verily the supreme divine).

Human Body Is Like A Magnetic Car

Man goes on pilgrimages in search of God, as he is ignorant of his latent divine power. One who recognises the latent divine power need not undertake any such spiritual practice. A Russian lady by name **Brigitte** was full of magnetic power. Whenever she walked on the road, iron filings got attracted to her. She was not allowed to enter any shop because the items there would get attracted to her. It is not enough if one has magnetic power; one should be able to keep it under one's control. She had no control over her magnetic power. She could not even have her food. Consequently, she died after a few days. Though she had the divine magnetic power, she died a premature death because she did not have the capacity to control it. The one who drives a car should also have the ability to control it. If he has no control over the vehicle he is driving, he is sure to meet with accident. Our body can be compared to a magnetic car. The eyes are the headlights, mouth is the horn, mind is the steering and the stomach, the petrol tank. The four objectives of human life Dharma, **Artha**, **Kama** and **Moksha** are like the four **tyres**. You should fill these **tyres** with the air of faith. The pressure of air filled in the front **tyres** should be different from that is filled in

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the rear **tyres**. The petrol (food) that is filled in the tank (stomach) should be pure and sacred. When the petrol is impure, there could be a blockage. Hence, **sathwic** food is recommended. The water that we drink should also be pure and unpolluted. Only then will the car be in good condition and will take us to the destination. Man's life will be redeemed only when he understands the principle of his body.

To be born is a worry, to be on the earth is a worry; world is a cause of worry and death too; entire

childhood is a worry and so is the old age; life is a worry, failure is a worry; all actions and difficulties cause worry; even happiness too is a mysterious worry. (Telugu Poem)

Happiness or worry is based on your feelings. If you consider the body to be a cause of worry, it will be so. On the other hand, if you consider it as sacred, it will be a source of happiness for you. In fact, there is nothing bad in God's creation. Everything is sacred and full of magnetic power. Body is like a temple with magnetic power. So, whatever actions you undertake should be sacred. When you do unrighteous activities, you have to face the consequences. Spiritual practices like japa and dhyaana confer only mental satisfaction. They cannot reveal the magnetic power. There are nine paths of devotion. They are: sravanam (listening), kirtanam (singing), Vishnusmaranam (contemplating on Vishnu), padasevanam (serving His

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Lotus Feet), vandanam (salutation), archanam (worship), dasyam (servitude), sneham (friendship), atmanivedanam (self-surrender). Atmanivedanam comes only after sneham. Hence, you should try to cultivate the friendship of God. Without sneham, you cannot reach the state of atmanivedanam. Until you reach atmanivedanam, you cannot understand the all-pervasive principle of divine magnetic power. Whatever activity you do, magnetic power is the basis.

Temples are nothing but ayaskantha mandiras (centres of magnetic power). Whatever power you experience in a temple is only due to the presence of magnetic power. You feel there is a great power in Tirupati. It is not the power of Venkateswara Swami, the presiding deity. It is the power of devotees' faith and surrender. Hence, there is tremendous magnetic power. Ramayathi ithi Ramah (that which attracts is the principle of Rama). God has the power of attraction. Take any temple for instance. Only the magnetic power is present there. That is the power of divinity. It can be experienced only in temples and nowhere else. What is the reason? The deities installed in temples, the water used for abhishekam, the flowers and the yellow rice used for worship, everything is full of magnetic power. That is the reason why people are attracted to temples. Creation Is Divine, Refinement Is Human. Our body is also like a temple with magnetic power. Hence, it has to be utilised for sacred purposes. When you

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give room to evil traits like anger, jealousy and hatred, much of your magnetic power is wasted. The sense of smell, touch, taste, etc., is but the effect of magnetic power. A programme that is being broadcast in Delhi or Madras Radio

station can be heard here simultaneously. What is responsible for this? The magnetic power carries the sound waves. No scientist or engineer can understand this. Can a scientist explain the process of digestion and blood circulation in the body? No. In every being, the heart beats for a particular number of times. Which scientist can explain this? All this is ordained by God. Doctors feel proud of their achievements. But, in fact, nobody can achieve anything without Divine Will. They know how a heart beats, but they do not know why it does so and who makes it function. It is not because of human effort but by the Divine Will that the body functions. But man is not able to understand this because of his ego and sense of doership. No doubt, human effort is required but nothing can be achieved without Divine grace. Here is an example. God has created paddy. But you cannot eat it as it is. You have to remove the husk, boil the rice and prepare the food. This process of refinement is known as samskara. It lies in the human effort. But creation is in the hands of God. Everybody should have firm faith in God. The ignorants do not believe in the existence of God. Even such people agree that there must be some transcendental power behind this creation. That very power is God without whom man cannot exist.

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As I have said earlier, man is the combination of materialisation, vibration and radiation. With the help of radiation (atma) and vibration (life-force), man is able to carry out his life using materialisation (body) as the instrument. Body is the basis for performing action. It symbolises karma yoga. Vibration helps man to think. Radiation is responsible for the functioning of vibration and materialisation. This is referred to in the Vedas as Prajananam Brahma (Brahman is supreme consciousness). This is not just awareness, but constant integrated awareness. It exists everywhere all the time totally. It has no distinction of day and night. It transcends the three states of jagrat (waking), swapna (dream) and sushupti (deep sleep). It is one and the same in all three periods of time. Ekam Sath viprah bahudha vadanti (Truth is one, but scholars refer to it by many names). This is the divine magnetic power. It can assume any form like Rama, Krishna, Easwara, etc., depending on the feelings of devotees. All names and forms are your imaginations; but, in reality, God has no name and no form. Take for instance, water. It has no specific shape, but assumes the shape of the vessel into which it is poured. Likewise, air is formless, but assumes the form of a balloon or a football when it is filled in them. The names and forms are of your own making and are bound to disappear one day or the other. Hence, hold on to the fundamental principle of divinity.

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Never Forget God

Embodiments of Love!

You may forget anything, but not God. Forgetting God amounts to forgetting yourself. In ancient times, people lived for 110 and 120 years because they led their lives constantly thinking of God. They never suffered from any diseases. They used to eat simple food. They had no knowledge of vitamins and proteins. They never took tablets like Vitamin A, Vitamin **B**, Vitamin **C**, **etc.** They got the required vitamins and proteins because they offered their food to God. You can achieve anything in life if you strengthen your faith in God. In fact, you will become God yourself. You are not different from God. Understand this truth and attain the state of oneness. (Showing the golden Linga to the devotees) As you all can see, the size of this Linga is rather big. There is a meaning behind this. This is five **Tulas** in weight. In every human being, there is the golden essence of five **Tulas** known as **Hiranyagarbha**. You may be aware that there are some medicines with gold content. Gold represents energy in man and is the cause of his radiance. The gold content within each body is of this size only. It is this golden essence that makes the eyes see, ears hear. There are thousands of taste buds in our tongue and **lakhs** of light rays in the eyes. The eyes, tongue, and other sense organs derive their strength from the magnetic power present within. The golden essence pervades the entire body as a shield of protection. There is a thin layer of white skin just

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beneath the normal skin which acts as a protective sheath for the blood. There will be bleeding only when the white skin is cut. God has kept the white skin below the normal skin for the sake of protection. Whatever God does is for the welfare of all. This is the meaning of the prayer, **Loka samastha sukhino bhavantu** (May all the beings of the world be happy!). The **Bhagavata** says, The stories of the Lord are most wonderful and sacred in all the three worlds. They are like sickles that cut the clinging creepers of worldly bondage. (Telugu Poem) The **Gopikas** had unwavering faith in Lord Krishna and thus could redeem their lives. Faith is the magnetic power that attracts divinity. Though the mothers-in-law abused and the husbands were angry with them, the **Gopikas** never rebutted. They were neither angry nor afraid. The sweet form of Krishna was imprinted on their hearts just like a picture printed on paper. Can the picture and paper be separated? No. Likewise, Krishna was firmly installed in the hearts of **Gopikas**. Such firm faith and devotion is the result of merits accrued over many births. In order to attain God, one should have love and compassion. The taste of love is beyond description. It is highly sacred and makes one forget oneself in ecstasy. Sage **Narada**

described love thus:

Vallabdhwa Puman Ichcharamo Bhavathi Trupto Bhavathi

Matto Bhavathi Atmaramo Bhavathi

(having attained That, man gets total satisfaction, fulfilment, ecstasy and bliss.)

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When you chant the Divine Name with love, you forget yourself. Man attains fulfilment only when he becomes the recipient of divine love. In order to attain divine love, develop love in you more and more. When you have the magnetic power of love in you, whatever you study will get imprinted on your heart. If you do not have the magnetic power, you can never succeed in your endeavours, however hard you may try. You may study day and night, but without any result. Whenever you try to study, you will be overpowered by **Nidra Devi** (goddess of sleep).

Kumbhakarna will put you to sleep. On the other hand, when you develop the magnetic power in you, you will never feel sleepy while studying. **Kumbhakarna** will dare not look at you.

Students today waste a lot of time. They try to study only at the time of examinations. **O** man! Do not feel proud of your education. If you do not offer your salutations to God and think of Him with devotion, all your education becomes useless.

Think of God at least once in a day. Do not pay heed to what others say. Someone may come to you and say, there is no God. Then immediately, you should ask, Whose God? Is it my God or your God? Your God may not exist for you, but who are you to deny the existence of my God? With such firm conviction, you should argue with them. But unfortunately today, people have become blind, having lost the eyes of faith. Develop faith and sanctify your lives. Faith alone can protect you at all times and under all

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circumstances. Do not give room for bad or ill-feelings. Do not harm others. Do not criticise others. If you make others suffer, you will suffer much more. Not only you, even your family will have to face the consequences. Never forget this truth. God will confer well-being on you and your family only when you aspire for the welfare of others. Develop noble feelings, think of God and make proper use of your time.

Sivarathri, 13-3-2002, **Prasanthi Nilayam**.

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6

Celebrate **Ugadi** By Purifying Your Heart

Man should enquire how the sun rises and sets with

utmost regularity every day and how the stars which glitter in the sky at night though they are not visible during the day. (Telugu Poem)

Embodiments of Love!

WE have been experiencing the bliss of celebrating Ugadi (Telugu New Year) for the past many ages and generations. The Bharatiyas have been spreading peace and security to all the nations of the world with their strength of spirituality. Since time immemorial the prayer of the Bharatiyas has been: Loka samastha sukhino bhavantu (May all the people of the world be happy!) But the present-day condition is just the opposite. Man has progressed in the worldly sense but morally he has regressed. He is not able to give up his narrowmindedness and criticism of others.

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Desirelessness Leads To Bliss

If one enquires into the reason for this, one will realise that one's selfishness and self-interest are the cause for this. Man does not love objects or individuals for their sake; he does so for his self-interest. He does not love his country and work for its welfare. All his thoughts, words and deeds are motivated by selfishness. We will be celebrating Ugadi in its true spirit only when we give up our narrowmindedness and selfishness.

On Ugadi day, people get up early, have a sacred bath, put on new clothes and partake of sweets and various delicious items. They are interested only in external cleanliness and are not concerned about purifying their hearts which are tainted with evil thoughts and evil feelings. It is rather easy to have external cleanliness and to wear new clothes but that is not the purpose of celebrating festivals. True celebration of Ugadi lies in giving up evil qualities and purifying one's heart. Human heart in its pristine state is highly sacred and human birth is difficult to attain. Janthunam naranjanma durlabham (out of all the living beings, the human birth is the rarest). Having attained such a precious life, man is not making any effort to live like a true human being. Today he has become a bundle of desires. He is spending all his time and effort in fulfilling his desires. He is under the mistaken notion that fulfilment of desires will confer happiness on him. He should realise that only annihilation of desires will lead him to ultimate bliss. True happiness lies in the state of desirelessness.

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Unity Is The Essence Of Human Life

Embodiments of Love!

Ages have gone by and the world has undergone many changes; but there is no transformation in the human heart. Some people say that education is bringing about a change in man. No doubt, there has been a change. But what type

of change is it? It is a peculiar change that is leading to perversion of human mind instead of transforming his heart. In fact, modern education has added to the confusion of man. Man is not learning what he is supposed to. He is wasting his life by cultivating bestial qualities and by indulging in demonic deeds. The culture of Bharat lays great emphasis on the underlying unity in diversity. It wants us to understand this principle of unity and work for our own redemption. But we are following what is contrary to our ancient culture. So, there is a rise today in the number of the so-called educated and intellectuals who fragment unity into diversity, but the number of noble souls who visualise unity in diversity is on the decline. It is unfortunate that Bharatiyas themselves have not understood how sacred and noble their culture is! Oh sacred souls of Bharat! Try to understand fully the value of Bharatiya culture. You are endowed with unlimited potentialities. But you are unaware of your mighty strength. The way of life of ancient Bharatiyas was such that they evinced great concern for everyone's welfare. They found fulfilment in giving happiness to others. But man today lacks such broad-mindedness. He is not able to realise and experience his innate noble qualities.

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Time is highly sacred and valuable. Each one has to introspect whether he is making proper use of time. Time once lost is lost for ever. Future is not in your hands. So, man should make proper use of the present. This is the teaching of Bharatiya culture. Time is God. Hence, the Vedas extol Him as Kalaya namah, Kala Kalaya namah, Kaladarpa Damanaya namah, Kalateetaya namah, Kalaswarupaya namah, Kalaniyamitaya namah (salutations to the embodiment of time, to the one who has conquered time, to the one who transcends time and to the one who ordains time). God dwells in all. He has thousands of heads, eyes and feet. Our ancients realised this unity in diversity and recognised the innate divinity of man. They sanctified their lives with such noble feelings and exemplary behaviour. Our ancient sages and seers stressed the need for unity and cooperation among human beings. They prayed, Let us move together, let us grow together, let us grow in intelligence together, let us live in harmony with each other without giving room for conflicts. (Telugu Poem) This is the main principle of Bharatiya culture. But such spirit of unity is lacking in modern society. These days there is no unity even among the members of the same family. Unity is the essence of human life. One can attain the goal of human life only by putting this principle of unity into practice. This divine principle of unity is being forgotten today.

Faith In God Is The Basis Of Bliss

Every man aspires for bliss. In order to attain everlasting bliss, he studies sacred texts, listens to the discourses

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of noble souls, undertakes pilgrimages and performs various spiritual practices like penance, meditation, **etc.** But none of these confers bliss on him. There are five sheaths in every human being, namely, **annamaya kosha** (food sheath), **pranamaya kosha** (life sheath), **manomaya kosha** (mental sheath), **vijnanamaya kosha** (wisdom sheath) and **anandamaya kosha** (bliss sheath). Though man has bliss sheath in him, he is unable to experience bliss. There is no trace of bliss in him. The happiness that man derives out of worldly comforts is limited. It is utter foolishness to think that wealth and property, comforts and conveniences can bestow unlimited joy on him. None of these can give true happiness. True happiness has no limits. How can it be attained? It cannot be attained from outside. It originates from the heart. The heart is the dwelling place of God. To experience true happiness, man should develop firm faith in God. Where there is faith, there is love. Only when man has love in him can he practise righteousness. Righteousness leads to truth which in turn leads to God.

God alone is the source and basis of bliss. Truth is the basis of God. Righteousness is the basis of truth. Love is the basis of righteousness. Faith is the basis of love. But man today has no faith. A person without **viswasa** (faith) is verily without **swasa** (breath). A faithless man is virtually a living corpse. Our ancient sages and seers therefore emphasised the need for faith. But man today has become virtually blind having lost his faith. What are the two eyes of man? The two eyes of man are **sastra** (scriptures) and

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dharma (righteousness). But today even the **Brahmins** who are supposed to study the scriptures are neglecting them. All sections of society, whichever caste or community they may belong to, should perform their duty with devotion and dedication. Instead of discharging his duty, man is wasting his life in mean pursuits. Consequently, he is unable to enjoy even a fraction of the unlimited peace and happiness he is endowed with.

Gratitude is the most fundamental virtue of man.

People, while performing **Suryanamaskara** (offering salutations to the sun), praise the sun god in various ways. One of them is **Kritaghnagnaya namah** (salutations to the one who punishes the ungrateful). The light of the sun god is present in our eyes in a subtle form. **Chandrama manaso jatah chaksho suryo ajayatah** (the moon was born out of the mind and the sun out of the eyes of the Supreme Being). It is said that the sun god withdraws his light from the eyes of the ungrateful. One without the sense of gratitude can be called a blind person. Whoever he may be, one should always remain grateful to one's benefactor. One should

show gratitude even without caring for one's own life. God is helping man in ever so many ways but man does not show gratitude to Him. He is all the time engaged in selfish pursuits. How can such a foolish person be called a human being? What is **adhyatmikata** (spirituality)? It is not just contemplating on the **adhi atma** (primordial spirit). True spirituality lies in destroying one's bestial nature and rising to the level of the divine. But instead of ascending to **divin-**

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ity, man is degenerating to animality. He has forgotten the principles of spirituality. He celebrates festivals by merely partaking of sweets and wastes his time in pomposity. One should ponder over the inner significance of each festival and celebrate it in a meaningful manner. Man should have total faith that he is not just a human being but there is God within. Only then will the animal nature in him be subdued. As man has forgotten his true nature, he has become bestial. You may belong to any country, religion, race, caste or sex, but you should firmly hold on to humanness. Do not waste your time keeping selfish goals in your mind. Who Is A True Devotee Of God?

Once Lord **Narayana** wanted **Narada** to search for a true devotee who spent his time in a sacred way. Then **Narada** asked the Lord for the qualifications of a true devotee. The Lord said, A true devotee is one whose heart is pure and who chants the Divine Name wholeheartedly at all times. He may involve himself in worldly activities, but he should not be attached to them. His mind should be constantly focused on God. Then **Narada** said, Swami, I chant Your Name wholeheartedly at all times and under all circumstances. There is not a single moment when I don't remember You. Can there be a greater devotee than me? To consider oneself as the greatest devotee is a sign of ego. **Narada** became egoistic with the feeling that he was the greatest devotee. Lord **Narayana** replied, **Narada**, there

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are many devotees like you. You find them in every house and in every place. But this is not true devotion. True devotion is that which finds expression in every thought, word and deed of man. Just as the food partaken gets digested in the stomach and its essence is supplied to all limbs of the body, likewise, when you fill your heart with the divine name, its effect should spread to your eyes, ears, tongue, hands, feet, **etc.** When the sacred effect of the divine name spreads to your eyes, you will develop sacred vision. Likewise, your speech will become sacred, and you will listen only to sacred words. Your hands will undertake sacred deeds and your feet will take you to sacred places. Thus, a true devotee will sanctify each of his limbs with sacred activity.

Lord **Narayana** wanted **Narada** to search for such a devotee. **Narada** went round the world, but his ego prevented him from accepting anybody as a devotee greater than himself. As he was returning, he found a tribesman in a forest. He was sitting under a tree and chanting the divine name. He was carrying a big sword in his hand. **Narada** out of curiosity asked him, May I know who you are? He replied, Sir, I am a hunter and an ardent devotee of the Lord. **Narada** asked, If you are a devotee, then why should you carry a sword in your hand? Whom are you going to kill? The hunter replied, Sir, I want to kill four persons. The first of them is **Droupadi**. **Narada** was startled to hear this. Don't you know that **Droupadi** was constantly chanting the Name of Lord Krishna? Pleased with her devotion

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and surrender, Krishna came to her rescue and protected her honour when **Kauravas** tried to disrobe her in the royal court. Why do you want to kill such a great devotee? The hunter said, No doubt, she was a devotee. But she called out Krishna while He was having His food. Immediately, my Lord left His food and rushed to her rescue. As she was responsible for my Lord not having food on that day, I want to kill her. Who is the second person whom you intend to kill, queried **Narada**. The hunter said, My Lord could not have proper food and rest because of **Prahlada** who chanted His name continuously and time and again sought His help. When he was being trampled over by elephants, he prayed to the Lord for succour. In order to protect him, the Lord had to take upon Himself the pain of being trampled over by elephants. As he was the cause for my Lord's suffering, I want to kill him. The third person is **Mira**. She was all the time chanting the Name of **Giridhar Naagar**. As a result, all the persecutions inflicted on her had to be borne by the Lord Himself. It amounted to hurting God. So, she should be killed. **Narada** asked, Then who is the fourth one? There is a person called **Narada**, who carries a **Tanpura** and keeps chanting the name of **Narayana**. His is only **swartha** bhakti (devotion intended for selfish gains) and not **parartha prema** bhakti (devotion filled with pure love for God). So, he also should be killed.

Narada got frightened and did not want to prolong this conversation. He realised that it was his ego that was

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responsible for this predicament. **Narada** went to **Vaikuntha** and told Lord **Narayana** about his encounter with the hunter, Swami, I have investigated that even those who chant Your name continuously are guilty of causing suffering to You. Lord **Narayana** said, **Narada**, you are mistaken. This incident only reflects the intense love the hunter has for Me. He is a true devotee who considers God's happiness as his

own. He always aspires to give happiness to the Lord and does not want to cause any inconvenience to Him. Only the one who always gives happiness to the Lord is a true devotee. This incident was an eye-opener for **Narada**. He said, Swami, now I realise that you enacted this play only to crush my ego. The history of **Bharat** contains many such sacred stories in order to spread the message of the Lord to mankind.

You should never cause **inconvenience** to God in the name of devotion. If you earn the displeasure of God, it will reflect on you. Consider that God's happiness is your happiness and your happiness is God's happiness. Imbibe this spirit of oneness. God and I are one. Today most of the devotees are selfish. They have only **swartha** bhakti. They are concerned with their own happiness and not that of Gods. God is the embodiment of love. Such divine love is present in all. You should see to it that your love is always pure. Share your love with everyone. This is what God expects from you.

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God Resides In Every Heart

Since ancient times, the **Bharatiyas** have been sharing their sacred culture with the rest of the world. They considered God as one and never nurtured the feeling of difference between man and man. They believed in the Vedic statement: **Sahasra seersha purusha sahasraksha sahasra** pad (God has a thousand heads, eyes and feet). It does not mean that there is someone with thousand heads, eyes and feet. It only means that all heads, eyes and feet are His. God is present in everyone. He resides in every heart. So, do not confine God to a temple, a mosque or a church. Where man is, there God is. **Daivam manusha rupena** (God takes the form of man). As you do not realise this, you indulge in criticism of others. Whom are you criticising? Whom do you adore? Enquire yourself. God is present in all. So, when you criticise others, it amounts to criticising yourself. When you love others, you love yourself. If you criticise others, you criticise God. **Sarva jeeva namaskaram Kesavam pratigachchati** (whomever you salute, it reaches God) and **sarva jeeva tiraskaram Kesavam pratigachchati** (whomever you denigrate, it also reaches God).

Embodiments of Love!

Today is **Ugadi**, the beginning of the New Year. Since ancient times, people have celebrated many **Ugadis**, but they are yet to give up bad qualities. True **Ugadi** is the day when you give up bad qualities, fill your heart with love

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and take to the path of sacrifice. Do not limit the celebration of **Ugadi** to merely putting on new clothes and partaking

of delicious food items. Today you may wear a new shirt, but how long will it remain new? Tomorrow it becomes old. Nobody reads the same newspaper everyday. Today's newspaper becomes tomorrow's waste paper. Our life is like a newspaper. Once you have finished reading a newspaper, you do not like to read it again and again. You have been given this birth, and you have gone through varied experiences of pleasure and pain. Enough is enough. Do not ask for another birth as you would not like to read yesterday's newspaper. You should pray, **Oh** God! You have given me this life and I have gone through all the experiences of pleasure and pain. I do not want to have another birth.

Adi Sankara said,

Punarapi jananam punarapi maranam

Punarapi janani jathare sayanam

Iha samsare bahu dustare

Kripayapare pahi murare.

(**Oh** Lord! I am caught up in this cycle of birth and death; time and again, I am experiencing the agony of staying in the mother's womb. It is very difficult to cross this ocean of worldly life. Please take me across this ocean and grant me liberation.) **Sankara** was a great scholar and was well-versed in all forms of knowledge. Yet he propagated the path of devotion. Once while he was going to the river **Ganga** with his disciples, he noticed a person sitting under

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a tree and trying to learn the rules of **Panini**'s grammar by rote. He was repeating **Dukrun Karane, Dukrun Karane**. **Sankara** who was very young at that time took pity on him.

He went near him and said,

Bhaja Govindam, Bhaja Govindam

Govindam bhaja moodha mathe

Samprapthe sannihithe kale

Nahi nahi rakshati dukrun karane.

(**Oh** foolish man, chant the name of **Govinda**, the rules of grammar will not come to your rescue when the end approaches.)

Sankara authored many Vedantic texts, but ultimately he also took to the path of devotion. **Namasmarana** (chanting of God's name) is the easiest path to liberation. This was his main teaching. Even today there are many people who do **namasmarana**, but they are not experiencing its essence. What is the purpose of life? Is it to be born again and again?

Man is performing various tasks and undergoing many experiences in this world. But what is the use of all that he does if he is unable to enjoy everlasting bliss? Neither by wealth nor by action nor by study of texts nor by

darshan, sparshan and **sambhashan** (vision, touch and conversation)

of noble souls can man attain eternal bliss. He can visualise the manifestation of God and experience bliss only when he purifies his heart. Love all. Have faith that God is present in all. Make everybody happy. Only then

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can you attain happiness. It is impossible for you to attain happiness without making others happy.

True Significance Of Celebrating **Ugadi**

On this day of **Ugadi**, take a firm resolve to purify your heart. Past is past. It cannot be retrieved. When you are walking on the road, you should look at the path ahead of you. What is the point in looking behind? Likewise, there is no point in brooding over the past. Future is not certain. What is the guarantee that you will be alive until tomorrow? So, do not worry about your future. Live in the present. It is not ordinary present. It is omnipresent, meaning the results of past and seeds of future are contained in it. So, when you make proper use of the present, you can be rest assured that your future is safe and secure.

Embodiments of Love!

Today is **Ugadi**, the New Year day for the people of **Andhra Pradesh**. Tomorrow happens to be the **Tamil** New Year day and also **Vishu**, the New Year Day for the people of **Kerala**. There are many festivals in a year. You should celebrate them by understanding and experiencing their true significance. Right from this moment, embark on a new life giving up bad thoughts and bad qualities. Purify your heart. Only then will your life be blissful. There is no point in reading sacred texts or visiting noble souls unless you purify your heart in the first instance. Let your thoughts, words and deeds be sacred. This is the true significance of celebrating **Ugadi**.

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Tomorrow is the New Year day for the people of **Tamil Nadu**. Hence, many of them have come from Madras (**Chennai**) and other places of **Tamil Nadu**. Madras is not new. Since long it has been an important centre for the **Bharatiyas**. Later on, due to political considerations different States were formed and Madras was bifurcated. But I do not observe any difference between one region and the other. I adhere to the principle of unity. All are one, be alike to everyone. This is My ideal. At present, the people of **Chennai** are suffering from scarcity of drinking water. The rich can afford to buy water and quench their thirst. But what about the poor? They are drinking impure water and spoiling their health. Hence, I have decided to provide them pure drinking water so that they can lead a happy and healthy life. In this connection, **Chakravarthi** (Secretary, **Sri Sathya Sai** Central Trust), **V. Srinivasan** from **Chennai** (President, All India **Sri Sathya Sai Seva** Organisations)

and Indulal Shah from Mumbai (Chairman, Sri Sathya Sai World Council) met the World Bank authorities yesterday and explained to them about the selfless service activities that we have undertaken. They told the World Bank authorities that all our activities were purely service-oriented and we did not expect anything in return. They repeated what Swami had told them to convey.

The World Bank people were very much impressed. They said they had never heard about or seen such stupendous service activities undertaken by a charitable organisation anywhere else in the world. (loud applause)

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They were happy that Sathya Sai Baba was providing drinking water to a distant place like Chennai. They have agreed to provide funds for this project. On this sacred day of Ugadi before I came out to give darshan, we received a telephone call at about 7 a.m. conveying this message. If the feelings are sacred, the result is bound to be sacred. They told us, You don't need to be concerned about the funds and you don't need to come to us again. We are prepared to meet all your requirements. With broadminded ness, they have come forward to extend their help.

When you undertake any task with a sacred heart, you will certainly meet with success. I am the living proof of this ideal. There is no trace of selfishness in whatever task I undertake. Whatever I do is for the benefit of humanity. Many people do not try to understand this and think that it is done with some expectation. But I do not expect anything from anybody nor do I get any benefit out of it. I derive only one benefit, i.e., I feel happy when everybody is happy. As you claim to be Sai devotees, you should strictly adhere to the Sai path and make everyone happy.

When you follow in My footsteps, you will certainly achieve sacred results and earn a good name. You do not need to wait even for a fraction of a second. Whatever Sai says is bound to happen. Being Sai devotees, you should give up selfishness and dedicate your lives for the welfare of society. Fill your lives with love. Stop criticising others. Respect even those who hate you. Hatred is a bad quality. It will ruin you. Hence, get rid of this evil. Love everyone.

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Help the poor and needy to the extent possible. Help ever, Hurt never. Sage Vyasa has given the essence of eighteen Puranas in two sentences, Paropakara punyaya, papaya parapeedanam (one attains merit by serving others and commits sin by hurting them). This is the main principle of Bharatiya culture. When you help others, you will receive help tenfold. If you harm others, you will be put to harm ten times more. Keep this in mind. On this sacred day, fill your hearts with love and undertake sacred activities.

Ugadi, 13th April, 2002, Brindavan, Bangalore

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REDEEM YOUR LIFE BY

NAMASMARANA

If money is lost, one need not be worried about it for one can earn it again. If a friend is lost, one can have another. If wife is lost, one can marry again. If one loses one's piece of land, one can purchase another. All these can be regained; but if body is lost, one cannot get it back.

(Sanskrit Verse)

Embodiments of Love!

TIME is infinite. You undergo varied experiences in the infinity of time. These experiences are momentary. At times, you may lose money, but you don't need to be worried about it for you can earn it again. You come across many friends but none of them is permanent. You lose some and gain some others. At some stage in life,

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people get married and enter grihastha ashrama (stage of a householder). But neither the husband nor the wife is permanent.

If the wife passes away, man can remarry to carry on with his life. Similarly, if you lose your piece of land, you can buy another. But once the body is lost, it is lost forever.

Man's Desires Are Responsible For His Suffering

It is through the medium of this body that you experience happiness at worldly and spiritual levels. Man acquires wealth and property, experiences pleasure and pain through this body. What is the cause of all the suffering of man? His desires are responsible for this. These are:

Dhaneshana, Dareshana and putreshana (desire for money, wife and progeny). This ishanatraya (triad of desires) is responsible for man's misery.

Kings in the past acquired wealth and property.

Could they retain them forever? Wealth is not permanent.

It can never redeem man. Wealth can never provide permanent happiness. Spiritual wealth is the true wealth. Man is not able to enjoy true happiness due to his greed for money. Yet he craves for money. No doubt, money is necessary but it should be under certain limits. The second is

dareshana. One may have wife and children, wealth and property and enjoy family life for some time. But such happiness is not true and eternal. It is foolish to think that one can remain happy for ever in family life. The third is putreshana. Man wants to have a son thinking that he would

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bring happiness to him. There is nothing wrong in aspiring to have a son but the happiness that results is only temporary.

King Dhritarashtra had 100 sons, but did he enjoy happiness through his sons? No. He, in fact, had to undergo a lot of suffering and was put to disrepute because of his sons. They brought his vast kingdom to ruin. King Dhritarashtra had a number of sons but ultimately what was his fate? Sage Suka was not married and had no son, but did he suffer on account of this? (Telugu Poem)
It is a mistake to think that a person having many sons will enjoy happiness and one without a son will suffer. It is but an illusion to think that money, wife and children will give happiness. In fact, dhaneshana, dareshana and putreshana act as a binding for man and subject him to suffering. What is the use of having many sons who are wicked? It is enough if you have one son who is noble and ideal.

Sumitra Was The Embodiment Of Selflessness And Sacrifice

Take Ramayana, for instance. According to the Telugu calendar, this is the month of Chaitra. This is the month that witnessed the advent of Lord Rama. He was born on the Chaitra Suddha Navami day. Among the three wives of Dasaratha, not much has been said about the second wife Sumitra anywhere in history. Kausalya attained a good name because of her son, Rama. Her name figures first in the Suprabhatam which begins with the words Kausalya Supraja Rama (Oh! The noble son of mother

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Kausalya) Kaikeyi desired that her son Bharata should be made the crown prince. But Sumitra had absolutely no desire whatsoever. She was the epitome of all virtues. She was mitha bhashini and hitha bhashini (one who talks less in a pleasing manner). Her conduct was appropriate to her name Su-mitra (good friend).

She had two sons, Lakshmana and Satrughna. There was no way that either of them could become the crown prince. Yet Sumitra was not worried. She demonstrated the ideal of service to the rest of the world. When Lord Rama becomes the king, my first son Lakshmana should dedicate himself to his service. This was her desire. Likewise, she wanted her second son Satrughna to be in the service of Bharata. The servant is always by the side of the master. That is why Lakshmana followed Lord Rama, and Satrughna was always in the company of Bharata. She understood the sacredness of service and exhorted her sons to follow this divine path. When you carefully go through the sacred story of Lord Rama, you will be able to understand and appreciate the noble and ideal character of mother Sumitra.

When Lord Rama was leaving for the forest, mother Kausalya wept inconsolably. It was only Sumitra who did not shed tears. She tried to pacify Kausalya and instil courage in her, saying, Dear sister, my son Lakshmana would

accompany Rama to the forest to look after his needs. He will make sure that Rama is put to no difficulty under any circumstances. Just as eyelids protect the eyes, Lakshmana 96

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will take full care of Rama with devotion. You don't need to be worried about Rama's safety and security. She willingly sent her son to the forest along with Rama. Will any mother act in such a courageous and selfless manner? As per the two promises extracted by Kaikeyi from Dasaratha, only Rama was obliged to go to forest. It was not obligatory for Lakshmana to accompany him. Sumitra could have argued in this manner and prevented Lakshmana from going to the forest. But Sumitra did not raise any objection whatsoever. Lakshmana is born only to serve Lord Rama. He is an instrument in Rama's hands. So, Rama is taking his instrument with him. Who am I to send Lakshmana with him and who is Lakshmana to decide about his going with Rama? Rama has every right to take Lakshmana with him. These were her feelings. She blessed her son Lakshmana and said, My dear, take proper care of Sita and Rama. When Bharata was proceeding to his uncle's kingdom of Kekaya, Satrughna had no information whether to stay back or follow. Yet, Satrughna got ready to accompany Bharata as he knew it was his duty to serve him. In the history of Bharata, there are many noble mothers like Sumitra who encouraged their sons to take to the path of service.

Urmila's Nobility And Piety

While Sita felt extremely sad at the thought of separation from Rama and accompanied him to the forest, 97

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Urmila showed exemplary spirit of sacrifice and felt happy that her husband Lakshmana got the rare opportunity of serving Sita and Rama in the forest for 14 years. But Urmila does not find a place of prominence in the Ramayana. Both Sumitra and Urmila were highly pious and virtuous. They led a life of sacrifice.

Lakshmana conveyed his decision to Urmila to accompany Rama to the forest. Will any wife keep quiet when she comes to know that her husband is going to the forest for 14 years? Urmila could have asked many questions: Why should you follow Rama? You are under no obligation to go to the forest. Only Rama is ordered to go. So, you need not go with him. Any ordinary woman would have argued in this manner. But Urmila did not raise any objection. In fact, she was very happy that her husband got an opportunity to serve Sita and Rama. She said, You are very lucky to have got this great opportunity. Please follow them without wasting a minute. She asked him to go with Sita and Rama, saying, I don't want to come in the way of

your going with Sita and Rama. Please do not waste even a minute. Go with them at once and be in their service. She wanted Lakshmana to give her a promise before going to the forest. She said, You are going to live in the forest without me for 14 years. It is possible that you may think of me and mention my name at some time or the other. So, I want you to promise that you would not think of me or mention my name at any point of time. Contemplate

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constantly on the divine names of Sita and Rama and serve them with all sincerity and devotion. If I accompany you to the forest, you may not be able to devote your entire time to their service. I will stay back so as not to become an impediment in your way. Hearing the words of Urmila, Lakshmana was surprised and elated. Can one find such a noble and devoted wife anywhere in the world? he thought to himself. He took leave of her and left the place immediately.

Bharat Is The Land Of Unity And Divinity

In this land of Bharat, there are many noble mothers like Sumitra and virtuous wives like Urmila. Since ancient times, Bharat has attained great reputation because of such noble women. In the northern side of Bharat, the Himalayan mountains are the boundary. This land is sanctified by the perennial rivers of Ganga, Ya-muna and Saraswati. These three symbolise the triad of bhakti, jnana and vairagya (devotion, wisdom and renunciation). Not merely this, the great epics of this land, the Ramayana, the Bhagavata and the Mahabharata shine as beacons illumining the path of man. They teach how man should mould his life into an ideal one.

This land is the birthplace of sacred scriptures like the Bhagavadgita which gave the message of unity to mankind.

This land has given birth to noble souls like Buddha who propagated the message of non-violence. He taught ahimsa paramo dharma (nonviolence is highest dharma).

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The syllable Bha stands for light, radiance and effulgence.

So, Bharatiyas are those who aspire for light and divine effulgence. Hence, you should live up to your reputation as Bharatiyas by making your lives sacred and attain divinity.

When you make an enquiry into the sacred history of Bharat, you will know that since ancient times this country has been propagating the sacred message of divinity and has been radiating peace and security to the other nations of the world.

Embodiments of Love!

Neither any individual nor wealth can give you eternal bliss. Bliss originates from your heart. So, turn your vision inward. Antarbahischa tatsarvam vyapya Narayana sthita (That all-pervasive God is present within and without).

When you develop inner vision, you will automatically experience eternal bliss. Man is ananda pipasi (one who thirsts for bliss). He need not go in search of bliss. It is in him and with him. Happiness is not related to the body. This body is a storehouse of dirt, and prone to diseases; it cannot cross the ocean of Samsara. O mind, do not be under the delusion that body is permanent. Instead take refuge at the Divine Lotus Feet. (Telugu poem) How can such a body give you eternal happiness? Only the Lotus Feet of the Lord can grant you true happiness. There is no devotion and sense of surrender among the Bharatiyas today. People are deluded by the worldly, physical and ephemeral things. Are they able to derive any happiness out of these? Nothing whatsoever. The darkness of ignorance is

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the root cause of man's delusion. How can you understand the sathwic (pious) principle when you are immersed in thamo guna (ignorance)?

Embodiments of Love!

To be born in Bharat is in itself your good fortune. To live here is a greater fortune. You should take pride in the fact that you are the children of Bharat. If someone were to ask you your qualification, you should proudly say, you are a Bharatiya. This is in itself the greatest qualification. There is a sacred inner meaning in this word Bharatiya. But you are not making efforts to understand this. Oh the children of Bharat! Lead your lives in an exemplary manner and radiate peace and happiness to the rest of the world.

Embodiments of Love!

You should never forget the sacred history of Bharat.

Don't brush it aside saying it is rather old. It is not easy to understand the subtle principles contained in our history. You might have gone through the Ramayana many times, but have you understood the nobility of Sumitra and sacredness of Urmila? Today people remember the names of Kaikeyi and Manthara but not that of Urmila. Urmila demonstrated sacred ideals and set an example of ideal life before the world. She remained in the same room for 14 long years where Lakshmana had left her while going to the forest. She did not stir out till the return of Lakshmana. She never had any worldly desires. Being the daughter of King

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Janaka, she had no body attachment. King Janaka was known as videha, one without body attachment. When you enquire deeply, you will know that there are many hidden secrets in the Ramayana. But Bharatiyas themselves are not making any effort to understand them. Once a person, after listening to many discourses on Ramayana, was asked to tell the name of Rama's consort. He replied, Mrs. Rama, as he did not remember her name. Such is the sorry

state of affairs. **Bharatiyas** are leading a life of ignorance. They ignore their ancient culture and are being carried away by modernism.

We have only one friend, and He is God. There is only one sacred text and that is the ancient history of India. You should study this sacred text. Do not spoil your mind by reading meaningless novels. He who has purified his heart alone can inculcate sacred feelings. Imbibe Noble And Divine Feelings In The New Year Today you are celebrating the commencement of the New Year. But, in fact, you should treat every moment as the beginning of a New Year. Many people are worried as to what changes would the New Year bring in the social, political and economic fields. Any change, if it were to take place, will not wait for the arrival of the New Year. In fact, many changes are taking place from moment to moment. You may wonder as to what are the big changes that would take place in this New Year. Whatever happened in the previous year would take place this year also. One need not

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be worried about these things. You should be worried that there is no transformation in your heart though years have rolled by. You have to get rid of your evil thoughts, words and deeds. You should celebrate the arrival of New Year by inculcating noble and divine feelings. You should experience bliss by **visualising** the unmanifest **atmic** principle in this manifest world.

From this New Year day onwards, contemplate on the sacred ideals demonstrated by the great men and women of the **Ramayana**. Follow in their footsteps. Attain happiness and share it with others. Uphold the glory of **Bharat**. Develop the feeling of nationality. Never forget your motherland. If someone were to ask you who you are, you need not say, I am **Ramayya**, **Krishnayya**, etc. You should proudly proclaim that you are a **Bharatiya**, **Ramayya**, **Krishnayya** are **pettinna perlu** (names given to the body), whereas **Bharatiya** is your **puttina peru** (name acquired by birth). Who is a **Bharatiya**? **Bha** means effulgence, light and divinity. Hence, **Bharatiya** is one who basks in the light of divinity. **Bharat** is the centre of peace and security. That which is not present in **Bharat** is not present anywhere else in the world. **Bharat** has attained the highest reputation in the world. The glory of this country has to be upheld. Follow the teachings of the **Ramayana** and make your lives sacred. This sacred epic has a great message to convey. Many histories could not stand the test of time but the **Ramayana**, though thousands of years have passed, continues to remain ever fresh in the minds of people. The

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name **Rama** given by Sage **Vasishtha** has immense inner

significance. When you utter the word Ram , you first open the mouth with the sound **Ra** . All your wicked qualities go out when your mouth is open. When you utter **M** by closing the mouth, the entry is barred against wicked qualities that have gone out. This is the inner meaning of chanting the name of **Rama**. On this new year day, you have learnt many new things. Sanctify your lives by putting into practice whatever you have learnt.

(Here **Bhagawan** sang the **Bhajan**, **Hari Bhajan Bina Sukha Santhi Nahin** After this, **Bhagawan** added): Drive Out Your Wicked Qualities By **Namasmarana** Embodiments of Love!

Yesterday happened to be the Telugu New Year, **Ugadi**. Today we are celebrating **Tamil** New Year and also the Malayalam New Year, **Vishu**. Names are different but the inner significance is one and the same. When we understand the inner meaning of these celebrations, everything will appear to be new to you. Celebration of a festival does not merely mean getting up early in the morning, having a sacred bath, wearing new clothes, partaking of sweet dishes, etc. Only when you understand their inner significance can you say that you have celebrated the festivals in their true sense.

That is the place encircled by the sacred river **Chitravathi** which meanders its way in its pristine beauty. That is the place around which there are

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beautiful mango groves symbolising auspiciousness. Standing on guard on four sides are the deities **Parvati** and **Parameswara** protecting the place. Nearby is the town of **Bukkapatnam** which speaks of the glory of **Bukkaraya**. There stands **Puttapuram** (**Puttaparthi**) in its divine majesty, spreading its grandeur and glory all over the world. (Telugu Poem)

What is the meaning of the name **Puttaparthi**? **Parthi** means effulgence. So, **Puttaparthi** is the place of effulgence. It is the beacon of light. Earlier it was called **Puttavardhini**. **Putta** means anthill. There used to be **anthills** and snakes everywhere. The **Ramayana** has a close relationship with **anthills** in the sense that **anthills** grew over its composer, Sage **Valmiki**. He was completely covered by **anthills**, and snakes were moving in and out of them. There are many snakes of wicked qualities in the anthill of your heart. When you do **namasmarana** (remembering the divine name), all the snakes of bad qualities will come out. **Namasmarana** is like **nadaswaram** which attracts snakes and brings them out of **anthills**. This **nadaswaram** is your **jeevanaswaram** and **pranaswaram** (breath of life). One has to repeat God's name in order to get rid of evil qualities.

Today there are many who do not attach any importance to **namasmarana**. It is a great mistake. In this Age

of Kali only chanting of the divine name can redeem your lives. There is no other refuge. (Sanskrit **sloka**) Singing the glory of the Lord is highly sacred. Today the country is 105

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facing a lot of problems because people are not doing **namasmarana**. Let each and every street reverberate with the singing of divine glory. Let each and every cell of your body be filled with divine name. Nothing else can give you the bliss, courage and strength that you derive from **namasmarana**. Even if some people make fun of you, do not bother about it. People may say, He is an I.A.S. officer. How is it that he is also doing **namasmarana**? Whoever has a heart has the right to do **namasmarana**. Heart is the same in everyone. What is wrong if an I.A.S. officer does **nama-smarana**? Be he young or old, rich or poor, everybody has to do **namasmarana**. Only fools make fun of people doing **namasmarana**. Do **namasmarana** with full mind and total dedication.

Do not be afraid of anyone. Sing the glory of God wholeheartedly without any inhibition. Only then can you experience **divinebliss**. Begin this sacred **nama-smarana** right from this moment on this New Year day. You may not have any musical instruments for this. It is enough if it emerges from the core of your heart. Play on the **veena** of your heart and sing the glory of God. Take care that you do not have evil thoughts as they will produce discordant notes. Only then will you become the recipient of divine grace and energy.

Today the people of **Kerala** are celebrating their New Year, **Vishu**. On this auspicious occasion, I bless you all to enjoy peace, happiness and prosperity. This also happens to be the New Year day for the people of **Tamil Nadu**. May 106

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you all sanctify your lives by leading an ideal life and giving happiness to all! May you lead a blissful life! You don't need to search for bliss outside. It is within you. From this day onward, develop your devotion and sense of surrender. Be fearless and sing the glory of the Lord wherever you are. Only then can you lead the life of a true human being. Having been born in this sacred land, lead your lives in a befitting manner. Very soon all countries of the world will follow **Bharat**. **Bharat** should become the leader of world in the field of spirituality. This is what I desire.

Vishu and **Tamil** New Year, 14th April, 2002,

Brindavan, Bangalore.

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Imprint **Rama** s Name On Your Heart

Sweeter than sugar, tastier than curd, sweeter

indeed than honey is the Name of **Rama**. Constant repetition of this sweet Name gives one the taste of divine nectar itself. Therefore, one should contemplate on the Name of **Rama** incessantly.

(Telugu Poem)

Embodiments of Love!

AYODHYA was the capital of the kingdom of

Kosala. It was built in such a way that no enemy could enter it. Hence, it was named **Ayodhya** (a place secure from enemies). It was built by Emperor **Manu** on the bank of the river **Sarayu**. **Sarayu** was a part of **Manasasarovar** created by the Will of Brahma. Emperor **Dasaratha** ruled over this sacred place.

The Vedas Incarnated As **Dasaratha** s Sons

In spite of having all the wealth and comforts,

Dasaratha s life was devoid of happiness as he had no **chilSathya Sai** Speaks - Volume - 35

dren. **Dasaratha** had a minister by name **Sumantra** who was sacred-hearted and highly virtuous. One day, he approached **Dasaratha** and said, **Oh** king! I have a plan that would solve your problems and give happiness to you and the people at large. The country will attain plenty and prosperity if you perform **Aswamedha yajna**. There is another sacred ritual called **Putrakameshti yajna**, by performing which you are sure to beget children. **Dasaratha** was happy with the advice. After seeking the approval of Sage **Vasishtha**, he commanded **Sumantra** to make necessary arrangements for the performance of the **yajnas**. **Sumantra** requested **Dasaratha** to invite Sage **Rishyasrunge** as the chief priest to preside over the **yajnas** as he was well-versed with these type of rituals.

At that time, King **Romapada** was ruling over the kingdom of **Anga**. He had pleased Sage **Rishyasrunge** who saved his kingdom from severe famine. One day King **Dasaratha**, **Sumantra** and **Romapada** together went to the hermitage of **Rishyasrunge**. As per the request of **Dasaratha**, **Rishyasrunge** came over to **Ayodhya** and performed the **yajnas**. As the **Putrakameshti yajna** was in progress, there emerged an effulgent being from the flames with a vessel containing **payasam** (sweet rice pudding). He handed over the vessel to Sage **Vasishtha**, who in turn gave it to **Dasaratha** and told him to distribute it equally between his three wives. The composers of the **Ramayana** like **Kamban**, **Valmiki**, **Tulasidas**, etc., gave different versions of the proportion in which the **payasam** was distributed between them. But none of them gave the correct version. **Dasaratha** gave equal share 110

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of the **payasam** to each of his three queens in three different cups. Whether it is then or now, the principle of equality is most essential for man. **Dasaratha** told his wives to have a sacred bath and seek Sage **Rishya-srunge** s blessings

before partaking of the payasam.

The queens accordingly took a sacred bath and sought the blessings of Sage Rishyasunga. Sumitra however went to the terrace to dry her hair in the sun. She had kept the payasam cup by her side. In the meantime, a servant-maid came running to her and informed that King Dasaratha had asked her to come at once. She plaited her hair and was about to pick up the cup. Just then, an eagle swooped down and took away the cup in a trice. She was afraid that her husband Dasaratha and Sage Vasishtha would get annoyed with her. She shuddered at the thought of being cursed by Sage Rishyasunga. So, she ran to Kausalya and Kaikeyi and explained to them her predicament. Sisters, an eagle took away the cup because of my negligence. No doubt, it was a mistake but it was not done intentionally. Both Kausalya and Kaikeyi sympathised with her. Immediately, Kausalya brought a similar cup from inside and poured half of her share of payasam into it. Kaikeyi followed suit. Sumitra was happy at their consideration and cooperation. All this happened in a natural manner. The three queens went to the Puja room and partook of their share of payasam. Nine months passed. On an auspicious day, Kausalya gave birth to Rama. That was the time when the five elements were in harmony with each other. While Sumitra gave birth to two sons,

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Lakshmana and Satrughna. Kaikeyi gave birth to Bharata. The four sons of Dasaratha were the very personification of the four Vedas.

Unshakable Bond Of Love Between Four Brothers

The birth of four sons of Dasaratha brought happiness in the royal household. There were rejoicings in the entire kingdom. But Sumitra faced a peculiar problem. The sons of Sumitra were restless and cried non-stop right from their birth. They neither would drink milk nor would go to sleep. Seeing the pathetic condition of her sons, Sumitra was grief-stricken. When there was no one around, she approached Sage Vasishtha and explained to him the sad plight of her sons. She said, Gururji, I don't expect anything from my sons. It is enough for me if they lead a happy and healthy life. They don't seem to be having any physical ailments. I am unable to understand why they are restless and continue crying right from their birth. Vasishtha closed his eyes to contemplate on the reason for the children's strange behaviour. After some time, he opened his eyes and said, Mother Sumitra, you are very fortunate. You are endowed with the noble virtue of samadrishti (equanimity). As your name suggests, you are a good friend of all. You don't need to be worried at all. With the permission of Kausalya, put Lakshmana in the cradle of Rama. Likewise, seek Kaikeyi's permission and put Satrughna by the side of Bharata in the same cradle. Then, they will stop crying and

behave in a normal way.

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Kausalya and Kaikeyi readily consented to Sumitra's request. They said, Sister, bring Lakshmana and Satrughna at once. They are also like our children. Is it not a matter of joy for us to watch the four brothers grow together? Sumitra did as per the advice of Sage Vasishtha. No sooner did she put Lakshmana by the side of Rama in the cradle than he stopped crying. The same was the case with Satrughna too. He stopped crying as soon as he was put by the side of Bharata. Lakshmana and Satrughna were extremely happy in the company of Rama and Bharata, respectively. They were all smiles and started moving their hands and legs in a blissful manner. Watching her sons enjoying themselves thus, Sumitra felt greatly relieved. After a few days, Sumitra approached Sage Vasishtha again and requested him to explain the strange behaviour of her sons. She wanted to know why Lakshmana and Satrughna were crying continuously till they were placed by the side of Rama and Bharata, respectively. Sage Vasishtha started explaining in this manner: Oh Sumitra! You are a noble soul.

Your heart is pure and unsullied. You are totally selfless. So, it is not difficult for you to understand the reason behind this. Do you remember when your share of payasam was taken away by an eagle, Kausalya and Kaikeyi came to your rescue by sharing their payasam with you? As a result, you bore two sons. Lakshmana is born from Kausalya's share of payasam and Satrughna is born from that of Kaikeyi. It means Lakshmana is an amsa (aspect) of Rama and Satrughna is an amsa of Bharata. So, it is natural that Lakshmana is blissful

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in the company of Rama and so too is Satrughna in the company of Bharata. Lord Krishna says in the Bhagavadgita, Mamaivamsho jeevaloke jeevabhuta sanathana (the eternal atma in all beings is a part of My Being). Lakshmana, being an aspect of Rama, was in his company always. Likewise, Satrughna and Bharata were always together. Rama And Lakshmana Protect The Yajna Of Viswamitra

Years rolled by and the four brothers grew up as young men. Dasaratha thought of performing their marriages. One day when he was thinking on these lines, a messenger entered and informed him about the arrival of Sage Viswamitra. Everything happens according to time, situation and circumstances. God creates the necessary

circumstances

to fulfil His divine plan. Dasaratha personally went up to the entrance and welcomed the sage, saying, Swami, it is our great good fortune that you have come today. I am contemplating on performing the marriages of

my sons. So, I am extremely happy and indeed blessed to have you with us today. Please tell me what I can do for you. I will certainly fulfil your desire. Viswamitra said that he had come to take Rama with him to protect his yajna from demons. Viswamitra's words were like a bomb blast for Dasaratha. He thought to himself, I begot these children as a result of performing several rituals and sacrifices over a number of years. Moreover, Rama has never en-

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tered a forest or seen a demon. He has no hatred towards anybody. He is full of love and forbearance. How can I send tender-hearted Rama to the forest to fight the demons who are very cruel? Thinking thus, Dasaratha felt very sad.

He said to Viswamitra, Oh venerable sage, my son is very young. How can I send him to forest? Viswamitra said, Oh king! You promised that you would fulfil my desire. Now you are going back on your words. Kings belonging to Ikshvaku clan never failed to keep up their promise. If you go against your promise, you will bring disrepute to your clan. So, decide as to whether you want to put your clan to disrepute or send your son with me. Dasaratha thought for a while but was unable to decide. He called Sage Vasishtha and sought his advice. Vasishtha said, Dasaratha, your sons are not ordinary mortals. They are born to you because of Divine Will. They are born out of fire, which means they are the embodiments of power and wisdom. No danger can ever befall them. So, uphold your promise given to Sage Viswamitra. Here is an important point worthy of note.

Viswamitra had come to take only Rama with him. Rama was prepared to go with him. Rama did not ask Lakshmana to accompany him. Neither Viswamitra nor Dasaratha asked him to follow Rama. Lakshmana followed Rama of his own accord because he was an amsa of Rama. Just as shadow follows an object, Lakshmana followed Rama. Seeing this, Viswamitra thought to himself, Everything happens ac-

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cording to the Divine Will. Prior to his departure, Viswamitra said to Dasaratha, Oh king! There is no power in this world that is not in me. I am endowed with all mighty powers and all types of knowledge. But once I undertake yajna deeksha (vow of yajna) and start performing the ritual, I am not supposed to involve myself in any act of violence. This is the discipline prescribed for the one performing a yajna. Hence, I cannot kill the demons on my own. That is why I am taking Rama with me.

When they reached the bank of Sarayu river, Viswamitra said, Rama come here. He called only Rama and not Lakshmana. Though he was not called, Lakshmana

also went and sat by the side of Rama. Viswamitra said, My dear ones, I am taking you to Siddhashram where yajna is going to take place. You have come here to protect the yajna from demons. I don't know how many days you have to stay in the forest. You are used to royal comforts and delicious food. But there is no one to prepare food for you in the ashram. You may have to stay awake day and night forgoing food and water in order to protect the yajna. So, I will teach you two mantras: Bala and Atibala. With the power of these mantras, you can remain without food, water and sleep for any number of days.

Knowing fully well that Rama was the divine incarnation and had the power to protect the yajna, why did Viswamitra teach him these mantras? These are only external activities meant for the world. Rama and Lakshmana chanted these mantras and consequently had no hunger, 116

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thirst or sleep during their stay in the Siddhashram. When the yajna was in progress, there came a thunderous noise. Rama asked Viswamitra, Swami, what is this noise? It sounds as though mountains are falling apart. Viswamitra said, It has nothing to do with mountains. It is the voice of demoness Thataki. She makes everyone tremble with her ferocity. Be prepared to face her. She is coming. Rama had a doubt whether it was proper for a Kshatriya to kill a woman. Viswamitra said, Rama, when it comes to protecting a yajna, you do not need to observe any difference between a man and a woman. Your main duty is to drive away all demons who come to disrupt it. As this was the command of the Guru, Rama implicitly obeyed him and killed the ogress. But she was not the one to be killed easily. A fierce battle ensued. We do not need to go into its details. Maricha and Subahu also came with their army of demons to disrupt the yajna but Rama killed Subahu with one arrow and with another threw away Maricha at a long distance. Thereafter, peace prevailed in Siddhashram. There were rejoicings all around. Even gods of heaven showered flowers from the sky. The yajna was completed successfully. In the meantime, a messenger from the city of Mithila arrived and handed over a letter to Viswamitra from King Janaka. It was an invitation to Viswamitra to take part in a yajna that Janaka was going to perform. Viswamitra at once set out on the journey to Mithila. Being a sanyasi, he had no luggage to carry with him. He asked Rama and 117

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Lakshmana to follow him. But Rama was reluctant to do so. He said, Swami, my father has sent me to protect your yajna. I am not interested in the yajna that King Janaka is going to perform. In order to arouse interest and enthusiasm in them, Viswamitra said, The yajna is not an ordinary

one. In the palace of King **Janaka**, there is a Shiva **dhanus** (bow of Shiva) which ordinary mortals cannot lift. It is very difficult to move it even an inch. One day it so happened that **Sita**, the daughter of **Janaka**, lifted the bow. That day **Janaka** decided to give his daughter **Sita** in marriage to a man of valour who could tie the string to the bow. This **yajna** is arranged in this connection.

Divine Plan Of The Marriage Of **Dasaratha** s Sons

Viswamitra persuaded **Rama** and **Lakshmana** to accompany him to **Mithila**. Huge crowds had assembled there. Kings belonging to various countries had also arrived.

Ravana was one among them. He was very powerful and had a fearsome personality. He was the first one to come forward to lift the bow. As he was proceeding towards the bow, kings were surprised at his gait and personality. They thought, If he is able to lift the bow, King **Janaka** has to give his daughter in marriage to him. The very sight of **Ravana** is terrifying. How can **Janaka** give his daughter in marriage to him? Anyway, let us see what is going to happen. **Ravana** in the first instance tried to lift the bow with his left hand. But it did not move. He used all his strength and tried with both his hands. Yet it did not move. In the 118

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process, he lost his balance and fell down. He became the object of ridicule. One with ego is bound to face humiliation. He cannot receive respect and honour in society. Ego leads to ruin. Seeing the mighty **Ravana** fall down in such a manner, all the kings were surprised. They said to themselves, If **Ravana** cannot lift it, nobody else can do it. They were afraid even to come forward to try lifting the bow.

At that moment, **Viswamitra** gave a meaningful look to **Rama**. **Rama** understood its implication and got up. He was only fifteen years old. As He was walking majestically toward the bow, people were attracted by His divine splendour. It looked as though all powers were following Him like a shadow. People were **mesmerised** by His divine form and were unmindful of what was going to happen. Smilingly, **Rama** went near the bow, adjusted his upper garment and put his left hand on the bow. And lo and behold! The mighty bow was lifted up in a flash of a moment. But the bow had to be bent to tie the string. As **Rama** was bending it, the bow broke with a deafening sound. The onlookers were stunned at **Rama** s mighty power. Immediately, **Sita** was brought by her maids with a garland in her hand. **Viswamitra** enquired, **Rama**, are You ready for the marriage? **Rama** said, Swami, My father sent Me to **Siddhashram** to safeguard your **yajna**. I did not have his permission even to come here. I am unable to accept this proposal without his consent. **Viswamitra** whispered this into 119

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the ear of **Janaka**. He also supported **Rama** s view as he was well-versed in **Rajaneeti** (royal protocol). Immediately, he sent his messengers to King **Dasaratha** to bring him and his family to **Mithila** with royal honours. King **Dasaratha**, his family and their entire entourage reached **Mithila** in three days. **Rama** and **Lakshmana** did not move out of their room during this period. The four brothers were extremely happy to meet each other. The holy wedding took place on the fourth day. I have described this event in great detail many a time. **Sita** was born of mother earth and **Urmila** was **Janaka** s real daughter. **Sita** was to wed **Rama** and **Urmila** was to marry **Lakshmana**. **Janaka** s brother had two daughters **Mandavi** and **Sruthakeerti**. Their wedding was fixed with **Bharata** and **Satrughna**, respectively. It looked as though they were perfect divine couples.

During the wedding, **Sita** had to garland **Rama**. **Sita** being short in stature could not do so as **Rama** was **ajanubahu** (tall personality). **Rama** was expected to bend His head before **Sita** so that she could garland him. However, he would not do so, lest people should say that **Rama**, one of valour, bowed his head before a woman. Women in those days did not look into the face of men. Hence, **Sita** was looking down holding the garland in her hand. **Lakshmana** was the incarnation of **Adisesha** who carried mother earth on his hood. **Rama** looked at **Lakshmana** as if to say, Look, why don t you raise that part of earth where **Sita** is standing to enable her to garland Me. Then **Lakshmana** indicated to **Rama** that it was not possible to raise any particular area. If he tried to 120

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raise that part of earth where **Sita** was standing, simultaneously **Rama** would be raised and so also others. The onlookers became anxious and were wondering as to why **Rama** was not bending his head so as to enable **Sita** to garland him. **Lakshmana**, being one of intelligence, thought of a plan to solve the problem. All of a sudden, he fell at the feet of **Rama** and did not get up for a long time. **Rama** bent down to pick up **Lakshmana**. Seizing this opportunity, **Sita** garlanded **Rama**.

Saint **Thyagaraja** sang a song extolling the mighty power of **Rama**: But for the power of **Rama**, could a mere monkey cross the mighty ocean? Would **Lakshmi Devi**, the goddess of wealth, become His consort? Would **Lakshmana** worship Him? Would the intelligent **Bharata** offer his salutations to Him? But for the mighty power of **Rama**, would all this happen? Indeed, **Rama** s power is beyond all description. The wedding was celebrated in a glorious manner. All of them reached **Ayodhya** safely in spite of a minor clash with **Parasurama** on the way. As the saying goes, Pleasure is an interval between two pains . Unparalleled Spirit Of Sacrifice Of **Sumitra** And

Urmila

People of Ayodhya rejoiced to see the royal couples.

One day at three o'clock in the morning, Dasaratha had a dream. It was his belief that whatever one saw in a dream in the early hours would come true. He had dreamt that he had

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become very old and that his hands and legs were shaking.

He woke up in a disturbed state of mind considering this as

a bad omen. Dasaratha felt that he might not live long, so

he decided to coronate Rama immediately. When the king

decides to do something, who can stop him? He thought

that there was no time to make elaborate arrangements for

the coronation. He sent word for Sage Vasishtha and obtained

his permission. When Dasaratha told Rama that He

was to be made the crown prince the following day, Rama

remained silent. Rama was omniscient and knew what was

going to happen. But being an obedient son, He did not

want to say anything against His father's wish.

People go through Ramayana. They have books on

Ramayana as big as pillows. They learn the slokas by rote,

but what is the use? They don't understand the essence.

Mother Kausalya was highly virtuous. Being the eldest queen,

everyone respected her and obeyed her command. Though

Kaikeyi was the youngest queen, nobody could go against

her wish as she exercised great influence over Dasaratha.

Dasaratha could not deny any of her wishes. But Sumitra

was not given much importance in spite of her numerous

noble qualities. In fact, the qualities of Sumitra and her sons

cannot be described in words.

The coronation of Rama did not take place. According

to the wish of Kaikeyi, Rama was to spend fourteen years

in exile. Before going to the forest, Rama went to mother

Kausalya to seek her blessings. She wept inconsolably. Not

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only she, everyone in the antahpura (inner chambers) was

in tears. When Lakshmana went to mother Sumitra and sought

her blessings, she said, My dear one, do not think that you

are going to the forest. In fact, this Ayodhya is like an aranya

(forest) without Sita and Rama. The forest where Sita and

Rama live is verily Ayodhya. Rama is your father and Sita,

your mother. Let nothing come in your way of serving them.

Will any mother speak in such a manner? She would have

argued, As per the boon granted to Kaikeyi, only Rama is

supposed to go to the forest. You don't need to go with Him.

Any other mother would have stopped him from going to

the forest. But Sumitra, a noble mother, did not think on those

lines. She had all the virtues of an ideal mother.

Then Lakshmana went to his wife Urmila to inform

her about his decision to go with Rama. Urmila was highly

virtuous. Her spirit of sacrifice and generosity was unparalleled.

Being unaware of the happenings, she was painting a

picture of Rama's coronation. She wanted to send it to her

father Janaka. As she was deeply engrossed in her work, all

of a sudden Lakshmana entered and called her in a raised

voice. She was startled and at once stood up. As she got up

in a hurry, she accidentally spilled the paint on the picture

she was painting. She felt sad for having spoiled the picture.

Then Lakshmana said, Rama's coronation is stalled because

of Kaikeyi, and the picture of coronation that you are painting

is spoiled because of your husband Lakshmana. So, don't

worry about it. He informed her that he was accompanying

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Rama and Sita to the forest to serve them. She was happy

with his decision. She entreated him to serve Sita and Rama

with utmost devotion. She said, Dear husband, my mother-in-

law Sumitra gave birth to you and your brother Satrugghna

to tread the path of service. You are meant to serve Rama,

and Satrugghna has to serve Bharata. So, discharge your duties.

But at no point of time should you remember me during

your stay for fourteen years in the forest. If you think of

me even for a moment, you will not be able to serve Sita and

Rama wholeheartedly.

She did not pressurise him to allow her to accompany

him. She entreated him to serve Sita and Rama with

utmost devotion. She said, Think of their well-being always

and serve them diligently. Forget me altogether for

the next fourteen years. Will any wife speak in such a selfless

manner? No. Her broad-mindedness and utter selflessness

moved Lakshmana to tears. He praised her, saying,

Urmila, I never knew that you were so broad-minded. I

will always treasure your noble intentions in my heart.

Urmila said, Don't think of my noble intentions. Think of

the nobility of Sita and Rama and obey their command.

See to it that they are never put to any inconvenience. It is

difficult to find many examples of nobility and sacrifice

set before the world by Sumitra and Urmila.

During the war between Rama and Ravana,

Lakshmana fell unconscious one day. Seeing His dear brother

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in such condition, Rama was very sad. He shed tears, saying,

If I search in this world, I may be able to find a wife

like Sita but not a brother like Lakshmana. How can I live

without him? The physician present there said, Lakshmana

can be revived with the help of a herb called Sanjivini which

is available on a particular mountain. Hanuman at once flew

to the mountain. As he could not identify the herb, he uprooted

the entire mountain and started his return journey. As

he was flying over Nandigrama with the mountain, Bharata

mistook him for a demon and shot an arrow at him. Hanuman

fell down along with the mountain. People of Nandigrama

and Ayodhya came running and surrounded him. Hanuman offered his obeisance to everyone. He turned to Bharata and said, Your brother Lakshmana has fallen unconscious in the battlefield. The physician there wanted Sanjivini herb to be brought in order to revive Lakshmana. As I could not locate the exact herb, I carried the entire mountain with me. On coming to know that Lakshmana had fainted and Rama was grief-stricken, everyone assembled there started shedding tears; the ladies in particular were inconsolable. When Hanuman looked around, he found everyone in tears except for one lady. She was none other than Sumitra, the mother of Lakshmana. Lakshmana can never be put to any harm. He constantly chants Rama s name. Every cell of his body is filled with Rama s divine name. So, nothing untoward can happen to him. With such conviction, she was composed.

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Bharata took Hanuman to Urmila and introduced him. She never stepped out of her room. Wherever she was at the time of Lakshmana s departure to the forest, she remained in the same room for fourteen long years until his return. Such was her determination. She asked Hanuman as to where he was coming from. Hanuman narrated to her in detail whatever happened right from the time Lakshmana fainted in the battlefield. On listening to Hanuman s narration, Urmila laughed and said, Hanuman, don t you know even this? The very breath of Lakshmana is filled with the divine name of Rama. How can any danger befall such a person? The sense of devotion and surrender of Urmila and Sumitra have not been given any place of prominence in the Ramayana. They were the embodiments of truth, righteousness and sacrifice. Their ideals are the beacons of ideal life for the world. Everyone should become a Su-mitra (good friend) and a Su-putra (ideal son). The country today needs ideal men and women. Though thousands of years have passed, the glory of Ramayana has not diminished a bit. It has remained ever new and ever fresh in the hearts of people. One who chants Rama s name and has the vision of his divine form will not be born again. That is why Sage Valmiki has extolled the greatness of Rama s power and his name. (Bhagavan sang the bhajan, Rama Kodanda Rama Then He continued the discourse.)

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Always Chant The Divine Name
Embodiments of Love!

There is no amruta (ambrosia) greater than Rama s name. Today people have forgotten nama chintana (contemplation on the divine name). They repeat only film songs. That is why the country is facing hardships. The educated, intellectuals and scientists do not think of God at all. They deem it below their dignity to apply vibhuti on their foreheads.

Some of them have it on their foreheads when they are at home and rub it off the moment they step outside. This type of conduct is responsible for degeneration in society. Why should one be afraid of chanting God s name? Let people talk as they like. You don t need to be afraid. Spread the glory of Rama s name in every nook and corner of the world. You can chant any name of your choice Rama, Krishna, Govinda, Narayana, Shiva, Vishnu, etc. As people have forgotten the divine name, every home is in turmoil. There are conflicts even among brothers. Since there is no purity within, unsacred feelings have crept in. People are running after money and high position. Can money and position give you protection? You find so many in this world who have plenty of money and are occupying positions of authority. Are they able to enjoy peace and happiness? No. Only the divine name can grant peace and happiness. Those who neglect God s name bring about their own ruin. There is an inner significance of the word Rama. The letter Ma is the life-force of the panchakshari mantra, Om

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Namah Sivaya. If Ma is removed, it reads as Na Sivaya, which connotes inauspiciousness. Likewise, the letter Ra is the life-force of the ashta-kshari Mantra, Om Namo Narayanaya, without which it loses its meaning. The life force of the pancha-kshari mantra Ma, and that of the ashtakshari mantra Ra together form the divine name RAMA.

Students! Devotees!

Chanting of the divine name alone can protect you. Money and high position are like passing clouds. You should not clamour for them. One may join politics and attain some position of authority, but how long can one remain in power? Any moment one may be dislodged from power. One should not get carried away by politics. Instead one should take refuge in the divine name. He alone is truly blessed whose heart is filled with the divine name. People who do not relish the divine name may make fun of you. Somebody may tell you there is no God. What should be your reply? God may not exist for you but He exists for me. Who are you to deny the existence of my God? No one has any right to deny God. Never forget the divine name wherever you are and under any circumstances. Sarvada sarva kaleshu sarvatra Hari chintanam (everywhere, at all times, under all circumstances contemplate on God). Imprint the divine name on your heart firmly and permanently.

Sri Rama Navami, 21st April 2002,

Brindavan, Bangalore.

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Mother Is Your First God

All the names and forms are but the manifestations of the Supreme Being who is Existence-Knowledge- Bliss Absolute and non-dual. He is the embodiment of **Sathyam, Sivam, Sundaram** (Truth, Goodness, Beauty). (Sanskrit verse)
Embodiments of Love!

YAD Drishyam Thannashyam (all that we see with our physical eyes is bound to perish). It is not only man who is endowed with physical eyes but birds and animals also have them. Even worms and insects have eyes. But what is the use of eyes if we cannot see that which is eternal and changeless? These eyes perceive only ephemeral, impermanent and unreal things. In the world, we find people spending their whole life in mundane activities, perceiving only ephemeral things. Jnana (wisdom) is true and eternal.

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Only he who has the eye of wisdom deserves to be called a human being. It is therefore essential that man should turn his vision inward and try to recognise the **atmic** principle. We can experience the **atmic** principle only when we turn our vision inward. With our outward vision, we perceive only transient, ephemeral phenomena.

Imprint The Teachings Of Your Mother On Your Heart

In the land of **Bharat**, the ideal of motherhood has been held in high esteem. Every individual has a mother. But today reverence and love for the mother is on the decline. People do not try to make their mothers happy. There is no love greater than that of the mother in the whole phenomenal world.

Rama s divinity blossomed under **Kausalya** s loving care;

Because of the tender feelings and austerity of **Sita**,
Lava and **Kusha** achieved name and fame;
The loving care of **Ijabai** made **Shivaji** a great warrior. (Telugu Poem)

Similarly, many eminent persons in the world achieved greatness in life due to the loving care of their mothers. It is therefore important for every individual to respect his or her mother. The ideal conduct of children is based on the ideals set by their mothers. The sacredness of motherhood is unparalleled all over the world irrespective

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of country or time. Material wealth or high levels of scholarship are not necessary for this. Character is the basis for this ideal. Every mother aspires for the welfare of her children. There may be bad children but there can never be a bad mother in this world. There is an urgent need for ideal children who obey the instructions of their mothers and follow the ideals set by them. They should imprint the teachings of their mothers on their hearts.

Bharatiya culture declares: **Matru Devo Bhava, Pitru**

Devo Bhava, Acharya Devo Bhava, Atithi Devo Bhava

(revere your mother, father, preceptor and guest as God). But the highest place has been given to the mother. She is truly your first god. How many are there today who give due respect and love to this embodiment of divinity? Let alone giving love or respect to their mother, how many behave in a proper manner so as to deserve the love of their mother? A true son or daughter is one who acts in a way that earns him or her the love of his or her mother. One can never hope for peace or happiness in life if one hurts the feelings of one s mother. It is the duty of every child to respect and love his mother; he should never cause her any distress. Be one a great scholar or an officer having high authority, one is but a child to one s mother. But due to the influence of Kali Age, modern boys and girls are forgetting their duty toward their mother. This is a grave error. Those who forget their duty toward their mother are sure to lose themselves in wilderness. You are but a reflection of your mother. Therefore, first of all you should carry out your

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duty toward your mother and make her happy.

Fulfil Your Mother s Wishes

The mother of this body **Easwaramma** looked upon all children with great love and tenderness. Whenever she saw little children, she caressed them with great affection without observing any difference whatsoever. As **Karanam Subbamma** had no children, she requested **Easwaramma** to send her children to her house once in a while. Thus, **Subbamma** took Me to her house and looked after Me with great love. Once when I was in **Subbamma** s house, **Easwaramma** came in a hurry. I asked her, What is the hurry? What has happened? She replied, Swami, near our house there is a young mother whose little daughter is sick. She is helpless and in great distress. Even a dispensary does not exist in this desolate village. There is no one who can treat even a simple cold, cough or fever. So many devotees are coming to You. Do not think that all of them are true devotees. Only those who feel the distress of others and try to help them are true devotees. Wealth, scholarship or authority is of little consequence. Sympathising with others in their suffering and trying to alleviate it is the sign of true devotion. One should share the sorrow of others. But this is scarce today. There are people who keep talking at great length about the achievements of their own children, but they have little concern for the suffering of others children. Thousands of devotees come here but it has occurred to none to do something to solve the problems that exist here. It is now left

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to You. So, You must construct a small hospital in this village for the poor children. I comforted her and said, Why are you disturbed so much over such a small matter? It will be

done. But for everything the time must be ripe. A new born child cannot become a youth all at once; some time is required. Do not worry so much; in due course of time, Swami will fulfil your desire. Try to comfort those who are suffering and pray for their well-being. Easwaramma was a little upset thinking that Swami was unconcerned and indifferent. But I had this Sankalpa all the time. Mother's wish had to be fulfilled, be it small or big. Any task to help others is My responsibility and so I resolved to undertake this task.

Society Needs Selfless Doctors

The very next day, I arranged for the foundation to be laid, and within a month a hospital started functioning. There was a doctor named Brahmam. He was a great devotee. He acted in a manner befitting his name. After him, there came another doctor called B. Sitharamiah. He was a great devotee of Swami. He prayed to Me to give the responsibility of the hospital to him. From that day till his last breath he worked in the hospital. You do not see any such doctors with dedication and commitment these days. From the moment they qualify, the sole concern of modern doctors is how much money they can earn. They are prepared to risk even their life for the sake of money. They neglect their prime duty which is healing the sick. They do

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not want to work in villages. They want to stay in cities and enjoy all the comforts of city life. They want to earn more and more money. What is money? What can it give us? It does not stay with anyone forever. It is transient and impermanent. Money is required but too much money is harmful. Today people are ready to go to any length to earn money. As the proverb goes, man today is ready even to eat grass to gain a rupee. So, a greedy man can earn only grass, not grace.

Today we need men of sacrifice in the world. What I want is not your devotion. You must apply your mind to the problems of society and find remedies for them. One should aspire for social welfare. Society today needs the service of self-sacrificing doctors. Doctors these days have large incomes of thousands of rupees per month. But they do not want to do work worth even a rupee. They want to have money without work. Society today needs servants. Only those who truly serve can become true leaders. When a leader looks upon himself as a servant renders true service to society.

Ideal Motherhood Exemplified By Mother Easwaramma
Easwaramma breathed her last in this very Mandir.

Summer classes were going on in the month of May 1972. She used to come and sit in these classes. Swami used to be amused at her presence and asked her what she followed in the classes. She used to say, I am not interested in these studies. I come here to see how the students of Swami con-

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duct themselves, how they obey His commands and how they react to Swami's advice and teachings: The parents take great pains in bringing their children with expectation that they may lead a respectable life. Are the children behaving in accordance with the expectations of their parents? They wear new clothes provided to them by their parents, but do they spare any thought for the hardships their parents undergo to procure these clothes?
Embodiments of Love!

You are boys today; tomorrow you will be men. If your children cause you worry how will you feel? Will you be happy? No not at all. All that happens to you in future will be in accordance with your conduct today. Everything is reaction, reflection and resound. Today's good deeds will blossom into good results in the coming time. If you do bad deeds today, you cannot expect to be rewarded with good results in future. If you do evil today, you cannot escape its consequences later. You may become a powerful officer or an employer. But the results of your past bad deeds will always keep haunting you. Keeping these facts in mind, make your parents happy and serve them to your utmost capability. Only then will you find fulfilment in life. What for is man born in this world? Is it merely to roam around and indulge in the pleasures of the world? Understand that worldly pleasures are not permanent. A true son will see to it that his parents do not shed tears of sorrow.

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It is not a matter of great celebration when a son is born in a family. Only when he earns a good name in society should his birth become an occasion for celebration. Many parents in their exuberance of joy at the birth of their son indulge in all sorts of senseless celebrations. Such parents spoil their own children. Mothers should keep a close watch on the conduct of their children. Is he going on the right path? Is he working for the welfare of society? Is society approving his conduct? Is he gaining the respect of society? Mothers should keenly observe all this.

Easwaramma was very conscious of these matters; she was, in fact, an ideal mother. When visitors came to the house, she would send her children to greet them properly, to ask about their welfare and requirements and to offer them a seat in a respectful manner. You scarcely find such conduct anywhere today. Children are well-educated, their talents are encouraged, but what for? To earn money? Even a beggar earns money. Money is not the goal of life.

When you have a visitor to your house, you should greet him with respect and love. These days you cannot find any such courteous behaviour at all. That is why I often say: You cannot always oblige but you can speak always

obligingly. But today's education is making the children veritable demons. There is no humility or friendliness in them. They learn the stuff given in books by rote, go to the examination centre, empty the stuff in their heads on the answer papers and return home with empty heads. Is

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this education? Not at all. True education is that which is imprinted on the heart of the learners. It should remain unchanged over the years. Such sacred feelings are not to be found in today's students. Everyone pretends to be a devotee without any trace of devotion. What is all this acting for? People learn such false values from cinema, **TV, etc.**, which are ruining them, especially the children. The world today seems to be happy with **TV** and cinema. But Swami does not approve of them. Are cinema, **TV, etc.**, helping in the redemption of mankind? Everyone should cultivate human qualities and lead the life of a true human being. But there are few such people to be found. There are, of course, a few parents who bring up their children with great love and affection and put them on the right path. Only such parents can be called ideal parents. Their children grow up to be ideal and noble.

Ingratitude Is The Worst Sin

Today people have little sense of gratitude. Even if you get a little help from anyone, you should always remember it. It is unfortunate that people even harm those who help them. Such people are the worst sinners. We should help even those who have harmed us. This is the vow of **Sai**. No matter if some people criticise or ridicule Me or even try to harm Me, I will always look at them with kindness. I have declared: My life is My message. How many people follow the path shown by Me? If you follow in My footsteps, no harm will ever touch you. Swami is giving

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free education to thousands of students. Education in **Sai** institutions is free up to **Ph.D.** level. What is the cost of education these days? Even for admission to primary class, many schools charge 20 to 30 thousand rupees. It is in this environment that Swami is giving free education to all His students. The students should remember this with gratitude. It is harmful for them if they do not recognise it. These were some of the truths that **Easwaramma** taught. When somebody came to see her, she would tell him, See how much help Swami is giving to the poor and needy. It is all for their welfare. But some people are not at all realising its value and are not grateful for it. It is not good for them. Everyone should bear this in mind. She spoke in a gentle and sweet manner to all the visitors. She was a source of great solace to women who lost their husbands in young age. She helped them to relieve their suffering.

Ever be grateful even for a small help. Do not be a **kritaghna** (ungrateful). Ingratitude is utter cruelty. There is a mantra in **Suryanamaskara**, **Kritagnaghna-ya namah** (salutations to the sun who punishes the ungrateful). What is the significance of this? It **emphasises** the fact that any help received should be reciprocated to the extent possible. Hurting someone who has helped you will result in losing your eyesight. It is the radiance of the sun that is reflected in man's eyes. All that you see is through the reflection of the sun's radiance. The sun withdraws its radiance from the eyes of those persons who commit the sin of ingratitude. Some people may brush it aside, saying it is a mere

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katha (story). Truly speaking, it is not a **katha** but a **vyatha** (suffering) that an ungrateful person has to undergo. Therefore, we should always be grateful. We should return help for help to the utmost extent possible.

Do Charity With Discrimination

You should always help the aged and distressed. At the time when this building was being constructed, the **Rajmata** of **Jamnagar** prayed to Me to stay in her house. I accepted her prayer and started staying in her house. There was a driver in that house. One day, it was very cold and the driver was shivering as he had no coat or rug to protect himself from cold. My driver came and told Me. I gave him a rug. As he got the rug given by Me, he started crying loudly, saying even his parents had not given him so much love. He lived for quite a long time and stayed with the **Rajmata**. The **Rajmata** was also a very considerate lady and used to look after the welfare of all her staff. There are many such needy persons in the world. Whoever it may be, do not make distinction between your people and others. When you see anyone in distress, help him immediately. Education that does not inculcate such values of caring and sharing is not fit to be called education. In spite of his education and intelligence, a foolish man will not know his true self and a mean-minded person will not give up his wicked qualities. Modern education leads only to argumentation, not to total wisdom. What is the use of acquiring

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worldly education if it cannot lead you to immortality? Acquire the knowledge that will make you immortal. (Telugu poem) What is the use of such an education? What is the outcome of endless arguments? One thinks of oneself to be very learned but this arrogance is the source of one's utter downfall. Students! It is necessary for you to cultivate humility and obedience. There are a large number of people who are in much poorer circumstances than you. You must strive to ameliorate their condition as much as you can. When you help others, that itself is your reward.

The scriptures declare: Paropakaraya punyaya papaya parapeedanam (you earn merit by helping others and commit sin by hurting them). Hence, always try to be helpful. Do not commit the sin of hurting others. Set an example before young children. This is an important duty of the students today. I have noticed that students today have a craze for going to foreign countries. When they return, they are dressed in a pompous manner and their behaviour is obnoxious. What is the use of wearing a costly dress if your behaviour is mean?

There are many foreigners who come here and feel moved to help poor people. But this creates more complications. They are not aware of the conditions here. It is said that if there is somebody distributing money, even the dead will get up and stretch out their hands. So when these foreigners start giving money, poor people run after them. If somebody is hungry, give him food, not money. Simi-140

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larly, if he is in need of clothes, give him clothes. Indiscriminate distribution of money does more harm than good.

People of this country should not run after money. Lead a respectable life. Maintain the dignity of human life. Honour and respect cannot be bought with money.

Here is a small matter Swami wants to tell. The other day, a devotee came and told that since My cars had become old, he wanted to replace them with new cars. He brought the cars. Three days passed. I did not even look at him. What is the reason? I already have a sufficient number of cars. I have no desire to move about in fancy big cars. I do not accept anything from anyone. When I was coming here, Srinivas came to Me and said, That person is feeling miserable. Please accept the cars. I told him,

Do not interfere. He can take back his cars. In fact, I am ready to give My own car. Rather, I will give you two cars; you and he can take one each. Develop the spirit of sacrifice and set an example before others. I have been practising this since My childhood. If you follow the path shown by Me, you will become blessed. This path will lead you to liberation. It is liberation that is the goal of life. What is moksha (liberation)? Mohakshaya is moksha (giving up of attachment is liberation). You must reduce your attachment (moha). That is moksha.

Love everyone. But do not trust everyone without discrimination. One who puts his trust wholly in others is headed for ruin. Love all, Serve all. But put trust in yourself. Develop self-confidence. Give up worldly desires. Develop di-141

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vine feelings and give up worldly feelings. This is the dharma (righteous path) of humanity. Students! You have been studying in Sai institutions. You have studied well and passed examinations.

Take to the right path. Develop good qualities.

Love all, hate none. Love even those who bear hostility towards you. This is the characteristic of Sai. There are many who are hostile towards Me. Many ridicule or criticise Me. If they say it aloud, it is lost in air. If they do it internally, it returns to them. None of it will reach Me. Therefore, one should attach no importance to praise and abuse. See to it that love principle is installed firmly in you. This is what Mother Easwaramma practised and taught.

Face the vicissitudes of life with confidence. I am never deterred by hardships or obstacles. When there is no defect in you, why should you have fear? Love even those who criticise you. This is the ideal that Swami expects when He says, My life is My message . If you lead your life strictly according to My ideal, you will rise to the same level. Therefore, develop good qualities and help those who are in distress.

Good People Have A Sacred End

Mother Easwaramma used to go to the house of Gogineni from Brindavan. On the day of her passing away also, she walked all the way to their house and came back. After coming back, she had a cup of coffee. She used to have paan (betel leaf). In fact, I Myself used to like paan in the early days. She was pounding the areca nut in a mortar 142

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and was eating it bit by bit. Suddenly she shouted, Swami, Swami, Swami . I called back, saying, I am coming, I am coming, I am coming: She said, Come quickly, come quickly. As I came down, she caught hold of My hands and said, You are capable of helping all the people of the world to any extent. But children need more help. You have to transform them. You need not make them scholars. Make them good and virtuous. Saying this, she placed My hands on her eyes and breathed her last. She had anayasa maranam (peaceful death). What more can one desire in life than a glorious death?

Bodies come and go. Punarapi jananam puna-rapi maranam, Punarapi janani jathare sayanam (man is caught up in the cycle of birth and death; time and again, he undergoes the agony of staying in his mother's womb). Birth and death are natural to man. One need not worry over this matter. I called the driver. The body was placed in a van and sent to Prasanthi Nilayam. I sent Ramabrahmam with the body. He was a very good person. He performed all the work assigned to him personally. Ramabrahmam requested Me to go to Prasanthi Nilayam for the final rites. But I firmly told him, This is a matter relating to the external world and I have no connection with it. I have seen her and blessed her here. So, you may take her body for the final rites to Prasanthi Nilayam: Ramabrahmam carried out My instructions faithfully. Gokak and Bhagavantam

came and said that the classes were cancelled. I asked them, why. They said, it was because of the demise of Swami s
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mother. I said, What if she is dead? The boys are all alive and so the classes must go on: Gokak was amazed. He announced that the classes would be held. Everyday I used to go to the classroom at the beginning of the class. The students were anxious whether Swami would come or not. I went to the classroom that day. As I entered, all the children started shedding tears. I asked, Why are you grieving? Whoever is born is bound to die one day or the other. So, there is nothing to grieve about. After that, the classes went on as per schedule. It is because of this self-confidence and courage that I have been able to make everything happen according to My resolve.

The father of this body also had an easy death. I had selected some people for interview at Prasanthi Nilayam when he came there. I asked him why he had come there. He replied, Swami, I have something to tell You. I told him to wait until I finished the interview. But he said, it was an urgent matter. So, I called him and asked the reason for his coming. He took out some money from the knot of his Dhoti and told Me, Swami, this is all the money I have. With this, You should perform my last rites on the 10th day in a proper manner. I gently chided him, saying why he was talking about his death as if he knew all about it. He went back and bought four bags of rice for this purpose. Rice was very cheap those days. One could get a bagful for Rs. 20 or so. Besides rice, he bought some jaggery and other provisions. After reaching home, he played with his
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grandson for some time. Then he called his wife. Men never used to call their wives by their names those days. Hey, hey was the way they used to address them. He told her, I have just now seen Swami. I have no worries now. He then asked her to get him some water to drink. As she gave him water, he breathed his last.

Good people have a good death. What sort of death? Anayasa maranam (peaceful death). How was that possible for the parents of this body? They shared My sacredness and led a sacred life. I Myself chose My parents. My selection is always correct. That is why My parents had such a blissful life. Every person must serve his parents. When they fall sick, you should serve them with total dedication. Service leads to liberation. It is not through performing penance or going to places of pilgrimage or studying sacred texts that one is able to cross the ocean of worldly life. It is only through service to the good that you attain the ultimate goal of life. (Sanskrit verse) Such a sacred end is possible only for people who have earned it in this way.

Embodiments of Love!

All of you who have gathered here have to take a pledge today. Live a good life. Be ready to help others. Love children, respect elders, respect all according to their status in society. If you live according to these principles, there is no better way of life. Imprint these principles firmly on your heart. Act in a manner so as to please your parents.
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Only then will your life find fulfilment. You are conducting bhajans at various places and at different times. But mere singing of bhajans is not enough. Behaviour and conduct are vital.

Easwaramma Day, 6th May 2002,

Brindavan, Bangalore

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Service Activities For Unity In Society

If you lack pure mind and good character, how do you expect Sai, the bestower of peace, love, happiness and prosperity, to appreciate you? How do you expect Prema Sai to treat you as His own? (Telugu Poem)

HUMAN life is one of compassion; time is sacred; the heart is pure; and the mind is nectarous. Having been blessed with such a sacred human birth, what is man supposed to do? What is the foundation on which the mansion of life is to be built? Every man aspires for peace and happiness. How can one lead a peaceful life? It is possible only when he puts human values into practice. Human values need not be acquired from outside, they are latent in every man. If such values are forgotten how can man progress in life? In the first instance, man should enquire into the purpose of his birth.

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You Are Not Serving Others

Human life is based on samata (equality), samaikyata (unity), saubhratrutvam (fraternity) and saujanyam (nobility). They constitute the very foundation of the mansion of life. Life will be meaningless even if one of them is absent. Everyone must cultivate and safeguard these four virtues. First of all, man should recognise the meaning of humanness. Truth fosters neeti (morality); righteousness confers khyati (reputation); thyaga (sacrifice) is the Iyoti (light) of life; manava jathi (human race) is the combination of these three neeti, khyati and iyoti. But man today is neglecting the principles of truth, righteousness and sacrifice. He has to adhere to these principles not for the sake of society but for his own redemption. If you expect to be respected by all, you have to develop self-respect, which is the basis of human life. One who lacks self-respect cannot command respect

from others. First and foremost, man should respect others and share his love with others wholeheartedly. This is the primary duty of man. Man is not merely a vyashti jivi (individual), he is a samashti jivi (part and parcel of society). Vyashti relates to jivudu (individual), samashti relates to devudu (God). Man has to travel from the level of individual to the level of society. What is the path prescribed for this? Firstly, man has to recognise the common principle of jeevana ivoti (light of life) that is present in all. The principle of samatvam (equality) can be experienced and practised only when man understands the principle of ekatvam (unity). The service activities that we undertake are meant to experience

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unity in society. It is a great mistake if you think that you are serving others. In fact, you should not consider anybody as other, for all are the embodiments of divinity. But man is not making efforts to realise this truth. Hence, he is subjected to difficulties. Once man realises that God is all-pervasive, he will be free from suffering. In order to get rid of suffering, man has to practise the principle of unity in society. Once he understands the principle of unity, he can attain the Cosmic principle.

Give Up Body Attachment

Every individual is endowed with a physical body. Nature is like a mirror. What you see in this mirror is only your reflection and nothing else. Today, man is leading a life of selfishness and self-interest. Selfishness is rampant in society. Dehabhimanam (body attachment) is on the rise and deshabhimanam (love for one's motherland) is on the decline. Even spiritual aspirants and noble souls with pure hearts are unable to give up body attachment. So long as there is dehaabhimanam, man cannot develop daivaabhimanam (love for God).

The body which is made up of five elements is weak and is bound to disintegrate. Though hundred years of lifespan is prescribed, one cannot take it for granted. One may leave his mortal coil at any time, be it in childhood, youth or old age. Death is certain. Hence, before the body perishes, man should make efforts to know his true nature.

(Telugu Poem)

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Body is given to you to know your true self. It is foolish to waste your time and energy in worldly pursuits. If you know your true self, you would have known everything else.

Embodiments of Love!

All that you see in the external world, from microcosm to macrocosm, is present in you. The mountains, oceans, cities, villages, etc., are present in your heart. All beings are in you. You are the basis of everything. Such

being the case, what is it that you want to see in the external world? How foolish it is on your part to get carried away by the reflection outside, ignoring the reality within! Practise Human Values

Know the human values in the first instance. The first among them is Truth. It is changeless and beyond time and space. There is nothing like American Truth, Russian Truth, Indian Truth or Pakistani Truth. Truth is one and the same for all countries at all times. You are the embodiment of Truth. Truth is God. So, make efforts to understand this Truth. Sathyam bruyaath, Priyam bhruyaath, Na bhruyaath sathyamapriyam (speak the Truth, speak pleasantly and do not speak unpalatable truth). Having forgotten such eternal principle of Truth, man is in search of ephemeral things. Adherence to Truth is neeti which is nothing but proper conduct. Sathyannasti paro dharmah (there is no dharma greater than adherence to Truth). Sathya and dharma to-150

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gether will confer peace. One who adheres to Truth and righteousness will always remain peaceful. One need not search for peace outside. Where there is Truth, there is peace. Where there is peace, there is non-violence.

We call the human values as Sathya, Dharma, Santhi, Prema and Ahimsa (Truth, righteousness, peace, love and non-violence). In fact, love is the fundamental basis for Truth and righteousness. Love is God, Truth is God, righteousness is God. One bereft of these principles is verily a living corpse. The five human values can be compared to five life principles (prana) present in us. If you do not speak truth, you would have lost one life principle. Unrighteous conduct amounts to losing the second life principle. Similarly, other life principles will be lost. Hence, all your efforts should be directed to safeguard these life principles, which are divine in nature.

There is divinity in humanity. Understand this. Today every field of human activity is polluted. Once man purifies his heart, he will find purity everywhere. The world outside is just a reflection of your heart. If you fill your heart with love, you will experience love everywhere. If there is hatred in your heart, the same is reflected outside. Whatever you see, hear and experience outside is only the reflection, reaction and resound of your inner being. All the good and bad that you come across in the external world are just your own reflections. So, do not point an accusing finger at others. The whole world depends on man's behaviour. If man is good, the world will be. You think that 151

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there is profanity all around you. It is a mistaken notion. In fact, the profanity in you is reflected outside. If your feelings are demonic, you will find the same all around you. If

your feelings are divine, you will find divinity everywhere.

Embodiments of Love!

Your heart is full of love. The yearning for God that emanates from your heart is love. Let truth and righteousness be reflected in your word and deed, respectively. The harmony of truth, righteousness and love will lead to peace. Your breathing process Soham is reminding you of your reality 21,600 times a day. Of what use is your education if you are unable to remember the truth that is taught to you so many times day in and day out. You may listen to any number of sermons, study any number of sacred texts, visit any number of noble souls, but all these will prove futile if you forget the principle of truth that your inner voice teaches.

Buddha renounced all the palatial comforts and took to sanyasa (renunciation). He wandered in the forests, listened to the teachings of noble souls and studied holy texts. But none of these could give him satisfaction. Ultimately, he realised that his heart is the true holy text given by God and God is his true friend. He discarded all books and stopped visiting noble souls. He turned inward and enquired into the truth. Ignoring the holy text (heart) and forgetting the true friend (God), man is going hither and thither in search of peace.

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Firstly, make sacred use of the eyes given by God. Only then will your life be sanctified. He alone is a true human being who has a good mind and whose behaviour is exemplary. All your spiritual pursuits will be of little consequence if your vision is sullied. Your nethra (eye) is the sastra (scripture) given by God. Understand this sastra and conduct yourself accordingly. Once you have control over your vision, you will have control over your speech. Speak only truth, there is nothing greater than truth. Samyak drishti (pure vision) and samyak vak (pure speech) will lead to samyak sravanam (pure hearing) and samyak bhaavam (pure feeling). The youth in particular should exercise control over their vision. Manava (human being) becomes Madhava (God), once he understands the importance of human values and puts them into practice. The youth of today are the future emancipators of the country. So, they should develop steadiness of mind and self-confidence.

Where there is confidence, there is love;

Where there is love, there is Truth;

Where there is Truth, there is peace;

Where there is peace, there is bliss;

Where there is bliss, there is God.

Without confidence you can never attain divinity. Your confidence is your God. So, develop unwavering confidence in the self. Self-confidence and self-respect will lead to atmic bliss and the vision of the self. You are all seated in this magnificent

hall with many supporting pillars. You are enjoying

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its beauty. Without a strong foundation this hall would not have come into existence. Likewise, self-confidence is the foundation for the mansion of life. Once you have self-confidence, you can raise the walls of self-satisfaction over which you can lay the roof of self-sacrifice and lead a life of selfrealisation. Hence, lay the foundation of self-confidence strong and sturdy.

Truth Is The Basis Of Every Culture

The culture of Bharat proclaims Sathyam vada dharmam chara (speak truth, follow righteousness). Not only Indian culture, the culture of all countries proclaims the same truth. Truth is the basis of every culture. Do not give scope for any differences based on culture. The whole world is like a mansion and various countries are like different rooms in it. So, do not divide humanity based on nationality. It is because of such division that humanness is on the decline. Sai devotees should not entertain any such differences. All should stand united. Names, forms and complexions may be different but humanity is one race. God is one. All human beings belong to one family.

Cows are many, but milk is one.

Beings are many, but indweller is one.

Castes are many, but humanity is one.

Flowers are many, but worship is one.

Paths are many, but God is one.

Hence, you should give up all the differences based on caste, religion and nationality and develop the spirit of

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love. Young men and women should work for the progress of the country. The country will prosper only when the youth develop sound character. Human life is based on character. Today there are many who are heroes in precept and zeroes in practice. Your actions should be in harmony with your words. Develop sacred feelings. Only then can you perform sacred activities. Devotion does not mean merely performing rituals like worship. Any work done with pure and selfless love is devotion.

Embodiments of Love!

Right from this day, let your lives be suffused with love. Let your hands undertake deeds that are beneficial to society at large. Let your thoughts be centred on the principle of love. You should rise from the level of vyashti (individual) to samashti (society) and ultimately merge in parameshti (God). In this physical and ephemeral world, wherever you see there is only restlessness. At times your physical body may be subjected to diseases. You should not be unduly perturbed. Body comes and goes. This body is a storehouse of dirt, and prone to diseases;

it cannot cross the ocean of Samsara. Oh mind! Do not be under the delusion that body is permanent. Instead take refuge at the Divine Lotus Feet. (Telugu Poem)
Greatness Lies In Practice, Not Preaching
One should not be unduly attached to the physical body, but it has to be taken care of properly. Sometimes
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you are afflicted with diseases because of negligence on your part. I take the sufferings of devotees because of My love for them. It disappears in the same way as it appears. Here is a small example. A young boy was suffering a great deal because of mumps (swollen cheek). The doctor said that it would take a minimum of 20 to 25 days to get cured. He was crying bitterly unable to bear the severe pain. I called him inside and consoled him saying, When Swami is with you, why do you cry? I materialised a sweet for him and made him eat. I took his pain upon Myself. For any other person, the pain would have been unbearable. **Srinivasan** was very worried about conducting this conference, when Swami was undergoing so much pain. As the swelling was between the two jaws, it was not possible to eat or speak. What does it matter if the body is not given food for a few days? Hence, I did not care for it. I told the **organisers** to go ahead with the conference. He asked, Swami, how are you going to deliver the inaugural address? I said, I feel the pain if I think that this is My body. But this is not My body, it is yours. All your bodies are Mine. Hence, I take your suffering upon Myself. That is My duty. This is not My body, so I do not care for it. Not only now, at any point of time, I do not care for any suffering. I practise whatever I preach. That is why I say, My life is My message. It is not possible for all to understand and realise My Divinity. I do not want to say it in public. I do not indulge in advertisement. All that is Mine is yours and vice-versa. I have no desires at all. All My desires are meant
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to give you happiness. Greatness does not lie in preaching, it lies in practice. A true **acharya** (preceptor) is one who practises and then preaches. That is what I am doing. Youngsters Men and Women!
Understand your true nature. Follow the path of Truth. **Sathyam** (Truth) is the name of this body. Develop this Truth in you. Truth is God, Love is God; live in love. When you follow the path of truth and love, you will certainly attain bliss. Some people put the blame on Me ignoring their own defects. It is a great mistake. There are no defects in Me whatsoever. I am like a pure mirror. There is no scope for even a trace of impurity in Me. You see the reflection of your own feelings in Me. Purify your hearts. Only then can you understand the truth.

Embodiments of Love!

Today we have inaugurated this Conference. Many more programmes are to follow. Hence, I bring My discourse to a close in order to give sufficient time for other programmes. I am prepared to spend any length of time to give you necessary guidelines.

International **Seva** Conferences Inaugural Address, 21-7-2002, **Prasanthi Nilayam**
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Shun Desires And Attain Divine Proximity
Embodiments of Love!

THE one who realises that it is the same **atma** that dwells in him and in all other living beings, will experience and enjoy divine proximity always. He may be a **renunciant** or a householder or a celibate or one who is attached to the world; one who realises the **atmic** principle leads his life with the firm conviction that **daiva sannidhi** (divine proximity) is his **pennidhi** (greatest wealth). What is the primary duty of man? He should make efforts to understand the teaching of the **Gita, Sarvatah panipadam** tat **sarvathokshi siromukham, Sarvatah sruthimalloke sarvamavrutya thishthathi** (with hands, feet, eyes, heads, mouth and ears pervading everything, He permeates the entire universe). You should realise the truth that the principle of **atma** that is present in all beings is one and the same. As man is unable to understand his true nature, he is

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facing all kinds of problems in life. He is deluded by the thinking that he is the body. Consequently, he is forgetting his true Self and is wasting his time and energy.

The Message Of **SAI**

Today man gives topmost priority to his individual progress. Then he turns his attention toward society. Lastly, he enters the path of spirituality. This is a grave mistake. It is because of this that he is unable to realise the truth and faces hardships. What is the message of **SAI**? S stands for Spirituality, A for Association and I for Individual. It means that you must give first priority to spirituality, next to society (association) and only lastly to individual interest. But man follows the reverse order; he holds his individual interest above social responsibilities and gives last priority to spirituality. Consequently, he is distancing himself from God. In this manner, he is wasting his time. Time is precious. In fact, Time is God.

In the first instance, man should take to the path of spirituality and then serve society, understanding the principle of unity. Only then will there be progress at the individual level. On the other hand, if you concentrate on the individual level in the first instance, you will never be able to understand the spiritual aspect. Personages like

Hiranyaksha, Hiranyakasipu and Kamsa were centred on their individual interests ignoring wholly the spiritual aspect. Physically and intellectually they were mighty.

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Hiranyakasipu was a great scientist. But what is the use of scientific knowledge which cannot give you everlasting bliss? Hiranyaksha and Hiranya-kasipu filled their hearts with negative feelings. They entertained worldly desires which were ephemeral and negative in nature. The modern scientists have reached the moon, but Hiranyakasipu and Hiranyaksha could reach even the Sun. In spite of their mighty powers and scientific knowledge, they met their doom because of their materialistic attitude. They could not experience divinity. Likewise, man is also putting his powers and knowledge to misuse. He is not focusing his attention on his real goal. Manava (human being) is endowed with immense power. That is why the Upanishads exhort man thus: Uthishtha, jagratha, prapya varanibodhata (arise, awake, stop not till you obtain full understanding). O simpleton, wake up from this slumber of ignorance. Turn your vision towards the effulgence of prajnana. Get rid of thamasic quality. Give up worldly desires. Understand the ephemeral nature of the world.

Hiranyakasipu and Hiranyaksha had all powers at their command, yet they could not attain divine proximity. They investigated into the mysteries of creation and could even alter the planetary positions. But they could not understand even a small fraction of the principle of divinity. But Hiranyakasipu s son, young Prahlada had realised the divine principle. Once Hiranyakasipu asked Prahlada what he had learnt from his preceptors. Prahlada replied, The teachers have taught me many things. I have learnt about

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the four objectives of life, dharma, artha, kama and moksha.

In fact, Oh father! I have learnt the very essence of education.

Hiranyakasipu was overjoyed to hear all these. He said, Oh son! Let me have the pleasure of listening to what you have learnt from your teachers. Prahlada said, I have realised the truth that God is all-pervasive. Wherever I look, I find Him there. Hiranyakasipu became furious on hearing this. He pushed him from his lap and roared, You said that your teachers have taught you many things. Is this what you have learnt? There are many things to be learnt regarding artha and kama (wealth and desire) which are very important for us. But you have ignored them and are talking about God.

Unflinching Faith Of Prahlada

Where is God? Prahlada very calmly replied, Father, never doubt that God is here and is not there. In fact, He is present wherever you search for Him. (Telugu Poem)

Hiranyakasipu s ego was pricked. How dare this young fellow try to teach me a lesson? , he thought to himself. If God is all-pervasive, can you show Him in this pillar? , he challenged Prahlada. Yes, I can , pat came the answer. Such was his faith and devotion. Hiranyakasipu at once hit the pillar with a mace, and lo! God emerged from it. What is the inner meaning of this incident? Man can have the vision of God only when he breaks the shackles of body attachment. Today man is immersed in ignorance in spite of his learning.

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You can make God appear before you when you have unwavering faith and devotion coupled with a steady and pure heart. Here is an example. You curdle the milk and extract butter out of it, and then heat it to get ghee. If there is water content in the butter, it will emit some unpleasant smell as you heat it. The smell will gradually diminish as you continue to heat it. So long as there is water in the butter, you cannot escape from the unpleasant smell. The water has to completely evaporate. Butter represents the individual nature. The evil tendencies in you can be compared to unpleasant smell. When you make efforts to melt butter completely, the unpleasant smell will gradually subside. When man performs sadhana the disagreeable smell of evil propensities emanate from him during the process. He should continue with his sadhana and overcome those evil tendencies. As he performs sadhana more and more, all evil tendencies in him will evaporate like water. Ultimately, his sadhana will yield the desired result just like pure ghee is obtained on heating butter.

Every man is endowed with body, mind, intellect and Chittha (Will). On being questioned by Hiranyakasipu, Prahlada replied, Father, I am neither the body nor the mind nor the intellect nor the inner instrument. I am the embodiment of atma. One will remain like pure butter if one gets rid of ego, does not develop attachment to the body and does not get deluded by the vagaries of the mind. If the butter is not free from the water of worldly desires, it will start emitting foul smell. So long as there are worldly de-

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sires in the mind, one cannot escape from the foul smell. This was the fate of Hiranyaksha and Hiranyakasipu. Even today there are many who do bhajans and give lectures on spiritual matters but are unable to get rid of the foul smell of worldly desires. Until and unless they give up the worldly desires, they cannot attain the state of purity. They are accustomed to a materialistic life. They do bhajans, meditation, etc., with a view to fulfil their worldly aspirations. They can be compared to butter mixed up with water. In the spiritual path, one should not give scope for the

foul smell of worldly desires. Some people call themselves devotees but are turning wicked because of their desires. Can such people be called devotees? No. No. If they are really devotees, how is it that they emit bad odour? Their body, mind, intellect and also their actions are tainted with impurity.

Devotees!

Firstly, you should enquire into the reason for the foul smell that is emanating from you. Your mind should remain steady and unwavering through the vicissitudes of life. You should have strong faith. Only then can you lead a peaceful life. **Prahlada** was subjected to various kinds of punishments but his faith remained as steady as a rock. His love for God never diminished a bit. He considered Love for God as his very life-breath. But the devotees today stand in stark contrast to **Prahlada**. Their faith is so shaky that their mind is disturbed by the slightest trouble. They start

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entertaining doubts and lose their faith altogether. Losing **viswasa** (faith) amounts to losing **swasa** (life-breath) itself. Come what may, one should continue his **sadhana** with unflinching faith. This is the sign of true devotion. Devotion does not constitute merely singing of **bhajans**, performing rituals and chanting the divine name. You should firmly install divinity in your heart. You should take care that worldly desires find no place in your mind. Burn to ashes all desires completely in the fire of wisdom. Even if a trace of worldliness is left in you, it will multiply manifold and lead you astray. In order to free yourself from bad deeds and bad habits, make sure that you do not have even a shred of desire in you. But due to the impact of Kali Age, even devotees are filling their hearts with desires. Desires can be compared to foul-smelling pigs. One cannot stand the stink of a pig even when it is at a distance. Such being the case, how is it that man is giving room to so many pigs in his heart?

Fill Your Heart With Virtues

Embodiments of Love!

Truly speaking, man is very fortunate; but he is haunted by the misfortune of worldly desires. He is unable to earn the deservedness to get closer to God. He goes through many books and gives lectures, but what is the use? His actions do not match his words. He tries to deceive others with his speeches. In fact, he is deceiving himself. It is enough if he practises at least a fraction of what he

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preaches. His heart is filled with untruth. His deeds are unrighteous. Hence, he is unable to experience peace. Distance yourself from untruth and unrighteousness. The Vedas exhort man, **Sathyam vada, Dharmam** chara (speak Truth,

practise Righteousness). Truth is God. If you forget truth, who can protect you?

Embodiments of Love!

You may be performing a number of spiritual practices, but do not feel proud of them. Firstly, purify your heart. Do not give scope for the foul smell of worldly desires. Fill your heart with the fragrance of virtues. Do not pay heed to the words of wicked people whose only job is to poison the minds of others. You do not get much benefit by merely reading books or listening to discourses. First of all, develop **sraddha** (steadfastness) and bhakti (devotion) in you. **Sraddhavan Labhate Jnanam** (with faith, wisdom is won).

Embodiments of Love!

What is the **sadhana** that you are supposed to undertake?

Make your hearts pure. **Thiruthonda Alwar** once said,

If one lacks purity of heart, one does not even deserve to chant the Divine Name of **Rama**. What is the use of chanting the divine name with polluted mind? Today the world is afflicted with all types of pollution. Man's thoughts, words and deeds are also polluted. How can such a person develop Bhakti? Today people are wearing the mask of Bhakti and trying to cheat others. Do not deceive others. Help ever,

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hurt never. This is the essence of the eighteen **Puranas**.

Deceiving others amounts to deceiving yourself.

Do Not Misuse The Name of **Sai**

In the world, the so-called devotees have increased in number. Now I feel the time is ripe to tell you a few important things. The feelings that spring in your heart must be as pure as the waters of the **Ganga** where it springs. Words do not suffice, what is needed is action. There should be unity of thought, word and deed. He is a wicked person whose thoughts, words and deeds are at variance. The proper study of mankind is man. Today we find unity of thought, word and deed only in acts of untruth, unrighteousness and violence. Man who is supposed to have noble thoughts and perform meritorious deeds is doing just the opposite. There are some people who are doing business in the Name of **Sai**. They are cheating others, pretending to be devotees of **Sai**. I do not approve of such behaviour. They are not devotees at all. They are going to different parts of the country and also abroad to make money in the name of **Sai**. It is a big crime. I do not ask for even a single paisa from others. I never approve of such business. Whoever it may be, if somebody approaches you with such a crass motive, tell him to get out at once. Do not allow business to enter the field of spirituality. One may do what one likes for the maintenance of one's family, but nobody should do

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business using Sai s name. Unfortunately, such activity is on the increase. In many villages, we find people misusing Sai s name for their selfish gains. This is happening even in many other countries like America, England, Japan, Germany, Singapore, Malaysia. Do not associate yourself with such wicked people. Keep your hearts pure and sacred. Otherwise, you are equal to a living corpse. Such people should not be respected. Better you perform their obituary rites! You should pray to God with sacred feelings. When you entertain worldly desires, you will be moving away from divinity.

Embodiments of Love!

You are coming here with all devotion and sincerity. Do not get deceived by people who do business in the name of devotion. In many places, we find people indulging in such mean practices. Maintain safe distance from them.

Tyaja durjana samsargam; Bhaja sadhu samagamam; Kuru punyam ahorathram (run away from bad company; join good company and perform meritorious deeds day and night). You may even live in the company of snakes, but should not tolerate the company of such evil-minded people.

We are undertaking so many social welfare activities, but I have never asked anybody even for a paisa. You are all aware of this. I do not involve Myself in money matters. But people today consider money as God. How can such people be called devotees? I told you earlier about this. I

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have started a service programme to look after children who do not have parents. One lakh rupees would be deposited in their name, which will take care of their needs. I have not asked anybody for any help in this regard. But today some people are collecting money saying that they would donate the amount to Swami for this purpose. Some others are proclaiming that they have taken up the responsibility of looking after the children. Can there be a worse sin than this? All such people are betrayers of God. Better they beg in the streets, than use My name to collect money.

This morning a few old students came to Me with a request. You all know C. Srinivas from Bangalore. He completed his education in our Institute and served as Warden of our Hostel for some time. He did not want to take up any job outside because he wanted to serve Swami. He always involves himself with such activities which will please Swami. He is looking after our Hospital at Bangalore. He said, Nowhere else, education and medical care of such high standards are provided free of cost to all. You have given us free education and taken care of us with so much love and care. We want to express our gratitude to Swami by serving Him in our own humble way. He brought a plan with him. He wants to establish schools in villages where there are no schools. He wanted Swami to commence

the project today itself. I told him not to hurry. Youngsters today want to do things fast. That is not the right attitude. Start early, drive slowly and reach safely. Hence, I told him

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to go slow. But he said, Swami, many of our old students are here. Is it not our duty to express gratitude to You for all that you have done to us? He prayed that Swami should make an announcement in this regard. I agreed. I will never say no to good deeds. Those who want to undertake such sacred tasks should take up the responsibility and discharge it diligently. Only then will the old students would have sanctified their lives. In Chennai and Hyderabad, there are many of our old students who are eager to serve Swami. But in some circumstances, they have to obey the commands of elders. If the elders pursue the wrong path, the youngsters will also do the same. What to speak of the fate of our Organisations at Chennai and Hyderabad! I told them to select a suitable piece of land and that I would construct the building. But they lack such devotion and sincerity. They only pretend to have devotion and sincerity. Such insincere behaviour is not good for them. Many devotees there are put to inconvenience. The youngsters want to do many things. But what can they do without the support of elders? The elders neither take the initiative nor do they allow the youngsters to act on their own. Swami does not require any shrines. Swami is not interested in real estate. All that Swami wants is you should serve the society with bliss and without selfishness. If the elders do not want to accept your suggestion, disregard it. That is their fate. You, the youth make a sincere effort. Help the helpless. Feed the hungry. Do not go about seeking other people s help. If any help is

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needed, come to Me. Swami shall provide without hesitation. Do not collect a single paisa as donation. There are those who donate a hundred rupees and make a thousand rupees worth of self-glorification out of it. Swami is not interested in such activities. When Swami is standing by your side like a mountain, why should you seek any assistance from anybody? Do not subserve anybody. They will merely preach high philosophy, which is vainglorious. It is not only in India that such a situation prevails. All over the world, it is the same. Whether you go to England, Japan or Germany, it is the same sort of business that is going on. From everywhere, it is the same kind of news of such transactions; Swami receives a lot of such information. I feel all this as nuisance. This is not the kind of information that Swami wants to hear. What Swami desires most is to hear that all are well and are enjoying happiness and bliss. Marketing with Swami s name is highly disgusting and distressful. There can be no commerce in matters of devotion.

Even the salty ocean may yield drinkable water, but this kind of devotion is worthless. It is already late. Swami never solicits donations from anybody nor He has agents for propagating His Message. I do not have any association whatsoever with these deceitful persons. Swami needs no material wealth. The only need of Swami is genuine love. Give love and take back love. That is the only exchange. With that love, fulfil your life. There is no devotion greater than love. Any little service performed with love is enough.

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If you give a glass of water to a thirsty person with genuine love, it is more than enough. Almost 90 per cent of the **socalled** devotees are, in fact, deceitful. Earlier, it was quite different; devotees were few, but they were genuine. Nowadays, there are too many self-seeking cheats masquerading as devotees. First thing in the morning, they adorn their forehead with **vibhuti**, wrap a scarf round their neck and roam about freely in the guise of devotees. Even the stray dogs scrounging around for something to eat are better than such fake devotees!

Your Heart Only Need Be My Temple
Embodiments of Love!

Develop love in you. Swami needs no temples or rest houses. The temple of your heart is more than enough. Swami shall stay happily therein. The news that I get from those so-called temples is highly distressing to Me. The amount of anguish that I undergo because of these is beyond your imagination. Do not do bad acts in the name of God. If you are unable to do good, at least keep quiet and stay out. There is no need for you to make all kinds of wild promises. Enjoy the bliss of divinity in silence and love. As people from all over the globe are assembled here, I have had to say these harsh words. Do not have any dealings with people who are doing commercial transactions in the name of **Sai**. Send them packing with a **namaskar**. If you need anything, ask Me. I have never deceived or let down anybody nor will I ever do so. Untruth will not be

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uttered by Me. My wish is that no such undesirable act should be perpetrated on any of the genuine devotees. Earlier, when I visited **Mumbai**, I used to find people doing **bhajans** and **nagar sankirtan** all over, unmindful of place or time even including the Airport. Today, you can hardly see anyone even chanting the Name in public anywhere. Of course, there are quite a few devotees. But they are shy of engaging in **namasmarana**. Earlier, I have been travelling around various cities like **Chennai**, **Mumbai**, **Hyderabad**, **etc**. But these days, I have no inclination to go anywhere. All these places have become overcrowded with such wicked people. It is of foremost importance for us to

get rid of them and encourage the godly. God never abandons anybody. All are His. God does not make any unfair discrimination. It is only people who have feeling of hatred; God has no hatred in Him. God is pure embodiment of divine love only. All of you try to acquire such love in your hearts. Tomorrow, in the Valedictory function, I shall tell you more about the **dos** and **don ts** that you have to adopt in your activities. I am not interested in seeing this Hall packed to its capacity. I want only quality, not quantity. One teaspoonful of cow s milk is better than barrels of donkey s milk. It is enough if we have a handful of people with noble hearts. The State Presidents and Trust Conveners should take necessary steps in the right direction or it is better that they resign. We will ourselves take up the responsibility. The All India President of **Sai** Organisations should deal firmly with such people. He should relieve them of their responsibilities immediately. I am deeply anguished

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over the current state of affairs in our Organisation. Though this feeling has been there in Me for quite some time, I have been waiting for a suitable opportunity to express it. Since so many of you from various parts of the world have gathered here today, I felt this is the most opportune time to express My feelings.

My Love Made Me Speak So
Embodiments of Love!

Help ever, hurt never. Eschew evil tendencies. Being members of **Sathya Sai** Organisations, you should follow the path of truth which is eternal. Some people pretend to be humble devotees so long as they are within the portals of **Prasanthi Nilayam**. Once they go out of its precincts, they get back to their old ways. Such evil traits should be burnt to ashes. Develop godly feelings in you. God is ever ready to fulfil your prayer. Never entertain doubts in this regard. God is always in you, with you, around you, above you and below you. God will never be away from you. So, develop faith in God.

Embodiments of Love!

I have spoken to you in this manner only out of My immense love for you. Understand what has been conveyed to you and explain to your fellow devotees. Devotion has to be cultivated in a silent and sincere manner. Do not spoil your lives by resorting to untruthful ways. **sathyam bruyath** (speak the truth). Truth is God. Hence, lead a truthful life and ultimately merge in truth.

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Tomorrow, bring to Me all your doubts and I shall clarify them. First of all, keep away from bad company. I am not asking you to work for My sake. I do not want anything for Myself from you. I do all My work Myself. I do not seek

others help. If only I Will it, the whole world will help Me.
So, you help yourself, serve the society and mould your lives
into ideal ones.

Here Swami sang the **Bhajan, Hari Bhajan Bina**
and continued His discourse.

Suffering Dissolves In My Love
Embodiments of Love!

For the last four days, many devotees are very much
worried that Swami is suffering because of the pain He has
taken upon Himself. Understand that Swami has no pain at all
because He has taken it upon Himself out of His love. How
can I have pain when I have alleviated the suffering of My
devotee? However, there are certain rules and regulations to
be observed in this regard. I have taken it from somebody.
Hence, I have to put up with this for as many days as the
person would have suffered in the normal course. I have no
difficulty whatsoever. If I were really suffering due to pain,
would it be possible for Me to speak to you at this length? I
have no suffering, it has dissolved in My love. All should be
happy, blissful and comfortable. This is what I desire. Do not
be worried over this matter. I have no suffering. In fact, I am
ready to accept all your sufferings. Be happy always.
International **Seva** Conference, 22-7-2002,

Prasanthi Nilayam
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Keep Spirituality As First Goal
In spite of acquiring great wealth,
Peace eludes man;
People forget to recognise humanness;
This is the Truth revealed by **Sai**.
WHAT man has to aspire for today is not
happiness. It is not sorrow either. In fact, happiness
and sorrow are only transitory in nature. Man's duty
is to realise divinity in the unity of happiness and sorrow.
Even while you feel elated at the prospect of happiness,
you will encounter sorrow. Similarly even while you feel
depressed on account of sorrow, happiness will beckon you.
Since ancient times, several great **rishis** made efforts to rise
above the feelings of happiness and sorrow. They recognised
the fact that it was only in times of sorrow that the divine
nature in a human being manifested. More than happiness,
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it is sorrow that is helpful to man in several ways. **Na**
sukhaath labhathe sukham (happiness does not come out
of happiness). It is only from sorrow, that happiness springs.
The main source of happiness in man is sorrow. Just as we
welcome happiness, we must welcome sorrow also.
Acquire The Wealth Of Love
Not only in India, but in all **countires** of the world,
children and youth have an important role to play. Money

is quantitatively more than the materials it can buy. If there
is real wealth, we can achieve anything material. Today
man is wasting his life in the pursuit of mere material wealth.
First and foremost, the wealth that man has to acquire is
the wealth of Love. With the wealth of Love, everything
else can be acquired. Several issues were being discussed
in this conference for the last three days by the delegates
comprising youth, the middle-aged and old people. What
is the outcome of these discussions? Whatever be the texts
studied and **sadhanas** undertaken by man, everything goes
waste, if man does not cultivate the feeling of love in his
heart. Today, what man has to recognise and realise is the
principle of Love. That is true devotion. In the world today,
parents, children and even wife, everybody is running
after material wealth. Scarcely anyone wishes to acquire
steady, selfless and divine love. God's love cannot be acquired
with wealth, education, or the various **sadhanas** we
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undertake; it is only by offering pure, unconditional and unselfish
love for love's sake can one achieve divinity. People
undergo so many difficulties today, not realising the fundamental
nature of this pure love. They are concerned with
only the worldly and physical aspect of love. None can attain
divinity by any method, except through love. If divinity
is attained, everything is attained; if divinity is not attained,
everything else is a waste. But man makes no effort
to realise this truth. Assuming that material wealth is the
foremost to be acquired, they are making several kinds of
effort to acquire it.

Embodiments of Love!

Strive to acquire Love; try to achieve Love. Love is
your real property. Realise this truth. There is no other quality
greater and valuable than Love. Even if some such quality
exists, it is of no real use for the goal of life. Therefore try
to recognise the love manifest in every human being. It is
only then, you would have realised your own true nature.
All the Indian Vedantic texts exhort one to realise one's real
nature. You are not the body. You are not the mind. You are
not the intellect. You have to achieve that, from which all
these have emanated. Suppose you want ghee. What is its
source? Milk. From milk comes curd, from curd comes butter
and from butter comes ghee. Therefore, if you go to the
source itself, namely milk, you can be happy.

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Contemplation On **Soham** Is Real **Sadhana**

Embodiments of Love!

You are not the body, mind, intellect, senses or
antahkarana you are verily the source for all these. Therefore,
you should not waste your time in the pursuit of all
sorts of material possessions.

Today, the members of Sri Sathya Sai Organi-sation are undertaking several types of sadhana. But are they real sadhanas or illusory? No, no; they are not real sadhanas. They appear to be real for some time and later on they are given up. You start doing japa as a sadhana and continue it for some time. Later, you give up japa and enter into dhyaana. Even this dhyaana is only till you achieve your object of dhyaana. When once it is achieved, it loses its purpose. Thus, all the sadhanas you undertake are only temporary. It should not be our aim and endeavour to achieve temporary result by doing temporary sadhanas. We must try to achieve that which is permanent, true, eternal, pure and of lasting happiness. Sarvadaa sarvakaaleshu sarvathra Harichinthanam. We must always, at all times and under at all circumstances spend our time in constant contemplation of God. This should become the very breath of our life and as natural as we inhale and exhale. This is soham that-thwa. This constant contemplation on the soham thatthwa is the real sadhana. Wherefrom does this soham come? It comes from the enquiry koham (who am I?)

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The result of this enquiry is soham. It is only when you realise this eternal truth, your sadhana will fructify. Today, we are building the mansion of our life on a water bubble. We do not know at what moment it will burst. Human nature should rest upon the eternal truth, not on a momentary thing like the water bubble. Human life is becoming more and more uncertain today. Adi Sankara described the same point in one of his famous Bhagavadgita sloka thus:

Maa kuru dhana jana yavvana garvam

Harathi nimeshaat kaalassarvam

(Oh! Man! Do not take pride in wealth, family, friends and youthful vigour; time will destroy everything in a trice.)

God Is In You, With You

Nothing is permanent in this world. Therefore, why should we rely on such impermanent things? Only atma is eternal. This is also referred to as Brahman. Brahman is divinity. This Brahma thatthwa is also called Brihat. The atma thatthwa that has emanated from this Brihat is the real Aham. This is true and eternal. We must, therefore, make an effort to realise such a true and eternal aham thatthwa. These three terms appear to be different; but, in fact, the inner meaning of all these three is one and the same. This pure and unsullied Brahma thatthwa is constantly with us, whether in the waking state or in the dream

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state or in the deep sleep state. That Brahman is divinity in human form. And such a divinity is in you, right now. In fact, you are verily that Brahma thatthwa and none else.

Therefore, it is futile to seek God in some distant place. God is in you, with you, above you, below you and everywhere. Why should you seek such an omnipresent divinity elsewhere?

Man, today, is wasting his precious life in the pursuit of physical, worldly and artificial desires. Man's life today is full of selfishness and self-interest. These two, together, are destroying the human nature. Some people question, How can we live in this world without self-interest? But, let Me tell you, this is not the right way of leading a purposeful life. You are deluded to think that you are helping and serving society. No, you are in fact hurting the society by your self-interest. I told you the other day in My discourse that spirituality should come first, then society and then individual. The unity of these three is SAI. Human beings must, therefore, keep spirituality as their first goal. It is only when this goal is pursued, society becomes nearer. When you reach the goal of society, then the enquiry should begin Who am I? It is only when you recognise who you are, you will be able to understand society. When you thus understand society, you will be able to realise the divinity in the form of society. You first try to understand your own nature.

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Food Must Contribute To Spiritual Development
Embodiments of Love!

You are not able to understand spirituality properly. You require, no doubt, food for the body, in the first instance. But, you must ensure that you take food that contributes to your spiritual development. Those who wish to attain divinity, should never touch impurity. You should always take pure and sathwic food like vegetables, green leafy vegetables, etc. You should never consume impure items like egg, meat, etc. Also, you keep away completely from intoxicating drinks and drugs. By consuming such items, all your sense organs will be paralysed. Alcohol is not at all conducive to spiritual sadhana. In spiritual sadhana one has to attain ecstatic level by natural process, not by artificial methods like drugs and alcohol. All that is related to divinity comes by a natural process. That is what Sage Narada emphasised by declaring Thriptho bhavathi, Maththo bhavathi (become completely fulfilled, ecstatic, etc). We must immerse in natural divine intoxication, not artificial intoxication induced by drugs and alcohol. Human nature transforms itself into demonic nature by consuming meat and intoxicating drinks. Certain types of food and medicines contain ingredients causing intoxication. Keep away from such things. Even if they are medicines, we should not take. Under no circumstances should you consume intoxicating food and medicines.

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Embodiments of Love!

You are undertaking a lot of sadhana. Several people take milk and curd, assuming that they come under sathwic food. Strictly speaking, they are not totally sathwic. There are some intoxicating ingredients even in those food items. Therefore, we must consume them in limited quantities. All the food we take must conform to certain timings, standards and limits. When we feel hungry, we should not eat to our fill. We must stop eating while we still feel that we can eat more. If we eat bellyful, the thamoguna (sloth and slumber) sets in. We should never give scope to this thamoguna. You are all doing sadhana. But some mistakes are creeping in this sadhana, knowingly or unknowingly. You sit for dhyaana (meditation). You think achieving concentration is meditation. No, concentration is not meditation. In our daily life, we do several things with concentration. But, they do not constitute meditation. Some people think steady sitting is sadhana and it is great. This is not correct. It is possible that during meditation, our body moves and mind wavers. But, it is only from that wavering mind we should develop an unwavering and steady mind. That is the real dhyaana (meditation). We must develop a firm conviction that we are not the impermanent body, but we are the true and eternal atma thatthwa. It is only when you attain that stage in dhyaana, it becomes the real dhyaana. You should not begin your sadhana with the feeling that God is somewhere in a distant place and that you wish to install Him in the temple of your heart. First and foremost,

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develop a firm conviction that divinity lies in you. You must realise your own divine nature. Not only that, you must make others also realise that you are divine. Today, all our sadhanas are like the swords used in a drama on the stage. They are useful only for the purpose of acting, not in real life. We must gradually become free from our illusion. There are several types of dhyaana like, sankalpa dhyaana, sthira dhyaana, chiththa dhyaana, etc.

To Get Rooted In Atma Tattwa Is Dhyaana

Embodiments of Love!

Knowingly or unknowingly you are doing sadhana based on what you think to be correct. If you desire to know what is dhyaana in the real sense, ask Me. I will explain to you. In fact, you do not need any sadhana. Do as I say; you will get the result in a moment. Divinity is that which manifests right in front of you out of His grace. It cannot be obtained with the help of rigorous practices. Everybody is doing sadhana attaching himself to certain forms. In the process, he is trying to establish the glory of his own form. This is not correct. You should forget your own form and lose your consciousness in divinity. What is the use of doing

dhyaana, all the while concentrating upon one's own form? When somebody enquires what you are doing, you reply that you are doing dhyaana. How do you know that you are doing dhyaana when in fact your body consciousness itself is lost in dhyaana? That means, you are not doing real dhyaana. Dhyaana is that, in which you forget your own

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self; you develop purity of conscience and establish the eternity of your atma thatthwa. Without achieving this, dhyaana is a waste and real cheating.

Embodiments of Love!

Cultivate pure and sacred love. You run after several elders, sadhakas and gurus and try to be their followers. This is not guruthwa. You concentrate on one feeling of divinity that is already established in your heart. Do not change your mind every now and then. Let it be firmly established as your goal. Buddha followed the same principle. Earlier, Buddha went in search of divinity everywhere outside. He wandered in several places. But, he could not succeed in his endeavours. Ananda, his cousin saw the plight and enquired why he was wandering here and there. Then, suddenly Buddha realised that he was all the while following his manasika thatthwa (mental impulses), which is impermanent and momentary. He, therefore, decided not to follow the mind. He, immediately started contemplating on divinity with full heart and attained Nirvana (liberation from bondage). It is clear from this example that one should never rely on the mind which weaves fantasies. Forget the mind, establish divinity firmly in your heart and finally merge in that divinity. That is the real nirvana.

What is the nature of human body? It is made up of the five elements. It is unreal, impermanent and perishable in nature. Keeping this body attachment, if you do dhyaana,

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how can it be fruitful? How can it lead you to your goal? Hence, you must forget the deha bhranthi (the illusion of body). Merge in divinity with atma-bhimana (attachment to the atma). That is the real dhyaana. That is the true thyaga (renunciation or detachment). That is your real yoga. That is your real bhoga. That bhoga is ananda (bliss). Always follow the principle, Sathyam bhruyaath, Priyam bhruyaath, Na bhruyaath Sathyam apriyam which means always speak the truth; speak the truth pleasingly; never speak truth which is unpalatable. Only then will you be able to attain Nirvana. Several people aspire for liberation. Liberation cannot be attained by temporary sadhanas. It can be obtained by constant contemplation on divinity, forgetting the mind totally. That is real nirvana. Wherever you see, if the mind only is visible, how can you attain nirvana? It is only the one who forgets the mind can attain nirvana.

Embodiments of Love!

I presume you have never undertaken such a great sadhana so far. Do not bother; we will look into it later. First and foremost, begin your contemplation on divinity with pure love. Only then will you gain spiritual strength. Even the Pandavas started their spiritual quest by giving first priority to God, then to we and lastly to I. In spiritual literature, every letter and every word carries subtle meanings. You must try to understand those subtle meanings and act accordingly. That is real sadhana. You need not do sadhana for attaining ephemeral and impermanent

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things. Try to attain divinity through love. Do all your sadhana with pure love. Only then will they become fruitful. Guru Purnima

Embodiments of Love!

Tomorrow is the Guru Purnima day. Any amount of time can be spent in explaining the importance and significance of Guru Purnima. The Guru is coming as Purnima (full moon) on Guru Purnima day. If you forget guruthwa (the real nature of guru), all your sadhanas will be of no use. Today, we are forgetting guruthwa totally. This is a great mistake. Keep the essential nature of a guru in your heart and do your sadhana to merge in divinity. Hence, tomorrow, we will try to know the significance of Guru Purnima, to some extent.

International Seva Conference, Valedictory Address, 23-7-2002, Prasanthi Nilayam.

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Develop Broadmindedness To

Experience Divinity

The moon illumines the world at night and the sun during the day. Righteousness illumines the three worlds, and a noble son illumines his entire clan. (Telugu Poem)

DURING the day the sun shines resplendently and enables people to see the world. During the night the moon gives us light. It is dharma that shows the ideal path to all beings in all the three worlds. Similarly, a noble son illumines his entire clan by his exemplary behaviour. All these are related to the ephemeral and transient world.

Atom Is The Fundamental Basis Of Creation

Kaanaada was the one who experienced and propagated the truth that God is all-pervasive. Anoraneeyan

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mahato maheeyan (Brahman is subtler than the subtlest and vaster than the vastest). Kaanaada recognised the existence of God in every atom. He even described God as Anuswarupa (the very form of atom). The world cannot

exist without the atom. Earlier, nothing existed in the universe. In the beginning, the sun, the moon, the stars, the earth, the sky, etc., did not exist. There was only pitch darkness all around. The combination of atoms resulted in the formation of hard matter of a very high density. As a result, a lot of heat was generated. Then all of a sudden, the hard matter exploded with a big bang into pieces and spread all over. This was the cause of creation. This was also the experience of Kaanaada. The sound that emanated when the big bang took place is Pranava. That is Om, the primordial sound. This sound of Pranava is all-pervasive. It originated from paramaanu (minutest atom). There is nothing other than atom in this creation. How can one understand and realise this? This was the enquiry of Kaanaada. Ultimately, he realised the principle of Pranava. This primordial sound has to be contemplated upon by man for attaining liberation.

The primordial sound Pranava is verily the Divinity, which is subtler than the subtlest and vaster than the vastest. It is all-pervasive and stands as the eternal witness. (Telugu Poem)

This truth was propagated by Kaanaada. It is from this Pranava that the sun, the moon, the earth, the sky, etc., originated. The atom is the fundamental basis of the entire

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creation. Every human being is a combination of atoms. There is no matter without atoms. But modern man is unable to understand the mystery of atoms. He considers the teachings of our ancient rishis as mere stories and ridicules them. He does not have the ability and capacity to understand the sacredness of ancient Bharatiya culture. He is not able to understand the reality that is within him. He installs the statues of ancient rishis and noble souls as a mark of respect for them but fails to understand their teachings and put them into practice. He has to install their sacred forms not outside but in the altar of his heart and follow their teachings. To which time does Kaanaada belong? Twenty thousand years ago, people were all praise for Kaanaada and his teachings. Kaanaada recognised the principles of Hydrogen and Oxygen. The scientists observed that hydrogen represented the water principle, while oxygen represented the fire principle. Today people attach great value to the observations made by scientists, but fail to understand and appreciate the great truths taught by our rishis out of their experience.

How can one understand atomic power? Atom is not visible to the physical eye but it is present everywhere. The water we drink, the food we eat, the words we utter, the sound we hear, everything is permeated by atoms. Though man treads on atoms, eats atoms, drinks atoms, he is unable to understand their mystery. He thinks that only scientists can

investigate the nature of atoms. Atomic process is highly sacred. By conducting a proper enquiry into this, one can

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understand divinity. This was the teaching of **Kaanaada**. But today nobody is conducting a proper enquiry to experience the atomic process. People are leading their lives with materialistic outlook.

The Lesson Taught By **Shivaji**

Once Emperor **Shivaji** and his minister were going on an evening stroll. On the way, they came across a Buddhist monk. Immediately, **Shivaji** removed his crown and prostrated at the feet of the monk. The minister did not like this. He thought Emperor **Shivaji** demeaned his own stature by placing his head at the feet of an ordinary monk.

The Emperor **atonce** sensed the feeling of his minister and wanted to teach him a lesson. **Shivaji** was one who followed the path of righteousness and sacrifice and set an ideal to mankind.

One day he asked the minister to bring the head of a goat, a sheep and of a human being. He collected the heads of a goat and a sheep. He went to a burial ground and cut the head of a dead person. He took them to the emperor.

Shivaji commanded him to sell them in the market. The heads of the sheep and goat were sold in no time, but nobody came forward to buy the head of a human being. When this was informed to the emperor, he said, it may be given free of cost to anybody. The minister took the human head to the market and waited there for a couple of days. In spite of his best efforts, nobody was willing to accept it. When this was conveyed to the Emperor, **Shivaji** said, **Oh** minis-

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ter, you felt very sad when I placed my head at the feet of a monk. Do you realise that the same would be the fate of our heads too, when we leave our mortal coils. They would have absolutely no value. Hence, we should sanctify our lives by prostrating before noble souls. Material wealth and position are momentary. Only Truth and right conduct will remain with man and redeem his life.

The Mystery Behind The Atom

The body will be respected so long as there is **soham** (life-breath) in it. That is the sound of **Pranava**. That is the energy contained in an atom. This energy has its origin in Divinity. None can create it. This truth was propagated by **Kaanaada**. It is very difficult to understand the power of an atom. God is in the form of an atom. The entire world is the manifestation of the atom. The space and sound are the expressions of the atom. Therefore, do not neglect the principle of atom. It has mighty power in it. Scientists have been experimenting on this principle since long. It takes twenty-two thousand **crores** of years for an atom to

go back to its source. It is rather strange that man is unable to unravel the mystery behind an atom.

The Earth rotates on its axis and revolves around the sun. Who is responsible for this phenomenon? Nobody can explain this. As earth rotates on its axis, we have day and night. As it revolves around the sun, we are able to get the food required to sustain our body. It is the Divine Will that is

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responsible for all this. It is the Divine **masterplan** for the benefit of the world. Nobody has understood the **anushakti** (power of the atom) in its totality till this day. People think that the atom has no life in it. It is a wrong notion. The **life force** that holds the entire world together is present in the atom also. Hence it is said, God is present in microcosm as well as macrocosm. Man should make an attempt to understand the mystery of creation. He should recognise his responsibilities and conduct himself accordingly. Man has to necessarily understand the principle of the atom. If he understands this, he will understand everything else, for atom is God. The life principle present in the atom is present all over the universe. **Kaanaada** said that proper understanding of the principle of atom will lead to understanding of divinity. When you close your fist, you catch hold of many atoms.

When you release it, the atoms will travel in different directions.

The sound of **Pranava** that emerges from the atoms will be as minute as the particles themselves.

The Efficacy Of Prayer

Devotees offer their prayers to God. Some people doubt the efficacy of prayer. But, in fact, any mighty task can be accomplished through prayer. It makes impossible things possible. Here is a small example. There has been a swelling on My cheek for the past ten days. I never take any medicine. Yesterday I observed that the attention of all those assembled here was focused on My cheek, not on

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Me! They were worried that the swelling had still not reduced and that Swami was undergoing a lot of pain. After I delivered the Valedictory Discourse, I retired to My room. As I was resting, a number of devotees were praying to Me that I should cure Myself at least by the auspicious day of Guru **Purnima**. All their prayers reached Me. When I got up in the morning, the swelling reduced and there was absolutely no pain whatsoever. In fact, I had not willed that it should be so. It was the result of the prayers of devotees. Yesterday, many did not even take food. With tears in their eyes, they were praying continuously. My thoughts went to them for a moment. But I never willed that I should be cured. I never do it. Why? As **Sanjay Sahni** rightly pointed out, I and you are one. You are not different from Me. This is not My body, it is yours. So, it is your responsibility

to take care of this body. I never think of My body and its well-being. I never make a Sankalpa (Will) that such and such a thing should happen, so far as My body is concerned. There is no selfishness in Me from head to toe. That is why I have got every right to declare that I and you are one.

Atom Is Verily Divine

Every man is endowed with the same atomic power. He has to make every effort to understand this. Since ancient times, man got accustomed to worshipping God in the form of idols. You worship Rama and Krishna in the form of idols. But can you see their physical forms now?

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No. You worship Easwara. But are you able to see Him? The forms of Rama, Krishna, and Easwara are ever existing. But man is not able to visualise them because of his narrowmindedness.

Expansion of the heart is divine; narrowmindedness is death. One with narrow-mindedness is verily a living corpse. One should always be broad-minded. You find divinity installed in the heart of one with expansive feelings. Saints and sages of yore undertook various types of spiritual practices. Kaanaada also performed penance. Ultimately, he realised that he had originated from the atom and would merge into it. He gave up body attachment. Today man is leading a materialistic life and striving for his own selfish ends. So long as there is selfishness in man, he will not be able to understand the divine principle of atom. One may do japa, dhyaana and penance, but one's mind should always be steadily fixed on the principle of the atom. Everything is contained in this. Our body, mind, intellect, etc., are nothing but the manifestations of the atom, which is verily divine.

God certainly listens to the prayers of His devotees. Some people hesitate to pray lest their prayers should cause inconvenience to God. They are mistaken, for God can never be put to any inconvenience whatsoever. God has no suffering at all. He considers devotees happiness as His happiness. However, your happiness results from material things; whereas My happiness is related to the principle of atma. I am pleased by the smallest of small offering if it is

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made with Love. Your tiny offering will assume gigantic proportions to Me. On the other hand, you are not satisfied in spite of receiving mighty favours.

Significance Of Guru Purnima

What is the significance of Guru Purnima? Guru is one who illumines the path to divinity. Purnima stands for the cool full moonlight. Full moon stands for a mind with total illumination. It is spotless, blem-ishless. Even if there is a trace of blemish in the mind, it will lead to darkness. It cannot give you total bliss.

Embodiment of Love!

Let your mind be filled with the radiance of divine love. Acquiring mere textual knowledge is of no avail. What you have studied is only a fraction of the total knowledge. Yet you feel proud about it. Your worldly education is insignificant compared to divine wisdom. You cannot attain God with your education, power and wealth. He is accessible by Love and Love alone. You can experience Him only when you develop Love. Devotion means to Love God wholeheartedly.

Embodiments of Love!

What is it that you are supposed to know on this day of Guru Purnima? You must understand that God is in you, with you, around you, above you, below you. In fact, you are God. Recognise this truth in the first instance. Do not entertain excessive desires and become beggars. Do your

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duty sincerely. That is the true sadhana. When you are in office, do office work only; do not think of your family matters. Likewise, when you are at home, take care of the needs of your wife and children. Do not make your home an office. But today because of too much work in office, people take office-papers to their homes to complete their work. They are thus facing difficulties because they mix up their office work, household work, business and spiritual matters.

Hiranyaksha and Hiranya-kasipu were great scientists. The modern scientists have travelled only up to moon, but Hiranyakasipu travelled up to the sun. He even touched the pole star and consequently suffered. One may be a great scientist, but one will be put to suffering if one crosses one's limits. The saints made concerted efforts to experience divinity. One should develop broad minded-ness in order to experience Divinity.

Man has death but the mind has no death. Whatever he does during his lifetime are imprinted on his mind and get carried over to the next birth. None can understand the nature of the mind. Some people think that suicide is the only way of putting an end to all their troubles. They think, It is the mind that is responsible for our suffering. Let us put an end to it. It is the worst of sins. The mind cannot be killed so easily. One should never entertain such low ideas. One should be prepared to face any difficulties with fortitude and strive hard to sanctify one's life.

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Believe In The Omnipresence Of God

Atma is God and God is Atma. Prahlada said, Never doubt that God is here and not there. He is present wherever you search for Him.

The Atma is eternal without birth or death. It has

no beginning, middle or end. It is omnipresent as the witness of every being. (Telugu Poem)
Hence, man should lead his life with the conviction, I am God. Only body has death. I have neither birth nor death. So long as he is alive, his love is dedicated to God and God alone. One day a rich man came to meet Baba at **Shirdi**. He had stuffed his pocket with a number of currency notes. Baba decided to test his devotion. He called **Shyam**, who used to be by His side always, and said, I need five rupees very urgently. Go and ask **Patel**. After sometime, **Shyam** returned saying that **Patel** was not at home. Baba asked him to approach another businessman. **Shyam** again returned with empty hands. Baba sent him to another person. The rich man was a witness to all this, but he did not volunteer to give five rupees from his pocket. He had no spirit of sacrifice. For many people, money is God; politics is God. Will the money or politics follow them after their death? What are they going to achieve? What is the purpose of life? Having attained human birth, do not waste it in trivial pursuits. Take part in activities that are beneficial to society. Do not misunderstand Me when I say this. Politics is the root cause of pollution of the world. The

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minds of even small children are polluted by politics. Conflicts and agitations have become the order of the day. There is no unity even between husband and wife. Prior to Independence, people did not suffer this much. In those days, the conflict was between the whites and the coloured, whereas today the non-whites are quarrelling amongst themselves in factions. This is not what is expected of people today. Shun evil qualities and develop noble feelings.

Difficulties Bring Happiness

Embodiments of Love!

Fill your lives with Love and end your lives with Love. That is true human life. The Upanishads have accorded great value to human life. **Manava** is one who has to be loved and respected. He has to welcome happiness as well as sorrow with equanimity. In China there is a proverb which says, Difficulties are our friends, let us welcome them. The happiness that we get out of difficulties cannot be obtained anywhere else. **Na sukhata labhyate sukham** (one cannot derive happiness out of happiness). Many people come to Me saying they are facing lot of difficulties. I feel like laughing at them. I want to know what difficulties and sorrow mean. But they do not come anywhere near Me. I keep telling the devotees that they should not be bogged down by difficulties. I never give any scope for sorrow. This body has entered its 77th year. Till this day, I never experienced sorrow even for a moment. Man aspires for bliss.

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He is the embodiment of bliss. Bliss is his true property. Such being the case, why should he give scope for sorrow? It is because he has not understood his true nature. Worldly relationship comes and goes. But that which comes and grows is the principle of Love.

Embodiments of Love!

Right from this day, try to reduce your attachment to the world to the extent possible. Be happy and make others happy. Do not hurt anybody. Consider difficulties as passing clouds. You have developed family relationships and there are bound to be some worries. But do not be perturbed by them. When you look at the vast sky, you find many clouds. Likewise, in the sky of your heart there are clouds of attachment. They just come and go. Do not worry about them. What is the shape of worry? It is a mentally created fear. It is the result of your imagination. Every man is bound to encounter difficulties and losses. We should face them with courage.

Remember what **Shivaji** taught his minister. This body will be respected so long as there is life in it. Once the life ebbs away, it will not have any value. The same was stated by **Duryodhana** during his last moments. He said, I was respected so long as I was alive. Tomorrow crows and dogs are going to feast on me. Whatever has to happen will happen. Lead a respectable life while you are alive. Develop divine feelings in you. Only then you would have led a true human life. Today man is leading a purely mate-

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realistic life. This is also necessary to a certain extent. Remember that there is the transcendental principle even in this secular life.

You Are The Embodiment Of The Trinity

Embodiments of Love!

From this day of Guru **Purnima**, make your hearts sacred. Just as you wave away the mosquitoes that bite you, brush aside any difficulties that assail you. Do not be depressed by sorrow nor be elated by happiness. Develop equanimity and strive to attain Divinity.

Here **Bhagawan** sang, **Vahe** Guru **Vahe** Guru **Vahe** Guru **ji** Bolo and then continued the discourse.

There is only one Guru. There cannot be two Gurus inner Guru and external Guru. Guru is one who treads along the path of Truth. He is truth himself.

Gurur-Brahma Gurur-Vishnu Gurur Devo

Maheswara;

Guru **Sakshat Param** Brahma **Thasmai Sri Gurave**

Namaha.

(Guru is Brahma, Guru is Vishnu, Guru is **Maheswara**.

Guru is verily the supreme Brahman. So, salutations to the Guru.)

You are the embodiment of Divine Trinity Brahma,

Vishnu, **Maheswara**. Hence, Guru is not separate from you. You are everything. Let your concentration not waver. Let
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it be steadily fixed on your goal. Be he a student, a celibate, a householder or a **renunciant**, the goal is one and same for all. Contemplate on the principle of so-ham that your inner voice teaches. Say **Aham Brahmasmi** (I am Brahma). There is nothing wrong in this statement. Some people have a mistaken notion that, to say so is a sign of egoism. In fact, that is not ego at all. It is your right. To think that you are a mere human being amounts to demeaning yourself. You are the embodiments of God. Develop such faith and become God. There cannot be any bad qualities in God. So, you should lead a pure, steady and selfless life. See good, speak good and do good. You should be an ideal to everybody. No benefit accrues from worship if you do not purify your heart. You are worshipping Swami and have been visiting Swami for a number of years. But is there any transformation in you? You are coming and going without any aim. Such people need not come here at all. Wherever you are, do your **sadhana**. When you come here, you should imbibe divine feelings and become divine. Gradually reduce your attachment to the world. The world will not go with you when you die. You cannot even take away a fistful of dust. You can take only the virtues you have cultivated. Respect your teachers, elders and parents.

Matru Devo Bhava, Pitru Devo Bhava, Acharya Devo Bhava, Atithi Devo Bhava (revere your mother, father, preceptor and guest as God). Consider everyone as God. There is God even in a dog. Have faith that God is all-pervasive. There is no greater **sadhana** than this. When people develop such faith, the whole nation will be blessed with
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plenty, prosperity and all auspiciousness. Fill your heart with divine feelings. This is what you have to learn today. Guru **Purnima**, 24-7-2002, **Prasanthi Nilayam**.
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The I (**Aham**) Is Brahman

All people aspire for pleasant life, positions of authority and prosperity. But few aspire for good intellect, wisdom and good character. What else is to be conveyed to this congregation of noble souls? (Telugu Poem)

Embodiments of Love!

IN this world everyone, right from a pauper to a millionaire, a **pamara** (simpleton) to a **paramahansa** (realised soul) uses the word I while referring to himself. Had the birds and beasts been endowed with the

power of speech, they too would have introduced themselves saying I. The term I is of great significance in spiritual literature and is explained in the Upanishads in detail. **Aham Brahmasmi** (I am Brahman) is an **Upanishadic** dictum. From **Sathya Sai** Speaks - Volume - 35

this statement, it is evident that the term I came into existence before the name Brahma. The names of Divine incarnations such as **Rama** and Krishna correspond only to their physical forms and not to their divinity. **Aham** (I) is their true and eternal name. In fact, I is the first name of God. People address God by various names for their own satisfaction and happiness. However, **Aham** is the true name of God.

Spiritual Practices Are To Steady The Mind

Mind is responsible for man's delusions. It is possible to grow a tree without any bend. A boulder can be carved into a beautiful statue. But it is very difficult to straighten and steady the mind. All our **sadhana** is meant to direct the mind to the right path. People undertake various types of spiritual **sadhana** that confer only temporary satisfaction. It is only when one understands the principle of **aham** that one can experience everlasting happiness. People attribute various names and forms to God as they are unable to understand the principle of divinity.

Is it possible to build a temple to the One who is all-pervasive? How can one hold a lamp to the One who is shining with the brilliance of a billion suns? How can one attribute a form to the One whom even Brahma, the creator, cannot comprehend? How can one give an appropriate name to the One who is present in all beings? How can one offer food to the One who has the entire cosmos in His belly? (Telugu Poem)

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Embodiments of Love!

In this physical and ephemeral world, people worship God with various names and forms. But in reality **aham** is the only true and eternal name of God. The four Vedas have declared this truth in the four **mahavakyas** (profound statements): **Prajanam** Brahma (Brahman is supreme consciousness);

Aham Brahmasmi (I am Brahman); **Tattwamasi**

(That thou art); and **Ayam atma** Brahma (this self is Brahman).

The **Veda** has also declared: **Ekoham Bahusyam** (the One willed to become many). **Ekam Sath viprah bahudha vadanti** (the Absolute is one. But the wise call it by different names). Divinity is only one, and that is **aham**.

Mind plays many tricks and makes man forget the reality. It is almost impossible for anyone to comprehend the nature of mind. Flies and mosquitoes land on every object but never do they go near fire. Likewise, the mind gets attracted by material objects and goes everywhere but always shies away from God. The mind should be made

pure and selfless and it should always remain focused on God. That is true sadhana. All the spiritual practices are meant to control the mind.

God Has No Specific Name

Sravanam (listening), kirtanam (singing), vishnusmaranam (contemplating on Vishnu), padaseva-nam (serving His Lotus Feet), vandanam (salutation), archanam (worship), dasyam (servitude), sneham (friendship), atma-
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nivedanam (self-surrender) are the nine forms of devotion.

In each of these nine paths of devotion what is important is that the mind has to be totally surrendered to God.

(Bhagawan showing His hand kerchief asked) What is this? You say it is a piece of cloth. It is not merely that. It is a bundle of threads. Cotton is made into threads and threads are interwoven to make a cloth. Likewise, you are not one person but three: The one you think you are (physical body), the one others think you are (the mind), the one you really are (the atma). Your true self is I. That is Brahma, God. He has no specific name and form. He is nirgunam, niranjanam, sanathanam, niketanam, nitya, suddha, buddha, mukta, nirmala swarupinam (attributeless, pure, everlasting, final abode, eternal, unsullied, enlightened, liberated and embodiment of sacredness). Whatever names and forms man attributes to God are for his own satisfaction. Therefore, you should make efforts to see God in all forms.

The principle of I is non-dual, eternal, full of effulgence and of supreme bliss. Everything is contained in this. When someone questions, when did you come, you say, I came yesterday. Does this I refer to you or your body? It is your body that came yesterday and not you. Since you identify yourself with the body, you think that you came yesterday. When you are walking on the road, suppose accidentally you have slipped and sustained a fracture. Then you say, My leg is fractured. Just ponder over this statement. When you say, My leg, it implies that you
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are different from your leg. It means that you are not the body. You say, it is my body, my mind, my buddhi, my leg, etc., then, who are you? When you examine yourself in this manner, you will realise that none of these are your true self. Your body corresponds to akara (form), whereas your true Self (I) corresponds to ananda (bliss). The principle of I is different from the body. Day in and day out, people make use of this term I without actually understanding its meaning. Be he a pauper or a millionaire, the principle of I is common to all. Isavasyam idam sarvam (the entire universe is permeated by God). God is present in everybody in the form of I. Where there is I, there is

God. Have firm faith in this declaration. When you say, Aham Brahmasmi (I am Brahman), I precedes Brahma. Hence, I is the first name of God.

Kerala Is The Land Of Sacrifice And Devotion

Bali was a noble king, one of selflessness and an ardent devotee. One who seeks alms is considered small. Hence, even Lord Narayana had to assume the form of a vamana (dwarf) when He went to beg for alms from Bali. The Pakshivahana (the one who has Garuda as His vehicle) has Lakshmi, the goddess of wealth on His chest. Yet He became very small and sought bhiksha (alms) from Bali. He sought just three footsteps of land. Being small in stature, his feet were even smaller. Yet He could measure the three worlds with His steps. Sage Sukracharya, the preceptor of Bali, cautioned him not to yield to Vamana's request.
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He revealed that He was no ordinary being but Lord Narayana Himself. But Bali did not pay heed to his counsel, saying it was not proper for one to go back on one's promise. Having given his word, he wanted to fulfil it, come what may. He even disobeyed his Guru and offered himself to God. God has infinite potentialities. Nothing is impossible for Him. Vamana occupied the three worlds with his footsteps. The three worlds are represented by Bhur, Bhuvah, Suvah. Bhur stands for material world. Bhuvah represents the realm of thought, i.e., the mind. Suvah is the principle of the atma. All the three are contained in man. Kerala is the birthplace of sacrifice and the centre of devotion and surrender. No beggar is turned away emptyhanded. Everyone does charity as per his capacity. It is this punya bhumi (land of merit) that gave birth to Bali. There are many in this world who perform bhudana, godana, annadana, vastradana, suvarnadana (giving away land, cows, food, clothes and gold in charity). But emperor Bali performed the supreme sacrifice by offering himself to God. With the passage of time, there might have been a few changes, but, nevertheless, Kerala continues to be the land famous for devotion and surrender. It is the birthplace of Prahlada, the great devotee of the Lord. Even as Bali disobeyed the command of his Guru for the sake of God, Prahlada too went against the wishes of his father and surrendered totally to the Lord. Many such noble souls have taken birth in the sacred land of Kerala.
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Modern scientists deny the existence of God out of their ignorance. There is no place where God does not exist. Sarvatah panipadam tat sarvathokshi siromukham, Sarvatah sruthimalloke sarvamavrutya thishthathi (with hands, feet, eyes, head, mouth and ears pervading everything, He permeates the entire universe). The same was

stated by **Prahlada**. Never doubt that God is here and not there. Wherever you search for Him, He is there. (Telugu Poem) He had unflinching faith. **Hiranyakasipu** was a great scientist. He could travel up to the sun; he could even reach the stars. When he touched the Polestar, the planet earth began to shake. He was one of such valour and courage. Till this day, no scientist has been able to accomplish what **Hiranyaka-sipu** could achieve. But, in spite of his valour and knowledge, **Hiranyakasipu** could not comprehend divinity. One can understand divinity only through love. There is no other path that can take you to God. It is only love that enables you surrender to God.

Love And Be Loved

Embodiments of Love!

I and love are one and the same. Man cannot exist without love. Love shines forth as I in everybody. Without the electric current, bulbs cannot glow. Likewise, without I, the body cannot function. It is because of I that the eyes see, the ears listen, the tongue speaks, **etc.** It is not the eyes that see, it is I that sees through the eyes. When you close your eyes, you do not see anything. The light

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present in the eyes is divinity. In fact, there is no place where divinity does not exist. All names and forms are the manifestations of divinity. Hence, it is said, **Sarva jeeva namaskarah Kesavam pratigachchati** (whomever you salute, it reaches God) and **Sarva jeeva tiraskarah Kesavam pratigachchati** (whomever you denigrate, it also reaches God).

Embodiments of Love!

If you want to be respected by others, you should first respect others. Likewise, love all and all will love you. Love is the principle of I. Keep this as your goal. In any house, there will be a switch in every room for the light to glow. All these switches are controlled by one main switch. Similarly, the eyes, the ears, the tongue, **etc.**, are like various switches which are controlled by the main switch I. Only when this main switch is turned on, will there be life in each of limbs in the body. This I is verily the truth. Truth is God. God is truth. Love is God. Live in love. No other spiritual practice is needed if you understand this truth and put it into practice. God is the eternal witness of our thoughts, words and deeds. Each one worships God in the name and form of his choice. In fact, all forms are His. Hence, respect and love everybody. Expansion of love is life. Do not give scope for narrow-mindedness. **Janthunam narajanma durlabham** (out of all the living beings, the human birth is the rarest). **Daivam manusha rupena** (God takes the form of man). You may not believe in these axioms if you take only the physical form into consideration. Inner reality (I) is important, but not the

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physical form. When you go to the market, you find people selling sugar dolls of different moulds like cat, dog, deer, **etc.** Irrespective of the shape, each doll is priced 2 **annas**. Cat moulds attract some children and deer moulds fascinate some others. Difference lies only in names and forms but the sugar content is the same in all of them. You pay 2 **annas** not for the form but for the sugar content therein. Only children are attracted by names and forms. Likewise, an ordinary person is deluded by names and forms, whereas a true **sadhaka** or a devotee keeps in view the fundamental principle. Do not get carried away by names and forms. Know the nature of the self and develop love for it. This self is known as **aham** or **atma** or I. Names and forms are different but the fundamental principle is one and the same. Man will be transformed into divine once he understands this truth. Man is all-powerful. In fact, he is God. That is why God is always **picturised** and portrayed in a human form. Every man is endowed with **hridaya** (heart). That which is filled with **daya** or **karuna** (compassion) is **hridaya**. When man fills his heart with **karuna**, peace will reign supreme in the world. There will be no scope for jealousy, hatred or anger. One who has filled his heart with compassion will always remain in peace. People mistake **hridaya** for physical heart. **Hridaya** is nothing but the all-pervasive **atmic** principle, i.e., **aham**.

Let Heart Be The Custodian Of Virtues

Nobody keeps valuables within the reach of a thief.

But we are keeping the precious jewelry like compassion, forbearance, love, under the custody of the mind, which can

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be compared to a thief. When you leave precious jewelry in the hands of a thief, how can you get them back? It is impossible. The precious jewelry of virtues must be kept under the safe custody of **hridaya**. Never keep them with the thief, i.e., the mind. But that exactly is what man is doing. He acts according to the dictates of his mind. He takes mind as the basis for all activities. One who follows the mind is verily a thief. Instead, one should follow the intellect. Only then can one understand the principle of **Atma**. **Thiruthonda Alwar** said that one should worship God with **Chitta Shuddi** (purity of heart). Never follow the dictates of the mind for it is always unsteady. Every man is endowed with noble qualities and pure thoughts, which are like precious diamonds. But he keeps them under the care of mind. Consequently, he is not able to progress on the spiritual path. Take truth and love as the basis. Truth is only one. It is not constrained by time and space. One can experience peace and bliss only when one considers the changeless and eternal principles of truth and love as the basis of one's life.

Kerala Is Dear To God Also

The two ministers, (who spoke earlier) prayed to Me

to visit **Kerala**. This time I shall certainly come to **Kerala**. Not only this, from this year **Kerala** has every chance to progress in the field of science and technology. People are under the impression that only **Karnataka** and **Andhra Pradesh** have progressed in the field of science and technology, but

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Kerala is going to overtake them. Even the Prime Minister has promised that he would extend all necessary support in this regard. **Kerala** is bound to attain an exalted position. The culture of **Bharat** exhorts, **Sathyam vada Dharmam** chara (speak truth, practise righteousness). **Kerala** is the land of truth, love and righteousness. Hence, I will certainly visit **Kerala** this year. The people of **Kerala** are tender-hearted. They are full of love. In politics, people say something and do the opposite later on. Spirituality **emphasises** on the unity of thought, word and deed. Very soon **Kerala** will develop into an ideal State. **Kerala** stands first in many respects. Even the monsoon sets in the land of **Kerala** first, before spreading to the other States. Such a land is bound to be dear to God also. One can experience the presence of divinity in the land of **Kerala**. **Siddhashrama** was the place where Emperor **Bali**, Lord **Vamana** and **Jamadagni** were born. The name **Siddhashrama** implies that it was the place of fulfilment and success. That is why **Viswamitra** decided to perform penance there. **Siddhashrama** attained eternal glory because of his penance. Not merely that, many saints and sages were born there and performed penance. Not many are aware of this. **Viswamitra** was initially a king. Later on, he renounced everything and performed penance. He was called a **Rajarishi**. On seeing **Vasishtha** who was called a **Brahmarishi**, **Viswamitra** resolved to earn the same appellation. One could become a **Brahmarishi** only when one gave up hatred completely. As **Vasishtha** had no trace of hatred in him, he could attain the state of **Brahmarishi**. **Viswamitra** also became a

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Brahmarishi once he got rid of anger and hatred. He was responsible for the holy wedding of **Sita** and **Rama**. His desire for bringing together **Prakriti** (Nature) and **Paramatma** (God) was fulfilled. After the wedding, he left for the forest at once.

Embodiments of Love!

Love all. Do not hate anyone. Love even your enemies.

If there is any trace of anger or hatred in you, transform them into love. Then you will also become a great Rishi.

Onam Discourse, 21-8-2002, **Prasanthi Nilayam**.

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Divine **Leelas** Reflect The Glory Of

Avataras

Sweeter than sugar, tastier than curd, sweeter indeed than honey is the Name of Krishna. Constant repetition of this sweet Name gives one the taste of divine nectar itself. Therefore, one should contemplate on the Name of Krishna incessantly.

(Telugu Poem)

Embodiments of Love!

SINCE ancient times, the nectarous principle of

Krishna has fascinated young and old alike.

Right from His advent Krishna made people forget themselves in ecstasy with His divine pranks, enchanting music

and inexpressible bliss. Krishna and **Balarama**, along with other cowherd boys, would take cows for grazing to the

banks of the **Yamuna** and immerse themselves in fun and

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frolic. One day, the cowherd boys were lost in bliss as they were watching the divine pranks of Krishna. Consequently, they forgot the surroundings and their cows. As they were resting after grazing, all of a sudden, they felt hot wind blowing from all directions. They realised that they were being surrounded by wild fire. The raging conflagration was so intense that they were even unable to open their eyes and see. The cows started running **helter-skelter**, unable to bear the scorching heat. Nobody could control them.

The intensity of heat became more and more every moment.

Then the cowherd boys prayed to Krishna to come to

their rescue. **Oh** Krishna! You alone can extinguish this

fire and save us. Seeing their plight, Krishna laughed and

said, **Oh** cowherd boys! You have been moving with Me,

playing with Me and enjoying the bliss. It is rather strange

that you are fear-stricken even after experiencing My divinity.

Many times in the past, you were witnesses to My

slaying the demons sent by **Kamsa**. Then why are you afraid

when I am with you?

When you have the **Kalpavriksha** (wish-fulfilling

tree) right in front of you, why do you desire for

trivial things?

When you have the **Kamadhenu** (wish-fulfilling

cow) with you, where is the need to buy a cow?

When you have the glittering **Meru** mountain with

you, why do you crave for paltry silver and gold?

Likewise, when you have the omnipotent Lord

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Krishna in you, with you and around you, why do

you get panic over such a trivial matter?

(Telugu Poem)

Krishna told them to close their eyes and contemplate

on Him for a while. The **cowherds** implicitly obeyed

His command. They closed their eyes and started chanting

His name. The next moment, Krishna commanded them to

open their eyes. **Lo** and behold! The wild fire had totally disappeared and all their cows were grazing as if nothing had happened. Their joy knew no bounds. They wanted to return to their respective homes at once and narrate the wonderful miracle that Krishna had performed. The cowherd boys had experienced many such miracles that proved the divinity of Krishna.

The Mystery Of The Divine

Not only in India, but also in a communist country like Russia, many such mysterious powers of divinity were experienced. A person by name **Wolfe** Messing was born on September 10, 1899 in Poland. Right from his birth, he radiated divine effulgence. He behaved in a mysterious manner even while he was very young. He would make some movements with his hands and laugh to himself. His parents were mystified as they could not understand his strange behaviour. One year passed in this manner. In his second year, he started talking to himself. He would scratch his head as if he was engrossed in deep thought. He would run here and there, laugh to himself and converse with some

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unseen beings. All this baffled his parents. They wondered why he was laughing to himself and to whom he was talking. There was an element of anxiety and fear in them. One day a tall personality wearing a white robe came and stood in front of their house. He called Messing near him and said, Your parents are planning to put you in a lunatic asylum or in a school for the mentally retarded. You do not need to go anywhere. How can those who are afflicted with worldly madness understand your madness which is of spiritual nature? If only everyone gets such a spiritual madness, the whole nation would prosper. Do not get yourself admitted to schools where only worldly education is taught. The formal or secular knowledge does not appeal to you. Learn spiritual knowledge. I have come here only to tell you this. Messing asked him, Grandfather, where do you come from? He replied, I will tell you later. I am going back to the place from where I came. Never forget my words. Do not have anything to do with worldly knowledge. Acquire only spiritual knowledge. Now you are very young. Till you attain a certain level of maturity, do not have any association with anybody. Now I am going back. Saying this, he vanished right in front of Messing's eyes. Messing wondered, Where did he come from? Where has he gone? Will I also go back to the place from where I came? He started enquiring thus. His parents did not allow him to go anywhere. He was confined to his house only. It was **9th** February 1909. On that day, his desire to go in search of spiritual knowledge erupted again, for he

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was not satisfied with the secular knowledge that was being taught to him. He remembered the words of the old man who appeared at his doorstep sometime ago. He went inside the house and found 8 coins in an almirah. Keeping them in his pocket, he embarked on a spiritual journey in the wide world. He wandered and wandered not knowing where he was going. He toured the entire world. None questioned him about tickets or the money required to buy them. Thus he roamed about for 10 years. Then he entered India. He boarded a train that was going from **Cuddapah** to **Anantapur**. In between, the train stopped for a while at **Kamalapuram** where I was studying at that time. In the classroom **Ramesh** and **Suresh** were the two boys sitting on my either side on a desk. **Ramesh**'s father was a **Sirasthadar** (Revenue Official) and their family was very rich. Every day we would go towards the railway station for a walk discussing some spiritual matters. In those days there were only one or two trains going via **Kamalapuram**. The three of us sat on a stone bench on the railway platform. As we were happily talking to each other, **Wolfe** Messing saw us through the window of the moving train and at once opened the door and jumped out. In the process he lost his balance and fell flat on the platform. **Ramesh** and **Suresh** were concerned that he might have fractured his leg. I told them not to worry saying, He is coming only to see Me. So, nothing has happened. He was not carrying any luggage, not even a small bag. He came straight toward Me and sat in front of Me, at a distance of about ten

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feet, shedding tears of joy. **Ramesh** and **Suresh** watched this scene. In those days, the boys were afraid of the White people that they might take them away and put them in the military service. Therefore, they wanted to take Me away from that place. As Messing was approaching Me, **Ramesh** ran to his house and requested his father to bring a jeep immediately and take Me away from the sight of a White person. **Ramesh**'s father at once brought a jeep, lifted Me up and put Me in the jeep. When he took Me to his house, Messing also followed the jeep and came up to the house of **Ramesh**. He sat there for a full day waiting for Me to come out of the house. In the meanwhile, whenever he would spot Me through the window, he would smile at Me, call Me and try to convey something to Me. But nobody was willing to permit him to meet Me. At that time, **Seshama Raju** (Swami's elder brother) was working as a teacher. A word was sent to him through a peon informing him of the position. Messing waited for three days and left the place and went somewhere by train. Before leaving, he wrote on the door of the house with a chalk piece thus: The people who live in this house are very fortunate. They are able to keep the Divine child with them and serve Him. I am not

that fortunate. Anyway, thanks.

He finally reached his country, Russia. After twenty years, he again visited India. This time he brought a Kirlian camera, which was capable of taking photographs of the aura around human beings. Those who are of sathwic na-
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ture will have a resplendent white aura around their body.

Those who are rajasic in nature will have a red colour aura and those who are thamasic in nature will have a black colour aura around them. He came straight to Kamalapuram and started enquiring about the whereabouts of Raju. But, by that time, I was no longer Raju, the high school student.

Raju became Sathya Sai Baba. People told him that Sathya Sai Baba would be residing either in Puttaparthi or in Bangalore.

Therefore, he left Kamalapuram for Bangalore.

When he arrived at Bangalore, he found a huge congregation.

On enquiry, he came to know that they were waiting for Sathya Sai Baba's darshan. He too waited for My darshan. When I was moving amidst the congregation, he saw Me and thought to himself, Yes, this is the same person whom I saw as a boy many years ago. He has the same aura with divine effulgence surrounding him. He approached the Principal of the College. At that time Narendra was the Principal.

He was a great scholar in Sanskrit and a very good teacher. His father Damodar was a Judge and his father-in-law Sunder Rao was a reputed doctor. Both of them were present. He asked them to take him for Swami's darshan. He told them, You are not able to see the reality. Swami is verily God. You are seeing only His physical form and getting deluded. You will know the truth when you observe His aura.

He wanted to observe Swami's aura through the camera he had brought with him. In those days, I used to give darshan to the devotees at the end of nagarasan-kirtan. As I
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stood in the balcony giving darshan, he clicked his camera. He could see that the entire place was permeated with light. When he showed the photograph, one could see great effulgence around My face. My entire body was engulfed in white light which symbolises purity. Nothing else was noticed.

Narendra took that photograph and requested him to give the camera also as it was not available in India. He said he was prepared to give the photograph but not the camera as he had a lot of work to do with it. He expressed his desire to have an audience with Swami. In the evening a meeting was arranged in which he was to address the students. I also attended the meeting. He was not looking at the students or the teachers; he was trying to see where I was seated and what I was doing. When he spotted Me, he started coming towards Me, saying, My dear, my dear. He kept repeating,

You are My everything. I am Your instrument. So far I have not revealed this to anyone. He stayed there for ten days. I taught him all that had to be taught. I told him that when God descended on earth, he would act like a human being. Daivam manusha rupena (God takes the form of man). He said that the same has been said even in their scriptures. He wrote a book and gave it to Gokak. Gokak was a scholar in English but had no knowledge of Russian. However, he kept the book with him.

After a few days, Messing left without informing anybody.

One day Narendra received a letter from Russia. Messing wrote in the letter, You are a teacher working for God.

How fortunate you are! He requested Narendra to keep him
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informed about the happenings related to Swami. One day Narendra was expressing some doubts and I was clarifying them. Only two of us were in the room. All of a sudden, Messing arrived there. How he came there was a mystery to Narendra. He did not have a ticket with him. He came, had My darshan and disappeared. It was not possible for all to see this. It was not easy to understand either. Divinity is highly mysterious.

In The Dwapara

One day, Krishna and Balarama along with the cowherd boys were playing on the banks of river Yamuna. They were jumping from one branch to the other on trees. Some of them were tired. At that time, sages Vamana and Bharadwaja came to the banks of Yamuna. They asked the cowherd boys to show them a suitable and safe location where the waters were shallow so that they could have a bath. Krishna and Balarama jumped down from the trees. Bharadwaja at once recognised that Krishna was the Paramatma and Balarama represented Jivatma. He folded his hands in reverence and requested Krishna to show them a suitable location for having a bath. Krishna jumped into the water and showed them a safe place. He told them that he would keep sumptuous food ready for them. The cowherd boys were wondering as to how Krishna would provide food for the sages as He had not brought any food with Him. In those days there were no tiffin carriers. After the sages had completed their bath, Krishna opened a bag
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which appeared from nowhere. As he opened the bag, the entire place was filled with sweet aroma of rice boiled in milk. He served the food in a plate and requested them to eat. The cowherd boys were as restless as monkeys. They would not keep quiet. They repeatedly asked Krishna, Where did You get the food from? Krishna silenced them saying, it was not proper to indulge in excessive talk in the presence of sages. The sages performed the Sandhya worship

and started partaking of food. They asked, Krishna, who prepared this food? Krishna replied, My mother **Yashoda**. They said, they had not eaten anything more delicious and expressed their gratitude to Him. Brahma, who was observing these mysterious happenings, was **wonderstruck** at Krishna's mighty powers. He wanted to play a trick with Krishna. One day as the cowherd boys were ecstatically playing with Krishna and **Balarama**, Brahma made the cows and calves disappear from the scene. He even made the cowherd boys disappear. Krishna knew that it was Brahma's trick. He at once created all the cowherd boys, cows and calves by His Will. These cowherd boys returned to their respective homes with their cows and calves. They were identical in all respects to the cowherd boys whom Brahma had hidden somewhere. Even their parents could not find any difference. Life went on as usual, with the cowherd boys taking their cows and calves for grazing every day in the company of **Balarama** and Krishna. This continued for one full year. Brahma felt ashamed and accepted defeat. He sought Krishna's pardon

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and returned all the cowherd boys, cows and calves. As he returned them, the existing ones which Krishna had created earlier, disappeared at once. In this manner, Krishna performed many stupendous feats right from His childhood. On this basis, the **Bhagavata** says,

The stories of the Lord are most wonderful and sacred in all the three worlds. They are like sickles that cut the creepers of worldly bondage. (Telugu Poem)

Divine Play Of The Present Avatar

At this juncture, I would like to narrate an incident which happened with this Avatar. I have not revealed this to anyone, so far. After this **Prasanthi Mandir** was constructed, I used to have My food in the room upstairs. Whenever I ate, the **Griham Ammayi** (mother of this physical body) would be by My side forcing Me to eat more. She would often express her concern that I was losing weight. I would tell her, Why should I eat more? Do I need to fight with somebody? I don't like to become fat.

One day, somebody invited Me to their house for food. Actually their intention was to poison Me. They were feeling jealous of My growing popularity and prosperity. In those days, I used to relish **vadas** made of **Alasanda** grains. Hence, they mixed poison in **vadas** and offered them to Me. Before going there, I had told **Easwaramma** and **Subbamma** not to be afraid if any untoward incident was to happen. When I returned from there, My entire body turned

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blue and My mouth started frothing. I told **Easwaramma** to

wave her hand in a circle. She did accordingly, and to her utter amazement, there appeared **vibhuti** in her hand. She mixed it in water and gave Me. Instantly, I became normal. She wondered, Swami can create **vibhuti** with a wave of His hand. But how is it that **vibhuti** appeared in My hand? In fact, I had given her that power for that moment. When I was staying in the Old **Mandir**, I used to take children to **Chitravathi** everyday. In those days, there were no students, only the boys of the village would gather around Me. I would tell them to make a small mound of sand, out of which they could get whatever they wanted like pencil, pen, **laddu**, etc. Since they were small children, they would ask for trivial things.

After one such evening session in **Chitravathi**, we were returning to the Old **Mandir**. **Kuppam Sushilamma** and her sister **Kumaramma**, the author of the book **Anyatha Saranam Nasthi**, who were young at that time, started running towards the Old **Mandir** to offer **arati** when Swami reached there. Then I signalled to **Subbamma** to stop them and herself go there to make arrangements for the **arati**. **Subbamma** implicitly obeyed My command. Those two ladies had a feeling that, being housewives, they only had the eligibility to give **arati** to Swami, not **Subbamma**, who was a widow. When **Subbamma** went to the Old **Mandir**, she found a big serpent. It was for this reason I had sent her. She was always careful. When she saw the snake, she

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called out **Sai Nageswara, Sai Nageswara, Sai Nageswara**. In the meanwhile, all of us reached there. She did not want to kill it as she remembered the words of Swami that there was God in all beings. She wanted to catch it and leave it somewhere. As she caught the snake, it coiled around her hand. I made fun of her saying, **Subbamma**, are you playing with snakes? She said, Swami, I know that you sent me ahead in order to save the lives of those two ladies. In this manner, **Subbamma** witnessed many **leelas** of Swami. She was very fortunate and highly meritorious. She attended to Me right from the beginning. Not only Me, she attended to the devotees who would come for My **darshan** by serving them food. All her relatives turned against her but she did not care for them. She wanted only Swami and none else. She used to obey Swami's command implicitly. She had unwavering faith.

One day, I asked her whether she would like to see her deceased husband? I used to crack such jokes now and then. She replied that she had no such desire as she had nothing to do with her deceased husband. She further said that her husband passed away because he was not fortunate enough to serve Swami and that it was her good fortune that she was able to serve Me. But I insisted that if she had any desire to see him, I would grant her desire. I told her to go

out and see. There was a drumstick tree. She found her husband **Narayana Rao** smoking a cigarette sitting under the tree. She saw the scene very clearly. She was happy to see her dead husband again, but she also scolded him saying, 229

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Even after death, you have not given up your bad habits. She came back at once as she did not want to see him any longer. **Narayana Rao** had two wives, **Subbamma** and **Kamalamma**. **Kamalamma** is living in the Ashram at present. I told **Kamalamma** to go and see her deceased husband. She did not want to see his face again. She said, having come to the Lotus Feet of Swami, she had no such desire. However, on My insistence, she went and saw. She found her late husband sipping hot coffee at that time. Both **Subbamma** and **Kamalamma** saw their deceased husband exhibiting the same habits he had when he was alive. Even during the Krishna Avatar, Krishna showed to His devotees incidents that had happened much earlier.

Radha s Ultimate Merger

When Krishna lifted the **Govardhana** mountain, it was a matter of celebration. The unmarried **Gopikas** performed **Varalakshmi Vratam**. Even now ladies perform **Varalakshmi Vratam**. **Radha** was a great devotee. But those who did not believe in the divinity of Krishna subjected her to a lot of hardships. Even in those days there were atheists. Atheists, theists, theistic-atheists and atheistic-theists are present in every age. The atheists put **Radha** in a house and locked it from outside. (Taking this theme, I wrote a drama and got it enacted by children.) They felt **Radha** s family reputation was being tarnished because of her going after Krishna. And to stop her from doing so, she was locked up in the room. She started crying and praying. 230

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Krishna heard her prayers, opened the doors and released her. He chided those people saying, Is this the way you treat a devotee? It is **allright** if you have no devotion to Me. But it is a great sin to harass a devotee. Krishna took **Radha** with Him. **Radha** then prayed to Krishna to play a song on His divine flute.

Sing a song **Oh** Krishna! with each word dripping with honey and talk to Me to My heart s content. Take the essence of the Vedas, let it flow through your divine flute and transform it into a melodious song. Sing a song **Oh** Krishna (Telugu Song)

Listening to His melodious music, **Radha** breathed her last. From that day, Krishna never touched His flute again. Krishna performed several **leelas**. He was verily God in human form. None could comprehend or describe His divine nature. It was infinite and unfathomable. You do not

find anything other than Divine love flowing from Him.

In Devotion Women Always Excelled Men

In **Dwapara Yuga**, women experienced Krishna s divinity more. In fact, it was they who revealed the story of God through their devotion. Once some **Brahmins** were performing **Gayatri Yajna** in a forest. Krishna told the **cowherds** to bring some food from the **Yajnashala** as He and His brother **Balarama** were very hungry. When the **cowherds** requested the **Brahmins** for food, they turned them 231

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away saying, Do you think it is a **chowltiry** to feed you as and when you ask? No. Wait till the **yajna** is completed. If there is anything left out after we eat our food, then we will give you. When this was conveyed to Krishna, he advised them to approach the women who were preparing the food at the backside of **Yajnashala**. As per His advice, the cowherd boys went and saw the ladies preparing **bobbattu** (a delicious sweet item). They asked those women, Mothers, our Krishna and **Balarama** are hungry, can you give them some food? The women were extremely happy for having got an opportunity to serve Krishna. Immediately, they packed whatever food items they had prepared and took them to Krishna. Some women raised an objection as to how they could serve food to Krishna (who belonged to the cowherd clan) before it was offered to their husbands (**Brahmins**). But their objection was brushed aside and Krishna and **Balarama** were fed the items that were prepared. They considered Krishna as God. On knowing this, the husbands chided their wives saying it was a sacrilegious act. Later when they sat in meditation, realisation dawned on them. They recognised their own fault and told their wives that what they had done was correct. They took a bath again and requested their wives to serve the food blessed by Krishna, as **prasadam**. I wish to emphasise in this context that during the lifetime of any Avatar, it is only the women who recognise the divinity first. They are the people who lead their husbands to divinity. It is only because of the devotion of women that men cultivate devotion to some extent at least. But for women, men will not 232

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have devotion at all. It is said that a house without a lady is literally a forest. Women are identified with bhakti (devotion) and men are identified with jnana (wisdom) since time immemorial. Women can enter even the inner precincts of a palace, whereas men are permitted to go only up to the Durbar hall (court room). It means that jnana will lead you up to God. Bhakti, on the other hand, will take you to His heart. That is why such a great value has been attached to Bhakti. In fact, it was **gopikas** who were responsible for the spread of bhakti **tatthwa** (path of devotion) in the world.

Harer Nama Harer Nama Harer Namaiva Kevalam, Kalau Nastyeva Nastyeva Nastyeva Gathiranyatha (chanting of the Divine Name is the only path to liberation in this Age of Kali).

In those days, even in this village of Puttaparthi, nobody was thinking of God except Karanam Subbamma. Griham Ammayi used to observe big officers coming for My darshan. She would be scared to see anyone in police uniform. She would request Subbamma not to allow any police personnel thinking that they would cause inconvenience to Swami. Subbamma would alleviate her fears saying, Why they should not come? They too are devotees of Swami. Everybody has to come to Swami. Do not have any such differences. Nobody can harm Swami. You don't worry about it. Hearing Subbamma's words, Easwaramma would express her anger: Since Swami is residing with you, several police are coming to your house. Please do not allow them.

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Once IGP Ranganayakulu came from Madras. He wanted to take Me with him. Griham Ammayi was in a sorrowful state and was crying. She considered Madras to be a far-off place and a foreign country. Hence, she dissuaded Me from going. Her intense love for Swami was responsible for this. She was concerned that Swami might be taken away from Puttaparthi permanently. It was due to her prayer that this mandir was built.

Once Sakkamma came and said, Swami, due to lack of proper roads and transport, we are finding it difficult to come to this remote village. Neither cars nor bullock-carts can reach this interior village. Every time we have to leave our car near Penukonda to come here. Hence, please come to Bangalore and settle there. We will get a big palatial building built for you. I told her that I did not need huge mansions. All that I needed was only a small room. But she would not listen to Me. Easwaramma said, If a sapling has to grow into a gigantic tree, it has to be manured and watered well without disturbing it. If it is shifted from place to place, it cannot grow. Hence, please remain in Your birthplace Puttaparthi. It will certainly progress. Then I promised her that I would settle in Puttaparthi.

When it comes to devotion and surrender, women are superior to men. They are the repositories of all forms of vijnana, suinana and prajnana. So, never look down upon women. Do not talk derisively about others. Pray for the well-being of all. Loka samastha sukhino bhavantu (may all the people of the world be happy!). The main teaching

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of Bhagavadgita is that one should work for the welfare of all. Ekoham bahusyam (the one willed to become many).

The same divinity is present in all. All forms are His.

Yet Another Leela Of Krishna

Before I conclude, I would like to narrate a small

leela performed by Krishna in Dwapara yuga. So long as Kamsa was alive, he used to send demons to fight with Krishna. Kamsa had two wives whose father was a mighty king. Once Kamsa was killed, his father-in-law tried to wage a war against Krishna. The gopikas were worried, How long are we to suffer these ordeals? , they asked Krishna. He told them not to panic and pacified them saying, Try to understand My powers and potentialities. Tonight, you sleep in Repalle and tomorrow morning, see for yourself where you will be. When they woke up next morning, they found themselves in Dwaraka. Where was Repalle and where was Dwaraka? A distance of 1000 miles separated them. In this manner, Krishna could change one village into another. God can do anything. He can go anywhere. He can change anything. Do not give room for doubts. One who doubts divinity will certainly be doomed. Develop unwavering faith and follow the Divine command. True dharma lies in following the Divine command. When you follow God, you will be blessed with all goodness and auspiciousness. Krishnashtami, 31-8-2002, Prasanthi Nilayam.

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Significance Of Vinayaka Worship

Theism is on the decline and atheism is on the rise. Righteousness and respect for elders are gradually becoming extinct. Devotion and ancient wisdom have become extinct. Education has become agitation today.

TODAY is the sacred festival of Ganesh

Chaturthi. Ga symbolises buddhi (intellect),

Na stands for vijnana (wisdom). So, Ganapati is

the master of buddhi and vijnana. The universe is sustained

by Ganas (gods) and Ganapati is their master. In

this world, everybody has a master, but Ganapati has

none. He is a master unto himself. This is the birthday

of the Master of Masters. Ganapati is also called

Mooshika Vahana (one who has a mouse as his vehicle).

You may wonder how a small mooshika can carry on its

back a hefty personality like Vinayaka. Here mooshika

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does not mean a mere mouse. It symbolises the darkness of ignorance because it is in darkness that the mouse moves about. Hence, Mooshika Vahana is one who subdues ignorance and dispels darkness. It is only when we understand the inner significance of the Vinayaka principle that we will be able to celebrate Vinayaka Chaturthi properly. One of the main teachings of the Bhagavad Gita is contained in the sloka:

Sarvadharmam Parityaya Maamekam Saranam

Vraja,

Aham Twa Sarvapapebhyo Mokshaishyami Ma
Suchah

(Surrender unto Me and perform all your actions as an offering to Me. I will destroy all your sins and confer liberation on you.)

The Individual Must Identify Himself With Society

So long as man is immersed in body attachment, all types of hardships and misery haunt him. Body attachment is the root cause of sankalpas (thoughts). That is why Krishna exhorted man to give up body attachment. The inner meaning of this statement is that man should experience unity in diversity. Without vyashti (individual), there cannot be samashti (society). Without samashti, there cannot be srishti (creation). So, first of all we have to recognise the role of vyashti. Only then can we understand the principle of samashti, which will in turn lead to the understanding of srishti. One who understands srishti becomes one

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with parameshti (God). In fact, the principles of samashti, srishti and parameshti are very much present in vyashti. Hence, one has to make efforts to understand vyashti in the first instance.

Vyashti symbolises the individual (jiva) whereas samashti stands for God (deva). There is not much difference between the individual soul and the Cosmic Spirit. So long as vyashti identifies himself with the body he leads a very ordinary life. It is only when he identifies himself with samashti can he understand the principle of creation. So, firstly man should make efforts to understand the true meaning of vyashti. This is the message of Vinayaka. The letter Ga (intellect) in the name Ganapati symbolises this aspect. The letter Na stands for vijnana (wisdom). So, Ganapati is one who grants good intellect and confers wisdom. Today people perform Vinayaka worship without actually understanding its significance. Vinayaka symbolises the qualities of a true leader in all aspects. Viyate Nayake Iti Vinayaka meaning, He is a master unto Himself. In this world Vinayaka is worshipped by many. However, Vinayaka does not worship anyone as He has no master above Him. Even Easwara, the father, worships His son Vinayaka, but it does not happen the other way.

Control Of The Mind Is True Spiritual Practice

Today no one is making an attempt to know the principle of Parameshti, who is the fundamental force behind

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vyashti, samashti and srishti. Parameshti is the master of all. In this world, man undertakes various activities, of which some are good and some are bad. Man's sankalpa (thought)

is the root cause of this duality. Good thoughts lead to good actions and vice versa. Man is the embodiment of sankalpas and vikalpas (resolutions and negations). True spiritual practice lies in controlling these thoughts and their aberrations.

Today man is troubled by worry and anxiety. There is not a moment when he is free from worries. What are the worries that disturb man? To be born is a worry, to be on earth is a worry; world is a cause of worry and death too; entire childhood is a worry and so is old age; life is a worry, failure is a worry; all actions and difficulties cause worry; even happiness too is a mysterious worry.

(Telugu Poem)

Body attachment is the primary cause of all worries.

Man cannot attain happiness without difficulties and worries. Pleasure is an interval between two pains. It is impossible to experience happiness without undergoing difficulties. There is divinity in every human being. The power latent in man is not present elsewhere. However, he is unable to make use of the divine power in him. Every man is endowed with buddhi (intellect) which has immense potentiality. Vijnana (wisdom) is far superior to intellect. The principles of buddhi and vijnana have to be properly understood in the first instance.

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All Offerings To Vinayaka Have Significance

On this day of Vinayaka Chaturthi, people make kudumulu and undrallu as special dishes and offer them to Vinayaka. They are special and unique in the sense that they are cooked on steam without any oil content. Til seeds, rice flour and jaggery are mixed, made into balls, cooked in steam and offered to Vinayaka. You should enquire into the purpose of making such an offering. Til seeds are good for the eyes. Steam-cooked preparations without any oil content are good for your digestive system. One who partakes of such food will be free from blood pressure and blood sugar and will always enjoy sound health and happiness. Food preparations, which are cooked on fire with oil content, are harmful to jatharagni (digestive fire). Such food gives rise to various diseases. One can lead a long, happy and healthy life, if one avoids food with oil content.

Vinayaka has a pot-belly but he has perfect health as he partakes of steam-cooked food without oil content.

Vinayaka is also called Vighneswara (remover of obstacles). No obstacle can come in the way of one who prays to Vinayaka. Worship of Vinayaka confers success in spiritual as well as worldly endeavours. God grants happiness at two levels, pravritti (outward) and Nivritti (inward).

Pravritti is related to physical body and Nivritti to intellect.

The former undergoes change with the passage of time, whereas the latter remains unchanged. Hence, one should try to reduce body attachment with proper food and habits.

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Excessive intake of food results in obesity and, consequently, heart will be subjected to greater strain to pump blood. Blood travels a distance of 12,000 miles in the body with each heartbeat. With increase in obesity, the circulation of blood and, consequently, the functioning of the heart will be impaired. Hence, one should exercise control over one's food habits. In fact that is what **Vinayaka** does.

People worship **Vinayaka** by offering **garika** (a kind of white grass). What is the origin of this worship? Once **Parvati** and **Parameswara** were engaged in a game of dice. **Nandi** was asked to be the adjudicator. **Nandi** declared **Easwara** to be the winner each time. Mother **Parvati** thought that **Nandi** was biased in **Easwara**'s favour. She became furious and pronounced a curse on **Nandi** that he should suffer from indigestion. At once **Nandi** fell at her feet and prayed, Mother, I have not cheated you, nor did I show any **favouritism** towards **Easwara**. I have been highly impartial in my judgement. It is because of the power of His will that **Easwara** emerged victorious each time. **Easwara**'s **sankalpa** is **vaira sankalpa** (His will is bound to succeed). Hence, I seek your pardon and pray that I may be freed from the curse. **Parvati** at once took pity on him and said, **Nandi**! on the fourth day of the month of **Bhadrapada**, you worship **Vinayaka** with **garika** (white grass). You will be freed from indigestion when you partake of the grass offered to **Vinayaka**.

People who maintain pet dogs know this well. When they leave them in the lawns, the dogs search for white grass and eat it. What is the reason for this? The white grass is beneficial to their digestive system. Hence, we see that the offering made to **Vinayaka** ensures good health to one and all. Since times of yore, people believed that **Vinayaka** conferred His grace on those who worshipped Him on the fourth day of **Bhadrapada** month.

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Subdue Hatred And Anger

Today man is not making proper use of his **mathi** (mind), **gathi** (effort), **stithi** (position) and **sampatthi** (wealth). As a result, he is losing the sacred energy that God has given him. Not merely this. He is subjected to misery and grief because of his evil traits like **kama**, **krodha** and **lobha** (desire, anger and greed). He has absolutely no control over his desires. When one desire is fulfilled, he craves for another. Anger is another evil trait which ruins man.

One with anger will not be successful in any of his endeavours. He will commit sins and be ridiculed by one and all.

(Telugu Poem)

Anger is one's enemy, peace is the protective

shield, compassion is true relation, happiness is verily heaven and misery is hell.

(Telugu Poem)

Hatred is more dangerous than anger. It gives rise to many evil qualities which come in the way of experiencing

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divinity. Man is supposed to live for a hundred years, but his life-span is cut short by these evil qualities. When these evil traits are totally subdued, man can enjoy a long and happy life. He will not lose his life even if he were to meet with a serious accident. Man is tormented by the reflection, reaction and resound of his own evil qualities. Desire, anger and hatred are not human qualities; they are bestial tendencies. Man becomes a beast if he allows these wicked qualities to overpower him. He should constantly remind himself that he is a human being and not a beast. In this manner, he can keep a check over his bestial tendencies. Unfortunately, the youth of today are developing excessive desires and consequently their future is ruined.

Human Life Needs A Strong Foundation

Human life can be compared to a four-storeyed mansion.

Brahmacharya, **Grihastha**, **Vanaprastha** and **Sanyasa** (celibacy, **householdership**, recluse and **renunciant**) are the four stages of human life. **Brahma-charya** is the foundation; if the foundation is strong, the other three stages will be automatically

taken care of. But the modern youth are ruining three-fourth of their lives because they do not have a strong foundation of **Brahmacharya**. When elders advise them to sit for prayers for at least five minutes, they say they have no time, but they have all the time in the world to wallow in bad qualities and bad habits. Students and youth in particular should make every effort to build a strong foundation of **Brahma-charya**. Merely remaining a bachelor is not

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Brahmachar-ya: constant contemplation on Brahma is true **Brahma-charya**. Think of God and chant His Name under all circumstances. Lead a life of purity. Dedicate your life to the principle of love. This ensures the safety of the mansion of your life. You see the walls, you see the roof, you see the entire building, but you do not see the foundation. It is hidden underneath. However, the safety of the mansion which is seen from outside, rests on the unseen foundation. When you build a house, you design the walls and roof to make it look attractive. But the foundation which bears the entire building does not require any beautification. Yet, it is the most important part of the building. Today man is not bothered about the foundation of life. He is more concerned about external appearance.

The first stage in human life is **Brahmacharya**.

Charya means to conduct oneself. You should always think of Brahma. Your conduct should befit the stage of **Brahmacharya**. In olden days, the preceptor was referred to as **acharya**, meaning one who practises before preaching. One who merely preaches without practising is only a teacher. He may be able to teach a few lessons but he will not be able to render any help in controlling your mind and attaining spiritual progress. Only a true **acharya** can help you to control your mind. When we talk of **acharyas**, two names readily come to our mind. One is **Bhishmacharya** and the other is **Dronacharya**. **Dronacharya** was the Guru of the **Pandavas** in the sense that he taught them the art of archery. **Bhishmacharya** was the spiritual teacher of the

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Pandavas. He was a great **jnani** (one of wisdom). Jnana does not mean acquisition of textual knowledge. **Advaita darshanam jnanam** (perception of non-duality is supreme wisdom). A true **jnani** is one who dedicates his body, mind, and intellect to God. He thinks only of God and nothing else. He performs his activities with the sole purpose of pleasing God. **Sarva** karma **bhagavad preethyartham** (do all actions to please God). You should not crave for personal satisfaction. You should make every effort to please God. This was the only endeavour of **Bhishmacharya**. He was the son of Mother **Ganga**. All his life he obeyed the command of his mother and ultimately when his end approached, he wanted to experience the love and grace of his mother. He was wounded by the arrows shot by Arjuna and was lying on the bed of arrows for 58 days. His entire body was pierced with arrows. Before leaving his body, he requested Arjuna to bring his mother **Ganga** and quench his thirst. Arjuna means one with a pure heart. He had earned many appellations like **Phalguna**, **Partha**, **Kiriti**, **Svetavahana**, **Bhibhatsa**, **Savyasaachi**, **Dhanunjaya**, etc. On hearing the request of **Bhishma**, Arjuna with all his might shot an arrow into the earth. Immediately, mother **Ganga** sprang forth like a fountain and quenched the thirst of her son, **Bhishma**. Thus, he breathed his last peacefully. Today we find many people bearing the name Arjuna, but their conduct does not match their name. In the famous pilgrim centre of **Srisailem**, the divine couple **Bhramaramba**

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and **Mallikarjuna** are the presiding deities. **Bhramara** means a honeybee and **Amba** means mother. **Malli** means jasmine flower. **Mallikarjuna** symbolises a pure and white jasmine flower. Just as a bee sucks honey from a flower, likewise, **Bhramaramba** enjoys the company of **Mallikarjuna**.

Arjuna The Pure

Among the **Pandavas**, Arjuna was considered to be the greatest because he was pure-hearted. He never caused

any harm to the innocent. Never did he use his weapons against anyone without a valid reason. Before the commencement of war, Arjuna requested Krishna to go to the **Kauravas** on a peace mission. Krishna asked him, Whom should I approach? Arjuna said, **Oh** Krishna, you are the all-knowing One. I don't need to give you any instructions. Please make every effort to avert the war. Krishna said, What is the use of talking to the blind king **Dhritarashtra**? His attachment to his sons made him blind to the reality. He will listen to his sons but not to Me. However, Krishna went to **Kauravas** as an emissary. But as He had predicted, His peace mission failed. War became imminent. He came back and told Arjuna, All My efforts proved futile. Be prepared for the war. Arjuna expressed his concern that many innocents would be killed in the war. Krishna said, Arjuna, those who come to the battlefield will be totally prepared to face any eventuality. Nobody comes to the battlefield to merely watch the show. They are ready to give life or take life. So, there is no question of any innocents getting killed in the war. So, be prepared to fight. Arjuna wanted to convey this news to

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brother **Dharmaraja**. Both of them went to him. Right from the beginning **Dharmaraja** was against war. He had no choice but to accept. The same was conveyed to **Nakula** and **Sahadeva**. Though they were young, they were highly noble. They were endowed with greater virtues than even Arjuna and **Dharmaraja**. Their joy knew no bounds when they saw Krishna. Knowing fully well the wicked nature of the **Kauravas**, they were prepared for a war. They were not bothered about the outcome of Krishna's peace mission. They were all the time praying for His safe return. Such was their love for Krishna. Ultimately, Arjuna said, Krishna, is it possible to get nectar out of poison? What is the use of giving good counsel to the wicked **Kauravas**? It is like throwing jasmine flowers into the fire. Let us put an end to this talk of peace and get prepared for the war.

When they actually reached the battlefield, seeing the vast **Kaurava** army, Arjuna became despondent. He was concerned that many innocents would get killed in the battlefield. He was afraid that he would be the cause of grief to many families. He said, Krishna, I cannot bear the sight of my own kith and kin getting killed in the battlefield. When I think of this, my head is reeling. Let's go back at once without wasting any time. Krishna pretended to be angry. He said, Arjuna, it was you who instigated Me and brought Me to the battlefield. How can you behave in such a cowardly manner now? Shame on you! At this juncture, He imparted the teaching of **Bhagavadgita** to Arjuna. It gave

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Arjuna the necessary strength to fight the battle. However,

when he confronted **Bhishma**, he could not withstand his might. In order to instill courage in Arjuna, Krishna at once jumped from the chariot and said, Arjuna, I will kill this **Bhishma** and protect you. Arjuna said, Krishna, you have taken a vow that you will not fight the war. I don't want You to go back on Your word for my sake. As Krishna was approaching him, **Bhishma** folded his hands and prayed, The one who is coming to kill me is the only one to rescue me. Such was the devotion of **Bhishma**.

Embodiments of Love!

Our history is replete with sacred inner meanings. But the modern youth do not pay any attention to our history. They waste their time in reading novels and meaningless stories. These **kathas** (stories) will give only **vyathas** (sorrow). Divine story alone teaches you the ideal path. His story is history. You should read such a sacred history, understand it and put it into practice. Sacred epics like the **Ramayana**, the **Bhagavata** and the **Mahabharata** are the repositories of great teachings. Likewise, the story of **Vinayaka** also has a great message for mankind. **Vinayaka** is the embodiment of wisdom. That is why all gods worship him. On this day of **Vinayaka Chaturthi**, students place their textbooks in front of the **Vinayaka** idol and offer their prayers. The inner meaning is that they should pray for the divine wisdom to be bestowed on them. It is most essential that the students to worship **Vinayaka** on this auspicious

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day. He fulfills the desires of his devotees. He confers only **anugraha** (grace). He has no **agraha** (anger). Hence, not only the **Bharatiyas**, even the people of other countries, worship **Vinayaka**.

Three Fruitful Decades Of The Central Trust

At 2 o'clock in the afternoon, there is going to be a programme presented by our former students who are working for **Sri Sathya Sai** Central Trust. They are doing a lot of good work. There are a few elders who have been looking after the Trust affairs for the last 30 years. All these years, I have been personally supervising the day-to-day affairs of the Trust. Ever since my students have joined the Trust, they have taken up the responsibility and are doing a good job. Be it in Book Trust, or in Accommodation office or anywhere else in the Ashram, our students are rendering yeoman service. They speak gently and sweetly. They do not use harsh words. They follow the dictum: Help ever, Hurt never. These **Sathya Sai** Central Trust boys will present a programme in the afternoon in which they will talk about various activities of the Trust. Each one of you must necessarily listen to what they have got to say. Whatever they are going to say is purely based on their own experience. My boys always speak the truth. They will not utter a lie, even for fun. They will be conveying the message of truth

in the afternoon programme. They are young in age, but they are very efficient in their work. They are taking keen interest in the activities undertaken by the Trust. They are propagating Swami's message all over the world. I am **ex-250**

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tremely happy that these boys have come up well in life. They are highly intelligent. When asked a question, they give a suitable and prompt reply. Five boys are looking after our Central Trust accounts. Likewise, some boys are working for our Books and Publications. You do not find mismanagement of even a **naya** paisa. They are very honest. Every paisa is accounted for. They are endowed with noble qualities, good habits and ideal character. See it for yourself in the afternoon. They are actively involved in broadcasting all the programmes that are conducted in **Prasanthi Nilayam** over the Radio **Sai** Global Harmony Channel 24 hours a day. Though they are young boys, they speak in a highly polished language. You are going to listen to them in the afternoon. It is essential that you learn their language. After all they are your brothers. All are brothers and sisters. I want every one of you to get such an opportunity and come up well in life.

Vinayaka Chaturthi, 10-9-2002,

Prasanthi Nilayam.

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Reminiscence Of The Divine

On October 20, 1940, which happened to be a Sunday, Swami lost the collar pin and with that the veil of Maya disappeared. The worldly attachment left Him in the form of the collar pin. He left home saying that Maya could not bind Him any longer. This happened after a visit to **Hampi**.

(Telugu Poem)

Embodiments of Love!

IT happened when I was at **Uravakonda**. The Corporation Commissioner of **Bellary** had a dream in which he was directed to go to a particular house in **Uravakonda** and bring **Sathya** to **Bellary**. At the same time, his wife also had a dream in which she was directed to accompany her husband and bring **Sathya** with them. They thought **Sathya** would be a great and famous personality. Now My height is a little above five feet. I was much shorter those **Sathya Sai** Speaks - Volume - 35

days. I used to wear shorts and a shirt. I was 14 years old at that time. As I came out of the house, the Corporation Commissioner and his wife at once recognised Me to be the same person who had appeared in their dream. They felt extremely happy and prostrated before Me on the road itself. They were unmindful of the fact that I was a small boy. I was on My

way to school with a few books in My hand.

The Commissioner and his wife approached **Seshama Raju**, the elder brother of this body, and asked him: Please bring **Sathya** to **Bellary** today. You may have to apply for leave but does not matter. One cannot say no to a person of the status of the Corporation Commissioner. Hence, **Seshama Raju** approached the Head Master of the school **Kameswar Rao** with a request to grant him leave. He also explained the reason for taking leave. **Kameswar Rao** was very fond of Me. He said, You may take **Sathya** to **Bellary** or wherever you want. You do not need to seek my permission in this regard. He even gave his car to take Me to **Bellary**.

Sathya As Virupaksha

The Commissioner and his wife played host to us for three days. They took us to the **Virupaksha** temple in the nearby **Hampi Kshetra** (Temple). **Seshama Raju** and his wife told Me to remain outside the temple and keep a watch over their belongings as they would go inside to have **darshan** of the deity. I readily agreed and remained outside. As soon as they entered the temple, to their utter astonish-

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ment, they found Me standing inside the sanctum **sanctorum** where the deity is supposed to be standing. **Seshama Raju** could not believe his eyes. He thought, Why did he come here when I told him specifically to remain outside and take care of our belongings? He at once came out of the temple only to find Me standing there! He again went inside and found Me there also! Still he was not convinced. He told his wife, You go outside and keep a watch over **Sathya**. Do not allow him to go anywhere. Meanwhile, I will go inside and see whether he is still there. She did accordingly. He again saw a smiling **Sathya** standing in the sanctum **sanctorum**. The Corporation Commissioner was also a witness to all this. He recognised My divinity. When they came out of the temple, he caught hold of **Seshama Raju** s hands and said, **Raju**, do not be under the impression that **Sathya** is your brother. He is not an ordinary person. You are deluded seeing His physical form. There is divine power in Him.

We came back to the Commissioner s house, had our food there and started our return journey to **Uravakonda**. The Commissioner wanted to give Me a gift. He said that he would get four pairs of shorts and shirts stitched for Me. I firmly told him that I would not accept even one. He did not want to force Me either. Then his wife suggested that a gold collar pin would be an appropriate gift for Me. In those days, it was a matter of prestige for children to wear a collar pin. Immediately, he bought a gold collar pin and put it on the collar of My shirt. I protested. Under any circum-

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stances, I never accepted anything from others. But **Seshama Raju** insisted that I accept the gift. He said that my refusal to accept the gift would amount to showing disrespect to the Commissioner. So I obeyed him.

The Veil Of Maya Goes

After returning from **Hampi**, I was going to school wearing the collar pin. The pin dropped on the way and could not be traced. A major change took place in Me. Worldly attachment left Me in the guise of a collar pin. I decided to embark on My mission to alleviate the sufferings of My devotees. I threw away the books and entered the garden of the Excise Commissioner **Hanumantha Rao**. He was an ardent devotee. Seeing Me, he told his wife to prepare various delicacies. But I did not touch any of those preparations. **Seshama Raju** came there and forced Me to return home. I said I would not. Never before I had talked to him that way. It was not My nature to talk back to elders. Hence, **Seshama Raju** was surprised. How could **Sathya** get such courage, he wondered. He could see brilliant effulgence around My smiling face. Immediately, he wanted to send a telegram to **Puttaparthi**. In those days, it took a minimum of one week for a telegram to reach **Puttaparthi** from **Uravakonda**. Hence, he sent a school boy with a message that the parents of this body **Easwaramma** and **Pedda Venkama Raju** should go to **Uravakonda** at once. When they arrived, **Seshama Raju** brought them to Me. **Easwaramma** pleaded with Me, with tears in her eyes, **Sathya**, come, let us go back to Your brother s house.

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But, I did not agree. If you want Me to come, I will go with you to **Puttaparthi**. I will go of My own accord and make the villagers happy.

In those days, I used to lead the school prayer at the loving insistence of the headmaster. He would say, **Raju**, you may be young, but your prayer melts our hearts. The day after I left the school, another boy, who used to sit close to Me in the class, was asked to lead the prayer. When he went on the dais, he broke down in tears remembering Me. All the students and teachers were in tears, and the prayer meeting was cancelled. They wanted to accompany Me to **Puttaparthi**. But how was it possible to accommodate so many of them in this village? Then I told **Kameswar Rao** to somehow convince the boys not to follow Me.

God Can Do Anything For The Devotee

In the classroom, three of us used to share a desk. Myself in the middle, flanked by **Ramesh** and **Suresh** on either side. They were not too well in their studies. Whenever teachers asked them questions, they would give the answers prompted by Me. It was the time of our **E.S.L.C.** public exams. Our register numbers were such that we had to sit separately,

quite at a distance from each other. It was not possible for them to copy. They were much worried. I infused courage in them saying, You don't need to write anything. You just attend the examination and feign to write the examination. I will take care of the rest. The duration of the examination was two hours. I completed My answer paper in just 10 min-257

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utes. I took some more papers from the invigilator and wrote the answers in Ramesh's handwriting. After completing it, I took another set of papers and wrote the answers in Suresh's handwriting. I also wrote their names on the answer sheets. When the final bell rang, all the students got up, and I silently placed all the three papers on the table of the examiner. Nobody raised any objection. The results were announced on the following day and only we three got first class. The teachers were surprised as to how Ramesh and Suresh also got first class. There was no scope for any doubt. They could not have copied from Me, since we were seated far from each other. Their answer sheets were in their own handwriting. The local people were overjoyed. They carried us on their shoulders, and took us in a grand procession. Those two boys had such intimate relationship with Me. When I left Uravakonda, Ramesh and Suresh could not bear the separation from Me. Ramesh, utterly dejected, fell into a well and died. The second boy went on repeating Raju, Raju, Raju and ultimately turned mad. He was taken to various mental hospitals, but there was no improvement. Finally his parents came to Me and prayed, Raju, he will be cured of his madness if he sees You at least once. Please come and see him. I went to the mental hospital to see him. He was continuously repeating Raju, Raju, Raju. Seeing Me, he shed tears, fell at My feet and breathed His last. They had surrendered themselves to Me. They prayed that they should never be separated from Me.

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Death Could Not Separate Them

When I came to Puttaparthi, Karanam Subbamma gave one acre of land near Sathyabhama temple where a small house was built. There I used to live. The same Ramesh and Suresh were born again as two puppies, and came to Me. The sister of Mysore Maharaja named them Jack and Jill. They were always with Me.

One day the Maharani of Mysore came to have My Darshan. She was a great devotee and a highly orthodox woman. She would perform Puja with flowers everyday. She would personally pluck the flowers after sanctifying the plants by sprinkling water and milk. As there were no proper roads to Puttaparthi, she alighted from the car at Karnatakanagepalli and walked the rest of the distance to Old Mandir. There used to be a small shed where the Pedda

Venkama Raju Kalyana Mandapam stands now. The Maharani decided to rest for the night in the Mandir. The driver had his dinner and was returning to Karnatakanagepalli where the car was parked. I told Jack to accompany the driver and show him the way. Jack walked in the front and the driver followed. Jack slept under the car. Next morning, the driver started the car not knowing that Jack was sleeping under it. The wheel of the car ran over the back of Jack and its backbone broke. Jack dragged itself across the river, wailing all the while. A washerman named Subbanna used to take care of the Old Mandir day and night. He was very loyal and considered Swami as his very life. He came running to Me and said, Swami, Jack might have met with an acci-259

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dent. It is coming wailing in pain. I came out at once. Jack came close to Me, wailing loudly, fell at My feet and breathed its last. It was buried behind the Old Mandir and a brindavanam was erected. As per My instructions, it was built by the side, not at the centre. I told there should be a place for another samadhi. As Jack had passed away, Jill stopped eating food and died after a few days. It was also buried by the side of Jack's samadhi. In this manner, Ramesh and Suresh did penance to be with Me. Even after their death, they took birth as dogs to be with Me.

First the collar pin was lost; then I stopped going to school and parents arrived and brought Me here. Owing to all these changes, I left Uravakonda. After I came here, many people from Bangalore and Mysore started visiting this place in their cars. Maharani of Mysore, coffee planter Sakamma and Desaraj Arasu, the maternal uncle of Mysore Maharaja were among those who used to come here. One day they prayed, it is difficult for us to come here often. Hence, please come and settle in Mysore. We shall build a big mansion for You. I told, I don't want palatial buildings. I want to be here. That night, mother Easwaramma came to Me with tears in her eyes and said, Swami, people want to take You here and there for their selfish purposes. If you leave Puttaparthi, I will give up my life. Please promise me that You will remain in Puttaparthi for ever. I gave her My word that I would never leave Puttaparthi. This is why I have constructed many buildings in the Ashram for the comfort and convenience of devotees.

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The Birth Of Prasanthi Nilayam

When I made it clear that I would not leave Puttaparthi, Sakamma and the maternal uncle of Mysore Maharaja decided to build a Mandir, a little away from the village. They acquired ten acres of land here and started the construction work. An ardent devotee by name Vittal Rao volunteered to oversee the construction work. He was an officer of the Forest

Department during the British regime. He is the father of **Jayamma** (Prof. **Jayalakshmi Gopinath**) who spoke earlier. He supervised the construction work. **R.N. Rao** from Madras, **Neeladri Rao**, the son-in-law of **Pitapuram** Maharaja, the son-in-law of **Baroda** Maharaja, all of them took active interest in the construction work. As all of them joined hands, the **Mandir** was constructed in a very short period. As it was wartime, it was very difficult to procure iron for the construction work. They overcame all such hurdles with sincerity and devotion. They prayed that I should not go there till the construction was over, lest I may be put to inconvenience. Such was their love for Me.

I always fulfil My promise made to devotees. Whatever I do is for the happiness of devotees. I don't need anything for Myself. I don't have any desires.

They worked day and night, made payments to the labourers, and saw to it that the construction was completed successfully. **Jayamma** was very young at that time. Every Sunday **Vittal Rao** used to come here in his car to pay wages to labourers. **Jayamma** would insist that she be allowed to

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accompany him. **Vittal Rao** was very fond of his daughter. He used to get food prepared in **Bangalore** itself and bring his daughter along with him. She has been serving Swami for the last 60 years. She came to Me when this body was 17 years old. Now this body is approaching its 77th Birthday. She would visit **Prasanthi Nilayam** very frequently and would learn Swami's **Bhajans** and sing His glory. In this manner, she developed sacred feelings and intense devotion for Swami. One should have **prapti** (deservedness) to experience divine proximity. One cannot get it for the mere asking. It cannot be denied either. One gets it out of the merits accrued over past lives. Their family has been the recipient of bounteous grace. I was moved by her repeated reference to **Venkamma Garu** (Swami's elder sister) in her speech.

Sisters **Seva** Remembered

Venkamma Garu used to cook food for Swami.

Jayamma used to be with her always to learn cooking. They had such intimate friendship. Later **Parvatamma Garu** (**Venkamma Garu**'s younger sister) also came here. They used to bring food for Swami by turn, one in the morning and the other in the evening. They were concerned that it was not safe to allow others to prepare food for Swami. They extracted a promise from Me that I would eat the food prepared by them only. They served Me till their very last breath. They were in **Manipal** Hospital, **Bangalore**, at the time of their passing away.

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Venkamma was taken from here to **Bangalore** in an

unconscious state. She had never opened her eyes. I went to her and called, **Venkamma**. She instantly opened her eyes and saw Swami. She offered her **Namaskar** to Me by taking My hands close to her eyes. She shed tears and left her mortal coil.

The same happened in the case of **Parvatamma** also.

She was also unconscious when she was taken to

Bangalore. I went to her and called out her name. She immediately opened her eyes, shed tears and breathed her last.

So long as they were alive, they served Swami by bringing food everyday, morning and evening. Such intimate relationship with the Lord is the result of merits of past lives. It cannot be acquired by human effort. They never cared for their ill-health and continued to serve Swami with love. Their lives were sanctified.

Even to this day, food is received from their houses.

Seshama Raju's son lives here. **Easwaramma**'s son

Ianakiramaiah (younger brother of Swami's physical body)

also stays here. You all know him. His wife prepares and

brings food for Me; likewise **Parvatamma**'s daughter also

brings food for Me. In this manner, they are serving Swami

everyday. I do not take food at night. Every morning, they

bring food for Me. Such is the intimate relationship that

Swami has with this family. Some incarnations were due to

the prayers of their parents; but, in Swami's case, it is different.

I decided that, so and so should be the father and so and

so should be the mother. This body has not taken birth in the

ordinary mortal way.

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Promise To **Subbamma** Fulfilled

Though **Karnam Subbamma** was not physically related

to this body, emotionally, she was closely attached to

Swami. She used to think of Swami day in and day out.

She requested Me to stay in her house. She was prepared to

vacate the house for My sake. Many relatives argued with

her, Being a Brahmin, how are you allowing a **Kshatriya**

to stay in your house? She said, I don't go to anybody's

house. None of you need come to my house. It is enough if

I have Swami with me. Such was her devotion and determination.

She had only one desire. She prayed, I should

see your beautiful form when I leave my body. I said I

would certainly fulfil her desire.

Once I went to Madras acceding to a devotee's prayer.

Subbamma was in **Bukkapatnam** at that time. She was staying

with her mother. By the time I returned from Madras,

Subbamma had breathed her last. When I came here, people

came running to Me and said, Swami, Your **Subbamma**

passed away last night. Immediately, I turned the car and

went to **Bukkapatnam** straightaway. Her body was kept in

the verandah, covered with a cloth. The entire household

was grief-stricken. Once Swami makes a promise, He will

certainly fulfil it under any circumstances. I removed the cloth covering the body. As she had passed away the previous night, ants were crawling all over her body. I called out, **Subbamma**. She opened her eyes. This news spread like wildfire within no time. The people of **Bukkapatnam** started crowding the place telling each other that **Subbamma**

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was brought back to life. **Subbamma** s mother was hundred years old at that time. I told her to bring a glass of water with a **Tulasi** leaf soaked in it. I put **Tulasi** leaf in **Subbamma** s mouth and made her drink some water. I said, **Subbamma**, I have kept up My promise. Now, you may close your eyes peacefully. She said, Swami, what more do I need? I am leaving blissfully. Shedding tears of joy, she held My hands and breathed her last. This is how I keep up My promise under any circumstances. In this manner, I never go back on My promise. Words are inadequate to describe **Subbamma** s service. During the Krishna Avatar, mother **Yashoda** could love and serve Krishna more than mother **Devaki**.

Peaceful End Of Chosen Parents

In those days, **Easwaramma** and **Subbamma** used to converse with each other through the window in the wall separating their houses. They could not visit each other s house because their husbands were not on speaking terms. But **Easwaramma** had a cordial relationship with **Subbamma**. The parents of this body were chosen by Me. **Pedda Venkama Raju** used to help the devotees visiting Swami. He used to run to **Bukkapatnam** even for a coconut or provisions required by the devotees. One day, he came to the **Mandir** and expressed his desire to talk to Me. I had already called a group for an interview. I took him inside. He said, Swami, I should not leave behind any debt. I had a small shop. I might have forgotten to return a paisa or two

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to someone. Hence, I request you to distribute food to the poor on the 12th day after my demise. He took out some money and placed it in My hands, saying, It is my hard earned money. You may use it for feeding the poor. He also mentioned that he had kept a few bags of rice and jaggery required for that purpose. After this, he went home, slept and died peacefully.

Easwaramma also had such a sacred end. She used to follow Me wherever I went. She came to **Brindavan** to attend the Summer Course. She felt very happy seeing so many students. She even served water to them during their lunch. She used to say It is because of Swami that we are able to witness such a grand event. One day breakfast was served to the students as usual. **Easwaramma** too had her breakfast. **Venkamma**, who used to look after her needs,

was by her side at that time. **Easwaramma** was pounding betel nut in a mortar. I could hear the sound from upstairs. All of a sudden, she cried out, Swami, Swami, Swami. I said, I am coming, I am coming. I came down immediately and she breathed her last. She had absolutely no suffering at all, not even a mild headache. Their lives were sanctified as they were selected by Swami.

Help Ever Hurt Never

Ramesh and **Suresh** considered Swami as their very life breath. Though they were very young, they had intense love for Swami. Knowing that I did not have money with Me, **Ramesh** got two pairs of dresses stitched for Me and

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kept them in My desk with a note, If you do not accept them, I will give up my life. I refused them saying, Our friendship and love should not be built on the basis of giving and taking. Ours is heart to heart relationship with pure love. We should share only love. There should be no material transaction. Right from then till this day, I never accepted anything from others. I always conduct Myself in accordance with the principle of Help ever, Hurt never. This has been My motto. I never harmed anyone. I derive great joy in helping others. That is why I tell the devotees to always pray, **Loka Samasthah Sukhino Bhavantu** (May all the people of the world be happy!) All should be happy, healthy and blissful. With such sacred motive, I have been spreading the message of love to the entire world. My students are My biggest property. The students of the Primary School, Higher Secondary School and the Institute are always with Me. They do not leave Swami and Swami cannot be without them. My life is for the sake of humanity at large. The happiness of people is the happiness of Swami. I have no interest in celebrating My Birthdays. But the devotees would not leave Me. They want to have different celebrations, but I do not want any. I consider your birthday as My Birthday. The day you are happy is truly My Birthday. Though bodies are different, you should not give room for any differences. All are one, be alike to everyone. The relationship that Swami has with the devotees is not of a worldly nature. It is relationship based on Divine love. Annunciation Message, 20-10-2002, **Prasanthi Nilayam**.

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Unity In Diversity - The Fundamental

Truth

Life in the world is impermanent. So are youth and wealth. Wife and children are also not permanent.

Only truth and good name are permanent.

(Sanskrit verse)

IN this world everything is bound to change, be it

happiness or sorrow, peace or restlessness.

Man is unable to understand his true nature. He identifies himself with the body which is transient. He is not merely a vyashti jeevi (individual), he is a samashti jeevi (social being). He does not want to lead a lonely life. The Purusha Sukta declares: Sahasra seersha purusha sahasraksha sahasra pad (God has a thousand heads, eyes and feet). Man is unable to realise that he is samashti swarupa (cosmic form). He is under the delusion that he is a vyashti swarupa and thereby subjects himself to suffering.

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Give Up Negative Qualities

The main principle of the culture of Bharat is to understand and experience unity in diversity. But, man today visualises diversity in unity. He has forgotten the principle of equality and, consequently, becomes restless. Unity in diversity is the fundamental truth that one has to recognise. Since time immemorial, the Bharatiyas have been making concerted efforts to understand this truth and experience it. Nobody has been able to understand the inner meaning of the Vedic teachings. However, a little knowledge can be gained by going through the sacred texts and listening to the teachings of scholars. In ancient times, even the demons used to study the Vedas. However, they could not comprehend the truth contained in the Vedas and hence led a life of untruth. Demons like Hiranyaksha and Hiranyakasipu were highly learned and well-versed in various disciplines of knowledge. They could reach up to the moon, the sun, and even the stars and could understand their functioning. But they could not comprehend the latent positive principle in their own self, as their mind was filled with negative thoughts. The demon Narakasura belonged to the same category. He had mighty power and knowledge, but they proved futile because of his negative qualities. One may be highly devoted, one may have mastered the Vedas, but all these will be of little consequence if one doesn't give up negative qualities.

Saint Thyagaraja was an ardent devotee of the Lord.

In one of his compositions, he extolled the Lord thus: Oh
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Krishna! You are beyond all description and human comprehension. Is it possible to estimate Your glory and splendour? I have been waiting for Your grace. Oh Lord! Listen to my prayer and redeem me. You are the one who brought back to life the dead son of Your Guru, Sandeepani. You are the one who humbled the serpent Kaliya, freed Vasudeva and Devaki and saved Droupadi from humiliation. You fulfilled Kuchela's desires; You made ugly-looking Kubja beautiful. You protected the Pandavas and saved the 16,000 Gopikas. You are beyond all description and human comprehension. Krishna, it is not possible for even Brahma to describe Your glory. I have been praying for

Your grace. (Telugu Song)

Chaitanya's Message To Mankind

Once Chaitanya Mahaprabhu sought his mother's permission to go and pursue his studies. Then his mother said, My dear one, there are various types of education in this world, but they are meant only for a living and not for life. Only the adhyatmika vidya (spiritual education) is true education. It is immortal and has no limitations. It is changeless in all the three periods of time. Make efforts to acquire such education. From that day onwards, Chaitanya went about propagating the efficacy of chanting the divine name in each street and in every village. He chanted the name of Lord Krishna at all times and under all circumstances. His message to mankind was simple, yet profound.

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There is no charity greater than feeding the hungry,

There are no greater gods than parents,

There is no greater Japa (chanting) or Thapa (penance) than adherence to truth,

There is no greater Dharma than compassion,

There is no greater gain than the company of the good,

There is no enemy greater than anger,

There is no disease like being a debtor,

There is no wealth greater than good reputation,

Bad reputation is death itself,

There is no ornament better than the chanting of God's Name. (Telugu poem)

Man should give up enmity and develop amiable relation with his fellow-beings. This is the most essential education that he has to acquire. It is a sign of delusion and a demonic trait to develop hatred towards others and lead a life of selfishness. Why does Purusha Suktam declare sahasra seersha Purusha? It means that God is not a separate entity. He is samashti swarupa (the cosmic form). He is present in all beings. When God is so close to him, why does man suffer from delusion and face hardships in life? God is permanently installed on the altar of human heart. He is all-pervasive. Man can certainly see Him, touch Him and also speak to Him. But, he lacks such determination and yearning for God. Hence, he suffers.

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Chaitanya prayed to Lord Narayana thus: Oh Lord,

You are all-pervasive. You are the master of all beings. You control the entire universe. You are the very life principle.

I do not aspire to attain Vaikunta or Kailasa, or Swarga (heaven) nor do I crave for liberation. Bless me with love so that I can love You. When Chaitanya prayed in this manner, an ethereal voice said, Tathastu (so shall it be).

The worldly education one may be well-versed in and the immense power one may be endowed with, are bound to disappear with the passage of time. Love alone is immortal. Hence, one should consider love as one's very life.

Chaitanya prayed to Krishna to bless him with such eternal love. **Kailasa**, **Vaikunta** and **Swarga** are like branch offices of God. **Chaitanya** was not interested in attaining them. He recognised that **hridaya** (heart) is the correct address of God. He prayed, **Oh** Lord, I know that You are installed on the altar of my heart. Kindly, bless me with such experience.

The Significance Of **Deepavali**

Lord Krishna, accompanied by **Sathyabhama**, went to wage a battle with the demon **Narakasura**. A fierce battle ensued and the demon died at the hands of **Sathyabhama**. Being the all-powerful one, Krishna could have killed **Narakasura** without **Sathyabhama**'s help. Then why did He take her help? **Narakasura**, being a wicked demon, did not deserve to even die at the hands of Krishna. As he had subjected thousands of women to untold suffering, Krishna

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decided that he should be killed by a woman. **Narakasura** had imprisoned thousands of princesses who were great devotees of the Lord. They were the very embodiments of love and contemplated on Him incessantly. After slaying **Narakasura**, Krishna granted them freedom. It is in this context that Saint **Thyagaraja** extolled the Lord saying, You have protected the sixteen thousand **Gopikas**.

It is always dangerous to be in the company of the wicked. Hence, it is said, **Tyaja durjana samsargam; Bhaja sadhu samagamam; Kuru punyam ahorathram** (give up bad company; join the company of the noble and perform meritorious deeds day and night). One should resolve to follow such sacred path and propagate the principle of love to one and all.

What is the inner significance of the slaying of **Narakasura**? **Narah** means the immortal **atmic** principle. When the qualities of an asura (demon) enter **nara** (man), he becomes **Narakasura**. In such a person, you find only bad qualities and evil feelings. He does not join the company of the noble. He does not make efforts to reach God. He makes friendship with only wicked people. Such a mentality is the consequence of evil deeds over a number of births. Today man is under the delusion that he is highly educated. In fact, it is not **vidya** (education), but only **avidya** (ignorance) that he has acquired. How can one be called educated if one does not have a good conduct and does not join good company? **Ravana** had acquired all types of knowledge as **Rama**. But unlike **Rama**, he joined bad com-

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pany, entertained bad thoughts and indulged in wicked

deeds. Hence, people revere **Rama** and censure **Ravana**. One is revered or ridiculed on the basis of one's conduct. One should not lead a self-centred life. Wherever a good activity is taking place, wherever a prayer meeting is held, take part in them. But there are some people who participate in **bhajans** and do not join good company. What is the use of such a life? In this context, Sage **Purandaradasa** said, In spite of having eyes, people have become blind as they are not interested in seeing your auspicious form. In spite of having ears, people have become deaf as they are not interested in listening to Your nectareous words. Though they are in the company of God, they aspire to lead a worldly life. (Telugu Poem)

Man should understand the truth that God is present in all beings and conduct himself accordingly. That is his primary duty. He should not only contemplate on divinity but also sing His glory. There was a grand celebration in the kingdom of **Narakasura** when he was slain. So long as he was alive, the hearts of people were engulfed in darkness. When he was ultimately killed, there was joyous celebration all around. With his death, the darkness of ignorance and hatred was dispelled. People symbolically celebrated the occasion by lighting lamps. Just as bats find their way into a house engulfed in darkness, so wicked qualities enter the heart filled with darkness of ignorance. Only bats like to live in darkness, not human beings. You should not live like bats, in darkness of ignorance.

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Some people appear to be of **sathwic** (pious) nature externally, but they are full of wicked qualities. You should beware of them.

Sathsangatwe Nissangatwam, Nissangatwe Nirmohatwam, Nirmohatwe Nischalatattwam, Nischalatattwe Iivanmukti

(Good company leads to detachment, detachment makes one free from delusion, freedom from delusion leads to steadiness of mind and steadiness of mind confers liberation.) (Sanskrit **sloka**)

You should not be in bad company even for a moment. In olden days, people distanced themselves from demons and demonic behaviour. **Hiranyakasipu** tried his best to stop his son **Prahlada** from chanting the divine name of Lord **Narayana**. But **Prahlada** was always immersed in the contemplation of the Lord. **Prahlada** was dear to Lord **Narayana**, whereas his father **Hiranyakasipu** was dear to demons. He was an emperor. What sort of an emperor was he? He was an emperor of wicked qualities and evil deeds. Follow the ideal set by **Prahlada** and sanctify your time in the contemplation of the Lord. In the present day world, demonic activities are on the rise. One cannot stand such sights, nor can one bear to hear about them. Why should

you give scope to such ghastly events? Install God in your heart. It is said, Easwara sarva bhutanam (God is the indweller of all beings). Develop such firm faith. Yad bhavam tad bhavathi (as you think so you become).

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Dear Students!

Today is the day on which Naraka, the demon was killed. What does this event signify? It signifies killing the demon in man. Nara means man and asura means demon. This demon is present in every human being. It is not necessary to acquire great astras and sastras (weapons) to kill this demon. Man is called nara because there is atma in him. That atma is the embodiment of love. It is possible to kill demons only through love. Therefore, realise the atma tathwa and develop love. This is true bhakti (devotion).

Embodiments of Divine Atma!

We are celebrating such a sacred event of killing the demon Narakasura as a festival by preparing so many delicious dishes and feasting on them. But, we are not making any effort to understand the inner meaning of this sacred event. In order to understand the sanctity of this great event, we must join satsanga (good company). You should not lead a life of selfishness. That is the life of a vyashti (individual). That is a wasteful life. It is only in samashti (community) life, can you realise divinity. You must lead a happy life by identifying yourself with samashti (society). In fact, samashti is the embodiment of divinity. The Vedas have also advocated this community life by proclaiming Sahasra seersha Purusha. What is the purpose of human life? To eat, drink and roam about? No. No. The birds, beasts and animals also do that. That is not what is expected of a human being. The human values inherent in

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us must be given expression to. They have to be propagated. They must become part and parcel of our daily life and reflect in our behaviour. If they are merely propagated without being reflected in our behaviour, it becomes a futile exercise. Therefore, we must realise the inner meaning of the various festivals and act accordingly.

The human birth is most sacred. It is said, Janthunam narajanma durlabham (out of all the living beings, human birth is the rarest). The word manava (human being) also means one who is sacred. Why are we resorting to debasing such a sacred human being? Man today advocates several good and sacred things, but, when it comes to practice, he backs out. That is the result of his past sins. When a conflict arises between precept and practice, man should stand up to the situation with courage and make an effort to tread the sacred path. You will, in your day-to-day life, encounter several people with bad qualities and bad behaviour.

Do not join their company. Offer them a namaskar (salutation) and move away. Even Saint Thyagaraja prayed, Oh Rama! For those who have faith in you, I offer my salutations. He offered salutations to both the good and evil people. A question may arise here, as to why we should offer our salutations to the evil people. We salute the good people, not to lose their company. We also salute the evil people with a request that they move away from us. We must join the company of good people, cultivate good qualities and lead a good life, thus sanctifying our life.

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Faith Should Be Consistent

History is replete with the stories of several demons with evil qualities. Kamsa was one such demon, who was a contemporary of Lord Krishna. He was forewarned by an ethereal voice that the child born to his sister would kill him. Thereupon, he grew angry and pulled his sister Devaki out of the chariot and tried to kill her, then and there. But, her husband, Vasudeva prevented the situation by assuring Kamsa that he would see that no harm is done to him. He also reasoned with Kamsa. How could you believe the words that the eighth offspring of Devaki would kill you? Even if you believe those words, it is not time yet. Please wait till the eighth child is born to Devaki. Why do you attempt to kill the just married Devaki now itself? Please do not commit such a sin. On hearing Vasudeva's advice, wisdom dawned on Kamsa to a certain extent. He waited till the eighth child was born to his sister, Devaki, somehow. But, he was not having peace of mind during that period. Meanwhile, he killed several newborn babies both of Devaki as well as others in his kingdom. He did not believe the divine voice that he had danger to his life only from the eighth child to be born to Devaki. That was the degree of his faith in divinity! His was a demonic faith. It is not correct to develop faith in one aspect of God and lose in another. Your faith must always be steady and total in all respects. A small example. Some ten years ago, a gentleman came here and proclaimed that Sri Sathya Sai Baba was God. Not only that,

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he also proclaimed and propagated that not only Sri Sathya Sai Baba, but every living being was permeated by divinity. After some time, when some of his desires could not be fulfilled, he propagated that Baba was not God. The same individual proclaimed at one time that Baba was God and at another time that He was not God. How should we believe such a person with a double tongue? This type of double-speaking is a demonic quality. For those who say yes, I say yes. For those who say no, I say no. Yes and no are related to you, but for Sai, everything is yes, yes, yes. (Telugu poem)

For Me, all are good. There are no bad people. Those who develop negative feelings without enquiring into the good and bad of things in this objective world, will only spoil their own life. So far as I am concerned, I love everybody. All are equally dear to Me. Some people may have some doubts. But, they must be made to see reason with a proper explanation and counselling. As far as possible, you should not give room for doubts; for, so long as doubts persist, you will not have peace of mind. Cultivate love. When your heart is filled with love, everything is love only. There will be no scope for hatred at all. Where there is no hatred, there will be no anger. When there is no anger, there will be no scope for violence. Hence,
Where there is faith, there will be truth;
Where there is truth, there will be peace;
Where there is peace, there will be bliss;
Where there is bliss, there will be God.

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First and foremost, cultivate faith. Further, there should be harmony between your thoughts, words and deeds. Where there is no harmony between these three, your behaviour would be demonic. A true vyakti (individual) is one who is pure in thought, word and deed and who maintains perfect harmony between these three. Who is a vyakti? One who has manifested his latent sakti (power) in all aspects. You must develop such a sakti. You speak of developing energy, but you are becoming allergic to noble thoughts. What happiness do you derive out of such behaviour? All your sankalpas (resolutions) are becoming a futile exercise.

Cultivate Love

Dear Students!

First and foremost, develop love. It is easier to cultivate love than all other qualities. Chaitanya Mahaprabhu prayed to Lord Krishna, I do not want Vaikuntha or Kailasa. I want only your prema. Please give me a small place in your prema samrajya (kingdom of Love). I will be satisfied with that. There is nothing in this world which cannot be achieved with love. What is Narakasura Vadha? It is destroying evil qualities and demonic nature in man with the weapon of Love.

You must develop good thoughts, good feelings and good behaviour. It is only for this purpose the human birth is given. Man is born not for eating and roaming about. Even the birds, beasts and animals do the same. Human

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birth is noble, sacred and sanctified. Therefore, every human being must make an effort to free himself from the demonic qualities. Only then human beings will become the embodiments of divinity. Divinity expresses itself

through such human beings. You should never give scope for any demonic deeds. Always cultivate good feelings, good thoughts and good behaviour. Do not be carried away by others opinions either good or bad. Develop your own line of thinking, based on your conscience. Develop selfconfidence.

Where there is self-confidence, there will be self-satisfaction. Where there is self-satisfaction, there will be self-sacrifice. And, through self-sacrifice comes selfrealisation. Self-confidence is the foundation for the building; it remains below the surface of the earth. Self-satisfaction represents the walls; self-sacrifice, the roof and selfrealisation, the life. Without the foundation of self-confidence, self-realisation cannot be achieved. Therefore, build up your self-confidence slowly. In this process, start early, drive slowly and reach your goal of self-realisation safely. Today, several people wish Good morning, good night, etc., when they come across somebody. This is not our culture. This is an alien culture. Instead, if you say namaskar, how happy you as well as the other person will feel? Today, even to say namaskar has become burdensome for people who consider themselves modern. What is this Good morning and Good evening? Even a rustic is able to say namaskar. If you delve into the scientific

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truth, there is nothing like morning and evening or sunrise and sunset. All these changes are happening due to the earth rotating around itself. At least from today, children! respect your parents. Love your parents. Enjoy the love of your parents. It is only those who experience the love of their parents will have a bright future. Those who make their mothers feel sad, will lead a life of difficulties and suffering. Therefore, never cause any pain to your parents under any circumstances. Make them happy. Only then you will feel happy and, in turn, your children will make you happy. Give happiness and take happiness. Happiness is not a oneway traffic, it is a two-way process of give and take. Speak good words. Develop samyak drishti (sacred vision). Lead a life of purity. Make your life sanctified.

Deepavali, 4-11-2002, Prasanthi Nilayam.

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Responsibility Of Women:

Character Building

Divinity shines resplendently in the entire universe and the universe is encompassed by divinity.

There is an intimate and inseparable relationship between God and the universe. Listen

to this truth, Oh valorous sons of Bharat!

(Telugu poem)

FROM time immemorial, Bharat demonstrated

the pristine values of friendship and harmony.

Bharat is the very birthplace of spirituality, virtues, charity and righteousness. It is the land of peace and prosperity. Since ancient times **Bharatiyas** made intense efforts to establish these values upon the earth.

The Glory That Is **Bharat**

There is no country equal to the land of **Bharat** in proclaiming and propagating Truth. There are many in

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Bharat who have made great progress in the field of spirituality.

This is the sacred land which was ruled by Lord

Rama. This is the very land where Lord Krishna taught the **Bhagavadgita**. This is also the land where sage **Vyasa** taught the Vedas and scriptures. It is the land where sage **Valmiki** composed the **Ramayana** and taught the principles of truth and righteousness to mankind. There is absolutely no equal to this country in spiritual values. Having been born in this sacred land of **Bharat**, and having been called **Bharatiyas**, the people of **Bharat** are now not coming forward to propagate the ideals that this country stands for. **Bharatiyas** should respect and revere their culture. They should follow their culture and set an ideal to others.

The wind that blows in **Bharat** is suffused with truth.

The very dust that rises from our feet is full of dharma. The

life of **Bharatiyas** is one of forbearance. The river **Ganga**

that flows in this land is permeated with love. Why has

Bharat, which is the fountainhead of Truth, Righteousness, Peace, Love and Non-violence, come down to such a deplorable state in spite of the fact that from ancient times,

Bharatiyas have demonstrated great ideals?

Forbearance is the real beauty in this sacred land of **Bharat**. Of all the rituals, adherence to truth is the greatest penance. The nectarous feeling in this country is like the feeling of love towards one's mother.

(Telugu Poem)

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Fortitude is the greatest virtue in this land; peace is the protective shield. What a pity it is that we who have been born in this land of **Bharat**, are unable to uphold our own heritage of cultural values? Young boys and girls should study not to **eke** out a livelihood but with the sole purpose of demonstrating and propagating the ideals the country has stood for since ancient times. Modern boys and girls study for the sake of short-term benefits and not with an objective of experiencing and enjoying the tradition and culture of **Bharat**.

If women go out for jobs who will take care of the homes?

When husband and wife go out to offices who will do the household work?

If women go out to teach others children who will look after their own children?

Just like men if women also go to work who will cook food in the kitchen?

Earning money may solve financial problems but how will it resolve domestic problems?

It seems unalloyed happiness is not the lot of womanhood.

(Telugu poem)

Home Is Women's Primary Responsibility

Today, women, because they are educated, compete with men to take up jobs. There is nothing wrong in going for a job. However, they must take care of their home needs

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before taking up a job. When wife and husband go to offices, who will look after their children at home? As the mother is not at home to guide them properly, the children go astray. If both the parents go out for jobs, they may be able to satisfy their desire for money, but there is every possibility of their children getting spoiled as there will be nobody at home to discipline them. Whatever moral values you have learnt, you have to teach your children. Whatever you have studied will have value only when you care for your children's progress. Education is meant to bring out the innate potential of an individual.

Women should recognise their responsibilities and conduct themselves accordingly. There are many ideals set by women in this regard. **Rajeswari Patel** said, many women in the past developed virtues in them and led ideal lives.

Savitri was exemplary in her conduct. Women of those days would not only discharge their household duties diligently but also would bring up their children in the most ideal manner. They would teach their children not merely by precept but by practice. However, we do not find many such ideal mothers today. They are interested in earning money rather than moulding their children into ideal citizens. They would have helped the nation to a great extent if only they could bring up their children in an ideal way. What is the point in women taking up jobs and earning money when their children are going astray with none to restrain them? So, first of all, women should look after their home and children properly. They should devote sufficient

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time to perform their household duties. The educated women of today employ a cook and a servant-maid to perform the household chores. They spend much of their earnings in paying salaries to them.

Chandramathi was a woman of sterling character. She always followed her husband, **Harishchandra**. When they were passing through difficulties, she infused courage in

him saying, Oh king, you are highly intelligent and educated. You should never give scope to weakness and waver from your chosen path. We are swimming in the ocean of truth. We should not give up our resolve till we reach the shores. In this manner, women of those days would encourage their husbands to follow the path of truth. Women of Bharat always upheld our sacred culture. Sita did not shed tears even in extremely trying circumstances. Though she was surrounded by demons, she was never afraid of them. She spent her time in the contemplation of her husband, Lord Rama, and thus set an ideal. The same can be said of Damayan-ti. She was one of virtues. With her strong determination, she helped her husband regain his kingdom. In this manner, women of those days earned a name for themselves with their sterling character and ideal motherhood. Today's women should make them role models.

Earn The Wealth Of Virtues

The happiness that one derives from virtues is far superior to the happiness that one gets from the possession

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of wealth. Unfortunately, the educated youth are striving for wealth, physical strength and friendship. But all these have little value without the wealth of character. For men or women, character is the foundation. If one lacks character, one becomes feeble in all other respects. People of those days strove for noble character. They were prepared to give up their very lives for a righteous cause. Women strove to uphold the honour of their husbands. The strength of an individual lies in his character, not in the wealth he earns. One should be prepared to face any hardship to lead a virtuous life. The country is in dire straits due to the absence of men and women of character. Materialistic wealth is not what we need today. We need to earn the wealth of virtues. Wealth cannot confer true happiness on you.

Women should develop the wealth of virtues and also safeguard the honour of their husbands. Both men and women should have good character. Without good character, all your learning will prove futile.

In spite of his education and intelligence, a foolish man will not know his true Self and an evilminded person will not give up his wicked qualities.

Modern education leads only to argumentation, not to true wisdom. What is the use of acquiring worldly education if it cannot lead you to immortality?

Acquire that knowledge which will make you immortal.

(Telugu poem)

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Modern education can help you only to eke out a livelihood. It is meant for a living and not for life. In fact, it

is responsible for the present decline of morality in society. In olden days, people gave topmost priority to truth and righteousness. They considered divine love as their very life. The women of Bharat sacrificed their lives for the sake of truth.

This land of Bharat has given birth to many noble women like Savitri who brought her dead husband back to life; Chandramati who extinguished wild fire with the power of truth; Sita who proved her chastity by coming out of blazing fire unscathed and Damayanti who reduced an evil-minded hunter to ashes with the power of her chastity. This land of piety and nobility attained plenty and prosperity and became the teacher of all the nations of the world because of such women of chastity.

(Telugu poem)

From time immemorial, the sacred land of Bharat has occupied the exalted position of a teacher to the rest of the world. It has been extolled as karma bhumi, thyaga bhumi and yoga bhumi (the land of action, sacrifice and spirituality). You have to discharge your duty. You cannot progress in life if you do not follow the path of karma.

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Time Is Verily God

Embodiments of Love!

You are wasting a lot of time in meaningless pursuits. Time wasted is life wasted. Our ancients never wasted even a minute. They considered God as the embodiment of time and extolled Him thus: Kalaya Namah, Kala Kalaya Namah, Kaladarpa Damanaya Namah, Kalateetaya Namah, Kalaswarupaya Namah, Kalani-yamitaya Namah (salutations to the embodiment of time, to the one who has conquered time, to the one who transcends time and to the one who ordains time).

Why have you forgotten the truth that time is verily God? You eagerly await a Sunday thinking that you can relax and enjoy. In fact, you should feel sad that you are wasting time without doing any work on a Sunday. You have to utilise your time in a proper way. If you do not have any work, undertake social service. Help your fellowmen.

Be prepared to make any sacrifice for the sake of your motherland. The Bhagavadgita says, Karmanyevadhikarasthe ma phaleshu kadachana (you have a right over action but not on the result). You have to sanctify your karmas (actions). People talk of punya karma (meritorious deeds) and papa karma (sinful action). When the feelings are pure, karma becomes sanctified and the work will be transformed into worship. Life becomes meaningful only when you make proper use of time. Kaaya (body) has been given to perform karma (action). Every karma is associ-

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ated with a karana (cause) and kala (time). It is the primary duty of man to understand the principles of kala, karma, karana, karthavya (duty) and act accordingly. This is the main teaching of Bharatiya culture. It is its pristine culture which has been safeguarding Bharat since ancient times. What is culture? You think it is a way of life. But it is not so. Indian culture is something that transforms your life into an ideal one. Today we do not find many who are interested in teaching about the greatness of Indian culture. Even if people are ready to teach, few are interested in listening to them. Even if they listen, they are not prepared to put it into practice. Some people want to practise but lack proper support and encouragement.

Embodiments of Love!

Perform all your actions with purity of heart. Actions performed without a pure heart are futile. Even if a little work is done with a pure heart, it becomes fruitful.

Develop Self-Confidence, Maintain Self-Respect

Embodiments of Love!

This day (19th November) is being observed as Ladies Day. What does it mean? You think that this day is meant to do some sacred acts, listen to Swami's discourse, etc. It is not merely that. You should spend time in a sacred manner. What you learn today should be an ideal for your lifetime. Develop self-confidence. Under any circumstances

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uphold your self-respect. What is the use of living a life bereft of these two? You may not have money or strength and you may be put to disrepute, but always maintain your self-respect. Abraham Lincoln lived a life of self-respect under all circumstances. His mother taught him, People may mock at you and ridicule you but never be perturbed. Always keep up your self-respect. Lincoln followed her teachings implicitly. He studied under streetlights as there was no light at home. Ultimately, he became the President of America. It was only because of his self-confidence and self-respect that he could occupy such an exalted position. The teachings of mother play a vital role in shaping the future of her children. She should make every effort to drive away bad qualities from her children and infuse human values like sathya, dharma, santhi, prema and ahimsa in them. There are many who give speeches at length about the importance of these values in our daily life, but how many are translating them into action? Very few. They do not utter truth nor do they perform righteous deeds. Our ancients never deviated from the path of truth and righteousness under any circumstances. Sathyannasti paro dharma (there is no dharma greater than adherence to truth). The Vedas teach, Sathyam vada, Dharmam chara (speak truth, practise righteousness). Your thoughts, words and deeds should

be in harmony. It is said, The proper study of mankind is man. Today nobody knows what man has in his mind as his thoughts, words, and deeds are in total variance. He is wasting his life with such unethical behaviour. The tongue is given to speak truth.

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O tongue, the knower of taste! You are very sacred.

Speak the truth in the most pleasing manner.

Chant the Divine Names of Govinda, Madhava and Damodara incessantly. This is your foremost duty. (Sanskrit verse)

The tongue which is meant to utter sacred words, is being used to criticise others. One cannot describe in words the fate of such a person. Our ancients had so much love for their motherland that they wanted to be born again and again in this sacred land of Bharat. But today people have neither deshabhimana (love for the country) nor dharmabhimana (love for righteousness). Instead they are developing dehabhimana (love for the body). Body is like a water bubble. How long can you protect it? It will burst sooner or later. Hence, develop atmabhimana (love for the atma), which alone can protect the entire world. Develop faith that the same atma exists in you and all others. When you have such strong faith, the whole nation would prosper. One with atmabhimana is a true human being. If one does not have atmabhimana, one's life is wasted.

Embodiments of Love!

This day (November 19th) is very sacred. Griham Ammayi, the mother of this body, used to speak to all with love. She could never withstand the suffering of others. She would come upstairs and plead with Me, saying, Swami, they are in a sorrowful state. Please call them and

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talk to them. Her heart was filled with compassion. That is why her fame has spread so much. In order to attain a good name, you have to utter sacred words and help others. Whenever mother Easwaramma came to Me with such a plea, I used to pretend to be angry and chide her, saying, Why are you coming here with recommendations? I don't want to listen to them. But she would persist and continue to plead, Swami, please take pity on them. They are in dire need of Your help. Please talk to them once. I used to be happy thinking, How compassionate and kind-hearted she is! Hri + daya = hridaya. That which is filled with compassion is hridaya (heart). But, today man does not possess such a compassionate heart. He utters harsh words and thereby put to disrepute. One should talk softly and sweetly. Never hurt others feelings with harsh talk.

Lead An Exemplary Life

Embodiments of Love!

Primarily, women should keep their tongue under check. As men are involved with multifarious activities, it may be difficult for them to control their tongue. Hence, it is the duty of women to look after the home diligently and conduct themselves in a pleasing manner. Treat the guests in a cordial manner and to the extent possible, extend your help to those who are in need of it. Today people do only lip service, they do not translate their words into action. You should **empathise** with those who are in difficulties

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and try to give them solace. You should comfort and console them with soothing words. Those who talk harsh words are verily demons. If you hurt others feelings, you will be hurt twice as much. You cannot escape from the consequences of your actions. You have to bear this truth in mind. Your life will be sanctified when you conduct yourselves in such a manner as not to hurt others. People aspire to attain liberation. What is liberation? Help ever, hurt never. That is true liberation. To get rid of **moha** (attachment) is true **moksha** (liberation). Do not try to find faults with others. If you point an accusing finger at someone, remember that three fingers are pointing at you. **Sathyam kantasya bhushanam** (Truth is the true ornament to the neck), **Hasthasya bhushanam danam** (charity is the true ornament to the hand). Your hands are useless if they do not perform acts of charity. You have to sanctify each limb of your body in sacred activities. Your eyes should look at only sacred things. Do you know what an enormous power is latent in your eyes? There are **crores** of light rays in them. In olden days, people used to invoke the grace of sun god to have a better vision. When you perform **Suryanamaskar** (worship of sun god) and invoke his grace, the light rays in your eyes will become more effulgent. On the other hand, if you look for mistakes in others, the sun god will withdraw his rays from your eyes making you blind. Hence, make proper use of the limbs given by God.

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Embodiments of Love!

These teachings are simple to practise in your daily life. Just because they are simple, do not take them lightly. Though they appear to be simple, they lead you to liberation. It is your good fortune (**adrishtam**) that you are blessed with eyes to see. What is **adrishtam**? **Adrishtam** means that which cannot be seen. You may not be able to see the results of your meritorious deeds. But they confer on you all the happiness and comforts in due course of time. That is **Adrishtam**. Many things that follow you cannot be seen by the naked eye.

Embodiments of Love!

This land of **Bharat** is highly illustrious one. It has

given you the wealth of **vijnana**, **suajnana** and **prajnana**. But the unfortunate ones are unable to receive them. The Upanishads extol **manava** (man) in several ways. **Manava** means one who is sacred, one who is endowed with infinite power and one who imparts wisdom. But man is unable to understand the meaning of his own name and is taking to wrong path. Your fortune or misfortune depends on your actions. Without realising this truth, you are indulging in evil deeds. You feel sorry when the consequences of your sins haunt you. What is the use? You have to be careful right from beginning not to commit sin. You have to make every effort to earn divine grace. Whatever action you may perform, do it as an offering to God. Only then will your life be sanctified. What you have to acquire is not

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worldly wealth and comforts. You have to earn the wealth of **suajnana**, **vijnana** and **prajnana** which will follow you eternally. When you acquire such true and eternal wealth, you would have acquired God's grace.

Embodiments of Love!

Many women have been eagerly awaiting November 19th to celebrate Ladies Day. It is really your good fortune to have such a noble thought. Give up all negative thoughts and develop sacred feelings. Lead an exemplary life. The Upanishads have accorded a great value to human life. You should live up to it. The Upanishads are the storehouse of knowledge. The Vedas contain **mantras** like **Purusha Suktam**, **Sri Suktam**, etc. One may have mastered the Vedas, but if one does not study the Upanishads, all his learning will prove futile. That is why people start the study of the Upanishads after they complete the study of Vedas. The Upanishads take you closer to God. I wish that you follow the teachings of the Upanishads and manifest your latent divine power. I bless you all and bring My discourse to a close.

Ladies Day, 19-11-2002,

Prasanthi Nilayam

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Character - End Of True Education

No trace of peace anywhere;

Truth has become equally scarce;

Fearsome weapons are stocked up galore;

Others abound who cover with dread;

Self love, the cause for this wicked furor;

Such is the truth of **Sai**'s word.

(Telugu poem)

Embodiments of Love!

EDUCATION is increasing day by day, but there is no commensurate transformation in human

behaviour as a result. What is the kind of education do we need? Today, academic excellence in education has increased, but its salutary effect in human behaviour is decreasing.

A Harmonious Blend Of Secular And Spiritual

Education Is The Need Of The Hour

Dear Students!

Today, the education being pursued by you is only secular (i.e., value neutral). Mere secular education is not

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enough. It must be supplemented by spiritual education.

You must develop the principle of love. You must follow the path of truth. True education is that which is suffused with truth and love. Without truth, love is ineffective and devoid of value. Secular education is for making a living,

whereas spiritual education is for reaching the goal of life. Therefore, it is the duty of students as well as educators to harmonise the secular education with spiritual education.

Today, the world has recognised the importance of harmonious relationship between secular and spiritual education.

The whole world has started imparting spiritual education along with conventional curricula. People have realised the truth that spirituality is not a modern discovery,

but ancient wisdom. However, the importance of this principle has been confined to only propounding and teaching of spirituality. Actually, there is a decline in the practice of spirituality in daily life. Therefore, practical education is most important today. Education without practice would lead to unrest. Modern studies in institutions is referred to as education. But, spiritual education that has its effect on one's heart, is educare. Educare means bringing out the latent divinity in a human being and establishing it as an ideal to the whole world. Modern education ends with mere bookish knowledge. It is confined to what is contained in the books. Educare, however, is not related to the books. It is related to teaching about the source of all knowledge, that is latent in the heart of a human being.

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Therefore, underlying such type of education is the prime necessity, today. People are pursuing higher education in the secular field. That is not enough. They have also to pursue spiritual education which teaches human values like truth, righteous conduct, love, etc., which bring about a transformation of the heart.

A harmonious blend of secular and spiritual education is ideally suited to the present-day world. One is an inner awakening and the other is an external teaching. Secular teachings are related to the physical world. They are the negative aspect; whereas teachings related to the inner awakening are positive. Take for example, love. Who can define the form of love? The best way to define love is to love others and be loved by others and thereby experience

the bliss of love. Such teachings related to the inner awakening are the urgent need of the hour. Educare is that which establishes love and kinship between human beings. Today, nobody knows what is there in the mind of another individual; not to speak of the individual whose thought, word and deed are not in harmony. He thinks something, speaks something else and does something that is totally different. This is not the characteristic of true education. What you think, you speak; what you utter, you perform in action. Since there is no unity between thought, word and deed, man today is not rising to the level of a mahatma (noble soul). He is becoming a duratma (wicked person). It is said:

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Manasyeka Vachasyekam Karmanyekam

Mahatmanam

Manasyanyat Vachasyanyath Karmanyanyath

Duratmanam

(those whose thoughts, words and deeds are in complete harmony are noble ones; those with whom they are at variance are wicked ones).

Villages Foster Love And Kinship

It is the so-called educated elite who are the greater criminals than the unlettered masses. It is they who are causing great damage to the country. The uneducated villagers are leading respectable lives and are setting examples to others. For instance, those who are educated and considered to be great intellectuals are leading luxurious lives in cities. On the other hand, those considered to be rustics and unlettered simpletons are living in the villages. They are leading a very simple, happy and contented life. Today, you will find that several schools, colleges and universities are established in cities. You will also find constant unrest and agitations in the campuses of these educational institutions. On the other hand, there are hardly any such agitations in the villages, where such institutions of higher education are non-existent. What could be the reason for this situation? More of this so-called modern education! You go to villages and observe. The moment you enter a village, the simple villagers enquire, Oh brother!

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Where do you come from? What is your country, etc.? They talk to you with respect and reverence and enquire after your welfare. But, in the towns and cities, even a father and son do not enquire the welfare of each other. They go about their daily routine in a most mechanical way, with no concern for each other. The reason for this situation is modern education. It is said, The end of education is character. Since people have lost their character nowadays, respect and reverence have also declined. Even parents contribute

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to this situation. Parents in villages send their children to cities for education. They expect their children to pursue higher education and earn degrees. Their intentions are, no doubt, good. But, the children take to bad ways, while in cities. While they were in villages, they used to respect elders and were obedient to their parents. Once they entered cities in pursuit of higher education, they lost all the good qualities of respect, reverence, character and humility acquired at home. Students have now forgotten the value of a life of sanctity. They do not hesitate to smoke in front of even their parents. Bad habits are on the increase. But, the situation is somewhat different in the villages. The children in the villages behave with restraint in the presence of elders and parents. The healthy parental control is still surviving in the villages. No such control, however, exists in towns and cities. Youths smoke and offer cigarettes to their friends, they go to cinemas and indulge in ever so many bad habits. There is none to restrain them and wean them away from bad habits. What is the reason for this behaviour? Modern education. They have no respect

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for elders, parents and society. When someone points out their mistakes, they begin to argue saying, Why should I fear? It is my will, I smoke my cigarette.

Education Sans Good Behaviour Is Useless

A small example. Once, an Indian and a foreigner were travelling together in a railway compartment. The Indian was a chain-smoker. Not only that, he was puffing the smoke on the face of the foreigner. The foreigner tolerated it for sometime and when he could not bear it anymore, he told the Indian, My dear son! I am not feeling well. I cannot bear cigarette smoking. If you want to smoke, please go to the toilet. The Indian who was brought up with modern education replied, If you cannot tolerate my smoking a cigarette, you may go to the toilet. I have bought the cigarette and I will smoke freely. I am at liberty to smoke and puff the smoke as I please. Thus, he began quarrelling with the foreigner. The foreigner was helpless. After sometime, he went to the toilet and returned. In the meanwhile, the Indian student threw out the shoes of the foreigner from the compartment. The foreigner saw this but thought that it was not wise to argue with this arrogant boy. He, therefore, went up to the upper berth and stretched himself. Now it was the turn of the Indian boy. He went to the toilet. Before he returned, the foreigner threw away the coat of the Indian boy, to teach him a lesson. The boy returned from the toilet and enquired where his coat was. The foreigner re-

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plied that it had gone in search of his shoes, which were thrown out of the compartment by the boy. Then the boy

realised his mistake. As you are aware, for everything, there will be reaction, resound and reflection in this Kali age. When you speak softly and sweetly to others, you will receive the same in return. If you are rude to others, others will also be rude towards you. Every individual, irrespective of his age and country, must, therefore, speak softly and sweetly. Whether one is educated or illiterate, one must speak softly and sweetly. He must have humility.

What is education?

Hear ye the word true of Sai.

Culture, conduct, truth, faith, devotion

and discipline

These are education true,

All else is trash.

(Telugu poem)

Man does not consider himself duty-bound today.

Performance of one's own duty is discipline. What is the use of education without discipline? Education without knowledge is useless and knowledge without education is foolishness. Therefore, no purpose is served by pursuing such foolish and useless education. One must cultivate good behaviour also with high education. But, what we find today is high academics and degenerated behaviour. Therefore, you must acquire high education, but lead a simple

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life. That is true education. Once, Mahatma Gandhi was shedding tears while holding a book. He had read that book and found it to be trash. Meanwhile, a Britisher came there and asked Gandhiji why he was shedding tears. Gandhi replied that the book he was holding did not promote character building, which he believed was the heart of education. There is a vast difference between modern education and ancient wisdom. The time in which you are pursuing your education may be modern, but your behaviour should always be in accordance with ancient wisdom. Only then will your education command respect.

You must respect your parents. If an elderly gentleman visits your house, welcome him with reverence and respect. Speak to him sweetly and softly. When that gentleman enquires the whereabouts of your father, do not brush him aside saying, Go and find out. That is not the reply you have to give. Politely tell him, Sir! My father is in the drawing room, I shall call him. When you thus speak sweetly and softly, the visitor will have a good opinion about you. He would think that you are the worthy son of a worthy father. You must protect the honour and prestige of your father. How? With your good behaviour and sweet and soft words. Otherwise, the visitors would form opinion, The father is a good and respectable person, but this son of that father is a bad fellow. He is rude and arrogant. He is not a worthy son. Therefore, what we have to learn today is to

cultivate humility, in spite of our modern education and living in a modern age.

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Who is a student? A student is one who is acquiring education and who conducts himself with humility, obedience and discipline. He, who has no obedience and discipline is not a student, but a stupid. There must be calm and serene atmosphere in campuses where a number of students pursue their education. Today, elders hesitate to go to places where there are students; the reason is, the elders are afraid that these students might create trouble. This was not the situation in earlier days. The students of those days used to conduct themselves with humility. They had a sense of

discrimination,

acquired through education. In modern education, honesty and integrity, duty, discipline and devotion are woefully lacking. What is the use of such education? In olden days, a student used to be initiated into learning with a sacred prayer to God **Om Namah Sivaya! Om Namo Narayanaya!** The elders in the neighbourhood were invited for the ceremony and their blessings for the child obtained. In contrast, today, a child is initiated into learning with a nursery rhyme **Ba Ba blacksheep**, with the result, he would ultimately become a black sheep in society.

Keep A Watch On Your Words

Dear students! You are pursuing your education in a sacred atmosphere. You must continue to develop this atmosphere later in your life. Modern science is, of course, great. But, your senses are at a low level. Along with science, the senses must also be raised to a higher level. Today, we are leading a high level life, keeping our senses at

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low level. This should not be what is meant by **educare**. **Educare** is bringing out the latent divinity in a human being. Whatever words you speak, you must watch whether they are the result of your education or **educare**. Today, nobody is keeping this watch. I often refer to the spelling of the word, WATCH. The spelling consists of five letters, namely, **W A T C H**. These letters stand for:

W - Watch your Words

A - Watch your Actions

T - Watch your Thoughts

C - Watch your Character

H - Watch your Heart

The real watch is when you keep a watch on your words, actions, thoughts, character, and heart; not the one you tie to your wrist. The wrist-watch may go for repair, but the word watch will never get spoiled. It will always bring purity of thought, word and deed. How great these words are! Education in the olden days contributed to

making man a noble and ideal human being.

Then, about cleanliness and purity. These two are most important aspects of education. Students must take good care in respect of personal hygiene, involving regular bath, neat and clean dress, **etc**. Cleanliness is godliness. Therefore, be clean and pure. Lead a happy and contented life. Always help others. Help Ever, Hurt Never. Surely, you can pursue modern education. But, along with it, you

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must also learn ancient wisdom. There must be a harmonious blend of these two. Pursuit of scientific knowledge is, of course, necessary. But, today, we are understanding science in a perverted way. Science starts at a particular point and ends at a different point. It is not a full circle; whereas, spirituality is a full circle, ending at the point of origin. That is why it is said,

Poornamadah poornamidam

Poornat poornamudachyate

Poornasya poornamadaya

Poornameva avashishyate

(That is full, this is full. When the full is taken out of the full, what remains is again the full.)

Rise To The Level Beyond The Senses

Science starts with an enquiry. What is this? What is this? On the other hand, spirituality begins its quest with the enquiry What is that? What is that? The enquiry What is this? indicates nearness, nearness to the senses. This is science. In contrast to this, the enquiry What is that? indicates distance, i.e., distance from senses. That is spirituality. A small example. You all have come here from **faroff** places like Zambia, East Africa, **etc**, to have the **darshan** of **Sai** Baba. Since you are living at such distant places, you develop great love for **Sai** Baba and yearn to have His **darshan**. The same eagerness will not be there to see a

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person in a neighbouring village. It is natural to develop interest in an object that is far away. What is that that ? That means, that which is beyond the senses, namely, spirituality. Below senses is dirty. We should not aspire for that. We must rise to the level of beyond senses. Only then can we lead a sacred life. Today, students are below the senses. They are becoming slaves to the senses. This is not proper education. You must become a Master of Senses, not merely a Master of Science. You must make the senses your servants. You should not become a servant of the senses. You all know about Queen **Kaikeyi** in **Ramayana**. She was an adept in **asthras** and **Sasthras** (all kinds of weapons). She was the daughter of the king of **Kekaya** kingdom. She was the youngest and dearest queen of King **Dasaratha**. She brought along with her, a servant called

Manthara to serve her in the palace. But, in course of time, she allowed **Manthara** to become her mentor and she became her servant. Ultimately, she yielded herself to **Manthara**'s advice and made her life most miserable. She lost her husband, King **Dasaratha**, who died unable to bear the pangs of separation from his beloved son, **Sri Rama**. She had also to face the anger of her own son, **Bharatha**, who did not like the idea of **Rama** being sent to the forest and his becoming king in **Rama**'s place. Everyone in the kingdom hated her for sending **Rama** and **Sita** to the forest. That is why, it is said that a servant should be kept as a servant and a master should remain a master. You are the master and your senses are the servants.

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Follow The Principle Of Simple Living And High Thinking

Master the mind and be a mastermind. That is the quality of a student. Only then can you acquire true higher education and share it with others too. I can teach you at great length about education, but time is a constraint. What I teach the students centres round the principle of simple living and high thinking. I myself follow this principle. It is not education in terms of degrees that is important; culture is important. If we develop culture, we can acquire any amount of purity and sacredness in our life. The aim of all this training being given to you, is to make you **selfreliant**. You must attend to all your personal chores yourself. For example, you must clean your dinner plates, wash your clothes, **etc.**, by yourself. This is the duty of a real student. If you cultivate such good habits, what more is required? This is simple living and high thinking. You must lead a noble life, based on this principle.

I am also advising **Jumsai** that this principle of **selfhelp** must be implemented in all the schools run by the Institute of human values. Students of the institute must become self-reliant. The place of their study, the place of their stay, the book racks, **etc.**, must always be kept clean by the students themselves. No separate servants must be engaged for this purpose. I often tell the students a joke. The vegetable purchased is worth two **annas**; but the charges paid to the porter for carrying the vegetables are four **annas**. Will you ever pay a higher amount towards

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porter charges, than the cost of the vegetable itself? You should not waste your money in such ways. Misuse of money is evil. The money you spend in your student life is contributed by your parents. They earned it by their sweat and blood. Each rupee of such amount must be treated as a drop of their blood. Curtail your expenditure and pursue higher education.

Today, several students wish to go to foreign countries for higher education. How much money is required for this purpose! What do you do, after reaching the foreign country, spending such a huge amount? You are not concentrating on your studies. On the other hand, you spend your time in ever so many activities, wasting your valuable money. If you are short of money as a result of this wasteful expenditure, you resort to cleaning of cups and plates in a restaurant, to supplement your income. Instead of cleaning cups and plates in a foreign country, why don't you do it in your own country and in your own home? By doing so, you will be helpful to your parents. Your parents will feel happy. Dear students! Make your parents happy. Make your teachers happy. You serve them. Only then, will you be able to receive good education from the teachers.

Embodiments of Love!

Realise the truth that real education is that which teaches humility. It is only when you cultivate this quality of humility, can you become ideal students and serve your

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country well. You keep yourself away from places of violence, for, if you go there, you will also receive injuries to your body. If you can, try to control such violent incidents, otherwise, keep yourself away from them. Try to establish a peaceful atmosphere everywhere.

Dear Students!

You are full of noble qualities. You are strong in body and mind. Along with that, try also to develop good character. There is no use developing friends circle, wealth and strength, without developing character. You become ideal students and propagate the principles of **Sathya Sai** Education in the world and earn respect from the world.

Discourse on 20-11-2002,

Prasanthi Nilayam.

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The Best Way To Love God Is To Love All And Serve All

Those who could teach the essence of Vedanta to even the ancient **Rishis**

Those who could make the inert stones dance by their sculptural skills

Those who could make the heads of the enemies roll like rubber balls with their sharp swords

Those who could rule the entire world with their sovereign authority

Are there in the land of **Bharat**.

Of what use it is?

Not one of them is prepared to listen to the heart rending cries of the common people.

(Telugu poem)

Dear students!

WHAT is meant by education? What kind of education we must pursue? What should be the educational standards? What type of education

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contributes to the human development? What benefits do we derive from the present system of education? A real student is one who contemplates on these five issues and understands them thoroughly. **Vijnana** (higher knowledge) and **prajnana** (supreme wisdom) are not merely products of education. Man can acquire these sacred powers only by culture and refinement gained through education. What is culture? Culture is the conscious effort put in by a man to achieve a transformation in his daily life from untruth to truth; from

nonconformance

to conformance to scriptural authority and from evanescence to eternity. It is a spiritual journey towards divinity. Where is such divinity? It is in every human being as the embodiment of truth. What you have to protect today is not your country, but **Sathya** (truth) and Dharma (righteousness); they, in turn, will protect the country. Only then, the whole world will enjoy peace and prosperity. The entire universe is based upon **sathya** and dharma.

The creation emerges from truth and merges into truth,

Is there a place where truth does not exist?

Visualise such pure and unsullied truth.

(Telugu poem)

The life of every human being is based upon Truth.

Truth and righteous conduct alone are protecting the universe.

But, unfortunately, man is unable to recognise this fact and is leading a miserable life.

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Education Is For Achieving The Goal Of Love!

Embodiments of Love!

Education is not an exercise. Nor is it meant to make a living. It is for the purpose of achieving the goal of life.

Dear Students! You are born, brought up and living in this country of **Bharat**. But, you are unable to recognise the underlying philosophy for which this sacred country stands.

The land of **Bharat** is a karma **bhumi** (field of activity) in which you perform the sacred duty enjoined upon you. It is a land of virtue where you accumulate **punya** (merit) by the diligent performance of your **kartavya** (duty). What is the intimate relationship between this sacred land and God?

This is hand; this is leg; this is head; this is stomach all these are parts of the body. There is humanness in the body. That humanness is a part of society. That society is a part of nature. Nature, in turn, is associated with the **Paramatma** (supreme being). Thus, **prakriti** (nature) is an **anga** (part) of the **Paramatma** (supreme being). It is only when man

recognises the nature of these parts and sub-parts (**anganga**) and conducts himself accordingly, he will be able to understand divinity.

Embodiments of Love!

If you seriously contemplate, you will understand that divinity keeps humanity going. Without divinity, man cannot live even for a moment. Man thinks, out of his ego, that he can live by himself. But, this is not true. Merely by spending some time, life is not fulfilled. When you enquire 319

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into the matter whether duty comes first or right comes first, several people insist upon right getting priority. Where did the right come from? When you perform your duty, its fruit in the shape of right accrues to you. How can a child exist without the mother? Therefore, right is not the first priority. In fact, man has no right at all. When he performs his duty, the result of that action comes as right. When you enquire into the fact, whether rain comes first or the flow of water, it becomes clear that flow of rain water follows rain. Without rain, there cannot be a flow. Here, flow can be compared to right and rain to duty.

Dear Students!

You are putting a lot of effort in your study to acquire high academic qualifications. In spite of all this effort, you are not having peace of mind. It is said, Secular education is for happiness in the mundane world and spiritual education is for happiness in the other world. In order to acquire spiritual education, one must spend some time in enquiry. Spiritual knowledge cannot be acquired with secular education. It is said, **Adhyatma vidya vidyanam** (among various branches of knowledge, spiritual knowledge is the best) and **Saa vidya yaa vimuktaye** (true education is that which liberates mankind). Therefore, students must first begin to enquire Who am I? They must also realise the fact that right carries responsibility also with it. Your parents have a right. When you protect their rights, they in turn will discharge their responsibility towards you. In Indian culture, first place has been given to the mother 320

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and father by proclaiming **Matrudevo bhava** (revere your mother as God) and **Pitrudevo bhava** (revere your father as God).

Today, scientific knowledge is considered to be great. How did science acquire this greatness? Science deals with the physical aspect of the universe. It strives to explore the secrets of the universe, and not beyond. But, there is a knowledge beyond this which forms the basis for its creation, existence and dissolution. That is spirituality. Without that spiritual basis, science has no effect. Churchill, the late Prime Minister of England, once said, Man has conquered all, but,

he has not conquered himself. Man today is making efforts to explore everything in the world, but, he is unable to realise his own nature. What is the use of such knowledge? Therefore, man must begin enquiry into himself as to who he is, what is his nature, what latent powers he has, etc. In the olden days when the convocations were being held, the teachers used to teach the students such noble principles as Mathrudevo bhava, Pitru devo bhava, Acharyadevo bhava, Atithi devo bhava (revere your mother, father, preceptor and guest as God). First, it is mother, who gave you birth. Then, she shows you the father. The father takes you to the Guru and finally the Guru leads you to God. Unfortunately, today, there are very few Gurus who lead you to God. That is a different matter. First and foremost, the mother who is responsible for your very birth in this world, is forgotten today. Similarly, the motherland where you are born is also neglected.

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Dear Students!

Today, you take degrees from this Institute of Higher Learning and set your foot in the wide world. There are about two hundred universities in India. Several thousand colleges are functioning under those universities. Every year, these universities award degrees to several thousand students and send them into the wide world. But, what these students are doing in the outside world? How do these highly educated people make their living? Students are taught education in these universities to make a living. It is not possible for all these degree holders to get jobs. Therefore, these educated people migrate to foreign countries. Having gone there, not all these people are able to make a decent living. They, therefore, undertake some menial jobs to supplement their income. The question is, why not they do the same service in their own country, Bharat. Today, the educated people are not serving their motherland. They do not serve their country, but are prepared to undertake any type of job in a foreign country. No, no. This is not proper. This is not the purpose for which you acquired education. You should serve your own country with all your energy. Your entire life must be devoted to serve the country in which you are born and brought up. Being educated, you must face the battle of life with courage and valour and ultimately emerge victorious. Today's students are not prepared to do hard work with patience and perseverance. Work is important. To pursue education and obtain degrees is not important. It is more than fifty years since India attained independence.

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Several thousands and laks of students have acquired higher qualification, during these fifty years and odd. But, what are they doing? They are not rendering service to

society. They do not live up to the glory of this country.

First and foremost, one must realise the sacredness of this great country, i.e. Bharat. How can one who cannot protect his own home, protect another's?

Serve Your Motherland

Dear Students!

Give up the idea of going to foreign countries for higher education or jobs. Even if you are not able to get any employment in your country, remain here and serve the country. You serve the society. Bring honour and glory to your motherland, Bharat. Attain the glory that this student is a hero in action and sadhana. You all know about Abdul Kalam, President of India, and the chief guest of today's function. I may tell you that he has not gone to a foreign country in search of a job or money. He is a great scientist. All the scientific knowledge he has acquired was from the Indian Universities only. What is there in other countries, that which is already not here? It is said, Yanna Bharate, thanna Bharata, meaning that which is not here in Bharat is not there in other countries. All the power and all the glory is in India only. What can you do in a foreign land that is dry, leaving such a great country like India, which is shining in glory, honour and prestige in the world? You are making use of all your education and energies for

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the development of a foreign country. Why don't you instead make use of them for the development of your own country? Why don't you serve the people of your own country? You will attain glory only when you make use of your education for protecting your motherland. You must, in the first instance, work hard. You must become heroes in action. It does not behove of you to spend your time in idle talk, without involving yourself in some solid work for the benefit of the nation. Bend your body and work hard to attain glory. A seed that is sown in the soil, loses its shape to ultimately become a gigantic tree. That tree yields sweet fruits. On the same analogy, it is only when you destroy your ego and lose your identity, the real fruit of your actions comes out. Therefore, remove your dehabhimana (attachment to the body) and develop deshabhimana (attachment to the country). Today, you will not find deshabhimana anywhere. Several students, today, are not aware of the National Anthem and how to sing it. But, surprisingly, they are fully aware of the cinema songs in great number. Why don't you learn to sing the National Anthem and try to understand the glory and characteristics of Bharat embedded in that song?

Develop Self-Respect, Cultivate Human Values

Dear Students!

You must protect the honour of this great country.

You must develop self-respect. One who has lost self-respect,

cannot attain glory. Self-respect comes only out of

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spiritual **sadhana**. Today, students wish to achieve wealth, physical strength and friends circle. What about character? Of what use is it to have the above three, without character? Whenever they come across somebody, they wish him hello and try to make friendship. This is only a hello, hello friendship; but, inside, everything is hollow. Therefore, you must give first preference to character. When you respect others, others will respect you. You complain that others are not respecting you. But, did you enquire into yourself whether you are respecting others? You serve others; others will then serve you. What you expect from others must be extended to others first. Only then there will be reaction, reflection and resound. You must respect your neighbours and enquire into their welfare. You may have wealth; you may be great; you may be leading a comfortable life. But, all these things will not be of any value if you do not have character.

Dear Students!

You must cultivate the human values of **Sathya** (truth), Dharma (right conduct), **Santhi** (peace), **Prema** (love) and Ahimsa (non-violence). How can you call yourself a human being, without cultivating human values? It is only because of the human values, you are considered to be a human being. You do not have the human quality of respecting others; then how can you expect others to respect you? The human values are divine qualities. Anything can be achieved with these qualities.

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Embodiments of Love!

Love is a quality permeating every living being. Truth is verily the embodiment of divinity. It is in you, with you, around you, everywhere protecting you always. You need not search for God in some distant place. Truth is the very embodiment of God. Do not ever move away from Truth, even in times of danger to your life. Hold on to Truth steadfastly at all times.

Realise The Principle Of Unity

Embodiments of Love!

One may be a big person and another a beggar. But, the Truth that is underlying in both these persons is the same. If you realise that truth, all will become one. That type of unity must be achieved. When you realise the principle of unity in all human beings, you can realise true divinity. You observe the principle of unity in diversity expressing itself in the universe. For example, there are several types of bulbs here in this **Sai Kulwant** Hall. But, the electric current flowing in all these bulbs is the same. Indian culture has proclaimed one ideal **Sarvam khalvidam**

Brahma (verily all this is Brahman). That is the Truth.

When you realise that truth, all comforts and happiness will accrue to you. You need not have to struggle for them. Learn to speak good words. Never hurt anybody with harsh words. Speak softly and sweetly to make all people happy.

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Emulate The Self-Confidence Of Abraham Lincoln
Embodiments of Love!

Good words bring good actions. You cannot always oblige; you can always speak obligingly. When you thus speak obligingly, how much your status grows! The society will respect you. I have often quoted the example of Abraham Lincoln, the late President of America. In his childhood days, Lincoln did not have enough money to prosecute his studies. He was so poor that he used to sit under the streetlight in the bazaar and read. He used to borrow books from his classmates and read them during night times and return them the next morning. One day, his friends made fun of him saying how could this beggar pursue his education. Lincoln felt very sad and humiliated. He came home, crying. His mother tried to comfort him with soothing words. She enquired: My dear son! Why are you crying? What is the reason? He replied: Mother! I don't have any money even to drink a cup of tea. I realise the situation in our house. I am aware that you and father cannot afford spending money on my education. Thus, Lincoln struggled hard in his childhood days and studied well, with self-confidence and self-respect, with the moral support extended by his mother. He did not hesitate to supplement the family income by doing some painting work and boot polishing. Nevertheless, throughout his educational career, he sustained his self-respect. By doing so, he earned a good name in society. In the meanwhile, he could secure a small job. With the meagre income from that job, he used

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to support his father and mother. The good name he earned in the society commanded their respect and love for him. In due course, elections came. His well-wishers and supporters advised him to contest in the elections. They assured him of their support and votes. On their advice, he contested in the elections and got himself elected to the position of the President of America. How could a poor carpenter's son with no money even to pursue primary education, become the President of the United States of America? It is only because of the self-respect and **selfconfidence** he assiduously cultivated right from his childhood. Therefore, Dear Students! Do not ever give up **selfrespect**, wherever you are and whichever circumstances you are placed in. Always assure yourself, I am man, I am not animal. Man today is playing with the fire of sensual pleasures.

But, how long you can continue like this? There is absolutely no purpose in indulging in this game. All your wealth and pleasures will disappear in a trice. It is only self-respect that will continue to be your companion throughout your life. Therefore, cultivate the divine quality of self-respect. Only then can you achieve the highest honour of the country.

This evening, our students will present a drama. It is really a presentation based upon the story of the life of Abraham Lincoln. In this drama a student wished to study medicine. He wanted to become a doctor. He worked hard, studied under streetlights even and got admission into a reputed medical college. He had to pay 5 **lakh** rupees as 328

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fees which he could not afford. As he was feeling depressed and dejected, his father consoled him saying, My dear son! Do not worry. God is there to fulfil your wish. He protects all people at all times. These words of wisdom made an indelible mark on his heart. Next day he sat in the college garden and started writing a letter to God explaining his desire and his inability to fulfil his desire. **Oh** God! People say you are omnipresent; my father also told me the same thing. I have full faith in the words of my father. If You are really omnipresent, why don't You manifest before me and fulfil my desire? Thus, while he was writing this letter, the bell rang and he hurriedly got up to leave for his classroom. In the process, the letter slipped from his book. He did not notice it. A rich person who came to the garden after some time noticed the letter. He picked it up and read it. He was very much moved by the determination of the boy to pursue medical education and his inability to do so due to financial constraint. He, therefore, went straight to the Principal of the Medical College, showed him the letter written by the boy addressed to God and paid the entire fees for all the five years in one lump sum. He requested the Principal not to reveal his identity to the boy till he completed his studies. The Principal called the boy and told him, My dear son! Don't worry about paying fees. Somebody has already paid your fees. You have absolute faith in God. You are sure to complete the course and come out in flying colours with God's grace. When he completed his medical education and became a doctor, his friends congratulated him, saying, You will become a great doctor 329

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and earn a lot of money. Then the boy said, I am not interested in earning money. The purpose of my pursuing medical education is for serving the people. My life is dedicated to the service of society. Just as I studied this course paying no fees, similarly, I wish to serve the people without taking any fees from them. Do you find such boys

nowadays? Very rarely. You cannot admit your child in any school without paying fees. Even advance reservation is made in a school, for a newly born child. You book a seat by paying **Rs.** 20,000 to 30,000. But, faith can work wonders. For a person who has self-confidence and absolute faith in God, anything is possible. Faith is the key. Without faith, how can one live in this world?

People have lost their eyes of faith. They have become blind in this world. (Telugu poem)

There is no use of opening your **charma chakshu** (physical eyes). Open your jnana **chakshu** (inner eye). Only then, you will achieve the desired result.

Embodiments of Love!

You studied in Swami's institution for a long time.

Did you ever spend any money for your education here?

Tell me honestly. I am always worried whether you had to spend money on any occasion during your stay in this institution.

I am revealing a small incident that had happened sometime ago. Normally, I will not reveal such things. Usually, during examination time, students study 330

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the whole night, keeping the lights on. One day, the warden advised the students to limit the period of their study during night, since the charges for electricity were gradually on the increase. The students did not pay heed to the advice and continued to study for long hours in the night. Consequently, the electricity bill came to a huge amount. Meanwhile, exactly two months before the examinations, the Electricity Department disconnected power supply to the hostel due to non-payment of the bill. They cannot be blamed, for, it is their duty. There were no lights in the hostel rooms. Students were feeling a lot of inconvenience. The warden came to Me and explained their plight. I enquired from him why he did not bring it to my notice earlier. The warden replied, Swami! You are spending so much amount on the education of the students. You are taking so much responsibility. How can I add some more burden? With that intention, I did not bring it to your notice. I enquired from him the amount of the bill. He replied that it came to **Rs.** 70,000/-. Thereupon I advised him, Go immediately and pay the entire amount. Ask the Department people to restore the power supply immediately. Do not reveal to the students anything of what transpired between you and Me. Thus, I always look to the convenience and welfare of the students.

Sri Sathya Sai Deenajanoddarana Pathakam

Today, I have given a cheque for sixty **lakh** rupees to **Paramahansa**, to be deposited in the names of the sixty children adopted under the scheme of **Sri Sathya Sai** 331

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Deenajanoddharana Pathakam. Some time ago, I happened to read a report about a mother who committed suicide after giving poison to her three children. She resorted to such a gruesome act as there was nobody to look after them after her husband's death. I felt very sorry reading this news.

Our country, **Bharat**, has earned the appellation **Annapurna** (Goddess of food). In such a sacred land, how can we remain a mute witness to people dying of hunger and poverty?

Hence, I decided to undertake a project under which poor children who lost their father, in some cases both parents, are adopted and provided the basic necessities of food, raiment and shelter. Their education is also taken care of.

These children are selected from **Bukkapatnam**,

Kothacheruvu and **Puttaparthi Mandals**. They belong to very poor families who are finding it hard to feed themselves.

We told the children, We will give you food, shelter and also education. We will make you self-reliant. You need not worry.

Within a short period of one month, I got houses constructed for them. One **lakh** rupees are being deposited in the name of each child. By the time they complete their education, this money will get multiplied into three to four **lakhs**. They can lead a comfortable life. When this was told in the beginning, people could not believe it. How can they believe? They were carried away by untruth. When truth was conveyed to them, they were not prepared to believe it.

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The children are being looked after very well.

Paramahansa is taking care of them with all love. Every day, the children are brought here in a bus for Swami's **darshan**. They are extremely happy. All of them are learning even the Vedic **mantras**. Whenever I ask them, Are you happy? they say, Yes Swami. When You are looking after us like a wish-fulfilling tree, how can we be otherwise? They are so happy because they are being looked after with love. Money cannot give such happiness. In this manner, we are performing many sacred activities. I am not interested in **publicising** them. Some people may not believe this, but I am not bothered. I will not give up My resolve. We should serve the poor and needy. We should strive for their uplift. After all, they are also human beings and we should treat them as our own.

Students!

Having completed your education, it is time for you to go back to your respective places; take up suitable jobs and serve your parents. Once in a while, you can come here to recharge your batteries. Otherwise, you may forget whatever you have learnt here. Your stay here becomes meaningful only when you practise what you have learnt here.

(Swami asked **Mr Raghupathy Rao** to get up.) He

lost his father when he was very young. He came here with his mother. I gave her a job in the **Anantapur** Hostel. After some time, she also passed away. Then I brought this boy here and educated him. He has completed his **MBA** and is 333

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presently working as a lecturer in our **Brindavan** Campus. He pursued his education with **sraddha** (sincerity). I have been looking after many such students. This is My duty, because all are Mine. I belong to them and they belong to Me. As they are being looked after with such love, they are shaping into ideal citizens. Here is the best example. He is a very good boy. He would never talk back to elders and would never ask anything from others. In the beginning I told him, If you need anything, do not ask others. Come to Me straight and I shall give you.

The reason why I am telling you all this, is you should also undertake such sacred work. Service to society is very important. The best way to love God is to love all and serve all. Let others think whatever they like, you should hold on to this sacred path. Serve your parents. Never hurt their feelings. This is the essence of education.

Education confers humility which in turn bestows deservedness. Deservedness confers all types of wealth through which man can attain happiness here and hereafter. (Telugu Poem)

Humility is the hallmark of education. Give up ego and serve the society with self-confidence. Students who did not have even a **naya** paisa with them are now earning thousands of rupees every month. They are good boys. So, they will not have any problem. I will take care of their future. I told this boy that he could go out and take up a job, if he wished so. But he did not want to go anywhere. So, I gave 334

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him a job here with good salary. Whoever it is, I do not want anybody to work here without taking salaries. People outside may not be aware of this. I do not take even a **naya** paisa from them. I undertake good work and, hence, whatever I require will come to Me of its own accord. **Lakhs** of devotees are coming here. Did I ask anybody for anything? Never. There are many devotees who are coming here for more than forty years. But, I have not asked them for any favour. I shall never ask. I shall not give up My resolve and shall continue the good work with firm resolve. My Mission is bound to succeed. It will never fail.

Children should be looked after well. Young men and women should be moulded into ideal citizens. For Me, there is no greater happiness than this. Children are My property. I am happy if they come up in life and earn a good name for themselves. I do not expect anything else. Students!

Today you are receiving your degrees. The university gives you a degree in education whereas I give you a degree in Educare. The degree I confer on you is related to atmananda. That is educare. Discharge your duty sincerely and I shall take care of your requirements. Do not give room to laziness. Laziness is rust and dust. Realisation is best and rest. Be prepared to proceed along the path of self-realisation.

I am very happy that our President Abdul Kalam has come here and participated in the Convocation as the Chief

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Guest. He has immense love for the nation. He is a Muslim by birth. But, he does not have any differences whatsoever. He loves all and treats all equally. He learnt all his knowledge being in India itself. He is a scientist par excellence. There are many scientists in the country. But what is the use? As the poem goes, Twinkle twinkle little star, how I wonder what you are? , they are attracted by foreign lands. But Abdul Kalam is not such a person. He does not have even a trace ofahamkara (ego). His pure heart is his most beautiful alamkara (ornament). He is a paragon of virtues. That is why he could become the President of this country. I wish that he brings back the pristine glory of Bharat during his tenure.

Benedictory Address to 21st Convocation,
22-11-2002, Prasanthi Nilayam.

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Listen To The Master Of The Universe
And Transform Yourselves Into Ideal
Human Beings

Who makes the sun rise in the morning and set in the evening with utmost regularity every day? Why does the stars glitter only at night and hide themselves during the day? How is it that the wind, without taking rest even for a moment, blows incessantly and sustains the living beings? Who makes the rivers flow perennially making pleasant sounds of ripple and gurgle? Who is the cause of delusion in creation? How do you find differences based on money, religion, community and nationality? Who is the Master and under whose sovereignty all these marvels are taking place? Come, listen to His words and obey His command.

(Telugu poem)

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Embodiments of Love!

EVERY man, every living being, aspires to attain peace and happiness. Everyone is trying to know the objective of life. But they are not able to succeed in their

endeavour. One in a million will persist with strong determination and he will not give up till he realises the goal.

Ordinary mortals will not make any efforts in this direction as they think it is something beyond their reach. They spend their lives in the pursuit of physical and ephemeral pleasures. They are under the delusion that food, raiment and shelter are the three main objectives of human life. Their life centres round their wives and children. They fail to realise that there is a higher purpose in life than this.

Experience Of Non-Dualism Is Wisdom

People pursue various paths to experience everlasting bliss. The Taittiriya Upanishad gives the analogy of a bird in this context. The head of this bird is called sraddha (sincerity). The right and left wings are compared to ritham and sathyam, respectively. The body symbolises mahattattwam and the tail, yoga. What is ritham? Trikalabadyam ritham (ritham remains unchanged in the three periods of time past, present and future). Sraddha is very important. Sraddhavan labhate jnanam (with sincerity, wisdom is won). In the Bhagavadgita, Krishna said, One with sraddha can attain Me. He further declared, I am the very embodiment of sraddha. One without sraddha cannot accomplish even a small task. Especially, in the field

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of spirituality, sraddha is very essential. Strong and unwavering faith leads to sraddha. The Upanishads have expounded the principle of sraddha in varied ways. Wisdom attained through sraddha is tharakam (liberation). Lack of sraddha is marakam (bondage). The eternal principle of tharaka must be understood, practised and propagated. This is the fundamental teaching of Taittiriya Upanishad. Embodiments of Love!

The Taittiriya Upanishad emphasises the need to develop sraddha in all walks of life. In spirituality sraddha is the tharaka mantra. It is eternal and immortal. Man can attain jnana (wisdom) only when he purifies his heart by developing the five aspects, namely, sraddha, sathyam, ritham, yogam and mahattattwam. Jnana is not textual knowledge. Advaita darshanam jnanam (experience of nondualism

is wisdom). There is an underlying principle of nondualism in the apparent dualism. This is the fundamental truth that Taittiriya Upanishad teaches.

When Adi Sankara was proceeding on his Jaitra Yatra (victory march), he met a great scholar by name Mandana Mishra in the northern part of India. Sankara entered into a scholarly debate with him. Ubhaya Bharati, the wife of Mandana Mishra, was also a great scholar. She was wellversed in the principles of ritham, sathyam, mahattattwam, etc. It was decided that Mandana Mishra would take to sannyasa if he were to be defeated in the debate. Sankara

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chose **Ubhaya Bharati** to be the adjudicator of the contest. As the debate was in progress, she listened to the arguments and counter arguments with utmost concentration. She was impartial in her judgement and declared **Sankara** to be the winner. Being one of wisdom, she did not feel dejected that her husband was defeated in the debate. **Mandana Mishra** took to **sannyasa** in accordance with the terms and conditions of the debate. **Ubhaya Bharathi**, being his **ardhangi** (better half), followed suit. Both husband and wife renounced the world and propagated the path of wisdom. Human life has no value if one does not acquire wisdom.

Wisdom Enters When Ego Exits

It is said that **Annam** Brahma; **Raso Vishnuhu**; **Bhokta devo Maheswarah** (food is Brahma; the essence is Vishnu; the one who partakes of it is **Maheswara**). These three correspond to body, mind and action, respectively.

Manasyeka Vachasyekam Karmanyekam**Mahatmanam**

(those whose thoughts, words and deeds are in complete harmony are noble ones.)

The oneness of thought, word and deed is **ritham**.

They represent the Trinity of Brahma, Vishnu and

Maheswara. Hence, everyone must strive for the purity of these three. Take for instance a glass chimney placed over a lamp. After sometime, a thin layer of soot gets accumulated

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over the glass. Consequently, light becomes dim. It is only when you clean the glass, can you see the light clearly. This is what you are supposed to do. The soot that you find over the glass can be compared to ego that envelops your mind. It is because of ego that you are not able to visualise the **divya jnana jyoti** (divine flame of wisdom). How does ego enter your mind? It enters your mind when you give up the path of truth. You become egoistic when you do not know your true self and develop worldly thoughts and feelings. In order to drive away ego, you should keep your worldly thoughts and feelings under control. It is impossible to acquire wisdom without getting rid of ego. To have the vision of the effulgent light of **atma**, you have to remove the soot of ego covering your mind. This was the teaching of **Ubhaya Bharati**.

She was living in a hermitage on the banks of the river **Ganga**, imparting spiritual teachings to women. Many women had become her disciples. Every day in the morning, they used to go the **Ganges** to have a bath. On the way, there lived a sannyasi whom people called Brahma **Inani**. Truly, he was a **renunciant** and one of wisdom. However, he was very much attached to a small earthen pot in which he used to preserve water. One day, he was lying down using

the pot as a pillow, lest somebody might steal it. **Ubhaya Bharati** who was on her way to **Ganges** with her disciples observed this and remarked, Though he is one of wisdom, there is a small defect in him. He has renounced the world, but is attached to his earthen pot which he is using as his

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pillow. The Sannyasi overheard their conversation and became angry. When **Ubhaya Bharati** and her disciples were coming back from **Ganges**, he threw away the pot on the road, just to show that he was not attached to it. Seeing this, **Ubhaya Bharati** said, I thought there was only one defect in him: **abhimana** (attachment). Now I realise that he has another defect: **ahamkara** (ego). How can one with **ahamkara** and **abhimana** be a **Inani** (one of wisdom)? It was an eye-opener for the Sannyasi.

Women Are Embodiments Of Virtues

Ubhaya Bharati toured the length and breadth of the country preaching and propagating the path of wisdom. Women are by nature the embodiments of **vijnana**, **suajnana** and **prajnana**. They are the repositories of all virtues. But due to the impact of Kali age, women are being looked down upon. It is a grave error. They must be treated with due respect. Today women compete with men to take up jobs. However, they must take care of their home needs before doing so.

If all the womenfolk go to work, who will take care of the homes? If husband and wife both go to office, who will run the household? If women go out to teach other children, who will teach their own children? If women go out like men holding books in their hand, who will work in the kitchen? Earning money may solve some financial problems, but how

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will it solve domestic problems? If you seriously think about it, there is no happiness for woman holding office. (Telugu poem)

If women also go out and earn money, the financial constraints may be overcome, but there will be a lot of problems on the home front. Women are the personifications of courage and determination. They put up with all hardships with fortitude and safeguard the honour of their family. They live up to the reputation of a **Grihini** (housewife).

Man has to follow the path of truth to acquire wisdom.

It is said, **Sathyam bruyath, priyam bruyath, Na bruyath sathyamapriyam** (speak truth, speak pleasantly and do not speak unpalatable truth). These three correspond to moral, **dharmaic** and spiritual values, respectively. Everything is contained in truth. You don't need to visit temples in search of God. Truth is verily God. It is all-pervasive. It

confers plenty and prosperity on all. Hence, follow the path of truth. Practise righteousness. Acquire wisdom. For all this sadhana, partaking of proper food is the first step. Purify the food by offering it to God. Annam Brahma. Consider food as verily the form of Brahma. Raso Vishnuhu. The essence of food that spreads to all parts of your body is Vishnu swarupa. Bhokta devo Maheswarah. The partaker of food is the very embodiment of Siva principle. When man develops such sacred feelings, he becomes Siva Himself.

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Siva Stands For Renunciation

Siva symbolises complete sacrifice and renunciation.

In this world everyone has dehabhimana (body attachment)

However, Siva has absolutely no body attachment. He has only atmabhimana (love for the self).

He has abundant hair with the moon adorning His head, the cool water of the Ganga flowing between the matted locks, with His radiant eye of wisdom in the middle of the forehead and the purple neck gleaming like the sheen of a blackberry. He wears serpent bracelets and a snake belt, His entire body is smeared with Vibhuti. His forehead is adorned with a kumkum dot, His ruddy lips glow with the juice of the betel, diamond-studded gold earrings dangle from His ears and His whole swarthy body glows with divine effulgence.

(Telugu Poem)

Once Parvati approached Lord Siva and expressed her desire to have a house built for themselves. She said, Oh Lord, You go from house to house begging for alms and are not concerned to provide a dwelling for us. Without a proper shelter, how can we live together? Siva pacified her, saying, Parvati! What is the use of building a house? Rats will make it their home before we even enter it. In order to control the rats, we need to have a cat. Then we will have to buy a cow to provide milk for the cat. In this

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manner, our requirements will get multiplied and we will lose our peace of mind. Hence, do not entertain such desires.

Siva has no body attachment. He is the personification of renunciation. Total renunciation leads one to wisdom. This is the teaching of Lord Siva to mankind.

What is wisdom? Purity of thought, word and deed is true wisdom. Your body, mind and actions must be pure. On this basis it is said, The proper study of mankind is man. It means that the unity of thought, word and deed is true humanness. It is very simple and easy to practise. But no one is making any effort in this direction. Though Ganges is flowing nearby, people do not take a dip in it and clean their body. People do not make use of the conveniences

available to them. This is utter laziness and a sign of thamoguna. You have to get rid of this animal quality, develop humanness in you and rise to the level of the divine.

Food decides Your Actions

Embodiments of Love!

Strive to attain purity of heart. Let this be your foremost endeavour. With purity of heart, you can achieve anything. In order to attain purity of heart, you have to partake of sacred food. One who cooks food should have sacred feelings. In olden days, orthodox Brahmins used to insist on partaking of food prepared by their wives only. The reason being, housewives wish for the well-being of the entire family and prepare food. On the other hand, if you employ

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cooks, God alone knows with what feelings they prepare the food! The unsacred thoughts of the cook enter the food, which, in turn, poisons your mind. Annam Brahma (food is God). Hence, it should be prepared with sacred feelings. Mere physical cleanliness will not suffice; the mind also should be pure. You should see to it that the vegetables used for preparing food are procured in a righteous manner. For example, husband brings vegetables from the market. He might have misused his position of authority and brought them without making payment or the vendors themselves might have procured the vegetables by unfair means. When such vegetables are consumed, your mind gets polluted. You do not realise that the food you eat is responsible for the actions you perform. Unsacred food makes you do unsacred deeds.

Embodiments of Love!

Have your food only after praying and offering it to God. Only then the food will become sanctified and illumine your intellect. Once there lived a sannyasi in a hermitage near Sivananda's ashram. He was a pious soul. One day an aged businessman donated money to prepare food for the ashramites on the eleventh day after the demise of his young wife. The businessman, being rich, somehow had enticed the girl's father with money and married his young daughter. She spent her time languishing over her fate in the businessman's house. Disgusted by leading such a life, one day she jumped into the Ganges and ended her life. The businessman was doing the obituary rites on the eleventh day.

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There was a convention in the ashram that cooked food was not accepted. So, the businessman gave the required amount for preparing the food. The pure-hearted sannyasi partook of the food along with other inmates of the ashram. He could not get proper sleep that night. He saw a young girl in his dream. He thought to himself, I never had any such thought nor do I have a craving for sensual pleasures. Then, why do

I get such bad dreams? He got the same vision even in his meditation. So, he went to his Guru by name **Satchidanandam** and explained his predicament: Swami, why am I getting such unsacred visions? The Guru told him not to worry. He sent word for the businessman, spoke to him and found out the reason behind the untimely death of his wife. He understood that she was appearing in the dream of the sannyasi as he had partaken of the food prepared as part of her obituary rites. From that day, the sannyasi stopped eating food and lived merely on fruits and milk. **Bhikshannam deharakshanartham** (food is essential to sustain the body). A car needs petrol to run. In the same way, the body requires food to sustain it. So, one has to eat something or the other to sustain the body. Sometimes, you get bad dreams and bad visions during meditation. This is the result of unsacred food. You have to enquire before cooking whether the provisions were got through sacred means. Only then the food becomes fit for consumption.

Before partaking of food, you should pray,

Brahmarpanam Brahma **havr**

Brahmagnou Brahmanahutam

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Brahmaiva thena ganthavyam

Brahma karma **samadhina**.

If you pray with sacred feelings, the food gets sanctified.

At one time, King **Vikramaditya** convened a big conference.

He posed a question, Is **buddhi** (intellect) or **medhas** (intelligence) greater? The participants said that **medhas** was greater. But **Vikramaditya** did not subscribe to their viewpoint. He said that **buddhi** was greater because it was very sacred as it contained the knowledge of the Self. **Buddhigrahya matindriyam** (intellect transcends mind and senses).

Embodiments of Love!

Before partaking of food, chant the sacred mantra.

Then no **unsacredness** would enter your heart. **Annam** Brahma; **Raso Vishnuhu: Bhokta devo Maheswarah** (food is Brahma; the essence is Vishnu; the one who partakes it is **Maheswara**). These three correspond to body, mind and action, respectively. Purity of thought, word and deed is true wisdom. You don't need to undertake any other spiritual practice. People undertake various **sadhanas**. But they confer only temporary satisfaction. On the other hand, when you have purity of thought, word and deed, you experience eternal happiness.

Never Stray Away From The Path Of Truth

Embodiments of Love!

Ritham is that which is changeless in the three peri-

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ods of time past, present and future. That is true wisdom.

That which undergoes change is **marakam** and that which

is changeless is **tharakam**.

Understand the principle of **Tharakam** with the grace of **Sadguru** and find the difference between eternal and ephemeral. Know the secret of **Tharakam (Soham)** which the **Jivatma** (individual soul) repeats without a break in all the three states of **Jagrat** (waking), **Swapna** (dream) and **Sushupti** (deep sleep). (Telugu song)

You may belong to any religion or community; you have to understand this **tharaka** mantra. Today people call themselves devotees, but their actions do not match their claim. Their thoughts, words and deeds are filled with untruth and unrighteousness. Their love is tainted with selfishness and self-interest. They pose as devotees, go round the world and indulge in all sorts of evil deeds. **Ex-ternally**, they look to be pious, but inwardly they are filled with evil propensities. They ruin their lives for the sake of money. You should beware of such people and keep them at a distance. It is a sin to even look at their faces.

Some devotees said, Swami, we want to attend Your Birthday celebration, but we are unable to get leave. So, we have decided to apply for sick leave and come. Then I told them, It is not the right thing to do. It does not matter, if you are unable to come, but do not tell untruth. Observe **sathya vratam** (vow of truth). Only then can you have

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the vision of **Sarveswara** (Lord of the universe). You can purify yourself through prayer. Wisdom will dawn on you through prayer and that prayer is **Annam** Brahma; **Raso Vishnuhu: Bhokta devo Maheswarah**. No other spiritual practice is required.

Nine paths of devotion have been prescribed for spiritual aspirants. They are: **sravanam** (listening), **kirtanam** (singing), **Vishnusmaranam** (contemplating on Vishnu), **padasevanam** (serving His Lotus Feet), **vandanam** (salutation), **archanam** (worship), **dasyam** (servitude), **sneham** (friendship), **atmanivedanam** (self-surrender). You should develop friendship with God. If God is your friend, the whole world will be under your control. But today the unfortunate ones are losing their friendship with God. It is not easy to make friendship with God. But you have to make every effort in this direction. Once you develop friendship with God, you have to take full advantage of it through **sadhana**. Do not waste time in idle talk.

Embodiments of Love!

Speak truth always. This is what you have to learn today. Truth is the basis of your life. Truth is verily God. Hence, never stray away from the path of truth.

I Am The Embodiment Of Eternal Bliss

Students!

Having pursued your education here and having listened

to Swami's teachings, you should transform yourself

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into ideal human beings. People from far-off lands wait for a chance to come here. Having been blessed with the sacred opportunity of constantly living in the Divine Presence, make full use of it. Never use harsh words. Never speak untruth. Sometimes, telling truth may lead to danger. In such a situation, speak neither truth nor untruth; remain silent. You should transcend the dualities of truth and untruth. As you are all in the prime of your youth, this is the best time to embark on the sacred path. Start early, drive slowly, reach safely.

I am not at all interested in celebrating My Birthdays. Devotees wanted to arrange various programmes on this occasion. But I did not permit them. As many of you have gathered here, this meeting is taking place, otherwise, I have no interest in even this meeting. To Me, every day is a festival day. I am always blissful. I am the embodiment of eternal bliss. What type of bliss? It is not something which others give. I don't wait for others to give Me bliss. My bliss originates from within.

Nityanandam, **Parama Sukhadam**, **Kevalam**

Inanamurtim, **Dwandwateetam**, **Gagana Sadrisham**,

Tattwamasyadi Lakshyam, **Ekam**, **Nityam**, **Vimalam**,

Achalam, **Sarvadhee Sakshibhutam**, **Bhavateetam**,

Trigunarahitam (God is the embodiment of eternal bliss,

He is wisdom absolute, the One without a second, beyond the pair of opposites, expansive and pervasive like the sky, the goal indicated by the **mahavakya tattwamasi**, eternal, pure, unchanging, the witness of all functions of the **intel-**

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lect, beyond all mental conditions and the three **gunas** of **sattwa**, **rajas** and **thamas**).

I am beyond all attributes. Believe it or not, I am bliss personified. If you think otherwise, the defect lies in you. Whatever I do is for your own good, for your welfare and for your happiness. Lead a blissful and unblemished life. That is what I desire from you. I have no worries or suffering at any point of time. Why should I worry when I have everything? I have no desires. Whatever I tell, whatever I do is good for you, not for Me. I have come for your sake. Hence, make full use of Me. I am always ready, provided you develop sacred thoughts. Lead a divine life. Sometimes, I do not talk to you. You think, We might have committed some mistake. That is why Swami is not talking to us. But truly speaking, it is not My nature to look for defects in others. My vision is highly sacred. I always see good in you. The bad you see is your own imagination. Because there is bad in you, you are seeing the same in others. But to Me, even bad appears as good. Hence, do not

entertain any doubts regarding Swami. **Samsayatma Vinasyati** (one with doubts will perish). Have firm faith. Embodiments of Love!

Welcome your guests and give them due respect. Give your love to all. Feed the hungry. Only then can you have peace of mind. Harmonise your thought, word and deed. There is no greater wisdom than this. Practise **ritham**. This is the path of **tharakam** (liberation). If you waver from time 352

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to time, you are the most unfortunate one. Waywardness is the nature of a monkey mind. You belong to mankind. Having been born as a human being, you should develop steadiness of mind. Mankind symbolises **tharakam**. Monkey mind stands for **marakam** (bondage).

Embodiments of Love!

On this Birthday, you have to learn something very important, i.e., do not waste your time in idle talk. Time once lost cannot be regained. Consider truth as God.

Sathyannasti paro dharmah (there is no Dharma greater than adherence to truth). Hence follow the path of truth and practise righteousness.

Divine Birthday, 23-11-2002,

Prasanthi Nilayam.

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Love And Morality

The Need Of The Hour

Abandon pride and all endear,

Shed anger and shed all care,

Restraint on hankering is the way to wealth,

Shunning greed is the royal road to joy.

(Sanskrit verse)

Embodiments of Love!

IN this world every object has got five aspects, namely, **Sath**, **Chith**, **Ananda**, **Rupa** and **Nama** (being, awareness, bliss, form and name). Being, awareness and bliss are the three permanent attributes of every jiva (individual). Name and form are transitory. Man has forgotten his true self and is leading his life believing the name and form to be real and the ephemeral world to be eternal. God is beyond all attributes and feelings. It is rather strange that man attributes qualities and feelings to Him. It is most

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essential for every individual to know the infinite love, truth and compassion of God. Though man is essentially divine, he is conducting himself like a demon as he has forgotten his innate divinity. Every man is endowed with the qualities of **deeksha** (determination) and **dakshata** (dexterity). One who makes use of these virtues for noble causes alone is a true human being.

Man's True Nature Is Sathyam, Inanam, Anantam

The cosmic power lies in the navel of God. Hence, He is known as Hiranyagarbha. As He is full of divine effulgence and radiance, He is said to be the very personification of beauty and splendour (soundarya-vanthudu and tejomayudu). The life of a human being is the noblest because he is endowed with the principle of Hiranyagarbha. God is also known as Prajapati as He is the creator of the entire universe. In order to understand the principle of divinity, you have to understand the inner meaning and significance associated with each name of God. God has various names and each of them has a profound inner meaning. That is why our ancients used to name their children by one or the other name of God.

Today man is in search of God and is enquiring into the nature of divinity. When God is within, where is the need to search for Him? God is the embodiment of love. Truth is His very swarupa and swabhava (form and innate nature). Sathyannasti paro dharma (there is no dharma greater than adherence to truth). But today man is unable to

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understand the meaning of truth. He considers untruth to be truth in order to satisfy his desires. Firstly, man should endeavour to understand his true nature which is sathyam, inanam and anantham (truth, knowledge and infinitude). God has gifted man with the Vedas, sasthras, puranas and itihasas to open his eyes to the truth that he is essentially divine. In this world every man is endowed with truth, righteousness and love. He is the embodiment of sath, chith and ananda. These attributes are verily divine. Sath is that which is changeless and eternal. Chith is chaitanya (awareness). Atma is another term for God. Brahma is its synonym. It is present in every man in the form of chaitanya. One who understands this principle of chaitanya alone is a true human being. Sath, chith, ananda and sathyam, inanam, anantham; are different words, but they have the same meaning.

In this world, we find various schools of thought, like atheism, dualism, non-dualism, qualified non-dualism, etc. The divine name of Kesava is the most important of all. The essence of all philosophies is contained in this. It consists of three syllables, namely, Ka + esa + va, which represent the divine trinity of Brahma, Easwara and Vishnu, respectively. Hence, Kesava symbolises the principles of creation, sustenance and dissolution. Man can understand his true self if he contemplates on the divine name of Kesava and understand its significance.

Our ancient sages undertook deep investigations and enquiry in order to understand divinity. Ultimately, they

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declared to the world, Vedhametham Purusham mahantham adityavarnam thamasah parasthath (I have visualised the Supreme Being who shines with the effulgence of billion suns and who is beyond thamas the darkness of ignorance). They exhorted man to make efforts to have the vision of divinity. From then on, man started believing in God. But, with the passage of time, his faith started diminishing. He is subjected to grief because of his disbelief in God.

He who is known as Allah by Muslims,
As Jehovah by Christian aspirants,
As the Lotus-eyed Lord by the worshippers of Vishnu,

As Sambhu, by those who revere Siva,
In whatever way He is worshipped, He gladly responds,

Grants the grace of fame and fortune,
And showers happiness and joy.
He is the One, The Supreme Self.

Know Him as Paramatma.

(Telugu poem)

God is one; He has many names. Different religions have come into existence, but all of them lead to the same divinity.

Religions are many, but goal is one.

Clothes are many, but yarn is one.

Jewels are many, but gold is one.

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Cows are many, but milk is one.

Beings are many, but breath is one.

Castes are many, but humanity is one.

(Telugu poem)

Therefore, if everyone enquires into his true nature, he can experience truth.

Early Days Of Jesus Christ

Jesus was a noble soul. He declared that he was the son of God, but he never said that he was God. When Jesus was born, three royal wise men from the east were guided by a star to a cowshed in Bethlehem where the baby Jesus lay in a manger. He was radiating divine effulgence. The first of them said, This child will love God. The second said, He will be loved by God. The third said, He will love one and all. He is not different from God. The one who loves God is the messenger of God; the one whom God loves is the son of God; the one who understands the principle of unity becomes one with God. This is the inner meaning of the statements given in the Bible. The one you think you are, the one others think you are and the one you really are. You should understand the import of these statements. The child was brought up by mother Mary and his father was working as a carpenter. It was the time of a festival

in Jerusalem and the child Jesus was taken there along with his parents. They lost the child in the crowd and could not find him anywhere. Mother Mary naturally was very
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much worried. Finally, they went to the temple to pray. To their astonishment, they found young Jesus coming out of the temple. All the while the child had been in the temple, listening to the holy discourse of the Rabbi of the temple. The anxious mother took hold of her child and started asking him several questions as to what he was doing all the while. The child replied, Mother, why were you afraid? All the while I was in the hands of God. I have been listening to the words of God expounded by the Rabbi in the temple. Thus, the child was God-minded from a very young age.

After some time, father Joseph passed away. Mary told her son, Now that your father passed away, you should continue your father's profession, so that we may earn our livelihood. But the boy was not inclined to continue in his father's profession. The mother was also not interested to oppose the natural inclinations of young Jesus. One day, young Jesus went to a lonely hilltop. The mother was very much worried, nay, depressed due to the absence of her son. Jesus was sitting and meditating on God all the while. After some time, he returned. As he was returning, he ran into a group of worried men on the coast of the sea of Galilee. When young Jesus enquired from them the cause of their worry, they said that they were fishermen and that for quite some time past, they were not able to catch any fish in their nets. Jesus said, Follow me; are there any waters that do not have fish? He took them along with him in their boats to the middle of the sea and asked them to cast their nets at a particular spot. To their utter astonishment and
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great joy, the fishermen found that their nets were full with fish. This event created a lot of faith in the minds of the fishermen. Hence, faith is indispensable for humanity.

Where there is faith, there is love;

Where there is love, there is truth;

Where there is truth, there is peace;

Where there is peace, there is bliss;

Where there is bliss, there is God.

Sacred Teachings Of Jesus

Jesus could instill such great faith in those people.

One of those fishermen was named by Jesus as Peter. He developed intense love and faith towards Jesus. From then on, the fishermen regularly used to take Jesus out on their fishing expeditions and after their return in the evening, Jesus used to expound spiritual matters to them. When Peter's father passed away, his mother was filled with sorrow,

but Jesus consoled her by telling, Death is but a dress of life. Wherefore do you shed tears? Death is like changing one's dress. Therefore, stop grieving. These physical bodies come and go, so do not waste your thought on these ephemeral things. The indweller (dehi) who lives inside this body is the true divinity.

The body is made up of five elements and is bound to perish sooner or later, but the indweller has neither birth nor death. He has no attachment whatsoever.

Truly speaking, the indweller is verily God Himself who is in the form of the Atma.

(Telugu poem)

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In this manner, Jesus preached and instilled confidence in the people around him. Thus, the fishermen's community was spending its time happily in the company of Jesus. At that time, one Mathew, who was a tax collector for the Romans, used to visit them on official work and, during his visits, he also used to listen to Jesus and take notes of his teachings. Finally, he became a disciple of Jesus. After a while, Jesus started facing obstacles and opposition to his preachings. Anyone donning a physical body cannot escape such vicissitudes of life. Without hardships man cannot exist. Death follows birth and with the same certainty misery follows happiness. Sukhadukhe samekruthwa labhalabhau jayajayau (one should remain equal-minded in happiness and sorrow, gain and loss, victory and defeat). Pleasure is an interval between two pains. Human life is for the purpose of investigating the supreme reality and not merely for eating, drinking and procreation. Every human being must make an effort to know his inner nature and understand his true identity. Jesus was preaching such sacred truth and, therefore, he became very popular among his contemporaries. Becoming popular in the world automatically begets jealousy and envy. Jealousy, pomposity and egoism are evil traits which will ultimately lead to ruin. None will pardon people with such traits. You should not rebuke or ridicule others. Humanness will blossom in man only when he develops equal-

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mindedness. Today man is subjected to untold suffering because he lacks human values. That which has the innate capability to burn is called fire. In the same manner, only the one with human values is a human being. One bereft of human values is not a human being at all. You may be highly educated and occupying an exalted position, but if you lack human values, you will be considered inhuman. Hence, drive away evil qualities in the first instance.

Shun Jealousy, Develop Noble Qualities

Today the Messengers of Sathya Sai (old students

association of **Anantapur** Campus for girls) are celebrating their anniversary. They should not give scope to evil tendencies like **asuya** (jealousy), **krodha** (anger) and **dvesha** (hatred). Their members who are working in overseas countries are leading exemplary lives. Today you have heard the speeches made by our former students from Japan and America. Their thoughts and feelings are noble. Their speech is full of sweetness. The girl from Japan who spoke earlier is the holder of a **Ph.D.** degree. They are highly qualified, yet they conduct themselves with humility and obedience. Their devotion and surrender is worthy of emulation. What is the use of high academic qualifications and doctorate degrees if one does not give up wicked traits like jealousy and carrying tales against others? I really detest such behaviour. With love, enthusiasm and sacred feelings, you have established an organisation in the name of **Sathya Sai** for doing service to humanity. No doubt, a lot of good work is being done; but

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take care that the noble feelings do not degenerate into **illfeelings**. I do not attach much importance to the work. What is important to Me is your qualities. Wherever you may be whether in the forest or in the sky, whether in the towns or in the villages, you must develop noble qualities. Jealousy is a very bad quality. For people with jealousy, life will not go smoothly. Jealousy in fact is a living death. Added to this, if you have another bad quality of carrying tales, you are bound to suffer. Why do you criticise others? Instead criticise your own bad qualities. Remove your own ill-feelings and bad thoughts. You should not attribute bad qualities to others and spread such slander. In spite of My repeated advice, there is no transformation in many people. I am disgusted with their behaviour over the last five-six years. What is the use of establishing organisations? You have **Sathya Sai Seva Samithis** and **Bhajan Mandalis**. You are undertaking social service, conducting study circles. But no purpose is served if such service is not backed by love in the heart. Love is God. Live in love. Instead people are developing hatred against one another. Such people deserve exemplary punishment, for, others are also getting spoiled on account of such wicked people. I am prepared to give you anything, even My life, provided you get rid of your evil qualities. When you take the name of **Sathya Sai**, how nobly should the organisation function! How much respect should you command in society! Whoever establishes an organisation in the name of **Sathya Sai** must adhere to the principle of truth. Functioning under

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the banner of **Sathya Sai**, if you deviate from the path of truth, what purpose does it serve? It is only when you cultivate love and tread along the path of truth and morality, will the organisation develop and prosper. Therefore, at least from today

develop the qualities of truth, love and morality. This is your first and foremost duty. It is not proper to undertake demonic activities in the name of divine organisation.

God is worshipped by several names, such as, **Sathya** dharma **parayanaya namah**, **Sathya swarupaya namah**, **Prema swarupaya namah**, etc. There is a lot of meaning in these names. He is the embodiment of love. In fact, human beings themselves are embodiments of divine love. Love is their chief quality. Life has no meaning if you do not cultivate love. Carrying tales against somebody and backbiting are qualities to be condemned. In the past women were free from evil traits. But now even women are no exception to these diseases. What a shame! In My opinion, this is a distortion which is the result of modern education.

In spite of his education and intelligence, a foolish man will not know his true self and a **meanminded** person will not give up his wicked qualities.

Modern education leads only to argumentation, not to total wisdom. What is the use of acquiring worldly education if it cannot lead you to immortality? Acquire the knowledge that will make you immortal.

(Telugu poem)

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No purpose is served with an education coupled with evil qualities. What is important is not education, but good qualities, character and conduct.

If you associate yourselves with people with evil propensities, you too will become evil. **Tyaja durjana samsargam**; **Bhaja** sadhu **samagamam**; **Kuru punyam ahorathram** (give up bad company; join good company and perform meritorious deeds day and night). These three principles are most important for a human being. **Karna** was a great warrior in the **Mahabharata**. In fact, he even excelled Arjuna in this field. In spite of all this, why did he earn a bad name? It was because of his association with **evilminded** people like **Duryodhana** and **Dussasana**. At last, he met with a miserable death in the battlefield. None of the great **asthras** he had mastered could come to his rescue. Therefore, all your education will be of little use if your mind is not channelled in the right direction. Hence, Students Boys and Girls! Cultivate noble qualities. There is no use acquiring wealth without virtues.

Excessive wealth gives rise to ego which in turn paves way to many wicked qualities. When wealth leaves you, ego also evaporates and as a result the evil qualities disappear.

(Telugu poem)

Greatness does not lie in acquiring wealth. Cultivation of noble qualities is of paramount importance. Talk less. For, the more you indulge in loose talk, the more you

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are prone to bad qualities. There is no point in joining a service organisation if you do not cultivate virtues and transform your behaviour into a good one. Some people talk sweetly, but in their heart of hearts, they are vicious. Such dichotomy will lead you nowhere. You must first develop softness and sweetness in your heart. It is said, **hrid + daya = hridaya**. Your **hridaya** (heart) must be full of **daya** (compassion). You deserve to be called a **manava** only when your heart is filled with love and compassion.

Emulate The Noble Qualities Of Jesus

Jesus Christ developed such noble qualities. He gave protection to several poor and destitute people with a loving heart. In fact, several such people sought refuge in him. In the process, he had to face the wrath of several enemies. You should help people even if you have to undergo some difficulties. Never indulge in reviling others, for the same **atma** is permeating every living being. If you abuse others, it amounts to abusing your own self. If you do not like them, keep yourself away from them, but never abuse them. Any amount of good work done by you will be of no use, if you do not give up bad qualities. If you cannot do good to others, at least speak good words. You cannot always oblige, but you can speak always obligingly. If you find someone suffering, try to help him. Today it is his turn, but tomorrow it could be yours. Always keep this in mind. Nobody can escape from pain and suffering. Always pray for the welfare of all. It is only in this context, the universal prayer

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of **Loka samasta sukhino bhavantu** (May all the people of the world be happy!) is addressed. Your heart should be transformed into **hiranyagarbha**. It is only when you cultivate good feelings, can you become a good person. You need not be a great man, but you should aspire to become a good man. You must earn the love of one and all. One of the prayers addressed to God is **Hiranyagarbhaya namah**. God is loved by everybody. He is always happy and blissful. He has no hatred towards anybody. Whatever He does is for your own good. Everyone must cultivate such divine love towards others. Always tread the path of truth and morality. A nation without morality is bound to degenerate and disintegrate. It is not enough if you have patriotism; along with it you should have morality too. Merely giving lectures on morality will not suffice; it must permeate every activity undertaken by you.

Acquire Goodness Along With Greatness**Embodiments of Love!**

God is not moved simply by sweet words. You must translate those sweet words into action. You may be a great

hero in giving lectures on a platform, but if you are a zero in putting them into action, it will be of no use. You must become heroes in practical life. That is what gives Me happiness. Jesus Christ and **Mohammad** were highly noble. How could they acquire such greatness and goodness? It

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was only by their good deeds. Therefore, you must acquire goodness along with greatness. In fact, goodness is greater than greatness. Several great souls took birth in this land of **Bharat**. Saint **Thyagaraja** in one of his famous **kirtans** sang, **Endaro mahanubhavulu, andariki vandanamulu** (there are several great souls, I prostrate before all of them). A great saint, **Thyagaraja** himself exhibited such humility. He was a great composer too. In one of his **kirtans**, he described the greatness of God thus: You are beyond all description and human comprehension. Is it possible to estimate Your glory and splendour? I have been waiting for Your grace. **Oh** Lord! Listen to my prayer and redeem me. You are the one who brought back to life the dead son of Your preceptor. You are the one who suppressed the serpent **Kaliya**, freed **Vasudeva** and **Devaki** and saved **Droupadi** from humiliation. You fulfilled **Kuchela**'s desires, You made **uglylooking Kubja** beautiful. You protected the **Pandavas** and saved the 16,000 **Gopikas**. You are beyond all description and human comprehension. Krishna, it is not possible for even Brahma to describe Your glory. I have been praying for Your grace. (Telugu song). When sublime feelings spring forth from the depths of one's own heart, they express themselves as great devotional poetry.

Pray For The Welfare Of Others**Embodiments of Love!**

Today, you do not find peace anywhere in the world. You see only pieces! In fact, people are breaking their heart into pieces. How then can peace be acquired? There is only

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one solution to this problem. Love God. Have faith in God. Surrender unto Him. Dedicate your whole life to God and carry on every activity of yours as an offering to Him. Let all your activities be helpful to others. Help ever, hurt never. You cannot say that you are leading a problem-free life. Who knows what is in store for you the next moment! If you wish to be always happy, pray for the welfare of others. This is the real **sadhana**. Spirituality does not mean simply doing **bhajans** and performing some acts of worship. Cultivate noble qualities. Always be helpful to others and earn a good name. Jesus earned such a good name by sacrificing his body on the cross. You also must be prepared for such a great sacrifice. If you give up **thyaga** (sacrifice) and indulge in **bhoga** (sensual pleasures), you will end up with **roga** (disease). In fact, **thyaga** is true yoga and

bhoga is **roga**. Do not become a victim of **roga**. Develop **thyaga** and achieve yoga.

Purify Your Hearts With Selfless Love

Dear Students!

Whoever has acquired the quality of love will never be hated by others. Even the wild animals will not harm you when you have love. The great **rishis** of yore spent their lives peacefully in dense forests amidst wild animals. The wild animals fought among themselves, but they did not cause any harm to these **rishis**. What is the reason? The **rishis** possessed one single weapon of love which protected them from these wild animals. In fact, these wild animals

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also used to love these great **rishis**. What man has to acquire is this great weapon of love. Love alone can protect us, not atom bomb or hydrogen bomb. Consider My own example. I have one and only one weapon, that is love. Because of this, millions of people from every nook and corner of the globe gather around Me. Did I ever send any invitation to you? No. It is only My pure and unsullied love that draws you here. In fact, My heart itself is a very powerful magnet. Because of the power of love in that magnet, all these iron filings are attracted to this place. In order to be attracted by the magnet, the iron should be free from rust and dust. Some people think, Swami calls Himself a powerful magnet, but He is unable to attract us. The fault lies in them only. Their hearts are rusted. They will be attracted by the magnet of Swami's love only when they cleanse their hearts. How can you remove the rust and dust accumulated in the heart? Only by rubbing and polishing it with love. Be they Indians or foreigners, everybody has to purify his heart with love and that love must be totally selfless. When you cultivate such selfless love, you can attract the whole world. Self is lovelessness and love is selflessness. Therefore, lead a life full of love.

Christmas, 25-12-2002,

Prasanthi Nilayam

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1. STRIVE FOR UNITY, PURITY, AND DIVINITY

Intellect, education, prolific scholarship,

Victory in verbal battle,

Vanquishing the adversary in physical strife,

Sovereignty over kingdoms vast,

Charity profuse of cattle and gold,

Piercing vision counting the countless stars,

Numbering each of creatures unnumbered,

Achieving the mystic eightfold powers,

Or even stepping on lunar dust --

All these are easy to the man of strength.

But to restrain the urges of body and its parts,

To turn the senses inward,

Difficult far is it to attain the vision

And still the mind in supreme peace.

(Telugu Poem)

A skilled tongue entices even the goddess of wealth,

A sweet tongue wins family and friends,

Tongue it is that ties your life in knots,

A vicious tongue begets instant death.

(Sanskrit Verse)

Embodiments of Love!

Having been endowed with such a sacred power of speech, man is unable

to make proper use of it. No other form of life has the mighty intellect and

capacity for inner peace but the human kind. In this world every object

has five aspects, namely, **sath**, **chith**, **ananda**, **rupa**, and **nama** (being,

awareness, bliss, form, and name). Being, awareness, and bliss are the three core attributes of a man. They are true and eternal. Name and form are transitory. The delusion of permanence of name and form leads mankind to waste away its precious life. In this world, there are two types of intellectuals. The first type is the scientists who are totally materialistic in their outlook. They have in their

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mind only the physical and worldly goals and gains. They are fascinated by the external appearance of a gigantic tree with its numerous branches and twigs, but they are not interested in finding its "roots".

Vedantins

(philosophers) are the second type of intellectuals, who are not fascinated by the external appearance of the tree but evince great delight in finding the "roots". People who are worldly in outlook waste their time in watering the "branches", whereas, the **Vedantins** water the "roots" and thereby enjoy the "fruits". Once, the **asuras** (demons) and **devas** (demigods) churned the ocean of milk with the hope of acquiring divine ambrosia (amrita). They used the **Manthara** mountain as the churning rod. But, initially, they had to put up with the emergence of deadly poison. The demons were frustrated and disheartened to see poison emanating instead of (amrita). They wanted to give up the churning process. But the demigods relentlessly continued the churning with courage and determination. Their sustained efforts yielded rich rewards in the form of the goddess of wealth, **Lakshmi Devi**, **Iravatha** (divine white elephant), **Kamadhenu** (wish-fulfilling cow), **Kalpatharu** (wish-fulfilling tree), and ultimately the divine ambrosia itself. In the same manner, man should churn his mind and try to know his true identity; He should not be deterred or depressed by the initial impediments and obstacles that beset his path.

Sath-chith-ananda (being-awareness-bliss) are the very nature of man.

But man has forgotten his very nature and is wasting his time in the vain pursuit of fleeting pleasures. He is not able to realise the value of his innate nature, **sath-chith-ananda**. Once he realises its value and experiences it, he can reach any exalted state. In fact, he becomes verily God. Man can accomplish any mighty task when he realises his innate divine nature. The power latent in man is not found anywhere else. Every man is endowed with the three chief attributes of **sath-chith-ananda**. But having been enmeshed in the web of delusion, man considers that the "name and form" are real, ignoring his innate qualities of **sath-chithananda**.

First of all, what man has to recognise is his own innate divine nature. But man is not making any effort in this direction. He has become a slave to his senses, and is wasting his time on trivial matters. The primary duty of man therefore is to understand properly his innate human nature and then putting it into practice. The value and significance of human nature is beyond all estimation. Only when you practise human values will your life be redeemed. Man is but a spark of Divinity. That is why Lord Krishna said in the **Bhagavadgita**, **Mamaivamsho Jeevaloke Jeevabhutah Sanathana** (the eternal **Atma** in all beings is a part of My Being). In fact, the **antarvani** (inner voice) keeps reminding man of his divine nature day in and day out. But man is not making any effort to listen to his inner voice. He is craving for physical

and ephemeral objects, forgetting his own divine nature and thereby **Sathya Sai** Speaks Volume 36 (2003) 4 distancing himself from the ultimate goal of life. Names and forms are momentary like water bubbles. He is being deluded by names and forms and is losing the very precious gem of divinity. Man is endowed with infinite divine power. A piece of red-hot iron can be put to better use than the fire itself. The body can be compared to an iron piece and the divinity within to fire. Man should therefore understand this truth and make proper use of his body. Embodiments of Love! People are full of hopes and aspirations on the dawn of a New Year. In fact, you should consider every moment as the beginning of a New Year.

Names and forms have no value without the eternal virtues. Man suffers from various ailments, some internal and others external. A doctor can cure the external ailments. The **Atmic** feeling is the only remedy for all the internal ailments. You should make efforts to know the principle of **Atma**. The **Atma** is a synonym for Brahma, which is nothing but the **Chaitanya** permeating every human being. Man has a name and form, but **Chaitanya** has no form. The **Chaitanya** that is present in the human body is called "conscience". The all-pervasive **Chaitanya** is called "consciousness". When the individual understands the principle of unity in diversity, the "conscience" gets transformed into "consciousness". In spite of being endowed with such a sacred power, man gets deluded by the vagaries of the world. He is giving importance to the New Year, which is fleeting. In fact, he should give importance to the changeless "Time" and sanctify it by proper use. In this world, only truth and goodness will remain with us for ever. Their value cannot be quantified. So, we should strive to develop truth and goodness in us. We should not hanker after name and fame. For example, we should not be under the delusion that we are providing Telugu **Ganga** water to **Chennai**. Water is not something that one gives to another. It is nature's gift to all. Each one gets one's share based on one's **prapti** (deservedness). Man's activities yield the desired result only when the **kala**, karma, **karana**, and **kartavya** (time, action, cause, and duty) are in harmony with each other. Hence, one should make sincere efforts and wait for the right time. When the action fructifies, he should utilise it in accordance with the time and circumstances. Boys (former students of Swami) are doing a lot of good work. They are going to various villages and giving happiness to the people there by performing service activities and **bhajans**. They should undertake all these activities with the spirit of love. There is nothing greater than love. You should lead your life filled with selfless love. **Sathya Sai** Speaks Volume 36 (2003)
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Embodiments of Love!

The service activities and the **bhajans** that you perform alone are not enough. You should give up the feeling that you are serving others. That is very important. You are serving your own self when you serve others. You should consider all as yours. In fact, others are not others but are the very forms of God. Hence, service rendered to humanity is service rendered to God. All service activities are meant to foster this feeling in you. You should plunge into the field of service with selfless love. That alone is true service. All other service activities are worldly and momentary. Students! You are under the mistaken notion that you are rendering service to others. You should give up such a feeling. Only then does the service you perform become real service in the strict sense of the term. Service does not merely mean helping others. The best way to love God is to love all and serve all. Your acts of service should be suffused with the spirit of love. Without the positive aspect of love, all service you render becomes negative in nature. All bodies are like bulbs, and love is the main switch. Only when the main switch is pressed will the bodies radiate light and happiness to one and all. You are switching off the main switch and trying to enjoy happiness. It is impossible. **Hrid** + **daya** (compassion) = **Hridaya** (heart). Your heart should be filled with compassion. All your activities should be suffused with love. There is no strength superior to love. Our ancient sages and seers used to live in dense forests amidst wild animals. They did not carry any weapons with them, yet they could move about without any sense of fear. What was the source of their courage? They possessed the single weapon of love, which protected them from the wild animals. The ancient culture of **Bharat** is divine, most precious, wonderful, and blissful. But you are not making any effort to understand its greatness. In fact, you are belittling such a sacred culture. You are deluded by the differences based on caste and culture. In fact, there is only one caste, the caste of humanity. The love that originates in the heart is true religion. The entire humanity is one family. All are brothers

and sisters. The whole world is but one mansion. It is impossible to describe in words the happiness you would experience when you develop such broad-mindedness. Hence, make every effort to visualise divinity in humanity.

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God's creation is most wonderful and mysterious. There are innumerable stars in the sky. The light emitted by some of them is yet to reach the earth, in spite of the fact that light travels at a speed of thousands of miles per second. Such being the case, you can very well imagine the distance between earth and stars. When the creation itself is such an infinite and indescribable phenomenon, how mighty and powerful must the creator be!

The stories of the Lord are most wonderful and sacred in all the three worlds. They are like sickles that cut the creepers of worldly bondage. (Telugu Poem)

The stories of God cannot be described in mere words. Man imagines and describes Him based on his own estimates. Truly speaking, God is beyond all definition.

There are various types of **pramanas** (experiences) in this world. They are **pratyaksha pramana** (direct experience), **anumana pramana** (experience based on inference), **dvaita pramana** (experience based on duality), and **advaita pramana** (experience based on non-duality). As God is beyond all these **pramanas**, He is known as **Aprameya** (immeasurable and indefinable). God is present in the heart of every man with all His divine powers.

The beauty and grandeur of God cannot be described in words. He is extolled as "**Hiranyagarbhaya Namah**" (salutations to the one with the golden womb). **Hiranya** means gold. It is present in His heart. Just as the essence of the food partaken is supplied to all parts of the body, likewise, gold permeates His entire body. Hence, He is the most handsome One. He is the primordial basis of all beings. Everything happens according to His Will. Since He is the creator of all beings, He is called **Prajapati**. Since He is the most intelligent One, He is

called **Dakshinamurthi**. In this manner, God has infinite names. Man attributes names and forms to God based on his limited understanding and worships Him: **Nirgunam**, **Niranjanam**, **Sanathana Niketanam**, **Nitya**, **Suddha**, Buddha, **Mukta**, and **Nirmala Swarupinam** (God is attributeless, pure, final abode, eternal, unsullied, enlightened, liberated, and embodiment of sacredness). When such a divine principle is present within his own self, why does man consider himself to be small and feeble? You should give up such a feeling of inferiority. There is no greater being than the human being. In fact, divinity is immanent in the entire humanity. But, unfortunately, you are considering such a sacred human birth as trivial. As you think, so shall it become. These petty thoughts are the result of your petty mind.

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When you see smoke emerging from the hills, it is an indication that there is fire. When you see the fire directly, it is called **pratyaksha pramana** (direct experience). If you see only the smoke and not the fire, you presume that there is fire behind the smoke. It is only a possibility. It is **anumana pramana** (presumptive experience). It is possible that sometimes fog appears as smoke and, actually, there may not be fire in the hills. Therefore, **anumana pramana** gives rise to doubt. Love is the only **pratyaksha pramana** (direct experience) of divinity in a human being. When a question arises as to where God is, the immediate answer is God is love and love is God. Similarly, truth is God. There is nothing greater than truth. There is no divinity higher than truth. Truth is all-pervading. Countries may be different; but, truth is one and only one. There is nothing like American truth, Japanese truth, German truth, etc. To make such distinction is the nature of petty-minded people. We are not petty-minded and mean. We are the embodiments of infinity. Man should always remind himself that he is the embodiment of Truth, embodiment of Love, embodiment of Bliss, etc. Man has got infinite capacity for spiritual thoughts and spiritual quest. But, does he realise his true nature? Take, for instance, a handful of sea-sand in a plate. The scientists determine the sand as belonging to such and such country on the

basis of

the colour and weight of the sand. But the philosophers do not at all think

that way. They say that it is God's creation and God's maya (illusion). Thus, there is a gulf of difference between the perceptions of the scientists and the sages. Science is like semi-circle. It starts at some place and ends at some other place. But, spirituality originates and

ends

at the same point of origin. It is a full-circle. It is verily Divinity. That

is

why it is said,

Poornamadah poornamidam poornat poornamudachyate

Poornasya poornamadaya poornameva avashishyate.

(That is full, this is full. When the full is taken out of the full, what remains is again the full).

Such a divinity, which is the embodiment of fullness, is immanent in every

human being. But, unfortunately, man is not making any effort to realise

the divinity within. Who is protecting his body while he is fast asleep?

How does the body function perfectly, even without his knowledge?

Nobody knows. For creation, protection and sustenance --for

everything--

, God is responsible. Such a divine power is immanent in every human being. In spite of this, man is depressed in times of difficulties and is elated in times of joy. But this is not the goal of his life. His true goal is

to

maintain a perfect state of equanimity at all times and not to get

caught

in "sorrows and joys". Pleasure is an interval between two pains.

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Therefore, we need not go in search of pleasure. It is very much within

us. In fact, you, yourself are the embodiment of bliss.

Embodiments of Love!

Always be happy and cheerful, for your innate nature is bliss. You

need

not go in search of happiness. Bliss emerges out of **Atma**. Whenever

you

wish for it, you will get it. Happiness is union with God. Therefore,

always

be in the company of God. Once you are in the company of God, happiness will follow you like a slave.

Today, man is in search of happiness, and, in the process, is becoming

a

slave to happiness. This is not correct. In fact, happiness should

become

a slave to you, for you are verily the embodiment of Divine **Atma**.

Believe

it or not, I am always blissful. You can also experience such a state of bliss. You should not go in search of happiness. Instead, happiness

should

follow you wherever you go.

Hanuman was a great hero in the episode of **Ramayana**. He was courageous, mighty and invincible. He possessed good qualities of character and peace. He was always happy and cheerful, chanting the divine name of **Rama**. You should also develop such noble qualities.

First

and foremost, you should become a human being in the true sense.

You

should develop kindness toward all. Only then do you deserve to be identified as belonging to mankind.

Embodiments of Love!

You are acquiring a high level of worldly education. You are reading several great books. You are acquiring great powers. But, all these are ephemeral and evanescent. Therefore, always keep your thoughts steadily fixed on the divine power that fills your heart with bliss. The divine power is infinite. The more you contemplate on the divine, the more and more the bliss gets multiplied. When such an infinite divine power is within your own self, why should you be exposed to

difficulties?

Today, our old students have assembled here. They are undertaking several types of service activities in various parts of the country and

even

abroad. They are deriving great pleasure out of this service activity.

In My opinion, they should confine themselves to their own areas and render service to society, within their means. It is neither good nor necessary to associate others in their service activity, which will turn

it

into business. As far as possible, they should undertake such activities

in

their respective villages and give them happiness.

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In rural areas, there is a vast scope for different service activities. A few

decades ago, some people invited Me to shift to bigger cities like

Mysore,

saying that they would provide a big palace for Me. But, as for Me, I don't

need palaces. I must stay in this small village. I have not given up My place of birth. In such place alone, mighty tasks need to be

accomplished.

So, I refused to move from **Puttaparthi**, which was then a remote village

with no modern facilities.

In those days, if one were to visit **Puttaparthi**, one had to alight from the

train at **Penukonda**, which was the nearest railhead, and then travel

to

this place in a bullock-cart. Such were the conveyances in those days.

But

now, one can straightaway reach **Puttaparthi** comfortably by air. One

had
to go to **Anantapur** by bus in those days for availing oneself of
medical
services. Now, we have a Super Speciality Hospital right at our
doorstep.
Thus, all modern conveniences and facilities are now available in this
village of **Puttaparthi**.
Therefore, there is no better place than a village to live in. The
villages
are the most valuable assets of a nation. If you serve the villagers
properly, nothing could be a greater service than that. Grama **seva** is
Rama seva.
There is no satisfaction in service undertaken in towns and cities. The
urban people are indifferent and self-centred. Even if thieves break
into a
neighbouring house, they will not bother. On the other hand, in the
villages, even for a small commotion, all the villagers will gather. Such
a
type of unity and camaraderie still exists in the villages. Where there
is
unity, there will be divinity. Where there is divinity, there will be
bliss.
Hence, work sincerely for the development of the village in which you
are
placed. Thus, all of you should work for the development of your
respective villages.
Your activities should not be on the lines of political activities. By
associating with various types of people, this turns into a political
activity.
I am not happy with that. Do come together for **bhajans** wherever
you
are. But do not allow separatism. All should be united.
Wherever you are, undertake service activities with a spirit of
cooperation
and unity. Do not strike discordant notes. For ages, India has been a
peaceful country and all Indians were united like a big family. But
what is
the position now? In the olden days, whenever somebody visited a
village, all the villagers used to gather round him and enquire about
his
welfare lovingly. Now, that spirit of love and oneness is lost, totally.
Wherever you go, you will find differences and tensions even on
trivial
matters. Especially, after Independence, riots and disturbances are
taking
place in almost every part of the country. The sanctity of human life
seems to be totally lost. Human life has no value. People are killed like
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ants and mosquitoes. These are inhuman and demonic acts. This is
not
what is expected of a human being.

We must transform the divine power latent in us into skill, for
undertaking
service to society. When knowledge is converted into skill, you
acquire
balance in life. In such a state of equanimity, you will develop insight.
With such an insight and divine power when you undertake service
activity, it will be most fruitful and beneficial to the society.
Every village in the country has to be developed in all respects. You
have
come from **Hyderabad**, Madras, America, **etc.**, to participate in
service
activity. Where is the need for all this? This is not a fair where
different
people from different parts gather to sell their commodities.
Wherever
you are, develop your area with your service. People of one place may
even go to another place for developing that place. But this kind of
mixing
up of people from different areas adulterates the very purpose. It
ends up
in confusion, turns into pollution. Do not give scope for confusion and
pollution of your mind with unnecessary differences.
You should always undertake service activities with a pure mind.
Unity
brings purity, and purity in turn leads to divinity. Therefore, always
remember the inseparable relationship between unity, purity, and
divinity
and strive to achieve that. You may come together and work together
in
the spirit of sacrifice. But if people from various places come together
this
way for Grama **Seva**, no good accrues to the villages. Each has his
own
feelings and by mixing they get polluted. Then the place becomes a
business centre.
Spirituality is not a business activity. Spirituality is a divine mansion.
It is
associated with unity. This unity in diversity alone will bring you
happiness. I wish that you cultivate that principle of unity. It is only
then
that the service undertaken by you will acquire value and sanctity.
There
is no use polluting the sacred service activity with all sorts of
differences.
A small example. Gold is in the form of deposits in the gold mines.
When
you take it out and purify it, it becomes pure 24 carat gold. It acquires
great value. However, when you add other metals like copper, its
value
comes down. Not only that. Its brightness also comes down. If you
add
some more metals, it loses its value altogether. Our heart is like a

temple
of gold. It is **Hiranyagarbha**. We should never defile that
Hiranyagarbha.
It should always be bright and shining.
Embodiments of Love!
Share love with everybody. Always maintain unity and purity. As you
have planned earlier, you can commence your musical programme
now.
Date: 01 January 2003, Occasion: New Year 2003, Place:
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Prasanthi Nilayam
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2. DEDICATE YOUR EVERYTHING TO GOD
Date: 14 January 2003 Occasion: **Sankranthi** Place: **Prasanthi**
Nilayam
The sun appears serene and peaceful.
The days have become shorter.
And the chill wind is blowing.
The fields are ripe with golden crops.
Marigold flowers are blossoming like garlands on the banks
of rivers.
The farmers are rejoicing and singing.
The sweet festival of **Sankranti** has arrived,
filling our homes with the newly harvested grain.
(Telugu Poem)
The festival of **Sankranti** has arrived in all its beauty and splendour.
The
sports and cultural activities of our students --boys and girls-- have
added
grandeur and bliss to the festivity. This day is no ordinary day. It
marks
the beginning of the sacred **Uttarayana** (summer solstice). It confers
on
us plenty and prosperity and helps us to develop virtues and
undertake
sacred activities. In addition, this day happens to be the auspicious
one of
Mukkoti Ekadasi also. That is, the day on which the **devas** (gods)
and
asuras (demons) obtained the pot of divine ambrosia (amrita
kalasa) after
churning the ocean of milk.
Since man has filled his heart with worldly thoughts and feelings, he
is
not able to put into practice his innate divine qualities. **Hiranyaksha**,
Hiranyakasipu, **Duryodhana**, and **Kamsa** were by no means
ordinary.
Though they were very strong in their body and mind, they became
weak
as they were immersed in worldly feelings. Man can conquer the

entire
world when his thoughts are noble. **Hiranyaksha** and
Hiranyakasipu were
great scientists. **Hiranyakasipu** could reach not only the moon but
even
the sun. In spite of all his power, he became weak because he was full
of
worldly feelings. Every individual is endowed with mighty power and
intelligence. But one should not fill his heart with worldly feelings.
Young
men and women of today are the future leaders of the world. The
prosperity of the nation depends on its youth. Hence, youth should
develop virtues, noble thoughts and sterling character. One who has
filled
his heart with noble thoughts can accomplish any great task.
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Students - Boys and Girls!
You have participated in the sports and cultural activities with all
enthusiasm and gave joy to one and all. Virtues are of paramount
importance to youth. Today, students are able to excel in various
fields.
But they are not making any effort to understand the fundamental
principle by knowing which they would have known everything. In
every
man there are noble feelings springing forth from within. Every man
is
endowed with a mind which is most powerful. Such a mighty power is
not
present in any other kind of being. The mind is but a bundle of
thoughts.
One who has conquered the mind can achieve any mighty task. There
is
no power greater than the mind. **Manah eva manushyanam**
karanam
bandhamokshayoh (mind is responsible for both bondage and
liberation of
man). But today, man is unable to conquer the mind. Consequently,
bliss
eludes him.
Students - Boys and Girls!
You have to achieve purity of mind in the first instance. The Sports
and
Cultural Meet has come to an end. You should not consider sports as
mere
worldly and physical activities. They teach you many moral and
spiritual
principles. A true student is one who achieves excellence in the moral,
social, and spiritual fields. One should not strive for physical strength
and
happiness only. One should strive hard for the control of the mind.
One

who becomes a slave to his mind is bound to become weak, however powerful one may be. So, you should make the mind your slave. The power of mind is matchless. It is from the mind that the most precious virtues originate. If wealth is lost, it can be earned again. If health is lost, it can be restored with the help of an efficient doctor. But if human values are lost, human life becomes a waste. Human values are the need of the hour. They cannot be acquired solely from sacred texts nor can they be passed on by learned preceptors. They originate from within. When we develop noble thoughts and follow the path of truth in our daily life, human values will blossom in us and protect us under all circumstances.

Embodiments of Love!

More than the worldly education, you should strive to uphold human values, for, all powers are latent in them. Truth is God. Righteousness is the very foundation of life. That is why the culture of **Bharat** (India) declared, **Sathyaannasti paro** dharma (there is no dharma greater than adherence to truth). Hence, you should be prepared to sacrifice your life to uphold these twin principles of truth and righteousness. You should not crave for worldly **bahu mathi** (prize). Man is facing a lot of hardship, as he is unable to control the one **mathi** (mind) he is endowed with. What will be his plight if he has **bahu mathi** (many minds)? He will become worse than a monkey. What you should aspire to attain is **nija mathi** (true **Sathya Sai** Speaks Volume 36 (2003)

14 mind), not **bahumathi**. **Nija mathi** is the **pavitra sukti** (sacred message) that originates in your heart. Mind is the source of all types of powers. Hence, you should make friendship with the mind. Once the mind becomes your friend, it redeems your life.

The culture of **Bharat** has prescribed nine paths of devotion:

sravanam

(listening), **kirtanam** (singing), **Vishnusmaranam** (contemplating on

Vishnu), **Padasevanam** (serving His Lotus Feet), **vandanam** (salutation),

archanam (worship), **dasyam** (servitude), **sneham** (friendship), and **Atmanivedanam** (Self-surrender). Self-surrender is possible only

after developing friendship with God. Friendship leads to Self-surrender.

So

long as you do not develop friendship, all your talk of self-surrender cannot be translated into action. More than the action, God sees the feeling behind it. Hence, you should foster noble feelings.

Students!

Wherever you are, develop divine feelings and a steady mind.

Sarvam

Vishnumayam jagat (Divinity pervades the entire universe),

Sarvam

khalvidam Brahma (verily all this is Brahman). God is not confined to a

particular place. He is with you, in you, around you. Just as the eyelid protects the eye, He protects you always. How is it that you have lost faith in such divine power? Having attained human birth, you are supposed to develop human values. On the contrary, you have lost them.

Consequently, you have become weak in body and mind. You may secure

high marks in your examinations. At the same time, you should also take

care that you do not get any adverse remarks. Today students are going

abroad in pursuit of education and wealth. One can acquire the true wealth of values only when one searches the recesses of one's heart.

True

wealth and prosperity are present in our heart and not outside.

Hence,

students should turn their mind inward and develop values. Only then will

they have the strength and capacity to emancipate the nation.

Students!

For the past one week, I have been observing the enormous amount of

hard work you have put in to make this Sports Meet a grand success. You

strove hard, even forgoing your food and sleep. Here, people have to understand the difference in the sports activities of our students and

the students elsewhere. The students outside have only one goal in their mind, i.e. to win a prize or a medal, whereas our students only aim is

to please Swami. How can you please Swami? First of all, you have to develop virtues. You should have unwavering mind and a steady

vision.

You should have firm faith that God is all-pervasive. With faith in God, any mighty task can be accomplished.

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Where there is faith, there is love;

Where there is love, there is truth;

Where there is truth, there is peace;

Where there is peace, there is bliss;

Where there is bliss, there is God.
 Faith is the seed and bliss is the fruit. When a seed is sown, it gradually grows into a huge tree and yields flowers and fruits. In the same manner, when man sows the seed of a sacred thought in the field of his heart, it grows into a gigantic tree of spiritual power and confers the fruits of peace and bliss. Everyone aspires for peace. It cannot be acquired from outside. Peace originates from faith within. But modern man does not have strong faith. He just pretends to have faith. Today, there are very few true devotees; most others are merely pretending. When you have a steady mind, your faith will also be steady.

Students!
 If you want to experience eternal bliss, you should have a strong and unwavering faith. People have no idea what faith actually means.

They say, we believe in God, we love God, but in reality they do not understand the spirit behind the terms love and faith. True love has righteousness as the undercurrent. It originates from the heart and confers bliss. Love is related to the heart, not to an object or an individual. Love is like the air that wafts around in the firmament of human heart. It is around you and sustains you. This is the nature of true love. The synonym of love is dharma. Love is the main goal of our life. That is our way of life. When you fill your heart with love, you will become all-powerful. Even mighty personalities like Hiranyaksha and Hiranyakasipu will be no match to you.

All other powers pale in comparison to the power of love.
 The culture of Bharat (India) has laid great emphasis on the principle of love. It demonstrates the underlying unity in diversity. Names and forms may be different but the inherent divinity is only one. Man is the repository of all powers. He is one of courage, valour, and majesty (dheera, veera, and gambhira). Hanuman is extolled as santhudu, gunavantudu, and balavantudu (one of peace, virtue, and strength).

The divine name of Rama was the basis for all his accomplishments. He could cross the mighty ocean because of his love and faith toward Rama. Today is also the most auspicious day of Mukoti Ekadasi. It is also called as Vaikuntha Ekadasi. The great warrior of Mahabharata war, Bhishma

laid down his arms after fighting a heroic battle and lay on the bed of arrows for 56 days. His body was pierced all over with arrows. As he lay on the bed of arrows, his body rested on the arrows, but his head was sagging down for want of support. Meanwhile, the Pandavas along with Sathya Sai Speaks Volume 36 (2003) 16 Droupadi went there to see Bhishma. They were greatly moved on seeing the condition of Bhishma.

Bhishma said, "I have done my duty in the Kurukshetra war. The body is given to us to protect truth and righteousness. It is dedicated for the welfare of the country. Of what use is it if we do not perform our duty? I have done my duty and I do not regret for the present condition of my body. But, Oh! Arjuna! The arrows shot by you during the war struck only my body. They, however, did not affect my head. Hence, as I lay on this bed of arrows, my head is without a support and is hanging. You gave me a bed, but without a pillow. Please provide a pillow also for me, so that I can comfortably lie down on this bed of arrows."

Arjuna was deeply moved by Bhishma's words. His heart melted. He enquired from Bhishma what he should do to provide comfort to him.

Bhishma requested Arjuna to shoot two arrows into the earth into an X position and then place his head on them. Arjuna did accordingly. Thereafter, Bhishma further requested Arjuna, "Oh! Arjuna! I am the son of Ganga. I, therefore, acquired the name of 'Gangeya'. I am now in the last moment of my life's journey. Please, therefore, provide the Ganga water and help me to merge in my mother, Ganga."

Arjuna was a great warrior and all-powerful. He earned many titles: Arjuna (the pure one), Phalguna (the one born under the star Phalguna), Paarthah (scion of the Prithu clan), Kireeti (crowned one), Swetavaahanah (rider of a milk-white horse), Beebhatsu (eliminator of disgust), Vijayah (embodiment of victory), Krishnah (swarthy one), Savyasaachi (ambidextrous), Dhananjayah (winner of wealth). He shot an arrow into the earth. Immediately, water gushed forth from the earth like a spring and fell into the mouth of Bhishma.

Bhishma was very happy that Arjuna could fulfil his last desire. He expressed his gratitude thus: "Oh! Arjuna! There are several people in

this world who help others in different ways. But there is none to help one to return to his mother. Today, you helped me to reach my mother. You provided great joy to me with the help of your **dhanus** (bow)." So saying, he blessed the **Pandavas** that they would win the **Mahabharata** war. Thus, if you wish to earn the blessings of elders, you must provide comfort and solace to them and win their hearts. In the Sports and Cultural Meet held two days ago, our students participated in several sports and games and displayed their talent to please Swami. But this happiness and satisfaction must not be limited to sports. It should pervade every aspect of your life. Your entire life must run smoothly and happily.

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Nityanandam, Parama Sukhadam, Kevalam Inanamurtim, Dwandwateetam, Gagana Sadrisham, Tattwamasyadi Lakshyam, Ekam, Nityam, Vimalam, Achalam, Sarvadhee Sakshibhutam, Bhavateetam, Trigunarahitam
(Telugu Poem)
(God is the embodiment of eternal bliss, He is wisdom absolute, the One without a second, beyond the pair of opposites, expansive and pervasive like the sky, goal indicated by the **Mahavakya Tattwamasi** (I am That), the eternal, pure, unchanging, the witness of all functions of the intellect, beyond all mental conditions and the three **gunas** (qualities) of **sattwa** (purity), **rajas** (passion), and **thamas** (inertia, laziness)). Every human being must lead a life full of joy. We have the body. We are performing several chores with the help of this body. But, that is not of much importance. There is a great **Atmic** principle in this body. We must strive to realise that principle. Every human being has a mind. But today, that mind is polluted. Wherever you see, pollution and pollution. The food we eat, the water we drink, the air we breathe, and finally our behaviour itself --everything is polluted. Therefore, ensure that your mind is not polluted by bad thoughts. You must always have a positive mind, not a negative mind. You may undertake a great task, but it cannot succeed if it is undertaken with a negative mind. You must always have a positive mind to experience happiness. You should also share that happiness with others. That is the real nature of a human being. A human being is

also called "**manava**". What is its underlying meaning? It means: he who conducts himself with peace and joy, without doing injustice to others. You must cultivate such noble feelings, free from pollution. Dear Students! You have acquired great academic qualifications. Some of you have acquired more than two postgraduate degrees. This is really a great effort. But it is not enough. You must also acquire the degree of "**amruta puthra**" (son of immortality), since the Upanishads exhort **Srunvanthu viswe amrutasya puthrah** (**Oh!** The sons of immortality, listen!). The degree of "**amruta puthra**" is the real degree one has to acquire. We should not hanker after trivial titles. Embodiments of Love! Fill your hearts with love. Undertake divine activities. This is the type of education you have to pursue. No doubt, worldly education is also necessary. But, true education is that which teaches unity among all human beings. The main principle of Indian culture is to seek unity in **Sathya Sai** Speaks Volume 36 (2003)
18 diversity. It is not to divide unity into diversity. That is true culture. What is culture? It is not related to any particular religion. It is purely related to the heart. It is not a caste or a faith. It is fully associated with divinity. Embodiments of Love! You have provided great happiness to one and all with your display of talents in various events of sports and games. Keep up this happiness throughout your life. True love lies in realising the **Ekatma Bhava**. That is the real love which does not change with the passage of time. It is eternal. No doubt, you love Swami with all your heart. But that love should not be a fleeting love. You must always develop the feeling, "I belong to Swami and Swami belongs to me." Only then you will achieve oneness with Swami. That is the real **sadhana** (spiritual exercise). That is the true path. The creation emerges from truth and merges into truth, Is there a place where truth does not exist? Visualise such pure and unsullied truth. (Telugu Poem) It is said, "Truth is God." You may belong to any country or religion, but truth is the same for one and all. There is nothing like American truth, Pakistan truth, **etc.** Truth is truth. Embodiments of Love! Lead a life full of truth. Lead the life of an eternal being. Lead an ideal

life,
which is an example to others to emulate. An education that teaches
such

a sadhana (spiritual exercise) is the true education. It is not to
transform
your brain into a book shelf. True happiness lies in your own heart.
Realise it.
Embodiments of Love!
Wherever you are, in whatever circumstances you are placed in, do
not
ever forget God. Sarvada sarva kaleshu sarvatra Hari chintanam
(Everywhere, at all times, under all circumstances contemplate on
God).

Devoid of God, you will become devils verily. You must live like
embodiments of Divine Atma, not devils.

The Upanishads declare, Srunvanthu viswe amrutasya puthrah
(Oh! The

sons of immortality, listen!). You are "amruta puthras" (sons of
immortality). Live up to that name. Only then your life will become
fruitful

and sanctified.

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Whatever activity you undertake, dedicate it to God. All the powers in
your body are the gifts of God. In fact, divinity pervades every inch,
every

cell and every atom of your body. If you waste such a divine power, it
amounts to sacrilege. Dedicate your body, mind, and intellect, in fact,
everything of yours, to God. The games you play should not be limited
to

one day. In fact, Life is a game; play it. Unity is divinity. Whatever you
do, whatever you speak, whatever you think --in every aspect of your

lif--

that unity must reflect. That is the true culture of the Bharatiyas
(Indians). The essence of Bharatiya culture is: Sathyam vada,

dharmam

chara (speak truth, practise righteousness). I exhort you to cultivate
these two principles throughout your life. With blessings, I conclude

My

discourse.

Bhagawan concluded His discourse with the bhajan, "Hari bhajana

bina

sukha santhi nahi".

Date: 14 January 2003, Occasion: Sankranthi, Place: Prasanthi

Nilayam

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3. EXPERIENCE OF UNITY IS REAL

SATSANG

Date: 01 March 2003

(evening)

Occasion:

Mahasivarathri

Place: Prasanthi

Nilayam

Oh spiritual aspirants!

Whether one is a renunciant or a householder,
whether one is attached to the world or not,
whether one performs actions or not,
when one realises that the same Atmic principle
is present in oneself as well as in others,
one will always experience and enjoy
the company of God in all three states of
existence.

(Sanskrit Sloka)

Devotees should recognise the unity of the Atmic principle that exists
in

all beings. Satsang (good company) is very essential to understand
the

oneness of Atmic principle. Satsang does not mean association with
good

people, devotees, or spiritual aspirants. 'Sath' is that which is
changeless

in all the three periods of time. It is the Atmic principle. When sath
and

chit come together, what results is ananda (bliss). Sath-chit-ananda
is the

very form of Atma. This is referred to as Transcendental Truth. In
order to

understand this truth, three mantras are to be practised. They are
Bhadram Trunvantu, Bhadram Srunvantu, and Bhadram

Kurvantu. When

you practise these three principles, you don't need to search for God.

BBhadram Trunvan means, "I am not different from the Atma."

There is

no entity in this world other than the Atma. Bhadram Srunvantu
means "I

do not listen to anything else." Bhadram Kurvantu means "I don't
need to

perform any sadhana (spiritual exercise)." When one recognises the
oneness of the Atmic principle, where is the need to undertake
any sadhana? Every sound that is heard is a resound of the Atmic
principle. One who realises this will not listen to anything other than
the Atma.

Divinity is the essence of all actions. Bhadram Trunvantu, Bhadram
Srunvantu, and Bhadram Kurvantu means that the divine darshan,

divine

sambhashan and divine activities are embodied only in God. Hence,
to live

always in the company of God is true satsang.

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God is one. He is referred to as Sath. Ekam sath viprah bahudha
vadanti

(Truth is one, but the wise call it by different names). That which is changeless in all the three periods of time is Sath'. You should live in the company of the One who is changeless, with unwavering mind and steady vision. Your thoughts, words, and deeds should be steady and sacred. But due to the impact of Kali Age, modern youth find it difficult to control their thoughts, words, and deeds. They do not have steady vision. They do not keep up their word. Their activities belie their thoughts and words. Manasyekam vachasyekam karmanyekam mahatmanam Manasyanyath vachasyanyath karmanyanyath duratmanam Those whose thoughts, words, and deeds are in complete harmony are noble; Those who lack harmony of these are wicked. Your deeds should be in consonance with your thoughts and words. Harmonising thoughts, words, and deeds is true satsang. To experience the oneness of Self is true satsang. The Atma is only one. It attracts the entire world. What is prakriti (nature)? It consists of objects that delude man. All objects in nature are transitory. You do not find anything permanent. They attract man and delude him. The objects that are temporary in nature will give only momentary happiness. The Vedas speak about the principle of ritam. It symbolises the truth that is changeless. All worldly objects undergo change. When you develop ritam, you will be able to understand the changeless and eternal Divinity. You may question, "How can I have the vision of God?" Oh simpleton! You don't need to search for God! Wherever you see, He is there. He is imbued in every object. You are unable to see Him because you are deluded by external appearances. Pashyati iti pashuhu (that which goes purely by external vision is an animal). Whatever you see, whatever you experience is but the manifestation of God. In fact, you are God yourself. Hence, the Veda exhorts man to develop faith that "I am God and God is none other than myself." Names and forms are many, but God is one. Sarvam khalvidam Brahma (verily all this is Brahman). Such unity in Divinity has to be realised. There is underlying unity in apparent diversity.

Satsang means experience of unity.

Today, people think that satsang means a congregation of spiritual aspirants. People join such congregations and think that they are in satsang. But it is not satsang in the true sense of the term because people whom you think to be good may turn wicked. They are bound

to change. How can such temporary association confer everlasting happiness? It is impossible. Till this day, people have not understood the true meaning of satsang and its significance. Sathya Sai Speaks Volume 36 (2003)
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Tell me your company I shall tell you who you are. When you associate yourself with ephemeral things, the results also are bound to be transitory. You should develop friendship with Divinity, which alone is true and eternal. Divinity is very much present in you. You cannot find it outside. The external world is subject to change. The world is nothing but a combination of matter. Everything in this world is transitory. Nothing is permanent. All that is seen in this world is illusory. The unseen Atmic principle alone is true and eternal. If you pose the question, "Where is God?" some people will say, "He is in me", pointing to their body. Body is not permanent. Hence, this is not a proper answer. (Swami holding a rose) When I say the flower is in My hand, the flower is smaller than Me. In the same manner, when you say God is in you, you are bigger than God! In fact, the whole world is in the hands of God. Hence, it is not proper to say that God is in you. You are in God. All are in God. The world itself is a manifestation of God. This is the Transcendental Truth. This is the changeless truth. The word Sivam symbolises truth. Here, truth does not correspond to your body. It corresponds to the changeless and eternal Sath. Today, people go by the physical and worldly meanings and, as a result, spoil their mind. Man's life can be compared to a tree. Asuya (jealousy) and ahamkara (ego) are like pests that destroy the tree of life. The day man rids himself of these pests, he can become a true human being. What you have to know today is the principle of eternal and changeless truth. Our Narasimhamurthi (one of the previous speakers) said Divinity is in the form of the Atmic principle. How can one visualise the Atma? The Atma has no form. How can one visualise that which is formless? Bliss is the form of the Atma. It is present in everyone. Man is the embodiment of ananda. But he is unable to experience bliss because he is deluded by the material objects. One should not crave for materialistic possessions. How long can they

last? Here is a flower. Now it looks fresh, but by tomorrow it will fade away. Likewise all objects are bound to change with the passage of time.

The Atma is permanent. Ananda is permanent. Bliss can only be experienced; it cannot be expressed in words. None can explain the nature of bliss. It can be understood only by experience. As I told you earlier, your drishti (vision), sravanam (audition), and karma (action)

should be constantly focused on the Atma. Then you will certainly experience nijananda, nityananda and advaitananda (true, eternal, and non-dual bliss).

People sit in meditation for some time and start shedding tears of joy. They say they have experienced bliss. It is nothing but their imagination.

Bliss is not that which comes and goes. It is permanent. In whatever Sathya Sai Speaks Volume 36 (2003)

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state you may be, waking, dream or deep sleep, you should be able to experience it continuously.

Embodiments of Love!

You should strive to attain Atmic bliss right from a young age. That should

be your only endeavour. Your thoughts, words, and deeds should be aimed at this. This can be termed as true satsang. Worldly experiences,

however long one may enjoy them, cannot confer the eternal bliss.

You

can experience the eternal bliss only in the company of God. All the worldly activities and experiences are bound to change. The Atma alone is

changeless. This is referred to as ritam in Sanskrit. In order to experience

this eternal principle, you should give up body attachment and understand the truth that the Atma in you is the same as the one in others. Just as the same electric current flows in different bulbs, the same Atma is present in all beings. Ekatma sarva bhutantaratma

(the

one Atma is present in all beings). But, today, man does not have such broad-mindedness. In order to experience divinity, which is the very form

of love, you have to become the very personification of love. Divinity and

love are not separate. Since man is endowed with such sacred divine principle, it is said, Jantunam nara janma durlabham (out of all living

beings, human birth is the rarest).

Today man does not enquire as to what is gamyamu (goal of life). Instead

of trying to know the goal of life, he is worrying about his janmam (worldly life). Even animals and insects are concerned about their worldly

existence. It is not essential to know the secret of life; one should know

the purpose of life. That is very important. The goal of our life is Truth which is symbolised by the principle of Atma. Instead of enquiring into the

goal of life, man is trying to know the secret of life. It is a futile exercise.

Any number of births will not be sufficient to know this. Fix your mind on

the gamyamu (goal). Do not worry about the janmam (life).

The Adi Sankara said,

Punarapi Jananam Punarapi Maranam

Punarapi Janani Ithare Sayanam

Iha Samsare Bahu Dustare

Kripayapare Pahi Murare.

Oh Lord! I am caught up in this cycle of birth and death; time and again, I am experiencing the agony of staying in the mother's womb.

It is very difficult to cross this ocean of worldly life.

Please take me across this ocean and grant me liberation.

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You are born again and again, seeing, doing, and experiencing what you

have already seen, done, and experienced. You should realise that you are born not to be born again. You should see and experience that by which your life will find fulfilment. That is the oneness of Atmic

principle.

Once you have experienced the Atma, you do not need to experience anything else.

Thousands have gathered here today. Each of you has a different form and behaviour. But the Atmic effulgence that shines in all of you is one

and the same. When a bulb is glowing, one may sit and do his homework.

Another person may write accounts with wrong calculations. Yet another

person may write a letter with evil motives. Whatever one may do, the

light is unaffected and untainted. It remains a witness. Likewise, the

Atma

also remains an eternal witness to all that man does. External activities

undergo change, but the eternal truth of Atma remains the same at all times.

God is one; goal is one. The same is conveyed in the following statements: "I am in the light; the light is in me, I am the light." Here 'I' symbolises love and devotion and light stands for wisdom. When you say,

"I am in the light," it means devotion is contained in wisdom. The statement "the light is in me" reflects the truth that wisdom is contained

in devotion. Light and love --you have to understand the unity of these two.

Devotion is an essential prerequisite to know the reality. You should develop love more and more and ultimately transform it into wisdom.

You should not follow the vagaries of the mind. Come what may, your vision must be firmly implanted on the Atma. With such one-pointed devotion, sages and seers of yore performed penance and experienced bliss.

Today people chant mantras and perform japa (soft repetition of the name).

They do so for the sake of their mental satisfaction. They want to attain peace. In fact, what they get out of such practices is not peace but pieces! In a rosary there are 108 beads, but the thread that strings them together is one and same. It symbolises Divinity.

Divinity is like a magnet that attracts the entire world. In some places, this power of attraction is maximum. It is something very special.

Here is an example. So many of you have gathered here. Who sent you invitations? It is the Divine Magnet that has drawn you here. This magnet is present not only here, but everywhere. Here, there, and everywhere,

Divinity is present in the form of Atma. Here you can experience the power of divine attraction. Such power cannot be acquired for the mere asking. It can be acquired only through love. Love is something that originates from the 'source'. It cannot be obtained by 'force'. Worldly knowledge can be thrust on you, but love has to spring forth from within

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in a natural way. Love is God. Love alone can confer true wisdom.

Inanad
evatu kaivalyam (wisdom leads to liberation).

Worldly knowledge is associated with multiplicity. Love enables you to visualise unity in multiplicity. Hence, you should develop love and understand the fundamental truth that the same Self is present in all. Different people partake of different items to satisfy their hunger.

Food items are different, but hunger is the same. You should understand such unity.

Each one of you may undertake a different sadhana (spiritual practice).

Whatever may be the sadhana, it should be performed with Atmic

feeling.

You should make efforts to understand the principle of oneness. That alone constitutes true sadhana.

The principle of love in you should be steady. However, the love in modern youth keeps vacillating. One day it is sacred and the very next day, it is unsacred. Such love cannot be termed as true devotion.

Ekam

Sath (Divinity is one). You are in the light and the light is in you. Bear this

in your mind. Ultimately, you will realise that "I am I". If you want to understand the principle of Atma, you should not give scope to multiplicity. All that you see and hear in this world are merely reflections,

reactions, and resounds. The reality is within you.

I see many students here. Where have they come from? They are My reflections. Otherwise, they cannot be seen. Likewise, every person and

every object is your own reflection. Life is like an ocean with the waves of

Samyoga (union) and Viyoga (separation). You should treat this duality

with equanimity. The principle of Atma is beyond union and separation. To

Me, there is neither samyoga nor viyoga. Viyoga results only when there

is Atma. They are but your imagination. In order to realise the principle

of Atma, you have to get rid of such imagination and develop the faith Ekam Sath. It is only one and not two. It is changeless and remains the

same at all times and in all states of existence. You should join satsang to

know this truth.

This body is an angamu (limb) of society. There exists a sangamu (association of attributes) in angamu, a jangamu (individual soul) in sangamu, and Lingamu (Paramatma) in jangamu. Linga is Atma, which

is our very life principle. That is why the Atma is considered to be of the

form of Linga. A Linga has neither a beginning nor an end. It has no head

or feet. Hence, when you perform worship, you can keep it anyway you

like. The Atma has a name but not a specific form. Bliss is its true form. It

is very much present in us. When you crave for external happiness, you

lose your innate bliss also.

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Today is the auspicious day of Sivarathri. What is Sivam? It means auspiciousness. God is the embodiment of Sathyam, Sivam,

Sundaram

(Truth, Auspiciousness, Beauty). All that you see, hear, and experience

should be offered to God.

Tridalam Trigunakaram Trinetramcha Triyayudham;

Trijanma Papa Samharam Eka Bilvam Sivarpanam.

Offer a trifoliate Bbleaf to Lord Siva, the three-eyed Lord, having trident in His hand, which destroys the sins of three births.

People undertake various sadhanas (spiritual exercises) and different

modes of worship on the basis of their own imagination. Whatever may be

the sadhanas, one should not give up the resolve. One should have single-pointed attention. One should listen only to the principle of oneness. One should offer one's actions to God.

Karmanyevadhikarasthe

ma phaleshu kadachana (Action is thy duty, fruit is not thy concern)

Whatever you do, let it be pleasing unto God. Sarva karma Bhagavad preethyartham (do all actions to please God). Then no sin will

accrue to

you. There is no easier path than this to experience the Atmic principle.

Today, as different people follow different paths, troubles are on the rise.

Such delusion is leading to confusion. As a result of this confusion, you

lose the 'fuse' that links you and God. In fact, you are God. I am God. He

is God. Everything is God. In order to understand this truth, you should

rise from the level of the human to the Divine. You should know the principle of Sath, which is the underlying unity in diversity. You should not

give scope to differences based on akara (form).

You should experience ananda (bliss) by being in the company of God.

God is your true property. When you experience ananda, you become God

yourself. Give up differences. All are in God. Keep this unity in mind.

Being students, you may pursue your studies. All your studies take place

at the physical level. Along with your studies, contemplate on the principle of oneness at the mental level. Allah, Jesus, Rama, Krishna -- names are different, but God is one. Have unflinching faith in the unity of

divinity. Undertake sadhana that will enable you to realise the changeless

and eternal principle of Truth.

If you attribute various names and forms to God, you will not be able to

realise the Truth. Names and forms are subject to change. Who was

Rama? He was the son of Dasaratha. Who was Krishna? He was the son of

Yashoda. In this manner, you will remember only their physical relationships.

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When you worship God without attributing any particular name and form,

the question of His physical relationship does not arise. There will be no

differences whatsoever. Who is the mother of God? In fact, He is the mother of all. Today we find differences because we attribute various names and forms and physical relationships to God. You should get rid of such relationships.

Isavasyam idam jagat (the entire world is permeated by God).

Easwara

sarva bhutanam (God is the Indweller of all beings). When you contemplate on these twin principles, you can visualise unity in humanity.

There will be intimate relationship between man and man. When you think of Divinity, you will not have any differences or difficulties. Difficulties come and go like passing clouds. You don't need to worry about them. Keep your vision fixed on the sun. Sometimes, clouds cover

the sun. Then you don't need to be worried about it. Have patience. When

the clouds move away, the sun will be visible again. In the same manner,

the clouds of worldly delusions come in the way of Atmic vision. In such

situations, you should not let your mind waver. Have patience. The 'clouds' will recede and the 'sun' will reappear.

Embodiments of Divine Atma!

You may get some thoughts, which are like clouds. Do not be carried away by them. Do not pay heed to all and sundry and ruin yourself.

You

should rise to the level of Divine and not degenerate to the level of demon. In order to rise to the level of divine, satsang is very essential.

"One thought, one vision, and one action." These three must be unified.

Sivarathri is celebrated to recognise the oneness of Divinity.

When you do bhajans tonight, you will have only one thought. You will

experience the bliss of bhajans. It is the nondual bliss. Why is it prescribed that you should do bhajans all through the night? Bhajan

is

done to control the mind and focus it on Divinity. Some people keep discussing worldly matters even while they are doing bhajan. Do not

go

anywhere near such people.

Tyaja Durjana Samsargam;

Bhaja Sadhu Samagamam;

Kuru Punyam Ahorathram.

Give up bad company;

join good company; and

perform meritorious deeds day and night.

You should constantly think of the Atmic principle. Your parents may try to tell you about some worldly matters. They may lack discrimination. Why should you listen to such matters knowing fully well that they are

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useless? Let them say anything. Do not waver from your chosen path.

You should convince your mother saying, "Mother, you have your

own

likes and dislikes and I have my own. You are my mother and I am

your

son, yet our thoughts and feelings are different. Being your son, I will serve you and express my gratitude to you. But I cannot deviate from

the

path of truth."

Tonight, Lingodbhavam will take place. I created this Linga in

answer to

his (B. N. Narasimhamurthi's) prayer. But another Linga will emerge from

in

My hand. The Lingas that come from the hand, from the stomach,

from

the mouth --all are one. Wherever you see, there is the principle of

Atma.

Understand this unity. Along with your education, develop Atmic feeling.

When you develop Atmic feeling, evil qualities like hatred, jealousy, etc.,

will not come near you. You will not be perturbed by pain and suffering.

You will be in a state of non-dualism. That is true bliss.

Focus your mind on God. Follow His command. Then your life will be redeemed. Now you can commence bhajans.

Bhagawan concluded His Discourse with the bhajan, "Sathyam

Inanam

Anantham Brahma".

Date: 01 March 2003 (evening), Occasion: Mahasivarathri,

Place: Prasanthi Nilayam

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4. LET UNITY BE THE UNDERCURRENT
EVERYWHERE

Date: 02 March 2003

(morning)

Occasion:

Mahasivarathri

Place: Prasanthi

Nilayam

None there is who is all knowing

Nought are there of heads empty

Some there are who are of something aware

Alone is He, the omniscient

Sambasiva.

Embodiments of Love!

The message of holy Sivarathri is to spread the ideal and sanctity of this

most auspicious day to one and all. The principle of unity is slowly declining among the people of the world. There is strife and discord between even two brothers of the same small family.

In the divine family of Lord Siva, there are only four members, namely,

Lord Easwara, his consort Parvati, and the two sons, Subramanya and

Vinayaka. This is an ideal family. There is no difference of opinion whatsoever either between husband and wife or the two brothers.

There

is perfect accord and harmony in their family. Mother Parvati and Lord

Parameswara wanted to set an example to the whole world in the matter

of a most harmonious, perfect and loving relationship between a wife and

husband and between brothers.

A family is the most important functional unit in the world. If the family is

running on sound lines, the world will also run smoothly. If the unity among the family members suffers even to a small extent, the world will

face the repercussions. Unity gives strength to the lives of the family members. Therefore, every family should strive for achieving unity

and

harmonious relationship among its members. Every family should strive

to emulate the example of Lord Siva's family. Today, even if there are only two sons in a family, there is no harmony between them. Similar is

the case of husband and wife. This is not the position in respect of Lord

Siva's family. The vehicles they ride, the circumstances in which they function, the wealth they possess --in fact, in every aspect, the

members

of this divine family set an example to the whole world.

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For example, Lord Siva's vehicle is Nandi, the bull. Mother Parvati's vehicle is the Lion. The younger son, Subramanya's vehicle is the

peacock, whereas the elder son Vinayaka's is the tiny mouse. They move about the whole world on such strange vehicles, which are antagonistic in nature, they but still lead a perfect and harmonious family life. You do not find such harmony in present day-families. Suppose the younger brother's wife wears some new ornaments; the elder brother's wife becomes jealous. Similarly, in several situations in day-to-day life, you will find internal bickerings in the family instead of peace and unity. Normally, a lion and a bull are not good friends. The lion looks at the bull as a prey and the bull fears the lion. But, in the case of Lord Siva's vehicle, i.e. the Bull, and Mother Parvati's vehicle, the Lion, there is perfect harmony and absence of fear. When do we have fear or anxiety? Only when there is some fault in us. When there are no faults of any kind in anybody, there is no scope for fear at all! Today, man is exposed to fear and anxiety even in small matters, since he is suffering from faults. These faults are responsible for fear, anxiety, restlessness, hatred, and anger. Hence, if we are to live in peace and harmony, we must strive to remove the faults in us. In fact, there is no sorrow in man. He is Anandaswarupa, the embodiment of divine bliss. In spite of that, if he suffers from sorrow, it is because of his own evil traits. Sorrow has not suddenly descended on him from somewhere. The sorrow is the reaction, reflection, and resound of the evil qualities in him. If someone is ridiculing you, take it that it is not the other person but your own evil feelings being returned to you in the shape of ridicule. Lord Siva has no special ornaments on His body. All his ornaments are the serpents that He wears round his neck, the matted locks, the crescent moon, the cool water of the Ganga and the vibhuti (holy ash) that he smears all over His body. This Divine form of Lord Siva is beautifully portrayed thus:
Lo! Behold The Lord of the icy peak
Crowned with crescent moon,
Glistening matted locks,
Bedrenched by heaven descending Ganga
Flaming eye in the forehead,
Venomous potion - poison - Halahala Purpling the beauteous neck
Live bracelets of wriggling Serpents and
a belt of Cobra holding up the Elephant hide, his sole

garment.
Pearly ash smearing the chest
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A blinding white Spot of vermillion on the Forehead beside the searing eye Ruddy lips smeared by Fresh chewed betel,
Diamond studded earrings Of purest gold, dancing like Stars twinkling in the sky,
Vision negating form
The fair person of the Lord Radiating Effulgence Divine.
(Telugu Poem)
Lord Siva has donned this divine form in order to teach a renunciant outlook to the world, including his consort, Parvati. His another habit is to beg for alms. The opulent form essaying Total detachment, begging bowl In hand, seeking alms For a frugal meal At the heavenly abode, Kailasa. Parvati, however, did not develop any aversion or disgust toward her husband, Lord Siva, on account of His strange attire or habits. She did not run away from Him saying, "How can I lead a family life with such a person?" She faithfully followed Him, submitting herself to His wishes and happiness. Both of them lived in peace and harmony. Now about their sons. The vehicle of the younger son, Lord Subramanya, is the peacock, which is by nature an enemy of the serpents worn as ornaments by the father. The serpents begin hissing at the sight of a peacock. They hate each other. Similarly, the vehicle of the elder son, Lord Vinayaka, is the rat, which again is a natural prey of the serpent. They are bitter enemies. In spite of such divergent natures, all the members of the family of Lord Siva lived happily in perfect peace. Each member, while discharging their duty, provided happiness and joy to others. Even in the form of Lord Siva Himself, there are apparent contradictions. He has Ganga on His head and the crescent moon in His matted locks. These are signs of coolness. In contrast to these, He has literally fire in the third eye in His forehead. Thus, there is cool water on His head and fire below on His forehead. These two are conflicting forces. Yet they maintained perfect harmony and set an example to the world. Thus, there was not even slightest difference of opinion or discordant note in the universal family of Lord Siva. It is a perfectly ideal family, which the entire world should emulate.

In sharp contrast to this situation, there is bitter hatred today between one person and another. Hatred is ruling all fields in the world. Even in the same family, there is discord between husband and wife, between Sathya Sai Speaks Volume 36 (2003)

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parents and children, and between brothers. Lord Siva and Mother Parvati

by their own example are exhorting the entire world to shed hatred and enmity.

But who is listening to such teachings? Who is putting them in practice?

People chant the name of God with great devotion but fail to emulate the

example shown by God. What is the use of worshipping God when you do

not follow His ideals? How can you obtain divine grace if you go against

the teachings of God? On account of food and habits, several ill-feelings

develop in man. But you should try to control them. You should not allow

them to manifest as hatred toward others. You should never allow jealousy to grow in you. Today, every human being is afflicted with the

disease of jealousy and hatred. In fact, the root cause of all evil qualities

in man is jealousy. Jealousy leads to anger. Jealousy and hatred can destroy a human being totally.

Man can really enjoy great happiness if he gets rid of jealousy and hatred.

In fact, man himself is an embodiment of bliss. It is his inherent nature.

Sorrow is not his nature. Man is an embodiment of love, peace, and bliss.

Why then is he afflicted with sorrow? It is because of flouting the divine

commands. This is the reaction of going against the divine Will. The reaction, reflection, and resound of this calamity is the root cause for all

the sorrows of a human being.

Here is a small example. You see a person approaching you and you think

that he is your enemy. The moment this feeling of hatred develops in you,

you start fighting with him. Instead, you try to greet him saying "Hello brother! How are you?" When you extend love to others, others also

will

extend you love. On the other hand, the moment you see a person, if you

move away from him, he will do the same thing to you. As the action, so

is the reaction. Therefore, we have to ensure that our actions are good.

In fact, there are no bad people in this world. All are good. You say that

those who oppose you are all bad people. If you do not exhibit bad qualities, how can the other man behave badly? Your own bad qualities

reflect in others. Hence, every person must cultivate good feelings and

good behaviour. One should conduct himself in such a way that one does

not go against the divine commands. Only then will one have peace and

security in your life. You may participate in a number of bhajans, worship

God in several forms, and observe ever so many religious vows --yet, if

you do not cultivate sacred feelings in your heart, what is the use?

Man should cultivate the noble quality of a tender heart. Love and compassion should reflect in his heart. If there are no such feelings,

he

will become a demon, verily. That is why it is called hridaya. The

etymology of the word is hri + daya = hridaya (storehouse of compassion). Among all the living beings, the human being is the only Sathya Sai Speaks Volume 36 (2003)

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one endowed with the quality of daya (compassion). That is why he is

said to hav a hridaya. An ideal human being is the one having a compassionate heart.

Embodiments of Love!

You have such a sacred and compassionate heart. Why then you should

drown yourself in sorrow? This is all because of the reflection, reaction,

and resound of your inner feelings. You will be going through a newspaper

early in the morning. Wherever you see, you will find unrest, news items

of someone killing another, hatred, jealousy, anger, etc. All this news leads you to a very unhappy and polluted atmosphere.

When you get up from bed after a sound sleep in the night, you must have a peaceful mind. Only then there will be no scope for unrest in

your

life. Right from the early morning you must lead a life of peace and happiness. You may have sorrows and difficulties; but they are only passing clouds, which come and go. They should not really bother

you. It

is only when you take them to heart and cling to them that you suffer.

If

you ignore them, they will not bother you.
 You get a postal cover addressed to you. Normally, there will be a 'from' address and a 'to' address on any postal cover. Without these addresses, the cover will go to the dead-letter office. Man should, therefore, see both the addresses, i.e. from and to. You must first enquire into yourself "where do I come from?". In pursuance of this enquiry, you must discover and assure yourself that your source is God. Since you come from God, you will have noble feelings. Your 'from' address is God and your 'to' address is human nature. If you remember these two, your life will go on smoothly. Since your origin or 'from' address is Divinity, you should always obey the divine command. Among all the living beings in the creation, only the human being has been given this privilege. In fact, this is the ideal set before him by God. Further, it is only in the **Bharatadesa** that such noble ideas are imparted from generation to generation. In spite of all these ideals set before us, we are unable to live in peace, since we are not following them. You may follow any one or all the nine forms of devotion like **sravanam** (listening), **kirtanam** (singing), **vishnusmaranam** (contemplating on Vishnu), **padasevanam** (serving His lotus feet), **vandanam** (salutation), **archanam** (worship), **dasyam** (servitude), **sneham** (friendship), and **Atmanivedanam** (Self-surrender). More than following any or all the nine forms of devotion, it is the inner feeling or motive behind the forms of bhakti (devotion) that is important. Your inner feeling must always be pure. **Sathya Sai** Speaks Volume 36 (2003)
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 Of all the nine forms of devotion, **sneha** (friendship) is the most important. It is only when you cultivate this feeling of friendship with God that you can reach the last stage of **Atmanivedanam** (self-surrender). For this purpose, you must have a pure heart, which in turn is based on love and devotion. You must have pure and selfless love toward one and all. Such love is not a one-way traffic. Today, we are prepared to receive love from all people, we but are hesitant to share our love with others. It should be a give and take policy. Love begets Love. You must also be

prepared to receive love from others. Love is a gift of God. In fact, you must rise to such a level that whatever is given by God, you must be prepared to receive wholeheartedly. At times, God also gives you a bitter pill like the doctor. This is for your own good. Suppose you have an ulcer in your stomach. The surgeon opens your stomach with a knife and removes the ulcer. Since he cut you with a knife, do you charge him with hatred toward you? No, no. It is only in your interest that he has performed the operation. Similarly, at times, God also will put you to some difficulties. Even that is only in your interest; for your good only. Both happiness and sorrow are God's gifts. They are His divine grace. Nobody can comprehend His divine **leelas**. You must always live in unity. Whatever activity you undertake, unity should be the undercurrent. All people should live in peace and harmony. The previous morning, you sang some **bhajans**. How melodious and devotional they were! How joyous they were! It was only because all of you sang the **bhajans** in one voice. Particularly, the three boys, **Prasanth**, **Kavi Kumar**'s son, and **Ravi Kumar**, sang the **bhajans** in perfect **sruthi** (tune), **laya** (modulation) and **thala** (rhythm). The boy who played the flute gave them a good support. They gave so much joy to the audience. Where can you get such joy and happiness? Where can you see such unity? Nowadays, wherever you go, you will hear a lot of noise and sound in the name of **Sivarathri**. You will not find anywhere in the world this type of divine atmosphere surcharged with devotion. Every activity undertaken in **Prasanthi Nilayam** is divine and in perfect peace and harmony. Everything is surcharged with love and devotion. God is love and love is God. God has to be attained only through love. Hence, all of you should become **Premaswarupas** (embodiments of divine love). You should live in perfect harmony wherever you are. Never give room for hatred. Even if you come across an opponent, greet him with love. He will automatically respond with love, since the whole world is filled with reaction, reflection and resound. Suppose there is unrest in your mind. It is not because of external factors. Your own deficiencies and faults are being reflected in

the form of unrest.

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If you wish to attain happiness, live in happiness. The universal family of

Lord **Siva**, Mother **Parvati**, **Subramanya**, and **Vinayaka** are the perfect

example for this principle. Cultivate their example. Worship them.

But a

caution: you may worship a picture as God, but not God as a picture.

Therefore, you worship the **Easwara** family by following their example.

The message of this holy **Sivarathri** is to live in unity and harmony with

everyone. Particularly, the brothers in a family should never fight; they

must be united, like the **Pandavas**. Only by their unity could the **Pandavas**

obtain the divine grace of Lord Krishna. Anything can be achieved with

unity. Take for example, the five fingers in the hand. It is only when the

five fingers join together that we can accomplish any task. The

Kauravas

were one hundred in number, but they were not united for a good cause.

Ultimately, what fate had befallen them? Similarly, **Vali** and **Sugriva** in the

Ramayana. They were in fact brothers. Due to some differences, they developed hatred against one another. In the end, **Vali** met his end in the

hands of **Rama**.

The ultimate goal of this **Sivarathri** is to develop unity among humanity,

whatever be the obstacles, whatever be the difficulties and whatever be

the provocations. You should never make use of harsh words while speaking to others. Always speak sweetly and softly, with a loving heart.

Dear students and devotees!

You have all assembled here with a pure heart on this auspicious day of

Mahasivarathri. Wherever you are, you must always have a pure heart.

When the heart is pure and sacred, you can undertake sacred activities.

When the vessel is pure, the contents in the vessel can also be pure. Even

if the vessel is made of gold, if there is poison in the vessel, the contents

get poisoned. On the contrary, even if the vessel is made of earth, the gold that is kept in the vessel will remain pure. It is not the vessel, but

the material that is important. We must always keep our heart as pure

gold and fill it with sweet love.

You are students of the **Sathya Sai** Institute of Higher Learning. You are

growing under the loving care of Swami. Swami does not expect anything

from you. Education in the **Sathya Sai** Institute is totally free.

Whatever

your requirements, I am providing them free of cost. Did you come across

anywhere in the world such educational institutions? Today, you will find

people booking seats in educational institutions even before the child is

born. They pay a lump sum amount to the school in advance for reservation of seats in the 1st standard. It is only in the **Sri Sathya**

Sai

Institute of Higher Learning that you will not find such advance bookings.

There is no advance for anything in **Prasanthi Nilayam**. Wherever you go,

you must live up to the ideals of your education. Whatever you have learned here, share it with all.

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Embodiments of Love!

Love is My only property. In fact, it should be the same with you as well. I

do not seek anything from anybody. You live in love. Share your love with

everybody. Only when you lead a life filled with love your life will become

pure and sacred. In fact, every activity undertaken in **Prasanthi Nilayam**

will be pure and peaceful.

Thousands of people have gathered here on the holy occasion of **Mahasivarathri**. Did you here any noise? No. Not even one child

cries. No

one sneezes or coughs. Such a calm, serene, peaceful, and divine atmosphere is pervading this hall. If you are not able to get peace in such

a divine atmosphere, where else you can?

Never speak harshly to anybody. Several people today pose themselves

as devotees but take to evil ways. This is not a mark of devotion. In fact,

such behaviour goes against the concept of devotion. A dissonance between thought, word, and deed is the characteristic of an evil-minded

person. That is why it is said, "**Manasyanyath, vachasyanyath, karmanyanyath durathmanam**" (those whose thought, word, and

deed are

at variance are wicked)." You should not join the company of such people.

On the other hand you should join the company of real devotees who live

up to the principle of "Manasyekam, vachasyekam, karmanyekam mahatmanam (those who maintain perfect accord between thought,

word,

and deed are great)."

The most important characteristic of a devotee is good behaviour. If he

does not possess this characteristic, he is not a devotee at all, he is a great sinner. You are students of this great institution. Wherever you

go,

you must be recognised by your good behaviour. There are several past

students of this Institute, living in foreign countries like America, Japan,

Germany, etc. They are still recognised in those countries as students of

the Sathya Sai Institute of Higher Learning. They bring credit to the Institution.

You need not give anything to Sai. Lead a life of character and good behaviour. That is the only thing I want. That is the only thing that

gives

me joy. Not only the students, the devotees must also ensure good behaviour. They must feel that they are the members of the universal family of Lord Siva. Mother Parvati constitutes the body, whereas

Lord

Siva represents the heart. When the body and heart join together as a dwelling, human nature resides there. This is called Prakriti. The

human

body represents Pravritti, whereas the Atma residing in the body represents Nivritti. The unity of this Pravritti and Nivritti is human

nature.

Having been born in such a sacred human nature, people are

forgetting

their innate divinity.

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Lastly, I wish to advise you that you should never give scope for ego

to

dominate your actions. Wherever there is ego, there lies danger.

Therefore, shed your ego and cultivate pure and selfless love toward

one

and all. There is nothing in this world that cannot be achieved with

love. I

conclude My discourse with the blessing that the divine vibrations of today's namasankirtanam spread to the whole world and grant

good

qualities, good practices, and good behaviour to all people.

Bhagavan concluded His Divine Discourse with the bhajan "Prema

Muditha

Manase Kaho".

Date: 02 March 2003 (morning), Occasion: Mahasivarathri,

Place: Prasanthi Nilayam

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5. EXPERIENCE INNATE DIVINITY TO

ATTAIN PEACE AND HAPPINESS

Date: 16 March 2003 Occasion: Discourse Place: Brindavan

There is none in this world who knows everything.

Similarly, nowhere do you find a person who does not know anything.

One who knows a little is also ignorant.

It is only Sambasiva, who is all-knowing.

(Telugu Poem)

Embodiments of Love!

Everyone aspires to get rid of sorrow and enjoy happiness. In order to

rise to the level of Divine from the level of human, satsanga is very essential. Life becomes meaningless if one does not join satsanga.

What

is the meaning of satsanga? Many are under the mistaken notion that satsanga means joining the company of devotees. 'Sat'

symbolises

the principle of Truth, which is changeless in all the three periods of time.

Man should constantly contemplate on such eternal principle.

What is the purpose of human birth? It is not merely to eat, drink, and make merry. Paropakarakartham idam sariram (human body is

meant to

serve others). Man should dedicate himself to the service of society.

God

has endowed man with all powers. Human body is bound by senses, which are responsible for both good and evil. Hence, it is the foremost duty of man to make proper use of the senses. Lord Krishna taught

the

same to Arjuna in the Bhagavad Gita.

One who lacks sense control is worse than an animal. Even animals exercise some control over their senses. But man, in spite of being endowed with vijnana, suinana, and prajnana, is not making any

effort to

control his senses. Kama, krodha, lobha, moha, mada, and

matsarya

(desire, anger, greed, infatuation, pride, and jealousy) are bestial tendencies. Today man is cultivating such animal tendencies and

becoming an animal himself. Man is neither a mruga (animal) nor a mrunmaya Swarupa (made of inert matter). He is in fact chinmaya

and

chidananda swarupa (embodiment of consciousness and bliss). It is

a

matter of shame that such a human being is cultivating animal

qualities.

Man should control his senses in the first instance.

Spiritual practices prescribed to control one's senses. **Sravanam** (listening), **kirtanam** (singing), **Vishnusmaranam** (contemplating on Vishnu), **Padasevanam** (serving His Lotus Feet), **vandanam** (salutation), **Sathya Sai** Speaks Volume 36 (2003) 39

archanam (worship), **dasyam** (servitude), **sneham** (friendship), and **Atmanivedanam** (Self-surrender). These are the royal paths to Divinity. Giving up such royal paths, man is conducting himself like an animal in a forest. Firstly, one should get rid of their animal qualities. Only then can one rise to the level of the divine. You see, hear, and experience many things in this world. They are nothing but the reflection, reaction, and resound of your inner being. All that you see in the outside world is actually a part of you. Consider this example. There is someone who hates you. Actually it is the hatred in you that has taken the form of hatred in him. In the same manner, adulation or denigration, good or evil are reflections of your own self. Whatever you see in the outside world, whatever you experience, be it pleasure or pain has in fact come from within you. What is meant by **prapancha** (world)? It is the combination of **padartha** (matter). Every object in this world is transitory. How can such ephemeral objects give us everlasting bliss? Truly speaking, man has no misery at all. You blame others for your suffering and criticise them. It is your own bad thoughts that make you suffer. This world is like an ocean consisting of the waves of **samyoga** and **vivoga** (union and separation). Everything has emerged from you. There is nothing superior to man in this world. Hence, it is said, **Janthunam naraianma durlabham** (out of all the living beings, human birth is the rarest). Man is the most sacred and highly reputed one among all beings in the world. But being immersed in delusion, he is unable to realise his true nature. There is neither good nor evil in this world. There are many things that we see, hear, and experience. We think that it is the eyes that see, ears that hear, and mind that experiences. In fact, it is not so. Everything is reflection, reaction,

and resound.
Embodiments of Love!
You are engaged in service, singing **bhajans** and undertaking various spiritual practices. What benefit have you derived from these activities?
When good feelings emerge from you, you get rich rewards. After sowing a **neem** seed, you cannot expect a mango fruit. As the seed, so is the tree. Likewise, as the feeling, so is the result. Good and evil are based on your feelings. Hence, develop noble thoughts and spread the message of love to the entire world. Cultivate the feeling that all are brothers and sisters. Whom you consider as others are not others in the strict sense of the term. They are your own. All are children of God. God is one. Society is the direct manifestation of God. What is the difference between **jeevatwa** **Sathya Sai** Speaks Volume 36 (2003) 40 (individual) and **Daivatwa** (God)? Individual is **vyashti swarupa** and God is **Samashti swarupa**. There can be no branch without tree. There can be no child without mother. Fish cannot survive without water. Similarly, individual cannot exist without God. Both have an intimate and inseparable relationship. On this basis, Lord Krishna declared in the **Bhagavad Gita**, **Mamaivamsho jeevaloke jeevabhuta sanathana** (the eternal **Atma** in all beings is a part of My Being).
Embodiments of Love!
In this world, we see and hear about the dualities of good and evil, merit and sin. What is the origin of all these? They originate from man's **sankalpas** and **vikalpas** (resolutions and negations). Good and evil are present in his mind, not in the world. When man cultivates sacred thoughts, he will find sacredness all around.
Embodiments of Love!
The entire nature is suffused with power of attraction. The world attracts one and all. This power of attraction originates from the changeless and eternal principle of Truth, which is the basis of creation. This is known as Transcendental Truth. It is present in **trikalas**, **trilokas** and **trigunas** (three periods of time, three worlds, and three attributes). It is only one and not

two. Ekam sath viprah bahudha vadanti (truth is one, but the wise refer to it by various names). All that we see in this world is only this principle of truth. Pashyannapicha na pashyati moodho (he is a fool who sees, yet does not recognise the reality). What man sees in front of him is not the world, but verily God. But, out of his ignorance, he fails to understand this truth and tries to search for God in the external world. All that you find before you are verily the forms of God. Though you see God right before your eyes, you think you are yet to find Him. How foolish it is! When you develop the firm faith that all are the embodiments of God, you will certainly find Him in everyone.

Sarvata panipadam tat sarvathokshi siromukham, Sarvata sruthimalloke

sarvamavrutya tishthati (with hands, feet, eyes, head, mouth, and ears pervading everything, He permeates the entire universe). There is nothing in this world that is not the manifestation of God.

What is the form of God? Daivam manusha rupena (God manifests in human form). But man is getting deluded by his physical form and considers himself to be a mere mortal. All that we see is the form of God.

He is the embodiment of bliss. Nityanandam paramasukhadam kevalam

jnana murtim (God is the embodiment of eternal bliss. He is wisdom Sathya Sai Speaks Volume 36 (2003)

41 absolute, the One without a second). The entire world is pervaded with bliss. There is no trace of sorrow anywhere. But you may not agree with Me. You say, "Swami, you do not see sorrow, but we see it everywhere." Whether you see or I see, there is only bliss everywhere. As you think of only sorrow, forgetting the bliss, you find only sorrow. But I don't find sorrow anywhere. I see only bliss, bliss, and bliss alone. When we are the embodiments of Divinity, how can we ever be afflicted with sorrow? You are afflicted with sorrow because you don't realise the temporary nature of the world. Whatever you see and experience is only the reflection of God. Do not criticise anyone, for criticising others amounts to criticising God, whom you worship.

Easwara

sarva bhutanam (God is the indweller of all beings). Isavasyam idam

jagat (the entire universe is permeated with God). Embodiments of Love!

You may be speculating about the events that are going to take place in the forthcoming New Year (Ugadi). You think that the New Year would bring you happiness or sorrow. The year may be new, but what does it matter if you do not give up your old and mean habits? You aspire for good results, but are you performing good deeds? You expect others to be good toward you, but are you good toward them? If you act against the dictates of your conscience, how can you expect to be happy? Your deeds should be in accordance with your aspirations. Good deeds will certainly yield good results. Today people are immersed in adambara (pomposity).

How can such people attain ananda (bliss)? Embodiments of Love! Do not lead a pompous life. Adambara is the root cause of asanthi (restlessness). Give up adambara and strive to attain ananda. True bliss cannot be acquired from outside; it lies in your own heart. In fact, bliss pervades the entire world. Your mental perversions are responsible for seeing evil in it. Manah eva manushyanam karanam

bandhamokshayo (mind alone is responsible for both bondage and liberation of man). Hence, purify your mind. Only then can you become a true human being. You cannot call yourself a human being if your mind is polluted. Perform meritorious deeds. Speak good words. Lead a sacred life. In this manner, you can find fulfilment in life. There is nothing evil in this world. Whatever evil you find is but a reflection of your own feelings. Everything around you is your own reflection. If you point at something and say it is evil, it means that the evil in you is reflected outside. Never entertain evil thoughts. Fill your mind with nectarous thoughts. Then your life will be sweet.

Sathya Sai Speaks Volume 36 (2003) 42 Embodiments of Love!

You do **bhajans** and think that you are doing it in order to please God.
 But God does not need anything. You do **bhajans** for your own happiness. Share your happiness with others. God is the embodiment of bliss.
 Hence, He does not require anything from you. When He is the embodiment of eternal happiness, what else is required for Him? He is not interested in worldly and ephemeral happiness. When you do **bhajans**, your heart becomes purified. The worship and the **bhajans** that you sing are meant for your own happiness and not for the happiness of God.
 Embodiments of Divine **Atma**!
 It is enough if man leads the life of a true **Manava** (human being); because there is **Madhava** (God) in him. Unfortunately, man today is leading the life of a **danava** (demon). He is filled with demonic tendencies from top to toe. Such being the case, how can he attain happiness?
 You should purify your heart, experience bliss therein, and share your happiness with those who come to you. Sometimes evil qualities like anger, greed, and jealousy may try to overpower you. They are like passing clouds. Do not get carried away by them. Hold on to the true and eternal feelings that originate in your heart.
 People chant **Lalitha sahasranama**, Vishnu **sahasranama** (names of Vishnu), **etc.** No benefit accrues from chanting any number of **sahasranamas** if one lacks purity of heart. You should fill your heart with the essence of all these **sahasranamas**.
 Truly speaking, heart is the centre of all virtues. But man is not able to realise its sacredness. To be born as a human being is a great blessing.
 One cannot describe in words the sacredness and the sweetness of human life. Bear this truth in your mind and sanctify your life.
Satsangatwe nissangatwam (good company leads to detachment).
 You should join **satsanga**. It does not mean joining the company of those who perform noble deeds. 'Sat' is the changeless and eternal divinity. It is the embodiment of **chidananda** (everlasting bliss). To be in the company of Sat' is true **satsanga**, which will confer on you everlasting bliss.
 Embodiments of Love!
 You will certainly experience everlasting bliss when you develop love. Love is **ananda** (bliss) and **ananda** is Love. Your life will be redeemed only when you develop love and experience bliss. You can experience all types of happiness through love. It cannot be acquired from outside, nor

can it be bought in the market. It originates from within. When you buy a particular object in the market, you will develop love toward it. But such love is temporary, imaginary, and artificial. It is not the love that **Sathya Sai** Speaks Volume 36 (2003)
 43 originates in your heart. Love is changeless. Love is God and God is Love.
 You may celebrate any number of festivals, but they cannot confer bliss on you unless you develop love. The bliss that you derive from love is beyond all description. It is infinite.
 What is the difference between worldly love and divine love? The love you have toward your friends and relatives is termed as **anuraga** (attachment). This cannot be called love at all. Divine love is related to the heart.
 Embodiments of Love!
 No doubt, there is love in you. But you are not putting it to proper use.
 You have to experience the true and eternal love, which develops **heartto-heart** relationship. Such divine love is all-powerful. It has no limitations whatsoever. It attracts one and all.
 Today I want to tell you something very significant. This body of Mine is filled with attraction power from top to toe. It is the divine magnetic power. From **Sivarathri** onward it has been increasing day by day, though it was present in Me always. Worldly magnets attract only iron filings whereas this divine magnet attracts the entire world. You are under the mistaken notion that Swami is having pain in His legs and therefore He is unable to walk comfortably. I have absolutely no pain whatsoever. If I put one foot forward it is being pulled by the other, since there is immense attraction power in My feet. As you are aware, even the earth is endowed with attraction power. It only attracts and does not cause any pain. Swami has no pain at all. This attraction power in Me is increasing day by day. Whatever I touch with My hand gets stuck to it. Such magnetic power is present in every man. God is present in the form of **Hiranyagarbha** in everyone. Hence, He is extolled as **Hiranyagarbhaya Namah** (salutations to the one with golden womb). Pure gold does not

undergo any change. It attracts everyone. You should not be under the mistaken notion that only Swami has this attraction power and none else.

In fact it is present in you too. If you put it to proper use, it develops more and more.

I never had any pain at all. I am walking around as usual. But sometimes it becomes difficult to lift the foot due to the earth's attraction power. Therefore, I am walking slowly. Unable to understand this truth, you are imagining that Swami has pain in His legs. Let Me reiterate that I have no pain whatsoever. I have no suffering, no worries, and no anxieties. I am always blissful. There is nobody in this world who can come in the way of My bliss. But because of your worldly feelings, you think otherwise. If there is pain, one should think of a remedy. But when there is no pain, where is the question of remedy? No pain and no remedy.

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In this world, every thing has to be under a certain limit. In the present situation, this body cannot travel much. The power is growing day by day.

I try to lift My foot, but it is very difficult. Even if I use great force, it does not get separated from the earth. It can be separated only through My **Sankalpa** (Will). It is very difficult to understand the principle of Divinity.

No one can understand the Divine **Sankalpa**. None can estimate the divine power. People try to understand divinity on the basis of their own feelings and in the process end up with wrong estimation. People throw stones at trees, which are full of fruits. Similarly, the noble and the pious are subjected to a lot of hardship in this world. Divinity cannot be understood.

The stories of the Lord are most wonderful and sacred in all the three worlds. They are like sickles that cut the creepers of worldly bondage. (Telugu poem)

Embodiments of Love!
Follow the path of truth. That is the ultimate goal of your life. Human birth is very sacred. It is not meant merely to eat, drink, and enjoy worldly pleasures. You may discharge your worldly responsibilities. You may help others. You may look after your family. But this is not your goal of life. Love God. That is your ultimate goal. There is no property

greater than love. Only love can redeem your life. So, develop love, **bangaru!** I address you as **bangaru** (gold) because you are the embodiments of **Hiranyagarbha**. There are a number of metals in your body without which the body cannot exist. You may seek clarification from a doctor or a scientist in this regard. The magnetic power that is present in the entire world is present in your body itself.

Some people do not understand the power of divine magnet. They argue, "If there is attraction power in the 'magnet', why is it not able to attract us?" How can a magnet attract an iron piece, which is full of rust and dust? When the rust and dust are removed, the magnet will attract the iron piece at once. Likewise, you should clean you mind of impurities in order to be attracted by Divinity. You don't need to undergo any physical strain for this. No spiritual practices are required. It is enough if you cultivate love in your heart. Only through love can you attain the principle of Transcendental Truth. You might have read various books on Transcendental Truth. But nobody has really understood what it means. It is the changeless and all-pervasive **Atmic** principle. Such sacred love is available only with God.

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Embodiments of Love!
You are going to witness the divine glory of Swami unfolding in the days to come. He will attract the whole world. There won't be place for people to stand even. You can see for yourself what a great change has occurred during the last one month! All are getting attracted to Swami. Love is very powerful.

This is not a disease. This does not cause any suffering or unrest in Me. It cannot be cured with medicines. Love is the only remedy for this. There are many people who are closely associated with Swami for a number of years. Even they are unable to understand the truth. What is the use of leading such a life?

First of all, you should try to understand Swami. Once you understand that this plate is made of silver, you can estimate its value. But nobody

can estimate the value of Divinity. No medicines can have any effect on Divinity. Love is the only remedy. It should be associated with the eternal principle of truth. Such love will spread to one and all. You are born only for the sake of love. You cannot say that you don't need love. You have to attain Divinity through love. This is the purpose of human birth. If you do not realise this goal, what is the use of being born as a human being? Who is the Creator? Could you have taken birth of your own accord? No. It is the Will of God. He has given you the body. It should be sanctified in His service and adoration. You should set an ideal to the world. Work for the peace and happiness of all. Do unto others what you expect others to do unto you. If you do not want suffering, try to alleviate the suffering of others. Share your comforts and happiness with others. Pray for the happiness of all. Embodiments of Love! In a matter of a few days you will come to know. The divine glory will increase day by day, conferring on you joy and bliss. All the unrest will soon be eradicated from the face of earth. Today we find acts of violence everywhere. But whatever is happening, in a way, is for your own good. Everyone will develop sacred feelings. All will enjoy the divine bliss. The entire nation will enjoy peace and happiness soon. There will not be any difficulties or suffering. You are fear-stricken thinking that there is going to be suffering. In fact, there is nothing like sorrow or suffering. How can they ever afflict you? Always be happy and blissful. Conduct yourselves as the embodiments of the divine Atma and enjoy divine bliss. This is what I expect from you. Every individual should be happy. Every child should be happy. Let no one shed tears of sorrow. Difficulties may come, but they will ultimately lead to happiness. Very soon, everyone in this world will lead ideal lives. Love cannot be acquired by force, it should naturally originate from

the Source. Force leads to fear. It will make love diminish. Let divine feelings spring forth from you naturally. Share your joy with others. Even to hold a small tumbler, there should be unity among the five fingers. A single finger cannot do anything. In the same manner, you can attain Divinity only through unity. God is Samashti Swarupa. Individual cannot achieve anything by himself. He has originated from God. So, he should become God. Embodiments of Divine Atma! Today I decided to address you all of a sudden. May you develop love and lead a happy life! May you attain divinity through love! There is divinity in every one of you. Make every effort to manifest and experience the same. Once you realise your innate divinity, you can see God everywhere. May you all attain peace and happiness, andwork for the welfare and progress of the country. With these words, I bring My Discourse to a close. Bhagawan concluded His Discourse with the bhajan, "Sathyam Inanam Anantham Brahma". Date: 16 March 2003, Occasion: Discourse, Place: Brindavan Sathya Sai Speaks Volume 36 (2003) 47 6. RISE ABOVE BODY CONSCIOUSNESS Date: 2 April 2003 Occasion: Ugadi Discourse Place: Brindavan Fear of sin has declined; wicked deeds have become the order of the day. Devotion to the Lord has become extinct. Evil actions, which cannot be described in words, are on the rise. Oh man! Understand that only chanting the Divine Name can confer peace and happiness on you. (Telugu Poem) Embodiments of Love! The duality of birth and death is experienced in prakriti (nature), which is the presiding deity of life principle. World attracts man and deludes him. padartha (matter) is the basis for prapancha (world). World is a combination of matter. The sum and substance is, it is the matter that attracts man. Matter is not permanent; it does not symbolise truth. How can the ephemeral objects confer on you the eternal peace? Yad drishyam

thannasyam (all that is seen is bound to perish). Whatever is seen by the eye will undergo change with the passage of time. Such transient objects cannot give you everlasting happiness.

'**Aham yetat na** (I am not this).' It is the fundamental principle of wisdom.

The principle of **Parabrahma** has no specific form. In Vedic parlance, '**Aham** means **Atma**. '**Aham yetat na**' means, I am not the body which is momentary and ephemeral. The letter 'I' '**Aham**) symbolises the eternal

Atmic principle.

We see various objects in this world and are deluded that they are permanent. It is a grave mistake. Whatever is seen by the eyes is impermanent. Even our body is seen by the eyes; hence, it is also not permanent. It is a sign of ignorance to identify oneself with the body.

For ages, man has been under the delusion that physical and ephemeral objects will give him happiness. True happiness results when man recognises the underlying eternal principle of **Atma** in this ephemeral world.

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Lord Krishna declared in the **Bhagavadgita**, **Mamaivamsho leevaloke**

leevabhuta Sanathana (all beings are a part of My Being). Hence, every man is a spark of Divinity. Such being the case, how can man be called a mere mortal? Our ancients used to contemplate on God and worship Him with the total faith that He was all-pervasive.

According to our ancient scriptures, gods are 3 **crores** in number.

Who are they? Can there be so many gods? The truth is that the population of the world was 3 **crores** when those scriptures were written. This declaration

was made considering each individual a divine being. The declaration **Sahasra seersha Purusha** (God has thousands of heads) was made prior

to this when the population of the world was in the thousands. Today the world population is 580 **crores**. Every one of them is a manifestation of

divinity. Every human being is a divine incarnation. Why is man wasting

such a sacred and precious human birth? You should not think that God

exists separately with a specific form. **Ekam Sath Viprah Bahudha Vadanti**

(God is one, but the wise refer to Him by various names). '**Aham**, the principle of **Atma** that is present in all of us, is God. So, every individual is

God Himself.

If you question where God is, some people say that He is present in their

heart. It is not a proper answer. When you say the kerchief is in your hand, you are bigger than the kerchief. Likewise, when you say God is in

you, it means you are superior to God! Hence, it is not proper to say that

God is in you. The truth is, you are God. Everything is in you.

Sarvatah panipadam Tat **sarvathokshi siromukham**, **sarvatah sruthimalloke sarvamavrutya tishthati** (with hands, feet, eyes, heads,

mouth and ears pervading everything, He permeates the entire universe).

In fact, the entire world is present in your heart. Hence, it is said,

Daivam

manusha rupena (God appears in the form of a human being).

You would have seen many pictures of Divine personalities like **Rama** and

Krishna. They are depicted only in the form of human beings. But man

today has forgotten the innate divinity in humanity. He is in search of God

thinking that He is at a higher level. That is why he is unable to realise the truth. **Ekam Sath** (Truth is one). The Vedas describe this as

Ritam. It

is the principle of oneness (**Ekatma swarupa**). It is changeless and transcends time, space, and circumstances. It is present in one and all. Man attributes various names and forms to such divinity and worships it

in various ways. Divinity has no specific form. It is changeless and beyond

all attributes.

In fact, all forms are the forms of divinity. Such principle of unity in multiplicity is forgotten today. All the Upanishads emphasise the principle

of unity. But because of worldly feelings, man views multiplicity in unity.

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He is not making any effort to visualise unity in diversity. Man should undertake such spiritual practice that will enable him to visualise unity.

The fundamental basis for the apparent multiplicity is only one. You see a

number of bulbs here. All are illumined by the same current. If you put off

the main switch, none of the bulbs will glow. Likewise, the **Atma** is the

undercurrent in all names and forms. **Atma** means the power of consciousness. It is the power of **nityananda**, **Brahmananda**, **vogananda** and **advaitananda** (eternal, supreme, spiritual, and non-dual bliss). Man is not making any effort to know the principle of non-dualism. He is carried away by multiplicity and thus is leading a life of ignorance. Embodiments of Love! Realise that the same **Atma** dwells in one and all. Do not entertain evil qualities like anger and hatred. Develop love and experience bliss. Share it with others. In fact, love is your **swabhava** (innate nature), bliss is your **swabhava**. But today people are deluded by worldly **prabhava** and thereby are forgetting their **swabhava**. This is the year of **Swabhanu**. **Swa'** means **Atma**. Hence, **swabhava** means **Atmic** feeling. You should develop such feeling. **Swabhava** also symbolises **chaitanya shakti** (the power of consciousness). It is present everywhere, in you, with you, around you, above you, and below you. When **Atma** is present all over, how can it be divided? Never fragment the principle of oneness. In fact, it is very easy to visualise oneness in diversity. Do not think that God is in you. You are in God and so too is everyone. Today, fear of sin has declined in man. That is why he is taking to evil ways without being bothered about the consequences. Due to the absence of fear of sin and love for God, humanness has declined in human beings. This is detrimental to universal peace. (Telugu Poem) **Sincw** man does not have fear of sin, he is unable to manifest his innate divinity. The same divinity is present in one and all. Truth is one and Truth is God. The whole world rests on Truth. Creation emerges from truth and merges into truth, Is there a place where truth does not exist? Visualise such pure and unsullied truth. (Telugu Poem) You don't need to search for the principle of Truth, It is all-pervasive. Wherever you see, there is truth. But you are not making efforts to visualise truth. If only you make a sincere attempt, you can visualise truth everywhere. **Sathyam bruyath, priyam bruyath, na bruyath** **Sathya Sai** Speaks Volume 36 (2003) 50 **sathyamapriyam** (speak truth, speak pleasantly, and do not speak

unpalatable truth). Truth should be uttered in a pleasing manner. It should not hurt the feelings of others. People say God is all-pervasive. No doubt, He is present everywhere. But He manifests Himself wherever truth is spoken in a sweet and pleasant manner. Truth that is spoken in a harsh manner cannot be called truth at all. Every man and every creature is an embodiment of love. All the birds, animals, and insects aspire to attain happiness just as man does. They also enjoy happiness. But there is a difference between the happiness they enjoy and the happiness man enjoys. Birds, animals, **nd** insects are neither elated by happiness nor depressed by sorrow. They accept happiness and sorrow with equanimity. But man lacks such sense of equanimity. He feels elated when his desires are fulfilled and frustrated otherwise. Desire and anger are like pests that destroy the tree of human life. Today desire and anger have become rampant in man. One who is filled with anger will find differences and starts developing hatred. In the daily newspaper, you find many news items that speak volumes about the anger, hatred, and jealousy in man. These evil tendencies are the bitter enemies of man. People are worried about the harmful effects of certain planets. In fact, desire and anger are the two planets that cause the greatest harm to mankind. Yes, desires are essential for man. But excessive desires wreak danger. **Na sreya niyamam** vina (without discipline, there can be no well being). Desires should be under limit. Man sometimes has love in him and at other times goes into a fit of anger. Such a tendency is the result of improper food and habits. Never translate your thought into action in haste. Take time and enquire whether what you want to do is right or wrong. Today the New Year has commenced. People celebrate the arrival of New Year with all festivity and gaiety. But their enthusiasm and happiness is only short lived. It is not the way to celebrate the arrival of New Year. Your happiness should remain forever. True happiness is not something that comes and goes like a passing cloud. At the time of birth, your heart is pure and you are full of bliss. You should retain such purity of heart for the rest of your life and enjoy everlasting happiness. When one emerges from the womb of one's mother, one does not find any garland round one's neck.

There are no jewels made of pearls,
nor are there glittering golden ornaments.
There are no chains studded with precious stones
like emerald and diamond.
But there IS a chain round your neck.
Brahma strings together the consequences of your past
deeds,
makes it into a garland, and
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puts it round your neck at the time of your birth.
(Telugu Poem)
There is bound to be a result for every action of yours, however small
and
insignificant it may be. Suppose that you are mending your clothes
with
the help of a small needle and thread. The needle may be small, but if
it
pricks your finger, the result is instantaneous in the form of bleeding.
In
this case, action and result take place almost simultaneously. The
food
you consume takes at least two hours to get digested. Here there is a
gap
of two hours between the action and result. The seed that you sow
takes
a minimum of one week to grow into a sapling. In the same manner,
some actions yield result in a few months or a few years or a few
births.
Whoever you are, you have to face the consequences of your actions.
However, you don't need to be depressed and dejected, thinking that
you
cannot escape from the results of your past evil deeds. You can
certainly
escape from them if you win the grace of God by developing love in
your
heart. All the results are based on your thoughts and actions. You
have to
undertake sacred activities in order to sanctify your body. There is no
point in undertaking good deeds with evil intentions. The seed that
you
sow within will germinate into a 'tree' and yield 'fruits'. Some people
have
evil motives within but put on a veil of goodness. Such pretentious
attitudes will never yield positive results. First, you should sow the
seeds
of sacred thoughts within.
You may be speculating as to what this New Year has in store for you.
You have to undertake sacred actions if you want to enjoy peace and
happiness. You should join satsanga. Satsanga means to join the
company of 'Sath', which is changeless in all the three periods of
time. Satsanga does not merely mean doing bhajans and listening to

spiritual discourses. Bhadram pashyantu, bhadram srunvantu, and
bhadram kurvantu (see good, hear good, and do good). These are
the
three important mantras that emperor Manu has given to mankind.
The
teachings of Manu form the basis for dharmasasthra. Man should
strictly
adhere to these three mantras in his daily life. Nothing else is
required to
redeem oneself.
The Vedas say, Srunvantu viswe amrutasya puthraah (Oh listen!
The son
of immortality). You are not mere mortals; you are the children of
immortality. You should conduct yourself in such a manner that
would
befit your stature as the children of immortality.
Man's wicked thoughts are responsible for the agitation and unrest
you
find in the world today. In order to get rid of evil thoughts, you should
run
away from bad company in the first instance. You should join good
company. Then you will see only goodness in everyone around you. If
you
come across a person who hates you, do not reciprocate the evil
feeling.
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Tension will mount when you show anger and hatred toward each
other.
Instead you greet him with love. Then he too will reciprocate the
feeling
of love and become your friend. Speech plays a vital role in
strengthening
the bond of friendship. Hence, speak softly and sweetly. You can
pacify
hatred and anger that is prevailing in this world by your pleasant talk.
Love begets love.
Where there is confidence, there is love,
Where there is love, there is peace,
Where there is peace, there is truth,
Where there is truth, there is God,
Where there is God, there is bliss.
In order to enjoy peace, you should give up hatred and develop
selfconfidence.
You should consider that viswasa (faith) is your true swasa
(life-breath).
You are enjoying divine grace day in and day out. In what way are you
showing gratitude to God for all that He has been doing for you? God
does
not expect anything from you. But you have to do your duty by
expressing your gratitude. An ungrateful person is worse than a cruel
animal. It is because of your parents that you have come up in life.

Matru

Devo bhava, pitru Devo bhava (revere your mother and father God). Your mother bore you in her womb for nine months, gave you birth, and brought you up facing several hardships. How grateful you must be toward your mother for all that she has done for you! In the same manner, your father sacrificed his own comforts and looked after you with love and care. In what way are you expressing your gratitude to your father? Your children will treat you in the same manner as you treat your parents.

Some people have wicked feelings **withi.n** but talk in a pleasing manner in front of others. Such people are verily demons. Demons are known to become powerful at nights. Here, night symbolises wickedness and darkness of ignorance. Daylight symbolises **suinana** and night stands for **ajinana**. When you are immersed in the darkness of ignorance, you will find only wickedness everywhere. Such a person cannot be called a human being, he is verily a demon. **Iantunam nara janma**

durlabham (out

of all living beings, human birth is the rarest). Having attained such a sacred human birth, it is rather unfortunate that man is behaving like a demon. Even animals express their love and gratitude toward their master, but man has sense of gratitude in him. Having been born as a human being, he should conduct himself as is expected of him and sanctify his life.

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Embodiments of Love!

Love all. Let there not be even a trace of hatred in you. Join hands with

your **fellowmen** in a spirit of tolerance and love. The Vedas have taught,

Saha navavatu. Saha nau bhunaktu. Saha veeryam karavavahai. Tejaswinavadhitamastu.

Ma vidvishavahai (May we be protected and nourished together! May we perform heroic deeds! May we be filled with divine energy! May we never hate one another!). Such sacred teachings of the Vedas have been forgotten. On the other hand, man is developing evil

tendencies. Such a behaviour is not befitting the stature of a man. Bliss is man's true nature. Hence, he should always have a cheerful countenance. May all of you lead a blissful life in this New Year! May you fill your life with love! May you develop unity and friendship! True bliss lies in unity. God is the embodiment of bliss.

Nityanandam, Parama Sukhadam, Kevalam Inanamurtim,

Dwandwateetam, Gagana Sadrisham, Tattwamasyadi Lakshyam,

Ekam,

Nityam, Vimalam, Achalam, Sarvadhee Sakshibhutam,

Bhavateetam,

Trigunarahitam (God is the embodiment of eternal bliss, He is wisdom

absolute, the One without a second, beyond the pair of opposites, expansive and pervasive like the sky, the goal indicated by the

aphorism

Tattwamasi, the eternal, pure, unchanging, the witness of all functions of

the intellect, beyond all mental conditions and the three qualities of purity, passion, and dullness (**sattwa, rajas, and thamas**).

In spite of being endowed with such sacred bliss, why should man give

room to wickedness and misery. This is contrary to human nature.

Consider everyone as the embodiment of divinity. Whomever you salute

or ridicule, they will reach God. Offer your respects to everybody.

Share

your love with one and all. Never hate anybody. The hatred in you will

come back to you as reflection and put you to suffering.

Hence, embodiments of love, develop love in you. Experience love and share it with others. This is the most important message of this New Year,

Swabhanu. You are not merely mortals. You are the sparks of divine.

You

should lead your life in such a manner. It is only when you understand

your divine origin, will your thoughts, words, and deeds become sacred.

Oh man!

Examine and enquire for yourself

what great happiness you have achieved

by spending all the time from dawn to dusk

in making efforts to fill your belly

while forgetting God.

(Telugu Poem)

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Get up from your bed with a peaceful mind. Think of God. There are some

people who get up from bed with a disturbed and agitated mind. If the

parents criticise each other as soon as they get up from bed, the children

will go a step further and will start beating each other up when they wake

up in the morning. The children will naturally try to emulate their parents.

Hence, parents should set an example to their children. They should

teach
 them by practice, not merely by precept.
 Under all circumstances, do not give room for anger or hatred. You
 may
 have to face some difficulties and sorrows, but never mind. Be calm
 and
 composed. What did I tell you in the beginning? 'Aham yetat na'.
 Realise
 that you are not the body. You are the embodiment of eternal Atma.
 When you understand this truth, you will not be affected by the
 physical
 suffering. Since you are aware, I am showing you this by example. I
 know
 that I am not the body. Hence, I do not care for any sufferings that
 afflict
 this body. The physical body of man is bound to be afflicted by
 disease
 and suffering at some point of time in his life. One should not be
 unduly
 worried about it. In fact, the body is born and brought up through
 various
 difficulties. It cannot escape difficulties. But you should not care for
 them.
 Difficulties and suffering are but natural to the human body. Bliss is
 natural to the Atma. Follow the nature of the Atma and not of the
 body.
 Give up body attachment.
 This body is a den of dirt and prone to diseases;
 it undergoes change from time to time.
 It cannot cross the ocean of samsara.
Oh mind! Do not be under the delusion
 that body is permanent.
 Instead take refuge at the Divine Lotus Feet.
 (Telugu Poem)
 Why do you worry about such an ephemeral body? Instead, think of
 God.
 The physical suffering comes and goes like a passing cloud. That is
 the
 nature of human body (pravritti). The nature of Atma (nivritti) is to
 treat
 dualities of life with equanimity. Troubles of the body come and go. In
 spite of the pain, I am going around as usual. There is no change in My
 daily routine. I do not care for this pain. You will be put to suffering
 only
 when you identify yourself with the body. I am not the body. When
 you
 say this is my kerchief, you are different from it. Whatever may
 happen to
 the kerchief, you will not be affected. In the same manner, you should
 not
 be affected by the physical suffering.
 The body is made up of five elements and

is bound to perish sooner or later,
 but the indweller has neither birth nor death.
 He has no attachment whatsoever.
 Truly speaking, the indweller is verily God Himself,
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 who is in the form of the Atma.
 (Telugu Poem)
 The indweller is Atma, which is your true identity. Hence, do not be
 worried about your body. If someone were to criticise you, do not be
 agitated. If he criticises you loudly, it will vanish into thin air. If he
criticises within himself, it will affect himself. In fact, neither praise
 nor
 censure will come to you. You should not be affected by either. In this
 manner, you should transcend the dualities of life. You will become a
 true
 human being only when your mind is fixed on the true and eternal
Atma.
 Today marks the beginning of a very sacred year. Accordingly, you
 should
 develop sacred thoughts. Not only in this year, but throughout your
 life,
 you should cultivate sacred thoughts. The body is made of five
 elements,
 so it is bound to suffer. You should not be affected by it. This is your
 true
sadhana. All other sadhanas will prove futile if you do not give up
 body
 attachment. Some people keep telling the beads in a mechanical way
 and
 say that they are doing sadhana. The rosary will be revolving in their
 hand and the mind will be roaming in the market. Can this be called
japa
 (chanting)? While doing meditation, your body may be steady, but the
 mind will be wavering. What is the use of such a sadhana? A true
 spiritual
 aspirant is one who has a steady mind and an unwavering vision.
 Unsteady mind is the nature of a monkey. But today man is
 developing
 monkey-mind. He should fill his heart with kindness for he belongs to
 mankind.
Bhagawan sang the bhajan, "Prema mudita manse kaho" and then
 continued the discourse.
 Embodiments of Love!
 When you sing bhajans, maintain the proper rhythm by clapping
 your
 hands. The clapping should be done according to the bhajan. Bhajan
 should be sung with proper tune and wholeheartedly. The three
 syllables
 in the name Bha-ra-ta stand for bhava (feeling), raga (tune) and tala
 (beat). It means Bharatiyas (Indians) are those who sing the glory of
 God

with bhava, raga, and tala. Today there are many singers who, while singing Thyagaraja kritis, play tala on their lap. They should join both hands and clap.

The five fingers of one hand symbolise karmendriyas (senses of action) and that of other hand stand for janendriyas (senses of perception).

When you sing the glory of God, there should be harmony between these two. If they are not harmonised, even your feelings will not be steady. It was Guru Nanak who introduced the concept of community singing in Punjab. All should sing the divine glory in unison. This was the ideal Sathya Sai Speaks Volume 36 (2003)

56 propagated by our ancients. But today, people have brushed aside such ideal and are acting as per their whims and fancies. All our actions should be pleasing unto God. You may call Him Rama, Krishna, Govinda, but God is one. Develop the feeling of oneness and attain the vision of the divine Atma.

Date: 2 April 2003, Occasion: Ugadi Discourse, Place: Brindavan Sathya Sai Speaks Volume 36 (2003)

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7. RAMA NAVAMI DISCOURSE

Date: 11 April 2003 Occasion: Rama Navami Place: Brindavan

Birds and beasts which do not have any type of education, have learnt to lead a life of discipline.

But alas!

Man who is endowed with all intelligence does not lead a disciplined life.

What else is to be conveyed,

oh people of this august assembly!

(Telugu Poem)

The Lord shines effulgently in the universe, so also the universe shines in the Lord.

The relationship between the Lord and the universe is intimate and inseparable.

(Telugu Poem)

The sacred epic Ramayana is verily the Veda descended from heaven to earth. The Veda is classified into four: Rig Veda, Yajur Veda, Sama Veda, and Atharvana Veda. The Rig Veda helps, sustains and protects the vajinas and yagas. In the Ramayana, Rama symbolises Rig Veda. Lakshmana signifies Yajur Veda, which contains mantras chanted during the performance of vajinas and yagas. When Rama was away in the

forest, Bharata stayed in Nandigrama singing His divine Name day in and day out. Hence, he symbolises Sama Veda. Satrughna was the one who annihilated the satrus (enemies) and protected the pious. He was obedient to his brothers. He stands for Atharvana Veda. The essence of Atharvana Veda lies in destroying wickedness and fostering sacred feelings and activities. The Ramayana is verily the Veda. The Veda is not different from the Ramayana. True humanness lies in understanding this.

Rama, Lakshmana, Bharata, and Satrughna are the four sons of Dasaratha. Merely knowing this will not suffice. One should enquire and understand the inner meaning. Who is Dasaratha? He represents the human body consisting of ten senses (five senses of perception and five senses of action). Strictly speaking, Rama, Lakshmana, Bharata, and Satrughna are not the sons of Dasaratha and his three wives. We should not think that they were born like mere mortals. They are the chaitanya swarupas (embodiments of divine consciousness) who emerged from the sacrificial fire. They set an ideal to parents, brothers, and sisters in every family and to humanity at large.

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Today, due to the impact of Kali age, there is no unity and love among brothers in a family. There are conflicts among them leading to disturbances. On the contrary, Rama, Lakshmana, Bharata, and Satrughna had total unity among themselves. They delighted others by their unity. Even while playing games in their childhood, each aspired for the victory of the other. Once the four brothers as young lads were playing a game. Shortly thereafter, Bharata came to mother Kausalya, sat on her lap, and started weeping. She asked him, "Bharata, why are you feeling sad? Have you lost the game?" Bharata replied, "Mother, I would have been happy if that were to be the case, but when I was about to lose the game, Rama managed to lose the game and made me the winner. I am upset at the defeat of my elder brother." What an example of fraternal love!

When Lakshmana fell unconscious in the battlefield, Rama was crestfallen.

He considered Lakshmana as His very life. He lamented saying, "If I

were

to search in the world, I may get a mother like Kausalya and a wife like Sita but not a brother as noble as Lakshmana. What is the use of this life

without Lakshmana?" The four brothers had such unity, harmony, and love among themselves.

When Bharata returned from Kekaya kingdom, he came to know from sage Vasishtha that Rama had gone into exile and would not return for fourteen long years. He was disconsolate. He went to the sage, offered his

respects and said, "Oh venerable preceptor, I do not want this kingdom, which has caused the exile of my brother Rama. Being the eldest son, only Rama has the right to rule over the Kingdom. Hence, at this very moment I shall go to the forest, fall at the feet of Rama and plead with Him to come and take over the reins of Ayodhya." In this manner, each of the four brothers was ready to make any sacrifice for the sake of the other.

In order to uphold the plighted word of His father, Rama was ready to go into exile. He donned the clothes made of tree bark and went to the residence of mother Kausalya to seek her permission. Mother

Kausalya,

being unaware of the sudden turn of events, was eagerly awaiting Rama's arrival. She was ecstatic thinking of Rama's coronation and expected Him

to come to her in royal garments. She was very much worried to see Rama and Sita in bark clothes. "Rama, is this the type of garment you should wear on the day of your coronation," she asked.

Rama smilingly replied, "Mother, I have been coronated as the king of Aranya Rajya (kingdom of forest) by My father. I am going to the forest

to protect sages and saints who are being put to suffering by the demons.

Hence, kindly do not raise any objection to My sacred mission. I have to

obey the command of My father." So saying, He prostrated before His mother and sought her permission to go to the forest.

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Hearing the words of Rama, mother Kausalya was overcome with sorrow.

She pleaded with Him, "Son, You are talking of obeying only the command of father. What about the command of Your mother? I am the

ardhangi (better half) of Your father. Hence, it is Your bounden duty

to

obey my command also. I will not come in the way of Your going to the forest, but let me also accompany You. I have borne You as a result of many rituals and severe austerities performed over a number of years. I

cannot live without You even for a minute."

Rama pacified her saying, "Mother, it is not proper on your part to leave

your husband in this old age. He is getting burnt in the fire of My separation. At this juncture, you should comfort and console him with soothing words. That is your foremost duty. For a wife, husband is

God.

He is the only refuge for her."

Sita, who was standing by, heard this conversation. She at once asked Him, "Rama, is not the dharma same for all women? Can there be one dharma for your mother and another for me? You have asked me to

stay back and look after Your father and mother. Now, You are telling Your mother that serving the husband is the prime duty of a wife.

Does it

not hold good in my case?"

Mother Kausalya was moved by Sita's argument. She told Rama, "Son,

the same dharma holds good in the case of every woman. It is destined

that I have to suffer in this manner. Why should You put Sita to suffering

by leaving her behind in Ayodhya? She has given up everything and has

decided to go with You to the forest. Do not disappoint her. Take her along with You. It is Your duty to take care of her." One can very well understand the nobility and broad-mindedness of mother Kausalya from

this episode.

The birthday of Rama is celebrated in order to remind us of the ideals for

which He stood. We have to ponder over the ideals set before us by Rama, Lakshmana, Bharata, and Satrugna and also by Kausalya, Sumitra, and Kaikeyi. Sage Vasishtha declared, Ramo vighrahan dharmah (Rama is the embodiment of Dharma). He described the

Divine

form of Rama saying, Pumsam Mohana Rupaya (one whose form enchants all). "Rama, the beauty and handsomeness that You are endowed with are not limited to Your physical form alone. Your infinite

love and compassion give You this blissful form. Even men are attracted

by the blissful form of Yours. You are the very personification of satchitananda

(being-awareness-bliss)." Thus, Sage Vasishtha extolled the glory and majesty of Rama. It is your good fortune that you are able to

listen to
the sacred story of **Rama** and sing His glory.
As I told you in the beginning, God shines effulgently in the universe,
and
so does the universe in God. The relationship between God and the
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universe is intimate and inseparable. The universe is full of living
beings.
Each being is the embodiment of **Rama**. Do not confine **Rama** to a
particular name and form. All the beings are His forms. **Rama** means
the
One who delights. He is present in all. **Easwara sarva bhutanam**
(God is
the indweller of all beings). **Isavasyam idam jagat** (the entire world
is
permeated by God). The world is the very form of God. **Sahasra**
seersha
purusha sahasraksha sahasra pad (God has thousands of heads,
eyes and
feet).
In those days, the population of the world was only in thousands.
Considering each of them the form of God, it was declared, **Sahasra**
seersha purusha. With the passage of time, the population swelled
from
thousands to **lakhs** and from **lakhs** to **crores**. Then it was said, God is
mukkti devata swarupa, meaning He is in the form of three **crores**
of
beings. Today the world population has increased to nearly 600
crores. All
are the forms of God. Usually people confine **Rama** to a particular
form
with a bow and a quiver of arrows. In fact, every man is **Rama**
swarupa
(embodiment of **Rama**). That is why people are named after **Rama**,
Lakshmana, Krishna, **Govinda**, etc.
Not only the four brothers, even their consorts demonstrated great
ideals.
Sita and **Urmila** were the daughters of King **Janaka**. **Mandavi** and
Srutakeerti were the daughters of his younger brother. They were
women
of sterling character and were endowed with supreme sense of
detachment. They considered the happiness of others as their own.
When
Rama was leaving for the forest, **Sita** insisted that she should be
allowed
to accompany Him. She said, "Swami, You have come for the
redemption
of mankind. I too have a part to play in it. How can I remain here
when
You are going to the forest renouncing everything?" She removed all
her

ornaments, wore bark clothes, and followed **Rama**.
Lakshmana's wife, **Urmila** was a very good painter. Being unaware
of the
happenings, she was painting the picture of **Rama**'s coronation. As
she
was deeply engrossed in her work, **Lakshmana** entered the room all
of a
sudden and called her in a raised voice. She was startled and at once
stood up. In the process, she accidentally spilled paint on the picture
she
was painting. She felt sad for having spoiled the picture. Then
Lakshmana
remarked, "The coronation of **Rama**, which is meant to bestow peace
and
prosperity to mankind, is stalled because of **Kaikeyi**, and the picture
of
coronation that you are painting is spoiled because of me." He
informed
her that he was accompanying **Rama** and **Sita** to the forest to serve
them
and said that he would return only after fourteen years. She was least
perturbed with his decision. In fact, she was happy and entreated him
to
serve **Sita** and **Rama** with utmost devotion. Pain and pleasure,
sorrow and
happiness follow one another. One should treat them with
equanimity.
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Pleasure and pain, good and bad co-exist,
none can separate them.
You cannot find pleasure or pain, good or bad
to the exclusion of the other.
Pleasures result when difficulties fructify.
(Telugu Poem)
Lakshmana took leave of his wife and went to mother **Sumitra** to
seek her
blessings. '**Su-mitra**' means a good friend. Her character was worthy
of
her name. When **Lakshmana** told her of his decision to accompany
Sita
and **Rama** to the forest, she, being a noble mother, was very happy.
She
was not at all worried that either of her two sons would not rule over
the
kingdom.
When her cup of pudding was taken away by an eagle, both **Kausalya**
and
Kaikeyi sympathised with her and shared their pudding with her.
Lakshmana was born of the share of **Kausalya**'s pudding and
Satrughna of
the share of **Kaikeyi**'s. Hence, **Lakshmana** and **Satrughna** are the

aspects

of **Rama** and **Bharata**, respectively. **Lakshmana** served **Rama**, and **Satrugna** served **Bharata**. **Sumitra** thought that it was her good

fortune

that her sons were serving **Rama** and **Bharata**. She had such noble feelings. Where there is God, there is His devotee. Where God and the devotee come together, victory is assured. **Sumitra** told **Lakshmana**, "Son, to be in God's company is the greatest wealth." So, she gave her immediate consent to **Lakshmana** to accompany **Rama** and **Sita**.

When **Rama** went to **Kausalya** to take leave of her, she lamented saying, "Son, you are leaving me in **Ayodhya** with all the royal comforts and going

to **aranya** (forest) to lead a life of hardships." To this, **Lakshmana**, who was at **Rama**'s side, said, "Mother, this **Ayodhya** without **Rama** and **Sita** is

verily the forest. The forest with **Rama** and **Sita** is verily **Ayodhya**. **Sita**

and **Rama** are my parents. I will serve them and spend my time blissfully."

There was great unity and understanding not only among the four brothers but also among their consorts. They are ideals for every family.

Is there a family where daughters-in-law live in amity? Is there a family where brothers live in harmony without indulging in property disputes?

Nowhere do we find such an ideal family. This age of Kali (the age we are now in) has become the age of **kalaha** (conflict). In such a scenario, the **Ramayana** shines as the beacon-light to every family. How should brothers and sisters conduct themselves? In the

Ramayana,

we find the demonstration of such great ideals. Merely going through the sacred text of **Ramayana** is not enough; you have to emulate the ideals.

The **Ramayana** transcends the barriers of time, space, caste, and religion.

In all nations, at all times and under all circumstances, unity is very **Sathya Sai** Speaks Volume 36 (2003)

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essential to find fulfilment in life. Even birds and animals have unity amongst themselves. They do not have the selfishness of hoarding things.

Today we find wicked tendencies in man that are not found even in birds and animals.

There is not a single instance of internal dispute in the family of **Dasaratha**. You may question, "Was not **Kaikeyi** responsible for a

family

dispute that led to the exile of **Rama**?" No, it was not a dispute at all. In

fact, **Kaikeyi** had great affection for **Rama**. She loved Him more dearly

than her own son, **Bharata**. But her mind was poisoned because of the bad company of **Manthara**. Hence, it is said, Tell me your company, and I

shall tell you what you are. Even **Manthara** was one of good nature. She was only acting under the influence of an incident that happened in her previous birth. She was a deer then. One day she was playing with her husband in the forest.

The king of **Kekaya** had come to the forest on hunting. He saw the deer playing with each other. In an attempt to capture them, he killed the husband deer with an arrow. The female deer was grief-stricken. She went to her mother and complained about the cruel act of the king.

The mother consoled her saying, "My dear child, pain and pleasure, good and bad coexist in this world. We have to withstand the vicissitudes of life with equanimity. You may go to the king to seek justice."

Then the female deer went to the king and poured out her anguish thus,

"Oh king! We were leading our lives peacefully and blissfully. You have inflicted untold grief on me by killing my husband. You have ruined my life." The king ruefully said, "Nobody can escape the consequences of his

actions. You are grieving over the death of your husband. I can also understand the agony of your mother having lost her son-in-law. As a result, one day I too will suffer from the loss of my son-in-law." The female deer took birth as **Manthara** and caused the death of

Dasaratha

who was the son-in-law of King **Kekaya**.

This life is nothing but an ocean with the waves of union and separation.

Everybody has to pass through the adversities of life. It is the nature of

pravritti (outward path). There is another aspect to life, i.e. **nivritti** (inward path). A child goes to its mother and says, "I am hungry." The mother who follows the outward path says, "Child, go and eat food.

You hunger will be satiated." This is the **pravritti** dharma. But the mother who treads the inward path does not merely say, "Go and eat food." She would advise the child as to what type of food to eat, when and how

to
 should eat. When you are hungry, you should not eat whatever you like
 without enquiring whether it is good for health. The **nivritti** mother advises you to eat such food which will bestow good health on you. **Sathya Sai** Speaks Volume 36 (2003)
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 Even the Vedas have dealt with the principles of **pravritti** and **nivritti**. One
 may have desires, but they should be under limit. They should be based
 on truth and righteousness. Do not eat whatever you get. Do not speak
 whatever comes to your mind. You should speak only after proper enquiry. These are some of the lessons that the **Ramayana** teaches to mankind. That is why the **Ramayana** is compared to the Vedas. It teaches
 the **pravritti** and **nivritti** aspects of life in a beautiful manner. **Pravritti** is
 the **swabhava** (nature) of **prakriti**. **Nivritti** is the **swarupa** (form) of the
Atma. **Nivritti** broadens our outlook, whereas **pravritti** does the opposite.
 Hence, we should base all our activities on **nivritti**.
 The **Ramayana** teaches the principles of dharma and the path of duty to
 every individual. Though ages and aeons have passed by, the **Ramayana**
 remains ever fresh guiding humanity on the path of truth and righteousness. Even today we think of the characters of **Ramayana**
 with
 respect and reverence. You can very well understand its greatness. There
 is no morality higher than what is depicted in the **Ramayana**.
 The **Ramayana** should be the subject of our **parayana** (worship). You
 should install the principle of **Rama** in your heart and experience bliss.
 Embodiments of Love!
 Practise the teachings of **Ramayana** in your daily life. Obey the command
 of Lord **Rama**. It is to understand and assimilate the principle of **Ramayana** that we are celebrating the festival of **Rama Navami**
 today.
 It is not enough if the celebration is confined to merely partaking of sweet
 pudding and other delicious items.
 Sage **Valmiki** declared that the **Ramayana** will be there so long as there
 are mountains and rivers on the face of the earth. You may wonder, what
 is the relationship between the **Ramayana** and the mountains and

the
 rivers. The mountains **symbolise** men and the rivers women. As long as
 there are men and women in this world, the glory of **Ramayana** will continue to illumine the world. Women are compared to rivers
 because
 they are the symbols of sacrifice. They flow incessantly quenching the thirst of one and all.
 The **Ramayana** sets great ideals to men. People should contemplate on
 such sacred story and follow its ideals. The marriage of **Rama** and **Sita**
 was celebrated in **Mithila** with all festivity and gaiety. They sang songs inviting people to see the divine marriage of **Rama** and **Sita**.
 Come let us go and see the marriage of **Rama** and **Sita**. The sight shall confer great merit.
Oh come one and all to see the sacred marriage, **Rama**, who is riding on an elephant, is shining effulgently. **Sathya Sai** Speaks Volume 36 (2003)
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 Mother **Sita** is by His side,
 The brothers are at their service.
Sita and **Rama** will smilingly enquire of our well-being; What else can we aspire for!
 Come let us go anon
 to see the holy wedding of **Rama** and **Sita**.
 (Telugu Poem)
 People sang songs like this, rejoicing at the marriage of **Rama** and **Sita**.
 The people of **Ayodhya** as well as **Mithila** were greatly delighted. The entire city of **Mithilapura** rejoiced in great celebration. The divine marriage
 conferred immense joy on one and all. The story of **Rama** is mysterious,
 sacred, and blissful.
 Embodiments of Love!
 The story of **Rama** is not an ancient one. It is eternal and ever new. It is
 full of auspiciousness. May you fill your heart with the sacred ideals of
 the **Ramayana**! May you give up hatred and all differences! May you live
 in peace and harmony! When you contemplate on **Rama** incessantly, you
 derive great joy and delight.
Bhagawan concluded His discourse with the **bhajan**, "**Rama Rama Rama**
Sita ..."
 Date: 11 April 2003, Occasion: **Rama Navami**, Place: **Brindavan**
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8. CHANTING GOD'S NAME --THE ROYAL

PATH TO LIBERATION

Date: 14 April 2003 Occasion: Tamil New Year Place: Brindavan

Forbearance is the real beauty in this sacred land of Bharat.

Of all the vows, adherence to truth is the greatest vow.

The nectarine feeling in this country is the feeling of motherhood.

Self-respect is valued far more than the very life itself.

People have forgotten the basic principles of this great culture and,

in the name of freedom, are imitating Western culture today.

Alas! What can I speak of the governance of this country?

The Bharatiyas (Indians) are not aware of the greatness of their cultural heritage

just as a mighty elephant is not aware of its own strength.

(Telugu Poem)

Embodiments of Love!

Today everyone is rejoicing celebrating Tamil New Year's day.

Swabhanu

is the name of this year. 'Swa' means Atma. In the spiritual parlance, we

have four stages towards liberation: Salokya, Sameepya, Sarupya, and

Sayujya (mental proximity to the Divine, physical proximity to the Divine,

identifying oneself with the Divine, becoming one with the Divine). The

letter 'Sa' is associated with the Atmic feeling. With the onset of the New

Year, 'Swabhanu', one should also develop new and divine feelings. Many New Years have gone by. But to what extent man has

transformed

himself? Man should tread a new and noble path and set an ideal to others. Only then would he have celebrated the arrival of New Year in the

true sense. He should practise and propagate newer ideals in his daily life.

Vedanta declares, Aham etat na (I am not this). Aham means 'I', the Atmic principle and 'this' refers to body. Man should not give

scope to

ahamkara (ego) by identifying himself with the body. 'I' does not correspond to the body. 'I' corresponds to the eternal and immortal

Atma,

which is not tainted by ego, pomposity, and immorality. Only when man

develops such Atma viswasa (Self-confidence) can he set an ideal to others. Man today does not understand the meaning of Self-

confidence.

First of all, man should have faith in himself.

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Where there is confidence, there is love;

Where there is love, there is truth;

Where there is truth, there is peace;

Where there is peace, there is bliss;

Where there is bliss, there is God.

Truth is the direct manifestation of God. People attribute various names to

God. Sahasra seersha purusha sahasraksha sahasra pad (God has thousands of heads, eyes and feet). Names are many, but God is one.

Be

it any State or country, God is one. Ekam sath viprah bahudha vadanti

(truth is one, but the wise refer to it by various names). What is truth? It

is not merely reporting what is seen, heard or experienced. It is the transcendental truth which is not bound by time, space and circumstances. Be it any nation, any time, any circumstances, Truth is Truth.

The creation emerges from truth and merges into truth,

Is there a place where truth does not exist?

Visualise such pure and unsullied truth.

(Telugu Poem)

Truth cannot be different from nation to nation like American Truth, Russian Truth, Pakistani Truth, Indian Truth, etc. Truth is one and the

same for all nations. Hence, we should recognise that Truth is God and

worship Truth by strictly adhering to it.

We find unrest and agitation in the world today because people have forgotten truth. Sathyam bruyath, priyam bruyath, na bruyath

sathyamapriyam (speak truth, speak pleasantly, and do not speak unpalatable truth). Only truth and righteousness can confer peace

and

prosperity on the world today. Sathyam vada: dharmam chara (speak

truth; practise righteousness). This is the most important principle of Indian culture.

Once you develop truth and righteousness, peace and love will automatically follow. Righteousness is the head of Indian culture and,

Truth its feet. But today people have severed the head and feet of

Indian

culture. They are clinging on to the trunk of artha and kama (wealth

and

desire). What is the use of a mere trunk without the head and the feet?

People are striving to protect the country. If you protect and practise truth and righteousness, they will in turn protect the country. You

don't

need to make any special efforts to protect the country. It is enough if you protect truth and righteousness. The entire world is based on

these

two principles.

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They are changeless and eternal. When they are practised, the whole world will

be taken care of. Hence, we have to always keep in mind these two principles. For man, truth and righteousness are his two eyes. In fact, they are his very life principles. He may undertake any activity, he

may do any job or business, but he should make truth and righteousness the undercurrent of all his endeavours.

Man has to take to a newer path. Years have rolled by, but man has not given up his old and mean feelings. He has to purify his heart. Humanness will blossom only when there is transformation of the heart.

Merely putting on new clothes is not enough, man has to change his character and behaviour. His conduct should be based on truth and righteousness. He has to understand the principle of Transcendental Truth. It is present in everyone. In fact, man is not a mere mortal, he

is God. The Vedas say, Raso Vai Sah (God pervades everything in the form

of essence). God moves about in the form of rasa (essence) in every limb

and every cell and protects the body. Hence, He is known as

Angirasa. If

God does not protect the body, who else can? Body is not permanent. This body is a den of dirt, and prone to diseases; it is subject to change from time to time; it cannot cross the ocean of samsara. It is nothing but a quiver of bones.

Oh mind!

Do not be under the delusion that body is permanent.

Instead take refuge at the Divine Lotus Feet. (Telugu Poem)

Body is like a water bubble. Mind is like a mad monkey. Do not follow the body; do not follow the mind. Follow the conscience. Conscience is your

God. You are forgetting God, who is present in you in the form of conscience and who is protecting your body in the form of Angirasa. God is changeless, pure, and eternal. He has absolutely no trace of selfishness in Him. He is always concerned about the welfare of the devotees. Do not superimpose your selfishness on God and get

deluded.

When everything is in His hand, how can there be selfishness in Him? Whatever He does is for the welfare of all. Loka samasta sukhino bhavantu (May all the people of the world be happy)! This is what

God

aspires for. He is known as Aprameya, since He is beyond all

measure. He

is present in man's hridaya (heart) in the form of bliss. He shines as prema swarupa (embodiment of love). He practises dharma, being the embodiment of dharma. He leads from the front, setting an ideal for humanity and helping everyone. He says, "Oh man! Why fear when I am here. Follow Me." Why should one fear when God has given such an

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assurance? If you follow Him, He will certainly bestow on you pure and unsullied bliss.

Saints and sages of yore performed intense penance in order to have the vision of God. Some of them died during their penance, but the others did not give up their resolve. They continued their penance with

unflinching faith and determination. Ultimately, they had the divine vision. Then they declared to the world that they had seen God. Vedahametham purusham

mahantham adityavarnam thamasa parasthath (I have visualised the Supreme Being, who shines with the effulgence of a billion suns and

who is beyond thamas (the darkness of ignorance). They exhorted people to make efforts to see God and experience bliss.

If you contemplate on God with pure and selfless love, you can also see Him. Today, many are in the quest of God. God is everywhere, but you should have the eyes to see Him. Today people are trying to see God

with their charma chakshu (physical eye). That is why they are unable to see Him. One can see God only with jnana chakshu (the eye of wisdom).

Sarvatah panipadam tat sarvathokshi siromukham, sarvatah sruthimalloke sarvamavrutya tishthathi (with hands, feet, eyes, heads,

mouth and ears pervading everything, He permeates the entire universe).

Where is the need to search for God, who is everywhere? What we have to search for is not God but a true human being! But he is not to be

seen anywhere. Nowadays, we find only akara manavas (human beings in form), not achara manavas (human beings in practice).

Practice is very essential. Without acharana (practice), what is the use of merely having akara (form)? Do not repose your faith in the body

and consider it to be permanent. It is merely an instrument given by God. Make proper use of this instrument by discharging your duties and serving society. Help the needy and the forlorn. Take good care of the destitute and the poor with love. Dedicate your life for the cause of sathya (truth) and dharma. That is how you have to celebrate the arrival of New Year.

You should give up your old and mean thoughts, fill your heart with novel, fresh and noble feelings and lead a new life.

But where is such a new life in the present-day world? Days have changed but feelings have not. Guddalu (clothes) are changed every day but gunamu (character) has not changed. Merely donning ochre robes will not make a sannyasi (renunciant). You should develop good qualities and become a sarvasanga parithyagi (totally devoid of attachment).

Only then can you be called a true sannyasi.

Na karmana na prajaya dhanena thyagenaike amrutatthwamanasuh (immortality is not attained through action, progeny or wealth; it is attained only by sacrifice). Who has this quality of sacrifice in the presentSathya

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day world? One in a hundred or in a million is endowed with such a noble quality. Though God is present in everyone, He manifests Himself in a man of sacrifice. Sacrifice is of paramount importance to man. He should become a thyaga jeevi (one of sacrifice), not a bhoga jeevi (one who leads a life of pleasures). Thyaga leads to yoga, whereas bhoga gives rise to roga (disease). So, give up bhoga and take to the path of yoga.

There are people who do Rama Chintana (contemplation of Rama) day in and day out. Every moment of their life and every cell of their body is filled with the name of Rama. Such a life is a life of fulfilment. Indeed their lives are sanctified. Man should contemplate on God, his only saviour incessantly. The world will never come to your rescue. The world has witnessed many changes in the fields of politics and philosophy. Old Siddhantas (Schools of Thought) have given way to new ones. Many political parties have come and gone. But in what way has the world benefited from all these changes? There is no progress whatsoever.

The world is where it has been. Everyone is interested in only filling their

belly. No one is making any effort to understand the principle of Divinity.

You have to think of God every moment. If you win the grace of God, you can overcome any obstacle and acquire any type of wealth. Once Ramdas prayed, "Oh Lord! What did I do to deserve Your bounteous grace? I have not offered anything to You, yet You shower Your grace on me." Then the Lord replied, "My dear, the spirit of thyaga (sacrifice) that you have developed is the true yoga. I know the sense of sacrifice that is there in your mind, you may not be aware of it. Only God can understand the sacrifice you have made mentally. Others need not understand; they cannot understand any way. Only God can understand your thyaga, yoga, and prema (love)."

Saint Thyagaraja composed a song in praise of Rama, the meaning of which is as follows:

But for the power of Rama, could a mere monkey cross the mighty ocean?

Would Lakshmi Devi, the goddess of wealth, become His consort?

Would Lakshmana worship Him?

Would the intelligent Bharata offer his salutations to Him?

But for the mighty power of Rama, would all this happen?

Indeed, Rama's power is beyond all description.

(Telugu Poem)

Nobody can estimate the infinite power of Rama. It can only be experienced in the heart. Love is the only yardstick to measure the power of Divinity. Hence, we have to develop love to experience Divinity. Hanuman could jump across the vast ocean because he chanted the Sathya Sai Speaks Volume 36 (2003)
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Name of Rama always. With the power of Rama's Name, he could lift mighty mountains.

How could the monkeys build a bridge across the ocean? In the beginning, the boulders were getting drowned in the ocean and the monkeys were frustrated. Then Hanuman thought of a plan. He inscribed the letter 'Ra' on one boulder and 'ma' on another and threw them in the ocean one after the other. They stuck together to make the Name 'Rama'.

With the help of many such boulders bearing the letters 'Ra' and 'ma', a bridge was constructed. The boulders became light and floated on water only due to the power of Rama's Name

There is an intimate and inseparable relationship between the love of

a devotee and the grace of God. Only love can win divine grace. You have to practise righteousness and tread the path of sacrifice to experience everlasting happiness. The name and principle of Rama will give you tremendous strength and power. The divine principle underlying the Avatars of Rama and Krishna can neither be explained in words nor understood with the help of worldly education. Only through love can one understand them. Fill your heart with love and chant the name of Rama forgetting yourself in bliss. Then Rama will certainly give you His divine darshan.

Once there lived an ardent devotee of Rama in Chengalpat near Madras. He wanted to attend the marriage of Thyagaraja's daughter in Thiruvayyar. He wanted to present a picture of Rama to the bride. In those days, there were no buses, cars, or planes. Therefore, he walked all the way from Chengalpat to Thiruvayyar, carrying the picture of Rama. On seeing the picture, Thyagaraja was ecstatic and burst into a song, "Oh Rama! You walked all the way in order to protect me. You have taken so much trouble Oh Lord." In this manner, he went on extolling Rama's love and compassion. He experienced unity with Rama's Divinity. He considered Rama his dear old friend. You don't need to observe any formalities or use respectful words when you address your old friend. Thyagaraja addressed Rama with the same intimacy in the song, "Rama inti daaka ..." (Oh Rama! Come to my house). There is another song that reflects the feeling of friendship: "Enta vedukondu Raghava E panthamelara Oh Raghava?" (How long should I plead with You, Oh Raghava! Why are You so obstinate and not responding?) Thyagaraja felt, "It is my duty to pray till Your heart melts. But the warmth of my prayer does not seem to have touched Your heart. One day or the other, Your heart will surely melt. I will wait till such time. I am in no hurry." In this manner, he consoled himself. It was only then that Rama granted him His divine vision. No one can comprehend how and when God is going to shower His grace on a sadhaka (spiritual Sathya Sai Speaks Volume 36 (2003) 71 aspirant) and what type of boons He is going to grant him. He gives

so many gifts and ultimately gives Himself and makes you ecstatic. Why then are you distancing yourself from such all-merciful Lord? You are aware that everyday you chant the following prayer before partaking your food: Brahmarpanam Brahma Havir Brahmagnou Brahmanahutam Brahmaiva Thena Ganthavyam Brahma Karma Samadhina.

You say that the food is an offering to Brahman. Then where is Brahman? He is within. So, immediately God replies from within: Aham Vaishvanaro Bhutva Praninam Dehamasrita Pranapana Samayukta Pachamyannam Chaturvidham

God says "My dear one, I am in you in the form of Vaishvanara. I receive and digest the four types of food that you partake of. You don't need to send any special invitation to Me nor extol Me. I am yours and you are Mine. I am with you, in you, above you, below you, around you." God has given you such a great assurance. He has promised that He will be always with you. But you are not able to understand this. Embodiments of Love! God is the ocean of love and compassion. He is sweetest and most enchanting. That is why Rama is described as Pumsam mohana rupaya (One who enchants even the males). He captivates and attracts everyone. There is divinity in every object in this world. But man is unable to understand this divine principle. In spite of all his education and listening to the discourses of saints and holy men, he is unable to comprehend the nature of the divine. There is only one way by which you can understand God. Love Him wholeheartedly. Do not hate anyone. If you come across a person who hates you, do not reciprocate the same feeling. Greet him saying, "Hello friend, how are you?" Then all the hatred in him will vanish. He too will develop love toward you. God is your true friend and is most intimately related to you. Love is the only path that can take you to God. When you develop love, God will give Himself up to you and will protect you always. Sathya Sai Speaks Volume 36 (2003)

Embodiments of Love!

It is a grave mistake on your part to consider yourself a mere human being. Contemplate on the fundamental principle of wisdom, **Aham**

etat

na (I am not this (body)). I and you are one. When you understand and

experience such intimate relationship with God, there will be no differences whatsoever.

In this New Year, develop new and noble feelings; contemplate on God

with full faith that He will grant you all comforts and happiness. Lead your

life with love and enjoy peace and happiness. You should strive for the

happiness of not merely yourself, your friends, and relatives, but for the

welfare of all. Strive to make everyone happy with the constant prayer,

Loka samasta sukhino bhavantu (May all the people of the world be

happy)! Then you will certainly experience true peace and bliss. Those

who help others will always be helped in turn; they will never be put to

harm.

Bhagavan sang the **bhajan**, "**Rama Rama Rama Sita ...**" and then continued the discourse.

Embodiments of Love!

When you chant the divine Name with love at least once, you will experience inexplicable and overwhelming bliss in your heart. The

divine

Name melts even a stone-hearted person. Even ice takes some time to melt, but God's heart melts instantaneously when you chant His

Name

with love. So, chant the Name of God. Even while you are traveling,

you

can chant His Name silently without attracting others' attention.

Sarvada

sarva kaleshu sarvatra Rama chintanam (everywhere, at all times and

under all circumstances, contemplate on the divine name of **Rama**).

There

is no greater **sadhana** (spiritual exercise) than this. The essence of all **sadhanas** is contained in this. In the Kali **yuga**, chanting of God's

Name

is the royal path to liberation.

Harer Nama Harer Nama Harer Namaiva Kevalam,

Kalau Nastyeva Nastyeva Nastyeva Gathiranyatha.

Chanting of the divine Name is

the only path to liberation in this age of Kali.

Date: 14 April 2003, Occasion: **Tamil** New Year, Place:

Brindavan

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9. PRACTISE AND PROPAGATE OUR
SACRED CULTURE

Date: 15 April 2003 Occasion: **Vishu** celebrations Place: **Brindavan**

The sun appears serene and peaceful.

The fields are ripe with golden crops.

Marigold flowers are blossoming

like garlands of pearls on the banks of rivers.

The farmers are rejoicing and singing.

The chillies have ripened and are looking red.

The sweet festival of **Sri Vishu** has come,

filling our homes with the newly harvested grain.

(Telugu Poem)

Today is the day of great happiness for the people of **Kerala**. The farmers

reap the harvest, bring the grains to the home, and rejoice. Food is very

essential for the nation. It is the farmers who feed to the nation and bring

peace and prosperity to it. It is their good fortune to be able to render such joyful service to the nation. Only when the farmers who give us

food

are happy and contented can the nation be peaceful and prosperous.

Right from dawn to dusk, they toil in the fields and render great

service to

the nation.

Embodiments of Love!

This land of **Bharat** is very sacred and meritorious. Since time

immemorial, **Bharat** has been imparting spiritual education to all nations

of the world and thus bestowing peace and happiness on all. This is the

eternal glory of **Bharat**. The motto of the **Bharatiyas** (Indians) has been

Loka samasta sukhino bhavantu (May all the people of the world be

happy!) **Sarvam khalvidam** Brahma (verily all this is Brahman). As Brahma pervades the entire world, dharma should permeate all

actions of

man. Karma (action) will be sanctified only when it is based on dharma

and Brahma. It is said, **Karmanubandheeni manushya loke** (human society is bound by action). Nobody should waste time. Right from

the

time he wakes up in the morning, man should utilise his time and energy

for the welfare of society. This is his main duty. He should realise that his

welfare lies in the welfare of society. I have seen that the people of

Kerala

are always engaged in some activity or the other. They work very hard.

They are not interested in comforts and pleasures. They derive happiness

in working hard and serving society. They strive for peace and security of

one and all. That is their most sacred virtue.

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Embodiments of Love!

Kerala is the seat of education. It is the land which stands as testimony to

the profound truths enunciated in the Vedas, **Sastras**, **Puranas**, and **Itihasas**. In such a land of peace and sacredness, today people are

unable

to experience the unsullied happiness that their ancestors were able to

enjoy in the past. However, there is no cause for worry. A time will come,

when **Kerala** will regain its past glory. Time plays an important role.

We

have to discharge the duties ordained on us by God and thus sanctify our

time. Whatever actions we perform are the reflections of our inner feelings only. You should undertake such actions that will provide

internal

as well as external happiness. Nobody can remain without

performing

action.

Man is born from action, is sustained by action, and ultimately merges in action.

Action is the cause for pleasure and pain.

Truly speaking, action is God for man.

(Telugu Poem)

Man's life is bound by **kala**, karma, **karana**, **kartavya** (time, action, cause,

duty). Due to the effect of Kali age, man does not work hard. Both the educated and the uneducated have become lethargic. You have to sanctify your life by doing righteous actions. Action is the cause for everything. Action is life. It is very unfortunate that man has not understood the importance of action. He wants to lead an easy life.

Even

students want to pass the examinations without putting much effort.

They

want to secure jobs without working hard. After securing jobs, they

want

salaries without discharging their duties. This type of conduct is not good.

It is said, **kashte phali** (hard work yields rich rewards). The rewards that

one gets will be commensurate with the efforts one puts in. One should

recognise this truth and work hard accordingly. Unfortunately, such a spirit of work is not seen these days. There are people who go to office

only to give attendance. Each one has to question oneself whether one is

discharging one's duty properly or not. It is most essential that man becomes duty conscious.

Embodiments of Love!

You have to bend your body and work. Discharge your duty with the sweat of your brow. Only then can you get the right reward. Today, people are suffering for want of food and drinking water. What is the reason? Man is not undertaking righteous actions. When man does

his

duty sincerely, there will be no shortage of food and drinking water.

Without working hard, one cannot lead a happy life. **Na sukhat**

labhyate

sukham (one cannot derive happiness out of happiness). We can get happiness only when we work hard. For every action of ours, there is **Sathya Sai** Speaks Volume 36 (2003)

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bound to be reaction. For every sound that we make there will be resound. When we undertake righteous action and utter sacred words, the

same will come back to us in the form of reaction, reflection and resound.

Embodiments of Love!

Our actions should be such that they bring happiness to ourselves as well

as others. First of all, we have to enquire what true happiness is and what

sorrow is. People think that happiness lies in eating to the fill and having

a sound sleep. That is no happiness at all. Happiness lies in working hard

and serving society. We can experience peace and happiness only when

we help the poor and needy. After our daily prayer, we utter the word peace thrice: **santhi santhi santhi**. Where is peace? It is inside, not outside. Outside there are only pieces! You are the embodiment of peace,

you are the embodiment of truth, you are the embodiment of love, you

are the embodiment of God. How foolish it is to look for peace outside when it is present within! You have to put in proper effort to experience

the peace within. You have to turn your vision inward. When two branches rub against each other repeatedly, fire is produced.

Similarly,

continuous hard work will produce **janagni** (fire of wisdom).

Embodiments of Love!

Today, nobody wants difficulties. Everybody aspires for happiness.

Where

is happiness? It is everywhere. We should earn the deservedness to experience it. Our Judge (who spoke earlier) mentioned in his speech that he was disappointed when Swami did not speak to him in spite of having worked hard. He did a lot of self-introspection. As a result, he got a good chance today. Without working hard, you cannot get any reward. But today, man is not prepared to work hard.

During Upanishadic times, people would offer their salutations to the karma (action) before undertaking it --thasmai namah karmane (salutations to action). We have to offer our salutations to the karma in the first instance so that it gives us good result.

In Bharat, some people follow this sacred tradition even today. A cricket player pays his respects to the ball before starting to bowl. A dancer salutes the anklets before tying them to her feet. Even an uneducated driver offers his obeisance to the steering wheel before driving the vehicle. But most of the educated people have forgotten such an ancient tradition and culture. That is why accidents are on the rise. There is a sense of fear and insecurity among people.

First of all, we have to offer our respects and express our gratitude to karma before undertaking it. Every one has to understand his duty and perform it to the best of his ability. Before the commencement of any Sathya Sai Speaks Volume 36 (2003) 76 music programme, musicians pray to Vinayaka, the remover of obstacles.

One who has no nayaka (master) above him is Vinayaka. He is the master of all. Hence, we have to offer our prayers to him before the commencement of any activity. Since ancient times, Bharatiyas (Indians) adhered to such sacred traditions implicitly. People decorate their houses with buntings of green leaves on festival days. Big pandals of mango leaves and plantain leaves are erected at the time of marriages. Green leaves are given place of prominence in such decorations. What is so special about them? Can't we have a shamiana instead?

No, that is not in accordance with our ancient tradition. What is the logic behind this tradition? As you are aware, we inhale oxygen and exhale carbon dioxide, which pollutes the atmosphere. At the time of marriages, many people gather at one place. As a result, more and more carbon dioxide is released into the air and the atmosphere gets polluted. The green leaves of the pandal inhale the carbon dioxide and release oxygen

and thus purify the atmosphere. In this manner, they bestow health and happiness on us.

Thus, every tradition of Bharat has a profound inner meaning. Such sacred traditions are ignored today. Wherever a marriage is performed or a big meeting is held, people prefer decorative shamianas to pandals, plastic festoons to green leaf festoons. Can you get oxygen from plastic festoons? Can they absorb carbon dioxide? The shamianas and plastic festoons may be aesthetically pleasing but they serve no purpose in keeping the atmosphere pure. We should never forget our ancient traditions.

In Kerala, even today ancient traditions are followed. On festival days, they place a lamp on rice, with beautiful decorations around. It is very auspicious for the house. Onam and Vishu are the sacred festivals that the Keralites celebrate. You must understand the tradition and significance associated with the celebration of Vishu. It is not merely meant to wish each other 'hello' and shake hands. Vishu is that day when your house has grains in plenty and the State attains prosperity. This is how the festival was celebrated in ancient times. Today Vishu celebration is confined to wishing each other. This is not the way to celebrate Vishu.

You have to aspire and work for the happiness of others. True celebration of Vishu lies in each sharing the happiness of the other. Give and take. It is not 'one way traffic'. You have to give happiness to others. Only then will you have the right to receive it from others.

Kerala has plantain trees and coconut groves in abundance. You find greenery all around. Keralites prepare various types of puddings with plantains. There is a special type of plantain called nendra pazham, which they distribute to others.

Sathya Sai Speaks Volume 36 (2003) 77 The Gayatri Mantra begins with the syllables Om, Bhur, Bhuvah Suvaha.

Om is the primordial sound, Pranava. Bhur represents bhuloka, the world of materials (materialisation). Bhuvah is related to the mind (vibration). Suvaha represents prajnana (radiation). When you understand these three principles, your life will be sanctified. But

today
 man is not interested in such divine principles. He craves for worldly gains. How long can he enjoy physical pleasures? They are momentary.
 They do not give true happiness. This is what **Adi Sankara** said in his famous **Bhaja Govindam** song thus:
Ma Kuru Dhana Jana Yauvana Garvam,
Harathi Nimeshath Kalah Sarvam
 Do not be proud of your wealth, progeny, and youth;
 the tide of time may destroy them in a moment.
 Hence, you should not crave for worldly happiness. You should strive for
 eternal peace and everlasting happiness. You should not be caught up in
 the endless cycle of birth and death. You should transcend birth and death and attain immortality.
Punarapi Jananam Punarapi Maranam
Punarapi Janani Jathare Sayanam
Iha Samsare Bahu Dustare
Kripayapare Pahi Murare.
Oh Lord! I am caught up in this cycle of birth and death.
 Time and again, I am experiencing the agony of staying in the mother's womb.
 It is very difficult to cross this ocean of worldly life.
 Please take me across this ocean and grant me liberation.
 Once a person was sitting under a tree on the bank of river **Ganga** and
 trying to master the nuances of **Panini** grammar. He was repeating
Dukrun karane, Dukrun karane. Sankara was going to the river with his
 disciples for a sacred bath. He took pity on the person, went up to him and said, "My dear one, by learning the rules of grammar, you may become a great scholar. But it is not going to save you from death. Hence, chant the name of **Govinda**, who alone is your saviour." It was then that **Adi Sankara** sang the famous **Bhaja Govindam** song.
Bhaja Govindam, Bhaja Govindam
Govindam Bhaja Moodha Mathe
Samprapthe Sannihithe Kale
Nahi Nahi Rakshathi Dukrun Karane.
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Oh foolish man, chant the name of **Govinda**;
 he rules of grammar will not come to your rescue when the end approaches.
 Some of the other verses of this song were composed by the disciples of
Sankara. It is said, **Yatha raja, thatha praja** (as the king, so are the subjects). The same can be said of guru-**sisya** (teacher-student) relationship. **Yatha** guru **thatha sisya** (as the preceptor, so are the disciples). The preceptors of those days were highly noble. They set great
 ideals, which their disciples emulated. We don't find such masters

and
 disciples today.
 One should not crave for scholarship or name and fame. They come and
 go. When there is plenty of water in the pond, frogs make their way into
 it. When the water dries to a trickle, you do not find a single frog there. In
 the same manner, when your pocket is full, many people swarm around
 you. But when your pocket is empty, no one will look at your face. This is
 the way of the world. Do not get deluded by the **loka** (world). Contemplate on **Lokesha** (Lord of the world) incessantly. **Sankara** made a
 great contribution to the spiritual wealth of this country. We should express our gratitude to him by following his teachings. We should never
 forget our cultural heritage. Each State has its own traditions. They have
 to be followed in letter and spirit. Today, fashions have displaced traditions. Do not be carried away by fashions. Let the ancient traditions
 be imprinted on your heart.
 In villages, people sprinkle cow dung mixed with water in front of their
 homes. It is considered to be auspicious. What is the reason? Cow dung
 destroys disease-causing germs and thus helps maintain good health. It
 can cure many diseases. Today people of other countries have recognised
 this truth and are taking full advantage of it. But the **Bharatiyas** (Indians)
 are not making efforts in this direction.
 In earlier days, cow dung was used as a remedy for wounds. People used
 to bandage the wound with cow dung. In modern times, people have a wrong notion that the wound becomes septic if cow dung is bandaged over it. It may become gangrenous also, they argue. It is a baseless argument. If cow dung is applied, the wound will be healed in three days.
 Cow dung has such sacred power. Even cow urine has medicinal properties. It is mixed in water and sprinkled on people infected with the
pox. But the modern trend is against such natural remedies, which are in
 fact, beneficial to one and all.
 The **Bharatiyas** have to revive such ancient traditions. Let people say what they want, we have to follow our sacred traditions.
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On the day of **Vishu**, people have a sacred bath and put on new clothes.

Mere external cleanliness is not enough, you have to cleanse your mind

and develop inner purity. **Antarbahischa tatsarvam vyapya Narayana**

sthita (That all-pervasive God is present within and without). We have to

offer obeisance to our elders and seek their blessings. We have to develop

good relationship with all. Therein lies the true celebration of **Vishu**.

Today, even among the **Keralites**, many do not know the true significance

of **Vishu**. It is a symbol of our great cultural heritage. Today people are

not aware of the greatness of **Bharat**. It is said, **Yenna Bharate thanna**

Bharata (what is not found in **Bharat** is not found anywhere else).

Bharatiyas are those who sing the glory of God with **bhava**, raga, and **thala** (feeling, tune, and rhythm). Music will be pleasing to the ears

only

when these three are in harmony.

Right from young age, the children should be taught the greatness of our

ancient culture. They should be moulded into ideal citizens. They should

be made to practise our traditional values. For anything, practise is very

important. The responsibility lies with the parents and teachers to make

the children adhere to our ancient tradition. Then society will certainly

progress and enjoy peace and prosperity. If you practise our ancient values, society will attain **kshemam** (welfare), otherwise, it will be afflicted with **kshamam** (famine). Do not think about the welfare of

you

and your family alone. Strive for the welfare of everyone. **Loka**

samasta

sukhino bhavantu (May all the people of the world be happy!)

Students!

Make efforts to understand the greatness of our ancient culture and traditions. Respect everyone. Do not be rude to elders and guests who visit your house. Whether your parents are at home or not, offer them a

seat and give them a glass of cold water or buttermilk. Speak to them with love. However, such noble practices are not to be found among students of the present times. If somebody rings up asking for father, even if he is at home, the son keeps down the phone saying he is not there. Even over the phone, you should talk in a respectful manner.

You

can earn the respect of others only when you respect them. Respect does

not mean merely saying, 'hello'. You should offer your **namaskara** with

humility and reverence. **Na-maskara** means offering your respects without

a trace of **ahamkara** and **mamakara** (ego and attachment).

Matru Devo bhava, pitru Devo bhava, acharya Devo bhava, atithi

Devo

bhava (revere your mother, father, preceptor, and guest as God).

Since

our ancients adhered to such sacred principles, our nation earned the respect of the entire world. We should develop humility, love, and reverence toward elders like the ancient **Bharatiyas**. We should

practise

and propagate our sacred culture. That is the true sign of education.

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Bhagawan concluded His discourse with the **bhajans**, "**Prema mudita**

manase kaho", "**Govinda** Krishna **jai Gopala** Krishna **jai**", and "**Om**

Sivaya

Om Sivaya".

Date: 15 April 2003, Occasion: **Vishu** celebrations, Place:

Brindavan

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10. LOVE AND RESPECT YOUR PARENTS
AND SANCTIFY YOUR LIFE

Date: 06 May 2003 Occasion: **Easwaramma** Day Place: **Brindavan**

When man comes out of the mother's womb, he does not bring any money with him.

Money does not follow him either when he departs from the world.

Even a millionaire has to partake of salt and rice.

He cannot swallow gold to satiate his hunger.

One may feel proud of his wealth, but he cannot take even a single pie with him when he leaves the world.

Just as man enjoys the honey collected by the bees, the wealth one amasses

may ultimately fall in the hands of either **donga** (thief) or **dora** (king).

(Telugu Poem)

When man emerges from the womb of his mother,
one does not find any garland round his neck.

There are no jewels made of pearls
nor are there glittering gold ornaments.

There are no chains studded with precious stones
like emeralds and diamonds.

There is no garland of flowers either.

But there is one garland round his neck.

Brahma strings together the consequences of his
past deeds into a heavy garland and

puts it round his neck at the time of his birth.

(Telugu Poem)

Embodiments of Love!
 Every individual has a mother. One who does not please his mother and become the recipient of her love is not a true son. In today's world, mothers who bring up their children with proper love and care are very rare. It is said, Deho devalaya proktho jeevo devah sanathanah (the body is a temple and the indweller in the body is God). In every temple, we find a bell. But, the bell present in the temple of a human body is not visible outside. This bell is known as anahati. It is not a bell that one can ring. However, it rings continuously on its own day in and day out as long as life remains in the human body. This is nothing but the human heart.
 When the bell stops ringing, the body becomes lifeless. Then, we call the Sathya Sai Speaks Volume 36 (2003)
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 body a savam (corpse). When the bell is ringing, the body is considered to be sivam (auspicious).
 The entire universe is the temple of God. In this temple of the universe,
 one can continuously hear the sound of the bell Om. That is why God is described as Sabda Brahmanamayi, Characharamayi, Iyotirmayi, Vangmayi, Nityanandamayi, Paratparamayi, Mayamayi, and Sreemayi (the embodiment of sound, movable and immovable, light, speech, eternal bliss, transcendental, delusion, and wealth). Today, instead of attuning ourselves to that sacred sound of Om, we are lending our ears to worldly talk and vain gossip. We are unable to listen to the divine voice of Akhanda Satchidananda Swarupa (God, the embodiment of existence, consciousness and bliss).
 Once upon a time in the temple of Visweswara in Kasi, the Pujari was offering Arati to the deity. Suddenly, a big gold plate fell from above. The Pujari was surprised and happily picked it up to have a closer look at it. There was an inscription on the plate, which read as follows: "It should be given to the greatest devotee. One who does not chant the Divine Name is not qualified to get it." Then the Pujari thought to himself, "everyday, I am performing Sahasra Lingarchana and Abhishekam to the Lord. I am sanctifying my time by chanting the sacred mantras from the

four Vedas. Can there be a greater devotee than me?" When such ego and pride clouded his mind, the gold plate
 From that day onward, whoever visited the temple was asked to touch the plate to find out if he deserved to receive the gold plate. But it so happened that the plate would turn into an earthen one whenever somebody touched it. It continued for a few days.
 There was a devotee who always chanted the Name of God, but did not perform any other sadhana (spiritual exercises) like japa (soft repetition of the name), thapa, dhyanana (meditation), etc. He had no desires. He had achieved dama (sense control). One day he visited the temple. On being requested by the Pujari to touch the plate, he said, "Sir, I don't have any desires. Hence, I don't want to touch it."
 The Pujari requested him to touch the plate at least for his satisfaction.
 The devotee did not want to displease the Pujari and therefore he touched the plate. No sooner did he touch it than it started shining with added brilliance. People who were witness to this event surrounded him and started asking, "Oh noble soul! What is the method of worship you follow, what is the sadhana you perform?" Then he replied, "I have not performed any japa, thapa, yajna or yaga (sacrifices or rituals). I only serve the poor. They are very dear to God."
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 Neither by penance nor by pilgrimage nor by study of scriptures nor by japa can one cross the ocean of life. One can achieve it only by serving the pious.
 (Sanskrit Verse)
 From then onward, many rich people started visiting Kasi to see this devotee. Wherever there are rich people, it is but natural that the poor also gather begging for alms from the rich. This devotee was moved on seeing their pathetic condition and resolved to himself, "God loves the poor very much. That is why He has drawn so many of them to His abode.
 God will be pleased only when they are looked after well. That is what I love to do. I will be happy only when I am able to alleviate the suffering of these poor people and make them happy." From then on, he continued to serve the poor and the needy with greater devotion and

enthusiasm.

This was an eye-opener for the rich who had gathered there.

Even a millionaire has to partake of salt and rice. He cannot swallow gold to satiate his hunger. One may feel proud of his wealth, but he cannot take even a single pie with him when he leaves the world. Such being the case, why should one struggle to amass wealth? Instead, it is better one strives to attain divine grace. When you contemplate on God all the time continuously with single-minded devotion, He will take care of all your needs. This was what the devotee taught to all those who had assembled there.

The money we accumulate will not follow us. To whom will it go ultimately? Nobody knows. It is not possible to take even a paisa with us.

You have to undertake righteous deeds and earn merit so as to deserve divine grace. When you are born out of your mother's womb, you do not

find any garland round your neck. But there is one garland surely. Brahma strings together the consequences of all your past deeds, be they good or bad, into a heavy garland and puts it round your neck. Nobody

can come into the world without that garland of karma. But man forgets this truth and always craves for pleasures and comforts. How long can the worldly pleasures last?

Ma Kuru Dhana Jana Yauvana Garvam,

Harathi Nimeshath Kalah Sarvam

Do not be proud of your wealth, progeny and youth; the tide of time may destroy them in a moment.

People feel proud of their youth and wealth. But they are momentary. Realising this truth, we have to accumulate the wealth of divine grace. After imparting such sacred teaching to the people around him, the devotee started coming out of the temple. As he stepped out, the gold

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plate also followed him. Along with the plate, all the coins started rolling behind him. Then the beggars started going behind him asking for the money. The devotee said, "My dear ones, what is the use of asking me God is the guardian of all. He is the richest of all. Hence, pray to Him."

As

he was moving away, many coins started falling from the gold plate.

The

beggars collected those coins.

The devotee went into a state of bliss and closed his eyes. He had the vision of Lord **Visweswara**. He prayed, "**Oh Lord Visweswara**, You are the master of the whole universe. Can't You take care of these poor people?

Please shower Your grace on them."

To pray for the welfare of all with selfless love is the noblest prayer.

The

devotee had no trace of selfishness in him. He prayed for others with selfless love. Hence, God was pleased with him. You should always pray in a selfless manner. Only such a prayer will melt God's heart. There is no

point in praying to God with worldly objectives. God, who is the embodiment of love resides in our **hridaya** (heart). **Hridaya** is known as

anahati. It is the bell that rings continuously. God residing in our heart

keeps it ringing. We should listen to the sound of that bell.

Our scriptures have prescribed nine paths of devotion

Sravanam (listening),

Kirtanam (singing),

Vishnusmaranam (contemplating on Vishnu),

Padasevanam (serving His Lotus Feet),

Vandanam (salutation),

Archanam (worship),

Dasyam (servitude),

Sneham (friendship),

Atmanivedanam (self-surrender).

Self-surrender is the true offering that you have to make to God. He is not interested in the worldly offerings you make. What you have to offer

to God is the same heart that He has given you.

O God, I offer the heart which You have given me.

What else can I offer at Your Lotus Feet?

Please accept my salutations.

(Telugu Poem)

God is not interested in the wealth you have earned or accumulated.

He

has no dearth of wealth. He is Vishnu **Swarupa**. When goddess of wealth

Lakshmi herself resides on His chest, what is it that you can offer Him?

The **Pakshi Vahana** (Lord Vishnu who has **Garuda** as His vehicle) has

goddess **Lakshmi** on His chest. Why should He ask for **bhiksha** (alms)

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from others? Hence, you don't need to give anything to God. The sacred

heart that He has given you should be given back to Him.

Due to the effect of the Kali Age, people are not prepared to offer their heart to God which He has given them. They are offering the wealth they have accumulated. How can you make such a low and mean offering? You should offer your heart to God. That is called **Anahata** Dharma. This is the true treasure that we have to safeguard always. Embodiments of Love!

Due to the effect of Kali Age, devotion and detachment have also become artificial. People are trying to please others, but not God. You have to undertake activities that are pleasing to God. If you go by your own likes and dislikes, how can God be pleased with you? What God likes the most is **Anahata Prema**. Your **hridaya** (heart) should overflow with love, sacrifice, and bliss. You may make any number of offerings, but if you do not offer your **hridaya** to God, He will not accept them. He may pretend to have accepted those offerings, but He will throw them away. You should offer Him that which pleases Him. That is **hridaya**, which is called **Anahati**.

It is the centre of love and bliss. In fact, it is the basis of everything. If you do not offer such a sacred heart to God, what is the use of other offerings? God is not interested in such artificial offerings. If you come across poor people, give them what they require. If they are shivering in the cold, give them a blanket. You should give them what they need, but not what would you like to give them.

In those days (Swami's school days), when we returned from the **Bukkapatnam** school in the evenings, mother **Easwaramma** would lovingly enquire as to what happened in the school that day. She had no formal education at all. One day the children told her, "Mother, today a teacher by name **Kondappa** made our **Sathya** stand upon the bench." They started criticising him.

Mother **Easwaramma** intervened and said, "Children, you should not talk ill of your teacher. No teacher would punish his student without a proper reason. Our **Sathya** might have committed some mistake." Then she asked Me, "**Sathya**, what is the mistake You committed?"

I told her the facts as they happened. **Kondappa** ordered, "Whoever has written the notes should place it on his table. Others should stand

upon the bench." I had not written the notes. That was My mistake. Hence, I stood upon the bench. I also said something which was more than necessary. I said, "Sir, can all those boys who have taken down the notes answer your questions? Though I have not written the notes, I can answer any question that you may ask."

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Kondappa thought that I was egotistic and ordered Me to stand upon the bench for three periods. I obeyed him and stood upon the bench. Meanwhile, the other teacher, **Mahboob** Khan, came to the class. He was a **Mohammaden** and a noble person. He was pained to see Me standing on the bench. He asked, "**Kondappa**, why have you made this boy stand upon the bench?"

"He has not taken down the notes, hence the punishment", said **Kondappa**.

Mahboob Khan defended Me saying, "So what if He has not taken down the notes? He can answer all your questions, and that is enough. Ask Him to sit down."

But **Kondappa** insisted that I should be punished as I had disobeyed his command. The bell rang and **Kondappa** had to go to another class. But he was unable to get up from the chair. Initially he thought that his dhoti had got entangled to a nail in the chair. But that was not the case. He was stuck to the chair! When he tried to get up from the chair, the chair also came along with him.

Then **Mahboob** Khan said, "**Kondappa**, He is not an ordinary boy. He is one of great divine powers. You have punished Him without a proper reason. At least now, ask Him to sit down."

Kondappa realised his mistake and told Me to sit down. Immediately, he could get up from the chair.

When all this was narrated to mother **Easwaramma**, she said, "Dear **Sathya**, you should not punish your own guru (teacher)."

I said, "I did not punish him; in fact, he punished himself."

She imparted a sacred teaching to the children, saying, "My dear ones, you are going to school to study. Whatever you learn, put it to proper use. Only then will you be called truly educated and earn the appellation **Sakshara**. If you do not make proper use of your education, you become a **rakshasa** (demon). Make efforts to earn the title of **Sakshara**."

Then she told Me, "**Sathya**! At any time and under any circumstances, do not cultivate hatred toward anybody. Love all and You will be loved by all."

In fact, there is no trace of hatred or enmity in Me at any time. I love all. That is why everyone loves Me. If we do not love others, how can we expect others to love us? Give love and receive love. It is not a one-way traffic. You should give and take.

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In this manner, mother **Easwaramma** taught the children many sacred ideals. One need not have any formal education in order to impart such sacred teachings. There are many who are highly educated, but what is the use? They do not put their knowledge to proper use. Having received many sacred teachings, you should practise at least one of them. You perform worship and sing **bhajans** with devotion. It is enough if you practise and experience at least one word of the **bhajans** you sing.

For example, you extol God as '**Premaswarupa**' (embodiment of love). Accordingly, you should develop love and share it with others. Only then can you understand and experience divinity.

Mother **Easwaramma** used to impart many noble teachings to the devotees when they gathered around her. I had given her a small room in **Prasanthi Nilayam**. Many ladies would go there and plead with her, "Mother, we have been here for a long time. Please tell Swami to grant us an interview." She would tell them, "My dear, Swami may look small to our eyes, but He does not listen to anyone. He will not act on recommendations. He will give you what you deserve. You should try to understand the divine principle of Swami." In this manner, she would give proper guidance to the devotees.

One day she told Me, "**Sathya**! Your name and fame have spread far and wide. The whole world is coming to You. Please bestow peace on the world with Your **Sankalpa** (Will)."

I told her, "It is not that I have to make a **Sankalpa** for world peace. Each one has to attain peace by himself, because man by nature is the embodiment of peace. He is the embodiment of truth. He is the embodiment of love." You have to manifest your love. You have to

experience peace within. You have to follow the path of truth.

Sathyam
Vada, Dharmam Chara (speak truth and practise righteousness). You can achieve anything when you follow this principle.

Since ancient times, there have been many noble mothers who have guided their children on the right path. The future of the nation rests in the hands of mothers. That is why one calls one's own country as motherland. **Bharat** (India) is the birthplace of many noble mothers.

Our ancient culture has accorded first place to the mother. Father comes only next. Even on invitation cards we write **Smt.** and **Sri.** The husband may be highly educated and occupying a position of authority. He may be the president of the nation. Yet, we cannot write **Sri** and **Srimati** while sending an invitation. **Srimati** has to come first. Since ancient times, women are treated with great reverence and respect in **Bharat**. This land of **Bharat** is highly sacred. But unfortunately, people have lost love for their motherland.

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He is a true human being who loves his mother and becomes the recipient of his mother's love. One who cannot earn his mother's love is verily a demon. Hence, respect and revere your mother. Experience and enjoy your mother's love. Dedicate your life for the happiness of the mother.

You may acquire any number of degrees; you may undertake any number of sacred activities; but all of them will prove futile if you do not please your mother. There is none superior to the mother in this world. The **Veda** has accorded the place of highest prominence to the mother when it declared, **Matru Devo Bhava, Pitru Devo Bhava, Acharya Devo Bhava, Atithi Devo Bhava** (revere your mother, father, preceptor, and guest as God). There may be a son in this world who does not love his mother, but there cannot be a mother who does not love her son. There may be differences of opinion between them, but the motherly love will never diminish.

Embodiments of Love!
It is your foremost duty to love your mother. As soon as you wake up in the morning, the first thing you should do is to touch your mother's

feet

and offer your salutations. Such a noble practice will protect you always and bestow on you all types of wealth. Students, Boys and Girls! You are going to be fathers and mothers in future. You will be loved and respected by your children only when you love and respect your parents now. You are bound to face the reaction, resound, and reflection of your actions. When you respect your parents, there will be rich rewards for you in the future.

Today we are celebrating Easwaramma Day. I want to tell you an incident that speaks of her immense compassion and love for children. In those days, students from various States and countries attended Summer Classes. Gokak, who used to conduct the classes, was a strict disciplinarian. He was a man of great character and sacrifice. He was a great academician too. He was conducting the classes in an exemplary manner. One day, the students were having lunch in the dining hall. One of the boys got up and went outside before others could finish their meals. Gokak, who watched this through the window, called him and chided him for his act of indiscipline. "When your fellow students are having their food, you should not get up in the middle even though you have completed your meals. It amounts to insulting them." Saying so, Gokak suspended him from the classes. The boy was in tears, but Gokak was not moved.

The boy came to mother Easwaramma's room, fell at her feet and started crying. He told her about the harsh punishment meted out to him by Sathya Sai Speaks Volume 36 (2003) 89 Gokak. He pleaded with her to come to his rescue. Easwaramma consoled him and sent him away. She was sitting on the steps where Gokak would pass by. After a while Gokak came there. She offered her Namaskar to him and he reciprocated the same most reverentially. Then she said, "When I did Namaskar to you, you reciprocated the same. In the same manner, if you punish others, you will be punished in return. The boy out of his innocence has done a mistake. Please forgive him and allow him to

attend the classes."

Then Gokak replied, "Mother, if I forgive him, it would set a bad precedent for others. Anyway, I will forgive him only for your sake."

In

this manner, she would go out of her way to help and provide comfort and solace to others.

You are bound to face the consequences of your actions. If you talk to others in a harsh manner, it will come back to you as resound. If you hit

others, it will come back to you as reflection. Hence, do not hurt others.

Do good, be good, see good, and speak good. Then, you will be blessed with rich rewards. Though mother Easwaramma had no formal education,

she conducted herself in an exemplary manner. She was one of profound wisdom. The teaching that mother Easwaramma imparted remained etched in the heart of Gokak. Later on when he came as Vice Chancellor

to Puttaparthi, he used to recollect her words of wisdom. He would remember her everyday. He would say, "I see Easwaramma in my dream

quite often. I follow her advice implicitly."

We should not criticise others. We should not hurt others or make fun of

them. We should love all. This is what mother Easwaramma taught everybody. Do your duty sincerely. Then, you will certainly progress in life. Whoever he may be, follow the sacred teachings of our elders.

People

attribute certain teachings to Rama, Krishna, and so on and so forth.

It

does not matter whether it is Rama or Krishna; enquire what, why, when,

where, and under what circumstances they had given those teachings.

You should remember the context in which those teachings were imparted

and act accordingly. When you obey the command of elders and divine

personalities, you will certainly attain exalted position in life.

Many students do not pay heed to the words of their mother. It is a grave

mistake. Mothers speak from their heart wishing the welfare of their children. You should understand their feelings and give due respect

to

their words.

Embodiments of Love! Boys and Girls

Obey the commands of your parents. You will certainly be blessed with all

types of education and strength. You do not need to make any special efforts to acquire them. Discharge your duty sincerely. Never

disregard

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the words of your parents. Follow them with love and sanctify your life.

Wishing that you give happiness to your parents and thereby set an ideal

to your children, I bless you all and bring My discourse to a close.

(Bhagawan concluded His Discourse with the bhajan "Sathyam

Inanam

Anantham Brahma").

Date: 06 May 2003, Occasion: Easwaramma Day, Place:

Brindavan

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11. SPIRIT OF SACRIFICE IS THE

HALLMARK OF A TRUE DOCTOR

Date: 05 July 2003 Occasion: Doctors' Day Place: Brindavan

If you look to Me, I will look to you.

Forbearance is the real beauty in this sacred land of Bharat (India). Of all the rituals, adherence to truth is the greatest penance. The nectarous feeling in this country is the feeling of love toward one's mother. Character is valued far higher than the very life itself. People have forgotten the basic principles of this great culture and are imitating Western culture. Alas! The Bharatiyas (Indians) are not aware of the greatness of their cultural heritage just as a mighty elephant is not aware of its own strength. (Telugu poem)

Embodiments of Love!

Man is born in action, is sustained by action and ultimately merges in action.

Action is the cause of pleasure and pain.

Truly speaking, action is God for man. (Telugu Poem)

Man by and large considers himself to be healthy and tries to lead a happy life. But in fact there are 326 diseases that haunt man day in and

day out. Excessive vaata, pittha, and sleshma (wind, bile, and phlegm)

are responsible for various diseases. Vaata gives rise to 80 types of diseases, pittha to 82 types, and sleshma to 164 types. Such being the

case, how can man enjoy a healthy life? Only when he develops Atmic Consciousness and distances himself from the adverse effects of vaata, pittha, and sleshma can he be healthy.

For the past one month, you could not see Swami. What is the reason for

this? It is because of the indisposition of this body. I have neither taken

upon Myself the illness of anybody nor has it emerged from this body.

Today, I am revealing the truth to you.

The body is made up of five elements and

is bound to perish sooner or later,

but the indweller has neither birth nor death.

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He has no attachment whatsoever.

Truly speaking, the indweller is verily God Himself,

who is in the form of the Atma. (Telugu Poem)

Man is always concerned about his health. He has become a victim of various ailments as he is steeped in body consciousness rather than

Atmic

principle. It is very essential for man to realise that diseases underscore

the need for getting rid of body consciousness.

You are all aware of the fact that Swami fractured His hip, and it was in

three pieces. The ball in the hip was in two pieces. The pain was so excruciating that it cannot be described in words. It was impossible to move this way or that way. It pierced the body as if it were an electric shock. But I was unaffected by it. I underwent all this suffering only to demonstrate that one should not be attached to the body. Instead, one should develop divine consciousness. I am not this body. Body consciousness leads to untold suffering. One has to get rid of body attachment in order to enjoy peace and happiness. What is this body composed of?

This body is a den of dirt and prone to diseases;

it is subject to change from time to time;

it cannot cross the ocean of Samsara.

It is nothing but a structure of bones.

O mind, do not be under the delusion that body is permanent.

Instead, take refuge at the Divine Lotus Feet. (Telugu Poem)

Dehabhimana (body consciousness) will disappear once you develop

Daivabhimana (Divine Consciousness). The first step on the spiritual path

is to keep body consciousness under check. You are subjected to misery

because you are immersed in body consciousness. Body consciousness

and Atmic consciousness are inversely proportional. Nobody can escape

the consequences of karma (action). Karma is the cause for birth and death.

The Bhagavad Gita declares:

Karmanyevadhikarasthe Maaphaleshu Kadhachana.

Man has right over action but not over the fruits of action.

Karmanubandheeni Manushya Loke.

Human society is bound by action.

Man should develop Atmic consciousness and plunge into the field of action without aspiring for the rewards. Dharmaraja, eldest among the

Pandavas, was the very embodiment of righteousness. Yet, he had to undergo the ordeals in the court of King Virata as a result of karma.

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Were not the mighty **Pandavas** compelled to go into exile and lead a life full of troubles?

Did not emperor **Harischandra**, having lost his kingdom, become caretaker of a graveyard?

Everyone is bound to face the consequences of their action. However, man does have the capacity to escape from the consequences of karma.

He has become weak since he is unable to harness his innate potential

due to body attachment. Having assumed a human body, one cannot escape from suffering. Body is momentary, like a water bubble.

I was all smiles when I was being taken to hospital. Many doctors surrounded Me at the hospital. They were anxious. I told them not to worry. "This body is not Mine. It is yours. You can do whatever you deem

fit to this body. I have no pain whatsoever.", I assured them. I came back

after three hours. I was full of smiles. A true spiritual aspirant is one who

undergoes difficulties with a positive frame of mind. Do not care for the

suffering of the body. Suffering is quite natural to human body. One has

to face suffering with **Atma balam** (will power).

Today, being Doctors' Day, doctors have to set an ideal by infusing courage and conviction in patients. Doctors, after putting in lot of efforts,

have been able to find remedies for various ailments. But there seems to

be no end to diseases. There are many doctors all over the world, but the

number of patients and ailments are on the rise. If there are two doctors

for a family, there are four patients! Patients outnumber doctors.

Man's

lifestyle and habits are responsible for this spurt in diseases.

After the surgery, I was able to walk within a short span of three days.

The reason being I have no body attachment. I see all of you with

Atmic

consciousness and hence am blissful. I teach everyone, "My dear! don't

fall a prey to body attachment; develop **Atmic** consciousness and lead a

blissful life". Your **Aananda** (bliss) is My **aahaara** (food) and **aarogya**

(health). You call a person healthy when all their limbs are functioning

properly. All the organs of My body are functioning effectively.

Physical afflictions are temporary, like passing clouds.

Life is a Challenge, Meet It;

Life is Love, Enjoy It;

Life is a Game, Play It.

You have to play the game of life in the right spirit. I have been doing the

same. I have absolutely no pain. Generally, the pain arising out of hip fracture is unbearable. But I am unaffected by injury to any organ of

the

body, let alone the hip. Suffering arises when you identify yourself with

the body. I have no pains since I have no body attachment. I take delight

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in your love. Your prayers are responsible for My speedy recovery. In all

the corners of the world devotees have been praying intensely.

Through

prayer you can achieve the impossible.

Embodiments of Love!

Gradually give up body attachment. Develop **Atmic** consciousness.

Atma

alone is true and eternal. **Atma** is our life. Everything else is a passing cloud. Today, we are celebrating Doctors' Day. This is the day when doctors rededicate themselves to the alleviation of suffering. There are

very few doctors who discharge their duties with a spirit of sacrifice, keeping the welfare of patients as their sole objective.

Dr. Sundareshan took great pains to ensure the well-being of Swami.

He

was monitoring Swami's progress every moment. I was telling repeatedly,

"**Sundareshan**, I am all right, do not worry." But he would not be satisfied. He would keep on enquiring about My welfare; whether I had

pain in any part of the body. He is equally concerned about the welfare of

other patients. When one of our college students met with a motorcycle

accident, **Dr. Sundareshan** used to monitor his progress day in and day

out. He used to make frequent visits to **Puttaparthi** without taking any

rest just to treat that patient. If all doctors in the world were to be like **Dr. Sundareshan**, there would not be any disease at all. Today

diseases

are on the rise because doctors have become money-minded.

One day, nine years ago, after having a head bath, I wanted to dry My hair. One of the American doctors had lovingly presented a hair-drier to

Me. When I was trying to use the same, the power supply was cut off.

It

was restored when I was having a close look at the drier.

Consequently, a sudden gust of hot air ripped through My eye damaging the retina. I was not the least perturbed. One eye is sufficient to see this wide world. **Sahasra Seersha Purusha**, **Sahasraksha Sahasra** Pad. God has a thousand heads, eyes, and feet. **Dr. Hemanth Murthy** (ophthalmic surgeon) pleaded with Me to undergo an eye operation as well, along with the hip surgery. The damaged retina, which was removed from My eye, was as dark as charcoal. Since then I am able to see clearly with both My eyes. With such doctors around, any surgery can be performed successfully. Eye surgeons like **Dr. Hemanth Murthy** and **orthopaedic** surgeons like **Dr. Sundareshan** are few in number in this world. Such doctors should be given all encouragement and support. Even the government is unable to provide the necessary infrastructure. Consequently the doctors are handicapped and are unable to give their best. Doctors' Day is being observed to encourage and motivate these doctors. However skilled a doctor may be, he cannot **Sathya Sai** Speaks Volume 36 (2003) 95 discharge his duties diligently unless he is provided with proper equipment. Swami's intention is to support and encourage such doctors by providing the necessary facilities. Health and education are the two most important aspects of life. One can put knowledge into practice only when one has good health. Embodiments of Love! In today's world, many people are suffering for want of proper medical facilities. It is your bounden duty to help the suffering humanity. Only then will the country prosper. Money comes and goes; Morality comes and grows. Today many doctors are commercializing the field of medicine. Such doctors are sinners of the worst kind. He is a true doctor who aspires for the well-being of the patient. We have to encourage such noble doctors. Embodiments of Love! One has to take good care of one's health with proper food and habits. There are many poor people in our country who lack the basic necessities of food, raiment, and shelter. Who will take care of them when they are afflicted with diseases? Our hospitals are doing yeoman service to

suffering humanity. Do not think that I am lavishing praises on our own hospitals. You can see it for yourself when you visit these hospitals. If you go to our General Hospitals and Super-Speciality hospitals, you will find a number of poor people being treated for various ailments totally free of cost. Elsewhere, the Super-Speciality hospitals are established with commercial motives. They collect fees even to check the temperature of a patient. How can the poor afford such costly treatment? Doctors should render free service to patients to the extent possible. Embodiments of Love! Doctors should serve the poor with spirit of sacrifice. There is no greater service than this. God is the sole refuge of the destitute and the forlorn. As man is the embodiment of God, it is his primary duty to help the destitute and the forlorn. Medicine should not be **commercialised**. It is meant to promote heart to heart and love to love relationship between doctor and patient. A true doctor is one who realises this truth and conducts himself accordingly. One with commercial outlook is not a doctor at all. In fact, he is a patient himself! Spirit of sacrifice is the hallmark of a true doctor. The doctors who are working in our hospitals are endowed with that spirit of sacrifice. **Dr. Savitri** and others are working tirelessly day in and day out in our General Hospital. I often tell them, "take proper care of your **Sathya Sai** Speaks Volume 36 (2003) 96 health in the first instance. Only then can you serve the patients more effectively." How can you look after the patients if your health is spoiled? Our Principal in his speech mentioned the axiom: **Vaidyo Narayano Harihi** (doctor is verily God). Being the very embodiment of Lord **Narayana**, the doctor should serve everyone. God is ever engaged in service. **Paropakaraya Punyaya** Papaya **Parapeedanam** One attains merit by serving others and commits sin by hurting them. One need not be a doctor in order to serve others. One should help one's

fellow beings to the best of one's ability. We have established hospitals at various places like Puttaparthi, Bangalore, Alike, Muddenahalli, etc. I feel very happy to see the doctors working there with great dedication. We have opened a hospital in Alike quite recently, which is catering to the needs of many poor patients. I am thrilled whenever I see their happy faces. Their happiness gives me immense strength. Only through service, can one become the recipient of divine Grace. Life is meaningless if one does not participate in service activities. The best way to love God is to serve God. You should aspire for the welfare of all and follow the path of Love and Service. Only then will your life find fulfilment. There is a General Hospital at Puttaparthi. There is one more at Whitefield. Amazing cures are taking place in these hospitals. It is the happiness of the patients that gives Me happiness and health. If you aspire for the health and happiness of Swami, look after the patients well. The patients' welfare must be your topmost priority. Serve them with dedication. Service to patients is service to God. There is no service higher than this. Celebration of doctors' day will be meaningful only if service activities are undertaken with dedication and not merely by donning grand attire. As you are aware, Dr. Savitri and Dr. Santha are doing yeoman service in our General Hospital here. Several other doctors also come from city regularly and render voluntary service. [The programme concluded with singing of the National Anthem.] Date: 05 July 2003, Occasion: Doctors' Day, Place: Brindavan Sathya Sai Speaks Volume 36 (2003) 97

12. CAST OFF BODY ATTACHMENT TO DEVELOP ATMIC CONSCIOUSNESS Date: 13 July 2003 Occasion: Guru Purnima Place: Prasanthi Nilayam

Embodiments of Love!

The entire universe has been created out of the Will of God. God creates the universe and sustains it. The universe ultimately merges in God, the source of its origin. The universe, which has originated from Divine Will, is known as Viswam. The correct meaning of Viswam is that which is selfexpansive and full of bliss. God has created the universe with a purpose,

but man is acting contrary to it. Viswam is not merely a manifestation of physical matter. It is a direct manifestation of God. It is the very embodiment of the Cosmic Personality, with all His limbs. The Viswa symbolises the expansive nature of God, which can be understood only through viveka (discrimination). God is beyond time and cause. The physical world functions by so-called reason, but the Divine Will is not bound by reason. God is the primal cause behind the universe. The universe is the reflection of God. Viswam and Vishnu are not different from each other. The letter 'V' in the name Vishnu stands for Viveka and Vistara (expansiveness). Hence, Viswam is the very form of Vishnu. The entire creation constitutes various limbs of God. Every object in the creation has five aspects, namely, sath, chit, ananda, rupa, and nama (existence, consciousness, bliss, form, and name). The first three are eternal principles, whereas name and form are ephemeral. Sath, chit, and ananda are the basis for name and form. All human activities are based on name and form. It is God who decides who has to do what. Some people are rajasic (passionate, active) in nature and some others are thamasic (slothful, dull). Evil qualities like hatred and jealousy are predominant in such people. People attribute various names and forms to God on the basis of their own feelings. They forget the three main principles of sath, chit, and ananda and assume name and form to be the sole reality. name and form are not permanent. But people are overwhelmed by name and form and ignore the eternal principles of sath, chit, and ananda. Consequently, they are deluded and tend to forget the mighty power of God behind the name and form. He is called Padmanabha (One who has a lotus emerging from His navel). Here, the lotus represents the Divine Sankalpa (Will). He is also called Hiranyagarbha, since He has a golden womb. He is known as Vaastha, since He is present in the form of 'I' in all beings. The principle of 'I' is all-pervasive. Sathya Sai Speaks Volume 36 (2003) 98

God has no specific name. All names are attributed by man to God. Each

name, like **Padmanabha**, **Hiranyagarbha**, and **Hiranmaya**, has a profound inner meaning. Spirituality is meant to explain the principle of Divinity and the inner meaning of the names attributed to Him. One who follows the spiritual path should make efforts to understand and experience the principle of Divinity and propagate the same. But, man today has not really understood what spirituality means. He is under the mistaken notion that spirituality means merely offering worship and prayers to God and performing rituals. People should be taught the inner significance of spirituality and various names and forms attributed to Divinity. In 1968, the First World Conference of **Sathya Sai Seva** Organisations was held in **Bombay** (now **Mumbai**). It was the time when the foundation stone of **Dharmakshetra** was laid. **Indulal** Shah was mainly responsible for the construction of **Dharmakshetra**. He has been working tirelessly for the propagation of Swami's message. His wife **Sarla** Shah has been a source of strength to him. She played an active role in the development of **bal vikas** and **mahila vibhag**. In this manner, both husband and wife have contributed to a great extent for the furtherance of **Sai** movement in the entire world. Even at this advanced age, they are exerting a lot in the service of **Sai** Organisation. It is not possible for all to understand the nature of Divinity. This world looks like a picture painted on a wall that has no support. One has to make efforts to understand the principles of **adhara** (basis) and **adheya** (object). Do not waste your time in merely performing rituals. True spirituality lies in realising the truth that man is but a spark of Divinity. This is what is declared in the **Bhagavad Gita: Mamaivamsho Jivaloke** **Jivabhuta Sanathana** (all beings are a part of My eternal Being). **Vaasudeva-sarvamidam** (the whole world is permeated by God, **Vaasudeva**). You have to experience this truth and propagate to the world. Many **Sai** centres are established all over the world. Each centre has a history of its own. **Dharmakshetra** is no exception to this. Only Swami knows the innumerable difficulties that **Indulal** Shah faced during the construction of **Dharmakshetra**. In those days, there were no approach

roads to the place where **Dharmakshetra** stands now. He had to walk through thorny bushes to select a suitable site for the construction of **Dharmakshetra**. He showed Me the place for approval. It is situated on the **Mahakali** Caves road. He worked hard for its construction. Many people helped him in the fulfilment of this task. It is not possible to undertake a work of this magnitude without the help of others. When you undertake a good work there are bound to be certain obstacles in the beginning. But you should not lose heart. When the ocean of milk was churned by **devas** (gods) and **danavas** (demons), it was a **Sathya Sai** Speaks Volume 36 (2003) 99 deadly poison that emerged first. But that did not deter them. They continued their efforts with unflinching determination, and ultimately obtained the divine ambrosia. Our heart can be compared to the ocean of milk and the **sadhana** (spiritual practices) to the process of churning. Initially, there are bound to be obstacles when you undertake **sadhana**. We should not be deflected by these obstacles but should continue our efforts with full faith. Only then can we attain an exalted and blissful state. Many individuals in the past had to put up with a lot of difficulties while constructing pilgrimage centres. **Bhadrachalam** is one such pilgrimage centre. **Adi Sankara**, unmindful of the physical strain, walked all the way from the deep south to the north to establish pilgrimage centres at **Badrinath**, **Amarnath**, and **Kedarnath**. No matter who one is, one has necessarily to enlist the cooperation of others to accomplish stupendous tasks. Where there is unity, there is bliss. In this age of Kali, people have that spirit of unity no longer. There is neither unity nor purity. Hence, enmity has found a place in the human heart giving rise to troubles and turmoil. In fact, unity is the need of the hour. The true strength of humanity lies in unity. As the thought, so is the action. As the action, so is the result. Today, man is unable to reach the goal of his life because he does not entertain sacred thoughts. In the first instance, he should develop sacred thoughts. There are many who have deluded themselves that they love God. But they are full of body consciousness and crave for money and material things. Such love cannot be true love at all. It is artificial love. Many

people write to Me, "Swami we love You. Please keep us near and dear to You." In this context, let Me emphatically tell you that **Sai** cannot be attained so easily. You may say that you love Me. But how can I believe you? Is there a spirit of sacrifice in your love? There is no consistency in your words and deeds. You make a promise one day and go back on it the very next day. How can one believe the love of such impostors? True and eternal love originates from the heart. Real love is a heart to heart relationship. It is associated with the **Atmic** principle, which is present in everyone. **Atma** is the source of consciousness. **Atma** and Brahma are one and the same. The love that originates from the heart confers on you the eternal, immortal and non-dual bliss. But where is such love nowadays? You are heroes in speech but zeros in practice. Today, the world is being duped by such people. Those who have true love in their heart will not indulge in tall talk. They demonstrate their love in action. Today people speak a lot without translating their speech into action. Such people are verily thieves. How can you attain the goal of life if you believe in such unscrupulous people and rely on them? **Sathya Sai Speaks Volume 36 (2003)**
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Your heart should melt and flow toward God. Only then can you attain His grace. People may talk as they please; do not be carried away by them. Unmindful of hardships and difficulties, hold on to the principle of divinity and reach the goal of life. Today, people lack the will and determination to reach the goal of life. How can those who do not understand the goal of life, attain it? True love cannot be fragmented. One cannot have love for God as well as for ephemeral objects and relationships. The love which is fragmented is artificial only. You have only one heart. You cannot break it into pieces and distribute to various people. It is not like a **laddoo** or sugar cane, which can be broken into pieces and distributed. It is the eternal truth. It is nectarous and full of bliss. Ignoring the immortal bliss within, people tread the worldly path thinking that bliss lies therein. It is only a figment of their imagination. He is a true devotee who makes efforts to attain God with full faith and determination without caring

for trials and tribulations. Having resolved what ought to be resolved, hold on to it till you have succeeded. Having desired what ought to be desired, hold on to it till your desire is fulfilled. Having asked what ought to be asked, do not leave the hold till you get it. Having thought what ought to be thought, hold on to it till you have succeeded. With heart mellowed, the Lord must yield to your wishes. With no thought of yourself, ask Him with all your heart. Persevere, be tenacious, and never give up, for it is the quality of a devotee never to retreat, abandoning the resolve. (Telugu Poem)
Devotees of modern times are trying to hoodwink even God with sweet talk and artificial love. Such people can never attain God. You should have unwavering faith. Even in times of dangers and difficulties, your faith should remain steady. God can be experienced only in times of difficulties. **Kashte phali** (hard work yields rich rewards). It is also said, **Na sukhata labhyate sukham** (one cannot derive happiness out of happiness). Consider difficulties as God's gifts and accept them in the right spirit. **Sarla Amma** and **Indulal** Shah had to face innumerable difficulties those days. They overcame all those with courage and fortitude. They reside in **Bombay** (now **Mumbai**) which is not an ordinary place. It is like a 'bomb'. Whatever you do, be it good or bad, you have to face difficulties. Being in such a place, they did good work. In fact, **Indulal** Shah was troubled by many. But he continued his work with unwavering devotion and achieved success. You need to have God's grace to accomplish anything. You cannot but seek the help and cooperation of others to fulfil a mighty task. **Sathya Sai Speaks Volume 36 (2003)**
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Those who are engaged in God's work must be prepared to face any obstacle. **Indulal** Shah's life bears ample testimony to this. He has been serving **Sai** for the last forty years with strong faith and determination. He went round the world propagating the message of **Sai**. Whenever people approached him with doubts, he would give most appropriate

answers
and clear their doubts. One should be prepared to take up any challenge,
be it worldly or spiritual. They have spent a great amount of their physical
energy working tirelessly for the Organisation.
I want to share a small incident with you. Last month, Sri Shah had come
to Brindavan to see Me. He saw Me resting on the bed and felt very sad.
He did not tell it outwardly, but he was praying within that Swami should
get well soon. He did not have proper food and sleep during the last one
month because he was constantly worried about Swami's well-being. Consequently, his body became weak. Otherwise, he always maintains
good health. He has a number of plans for the future of the Organisation.
He is praying that Swami should give the necessary strength to implement those plans. Both Sarla Amma and Indulal Shah were very
anxious about Swami's health and were all the time thinking of Swami.
They do not go by what others say. They depend on their own conviction.
Nobody needs to be worried or anxious about Swami's well-being. No danger can ever befall Swami. Swami comes out of all difficulties and troubles unscathed. He will achieve all success. There may be some changes at the physical level. They are only temporary and not permanent. Hence, Swami wants all of you to be courageous. Now I have
recovered and am standing before you.
What medicine did I use? The intense prayers of the devotees are My medicine. During the last one month, be it in Madras (now Chennai), Hyderabad, Bangalore, or Mumbai, devotees have intensified their prayers
and spiritual activities. Each and every house conducted bhajans and Namasmarana. Some devotees undertook penance and performed Yajnas.
In this manner, a number of spiritual activities were undertaken praying
for the well-being of Swami. It is as a result of such fervent prayers that I
am able to stand before you and address you. Neither did I want this suffering nor did I desire its cure. You wanted this body to be cured of the
pain, and you achieved it through your prayers. This body is not Mine. It
is yours. Hence, it is your responsibility to look after this body. I am not
the deha (body); I am the Dehi (Indweller).

The body is made up of five elements and is bound to perish sooner or later,
but the Indweller has neither birth nor death.
The Indweller has no attachment whatsoever and is the eternal witness.
Truly speaking, the Indweller, who is in the form of the Atma, Sathya Sai Speaks Volume 36 (2003)
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is verily God Himself.
(Telugu Poem)
The Atma has neither birth nor death. It has no pain or suffering. You may not believe it, but the doctors have seen the extent of injury to
My
hip. For anybody else, it would have taken at least two to three years to
walk normally. The ball in the hip joint broke into pieces. There were
no
muscles for support. My bones are as strong as diamonds. It was not possible to join them together. Hence, they put a rod and performed the
surgery. After undergoing such a complicated surgery, it takes a number
of years to walk normally. Without caring for all this, I started walking.
Doctors made every effort to protect this body. They did their duty. But I
did not think of this body at all. I demonstrate the ideal that one should
not have body attachment. Not only now, for the last two years, I have been repeatedly exhorting you to give up body attachment. Gradually reduce your dehabhimana (body consciousness) and develop Atmabhimana (Atmic consciousness). You are not the body; you are the
embodiments of the Atma. The physical body comes and goes. The body
only has suffering, not the Atma.
When I fractured My hip, it was not possible to even move My leg. The slightest movement caused excruciating pain like that of an electric shock.
I told the doctors, "This is not My body. This is yours. You may do whatever you deem fit." One who has given up body consciousness will
have no suffering at all.
Satyajit was with Swami all the time. He has a strong determination and
has taken a vow to be with Swami always. When I was being taken to the
hospital in a van, he sat right near My head. When I was taken into the operation theatre, he followed. Usually, when surgery is done, nobody
is
allowed into the operation theatre. But Satyajit did not want to leave Swami. He wanted to see what the doctors would do to Swami's body.

Hence, he wore the surgeon's dress and entered the operation theatre. I told **Satyajit**, "You will not be able to bear the sight of blood. Hence, you remain outside." But he lovingly insisted that he might be allowed to stay inside. He was with Me at the time of operation. He saw the doctor making a hole in the bone with a hammer. After the operation was over, he asked, "Swami, how could you bear such pain and suffering?" I told, "The love of devotees like you is My strength." The power of love is the ultimate. You can overcome any pain or danger with the power of love. You should have strong and unwavering faith without even a trace of doubt. Your thoughts, words, and deeds must be in harmony with each other. Many devotees who have such strong and steady faith became recipients of Swami's grace. During the last month, **bhajans** were held in every village. Their only prayer was that Swami should recover quickly and grant them **darshan**. Swami's well-being was uppermost in **Sathya Sai** Speaks Volume 36 (2003) 103 everybody's mind. I received **lakhs** of telegrams from devotees wishing for My speedy recovery. Many devotees were very anxious and were praying within. Their anxiety turned into penance. The power of their penance bestowed good health on Swami. It is because of their love and devotion that Swami is hale and healthy now. I have never used My divine power to cure Myself. If I were to use it, I would have been cured of the suffering in a trice. I don't have the selfish feeling that I should get cured. There is not even a trace of selfishness in Me. Everyone should be happy. This is My only desire. Everybody should experience happiness. This is the essence of the culture of **Bhar** (India). This is the Age of Kali. In this age, people will have several doubts, particularly the younger generation who are highly educated --post-graduates and double graduates. It is but natural that under the influence of the Kali Age and with their modern educational background, the younger generation will not be able to develop firm faith in Divinity. During midnight, at the odd hour of 1 o'clock or 2 o'clock when I get up from the bed and look around, I find these two boys **Satyajit** and

Dilip

sitting one near My head and the other at My feet, safely guarding this body. One of the boys, **Dilip** is working in the Super Speciality Hospital here. He had a fracture recently in his leg and it was still in a plaster cast. In spite of that, he came over to **Bangalore**, the morning he heard of Swami's indisposition, to serve Swami. Both these boys were attending to the needs of Swami with great devotion. I can emphatically say that none can equal them in their love and devotion to Swami. People may pay lip service, uttering the word 'love', 'love' mechanically; but no one can do such a great service as these two boys have done. Even at an odd hour, if I just utter the word '**Satya**' in a feeble voice, the boy would immediately get up and attend to My needs. He was so alert and attentive. They used to attend to all My needs, including feeding Me. In fact, they completely forgot their own personal needs while serving Swami. All this is due to the great merit accumulated by their parents. It is only because of their parents' devotion to God and the merit accumulated by them that these boys are able to cultivate such noble feelings of devotion and service. Therefore, the parents should first become devotees of God. I used to tell these boys often that I was feeling better and that they could go and take food. But they would not leave Me. Whenever they received any phone call from devotees making anxious enquiries about Swami's condition, they simply used to reply that Swami was fine. Never did they give any details. They used to answer the queries of devotees with great love and tact. How did they acquire such great love and tact? Not because of higher education or age. It is only because of their intense devotion and faith in Swami. That is the real quality. Basing on such a noble quality, they did great service to Swami. There are several people ready to undertake Swami's service, provided they got an opportunity. But, none could get such an opportunity. They got this unique opportunity and they made the best use of it. What greater **sadhana** (spiritual discipline) could there be than serving Swami? What greater

fulfilment
 could there be than Swami acknowledging their love? You will not find
 people doing such great service for a full month continuously, day and
 night, at such a young age. Several people may talk of love and service,
 but you will not find such loving and devoted boys. I have seen great faith, devotion and steadfastness in these boys. That is why they are able
 to win the heart of Swami. With faith and devotion, one can achieve great
 tasks, even lifting a mountain.
 Take the example of Hanuman. When Lakshmana fainted in the battlefield, Rama was in great distress. Then Hanuman was sent to bring
 the Sanjeevani herb to revive Lakshmana. Hanuman did not know where
 exactly the herb was. Therefore, he lifted the whole mountain on which
 the herb existed and placed it before Rama. Similarly, a devotee of God
 must be prepared to undertake any service, however mighty the task may
 be. Generally, people will have a tendency to run away from difficulties
 and rush forward to enjoy happiness. That should not be. One must be
 prepared for anything. The human body is susceptible to several diseases
 and difficulties. You should not get depressed by them. You must develop
 firm faith in Divinity. That viswasa (faith) must be your swasa (breath).
 Today, I am able to stand before you and give a discourse, only because
 of the great service rendered by these two boys.
 I must tell you one more thing. Millions of people all over the world during
 the period of Swami's indisposition have ceaselessly prayed for Swami's
 speedy recovery. Several people have undertaken several vratas (religious vows). Countless telegrams and telephonic enquiries have been
 received about Swami's health. Particularly, Geetha Reddy, chairperson of
 the Andhra Pradesh Congress (Mahila Vibhag) stayed for one full month in
Brindavan praying for Swami's welfare and hoping to have His darshan
 somehow. Because nobody was allowed at that time into Swami's residence, she could not get an opportunity to have His darshan.

Nevertheless she stayed back with a firm determination, even though she
 had pressing engagements in Hyderabad. She was almost shuttling between Bangalore and Hyderabad daily by aeroplane during that period.
 She did not even care for the huge expenditure involved and the difficulties at home. What she wanted and craved for was Swami's speedy
 recovery. She considered Swami as her very life. That is real love and devotion, which can please Swami. Devotion and surrender to God can
 cure any amount of suffering.
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 Another small incident I wish to reveal to you. There was a patient in the
U.S.A. She was extremely afraid of the disease diagnosed by the doctors.
 The diagnosis revealed that she had cancerous growth in the heart region.
 She and her husband came to Bangalore praying for Swami's grace. I assured them that I would cancel the cancer and that they should not have any fear in the matter. She took treatment for one week and the cancer disappeared! A little malignant portion was left and I instructed the
 doctors to remove it by surgery. The doctors performed the surgery as
 instructed by Me. On the very next day she started walking! She is now
 quite normal and healthy.
 There are several such cases. The chanting of the Divine Name can cure
 even the most incurable disease. That is exactly what she has done. The
 lady is in the habit of chanting the Divine Name "Sairam", "Sairam" continuously. There are several such people who chant the Divine Name. I
 have cured several people of the most dreaded and incurable diseases.
 There are also a number of people whom I have helped in ever-so-many
 ways. All of them have now prayed for My recovery. It is only their prayers that helped My speedy recovery.
 Not only this, I lost vision in my left eye some 9 years ago. All these years I was seeing with one eye only. Now the doctors in our hospital, and also Narasimha Murthy (Warden of Sri Sathya Sai College Hostel,
Brindavan), prayed that I should undergo an operation for the left eye,
 along with the operation for the hip bone. I told them that since I was able to manage with one eye, so there was no necessity for operation to

the second eye. But they prayed and prevailed upon Me to undergo the eye operation.

When I wanted to come down to the Sai Kulwant Hall in Prasanthi Nilayam at 7.00 a.m., to give darshan to the devotees, Satyajit prayed that I must slightly postpone My darshan to 7.30 a.m., keeping in view the physical strain I would have to undergo in early morning darshan.

Thus, he is anxious about My welfare every moment. Not only he; there are several such devotees with noble thoughts. That is why, Saint Thyagaraja sang his immortal Kirtan, "Endaro Mahanubhaavulu (Many are the great souls)". In fact, it is only because of such noble souls that the country of Bharat (India) has been able to exist peacefully.

Bharatadesa is not just a mass of earth. Bharat is verily the heart of the entire world. If Bharat is safe and secure, the entire world will be safe. Unfortunately, the people of Bharat do not realise this truth. Wherever you see, selfishness is rampant. Therefore, cast away your selfish motive and engage yourself in activities that help others. Pray for the welfare of elders. Pray for the welfare of all. That is the real meaning of the prayer, Lokah samastah sukhino bhavantu. Pray for the welfare of the entire world, wholeheartedly. You will definitely prosper. I think I have taken a lot of time and caused inconvenience to you.

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Taking the example of these two, Sarla Amma and Indulal Shah, I wish you should inculcate a spirit of service in everybody. I also wish that the bal vikas and Mahila Vibhag should progress well. I wish both of them a long, healthy and happy life.

Bhagawan concluded His discourse with the bhajan, "Hari Bhajan Bina Sukha Santhi Nahin".

Date: 13 July 2003, Occasion: Guru Purnima, Place: Prasanthi Nilayam
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13. GOD'S BIRTHPLACE IS A PURE HEART
Date: 19 Aug

2003
Occasion: Krishna
Janmashtamia
Place: Prasanthi Nilayam

All the names and forms are but the manifestations of the Supreme Being who is Existence, Knowledge, Bliss Absolute, and non-dual. He is the embodiment of Sathyam, Sivam, Sundaram (Truth, Auspiciousness, Beauty).
(Sanskrit Verse)
Embodiments of Love!

Krishnajanmashtami is celebrated to commemorate the birthday of Lord Krishna. Man's Hridaya (heart) is the birthplace of Krishna. To worry over why Krishna and Rama were born on such inauspicious Thithis (8th and 9th phases of the waning and waxing moon) is foolish. It is only when the Hridaya becomes cool, pure and peaceful like the Himachala (the Himalayan mountains), that is the true birthday of Krishna. God makes such a heart His dwelling place which is pure, sacred and peaceful. From the worldly point of view, Krishna was born on Ashtami in the midnight. People consider Ashtami to be inauspicious. How can the birthday of a Divine incarnation be inauspicious? In fact, all days are auspicious and are meant to confer welfare and prosperity. God incarnates to bestow auspiciousness on all. Hence, His birthday should be treated as highly sacred.

Krishna was born in a prison. All the guards of the prison, who were supposed to be on high alert as per Kamsa's instructions, were overpowered by sleep. Only Devaki and Vasudeva were awake at the time of Krishna's advent. Fearing danger to the newborn child in the hands of wicked Kamsa, Vasudeva decided to take the child away to a safe destination. He gently wrapped the child in a cloth, placed it in a basket, lifted it up on his head and came out of the prison. The doors of the prison opened of their own accord. As there was a heavy downpour, Vasudeva prayed that the child be protected. By the Divine Will of Krishna, a huge serpent appeared there and started following Vasudeva with its hood raised over the Divine child, thereby protecting it from the downpour. By the time Vasudeva reached Yashoda's house on the opposite bank of river Yamuna, it was very late in the night. Just then she had given birth to a female child. Everyone including her husband was fast asleep. Vasudeva quietly placed the divine child Krishna by the

side

of **Yashoda** and picked up the female child born to her and quickly returned to the prison.

The stories of the Lord are most wonderful and sacred in all the three worlds. They are like sickles that cut the creepers of worldly bondage. They are most ennobling and elevating. They confer bliss on the sages and seers doing penance in forests.

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(Telugu Poem)

None can comprehend the ways of God. Even **Vasudeva** was not fully aware of what he was doing. He took the child Krishna to **Yashoda's**

house

and brought the female child with him. He did all this as if he was in a trance. **Radha**, a small girl then, was a witness to the entire episode.

It

got imprinted on her heart. People think **Radha** was younger to

Krishna

and talk in derogatory terms about the relationship she had with Him.

In

fact, she was much older than Krishna, 26 months to be precise. Her feeling towards Krishna was very sacred and became stronger day by day.

Vasudeva became his normal self after he went back to the prison. As he

entered the prison, the doors closed behind him and locked automatically.

No sooner did he place the female child by the side of **Devaki** than the bell

rang. The guard of the prison at once got up and informed **Kamsa** about

the birth of the child. **Kamsa** promptly arrived at the prison with all his

paraphernalia. As was his wont, he lifted the child with his left hand and

threw it into the sky. He held a sword in his right hand and was ready to

behead the child as it fell down. But the child vanished as it went up and

in its place, a goddess appeared and warned **Kamsa** that his nemesis Krishna was born and that He would kill him. She was very powerful

and none could do any harm to her. After warning **Kamsa** about his impending

peril, she too vanished. **Devaki** was perplexed beyond words about the

happenings. She understood that the entire episode was Krishna's Will.

Kamsa became restless and agitated as he came to know that Krishna was being brought up elsewhere. Day and night, he was thinking of

ways

and means to capture Krishna and kill Him.

Krishna was growing up under the loving care of **Yashoda** and the story is

known to everyone here. Krishna demonstrated His Divine powers in innumerable ways. **Kamsa** was at a loss how to capture Krishna. He issued an order that all the newborn babies of **Repalle** be killed.

Initially,

he wanted only the male babies to be killed. Later on, he changed his mind and wanted even the female babies to be killed. He resorted to

such

heinous acts only out of fear. As days progressed, the stories of child Krishna's divine pranks spread far and wide. God's deeds are

wonderful

and mysterious. All the while, the messengers of **Kamsa** were in intensive

search for Krishna. Ultimately, they spotted Him in **Repalle** and informed

Kamsa.

It is said, **Vinashakale Vipareeta Buddhi** (discrimination fails to work when

one is destined to be destroyed). **Kamsa** started sending many powerful

demons to **Repalle** to kill Krishna. But Krishna, with His mighty power,

destroyed all of them. **Kamsa's** end approached fast. He devised a nefarious scheme to lure Krishna and **Balarama** to **Mathura** and kill them.

Kamsa sent his messengers to **Repalle** to bring Krishna and **Balarama** to

Mathura to attend some **Yajna** which he was performing. He deputed **Akrura**, who adored Krishna and **Balarama** to persuade and bring

Krishna

and **Balarama** to **Mathura**.

As the brothers entered the city, the citizens of **Mathura** were **mesmerised**

by the charming forms of Krishna and **Balarama**. They were already suffering from deep frustration and anguish over the atrocities committed

by **Kamsa** and they prayed to Krishna to come to their rescue. As Krishna

and **Balarama** were proceeding towards **Kamsa's** palace, they came across

a lady who used to supply garlands to **Kamsa** everyday. Krishna took two

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garlands from her. He and **Balarama** garlanded each other. Then they encountered the royal washerman, took **Kamsa's** silk garments and

dressed themselves in regal style. Later they met a hunchback lady **Kubja**, who was carrying scents and perfumes for **Kamsa**. She had an

ugly

appearance with a crooked body. She knew that Krishna was God.

Seeing

the two brothers, she was overjoyed and she sprinkled the perfumes on them. She said, "Krishna, today my life has found fulfilment. I must have performed great penance in the past, to have deserved this opportunity to serve You." She then prayed to Krishna to straighten her body. Krishna planted His foot on her feet, caught hold of her chin and lifted it up. **Lo** and behold! Her hunchback was gone. She assumed the form of a beautiful lady. In this manner, Krishna demonstrated His divine powers by performing many stupendous feats and in the process relieved many from their curses. On coming to know that Krishna and **Balarama** were wearing his royal garments, **Kamsa** was furious. In the meanwhile, **Kubja** approached **Kamsa** and said, "Oh master, none can comprehend the divine play of Krishna and His mysterious powers. Don't make any attempt to understand his powers. It is better that you ignore the matter." **Kamsa** wondered, "How could she speak to me with such impertinence! Surely Krishna has instigated her." At that moment **Kamsa's** attention was diverted by someone and **Kubja**, seizing the opportunity, quietly left the scene. Krishna and **Balarama** entered **Kamsa's** court like two lion cubs. They defeated the court wrestlers. Thereafter, Krishna, in a trice, leapt on the platform where **Kamsa** was seated, pinned him down and rained severe blows on him. **Balarama**, who was equally strong, joined him. Together they crushed **Kamsa** to pulp. Seeing the gruesome killing of **Kamsa**, the assembly was fear-stricken. They were amazed how such a young boy as Krishna could vanquish the mighty **Kamsa**. There was a platoon of soldiers specially deployed by **Kamsa** to kill **Balarama** and Krishna. They too could not withstand the onslaught of Krishna. Ultimately, they fell at His feet and prayed for mercy. Krishna and **Balarama** left for **Repalle** unnoticed by others. The inhabitants of **Repalle** were anxiously awaiting their return. They were highly depressed as they could not see any sign of their arrival in the vicinity. Mother **Yashoda** was very nervous thinking of the well-being

of her sons. The **Gopikas** too were drowned in sorrow and started abusing **Kamsa**, presuming that he must have harmed Krishna and **Balarama**. All the men and women of **Repalle** were praying to Krishna all the time chanting His Name. All of a sudden, Krishna and **Balarama** appeared in their midst to their astonishment and joy. Krishna spoke to them soothing words and pacified them. **Kamsa** had two wives. After his death, they went to stay with **Jarasandha**, their father. **Jarasandha** was very furious with Krishna and wanted to avenge the killing of his son-in-law. Many of his relatives had also developed hatred towards Krishna. This news reached **Yashoda** and **Nanda** as also **Devaki** and **Vasudeva**. They were concerned about Krishna's safety. However, **Devaki** was one of courage and also a great devotee. That is why she could withstand all the suffering caused by her brother **Kamsa** with equanimity. She was sure that none could harm Krishna. She had total faith in Krishna's Divinity. As the enemies could not dare to challenge Krishna, they tried to harass the residents of **Repalle**. Krishna at **Sathya Sai** Speaks Volume 36 (2003) 110 once came to their rescue and drove the enemies away. Days rolled by and it was time for Krishna's marriage. **Rukmini**, princess of **Vidarbha** loved Krishna and wanted to marry Him. But her brother **Rukmi** wanted to give her in marriage to his friend **Sisupala** and was making arrangements for the same. Krishna was well aware of all this. He had a **masterplan** of His own. **Devaki** and **Vasudeva**, after they were freed from prison, were staying in the house of **Nanda** and **Yashoda**. Meanwhile, **Rukmini** had sent a message to Krishna through a brahmin in which she wrote, "Krishna, I can no longer bear the pangs of separation from You. My father has decided to perform my marriage with **Sisupala**, against my wish. The marriage is scheduled to take place tomorrow. If You do not come before that and take me away from here, I will put an end to my life." As per **Rukmini's** wish, Krishna devised a strategy to bring her to their

house. In those days, it was customary for the bride to offer special worship to the village goddess prior to her marriage. As per the tradition,

Rukmini was proceeding to the temple to offer special prayers.

Rukmi, the

evil-minded brother of **Rukmini** had made elaborate security arrangements fearing an attack from Krishna. He had joined hands with

Sisupala and **Dantavakra**, who were bitter enemies of Krishna.

Rukmini was walking slowly towards the temple. She was deeply dejected

thinking that Krishna had not come to her rescue. She was unaware that

Krishna had indeed come to rescue her and was waiting at the entrance of

the temple without being noticed by others. As she reached the entrance,

Krishna deftly put her in His chariot and drove away. A fierce battle ensued between Krishna and **Rukmi** and his associates. Krishna defeated

them all. He took **Rukmini** along with Him and married her. Krishna had

incarnated to punish the wicked and protect the pious. **Sisupala** hated

Krishna from the core of his heart because He had taken away

Rukmini

whom he was supposed to marry.

Krishna had to encounter many odds and hardships all through His life.

That is why people consider **Ashtami**, His birthday as a day that brings

difficulties. Right from the time He was born, Krishna faced difficulties at

the hands of **Kamsa**. During his infancy, people of other villages also had

to undergo sufferings inflicted by **Kamsa**. He had to face the challenges

posed by wicked people like **Sisupala** and **Dantavakra**. Even His marriage

with **Rukmini** resulted in battle. However, He vanquished all His adversaries and emerged victorious.

Krishna spared **Sisupala**'s life for a long time in spite of his hostility. When

Dharmaraja performed **Rajasuya Yajna**, he gave **Agratambulam** (first

offering) to Krishna. Watching this, **Sisupala** flew into a fit of rage and

hurled abuses at Krishna. He described Him as a mere cowherd boy and

said that He did not deserve the honour.

"When elders like **Bhishma** are seated in this assembly, how could you

choose a cowherd boy for this great honour", he questioned

Dharmaraja.

He was ready to fight with Krishna. He said to Him,

Do you think that you deserve this honour because you stole the saris of the **Gopikas** when they were having a bath? Or do you think that you deserve this because you spent all your time in the company of **cowherdresses**? Stop this self-**aggrandisement** and

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shut up!

(Telugu Poem)

It was then that Krishna killed **Sisupala**. Many are under the mistaken

notion that Krishna used His divine weapon, the **Sudarshana** Chakra (disc)

to behead him. In fact, Krishna just threw the plate, in which He received

the first offering at **Sisupala**. In this age of Kali, people talk of Vishnu Chakra and **Sudarshana** Chakra as the weapons of Krishna. But whatever

Krishna used served as Chakra with His Divine Will.

In this manner, Krishna had to wage a number of wars during His lifetime.

That is why elders say that the birthday of Krishna, **Ashtami**, is associated

with difficulties. When Krishna was born, the day was **Ashtami** and the

star was **Rohini**. It is a common belief that whoever is born with such a

combination of day and star, will face hardships throughout his life. There

is another belief that such a person will be the emancipator of the nation.

Krishna destroyed the wicked and protected the righteous. He established

Dharma. Hence, do not consider the time of Krishna's advent to be inauspicious. It is a noble and a sacred day.

Later, as time passed by, it was Arjuna who brought the shocking news

that Krishna shed His mortal coil. Mother **Kunti** had become very old. She

had lost the power of vision and her limbs had become very weak. She

was a great devotee and considered Krishna as her very life. She was eagerly waiting for Arjuna to come and tell her about Krishna's **wellbeing**.

Arjuna came to her calling, "Mother, Mother" in an agitated voice.

She at once asked him, "Son, where is Krishna? How is He?" Arjuna was

crestfallen. He said, "Mother, what can I say? Krishna, who is our friend,

relative, guide, guardian and God, is no more." Hearing this tragic

news,

Kunti at once left her mortal body. She was such a great devotee.

After

Krishna's departure, the entire Yadava clan perished as a result of severe

in-fighting that followed. It was the consequence of a curse pronounced

earlier on Yadavas by a sage.

The Pandavas decided to renounce the world and retire into the forests. It

was a strange situation. On the one hand the coronation of Parikshit had

to take place; on the other the last rites of Kunti had to be performed.

Making her head rest on his lap, Dharmaraja issued instructions to Bhima

to make arrangements for the coronation. He told Arjuna to make the necessary preparation for Kunti's funeral. At the same time, he instructed

Nakula and Sahadeva to make arrangements for them to go to the forest.

All the three events took place on the same day. Only those with unwavering faith in God can perform such tasks simultaneously with equanimity. Everything happens according to His Will.

Right from the beginning till the end, the tasks performed by Krishna were wonderful, sacred, mysterious and beyond human comprehension.

Therefore, it is not proper to consider the birthday of Krishna to be inauspicious. It is a highly sacred day and is to be celebrated with unbounded joy.

Here is another point that needs mention. When this body was born, there was a lot of chaos and confusion among people of this village and

also in the neighbouring villages. The epidemics of Cholera and Plague

were rampant everywhere. People were afraid to visit each other's house

or even drink a glass of water outside. Such was the situation in those days.

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GrihamAmmayi(Mother Easwaramma) would not visit others' houses.

Kondama Raju, grandfather of this body, was also one of strict discipline

and principles. He would never accept anything from others. In those days, I was staying with Kondama Raju. He did not permit other children,

including Parvatamma and Venkamma (Swami's sisters) to come near Me,

lest I should be infected with the epidemic. But I used to slip out of the

house without his knowledge. On coming to know of this, he would

gently

chide Me saying, "Sathya, why don't you listen to Me? You should not go

here and there." He instructed the villagers to bring Me home at once if

they spotted Me outside. This way, he would try to restrain My movements. But can anyone restrain Me? I used to move around in the

village without being noticed. There were occasions when people of ten

different houses would invite Me for food. I would visit all those ten houses, dine with them and satisfy them. Sometimes, Karanam Subbamma would call Me from the window and pass on food packets. She

was a great devotee.

Kondama Raju did not relish My visits to others' houses. He was anxious

about My safety and well-being. In those days, Reddy and Karanam were

the two heads of the village. Subbamma was the name of Karanam's wife

and Reddy's wife was Subbulamma. She was feeling jealous that I was

making frequent visits to Karanam Subbamma's house. Hence, she decided to poison Me. One day she came to Me and invited Me to her house, saying, "Babu, today you must come to our house for snacks. I will

make delicious vadas for You. Come alone, do not tell others about this."

When I visited her house, she served Me poisoned vadas. I knew her evil

intentions, yet I ate the vadas without hesitation. My body at once turned

blue. People who saw Me, ran to Karanam Subbamma and Easwaramma

and informed them about this. In those days, there was bitter rivalry between Reddy Subbulamma and Karanam Subbamma. Not only here, in

most of the villages, such animosity existed between Reddys and Karanams. People came down heavily on Reddy Subbulamma for her evil

act.

Kondama Raju lived in a tribal locality. When he came to know of the incident, he became furious. He summoned the tribals and goaded them

to teach a lesson to Reddy Subbulamma. I told Kondama Raju, "Grandfather, being elders of the village, you should not resort to such

harmful acts." If you do not stop the tribals from attacking her, I will go

and stay with her forever. Both Kondama Raju and Karanam

Subbamma

acted on My advice and stopped those tribals from going to Reddy Subbulamma's house. In this manner, I removed hatred from the minds of people and strove for unity in the village. There was never any fear in all my actions. I would eat whatever others offered Me without any hesitation. Once the thatched hut I was staying in, was set on fire by some miscreants. You may be knowing that there was a hut in the place where the Kalyana Mandapam stands now. As the hut was being consigned to flames, there was a heavy downpour of rain, only on the hut and nowhere else. People realised My Divinity. Right from that day, people of Putta-parthi, Kammavaripalli, Jankampalli, etc., started coming to Me with veneration. They were conducting Bhajans in the surrounding villages. I want to tell you something that happened in the recent past. When I was at Bangalore, there was a wide propaganda that I had a fall and had Sathya Sai Speaks Volume 36 (2003) 113 sustained a fracture. People of all villages including Puttaparthi conducted regular Bhajans praying for My well-being. In many villages Sathyanarayana Vratam was performed. In this manner, they became recipients of Swami's love. During this period, there was none who did not think of Swami. The glory of Swami has spread far and wide. Whenever I travel from Bangalore by road, at every village enroute people stop My car and offer Arati. On the previous occasion, the road at Chikballapur was blocked by eager devotees, doing Bhajans, waving Arati. They hailed My arrival full-throated, "Sathya Sai Babajiki Jai". People at Kappalabanda and Mamillakunta also expressed their love and devotion for Swami in a similar manner. The doctor had said that a rest of one year was required for the hip to heal completely. I told that it would not take one year. "The loving prayers of devotees would cure Me in no time", I assured them. I told the doctors that I did not need any medicine or further treatment. The prayer of the devotees is the panacea for this body. Their prayers have given

Me immense bliss. In spite of the fracture, I was smiling always. When I was taken to the hospital, everyone was in tears, but I was smiling all the time. The doctors who operated on Me were astonished to see Me smiling. Usually the pain that results from a hip fracture is like that of an electric shock. But I was least affected by it. Even now I have no pain whatsoever. Devotees are My property and I am the property of devotees. I have no fear or anxiety. Even in such a situation, I can happily go round the country. Hereafter, I will travel around far and wide more frequently. You don't need to worry about Swami's well-being. I am always happy and blissful. May you all be happy and prosperous always! Bhagavan concluded His Discourse with the Bhajan, "Bhaja Govindam, Govindam Bhaja Moodha Mathe" Date: 19 Aug 2003, Occasion: Krishna Janmashtamia, Place: Prasanthi Nilayam Sathya Sai Speaks Volume 36 (2003) 114 14. GIVE UP DEHABHIMANA, DEVELOP ATMABHIMAN Date: 05 Oct 2003 Occasion: Vijayadashami Place: Prasanthi Nilayam The Vaishnavites say that Lord Vishnu is the greatest while Saivites declare that Lord Siva is the greatest of all. People may speak on the basis of their feelings, but in truth there is only GOD and the rest are names. (Telugu Poem) You will not be respected if your thoughts and words are at variance. You may speak sweet words, but if your mind is filled with evil thoughts, how can you earn the respect of others? One can be called a human being, only when one's thoughts, words and deeds are in total harmony. Embodiments of Love! The Navaratri festival is celebrated all over India, but nobody seems to make any effort to comprehend the inner significance of this festival. The Hridaya (heart) is the abode of the Atma. No being can exist without the principle of Atma. God, who resides in all as the principle of Atma, has no specific name and form. But, People attribute various names and forms to Him. The Gaanapatyas (worshippers of Ganapati) consider Lord Ganapati

as great; the **Saivites** consider there is none superior to Lord **Siva**.
 The devotees of **Sai** consider Him to be the greatest. Some devotees say all are one.
 In fact, all names and forms belong to the same God. He responds to the prayers of devotees in whatever form they worship Him. Hence, each one considers the form he worships to be superior to the other forms. It is a sign of ignorance to consider one form superior to the other. What is important is that your prayers should not be confined to mere words. They should be translated into action. It is easy to speak but not so easy to practice. True prayer is that which is translated into action.
 During the **Navaratri** celebrations, the Divine Mother is extolled in various names and forms. All names and forms are based on your feelings. God has no differences whatsoever. No one can comprehend the nature of Divinity. Actually, the principle of love that exists in all beings is the principle of Divinity. Love has no specific form. Divinity transcends name and form. Love is God. Live in love. Truth is God. Truth is all-pervasive.
 The creation emerges from truth and merges into truth,
 Is there a place where truth does not exist?
 Visualise such pure and unsullied truth.
 (Telugu Poem)
 There are no different truths for different countries such as American truth, Russian truth, Indian truth, Japanese truth, **etc.** Truth is one and the same for all. It is uniformly present in everyone. True celebration of
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Navaratri festival lies in contemplating on **Sathyaswarupa** (the embodiment of truth). Respect one and all, for, the divine **Atma** is present in all. To respect all is true worship. If you want to be respected, you should respect others in the first instance. Give respect and take respect.
 Understand the principle of oneness, that is Divinity. The Vedas declare,
Ekam Sath Viprah Bahudha Vadanti (truth is one, but the wise refer to it by various names). You may call Him by any name and form, but God is one. This principle of unity should be firmly installed in your heart. God is present in everyone in the form of love. Wherever you go, He is with you. He is the eternal witness. Share your love with others and receive their love in turn. Love is your greatest virtue. Love confers

the ultimate joy and bliss. God resides in the heart filled with love. Hence, it is essential that you fill your heart with love. Where there is love, there is God. You don't need to search for Him. He is always in you, with you, around you, above you and below you. Adhere to the principle of love. Never hate anyone. Hatred is your worst enemy. Once you develop love in you, hatred will naturally vanish. If you were to come across your bitter rival, greet him with love. He too will reciprocate the same feeling.
 How can you expect love from others when you do not have any love for them? It is love and love alone that I practice and propagate. Try to understand the power of love. It is your greatest wealth. None can estimate its value. What does God expect from you? It is only your love.
 Love is the tax that you have to pay to God for all that He has given you.
 During the **Navaratri** worship, you have to express your love to the Divine Mother in nine different ways. **Sravanam** (listening), **Kirtanam** (singing), **Vishnusmaranam** (contemplating on Vishnu), **Padasevanam** (serving His Lotus Feet), **Vandanam** (salutation), **Archanam** (worship), **Dasyam** (servitude), **Sneham** (friendship), **Atmanivedanam** (self-surrender).
 God wants your love and nothing else. Your love should not branch out in different directions. It should flow directly towards God. If you love others, you will be loved in turn. If you utter harsh words, they will come back to you as resound. Fill your heart with love and compassion.
Hridaya is that which is filled with **Daya** (compassion). Compassion is the hallmark of a true devotee. One who lacks compassion cannot be called a human being. When you practice truth and righteousness, you will be successful in all your endeavors. That is why the Vedas teach, **Sathyam Vada, Dharmam** Chara (speak truth, practice righteousness). Your heart should melt with compassion when you see the poor and needy. Embodiments of Love!
 Having spent this **Navaratri** in the worship of Divine Mother, your heart should be filled with love and compassion. The heart bereft of love and compassion is verily a cemetery. Right from dawn to dusk, love should be

the undercurrent of all your activities. The moment you get up from bed,
 resolve that you would tread the path of love. Only then can you have the
 vision of God, who is the very embodiment of love. True spiritual practice
 lies in connecting love to love. Love can transform even a hard stone into
 butter. Swami always teaches the principle of love. It is enough if You call 'Baba' with love from the depth of your heart. He will come to your rescue. Consider love as your life breath. If there is no love in your
 prayer, it will prove futile. Love should be 'heartful' and not artificial. Be
 friendly with all and have a smiling countenance always. What is the use
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 of talking sweetly if your heart is filled with bitterness? Only love can fill
 your heart with nectarous feelings.
 Embodiments of Love!
 Your entire life is based on love. Without love, you cannot exist even for a
 moment. Hence, develop love considering it as the very form of God. Today marks the culmination of Navaratri festival. Worship of Divine Mother is meant to destroy evil qualities and foster virtues in you.
 The
 more you distance yourself from evil, the nearer you will be to the principle of love. You don't need to make any efforts to acquire love.
 The
 moment you eschew evil, love will automatically enter your heart. Students!
 There is love inherent in all of you. But, you are diverting it on worldly
 matters. True love is related to the Atmic principle. Worldly love is bound
 to change with the passage of time, whereas spiritual love is permanent.
 Even your breathing process speaks of the presence of love in you. When
 you inhale, you make the sound 'So' and When you exhale 'Ham'; together 'Soham' means, 'I am That'. The principle of 'I' is uniformly present in all. This can be experienced by following the nine paths of devotion. Never give scope for differences. Understand the unity, "I and
 You are one". Your love gets fragmented when you fail to visualize unity
 in diversity. There is only one heart, which is changeless.
 Your words may vary, but your heart remains steady. The Gopikas used
 to pray,

O God, I offer you the heart which You have given me.
 What else can I offer at Your Lotus Feet?
 I pray to You I to accept it.
 (Telugu Poem)
 Heart is not your property; it belongs to God. There is nothing in this world that you can call as your own. You may consider the worldly wealth
 and materials as your property. But, they are not permanent.
 Lord Krishna declared, Anityam Asukham Lokam Imam Prapya Bhajasva
Maam (as the world is temporary and full of misery, contemplate on Me
 constantly). Divine love alone is true and changeless. The mariner's compass always points towards northern direction; likewise your love
 should always be directed towards God. You cannot claim to belong to the
 mankind unless there is kindness in you. Your life should be suffused with
 love and kindness. You should dedicate your life to love. You may wonder
 as to how to pray to God. In fact, you don't need to pray to God. You should let your love flow incessantly towards God. Then you will understand the unity, "I and You are one." There is no second entity. Embodiments of Divine Atma!
 You see the body but you don't understand the feelings associated with it.
 The body is made up of five elements and five senses. But you are not the
 body.
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 The body is made up of five elements and is bound to perish sooner or
 later but the Indweller has neither birth nor death. The Indweller has no
 attachment whatsoever and is the eternal witness. In fact, the Indweller
 who is in the form of Atma is verily God Himself.
 (Telugu Poem)
 You say it is my head, my heart, etc., then who are you? When you engage in self enquiry in this manner, you will realize that YOU are different from the body. God pervades each anga (limb) of your body in
 the form of essence. Hence, He is extolled as Angirasaya Namah (salutations to the one who is in the form of essence in all my limbs). It is
 a mistake to confine God to a particular form. So long as you limit God to
 a form, you cannot attain Him. You should realize that God is attributeless,
 formless and He is the very essence of life. Physical form is bound to

change. A child becomes a boy, boy becomes a man who in turn becomes a grandfather. In this manner, your physical form undergoes constant change. But you will remain the same. You are the embodiment of God.

Once you understand this truth, you will not be affected by physical changes.

Many of you are anxious thinking that Swami is not keeping good health over the last few days. In fact, My health is very good. Real health is not related to the body. As you equate Swami with this physical frame, it appears as though Swami is not well. Yad Bhavam Tad Bhavati (as is the feeling, so is the result). Do not identify Me with this physical body. I am

not Dehaswarupa (body), I am Dehi (the indweller). There is no difference between you and Me. I have all powers in Me. But you are deluded seeing My physical form. Whatever I am doing is only to satisfy the doctors and other devotees. As a matter of fact, there is no trace of ill-health in Me. I

am always healthy. Not only today, till 96 years I will be like this. I can do whatever I want. But those who go by the physical form think that Swami is ageing. Youth and old age are related to the body and not to Me. I am always the same. I can do anything. However, this body is yours. This has come for your sake. You can change it the way you like. If

you think that Swami is strong and healthy, yes so He is. There is no weakness in Me. My angas (limbs) may appear to be weak. But I am not

Angaswarupa. I am Atmaswarupa. Wherever you may go, worship God as

Atmaswarupa. Do not identify Him with an Akara (form). Give up body consciousness and develop Atmic awareness. Only when you lead a spiritual life, will you be able to visualize the Atmaswarupa. If you identify

Me with the body, I cannot walk even two steps. Do not think about the

Akara. Have faith that I am the Atmaswarupa. Then I will always remain healthy.

Realize the Atma as your very life. Everyone of you is endowed with divine energy. But you are misusing it. Your youth is in your hands. Your very life is in your hands. You are not the body; you are the life principle.

Body is meant to serve as an instrument in your quest for truth. The

same Atma is present in all. Here you see a silver tumbler with water. The tumbler is the basis for water, silver is the basis for tumbler and Divinity is the basis for silver. Divinity is not made up of material. Hence, give up the materialistic standpoint. Realize that your Swami is not constrained by

Akara. He is full of Ananda (bliss). When you develop such faith, you too will experience Ananda. Many devotees were worried, "Why has our Swami not given a single discourse during the last one week though many others have spoken?" Of course, whatever I speak is love in verbal form.

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But remember whenever I come amidst you, the love, the bliss and the strength that manifest in Me cannot be described in words. In fact, I don't require food or drink. Bliss is My food. Develop such faith. Sage Viswamitra. was taking Rama and Lakshmana along with him for the

protection of the Yajna he had undertaken. When they reached the banks of Sarayu, he told them, "My dear ones, you are coming with me for the protection of Yajna. In order to do so, you have to remain without food

and water and wage a fierce battle with the demons, for extended periods without respite. Hence, I will teach you two Mantras, which will make you

free from hunger and sleep." This is the power of Maya. When King Dasaratha, fearing danger from the demons, was reluctant to send his

sons with Viswamitra, the sage counseled him, saying, "Oh king, do not

get deluded by seeing the physical forms of your sons. They are not ordinary mortals. They are verily divine." But when they reached the banks of Sarayu, the sage was overcome with Maya and taught them the

Mantras as if they were ordinary humans. He told them, "Do not identify

yourself with the physical body. You are the embodiments of the Atma.

You are Chaitanyaswarupas. You are endowed with divine power. Always

bear this in mind. You will be free from hunger and sleep."

After the protection of the Yajna, Rama went to Mithila with the sage.

They walked a long distance for sixteen days. Yet, **Rama** was always cheerful and full of bliss. In fact, bliss was His form. Hence develop bliss more and more. Do not confine God to a physical form. I am not this body. Body is made up of food materials. This body is a den of dirt, and prone to diseases; it is subject to change from time to time; it cannot cross the ocean of Samsara. It is nothing but a structure Of bones. **Oh** mind! Do not be under the delusion that body is permanent. Instead take refuge at the Divine Lotus Feet. (Telugu Poem)

It is a grave mistake to identify yourself with the body. Give up body attachment and develop **Atmic** consciousness. Only then will you understand and experience your true form, i.e., **Atma**. Otherwise, even the smallest physical ailments like stomachache, headache **etc.**, will make you feel anxious. Physical ailments are like passing clouds. So long as you are deluded by body consciousness, you will be affected by them. Once you give up body attachment, you are no more bound by the body and its limitations. When you sit in meditation, you forget your body. Meditation means giving up **Dehabhimana** (body attachment) and developing **Atmic** awareness. Everyone While referring to one's self uses the term "I", the principle of **Atma**. Hence, you are not related to the body. It is only an instrument. "I" is your true identity. You may add any number of "I's", yet it will always remain "I". Such principle of unity is present in all. It is the same for you and Me. It has no difference whatsoever. If you do not give up **Dehabhimana**, all your education will prove futile. Understand that you are not the body. You are I. Never forget this truth. The physical form is bound to change. Embodiments of Love! True **Navaratri** celebration lies in giving up **Dehabhimana** and developing **Atmabhimana**. You can see for yourself what an exalted position you will attain once you give up body attachment. You may be weak physically **Sathya Sai** Speaks Volume 36 (2003) 119 and mentally. But when you develop **Atmabhimana**, all your

weaknesses will vanish in a trice. Establish yourself in the firm faith, "I am God". (**Bhagawan** concluded His discourse with the **Bhajan**, "**Hari Bhajan Bina** **Sukha Santhi Nahi...**")

Date: 05 **Oct** 2003, Occasion: **Vijayadashami**, Place: **Prasanthi Nilayam**

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15. DEVELOP SPIRIT OF BROTHERHOOD

Date: 17 **Oct** 2003 Occasion: - Place: **Prasanthi Nilayam**

This land of **Bharat** has given birth to many noble women like **Savitri** who brought her dead husband back to life; **Chandramati** who extinguished wild fire with the power of truth; **Sita** who proved her chastity by coming out of the blazing fire unscathed and **Damayanti** who reduced an evil-minded hunter to ashes with the power of her chastity. This land of piety and nobility attained plenty and prosperity and became the teacher of all nations of the world because of such women of chastity (Telugu Poem)

Human life is meant to demonstrate an ideal to the world. Man is endowed with infinite powers. But, he leads a life of ignorance, being unaware of his innate powers. Though everyone is endowed with divine powers, only a few are able to manifest them. In others, these powers remain hidden. Everyone should make efforts to realise their inherent divinity. Man appears and behaves as if he is an ordinary human in spite of being one with infinite divine powers. **Ianakiramaiah** (Swami's younger brother) is one such divine power. He was younger to this body by 2 years. However, he was an expert in the field of politics. He would mince no words in expressing his opinion. At times, I used to caution him, "**Ramaiah**, you do not know the abilities of others. Do not use harsh words. Talk with restraint." He might have used harsh words when the situation demanded, but he was always tender-hearted. When **Lakshmana** fainted in the battlefield, **Rama** lamented thus, "If I were to search in the world, I may get another wife like **Sita**, a mother like **Kausalya**, but not a brother like **Lakshmana**." In this manner, **Rama** was deeply touched by the fraternal love of **Lakshmana** and extolled his qualities. There are many such families in the world where the parents, brothers and sisters have demonstrated great ideals. You don't need to doubt whether such ideal brothers exist even today. They do exist. There

may be temporary differences of opinion, but they always have love for each other.

Every man must necessarily make efforts to realise the principle of **Atma**,

which is present in all. The sweetness of **Atmic** experience is unparalleled.

In the spiritual field, what one has to attain is the experience of **Atmic** bliss. He, who realises the inherent divinity in humanity is a true human

being. The **Atma** has no specific form. It is full of love and bliss. This has

to be realised and experienced by every individual. One may know the

nature of an individual, but it is not possible to understand and estimate

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the nature of the **Atma**. In order to understand the principle of **Atma**, you

have to emulate the ideals demonstrated by **Rama** and His brothers.

One day as the brothers were playing a game, **Bharata** came running, sat

on the lap of Mother **Kausalya** and complained, "Mother, whenever I am

about to lose the game, **Rama** manages to lose and makes me the winner." **Lakshmana**, **Bharata** and **Satrugghna** would tell their mothers that

it was their great good fortune that they had **Rama** as their elder brother.

They would praise **Rama** saying, He was full of love and nowhere they

could find a brother like Him. They always wanted to be in the company

of **Rama** and serve Him. There was such unity and love among them.

They enjoyed intimate and inseparable relationship. Even today, there are

many such brothers in the world. But, the situation of the world is such

that people are not encouraged to practise brotherhood of man. Our institutions should demonstrate the ideal of brotherhood and show the

way to the rest of the world. You call each other brothers and sisters. Mere verbal expression will not suffice; it should be reflected in your conduct. While in exile, **Rama** would not bear separation from

Lakshmana

even for a moment. He would anxiously ask **Sita** about **Lakshman's** whereabouts whenever he was not found by His side. In this manner, **Rama** taught the ideal of brotherhood by His example.

Today, students are acquiring education with the sole purpose of occupying high positions in society. They are not prepared to share their

love with their **fellowmen** and demonstrate the ideal of brotherhood. The

need of the hour is to practise the ideal of brotherhood. Brothers should

lead their lives in an ideal manner. Bodies may be different, but their life

principle must be one and the same. There is no dearth of such ideal brothers in this land of **Bharat**. But, there are some who are not able to

translate their sacred feelings into action and set an ideal to others. It is

only when we share our love with **fellowmen**, can we experience Divinity.

What is the hallmark of a true student? **Manasyekam Vachasyekam Karmanyekam Mahatmanam** (those whose thoughts, words and deeds are

in perfect harmony are noble ones.) It is said: The proper study of mankind is man. But, today we do not find true qualities of mankind.

People may show respect towards each other outwardly, but they do not

experience true love, unity and happiness inwardly. They say they that

belong to mankind, but in reality they have monkey mind.

What is true humanness? You should treat your **fellowmen** as your own

brothers. You deserve to be called a human being only when you cultivate

the spirit of unity. Where there is no unity, there you find enmity and hatred. Consequently, the principle of love is lost altogether. Man's foremost duty is to share his love with others. Only then can he

realise

the dictum: Brotherhood of man and fatherhood of God. But, unfortunately, such idealism is not found today. You may not believe in

the fatherhood of God, but you must have faith in the brotherhood of man; practise it and experience bliss therefrom. Our country, **Bharat** will

regain its pristine glory only when we achieve such unity. There should be

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unity and love not only among brothers but also between the husband and wife.

Today, you have heard that a doctor from Singapore (**Dr. Pillai**) wants to

establish an institution in memory of his late wife. **Pillai** has been a devotee of Swami for the last 20 years. His wife was also a highly virtuous lady. She always had a smiling countenance and would

always

speak softly and sweetly. There are many such noble women in this country. It is because of such women that the country is full of

auspiciousness, plenty and prosperity. There are many such devotees who express their love in an unostentatious manner.

The country of **Bharat** is highly sacred. But people are flocking to foreign countries with the false hope that they would find happiness there.

The happiness that you do not find here cannot be found anywhere in the world. It is said, **Yanna Bharate Thanna Bharata** (that which is not found in **Bharat** is not present anywhere else). That is why, **Bharat** has been able to live in peace and amity with the rest of the world for the past thousands of years. The **Bharatiyas** share their love with others and maintain brotherly relationship. In fact, they have lived up to the ideal of Brotherhood of man and Fatherhood of God. In spite of many foreign invasions, the love and unity of **Bharatiyas** has not diminished a bit.

At times, you may find infighting, but this is only a passing cloud. There is, however, the sweet fragrance of love in everybody's heart.

There is no point in talking sweetly if there is no sweetness in your heart.

Sweetness in speech and bitterness in heart is not the quality of a human being. There should be sweetness in your thought, word and deed.

This is the true sign of a human being. You should fill your life with love.

There is nothing superior to love in this world. Man is considered to be most sacred because he has the unique quality of love in him. But you are not able to realise the value of human birth. God incarnates in human form in order to spread the message of love. Once you have love in your heart, you can conquer the whole world. There is love in you, but you are not able to express it in the proper way.

Students!

You read a number of books. You also study history. But, do you go through the history of **Rama**? Have you understood the strong bond of love that existed between **Rama, Lakshmana, Bharata** and **Satrugna**?

First and foremost, you should develop the spirit of brotherhood.

Even when you come across your bitter rival, address him as brother and talk to him with love. When you address him as brother, his heart will melt

and hatred will disappear at once. You can conquer the whole world with the weapon of love. There is nothing that you cannot achieve with the power of love. Love is the supreme power. True human value lies in sharing and experiencing the supreme love. But, today man wastes this noble quality of love in worldly pursuits. This has become his taste.

He does not realise that love is Divine. The **Gopikas** had realised this truth.

That is why they prayed to Lord Krishna thus:
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Oh Krishna, play your sweet flute and sow the seeds of love in the desert of our loveless hearts.
 Let the rain of love fall on earth and make the rivers of love flow.
 (Telugu Song)
 The power of love is unmatched. When you fill your heart with love, all people will become your brothers and sisters. You will not have enemies at all!
 Embodiments of Love!
 Truly speaking, you are the very embodiments of love. Let the stream of love flow from one heart to another. Consider love as your life. This is your foremost duty. You may search anywhere in the world, you cannot find anything greater than love. Here is an example. So many of you have gathered here today! What is the reason? It is Swami's love that has attracted all of you. Love is the divine magnetic power present in man. In all the sacred epics like the **Ramayana**, the **Mahabharata** and the **Bhagavata**, you find love as the undercurrent. Once you cultivate love, you do not need to acquire any other property. You can attain God only through love. He cannot be attained by any other means. Love is the magnetic power that can transform even your bitter enemy into a dearest friend.

Students!

Develop love. This is more important than your worldly education.

Love is life. Not merely that. Love is light. It illumines your path and helps you reach the goal. Your journey of life will be safe and secure when you carry the light of love with you. You will never find darkness. Fill your heart with love. Love is God. Live in love. This is what you have to learn today.

Today, people merely utter the words "love is God", but they do not actually live in love. This should not be the case. Your life should be suffused with love.

Embodiments of Love!

You have heard the talks given by C. Sreenivas, the present and the former Vice-Chancellors. They spoke with love in their hearts and emphasised on the need to cultivate love. They are, in fact, ringing the bells of love in your heart, but you don't seem to pay attention to them.

Once you hear the bells of love, you cannot waste even a moment. You will dedicate your whole life to the cause of love and ultimately merge in love.

Students!

You may acquire various types of knowledge and travel across the globe.

But, in spite of all your worldly achievements, you may not be able to understand the principle of love. Once you have the taste of love, you will

see the world in its real form. Therefore, become truly embodiments of

love. Let love flow incessantly from your heart. Immerse yourself in the

flow of love. Out of love, emerge truth and righteousness. Sathyam Vada,

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Dharmam Chara (speak truth, practise righteousness). Truth and righteousness are the two pillars on which the mansion of human life rests. It is love that gives rise to these two principles. There is no knowledge greater than the knowledge of love. You may read a number of

Pustakas (books), but love cannot be acquired from such books. What is

the use of reading Pustakas when your Mastaka (head) is filled with 'dirt'?

It is because of such 'dirt', you become an animal losing the sense of discrimination.

Adore love. Live in love. There is no greater education than this. Traverse

the path of love. Partake of the food of love. It is not enough if you merely partake of love, you should also assimilate and digest it. Only then

the essence of love will spread to every cell of your body giving you immense strength and wisdom.

Students!

Today's education is leading to agitation. True education lies in assimilating and digesting the principle of love. You are the embodiments

of love. You are filled with love. You may not know this, but I can see love

in you from top to toe. In future, the principles of Ramayana will be

manifested in a glorious manner. The Ramayana will fill your lives with

love and make you forget yourselves. Let your love be directed towards

Rama. Rama + Ayana is Ramayana.

Students!

I hope I am not causing any inconvenience to you by speaking at length.

In fact, it should not be a trouble at all for you. You cannot find the love

that Swami showers on you, anywhere else. Day after day, I will fill your

hearts with more and more love. I have no other work. My only job is to

fill your hearts with love.

(The programme ended with Bhajans by students)

Date: 17 Oct 2003, Place: Prasanthi Nilayam

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16. THE CULTURE OF BHARAT

Date: 20 Oct 2003 Occasion: - Place: Prasanthi Nilayam

Verily like a massive tusker

Knows not its own might

The sons of Bharat are quite unaware of the greatness of their culture,

Tolerance and compassion its beauteous form,

Truth above all other rituals strict,

Mother's love and reverence, the very elixir eternal,

Character, true, greater than mere living of comfort,

Unmindful of one's own heritage,

The Bharatiya runs after fashions occidental,

Sad is the sight, sadder the plight.

(Telugu Poem)

Embodiments of Love!

It is enough if there are one or two organisations like this; Bharat can be

restored to its pristine glory. The service activities have brought about a

great transformation in the hearts of youth. If such sacred activities are

undertaken in every village and in every street, the ancient culture of Bharat can certainly be revived. Today, there are very few people

who

practise and propagate the sacred values of our culture. The

Bharatiyas

have completely forgotten their rich cultural heritage and are

imitating

the Western Culture, losing their sanctity. Though the culture of

Bharat is

ancient, it is ageless and as relevant in the contemporary scene and, hence, it should be practised and propagated in every village.

A few elders of the Organisation have approached Me for guidance in

carrying out the service activities. Tomorrow I will speak to the **organisers** from **Hyderabad** and the youth, and give them the necessary guidelines.

You are well aware how the values have degenerated in the city of **Hyderabad** which was once known as **Simhapuri**. People have lost faith in our ancient values and are ruining their lives by aping the Western Culture.

Embodiments of Love!

Words of appreciation or any type of compliments are inadequate to describe in full the great ideal demonstrated by you. I shall provide buses in which you can travel to various villages and perform service activities.

Today, the world is witnessing a strange scenario. People preach spirituality on the one hand and act quite otherwise on the other. This has become common especially in the big cities. People in cities, however well educated they are, have completely forgotten our ancient traditions and are behaving in a perverse manner in the name of modernism. The **Sathya Sai** Speaks Volume 36 (2003) 126 enthusiasm, dynamism and the ancient traditional values that are found in you, the youth in particular, are not found anywhere else. It is only those who know the greatness of our ancient culture will be able to understand and appreciate the sacred feelings of your hearts. It is most essential that you propagate our ancient culture in every village and in every hamlet. Though the people of villages are interested in disseminating our ancient culture, they are unable to do so for want of resources. Hence, I will give all necessary support and encouragement for the furtherance of this sacred cause. Such ideal students who participate in this sacred activity of Grama **Seva** will be given admission in our educational institutions. Do not think that you are outsiders. All this is yours. I am yours and these institutions belong to you. You have every right to be here. I am always ready to provide any help that you may require.

Tomorrow, I will address all of you separately and give you guidelines for your future activities. Never give room for disappointment. March ahead with all hope and enthusiasm. Tomorrow, with full of happiness in

your heart, wait for Swami to address you. I may come any moment. Never give up chanting the Name of God. The Divine Name is like a boat that can take you across the ocean of life. I will give the necessary strength to your units. Be prepared to undertake rural service activities with great enthusiasm. Today, right at this moment, you must take a firm resolve to develop and expand your activities.

Embodiments of Love!

Today, while watching your excellent programme depicting the rural development activities, I lost Myself in joy. Tomorrow, I will spend more time with you and bestow immense happiness on all of you.

Bhagawan sang the **Bhajan**, "**Prema Mudita Manase Kaho** " and continued the Discourse.

Embodiments of Love!

Never get yourselves entangled in politics. Keep yourselves away from all political activities. Continue your sacred social work and sanctify your time by chanting the Divine Name. Follow your chosen path with determination and achieve success. Today selfishness is rampant in the field of politics. You should lead a life of selfless service contemplating on God all the time and thus redeem yourselves. Tomorrow morning, I will come and address you at length.

Date: 20 **Oct** 2003, Place: **Prasanthi Nilayam**

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17. THE **ATMA TATTWA** IS ONE IN ALL

Date: 21 **Oct** 2003 Occasion: - Place: **Prasanthi Nilayam**

Oh foolish man! Why do you go in search of God here and there when He is very much within you? Turn your vision inward and you will find Him there.

(Telugu Poem)

Embodiments of Love!

You are under the mistaken notion that God is separate from you. In order to have the vision of God, you follow various paths such as **Japa**, **Dhyana**, **Bhajans**, etc. So long as you think God is present elsewhere, you cannot find Him. He is present in you. Make efforts to realise the indwelling divinity.

On 20th October 1940, while going to school after returning from **Hampi**, Baba's collar pin was lost and could not be found. The collar pin symbolised worldly desires. That pin was presented to Me by **Narayana**

Raju, the then Municipal Chairman of Bellary.

The Municipal Chairman took us to the Virupaksha temple in Hampi. After reaching the temple, Seshama Raju (elder brother of Swami) told Me to keep a watch over their belongings as they went inside to have

Darshan of the deity. I readily agreed and remained outside. They went inside the temple. To their utter astonishment, they found Me standing inside the sanctum sanctorum in the place of Lord Virupaksha. Seshama Raju could not believe his eyes. Seshama Raju said to himself: "Why has He come here when I told Him specifically to remain outside and take care of our belongings?" He thought it was improper on My part to have entered the sanctum sanctorum. He at once came out of the temple only to find Me there! He again went inside and found Me there also! Still he was having doubts. He told his wife, "You go outside and keep a watch over

Sathya. Do not allow Him to go anywhere. Meanwhile, I will go inside and see whether He is still there." She did accordingly. He again saw a smiling Sathya standing in the sanctum sanctorum. He wondered whether it was a dream, a mere hallucination or reality. In those days, wearing a collar pin was considered to be a fashion. Narayana Raju presented Me a collar pin with a prayer that I should remember him always. After we returned from Hampi to

Uravakonda, the collar pin dropped on the way as I was proceeding to the school holding books in one hand. It could not be found. But I was least affected by its loss. Yet, I pretended as though I was anxiously searching for it. Some boys who were coming behind Me enquired, "Raju, what are You Sathya Sai Speaks Volume 36 (2003) 128 searching for?" I told them that I lost the collar pin. They too started searching all over the place. I laughed and remarked, "You are going to school to study. Why are you bothered about the collar pin? Don't worry about it." They said, "It looked so good when You were wearing it." One of those boys ran to Seshama Raju's house. At that time, Seshama Raju and Narayana Raju were discussing as to what could be inferred of

My mysterious behaviour. When the boy reported the matter to them, they at once rushed to Me. Narayana Raju very lovingly put his hand around My shoulder and asked, "My dear, what are you searching for?" I said, "I am searching for something." He understood that there was some inner significance in My reply. He said, "Raju, how can You search for something that You do not know?" I told him that I had lost the collar pin which he had presented to Me. He said, "I will give you ten such collar pins. Don't worry about it. Come, let's go home." That day was the day of change. The link with worldly ties had gone in the form of the pin; the pilgrimage to Hampi also served its purpose. Baba left home saying that Maya could not bind Him any longer. (Telugu Song) Man has two types of desires: One is worldly and the other spiritual. It is said, worldly education is for life here while spiritual knowledge is for the life hereafter. However, man gives importance to worldly education only. He is always in search of worldly happiness. However, I am not interested in such happiness. I told Narayana Raju that the bondage of worldly attachment was lost in the form of collar pin. On coming to know of this incident, the Excise Commissioner Hanumantha Rao came in his car and said to Me, "Raju, what are You looking for? Please come with me. I will give You whatever You want." He had intense love for Me. I told him that I was not searching for anything. People around Me asked, "Are You searching for God?" I replied, "One need not search for God, for He is everywhere. Nor am I searching for a trivial thing like a collar pin." Then I was taken to the house of one H.S. Ramana, who was a lecturer in English. They questioned Me, "What do You want? Is it the pin or God?" I told them, "I don't need a pin. I can get any number of pins, for everything is in My hand. Then, do you think that I am searching for God? He is everywhere. I don't need to search for Him." Narayana Raju asked, "Where is God? Can we see Him?" Earlier I had given him a ring. It disappeared from his finger and appeared on My finger. He was stunned. He asked, "How did it happen?" I said, "I can do anything. Everything is in

My hand." (Swami with a wave of His hand, materialised the same ring which He had given to **Narayana Raju**. He held it aloft and showed it to the congregation.) Watching all this, **Seshama Raju** was also astonished.

He gave up the feeling that He was My elder brother. Shedding tears of joy and repentance, he asked, "My dear, You are all-knowing; everything is in Your hand. Then, what are You searching for?" I also did not address him as brother. I told him that I was no longer bound by worldly relationship. I held the hand of **Narayana Raju** and asked, "What is this?"

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He said, "It is my hand." I took out the pen from his pocket and asked, "What is this?" "It is my pen", he said. "You say, it is my hand, my pen, my body, my mind, my senses, **etc**. The word 'my' indicates that you are different from all this. Then who are you?" I asked him. Then everyone started thinking, "Yes, what **Raju** says is correct. We say, this is mine and that is mine, but we do not know who we are." Everybody was silent. They accepted that they did not know their true identity. I told them that I had come down in human form only to make people realise their true identity.

It is the eye that sees and the mind that thinks. (Showing the ring and handkerchief, **Bhagawan** said) Your eyes can see the ring and the handkerchief. On what basis can you call this a ring? Similarly, what makes you say that it is a handkerchief? You say, mind is the basis for all

this. What is mind? Whom does it belong to? You do not know. What you think you know, in reality, you do not know, that is your true Self. Make efforts to realise it.

From that day onwards, many seekers of Truth started visiting Me. They used to say, "**Raju**, what You are saying is correct. But how are we to realise our true identity?" People quote from scriptures and talk high philosophy but do not know their real meaning. "You say, this is my ring, my body, my handkerchief, so on and so forth. Then who are you?" I questioned them. They had no answer. Then I started explaining thus: "There are two important aspects that you have to consider, one is **Drishyam** (seen) and the other is **Drashta** (seer). **Yad Drishyam Thannasyam** (all that is seen is bound to perish). So, whatever you

see is

only an illusion. You are the **Drashta**, that is your true identity."

The English lecturer, **H.S. Ramana** was a noble person. His house was on the way to My school. He used to sit in the front verandah of his house.

As soon as he saw Me, he used to call '**Raju**!', take Me into his house and offer Me coffee and snacks. But, I was not interested in these worldly things. Earlier, I used to address him as 'Sir'. But, from that day onwards,

the worldly relationship of teacher-student had ceased between us. I used

to tell him that all that was seen by the eye is merely **Drishyam** which

was perishable and that one had to go beyond and search for the **Drashta**. From that day onwards wherever I went and whomever I met, I

used to teach these higher principles.

Then, one day **Ramana** called **Seshama Raju** and told him, "**Seshama Raju**! Do not trouble yourself much in trying to understand the behaviour

of **Sathyam**. This boy is delving deeper and deeper into the mysteries of

life. It is not possible for anybody to fathom His true nature. Let us wait

for some time and see", saying thus, he took Me into his house and offered snacks, coffee, meals, **etc**, with great love. Poor man! He did not

realise that I was never interested in those worldly matters. I did not touch any of these food stuffs. In My view, they were all worldly things

which underwent constant change. They were never permanent. I explained to him, "You brought this **Upma** for Me. How real is this stuff?

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Only till one consumes it. What happens to it after eating? Nobody can

see its shape thereafter. It just disappears. You are all considering these

unreal worldly things as real." Thus, I started teaching them higher Vedantic concepts. **H.S. Ramana** was astonished at My knowledge of these higher principles. Till then, he was addressing Me as "**Raju**! **Raju**!"

But, from then on he started addressing Me as '**Guruji**!' Holding My feet,

he pleaded with Me "**Guruji**! Please come to my house." Those who were

witnessing the scene were amazed that this elderly gentleman who was a

teacher was holding the feet of this young boy, his student.

Then **Ramana** declared in front of all those people, "Not only me; a day will come when the entire world will fall at His feet." The people gathered there on that occasion were all powerful, holding high positions in society. There was a neighbour by name **Ramanarayana Sastri**, who was an astrologer. He was called in and appraised of all those higher truths of life which I was explaining to them. **Sri Sastri** was amazed at My knowledge of Vedantic concepts at such a young age and shed tears of joy. One or two drops of tears fell at My feet. From then onwards, everybody in **Uravakonda** started addressing Me as **Sathya Sai** Baba. I told them that I had come only for the purpose of revealing this truth. Unable to comprehend the full truth about My revelations, some of them questioned Me, "How can You declare Yourself to be **Sai** Baba?" I just took some flowers in My hand and threw them on the floor. **Lo** and behold! The flowers arranged themselves as **Sathya Sai** Baba in Telugu letters. On witnessing this miracle, they were **wonderstruck** and dumbfounded! Then, everybody started chanting in chorus "**Sathya Sai** Baba **Ki Jai**", "**Sathya Sai** Baba **Ki Jai**!" I emphatically told them that this was a name which they themselves had ascribed to Me and, in fact, I had no name at all! I declared thus on the occasion thus:
 Know that I am **Sai** in reality,
 Cast off your worldly relationships,
 Give up your efforts to restrain Me,
 The worldly attachments can no longer bind Me,
 None, however great he may be, can hold Me.
 (Telugu Poem)
 I got up and started walking away. In the meanwhile, all those assembled there including **Ramana** and **Sastri** tried to follow Me. I advised them not to be after Me, but, to strive for self-introspection and mental transformation. Since I am not the body, none can hold Me. Therefore, I advised them to follow My ideals. Only then can they realise My true nature. In this vast expanse of the universe, right from the minutest atom to the mightiest, everything is permeated by the **Atmic** reality. It appears as the minutest of the minute and mightiest of the mighty. In fact, the principle of oneness that pervades microcosm and macrocosm is the fundamental

reality which you have to enquire into. That is why **Ramana** Maharishi **Sathya Sai** Speaks Volume 36 (2003) 131 used to say, "Enquire, who you really are?" You are not a single entity. You are, in fact, three-in-one, The one you think you are, (body) The one others think you are (mind) and The one you really are (**Atma**). The **Atma** is known as conscience and the body which consists of the senses is called conscious. The **Chaitanya** (consciousness) which is present in all, transcends the senses. There is yet another principle that is beyond consciousness. It is called Super Consciousness. In the earlier days, not many people knew who **Sai** Baba was. He was considered a Muslim saint. When I first returned to **Puttaparthi** declaring Myself as **Sai** Baba, people thought that I had taken a Muslim name. But, no one can bind Me to a particular religion like Hinduism or Islam. The **Vaishnavites** say that Lord Vishnu is the greatest while the **Saivites** declare that Lord **Siva** is the greatest of all. **Gaanapatyas** (the worshippers of **Ganapati**) declare that **Ganapati** is the greatest. The educated say Goddess **Sarada** is the greatest. **Shaaktas** (worshippers of **Shakti**) proclaim that Goddess **Shakti** is the greatest. My devotees say I am the greatest. Some others say all are one. People may speak on the basis of their feelings but in truth, there is only one GOD and the rest are names. (Telugu Poem)
 Different people may ascribe different names to the **Atmic** Reality and try to define it in different ways. But, the underlying **Atma Tattwa** is one and the same. This truth has to be explained to the people in an understandable language. You can see that there are some houses beyond. In the front portion of the house, you will find a verandah; then a living room and then a kitchen. Thereafter, you will find a bathroom and a toilet. Thus, there are different names for different utilities. How did they acquire these names? It is only because they are so divided by walls, for different purposes. But, the truth is they are all parts of the same house. Similarly, different people have different names and they establish different relationships with people like mother, father, brother, **etc.** From where did you acquire these relationships? Everything is your own making. Remove these barriers. What remains is a vast expanse of oneness. One person refers to Divinity as **Atma**, another refers to it as Brahman and the third one calls it as Vishnu. These are only names

ascribed by human beings to the nameless, formless, attributeless Divinity. The Brahma **Tattwa** is one that has no names ascribed to it. Where did the Brahman come from? The **Atmic** consciousness that permeates every living being is referred to as Brahman. When it is individualised, it is called conscience. It is also referred to as Jiva.

When the **Atma Tattwa** is encased in a body, it becomes an individual. The **Sathya Sai** Speaks Volume 36 (2003) 132

individual, the **Atma** and consciousness - all the three are one and the same. People think they are different because they are given different names. Remove the names. There is only one **Atma Tattwa** in every individual. It has no form. It assumes different forms by joining different individuals. Supposing you name this object (showing a handkerchief) as **Atma**. It is a handkerchief in common parlance. But, when you look at it from a spiritual angle, it is an object. I call it as thread. Again, after some time I refer to it as cotton; whether we call it as handkerchief or thread or cotton, it refers to only one object. Only different names are given to the object. Take for instance the names of **Rama** and Krishna. **Rama** was not born with that particular name. He was christened **Rama** only after His birth. No. Similarly, the name Krishna. Since He was an embodiment of bliss, He was referred to as Krishna. **Akarshati Iti** Krishna (because He attracts, He is Krishna). But, His real nature is **Ananda**. He is **Ananda Swarupa** (embodiment of bliss). The same principle of **Ananda** has taken different names. This one single principle of **Ananda** is: **Brahmanandam, Parama Sukhadam, KevalamJnanamurtim, Dwandwateetam, Gagana Sadrisham, Tattwamasyadi Lakshyam, Ekam, Nityam, Vimalam, Achalam, Sarvadhee Sakshibhutam, Bhavateetam, Trigunarahitam** (God is the embodiment of supreme bliss, He is wisdom absolute, the One without a second, beyond the pair of opposites, expansive and pervasive like the sky, the goal indicated by the **Mahavakya Tattwamasi**, the eternal, pure, unchanging, the witness of all functions of the intellect, beyond all mental conditions and the three **Gunas** of **Sattwa, Rajas** and **Thamas**). Divinity has no attributes. How can one give a name to it? Since it is

not possible to assign any particular name to this principle, they named it as **Atma**. This **Atma Tattwa** is permeating every individual. It has no specific form. Explaining thus, I told those people that it is only for making them realise this principle that I have come. Then, **Seshama Raju** put a big question. He was a Telugu Pandit. Whatever question he put, had certain value. He questioned, "Who are You?" I answered, "Since you are calling Me as **Sathya**, I am **Sathya**. Since you are referring to Me as your brother, I am your brother. Since you call Me as a student, I am a student. By whatever name and form you refer to Me, I assume that name and form. In fact, no one is able to realise the truth. No one has any relationship whatsoever with Me. Call Me by any name, I will answer. If you call Me **"Sai"**, I will answer. If you call Me "Baba", I will respond. By whatever name you call Me, it is the same for Me. All these names are only names ascribed to Me. I have, in fact, come to make you realise this truth."

In the classroom, three of us used to share a desk - Myself in the middle, flanked by **Ramesh** and **Suresh** on either side. They were very young. One was eight years old, the other nine years and I was 8 years old. **Ramesh** and **Suresh** were not good in studies. Whenever the teachers asked them questions, they would give the answers prompted by Me. It was the time of our **E.S.L.C.** public examination. The roll numbers of our seats in the examination hall were so arranged that we had to sit separately, quite at a distance from each other. It was not possible for them to get any help from Me. They were much worried. I infused courage in them saying, "You need not write anything. You just attend the examination. I will take care of the rest."

I completed My answer paper in a few minutes. I took some more answer sheets from the **invigilator** and wrote the answers in **Ramesh's** handwriting. After completing it, I took another set of answer sheets and wrote the answers in **Suresh's** handwriting. I also wrote their names on the answer sheets. When the final bell rang, all the students got up, and I

silently placed all the three answer sheets on the table of the examiner.
When the results were announced, only we three got first class. The teachers were surprised as to how **Ramesh** and **Suresh** also got first class.

The mathematics teacher **Thirumal Rao** called the three of us. He asked

Ramesh and **Suresh** whether they had written the answers on their own.

Prior to this, I had cautioned **Ramesh** and **Suresh** not to reveal the truth

under any circumstances. I told them, "If they ask you any question, tell

them that you remembered the answers then and now have forgotten. If

you follow My command, I am yours and you are Mine." They obeyed My

command and told **Thirumal Rao** that they had written the answers on

their own. There was no scope for any doubt. They could not have copied

from Me, since we were seated far from each other. Their answer sheets

were in their own handwriting. The local people were overjoyed. They

took out a grand procession carrying us on their shoulders.

There was a businessman by name **Kote Subbanna**. Somehow he came to

know that I could compose excellent poetry. One day he came to Me and

pleaded, "**Raju**, there is a new medicine by name **Bala Bhaskara** in my

stores. Please write a song on the efficacy of the medicine which would

serve as an advertisement. I will give You whatever You want. I am prepared to pay You any amount of money." I told him, "I am not here to

sell My poetry. You give Me the details of the medicine. I will certainly compose a song for you." Then I composed the following song:

There it is! There it is! **Oh**, children! come, come!

There is the medicine **Bala Bhaskara**;

Be it an upset stomach or a swollen leg;
Be it a joint pain or flatulence;

Be it any ailment, known or unknown;
Take this **Bala Bhaskara** for an instant cure!

If you wish to know where it is available:

There is the shop of **Kote Subbanna**;

It is in that shop that you can pick it up.

Come here boys! come here!
It is an excellent tonic

Prepared by the famous physician **Gopalacharya** himself,
Come here boys! come here!

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(Telugu Song)

This song was taught to ten children who went about carrying placards

and singing the song composed by Me in the streets. Everybody came to

know of the medicine and all the stock was sold out in no time. **Kote Subbanna** became very popular. His joy knew no bounds. He brought

a new pair of dress stitched for Me as an expression of his gratitude,

but I refused to accept them.

Meanwhile, our headmaster **Lakshmipathy Sastri** was transferred. All the

students felt sorry about it. **Seshama Raju** was also transferred from **Uravakonda** to **Kamalapuram**. Hence, I had to leave **Uravakonda**.

Ramesh

and **Suresh** were very much attached to Me. Such intense love cannot be

found even among parents and siblings. When I left **Uravakonda**, the other children in the school became inconsolable. **Ramesh** and

Suresh did

not shed tears but they could not bear the separation from Me. I was very

young at that time and had to obey the command of **Seshama Raju**.

Hence, I boarded the bus and left **Uravakonda**. **Ramesh**, utterly dejected,

fell into a well and died. The second boy went on repeating "**Raju, Raju, Raju**,

Raju" and ultimately turned mad. He was taken to various mental hospitals but there was no improvement. Finally, his father came to

Me

and prayed, "**Suresh** will be cured of his madness if he sees You at least

once. Please come and see him." I went to the mental hospital to see him. He was continuously repeating "**Raju, Raju, Raju**" Seeing Me, he shed tears and breathed his last.

Later, **Ramesh** and **Suresh** were born as two dogs and were brought to Me

by an officer from **Bangalore**. They used to be with Me always when I was

in Old **Mandir**. They were named Jack and Jill. One day, the Maharani of

Mysore came to have My **Darshan**. She was a great devotee and a very

orthodox woman. She would always maintain distance from others. She

would not touch anything that was touched by others. She was so orthodox that she would insist upon giving a bath to the cow before

milking it. As there was no proper road to **Puttaparthi**, she alighted from

the car at **Karnatanagepalli** and walked the rest of the distance to the Old **Mandir**. How did she come? She did not want to put her foot on the road used by others. Hence, she had brought four wooden planks with her. She put her steps on each of those planks and reached the **Mandir**. The Maharani decided to rest for the night in the **Mandir**. The driver had his dinner and was returning to **Karnatanagepalli** where the car was parked. During night, there was heavy rain. The driver slept in the car and Jack slept under the car near the wheel. Next morning, the driver started the car, not knowing that Jack was sleeping under it. The wheel of the car ran over the back of Jack and its backbone broke. Jack dragged itself across the river, wailing all the while. A washerman named **Subbanna** used to take care of the Old **Mandir** day and night. He came running to Me and said, "Swami, Jack might have met with an accident. It is coming wailing in pain." I came out at once. Jack came close to Me, wailing loudly, fell at My feet and breathed its last. It was buried behind the Old **Mandir** and a **Brindavanam** was erected there. As Jack had passed away, Jill stopped **Sathya Sai** Speaks Volume 36 (2003) 135 eating food and died after a few days. It was also buried by the side of Jack. In this manner, **Ramesh** and **Suresh** did penance to be with Me always. Even after their death, they took birth as dogs to be with Me. During My childhood, I used to compose several songs with deep meaning and gave joy to the villagers by having them sung. One day, a communist party leader by name **Narayana Reddy** from **Bukkapatnam**, approached Me with a request to compose some songs which could inspire our freedom fighters. A doll was placed in a cradle on the stage. I then composed a song in the form of a lullaby to the doll. Do not cry, my child, do not cry. If you cry, you will not be called a valiant son of **Bharat**. Go to sleep, my child, go to sleep. Did you get scared because the terrible **Hitler** has invaded the invincible Russia? Go to sleep, my child, go to sleep. Do not cry, my child, do not cry.

For the Red Army is marching under **Stalin**. They will put an end to **Hitler**. Why do you cry my child? Is it because the country is suffering under foreign rule? Do not cry, my child, do not cry. All the countrymen shall unite and fight to win freedom; Go to sleep, my child, go to sleep." (Telugu Song) The villagers listened to the song with appreciation and amazement. Many of them wondered as to how this young boy **Sathyanarayana Raju** had come to know about **Hitler** and **Stalin**. These names were unknown to the people in this region. This song was printed in a pamphlet and distributed in the villages. People from other political parties started coming to Me, requesting Me to write songs for them. **Seshama Raju** scolded Me, saying that I should not involve Myself in political affairs. I told him, "I have nothing to do with political parties. I don't belong to any party. All parties are Mine. I belong to all." The song became very popular in the village. They brought a few pants, shirts and towels for Me. But I refused to accept them. I distributed them to other children right in their presence. I told them, "I composed the song only to encourage you, not for any monetary benefits." From that day I stopped writing such songs. Nowadays, I don't even compose **Bhajans**. I am not writing any articles even for **Sanathana Sarathi**. **Kasturi** used to plead with Me to write articles. He would say, "Swami, unless Your Name appears in **Sanathana Sarathi**, it has no value at all." All the children in the school were very fond of Me. I too loved them dearly. Whenever there were any special preparations at home like **Vadas** and **Pakodas**, I used to take them to school and distribute to other **Sathya Sai** Speaks Volume 36 (2003) 136 children. I was friendly with all. I had no enmity towards anyone. Seeing My noble deeds, **Ramesh** and **Suresh** developed great attachment towards Me and ultimately offered their lives to Me. Because of their love and devotion, I helped them in their examinations. After that I never involved Myself in matters related to examinations. Once a government official asked Me, "Swami, how could You write exams on their behalf?" I replied,

"Why not, Ramesh and Suresh are also My names." In this manner, I can go on narrating various incidents in My life story. There is no end to it. In fact, words are inadequate to describe My story. I always have special love for students. Similarly, students have intense love for Me. They seek My guidance whenever they have any problem. Even yesterday, a research scholar prayed for My guidance in the preparation of His thesis. He is writing a thesis on Mahabharata. He asked Me a few questions about characters like Bhishma, Bhima and Dharmaraja. I told him that he should find the answers by himself. Right now, you can find the research scholar sitting behind in the verandah. I told him to enquire within to find the right answers. Students are full of love for Swami. They consider Swami as their mother, father and everything. They address Me as Sai Matha. They sing, "We are the children of Sai Matha." When they consider Me as their mother, how can I not respond to their prayers? Hence, I too shower motherly love on them. Yad Bhavam Tad Bhavati (as is the feeling, so is the result). It is only a reflection of the love they have for Me. The love that exists between Swami and students is that of a mother and her children. Let anybody say anything, Swami is Your mother. I am the mother to those who consider Me as their mother, father to those who believe I am their father. I respond to you in accordance with your feelings. Even your own mother cannot give you as much love as Swami showers on you. Students! Work hard and study well. The two boys who are sitting down by My side are feeling anxious that Swami has been standing for a long time. They have been praying that I should sit. (In the end, Bhagawan permitted two former students of the Institute, who are presently working in different institutions of the Ashram to address the youth.) Date: 21 Oct 2003, Occasion: -, Place: Prasanthi Nilayam Sathya Sai Speaks Volume 36 (2003) 137 18. LOVE IS GOD LIVE IN LOVE Date: 28 Oct

2003
Occasion: Vice-Chancellors
Conference
Place: Prasanthi Nilayam
One may master all forms of knowledge,
One may vanquish one's adversaries in debate,
One may fight with valour and courage in the battlefield,
One may be an emperor reigning over vast kingdoms,
One may offer cows and gold as an act of charity,
One may count the countless stars in the sky,
One may tell the names of different living creatures on the earth,
One may be an expert in eight-limbed (Ashtanga) Yoga,
One may reach even the moon,
But it is near impossible to control the body, mind and senses,
Turn the vision inward
And achieve the supreme state of equanimity of the mind.
(Telugu Poem)
Embodiments of Love!
Today, a number of discussions and deliberations are being held in the field of education. First and foremost, we must try to recognize the true meaning of education. One may read all the available books and elucidate the meaning contained in these books. But, that does not entitle one to be called an educated person. There are several highly educated people today in the world. But, what transformation and discriminatory power have they achieved on account of their education? What benefit has accrued to the world on account of these so called educated people? None tries to understand and evaluate this aspect. It is only when an educated person looks inward that he will be able to realize the true meaning and philosophy underlying education. In contrast to this situation, people are applying their intelligence in worldly matters. There are, however, some who enquire into the nature of Atma Tattwa. Realising the importance of an enquiry into the nature of Atma Tattwa, we have introduced this concept in the M.B.A. course in Sri Sathya Sai Institute of Higher Learning. The letters M.B.A. stand for understanding the nature of the mind (M), the physical body (B), and the Atma (A). It is easier to understand the nature of the mind and body. But, to understand

the nature of the Atma is not that easy. No one can understand what Atma is. It has no form. It is pure consciousness. Even the educated people are unable to understand that the Atma Tattwa is consciousness.

Most of them are able to go up to the stage of conscious. Some others are able to reach the next stage of conscience. The sum and substance of all this is that man today is unable to understand the Atma Tattwa. The pure consciousness. It is only when one is able to understand the conscious, he

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can understand what conscience is. Again, it is only when, one is able to understand conscience, he can really understand the principle of consciousness. Thus all the three categories of conscious, conscience and consciousness are interlinked.

Dear Students!

You may feel that spirituality is too abstract and not easily understandable. The Atma Tattwa cannot be understood and realized by merely developing material knowledge. In fact, Atma Tattwa is beyond the scope of material knowledge. It is transcendental. It is fundamental knowledge. It is at the base of all physical, material and secular knowledge.

Dear Students!

You may be under the mistaken impression that spirituality is that which cannot be understood. But, this is not correct. Spirituality is consciousness which has an inner meaning. What is awareness? Our normal understanding of this term is awareness about a particular object or aspect. Take for instance (showing a handkerchief), this object. When a question is put as to what it is, the answer comes that it is a handkerchief. This knowledge about the object is considered to be awareness. Again, when I question you (showing a flower) what it is, you reply that it is a flower. This is also considered to be an awareness. All these are the outer forms of different material objects. This is a cloth (showing the handkerchief). What is the basis for this cloth? The thread.

Again, what is the basis for this thread? The cotton. Thus this cloth cannot be made without the thread and cotton. The cotton is the fundamental object that forms the basis for the thread and the cloth.

Unfortunately,

today we are only recognizing the cloth, but not the fundamental object of cotton, the basis for the cloth. Therefore, what is of paramount importance today is to recognize the Atma Tattwa that is at the root of all knowledge. If one is able to realize this Atma Tattwa, he can easily realize every other aspect.

What is Atma Tattwa? For example, we have the physical body. This body has several limbs which function continuously. But, what is it that makes the limbs in the body function? We hold a particular object, say, a flower with one hand. What is it that gives power to the hand to hold the flower? We smell the flower. From where did we get this power of smelling? We do not make any effort to understand and recognize the inner source of all these powers; i.e., the Atma Tattwa. We say this is my hand, my leg, my finger, my head, etc. But, who are you? This "you" has to be understood first, so that you can say my hand, my leg, my finger, my head, etc. Whose head is this? Whose leg is this? Unless you understand this aspect how can you say "I" and "Mine"? Vedantha is that knowledge which is concerned about "who are you?" and "who am I?" But, none makes any effort to enquire into himself "who am I?" The fundamental question for the basis for everything in this universe is: "Who am I?"

If one has understood this "I", he would have understood everything else.

Spirituality is not something ununderstandable or a futile exercise.

There

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is a fundamental principle in this universe which is the prime mover. We must make efforts to understand that fundamental principle.

Embodiments of Love!

What is Love? What is its nature? From where does this originate? Can a human being live without love? Impossible. That is why, it is said, "Love is God; Live in Love". One has to understand this principle of Love, which is the basis for everything in this universe. Without Love, there cannot be

life in this world. There is an underlying power that permeates the entire universe. That is Truth. What is Truth? Truth is said to be "**Trikalabadyam Sathyam**" - It is present in all the periods of time: past, present and future. However, we cannot come to a conclusion only on account of that dictum. "**Sathyam**" (Truth) is that which transcends time. There is no tangible form for the concept of Truth. But, there is meaning. We say, "Truth is God, Love is God". We go on repeating the word "God". We make use of this word "God" in different circumstances. Even an atheist says "**Oh!** My God!", whenever he commits a mistake. People use this word "God" even without knowing its meaning. However, none can define the term properly. Similarly, none can define the term "Truth". The most appropriate method would be by one's own experience. How can one correctly describe that experience? For example, one can go on repeating $1 + 1 = 2$, $2 + 2 = 4$ and $2 - 1 = 1$ **etc., ad** infinitum. He can only repeat plus and minus, no one can define the basis for the calculations. We are able to give names of different objects in this world. But, we are not making any effort to understand the true nature of these objects. The whole world is full of material objects. This is a material world. However, there is something beyond this material world. That is, "**Buddhi grahyamatheendriyam**" (that which is unintelligible and beyond the grasp of the intellect). That is transcendental. We can count the objects in this world and say that there are so many **crores** of objects. What is there beyond that number? Thus, when you go on enquiring, you will end up nowhere. The fact is there is a fundamental principle that is present in every human being. When you say "Love is God", that "Love" is everywhere, omnipresent. This fundamental principle of Love is present in every human being, nay, in every living being. When you say "Truth is in me" and "I am Truth" what does it mean? What is that "I" and "Me"? If you analyse carefully, this "I" in you is also the "I" in others. This is the only Truth. This Truth can be understood only by spiritual enquiry.

And that too by a steady and sincere enquiry into one's own nature. Few undertake such an enquiry today. We are making use of several terms in a casual manner, without understanding their real meaning. Embodiments of Love! You need not have to waste your time, however, in trying to understand some abstract concepts which you are unable to comprehend. You just develop firm faith in the existence of God. You firmly believe that there is God and you are God. We cannot understand anything without developing faith. Hence, first and foremost, develop firm faith in the concept of "I". Only then can you understand the second concept "you". A **Sathya Sai** Speaks Volume 36 (2003) 140 small example. When "I" and "you" join together, it becomes "we". However, "we" + "He" becomes only "He", who exists forever. The "I" and "you" change constantly. When you are a child you say "I am a boy". When you are a youth, you say "I am a man". Similarly, when you are old, you say, "I am an old man". Thus, you are undergoing constant changes in different stages of life. Hence, there is no use in sticking on to this changing principle. Attach yourself to the changeless principle, i.e., "He". That "He" is God. That "He" is present in you, him and in every person. "He is everywhere - within you, above you, below you and around you". Therefore this "He" principle represents the omnipresent Divinity. People should develop firm faith in such a Divine Principle. Supposing you say "I love Him" and none else. How can this be true? It means that you do not love yourself. When you say "this is my body", can you believe this body? You cannot, since it undergoes constant changes and is perishable. However, the non-dual principle of **Atma Tattwa** immanent in the body is eternal and transcendental. It has no other name, except "**Atma**". Then, the question arises as to who has given that name. In fact, this name did not come from somebody. The **Atma** is omnipresent. "He" is everywhere. How can one give a name to such an all-pervading **Atma Tattwa**? It is only a futile exercise. Do not waste your time in this futile exercise. Develop firm faith in

this omnipresent **Atma Tattwa** and propagate it. That faith is awareness. Without that awareness you cannot exist. This is a rose flower (showing a rose flower). You have recognized it as such. But, who gave that name to this flower? You do not know. You simply repeat a name that is given to a flower in the English language. Thus, we go on repeating the words without understanding the underlying Truth. Hence, first and foremost, one has to turn his vision inwards and meditate upon the **Atma Tattwa** present in him. This **Atma Tattwa** can be realized only by constant **sadhana**. It is only after realizing this **Atma Tattwa** can one enter into any discussion. Also understand the nature of the physical body. The physical body consists of various limbs. In all these limbs, you will find the principle of "I", immanent. That is why, you say that this is my body, my hand, my finger, **etc**. When you go on enquiring into the nature of the body, you will realize that the same principle of "I" is present in all the limbs. It is very difficult to understand the spiritual concepts. But, you should not give up your **sadhana** on that score. On the other hand it has to be pursued vigorously. It is futile to run after the worldly objects. If you are able to understand the **Atma Tattwa**, it amounts to understanding everything else. If you go on enquiring "who am I", you will ultimately realize the Truth that the "I" principle is nothing but the **Atma**

Tattwa.

Develop firm faith in that **Atma Tattwa**.

Several people give different names to the principle of **Atma Tattwa**. But, it has no name and form at all. It is beyond all names and forms. It is transcendental. The power of consciousness immanent in man is not to be found anywhere else. One has to understand and realize this consciousness. This is possible only by constant **sadhana** and enquiry.

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Embodiments of Love!

You students cannot understand spiritual concepts so easily.

However, if

you develop firm faith, you will be able to understand these things easily.

But today people have become blind having lost the eyes of faith.

What is

Prema (Love)? You do not know. What is darkness? Is there anybody

today who has seen darkness? Just close your eyes. What do you see? You reply that you are seeing darkness. It means that you are able to see

and recognize darkness. Otherwise, how can you say that it is darkness?

Therefore, it is established that there is a basis for everything in this world. In order to realize the Truth, one has to develop faith. You carry on

your life's journey with firm faith as your guide. You are going somewhere, unless you know where you are going, how can you reach

your destination? Hence, make a firm resolve that you are going to the

Mandir. Only then can you reach the **Mandir**. Similarly, first and foremost,

make **Atma Tattwa** as your goal in life's journey.

Embodiments of Love!

You are not able to understand what real **Prema** (love) is. You love the physical body and its beauty. You love wealth. You love the external form.

You love one's outward behaviour. Wherefrom do all these things come?

What is the basis for all these aspects? How long will these external forms

remain? All of them undergo changes continuously. What is the use of clinging to these changing external forms? You must direct your love to

the changeless principle of **Atma Tattwa**. The **Atma Tattwa** does not undergo any change, whatsoever. Nothing can be added to it nor deleted

from it. Therefore, you must develop firm faith in such a changeless principle. You often say that you love so and so very much. But, what do

you know of him? Do you love his physical form? Did you develop liking

for his behaviour? Do you love his sweet disposition? What is it that has

drawn you to him? In fact, all these factors are only transitory. There is,

however, one quality in you that is responsible for all this. That is love.

That love of God. Love is His form.

Hence, you cultivate love for love's sake. There cannot be life without love. A small example to illustrate the point. A mother has a son. He is 20

years old. After sometime, the son died. Then, the mother was wailing over the body of the son "**Oh!** Son! I was able to live as long as you were

alive. How can I live now?" Such type of grief is the result of attachment

of the mother developed towards the physical form of the son. It is

not true love. What is important is love; but not love for the physical form. It is only those who are able to love for love's sake, can attain real love. Those who love the physical body do so as long as the body is present. Thereafter the love **ebbs** away. Therefore, love for love's sake. Such love is life. That life is God. That is **Atma Tattwa**, verily. **Atma Tattwa** is the only reality.

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You have to seek love through love only. The **Gopikas** prayed thus: **Oh** Krishna, play your sweet flute and sow the seeds of love in the desert of loveless hearts. Let the rain of love fall on earth and make the rivers of love flow. (Telugu Song)

The rivers of love must flow continuously. It is enough, if you can understand the one principle of love. This love is everything. Treat this love as the be-all and end-all of your life. Do not direct your love towards material objects. If you continue to love for love's sake, then such a love will be eternal. It is not the body that is to be loved, but the principle of love. All the names and forms are evanescent and impermanent. We should not love such things. Love directed towards such things is physical, whereas love for love's sake is eternal. Consider Truth as Truth. You should not associate Truth with material objects. Similarly, love should not be associated with material objects. Love is simply love. As such, love is God. You must attain Divinity with such love.

Dear students!

You encounter several appointments (expectations) and disappointments in life. When you have an appointment, you will have a disappointment also when it is not fulfilled. Therefore, do not have appointments (desires) at all. Then, there is no scope for disappointment. Do not give importance to the form. In fact, your **Atma Tattwa** represents your true form. Do not confine Divinity to a particular name and form. The names like **Rama**, Krishna, **Govinda** are only names attributed by man to God. They are not innate. Not much of importance can be attached to them. However,

one has to take a particular name in the initial stages of his spiritual quest. For instance, it is necessary to acquire different types of education. It is also necessary to realize the essence of all the education. That is, of course, the Truth. But how long? Until you experience that essence. Once you experience the essence of knowledge, even that vanishes. Hence, do not depend upon the name and form. Truth is Truth. That is the only Truth. It has no form. Love is God. Love has no form. Cultivate such Divine Love. God exists. There can be no doubt about it. If God does not exist, there is no scope for nature to exist. From an experience of **Prakruthi** (Nature) emerges apprehension of **Paramathma** (the supreme self). From **Paramathma**, the realization of **Paratattwa** (Supreme Reality) springs. That **Paratattwa** is **Atma Tattwa**. Therefore, always love that **Paratattwa**. Do not confine your love to the particular, which is always susceptible to change. Time permitting, I will delineate on this **Prema Tattwa** (Principle of Love) in greater detail. When students are able to understand the nature of this divine love, there can be no scope for disappointment. They are always engrossed in appointment and disappointment. Love has only a name, but no form. You can direct that love towards any form.

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God can be attained only through one route. That is Love. That is Truth.

Do not confine the principle "I" to a particular form. A small example. **Janakiramaiah** (younger brother of Swami's physical body) died recently.

There are several people who loved him. They have been making obituary references everyday in the newspapers, saying "**Janakiramaiah**! You have left your mortal coil, leaving us alone. You please take birth again, so that we can love you again". Is it necessary for **Janakiramaiah** to take birth once again in order that these people may love him? Is that what these people wish for? Should we confine our entire life to birth and death only?

In fact, both birth and death are unreal. Where there is birth, there is death surely. The twin stages of life, i.e., birth and death are only for

the body, not for the Atma. We have to direct our love towards the Eternal

Atma Tattwa, not the body which is subject to birth and death. I often address you as "Bangaru!" What is the underlying meaning in addressing you in that manner? Gold as a metal does not perish. Its shape changes when it is melted and made into different types of ornaments. You, as gold may take different forms, but your Atma Tattwa does not undergo any change. You have to strive to attain the changeless principle of Atma Tattwa, but not the changing forms. I address you as "Bangaru", reminding you of your real nature, i.e., the changeless Atma Tattwa.

Gold is always gold. It is Truth. It is eternal. You have to always crave for attaining such an eternal reality. Keeping this aspect in view only, Adi Shankara in his famous "Bhaja Govindam" sang thus:

Punarapi Jananam Punarapi Maranam
Punarapi Janani Jathare Sayanam
Iha Samsare Bahu Dustare
Kripayapare Pahi Murare.
(Oh Lord! I am caught up in this cycle of birth and death; time and again, I am experiencing the agony of staying in the mother's womb. It is very difficult to cross this ocean of worldly life. Please take me across this ocean and grant me liberation.)

We have to crave for that principle which has no birth and death.

Why should we wish to be born again?
 Embodiments of Love!

There is Divine Love in you which has neither birth nor death. You direct your love towards that Divine Love. That love is always with you. If you cultivate such love, you will always remain as embodiments of love.

Have firm faith in this Divine Love. Do not believe the worldly love, lest you should be deceived. The worldly love is like passing clouds. Such clouds come and go. They are not permanent. Love the eternal love. That is the Atma Tattwa. Love that Atma Tattwa. People who wish to enter the spiritual field and to know the path that leads to Divinity, please come to Me. I will explain. Do not be deceived by worldly love that causes only disappointment. Cultivate such type of love that will not cause disappointment. Pursue any type of education; but, understand the inner

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 meaning of education. Then put it into practice, experience and enjoy that essence of that education. Do not be disappointed by directing your love towards all and sundry. Several students are being disappointed in that manner. In the end, they are unable to love anybody. That is not the right way. Love the principle of Love itself, which is Divine and Eternal. The more you love that Divine Love, the more it grows.

Embodiments of Love!
 I always address you as "Embodiments of Love!" Cultivate such type of love only. When you cultivate such love, it will, in turn, protect you. That is what is meant by the saying, "with you, in you and around you".

(Bhagawan concluded the Divine Discourse with the Bhajan "Prema Muditha Manase Kaho ")
 (The Programme ended with singing of the National Anthem.)
 Date: 28 Oct 2003, Occasion: Vice-Chancellors Conference,
 Place: Prasanthi Nilayam

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 19. DIVINE DISCOURSE
 Date: 22 Nov 2003
 Occasion: Convocation of Sri Sathya Sai Institute of Higher Learning
 Place: Prasanthi Nilayam

This land of Bharat is the motherland for great people, who acquired name and fame in different continents. This land of Bharat is the battlefield where the warriors of the foreign country were driven out and freedom from foreign rule acquired. This land of Bharat has acquired great name and fame for erudite scholarship. This land of Bharat is a divine land which has produced great intellectuals in the fields of music, art, literature and various sciences. Having been born in such a great land of Bharat, Oh students! The responsibility to protect the wealth of righteousness of this country is yours.
 (Telugu Poem)
 Embodiments of Love!

Bharat has earned great reputation in all fields of human endeavour, be it physical, spiritual, moral and ethical. It is a matter of great pride to declare "I am a Bharatiya". Having been born in this sacred land of Bharat and having enjoyed its wealth, water and food, it is unfortunate that some people feel ashamed to identify themselves as Bharatiyas. Many

people born in this sacred land have earned good reputation. But unfortunately, **Bharatiyas** instead of marching ahead with courage and determination are falling back. Truly speaking, to earn the epithet of **Bharatiya** is in itself a great honour. Having earned such appellation, the citizens of this country should become role models for the rest of the world. The culture of **Bharat** is renowned worldwide for its sacredness. It has demonstrated great ideals in moral, ethical and spiritual fields. Having taken birth in such a sacred land, how noble a **Bharatiya** should be! You should uphold the prestige and honour of this country. Embodiments of Love!

The sacred culture of **Bharat** should be practised and propagated in every nook and corner of the country. It should be passed on to generation after generation. But alas! many **Bharatiyas** are migrating to foreign lands forgetting their own motherland. To forget ones motherland amounts to ingratitude. Every son of **Bharat** should live true to his name and bring glory to the motherland. But instead some are bringing bad name to the country. **Bharat** is a sacred land, its glory keeps increasing day by day. You need not make any special effort to bring good name to the country;

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it is enough if you lead your life in an ideal manner like a true **Bharatiya**. Embodiments of Love!

Bharat is the crest jewel among all nations. It rests on the strong foundation of love. It has demonstrated ideals in all fields of life. One who forgets such a sacred land will certainly be put to disrepute. Wherever you go, you should feel proud to proclaim that you are a **Bharatiya**. People with such patriotism and nationalism are very rare these days. Instead of bringing glory to the motherland, people are going abroad to meet their selfish ends. Having gone there, they forget the motherland and spend their time and energy for the progress of that country. You can very well imagine the fate of a person who forgets his mother. Mother and

the motherland are to be revered by one and all. **Bharat** is the land of the Vedas. The glory of **Bharatiya** culture cannot be described in words. You should make effort to uphold this sacred culture and earn a good name for yourself. You should strain every sinew and discharge your duties to perfection. But **Bharatiyas** who are supposed to demonstrate idealism to others are failing in this regard. Since ancient times, **Bharat** has demonstrated idealism to all nations. The name and fame that **Bharat** has acquired is unmatched. **Bharat** is the centre of righteousness. It lays great emphasis on the practise of truth and righteousness. **Sathyam Vada, Dharmam** Chara (speak truth, practise righteousness). But today people have lost regard for truth and righteousness. **Dharayati iti** Dharma (that which supports is Dharma). The code of conduct as prescribed by the culture of **Bharat** is most ideal and should be practised by one and all. Embodiments of Love!

Ancient **Bharatiyas** never craved for name and fame. They attained glory on account of their nobility. The culture of **Bharat** has laid great emphasis on the spirit of sacrifice. Our ancients placed national interest above **selfinterest**. They had no trace of selfishness in them. That is why their glory has not diminished a bit with the passage of time. They took refuge in righteousness. They considered truth as their life-breath. But today are we making any efforts to uphold the pristine glory of **Bharat**? Days are rolling by but **Bharatiyas** are not striving for the uplift of the nation, instead they are forgetting their own culture. He is a true **Bharatiya** who is prepared to sacrifice even his life for the sake of Dharma. This land of **Bharat** is the motherland for great people, who acquired name and fame in different continents. **Bharat Matha** (mother India) was adorned with the garland of righteous people. But such garland has faded today. But the culture of **Bharat** will never fade with the passage of time. It is eternal and immortal. Ancient **Bharatiyas** adhered to **Sathya** and Dharma even in small matters. **Sathya** and Dharma were their guiding principles. That is why their lives continue to inspire people even after

many aeons and generations. But today **Bharatiyas** are after money.

How

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long will the money last. Money comes and goes, morality comes and grows. You can be called a **Bharatiya** only when you develop morality.

Students - Boys and Girls!

Remember always that your education is not merely to amass wealth or

to **eke** out a livelihood. Money cannot confer true happiness on you.

Do

not deviate from Dharma for the sake of **Dhana** (money). Dharma is our

life, truth is our breath. Good reputation is our wealth. You should not crave for worldly name and fame. Once you practise Dharma, you will naturally attain good reputation. Dharma is related to the heart.

Practise

of Dharma is termed as **Ritam** which will make you immortal. But today

we do not find anybody adhering to **Ritam**. **Bharat** has given birth to many great scholars, poets and men of sacrifice who demonstrated great

ideals. But today people have forgotten them. We should always remember people who have sacrificed their life for a noble cause and try

to emulate them. It is the spirit of sacrifice that has protected and sustained this country for many ages and generations. Sacrifice is the Dharma of **Bharatiyas**. You should offer your lives for the protection of

Dharma and not for amassing wealth.

Embodiments of Love!

Love is the eternal principle that is present in all. There is no human being

without love. But he is using his love for selfish purposes. You should eschew selfishness and self-interest and develop spirit of sacrifice with

courage and conviction. How can you become courageous? It is possible

only when you practise Dharma. **Bharat** has given birth to many noble

persons who sacrificed their lives for the cause of Dharma. **Endaro Mahanubhavulu**, **Andariki Vandanamulu** (there are many great souls; I

prostrate before all of them). They never craved for name and fame.

They

led a life of **Thyaga** (sacrifice). **Thyaga** is true Yoga. You should practise

this Yoga and become deserving of Divine grace. Your studies are not meant for the acquisition of money but for understanding the nature of

mind. Today wherever you see, money is given prime importance.

Even

the field of music has become money-centred. Music can captivate the heart. It is divine. **M.S. Subbulakshmi** has earned great reputation with

her melodious singing. She never craved for money. She dedicated her

music to uphold the glory of **Bharat**. Everyone should strive for the honour of the country. No doubt man has acquired expertise in the fields

of music, literature and fine arts, but he is using his skill to earn money.

He has become business-minded. Any activity done with a business mind

cannot please the heart. You should conduct self-enquiry and develop spirit of sacrifice. Only then can there be a transformation of heart. Where there is self-confidence, there is self-satisfaction. Where there is

self-satisfaction, there is self-sacrifice. And, through self-sacrifice comes

self-realisation.

So long as you do not give up selfishness, you cannot achieve anything

worthwhile in life. Fish is better than selfish. You should cast aside selfishness and cultivate selflessness.

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Embodiments of Love!

You are acquiring various types of education. In spite of his education and intelligence, a foolish man will not know his true Self and a mean-minded person will not give up his evil qualities. Modern education leads only to argumentation, not to total wisdom. What is the use of acquiring worldly education if it cannot lead you to immortality? Acquire the knowledge that will make you immortal.

(Telugu Poem)

You should acquire the knowledge of the Self. Consider it as your very life. Knowledge is your true energy. But man is ruining his energy because of his selfishness and self-interest. You should sacrifice your **selfinterest**.

Only then can you be truly called the children of **Bharat**.

Students - Boys and Girls!

Give up selfishness. Develop the spirit of sacrifice. Be prepared to sacrifice your life for the sake of **Sathya** and Dharma. Today people are

afraid to follow the path of truth. Why should one be afraid to speak truth? In fact, one should be afraid to utter falsehood. One who adheres

to truth is always fearless. When you do not follow the path of truth, the

fire of fear will burn you to ashes.

Embodiments of Love!

Consider love as your life and truth as your breath. There is an

intimate and inseparable relationship between love and truth. Today man uses the word love without actually knowing its meaning. As he does not know the value and meaning of love, he is **utilising** it for trivial and mundane purposes. He is under the mistaken notion that worldly and physical attachment is love and considers such love as his life. True love will reign supreme only when he gets rid of selfishness and develops spirit of sacrifice. Love is God, God is love. But you are craving for worldly love which is bereft of life. You should aspire for divine love which is your very life.

Today there are many who are highly educated. But what is the help they are rendering to society? Practically nothing. They are acquiring degrees for the sake of earning money. They do not serve society with the spirit of love and sacrifice. Love is the very form of Brahman. True spiritual discipline lies in connecting your love with divine love. Your life will be sanctified when you have steady and selfless love.

Embodiments of Love!

Modern students are taking to wrong path in the name of love. They do not understand what true love is. Love is the gift of God to every man. It should be utilised for the service of society. Unity is very essential for the progress of community. Man should share his love with others. Only then will he have the right to be a part of society.

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Embodiments of Love!

Love is a small word, but it is pregnant with profound meaning. But people use it in the worldly sense, "I love you, I love you " You should be prepared to sacrifice for others all that is dear to you. That is true love.

Love is God, live in love. Only then will you be able to understand the true nature of love. Do not misinterpret love in the worldly sense. Do not equate love to physical relationship. You should be prepared to give up your love for love. But today nobody is prepared to sacrifice their life for love. People are ready to take others' life to meet their selfish ends.

Students!

You might have acquired high educational qualifications. But all these will

prove futile if you do not earn Divine love. Only God's love is true and eternal. Worldly love is transient. It attracts you for a moment like a twinkling star. Acquire divine love which is the fundamental principle of your life. Be prepared to offer your life for the sake of Divine love.

Students!

All of you should live like brothers and sisters. All are the children of God.

When you realise this truth, you will experience true love. You are born to different parents but the life principle in each of you is one and the same.

Consider love as your life. Only then the education you acquire will be meaningful. If you forget love, your life becomes meaningless. Live for the sake of love. Share your love with your **fellowmen** and become recipients of Divine love. What you have to share with others is not worldly love. True love is related to the heart. People talk of Divine love but get intoxicated by drinking the deep wine of worldly love. Love everybody without a trace of selfishness. That is Divine love. Only when you develop such love can you attain the ultimate merger with the Divine.

Pray to God for His love. Lead your lives spreading the message of love.

Love is the goal of your life. Once you become the recipient of God's love, you will be loved by the whole world. Such is the power of God's love. It is totally selfless and sacred. Hence, always pray for His love.

Embodiments of Love!

I am prepared to do anything, even sacrifice My life for your welfare. I expect from you only one thing - Love God, Live in God. Only then can you be called a true student. If you crave for worldly love, you will become a stupid. Heart-to-heart, love to love - This is the type of relationship you should develop. Do not crave for money. It comes and goes. Share your love with everyone wholeheartedly. Bereft of love, heart becomes dry. Fill it with love and keep it always pure and fresh. Love is not related to materials. It is related to the heart.

Students!

What is **Vidya** (education)? It is not study of matter. True education is the experience of effulgent love. Any number of electric bulbs cannot match the effulgence of love. Hence, develop love **Bangaru**! Only then will your education be fruitful. Knowledge is God's gift. It should not be offered to

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others; it should be offered only to God.

Embodiments of Love!

Love is your life. Love is your goal. The **Bhagavadgita** also lays great emphasis on the principle of love. Having studied here for a long time, you should fill your life with love. You have immense love for Me. It cannot be described in words. Love others as you love Swami. Give

Me

your love. Take My love in turn. There is no trace of body attachment

in

Me. Doctors said they would perform hip surgery on Me. I told "You

can

do whatever you want. I am not the body. This body is yours." Your

love

becomes worldly in nature when you have body consciousness. You should develop such love which transcends body consciousness. Only

then

can you understand the eternal truth. When you truly experience

Divine

love, you will not lead a worldly life. You will make your love flow incessantly towards God.

(The function concluded with the singing of National Anthem.)

Date: 22 **Nov** 2003, Occasion: Convocation of **Sri Sathya Sai**

Institute of Higher Learning, Place: **Prasanthi Nilayam**

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20. MOTHER'S ROLE IN HUMAN VALUES

Date: 23 **Nov**

2003

Occasion: Birthday

Celebrations

Place: **Prasanthi**

Nilayam

Bereft of truth, righteousness, love and peace, the value of all your education is zero,

Bereft of truth, righteousness, love and peace, the result of all your good deeds is zero,

Bereft of truth, righteousness, love and peace, the utility of all holding positions of authority is zero,

Bereft of truth, righteousness, love and peace, the sanctity of all your acts of charity is zero,

These four qualities are the four pillars that support the mansion of **Sanathana** Dharma.

(Telugu Poem)

Embodiments of Love!

The mansion of human life rests on the four pillars of truth, righteousness, love and peace. The safety and security of life depend

on

these four values. Since ancient times, the culture of **Bharat** has been able to sustain itself as it is built on the bedrock of these values. Our ancestors led their lives strictly adhering to these eternal values.

Bereft of

these values, the mansion of life will collapse in a moment. Humanity continues to exist till this day only due to the fact that he/she is practising

these four values at least to a certain extent.

The individual child's life is greatly influenced by the qualities of the parents. The loving care of **Iijabai** made **Shivaji** a great warrior.

Rama's

divinity blossomed because of the noble qualities of His mother

Kausalya.

The twins Lava and **Kusha** could become powerful and famous due to their

noble and virtuous mother **Sita**. The same can be said of our ancient sages and seers. They could sanctify their lives because of the noble influence of their parents. Today, people neglect their parents as they

fail

to recognise the impact and influence they bear on their lives. They forget

the fact that they could attain exalted position in life only because of their

parents. Gandhi became a Mahatma because of his pious mother

Putlibai.

She used to observe a strict vow wherein she would wait for the cooing of

the cuckoo before partaking of her food. However, on one day, she had to

wait for a long time for the call of the cuckoo without taking food. The young Gandhi could not bear to see his mother fasting for such a long time. Hence, he went out of the house and imitated the cooing of the cuckoo. Then he came inside and told, "Mother, now that the cuckoo

has

made its call, please take your food." She at once recognised that her

son

was telling a lie. Unable to contain her grief, she slapped Gandhi on

his

cheeks and said, "What sin have I committed that such a liar should

be

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born to me!" She was shedding tears as she spoke. Gandhi repented and

prayed for her forgiveness. He took a pledge that he would never utter a

lie thenceforth. In this manner, our ancients developed virtues and attained exalted position only because of their mothers. Today, the country is facing hardship as people have no regard for truth and are indulging in falsehood in their thoughts, words and deeds. The

welfare of

a nation depends on the teaching that the mother imparts to her children.

When parents tread the path of truth, the children would naturally emulate them.

In olden days, it was a common practice among the women of **Bharat**

to perform the sacred ritual of Sathyanarayana Vratam, on every full moon day. Likewise, mother Easwaramma used to perform Sathyanarayana Vratam every full moon day in the company of Karanam Subbamma, who was her neighbour. Karanam Subbamma would often tell Easwaramma, "You are performing Sathyanarayana Vratam. With His blessings, you will bear a son. I want you to name him Sathyanarayana." On a particular full moon day, Easwaramma did not have food till very late in the afternoon as she was participating in the Sathyanarayana Vratam being performed in Subbamma's house. The family members including her husband Pedda Venkama Raju were very much upset to see her remain without food for such a long time. Pedda Venkama Raju argued that there was no need to observe such severe austerities. But Easwaramma was determined. She told them not to wait for her saying, "I am not at all hungry. Sathyanarayana Vratam is more important for me than food." After the ritual was completed, Subbamma brought Prasadam (blessed food) for Easwaramma. Only after partaking of the Prasadam did Easwaramma have her food that day. Women in those days used to perform such rituals with all sincerity and devotion. It was only after partaking of Prasadam could Easwaramma conceive. Yad Bhavam Tad Bhavati (as is the feeling, so is the result). Some people have faith in scriptural injunctions and adhere to them with earnestness, whereas some others ignore them. Easwaramma was the one who followed the injunctions strictly. Only after performing the Vratam and partaking of the Prasadam, would she commence her household chores. She was unlettered. But she had unflinching faith in God. During the seventh month of her pregnancy, one day Subbamma told her, "Easwaramma, the child in your womb is safe only due to the grace of Lord Sathyanarayana." She extracted a promise from her that the child would be named Sathyanarayana. The mother of Pedda

Venkama Raju was also a great devotee of the Lord. She too was of the opinion that the child should be named after Lord Sathyanarayana. Prior to the birth of the child, a very significant incident took place. Puttaparthi, was then a tiny hamlet. In the centre there was a well from which people would draw water. One day Easwaramma was fetching water from the well. All of a sudden she saw a white luminous light, emerging like lightning from the sky, entering her womb. There was a sudden gust of wind. Subbamma who came out of her house at that time Sathya Sai Speaks Volume 36 (2003) 153 saw the light entering the womb of Easwaramma. Till this day, I have not revealed this to anyone. I am disclosing this today so that you may understand the significance associated with the advent of the Avatar. A day prior to this, as Pedda Venkama Raju was passing in front of Subbamma's house, she called him inside and told him, "Venkama Raju, tomorrow when the child is born, name him as Sathyanarayana." But he brushed her advice aside saying, it was her foolish imagination. At 3 o'clock in the morning, at an auspicious moment, the child was born. It is natural for any child to cry when it is born. But this child did not cry at all. The midwife and the people in the household were anxious that the child might be stillborn. Easwaramma too was very much worried. Without anybody noticing her, she pinched the child to make it cry. On the contrary, to her utter surprise, the baby started smiling. Everyone was mystified to see the newborn babe smiling. Just then Subbamma entered the house and said, "Easwaramma, I heard that you have given birth to a male child at an auspicious moment. Can I have a glimpse of the child?" Easwaramma wrapped the child in a cloth and placed him in front of Subbamma. Subbamma was an orthodox Brahmin lady. In those days, orthodox Brahmins would maintain distance from others. If they happened to touch them inadvertently, they would at once have a bath. That was the reason, why Easwaramma kept the baby at a distance from Subbamma. Watching this, the mother-in-law said, "Easwaramma, she has come here with a lot of love and concern to see the child. Why don't

you let Subbamma hold the child in her arms? Why do you keep him at a distance?" Easwaramma said, "Oh mother! Subbamma is a very pious and orthodox brahmin lady. She may not like to touch the newborn baby. Hence, we should maintain distance from her." In fact, Subbamma herself had no such discriminatory feelings. Mother Easwaramma looked after her child with love and care. Days rolled by and the child grew into a boy. He was mithabhashi and mithaahari (one who spoke less and ate less). Easwaramma was mystified by the strange behaviour of her son. Usually children are fond of eating. Especially some people would prefer non-vegetarian items like fish or meat. But her son was totally averse to non-vegetarian food. He would not even visit the houses where non-vegetarian food was cooked. Seeing his noble qualities, Easwaramma realised that the child was not an ordinary one, but one of divine nature. Her eldest daughter Venkamma also recognised the divine nature of the child. Together, they brought up the child with love and care. They would sing devotional songs as lullabies. The child was brought up in such a noble environment. As there was no proper school in Puttaparthi, Seshama Raju, the elder brother of this body, took Me to Uravakonda and admitted Me in a school. The then Municipal Chairman of Bellary, Rama Raju was a friend of Seshama Raju. He took us to the Virupaksha temple in Hampi during holidays. I was reluctant to enter the temple. Hence, Seshama Raju instructed Me to keep a watch over their belongings as they went inside to have Darshan of the deity. I readily agreed and remained outside. The Sathya Sai Speaks Volume 36 (2003) 154 priest was giving arati to the deity. To their utter astonishment, they found Me standing inside the sanctum sanctorum in place of Lord Virupaksha. Seshama Raju could not believe his eyes. In fact, he was very angry thinking that I was transgressing My limits. He thought it was improper on My part to have entered the sanctum sanctorum. He at once came out of the temple only to find Me there! He again went inside and found Me there also! Still he was having doubts. He told his wife, "You go

outside and keep a watch over Sathya. Do not allow Him to go anywhere. Meanwhile, I will go inside and see whether He is still there." She did accordingly. He again saw a smiling Sathya standing in the sanctum sanctorum. He wondered whether it was a dream, hallucination or reality. At that time, his friend Rama Raju noticed a brilliant aura around My face. He revealed this only to his wife and not to anybody else including Seshama Raju. In fact, Seshama Raju was full of doubts. The vacation was over and we were returning to Uravakonda. Rama Raju brought a pair of knickers and a shirt for Me as parting gift. But I refused to accept them. In those days, wearing a collar pin was considered a fashion. Hence, Rama Raju presented a gold collar pin to Me with the prayer that I should remember him always. Wearing a collar pin was very common among the children hailing from rich families. The collar pin dropped on the way while I was proceeding to the school in Uravakonda. It could not be traced. I at once discarded the books and returned home. I declared: Know that I am Sai in reality, Cast off your worldly relationships, Give up your efforts to restrain Me, The worldly attachments can no longer bind Me, None, however great he may be, can deter Me. (Telugu Poem) Seshama Raju was not at home when I sang this poem. Later on when his wife told him about it, he laughed and brushed it aside saying, I would have got it composed by somebody. Being a poet himself, he thought it was impossible for a young boy like Me to compose such excellent poetry. Excise Inspector Hanumantha Rao had great love for Me. Even his children were highly devoted to Me. When Hanumantha Rao came to know about the happenings, he at once came in his car and took Me to his house. He went on questioning, "My dear, did Your brother or sister-inlaw scold You or did they beat You? Why have You decided to leave the house?" I sang a song: The link with the world had gone in the form of the pin; the pilgrimage to Hampi also served its purpose. Baba left home saying that Maya could not bind Him any longer. (Telugu Song) Sathya Sai Speaks Volume 36 (2003) 155

I said, "The worldly attachment is like a small pin which I gave up. Hence, I have left the house. I will no longer stay there." I did not even enter the house of **Hanumantha Rao**. There was a big rock in front of the house. I sat there and did not speak to anybody. Everyone was stupefied beyond words to see the change that had taken place in Me. In the evening, **Seshama Raju** who was on his way back home from school, tried to take Me with him. But I was firm in My decision not to go home. Then **Hanumantha Rao** persuaded him saying, "Do not compel **Sathya** to go with you. Let him remain here for some time. I will bring him to you myself afterwards." I remained there for some time. Many people came to Me and put all sorts of questions like "Are You a ghost or a demon? Who are You?" I told them, I am neither a ghost nor a demon. "Know that I am **Sai** Baba in reality." They asked Me, "How are we to believe that you are **Sai** Baba?" Can you prove Your claim?" In fact, in those days nobody in **Anantapur** District had even heard the name of **Sai** Baba. I took some flowers in My hand and threw them on the floor. As people were watching **wonderstruck**, the flowers arranged themselves as the letters **Sai** Baba in Telugu. Somebody brought a camera and took a photograph of Me sitting on the rock. There was a small stone in front of Me which appeared like **Shirdi Sai** Baba in the photograph. Many copies were made of the photograph and distributed to all. The same rock on which I sat that day remains there even today. At the same place, the **Andhra** State President of **Sri Sathya Sai** Organisations, **Anjanaiah** has built a beautiful **Mandir** with a spacious hall. Gradually My fame spread far and wide. People from various villages and cities started to flock around Me. People possessed by evil spirits were brought to Me in bullock-carts. They believed that I could drive away the evil spirits. People who were mentally retarded were also brought to Me. True to their faith, the evil spirits were driven away and the patients were cured of their mental ailments. Then they started believing in My Divinity.

As people were coming in large numbers, it was not possible for **Seshama Raju** to keep Me with him. Hence, he wrote a letter to **Pedda Venkama Raju** to come and take Me away to **Puttaparthi**. In those days, **Puttaparthi** was such a remote village that it would take several days for letters to reach. However, **Pedda Venkama Raju** received the letter in **Bukkapatnam** where he had gone to make purchases in the market. The letter said, "Father, it is not possible for us to keep **Sathya** with us any longer. Please come and take him home at once." **Pedda Venkama Raju** came to **Uravakonda** from **Bukkapatnam** straightaway. He did not have sufficient money in his pocket. He took the bus fare from **Seshama Raju** and brought Me to **Bukkapatnam** by bus. From there, we had to walk all the way to **Puttaparthi**, as there was no transport facility. In fact, the name of **Puttaparthi** was hardly known beyond the closest localities. When we reached **Puttaparthi**, **Kondama Raju** (grandfather of this body) **Sathya Sai** Speaks Volume 36 (2003) 156 was at home. He was very austere and God-minded. He told **Venkama Raju**, "**Venkappa**, let Him do whatever He wants, do not raise any objection. He is immersed in divine consciousness. Let him stay with me for some time." He kept Me with him and looked after Me with great love and care. The four brothers - **Pedda Venkama Raju**, **Chinna Venkama Raju**, **Venkatarama Raju** and **Venkata Subba Raju** decided to live separately. **Kondama Raju** divided the property equally among them. **Pedda Venkama Raju** then asked, "Father, whom are you going to stay with?" "**Kondama Raju** replied, "I will not stay with anyone. I do not want any property for myself. Give me **Sathya**. That is enough. He will look after me." In those days, nobody used to call Me by the full name **Sathyanarayana**. Everyone used to address Me as '**Sathya**'. From then onwards, I stayed with **Kondama Raju** and served him. Everyday morning and evening, **Venkamma** used to come to Me. Sometimes she would ask, "**Sathya**, do you get dreams? Does anyone appear before You and talk to You?" However, I would not say anything to her. She had immense faith in

Sai

Baba. One day, she prayed, "**Sathya**, please give me a photograph of

Sai

Baba." I at once materialised a photograph of **Sai** Baba and gave her.

She

kept the photograph with her till her last breath.

One day **Kondama Raju** called **Venkamma** and told her, "Our people are

living in ignorance, they are unable to recognise the Divine nature of **Sathya**. He is verily God Himself. He is never hungry, never thirsty. He has transcended hunger and sleep."

Namagiriamma was the actual name of **Easwaramma**, given by her parents. As **Kondama Raju** recognised My Divinity, he told his son,

Pedda

Venkama Raju, to change her name to **Easwaramma** as he was very well

aware that she was the mother of **Easwara** Himself.

In the middle of the night, **Kondama Raju** would quietly place his hand

near My nostrils, just to see whether I was breathing or not.

Sometimes,

he would not notice any breathing process taking place. He would only

hear the sound **Soham** coming from Me. People started pouring into **Kondama Raju**'s house to see Me. If anyone questioned them, they

would

reply, "The grandson of **Kondama Raju** is one of divine powers. He appears in our dreams and solves our problems."

Once, **Seshama Raju** came to **Puttaparthi** during holidays. He did not like

so many people visiting the house of **Kondama Raju**. At that time, he was

thoroughly sceptical. He argued with **Kondama Raju** and told him not to

allow anybody to come to his house. In those days, the educated were highly respected in the villages. **Seshama Raju** had just completed teachers' training. Hence, people in the village considered him to be highly educated. He told **Kondama Raju**, "Grandfather, do not allow anybody to come near this boy. He does not have any divine power.

He is

suffering from hysteria." In this manner, he spoke derisively about

Me.

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There used to be an exorcist in **Kadiri** who was considered to be an expert

in driving away from people the evil spirits that had taken possession of

them. I was put in a cart for transporting Me to **Kadiri** and

Venkamma

accompanied Me. At no time would she be parted from Me. This so-called

exorcist of **Kadiri** was a thorough drunkard. He asserted that I was possessed by some powerful spirit and boasted that he would rid Me of

the evil and **belaboured** Me with canes, sticks, whips and the like. He even

went to the extent of pouring some highly corrosive liquids into My eyes

expecting to drive away the spirit in this manner. I submitted Myself to all

this torture without demur. In the evening when I got free, I approached

Venkamma and asked her to put a little fluid of cow dung dissolved in

water. With this treatment overnight, My eyes became clear again. So, for

every maltreatment of this kind, I used to go to **Venkamma** and got the

situation remedied. Finally, he had My head shaved and scratched deeply

with a sharp knife. The scalp became bloody with severe wounds.

Seating

Me, water was poured from a height of 10 feet above; it was a terribly painful operation. After this treatment failed, he started rubbing

lemon

juice into the wounds. **Venkamma** could not bear the sight of this torture.

Quietly, she called the cartman and in the darkness of night, she took Me

back home to **Puttaparthi**.

Steadily the fame of **Sai**'s greatness was spreading far and wide.

There

was such a rush of people that there was hardly any space for people to

stay in the house. Then **Pedda Venkama Raju** told the people to come to

the house only on Thursdays every week. But people protested saying that they could not bear their sufferings till Thursday. Then

Subbamma

called **Venkappa** and told him that as it was not practical to accommodate

the surging crowds in his house, she would take Me to her house and meet all My needs and also of the visitors. As **Subbamma** was a

Brahmin

and Swami belonged to the **Raju** caste, the **Brahmins** of **Puttaparthi** took

objection to **Subbamma**'s proposal and decided to boycott

Subbamma.

She however said that as she was childless and had no inclination to go

about visiting anybody, she was not worried by the proposed boycott.

"I

shall never forsake **Sathya**", she said. In the village, there were a few

Harijan residences.

These Harijans were highly devoted to Swami. I used to visit their houses.

Even Subbamma accompanied Me to those places. She would not bear to

be separated from Me even for a moment. She was looking after Me as her own son. All the Brahmins of the village were completely

inimical to

Subbamma and even her own mother and brother turned against her. In

the path of Divinity incarnate such impediments do arise and she was quite aware of the situation. She declared that she was unconcerned about the enmity of anybody. She was quite firm in her resolve to

hold on

to Me. Soon, even her house started overflowing with the throng of visitors. So, once Venkappa approached Subbamma and said, "Why should you undergo this kind of ordeals on account of my son? Let us

put

Him in a separate house." Then Subbamma gave some land between

the

Sathyabhama and Venugopala Swami temples. A small room was constructed there. They used to lock Me up in the room, but, in spite

of

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the locked closed room, I used to get out and sit on the top of the hill.

These kinds of wonders were of daily occurrence.

Meanwhile, those who were opposed to Subbamma on caste grounds decided to get rid of Swami by poison. I was very fond of vadas

(Indian

delicacy) in those days. So, these people made some vadas and mixed some virulent poison in some of them. Subbamma was warning Me

all the

time against visiting those houses. But, I used to go to all places

despite

her objection. On this occasion, I visited this house and picked up the specific vadas that had been poisoned and ate them. The sequel to

this

attempt is already known.

Another attempt of this kind was when some of them set fire to My improvised house. The house had a thatched roof. Some miscreants

set

fire to the house. As the fire was raging, people were worried as to what

would have happened to Me inside. Suddenly, there was a cloudburst which poured down just above the house and put out the fire. There

was

however, not a drop of rain anywhere else. Venkamma, Subbamma

and

Easwaramma came there weeping. The roof was fully burnt and only

the

walls were standing. They peeped over the wall and found Me

sleeping

peacefully. I was totally unharmed. Then Subbamma had the lock broken

open and took Me away to her house. After several such trials and tests,

people developed greater faith in Sai Baba.

In Penukonda, another person started claiming miraculous powers, saying

that he was a devotee of Sai Baba. Several others started imitating My dress and manners, started going about trying to collect a following at different places. Merely assuming My name and manners, one cannot have a following indefinitely. People realised the truth very soon.

After this, My sojourn to Bangalore began. Easwaramma and

Venkamma

entreated that I should not forsake Puttaparthi. I promised them that I

would never abandon Puttaparthi. Various royalties including the Maharani of Mysore used to visit Puttaparthi. Those days

Chitravathi was

flowing most of the time. They used to cross the river by putting planks

and driving the cars over such improvised causeways. As, such following

by the high and low of the land increased, all opportunities for creating

obstacles by the local opponents vanished.

All great men have been moulded by their mothers. It is the high moral

character and behaviour of the mothers that would result in the greatness

of their progeny. It is the virtues of Kausalya that resulted in the greatness of Rama. Similarly, Sita brought up Lava and Kusa to be great.

In this manner, virtuous mothers were responsible for ideal children. After

I had promised Easwaramma, I never abandoned Puttaparthi. The whole

world may flock here but I shall not leave Puttaparthi. Generally, the Avatars adhere to their place of birth. If you uproot a plant from here

and

plant it elsewhere, how long will it survive? A tree should grow where the

seed sprouted. In this manner only, Sathya Sai Baba has retained his roots in Puttaparthi and has made Puttaparthi a place of pilgrimage.

When

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the High School at Bukkapatnam was established, they requested Me for

a prayer song and I composed a suitable verse emphasising the unity

in

diversity of the people of Bharat.

The power of motherhood is indescribable. It is the righteous observances and strict adherence to moral values of the mothers that manifest in their children. They (mothers) may be unlettered. Their greatness does not depend on literacy or book learning. It is the unlettered

Easwaramma's

virtues that have brought about this greatness of the name and fame of

Puttaparthi. It is a matter of regret that **Easwaramma** is forgotten, while

her son is extolled. Without **Easwaramma**, how could there be such a phenomenal Power? Never neglect your parents.

What is the origin of the name of this village **Puttaparthi**? There is a strange story associated with it. Near the temple of **Venugopala**

Swami,

there used to be an anthill in which there was a snake. Everyday the **cowherds** would take their cows for grazing to the outskirts of the

village.

One of the cows would go to the anthill and the snake would drink milk

from its udder. Everyday the cow would return home with its udder empty. The **cowherds** found out the reason behind this and planned

to kill

the snake. One day as the snake was drinking milk from the cow, they hit

it with a boulder. The snake got enraged and pronounced a curse on them, saying, the **cowherds** and their cows would no longer be able

to live

in the village. That is why, the **cowherds** left **Puttaparthi** village and built

their houses near **Gokulam**. Even today you can see it for yourselves. The

boulder with which the **cowherds** tried to kill the snake is now being worshipped as **Venugopala** Swami idol.

Today I narrated at length all this in order to make you aware of the significance of the names **Sai** Baba and **Puttaparthi**. **Puttaparthi** has

a

great history behind it. Many eminent people visited this place. Many people of affluence lived here and brought great name and fame to

this

village. In those days, the **Mysore** Maharaja and his mother used to come

here quite frequently. Many such eminent personalities recognised the

greatness of **Puttaparthi** and revered it.

The Lord of **Puttaparthi** will protect you always,

He is the embodiment of compassion,

He will hold your hand and take you across the ocean of life,

He will never forsake you under any circumstances.

(Telugu Poem)

Embodiments of Love!

You are really fortunate, having done great merit, for you are able to enjoy the Divine proximity of **Sai**. It is your great good fortune that you

are able to sing with Swami and play with Him. You are with **Sai** and **Sai**

is with you. That is why I often say, "I and you are one." The power and

glory of God is beyond the ken of human understanding. Develop unwavering faith in him.

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Students!

Having come to **Puttaparthi** and studied here, you should make every

effort to uphold the prestige of **Puttaparthi**. I want to bring to your notice

one important thing. Usually students like to spend their vacations at their

respective homes. But here the students do not like to go home even after the vacation starts. Only very few of them go home. Most of

them

like to stay back even after completing their post graduation. What is the

reason for this? Here is the greatest Divine magnet. God attracts one and

all. His power is beyond all estimation. In the years to come, you will experience the power of this magnet more and more.

(**Bhagavan** sang the **Bhajan**, "**Hari Bhajan Bina**" and continued the Discourse.)

(Pointing to **Dr. Anjanaiah**, Swami said) He has constructed a

Mandir in

Uravakonda. The **Mandir** enshrines the rock on which I sat when I gave

the first teaching to mankind. He completed his **M.Sc. Ph.D.** and was doing a job. Later on, he resigned and dedicated himself to the service

of

Swami. At present, he is the State President of **Sri Sathya Sai Seva** Organisations, **Andhra Pradesh**. (Pointing to an elderly devotee) He

is the

father-in-law of **Dr. Anjanaiah**. He also stays in **Uravakonda**. He has kept

aside 100 acres of land for Swami. He is growing various types of fruits

there and sending them to **Puttaparthi**. At present he has completed 100

years of his life. I want to tell you another important thing. Here, in **Prasanthi Nilayam**, all the devotees who dedicate their lives to

Swami live

for full 100 years. **Kasturi** came here and lived a full life.

Similar was the case with **Pujari Kistappa**. All of you might have heard of

Kamavadhani. He was a great Vedic scholar. He came and stayed

here for

30 years. Never did he leave Puttaparthi. One day after performing Rama

Kalyanam, here in the Mandir, he told Me, "Swami, I am going to My room. I will have a sacred bath and come back." I told him, "You don't need to come back. After bath, have your food and sleep peacefully."

He

went home and had a bath. As instructed by Swami, he had his food and rested. He died peacefully in his sleep. The name of Sai was always in his mind. He never had any illness. There was another devotee by name Soorayya. He was a bachelor. He had no desires. Prior to coming here, he

was working for Venkatagiri Raja. One day he expressed his desire to the

Raja that he wanted to go to Puttaparthi. The Raja was very happy and

made all the arrangements for his coming here. He stayed here for more

than 30 years and served Swami. He too lived for 100 years and died peacefully in his sleep.

(Swami called Sri Gopal Rao to the dais)

Many of you might have heard of Gopal Rao. He is also completing 100

years. Even at an advanced age, he used to go to canteen regularly and

serve water to the devotees. When he was the Chairman of Andhra Bank,

there was a major strike. Many big people were arrested. Indira Gandhi

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sent him a telegram. That day I happened to go to his house for lunch.

I told him, "Gopal Rao, do not yield to political pressure. What you

have chosen is the path of truth. Do not budge from it." He obeyed My command. Nobody could touch him. At present he is living in

Prasanthi

Nilayam happily doing Namasmarana. Dr. Padmanabhan's father, Seshagiri Rao came here at the age of 63 after his retirement. He also lived for 100 years and had a peaceful death. All these devotees led a happy and healthy life. At no point of time did they seek the service of others. I told Gopal Rao that he would die peacefully without

depending

on others for service. I told him to be courageous. In this manner, many

devotees led a long and peaceful life in Divine proximity. Physical body is

bound to perish one day or the other. But one should leave the body peacefully without being wholly dependent on others. (At the end,

Swami

permitted Sri Gopal Rao to speak a few words.)

Date: 23 Nov 2003, Occasion: Birthday Celebrations, Place: Prasanthi

Nilayam

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21. YOU ARE GOD YOURSELF

Date: 25 Dec

2003

Occasion: Christmas

Celebrations

Place: Prasanthi

Nilayam

For the sake of young Prahlada,

For the desperate elephant king,

For the infant Dhruva, steadfast in devotion

For the indigent Kuchela, prolific in family, pauper in substance,

The lotus-eyed Vishnu, extolled by the Vedas,

The ever compassionate one of manifold bounties conferred:

Take all these together, the Lord of Lords is now incarnate,

The embodiment of love and compassion of all the above,

And more.

(Telugu Poem)

Embodiments of Love!

Where is God? When does He incarnate? Where does He incarnate?

These

are the questions that are troubling the minds of people today. God is omnipresent. All are the embodiments of God. Today, people attribute various names and forms to God like Rama, Krishna and Jesus, and celebrate their birthdays. Truly speaking, can there be a birthday for

God?

No. To think that God took birth on a particular day in a year is a sign of

ignorance. God is in the form of breath in every man. 'Soham', this symbolises the process of inhalation and exhalation. 'So' means 'That' (God), 'Ham' stands for 'I' (individual). Though there are two words, namely God and individual, there is no difference between them.

They are

one and the same. God in fact has no birth. He does not need to achieve

any goals. However, in order to instill faith in the minds of people, He incarnates. If there is birth, there has to be death too. But, God is beyond

birth and death. He has neither a beginning nor an end. To think there is

a birthday for God is only your imagination. Devotees limit God to a physical frame, worship Him and celebrate His birthdays. That is all a figment of their imagination and does not correspond to the truth.

Every day, in this world, many are born and many die. What is meant

by

birth and death? To assume a body is birth and to cast off the same is death. It is out of illusion that man experiences the dualities of birth

and death, whereas God transcends both. Sarvatah Panipadam Tat Sarvathokshi Siromukham, Sarvatah Sruthimalloke Sarvamavruthya Tishthathi (with hands, feet, eyes, head, mouth and ears pervading everything, He permeates the entire universe). It is out of ignorance that man is caught in the cycle of birth and death. Birth and death are caused by the Will of God. God is the very personification of love. He is present in all beings in the form of the life-breath. Since ancient times, people have made concerted efforts to understand the mystery of birth and death. One need not go that far to understand this mystery. The body which we have assumed makes us experience it every moment. The process of inhalation symbolises birth and exhalation death. Man is unable to understand the inner significance of this breathing process. What is it that man is supposed to do, to escape from the cycle of birth and death? He should develop love more and more. But, today man does not love his fellow human beings even. That does not mean that he lacks love. There is love in him but he is unable to experience it. He should attach value to the principle of love and not merely to individuals. When we inhale ('So'), the life principle enters our body and when we exhale ('Ham'), it goes out. Every moment, this process of inhalation and exhalation reminds us of our inherent divinity (I am God). So long as there is life-breath, the body is considered to be Sivam (auspicious). Once the life-breath ebbs away, it becomes Savam (corpse). Both birth and death are related to the body and not to the life principle. Many changes take place between birth and death in a mysterious way. It is God who is responsible for all these. But some people deny the existence of God and waste their time in vain argumentation. God DOES exist. He neither comes nor goes. He is present everywhere at all times. Man experiences birth and death because of his body attachment. He will be released from the cycle of birth and death only when he gives up body attachment and surrenders himself completely to the Will of God. Oh God, I offer the sacred heart to You which You have given me.

What else can I offer at Your Lotus Feet? I pray that You accept my humble offering. (Telugu Poem)
Birth and death arise out of illusion. Every day in this world, many beings are born and many die. Birth and death happen according to the time and circumstances. Between birth and death, man gets deluded by the physical body and develops various relationships at the physical level. He identifies himself with the body and gets carried away by the feeling of I and mine. This is a grave mistake. So long as the body lasts, you are related to so and so. Once the body perishes, what happens to your relationship? True relationship lies at the Atmic level and not at the physical level. Prior to birth who is related to whom? What happens after death? In fact, both birth and death are the results of bhrama (delusion) because of which you are unable to realise Brahma (Divinity). As we are enmeshed in this worldliness, we are unable to comprehend the transcendental principle. True spiritual practice lies in understanding one's true identity. One should enquire, "Who am I"? All the spiritual practices are meant to make you realise who you really are. Everyone uses the term 'I' while introducing himself. It means that the principle of 'I' (Self) present in you Sathya Sai Speaks Volume 36 (2003) 164 is the same as the one in others. But man is unable to understand this oneness. He is carried away by the differences based on physical body. Consequently, he is giving room to conflicts and unrest. Embodiments of Love! Birth and death are related to the body and not to the individual soul. Mind is responsible for both. Everything is man's own making. Life is a dream. How can anything that appears in a dream be true? It is all a mere illusion. So long as you are immersed in this bhrama (delusion), you cannot have the vision of Brahma. It is only when you break the shackles of illusion, can you experience the reality. You can understand your true identity by observing your breathing process. But man is not interested in such an easy and simple path. He is taking to rough and difficult paths and is ultimately getting frustrated. So long as there is a thorn in the flesh, it hurts. Body attachment is like a thorn which is the cause of all suffering. Once you give up body

attachment, you will know your true Self. You suffer because you identify yourself with the body. It is but an illusion. That is why **Sankaracharya** said:

Punarapi Jananam Punarapi Maranam
Punarapi Janani Jathare Sayanam
Iha Samsare Bahu Dustare
Kripayapare Pahi Murare.

(From birth to birth
 From death to death
 From womb to womb
 Tarrying a while
 Such is the sojourn
 Of this transient life,
Oh destroyer of the demon **Mura**,
 Be my boatman
 On this turbulent ocean
 By your bounteous grace.)

One need not undertake intense spiritual practices to cross the ocean of Samsara. All that one has to do is to contemplate on God incessantly. Though God is within, man is unable to realise Him. In the dream state, man may experience death and feel sad about it. When he wakes up, he will heave a sigh of relief realising that what he saw was only a dream. Then who was the one who died in the dream? It was just a creation of the mind. Similarly, even in the waking state, whatever man experiences is a creation of the mind. My father, my mother, my wife, my children, **etc.**, all such feelings arise out of illusion. They do not correspond to the reality. It is because of illusion that man develops physical relationship and ultimately subjects himself to suffering. When man develops pure and

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 unsullied love, he will not experience pain or suffering. Love for the physical body is false and fleeting. Love for the Self is true and eternal. In order to understand the truth of your identity, you should enquire within.

Once **Sankaracharya** was proceeding to the river **Ganga** along with his disciples. On the way, he found a person sitting under a tree and repeating **Dukrun Karane, Dukrun Karane**. He was in fact trying to master the rules of **Panini**'s grammar. **Sankara** took pity on him and advised

him to contemplate on the Lord instead of wasting his time in the acquisition of worldly knowledge.

Bhaja Govindam, Bhaja Govindam
Govindam Bhaja Moodha Mathe
Samprapthe Sannihithe Kale
Nahi Nahi Rakshati Dukrun Karane.

(**Oh** foolish man, chant the name of Lord **Govinda**; the rules of grammar will not come to your rescue when the end approaches.)

Bhrama and Brahma are based on your mind. They are not present outside. Brahma is within you. But as you are immersed in **bhrama** (delusion), you consider Brahma (Divinity) to be a distant entity. Once you realise that you are Brahma, you will be free from **bhrama** once for all. You suffer because you identify yourself with the body. Once you get rid of body attachment, you will experience everlasting happiness. Embodiments of Love! Pleasure and pain are your own making. They are not given by God. You are the cause of your suffering, none else. Understand this truth. From the spiritual point of view, pleasure, pain and the worldly relationships are illusory. They are not real. Right from dawn to dusk, man is leading a life of delusion. Having been born as a human being, man should experience the truth. The physical body grows for a certain period and later on becomes weak and decrepit. Birth and growth are related to the body which is unreal. But man considers body to be real and thereby suffers.

When you see with your eyes wide open, you are able to see many people. But, when you close your eyes, you cannot see anybody. From where do so many people come when you open your eyes? Where do they go when you close your eyes? You do not know. In fact, you do not know the place of your origin and also your destination. That is why you suffer.

Once you realise that you are not the body and nothing in this world belongs to you, you will not suffer. Everything in this world is of your own making. Nothing is real. Embodiments of Love! It is only God, the embodiment of love, who is with you and in you always. Bereft of love, man cannot exist. Love is your life. Love is the light that dispels the darkness of ignorance. One who does not cultivate

love will be born again and again. Punarapi Jananam Punarapi Maranam.

Whoever is born will die one day and whoever dies will be born again.

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Birth and death are the Prabhava (effect) of the objective world. As he is

deluded by the Prabhava, man is subjecting himself to Pramada (danger).

Embodiments of Love!

Worldly love is transient; it cannot be called love at all. True love is immortal. You should cultivate such love. Physical body grows and decays. How can you consider it to be real? In fact, nothing in this world

is real. Body attachment is the cause of delusion. Hence, gradually reduce

your body attachment. This is the most important sadhana you have to

undertake. Japa (chanting), Thapa (penance), Dhyana (meditation), Yoga

(communion with God), etc., do not constitute true sadhana.

Whatever

you consider to be real is in fact unreal. Whatever is unreal has to be given up. This truth has to be understood in the first instance. It is

very

easy to give up body attachment. I wonder why people are not able to do

so!

You can see a number of bulbs glowing in this hall. But the electric current passing through them is the same. Bodies are like bulbs and the

principle of Atma is like the current passing through all the bulbs. Understand this oneness and share your love with one and all. Do not consider anyone to be your enemy. You consider the one who loves

you

to be your friend and the one who hates you to be your foe. In fact, there

is neither friend nor a foe. It is only your imagination.

Today, people perform various sadhanas to experience divinity. Will God

come closer to you because of these sadhanas or does He go away from

you if you do not perform them? No. It is only the bhrama that goes away

from you when you perform the sadhanas. As a result, you become closer

to Brahma. You should make every effort to get rid of bhrama. Give up

the feeling that you are the body and you are the doer. Only then can you

be free from delusion and fear. Reduce your body attachment. That is

the

sadhana you are supposed to undertake. Spiritual practice does not lie in

the performance of Japa, Thapa, Dhyana, etc. They are done only for

your mental satisfaction and not for having the vision of God. Give up all

these practices. Develop firm faith that you are God. Remind yourself constantly, "I am God, I am God, I am God". Then you will become God. Body is merely the vesture you have put on. It is not your true Self. As the body attachment increases, the suffering also increases.

Tyaja Durjana Samsargam; Bhaja Sadhu Samagamam; Kuru Punyam

Ahorathram (Give up bad company; join good company and perform meritorious deeds day and night). In this world, you see many names and

forms. Does it mean that they are all different from each other? No.

All

are one. It is only divinity that expresses itself as mother, father, brother,

sister, etc. Names and forms may be different, but the underlying truth is

one. When you keep this principle of truth in view, love will flow from you

incessantly. Immerse yourself in the river of love. Do not give up love under any circumstances. Even if someone were to hate you, treat

him as

your own brother. If you were to meet him on the road, do not show anger; greet him with love. Your love will certainly bring about

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transformation in him. True happiness lies in the spirit of sacrifice.

Thyaga

(sacrifice) is the true Yoga. Man, today, does not cultivate Thyaga. On the

other hand, he seeks Bhoga (pleasure) and thereby subjects himself to

Roga (disease). When you develop the spirit of sacrifice, you will be free

from suffering. True spiritual practice is that which helps you to overcome

delusion. What is the use, if you get drowned in delusion more and more

with the advancement of age?

I am not the body, nothing is mine." This is what you should know.

Question yourself, "Who am I"? You will get the reply, "I am I". When you

understand and experience this truth, nobody can cause any suffering to

you. You cannot escape from suffering so long as you are immersed in the

dualistic feeling that you are a mere mortal and God is separate from

you.

The feeling that "I am separate from you" is your own imagination.

When

'I' and 'you' are joined together, it becomes 'we'. However, 'we' + 'He' (God) becomes only 'He' who is changeless. 'I' and 'you' change constantly.

Embodiments of Love!

Many people do sadhanas like Japa and Dhyana, but they are not of much

use. However, they lead to some change in due course of time. They may

confer temporary results but they cannot grant eternal bliss. You should

not worry for temporary results. The feeling of 'I' and 'mine' is the root

cause of worry. You will be haunted by worry so long as you don't realise

Hari (God). You are worried because you identify yourself with the body.

Once you identify yourself with the Self (God), you will be free from all

worries. Hence, you should make every effort to realise your true Self. Under any circumstances, do not shed tears of sorrow. One will be

free

from sorrow when one gives up body attachment. In order to be free from

worry and fear and to attain everlasting peace, you should realise that "I

am I". When you have firm belief in this statement, nothing can shake you. Do not develop undue attachment to the body and material possessions. You will be redeemed only when you lead your life with

a

spirit of sacrifice. What you should achieve is Thyaga and not Bhoga. To

consider something as yours ('mine') is Bhoga. To realise that nothing is

yours ('not mine') is Yoga. This Yoga bestows on you the true strength.

Jesus performed various types of sadhanas and ultimately realised this

truth. Once Mary and Joseph took their child Jesus to a fair in Jerusalem.

In the crowd, the parents lost trace of Jesus and searched for him everywhere. All the while, Jesus was sitting in a corner of the temple

and

listening to the sermon of the priest. The parents were searching for him

outside the temple. Mother Mary ultimately found him in the temple. She

rushed towards him and affectionately embraced him saying, "My son,

what happened to you? Where had you gone? We have been in search

of

you." Jesus told her, "Mother, I have not stepped out of the temple. I have been listening to the sermon of the priest. Why should you have

any

fear? Those who believe in the world will have fears. But, why should anyone believing in God, fear at all? I am in the company of my

Father,

why do you fear?"

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Forgetting your innate divinity, you are in search of God in the external

world. You are God yourself. Is it not foolishness to search for yourself in

the outside world? Look within, only then can you find God. It is very easy

to understand this oneness. However, you should have firm faith to begin

with. You should believe that God is not separate from you. On a deep enquiry, you will realise that God is in you and also outside.

Embodiments of Love!

Turn your vision inward and search for your true Self. Self-enquiry leads

to true Sakshatkara (vision of God). Once you have Sakshatkara, you will

be free from all worries. It is a mistake to say that you have not experienced God. He is present in you. A person kept a ten rupee note

in

a book and forgot about it. He was carrying it all along. One day he was in

need of ten rupees. He asked his friend to lend him ten rupees. His friend

readily agreed. But before giving the money, his friend wanted to see the

book he was carrying. As he opened the book, the ten rupee note fell from it. He was happy that he had the required amount with him and

that

there was no need to borrow it from his friend. Likewise, today man is in

search of God, as he has forgotten his innate divinity. Man can realise God only by self-enquiry.

Embodiments of Love! Students!

You are making various efforts to experience Divinity. Do not search for

God outside. He is in you. Everything is in you. All that you see outside is

illusory. Do not be carried away by the illusory world. Only then can you

attain peace and ultimately realise the truth "I am I". To know this simple

truth, you need not go through various sacred texts. Keep the texts aside.

Enjoy the taste of divinity within. Develop inner vision and visualise your true Self.

(**Bhagavan** concluded His Discourse with the **Bhajan**, "**Bhaja Govindam**

")

Date: 25 **Dec** 2003, Occasion: Christmas Celebrations, Place:

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1

Service To Man Is Service To God

People can say that this is Brahman,

None can say, however, that this is not Brahman,

God only exists always,

The world is illusory, look!

(Telugu poem)

Embodiments of Love!

TODAY, everybody is enthusiastic about New

Year s day. Significantly, this New Year Day has

started on a Thursday. It is one s foolishness to single

out a particular day in a year and celebrate that day with

great joy. For a true devotee, every day is a festival day.

Therefore, it is essential that we have to consider every

minute, every day as new and celebrate it with joy. In

fact, every day is a New Year Day.

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This Body Is For Serving Others

Everything in this objective world is impermanent

and unreal. Hence, we have to contemplate on the

eternal truth and reality. We should not waste our time

brooding over the past or anticipating the future. It is

great foolishness to worry about the future or the past,

forgetting the present. The present is only real. Past is

past, you cannot get it back however much you may

pray for it. The future is hidden in the womb of time. It

is not possible to visualise it. Therefore, only the present

is important. Unable to realise this truth, people are

worried about the past and future.

The foremost activity man should engage in is service to fellow human beings. Instead, people are wasting their precious time worrying about either the past or the future. Therefore, embodiments of love! You should always engage yourselves in service to fellow human beings. There is no greater sadhana than such service. Considering the nine paths of devotion, namely, sravanam (listening), kirtanam (singing), Vishnusmaranam (contemplating on Vishnu), padasevanam (serving His Lotus Feet), vandanam (salutation), archanam (worship), dasyam (servitude), sneham (friendship), atmanivedanam (self-surrender) as the only important means for salvation, people are engrossed in these activities. They totally forget the importance of service. Only the fruits of service will be eternal. We must constantly engage ourselves in service to others. God has given us this body for that purpose only. This body is not meant to be engaged in mere eating and drinking and thus wasting our valuable time. We must realise the truth that God has given us this body for serving others and thus help others. There is nothing greater than service to humanity.

Service To Man Is Service To God

All great men have sanctified their lives only by serving humanity. Therefore, you start serving humanity at least from now onwards. Service is more important than bhajan and all other sadhanas.

Embodiments of Love!

Service Alone Brings Eternal Joy

What, according to you is service? You consider helping people in difficulties is service. No. It is not as simple as that. Your body should be constantly engaged in serving others. The human body consists of several limbs. All these limbs are meant to be engaged in serving your fellowmen and not for other activities. Unfortunately, we are forgetting this basic fact. Every limb in the human body has been granted by God for karmopasana (worshipping God through service). Karmopasana is the only means by which the human life can be sanctified. We are building several temples. We are undertaking various sadhanas. But, all these sadhanas can give us only temporary satisfaction, not eternal joy. Our ancient Rishis have been able to achieve eternal joy 4 Sathya Sai Speaks Volume - 37 Sathya Sai Speaks Volume - 37 5 through a conscious effort. Therefore, you must develop firm faith in the truth that nothing can provide eternal joy, except service to humanity. Undertake service to the suffering humanity. Service is not merely confined to health services. Service encompasses every possible help to fellow human beings.

The ancient culture of Bharat is still preserved in the villages and not in towns and cities. In fact,

our culture is defiled in all possible ways in the cities. Therefore, go to the villages, find out their necessities and undertake such types of services that will alleviate their sufferings. Today, several people shift to the towns and cities in pursuit of comfort and luxuries. In the process, they end up in sorrows and difficulties. This is their own making. Na sukhath labhyathe sukham (happiness cannot be obtained out of happiness). It is only through suffering, that happiness is achieved. You should undertake service. In fact, the hands are given to you to serve humanity. The hands that serve are holier than the lips that pray. Therefore, undertake sel? ess service and attain glory. When you undertake good work, you enjoy peace in your life. Today, the boys who sang bhajans are former students of the Institute. They have undertaken several service activities to please Swami. God is not interested in worship and other sadhanas. He is interested only in service. Hence, undertake service and more and more service. The best way to love God is to Love all and Serve all. God is interested only in love and service. If you can recognise the importance of these two and conduct yourself accordingly, there can be no greater sadhana. You need not spend a lot of money in service. Sanctify your life by undertaking loving service. Today, the old students of Sri Sathya Sai Institute of Higher Learning brought a cheque for Rs. 48 lakhs for presenting to Swami as a token of their love and service. This amount has been saved by them from their salaries, by undergoing lot of difficulties. But, to whom should the amount belong really? This amount is meant to be utilised for service in the villages. It is for serving the poorest of the poor. Therefore, I told them, My dear ones! You deposit the money in the bank and undertake service activities with the interest accrued on the amount. Money is of no help in developing good qualities. Sacrifice alone can develop noble qualities. It is only in sacrifice, there is real yoga. That is why it is said Thyagenaike amrutatthwamanasu (it is only by sacrifice that man can attain immortality). Today, however, people want bhoga (enjoy material comforts). By such bhoga, only roga (disease) will be contracted. They cannot attain yoga. Hence, you try to attain yoga by thyaga. Only then can you attain eternal joy.

Embodiments of Love!

Human Beings Are Embodiment Of Divinity

There is no use contemplating on God without making sacrifice. By contemplating on God, you may 6 Sathya Sai Speaks Volume - 37 Sathya Sai Speaks Volume - 37 7 perhaps derive some mental satisfaction. But, that is of no use. Therefore, you develop firm faith in the truth that every living being is permeated by God and

act accordingly. God lives in every living being and experiences bliss. The Upanishads declare, **Easwarah sarva bhutanam** (God is the indweller of all beings) and **Isavasyam idam sarvam** (the entire universe is permeated by God). You should not be under the impression that God is confined to some temple or a structure somewhere. It is said **Deho devalaya proktho jivo devah sanathanah** (the body is a temple and the indweller is God). The real temple for God is the body itself. God is installed in the temple of our heart. That is why it is given the name of **hridaya**. **hrid** + **daya** = **hridaya**. It is only when you cultivate compassion in your heart, it can be called **hridaya**. Therefore, cultivate the quality of compassion. Whatever service you undertake with a compassionate heart, it becomes sanctified. Consider every human being as a living divinity. God is present everywhere. Forgetting such an omnipresent divinity, we are hankering after petty and trivial bodily pleasures. The fact, however, is that we can never attain real happiness with the body. This body has several limitations. With such a body, you can never attain limitless **ananda** (bliss).

The body is made up of five elements and is bound to perish sooner or later; but the Indweller has neither birth nor death. The Indweller has no attachment whatsoever and is the eternal witness. Truly speaking, the Indweller who is in the form of the **atma** is verily God Himself.

(Telugu poem)

You must be able to recognise such a divine **atma**. Today, we are worshipping idols and pictures, thinking that God is somewhere in the outside world. But, God is very much present in the human being. That is why our ancient **rishis** have proclaimed, **Daivam manusha rupena** (God incarnates in the form of a human being). Of what use is it to worship unseen God, while at the same time causing suffering to the living beings around us? Every human being you come across is an embodiment of divinity. No purpose will be served by worshipping the idols and pictures, forgetting the living gods in front of us. Therefore, give less importance to such indirect methods of worshipping God. Consider the human being standing in front of you as an embodiment of divinity. Even if you come across your worst enemy, say, hello to him lovingly. Address him as brother. Then, he will also respond by saying, hello brother. On the other hand, if you hate him and start scolding him, he will reciprocate the same thing to you. Respect every individual and you will be respected. Man, today expects others to respect him; but he will not respect others. If you do not respect others, how can you expect others to respect you? **Manava** (human being) means an

individual deserving respect. Since you are born as a human being, give respect and take respect. This is the quality you 8 **Sathya Sai** Speaks Volume - 37 **Sathya Sai** Speaks Volume - 37 9 have to cultivate today. When you respect others, others will also respect you. When you offer your **pranams** to somebody, to whom does it go actually? You are not merely offering **pranams** to the physical body consisting of the five elements. It reaches in fact the indweller in that human body who is none other than God. Now, what is the nature of this body?

This body is a den of dirt, and prone to diseases; it is subject to change from time to time; it cannot cross the ocean of Samsara. It is nothing but a structure of bones. **Oh** mind! Do not be under the delusion that body is permanent. Instead take refuge at the Divine Lotus Feet.

(Telugu poem)

What can you achieve by relying on such a body?

It is only sin that you accumulate. You should sustain the body for the purpose of serving others. You have taken upon this human body only for the purpose of serving your fellow human beings. Develop firm conviction in that truth. What happiness do you derive with the body? In fact, nothing. Whatever pleasures you enjoy with the help of this human body will have to be left along with the body in a trice one day or the other. Should you have to undergo so many trials and tribulations for the sake of these momentary pleasures? You have to respect the Jiva in the human body. That is the real **Daiva seva** (service to God). You have to dedicate your body to such service. If you do that, every minute of your life is fresh and new. Every day is a festival day. On the other hand, if you undertake service once in a year, that is not real service. Your **deha** (body) is **mrinmaya** (made up of five elements). The divinity residing as indweller therein is **Chinmaya** (consciousness). Therefore, rely on such a divinity and earn salvation.

An Ideal Son Of A Noble Mother

You all know about Abraham Lincoln. He used to go to school in the company of wealthy boys, in his childhood. Those boys were wearing costly clothes and ornaments. Lincoln, however, had to go to school with worn out clothes that were mended by his mother. One day, his friends made fun of his poor dress. He could not control himself. He went straight to his mother crying and told her, Mother! I will not attend school hereafter. My classmates are making fun of me. They are looking down upon me as a poor boy unable to wear decent dress. Then, the mother took him into her arms lovingly and consoled him saying, My dear son! You need not feel sorry for such a trivial issue. All this is going to help you in your future life. You keep our family condition

in view. Do not give credence to what others say. Lead a life of self-confidence and self-respect. Respect every individual and be respected by every individual. From that day onwards, Lincoln put his mother's advice into practice and started respecting everybody. He used to be courteous with even a cobbler saying Sir! How sacred is your life! You are doing great service by stitching 10 Sathya Sai Speaks Volume - 37 Sathya Sai Speaks Volume - 37 11 sandals for us so that our feet are protected from thorns. Gradually, Abraham Lincoln could command respect from all people by his good behaviour. He earned a very good name for himself. After sometime, elections were held in America. He was persuaded by his friends and well-wishers to contest the elections. He expressed his inability saying, I am a poor man. Who will vote for me? I do not want these positions and power. Today, Indians are spending crores of rupees to contest elections, but refuse to part with even a rupee as alms to a beggar.

The good words taught by Lincoln's mother made a lasting impression on his mind. He started respecting every individual. He used to speak courteously with everybody. As a result he earned a very good name for himself. At last, he bowed to the wishes of his friends and well-wishers and contested the elections. He scored a spectacular victory and was elected the President of the United States of America. Then, he went to his mother and said Mother! I am able to rise to this exalted position and command the respect of the people of America, because of your noble teachings those days.

It is the mother that is responsible for the children earning reputation and fame. If children wish to earn good name, they should obey the command of their mother. That is why, the Veda has conferred the supreme position on the mother and father and declared Matru devo bhava, Pithru devo bhava (Mother is God, Father is God). The mother is like the body and the father, the atma. Hence, we have to respect our father and mother. Then, we can earn any amount of respect. Abraham Lincoln could earn great name and fame and become the president of America, only on account of his respect for his mother. What do the children earn today? Nothing. They simply waste the money earned by their parents. They bring bad name to their parents. This is not what the children are expected to do. They should properly utilise the money given by their parents. In fact, every drop of your blood is the contribution of your parents. You owe your existence in this world to the love of your parents. Hence, whenever there is a need for blood donation, you should come forward to donate your blood. Thereby fulfil your obligation to your parents

and society. Do not ever work for your selfish interests. In fact, selfishness and self-interest are the main causes degrading the human being. You might have heard about Winston Churchill, the former Prime Minister of England. He once declared man has conquered all, but not conquered himself.

Good Qualities Only Can Confer Peace

Children should cultivate good habits and good qualities and reach good position in life. Thus, they should bring good name to their parents. You can earn good name not by money, but by sterling character. No matter how wealthy a person is, his reputation will be 12 Sathya Sai Speaks Volume - 37 Sathya Sai Speaks Volume - 37 13 tarnished if his character is not good. A wealthy person may be living in a great mansion and enjoying the luxuries of life; but, he will not have peace of mind and happiness. People crave to earn more and more money. But, of what use is the money they earn? They waste all their money in worthless things. One has to utilise the money earned by him for undertaking good and beneficial activities for the society. He should conduct himself with good behaviour and good habits. Only then will he have real peace in life.

Embodiments of Love!

Today, everyone is literally crying for peace. But, what is this peace? It is in you itself. You are most sacred souls. Love is within you. Peace is within you. Unfortunately, today you are losing the peace and happiness that is within you and craving to earn something in the outside world. You want to earn great wealth and build big mansions. Devoid of good qualities, all the wealth that you earn becomes mere waste. Therefore, cultivate good qualities. There can be no greater wealth in the world than good qualities. The more you exercise good qualities, the more you accumulate. They will never exhaust.

Embodiments of Divine Atma!

Prepare yourself for sacrifices. You will find eternal bliss only in sacrifice. One who does not make sacrifice will not find peace anywhere. People of every country in this world pray for peace chanting Santhi, Santhi, Santhi. But do they get peace? No. They are engulfed in disappointment and despair. Therefore one should develop faith in the truth that the eternal Lord is always with us. How can you obtain peace by ignoring the Divinity immanent in you and worshipping some unseen God?

Embodiments of Love!

Share your education and wealth with your fellow human beings. In fact, God is the real owner of the wealth acquired by you. The money you earn belongs to God's Trust. God Himself is the President of the Trust.

Keep your trust on God and make proper utilisation of your money. Do not hanker after money and other forms of wealth. Constantly contemplate on God. You need not have to go to the forest or caves in the hills in search of God. He is always with you. Develop that faith and win over demonic qualities. Today, wherever you see, demonic qualities and violence are rampant. People do not hesitate to acquire wealth by sinful ways. What ultimately comes along with you at the time of leaving the body is the sin or merit you have accumulated and not the wealth you have acquired. Share at least a morsel of food you eat, with others. Help yourself and help others. This is the greatest sadhana. In fact, it is so easy to practise. Leaving aside this simple sadhana and forgetting the noble quality of love, you are going in search of peace in the wide world. Is it not foolishness

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Embodiments of Love!

Cultivate Love And Brotherhood

Develop the quality of love. Do not hate anybody. Develop the faith that whatever happens is for your own good. Whenever you encounter any difficulty or suffering, you alone are responsible for it. Respect others. That alone will protect you. On the other hand, if you insult somebody that will punish you. Pleasure or pain, they are the products of your own making. The merit or sin committed by you will follow you like a shadow. Man today is giving sermons to others. But he himself is not following his precepts. What values such teachings will have? All this is mere deception. Whatever teachings you may read or listen to, can never help you if you do not put them into practice. Help your fellow human beings at least in a small measure. That alone will help you. Do not blame others for the difficulties you face. Do not ever abuse others. Love all. Treat all people as your brothers and sisters. Cultivate the feeling of brotherhood of man and fatherhood of God.

Embodiments of Love!

The Bharatiyas are really fortunate. They have all facilities. But the quality of love is missing in them. If only they cultivate love, none can excel them. Therefore, enhance your honour and prestige by cultivating the quality of love. Follow the twin principles of Sathya and Dharma with love. Love alone can protect you.

Embodiments of Love!

What for are you given the hands? Is it for feeding the mouth? No, no. You have to sing the glory of God with your tongue. The hands are given to you for the purpose of keeping the beat in accordance with the tune. Bharatiyas are those who worship God with Bhava (feeling) Raga (the tune) and Thala (the beat).

The syllable Bha also stands for bhakti (devotion) Ra for Raga (tune) and Tha for Thyaga (sacrifice). You have to sing the glory of the Lord combining these three aspects. They alone are the real Bharathiyas. Every individual born in the country of Bharat is sanctified. We do not need heaven. Let s participate in seva chanting the divine name. There can be no greater wealth than this. Why should we suffer when we have such a great wealth with us? Consider all your education and the service you undertake as God s work. The Gitacharya has given a clarion call, Sarvadharmam parithyajya Mamekam saranam vraja (surrender unto Me all your activities and seek refuge in Me alone). Hence, dedicate all your activities to God. Only then will you attain peace in every possible way.

[New Year Day, 1-1-2004, Prasanthi Nilayam]

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Respect For Parents -

The Greatest Virtue

The sun shines serene and gentle. The brief daylight is softly wafting the cool wind. The fields are ripe with golden crops. Marigold ? owers are blossoming like garlands of pearls on the banks of rivers. The farmers are rejoicing and singing. The ripened chillies are colouring fields with vestments of bright red. The sweet festival of Sankranti has come, filling our homes with the freshly harvested grains of cereals and pulses.

(Telugu poem)

OF ALL the festivals , the imminent

Sankranti is the most important. It is the day on which the farmers bring home the harvested crop, feed the poor and rejoice. On this day, the Vedic scholars get up during the sacred Brahmamuhurtha time and Sathya Sai Speaks Volume - 37 Sathya Sai Speaks Volume - 37 chant the Vedic mantras, purifying the hearts of one and all. This festival has a special significance also for the householders. They invite their newly married sons-in-law to their house, present them with new clothes and the entire house abounds with joy. In this context, there is a folk song in Telugu:

A Festival Heralding Plenty And Joy

As Sankranti is the festival of festivals,

Oh newly married bridegroom, visit your in-laws house,

Come, spend your time in fun and frolic with your brothers-in-law

and sisters-in-law,

The entire household and the neighbourhood will honour you with love and affection.

It is also an occasion when the bullocks are decorated

elaborately and taken to various houses in the village. The bullocks are worshipped and fed sumptuously as an expression of gratitude for all the hard work they do in the fields. Even the bovine members of the household are feted, a symbolic marriage is performed between a pair of bull and cow, naming them as Rama and Sita. They are taken along the streets and made to dance to the delight of everyone. In this manner, the festival of Sankranti bestows great joy and auspiciousness on farmers, householders, priests and children. Not only the human beings, even the birds and animals rejoice with the arrival of the sacred Sankranti festival. At sunset, it is a wonderful sight to see the birds ying back to their nests chatting merrily and loudly in their own language filling the air with a joyous hum. It is an equally delightful sight to see the cows rushing back from the grazing fields to feed their young ones and the young ones craving for the caresses of their mothers, mooing loudly. Sankranti festival is so sweet and endearing to one and all. Cool winds, melli? uous bird songs and the sweet sugarcane crops herald the arrival of Sankranti. People celebrate this festival by distributing sweets and rice puddings. This festival drives away all disappointments and despair and fills our hearts with hope and enthusiasm. People get up early in the morning, have a sacred bath and worship their chosen deities, such as, Ganapati, Subrahmanya and Lord Easwara. The divine form of Lord Siva is described thus:

The Lord of Kailasa has manifested His Divine form with the crescent moon adorning His head, the cool water of the Ganga ? owing between the matted locks, with His radiant eye in the middle of the forehead and the purple neck gleaming like the sheen of a blackberry. He wears serpent bracelets and a snake belt, His entire body is smeared with Vibhuti. His forehead is adorned with a kumkum dot, His ruddy lips glow with the juice of the betel, diamond-studded gold earrings dangle from His ears and His whole swarthy body

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glows with divine effulgence.

(Telugu poem)

However, nowadays people are not celebrating Sankranti in its true spirit. Their celebration is confined to mere performance of rituals. They lack purity and sanctity. They are unable to enjoy the bliss of Sankranti because of hatred, jealousy and con? icts.

On this auspicious occasion of Sankranti, children aged 5 years are initiated into the process of learning with the chanting of sacred Vedic mantras. Our ancient sages declared, Vedhametham Purusham mahantham

Adityavarnam thamasah parasthath (I have visualised the Supreme Being who shines with the effulgence of a billion suns and who is beyond thamas - the darkness of ignorance). The Vedas have extolled the Supreme Being in manifold ways. The Rig Veda contains mantras extolling God and His blissful form which attracts one and all.

People address their bullocks with names such as Ramudu, Bhimudu, etc. Similarly, cows are named after Sita, Gowri, Lakshmi, etc. The inner meaning of this is that even animals are treated with the same concern and care as human beings. They decorate the cows and bullocks with saris and dhotis and take them out in a procession.

These days only birds and animals lead their lives in accordance with their natural qualities. So, they are able to enjoy happiness. On the other hand, man has forgotten his true nature and is behaving like an animal. Consequently, he is leading a miserable life. Birds and animals are better than men in the sense they live in unity and harmony. But due to the impact of modern education, man has degenerated to the level of a beast. He has lost the virtues of honesty and integrity. Birds and animals have a reason and a season, but man has no reason or season. In every house and in every human endeavour, money is given utmost priority. People are ready to stoop down to any level for the sake of money. Animals are satisfied once their hunger is satiated, but man has no sense of satisfaction. The more he earns, the greedier he becomes.

When a dog is sick, it does not eat food. If you have a pet dog, you might have observed this. Even if you pour milk into its mouth by force, it refuses to drink. It likes to remain on empty stomach. But man observes no such restraint with regard to diet when he is sick. He wants to take complete rest when there is only a mild rise in his temperature. He covers himself from head to foot and lies down on his bed. However, he gives no rest to his stomach nor does he observe proper diet restrictions even when he runs high temperature. He likes to eat sweets like Mysorepak, Burfi, Gulab jamoon, etc, which will only aggravate his sickness. Man is behaving like an animal and animals are behaving like humans! When a person misbehaves, the elders reprimand him

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saying, Why do you behave like an animal? Due to the impact of modern education, man has lost morality and integrity and has become worse than an animal. He is acquiring high academic qualifications like B.A. and M.A. But what is the use? He is adding the letter D (dirty qualities) to his qualification and becoming

BAD and MAD . This type of perverted behaviour is unbecoming of a human being. Man should develop good thoughts, good qualities and good character. On the contrary, he is taking to wrong ways to earn money. Money comes and goes, morality comes and grows. But man is selling morality in the market for the sake of money.

Embodiments of Love!

Resolve To Start A New Life

At least from this Sankranti day, make efforts to cultivate good qualities. Let there be a change in your behaviour for the better. The festivals of Bharatiyas are meant to impart sacred teachings and transform human behaviour. They are not meant to merely eat, drink and make merry. First of all, there should be transformation at the individual level. There should be unity in the family. In olden days, people used to live in joint families. The young couples would live with their parents, in-laws and other elders of the family in harmony. Whenever there was any difference of opinion between the couple, the elders in the family would give proper guidance and pacify them. The daughters-in-law would implicitly follow the advice of their in-laws. As a result, there never used to be any chance for con? icts in the family. But the modern trend is such that the daughter-in-law does not want to live in the house of her in-laws. She wants the family to be divided. Because of such divisive mentality, con? icts in the family are on the rise. Consequently, Kali Yuga has become Kalaha Yuga (age of con? icts) and Kalmasha Yuga (age of pollution). People in those days talked always in a pleasing manner. They would welcome the guests wholeheartedly by exchanging pleasant feelings like How are you? Please have your food with us, etc. More than the food, it was the warmth and affection of the host that appeased the hunger of the guest. But nowadays, even on a festival day, people do not like to entertain guests. When they find a guest entering their house, they greet him with the remark, Please come, hope you have already had your lunch; please be seated. Man has become so narrowminded that he does not want to offer even a morsel of food to the guests. Such being the sorry state of affairs, how can you expect the children to be ideal citizens? Due to the in? uence of parents, even children are becoming narrow-minded. Parents want them to acquire modern education and earn a lot of money. In order to get the children educated in expensive prestigious schools, even the mother has to take up a job. The children are left to the care of ayas (female attendants). Consequently, the children are unable to experience the love of the mother. They shed tears when the aya dies, but not when the

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mother passes away. The children should be brought up under the loving care of the mother. They should listen to her sacred teachings. Otherwise, how can they come up in life? Modern education cannot redeem man's life.

One may have acquired high academic qualifications such as B.A. and M.A. and attained name and fame,

One may have all the wealth and one may do acts of charity and earn merit and good reputation,

One may have all the physical strength and lead a long and healthy life,

One may be a Vipra (Brahmin) who teaches the Vedas and performs spiritual practices such as penance and meditation,
But none of them can be equal to the devotee of the Lord.

(Telugu poem)

Education Must Transform

What is this education? It is only leading to agitation. People are only acquiring degrees, but are not broadening their mind. True education is that which brings about transformation of the heart. There should be expansion of love. But, the present-day education system is leading to narrow-mindedness. People are highly egoistic of their academic qualifications. They have given up morality and integrity, the very essence of Indian culture. Without the virtue of honesty, how can one attain ananda (bliss)? How can education bereft of morality redeem your life? Today the students are going to countries like America, Japan, Germany, etc., as soon as they complete their studies. When the parents go all the way to spend their time with their children, they are asked to have their food in restaurants. Modern educated people are not so fortunate as to serve food to their parents with their own hands. They do not show gratitude to their parents who have brought them up with love and care. This is the worst sin. You should look after your parents well. You should take care of their needs in their advanced age and protect them with love and concern. Today, when parents become old, the children demand a share of their property. They are interested in property but not in developing a proper mind. They do not hesitate to go even to the Supreme Court to settle their property disputes. Instead, one should strive to attain the Supreme State by cultivating virtues. The more one is educated, the more virtuous one should become.

Dear Students!

Just now you have seen Me calling an American boy.

This boy is studying in our institution. Simultaneously, he is also learning Veda. In whichever portion of the Veda

you question him, he will be able to chant the concerned mantra beautifully. In fact, it is the good fortune of the parents to have such children. It is only because of such parents, children are able to cultivate good qualities. This boy's parents are living in America, yet they have 24 25

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admitted him in our Institute which is far away from their native place to enable him to learn good qualities and good behaviour. In fact, they have all the facilities available in America to educate their son there itself. But, they did not want to educate their son in America. They love our country and the noble qualities that the children imbibe here. Here the children learn education coupled with love. The children prostrate before their parents with respect and reverence. Such noble qualities have impressed these parents and therefore they have brought their son to pursue his education in our institution.

Here is a small example. There was one Hindi Pandit who was reputed for his literary skills. His two sons were studying in **Allahabad**, while he and his wife lived in a small town. One day he and his wife had to go by train on a visit to another town and they had to pass through **Allahabad**. He wrote to his sons to come and meet them at the station on that particular date.

The train halted at the station and the parents stood at the door of the carriage. They saw their sons hurrying towards them. The elder one touched the feet of both the parents before talking to them, while the younger son did not show such respect and reverence. The parents enquired about their health and studies. The elder son said, We are fine here. Please take care of your health. Your happiness is our happiness. On the other hand, the younger son did not enquire about their health at all. He asked for more money. As the train was about to start, once again the elder one bent and touched the feet of his parents while the younger one just waved his hand. As the train was leaving the platform, the parents were watching their sons through the window. The elder one was offering his **namaskar** till the end, whereas the younger son was keeping his hands in the pocket and looking somewhere with a callous attitude.

The mother became worried seeing the behaviour of the younger son. She blamed her husband for the reckless behaviour of the younger son. She said, You have kept him away from us for the sake of his education. He is behaving like an animal as there is no one to guide him properly. The father pacified her saying, After all, he is young, he will learn and improve in course of time. But, the mother could not come to a compromise and said, He is already doing his degree course, if not now when will he learn? Unable to control her feelings,

she shed tears.

The mother's words proved to be true. In course of time the elder son, by virtue of his diligence and good behaviour, attained a high position in society. He was very much respected for his manners and sense of courtesy. He prostrated before his parents and said, It is because of your blessings that I have come up in life. The parents shed tears of joy and blessed him profusely, Son, it is because of your virtues that you have attained an exalted position in life. What happened to the younger son? He could not fare well in the examinations and ultimately 26 27

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had to be contented with a clerical job. While the elder one received salutations from everyone, the younger son had to salute everyone. How can one who does not respect his parents be respected by others? **Yad bhavam tad bhavati** (as is the feeling, so is the result). Our future depends upon our present behaviour. In Western countries today, they give respect and take respect. But this quality is becoming extinct in our country. When you do not respect your own parents, even dogs would not care to look at you. Therefore, wherever you go, you should never forget to respect your parents. The Vedas in our country have also exhorted, **Matru Devo bhava, Pitru Devo bhava, Acharya Devo bhava, Atithi Devo bhava** (revere your mother, father, preceptor and guest as God). Thus, they promoted noble qualities by their exhortation. Whoever respects his parents and obeys their commands will certainly reach high positions in life. In fact, the festival of **Sankranti** exhorts us to cultivate such noble qualities. **Kranti** means transformation. Therefore, **Sankranti** is supposed to bring about a transformation in our lives. But, how are we reacting to this? Are we able to achieve transformation in our life? No. The purpose of our education is to remove the bad qualities and cultivate good qualities and good behaviour. This is what the festivals in India are meant for. But nobody realises the inner meanings of these festivals.

Revere Your Parents First

Embodiments of Love! Students!

Your parents are struggling hard to feed you, educate you and bring you up in life. Even if they have to starve, they would somehow try to feed you and look after your welfare. They always struggle to keep you in good mood and good condition. They give you good food, good clothing and good education. If you do not respect such parents, how do you expect to be respected by society?

You all know about Abraham Lincoln. He used to go to school in the company of wealthy boys, in his childhood. Those boys were wearing costly clothes and

ornaments. Lincoln, however, had to go to school with worn-out clothes that were mended by his mother. One day, his friends made fun of his poor dress. He could not control himself. He went straight to his mother crying and told her, Mother! I will not attend school hereafter. My classmates are making fun of me. They are looking down upon me as a poor boy unable to wear decent dress. Then, the mother took him into her arms lovingly and consoled him saying, My dear son! You need not feel sorry for such a trivial issue. All this is going to help you in your future life. You must keep our family condition in view. Do not give attention to what others say. Lead a life of self-confidence and self-respect. Respect every individual and be respected by every individual. From that day onwards, Lincoln put his mother's advice into practice and started respecting everybody. Gradually, Abraham Lincoln could command respect from all people by his good behaviour. He earned a very good

Sathya Sai Speaks Volume - 37 **Sathya Sai** Speaks Volume - 37 name for himself. After sometime, elections were held in America. He was persuaded by his friends and **wellwishers** to contest the elections. At last, he bowed to the wishes of his friends and well-wishers and contested the elections. He won the elections with a thumping majority and was elected President of the United States of America in due course of time. He attained such an exalted position because he implicitly followed the advice of his mother and respected everybody. Truly speaking, he did not have much money, but he had the wealth of virtues. He was happy at the prosperity of others. He was contented with what he had and did not crave for money and material possessions. Because of such noble qualities, he rose to become the President of America. During his tenure, he passed a decree for abolishing slavery of black Africans in America thereby putting an end to their inhuman suffering.

It is self-respect that protects man and takes him to an exalted position. You may be poor financially, but if you uphold your self-respect, you will be respected by all. Do not look down upon the poor. Respect them and treat them with love. That is the true human nature. Lincoln's mother inculcated such noble qualities in her son. That is why Lincoln considered his mother as God and revered her. Whoever inculcates sacred qualities in you is your God. He is not to be sought after somewhere else. When you develop self-respect, He will manifest right in front of you.

Dear Students!

You must respect your parents, whoever they may be and in whatever condition they may be. You must respect their words and obey their commands, without

any reservation. Then only you will be able to command respect from society. All the great people in **yesteryears** did obey and respect their parents and set an example to the world. Do you know the underlying meaning of the ancient customs and traditions of **Bharat**? For example, they used to build big mansions with small doors. Do you know why? We think that these small doors were to prevent thieves from entering the houses and escaping with ease. No, that was not the reason. These doors were purposely kept low to enable the visitors to observe the custom of entering the houses with their heads bent in reverence to the inmates. Thus, every custom and tradition of **Bharat** were meant to promote mutual respect and goodwill among people. It was established with great care and wisdom. But, even the **Bharatiyas** have forgotten such noble traditions. Nowadays you will not find even a **gadapa** (threshold) to the door frame of the main entrance to the house. They think that the threshold is an unnecessary hindrance to enter the house. No, it is not a hindrance at all! The ancient traditions and customs of **Bharat** are meant to promote humility, respect and reverence among people.

Dear Students!

30 31

Sathya Sai Speaks Volume - 37 **Sathya Sai** Speaks Volume - 37 Let Humility Be Your Badge

You must learn and observe such great traditions and command the respect of people. You must bring joy to your parents, by your behaviour. The parents must feel happy that their children are obeying them. It is enough if you earn such a good name. God's grace cannot be obtained by performing mere rituals like worship. However highly qualified you are, it will only promote ego, but not humility and respect towards parents and elders. Therefore, you must cultivate the qualities of humility, respect and reverence. Then only you will become good citizens of the country. It is not necessary that you should become great. It is enough if you become good citizens. Name and fame come today, but may be lost tomorrow. But, the good name acquired will last forever. Therefore, earn a good name. We must earn the grace of God. But, contrary to this, people are craving for the grass of worldly desires. Grass is something that is consumed by the cattle. You should not become cattle by developing a taste for grass. You must strive to earn God's grace and thus become good individuals.

Dear Students!

These are the sacred days of the festival of **Sankranti**. On this occasion, we must cultivate the quality of giving respect to others and taking respect. I am giving you a small example here. (Swami called the American boy, a student of **Sri Sathya Sai** Higher

Secondary School, and said), This boy is securing first class not only in studies but also in the study of Vedas. He has given immense joy to his parents with his good behaviour. His father is very happy that his son has earned a very good name and is appreciated by one and all. (Swami called his father to the dais and showered His blessings on him.) This boy's mother is working in our Primary School and spending her time blissfully. The boy's parents have earned the love and respect of all because of his exemplary behaviour. In this manner, every one of you should strive to bring good name to your parents. Only then will your parents experience the real joy of begetting you as their son. You may earn a lot of money and build big mansions, but they cannot bring you good name. They are temporary. Once you earn good reputation, it will remain with you forever. Bring good name to the institution in which you have studied. Observing your noble qualities, people should be able to recognise you as **Sathya Sai**'s Students. You are aware that we are not charging even a paisa from our students. Further, I am also providing books and other facilities for the needy and deserving students. The students have immense love for Swami and Swami also showers His love and grace on them. Even while leaving their parents and coming here, they do not shed tears. But when I go to **Brindavan** and return to **Puttaparthi**, the students in **Brindavan** start shedding tears unable to bear the separation from Me. How did they acquire such intense love? It is Swami's love that is responsible for this. It is only the love that I disseminate to all.

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My property does not comprise mansions and palatial buildings. Love is My biggest property. I am giving My love and receiving your love in return. I often tell the students, Give Me your love, I will give you whatever you want. That is why the students have such intense love for Me. Develop love more and more. Love your parents. Obey their command. Your lives will certainly be sanctified.

Think of God always. Wherever you are, in the forest or in the sky, in the village or in the city, on the hilltop or in the middle of the deep sea, love alone can come to your rescue. It is always with you, in you, around you, above you and below you.

Chaala Santhosham (very happy).

[**Sankranti** Eve, 12-1-2004, **Prasanthi Nilayam**]

3

Character Is The Goal Of Education

Students, Boys and Girls!

THE present Vice Chancellor, the former Vice

Chancellor, the Secretary of the Central

Trust and two students have made excellent speeches in beautiful vocabulary. In this vast world, wherever you see, you find most wonderful and joyful events that awaken your inner being and fill your heart with immense bliss. Our students also have developed great skill, intelligence and expertise in the fields of sports, games and music and demonstrated their talents giving joy to one and all. Whatever be the activity they undertake, they do it to please Swami and not for temporary happiness.

Education Must Develop Inner Vision

Right from the time of birth, all activities of man

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are centred round the process of learning and acquiring wisdom. It is absolutely necessary to teach the spirit of idealism to our students so that they fill their hearts with love and give happiness to one and all. Today, there are a number of educational institutions all over the world, but, nobody seems to have understood what education really means. Students fill their heads with mere bookish knowledge, write examinations, secure pass marks and claim that they are educated.

In spite of his education and intelligence, a foolish man will not know his true Self and a mean-minded person will not give up his evil qualities. (Telugu poem)

Modern education leads only to argumentation, not to total wisdom. What is the use of acquiring education which cannot lead you to immortality?

Acquire the knowledge that will make you immortal.

(Telugu poem)

Vidya means Jnana (wisdom). Jnana does not mean worldly intelligence. True education is that which develops inner vision and makes you experience everlasting bliss. In what way are the students benefited by the present educational system? They are merely acquiring degrees and earning the appreciation of the authorities, but they do not understand the real significance of education. Modern students are unable to realise the true spirit behind their participating in sports and cultural events. In all events of sports and games, you have a winner and also a loser. People are interested only in the outcome of the events and not in enjoying the spirit of sports. The aim of sports and games is not to produce a decisive result but to inculcate the spirit of sportsmanship in the participants. Life is a game, play it. Life is a dream, realise it. Life is love, enjoy it. It is only he who understands the import of these statements and realises them in his daily life is a true student.

Modern system of education, instead of developing

the power of discrimination in students, is making them narrow-minded. It neither bestows true wisdom nor does it help them to become broad-minded. The present-day education has become meaningless. The textbooks that are prescribed for students do not contain the essence of true education. I wonder why the government promotes such meaningless textbooks! May be, even the government is unaware of the realities. It appears as though someone at some low level is taking these decisions without consulting the higher authorities. It is bringing a bad name to the government, but nobody seems to be concerned about it. Such an unhealthy trend is on the rise. Nobody is making efforts to understand the sacredness associated with the ancient system of education. Students are interested only in bookish knowledge, not in the essence of education. Only their textual knowledge is tested, but not practical knowledge. Students think that degrees are meant to earn a livelihood. Education is for life, not for a living.

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But neither the students nor the parents realise this truth. Parents are happy if their children score high marks in their examinations. They are not bothered about the heap of bad remarks their children get. If only they care to look into the remarks, they will truly understand the type of education that their children are receiving. Due to the advancement in modern education, the study of Vedas and **Sastras** has declined. In this situation, how can the present education confer true wisdom on you?

Parents And Teacher Should Be More Responsible Students!

You should acquire such education which will be beneficial to the society and the world at large. What is the present state of society? In what way can we make it ideal? How should one work for the advancement of the society? Nobody seems to think on these lines. Even the present system of education does not lay emphasis on service to society. If someone talks about reforms in the system of education, the students just brush it aside. They think that textual knowledge is the be-all and end-all of education. The elders should take up the responsibility to give proper education to students. Students should uphold the honour of the society. We should follow the teachings of our ancient sages and seers who have given us the true meaning of education. It is a sign of foolishness to become egoistic by merely acquiring a few degrees. You should understand the needs of society and utilise your education for its progress. People say they are serving the society, but without really understanding what the requirements of the society are. Such service is not **samaja seva** (social service), but samadhi **seva**,

meaning a lifeless, mechanical activity. Society will progress only when the system of education is set right. As the craze for Western education has increased, the study of vedic texts is being neglected. Parents should teach their children what is good and what is bad right from their childhood. They should not be satisfied merely by securing admission in a college and acquiring a degree by their children. They should ensure that their children utilise their education to serve the nation. The government may not be able to do much in this regard; it is the responsibility of the parents to guide their children on proper lines. They should encourage the children to work for the progress of the nation. But nowadays, parents do not have such broad-mindedness. Even teachers are not interested in the welfare of the nation. They feel that their responsibility ends with imparting bookish knowledge to students. They do not even enquire whether the information contained in the textbooks is beneficial to society or not. They do not take up the matter with the government. Even if they do take it up, the government is not responsive. They are changing educational institutions into factories which produce degree holders. Students alone are not to be blamed for this state of affairs. Parents, teachers and the government are equally responsible for this dismal state of affairs. It is not enough if students secure high ranks

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in the class and earn a good name. They should work for the progress of the society and the nation and thus bring a good name to parents. Parents should monitor the progress of their children from time to time, inculcate virtues in them and mould them into responsible citizens. They should not rest satisfied if their children get good marks. They should also observe what type of books they read at home. Some students read meaningless novels. But the parents do not bother to correct them. On the other hand, they say, What is wrong in reading novels? It is enough if they are happy. In this manner, they spoil their own children. They do not care to observe how their children behave in their absence. There is no point in merely educating the children without correcting their behaviour. Parents should emulate the ideals of our forefathers who brought up their children in the most ideal way.

Students Be Provided A Blend Of Secular And Spiritual Education

Embodiments of Love!

The modern system of education needs reforms.

Parents today take pride that their children are studying in English medium schools and are able to recite English poems. They fail to understand what type of impact and

in? uence this modern education has on their children. The tiny tots in kindergarten are taught nursery rhymes like Ba Ba Black Sheep . Because of such education, the children are ultimately becoming black sheep themselves. I am really pained and disgusted watching the present-day system of education which is totally spoiling the lives of students. That is why I have established educational institutions spending crores of rupees to mould the character of students. I am providing even textbooks free of cost to the students. In the present-day world, the situation is so bad that even for admission to a primary school one has to register well in advance paying thousands of rupees as donation. Parents are happy if their wards get admission in what they consider good schools, but they do not bother about the benefit that would accrue on account of such an educational system. The children do not appreciate the privations the parents have to undergo for educating them. Parents take loans and even forgo proper food and sleep to educate their children. Ultimately, the children do not benefit out of this system of education. They are unable to understand what is good and what is bad for them. Today when the quality of education has become so cheap how can such education make one a chief? Neither the parents nor the teachers nor the students are able to understand how the society and the nation are benefited by the present system of education. Therefore, all of them should join hands and work unitedly to bring about a complete transformation in the society. At present students agitation is on the increase. However, it is not their fault. They are in themselves very good-natured. Fault lies with the teachers, elders and the government. It is a decided factor that the present system of education

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is not designed to mould the character of the students. There are many good students, but parents, teachers and textbooks do not guide them properly. It is high time that the parents opened their eyes and seen the real state of affairs. They should see to it that their children come up in their life by acquiring proper education. They should encourage their children to pursue such type of education which will lead them to immortality. Of course, secular education is also necessary. But, secular education should be harmonised with spiritual education to mould the character of the students and make them better citizens of the country.

The End Of Education Should Be Character Students!

Do not feel proud that you are pursuing higher education. Along with higher education, you should cultivate noble qualities. Education bereft of virtues

is useless. The end of education is character. Today many students read useless, even immoral fictions. The authorities should ensure that such books are not sold in the market. Students should read only such books which can improve their character. They should participate in sports and games in the true spirit. This advice would equally apply to the girl students as well. They question, When boys ride motor bikes, why can t we do the same? In this way they argue and waste their time. Nobody says that girls should not ride motor bikes. But one should act according to the time and circumstances. The number of fatal accidents of young people involved in two wheelers is on the increase. Parents make many sacrifices to bring up their children. But, if the precious lives of students are lost in motor cycle accidents, I can understand their agony.

Today, girls want to compete with boys in every field. They also aspire for name and fame. Their argument is, In what way are we inferior to boys? Why can t we acquire the same type of education as boys? However, each one should acquire such type of education that is appropriate and suitable to them. It is essential for women to look after their families well and shape the character of their children in an ideal manner. Along with inculcating virtues in children, they should also be given proper education. The present-day education is leading students in the wrong direction. Parents are to be partly blamed for this. They want their children to acquire high qualifications and get married to another highly qualified person. Some parents while trying to fix up marriage alliance ask, My daughter has completed her postgraduation. She is good. looking. What about your son? Has he completed his postgraduation? Is he handsome? In fact, beauty is related to character, not to the physical appearance. Beauty of character is what one should aspire for. Is it always possible to get a postgraduate bridegroom for a postgraduate bride? The present-day education is leading to unhealthy

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competition and con? icts. I do not say that girls should not pursue higher education. If I am against women s education, why should I establish women s colleges? I have established various educational institutions with the sole purpose of inculcating virtues in students. I am providing education free of cost. There are no examination fees even. My only aim is that students should acquire proper education, become ideal citizens and give happiness to their parents.

Students!

Do not misunderstand My words. I am telling you all this for your own welfare and progress. You should

acquire such education which will bring a good name to you and uphold the reputation of your family. Do not become egoistic and take to wrong ways in the name of freedom. I quite often caution the boys not to look here and there while walking on the road. Some boys, while speeding on their motor bikes, keep looking at girls who are passing by. Their attention is diverted and they end up in accidents. If your character is good, you will always be protected. You should always keep your senses under control. You should always have a check on your vision, listening and speech. Buddha undertook various spiritual practices with a view to have mastery over his senses.

Why are the eyes given to you?

Is it to look here and there? No.

The eyes are meant to see the beautiful form of the Lord.

Why are the ears given to you?

Is it to listen to vain gossip? No.

The ears are meant to hear the glories of the Lord.

(Telugu poem)

The ears are given for hearing good words and putting them into practice and thereby lead a virtuous life. Having realised that God has given the sense organs for the purpose of leading a virtuous life, Buddha discarded all **ritualised** spiritual practices and put his senses to sacred use. He assured himself that what he had to achieve in life was virtues, and not sensual pleasures. He realised that conscience was his true Guru and made efforts to control his sense organs like eyes and tongue. If these two sense organs are controlled, all the other organs would automatically come under control. Having thus set a goal for himself in life, Buddha entered the wide world, after renouncing his wife and only child. I am not, however, advising you to leave your wife and children and go to the forest like Buddha. You look after them well and fulfil your responsibilities towards them. Teach your children noble qualities and bring them up in life. Lead a life of virtue. This is what Buddha taught. If you cultivate **samyak drishti** (right vision) like the Buddha, the whole world will be under your control.

Strive For A Virtuous Life

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Do not pay heed to the wrong advice of others.

Foster noble qualities. If you can control your senses, that itself amounts to realising the essence of the epic, **Bhagavata**. The study of the epic **Bhagavata** is meant to transform you into a man of virtue. Hence, control your senses and become a master of the world. This is what you have to strive for, today. Explain to your parents

also about your priorities in life. Tell them, Mother! You expect me to go for a job which offers a fat salary. But, high salaries are not as important as a virtuous life. If we give preference to money instead of a noble life, our life itself will be ruined. When you keep your senses under control, you will become a person of noble qualities. You will also gain the strength of character. Hanuman, the illustrious servant of Lord **Rama** is an example of such noble qualities. He was extolled as **santhudu**, **gunavantudu** and **balavantudu** (calm and serene, one of virtues, one of mighty strength). He became a great Guru because of his noble qualities. We should emulate his noble qualities.

Dear Students!

You are like pure gold. You are people of noble qualities. You are precious. But, some of you are misguided by bad elements. Even if others try to mislead you, do not deviate from your chosen path. Stand firm. Only then will you acquire name and fame. This is My advice to the students. In today's education you are taught skills which will enable you to rise up in your career, but, nobody teaches moral education. Morality is the most important aspect of education. Money comes and goes, morality comes and grows. Therefore, cultivate morality. That will earn you respect from society. God is your sole refuge wherever you may be, be it in a forest or in the sky or in a city or in a village or on the top of a mountain or in the middle of a deep sea.

(Telugu poem)

Cultivate noble qualities. I shall give you everything. Nay, I shall give Myself to those who cultivate noble qualities and also to those who teach them. In fact, I am living only for their sake. I do not seek anything in return from them. Lead a life of character and nobility. Bring good name to your parents, your institution and to Swami.

Dear Students!

You are all men of noble qualities, but you are in? **uenced** by the contemporary society to a certain extent. Therefore, do not succumb to distracting in? **uences**. First and foremost, make proper use of your senses. Any elders you come across, revere them as your father and mother. Earn good name for yourself by your thoughts, words and deeds.

Join good company, speak good words, cultivate **samyak drishti** and pursue good education that will build your character this is what I expect from you, students.

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In fact, this is what your parents also wish for. No father or mother will expect their children to be spoiled. But, they are unable to advise the children properly and put

them in order, out of some sort of inhibition. Of course, I have no such qualms. Therefore, I am advising you, with all the emphasis at My command, to see good, be good and do good. Cultivate noble qualities. Thyaga (sacrifice) is the noblest of all qualities, not bhoga (indulgence). In fact, bhoga will lead you to roga (disease). The Veda has proclaimed Na karmana na prajaya dhanena thyagenaike amrutatthwamanasu (immortality is not attained through action, progeny or wealth; it is attained only by sacrifice). Hence, Bangaru! (My dear golden students) cultivate such noble qualities as thyaga. I am prepared to sacrifice everything for you. But, you must also be in a position to receive My grace. I am yours and you are Mine. That should be the relationship between us. Try to understand Swami's love. All this is meant to advise you to tread the right path. Do not go against the wishes of your parents. If, by any chance, you have to differ from their views, explain to them lovingly your viewpoint. They will also feel happy that you have respected their feelings. The Veda has declared, Matru devo bhava, Pitru devo bhava, Acharya devo bhava, Atithi devo bhava (revere your mother, father, preceptor and guest as God). Speak sweetly and softly to your parents. Convince them, if necessary. I am prepared to sacrifice anything for the sake of such students. Several students join our educational institutions. Some of them may not be in a position to pay fees. Therefore, we have decided that all education in Sathya Sai institutions should be totally free and no fees be collected from the students. You should be free from all anxieties and enjoy peace. By conforming to good behaviour only can peace be obtained. Several students today wish to enjoy good things in life, but are following wrong methods. They wish to partake of sugar, but consume bitter pills. They say one thing and do another. That is why it is said Manasyekam vachasyekam karmanyekam mahatmanam Manasyanyat vachasyanyath karmanyanyath duratmanam (those whose thoughts, words and deeds are in perfect harmony are noble ones; those who lack harmony of these are wicked)

I like such students whose thoughts, words and deeds are in perfect accord. I am prepared to sacrifice anything for them, nay, I will give away Myself to such people.

Dear Students!

Knowingly or unknowingly you might have committed mistakes in the past. But, at least in future, cultivate good qualities and try to keep your parents as well as Swami always happy.

(Swami called students from Primary School,

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[Sankranti Message, 15-1-2004, Prasanthi Nilayam]

4

Love Is The Royal Path To Realise God

The sacred feet of the Lord are as vast as the cosmos, as pervasive as the sky. They reach even Patala Loka (lower world). His sacred crown lies beyond Bhrahmanda (cosmos). He is inaccessible, imperceptible and incomparable.

(Kannada poem)

Embodiments of Love! Students, Teachers and Educators!

I FIND it difficult to deliver a speech in

Kannada language. It requires regular practice.

If you do an activity regularly, you become adept in it. I get a chance to speak in Kannada very rarely, not always. N. Kasturi stayed at Prasanthi Nilayam for about 30 years and he was always with Me. He made good use of this golden opportunity for Seva Sadhana.

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Kasturi was a well-known creative writer in Kannada. He was popularly known as Kannada Kasturi. He was very pure and sacred. Just by looking at his respectable personality one could make out the fragrance and sacredness of Kannada language. It is likely that I may make some mistakes here and there while speaking such an extremely fragrant language.

Pioneering Efforts Of Narayana Bhat

Narayana Bhat established two schools in Karnataka one at Alike in Dakshina Kannada district and another at Muddenahalli in Kolar district. Following Sathya Sai educational principles, he worked very hard for a long period of time to develop them into model schools (loud applause). In order to develop the schools, he had to take loan from various sources and also from a large number of his well-wishers. But he had to struggle hard to pay off the loan. He and his mother went to so many villages and towns and approached several persons for raising money. But the debts went on increasing and never showed any sign of coming down. On one occasion, Narayana Bhat approached Me and brie? y explained how those outstanding debts were causing him a lot of worry. He prayed to Me, Swami, Anyatha sharanam nasti, Twameva sharanam mama, Tasmat karunyabhavena. (I have no other refuge except You. You are my saviour. Show mercy on me and protect

me.) Swami, I beg and plead with You, please take over these two schools and put new life into them.. Then I said to him, **Narayana Bhat**! Health and education are essential for all. I know that. But right now, don't give them to Me. You look after them as long as you can. I encouraged him to go ahead with his service activities. I blessed him and said, Be happy. Carry on teaching spiritual truths. Later on, **Narayana Bhat** worked with much more zeal and vigour. These institutions made rapid progress. They were hailed as model schools. He was indeed a beacon light for all spiritual-seekers and service-minded persons. **Yad bhavam tad bhavathi** (As is the feeling, so is the result). Soon many good teachers joined him. They were all men of character, intelligence and sacrifice. They renounced everything and stood by him steadfastly. Presently, all those dedicated teachers together are running the institutions very efficiently. Noble Ideals Set By Alike And **Muddenahalli** Institutions

Narayana Bhat carried on his mission and worked tirelessly day in and day out. But his time was drawing near. This body goes with time. **Kalaya namah, Kala kalaya namah, Kaladarpa damanaya namah, Kalatheethaya namah, Kalaswarupaya namah, Kalaniyamitaya namah** (salutations to time, to the one who is beyond time, to the one who has conquered time, to the one who transcends time, to the one who is the embodiment of time, and to the one who ordains time). Time is supreme. Everyone has to bow down to time. As time moved on, all of a sudden, **Narayana Bhat** met 52 53

Sathya Sai Speaks Volume - 37 **Sathya Sai** Speaks Volume - 37 with a car accident in 1978. The accident proved fatal and he left his mortal coil at once. The organization lost its mother. It was orphaned. Then **Gangadhara Bhat, Narayana Rao, Narasimha Murthy** and others came to Me and said, Swami, that day You made a promise that You would look after these institutions. Kindly take over these schools and protect us all. They intensely prayed and pleaded with Me.

My intention is to give proper direction to the present educational system. I always encourage any good move in this direction. **Vidya** has an important role in the life of man. Life without **vidya** is useless. One has to learn real **Vidya** and share it with others to lead them on the righteous path. That is what I intend to do in the field of education. If I took Alike and **Muddenahalli** institutions, I had to bear the burden of those debts standing against them. It was not a meagre sum. It was ten **lakh** rupees of those days! But all the teachers were praying; Swami, You are our Lord, You are our saviour. You have to save us. My heart melted at their sincere

prayer. Instantaneously, I took over those institutions and cleared all their outstanding debts once and for all. From then onwards, I used to visit **Muddenahalli** while travelling between **Prasanthi Nilayam** and **Brindavan**. I would talk to those dear children and enthuse them. **Darshanam** papa **nashanam, Sparshanam** karma **vimochanam, Sambhashanam sankata nashanam** (sight of the Lord destroys all sins, His touch frees from Karmic consequences, conversation with Him destroys all sufferings). Thus, I gave them **Darshan, Sparshan** and **Sambhashan**. The teachers too felt encouraged and happy. Being free from all worries and problems, the teachers worked with relaxed mind and brought the institutions to this level. Now the institutions do not have the burden of debt. The schools have made a considerable progress attracting the attention of the world. The teachers are very good. They recognize the good qualities in each other and adopt them in their lives and thereby raise their moral and spiritual levels. They do not get into bad and demeaning company. You are judged by the company you keep. Tell me your company, I shall tell you what you are. Association plays crucial role in one's spiritual life. Teachers should always relish the company of the good and thereby work for the growth of the institution. The teachers of Alike and **Muddenahalli** are doing it. They are developing the inner strength of the schools. The schools have been showing excellent progress. They have now reached college stage. They have already won a lot of fame. People call them **Sathya Sai Loka Seva** Colleges. They will become full-fledged colleges in a few years. To reach the same standard, the remaining institutions of the **Sai** Organisation will have to put in a lot of effort.

The day-scholars in these institutions come from distant places. Some students walk some distance and then catch a bus and reach the schools. The heads of the schools and teachers cooperate with each other and help 54 55

Sathya Sai Speaks Volume - 37 **Sathya Sai** Speaks Volume - 37 each other to make good progress and march towards perfection. The students there have a high moral and spiritual standard. Students should totally avoid bad company. You should always associate with the good. You should always join the group of students who are good in their speech, behaviour and actions. By doing so, you will reach the height of eminence. In **Treta Yuga, Lakshmana** closely observed Hanuman and reported to **Rama**: Swami, Hanuman is virtuous and mighty. He serves **Sugriva** very competently. It is **Sugriva** a good fortune to have the **satsanga** of Hanuman. The company of Hanuman will help **Sugriva** and remove all his sufferings. In the same way, students should become

good by associating themselves with good company. Going to **Muddenahalli** is what I always like. In the past, I frequently went there and saw those children and guided the teachers with timely advice. But the times have changed. Under these changed circumstances, I cannot go there so easily as I was doing in the past. Now hundreds of vehicles follow Me. It is very difficult to provide even a minimum hospitality to so many people. Why should I put those teachers to trouble unnecessarily? That is why I have reduced the number of these visits.

Dedication And Devotion Of **Gangadhara Bhat**

Let us talk about Alike now. Alike was also handed over to Me along with **Muddenahalli** school. It is not near but far from here. It is not possible to personally go there quite often. That does not mean that I don't like to go there. They have been praying for My going to Alike for so many years. Especially on one particular occasion, **Gangadhara Bhat** pressed Me so much that I had no option but to yield to his intense prayers. He, in fact, said, Swami, we are getting old. Once at least You should come to our village. You are our Redeemer. You have to grant us salvation. He prostrated and intensely prayed to Me. I finally yielded to his feelings and emotions. At once I rented a helicopter and went there. You must know why I had to hurry to Alike. **Gangadhara Bhat**'s prayer came straight from his heart.

Even now, except **Gangadhara Bhat**, there is no one who can shoulder that great responsibility and lead the institution towards progress. That is why I said to him, **Gangadhara Bhat**, you must stay there only. You remain there as My **re? action**. For every action, there is a **re? action**, reaction and resound. You have to conduct yourself in such a way that your words should **re? ect** My views. You must have a feeling that the places you go about are the ones Swami has already trodden. While carrying out your duty, do it with a feeling that it is in fact Swami personally doing it. You must not leave the institution. After I told him firmly, **Gangadhara Bhat** took up the assignment as per Swami's command and marched along by putting his heart and soul in all the duties he performed. Right now both the institutions are making good progress. Seeing them itself gives Me great pleasure and happiness. Now they are developing at a 56 57

Sathya Sai Speaks Volume - 37 **Sathya Sai** Speaks Volume - 37 quick pace. What you saw there yesterday, you will not see it now. Growth is rapid there. It has become possible because of the efforts of the dedicated teachers.

Understand The Real Meaning Of **Educare**

Our schools and colleges (**Prasanthi Nilayam**,

Brindavan, Anantapur) have also shown considerable progress. As the growth is inward, it is not possible

for all to recognize it. This inner growth is **educare**. **Educare** brings out our latent sacred values. Values are not to be taught but manifested. Mere accumulation of information from various books is not **educare**; it is education. **Educare** is the blossoming of the Divine Lotus in our heart. **Educare** enables us to be not just receptors but **vibrators** and radiators of values to all creation. Values are to be translated into action. That means, both precept and practice are equally important. How to put the principles of **educare** into practice? Many modern boys and girls have no knowledge about these principles. It is absolutely necessary that every student should know all about **educare** and its importance. The latent powers in each student have to be brought out. These powers must play their part in all his activities as **re? action**, reaction and resound. Thus, the process of education has to work in such a way as to transform the students into **re? actions** of their latent powers. They are to be moulded properly and shaped beautifully. Our institutions bring out ideal students and present them to the world.

Sathyanasti paro dharma. (There is no Dharma greater than adherence to truth). You shall not tell anything but truth. What has happened should be reported truthfully. What all you have done, you should say it exactly. This is what most people say and believe when they give the meaning of truth. But this is only one dimension of the vast interpretation of truth. Similarly, you must understand that **Educare** has much deeper meaning. In fact, **Sathya** (truth) is **educare**; Dharma (righteousness) is **educare**. It is truth and righteousness which protected India from all dangers. **Sathya** and Dharma do not come from outside. All that comes from outside is not permanent. Today it comes, tomorrow it goes. But what comes out from one's heart is permanent. **Educare** comes from the heart and it has to go to other hearts only.

Recently, Vice Chancellors of 25 famous universities of India came to our Institute to take part in a Seminar on Value Education. They were all very eager to know about **educare**. They also wanted to know the workable method for introducing it into their curriculum.

Vidyannasti parodharma. (There is no Dharma greater than **Vidya**). Therefore, one has to acquire real **Vidya**. Heart is the source of real **vidya**. Mere accumulation of information is not **vidya**. **Vidya** is eternal bliss. Real **vidya** is **educare**. But head is the source of education. **Educare** starts from the source of the heart and comes out through **buddhi** (intellect) whereas education is merely 58 59

Sathya Sai Speaks Volume - 37 **Sathya Sai** Speaks Volume - 37 bookish knowledge emerging from the mind. **Educare**

is **Buddhigrahyamateendriyam** (**Educare** transcends the senses and can be grasped only by the intellect).

Saturate All Your Actions With Love

Whatever activities you do, love should be their foundation. There is no Prana (life) without love. Life without love is of no use at all. Education system should be so transformed as to develop love principle in one's heart. **Sathya** (truth) and Dharma (righteousness) are the **re? ections** of **Prema** (love). They give you the much desired **Prasanthi** (supreme peace). If love springs out from your heart, it is enough. It will give you salvation.

In **Dwapara Yuga**, **Gopikas** said to Krishna, Lord!

Kindly pour down the nectar of love on our barren hearts. Sow the seeds of love. May the ? **ood** of love ? **ow** from our hearts! (**Kannada** poem) They earnestly prayed to Krishna to fulfil their heart's yearnings. If the world is to prosper, the rain of love should pour on it. The sacred land of **Bharat** has been laying great emphasis on the importance of devotion and surrender since ancient times. It has set lofty ideals for mankind in all spheres of life.

Every being has love in his heart. If we do not have love, we are not human. Love is with us from our birth. We have got this body because of the merits of our previous births. The body becomes sacred only if it is saturated with love. So, you must cultivate love principle. Then your life becomes holy. You must cultivate love towards all beings regardless of what they are or what they do. It is natural for children to show love towards their parents. But it is important that they should be so moulded that they develop love for the entire mankind. Love comprises all aspects of **Vidya**.

The knowledge that the students acquire in schools and colleges is only information-oriented. Mere bookish knowledge is not of great importance. Expansion of love is very important. Your thoughts have to be purified. Only pure hearts comprehend God. Intellectual reasoning does not help you to realise God. Pure thought is another name for pure life. Love is God. God has no form except love. I wish that you all install love principle in the deep recesses of your heart.

Love is your Prana (life). It is enough if you have love. Love redeems all. Love wards off all suffering, hardships, pains and agonies. Love is nectarous in form.

Srunvantu viswe amrutasya putrah (**Oh**, the children of immortality! Listen). You are **amritaputra**, not **anritaputra** (sons of untruth). Do not weaken yourself by considering yourself as sons of untruth. Feel that you are **amritaputra**. Then the tree of love will grow in your heart and give you the fruit of **atmic** bliss.

Do not be attached to the body. Get rid of body attachment. You have to realise the **atmic** principle.

Immerse yourself in the ocean of **atmic** consciousness.

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As long as you have body attachment, you will not understand the **atmic** principle. You have to do **selfinquiry**

Who am I? From where have I come? Whither am I going? How long will I be here? The entire spiritual inquiry begins with these questions. When you feel that you are the **Atma**, you start contemplating on the **atmic** principle. What is **Atma**, what is **Atma**? , you think seriously about it. By making such an inquiry, you will understand the **atmic** principle.

All objects have both name and form. But the **atma** has no name or form. If you understand the **atmic** principle, you will understand the **Paramatma** principle. That is **parama thriпти** (supreme satisfaction), **parama asha** (supreme hope), **parama gamya** (supreme goal), **parama sathya** (supreme truth). In order to realise **amrutwa** (immortality), you have to become the embodiment of love. You have to radiate love. You have to treat everyone as your brother and sister. Whether others talk to you or not, you have to consider them as your own brother. If you are able to put it into practice in all walks of life, love will grow in your heart. You may have some enemies. You think that they hate you. Don't consider them as your enemies. Don't hate them. Instead whenever you happen to meet them talk to them lovingly and ask, How are you, brother? Then their feeling of enmity will suffer defeat in an instant. Their extreme dislike towards you will vanish and love will spring forth from their heart. Naturally, you will become friends. When love occupies your heart, jealousy, hatred, **etc.**, cannot enter it. You will get absolute peace. People say, We want peace, we want peace. Peace does not fall from heaven. It has to come from love. Love is the royal path to realise God.

What is the purpose of your birth as a human being?

It is not just eating, loitering and merry-making. You must understand that you are born to realise the love principle. If love blossoms in your heart, you yourself will become **Paramatma** (God). You need not look for God here and there. He is in you. He is in the form of love. There is no escape from dualism as long as man does not recognize his inherent divinity. You should expand your love. Live in love.

Sel? ess Service Is Real Penance

At this juncture, I would like to say something more about **Gangadhara Bhat**. He was **Narayana Bhat** s trusted follower and a dependable person. He was verily his right hand. Once **Narayana Bhat** said to him, **Gangadhara Bhat**! Serve sincerely for the well-being of the institution. Whenever you run into difficulty,

pray to **Bhagawan Sathya Sai**. Then He will personally take care of you all. From that day onwards till today **Gangadhara Bhat** has fully depended on Swami. He has unshakeable faith in Swami. Swami is his **Paramatma**. He firmly believes that **Sai Paramatma** will lead him. He has such a feeling of surrender. He performs his duties with devotion and dedication. He is working sincerely for the progress of both Alike and **Muddenahalli**
62 63

Sathya Sai Speaks Volume - 37 **Sathya Sai** Speaks Volume - 37 institutions. In fact, they have ? **ourished** under his honest leadership. I went to Alike two years ago (in 2002). I was **wonderstruck** on seeing the total transformation of Alike. When I went to Alike for the first time in 1979, there were only a few small buildings. Now Alike has become a town. That itself is not greatness. Its greatness lies in its inner strength. Mere buildings will not suffice. People construct expensive houses and tall buildings in towns and cities. They consider their houses as everything. They don't have purity of heart. Their hearts brim with evil thoughts and evil schemes. Such men do not understand the love principle. Purity in thought, word and deed is a basic requisite for man.

Thus, **Gangadhara Bhat** has been running the organization braving all hardships and unpleasant situations. Once he said to Me, Swami, it is not possible for me to manage all the affairs effectively. I am getting old. It requires both physical and mental strength. Swami, I request You earnestly to appoint any good person who will manage everything very well. As a matter of fact, all are good in My view. No one is bad. People think that they are bad. That is all. It is their feeling only. Badness exists in our thoughts. As love is in everyone, all are good. I said to **Gangadhara Bhat**: Don't leave your post. You remain in the same position. Do not worry. I will always help you and lead you. I will look after everything.

My words gave him courage and confidence. He has been continuing his work with enthusiasm. Where can he go if he relinquishes the post? He will have to go somewhere else and do **Thapas** (penance). What is penance? Simply spending time, doing nothing is not penance. Simply sitting at a place and reciting **Rama, Rama**, Krishna, Krishna is also not penance. Real penance lies in doing good work constantly, having good thoughts always and developing good qualities in oneself. Leaving one's home, going to forest, doing **shirshasana** (standing on one's head) and **publicising**. I am doing penance, is not at all penance. It is indeed false penance. Foster love in your heart; talk lovingly; do all work with love. Be in love. This is real penance. The teachers of Alike and **Muddenahalli** are doing real

penance. (loud prolonged applause). This is how these schools produce students with purity of heart. I am happy to see all these students who have come here for the function. Today small children came to the dais and spoke beautifully. They gave a beautiful description of the **Atma**. Especially one high school boy spoke with heart full of love. What a sincere feeling he has! I am really delighted. That is real **Vidya**. I often tell the authorities of our Institute to give topmost priority to the boys of Alike and **Muddenahalli** while making selection for our colleges. Sometimes, these students may lag behind a little in **Jagath Sathya** (worldly knowledge). But they know **Atma Sathya** (atmic knowledge) very well. I am always telling everyone here not to leave them. Here, a little boy spoke with feeling of love. He expressed his love for Me in beautiful words. I am very much pleased.
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Sathya Sai Speaks Volume - 37 **Sathya Sai** Speaks Volume - 37 It is what I want. I do not want that you come forward to offer the whole world to Me. I want your love. Give me your love. This is enough for Me. The seed of love should sprout in the field of your heart. Later on, it will grow into a **kalpavriksha** (wish-fulfilling tree). Then the world will ? **ourish**.

Students!

You have to follow the instructions of your parents.

Mathru devo bhava, Pithru devo bhava (Revere your mother and father as God). You have come from your parents. Mother is the maker of your fortune. She is responsible for your progress. Don't act against her wishes. Don't oppose her words. Treat your mother with love. Then you will get your mother's grace. Mother is **Lokamatha** (mother of the universe), **Jaganmatha** (mother of the world). Don't think that she is related to your body only. She is the **Jaganmatha** who has come in the form of your mother. **Gangadhara Bhat** served his mother tenderly and lovingly. As a result of his sincere service to his mother, he got Swami. That is why Swami has kept him so near and dear. (loud applause)

Our **Narasimha Murthy** (now Warden, **Brindavan**) came to **Prasanthi Nilayam** and took charge as Warden. One day, he came to Me and said, Swami, my mother is serious. She has cancer. I asked him, Foolish boy! You are telling me, mother is serious. Which mother? That is your body's mother. Body's mother is not permanent. You take hold of the permanent mother, eternal mother. After some days, he came to Me again and said, Swami, mother passed away. I comforted **Narasimha Murthy** and said, **Narasimha Murthy**, stay here itself. Don't leave **Puttaparthi**. This is your birthplace. Swami is your mother. I will look after everything. **Narasimha Murthy**'s mother was a noble soul. She would often say,

Narasimha Murthy, even in adverse situations, don't go away from Swami. Stay with Him always. (loud applause). All mothers are suffused with love principle. They pray to so many gods and goddesses for the **wellbeing** and progress of their children. Try to understand your mother's **sel?** **ess** love. All should look after their mothers lovingly.

[Discourse in **Kannada**, Silver Jubilee Celebrations of **Sri Sathya Sai Loka Seva** Institutions (Alike and **Muddenahalli**) 27-1-2004, **Prasanthi Nilayam**] 66 67

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Concentration Of Mind On The Divine

Is Real **Sadhana**

NACHIKETA, son of **Vajasravas**, prayed to Lord **Yama** to teach him **Atma vidya**. Then, Lord **Yama** said, **Oh**, the son of immortality! Listen. First establish your link with the source from which you have come into the world. He also advised **Nachiketa** that since the body was perishable like a water bubble and the mind was fickle and unstable, he should transcend both and realise the fundamental truth.

The Lord of **Kailasa** has manifested his Divine form with the crescent moon adorning his head, the cool water of the **Ganga** ? owing between the matted locks, with his radiant eye in the middle of the forehead and the purple neck gleaming like the sheen of a blackberry. He wears serpent 68 69

Sathya Sai Speaks Volume - 37 **Sathya Sai** Speaks Volume - 37 bracelets and a snake belt, his entire body is smeared with **Vibhuti**, his forehead is adorned with a **Kumkum** dot, his ruddy lips glow with the juice of the betel, diamond-studded gold earrings dangle from his ears and his whole swarthy body glows with divine effulgence.

(Telugu poem)

Nachiketa! You need not search for Lord **Easwara**, for He is very much present in you, said Lord **Yama**.

Comprehend The Transcendental Reality

Dear Students and Devotees!

You have to understand the true significance and philosophy underlying the festival of **Sivarathri**. First realise that you are not the physical body which is perishable and impermanent. You have to look at this objective world with jnana **chakshu** (the eyes of wisdom), not with **charma chakshu** (physical eyes). The animals, insects, birds and beasts look at this world with their physical eyes. If you also look at this objective world with physical eyes, then what is the difference between you and other living beings? If you remain at animal

level, then how can you realise your true nature? You have to comprehend the transcendental reality which is beyond the body and the mind. This is possible only with the help of jnana **chakshu** (eyes of wisdom). The body is like a water bubble. It will disappear one day or the other. You are not the body that has birth, growth, decay and death ultimately. Therefore, Lord **Yama** exhorted **Nachiketa** to realise the **atmathathwa** that has no birth and death.

Then, the question arises as to what is the **Atma**?

The **Atma** is formless, infinite, indescribable and immeasurable.

Nirgunam, **Niranjanam**, **Sanathana Niketanam**,

Nitya, **Shuddha**, Buddha, **Mukta**, **Nirmala Swarupinam**

(**Atma** is attributeless, pure, final abode, eternal, unsullied, enlightened, free and embodiment of sacredness).

Such an **atmatattwa** is immanent in every individual, nay, in every being in the form of consciousness. Your life as a human being will acquire a meaning and purpose only when you realise the **consciousness**. Enquiries relating to worldly matters are meaningless and an exercise in futility. Lord **Yama** exhorted **Nachiketa** to realise that principle, having realised which he would have realised everything else. The body has birth, growth, decay and death. But the **Atma** is not subject to all these changes. It is the eternal witness of everything in the universe. You have therefore to realise the **atmatattwa**.

Thus taught Lord **Yama** to **Nachiketa**.

The **Atma** is eternal without birth or death. It has no beginning, middle or end. It is omnipresent and eternal witness.

(Telugu poem)

Look! Several electric bulbs are shining here.

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Though the bulbs are of different sizes, colours and capacity, the electrical energy manifesting as light through them is one and the same. Similarly, the same divine power is present in every living being and makes it function. That is **atmatattwa**. I often refer to the terms **Sathya** (Truth), Dharma (righteous conduct), **Santhi** (peace) and **Prema** (love). **Sathya** is the electricity, Dharma is the wire through which the electric current passes. **Santhi** is the bulb and **Prema** is the light. If you want to attain **atmananda** (**atmic** bliss), you have to follow **Sathya** and Dharma. That is why the ancient culture of **Bharat** laid great emphasis on **Sathyam vada** (speak truth), **Dharmam** chara (practise righteousness). In contrast to this noble principle, what is happening today? **Sathyam vadha** (truth is being killed) and **Dharmam chera** (righteous conduct is being imprisoned). No, No. This is not humanness. Speak truth

and observe righteousness.

Lord **Yama** told **Nachiketa**, This human body which is like a water bubble is bound to burst one day or the other. Therefore, realise that **atmatattwa** which is real and eternal. You can recognise that **atmatattwa**, not by your **charma chakshu** (physical eyes) but by jnana **chakshu** (eyes of wisdom). Then, the question arises as to what is Jnana (wisdom)? Is it physical knowledge or secular knowledge or knowledge relating to the objects of Nature? No, none of these. Experiencing the principle of non-dualism is true wisdom (**advaita darsanam jnanam**). **Atma** transcends the name and form. Lord **Yama**, therefore, exhorted **Nachiketha** to attain **atmajnana**.

Today, people are going mad in search of spiritual knowledge. They adopt umpteen number of practices and bodily postures and call it spiritual **sadhana**. But, none of these can help to attain **Atmajnana**. What is important is **prema** (love) which is the undercurrent of all forms of spiritual **sadhana**. Realising the perishable nature of this **deha** (body), one has to realise the indweller (**dehi**), who is none other than the eternal **Atma**.

Give Up Attachment To Body

The body is made up of five elements and is bound to perish sooner or later but the indweller has neither birth nor death. The indweller has no attachment whatsoever and is the eternal witness. Truly speaking, the indweller who is in the form of the **Atma** is verily God Himself.

(Telugu poem)

The true and eternal **atmatattwa** is immanent in one's own body. It can be realised only by the jnana **netras** (eyes of wisdom). You have to gradually give up **dehabhimana** (attachment to the body) and cultivate **atmabhimana** (love for the **atma**). You think you are the body and develop attachment to it. So long as the process of inhalation and exhalation continues in the body, you consider it as yours. Once the process comes to a halt,
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you will not know what is happening around.

The human body, though of perishable nature, teaches one great lesson, namely, **SOHAM** (you are nothing but the eternal **atmatattwa**). When you inhale, your breath, you make the sound So and while exhaling you make the sound Ham. The inhaling process represents life and exhaling represents death. If you wish to overcome life and death, one moment is enough. You have to give up body attachment, which I am demonstrating right before you day in and day out. This body which I have taken upon Myself is undergoing several types of suffering. Just as you suffer from

physica ailments, this body also suffers. But I do not attach importance to this suffering. Several students and devotees have expressed anxiety and concern that I might undergo a lot of suffering while the Linga emerges from My body. No doubt, your apprehensions are true; but, I do not feel any suffering. In fact, it is only when I identify Myself with the body I undergo pain. Since I am not the body, I do not suffer any pain.

For example, this is a handkerchief (**Bhagawan** holding a handkerchief in His hands) As long as you consider this kerchief as yours, you pick it up, wipe your face and carefully put it back in its original place. Just because the kerchief is yours, do you accept it if there is dirt on it? No, never. You at once discard it. In the same manner, you should realise that you are different from the body. You should not attach any importance to the suffering of the body. All those objects which you consider as yours have to be discarded one day or the other. When you do not consider something as yours, you do not feel any pain in discarding it. This body underwent several types of suffering, the recent one being a fracture in the hip bone.

The body is after all a conglomeration of **indriyas** (senses). Whatever has happened is only to the body and not to Me. When you adopt this attitude, you will get peace. For example, when you find an ant crawling on your hand, if you try to scratch it, you will have more pain. After all, why should you have to suffer so much on account of a small insect like an ant crawling over your body? It is only because you are under the illusion that you are the body. The eye sees something. But what it sees may not be real since it is bound to undergo change after some time. What the ears have heard may undergo change after some time. In the same way, the food we eat will also undergo change after a few hours. There is nothing that is permanent in this world. You have to realise this truth. You have to enquire as to what it is that remains unchanged in the past, present and future. If I teach you this simple truth by quoting Sanskrit **slokas** and **mantras**, you may not be able to understand. If this is related to your day-to-day experience, you will understand it better.

Some time back, when My hip bone got fractured, I was taken to the hospital. The doctors were planning
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for performing a major **orthopaedic** surgery. I told them, You can do whatever you wish to. This body is yours. I am not the body. I am not under the control of the body. I am I. The doctors performed a major operation on this body. But I did not suffer any pain. Whatever pain was there, only the body suffered, not Me. If you also adopt

a similar attitude, you will not feel any pain. Therefore, reduce your **Dehabhimana** (attachment to the body) gradually.

Cultivate Pure And **Sel? ess** Love

All of you are undertaking some sort of **sadhana**.

What exactly is the real meaning of **sadhana**? Give up body attachment and try to experience **atmic** bliss. How do you attain that bliss? It can be attained only through **prema** (love). If only there is pure love, all your suffering will be removed. Therefore, cultivate pure and **sel? ess** love. Supposing, you came across a person on the road who is inimical to you. If you hate him and move away from him considering him as your enemy, the distance between you and him increases further. On the other hand, if you greet him lovingly saying Hello! how are you? , naturally he would respond with love. Thus, when you both greet each other lovingly, there will be no scope for hate persisting any more. As is your feeling towards others, so is their feeling. The same idea is contained in the Vedic declaration: **Yadbhavam Thadbhavati** (As is your feeling, so shall you become). Today, we are directing all our negative feelings on others. We should not however bear any ill-will against anybody. Whatever **negative** feelings are there, they are just passing clouds. They come and go. The sun may not be visible when it is covered by thick clouds. The moment the clouds move away, the sun is visible. Similarly, when your negative feelings scatter away, what remains is pure love. You can achieve anything in this world with love. In fact, you can get the entire world under your control through love. People say they are sitting in meditation, both morning and evening. But, what kind of meditation is going on? What benefit are they deriving out of it? How long is its effect lasting? Not even a moment. Remember, all worldly matters are like passing clouds. Therefore, do not **enagage** yourself much in them.

Once **Chaitanya Mahaprabhu** was walking through the market place, chanting the divine name. In fact, he was dancing in ecstasy. Some people on seeing him thought he was a madcap. They snatched away his **mridanga**. But, he did not resent for this. He started chanting the divine name while beating the cymbals. The irate onlookers took away the cymbals also. Even then he was not bothered. He thought perhaps God did not like his beating the cymbals. He resolved not to touch the cymbals which he **tought** were not to the liking of God. He consoled himself saying whatever musical instruments were taken away from him, were not to God's liking. God's will prevails ultimately. Such was his faith. From then onwards, he gave up all worldly

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attachments and concentrated on **prematattwa** (principle of love), which none could take away from him. One has to aspire for that which cannot be taken away by others. That is pure love. A printed matter on a piece of paper cannot be separated from it. Likewise, your heart should be like a pure white paper and love the printed matter. These two are inseparable. Cultivate such love. Love is your sole refuge wherever you may be, in a forest, in the sky, in a city or a village, on the top of a mountain or in the middle of deep sea. (Telugu poem)

Wherever you may be, divine love will protect you always. Cultivate such type of love. That is the real **sadhana**. **Sadhana** is not something that is associated with **dhana** (money). **Sadhana** stands for **salokya**, **sameepya**, **sarupya** and **Sayujya** (perception of the Divine, proximity to the Divine, identity with the Divine, merger with the Divine). Unfortunately, today people do not understand the real meaning of **sadhana**. Students! You are reading big books written by elders. However, mere reading will not help. When you read a **pustaka** (book), whatever is contained in it will enter your **mastaka** (head). This means both the **pustaka** and **mastaka** become one. You should not stop at that, Whatever has been stored in the **mastaka** must get into the heart, where it will remain for ever.

Embodiments of Divine **Atma**!

Atma is divine. Never forget this aspect. Some people find happiness in physical **sadhana**. But, the pleasure they derive out of it is only physical and temporary in nature. All that is associated with time is bound to disappear one day or the other. You have to attach yourself to that which is permanent, eternal and real. God's love is beyond all description. It is supreme. On the other hand, the physical love is momentary and is associated with physical relationship. Whatever is associated with the body comes and goes. But, pure and **sel? ess** love which emerges from the heart comes and grows. You have to cultivate such love. It will never diminish. You need not have to beg for this from somebody. You cannot purchase this from the market either, since it is not a saleable commodity. God is the only source from whom love ? **ows**. It is available only in His shop. Therefore, find out a way to reach Him. Unfortunately, today people do not aspire to acquire such pure love in spite of being very near to the source of such love. They do not even realise that this invaluable gift is available right in front of them. People crave for worldly favours and objects, thinking there is great happiness in possessing them. No. They can never give real happiness. The happiness arising out of worldly things is only momentary. Only God's love is eternal

principle. Therefore, love such Divine Love. You cannot get it from anywhere else except from God.

God has neither birth nor death. He has neither

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beginning nor end. He is present in all beings as the eternal witness.

(Telugu poem)

Renunciation Leads To Liberation

God's love is the only truth. It will never change.

Worship such changeless Truth. Seek refuge in that

Truth. That is the only real **sadhana** for attaining

liberation. What is meant by **moksha** (liberation)? Is

it living in some palatial building with air-conditioned

rooms, located in heaven above? No, not at all. To get

rid of **moha** (attachment) is true **moksha** (liberation). You

have to give up body attachment in the first instance.

Once you get rid of body attachment, you will naturally

develop **vairagya** (renunciation), which will ultimately

lead you to liberation. Love is the only path that can

lead you to liberation.

You might have heard the story of **Mandana Misra**,

a scholar of great repute. His wife, **Ubhayabharathi**, too,

was a great scholar. When **Adi Sankara** was proceeding

on his victory march, he met **Mandana Misra** and

entered into a scholarly debate with him. It was decided

that **Mandana Misra** would take to **sanyasa** if he was

defeated in the debate. **Ubhayabharathi** was chosen to be

the adjudicator of the contest. Will anyone accept such a

proposal wherein the rival's wife acts as the adjudicator?

But **Adi Sankara** had no hesitation to accept her as the

adjudicator, for he knew that **Ubhayabharathi** strictly

adhered to the principle of truth in letter and spirit. She

was impartial in her judgement and declared **Sankara**

to be the winner. **Mandana Misra** took to **sanyasa** in

accordance with the terms and conditions of the debate.

Ubhayabharathi, being his **ardhangi** (better half),

followed suit.

Ubhayabharathi lived in a hermitage near the bank

of the river **Ganga**. Many women became her disciples.

Every day in the morning, they used to go to the bank

of the **Ganga** to have a bath. On the way, there lived

a **sanyasi**, whom people considered as **Brahmajnani**

(knower of brahma). He had renounced the world to

attain true wisdom. However, he was very much attached

to a dried bottle-gourd in which he used to preserve

water. One day he was lying down, using it as a pillow,

lest someone should steal it. **Ubhayabharathi** observed

this and asked her disciples as to who he was. One of

the disciples said that he was known as **Brahmajnani**.

Then **Ubhayabharathi** remarked, Though he is one

of wisdom, he is attached to his bottle-gourd which

he is using as his pillow. The so-called **Brahmajnani**

heard their conversation and became angry. When

Ubhayabharathi and her disciples were returning from

the **Ganga**, he threw away the bottle-gourd on the road,

just to show that he was not attached to it. Seeing this,

Ubhayabharathi at once remarked, I thought there was

only one defect in him - **abhimana** (attachment). Now

I realise that he has another defect also - **ahamkara**

(ego). How can one with **ahamkara** and **abhimana** be a

jnani? Her comment was an eye opener for the **sanyasi**.

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Immediately, he fell at the feet of **Ubhayabharathi** and

prayed to her to teach him true knowledge.

Seeing multiplicity is **ajnana** (ignorance); seeing

unity in multiplicity is **jnana** (wisdom). **Ubhayabharathi**

imparted such sacred teachings and transformed the

individuals. As she understood the principle of unity,

she ultimately attained liberation. On the other hand,

Mandana Misra could not attain liberation as he was

immersed in worldly feelings. **Ubhayabharathi** started

preaching and propagating the path of wisdom. She

became the guru of one and all. A true guru is one who

dispels the darkness of ignorance and lights the lamp

of wisdom. That which remains changeless in all the

three periods of time is true wisdom. People accepted

Ubhayabharathi as their guru because her thought, word,

and deed were in complete harmony. **Manasyekam**

vachasyekam karmanyekam mahatmanam (Those whose

thoughts, words and deeds are in perfect harmony are

noble ones)

Manonashanam (annihilation of the mind) is what

you should strive for. You should have desire for God

and nothing else. You should not get entangled in the

worldly relationships. That is true wisdom.

The teachings of **Ubhayabharathi** spread far and

wide and she became highly reputed for her wisdom.

Even today there are many such people of wisdom.

Without men of merit and wisdom, how can there be

light in the world? However, wisdom cannot be acquired

from individuals. It can be acquired only by developing

love for God. A beggar who comes to our doorstep begs

for alms saying **Bhavati bhiksham dehi**. He addresses

dehi (indweller) and not **deha** (physical body). In this

manner, you can learn profound spiritual truth even

from a beggar.

Be A True Devotee By Fixing Your Mind On God

One may acquire a high academic qualification

such as **M.A.** and **B.A.** and attain exalted

position,

One may amass wealth, perform acts of charity

and attain name and fame,

One may have physical strength and enjoy a long and healthy life,
One may be a great scholar studying and preaching the Vedas,
But none can equal a true devotee of the Lord.
(Telugu poem)

No doubt, worldly education is also essential to **eke** out a livelihood, but it cannot impart true wisdom. Only **Atmavidya** (knowledge of the Self) can grant you everlasting happiness. However, secular education is also essential to take care of your physical needs. You should not give it up altogether. Worldly education is Negative and spiritual education is Positive. Both are essential for happiness here and hereafter.

Students! You should become masters in both forms
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of knowledge, secular and spiritual like **Ubhayabharathi**.
But always remember that only **atmic** knowledge is true knowledge. Once you acquire it, you would have acquired everything else.

Last night, I came to **Sai Kulwant** Hall at 1 o'clock. It is during this auspicious time that the divine **lingas** emerge from **Kailasa**. The **lingas** emerge of their own accord at the Divine Will. I saw several students and devotees singing **bhajans** with great devotion. But who are the real devotees? I observed that only a few people were singing with real devotion and a pure heart constantly contemplating on the Divine name. There were thousands of people **participating** in the **bhajans**. But not all of them are real devotees. Their body was present in the hall but their mind was not fixed on God. They were mechanically participating in **bhajans**. This is not real devotion. Wherever you sit, whether in the prayer hall, or elsewhere, if your thoughts are fixed on God, then you are a true devotee, and you will attain His grace. If you feel sleepy, you can sleep. There is no objection. However, even in sleep, may your thoughts should be fixed on divinity.

Is it not because of your love and devotion towards God that you came all the way to **Prasanthi Nilayam** to participate in **Sivarathri bhajans**? I can understand your devotion. A true devotee does not need any conveniences. He does not wish any type of comforts. Wherever you go, keep the mind under your control and direct all your thoughts towards God. That is real devotion. That is what **Ubhayabharathi** taught to her disciples. If you also cultivate such devotion, your lives will be sanctified. Do not divert your attention on physical comforts. Always chant the **Panchakshari** mantra, **Om namah sivaya**. If you merely chant with lips it will merge into **wordly** sounds. On the other hand, if you chant the divine name

silently with full concentration of your mind, it will spread all over the world. Chanting of the divine name with full concentration by the mind is real **sadhana**.

[**Sivarathri**, 19-2-2004, **Prasanthi Nilayam**]

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6

Realise The God Immanent In You

Good and bad coexist. None can separate them.

But one with **Sraddha** (steadfast faith) will always experience goodness. What else is to be conveyed to this august assembly?

(Telugu poem)

Embodiments of Love!

TODAY marks the beginning yet another new year. Many new years have gone by but your old habits have not changed and life remains the same. The reason is that man is not making efforts to experience the principle of divinity which is present in all in the form of love. Love is the true form of God. It is your foremost duty to recognise this eternal principle of love.

Do Not Forget Your Innate Divinity

Today you are in search of divinity. Where is the

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need to search for that which is everywhere at all times?

You are in search of God even when you are unaware that God is always with you and in you. You are trying to have the vision of God through meditation. However, you should not be satisfied by merely performing such spiritual practices. What is meditation? Adherence to truth is true meditation. The eternal, immortal, wonderful and blissful principle of divinity is present everywhere. You should make efforts to realise this truth. This is the royal path to attain the goal of life.

People are making efforts to realise truth but their efforts are not yielding the desired result. Divinity is the very embodiment of eternal bliss and is present in all of us. How can you visualise it? Firstly, you should understand that there is nothing superior to truth in this world. Your foremost duty is to recognise the principle of truth that is present in you. But you are forgetting your innate divinity. You are undertaking a number of **sadhanas** (spiritual practices) to experience divinity. In fact, you do not need to perform any special **sadhana** to have the vision of God who is always with you, in you, above you, around you. There is no need to search for Him.

Embodiments of Love!

It is a sign of ignorance to search for God who is all-pervasive. People perform various spiritual practices such as **yama**, **niyama**, **asana**, **pranayama**, **pratyahara**,

dharana, dhyana and samadhi to experience divinity. What is meant by samadhi? It should be termed as **sama-dhi**, meaning equanimity in all situations. Such an equanimous intellect is in fact present in every individual. It is a misconception to think that only those who perform **sadhana** are capable of attaining this state.

Embodiment of love!

Do you go about searching for yourself in the outside world? Such a person can only be called foolish. If you want to see yourself, you should turn your vision inward. Unfortunately, you are moving away from your own sacred self by indulging in various practices with worldly outlook. You are endowed with the sacred principle of love. This divine love is your inherent nature. It neither comes nor goes. Divinity has neither birth nor death. It is always present in you. Instead of spending your time in various types of **sadhanas**, realise the truth that I am I. One who realises this truth need not perform any **sadhanas**. Where does this I come from? It is in you. Not realising this, you search for this divine self in the outside world. You have to realise that this divinity is very much in you. But because of illusion, you identify the principle of I with your body. **In fact**, you are different from the body. You should understand this truth and act accordingly. He is a true **sadhaka** who realises that God is present within. Some people sit in a corner, close their eyes and try to contemplate on divinity. One does not need to search for his shadow

88 89
Sathya Sai Speaks Volume - 37 **Sathya Sai** Speaks Volume - 37 which is always with him. Similarly, the divinity that you are searching for in the outside world is very much present in you.

Several people made efforts to fathom the true nature of Lord Krishna and undertook several types of **sadhanas** in that regard. But, ultimately none of them could realise the Krishna **tattwa**. In fact, where is Krishna? Where is God? He is present in one's own self. The person who cannot realise this truth and goes about searching for Him in the outside world is an ignoramus. Once Krishna told Arjuna, I am yours and you are mine. I and you are one. Not realising such unity, it is foolish to search for God in the outside world. The boy who spoke earlier said that he was doing **sadhana** to attain the vision of God. One need not search for God in some distant corner.

Sarvata Panipadam

Tat **Sarvatokshi Siromukham**,

Sarvata Sruthimalloke,

Sarvamavritya Thishthathi.

(With hands, feet, eyes, ears, heads and mouth

pervading everything, He permeates the entire universe).

Where is the need to search for God when He is present everywhere? Whatever you see is permeated by God. There is no place or form in which God is not present.

God is love and love is God

You can connect yourself with

God only through love.

Develop love and achieve
the supreme state of equanimity.

(Telugu poem)

Therefore there is no necessity to engage in a separate search for God. God is present everywhere as truth. Why should one search for such truth? Some people are under the misconception that Lord Krishna was born at such and such a place, left His mortal coil at such and such a place. No! This is not a correct concept. Krishna is present in all places at all times. Whatever you see and whomever you come across in this objective world is the very form of Lord Krishna. Only the names change; God is only one. It is foolish to search for such an omnipresent God. Instead of searching for God outside, try to realise the God who is immanent in you. You enquire into yourself who you are. Leave aside the body consciousness. Do not identify yourself with the body. It is only when you identify yourself with the body, the question of I and you arises. When this I and you merge into one, there will be unity. But unfortunately, today people are unable to forget their egoistic I. Wherever you see, it is only one I principle that is present in all. Once you realise that the same **atma** pervades every individual body, the differences of I and you vanish. But you are unable to give up your false identification with the body. Right from your birth, you

90 91
Sathya Sai Speaks Volume - 37 **Sathya Sai** Speaks Volume - 37 are accustomed to identifying yourself with the body.

The I **Principle** Is Fundamental To All
Embodiments of Love!

Whether it is love or truth or peace or divinity there is no duality. They are all one. Only when you fortify the spirit of unity, will you be able to realise the truth. Love is not something that is acquired from outside. It emerges from within. When you share such love with everybody, you will be able to realise the truth that all are one. (Showing His handkerchief, **Bhagawan** said) It is made up of thread, which in turn, is made out of cotton. Similarly, mind is also made up of the threads of **sankalpas** and **vikalpas** (resolutions and aberrations)
Embodiments of Love!

You have to enquire yourself as to what extent

you have understood the principle of love which is uniformly present in all; differences arise because of our perception and feelings. Right from the beginning man is carried away by his identification with the body and, therefore, he perceives diversity in creation. In fact, it is unity alone that permeates the apparent diversity. Whatever differences are there, they are only the creations of the mind. If one wants to eliminate these differences and realise the principle of unity in diversity, one has to realise his true nature. It is only when you turn your perception away from this fact of unity will you experience diversity. Therefore turn your cognitive faculties on the principle of unity. I am not this body, I

am I, the same I is present in every individual. When you identify Me with the physical form, you become separate from Me. It is only these differences in feelings that create differences between individuals. The principle of I is the only fundamental principle that is present in every being. Each person is like a mirror and the same I is re? ected in all. Mirrors are different but the re? ection is the same. You have to realise this reality of unity. Embodiments of Love,

Students! God has no specific form. All forms are His. But, wise men describe divinity in different ways. That is why it is said Ekam Sath viprah bahudha vadanti (Truth is one but wise men call it by many names). To visualise unity as diversity is a misperception. This misperception arises out of maya (illusion). The truth is, there is only unity everywhere, not diversity. What you have observed as diversity is your illusion only. Forget this diversity and contemplate on divinity. i.e. unity. You may ascribe any name or form to divinity, but, God is only one. At one time, Radha the most ardent devotee of Krishna had realised that both Krishna and herself were one from the atmic point of view. But she slipped away from such feeling of unity and considered herself as different from Krishna on account of deha bhava (body attachment).

Embodiments of Love!

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Whatever you see, whomever you come across, consider every form as nothing but the manifestation of divinity. Do not give scope for differences of I and you. Wherever you see in God's creation, everything is reaction, re? ection and resound. You look into a mirror and say that you are in the mirror. In fact, you are not in the mirror. It is only your re? ection that appears in the mirror. When you go behind the hill and shout Oh!, you will immediately notice that someone is shouting at you with the same intensity. In fact that voice belongs to you

only and to no one else. Thus, man today is immersed in such a mistaken impression. Whatever you see outside is the re? ection of your inner being. You consider unity as diversity and make a mistake. Unfortunately, nowadays, people are unable to understand their own true nature. Once, a young cowherd took his cattle to the forest for grazing. While the cattle were grazing, he began singing loudly. The song echoed from the hills. The innocent boy thought that someone was imitating to make fun of him. He grew angry. After he returned home, he complained to his mother about the incident saying, Mother! I will not take the cattle to the forest tomorrow. There is someone in the forest who is imitating whatever I sing. I hate him. The mother said that she would accompany him to the forest the next day. He took her behind the hills and started singing loudly. Again, a resound of the same song was heard. Then the mother said, Son, it is not that someone else is repeating your song to make fun of you. Whatever you sing, its resound is being heard by you. Like the foolish cowherd boy, the present day man is swept away by the re? ection, reaction and resound.

If you want to see God, you should firmly believe that you are not the body. To identify yourself with the body is but an illusion. Students should try to understand this clearly. All that is seen outside is only a re? ection and is not the reality. You see Sai Baba in front of you. You identify Sai Baba with the body. But I am not the body. I and you are one. Once you understand this truth clearly, there will be no difference whatsoever. If you slap someone on the cheek, it amounts to slapping your own self. If you abuse others, it amounts to abusing your own self. You are bound to face the consequences of your actions. You are the cause of your happiness or suffering. Others are not responsible for it. In fact, there are no others. All are one. How can we say this? Consider for example, you have prepared 5000 laddus and distributed to others. Laddus may be different, but sugar is the same in all. Likewise, the same principle of atma is present in one and all. You should make efforts to understand your true identity. You are the very embodiment of Love. The principle of love is one and the same in all. You share your love with your children, parents and spouse. The feeling towards each of them is different but the fundamental principle of love is the same. Atma is the fundamental truth. It is one only without a second.

Embodiments of Divine Atma!

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The Atma is one, not two. Once you recognise the truth that the same Atma is present in all, you

will be free from all differences and con? icts. Develop firm faith that you are present in all. Understand this principle of unity. All the students have immense love for Me. They are happy that Baba loves them. Understand that it is only Baba who loves all. You see differences in individuals; but, in My view, all are one. I and you are one. Have firm faith in this unity. Only then can you transcend duality. When you enquire deeply, you will be able to understand this truth. Have patience. Do not feel disappointed that you are unable to have the vision of God. When you understand the principle of unity and hold on to it firmly, you become Sai Baba yourself. You are divine. But you are unable to realise it as you are intoxicated with the deep wine of worldly desires. All are the embodiment of divine. I am not different from you and you are not different from Me. We are one. Understand and experience this unity.

[Ugadi, 21-3-2004, Prasanthi Nilayam]

7

Manifestation Of The Vedas

In Human Form

Sweeter than sugar, tastier than curd, sweeter indeed than honey is the Name of Rama. Constant repetition of this sweet Name gives one the taste of divine nectar itself. Therefore, contemplate on the Name of Rama incessantly.

(Telugu poem)

THE Vedas are the quintessence of profound, immeasurable and infinite wisdom. In Treta Yuga, the four Vedas assumed physical form and incarnated as Rama, Lakshmana, Bharata and Satrughna. While Rig Veda assumed the form of Rama, Yajur Veda, Sama Veda and Atharvana Veda manifested in the forms of Lakshmana, Bharata and Satrughna, respectively.

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Divine Power of Mantras

Rama symbolized Rig Veda. He was Mantraswarupa (embodiment of mantras). Lakshmana was Mantradrasta (one who contemplated on the mantras) and he put the teachings of Rama into practice. He followed Rama faithfully. He considered Rama Nama as the taraka (liberating) mantra. He, in fact, considered Rama as everything - mother, father, Guru and God. Bharata was the embodiment of Sama Veda and chanted Rama Nama incessantly with bhava, raga and tala (feeling, melody and rhythm). While Bharata was engaged in nirguna worship (worship of formless God), Lakshmana rejoiced in saguna worship (worship of God with form). Atharvana Veda manifested itself as satrughna who followed his three elder brothers and conquered not only

the secular world but achieved victory over the kingdom of senses also. The vedas thus incarnated in Treta Yuga to impart the most precious message to mankind. The two great sages Vasishtha and Viswamitra declared to the world that the four Vedas had taken birth in human form as Rama, Lakshmana, Bharata and Satrughna. As a consequence of great merit earned by Dasaratha, the four Vedas incarnated as his sons. If anyone asked Sage Viswamitra any questions about the Vedas, he replied, All the four Vedas have incarnated as the four sons of Dasaratha to set an ideal to the world. Hence the Vedas are not formless; they have a form.

The mantras contained in the Vedas are of immense significance. When Sage Viswamitra realized that the rakshasas (demons) wanted to stop the chanting of Vedic mantras and destroy righteousness and truth on earth, he sought the help of Rama and Lakshmana who symbolized the divine forces that descended on earth to destroy the demonic forces and establish peace in the world. With the power of mantras taught to them by Sage Viswamitra, Rama and Lakshmana annihilated the rakshasas. This incident signifies the fact that with the power of Vedic mantras man can destroy his demonic qualities. By engaging themselves in the chanting of the mantras, the people of Treta Yuga annihilated their demonic qualities. Symbolising the divine powers of the Vedas, Rama, Lakshmana, Bharata and Satrughna destroyed demonic forces and fostered divine forces in the world. The four brothers thus established the supremacy of the Vedas as manifestation of the aspect of God with form. Each mantra has a form. It has also its own inner significance. When chanting is done with contemplation on form, it leads one to the path of selfrealisation. The Vedic seers declared: Vedahametam

Purusham mahantam Aditya varnam tamasah parastat.

(I have seen the Divine Being who shines with the splendour of a billion suns beyond the realm of darkness). The seers and sages transcended the darkness of ignorance and visualized the effulgence of the Divine. They chanted the mantras, contemplated on the form of the Divine, performed Yajnas and attained peace and bliss. They made use of mantra, tantra and yantra in the performance of yajnas which ensured peace and prosperity of the people in Treta Yuga. With the help of

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the mantras, they quelled the rakshasas and established the reign of gods.

Namasmarana for Man s Liberation

But the people of Kali Yuga have forgotten these mantras with the result that Kali Yuga has verily become Kalaha Yuga (the Age of discord and con? ict).

Even brothers quarrel with each other. They live and eat together in the same family, yet there is hatred and con? ict between them. Different means for man's liberation have been prescribed for each of the four Yugas. While meditation was prescribed as the primary means of liberation in Krita Yuga, performance of Yajnas and chanting of mantras forms the means of liberation in the Treta Yuga. Similarly, archana (worship of God) was the chief means of liberation in Dwapara Yuga. But it is namasmarana that is the main means of man's liberation in Kali Yuga. As the people of Kali Yuga do not have the strength and capability to carry out rigorous sadhana, they have been advised to do namasmarana.

Harernama Harernama Harernamaiva

Kevalam; kalau nasyeva nasyeva

Nasyeva gatranyatha.

(In Kali Yuga, there is no other means more effective than the chanting of Divine Name for man's liberation).

The Ramayana is not an ordinary story. It contains the direct message of the Vedas. Rama symbolizes the wisdom of the Vedas. Rama married Sita who represents Brahmajnana (knowledge of Brahman). When Sita is taken away by demonic forces, Rama and Lakshmana search for her desperately. The Ramayana contains thousands of slokas. As it was not possible to remember all the slokas of the Ramayana, the sages recommended the chanting of the name of Rama. When the disciples of Vasishtha asked him what divine name to chant, the sage said, It is enough if you chant the name Rama. The name of Rama will make you free from raga (attachment) and roga (disease). As I often tell the students, the name Rama has two syllables, Ra and ma. These two powerful syllables are derived from the names of Vishnu and Siva. The syllable Ra comes from the ashtakshari (eight syllabled) mantra Om Namo Narayanaya. It is the life-breath of the ashtakshari mantra. Similarly, ma is the very soul of the panchakshari (five lettered) mantra Om Namah Sivaya. The astakshari mantra Om Namo Narayanaya and the panchakshari mantra Om Namah Sivaya become meaningless when ra and ma are, respectively, removed from the words of these mantras. Without ra the ashtakshari mantra becomes Om Namo Nayanaya which is meaningless. In the same way, the panchakshari mantra without ma becomes Om Nah Sivaya which is inauspicious. The name Rama is the life-breath of both the Vaishnavites and Saivites (worshippers of Vishnu and Siva).

In Treta Yuga when the sages and seers were engaged in the chanting of the divine name of Rama, Ravana, Kumbhakarna and other demons tried to put

Sathya Sai Speaks Volume - 37 Sathya Sai Speaks Volume - 37 hurdles in their way. They thought that if they abducted Sita, who symbolized Brahmajnana, Rama would lose His power. The name would lose its potency without jnana just like sugarcane loses its sweetness without rasa. Hanuman resolved to bring this rasa back to Rama and rejoiced in drinking ramarasa (ambrosia of Rama's name). The people of Treta and Dwapara Yugas considered the name Rama to be the essence of all sweetness and enjoyed its nectarous taste. Instead of tasting the delicious spiritual sweetness of the name of Rama, people today devour worldly sweets, and expose themselves to the risk of becoming diabetics. Worldly sweets cause diseases whereas the delicious sweet of Ramanama rids one of all diseases. In ancient India, even the cowherds and shepherds chanted the divine name while tending their cattle and sheep. There were not many diseases in ancient times. Rama, Lakshmana, Bharata and Satrughna propagated the glorious power of Vedic mantras to free the world from diseases and suffering.

Never Neglect The Teachings Of The Vedas

Mandodari, the queen of Ravana, strived hard to save her husband. She gave wise counsel to him but Ravana paid no heed to her. When husband takes to evil ways, a virtuous wife acts as his wise minister to put him on the right path. Mandodari was one such wife. Bharya (wife) is not the one who provides worldly pleasures to her husband; she is the one who does good to him by leading him to the path of wisdom and righteousness. Mandodari was a true Sati (wife) who tried to mend the ways of her Pati (husband). Sita also tendered wise counsel to Rama and advised Him not to destroy all the demons. She suggested that only those who committed the evil deeds should be punished. Justice does not lie in destroying the entire clan. Women are great because they show the right path to men. They are, in fact, the light of wisdom in the world. They, therefore, deserve protection and reverence. Sita symbolizes Jnanatattwa (principle of wisdom). Sita told Rama that goodness was universal, irrespective of caste, creed and community. It is because of women like Sita that men have made progress in life.

There are numerous species in this world. Every one of them has a definite purpose to fulfil in God's creation. Some of them may appear more beautiful than others. One cannot say whether a cow is more beautiful or a bull. But virtues are more important than physical beauty. Observing the good and bad in the world, the students should develop discrimination to choose the former. They should strive hard to cultivate virtues. Right from early age, they should inculcate

good qualities and develop good character. Wherever you go, character is of utmost importance. When the students develop good character, the entire country will become good and great. It is virtues that lend greatness to any person. **Rama** shines in the **Ramayana** because of His sterling virtues. Virtues are more important than

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bookish learning.

In spite of his education and intelligence man does not give up his mean-mindedness and evil qualities. He has no knowledge of the Self. Modern education leads to argumentation, not to total wisdom. (Telugu poem)

Students - Boys and Girls!

You should try to attain total wisdom. You should make right use of your eyes, ears and tongue which God has gifted to you. Whoever is able to control these three will achieve greatness. One should therefore cultivate right vision, right hearing and right speech. Always speak sweetly and softly. One who cultivates these three virtues will verily become divine. This is the primary objective and fundamental basis of all your education. Those bereft of these virtues are virtually demons. This is the essence and the message of the **Ramayana**. The four Vedas and other scriptures exhort man to follow these principles. Dear students! Never neglect the teachings of the Vedas. They are for the emancipation and redemption of mankind. Put them into practice in your life.

[**Rama Navami**, 30-3-2004, **Prasanthi Nilayam**]

8

Uphold Truth Under
All Circumstances

The Effulgent Lord who shines in every atom and pervades the entire universe will protect you always. He is the Omnipotent Lord of **Parthi** who will grant you **Bhakthi** (devotion), and will certainly help you in all your endeavours. What else is to be conveyed to this assembly of noble souls?
(Telugu poem)

Embodiments of Love!

GOD does not need anybody's support or help.
He takes care of everything of His own
accord and bestows His grace on all.

Humanity Cannot Exist Without Divinity

Devotees! Do not think that God is confined to a particular place and that you have to search for Him.

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It is a sign of ignorance to search for God who is everywhere at all times. First and foremost, you should enquire and understand who God is. He is the one who

pervades in every particle and every atom of **Prakriti** (Nature). Nature is the direct manifestation of God. There is nothing that God cannot accomplish. He sees everything at all times. Without recognizing the divine power of God in Nature, it is a mistake to think that God does not respond to your prayers and come to your rescue. Devotion and divine grace are interrelated and interdependent. Man is unable to understand the divine power of God because of maya (illusion).

Whatever God does is for the welfare of the world.

Not a single act of God is without a purpose. Man gets confused as he is unable to understand the inner meaning of God's actions. The earth rotates on its axis at the speed of one thousand miles per hour causing day and night. Rising and setting of the sun as well as waxing and waning of the moon promote all activity on earth. Not merely that, the earth revolves around the sun at the speed of 66 thousand miles per hour, giving rise to various seasons. The seasons benefit man in many ways. Formation of clouds and occurrence of rainfall help man to grow food. In this manner, the earth provides food and sustenance to all beings. Can a human being or a government for that matter accomplish such a mighty task? No, no. Without recognizing these beneficial acts of God of such enormous magnitude, man wastes his life in delusion and doubt. If you enquire deeply, you will know that divine power is at work at all times. Every **kana** (cell), every **kshana** (moment) and every **Yuga** (aeon) is governed by Divine Will. God is everywhere and is in the form of Nature. Unable to realize this truth, people develop doubts regarding the existence of God. Everything is supported and sustained by God. There can be no **Manavatwam** (humanity) without **Daivatwam** (Divinity). Your life will be sanctified when you understand this truth.

Offer All Your Actions To God

God does not waste even a single moment. All the time He is engaged in action for the welfare of all. He is the sole refuge of all at every moment of time. Nothing is impossible for God who permeates **anda**, **pinda** and **Brahmanda** (terrestrial, celestial and cosmic planes). Every second of our life is dependent on the Divine Will. Every breath of our life is governed by God. We cannot take even one breath without His Will. People are unable to recognize such omnipresent, omnipotent God and waste their time in vain argumentation regarding His existence. They do not experience even an iota of joy due to their lack of faith in all-powerful God.

Once Arjuna asked Lord Krishna, Swami! What

is the reason that You are always engaged in action?

Krishna replied, Arjuna! I perform karma (action) in order to demonstrate an ideal to the people to emulate.

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When I perform action, people follow My example. The entire world will come to a standstill if I do not perform action. The value of action is beyond all description.

Na Me Parthasthi karthavyam

Trishu lokeshu kinchana

Nanavapathamavapthavyam

Vartha eva cha karmani.

(**Oh Partha!** There is no action that I need to perform in all the three worlds. Nor is there anything worth attaining unattained by Me, yet I am constantly engaged in action). I do not perform actions for My sake nor do I gain anything out of them. There is nothing that I need to achieve by performing actions. Whatever I do is for the welfare of the world. You should understand this and emulate My example. God is teaching you everything not merely by precept but by practice. Only through proper enquiry can you understand this truth. You should enquire with sincerity and steadfast faith. If you lack faith, you cannot understand anything, however long you may try. Each step of Mine has a definite purpose. Each act of Mine **re? ects** a certain facet of dharma. Nothing can happen in the world without My **sankalpa** (will). But you are unable to understand My **sankalpa** and dharma. God has incarnated not for His sake but for the sake of all beings. God is the reality and the world is its **re? ection**. It is natural that the **re? ection** follows the reality. Whatever God does is for your welfare. Likewise, whatever you do should be pleasing unto Him.

Morality Earns Divine Grace

You may proclaim in public that all your actions are meant to please God. But that does not mean that He is really pleased with you. God will be pleased only when you cultivate papa **bheethi**, **daiva preethi**, **sangha neethi** (fear of sin, love for God, morality in society). Bereft of morality, you cannot be called a human being in the true sense of the term. Morality is the hallmark of a human being. That which adheres to **neethi** (morality) is true **manava jathi** (human race). First, you should develop love for God. **Daiva preethi** gives rise to papa **bheethi** which in turn develops **sangha neethi**. Hence, **daiva preethi** is the basis on which the mansion of human life rests. Humanity can progress only when there is morality in society. But modern man has no clear understanding of the term morality. Even birds and animals adhere to the code of conduct prescribed for them. But man is not following the rules of morality. If only he adheres to morality, God will certainly bestow His grace on him. Morality is not something that you should force upon yourself. It is your natural quality. Therefore, first and foremost develop morality. Only then will divinity

blossom in you. The entire world will prosper when man adheres to morality. Only then can man lead a happy life. Wherever you are, whatever you do, consider morality as the basis of your life. Morality is, in fact, your true reputation. You can earn divine grace when you have morality.

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Truth Is The Real Name Of God

What is true worship? It is not merely offering ? **owers** to God and performing some rituals. You should implicitly obey the divine command and strictly adhere to morality in your daily life. That can be termed as true worship of God. Today people think that they are praying to God and singing His glory. But God does not need all this. You pray to God only for your sake and not for His sake. You undertake various spiritual practices such as **japa**, **thapa**, yoga, **etc.**, only for your satisfaction. In fact, you need not do all this to worship God. It is enough if you discharge your duty properly. Then, God will certainly bestow His love and grace on you. If you do not do your duty sincerely, how can you expect to be the recipient of God's love? God thinks of your welfare every moment. Where is God? He is everywhere. Wherever we are, there God is. **Sarvata panipadam** tat **sarvatokshi siromukham**, **Sarvata srutimalloke sarvamavirtya tishthati** (With hands, feet, eyes, head, mouth and ears pervading **everything**, He permeates the entire universe).

It is sheer ignorance to think that God is confined to a particular place. As **Mukundan** (an earlier speaker) has said, truth is God, God is truth. Hence, we have to safeguard truth. **Sathyam vada**, **Dharmam** chara (speak truth, practise righteousness). Truth and righteousness are the two main pillars on which the entire world rests. If we protect truth and righteousness, they will in turn protect us wherever we go. Truth is the source of all happiness. If you do not adhere to truth, how can you expect to attain happiness? Truth is the fundamental principle of life. But today man's thoughts, words and deeds are tainted with untruth and unrighteousness. That is the reason why he is unable to enjoy happiness in life. The culture of **Bharat** teaches, **Sathyam bruyath**, **Priyam bruyath**, **Na bruyath sathyamapriyam** (speak truth, speak pleasantly and do not speak unpalatable truth). God protects those who protect **Sathya** and Dharma. There is nothing superior to truth in this world. Truth pervades the entire universe. But people ignore such **allpervasive** principle of truth. They try to suppress truth and indulge in falsehood. Consequently, unrighteousness is on the rise in the world. Embodiments of Love!

Truth is your life. There is no God other than truth. Only truth can protect you always. Since ancient times, the culture of **Bharat** has been emphasizing on the need to follow truth and righteousness. I am pleased to note that the devotees of **Kerala** are leading their lives in an ideal manner by cultivating love for God, fear of sin and morality in society. If you have love for God, you can achieve anything in life. Once you put **Sathya** and Dharma into practice in your life, every moment of your life will be filled with happiness. Those who are unable to experience everlasting happiness should come to Me; I will show them the path to happiness. If you uphold truth and righteousness, God will be with you always
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to protect you. What is truth? **Trikalabadyam sathyam** (Truth is that which transcends the three periods of time).

That which undergoes change with the passage of time cannot be called truth at all. But today children are not being made aware of the real significance of truth and righteousness. Small children do not understand the correct meaning of truth. It is not enough if you teach them to adhere to truth in their speech and conduct. We should teach them that truth is God and that it is truth alone that can protect them. Without teaching the correct meaning of truth and its importance, how can we expect the children to adhere to truth? Our entire life is based on truth and righteousness. There can be no Dharma without **Sathya**. **Sathyannasti paro** dharma (There is no dharma greater than adherence to truth). Truth is the root, righteousness are the branches and sub-branches and happiness is the fruit of the tree of life. Hence, we should lead our life keeping truth and righteousness as the basis of all our actions.

Many people perform ritualistic worship of God with great pomp and show. I feel like laughing at their ignorance. These are not the true spiritual practices. How can such **sadhanas** (spiritual practices) lead to **sakshatkara** (vision of God)? Instead, you should put **Sathya** and Dharma into practice in your life. Without **Sathya** and Dharma, all that you do is mere show. Truth is changeless and eternal. It transcends time, space and circumstances. It should form the basis of all your actions. If your actions are not based on truth, they become artificial. Truth emerges from your heart and it should be put into practice. We should pray to God with purity of thought, word and deed. You should never give up truth at any time and under any circumstances. Only then will you be protected by truth.

Body Consciousness Is The Cause Of Your
Delusion

Embodiments of Love!

There is no point in adhering to truth and righteousness with a negative attitude. It is like building castles in the air! Whatever you do with a negative attitude is bound to yield negative result. Hence, develop positive attitude. Fill your life with love. Man has accomplished mighty tasks, but what is the use? He is unable to understand the importance of **Sathya** and Dharma. In fact, there is none superior to man. There is divinity in humanity. But man is unable to realize his innate divinity because of the in? **uence** of maya (illusion). Man should make efforts to recognize his divinity. Only divinity can redeem humanity. Instead of realizing his innate divinity, man is getting entangled in worldliness. What is that we have to experience today? It is divinity, divinity and divinity alone. It is eternal and is always with you wherever you go. You should never forget this positive power even for a moment. Give up negative feelings and develop faith in the positive power, i.e., divinity. It is very much present in you in the form of conscience, guiding you and guarding you. If you
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take to wrong ways, your conscience will immediately caution you. It shows you the right path. It is impossible to experience divinity if you ignore the dictates of your conscience.

All that you see is only God, and nothing else. You may point to an individual and say, I see him as another person. How can he be God? Wherefrom has he come? He has come from God. Everything is God. How can you have the vision of God if you see multiplicity in unity? In this world, wherever you see, there is unity and unity alone. Truth is only one. It cannot be two. Likewise, God who is the embodiment of truth, is only one. **Ekam Sath viprah bahudha vadanti** (Truth is one, but the wise refer to it by various names). You may call Him by any name, worship Him in any form but always remember that there is only one God. You may call Him Allah, Jesus, **Rama** or Krishna but He is one. Once you understand this principle of unity and get established in it, you will certainly attain divinity.

You should always speak truth. Truth is the real name of God. If you want to pray to God, it is enough if you say, **Sathyaswarupaya Namah** (salutations to the embodiment of truth). All other names are His duplicate names. Truth is God. This truth is installed in your heart. If you realize this truth, you can achieve the ultimate goal of life. It is possible to realize this truth in a moment. The same divine principle is present in all in mother, father, child, **etc**. But you have forgotten this divine principle. You think that God appears only in a specific form. In fact, God has no specific form. Wherever you

see, He is there. All are His forms. Conduct yourself with such sacred feeling. That is true devotion. Give up body attachment. Whomever you come across, right from a child to an old man, consider everyone as the embodiment of God. When you develop such a sacred feeling, your devotion will become steady. If you do not give up body attachment and if your mind wavers every moment, you will end up in utter confusion. Body consciousness is the cause of your delusion. Hence, get rid of body consciousness and develop God consciousness. Do not be carried away by the illusory world. Develop love for God. Then gradually you will be able to overcome body consciousness and your devotion will become strong and steady. What is the reason that people lack steady devotion? They do not contemplate upon one name and one form. Your devotion becomes steady when you install one name and one form in your heart. When you do Laksharchana, you chant many names such as Kesavaya namah, Madhavaya namah, Narayanaya namah . (salutations to Lord Kesava, Madhava, Narayana). You may chant any number of names but you worship only one God. Keeping such principle of unity firmly established in your heart, you should pray to God.

Wherever you see, only God exists. Never doubt that God is here and not there. Wherever you search for
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Him, He is there. (Telugu poem). When you contemplate incessantly upon the Atma, you will see divinity everywhere. Hence, make efforts to recognize unity, realize it and become one with it. If you want to realize divinity, it is enough if you hold on to the principle of truth. Truth has a name and a form. Hold on to it firmly. Follow it implicitly. Only then will divinity reveal itself to you.

Everything Is The Manifestation Of God

Do not get deluded by names and forms. The youth of today lack steady mind because they are carried away by names and forms. Have firm faith that God is one, truth is one. Consider God as your sole refuge. Then wherever you go and whatever you see, you will find His manifestation. Wherever you see, He is there. He is not confined to one place. He is everywhere. What happened to the wicked Kamsa who followed the Pravritti Marg (path of worldliness)? Whenever he uttered the name Krishna , He was there. But he thought it was a mere illusion. He could not realize the divinity of Krishna because of his body attachment. You can have the vision of the Divine only when you develop atmabhimana (love for the Self). Atma is one and only one. Consider, for instance, the three words - Dehatma, Jeevatma and

Paramatma. Atma is common in all. You should always contemplate upon atma. Develop firm faith that atma is God. Atma is always with you, in you, around you, above you and below you. Other than the atma, there is no other entity in this world.

Embodiments of Love!

Do not waste time. You waste not only your

kalam (time) but also your Kayam (body). You may be performing spiritual practices but you are unable to overcome worldly illusion. Consider everything that you see as the manifestation of God. Even a mosquito is a form of God. An ant is a form of God. That is why Saint Thyagaraja sang thus, Oh Rama! You pervade everything right from a Cheema (ant) to Brahma. You are in Siva and Kesava as well. Please come to my rescue. (Telugu poem). There is divinity even in an ant. You all know very well what the pain is like when an ant bites you. Not merely that, ants build big anthills which become the dwelling places for snakes. If not for the presence of divinity within, how can a small insect like an ant be endowed with such power? Divinity pervades everything, right from microcosm to macrocosm. Never disregard microcosm since divinity is all-pervasive. Modern youth do not understand what divinity is.

This is the effect of their age. In youth, one's blood is hot and mind is unsteady. How can one understand divinity with a wavering mind? First, you should keep your mind steady. Only then can you realise divinity. Truth is the best friend of love, and righteousness is related to both truth and love. The terms such as truth, love, righteousness, etc., may be different but the underlying principle of divinity is one and the same in them.

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Embodiments of Love!

Today three thousand youth have come from

Kerala out of their immense love for Swami. Develop such love day by day. Consider love as God. Only love will come to your rescue in times of need. When Suradas, a blind devotee of Lord Krishna, was travelling in a dense forest, Krishna came to his help in the form of a small boy. He told him, Suradas! I am going to Brindavan. Hold My hand. I will take you with Me. When he heard the name Brindavan, Suradas's joy knew no bounds. The boy had told him to hold His hand. Being under the in? uence of maya, Suradas held the stick which Krishna had in His hand. With Krishna's Divine Will, gradually the stick became smaller and smaller. Consequently, Suradas's hand was about to touch Krishna's hand. It was then that Krishna revealed His identity. He told him, Suradas! God is your sole refuge wherever you may be, in a forest, in the sky, in a city or a village,

on the top of a mountain or in the middle of deep sea. That is why I have come to your rescue. No sooner had Surdas s hand touched Krishna s hand than he attained divinity. Till then he was speaking to Krishna and was listening to His sweet words but he had not touched Him. The moment he touched Krishna, he became ecstatic and called out loudly, Krishna! Krishna! It is said, Darshanam papa nashanam, Sparsanam karma vimochanam, Sambhashanam sankata nashanam (Vision of the Lord destroys all sins, His touch destroys the bondage of karma, conversation with Him destroys all troubles). God incarnates to grant darshan, sparsan and sambhashan to His devotees. Krishna came to Surdas in order to show him the way to Brindavan. Then He started conversing with him and ultimately granted him His sparsan and thus relieved him of the bondage of karma. Hence, darshan, sparsan and sambhashan, all the three are essential. You should not be satisfied with mere darshan. You should aspire to attain all the three.

Treat everyone as the form of God. It means that every individual is the embodiment of divinity. All names and forms are His. Here you are able to see thousands of forms of God. How lucky you are! It is a sign of ignorance to consider yourself weak, forgetting your innate divinity. Truly speaking, you are not a mere mortal, you are the embodiment of immortal divinity. God Himself is playing the role of a human being in this cosmic drama. Daivam manusha rupena (God assumes the form of a human being). Hence, develop firm faith that all are divine. Then you will lose your individual consciousness and become one with Divinity. Seeing multiplicity in unity is due to maya (illusion). When you understand unity, your jeevatwa (individual self) will be transformed into daivatwa (Divine Self).

[Sadhana Camp for Kerala Youth, 11-4-2004
Brindavan, Bangalore.]

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Develop Love To Experience Divinity
All names and forms are but the manifestations of the Supreme Being who is the embodiment of peace and auspiciousness. He is Existence, Knowledge, Bliss Absolute and non-dual. He is Sathyam, Sivam, Sundaram (Truth, Goodness, Beauty).

(Telugu poem)

Embodiments of Love!

MANY describe at length the power of Sai,
the love of Sai and the truth and peace
that He embodies. But, do they really practise Sai s

teachings? The answer is an emphatic no. That is why I do not feel like giving discourses these days. People are heroes in giving speeches but zeros in practice. What is the use of speaking to those who do not put My teachings into practice? People are interested in 120 121

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acquiring bookish knowledge but not in practising what they have learnt. No benefit accrues by merely learning the teachings by rote. You only strain your throat when you do not practise what you preach. Different people have different opinions about the path of spirituality. However, spirituality can neither be described in words nor be understood by merely listening to discourses. Spiritual teachings cannot fill your heart with bliss unless you put them into practice.

Krishna Permeates Every Atom Of The Universe

It was the time of the Mahabharata war. One day, Abhimanyu approached his mother Subhadra with the request to grant him permission to enter Padmavyuha (lotus-shaped military formation). He prayed to his mother to bless him so that he could vanquish the enemy and emerge victorious. Subhadra said, My dear son, I will certainly bless you to emerge victorious but ultimately it is God s Will that prevails. Everything depends on His grace. How can I permit you to enter Padmavyuha knowing fully well the danger involved in it? Padmavyuha is not an ordinary formation. It has been devised by the great military genius Dronacharya himself. Moreover, your wife is in the family way. We do not know whether the time is favourable for us or not. Your father Arjuna and uncle Krishna are also not here to give you necessary guidance and support. Hence, give up the idea of going to the battlefield. Abhimanyu replied, Mother, there is no place where my uncle Krishna is not present. He is everywhere. Bestowing her blessing on her son, Subhadra said, Krishna is the embodiment of love. Every atom of the universe bears the touch of His love. His love can be experienced through love only; there is no other way to experience His love. But, my dear son, how can you experience it in the battlefield? You see Lord Krishna everywhere. But do not act out of ego. Do not think that your views have divine sanction.

Lord Krishna permeates every atom of the universe.

Sarvatah panipadam tat sarvathokshi siromukham,
Sarvatah sruthimalloke sarvamavrutya tishthati (with hands, feet, eyes, head, mouth and ears pervading everything, He permeates the entire universe). He is love personified. One can experience Him only through love. You can earn His grace only through love. Love can be conquered only through love. When there is love, the

question of war does not arise at all. Love confers peace, prosperity, success, auspiciousness and bliss. They are not separate from each other; they are the various aspects of love. The principle of love is present in everyone in the form of atma. The atma is infinite and eternal. That is why the Vedas declared, Sathyam Inanam Anantham Brahma (Brahman is the embodiment of truth, wisdom and eternity). Where is God? He is everywhere in the form of atma. He is present in all beings. All names and forms are His. He is the embodiment of truth and bliss.

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Everything Is Good In God's Creation

God's ways are mysterious. People develop doubts as they are unable to understand His actions. You consider something as good and some other thing as bad but everything happens according to God's Will. You say yes for good and no for bad but both are the manifestations of God. Man tries to judge something as good for him and some other thing as bad. It is impossible for man to make correct judgement. How can he know what is good for him? Good and bad happen according to Divine Will. Certain forms may not be pleasing to the eye but for God everything is Sathyam, Sivam, Sundaram (truth, goodness and beauty). How can you describe such a principle? There is beauty in whatever God does. But none can fathom His ways. From a worldly viewpoint, some things may appear bad to the eye but when you enquire deeply, you will understand the truth that everything is good. Since you have only external vision, you consider something as beautiful and some other as ugly. Whatever God creates is beautiful. But people are not able to appreciate real beauty because of their external outlook. If you enquire into the truth, you will know that everything in God's creation is beautiful. To every mother, her child appears to be beautiful. None can deny this fact. A child may appear to be ugly to you but his mother sees only beauty in him. You have no right to dispute the judgement of the mother in this regard. Similar is the case with God's creation. Then, how can you say that something is good and some other thing is bad? The entire world is full of beauty and charm. Can you show Me anything right from microcosm to macrocosm that is bad in this vast universe? It is impossible. You should accept everything as God's Will with an open mind. Consider everything as good. You do not have any right to pass judgement on God's creation or on what He does. The ways of God are highly mysterious and wonderful.

The sankalpa (Will) of the Lord and His stories are most wonderful and sacred in all the three

worlds. They are like sickles that cut the creepers of worldly bondage. They are most ennobling and elevating. They confer bliss on the sages and seers doing penance in forests.

(Telugu poem)

See Divinity In God's Creation

Prahlada was a great devotee of the Lord. He incessantly chanted the Divine Name of Narayana and consequently experienced his oneness with the Lord. He could see the entire world as the manifestation of Lord Narayana. God pervades the entire universe. Such being the case, how can you say that God is present here and He is not there? You see the world but you fail to recognise it as the form of God. In fact, everything is divine. Do not get deluded by whatever you see with your eyes. Man does not have any power of his own. It is divine power that makes him function. But man, out of
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his ignorance, is carried away by a sense of doership and develops ego. This is what we witness in the world today. Under these circumstances, it is not possible to differentiate between truth and untruth. It is better to consider everything as good. When God is all-pervasive, how can there be anything bad? Try to visualise God everywhere. Do not superimpose your feelings on His. It is impossible to understand the principle of divinity through the study of scriptural texts or worldly education. Even sages and seers of yore were unable to comprehend divinity. He is beyond the three worlds. How can anyone understand such divinity? What Ajit Popat (an earlier speaker) has said is true. But one should be realistic in one's views. You say that you have seen the form of Lord Vishnu. How does He look like? You say that He has Shankha, Chakra, Gada and Padma (conch, discus, mace and lotus) in His four hands. Shankha, Chakra, Gada and Padma are only symbolic. Such a form does not correspond to reality. It is only a superimposition of your feelings but not the ultimate truth.

Suppose, you find a snake in front of you while walking on a road. You think it is poisonous. Who is relatively more poisonous? Is not man more poisonous when all his thoughts, words and deeds are full of poison? In fact, he is more dangerous than the snake. Whatever is seen may not correspond to reality. You have to enquire deeply to know the truth. The Mahabharata is full of these teachings. He is a true human being who understands the teachings of the Mahabharata and puts them into practice. The sacred teachings of this epic are a great contribution of Bharat to mankind. With your limited understanding, you have no right to pass judgement on anything. True wisdom lies in accepting

everything as good and following the path of truth.

Embodiments of Love!

There is love in each of you but you cannot experience it unless you give up body attachment. This body is a den of dirt, and prone to diseases; it is subject to change from time to time; it cannot cross the ocean of Samsara. It is nothing but a structure of bones. **Oh** mind! Do not be under the delusion that body is permanent. Instead take refuge at the Divine Lotus Feet.

(Telugu poem)

How foolish is it to develop attachment to such a transient body? The world appears to be permanent but in reality it is not so. What appears good to the naked eye may not be so in reality. To see bad in good is a great sin. You should try to see good even in bad. Never condemn anything as bad. Even if something appears to be bad, you should enquire deeply and try to visualise the positive aspect in it. You find innumerable forms in this vast world. However, all forms have emerged from the same source. They are the different aspects of the same divinity. All forms are essentially divine. Such being the case, how can you condemn something as bad?
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Everything is good. When you eat food, you consider it sacred. So long as the food remains in your stomach, you feel it is good. But when it comes out as waste, you cannot bear its sight and smell. If it is so disgusting, how could you keep it in your stomach earlier? Good and bad depend on your likes and dislikes. Leave aside your likes and dislikes. You have to keep in mind what God likes. Only God knows what is good for you. Hence, surrender to His Will and take refuge in Him.

True Love Is Changeless And Eternal

Embodiments of Love!

The principle of love cannot be described in words. All descriptions will only **re-ect** a part of the whole truth. So, instead of trying to describe it, make efforts to become deserving of God's love. Love is the form of God. He may bestow His love on you in any form. Love is your ultimate goal. Only love can sanctify your life. Hence, develop love more and more. Love alone will protect you. Love for the physical body is attachment. A child becomes a youth and a youth becomes old, and accordingly the physical body undergoes change and gradually loses its beauty and charm with the passage of time. But love remains constant at all times. The term **prema** (love) is not just a word; it has a form. There is no place where love does not exist. Love is all-pervasive. It encompasses **anda**, **pinda** and **Brahmanda**. Love is the basis of all our activities such as eating, talking,

walking, **etc.** In fact, love sustains our life. People tend to forget such a sacred principle of love even after knowing its significance. How foolish they are! One should experience love, enjoy it and share it with others.

Embodiments of Love!

It is impossible to describe the principle of love in full. Love attracts all. Love of God has manifested in the form of Nature. Therefore, Nature attracts all. **Karshati iti** Krishna (Krishna is one who attracts). God attracts everyone and confers bliss on all. He is the embodiment of sweetness. People prepare various types of sweets but sugar is the same in all. Similarly, divinity is the same in all names and forms we see in this world. God cannot be limited to any particular form. Consider all forms as His. You may go anywhere, worship any form. All forms are divine. When you develop such love for and faith in God, you can see Him everywhere and experience His love. It is not possible to experience divinity without developing love. That is why the **Gopikas** prayed to Krishna thus:

Oh Krishna, play Your sweet ? **ute** and sow the seeds of love in the desert of loveless hearts. Let the rain of love fall on earth and make the rivers of love ? **ow**. (Telugu song)

The **Gopikas** yearned for Krishna's love and nothing else. You are the drops of nectarous love. A number of drops join to make a stream which ultimately merges in the ocean. But today man is not able to
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understand what true love is. If he likes a particular object, he thinks he loves it. When you have likes, you will also have dislikes. But when you have love, there cannot be anything negative. Love is changeless and eternal. It is divine. It is truly the form of divinity. **Ekam, Nityam, Vimalam, Achalam, Sarvadhee Sakshibhutam, Bhavateetam, Trigunarahitam** (One without a second, eternal, pure, unchanging, the witness of all functions of the intellect, beyond all mental conditions and the three **gunas** of **sattwa**, **rajas** and **thamas**).

It is not possible to describe love in worldly parlance. It is foolishness to think of love in a worldly sense. You cannot find a term equivalent to love. You may describe love in various ways for your own satisfaction. But none of them corresponds to the reality. Only love equals love. It is not possible to describe it in any other way. It is this divine principle of love which you have to understand and practise.

Embodiments of Love!

You may get immersed in love, experience it and enjoy it. But your hunger for love can never be satiated.

Love can be experienced only through love. There is no other path to experience love. Love is love and that is all. Have firm faith that God is the embodiment of love. Love Him wholeheartedly. Do not superimpose your worldly love on God's love. His is the only true and eternal love. Focus your love only on God. God is present everywhere in the form of love. You should never entertain doubts in this regard. The stream of love should flow in you incessantly. Only then can you have the divine vision. No doubt, you have the desire to see God but you are not expanding your love. If you are interested, I am ready to grant you the vision of God. But you can see Him provided you cultivate true and eternal love in you.

Embodiments of Love!

I always teach you love, love and love alone. You may try to describe love in various ways. It is impossible to do so. Love has only one form, i.e., the form of attraction. Love confers bliss and grace. Love is God, live in love. On some other occasion, I shall dwell further on the principle of love. Worldly love is but artificial. But man, out of his ignorance, thinks that there is happiness in it. All that man loves is negative. He should direct his love towards the positive principle. It never changes. Here is a small example. You have been coming here for a number of years. Do you ever feel satiated with Swami's **darshan**? No. The same Swami whom you saw in the morning comes again in the evening. But you long to see Him again and again. The reason for this longing is love.

[Divine Discourse, 15-4-2004, **Brindavan, Bangalore**]

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10

Mother Is Your First God

When man emerges out of his mother's womb
He has no garland of any kind around his neck:
Neither of pearls nor of gold, nor a necklace of
topaz

Or of rubies or other precious gems

There is, however, one garland carrying the
unbroken link of the consequences of the
good and bad deeds of the past lives strung
together.

Brahma, the creator, strings together the
consequences of his past deeds into a heavy
garland and puts it around his neck at the time
of his birth

(Telugu poem)

Embodiments of Love !

EVERY individual has four gurus in this

world. The Vedas proclaim **Mathrudevo**

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bhava, Pithrudevo bhava, Acharyadevo bhava,

Athithidevo bhava, which means the mother, father,
teacher and the guest are to be considered as God.

Among the four, the mother is the first and the foremost
guru. There are several inner meanings to the teachings
of the mother. A true disciple is one who meticulously
follows the mother's instructions. The mother may
appear to be an ordinary individual like any other, but
when you delve deep into her teachings, you will realize
that she is a great guru (teacher). But, those who are not
on the spiritual path, may take all this lightly.

Three Laudable **Disires** Of A Noble Mother

Once, mother **Eswaramma** was returning from

Chitravathi river with a vessel full of water. An old
woman was walking along with her with great difficulty,
unable to bear the burden of the vessel filled with
water. **Eswaramma** enquired Mother! Are you feeling

difficulty in carrying the vessel full of water? The
old woman who was perspiring and unable to keep

pace with her replied, Yes, mother! I am unable to
carry this vessel for such a long distance. But, I have

no children to help me in this task. I myself have to
carry this vessel full of water everyday. These words

of agony were imprinted on the mind of **Eswaramma**.

After walking for some distance, she saw a small boy
holding a slate and pencil in one hand and carrying a

heavy load of books in a bag hanging round his neck. He
was unable to walk, but he had to continue his journey to

the **Bukkapatnam** School. **Eswaramma** enquired of the
boy, My dear son! What for are these slate and pencil?

Why are you carrying such a heavy load of books?

The small boy replied Mother, I am carrying these
books so that I can note down all that the teachers teach
me. **Eswaramma** kept all these incidents in her mind.

After walking for some more distance, she came across
a frail lady carrying her infant child on her shoulders

proceeding towards **Bukkapatnam**. **Eswaramma** again
enquired of this lady, you appear to be frail and weak,

unable to carry the child. Why should you walk such a
long distance up to **Bukkapatnam**? The lady replied,

Mother! What else can I do? There is no doctor in
this remote village who can give some medicine for my

child. He is suffering from cold and fever. I have to take
him to the **Bukkapatnam** hospital. This incident also

made an imprint on the mind of **Eswaramma**.

There used to be a mother and small child in a

remote village near **Kolkata**. As soon as the child was
born, the father died. The mother somehow brought up

the child with the meagre income she earned by doing
some odd jobs. There was not even a lamp in the house

for the boy to study during the night. He used to sit under the street lights and study. Thus, he continued his studies with great difficulty and earned a high degree. That little boy blossomed into the legendary **Eswarchandra Vidyasagar**.

Once, a fair was being held in **Kolkata**.

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Eswarchandra s mother also started out to visit the fair, wearing a worn out sari. He saw her pitiable condition. While everybody else was going to the fair wearing expensive clothes, **Vidyasagar** could not bear the sight of his mother going to the fair wearing a worn out sari. He asked, Mother! Why are you going to the fair wearing such a worn-out sari? The mother replied My dear son! I am happy with whatever I have. Please do not worry. You continue with your studies and come up in life.

A few years after this incident, **Vidyasagar** completed his studies. He was able to secure a good job with a decent salary. He bought some good saris for his mother with his first month s salary. Then, his mother told him, I will not be really happy with these costly saris. If you help the poor people in our village and alleviate their suffering at least to some extent, that is enough for me. She further expressed that she had three desires. Immediately, **Vidyasagar** fell at her feet and prayed, Mother! It is my duty to fulfil your desires. It is the responsibility of a son to fulfil the desires of his mother and make her happy. Please let me know what your desires are. The mother replied, My dear son! There are several poor, uneducated and sick people in our village. Who will alleviate their suffering? I will be really happy, only when you can remove their difficulties. The children in this village have to walk long distances and go to the neighbouring village for studies. I am really moved at their pitiable condition. Should they have to undergo so many difficulties for the sake of education? I want you to build a small school in this village itself so that these children can comfortably study here. **Vidyasagar** built a small school in his village as per the wishes of his mother and she was happy. On another day, **Vidyasagar** found his mother sitting in a pensive mood and enquired what the reason was. She told him, My dear son! The people of our village are suffering a lot for want of drinking water. They have to fetch the water from long distances, walking all the way. The well in our village has completely dried up. How can old ladies like me fetch water from such a long distance? If you can arrange for the digging of a well in our village, it will be a great boon for them. This is my second desire. **Vidyasagar** assured her, Mother! I will certainly fulfil your desire. I will try to solve the

drinking water problem in our village. Initially, he got two or three bore wells sunk in the village, but they were not of much use. The bore wells were able to supply water only during the rainy season. During summer, they used to dry up, yielding not even a drop of water. Therefore, the mother advised him to find a permanent solution for the problem. Then, **Vidyasagar** arranged for digging a big well and solved the problem of water scarcity permanently. His mother was happy.

Education Must Confer Humility

After sometime, **Vidyasagar** got a promotion in his job. His salary also increased. Then, he approached his mother and enquired, Mother! What is your third
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desire? She replied, My dear son! You have built a school. You have provided drinking water to the villagers. But, the mothers in our village are compelled to take their children whenever they fall sick, to the neighbouring village for treatment. I am unable to see their plight. Hence, I will be happy if you can arrange to build a small hospital in our village. In accordance with his mother s wish, **Vidyasagar** got a hospital built in his village. Thus, he fulfilled all the desires of his mother in due course.

Gradually, he reached a high position in his career due to his good behaviour. His salary also increased commensurate with the high position. In spite of that, he continued to be humble and obedient and thereby earned a good name for himself. One day, his mother called him and advised him, My dear son! I am happy that you have attained a very high position in life. But, do not become arrogant.

For some people,

Excessive wealth gives rise to ego which in turn paves the way for many wicked qualities. When wealth leaves you, ego also vanishes and as a result the evil qualities disappear.

(Telugu poem)

However, this was not the case with **Vidyasagar**. He cultivated the quality of humility along with education. He earned a good name for himself as a great orator. Educated people in large numbers used to ? **ock** round him to hear his speeches. Once a meeting was arranged in a neighbouring town and **Vidyasagar** was to address the gathering. **Vidyasagar** started for that town. An **ICS** officer was travelling in the same compartment in which **Vidyasagar** was travelling. The officer was going to that town to hear **Vidyasagar** s speech. However, he had only heard his name, but had never seen him before. As soon as the officer alighted from the train, he started shouting Coolie! Coolie! On seeing this, **Vidyasagar**

approached him and enquired what luggage the officer had. The officer replied that he had only a small suitcase. Then **Vidyasagar** asked him, Is it necessary for you to engage a coolie to carry this small suitcase? I will carry it for you. But, where are you going? The officer replied, I understand that a great scholar and orator by name **Eswarchandra Vidyasagar** is going to deliver a speech. I am going to attend his speech.

Vidyasagar then took the suitcase in his hands and started walking along with the officer. Both of them reached the venue of **Vidyasagar**'s lecture. There, **Vidyasagar** handed over the suitcase to the officer. The officer then took out his purse and enquired how much money he had to pay **Vidyasagar** as portage charges. **Vidyasagar** politely refused his offer saying, Sir! You have given me an opportunity to serve you. I don't need anything more. He silently walked away from that place. Considering **Vidyasagar** to be a madcap, the officer proceeded to the venue and sat among the

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audience. The organizers of the function were waiting to garland **Eswarchandra Vidyasagar** on his arrival. In a few minutes **Vidyasagar** arrived there, dressed in very simple clothes. He was accorded a warm welcome and profusely garlanded by the organizers of the function. The officer who was observing this welcome-ceremony realized to his utter astonishment that the person who had carried his suitcase from the railway station was none other than **Eswarchandra Vidyasagar** himself. He felt ashamed. He reverentially offered his **pranams** to this great, yet humble individual, in his heart of hearts. Then **Vidyasagar** began his speech. He explained that humility is the foremost quality of an educated person. He said, pride and arrogance are the result of excessive wealth and consequently such a person loses the fundamental quality of human nature.

After the conclusion of the programme, the **ICS** officer met **Vidyasagar** and offered his sincere apologies for his mistake. He pleaded with **Vidyasagar**, Sir, your speech was a great eye opener for me. I behaved arrogantly due to the pride that I am a highly educated person. Please excuse me.

In course of time, **Vidyasagar**'s reputation as a scholar and orator spread by leaps and bounds. He continued to do great service to the people. He got several poor students educated. He provided drinking water to several villages, where there were no such facilities. His mother felt very happy that her son was doing great service to the poor and needy. She prayed to God that every mother should be blessed with such noble children.

Humble Wishes Of A Generous Mother

Similarly, **Sathya Sai** has undertaken several community welfare activities in **Puttaparthi** like constructing residential houses for the poor, educating their children, providing drinking water to the villagers, **etc.**, as per the wishes of His mother. What the mother expressed in those days were small desires. But, in course of time, they assumed the form of gigantic projects and created history. Mother **Easwaramma** was very happy at the great service rendered by Swami to the villagers. She expressed with satisfaction, My dear son! You built houses for the poor, You solved the drinking water problem for the villagers, You provided electricity to the village which was miserable under darkness. Not only that, You have also built a school and a hospital. You have fulfilled all my desires. She felt extremely happy that her son had undertaken and completed such great tasks. She used to tell the ladies gathering round her, I requested Swami to build a small school in **Puttaparthi** village. But, Swami established a great educational institution in its place.

Thus, the humble wishes of the mother transformed themselves ultimately into great projects providing immense benefit to the humanity at large. What the country needs today is children who follow the teachings

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of their mothers. The teachings of the mothers may appear to be very simple and insignificant, but, in course of time, they provide great happiness. **Easwaramma**'s desires were very simple! She wanted drinking water to be made available to the small village of **Puttaparthi**. But, Swami provided drinking water to the entire district of **Ananthapur**. She wanted Me to build a small school. But, **Sathya Sai** built huge buildings and established great educational institutions. In those days, villagers used to suffer due to lack of basic medical facilities. Therefore, Mother **Easwaramma** requested Me to build a small hospital. But, Swami built great temples of healing, the **Sathya Sai** Super Specialty Hospitals, one in **Puttaparthi** and another in **Bangalore**. Thus, the small wishes of the mother resulted in the establishment of world class institutions.

Embodiments of love! You need not follow anybody. It is enough, if you engage yourself in activities that would satisfy your mother. If your mother is happy and contented, that will confer great blessing on you. Whatever your mother says, obey her command willingly and sincerely. That is what is required today! Obey your mother and become recipients of her love. Then the whole world will progress. You need not undertake any other acts of merit. Sacrifice your entire life to satisfy

your mother. It is only because **Sathya Sai** fulfilled the wishes of His mother and provided satisfaction to her, His glory has spread far and wide.

Sathya Sai has built great Hospitals that provide expensive medical treatment absolutely free to everyone, right from the poorest of the poor to the richest. In the field of medical services, there are no institutions anywhere in the world which can be compared to **Sathya Sai** Institute of Higher Medical Sciences. In this hospital, medicines, operations, food everything is provided free of cost. Nobody is able to comprehend how we are able to provide all these things free of cost in the present day scenario of sky-rocketing costs. Unfortunately, people are not able to realize the great value of the services being rendered by our hospitals. Today, many hospitals advertise their facilities through electronic media, attract people and loot them of their hard earned money and even go to the extent of causing death to patients by negligence. This is not right. The poor people should be given free food, free education, free water and free medicine. There can be no greater service than providing all these services free of cost. I wish that all the students, past and present, should undertake such services. We are not collecting even a paisa from our students as fees. The **Sathya Sai** Educational institutions provide education totally free of cost. People have to spend huge amounts for acquiring higher education in other institutions. But, our students need not spend any money for their education here. I am providing totally free education from **KG** to **PG** to all the students who come here with love and great expectation. In fact, all our services are provided with loving care and free of cost.

Serve The Society With A Spirit Of Sacrifice
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The **Sikh** student who spoke earlier, tried his best for a long time to acquire higher education. But, he could not pursue his higher studies due to paucity of funds. Hence, he took up employment on a meagre salary. Later on, he joined our college and earned his **MBA** degree. Now, he is contributing his services to the hostel as a grateful offering to Swami. There are several students like him, who are undertaking service activities in Swami's institutions. The boy who spoke after him hails from **Delhi**. He also had a great desire to pursue higher education, but had no funds. He joined our Institute and qualified himself with an **MBA** degree in first class. All this is free of cost. Since then, he remained here in the service of Swami. He has decided to dedicate his life to the institution which produces such boys. Thus, all the students of the **Sathya Sai** institutions have been cultivating broad-mindedness and the spirit of service.

All our students are broad-minded. You will not find any narrow-minded students here. They are filled with love and behave among themselves like brothers. It is My endeavour to train such ideal boys and girls. It is My wish that all our students should willingly undertake free service activities to the society with a spirit of love and sacrifice.

Many of our students are working in highly paid jobs in big cities like **Delhi** and **Agra**. In fact, top companies in India are seeking the services of our students, offering them high-salaried jobs. Our students working in these places are also undertaking service activities like providing free **tuitions** to poor students. Wherever they are, our students are undertaking various service activities with a spirit of sacrifice and **broadmindedness**. Education is not mere bookish knowledge. Developing broad-mindedness, spirit of sacrifice, sharing one's resources willingly with fellow members of the society and making them happy-these are the true qualities of an educated person. There are several such students in **Prasanthi Nilayam** who are happy and contented by undertaking service to society. My main task is to prepare such boys and girls. I am providing everything that is required for them. I am even sending them abroad for higher education, if necessary.

Dr. Padmanabhan who is sitting here may be known to all of you. He qualified as a doctor at a very young age and wanted to set up a small clinic here in **Bangalore**. I called him and told him, Doctor! You must acquire higher degrees in medicine. You should not stop your education with the present degree. Your family circumstances may not be conducive to pursue higher education. But, I am with you. I will provide for your higher education. One day, I called him for dinner and later sent him to Vienna for higher education in medicine. Accordingly, he went abroad and obtained higher degrees in medicine. After his return, he is now doing wonderful service in **Brindavan**. He is not **moneyminded**. The great name he has acquired in Swami's service is all that matters to him. Can there be greater
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wealth than a good name? He serves the poor. Even though he has undergone a heart surgery, he continues to serve the poor patients. Thus, Swami has moulded him as a loving, soft-hearted and **selfless** individual with a sacred heart and prompted him to serve people. Our students, in spite of being highly qualified, are very unassuming and without ego. They subsequently take up teaching jobs in our educational institutions. It is My firm resolve to foster such noble souls. There may be some minor ailments now and then

to this body. However, they do not bother Me. They are natural to the human body. Last year, one boy was decorating the door with colour buntings, standing on an iron stool. Meanwhile, I opened the door and came out from My room. As soon as he saw Me, he became nervous and fell down from the stool. As he was falling, the iron stool got tilted and fell on Me. My hip bone was fractured. That is how it happened. It is not due to any past karma. I did not, however, mind My injury. Yesterday, as I was entering My room, I casually took the support of a brick projection from the wall. The brick, however, got loosened and fell down on the ? oor. Consequently I also fell down, landing heavily on the wrist. It was an accident. But, I had to perform My duty, come what may. Of course, accidents do happen due to past karma, but this incident is not of that kind. Such disruptions may happen now and then, but, no disease can ever af? ict Me. I carry on My work unmindful of such incidents.

There are seven boys here. All of them did their post graduation. They want to stay with Swami permanently, doing service here. I am looking after them. I told them, My dear children! You must progress in your education. You need not depend on your parents for this. I will take care of all your requirements. You study well and come out with ? ying colours. Set an example to others. Thus, I am making arrangements for their higher studies. I always help others and do not cause inconvenience to anybody. As for Myself, I will never be af? icted with any disease whatever. Some minor incidents may happen. But, I will carry on My work, unmindful of such incidents. Yesterday, when I fell down, there was a loud noise and people present there were very much afraid that some major accident had taken place. They thought to themselves - What has happened to Swami! Till recently, He was not able to walk properly due to the hip fracture. Now He has sustained an injury to His hand. What a misfortune has befallen us! But, I consoled them saying that nothing serious had happened and that they should not worry. The devotees had arranged a meeting here, in which I had to participate. I do not like to desist from performing My duty, whatever may happen to this body. Therefore, I agreed to come here. I put on My dress. The students arranged a shawl to cover My gown, so that I may not be inconvenienced with the bandaged arm. The doctors however advised Me not to move. They were right in

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their advice. But, I volunteered to come down against the doctor s advice, with the help of two boys. Since I love My boys so much, they also love Me with the same

intensity. They are constantly in attendance on Me and look after Me.

(As per Swami s instructions, some boys stood up. Showing them to the audience, Swami said).

These boys have come from far off places like Delhi and other cities and studied here in Brindavan and Prasanthi Nilayam. They are all staying with Me and doing great service to Me. This problem is not something that can be cured with medicines. Their love itself is working as a great medicine for Me. Their love alone is protecting Me in different ways.

(Again pointing towards a student)

This boy did his PhD. All these boys are highly educated. Still they would like to stay back and serve Swami. There are some more boys inside Swami s residence. For example, Sathyajit and some other boys are constantly in attendance on Me like a shadow and are looking after Me. Such boys are My only property. Several people ask Me, Swami! How much is the value of your property? Where is it located? I tell them, My dear! I cannot say that the value of My property is this much. My students are My property. It cannot be evaluated in terms of money. Any amount of description of the love of My boys will be insufficient. I cannot remain for a single day without this property. They also cannot live without the loving care of Swami. These boys are setting a great example to the world by their service. Seva (sel? ess and loving service) alone confers great value on the educated. I cannot describe the amount of service they render, so lovingly. No one can adequately estimate and express in words the loving nature of our students. No one can understand their broad-mindedness. Outwardly, they appear like any other students. But, each one of them is highly educated, with double postgraduate degrees. Such boys can render great service to the world. They are serving Me in various ways.

Sravanam (listening), kirtanam (singing), vishnusmaranam (contemplating on Vishnu), padasevanam (serving His Lotus Feet), vandanam (salutation), archanam (worship), dasyam (servitude), sneham (friendship), and atmanivedanam (selfsurrender) are the nine paths of devotion.

These boys are expressing their total and unconditional love towards Me through those nine paths of devotion.

The doctors advised Me bed rest. In spite of that, I decided to fulfil My commitment to My devotees. Having known My firm resolve, the boys stitched a shawl to cover My robe and brought Me down stairs. This service may appear to be a small and insignificant one. But, if you enquire into the matter deeply, you will understand that it is very difficult to get this opportunity

Sathya Sai Speaks Volume - 37 **Sathya Sai** Speaks Volume - 37 to serve Swami in this way. It is only because of their loving care, that I am able to come down without much inconvenience to speak to you. Is it really possible in My present condition? In fact, it is their pure love that brought Me down here. These boys have good character along with good education. The service rendered by the boys here or in the Primary School or Higher Secondary School or other institutions in **Puttaparthi**, is beyond description. Even little boys in these Institutions behave well. I am standing before you today to describe the good qualities of My students; otherwise, I had no intention to give a discourse. The students are doing great service to the society, as per My advice. I exhort the new entrants who join the Institution this year to cultivate noble qualities, be healthy and happy and humble like these boys and render good service to the society. I conclude My discourse with blessings to one and all.

[**Easwaramma** Day, 6-5-2004, **Brindavan, Bangalore**]

11

The Form Of God Is Love

Forbearance is the real beauty in this sacred land of **Bharat**. Of all the rituals, adherence to truth is the greatest penance. The most nectarous feeling in this country is the feeling of love towards one's mother.

(Telugu poem)

Embodiments of Love!

IN this sacred land of **Bharat**, forbearance is the real beauty. The modern man has no idea of what forbearance is. He is not able to realise that forbearance is the real beauty in this sacred land. One bereft of forbearance is no human being at all. We should have sympathy and forbearance towards the poor and the physically challenged. But the modern man shows disgust towards such unfortunate people. In fact, **sahana** (tolerance) is the most valuable and sacred mantra of the

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Bharatiyas. But man, out of his ignorance, has given up such a sacred mantra and is carried away by **yantra** and tantra.

The foremost quality expected of a devotee is forbearance. What is bhakti (devotion)? Several people are under the mistaken notion that worshipping some idols, observing certain vows and performing some rituals is bhakti. It is not as simple as that. The foremost duty of a devotee, especially of the **Bharatiyas**, is observing the quality of forbearance in practice. Adherence to truth is the real tapas (penance). Man, today, has **gorgotten** this principle. Forbearance is a

quality which inspires people to undertake noble deeds. This noble quality is to be taught to others as well, to enable them to imbibe it.

The nectarous feeling in this country is the feeling of love towards one's mother. Today, people overlook the most important duty to look upon every woman as one's own mother. There is nothing greater and sweeter than this motherly love in the world. One who has cultivated such noble feeling is most fortunate. It is not a quality that can be purchased or hired. This motherly feeling? **ows** from the natural love that one has for one's own mother. The people of **Bharat** are forsaking such noble qualities and are trying to imitate and cultivate alien cultures and traditions today. In fact, they are running after alien culture with excessive enthusiasm, treating it as their very life breath.

Divine Love Permeates The Whole World

Embodiments of Love!

You cannot find anything more sacred than love in the world. Today, you will find worldly and physical love everywhere. But, it is very difficult to find love suffused with **atmic** bliss.

Embodiments of Love!

Love is not merely that which exists between two individuals at the physical level. True love is that which exists between two hearts. **Bharatiyas** today are neglecting such sacred and noble love. It is only the love towards God that has sustained and protected the people in this sacred land of **Bharat** since ancient times, just as the eye lid protects the eye. This divine love permeates the entire **universe**. Wherever you look for, it is present. There is nothing in the world, except divine love. All other types of love are only mere passing infatuation. Real love emerges from the depth of one's heart. Cultivating such divine love and sharing it with others is most pleasing to Me. Today, you find worldly and physical love for achieving selfish ends everywhere. But, you cannot call it real love. Real love which is sacred, divine and **sel?** **ess** has to spring from one's heart.

Embodiments of Love!

Cultivate and strengthen such divine love. When

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you cultivate such love, you will not be lacking in anything. It is only when you cultivate such noble love, you will be entitled to be called Embodiments of love. God is omnipresent. Who is God? In fact, you are verily God. You must strive to attain that state. Though God is present everywhere, you should not forget the divinity immanent in you. Some people think that God exists separately in some distant place.

Prahlada, the child devotee of Lord Vishnu declared:

Never doubt that God is here and not there.

Wherever you search for Him, He is there.

(Telugu poem)

This is the real culture of **Bharat**, which we are not able to **preceive** today. Everyone chants the name of God. But, where is God? In fact, you yourself are God. You and God are not separate. Man forgets the divinity latent in him and runs after trivial and mundane things.

Embodiments of Love!

Under all circumstances, do not give up love. Love is your greatest treasure. One who forgets this treasure, is not a human being at all! We love our father, mother, brothers, sisters, **etc.** All these relationships are but mere roles in the divine drama. You must try to apprehend true love. In fact, it is always in us. You need not search for it outside. Unfortunately, today we are going after things which are not real and permanent. (Showing a ? **ower**

...) What is this? This is a ? **ower**. Everybody says so.

But, the truth is, it is a manifestation of divinity. There are several petals in it which represent divinity. If the petals are taken out one by one, it cannot be called a ? **ower**. Similarly, if there is no love in a human being, he cannot be called an Embodiment of love . The

source and sustenance for the entire universe is love.

This quality of love takes different shapes in different individuals, say between father, mother, brothers and sisters, but you refer to it all as love. All these individuals together **consititute** a family. It is not enough if you limit your love to the family members. The entire universe must live like a family. Whomever you see, offer your **pranams**. Say **Namaskar!** **Namaskar!** Can you come across a nobler feeling than this? All the forms you come across in this world are embodiments of **divinity**.

There is nothing in this universe which is not divine.

You consider the different objects in the universe as mere objects. No! No! Consider them as Embodiments of divinity . Unfortunately, today we have become foolish and are searching for God in some distant corner.

Wherever you see, there is God. Therefore, it is the noblest feeling to consider everything in the universe as Embodiments of divinity . The **unviers** is but a form of God! God is manifest in all forms. Consider such an omnipresent divinity as God. Do not give credence to the outward form of any object, but firmly believe in the divine power that is immanent in that object. We are

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not experiencing anything other than divinity in our day
- to - day activities. For example, we are thirsty. Thirst

is a fire manifest as divinity. We quench our thirst by drinking water, which is another manifestation of the divine.

Thus all the five elements in the universe, the five senses, five sheaths and the five vital breathes in the body, are all manifestations of divinity. Today, we are misusing our senses. This is an act of grave sin. All the senses are pure, sacred and **sel?** **ess**. The senses have no distinction of caste, creed, religion, nationality, **etc.** Keeping such noble qualities in our own self, we are searching for divinity in the outside world. What a great pity! What do you think the human values are? They are nothing but divine qualities. God has no attributes separately. Divinity itself is the sole attribute. We are deluded to see the attributeless divinity as God with attributes.

Love Is God s Only Attribute

Embodiments of Love!

Whatever I speak, it is only love. I do not know any other word. There is no other quality greater than love. Hence, we have to love the quality of love, which is God.

The different ways by which we describe God such as **Nirgunam**, **Niranjanam**, **Sanathana Niketanam**, **Nitya Shuddha**, Buddha, **Mukta**, **Nirmala Swarupinam** (God is attributeless, pure, final abode, eternal, unsullied, enlightened, free and embodiment of sacredness) are only for our satisfaction. They cannot, however, describe God in full. In fact, God is beyond description. The only word by which we can describe God is love . Nothing better can describe Him.

Embodiments of Love!

You are all the Embodiments of love . Your form is love. God s form is also love. I am very much distressed to see those **physcailly** challenged children seated on the **tricycles**. They are, in fact, Embodiments of divinity . To look down upon those divine children with contempt is a great sin. In fact, there are no lowly people in the world at all! That low thinking is in us only. It cannot be attributed to God. God has only one attribute, which is love. That is His form. When someone converses with Me lovingly, My joy knows no bounds. If people employ empty rhetoric without love to describe My qualities, I am not at all pleased or impressed. Talk to Me with a loving heart. Pray to Me with a love - filled heart. Whatever you pray for with a loving heart, I will readily respond. You call Me **Sai** with love; I will readily respond saying **Oyi** . Any amount of prayer devoid of love cannot move Me. If you call Me with love, I will respond immediately, wherever I am. There is nothing greater than love. Therefore, if you wish to have the **darshan** of God and experience

Him, pray to Him lovingly. You may have any amount
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of wealth and virtues, but they are no match to the quality
of love. The sweetness inherent in the word **prema** is
not to be found anywhere else in the world. The more
you cultivate and practise it, the sweeter will be your
personality. Therefore, cultivate love as the foremost
quality in you.

Love is your sole refuge wherever you may be, in
a forest, in the sky, in a city or a village, on the
top of a mountain or in the middle of deep sea.
(Telugu poem)

Love is not confined to any particular place or
residence; it is universal. Therefore, cultivate such
universal love. Such a universal love cannot be purchased
with any amount of money. It can only be attained with
a heart filled with **intese** love. Man has, therefore, to
cultivate such pure and **sel? ess** love. In order to cultivate
such pure love, bhakti (devotion) is prescribed as a
means. Bhakti is not somewhere in some distant corner.

Prema (love) is bhakti (devotion). Devotion without love
is deep ocean. And how is that ocean? It is full of salt
water, whereas devotion with love is like sweet water.

Love is a nectarous feeling. Love is verily bliss. Love
is a wonderful feeling. It is unfathomable. Therefore,
such a nectarous, sweet, blissful and unfathomable love,
you should never give up.

Embodiments of Love!

Instead of making hollow claims of bhakti, keep
prema as your goal to be attained. There is nothing
greater than this **sadhana**. There is nothing that can
liberate you easily than pure and **sel? ess** love. There
are four words - **mukti** (liberation), bhakti (devotion),
rakti (attachment) and **anurakti** (attachment or love
towards God). But, love is the undercurrent in all these
things. On this auspicious occasion of Guru **Purnima**,
love is the most **vaulable** gift I hand over to you. This is
my most precious gift to you. Devoid of love, whatever
other gifts I may give, they will be of no use. My love
is pure, sacred and most precious. You also cultivate
such love.

[Guru **Purnima**, 2-7-2004, **Prasanthi Nilayam**]
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12

My Students Are My Wealth

One may acquire a high academic qualification
such as **M.A.**, **B.A.**, **MBA** and **MFM** and
attain exalted position,

One may amass wealth, perform acts of charity
and attain name and fame,

One may have physical strength and enjoy a long
and healthy life,

One may be a scholar, but if he lacks human values
all his achievements will prove futile.

(Telugu poem)

Students! Boys and Girls! Teachers! Patrons of
Education!

BY mere **acquisiton** of **wordly** education man
cannot attain exalted position in life. All

human efforts will be in vain without divine grace.

There are many in this world who are highly educated,
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but are they rendering any service to the nation? No. In
this respect, the unlettered people appear to be better
human beings than the highly educated. In spite of his
education and intelligence, a person who does not know
his true Self is but a fool. One may be highly intelligent
and educated, but bereft of human values his life is
meaningless. In fact, one devoid of human values is
no human being at all! There is little use in acquiring a
number of degrees without imbibing human values.
Character Is The Prime Objective Of Education
Embodiments of Love!

To know and recognise a truly educated individual,
you have to look closely at our students. They are not
satisfied with mere acquisition of degrees. They utilise
their knowledge for the benefit of society. Education
which is not useful to society serves no real purpose.
Our boys are highly virtuous and are endowed with the
wealth of character. They consider virtues as their very
life. Men of eminence who come here from all over the
world learn many things from our students. Some of
our students remain here and serve as teachers after the
completion of their education. I am very happy about it.
We need not be worried about getting good and noble
teachers from elsewhere for our Institute. Our own
students, after their studies, take up the responsibility
of teaching. In other academic centres students are
interested in pursuing higher studies for their own selfish
ends, but our students are not interested in accumulating
degrees, but in disseminating their knowledge for the
benefit of others.

One cannot acquire such character and nobility
from mere education. The education they received here
is not limited to textual knowledge alone. It develops
virtues which originate from the heart. Our students are
incomparable. They are taking up the roles of teachers
all over the world and are helping society by moulding
ideal students and men of character. Character is the
prime objective of education here in our **Institute**. A
person of such education and character, can rule over

the entire world. Education without character is useless. I am very much pleased to have such students who are virtuous, energetic and intelligent. Our **MBA** students have all the noble qualities that are expected of them. In addition to their studies, they learn various languages. Students from **Kerala** have gained proficiency in various languages, such as, **Tamil**, Hindi, English, Telugu, **etc.** They speak all these languages with such ? **uency** that it is very difficult to identify their mother tongue. For such talented students, it is not difficult to learn the language of the **Atma**. They give talks even in Sanskrit. But they also adhere to our **sanskriti** (culture). **Sanskara** is not imbibed by learning Sanskrit, it comes from adherence to **sanskriti**. One who adheres to **sanskriti** will be able to attain all types of wealth and be an ideal to others. When I asked one of the students which place he belonged to, he said, Swami, I belong to **Puttaparthi**. That boy speaks Sanskrit very **fulently**. He has also learnt

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various other languages. Students who have studied in **Puttaparthi** are spreading Swami's message in various countries, such as, America, Japan, Germany, Italy, **etc.** Students who have such dedication and devotion are very rare these days. But here are many such students in our institutions. It gives Me great joy to have such students here. We need such students. I wish that these students, after completion of their education, share the knowledge they have acquired here with **fellowmen** in society and transform them. Men of eminence like the President of India, the Prime Minister and Chief Ministers are all praise for our students. They extol our students whenever they visit this place.

In our Institutes, students are provided education totally free of charge. In addition to this, scholarships are provided to deserving students. If you ask what is Swami's property, I say, Students are My property. Without the students, I will not be able to do anything. They are looking after Swami with utmost love and care. In fact, they are responsible for all the development that we find in our educational and other institutions.

The culture of **Bharat** is based on the Vedas which are in Sanskrit language. Here students chant the Vedic **mantras** both in the morning and in the evening. You cannot get such students even if you do **intese** penance. They can certainly bring about progress in society. There is no language that our students do not speak; they are very versatile in all kinds of skills. You may be under the impression that Swami is taking great pains to mould the character of students. There is no pain whatsoever. In fact, students are of great help to Swami. They are spreading the ideals of **Sai** to the rest of the world giving

hai (joy) to one and all. There is a need to establish more similar institutions in order to mould such ideal students. Parents themselves are not aware of the innate potential of their children. Our students are filled with noble thoughts and sacred feelings. They give top priority to the service of their parents. They treat their friends and **realtives** with love and affection. They have no desire for accumulating wealth. Their sole aim is to obey Swami's command and work for the progress of society. I do not want any other property than My students. With the help of these students, many educational institutions can be developed. Unlike students elsewhere who wake up very late in the morning, our students get up in the early hours at the crowing of the cock. They observe moderation in food and habits. Such discipline can not be found **among** student community elsewhere. They are attentive in classes and learn their lessons well. They **ae** obedient to their teachers. They take part in sports and games, such as, Badminton, Tennis, Volleyball, **etc.**, in the right spirit. They take good care of their health too. They are all very strong in physique and spirit. You do not find anyone weak and **af? icted** with diseases. Such students who take care of themselves are capable of taking care of the country as well. Our institution is fortunate to have students of such calibre. If there are

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another five institutions of this quality, they will be able to raise the happiness level of the whole country. In fact, other colleges are trying to emulate our institution. Our students are like diamonds. They are obedient to elders, courteous towards relatives. Seeing their good conduct and listening to their sweet words, the guests who visit their houses are highly impressed. They are creative in their thinking and shine as role models. We do not wish to praise the qualities of our own students. But when dignitaries who visit this Institute talk high of our students, I feel very happy.

(Here **Bhagawan** referred to the hip bone fracture He suffered last year.) I am not suffering from any disease or any ailment. Last year, one boy was hanging colour **buntings** on the door while standing on an iron stool. Meanwhile, I opened the door and came out of My room. As soon as he saw Me, he became nervous and fell down from the stool. As he was falling, the iron stool got toppled and fell on Me. He too fell on Me. That was the time when My hip bone was fractured. Doctors tried their best to set it right. They felt sorry that it would be difficult for Swami to walk. I told them, No one needs to feel sorry for Me. My students will take good care of Me. They will follow Me like shadow wherever I go. My students have become My doctors. It is because

of them that I am able to move around. Our students tell Me, Swami, we don't need to be worried about anything when we are with You. We want to sanctify our lives in Your service. With such love and faith, hundreds of students have remained with Swami after the completion of their education, performing various duties assigned to them. They do not want to go outside for a job. You may find it hard to believe if I tell you about the work they do. Once someone from outside came here and took two of our boys for employment. They were given a salary of 50,000 to 60,000 rupees per month. They utilised the money to serve the poor children. Later on, they resigned their jobs and came here as they could not bear the separation from Swami. Our students have transformed Prasanthi Nilayam into a big workshop. They are able to handle various types of instruments and equipments very efficiently. They are striving hard for the development of hospitals. It is not possible for anyone to understand the sacred feelings of our students.

(Swami asked one of the boys who was sitting near Him to get up.) This boy did his Engineering and then completed his MBA degree in our Institute. Many people from all over the country requested him to join their companies. But he decined their offers.

What is he doing at present? He is spreading Swami's message all over the world through Radio Sai Global Harmony. Even his parents tell Me, Swami, please keep him with You always. When he was with his parents, though they would force him to eat more, he did not put on weight. But after coming here, he has gained 18 kg, even without timely intake of food. Now

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he is always with Me attending to My needs. At the same time, he does not keep his office work pending. He attends to it at night.

(Swami asked another boy to get up.) What do you think of this boy? He hails from a backward area in Orissa. His father has three sons. Now, all the four of them are working in Puttaparthi. These boys have completed their M.Sc. and MBA. They do not want to undertake any job outside. All of them have remained here serving Swami. They are satisfied with the salary they are paid here. In this manner, all the boys who are working here are full of virtues and are leading a life of sacrifice. For the last few months, our boys are taking good care of Me. I do not have any pain. I do not require any medical treatment. I do not need to be worried about anything. It is because of the loving service of My students, I am spending My time blissfully without any inconvenience or suffering whatsoever.

They are always ready and eager to serve Me. They carry out My instructions meticulously. There are 200 such students around Me in Parasanthi Nilayam. They do not sit idle; they discharge their duties diligently. It is not possible to describe the magnitude of work they do. They attend to all jobs. If there are such students everywhere, the nation will certainly prosper. They help everyone. I want to make them totally self-reliant. They should depend on the work they do and not on anybody else. They will certainly be able to lead their lives in that manner. I am telling all this today so that you will know the noble qualities of our students. They are gunavanthlu (virtuous), balavantulu (energetic) and also dhanavantulu (wealthy). They earn their own money. They do not take even a paisa from their parents. Sometimes, the parents may come and ask, Do you require anything? They reply, Swami has provided everything. He is taking care of us very well.

In future, many great events are going to take place. The country need not fear. Bharat will certainly become a land of plenty and prosperity. Our students will contribute a lot to the development of the nation. They are the future leaders. It is a matter of great joy for Me to see the students as future leaders.

[Divine Discourse, 21-8-2004, Prasanthi Nilayam]

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13

Do Constant Namasmarana For Mental Peace

Oh man! You struggle hard in life merely for the sake of filling your belly. You acquire myriad types of knowledge from various fields. Examine and enquire for yourself what great happiness you have achieved by spending all the time from dawn to dusk in acquiring worldly knowledge and earning wealth, while forgetting God.

(Telugu poem)

Embodiments of Love!

WHETHER a pauper or a millionaire, one has to eat. But, having attained the sacred human birth, it is unseemly of man to spend his entire life merely for the sake of filling his belly. Why don't you spend a few minutes in the contemplation of God, instead of spending your entire life just to earn a living? There

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are of course a few people in this land of Bharat, who are sanctifying their time and their environment in the contemplation of God, but the vast majority are wasting their births in vain pursuits.

Human Birth Is Meant To Experience Divinity

Embodiments of Love!

It is not only in Srikakulam district, but in many other places all over India, there are people who are struggling and straining to eke out their livelihood. In spite of all the effort, they are unable to attain peace, happiness and comfort. Only those who are spending their time in the contemplation of God are able to experience peace and happiness. Those who forget God and spend all their time and energy in mundane pursuits are bound to suffer. Till this day, nobody has been able to enjoy mental peace and physical comfort in full measure. The body is like a water bubble. It is nothing but a bag full of bones. Mind is like a mad monkey. It is a mistake to strive for the happiness of such a physical body and wavering mind. So long as one is alive, one should make efforts to keep the body healthy, so that one may not cause inconvenience to others. There are many who spend their entire life for the sake of physical comforts and pleasures. It is only a few who are not concerned with their mind and body, but are centred on eternal peace and happiness. Human birth is meant to experience divinity and not to crave for eeating pleasures. Human body is a divine gift, which is being put to improper use, instead of its proper purpose of adoring God. Do not be under the mistaken notion that body is meant for eating and enjoying physical pleasures only. Certain duties have been assigned to man by performing which he will be able to experience happiness at the level of the body, mind, senses and the spirit. One should enquire what the purpose of human birth is? The goal of human birth is to work for release from the cycle of birth and death. This body is a den of dirt, and prone to diseases; it is subject to change from time to time; it cannot cross the ocean of samsara. The body should be used as an instrument to rise from the level of humanness to divinity. Human life is sanctified only when we experience divinity. There are many people who are making efforts in this direction. But only a few are able to realise the truth and achieve the goal. One may undertake any type of activities, but one should always aspire to attain peace of mind. Without peace of mind whatever enterprise that man undertakes will only add to his restlessness.

God Is Your Sole Refuge

Embodiments of Love!

You are really fortunate to have come here all the way from Srikakulam in spite of your financial constraints and various other difficulties. Swami is very well aware of your aspirations. You have come here to experience divine bliss. You were feeling sad that Swami has not spoken to you a word even after two days of your stay here. In fact, last night you were all praying intensely.

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In response to your sincere prayers, I have decided to address you this morning. It is not My intention to satisfy you with just a discourse. I am ready to extend all the help required to fulfil your aspirations. Many of you are facing problems due to shortage of water. Some of you do not have even proper food to eat. Food and water are very essential for everyone. Do not give room to worry and anxiety. God is not stone-hearted. He will certainly take care of your needs. His heart is filled with compassion. Swami's concern for you is hundred times more intense than the concern you have for yourselves. You need not be worried at all. Develop the feeling that difficulties and suffering are for your own good. Even insurmountable difficulties will vanish like thin mist when you have firm conviction. Hence, do not be unduly perturbed about your problems. Difficulties come and go. Not only the poor, even a millionaire cannot escape from difficulties. Swami confers His blessings on you so that you will be relieved of your suffering soon. You may consult the elders of your villages and take the help of those who are willing to cooperate with you. I will see to it that there is plenty of water available in your mountainous area. Do not be depressed or bogged down by difficulties. Having put on the vesture of the human body, one cannot escape from difficulties. The physical body may undergo suffering, but you should make efforts to attain peace of mind. Mind is the basis for happiness for everyone. All physical comforts will be of little use without peace of mind. Only through contemplation of God can you attain peace of mind and not by any other means. Hence, chant the name of God incessantly unmindful of the difficulties that come in your way. It is because of contemplation of God's name that you have been able to experience peace in spite of the innumerable difficulties you faced. God is the refuge for the poor and the forlorn. He is always with them through all the vicissitudes of life. Do not think that God is in some distant land. God is by your side always. In fact, He is present in the inner recesses of your heart. Never think that God is away from you at any point of time. Neither friends nor relatives can come to your rescue. God is your sole refuge. He will protect you under all circumstances. In spite of numerous difficulties, Bharatiyas never swerved from the Godward path. If Bharat occupies a pivotal position among all nations, it is only because of Bharatiyas one-pointed devotion to God. There are many af? uent countries where people lead a luxurious life, but they are unable to attain peace of mind. It is the good fortune of Bharatiyas that they are able to enjoy peace of mind. Their devotion to God is responsible for this. Since ancient times, the culture of

Bharat has been protecting the **Bharatiyas** in all respects. Its glory and grandeur defy all description. One who has peace of mind will have moral strength. Hence, chant the divine name constantly. Yesterday you went round the entire village singing the glory of God and entered the portals of **Prasanthi Nilayam**; you experienced peace of mind. It is not possible to experience peace by any other
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Sathya Sai Speaks Volume - 37 **Sathya Sai** Speaks Volume - 37 means. Hence, never forget God. Sanctify your time by chanting His Name. Contemplation of God should be man's constant endeavour. There may be some jealous people who will try to dissuade you from chanting God's name. They say, What is the use of chanting God's name? It will not help us to **eke** out our livelihood. We have to work hard for our survival. So, stop chanting God's name. Do not pay heed to such narrow-minded people. Never forget God's name. You may not be aware; people all over the world in all villages are facing hardships. They are suffering from physical ailments and mental agitations. Only **Bharatiyas** are able to enjoy peace of mind because of their devotion to God. There is no happiness greater than experiencing peace of mind. Mental peace can be obtained only by constant contemplation of God. This cannot be purchased from the market. It is only by constant contemplation of God that mental worries can be overcome. This is the experience of people all over the world. Contemplation of God alone can bring about mental peace and happiness. No other means can achieve this.

To be born is a worry, to be on the earth is a worry; world is a cause of worry and death too; entire childhood is a worry and so is the old age; life is a worry, failure is a worry; all actions and difficulties cause worry; even happiness too is a mysterious worry. (Telugu poem)

Namasmarana Will Obviate All Difficulties
Contemplation of God is the right royal path that would remove all types of worries. Therefore, do not try other means for achieving mental peace and get into trouble and worry. March on along the divine and glorious path. All the **karmas** in the spiritual field are meant to bring peace and happiness to us. They are not intended to trouble us. Mental peace can be achieved only by performing one's own duty, not by any other means. Karma brings about a result; and that result brings happiness and peace. Even when you are undergoing difficulties, always think that they are meant to bring you happiness. Every human being undergoes difficulties, only to enjoy happiness later. However, he does not realise this during the period of suffering. But, in course of time, when suffering ends and happy

days arrive, he would realise the truth. Hence, always remember the truth that sorrows and difficulties are prelude to happy days ahead. In fact, real happiness comes out of suffering only.

Embodiments of Love!

Love is the only property that always grows the more you spend, the more it grows; it never diminishes. Supposing you go up a hill and sing the glory of God; the divine vibrations will reach a large area and the people hearing the **namasmarana** even from a distance will feel very happy. Divine music can confer solace even to children and animals. By hearing **namasankirtan**, even the heart of a stone-hearted person will melt. We have
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Sathya Sai Speaks Volume - 37 **Sathya Sai** Speaks Volume - 37 heard of several instances in Indian history where great devotees of God, by their **namasankirtan**, could bring about complete transformation in die-hard criminals. Suppose you are digging a pit; the soil in that is taken out and stacked by its side becomes a mound. You need not feel anxious that the pit is becoming deeper and deeper. The soil that is dug out of the pit and the soil that is piled up next to the pit are the same. Similarly, along with the difficulties you undergo, you will experience happiness also in abundant measure. When you fill in the soil that is piled up (namely happiness) in the pit of sorrows and difficulties, you will attain a state of equanimity. This is what you have to realise today. You need not feel sorry, **Oh!** I have fallen into this pit of sorrows and difficulties. How can I come out of this? How am I to bear this? The soil of happiness stacked next to the pit of suffering may be filled into the pit. You will attain a state of equanimity. You have to do this **sadhana**.

Embodiments of Love!

You have come here with love-filled hearts, undergoing lot of difficulties and physical strain. It is your love and devotion to Swami that brought you here. Go back to your places with the same intensity of love and devotion. Continue to enjoy the moments of joy and happiness you experienced in the presence of Swami.

Pleasure and pain, good and bad **co**-exist, none can separate them. You cannot find pleasure or pain, good or bad to the exclusion of the other. Pleasure results when difficulties fructify.

(Telugu poem)

Thus, happiness and sorrow come to teach us equanimity.

Embodiments of Love!

Love is the only wealth that can never diminish. That is the property of God. Therefore, cultivate pure and **sel?** **ess** love. God's love will always follow you

wherever you are and will protect you at all times. Do not ever consider that money alone is your property. In fact, love is your real wealth. The wealth of Love always grows (expands), never diminishes. Those who realise the **Paramatma** will be able to understand this truth better. My heart is over? owing with love and joy on account of the **namasankirtan** you have done yesterday in the streets of **Puttaparthi**. Continue this **namasankirtan** wherever you are throughout your life. Especially, when your spirits are down with sorrow, sing the glory of God full-throated. Never feel diffident to sing the glory of God, thinking that others may make fun of you. Irrespective of what others may think or say against you, continue this sacred activity of **namasankirtan**. Only then will you be charged with divine power.

Embodiments of Love!
I am very happy that you are all gathered here. I
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always wish joy, happiness, comfort and peace for all of you. Today, 8000 devotees from your place have come here to share the happiness of Swami's divine presence. All of you, please go to the canteen and partake of Swami's **prasadam** happily. Swami's **prasadam** will become **akshaya** (never diminishing) and will remove all your sorrows and difficulties. Everything that is granted by Swami is suffused with love. Whatever is granted by **Bhagawan** is always free. God will never succumb to monetary considerations. Wherever any service activity is associated with money, it is tainted. The entire property of Swami consists of Love only. Such divine love must become your very life-breath. All your past **karmas** will become extinct, if only you cultivate that pure love.

All of you go to the canteen and have food, as Swami's **prasadam**. Thereafter, you can go to your respective villages, happily.
Embodiments of Love!

Having come here from such a long distance, fill your hearts with love. Sometime ago, there was a singer by name **Saluru Rajeswara Rao**. He used to visit Swami, regularly. He remained absorbed so much in music that he would sing while walking in the streets, unmindful of what others thought of him. Today, his son has come here to sing some devotional songs in the divine presence of Swami. These devotional songs fill the hearts of people with overwhelming joy. Late **Rajeswara Rao** used to sing a particular song on **Sri Krishna** melodiously **Challagaalilo Yamunathatipy Shyama Sundaruni Murali** (**Shyamasundara** is melodiously playing His flute on the banks of the **Yamuna**, while the cool breeze is blowing). His voice

as well as his feelings were sweet. Both **Rajeswara Rao** and another devotee **Adi Narayana** used to come here regularly. They were the people who composed the **Sai Charita** and sang those songs melodiously. They may be anywhere; the lives of such pure-hearted devotees are sanctified. Those, who sell their God-given talents and make a living out of it, can never be truly happy.

Rajeswara Rao and **Adi Narayana** never made business out of their musical talents. They always sang to their heart's content, with love and devotion. The glory of such devotees, whether dead or alive, will remain forever. There was another well known devotee by name **Ghantasala Venkateswara Rao**. He also underwent many difficulties. But, he was always devoted to God. Whenever he was in difficult situation, he used to sing, **Oh!** God! Won't You pull me out of these difficulties? Even when he was sick and was **hospitalised**, he used to sing lying in the hospital bed, **Oh!** Lord! How long have I to suffer this agony! Won't you relieve me of this pain? Once I went to the hospital to see him. I consoled him saying, My dear **Ghantasala!** Never think of these difficulties and suffering. These things happen to test your faith in God. You will come out successful in this test, by constant **namasmarana**. A devotee like him
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who is constantly engaged in **namasmarana** under all circumstances, will become immortal. **Namasmarana** is the only property that lasts forever. Therefore, you also undertake this **sadhana**, as a lifelong activity. Whether your voice is good or not, continue to sing the glory of God by constant **namasmarana** at least in your heart. Thereby, you will acquire merit that will protect you throughout your life. If you do this **sadhana**, God will always be with you, in you, around you. Whenever you take food, do **namasmarana** before partaking of the food. By doing so, the food will be sanctified and will become **prasadam** (gift) of God. Your heart also will be purified. That is why, our ancestors prayed thus before partaking of food:

Brahmarpanam Brahma **havi**
Brahmagnou Brahmanahutam
Brahmaiva thena ganthavyam
Brahma karma **samadhina**.

When you pray in this manner before you partake of your food, God immediately responds thus:

Aham Vaishvanaro bhutva
Praninam dehamasrita
Pranapana samayukta
Pachamyannam chaturvidham.

(My dear! I am present in you in the form of **Vaishvanara** digesting the food that you partake of)

The prayer thus made invokes an immediate response from God. That is reaction, **re? ortion** and resound. Therefore, constantly engage yourself in **namasmarana**, which will confer bliss on you.

[Divine Discourse, 23-8-2004, **Prasanthi Nilayam**]
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14

Divine Love Alone Can Save
Us From Sorrows

Oh man! You struggle hard in life merely for the sake of filling your belly. You acquire myriad types of knowledge from various fields. Examine and enquire for yourself what great happiness you have achieved by spending all the time from dawn to dusk in acquiring worldly knowledge and earning wealth while forgetting God.

(Telugu poem)

Embodiments of Love!

Hunger, thirst, pleasure and pain, are quite natural to man. One follows the other. Food is essential for man. But filling the belly is not the be - all and end - all of human existence. Man is born not for the sake of **ahara** (food) but to experience **ananda** (bliss). One who is oblivious to **ananda** and spends his
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time and energy in the pursuit of **ahara** will ultimately fritter away his life. The purpose of celebrating festivals is to experience bliss and not merely to partake of delicious food. No doubt the body requires food, but life is not meant for food alone. Unmindful of this truth, man is treading the path of unrighteousness for the sake of food and physical pleasures. The body is made up of five elements and is transitory. The mind is a mere bundle of thoughts and desires. We should not be unduly attached to the body and the mind. We should strive to experience bliss.

Sanctify Your Time With Sacred Actions

Embodiments of Love!

Human body has emerged out of love. Hence, we should lead a life for divine love and not for food. But man has not understood this truth. He struggles hard from dawn to dusk for the sake of filling his belly. He is not **utilising** the gift of the body for the purpose it is assigned to. This body is a den of dirt, and prone to diseases; it is subject to change from time to time; how foolish it is to develop attachment to such an impermanent body and strive for its pleasures?

Embodiments of Love!

We should lead our lives in such a manner to redeem ourselves. We should love God and aspire only

for Him. Your love should be directed only towards God, not for the body. Our speech, actions and the life-breath itself are meant to experience the **Atma**. Sometimes the body may be **af? icted** with ailments, but they are like passing clouds. Man is born to attain the eternal truth of the **atma**. Life is meant for **atmaanveshana** (quest for the **atma**) and not for **annaanveshana** (quest for food). **Annaanveshana** gives cause to physical ailments. They come and go like passing clouds. How foolish it is to be depressed about such passing clouds ? We should never forget the truth that we are born to experience the eternal bliss of **atma**.

Embodiments of Love!

You have come here all the way from **Kerala** to celebrate the holy festival of **Onam** and experience joy and bliss in the divine presence of Swami. We should not allow trivial matters to dampen the spirit of enthusiasm. We should march forward with courage and conviction, unmindful of any hurdles and inconveniences in the way. A few minutes ago, when all of you were blissfully immersed in the celebration, all of a sudden My nose started bleeding. I went inside, wiped the blood and came out cheerfully as if nothing had happened. How can we discontinue the celebration of a sacred festival of this kind on account of such trivial matters? We should not lose our self-confidence on such minor physical discomforts. They are transient in nature; you should not get distracted by them. Ailment and suffering are but natural to the physical body. Sometimes even the sun is covered by clouds. But can the clouds ever diminish the effulgence of the sun? No. Just as the sun is not affected
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by the clouds, you too should remain unaffected by ailment and suffering. When you develop such courage, conviction and determination, you will not be depressed or dejected by any suffering.

Embodiments of Love!

We should sanctify our time by performing sacred actions. This is the spiritual lesson we have to learn today. We can experience transcendental bliss only when we overcome the difficulties and suffering that come in our way. Never be afraid of difficulties; face them with courage. Only then humanness will blossom in you. Once you experience the bliss of the **atma**, difficulties and suffering will no longer bother you.

Embodiments of Love!

Amidst the joyous celebration of the festival, My slight physical discomfiture has caused anxiety to you. You should never give scope for anxiety or worry. In order to allay your fears and anxiety and to give you joy I came back immediately. In this world, many difficulties

come in our way. Truly speaking, they merely cause anxiety in you; they cannot harm you.

Transcend The Mind

Onam is the most sacred festival of **Kerala**. You have to understand the significance and message of this festival and put it into practice. **Onam** is an occasion to share our joy with others. You cannot experience happiness without undergoing difficulties. **Na sukhata labhate sukham** (one cannot derive happiness out of happiness). Happiness gains value in the face of difficulties. Even insurmountable difficulties will vanish like thin mist when you face them with courage and self-confidence. The problems may appear to be mountainous in nature, but you should not give scope for fear or anxiety in your mind. Mind is like a mad monkey. It easily gets swayed by difficulties. Hence, you should brush aside the difficulties that come in your way. Never allow them to get the upper hand. Mind is the veil of maya (illusion) that stands as an obstacle in your path to spirituality. You should not become a slave of the mind; you should conquer the mind. Only then can you attain divinity. But you are carried away by the vagaries of the mind which is nothing but maya. You should ignore the dictates of the mind. We consider the mind to be the most important aspect of humankind. However, it can lead you to dangers and difficulties if you are carried away by its whims and fancies. Hence, do not submit yourself to the mind.

Embodiments of Love!

One who has control over the mind is a true **manishi** (human). One who lacks control over the mind is no human at all. How can you call yourself a human being if you are fickle-minded and depressed over trivial problems? You should make efforts to overcome problems posed by the mind without being unduly worried about them. In this world, there is nothing

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greater than God's love. Hence, we should transcend the mind that stands as an obstacle in the **Godward** path.

Embodiments of Love!

You are born out of love and sustained by love. You should sanctify your life by leading a life suffused with love. Treat love as the very basis of your life. You are not fit to be called a human being if you submit yourself to trivial problems. Even tiny ants are able to overcome obstacles that stand in their way. Problems are not limited to human beings alone; even birds, beasts and insects have problems.

Saint **Thyagaraja** sang,

Oh Rama, You pervade everything right from a **cheema** (ant) to Brahma. You are in **Siva** and

also in **Kesava**. Please take care of me.

(Telugu poem)

The same divinity that is present in an ant is also present in man. Likewise, difficulties are also common for all. The suffering that an ant undergoes is similar to that of man. When such a tiny creature like an ant is able to withstand suffering, why is it that man is not able to do the same? He is in? **uenced** by his food and habits and thus has become a slave to his mind. That is the reason he is unable to withstand suffering. We should face the challenges of life with fortitude and brush aside the difficulties. Never be cowed down by difficulties. You can attain God only when you face difficulties with courage and overcome them.

Focus Your Mind On God

Embodiments of Love!

You should not seek anything other than divine love. There is nothing superior to love in this world. You consider gold, silver, diamond, **etc.** as most valuable. In fact, all these so called valuable things are meant to delude man. We should not care for such worldly possessions. Instead, we should focus our mind on God. Perform your daily activities keeping God as your goal. Only then will your human birth find fulfilment. We should strive to attain the grace of God and not be deterred by difficulties and losses. When you have God on your side, you can achieve anything. All your difficulties and suffering will vanish in a trice. When such omnipotent divinity is within us, why should we be worried about trivial matters? Love is the divine power that bestows on us the courage to overcome difficulties. Anything can be achieved with the power of love. We should be afraid of sin, and not difficulties. We have to develop **daiva preeti**, **papa bheeti** and **Sangha neeti** (fear of sin, love of God and morality in society). Instead of developing fear of sin, we are enslaved by sin. Instead of seeking refuge in God, we are submitting ourselves to difficulties. Morality in society will lead to love of God which will in turn lead to fear of sin. Hence, we should uphold morality in society and dedicate ourselves to God.

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Thyagaraja once prayed, **Oh!** Lord, I am deeply concerned about the fear of sin. I am unable to surrender to your love. Please grant me the strength of conviction to bow down before your divine love. Please give me the strength to overcome the fear of difficulties. What did we achieve in our life? What is the purpose of constant contemplation of God? One who is constantly contemplating on God should be able to keep himself away from sinful acts and develop love for God. There

can be no greater fortune than having love for God. One must strive to achieve that great treasure. One should not be deterred by sorrows and difficulties in that **sadhana**.

Embodiments of Love!

You have all gathered here to attain that great fortune of love for God. One should never be subdued by sorrows and difficulties. Sorrow and sin are obstacles in the path of spirituality. They are like the waves. When one gets into the water and attempts to swim, the surging waves must be pushed aside, so that one may move forward. Similarly, in the stream of life, if one wants to move forward, one has to push aside the surging waves of sorrow and sin. From a child to the adult, everyone has to strive to attain the love of God. This struggle for God's love, moulds the personality of a human being. What is meant by personality? Does it mean height, weight and a strong body? No, it is a mistake to think so. Undeterred by the sorrows and difficulties, one has to march forward with courage to attain God's love. That is the real meaning of personality. In fact, God has already granted such personality to every human being. Unfortunately, we fail to realise this truth. The word Person implies a great divine force that is granted by God to Man. Our ancestors called this divine force as Persona. This is a great gift of God, granted to every individual. We are unable to safeguard this great treasure. These sorrows and difficulties are like passing clouds that come and go. Why should we be afraid of them? We have the eternal Divine principle immanent in our personality. Therefore, there is no need at all to be afraid of anything as long as we are constantly aware of our latent divinity. March forward with courage and conviction and achieve your life's goal. It is only to instil this feeling of courage in you and reinforce your faith in God that you are subjected to face certain anxious moments.

Be Rooted In The **Atmatattwa**

Embodiments of Love!

I am aware that you are very anxious about the physical discomfort that Swami underwent, a few moments ago. You are very worried about this physical body. Understand and be convinced by the fact that the body is after all physical in nature. It is like a water bubble; the mind is like a mad monkey. You need not be afraid of this mad monkey. You should not worry
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about these passing clouds. They are like visitors who come and go. We have to be firmly established in the **Atmatattwa**, which is nothing but divinity. Develop full faith in the **Atmatattwa**. That alone will protect you in

every way.

Embodiments of Love!

God can do anything by His divine will. Why should you fear when such all powerful God is always with you, in you and around you? Develop such courage and conviction and march on. There cannot be a more powerful force than faith in God in this world.

Embodiments of Love!

All these children have gathered here to spend some sacred moments in the divine presence of God. They are really fortunate. Their good fortune is the result of the merit acquired by their parents. Here is a small girl (pointing towards a girl). She participated in a group dance programme a short while ago. While doing so, she was constantly observing the steps made by other girls in the group. She developed so much concentration in this activity that she was constantly maintaining her steps in tune with the steps of other girls. (Swami created a gold chain and put it round her neck.)

Embodiments of Love!

I will be very happy, if all of you can become children once again. A child will never have the bad qualities of anger, passion, jealousy, conceit and ego. Jesus Christ was always appreciative of the quality of innocence in children. Once, he lifted a small child from the lap of her mother in the crowd and said I like this small child very much; she has all the qualities of divinity. She is pure, **sel?** **ess** and is in perfect bliss. Children in general are divine in nature. As they grow up they develop bad qualities like excessive desires, attachments, anger, jealousy, **etc.** Along with advancing age, sorrows and difficulties will also increase. Therefore, one should strive for attaining control over one's desires. That is ceiling on desires. If you can develop this control, you will come under the in? **uence** of divine power. Otherwise, you will be deluded by the power of desires and get into that vortex from which you can never come out. A child like simplicity, purity and innocence, is the road to divinity.

Embodiments of Love!

I wish you should become children at least for one minute a day. You should emulate those noble qualities, which are characteristic of children. Supposing you are troubled with desires, chase them away as unbecoming of your noble personality. Only then can you hold your head high. A few minutes ago, My nose was bleeding profusely. If I were to submit Myself helplessly to this bodily ailment, it would have aggravated further. Therefore, I decided to defy this bodily discomfiture and stand erect with firmness, unmindful of what is going to happen to the body. I washed My face and came
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back immediately. After all, this body and the blood circulating therein are nourished and nurtured only by the food we partake of. If we cannot control our own body, what is the purpose of our living? Wherever we are, we must keep the body in our control. Only then we become real human beings and can move closer to divinity. The more you control your body and mind, the nearer you move to God.

The Message Of **Onam** Is Love

In fact, love is the only quality that takes you nearer to God. There is nothing greater than love. It is a divine attribute. Love is God. Live in Love. When you cultivate this noble quality, you deserve to be called a human being. This divine love is like the blood that circulates in every human being, nay, every living being. If we can cultivate this universal love, you can love not only every human being, but all living beings. Love is God and God is Love. Therefore, take every individual lovingly to your heart. Do not ever show anger or hatred towards anybody.

Embodiments of Love!

The quality of love that permeates every human being is one and the same. There are no differences whatsoever in this regard. When you cultivate such universal love, it becomes your very life-breath, which is dearer to God. Therefore, cultivate such pure, unsullied and **sel? ess** love. Love your neighbour's child as your own child. All are embodiments of love. The message of this sacred festival **Onam** is Love. This festival is observed to spread this message of Love among all human beings. In fact, we are born to cultivate this sacred love and share it with others. If we fail in this endeavour, our whole life becomes a waste.

When My nose was bleeding a few minutes ago, some doctors advised Me that I should take complete rest and not to go out to give a discourse. I asked them why? The doctors explained that if I started talking, the bleeding might recur. Then I replied, **Ok!** Let Me see! Thus I faced the problem squarely with courage and confidence. Thus, when we encounter a difficult situation, we should not feel sorry and dejected. We must face it with courage. Only then can we overcome the situation.

Embodiments of Love!

Whenever you encounter suffering either bodily or mentally, do not lose your cool. Do not get dejected. Instead, face the problem squarely and undertake activities that will instil a sense of courage and confidence in you. No doubt, situations do arise in life when we have to undergo sorrows and difficulties. When our loving parents depart from this world, we are in deep sorrow.

Instead of losing our poise in such difficult situations, it is advisable to face the ordeal with courage, expressing gratitude to our parents for granting us the gift of this body.

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Embodiments of Love!

I hope I am not causing inconvenience to you by speaking at length. It is only to instil courage in you that I am giving this long discourse. When I was suffering with a bleeding nose, all our children were anxiously waiting in the adjacent room in an anxious mood. I told them, Do not feel worried. I will go out and administer a strong dose for this ailment. Such is My courage and confidence in facing difficult situations. In fact, this courage is My real strength. Come! Let us go! The children collected all the blood-soaked towels and felt very distressed on seeing them. If those clothes are washed, the blood stains will vanish in no time. Likewise, only God's love can wash our sorrows off! Therefore, cultivate such divine love. All your sorrows and difficulties will be removed.

[**Onam**, 28-8-2004, **Prasanthi Nilayam**]

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The Lord Accepts Only A Pure Heart

Oh Krishna! You don't eat what I give You,
You don't eat our home-food,
You go to the houses of the **cowherds**,
And eat butter stealthily,
You spoil Your good name, my dear!
(Telugu poem)

Thus, mother **Yashoda** expressed her anguish one day, having been vexed by the complaints of the neighbours. She chided Him saying, **Oh** Krishna! I have to face a lot of trouble on account of Your mischievous pranks. You don't have taste for the food prepared in our house. You always like the items prepared in the neighbouring houses. How shall I manage with You? True, people develop a taste for food in the neighbouring houses. A sweetmeat shop
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owner sitting in his own shop, all the while enjoying the sweet smell of the **laddus**, develops a taste for puffed rice from another shop.

The **Vamana** Avatar

Kashyapa, a great devotee of the Lord had completely surrendered himself at the Lotus Feet and was totally lost in divine bliss. One day, his wife, **Aditi**, approached him and advised him, My dear! We do not have children. You have surrendered everything of yours to the Lord. Why don't you pray to Him to bless

us with a child?

Emperor **Bali**, in **Krita Yuga**, performed many **vajinas**. After completion of one hundred and seven **vajinas**, he made arrangements for performing the one hundred and eighth **vajina** known as **Viswajit**. As he was performing this **vajina**, Lord Vishnu appeared before him as **Vamana** in the guise of a dwarfish Brahmin. **Vamana** asked for three paces of land in charity from **Bali**, which he was about to give. In the meanwhile, Emperor **Bali**'s preceptor **Sukracharya** came there and tried to dissuade **Bali** from giving this gift of charity. He advised **Bali**,

Please do not give anything in charity to this short Brahmin, much less the three paces of land. Do not underestimate him. He is not an ordinary Brahmin. He is an avatar of Vishnu. He is born to Sage **Kashyapa**, in fulfilment of the boon granted by Lord Vishnu to him. But Emperor **Bali** did not pay heed to the advice of his preceptor. He asked Lord **Vamana**, Sir, What can I do for you? **Vamana** replied, **Oh** King! I do not need anything. Just give me three paces of land. **Sukracharya** again pleaded with **Bali**, **Oh** King! You consider this person as an ordinary Brahmin. No. No. He is capable of filling the entire universe. It is not wise on your part to grant his request. But, Emperor **Bali** turned down his advice saying that he could not go back on his promise, as it was a great sin not to stand by one's word.

In those days, people considered death preferable to going back on one's word. But today in Kali **Yuga**, people make promises and break them at will. Emperor **Bali** was of pure heart. Once a promise was made, he fulfilled it, come what may!

He said, I gave a word to this Brahmin boy. I am prepared to face any eventuality in fulfilling my promise. I will offer the fruits of all the **vajinas** I have performed, including the one I am now performing to this Brahmin boy. So saying, he put the garland of the fruits of 108 **vajinas** performed by him round the neck of **Vamana** and prostrated before him. (As He said this, Swami created a necklace of 108 gold coins.)

Vamana covered the entire land given in charity by **Bali** under one foot. He grew in size and filled the entire universe with his second foot. There was no further space to put his third foot. Then **Sukracharya** said, **Oh** emperor! You did not pay heed to my advice. You underestimated this Brahmin boy and got yourself tricked by his innocent looks.

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Vamana received the offering of Emperor **Bali** and praised his large-heartedness and blessed him.

Vamana was short in stature, but he could fill the entire universe. Being an avatar, He was **aprameya** (beyond

all limitations, indescribable and immeasurable). Human beings have limitations, but not an avatar.

The Universe Functions As ordained by The Lord

The sunrise and sunset happen according to a predetermined divine command. It happens regularly, uninterrupted. The sun, the moon and the stars follow a definite pattern of schedule. All the five elements in the universe discharge their duties regularly as ordained by the Lord. Even God Himself observes the rules that He lays down for all. Everything in God's creation goes on according to a predetermined order and divine command. Nothing in the universe, including the five elements, has an independent existence. But, unfortunately, man is unable to recognise this divine force that regulates the functioning of the universe. Scientists are making unstinted efforts to discover this divine force. The stars shining brightly in the sky at night are, however, not visible during daytime.

The sun rises in the morning and sets in the evening with utmost regularity everyday. The stars glitter beautifully in the sky at night and hide themselves during the day. The wind blows incessantly and sustains the living beings without taking rest even for a moment. The rivers make gurgling sounds as they ? **ow** perennially.

(Telugu poem)

What could be the reason for this phenomenon?

Scientists probed into this aspect and concluded that the stars were not visible during daytime because the sun was shining brilliantly in the sky during that period. Similarly, they tried to explain the divine force in ever so many ways.

The moment the umbilical cord is cut and the child is separated from the mother, it cries. Why? Nobody could explain and explore this secret. The moment a drop of milk or honey is put on the tongue of the newborn child, it sleeps happily. This means ever since a human being comes out of his mother's womb, he struggles to satiate his hunger.

Oh man! You struggle hard to acquire various types of knowledge in order to fill your stomach.

In spite of all your hard work and acquisition of knowledge, you are unable to experience everlasting happiness. Instead, why don't you contemplate on the Lord and seek refuge in Him? He will certainly show you a way to overcome your misery.

(Telugu poem)

Every human being thinks that he is born merely for filling his belly. He constantly struggles to acquire food.

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There is another interesting phenomenon in nature. The branches of a tree rub against each other due to the wind and fire is born out of that friction between two pieces of wood. How does it happen? Though there is fire in the wood of a tree, it is not burnt away. Why? No scientist could ever discover this secret so far. There are several such inexplicable phenomena in nature. With a view to recognise and understand such phenomena, man is constantly engaged in the quest for divinity. However, one need not search for God, who is omnipresent.

Oh man! You struggle hard in life merely for the sake of filling your belly. You acquire myriad types of knowledge from various fields. Examine and enquire for yourself what great happiness you have achieved by spending all the time from dawn to dusk in acquiring worldly knowledge and earning wealth, while forgetting God.

(Telugu poem)

Everything in this universe moves strictly according to the Divine Will and force. Man, of his own accord cannot achieve anything. The divine force manifests itself in several ways in this universe, in the form of various types of energy. People think they are created by somebody. Strictly speaking, nobody has created them. They are natural phenomena that manifest out of divine will. For example, when two pieces of stone are struck against each other, fire is born. It means, there is fire latent in the stone, but does not manifest outside. Thus, all the powers are latent in nature.

Pure Devotion Of **Suguna**

A few minutes ago, one boy spoke about **Nanda** and **Yashoda**, the foster parents of Lord Krishna. In those days, there was no electricity. People in the village used to go to the house of **Nanda** (since he was the chief of the village) and lighted their oil lamps from the lamp lit up in **Nanda**'s house. People were of the belief that they would attain plenty and prosperity if they lighted their oil lamps from the lamps lit in the houses of **wellto-do**-people. A newly married daughter-in-law by name **Suguna** arrived in that village. Her mother-in-law told her to go to the house of **Nanda** and get her lamp lighted from theirs. When **Suguna** went to the house of **Nanda** and lighted the lamp, she could visualise Krishna in that ? **ame**. On having this divine vision, she lost her body consciousness. She fixed her gaze on that beautiful form of Lord Krishna and was lost in bliss. She could not even realise that her fingers were being burnt, having come into contact with the ? **ame**. She was in total bliss. In the meanwhile, other ladies from the neighbouring houses also came there to light their own lamps. They were **wonderstruck** on witnessing this scene. They could notice that **Suguna** was not moving away from the ? **ame**

even though her fingers were being burnt. They then realised that she had the vision of Krishna in that ? **ame**. They sang a song describing this incident. (Swami sang a Telugu song, the meaning of the first few lines is as 204 205

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It seems **Suguna** had a vision

Of **Gopala** in the house of **Nanda**

She saw Krishna in the ? **ame**!

On hearing this song, **Yashoda** came there literally running. She saw **Suguna**'s fingers getting burnt in the ? **ame**. While all the **Gopis** were dancing in ecstasy, **Yashoda** went near **Suguna** and pulled her hand away from the ? **ame**. She chided her saying **Oh! Suguna** ! Did you not notice your fingers being burnt on coming into contact with the ? **ame**? Do you wish to bring a bad name to us that if anyone goes to **Nanda**'s house, their fingers will be burnt? **Suguna**'s mother-in-law was by nature a short-tempered woman. On hearing about this incident, she came running to the house of **Yashoda** and made a big issue of this incident. She ordered her daughter-in-law not to go to the house of **Nanda** again in future, for getting the lamp lighted.

Several miracles happened in the house of **Yashoda**. After Krishna left for **Mathura**, the **Gopis** could not bear His separation and were pining for His **Darshan**. In such a moment of yearning, Krishna appeared in **Gokul**. However, neither **Nanda** nor **Yashoda** could see Him. All the **Gopis** gathered at the house of **Nanda** and prayed that they may be allowed to have Krishna's **darshan**. They started complaining, **Nanda** and **Yashoda**! you have kept Krishna away from us. Please tell us where he is. But, Krishna did not make his appearance in public. He appeared to some **Gopis** individually in answer to their prayers.

A few minutes ago, a student of our University narrated an incident wherein Swami had appeared before him in answer to his prayers. No one else could see Swami. Then, the boy prayed again, Swami! What is the use of giving **darshan** to me alone? Please give **darshan** to all the students; otherwise, they will not believe my words and will make fun of me. I replied, Does not matter. Let people think whatever they wish to. This is your **prapti** (deservedness), only you deserve to see Me . So saying, I disappeared.

God Likes Only Pure Hearts

Once, **Yashoda** reprimanded child Krishna saying, **Oh!** My dear Krishna! You don't eat the food I prepared for you. You go to the houses of the milkmaids and stealthily eat the butter stored in their houses. You are creating problems for me. Is it that the butter suffused

with mother's love does not taste good for you? So saying, she tied Krishna to a mortar with a rope. It is everybody's experience in the world that we do not like the food cooked in our own house. The items cooked in others houses will appear to be tasty. This is quite natural. However, Krishna did not steal the butter from others houses for its taste. There is an underlying message in this leela. Here, butter symbolises a pure heart. Wherever such a pure heart is available, Krishna takes it. Such a pure heart will be soft and sweet. The

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hearts of Gopis were ripened with devotion. They were pure, soft and sweet. Hence, Krishna had gone to their houses to steal their hearts.

Krishna is referred to as chora (thief). What does He steal? He steals the butter-like hearts of the Gopis, hearts which are pure, soft and sweet. If you address someone as chora (thief), he will be annoyed. But if you call Krishna as chiththa chora (stealer of the heart), He will enjoy this appellation. That is why, devotees sing in praise of the Lord most endearingly Chiththa chora Yashoda Ke Bal! Navaneetha chora Gopal! Gopal, Gopal, Gopal! Govardhanadhara Gopal! (Oh! Yashoda's little Krishna! Oh! Gopala! Stealer of butter! Oh! Gopala! Lifter of the Govardhana mountain!). The song thus sung melodiously with bhava, raga and thala will be liked by everyone. Great Singer-saints like Thyagaraja made sweet offerings to God in the form of kirtanas suffused with bhava (feeling), raga (tune) and thala (beat) and won His grace. There is so much sweetness in such devotional songs. God's grace can surely be obtained by such devotional singing. You cannot win the grace of God by empty rhetoric. It is only through devotional singing suffused with bhava, raga and thala, that divinity can be attained. God will be moved by such sankirtan. Even the Vedas have extolled the efficacy of devotional singing. Even by chanting the Vedas, God cannot be attained. There are several hymns in praise of God in the Rig Veda, Yajur Veda, Sama Veda and Atharvana Veda. But, not even a single individual chanting those hymns could obtain divine darshan. However, when these hymns are set to tune and sung with devotion, they could experience divine love. That is why God is extolled as ganalola and ganapriya. Therefore, you pray to God with devotional singing. You can easily win the grace of God. Some people may have a doubt, We cannot sing well; we have not learnt the art of singing. How can we please God? Do not worry. You may not have knowledge of music or a melli? uous voice. It does not matter. Sing the glory of God with intense love, in some tune which

you know. That is enough to move the heart of God. What is music? It is not necessary to make a special effort to learn music. A simple song with intense love and yearning will move God. For example, you recite a poem, Rama! Nannu Kaapadu (Oh! Rama! Please protect me). There will be no sweetness in the poem. It is simply a literary rendering of your feelings. Similarly, if you make an appeal to God saying Rama! Nannu Kaapadu, it becomes an empty repetition of words. The same feeling, if it is expressed in a song set to a beautiful tune, Rama! Nannu Kaapadu, it will be so sweet and endearing to divinity. There is so much sweetness in music. Therefore, if you want to attain God, you have to do it only with devotional singing.

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Sing Soulful Songs

You need not be disappointed if you have not learnt music. Why disappointment? If there is an appointment, there will be disappointment. Therefore, do not make an appointment, in the beginning itself. You sing the glory of God in your own way. That is the easiest way to attain God. The divine bliss enjoyed by the gopis in Krishnavatar in Dwapara Yuga is unparalleled. Therefore, remember that divine bliss and try to please God with your love and devotion.

In no avatar devotees have merged in the divine love to such a great extent as in Krishnavatar. Thousands of devotees have merged in Sri Krishna during His avatar. Hence, if you want to merge in divinity, devotional singing is the only means. God is said to be ganapriya (pleased by devotional singing). Krishnavatar is the best example for this statement. One simple name Krishna sung by a devotee is enough to move Him. The leelas, mahimas and the miraculous deeds performed by Lord Krishna during His avatar are unparalleled.

Dear students! You are singing several bhajans. All of you are participating in the bhajans. But, each one is singing in his own way. This is not proper. If all of you sing in one voice and one tune with divine feeling, God will surely install Himself in your loving heart. Krishnavatar is the only avatar that had granted darshan to different people in different ways, clarified their doubts about His divinity and merged them in His own Self. Krishnavatar is the only avatar that made everyone happy and blissful by His sweet and loving words.

Embodiments of Love!

There is nothing superior to devotional singing. What a great joy and happiness you derive by singing the song Nanduni Yinta Gopaludanta Deepaana Kanipichenanta (It seems Gopala has appeared in

the ? ame in the house of Nanda). Therefore, sing such soulful songs with bhava, raga and thala to please God and obtain His grace. You may sing any number of bhajans and songs, but it is only when they are suffused with intense love, devotion and sweet and soft feeling (bhava) you will derive immense happiness and joy.

[Krishnashtami, 6-9-2004, Prasanthi Nilayam]

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16

God Protects Those Who Protect Sathya

And Dharma

No visit to any pilgrim centre, no penance, no

Yogic practice, no study of sacred texts nor

charitable acts will help you in crossing over the ocean of Samsara, but the service rendered to the noble. (Sanskrit sloka)

Embodiments of Love!

YOU would have read in sacred texts that

Ravana was a master of four Vedas and six

Sastras. Having learnt these sacred texts, was there

any transformation in him? No. Instead of developing

daivatva (divine qualities), he developed danavatva (demonic qualities).

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Practise What You Preach

The ten heads of Ravana symbolised four Vedas

and six Sastras. In the decisive battle, Rama severed

Ravana's heads since he did not put into practice the knowledge he had acquired. Mere learning of sacred

texts and chanting of Vedas will not bring about any transformation. In order to drive home this message,

Rama cut off with his arrows Ravana's ten heads. It is only right at the end. Just before his spirit left his body

Ravana did recognise his faults and repented for them and became sacred thereby. All that God preaches is

for the benefit and welfare of humanity. Therefore, it is enough if one puts into practice at least one of the

teachings of the Vedas. It should be a natural trait for everyone to put into practice the divine teachings.

In Prasanthi Nilayam, you find that even the

Primary school children join the senior students in

chanting Vedas. They know all Vedas, but they do not have the required knowledge to put them into practice.

Mere recitation of the Vedas is of little use.

Only God exists everywhere and at all times. The

world is but an illusion. The sacred teaching that God

exists everywhere should be propagated to everyone.

You find many sadhakas (spiritual aspirants) chanting and teaching the Vedas. Consider this example: a cassette

tape or a disc merely plays, but does not experience the

melody. It would be fruitless if one does not practise what he preaches. So, one should recognise, understand and practise the sacred teachings. Lord Krishna put into practice what He propagated and also insisted that everyone should follow suit. You find many elders in the Mahabharata who were great scholars themselves, but, failed to put into practice the knowledge they acquired.

The same is the position today. God has no preferences or dislikes whatsoever. All are equal for Him. But, He

watches to see how much a person puts into practice what he has learnt. Many people study sacred texts, go

on pilgrimage, perform penance, repeat God's name, but what is the use? Many ask Me for a japamala

(rosary). Is it to adorn your neck for publicity or is it for spiritual experience? One hand is enough for one who

wants to practise this sadhana. (At this point, Swami demonstrated with His hand as to how one should do

namasmarana.) The five fingers of the hand contain nine aksharas (letters) which are further divided into

twelve Brahmas and this makes up to hundred and eight beads of the rosary. Chanting the name of Rama nine

times twelve will make up to one hundred and eight. This sadhana requires neither a japamala nor a fixed

place. It can be done while walking or even while lying down till you go to sleep. When there are such easy and

sacred paths, why should one go for strenuous sadhanas foregoing sleep?

Droupadi is known for her chastity. She has

protected her husbands in many ways. After the

gruesome massacre of the young Pandava children,

Arjuna tracked down Aswatthama, the perpetrator of

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the atrocity, and dragged him before Droupadi. Instead

of cursing the evildoer and pronouncing punishment for him, she fell at the feet of Aswatthama, the son of her

husbands most revered Guru, and said:

It is at the feet of your father, Dronacharya that my husbands have learnt all that they know.

Being the son of Dronacharya, was it proper to

kill my children. How could you have the heart

to kill them who were unarmed, young, quietly

asleep, were not having any grudge against you,

and were not contemplating any harm to you?

(Telugu poem)

When Droupadi was praying like this, Bhima could

not bear to see this. Exploding in anger, Bhima roared:

This Droupadi is a stupid woman, for she pleads

for this wretch's freedom. She feels no anger

against this murderer of her sons.

(Telugu poem)

Practise Forbearance

When Arjuna was about to kill Aswatthama, Droupadi fell at his feet and reasoned with him thus: Arjuna! Will my sons be revived by killing Aswatthama? His mother too would experience the same kind of sorrow that I am undergoing at the loss of my sons. Having studied the Vedas and Sastras, how is it that you are not able to maintain your tranquillity? The body is made up of five elements and is bound to perish sooner or later, but the Indweller has neither birth nor death. The Indweller has no attachment whatsoever and is the Eternal Witness. Truly speaking, the Indweller who is in the form of the Atma is verily God Himself. (Telugu poem)

Thus, Droupadi pleaded with Arjuna to forgive Aswatthama for his heinous act. Arjuna replied, You are preventing me from keeping up my vow. To this Droupadi said, Tonsuring his head and removing the crown jewel from his head is equivalent to killing him. Arjuna paid heed to Droupadi's advice and as a token punishment shaved Aswatthama's head, took his crown jewel and sent him away.

What is papa (sin)? Hurting, abusing and killing others is sin. What is punya (merit)? Helping others is merit. Therefore, one should not retaliate to an evil act with an evil act. Instead, one should be magnanimous in forgiving the offender. There are many such sacred teachings in the Mahabharata.

There are many such noble women like Droupadi. She stands as an ideal for all women. Why are we forgetting the teachings of such great women? Today, women are treated as mere puppets. But they are full of courage, valour, sacrifice, determination and righteousness. Have you ever cared to recognise the power latent in women? Men do not possess such valour
216 217

Sathya Sai Speaks Volume - 37 Sathya Sai Speaks Volume - 37 and courage of women. It is because of such great women that our Bharatiya culture is held in high esteem. Otherwise, it would have declined long ago. Did you ever recognise the fact that women are endowed with such great powers as courage, valour, determination and righteousness? These qualities are not to be easily found in men. Why? Most of them are af? icted with the disease of anger, which is ruining them.

One with anger will not be successful in any of his endeavours. He will commit sins and will be derided by one and all. (Telugu poem)

It is possible that women may also succumb to anger and indulge in sinful deeds, now and then. Such people should be pardoned and encouraged to make amends, not denounced and condemned. The quality of

patience and perseverance in women is great. In fact, it is the quality of equanimity in times of difficulty that was characteristic of Droupadi, which saved the Pandavas. There are several such women even in present times. The bad qualities of anger, passion, jealousy, envy and pride are more prominent in men. Women are able to control such evil qualities from overtaking them. Under the circumstances is it not our duty to encourage and honour such women who preserve and promote peace and harmony? On the contrary, women are belittled and slighted. No, no, this should not happen. Such women with noble qualities deserve to be encouraged and upheld.

A few days ago, you had witnessed a function in this Hall, where the glory of womanhood was highlighted. A playlet was put up in this Hall by Chethana, in which the greatness of mother Sita, as the ideal woman, was presented. Sita and Droupadi were great pathivrathas (women of chastity). Such efforts to highlight the greatness of women need to be encouraged.

Protect Sathya And Dharma At All Cost

Sathya and Dharma (truth and righteousness) are the greatest characteristics of Indian culture. If these two are protected, the country can be saved from degeneration. If you want to protect your country, you need not join the army and fight a battle. If truth and righteousness that are inherent in you are protected, they themselves will protect the country. It is not great to kill the enemies in a war. First and foremost, protect truth and righteousness in you. The country will automatically be protected. Indian culture exhorts Sathyam Vada (speak truth) and Dharmam chara (practise righteousness). When you do this with perseverance, you will become a great hero. When you protect Sathya and Dharma, God will, in turn, protect you. Instead of trying to worship God and obtain His grace, if you protect truth and righteousness, God will protect not only your country, but the whole world. Truth is your very life-breath. Righteousness is your armour. Therefore, protect truth; foster righteousness. That is enough. Truth and righteousness are inseparable. One cannot exist without the other.

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Sathya Sai Speaks Volume - 37 Sathya Sai Speaks Volume - 37 They are the very life-breath for the universe.

Droupadi was assiduously observing and propagating these two.

Sathya Dharmamu Santhi Premalatho

Nee nithya jeevana yathra saginchu.

(Oh man! Carry on your life's journey with the help of Truth, Righteousness, Peace, and Love). You must hold on to these principles, come what may. God will always protect such people. History is replete

with several examples wherein people held steadfastly to the principles of **Sathya** and Dharma, and were constantly protected by God. One such example is that of **Pandavas** and their chaste wife, **Droupadi**. You may argue, Where is **Sathya** and Dharma in the present-day world? Whom are they protecting? This is a totally wrong argument. If you protect **Sathya** and Dharma, they will, in turn, stand before you and protect you. They are the very embodiments of divinity. Unfortunately, today, instead of **Sathyam vada** (speak truth) and **Dharmam chara** (practise righteousness), people are following the distorted version **Sathyam vadha** (kill truth) and **Dharmam chera** (imprison righteousness). This is utter perversion. You should lead your lives based on **Sathya** and Dharma and consider them as more important than your lives.

When **Droupadi** was pleading with **Aswatthama** who killed her sons, **Bhima** was furious with uncontrollable anger. He clenched his fist and proceeded towards **Aswatthama** to kill him. In that uncontrollable rage, he argued with **Droupadi**. Are you mad? Why are you trying to save this man who mercilessly slit the throat of your five sons? I will break the head of this **childkiller** into pieces with my fist. Do not come in my way.

At that moment **Droupadi** fell at the feet of **Bhima** and pleaded with him to spare the life of **Aswatthama**. She prayed for regaining his composure. People around, who were witnessing this scene, were **wonderstruck**. They were wondering whether **Droupadi** was really mad! In fact, the world will be better if everyone is **af? icted** with such madness. Thus, when **Droupadi** pleaded with her husbands for saving the life of **Aswatthama**, he prayed for forgiveness. **Droupadi** was happy at the change of heart in **Aswatthama** and advised him, Brother! You need not beg for my forgiveness. Instead, you pay your respect and do service to your mother. Do not drown her in sorrow. Never cause her anguish; take good care of her. Even the loss of five sons did not make **Droupadi** shed tears of sorrow.

Several women come to Me with a heavy heart and tell Me Swami! My husband's death has caused me deep sorrow and anguish. How do I bear this calamity? Then I would respond saying, **Oh!** Your husband died? Very happy. They feel very unhappy with My attitude and question Me, What is this Swami? Are You so happy on hearing the news of my husband's death? What am I to say? I am always happy. I do not know what sorrow is. I always discharge My duty.

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God is the only person who protects everybody.

Therefore, pray to God always. Forgetting God and

depending on the mercy of human beings! What madness! You must depend on God, for everything in your life. That is real **thapas** (penance).

Respect And Honour Women

Since ancient times, women have been the very life-breath and foundation for **Bharat**. They are the very embodiment of truth and righteousness. How much respect and reverence we must show towards such noble women? On the contrary, there are several people today, who put them to untold suffering. Due to bad habits and bad company, people lose their sense of discrimination and torture the women. No woman should be put to mental and physical torture, whatever be their nature. They must be revered and respected and protected in all ways. Women in **Bharat** have always been held in high esteem. There are several chaste and noble women in **Bharat** and still **Bharatiyas** are undergoing difficulties. What is the reason? Whose fault is this? It is only because the **Bharatiyas** are not giving proper respect and place to women in society. The fault lies squarely on the men.

Forbearance is the real beauty in this sacred land of **Bharat**. Of all the rituals, adherence to truth is the greatest penance. (Telugu poem)

The truthful character of women is really their **tapas** (penance). Therefore, such noble women must be encouraged and honoured. If you can put this one great principle into practice, your life will be sanctified. Those who ill-treat their wives can never be happy and prosperous. If men cannot protect their women who are prepared to sacrifice even their lives for the sake of their husbands, what for is their existence? Women are really the presiding deities of their homes. Our primary duty is to protect them. Never let your women shed tears. If women shed tears, such homes will be ruined in no time. Women are ideals to the society. Never cause them distress.

Men should lead a life of truth and righteousness.

Only then can they protect the country and become worthy of being called real men. Otherwise, how can they become heroic men? Several people go to temples. When they visit a temple, they must make a vow that they would respect and protect the women. Only then will they be protected. It is only when the women are safe, the whole world will be happy. Therefore, if you wish to protect Dharma in the world, you must first protect your Dharma towards women.

Embodiments of Love!

Imagine a situation wherein you are in the role of women and some men torture you. How miserable and helpless you would feel! Women are prepared to sacrifice even their lives for the sake of their husbands. But, men

do not have such spirit of sacrifice. Men should also cultivate such a spirit of sacrifice, like women. Only
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then will you be fit to be called men. Otherwise, you will be men only in form, but lacking in masculinity. You consider women as **abala** (weak). But, the truth is they are **Sakthi swarupas** (embodiments of strength and power). Only, I know the plight of women who lost their husbands. It is our duty to protect such women. If you can discharge this duty properly, you will be happy throughout your life.

Embodiments of Love!

You must follow truth even in small matters. There are three letters **Sa**, **Tha** and **Ya** in the word **Sathya**. If you reverse the order, it will become **Ya Tha** and **Sa**. This means when you do **thapas** with austerities like **yama** (control of the inner senses) and **niyama** (control of the outer senses), you will have the divine vision of **Sathyaswarupa** (embodiment of Truth). You have to thus recognise the inner meaning of every word and follow them meticulously.

King **Janaka**, a great **renunciant** king, used to propagate truth and righteousness among his subjects by his own example. His daughter, **Sita**, also led a pious life based on truth and righteousness. You are not studying the life history of such ideal women. Instead, you are reading trash. No. No. This is unbecoming of you. You should study the ancient history of **Bharat**, which is so sacred. The character and morality of women in **Bharat** are very sacred. You will become worthy of being called men only when you undertake to protect such great women. By mere sporting a moustache or growing a beard, will you become men? Moustache and beard are not the real signs of masculinity. You must protect ladies and uphold the dignity of the family. Only then can you become great heroes and men of character.

Embodiments of Love!

Consider women as embodiments of truth. Even if some minor faults are noticed in them, do not give credence to them. Respect and revere them. Do not use even a single word that would offend them. If they really wish, they can achieve any great task. You should be even prepared to lay down your lives for the sake of protecting and fostering women. At least from today, all of you should come forward to protect the honour and dignity of women in the world. Women also should undertake a vow to contribute their mite in this great task of protection of **Sthri** Dharma. As regards men, there is nothing great or new in trying to protect women. That is your duty. Her duty is to foster and maintain the entire family as a unit. If women are protected, they in turn

will protect the entire world. Never belittle women and treat them as mere playthings. I hope all of you men will, at least in future, undertake to protect the dignity and honour of women and thereby protect your own dignity and honour. I conclude My discourse blessing you all.

[**Krishnashtami** Message (Evening), 6-9-2004,

Prasanthi Nilayam]

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17

Teachings Of Noble Souls

Essential For The Young

Neither by penance nor by pilgrimage nor by study of scriptures nor by **Iapa** can one cross the ocean of life. One can achieve it only by serving the pious. (Sanskrit verse)

Several noble souls have worshipped God in different ways some by doing penance, some by charity, some even by sacrificing their lives. Some others dedicated their lives for teaching and propagating the sacred scriptures by touring the entire world.

Nevertheless, they could not win God's grace and love.

Why? samsara **sagaroththara sajjana sevanam** vina

(one cannot cross the formidable ocean of samsara, except by serving the noble souls). It is only by serving noble souls and great men that one can attain the power of penance. No **sadhana** other than **sel? ess** service will enable one to attain Divinity.

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Love Is The Royal Path For Man's Liberation

The **punya** (merit) of our students is indeed great.

They have been able to have the **darshan**, **sparshan** and **sambhashan** of several noble souls and obtain their grace.

In fact, many people in **Bharat** sanctified their lives by such **darshan**, **sparshan** and **sambhashan**. (Referring to Sant **Asaram Bapu**, Swami said) He has taken a lot of trouble to come here all the way from **Gujarat** to address our students. It is their good fortune. He has a kind and loving heart. His teachings are very essential for our students. When faith and devotion have eroded and atheism has become the order of the day due to the effect of Kali Age, such teachings are very much necessary, especially for the students to keep them on the right track.

Cultivate Universal Love

Dear Students!

You cannot get fulfilment in life if you have only

darshan or **sparshan** or **sambhashan** of noble souls. You will attain peace and bliss only when you have all the three.

In order to sanctify human life, **Navavidha** Bhakti (nine forms of devotion) are very essential. They are **Sravanam**

(listening), Kirtanam (singing), Vishnusmaranam (contemplating on Vishnu), Padasevanam (serving His Lotus Feet), Vandanam (salutation), Archanam (worship), Dasyam (servitude), Sneham (friendship) and Atmanivedanam (self-surrender). Man can sanctify his life by sravanam, mananam and nidhidhyasanam (listening, recapitulation and contemplation). The modern generation of students is very intelligent. But it is only when they put their intelligence to proper use can they redeem their lives. And, spirituality is the only path that can make one's life sanctified! Today's students are, however, putting their intelligence to wrong use and are wasting their time engaging themselves in vain argumentation. God's grace can be obtained only through love and by no other means. It is the only Raja Marga (royal path). Students should develop the faith that their lives will be sanctified by treading that royal path.

Dear Students!

Education is not mere reading of books. By reading books, we can only acquire bookish knowledge. Whatever knowledge has been acquired must be put into practice. If you want to earn God's grace, love is the royal path. Man has been able to acquire several powers by love. It is by love alone can one win the minds of others. He can even gain control over nature. Spiritual sadhana can also become fruitful by love alone. The mind can never be controlled by bad qualities, bad thoughts and bad company. Human nature can be sanctified only by divine and selfless love. The only property and power that will never diminish in any human being is love. You may share it with any number of people, yet it does not diminish, but will continue to grow. The reference in 228 229

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this context is not to worldly love, but to transcendental love. We must love God in the same way as we love our own father and mother. It should be so natural and spontaneous. You cannot find a parallel to such love. Therefore, every individual, from the time he gets up from bed till he goes back to bed, must strive to make his life sanctified by love. You must love your fellow human beings, treating them as your friends. By cultivating such universal love, the whole world can be united as a single family. It is not possible by any other means. Therefore, develop such universal love.

Dear Students!

You are struggling a lot to acquire education. By this education, you may perhaps read some textbooks, appear for examinations, pass them and secure a degree. But, all this education is negative in character. You must acquire positive education which would bring out the latent qualities in you like divine love, peace,

compassion, forbearance, etc. You must cultivate those qualities assiduously by constant practice. Several people of the older generation sanctified their lives by fostering such noble qualities. If human mind is to be transformed, it could be done only by love, nothing else. Mind mind mind. You know how it works.

It is always changing and very powerful. It cannot be controlled by any power, except love.

God Can Be Attained Only Through Love

Dear Students!

Dedicate your love only to God. There are people in the world who dedicated their love for different purposes, for example, for acquiring education, for acquiring proficiency in various arts, sports and games, for the sake of certain individuals, etc. Could they attain divinity? No, No. You must realise the truth that it is only by constant contemplation of God with singleminded devotion that one can attain divinity. Therefore, dear students! You realise the truth that God cannot be attained by any other science, except the science of love. God gives Himself to love easily. Hence, attain divinity through love. There is no force greater than love in this world.

Everything In This World Is A Worry

To be born is a worry, to be on the earth is a worry; world is a cause of worry and death too; entire childhood is a worry and so is the old age; life is a worry, failure is a worry; all actions and difficulties cause worry; even happiness too is a mysterious worry. (Telugu poem)

If you are able to win the grace of God, all your worries will be removed. You may pursue worldly education; nothing wrong in that. But, you must be prepared to sacrifice your life even, for attaining Divine love, which is permanent, changeless and eternal. Several great and noble souls have travelled throughout the world 230 231

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and strove to uplift the world by their sacred teachings. What would have been the fate of the country of Bharat, if such great souls were not born! Every individual should, therefore, strive to emulate the ideals of such great souls and elders. Whatever they say, must be taken as an authority of the scriptures. You may perhaps think that you are able to speak eloquently in English and therefore feel proud that you know everything. Pride and arrogance are most reprehensible qualities. They land you in abysmal depths. It is only by the quality of love does a human being become great.

Dear Students!

You should therefore, cultivate love and strive to attain the grace of God and sanctify your lives by

humility, devotion and faith in God. Love is the sole refuge for a human being, which will take him to God. Several elders have reached their goal only through love. You follow their example. Never lose your wealth of love. Make love as your primary objective in your life. Love may appear to be very simple thing to you. But there is no force greater than love. Love is God, God is Love and therefore live in Love. That is what you have to learn.

[Divine Discourse (When Sant **Asaram Bapu** visited), 15-9-2004, **Prasanthi Nilayam**]

18

Obtain Divine Grace By

Obedying Your Parents

The moon illumines the world at night and the sun during the day.

Righteousness illumines the three worlds, and a virtuous son illumines his entire lineage.

(Telugu poem)

Embodiments of Love!

A VIRTUOUS son is greater than even those who have acquired jnana (knowledge), **vijnana** (wisdom), **suajnana** (higher levels of consciousness) and **prajnana** (constant integrated awareness). Lord **Vinayaka** is such a virtuous son. Every individual has a Guru. But, **Vinayaka** has no Guru at all. He is the Guru of Gurus and the leader of leaders. He is called by the name **Vinayaka** since He has no leader above Him and 232 233

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He is the leader for all.

Embodiments of Love!

Whenever a new task is undertaken, it is customary to perform **puja** to Lord **Vinayaka** to invoke His blessings for the successful completion of the task. Even while starting a musical concert, the singers pray to Lord **Vinayaka** with the **kirtan**, **Vinayaka nannu brovara** (**Oh! Lord Vinayaka! Please come to my help**). It is only when you thus pray to Lord **Vinayaka** and seek His blessings, will all your task meet with success.

Lord **Vinayaka** has an elephant's head and trunk. It denotes that **Vinayaka** can be compared to an elephant in intelligence, which always thinks twice before setting its foot forward. Similarly, it is only after intelligent discrimination that **Vinayaka** moves forward. The four letters in the word **Ganapathi** (**ga**, **na**, **pa** and **ti**) denote that Lord **Vinayaka** is full of **vijnana**, **suajnana** and **prajnana**. People today forget the underlying meaning in the name **Ganapati** and engage themselves in mere rituals. You may not perform any rituals, but, never give up worshipping Lord **Vinayaka**. Especially, it is the foremost duty of the students to come under the

leadership of **Vinayaka**, who is a leader unto Himself. You would not find a parallel to Lord **Vinayaka**. When you take such a Lord as your ideal and pursue your studies, you will be able to master all branches of education. **Vinayaka** has a big tummy, which is full of jnana (wisdom). That wisdom is His power. We should worship such a powerful Lord. No one can comprehend the true nature of Lord **Vinayaka** fully.

Lord **Vinayaka** is the leader for one and all. He is the divine father and mother to everybody. In accordance with the prayer **Twameva matha cha pitha twameva, Twameva bandhuscha sakha twameva, Twameva vidya dravinam twameva** (He alone is the father and mother, friend and relation, wisdom and wealth to every individual). No one else can be compared to Lord **Vinayaka** in terms of power and prowess in this world. The world is unable to recognise the true nature of such a divine leader. We are, today, prepared to accept the leadership of ordinary mortals. This is an unfortunate situation.

Today is the holy day commemorating the birth of Lord **Vinayaka**. In fact, He has no birth at all. He created the entire universe. All the Vedas are the result of the divine **sankalpa** of Lord **Vinayaka**. All forms of knowledge have originated from **Vinayaka**.

God Only Feigns To Be Angry

Embodiments of Love!

Lord **Vinayaka** does not know what anger is. He is the embodiment of love. Where there is love, bad qualities like anger, passion, conceit, **etc.**, cannot gain entry. You might have witnessed the facial features of **Vinayaka**. Did His face ever **re?** **ect** anger? No. He will 234 235

Sathya Sai Speaks Volume - 37 **Sathya Sai** Speaks Volume - 37 always be smiling. **Vinayaka** is omnipresent. People attribute a particular place as the birthplace of God and consider it as a **Kshetra** (a sacred place of pilgrimage). But, no single place can be ascribed as the birthplace of God. He is **Swayambhu** (Self-emergent). There is no specific place which can be ascribed as place of birth, place of upbringing, **etc.**, for God. He is omnipresent. God will manifest in such a place where people get rid of their bad qualities and sincerely pray to Him with devotion. He is **Gunatheetha** (beyond attributes). He is **Nirgunam**, **Niranjanam**, **Sanathanam**, **Niketanam**, **Nitya**, **Shuddha**, Buddha, **Mukta**, **Nirmala Swarupinam** (God is attributeless, pure, final abode, eternal, unsullied, enlightened, free and embodiment of sacredness). God appears to be angry at times. But, that is not real anger. In order to put the devotees on the right path, He pretends to be angry. If He does not pretend so, there is no chance for the devotees to change their behaviour. His pretending to be angry is just a drama.

God has no trace of anger in Him. When we commit mistakes or tread the wrong path, we are afraid that God will be angry with us. But, God only pretends to be angry on such occasions so that you become aware of your own faults and deficiencies. For example, when Swami keeps Himself away from you, you feel very sad and think that Swami is not talking to you because He is angry with you. In fact, Swami does not know what anger is. He is the embodiment of love. He is full of love. However, on some rare occasions when He speaks harshly, it might be misconstrued that He is angry. This is quite natural even in our day-to-day life. When you call somebody, Son! Please come here, it sounds that you are calling him with love. But, if the same words are uttered with a raised voice (in an angry mood), it looks as though you are angry. Therefore, all these are variations in expression and nothing else. The same was the case with Sage Durvasa, whose expressions revealed anger and thus became synonymous for anger. But in fact, Sage Durvasa had no anger at all!

During the Mahabharata war, Aswatthama, the son of Dronacharya, took a terrible vow to annihilate all the Pandavas. Having come to know of this, Droupadi prayed to Krishna to save the Pandavas. The leelas of the Lord are not only wonderful but also mysterious. God enacts dramas and even changes the scenes in His play for the welfare and safety of His devotees. In this instance, the Lord saved the Pandavas with a delicate touch of humour that He alone is capable of.

He went to Sage Durvasa. He was immensely delighted to receive Krishna. The sage asked, Lord, what brought You to my humble ashram? Krishna smiled and said, I have a small job for you. The sage was happy and said, I am at Your service. You just have to command. Krishna then said, Good! Tonight, you have to save the Pandavas. Durvasa was puzzled and asked, Lord, it is You who protect everything in creation. Who am I to do that job? Krishna replied, That

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is a different matter. But for this job, you will be My instrument. I extend protection in many different ways. On this occasion, you have to do something specific as per My instructions. Durvasa wanted to know what it was and Krishna continued, Dig a pit, ask the Pandavas to hide themselves in it, cover it with planks, grass and mud, and then take your seat on the shelter so prepared. The enemies of the Pandavas may come and ask you about the whereabouts of the Pandavas. They may say, You know the past, present and future. Please tell us where the Pandavas are hiding. Durvasa intervened and said, Lord, I cannot tell a lie. Krishna countered, Did I

ask you to utter falsehood? I am Myself the Embodiment of Truth, and I will always ask you to speak only the truth. However, you are at liberty to change your voice suitably to achieve the desired result. I am sure you understand. The sage nodded and smiled.

Some time later, after the Pandavas were hidden, Aswatthama came there, exactly as Krishna had foretold. Durvasa was sitting with his eyes closed. Bowing to the sage, Aswatthama enquired, in a most humble manner, about the whereabouts of the Pandavas. Durvasa slowly opened his eyes; which were like ? ame. Angrily he roared, Yes, the Pandavas are here, right below me. Aswatthama was frightened because the sage was well known for his bad temper and his propensity to curse those whom he is angry with. Promptly, he ? ed from the scene, and the Pandavas were duly saved. All Avatars employ such techniques, and Swami too does the same when required.

The sages and saints, yogis and inanis for ages have been providing rakshana (protection) and sikshana (correction) and make people tread the right path. Sage Durvasa did the same thing. Ignorant people accuse him of being one of anger in spite of being a great tapasvin. But, those people who are able to understand the real intention behind his apparent anger realise the truth. God has no anger. In fact, one who has anger is not fit to be called God at all!

Parents Are The Very Embodiment Of Divinity

Once Mother Parvati and Easwara called Vinayaka and His younger brother Subrahmanya, and advised them to go round the world. They also told them that whoever came first would be given a phala (fruit) as reward. This competition was intended to demonstrate the greatness of Vinayaka to the world. The younger brother Subrahmanya immediately plunged into action. He mounted His vehicle, the peacock, to ? y round the world. But, Vinayaka did not move and sat in His own place. Easwara then enquired, My dear son! Why did You not start on Your journey round the world? Vinayaka laughed at this question and replied Oh! Father! I need not go anywhere. The fruit of all My journey round the world is right in front of me. So saying, Vinayaka made a pradakshina (circumambulation) round His father and mother (Lord Easwara and Mother Parvati) and sat down

238 239 Sathya Sai Speaks Volume - 37 Sathya Sai Speaks Volume - 37 calmly. He claimed victory in the race. In the meanwhile, Subrahmanya came there, after completing His journey round the world. He was very much tired and reported to His father about His successful completion of the task. Lord Easwara then declared Vinayaka as the winner in the race and handed over the fruit to Him. The place

where this episode took place is called Palani in the State of Tamil Nadu.

The underlying meaning in this story is that the parents are the very embodiment of divinity and it is enough if one does pradakshina to them in reverence. That would be tantamount to the punya (merit) acquired by visiting all the holy shrines in the world. Without the parents, there can be no son at all! If children are to be virtuous, it is the parents who have to take care of them. The parents are responsible for the success of their children in all the endeavours.

It is common practice for students to visit temples during examination time and pray for success in the examinations. They offer coconuts in the temples with the pocket money given by their parents. These are all external practices, which have little to do with sincere devotion. If they really wish to achieve success in their endeavour, it is enough if they please their parents and obtain their blessings. If they are satisfied, you are sure to succeed. In order to drive home the point that children should strive to please and satisfy their parents first, Lord Easwara and Mother Parvati arranged this competition of going round the world for Lord Vinayaka and Lord Subrahmanya. If you want to obtain the grace of God, it is enough if you obey the command of your parents lovingly. There is no greater divinity than the parents who are present right in front of your eyes. They have struggled hard in several ways to bring you up to the present state. They made a lot of sacrifice, so that you may come up in life. No parent would ever like to displease his children. They appear to be angry sometimes and may even give some punishment, but that is only outward. In their heart of hearts, they have abundant love for you. Even if they pretend to be angry, it is for your own good. The stream of infinite love ever flows in their hearts. Here is a small example: When the child does some mischief, the mother gives a beating. But, how? The beating merely produces sound but does not cause any pain to the child. Her anger is borne out of love only. On certain occasions, they may show anger, but it is only temporary. It is never permanent. You may think that your parents are angry with you. But, that is your own misunderstanding; you may not be able to understand their love, which is lying dormant. Even if they show anger and say chee (an expression in Telugu to indicate one's disapproval), it is only out of love. Students shall, therefore, try to understand the real nature of their parents.

In fact, one's anger is his own enemy, and happiness, his heaven. One should always be happy. A person with anger and irritable temperament can never achieve anything. Vinayaka is one who always obeyed

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Sathya Sai Speaks Volume - 37 Sathya Sai Speaks Volume - 37 his parents command. That is why it is said that there is no leader above Him. Students sometimes ask for money from their parents to go to a cinema. When parents refuse, they think that the parents are angry. These are trivial issues. The parents, especially the mother, will be even ready to sacrifice her life, in order to save her children in times of danger. Unfortunately, today there are sons who even go to a court of law against their mothers. It is, therefore, essential that they change their attitude towards their parents and realise that they are verily embodiments of love.

Any number of diversions or silly thoughts may arise in children, but the parents love towards their children remains unwavering. There are several sons in the world who are angry with their parents, but relationship of the parents and their children is one of love only. The son may go to the court of law because of some differences with his mother. On being asked by the judge, he tells his mother's name as so and so. He utters the words, My mother. Similarly, the mother tells her son's name as so and so. She says, My son. Such is the intimate relationship that exists between the mother and son. Whatever differences that may arise between them are only temporary. Lord Vinayaka is the embodiment of love. He always showers love only. When He was acting as a scribe to write the Mahabharata to the dictation of Sage Vyasa, he displayed the same attitude of love. Since He was the embodiment of Love, Vyasa selected Him particularly to undertake the duty of a scribe. Throughout the period of writing the Mahabharata, Vinayaka displayed this quality of pure love. That is why you do not find even a single mistake in the Mahabharata. Since He was flawless, His word was also flawless. You do not find the bad qualities of anger, jealousy, envy or pride in Vinayaka. They are the qualities of a human being devoid of noble qualities.

Dear students! From today onwards, you give up whatever little anger you have towards your parents and cultivate pure love towards them. Love begets love. Receive love from your parents in abundance and prosper in life.

Today is the festival of Vinayaka Chaturthi. It is a very important festival. There is a custom in some families to invite the newly married son-in-law for the festival. Therefore, do not hesitate to go to your in-law's house to spend some time happily with them.

Oh newly married bridegroom, visit your in-laws house,

Come, spend your time in fun and frolic with your brothers-in-law and sisters-in-law,

The entire household and the neighbourhood will honour you with love and affection.

(Telugu song)

Observe Diet Regulations

When a son-in-law visits his spouse's parents

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house, the entire household gets into a festive mood.

One is sure to feel happy and mentally relaxed. There are, however, some stone-hearted sons-in-law, who cultivate ill-feelings towards their in-laws and do not visit their house. Such ill-feelings are the result of food.

As is the food, so is the head. The feelings of the heart reflect the thought in the head (mind). Therefore, we must take the right food. You should never take such food as would kindle the flame of anger and envy in you. Since ancient times, sages in India have observed strict diet regulations. They always made it a point to consume sattwic food, not rajasic food. By consuming rajasic food, anger is generated. On the other hand, if you consume thamasic food, you will feel sleepy even while you eat. Therefore, both rajasic and thamasic types of food must be avoided. Only sattwic food must be taken. Excess of chillies, salt and sour items must be avoided in food. Before you take food, never forget to offer your prayers:

Brahmarpanam Brahma havi

Brahmagnou Brahmanahutam

Brahmaiva thena ganthavyam

Brahma karma samadhina.

(Brahman is the ladle as well as the oblation. He is the sacrificial fire as also the sacrificer. And finally, Brahman is the goal of one who is engaged in the act of sacrifice.)

When you pray in this manner before you partake of your food, God immediately responds thus:

Aham Vaishvanaro bhutva

Praninam dehamasritah

Pranapana samayukta

Pachamyannam chaturvidham.

(I am present in all beings in the form of digestive fire. United with the prana (inhalation) and apana (exhalation), it is I who consume the four kinds of food.)

While taking food, you must always ensure that you take only such items which you can easily digest. Never consume food which you cannot digest. Just as you sit down happily for taking food, so also when you get up after taking your food, you must feel happy and light. Some people sit for food with a light stomach and get up with a heavy stomach after eating bellyful. This is not the proper method of taking food.

Always take light food. These are the habits you must cultivate at least from this auspicious day of Vinayaka Chaturthi. If you cultivate these good habits and qualities you can become as great as Lord Vinayaka.

[Vinayaka Chaturthi, 18-9-2004, Prasanthi Nilayam]

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Your Reality Is In Your Own Self,
Not Elsewhere

By which power of love the earth does rotate
without axle or bearing,

By which power of love do the stars remain in
the sky without falling on the earth,

By which power of love do the oceans confine
themselves to the limits without inundating
the earth,

By which power of love does the wind-god blow
cool breeze in all the worlds,

That mighty power of love is verily the Atmic
power.

That power of love is most wonderful, unique
and all-pervasive.

The entire creation is permeated with love.

(Telugu poem)

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Embodiments of Love!

MAN need not undertake any special
sadhanas to visualise the all-pervading
truth. We call God by different names like Brahma,
Vishnu and Maheswara. These are the names given by
man to God based on some imaginary forms. But, who
has actually perceived these forms? None so far. There
is only one power in the world, which is all-pervasive.
That is the power of love.

It is only by love, are human societies formed.

There can be no humanity without divinity. It is only
when man establishes contact with divinity to some
extent, he can acquire a little of that divine power which
is omnipotent.

Humanness Contains All Powers

Embodiments of Love!

In fact, all modes of powers are immanent in
manavatwa (humanness) itself. It needs no special agent
to vest it with any extra powers. The divine power fully
manifests itself in a human being. Human power cannot
function without the help of divine power. There are four
mahavakyas in the Vedas, namely, Tattwamasi (That thou
art), Prajnanam Brahma (constant integrated awareness
is Brahman), Ayam Atma Brahma (This atma itself is

Brahman) and **Aham Brahmasmi** (I am Brahman verily). The essence of these **mahavakyas** is further explained in the Upanishads and **Bhagavad Gita**. But, man is getting deluded as he is unable to understand the import of these **mahavakyas**. He is not able to realise divine power which, in fact, is in his own self. The divinity in humanity expresses itself as **Sakthitattwa** (energy). Today, man is striving to acquire several powers and make use of them for getting relieved of his sorrows and sufferings. In fact, these sorrows and worries are the stepping stones to divinity. Man should not give too much importance to these worries. If one analyses carefully, what is there in human existence, which does not cause worry? Man's life from birth to death is full of worries. I often quote a poem to describe this fact:

To be born is a worry, to be on this earth is a worry,

The world is a cause for worry and death too;
The whole of childhood is a worry and so is the old age;

Life is a worry, failure is a worry;

All actions and difficulties cause worry;

Happiness too is a mysterious worry.

(Telugu poem)

Embodiments of Love!

Some people say they had the vision of the Divine in their dream. Some others say they had it in their meditation. Yet others declare they had seen God through their jnana **nethra** (eye of wisdom). Most of these claims are the result of man's delusion. They are not real. Some people claim to have seen God in their dream. Where is dream? Where is God? In fact, dream experience itself is

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not real. It is only an illusion. They are deluded to think that way. The day man gets rid of this delusion, he will acquire divine power. Hence, everyone should come out of such illusion. Some sit in meditation and think they are contemplating on somebody. Some others claim to have seen some effulgence in their meditation. What is meditation? It means **ekagratha** (concentration on the inner vision of the **omniself**). It is **visualising** a **drisya** (scene) in a state of absolute stillness of the body and mind free from illusion. But wherever a man is, there is his mind as well. There is no place in this world without the mind being present. The mind is all-pervasive. It is said, **Manayeva manushyanaam karanam bandha mokshayoh** (the mind alone is the cause for bondage as well as liberation). We say we are happy. Where does this happiness come from? Certainly, it is not from outside. It wells up from one's own heart. The nature of the mind is **chanchala** (fickleness). This fickleness is in our own

nature. It has not come from outside. All relationships we maintain in the objective world are only illusory. Supposing you marry a girl. From then on, you maintain a husband and wife relationship with her. Even prior to the marriage both of you were existing in the world, but this relationship was not there. From the moment you both are married you think she is related to you. Thus, it is a mental relationship.

Embodiments of Love!

Even maya (delusion) is associated with love. You do not find anything in this world, devoid of love. Love is in everything in this world. All relationships between people in this world are established and cultivated on account of love. Again, love becomes the cause for separation of two individuals. There are several types of **sadhana** in this world; **bhrama sadhana** (coming out of delusion) is one such. In fact, Brahma, Vishnu and **Maheswara** cannot be **visualised** in your **sadhana** (meditation, etc.). What all you see in your meditation are only **re? ections** of your feelings. Brahma, Vishnu and **Maheswara** are not really existing in this world. They are only your imaginary forms. What really exists in the world is **manavattwa** (humanness). Unable to believe the humanness that is present right in front of your eyes, if you contemplate on divine nature, how can you find it? The name and form that you attribute to divinity, namely, Brahma, Vishnu and **Maheswara** are not real. They are only a mirage born out of your delusion. Everything is contained in the human being. You are Brahma, Vishnu and **Maheswara** and every conceivable name and form attributed to divinity. When you begin to believe that you are everything, there can be no cause for any kind of worry. When you are able to realise **Aham** Brahma, **Aham** Vishnu, **Aham** **Easwara** (I am Brahma, Vishnu and **Maheswara** verily), there is no scope for any doubt. All these names and forms are products of your own imagination. There is no power greater than humanness in this world.

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Embodiments of Love!

You say that Swami appeared in your dream last night. This is not correct. I do not appear in anybody's dream. When you intensely desire that Swami must appear in your dream and constantly think of the same, that intense desire will assume a form in your dream. God does not assume a form or change into another form. Some people think that God is angry with them. This presumption is also not correct. God has neither love towards somebody nor anger towards another. All these presumptions are of your own making. You attribute anger or other feelings to God. Instead, if

you live in love constantly, you will not find anger in others. In fact, love is your true form. Man is born out of and brought up with love. Not only a human being, but every living creature experiences love right from its birth. There is no force more powerful than love in this world. No power on earth can change love. Do not get deluded by the thought that you have acquired this power and that power. All these are only illusions (**bhrama**). **Bhrama** is not brahman. Nor can Brahman be equated with **Bhrama**.

Embodiments of Love!

What is meant by **divyatma**? It means divine

atma. **Atma** is nothing but consciousness. And, that consciousness is all - pervading. You do not find a place where there is no consciousness. Consciousness is omnipotent. There is one aspect to be borne in mind in this context. Consciousness is movable. But we are deluded to think that it is static. In fact, the real power is within you only. That is **Atma Sakthi** (**atmic** power). We have already known that **atma** is consciousness. Therefore, **atma sakthi** is **chaithanya sakthi** (power of consciousness). This is all-pervading. This enables you to witness different forms. The immense power in humanness is divine in nature. It confers peace and happiness. You may think that divine power is some special power. It is not true. Your own power of contemplation assumes the form of divine power. Therefore, first and foremost you realise your own innate divine nature. All that is written in the books or read by you are not in fact true. There are some kinds of power which are temporary. They are not eternal. Such transient powers should not delude one. You are learning the Vedas. Every sound that emanates from the Vedas emerges from the navel only. We are experiencing the sound emanating from our own navel. Supposing you go to a hill and shout **Oh!** the sound comes back to you as resound. Similarly, good and bad emanates from you only. They do not come from somewhere and get into you.

As You Think So You Become

Embodiments of Love!

For example, you go on repeating loudly a

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particular sentence taken from a book. After sometime, you will get it by heart. But, the sentence **memorised** by you is not yours. It is only a resound. In God's creation, everything is reaction, **re? action** and resound. All that we experience in the outside world is only a reaction, **re? action** and resound of the inner being. We are, however, deluded to think that this reaction, **re? action** and resound are real ones. Whatever feeling comes out

of your heart and takes a shape outside is the real form. It means that, that form has already been conceived by you. Supposing you imagine a particular form for Lord **Rama**. Then, contemplate on that form, closing your eyes. You can visualise the same form, as a **re? action** of your inner thoughts. All that is manifested in the outside world is only a reaction, **re? action** and resound of your inner being.

Embodiments of Love!

You yourself are **Rama**, Krishna, **Easwara**, etc.

You think that you are **Easwara** and contemplate on that form. You will become **Easwara**, verily. **Yad bhavam tad bhavathi** (as you think so you become). Similarly, you think that you are **Rama**, Krishna, etc., and you will become **Rama** and Krishna. Today, people sit in meditation. It is only for developing concentration, not with a view to contemplate on God. People mistake concentration for meditation. This is not a correct method. All these exercises are reaction, **re? action** and resound. Only you are real, you are the truth. You are able to visualise God only in human form. Man cannot conceive or visualise anything greater than him. You are everything and everything in creation is immanent in you. Unfortunately, man today is forgetting his real nature and is imagining something which does not exist. This is the result of delusion, which, in fact, is of his own making. It is only when man comes out of this illusion that he will be able to realise Brahman.

Embodiments of Love!

Love is the most important factor. If you pray to God with intense love and devotion, your prayers will certainly be answered. Such is the power of love. Devoid of love, nothing can be achieved even in this mundane world. Love is God, live in love! The whole world becomes a vacuum, without love. That love alone assumes a form. Realise this truth. You sit in your **socalled** meditation, and try to forget yourself through imaginary experiences. If you forget yourself, how can you visualise the truth? Constantly live in the awareness I am God, I am everything and I am the reality. All forms are subject to change. For example, an infant at the time of birth will be small in size. Then it will grow into a child, a boy, youth and an old person. In all these different stages of life, man alone is the reality. All are one, be alike to every one. This is the lesson one must try to learn.

Embodiments of Love!

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Let the **? ame** of your love be steady, not **? ickering**.

There is no greater **sadhana** than love. That is the spiritual practice you have to adopt. That is the divine

practice. Divinity is omnipresent. You have to realise that omnipresent divinity within your own self. It is present in all the three states of consciousness, namely, dream, wakeful and deep sleep state. One has to strive to experience that divinity constantly. That is **Prajananam** Brahma (constant integrated awareness is Brahman). That is **sakshatkara** (vision of divinity), an experience which transcends all the three states of consciousness. Embodiments of Love!

You are worshipping several forms of divinity. However, you cannot afford to forget your own innate divinity. In fact, you yourself are ascribing umpteen number of names and forms to divinity. But, divinity is only one, which is changeless. That changeless eternal divinity is immanent in you. All external forms and names are like **eeing** dreams. And those dreams are not real. Hence, strive to come out of that **bhrama** (delusion). It is only when you come out of that **bhrama**, you will be able to realise Brahman. You have witnessed something in your dream. What is it? It is your own self, nothing other than that. You are **visualising** your own self in the dream state. Your real nature is love. Hence, you manifest your real nature. There are several aspects which you have to learn in future. What is future? Future is uncertain; past is past; only present is what matters. Both past and future are contained in the present. You alone are present in all the three - past, present and future.

Visualise Your Own Innate Divinity

Embodiments of Love!

Divine powers and Divine manifestations are immanent in the human being; they are not to be sought from elsewhere. By constant **sadhana**, man can realise this truth. Your reality is in your own self, not elsewhere. In order to visualise that reality, one has to turn his vision inward. Reaction, **re? ection** and resound - all the three are existing in your own self; they are not external. Supposing you have a brother who earned a good name and fame. Who is he? He is your brother. He represents a particular form. From where did this form come? It came from reality. And that reality is his true nature. Thus, a form that manifested from reality deludes us from **visualising** the reality itself.

Dear students!

If you wish to understand certain aspects more clearly, I will explain in greater detail after sometime. The kind of meditation you are doing is not correct. You are keeping one form in your mind and contemplating on that. Where did this form come from? It is of your own making. You are deluded to think that God is confined to only this form. Thus, right from the beginning you are with a deluded belief. If only you come out of this

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Sathya Sai Speaks Volume - 37 **Sathya Sai** Speaks Volume - 37 delusion, can you visualise the truth. Do not ever be under the illusion that God is somewhere in a distant place. You are, in fact, God verily. Your own form is Divine. Your bliss is Divine. Your reaction, **re? ection** and resound are Divine in nature. Never deviate from the firm faith that you are God. Always contemplate on one aspect: **Aham Brahmasmi** (I am Brahman).

What is the meaning of the **mahavakya Tattwamasi** (That thou art)? Tat is that. **twam** is this. Together they become **asi**. They become one. Thus, all these four **mahavakyas Tattwamasi, Prajananam** Brahma, **Ayam Atma** Brahma and **Aham Brahmasmi** lead you to the same truth, that is, you are God verily. **Adi Sankara** had expounded and explained this great **advaita** philosophy in ever so many ways and ultimately merged himself in that great truth. Thus, reality is not somewhere in a distant place. It is within you. Your very nature is reality. How can you realise this truth? Only by cultivating pure, **sel? ess** and Divine love. Without love, nothing can be achieved in this world. Love is the source and sustenance for the entire universe. Love is God and God is love.

Embodiments of Love!

All of you are embodiments of divinity. Your forms are divine. You and God are one. You are not different from God. Experience this unity. **Ekam sath** (truth is one). Unity is truth. Unity is divinity. God is not separate from you. God is manifest in you. Unfortunately, you are forgetting this truth. If you forget your own nature, it amounts to forgetting everything else. Never forget your reality. Without forgetting that reality, meditate on it. Always remember one fact: wherever I am, I am always Divine. Hold on to this firm belief, steadfastly.

That is the truth contained in the **mahavakya Tattwamasi**, the inseparable and non-dual nature of divinity. Do not be under the illusion **Rama** has appeared in my dream, Krishna has appeared in my dream, Swami has appeared in my dream. This is a sign of ignorance. All these are dreams only. How can a dream be called a reality? The very word dream explains its nature. As long as you are in sleep, this experience may be true. The moment you wake up, the experience vanishes.

Embodiments of Love!

Keep your love securely. Never give up love under any circumstances. There is no God other than love. Love is God, verily. Love is your path, and goal. Never deviate from this path of love. If you find any difficulty in treading this path or if you have some doubts to get clarified, I am always there to help you. Try to reduce your doubts. These doubts will lead you to delusion. Always get yourself firmly established in

the truth Tattwamasi (That thou art). It is a mistaken idea to think that this form has visualised that form of divinity, for you and God are not separate. Brahman is very much immanent in this body. Brahman and Aham are one and the same. Undertake sadhana to realise the oneness of these two. That is the Pathway to God . If you wish to meditate on God, never allow your thoughts

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to be disturbed by worldly objects. You meditate on your own real nature, which is divinity. In that divinity, everything else is contained. If you thus meditate on your own innate divinity, you will realise your unity with divinity. In fact, that unity is Divinity.

ThefourMahavakyas Tattwamasi, Prainanam

Brahma, Aham Brahmasmi and Ayam Atma Brahma are Vedic declarations which emphasise the oneness of the individualised soul and the Supreme Soul. They exhort the individualised soul to realise this truth. Therefore, one has to strive to attain that state of unity. As you gradually progress in that sadhana, you will ultimately reach that goal. Supposing you want to learn the spelling of a word; just think how many times you will be repeating that spelling. In the same way, you must set out on this path of sadhana. This is a sacred sadhana. If you are able to know the true meaning of these mahavakyas, you will be able to realise the truth.

[Divine Discourse, 25-10-2004, Prasanthi Nilayam]

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Experience Divinity Within In

Total Silence

Embodiments of Love!

YOU are very well aware of the present condition of the world. There is no scope for talking about God. Today dhanam (money) is considered as daivam (God). In such a situation, how can dharma (righteousness) prevail in the world?

Principle Of Love Is Changeless

Embodiments of Love!

There is no other path except that of love to attain God. Love is God, God is love. But people do not understand what love is. They consider attachment to all that is worldly and material as love. Out of their selfishness, they love worldly objects and materials. So, man's love today is tainted with selfishness. There is

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selfish motive behind whatever he does. How can then man have the vision of God who is the very embodiment of sel? ess love? Love is present in all beings, right from a pamara (ignorant person) to a Paramahamsa (realised person). How can one describe such a principle

of love?

Ego and pomp have become rampant today.

Desires have become limitless. Man's heart is filled with selfishness, and compassion has no place in it. That is the reason why he is unable to have the vision of the Atma and experience bliss. I always speak about the principle of love. I do not know anything other than love (loud applause). When divinity is uniformly present in all, how can you share your love with some and deny it to others? How can anyone say, Love this and not that? God has no specific form. But if you firmly resolve to see God and make sincere efforts, God will assume a form and manifest before you.

There is love in everyone of you. What is the form of love? What is the nature of love? When we analyse carefully, we will realise that love is not limited to human beings alone but is present in all living beings. Every being is endowed with the quality of supreme divine love. One has to give up enmity and cultivate unity and purity in order to understand this truth. Love cannot be explained in words. How can you describe it? It can only be experienced and enjoyed. The experience of love confers bliss on us. Hence, we can say that bliss is the form of love.

Embodiments of Love!

Everything in this world is bound to change except the principle of love. Love is the only true and eternal path which will lead you to divinity. Divinity pervades each and every limb of the human body. It can be visualised only when we understand the principle of oneness. People attribute various names and forms to God. In fact, God should not be confined to a particular name and form. God is beyond all attributes and transcends all names and forms. Divinity is present in all in the form of love but each one experiences it in his own way. People imagine a particular form of divinity. They think divinity is limited to a specific name and form. That is why they are unable to experience it. One whose heart is filled with love will see the manifestation of divinity everywhere. It is a mistake to think that Nature is different from God. People give various names to divinity based on their own experience. Jewels are many but gold is one. Likewise, names and forms are different but divinity is one. Where does gold come from? It comes from the earth. Similarly, God manifests in human body. Daivam manusha rupena (God incarnates in the form of a human being). Hence, consider everyone as divine. Sahasra seersha Purusha Sahasraksha Sahasra pad (The Cosmic Being has thousands of heads, eyes and feet). All heads, all eyes

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and all feet are His. Such transcendental divinity can be experienced only in absolute silence and in solitude. There lies hidden sacred divine power in the depth of total silence. The tongue is given to you not to indulge in vain gossip. That is why the ancient sages and seers practised mounam (silence). It is possible to experience God only in the depth of silence. However, we should understand the true meaning of silence. Silence does not mean merely refraining from speech. It is much higher than that and includes the mind also. The transcendental nature of divinity cannot be described in words. It is beyond the grasp of the mind.

Focus Your Mind Only On God

Whatever you see in this world is the manifestation of truth. When divinity is all-pervasive, how can there be untruth? But you are unable to realise the allpervasiveness of divinity. Turn your vision inward and observe absolute silence. Only then can you realise the all-pervasive divinity. Mere intellectual exercise will not help you in this regard. Whatever you see, hear and experience is the manifestation of divinity. Only God exists everywhere. Such being the case, is it possible to attribute a particular name and form to Him? He is present in all forms. When we experience the principle of oneness, we will be immersed in bliss. Hence, we can say that bliss is His form.

Nityanandam, parama sukhadam, kevalam Inanamurtim, dwandwateetam, gagana sadrisham, tattwamasyadi lakshyam, ekam, nityam, vimalam, achalam, sarvadhee sakshibhutam (God is the embodiment of eternal bliss, He is wisdom absolute, beyond the pair of opposites, expansive and pervasive like the sky, the goal indicated by the mahavakya Tattwamasi, the one eternal, pure, unchanging, the witness of all functions of the intellect).

Embodiments of Love!

When God is all-pervasive, where is the need to go in search of Him? You should make efforts to experience your innate divinity by observing total silence and turning your vision inward. You can experience divine bliss only in absolute silence. That is why it is said, Silence is golden .

God is present in all forms. All names and forms are His. The Vedas state the same principle when they declare: Sahasra seersha Purusha Various types of jewels are made out of gold. Likewise, God has assumed all the names and forms that we find in the world. Hence, you should develop faith in the existence of God. If you make sincere efforts, you can certainly realise Him.

Many spiritual aspirants in the past could have the divine vision by their intense sadhana and by going into total silence. One has to annihilate the mind in order to have

the vision of God. You cannot experience divinity until and unless you transcend the mind.

Today people conduct enquiry and research into
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Sathya Sai Speaks Volume - 37 Sathya Sai Speaks Volume - 37 various aspects of the world. But divinity cannot be experienced with such enquiry and research. Select a divine form of your choice and contemplate on it. When you focus your mind on the divine form, your mind gets transformed completely and becomes one with divinity. Today man's mind keeps wavering from moment to moment. Do not rely on such a wavering mind. Instead, rely on divinity which is steady and changeless. Once you fix your mind on a divine form of your choice, never change it. Close your eyes and contemplate on it. Only then can you experience divinity.

Understand The Principle Of Unity

People use the word divinity without really knowing its meaning. The Vedas declare, ekameva adviteeyam Brahma (God is one without a second), ekatma Brahma (atma is Brahman). You may call Him by any name. He has thousands of heads, hands and eyes. Wherever you see, there is God only and no one else. The same primordial principle pervades everything. Contemplate on Him with single-minded devotion.

Nirgunam, Niranjanam, Sanathana Niketanam, Nitya, Shuddha, Buddha, Mukta, Nirmala Swarupinam (God is attributeless, pure, finalabode, eternal, unsullied, enlightened, free and embodiment of sacredness).

Divinity is present within you. Unable to realise your innate divinity, you waste your time searching for God outside. Whatever you see and experience in the world is only the reaction, re? ection and resound of your feelings. Do not get deluded by the reaction, re? ection and resound. Turn your mind inward and contemplate on the reality within you. You will certainly be able to experience divinity. You should have divinity as your goal and nothing else. Divinity is one without a second, and is all-pervasive.

Understand the principle of oneness and install God in your heart. Without the principle of unity, there can be no multiplicity. If you do not understand unity, you cannot understand the multiplicity of Nature. Nature is the best preacher. Follow the ideals demonstrated by this preacher with preeti (love). The more you develop love, the sooner you can see God. Body attachment is the cause of all differences. You will understand and experience unity in diversity only when you give up body attachment. Once you are free from body attachment, you can experience God in a moment. Whatever you see is the manifestation of God. The principle of unity in diversity is divinity. But you are unable to understand

and appreciate this truth. In order to understand this truth, there should be total transformation in your feelings. As is the colour of the glass, so is the colour of the scene outside. Remove the colour glasses of body attachment and see the reality.

Make Your Mind Steady

Embodiments of Love!

Hold on to the principle of love firmly and you can achieve anything. When you fill your heart with love, you will be protected wherever you go. Love is the

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reality and everything else is only reaction, **re? ection** and resound. In order to experience the reality, you have to cultivate steadiness of mind in the first instance. How can you make your mind steady? You have to contemplate on one name and one form. Be firm in your chosen path. Do not get deluded by what appears to the physical eyes. Open the eye of wisdom and see the reality.

Embodiments of Love!

Consider everyone as the embodiment of divinity.

God is the mother and father of all. That is why, we

pray: **Twameva mathascha pitha twameva, Twameva**

bandhuscha sakha twameva, Twameva vidya dravinam

twameva (**Oh** God! You alone are our father and mother, friend and relation, wisdom and wealth). Have firm faith that God is your everything. Do not entertain any doubts in this regard. It is because of doubts that man's mind is in a confused state. Many people ask Me about the proper way of meditation. I always tell only one thing, Meditation does not mean merely closing your eyes and imagining anything and everything. Choose one form, install it in your heart and see that it is steady. Have total faith in one name and one form and contemplate on it incessantly. That is true meditation. If you follow this practice earnestly, you can experience divinity.

Embodiments of Love!

There is no greater **sadhana** than following the path of love. Your love should **? ow** only in one direction, and not in many directions. Your love should constantly **? ow** towards God. Only then can you have the vision of God, who is the very personification of love. If you are unable to visualise God, it only means that you have not directed your love towards Him.

Make your mind steady and fix it on God. Mind is the cause of everything in this world. Mind by itself does not go anywhere. It is we who direct it and divert it in different ways according to our whims and fancies. We are responsible for its unsteadiness. When you keep your mind steady and focus it on God, you will find the brilliant and blissful form of God wherever you see. You are unable to see and experience God because you doubt

His existence. First of all, develop unwavering faith in God. Your faith alone will protect you. Do not follow the vagaries of the mind. You should be the master of your mind and not its slave.

Embodiments of Love!

People talk about meditation. Meditation is

very simple. Meditation is not mere concentration.

Concentration can never be equated with meditation.

With **un?** inching faith and unwavering mind you should let your love **? ow** towards God. If there is unsteadiness in your mind, it is **re? ected** outside. All unsteadiness comes from within you. I am rather surprised to note that man's mind is wavering every moment. Why should the mind waver? It has no such power. Manas (mind) and

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Manishi (man) should be one. When you achieve this oneness, you can experience the principle of unity.

Embodiments of Love!

You must firmly resolve to hold on to the principle of unity and divinity. What is the purpose of human birth? Is it to spend your time in eating and drinking?

No, no. You should make efforts to understand the underlying principle of unity of five elements, five senses of action, five senses of cognition and five life sheaths. If you make sincere efforts, you will certainly be able to experience the principle of unity. Among all the living beings, only man is endowed with the ability to understand and experience unity and divinity. In fact, the very purpose of human birth is to experience unity in diversity. Hence, make every effort to experience unity and sanctify your lives. It is possible only by following the path of love. There is nothing superior to love in this world.

Today I have awarded the gold medal for all-round excellence to a girl student from **Anantapur** Campus. She has been a diabetic right from her childhood. Her parents and doctors have been trying their best to control her diabetes but all in vain. However, she has **un?** inching faith in Swami. That is why she had no problem at all in spite of her blood sugar level being very high. She is not worried at all. In fact, when her parents get worried, she infuses courage in them, saying, Don't worry. God is with me. In this manner, she has spent sixteen years. She has studied in **Puttaparthi** school and **Anantapur** college. Sometimes, her blood sugar level is very high. No medicine can control it. Her father becomes anxious. But she is protected by her steady faith. Swami told her firmly, This disease cannot harm you. Have total faith in God. Do not pay heed to what others say. She forgets her **badha** (suffering) remembering Swami's **bodha** (teaching). She has followed Swami's words implicitly

and has remained steady in her faith. That is why she has come up in life.

She devotes all her time to studies. She will pursue higher studies. She has absolutely no worry even if her blood sugar level shoots up. She says, It comes and goes. I have nothing to do with it. She has faced her health problem with fortitude. In this manner, one should never be afraid of problems. This body is a storehouse of dirt and a den of diseases. One should never rely on such an ephemeral body. The body may have to undergo suffering on account of some diseases. But whatever may be the problem, one should not worry about it.

Her father is teaching in Puttaparthi college.

Sometimes, he gets phone calls from his daughter's teachers in Anantapur Campus, telling him, Your daughter's blood sugar is very high today. She is unable to attend the classes. What should we do? He comes to Me for guidance and I tell him not to worry. I infuse courage in him, saying she would be all right. Because of her devotion and steadfast faith, she is maintaining her health and carrying on her studies without any

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Having resolved, what ought to be resolved, hold on to it till you have succeeded. Having desired what ought to be desired, hold on to it till your desire is fulfilled. Having asked what ought to be asked, do not leave the hold till you get it. Having thought what ought to be thought, hold on to it till you have succeeded. With heart mellowed, the Lord must yield to your wishes or forgetting yourself, you should ask Him with all your heart. Persevere, be tenacious, and never give up, for it is the quality of a devotee never to retreat, abandoning his resolve. (Telugu poem)

She is leading her life with such un? inching faith and determination. Sometimes, she becomes very weak because of anaemia. Even in such a condition, she continues to do her work. That is true devotion. She is leading her life with total faith in Swami. She has stood first in her studies and has also achieved excellence in co-curricular activities. That is why she has been given the gold medal for all-round excellence.

[Benedictory Address, 23rd Convocation of Sri Sathya Sai Institute of Higher Learning, 22-11-2004, Prasanthi Nilayam]

21

Dedicate Your Life To Serve Society

All your education, all your positions of authority, all your acts of charity and service have little value without the four virtues of Sathya, Dharma, Prema and Santhi (truth, righteousness, love and

peace).

(Telugu poem)

Embodiments of Love!

YOU are all forgetting the purpose for which you have come into this world. Wherever you are, you must remember three things, namely, Where did we come from? Where are we at present? and what is the purpose of our coming here? Supposing you are dropping an envelope or letter in a post box; it should have the From address and To address written thereon. If these two addresses are not written, where

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Sathya Sai Speaks Volume - 37 Sathya Sai Speaks Volume - 37 will the envelope or letter go? It will go to the dead letter office. Similarly, you are in the world now without these two addresses. You can very well imagine what will happen to such an individual. You must therefore find out yourself an answer at least for one of the three questions. Otherwise, your life itself will become a waste.

Here is a small story. The business people in the delta areas of East and West Godavari districts in Andhra Pradesh cross the river on boats. Once, a businessman was travelling in a boat. There was no one else in the boat except himself and the boatman. Usually, people would like to engage themselves in conversation with somebody during travel in order to forget the tedium of the journey. Therefore, he started a conversation with the boatman to while away the time. He asked the boatman, Do you have a newspaper? The boatman replied, Sir! I don't have a newspaper. I cannot read and write. To this, the businessman commented, Alas! If you cannot read and write, one quarter of your life is consigned to the waters of Ganga. The boatman felt sorry for his pitiable condition and kept quiet. After a few minutes, the businessman enquired again, My dear! Do you know the present prices of gold and silver in the Bombay market? The boatman replied, Sir! I do not have any experience in gold business. Hence, I do not know the prices of gold and silver in the Bombay market. Then the businessman commented, If you do not know about gold business, half of your life is consigned to the waters of Ganga*. The conversation continued. Observing the wrist watch worn by the boatman, the businessman again enquired, My dear! What is the time now? Though the poor boatman had a watch on his wrist, he did not know how to read a watch. The businessman again asked, Why then did you wear a wrist watch? The boatman replied, Though one does not know how to read a watch, it is a fashion nowadays to wear a wrist watch. That is why I am wearing one. Then, the businessman commented, If you do not know even to tell the time from a wrist watch, then three-fourths of your life is

consigned to the Ganga. Meanwhile, a gale started with great force raising high waves in the river. The boat started tossing up and down and became unsteady. The boatman then asked the businessman, Sir! By the way do you know swimming? The businessman replied, Alas! I do not know swimming. Now it was the turn of the boatman to comment, Then, your entire life is about to be consigned to the waters of Ganga.

Today, we are all in the same situation and are tossed in the river of this world. But, unfortunately we are not making any effort to know why we are here, what have we to learn in this world, where do we have to go and by knowing what we could reach there, etc. Thus, by being ignorant of these aspects, our entire life is being consigned to the Ganga. Therefore, we have to

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* Note : The expression consigned to the waters of the ganga is a colloquial way of saying that something is totally wasted.

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first try to find out answers to the queries of: Why have we come here? What are we supposed to know? and Where do we go from here? If we are not able to know the answer to at least one of these queries, our life's journey will be without a purpose. It is only when we are aware of the From address, To address and the present residential address, our life will be meaningful and sanctified.

You Must Have Un? inching Faith

Dr. Michael Goldstein (Chairman, Prasanthi Council and a devotee of Swami) and his wife visit Puttaparthi often. When I was going to the college one day, he approached Me and requested, Swami, if You kindly permit me, I will accompany You to the college. I told him to come. While we were travelling in the car, I asked Mr. Goldstein, What is your programme? He replied, Swami, I have to start my journey back home today. Then I advised him not to leave on that day. He again told Me, Swami, I shall go today, but I shall take the next day's ight from Bombay. Thereupon I told him firmly, You do not talk to Me about all those things. If I say don't go, it is final. Goldstein could not realise that his life itself would be in great danger if he decided to start on the same day. At last I told him, Okay, you can go, if you so wish. Then he returned to his room, packed up his luggage for the Bombay ight. Thereafter, he boarded the plane for USA. Soon after the plane took off, it was realised that there were some hijackers in the plane. The entire atmosphere in the aircraft was extremely tense. Two hijackers stood guard at the entrance. Another two were roaming about in the aircraft with fully loaded guns pointed at the passengers.

It is then that Goldstein realised why Swami wanted him not to board the aircraft on that particular day. He could not do anything in the situation and was praying to Swami as his sole refuge. His wife is a great devotee of Swami. She started chanting Swami's Name, Sai Ram, Sai Ram, Sai Ram. When the aircraft gained some altitude, the hijackers started shooting the passengers. The passengers were struck with terror not knowing what to do. As the hijackers opened fire, the aircraft was strewn with dead bodies. He and his wife were seated on the front portion of the aircraft. The hijackers started shooting the passengers around them. They thought it would be their turn next. Goldstein then told his wife, Swami advised me not to start on this day, but I did not follow Swami's instruction completely and that is why we are in this situation. Meanwhile, one hijacker set his eyes on the couple. Goldstein's wife, however, had been chanting the Name of Swami incessantly forgetting everything. The chanting of Swami's Name worked wonders and Goldstein's wife was spared. Goldstein then got up and stood at the entrance of the aircraft. The hijackers, however, could not notice him even though he was such a hefty person. Thus, the life of Goldstein was saved by Swami's grace. They remained on the plane as hostages for a long time without food, water and

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sleep. They were very much depressed. Goldstein's wife has intense devotion for Swami. Normally women are more devoted than men. It is not that men do not have devotion, but they do not show it outwardly. Goldstein's wife advised him, You do not worry, contemplate on Swami. At this point the hijackers began to shoot men, women and children mercilessly. Goldstein and his wife, however, continued to pray to Swami, Sai Ram, Sai Ram, Sai Ram. They silently prayed to Swami closing their eyes. In the meantime, all the ammunition in the guns of the hijackers was exhausted. The police caught the hijackers. Goldstein and his wife were released and put on board on another aircraft bound for America. However, the ordeal that they underwent continued to haunt them. After a few days, the police came to enquire about the incident. Goldstein was offered some compensation, but he did not accept it. After two or three months, Goldstein again came to Puttaparthi and had Swami's darshan. Now he realised through his own experience that he had not to fear anything under any circumstances if he did namasmarana (chanting of God's Name). After he had Swami's darshan, calmness was restored in him. From then on, when Swami would enquire about his return journey he would leave it to the Lord's Will. He realised that it would be better to leave

the matter in Swami's hands. From then on Goldstein developed unshakeable faith in the words of Swami and stood firmly by them.

People today are unable to realise from where they came and where they would go. It is only after people have undergone such experiences that they realise the strength of faith. They have come into this world and somehow spend their time. When someone questions them how they spend their time, they reply that they have come into this world for enjoying food and comfortable sleep. However, it should be understood that man has taken birth in this world not merely for enjoying food and drink. The same truth has been explained by Adi Sankara in his famous Bhaja Govindam song thus:

Bhaja Govindam, Bhaja Govindam
Govindam bhaja moodha mathe

Samprapthe sannihithe kale

Nahi nahi rakshati dukrun karane.

(Oh foolish man, chant the name of Govinda; the rules of grammar will not come to your rescue when the end approaches.)

Realise The Purpose Of Life And Sanctify It

When people are questioned why the human birth was given to them, most of them would reply that it was for khana (food), peena (drink), sona (sleep) and marna (death). This assumption is totally incorrect. There are several things in life that one has to achieve. The purpose of a human birth is not for enjoying food and comforts. It is not even for pursuing education. The purpose of human birth is totally different and the people

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have forgotten it. You have to fulfil your life and sanctify your birth. The body comes, grows and dies, and finally undergoes decay. Before the body dies, one has to fulfil the purpose for which he has come into this world.

Embodiments of Love!

There will be several trials and tribulations in the journey of life. One has to acquire the power by which he can courageously encounter them. That is the power of spirituality. One should not become diffident and withdraw from his effort in the middle. In this Bhavasagara (ocean of life), there will of course be, turbulent waves which will toss your boat up and down.

Punarapi jananam punarapi maranam

Punarapi janani jathare sayanam

Iha samsare bahu dustare

Kripayapare pahi Murare.

(Oh Lord! I am caught up in this cycle of birth and death; time and again, I am experiencing the agony of staying in the mother's womb. It is very difficult to

cross this ocean of worldly life. Please take me across this ocean and grant me liberation.)

The purpose of human birth is not to be born again and again from the womb of the mother, spend the life aimlessly and finally depart from this world. There is a specific purpose why one is born in this world. Therefore, one has to realise the purpose and sanctify his life. Our education, our work and the money we earn, all these must be spent in a purposeful way. The students of the present-day are pursuing education to make a living. They are acquiring degrees with the sole purpose of earning money. What is so great about struggling for filling one's own belly? Even dogs and foxes fill their bellies. You might have observed in the circus that even the monkeys learn several types of feats and display them. You, who are born as human beings should not behave like dogs, foxes and monkeys. If you do so, of what use is your education? The education you acquire must be put to proper use. Only then will it become meaningful and will give strength to your personality. The purpose of your life is not merely pursuing education and acquiring degrees. Of course, you may study, but it is not enough if you simply study for acquiring degrees. Can you call all those who know how to read and write educated?

Can one be called educated merely by acquiring degrees?

Can you call it education which does not confer virtues?

If education is just for a living, don't we find birds and beasts carrying on their lives?

(Telugu poem)

It is only when you keep education for both life and for living as your goal, your education will be meaningful. Therefore, every human being must keep

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the purpose of life in view. Of what use is it, if you exult in your success thinking, I have passed MBA; I have acquired several degrees. Those degrees must be put to proper use. Only a human being has the power to realise the purpose of his life. If one is satisfied thinking, I am born, I am educated, I earned money, I have sufficient bank balance, I have got my children educated and sent them for higher education to foreign countries, that is not the sole purpose of life. You should never forget the purpose why you were born in this world. Unfortunately, today, you have forgotten the purpose of your life and are indulging in futile activities. As long as you live you must experience peace until your last breath. You should attain true and eternal bliss.

Acquire The Spirit Of Sacrefice

Mahatma Gandhi went to London and was conferred with the degree of Bar-at-Law. He wished to fulfil his life by utilising his education in the service of society. Therefore, after his return to his motherland, he joined the Indian National Congress. He sacrificed his entire life for achieving Independence for the country. He started wearing a simple dhoti and a piece of cloth to cover the upper portion of his body. He underwent several difficulties in the north Indian States during the freedom struggle. He was beaten by the police with lathis (baton) in Lucknow. However, in spite of undergoing several difficulties and physical torture at the hands of the police, he did not give up his resolve to attain Independence for the country. He started practising Law. Even then, his life did not go smoothly. He joined the Independence movement on behalf of the Indian National Congress and underwent great torture at the hands of the British. Nevertheless, he did not lose heart. His wife Kasturba was a noble lady. She always served her husband with great devotion, even when Gandhi was in jail. Simultaneously, she was also engaged in service to the country. It is only her spirit of service that protected her throughout. During the days of their involvement in the Independence movement, there were occasions when the husband and wife got separated. But Kasturba was reconciled to the situation that whatever happened was for her good only. Thus, people who serve others with a noble heart will always see good only. At last, the country attained Independence and Jawaharlal Nehru became the first Prime Minister.

Subhash Chandra Bose was another great leader of the freedom movement who was good at heart and was a great patriot. It is only because of the efforts of such men of sacrifice, the country could attain Independence. However, it is not merely Swatantrya (Independence) that we have to wish for. We must attain Swarajya. That is great. Swatantrya is a temporary phenomenon of freedom from foreign rule while Swarajya is concerned with and attained by the heart.

Dear Students!

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You must be prepared to sacrifice even your life for the country. You are not the body. The body is only an instrument and a means for achieving something higher and noble. The body has to be put to use for achieving these higher and noble aims. The body is like the dress we wear. One day or the other the dress is bound to decay. Till then the body has to be maintained properly. It is only by sacrifice one can attain yoga. That is what the Veda has proclaimed, Na karmana Na Prajaya dhanena thyagenaike amrutatthwamanasu (immortality is not

attained through action, progeny or wealth; it is attained only by sacrifice). Having been born as human beings we must dedicate our lives in the service of God and in the constant contemplation of God. If you do so, none of the physical ailments will trouble you.

Give Up Attachment To The Body

A small example which I would like to narrate to you. When I was in Bangalore sometime back, this body fell in the bathroom. There were two students by name Satyajit and Achintya who used to attend to My needs. They did great service to Me. I told them I have no body attachment. You may conduct an operation on this body, but I have nothing to do with this body. I am not this body. As long as the body is there, I have to do My work. The doctors wanted to put Me in bandage, but I did not agree. They advised Me to undergo an operation so that the fracture would be healed quickly. I placed this body in the hands of the doctors and let them do whatever they wished to do with it. I continued to walk which I am still doing. I have no pains or suffering. Several devotees are anxious that Swami is walking with great difficulty and perhaps is undergoing great pain. I would like to reiterate that I do not undergo any pain or suffering. Till today, I did not undergo any body pain whatsoever. If you thus sacrifice your dehabhimana, you can achieve anything in life. Whatever I do, I tell the same thing. One has to do what he says and say what he does. That is what is meant by

Manasyekam vachasyekam karmanyekam

mahatmanam

Manasyanyath vachasyanyath karmanyanyath

duratmanam

(Those whose thoughts, words and deeds are in perfect harmony are noble ones; those who lack harmony of these are wicked.)

That is the real manavatva (human nature). I can stand for any length of time though the doctors advised Me against it. Even now I have been standing for a long time. I have no suffering at all. I don't take even a single tablet. I don't put on any bandage. Mine is atmabhava and atmabhava alone. I set an example by My own actions.

Dear Students!

The body may undergo any amount of suffering. It is like a water bubble. The mind is like a mad monkey.

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Therefore, we should not follow either the body or the mind. We must follow our antharatma (conscience).

We must develop atmabhimana. If atmabhimana is developed, no pain can trouble us. It is only for teaching you about this atmabhimana, I am undergoing all this

trouble. I don't feel any pain at all. I am telling you the truth. I am not suppressing the facts. In fact, I don't know or feel what pain is. We must face the difficulties courageously. It is only to teach you this steadfastness and courage, I have taken upon Myself this pain. You must follow My ideal. Do not ever give importance to the suffering of the body. Give up dehabhimana. However, engage the body in proper activities. Engage the body in the service of God. Our body is a gift of God. For what purpose has God given us this body? It is only for dedicating it in the service of the Lord.

Embodiments of Love!

The body has been given to you for performing sacred karmas (actions). Several people wonder why Swami does not feel tired in spite of undergoing so much physical suffering. Especially, the ladies can observe the signs of weakness quickly. I want to assure you that I am maintaining a constant body weight and good health throughout. Neither I have put on weight nor become weak. I can walk swiftly, but I am desisting from doing so only to satisfy the doctors. The doctors are particularly pressurising Me not to walk swiftly. They advised Me, Swami, please do not walk fast. You always keep two

students with You to help You. It is only to please them and satisfy them that I am keeping these two students with Me. I am not causing any inconvenience to these boys. Both these boys, Arun and Prusty go to their offices and work there besides attending to My needs. The moment I call Prusty, he immediately rushes in. I ask him to get Me a glass of water and I drink the water given by him. Similarly, both these boys constantly attend to My needs. They are serving Me with great devotion and love. I do not cause any inconvenience to anybody.

Embodiments of Love!

Today you are celebrating Swami's birthday. In fact, it is the body that has a date of birth. This body has already passed 78 years and has entered the 79th year. But do I look like a 79 year old man? No. No. Not only now, even after 80 or 90 years of age, I will be like this only. I will never depend on anybody. My eyes and teeth are in perfect condition. Normally, by the time a person attains 79 years of age, all his teeth will be lost. His eyesight will be affected by cataract. His skin will have wrinkles, but I have no wrinkles at all. I will not have old age. In fact, I have no old age. Similarly, you also develop such courage and confidence. You will certainly feel good. Not only Myself, all of you should be in sound health. But you are spoiling your own health. You are misusing your physical strength in so many ways. If you put your body to proper use, you can come up well by Swami's grace. You can serve any number of

Sathya Sai Speaks Volume - 37 Sathya Sai Speaks Volume - 37 people with a healthy body and a sound mind. Therefore, you have to maintain your body in healthy condition in order to serve others, not to show off your beauty. Even for Me, this body is required for serving others. In the service to humanity, I am prepared for anything, even to sacrifice My life. Similarly, you must also be ever ready to serve others. Do not ever consider that the body is very important. Neither, you fritter away the physical strength. You must make proper use of the physical body. You must also gain enough mental strength. You must come up well in your educational career and make your life sanctified in the service to humanity. You must always be ready to face any situation in life boldly. That is the real nature of humanity. Whenever your services are required, you must respond immediately, saying, I am ready, I am ready, I am ready. Develop such a courage and confidence and set an ideal to the world. This body is a den of dirt and prone to diseases; it is subject to change from time to time; it cannot cross the ocean of Samsara. It is nothing but a structure of bones. Oh mind! Do not be under the delusion that body is permanent. Instead take refuge at the Divine Lotus Feet. (Telugu poem)

You seek refuge in the lotus feet of the Lord. Do not mind any amount of suffering of the physical body. You serve the country to the extent you can. Utilise every small opportunity to serve the country and society. Even a small help done to an old woman that you come across on the way is service. Do not ever think, What do I gain by helping this woman? There is great merit even in such a small service. Therefore, continue to serve. There is no greater sadhana than service to the fellow human beings. Seva bina nirvan nahi (there is no redemption without service). You should not mind any inconvenience that you may undergo while serving others.

I have no intention of celebrating My birthday on a grand scale. My only intention is that the body should be maintained in a proper condition and through the body service should be rendered to others. You must always be prepared to dedicate your life to serve society. That is the real service.

[Divine Birthday, 23-11-2004, Prasanthi Nilayam]
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My Power Is The Power Of Love

How is it that the sun rises in the morning and sets in the evening with utmost regularity everyday?

How is it that the stars twinkle beautifully in the sky at night and hide themselves during the

day? How is it that the wind blows incessantly and sustains the living beings without taking rest even for a moment? How is it that the rivers ? **ow** perennially making gurgling sounds?

(Telugu poem)

Embodiments of Love!

JAGAT denotes that which is subject to creation, sustenance and dissolution. God, who is responsible for these phenomena, has no specific form. He pervades the entire world in the form of the five elements, namely, space, wind, fire, water and earth.

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Food And Water Are The Gifts Of God

In man, these elements connote the faculties of **sabda**, **sparsha**, **rupa**, **rasa**, **gandha** (hearing, touch, sight, taste, smell), respectively. There is no place where these five elements are not present. **Sarvatah panipadam** tat **sarvathokshi siromukham**, **Sarvatah sruthimalloke sarvamavruthya tishthathi** (with hands, feet, eyes, head, mouth and ears pervading everything, He permeates the entire universe). That is why it is said that all hands, feet, eyes, heads, mouths and ears are His. The elders in the past therefore declared that God is present everywhere; there is no place where God is not present. How can we comprehend the principle of this all-pervasive divinity? People attribute various names and forms to God. They celebrate the birthdays of their chosen deities, worship them and derive joy therefrom. But it is not possible for anyone to fathom fully the nature of divinity. It is not possible to attribute any form to God. He is beyond all names, forms and attributes. God has neither birth nor death. How can anyone give a specific name to God who is all-powerful and all-pervasive?

God is eternal without birth or death. He has no beginning, middle or end. He is omnipresent and is the eternal witness. (Telugu poem)

When a child is born from the womb of its mother, it starts crying. However, it stops crying the moment you put a drop of honey or milk on its tongue. From this, we can deduce that everyone is born with hunger. What type of hunger is that? Is it worldly or spiritual? It is difficult to judge who is born with what type of hunger. Though food is of various kinds, hunger is common to all. Food is essential to satisfy one's hunger. So, every individual has to eat food. It is also his duty to share it with others.

It is the earth which provides food to man. It absorbs rainwater and supplies it to the crops. In this way, we grow crops. Thus, mother earth sustains our life by providing food to us. Water is also very essential for our survival. One may live without food for a few days, but

not without water. Water is very necessary for growing food also. It can be acquired only through prayer and not by any other means. People perform worship and offer special prayers to invoke divine grace for water. Everyone should pray to God whether one is a pauper or a millionaire, for it is God who provides food and water to man. Food and water are the gifts of God. Man cannot create food and water by himself. He does not even know what type of food is essential to lead a healthy life. He should, in fact, make efforts to understand this.

Anything Can Be Achieved Through Prayer

Whatever God does is for the welfare of the world.

You must understand that world is the very form of God. The Creator and creation are not different from each other. We should not worship God for the fulfilment of worldly desires. We should pray to God to attain Him. He showers His grace on all. It is God who gives

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us everything. He alone knows what is good for us.

Everything that we need is provided by Him. However, it is not the quality of a true devotee to feel disappointed and to blame God if his desires are not fulfilled. It is our duty to find ways and means to earn God's grace and make efforts to attain Him. Nobody can understand or explain divine plans. God alone knows His plans and He only can reveal them. No one can comprehend the ways of God as stated by **Thyagaraja**:

Not even a blade of grass will move without divine Will,

Right from an ant to Brahma, God pervades everything,

But some people do not understand this and take pride in their intelligence,

But no one however mighty knows what is going to happen in the next moment.

(Telugu poem)

No one can predict when God will shower His grace on an individual. Only God knows the answers to the questions like who, when, where, why and how. If one forgets God and gets carried away by ego and sense of **doership**, one will not meet with success in one's endeavours. Anything can be achieved through prayer. There is nothing greater than prayer. Hence, everyone must necessarily offer his prayer to God. However, one should not pray for worldly gains. **Oh** God! I want Your love and nothing else. This should be your constant prayer. Once you become the recipient of God's love, you can conquer the entire world.

Do not pray to God for the fulfilment of your worldly desires. Instead, leave everything to God's Will. Have full faith that He will do what is good for you. Pray

to Him, **Oh** God, please take care of us every moment of our life. When you discharge your duties surrendering everything to God's Will, you will certainly achieve success in all your endeavours. But God's Will takes shape at the appropriate time without any prompting or planning.

All Are The Children Of God

Any mighty task can be accomplished by prayer.

Hence, pray to God silently. Do not pray for the fulfilment of your petty desires. Give up all desires and pray to God wholeheartedly with love. You will certainly find fulfilment in life. You can understand and experience divinity only through love. Nothing can be achieved without love. Love makes all your tasks successful.

Some people complain, Swami, we are making fervent prayers but our prayers are not fruitful. I tell them, The mistake lies in your prayer and not in God. If your prayers are sincere, they will certainly be answered.

There is nothing that God cannot accomplish.

The stories of the Lord are most wonderful and sacred in all the three worlds. They are like sickles that cut the creepers of worldly bondage.

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They are most ennobling and elevating. They confer bliss on the sages and seers doing penance in forests. (Telugu poem)

Today we are celebrating the sacred festival of Christmas. We should celebrate it in the true spirit without entertaining petty desires. Jesus was the son of God. While he was being crucified, he said, **Oh** Father, Let Thy Will be done. When you surrender yourself to God's Will, He will take care of you. Do not develop pride. Give up ego and ostentation. Pray silently and sincerely. Then your prayers will surely be answered. God is not confined to a place somewhere in a distant corner. He always resides in your heart. He can accomplish anything. He is ever ready to perform any task, big or small, for His devotees. All are His children. Hence, He will certainly answer your prayers. Jesus taught, All are the children of God. When you have such firm conviction, you can accomplish any task. You need not read voluminous books. Fill your heart with love and leave everything to His Will. You will certainly achieve success in all your endeavours.

Embodiments of Love!

Love is the quintessence of My teachings. My power is the power of love (loud applause). There is nothing greater than love. When you develop love, you can easily face the challenges of life and emerge victorious. God will always be with you, in you and around you and will take care of you. Any mighty task

can be accomplished through prayer. However, your prayer should be sincere. Say what is there in your mind. Swami is within you; He knows your thoughts and feelings. Develop unity of thought, word and deed. Have faith that Swami is in you, and He always listens to your prayer. If you think that Swami is outside, how will your prayer reach Him?

Embodiments of Love!

It is only love that will help you to achieve success in your life. Hence, develop love. That is the true prayer God expects from you.

[Christmas, 25-12-2004, **Prasanthi Nilayam**]

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VOLUME 38

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Publisher's Note

The various festivals that punctuate the Indian calendar in a year invariably bring with them refreshing showers of wisdom in the form of Discourses from the Divine. This invaluable gift of grace unfailingly reaches millions all over the world, soothing the drooping hearts and rejuvenating the palsied nerves of the listeners and readers alike.

The present compilation of 18 such discourses delivered during the year 2005 which constitute the 38th volume of **Sathya Sai Speaks** is yet another instalment of His benediction. Moral reconstruction of human society being the avowed mission of the Avatar, these discourses richly contribute to a strong **ethico**-moral fabric of human society. Though some of them are couched in a language for the younger generation, they are bound to impact the manners and habits of the grown-**ups** as well.

This compilation does not include the five discourses delivered during **Dasara** festival in October 2005 as they have been clubbed together and published as a separate booklet.

The Book Trust hopes that the readers will receive this volume with the same warmth and delight with which the earlier ones were received.

With **pranams** at the Lotus Feet

Convener

Sri Sathya Sai Books and Publications Trust

Prasanthi Nilayam

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Your True Nature Is Bliss Realise It

The sun appears serene and peaceful. The days have become shorter.

The sweet festival of **Sankranti** has come filling our homes with the newly harvested grain.

(Telugu poem)

Sankranti is the most important of all festivals. Practically, every day is a festival day for humanity. But, people out of their ignorance have earmarked a few days as festival days and the rest as ordinary days. Many celebrate this festival without actually knowing its significance. On this day in this part of the world, people pay their respects to cows and bulls. Bulls are decorated daintily with a variety of ornaments and clothes and taken round the streets. They are called **gangireddhulu** (sacred bulls). Not merely this; a symbolic marriage is performed between the cows and the bulls. The person who takes round the decorated bull is called **Gangireddudasu**. He wears a special dress on this occasion. The very sight of **Gangireddudasu** fascinates children. The elder brother lovingly calls the younger brother to go along with him to see the sacred

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bull and its master.

Oh my dear brother, here comes the **Gangireddudasu**.

Come, let us go and see him. He wears a silver medallion and a waist belt. He carries a decorated staff and wears special marks on his forehead. He brings with him the richly caparisoned

sacred cow and bull and performs their marriage. Let us see the marriage ceremony and offer our gifts

(Telugu poem)

He brings with him a cow and a bull and calls them **Sita** and **Rama**, respectively. They are trained in such a way that they respond to his questions according to the movement of the stick in his hand. He asks the cow, **Oh Sita!** Do you like **Rama**? As per the training given, the cow shakes its head in disapproval. Then he asks the bull, **Oh Rama!** Do you like **Sita**? The bull also answers in the negative. In this manner, both of them disapprove initially and later on agree for the marriage. Then the **Gangireddudasu** performs the symbolic marriage of **Sita** and **Rama**.

The Message Of **Sankranti**

The festival of **Sankranti** bestows immense **joyeven** on animals and birds. It is a very important festival for farmers. This is the day he brings home the newly harvested crop and enjoys the fruits of his hard labour. Thus, right from a farmer to the king, everyone celebrates this festival joyfully. Names may vary, but this festival is celebrated by one and all irrespective of religion and nationality. It marks the beginning of the sacred time of **Uttarayana** (sun's movement toward North). It confers bliss on one and all.

Everyone aspires to attain bliss. In fact, that is the very purpose of human life. Life has no meaning if one cannot experience bliss. Bliss is your goal.

Nityanandam, Parama Sukhadam, Kevalam Inanamurtime, Dwandwateetam, Gagana Sadrisham, Tattwamasyadi Lakshyam, Ekam, Nityam, Vimalam, Achalam, Sarvadhee Ekam, Nityam, Vimalam, Achalam, Sarvadhee Sakshibhutam, Bhavateetam, Trigunarahitam

(God is the embodiment of eternal bliss, He is wisdom absolute, the

One without a second, beyond the pair of opposites, expansive and pervasive like the sky, the goal indicated by the **mahavakya Tattwamasi**, the eternal, pure, unchanging, the witness of all functions of the intellect, beyond all mental conditions and the three **gunas** of **satwa, rajas** and **tamas**).

In accordance with the tradition, the newly married sons-in-law visit their in-laws house to celebrate this festival.

As **Sankranti** is the festival of festivals,

Oh newly married bridegroom, visit your in-law s house,

Come, spend your time in fun and frolic with your

Your True Nature Is Bliss Realise It

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brothers-in-law and sisters-in-law,

The entire household and the neighbourhood will welcome you with love and affection.

(**T elugu** song)

Even those who have not visited their in-laws house for a number of years will be eager to go for **Sankranti**

festival. The in-laws extend all hospitality to the son-in-law and make efforts to please him. They even go to the extent of borrowing money in order to give him new clothes and serve him delicious food. The entire household spends their time blissfully. But, today that spirit of **Sankranti** celebrations is not noticed anywhere. The son-in-law instead of giving joy to his in-laws, quarrels

over petty matters with them.

Sankranti confers joy on human beings, birds and animals alike. Not only **Bharatiyas**, even the people of other countries celebrate this festival, but with different names. This is the season when cool winds blow and the farmer brings home the harvested crop. He spends his time in a relaxed manner free from all worries and anxieties. There is a saying in Telugu: One who is free from **chinta** (worry) will be able to sleep peacefully even in a **santha** (market place).

Everyone should make efforts to overcome worries and enjoy everlasting happiness. This is the message of **Sankranti**. People may interpret it in their own way, but few understand its true significance. Amongst the variety of festivals, the womenfolk accord a special place to this festival. The happiness that one enjoys during this season is unique.

Man makes various efforts to experience happiness.

You can find few in this world who do not want to be happy. But one must understand that happiness cannot be acquired from outside. It originates from the heart. Heart is the source of bliss. The happiness we enjoy in the external world is only a reaction, reflection and resound of the happiness within. Very few understand this truth. The apparent joy that one experiences today is artificial and temporary. Only the happiness that springs from the heart is permanent.

Happiness Should **Mainfest** From Within

Students!

Behave so as not to cause hindrance to anyone. Festivals are meant to experience happiness and share it with others. Happiness cannot be

purchased in a market

nor can it be acquired by worldly means. It should manifest from within. It is not the nature of **Bharatiyas** to hurt the feelings of others for their own pleasure. One should respect others feelings and act appropriately. One should share his happiness with his **fellowmen**. You should welcome the arrival of the bounteous month of **Pushya** and celebrate **Sankranti** in the true spirit by manifesting your inner joy and sharing it with others. The word **Kranti** means change. It signifies a change

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from misery to happiness, from restlessness to peace and from pain to pleasure. **Sankranti** bestows joy on everyone equally. That is why everyone eagerly awaits the arrival of **Sankranti** with enthusiasm. Even birds and animals are happy with the arrival of **Sankranti**. When the farmer brings home the harvested grain, birds partake of them and express their joy by chirping merrily.

The neighbours congratulate the farmer for the rich harvest he reaped as a result of his hard labour.

Students!

It is most essential that you understand the significance

of every festival and celebrate them in the true spirit. As we do not go deep into their significance, we are unable to enjoy true happiness. One should be prepared to sacrifice his body to have the experience of eternal bliss. Body is a combination of five elements and the mind is merely a bundle of thoughts. One should neither be attached to the body nor follow the vagaries of the mind. Drive away the evil qualities of **kama, krodha, lobha, moha, mada** and **matsarya** (desire, anger, greed, infatuation, pride and jealousy) and manifest your inner peace and bliss. Instead of developing peace and bliss, man is destroying them. He is giving scope to unrest even in trivial matters. Neither **asanthi** (unrest) nor **prasanthi** (supreme peace) are acquired from outside. People say, I want peace. Where is peace? Is it present outside? If peace were to be found outside, people would have bought it by spending any amount of money. But outside, we find only pieces! The real peace is within.

Whether you boil it hard or dilute it with water, milk remains white. White symbolises purity. In the constant

manner of milk, your heart should always remain pure, bright and peaceful in spite of trials and tribulations.

We should subdue sorrow, keep the evil qualities of anger, hatred and jealousy under check and manifest our innate bliss. When your desires are not fulfilled, you become angry. Hence, desires are the root cause of anger and they should be controlled in the first instance.

Embodiments of Love!

Everlasting bliss is the goal of everyone. You should derive happiness even from what seem to be troubles. One need not search for happiness elsewhere. It is always with you and in you. You are unable to experience it as you have not understood the true meaning of happiness. You are under the illusion that happiness lies in money, wealth and material comforts. Once you have the taste of true happiness, you will not crave

for worldly possessions. True happiness springs forth from the depths of one's heart. When milk is boiled in a vessel, its level starts rising gradually. The milk level subsides when you sprinkle a few drops of water over it. It is because of its association with water that milk loses its value. Likewise, man loses his value when he associates himself with bad company. One will always be blissful if one is in good company. Before making friendship with an individual, one should enquire into his character.

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Your True Nature Is Bliss Realise It

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You may or may not be aware; I am always in a state of bliss. I have no worries or difficulties whatsoever. Some people ask, Swami, do you have any worries? I do not know what worry is. I have never experienced it. I am always blissful. You should always think of bliss. Then you will see bliss everywhere. The experience of bliss is sweeter than sugar, tastier than curd, sweeter indeed than honey. People feel sad when they are faced with difficulties and at the bereavement of their near and dear ones. But at no point of time do I feel sorry about such happenings. They come and go like passing clouds. Happiness and sorrow follow one another. When you contemplate on bliss, there will be no room for sorrow.

Embodiments of Love!

There is love in each one of you, but you are directing it on worldly relationships. You have not tasted true love. Love God wholeheartedly. That is true love. People may come and people may go, but God neither comes nor goes. He is always present. When you are engulfed in sorrow, think of happiness. You will certainly experience happiness.

Bliss Is Our Essential Nature

Bliss is very much immanent in the human being.

Wherever we are, whatever be the position we occupy, our essential nature is bliss. People ask Me sometimes Swami! Did You ever experience sorrow? I am amused at this question. In fact, why should I experience sorrow? Should I feel sorry about the body? Not necessary. This body is always healthy and active.

The nature of the human mind is fickle. The body is like a water bubble; mind is like a mad monkey. Don't follow the mind; don't rely on the body since it is like a water bubble. After all, why should one feel sorry about the body and mind which are transient? In fact, bliss is our essential nature which is permanent.

Embodiments of Love!

Cultivate love that will help you to experience bliss. Start the day with Love; fill the day with Love; end the day with Love that is the way to God. If you can achieve this, you will not be disturbed by sorrows and difficulties.

The heart is the seat of bliss. True bliss flows from a pure and loving heart. Try to experience such bliss. All other forms of happiness are momentary.

Embodiments of Love!

Children are always happy and cheerful. They do not have any

inhibitions. When somebody smiles at them, they will also smile innocently. They experience bliss that is the inherent nature of all human beings. There is a difference between happiness and bliss. In common parlance, happiness is momentary. It comes and goes. Bliss is something that wells up from within. It emerges from the heart, as a result of one's union with God. If one feels separate from God, one cannot experience bliss.

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Your True Nature Is Bliss Realise It

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Embodiments of Love!

You have to experience such bliss in abundance in the days to come. Let me remind you once again that neither age nor position nor for that matter anything in this physical environment can bring about such bliss. It is only a pure and loving heart that is the source of bliss. The holy festival of **Sankranti** signifies change or transformation of the heart. It is experiencing bliss arising out of the realisation of the changeless, Eternal Principle. Divinity is the only principle that is changeless.

God is ever blissful. In fact, He is the embodiment of bliss. For example, this is a white cloth. It is only when this cloth is dipped in or painted with colour, it acquires some colour. Similarly, your essential nature is bliss. If you are experiencing sorrow, it is because you have immersed yourself in sorrow. Wherever you are, you must always be happy and blissful. For example, people wish me Swami! Happy Birthday! I would like to ask one question in this context. Is there real happiness in celebrating a birthday? I am always happy. Then, where is the question of celebrating a particular day in a year as Happy Birthday. This is only an expression in borrowed words. In fact, bliss is our true nature. We camouflage our true nature with artificial expressions and feel satisfied as though it is real bliss. This is not the correct approach.

Be Blissful By Keeping Desires At Bay

Embodiments of Love!

You are full of Love. In fact, your hearts are overflowing with Love. But, you are preventing your love from flowing and expressing itself outwardly. Otherwise, love has no barriers or hurdles at all! Constantly contemplate

on God. Then you will always be happy physically, mentally and spiritually. Unfortunately, nowadays you are losing such a divine quality of bliss due to various desires. If you can keep these desires away from you, you will always be blissful. For example, this is a white cloth. Whiteness is its nature. But it acquires dirt because

of constant usage. Similarly, your heart is always pure, bright and blissful. But it gets polluted because of desires. Therefore, cultivate Love and keep your heart always pure. Then you will be blissful every moment of your life. But, you have forgotten your innate nature of bliss and are always immersed in sorrow and unhappiness.

When someone enquires, How are you? you reply so, so. This is not the correct way. We must reply, I am happy. It is possible that we may encounter some **ups** and downs in life. But, they should not affect our essential nature, which is bliss. Did you observe Me carefully? How blissful I am! Not only now, I am always blissful and overflowing with

bliss. In fact, you can also experience such bliss in My presence. However, if you approach Me with an evil mind, evil thoughts and desires, you cannot experience this bliss. These are human weaknesses. You must, therefore, try to correct them.

Dear Students!

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Your True Nature Is Bliss Realise It

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You should never feel dejected. Supposing you fail in an examination sometime, you should not feel dejected. Reconcile yourself that perhaps you did not write the examination well and therefore you have failed. But never get depressed and dejected that you have failed in the examination. Similarly, you enquire into yourself the reason for your sorrow. You will yourself realise that your own thoughts are responsible for the present situation. Hence, correct them. You will be happy once again. Sorrows and difficulties are like passing clouds. You should never attach importance to them. You must always be happy and cheerful. Peace and happiness are your qualities. In fact, your true nature is bliss.

Man's Evil Deeds Cause Calamities

Embodiments of Love!

Today is the holy festival of Sankranti. In fact, this year is particularly important than the previous year. Last month several people suffered untold misery and suffering

on account of a Tsunami. It is only man's evil deeds that are responsible for such a calamity. I, therefore, advise

you not to indulge in wrong actions and evil deeds. It is possible that more troubles may occur during this year, compared to last year. However, we must move forward unmindful of those troubles. These are all passing clouds and you need not be perturbed by these occurrences. Be bold and courageous to face them. The calamity of Tsunami

that occurred last month was in fact, man-made. It was not Divine Will at all! But, man feels that all such calamities are thrust upon man by God. Never! God always provides happiness to man. He has no anger or hatred. His nature is love. The question arises why these sorrows and difficulties in the world? Strictly speaking, happiness will not have any value without sorrow. Man cannot experience happiness without undergoing some difficulty or the other. Both happiness and sorrow are intertwined. One cannot exist without the other.

Pleasure and pain, good and bad co-exist, none can separate them. You cannot find pleasure or pain, good or bad to the exclusion of the other. Pleasure results when difficulties fructify. (Telugu poem)

God does not cause pain to any living being in His creation. All sorrows and difficulties are man-made only. God is the protector of all living beings. He provides peace and happiness to one and all. Lokah samastah sukhino bhavantu (May all people of the world be happy). This is the Will of God. How then can God cause sorrow to a human being? Unable to understand His divine will, you accuse God of causing sorrow. If you can fathom the divine will, you will realise that everything is for your good only. We are all embodiments of bliss. Day in and day out

you experience that bliss and share it with others. Then only it will increase.

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Your True Nature Is Bliss Realise It

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Embodiments of Love!

This Sankranti is prema Sankranti and ananda Sankranti. Hence, welcome this Sankranti festival. Welcome

God who is the embodiment of bliss. God is not satisfied with the appellations like Karunanidhi (the treasure house of compassion) and Premaswarupa (embodiment of love). God is always blissful. You should not pray to God to fulfil your umpteen desires. Just pray Oh! God! Share Your bliss with me. Make me blissful! Never deride God as nirdaya (one without compassion). Whatever God does is for our own good. Even the sorrows and difficulties we experience are for our own good. They are preludes to happiness and bliss. If you cultivate such positive outlook, you will always be blissful. Share your happiness with all. Contrary to this, man today is keeping happiness to himself and distributing

sorrow to others. This is not what we should do. Suppress your sorrow and manifest inner joy this is the spiritual sadhana one has to undertake. When you encounter any difficulty or sorrow or restlessness, do not mind them at all. Ignore them. You are always embodiments of bliss. If you constantly contemplate on this reality, nothing will bother you.

Embodiments of Love!

May this festival of Sankranti, which is a symbol of change, bring about a transformation in your heart and provide bliss to one and all, so that you may always lead a happy, prosperous and cheerful life. In fact, the very name of a human being is anandamaya (full of bliss).

Manavatva (humanness) is meant for rising to the level of daivatva (divinity).

Students!

All your dramas and playlets that you have enacted here are good. If you analyse properly, where does the bad lie? It lies in your mind. Do not think bad and share your bad thoughts with others. Bliss is the real food for a human being. One should always be hungry to partake of that food of bliss. Let your faith in God be firm and unshakable. It is only God's love that is eternal. If you can secure that love, all other forms of happiness will automatically come to you. good only.

(Sankranti, 14-1-2005, Prasanthi Nilayam)

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Your True Nature Is Bliss Realise It

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Elders Are A Source Of Wisdom And Strength - Revere And Respect Them

Embodiments of Love!

The elderly couples who participated in the Bhima Ratha Santhi celebrations held today

have experienced inexplicable joy and bliss. In this context, you must understand the underlying meaning in naming this ceremony as Bhima

Ratha Santhi. It does not mean that all these couples must be physically strong and courageous like **Bhima**, the **Mahabharata** hero. **Bhima** was the son of **Vayu** (air), which is all-pervasive. The wind by nature is a very strong and powerful element, which can uproot even a mighty tree.

There are certain traditional rules for the performance of this **Bhima Ratha Santhi**. But there is no age restriction as such for this ceremony. By God's grace, everyone has sat **sankalpa** (good thoughts). Normally,

The mental make-up of a person can be judged from the way in which he maintains his immediate

surroundings. For example, a person whose room is full of pictures of his relatives, friends, and political leaders can at once be understood to be one dominated by **rajoguna**. He is one who attaches

undue importance to human **relationships** and adores worldly power and pelf, ignoring God. Similarly, if the room is full of ugly and **obscene** pictures, the individual is essentially **thamasic** in nature. Both these categories of men are unfit to practise the sacred path of meditation. A third category of men who have particulars of God and holy men adorning the walls of their rooms, converting their rooms into shrines, as it were, are the **sathwic** people, the people who are rightfully qualified to undertake meditation.

Baba

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married couples celebrate the **Shashtyabda Poorthi** ceremony when the husband attains the age of sixty years, hoping to lead a peaceful and happy married life. They also celebrate when the husband attains the age of 70 years. Generally, people believe 70 years of age as the deadline in the **lifespan** of an individual. But, there are other milestones like 80, 90 and 100 years also to be crossed in life. When an individual crosses these important

milestones in his married life these blissful occasions are named and celebrated as **Bhima Ratha Santhi**. Unable to understand and appreciate the importance of these holy occasions, the children in this Kali Age are sending their parents away when they cross 60 years in life, under the mistaken notion that they should not lead a married life and they are fit only to be **sanyasis (renunciants)**. This is a serious mistake. On the other hand, children should take greater care of their parents when they attain sixty years of age and beyond. Generally, children are under the impression that people beyond the age of 70 years are useless and a burden to the family as well as to society. But, the truth is otherwise. In fact, the enthusiasm, encouragement

and mental strength increase after a person crosses 70 years. It is only after 70 years that the mental faculties and **atmic** strength express themselves in full measure. Prior to that, they also behave like other human beings. They will not specially strive to set an example to others. The mental faculties, divine force and the will power in a person will manifest fully after 70 years and prompt him to set a new goal in life. As a result, such elderly persons will be contemplating upon and exploring the secrets of life. The divine force latent in these elderly persons is beyond the reach of the youth. It manifests in ever-so-many ways in their actions.

Today, we find several youngsters talking ill of their parents and making fun of them. This is a grave mistake. Instead, if one can analyse carefully their actions, every action of theirs will prove to be purposeful and divine in nature. If the youth of today wish to receive proper training to face the challenges in life, they must live with their parents and constantly observe the noble qualities that manifest in their actions. In fact, no one can match their systematic life and strict discipline. The blossoming of their intellect

and the divine qualities in them will herald a new and meaningful life for humanity. You just observe their life closely and you will be thrilled at the changes it can bring about in your own life.

Embodiments of Love!

These days, we are ignoring these elders, considering them to be not useful to society. This is not correct. In fact, the strength and energy latent in these elders are not to be found in the youth. When you wish to undertake any new activity, it will become fruitful only when you take the guidance of the elders and walk in their footsteps.

Nowadays, a human being is unable to recognise the qualities of a fellow human being. The term **manava**

(human being) means a person who can make the quality of humanness blossom. People generally tend to

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describe the physical strength of body, whenever a mention is made of **Bhima**, the younger brother of **Dharmaraja**, the **Pandava** King. But that is not the real strength.

The real strength of elders lies in their wisdom and noble thoughts. The ideals set by these elders for the younger generation are most valuable. Unable to understand

their value, people ignore them as useless folk. Today, a lot of value is attached to the retired scientists. None can match their intelligence and passion for new inventions.

But, their services are not made use of properly for the benefit of society and they are being wasted. The world can benefit a lot from these elderly people. There is immense power in these elders that can be harnessed for the good of society. Today, we are making effort to reveal the strength and great spiritual power that were latent in the ancient **rishis**. These elderly people reflect those great ideals. Hence, we should not neglect them. Every thought that emanates from these elders is noble and most valuable. The youth cannot have even a minute fraction of thoughts and ideas in comparison. Hence, we must nourish and nurture these valuable assets and take good care of them.

Unfortunately, nowadays the younger generation grudges even to provide one square meal a day to their elders. They think it is an avoidable expenditure. Do not by any means let this happen. Even if you put them on a sustenance diet, they will maintain the dignity and reputation of your family as if they are well fed. The concern and enthusiasm displayed by these elders in bringing up the children in a proper way is not found in others. In the ancient times, kings and nobles

made use of the great wisdom of the rishis by seeking their advice regularly. Even to this day, the great treatises on spiritual and temporal matters compiled by the great rishis of yore are an authority to the younger generation. Unfortunately, they are not able to understand the great truths expounded in those treatises. It is Swami's advice that from now on we must popularise this great ancient tradition of Bhima Ratha Santhi. It has great significance and value for the coming generations. The ritual of Bhima Ratha Santhi signifies nourishing and nurturing the quality of humanness by undertaking spiritually powerful and noble activities.

A Unique Example Of Forbearance

During the Mahabharata war, after the gruesome massacre of the young Pandava children, Arjuna tracked down Aswatthama, the perpetrator of the atrocity and dragged him before Droupadi. Instead of cursing the evil doer and pronouncing the punishment for him, she fell at the feet of Aswatthama, the son of her husband's most revered Guru and said:

It is at the feet of your father Dronacharya that my husband has learnt all that they know. Being the son of Dronacharya, was it proper on your part to kill my children? How could you have the heart

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to kill them, who were unarmed, young, quietly asleep, were not having any grudge against you and were not contemplating any harm to you?

(Telugu poem)

When Droupadi was praying like this, Bhima could not bear to see this. Exploding in anger, he roared:

This Droupadi is a stupid woman, for she pleads for this wretch's freedom. She feels no anger against this murderer of her sons.

(Telugu poem)

Meanwhile, Arjuna was seething with anger and was about to kill Aswatthama. Droupadi fell at his feet and reasoned with him thus:

Arjuna! Will my sons be revived by killing Aswatthama?

His mother too would experience the same kind of sorrow that I am undergoing now at the loss of my sons. Having studied the Vedas and Sastras, how is it that you are not able to maintain your tranquility?

(Telugu poem)

Droupadi further pleaded with Arjuna to forgive Aswatthama for his heinous act. Arjuna replied, You are preventing me from keeping up my vow. To this, Droupadi

said, Tonsuring his head and removing the crown jewel from his head is equivalent to killing him. As per Droupadi's advice and as a token of punishment, Arjuna took the crown jewel from the head of Aswatthama and shaved off the hair with his sword.

In ancient times, the rishis were not shaving off their hair since the hair was considered very sacred and powerful, spiritually. This body (pointing to Himself) is nearly 80 years old. Still, the hair on My head remains very strong and powerful to this day. I will tell you more about the power of the hair on My head, later. Once, Droupadi was alone as her

husbands had gone out. She took out one strand of hair from her head and dropped it in the water, chanting some mantras. That single hair with the potency of the mantras could bind all the hills around. Later on, a number of yogis assembled together and enquired as to how a single hair could bind all the hills around. They concluded that it was the strength of the hair of Droupadi, and her will power that could perform

this stupendous task. It is difficult to comprehend such latent divine phenomenon. Unfortunately, today man is unable to realise his innate divinity. Man, who is heir to the humanness is forgetting the very quality of his humanness. He is cultivating demonic qualities.

Develop Humanness And Rise To Divinity

Dear students!

You have to avoid acquiring such demonic nature and allow your natural humanness to blossom. Develop

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humanness and from there rise to the level of divinity. Always remember three things unity, purity and divinity.

Unity implies the oneness of human race. When there is such unity in humanity, divinity manifests.

Once, I went on a countrywide tour. During that tour I went to the river Sindhu along with a saintly person. Linguists know that some people pronounce Sindhu as Hindu. I stayed in Goa in the Raj Bhavan when Nakul Sen was the Lt. Governor of that State. His wife's name was Indu. I slept in the front hall of the Raj Bhavan. Nakul Sen and his wife slept in their bedroom. There was a window in their bedroom from where they could see what was happening in the front hall. After I slept, Nakul Sen's wife saw through the window a brilliant light emerging from My body. Unable to bear the effulgence of that brilliant light, she tried to wake up her husband. Nakul Sen would not like to be disturbed at that hour. He admonished her not to disturb him and to sleep peacefully.

But, she insisted that her husband should wake up and witness that brilliant light emanating from Swami. At last, Nakul Sen woke up and had the divine darshan of that effulgence.

In the early years of the advent of this Avatar, a great devotee by name Karanam Subbamma used to serve Swami. Her devotion to Swami was unparalleled. In those days, caste differences were widely prevalent and observed strictly in Puttaparthi. Especially, the Brahmins used to keep distance from the Harijans. Since, Subbamma

was an orthodox Brahmin, she used to meticulously observe these practices. One day, I informed Subbamma that I would be visiting the Harijanwada. Subbamma felt very unhappy and tried to dissuade Me from going to that place saying, Oh! Swami! Why should You visit that place? I asked her, Why should I not go? Why should I not eat the food offered by the Harijans? I will certainly go there. So saying, I started for the Harijanwada.

However, as she was a great devotee of Swami and was very much attached to Him, she followed. The people living in the Harijanwada were very poor. They had no chairs or mattresses to make Me seated comfortably.

They spread an old dhoti on the floor and requested Me to sit on that. In the meantime, I felt drowsy and fell asleep. Thereafter, a big sound emanated from My navel, as though the roof over the building was being blown off. The people in the house trembled in fear, on hearing that big sound. All of them ran helter-skelter. Thus, the Divine power manifests from the bodies of the avatars, saints and yogis in many different ways.

Long ago, when I went to some African countries on tour, the devotees there presented Me with a comb made of iron. However, I had no necessity for it. I do not use a comb. If ever I put the brush on My hair, it will get stuck. My hair is so thick and strong. Even if one wants to pull out one hair, it is not possible. This is the nature of the hair of divine personalities. Not only Myself,

every individual has certain divine powers which he should try to nurture. Today, the youth are not making

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any effort to protect the God-given power. They are frittering away the divine power in ever so many ways. They waste a lot of power daily with the result they lose their energy and become prematurely old. Especially, the head is the seat of all power. Hence, one has to carefully protect the head.

Embodiments of Divine Atma!

You are all men and women of noble qualities and strong in body and mind. But, unfortunately, you are frittering away your energies in vain pursuits. You become weak by wasting your energy. When I clench My fist not even ten persons can prise it open. Even at the physical level the divine power is immeasurable and beyond description. All of you should try to realise this innate divinity in you, not for the sake of the physical strength, but to enjoy the divine bliss.

Embodiments of Love!

The divine power latent in a human being has no limits. Whether it is fine arts like music or any other human

endeavour, when it is suffused with divine power, it reaches great heights. Hence, sanctify that divine power by dedicating all your efforts to God.

Bhima Ratha Santhi, 10-2-2005,

Prasanthi Nilayam

Experience The All-Pervading

Divine Consciousness

The Lord of Kailasa has manifested his Divine form with the crescent moon adorning his head, the cool water of the Ganga flowing between the matted locks, with his radiant eye in the middle of the forehead and the purple neck gleaming like the sheen of a blackberry. He wears serpent bracelets and a snake belt, his entire body is smeared with Vibhuti, his forehead is adorned with a Kumkum dot, his ruddy lips glow with the juice of the betel, diamond-studded gold earrings dangle from his ears and his whole swarthy body glows with divine effulgence. (Telugu poem)

No one seems to have made an effort to recognise the meaning and significance of Sivaratri. In fact, the very word

Sivaratri reveals its meaning.

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Siva means auspicious and ratri means night. Thus, Sivaratri means auspicious night. Then the question

arises, Who is Siva? The divine consciousness pervading all the living beings is none other than Siva. This Sivatwa (divine consciousness) permeates not only human beings, but the birds, beasts and animals as well. In fact, every moment in our life can be taken to be Sivaratri.

We need not wait for Sivaratri on a particular day in a year.

Siva Consciousness Is Transcendental

Embodiments of Love!

The Siva-consciousness is all-pervading. How can we limit it to a particular time and place? Sarvatah

panipadam tat sarvathokshi siromukham, sarvatah sruthimalloke sarvamavruthya tishthati (with hands, feet, eyes, head, mouth and ears pervading everything, He permeates the entire universe).

If we carefully analyse this aspect once, it will be obvious that all that we witness around is Siva consciousness;

nothing else. Siva does not mean a particular form with matted hair and tiger skin. Wherever we look and whichever form we come across whether a child or an elderly person, whether a woman or a man, in every form the Siva consciousness is resplendent. How can you describe that all-pervading Siva-consciousness or limit it to a particular time and place? People display a particular

dance form to portray the Siva Tandava (the Cosmic dance of Lord Siva and Parvati). But, this is only symbolic

and does not portray the real Siva Tandava. How can one describe the transcendental Siva consciousness which words cannot describe or the mind cannot comprehend?

Lord Siva is described by some as Mukkanti (the Lord with three eyes). All of us have only two eyes. But, the Lord has a third eye as well. We are aware of only the past and the present. We cannot visualise the future. Only God can. Lord Siva, who can visualise the future with His third eye, i.e., Jnana Netra, is therefore referred to as Mukkanti. God is described by different people in several ways. He is described to be donning several forms. Nevertheless, all those descriptions fail to describe Him in full. Each one describes God and ascribes

Him a particular name and form, depending on his imagination. The nameless, formless God is omnipresent and all-pervading. He is avanmanasagochara (neither words can describe nor the mind can comprehend Him) and aprameya (immeasurable). Who can describe such divinity? There is only one sign for divinity, that is, consciousness.

In whichever form this divine consciousness permeates, it will assume that form it may be the form of a dog, a crow, a crane or a human being. Easwarattwa, therefore, can be described as Divine Consciousness. This divine consciousness is permeating all the human beings, nay, even the insects, birds and beasts and animals.

One of the names given to this divine consciousness is Sivatwa (Siva Consciousness). It is not therefore correct to describe Sivatwa by such appellations like

Experience The All-Pervading Divine Consciousness

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Mukkanti, Trinetra, etc. Sivatwa means the all-pervading divine consciousness. In fact, all the devotees sitting in this hall are embodiments of Lord Siva. Sarvam Sivamayam

(all that you witness in this objective world is a manifestation of Siva). It is pervading all the three worlds, the earth, the space and the netherworld. It exists in all the three periods of time, the past, present and future.

It is indescribable. Any length of time is insufficient to describe the Sivatwa. Several people are worshipping such an omnipresent and all-pervading divine names and consciousness by describing it through different names and forms. Just as the all-embracing divine love does not make a distinction between living beings, so also the divine consciousness does not differentiate. It is only we who make distinction between people as my father, my mother, my brother, my sister, etc., based on our earthly relationships with them. In fact, every living being is an embodiment of Divinity. God assumes all names and forms. You are God. Once Parvati, the consort of Lord Siva enquired of Him, How can people recognise the divine consciousness which is said to be all-pervasive? Easwara replied that the same consciousness that is immanent

in Him is permeating all the living beings. He also explained that it was permeating every cell even of her body. One cannot explain; one has only to experience it. Once Parvati could not find her own son Vinayaka though he was very much near Lord Easwara. She was searching for Vinayaka everywhere, except in the divine proximity of Lord Easwara. How strange! Similarly, man today is searching for God everywhere, not knowing

that he himself is an embodiment of divine atma.

God Is Attributeless, Realise His Oneness

Lord Easwara never tended His hair. He left them in their natural position as matted locks. His matted locks, His third eye, His ash-smeared body all were left in their natural position and colour. But, they appeared differently

to different people. Who can describe the colour and effulgence of Lord Siva's body? Once, there arose a controversy between Lakshmi and Parvati about the physical appearance of Lord Easwara and Lord Vishnu. Lakshmi, in the course of arguments enquired, Parvati! How did you court this strange person who does not keep His body neat and who smears the ash from the cremation

ground all over his body? Parvati was offended. She retorted, Amma! Your husband Vishnu reclines on the serpent, Sesha. He is blue in colour. Why don't you mend His ways and try to change the colour of His body? When they were arguing thus, Saraswati entered the scene. She tried to counsel them saying, There may be some differences in their physical appearance. So far as I am concerned, I do not find any difference between them. The same divine consciousness permeates both these forms. I am able to realise it. Since you are not able to realise it, you are entering into argumentation. Hence, forget all the outward differences.

This type of transcendental nature is immanent only in Saraswati. All such differences in physical appearance are only in the

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minds of human beings, but God is attributeless. It is the devotees who ascribe different names and forms and attributes

to God. Based on their imagination, they picturise God in different forms like the great artist Ravi Varma. As you think, so shall be the form of God. People describe the form of God as Rudra and Santhiswarupa. But, God is always Santhiswarupa (embodiment of peace) only. He is always pleasant and smiling. To imagine such an embodiment of peace in a different form is only the making

of the devotee. If at all there are any such illusions, one has to get rid of them. One has to realise divinity by cultivating love for God. It is only love that can bind God. Through such divine love, the oneness of God has to be realised. If the attributeless God has to be described, the description would be Ekam, Nityam, Vimalam, Achalam, Sarvadhee Sakshibhutam Bhavateetam Trigunarahitam (One without a second, eternal, pure, unchanging, witness to all functions of the intellect, beyond one's imagination,

beyond the three gunas (satwa, rajas and tamas). We are attributing differences to such an attributeless God and feel very happy. This is not correct. The oneness of God has to be realised. There shall be no confusion in this regard, though poets and artists like Ravi Varma portrayed God in different forms, giving expression to their imaginative skills. Whatever be the different forms of portrayal by poets and artists, God is only one. For example, Lord Vinayaka appears as only one, wherever you see. He has no attributes, whatsoever. One who has no gunas (attributes) is Ganapati. He has no leader above Him. That is why He is called Vinayaka. If you thus analyse, each name ascribed to God would reveal one meaning. Since He has no leader above Him, even Brahma, Vishnu and Maheswara worship Him.

Embodiments of Love!

People today are promoting differences among human beings by attributing different names and forms to the nameless, formless and attributeless God. This is a serious mistake. Divinity is being divided by devotees. The oneness of God is not realised, with the result, futile arguments and counter arguments ensue. Whether it is Rama, Krishna, Easwara or Vishnu, all these are only different names ascribed by devotees to God. But, God is only one. These names are ascribed to God only for our own satisfaction. Divinity, however, has no difference at all! The best sadhana would be to realise unity in divinity and worship God as such. You may, however, worship God in the form you like. There can be no objection to it. But, the underlying unity between the different names and forms should never be forgotten. It is a misconception to think that Lord Rama may be angry if you worship Lord Krishna and vice versa. Such differences may be felt by the devotees,

but they are not in Lord Rama and Lord Krishna.

God does not entertain such negative feelings. It is only the human beings who have differences and negative feelings. In fact, there is no

possibility at all for negative feelings to enter divinity. He is all positive

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Experience The All-Pervading Divine Consciousness

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only.

Dear Students!

Do not ascribe any difference or negative feelings to God. You may worship God with whatever name and form you like. If by any chance you find any difference in divinity, it is the mistake of your negative feelings, not that of God. Hence, worship God with single-minded devotion.

Sivaratri morning, 8-3-2005, Prasanthi Nilayam

You Are All Amrutaputras

Sons Of Immortality

In this supremely holy land of Bharat

Tolerance is the towering quality of our character;

Of all the religious vows, the foremost is Adherence to Truth, which is difficult to practise;

The sweetest and most respectable feeling in this land of Bharat is the feeling towards mother;

Consigning to flames the moral fabric of our country, which ordains self-respect as greater than one's own life,

The dagger of unrestrained freedom has been given to people imitating the Western way of life; Alas! What can I say about the rulers of this land of Bharat?

Just as an elephant cannot realise its own strength

So ar

e the Bharatiyas today.

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called Bharatiyas in the real sense. Losing sight of even one of these values will not entitle us to the great name of Bharatiyas. The real tyaga (sacrifice) is leading a life of constant practice of these human values in our day-to-day lives. Our life must be a continuous journey from Sathya (Truth) to Prema (Love) in the order of Sathya, Dharma, Santhi and Prema. These values must enter the core of our heart and flow in every cell of our body.

The whole creation is from Truth,

In Truth all creation merges.

Is there a place in this universe where the grandeur of Truth is not felt?

The entire universe is a manifestation of

Pure consciousness; know this reality.

(Telugu poem)

From the time a human being is born from his mother's womb, it is Truth and Righteousness that are sustaining and fostering him. The women of Bharat have undergone many ordeals in sustaining these great values

amidst their household duties and domestic chores. Yet, they have continuously taught these values to their children. Swami knows too well how much suffering the parents of these children undergo in bringing

them up. What the students of the present times are expected to acquire is not education and high degrees, but the essence of Truth and Righteousness. One has to understand the real meaning of Sathya and Dharma. The word Sathya

Embodiments of Love!

No one has been able to realise uniqueness, greatness and sanctity of this holy land of Bharat so far. The culture of Bharat is nobler and holier than all other cultures in the world. This unique culture is pervading from the microcosm to the macrocosm equally. Unfortunately, nowadays, the Bharatiyas have forgotten this great culture and are practising the alien culture. The great human values of Sathya (Truth) and Dharma (Righteousness) have declined in this holy land of Bharat. However, fortunately, none has been able to root out these great human values so far. There is nothing

more sacred than Truth and Righteousness. They are like the two eyes to a human being. Unfortunately, today, people are losing the vision in these two eyes and thereby becoming blind.

Foster The Human Values At All Cost

Though the students of the present times are pursuing higher education and acquiring degrees, they are losing sight of these great human values. Instead of fostering such a sacred and noble culture and leading their lives in accordance with the principles laid down in this great culture, people are wasting their time in vain pursuits. It is only the practice of these great human values of Sathya (Truth), Dharma (Righteousness), Santhi (Peace) and Prema (Love) that had made the country of Bharat the great spiritual leader of the entire world. It is only when we foster these great human values, we are entitled to be

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You Are All Amrutaputras Sons Of Immortality

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consists of three letters Sa, Tha and Ya. The letter

Sa signifies the satwic quality, Tha, the quality of tyaga (sacrifice) and Ya the qualities of yama and niyama (inner and outer sense control). Hence, the word Sathya means fostering the satwic quality with a spirit of sacrifice and by observing sense control. Unfortunately, today, we are losing sight of such great human values which formed the core of Bharatiya culture. Man today does not know what Sathya and Dharma are. Dharma is taken to be duty. This interpretation is not correct. This is only an English translation, rather inadequately expressed!

The real interpretation of Dharma is Dharayati iti Dharma (that which sustains is Dharma). It sustains the human life. Sathya (Truth) emerges from the hridaya nabhi (heart region) of a human being. Thus, when a man leads a life of Sathya and Dharma, he becomes sacred. The Pandavas and Droupadi led such a noble life by following

Sathya and Dharma. All your present difficulties and humiliations are due to non adherence to Dharma.

One Can Achieve Anything With God's Grace

One should obey the divine command with total faith and without any disputation for or against. Markandeya

was born out of a boon granted by Easwara to his parents. Easwara asked his parents whether they wanted a virtuous son with a short life-span or a son not so virtuous but who would live long. The parents opted for a virtuous son. Accordingly, Markandeya was born. He was one of good thought, good behaviour and good conduct. Easwara informed his parents that he would live only for sixteen years. Nevertheless, the parents were joyous as they had been blessed with a virtuous son. Years rolled by and Markandeya entered his sixteenth

year. Remembering the words of Easwara, his parents became grief-stricken. His mother would often shed tears thinking of the impending death of her son. Markandeya could not understand the cause of her grief and wondered why she was shedding tears. One day, he found his parents steeped in sorrow. On enquiry, they revealed that his death was very near as willed by the divine

and that was the cause of their sorrow. Markandeya felt sorry that Easwara's will was not revealed to him till then because of which he had wasted the precious time allotted to him. He did not want to waste any more time. He had an early bath, went to the temple of Easwara and started chanting the sacred Siva Panchakshari mantra, Namah Sivaya, with all sincerity and devotion. He lost himself in the contemplation of Easwara. He did not expect any reward for his prayers. He considered it as his primary duty to contemplate on God. The following day was supposed to be the last day of his earthly sojourn.

Hence he remained in the temple. As he had not returned home, his parents went to the temple and sat at the entrance. They were shedding tears thinking of the impending end of Markandeya's life. As ordained by the Lord, Markandeya left his mortal coil the moment he completed his sixteenth year. His parents were in

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You Are All Amrutaputras Sons Of Immortality

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deep sorrow. As Markandeya left his mortal body in the external world, his jiva (soul) reached Lord Siva in the divine world. The Lord was immensely pleased with the sincere devotion of Markandeya. He said, Markandeya! Today marks the completion of your sixteenth year. You have come to Me in a happy frame of mind. You have bowed down to My Will with implicit faith and obedience.

I am pleased with your devotion. As Easwara was speaking to Markandeya in this manner, Mother Parvati intervened and said, Oh Lord! Why don't You send him back to his parents as he has obeyed Your command implicitly. Easwara wanted Parvati also to accompany Him. Together they restored life into the body of Markandeya.

The parents joy knew no bounds when they noticed some movement in Markandeya's body. He got up and said, My dear mother and father, Lord Easwara and Mother Parvati have brought me back to life.

It is only God, who can save the life of a human being. Some doctors claim that they can give good medicines or perform surgery to save the life of a person. They make several such promises, but they fail. Except God, none else can save or prolong the life of a person. He only can interfere in the law of Karma. With God's grace, one can achieve anything in this world. Dear students! You must strive to earn the grace of God

right from your childhood. When you pray for His grace and strive for the same, you will be protected by God.

Embodiments of Love!

Today is the holy day of Sivaratri. Siva means auspiciousness. Where there is Siva (auspiciousness) there cannot be sava (inauspiciousness). This holy day of Sivaratri must be spent in the constant contemplation of God chanting the holy name of Siva right from early in the morning till you go to bed. The Lord's name must dance on your tongue. Divinity is eternal. It cannot be achieved so easily. Nobody has been able to explain Divinity

so far, though some vague definitions like eternal, changeless, etc., have been given. The proper definition of Divinity would be Ekam, Nityam, Vimalam, Achalam, Sarvadhee Sakshibhutam Bhavateetam Trigunarahitam (One without a second, eternal, pure, unchanging, witness

to all functions of the intellect, beyond one's imagination, beyond the three gunas (satwa, rajas and thamas).

You Are Children Of Immortality

One of the names attributed to Lord Siva is Mrityunjaya,

which means one who has transcended death. This is from the worldly point of view. But if one wants to understand the true and eternal nature of Divinity, one has to understand the relationship between Lord Siva and Mother Parvati. Once there was a slight difference of opinion between them about giving an appropriate name to their child. Parvati wanted to name the child by a particular name from among the several names Lord Siva had. Lord Siva, however, chose to name the child as Amrutaputra (son of immortality). In fact, every human being is an amrutaputra. Even the Upanishads

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You Are All Amrutaputras Sons Of Immortality

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declare him so. The Upanishads reveal the true identity of a human being by addressing as Srunvantu visve amrutasya putrah (Oh the children of immortality! Listen).

Dear Devotees and Students!

You are also amrutaputras, not anrutaputras (sons of immortality, not falsehood). One who is an amrutaputra

is not affected by change and death. You verily are the embodiments of the changeless, eternal principle. Once Mother Parvati was putting child Ganapati to sleep by rocking the cradle and singing a lullaby, Oh Amrutaputra!

Sleep my dear! Sleep. If you are awake, the whole world will be awake. Lakshmidevi, the consort of Lord Vishnu came there and witnessed the scene. She felt that it was rather a strange lullaby. She enquired about the name of the child and Parvati told her that His name was Amrutaputra. Lakshmidevi further enquired from where did she get that name. Parvati replied that it was Lord Siva who gave that name to the child. One who had descended from Easwaratwa was Easwara Himself.

Embodiments of Love!

You are not reading the sacred texts of yore. Unless you read those

texts also, you will not be able to understand

what is being related to you. Dear Students! You are all **amrutaputras**. People would naturally expect that you should live up to that great appellation. In fact, the names given to children by elders in our country have a lot of significance and meaning. They are not given just casually or for fun. In order to understand the underlying

meaning and sanctity of these names, we must read the sacred texts like **Puranas**. Unable to realise the eternal reality of the values of **Sathya** and Dharma, we are taking to wrong ways. We are simply repeating the words **Sathya**, Dharma, **Santhi** and **Prema** like a parrot.

But, we are not making any effort to understand the true import and significance of these great human values. All of you are **amrutaputras**, not **anrutaputras**.

Dear students!

Try to understand the true nature and significance of the names. It is a fact that nobody has ever seen Lord **Easwara** in person. People call Him **Kailasavasi** (the Lord who resides in **Kailasa**). Where is **Kailasa**? It is only when you contemplate on Him in the depth of silence that you can visualise Lord **Easwara** in **Kailasa**. Therefore, one has to practise **mouna** (silence). And that silence implies total stillness of thought and word.

Embodiments of Love!

You are all **amrutaputras**. Hence, constantly remain under that awareness. Proclaim yourself to be **amrutaputras**. Whatever name has been already given to you, prefix that name with **amrutaputra**. If you consider yourself as **anrutaputra**, it is a great mistake and a misnomer. Hence, realise your true nature and call yourself **amrutaputra**.

(**Sivaratri** evening, 8-3-2005, **Prasanthi Nilayam**)

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You Are All **Amrutaputras** Sons Of Immortality

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All Are Bound By The Law Of Karma

Everyone has to face the consequences of one's own karma. Who has made the bats to hang from the branches of a tree with their heads downwards? It is their fate. Likewise, nobody can escape from the consequences of karma.

(Telugu poem)

Every human being, insect, bird, beast or animal, nay, every living being in this world is bound by destiny. None can escape from the consequences of **karmas**, good or bad. It is natural for every living being to obey the laws of Nature and the law of karma. For example, the bats hang from the branch of a tree head downwards. That is their nature. That is how they are born to live. Every human being in this world thinks that he is undergoing suffering, even though he had not done anything bad. He feels, I have not done anything wrong! Why then am I undergoing this suffering? But, the fact is

You should come with empty hands, without even the traditional offerings of **pathram**, **pushpam**, **phalam** and **thoyam** (leaf, flower, fruit and water). Come with clean hands that proclaim that they have renounced attachment to riches, then, I fill them with grace. I must say that I accept certain things, before giving you that grace; I demand and

take **sathya**, dharma, **santhi** and **prema**. I seek the gifts of truth, virtue, peace and love. I draw you to me and then reform and reshape you. I am a kind of smith who repairs broken, leaky, damaged

hardware. I repair broken hearts and fragile minds, warped intellects, feeble resolutions and fading faith.

Baba

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otherwise. Whatever pleasure or pain undergone by a living being is certainly the outcome of the karma (action) performed by it. Every human being performs karma and enjoys its fruit as a consequence. Nevertheless, it is not clear to him till today whether it is a natural consequence of his actions or by any unknown reason. Not only the human being, even bacteria, birds, insects, beasts and animals are experiencing the consequences of their karma.

I Always Keep My Promise

In support of this inevitable law of karma, I would like to narrate certain incidents that happened long ago. These incidents explain how certain births took place, just to demonstrate this truth. There used to be a great devotee by name **Subbamma** in **Puttaparthi**. She was very rich. She had no children. Whatever she had, she used to give in charity to one and all with a feeling, I am only sharing my God-given wealth with my fellow human beings.

She was leading a pious and noble life with a sense of equanimity. She had, however, one desire. She used to pray, Swami! At the time of my departure from this earthly sojourn, You should quench my thirst by pouring a few drops of water into my mouth with Your Divine hands. I promised her that I would do so. Six years after I gave that promise to her, I had to go to **Chennai** once to fulfil an engagement in a devotee's house. That was the time of Second World War. Once in every hour, there used to be an air raid precaution siren and the streets would become empty in no time. I stayed there for three days and started My return journey straight to **Bukkapatnam** from **Chennai** in a car. Meanwhile, **Subbamma** fell seriously

ill and was taken to **Bukkapatnam** from **Puttaparthi**. That was her parental home. There she died. Her relatives started making certain sarcastic remarks, **Sai** Baba gave word to her that He would pour water into her mouth at the time of her last moments. Did He come? Where has He gone? **Subbamma**'s brothers and relatives made all arrangements for taking her body for cremation. In those days, it was not easy to procure firewood to cremate a dead body, especially in the villages. However, they procured

some firewood and kept everything ready. While passing by the house of **Subbamma**, I noticed several people gathered there. I enquired, Who is going to be cremated? Washerman **Subbanna** was there. He replied, Swami! **Subbamma** is dead. I enquired again, Is it? When did she die? Three days ago, Swami, he replied. I went into her house where her body was kept. Her relatives

were about to take her body out for cremation. Her sister saw Me and started wailing. She told Me, Baba! She longed for Your arrival. She yearned that You should pour water into her mouth before she breathed her last. At last, she died without her wish fulfilled. I told her that there

was no possibility of such an eventuality and asked her to fetch some water in a tumbler. I put a basil leaf in the water. I removed the cloth that covered her face. Ants were crawling all over her body. I gently called her name, **Subbamma**! She opened her eyes and saw Me. She held My hands and wept. She enquired, When

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All Are Bound By The Law Of Karma

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I am not a person who goes back on his word. I gave a word to **Subbamma** that I would be present by her side during her last moments and pour water into her mouth. That I fulfilled. I advised her to depart from this world peacefully. I kept My promise and I am now returning to My abode.

A Very Dedicated Devotee

Chandramouli felt very happy. In fact, **Subbamma** was held in high esteem by the entire village. She was the head of the village, being the wife of the **Karanam**. The entire property of the village was in her name. However, since she came into the fold of Swami, she had no other interest in life, except Swami. Right from early morning till she went to bed, she was constantly engaged in Swami's work only. On certain occasions I used to retire into the caves of the nearby hills without informing her. Poor lady! she used to go round the hills in search of Me. She used to pack **upma, dosa, vada, idli, etc.**, in a tiffin carrier and come in search of Me. At last, when she could find Me, I used to enquire teasingly, **Subbamma**! What did you bring for Me? She used to reply, Swami! I brought the items of Your taste. Then I used to tell her, Give Me **dosa**. She then served **dosa** in a plate and handed it over to Me. I used to tease her further saying, **Subbamma**! I don't like this **dosa**. Give Me **idli, upma, vada, etc.**

Poor lady! She used to serve Me all those items.

did You come Swami? I replied, I came just now. I wiped her tears gently with a towel. I told her, **Subbamma**!

Look here. I then poured a few drops of the sacred water into her mouth and said, Now, close your eyes peacefully. **Subbamma** drank that water from My hands and breathed her last. Thus, I kept My promise to **Subbamma**. While this strange phenomenon was going on, all her relatives and the doctors who attended on her were watching the happenings with awe. They could not believe their eyes. They were wondering, How come! **Subbamma** died three days ago. There was no breath in her body. How is it that she opened her eyes now and spoke to Swami? Perhaps it is a divine miracle of **Sai Baba**. **Subbamma** was constantly worried during her lifetime that Swami was always on the move visiting several places and perhaps her last wish might not be fulfilled. But, I kept My promise made to her long ago. At last, the dead body of **Subbamma** was cremated by her relatives as per their family custom. She was a Brahmin lady. I started returning to **Puttaparthi**. A bullock cart was kept ready for My return. Myself and the brother of **Griham Ammayi (Easwaramma)** sat in the bullock cart and were returning to **Puttaparthi**. His name was **Chandramouli**

(Swami's physical body's maternal uncle). We saw smoke emanating from the cremation ground where **Subbamma**'s mortal remains were being consigned to flames. **Chandramouli** enquired, Swami! You were

with **Subbamma**'s dead body till now. Why did You not wait till the cremation was over? I told him, **Chandramouli**!

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the request, Swami! Please give a word that You will pour sanctified water into my mouth with Your Divine hands at the time of my departure from this world. I used to tell them, My dear ones! All people cannot get this great boon. If you are destined to get it, you will certainly get it. I will come at the appropriate time and pour sanctified water into your mouth. **Kondama Raju** used to observe these people coming to Swami with such requests. He also developed a yearning for this **prapti** (deservedness). One day, he approached Me and requested Me, Swami! You are born in our family, in our lineage. You have upheld the honour and glory of our lineage. But, I also have a request to make to you. I wish and pray that my birth in our family should be sanctified. I therefore request you to please pour some holy water into my mouth with Your Divine hands during my last moments of life. I assured him that I would certainly fulfil his request. He felt very happy, for, he knew that once Swami had given His word, He would certainly stick to it. He lived for 112 years. Every morning, he would walk from the village to the New **Mandir** to have My **darshan**.

One day I asked him, Why do you walk all the way from the village to the **Mandir** and back. There may be cattle on the way and if they attack you, you will fall down and get injured. Won't you? He used to tell Me very boldly, Swami! When You are protecting me and constantly standing by my side, which animal

From morning till evening, she used to prepare a number of items and wait for Me. Yet, she was anxious to know what more did I need. Once I told her **Subbamma**! You need not fear. I don't need anything. I have put so many questions to you asking for this and that to make your devotion and surrender known to the world. **Subbamma**

then requested Me, Swami! I am happy that I have been able to serve You food. I am also happy that You ate these items with love and affection towards me. I will be happy if You can kindly put a small quantity of this stuff in my mouth with Your Divine hands. Then, I took a small piece of **idli** from the plate and put it in her mouth with a little chutney. She felt extremely happy. Thus, **Subbamma** experienced great bliss in the divine proximity of Swami till her last breath. **Chandramouli**, who was a witness to My showering love and grace on **Subbamma** on a number of occasions, observed, Swami! How compassionate You are towards the devotees! We don't have words to express Your love and compassion towards devotees, especially **Subbamma**. True! Words fail to describe Swami's love and compassion towards **Subbamma**. The devotion of **Subbamma** toward Swami surpassed even that of **Prahlada**.

The Devoted And Deserving Grandsire

People had by now realised that Swami had fulfilled the promise given by Him to **Subbamma**. They felt that **Subbamma**'s life was sanctified. Taking cue from her example, several elderly people used to visit Me with

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could attack me? One day, early in the morning he came to the **Mandir** and had My **darshan**. He returned home and lay down. After a while, he told **Easwaramma** to go near **Sathyabhama** Temple and see whether Swami was coming that side. She went there, returned and told him, Yes, Swami is coming in His car. Swami had a small car then. **Kondama Raju** said, **Easwaramma**! Get a tumbler of water and put a **tulasi** leaf in it. She did accordingly. He held the tumbler in his hand and was waiting for Me. He knew that his end was near and that I had come there to keep My promise. None else knew this. Holding the tumbler, he said, Swami! I am ready. I replied, I am also ready. As I poured the water into his mouth, he passed away peacefully. Before passing away, he said, What a great fortune it is to drink water from Your Divine

hands before departing from this world! Even King **Dasaratha** who performed great penance and sacrifice, did not have such a fortune. My life is redeemed. Saying thus, he closed his eyes. With this incident of **Kondama Raju**, it was once again revealed to the whole world that Swami would certainly keep His word, come what may! The lives of **Subbamama** and **Kondama Raju** were thus redeemed. I manifest My Divine **leelas** in many ways to fulfil My word. I go to any extent to fulfil My promise. However, some devotees act contrary to their words.

The Hard Days Of Schooling

I was taken to **Kamalapuram** for higher education. The elder brother of this body, **Seshama Raju** was very intent on My pursuing higher education. Therefore, he took Me along with him to **Kamalapuram** and admitted Me in the school. In those days, I was struggling very much to prosecute my education due to paucity of funds. Often times I had to manage with empty pockets. Hence, I used to make use of My poetic skills to earn a few coins to meet My personal needs. In the same village, there used to be a businessman by name **Kotte Subbanna**. He used to run a provision shop in which some **Ayurvedic** medicines were also sold. Once a new **Ayurvedic** medicine

by name **Bala Bhaskara** was introduced for sale in his shop. It was a new and very efficacious medicine.

It could fetch him a good profit if **popularised**. He therefore, requested Me to shoulder the responsibility of making propaganda for his new medicine. I agreed to his request, but asked for some more information about the medicine. Then, I composed a song about the efficacy of the medicine and gathered a few children of My age to go round the nearby villages with placards

in their hands and sing the song composed by Me.

The song ran thus:

There it is! There it is! **Oh**, children! come, come!

There is the medicine **Bala Bhaskara**;

Be it an upset stomach or a swollen leg;

Be it a joint pain or flatulence;

Be it any ailment, known or unknown;

Take this **Bala Bhaskara** for an instant cure!

If you wish to know where it is available: There

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is the shop of **Kotte Subbanna**;

It is in that shop that you can pick it up.

Come here boys! come here!

It is an excellent tonic

Prepared by the famous physician **Gopalacharya** himself,

Come here boys! come here!

(T

elugu song)

By the time we completed our propaganda tour of the nearby villages, all the stock of medicines in **Subbanna**'s shop was sold out. He felt very happy. Then he called Me and offered a pair of knickers and a shirt stitched for Me. But, I flatly refused them saying, **Subbanna**! I did not compose that song for the sake of new clothes. I don't need them. I won't touch them. Please take them back. If you thus offer some money or articles in return for My services, I will not even step into your shop. He realised My sincerity and strong

feelings. From then onwards, he used to say, **Raju**! I don't want anything in this world, except Your love.

Another incident had happened while I was studying

in **Kamalapuram**. I attended a scout camp in a nearby village called **Pushpagiri** where a big fair was being held. I was away from the house for a few days and there was nobody to fetch water from a distant well for household purposes. Hence, the wife of **Seshama Raju** had to shoulder

that responsibility. By the time I returned from the scout camp, **Seshama Raju** was angry that there was nobody

in the house to help his wife. He was then drawing lines in a notebook with the help of a wooden ruler. As soon as he saw Me, he shouted at Me, **Hey**! Come here. There was no one in the house to fetch water for the last few days. Your sister-in-law had to attend to that job also, besides her normal domestic chores. So saying, he took the ruler and beat Me angrily. The ruler broke into three pieces. My hand was swollen and it was giving Me a lot of pain. I did not give a reply nor revealed the incident to anybody. I tied a bandage Myself to My hand with a wet cloth. The next day, **Seshama Raju**'s son died. He gave a telegram to **Pedda Venkama Raju** (Swami's father). **Venkama Raju** immediately rushed to see **Seshama Raju**. He started from **Puttaparthi** and reached **Bukkapatnam** and from there to **Kamalapuram**. The **Griham Abbayi** (Swami's father) enquired from Me why I was having a bandage on My forearm. I tried to explain away very casually as if nothing had happened. I told him there was a slight pain due to a blister on the forearm and therefore I put a bandage on it. There was a lady belonging to the **Vysya** community in the neighbouring house, who used to make her living by preparing **dosas** and selling them. She tried to reason with **Griham Abbayi** saying, What! **Venkama Raju**! I know you are sufficiently well-off so as to get **Raju** educated at your place. Why should you put Him to so much trouble by keeping Him under the care of His elder brother at such a distant place? You do not know how much suffering the poor boy is undergoing here. He has to fetch drinking water from a distant place

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carrying two big pitchers with the help of a **Kavadi** on his young shoulders daily. Thus, she narrated several incidents where I had to undergo physical strain and suffering. **Griham Abbayi** was deeply moved on hearing My plight and immediately called Me and said, My dear son! You start immediately and come along with me. Let us go back to **Puttaparthi**. All the family members loved Me. He therefore lamented, I have come to know that the injury to your forearm was due to your elder brother's beating. I myself never beat You till date. You are undergoing so much suffering here. Come! Let us go back to **Puttaparthi**. At the time when this incident happened, **Griham Abbayi** made a comment which still rings in My ears even today: **Sathyam!** If one is alive, one can make a living even by selling salt. I can no longer put You to such an ordeal. Can I not provide for Your living even with my meagre income? So saying he shed tears. From then onwards, He did not send Me with anyone. My formal education stopped with the high school. I did not attend any college. Nevertheless, I have been continuing My Mission as a **Sathya Bodhaka** (Teacher of Truth), making **Puttaparthi** My headquarters.

I composed a beautiful poem depicting the glorious history of **Puttaparthi**, which reads as follows:

Encircling which town the sacred river

Chitravathi flows in all its pristine beauty;

Around which town there are beautiful Mango groves symbolising auspiciousness;

Standing guard on the four sides of which town are the deities of **Parvati** and **Parameswara** constantly protecting;

Firmly installed in the midst of which town is the effulgent Lord Vishnu in all His splendour;

That world famous town is **Puttapuram** or **Puttaparthi**

With its fresh water tank built by **Chikkavadiyar**

Standing as an everlasting monument to the glory of **Bukkaraya**.
(Telugu poem)

I built a residential colony in commemoration of the great love and devotion **Subbamma** had towards Me and named it as **Karanam Subbamma Nagar**, which is next to **Gokulam**. I also purchased some cows and engaged some people to look after them. Some of these people were accommodated in a few of those houses in **Karanam Subbamma Nagar**. Thus, I made efforts to see that the name of **Subbamma** is remembered for ever by devotees.

A few years ago, I started a project by name **Deenajanoddharana Pathakam** to adopt some orphans to provide food, clothing and education to them so that when they grow up they will be able to lead a life with honour and dignity. I am looking after these boys with all love and care. You must have seen these boys when they come for **darshan** every Thursday and Sunday. I also built living accommodation for these boys so that

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they may stay comfortably in those houses. Besides their normal education, they are now acquiring proficiency in extra-curricular activities also. Thus, there are so many service activities that I have undertaken right from My childhood. If they are all to be narrated now, it can go on for hours together.

Dear Students!

I have great love for you. I wish that all of you should come up well and earn a good name. I love such boys who earn good name. In fact, I give Myself to such boys. I will give you whatever you want.

Divine Discourse 9-3-2005, **Prasanthi Nilayam**

Man alone can rise through effort to higher stages of spiritual evolution. No other animal can do so. Animal trainers of the Circus can train a tiger to perform various tricks, but they cannot change its nature. They cannot make it live on grass and completely deprive it of meat. But man is different.

His nature can be changed by means of his own disciplined effort. He can control, by his will, the evil thoughts and ideas that arise in his mind. This is why birth as a human being is considered a rare gift.

Baba

Humility Is The Hallmark Of Education

The creation emerges from truth and merges into truth.

Is there a place in the cosmos where truth is not?

Visualise this pure and unsullied truth.

(**Telegu** poem)

Embodiments of Love! Students!

You have joined this institution to pursue your education. First, make efforts to understand the true meaning of education. Humility and character are the mark of education. But today students do not develop humility. They are interested only in acquiring degrees. But our educational institution is an exception in this regard. Few students come here with the sole objective

of acquiring degrees. Most of them come here with the single aim of pleasing Swami by striving to follow Swami's ideals and attain exalted position in life. They give happiness to their parents by their good conduct.

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Understand The Meaning Of True Education

Students!

Education does not mean mere acquisition of degrees.

Oh man! Examine and enquire for yourself what great happiness you have achieved by spending all the time from dawn to dusk in acquiring knowledge and earning wealth unmindful of God.

(Telugu poem)

One may acquire a high academic qualification such as **M.A.** and **B.A.** and attain exalted position,

One may amass wealth, perform acts of charity and attain name and fame,

One may have physical strength and enjoy a long and healthy life,

One may be a great scholar studying and preaching the Vedas,

But none can equal a true devotee of the Lord.

(Telugu poem)

Having entered the portals of this educational institution, you should try to understand the value and true meaning of education. Only when you understand these aspects, can you be called truly educated. There is a lot of knowledge in pustakas (books), but what is the use if the mastaka (head) is filled with mud? Once you fill your mastaka with knowledge, you need not refer to pustakas any more. Elders should evince interest in the education of their children. They should enquire as to what the children are learning in the educational institution and constantly monitor their progress. Modern students react to the queries of elders in a discourteous manner. They indulge in mere verbosity and confuse the elders.

Students should earn a good name in society and uphold the reputation and prestige of the institution in which they study. An educational institution is like a gigantic tree. Different subjects are like its branches and sub-branches. Virtues are like the fragrant flowers that you find on the tree. Faith is like the roots. When you water the roots of faith, you get the fruit of ananda.

At present, all educational institutions have begun to feel that character is very important for a student. The end of education is character. Character does not mean good conduct alone. One should consider the fellow human beings as one's own brothers and sisters. One should develop bhava shuddhi (purity in feelings), which will ultimately lead to jnana siddhi (attainment of wisdom).

Institutions Must Produce Virtuous Men And Women

Our students are highly virtuous. I repeatedly say that they are My property. When I have such a property with Me, why should I worry about anything? I asked the boys who appeared for the GATE (Graduate Apti60

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tude Test For Engineering) examination, My dear ones! How did you write the exam? They said, Swami, with Your grace and blessings we have done well. You say that students are Your property. Having been blessed with the opportunity of being Your students, our only aim is to live up to Your ideals and bring a good name to the Institute. I was very pleased and deeply touched by their answer. It is heartening to note that there are such ideal students in our Institute. It is because of such noble students that the country has progressed and prospered. If there are no men and women of virtues, how can the world shine with all its brilliance?

Our students do not indulge in empty rhetoric; they are men of action. Their sincerity makes Me happy. I have come to impart such ideal education to the students and inculcate virtues in them.

In spite of his education and intelligence, a foolish man will not know his true Self and a mean-minded person will not give up his evil qualities.

(Telugu poem)

Modern education leads only to argumentation, not to total wisdom. What is the use of acquiring education which cannot lead you to immortality? Acquire the knowledge that will make you immortal.

(Telugu poem)

Once you acquire the knowledge of the Self, you would have acquired everything else. These words of wisdom are imprinted in the hearts of our students. Embodiments

of Love! Students!

You have proved your worth among lakhs of students and secured high ranks in the GATE examination (loud applause). The examiners were highly impressed with the intelligence and behaviour of our students. They wanted to know whether our students came from East or West, North or South. Our students replied, Sir, we are neither from East nor from West, neither from South nor from North, we are the students of Sri Sathya Sai Institute of Higher Learning.

They are not satisfied with what they have achieved. They are striving hard to bring more and more laurels to our Institute. Wherever you go, you find our students leading exemplary lives propagating the ideals of our educational institutions.

Once someone asked our students what type of food they like to take, vegetarian or non-vegetarian. They replied in one voice, Non-vegetarian food gives rise to evil thoughts and feelings; hence we would never touch non-vegetarian food. They are 100% vegetarians.

Even the students who used to eat non-vegetarian food earlier became vegetarians once they joined our Institute. Once someone tried to persuade one of our students to take non-vegetarian food, saying it contained a lot of good nutrients. But, he did not budge from his

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stand. He said, I don't want such vitamins and proteins.

Even vegetarian food has all the vitamins and proteins that I need. I want to tread the path of truth and non-vegetarian food is not at all conducive for spiritual progress. Along with secular education, I want to acquire spiritual education and propagate it to the world. There are many such students who are firm in their resolve to spread the Sai ideals. It is because of such noble students

that our institution has attained worldwide fame.

Cultivate Healthy Habits Right From Childhood

Students should develop good habits right from their childhood to enjoy good health and happiness. In this context, there is a poem which reads as follows:

Get up early in the morning at the crowing of the cock,

Have a bath after your morning ablutions,

Wear a proper dress.

Eat properly and moderately.

Go to school and study diligently.

Earn a good name.

Don't move out when it is raining,

And never go near the murky pools.

Take part in games,

Run and play.

If you abide by all these rules,

You will have both health and wealth.

(Telugu poem)

Students should exercise restraint over their food habits. Even birds, beasts and animals observe certain regulations in this regard. Born as human beings and having

acquired education, is it not expected of you to follow proper discipline with regard to food? Students who eat non-vegetarian food right from their childhood give up that habit when they join our institution. Even their parents

are surprised at their transformation. When one of our students went home during vacation, his mother tried to serve him non-vegetarian food. He refused to touch it and requested his mother not to prepare non-vegetarian items in future. He explained to his parents the ill effects of consuming non-vegetarian food.

Non-vegetarian food causes several diseases, like cancer. You might have read in journals and newspapers that most of the people in Singapore eat fish. Consequently,

they are infected by several harmful micro-organisms. Similar instances were reported from various parts of **Bharat**. It is because of unhealthy food that people suffer from diseases. Many are under the mistaken notion that non-vegetarian food gives them strength, but in reality it makes them weak. Once you spoil your health by partaking of non-vegetarian food, you will never be able to regain your health even if you spend the rest of your life in forests eating fruits and tubers.

These were the answers given by our students when they were asked questions about their food habits. The explanation given by our students made such an impact on the audience that many of them became total vegetarians.

As is the food so is the mind. As is the mind so is the

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man. Hence, one must necessarily partake of sacred and **satwic** food to lead a happy and healthy life. Of late, there is a growing awareness among the **Bharatiyas** about the influence of food on one's mind. Consequently, people are changing their food habits for the better. Our body is made up of flesh. Why should you feed it again with flesh? Such unsacred food gives rise to unsacred thoughts.

Students!

It is not enough if you observe regulations with regard to food alone; you should cultivate good habits

also. You should participate in sports and games regularly. Take part in such games which will help in the blossoming of your physical and mental faculties. Healthy food and good habits will take you to exalted position in life.

Dear **Bangaru** Students!

Truly, you are like gold. It is not possible to describe your sacred feelings. You speak from the depths of your hearts. The language you speak is not ordinary. It is **atma bhasha** (language of the spirit). You are leading

your lives with sacred feelings. However, keep away from bad company. It is said, Tell me your company, I shall tell you what you are.

As is your company, so you become. Hence, always keep good company. Be in the company of those who speak good words. Never utter harsh and unsacred words. If you use unkind words, people will treat you like an enemy. If you speak softly and sweetly, people would enjoy your company and talk to you for any length of time. When you are in the company of others, make sure that your body is clean and your mouth does not emit bad smell. You should take proper care of your health in every possible way. When your body is clean and healthy and when your thoughts, words and deeds are pure, you will be loved by one and all.

Students!

Wherever you may go, ensure that you are presentable and acceptable in every way. Only then will you earn the respect of others. Always keep your mouth clean. Bad breath leads to various diseases. Not merely that, it will cause inconvenience to others. If your mouth emits foul smell, people will try to avoid you. Hence, the moment you get up from bed in the morning, you should brush your teeth and clean your tongue thoroughly. When you keep your mouth fresh and clean, you will enjoy good health. Though I don't sleep in the night, I brush My teeth before going to bed. I brush My teeth at regular intervals so as to keep My mouth fresh and clean. That is why I don't have any health problem. I don't have any pain whatsoever.

You should take care that no food particle sticks between your teeth. Some people use a hard brush to clean their teeth. As a result, their gums start bleeding. But I use a very soft brush. Even now My teeth are so strong

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that I can crack a betel nut. My students are struck with awe and wonder when they witness My physical power.

Students!

It will be a matter of shame that you spoil your health and submit yourself to the hands of a doctor. Hence, each one has to take care of one's own health. One should never be dependent on others. This is what I teach to My students quite often. Get up early in the morning, do some jogging and exercise so as to keep your body fit. During examination time, students try to keep themselves awake in the night even during late hours to study. They keep dozing with books in front of them. Such studies will take you nowhere. Do not force yourself to study when you feel sleepy. Keep the books aside and go to bed peacefully. You should study only when your mind is fresh and attentive.

Oh man! Do not feel proud of your education and scholarship. If you do not offer your salutations to God and not contemplate on Him with devotion, of what use is all your education?

(Telugu poem)

Education And **Educare** Must Go Hand In Hand

Students!

First and foremost, take care of your health. Your education will prove a mere waste if you do not maintain proper health. Do not rest content with secular education.

You should also acquire **Educare**. Education is related to gathering

outside information, whereas **Educare**

relates to inward transformation. **Educare** is that which makes the human values blossom from within. Whether you have acquired **educare** or mere education will become evident in your speech. A word of caution in this regard - you should not talk loosely; especially when you speak to elders, you should carefully frame your sentences and speak with all humility and respect. True education is not limited to textual knowledge. You should manifest the human values of truth, righteousness, love, peace and non-violence. Truth should not be confined

to mere words. It should be translated into deeds.

Students!

Having come here and acquired education of the highest standard, lead a life of virtues. Share your knowledge with others.

Let us all move together, let us all grow together,
Let us all stay united and share our knowledge,
Let us live together with friendship and harmony.
(Telugu poem)

This is what you have to learn today. Always have a smiling countenance and be a good friend to others. A good friend is one who always has good thoughts, speaks good words and performs good deeds. When you lead your life in such a manner, you will be an ideal person and a source of inspiration to others.

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(Divine Discourse 16-3-2005, **Prasanthi Nilayam**)

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Love And Unity - Your True And

Eternal Property

The creation emerges from truth and merges into truth,
Is there a place in the cosmos where truth does not exist?

Ponder this pure and unsullied truth with wonder and joy. (Telugu poem)

The body is made up of five elements and is bound to perish sooner or later but the indweller has neither birth nor death. The indweller has no attachment whatsoever and is the eternal witness. The indweller in the form of the **Atma** is verily God Himself. (Telugu poem)

The melodious songs and **bhajans** of the devotees

from **Hyderabad** this morning was a joy for the ears and feast for the heart.

Heart must understand heart, heart must be drawn to heart, if friendship must last. Friendship

must bind two hearts and affect both of them beneficially, whatever may happen to either loss or gain, pain or pleasure, good fortune or bad. The bond must survive all the blows of fate and be unaffected by time, place and circumstance. Each must correct the other; for each must welcome

criticism and comment from the other; for each knows that they come from sympathy and love. Each must be vigilant that the other does not slide from the ideal, that the other does not cultivate habits that are deleterious or hide thoughts and plans that are productive of evil. The

honour of each is in the safekeeping of the other. Each trusts the other and places reliance on the other's watchful love. Only those deserve the name friends who help in uplifting life, cleansing ideals, elevating emotions and **strengthening**

resolves.

Baba

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Divine love is the most precious thing in this world. No amount of extolling its virtues will exhaust its greatness

as no living thing of this world can be devoid of the influence of love.

Saint **Thyagaraja** sang:

From an ant to the Brahman, in **Siva** or in **Kesava**, You do indwell in pure unsullied form of love, **Oh! Rama**, please be my protector too.

(Telugu poem)

What is the form of an ant and what is the form of Brahman?

Brahman is infinite. On the other hand, ant is a tiny creature. From the physical point of view, there can be no comparison between the form of an ant and the form of Brahman. But from the spiritual point of view, Divinity is immanent in both.

Humanness Shines When Selfishness Is Given Up

A hungry bear once went to an anthill and pleaded with an ant saying, I am unable to bear the pangs of hunger. Please give me some food. The ant could not control its laughter. It said, How can a tiny creature like me alone provide food for you? I don't have sufficient food to satisfy your hunger, wait, let me see what can be done. It is natural for ants to store food for six months in their **anthills**. It went inside and with the help of its fellows

brought out some of the food that had been stored. The bear wondered, How could a tiny creature like an ant store so much food? If one has the will and puts in the necessary effort, one can amass anything; it does not matter whether one is big or small. It is said, **Jantunam nara janma durlabham** (out of all living beings, human birth is the rarest). Ants, though tiny in form, are able to acquire food, share it with friends and also store for future. But, modern man, in spite of being endowed with intelligence, is frequently unable to earn his food even for a single day. Is it not a matter of shame? In this world, there is nothing superior to the human intelligence. But they are unable to make proper use of their intelligence. They conduct themselves in an unworthy manner because of their selfishness and self-interest. Humans do not lack anything in their life. There is everything at their disposal. They lack the discrimination to make proper use of the resources available. They are not able to give up their petty nature and rise to a higher level. There is a lesson to be learnt even from ants. When an ant bites one's leg, one feels the irritation and immediately tries to kill it. But they are not making efforts to kill the evil qualities within themselves which are making their lives miserable.

Embodiments of Love!

In this vast world, no matter where you look, you cannot find any motive power more powerful and valuable

than love. Deep-rooted selfishness and self-interest are making man's

intelligence perverted and leading him astray. When you give up selfishness, humanness will blossom in you and your latent powers will manifest.

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Your power of intelligence will become manifold.

Attain Divinity By Serving Society

Embodiments of Love!

Nowadays students are reading a wide variety of books. But there is little use in studying a **pustaka** (book), if the **mastaka** (head) is filled with rubbish. Students are filling their heads with useless information and in the process are misusing their energy. There is no point in going through a number of textbooks over and over again. They cannot save you from the cycle of birth and death. You should acquire such knowledge, which will make you immortal. Present day students have become proficient

in bookish knowledge. They have the intelligence to answer any question from the textbook. But they are not making efforts to translate their bookish knowledge into practical knowledge.

One may acquire a high academic qualification such as **M.A.** and **B.A.** and attain exalted position,

One may amass wealth, perform acts of charity and attain name and fame,

One may have physical strength and enjoy a long and healthy life,

One may be a great scholar studying and preaching the Vedas,

But none can equal a true devotee of the Lord. (Telugu poem)

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The knowledge one acquires should be utilised for the benefit of society. We should utilise our wealth and knowledge not for selfish purposes, but for the welfare of others. God has given you the human body not merely to eat, sleep and enjoy worldly pleasures.

Paropakartham idam sariram (human body is meant to do good to others). The body is given to you so that you make proper use of your intelligence and power of discrimination and manifest your innate human values. Of what use is your education and intelligence if society is not benefited by them? Presently man is making new discoveries and inventions but till this day he has not really understood the purpose of human birth. What is the meaning of the word **manava** (human being)?

Ma means **ajnana** (ignorance), **Na** means without, **Va** means

Varthinchuta (**vrittih vasya sah**-to conduct oneself). Hence, **manava** is one who conducts himself without ignorance. But these days we hardly find anyone leading a life of wisdom in consonance with the name **manava**. In spite of being endowed with a high degree of intelligence, man is frittering away his life in vain pursuits. Before undertaking any task, enquire whether it would befit the title of a human being. Accept everything as the Will of God. God has blessed man with intelligence, knowledge and wealth so that he will work for the welfare of others. But, man is acting contrary to God's wish and thereby ruining himself. Animals like bulls and buffaloes render service to man in a number of

ways. But man lacks the spirit of service that even

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animals possess. Without understanding the purpose of human birth, man is developing demonic qualities and leading a miserable life. **Vyashti** (individual) signifies humanness and **Samashti** (society) symbolises divinity. Hence, one can attain divinity only by serving society.

Embodiments of Love!

You may be highly educated and intelligent, yet there is so much you can learn from ants, birds and animals. These lessons of life cannot be taught in the classroom. Even teachers are not making efforts to understand

the principle of divinity within. Education is not meant to merely **eke** out a livelihood. You have to share your knowledge with others, give joy to one and all and thereby rise to the level of the Divine. **Samatwa** (equal-mindedness) is the hallmark of a true human being.

Manavatwa without **samatwa** cannot attain **divyatwa** (divinity). Hence, develop **samatwa** in the first instance. Divine power is latent in every human being. But man is becoming weak as he is unable to realise his latent divine power. In order to manifest the divine power, one should cultivate sacred feelings. **Manavatwa** has not come into existence in the recent past, it has been there since ages. Human being is born from the womb of the mother, but humanness has originated from divinity and has been present at all times. There is divinity in every human being. As he is unable to recognise his innate divinity, man is forgetting his very human nature itself. What is the use of being human only in form but not in practice? Human birth will find fulfilment only when we practise human qualities. All the sacred texts such as Upanishads and **Sastras** are meant to show mankind the path of redemption.

Man should manifest his latent divinity by following their teachings. The sacred texts will bring out the hidden treasures of divinity from within. That is why **Bhagawan** has introduced **Educare** programme in the educational institutions. Education is related to worldly knowledge. It can be acquired by going through books, whereas **educare** is meant to **externalise** the latent divinity

in man. Education has temporary benefits, whereas **educare** bestows everlasting happiness. One cannot become

great by mere acquisition of education. One should practise **educare** and manifest the latent values.

Strive For Transformation

Embodiments of Love!

Educare is the need of the hour. Only through **educare** can you realise divinity which is present in every atom and every cell of your body. In fact, you are seeing divinity every moment but are unable to recognise this truth. You can call yourself educated only when you recognise divinity which is all-pervasive. Secular knowledge is related to education which can be acquired from outside. It is mere bookish knowledge, whereas **educare** cannot be acquired from books. No benefit

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accrues by gathering information from books. What is required is transformation and it is possible only through **educare**. Acquisition of information which cannot lead to transformation is a mere waste of time. But man has developed a taste for such information which is but a waste. Man's intelligence, knowledge and power are all the gifts of God. They have to be nourished and made proper use of, through **educare**. Truly, God has endowed man with immense potential. That is love. It is beyond all description and measure. There is no greater power than this. But man is giving up such power without realising its value. He is under the mistaken notion that love means physical and worldly relationship. True love lies in unification of two hearts. People utter this word repeatedly without actually knowing its meaning. Love does not hurt anybody. It always helps. Hence, consider love as your true wealth. There is no property greater than love in this world. You are misusing the God-given gift of love by diverting it on worldly matters and sensual pleasures. Your foremost duty is to make proper use of love by following the dictum, Help Ever, Hurt Never. There is no greater Dharma than this.

Embodiments of Love!

Love is your only true and eternal property. But, you are diverting it on mean and worldly pursuits. It should be treasured in your heart and utilised for sacred purposes. You may share it with any number of people, it will never diminish. You are unable to understand and experience love in its true spirit. Love is the life-breath of every being. In order to understand love, you have to dive deep into the ocean of love. Love cannot be understood

from a superficial level, you have to immerse yourself completely in love. Worldly love is such that you can just taste it and give it up, but once you taste divine love, you will never give it up. Love is God, God is love. Hence, you cannot separate love from God. Live in love. That is the only way you can understand love and experience God.

Embodiments of Love!

It may be easy to give lectures on love, but it is difficult to understand it. Make every effort to experience love. If you understand the nature of your love, you will understand the love of others. Love is in you, with you and around you. Once you understand love, you will become the very embodiment of love.

Students!

The more you understand the principle of love, the nobler you will become. Once you understand the principle of love and put it into practice, others will also try to emulate you.

Unsullied fraternal love is the core of **Ramayana**

In the epic **Ramayana**, not only the four brothers, **Rama**, **Lakshmana**, **Bharata**, **Satrughna**, but also their wives played important roles. They demonstrated great

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ideals to the world. People extol only **Rama** and ignore the model conduct of the others. In fact, each of them was as great as **Rama** Himself. You might have heard of **Sumitra**, the mother of **Lakshmana** and **Satrughna**. People do not attach much importance to her role in the

Ramayana. In fact, her name does not figure prominently in the epic. She was a paragon of virtues. Her name **Sumitra**

itself signifies that she was a good friend to one and all. She shared her happiness with everyone. **Kausalya** and **Kaikeyi** had one son each, whereas **Sumitra** had two sons.

When we enquire into the reason, we can understand the mystery behind it. When **Dasaratha** performed the **Putrakameshti Yaga**, the **Yajna Purusha** appeared and handed over the vessel of sacred pudding to **Vasishtha**. **Vasishtha** gave the sacred pudding to **Dasaratha** who in turn distributed it equally between his three wives. **Kausalya** and **Kaikeyi** took their share of the pudding to their respective **puja** rooms. Each of them was happy thinking that her son would be the heir apparent to **Ayodhya's**

throne. But **Sumitra** had no such thoughts. She carried her bowl of pudding to the terrace and placed it on the parapet wall while drying her hair in the sun. Suddenly, an eagle swooped down and carried away the bowl of sacred pudding. She immediately ran down and informed **Kausalya** and **Kaikeyi** about what had happened. **Kausalya** and **Kaikeyi** came to the rescue of **Sumitra** and shared their sacred pudding with her.

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Kaikeyi gave half of her share to **Sumitra**. **Kausalya** did the same. In due course, **Kausalya** gave birth to **Rama**, **Kaikeyi** to **Bharata**, and **Sumitra** to **Lakshmana** and **Satrughna**.

The sons of **Kausalya** and **Kaikeyi** were happily playing in their cradles whereas **Sumitra's** sons were crying all the time, day and night, without even taking food. **Sumitra** went to sage **Vasishtha** and told him about her predicament. Sage **Vasishtha** closed his eyes. His yogic vision enabled him to know the truth. He said to **Sumitra**, As you partook of the sacred pudding given by **Kausalya**, you gave birth to **Lakshmana** who is an **amsa** (part) of **Rama**. Similarly, **Satrughna** is born out of the share of pudding given to you by **Kaikeyi**. So, he is a part of **Bharata**. Put **Lakshmana** by the side of **Rama** and **Satrughna** by the side of **Bharata**. Then they will rest peacefully. **Sumitra** did as instructed by **Vasishtha**. The children became peaceful and stopped crying. **Sumitra** felt very happy at this and said to **Kausalya** and **Kaikeyi**, **Lakshmana** and **Satrughna** are your gifts. My children will serve your children. **Lakshmana** will serve **Rama** and **Satrughna** will serve **Bharata**. It is my good fortune that my sons will serve their brothers. This was the basis of the intimate relationship between **Rama** and **Lakshmana**, **Bharata** and **Satrughna**.

Sumitra used to experience ineffable bliss, since her two sons **Lakshmana** and **Satrughna** were always in the company of **Rama** and **Bharata**. She was never depressed

by the separation of her children. No one knows

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why certain things happen and for what purpose. As the four sons of King **Dasaratha** were growing **Lakshmana** always used to accompany **Rama** and **Satrughna** would accompany **Bharata**. Both **Lakshmana** and **Satrughna** were mighty warriors. Without them, there could be no **Ramayana** at all! **Lakshmana** was born to serve **Rama** and **Satrughna**

was born to serve Bharata. Lakshmana was the embodiment of Love. Similarly, Satrughna used to serve Bharata with all the power at his command. Thus, the four brothers Rama, Lakshmana, Bharata and Satrughna were inseparable. Hence, it is not correct to say that Rama was born to Kausalya, Bharata to Kaikeyi

and Lakshmana and Satrughna to Sumitra. Though their mothers were different, they always used to move about in the company of one another. The four brothers Rama, Lakshmana, Bharata and Satrughna were parts of the same substance and facets of the same Divinity. Similarly, their mothers Kausalya, Sumitra and Kaikeyi used to move always in the company of one another. There was no discord between them. The unity between the four brothers was in fact the sum and substance of the story of Ramayana. None can describe in full the glory of Ramayana. Each one attempted to describe the glory of Ramayana in his own unique style. With the result, a number of literary works on Ramayana have become available today. The human nature is not limited to the mere form. It consists of the body, mind, intellect, senses and, above all, the heart the seat of love. The Ramayana

is a great story of intense interaction between these five aspects of human nature. It is not possible for

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anyone to fully describe the interplay of these factors in Ramayana, however much one may strive.

Once, Kausalya was engaged in some work. Meanwhile, Bharata came running and sat on the lap of Kausalya and started crying.

Kausalya was a bit surprised

about the reason for Bharata's agony. She tried to console him and enquired as to what made him cry. Bharata replied that they were playing a ball game and each time Rama was purposely getting defeated in order to ensure the victory of other brothers. Thus, the unity, love and affection between the brothers were such that they always tried to please others. They used to experience

supreme bliss in the company of one another. It was only Lakshmana who could understand fully the nature of Rama and it is only Satrughna who could understand fully the nature of Bharata.

The women in Ramayana were also exemplary in nature. When Rama was going to the forest to fulfil the wishes and command of his father, King Dasaratha, Sumitra asked Lakshmana to accompany Rama. Immediately,

Lakshmana followed him. He experienced great joy in accompanying his elder brother Rama to the forest. Similarly, Satrughna also experienced great joy in the company of Bharata and accompanied him wherever he went. What does the name Satrughna imply? It means the one who destroys the enemies. Rama, Lakshmana, Bharata and Satrughna were ideal brothers. It is not enough to merely extol their ideals, but we must also try to experience that great bond of

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love in our day-to-day lives and share it with others. The great epic Ramayana is not a mere story. It also explains and expounds the Atma Tattwa. One has to experience that Atma Tattwa with reaction,

reflection and resound. The Ramayana Tattwa has to be understood properly and translated into our day-to-day lives.

Ramayana Is More A Story Of Human Relationships Embodiments of Love!

The Ramayana cannot be compared with other Puranic texts. It is not merely a great poetic work, but a great treatise on human relationships between parents and children, between brothers, husband and wife and the king and his subjects. It is only when we are able to understand the significance of Ramayana in this larger context, that the country will prosper with love and affection

between the citizens. In a few years time, nay, very shortly, the whole world will realise the greatness of Ramayana and try to emulate the ideals set in Ramayana. Today, we find a wide variety of nations, religions and castes in the world. No. No. The situation will certainly change. Within a short span of time, the world will realise the truth:

There is only one religion, the Religion of Love.

There is only one caste, the Caste of Humanity.

There is only one God, He is Omnipresent.

The greatest truth propounded by Ramayana is

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the oneness among humanity. When there is such unity, there will be mutual love between people. When that mutual love between different people develops, the whole world can experience great joy and happiness. Thus, it is only Ramayana that can provide great joy to the entire humanity. Hence, let every individual

chant the Divine Name Rama! Rama! Rama!

Urmila, the wife of Lakshmana was a good painter. She was painting a picture to be presented to Sri Rama on the occasion of His coronation. Exactly at that moment,

Lakshmana entered her room. She wanted to get up and look who was the visitor. In the confusion, the paint got spilled over the unfinished painting. She felt very bad. How come this painting got spoiled when actually I wanted to portray the beauty and majesty of Sri Rama on the occasion of His coronation and show it to the world, she thought.

Urmila had a very compassionate heart. She always entertained noble thoughts. She did not feel sad even for a moment when her husband Lakshmana accompanied Rama to the forest. She was always contemplating

on Sri Rama during His exile to the forest. Not only she, the wives of Bharata and Satrughna, (Mandavi

and Srutakeerthi) were also engaged in constant contemplation of Sri Rama and praying for His return to Ayodhya. Thus, when they were in constant contemplation

of Rama, their strength increased day by day. If

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you analyse the underlying meaning of every incident in the Ramayana, all of them point to only one principle the principle of unity; unity between the brothers, unity between their wives, etc. Even in times of calamity like when Lakshmana fell unconscious during the war with the rakshasas (demons) in Lanka, Rama did not lose heart; nor

Sumitra, the mother of **Lakshmana**. She was always confident that no danger would ever befall **Lakshmana**,

since he was in the service of Lord **Rama**. Thus, during the entire period of 14 years of **Rama**'s exile to the forest, all the brothers and their wives were always thinking and wishing for the well-being of **Rama** only; so, were their mothers. Such was the nobility of their hearts.

Embodiments of Love!

Any amount of narration of the greatness and nobility of the characters in the **Ramayana** will not suffice and do justice to the cause. The story of **Ramayana** cannot be fully described since it is His Story.

The stories of Lord Vishnu are amazing,
They purify the lives of the people in all the three worlds,
They are like the sickles that cut the creepers of worldly bondage,
They are like good friends who help you in times of need,
They are like shelters for the sages and seers doing penance in the forest.

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It is therefore, very essential for every human being to emulate the ideals set by Lord **Sri Rama** in their day-to-day lives.

Ugadi, 9-4-2005, **Prasanthi Nilayam**

Love And Unity Your True And Eternal Property

Why drag on your existence as a mere consumer of food, a moving burden encumbering the earth and obstructing others? Eat but, transform that precious matter into good thoughts, sweet words and beneficent service. Move but do not cause pain to others. Move, in order to lessen misery and promote joy. Do not demean yourself as weak, sinful, conceited, wicked. When you demean

yourself and condemn yourself, remember you are demeaning and condemning Me who is your inner Self.

Baba

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Of Karma born, in Karma grown, in Karma does man die. So rules Karma, all stages of human life as though it is the very deity of human existence. Of joy and sorrow,

the master is Karma

(Telugu poem)

In all creation human beings are the highest. It is said **Jantunam naranma durlabham** (of all living beings, birth as human is the rarest). It is the human

creation that has caused major changes in the world. Joy does not exist alone; it is entwined with sorrow and vice versa; the human being is the root cause for both happiness and sorrow.

Practical Knowledge Is Real knowledge

Embodiments of Love!

Nowadays man is unable to realise his true nature because he is giving importance to only the physical form

Those attached to God, aspiring for God, aware of God, adoring God have certain distinct marks by which they can be identified. Such people have a compassionate heart. If a person turns the rosary on the fingers,

and is intently engaged in watching the tip of his nose unmindful of the distress that dances around him, we can at best name him a sloth, that is all. Get up, place the rosary in its bag, and activate yourselves in relieving distress that is the true spiritual path. Do not waste all your years with stone images, pictures or idols. Learn to see in every living vital active person, the embodiment of all energy, all beneficence, namely, God. God is subtler than ether, filling the smallest crevice with His majesty. Know this and serve His manifestations, wherever you meet them.

Baba

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He has lost his reasoning faculty. As he calls himself a human being, it is his duty to realise the uniqueness of humanness. A person cannot be called a human being merely on the basis of his birth and educational qualifications.

Actually, real humanness cannot be found in academic degrees. Even birds and beasts can be taught certain skills to perform wonderful feats imitating human

beings. It is no credit to a human being deriving satisfaction simply by empty rhetoric, quoting scriptures

and relating to others. Real humanness consists in practising ideals in one's life and setting an example to others. Man has no authority to teach ideals to others without putting them into practice himself first. There is immense divine power in human beings. He is not simply

a **dehadhari** (one who has assumed a human body). He is endowed with **vijnana** (higher wisdom), **prajnana** (constant integrated awareness) and **suajnana** (discriminatory

knowledge). He is, therefore, expected to **channelise** these higher forms of knowledge in the right path. First and foremost, one has to understand the true meaning of jnana. Some people think that knowledge acquired by reading numerous books is jnana. No, this is not correct. Real jnana is the knowledge that emerges from one's own self and which is experienced and taught to others. Finally, this would enable the person concerned to be greatly benefited and enlightened.

One has to realise the importance of the term human quality first. Human quality emerges from one's

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own self. It cannot be acquired by reading textbooks or listening to others.

Embodiments of Love!

You have come all the way from **Kerala** and assembled here to acquire jnana and to know the real meaning of the terms **prajnana**, **vijnana**, and **suajnana**. Mere textual knowledge without practical knowledge becomes allergy. On the other hand, when bookish knowledge is transformed into practical knowledge, it becomes energy. In **otherwords** that which has been acquired by practice is the real knowledge. That alone would entitle you to the epithet **manavatwa** (humanness).

Embodiments of Love!

All that we teach to others must be supported by practice. Everything is reaction, reflection and resound of one's own inner being. Every word

we utter is the resound of the inner being. Reflection is that which is contemplated upon, experienced and put into practice. The third aspect, reaction is however, very important. Reaction comes out of action. Hence our actions must always be pure and sacred. The three aspects reaction, reflection and resound occupy a place of prominence in the life of a human being. Whatever man learns today comes under the category of resound, meaning, they are taught by the teacher from textbooks. This is bookish knowledge. Resound comes out of reaction and reaction transforms itself into reflection. The unity of all these

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three aspects constitute humanness. Hence, a human being should not waste his time by empty rhetoric. Every word he utters must be backed by deep contemplation and knowledge of its inner meaning. It is only after that he should try to teach others. Unfortunately, these days mere bookish knowledge is considered as true knowledge and a lot of time is spent in acquiring it. Real knowledge should emerge from the **mastaka** (head and heart). One should, therefore, cleanse his head and heart and remove the impurities therein. Then only it is possible to understand

things in the right perspective and acquire wisdom.

Exult not on your erudition **oh** man, without humble

prayer and devotion to your indwelling God, all your learning is just a load in your head.

(Telugu poem)

Real Education Must Enable One To Realise One's Own Nature

Embodiments of Love!

It may be necessary for you to adapt yourself to new techniques and practices from time to time. At present the world is undergoing phenomenal changes. All those changes may not be relevant to you. Nevertheless,

you are required to acquire several branches of knowledge in the modern times to cope with the rapid changes in science and technology taking place all over the world. However, they do not constitute real **vidya** (knowledge). Real education is that by which one is able to realise one's own nature. **Avidya** breeds **avidya**. Hence, one cannot become great by pursuing secular education. One has to make efforts to distinguish between **vidya** and **avidya**. **Vidya** is that by which one can develop the power of reasoning and discrimination and realise the truth. On the other hand, **avidya** constitutes indiscriminate usage of words and vain argumentation. One has to acquire practical knowledge as well by which one can gain experience.

This experience can be shared with others. Such practical knowledge and experience confer strength on a person. However, this strength is not to be construed as mere physical strength. It is like the electrical energy latent in a wire. Just as there is electrical energy in a live wire, there is latent energy in the human body which manifests in different ways. It can be harnessed for different

purposes like reading, writing, walking, talking, **etc.** It has, however, no form. Nevertheless, it travels throughout the body of a human being from head to toe. By tapping this energy, an **ajnani** (ignorant person) can

become **jnani** (one of wisdom).

Embodiments of Love!

You are all students and you continue to be so throughout your life. It is a mistake to think that you have finished your education and are now engaged in service activities. You are not servants working under somebody. In fact, you are leaders. It is a mistake to confer **doership** on yourselves for any service activity undertaken by you. This should never happen. In fact,

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several other things which you have to learn. What is **Seva Dal**? Each member of the **Seva Dal** is like a **Dal** (petal) in a beautiful flower. There are several skills to be learnt by the members of the **Seva Dal**. If you plant a sapling, it will grow into a plant in due course and yield beautiful flowers. However, the sapling by itself is not attractive. When the plant grows and yields flowers, the beauty of the flowers and fragrance therein will provide joy to one and all. There are several petals in a flower. The flower appears beautiful as long as there are petals in it. Once the petals fade and fall down, the flower ceases to exist. Hence, you should be like the petals of a beautiful flower. Let everyone experience the beauty and enjoy the fragrance of the flower in which you are like the petals. There are several things still to be told to you which **Mukundan** will tell you. Later on, I will provide any clarifications you may require.

Divine Discourse, 11 April 2005,

Prasanthi Nilayam

whatever service activities you are undertaking are for your own **upliftment**. These service activities must be undertaken with self-confidence, self-satisfaction, self-sacrifice and ultimately for the purpose of self-realisation. Thus, the spirit of service develops from the self. Service is not any way construed to be helping others. You may think that you are helping others by joining the **Sathya Sai Seva** Organisation and undertaking service activities. This is not correct. Also, you need not seek the help of others in these service activities. You can depend upon your own innate strength and energy. The power of your own self will help you in all your endeavours. In fact, you are the beneficiary of all your service activities and not others. Your own self will protect you in your endeavours.

Service Actually Is For Self-Fulfilment

Members of the **Seva Dal**!

You may think that you have come here for undertaking service. This service is not for others. You are coming here for serving your own self, just as you eat food for filling your own stomach. Man undertakes every activity for his self-fulfilment.

There are several things which you have to learn in these two days. We will discuss these matters later. Since this is the first day, I spoke to you in detail so that you may understand the spirit of service. There are

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Love Is God, God Is Love, Live In Love

God is love and love is God. When you hold on to this principle of love and develop love to love relationship, you will attain the state of non-dualism.

(Telugu poem)

Embodiments of Love!

You have come here with a lot of expectation to take part in the conference. Though your stay at **Prasanthi Nilayam** is short, your experiences are profound and you have described them at length in your speeches. However, you deserve much more.

The day on which all the devotees gather and sing the glory of God melodiously, the day on which the sufferings of the poor are lovingly removed and all people live like brothers and sisters, the day on which groups of **dasas** (servants of God) who **conThe**

word Dharma, which is really bound up with an infinite variety of meanings, is being inadequately described by one word, duty, in the modern age. Duty is something which is connected with an individual, a predicament, or with a particular time or country. On the other hand Dharma is eternal, the same for everyone everywhere. It expresses the significance of the inner **atma**. The birthplace of Dharma is the heart. What emanates from the heart as a pure idea, when translated into action will be called Dharma. If you have to be told in a manner that you can understand, one can say, Do unto others

as you want them to do unto you that is Dharma. Dharma consists in avoiding actions which would hurt others. If anyone causes happiness to you, then you in turn should do such things that will cause happiness to others. When we recognise that what others do will cause difficulties

and if we do the same things, that would be **adharma**.

Baba

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and sorrow, gain and loss, victory **anddefeat**). Never be carried away by the vagaries of the mind. When you follow the mind, you see only matter, but not the reality. Mind is related to matter. You should not have anything to do with matter. When you associate yourself with the mind, you can never visualise unity. You cannot develop

true love and devotion unless you give up duality.

Embodiments of Love!

Understand that the same principle of love exists in you and others. A true devotee is one who understands the principle of unity and acts accordingly. Non-dualism is true devotion. Share your love with others without any expectation. Love everybody only for the sake of love. When you extend your love to others, you can attain the state of non-dualism. The love that you experience at physical and worldly plane day in and day out is not true love at all! True love is that which is focused on one form, one path and one goal. It is a great mistake to divide love and divert it in different directions. Love is God. God is love. Live in love. Only then can you realise the principle of oneness and attain fulfilment in life.

Prema muditha manase Kaho Rama Rama Ram (Sing the sweet name of **Rama** with your heart filled with love). You may choose any name you

like, but you should call Him with all love. Love is most sacred, sweet and non-dual. It is a great mistake to divide such love and associate it with multiplicity. Your love should remain steady in pleasure and pain. Love and devotion

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stantly contemplate on God are served a sumptuous feast, the day on which noble souls visit us and narrate the stories of God lovingly, enjoy that day as the real day. All other days are mere death anniversaries.

Do I need to say more, **oh** noble souls!

(Telugu poem)

Give Up Duality

Embodiments of Love!

In this conference, you have dealt at length on various aspects such as the duties and responsibilities of youth and how they should mould their character. Let all your activities be suffused with love. Modern youth fail to understand the true meaning of love. Love cannot

exist if there is a feeling of duality. **Ekatma Prema** (non-dual love) is true love. Give and take relationship

does not reflect the true spirit of love. One should keep giving and giving, without expecting anything in return. That is true love. To retreat in times of difficulty

is the sign of selfish love. **Yathartha prema** (true love) will reign supreme only when you give up **swartha** (selfishness) and strive for **parartha** (welfare of others). You should know the difference between **padartha** (matter)

and **yathartha** (reality). Reality transcends matter. **Sarvam khalvidam** Brahma (verily all this is Brahman). Consider everything as divine and treat the dualities of life such as pain and pleasure, loss and gain with equanimity. **Sukhadukhe samekruthwa labhalabhau jayajayau** (one should remain unaffected by happiness

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do not give any scope for differences. All differences are the making of your mind. Develop the feeling of oneness that I and you are one.

Never think that I and you are different. That is the sign of true devotion.

The letter I stands for oneness. You (individual identity) will not exist when you develop purity and experience

oneness with divinity. Hence, give up dualistic feeling. The principle of oneness has to be experienced through love. It cannot be explained in words. But you have not understood the true meaning of love. You are interpreting it in the physical and worldly sense. Consequently,

your love is never steady. It keeps changing every now and then. Love should not be tainted with body attachment. Body is made up of matter. All that is related to matter will never give you peace and happiness.

Hence, transcend the matter and see the reality. Develop **Ekatma bhava** (feeling of oneness). All are one, be alike to everyone. It is a big mistake to attribute worldly feelings

to love. There is no scope for dualism in love.

Embodiments of Love!

Your names and forms are different but the principle

of love is the same in all of you. That is why I address you as the embodiments of love. Love is always one, it should not be divided. Consider God as one and love Him wholeheartedly. Such one-pointed love towards God can be termed as true devotion. Devotees like Jayadeva, Gauranga and Eknath developed such divine love and sanctified their lives. Likewise, Mira and Sakhubai had unwavering love and devotion toward God. They did not worship various names and forms. They followed one path. They installed one name and one form in their heart and contemplated on their chosen deity incessantly. Those who are dual-minded and change their path every now and then are bound to ruin their lives. Hence, never be dual-minded. Experience divinity with ekatma bhava. You may choose any name you like Rama, Krishna, Easwara, etc., and contemplate on the form. You will certainly reach the goal of life. Lead your life with your mind always focused on the goal.

True Love Alone Is The Godward Path

Once Radha could not find Krishna anywhere. As she was deeply attached to Krishna's physical form, she went in search of Him everywhere. She always yearned and pined for His physical proximity. The name and the form are one and the same. However, people are unable to enquire deeply and experience such oneness.

The power of love is unparalleled. It is beyond the ken of human understanding. Love can be understood only through love. Mira's husband Rana had built a mandir for Krishna. Being a great devotee of the Lord, Mira was always found in the Mandir singing His glory ecstatically. Consequently, she earned the wrath of Rana. He commanded her to leave the Mandir. This came as a great shock to Mira. She thought to herself, When Krishna is all-pervasive and not confined to this Mandir

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alone, how can Rana take me away from Him? She left her home and hearth and set out to Mathura. Where is Mathura? It is not some geographical location. The heart suffused with nectarous love is Mathura. She sang, Chalo re man Ganga Yamuna teer (Oh mind! Go to the confluence of Ganga and Yamuna). Here Ganga and Yamuna symbolically mean ida and pingala (left and right nostrils). The central part of the eyebrows where ida and pingala meet stands for Mathura. This is the esoteric meaning of the song. She proceeded towards Mathura chanting the name of Krishna incessantly crossing rivers, hills, dales and forests. When she ultimately reached Brindavan, she found the temple doors closed. In spite of her repeated prayers, the doors did not open. Then she said, Oh Krishna, my heart is Your temple. I have installed You in the altar of my heart. She banged her head against the temple door, calling out to Krishna. She had the vision of Krishna and merged in Him. King Rana repented for having driven away Mira from the temple. He prayed to Krishna for forgiveness.

People these days do not enquire into the inner meaning of certain words they use. They are carried away by the worldly meanings and interpretations. You should take into consideration the feelings that emerge from your heart which is true and eternal. This is how Mira

experienced oneness with Krishna. If one wishes to tread the path of devotion, one should hold on to the principle of love firmly. Ordinary mortals do not have such firm determination, but a true devotee will never deviate from the path of love under any circumstances. No other path except love can take us to God. Develop love more and more. Wherever you are, love is your sole refuge.

Embodiments of Love!

Fill your hearts with love and let love be the guiding principle in all your activities when you return home. When you have love in your heart, you do not need to worry about anything. God will always be with you, in you, around you and will look after you in all respects. When you say, Krishna, I will follow You. It means that Krishna is separate from you. It is possible that you will lose your way. Hence, you should pray, Krishna, please be with me always. In fact, He is always in you. When you enquire deeply, you will experience this truth. It is impossible to be away from Him. Many devotees proclaim, Oh God, I am in you, I am with you and I am for you. They repeat these words like parrots, but do not say from the depths of their heart. Actually, God is never separate from you. Pray to Him wholeheartedly with the conviction that He is always in you, with you, above you, below you and around you. When you offer such a prayer to God, He will certainly redeem your life.

We have one more day left. I will explain all these in detail so that you will understand them better. Do not

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Prasanthi Nilayam

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Ramayana - A Sacred Way Of Life

Sweeter than sugar, tastier than curd, sweeter indeed than honey is the Name of Rama. Constant repetition of this sweet Name gives one the taste of divine nectar itself. Therefore, one should contemplate on the name of Rama incessantly.

(Telugu poem)

The Ramayana represents a sacred path, sacred door to Divinity, a sacred way of life. The Ramayana is not merely the biography of an individual. All characters in the Ramayana are equally important. Dasaratha distributed the sacred pudding he received from the Yajna Purusha equally among his three wives. Kausalya received her share of pudding joyfully and took it to her puja (worship) room. Kaikeyi also did the same. Each of them was happy thinking that her son would be the heir apparent to the Ayodhya throne. However, Sumitra

had no such desire. She carried her bowl of pudding to feel satisfied with what you have experienced so far. There is much more to be experienced which will fill your heart with bliss. How can you say that your hunger is satisfied by eating a little? There is a lot of scope for you to experience divinity in full measure in the days to come.

The most beneficial thing that can happen to a person is that he can draw God's love to himself. His love for God is less important, because it is an imperfect mixture of divine and worldly love. The most important

action whereby to gain God's love is righteousness (dharma). There may be gold, silver, copper, iron filings, diamonds, rubies, silks and other things of value spread out on flat surface. But a magnet pays no attention to all the riches; it selects only the iron filings. It is the same with devotees. God does not select on the basis of wealth. He looks to the purity of heart.

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the terrace and placed it on the parapet wall while drying her hair in the sun. All the while, she was contemplating on God. As she watched helplessly, an eagle swooped down and carried away the bowl of sacred pudding. She was shocked and disturbed thinking of the reprimand she would have to face from her husband for being careless. She at once rushed downstairs and informed Kausalya and Kaikeyi about what had happened. Unlike the co-wives of the present time, the three queens had utmost love and affection for each other. Kausalya and Kaikeyi hugged Sumitra and consoled her, saying, Sister, why are you disturbed so much? We three are one and we will share our pudding with you. Kausalya and Kaikeyi at once went into their respective shrine rooms and brought their pudding bowls. Each of them gave half of her share of pudding to Sumitra. Sumitra felt greatly relieved and expressed her gratitude to her sisters. The three queens offered their pudding to God and partook of it. Very soon, they conceived. It was Kausalya who developed labour pains first and gave birth to a male child. Then Kaikeyi was blessed with a son. Soon Sumitra developed labour pains and gave birth to two sons. In fact, Sumitra never had any desire to have children. But she was blessed with two sons. She accepted it as the Will of God and was very happy about it. The three queens were waiting

for King Dasaratha to come and bless the children. Dasaratha went to each of them and showered his blessings

on the children. It was then that Sumitra revealed to King Dasaratha about the incident of the eagle carrying away her bowl of pudding, and her sisters Kausalya and Kaikeyi giving half of their share of pudding to her. That was the reason she was blessed with two sons.

The Naming Ceremony

King Dasaratha requested Sage Vasistha, the family preceptor, to christen the newborn children. Sage Viswamitra was also invited for the function. Many sages,

Vedic scholars and eminent personalities who attended the naming ceremony were spellbound by the ethereal beauty of the children. Sage Vasistha, Sage Viswamitra and other sages blessed the children by chanting Vedic mantras. Everyone was wondering how Sumitra had two sons while Kausalya and Kaikeyi were blessed with only one son each. How can anybody comprehend the ways of God? Everything happened according to God's Will. Sage Vasistha named Kausalya's son as Sri Rama as He had the power of attraction in Him. Ramayathi ithi Ramah (that which attracts is the principle of Rama). The name Rama was given to Him according to His birth star. His form was highly brilliant and resplendent. As per tradition, Vasistha wrote the name Rama on rice. Then Vasistha named Sumitra's first son as Lakshmana as he looked valorous and his face shone with all auspicious

attributes. He named her second son as Satrughna, saying he would destroy all satrus (enemies). Vasistha then went to the place where Kaikeyi was seated with her son on her lap. She was bubbling with joy as she remembered the promise made by Dasaratha that her

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son would be made the crown prince of Ayodhya. She was thinking that her son would rule over the kingdom of Bharat. Keeping this in mind, Vasistha named her son as Bharata. In this manner, the naming ceremony came to a happy conclusion.

The sons of Kausalya and Kaikeyi were having timely food and sleep and were happily playing in their cradles. On the other hand, Sumitra's sons were crying all the time, day and night, without even taking food. Sumitra became restless seeing the plight of her sons. When she mentioned this to King Dasaratha, he consoled her saying, Everything happens according to God's Will. Pray to Him. He will take care of the rest. There was little he could do about it. Three days passed, the situation remained the same. Sumitra could no longer bear the suffering of the children. She went to sage Vasistha and told him about her predicament. Sage Vasistha closed his eyes. His Yogic vision enabled him to know the truth. He said to Sumitra, As you partook of the sacred pudding given by Kausalya, you gave birth to Lakshmana who is an amsa (part) of Rama. Similarly, Satrughna is born out of the share of pudding given to you by Kaikeyi. So, he is a part of Bharata. Put Lakshmana by the side of Rama and Satrughna by the side of Bharata. Then they will rest peacefully. Sumitra did as instructed by Vasistha. The children became peaceful and stopped crying. Everyone heaved a sigh of relief. As the children grew up, it became very clear to Sumitra that Lakshmana was an amsa (part) of Rama and Satrughna, an amsa of Bharata. One day, she told Kausalya and Kaikeyi, Dear sisters, your sons may ascend the throne of Ayodhya in future. I have no such ambitions. I am happy to see my sons being in the company of their elder brothers and serving them. Accordingly Lakshmana and Satrughna were always in the company of Rama and Bharata, respectively. They served them and spent their time blissfully. King Dasaratha and the three queens were very happy to see such unity and harmony among their children.

The Princes On A Mission

It is but natural that both happiness and difficulties follow each other. As King Dasaratha was spending his time blissfully, one day Sage Viswamitra came with a request which caused great anxiety to the king. Viswamitra

said, Oh king! I want you to do me a favour. Without a second thought, Dasaratha promised to do the needful. Then the sage said, I have decided to perform a Yajna. I request you to send your son, Rama to protect the Yajna from the demons. Dasaratha was in a dilemma. He thought, Rama is very young and tender. He knows no hardship. How can I send Him to the forest with the sage? How can He fight the cruel demons? When he expressed his feelings to the sage, Viswamitra became furious and said, Oh King! It is a great folly to go back on your

word, for no one in the noble lineage of **Ikshvaku** has, until now, ever broken his word. You are tainting their glory by breaking the promise given to me.

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Dasaratha became frightened on hearing the words of **Viswamitra**.

He consulted Sage **Vasishtha** in this regard and ultimately decided to send **Rama** with the sage. He left everything to God's Will. He called **Rama** to his presence.

Rama came there with all courage. It was natural for **Lakshmana** to follow **Rama** wherever He went. Hence, **Lakshmana** also came to **Dasaratha** with **Rama**. Nobody had called **Lakshmana**. He came of his own accord and sat next to **Rama**. The king did not want to dissuade **Lakshmana** from following **Rama**. The **Ritwiks** chanted **Mantras** and blessed **Rama** and **Lakshmana** before the two brothers set out with Sage **Viswamitra**.

When they reached the banks of the **Sarayu**, Sage **Viswamitra** said, My dear ones! This is a very sacred place. Hence, you may perform **Sandhya Vandana** here. **Rama** and **Lakshmana** offered their prayers as instructed by the sage. They closed their eyes and sat in meditation for some time. Then **Viswamitra** thought that it would be very difficult for the royal princes, who are used to palatial comforts and luxuries, to keep awake day and night to guard the **Yajna**. They cannot even think of food as they have to be on high alert all the time to fight the demons. It was then that the sage taught them the sacred **mantras** of **Bala** and **Atibala** which would help them overcome sleep and hunger.

Viswamitra, accompanied by **Rama** and **Lakshmana**

reached **Siddhasrama** and started the performance of the **Yajna**.

Rama and **Lakshmana** guarded the **Yajna** night

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and day chanting the **mantras** taught by the sage. They never felt the pangs of hunger nor did they feel sleepy. They were on high alert all the time in all enthusiasm and exuberance. All of a sudden the demons appeared in their frightening forms and tried to disrupt the **Yajna**. They were making deafening sounds. But, the princes were least perturbed. They fought the demons with great valour and ultimately vanquished them. **Viswamitra** was very happy that he could complete the performance of the **Yajna** without any interruption. He showered his love and blessings on **Rama** and **Lakshmana**.

In the meantime, a letter arrived from **Janaka**, the king of **Mithila**, inviting the sage to take part in a **Yajna**. **Viswamitra** told the princes, My dear ones! We have received an invitation from the noble King **Janaka**. I am proceeding to **Mithila** and I wish that you two should accompany me. At first, **Rama** was not inclined to go to **Mithila** and said to **Lakshmana**, Dear younger brother, our father instructed us to follow Sage **Viswamitra** and protect his **Yajna**. We don't have his permission to go to **Mithila** and take part in the **Yajna** performed by King **Janaka**. When the same was conveyed to **Viswamitra**, he convinced them saying, My dear ones, your father commanded you to follow me and it is your duty to

follow me wherever I go. The princes had no option but to obey the command of **Viswamitra**.

The Celestial Wedding

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The arrival of **Rama** and **Lakshmana** in **Mithila** created a sensation. People admired them and began talking about them. As they were moving in the streets, they attracted

everybody's attention. Who are these handsome princes? They look strong and valorous. Have they come to marry the daughters of King **Janaka**? , people started talking to themselves in this manner. They reached the royal palace allotted to them and rested. The **Yajna** was to commence on the next day. A meeting was also being arranged for which the gallant heroes of **Bharat** were invited. It was to see if anyone could break the bow of **Siva**. The victor could win the hand of **Janaka**'s daughter, **Sita**. One after the other, the princes tried to lift the bow of **Siva**, but had to return to their seats humiliated. At the instance of **Viswamitra**, **Rama** gently walked towards the bow, and raised it with His left hand. There was a thunderous applause. When He bent the bow to tie the string, it broke with a thunderous sound. **Sita** was brought there ready with a garland. Then **Viswamitra** asked **Rama** whether He was ready to marry **Sita**. He was ready to undertake any task entrusted to Him by **Viswamitra**, but was certainly not prepared for the marriage. **Rama** offered His salutations to **Viswamitra** and politely said, Swami! You have brought us with you to safeguard your **Yajna** and not for performing our marriage. I would not think of marriage unless I get the consent of my father. The sage was in a fix. There was absolute silence in the assembly.

Everyone was surprised at **Rama**'s reply. **Rama** was firm in His stand. Thereupon King **Janaka** sent his messengers along with a few disciples of **Viswamitra** with an invitation to King **Dasaratha**. **Viswamitra**'s disciples

narrated to **Dasaratha** all that had happened. The king, the queens and the people of **Ayodhya** were filled with joy and jubilation at the prospect of the marriage between **Rama** and **Sita**. **Dasaratha** accompanied by his queens, **Bharata** and **Satrugna** and a host of others, arrived at **Mithila**.

The womenfolk proceeded to the venue of the wedding in all enthusiasm, singing joyously, exhorting each other to witness the celestial wedding of **Sita** and **Rama**.

Welcome to all for **Rama**'s wedding; together we shall witness the joyous scene.

Many have gathered already, decked up in all their finery.

With necklaces the ladies are adorned of jewels pure and gleaming.

Rama shall tie the knot today to beautiful **Sita**, oh what a fine match they make.

Father **Dasaratha** has made ready bounteous feasts.

All learned sages are assembled with **Vasishtha** presiding.

Oh, what a multitude has assembled to rejoice, hearts with joy

overflowing.

Wedding of the holy pair **Rama** and **Sita**, such a sight is indeed rare.

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had two daughters by name **Mandavi** and **Srutakeerthi**. With the consent of King **Dasaratha**, it was decided that the four brides would be given in marriage to the four brothers. **Dasaratha** was happy that all his four sons who were born on the same day were getting married on the same day and same time. The marriage function was celebrated in all grandeur.

Sweet notes of auspicious music reverberated in the air. The Vedic priests chanted the sacred **mantras** full-throated and blessed the couples. King **Dasaratha** shed tears of joy. Everyone was filled with divine bliss watching

the marriage proceedings. It is customary during the occasion that the bride and the bridegroom exchanged garlands. **Sita** had to garland **Rama** first, before the other brides could garland their respective bridegrooms. **Sita**, being short in stature, could not garland **Rama** who was **ajanubahu** (tall personality). Unless **Rama** bent His head before **Sita**, she could not garland Him. But He did not want to bend His head lest people should blame Him for not maintaining the honour of His lineage. Unable to garland

Rama, **Sita** was holding the garland in her hand for a long time. There was another secret in this act of **Rama**. **Lakshmana** was the incarnation of **Adishesha** who carried mother earth on his hood. **Rama** looked at **Lakshmana** as if to say, Look, why don't you raise that part of the earth where **Sita** is standing to enable her to garland Me. Then **Lakshmana** indicated to **Rama** that it was not possible to raise any particular area. If he tried to raise that part of the earth where **Sita** was standing, simultaneously **Rama**

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The sight shall confer great merit.

Rama looks the cool full moon, and **Sita** is a matching pair.

The compassionate **Rama** who loves all will confer his grace on us all.

Come quickly to witness the holy wedding of **Rama** and **Sita**.

(Telugu song)

The folk men were also ecstatic and joined the festivity by singing thus:

Come let us go and see the marriage of **Rama** and **Sita**,

The sight shall confer great merit.

The lives of those who see this marriage will be sanctified.

Oh come one and all to see the sacred marriage,

Rama, who is riding on an elephant, is shining effulgently.

Mother **Sita** is by His side,

The brothers are at their service.

Sita and **Rama** will smilingly enquire about our well-being; What else can we aspire for!

Come let us go anon to see the holy wedding of **Rama** and **Sita**.

(Telugu song)

Sita was **Janaka**'s foster daughter. He had another daughter by name **Urmila**. His brother **Kushadwaja** also

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would be raised and so also others. **Lakshmana**, being endowed with intelligence, thought of a plan to solve the problem. All of a sudden, he fell at the feet of **Rama** and did not get up for a long time. Then **Rama** had to bend to lift **Lakshmana** up. **Sita** seized the opportunity and lost no time in garlanding **Rama**. Then the other three brides garlanded their respective grooms. The four brothers

and their brides shone like brilliant gemstones. The onlookers shed tears of joy watching the grand spectacle.

Confrontation With **Parasurama**

As they were returning to **Ayodhya**, they heard a loud and frightening sound. **Rama** instructed **Lakshmana** to be ready for the battle. **Parasurama** appeared on the scene and challenged **Rama** saying, **Oh Rama!** I have heard that you have broken the bow of **Siva**. It is of no consequence and is not at all difficult to lift. If you really have strength, you should break this weapon of mine. So saying, **Parasurama** hurled his weapon at the feet of **Rama**. **Rama** calmly picked it up and broke the weapon. **Parasurama** at once fell at the feet of **Rama**. The people of **Ayodhya** welcomed the newly-wed couples. At the main entrance, **Kausalya**, **Sumitra** and **Kaikeyi** offered the brides and grooms **mangalarati** and took them inside.

The entire city of **Ayodhya** bore a festive look and everyone rejoiced.

Today, everyone is celebrating the marriage of **Sita** and **Rama**. But after the marriage **Rama** had to face

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many ordeals; He overcame them all with fortitude. He decimated the demonic forces. **Lakshmana** was His main weapon. With his help, **Rama** emerged victorious in the battle with demons. Many a time He lavished praises on His brothers saying, My brothers are greater than Me. I owe My victory to them. I could win over the enemies because of the strength of unity among us. The lives of **Rama**, **Lakshmana**, **Bharata** and **Satrughna** demonstrated the ideal brotherhood to the entire world. Such ideal brotherhood is not noticed today. Many wonderful events took place in the life of Lord **Rama**.

The stories of Lord Vishnu are amazing,

They purify the lives of the people in all the three worlds,

They are like the sickles that cut the creepers of worldly bondage,

They are like good friends who help you in times of need,

They are like shelters for the sages and seers doing penance in the forest.

(Telugu poem)

It is not enough to merely celebrate the **Rama Navami** as the birthday of **Sri Rama**. You should understand the purpose of His birth and practise the ideals He demonstrated.

Rama Kalyana does not mean the marriage of **Rama** and **Sita** at physical level. **Rama Kalyana** is **Atma Kalyana**; it signifies the merging of **atma** (individualised

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soul) with **Paramatma** (universal soul). The **Ramayana** is not the

story of an individual. Rama symbolises the cosmic and universal spirit.

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Sri Rama Navami, 18-4-2005, Prasanthi Nilayam

Win The Love Of Your Mother

To Win The Love Of God

When man is born out of his mother's womb he has no garland of any kind around his neck. Neither of pearls, nor gold, nor a string of gems nor a necklace of topaz or of rubies or other precious

gems can be seen even for a sample. There is, however, a garland around his neck, carrying the unbroken link of the effects of the good and bad deeds of his past lives strung together by Lord Brahma. (Telugu poem)

Embodiments of Love!

The love of the mother is nobler and supreme than the love of all the friends and relatives in the world. The power of love the mother is unparalleled.

That is why we are calling the native country as Motherland. The country of Bharath is like our mother.

Even if you cannot love others, do not hate them, or feel envy towards them. Do not misunderstand their motives and scandalise them; if only you know, their motives may be as noble as yours, or their action might be due to ignorance, rather than wickedness or mischief. Pardon the other man's faults, but deal harshly with yours.

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well in life. Hence, one should respect and love one's mother. She must be given the pride of place. It is only such people that can really lead the country. We may or may not worship other deities, but we must certainly worship our mother as God. We should never forget the love of our mother. The love of a mother is supreme. It is only by the love of the mother that divine feelings develop in the children. Where there is a mother of noble qualities, there will surely be all kinds of peace and prosperity. It is foolish to crave for the love of the people, ignoring the love of one's own mother. One should, therefore, revere and respect the mother. One should try to experience the love of the mother.

The mother of Sri Ramakrishna Paramahansa was a noble lady. Even in dire circumstances when she had no food and drink, she developed unflinching faith and devotion to God and spent her time engaging herself in cultivating noble thoughts and performing noble deeds, thereby earning God's grace. It is only when one respects his mother and wins her love, that he can be called a human

being in the real sense. There is no God greater than one's mother in this world. Unfortunately, today people forget this truth and go to different places in search of God. Instead of craving for the unseen God, one should worship and serve the living divinity that is right in front of him. Several people undertake different activities like penance, pilgrimage to holy places, worship and other rituals in order to have the holy darshan of God, but

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In this sacred land of ours, several types of energy have been

developing since ancient times. Great and holy men like Ramakrishna Paramahansa and Vivekananda could acquire great spiritual power only due to the strength of their mothers' blessings. The sacredness of a mother's heart and the strength of her blessings are unparalleled. But, unfortunately people are unable to understand properly

the love of a mother, not only in our country but in every country.

Revere Your Mother First

It is a great sin to ignore the mother endowed with such a divine power. It is only to remind the people of the nobility and sacredness of the mother that she has been given the foremost place in the spiritual field, by exhorting people to worship the mother first as God. It is said, Mathrudevo bhava (worship the mother as God); Pithrudevo bhava (worship the father as God); Acharyadevo bhava (worship the teacher as God); Athithidevo bhava (worship the guest as God). Thus the mother has been given the first place in that order. It is only when we uphold the honour and dignity of the mother that we will be entitled to be called true sons. The life of a person who could not win the love of his mother is a mere waste. Hence, we must first acquire the deservedness to win the love of the mother. No one can describe the love of a mother in words. It is only by the strength of a mother's will that a son would come up

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they will be of no use. One cannot win the grace of God without first winning the love of his mother. The love of the mother flows as an undercurrent in every human being. You go through the history of any great person; it is obvious that they could reach such great heights in life only with the help of their mother's love. When one leads his life in accordance with his mother's noble thoughts, one will be relieved of all kinds of suffering. One may or may not respect any other person; but one must definitely respect one's mother. One should dedicate his entire life to win the love of his mother. The mother's love is always selfless. We must learn to cultivate such love. Wherever you go, whoever you may see, you can find that they have become prosperous only with the blessings of their mother's love. If one cannot win the love of his mother, how can he hope to win the grace of God? Hence, first and foremost you must strive to win the love of your mother. You should not undertake any work that will hurt the feelings of your mother. The heart of a mother is very tender. Therefore, one should not hurt the feelings of the mother.

The culture of Bharat has laid great stress on the teaching Mathrudevo bhava (revere the mother as God) and Pithrudevo bhava (revere the father as God), more than all other aspects. A person who could win the love of his mother can win everything else. Sri Ramakrishna Paramahansa could earn such a great name for himself only because he could win the love of his mother. How many great people are there in the state of West Bengal? How many people of noble qualities, rich and educated are there? But, they could not succeed in life due to lack of faith in God. It was only Ramakrishna Paramahansa who could lead an ideal life by loving his mother and obeying her commands, due to his implicit faith and devotion to his mother. He used to teach people that there is nothing greater and nobler in this world than mother's love. The mother is God, verily. It is, therefore, not proper to hurt the

feelings of a mother who is the embodiment of love. It is only when we develop love towards our mother, our life will become happy and prosperous. Hence, first and foremost, we must strive to win the love of our mother. Whatever the mother does is for our own good. We must develop such firm faith. You take the history of any great person in this world; he owes his greatness to his mother.

Mother Embodies Sacrifice

Students of the present time are unable to win their mothers love. The mother can undergo any great ordeal, she is even prepared to undertake hard labour to earn a few rupees to bring up her children and educate them. What a great sacrilege it is to forget the love of such a noble mother! It is only a person who could win the love of his mother that can earn God's love as well. We are not born from the earth or the sky; we are born from the womb of our mother. It is possible that differences

may arise between a mother and a son, at times.

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But, the mother does not hate her son on that count and forsake him. There may be sons who hate their mothers, but there are no mothers who hate their sons. The mother will always aspire for the welfare of her son. Even if they go to the court in a matter of dispute, the mother will say He is my son and I am his mother. They cannot refer to each other in any other manner. The mother will always strive for the safety, health and welfare of her children. Man, today, is undergoing several difficulties on account of ignoring the love of such a noble mother. If you strive to win the love of your mother, you can win the love of all other people. The love of your mother will always be with you, constantly guarding and guiding you in all your endeavours. Unfortunately people are not able to realise this truth. They think, it is enough to provide a few morsels of food to that old lady. They are so narrow-minded and selfish. It is a great mistake to think that their responsibility will end by providing some food to their mothers. The mother should always be held in high esteem and served. She must be made to feel happy and contented.

The One-Pointed Filial Devotion of Pundarika

Pundarika was a great devotee of Lord Panduranga.

He always held the view that service to the parents was of paramount importance. One day, he was serving his parents by massaging their feet. In order to test his love towards his parents, Lord Panduranga appeared before him. But, Pundarika did not want to be distracted from his duty and continued to serve his parents. Then Lord Panduranga enquired of him, My dear son! I appeared before you to give you My darshan;

but you are not looking at Me. Whom are you serving with such single-minded devotion? Pundarika replied that he was serving his parents. Then, Lord Panduranga queried, Is not God greater than the parents? Won't you have My darshan at least for one second? But, Pundarika was not disturbed. He replied, My parents are living divinities for me. I cannot have your darshan, unless I put my parents to sleep. If you wish to give me your darshan, you stand there on this brick till then.

So saying, he pushed a brick towards Lord Panduranga.

The Lord then commended his love ad devotion towards his parents and declared The world will always remain safe and prosperous if all people cultivate such love and devotion towards their parents. May such noble sons like you proliferate in this world. From then on, great and noble ideas of sacrifice and detachment began to develop in Pundarika. He spent his time happily serving

his parents and winning their love.

Lifelong Lesson From A Noble Mother

Putlibai was the mother of Mahatma Gandhi. She continued to observe a vow right from her early days. She never used to take her food in the afternoon, without

hearing the singing of the cuckoo bird. Gandhi was a child then. One day, it was already 3 o'clock in the

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afternoon and his mother did not take her food, since the cuckoo did not sing. Gandhi could not bear to see his mother being hungry. He, therefore, thought of a plan. He went behind their house and imitated the call of a cuckoo. Then he went into the house and pleaded with his mother, Mother! The cuckoo sang. You can now take your food. His mother, however, could realise that her son was lying. She grew very angry. She caught hold of him and slapped on his cheek twice. She could not contain her anger and anguish. She chided him saying, it is my misfortune to have given birth to a liar like you. Gandhi then repented for his mischievous act and begged his mother to forgive him. He also took a vow that he would never speak a lie thereafter in his life. Thus, mothers of old times used to teach their children good behaviour and put them in the right path. Such ideal mothers are very rare in present times in the world. The present-day mothers would always think, My son should get good marks and ranks in the examination. He should acquire high degrees and earn lakhs of rupees. He should rise to a high position in his career. There are hundreds of such mothers now-a-days. But, there is not even a single mother who teaches her son My dear son! You pray to God daily. Never forget God. That is the reason why the country of Bharat is facing innumerable difficulties. The Bharatiyas of yester years always used to pray daily. Oh! Rama! Krishna! Govinda! They used to chant the divine name incessantly. But, things have changed. Now, there is no such contemplation on the divine name. On the other hand worldly desires have proliferated. The culture of Bharath always exhorts the people, Sathyam vada (speak the truth) and Dharmam

chara (follow righteousness). Unfortunately, today people act contrary to such noble ideals. They are distorting those ideals as Sathyam vadha (kill the truth) and Dharmam chera (Imprison righteousness).

The Chosen Mother's Gesture

Once Easwaramma came to Me and requested, Swami! Several poor mothers have come here along with their children. They have no food to eat. Kindly bless them. Then I rendered them proper help and thus fulfilled Easwaramma's wish. On another day, she came to Me and expressed her anguish thus: Swami! Small children of five years age are

daily walking to Bukkapatnam

and back for attending their school. How can they study after walking such a long distance daily? Then, I called their parents and advised them: These tiny tots can learn more from their mothers than from their teachers

in a school. Instead of sending these small children to such a long distance for education, you first teach them what little you know. You teach them at least two or three alphabets which you know. Later, I established a school in Puttaparthi and fulfilled the wish of Easwaramma.

Mothers Of Old Times Were Patriotic And Prayerful

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Why do you cry my child, why do you cry?

Do you cry because our people lack in unity

All the people will unite and fight

For our freedom; don't cry.

India will certainly attain freedom

Don't cry my child, don't cry

The mothers of those days used to sing such inspiring patriotic songs and teach their children good things. They used to mould their character to make them as heroes of the country. There used to be no place at all for untruth in their talk. By their truthful words, they used to train their children in the path of truth.

Once, the village of Puttaparthi was affected by infectious diseases like cholera and plague. Several people died on account of these diseases. Then, I warned the children in the village that these diseases would spread through polluted water and impure food and therefore they should take proper care in this regard.

I exhorted them, Purify the water and then drink. You eat only clean and wholesome food, though in small quantities. Not only that, keep your mouth always fresh and clean. Several diseases will affect you due to unclean

mouth. It is not good for you to eat anything that you come across, when you feel hungry. Whether it is for keeping good health or happiness, God's grace is important. Hence, always pray to God. Happiness can be attained only through constant contemplation on God; nothing else. It is not something that can be attained by

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The mothers of those days, though they were innocent and illiterate, never gave up praying to God. Love God. There is no use wasting your time in worldly matters. We should never try to imitate others. We must try to develop faith in the Truth that manifests from our own heart. It is not good to develop hatred towards other castes and religions. One should develop faith in one's own religion and follow it diligently.

Once, when this body was a student, some political leaders approached Me and requested, Raju! We understand

that you write good poetry. We have arranged a meeting where a number of our people are expected to participate. We request you to

please write a good song that can inspire our people. Those were the days of the Second World War. Adolf Hitler was marching forward to conquer various countries in Europe. He was trying to march into Russia. India was then under the control of Britishers. Taking the situation into account, I wrote a small playlet. In it, I kept a rubber doll in a cradle and sang the following song rocking the cradle gently:

Don't cry my child, don't cry

If you cry, you will not be called the valorous son of Bharat

Did you cry because the murderer Hitler

Invaded the immortal Russia?

The Red Army and the brave Stalin

Are there to crush Hitler; don't cry

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external objects. It can only spring from one's own heart. In order that we may attain good health and happiness, we must constantly contemplate on God and thereby sanctify our time.

It is only the parents who led ideal lives that nourished and nurtured our country of Bharath, since ancient times.

Unfortunately, today you do not find sons who obey their parents. The youth of today brush aside their parents words as insane talk and ignore them. This is not correct. They are not insane words; they are verily truthful words spoken from the depth of their hearts. God will certainly hear the prayers said with purity of consciousness

and shower His Grace on such people. Hence, one should always pray to God in whichever form one likes and sanctify one's life by the grace of God. Since ancient times, the women of Bharat offered such prayers to God, in all sincerity and devotion. That is the reason why the country of Bharat could attain great heights.

Help The Children Learn Healthy Habits

Embodiments of love! If you wish that you or the children to be born to you must be sacred, constantly contemplate on God. It is only when the parents lead a good and noble life, their children will be good and noble. Hence, the parents must be good, in the first instance. Unfortunately, today the parents are unable to set an example

to their children, with the result, the children are taking to bad ways. Such sacred teachings have become extinct in the country of Bharath, today. The mothers in ancient India used to teach good things and good habits to their children thus:

Get up early in the morning at the crowing of the cock,

Have a bath after your morning ablutions,

Wear a proper dress. Eat properly and moderately.

Go to school and study diligently.

Earn a good name.

Don't move out when it is raining,

And never go near the ditches.

Take part in games,

Run and play.

If you abide by all these rules,

You will have both health and wealth.

(Telugu poem)

Both the elders as well as the children are not brushing their teeth properly, today. That is why all sorts of diseases are spreading from ourselves only. For both, good and bad, we only are responsible. They do not come of their own accord. When we cultivate sacred feelings in us, we will be rewarded with good results. If sacred feelings are to take root in us, we have to cultivate good habits.

Better indeed is knowledge than mechanical practice.

Better still is meditation. But, better than meditation is surrender of the fruit of all actions. For, such renunciation

of the fruit of all actions would indeed result in

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liberation. (**Gita Ch.12 Sloka 12**)

Right from early morning till we go to bed, if we are engaged in good activities, that itself will automatically

become a practice. In fact, the country needs such youth. Who are youth? People generally think that boys and girls aged between 18 and 20 years constitute youth. This is not correct. It is only people with noble thoughts, who can be considered as youth. Hence, one must cultivate noble thoughts. As soon as you get up, your first action shall be chanting the divine name **Rama!** Krishna! **Govinda!** Again, before you go to bed, you must chant the divine name. When you do such chanting of the divine name, you will always have good thoughts. Unfortunately, today people totally forget chanting of the divine name. People think that they are highly educated and have high degrees, but they will not enable you to tread the right path. Education that will not develop enquiry into one's own self is not education at all! It will only lead to agitation! Mere book reading does not constitute education. Book reading will contribute only to acquiring bookish knowledge. That is artificial knowledge. Real knowledge comes out of the heart. When the young men and women realise and propagate this Truth, the country will progress in all directions.

Always Contemplate On The Divine

Embodiments of Love! Do not waste your time in reading voluminous books, thinking that such books will help you in acquiring great knowledge. One should read such books which will help in the contemplation on the divine name. Do not be satisfied with acquiring

mere bookish knowledge. Such knowledge is only a superficial knowledge. What you need really is the knowledge of Self. Strive to acquire that knowledge. It manifests from within. It cannot be acquired from external sources. Is it not a fact that the more you dig in the river bed, the more the water that comes out of the sand! Similarly, the more you remove the bad thoughts in you, the more the sacred knowledge and sacred thoughts that manifest in you. Purity, Steadiness, Wisdom and such other noble qualities manifest only from one's own heart. First and foremost you have to cultivate sacred and noble thoughts. But, you need not give credence to all such talk. You have to always tread the sacred path.

The mothers in the ancient times used to teach their children such sacred things. That is why the children of those days used to engage themselves in constant contemplation on God, with the result, the

country was constantly protected by God. It is not the body that is important for us, it is the thought and the feelings. Several people question Where is God? I tell such people My dear! I am God; you are also God. This is the Truth. Why should we be afraid of speaking this Truth? God is omnipresent. All are embodiments of God! There is divinity in every human being. If not, we cannot live in this world. It is only because of our faith in God,

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we have been able to survive in this world till today. A small story to illustrate the point: There used to be a husband and wife in a village. The wife was constantly chanting the divine name **Rama!** Krishna! **Govinda!** and worshipping God daily. The husband, however, was not doing any worship or contemplation on God. But, he used to attend to his daily chores. The wife used to feel Alas! My husband is not chanting the divine name **atleast** once in a day. One night, the husband could not get sleep and was turning this side and that side on the bed restlessly. At that time, he casually said **Rama!** His wife was overjoyed on hearing the divine name coming out of the mouth of her husband, though unintentionally. The next day, as soon as she got up from her bed, she collected all the rice available in the house, cooked it and fed the poor people, in jubilation. The husband who was observing this feeding of the poor, enquired her What is the matter! You are cooking and feeding the poor today. What is the special occasion? The wife replied. Last night, I heard the divine name of **Rama!** emerging

from your mouth. My heart overflowed with joy on hearing the divine name from your mouth. Hence, this celebration. On hearing his wife's reply, the husband felt sorry and thought to himself Alas! I have installed **Rama** in my heart and worshipped him there all the while. Has my **Rama** gone out from my heart today? Several people do not give expression to their love and devotion to God. They keep their devotion to themselves. However, one day or the other it manifests outside.

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Embodiments of Love!

Contemplate on the divine name, irrespective of the religion, caste, creed or sex. You can always chant the divine name of your liking. The mother of **Ramakrishna Paramahansa** taught her son good things and shaped him into a great yogi. All the mothers should take her as an example and strive to put their children in the right path. If you constantly contemplate on and chant the divine name, that itself will purify your thoughts and feelings. Never forget the divine name. If you constantly contemplate on the divine name, your life will surely be sanctified. Embodiments of Love! You, therefore, contemplate on the divine name constantly.

Eswaramma Day, 6-5-2005, **Kodaikanal**

Win The Love Of Your Mother To Win The Love Of God

Thyaga is a supreme virtue in man. One who has no spirit of sacrifice will be sick in body and mind. What does **thyaga** do to man? It eradicates his selfishness. As long as self-interest is dominant, one cannot

understand the Reality. A self-centred man cannot attain the supreme. Hence, we must cultivate a broad mind and serve our fellow-beings. Even in the pursuit of mukti (liberation), there is no place for concern with one's self. To be concerned with naa mukti (my salvation) will lead only to na mukti (no salvation). Those who aspire for their individual liberation will never achieve it.

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Embodiments of Love!

Many dignitaries from Sri Lanka have spoken to you about the great teachings of Buddha. First of all, you have to understand that God is omnipresent.

There is no place where you do not find God. The essence of the teachings of all scriptures is that God is present everywhere. Out of their ignorance, some people argue that God is limited to a particular place.

Divinity Indwells In All Beings

Truly speaking, Divinity is present in everyone and is all-pervasive. This is the basic truth of all doctrines and philosophies. See God everywhere. If you see God everywhere, nothing bad will happen to you. This ekatma bhava (principle of oneness) should be understood by the Bharatiyas.

God manifests in man in three forms described as Bhur Bhuvah Suvaha. Bhu is the material form (padartha). Bhuvah is spandana shakthi or prana (life principle). Suvaha is the form of prajna. Prajna shakthi is the radiation which through vibration (prana shakthi) gives the material form represented by the body. God manifests in all these three forms. The body is a combination of water, iron, lead, phosphorus and other things which are but inert matter. The body is inert but is made to function actively through vibration or the Life Force. Prajna shakthi is conscience. It occupies a special place in the body. God, in the form of conscience, activates the body. If only man understands this truth of spirituality, he will never indulge in bad deeds. The functioning of the body is itself a mystery.

Baba

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See no evil; see what is good,
Talk no evil; talk what is good,
Hear no evil; hear what is good,
Do no evil; do what is good,
Be always with God.

Some people call Him Rama, some others adore Him as Krishna and still some others worship Him as Buddha. Names and forms may vary, but God is one. God is not limited to a particular name, form, region or religion. There is only one God who pervades every atom of the Creation. Words fail to express the glory and grandeur of Divinity. People may describe Divinity in a number of ways, but no description can ever portray Divinity in full measure. In fact, to describe Divinity is a sign of delusion. Where is God? You are all the embodiments of God. God

pervades all beings as their life-breath. Such transcendental principle of Divinity cannot be described. One may do one's best to describe it at any length, yet all descriptions will fall short of what reality is. Water is infinite; a container cannot hold more water than its capacity. As is the size of the container, so is the quantity of water collected. Likewise, God is infinite, but each one describes Him based on his limited understanding. Divinity is much more than what human mind can comprehend.

Embodiments of Love!

It is impossible for anyone to describe Divinity in full measure. God is one, but people may describe Him in various ways depending on their feelings. Divinity is one. It is a sign of ignorance to divide God in the name of religion and limit Him to a particular name and form. God is limitless and boundless. He is sarvantaryami (all-knowing inner reality). He is sarva bhutantaratma (indweller of all beings). How can anyone describe such Divinity? God is present in everyone in the form of atma (Self). Develop self-confidence and spirit of oneness. Ekam sat viprah bahudha vadanti (truth is one, but the wise refer to it by various names). (Pointing

to the tumbler, Swami said) This is water. Telugu people call it neeru, Tamilians call it thanni, so on and so forth. Different people call it by different names, but water is the same. Likewise, the same God is extolled by various names. The indweller is the same in all beings.

People worship God by different names and forms, but God is one. The principle of the atma which resides in everyone is the true divine power. Only those with self-confidence are true bhaktas (devotees). You cannot

call yourself a devotee if you lack self-confidence. Without self-confidence, you cannot achieve anything in life. Therefore, first and foremost, develop firm and unshakeable self-confidence. From self-confidence arises self-satisfaction. Self-satisfaction shows you the path of self-sacrifice which ultimately leads to self-realisation. Self-confidence is the basis for self-realisation.

There Is Nothing Like My God And Your God

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Today many people practise meditation without knowing what it is. In the process, they waste a lot of time. What is meditation? Is it to sit cross-legged with closed eyes? No. Not at all. People undertake meditation with a deluded mind. Consequently, they are unable to achieve the desired result. What is meant by meditation? To think of God at all times and under all circumstances is true meditation. You should install God in your heart and discharge your duties with the feeling that God is the basis of everything. Only then can you be called a true devotee. Wherever you go, whatever you may do, recognise the truth that there is only one God and He is all-pervasive. Never give scope for differences saying

my God and your God. Where is your God? Where is my God? All are one; be alike to everyone. There is only one God and He is present in everyone. It is a big mistake to think that God is different for different

people. You should have firm faith that God is one. The process of inhalation and exhalation as indicated by the **Soham** principle is one and the same in everybody. **Soham**

means I am God. This clearly demonstrates that God is not different from you. When man comes into the world, the first word he utters is **Koham, Koham** (who am I?). He should constantly keep asking this question until he realises his true identity. He should realise his true nature and proclaim, **Soham, Soham** (I am God) before leaving the world.

Never attribute multiplicity to Divinity on the basis of different names and forms such as **Rama**, Krishna, Jesus, Allah, Buddha, **etc.** You may call Him by any name, but God is one and the same. But these days, we do not find teachers who can make lasting impression on the hearts of people by imparting such sacred teachings. All the time, man keeps searching for God elsewhere. How can you find God elsewhere? Some people may call Him Allah; others may call Him by some other name. Does God become different for different people just because they call Him by different names? No, no. These are only names. To think that God is different for different people is a great delusion. You may call Him by any name. God is one.

Sri Lanka Will Be Safe And Secure

When you develop such spirit of oneness, you will certainly have **sakshatkara** (vision of the Divine). Everyone should develop **ekatma bhava** (spirit of oneness).

Easwarah sarva bhutanam (God is the indweller of all beings). It is sheer ignorance to say, My God is different from your God. Those who quarrel with each other in the name of religion are foolish people. For some time now, certain types of differences have cropped up in **Sri Lanka**. Whatever others may say, we have to firmly believe that God is one. It is a great mistake to develop differences on the basis of our deluded thinking.

Once an old woman went in search of Jesus. When she met him, she asked, Are you Jesus? Jesus replied, That is the name given to me. But you can call me by any name, I shall respond. Names and forms are bound

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You are the embodiments of Love. Where there is love, there cannot be any adversity. Love is God. God is Love. Hence, fill your hearts with love.

Embodiments of Love!

Very soon I will visit **Sri Lanka** and bestow eternal bliss on all of you (thunderous applause). In the present situation, it is difficult for Me to walk. However, difficulty

is only for the body. It comes and goes. I do not care for such physical constraints. I will certainly come to your country very soon and fulfil your long cherished dream. Right from a child to an old man, devotees in **Sri Lanka** think of Swami always. Your prayers and penance will certainly find fulfilment very soon. Cherish this sacred

feeling in your heart. The passage of time will not affect the intimate relationship that exists between you and Me. It is eternal and everlasting.

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to change. When you are born, people call you a child. As you grow up, you are called a boy, then you **become** man and later on a grandfather. But the child, boy, man and grandfather are one and the same. Childhood, youth and old age are merely the different stages of your life. But you are one and the same. Similarly, names and forms may be different, but God is one.

Embodiments of Love!

You have come here all the way from **Sri Lanka** because of your love for Me. My love for you is hundred times more than the love you have for Me (prolonged loud applause). **Sri Lanka** had to face many hardships, even from the time of **Ravana**. But **Sri Lanka** can never be put to harm. It will always be safe, secure and prosperous

(loud prolonged applause). God is the leader of your country. As long as you have faith in God, you have nothing to fear. May you all enjoy safety and security! Wherever you go, whatever you do, have firm conviction

that God is always with you, in you, around you, above you, below you. Do not be carried away by what others say. Have God firmly installed in your heart. You can never be put to any harm. No danger can ever befall you. Lead your lives with such courage and conviction. God will certainly bless you with success.

Embodiments of Love!

The hearts of the people of **Sri Lanka** are sacred.

Buddha **Purnima**, 23-5-2005,

Brindavan (Whitefield).

Develop The Spirit Of Oneness

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Understand The Principle Of
Fundamental Truth

The Present Vice Chancellor and the former Vice Chancellor have narrated their experiences.

When **vyashti** (individual) identifies himself with **samashti** (community), he realises **Parameshti** (God). It is very difficult to understand **Parameshti** which is beyond both **vyashti** and **samashti**. There will be harmony

between **vyashti** and **samashti** when one develops equanimity.

Know What Is True And Eternal

One should realise that **samashti** is the basis of everything. People are not able to understand what is meant by I and you. Where are you studying? Where am I studying? In these two sentences, there are two different identities of the same principle of **Samashti**. Few have truly understood the principle of **Samashti** so far. But there lies in it the transcendental principle

There are some mothers who feed the baby only when it starts crying. The more considerate and loving type of mother knows when the baby is hungry; she need not be called to its side by a loud wail. This **Sai Matha** is that type of mother. I have come because I felt I had to come; I resolved upon this. There is no need now for tears or despair, either among the repositories of the Vedic wisdom or among the good who suffer from the cruel winds of **adharma**. This campaign will succeed; it will not fail. The welfare of the world will be ensured through the fostering of the godly everywhere, and more particularly of these reservoirs

of the ancient wisdom of this land.

Baba

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of Parameshti. However, the transcendental principle of Parameshti is much more difficult to understand. Our Gokak (Prof. V.K. Gokak, first Vice Chancellor of Sri Sathya Sai Institute of Higher Learning) also found himself in such a situation. He had read volumes of great books. He knew answers to many intricate questions.

But he could not understand what was true and eternal. Similarly, he could not understand the difference

between atma (Self) and anatma (non-Self). Truly speaking, anatma has no existence. There is only Atma everywhere. After some time, Gokak realised this truth and understood it clearly. I provided help to him at that time. Man wants help of many types for the sake of clarity. This help will provide a lot of lasting strength to a true devotee. This help is not temporary. It is true and eternal. When you keep on enquiring what is true and eternal, gradually the veil of Maya will be removed.

After some time, Gokak came close to Me. All his doubts disappeared and he held on to the principle of divinity which is formless, true, eternal, pure and unsullied.

It is not possible for all to understand this divine principle. This principle of truth is present in you, Me and everyone equally. One who takes truth as the basis will never become unsteady. Everything may change, but truth will remain changeless.

Attain The State Of Doubtlessness

The principle of Karma (action) is difficult to understand. One type of karma may be responsible for all your doubts. But another type of Karma will destroy your doubts and take you to the state of unity. Gokak realised this truth and became doubtless. When you attain the state of doubtlessness, you realise the truth. This is the royal path of attaining moksha (liberation). What is the real meaning of moksha? Moha kshaya (removal of attachment) is moksha (liberation). So long as one has attachment, one cannot think of liberation. Hence, one should strive for detachment in the first instance.

Gokak firmly held on to the principle of truth. One day, he came to Me and asked, Swami! Am I the knower or is conscience the knower? I told him, There is something else between conscience and conscious. That is maya. Maya is responsible for all delusion. Do not become a victim of maya. When you cast aside maya, then truth will manifest from within. What type of truth is it? Truth can neither be heard nor seen though it appears that it is seen and heard. But it transcends both. All that is seen or heard cannot be experienced by the heart. When you transcend the senses, you see the dawn of consciousness. Truth is that which is close to consciousness. Next morning, he came to Me again and said, Whatever doubts I had yesterday, have been removed. But I am finding it difficult to understand the origin of doubts. Then I told him, Take for, example, bats; they move about like birds, gather their food like birds. But contrary to the nature of birds, they hang head

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downward from the branches of trees. You may doubt whether they are birds or animals. Doubts come to man in the same manner. At one point of time, all these doubts will stop coming to you. This is not something related to Me and others; it is related to you and Me.

Vyashti constitutes samashti and samashti is the collective form of vyashti. In the final analysis, samashti is the expansion of vyashti. One who understands the relationship between vyashti, samashti and parameshti can know the truth. This is what Gokak understood ultimately.

Everyone has to make an effort to understand this truth. We are leading our lives in fun and frolic, but this is not the reality. We can understand the reality only when we transcend worldliness. Total change cannot come instantly. Gokak understood this truth fully well. Hence, he held on to this principle of fundamental truth firmly. In the end, he forgot everything else.

Dawn Of Truth And Experience Of Bliss

At that time, Gokak was studying Savitri (an epic poem written by Sri Aurobindo). All his inner thoughts were focused on Savitri. There exist inner thoughts in every human being which cannot be seen. One day or the other, truth becomes manifest all of a sudden when you are consistent in your sadhana. At that time, Guru Purnima was fast approaching. He said, Swami, I can see light approaching me on the path I am proceeding. After saying this, he closed his eyes. He did not utter a word. I went near him and touched his head. I told him, My dear, now you go home, have a cup of coffee and come. But he did not say anything. He had transcended the state of duality. He went home, prayed to Savitri and came back. Ultimately, he could get all the answers from Savitri. From then onwards, he started contemplating on Savitri. He used to come to Me both in the morning and in the evening. One day when he came to Me, he was all smiles. I asked him, You seem to be very happy, what is the reason? Swami! This bliss is Your blessing. It has not come from me, he replied.

Nityanandam, Parama Sukhadam, Kevalam Jnanamurtim, Dwandwateetam, Gagana Sadrisham, Tattwamasyadi Lakshyam, Ekam, Nityam, Vimalam, Achalam, Sarvadhee Sakshibhutam (God is the embodiment of eternal bliss, wisdom absolute, beyond the pair of opposites,

expansive and pervasive like the sky, the goal indicated by the mahavakya Tattwamasi, One without a second, eternal, pure, unchanging, witness of II functions of the intellect).

On Experiencing Illumination

I told him to remain in that state forever. Next morning, he came again. He said, Swami, I have been in the same state. He said that he did not even think where the blissful state had come from. Knowing very well that he should not speak much at that time, I asked him to go home and come later. He left. Next morning

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only on the fundamental principle.

Once when I was at Kodaikanal, he sent a lengthy telegram to Me. I then sent him a telegram with the message,

I know, this is right. Don't change your mind. From then onwards, there was no further correspondence between us. However, once he asked his wife to write a letter to Me. Her name was Sharadamma. She was also a Mahajnani (one of great wisdom). She used to write in such a way that two words written by her would have four different meanings. Thereafter, only atmic relationship

existed between us. He attained the state of absolute silence. He did not touch any book nor did he ask any question. He did not write any letter either. All that he said was, Swami! All Your answers have touched my heart. Then I told him, Both of us understand the relationship

that exists between us. You don't worry about anything else. After that, the relationship between us at physical level ceased to exist. At the same time, our relationship at spiritual level became more intimate. Before leaving his mortal coil, he wrote these words, I have reached You.

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at Brahmamuhurtha time, he came again. He knocked at the door thrice, but I knocked six times. He understood the meaning and left the place silently. After this, no

scope was left for questions and answers. Thereafter, he stopped asking questions. He went on contemplating on Savitri. Ultimately, he attained the state of non-duality.

One day when he was meditating with closed eyes, I slapped hard on his head twice. Then he started experiencing illumination. As illumination dawned on him, he lost interest in all worldly matters. He remained in that state. On another day, I told him to close his eyes. He did accordingly. As he closed his eyes, I pressed his Bhramadhya (centre of the eyebrows) with My thumb. Instantly, all his doubts disappeared. He said, Swami, I am one, God is one, love is one. I do not require anything else. I told him to go and come the next morning. Gokak was very punctual and always came at the correct time. As he came again and again in this manner, he had the vision of Savitri. He could visualise Savitri every now and then, but not continuously. He considered Savitri as the fundamental principle. He held on to this principle firmly. In this manner, he could attain the state of divinity.

As you proceed on the path of sadhana continuously, certain powers will manifest in you. You should not attach

any importance to them. Once you understand the fundamental principle, you will have everything. That fundamental principle is one, and not two. Truth is one, not two. Everything else is untruth; it is like passing clouds. He forgot everything else. He focused his mind

Divine Discourse 23-6-2005, Prasanthi Nilayam.

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Pray For The Welfare Of All

Everyone has to face the consequences of his actions.

Who has made the bats to hang from the branches of a tree with their heads downwards? Has anyone done it out of hatred? No. It is their

Karma (fate). Likewise, nobody can escape from the consequences of Karma.

(Telugu poem)

Birds fly in the sky with the help of wings. Likewise, bats too fly in the sky, but unlike other birds, they hang with their heads downwards from the branches of trees. Is it not their fate? One may perform any activity, but one is bound to face the consequences of one's action. This is the law of nature.

One Cannot Escape From One's Karma Phala

Students Boys and Girls,

People may act as they please, but they cannot

An Avatar assumes the form that is beneficial to and within the reach of human beings, for man cannot normally comprehend the Formless and Attributeless Absolute. But, unfortunately, even when the Formless Absolute assumes a form there are persons who, impelled by their own attitudes, attribute their own human foibles to the avatar. When He has the same form as ours, the same physical features, and eats, talks and moves about like any of us, what is the difference between the avatar and ourselves? , they ask. Because of this narrow-minded approach, these persons distance themselves from the Divine.

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escape the consequences of their actions. Whether he is a pamara (simpleton) or a mahaneeya (noble soul), he has to face the results of his actions. Let no one be under the illusion that one can commit sin and still go scot-free. Hence, one should enquire before undertaking any activity whether it is good or bad. Wherever you go, the results of your actions will follow you like your shadow. However, it is possible to escape from the consequences of action by the grace of God. God is always by your side saying Tathastu! , Tathastu! (so shall it be!). Man is not taking

cognisance of this truth and is indulging in wicked deeds. He knows pretty well what is good and what is bad, yet, he is unable to give up his evil ways. One's experiences in life, good and bad, depend on his actions.

No one can comprehend the ways of God. They are beyond description. You may think that you can commit a mistake surreptitiously and feel that no one has seen you. But you cannot hide your actions from God. The consequences of your actions will haunt you wherever you go.

One should not be judged by his external appearance.

One may look noble and speak in a pleasing manner,

but his actions may not be in consonance with his words. We may undertake a number of good activities, yet we cannot escape from the consequences of our past deeds. We have to bear this truth always in mind.

Embodiments of Love!

The world is full of wonders and mysteries. The law that governs human life and the world at large is beyond the ken of human understanding. The principle of divinity is not visible to the naked eye, but that is what prompts you to perform action and experience the

consequences thereof.

The story of the Lord is amazing,
It purifies the lives of people in all the three worlds,
It is like the sickle that cuts the creepers of worldly bondage,
It is like a good friend who helps you in time of need,
It is like a shelter for the sages and seers doing penance in the forest.
(Telugu poem)
Embodiments of Love!

You may not be able to comprehend fully all that is being said. But you will understand it through experience.

It is impossible to escape karma **phala** (fruits of action). We read a number of books, but do we put into practice whatever we have learnt? No. No. We put into practice only that which is convenient and necessary for us and ignore the rest.

God's Grace only can nullify karma's effect

Pray For The Welfare Of All

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Students!

You may wonder if there is a way to escape from the consequences of karma. Yes, it is possible for those who earn the grace of God. Once you become the recipient

of God's grace, you will not be affected by karma **phala**. Hence, you should strive to earn divine grace. Scholars say, it is impossible to escape karma. What they say is true to a certain extent. But once you earn Divine grace, even if you have to experience the consequences of karma, you will not feel the pain. Take for instance a bottle containing medicine. You find the expiry date mentioned

on the bottle. After the expiry date, the medicine will lose its potency. Likewise, God's grace will make the karma **phala** expire, i.e., it nullifies the effects of karma. Hence, it is possible to escape from the consequences of karma. Man should cultivate necessary strength and will power to deserve divine grace. You will be free from the shackles of karma once you earn divine grace.

Lord **Easwara** had granted only sixteen years of life-span to **Markandeya**. But **Markandeya** was unaware of this. One evening, he found his parents in great sorrow. On enquiry, they revealed that his end had approached and that was the cause of their sorrow. They said, Lord **Easwara** had ordained that you would live only for sixteen years and today happens to be the last day of your earthly sojourn. Tomorrow our earthly ties will be snapped. **Markandeya** was surprised to hear this. He also felt sorry that he was not made aware of it earlier. He said, I would have made proper use of my time if I had known that I would live for only sixteen years. He went to the temple of **Easwara** without wasting even a moment, hugged the **Siva** Linga and started chanting **Om namah sivaya** wholeheartedly. At the appointed hour, Lord **Yama** (God of death) cast his noose around the neck of young **Markandeya**. As he was hugging the Linga, the noose fell around the **Siva** Linga also. **Easwara** manifested there and remonstrated with **Yama**, How dare you cast the noose around Me? Pleased with the devotion of **Markandeya**, He blessed him with the boon of immortality. In fact, it was **Easwara** who had stipulated 16 years of life-span for **Markandeya**. But on account of **Markandeya**'s intense devotion and total surrender **Easwara** had to change His decree.

Markandeya s

episode bears ample testimony to the fact that one can escape even from the God of death if one becomes the recipient of Lord **Easwara**'s grace. Hence, contemplate on God and chant His name incessantly.

Once when Lord **Yama** was going round the world, he noticed that everyone was chanting the divine name. Wherever he went, he found devotees contemplating on the Lord. If everyone starts chanting the Divine Name, how am I to discharge my duties? How can I cast my noose around a devotee?, he wondered. He started praying

to Lord **Easwara** thus. Then **Easwara** appeared before him and said, You may cast your noose on anyone at the appointed time. But, remember that only those who have

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to experience the fruits of their actions will be ensnared by your noose. It cannot touch those who have no trace of karma **phala** (fruits of action). That is why **Markandeya** became My property and I showered My grace on him.

That is why people start chanting the divine names such as **Rama**, Krishna, **Govinda** as the end approaches.

As demonstrated by **Markandeya**, devotees can alter the Will of God by their sincere prayers. In matters relating to divinity, the word impossible does not exist. God can accomplish anything. If you surrender to Him completely, He can cancel the consequences of your actions and confer His grace on you. One need not feel depressed or dejected thinking that he is bound by karma **phala**. God can cancel your karma **phala** if your prayers are sincere. In this manner, God protected the lives of many devotees and alleviated their suffering in response to their prayers. Some people out of their ego doubt the power of God and try to test Him. They think, Let us see, how He will do this. But God cannot be understood or experienced by such tests. Such tests are futile exercises. Evil qualities like ego, jealousy and hatred

will ruin man's life. One should make every effort to earn the grace of God. **Sarvada sarva kaleshu sarvatra**

Hari chintanam (everywhere, at all times, under all circumstances contemplate on God).

Chant The Name Of God Incessantly

That is why Swami is exhorting you to undertake spiritual **sadhana**. **Nagar sankirtan** is one of the **sadhanas**

that is prescribed for devotees. No one knows when one's end approaches. **Yama** has no consideration of what one is doing, good or bad, at the time of casting his noose. One may leave his mortal coil even when one is doing **nagar sankirtan**. Hence, one should always be prepared to face **Yama** by chanting the divine name. You should undertake spiritual practice and earn the divine grace so as to be free from karma **phala**. One need not feel depressed and resign to one's fate. One can easily overcome fate with sincere prayers. The story of

Markandeya

proves this point beyond doubt. Everything depends on God's grace. Embodiments of Love!

You may undertake any number of spiritual practices,
but never forget God's name even for a moment. Only then will you be protected. Never do anything that will take you away from God. You can achieve anything through prayer. You need not pray loudly; it is enough if you pray mentally. Some people have a mistaken notion

that God will not come to their rescue if they do not pray loudly. God resides in your heart. He listens to your prayers. If you aspire to attain His grace, you have to contemplate on Him incessantly. Worldly difficulties come and go. One should not attach much importance to them. However, through prayer one can overcome any difficulties. Only God's grace is true and everlasting.

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One should strive to attain it.

Embodiments of Love!

Chant the name of God day in and day out. That alone will protect you at all times. Just as air is all-pervasive, God is present in you, with you, around you, below you, above you. Hence, you should be in constant communion with divinity. When you develop faith in divinity,

you will naturally have unity. Consequently, there will be no scope for enmity. You need not perform any rituals in order to win the grace of God. It is enough if you do namasmarana (chanting the Divine Name) from the depth of your heart. Hari Bhajana bina sukha santhi nahin (one cannot attain peace and happiness without singing the glory of God). If you incessantly chant the divine name Rama, no harm can ever befall you.

Chant Any Name, I Shall Respond

Embodiments of Love!

It is because of your good fortune that you all have gathered here today. Do not fritter away this opportunity. Make the best use of your stay here and get the maximum benefit out of it. Remember that God is always with you wherever you are.

God is your sole refuge wherever you may be, in a forest, in the sky, in a city or a village, on the top of a mountain or in the middle of deep sea. (Telugu poem)

Students,

Embodiments of Love!

I am very much aware that you think of Swami always. It does not matter whether you sing the divine name loudly or silently. I see only the feeling behind it. Nothing can come in the way of God and His devotee. Rishis of yore went to the Himalayas in order to spend their time in contemplation of God. Wherever you are, God listens to your prayers. Do bhajans sincerely. Swami will certainly listen to you. Never give room for any type of weakness. Be always courageous. When you adhere to Swami's words, the power of Sai will manifest in you. Chant any name of your choice, Easwara, Rama, Krishna, etc., but always remember that God is one. I will never force you to chant a particular name. One should not limit God to a particular name or form. You may call Me by any name, I shall respond.

Recently, a strange incident took place. Subramaniam

of Larsen & Toubro and Chief Engineer Kondal Rao had gone to East Godavari and West Godavari region

in connection with the Water Supply Project works. As they were conducting a survey in a forest area, they were confronted by a group of naxalites. The naxalites questioned them, Who are you? Why have you come here? Who has sent you here? How dare you enter our area without our permission? They replied, We have come here in your own interest. As there is scarcity of

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water in this region, Bhagawan Sri Sathya Sai Baba has sent us to make arrangements for the drinking water supply. On hearing this, the naxalites were stupefied and overjoyed. They said, We are living in the forests and hence are not aware of the magnificent service activities that Swami has undertaken. They guided the engineers as to where to lay the pipes and fix the taps. They are all coming here for Swami's darshan.

Your Welfare Is My Welfare

The Water Supply Project works in East and West Godavari districts are nearing completion. We have already

drawn plans for a water supply project in Krishna District also. I am taking up these projects and completing

them of My own accord, without anybody's asking. Water is very essential for the survival of everyone. It is the sustainer of life. What else can be of greater service than providing drinking water to the needy? It is the source and sustenance of life. I do not expect any rituals or worship from you. I am doing it out of My love for you. East Godavari, West Godavari and Krishna districts are now being covered under Sri Sathya Sai drinking water supply project. The people of those districts are extremely happy. There can be no greater service than providing drinking water. That is what I have been doing. You need not ask for it. I am giving it out of My own accord. Till today no government or anyone for that matter has taken up the task of providing drinking water to Krishna

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district. It is only Sai who is providing water to all. I am always engaged in such humanitarian projects. I do not involve Myself in any other work. Water is essential for human life. Hence I am prepared to provide water for all. Devotees should pray that everybody should have water to drink. Pray for the welfare of all. Prayer is the need of the hour. You may be worried that Swami is not able to walk. But always remember that Swami is not the body. I have no connection with the body. I am always happy and healthy. Do not pray to God for the fulfilment of your desires. Pray for the welfare of all. When I had a fall, the people of East Godavari and West Godavari came and prayed, Swami, we want only Your health and not water. I told them, Your welfare is My welfare. They are bringing a helicopter for Me with the prayer that I should pay a visit to East Godavari and West Godavari districts. Very soon, I will be visiting these districts.

Guru Purnima, 21-7-2005, Prasanthi Nilayam

Pray For The Welfare Of All

Life is a jungle, where there is a great deal of dry wood which harbours worms and insects. No one cleans the floor of the forest or cuts away the undergrowth of bush and bramble. To wade through the thorns and the leech-ridden floor of the jungle, one has to wear boots. So too, one has to wear the boots of sense-regulation, if one has to pass through the jungle of life, without harming oneself. Baba

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Unity, Purity, Divinity

During his childhood man develops absorbing interest in play in the company of other children. In youth and middle age, he is entangled in worldly matters and deeply engrossed in earning money. Finally, in old age, he craves for this and that without contemplating on God even at that ripe age. Thus, he wastes his precious human birth.

(Telugu poem)

In this world, there are millions of educated people. Right from a child to a learned old man, everyone is interested in reading books and acquiring knowledge. But in what way are they benefited by the acquisition of bookish knowledge? Such education can only help you to eke out a livelihood. Right from a pauper to a millionaire, everybody wants his children to be well educated. Parents are prepared to spend any amount of money and they even borrow money (even

There are three desires which every I cannot escape from. I must live is the first. The will to live is over-powering and paramount. This is the urge for immortality. The desire to know is the second. This too is unquenchable thirst and is an indication of the position of which the I is the inheritor. The desire for joy is the third, prompting

man behind the senses into the outer World for pleasures. This evidence shows that, deep in the core of the I, there is a spring of Ananda which seeks its mate and its fulfilment.

Baba

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beyond their means) to provide quality education to their children. In spite of the fact that the parents face a lot of hardship in educating their children, the children do not have any gratitude towards their benefactors. They do not introspect, Who is responsible for all my development?

Who has made me what I am today? Under these circumstances, we should enquire into the true purpose of education. One may study a number of books and master various branches of knowledge, but does he enjoy peace and tranquillity? All the knowledge that we acquire from books can only take care of our physical needs. The fact is, true knowledge is latent in everyone. Women do not lag behind men in academic excellence. People think that education confers on them respect and esteem. But, people lack true wisdom in spite of their high academic achievements.

Education Must Result In Transformation

In the present, parents want their children to pursue solely job-oriented education. But, what is the use of such education which does not bring about transformation among children? Neither are the children

benefited nor are they able to render any help to their parents. Modern man develops ego on account of his educational achievements.

Humility is the hallmark of true education. If a man lacks viveka (discrimination) and vinaya (humility), all his education is of no value. You should understand that your education is meant for the welfare and progress

of society. But, in what way is society benefited by educated people? Actually, you are learning many things from society and derive benefit from it. But power of discrimination which is found even in uneducated people is not to be found in the so-called educated people today.

When this is the true state of affairs why should the educated get inflated with ego? There is scarcely any humility among students today. They show no respect towards elders. They do not realise their responsibilities towards society. What is the use of merely acquiring bookish knowledge if one does not respect elders and serve society? One who leads such a life is not true to his nature. His walking, talking, reading, writing, everything becomes an affectation. If this is the result of academic education, why should one go to college at all? Every student must enquire into himself, What am I doing in the college? What am I supposed to do? Only when he conducts such self-enquiry, can he understand the true meaning of education. Mere bookish knowledge is not true education. It is merely transfer of what is contained in pustaka (book) to mastaka (head) and vice versa. In this manner, people are entangled between pustaka and mastaka without really understanding the true meaning of education. They are wasting their time in the pursuit of bookish knowledge instead of acquiring practical knowledge.

No doubt there is a lot of information in pustaka, but what purpose does it serve if the mastaka is filled with filth? You can never achieve the desired results from such an education. The same was explained by the chief guest in his address. Though all people learn and study,

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what is the ultimate result out of this? he questioned. People spend thousands of rupees for acquiring academic education. What is the role the educated people play in society today? Do they contribute for peace in society? Do they try to bring about transformation in individuals?

No. In fact, they are unable to inculcate discipline in their own children. Most children may pretend to be well behaved and humble in the presence of their parents,

but they behave like rowdies once they step out of their houses.

Students should strive to earn a good name in society. Today's education is making the students materialistic.

It does not prepare the students to turn inward to listen to their inner voice. One should acquire Atma prabodha (atmic knowledge). That is true education. Without awareness of the Self, all other knowledge is useless. Why should one pursue such education?

Deeds Must Follow Words

People are interested in exercising their influence and power; they are not making efforts to cleanse their mind and heart. This is the result of modern education. People have learnt to talk sweetly, but they do not

translate

their words into action.

Embodiments of Love!

Mere learning by rote the contents of books is not important. You should imbibe the **gandha** (essence) of all **granthas** (texts). That is true education. People read a number of books, but what is the use? They merely quote what others have said. Is this what you are supposed to learn? You should listen to the prompting / utterance of your inner voice and share it with others. But, scarcely anybody thinks on these lines today.

Embodiments of Love!

You must put into practice at least one or two principles of what you have learnt and set an example to others. There are many learned scholars, but do they practise what they have learnt? They appear to be people of eminence (chief), but they are cheap in their behaviour.

The end of education is character. We should consider character as our very life-breath. Education without character is useless like half-cooked rice. We should practise at least one or two principles and only then venture to preach to others.

There are three important principles in every human

being **Manas** (mind), **Buddhi** (intellect) and **Atma** (Self). What is the nature of Self? It is all-pervasive. True education is that which originates from the heart. The reference in this context is to the spiritual heart and not the physical heart. There are many noble souls who are setting ideals to society by translating their knowledge into action. If you do not act in a principled manner, all your education becomes useless. It is what you practise that matters, not what you speak. Wherever you may go, your behaviour should be exemplary. That is what

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pleases Me.

Strive To Acquire Spiritual Knowledge

Happiness is union with God. You are not ordinary mortals. All are essentially divine. In order to realise your true nature, practise what you preach. Only then can you experience bliss. Verily, bliss is the true nature of man. Why should you give up that which is natural to you and lead an artificial life? Wherever you see, in colleges and schools, students lack practical knowledge. They give importance only to bookish knowledge and become books themselves. True education is that which originates from the heart. Heart is very important for human existence. When a child is born, the first thing that people observe is the heart beat. You should rely more on your spiritual heart than on the physical heart. Conscience is another name for spiritual heart. Keep your heart pure. That should be your main endeavour. Whatever is done with love and purity of heart will confer

bliss on you. In fact, bliss is latent in everyone. But man is unaware of this truth. One should make every effort to manifest one's innate bliss in him. What is the nature of this bliss? **Nityanandam**, **Parama Sukhadam**, **Kevalam Jnanamurtim**, **Dwandwateetam** (God is the embodiment of eternal bliss, He is wisdom absolute, beyond the pair of opposites). It

transcends duality. So long one is immersed in duality one cannot experience bliss. First of all one should understand the principle of unity. Unity leads to purity and purity leads to divinity. A true human being is one who strives for unity, purity and divinity. Otherwise, he is no better than birds and animals. First, purify your senses and develop unity. Consider all as your brothers and sisters and live in harmony. In public meetings we hear the speakers addressing

people as brothers and sisters. But do they really mean what they say? Do you find unity among brothers

and sisters today? No. True happiness lies in unity. Human life can be compared to a tree. Our relations are like branches and sub-branches. Contemplation of God is like a flower from which you will get the fruit of bliss.

Students!

You can certainly acquire secular knowledge. But you should not rest contented with that. You should turn inward and acquire spiritual knowledge as well. Only then can you attain peace.

Embodiments of Love!

Love is the essence of education. Bereft of love, education is artificial. Therefore, develop love in the first instance. Understand that the indweller is the same though bodies are different. Hold on to this fundamental principle and experience **ananda** (bliss). So many of you have assembled here. Everyone's attention is focused on Swami. In the same manner, let your mind be focused on divinity always. Contemplate on God. Serve your **fellowmen**.

If a person who has been starving for ten days is served a sumptuous feast, you can well imagine the joy

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he experiences. When all the tanks and lakes are dried to a trickle, you can imagine the joy that a continuous downpour brings with it. Similarly, serve those who are in desperate need of your help. Give them happiness. You can attain divinity only through service. Human life is most precious. But, man is behaving like an animal and thus wasting his life.

Students!

Being **vidyarthi**, you should endeavour to **acquire** true **vidya** (education). There is no point in merely going through books without understanding the true meaning of **vidya**. Always contemplate on the fundamental principle of life. Beings are many, but the divine principle is one and the same. Hence, recognise the principle of divinity that is present in all in the form of **atma**. **Atma** is **adhara** (support) and body is **adheya** (the supported). Consider **atma** as the basis of your life and everything else will be taken care of. Everyone can have the vision of the **atma**. All are endowed with such power. Enquire into yourself what have you achieved by going through a number of voluminous books? You have become hard-hearted. If that is the result of your education why should you study at all? First of all, develop love. When you have love in you, everyone will become your friend. If your heart is not suffused with love, your life will become artificial. Life is meaningless without love. If

everyone shares his love with his neighbour, there will be no room for hatred

at all. Share your love with everyone and live like brothers and sisters. Today we find conflicts and differences

even among brothers and sisters, because they lack proper understanding.

Understand The Principle Of Oneness

People do not understand the true meaning of love. Their love is tainted with physical and worldly feelings. When you understand the principle of love and develop love to love all will become one. The Veda says, Sahasra seersha Purushah ... It means that all heads, all eyes, all feet are His. Once you understand the principle of oneness that is present in all, you can live in tune with the true spirit of brotherhood.

Our hand has five fingers and each of them has a specific duty assigned to it. All the fingers work in unison and harmony while performing a task. Once an argument ensued among the five fingers of the hand as to which finger among them was great. The thumb claimed, It is not possible to undertake any work without me. Hence, I am the great. Then the index finger smiled and said, Look here, Oh thumb! How can you perform any task without my support? Moreover, I am used as pointer to identify individuals. Hence, I am greater than you. The middle finger intervened and said, There is no point in what you say. I am the tallest among all the fingers. Two of you on one side and two on the other are serving me as Aide de Camps. Hence, I am the greatest. Then the ring-finger said, I feel like laughing at your ignorance. Don't

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you know that people adorn me with gold rings studded with precious stones like diamond, emerald, topaz, etc.? Hence, I am your king. In the end, the little finger said, I always lead from the front when it comes to teaching a lesson to someone and punishing the guilty. Hence, I am your leader and you have to follow me. As the fingers

were arguing among themselves in this manner, the heart intervened and said, Oh ignorant ones! Each one of you is as important as the other. One cannot perform any task if there is no unity and harmony among you. In fact, you represent the five human values which are like five life-breaths of a human being. Hearing these words of wisdom, the five fingers realised their mistake and bent their head in shame. A deep enquiry reveals that the heart is the greatest of all. Body, mind and intellect are mere instruments. Hence, one should follow the advice of the heart in all his endeavours. Understand that all are one and each one is equally important. Do not become egoistic thinking that you alone are very important. Do not waste your precious time in vain argumentation. Be friendly with all and face the challenges of life with unity and harmony.

Students!

You have to lead your lives in an ideal manner. In fact, all ideals are latent in you. They cannot be learnt from books. The principle of I is common in all. If someone asks, Who is Sai Baba? I respond saying, I. If someone asks who is the Vice Chancellor? He will say, I. The single letter

I represents the principle of atma. The Veda declares, Ekameva adviteeyam Brahma (God is one without a second). True spirituality lies in knowing your true Self. But you are unable to know your true Self as you identify yourself with the body. Identification with the body gives rise to ego. One with ego cannot know the reality. Your welfare and also of others will be ensured when you have a firm conviction that all are one. Develop such a spirit of unity. You cannot expect divinity to manifest in you unless you cultivate such unity. The Veda has exhorted:

Let us all move together, let us all grow together,

Let us all stay united and share our knowledge,

Let us live together with friendship and harmony.

(Telugu poem)

Some students do not share even their textbooks with others. How can they attain happiness if they are so self-centred and narrow-minded? You should all stand united. Where there is unity, there is bliss.

Embodiments of Love!

There is only one thing that you have to learn. Develop love. The same principle of love is present in you, in Me and in everyone. I see only love in others. Hence, all are one for Me. You too should develop such feelings of love and equality. All are one, be alike to everyone. This is what you have to learn today.

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Embodiments of Love!

Along with the acquisition of secular knowledge, you should also make efforts to understand the principle of oneness. Only then can you achieve unity and harmony.

Take for instance this rose flower. It consists of a number of petals. Likewise, our heart can be compared to a flower and the virtues are like petals. The petals of a rose flower may fade and fall by the next day, but the flower of heart remains ever fresh. It symbolises the principle of oneness. People worship the navagrahas (nine planets) to invoke their blessings. You might have observed that there is perfect unity and harmony among the nine planets. (Bhagawan with a wave of his hand materialised a gold ring studded with nine types of gems.) Here you see a navaratna ring. Whoever wears this ring will be protected by the Navagrahas wherever he goes.

Develop unity. Be courageous and develop the necessary strength to face the vicissitudes of life. I don't want to take much of your time. Whatever you have learnt here, let it be imprinted in your heart. Only then can you attain peace and your education will become meaningful.

Embodiments of Love!

I shower My love and blessings on one and all.

Be always united and spend your time in bliss. Make your parents happy. Your body is given to you by your parents. Hence, first of all, express your gratitude to them for this gift. Only then can you find fulfilment in life.

International Conference Of Educationists

17-8-2005, Prasanthi Nilayam

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All men are Mine; so the whole World has to be saved from the consequences of ignorance or limited knowledge. I will get all My people near Me, for they are Mine, and I am theirs. Then, I will start teaching and training them, until they become entirely ego-free. For the last 25 years, it has all been sweetness, kindness, soft persuasion;

hereafter, it will be different. I will drag them, place them on the table and operate. That is to say, I have no anger or hate. I have only love. It is Love that prompts Me to save them and to open their eyes, before they get deeper into the morass.

Baba

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Eschew Body Attachment

The Effulgent Lord who shines in every atom and pervades the entire universe will protect you always. He is the Omnipotent Lord of **Parthi** who will grant you **Bhakti** (devotion), and will certainly help you in all your endeavours. What else is to be conveyed to this assembly of noble souls?

(Telugu poem)

Embodiments of Love!

Man thinks that he is able to lead a comfortable life with the help of wealth, food, clothing, houses, **etc.**, he has acquired. This is not true. The very survival of a human being is dependent on God's grace. There are many wealthy people in this world. Do they all lead a comfortable life? It is a fact that none can achieve anything in this world without God's grace. Hence, first and foremost man must contemplate on God. One may read a number of books, acquire a number of academic

You should not pray to God for seeking this favour

or that. The reason is that no one knows what immensely precious, divine, and magnificent treasures lie in the treasure house of Divine grace. No one can know what God intends or desires to give to a devotee. In such a situation, by asking for trivial and petty things, man is demeaning his divine estate. No one can understand what valuable,

sacred, and divine favour God chooses to confer on a deserving devotee. Hence, man should not seek from God nor desire nor pray for some petty **trifles**. More precious and desirable than anything else is God's love.

Baba

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degrees and visit a number of countries, but these cannot help a human being to lead a comfortable life.

Education Sans **Educare** Is No Education

People think that they have acquired high academic qualifications, but they enable them to acquire only bookish

knowledge. At present, you find that everyone is engaged

in acquiring bookish knowledge. But, they forget the fact that people led a happier and better life without bookish knowledge in the past.

People think that pursuing academic education and acquiring bookish knowledge is real education. No, that is not real education. Education

devoid of **educare** is not real education. What is **educare**? **Educare** is that which brings out the latent divinity in a human being. Divinity is also known as consciousness. It is only because of the consciousness present in him that every individual is able to know the nature of the world around him. But, unfortunately, no one is able to recognise this all-pervading consciousness. In fact, it is only this consciousness that is protecting every human being. In spite of one's education and scholarship, one is not able to realise this truth. Education is negative and artificial, whereas **educare** is positive. People are going to foreign countries to acquire such artificial education. What is the use of acquiring such education? Instead, everyone should strive to acquire **educare**. One need not go to foreign countries for acquiring **educare**. It wells up from within and protects the person constantly. **Educare** is the unity of thought, word and deed.

Awareness Of The **Atma Tattwa** Is Real Education

One who has realised his own nature is an educated person in the real sense. One may enquire, Who are you? Who is he? , **etc.**, but one may not know one's own self. One might have acquired encyclopaedic knowledge about everything in this world. But, of what use is it if he does not enquire into himself by questioning

Who am I? Real education constitutes enquiring into oneself about his true nature. You may question someone, Sir! Where did you come from? The person replies, I am from India . That very reply that he came from India connotes a negative sense. The real I is to be explored. That I is the real source. Without realising this source if one simply states that he came from this place or that place, it is not the correct answer. The reply that he came from India refers to the body. The body must have travelled from India. But, the consciousness is all-pervading. When someone questions, Who are you? The correct answer would be, I am I . If someone replies that he came from America or India, it connotes a negative sense. We often make a statement that this is my body, my mind, my intellect, **etc.** These are all artificial and not real. Nowadays, a lot of research is being made into the nature of the mind. But the mind is never steady. The mind is like a mad monkey and the body is like a water bubble. You are not this mad monkey. You are not this water bubble. The name given to the human race is mankind . But, today that kindness is gone and mankind has become monkey mind. You don't find even an iota

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of kindness and compassion in human beings today.

Realising one's innate divinity is **educare**. That innate divinity in man has been referred to by several people as **atma**. Without realising the nature of the **atma** one cannot understand the nature of the body.

Educare consists of realising the nature of the **atma**. When someone questions you what is the meaning of the word self , you answer I .

But that is not the correct meaning of self. It is not correct to identify I with self , i.e., body. I refers to **Aham** (individualised soul). As long as one identifies I with self, one cannot understand the real meaning of I . It is only when one sheds attachment to self and develops the feeling of equanimity, can one understand

the nature of atma. This Atma Tattwa is equally present in every being. This is the fundamental principle. It is only because of this fundamental principle that every living being acquires value. One has to recognise this fundamental principle. Only then does one deserve to be called a human being. In this world birds and beasts live along with human beings. Human beings can be differentiated

from birds and beasts only when man realises that fundamental I which is the Atma Tattwa. Since ancient times people in India have been striving to realise this fundamental I which is present in all beings.

The Fundamental I Alone Is Eternal

These days people are confronted with several difficulties and worries in their life since their awareness is limited to bodily relationship. Such body consciousness is artificial. It does not reveal their true Self. One has to strive to realise the fundamental I. Human body is ephemeral and is bound to perish one day or the other. When we speak of I, it should not be limited to the ephemeral human body, but to the fundamental I.

The body is made up of five elements and is bound to perish sooner or later but the indweller has neither birth nor death. The indweller has no attachment

whatsoever and is the eternal witness.

(Telugu poem)

The deha (human body) with which we identify ourselves saying I, is subject to birth and death again and again. But, the dehi (indweller), is the eternal devadeva

(Paramatma). While the vesture of deha (body) has birth and death, the dehi is beyond birth and death and is omnipresent.

Consciousness has neither birth nor death. It has neither beginning nor end. It is present in all beings

as the eternal witness.

(Telugu poem)

You might have observed a beggar standing infront of your house seeking alms with a request Bhavathi bhikshaamdehi (give me alms). He is reminding you of your true nature of divinity by addressing you so.

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The word Dehi refers to divinity. He is seeking alms from God Himself. Hence, true education is realising the dehi. Education is not merely reading a number of books, which confers only bookish knowledge. Why do you run after these books? This bookish knowledge will enable you to merely eke out a livelihood. But, there is something beyond this bookish knowledge

and livelihood, which all of you have to pursue.

Can you call all those who know how to read and write educated?

Can one be called educated merely by acquiring degrees?

Can you call it education which does not confer virtues?

If education is just for a living, don't we find birds

and beasts carrying on their lives?

(Telugu poem)

One may acquire a lot of wealth and become a millionaire with the help of bookish knowledge and high academic degrees. But, ultimately people will give value to a realised soul and not to the one who has accumulated enormous wealth. As long as the body is present, people will refer to a person as so and so; a very rich person; a king, etc.

At present, man is exposed to unrest and lack of peace. What could be the reason for this state of affairs? Not even one individual is living peacefully. The whole world is in a state of turmoil. It is true that secular education is necessary for one's living in this world. But, one has to go beyond this level and explore into the realm of universal consciousness that leads and motivates every living being. That consciousness is present equally in every human being right from a pauper to a millionaire. The fundamental I is present in you, him and every individual. Here is a small example. Supposing you question somebody, Who is the doctor? The doctor will immediately rise to answer, I am the doctor. In this example, the doctor identifies himself with his profession and says I am the doctor. But he forgets about the fundamental I present in him. When a question is put, Where is God? The natural answer would be, He is present in all. The same truth is enshrined in the aphorisms, Easwarah sarva bhutanam (God is the indweller of all beings) and Isavasyam idam sarvam (the entire universe is permeated by God). Different varieties of sweets like Mysore pak, Gulab jamoon, Laddu, Khova, etc., are prepared. Names are different, but the fundamental ingredient (sugar) in all these sweets is the same. Similarly, one who realises the truth that the same Atma Tattwa is present in every human being and, in fact, in every living being, is the happiest person. Every person must attain such a level of consciousness. People in ancient times strove to attain that state and therefore they were aptly referred to as Yogis. They realised the truth that every human being was actually a three-in-one

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entity (1) the one he thinks he is, (2) the one others think he is, and (3) the one he really is. All the three aspects are present in one individual, with no separate entity for each aspect. This principle is changeless and eternal.

Do Not Give Excessive Importance To Physical Relationships

We often come across people who claim that their sons are employed in lucrative jobs in America. As a matter of fact, who is your son? You say that so and so is your son, keeping in view the bodily relationship with someone who has a name and form. Devoid of name and form, who is the son and who is the father? All these names and forms are acquired only after a person is born.

When man emerges from the womb of his mother, one does not find any garland around his neck. There are no jewels made of pearls nor are there glittering gold ornaments. There are no chains studded with precious stones like emerald and diamonds. But there is one garland around his neck. Brahma strings together the consequences of his past

deeds into a heavy garland and puts it around his neck at the time of his birth.

(Telugu poem)

As long as there is bodily relationship between you and him, you call him your son. If the body perishes, whom do you call your son? All these relationships are worldly and physical. As long as the physical relationship exists you consider someone as your relative, friend or foe. Hence, do not ever give excessive importance to these physical relationships. It is only when you rise above these physical relationships that you will realise the **Antaryami** (inner **motivator**). You may enquire from any of our boys, Where is God? They will spontaneously answer, Everywhere. In fact, you are God. Their relationship with God is beyond the physical level of the body.

We are always leading a life based on physical relationships. But, these are not permanent. Such relationships exist today, but may cease to exist tomorrow. As long as there is life in the body, you say, I am . Once the body perishes how can you call yourself I ? When you enquire into the matter deeply, everything in this objective world reduces itself to zero. All that we see in this world are zeros. Unfortunately, today we consider the zero as hero. However, there is one fundamental principle I which is eternal. That fundamental principle is hero. It is present in every individual, but it is not noticed. It is the inner **motivator**. We often refer to our human body consisting of flesh and blood as I . Our physical body is not eternal. It is like the passing clouds which come and go.

Considering such transient body as the eternal I , we often struggle to keep the body in comfort. This is not the correct approach. The body must be employed for the purpose for which it was given to us. Man is born

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to realise the eternal truth. Here is a small example. You performed the marriage of your son and brought a girl into your house, claiming her as your daughter-in-law. Before her marriage to your son, who was this daughter-in-law? The relationship ceases to exist once you leave this world. Such relationships are like passing clouds. Unfortunately, today we are passing our lives keeping such passing clouds as our true relationships. This is not the proper thing to do. Every individual should desist from leading a life based on **dehabhimana** (attachment to the body). Even educated people have attachment to the body, they constantly strive to maintain the physical body feeding it with comforts. It is only because of attachment to the body that they are exposed to sorrows and difficulties. Hence, shed body attachment and cultivate attachment to the Eternal Truth. People crave for the **darshan** of **Rama**, Krishna and other deities, which are the names given to the physical body donned by Divinity in different ages. As long as you are attached to the physical body, you cannot realise the **Atma Tattwa**. In fact, **atma** does not have any attachment. The **atma** is present in you, Me and every individual and every living being in keeping with the aphorism **Ekatma sarva bhutantaratma** (one **Atma** dwells in all beings). Realising the nature of such an all-pervading **atma** is considered to be true spirituality;

not just performing some rituals like worship, religious vows and **bhajans**. When someone enquired of **Sita**, Where is your **Rama**? , she replied, **Sri Rama** is always with me only. What people generally refer to is the physical body of **Sri Rama**, the son of King **Dasaratha**. In fact, the real **Rama** is not related to any individual neither the son of some king nor the son-in-law of another king. He is immanent in every living being.

Instead Of **Dehabhimana** Cultivate Spiritual **Relationship**

Keeping in view the bodily relationship, people often make enquiries, Where did your uncle come from? Where did your aunt come from? , **etc.** Supposing you question the same person, Where did you come from? He cannot give a correct answer. The truth is all people come from the same source. When one realises this truth, there will no more be any worry or sorrow. Hence, one has to realise this universal truth. If you do not develop faith in unity, but follow diversity, your entire life will be chaotic. Do not develop attachment to the world. Instead, cultivate spiritual attachment. When you live in harmony with your fellow human beings, you will derive happiness. Then you will enjoy the unity between human beings. The real devotee is one who has realised such unity. Unity leads to purity, which in turn leads to Divinity. One who has not experienced such unity, purity and divinity confines himself to body attachment and will be trapped in the birth-death cycle.

You are all aware of the havoc caused by tidal waves that shook the coastal villages on the east coast of India (Tsunami), a few months ago. More recently,

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in America a very devastating hurricane submerged several towns and villages. The entire region presented the picture of a vast sheet of water. No one knew who survived and who died. It is only after the water receded, an estimate of the extent of damage caused to life and property could be made.

Embodiments of Love!

Eschew body attachment and realise the unity in divinity present everywhere. That is real **sadhana**. Today, people undertake **sadhana** to achieve something, all the while thinking of something else. As a result, they are unable to achieve their goal. Such divided attention is the fault of the concerned individual, but not that of the objective world. Ensure that your **sadhana** is on the right track. Only then will you be able to realise the unity in diversity. Several people live long years of age, some even 100 years. But, they are unable to realise this unity. Instead, they visualise duality everywhere. This cannot be termed as real **sadhana**. One who has realised the non-dual (**advaita**) Brahman alone can be considered to be a real **manava** (human being). Hence, try to realise the unity in diversity by removing the feelings of duality and experience bliss. In fact, unity is divinity and that divinity is immanent in you. As long as you are under the influence of duality, you will not be able to realise that unity. Realise unity, experience unity and spread unity to the entire world. Unity alone brings purity and purity develops love. If only you develop such pure love, you will be able to understand everything in the spiritual realm. I will take some other opportunity to explain in

greater detail the concept of pure love. If you entangle yourself in worldly attachments and still aspire for divinity, how is it possible? Hence, keep yourself away from all attachments and attain unity.

International **Sai** Medical conference,

3-9-2005, **Prasanthi Nilayam**

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Faith in God will instil faith in themselves and in others and the

World will be happier thereby. The Americans might walk on the moon, or the Russians picnic on the planet Mars, but they have both to return to Earth, which is their common home. One can claim genuine victory only when one has reached not the dead satellite, but the living

star, not the **Chandra**, but **Ramachandra**, the Lord who rules over the inner satellites, the inner planets, the inner motives and aspirations.

Baba

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Cultivate **Satwic** Qualities Right From Childhood

Childhood passes in trivial play with other children.

Youth passes in amorous sport,

Middle age absorbs time and effort in amassing wealth,

Come dotage, time crawls in futile longing for worldly desires, yet there is no time for contemplation of God.

Thus is wasted the precious heritage of human birth, deeply entangled in the net of karma.

(Telugu poem)

Why waste your time in idleness?

Time wasted is life wasted;

Arise, awake, it is not too late,

Think of the future, at least now.

(Telugu poem)

In order to escape being tossed about on the waves of joy and grief, one should cultivate unconcern (**upeksha**), an attitude of welcoming either, as a sign of Grace. **Sri Ramakrishna** said that if you must avoid the sticky fluid in the jack-fruit from contacting your fingers when you peel it, you have to apply a few drops of oil on them. So, too, said he, If you do not want the World and its reactions to stick to you, have a few drops of unconcern applied on your mind.

Baba

The foundation for real peace is, according to the Vedas, the quality of **Maithree**. **Maithree** means amicability, friendship, compassion and kindness.

It can also be taken to mean, My three that is to say, my word, deed and thought shall be in accordance with words, thought and deed; that is to say, we shall speak, think and act together, without friction or fraction, in an atmosphere of love and understanding. That is what is wanted in the world today: My three.

Baba

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Embodiments of Love! Dear Students!

If you spend your time thus, if you fritter away your time and energy in vain pursuits thus, what for is your human birth? What will happen to you in future? Did you ever ponder over this? Time is the measure for human life. Time is the most precious aspect

in human life. Don't waste time. Time wasted is life wasted. You have to seriously question yourself whether it is sensible to waste your time thus. If you waste your precious time in this young age, when will you be able to sanctify your life?

Man has to perform karma in this **karmabhoomi** (field of activity) right from birth to death. In fact, the human birth has been given to us to perform karma. We are, therefore, engaged in performing various **karmas** continuously. But, very few make any effort to enquire from themselves whether the **karmas** performed are **satkarmas** (good deeds) or not.

One has to strive to sanctify his time right from childhood. We are partaking of a variety of items as food to sustain the human body. But, none is making an enquiry whether the food one consumes is proper and healthy; whether it is beneficial for nourishing and nurturing his physical, mental and spiritual health.

Man is born out of karma, grows and departs from the world due to karma;

Karma is verily the embodiment of divinity. It is only due to Karma that

Happiness and sorrow occur in the world.

(Telugu poem)

The **Bhagavad Gita** exhorts that man has a right only to perform his duty and not to the fruit thereof. Of course, there will be a result for every karma that is performed by a human being. There will be a good result for a good karma and a bad result for a bad karma. This is the eternal law. When you partake of a mango fruit, you will have only the belch of that fruit and not that of a lime fruit. In the same manner, your head (thoughts) will always be conditioned by the type of food you consume.

Transform Yourselves Into **Satwic** Individuals

As is the food, so is the head (thoughts). As is the head, so is God. Thus, the food, the head, and God will be on the same wavelength. Hence, one has to cultivate good and noble thoughts always. If you eat **satwic** food and cultivate **satwic** nature right from childhood, your entire life will run smoothly. Hence, one has to be wary of his food and head (thoughts). If you wish to sanctify your human birth, you should not live like a bird, beast or an animal. Having taken birth as a human being, one has to perform the **karmas** worthy of a human being. One has to conduct oneself as a human being. What does the term Human Values imply?

Sathya (Truth), Dharma (Righteous Conduct), **Santhi** (Peace), **Prema**

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(Love) and Ahimsa (Non-Violence). It is only when we cultivate and manifest these five human values in our daily lives that we will be entitled to be called as human beings. Human being is a repository of **trigunas**, namely, **satwa** (calm serenity), **rajas** (passionate activity), **tamoguna**

(sloth and slumber). Unfortunately, today, we find the rajo and tamo gunas more active in human beings. We do not find even a trace of satwic guna anywhere. Hence, it is of utmost importance today that people are taught and encouraged to cultivate satwaguna, perform satwic karmas and finally reach the abode of satwaguna.

Embodiments of Love!

You are now in the stage of childhood. This is the right age to cultivate satwic qualities. The quality of your life in the later stages will depend on the qualities you cultivate now. What is the use of trying to cultivate Satwaguna

at the very end of your life, when your physical body refuses to co-operate with you in your sadhana? Hence, you must cultivate and put into practice satwic qualities in the youthful age itself. If man wishes to experience manavatwa (humanness) and reach divatwa (divinity), satwaguna is very essential. It is only when you consciously cultivate satwaguna that you will be able to attain satwic nature. If you aim to attain satwic nature but indulge in rajasic and tamasic acts, it is not possible. All our ancient sages and seers did their sadhana when they were young and strong. Embodiments of Love!

You have to partake of satwic food. By partaking of satwic food, you will be able to cultivate satwic thoughts. And, by cultivating satwic thoughts, you will be able to undertake satwic karmas. It is absolutely necessary that one should have satwic friends in youth and constantly move about in their company. It is said,

Good company leads to detachment;

Detachment makes one free from delusion;

Freedom from delusion leads to steadiness of mind;

Steadiness of mind confers Liberation.

(Sanskrit verse)

Hence, you have to consume satwic food keeping

your goal of liberation in mind. You may at times have a doubt that you would not get such satwic food always. I do not at all agree with this view. Don't you get vegetables and edible green leaves in plenty? In fact, the moment you are born out of your mother's womb, you are surviving and thriving on your mother's milk or cow's milk. Is this not satwic food? Can you not live upon a vegetarian diet consisting of vegetables, green leaves and cow's milk? Why should you cater to the dictates of your palate adding chillies, salt, tamarind and spices? It is only when you gradually reduce these ingredients for taste you will be able to cultivate satwaguna. Parents have a great responsibility in teaching the children about the efficacy of satwic food and getting them accustomed to it right from their childhood. On the other hand, if the

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parents themselves prepare and serve rajasic and tamasic food consisting of meat, fish, etc., in their homes, how can they expect the children to develop satwaguna? I am of the view that the children at least should abstain from such rajasic and tamasic food and demand from their parents only the satwic food. One has to consciously cultivate the habit of consuming of only satwic food. Only then will

one be able to develop satwaguna.

Embodiments of Love!

All our senses are conditioned by the trigunas and the gunas, in turn, are conditioned by the food we consume. Hence, if we start eating satwic food, undertake

satwic karmas and move about in the company of satwic friends, I am sure that we can transform ourselves into satwic individuals. It is the bad company that is responsible for evil qualities. If you want to cultivate good qualities, you have to eat satwic food. In fact, it is the food that we consume is responsible for all the evil qualities.

Shun Evil Qualities

Dear students!

If you develop bad qualities like anger, passion, envy, jealousy, etc., right from this early age, your entire life will be spoiled. You are poisoning your young minds with these evil qualities. My advice to the youngsters and students is eat satwic food; cultivate satwic behaviour and keep the company of satwic people right from this early age. I often observe that youngsters today join bad company the moment they enter the school or college and continue to move about in the company of bad people. With the result, they cultivate bad qualities, resulting in bad behaviour. Often they are not even aware of the subtle changes taking place in their behaviour towards elders, parents, teachers and society. They think that they are on the right track, since they are pursuing education in a good educational institution. The education they are pursuing may be good, but the core of their heart is polluted

due to bad company. Several bad thoughts emanate in their mind even at a young age.

People think that it is a natural phenomenon due to young age. I do not at all subscribe to this view. It is not a natural phenomenon at all! It is most unnatural. Since you are partaking of bad food, you are having bad thoughts. Hence, first and foremost, give up bad food. People who are devoted to Swami, must join satsanga. But, you are joining bad company and, as a result, are developing bad thoughts. Once bad thoughts enter your mind, none can drive them away. Hence, you have to cultivate good thoughts, even before bad thoughts enter your mind.

Dear children!

There are several parents who are not concerned about the future of their children. Either they are too busy pursuing their vocations or they are helpless in supervis198

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ing your behaviour. But, if you tread the right path they will be most happy. On the other hand, if you are moving about in bad company cultivating bad habits, resulting in bad behaviour, they will be very sad and will be unable to share their distress or anguish with anybody. Hence, it is your foremost duty to keep your parents happy. If you want to keep your parents happy, you must tread the right path. So, tread the right path and keep your parents happy. Only then will you be able to cultivate good behaviour.

There are three aspects in human life which are interlinked the thoughts, behaviour and the end result. As are the thoughts, so will be the

behaviour and as is the behaviour, so will be the result. Teachers expect good behaviour from their pupils. How is it possible when the students move about in bad company, eat wrong kind of food and entertain bad thoughts? The end result is always bad in such a situation. While taking bitter food, how can you experience sweetness? In short, the **rajasic** and **tamasic** food that you consume is the root cause for the bad thoughts that are entering your mind.

Dear students!

All of you must tread the right path. Even if your parents for any reason offer you **rajasic** and **tamasic** food prepared in the home, you must explain and convince them of the ill-effects of such food, saying, Mother! If you serve **rajasic** and **tamasic** food to **methus**, I will only get bad thoughts. This is not conducive to good behaviour on my part. You must also convince them of the need to prepare and serve **satwic** food to all members of the family. Not only should you eat **satwic** food, you should also read good books. Your entire life is dependent on good food, good thoughts and good company.

Dear students!

You should not read all sorts of trash like cheap novels, stories, **etc.** Such trash will generate bad thoughts in you and pollute your mind. When you go to a library, you should read the biographies of great and noble people which will help to cultivate good qualities and good thoughts in you. One reason for the pollution of young minds and proliferation of bad thoughts in them is reading all sorts of cheap literature. In fact, it is only the mind that is responsible for good or bad thoughts. That is why it is said, **Manaeva manushyanam karanam bandha mokshayoh** (Mind alone is the root cause for either bondage or liberation). Unfortunately, in these days it is only cheap books that have become popular and acquired great attraction. Good books have become a rare commodity. A question may arise as to where one would get such good books. You go to good libraries

of institutions committed to the moral and spiritual uplift of humanity. Frequently we come across people travelling in trains and buses purchasing worthless books available in the railway platforms and bus stands and reading them with absorbing interest. They may say that they are reading them for whiling away the

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time. They do not realise how harmful those books are in generating bad thoughts and polluting their minds. Hence, you must always select books that contribute to your intellectual, moral and spiritual development.

Embodiments of Love!

If you wish to cultivate good thoughts and good behaviour, you must read good books. Many students today consider it a fashion to read cheap literature that is available for a low price. With the result, cheap thoughts and cheap behaviour are generated in them. They look for cheap books and trash distributed free of cost. They woefully lack a sense of discrimination to judge whether such writings are conducive to their moral, spiritual and character development. They will, however, realise

the consequences of their action after their minds are totally polluted. Then it will be too late for them to retrace their steps. It is only through good books that good thoughts and good behaviour can be cultivated.

Dear students!

There are several other important aspects to be taught to you in these three days which will enable you to cultivate noble thoughts and tread the right path. I will teach several aspects in due course that will help you to cultivate pure thoughts.

Sai Children s Festival, 22-10-05, **Prasanthi Nilayam**

Develop The Spirit Of Oneness

Embodiments of Love!

Today, being Ladies day, many ladies have gathered here to share their happiness with one and all. We distinguish and differentiate between ladies and gents on the basis of **upadhi** (vesture) or physical form. However, the principle of Brahman present in ladies and gents is one and the same. **Sarvam khalvidam** Brahma (verily all this is Brahman). Everyone aspires to attain divinity. Many sages, seers and yogis did intense penance

to have the vision of God. Where is God? **Daivam manusha rupena** (God incarnates in the form of a human being). God assumes human form to protect humanity. This has been the mission of all **avatars**.

Every One Is An Embodiment Of God

Embodiments of Love!

God transcends names, forms and attributes. He is infinite and not limited to a particular

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form. Once Sage **Narada** and a few other sages prayed to Lord **Narayana** to incarnate in human form and redeem mankind. Lord **Narayana** said, **Narada**, Brahma **Shakti** (Divine power) is positive. It is not possible for Brahma **Shakti** to incarnate on earth unless it is coupled with negative power. It is only when the positive and negative combine that Divinity manifests in human form.

In response to the prayers of sages and seers, God comes down in human form. He strives for the welfare of humanity and bestows joy on one and all. The Avatar is a manifestation of **Brahmaswarupa** and **manavatwa** (humanness). The same principle of Brahman is latent in all. One has to develop inward vision in order to experience Him. **Easwara sarva bhutanam** (God is the indweller of all beings). In this cosmic drama, God alone is the director and also the actor. He is donning all the roles such as mother, father, husband, wife, daughter, son, **etc.** Someone says, I have been blessed with a grandson

today . The grandson is a manifestation of Brahma. Brahma alone assumes various names and forms in this world. When God incarnates on earth, He has to assume the form of jiva. The principles of **daivatwa** (Divinity) and **jivatwa** (individual) are inseparable. You cannot find one to the exclusion of the other. Divinity has no specific form. Only the jiva has a name and a form but not deva. He is present in all. In fact, each one of you is an embodiment

of God. Whatever you see around is also the manifestation of God. Even the small birds that you see here are endowed with the principle of

divinity. There is no place which is not pervaded with divinity. There is no form which is not divine. However, God assumes a particular form based on the feelings of His devotees.

God is extolled as **Sabda Brahmayi, Characharamayi, Iyotirmayi, Vangmayi, Nityanandamayi, Paratparamayi, Mayamayi** and **Sreemayi** (embodiment of sound, mobility and immobility, light, speech, eternal bliss, perfection, delusion and wealth). Hence, even the words that we utter manifest our innate divinity. It is God who speaks through each one of you. You should have this firm conviction. If someone accuses you, think that God in that form is accusing you. When you develop such spirit of oneness and tolerance, you will never be perturbed by censure and blame. Your mind will always remain in peace. Whatever may happen, accept it wholeheartedly as the Will of God. Have firm faith that it is God and God alone who is the doer. Do not consider your fellow human beings as mere individuals. When you talk to someone, think that you are talking to God. When you do not see God in others and treat them as your own, you will be giving room to evil qualities like anger, jealousy, hatred, **etc.** Develop the spirit of oneness. Only then will your life be redeemed.

When you go to a noble soul and ask him for a message, he will merely say, My dear son, know thyself. Today People are interested in knowing about others. They keep on enquiring, Who are you? Where do you come from? But, they do not enquire into themselves

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Who am I? It is only when you conduct such a self enquiry, will you get the correct answer. God has given you the human body. It is He who makes you talk, walk, laugh and even cry. Everything happens according to His Will. Develop such firm faith.

Selfless Desires Of Mother **Easwaramma**

On this occasion, we should remember Mother **Easwaramma** and the ideals she exemplified. She was a paragon of virtues. She was always happy, cheerful and had a smiling countenance. Her heart was tender and sweet as it was filled with love and compassion. One day she approached Me with a request, Swami, when the children of our village suffer from any ailment, their mothers have to carry them all the way to **Bukkapatnam** hospital. It is a heartrending sight to see the grief-stricken mothers carrying their children that far. There is no guarantee

that they get proper medical attention even after going there. Hence, kindly establish a small hospital in our village itself. I pacified her saying that her wish will certainly be fulfilled at an appropriate time. It is only when the **kala**, karma, **karana** and **kartavya** (time, action,

reason and duty) are favourable, can one attain the desired result. I constructed a hospital as per her wish. On some other day, she came to Me with another prayer, Swami, I am unable to bear the sight of small children carrying heavy loads of books and walking all the way to **Bukkapatnam** school. Even You had to walk to **Bukkapatnam**

school in those days. Kindly construct a small school in our village and save them from the trouble of trudging all the way to **Bukkapatnam** for their studies. I assured her, Don't worry, I will surely construct a

school in the village. Accordingly, I fulfilled her wish.

She came to Me with yet another request, Swami, people in our village are suffering for want of drinking water facility. They have to go all the way to **Chitravathi** river to fetch water. Even in **Chitravathi**, we do not find water always. It is not a perennial river. We find water only when there are rains. I feel very sad to see small children carrying pots filled with water on their tender shoulders. Water is the sustainer of life. Hence, kindly get a well dug in our village and quench the thirst of people. I told her, Your desires are very simple. I will certainly fulfil them in a big way. You don't worry about these things. I will make sure that the people of our village

have proper education and medical facilities.

As per My promise to her, I got a small school constructed in the village. In the earlier days, she was concerned that not all the children of all the villages were attending school. Later on, I established a college. **Easwaramma** was very happy. Gradually, the college has developed into a university.

To begin with, I got a small hospital constructed on the top of the hill. **Dr. Seetharamaiah** from East **Godavari** district came here to serve in the hospital at

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My behest. He was an ardent devotee. He served here till his last breath. The hospital was totally managed by one doctor and two nurses in those days. Now much more has been achieved than what **Easwaramma** had asked for by establishing a Super Speciality Hospital.

The simple desires of **Easwaramma** in those days paved the way for gigantic social welfare projects.

Once when I went to the banks of the river **Chitravathi**,

I noticed some ladies from the village scooping

out sand to get their pots filled with water. Later, **Easwaramma** also told Me about the hardships of the housewives in the village for obtaining drinking water and requested Me to do something to relieve their difficulties.

Thereafter, I arranged for water to be supplied to the villages from a few hundred **kilometres** away. In fact, I fulfilled every little desire that she had expressed, the reason being, her desires were never for her own benefit but invariably in the larger interest of the villagers.

Whenever anyone expresses a truly selfless desire, Swami will surely fulfil such wishes. What was once a small school has now been transformed into a multi-disciplinary university. What was once a small well has been transformed into a gigantic water supply system.

Electricity was a rare privilege for the rural population

those days. The politicians who came to power were not very enthusiastic and effective in supplying electricity

for most villages. Therefore, I decided that without seeking their assistance or help, I must get these facilities provided by Myself. When **Puttaparthi** was electrified, there was jubilation and this even caused jealousy in nearby villages. Hence, I expanded the facility to other villages also. These were not casual acts of fancy, but were provided after

ascertaining the needs of the villagers.

See this vast auditorium. For whom have I got it constructed? Is it not for the comfort of all of you? It is said, **Paropakaraya punyaya**, papaya **parapeedanam** (one attains merit by helping others and commits sin by hurting them). Help ever, Hurt never. Hence, always strive to help everybody. Selfishness is an evil. Fish is better than selfish.

Unfortunately, today you see persons

who are utterly selfish everywhere. It is difficult to trace the origin of the present-day politics steeped in utter selfishness, but its consequences are rampant corruption and evil tendencies. If this kind of politics is eliminated, there will be happiness all around. All and sundry have now entered politics. Even **panwalas** and **beedi** vendors have developed political aspirations. One has to understand the true purpose and significance of politics before one enters into it. Instead of being helpful

to society politicians actually engage themselves in harming those whom they are supposed to serve. Those in power expect that everyone should hanker after them for obtaining things as a matter of favour which in fact, are their right. I would therefore advice that you shun such politics. Instead, rely on your own innate strength. What sort of a practice is it to go from door to door begging for votes? If you lack the competence, your endeavours

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are bound to fail. Depend on God's grace. If you depend on God, He will turn the minds of people in your favour. God is everything. Victory is secured only when you totally

depend on God's grace. Here again your prayers to God should not be for selfish reasons. If you are selfish, it practically renders you incapable of helping others. First of all, acquire good qualities. You must be helpful to a few people around you at least. Your efforts should reflect an element of sacrifice. **Karmanyevadhikarasthe ma phaleshu kadachana** (you have right only to work, but not to the fruit thereof). Be active in your life. Whatever work you take up, depend on your own innate strength. Do not depend on assistance, support or help from others. Be self-reliant. If you wish to have your family and children

well educated and flourishing, you pray to God.

Strive To Purify Your Heart

Wherever you look, God is present. From stars to hillocks, from insects to elephants, everything is pervaded

by Brahman. Fill your heart with divine feelings. God is known as **Hridayavasi** (resident of heart). Here heart does not mean the physical heart. If there is enlargement

of physical heart, it results in a disease. What I refer in this context is the spiritual heart which is present in every individual. When there is an expansion of heart, it gives rise to **broadmindedness**. On the other hand, when there is contraction of heart, you will have only narrow feelings. Hence, never entertain mean qualities. The human birth is highly sacred. That is why God assumes the human form. Hence, develop purity of heart and lead your lives in a sacred manner. When I give a discourse or involve you in **bhajan** singing, it is only meant for the expansion of your

heart. When you participate in **Nagar Sankirtan** in the early hours of the day, your heart will be brimming with bliss. It is not enough if you merely sing for your own satisfaction. You should participate in community singing wholeheartedly and share your joy with one and all. Sing His glory full-throated and make everyone drink the nectar of the divine name. Your aim should always be to attain expansion of heart in every endeavour. Only then will the title of human being befits you. Be **broadminded** and share your happiness with everybody.

At present selfishness and self-interest are on the rise. People are not striving to purify their hearts. On the other hand, they are trying to cover up their mistakes and pose to be men of eminence. They are interested only in the welfare of their own family and friends. You should have concern for the feelings and well-being of others also. Love is God. Live in love. Love should not be tainted with narrow feelings of I and mine. All should live in amity with the spirit of oneness. It is possible only when you have firm faith that God is present in all. Without the presence of divinity within, one cannot live. With such awareness, live always in God consciousness. Consider the suffering of others as your own. Do not do unto others what you do not want others to do unto you.

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Consider love as your very life-breath. Grow in love. Be

broadminded and share your love with everybody. Pray that others should not undergo the suffering you have undergone. Let everybody be happy and make progress in life. It is possible only when you develop love.

Ladies Day, 19-11-2005, **Prasanthi Nilayam**

Dear Students!

I do not wish to speak much about the present day education. In fact, there is but one purpose and goal for education; that is truth. Whatever is learnt other than truth, cannot be construed as true education. That is only secular education. There are many educated people in the world today. But, what is it that they are engaged in? I do not find educated people engaged in service to society

today. Nevertheless, the educational institutions in the world are turning out more and more such educated people. The education that these people acquire is only secular education and not spiritual education. In fact, spiritual education is the only true education, which will establish the existence of god. Secular education enables one to **secure** employment and **eke** out a living thereby. It is for the physical sustenance of the person concerned

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There is no **Vidya** which our students are not proficient in. They develop all the virtues and they saturate every act of theirs, including their skills and studies, with those high and pure qualities. To demonstrate that this process will **yeild** joy, peace and prosperity, I have these students as My instruments. They would themselves act as ideals. They are the source of My delight and they sustain My hopes. They are My **Ananda** and **Ahaara**.

Baba

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and his or her family. As the saying goes, The end of education is character. Devoid of character, all other possessions are useless. Unfortunately, today character building has been relegated to the background. It is the last priority. Of what use is it to pursue such education which does not confer character on a person? Modern education may help one to gain control over men and matter, but utterly fails in uplifting one's own self. There must be unity between one's inner feelings and outward actions. The harmony between thought, word and deed is of utmost importance. Education should enable one to cultivate good qualities, character and devotion.

Character Is The Mark Of A Human Being

When there is unity between thought, word and deed, one can acquire purity and realise divinity. Modern education is fully self-centred. Wherever you see, selfishness

is rampant. Contrary to it, true education teaches selflessness. People pursuing such type of education, give up their selfish interests and work for the larger interest of society. It is said, Paropakaraya punyaya papaya parapeedanam (one attains merit by serving others and commits sin by hurting them). Wherever you see, people today analyse whether a particular activity they wish to undertake will bring material benefit to them or not. Everywhere you will find only selfish interest coming to the fore. People tend to forget that the real self is one's own Self (atma), which is the same Self (atma) present in every individual. And, that Self is chaitanya shakti

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(the power of universal consciousness). This Chaitanya Shakti is present in every human being, nay every living being. That is why it is said, Easwarah sarva bhutanam (God is the indweller of all beings). Hence, one has to give up one's self-interest and strive to realise the atma tattwa that is present in every living being. Modern education

is steeped in utter selfishness. It is only when one transcends his self-interest can one acquire true education and purity of heart. One has to rise above self-interest and help others with a spirit of sacrifice. It is only then that one can become a true human being and can be called as such; not by mere education. Birds, beasts and animals cannot realise this sacred atma tattwa and manifest selflessness.

Only a human being can do so by sadhana. A human being can acquire value only by developing good character. Hence one has to strive to acquire and protect one's character by pursuing true education.

Education is not for earning a fat pay-packet. After all, what can money do? In what way can it help us? It may perhaps help us to acquire name and fame and build palatial buildings with modern comforts. But, devoid of character, of what use are all these comforts? Unfortunately, today the world respects such people only. In My view, a person without character is unfit to be called a human being. He is only an animal. Even an animal is better than such a human being, for, it has a season and a reason. But, a human being has no season and reason at all! Wherever you see, you will find only selfishness today. Only such people pass off as

gentleTruth

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men in society in present times. Then again, character is the most important aspect of a human being. Truth and righteousness are the foundation for character. As the saying goes, Sathyannasti paro Dharma (There is no Dharma greater than adherence to truth). The mansion of righteousness rests on the foundation of truth. If the very foundation of truth collapses, there can be no righteousness. Hence, truth and righteousness are the two most important limbs of a human being. When truth and righteousness go together, love manifests.

Bereft of truth, righteousness, love and peace the value of all your education is zero;

Bereft of truth, righteousness, love and peace the sanctity of all your acts of charity is zero;

Bereft of truth, righteousness, love and peace the utility of the positions of power occupied is zero;

Bereft of truth, righteousness, love and peace the result of all your good deeds is zero;

These four qualities are the four pillars that support the mansion of Sanathana Dharma.

What more can I explain,

Oh! Men of noble qualities!

(Telugu poem)

There can be no peace without truth, righteousness and love. You often come across people complaining, I have everything in life, but I have no peace of mind. A person without peace of mind is confronted with troubles from all sides. If only one has peace of mind, one can be happy in the world. He will have no troubles at all! Such a person is a great soul.

Let us now analyse the true meaning of the word Manava (human being). It means one without attachment to the world. Only such a person can be called a real human being. To marry someone, beget children and develop a family these are all considered to be attachments. Man loses peace on account of developing attachments. A paradoxical situation has developed today where man has everything good food, comfortable life, etc., but, he has no peace of mind. Why? Because, he has developed an attachment to the objects of enjoyment. Peace is something which cannot be purchased in a market. It depends upon one's attitude to life and living. Hence one has to develop ekatma bhava (feeling of oneness). If this ekatma bhava is developed, one can move about freely in the world with no attachment to any particular individual or object. When man loses his freedom he will become bound by the objective world. He will develop desires, lust, etc. Where there is lust, love cannot exist. The rose flower which is a symbol of love teaches many good things. It is a thing of beauty that speaks silently in the language of fragrance. It is surrounded by thorns. In this example, the rose flower is comparable to love and the thorns to lust. Man must be able to pluck the flower of love without being pricked

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by the thorns of lust. It is only when man develops pure love untainted by desire and lust that he can be called a true human being.

Attachment Denies Peace

Adi Sankara, the greatest exponent of the Advaita philosophy, once went on a tour to North India on a mission

of winning over scholars by argumentation. During the course of his tour, he came across a great scholar by name Mandana Mishra. He had a wife by name Ubhaya Bharati who was equally well-versed in scriptures. Besides,

she was a realised soul. She was selected to be the arbitrator and judge to decide the winner in the argumentative

sessions between Sankaracharya and Mandana Mishra. She was a truthful lady and was aptly suited to be a judge. The judges of modern times are not comparable to Ubhaya Bharati in the qualities of truth and objectivity.

She always believed in the aphorism Truth is God and therefore was eminently suited for the assignment. The arguments commenced in the presence of Ubhaya Bharati. She was following the arguments and counter arguments with rapt attention. Finally, Sankaracharya defeated Mandana Mishra and he was declared as winner

by Ubhaya Bharati. As per the conditions, Mandana Mishra had to take to sanyas and he did accordingly. As a dutiful wife, Ubhaya Bharati followed suit and she also took to sanyas. A question may arise here as to what is sanyas in the real sense. It is giving up of all desires. As long as one entertains desires, he will only be a samsari (householder). He will develop worldly relationships. He will desire to have a son in the first instance. Thereafter, the whole retinue of daughter-in-law, grandsons, granddaughters,

etc., will follow. Ubhaya Bharati did not wish to entangle herself in the web of such worldly relationships.

Hence, she took to sanyas (renunciation).

One day, she was going along with her disciples to the river Ganga for taking a holy dip. On the way, she observed a sanyasi relaxing on the wayside, keeping a dried bottle gourd under his head. This, he was using for storing drinking water and hence he was preserving it safely. Ubhaya Bharati saw this sanyasi's attachment to the bottle gourd and commented to her disciples, Look! This man calls himself a sanyasi, but he is attached to a bottle gourd which he is keeping safely under his head as a pillow. The sanyasi heard this comment, but did not utter anything then. While Ubhaya Bharati and her disciples were returning from the river, he threw away the bottle gourd in front of them in order to demonstrate that he was not attached to the article. Observing his action,

Ubhaya Bharati aptly remarked, I thought there was only one defect in him abhimana (attachment). Now I realise that he has another defect also ahamkara (ego). How can one with abhimana and ahamkara become

a jnani and sanyasi? Her comment was an eye-opener for the sanyasi. Immediately, he fell at the feet of Ubhaya Bharati and prayed to her to teach him true knowledge.

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People today put up a show as though they had renounced everything. In fact, it is they who crave for worldly possessions. Dear students! You are all engaged in pursuing education. Hence, you must have only one desire now. That is Brahmacharya (celibacy). When you come here to join the Sri Sathya Sai Institute of Higher Learning as students, you pray, Swami! We don't want anything. We have no desires like marriage, setting up a family and building of houses, etc. Please lead us on the path of liberation. But, the moment you leave the portals of the Institute, umpteen number of desires swarm you like honey bees.

Bad Company And Bad Place Influence Human Behaviour

Man's behaviour is influenced by Sthanabala (power of the place), Bhujabala (power of the physical body) and Dhanabala (power of wealth). For instance, in the Ramayana, when Sita, Rama and Lakshmana were taking a stroll in the forest, Lakshmana suddenly felt tired and told Rama that he was exhausted and would like to go back to Ayodhya as quickly as possible to have a more comfortable living. Rama smiled at him and said, Let us proceed further, I shall explain everything later. How did Lakshmana who previously had declared that Rama was everything to him and that he would not live without Rama even for a moment, suddenly develop this attitude? How did this concern for bodily comfort arise in him suddenly? After they walked some distance, they sat under a tree. That moment Lakshmana felt the pangs of repentance for his impertinent behaviour. He realised his mistake, caught hold of Rama's feet and implored, Rama! Forgive me for what I had said. I cannot understand

how these devilish qualities and bad thoughts entered

me. What could be the reason? Rama thought over the matter for some time and explained, Lakshmana! The region through which we passed just now was the haunt of Surpanakha. She used to rest under that tree. Hence, the place is surcharged with all her devilish qualities.

The vibrations of those evil qualities aroused bad thoughts in you. The moment you came out of the place, you are your normal self again. Your inherent good nature asserted itself. Thus, one's association with a particular place also has its effect on one's behaviour. That is what is called sthanabala (power of the place).

People often wish and pray for a son. But what type of son should they pray for? One who will emulate the noble qualities of the parents. Unfortunately, today you do not find noble qualities anywhere. Youngsters often move in bad company and cultivate bad qualities. This is not correct. They should always make friendship with good people and emulate their qualities. The great epic Ramayana is replete with several examples of how association with good people results in developing noble qualities. Adi Sankara in his famous Bhaja Govindam song very graphically described how satsanga would

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ultimately lead one to liberation:

Satsangatwe nissangatwam,

Nissangatwe nirmohatwam,

Nirmohatwe nischalatatwam,

Nischalatatwe jivanmukti.

(Sanskrit verse)

Today, people move about in bad company and ultimately spoil themselves. This is the effect of Kali Yuga, which is often referred to as kalaha yuga (the Age of Conflict). Man, by nature is divine, but turns bad on account of dussanga (bad company). That is the reason why sages and seers in ancient times constantly strove to cultivate noble qualities by satsanga. Today, trash literature is found everywhere. Wherever you see, you will find people, especially youngsters reading bad books that pollute their minds. You might have observed youngsters visiting the library invariably on Sundays and holidays. They search for bad books and read them with absorbing interest. Those bad books are very exciting to the young minds. Thus, youngsters spoil themselves on account of bad company. No force on earth can change such boys. Not even God. Unless one makes introspection

into one's behaviour and strives for transformation, one will continue to move about in bad company. One's character and conduct are of paramount importance. If they are taken care of, one is sure of treading the right path. There is no use acquiring high academic degrees with a view to earn high salary and position. How long will they last? On the other hand, it is possible that they may land one in trouble sometimes.

In keeping with the saying, Yad bhavam tad bhavati

(as is the feeling, so is the result), one has to cultivate noble thoughts and feelings. One has to read good books that will bring about a transformation of heart and uplift the soul. You often find youngsters going to the library and remain engaged in deep study. What sort of books do they read? They read bad books camouflaged in a good cover. Once you remove the cover and look into the book, everything is trash with bad pictures. You will have to be very strict with such students. No one can be taken for granted. They speak sweet words outwardly as though they are very innocent. But, they stealthily engage themselves in bad activities. Unlike the students in the Gurukula system of the ancient times, the present day students indulge in bad behaviour. In spite of great efforts on the part of teachers to bring about a transformation in them, they continue to exhibit their bad qualities. It is not surprising to see students assaulting teachers in the educational institutions today. There are students who find fault with those who actually provide for their living.

There are also students who do not hesitate to hurt the very hand that feeds them. Such are the qualities of the present day students. They do not appreciate the role played by the teachers in their uplift.

Be An Ideal Student

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What are the qualities expected of a student?

Students should pursue such education which confers on them the sacred qualities like good character, adherence to truth, devotion, discipline and duty.

(Telugu poem)

Only those students who cultivate such qualities are eligible to be called students in the real sense. Those who act against those principles are not students, but stupids. You should not associate with such people. Neither

you should call them stupids and earn their wrath. Be neutral in your relationship with them. You should keep up your own good qualities, which the world will appreciate. Love all. In fact, love is the most important aspect of education. One who teaches the method by which man can cultivate selfless love is the real Guru. There are, of course, several such teachers. I have established

the Sathya Sai Educational Institutions only with a view to inculcate love and teach good qualities to the students. It is not an exaggeration to say that there is not a single bad book in our library. Our students are very good students. They do not at all move in bad company. Even when they go home for vacation, they do not like to stay there for long. Sometimes, their mothers may say, My dear! You stayed for one full year in Brindavan or Puttaparthi. You never had an opportunity to eat tasty and spicy food. I shall now prepare such food that you will relish. Our boys will then reply, Mother! You should also not eat such rajasic food. It is not good for health. As is the food, so is the head (thoughts). Thus, when the food and head go together, people forget God. Hence, do not change your food habits. Continue to stick to a sattwic

diet. Take plenty of green leafy vegetables. It is only when you maintain spartan habits with regard to food and head, will you become a good-natured individual. You are aware that people outside have high expectations of the students studying in Sri Sathya Sai Educational Institutions.

Students, as long as they remain in our hostels, exhibit good behaviour and devotion. Once they go out of the portals of the institution, they turn bad. This should not happen. Wherever you are, whether in the hostel here or when you go out, you must continue to exhibit good behaviour. Of course, I have no doubt at all about the behaviour of our students. They are good boys. I hope that our students will continue to be good and become good citizens worthy of emulation by others. I conclude My Discourse with blessings to all.

Benedictory Address XXIV Convocation Of SSSIHL,

22-11-05, Prasanthi Nilayam

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Realise Your Innate Divinity

To Attain Peace

Bereft of truth, righteousness, love and peace the value of all your education is zero;

Bereft of truth, righteousness, love and peace the sanctity of all your acts of charity is zero;

Bereft of truth, righteousness, love and peace the utility of the positions of power occupied is zero;

Bereft of truth, righteousness, love and peace the result of all your good deeds is zero.

(Telugu poem)

Embodiments of Love!

Human birth is meant to attain peace and not for occupying positions of authority. One may have all types of wealth and comforts but bereft of peace life itself has no meaning. There are many in this world who are well-to-do, highly educated and occupy **This**

is the best time to tell you something about the authenticity of this Advent. I only wish to communicate the Truth. There are many who cannot bear or tolerate the Splendour that I am manifesting, the Divinity that is expressed in every act, the wonders and amazing happenings that are the result of Grace; these people label these as acts of mesmerism or miracles or feats of magic! They hope to bring these down in the estimation of people. Let me tell you this; mine is no mesmerism, miracle or magic. Mine is genuine DIVINE POWER.

Baba

Life sustained by food is short; life sustained by the Atma is eternal. Do not lay claim to long life; but to Divine life. Do not pine for more years on earth, but for more virtues in the heart. The Buddha knew and made known to the World the Truth. Everything is grief. Everything is empty. Everything is brief. Everything is polluted. So the wise man has to do the duties cast upon him with discrimination, deligence and detachment. Play the role but keep your identity unaffected.

Baba

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ing positions of authority. But, in what way is society benefited by them? They have no time or inclination to wipe off the tears of the suffering humanity. How can we help the poor and the downtrodden? This should be the concern of the people in power. But, nobody seems to think on these lines. In the name of social work, people are actually indulging in show-work! They drive away the beggars who come to their doorstep begging for alms. Man should engage himself in acts of charity in order to experience peace.

The Goal Of Human Life

You should understand the import of the term manava in the first instance. What is the goal of a human being? Is it to strive for the fulfilment of one's desires? Is it to come up in life in the worldly sense? Is it to enjoy sensual pleasures? Human life is a mixture of happiness and sorrow. It is not possible to experience one to the exclusion of the other. How can you expect to attain happiness and peace if you are not prepared to help your fellow human being? Everyone has to experience ups and downs in life, but they are like passing clouds. Difficulties are a part of life. None can escape them. Hence, one has to treat happiness and sorrow with equanimity. There is pleasure in pain and vice-versa. One should not be elated by pleasure nor depressed by pain. We have to develop the spirit of equanimity in order to progress in life. Samatwa (equality) is very essential for samaja (society) to progress. Sukhadukhe samekruthwa labhalabhau jayajayau (one should maintain equipoise in happiness and sorrow, gain and loss, victory and defeat). But, man, in spite of enjoying all comforts and pleasures, is unable to bear even a small difficulty. He is disturbed and distressed by

the slightest trouble. If you ask a well-to-do person, whether he is happy, what will be his reply? He will say, Sir, I have no dearth of money. My sons are well settled in life. My home is very well furnished with all types of comforts and conveniences. I have everything in life except peace of mind. How can one attain peace of mind? It is possible only when one realises his innate divinity. Why are we not able to experience peace? Where does the mistake lie? We go on enquiring from others, Who are you? But, we do not make an effort to enquire into ourselves, Who am I? There lies the mistake. Once we realise who we really are, we will be free from sorrows and difficulties forever. Hence, first and foremost we should make efforts to realise our true identity. What is the use of knowing everything without being aware of the Self?

Is it not a futile exercise to sow seeds when there are no rains? Even when there are rains, can you reap a harvest unless you have sown seeds? Both the positive and the negative are required for the electric current to flow. In the same manner, both self effort and divine grace are essential to achieve success in your endeavours. Easwarah Sarva Bhutanam (God is the indweller of all beings). Isavasyam idam sarvam (the entire universe is

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permeated by God). We must realise that we are born to experience our innate divinity and not merely to enjoy worldly pleasures. We have to take to the path of spirituality

to experience our innate divinity. If we lack in spiritual outlook, we do not deserve to be called human beings. In fact, it amounts to betrayal of God. God does not expect you to worship Him. He expects you to lead an ideal and purposeful life.

Once sage Narada enquired Lord Vishnu as to what was the royal path to immortality. Then Lord Vishnu replied, One should realise that I am present in all beings.

The spark of divinity is present in all. Man is not a mere mortal. He is essentially divine. Jiva (individualised soul) and Deva (God) coexist. The former is negative and the latter positive. Lord Vishnu told Narada, I have to assume the form of a human in order to move among men and protect the world. I am present in everyone in the form of atma. When man constantly contemplates on the principle of atma, I manifest Myself.

The same divine principle of atma is present in all. One who realises this truth experiences the all-pervasive divinity. God is in you, with you, around you, above you and below you. However, you cannot realise this truth unless you give up negative feelings. God is everywhere. You do not have to search for Him. Develop firm faith that He is in you. God has no specific form. He transcends all names and forms.

Having been born as a human being you should strive for the welfare of the society. You are a member of the society and your welfare depends on the welfare of the society. Hence, undertake activities which are beneficial to the society.

The Atma Alone Is Eternal, The God In Man
Embodiments of Love!

Do not identify yourself with the body. You are the embodiments of

the atma.

The body is made up of five elements and is bound to perish sooner or later, but the indweller has neither birth nor death. The indweller has no attachment whatsoever and is the eternal witness.

(Telugu poem)

Can anyone say My atma is dead ? The physical body perishes with the passage of time but the atma is eternal. One can see the reflection of the sun in a well, in a water tank, in the river and also in the ocean.

Without water, there can be no reflection. Each human being can be compared to a flow in which the reflection of the same atma is seen. The sun is one, but appears as though there exists a separate sun for each country. When it is daytime in India, it is night-time in America and vice-versa. The sun may appear at different times in different countries, but it is one and the same. We cannot call it as Indian sun,

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American sun and so on and so forth. Similarly, God is one. Truth is one. Love is one. Live in love. When you adhere to the twin principles of truth and love, you will experience the manifestation of divinity in everything.

Who is God? In fact, you yourself are God. Hence, everyone should develop the firm conviction, I am God . When you develop such firm conviction, there will be no room for ego and hatred. You are God and your fellow human being is also God. Develop such principle of oneness and equality. When you harm others, you actually harm yourself. Victory and loss are a part of the game of life. One should not criticise or blame the other. When someone meets with failure in his endeavour, empathise with him. When you do not identify yourself with others, differences are bound to crop up.

Who are you? You think you are the body. But, you are neither the body nor the mind. The human body is like a water bubble. How can you identify yourself with such an ephemeral body? You may say I am the mind . Mind is nothing but a bundle of desires. One day or the other you have to give up all desires. Hence, do not identify yourself with the mind. Today's man has limitless

desires. His mind wavers from moment to moment and hence is called a monkey mind. Do not allow your mind to behave like a monkey. You belong to mankind and hence keep your mind always steady. Constantly remind yourself that you are a human being. Daivam manusha rupena (God is in the form of human). Give up body consciousness and live in the constant awareness that you are God.

We construct temples to consecrate idols and worship

them. Where does the idol come from? It is your own creation. You offer worship to the man-made idols but you are not prepared to worship the God in man. There is no point in merely worshipping idols if you do not realise your innate divinity. Everyone must respect and revere the principle of the atma within. Consider atmaviswasa (faith in the Self) as your very life-breath. Faith in the idols is temporary. When you go to Tirupathi, you worship God in the form of Lord Venkateswara. You extol Him saying, Lord Venkateswara is our family deity . When you

make a pilgrimage to Brindavan, you worship God in the form of Krishna. In Ayodhya, you worship Him in the form of Lord Rama. Depending on the place and circumstances, different names and forms have been attributed to God. But, in reality Lord Venkateswara,

Krishna, Rama, Sai Baba, all are one and the same. Call Him by any name, He will respond. He has no differences. You should not be deluded by differences in name and form. Develop firm faith in the oneness of the atma. Religions are many but the goal is one .

Let Your Mind Be Purified Through Refinement

Embodiments Of Love!

Having come here after spending a lot money

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and putting up with inconveniences, you should make proper use of your stay here. Ask yourself, whether you have spent your time in a purposeful manner. What is the use of coming here if you do not practise Swami's teachings? Develop unwavering faith in the oneness of divinity. Only then can you experience peace. So long as you do not contemplate on the oneness of God, your mind will continue to play its tricks.

You may criticise someone as a bad person today and extol him as a good person tomorrow. Good and bad are your own thinking. Your mind is the cause for both. In reality, man is always good by nature. Human life is highly sacred. That is why it is said, Daivam manusha rupena. Do not belittle yourself thinking that you are a mere mortal. You are verily God Himself. The very fact that you portray God in a human form and worship Him proves that human being is essentially divine. Do not attach undue importance to names and forms. Understand the inherent principle of divinity.

What is the use of taking birth as a human being if you conduct yourself like an animal? You need not give up everything and become a sanyasi. See God in man. God is all-pervasive. You cannot say that God is confined to a particular

place. There is no place where God does not exist.

Sarvatah panipadam tat sarvathokshi siromukham, sarvatah sruthimalloke sarvamavrutya tishtati (with hands, feet, eyes, head, mouth and ears pervading everything, He permeates the entire universe).

We cultivate paddy. However, we do not consume it in its raw form. We remove the husk covering the grain and refine it into rice. So long as there is husk, it is obliged to have rebirth . Our desires are like the husk covering the rice grain. We will be free from the cycle of birth and death once we give up all desires.

Paddy becomes suitable for consumption only after it undergoes the process of refinement and becomes rice. Rice is used for making various preparations such as Pulihora, Chitraannam, Chakkeram Pongali, Paayasam, etc. Rice flour is used for preparing Idlis and Dosas. The names of these food items may vary, but the essential ingredient of rice is the same in all. Just as paddy is transformed

into rice, our mind should also be purified through the process of refinement, termed as samskara.

You are deluded because of your materialistic outlook. You have to

change your vision. Do not expect God to change the creation. He has given you everything in its pristine form. But, you are polluting it because of your selfish desires. The mind is the root cause for all this. Hence, annihilate the mind and everything will be clear to you.

Embodiments of Love!

Your heart is pure and sacred but you are deluded by the clouds of desires. Just as the sun and the moon are not visible to us when they are covered by the clouds, we are unable to visualise our reality because of our

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desires.

Childhood passes in trivial play with other children,

Youth passes in amorous sport,

Middle age absorbs time and effort in amassing wealth.

Come dotage, time crawls in futile longing for worldly desires, yet there is no time for contemplation of God.

Thus is wasted the precious human birth, deeply entangled in the net of Karma.

(Telugu poem)

Man feels proud of his youth and falls into the trap of maya (delusion). As the end approaches he regrets for not having attained peace of mind in spite of enjoying all comforts and pleasures. Man passes through various stages in life, such as, childhood, youth, middle age and old age. However, there is no transformation in him with the advancement of age. Instead of trying to change the **srishti** (creation), man should change his **drishti** (outlook). We can see the reality only when we change our **drishti**. There is nothing wrong with **srishti**. God's creation is perfect and none can alter it. In this creation God can make anything happen by His divine Will.

So long as one is endowed with physical strength and vigour, one may enjoy himself by participating in **aatalu** and **paatalu** (play and song). However, one should not indulge oneself in any activity beyond a certain limit. As the age advances, the physical body undergoes certain

changes. All of you are aware what a great singer **M.S. Subbulakshmi** was. However, her voice refused to cooperate with her in the old age. When she mentioned this to Me, I told her that she had used her voice in excess and that was the reason for her predicament.

Your voice and vision are bound to change with the passage of time. You suffer from unrest and anxiety because you rely on your physical body. Instead, rely on the changeless and eternal principle of the **atma**.

Man is ruining his life because of his habits. He should lead a life of righteousness. Do not give undue importance to food and drink. Consider character as your very life-breath. If you lack character, you will have to face innumerable difficulties in life.

Contemplate On One Name And One Form

Divinity is referred to as Sat, which means the changeless and eternal principle. People of different religions call it by different names. The Muslims extol God saying, Allah **Ho Akbar**. They consider God as their sole refuge. Whether one is a Muslim or a Hindu, God is the only refuge

for all. You should emphatically declare to yourself, I want God. You should get immersed

in the divine, not in deep wine! Once you accept **Rama** as your God, you should spend your entire life in the contemplation of **Rama**. But, these days man has become fickle-minded. One day he keeps the picture of

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Lord **Rama** in his altar and starts worshipping Him by chanting His name, but, the very next day he replaces **Rama**'s picture with that of Krishna's, if his wishes are not fulfilled.

Once there lived a devotee of Lord **Siva**. He used to worship **Siva** every day and chant the sacred **panchakshari**

mantra **Om Namah Shivaya**. But, after some time he felt that Lord **Siva** had not done him any favour. Hence he put aside **Siva**'s picture in the almirah and kept **Rama**'s picture on the altar. Initially, he could experience some peace. However, his desires remained unfulfilled and he became restless. He kept **Rama**'s picture also in the same almirah and started worshipping Krishna, on the advice of his guru. He chanted the divine name **Gopala** Krishna incessantly. After some time, he felt that even Krishna had not done him any good. One day a lady devotee came to him and said, What is the use of worshipping **Rama** and Krishna? Better you do **Devi puja** (worship). As per her advice, he kept a picture of **Devi** on the altar and started worshipping it. As the **puja** was in progress, he noticed that the fragrance from the incense sticks was wafting towards the almirah where the pictures of other deities were kept. He therefore decided to remove those pictures from the almirah thinking that the incense sticks were meant for the goddess and that the other deities had no right to enjoy the fragrance. Immediately,

the Divine Mother manifested Herself before him and said, **Oh** simpleton! You worshipped **Siva** for a few days, and then you switched over to **Rama** and later on to Krishna. What is the guarantee that you will not discard My picture also tomorrow? This is not true devotion.

You should contemplate on one name and one form till your last breath. You should remain unperturbed by difficulties and lead a spiritual life. Fill your heart with sacred feelings. Only then will your life be redeemed. If you want to progress in life never forget the name of God. Do not divert your mind from one name to another. Let your mind be focused on one name and one form.

Manah eva manushyanam karanam bandhamo- kshayo (mind is the cause for bondage as well as liberation

of man). The mind wavers because of the desires you entertain. Hence, you will attain peace only when you give up desires. Mere performance of acts of charity will not confer nobility on you. Offer yourself to God with single-minded devotion. Only then can you attain peace and happiness. Control your desires. Control your thoughts. Then everything will come under your control.

Embodiments of Love!

You are endowed with the eternal principles of truth and love.

Sathyannasti paro Dharma (There is no Dharma greater than adherence

to truth). Consider **Sathya** as the basis of your life. Follow the path of Dharma. Only then will the principle of Love manifest in you. When you have love, you will be successful in

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all your endeavours.

I Am The Truth And The Love Present In All

Embodiments of **Atma**!

You are not the body which is bound to perish. You are the indweller which has neither birth nor death. It has no attachment whatsoever. You will attain immortality

once you realise your true identity. You will be free from all worries and desires. You may ask, Is there anyone without worries and desires? I am Myself the living example in this regard. I have absolutely no desires whatsoever. Everything is in My hand. I can give you whatever you ask for. However, do not crave for materialistic things from Me. They are transient like passing clouds. Ask for that which is eternal. The entire world is sustained by the twin principles of truth and love. They are present in everyone. I am the truth that is present in all. I am the love that is present in all. Truth and love are all-pervasive. However, you are not making efforts to experience truth and love.

Embodiments of Love!

Today you may be occupying positions of power, but how long can you remain in power? It is only temporary.

Only divinity is everlasting. You have chosen the path of truth. Never deviate from it. Never forget the principle of truth you have experienced. You may forget anything in life but not truth and love. Truth is **bahirvahini** (manifest flux) and love is **antarvahini** (undercurrent). Both of them have to be protected and sustained. That is the duty of a human being. Bereft of truth and love one does not deserve to be called a human being at all!

Embodiments of Love!

Let your life be filled with love. Do not confine your love to your family and friends. Share it with one and all. Whomsoever you come across, consider everyone

as the embodiment of divinity. Share your love with your fellow human being and become the recipient

of his love. Follow the path of truth. I always teach the principles of truth and love. Congregations such as this are meant only to exhort you to adhere to the path of truth and love. All of you have gathered here out of your love for Me. Having come here and listened to My message, you should practise truth and love in your daily life. Only that will make Me very happy. Let your love be not tainted with worldly feelings. Let it flow incessantly

towards God. This was the ideal demonstrated by **Radha**. She was the kind of person who was always in the thought of Krishna and her name itself conveys her greatness and sacredness. If you start with **R** you get **Radha**; if you start with A you get **Adhar** (basis), if you start with **D** you get **Dhaara** (incessant flow), and if you start with A you get **Aradh** (worship). This means that the very basis of **Radha**'s life was incessant

aradhana (worship) of Lord Krishna. **Radha** symbolised **Dhara** (**Prakriti** or Nature). Krishna was **Paramatma**

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(God). **Radha** knew only Krishna and none else. She was totally immersed in the love of Krishna. It is because of such one-pointed devotion that she could attain liberation.

One who aspires to attain liberation should follow the path of love as demonstrated by **Radha**.

Embodiments of Love!

I do not want to cause inconvenience to you by speaking at length. Hence, I bring My discourse to a close. Consider whatever work you do as God's work. See God everywhere. I will be happy when you develop such divine feelings. So many people have assembled here. I confer on you the sacred wealth of My love and bliss. May all of you lead a long, happy, healthy and peaceful life!

80th Birthday, 23-11-2005, **Prasanthi Nilayam**

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ublisher's Note

The various festivals that punctuate the Indian calendar in a year invariably bring with them refreshing showers of Wisdom in the form of Discourses from the Divine. This invaluable gift of grace unfailingly reaches millions all over the world, soothing the drooping hearts and rejuvenating the palsied nerves of the listeners and readers alike.

The present compilation of 19 such discourses delivered during the year 2006 which constitute the 39th volume of '**Sathya Sai** Speaks' is yet another instalment of His benediction. Moral reconstruction of human society being the avowed mission of the Avatar, these discourses richly contribute to a strong ethical fabric of human society. Though some of them are couched in a language for the younger generation, they are bound to impact the manners and habits of the **grownups** as well.

This compilation does not include the ten discourses delivered during **Ati Rudra Maha Yajna** in August 2006, as they have been clubbed together and published as a separate book.

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The Book Trust hopes that the readers will receive this volume with the same warmth and delight with which the earlier ones were received.

With **pranams** at the Lotus Feet,

Convener,

Sri Sathya Sai Books & Publications Trust,

Prasanthi Nilayam.

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Discharge Your Duties With

A Sense Of Surrender To God

God is love and love is God. True spiritual discipline lies in developing love to love relationship. Dear children! Hold on to this principle of love and demonstrate the ideal of unity.

(Telugu poem)

Dear Students! Boy And Girls!

It is said **Daivam manusha rupena** (God

incarnates in the form of human being). That is why human birth is considered to be highly sacred. God incarnates in human form to redeem mankind. Do

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not be under the mistaken notion that God is confined to a specific form. Divinity is not a separate entity. It is immanent in humanity. The human form is a conglomeration of five elements, namely, earth, water, fire, air and ether. The divine power which makes the five elements function is referred to as the **atma**. What is the form of **atma**? Many people often ask this question. In fact, it transcends name and form.

Distinction Between Education And **Educare**

Merely having a human form does not make one

a human being; it is the conduct and behaviour that matter. In the same manner, mere acquisition of bookish knowledge does not make one truly educated. Such worldly education is negative in nature. One must make a distinction between education and **educare**. Whereas education is information-oriented, **educare** is transformation-oriented. Education is limited to physical and mental levels. Just as the rivers like Krishna and **Godavari** have their source in the ocean, education has its roots in **educare**. Physical and worldly knowledge corresponds to education. **Educare** is related to our inner feelings and purity of heart. Our **mata**, **pata** and **bata** (speech, song and way of life) should originate from the heart. That is the essence of **educare**. Even if you acquire a number of degrees, if you lack purity of heart, you cannot be called truly educated. Nowadays

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very few make efforts to understand what **educare** is. Only those endowed with practical knowledge and wisdom will be able to

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understand and appreciate the concept of **educare**. Others will be deluded by high academic degrees. They are interested only in acquiring bookish knowledge and disseminating the same. Such vain pursuits will not entitle them to be called really educated. It is common now-a-days for students to acquire various academic degrees such as **B.A., M.A., C.A., Ph.D., etc.** However, those who understand the real purpose of education and its inner significance are rare. Once you understand the purpose of education and act accordingly, your life will be redeemed. You should not entirely depend on what your teachers teach in the classroom. You have to understand the nature of your body, mind, senses and intellect to be able to realise your inner self.

Every individual has three attributes, namely, **satwa, rajas** and **tamas**. They represent the Trinity of Brahma, Vishnu and **Maheshwara**. **Satwa guna** corresponds to the inner purity. **Rajo guna** is reflected in our actions. However, the fundamental truth is that **atma** has complete control over all the senses and functioning of the human body. You perform various tasks. You participate in sports and games. All these represent **rajo guna**. These days people teach **parartha** (spiritual values) without giving up **swartha** (selfishness). This is a grave error. You should give

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up **swartha** in the first instance and consider **parartha** as the basis of all your endeavours. Develop faith in God. God is the **adhara** (support) and everything else is **adheya** (supported). Divinity is one. The **Veda** has therefore declared: **Ekoham bahusyam** (the One willed to become many). The names and forms may vary, but the inherent divine principle is one and the same. For example, this hall is decorated with a number of bulbs. But the electric current that flows through them is the same. Similarly, sweets may be many, but the essential ingredient in them, that is sugar which imparts the sweetness is the same. Often times, we merely go by the names and forms, forgetting the reality.

Everything Originated From The **Atma**

A human being should essentially have three qualities **nischalathwa, nirmalathwa** and **nirmohathwa** (steadiness, purity and detachment). One who has these three qualities is verily God Himself. You do not need to enquire from others whether you are good or otherwise. Your conscience is the judge. You should think of God always. There have been many divine incarnations in the past, but the inherent divine principle in all of them is one and the same. Just as sugar assumes the form of a variety of sweets, divinity incarnates in various forms. People worship God, sing

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His glory thinking that He is present in some distant place. In fact, the **panchabhutas** (the five elements) are the very manifestations of God. Your heart is the temple of God. Hence, fill your heart with love. One bereft of love cannot be called a human being. Consider the five elements as divine and put them to proper use.

Who has given you life? What is the source from which it has manifested? Have you acquired it by some spiritual practice? No! God gives you life and He is the one, who sustains it. He is present in every living being in the form of **atma**. Everything has originated from the

atma. Students study a number of textbooks and acquire high academic qualifications. What is the source of all their knowledge and learning? It is nothing but divinity. But, man due to his delusion is unable to realise this truth. First and foremost, develop firm faith that God exists. When He incarnates in the human form, He conducts Himself like a human being. Only then can man understand divinity and the sacredness of human birth.

Educare is related to **bhava** (feeling), whereas education is related to **bahya** (external). The education you acquire should be beneficial to society. You should utilise your knowledge and intelligence for the benefit of society. Keep your emotions under check. Do not fret and fume like **Durvasa** who had no control over

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his temper. Only the one who has complete control over himself is a true human being.

The **atma** represents the oneness of all beings. Ultimately, everything merges in the **atma**.

Religions are many but goal is one.

Clothes are many but yarn is one.

Jewels are many but gold is one.

Cows are many but milk is one.

(Telugu poem)

Unfortunately, today instead of **visualising** unity in diversity, man sees diversity in unity. That is the cause of all his suffering. The principle of **atma** is the basis of all creation. You may forget anything but not the **atma**. The five elements that are immanent in you are nothing but the manifestations of **atma**. Merely rotating the beads of a rosary does not constitute **japa**. One should transcend the worldly and physical plane of existence. That is true **japa**. One who realises the source of his being is truly human. You may study **Bhagavad Gita** and learn all the **slokas** by heart. But that does not make you a scholar. It is enough if you are able to put at least one **sloka** into practice. With the help of letters of the alphabet a, **b, c, d** any number of books can be written. Hence, the letters in the alphabet form the basis for any book, be it

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Ramayana, Mahabharata or **Bhagavata**. Likewise, the **atma** is the basis for everything. Once you understand the principle of **atma**, you would have understood everything else. It is only to impart such knowledge that we have established educational institutions. In our schools and colleges, character, virtues and conduct are given utmost priority. One should have the desire to tread the right path in life and attain God. One should accept everything as the Will of God. When you develop purity of heart, you will be successful in all your endeavours.

In the name of meditation, people sit cross-legged and with closed eyes. How can such practices lead you to Divinity? When you close your eyes, you cannot see even the person standing in front of you, leave alone seeing God. In fact, God is present in you. A true **vyakti** (individual) is one who manifests the **avyakta** (latent) divinity. If you understand the principle of **atma** and make sincere efforts, you can certainly experience **atmasakshatkar**a (realisation of the Divine). You may do **japa** or **tapa**, but if you lack purity of heart, all your spiritual practices will prove futile.

Whatever may be the practice you undertake, you should always focus your mind on the **atma** only.

Strive To Attain The State Of Die Mind

Manishi (man) is one who is endowed with manas

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(mind). **Manishi** is also known as **manava**. What is the inner meaning of this term? **Ma** means maya (ignorance), **na** means **nasthi** (without) and **va** means **varthinchuta** (to conduct oneself). A human being is one who overcomes maya and conducts himself without ignorance. Education is meant to help you overcome delusion. One who transcends the mind is a **Paramahamsa** (a realised soul). We are not simply **manavas** (mere mortals). We are verily the embodiments of **Madhava** (immortal divine principle). We should have faith in God and face the challenges of life with courage and valour. Only then do we deserve to be called a human being. The mind is meant to contemplate on God. One who knows the value of a diamond will preserve it safely and make proper use of it. Likewise, the one who realises the power of mind will not let it go astray. One should strive to attain the state of die mind (annihilation of the mind). It is possible only by contemplating on God incessantly. It is said, **Mano mulam idam jagat** (mind is the basis for the entire world). If you do not control your mind and get carried away by its vagaries, what will be your fate? It is only through **mano nashana** (annihilation of the mind) can one become a **Paramahamsa**. Never follow the mind. The mind by nature is highly sacred, but due to the impact of modern education it has become unsteady like a

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monkey. What is the use of going through voluminous books without understanding the nature of the mind? When you learn the alphabet from A to Z, you should also learn the meaning of words. What is the use of reading words without understanding their meaning? Here, students learn the Vedas. It is said, **Anantho vai Vedah** (the Vedas are infinite). They are endowed with infinite power.

Have Unflinching Faith In God

When you read the **Bhagavad Gita**, you should make efforts to understand its teachings and put them into practice. Otherwise, there is little meaning in going through the **Bhagavad Gita** or giving lectures on it. No benefit accrues from merely repeating the **slokas** like a parrot without understanding them. The Vedas have been handed down from generation to generation by noble souls. They contain the eternal truths. But, in the name of modern education, people are neglecting them. One may like it or not, but the study of the Vedas is very essential for one and all. It is not enough if you merely read the Vedas, you should also understand the teachings contained therein. Man has forgotten his true Self. He is trying to acquire education without knowing his own reality. As a result, he reposes faith in everything else except God. You should never forget the fundamental principle, namely, divinity.

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Dear Students!

You are able to understand and acquire worldly and secular knowledge. But it is not easy for all to understand the inner reality. The

names and forms of individuals may appear to be different, but essentially all are one. The innate reality is **adhara** and the external names and forms are only **adheyas**. Knowing the **adheya** without understanding the **adhara** will serve no purpose. Even while dealing with physical matters we should have spiritual outlook. Hence, develop faith in God in the first instance. Anything can be achieved with unflinching faith in God. Discharge your duties with a sense of surrender to God. That is the essence of true education. Education does not mean mere acquisition of bookish knowledge. True education is beyond bookish knowledge.

Students! Embodiments Of Love!

First of all, you have to realise that divinity is present everywhere. Let all your actions be pleasing to God. You have come from God and are living in God. All your actions should therefore be dedicated to God. When you follow such a sacred path, you will ultimately merge in God. God is **bhavapriya** (lover of inner feelings) not **bahvapriya** (lover of external form). He sees the feeling behind your actions. The

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world is interested in **bahyam** (outward show), but God is interested in your **bhavam** (feeling). Hence, purify your feelings in the first instance.

You ask others, Who are you? But have you ever enquired into yourself, Who am I? True education lies in knowing the answer for this question. What is the use of knowing about others if you don't know your own reality? That is not true education at all! A true spiritual aspirant is one who understands and experiences the principle of oneness. You say, She is my mother, He is my father, so on and so forth. Such physical relationship is related to the mind. If you take the physical relationship to be real, you will never understand the truth. You say, I am **Ramaiah**. It is the name given to the body. But you are not the body. You should say with firm conviction, I am I. However, when you call yourself **Ramaiah**, you should act according to your name. Once you understand your reality, you will experience everlasting bliss. Many students have gathered here. But not all are studying the same subject. You are pursuing various courses such **B.A., M.A., M.Sc., etc.** You should understand the purpose of education. Nowadays several students aspire to go abroad after completing their studies. They forget the very purpose of education, and are enamoured by worldly attractions.

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One should have single-minded devotion towards God. Your faith should be total and unconditional. If your faith is unsteady with bumps and jumps, you will be confused and will become restless. Keep your desires under control. Limitless desires will take you away from divinity. Annihilation of desires will lead you to the principle of unity. You should develop virtues and lead a good life. Understand the purpose of education and act accordingly. Only then will your birth as a human being be meaningful. One electric bulb can provide illumination to many. Likewise, a heart filled with love can illumine many lives. The educated people should not look down upon the uneducated. If they are truly educated, they will treat everyone equally and develop unity. Where there is unity, there is purity. When we have purity, we can experience divinity. Love is the basis for unity. Devoid of love differences are bound

to crop up.

Students !

Having joined our institution if you merely acquire degrees without developing virtues, we will not be happy. You should develop purity within and purity outside. Only then can you earn a good name in society. People will praise you saying, So and so is a good boy, he minds his own business and does not involve himself in unnecessary activities. Such

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good persons can bring about transformation in society. Being students, you should follow the code of conduct prescribed for the state of Brahmacharya. On the contrary, if you succumb to the vagaries of the mind and move about without any restraint, people will call you a rowdy. When you are good in thought, word and deed, everyone will talk high of you.

You Are Not Different From God

Embodiments Of Love!

There is love in one and all. There is none bereft of love in this world. Develop love. Let people speak what they want. Do not be perturbed by criticism. If someone criticises you loudly, it goes into thin air, if he criticises within, he will only be the one who will be affected by it. In this manner, you should neither be elated by praise nor depressed by criticism. If you want to attain God, there should be harmony in your thoughts, words and deeds. It is said, Manasyekam vachasyekam, karmanyekam mahatmanam, manasyanyath vachasyanyath, karmanyanyath duratmanam. (Those whose thoughts, words and deeds are in perfect harmony are noble ones; those who lack harmony of these are wicked.) It is not enough if you have good command over language and speak eloquently about Divinity. You

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should also put into practice what you speak and experience divinity. You may be able to attract people with powerful speech, but what is the use if you do not translate your words into action.

When Jesus was born, three Arabian kings came to see the child. Seeing the divine effulgence of the child, the first king exclaimed, He is the messenger of God. The second king said, He is the son of God. The third king proclaimed, He is verily God Himself. All the three statements are true. Never think that you are different from God. You should transcend duality and understand oneness with divinity. Whatever may happen, do not deviate from the path of oneness. You should have unwavering faith. Install these teachings firmly in your heart and put them into practice in your daily life. Even after you go back to your room, ruminate over what is being taught here.

With prayer to God, you can achieve anything in life. I want you to pray. I want you to stand united like brothers and sisters and earn a good name. Only then will the purpose of establishing colleges here be fulfilled. I am always with you, in you, above you, around you. Make efforts to instill such faith and devotion in your fellow human beings. That will make Me very happy.

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Today is Sankranti, which marks the commencement of Uttarayana, the auspicious and sacred time. At least from today onwards, develop

noble feelings. Follow the sacred path. Then your future will certainly be safe and secure. I hope I am not causing inconvenience to you by speaking at length. When I see all of you, My heart overflows with ananda (bliss). Happiness lies in union with God. Hence contemplate on God incessantly. Never give scope for anxiety or worry, thinking examinations are approaching. How am I going to face them? Will

I pass in the examinations? Do not give scope for despair and despondency with such negative attitude. Have faith in God. Do your duty and face any situation with courage. Then, the result is bound to be good. Love is everything. Love is God. Live in love.

Makara Sankranti, 14-1-2006, Prasanthi Nilayam

Discharge Your Duties With A Sense Of Surrender To God

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Realise God through

intense Love

The only easy and sure means for ordinary people to realise God, without regard to their caste, nationality, sex or any other qualification, and without their having to practise various austerities and penances, is intense devotion and love for God. The Gopikas experienced the continuous presense of God within and without. They showed that such sublime love was possible for ordinary persons with little knowledge of the scriptures or spiritual disciplines. They demonstrated the inextricable link between the Divine and the individual.

- Baba

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Embodiments Of Love !

My blessings to you all. I am happy that you

all have studied here right from the Primary School stage up to the 12th standard and obtained good marks and earned good name for yourselves. With good character up to the Primary School stage. But after you left the Primary School you yourself can imagine what change has come about in you. As long as you were in the Primary School, you had developed many good qualities like love, compassion, kindness and joy. You were all moving like brothers

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with mutual love and affection. Your speech, your play, your songs were all full of sweetness. But, the moment you joined the Higher Secondary School, the quality of purity in your thoughts, words and deeds deteriorated. I am not saying that all the boys who took to wrong ways and are spoiling their mind. You can judge for yourself how pure is your mind. Humanness consists of five components - the gross body, mind, intellect, consciousness and the senses. If a human being is to attain liberation, he has to cleanse his mind first. It is a serious mistake to desire for that which does not belong to him. Whenever the mind desires for something, one has to enquire first whether that particular object belongs to him or someone else. When you know for sure that it belongs to someone else, you must be careful to divert your mind from that object. The mind has to be kept absolutely pure and sacred. One should not taint the mind with the impurities of conflict and agitation. You all have to develop such kind of jnana, right from this early age.

Unfortunately, today you are all spoiling your life by cultivating desires for all and sundry things. This is all madness and delusion. Whatever you do, you must do it with a sense of dedication and surrender to God. All the work you undertake must be carried out with this spirit. **Sarva karma Bhagavad prityartham** (all actions must be done to please God). In fact, what you think

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to be yours is not yours. First and foremost enquire into yourself, Who am I? The entire universe, right from the microcosm to the macrocosm, is permeated by Divinity. Sugar, sand, an ant, a mosquito or an elephant - all are embodiments of Divinity. God is assuming all these forms like different characters in a drama. There is nothing in this universe which is not permeated by God. Everything in this universe is God. Everything in this universe is God. The entire creation is an embodiment of Divinity. In fact, He **owns all the** characters in this cosmic drama. All dialogues and songs are His only, Yet, the characters He **owns** appear to be different. Hence, whatever we say-everything is God. One has to realise this truth and conduct himself accordingly.

Cultivate Faith In The Unity Of Divinity

Unfortunately, today some people take to wrong ways due to the effect of bad qualities, bad practices, bad thoughts and bad looks. Whomever you come across, treat them as embodiments of Divinity. Whatever you say, it must reflect Divinity. When you conduct yourself in such a manner, that itself is **mukti** (liberation). One has to cleanse his five sense. One should conduct himself in such a manner that neither he hurts others nor is hurt by others. The words you make use of must be sacred. You should not covet

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others property or develop a desire for it. One has to cultivate faith in the unity of Divinity, Some boys are not able to develop such universal outlook. They are languishing in a feeling of separateness. They distinguish between people as mine and thine. The ancient history of India is replete with instances of the ill-effects of such divisive tendencies.

You all know about the history of **Kauravas** and **Pandavas** in the great epic **Mahabharata**. The **Kauravas** were one hundred in number and were the sons of King **Dhritarashtra**. The **Pandavas** were five in number. They were the sons of **Pandu**, the younger brother of King **Dhritarashtra**. There ensued a fierce battle between the **Kauravas** and the **Pandavas**. But, who was at fault in this battle? In fact, **Dhritarashtra** and **Pandu**, both were the sons of the same father. They were brothers. Their kingdom was one. But, their thoughts and aspirations were different. A malicious desire for annexing the entire kingdom for themselves on the part of the **Kauravas** resulted in evil thoughts and divisive tendencies. Similarly, in the **Ramayana** there were two brothers - **Vali** and **Sugriva**. They were also brothers born of the same father. But, some unfortunate and selfish interests on their part resulted in a fierce battle between the brothers. While **Vali** the valiant king was enjoying regal comforts in the city of **Kishkindha**,

his younger brother **Sugriva** had to languish in the

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hills and forests.

There is no use doing **japa** and **tapa** for months and years without giving up divisive tendencies. Such **tapas** converts itself into mere **tamas**. Several people give up their **sadhana** in the middle with a sense of frustration and despair, thinking that God is not merciful enough to reveal Himself before them in spite of doing **japa** for long years. If you wish to have the vision of God, first and foremost you must develop a sense of oneness with God. In fact, your own mind is an embodiment of Divinity. People often question, Where is God? Who is God?, **etc**. I would say, Your mind is God. It is said, Mana **eva manushyanam karanam bandhamokshayo** (mind is the cause for bondage as well as liberation of man). Both bondage and liberation occur due to the mind only. Hence, mind is God. Similarly, the intellect is God, so also the **chittha** (consciousness). It is a common sight to see people praising a person of sharp intellect as an intellectual. But, God alone is the true intellectual. We have to dedicate our **chittha** to God. Once a great devotee sang, **Oh!** God! Let me offer my worship to You with **chittha suddhi** (Purity of consciousness). Hence, you should all pray to God with purity of consciousness.

Just as the mind, intellect and **chittha** are the embodiments of Divinity, so also the senses.

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Hence, one should not taint one's senses with the **arishadvargas** (the six inner enemies of lust, anger, greed, delusion, pride and jealousy). **Kama** signifies the desires, which you can divert towards God and pray that you want only God and none else. You love God alone. Such love only will be sanctified. To love people on the basis of their name and form cannot be termed as real love. That is only worldly love. When you love God, everything will be added unto you. All your desires must be God-oriented. Every desire of yours must be to please God. Suppose you love someone, do not treat him as a mere mortal. On the other hand, you must be able to visualise the divinity in him.

There is no object other than the **panchabhuthas** (the five elements of air, water, earth, fire and ether) in this universe. You will not find a sixth element, however much you may try and explore. For example, this is a hand consisting of five fingers. There is no sixth finger. In case someone has a sixth finger, he will be taken to the doctor for removing it by surgery. Similarly, we all have five senses. What is **mukti** (liberation)? Liberation is control of the senses. Unless one controls his senses, liberation is not possible. It is foolish to think that God is somewhere in a distant place. Strictly speaking, who is God? The

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panchabhuthas are embodiments of Divinity.

Strive To Achieve Sense Control

If it is only the senses that bring us good or bad. Hence, controlling the senses should be our top priority. You often express your inability thinking Swami ! is it possible for us? I am emphatically saying that it is possible, provided you make an effort with firm determination. When you are able to please God and obtain His grace, sense control is not a big task for you. The senses are very trivial things. Unless you are able to

control the senses, you do not deserve to be called a human being. It is said, **Jantunam nara janma durlabham** (of all living beings, human birth is the rarest). To be born as a human being is a rare gift of God. Having obtained this rare gift, one should strive to achieve sense control. Even if you succumb to the wishes of even one of these five senses, you will stoop down to the level of an animal. It is said **Kaivam manusha rupena** (God is in the form of a human being). Having attained such a rare and sacred birth of a human being, how foolish it is to say that you cannot control your senses? One who succumbs to the wishes of the senses is a **rakshasa** (demon), verily! In fact, such a person is worse than a **rakshasa**. One has to evolve himself into a noble human being. You

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may be fond of your wife and children. But on that basis, you cannot denigrate others. You should not entertain a feeling that so and so is mine and others are different. All are embodiments of Divinity! All are children of God. There is such an intimate relationship between people in this world. Whatever object you come across in this world, it belongs to God only. It does not belong to any particular individual. In every object, every being, Divinity is immanent. Divinity is present in every grain of sand and every particle of sugar. It is said, **Viswam** Vishnu **swarupam** (the entire universe is the embodiment of Lord Vishnu). The whole universe comes under one family. Hence, one has to cultivate such universal love. That is real **atmic** love. It is only when you cultivate such love, you deserve to be called a human being. Only then can you visualise the **atma tathwa**. Devoid of love, if you go on cultivating evil qualities like anger, hatred, jealousy and a feeling of difference between one another, you will be worse than animals. Beasts and animals fight among themselves. If you also fight like them, what difference is there between you and the animals? In fact, anger and hatred are not the qualities of a human being. The feeling of difference originates in human beings when man considers himself as different from God. Where there is a feeling of difference, there hatred raises its head. Whatever activity you undertake,

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it must be done in a spirit of dedication to God. We extol Lord **Easwara** as **Hiranya garbhaya namah** (I offer my **pranams** to the golden-wombed Lord). He is the embodiment of gold. Here gold signifies immutability. You are all golden children. But, you forget your real nature and associate yourself with dust and rust. Hence, great souls have to take birth in this world now and then to cleanse you and make you realise your innate divinity. However, when some great soul embarks upon such a mission, some people doubt his effort saying, It is all his foolishness. Can earth become gold? Can sand become sugar? Modern man is full of doubts and doubts! What could be the reason for these doubts? It is only when one thinks that he is separate from God that doubts arise.

The Omniscient Gods Is Always Steady

It is a well known fact that a vessel filled to the brim will be steady. Similarly, God is omniscient and hence He is steady always. Many people who come here have several experiences. (Swami called a student onto the dais). I am aware of the past, present and future of every individual, irrespective of caste, religion and place of birth. Some people who come here have several experiences. (Swami called a student onto the dais). I

am aware of the past, present and future of every individual, irrespective of caste, religion and

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place of birth. Some people who come here may think, Perhaps Swami does not know who I am. But, there is nothing that I do not know. Even though I know everything, I pretend as if I do not know. (Pointing to the student) The parents and brothers and sisters of this boy visited **Prasanthi Nilayam** sometime ago. I called all of them for an interview and promised to the father, My dear! The mother of these children may not survive for long. In fact, she may breathe her last even before you reach your village. You don't worry. I will take up the responsibility of all your children. The children started crying. I told them, Don't cry. Why fear when I am here? I will look after everything. From that day onwards, I have been looking after their welfare, as promised. The girls are all married. All the children have been provided with their requirements. None of them faced any difficulty. There is one boy among our Band group. That boy is the youngest of all the brothers. He was very young when he came here along with his parents sometime ago. I called him and told him, My dear! You don't need to worry for anything. I am your father, mother and everything. I will look after you in every aspect. Whenever he came here, I used to call him and talk to him instilling a sense of security and confidence in him. Now all the members of the family are happily living. This boy was very young then. Now, he has

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grown up. Thus, I have been showering My love and grace on one and all, whether I talk to them particularly or not. What is My property? Love! Love! Love!

I have no anger whatsoever on anyone, at any time. It is only to correct an erring individual, I pretend to be angry. But I have no anger on anyone. My entire body is suffused with pure love. It is said, **Easwara sarva bhutanam** (God is the indweller of all beings). Who is **Easwara**? **Easwara** is not merely the one who is portrayed as wearing **rudraksha** garlands around His hands and serpents round His neck. It is only a form that is created for the common man to comprehend divinity to some extent. The various names and forms like **Easwara**, Vishnu, **Parvati**, **Lakshmi**, etc., were created to enable the common man to worship God in some form or the other. In fact, every human being is an embodiment of **Easwara**. There is nothing in this world which is not permeated by **Easwara**. The earth is **Easwara**. This handkerchief is also an embodiment of **Easwara**. All names and forms originated from **Easwarathwa**.

In fact, it is only the one who has gained control over the five senses that can comprehend Divinity. Divinity is not limited to one name and form. People say then had the vision of **Rama**, Krishna, etc., but it is only their imagination! However, Divinity is only one and that has been named as **Easwara**. Unable to

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comprehend Divinity, people ascribe several names and forms to it and get deluded, Today, it is the devotees who change their chosen deities frequently, But, God does not change. God is one. He is permanent.

Real sadhana is gaining control over the five senses. One has to undertake such type of sadhana instead of engaging himself in japa, dhyaana, etc. For example, even if you are engaged in japa and dhyaana closing your eyes, your monkey mind will be roaming about all the three worlds. People do not realise this truth and engage themselves in different types of sadhana. There is nothing but Divinity in this world. Whatever you see, whatever you hear, everything is permeated by Divinity

Do Not Get Attached

Once the Pandavas were Performing the Rajasuya Yajna. At the conclusion of the ritual, Sri Krishna was honoured by the Pandavas in the presence of all kings in the court. Sisupala could not bear with this honour bestowed on Sri Krishna. He reviled Lord Krishna. Severely criticising Him for various omissions and commissions. One of the points of his criticism was that Krishna stole the saris of women who were bathing in a lake. The Pandavas could not bear these insinuations heaped upon their dear Lord Krishna. They felt humiliated. Krishna then tried to

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reason with them saying, He did so out of ignorance. I am beyond praise or scorn. I am the eternal witness to everything that goes on in this world. You should not, however, respond to that criticism and start paying him in his own coin. Do not ever get attached

to anyone deeply. If you lead a life of detachment thus, I will be with you constantly guarding you and guiding you.

Divinity never encourages differences among men. God is Love and Love is God. There are several thousands of people gathered in this Hall. However, the love that is permeating every individual is only one. There may be differences in the names and forms of people and their relationships, but the Divinity permeating all people is one and the same. Hence, all should lead a life filled with love like brothers and sisters. In educational institutions where the system of co-education is in vogue, the boys and girls should move like brothers and sisters. Nowhere should any difference on account of gender raise its head. When the children get into the Higher Secondary stage, these differences crop up. You should not give scope for such things. Whoever entertains such differences, is sure to fail in the examination, the examination of pure love. There is nothing great in passing examinations in the worldly sense. Everyone can pass, provided one puts in a little effort. There is no use passing a

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worldly examination, while at the same time failing in pure and unsullied love for a fellow human being who is none other than God. He who has passed the examination of divine love is the most successful person in life.

All are God's children. All are reflections of the Hiranyagarbha present in the human body. Hence, from now onwards all of you should live like brothers and sisters with mutual love and affection. Then only you deserve to be called ideal students. But, I do not find in the present day students such feeling of kinship. Instead they are cultivating differences such as, I am different and You are different. You should not, under any circumstances, cultivate anger and hatred. Anger should be

controlled and hatred given up. Your safety and welfare lie in controlling anger. It is common knowledge that when the controls in a railway station are not functioning properly, the trains moving on the track derail. In such a situation, the controller in the railway station is held responsible. Similarly, the mind is the controller for all thoughts and feelings arising in us. Hence, if the mind is kept in control, the entire body comes under our control.

You are all embodiments of pure gold. You are all golden children. Your words are sweet. Let your conduct also be sweet in conformity with your words. Wherever you go, as students of Sri Sathya Sai

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educational institutions, you must display an exemplary conduct and behaviour. Merely because you wear white dress, you do not deserve to be called students of Sri Sathya Sai educational institutions. In keeping with your white dress, Keep your mind pure and your heart sacred. Only then will you become ideal students. Swami will constantly be with such students, guarding and guiding them. I will give them everything. In fact, I am protecting several people in several ways; but, no one has realised this point till today.

Develop Equal - Mindedness

Your own atma is divinity. That is Easwara. One has to develop firm faith in that feeling. How can you be called a human being if you do not develop such faith? Love is God; live in love. Your love should not be limited to an individual or some family members. You must share it with all. If only you develop such broad-mindedness, you can become a leader and set an ideal to others. (When Swami enquired of the students whether they had faith in Swami's words, all of them unanimously responded by saying loudly, Yes Swami!). It is not enough if you just pay lip service by saying yes. The conviction must come from the depth of your heart. You commit a mistake and say sorry. That is not enough. You should desist

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from repeating the same mistake. Truth is the very life-breath for a human being. Truth is God. Do not speak untruth. If only you follow truth in your life steadfastly, you can achieve everything. Truth is like a shield that will protect you. Truth is your support. If you give up such a noble quality of truth and speak untruth, how can you be called a human being? You should never give scope for falsehood in your life. God is the only leader for the entire universe. God is the only leader and judge. It is only God who can decide justice or injustice, You should not forget such an omnipresent, omnipotent and omniscient God. Do not entertain feelings of difference like mine and thine. Develop equal-mindedness. May all people live together happily and bring good name for themselves and the country (Bhagawan created a gold ring with a green stone embedded in it and presented it to the student standing in front of Him). Everyone should thus earn the grace of God. The green colour is a sign of peace and welfare. I wish that all of you should earn such peace, welfare, love, devotion and geace of God. It is only when you drive away the bad qualities in you, that you will be able to live in the divine presence. May you make proper use of the punchabhutas (the five elements of earth, water, fire, air and ether). May you control your panchendriyas

(five senses). Then God will be constantly with you guarding and guiding you. Divinity cannot be attained merely by offering prayers and doing **bhajans**. Along with these **sadhanas**, you must also develop a pure heart and offer it to God. Let your mind, intellect and **chittha** be constantly associated with God wherever you are and whatever work you are undertaking. Then your very mind, intellect and **chittha** will be transformed into Divinity. When God is present right in front of you in the form of **panchabhutas**, where is the need for searching for Him separately? There is no scope at all for such a feeling! It is a serious mistake to think that God is separate from the **panchabhutas**. Considering God as your everything and sole refuge, dedicate your senses to Him. This is an easy method to reach God. When you follow such an easy path, you will attain **moksha** (liberation). After all, what is **moksha**? **Moha kshaya** is **moksha** (coming out of delusion is liberation). There is no use chanting Ram, Ram, Ram.... when your mind is full of **moha** (delusion). Whatever work you undertake, do it with a sense of **Bhagavad prityartham** (to please God). Whomever you come across, consider him as an embodiment of God. Even the beggar standing in front of your door is an embodiment of God. He may be a beggar from the point of view of the physical body. But, he is really

Control Of Senses Is The Real **Sadhana**

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an embodiment of Divinity from the **atmic** sense. Whether one is a king or an emperor or a beggar, the same Divinity permeates every individual. May you dedicate your lives to win the love of God and His grace. Undertake every activity as an offering to God. Even your reading of your text books can be done with such a sense of Dedication to God. You will surely pass your examinations in **1st** class. I am happy that you are all good boys. But, one caution-you must exhibit the same good behaviour in your Higher secondary School, as in the Primary School.

Let Me remind you that the teachers in the Higher Secondary School will not hesitate to punish you whenever necessary if you go wrong. They have nothing against anybody, but they are duty bound to put you on the right track. If a teacher shirks his responsibility and condones your bad behaviour without giving a punishment, then he is a **guddi** guru (blind teacher). He cannot be called a Guru in the real sense. The role of a headmaster in the school is also important. In fact, he is the head for all the teachers. Hence, he should oversee the work of all the teachers.

Education does not mean simply reading of books. One cannot become great by acquiring an academic

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degree. In fact, degrees are not great; Divine is great. Hence, develop such divine nature. Only then will your life become sanctified and your education meaningful. Your parents will also be happy. You might be aware that your parents have admitted you in **Sri Sathya Sai** educational institution with great hopes. You should not disappoint them. You must earn the praise of your father, mother, teacher and God-all the four. Make your life meaningful and sacred by good thoughts, feelings, practice and behaviour.

Discourse on 23-2-2006, **Prashanthi Niliyam**

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Follow Your Conscience

Do not shape your conduct with an eye on the opinion of others. Instead, follow bravely, gladly and steadily, the sweet and pleasant promptings of your own **sathwic** manas, your own awakened conscience, your own inner self. Associate yourself with those who are richly endowed with Truth. Spend every second of your life usefully and well. If you possibly can, render service to others. Engage yourself in nursing the sick; but when thus engaged in service, do not worry about either the result, or the act of service, or the person to whom it is rendered. The service is made holy and pure if you ignore both the good and the bad, and keep on silently repeating in your heart the mantra that appeals to you.

- Baba

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3

Limit Not The All Pervading Brahman With Names And Forms

Is it possible to build a temple for the One who pervades the entire **Brahmanda** (cosmos)? Can anyone give a name to the One who is present in all beings? Is it possible to give a bath to the One who is present in all rivers? Can anyone offer food to the One who has the entire **Brahmanda** in His stomach? Man out of his ignorance is unable to know this truth. He is under the delusion that he is **Naswara** (impermanent). In fact, he is not **Naswara**, but **Easwara** Himself for the entire world.

(Telugu poem)

praparapancha is the name we have given to the apparent world. It is called **prapancha** as it is constituted by the **panchabhutas** (five elements),

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namely, earth, water, fire, air and ether. **Pra** means to manifest, to blossom. Hence, **prapancha** means the manifestation of not only the five elements, but also the five life principles, namely, prana, **apana**, **vyana**, **udana** and **samana**. They form the basis for the entire world. The principle of **Brahmatathwa** is present in all the five elements as the undercurrent. It is eternal and immortal. The term Brahma refers to the divine principle which pervades the **panchabhutas**, **pancha kosas** and **pancha pranas**. But man out of ignorance attributes a particular form to Brahma and offers his prayers. Names and forms are transient. **Brahmatathwa**, which is the basis of all names and forms is the only permanent entity. Out of our ignorance and limited understanding we confine such a cosmic principle of Brahman to a tiny form and worship it. We should worship the cosmic form of the divine. **Brahmanda** (cosmos) is the very form of God. Brahman pervades the **anda**, **pinda** and **Brahmanda**. **Anda** is the combination of **padartha** (matter) and prana (life principle). **Pinda** is that which is born out of the mother's womb. Ultimately, they become one with the **Brahmanda**.

See God In All Embodiments Of Love

Love is the basis for **Brahmanda**. Without **prema** (love), there is neither **prakriti** (nature) nor **prapancha**

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(world). The world is sustained by the principle of love which is uniformly present in the five elements. You may worship Divinity in a

number of ways, but all your worship will prove futile, if you forget the principle of love.

The five elements are responsible for the sustenance of human life and the world at large. Everything will come to a standstill even if any one of the five elements is missing. We hear the sound with our ears. We see the world with our eyes. In this manner, we are able to experience the world through the five senses. They prove the existence of the world. Man has forgotten the divine principle of love and is striving to attain ananda (bliss) through mean and worldly pursuits. It is said, Iantunam nara janma durlabham (out of all living beings, human birth is the rarest). In fact, human being is essentially divine.

Dharma, artha, kama and moksha are prescribed as the four goals of human life. But, man today has given up dharma and moksha. He is running after artha and kama (wealth and desire). God has created this world. Your wife, children, friends and foes are all created by God. It is not enough if you maintain good relationship with your wife, children and friends. You must be able to see God in all. That is your

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primary duty. Your wife, children, friends and even foes are all the very embodiments of Brahman. Even God had to fight the enemies sometimes. However, in spite of their animosity towards God, they ultimately merged in Him owing to His grace. In this world, there is no place where God does not exist. He is present everywhere.

Sarvatah panipadam tat sarvathokshi siromukham, sarvatah sruthimalloke sarvamavrutya tishthati (with hands, feet, eyes, head, mouth and ears pervading everything, He permeates the entire universe).

The people around you may not be able to see what you do, but He is watching you. Others may not hear what you speak, but He is listening to you. He is the eternal witness. Unfortunately, you are unable to realise this truth. Some people argue, How can you say that God is present everywhere when we do not actually see Him? How is it possible for Him to hear our prayers? In fact, sound is the very form of God. There is no place where there is no sound. He can hear everything since sound is His own form. Light pervades the entire world. God can see everything in this world as the very light is His vision. Hence, never be under the mistaken notion that God does not know what is happening. Do not doubt or deny His existence just because He is not visible to the naked eye. How does sankalpa (will) originate? Will

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it originate in your hridaya (heart)? It happens as per the Will of God. There may be ups and downs from the worldly point of view, but divine principle always remains steady.

The loka (world) and Loksha (God) are inseparable. The creation and the creator are one. There is an intimate and inseparable relationship between the two. Atma is the name given to the principle of divinity. It has no specific form. It pervades the entire world in the form of sankalpa (will). It is a grave error to attribute a particular name and form to the atma. It is essential that we understand the oneness of atma and experience the same. Everything is divine. Sarvam khalvidam Brahma (verily, all this is Brahman). As you are unable to comprehend the divine principle in totality, you confine God to a specific name and

form such as Rama, Krishna, Vishnu, etc., and worship Him. A potter makes the idols of Rama, Krishna, etc. However, it is only the clay that takes the forms of various deities. The same clay is moulded into various forms.

Jewels are many but gold is one.

Cows are many but milk is one.

Beings are many but breath is one.

(Telugu poem)

As you are unable to understand the principle of

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unity, you are deluded by the apparent diversity.

Embodiments Of Love ! Consider The World As The Very Form Of God

No one can describe God as having this form or that form. He permeates the entire universe. Without name there can be no form and vice versa. The principle of divinity is represented by a name and a form. Every object and every being in this prapancha (world) is the manifestation of divine love. Hence, do not see the world merely from the physical point of view. Consider the world as the very form of God and the manifestation of divine love. Because of your limited understanding, you confine such an all pervading divine principle to a name and a form. Yad bhavam tad bhavati (as is the feeling, so is the result). God responds according to your feelings towards Him. If you have purna bhakti (unwavering devotion) and love God with all your heart, He will confer on you purna ananda (supreme bliss). God transcends the dualities of birth and death, happiness and sorrow. You may think that even God has pain and suffering. But, from God's point of view, pain does not exist at all! It is an aspect of divinity. Bliss also is an aspect of divinity. God is beyond pleasure and pain, merit and sin. Happiness and sorrow are of your own making. Pleasure is an interval between two pains.

Do not consider God as a separate entity.

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Unfortunately, people are unable to understand the principle of divinity and hence indulge in all types of imaginations. God is one. The Veda declares, Ekam sath viprah bahudha vadanti (truth is one, but the wise refer to it by various names). However, when the situation demands, divine incarnations appear on earth and play a role in the cosmic drama. When Droupadi was humiliated by Duryodhana and Dussasana in the royal court, Bhima was seething with anger. He wanted to crush them to pulp. But, even under such circumstances, God did not kill them. It is most essential you understand that everything happens as per His will. Whatever happens is for your own good. With such firm conviction, you should accept pleasure and pain, good and bad with equanimity. It may be difficult for you to bear misfortunes. You should pray to God to grant you the necessary strength to bear them. You may have difficulties today, but tomorrow it will be different. Difficulties are like passing clouds. They will certainly give way to happiness. Man always strives for happiness. How can he attain it? True happiness lies in union with God. In fact, God is beyond happiness and sorrow. Whatever you may do, He says, Tathastu (So shall it be). He showers His blessings on you saying, Let it be for your own good. You will be free from sorrow once you understand the Bhagavadtathwa (nature of divinity). If you

are undergoing difficulties, do not get disheartened. Have faith that God is making you go through the ordeal for your own good. Happiness and Limit Not The All Pervading Brahman With Names And Forms
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sorrow coexist. You cannot attain happiness without undergoing difficulties.

Embodiments Of Love! Be Attracted Only **Towards** God And None Else

Do not attribute multiplicity to divinity. Consider everyone as the embodiment of divinity. Install such sacred feeling firmly in your heart. Treat even the person who hates you as your own. Having attained human birth, you should be able to withstand pain and suffering with courage and fortitude. Be convinced that they are good for you. All that God has created is good. In God's creation, everything is good and sacred. There is nothing which will cause sorrow and misery. In fact, misery arises out of man's delusion. The delusion is because of his identification with the form. What is the meaning of the term **Manava**? **Ma** means Maya, **Na** means without and **Va** means **Varthinchuta** (to conduct oneself). Therefore, **Manava** is one who conducts himself without maya. If you fall a victim to maya, you will never be able to understand **marmamu** (reality). In fact, maya is man's own making. It arises out of his imagination.

However much one may try, it is not possible to know God in totality. Once mother **Kunti** said to Krishna, **Oh**, Krishna! Though You are verily God, sometimes we are deluded to think that You are also a human being like us. Saint **Thyagaraja** too echoed the same feelings in the following verse:

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Oh, Lord! You answered the prayers of **Droupadi** and saved her from humiliation. You made ugly-looking **Kubja** beautiful. You protected the **Pandavas**. Is it possible to estimate Your glory and splendour? You are beyond all description and human comprehension. Krishna, it is not possible for even Brahman to describe Your glory.

(Telugu song)

Good and bad lie in your mind; they are not outside. Hence, correct your feelings in the first instance. Get rid of all animal qualities so that humanness can blossom in you. If you notice even a trace of hatred in yourself, drive it away at once. Having attained human birth, it is shameful on your part to have evil qualities like hatred. Do not fall a prey to infatuation. You should be attracted only towards God and none else. You love your son because you consider him to be your reflection. In fact, the one who loves you, the one who hates you, the one who **criticises** you, all are your own reflections. At one time, one may be angry and later the anger may give way to love. People are carried away by the vagaries of the mind. Being deluded by the names and forms, they are unable to know the transient nature of the world. Truly speaking, you have neither friends nor enemies. It is only your love or hatred that is reflected from outside. God does not give you happiness or sorrow; they are of your own making. They originate

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from you.

Never Deny God

Embodiments Of Love!

God is present everywhere in the form of five elements. Everyone is endowed with five elements and everyone is an embodiment of love. All are one. There is no second entity. Wherever you see, there are five elements. You do not find a sixth element anywhere. The principle of love present in you represents **Easwarathwa** and **Brahmatathwa**. It is merely **bhrama** (delusion) to think that Brahman is separate from you. Everything is Brahman. Everything is the manifestation of **atma** and **ananda**. That is why God is extolled as **Nityanandam**, **paramasukhadam kevalam inanamurtim** (God is the embodiment of eternal bliss, He is wisdom absolute). Even the karma (action) that you perform is the manifestation of Brahman. When you perform your action with such divine feelings, they will yield good results. Never criticise God. Never deny Him. Everything is the manifestation of Brahman, Vishnu and **Maheswara**. All are divine. This is what you have to learn on this auspicious day of **Sivaratri**. There is nothing other than divinity in this world. The principle of divinity present in a grain of sand and in a big **laddu** is one and the same. Once you realise this truth, you become Brahman verily.

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You do not need to search for Brahman elsewhere. You are Brahman, you are Vishnu, you are **Siva**, you are the very embodiment of the divine Trinity. It is only your feeling that assumes the form of Brahman, Vishnu and **Maheswara**.

You are subjected to unrest and suffering because of your dualistic feeling. You perceive unity as diversity, instead of **visualising** unity in diversity. Number one is the basis for all other numbers. Likewise, names and forms vary, but all are essentially one. There is no second person. Other than divinity, there is no second entity in this world. Many spiritual aspirants and yogis have made concerted efforts to understand the principle of divinity. They ultimately realised **Ekam sat viprah bahudha vadanti** (truth is one, but the wise refer to it by various names). As you have not understood this truth, you are deluded by the apparent duality. You should understand the spiritual Mathematics in order to know that divinity is one. It is most essential that you understand this principle of oneness and conduct yourself accordingly. When you understand this oneness, you will experience divinity. You will realise that the individual is not different from God. When you put a zero after the numeral 1 it becomes 10; put one more zero it will become 100. In this manner if you go on adding zeros, the value also increases to 1000, 10,000, and so on and so forth. Zeros gain value only when they are

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positioned next to the numeral one. I, my wife, my children, my property, **etc.**, all these are like zeros. They will have value only when they are associated with God who is like numeral one. The entire world is like a zero. It has emerged from the Hero, God. It is because of your delusion that you mistake zero for Hero. So long as you are immersed in delusion you will never be able to realise divinity. Delusion gives rise to doubts which will rob you of your bliss. They will poison your mind and put you to danger. Hence, never entertain doubts with regard to Divinity.

Strengthen your faith in God.

A car can run smoothly only when there is air in all its four **tyres**. Even if one tyre is punctured, it may lead to accident. The human body is like a car. Mind is the steering wheel. Dharma, **artha**, **kama** and **moksha** are its four **tyres**. They should be filled with the air of faith. Even if one of the **tyres** is punctured, your life will be put to danger. Your mind should be steady and under control. Only then can you reach the goal of life, i.e., **moksha** (liberation).

Keep Your Mind Under Control

Embodiments Of Love!

The entire world is pervaded by the five elements. You should maintain perfect balance and harmony among them. When you are riding a cycle, if you

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do not maintain proper balance, you will fall down. Likewise, you can lead the life of a true human being only when you have proper balance of mind. If you lack proper balance of mind, your humanness will be ruined. It is said, **Jantunam nara janma durlabham** (out of all living beings, human birth is the rarest). Having been blessed with such precious human birth, what a shame it is if you behave like an animal! You should live like a human being. Keep your mind under control. This is My message to you on this holy night of **Sivaratri**. Understand that you are born as a human being, not as an insect or a worm. Neither are you an animal, nor a bird nor a beast. You should understand the meaning of the term **manava**. **Ma** means not and **nava** means new. You are not here for the first time. You are not new to this earth. You have gone through a number of births before attaining this human birth. Give up all your old and mean qualities and start your life afresh. Human life is highly sacred and mysterious. Only God can unravel its mystery. **Visweswara** (the Lord of the universe) permeates the entire **viswa** (universe). He transcends all description. He is present in you in the form of **atma**. There is only one path for the realisation of **atma**. Give up the feeling of mine. You say this is mine and that is mine. Once you get rid of such worldly attachment, you will develop purity, steadiness and selflessness.

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You will be free from suffering, worries and anxiety. Ultimately, you will attain **moksha** (liberation). Having attained **manavathwa** (humanness), you should make efforts to rise to the level of **Madhavathwa** (divinity). That is your goal. What is the use if you remain in **manavatwa** forever? You should develop **sanmathi** (pure mind) to rise to the level of divine. Unity confers purity which will in turn lead to divinity. Hence, all of you must stand united. You belong to the human race. You belong to one family. Hence, you must conduct yourself like brothers and sisters. Absence of such spirit of unity will diminish purity and take you away from divinity.

Embodiments Of Love!

Being students of **Sathya Sai** College, you must set an example to others with your spirit of unity. You deserve to be called **Sai** devotees only when you develop unity. Love God with all your heart. Love for God will transform your heart. It will drive away hatred and other evil qualities. You can achieve anything through love.

(**Bhagawan** sang the **Bhajan Prema muditha manase kaho** and continued His discourse)

Embodiments Of Love!

Since time immemorial, the divine name of **Rama**

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has been protecting the devotees and leading them on the right path. One can very well imagine the divine potency of **Rama** s name as it has remained etched in the hearts of people through all the ages. This in itself is a mystery. Thousands of years have passed since the advent of **Rama**, yet His name remains ever fresh and ever new. One may be on the top of the mountain or in a village or in a city, everyone derives immense delight in singing the name of **Rama**. **Ramayathi ithi Ramah** (that which delights is the principle of **Rama**).

Beware Of The Words You Utter

Once in the court of **Krishnadevaraya**, there was a debate in which the eight scholars of the royal court popularly known as the **Ashta Diggajias** participated. Krishna **devaraya** wanted to know who among them was the best. He wanted them to frame a meaningful sentence consisting of five letters, each letter having the same meaning in five different languages. Whoever comes out with an answer to this question by seven tomorrow morning will be suitably rewarded, he added.

Since his house was far away, **Tenali Ramakrishna** decided to spend the night in his brother-in-law s house. When he was provided with a comfortable bed

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for the night, **Ramakrishna** refused to sleep on it. He said, I have to think of an answer to a question put by the king by tomorrow morning. A bed like this is certain to put me to sleep in no time. So, provide a **cot** for me in the cow shed.

As he was lying on the **cot**, at one o clock in the night, one of the cows in the shed gave birth to a calf. **Ramakrishna** called out to inform his brother-in-law about this. His brother-in-law wanted to know which cow had given birth, since he had given different names to his cows, like **Parvati**, **Lakshmi**, and **Saraswati**. He asked **Ramakrishna**, **Ye Aav Ra Bava** (which cow is that, Oh! brother-in-law).

When **Ramakrishna** heard this, his joy knew no bounds, since he had found an answer to the king s question. So, he repeated the phrase again and again. His brother-in-law thought that **Ramakrishna** was behaving in this strange manner due to lack of sleep.

The next morning, **Ramakrishna** went to the royal court and found that no one else had a solution to the question. All others were convinced it was not possible to frame such a sentence. **Ye Aav Ra Ba Va** is the answer, he said. Everyone was intrigued. Then he explained, **Ye** in **Marati**, **Aav** in Hindi, **Ra** in Telugu, **Ba** in **Kannada** and **Va** in **Tamil** convey the same meaning, i.e., come. Five languages are

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represented in this sentence.

Students!

The words you utter sometimes convey different meanings. Hence, you should be very careful while speaking. Develop virtues and lead an ideal life. Only then will Swami be pleased with you. If you make Me

happy with your ideal conduct, I will confer much more happiness on you. Your happiness is My happiness. Wherever you go, earn a good name for yourself. Your character is very important for Me. Hence, make every effort to mould your character and be an ideal to others. This is the message I would like to give you on this auspicious day of Sivaratri. The day on which you experience eternal bliss is Sivaratri for Me.

Once Thyagaraja performed a musical concert at Thanjavur. Many eminent musicians and scholars were present in the concert hall. In the beginning of the programme Thyagaraja offered salutations to all of them through his famous composition, Endaro mahanubhavulu, andariki vandanamulu (there are many great souls who have had the divine experience; I prostrate before all of them). Everyone was blissful listening to his melodious singing. He demonstrated by his example that one should pay his respects to everyone in the assembly before addressing them since there was divinity in all of them. Many years ago, in

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Prasanthi Nilayam, a scholar was invited to address a congregation. While commencing his speech, he addressed the audience thus: Brothers and Sisters except one! Then he explained that his wife was also present among the audience. Even while addressing a congregation he was remembering his wife.

One should not observe such differences while addressing a public gathering. One should offer his salutations to one and all.

Embodiments of Love! I shower My blessings on all of you on this holy night of Sivaratri. Sing the divine name throughout the night. To the extent possible, spend the night in contemplating God. Only then can you experience divine bliss. You can even witness the manifestation of divine effulgence. Sing the divine name wholeheartedly. You may sing any name, but you should understand its inner meaning.

For example, Digambara is one of the names of Lord Siva. Digambara in common parlance refers to the one who is naked. But if you enquire into the inner meaning, you will know that Digambara is the One who has dikkulu (four sides East, West, North, South) as his ambara (vesture). There is a possibility that people misunderstand this word and think that Siva does not wear anything on His body. Hence, it is better that you do not use this word in bhajans.

Sivaratri, 26-2-2006, Prasanthi Nilayam

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Atma Is The Nameless,

Formless Divinity

DRAUPADI S father Drupada organised a

swayamvara (ceremony to select a groom by the bride) to perform her marriage. Thousands of youths, princes and kings came to his court to win the hand of Droupadi in this swayamvara. Just as King Janaka had declared that he would give his daughter Sita in marriage to the prince who could string the bow of Lord Siva, King Drupada arranged a matsyavantra (a device with the replica of a fish). The condition of the contest was that whosoever was able to hit the eye of the fish that was revolving high above on a pole with an arrow by looking at its reflection

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water below would be successful in winning the hand of his daughter.

Extraordinary Qualities Of Draupadi

Many valorous youths and princes who were confident of their victory tried their luck without any success. This was not an ordinary test that everyone could succeed. Many thought that it was easy, but in reality it was not so. When no one could succeed in the contest, the entire assembly fell into a stunning silence. The Pandavas were present incognito in this assembly. Lord Krishna, who was also present, looked at the Pandavas and smiled noticing that the Pandavas spoke to each other in whispers. Arjuna then walked majestically towards the matsyavantra, smiling all the way. He was totally calm and composed. Looking at the reflection of the fish in water, he shot an arrow. When it hit the target successfully, the entire assembly went into raptures. All the people looked at Arjuna in admiration with great delight. King Drupada then asked his daughter Droupadi to garland Arjuna.

At that time, the Pandavas were staying in the house of a potter. When they went back to that house along with the bride, their mother Kunti was inside. Even before entering their house, they announced to their mother that they had received a very valuable fruit. Their mother replied from inside the house that they should share the fruit equally between themselves. The Pandavas always obeyed the command of their

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mother and honoured every word that she uttered. They went inside and offered their salutations to their mother and vowed to follow her command religiously. In this way, Droupadi became the wife of all the five Pandavas. The Pandavas dutifully accepted the command of their mother. But, how could the world accept this? It is the duty of the children to obey the command of their parents, irrespective of the fact whether the world accepts it or not. People, however, accepted this in view of the intimate relationship that existed between the five brothers.

When can one consider a woman as one's wife? Not merely because one is married to her. One can call her as wife only when one considers her as half part of his body. Many people questioned Krishna how Droupadi could be called a pativrata (chaste wife) when she was the wife of five husbands. Then Krishna described her qualities which earned her this noble status.

She dutifully obeyed the command
of her husbands.

She would never say to any one of them That she had no time to serve him.

She was satisfied with whatever
she got in life.

She was the supreme example of chastity, And none could match her in this respect.

(Telugu poem)

Atma Is The Nameless, Formless Divinity

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She never asked for anything beyond the means of her husbands. A true chaste woman is one who conducts herself according to the condition of her husband. The husband should also recognise the

qualities of his wife and have equal concern for her. Only then can both of them lead a virtuous and noble life.

Looking at her virtuous conduct and her power to control the five senses, **Dharmaraja** told **Droupadi**, You do not merely belong to us; you are the embodiment of primal energy. Her father **Drupada** had also held this view and considered her as the embodiment of divine energy. Only those who

achieve control over the five senses and the five elements can know the reality of the world and conduct themselves in a righteous manner. One who has complete control over one's senses can achieve the greatest heights in life.

Droupadi was endowed with great power of discrimination and she could discriminate between what was good and what was bad. Both good and bad are present in this world just like darkness and light. She encouraged all those who were virtuous and imparted sacred teachings to evil-minded people to transform them. Not only she had control over the five senses and five elements, she had thorough knowledge of **pancha kosas** (five sheaths of the soul)

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and **pancha pranas** (five life-breaths) also. She could differentiate between **atma** and **anatma** (Self and non-Self). Thus, she set an ideal to the world and earned a good name.

Droupadi taught that one should do one's duty with dedication. She exhorted all to exercise control over their desires and discriminate between good and bad, imbibing all that was good and giving up all that was bad. One should never forget to perform good actions and discharge one's duties, she advised. Everyone should discharge one's duty with dedication and should not interfere in the duties of others, she counselled the people. You may have wife and children. It is your duty to fulfil your responsibility towards them, but at the same time all your desires should be directed towards the path of goodness and righteousness, she said. Thus, she became an ideal to the world and showed the path of truth to one and all. One can attain Dharma only by following the path of **Sathya**. **Sathyanasti paro** dharma (There is no Dharma greater than adherence to truth). There can be no Dharma without truth. It is the path of truth that leads one to God.

Follow The Path Of **Sathya** And Dharma

Everyone should perform his duty meticulously and adhere to dharma. Even an ant follows its Dharma.

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Wherever it finds food, it carries it to its place and consumes it. It does not harm anybody nor does it steal anything from anybody. All the birds and animals follow their natural dharma and conduct themselves accordingly. The path of Dharma is the same for **cheema** (ant) and Brahma. The same principle of truth is present in both. This truth was propagated by **Droupadi**. She also taught that one should not become a victim of the six inner enemies, namely, **kama** (desire), **krodha** (anger), **Lobha** (greed) **moha** (attachment), **mada** (pride) and **matsarya** (jealousy).

Anger is the greatest enemy of man. One with anger cannot follow the path of Dharma. This is contrary to human nature. One should not

unnecessarily show anger towards others.

One with anger will not be successful in any of his endeavours.

He will commit sins and will be ridiculed by one and all.

His own people will abandon him.

He will lose all wealth and respect.

His anger will ruin him completely.

(Telugu poem)

Hatred is another great enemy of man. Whom should you hate? Should you hate those who oppose you or those who have harmed you or those who

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dislike you? No; none of these. You should hate only the evil qualities. You should extend your love and support to those who follow **Sathya** and Dharma. If you hate **Sathya** and Dharma, you are not a human being at all. Truth is the basis of all virtues. By following the path of truth, **Droupadi** could experience peace and love. She taught that one should refrain from violence. One should not indulge in violence through one's actions, words and even thoughts. By following the path of truth, **Droupadi** set the greatest ideal to the world.

As You Sow, So Shall You Reap

By exercising sense control, man can achieve great heights in life.

Damayanti was a woman of great virtues like **Droupadi**. She earned this name as she was endowed with **dama** (sense control). The senses are wayward by nature, and it is difficult to control them. Man should, however, do his best to control them and put them to right use. Why has God given you ears? Is it to hear vain gossip? Never listen to anything that is bad. Listen to all that is good. Why has God given you tongue? It is not merely to satisfy your sense of taste. It has been given to sing the glory of God. Just as the tongue accepts all that is tasty and palatable and rejects all that is bad and unpalatable, man should accept all that is good and reject everything

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that is bad.

People think that it is God who is the cause of their happiness and sorrow. But it is not really so. Each one is responsible for his actions and reaps their consequences, good or bad. God is the eternal witness and does not interfere in this. He gives neither happiness nor sorrow. If you talk endearingly to someone, he will also speak to you in the same loving manner. But if you talk in an arrogant way, you will get a similar response. As is the action, so is the reaction. The reaction, reflection and resound are based on your own thoughts, words and actions; God is not responsible for them. If you stand before a mirror, you will see your own reflection. In whatever way you speak to others, you will have the resound in the same way. Whatever thoughts you have in your mind, they will be reflected back to you. It is therefore essential for man to know whether his thoughts and actions are good or bad. Whatever good or bad you experience is the result of your thoughts, words and actions. When any bad thought comes into your mind, give it up immediately. If you conduct yourself in this manner, you will become a true devotee of God

and achieve liberation.

Everyone has to face the consequences of his actions, whoever he may be. No one can know what lies ahead for him in future. But this much is sure that everybody has to reap the consequences of his

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actions. Even the mighty Rama suffered the pain of separation from His consort Sita and cried like an ordinary person.

(Telugu song)

Young Men!

Good and bad coexist. It is not possible for anyone to separate them. When you cultivate more of goodness, the bad in you will become absolutely insignificant. There is no need to use any force to drive away all that is bad. When you forget bad, goodness will develop in you in full measure. This is the message I would like to give on this day. Do not think that the New Year will give you some new fruits. The fruits that you earn will be based on your qualities and actions. All that you think will be reflected back to you. Everything is the result of your thoughts.

World Is Reaction, Reflection And Resound

Once there was a cowherd who used to take cows for grazing to a place surrounded by three mountains. One day when the cows were grazing, he sat down under a tree and started singing a song in praise of God. As he sang the song, he heard its echo. He thought that someone was imitating his song to tease him. Therefore, he shouted in anger at the invisible intruder, and heard its resound in the same

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angry tone. In this state of anger, he went home and did not even take his food. His mother asked him why he was so upset. He narrated what had happened. Next day, his mother accompanied him and came to know that it was his own echo which was the cause of his trouble. In the same manner if you criticise or abuse anybody, all that will come back to you. The world is nothing but reaction, reflection and resound. Whatever you do will come back to you, and nothing else. This is the divine law. Those who are full of love will see love everywhere. Those who are full of hatred will see enemies all around. Therefore, love and hatred do not come from outside. They have their origin within you. The good and bad you experience arise out of your own feelings. God is not responsible for any of these. God is nirguna, niranjana, sanathana (attributeless, pure, eternal). It is only your feelings that change. God is changeless.

Students!

All your feelings are reflected back to you. Everything is within you. Whatever you experience is the reaction, reflection and resound of your thoughts and feelings. You see somebody laughing and think that he is laughing at you. But how can you conclude in this manner? Once a famous wrestler was doing exercise on a road early in the morning. At that time, a woman was coming from a village to sell milk

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and curd. When he looked at her, he felt she was laughing at him. The wrestler became angry and said to the woman, How dare you laugh at me? Do you know who am I? Are you aware of my strength? The woman replied, I am not laughing at you. You are so strong that you can stop a speeding car with one hand. What is the use of your physical strength if

you lack forbearance? All our notions are based upon our deluded feelings.

Be Good, Do Good, See Good

Students!

No doubt, your inner feelings are good. But they undergo change depending upon what you see and hear. It is the external impulses that are responsible for changes in your thoughts and feelings. Truly speaking, there is no human form. In fact, there is no form at all. It is because of your illusion that you see a form and give a name to it. It is a sign of foolishness to think so. You may think that you are highly educated and very intelligent. But how can you call yourself so if you are ignorant of your true Self? You can be called truly educated only when you know your real nature. If you do not know your own truth, how can you know the truth of others?

First of all, you should control your mind. Only then can your worship and prayer be fruitful. The mind is the root cause of the world. Manah eva

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manushyanam karanam bandhamokshayo (mind is the cause of bondage and liberation of man). It is comparatively easy to control the body, but not the mind. When Pramila, the ruler of women's kingdom, captured the Aswamedha horse and defeated Arjuna in the battle, Arjuna told her that she could arrest his body but not his mind. It may be possible to capture the whole world with army, weapons and bombs, but it is not possible for anyone to capture the mind. When you gain control over your mind, everything else will come under your control. Therefore, you should make all efforts to control your mind. Then you are sure to become an ideal and great person. First and foremost, you should know your mistakes and try to rectify them. Only then can you aspire to become a mumukshu (spiritual aspirant). Knowingly or unknowingly, you may have committed some mistakes. Once you know your mistakes, you should have repentance. Repentance is true atonement. This is the royal path which leads to divinity. There is little use in performing puja (worship), vratas (rituals) and yajnas without repentance and atonement.

Iantunam nara janma durlabham (out of all living beings, human birth is the rarest). It is not easy to attain human form. Man is not a mere mortal. He is verily divine. Daivam manusha rupena (God is in the form of a human being). If you do or think something bad, you are not divine. First of all, you

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should become a good person. Be good, do good, see good. This is the way to God.

Develop The Qualities Exemplified

By Rama And Sita

Students!

First of all, you have to control your mind. Offer your mind to God. He can do everything for you. Have deep devotion to God with firm faith that He is everywhere.

Do not doubt that God is here and not there. Wherever you search for Him, He is there.

(Telugu poem)

Where is God? Sarvatah panipadam tat sarvathokshi siromukham. Sarvatah sruthimalloke sarvamavruthya tishthati (with hands, feet, eyes, head, mouth and ears pervading everything, He permeates the entire universe). Many people are not able to recognise this truth. God is present in all beings, be it a small insect like an ant or a big animal like an elephant or a lion. He is present in a particle of sand and also in a particle of sugar.

Discharge your duty earnestly with devotion to God. Put your knowledge into practice and earn a good name. I never prevent anyone from pursuing his studies. But along with acquiring secular knowledge, you should acquire spiritual knowledge also. Proper

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enquiry of the mind and purity of heart are very essential. Students!

You have completed the academic year, and you will now go home for vacation. You will be looking for your results and searching your roll number in the list of successful candidates. More than searching your roll number, search your heart. If you have really written well, you are sure to find your roll number. On the other hand, if you have not written your examination well, you should not be delighted even when you find your roll number in the list of successful candidates. It is not the number of marks that are important. What is important is that you should become number one man (loud applause).

This morning, our students sang the song conveying the message that one should have a son like Rama and a daughter like Sita. You may aspire to have a son like Rama and a daughter like Sita. But, how is it possible when you have the demonic qualities of Ravana and Surpanakha? If you want a son like Rama, you should follow Dharma like Him. If you aspire to have a daughter like Sita, you should have the virtues as exemplified by Sita. Whatever form you aspire for, you should cultivate the same type of qualities corresponding to that. Only then can you attain harmony, tolerance and peace. Where is peace? Peace lies in the control of the senses. If you are not able

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to control your senses, you cannot attain peace; you will get only pieces. If you want to be peaceful, you have to imbibe the qualities of quietude and composure. Let anybody criticise, abuse or hurt you; you should maintain your composure. When someone criticises you, do not take it to heart. Think that his tongue has produced some sound. You have nothing to do with it. If you receive the abuses hurled at you, you will be affected by them. Otherwise, you will not be disturbed. Even if somebody beats you, think that he has beaten your body and not you. In fact, none can ever harm or hurt you, because you are not the body.

If you have such a firm conviction, then you will not have anger or hatred towards even those who abuse or assault you. Therefore, firm conviction is most essential for peace.

Offer Your Heart To God In Prayer

Droupadi had deep devotion for Krishna. She prayed to Him, Oh, Krishna! I worship You day and night. Oh, Lord! Be compassionate and protect me. If You are compassionate towards me, then I will not be

bothered about any other thing in life. Droupadi faced many challenges and ordeals in life, but her devotion towards Krishna remained unaffected. Thyagaraja said, Oh, Lord! I have been praying to You incessantly. Why are You depriving me of Your love and compassion? What is that I have not offered

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to You?

I have surrendered my wealth,
my family and everything to You.
Now, please come to my rescue.

I seek refuge only in You.

(Sanskrit sloka)

Mere words are not enough when you pray; you should offer your heart to God in prayer.

Man has a name and a form, but the atma transcends both. It has neither a name nor a form. People like some particular names and forms. One cannot have faith in many names and forms, but one can surely have faith in the formless principle of the atma which is present in all. Na atma sakshi (my atma is the witness) is a common saying in Telugu, which shows that people have faith in the atma. That is why atma is the common name for all. Some may pray to Rama, others may pray to Krishna. Names and forms are many, but Divinity is one. atma is the nameless, formless divinity. When you worship such a formless and nameless divine principle, you will certainly attain Divinity.

Ugadi 30-3-2006, Prasanthi Nilayam

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Experience The Sweetness Of

Rama s Name

THIS motherland of Bharat has given birth to many noble souls who attained great name and fame in all the continents of the world. Many sages and seers of Bharat have been sanctifying their time by propagating Rama tathwa (principle of Rama) since ancient times. The Ramayana belongs to Treta Yuga. Though thousands of years ha ve passed, yet the Ramayana is being read with reverence in every village and every hamlet.

Do As You Say

People, young and old, chant the sacred name of Rama even now with great devotion. They may forget any other name, but not the Rama nama (name). Be

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he a millionaire or a pauper, everyone takes refuge in the divine name of Rama in times of difficulty. In Bharat, it is hard to find anyone who does not contemplate upon or chant the name of Rama. Many sages in the past did penance and undertook several kinds of vows to spread the glory of Rama nama in the world. However, Rama never wished or told anybody to chant His name or contemplate upon it. He, in fact, declared that all were the embodiments of divinity.

The foremost teaching of Rama was that one should follow sathya. Taking sathya as the basis, one should sustain and promote dharma (righteousness). Dharma is not confined to any particular place or

country; it is present in all. It is born out of sathya (truth). In fact, dharma cannot exist without sathya. What is dharma? Dharayati iti dharma (that which sustains is dharma). Some people wrongly limit dharma to mere feeding of the poor or acts of charity. Dharma should flow from one's own heart. Then, it should be put into practice. Do as you say. That is man's foremost duty. There should be perfect harmony between one's words and actions. On the other hand, if one says one thing and does something contrary to it, it connotes adharm (unrighteousness). Moreover, one should carefully analyse and weigh the pros and cons before saying something. Manasyekam vachasyekam, karmanyekam mahatmanam (Those whose thoughts,

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words and deeds are in perfect harmony are noble ones). You say that you are a human being. But, you are entitled to be called a human being only when your thoughts, words and deeds are in harmony. Rama achieved unity of thought, word and deed. In contrast, Ravana's thoughts, words and deeds were at variance with each other. Manasyanyath vachasyanyath, karmanyanyath duratmanam (Those who lack harmony of thoughts, words and deeds are wicked).

Develop Your Innate Qualities

There has naturally been a conflict between sathya (truth) and asathya (untruth), dharma (righteousness) and Adharma (unrighteousness). Rama scrupulously followed sathya, whereas Ravana resorted to asathya. There is no dharma greater than adherence to sathya. Hence, we should adhere to truth even in trivial matters. We should never resort to untruth to escape from a difficult situation.

The creation emerges from truth

And merges into truth ;

Is there a place in the cosmos
where truth does not exist?

Visualise this pure and unsullied truth.

(Telugu poem)

In fact, truth is the foundation of the entire creation. If for any reason this foundation is disturbed, the

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whole world will collapse. What is the reason for all the trials and tribulations of man today? It is because man has forgotten truth. He is facing humiliation and disrepute because he is indulging in injustice and falsehood. Hence, one should not resort to untruth under any circumstances. One should speak only truth. Sathya is a small term. But it connotes Sat (changeless divinity). Since we try to change this changeless truth, we undergo changes and distortions.

Dear Students!

You are all young. If you follow truth right from this young age, you will surely become an ideal to the entire country. What is truth? God's word is truth. Hence, when you speak with the feeling sarvam Bhagavad pretyartham (everything is to please God), then everything will become truth. Every thought and feeling emanating from man is a reflection of his inner truth. Unfortunately, it gets converted into falsehood by the improper use of the tongue. The tongue is one of the five senses. These senses are the cause of changes in us. They are responsible

for the sin or merit that we earn.

The panchabhutas (five elements) pervade the entire universe, right from the earth to sky. There is no sixth element other than these five elements in the universe. The same five elements are found in every

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human being in a subtle form. One has to realise this truth and conduct oneself accordingly. Sathya (truth), dharma (righteousness), santi (peace) prema (love) and ahimsa (non-violence) that are present within you have to be nurtured and developed. Sathya is the path. Dharma follows it. Prema is the experience. It is only then that ahimsa manifests. Himsa (violence) is not limited to harming or hurting others; acting contrary to one's words is also himsa. There can be no greater ahimsa than using our tongue in a sacred manner.

Santi (peace) is not to be found somewhere else. It is very much within us. There are many distasteful qualities present within us. It is for us to make good use of these qualities. You may ask, Why does not God change our nature? No, God does not at all interfere; He is a witness of everything. It is not for God to tell you what is good and what is bad. Your own thoughts and feelings tell you what is good and what is bad. If you eat a cucumber, you will get the belch of a cucumber. Hence, what is there in you will be reflected outside. Whatever bad you see in others, it is nothing but the reflection of your own thoughts. Some people are constantly immersed in worldly thoughts. Such people can never be happy. Only those attain the state of bliss whose mind is

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steady, without any thoughts. Some people consider themselves very intelligent and keep enquiring deeply into their accumulated bookish knowledge. This type of pedantry is like allergy. Once this allergy starts spreading, their energy is sapped. Unfortunately, today we are developing allergy, not energy. Do not keep deliberating upon whether something is good for you or not. Everything is good. Whatever happens, consider that it is good for you. When you develop such an attitude, everything will turn out to be good for you.

Embodiments Of Love!

Love all. Hate none. Do not misunderstand others. Some people develop misunderstanding even about God! It is the worst of sins. Hence, do not entertain such misconceptions. If by any reason such thoughts enter your mind, consider them as your enemies and drive them away. Be loving and cheerful always. It is only love that protects and sustains you. You are yourself the embodiment of love. Where there is love, there hatred cannot enter.

Embodiments Of Love!

Human body is a miniature world. It is constituted by panchabhutas (five elements), panchendriyas (five senses) and pancha pranas (five life-breaths) which, in turn, are born out of truth, are sustained by truth

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and ultimately merge in truth. Hence, one should follow truth earnestly. Since people distort truth, they lose their purity. The main reason for the impurity of one's heart is one's tendency to distort truth. Hence, if one wishes to maintain purity and sacredness of one's heart,

one has to speak truth. If you are wedded to truth, whatever you say will come right.

Some people complain, Swami! Though we are treading the path of truth, untruth still troubles us. What could be the reason for our predicament? The question can be answered by a simple example. While the pure and crystal clear Ganga river flows, some streams and rivulets formed by the rain water join it during its course, thereby polluting the river. However, one has to be careful not to allow any impurities to join the pure and unsullied truth of one's heart. It is because of the weakness of our senses that various impurities enter our heart and pollute it. These impurities are the six inner enemies of man. The purity of nectar can be destroyed even by an atom of impurity. Once a music director composed a song :

I am aware, You are like the moon
in the distant sky;
Yet my mind tries to grab You;
I don't know why.

(Telugu song)

In fact, where is the moon? Not in the distant

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sky. Our mind itself is the moon. We are unable to gain control over the mind because of these six inner enemies coming in our way. Is it not a fact that even the bright light of the moon on a full moon night is not visible if the clouds come in its way? The moment the clouds move away, the moon is visible. Similarly, you have to do constant namasmarana in order to drive away the clouds of these six inner enemies.

Follow The Ideals Set By Rama

Today we are celebrating Sri Rama Navami. On this sacred day, we should resolve to follow the teachings of Rama. Sathya and dharma are the two main teachings of Rama. Do not consider yourself as a mere human being. Develop full faith that you are none other than Rama! People often say, Only my Atmarama knows it! Thus, our atma itself is the embodiment of Lord Rama! The atma has no specific form. The same atma that pervades the entire universe took a form and incarnated as Rama. Similarly, dharma took the form of Lakshmana who constantly followed Rama. Lakshmana considered Rama as his very life-breath. Rama was everything for him.

During the exile of Rama, Lakshmana and Sita, once Lakshmana ventured into a particular part of the forest. Soon he was beset with evil thoughts. As

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soon as he returned, he told Rama, Oh! Rama! Why are we undergoing all these troubles? Why should the innocent mother Sita be put to these ordeals? Come! Let us go back to Ayodhya, this very moment. Sita was surprised at the sudden change in the attitude of Lakshmana. Since Rama knew everything, He called Lakshmana to His side smilingly and made him sit near Him. Immediately, Lakshmana realised his fault. With great agony, he enquired from Rama, Dear brother! How come these evil thoughts entered my mind? Never before such a thing had happened to me. Rama then explained, Dear brother! This is not your fault. This is the region of a demon. Hence, all evil

thoughts entered your mind. Tell me your company, I shall tell you what you are. As is your company, so are your thoughts. Hence, keep yourself away from bad company. Join the company of good and noble souls. Then, you will get good thoughts. As are your thoughts, so shall be the result. Yad bhavam tad bhavati (as are the feelings, so is the result).

When Kausalya was shedding tears after Rama left for the forest, Sumitra tried to comfort her, saying, Dear sister! Why do you cry? Is it because Rama is going to the forest? No, no. You are mistaken that Rama would live in the forest, while we would enjoy royal comforts in Ayodhya. In fact, wherever Rama

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lives is Ayodhya and the rest is nothing but a forest. We should lead our life with equanimity, remaining equal-minded in happiness and sorrow. Happiness and sorrow come one after the other. We should not be affected by them. We should neither be elated by happiness nor depressed by sorrow. Can there be a human being in this world without happiness and sorrow? Rama is, in fact, omniscient and omnipotent. No harm can ever befall Him from wild animals or demons in the forest.

Kausalya was also worried about Sita since she was accompanying Rama to the forest. Rama had tried to dissuade her from going to the forest, saying, Sita! The forest is full of thorny bushes and wild animals. You will be put to a lot of difficulties in the forest. Sita then reasoned with Rama, Oh! Rama! You are the protector of the entire world. Can You not protect Your own wife from the wild animals? You are omnipresent, omnipotent and omniscient. I am sure that none of these wild animals can cause any harm to me when You are with me. I have no such fear. Rama felt very happy to hear these words of Sita.

When Sita was abducted by Ravana, both Rama and Lakshmana became very much worried about her. Seething with anger over Ravana's mean act, Lakshmana approached his elder brother Rama and

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said, Dear brother! Give me Your permission. I will reduce all these wicked demons to ashes. Rama counselled patience and said, Lakshmana! We don't need to do any such thing. The demons will destroy themselves on their own. In fact, they will become victims of their own evil qualities. Subsequently, Ravana was killed by Rama and His army of Vanaras. Rama then explained to Lakshmana thus: Lakshmana! People behave in a particular way and reap the consequences of their actions, depending upon their prarabdha (destiny) and their qualities. We need not be too much concerned with that. As long as one is attached to worldly objects and thinks in terms of mine and thine, one will be afflicted by sorrow. Hence, one has to treat the worldly objects with the attitude, these are not mine; all these are the property of the Divine,

All acts should be performed to please God. If one develops ego with thoughts of I and mine, one is sure to perish. You say this is mine and that is mine. In fact, what really belongs to you - the body, the mind, the intellect or the senses? You say this is my body, this is my mind, this is my intellect, etc. But, none of these belongs to you truly. The body which you consider as belonging to you will leave you in a moment, even without your knowledge. Similarly,

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the mind roams about like a monkey. Is it possible to restrain this mad monkey? Do not say, I am this or that . Say, I am I . This is your correct description. The correct answer to the question Who are you? is I am I . Rama did not criticise or harm anyone. Then, who will have hatred towards Him? Good acts of Rama brought good results to Him. Thus, when we do good to others, there is no possibility for us to undergo sorrows and difficulties. If we still feel we are put to difficulties, the fault lies with us. God is not responsible for our sorrows and difficulties; it is the waywardness of our senses that is responsible for them. So, we should control our senses. If we are able to control our senses, everything else will come under our control. That is the essence of the teachings of Rama. The Ramayana is not merely the story of Rama. In fact, it is the story of every human being.

Sweetness Of Ramanama Never Diminishes

We blame God for our problems and difficulties. But, God loves one and all equally. He has no hatred towards anyone. He is always cheerful and smiling.

A smiling countenance is the natural quality of a divine being. Where there is a smile, there can be no hatred at all! People with such divine attributes do not get disturbed under any circumstances. Hence, be always smiling and cheerful. Never put on a

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castor-oil face . Some students are very much worried about examinations; they want them to be delayed

or postponed. However, the sooner you write the examinations and pass them, the quicker will you move onto the higher class. Instead of examination worry, you should make hurry to go to the higher class. There is no worry in this hurry.

Come! Oh, devotees! Come!

Take the sweet of Ramanama.

Do not buy and eat other sweets out of ignorance.

They will spoil your health.

By mixing the wheat flour of

The essence of the Vedas

With the milk of Vedic declarations,

Adding the sugar of Subuddhi (virtues)

and the ghee of Nibaddhi (truth),

Removing the dirt of Abaddhamu (falsehood),

Our ancient Rishis have prepared this most delicious sweet of Ramanama.

(Telugu song)

Your health will be spoiled by eating all kinds of sweets sold in the marketplace. Those sweets may be tasty, but are harmful to you. Instead, take the sweet of Ramanama that has been prepared by our

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great Rishis. It has a wonderful effect on your mind. It can never become stale or spoiled. The more you eat this sweet of Ramanama, the more joy will you derive from it. It is sweeter than sugar and tastier than

curd.

The divine name of Rama is full of sweetness and it remains sweet forever. There have been many incarnations of God on earth. But the divine name of Rama has remained eternal. Since ancient times, Ramanama has remained as the taraka mantra (mantra that liberates) for one and all. Right from children to elders, everyone can derive the bliss of chanting Ramanama. Age is no obstacle in experiencing the sweetness of Ramanama. There is immense sweetness in this name. We should never give up such a sweet, nectarous and blissful Ramanama even for a second. Unfortunately, today people are neglecting the chanting of Ramanama. It is their misfortune.

Lead An Ideal And Exemplary Life

When Mirabai was asked to leave the Krishna temple in the palace by the Maharana, she was full of anxiety, thinking, How can I leave my dear Lord Krishna and go away! But her unflinching faith in Krishna developed the firm conviction in her, Krishna Himself would come along with me. She prayed to

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Lord Krishna, Oh, Lord! I obtained the precious pearl of Divine Name after a great effort. Please bless me that I do not lose this invaluable pearl. Chanting the name of Krishna incessantly, she reached Dwaraka. However, she found the doors of the temple closed. Unable to bear the agony of separation from her dear Lord Krishna any more, she banged her head against the doors of the temple. Lo! and behold! The doors of the temple opened and Lord Krishna appeared before her. After having Darshan of her dear Lord, Mirabai merged in Him.

We have to broaden our heart. This does not refer to the physical heart. If the physical heart is enlarged, it requires surgery by the doctors. Broadening one s heart implies the quality of large-heartedness. Some people sit here stretching their legs and occupying a lot of space. Instead, if people sit closely, some more devotees can be accommodated. We can help each other by caring and sharing.

Dear Students!

The summer vacation has started. From tomorrow onwards, you will be going home to spend your vacation with your parents. Spend your time happily with your parents. Contemplating upon the happy time you have spent here learning many sacred teachings,

Experience The Sweetness Of Rama s Name

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make your parents also happy. If you are happy, they will also be happy. Never make your parents unhappy by your conduct. Your parents occupy an important place in your life. It is your foremost duty to make them happy. It is not enough if you look after your own comfort and welfare. First and foremost, the parents are to be made happy. Life is not confined to khana (food), peena (drink), sona (sleep) and marna (death). We are not born to eat and roam about and enjoy comforts. We are born to serve our parents and make them happy. If you make your parents happy now, your children would make you happy in future. Lead an ideal and exemplary life. Only then will your life be sanctified and the education acquired by you in Sri Sathya Sai educational institutions will become meaningful. I wish that all of you should earn name and fame as the students of this great institution.

Happiness Is Holiness

LORD KRISHNA made this divine declaration:

Mamaivamsho jivaloke jivabhuta sanathana (the eternal atma in all beings is a part of My Being). Hence, do not feel that you are different from God. God resides in you. In fact, you are God.

Nothing Is Permanent In This World

You think you are a human being because you are endowed with a human body, but the atma that indwells a all manifests your divinity. There are thousands of bulbs that have been put up for decoration. Their colour and wattage may differ, but

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the electric current in all of them is one and the same. Like the current that makes all the bulbs shine, the atma present in all human beings makes them see, hear and work. But today man is caught in worldly affairs and is ignoring spirituality. If you have spiritual vision, you will know that it is the same God who is present everywhere. Everything from earth to sky is nothing but God. Even this flower, this tumbler, this microphone and the tablecloth that you see here are all aspects of divinity. Divinity pervades each and everything in this universe. But you see differences due to your faulty vision.

Change is the nature of the five elements, and not of God. There are only five elements in this universe; there is no sixth element. Our human form is a combination of the five elements and is sustained by them. Man has relationship with the five elements so long as the body lasts. Once the body perishes, he has nothing to do with even one of them. These elements are present in man in the form of his senses of sound, sight, touch, taste and smell. Our senses are responsible for good and bad, merit and sin. Good and bad are not given by God; they are the consequences of man's own actions. Sometimes you think that God has given you suffering and sometimes you feel God is responsible for your happiness, but God neither gives

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happiness nor suffering. These are all man's illusion. Man suffers due to his own evil qualities like jealousy, hatred, anger and pomposity. Where does anger come from? It comes from within us because of our wrong food and evil thoughts. Desire arises because of your covetous nature. kama, krodha, lobha, moha, mada and matsarya (desire, anger, greed, attachment, pride and jealousy) all arise from us.

You think God has a form. But God is formless. God is positive and man is negative. Negative comes and goes, but positive is permanent. Repose your faith in the positive and not in the negative. Everything in this world comes and goes like passing clouds. A boy gets married to a girl. But before marriage, where was the boy and where was the girl? Their relationship developed only after marriage. But even that is not permanent. There is nothing in human life that is permanent. Everything is temporary; it comes and goes. If man wants to become eternal, he has to develop atma viswasa (faith in the Self). You may come and go, but I am with you forever. Divinity is changeless. Instead of aspiring for the changeless, man is running after all that is fleeting and temporary. All

that we desire in this world is subject to change. Bodies are subject to change. You may see a body today and may not see it tomorrow. There is nothing in this world that is permanent. There is only one entity

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that is permanent about whom it is said, Sarvatah panipadam tat sarvathokshi siromukham, Sarvatah sruthimalloke sarvamavruthya tishthati (with hands, feet, eyes, head, mouth and ears pervading everything, He permeates the entire universe). There is only One that is present always, but during our short life-span we develop many illusions.

Pray To God Desirelessly

We celebrate New Year and feel very happy. In fact it is not new; it is just a change of time. Today is the beginning of Chaitra (a month in Indian calendar). Next month is Vaishakha. In this way, many Chaitras and Vaishakhas have come and gone, but nothing is permanent. Why should we bother about all that is impermanent and passing? A fruit is at first unripe and after some time it becomes fully ripe and ultimately it decays. Similarly, human body is subject to change; it has childhood, youth, old age and ultimately death. So, there is nothing in this world that is permanent. Whatever you see in this world is just temporary and passing. There is only one thing that is permanent and you have to pray for that. But whom are you praying for? You are praying for yourself, not for God. In fact, you are praying to yourself because God is in you.

Because of your identification with the body, you think you are a devotee and God is separate from

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you. There is no difference between the devotee and God. Whatever you see, it is God; wherever you go, God is there; whatever you do, it is for God. God is present even in a particle of dust. When the wind blows, the dust goes up. When there is no wind, the dust comes down. In the same way, when man has desires, he is engulfed in delusion. When he is without desires, his delusion is also subdued. Sometimes man is peaceful and at other times he is agitated. These states of man are the result of his food, his habits and worldly relationships; they are not caused by God. God has nothing to do with that. God is eternally present and the five elements are also present forever. Even after man dies, the five elements continue to have their existence. The consciousness present in all the five elements in man is responsible for all his body functions.

When a man is newly married, he loves his wife very much. His love is so intense in the beginning that if she is about to put her foot on a thorn, he pulls her away with great concern, saying, There is a thorn, there is a thorn. After some time, when the same situation arises, he merely cautions her, Be careful, there is a thorn. When more time has elapsed, he will resort to scolding, Don't you have eyes? Can't you see the thorn? The love that is there in the beginning gives way to anger with the passage of time. Worldly love

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is subject to change. Even the love between husband and wife and mother and child undergoes changes with the passage of time. Everything is temporary in this world. It is impermanent and it comes and goes. We are happy when we gain something; we are grieved when

we lose anything. Loss and gain are the cause of our happiness and sorrow. But profit and loss are only relative terms.

Embodiments Of Love!

There are no permanent relationships in this world. So long as the body lasts, the relationships exist. When the body is lost, the relationships are also lost. There is one thing that is permanent in this universe and that is what you have to aspire for. Human life is given to man to know himself and to realise God. People worship God and pray to Him. When their desires are fulfilled, they are very happy. If their desires are not fulfilled, they change even the photo of the deity in their altar. If we worship God only to fulfil our desires, then it is not true worship. Our love and devotion for God should be changeless. It should not change under any circumstances. Love is the very form of God. Love is God. Live in love. Love is present in all. Even the person whom we think as wicked has love for his wife and children. If you have love in your heart, you will find love everywhere. If you

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love a dog or a cat, they will also reciprocate your love. You will not have fear of even wild animals if you do not harm them. **Yad bhavam tad bhavati** (as is the feeling, so is the result). Everything depends on our feelings.

Desires Are The Cause Of Man's Suffering

All of us should consider our body as only an instrument to discharge our duties. Never think that this body is permanent and you have to accumulate wealth to maintain it. It is merely a waste of time and effort when you try to accumulate worldly possessions. Everything else is temporary except love and truth. **Sathyannasti paro** dharma (There is no dharma greater than adherence to truth). There are many types of duties that we have to perform with the help of the body. But our foremost duty is to develop love. Where there is love, there is bliss. True relationship exists only when there is love. Where there is no love, bliss cannot exist there, can there be true relationship. God is the embodiment of bliss. **Nityanandam, parama sukhadam, Kevalam jnanamurtim, dwandwateetam, Gagana sadrisham, tathwamasyadi Lakshyam, ekam, nityam, vimalam, Achalam, sarvadhee sakshibhutam, bhavateetam, trigunarahitam** (God is the embodiment of eternal bliss, He is wisdom absolute, beyond the pair of opposites, expansive and pervasive like the sky, the goal indicated by the **mahavakya tathwamasi**. One

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without a second, eternal, pure, unchanging, witness of all functions of the intellect, beyond all mental conditions and the three attributes of **sathwa, rajas** and **tamas**.) Man should develop the divine quality of love and not the worldly relationships.

Suppose a person has delicious dishes and fruits before him which he loves to eat, he will get happiness when he consumes them. If at that very moment he gets the sad news of the tragic death of his son in an accident in the bazaar, he will run to see his son and throw away all the dishes, because his love for his son is more than his love for food. When the food is before him, he thinks that his entire happiness lies in consuming it. Where has the love for food gone now? In a similar way, man develops

love for many things in this world. In fact, there is nothing in this world which you should desire for. Desires are the cause of all the suffering of man. As the Saying goes Less luggage more comfort. When there is luggage, you cannot escape from trouble. Here luggage refers to worldly relationships and desires. Only when you get rid of worldly bondage can you be happy. There is nothing in this world that you should desire for. If any worldly desire crops up in your mind, give it up at once. Giving up of desires is true renunciation. Less luggage, more comfort makes travel a pleasure. You can have real happiness only when you reduce

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your luggage. There are so many millionaires in this world. But, are they able to live forever? They come and go like passing clouds. You find clouds only in the sky. Without sky there can be no clouds. So long as you have body consciousness, you will have the clouds of desires.

Everybody Has To Leave The World Empty-handed

Embodiments Of Love!

You should have body consciousness only to discharge your duties. You have to do your duty. Duty is God. You should not develop undue worldly relations. But, you are developing more and more desires and more and more greed. You have to reduce the luggage of your desires. You may accumulate any amount of luggage, but it is not going to be permanent. Alexander, the great emperor, conquered different parts of the world and came to India with a desire to conquer this country. On his return journey, he suffered a grave illness. Sensing that his end had approached, he called all his ministers and generals and told them that he was not going to live any more. He instructed them to take his body to his country after his death. He further told them to expose his hands out of the bier with his palms upwards and take the funeral procession to all the streets of the city. This was to

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tell the people of the world that in spite of his great conquests in the world and a great name and fame, Alexander left the world empty-handed. This is true of all of us. Whatever we may accumulate, we have to go empty-handed only. In the ultimate analysis, all the worldly possessions are useless. Then why should we worry about all that is useless? Do your duty making best use of the present; do not unnecessarily worry about what is to come in future.

Many things happen in this world; God is the witness of all that happens. God is always blissful; He has no suffering, no difficulty, no worry. God is not the cause of the difficulties and sufferings of anybody. He has no desires. You may think that God has desires, but in reality He has none. He is **gunatita** (beyond attributes), **trigunarahita** (devoid of the three qualities of **sattwa, rajas** and **tamas**). You become the victim of delusion as you are bound by these three qualities. If someone dies, people lament over his death for a few days and then they forget. In this manner, nothing is permanent in this world. However, we have to do what we are supposed to do. You wear a shawl when it is cold. As soon as the cold is gone, you remove the shawl. Likewise, you don the vesture of human body and nourish it for performing

your worldly duties. Ultimately, you have to give up this body.

Do All Actions To Please God

Embodiments Of Love!

You do all kinds of worship, penance and yainas, but what is the use of all this? They cannot protect and sustain you if you are bereft of the divine quality of love. It will be just a waste of time and energy. What you have to nourish and develop is love. If you have love, you can conquer anything. Except love, there is nothing that can nourish and sustain you. Develop self-confidence. When you have self-confidence, you will attain self-satisfaction which will lead you to self-sacrifice and ultimately to self-realisation. What is the meaning of self-realisation? It means to realise one's Self. You keep asking everybody, Who are you? But you do not ask yourself, Who am I? Am I the body, am I the mind, am I the intellect, am I the chittha, am I the senses? When you say, my body, you are different from the body. Body is like a water bubble, mind is like a mad monkey. Do not follow the body, do not follow the mind. Do not think that the body is permanent. But so long as you have the body and mind, you have to use them to perform your duties. If your mind is not sound and steady, none of your endeavours will fructify. Hence, first and foremost control the mind. Who is man? One who is endowed with mind is man. Do not allow your mind to become a monkey mind. Understand that you

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belong to mankind. So, you have to conduct yourself with kindness and compassion.

You are running after all that is false and ephemeral giving up all that is true and eternal. In Kali Age, everything is becoming business. Wherever people go, whatever they do, they do it with a business motive. Even trivial matters have become business activity. How long can you do this business? It is all useless. Man should learn to give; he should not try to grab all that comes his way. Body is given to man to do good to others.

Paropakaraya punyaya, papaya parapidanam (one attains merit by serving others and commits sin by hurting them). Do not always accept the service of others; rather, try to serve others to the extent possible. When you serve others, think that you are serving God. Do all actions to please God. All your actions will become meaningful only when you do them with the motive of pleasing God. Never do anything with a selfish motive. Today you are here. Tomorrow you may be somewhere else. Nothing is permanent. Only love is permanent in this world. Fill your life with love. You can love others only when you have love within you. Your innate love is your divinity. If you have love in your heart, nobody will hate you. Others will hate you only when you have selfish desires. Never hate anybody, never feel jealous

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of anybody and never get angry with anyone.

Embodiments Of Love!

You have come all the way from distant places because of your love for Swami. Preserve this love forever and live in the presence of God. Never forget this love which is in you, with you, below you, above you, around you. Do not think that God is separate from you. He is the witness of everything. People go to temples with trays full of flowers and fruits.

Is it possible to limit the One to a temple Who pervades the entire

cosmos?

How can one offer food to the One

Who has the entire cosmos in His belly? How can one give a bath to the One

Who is present in all rivers?

(Telugu poem)

Worry Is A Mentally Created Fear

People offer food to God and afterwards consume it themselves! God does not want anything. God has no desires at all. Sometimes, God may act in a way which makes you think that He has desires. But God has no desires at all. He has no bondage either. Whatever He does is for your sake. Whatever He says, does and thinks is for your sake. Pray for the welfare of all. Loka samasta sukhino bhavantu

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(May all the people of the world be happy!). Do not wish any harm even to your enemy. Love Ever, Hurt Never. Do not do anything that is contrary to the principle of love. Love is God. Live in Love. Consider love as God. Salute whomever you come across, even if he be your enemy. Love even your enemy. Whomsoever you salute, it will reach God, for God is in all. With these sacred feelings, do not have hatred towards anyone.

All that has to happen will happen. Do not worry about it. Past is past, forget the past. Future is uncertain, do not brood over it. Present is important, live in the present and be happy. Do not worry about past and future. Where is the past? Many people have passed away. Has any of them come back? None. Similarly, we do not know anything about future. Why should we worry about it? You should try to seek happiness in the present. When you have such an attitude, you will never worry about anything in life. What is the shape of worry? It is a mentally created fear. We should never worry. A true devotee will not have any worries. You cannot call yourself a true devotee if you are beset with worries. Hurry, worry, and curry are the cause of heart diseases. One should therefore avoid hurry, worry, curry.

All of you are the embodiments of love and

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divinity. You are Atmaswarupa (embodiment of the atma). For the sake of identity, you have a name, but in reality, all of you are the embodiments of the atma. Only the atma is eternal.

Today marks the beginning of the Tamil New Year. People of Kerala celebrate it in a traditional way by having the holy vision of Vishukkani in the morning. They will have delicious dishes and all merriment. It is a festive occasion for the farmers who bring home the harvested grain. It is, in fact, a holy day for them as they reap the fruit of their hard labour after toiling hard from morning to evening in their fields all the year round. The farmers lead a very hard life. This is the time of their rejoicing as the harvested grain ensures them freedom from all worries and makes them happy and blissful. Happiness is true holiness. True bliss lies in cultivating the principle of love and leading a life of contentment. We should always be contented. When there is no contentment, worries raise their head. All troubles are created by worrying.

Live Always In Bliss

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The day you are happy is the holy day. Love is divine. Suffuse your love with the principle of divinity. Keep your heart filled with love forever. Then every day will become a New Year for you. What is New Happiness Is Holiness

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Year? The celebration of New Year does not lie in eating **payasam** (sweet pudding) and other delicious dishes. The day you are filled with bliss is the New Year. Always live in bliss. If difficulties confront you, drive them away. In fact, suffering and troubles have no real existence. Then why are you worrying? Develop the attitude of detachment. Then you will have no suffering and no worry. Remind yourself, I am a human being. These difficulties and suffering do not belong to me. If you develop real body detachment, you will not be affected by any affliction. Physical ailments like stomachache, headache or body pain are natural to the body. Why should you worry about that which is natural? You suffer because you develop too much attachment to the body. However, you have to take care of the body to the extent that you are not dependent on others. You should realise your true nature. Regulate your diet and habits. Since you have too many desires, you have all the problems. If you eat too much, you will have to suffer from indigestion. Hence, control your craving for food. Eat moderately and maintain good health. That is what I advise the children always.

Get up early in the morning

at the crowing of the cock;

Have a bath after your morning ablutions,

Wear a proper dress.

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Eat properly and moderately.

Go to school and study diligently.

Earn a good name.

(Telugu poem)

Develop good health, cultivate good habits, have good conduct and earn a good name. If you have all these, you will not need anything else in life. Do not run after medicines and doctors for your small problems. If a medicine cures one disease, it will create another. Many doctors have made the medical profession also a business. What are you going to achieve if you lead a life full of worries? Nothing at all! Some doctors may exaggerate even your minor ailments as cancer and ulcer. In such cases, even if you do not have such a disease, worry caused to you by the imaginary disease may lead to it. The more you worry about it, the more would be your suffering. Therefore, do not worry about your small physical problems. If you lead a life of moderation and maintain a healthy lifestyle, you don't need to be at the mercy of doctors.

Embodiments Of Love!

Stop the habit of worrying. Even an intelligent student will not be able to write his examination well, if he becomes nervous in the examination hall due to

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his doubts, though he may know the answers to the questions. Doubts are the cause of your worry. You have to face all difficulties because of your habit of worrying. You should work hard without worrying for

anything. When you lead such a straightforward life, you will not have to run after anybody and beg for favours. Experience the bliss that is within your heart without making a show of it to others. Have belief in that which ought to be believed. Have love for that which ought to be loved. You have to love only one thing and that is God. Once you have love for God, you will have everything in life. On the one side is the world and on the other, God. You cannot have both simultaneously. It is like riding on two horses which is sure to prove dangerous. Focus your mind only on God and have total faith in Him. **Ekam Sat viprah bahudha vadanti** (truth is one, but the wise refer to it by various names). You should always think of God, both in pleasure and pain. If you aspire to have happiness and bliss, you should desire only for God. Do not worry too much about your difficulties. If you have love for God, all your difficulties will vanish in a trice. All difficulties are like passing clouds.

Swami loves His students very much. Once it so happened that a student was trying to tie **buntings** on

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a door while standing on a steel stool. As he saw Me coming, he felt nervous and fell from the stool. Both the stool and the boy fell on Me and My hip bone was fractured. Doctors advised rest for three to six months. But I told them that I did not need rest even for three minutes. What is this body for? It is for helping others. The body needs balance. There would be difficulty in walking when the balance is lost. But I do not care even for balance. It is temporary and will become all right on its own. I am able to walk with the support of boys. We should not worry about small problems. Do your duty. Then everything will become all right. Develop love.

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Do not forget the principle of love. Love God. It is nothing great if you help someone who has helped you. Greatness lies in helping those who have done harm to you.

Tamil New Year and **Vishu**, 14-4-2006. **Kodaikanal**

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True Spirit of **Ugadi** Celebration

You may have celebrated many **Ugadi** (Telugu New Year day) festivals in your life. Certain traditional practices go with every festival, such as having a sacred bath, wearing new clothes, cleaning the house and decorating it with **buntings** of green leaves. Greatness lies in purifying our thoughts, not merely the transient human body. The significance of a festival does not lie merely in wearing new clothes but in cultivating new and noble thoughts. The house should be decorated not merely with **buntings** of green leaves but with everyone. Only then would you be celebrating the festival in its true spirit.

- Baba

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Do Not Burden Yourself

With Limitless Desires

Sathya, Dharma, **Santi**, **Prema** are the pillars of **Sanathana** Dharma. Without imbibing these values, the acquisition of all education, performance of all acts of charity and undertaking of all spiritual

practices is of little worth. What else is to be conveyed to this assembly of noble souls?

(Telugu poem)

Embodiments of Love!

WHAT is the meaning of Avatar (incarnation of God)? It connotes the combination of Divine consciousness with human consciousness. Man is the combination of body, mind, intellect and

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consciousness. God, who is the embodiment of love, assumes human form to establish identity with man so as to bring about transformation in him through love. God descends on earth and involves Himself in the affairs of the world to teach and guide man and to put him on the right path. Here is a small example.

Do Not Superimpose Human Qualities On Avatars

Once the Gopikas approached Yashoda and complained to her, Mother! Krishna came to our house and broke our pots of curd and milk. Some other Gopikas came and complained to Yashoda that Krishna entered their house at midnight and tied the plaits of one Gopika with that of the other. When Yashoda chided Krishna for these mischievous acts, Krishna said to His mother, Mother! You know that I was sleeping by your side all through the night. Then you tell me, how could I go to their houses at midnight? Yashoda realised that what Krishna said was true. Obviously, the Gopikas were telling lies, she thought. There is a difference between human consciousness and divine consciousness. If the divine pranks of child Krishna were to be analysed from the spiritual angle, the earthen pots represent the human body. Hence, breaking of the pots renotes denouncing dehabhhranti (delusion caused by body attachment). Not

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realising this deeper meaning behind the seemingly childish pranks of Krishna, the Gopikas complained against Him to Yashoda.

Later, the Gopikas realised the true nature of Krishna and prayed to Him, Oh! Krishna! You are the embodiment of bliss, free from trigunas (satwa, rajas and tamas) and duality and beyond the ken of human mind. It was our mistake to superimpose human qualities on You. Whatever complaints we made against You to Your mother were caused by our ignorance. Oh, Swami! Kindly pardon us and take us into Your fold. Krishna then pardoned all of them and explained to them the principle of oneness, saying, You are not different from Me. You and I are one. Thus, when we develop faith in the principle of oneness, our lives will be sanctified.

Man is endowed with the body and the mind, both of which breed kama and krodha (desire and anger). But God has neither desire nor anger. God does not have even an iota of worldly desires or aspirations. Whatever God does, sees and says is all for the good of the devotees, and not for Himself. When God incarnates on earth in human form, He behaves like a human being only. He may make somebody cry, make some other laugh and indulge in playful pranks with yet another. Seeing all these seemingly human acts, people are deluded to treat the avatar as an ordinary

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human being. In fact, what could be the reason for God to descend on the earth with a human form? It is only to set an ideal for man and lead him on the path of righteousness.

Unity And Equality Are The Hallmarks Of Human Society

When someone asks your name, the usual reply would be: My name is Ranganna or Somanna, etc. But, these names are given to you by your parents. They are not your true names. In fact, when someone asks your name, you should reply, I am I. This is your true name. This I is present in every individual. That is the atma tathwa (principle of the Self). Excepting this, all other names are only imaginary. This implies that God is immanent in every human being, nay, every living being. All are the embodiments of God. Ekoham bahusyam (the One willed to become many). It is the One that has assumed all forms. Aham Brahmasmi (I am Brahman). This should be the realisation of each individual. This realisation is the basis of the unity of vyashti (individual), samashti (society), srishti (creation) and Parameshti (God). Without srishti, there can be no samashti, and without samashti, there can be no vyashti. But who is vyashti? He is the embodiment of divinity which is present in all. Therefore, society, which is the conglomeration of

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individuals, is the collective form of divinity. Hence, all are equal in society. No distinction can be made as high or low. Whomever you ridicule, it amounts to ridiculing yourself. It is only your reflection that you see in him. It is only the resound that you hear. One has to realise this truth and develop the feeling of oneness. The names Rama and Krishna were given to the avatars by their parents. When God incarnated in the past, He did not proclaim that He was Rama or Krishna. These names were given to the avatars after their incarnation and not before. Names and forms are merely the marks of distinction of individuals in society.

You need not search for God anywhere. When someone asks you, Where is God?, you should say with confidence, I am God. People build temples and buildings with brick and mortar and install idols of God in them. In fact, God is firmly installed in the hearts of all human beings, nay, all living beings. It is only to explain this truth that Lord Krishna in the Bhagavad Gita declared, Mamaivamsho jivaloke jivabhuta sanathana (the eternal atma in all beings is a part of My Being). It is possible to realise this truth by adhering to the five human values of sathya (truth), dharma (righteousness), santi (peace), prema (love) and ahimsa (non-violence). Where are these human values? They are not outside. All of them are

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within you only. It is most unfortunate that you search them outside, while they are very much within you. As long as you search for the reflections outside, you will not be able to recognise the object within. Divinity is immanent in you. Hence, you should consider yourself divine and proclaim, I am God. Then, you will not have any fear or anxiety or delusion. So long as you do not realise your divinity within, you cannot get rid of body attachment.

There is no need to go on pilgrimages to search for God. God is present everywhere. Sarvatah panipadam tat sarvathokshi

siromukham, sarvatah sruthimalloke sarvamavruthya tishthati (with hands, feet, eyes, head, mouth and ears pervading everything, God permeates the entire universe). Wherever you see, God is present there. There is no place where God is not present. There is no form which does not belong to Him. Man searches for God, thinking that He is at some distant place. But God is in front of you, behind you, beside you. All are the embodiments of God. However, you do not consider the people around you as embodiments of divinity. You look at their form and consider them as mere human beings. Forget the form. Be firmly established in the feeling that wherever you see it is God only. It is only He who provides everything for our sustenance. Hence, whatever work you undertake, consider it as God's work and dedicate it to Him.

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If you perform your actions as an offering to God, they will turn out to be pure and sacred. God is not somewhere in a distant corner. You are God. You are society. You are the world. You are the sky. You are the earth. You are the stars. You are everything. Hence, develop the feeling, I am everything. You see duality in the world since you go by names and forms. If you see beyond names and forms, you will find unity everywhere.

All of you are the embodiments of the **atma**. Being the embodiments of the **atma**, why should you search for the **atma** elsewhere? What is the meaning of **atma**? The **atma** denotes consciousness. Consciousness pervades everything. As long as there is consciousness in the body, it is nourished and protected. When consciousness leaves the body, it loses all its worth.

Develop Purity And Goodness

Supposing a boy and a girl decide to marry. After the marriage, the girl refers to him as her husband. Similarly, the boy refers to her as his wife. But, for how long? Only for some specific period, i.e., as long as they live together. Later, if either of them dies, one will not have any relationship with the other. Who is the husband and who is the wife? All these relationships are imaginary and transitory. Similar is

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the relationship between the mother and the son. The son addresses her as mother for a number of years. But when she leaves her mortal coil, the son wails over the dead body of his mother, saying **Oh!** Mother! You have left me! In fact, where has his mother gone? The physical body which he referred to as mother all these years is very much in front of him. If the physical body were to be really his mother, he could have as well kept it in his house; is it not? But, will he do so? Not at all! He takes the body to the cremation ground and cremates it. Hence, all these bodily relationships are only illusory and not real. These are like passing clouds. Only the **atma** is eternal. Whatever may

happen to the physical body, the **atma** does not undergo any change.

All are the embodiments of God. Since we are deluded to think that God is separate from us, we undertake various spiritual practices to attain God. We think that **sravanam** (listening), **kirtanam** (singing), **Vishnusmaranam** (contemplating on Vishnu), **padasevanam** (serving His Lotus Feet), **vandanam** (salutation), **archanam** (worship), **dasyam** (servitude), **sneham** (friendship), **atmanivedanam** (self-surrender) are

the **sadhanas** we are required to perform. But, what is **sadhana**? **sadhana** = **sa** + **dhana**. The letter **sa** in the word **sadhana** implies **salokya** (perception of the Divine), **sameepya** (proximity to the Divine),

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sarupya (identification with the Divine) and **savuiya** (merger in the divine). This is the **dhana** (wealth) man has to acquire and treasure. But, man today is craving for **dhana** (money) forgetting this **sa** consisting of **salokya**, **sameepya**, **sarupya** and **savuiya**. Every activity in the world today is centred around **dhana**. Supposing you request someone to sing a song or do some work for you, he will immediately start bargaining the amount you will pay for his services. Every activity of man has become business today, so much so that business has entered the field of spirituality also. There is no necessity to purchase God with money which, of course, you cannot. In fact, you yourself are God. You yourself are the divine principle. You are endowed with immense divine power. But you have to keep your mind steady. Let it not jump from one thought to another. If you write correct answers in your examination, you will get correct marks. If you have a good mind, everything will turn out to be good. But if there are bad thoughts in your mind, the result will also be bad. First and foremost, understand the nature of your mind. You can understand the secret of human life only when you understand your own mind. Be Good, Do Good, See Good. Then everything will become good in your life. Be always good and tread the right path. Do not follow the wrong path by imitating others. Follow your conscience. If your heart is pure, everything will become pure and sacred.

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Keep Your Desires Under Control

Embodiments Of Divine **Atma**!

There is a limit for everything in this world. There is nothing without limit. In fact, the world is a limited company. What will happen to the limited company if it violates its limits? Hence, everyone should conduct himself within his limits. When a doctor prescribes a particular medicine to a patient, he also indicates the dosage. If the patient takes the medicine without regard to the dosage and exceeds the limit, he may contract another disease. Similarly, God has set a limit for every individual. But modern man has limitless desires. It is necessary that he keeps his desires within limits. He will be put to great danger if he exceeds this limit out of his ego. Whether it is the individual or society or the world, all should observe the prescribed limits.

Man is born with many relationships, like father, mother, relatives and friends. All these are created by the world. When he gets married, he has a wife. Later, he has children. Thereafter, he has grandchildren. Thus, his relations go on increasing without any limit. As the relations grow, his desires also grow without limit. Man will be happy if he reduces his desires. Less luggage, more comfort. Reduce your luggage. Develop courage and confidence. These are not the qualities you can borrow from others. You yourself have to develop them with patience and perseverance.

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Embodiments Of Love!

Sanctify your life by developing sense control. It is only because

people have no control over their senses and no limit to their desires that there is a lot of unrest and agitation in society. Such people roam about freely in society like animals. You should not become animals. Whenever some evil thoughts arise in you, you should remind yourself that you are a human being and not an animal. Anger is an animal quality. When animals get angry, they fight with one another. Unfortunately, today human beings are also fighting among themselves like animals. In a way, animals are better than man today. Animals have a reason and a season, but man has no reason, no season. Thus, man today is behaving worse than animals. Being a human being, you should cultivate human qualities. In fact, a human being should not get angry at all! Even if anger overpowers you, you should try to become calm and quiet. Do not lose your cool. When you cultivate calmness, you will never become agitated and restless.

Peace is within you. It cannot be found outside. Outside, there are only pieces. Similarly, happiness is not outside. Many people come to Swami and pray, Swami, I want peace of mind. I tell them that they have to search for peace within themselves. I am

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always full of peace and bliss. What is the reason for loss of peace in man today? His desires are the basic cause of his restlessness. Where there are desires, peace disappears from there. Therefore, reduce the luggage of your desires. Then you will have less burden in life.

Do Not Allow Evil Qualities To Enter Your Heart

Embodiments Of Love!

All of you know that man has to adhere to the path of truth. He should never adopt the path of untruth under any circumstances. Whatever happens in your life, think that it is good for you. Even if someone **criticises** you, you should think that it is good for you. If you consider everything good, then everything will become good for you. God is not outside, He is within you. Similarly, **Sathya**, Dharma, **Santi**, **Prema**, Ahimsa are not outside. They are within you. When you get angry, you lose your peace. Therefore, you should always remain peaceful and blissful. Being a human being, you should have human qualities. A true human being is one who is suffused with **sathya**, dharma, **santi**, and **prema**. When you develop these human qualities, you will enjoy peace at all times. Then you will always have a smile on

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your face. But when the mind is disturbed, you cannot have peace.

You are not a mere human being. There is divinity immanent in you. Realise this truth. As long as you consider yourself as an ordinary human being, you cannot escape from restlessness. Changes occur in you due to your food and conduct. Sometimes, some bad qualities like anger and jealousy arise in you. But you should not give scope to these evil qualities. Suppose, you build a house and fix doors in it. Simply because you have fixed doors in your house, will you allow all sorts of animals and insects like donkeys, pigs, snakes and scorpions to enter your house? Not at all! Even if they try to enter, you will at once close the door. Similarly, control is the door of your heart. If you close the door of the heart on evil qualities, they cannot enter it. You should not get angry with anyone, nor

criticise or harm anyone. If, for any reason, such circumstances arise, control yourself. When anger overtakes you, put it down immediately considering it as your enemy. It is said, anger is your enemy, patience is your shield of protection, happiness is your heaven. Fill your heart with love and compassion. If you have love in your heart, you will see God everywhere. Bereft of love, you will see only devil. When you develop firm faith that God is in you and

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you are God and that your body itself is the temple of God, then there will be no scope at all for anger, jealousy, pride, **etc.**, to trouble you.

Hence, **Bangaru!** Develop love and compassion.

God is your sole refuge

wherever you maybe,

In a forest, in the sky, in a city or in a village, on the top of a mountain, or in the middle of deep sea.

(Telugu Poem)

Truth is unchangeable, irrespective of time and place. Wherever you are, truth is truth, love is love! If you have love, truth will automatically become part of you and vice versa. You are all born with love. But unfortunately as you grow up, the love in you gradually starts declining and hatred and jealousy begin to increase. Jealousy is a very bad quality. It will harm not only others, but it will cause harm to you as well. Hence, do not at all give scope for such evil qualities. Strive to cultivate good qualities like love and truth. Then only can you experience uninterrupted peace.

Discourse on 2-5 2006, **Whitefield, Bangalore.**

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Mother's Love Has Immense Power

When man emerges from the womb of his mother, one does not find any garland around his neck. There are no jewels made of pearls nor are there glittering gold ornaments. There are no chains studded with precious stones like emeralds and diamonds. But there is one garland around his neck. Brahma strings together the consequences of his past deeds into a heavy garland and puts it around his neck at the time of his birth.

(Telugu poem)

Embodiments of Love!

WHAT we have to understand today is that

we are born with a garland of karma

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around our neck. Brahma strings together every single action of ours, be it good or bad, to make this heavy garland. Hence, before performing any action, we have to enquire whether it is good or bad.

Make Sacred Use Of Your Senses

There is always a reward for our good deeds, whether we aspire for it or not. Likewise, we cannot escape from the dangerous consequences arising out of our seeing, thinking, hearing, talking and doing all that is bad.

Do you know the purpose for which the eyes are given to you?

Is it to look at anything and everything
that you come across?

No, no, you are endowed with eyes

So that you may attain the vision of the

The Lord of **Kailasa**.

Do you know the purpose for which

the mind is given to you?

Is it to wander in the lanes and **bylanes**?

No, no, the mind is given to you

To experience bliss by contemplating on
the beautiful form and name of God.

(Telugu song)

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In this manner, you have to enquire what is good and what is bad and act accordingly. No one can escape from the consequences of his actions. Everyone born in this world has to experience both good and bad. Some noble souls understand this truth, experience the bliss of treasuring in their mind all that is good and ignore all that is bad. Sometimes your vision is polluted by seeing bad things and bad people. In such a situation, you should at once exercise caution and remind yourself that eyes are given to you to have the vision of noble souls and not to look at all sorts of people around you. Some people indulge in evil talk and criticise others. It is the worst of sins to criticise others. Instead of criticising others, criticise your own evil qualities. How can you acquire merit when you criticise others? You will earn only sin.

The world has acquired the name **prapancha** as it is the manifestation of the **panchabhutas** (five elements). Man today is misusing them. He thinks it is quite natural for him to exploit them to his maximum advantage. But it is most unnatural and unsacred. It may seem to be good and natural for the time being but later on he will be faced with insurmountable difficulties. These five elements are present in every human being in the form of the senses of **sabda**, **sparsa**, **rupa**, **rasa** and **gandha** (sound, touch, form, taste and smell). Your life will be redeemed only

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when you make proper use of the five senses and the five elements. Never use your senses in an unsacred manner. Today people are interested in seeing wrong things. They are all ears when someone indulges in vain gossip and evil talk. Never lend your ears to evil talk and get carried away by it. God has blessed you with two eyes and two ears so that you may see His beautiful form and hear His sweet and sacred name. It is only when you adhere to these principles can you lead the life of a true human being. Human birth is highly sacred. **Janmam nara janma durlabham** (out of all living beings, human birth is the rarest). It has been called rare and precious because you can perform sacred deeds in it. But, if you do not sanctify your five senses and make proper use of the five elements, your life as a human being becomes unsacred and meaningless. Of what use is such a life? It is, in fact, a living death. Hence, it is very essential for boys and girls as also for elders to follow the right path and make proper use of the five senses.

Human life is highly sacred. What is the meaning of the term **manava**

(human being)? **Ma** - maya (delusion), **na** - without, **va** - **varthinchuta** (to conduct oneself). Hence, true humanness lies in transcending maya and following the righteous path. Man is not new to this world. He is ancient and has been here many times before. It is unfortunate that he is yet

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to understand the true significance of human life in spite of passing through a number of human births. He spends his entire life in eating, drinking, sleeping and enjoying worldly pleasures. Is this the purpose of life? Even the birds, beasts and animals do the same. Then, on what basis can man consider himself to be superior to animals? If you fight with your fellow beings and hurt them, then your behaviour is no better than that of wild animals. It cannot be called human behaviour. Do not hold others responsible for your suffering and point an accusing finger at them.

Students Should Follow Noble Ideals Of Indian Culture
Embodiments Of Love!

When you are born from your mother's womb, you are free from delusion. But as you grow up, you are overcome by delusion. Your desires also grow in number. You should exercise control over your desires. In fact, there should be a limit for everything in life. But man today is conducting himself without any restraint. World today has provided man with many modern means of comfort in life. No doubt, they have made his life easy and comfortable, but at the same time these very things are leading him on the unsacred and sinful path. You are aware that having a cell phone has become an obsession with

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modern youth. Even the government is encouraging the use of cell phone as it is considered to be the most convenient way of communication. But no one is enquiring into the negative impact it has on the students. Once you have a cell phone, you can talk to anyone, anything, anywhere and at any time. When youth are given such freedom, they are bound to misuse it and ruin themselves. Even innocent youth are lured on the wrong path by the use of cell phones. If you do not put the students on the right path and do not inculcate virtues in them, these gadgets and means of comfort will certainly spoil their minds, and they will commit grave mistakes. It will take quite some time for them to rectify their mistakes and walk on the **Godward** path.

Modern students are highly intelligent. Their intelligence should be properly **channelised**. They should be made aware of what is important for them in life. That is the type of education we have to give them. But, due to the impact of western culture, students are being given such education that has no relevance to their life. Under the influence of western culture, they are developing limitless desires, unnecessary relationships and are crossing the limits of propriety. Indian culture is highly sacred and noble. It has demonstrated high ideals for the rest of

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the world to emulate. Unfortunately, the **Bharatiyas** have forgotten their own culture and have become slaves to western culture. The difference that should be observed between men and women with regard to their conduct is totally forgotten. The history of **Bharat** is replete with

examples of women who have demonstrated great ideals. Since time immemorial, the culture of **Bharat** has stood as a beacon light, showing the path of redemption to the people of the world. But these days, leaders themselves are unaware of our glorious culture. **Bharat** is the birthplace of men and women of great virtues who made great sacrifices to uphold this ancient culture. This is the land ruled by the noble king

Harishchandra who considered truth as his very life-breath. This is the land that gave birth to **Sita** who proved her chastity by coming out of blazing fire unscathed. People today have forgotten the ideals as exemplified by noble and virtuous women like **Droupadi**, **Savitri** and **Damayanti** who proved that women were in no way inferior to men in terms of courage, determination and power. Hence, one should never look down upon women. They are endowed with infinite divine power.

Forbearance is the real beauty,
in this sacred land of **Bharat**.
The nectarous feeling in this country,
Is the feeling of love towards one's
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mother.

(Telugu poem)

There is no love greater than mother's love in this world. It is imbued with immense power. But such a sacred principle of mother's love is being neglected today. Mothers are being treated like servants. When parents grow old, they should be looked after with love and care. Instead they are being sent to old age homes. One who ill-treats his parents is bound to suffer a similar fate at the hands of his children. **Yad bhavam tad bhavati** (as is the feeling, so is the result). Whatever actions you do, they will come back to you as reaction, reflection and resound. Love your mother. Then you will be loved by all. As is the seed, so is the sapling. Hence, first and foremost, develop sacred and selfless love. When people share their love with each other, the whole world will be replete with love. But do not taint your love by selfishness and self-interest.

Love Is The Foremost Quality Of A Human Being

Everything in this world is subject to change except truth. There is none in this world who can change truth. Humanness is sustained by the twin principles of love and truth. Both are essential for

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humanness to blossom. People have to open their eyes and recognise this fact. But they have become narrow-minded today. They should develop broad-mindedness and strive for the welfare of society and the nation at large. Bulbs may vary in size and shape but the electric current passing through them is one and the same. The physical bodies are like bulbs and the **atmic** power is the current that illumines them. Here you find a number of bulbs illuminating this place. When you put off the main switch, the light goes out from all the bulbs. Likewise, when the divine principle is withdrawn, all beings will become lifeless. The same truth is declared by Lord Krishna in the **Bhagavad Gita: Mamaivamsho jivaloke jivabhuta sanathana** (the eternal **atma** in all beings is a part of My Being). The same divine spark is present in all. When God says that you are a part of His Being, should you not cultivate divine qualities? Should you not behave like a divine being? Everyone born in this world is an

aspect of divinity. Considering each being as divine, offer your salutations to him. There is nothing wrong in doing so. If you want to be respected by others, first of all you should respect them. You should love everyone. Only then will your life become a shining example for others to emulate.

Human life is highly sacred. The principle of love immanent in man is infinite. None can describe the

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power of love. It is impossible. But worldly love has limitations. It diminishes with the passage of time. Take, for instance, the case of a newly married couple. In the first week of the marriage, the husband cannot bear separation from his wife even for a moment. If the husband happens to notice a thorn on the way, he at once pulls her aside with great anxiety, lest the thorn should prick her foot. A month after the marriage, he merely cautions his wife if he notices a thorn. Six months after the marriage, if a similar situation arises, he shouts at his wife, Don't you have eyes? Can't you see the thorn? Worldly love undergoes change in this manner. Due to the influence of modern times, the situation has become such that married couples resort even to divorce. But in olden days, people were not so fickle-minded. Their love for each other was steady right from the beginning till the end.

Steady and changeless love is true **atmaprema** (divine love). Worldly love is only **dehaprema** (physical love). It is tainted by desires and body attachment. Love with desires is like a passing cloud. Divine love alone is eternal. Why do you give up such an eternal love and crave for physical and momentary love? Even the elders and parents are not able to guide the children on the right path. In fact, the elders themselves are under the influence of modern times more than the youngsters. The elders cannot set ideals to the

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youth and the youth do not strive for transformation. The Vedas say: **Matru devo bhava, Pitru devo bhava, Acharya Devo bhava, Atithi devo bhava** (revere your mother, father, preceptor and guest as God). But these days we do not find such respect and love among children towards their parents. In this way, they are losing their humanness even. Man is endowed with a pure intellect and a sense of discrimination. One who makes proper use of his intellect is a true human being. It is a sign of foolishness to be carried away by the tide of time in the name of modernism.

When there is transformation at the individual level, only then there can be transformation at the national level. The progress of a nation depends on the character of her men and women. But these days, the **Bharatiyas** have forgotten humanness and are trying to imitate the western culture. It is not the right thing to do. You have a culture of your own and they have theirs. Do not imitate the culture of others. Adhere to your culture and traditions. Do not change your culture to suit your whims and fancies.

Embodiments Of Divine **Atma**! Embodiments Of Love!

Love is the true human quality. Consider love as

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your very life-breath. One without love is no better than one without

life. Considering love as the basis of your life, follow the path of truth. Then you will not only find fulfilment in life, you will also attain purity and ultimately divinity. Wherever you are, whatever may be the situation, never deviate from the path of love and truth. Do not try to distort truth in order to fulfil your desires. When you say, I want this, you give expression to your compulsive desire. You will have satisfaction in life if you accept whatever Nature has to offer you. On the other hand, if you transgress the laws of Nature to fulfil your desires, you will ruin yourself. Leave aside your likes and dislikes.

Fulfil Noble Desires Of Your Mother

You are born from your mother's womb. Hence, you should express your gratitude to her and bring her a good name. In a village, near the city of Kolkata, there lived a noble soul by name Ishwarchandra Vidyasagar with his mother. They were very poor. His mother used to do odd jobs to earn a meagre income. They did not even have proper food to eat. She would prepare one roti (bread), give half of it to her son, and she would eat the other half. Sometimes, she would starve giving to her son whatever little food she prepared. Vidyasagar used to study under streetlights at night as they could not afford to have

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even a lamp in their house. He worked hard day and night and passed his examinations. In the beginning, he secured a small job and the salary he earned was sufficient for both of them to lead a comfortable life. One day, his mother was going to a fair. Vidyasagar felt sorry to see her wearing an old Sari. He told her, Mother, today being a festival day, all are wearing new clothes. Why don't you also wear a new Sari? He went to the bazaar and bought a white sari and requested his mother to wear it. But she told him, Son! I have three desires. I will wear this new sari only after they are fulfilled.

Gradually, Vidyasagar earned a promotion in his job and his salary also increased. One day, he approached his mother and requested her to express her desires. She said, Son, the children of our village are going to the neighbouring town to attend school. I am pained to see children walking such long distances carrying a heavy load of books. So, please construct a small school in our village. Accordingly, Vidyasagar established a school in the village. He asked her, Mother, are you happy now? She said, Son, I have two more desires. I feel pained to see the women of our village trekking long distances to fetch water. I will be happy if you can get a well dug in our village. Vidyasagar immediately got a well dug and fulfilled

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his mother's desire. After some time, she told him, Son, you have provided water to the village and also established a school for children. But it is the lack of medical facilities in our village that is troubling my mind. Please build a small hospital here. As per her wish, he constructed a small hospital. She was highly satisfied. It was only then that she wore the new white sari bought by her son.

Gradually, Vidyasagar's name and fame spread far and wide. People used to gather in thousands to listen to his speeches. (Bhagawan here narrated the incident how Vidyasagar carried the suitcase of an I.C.S. officer to the place of his lecture, teaching a lesson of self-reliance and

humility to the officer.)

Vidyasagar fulfilled all the three desires of his mother. Sathya Sai also fulfilled the wishes of His mother (loud applause). One day, I found mother Easwaramma in a rather pensive mood and asked her the reason. She said, Swami, I am pained to see small children of our village walking all the way to Bukkapatnam to attend school. Please construct a small school in our village. Fulfilling her wish, I established a small school in Puttaparthi. After some time, she said, Swami, people of our village are very poor. They cannot pay for the medical expenses to doctors in Bukkapatnam, where they are forced to

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go even for a minor ailment. Therefore, please build a small hospital in our village. Accordingly, I got a small hospital built. Her third wish was to provide drinking water to the village. She pointed out that the women had to undergo great hardship to get water from the Chitravathi river which had almost dried up. To fulfil her desire, I provided drinking water not only to Puttaparthi but to other surrounding villages also. The small school that I established is now a big university. The small hospital that I constructed has become a super speciality hospital.

Mother Easwaramma shed tears of joy when she saw that her desires had been fulfilled in a grand manner.

She led a life of happiness and contentment and breathed her last peacefully. It is the foremost duty of children to fulfil the wishes of their mother and make her happy. Serve others to the extent possible. You need not take up any service activity beyond your means and capacity. If you find your neighbours suffering, give them solace. Help them to the extent possible and make them happy. This is what I expect you to learn today. On the occasion of Easwaramma Day, I exhort all of you to practise these three principles of service, experience bliss and share it with all.

Easwaramma Day-6-5-2006,

Brindavan (Whitefield), Bangalore

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Love All, Serve All

In all religions birthdays of great personalities are celebrated, but the ideals for which they lived are not remembered and followed. If you do not care to follow their teachings, the celebrations lose their meaning and become artificial observances; it is not doing justice to the great men whose birthdays you celebrate. Jesus taught people to love all beings and serve all with compassion. It is only by practising these ideals that you can truly celebrate his birthday. You must live in love and lead a life of selfless service based on love. This is the only right way of celebrating the birth of Jesus.

- Baba

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Attain Enlightenment By

Renouncing Desires

All the names and forms are but the manifestations of the Supreme Being who is Existence Knowledge Bliss Absolute and non dual. He is the embodiment of Sathyam, Sivam, Sundaram (Truth, Goodness, Beauty).

(Sanskrit verse)

Embodiments Of Love!

ON this sacred day of Buddha Purnima, we talk about Buddha and purnima (full moon). But we seldom enquire into Buddha's teachings, his virtues and the exemplary way in which he led his life.

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King Suddhodhana and his wife Mayadevi performed many spiritual austerities such as japa, tapa, vratas and yainas for years together with the aspiration to have a son. They also consulted many astrologers. Suddhodhana had no peace of mind as the worry of not having an heir to the throne haunted him day and night. At last their prayers were answered when Mayadevi gave birth to a son at Lumbini. Unfortunately, Mayadevi died soon after giving birth to her son who was named Siddhartha. Gautami, the second wife of Suddhodhana, brought up the child with loving care like her own son. That is the reason why he was also called Gautam. The astrologers predicted that Siddhartha would not rule the kingdom; he would leave the kingdom and become a renunciant. The prediction of the astrologers was always ringing in the ears of Suddhodhana and caused him anxiety every as he watched his son grow. He took all precautions to see that his son did not step out of the palace and get into the company of others lest he should be influenced by them. Thus, he protected his son from the influence of others for twenty long years.

Siddhartha's Yearning For Ultimate Truth

One day, the parents of a girl came to Suddhodhana and expressed their wish to give their daughter in marriage to his son Siddhartha. The name of the

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girl was Yashodhara. Suddhodhana accepted their proposal and performed the marriage of Siddhartha with Yashodhara. Owing to their loving insistence, Siddhartha continued to stay with his parents in the palace even after the marriage. One year after the marriage, he begot a son who was named Rahul. Both the husband and wife spent their time happily with their son.

In spite of all the comforts of the palace and happy married life, Gautam's mind became restless when he saw people afflicted with old age, disease and death after he ventured out of the palace one day. One night, there was a sudden transformation in his mind. As his wife was fast asleep, he got up at midnight, caressed his son and left for the forest. He had to undergo numerous hardships and difficulties in the forest. But he faced all ordeals with forbearance and determination. His parents were immersed in sorrow, unable to bear the pangs of separation from their son. Though Siddhartha was also undergoing a lot of anguish, he marched on his path of attaining self-realisation.

During the course of his journey, he once met a holy man. The holy man told him that the cause of his anguish was actually within him, and it was his anguish that was coming in the way of his self-

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realisation. So saying, he gave him a talisman for protection and asked him to wear it around his neck. (At this point of time, Bhagawan

materialised that talisman and showed it to the congregation amidst thunderous applause). This was the talisman given by the sage to Siddhartha. When Siddhartha put it around his neck, all his anguish disappeared instantaneously. Till the last moment of his earthly sojourn, Buddha had the talisman around his neck. When he shed his mortal coil, the talisman disappeared.

Siddhartha started doing intense penance which went on for a long time. He kept questioning himself, Who am I? Am I the body? Am I the mind? Am I the Buddhi (intellect)? Am I the Chitta (mind-stuff)? He came to the conclusion that he was none of these. Ultimately, he experienced the truth, I am I.

Recognise The Unity Of All Creation

The Vedas declare, Aham Brahmasmi (I am Brahman) and Tat Thwam Asi (That Thou Art). Even these two Vedic declarations state two things: I and Brahman, That and Thou. True wisdom lies in seeing oneness. Advaita darshanam jnanam (experience of non-dualism is true wisdom). It is a sign of ignorance to see duality ignoring the underlying unity. Duality is not the truth. In this manner, Buddha enquired

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deeply and ultimately got the experience of I am I. That is true realisation. You may do penance for many years, you may do meditation and perform many yogic practices. But all these spiritual practices give only temporary satisfaction, not everlasting bliss. Some people talk about meditation. Even Buddha advocated the practice of meditation. What is that you have to meditate upon? What is meant by meditation? Does it mean concentrating upon a particular object? No, no. That is not meditation at all. To contemplate upon the principle of I am I is true meditation. No other sadhana (spiritual practice) can match this.

So long as you have the dualistic feeling of you and I, you cannot experience unity. Buddha recognised the principle of unity and based his life on this truth. Under the direction of many yogis, he had performed various kinds of meditation and penance, but ultimately he found them to be a mere waste of time as none of these could lead him to the ultimate experience of oneness. He regretted having wasted his time in such a manner. One should find fulfilment in life by making proper use of time. This is the primary duty of man.

Embodiments Of Love!

Many people perform different types of spiritual practices such as japa and dhyana without recognising

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the principle of unity. The tongue utters the name of Rama but there is void in the heart. This is just waste of time. Instead of wasting your time in such a manner, undertake social service, seeing God in everyone. That is true spiritual practice. Recognise the innate divinity of all beings.

In creation, there appear to be two entities, you and I. But you and I are in reality one. Vyashti (individual) is a part of samashti (society), and samashti is a part of srishhti (creation) which emerges from Parameshti (God). this Parameshti is Parabrahma tathwa (principle of Brahman). That is the fundamental basis of the entire creation. In this way, you have to recognise the unity of all creation. Only then can you

attain **Parameshti** or the principle of Brahman. Everyone has to repeatedly remind himself, I am **Parameshti**, I am **Parameshti**. All are the embodiments of the **atma** and all are sustained by the **atma**. Buddha experienced the unity of all creation. There was total transformation in him once he attained the vision of **ekatma** (oneness of the **atma**). He realised that all worldly relations like mother, father, wife, children were false. He transcended body consciousness. That is why he earned the appellation Buddha (the enlightened one). Man should use his **buddhi** (intelligence) to understand this principle of unity. **Buddhi** is of two types. The **buddhi** that sees diversity in unity is worldly intelligence. Man should

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develop **adhyatmic buddhi** (spiritual intelligence) in order to realise the underlying unity of all creation. It gives you the experience of the **atmic** principle which is the same in the entire creation. Buddha attained the vision of the **atma**. after this experience, he went on teaching that there existed only one divine principle in the world.

Buddham saranam gachchhami,

Sangham saranam gachchhami,

Dhammam saranam gachchhami.

Buddha taught that the principle of unity of the **atma** was the only true principle in the world. One who realised it by using his spiritual intelligence was true Buddha, he said. Other than the **atma** nothing existed in this world.

In this transient and ephemeral world, there is one thing that is true and eternal. That is divinity. That is what everyone should aspire to attain. **Sathyam saranam gachchhami** (I take refuge in truth). **Ekam saranam gachchhami** (I take refuge in the principle of oneness). Everything is the manifestation of divinity in this world; there is no second entity other than divinity. It is the divine principle that governs the entire world. Having realised this truth, Buddha, along with his disciples, went from village to village to propagate

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it. He never felt the need to take rest. He thought that it was his duty to share this supreme knowledge with his **fellowmen**. Even his father **Suddhodhana** came to him. He also recognised this truth and was transformed. What did Buddha teach? Buddha taught that everyone was endowed with the same principle of divinity. **Ekam Sat viprah bahudha vadanti** (truth is one, but the wise refer to it by various names). The same message was conveyed by Lord Krishna in the **Bhagavad Gita** when He said that all beings were His own reflection, and no one was different from Him. Buddha had to undergo great hardships to realise this truth. Many noble souls who were the contemporaries of Buddha acknowledged the greatness of Buddha. They said that Buddha had experienced the truth which they were unable to realise. As he gave up all desires, Buddha became an epitome of total renunciation. There was nothing in him except love. He considered love as his very life-breath. Bereft of love, the world would turn into a void.

Try To Understand The Profundity Of Buddha's Teachings

When you offer your salutations to someone, understand that you are saluting your own self. That someone is none other than your own

reflection. See others just as you see your own reflection in the
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mirror. This is the message conveyed by the **mahavakya** (profound statement), **Aham Brahmasmi**. Names and forms may be different, but all beings are part and parcel of the same divine principle. You may call this a handkerchief. You may call this a robe. But both are made out of cotton. Likewise, divinity is the underlying principle in the apparent multiplicity of this world. Many so-called scholars are preaching only multiplicity today. They claim to have mastered the scriptures and try to interpret them in their own way with their limited knowledge. Their interpretations do not correspond to the reality. They only add to confusion.

Buddha taught that we should not have anger, we should not find others faults, we should not harm others, because all are the embodiments of pure, eternal principle of the **atma**. Have compassion towards the poor and help them to the extent possible. You think those who do not have food to eat are poor people. You cannot call someone poor just because he does not have money or food to eat. Truly speaking, nobody is poor. All are rich, not poor. Those whom you consider as poor may not have money, but all are endowed with the wealth of **hridaya** (heart). Understand and respect this underlying principle of unity and divinity in all and experience bliss. Do not have such narrow considerations as so and so is

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your friend, so and so is your enemy, so and so is your relation, **etc.** All are one, be alike to everyone. That is your primary duty. This is the most important teaching of Buddha. But people do not enquire into the teachings of Buddha and do not understand the sacredness of his heart. They only talk about his story. Truly speaking, Buddha is not just one individual. All of you are **Buddhas**. You will see unity everywhere once you understand this truth. There is unity in the apparent multiplicity. When you are surrounded by many mirrors, you see a number of reflections. Reflections are many but the person is one. Reactions, of yours, reflections, and resounds are many but the reality is one. When I am speaking here, My voice is heard through each and every loudspeaker in this hall. In the same manner, there exists the principle of unity in our hearts which we have to recognise. Man's life finds fulfilment only when his mind experiences the principle of unity. There is no point in bringing about unity among people without uniting their minds. **Manah eva manushyanam karanam bandhamokshayo** (mind is the cause for bondage and liberation of man). You see someone and say he is a bad person; you see another person and call him good. But, in reality, good and bad are present in your mind and not in the people around you. You call this handkerchief white and this microphone black. The difference in colour

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is perceived by your eyes, but essentially black and white are one and the same. Everyone should make efforts to visualise unity in diversity. Only then can one experience divinity.

The principles taught by Buddha have profound significance, but people are not trying to understand them. You might have observed that

Buddha had curly hair on his head. One lock of hair was entwined with the other. There is an underlying message of unity in this. He had only one feeling in his heart, the feeling of love. He taught, **Dharmam saranam gachchhami**

(I take refuge in righteousness), **Premam saranam gachchhami** (I take refuge in love). Bereft of love, humanness has no existence. We should love all, irrespective of the fact whether one is a pauper or a rich man. Money should not be the criterion to share your love with your **fellowmen**. Money is not important. Money comes and goes, morality comes and grows. Do not hurt others. Help Ever, Hurt Never. Only then can you attain the state of Buddha. There is little use in giving lengthy lectures if you do not realise the principle of unity in divinity. You may call God by any name such as **Rama**, Krishna, Buddha, **Sai**, etc., but all of them embody the same divine principle. Keep the flower of oneness in the altar of your heart and let its fragrance spread everywhere.

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Spiritual practices such as **japa** and tapa will not yield the desired result unless you recognise the principle of unity. Many people count the beads of the rosary. But, what is the use of rotating the rosary if the mind also keeps going round the world? Understand that the mind is most important. You should have a steady mind. Only then will your life be redeemed. What is the use if your mind hovers around on each and every object like flies which hover on dirt as well as **laddus**?

Do not allow your mind to vacillate between good and bad, unity and multiplicity. Focus it on all that is good and realise the principle of unity. That is the royal road which will lead you to the experience of truth. On the other hand, if you allow your mind to follow the crooked path, it will not lead you anywhere.

Embodiments Of Love!

The same divine principle of love is present in all of you. When you take to the path of love, you will become Buddha yourself. Today is Buddha **Purnima**. **Purnima** means full moon. The underlying message of Buddha **Purnima** is that the mind should shine with total purity like full moon. It should unite with its source, i.e., the **atma** which is pure and effulgent. There is no darkness on the full moon night. On this

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auspicious day of Buddha **Purnima**, we should attain full purity of the mind.

Purnamada purnamidam,

Purnat purnamudachyate,

Purnasya purnamadaya, Purnamevavashishyate.

(That is full, this is full. When the full is taken out of the full, what remains is again the full.) We have to recognise this truth.

Embodiments Of Love!

It gives Me great joy to see that all of you have gathered here today. You are united with each other with the bond of love. Love is only one; it is not different in you, Me and others. You have unified your love with that of Swami. Love is one. Live in love.

Buddha **Purnima** 13-5-2006. **Brindavan,**

(Whitefield), Bangalore.

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Advent of **Sai**

This **Sai** has come in order to achieve the supreme task of uniting the entire mankind as one family through the bond of brotherhood; of affirming and illumining the inner reality of each being in order to reveal the divine which is the basis on which the entire cosmos rests; and of instructing all to recognise the common divine heritage that binds man to man, so that man can rid himself of the animal and rise to the divine which is his goal!

- Baba

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Selfless Service To Society Is

True **Sadhana**

All names and forms are the manifestations of the Supreme Being who is the embodiment of peace and auspiciousness. He is Existence, Knowledge, Bliss Absolute and non-dual. He is **Sathyam**, **Sivam**, **Sundaram** (Truth, Goodness, Beauty). (Sanskrit Verse)

Embodiments Of Love!

IT makes Me immensely happy to see that you

have been experiencing bliss during the last three days. Three days have passed like three minutes (loud applause). Your hearts are full of devotion, bliss and steadfast faith.

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Associate Yourself Only With Good Company

Vyakti (individual) is a part of **samashti** (society). **samashti** is an aspect of **srishhti** (creation) which has emerged from **parameshti** (God). It is therefore the duty of every individual to undertake sacred and selfless service of society. True society is constituted by such individuals. All actions of man should be devoted to the service of society. All are the members of the same society. Though the individuals are different, they are endowed with the same heart. **Ekam** Sat **viprah bahudha vadanti** (truth is one, but the wise refer to it by various names). **Ekatma sarva bhutantaratma** (one **atma** dwells in all beings).

This is a blank paper. If you pack vegetables in it, it will acquire the smell of vegetables. If you pack fruits like plantain in it, it will acquire the smell of plantain. If you pack dry fish in it, it will emit the smell of dry fish. The paper has no smell of its own; it absorbs the smell of the substance that you pack in it. Man by nature is pure and sacred. But he acquires evil qualities by associating himself with bad company. It is said Tell me your company, I shall tell you what you are. Tell me the type of people you associate with, I can tell you the type of person you are. It is therefore necessary that you associate yourself with good people in all your activities. It is the company

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that makes you good or bad. Therefore, keep away from bad company. Join the company of those who have a pure heart and sacred feelings. Man is a part of society. The evils that are present in the society are the result of evils of individuals who constitute it. Similarly, the evils of the society affect the individual. The entire creation is divine. All are essentially sacred. One's behaviour may, however, undergo change due to the impact of the environment.

Differences In Society Are Created By Man

Man is endowed with panchapranas (five life-breaths), panchendriyas (five senses) and panchabhutas (five elements). The five elements are present in man in the form of the senses of sabda (sound), sparsha (touch), rupa (form), rasa (taste) and gandha (smell). We will have the type of experience according to the type of path we follow. Therefore, we should associate with good people, earn a good name and lead a good life. Fill your heart with pure and divine feelings. These are the qualities that Buddha was endowed with. Buddha declared: Dharmam saranam gachchhami (I take refuge in righteousness), Sathyam garanam Gachchhami (I take refuge in truth). All our endeavours should be based on sathya and dharma. Even if you come across bad people, see only good in them. The same God is the indweller of all beings.

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People attribute many names to God like Allah, Jesus, Rama, Krishna, etc., but God is one. Do not observe any difference between the different names of God. There are many sweets like laddu, jilebi, mysore Pak, but they have the same essential ingredient of sugar in them. Names and forms may vary, but the atma is the same in all. Rama and Krishna were not born with these names; they were given these names by their parents. God does not come down with any particular name. Nirgunam, niranjanam, Sanathana Niketanam, nitya, shuddha, buddha, mukta, nirmala swarupinam (God is attributeless, pure, final abode, eternal, unsullied, enlightened, free and embodiment of sacredness). It is the people who attribute names and forms to God and develop differences on that basis extolling one form and condemning the other.

Do not be carried away by names and forms. Rely on the principle of the atma which is formless. The atma is the embodiment of bliss. Nityanandam, parama sukhadam, kevalam jnanamurtim, dwandwateetam, gagana sadrisham, tathwamasyadi lakshyam, ekam, nityam, vimalam, achalam, sarva- dheer sakshibhutam, bhavateetam, trigunarahitam (The atma is the embodiment of eternal bliss, wisdom absolute, beyond the pair of opposites, expansive and pervasive like the sky, the goal indicated by the mahavakya Tathwamasi, one without a second, eternal, pure, unchanging,

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witness of all functions of the intellect, beyond all mental conditions and the three attributes of sathwa, rajas and tamas.) Differences arise when we attribute different names to the atma. These differences are created by you, not by God. God is the embodiment of love and truth. Truth is God. Love is God. Live in Love. Fill your heart with love and lead a life of love. Love everyone because God is present in all in the form of love. There is no one in this world without love. Love may appear to have many forms, but in reality it is only one.

Fill All Your Actions With Love

Embodiments Of Love!

Whomsoever you see, consider him as the embodiment of atmic principle. Do not be carried away by what others say. Whatever people may say about you, consider that it is good for you. When you develop your thinking like that, everything will become good for you. Even if

someone criticises you, do not be afraid of it. Face it with courage. Fill your heart with courage. Walk on the path of truth and love with courage. Love is most sacred. It is the form of God. If you hate love, it is equivalent to hating God. There is no other name for God except love.

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Embodiments Of Love!

In the last three days, the songs you sang and the activities you performed gave bliss to one and all (loud applause). You had waited for this opportunity for a long time and today your aspirations found fulfilment. Your love and your sadhana will never go waste. Love remains as love and truth remains as truth. Whatever activity you undertake, fill it with love. When you give food to a beggar, do it with love. Do not entertain disgust, anger or hatred towards anyone. If you perform all your actions with love, that is true devotion. Some people do japa, chanting Ram, Ram, Ram. As they turn the beads of the rosary, their mind also roams everywhere. That is no japa. The name of Rama should fill your heart with delight. You will be able to visualise the divine form of Rama when you chant His name wholeheartedly with closed eyes. Prema mudita manase kaho Rama Rama Ram (Chant the name of Rama with heart full of love). The name of God should be imprinted on your heart.

God is the embodiment of love and beyond all attributes. It is only your imagination that assigns attributes

to God. Desire, anger, hatred, greed, jealousy and pride are your own creation; they have not come from God. God always blesses you with love. You look at an object and want to possess it. That is due

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to your covetousness. God has nothing to do with it. God is absolutely desireless. Some people even try to hoodwink God by superimposing their desires on Him. They accuse God by attributing to Him what is not there in Him. In spite of that, God always loves you. Attain the love of God through love. Similarly, attain truth through truth. When you lead your life in such a manner, that is true sadhana. Going to a forest and sitting in solitude is not true sadhana. Live in society and serve it selflessly, thinking that you are serving God. When you serve somebody in distress, consider that you are serving God Himself. There is no place where God is not there. Everything is pervaded by divinity. There is divinity in this cloth, microphone and, in fact, in everything in this world. From the worldly point of view, you may call this a cloth, but when you develop divine vision, you will see God in everything. The cloth is made of threads and threads come from cotton. Without cotton, there can be no threads and without threads there can be no cloth. Just as cotton is the fundamental basis of cloth, God is the fundamental basis of this world. There is no place in this world where God is not there. Wherever you look, He is there.

Recognise Your True Identity

Embodiments Of Love!

You are all embodiments of love; you are all embodiments of divinity. Do not go anywhere in search

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of God. When you close your eyes and enquire, you will see God in yourself. People undertake many kinds of spiritual practices. All these spiritual practices lead to the same goal. As all the rivers ultimately merge in the ocean, the prayers of all will reach God. Do not consider yourself merely a human being. You are the embodiment of love. When you ask someone his or her name, he or she may say Ramaiah or Lakshamma.

They are not born with these names; they are given these names by their parents. All other names keep changing. There is only one name that does not change and that is I. When somebody asks you, Who are you?, you should say with conviction, I am I. You have no other name or form except this. You should develop this spirit of oneness. Do not identify yourself with the name given to your body. Your real name is I, I, I. I is the ultimate reality

which remains with you for ever. So long as you have the body, people may call you by your name. When the body is gone, what happens to the name? In fact, you are not one person; you are three: the one you think you are, the one others think you are, the one you really are.

Embodiments Of Love!

You are all filled with love, devotion and truth. Therefore, you are all embodiments of God. Never forget love. Imprint it on your heart and assimilate

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it. Do not feel bad that Swami did not speak to you during the last three days. Swami was always ready to speak to you. But the organisers did not provide any opportunity for Swami to speak. Otherwise, I would have spoken to you on all these three days at length (loud applause). I am happy to receive the love of all of you. It is your good fortune that you are the recipients of My love. The bond of love is the only relationship between you and Swami. All are born in love, are sustained by love and live in love. Never forget love; imprint it on your heart.

(Bhagawan sang the Bhajan, Prema mudita manase kaho Rama Rama Ram and continued the discourse.)

It is out of love for you that I have given this discourse and sang the bhajan. Your love is reflected in Me and My love is reflected in you. I accept your love and shower My love on all of you. Love is most important for all. Love is the binding force between all of us. Without love there can be no relationship, not even between mother and child. The love that exists between you and Swami is greater than even the love that exists between a mother and her children. Swami wishes you a happy and blissful life.

Kerala Youth Camp, 21-5-2006,

Whitefield, Bangalore

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Shed the body consciousness

The Lord's first foot covered this world and the second foot covered the other world. How huge the Lord's foot would have been to cover the whole world! How can such a huge foot be kept on Emperor Bali's head for the third step of land? The inner significance of the three steps is that the Lord entered Bali's body, mind and soul as he offered them to Him. Once the ego or body consciousness is surrendered, there is no bar to one

s realisation. It is the body consciousness that stands in the way and makes you forget God. Vamana opened Bali's eyes to help him realise the Divine.

- Baba

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The Youth Should Follow The Path

Of Sathya And Dharma

All names and forms are the manifestations of the Supreme Being who is the embodiment of peace and auspiciousness. He is Existence, Knowledge, Bliss Absolute and non-dual. He is Sathyam, Sivam, Sundaram (Truth, Goodness, Beauty).

(Sanskrit verse)

THERE are four entities: vyashti, srishti and Parameshti (individual, society, creation and Creator). Srishti emerges from Parameshti.

Samashti is a part of srishti and vyashti, a part of samashti.

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The Basis Of Creation

Being its part, the individual should serve society. In fact, service to society is the most important duty of man. It can endow him with divine power. Service to society is, in reality, service to Divinity. For whose sake is the existence of man? It is for the sake of society. Similarly, society has its existence for the sake of creation. This is the basis of the entire creation. The creation is the manifestation of God. Man has a unique position in it. But what is the use if man behaves like animals and birds? Divinity is immanent in every being. The same truth was proclaimed by Lord Krishna in the Bhagavad Gita: Mamaivamsho jivaloke jivabhuta sanathana (the eternal atma in all beings is a part of My Being). Since every being is a part of the Divine, all should be respected, loved and adored. You should not hate anybody and should not create distance between one another. Just as all the parts of the body form one organism, similarly, all beings are like various limbs of God. When there is an injury in the leg, it is the eye that sheds tears. The same type of intimate relationship exists between God and all the beings as exists between different limbs of the body. You may ask why man faces troubles and difficulties when he enjoys intimate relationship with God. God is essentially the embodiment of immortality and bliss. He does not cause difficulties and problems

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for anyone. Some people think that God is the cause of their problems and difficulties, but this is a big mistake. All your troubles are the result of your own actions; they are not given by God.

Everyone has to face the consequences of his actions, whoever he may be.

No one can know what lies ahead of him in future.

But this much is sure that everybody has to reap the consequences of his actions.

(Telugu song)

Our joys and sorrows are the reflection of our own actions; they are not caused by others. To blame others for our sorrows is a big mistake. Everything in this world is reaction, reflection and resound. Every man is

his own witness.

Acquire Education That Gives Knowledge Of The Self

It is only the youth who are capable of protecting this world. It is the youth and youth alone who can set this world right. No nation can stand without youth. Sometimes, the elders underestimate the capabilities of the youth, thinking that they are inexperienced and young. But the youth are endowed with immense

The Youth Should Follow The Path Of Sathya And Dharma

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power. If they take a firm resolve, they are capable of achieving anything. If they realise their power, they can emancipate the nation. This does not need any education. What is education? Education means Vidya which connotes the knowledge of the Self. This is the foundation of all education. Today students are acquiring only bookish knowledge. Does a man become educated just by acquiring a college degree? Can a person who lacks wisdom and does not perform righteous actions be called educated? Education which does not confer wisdom is no education at all; it is only worldly and bookish knowledge. Modern youth are hankering after this type of education. They go to foreign countries like Germany, Japan and America to pursue this type of education. The education that is not there in Bharat is not available anywhere else (loud applause). Yanna Bharate, thanna Bharata (what is not there in Bharat cannot be found anywhere else). Some people have a mistaken notion that those who are educated abroad are great. In fact, many of them come back after acquiring evil qualities, evil thoughts and evil habits.

In Bharat, the students acquire sacred education; it begins with the thoughts of God. Even an illiterate driver in Bharat salutes the steering wheel before starting the vehicle. Similarly, a musician offers salutations to the musical instrument before playing

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on it. In fact, all type of learning in Bharat begins with the name of God and prayer to Him and every activity is done as an offering to God without any artificiality and ostentation. People educated abroad come back with big degrees. What is that degree? It is only a piece of paper. They do not understand the essence of education. The students of Bharat have a pure and sacred heart. I feel blissful when I see Indian students. One can see the goodness of education reflected on their faces. The Bharatiyas are not inferior in any way; they are endowed with immense sacredness. Every individual in Bharat is imbued with divine feelings. Forgetting this type of sacred education, people these days are running after worldly and materialistic education. Today there is an influx of gadgets like calculators and computers. They are mere yantras (machines). These yantras do not stand any comparison with mantra (incantation). The real mantra is the name of God which gives immense bliss. The Bharatiyas are not able to understand this truth because of their delusion. But their heart is very sacred.

Bharat Is The Land Of Sacrifice

People today are ruining themselves by craving for worldly and materialistic possessions. Even those responsible for conducting the affairs of the government

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are treading the evil path. They want only worldly type of education to be promoted in our country. They talk about science and technology. What is this technology? It is only trick knowledge. They say it is technology, but what they do is tricknology. Many people in Bharat are indulging in dirty business; they are cheating others and doing injustice to them. No Bharatiya should take to this type of business. Everyone should have divine feelings in his heart. All actions should be done to please God. When you start all your activities with prayer to God, you are sure to be rewarded with bliss. Today if you invite a music artiste to sing devotional songs, he will ask, How much will you pay? In this manner, all our activity has become business-oriented. Even food and drink have become a big business. The sacred land of Bharat is annapurna kshetra (land of plenty). The tradition of Bharat is to offer food free to every hungry person and water to every thirsty person. This sacred tradition seems to have disappeared these days. By imitating the culture of the West, the Bharatiyas today are casting a blot on the fair name of Bharat. It is the land of great culture. There is hardly any other country which can stand comparison with her so far as the sacredness of the culture is concerned. Having been born in this sacred land of Bharat, we should live like true Bharatiyas. The land of Bharat

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which is known for tyaga (sacrifice) is being turned into a land of bhoga (pleasure) in mad imitation of western culture. That is why Bharat is facing many problems these days. What is needed in this country is not bhoga but tyaga.

Imagine the great sacrifice of Sakkubai who renounced everything for the sake of God. Na karmana Na prajaya dhanena tyagenaikē amrutathwamanasu (immortality is not attained through action, progeny or wealth; it is attained only by sacrifice). Money is the root cause of many evils. Money makes many wrongs. The first priority of the moneyed people today is to send their children abroad for education. Even elders are encouraging the youth to go to foreign countries for the sake of earning money. Too much money leads man to the path of evil. Money comes and goes, morality comes and grows. So, we have to develop morality. The very foundation of Bharat is based on sathya and dharma. This is what we have to propagate. The Bharatiyas should consider adherence to truth as the greatest dharma. sathya and dharma are most important in the life of man. The youth should strictly adhere to them. What is sathya? It is the harmony of thought, word and deed. Where these three are in harmony, sathya is present there. People speak something on the platform, they have something else in their mind, and their actions are

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entirely different from what they speak and think. This is the worst sin.

Service To Society Is The Sign Of Nobility
Embodiments Of Love!

Your very form is love. Love protects the whole world. The five elements that constitute the universe are based on love. Only when love combines with the five elements does the universe come into existence. But love is not to be seen anywhere these days. Today there is lack of

love even between mother and children. What happened to that love? We are bartering it for money. When money is lost, nothing is lost. Instead of putting our faith in money, we should have more faith in love and should develop love to love relationship with others. When you have this type of relationship based on love, love will develop more and more. Only then will we be able to love everybody.

We should not observe such differences as so and so is mine and so and so is someone else. We should develop the feeling that I belong to all and all belong to me. All are the children of the same mother. Being the children of the same mother, all should live like brothers and sisters. There may be some differences, but they are temporary. They will come and go like passing clouds. The only thing that is permanent and

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eternal is love. There is nothing great in acquiring education and amassing wealth. There have been many millionaires in this world, but what have they taken with them at the time of leaving this world? The great world conqueror Alexander did not carry anything with him when he left the world.

Even King Harischandra, who strictly followed the path of truth, had to leave this world ultimately leaving behind his vast kingdom and riches. Emperor Nala, who reigned over a great empire, could not take with him anything when he passed away. Did King Mandhata, who adorned the Krita Yuga, carry any wealth with him when he left the earth? Is Lord Rama, who built the bridge across the ocean, present on earth today?

(Telugu poem)

You may earn any amount of money, but as long as you are alive you should give joy to others by undertaking acts of charity. Those who have money should look after the poor and sick people. Utilise all your earnings in a proper manner. Consider social service as service to yourself. Those who undertake social service are noble people. On the contrary, those who do not take to the path of service are wicked. When somebody salutes you, you also salute him. Do not consider that since somebody is your enemy

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you should not salute him. All are friends. Do not bear hatred or enmity toward anyone. Enmity is a wicked quality. Friendship is very important. You and I should become one. That is true maitri (friendship). All should become united. If you really want to see God, first see Him in everyone. The youth should greet and treat each other with love like brothers and sisters. But these days this type of relationship is not seen between people. They greet each other, saying hello, hello, but their heart is hollow without any feelings. Love everybody and develop faith in God. One without viswasa (faith) is actually without swasa (breath). Faith in God is our life-breath. If you want to develop faith in God, develop love. If you do not have love, you cannot be called a human being.

Humanness Blossoms In A Pure Heart

Embodiments Of Love!

Develop love. When we come into this world, it only love comes with us. From love comes truth. When love and truth come together, humanness finds its sustenance. The mansion of human life can be built with self-confidence as the foundation, self-satisfaction as pillars and

self-sacrifice as roof. Only then can you have self-realisation in life. If you want to have self-satisfaction, first have self-confidence. Without self-satisfaction, there can be no happiness.

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How can one without self-confidence have confidence in others? People doubt anything and everything. Doubt endangers life. A person with doubts will not achieve anything in life. He will not have faith even in his wife and children. Therefore, first and foremost, develop faith. We think we are great and highly educated. But what is the use of this education?

Even animals like goats and monkeys can learn many things. A monkey can be trained to ride a bicycle.

Man is much superior to animals. His conduct should be such that manifests this superiority. It is said, Jantunam nara janma durlabham (out of all living beings, human birth is the rarest). Man should therefore not behave like birds, animals and insects. People distribute sweets when they beget children. What is so great about it? Even a pig can give birth to ten offspring. Give up all wicked qualities and lead an ideal and blissful life. Only then will humanness

find fulfilment.

Embodiments Of Love!

Face all difficulties with forbearance. Accept all trials and tribulations with love. Accept both pleasure and pain with love. Fill your heart with love and not with the poison of evil qualities. Even poison becomes prasadam (sacred food) if it is offered to God. When Mira was given a cup of milk mixed with poison, she offered it to Krishna. Krishna accepted the poison and

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gave her the milk as prasadam.

(Bhagawan sang the bhajan, Prema mudita manase kaho Rama, Rama, Ram and continued His Discourse.) Rama, Rama, Rama, in fact, connotes

prema, prema, prema. Rama and prema are one and the same.

People adore many deities like Rama, Krishna, Sai, but the divine principle in all of them is the same. atma has neither a form nor a name. atma is also referred to as Brahma. Brahma sathyam jagan-mithya (Brahman alone is real, the world is unreal). God has no attributes. He does not punish or harm anybody. He is present in your heart in the form of pure and unsullied love. Develop love more and more. That will protect you always. There is no other greater protection than this. There is no weapon more powerful than love. Everything is love. The very word love is suffused with sweetness. Treat each other with love, converse with each other with love, lead a life full of love and enjoy bliss.

(Bhagawan referred to the drama Ekalavya which was to be enacted that evening and called upon the youth to follow the path of truth, obey the command of their preceptors and adhere always to righteousness like Ekalavya. Associate yourself only with Good Company. With this advice to the youth, Bhagawan concluded His discourse.)

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The Lord shines resplendently in the universe; so also the universe shines in the Lord. The relationship between the Lord and the universe is intimate and inseparable. What else is to be conveyed to you?

(Telugu poem)

Embodiments Of Love!

The people of Kerala celebrate the Onam

festival today. Onam is very sacred, holy and divine. Several interpretations are given to the Onam festival. People celebrate the Onam festival by taking an oil bath and wearing new clothes. They also

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cook a variety of special dishes and partake of them. Thus, all members of the family enjoy the festival, feasting and wearing new clothes. Some people also visit temples on this occasion. Of all the temples in Kerala the temple of Bala (child) Krishna Guruvayur is very dear and important to them. Many people also do parayana (reverential reading) of the Ramayana on this day. All these sacred activities are the result of their faith and devotion to God. They celebrate the Onam festival by contemplating on God, visiting temples and by undertaking sacred activities.

In the ancient times, Emperor Bali ruled the kingdom of Kerala. He treated his subjects as his own children and did a lot of service to them. The people, on their part, also loved and respected Emperor Bali. They led a happy and peaceful life, reposing their faith and hope in the emperor. Emperor Bali performed several yajnas and other Vedic rituals during his reign. Once, he commenced a great yajna. On that occasion, he announced his resolve to the people that whoever asked for anything would be granted without any hesitation. Having heard of this promise, Lord Vishnu assumed the form of Vamana (a dwarfish brahmin boy) and came to the yagasala (the pandal where the yajna was being performed), holding an umbrella made of coconut leaves. Ratnavali, the daughter of Emperor Bali was enchanted by the divine effulgence, radiance

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and aura surrounding the young boy. She thought to herself, Aha! Who is this brilliant young boy radiating divine effulgence? What a great wonder! How nice it would be if I had a son like him! Thus, while everyone in the yagasala was spellbound on seeing this divine child, Vamana entered the yagasala and went near the altar. On seeing Vamana, Emperor Bali stood up and extended a reverent welcome to him and made him seated in a proper seat and enquired, Sir! May I know on what purpose you visited us? What can I do for you? The young Vamana replied, Oh, Emperor Bali! I just need three foot step length of land. I don't need anything more. Emperor Bali was taken aback and spontaneously agreed to His request saying, Oh! Is that all? All right, take it. Vamana expanded in His stature and with one foot reached out over the entire skies. When he set his second step, the entire earth was transcended. He then enquired of Bali, Where do I put my third step? Emperor Bali replied, Swami! You asked for just three foot steps of land. But, you covered the entire sky and earth with just two steps. All my

domain is already exhausted. You please bless me by putting your third step on my head. Vamana then placed his foot on Emperor Bali's head and sent him down to the netherworld (Patala). You may have a doubt in this context as to how Bali could be pushed down to the netherworld by Vamana simply by placing his foot on Bali's head. When the

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entire sky and earth could be covered with one step each, you can imagine how powerful and gigantic Vamana's steps were! The third step was equally powerful and gigantic. Its impact could therefore push Emperor Bali down to the netherworld.

Shun Anger And Ego

There are other reasons too! Emperor Bali was no doubt a great devotee with humility. However, there was an element of ego in him. God will tolerate anything but not anger and ego. He will not appreciate these qualities. What is this ego? What for is this ego? Is it for physical beauty or strength of the senses or intellectual acumen or wealth? None of these is permanent. Ego breeds several other evil qualities. God has gifted every human being with such sacred and noble qualities as Sathya (Truth), Dharma (Righteousness), Santi (Peace), Prema (Love) and Ahimsa (Non-violence). Develop these qualities. These are the pancha pranas (five vital airs) for a human being. Anger, jealousy, hatred, etc., are evil qualities befitting an animal. How can a person with such animal qualities be called a human being? A human being is one who has good qualities. Follow truth. Truth is God. Cultivate love. Love is God. Live in love. Unfortunately, today people are not making efforts to manifest sacred and noble qualities that are

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inherent in them. Ignoring their innate nature, they lead a life with qualities acquired from outside. The human body is like an iron safe. The atma residing inside this iron safe is like a precious diamond. You are supposed to give value to the precious diamond-studded ornaments inside, not to the outer iron safe. There are invaluable ornaments like sathya, dharma, santi, prema and ahimsa inside the human body. The physical body which is made up of the five elements is bound to perish one day or the other.

The body which is made up of five elements is weak and is bound to disintegrate.

Though hundred years of life-span is prescribed, one cannot take it for granted. One may leave his mortal coil at any time,

be it in childhood, youth or old age.

Death is certain. Hence, before the body perishes, man should make efforts

to know his true nature.

(Telugu poem)

People repose their faith in such a frail and impermanent physical body. This body is like a puppet with nine holes in it, and it may collapse at any time with a mere sneeze. Reposing their faith in such a perishable body, people forget the invaluable ornaments stored in it. That is the reason why they

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suffer mental agitation. You go to a millionaire and enquire, Sir! You have everything in this world; but, do you have peace? He will immediately reply, I have everything in this world, but not peace. Wherever you see in this world today, there are only pieces, not peace. Peace is very much in your inner self. Hence, search for it by inward journey. That is your duty. Unfortunately, you forget this sacred duty and desire for paltry and mean things. When you are able to manifest your own innate noble qualities, you can experience true and eternal peace.

Bereft of truth, righteousness, love and peace

The value of all your education is zero;

Bereft of truth, righteousness, love and peace

The sanctity of all your acts of charity and kindness is zero;

Bereft of truth, righteousness, love and peace

The utility of all your positions of

power is zero;

Bereft of truth, righteousness, love and peace

The result of all your good deeds is zero.

(Telugu poem)

The five human values of Sathya, Dharma, Santi, Prema and Ahimsa are the true and lasting property of a human being. Since time immemorial, the people of Kerala possessed such sacred qualities and

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are worshipping God. What is the inner meaning of Vamana setting his foot on the head of Emperor Bali and pushing him down to the netherworld? The incident reveals the crushing of Bali's ego. Having realised this inner meaning, the people of Kerala shed their ego. That is the reason why the State of Kerala has

earned a good name as a land of peace, purity and greenery everywhere.

Every human being has some desires. But, the people of Kerala do not have many desires. Their worldly desires are few. They always move with others amicably. Even if some differences crop up, they set them aside. They consider them as passing clouds. Truly, the people of Kerala are pure, selfless and steady in mind. Others have to emulate their qualities. In spite of their busy schedule, they do not forget to put on vibhuti on their forehead and visit the temple both in the morning and evening. People say, Kerala is a communist State. I do not subscribe to that view. It is not communist, but come-you-next! Their own sacred feelings have taken them nearer to God. The people of Kerala go to the temples on this auspicious occasion of Onam and perform special pujas (worship). They go in large numbers to the Bala Krishna temple. They enjoy singing devotional songs. Due to the effect of modern age, of course

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some change has come in their attitude. It was not so before. They always used to be pure and steady in their heart. They always wished and prayed for the welfare of all people. They never developed any desires which, they knew, were not pleasing to God. The people of Kerala are broad-minded and they pray for the welfare of all people in the world (Loka samastha sukhino bhavantu). They are really good and noble.

When Lord Vamana pushed Emperor Bali down to the netherworld,

the people felt very unhappy thinking, Oh, God! Our emperor is no longer with us; who will look after us from now on? Emperor Bali then made a promise to his people that he would visit them every year on this day. That auspicious day of Emperor Bali's visit to his kingdom every year is termed as Onam. He would visit his people on this day and bless them. Goodness will always yield good results.

Character Is Real Education

We should not develop obstinacy. One should develop a sense of discrimination and enquire into things objectively. If you behave foolishly, you will earn a bad name for yourself. Study well. Perform well in your educational career, but along with this,

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you should also develop good character and conduct. Character is real life; character is real education. Hence, one should develop good character. Students try to imitate one another. Mimicking others out of a false sense of values is bad.

Dear students! You must move in good company to enable you to develop good character:

Satsangatwe nissangathwam,

N

issangatwe nirmohathwam,

N

irmohatwe nischalatathwam,

N

ischalatathwe jivanmukti.

(Sanskrit sloka)

(Good company leads to detachment; detachment makes one free from delusion; freedom from delusion leads to steadiness of mind; steadiness of mind confers liberation.)

It is said Tell me your company, I shall tell you what you are. Hence, first and foremost, move in good company. Then only can you become a good individual. We need not acquire goodness from somewhere. It is inherent in our nature. We have only to develop it. We have to make efforts to develop such goodness, just as a small sapling is nourished and nurtured to become a big tree. You must earn a

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good name to your parents, society and the country. The country of Bharat has another name Hindu. It stands for the following qualities:

H Humility

I Individuality

N Nationality

D Devotion

U Unity

It is only when we conduct ourselves in keeping with these ideals that we deserve to be called as real human beings. Having been born as human beings, it is a great sin to behave like animals. Whenever animal qualities raise their ugly heads, remind yourself, I am not an animal; I am a human being. You are a human being. Hence, develop human values. Unfortunately, today human values are very deficient in human beings. Wherever you see, animal qualities are rampant. Wherever you go and whomever you come across, there is only one desire for every individual

money, money and more money! Nowadays, everything is related with money only. Why is this craze for money? Money comes and goes, but morality comes and grows. Hence, cultivate moral values. Then only will you become real human beings. The people of **Kerala** are fostering moral values well. Of course, they also have a desire for acquiring wealth. But, when compared to others, their desire is less.

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From Goodness To **Godness** And Ultimately
To World Peace

Cultivate good nature, lead a good life and earn a good name for yourself. From goodness, one has to travel to **godness (Madhavathwa)**. First and foremost, ensure that the food you consume is good and **Sathwic**. Such food ensures good head (mind). It is only when the head (mind) is good, God will manifest before you. Thus, it is only when the food you consume is **sattwic** you will be able to realise God. Nowadays wherever you see, pollution is increasing. The air we breathe, the water we drink, the food we eat and the work we do are all polluted. The **Sadhana** we have to undertake to cleanse this polluted atmosphere is **Bhagawath Prarthana** (prayer to God). It is only when we are able to remove this pollution and make our hearts pure, we deserve to be called as real human beings. Divinity can be attained only by purity. And, that purity can be achieved by unity. Unity, Purity and Divinity are interrelated. Hence, you should always remember the intimate relationship between these three. The country of **Bharat** will prosper only when such noble and sacred feelings manifest in you. The land of **Bharat** has earned a great name as **Punya Bhumi** (the land of merit), **Tyaga Bhumi** (the land of sacrifice) and Yoga **Bhumi** (the land of spiritual practice), since ancient times. Unfortunately, today it

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is turning out to be a **Bhoga Bhumi** (the land of worldly pleasures). What we need most today is a spirit of sacrifice. Then the question arises as to what is **Tyaga**? **Tyaga** is not going to the forest, leaving behind one's wife and children and property. What is to be sacrificed is the result fruit of desires. That is the real sacrifice. We have to renounce indiscriminate desires. Then only will our heart become pure like a piece of white cloth. God desires only such a pure and sacred heart. God does not desire anything from you. He has no desires at all! It is only you who have desires. If you develop sacred desires, God will be happy. It is only then your family, society and the country will experience peace and happiness. First and foremost, peace should reign in your own house. Then, that peace should be radiated to the society. When the society becomes good, the country will prosper. If peace is to be established in the country, the individual should experience peace in the first instance. World peace is possible only when peace is established at the individual level. If there is no peace in the individual himself, how can there be peace

in the world?

Dear students! All of you must desire and work for establishing peace in the country. The greatness of **Bharat** is beyond words. It has been striving since

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ancient times to establish peace in the world. However, due to fascination for western ways, knowledge of one's own religion and culture has declined. Peace has broken into pieces! You may learn any language. There is nothing wrong in it. But, you should not seek foreign habits at the cost of your own heritage. You must establish peace in your heart. You must always be happy and blissful. Sweet smile should dance on your lips. You should not put up a castor oil face under any circumstances. You must always be smiling. When somebody sees you, he should also feel happy. Thus, you should always lead a happy and blissful life with a sweet smile on your face. You should be happy and at the same time make others happy. The people of **Bharat** led such blissful life with such noble qualities. There is, however, no dearth of such people even today. May be they are not wealthy economically. But there is no narrowness in their minds. When you develop broad-mindedness, you can achieve any great task. You must all realise the truth that this festival of **Onam** is observed for developing such broad-mindedness. You must experience bliss at the individual level and in the family and then share it with the society. Then all people will be happy. Happiness is union with God. You must realise such happiness. May all people be happy! May you all live like members of one family, sharing your love and happiness with

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one another! You must all live in unity, wishing each other, Hello! Hello! lovingly. You should not become separate, saying goodbye. You must become good boys. You must develop such sacred feelings. Time is very important. Time waste is life waste. Hence, you should not waste your time. There is still some programme to be covered. I will not inconvenience you by giving a lengthy discourse.

Onam, 5-9-2006, **Prasanthi Nilayam**

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Give Up Selfishness And Strive For Self-Realisation

The physical world as perceived by the naked eyes is considered as truth. But it is only illusory. Divinity is the only reality. Unable to realise this truth, people are wasting their time.

(Telugu poem)

Embodiments Of Love!

Godod is only one, now and forever. Not realising

this truth, you are wasting your precious time thinking that all that you see in this objective world is true. No! None of these objects is real. Truth is eternal, beyond the three periods of time - past,

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present and future. That is Divinity. How foolish it is to think that the worldly vision which is subject to change from time to time is real. You are a student today. Tomorrow you will become an officer in an organisation and after some years you will be a retired officer. Then, which is true? Is it the life as a student or as an officer or as a retired official? There is a boy and a girl, who wish to get married. Before their marriage, who is husband and who is wife? Once they are married, they are referred to as husband and wife. But, how long does this relationship last? It is only temporary. Thus, all that you see in this objective world and all the relationships between individuals are only temporary. They

are never real and permanent. But, Divinity is not like that. Divinity is what it is - yesterday, today and tomorrow. It is Divinity always! Not reposing your faith in such a true and eternal God, you are deluded into thinking that what you see in this objective world is true. Hence, first and foremost try to recognise the eternal truth. It is only when you have recognised the Truth, you are deemed to have recognised everything else. All others are only transitory. The entire universe is subject to change. It is temporary and unreal. Today's mountain may be reduced to a mere hillock tomorrow. Today's rivulet may transform itself into a mighty river tomorrow. The country of **Bharat** was once beautifully described as: lofty mountains, large rivers, huge trees with many

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branches, which make it a beautiful country.

God Is The Only Changeless Principle

People today repose their faith in that ephemeral and unreal world and forget God who is the embodiment of truth. That is the root cause for all sorrows and difficulties faced by humanity. You say you are encountering difficulties. From where did they come? Difficulties are the consequences of one's past deeds and thoughts. Everything in this world is susceptible to change. It appears to be unchanging, but it is not true. God is the only changeless principle. We have therefore to install such a changeless and eternal God in the altar of our sacred hearts and offer our love to Him. Thereby, we can experience bliss. That is the foremost duty of a human being. What is human life, after all? Is it merely eating, drinking, sleeping and dying ultimately? By doing so, how can the human life be termed as sacred? Man, at the time of his birth is very pure and sacred. As he grows old, gradually he loses his purity. This is not proper. A human being has always to maintain his purity. Take for example, My case. I was born. I grew up to be a boy, youth and old person. But, the childlike simplicity and purity are always there in Me. I am always like a child. As age advances, there might be

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several changes in the physical body. They are all at the physical level. It is only out of our delusion that we are exposed to the **arishadvargas** (the six enemies of desire, anger, greed, delusion, pride and jealousy). As a result, we are unable to realise the **atma** (Self). It is said **lantunam nara janma durlabham** (Of all living beings, human birth is the rarest). Having attained such a rare birth as a human being, we have to strive for self-realisation. We should not waste our energies in worldly pursuits. He who is a realised soul, is the liberated person in the real sense. Such a person constantly contemplates upon the **atma**. On the other hand, one who is constantly engaged in the pursuit of material comforts has his gaze fixed on the **panchabhuthas** (the five elements of earth, water, fire, air and space), **pancha kosas** (five sheaths of the soul) and **panchendriyas** (five senses). One who realises the truth that the physical body is ephemeral and the mind is like a mad monkey, will develop an insight into the inner Self. The physical body is like a water bubble. People know about it, yet they lead their lives reposing their faith in such a physical body. As long as one has attachment to the physical body, one has to experience sorrows and difficulties and sin and merit.

The body is made up of five elements

and is bound to perish sooner or later ;

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But the indweller has neither birth nor death. The indweller has no attachment whatsoever and is the eternal witness.

(Telugu poem)

Names And Forms Are Temporary And Unreal

The **dehi** (Indweller) in the **deha** (physical body) is eternal. It is referred to as the **atma**. We identify the physical body with certain names. For example, the name Anil **Kumar** is an identification for a particular form. Similarly, the name **Sathya Sai** Baba represents this physical body. It is not possible to identify the physical bodies, without names. A human being lives in the world, donning a physical body that is ephemeral. All that we see in the objective world are the creation of our own mind. What we cannot see with our physical eyes is the truth. That is the **atma**. Hence, when someone enquires, Who are you? , you should reply I am the **atma**. You should not refer to the name given to your physical body. The name given to your physical body is the one that is given to it by your parents. The whole world calls you by this name only. It is not the name that is important. Both name and form are temporary and unreal. As long as you live in this world, they are relevant. The moment you depart from this world, none cares for them.

Give Up Selfishness And Strive For Self-Realisation

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For example, there is a millionaire. He has plenty of money and is, in fact, rolling in wealth. His end is nearing. He is undergoing great suffering. All his relatives surrounding him are restless. In fact, they are weeping. Exactly in that moment, wisdom dawns on him. He is reminded of **Adi Sankara**'s verse:

Punarapi jananam punarapi maranam,

Punarapi janani jathare sayanam.

(**Oh**, Lord! I am caught up in this cycle of birth and death; time and again, I am experiencing the agony of being in the mother's womb.)

He has realised the fact that all his relatives and friends cared for him as long as he lived. He felt very sorry for his pitiable state and wailed, My dear ones! All that I have earned during my life has been handed over to you. Even the palatial buildings and big mansions that I have built have also been handed over to you. My bank deposits have also been given away to you. Yet, you do not care to think about me and are worried about your own future. True. People are worried only about wealth and property as long as they live in this world. They do not think at all about what will happen to the life principle after their death. As long as there is life-force in the body, people are deluded to think, It is my body,

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my mind, **etc**. You are now sitting in this hall. As soon as you get up and take two steps, you do not know what will happen to you. Once you depart from this world, who is related to whom? Who are your friends and relatives? No relationships at all! Hence, the physical body should not be given too much importance. The body should be purified by undertaking good deeds. Since people develop many kinds of relationship with the external world, they are afflicted with several impurities. It is only when such impurities are cleared to a certain extent will one keep good health. For example, there were rains a few days ago. Because of the

rains, the water was polluted. Several people who drank the polluted water became sick. In many places, people suffered due to their ill-health. Today the food we eat, the water we drink and even the air we breathe, are all polluted. Hence, this widespread pollution has to be controlled at least to a certain extent by undertaking sacred activities. That is the reason why the nine forms of devotion have been prescribed as **sadhana**: **sravanam** (listening), **kirtanam** (singing), **Vishnusmaranam** (contemplating on Vishnu), **padasevanam** (serving His Lotus Feet), **vandanam** (salutation), **archanam** (worship), **Dasyam** (servitude), **Sneham** (friendship), and **atmanivedanam** (self-surrender).

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One has to adopt any one of these **sadhana**s for pollution control. Humanness is not confined merely to **jivathwa** (life force); it is associated with **Daivathwa** (divinity). Every human being, in fact every living being, is an embodiment of Divinity verily! Even the insects and bacteria!

Constant Contemplation On God Is Real **Sadhana**

What is the **sadhana** that a human being is expected to undertake? **Sadhana** does not mean mere physical exercise. It is an enquiry into Truth at the level of the mind and intellect. What is Truth? Is it the body or the mind or the intellect? No, none of these. The mind is a mad monkey. It is fickle in nature. If you follow such a fickle mind, you cannot reach your true destination. It has to be discarded one day or the other. However, food and recreation are necessary to a certain extent to protect the body. Even that food has to be pure and **satwic**. If you thus carry on your activities and lead a sacred life, what more **sadhana** is required? Whatever activities you may undertake, you must constantly contemplate on **Soham** mantra, which reminds you of your innate divinity with each inhaling and exhaling process. The same principle has been explained in the **mahavakya**, **Aham Brahmasmi**

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(I am Brahma) in the Vedas. From the time you get up from your bed till you go to sleep, you must constantly remind yourself that you are Brahman verily and not merely a human being made up of the five elements. You must develop the faith that God is your mother, father and everything else and that He alone is your sustainer and refuge. After all, who gave you the mother? Is it not God? Everything in this world is by God's grace only. If you forget God and concentrate on other thoughts, you will lose everything in life. If you constantly contemplate on God, all worldly thoughts will leave you. Hence, cultivate godly thoughts with love. **Prema muditha manase kaho Rama Rama** Ram (Sing the sweet name of **Rama** with your heart filled with love). Love is God. God is love.

Devoid of this love, there is no mother, no father, no brother, no wife. Everything is suffused with love. It is only for our convenience, for our pleasure and for our own selfish purposes that we develop worldly relationships. Hence, give up selfishness and strive for self-realisation. You must enquire into yourself, Who am I? Body, mind, intellect, **chittha** or **ahamkara**? You are none of these. You are yourself.

I am I. Recognise this truth. You are all pursuing education and acquiring academic degrees like **B.A., B.Com, M.B.A., etc.**

How many people are there with such degrees!

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What service do they render to the society? They are all concerned with their own career and earning. They do not at all help others. All this worldly education is for making one's own living. That is not the purpose of one's education. We must render selfless service. The fruit of all actions must be sacrificed. It is only such a person who deserves to be called a yogi. A yogi is not one who merely sits under a tree and meditates, closing his eyes. Real sacrifice involves giving up your desires. One has to broaden his heart. One should not be narrow-minded. If you are inflicted with narrow-mindedness your whole life will become narrow. Develop broad-mindedness. Cultivate broad heart. The reference to heart in this context is not to the physical heart. If the physical heart is enlarged, it needs surgery. Develop love. Only then can you be called a real human being.

Always Be In Good Company

Dear students!

You think Swami's discourses are very simple. But, the entire essence of the Vedas is contained in them. The essence of all the **sastras** is to be found in Swami's words. Why should you be proud of your education? However high academic degrees a person may have acquired, a human being must always conduct himself with humility and obedience. Education with humility is the watchword. At the mental level man must be desireless. Then only can

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he be called a human being. Excessive desires lead to danger. You should not indulge in unnecessary desires. That will lead to waste of time. Time waste is life waste! Time is God, don't waste time. Even the little time at your disposal must be spent in contemplation on the **Soham** mantra. Then only will your birth as a human being be sanctified. If you go on wasting your time in reading newspapers, all that you acquire will only be useless. Nowadays newspapers have degenerated into a nuisance. You will find all sorts of unnecessary things in the newspapers. You might have seen several advertisements with obscene pictures in the newspapers daily. What sort of pictures are they? **Fie** on them! We don't like to go through such newspapers at all! These are not the stuff we have to read. We have to visualise God, who is beyond name and form. God's name is sweeter than the sweetness of banana fruit and dates. What for all these festivals being celebrated? Every festival is meant to remind us about God. People of all religions have festivals to celebrate.

All religions teach only good things.

Realising this truth, one should conduct himself carefully with proper understanding.

If you have a discriminatory intellect, which religion is bad?

Oh! The brave son of **Bharat!** Hear.

(Telugu poem)

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Every religion preaches good only. Religion per **se** is not bad. Hence, you should respect people of all religions. It is only when your mind is

distorted that you develop a bad opinion about a particular religion. Once you develop a discriminating intellect, you will realise that all religions lead to the same God.

Dear Students!

Please do not waste time. Sanctify every minute of your life and thereby experience bliss. Man is essentially the embodiment of bliss. Hence you must always be happy and blissful. Do not crave for unnecessary desires and feel depressed when they are not fulfilled. Happiness is union with God. You must always be happy and smiling. Even when you are faced with difficulties or during examination time, you should not put up a castor-oil face. Always be smiling. The more you feel enthusiastic and energetic, the more you will be happy. After all, what is there for you to worry about? Nothing, to My knowledge. A student who did not prepare himself well will be worried during examinations. If you have prepared well, then why should you worry? You will surely get good marks. Hence, read well, pass the examinations with distinction and serve the country.

The festival that is being celebrated today is meant only to encourage you. The ten-day **Dasara** festival is meant to control your ten senses. The legend says that

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Goddess **Chamundi** killed the demon **Mahisha** during this **Dasara** festival. What is the inner meaning of this story? We should not under any circumstances associate ourselves with demons. You are a human being and not a demon. How can there be friendship between a human being and a demon? A human being shall have relationship with another human being only.

Satsangatwe nissangathwam,

N

issangatwe nirmohathwam,

N

irmohatwe nischalatathwam,

N

ischalatathwe jivanmukti.

(Sanskrit **sloka**)

(Good company leads to detachment; detachment makes one free from delusion; freedom from delusion leads to steadiness of mind; steadiness of mind confers liberation.)

Always be in good company. If you join bad company, you will also become bad. Hence, you should never make friendship with a bad person. The moment you come across such people, just say goodbye and move on. You need not develop hatred towards them. Whomever you come across, consider them as embodiments of Divinity and salute them. Even when you come across people who hate you, offer your **pranams** (salutations) to them. Enquire,

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How are you brother? Then they will also respond, How are you brother? A human being is one with certain human values. What are those human values? **Sathya**, Dharma, **Santi**, **Prema** and Ahimsa. They are all interrelated. Always speak truth, observe Dharma (righteousness). Be peaceful. Be happy and blissful. You should conduct yourself with love

in society. Love is God, God is Love. Hence, live in love. Then only can you acquire true knowledge. That is wisdom.

Embodiments Of Love!

I always address you as embodiments of love. The reason being, I am suffused with love. Love is My property. You all are heirs to that property.

I will distribute that love to one and all. I do not hate anyone. I have no selfishness at all! My love is selfless love.

Dasara, 27-9-2006, **Prasanthi Nilayam**

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Love of God Is True Education

Embodiments Of Love!

People think worldly education is real education. This is not correct. Real education comes from the heart. Such an education is unwavering and lasting. **Atma Vidya** (knowledge of the Self) is the real education. Devoid of such **atma vidya**, what is the use of all your intelligence and education?

Contemplation On God Grants Divine Bliss

The **Gopis**, though lacking in worldly education and intelligence were pure at heart and deeply devoted to Lord Krishna. The ladies in **Repalle** used to go to the house of **Nanda** and **Yashoda** every evening

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and light their oil lamps from the one kept in front of their house.

That was the tradition in those days. Even now this practice is in vogue in some villages. The tradition had originated from the belief that if they lighted their lamp from that kept in the house of a wealthy householder, they would also become prosperous. Nevertheless, not all the mothers-in-law in **Repalle** would permit their daughters-in-law to go to the house of **Yashoda** for this purpose. They were afraid that if they were allowed to go and see Krishna there, they may out of their devotion get mad and run after Him. They, therefore, used to chide their daughters-in-law saying, Can **t** we light the lamp in our own house? Why should we get it from their house? In spite of these restrictions, all the ladies used to gather near the village well and discuss about Lord Krishna only. Then a new bride of one of the houses arrived in the village. Her name was **Suguna**. She had heard a lot about the divine **leelas** of Lord Krishna. She developed a deep desire to have the **darshan** of Krishna, somehow. She did not reveal her desire to her husband or her mother-in-law. She kept it as a tightly guarded secret within herself. However, it is impossible to conceal the truth. The entire creation has originated from truth:

The creation emerges from truth,

And merges into truth;

Is there a place in the cosmos where

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truth does not exist?

Visualise this pure and unsullied truth.

(Telugu poem)

In spite of her keeping her desire as a closely guarded secret, it became known to all. One day, she went to the house of **Yashoda** and was lighting her lamp from that kept in front of their house. Suddenly, she could visualise Krishna in that flame. She lost her bodily consciousness in

that divine experience and put her fingers in the burning flame. Her fingers were getting burnt, but, she had no body consciousness at all! Meanwhile, **Yashoda** came out smelling the burning finger. Immediately, she pulled out the hand of **Suguna** from the lamp and asked, What is the matter with you girl? Are you asleep? Your fingers are burnt badly. Don't you realise? Don't you feel the pain? **Suguna** then came to her senses and replied, Mother! Lord Krishna gave me His **darshan** in that flame. I lost my body consciousness on seeing Him. The other **gopis** heard her explanation. They were very happy to know about the divine experience of **Suguna**. They went round the village singing and dancing:

It seems our **Suguna** had
the vision of Krishna,
In the house of **Nanda**:
Krishna appeared to her
in the flame of the lamp.
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(Telugu poem)

Thus, if you constantly contemplate on God, you can forget your sorrows and difficulties and experience divine bliss. Devotees, since ancient times, have experienced bliss by constant contemplation on God and shared their experiences with the world.

Today, intelligence has increased but educational standards have declined. Wherever you see, the students refer to newspapers and magazines from abroad. They do not however evince the same interest in their textbooks. They do not at all think about their own customs and traditions. Students in this modern age are accustomed to such false sense of values. They would like to engage themselves in discussion about all unnecessary things. For example, they discuss about novels making comments like so and so author has written a book; how great it is! They involve themselves in discussions and argumentation over such trivial matters. But, they forget about their lessons in the textbooks. Thus, they go on acquiring knowledge about all and sundry and try to increase their worldly knowledge. They do not have any concern for the glory of real education.

Our **Karmas** Are **Responsible** For Our
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Happiness Or Sorrows
We should desist from aspiring for the fruits of our karma (action).
The **Gita** exhorts us **Karmanyevadhikaraste ma phaleshu kadachana** (you have right only on action, not on its fruit).

Man is born in action, sustained by action and ultimately merges in action. Action is the cause for pleasure and pain. Truly speaking, action is God

for man.
(Telugu poem)

The **karmas** (actions) that we perform are responsible for all the happiness and sorrow we experience. When we perform good deeds, we get good results. When we perform bad deeds, we get bad results. Good deeds will result only in good results and bad deeds in bad results. That is why it is said, DO GOOD, BE GOOD, SEE GOOD; THIS IS THE WAY TO GOD. When you cultivate good thoughts and undertake good activities,

you will experience good results. Therefore remember that the result of our own actions is responsible for all our sorrows and difficulties. All our elders have experienced peace and happiness by following our ancient traditions. But, today's children gave up those good traditions, forgot the path shown by their elders and are exposed to various kinds of unrest due to modern education.

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They are not only exposed to unrest, but they do not also have contentment and satisfaction in life. With the result, they are becoming sick mentally and physically.

Man's thoughts and resolutions are the root cause for his ill-health. For all the unrest and agitation he suffers, the **gunas** (qualities) are responsible. Hence, our thoughts must always be good. You may observe that a person taking good and **sattvic** food, drinking pure water and breathing unpolluted air is always healthy. In contrast, people consuming unsacred food, drinking impure water and inhaling polluted air are exposed to various kinds of diseases. The root cause of man's ill-health today is unsacred food and impure water. All that we consume must always be pure and sacred. The **Dasara** celebrations are meant to foster good and noble qualities in us. We can always lead a happy life by taking a good bath, performing **puja** in our house, partaking of sanctified food and drinking pure water. If we follow this routine, our face will also be radiant. On the other hand, if we consume unsacred food, drink impure water and move about in a polluted atmosphere, there is the danger of forgetting our humanness even! In such a situation, we may lose our divine nature and acquire demonic qualities.

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Several people wonder, Swami is nearing 81 years, yet, his physical body does not reveal any signs of old age. My answer to those people is: My dear devotees! I am not taking unsacred food or breathing polluted air. I am breathing the air of prayers of the devotees. How then can I lose My divine effulgence? I have no ailment of any kind. I have no pain at all! Sometime back, I fell down on the floor on account of an inadvertent error committed by a student. I broke My leg then. Hence, I feel a little difficulty in walking. That is all! There is another reason too! Nowadays I don't feel like walking. Nevertheless, I am coming to **Sai Kulwant** Hall daily and giving **darshan** to the devotees. What difficulty or pain is involved in this routine? I do not have any pain or suffering. When I am able to make the devotees happy, I too will be happy. Sorrows, difficulties and pain are nowhere near Me. I am always happy and blissful. Bliss is My food. There is no greater happiness than My bliss. If for any reason I am unable to come out and give **darshan** to the devotees, I feel very sad: Alas! How much the devotees are pining for My **darshan**! For how long they have been waiting in the hall! How much suffering they are undergoing? , **etc.**

Sometimes I may be late in coming to **Sai Kulwant** Hall due to some urgent work. Still I do

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not miss giving **darshan** to the devotees. Hence, you should not feel that Swami has not come due to pain or suffering. I am revealing these

facts to you today, so that you may not feel any distress because of My absence and always be happy and cheerful.

Be Rooted In The Atma Tathwa

I expect that you should face difficulties boldly, reposing faith and devotion in God. If you constantly contemplate on God, no other thoughts will trouble you. Sorrows and difficulties will not affect you. I am always happy. You should also be happy always. Happiness is union with God. When you are associated with God, you will not feel any pain or suffering. You may have some physical pain or mental anxieties. But, you should ensure that they do not disturb your Atma Tattwa (the principle of the atma). If you are thus firmly established in the atma tathwa, nothing can bother you. This is the message of Navaratri. We encounter several difficulties, sorrow, pain, etc. We are mentally disturbed day in and day out due to several reasons. But, we should ignore them with a detached feeling. They are not mine, they are somebody else's. They just come and go like passing clouds. As for Myself, I do not at all attach importance to them.

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We should not think that someone else is putting us to all these difficulties. We should not blame others for our difficulties and suffering. Our sorrows and difficulties are of our own making. The Kauravas tried their best to cause suffering to the Pandavas. But, the Pandavas did not relent. What was the reason? It was only because of their unwavering faith and devotion to Lord Krishna. They felt that when Krishna Himself was constantly protecting them, any number of difficulties and obstacles could not cause any fear in them. Similarly, you also develop firm faith that Swami is always with you, in you and around you. Do not at all worry about these sorrows and difficulties. These are all like passing clouds. None of them can shadow the blazing sun. It is only during rainy season that the clouds come in the way of sun rays. Similarly, it is only when our mind is wavering and disturbed we suffer from sorrows and difficulties. When our mind is steady and firm, no clouds can disturb us. Hence, keep your mind pure and steady. Develop courage and fortitude.

How does a man lead his life today? He is enacting his role in the cosmic drama, singing the songs of kama (desire) and krodha (anger) and playing games obsessed with mada (pride) and ahamkara (ego). Several people appreciate their acting as very good. But, some people are not carried away by this acting.

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Unconcerned with the reaction, reflection and resound of this drama, they repose their faith in reality. And that reality is Divinity. Divinity is unwavering, invisible and beyond delusion. We must hold on to that reality, firmly. When we rely on such reality, our thoughts, words and actions will always be pure and sacred. Hence, Dear Students! You should not at all be afraid of these passing clouds. You should not be concerned with them. You perform your duty well. You fulfil the aspirations of your parents. Your parents have sent you here with great expectations. If you go against their wishes, you yourself can imagine how much they will feel. If you cause pain to your parents, it amounts to causing pain to Swami. Are you not praying daily.

Thwameva mathacha pitha Thwameva, Thwameva bandhuscha

sakha Thwameva, Thwameva vidya dravinam thwameva (you alone are the father and mother, friend and relation, wisdom and wealth).

(Sanskrit sloka)

There is no difference at all between God and parents. Hence, keep your parents happy. Swami is always happy. Establish that truth firmly in your heart. Then only can you be called true students.

Once, Hiranyakasipu called his son Prahlada close to him and enquired, Dear son! I have placed you in the hands of the gurus. I requested them to teach

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you good things. What did they teach you? Prahlada then replied, Father! The teachers have taught

me many many things ;

I have understood the four objectives

of life Dharma (righteousness),

Artha (wealth), Kama (desire)

and Moksha (liberation).

I have studied manythings ;

in fact, I have understood

the very essence of education.

(Telugu poem)

Hiranyakasipu felt very happy at his son's reply and told him, Son! Please explain that secret of all education. Prahlada then replied Dear father! All that we see and experience in this world is unreal and impermanent. Only Divinity is real and true. The father got angry. He held his son by his neck and pushed him down. He commanded his officers to throw him into the sea, saying, a son who flouts the commands of his father does not deserve to be in my presence. Take him away and dump him in the sea, immediately. Thereupon, the demons took Prahlada to the top of a hill and pushed him down into the sea. Even then, Prahlada chanted the name Narayana! Narayana! Lord Vishnu then emerged from the sea and saved Prahlada from drowning. Hiranyakasipu

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noticed that Prahlada was still alive. He fretted and fumed with anger on seeing Prahlada. He then ordered him to be thrown into the fire. Immediately, the flames subsided. Even the fire was not willing to consume him. What is the inner meaning of this episode? Good people will always encounter problems from bad people. Nevertheless, the good people will not be affected by them. It is only the fruit-laden tree that receives stones. Similarly, good people will always face certain obstacles. However, one has to face such difficulties boldly reposing faith in God.

Durga, Lakshmi And Saraswati Represent Thoughts, Words And Actions

Dear Students! You should obey the commands of your parents and God meticulously. Cultivate good behaviour. Then, everything will turn out to be good for you. Nothing will deter you. No difficulty will ever bother you. It is only to enable you to put such good thoughts into practice that goddesses Durga, Lakshmi and Saraswati are worshipped during these Dasara celebrations. Durga is not to be understood as a ferocious goddess. She is the goddess supreme who protects you.

Lakshmi is the embodiment of all wealth. Then, Saraswati is the

goddess of speech. Good thoughts, good words and good actions (behaviour) represent

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the tathwa (nature) of these three goddesses. He who teaches good things to you is verily the embodiment of goddess Saraswati. He who teaches evil is verily a demon. Goddess Durga destroys only such demons. Durga, Lakshmi and Saraswati are, in fact, not different from you. They are very much installed in your own heart. They exhort you to lead the life of a human being, since you are a human being. Durga, Lakshmi and Saraswati are the three mothers to a human being.

You should treasure these good words in your heart and put them into action. Thereby you should come up in life and set an example to others. You should, by your example, spread the message to the world that Bharatiya Vidya is great. There are several people in the modern world imparting education that leads to evil ways. You should denounce such education. You should not go after it. You must enquire, will it help to purify my heart or not. If you feel it is not conducive to your progress, you must give it up immediately. It is only when you are able to satisfy your conscience that your life will be happy, peaceful and contented. Do namasmarana incessantly.

Dasara, 28-9-2006, Prasanthi Nilayam

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Be My Instrument

Krishna was born during the Krishna paksha (the dark fortnight of the month). The effulgence of the Lord is seen with greater effect when it is dark. In a world of disorder, Krishna was born to establish order. He was born on Ashtami day. Ashtami is associated with troubles and difficulties. When do troubles arise? When righteousness is forgotten. Krishna's advent therefore signifies removal of darkness, end of troubles and effulgence of Supreme Wisdom. Krishna's primary role was that of a teacher. He taught the Gita to Arjuna. He told Arjuna: Be only My instrument. Krishna thereby declared: Using you as an instrument, I am reforming the whole world.

- Baba

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Expel The Six Enemies

And Elicit Values

Embodiments Of Love!

Since I came a bit late today for this afternoon

programme, you all had some misapprehensions about My health. I want to assure you that I am perfectly alright. I cannot be idle, that is my nature. There were a few devotees waiting for Me there. I therefore spoke to them for sometime and made them happy. Thereafter, I started for giving darshan to the devotees in Sai Kulwant Hall. Whatever I do, it is only for satisfying the devotees. I have no other work. There is no work you can call My own. I have not come down for eating and drinking. Eating food and drinking

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water are of no importance to Me. Occasionally, I just sip a few drops of water and continue My talk. After all even a brand new car, needs

petrol in its tank to keep it moving. Is it not?

What Is Educare?

These days the world is taking to strange ways. In every field - physical, moral, spiritual and worldly - there is rampant pollution. We are of two minds with the way in which the world is moving. We are both amused and sad at the state of affairs.

Humanness is very sacred. There is no greater force than humanness. Man has to pursue two kinds of education - Education and Educare. Education is acquiring knowledge from textbooks written by someone else. Educare is manifesting the divinity latent in a human being. This is by self effort. It involves bringing out something which is already there from within, by one's own sadhana not bringing out evil qualities that are carefully and perversely preserved in one's bosom. Educare is bringing out or manifesting the human values of Sathya, Dharma, Santi, Prema and Ahimsa by sadhana.

The first among the five human values is Sathya (truth). Who is the author or who spoke and taught about this Sathya? It is said Manasyekam vachasyekam karmanyekam mahatmanam (those whose thoughts, words and deeds are in perfect harmony are noble ones). Such noble souls have preached this truth since

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time immemorial. Sathya (truth) manifests from one's own heart.

The second value is Dharma (righteousness). Who created this Dharma? What is Dharma and what is Adharma? If you go on enquiring, it becomes clear that Dharma is not something that is created by someone. Sathyannasthi paro dharmah (there is no Dharma greater than adherence to truth). Dharma originated from Sathya.

The third value is Santi (peace). You enquire from any millionaire, Sir! You have everything in this world for a happy living. Are you happy? Pat comes the reply, I have everything, but I have no peace. Peace is not something that a person passes on or gives in charity to another person. It has to come from one's own heart. Today, wherever you see, only pieces,

no peace.

The fourth value is Prema (love). Where did this love come from? Did it come from mother or father or some friend? Did anyone gift it? No! Love is

your very life-breath. Devoid of love, the world cannot exist.

The fifth human value is Ahimsa (non-violence). Gautam Buddha taught Ahimsa paramo dharmah (non-violence is the supreme dharma). But, today wherever you see, there is only violence. Like the other human values, the heart is the seat of non-violence.

Expel The Six Enemies And Elicit Values

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The five human values Sathya, Dharma, Santi, Prema and Ahimsa are not independent of each other. They closely follow one another. These five qualities are the gift of God to a human being. We as human beings have to manifest these five human values by putting them into practice. That is Educare.

Values Are Natural To Humans

What is the foremost quality of a human being? Speaking truth is the

foremost quality of a human being. To speak untruth and talk irresponsibly does not befit a human being. If you indulge in useless and indiscriminate talk, how can it be called truth?

In fact, truth has to dance on your tongue. Before you speak something, you must enquire whether it is truth or not. Truth is one, not two. If there is duality, it cannot be truth. We have to speak only truth which emerges from our heart. The entire world has emerged from truth and everything merges into truth.

The clouds moving in the sky sometimes obscure the Sun. It is not possible to remove the clouds. They just come and go. Once the clouds move away, the resplendent Sun is fully visible. Similarly, it is only when the dark clouds of resolutions and confusions in our heart are cleared, truth manifests.

The **panchabhutas** (five elements) are natural phenomena in creation. Similarly, the five human

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values of **Sathya**, Dharma, **Santi**, **Prema** and Ahimsa are natural to human beings. Man has to manifest them from his heart and lead a natural life. They should flow from the source and not be extracted by force. Truth is pure and unsullied. Love is selfless. We have therefore to lead a selfless life. That is real love. Love does not expect anything in return. Selfishness troubles a human being in subtle ways. It is very cunning. Hence, one should not allow selfishness to come near him. If you are suffused with love, selfishness cannot approach you. Hence, develop love. Love is divine. When you are able to develop love, non-violence will come to you of its own accord. Where there is love, there can be no trace of violence. Thus, when man is able to manifest the five human values of **Sathya**, Dharma, **Santi**, **Prema** and Ahimsa, then his intellect becomes steady and he can walk the straight path.

Everyone has to face the consequences of his Karma (actions).

Who has made the bats to hang from the branches of a tree with their heads downwards?

Has anyone tied them upside down out of hatred? No, it is their fate. Likewise, nobody can escape from the consequences of Karma.

(Telugu poem)

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None Can Escape Karma **PHALA**

The bats will be hanging to the branches of trees with their heads downwards. They move about in darkness only. Their entire life is spent in darkness. Is it anybody's malice that makes the bats hang heads down from their perches on the branches? No, this is not anyone's making. It is God's **leela**. Similarly, man has to follow his destiny. While experiencing the result of his past karma, it is possible that some changes can occur. Sometimes, the ways of **karmaphala** (fruits of action) appear to be rather strange. Once, Lord Vishnu enquired of sage **Narada**, **Narada**! How is the world? **Narada** replied,

The stories of the Lord are amazing ;

It purifies the lives of the people in

all the three worlds.

It is like the sickle that cuts the creepers of worldly bondage ;

It is like a good friend who helps you

in times of need,

It is like a shelter for the sages and seers Doing penance in the forest.

(Telugu poem)

Karmaphala makes the human beings dance to its tunes in several ways. People cry when someone close to them dies. Similarly, they feel happy when

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a child is born in the family. Is it not a fact that happiness and sorrow are the result of **karmaphala**? Is it not true that they are part of the divine **lilas**? Hence, develop the faith that whatever happens is as per the divine will. It is a common practice in the present-day world to blame others for all their ills and praise themselves when they are happy. This is not correct. Develop the attitude that everything is God's gift and whatever happens is for our own good. Happiness and sorrow, losses and gains are all like passing clouds!

Develop Good Vision And Good Thoughts

Embodiments Of Love!

First and foremost, control your thoughts. The clouds of these thoughts are moving about in the sky of your heart. The clouds, as they move will cover the sun called the intellect and the moon called the mind. It is said, **Chandrama manaso jataha** (the moon was born out of the mind). The moon reflects the mind's nature. The intellect is the reflection of the sun. Both of them move about in the sky of the heart. Sometimes, our own thoughts form dark clouds. More so in the youthful stage. The dark clouds are water-borne, meaning they are associated with desires. When such dark clouds gather, the sun and the moon are hidden by them. It is only in

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the youthful stage you are troubled by an excess of thoughts. You will be drowned in them literally and will forget your very humanness. Hence, first and foremost, you have to remove those clouds. From where do these clouds come? They are formed on account of your **sankalpas** (resolutions) and **vikalpas** (indecisiveness). Hence, first and foremost, you have to control your thoughts. If you are able to do it, then your mind and intellect will shine brightly. The mind is a bundle of thoughts. When the thoughts and resolutions are controlled, it will be clean like a placid lake. **Narendra** (Swami **Vivekananda**) tried his best to control his thoughts, when he was a youth. When he finally succeeded, he acquired a pure heart. He constantly reminded himself, I am very proud of my birth as **Bharatiya**. How great and sacred is this country **Bharat**! How pure it is! To whichever country he travelled, he used to teach the people of that country about the greatness of **Bharat**. The very thought of the sacredness of **Bharat** would make you great. Hence, you must constantly remind yourself of the greatness of **Bharat**. The students of the present times are not at all reading the life history of great people like **Ramakrishna Paramahansa** and Swami **Vivekananda**. They read all trash novels. They consider them as great literature. I want that you should throw away such cheap literature.

God is immanent in every human being. God is everywhere. It is said, **Ekatma sarva bhutantaratma** (one **Atma** dwells in all beings). The same **Atmic** principle is present in all human beings. You may have a doubt in this context, if that is so, then why should I not make friendship with such and such person? When his age, behaviour and thoughts are not conducive to your moral and spiritual development, you should not make friendship with such a person. If you do so, you will also become like him. Tell me your company, I shall tell you what you are, Its said. We should make friendship with good people. It is only in keeping with this principle, **Adi Sankara** in his famous treatise **Bhaja Govindam** declared as under:

Satsangatwe nissangathwam,
Nissangatwe nirmohathwam,
Nirmohatwe nischalatathwam,
Nischalatathwe jivanmukti.
 (Sanskrit **sloka**)

(Good company leads to detachment; detachment makes one free from delusion; freedom from delusion leads to steadiness of mind; steadiness of mind confers

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 liberation.)

You should move with good people, speak good words and see good things. It is only when you develop good vision and good thoughts and undertake good activities, you will become a good person. You should not read bad and cheap literature. Reading such trash is like moving in bad company.

Values Are Like Vital Airs

Especially today, I don't wish to dilate upon such topics as Divinity, spirituality, **etc.** What I am interested in is that you should lead your daily life in accordance with the principle of truth. The five human values of **Sathya**, Dharma, **Santi**, **Prema** and Ahimsa are embedded in you. They are like the five vital airs in you. They are, however, enveloped by the **arishadvargas**, the six enemies of **kama** (desire), **krodha** (anger), **lobha** (greed), **moha** (delusion), **mada** (pride) and **matsarya** (jealousy). What you have to do is to throw away this outer layer of **arishadvargas** and bring out the five human values latent in you. If you want to draw water from a well, you have to tie a rope to a bucket and with the help of this bucket you can draw water. In the well of your heart, there is the pure water of human values. In order to draw that water from the well, you have to secure the rope of

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firm faith. However, people today lack such faith and become blind.

The loss of the spiritual eyes of faith leads to spiritual blindness. You should not become blind. It is only when you develop firm faith in God, will humanity be transformed into Divinity. Many people can deliver speeches. But, we do not derive satisfaction merely by listening to such speeches. We just listen to them and forget them soon after that. It should not be so. What has been listened to has to be contemplated upon and then put into action. The most important aspect is you should develop

firm and unwavering faith. When the rope of faith is strong and secure, the bucket can draw out the water of the five human values from the well of your heart. This process is called **Educare**. **Educare** is to bring out that which is in the depth of one's heart. It is not something external. It cannot be purchased from the market. Nor can it be taught by a teacher. You yourself have to strive for it. Only then can you attain self-realisation. For this, the prerequisite is self-confidence. In order to gain self-confidence, you must develop noble qualities.

Embodiments Of Love!

Your education may help you to achieve a sharp intellect. But, real happiness comes from **Educare** only. That should in fact, be the basis for our life.

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Bookish knowledge is not very important. Even those who have acquired high academic qualifications have to give importance to **educare**. Devoid of **educare** all the education and academic achievements are useless. You may acquire high degrees, but your education is not complete without **educare**. Of what use is all your education? Is it only for making a living? There is no shortage in this world of highly educated people. What is it that they are doing? Did they contribute anything for promoting non-violence in the world? Do they protect dharma in any manner? Are they fostering **santi** (peace)? At least, are they able to live in peace? No, not at all! They are unable to live in love and harmony even with their own children. Hence, first and foremost, cultivate love and share it with all. Only then will you experience its taste. Students have all the capabilities at their disposal. They have a strong and healthy body and mind. But, if they do not put them to proper use, they will become weak physically and mentally. Such weak people cannot achieve anything in their life. A strong will is a prerequisite in the spiritual field.

Having resolved on what ought to be resolved, hold on to your resolution till you have succeeded. Having desired what ought to be desired, hold on to it

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till your desire is fulfilled. Having asked what ought to be asked, do not leave the hold till you attain it.

Having thought what ought to be thought, hold on to it till you have succeeded. With heart mellowed,

the Lord must yield to your wishes or with no regard for yourself, you should ask Him with all your heart.

Persevere, be tenacious, and never give up ; For it is the quality of a devotee never to retreat, abandoning his resolve.

(Telugu poem)

If you wish to secure good marks in the test given by God, you must have a firm resolve. This is necessary even in your worldly education. You should not, however, be satisfied with getting high academic degrees. You should not be elated by good marks; avoid bad remarks. Only then will your education have value.

Dear students! I am teaching you many things daily. But, you are not giving proper thought to them. You are forgetting the purpose for which you have joined our Institution. You have to recognise that purpose in the

first instance. You came here with a purpose, but your actions are different. There is no

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use at all by such behaviour. For example, you wish to have a breakfast of idli and sambar. But, you go to a military (non-vegetarian) hotel to get those items. You have joined this Institute to sanctify your heart and make it pure. But, you are taking part in unholy activities. The reason is your mental pollution! You should not at all pollute your mind and thoughts by involving yourselves in such activities. These are the things that our elders have been teaching us since ancient times. You are students of the modern age. Along with the modern education, you should sustain our ancient traditions. It is only when you conduct yourself accordingly, will you be able to attain the happiness you wished for. Then only will your life be sanctified. Worldly education is for the life here and spiritual education is for the life hereafter. You have come here to acquire Brahma Vidya (knowledge of the Brahman), not merely worldly education. Along with academic education, you also learn spiritual education. You have to strike a balance between these two. Only then will your life be sanctified.

Dasara, 29-9-2006, Prasanthi Nilayam.

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Embodiments Of Love!

Many ladies are eager to hear Swami's

discourse in Telugu. They have expressed that The students are highly educated and speak in fluent English about some technical and engineering topics. Swami is also encouraging them. But, we are unable to understand them. We will be happy to hear Swami's discourse in simple Telugu.

Sweeter than sugar, tastier than curd, sweeter indeed than honey is the Name of Rama.

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Constant repetition of this sweet name

gives one the taste of divine nectar itself. Therefore, one should contemplate on

the Name of Rama incessantly.

(Telugu poem)

Embodiments Of Love!

The country of Bharat is ancient and has a glorious history. There is no village in Bharat where there is no temple of Lord Rama. In whichever village you see, you will come across at least a few persons with the name Rama. Since ancient times, the Rama Nama has been shining brilliantly in the entire length and breadth of the country of Bharat without undergoing any change. The astikas (theists), nastikas (atheists) and asthika nastikas (theistic atheists) are all chanting the name Rama. For example, a person while getting up from his seat utters the name Rama. The Rama Nama is so popular in the daily life of people in Bharat. Not only here, even in China, Rama Nama has become popular. In fact, Rama Nama has spread to the entire world.

The Rama Story

King Dasaratha did not have children for a long time. He had three wives. He was very hopeful that he would beget a son through any one of his three

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wives and that he would uplift his clan. But, he was disappointed. He did great penance for getting a male child. Then as well as now, it is only through tapas that one can fulfil one's wishes. He also performed the Putra Kameshti Yaga, along with his three wives. At the conclusion of the yaga, the Yajna Purusha appeared before him and handed over a vessel containing payasam (sweet pudding). He told King Dasaratha, Dear son Dasaratha! Distribute this payasam to your three wives in equal measure. Dasaratha did accordingly. This incident is described differently in some texts. It is mentioned that King Dasaratha did not distribute the payasam equally between his three wives. This is not correct. He arranged to bring three golden cups and filled them with the payasam in equal measure, in the presence of Sage Vasishta. He then handed over the cups one each to his three wives, Kausalya, Sumitra and Kaikeyi. Sage Vasishta blessed them, May your desire be fulfilled! The queens were happy and took the cups filled with payasam to their respective prayer rooms. Sumitra, however, had different thoughts about begetting a son. There was a valid reason for her disturbed mind. When the king of Kekaya kingdom gave his daughter Kaikeyi in marriage to King Dasaratha, he laid down a condition that the son born to his daughter only shall rule the Kingdom of Ayodhya. Dasaratha agreed to this condition and

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married Kaikeyi. Hence, he could not go back on his word any way. Queen Kaikeyi was therefore very happy that the son to be born to her would be the king of Ayodhya in future. As for Kausalya, she was very happy and sure that her son to be born would definitely be crowned by King Dasaratha, since she was the first among the three wives. Thus, both Kausalya and Kaikeyi were happy. Sumitra, however, was not entertaining any hopes. She took a head bath and went upstairs to dry her hair. As you know, in those days, fans or hair dryers were unknown. She kept her cup of payasam on the parapet wall of the terrace and was drying her hair. Meanwhile, a kite descended over the cup and carried it away. Sumitra was very much afraid and thought to herself, It does not matter if the cup of payasam is lost. I am afraid that my husband and our guru Vasishta may scold me for my negligence. She came down immediately. Kausalya and Kaikeyi were waiting there for her. Kaikeyi enquired, Dear elder sister! Why are you so much disturbed? Sumitra related the entire incident. In those days, the wives never fought with one another, as in the present times. They used to move about like sisters with mutual love and affection. Kaikeyi then told Sumitra, Dear elder sister! You don't worry. I will give you some quantity of payasam from my share. So saying, she brought a cup and poured some quantity in that cup.

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The broad-minded Kausalya too shared some of her payasam with Sumitra. They then took the three cups of payasam to Sage Vasishta for

his blessings. He blessed the cups saying, May you beget sons with noble qualities, long life, supreme valour and who are capable of ruling the kingdom in a manner that will please the subjects.

He Who Pleases Is Rama

First Kausalya gave birth to a male child. The child was extremely charming and resplendent. Sage Vasishta therefore named him Rama. He was so beautiful, charming and attractive. He made everyone who came to see him, happy and blissful. Hence, it is said, Ramayathi Ithi Ramah (He who pleases is Rama). The second wife, Sumitra gave birth to two sons, while Kaikeyi too had a son born to her. Sage Vasishta was wondering, How come? Kausalya and Kaikeyi has one son born to each while Sumitra gave birth to two sons? He contemplated over the matter and realised with his yogic vision, what exactly had happened. He realised that the two children born to Sumitra were born out of the two shares of payasam given to her by Kausalya and Kaikeyi. The four children were named Rama, Lakshmana, Bharata and Satrugna. Lakshmana was an amsa (part) of Rama and Satrugna that of Bharata. Sumitra then thought to

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herself, If Rama becomes the king, my son Lakshmana should be his servant. Similarly, if Bharata were to be the king, my other son Satrugna should serve him. I don't want that my two sons should ever aspire for kingdom. It is enough if they serve Rama and Bharata, respectively. She did not however reveal her thoughts to anyone.

Both Lakshmana and Satrugna were crying incessantly, right from the time of their birth. They neither took food nor slept. Sumitra could not understand the reason for their restlessness. She tried various methods like mantra, tantra and yantra. But, they did not yield any result. They did not stop crying.

Finally, she approached her guru Sage Vasishta and prayed to him, Oh! divine guru! I am not able to understand why my sons are crying incessantly. Kindly let me know the reason. Sage Vasishta closed his eyes for sometime and with his yogic vision tried to understand the reason for their incessant crying. He then explained, Mother! Lakshmana is the amsa (part) of Rama and Satrugna that of Bharata. Hence, please make Lakshmana lie in the cradle of Rama next to him. Similarly, in the case of Satrugna, make him lie beside Bharata. Sumitra, after obtaining the permission of Kausalya and Kaikeyi made the two boys lie in the

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cradle beside Rama and Bharata, respectively. The very next moment both Lakshmana and Satrugna stopped crying and started to play happily. Thereafter, they drank milk and slept peacefully. Since then Lakshmana followed Rama like a shadow and Satrugna followed Bharata.

After the marriage ceremony of Rama, Lakshmana, Bharata and Satrugna was over, Bharata left for his maternal uncle's (King of Kekaya) house. Satrugna followed him. Here in Ayodhya, Rama was preparing to leave for His fourteen-year exile to the forest, as per the command of His father, King Dasaratha. Sita and Lakshmana followed Him, voluntarily. Thus, when Lakshmana was following Rama and

Satrugna was moving in the company of Bharata, people thought that the two pairs were separate. But, the fact was that the mutual love among the four brothers was unparalleled.

During their exile in the forest, while Rama, Lakshmana and Sita were moving about, they came across an asram (hermitage). On enquiry, they came to know that it belonged to Sage Agastya. Agastya and his disciples extended a warm welcome to them. They conveyed their grateful thanks to them for visiting their asram. During the course of their conversation, sage Agastya advised, Rama! You cannot be comfortable in this Asram. There is a forest called Dandakaranya,

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nearby. There, you will be comfortable. Mother Sita will also be happy there, without any inconvenience. You will get a variety of fruits in plenty there for eating. The sacred river Godavari is flowing in that forest. Hence, you build an asram and live there. As per the advice of Sage Agastya, Sita, Rama and Lakshmana built a small parnashala (cottage) on the banks of the river at Panchavati in the Dandakaranya forest and started living there happily.

Destiny Is Invisible

All species of animals used to move about in the surroundings of that ashram. One day Sita happened to see a golden deer in the vicinity of their parnashala. She was enamoured by it. How can Sita who left all her gold ornaments in Ayodhya and followed Rama to the forest, have a desire for a golden deer? She thought for a moment and concluded that it might be her illusion. But, destiny is invincible. In spite of her knowing that there is no possibility of a golden deer living, she requested Rama to catch the deer and bring it to her so that she could play with it. She prayed, Rama! How beautiful that deer is! If You can catch that deer and bring it to our parnashala, I can play with it and spend my time happily. When You are moving in the forest, I am alone in the parnashala. Why don't You fulfil this small request

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of mine and make me happy? Rama said, All right, your happiness is My pleasure. So saying He left to catch that golden deer. Lakshmana then counselled Rama, Dear elder brother, this is a strange animal. It is not really a golden deer. I think some demon must have donned the form of this golden deer to trick and delude us. You need not go after it to catch it. I will go. However, Sita insisted that only Rama should go and catch the golden deer. That was how her mind worked during that crucial period. As per Sita's prompting, Rama went after the deer, chasing it. After going for some distance, Rama released an arrow on the deer. Once Rama's arrow struck the deer, the demon donning the form of the golden deer assumed his real form. He shouted, Ha! Sita! Ha! Lakshmana and died instantly. Sita, who was at a distance from that spot heard that voice and mistook it as that of Rama's. She advised Lakshmana, Oh! Lakshmana! Please go immediately to help Rama. I feel Rama is in some trouble and is seeking our help. I think He is calling us. Lakshmana then explained to Sita, Mother! This must be some trick played by the demons. No danger can ever befall Rama. Don't lose heart. Please maintain your poise. Sita was angry that Lakshmana did not move, in spite of her repeated requests. She cast several aspersions on him. She went to the extent of

slandering Lakshmana, saying, Do

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you wish to take me as your wife, if Rama dies? Unable to bear her words, Lakshmana moved out at that very moment and went in search of Rama. However, before leaving the parashala, he drew a line around it and advised Sita, Mother! I am not worried about the accusations hurled at me. But, you please don't come out of this line under any circumstances. The demons, animals or for that matter any kind of insects cannot enter the asram, crossing this line. You remain in the asram only. You might have noticed a product called Lakshmana Rekha being sold in the market even today. If a line is drawn with that stick, no ants or insects can cross over. Similarly, the demon Ravana who came to the asram with the intention of abducting Sita during the absence of Rama, could not cross the Lakshmana Rekha and enter the ashram. He therefore stood in front of the ashram beyond the line drawn by Lakshmana and begged for alms crying, Bhavati bhiksham dehi (mother, give alms). Sita took pity on him, thinking, Alas! Poor fellow! He must be hungry. It is not fair on my part to turn him away. She therefore came out crossing the Lakshmana Rekha to offer food to Ravana. The moment she crossed the Lakshmana Rekha, Ravana abducted her and took her away to Lanka. After Rama and Lakshmana returned to the asram, they noticed that Sita was abducted. They were anguished. In Lanka, Sita too felt very sorry that

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she had to encounter this pitiable situation because she did not pay heed to Lakshmana's words. Sitting in Ashoka vana in Lanka, she was pondering,

Will I ever move out of this prison?

Will I ever be able to see Rama?

Oh! My dear brother-in-law Lakshmana!

I hurled several abuses at you,

Oh! Noble one!

She was repenting, Lakshmana! I am undergoing this punishment for having hurt your feelings. Sita spent ten months thus in Lanka. But, she never looked at the face of Ravana. Ravana donned several kinds of vestures, played several tricks and made several promises to Sita during those ten months. But, Sita was unrelenting. She abhorred his very presence castigating him, Fie on you! You don't even match the nail of the foot of Rama. When Ravana started abusing Rama, she lost her temper and declared, Rama is a man of supreme valour. He is courageous and profound in character. You are a mean fellow and trivial in nature. You don't deserve to utter even the name of Rama. Unable to make her submit to his overtures, Ravana left that place giving her time of ten days to bow to his wishes.

The Glory Of Chastity

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Sita, however, was spending her time with courage and confidence constantly contemplating on Rama. She assured herself that her own conscience was her witness and none could do anything to her. Among the ladies belonging to the demonic community appointed to guard Sita

in the Ashoka vana, there were two by name Ajata and Trijata. They were the daughters of Vibhishana, the younger brother of Ravana. One day while consoling Sita who was weeping, Trijata told her Mother! Last night, I had a dream. I saw one monkey entering Lanka and setting the city ablaze. I also saw very clearly that Rama invaded Lanka, killed Ravana and took you to Ayodhya. Ajata too counselled Sita saying, Oh! Mother! It is true. I too had a similar dream. You need not be sorry any more. Both of them gave a lot of love and kindled faith in Sita. In fact, their father Vibhishana was a devotee of Rama. Hence, his daughters too developed devotion

towards Rama.

Thus, ten months passed by. Suddenly, one day there was a big commotion in Lanka. On enquiry, it was known that the battle between Rama and Ravana had started. In a few days time, the news that Ravana was killed in the battle also spread. Sita felt very happy that she would soon be free from confinement and would join the divine presence of Rama. However, she had a doubt in her mind whether she had to go herself

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to Rama or Rama would come to her and take her along with Him. In the meantime, Rama sent a word that Sita be brought to His presence. All the vanaras gathered there. They are by nature fickle-minded. No further elaboration is required about their behaviour. They were dancing and jumping to have a glimpse of Mother Sita. On having her darshan, their hearts were filled with joy. At last, Sita was taken to the divine presence of Rama. But, Rama did not look at her. He bent His head and was sitting quietly. He commanded the people around him to prepare a fire so that Sita could enter into it and prove her chastity. Rama knew that Sita was a very chaste and noble woman but He wanted the fact to be made known to the world too. Someone may later question, How did Rama accept Sita back into His fold, when she had spent ten months in Lanka in the captivity of Ravana? Is it not a fact that He has to answer such questions? That is why He ordered Sita to undergo the fire test. Having realised this truth, Sita went round the fire three times and chanting Rama's name jumped into the fire. The very next moment, the god of fire appeared and handed over Sita to Rama with the request, Oh! Rama! Sita is a woman of supreme chastity. She is the noblest. It is not fair on Your part to doubt her chastity. Kindly accept her. The chastity of Sita was thus made known to all. This incident established the

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glory of truth and chastity.

Vibhishana, the younger brother of Ravana took Sita, Rama and Lakshmana along with their entourage to Ayodhya in the Pushpaka Vimana. The coronation of Rama as the king of Ayodhya was celebrated on a grand scale. The people of Ayodhya lived in peace and happiness during the reign of King Rama. The Ramayana story is most sacred. The pathivratha dharma (chastity) itself protected the ladies in those times.

This land of Bharat has given birth to many noble women like Savitri who brought her dead husband back to life; Chandramati who extinguished wild fire with the power of truth; Sita who proved her chastity by coming out of blazing fire unscathed and Damayanti who

reduced an evil-minded hunter to ashes with the power of her chastity. This land of piety and nobility attained plenty and prosperity and became the teacher of all the nations of the world because of such women of chastity.

(Telugu poem)

The noblest quality of chastity is unique to the culture of Bharat. You don't find it anywhere else in the world. In those days, whenever the men came across women, they used to move on bending their

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heads in reverence to them. But, today both women and men stand in the middle of the road, gossiping. At the fag end of the Dwapara Yuga, Dharamaraja witnessed such a scene one day. He felt very unhappy and immediately called for a meeting of his brothers. He expressed his anguish to them thus: Oh! Bhima! Arjuna! Nakula! Sahadeva! The kali yuga (age of kali) has begun. yesterday while I was taking a stroll in the city, I saw a woman talking to a man in public. I am sorry I cannot bear witness to such immoral behaviour. On another day, his younger brother Arjuna narrated another incident, Today, I saw a farmer returning from his field carrying his plough on his head. I asked him why he was carrying it, as he could have left it in the field itself while returning to his house. He replied, Alas! Swami! It cannot be left there. If I leave the plough in the field itself, the thieves may take it away. Hence, every day I am taking it home and bringing it next day to the field. On another day the Pandava brothers noticed some woman locking the door of her house before going out. On enquiry, the woman replied, If I don't lock the house, someone will enter the house and carry away our articles. All these were signs heralding the advent of kali age.

Uphold Dharma

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During the time of Rama Rajya, there was no practice of locking the houses or carrying the agricultural implements back home or ladies and gents chit-chatting in public places. It is only due to the effect of the kali age, such incidents have started happening. That is why the Pandavas decided on their Mahaprasthana (final journey in the northward direction). The kali age has begun. Let us therefore depart, that was their resolve. Accordingly, they returned to their heavenly abode. The Pandavas led a sacred life. It is only on account of such noble and sacred souls, the country of Bharat has earned the name of a sacred country. Today, however, such purity and sanctity has declined. Of course, it is still there, but it is not manifest. It is only Dharma that protects one and all! Both, men and women have to protect Dharma (righteousness). In order to do so, the mind has to be kept pure

and steady. You should not allow evil thoughts enter your mind.

Ahalya, the wife of Sage Goutham was a great and noble lady, yet, she had to suffer on account of the curse of her husband. He cursed her on one occasion, May you become a stone and lie in the dust! It is only due to the grace of Lord Rama at a later date that she could come out of the curse. The moment Rama's feet touched the stone, the stone

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transformed itself into Ahalya. God can turn even a stone into a human being and sanctify it. He can purify the impure. However much

you suffer from evil thoughts, the moment you think of God, all your impurities will be removed. Mind is the root cause for everything. Hence, ladies and gentlemen, everyone should cultivate sacred and noble thoughts. You must purify your heart. Only then can humanness survive. Otherwise, it degenerates into demonic nature.

Dasara, 1-10-2006 Prasanthi Nilayam

Cultivate Sacred And Noble Thoughts

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Vyakti

The sun derives its energy and effulgence from the Divine cosmic source. It is the same cosmic source that accounts for the power of the human mind and the marvellous power of the eye to see the most distant star. With this power of sight, man is able to see the entire creation. There is no greater power than this. This boundless power is being recognised and exercised by each according to the level of his development. Because of man's ability to manifest the divine boundless cosmic energy, man is described as a manifestation of the Divine (Vyakti). Humanness lies in manifesting what is hidden and invisible to man.

- Baba

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Put Human Values Into Practice

Man today feels proud that he has mastered

many branches of knowledge and studied a number of texts. But he does not try to understand the essence of education. Nowadays, learning is limited only to physical and worldly aspects; moral, ethical and spiritual aspects are left out.

A Test Of Intelligence

Today the parents make strenuous efforts to provide education to their children. But nobody is trying to know the real meaning of education. People think that those who can speak eloquently and have studied a number of books are highly educated. But the fact is

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that it shows just the knowledge of the alphabet and nothing else. Mere knowledge of the alphabet cannot be called education. Besides knowing the letters, one has to know the meaning of the words and the sentences constituted by them. Having realised this truth, King Krishnadevaraya convened a big assembly. He posed a question to all the assembled poets and scholars. Also present in this assembly were eight renowned poets of his court known as ashta diggajais (eight eminent scholars). They were: Allasani Peddana, Nandi Thimmana, Madavyagari Mallana, Dhurjati, Ayyalaraju Ramabhadru, Pingali Surana, Ramarajabhushanudu and Tenali Ramakrishna. Krishnadevaraya wanted to know who among them was the best. He wanted them to frame a meaningful sentence consisting of five words, each word having the same meaning in five different languages. Whoever comes out with an answer to this question by tomorrow morning will be suitably rewarded, he declared.

Since his house was far away, Tenali Ramakrishna decided to spend the night in his brother-in-law's house. When he was provided with a comfortable bed for the night, Ramakrishna refused to sleep on it. He

said, I have to think of an answer to a question put by the king by tomorrow morning. A bed like this is sure to put me to sleep in no time. So, provide a

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cot for me in the cowshed. As he was lying on the cot, at one o clock in the night, one of the cows in the shed gave birth to a calf.

Ramakrishna called out to inform his brother-in-law about this. His brother-in-law wanted to know which cow it was since he had given different names to his cows like Lakshmi, Saraswati, Radha, etc. He asked Ramakrishna, Ye Aav Ra Bava (Oh! brother-in-law! Which cow is that?). When Ramakrishna heard this, his joy knew no bounds since he had found an answer to the king's question. So, he repeated the phrase again and again. His brother-in-law thought that Ramakrishna was behaving in this strange manner due to lack of sleep.

Next morning, Ramakrishna went to the royal court and found that no one else had the answer to the question. All others were convinced that it was not possible to frame such a sentence. Ye Aav Ra Ba Va. This is the answer, he said. Everyone was intrigued. Then he explained, Ye in Marathi, Aav in Hindi, Ra in Telugu, Ba in Kannada and Va in Tamil convey the same meaning, i.e., come. All the five languages were represented in this sentence.

In this manner, one should know the meaning of every letter. People today read many books without knowing the real meaning of the words. But in ancient times, people knew the meaning of every letter that they studied. Pleased with the answer of

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Tenali Ramakrishna, Krishnadevaraya presented a bundle of gold coins and precious diamonds to him. Ramakrishna was happy to receive the precious gift from the king, but he was worried how he should safeguard it. Therefore, he requested the king to provide him with two bodyguards to enable him to carry the bundle safely to his house. Accompanied by the bodyguards, he carried the bundle safely to his house. On reaching there, the thought of keeping the bundle safe in the house caused him a lot of worry since he did not have any iron safe. His wife came near him and saw the bundle. At that time, Tenali Ramakrishna noticed two thieves who had followed him all the way and were now hiding in the backyard of his house. Then he told his wife that he was going to drop the bundle of gold coins and precious gems into the well in the backyard of his house for its safety. He spoke loudly so that the thieves could overhear him. Instead of putting the bundle of precious gems in the well, he actually put a bag of stones in it. All through the night, the thieves kept on drawing water out of the well in expectation of getting the bundle of gold coins and precious gems. All their attempts proved futile. They left the place at daybreak. Tenali Ramakrishna was happy that he could save the precious bundle from the clutches of thieves and in the process his garden was adequately irrigated.

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One who knows the meaning of every letter, every word and every sentence is a true poet. Tenali Ramakrishna was one such great poet.

Kavim Puranamanushasitaram Anoraniyansamanusmaredya, Sarvasya Dhatarachintyarupam Adityavarnam Tamasa

Parastat.

(He who contemplates on the all-wise, ageless, the ruler of all, subtler than the subtle, the universal sustainer, possessing a form beyond human conception, refulgent like the sun and far beyond the darkness of ignorance, reaches verily that supreme divine Purusha (God).

Acquire The Knowledge That Makes One Immortal

Today people try to know the meaning of sentences without trying to know the meaning of letters and words that constitute the sentences.

Even the preceptors today give only the worldly meaning of the sentences, but none gives the moral, ethical and spiritual import of the sentences. It is the responsibility of teachers to disseminate the knowledge pertaining to moral, ethical and spiritual principles. That is true education. Today the students pursue their studies,

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but if you ask them what they are doing, they reply, Chaduvu-Kontunnamu, which also means, We are buying education. That is no education at all. We have to know the meaning of every letter, every word and every sentence and act accordingly. Despite acquiring all this worldly knowledge, one has to meet one's end which is inevitable. One should acquire that knowledge which makes one immortal. It is the knowledge of the five human values, namely, sathya, dharma, santi, prema and ahimsa.

The first one is sathya (truth). Truth is deathless. Truth is one, not two. Dharma (righteousness) is eternal. santi (peace) is the source of bliss. Next is prema (love). Right from a child to an old person at the verge of death, everyone is endowed with love. But love has no death. The last, but not the least, is ahimsa (non-violence). Where is the death for ahimsa? Buddha propagated this principle. He declared: Ahimsa Paramo dharma (non-violence is the highest dharma). Knowledge and practice of these five principles is real education. Speak truth, follow the path of righteousness and experience peace. Share your love happily with all and lead your life with non-violence. This is the essence of education. These are the five main human values which should be propagated in the world. They are eternal and immortal. Today we run after all that is perishable, ignoring that which is

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immortal. The President of India has told you many important things. You can achieve great heights if you put his teachings into practice. Every human being is endowed with these five human values. If we promote these five human values, we become God. The Vedas declare: Tat Thwam Asi (That Thou Art). This profound statement of the Vedas contains the essence of all knowledge. Therefore, these five human values have to be inculcated in everyone right from childhood.

When you rely on truth, you can achieve anything in life. Daivam manusha rupena (God is in human form). God is not separate from man. All are the embodiments of divinity. The same principle of the atma is present in all. But it assumes many names. Develop self-confidence. Face all difficulties with self-confidence. Whomsoever you see, consider him as your own reflection. God is beyond all attributes and actions. Develop the spirit of sacrifice. Na karmana na prajaya dhanena thyagenaike amrutatthwamanasu (immortality is not attained through action,

progeny or wealth; it is attained only by sacrifice). You should be prepared to make any sacrifice. Have the firm conviction that you are God and God is not separate from you. Wherever you see, God is there. There is nothing else except God. Names and forms may be different, but the same principle of the **Atma** is

present in all.

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Practice Of Human Values Promotes Unity And Harmony

All that man experiences is the result of his actions. It is already very late now. I do not want to cause inconvenience to you by speaking at length. It is enough if you know these five principles and put them into practice in your daily life. It is only by practising these five principles that you can know them, not merely by reading or writing about them. Any knowledge that is not put into practice is no knowledge at all. Put into practice at least one or two principles in your life out of all that you have learnt. Then only will your life be redeemed and you will acquire merit. Then you would have followed the right path. You have heard many things from Me and **Kalam**. What is the use of all your listening if you do not put anything into practice? It is your rare fortune that you got the opportunity of listening to such sacred talks. Make the best use of the opportunity and attain the goal of your life.

Lord Krishna declared in the **Bhagavad Gita**, **Mamaivamsho jivaloke jivabhuta sanathana** (the eternal **atma** in all beings is a part of My Being). You are all sparks of divinity. You are not mere mortals. You are not separate from Me. Being an aspect of My Divinity, you should conduct yourself accordingly. Do

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not waste your time in vain gossip. These five values have originated from God. Wherever you see, there is the principle of unity. You and I are one. Many people ask Me about My true identity. I tell them, You and I are one. You are not separate from Me. Consider all your **fellowmen** as your brothers and sisters and strengthen the bond of love with them. You should all stand united. Never give room for evil qualities like anger, hatred and jealousy. These qualities will create only differences. We should develop the five human values which will promote harmony and unity in the world. We should develop those qualities which will bring us closer to each other and not the ones which will distance us from each other. Leave the burden of all your responsibilities to God. This is My message to you today.

Benedictory Address, **Sri Sathya Sai** International Centre for Sports, 22-11-2006. **Prasanthi Nilayam**

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Acquire Self-knowledge

Self-knowledge is that knowledge by acquiring which everything else becomes known. A person with self-knowledge can indeed be acclaimed as all-knowing. Secular learning cannot confer on us abiding and absolute peace. Self-knowledge alone can help us cross the sea of sorrow. So, all should strive to attain self-knowledge which can be acquired through purity of mind. And purity of mind can be attained through sacred deeds,

charity, compassion and devotion.

- Baba

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Service To Society Is Service To God

When the child emerges from the womb of its mother, one does not find any garland around its neck. There are no jewels made of pearls nor are there glittering gold ornaments. There are no necklaces studded with precious stones like emeralds and diamonds. But there is one garland around its neck. Brahma strings together the consequences of his past deeds into a heavy garland and puts it around its neck at the time of birth.

(Telugu poem)

Embodiments Of Love, Students Boys And Girls!

It is not possible to describe how fortunate a

human being is. **Jantunam nara janma durlabham** (of all living beings, human birth is

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the rarest). Man is not able to realise the value of humanness and is deluded by the sight of ephemeral and transitory objects of the world. The basis of man's life is not the transitory and ephemeral world. His life on earth is a synthesis of moral, ethical and spiritual values. Man, in fact, is the image of divinity. **Mamaivamsho jivaloke jivabhuta sanathana** (the eternal **atma** in all beings is a part of My Being). All of you are a part of Myself, you are not different from Me. Unable to realise the value of his humanness, man becomes a victim of his many delusions. All your learning and your strenuous efforts should be directed towards realising this truth. You don't need anything else after realising this fundamental truth. All the material possessions of this world are a cause of bondage for man and so long as man is in bondage, he has to suffer. Therefore, man should try to achieve freedom from this bondage. He should get rid of the feeling of attachment. Nothing is mine and thine, everything is one. Develop the feeling in your heart that all are one. Only then can you experience truth, peace and bliss.

The One Dwells In The Many

Embodiments Of Love!

Your life is full of ambitions and desires. You have to enquire whether you are making appropriate

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efforts to attain fulfilment in life. First search your heart to know what your thoughts and feelings are whether they are pure, steady and selfless or are they tainted with desires. Desires are like luggage which is a heavy burden in the journey of life. Less luggage more comfort makes travel a pleasure. Therefore, gradually reduce your desires. If you have less

luggage, you will be more peaceful. On the contrary, man today is increasing his baggage of desires instead of lightening it.

Thousands of people have assembled here. Heads are many, but the feeling is one. **Ekatma sarva bhutantaratma** (one **atma** dwells in all beings). Because of your body attachment, you are subjected to too many troubles. Today you are a single person. After completing your studies and securing a good job, you will try to get married. Then you become

two. When one wears one bangle, no sound is produced. Only when one wears two bangles sound is produced. After marriage, you are inclined towards worldly acquisitions. You will have children and your family will expand. With this type of progress, how can you have peace? All these worldly attachments are the result of your deluded thinking. There is no reality in them. When your thoughts and feelings are not in the right direction, you are bound to suffer. Instead of getting yourself entangled in worldly life, you should

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engage in the service of society. Once you take to the path of service, your problems will gradually decrease. Love All, Seveerve All. Do not consider anybody as other person. Develop the feeling that he and you are one. The entire mankind is one. What you see in this world is only the reaction, reflection and resound of the reality that is one. Once you understand this truth, you will be peaceful. Only then will your mind be steady and one-pointed in the pursuit of your study and profession. Therefore, first and foremost, engage yourself in the service of society. What is society? Society is your own reflection. Therefore, do not distance yourself from society. Keep yourself always engaged in the service of society. Why has God given hands to you? They are not given to scribble something on paper. They should be fully engaged in the service of God. Work is worship. Duty is God. Do your duty.

Embodiments Of Love!

You are now young and all your limbs are healthy and strong. First is the body. Next come the senses. Higher than the senses is the mind, and the intellect is higher than the mind. The atma is the highest. When you understand and contemplate on the principle of the atma, you will be free from all suffering and bondage. It is the perversion of the mind that is the

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cause of all your sufferings and bondages.

The Devaki And Yashoda Of Kaliyuga

Once the mother of this body, Easwaramma, went to a well to fetch water. Suddenly, she felt giddy and heard an ethereal voice, I am entering your body. She was fear-stricken and was at a loss to know what was entering her body, whether it was a ghost, a spirit or an angel. She heard the voice again, I am entering your body for the welfare of the world.

Easwaramma was not the name given to the mother of this body at the time of her birth. This name was given to her by Kondama Raju, the grandfather of this body. He was a noble soul who had realised My Divinity even when I was a child. Realising that she was the mother of Easwara, he changed her name to Easwaramma (mother of God). Easwaramma was not an ordinary woman; she was a high-souled person who was loved and admired by one and all. Wherever she went, people greeted her with great love.

Karanam Subbamma was one of great virtues. She had a highly respected position in the village. As time passed, there was great transformation in her. She prepared food for all the devotees who came for My darshan. Whatever she made, she made it for the sake of Swami. Those days, I did not stay at home most

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of the time. I moved about in the adjoining hills and valleys.

Subbamma made many preparations, put them in a tiffin box and went searching for Me wherever

I was. Her love for Swami was great. In the Dwapara Yuga, it was Devaki who gave birth to Krishna, but Yashoda had the great good fortune of being called the mother of Krishna. Similarly, Subbamma had such great good fortune in this Age.

Once Karanam Subbamma performed Sathya- narayana Vrata. She invited Easwaramma also to participate in it. As I was born after Easwaramma partook of the Prasadam (sanctified food) of Sathyanarayana Vrata, I was given the name of Sathyanarayana. Right from My birth, people did not consider Me as an ordinary person; they always considered Me as a Transcendental Being endowed with great divine powers. When I was a child, all the children in the village used to surround Me. I used to ask everyone of them what he wanted. Each one of them wanted to have something or the other like a pencil, a pen, a sweet or a peppermint. Whatever they asked, I used to take it out of My empty bag. I did not have even a single paisa with Me. On receiving the items they asked for, they used to wonder how I was able to give them all those things. There was no possibility of My mother giving them because she too had no money. One day, I left My bag and

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went inside. Finding this as an opportune moment, the boys searched the bag all over. They were not ordinary boys. They wanted to make sure if there was anything hidden in the bag. After making a thorough search, they could not find even a single pin. Then they realised that all these things were coming from some unknown source. They were wonderstruck. In this manner, I was always surrounded by boys right from My childhood. Gradually, My name spread far and wide. This created jealousy in some people. In spite of the jealousy of people, My name and fame spread to all corners of the world. People from many countries of the world representing various faiths started coming to Prasanthi Nilayam in large numbers and started celebrating their festivals here. Now December is coming and Christmas is approaching. Christians from all parts of the world will assemble here and celebrate this festival. Likewise, Mohammedans also will come to Prasanthi Nilayam and pray for My permission to celebrate their festivals. People belonging to all faiths have been coming to Prasanthi Nilayam to celebrate their festivals here. As I have always been telling you, All are one.

Religions are many, but the goal is one.

Clothes are many but yarn is one.

Jewels are many but gold is one.

(Telugu poem)

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Develop Human Values To Insure Peace

Likewise, there are many beings, but the indwelling atma in them is the same. However, there are certain people who are creating differences. As the name and fame of Swami is spreading, many people have developed jealousy and they are making false propaganda. Recently,

a meeting was held in London in which Air Chief Marshal (retd.) Suri repudiated all such false propaganda. There he told the critics that they should go to Sathya Sai Baba, observe and experience the truth personally and then only make any comments. He further asked them not to listen to all sorts of gossip and start talking about it. What do you gain by listening to others? Those who spread rumours have themselves not seen or experienced anything. But they started false propaganda and it spread to many countries; it reached India also. Without ascertaining the facts, some Indian newspapers also published these false articles, imitating the foreign newspapers. In fact, these critics don't have faith in what they themselves speak. Then, why should they believe in what others say? Their only intention is to defame Swami by foul means. But it is not possible for anyone to defame Swami. Not only now, but for all times to come, nobody can tarnish Swami's name. Everybody has to surrender to Swami's love one day or the other (loud applause). The Name of Sai is eternal

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and changeless. One can speak whatever one likes. Boneless tongue can be twisted in any way. Stones are hurled only on a fruit-laden tree. Like a fruit-bearing tree, all noble people are subjected to many ordeals and difficulties. But when one firmly adheres to truth, nothing can shake one. Let any number of people fight against truth; they can never win. Therefore, hold on to truth firmly, come what may. One who stands by truth is bound to be victorious. Therefore, never give up truth. Who is God? Truth is God. Truth is unshakable. Sathyannasti paro Dharma (There is no Dharma greater than adherence to truth). It is Dharma that leads man to peace. Without peace man cannot live. Saint Thyagaraja said, One cannot have happiness without peace. When you attain peace, you will experience love and bliss. Truth is the origin of bliss. Non-violence also emerges from truth. A man of love will not entertain even a thought of violence. Sathya (truth), Dharma (righteousness), Santi (peace), Prema (love) and Ahimsa (non-violence) are like the five life-breaths of man. These are the prime qualities of a human being. The need of the hour is to develop these human values. Only when these values are developed can there be peace in the country. Wherever you see today, you find limitless desires in people. Take any area of human endeavour, man's desires have no limit. There is no limit even in reading of books. People

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keep reading books all the time. This reading of all sorts of books is a mere waste of time. What is the use of reading if it does not give you self-satisfaction? Your bookish knowledge can help you only in earning a living. Bharatiya culture emphasises the inculcation of morality, ethics and spirituality. But our modern authors are ignoring these three principles. That is why in spite of widespread academic learning, there is no real progress.

Oh, man! Do not feel proud of your education. If you do not offer your salutations to God and do not think of Him with devotion, all your education Will become useless.

(Telugu poem)

Therefore, man should develop love for God. If you have love for God,

you will have everything. Without love for God, everything will come to nothing. Love for God is like the main switch. If the main switch is put off, no other switch can function and there will be no light. Once the main switch is on, you will get light by pressing any switch.

Humanness is the main quality of a human being. Mother Easwaramma was fully endowed with humanness. All her thoughts were always focused

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on Swami. The Summer Course was going on at Brindavan. Easwaramma had her breakfast and coffee. After that, she was chewing betel. Suddenly she shouted, Swami, Swami, Swami three times. I said, I am coming, I am coming, I am coming. I came down immediately and she breathed her last. She had an easy death without any suffering at all. The body has value so long as there is life in it. Once the life goes out of it, it is just like a log of wood. The body of Easwaramma was taken to Puttaparthi according to My instructions and the final rites were performed. Many people said that I should also go. But I did not go. I do not have any body attachment. Body attachment is a big bondage. Once you surrender your body to God, your wayward senses will also lose their power and you will be free from bondage. There may be some ups and downs in life, but once you have surrendered to God, nothing will disturb you.

Do Good To Society. Swami Will Be Happy.

Embodiments Of Love!

Study whatever you are expected to study. Earn a good name in society. Your parents have high expectations from you. You should satisfy their aspirations. Matru devo bhava, Pitru devo bhava, Acharya devo bhava, Atithi devo bhava (revere your mother, father, preceptor and guest as God). When you

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make your mother, father, preceptor and guest happy, then God will give you more happiness. All your learning is useless without love for God. You are all young. You should study well and earn a good name in society. This is what I expect from you. I do not want you to merely acquire high academic qualifications. There are many highly educated people in the world. But what good have they done for the world? You should work hard and make others happy. You will have fulfilment in life only when you make the society happy. Kalam is highly educated and is devoted to the service of society. Render all possible service to society. That alone will make Swami happy.

Yesterday, Ram Setty said that he did not want to go back to America. He wants to spend the rest of his life here in the service of Swami. His son is as worthy as his father. He is also a doctor. He told his father that he did not want to come in the way of his father's wish. This stadium is built by the munificence of Ram Setty, his wife, son and daughter. He sold all his property and donated the entire money for the construction of this stadium. He is a man of great sacrifice. He has donated 40 crore rupees for the construction of this stadium. How many will have the spirit of sacrifice of such a high order? In this Age when people turn away even a beggar without giving him anything, this family has made such a great

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sacrifice. He has a son and a daughter. Even then he has donated such a huge amount. Both his son and daughter are not interested in worldly enjoyments. Their only objective is to obey Swami. Peace and happiness lie in spirituality and in nothing else. You may study, get married, have children and lead a happy life. There is nothing wrong in it. But never forget God. Without forgetting God, you may follow any path. This is My blessing to you. Spread the divine Name of **Sai** to every nook and corner of the world. That will lead to manifestation of divinity within everyone. The closer you come to Swami, the divinity within you will become more pronounced. Then your life will be sanctified. The worldly pleasures are no pleasures in the real sense of the term. Today you may enjoy pleasure, tomorrow you may experience difficulties. You may be happy when a son is born, but you will be grief-stricken when some mishap occurs to the son and he dies. One day you smile, another day you cry. There is only a little gap between happiness and sorrow. Everything in man's life is transient and temporary. **Ma kuru dhana jana yauvana garvam, Harathi nimeshath kalah sarvam** (do not be proud of your wealth, progeny and youth; the tide of time may destroy them in a moment).

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Students!

May you live long and lead a happy life! Serve the society. Consider service to society as service to God. Service to society alone can confer peace on you.

81st Divine Birthday, 23-11-2006

Prasanthi Nilayam.

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Earn Eternal Peace With Eternal Truth

The pompous person

with unclear mind;

What chance has he

of realising the true self?

An intellect pure alone

is able to comprehend

the true principle of self ;

No more is there to be said on this.

(Telugu poem)

Everythingeverything is contained in purity of consciousness. Here is a bouquet of flowers. Outwardly, it appears like a single flower. But, there

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are a number of flowers in this bouquet. Similarly, the world appears to be a single entity. But, it consists of many individuals with diverse names and forms. All such individuals stay together like the flowers in a bouquet. The **Panchabhuthas** (five elements) are the most important characteristic of the world. The world is a conglomeration of individuals. All are one. There is nothing like I am Deva (God) and you are Jiva (individual). You and I are one only. Not realising this, you perceive unity as diversity.

Embodiments Of Love!

Love is one. The same feeling of love permeates every human being.

Nevertheless, depending upon the mental make-up, the state and destiny of different human beings it assumes different forms. A child is called a baby . When she grows up, she is called a girl . Later, when she is married and goes to her in-laws house, she is referred to as daughter-in-law. The same woman after giving birth to children is called mother. She also becomes grandmother in due course.

God Is Beyond **Gunas**

Is it not a fact that the lady being referred to by so many names is only one? Similarly, all human beings living in this world belong to only one

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category. Jesus Christ exhorted: All are one; be alike to everyone. We should love all. We should take everyone into our fold. In fact, that is My way. But, some people may not agree. That is due to their lack of maturity; the reflection of their inner feelings. God assumes different forms in consonance with the inner feelings of the devotees. For example, when someone calls Me **thatha** (grandfather), I appear to them so. Some people call Me father and I appear to them as father . Yet some others address Me as Swami and I will be Swami to them. By whatever name and form the human beings contemplate on God, He will appear to them in the same name and form.

In this Age of Kali even good appears to be bad. The same individual loves one and hates another. He develops enmity with one and friendship with another. This sort of friendship or enmity is not something that he has acquired from outside. Such feelings are of his own heart. When you consider someone as your enemy , he becomes so. On the other hand, when you consider someone as your friend , he becomes a friend. Supposing you come across a girl, you call her a college girl . After sometime when you marry her, you call her as my wife . Your wife of today and the college girl sometime ago are one and the same. Is it not a fact? Thus, man develops a number

Earn Eternal Peace With Eternal Truth

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of relationships based on names and forms. In fact, it is the mind that is responsible for so many changes in the world. Man, per **se** is faultless. It is love that permeates all human beings. It is true that human beings exhibit qualities like anger, hatred, jealousy, pomp, **etc.**, sometimes. But, God is not affected by them. God is beyond **gunas** (attributes), whereas human beings are with **gunas**. Those **gunas** may be positive or negative. Good and bad are only in a human being, not in God. We often come across people who are by nature angry, displaying feelings of intense love sometimes. In the Kali age we find several such people with such paradoxical behaviour. When you witness such changes, you think that God is bringing about such changes. No; God is only a witness. He is not responsible for these changes. God is like milk, which, when added to the decoction, becomes coffee. The same milk can become a sweet pudding too. All the changes that are taking place in the human beings are only due to their **gunas**.

A person called **Paul** was inimical towards Jesus Christ in the beginning. The same person became an ardent devotee later. The qualities in a human being bring about a lot of changes. For example, this African devotee has been devoted to Me since his childhood. He used to

love Me intensely from the beginning. I advised him that he was still young and he should

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return to his country to pursue his vocation. Bowing to the wishes of Swami, he returned to his native land. But, there is no change whatsoever in his devotion.

He has been constantly praying to Me, calling

Baba! Baba!

Pure Love Has No Barriers

Some years ago, when I went on a tour to East Africa, several Africans came to Me for darshan. Each one of them prayed, Swami! Please spend some time with us. There were a few hundred children among them. All of them had their vision glued to My form. You know the then President of Uganda, Mr. Idi Amin. He was a military officer. He was young and very energetic then. He was tall and hefty. He had a number of wives. He was very fond of Swami. He used to have the darshan of Swami both in the morning and evening. I was very short before that giant. The sight of Me beside him was like the view of a deer by the side of a camel. People were surprised at his love and devotion towards Swami. He was well educated and was the President of his country, Uganda. He was known for his stern nature. Such a person shed tears when I started on My return journey. He told Me, Swami! I have never shed tears since my birth. Today, I am very sad and have a feeling of separation because Swami is leaving us. He covered his face

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with a handkerchief so that others may not notice his feelings. His hands were very strong. He held My hands firmly, expressing thanks for My visit. He also prostrated before Me. He held My feet so tightly that it became difficult for Me later to climb the ladder for boarding the aeroplane. At the time of My departure, he pleaded with Me Swami! I will surely come to have Your darshan shortly. Otherwise, You please visit our country again. I cannot bear the separation from You. The situation in Uganda then was such that he could not leave the country.

During My stay in Uganda, he planned to host a dinner for Me in his house. He therefore came to the house of Dr. Patel to personally enquire about the arrangements to be made in this regard. He collected all information as to how to organise the dinner, what should be the menu, who are to be invited as guests, etc. He arranged for brand new utensils for cooking various dishes. He also arranged for new tumblers for the guests. Finally, when I visited his palace for the dinner, all his wives stood in rows on either side and greeted Me with veneration. He introduced them to Me, one by one. I stayed in Kampala, the capital of Uganda. The last day was Guru Purnima, an important occasion for Sai devotees. I had earlier promised to return to Bombay by that date. But, the Africans did not allow Me. They fell at My feet and

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prayed: Bhagawan! Please spend this holy day with us, with tears in their eyes. In answer to their prayers I stayed back to spend Guru Purnima with them. On that day, they wished to take photos with Me. I told them that they might silently pray in their hearts so that their request would be fulfilled. To their joy, each one of them found a photo

with Swami standing beside them. The devotion of Africans is indescribable. Even now, I feel very happy when I think of their devotion. My next visit was to the country of Tanzania. There also, everyone who came to have My darshan felt very happy. Ladies and gents came in large numbers to welcome Me, wearing their traditional dresses. They danced in ecstasy on seeing Me. On the day of departure, just before the plane took off, all of them stood in front of the aircraft and pleaded with Me, Swami! You should not go from here. You must be here only. How can I accede to their request? I had to leave. The pilots and other officers in the airport counselled them saying, You should not obstruct Swami's aircraft like this. This is not good. They then moved away. I was observing all this from the window of the aircraft. Finally, when the plane started to take off, many of them nearly fainted in grief. That scene was fresh in My memory till I reached Bombay. During that trip, I visited three countries - Kenya, Uganda and Tanzania. They are all neighbouring

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countries. I was very happy and felt deeply touched at the devotion of African people. During My return journey, the aircraft was filled to the brim with the articles gifted by the African devotees. What are those gifts any way? They brought all sorts of articles like dinner sets and tea sets in gold colour. They are still with Me. We are making use of them while hosting high dignitaries like Prime Ministers and Governors.

There are several devotees in foreign countries who love Swami. Their love towards Swami is incomparable. The devotees of East Africa enjoyed a lot during My visit to their places. I had decided then itself that I would make no further visits abroad. Since then, I never visited any foreign country. Even for My visit to East Africa, there was a reason. Dr. Patel prayed to Me from the depth of his heart that I should pay a visit to Africa. He prayed Swami! Your visit is not exclusively for us. There were several wild animals in these parts. Kindly confer the good fortune of Your darshan to these animals and bless them too. When I went to that place, he arranged for some small aircrafts for our journey through the wild life habitats. He saw to it that only two people sat in each aircraft, with plenty of space to move about in it. Sitting in those small aeroplanes, we saw a number of places abounding in scenic beauty. The huge Lake Victoria is spread over a vast area. It took us one and half

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hours to cross that lake by those aeroplanes. There are several crocodiles in that lake of extraordinary size. Unable to find enough space to move about in the lake, they were falling on one another. Later, we had a boat ride in the lake. The crocodiles were looking at us with jaws wide open while we were moving in the lake. We threw apples towards them. Surprisingly they did not eat those apples, till we completed our boat ride. They were holding the apples in their mouth and gazing at us. There were several Hippopotamuses in that lake. Some of them were suckling their babies. It was a charming sight of wild animals in their natural habitat. The beautiful scenery was a feast to our eyes. The animals also have desires like human beings. But, their love towards us was unparalleled. By the time we reached the shore of that lake, we could see big herds of elephants moving about. The African elephants have enormous fan like ears. The wind caused by a quick swaif of their ears

was enough to make people fall down. I went into their midst in a car. On seeing Me sitting in the car, they raised their trunks in veneration and paid obeisance to Me. The noble qualities in those wild animals are not to be found even in human beings. There is no feeling of hatred at all in those animals! All those animals are living together happily. Normally, an elephant fears a lion. But, the lions and elephants are living together

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happily in those forests. We went to a small hillock, where there was a group of ten lions. The elephants were moving about in their presence without any fear. We went near them and took photographs. There may be fear and anxiety in the human beings now and then. But, not even one wild animal displayed any fear on seeing us. There were some lions relaxing there. Our jeep passed over their tails. But, they were not bothered. On the other hand, they drew their tails near their mouths and kissed them. I was really moved by their love and affection. I could not come out of that place. Such intense feeling of love is not to be found even among the human beings today. The humans hate one another. Even the mother and child hate each other. The husband and wife hate each other. But, we could not find even a trace of hatred in those wild animals. I could witness an unparalleled and intense feeling of love and equality in those wild animals.

The Agony And The Ecstasy

It was time for us to leave that wonderful place and people. The agony of separation suffered by the people, especially the devotees living in those countries at the fine of our return journey is indescribable. In fact, I also felt sad to leave those loving devotees. Our plane reached **Bombay** very late. **Sri K.M.** Munshi was waiting there for our arrival. You know, who Munshi

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was? He was the chairman of **Bharatiya Vidya Bhavan**. He was suffering from a paralytic attack of his right side and his mouth. The moment he had My **darshan** on alighting from the plane, he could raise his hand. With boundless joy, he shouted, **Bhagawan Sri Sathya Sai Babaji Ki Jai** ! The people around were surprised that Munshi could raise his hand and speak. Munshi took Me to the **Bharatiya Vidya Bhavan**, straight from the airport. The world conference of the **Sathya Sai** Organisations was to be held there. A large number of devotees and public had gathered there. Munshi addressed that gathering without any difficulty. He declared: The invisible Lord is standing right in front of us and speaking to us today. He made a small request that I should stay in his house for three days. Acceding to his request, I stayed in his house for three days. Those three days passed like three seconds to him. He was very happy.

After My return from the East African tour, I tried to explain the intense love and devotion of the African people and the wild animals residing there, to the people in these parts. If the animals could develop such intense love, why not the human beings? The animals have no **prajnana** (divine wisdom), **vijnana** (discriminatory intellect) and **sujnana** (higher level of consciousness). But, human beings who are endowed with all these noble qualities and read a number of

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texts are bereft of even an iota of love. Hence, **oh!** human beings! I wish that all of you should lead a life of mutual love. Love all! Serve all! - this is My exhortation to you. If only there is love, you can achieve anything. Love is everything. Love is life; life is love . Life is associated with love, not hatred. Today, wherever you see there is hatred, hatred, hatred! This is not a good sign. Having been born as human beings, it is not proper to possess animal qualities, throwing to wind the human qualities. Sometimes, the animals seem better than human beings in this regard. The animals seem to possess human qualities. Today, the animals are transforming themselves into humans and the humans degenerating into animals. This is not proper. The human beings should lead the life of human beings. They should strengthen their human qualities.

Be Courteous And Loving

The person who spoke a little while ago is an African. He is engaged in propagating the human values. The world is full of such people. But, persons imbued with human values are very rare. In fact, some people do not know how to talk courteously. Even if you enquire with love, Sir! Where did you come from? They will give a curt reply, I came from somewhere. Whatever they talk, will be discourteous

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and harsh. This is not correct. A human being should talk sweetly and softly. The words must be suffused with love. Only then will you experience peace. When your behaviour and talk is bad, how can you expect peace to reign in your heart? Peace is not in the outside world. It is very much in your own heart. There are only pieces outside, not peace. You say I want peace . Let your behaviour be good and courteous. Then, peace will flow from you. Wherefrom do you get truth? Can you obtain Truth from the text books you read? No! Truth is very much in you. Truth, righteousness, peace, love and non-violence are the innate qualities of a human being. Love is the very form of God! We can experience God's love only with love from our side. Love and peace are the most essential qualities for a human being. A millionaire may build several residences, purchase a number of cars and have several conveniences. But, whomever you come across, they say that they have no peace. Of what use is all this wealth and comforts and conveniences, if there is no peace within?

Give Up **Attachnent**

Nowadays, there is a real estate boom all over the country. How much land does a human being require? Only six feet! Nothing more. There was a rich landlord who went in search of some land. He

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wanted to purchase an additional piece of land. Having come to know of this man's efforts, a person came to him and advised, Sir! You may please go to the Himalayan region where plenty of land is available free of cost. This man went to the Himalayas and contacted the king of that region. The king told him: I promise to give you all that land which you cover by walking from sunrise to sunset. The landlord was very happy. Next morning, he set out on his expedition, enthusiastically. In fact, he began to run greedily with a view to acquire more land. He was thus

running continuously from morning till evening. It was sunset. He was very tired and weak. Yet, he did not give up his greed. Just when he was at a distance of six feet before his final goal, he swooned and fell down. The king came to that spot, saw his condition and commented: Alas! What this man requires now is only six feet land! In fact, what every human being requires is only that much land!

King Alexander conquered several countries and finally set his foot in **Bharat**. As he was crossing a river, he had a heart attack. The doctors who examined him confirmed that he was nearing his end and any medicines will be of no use. King Alexander then lamented, I am the king of such a vast kingdom. I acquired gold in plenty. I have a great army by my side. Is there no one who can save me from the clutches of
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death? Immediately, he called his ministers and told them, **Oh**, ministers! After my death, you take my dead body to my native country. Wrap it with a white cloth keeping my hands in a raised position and take it in a procession through every street. As per the king's wish, his dead body was taken in a procession through the streets. The people were rather surprised at this strange act and enquired, Why are you taking the dead body of the king in procession, with his hands raised? The ministers replied, Alexander the Great, who was rolling in great wealth left this world empty-handed. It is only to make this fact known to the people as per the king's last wish, his dead body is being taken in procession like this. Not only Alexander, but every human being has to ultimately depart from this world empty-handed. One may acquire a vast kingdom; one may have a great army behind him; one may have a number of friends and relatives; but, none will accompany one during one's last journey.

Several kings and great souls spread this truth in those days and exhorted people to give up attachment to the body. Unfortunately, you are not reading the stories of such great people. What you are learning now is not history, but hysteria. No one reads history. What is history in the real sense? His story is History! Man today is pursuing high education.

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He is learning science and technology. But, today's technology is mere trick-**nology**. What you read may not remain in your brain. Only what you have actually put into practice lasts long. It is enough if you put into practice at least one aspect of what you have read. That will help you in every way.

Embodiments Of Love! Dear Students!

You may pursue any type of education; but, do not forget the human values. Truth, righteousness, peace, love and non-violence are the five human values to be cultivated by a human being. You learn these five human values and put them into action. Then your life will go on smoothly. This is what I wish to communicate to you today as an important message. Truth is eternal. It is only when you follow this eternal truth that your name will remain in the annals of history forever. Eternal truth will earn eternal peace for you. If you succumb to bad qualities like anger, jealousy, envy, arrogance, **etc.**, your entire life will become miserable with unrest and agitation.

Christmas, 25-12-2006 **Prasanthi Nilayam**

15 January 2007, **Makara Sankranti**

Date: 15 **Jan** 2007 Occasion: **Makara Sankranti** Place: **Prasanthi**

Nilayam

Repose Faith in Your Conscience

by

Bhagavan Sri Sathya Sai Baba

The sun appears serene and peaceful.

The days have become shorter,

and the cool wind is blowing.

The fields are ripe with golden crops.

Marigold flowers are blossoming

like garlands of pearls on the banks of rivers.

The farmers are rejoicing and singing.

The sweet festival of **Sankranti** has come

in the month of **Pushya** (a month in Indian calendar),

filling our homes with the newly harvested grain.

(Telugu poem)

God willed that the **Sankranti** festival shall bring all prosperity to the people and they

shall not feel any inconvenience in the matter of food and other needs. The farmers,

having brought home the produce after harvesting it, will be happily taking rest in

their homes. Even the agricultural workers will be free, for the harvesting season will

be over by then. Having worked hard day and night in the fields for some months, they

will be now enjoying the comfort of a home, by God's grace.

Whatever God does, it is for the good of the people! For, they are all His **amsa** (parts)

only! **Mamaivamsho jivaloke jivabhuta Sanathana** (the eternal **Atma** in all beings is a part

of My Being), said Lord Krishna in the **Bhagavadgita**. Not only human beings, even

animals, birds, and insects are the embodiments of God! However, all people do not

realise this truth.

Saint **Thyagaraja** sang in one of his immortal **kirtanas**,

Cheemalo Brahmalo Siva Kesavaadulalo prema meera velasi unde birudhu vahinchina Rama nannu brovara

Oh Rama! In Your pure and unsullied form of love,

You indwell all beings from an ant to Brahma as also

in **Siva** and **Kesava**. Please be my protector too.

Unable to realise this truth, people kill the ant that crawls on their bodies. The same

people worship the ant if it appears as an embodiment of Divinity.

Thus, the feelings

make all the difference.

During this season, the sun appears to be gentle and soothing during the day time. The

days are shorter, and the nights are long. During the nights, the moonlight is cool and

comfortable. Having worked hard during day, people will have comfortable sleep during the night.

The human body needs rest. Hence, every human being should have adequate rest. As the saying goes, "Sleep a while after lunch." One should take a nap at least for a short

period after lunch. However, one should not keep awake for long during the night. One

should have sound sleep during night.

Everything is God's will.

The entire universe is created by God.

Nothing in this world will move without God's will.

Not even a blade of grass will move without divine Will.

People who do not realise this truth get carried away

by their pride of intelligence and discrimination.

But no one however great one may be knows

what lies ahead for them in future.

(Telugu Poem)

Who is a "HINDU"? The letters in the word HINDU stand for: **H**: Humility, I:

Individuality, **N**: Nationality, **D**: Devotion, and **U**: Unity.

Wherever there is unity, there will be Divinity. Only Divinity can unite the world.

You should not try to break the world into pieces saying, "this is my India", "this is

my Japan", "this is my Germany", **etc.** The Divinity called "I" in all human beings is

only one! There is only one race: the human race.

Humanness is very sacred, holy, and divine. The word **manava** (human being) means very

sacred. The festival of **Sankranti** reminds you of this truth and awakens you to this

reality. During this holy period of **Makara Samkramana**, people, especially the village

folk, enjoy by participating in several kinds of rural games and play.

As a matter of fact, this is a festival season for the animals too! Some people in the

villages bring together the **gangireddu** (a decorated bull) and a cow, naming them **Rama**

and **Sita**, and perform their marriage symbolically, in the hope that their marriage will

bring forth peace and welfare to the world.

The cowherd gives proper training to the bull and the cow in advance. He asks the cow

"**Amma!** Is **Rama** beautiful?" The cow shakes its head in disapproval of the suggestion.

Then, the **gangireddudasu** with the stick in his hand tries to counsel the cow "**Amma! Rama**

is blackish blue in colour. Yet he is very good. He is a great king. He is mighty and prosperous." Thereupon the cow nods its head in approval. It seems

to indicate, "Yes, I

like **Rama**."

The children in the village watch the **gangireddu** play very enthusiastically. They invite

their friends and relatives to witness this play, thus:

Oh my dear brother, here comes the **gangireddudasu**.

Come, let us go and see him.

He wears a silver medallion and a waist belt.

He carries a decorated staff and wears special marks on his forehead.

He brings with him richly caparisoned sacred cow and bull and performs their marriage.

Let us see the marriage ceremony and offer our gifts.

(Telugu Song)

Thus, the village folk will be tastefully decorating their cattle and playing with them.

The festival of **Sankranti** gives joy to the birds too. They will be perching in large

numbers on the temples and minarets, chirping and singing. They

thus teach a lesson in

unity and joy to the human beings of all regions and religions in the world. Sadly,

several people nowadays have no faith in the religion. Religion sets a great ideal for

the human beings to follow.

Several students are studying in **Sri Sathya Sai** Educational Institutions. They have no

differences of religion at all! In fact, one who believes in such differences is not a

human being. There is only one religion: the religion of love. A real human being is

one, who follows such a religion. We must cultivate the goodness in all religions. There

is a lot to learn from the birds, beasts, and insects. Religion means love.

Today, we do not at all find such religion of love. Devoid of love, there can be no

relationship with anybody. Hence, we must follow the religion of love. No one thinks of

such religion of love in the modern age.

Our ancestors did recognise the true meaning of religion and followed it in letter and

spirit. They took their elders as an ideal in this regard. Even now, if you enquire some

children, "who told you this?", they reply "my grandmother told me; my grandfather told

me," **etc.**

Never disregard the advice of elders. When you follow their advice, everything will turn

out to be good for you. Unfortunately, no one listens to the good words of elders these

days. However, they listen to all sorts of movie songs played in a tape recorder. They

imitate those songs. Whatever tune is played in the tape recorder, they try to imitate that tune. Man today is not living like a human being. He is turning out to be a mere gramophone record or a tape recorder. Never disregard the words of elders.

Man today does not listen to the sound advice of the elders and acts contrary to the nature of a human being. People do not listen to good things, and they indulge in all unnecessary and unwarranted activities.

The festival of **Sankranti** is meant to remind man about the sanctity of humanness. It is

said, **Easwara Sarva Bhutanam** (God is the indweller of all beings). Hence, every human

being, nay, every living being, is an **amsa** (part) of God!

But there seems to be a flaw in your own behaviour. Why? You throw sacred feelings to

the winds and allow your mind to run after all and sundry things.

That is how your

behaviour is tainted.

You are now in your prime of youth. Your body, mind, and intellect are strong and secure

in this age. Hence, you have to make proper use of your capability to live up to your sacred feelings.

Sankranti is not to be considered as a mere festival like any others.

The festival of

Sankranti brings great joy to one and all. Even a poor man will arrange to make **payasam**

(sweet pudding) in his house and partake of it happily. The festival of **Sankranti** will

bring joy in ever so many ways. It is not limited to song and play. It expands one's

heart with joy. It is a festival of unity, that unity develops purity, resulting in

Divinity in human beings. Hence, people must cultivate unity and purity in the first instance.

What is purity? Our vision must be sacred; our words must be soft and sweet, and our

ears must listen to only good things. Our nose should smell only divine fragrance. Thus,

all the senses in our body must be put to proper use.

Man is born out of karma.

Karma is the most important dharma (duty) of a human being:

Man is born in action, is sustained by action,

and ultimately merges in action.

Action is the cause for pleasure and pain.

Truly speaking, action is God for man.

(Telugu poem)

Hence, we should continue to perform karma. What is karma? It is not

merely reading and

participating in the games of football, volleyball, **etc.** Even inhaling and exhaling are

karma! There can be no karma without these two.

When you inhale your breath, the sound of "so emerges. Similarly, when you exhale your

breath, the sound of hum emerges. Thus, every act of inhaling and exhaling results in

the sound of **sohum**, meaning "I am that Divinity." The life-breath, which is a great

energy, is the gift of God to a human being. It is vital to the sustenance of a human

being. It is not the real nature of a human being to eat, drink, and be merry.

First and foremost, wherever you go, people will observe your qualities. You must

conduct yourself in such a way that people will be able to say, "Look! His behaviour is

good. We feel very happy to talk to him. We feel very happy by merely looking at him."

It is only your good qualities that bring happiness and joy to you.

Man should make proper use of his **panchapranas** (five vital airs), **panchabhuthas** (five

elements), and **panchendriyas** (five senses). The food we partake must be **sathwic** (pure,

serene). It is not good to take too many chilies or too much chilly powder. One should

not hanker after "taste". It will "waste" our life. One should eat for the sake of

satisfying one's hunger, without hankering for special taste or flavour.

There is no charity greater than feeding the hungry,

There are no greater gods than parents,

There is no greater gain than the company of the good.

(Telugu poem)

There is nothing greater than truth. Truth is only one, not two. By associating yourself

with good people, you will also become good.

Who are real friends? It is only the good people who are real friends to you. Tell me

your company, and I shall tell you what you are. Hence, you must always join good

company, talk to good people, and live with good people. Only then will you become a

good person. Otherwise, you will spoil yourself.

Good friends shall always strive to work for the good of each other and bring about a

transformation in each other. If for any reason your friend takes to bad ways on any

occasion, of what use is your friendship if you do not try to bring him back into good

path? On the other hand, if you are taking to bad ways, your friend

should help you to
 come back to normal ways. Thus, trying to help each other to tread
 the good path is the
 hallmark of true friendship.
 However, friends in present time wish each other "hello" and
 separate. Later, they say
 "goodbye". Such attitude is not good. Instead of saying, "goodbye,"
 become a good boy.
 Thus, you must tread the path of truth in daily life. Only then will you
 become an
 educated and courageous person in the real sense, with a sense of
 discrimination.
 If you are a good person with a sense of sacrifice, several people will
 follow you. If
 your behaviour is not good, none will even look at your face. It is only
 people without
 character who will be moving in your company. It will do no good for
 your spiritual
 advancement.
 You say, "so and so is my good friend." But for how long? Only for
 some time. Later on,
 if that person does not pay attention to your words or refuses to
 oblige your demands,
 you hate him. You will become enemies. Indeed, you must be very
 careful in developing
 friendship with others.
 In every aspect of our life, our behaviour itself is a witness to our
 interpersonal
 relationships. You may reside in any place or go to any country, but
 keep up your good
 character. Respect all! Love all! Hate none. Earn a good name for
 yourself.
 It is not the academic degrees that bring greatness. How many **Ph.D.s**
 are not there in
 this world today? How many people who did I.A.S. are not there in the
 country now? Has
 the world become better in any way on account of these people? In
 fact, it is only
 because of the so-called educated people that the country is sliding
 down from its
 eminence.
 Let us not be concerned with such so-called "great" people. It is
 enough if people wish
 each other with a **namaskar** and enquire their welfare. That itself is
 greatness. One has
 to imbibe humility and obedience, along with education. Only such a
 student is the real
 student. Do not have even a trace of ego, pride, pomp, and such other
 bad qualities.
 The student who did the role of **Prahlada** in yesterday's play did
 well. His voice was
 sweet. Also, his acting was exemplary.

Prahlada's father, **Hiranyakasipu**, had to undergo punishment on
 account of his hatred
 toward God. God donned the **Narasimha** (Lion) Avatar and killed
 him.
 When we lead a good and virtuous life, our end will also be good. We
 will also earn a
 good name for ourselves. Right from our birth until death, we must
 lead an exemplary
 life.
 However, people do not listen to good words. They listen to only
 wrong advice and spoil
 themselves. It is our common experience that while we travel in a
 train or a bus, we
 come across a beggar singing the glory of **Ramanama** beautifully. Our
 fellow travelers
 will be happily listening to the song, fully immersed in it. Finally,
 when the beggar
 completes his song and begins to move away, people compliment him
 saying, "You sang well
 and made us very happy." They express their gratitude to him by
 offering some charity.
 Thus, life can be really meaningful when you make others happy.
 You are all students gathered in this hall. You must share good
 thoughts and words
 amongst you on such occasions as these. Good thoughts, good words,
 and good deeds are
 qualities of Divinity. Cultivate good qualities.
 When you stand in front of the sun at sunrise, your shadow will be
 fifty feet long while
 you are actually five feet tall. As the sun begins to rise in the sky, your
 shadow
 becomes shorter. When the sun positions itself exactly above your
 head at noon, your
 shadow falls under your feet. In the same way, when you begin your
 journey toward God
 and gradually progress in the **Godward** path, the shadow of maya
 (illusion) falls behind.
 On the other hand, if you go against God and travel in the opposite
 direction, the
 shadow of maya will be in front of you.
 Embodiments of Love!
 All our students are gold. What sort of gold? Pure 24 carat gold.
 Wherever they go and
 in whichever activity they participate in sports, in education, in
 behaviour, in their
 talk, and in every activity they are earning good name for themselves.
 It is only due to
 this reason that I have seen people praising, "The students of **Sri**
Sathya Sai
 Educational Institution are exemplary in character," everywhere. If
 you just look at
 them, you will find **Sai** Baba reflecting in their faces.

The Ati Rudra Yajna will commence on 19 January in Chennai. But the people in Chennai are eagerly awaiting the arrival of Swami's students, not the Ati Rudra Yajna. They are looking forward with a feeling, "We understand Sai Baba will be here to participate in the Yajna along with His students. His students alone are ideals for us."

The sanctity of education is deteriorating due to the misuse of scientific knowledge, today. Scientists are endeavouring to change the laws of nature. If a tree were to bear fruit, it is being given an injection. If a cow were to yield milk in more quantity, it is fed tripe from other slaughtered animals. They think that by feeding animal parts to the cow it will grow strong and yield more quantity of milk. Even the water is polluted nowadays. It is that polluted water that is responsible for all the diseases suffered by man today.

In whichever fruit you see, there are insects and bacteria. Figs used to be very good for consumption, earlier. But, now there are bacteria and pollutants even in figs. Why?

Because of the polluted water that is fed to the plant. People have to clean and boil the water, and only then can they drink it.

We have supplied drinking water from the Krishna river to the people of Chennai by spending rupees 300 crores. I have seen small children bathing in cesspools and drinking the same dirty water. I felt very sorry for them. I have decided then itself, "I will not visit Chennai till we supply pure drinking water to the people of Chennai." That was ten years ago. Now I have supplied drinking water to them. I am now visiting Chennai in the backdrop of the children drinking pure water and happily spending their time in play.

We can be healthy and happy only when we drink pure water and eat healthy food. That is how you have to protect your health. However, I find that some students are not partaking of good food. They are tempted by all varieties of dishes. Please do not look for taste. Decide for yourself whether the food you are eating is good for your health or not. Only then will you be healthy and happy.

Dear students!

Study well. Do not waste time. Whenever you find time, read only good books. Tread the

good and Godward path and become good people. It is only the students of Sathya Sai Educational Institutions that can transform all the people in the world into good citizens. Be good and make others good. Avoid evil qualities like kama (desire) and krodha (anger).

Today, our children are going to present a play called "Sri Krishna Rayabaram". You all know that in the Mahabharata the evil Kauravas troubled the Pandavas in many ways.

However, the Pandavas were of very good nature. Their mind was pure. They tried their best to do good to the Kauravas. I will quote one small example to illustrate how pure their minds are.

The elderly Kunti, mother of the Pandavas, broke down and breathed her last on hearing the sad news of Lord Krishna leaving His mortal coil. Dharmaraja, her eldest son, who was near her during her last moments, kept her head on his lap. The four brothers Bhima, Arjuna, Nakula, and Sahadeva surrounded him. Dharmaraja then explained to his brothers

"Dear ones! Lord Krishna, who protected us all the while, has left for His heavenly abode. Therefore, we should not remain in this world any more."

He then called Bhima near him and told him to make arrangements for the funeral of their mother. He also called Arjuna and told him to make arrangements for the coronation ceremony of Parikshit as king. Finally, he called the two younger brothers, Nakula and Sahadeva, to his side and ordered them, "We have to begin our great march toward the Himalayas. Go and make all arrangements for our journey." Thus, on one side he was arranging for the funeral of their mother and on the other, the coronation of the grandson of his younger brother as king to ensure the continuity of the dynasty. Can anyone undertake such task in such a grievous situation? Thus, all responsibilities were discharged at the same time, then and there.

The Pandavas embarked on their great march: Draupadi, Bhima, Arjuna, Nakula, and Sahadeva dropped down in the middle of the journey. Dharmaraja continued his journey and first reached naraka (hell). He saw many people undergoing several kinds of punishment for their sins, there. The moment Dharmaraja stepped into hell, they were relieved of

their suffering and felt very happy. Now, the question arises as to why at all did

Dharmaraja have to go to hell in the first place?

He never spoke a lie during his entire life. However, during the

Mahabharata war he

spoke the words, "**Aswatthama hathah** (**Aswatthama** died)," loudly and then "**kunjarah**" (the

elephant) softly, so that the mighty warrior **Dronacharya** would die on account of the

shock of the news. The words, "**Aswatthama hatha kunjarah**," meant that the elephant by

name **Aswatthama** died. Unfortunately, the name of the son of **Dronacharya**'s was also

Aswatthama. In the din and commotion of the war, **Dronacharya** could not hear the word

"**kunjarah**" properly and mistook the words of **Dharmaraja** as "**Aswatthama** died." Unable to

bear the grief and shocked over the "death of his son **Aswatthama**," he threw away his bow

and arrows in the battlefield.

Thus, **Dharmaraja** was indirectly responsible for the fall of **Dronacharya** by uttering a

falsehood on one occasion. For expiating this sin, he had to spend sometime in hell.

Thereafter, he was taken to heaven.

While **Dharmaraja** was leaving for heaven, the people undergoing punishment in hell fell

on his feet and prayed, "Sir! Please do not leave us, you stay here itself and give us

happiness."

Dharmaraja replied, "My dear ones! I cannot but obey the command of God," and left for heaven.

Wherever we are, if we do good, we will experience good only. Good work begets good

results only.

Dear students!

After passing your examinations in this Institution, you can pursue higher studies

elsewhere if you wish. But along with academic excellence, let your behaviour also set

an example to others. Do not indulge in falsehood, injustice, and evil ways. Follow the

path of truth and become immortal.

The **Gitaacharya** declared, "**Mamaivamso**" Do not forget this truth. You pursue any type

of education anywhere, with this awareness.

(**Bhagawan** then enquired, "Am I giving you any trouble?" The students replied in one

voice, "No! Swami!")

Making you all happy, working for your progress, striving to remove all pain and

suffering from you, making your parents also happy this is My job.

Your happiness is My

food. I need no other food. That one type of food is sufficient for Me.

Hence, may you

all lead a happy and blissful life always! You may encounter any number of difficulties;

keep them aside and march forward.

Today, some people are indulging in false propaganda saying, "**Sai** Baba's reputation is

growing day by day. **Sai** Baba is converting all foreigners as Hindus." They are highly

jealous of Me. Due to this jealousy, they write all sorts of trash in the newspapers.

Ignore such writings. Have firm faith in your own conscience.

Whatever they may say, put

it aside considering it as nonsense! I have nothing to do with it!

Repose faith in your conscience.

Whatever I do, it is for the good of all! If someone abuses you, take it that he is

abusing only your body, not you. If they hurl abuses against you openly, let them merge

into thin air. On the other hand, if they scold you silently, they do not reach you. Do

not bother about them. Keep your faith in God firmly. That should be your attitude.

God is immanent in every living being. The name and form may be different, but God is

only one. He is present in one and all. You are all embodiments of Divinity! Develop

that feeling in you. Do not cultivate differences of high and low. All are one. Repose

faith in the principle of the fatherhood of God and brotherhood of man and lead your

lives happily.

Dear students!

I wish that all of you should come out in first class in your examinations with good

marks.

(**Bhagawan** concluded His discourse with the **bhajan**, "**Hari bhajana bina sukha santhi nahi**".)

27 January 2007, **Ati Rudra Maha Yajna**

Date: 27 Jan 2007 Occasion: **Ati Rudra Maha Yajna** Place:

Thiruvannamiyur, Chennai

God helps those who help Others by

Bhagavan Sri Sathya Sai Baba

Embodiments of Love!

Man is born in action, is sustained by action, and ultimately merges in action.

Action is the cause for pleasure and pain.

Truly speaking, action is God for man.

(Telugu Poem)
 The Youth should tread the Sacred Path
 There is no need for man to search for God anywhere. God is present in each one of you.
 Lord Krishna declared in the **Bhagavad Gita: Mamaivamsho Jivaloke Jivabhuta Sanathana**
 (the eternal **Atma** in all beings is a part of My Being). "All are an aspect of My Divinity," He declared. Where then would you search for God when He is in you and with you? Whatever work you do, consider it as the work of God. God has blessed man with body, mind, intellect, and mind-stuff (**chitta**). The youth are endowed with a healthy body, a strong mind, and a sharp intellect capable of deep thinking, but they are misusing them. Instead of thinking of God and making proper use of their limbs, they are misusing their senses. This is a big mistake. At this age, you should put the power of the body, mind, and intellect to right use. What is meant by right use? It means to tread the sacred path. Just because we are gifted with eyes, there is no need to see everything. Try to see all that is good. Do not hear with your ears the criticism of others or all that is unnecessary. Hearing the criticism of others and seeing all that is evil is a great sin. We acquire evil only when we see evil. We do not try to listen to good words with our ears; instead, we listen to evil talk. **Surdas** was blind. But he constantly chanted the name of Krishna. Hence, Krishna gave him **darshan** and fulfillment in life. Why has God given you tongue? Is it to enjoy the taste of anything and everything or to talk ill of others? No, no. It is meant to sing the glories of God. **Sravanam** (listening), **kirtanam** (singing), **Vishnusmaranam** (contemplating on Vishnu), **padasevanam** (serving His Lotus Feet), **vandanam** (salutation), **archanam** (worship), **dasyam** (servitude), **sneham** (friendship), **Atmanivedanam** (self-surrender) can attain God-realisation by putting these modes of worship into practice. Consider all as the Children of God. Chant the name of God. Let others also hear it and redeem their life. We do **kirtan** (devotional singing). Why do we do it? Is it to enjoy the melody of raga (musical mode)? No, no. We do it to get rid of our **roga** (disease). "**Rama**! Save me!" This can be recited like a poem. But it does not give

us as much happiness as it gives when we sing it in the form of a song. If we chant the name of **Rama** wholeheartedly, it is enough. The name Krishna is also very powerful and supreme. Many people describe and praise Krishna in many ways. But what we are supposed to do now is not merely to chant the name of **Rama**, Krishna, or **Sai** but to help anybody who is in trouble, saying, "**Oh** dear one! What do you want? Are you hungry? Take this food." You should offer food and help to him to the extent possible. Many small children roam about in streets when both parents go to work. They are exposed to many accidents and dangers. We should help such children and protect them from dangers and mishaps. Some people get injured in accidents; they should be taken to hospitals and provided treatment and other necessary help. Be courteous to the poor and help them. Provide help and means of treatment to those who suffer from some ailment. Extend a helping hand to those who are weak and unable to walk. When we teach others the value of **seva** (selfless service) after putting it into practice in our own life, it will create awareness in them. Then people will think that these children are teaching us so many good things, so we should also extend help to them. We should talk to children nicely. When we call them, we should do so lovingly, saying, "Dear child! Please come." We should avoid calling like, "**Hey**, come here," with anger. Talk lovingly and sweetly without hurting them. Do not cast angry looks on them. We should express our love toward them while talking to them. Love is a supreme power. Therefore, call everybody with love, saying, "Come, brother, come." Ask him about their difficulties, "Do you have financial or health problem?" After understanding their problems thoroughly, provide necessary help to them. Some lead a lonely life because they are without father, mother, relatives, or friends. We should offer brotherly affection to them. We should encourage them by saying, "I am like your brother," and talk to them lovingly, saying, "**Oh** dear one! You have no elder or younger sister? I am your elder sister; I am your younger sister." Speaking to them in this intimate way, we should give them courage and succour.

You are all the children of one mother, verily. That mother is God.
Follow the maxim:
Brotherhood of Man and Fatherhood of God. Since all are the children of God, you should consider all your brothers and sisters; you need not, however, share your property with them. Whomsoever you come across, talk to him nicely and love him wholeheartedly.
God is the embodiment of love. He protects the entire mankind by His love. If only there is love in us, it is enough. Then we will all become united. We should not create distance between one another by our talk or conduct. Draw everybody close to you with love. Then you will all attain the proximity of God. When you look at other with love, God will also look at you with love.
In whatever situation you may be, never show anger, jealousy, hypocrisy, or pomp. Do not treat others with anger or hatred. By experiencing your love, love in others will also increase. When you treat others with love, they will also show love toward you. On the other hand, if you show anger toward them, they will also behave angrily with you.
When any beggar stands in front of your house and begs for food, saying: **Bhavati**, **Bhiksham Dehi** (Mother, please give me alms), you should lovingly ask them to stay for a while, bring food from inside the house, and offer it to them, thereby making them happy.
During the war for the liberation of **Rangoon**, a mother and her son somehow escaped from the area of war and managed to reach **Kolkata**. They had no shelter or food. The mother would go begging for alms from house to house, give most of it to her son, and partake of whatever little was left. When she did not get enough, she would give the entire quantity of food to her son and would herself go without food. Consequently, she became weak day by day.
One day the son, unable to see her suffering, told her, "Mother, from today, you rest and I will fetch food for both of us." From that day, he would go begging from house to house, give most of it to his mother and partake of whatever little was left. Sometimes, he would lie to his mother that he had already taken his food. Consequently, he too became very weak. The son had no strength to look after his mother, nor did the mother

have any strength to protect her son.
One day, he stood in front of the house of an officer and begged for alms. The officer was relaxing in an easy chair in the verandah, reading a newspaper. He took pity on the boy, went inside, and brought some food on a plantain leaf. He told him to sit and eat it there itself. But the boy said that he would take it home for his mother. The officer said, "You say you are hungry, then why don't you sit here and eat? You can take it for your mother afterward."
Then the boy replied, "Sir, all these days my mother was bringing food for me taking great pains. Consequently, her health deteriorated. Hence, I have to feed her first." As he was uttering these words, he felt giddy. He fell down and breathed his last with the words, "first to my mother, first to my mother ..." on his lips.
The officer felt very sad. He was astonished at the love the boy had for his mother. He went in search of the mother and found her lying under a tree. He was in a dilemma as to how to break the tragic news of her son's demise. With the help of a servant, he brought the dead body of her son and placed it next to her. She got up at once and called, "My dear one! My dear one." But there was no response.
Then the officer said, "**Oh** mother! Your son breathed his last while bringing food for you."
She was immersed in grief and lamented, saying, "Alas! Where is the necessity for food when I have lost my son?"
Worldly Relations bereft of Love are useless
As far as the mother has strength, she nourishes her children. The children should also nourish their mother in the same way. God has given us human birth to nourish and nurture each other. What are relations like brothers and sisters for? Not merely for the sake of division of property and wealth. These relations are for developing love and sharing it with each other. Real relations are those who share love with each other.
Worldly relations bereft of love are useless. Those who are strong and powerful should protect the weak and helpless.
When you see someone in trouble, show kindness toward them and try to wipe their tears.
This is real compassion. This compassion is righteousness; it is love. When we expand

our love, we can give happiness to the whole world. Therefore,
develop love. If you come
across a poor person, a sick person, or one who is in trouble, give
them whatever help
you can. When you extend help to such people, God will shower His
love on you. In every
human being, God is present in the form of love. We should not waste
or misuse this
love. Today, we express our love arbitrarily for anything and
everything. By loving
undesirable things, we tread the wrong path and come to a sorry
state.

Some people show great love for outsiders but do not show the same
love toward their
mother and father in their house. First and foremost, we should love
our parents; then,
other people. But we should not limit our love to our friends and
relatives alone; we
should love all. Only then will God shower His love on us.
When seeing somebody in trouble or an injured person on the road,
do not show
indifference toward them. Howsoever urgent work we may be
having, try to remove their
suffering. Then God will manifest before us and fill us with energy.
There is nobody in
this world who can give us more love than God.

We do **bhajans** and perform service activities only to attain the love
of God. God's love
fills us with great energy. It is God only who gives us this energy.

Therefore, love
God, and love all people who are verily the children of God.
Some children become orphans. You should alleviate their suffering.
Then your birth as a
human being will become worthwhile. You see a person in trouble
and go away without

showing any kindness to him. There is no sin greater than this. The
next day, when you
may be in trouble, your friends will also ignore and deride you.
Therefore, you should
love others and receive their love. Charity and kindness are very
important part of
dharma (righteousness).

There is no charity greater than feeding the hungry,
There are no greater gods than parents,
There is no greater dharma than compassion,
There is no greater gain than the company of the good,
There is no enemy greater than anger.

(Telugu Poem)

In no situation should we allow anger to overpower us. We should
obey our parents. We
should love even those who hate us. One should sacrifice even one's
life for the sake of

love. One's life becomes worthwhile only when one has love.

Develop Love and Experience Unity with God

Members of **Seva Dal**!

First and foremost, imbibe love in your heart. Whomsoever you come
across, talk to him

with love. Draw all those who are in trouble close to you. Then God
will shower His love

on you. How can you receive the love of God if you do not love your
fellowmen? If you

want to become deserving of God's love, then, first and foremost,
become deserving of

the love of your **fellowmen**. God will help you if you help others. Help
Ever, Hurt Never.

Never put anyone to trouble. Love everyone. Lead your life with
goodness of heart. Your

heart should melt with love and love should flow in it.

Therefore, embodiments of love!

You all embody love. Develop love in you more and more. This is an
aspect of Divinity.

It is in reference to this that Lord Krishna declares that all beings are
only an aspect

of His Divinity. Dear ones! You are not different from Me; I am in you
and you are in

Me. As I love you, you should also love one and all. Then your love and
My love will

unite. If you add love to love, it will increase immensely. You can
achieve greatness

only when you develop love in you. This is the service you have to
render. Only when you

develop love will you become deserving of God's love and grace.

(The Divine Discourse came to an end with the **bhajan**, "**Prema**

Mudita Manasa Kaho Rama

Rama Ram".)

(The above are excerpts from His discourse.)

11 February 2007, **Adilabad Parthi Yatra**

Date: 11 Feb 2007 Occasion: **Adilabad Parthi Yatra** Place:

Prasanthi Nilayam

Be United in Divine Love

by

Bhagavan Sri Sathya Sai Baba

Embodiments of Love, Young Men and Women!

It is very much necessary to recognise the human values, today. Man
today is unable to

lead the life of a human being, since he lost the human values. The
qualities of a human

being are of two types, internal and external. **Kama** (desire), **krodha**
(anger), **lobha**

(greed), **moha** (attachment), **mada** (pride), and **matsarya** (jealousy)
are external. **Sathya**

(truth), dharma (righteousness), **santhi** (peace), **prema** (love), and
ahimsa (nonviolence)

are internal.

Develop Inner Vision
 Today, we are giving a go-bye to the inner, eternal, and truthful qualities and hanging on to the worldly and transient matters. This is not correct. We must develop the inner vision of **atma bhava** (thought of divine Self). If only there is Truth, it is enough; righteousness will follow. Where truth and righteousness go together like the positive and negative, there will be peace; where there is peace there will be love. There will be no scope at all for violence when a human being is surcharged with the current of love. Violence is rampant everywhere, today. People suffer from sorrow and difficulties. Hence, you must strive to cultivate the innate human values. Truth is eternal. It cannot be destroyed. It is said, "**Sathyam bruyath, priyam bruyath, na bruyath sathyamapriyam** (speak truth; speak pleasantly; avoid speaking truth that is unpalatable)." Truth is not born out of an individual, nor does it go away with one individual. Truth is universal: it applies equally to all human beings. You must cultivate such universal truth. What you think, you must speak; what you speak, you must put into action. That is real humanness. Establish in Truth ... Anger, desire, greed, attachment, pride, and jealousy are unbecoming of a human being. Today, man is limiting his love to his own wife and children. He is not developing broad-mindedness. As the saying goes "**Ekam sath viprah bahuda vadanthi** (Truth is only one; the wise men say it in different ways)." "**Sarvam khalvidam Brahma**" is the declaration, which means everything in the universe is Brahman only. Truth is the very embodiment of Brahman. And that Brahman is omnipresent. Hence, first and foremost, establish Truth in your heart. Thereafter, the other four human values of righteousness, peace, love, and nonviolence will reign in the world. Then, there will be no violence at all in the world and all human beings irrespective of religion and nationality will live in peace and harmony. Human being have enormous strength in them That has to be **channelised** properly. Anger, desire, greed, delusion, pride, and jealousy have to be controlled. You sing various **bhajans** (devotional songs). It is only when you sing the **bhajans** in

proper **sruthi**, it will be melodious. Similarly, your desire must have a limit. If you wish to marry, you can do so! Later on you wish to have children; you can have that also. But you must bring them up in proper way, so that they become useful citizens in their later life. God has established certain rules and regulations for the proper conduct of the life of a human being. One should not behave like an animal or a bird or a beast. We must control our behaviour. This is the most important value to be cherished by a human being. Develop human values. The human values are not visible to the naked eye. What is the form of Truth? None has seen the form. Rather, it is beyond form. It emerges out of our bosom. What is dharma (righteousness)? Dharma is to follow the teachings of our own heart. Where is **santhi** (peace)? Is it outside? No. it is only **asanthi** (unrest) outside. Man today craves for peace and peace alone, in spite of possessing all sorts of wealth. You ask any millionaire. His reply is "I have money, houses, and all kinds of wealth; but, I have no peace." Peace therefore is not to be obtained from the world outside. It has to flow from within. Where there is peace, there will be love. The light of love shines on one and all. It is the love that illuminates the entire universe. Hence, if you strengthen love, there will be no scope for hatred at all! It is only when you develop a feeling of separation that there will be hatred between one another. On the other hand, if you develop a feeling of Oneness, how can there be a feeling of hatred between you and the other man? Love ... the greatest gift. Dear Golden Ones! (**bangaru**) No one should develop bad qualities like jealousy, hatred, desire, and anger. Develop Love. Love is God and God is Love. "**Prema muditha manase kaho Rama Rama** Ram ..." is the **bhajan**. Love is the greatest gift God has given to a human being. The value of any material object in this world can be assessed, but not the value of love. Hence, develop love! Not only that, share that love with others. Thus, when you exchange love and spend your lives happily, evil qualities like hatred, jealousy, and ego cannot come anywhere near.

You know a chemical stick called "**Lakshmana Rekha**". When a line is drawn with this stick in the house, no insect of any kind can enter the area. Similarly, where there is love, there the evil qualities cannot enter. Hence, only one quality, the quality of love is sufficient to drive away all evil qualities. Love can be shared with any number of people; it will not deplete in quantity. In fact, the more you share it with others the more it will grow. God is our father, we are all His children. All these children have a right to inherit His property. All have to share that "property", the property of Love. You may forget anything in this world; but you should not forget God. Everything in this world is transient. But love is not that which comes and goes. On the other hand, it grows. Develop such Divine Love!

Constantly do **namasmarana** (repetition of God's name), with absolute faith in God. We are uttering so many words every day. Can't we utter sacred words like **Rama** and Krishna?

Surely, we can. Once you chant these divine names, all your sorrows and difficulties will vanish.

Develop Love for God

Man has several types of worries:

To be born is a worry, to be on the earth is a worry;

World is a cause of worry and death too;

Entire childhood is a worry, and so is the old age;

Life is a worry, failure is a worry;

All actions and difficulties cause worry;

Even happiness too is a mysterious worry.

Devotion to Swami alone will put an end to all your worries.

Oh people! Develop such devotion and love.

(Telugu Poem)

Develop Love for God, so that you may get rid of those worries. That is the only effective medicine for all your worries. By chanting the divine Name of God, all your worries can be cured.

Where is God? He is everywhere (omnipresent). The **panchabhuthas** (the five elements of earth, water, air, space, and fire) are the embodiments of Divinity. The body is like a water bubble. The mind is like a mad monkey. Hence, you should not follow either the body or the mind. You should follow the advice of the intellect. You should develop a pure and steady consciousness (**chittha**). In fact, all our **sadhanas** (spiritual practices) are meant to develop only **chittha suddhi**

(purity of consciousness)! The evil qualities of desire, anger, greed, delusion, pride, and jealousy are only acquired qualities and not our innate qualities. Our innate qualities are **sathya** (truth), dharma (**tighteousness**), **santhi** (peace), **prema** (love), and ahimsa (nonviolence). We have to manifest them. Cherish the blissful moments in **Prasanthi Nilayam**

Today, wherever you look, only violence is present. People indulge in violence for the sake of money. Money comes and goes, but morality comes and grows. In the past, several kings and emperors have accumulated enormous wealth. But could any one of them take even a paisa with them? No! Alexander the Great during his last moments called his ministers and requested them to wrap his body after his death with a white cloth, keeping his empty hands projected upward be taken in a procession through every street of his capital city. His idea was to convey a message to the people that man has to leave this world with empty hands, in spite of acquiring great wealth or conquering vast kingdoms.

Whatever we acquire in this material world is only for our satisfaction. True and eternal bliss can be acquired only through Love. It is not enough if you spend your time with love when you are in **Prasanthi Nilayam**. Those blissful moments should be cherished forever. Wherever you are, continue to live with Love. Irrespective of the country where you are living **USA**, **UK**, Japan, or Germany Love has no difference. Your body may be in a particular place, but Love is universal. Love is all-pervading. Develop such Love.

Love even those who hate you.

We are all One

Whenever you encounter an enemy, offer your **pranams** to him and enquire, "Hello brother! How are you?" I am sure he will respond saying, "Brother! How are you?" All are brothers and sisters, verily. God is the only Father to one and all.

The **Bhagavad Gita** declares, "**Mamivamso jeevaloke jeevabhuthah sanathanah** (you are all part of My Being)." You are not different from Me; We are all One! You must develop faith in such Oneness. Where is God? He is present as the indweller in every human being. Develop the feeling, "Whatever I do is an offering to God, the Indweller of my

heart."

Develop the faith that whatever happens, whether happiness or sorrow, is for your good

only. You are aware that a person suffering from malarial fever will be administered the

bitter mixture of quinine. It is only when that bitter mixture is taken in that the

fever will subside. Similarly, realise the Truth that the sorrows and difficulties you

undergo are for your own good.

God is omnipresent; you need not go far to realise Divinity. If you search your own

heart and share your love with others, you can easily understand Divinity. All are bound

by the bond of Love. All will be united only with Love. Hence, wherever you go, be

united. Especially, the youth can achieve a lot if they are united. Prayer, chanting the

divine name, and Love for God are the three sadhanas we have to undertake. When you

conduct your life based on these three sadhanas, you can achieve anything.

God is beyond name and form

God is not separate from you. You are not separate from God. You and God are only one.

You must always think, "God is residing as the Indweller in my heart. I am verily God."

There may be differences in names and forms; but, God is One and One alone. The

different names like Rama and Krishna are those visualized by poets and artists like

Ravi Varma. In fact, God has no particular form. They pray "Allahu Akbar." Allah has no

form. There is no one higher than Allah. He is Supreme.

God has no name and form. But He will assume the form you constantly contemplate upon.

"Yad Bhavam Thad Bhavathi." We are visualizing Him in a particular form as per our own

thoughts and feelings. Develop the feeling "God is in me, is with me, and is guiding

me," and march on. May you all be happy!

16 February 2007, Mahasivarathri

Date: 16 Feb 2007 Occasion: Maha Sivarathri Place: Prasanthi Nilayam

Tread the path of Truth by constantly contemplating on God by

Bhagavan Sri Sathya Sai Baba

Creation emerges from truth and merges into truth,

Is there a place in the cosmos where truth does not exist?

Visualise this pure and unsullied truth.

(Telugu Poem)

Truth is all-pervading. Truth is omnipresent. We are witnessing Truth

everywhere. In

fact, all our darshan, sparshan, and sambhashan (sight, touch, speech) are associated

with Truth only! Where is shuddha sattwam (pure consciousness)? It is everywhere.

Truth has no form. Whatever we see is Truth! (Swami created an object.) This is Truth.

From where did it come? It has come from Truth and it will merge in Truth. It is said,

Sarvam khalvidam Brahma (verily all this is Brahman). Truth is the embodiment of

Brahman. Truth is indivisible. It is not two; it is one and only one. Yet, people have

to make a lot of effort to realise this Truth.

Truth is not merely a word. It assumes several forms. Similarly, Brahman assumes

infinite number of forms. Yet, Brahman is one only. That is why it is said, Brahma

sathyam jagan-mithya (Brahman alone is real; the world is a mistaken perception).

Everything else is the reflection of Brahman, nothing else. Truth is one, but the wise

say it in different ways.

Everything in this universe is born out of Truth. Dharma (righteousness) emerged out of

sathya (Truth). It is said, Sathyannasti paro dharma (There is no dharma greater than

adherence to Truth). When Truth and Righteousness go together, Peace is the result. From

Peace comes Love. This Love envelopes one and all.

There is no place in this world, where Love is not present. Similarly, there is no place

in this world where Truth is not present. Thus, from Truth and Righteousness emerges

Peace and from Peace, Love; and finally from Love emerges Bliss.

Where there is love, there is no scope for hatred. It is exactly at such a place that

nonviolence makes a beginning. Hence, if you wish to promote nonviolence, you must

cultivate love. If only there is love, all will become one.

The Bhagavadgita says, Mamaivamsho jivaloke jivabhuta Sanathana (the eternal Atma in all

beings is a part of My Being). The impact of this declaration is "All are My amsa

(part). You are not different from Me. You are My own reflections!

You are Me and I am

you."

Names and forms may be different, but, the Atma present in everyone is the same. Each

body assumes a different name. These names are given for the purpose of identification.

They do not, however, reflect your true self. It is the same Atma that

is in all life.

Hence, love that **Atma**. That amounts to loving yourself.

Today, love has assumed different names and forms in the world. The love between a

husband and wife is called **anuraga**. Similarly, the love a mother has toward her children

is referred to as **vatsalya**. These are all mental feelings only!

However, the love that

permeates all individuals is only one. With such a universal love, all can be united.

There will be no scope at all for differences. There will be no duality.

Where there is

no duality, all are one! A man with dual mind is half blind. We are not blind. Are we?

We have two eyes; together, they see one object only. Hence, we are all one.

When the feeling of fatherhood of God and brotherhood of man is cultivated, the feeling

of difference, fighting with one another, unrest, agitation, **etc.**, will be wiped out

from the world. All are children of one father: God! We have to foster such a noble

feeling today. Only then will humanity become one.

How do you refer to yourself? You say, "I am a human being." Who is a human being? A

person full of **kama** (desire) and **krodha** (anger)? No, no. The real meaning of the word

manava (human being) is one who conducts their life with no feeling of difference. In

fact, we should not entertain any feeling of differences. We are all embodiments of

Divine Self! We are the children of one father, verily! Names and forms appear to be

different. Basing on these names and forms, we should not develop a feeling of

differences. Wherever we go, we must all be united. Is it not a fact that the hand is

only one, though the five fingers are different from one another?

Jewels are many but gold is one.

Cows are many but milk is one.

Beings are many but breath is one.

Castes are many but humanity is one.

(Telugu Poem)

We have taken birth as human beings. We are all human beings.

Though we are all human

beings, we may have differing capabilities, but the **Atma** in all the human beings is one

only.

Look! There are several electric bulbs glowing here. Though the bulbs appear to be

different, the current flowing in them is only one. Human bodies are like those bulbs.

Each bulb may be of different wattage. I will always be happy to drive home this point of oneness.

I have received **lakhs** of letters recently urging Me to restrain Myself from drawing out

lingam from My body. They prayed, "Swami! You are making the

Atma Linga emerge out of

Your body. The doctors are also advising against it. You are, of course, required to

produce the Linga to make the human beings realise the truth and experience its divine effulgence.

"The **Hiranyagarbha** Linga will be in liquid form in the body. For it to solidify, a lot

of energy is required. To expel the Linga calls for a lot of strength of the body. Each

Linga that emerges out of your body has much weight. It is not good for your physical

body to spend so much energy to draw out those **Lingas**. Let those who believe your

Divinity do so; have no concern for others who do not. Please do not strain Your

physical body under any circumstances. Your body is very important for us. We have, in

fact, sought refuge in You. If you thus weaken Your body, we are very anxious. Hence,

kindly restrain Yourself and conserve Your physical energy.

"God, by His Divine Will can achieve anything. He can change the earth into sky and

vice-versa. It is very easy for Him. But of what use it is? What will happen to the

sadhakas (spiritual aspirants) thereafter? Hence, please do not make use Your precious

divine energy to make the people happy or to satisfy them."

True. This body is already 81 years old. This will last for a few more years. I have to

maintain this body to provide joy to all of you in several ways. Very soon, I will

provide you infinite bliss. For those who will be happy to see My physical body in good

condition, the body is important and necessary. Hence, it is also My duty to take good

care of My physical body.

In **Bharat** (India), devotion is very important. You call this country as "Hindu" country.

The five letters in this word "Hindu" stand for several **pentads** of entities such as

panchabhutas (five elements), **pancha pranas** (five life-breaths), and **pancha kosas** (five

life sheaths). Then what is the inner meaning of this word "Hindu".

The letter "**H**"

stands for Humility, "**I**" for Individuality, "**N**" for Nationality, "**D**" for

Divinity and

"U" for Unity. Only when you maintain unity can you achieve divinity.

Similarly, only

when you develop divinity can you achieve peace and happiness.

We have to safeguard the national feeling. We have to develop faith in the unity of the

nation. If we lose the national feeling, we cease to exist. What is it that protects

national feeling? The individuality will sustain humanity.

We have to set a limit to our aspirations in this world. Only then will we have peace.

God is omnipresent. The entire universe emerges from truth. The entire creation reflects

collectivity. Wherever you see, it will only be equality. Do not imagine that God is

somewhere far away in a niche of his own. You are all embodiments of Divinity! Develop

that feeling.

In fact, this truth is being experienced by every human being directly. Just reflect on

yourself for a moment, closing your eyes: "Who am I?" What did you see on closing your

eyes? Nothing. But you hear one question constantly ringing in your ears: "Who am I? Who

am I?" Then you will realise, "I am not this form." All these names and forms are

transient. They are never permanent.

The body is given to you to toil hard. Do not feel bad about sorrows and difficulties.

If there are no difficulties at all, you will not know the value of happiness. Pleasure

is an interval between two pains. In fact, we derive pleasure only out of pain. Even

difficulties are only for a short period. If you wish to acquire more happiness, you

must experience some difficulty and pain at least. Saint

Purandaradasa sang thus:

Oh! Rama! Who is the one that painted the peacock's feathers?
Who is the one that gave a red beak to a green parrot and made it beautiful?

Who is the one that watered the tree on a hill?

Who is the one that provides food to the frog in the rock?

You are the sustainer of the entire universe.

(Telugu Poem)

Divinity is the direct witness to humanness,

May you therefore protect all!

May you pervade all living beings!

You are omnipresent as the Divine **Atma**,

The **Atma** protects **Atma**, none else;

Oh! God! May you grant all the awareness to realise this truth.

(Telugu Poem)

We have to develop faith in the **Atma Tattwa** (Principle of the **Atma**).

Atma has no name

and form whatsoever. Yet, if you develop faith in the **Atma Tattwa**, it will protect you

always. In fact, **Atma** is the living divinity!

Sarvatah Panipadam Tat **Sarvathokshi Siromukham**,

Sarvatah Sruthimalloke Sarvamavrutya Tishthati.

With hands, feet, eyes, head, mouth and ears pervading everything, He permeates the entire universe.

The **Atma Tattwa** that pervades all living beings is true and eternal. The **Atma** is

indivisible. The same **Atma** permeates all, just as the same current flows through all

bulbs. If the electric wire that carries current to all the bulbs is cut at one place,

all the bulbs cease to glow.

Dear students!

Scientific advancements are creating lot of havoc in the world. Several difficulties are

arising on account of these scientific experiments. Cows are being fed with tripe in

America, with an expectation that they will yield more milk. But those cows are

suffering from several other diseases. In fact, those who drink their milk are also

exposed to diseases. Each country is experimenting with some new changes. It is only the

Bharatiyas (Indians) who are leading a natural life till now.

One should not lead a life of artificiality. If you lead such a life, everything in your

life will be artificial. For example, you might have observed a lot of changes in the

vegetables we consume of late. We, the Indians, consume a lot of green leafy vegetables.

The leafy vegetables provide good strength to our body. Now they are grown with the

polluted water flowing through the drainage system. Today, all the vegetables and green

leafy vegetables are polluted. Several people in India, especially those living in the

southern states like **brinjal** curry (called **vankaya** in Telugu). There is a poem that

extols the taste of this curry thus:

Matchless is the taste the curry of **vanka(ya)**

Matchless the face of virtuous **Sita** like a blossomed **panka(ja)** (lotus)

Unmatched is the compassion of the Lord **Sanka(ra)**

Unequaled indeed is the valour of the victor of the Lord of **Lanka**.

(Telugu Poem)

But this poem does not apply to the present-day **brinjals**. They are totally polluted.

Because of this increasing pollution day by day, our minds are also polluted.

Dear Students!

You are well educated. You should not read all sorts of trash and pollute your mind.

Follow our glorious Indian culture. Indian culture is very sacred. Our ancestors

experienced the glory of our great culture and led their lives happily. I am sure that

in the very near future even the people from overseas will fully realise the greatness

of our Indian culture and adopt it. We, however, need not wait till such time. Let us

take to the noble path right now. God protects all in every way. He knows everything.

When God Himself is in us and with us, we need not fear anything.

Prior to independence in our country, I used to conduct meetings in villages. I used to

tour the villages with a view to help the poor people. When I was moving about in the

villages wearing a knicker and half sleeves shirt, people used to restrain Me treating

Me as an immature boy. They used to bring a dhoti and make Me wear it over My shorts so

that I may look like an adult to match the kind of activities I was doing. I used to go

to the houses of the harijans and teach them some folk songs. Here is one such song that

is meant to bring about a transformation in the rich, in their attitude towards the poor:

We toil in the fields day and night

ploughing and sowing and harvesting;

You sit in the cozy comfort of your mansions

eating, drinking and making merry;

You don't even get down and enquire our welfare,

Toil is ours and all comforts, yours;

Is it proper?

(Telugu Song)

The harijans used to sing songs composed by Me in the public.

Whenever anyone questioned

their intransigence, they used to sing another song composed by Me, as a reply:

The earth is God's gift, not the property of the rich,

If you attack us with your might, God is there for us;

Great souls there are, charged with the feeling of brotherhood,

Awake! Awake! Rise up from the slumber of maya (illusion).

(Telugu Song)

While I was thus charging the poor and downtrodden with My songs, the rich used to feel

embarrassed and attacked Me. Even the elder brother of this body used to reprimand Me,

saying, "Why do you engage yourself in such activities in the public? You don't go out.

Sit quietly in the house and study Your lessons. You should not stir out of the house,

hereafter."

So saying, he used to lock Me up in a room at home. All My regular companions would come

to our house and call Me, "Raju! Raju! Raju!"

Poor souls! They were so much attached to Me. I used to counsel them saying, "My dear

ones! Bear with Me for sometime. I shall surely come out and fulfil your aspirations. I

belong to you." Thus, I have been helping the poor since then, till date.

To protect the poor, provide succour to them by giving food, shelter, and water and

thereby make them happy is My duty. Even now I am sending My students to every nook and

corner of the villages to distribute food to the villagers. Whenever a hungry person

stands in front of our house, I used to provide food to him even foregoing My share of

food. For those who had no clothes to wear, I used to give away My clothes. Thus, I have

been helping every needy person since My childhood.

My motto then as now is Help Ever, Hurt Never. I had a lot of experience in helping others since childhood.

Several people pay "lip service" to the poor, but they do not really help them.

Manasyekam vachasyekam, larmanyekam mahatmanam;
manasyanyath vachasyanyath,

karmanyanyath duratmanam (Those whose thoughts, words, and deeds are in perfect harmony

are noble ones; those who lack harmony of these are wicked).

I have been protecting, fostering, counseling, and making the people tread the right

path since My early days till today. I never did any harm to anyone. I have never shown

anger or hatred on anyone. However, some people out of egoistic envy are fabricating

some stories about Me and publishing them in the newspapers. They are resorting to false

propaganda about Me in the print and electronic media. All this does not perturb Me. I

am not afraid of anybody.

My very name is Sathyam Sathyam Sathyam (Truth). I am bound by truth. The name of this

body is Sathyam (Truth). I will never stray away from the path of truth. Persons

indulging in vituperative publicity impelled by envy, greed, or hatred will reap the

appropriate consequence. The time has come when proper action has to be taken to

dissuade these people from resorting to such false propaganda.

Of course, they are also not to be blamed. They are resorting to such false propaganda

for the sake of money. They must try to realise their mistake. There is not even an iota

of dosha (impurity) in Me at any time. Hence, you all follow Sai. You can achieve

anything in this world by following the path of truth. Tread the path of truth by

constantly contemplating on God. (At this point, Swami asked the children whether He is

causing any inconvenience to them by giving a long discourse. The children replied in

one voice, "No, Swami!")

It had never been My intention to cause suffering to anyone. Such thoughts do not come

anywhere near Me. Whatever I do is for your own good, not for Me. In fact, even the food

I partake is for you only! The water I drink is for you! Thus, all the activities I

undertake are for your good only! Those who realise this truth will be benefited. Their

lives will be sanctified.

I was deeply pained to know that people in some upland areas of the East and West

Godavari districts are drinking polluted water. Immediately I arranged for the supply of

pure drinking water at a cost of rupees two hundred crores. Nearby in the lowlands the

Godavari flows, but they had not even a drop of water to drink. Hence, I arranged for

lifting of the Godavari water to the upland areas through pipes. They are all very happy

now. I intend to visit those people shortly.

That is great news for them. They are very happy and give expression to their joy thus,

"Swami! We never imagined that You would shower such abundant grace on us. Your love and

compassion are unparalleled. We are extremely happy and grateful to know that You are

visiting us." They are cleaning all the roads en route and making all arrangements for

My visit. Ramakrishna and Kondal Rao, who executed the project, are accompanying Me.

Thus, we must help others and do good to all, to the extent possible. If you thus lead

your life, you will also be happy. Everything will be turning out good for you as well.

Dear students!

Whenever you come across an enemy, offer pranams (salutations) to him lovingly and say,

"Oh! Brother!" They will also wish you in the same way, with love. All are brothers

only! It is only when you conduct yourself in such a manner that you would have earned

good name to our Sathya Sai Institute of Higher Learning.

We are not taking even a paisa from the students. Not even examination fees. Students

from different parts of the country and even abroad come here, pursue their education,

and go with high academic degrees. We are even providing for research degrees like

Ph.D., at great cost. If all the students develop such exemplary character as in Sathya

Sai Institute, our country will earn great name.

We have good news about our past students pursuing their vocations in America. Recently,

a plane load of our past students from U.S.A. visited Prasanthi Nilayam. The plane was

specially chartered from America for their visit in appreciation of the services

rendered by them in that country. They said, "Swami! There are several students from

your Institute in our country. They are great people. They are giving us a lot of joy."

There are two hundred past students from our Institute. They, along with their families,

numbering 250, in all came here. They experienced great bliss during their stay in

Prasanthi Nilayam. While leaving, they expressed their gratitude saying, "Swami! We

never imagined even in our dreams that You would provide so much grace to us."

I intend to undertake a world tour, shortly. Several devotees are coming here from

Africa and Russia. The devotion of the Russians is indescribable. There are several

Russian devotees sitting in this hall. They enjoy a lot, My discourse. (Pointing toward

the Russian devotees) "Look! Those devotees with raised hands are all Russians." They

are all very devoted. (Pointing toward the Russian devotees again.) "You are not

Russians. You belong to our country only! I love you all."

Dear students!

There are several countries in the world like, Russia, America, Germany, Japan, Italy,

France, etc. Though the countries are different, the people living in all those

countries belong to us only! They helped a lot for the construction of the indoor

stadium in Prasanthi Nilayam. They worked hard day and night. They love Swami intensely.

Wherever I go, they follow Me. They run after My car. They even came to Chennai (Madras)

recently when I was there. They are coming here, unmindful of the great difficulties and

expense. You have to learn a lot from their devotion to Swami.

17 February 2007, **Mahasivarathri**

Date: 17 **Feb** 2007 Occasion: **Maha Sivarathri** Place: **Prasanthi**

Nilayam

Give up Ego and Attachment and Become Great

by

Bhagavan Sri Sathya Sai Baba

Dear students!

Can all the birds of green colour talk like a parrot?

Can insects that crawl on the flowers become bumble bees?

Can an oversized pig become an elephant?

Can one who does not know about **themselves** acquire knowledge of the Self?

(Telugu Poem)

Man today considers himself as great. On the other hand, one who is devoid of humanness

is not a human being at all! A real human being is one who manifests humanness. A real

human being is one who practises the five human values of **sathya** (truth), dharma

(righteousness), **santhi** (peace), **prema** (love), and ahimsa (nonviolence) and preaches

them to others. Even if one out of these five values is deficient, it is unbecoming of a

human being. Man, in fact, is very intelligent. His intelligence is unlimited and

unparalleled. But it is not being reflected in his behaviour.

Parvati's firm dedication...

Once Lord **Easwara** was absorbed in intense tapas (penance).

Parvati wished to marry Him,

but her parents tried to dissuade her. They started to reason with her, describing

Siva's form thus:

Oh! Gowri! You are very young and **Sambasiva** is old;

He has matted locks and wears a tiger skin;

He rides a bull and is constantly on the move;

He is adorned with snakes; How did you court Him?

Don't you know all this?

He has no house of His own and sleeps in the cremation ground.

(Telugu Poem)

Parvati paid no heed to all this reasoning and ignored it. Lord

Easwara knew her nature

and **Parvati** knew **Siva**'s nature. They are in fact, not different from one another. Lord

Siva is **Siva-Sakthi-atmaka-swarupa** (Embodiment of **Siva** and **Sakthi**). So too is **Parvati**.

How can ordinary mortals understand such mystic nature of Lord **Easwara** and **Parvati**!

Where there is a feeling of duality, doubt arises. A man with dual mind is half blind.

In fact, there is no difference between Lord **Siva** and **Parvati**.

Meanwhile, **Saraswati** arrived on the scene to counsel **Parvati** about

Lord **Siva**'s

unsuitability as her bridegroom. She explained, "Dear **Parvati**!

Society will not accept

such an odd combination. There is no compatibility between you and

Lord **Siva**. You

yourself know everything. I need not elaborate on the point further. I am sorry that

knowingly you have fallen into that illusion."

Parvati replied firmly, "**Oh Saraswati!** I am interested only in Lord **Siva** and none else.

I have no other interest in life except becoming the consort of Lord

Siva. No one can

change my decision."

Divinity pervades everything ...

Isavasyam Idam Sarvam (the entire universe is permeated by God).

The power of Lord **Siva**

permeates the entire universe. The foremost duty of a human being is to love **Easwaratwa**

(the divinity of Lord **Easwara**).

Actually, the same divine power is immanent in every human body also. Just as the human

body is covered with a cloth, Divinity is enveloped in maya (illusion).

Hence, though

Easwaratwa is omnipresent, it is not visible. In accordance with the maxim **Easwara Sarva**

Bhutanam (God is the indweller of all beings), **Easwaratwa** permeates every living being.

Parvati explained that this **Easwaratwa** transcends age, and it is in no way related to

external appearance.

Parvati's woes

Mother **Lakshmi** also tried to dissuade **Parvati** from marrying Lord **Siva**. She explained "My

dear! You are quite young and beautiful. You have great power in you. It is unbecoming

that you seek to wed someone who goes begging from house to house for alms."

Parvati was very upset and she sternly replied, "My bridegroom is no beggar. In fact, He

is the one who gives alms to the entire world. It is not proper for you all to indulge

in this campaign of slander against Him."

Several others also were averse to the choice of **Parvati**. They enquired, "He is adorning

Himself with snakes. How did you court such a person? Don't you know about it?"

Parvati retorted, "Snakes have poison only in their fangs. But a human being has poison

in the entire body. The human's vision, hearing and actions are all full of poison. You

consider such a poisonous human being as a good person. If the fangs are removed, the

snake cannot harm anybody. But the human being with his two fangs of **ahamkara** (ego) and **mamakara** (attachment) is roaming about nonchalantly and causing great harm to fellow human beings and to the world around. Humans consider themselves great. They are full of poison. How can such humans be corrected?"

One with pride will not be successful in any endeavour.
 He will commit sins and will be ridiculed by one and all.
 His own people will abandon him.
 He will lose all wealth and respect.
 His pride will ruin him completely.
 (Telugu Poem)

Recognise your innate nature
 God is loved by one and all. Every human being lives by love alone. In fact, one who has no love in them is not a human being at all! The love that exists between God and the human being is comparable to that between a father and a son. What a great sin it is to attribute ill will to such pure and unsullied love! In fact, it is the result of evil qualities that has permeated society.

When the innate divine nature of every human being is recognised, there will be no scope for any kind of differences. All are one, be alike to everyone. We have to achieve such transformation in our lives. You study several texts. Mere reading is not enough. It will not help you in any way. The truth contained in those texts has to be realised and experienced.

Laila and **Mainu** were great lovers. Theirs was selfless love, which became immortal.

Unable to understand the true nature of their sacred love, people attributed all sorts of motives to their love and created a lot of confusion.

The mind must be filled with pure love. One should not develop attachment to sense objects and poison one's own mind. Only then can real happiness be experienced. Every human being in this world must analyse for **themselves** what is to be changed and corrected and what is to be accomplished. Accordingly, one should conduct oneself. Only then will one have realised real humanness.

The Divinity called "**I**" is immanent in every human being. This Divinity "**I**" is not to be construed as Brahma, Vishnu, or **Siva**. These are all names ascribed by man to Divinity for the purpose of recognition. The names are not that important. The real Divinity is

"I". "I am I." We consider Brahma as the creator, Vishnu the sustainer, and **Siva** the destroyer. God grants **darshan** (sight of a holy person) to each one in the same form on which each one contemplates.

Matru Devo Bhava

Once, Lord **Siva** and Mother **Parvati** were strolling in the ethereal world. They saw, on the earth, one person cutting the branch of a tree on which he was resting. The branch was almost cut and was about to fall any moment. **Parvati** was very anxious. She prayed to Lord **Siva**, "**Oh!** Lord! Please save him immediately from falling on the earth below."

Easwara replied, "It is you who saw him first. Only you realised that he might fall down by cutting the branch on which he was sitting. Hence, it is your responsibility to save him."

Parvati then laid down a condition, "Swami! Normally, any person falling from a height will express his agony by uttering the words '**Amma!**' or '**Appa!**' If this man cries '**Amma!**', I will rescue him. On the other hand, if he cries '**Appa!**' You have to rescue him." **Easwara** agreed.

Meanwhile, the branch that was being cut finally broke. The person sitting on it fell down. Mother **Parvati** was ready to save him. Lord **Siva** was also ready. But, the person prayed to neither "**Amma!** (Mother)" nor "**Appa!** (father)" He just wailed "**Ayyo!**" Though Lord **Siva** and Mother **Parvati** were both waiting to rescue him, the man did not call them!

This story is a reminder to one and all that we must always remember our parents wherever we are and in whichever situation we are placed in. They are the living divinities constantly guarding and guiding us. The Upanishads exhort, **Matru Devo bhava, pitru Devo bhava, acharya Devo bhava, atithi Devo bhava** (revere your mother, father, preceptor and guest as God). You may be highly educated. You may be an adept in all branches of knowledge in this world. Yet, to your mother you are only a child. Your mother's blessing will be always with you. The life of a son who neglects such a mother is worthless.

It is only Mother **Parvati** who has a compassionate heart to protect a man in distress.

Hence, we must constantly contemplate upon that **Sakthiswarupini**

(embodiment of divine energy). Lord **Easwara** is The Father and Mother **Parvati** is **Sakthiswarupini**. **Easwara** cannot take that much liberty and move forward to save a devotee. Only after the **Sakthi** takes a step forward does Lord **Easwara** follow her. Hence, one has to worship the **Sakthiswarupini** in the first instance. She is the mother, verily. That is why it has been said: **Matru Devo bhava!** It is the mother who has been given the first place. Even one's own country is compared to the mother. We say, "India is my motherland." Everyone refers to his country as "motherland" and not as "fatherland". It is a common practice in the country of **Bharat** (India) that a girl after her marriage goes to her in-laws' house to live there with her husband and in-laws. The lady of the in-laws' house is referred to as "mother-in-law" in the English language. But Mother **Parvati** is "Mother-in-love" for the whole world. The word "law" relates to the world, whereas "love" refers to one's heart. Hence, first and foremost develop love. Consider love as your everything. Only then will you would have led a fruitful life. Your mother may be very simple and not worldly-wise. She may be very weak physically and intellectually. Yet, a mother is a mother. You should not neglect your mother simply because she is weak or has fallen sick. A mother is always full of love for her children. That is why **Bhakta Ramadas** prayed to Mother **Sita**, "**Oh!** Mother **Sita!** Please represent my case to **Rama** and help me. When you are engaged in happy conversation with **Rama** in solitude, kindly make a mention about my pitiable condition." **Bhakta Ramadas** worked as a **Tahsildar** under Nawab **Tanisha**. He spent all the revenue collected from the people in building a temple of Lord **Rama**, **Lakshmana**, and Mother **Sita** and decorating the idols with gold jewelry. He was imprisoned on charges of misappropriation for not depositing the money in the treasury. Unable to bear the agony in jail, he lamented, "Swami! I dedicated all the money collected by me in your service only." In a beautiful **kirtan** (song), he sang thus: **Oh Ramachandra!** I spent ten thousand gold coins to adorn

Mother **Sita** with a gold necklace and Another ten thousand sovereigns to decorate your brother **Lakshmana** with a gold belt. That crest jewel that adorns You cost me another ten thousand gold coins. Unmindful of my travails, You are flaunting the jewellery as if You have got it with Your own money! (Telugu Poem)

One cannot achieve anything in life unless one gets rid of ego and attachment. Anything can be achieved with humility and obedience. In all spheres of life moral, spiritual, physical, and even political one should conduct oneself with devotion. Only then will the task achieved shine in glory. Women should be respected ... When a mother leaves her physical body, her soul will still be concerned with her children and their welfare. One day, a mother approached Me and pleaded with Me, "Swami! My daughter listens to everyone, but she gives importance to only Swami's words. My daughter is obstinate from the very beginning. She does not listen to what I say. But, if You once talk to her, she will follow Your advice. She has lot of faith in You. She will not disobey Your words." Thus, several mothers come and pray for several things on behalf of their children. Mothers have an important role to play. There is no God higher than mother. Hence, never disregard your mother. Those who ignore their mother will encounter several difficulties. Women shall be respected, loved, and shown gratitude. Only then will you reach an exalted position. You may be great or highly educated, or you may be illiterate even, but you must respect your mother and give weight to her words as your foremost duty. A mother and her son, **Ishwarchandra Vidyasagar**, used to live in a small village near **Kolkata**. The mother struggled to bring up her son. Since there were no lights in their house, **Vidyasagar** used to sit under the streetlights and study his lessons. Thus, he worked hard day and night and studied well. Finally, he attained a good position in his life. He became very famous as an orator. People used to gather in thousands to hear his lectures. Once, **Vidyasagar** was traveling in a train to go to some town to give

a lecture there. An

I.C.S. officer was also traveling in the same compartment to go to the same town to hear

his lecture. As soon as the officer alighted from the train at the station, he called

for a coolie to carry his briefcase. Vidyasagar approached that officer and told him,

"Sir, give me that briefcase. I will carry it for you. By the way, where have you to go?"

The I.C.S. officer replied, "I am going to the place where Ishwarchandra Vidyasagar will deliver a lecture."

On hearing those words, Vidyasagar smiled to himself and started for the place of

meeting. As soon as they reached that place, Vidyasagar handed over the briefcase to

that officer and said, "Sir! I take leave of you."

The officer offered some money to Vidyasagar for carrying his briefcase. "Look! Take this money."

Vidyasagar replied, "Sir! I carried your briefcase as an act of service, not for money,"

and politely declined the offer of money.

The meeting commenced. Vidyasagar was profusely garlanded and brought on the stage with

honour. The officer, on seeing Vidyasagar, recognised him as the person who carried his

briefcase a few minutes ago. He felt very embarrassed. As soon as the meeting was over,

he fell at Vidyasagar's feet and begged his pardon.

Humility brings greatness ...

Only humility and obedience brought great honour to Vidyasagar. Even today, you will

find his life story in textbooks. Greatness is not in the education we pursue or the

high academic degrees we obtain. It is humility and obedience that bring greatness to us.

There are several educated people in this world. But of what use is it? What benefit

does the world derive from their education? It is only because of ego and attachment

that a person is spoiled. One can become really great when he sheds these two.

During his debating tour of north India, Adi Sankara met a great scholar named Mandana

Mishra. He had a wife by name Ubhayabharati. She was selected to be the arbitrator and

judge to decide the winner in the debate between Adi Sankara and Mandana Mishra. She

considered truth as God and was therefore eminently suited for the assignment. Sankara

defeated Mandana Mishra in the debate, and he was declared the

winner by Ubhayabharati.

As per the conditions of the debate, Mandana Mishra had to take to sanyas

(renunciation), and he did accordingly. As a dutiful wife,

Ubhayabharati followed suit

and also became a renunciant.

Ubhayabharati serves eye-opener ...

One day, Ubhayabharati was going along with her disciples to the river Ganga to take

bath in the river. On the way, she observed a sanyasi (renunciant) who was relaxing,

keeping a dried bottle gourd under his head. He was using this for storing drinking

water, so he was preserving it carefully. Ubhayabharati saw this

sanyasi's attachment to

the bottle gourd and said to her disciples, "Look! This man calls himself a sanyasi, but

he is attached to a bottle gourd that he is keeping under his head as a pillow."

The sanyasi heard this comment, but did not utter anything then.

While Ubhayabharati and

her disciples were returning from the river, he threw away the bottle gourd in front of

them in order to demonstrate that he was not attached to it.

Observing his action,

Ubhayabharati aptly remarked, "I thought there was only one defect in him, abhimana

(attachment). Now I realise that he has another defect also,

ahamkara (ego). How can one

with abhimana and ahamkara become a jnani (spiritually wise person) and sanyasi?"

Her comment was an eye-opener for the sanyasi. He expressed gratitude to her for

imparting true knowledge of renunciation to him.

Emulate Karna

Diverse population must be following differing paths in the world. Lord Krishna is the

one who taught the path of wisdom and established the truth that the quality of love is

common to all. He forgave even people with demonic qualities, like

Duryodhana and

Dussasana.

Though Karna joined the evil forces, he was a man of noble qualities. Hence, Lord

Krishna praised his qualities. Karna did not have even a trace of ego and attachment. He

was a great warrior and a person of highest charity. One should therefore emulate his

noble qualities. Every student should hear good things and put them into practice.

Experience bliss and share that bliss with all. This is your foremost duty.

20 March 2007, Ugadi

Date: 20 March 2007 Occasion: Ugadi Place: Prasanthi Nilayam

The Happiness of Everyone is My Happiness

by

Bhagavan Sri Sathya Sai Baba

Embodiments of Love!

There are sixty years in the Telugu almanac, by name, Prabhava,

Vibhava, Shukla,

Pramodhutha, Prajotpatthi, Angirasa, Srimukha, Bhava, Yuva,

Dhathu, Easwara, Bahudanya,

Pramadhi, Vikrama, etc. This cycle culminates in the 60th year

Akshaya. This body has

seen two Akshaya years so far. This year, Sarvajit is very significant to realise the

divinity latent in a human being.

A human being has several desires and aspirations. The year Sarvajit fulfils such

desires that are truthful. The year will see significant progress being made in the

moral, physical, righteous, spiritual, and scientific fields. A truthful desire will

always result in fulfillment. However, one has to hold on to the Truth with steadfast

faith.

Sarvajit year will bring victory in all possible ways. It is the most important year in

all these sixty years. Jit signifies victory. Sarvajit means victory in all fields of

human endeavour. To progress in life, one has to cultivate truthful desires in this

Sarvajit year. I have not seen a single person who cultivated such truthful desires and

failed in his life. Hence, I exhort you all to cultivate truthful desires and

aspirations and lead a life full of happiness and bliss in this Sarvajit year.

Goddess Parvati is responsible for this year being named as Sarvajit. She did severe

penance for a number of years with an ambition to marry Lord Siva, giving up food and

sleep. Lord Siva was pleased with her penance and appeared before her. He enquired, "For

whose sake are you doing this penance?"

She replied, "Oh! Lord! I am doing this penance to win your grace."

Lord Siva then informed her, "Your wish is fulfilled today. You can join Me now." Before

Parvati could join Lord Easwara, several divine ladies tried to dissuade her from

marrying the Lord, criticising thus:

Oh! Gowri! You are very young and Sambasiva is old;

He has matted locks and wears a tiger skin;

He rides a bull and is constantly on the move;

He is adorned with snakes; How did you court Him?

Don't you know all this?

He has no house of His own and sleeps in the cremation ground.

(Telugu poem)

They enquired, "Why do you wish to marry such an old man who goes about begging in the streets?"

Parvati replied, "You do not know, you are seeing only his external form. You are not

making any effort to realise the Atma Tattwa (Atma Principle) in him. I am, in fact,

aspiring for the Divinity in him. Divinity is changeless and eternal."

Lord Easwara accepted Parvati as His consort. She was happy in every aspect. The day on

which Goddess Parvati could fulfil her desire surmounting all difficulties is celebrated

as the New Year day of Sarvajit. In fact, this name to the New Year was given by goddess

Parvati herself!

The names of the years that follow this Sarvajit are Sarvadhari, Virodhi, Vikruthi,

Nala, Pingala, Kaalayukthi, Siddharthi, Roudri, Durmathi,

Dundubhi, Rudhirodgari,

Raktakshi, Krodhana, and Akshaya. Only when you pass through all these years can you

reach Akshaya. Goddess Parvati rejoined Divinity, that is, Akshaya (imperishable), only

by great penance and after undergoing several hardship and pain.

Divinity always incarnates in the year Akshaya only. This body was born in the year

Akshaya during Brahmamuhurtha (the auspicious period at dawn) at 6.00 a.m. Only when we

get into the inner meaning will we be able to know the good and bad of any aspect.

Parvati is the goddess that supplies water to the entire world. Lord Easwara granted

this boon to her. Ganga (The Ganges river) is another form of goddess Parvati. That is

why the river Ganga is worshipped as Gangadevi. Some years ago, I visited the East

Godavari district in Andhra Pradesh. I had to travel by car to reach Chennai (Madras).

In a place called Red Hills near Chennai, a huge reservoir was built to store water. I

was told that drinking water is supplied from that reservoir to the entire city of

Chennai.

But there was no water in the reservoir itself at that time. How can water be supplied

to the city? There were of course, a few places in the reservoir where rain water

collected as small cesspools. I saw some children drinking polluted

water from those

cesspools. I was also informed that the same water is being used for drinking and

cooking. A few devotees traveling along with Me in the car, enquired, "Swami! When would

this reservoir get filled?"

For everything, there is a time, action, reason, and duty, which shall go together. I

kept these aspects in view and told them, "I will not step into this city of **Chennai** for

the next ten years. Only after supplying water for drinking and irrigation purposes and

the people of **Chennai** drink pure water will I visit **Chennai** again." Ten years passed by.

I fulfilled My promise of supplying drinking water to the entire city of **Chennai**.

Besides, it is also being used for irrigation purposes. Accordingly I visited **Chennai**

during January this year.

The **Britishers** who ruled this country prior to independence, lived for 200 years in

Chennai. There were no proper roads or cars in those days. They used to go to far off

places and hill tops on horse back and search for water sources. Nevertheless, they

could not solve the drinking water problem before they left this country. At the time of

acute water shortage, the rich could buy water in tankers from private owners of

borewells. But what about the poor people? They have no money to purchase water.

One day, I was in **Teynampet** in **Chennai** city. Several people gathered there. They

represented, "Swami! We have no drinking water." A number of small children were in that

gathering. It was a holiday for the primary school children. They surrounded Me and

prayed, "Swami! We need drinking water."

I told them, "My dear boys! Surely you will get drinking water. I will arrange for the

supply of pure drinking water from the river Krishna." I fulfilled My promise.

The **Britishers** promised to link the three rivers **Ganga**, **Godavari**, and Krishna. But they

did nothing in this regard. The **Godavari** water is going to waste by draining into the

sea. Of course, the Krishna river is not going that way. Even now, there is copious

supply of water in the river Krishna. Several **dams** and reservoirs are being built across

the river Krishna. We had to spend a huge sum of two hundred **crores** of rupees to supply

drinking water to the city of **Chennai**, and also for irrigation purposes. The people of

Chennai are very happy that they are able to drink pure water now.

During My recent visit to the city, I went to **Teynampet** once again. The people there

expressed their feelings thus, "Swami! We are able to drink pure, sweet and refreshing

water now. How can we express our gratitude to You? Words fail to express our sense of

gratitude to Swami."

God can do anything, achieve any insurmountable task. But foolish human beings fail to

realise this truth. You teach a proper lesson to such fools. They have accumulated

enormous wealth. But, they don't shell out a coin in charity to the beggars. I told

those people, "You need not depend on the charity of others. God Himself who is the

creator, can grant everything unto you. Hence, pray to Him, for whatever you need."

They gathered there to greet Me on My way and express their gratitude to Swami for this

boon of sweet drinking water. I told them, "Drink this pure, sweet water and be happy.

That would be enough, I don't need anything else."

Now, the same water is supplied to every house and even small huts by laying pipes. All

people are drinking sweet and pure water. I must tell you that My entire heart is filled

with sweet water! The happiness of everyone is My happiness. This is the inner meaning

of the prayer, **Lokah samasthah sukhino bhavanthu** (May all the people of the world be

happy). You also pray this way.

Our next project was the supply of drinking water to the people living in the upland

areas of East and West **Godavari** districts of **Andhra Pradesh**. The District President of

the West **Godavari** district, **Dr. Bhaskara Rao**, is now here. They all worked very hard to

complete of this project. It is very difficult to lift the water from the low-lying

areas to the upland areas. It is a tedious and expensive work. I assured them, "You do

your job; I will look after everything else."

I sent **Ramakrishna**, former Vice President of **M/s Larsen & Toubro** Company and **Kondal Rao**,

former chief Engineer, Government of **Andhra Pradesh**, to inspect the progress of work.

They were surprised to find that the work was going on at a brisk pace. They exclaimed,

"**Oh!** To what great heights the water reached! It is a miracle." It

cannot be expressed
in words. It is only to be seen to be believed. The people living on
those hills and
hillocks are not living like other human beings. They do not go down
the hills and
interact with fellow human beings living in plains, because they are
afraid of them!
They expressed their awe at this huge water supply project thus:
"Swami! We are living
in the hills right above the river Godavari flowing in the plains. But
until today, we
did not taste even a drop of Godavari water."
Such people are now happily drinking sweet and pure water right in
their homes, supplied
by laying pipes up to their doorstep. Several of those people,
especially ladies, came
all the way to Prasanthi Nilayam by foot to see this place and have
My darshan. They
spoke to the devotees here and expressed their sentiments thus:
"How fortunate you are!
Of course, we are also fortunate! We will also settle at the Lotus feet
of Swami one
day."
Thus, we have supplied pure drinking water to several villages to the
complete
satisfaction of one and all. They composed songs in their local dialect
and expressed
their gratitude to Swami, singing those songs. The theme of their
songs was, "The water
we drink is supplied by Sri Sathya Sai. We should not waste even a
drop of that water.
Come! Let us drink that water and sustain our lives." They set the
song to a fine tune
and sang it in a group, dancing all the time.
Those villagers are very happy that their drinking water problem has
been solved
permanently by Swami. They fill that sweet water in big vessels and
carry them to their
homes by means of a kavadi (yoke). It is a beautiful scene to be seen.
In fact, there is
a lot to be learnt by the people of the towns and cities from those
innocent and
jubilant villagers. They are experiencing indescribable bliss and
contentment in their
lives.
Yesterday, Ramakrishna and Kondal Rao came to Me and
represented, "Swami! You must
surely visit those villagers. They are all praying and eagerly waiting
for Swami's
visit."
I told them I will surely visit them. Very soon, I will visit
Rajahmundry. But there is

no way I can go to those villages by car from Rajahmundry. Their
places can be reached
only by foot. The villagers pleaded with Me earlier, "We will not cause
any strain to
the body of Swami. We will try to take you to our places, without
making you walk. We
will carry Swami on our shoulders, if necessary." Those villagers are
very happy and
eager to receive Swami in their villages.
On this holy occasion of Ugadi, we are launching a new scheme for
rural development,
under the name, "Village works". Every house in every village shall be
kept clean. The
houses are to be kept neat and clean both inside and outside. The
children in these
homes are also to be groomed into clean and healthy children. We
propose to cover every
village under this scheme. Of course, the project involves huge
expenditure. But, we
don't hesitate to incur the necessary expenditure. Money comes and
goes. But, the help
and good work we render remain. Hence, we must undertake this
rural development project
immediately.
We are launching this scheme from today itself on the holy occasion
of Ugadi. The elders
as well as children, the poor and rich, should all work united for the
success of this
project. It is seva (selfless service) that unites people. Both the
villages and towns
should join and work together in a spirit of unity. We are sure that
very soon it will
be a reality. We are launching this scheme today. It is our wish that by
the next Ugadi,
all the villages are shaped and moulded into model villages. All of you,
including
children, shall take part in this village service. You must consider it as
Daiva seva
(service to God). Service to man is service to God.
At present, we are at the individual level. We are working with an
individual interest.
This attitude must change. We must change. We must develop unity
and national interest.
The entire country must stand united. In a recent meeting held at
Chennai, several Chief
Ministers, Governors of States, and I.A.S. officers participated. Many
people attended
that meeting. These people shared a common cause. Thus, you must
all come united and
participate in this village service programme. If all people work
together, the entire
world can be changed into a better place to live in.

I am with you always, guarding and guiding you at every moment.
Whatever you need, ask

Me; I will provide. Like the rivers that flow merge into the sea
ultimately, whatever

seva you do to anyone reaches Me only. Hence, don't fear for
anything. Why fear when I

am here? Do not hesitate to ask Me for whatever you may need.
Surely, I will provide

everything to you. Hence, make yourself ready to participate in this
service, both men
and women.

Yesterday, a group of devotees from Mumbai came to Prasanthi
Nilayam. They are very

rich. They told Me, "Swami! We propose to erect a Dwaja Sthamba in
the name of Swami in

the sea near Mumbai, several hundred feet high. We propose to
arrange a beacon light on

top of it, so that it is visible to all from long distances. It will have the
divine

name 'Sai Ram' and will involve an expenditure of several crores of
rupees. We will come

again to Prasanthi Nilayam after the project is completed and have
Swami's darshan."

No doubt, the devotees of Mumbai are doing a lot of seva. Everything
is good; but the

city of Mumbai is very dirty. First and foremost, make the city free
from pollution.

Some efforts were made earlier in this regard, but they were not
successful. The reason

being, at high tide the sea is at a higher level than the city drainage
system. As you

all know, water flows down only. Unless the drainage water in the
city is pumped out,

the city cannot be kept clean and beautiful. I am sure that a way can
be found to tackle

this problem. I am also sure that the people of Mumbai can certainly
undertake this

task. I told them in no uncertain terms, "You finish that work; I will
surely come."

I wish that the entire country of Bharat should be made beautiful and
the people lead a

happy and peaceful life. Lokah samasthah sukhino bhavanthu
(May all the people of the

world be happy!) Swami's happiness lies in the happiness of all. He
does not need

anything special. Your happiness is My happiness. So whatever you
undertake, let it be

for the peace, welfare, and happiness of all people.

More than anything else, the foremost requirement today is water for
all. Water is life

sustaining. You may live without food for a few days, but you cannot
live without water.

In the future, there will be copious rains. No one need fear drought. In
fact, I have

come into this world to correct all these maladies.

I will surely provide you happiness, by correcting and forgiving your
faults. You must

all live in unity and love. We consider the panchapranas (the five
vital airs) as prana,

apana, vyana, udana, and samana. No; what I mean by
panchapranas is Sathya (Truth),

Dharma (Righteousness), Santhi (Peace), Prema (Love), and Ahimsa
(Nonviolence). Where

there is truth, there will be righteousness. Where there is
righteousness, there will be

peace. Where there is peace, there will be love. Where truth and love
go together,

everything else will be added unto such a person.

Very soon, the entire world will be united into a single unit. Students
should strive to

achieve that ideal. The senses are very strong in children. The
physical, mental, and

spiritual strength in them is of a high order. You have to make proper
use of that

strength. I expect you not to misuse your senses. Only then can you
do great service to

the world. It is not enough if you simply go to one temple and do
some whitewashing to

its walls. It is no service at all. Every house must be kept clean. You
can visit any

house that is kept clean.

In the earlier days, the Harijans used to live in houses built
separately, at a distance

in Puttaparthi. I used to visit their houses. There used to be one
person by name

Nagappa in those days. His son-in-law Ramulu was educated up to
3rd form (8th standard).

He knew about Swami and His Divinity to some extent.

One day, he invited Me to have lunch in his house. I informed
Subbamma. She was taken

aback and tried to dissuade Me from going to his house saying, "Alas!
Swami! Will You go

to the houses of Harijans? Please do not go."

I insisted on going. I also told her to come along with Me. Subbamma
belonged to the

orthodox Brahmin community. Nevertheless, she decided to follow
Me saying, "I will do

anything for the sake of Swami." I was leading and she was following
Me. Ramulu was

walking in front of Me.

By the time we reached that house, the entire area was filled with
divine fragrance. I

asked the inmates of the house, "From where did you bring this
fragrance."

Ramulu replied, "Swami! We did not bring it from anywhere. It is emanating from You."

I stepped into the house. **Subbamma** willingly followed. She was then 62 years old. I was

served with some rice in an aluminium plate. In fact, that is what they had. There were no stainless steel plates then. **Subbamma** was served food in another aluminium plate.

Subbamma used to have a feeling of belonging to the high caste **Brahmins**, in the beginning. Later on, she changed her attitude on the advice of Swami. She decided, "**Fie**

on me! I should not entertain such feelings of superiority." She happily dined in their house, along with Swami.

By the time we returned to the village after finishing our lunch in **Ramulu**'s house, the

entire village joined together and started heckling us saying, "**Subbamma** has become a **mala (harijan)**." They issued a decree that none in the village should touch **Subbamma**.

Subbamma responded, "That is exactly what I desire. Let no one touch me. It is enough if

Swami alone touches me. I have no children. I need not maintain any relationship with

any family. Neither I need give my children in marriage to other families nor do I need bring their children into my house. It is enough if Swami is with me."

In those days, **Subbamma** used to cook food for every devotee visiting Swami, in

Puttaparthi. In keeping with her hospitality, fortune would favour her and she used to

reap rich harvest from her fields. Her fields were yielding rich crops two to three

times a year. Those paddy bags could not be taken into her house. Hence, the bags used

to be emptied into a specially built granary from above. Thus, **Subbamma** sanctified her

life in the service of Swami.

One day, I asked **Subbamma** what she needed from Me. She replied, "Swami! I have no desire

for anything. Before I leave my mortal coil, if You can graciously pour a few drops of sanctified water into my mouth from Your divine hands, it would be enough."

I assured her that her wish would be fulfilled.

Once I was returning from **Chennai** to **Bukkapatnam**, by car.

Subbamma died the previous

night. Her relatives were making arrangements to bring her dead body from her house to

the cremation ground in **Bukkapatnam**. As soon as they saw Me, they ran toward Me and

informed Me, "**Subbamma** died yesterday."

I told them, "It is only your illusion. **Subbamma** did not die. She won't leave her mortal

coil till she had My **darshan**." So saying, I reversed My car toward her house.

Subbamma's mother was still alive then. With an agonising heart she told Me, "Swami! She

was remembering You all the while and was chanting '**Sairam, Sairam**,' till last night."

She was asking everyone, "Did Swami come?"

The body of **Subbamma** was covered with a cloth. I removed that cloth and called her,

"**Subbamma! Subbamma!**" To everyone's surprise, she opened her eyes.

When God gives a word, He will not forget it under any circumstances. I told her, "You

wanted me to pour a few drops of water into your mouth during your last moments. Is it

not? Here it is; have it."

I dipped a basil (**tulasi**) leaf in a tumbler filled with water and put a few drops of

that sanctified water in her mouth. **Subbamma** drank the water, held My hands tightly, and

put them reverentially on her eyelids. She took leave of Me saying, "Swami! I have been

waiting to take leave of You finally before I shed my mortal coil. You have fulfilled my

last wish, as promised. Now permit me to leave. Here I am going."

I gave her permission and she merged in Me.

I built a housing colony in memory of late **Subbamma** and named it after her. **Subbamma** was

a great soul. She used to go up on the terrace of her house and converse with Mother

Easwaramma, every now and then. She used to tell her,

"**Easwaramma!** You gave birth to

Swami and I fostered Him. Hence you are **Devakidevi** and I am **Yashoda**."

Easwaramma used to reply, "**Subbamma!** You served hundreds of Swami's devotees by giving

food and shelter to them in your house. Don't you deserve the fruit of that **seva**? Surely you will."

Before **Subbamma** left her mortal coil, she came to **Easwaramma** one day and pleaded with

her, "I am leaving. You look after **Sathyan** well." Both of them shed tears. The next day

Subbamma died.

Subbamma's husband was **Narayana Rao**. He always used to sit near the **Tulasi Brindavan** in

front of his house. When he took to bad ways, I composed some songs and trained a few

children to sing them in front of his house in order to correct him.

The children used to move in a group in front of his house, singing those songs, one of which runs as follows:

Don't seek the company of women of bad character;
 Surely you will fall down.
 Your caste people will not allow you into their houses;
 Your relatives will discard you if they see you;
 Your friends will beat you with chappals
 if they see you in the company of such women.
 (Telugu poem)

While the children were moving about in a group singing this song, he felt very much embarrassed. He called them inside and asked, "Who taught you this song?"

The children replied, "Raju taught us, Sir!"

He thought, "Yes, it is true. Who else can know about my behaviour?"

From then on, he shed his bad thoughts and bad habits. In those days, cartloads of mango fruit used to be brought into his house. He used to distribute those fruits to all the children, lovingly.

Wrist watches just arrived in those days. Anyone in the village with a wrist watch was considered a great person. Not only that. The gents in those days used to wear a small insect-like moustache under their nose, as a fashion. Keeping in view these vainglorious fashion trends, I composed a song and taught it to the school children so that they may go about in the streets singing that song:

People wear some glittering white badge on the left hand
 with leather belt tied to it.
 What fashion is this, Oh! Dear! What fashion is this?
 Disgusting appearances are they; What fashion is this?
 Long moustache is trimmed and shaved;
 Few hairs are kept under the nose instead;
 What fashion is this, Oh! Dear! What fashion is this?
 (Telugu song)

Thus, I used to compose songs and make the children sing those songs in the village to help people shed the craze for fads and cultivate noble thoughts. I used to bring about a transformation in one and all right from the children to the elders, by such methods.

From today onward, you must all embark on a mission to bring about a transformation in the villages. It does not mean that the villages are to be transformed into towns and cities. In fact, I don't like such transformation. First and foremost, the villages are to be kept clean.

Already, the towns and cities are stinking with filth. The people living there wear neat pants, shirt, and a necktie. But their inner feelings are all bad. Cultivate good thoughts and feelings, in keeping with the neat dress you wear. First of all, try to bring about a transformation in your own self and then work for a change in the outside world.

Yesterday, three boys sang a nice burra katha about Easwaramma. They rendered it well.

There was a wonderful description about Subbamma in that burra katha. I am very happy about it. In fact, it was such a unique story. No one has written such a story so far.

(Bhagawan called Sri Krishna Bhaskar, who wrote the script, and the three boys who rendered the burra katha, and presented them new clothes. Bhagawan blessed them with a photo session.)

20 March 2007, Ugadi (evening)
 Date: 20 March 2007 (evening) Occasion: Ugadi Place: Prasanthi Nilayam

Develop Love and Lead the Life of a True Manava by Bhagawan Sri Sathya Sai Baba

Students! Citizens of Anantapur!

The words you uttered and the programmes you presented got imprinted in My heart. You have set an example to others and proved beyond doubt that the people of Anantapur are endowed with immense potentiality and talent. It is My wish that all other districts emulate your example. I do not have any other desire. I want to purify your heart and confer peace and bliss on you. That is the only desire I have. I do not have even a trace of hatred in Me, nor do I have any enemies. All are Mine. It is My love that is present in all of you. I speak only about love and nothing else. I have immense love for children. In fact, they are My only property. If they come up in life, the entire world will prosper.

Always be united. You call yourself a Hindu. What does the term HINDU signify? H:

Humility, I: Individuality, N: Nationality, D: Divinity, U: Unity. These are verily our five life-breaths (pranas). Just as five elements, five senses, and five life-sheaths constitute our physical body; these five principles constitute the very essence of spirituality. Hence you have to safeguard these five principles and

stand united.

Never give scope for differences of opinion, even in trivial matters. If any differences

were to arise, each should be prepared to forgive the other. All are the children of

God. All are brothers and sisters. Understand this truth and conduct yourself

accordingly.

There is love in everyone. Only when people develop love in themselves can all be

united. When we develop love and give up hatred, our innate power will manifest. Elders

are bogged down by a number of worries, which weaken their mental power. But the youth

are endowed with immense power of mind and senses. They should develop it by putting the

senses to sacred use.

Develop the spirit of unity. Never think that you belong to a particular state and

thereby give rise to differences. Always think that you belong to India. This is what I

said in Madras (**Chennai**) recently. Do not identify yourself with **vyashti tattwa**

(individual principle). Instead, identify with **samashti tattwa** (societal principle) and

cultivate unity. Never forget the feeling of nationality.

Consider truth, righteousness, peace, love and nonviolence as your **pancha pranas** (five

life-breaths) and uphold the sanctity of the name **manava** (human being). Where there is

love, there is peace. Where there is peace, there is nonviolence. One bereft of love

cannot attain peace. Peace cannot be purchased in a shop. In the external world, you

find only pieces, but not peace! Even if you were to ask a millionaire, he will say, "I

have everything except peace of mind."

One can attain peace only through love. Divine love is the basis for every thing. When

we develop love for God, everything will be taken care of. If we do not have love for

God, we will be giving scope to evil qualities such as anger, hatred, jealousy, **etc.**

People today have given up human qualities such as love, peace, and compassion and are

leading the life of an animal.

Face all difficulties with forbearance

Forbearance is the real beauty in this sacred land of **Bharat** (India).

Of all the rituals, adherence to truth is the greatest penance.

The nectarous feeling in this country is the feeling of love

toward one's mother.

Character is valued far higher than the very life itself.

People have forgotten the basic principles of this great culture and are imitating Western culture.

Alas!

The **Bharatiyas** are not aware of the greatness of their cultural heritage just as a mighty elephant is not aware of its own strength. (Telugu Poem)

Man is endowed with great power. The power that is present in us cannot be traced

anywhere else. But we forget our innate power because we are drowned in evil qualities

such as hatred and jealousy. Never have hatred or anger toward anyone. Do not be

perturbed if someone vents out his anger on you. Offer your salutation to him and remain

calm and composed. Greet even your enemy with love saying, "Hello brother! How are you?"

When you address him as brother, he will reciprocate the same brotherly affection. On

the other hand, if you tell him, "You are my enemy," he will continue to develop hatred

toward you.

All your feelings will come back to you in the form of reaction, reflection, and

resound. As the action, so is the result. Can you get the belch of pineapple when you

eat a mango? No. The smell of your belch depends on the fruit you have consumed.

Likewise, you will experience only love when you fill your heart with love.

Dear children!

Develop love right from this tender age. Here, love implies not worldly love but divine

love. When you have divine love, you will not be affected by the "deep wine" of worldly

desires. Hence, develop divine love. My life bears testimony to the principle of divine

love. Love is the hallmark of true humanness. One bereft of love cannot be called a

human being at all. Hence, develop love and lead the life of **manava** (human being) in the

true sense of the term. Earn a good name.

The programme you presented today and the feelings you have expressed should be

propagated to the entire nation. Unfortunately, these days, none of the newspapers carry

reports of such sacred events. They give wide publicity to all the trash of the tinsel

world.

Fill your heart with sacred, selfless, and unwavering love. God is described as

nirgunam, niranjanam, sanathana niketanam, nitya, shuddha, buddha, mukta, nirmala

swarupinam (attributeless, pure, final abode, eternal, unsullied, enlightened, free and embodiment of sacredness).

Make efforts to sanctify your human birth. How can it be sanctified? Is it by indulging in conflicts and developing hatred? No, no. These are bestial qualities. Love is the true human quality. Hence, dear children! Develop love. Whenever there is difference of opinion among you, brush it aside. When you consider love as your life-breath, there will be no scope for bestial tendencies such as hatred and jealousy. Animals are living in forests without any hatred toward each other. Such an evil tendency is seen often among men who are supposed to lead a civilised life. It is contrary to human nature. Human life is meant to develop love, not to accumulate money. Money comes and goes but morality comes and grows. Dear children! You are endowed with a pure heart and a steady mind. When you have purity of heart, it is easy to develop love. In fact, your love can become as expansive as the sky. Never give up love under any circumstances. Swami is always in you, with you, around you, above you and below you. Hence, develop love. Very soon I will come to **Anantapur**. It is more than ten years since I last paid a visit to **Anantapur**. But now, drawn by the power of your love and **sankalpa** (will), I will certainly come. Be prepared for My visit singing **bhajans** more and more and sharing your love with one and all. "**Hari Bhajan Bina Sukha Santhi Nahin**" One cannot attain peace without singing the glory of God. Many women are endowed with bhakti and **prapatthi** (devotion and a sense of surrender). They should all come together and organise activities. They should keep their homes clean and mould their children along the sacred path. But today educated women are undertaking jobs. Such women will have little understanding of their responsibilities on the home front. If women go out for jobs, who will take care of the home? If women go out to teach others' children in schools, who will look after their own children? Firstly, teach your own children and put them on the right path. Only then can you be called a true mother. If you go to the office and neglect your own children, they may take to

wrong ways.

Consequently, you will lose your peace of mind. Hence, take proper care of your family in the first instance. Respect your parents and in-laws. There lies the true meaning of ideal womanhood. Children, youth, elders, men, and women all should tread the path of truth. Only then can you spread joy and bliss to our nation and to the world at large. It is not merely our home or our physical body that we have to safeguard. We have to protect our nation. After all what is this physical body? It exists today but may not live to see another day. Body is like a water bubble. Mind is like a mad monkey. Do not follow the body, do not follow the mind. Follow your conscience. Only then can you attain happiness in all respects. Embodiments of Love! Today, your love has deeply touched My heart. My heart is filled with immense bliss watching you distribute various items to the poor and the needy. **Aswattha Narayana** and his family have extended all their support to this noble cause. Many people of the town, professors, and lecturers worked together with great enthusiasm. They have done much more than what they had planned. (Addressing the beneficiaries, **Bhagawan** said) Ask Me whatever you require, I will certainly give you. Do not give up your studies for want of money. If you cannot afford to pay your monthly fees, ask Me. I will give you the required money. Your parents may be struggling to make both ends meet. Hence, do not trouble them for money. **Matru Devo bhava, pitru Devo bhava** (Revere your mother as God, father as God). Do not think that God is present in a distant land, far away from you. God can never be away from you. He will never forsake you. He is always in you, with you, and around you. Have firm faith in this truth and be happy always. When you are alone, think that God is with you. Tell yourself, "I am not alone. God is with me." Right from this moment, develop such firm conviction. You will be free from all worries and anxieties. Develop sacred feelings in your heart. 27 March 2007, **Ramanavami** Date: 27 March 2007 Occasion: **Ramanavami** Place: **Prasanthi**

Nilayam

Remember the Name of Rama Forever
by
Bhagavan Sri Sathya Sai Baba
Thousands of years have passed since the advent of the Treta Yuga.
Yet, even now,
everyone, right from children to elderly people, remember the name
of Rama. The glory of
Rama's name is such that it has not diminished even a bit with the
passage of time. This
truth should be recognised by all. Rama is the name given to a form,
but the name Rama
is not limited to a form. Atma is Rama, and its true name is
Atmarama. Therefore,
wherever and whenever you remember the name Rama, Rama is
there with you, in you, around
you.
Embodiments of Love!
Rama is one, whether you identify it with the Atma or with the form
installed in your
heart. Every year comes the festival of Sri Rama Navami. But we
have not so far
understood its true significance. You identify Rama with a form. But
Rama is not limited
to any particular form. It is the name that is latent in your heart. Many
changes and
variations keep occurring in the world, but the name of Rama is
immutable, is eternal,
unsullied, and everlasting.
Rama was not an ordinary individual. He was verily God, who
incarnated on earth for the
welfare of mankind. People call God by many names like Rama,
Krishna, Easwara, and
Mahadeva. They are all the names of one God. You should recognise
the glory of this
name. Sage Vasishta said, "Ramo Vighrahan dharma (Rama is the
personification of
dharma (righteousness))." Dharma itself incarnated in the form of
Rama.
You should follow dharma. Which dharma should you follow? Do not
follow the dharma
associated with your mind. Follow the principle of dharma that comes
from your heart.
Sita became the consort of Rama, who was the personification of
dharma. Wherefrom did
Sita take birth? Sita was born out of the womb of the earth. When
King Janaka was
ploughing a field in the process of the performance of a yajna, he
found a box in it.
When the box was opened, a small baby was found in it. Considering
this as the boon of
God, he took the baby home and brought it up with great care and

affection. This baby
was given the name Sita. Since she was the daughter of the King of
Videha, she was also
called Vaidehi. This name had great significance, since it means one
who transcended the
illusion caused by body attachment.
Once, Sita was playing a game of ball with her companions in her
house. There was a big
box in Janaka's house, which contained a huge bow. As her playmates
were playing with
the ball, the ball went under the box. It was not possible for anyone to
move this box.
Sita went there and put it aside with her left hand. Seeing that act of
Sita, King
Janaka decided that very day that Sita's power should be made
known to the world.
Thereafter he organised a yajna and made a declaration: "Whoever
strings the bow of Lord
Siva, I will give my daughter Sita in marriage to him."
Kings of many countries came there. All of them thought it was a
great good fortune to
marry Sita and to become the son-in-law of King Janaka. They came
one after the other
and tried to lift the bow, but all of them failed in their attempt.
In that assembly, Rama and Lakshmana were also present,
accompanied by Sage Viswamitra.
As per the direction of the sage, Rama went forward. Rama walked
with great humility to
the delight of one and all. His speech, His actions, and His demeanour
was full of
sweetness. He went near the bow, lifted it with His left hand and bent
it. It broke with
a thundering sound. Everybody expressed their happiness with a
loud applause.
People thought it would be very difficult to lift the bow; but what is
difficult for
Rama? His mere sankalpa (will) could do any stupendous task.
Viswamitra went to Rama and
said, "Rama! Today You have demonstrated Your divine power.
Certainly it is not a human
power. It is indeed divine."
Everyone praised Rama and started garlanding Him. Then King
Janaka brought his daughter
Sita. As she came, Rama did not even look in the direction from
where she was coming.
Why? He did not want to look at her without the command of His
parents.
King Janaka conveyed the good news to King Dasaratha at Ayodhya.
He requested all of
them to come after deciding the muhurtham (auspicious time) of the
marriage. He said,
"Your son has achieved success in the competition organised by me."

Therefore, all of you

are requested to come prepared to celebrate the marriage of Sita with Rama."

Welcome to all for Rama's wedding;

Together we shall witness the joyous scene.

Many have gathered already, decked up in all their finery.

With necklaces the ladies are adorned

of jewels pure and gleaming.

Rama shall tie the knot today to beautiful Sita.

Oh what a fine match they make.

(Telugu Song)

The women of the kingdom came to participate

in the wedding and joyfully sang the song:

Come let us go and see the marriage of Rama and Sita,

The sight shall confer great merit.

Blessed are those who see this scene.

Oh come one and all, watch with joy

the sacred marriage.

(Telugu Song)

In this manner when the women came from one direction, men came from another direction

singing joyfully, "Come, let us go and see the marriage." Dasaratha, along with his

queens, his sons Bharata and Satrughna, and his ministers arrived in Mithila with great

enthusiasm. It appeared as though the entire Ayodhya had come to Mithila. King Janaka

extended a royal welcome to them with great honour.

The name of the second daughter of King Janaka was Urmila. His younger brother had two

daughters, namely Mandavi and Srutakeerthi. It was decided to give Urmila to Lakshmana,

Mandavi to Bharata, and Srutakeerthi to Satrughna in marriage.

Everyone was happy that

all four pairs were going to be married at the same time.

When everyone was seated in their respective places, the marriage ceremony started.

Sita, Urmila, Mandavi, and Srutakeerthi stood in front of Rama, Lakshmana, Bharata, and

Satrughna respectively. First Sita put the garland around Rama's neck. Then, the other

three brides garlanded their respective bridegrooms. All the people joyfully hailed the occasion.

It is not possible to describe the leelas (sports, plays) and glories of Rama.

After the marriage function, all left for Ayodhya. On the way they heard a deafening sound. When they looked around to find where the sound had come from, they were

confronted with Parasurama in his fierce form. All of them were perturbed to think,

"What is this great hurdle after the glorious celebration of the marriages?" Good and

bad always follow each other. After experiencing great joy in Mithila, they were

confronted with a great difficulty on their way to Ayodhya.

Dasaratha and others became

fear-stricken. Parasurama came forward and asked, "Who broke the bow?"

"I did it," said Rama.

"If that is so, let us see if you can break my bow." Saying so, he gave his bow into the

hands of Rama. Rama broke even that bow with his left hand. Seeing that, Parasurama

offered his salutations to Lord Rama and went away. Experiencing the joy of victory, all

of them returned to Ayodhya and participated in the festivities held in Ayodhya with

great joy and enthusiasm. The people celebrated functions with great joy to propagate

the power of Rama and the devotion of Sita to the world.

Manthara became jealous to see all those festivities. You can find people like Manthara

everywhere. Manthara became very angry when King Dasaratha decided to crown Rama instead

of the son of Kaikeyi; she started poisoning the mind of Kaikeyi by fabricating many

false stories against Rama.

Hearing this evil talk of Manthara, the mind of Kaikeyi changed.

Though a queen, she was

influenced by the words of her servant and became responsible for the exile of Rama.

Afterward, she repented, realising it was the conspiracy of Manthara. In reality,

Kaikeyi loved Rama very much. It was Kaikeyi who taught many things to Rama. Rama also

loved Kaikeyi more than his mother Kausalya.

Manthara pleaded with Kaikeyi, "Mother! I am your servant. From your very birth, I

nursed you and brought you up. Kindly fulfil a desire of mine. King Dasaratha has decided

to crown Rama. But as per the promise given to you earlier, he should crown Bharata.

Rama should be sent to exile for fourteen years."

Both Sita and Rama were ready for the coronation wearing yellow coloured silk clothes.

All were waiting in the royal court to extend welcome to them.

Meanwhile, Rama went to

mother Kausalya and said, "Oh mother! I am going to forest. Kindly permit Me."

Kausalya asked, "Why my dear one! Why do you want to go the forest now, since this is the time of Your coronation?"

Rama said, "Mother! It is the command of My father that I should stay in exile in the forest for fourteen years; I have to uphold the promise made by My father." He saluted His mother and went to meet **Sumitra**.

Sumitra was the second wife of **Dasaratha**. Prior to his marriage with **Sumitra**, **Dasaratha** sought the consent of **Kausalya**. **Kausalya** replied, "Our Kingdom needs an heir, **doesn't** it? Hence, you may marry a woman of your choice. I will also participate in the marriage." **Dasaratha** was very happy and pleasantly surprised. Such women are also there in the world who go by the wishes of their husbands!

Sumitra was one of great virtues. True to her name, **Su-mitra** (good friend), she was the friend of all. She went to **Kausalya** and spoke words of great encouragement. "Dear elder sister! Why should you worry? What do you think of **Rama**? He is Lord **Narayana** Himself. What does it matter to Him whether He is in **Ayodhya**, or in a forest? Wherever He is, He is always with us. For **Rama**, **Ayodhya** and **Aranya** (forest) are one and the same."

Kausalya was somewhat comforted to hear the words of **Sumitra**. Her mind also became peaceful.

Sumitra added, "Dear elder sister, two sons were born to me, while both you and **Kaikeyi** gave birth to one son each. Do you know why? The reason is that both my sons will have the opportunity to serve their elders brothers; **Lakshmana** will serve **Rama**; and **Satrughna**, **Bharata**. Therefore, pay attention to my resolve. **Lakshmana** will go to forest with **Rama** and will protect **Rama** as the eyelids protect the eyes. Therefore, do not have any fear."

Before proceeding to the forest, **Lakshmana** went to meet his wife **Urmila**. So far she had not come to know that **Rama**, **Lakshmana**, and **Sita** were going to the forest. Sitting in her room, she was absorbed in painting the scene of the coronation of **Rama** and **Sita**.

Lakshmana went there and called, "**Urmila**," to draw her attention. "Yes, Swami," she said, getting up suddenly from her seat. As she got up, by mistake the paint got spilled on the painted picture. Distressed at this happening, she exclaimed, "**Oh!** A beautifully painted picture is spoiled."

Lakshmana said, "**Urmila!** Here, you are worrying that the picture is spoiled. There,

Kaikeyi has spoiled the coronation of **Sri Rama**, which could bring about immense good to others." **Lakshmana** informed her that he was going to forest with **Rama**.

Frightened at the news of **Rama** going to the forest, she asked **Lakshmana**, "What do you mean by saying that **Rama** is going to the forest? A few moments from now He is going to be crowned. Is it not so?"

Lakshmana apprised her of all that had happened. Since she was endowed with a great spirit of sacrifice, she was not at all perturbed by the thought of separation from her husband. Overjoyed at the thought of her husband getting the opportunity to serve **Rama** and **Sita**, she said to **Lakshmana**, "Sanctify your time by serving **Rama** and **Sita**. Very few have such a great fortune. Go happily." Saying this, she bade farewell to **Lakshmana**.

Cautioning her daughter about the dangers of the forest, **Janaka** asked **Sita**, "**Sita!** You are going to the forest with **Rama**. Many fierce animals roam about in the forest and frightening sounds are also heard there. Can you bear all this without getting frightened?"

Sita replied, "Where is the scope for any fear of animals when **Rama**, a lion in the human form, is there with me? **Rama** is Lord **Narayana** Himself. Therefore, I have nothing to fear."

In this manner, **Sita**, **Rama**, and **Lakshmana** put at rest the fears of everyone and proceeded to the forest. In the forest, **Lakshmana** protected **Rama** and **Sita** with great care and engaged himself in their service.

After killing **Ravana**, when **Rama** returned to **Ayodhya** along with **Sita**, the people of **Ayodhya** welcomed them enthusiastically hailing their return with great festivity, "**Rama** has come. Mother **Sita** has come. **Ayodhya** is shining in the effulgence of their glory. This is a great day for **Ayodhya**." There were many great celebrations on their return to **Ayodhya**, and the people were overjoyed to see **Rama** and **Sita**, whom they revered as Lord **Narayana** and **Lakshmi**.

Sita counseled **Rama**, "Transform this kingdom into a kingdom of joy where everybody can lead their life happily."

Even today, people in every village, every house, and every hut of **Bharat** (India)

worship Rama. It is a common practice among the people of Bharat to name their children

Rama and Sita. There is no change in the name of Rama and Sita, even after the passage

of thousands of years. The glory of these names is eternal and immutable. There have

been wars in many countries, but not in Bharat. People may fight with each other due to

their personal differences, but no war was fought in this country. Not only that, there

will never be any war in Bharat. It is Rama Rajya. It is the land of peace. It is the land of love.

This land of Bharat has given birth to many noble women, like Savitri, who brought her dead husband back to life;

Chandramati, who extinguished wild fire with the power of truth;

Sita, who proved her chastity by coming out of blazing fire unscathed; and

Damayanti, who reduced an evil-minded hunter to ashes with the power of her chastity.

This land of piety and nobility attained plenty and prosperity and became the teacher of all nations of the world because of such women of chastity.

(Telugu Poem)

Such great women took birth in the land of Bharat. Therefore, every day in Bharat is a

festival and an occasion for celebration. You know that when a man's wife dies, he

immediately makes efforts to marry again. But the women of Bharat are not like that.

Bharat is befittingly called the teacher of the world. In this sacred land, Lord

Narayana incarnated and redeemed the life of the people by showing them His divine play and divine glory.

Every individual is the image of the Atma. The same truth was propounded by Krishna:

Mamaivamsho Jivaloke Jivabhuta Sanathana (the eternal Atma in all beings is a part of My

Being). All of you are the embodiments of the Atma. You may be having different names,

but the Atmarama in all of you is the same.

Therefore, do not think Rama is somewhere else. Your heart itself is the temple of Rama.

Therefore, constantly contemplate on Rama who is immanent in your heart. Rama is there

with you, in you, around you not only in your waking state, but also in the dream and

deep sleep state. He is eternally with you.

Rama is not limited to a particular form. He assumes innumerable forms. Though the forms

are many, Divinity in them is one. Therefore, whomsoever you see,

offer your salutations

to them, considering them as the form of Rama.

Now, Swami is being extolled as Sai Rama and Sai Krishna because He embodies the same

principles of dharma (righteousness), prema (love), and santhi (peace) that Lord Rama

and Lord Krishna personified.

Rama is immanent in everyone; Easwara is present in all; Rama is within you. In fact,

you yourself are Rama. Establish this truth in your heart firmly and spend your time

profitably. Then your life will be filled with everlasting bliss.

Constantly recite the

name of Rama.

Aeons have passed, yet the name of Rama has not been forgotten.

Rama is not separate

from you. You are not separate from Rama. You may call a person by their name, but it is

Rama who is present in them. You may call them Sai Rama, Sita

Rama, or Ayodhya Rama or

any other name, but do remember Rama forever.

14 April 2007, Tamil New Year and Vishu

Date: 14 April 2007 Occasion: Tamil New Year and Vishu Place:

Prasanthi Nilayam

Water is the Gift of God to Man

by

Bhagavan Sri Sathya Sai Baba

Embodiments of Love!

As mentioned by the speakers who spoke just now, I provided water to Chennai both for

drinking as well as for cultivation purposes. But the repair work of the canal was done

only up to the border of Andhra Pradesh. Not only was this work executed without any

problem, it was also done in such a nice way that not even a drop of water was allowed

to be wasted. Thus, the water of the river Krishna reached up to the border of Tamil

Nadu very smoothly without any wastage.

But there was wastage of water after it entered the Tamil Nadu border because the part

of the canal on the Tamil Nadu side was not repaired. It was envisaged that this work

would be done by the Tamil Nadu Government, but it has not been done so far. Naturally,

the people are worried because the work has not been completed.

Therefore, I have decided to undertake this task (loud applause). The length of the

canal to be repaired toward Chennai is about 25 km. The cost of repairing it is

estimated at 30 to 40 crore rupees.

Depend only on God

There is no need for you to depend upon anybody else. It is enough if you pray to God.

God can perform any task.

Very soon, I will complete this work so that the water reaches the people of **Chennai** in

full measure. Shortly, I will send the engineers there. Because of breaches in the

canal on the **Tamil Nadu** side, a lot of water is being wasted. After the repair work is

done, adequate water will reach **Sathyamurthy Sagar**. Thus, **Sathyamurthy Sagar** will be

filled with **Sathya Sai** water (loud prolonged applause). I will do this work. This will

ensure permanent supply of water to **Chennai**.

Sai can do any work that nobody else is able to do. The remaining part of the canal will

be nicely repaired with cement lining.

Everybody has Equal Right on Water

You have seen for yourself how much water is being wasted now. Water is not anybody's

property; it is God's property. People are fighting with each other for water, which, in

reality, is the property of God. So they have no right to fight. Water is God's gift to

man. Everybody has equal right over it.

The name of this year is **Sarvajit**. What is the meaning of **Sarvajit**? It means victory in

all fields, **viz.** business, agriculture, education, **etc.** Hence, we will also be

victorious in performing this task. I will complete this work so that you have no

inconvenience henceforth. I am prepared to spend any amount of money. The five elements

are the gift of God; water is one of them. It is in the hands of God. You need not

approach anyone else.

You may inform **Karunanidhi** that I will surely do this work. Convey this good news to the

people of **Chennai** also in this auspicious **Sarvajit** year. May you all lead a happy life!

Constantly contemplate on God. This is your total protection. How can people have any problem when they have this sacred protection? Why fear when I am here? (loud applause)

In this **Sarvajit** year, I will give water for **Sathyamurthy Sagar**. Therefore, you should

have no worry. Have faith that God will not only provide food and water to you, He will

look after you in all respects.

Today is the sacred New Year day. It is an important day for the people of both **Kerala**

and **Tamil Nadu**. The people of **Kerala** and **Tamil Nadu** are

recipients of My grace in full

measure (loud prolonged applause). Hereafter, you will have no problems. Earlier, small

children were suffering from many ailments by drinking polluted water. Now drink this

sweet water, enjoy good health, and lead a blissful and happy life without any problems.

All of you who have come here should go back happily. You will have no dearth of

anything in life. I have great love for **Chennai**.

Where is **Chennai**, and where is **Puttaparthi**? Did anyone come here and pray to Me? No. **Sai**

Himself has come to you and provided water. My love for **Chennai** cannot be described in

words. May you all enjoy good health by eating good food and drinking pure water!

(Excerpts from **Bhagavan**'s Divine Discourse in **Sai Kulwant** Hall, **Prasanthi Nilayam** on 14

April 2007 on the occasion of **Tamil** New Year and **Vishu**.)

6 May 2007, **Easwaramma** Day

Date: 6 May 2007 Occasion: **Easwaramma** Day Place: **Kodaikanal**

Make Your Mind the Master of Desires

by

Bhagavan Sri Sathya Sai Baba

Embodiments of Love!

Easwaramma Day is held to commemorate the day when **Easwaramma** left her physical body.

The body is made up of five elements and

is bound to perish sooner or later,

But the indweller has neither birth nor death.

The indweller has no attachment whatsoever and

is the eternal witness.

(Telugu Poem)

Understand the importance of the mind

People are deluded by body attachment. The body is ephemeral, evanescent, and

impermanent. Whatever is born is transient only. Whatever is there in this world is

bound to perish. Only one thing remains forever, and that is the mind.

But many people call it monkey mind. No. You belong to mankind and have nothing to do

with monkey mind. The mind, in fact, is of the nature of the Self. You should make

befitting efforts to understand its true nature. Only those who have control over their

mind can be called human beings.

Many in this world are highly educated. Also, many have mastered various forms of

knowledge and are engaged in mighty tasks. But they cannot be called human beings in the

true sense of the term if they have no control over their mind. All kinds of good and

bad thoughts occur in the mind. Keeping the mind away from all that is bad, you should accept only that which is good. Never allow your mind to associate with anything that is bad.

Goddess **Lakshmi** always chants only "**Narayana! Narayana!**" The principle of **Atma** originates from Lord **Narayana**. You may say **Atma** or mind or **hridaya** (heart); they are all one. The **Atma** means **Narayana** only! The mind is also **Narayana**! And so is the heart.

Narayana is called **Hridayavasi** (indweller of the heart). We should give utmost importance to the mind. But many people do not give due importance to it. One who consider their mind as the basis of his life is a true human being. One who leaves their mind to its whims and fancies is, in reality, a monkey and not a human being. You should make your mind the centre of your awareness. Leaving the mind to its arbitrary ways is like leaving your life principle itself. Hence, make your mind the basis of every aspect of your life.

(At this point, **Bhagawan** materialised a gold medallion.) This medallion has the image of

Lakshmi at its centre, with precious stones all around it. The precious stones represent the desires, over which presides **Lakshmi** who is true, eternal, and permanent. You should make your mind the master of desires, like **Lakshmi**. Everyone should try to know this truth.

As the feeling, so is the result
At the time of my departure for East Africa, **Easwaramma** tried to dissuade me from going,

saying, "Swami! I hear there are many fierce animals in those forests, and the place is full of all kinds of dangers. So you should not go there. Whatever You will, all that will come here. Then why do you want to go there?"

I told her, "I am not going to see the wild animals there. I am going in response to the loving prayers of My devotees."

When I went there, the devotees of East Africa arranged small **aeroplanes**. I went round the forest in one such plane. There were thousands of wild elephants in the **Kampala** forest. It looked as though the entire forest was full of elephants. I had taken bananas with Me and gave one each to some of them. All of them enjoyed eating it.

Bisons were also seen in thousands. We saw lions lying on the road

here and there. Even

when we drove our jeep over their tails, they did not react. Even fierce animals will

not harm us if our mind is good. They will attack us only when we try to harm them. When

we look at them with love, they also will look at us with love.

Yad bhavam tad bhavathi (as the feeling, so is the result). Our thoughts are the cause of their enmity or trust.

As we went forward looking at the animals, we saw fifteen lions lying near the road.

Some were suckling their young ones, some others were eating the meat of an animal

brought by them. I said to **Dr. Patel** and others who accompanied Me, "When we do not harm

them, they also do not harm us."

Taking a camera from one of those who accompanied Me, I went near the lions and took

their photographs. All of them were happy to see Me. You can see, none of the lions did

any harm to us. When you approach them with the evil intention of harming or killing

them, they will also try to kill you. Never go to them with such wicked thoughts. In

fact, do not look at any being with evil intentions.

Do not develop body attachment

Meanwhile, **Easwaramma** kept thinking about Me with great concern and did not even eat her

food properly, with the result that she became quite weak. I kept her informed everyday

morning and evening by phone from **Kampala** saying, "I am quite all right." Hearing this,

she used to be somewhat comforted.

When I came from **Kampala**, she was very happy. She came near My car and garlanded Me,

saying, "Swami! You look very happy and healthy." She took Me inside and rotated a

coconut in front of Me to ward off the effect of evil looks of others.

Beside herself with joy, she said, "Swami, I never imagined that Your trip would be such

a grand success." She shared her joy with one and all in **Puttaparthi**. Whenever we

visited other places, on our return to **Puttaparthi**, **Easwaramma** used to describe to the

people all that happened during these visits and exhorted them to follow the ideals set

by Swami.

Once, the Summer Course in Indian Culture and Spirituality was being conducted at

Bangalore. At that time, **Easwaramma** had also come with Me. As long as she was alive, she

always desired, "Swami, wherever you go, I should go with you." She

asked Me to give her
a promise that I would not leave **Puttaparthi**.
I gave her the promise. "Wherever a tree is planted, it should be
allowed to grow there
only. If it is pulled out and planted at different places, it cannot attain
proper
growth."
She used to plead with Me, "Swami! You should always reside at the
place of your birth."
One day, after her breakfast, she had a cup of coffee. Suddenly, she
shouted, "Swami,
Swami, Swami."
I called back saying, "I am coming, I am coming, I am coming."
She asked Me to come quickly, and I came to her immediately. She
caught hold of My hands
and placed them on her head and breathed her last.
Where was the need to keep the body that had no life in it? Therefore,
immediately, I
sent her body to **Puttaparthi**. I sent **Ramabrahmam** with the body
after giving him
necessary instructions.
Those who were present there said, "Swami! You should also go with
the body." But I
refused to go. Summer classes were in progress, and students had
come from many
countries. The students thought that there would be no classes on
that day since Swami
would be going with the body of Mother **Easwaramma**. But the
classes were held as usual,
and I went to the second class.
The students wondered, "How has Swami come! He was supposed to
go with the body of
Mother **Easwaramma**!"
Why should I go with the body? The body goes as it comes. I did not
come with her body;
I came separately. Therefore, I sent her body to **Puttaparthi** in a car
with the
instructions to make a samadhi for her.
Many people in **Puttaparthi** also wondered, "Why Swami has not
come with the body?" The
body comes alone and goes alone. Everyone comes alone and goes
alone. **Ekameva adviteeyam**
Brahma (God is one without a second).
After the completion of the summer classes, I went to **Puttaparthi**. I
told everybody
there, "It is natural for the body to have birth, growth, and death. All
bodies are like
that. Therefore, nobody should have body attachment."
(Here, Swami told the life story of **Ishwarchandra Vidyasagar**, who
fulfilled the noble
desires of his mother and set an example of service to society. He also
taught the

lesson of humility and selfless service to an I.C.S. officer by carrying
his suitcase
from the railway station to the place where **Ishwarchandra**
Vidyasagar himself was to
deliver his speech.)
Easwaramma was happy that I ate only simple food. She would say,
"Swami, You should let
the world know about Your food habits."
I said that I would certainly do so. Right from those days, I have been
emphasising the
need to have simple and **sathwic** (pure) food. When I am in
Puttaparthi, I always eat **ragi**
sankati with groundnut chutney. Sometimes, I take **sankati** with
totakura dhal instead of
chutney. I do not relish any other item. I do not touch spicy items like
kurmas, burmas!
I do not even like the smell of **kurma**. My only dietary requirement is
sankati with
chutney.
But when I visit other places, people in those towns do not know
what **sankati** is. So, I
eat whatever the devotees prepare for Me. I conduct Myself in
accordance with the time,
situation, and circumstances. However, I never deviate from My
practices; I strictly
adhere to them. Let people think what they want. I never imitate the
practices of
others. In this manner, this body is completing 81 years. But none can
say that I look
like an 82-year-old person.
May you sanctify your time in the service of Swami! May you put into
practice the
principles of service that I have taught you! With this, I bring My
Discourse to a close.
26 July 2007, Youth Conference Inauguration
Date: 26 July 2007 Occasion: Inauguration address, Youth Conference
Place: **Prasanthi**
Nilayam
Only Love for God is True Love
by
Bhagavan Sri Sathya Sai Baba
We see a large number of living beings in this world. But none of
them has the
greatness, wisdom, and discrimination of man. That is why it is said,
Jantunam nara
janma durlabham (of all living beings, human birth is the rarest).
Everything in this world is consists of the five elements. These five
elements are
present not only in people but also in animals, birds, insects, and
trees. But what is
the use if one does not make proper use of these five elements?
Today, man is engaged in the pursuit of knowledge. How vast is this

knowledge? It is as vast as an ocean. Similarly, man makes efforts to develop common sense. His common sense touches the height of the Himalayan mountains. In spite of all his knowledge and common sense, the power of discrimination is zero. What is good and what is bad? What should be done and what should not be done? This power of thinking is zero in people today. That is why humanness has suffered a great decline. The value of humanness depends only on discriminatory power. One may possess anything and everything, but what is the use if one has no discrimination? People keep on comparing themselves with others in many ways. But nobody is making efforts to know if their discrimination power is more or less. Today people are engaged in amassing wealth. But they do not use their knowledge of discrimination to know whether they need that much money or not. Wherever we see today, we find people hankering after money. The mind is very powerful. But today, one's today is deluded. (**Bhagawan** showing His handkerchief.) What is this? This is cloth. How does it take the form of cloth? It becomes cloth by weaving thread. But where does this thread come from? It comes from cotton. So, first cotton, second thread, and third cloth. In the same way, you are not one person but three: the one you think you are, the one others think you are, and the one you really are (loud applause). The thread and cloth come only from cotton. Similarly, man is constituted of five elements. Krishna declared in the **Bhagavad Gita: Mamaivamsho jivaloke jivabhuta sanathana** (the eternal **Atma** in all beings is a part of My Being). It means that we all are parts of the Divine. All of you are in search of God. But there is no need to search for God, because you yourself are God. When you have light in your own house, where is the need to go to the houses of others in search of light? You develop the feelings of "I" and "mine" due to the delusion caused by body attachment. In fact, the body is the cause of all attachments. But how long does this body last? It is desired only as long as there is life in it. When the life principle goes out of it, the body is mercilessly put on fire. Then, to whom does

this body belong? Therefore, you are not the body. You say, "This is my body, this is my hand, this is my leg, this is my mind, this is my **buddhi** (intellect)." Everything is my, my, my. Then, who is that "my"? When you say, "my leg", you are separate from your leg. Then who are you? You are you only. In this way, people today are deluded by their attachment to their body and senses. But you are not the body, you are not the senses, you are not the intellect, you are you. You should realise, "I am I." That universal "I" principle is only one. **Ekam sath viprah bahudha vadanti** (truth is one, but the wise refer to it by many names). But the individual "I" represents ego. When you cut this "I", it becomes the cross that is worshiped by the Christians. It means: when you give up your ego, you become your true self. You are not an ordinary person; you are God yourself. There is no need to search for God. Wherever you look, God is there. This cloth is God, this flower is God, this table is God, everything is God. It is only due to your ignorance that you give scope to differences like "I" and "you". You are not a separate entity. I am I. I am not **Sathya Sai** Baba. **Sathya Sai** Baba is the name given to this body. I don't have any particular name. Your body is the gift of your parents. This body is endowed with **pancha bhutas** (five elements), **panchendriyas** (five senses), and **pancha pranas** (five life principles). These **pancha pranas** are prana, **apana**, **vyana**, **udana**, and **samana** (life breath, downward air, air that is diffused throughout the body, breath that moves upward through the throat, and digestive air). They are the same in everyone. Therefore, you are not different from others. Those who are unaware of this spiritual principle become victims of ignorance and are subjected to delusion. Everything in this world is reaction, reflection, and resound. Where does the resound come from? Here I am speaking. Where do My words come from? They come from My heart. You think that you hear with your ears. But it is not so. All your senses are, in fact, like decorations to your body; they cannot function on their own without the life

principle within you.
 There is no need to search for God. Have faith that God is within you.
 When you have
 faith in God, you develop love. From love emerges peace, and peace
 gives rise to truth.
 This truth is God. Truth does not exist separately. There is no need to
 search for
 truth. Truth has no form. Truth is truth. Who has created peace?
 Peace is peace. It also
 has no form. Love is love. It is not anybody's creation. Love is God,
 Live in Love.
 What are the human values? They are sathya, dharma, santhi,
prema, and ahimsa (truth,
 righteousness, peace, love, and nonviolence). They have no form.
 These formless
 principles are imprinted on your heart.
 All that we read and write corresponds to physical and worldly
 education. It cannot be
 called education in the true sense of the term. What is true is
educare. Educare means
 to bring out our latent values. They are immanent in our heart, but
 we cannot see them.
 They have to be manifested through self-enquiry. True sadhana
 (spiritual exercise) lies
 in recognising and manifesting peace, truth, and sacrifice, which are
 present in our
 heart.
 You undertake various spiritual practices like meditation and japa
 (recitation of God's
 name). What do you understand by japa? You think japa means
 counting the beads of a
 rosary. But it is not so. All these spiritual practices are merely our
 imagination. They
 are all artificial, not real.
 Science teaches many things. It gives only that knowledge which we
 acquire through our
 senses. There can be no science without senses. We are leading
 artificial and mechanical
 life by acquiring this knowledge. It is not true life.
 First and foremost, you must have faith. You can recognise your true
 form only when you
 have faith. From faith comes peace. Truth emerges from peace. This
 truth is God. God
 does not have any separate form. God manifests from the truth within
 you. You undertake
 many spiritual practices. In spite of all practices, you are unable to
 experience truth.
 Do not waste your time in unnecessary pursuits. Time waste is life
 waste. First of all,
 you should understand that truth is your goal. You will have no
 obstacles when truth is
 on your side. Your senses and mind are very strong when you are

young. Your intellect is
 also very sharp. Being endowed with such great power, why should
 you feel weak and
 helpless?
 Love is not your individual property. It is universal and belongs to all.
 Love is in
 everyone. Love is there in you, Me, and everyone. We attribute
 various names to this
 love and try to experience it. You should not think otherwise. Today,
 even school
 children develop a tendency for artificial love. But this is not correct.
 This
 artificial love makes man weak. This weakness can cause many
 diseases. Do not develop
 such love, which gives rise to diseases.
 The principle of love is the principle of Divinity, nothing else. Accept
 the love that
 comes from God. Do not accept the love that comes from others. Your
 love for God is true
 love. Whomsoever you love other than that, it cannot be called true
 love.
 People develop attachment to many people, but they are unable to
 experience true love.
 True love originates only from God. God is the embodiment of love.
 Love is God. Live in
 Love. You should experience only divine love, not worldly love. I will
 explain to you
 this principle of love in detail later. We have already exceeded the
 time limit.
 Therefore, I don't want to cause inconvenience to you.
 It is very easy to attain God. If you ask which is the easiest thing to
 attain in this
 world, it is only God. You can attain God in no time without
 undergoing any strain. It
 is very easy to experience love. Love is very powerful. Nothing in this
 world can
 surpass it. When you look at it, love appears to be very small. But it is
 as deep as an
 ocean and as high as a mountain. It is inexhaustible and infinite. You
 should realise
 this principle of love. Nobody can describe the principle of love
 because of the
 limitations of the circumstances and experiences.
 (From Bhagawan's divine discourse on the occasion of inauguration
 of the Sri Sathya Sai
 World Youth Conference 2007, on 26 July 2007 in Prasanthi
Nilayam.)
 28 July 2007, Valedictory address, Youth Conference
 Date: 28 July 2007 Occasion: Youth Conference Place: Prasanthi
Nilayam
 Always Be Happy and Peaceful
 by

Bhagavan Sri Sathya Sai Baba

The Creation emerges from Truth and merges into Truth,
Is there a place in the cosmos where Truth does not exist?

Visualise this pure and unsullied truth.

(Telugu poem)

Every living being in this world, right from an ant to an insect, a bird,
to a beast,

has emerged from Truth only! Those who realise this truth are real
yogis. Devoid of

Truth, nothing will move in this universe. And that supreme Truth is
embodied only in

one person. He is **Sathyam**.

(Here **Bhagavan Sri Sathya Sai** Baba materialised a lingam and
showed it to all). Who else

can manifest such pure consciousness? Truth is omnipresent. When
you think of it and

contemplate on it, it can manifest in you also. Hence, constantly
contemplate on Truth.

Why was this body named **Sathya Sai**? Truth alone manifests from
this **Sai. Sathyam** is

present in the heart of whoever contemplates on Truth. Hence, one
should never forget

Truth.

Dharma (righteousness) is the reaction, reflection, and resound of
Sathyam (Truth). In

fact, **Sathyanasti paro** dharma (There is no dharma greater than
adherence to truth).

Today, we teach several branches of knowledge in secular education.
But this is not true

education. True education relates to the Truth that emerges out of
one's heart. It has

no name and form. What could be the form of Truth? What is the form
of dharma? What is

the form of **santhi** (peace)? **Sathya**, dharma, **santhi**, **prema**, and
ahimsa (truth,

righteousness, peace, love, and nonviolence) are all formless.

One has to manifest these human values from out of one's heart. The
kind of divine

energy that is not present in a human being is not to be found in any
other living being

either. Hence, a human being is verily God. He is God in human form.

You all consider a human being as a mere human being. That is why
you are committing so

many mistakes. You are not merely a human being. You are God,
verily. Think that you are

God and you will become God. **Yad bhavam tad bhavathi** (as the
feelings, so is the

result). When you think of bad, you will get only bad thoughts.

All people in this world love someone or the other. However, there
are differences in

such love. Students love their fellow students. Ladies love other
ladies. God is present

in this lady as well as the other lady. Both are embodiments of
Divinity. The one God is

present in all bodies. We must love every human being. Love all serve
all, since God is

present in all human beings. There is no place in this universe where
God is not

present. God is present in the sky, in the water, in the sound, and in
the light. Thus,

everything in this universe is the embodiment of Divinity.

We forsake such omnipresent Divinity and worship God in the form
of some idol in a

temple. No doubt, you can worship those idols. Nothing wrong in that.

But you must

realise the truth that the same God in that idol is present in every
human being, nay,

in every living being.

I don't say it is wrong to worship those idols. But you yourself are
God. Consider

yourself as God first, and then begin to see the same God in every
living being. Your

body is a temple. There is divine energy in that temple. However, a
little

discrimination is to be exercised in this context. You have to enquire
whether this

energy is God.

In fact, the body is also God. God is immanent in every atom and
every cell of the human

body. There is no place in this universe where God is not present.
Hence, do not

entertain any doubt about the existence of God. Do not forget God. In
fact, if you

forget yourself, it amounts to forgetting God. Hence, do not forget
yourself.

It is for this reason that one is advised, "Always be careful." You must
constantly

enquire into yourself, "Am I forgetting God?" You must always be
aware of your true

nature and remind yourself, "I am I." If you are firmly established in
that truth, there

will be no scope at all to entertain any evil thoughts about others.

Not realising their own true nature, fools and ignoramuses think
otherwise. God is

present in all human beings. All the heads of all human beings in this
world are God's

own heads, verily. That is why God is described as **Virataswarupa**
(embodiment of cosmic

Divinity). His is the cosmic form.

Each one in that cosmic form has a different form. However, God is
immanent in every

form. Krishna declared in the **Bhagavad Gita. Mamaivamsho**
jivaloke jivabhuta sanathana

(the eternal **Atma** in all beings is a part of My Being). I alone am

present in each one

of you. You are not different from Me. Do not entertain any doubts or differences of

opinion in this regard.

Strengthen your love, that is the proper sadhana (spiritual exercise).

If only the fruit

of love in your heart is ripened, the juice of that fruit can be shared with one and

all. Hence, let that fruit of love ripen in your heart first. If only you fill your

heart with pure love, that love can be shared with all. All people then will become

embodiments of love. Then, there will be no scope at all for hatred and violence in the world.

Today, wherever you look you will find hatred and differences of opinion among people.

In fact, they are not differences in the real sense. They may appear to be differences

in the secular life. But all are one from the spiritual angle. Strictly speaking, all

are zeroes and only God is the hero. He alone is one. All others are zeroes standing

next to Him. That is why they acquire value. Remove that one, and all will be reduced to

mere zeroes! Hence, God is the only important entity in our life.

The mind alone is responsible for all the sorrows and difficulties as well as happiness

of human beings. Several people consider mind as very bad and call it "monkey mind". In

My opinion, it is not monkey mind; it is mankind. It is always kind. It is the mind that

gives you joy and happiness. It is again the mind that causes you worry and sorrow. If

only you can keep the mind in proper state, nothing can be bad. Consider the mind also

as divine. Then you will always be happy.

Nityanandam, parama sukhadam, kevalam jnanamurtim, dwand-
wateetam, gagana sadrisham,

tattwamasyadi lakshyam, ekam, nityam, vimalam, achalam,
sarvadhee sakshibhutam,

bhava-teetam, trigunarahitam (The Atma is the embodiment of eternal bliss, wisdom

absolute, beyond the pair of opposites, expansive and pervasive like the sky, the goal

indicated by the aphorism Tattwamasi, one without a second, eternal, pure, unchanging,

witness of all functions of the intellect, beyond all mental conditions and the three

attributes of sathwa (purity), rajas (passion), and thamas (ignorance, inertia)).

Call it Atma or mind or consciousness all are one. We ascribe

different names to the

same principle, according to our convenience and reference. For example, this body has

been given the name Sathya. This name is given to the body and not to Me. I am not the

body. I am not the mind. I am not the intellect. I am not the (subconscious mind). I am

not imagination. Bhagawan is Bhagawan. You must develop such firm faith.

It is possible that the minds of some people are susceptible to some disturbances due to

changes in food habits and recreation. It is also possible that they may be influenced

by some friends in this regard. Frequently, I repeat the saying, "Tell me your company,

I shall tell you what you are." Hence, I advise you to join the company of noble souls.

Satsangatwe nissangatwam,

Nissangatwe nirmohatwam,

Nirmohatwe nischalatattwam,

Nischalatattwe jivanmukti.

(Sanskrit sloka)

Good company leads to detachment;

Detachment makes one free from delusion;

Freedom from delusion leads to steadiness of mind;

Steadiness of mind confers liberation.

Everyone can attain mukthi (liberation). But when? The moment you establish yourself in

the truth "I am Atma" you will attain liberation.

Always think, "Swami is in me." "I am in Swami." However, it will be no use if you

simply repeat, "I am Swami, I am Swami," with a fickle mind. Develop firm faith, "I am

Swami; I am God; I am God." Only when you develop that firm conviction will you attain

Divinity, which is nirgunam, niranjanam, sanathana niketanam, nitya, shuddha, buddha,

muktha, nirmala swarupinam (God is attributeless, unsullied, final abode, eternal, pure,

enlightened, free, and the embodiment of sacredness).

On the other hand, if your mind is polluted with bad thoughts, everything will turn out

to be bad for you.

Nowadays, even water is polluted. The human body will be afflicted with several diseases

on account of this water pollution. It is therefore necessary that the physical body be

protected to a certain extent.

What do you think of the purpose for which this body is gifted to you by God? It is only

to make you realise your own Self. But you forget this purpose and concentrate your mind

on the physical body. After all, what is there in the physical body? The body is like a water bubble. The mind is like a mad monkey. Don't follow the body. Don't follow the mind. Follow the conscience. If only you learn this simple principle, your life will be sanctified.

You need not pay heed to whatever people may say. Purity of consciousness is the fruition of knowledge. Only when your consciousness is pure will you attain wisdom.

Purity of the mind is of utmost importance. Keep your mind pure, free from all kinds of pollution. Whenever evil thoughts enter your mind, remind yourself, "This is not good; this is not mine; not mine," and drive away those evil thoughts. Tell yourself, "These are all not my property; my property is only good thoughts and good ideas."

Constantly remember the truth that love is God. Live in love. If you can cultivate such positive and noble thoughts, everything will turn out to be good for you.

Several people here are deluded by ephemeral things. No doubt, you are pure at heart.

You have only pure thoughts. But certain amount of pollution sets in now and then. You must ensure that it does not happen. That is sadhana (spiritual exercise) for you. What

is sadhana? Is it sitting in meditation and doing japa (recitation of God's name)? No.

This is not sadhana. What do you think is the meaning of meditation? You think it is sitting in a lonely place and contemplating on the Lord's name. Not at all! Contemplate

upon the pure thoughts in your mind. Contemplate on the Truth in you.

If you really wish to know the secret of sadhana, it can be explained through very simple methods. For example, make your mind steady and still for as short a period as

eleven seconds. You can attain realisation even in such a short period. Realisation

cannot be achieved by becoming restless like a clock. Just eleven seconds of stillness

of mind would be enough. But you don't do even that. You can achieve a lot during this period.

Hence, do not trouble yourself unnecessarily. You are, at present, putting your body to

a lot of trouble. You are wasting a lot of money too. Time waste is life waste. Money

waste is an evil. Hence, do not waste money and time. Time is God and God is time.

Hence, whenever you find time, think of Swami. I will certainly appear before you. Not

only that, I will even talk to you. I am receiving several letters saying that Swami has

appeared before them and talked to them.

You can also do such sadhana. Develop such unflinching faith in Swami. You will surely

succeed in your sadhana. Several people have come here as devotees. They have, no doubt,

deep devotion towards Swami. But what is devotion? What is the hallmark of a devotee?

This has to be analysed first. First and foremost, you have to develop faith.

Where there is faith, there is love; Where there is love, there is truth; Where there is truth; there God is.

Truth is God. You need not have to make any special efforts to know Truth. In fact,

eleven seconds are enough to realise truth. Just contemplate in your mind for a period

of eleven seconds on Truth and you will be able to have God's darshan.

You are unnecessarily taxing your body by sitting for hours together in meditation. At

the end, you are suffering from pain in legs and hands and back ache. Do not give scope

for such painful joints. You ultimately land in a doctor's clinic, who will diagnose

your trouble as rheumatic pains. They are not rheumatic pains at all. They are the

result of misguided sadhana. Stick to the time schedule of eleven seconds, and you will

have no pain.

In addition, also have timely food. With regard to food, you have to know certain subtle

things and observe some restrictions. Do not consume non-vegetarian food like meat and

fish. In fact, foreigners are used to non-vegetarian food only. This type of food causes

diseases, like cancer. Hence, give up such food, totally.

Not only that. They also like cheese very much. The more you consume cheese, the weaker

you become. Also, do not take milk in excess quantity. Too much milk is very bad. It

should be in limit. The milk should be diluted with water in equal proportion. The same

is the case with curd. It should not be thick. It should be semi-solid.

Thus, you have to control the food you eat daily. Proper food at the proper time is very

much necessary for contemplating on God. If you take proper food

and observe discipline
in your habits, you are sure to have God's **darshan** at that very moment. You need not
have to undertake rigorous **sadhana** for months and years. You can always be blissful.
Bliss is the form of God.
You desire bliss. But from where do you get bliss? From a shop in the market? Or by
having a sumptuous meal with a variety of dishes in a hotel? No, not at all! Bliss has
to come from within. You are, in fact, the embodiment of bliss. You were blissful at the
time of your birth. But once you started developing attachment with the world, you began
crying.
Hence, you have to reduce your worldly attachments. At present, you have a lot of
attachment to the world. Thereby, you are weakening your body. Ultimately you will end
up in sorrow.
Worry is a very bad quality. Hurry, worry and curry these three together make the heart
very weak. Hence, keep them at a distance.
Whenever you are in difficulty, just assure yourself that these are passing clouds,
which will move away, and therefore you will not be worried.
Whatever comes has to go.
They are momentary.
The same is the case with the human body. Hence, give importance to the body only to the
extent required. The body has to be maintained within proper limits. Otherwise, it will
decay. You have to be very careful. Those who are engaged in **sadhana** and wish to have
the **darshan**, **sparshan**, and **sambhashan** (vision, touch, and conversation) with God must
follow My advice in this regard. You are sure to have His **darshan**, and can even talk to
Him.
Devotion is not merely performing certain forms of worship or undertaking religious vows
or doing **japa**. Real devotion presupposes unshakeable love toward God, devoid of
delusion. You have to cultivate such steadfast love toward God. Then you will certainly
attain Divinity.
Since people are at present attached to the world, demonic qualities are growing in
them. Both **kama** (desire) and **krodha** (anger) are the worst enemies of a human being.
Always be happy, smiling, and loving. When you are smiling, love will automatically

develop in you. There are, of course, some people who will put up a "castor oil" face.
You must always be smiling and cheerful. God is always blissful. He does not at all
worry for anything. Sorrow and worry are nowhere near God.
Observe Me. I am always cheerful and smiling. I have no pain or suffering. I am
revealing the truth.
Some time ago, I sustained an injury to My leg due to a mistake committed by the
students. My hip bone suffered four cracks. The doctors examined Me and decided to put
My leg in bandage. I refused. I came to the balcony by walk and gave **darshan**, to the
devotees. Even now, one of My legs is shorter by two inches.
Several doctors, including **Dr. Pillay** and his son from Singapore, came and wanted to
examine Me. They are specialists in the branch of orthopaedics. Also several experts
from America and other places came. They prayed, "Swami! Please spare just five minutes
to us to examine Your leg." I told them, "I will give you five hours for a spiritual
purpose, if you wish. But I don't give this body even for five minutes for a clinical
examination."
Even now, the students hold My body as I walk. I shout at them saying, "I will not go if
you follow Me." Thus, I give strict instructions to the students accompanying Me. I am
able to manage Myself. I have no pain or suffering in the least. I can walk in the
normal way. I do not fumble while walking and can keep My normal pace.
I maintain the same body weight for many years. My body weight then was 110 pounds.
There was neither an increase nor a decrease in the body weight even to the extent of
half pound. I am always hale and healthy. No one need worry about My health. I will
always be happy.
When you look at Swami from an external angle, you will think that Swami is perhaps
suffering from severe pain. Not at all! I have no pain whatsoever. Even if there is some
pain, your love for Swami will remove that pain. It is enough if I look at you; all My
pain is gone! I will be happy and cheerful. My pain, if at all there is some, has to be
removed by your love for Swami and not by the doctors. What could be the reason for
people in such large numbers gathering here today? What does it

connote? I am extremely happy that I am able to win the love of so many people. You also be happy, wherever you are. I am always happy. I am extremely happy to see you all here. This is your good fortune. This time, the people have all come here with intense love and devotion. That makes Me very happy and cheerful. I am very eager to come to the **Sai Kulwant** Hall by walk from tomorrow to give you **darshan**.

There is no medicine more efficacious than love. Your love is My medicine. That is the most powerful medicine. Equally, My love is a powerful medicine to all of you.

Always be happy and peaceful. Live like members of the same family with love and affection. Do not be weighed down by petty difficulties and suffering. Do not give scope to any worry. Even if your wife or children suffer from a disease, do not get perturbed.

Go back to your places with firm faith that everything will turn out to be good. Lead a happy and peaceful life.

(Swami, at this point of time showed to the audience the linga He had created earlier to and enquired), Did you see this linga? It is heavy. A much bigger linga will emerge from

Swami's mouth. The **Sivarathri** festival is approaching.

(From **Bhagawan**'s valedictory divine Discourse on the occasion of World Youth Conference

2007, **Prasanthi Nilayam**, on 28 July 2007.)

22 August 2007, **MBA** Day

Date: 22 Aug 2007 Occasion: **MBA** Day Place: **Prasanthi Nilayam**

Discrimination is the Means to Self-realisation

by

Bhagavan Sri Sathya Sai Baba

Embodiments of Love!

Today's function is being held to celebrate the anniversary of the School of Business

Management, Accounting, and Finance. What is meant by business?

Does business mean

exchange of goods? No, it is not so.

Truly speaking, the entire world is engaged in business. Right from the Prime Minister

of the country to an ordinary worker, everybody is involved in some kind of business or

other and is following the working system appropriate to their occupation. Knowing fully

well this reality, our students are making a mark for themselves in all fields of life.

Never forsake your culture

Man is endowed with five senses of perception. The functioning of the

five senses is

also a type of business in which all the limbs are engaged. All the senses perform their

business in the most appropriate manner with regard to the limbs with which they are

associated. Those who give proper direction to their senses so as to lead them on the

right path are truly first rankers.

Business that is done mainly by reading books, and business journals and comparing

Indian business with overseas business cannot be called business in the true sense of

the term. Indian business should be concerned with Indian traditions and values. It

should keep in view the interest and situation of the country. Other countries are

making changes in their business ventures just to increase their power. We should not

imitate them in any such manner. We should adopt those practices that are appropriate to

our culture and traditions.

Taking only money into consideration in business is flawed; culture has to be given

utmost importance. Along with culture, the interest of the country should also be given

high priority. True business is that which keeps culture and country in view. Some

people today ignore the culture due to the influence of modern times. Never forsake

culture, at any cost.

What is meant by culture? We should understand and follow our ancient traditions and

values. We should never ignore our culture in our business matters. We should enquire

into the relationship between culture and country. Culture has its existence due to the

country. True humanness lies in the integration of culture and country. Culture is not

related to your worldly relations and practices. Culture is concerned with the feelings

of your heart and your power to discriminate between what is good and what is bad.

Hence, you should develop strong power of discrimination. This discrimination brings

about many changes in the life of man. It is due to lack of discrimination that our

culture has suffered a decline. And because of the decline of culture our country has

become weak. Wrong cultural practices followed by the people are, in fact, the main

cause for the weakness of a country. Today, people do not follow the true culture of our

country. Consequently, the government also takes to wrong path. As you all know,
different political parties today follow different cultural values and ideologies. But
if they all work together for a common cause, the results are sure to be good.
Give up craze for fashions
Once, when I was a student, some political leaders approached Me and requested, "Raju!
We understand that You write good poetry. We have arranged a meeting in Bukkapatnam
where a large number of people are expected to come. Please write a good song that can
inspire the people."
Those were the days of the Second World War. Adolf Hitler was marching forward to
conquer various countries in Europe. He was trying to invade Russia. India was then
under rule of the Britishers. Taking the situation into account, I wrote a small
playlet. In that playlet, I kept a rubber doll in a cradle and sang the following song,
rocking the cradle gently:
Do not cry, my child, do not cry.
If you cry, you will not be called a valiant son of Bharat.
Go to sleep, my child, go to sleep.
Did you get scared because the terrible Hitler
has invaded the invincible Russia?
Go to sleep, my child, go to sleep.
Do not cry, my child, do not cry.
For the Red Army is marching under Stalin.
They will put an end to Hitler.
Then what else is the reason for your crying?
Is it because the countrymen lack unity?
All the countrymen will unite and fight to win freedom;
Go to sleep, my child, go to sleep.
(Telugu song)
I used to compose songs and make the children sing those songs in the village so that
people might give up their craze for fashions and cultivate noble thoughts. The wrist
watch had just arrived in those days. If anyone in the village wore a wrist watch, he
was considered to be a great person. Not only that, gents used to keep a small moustache
under their nose as a fashion. I composed a song on these fashions.
Oh folks! What are these times that have descended on us!
People hang silver medallions from a leather strap on their left wrists and call it fashion!
Grotesque appearances are made that cannot be seen by the eyes and they call it fashion!
Long moustaches are cut to tiny patches under the nose

and they call it fashion!
(Telugu song)
Seeing all these fashions, I asked them, "My dear! Why have you done this? Your
moustache appears like two flies sitting on your upper lip. This is not good."
New fashions do not become prevalent all at once. These are the result of imitation:
people see others and start imitating them. Gradually, this imitation changes into
fashion for a particular period of time. See the influence of fashion on women! They
have given up the use of auspicious turmeric and kumkum (vermillion) mark on forehead
and have started putting a miniscule dot, which is hardly visible.
All these fashions keep changing. How long does a fashion last? It lasts only for a few
months. Similarly, fashions of youngsters and adults undergo change within a short
period. As you all know, earlier bell bottom pants became a fashion for youngsters;
these were tight from above and loose below like the shape of a bell. This fashion
lasted only for a short time. After some time, pants of the shape of a pipe tightly
sticking to the body came into fashion. Recognising that it was not good, people
thereafter reverted to ordinary dress.
In this manner, many unnecessary fashions appear from time to time like clouds in the
sky, which come and go. I corrected the people when they took to such fashions. Man
should live like a human being.
Unnecessary changes are harmful
Today, many changes are being made in the field of education also. Many meaningless
changes are being made in the syllabus. Authorities may thrust such changes from above.
But do they prepare the teachers who are responsible for putting these changes into
practice? No, not at all. What can the students learn from such teachers? First of all,
qualified teachers are required. Our university is making great efforts to prepare such
qualified teachers. If the teachers are good, the students will also become good.
Not only in the field of education, but changes have now crept in the area of health.
Earlier, people used pitchers, plates, and pots made of clay by local artisans. After
some time, stainless steel utensils replaced the clay utensils. But now plastic

pitchers, plates, and pots have come into vogue. These plastic articles have exposed man to great dangers. The plastic bags and other articles have created enormous waste material which is not biodegradable. Even if you bury it underground, it does not decompose and remains as it is even after many years. Much land is being spoiled by this plastic waste. Vegetables grown in such land are harmful to man. In this way, many harmful changes have crept in the life of man today. Therefore, we should not resort to unnecessary imitation and changes, particularly in the field of education. Living in the present is most important. We should follow our indigenous system and experience the happiness of living in the present. Then, our future will also become happy. Many people are worried about their future. Do not brood over past; don't worry about future. Past is past; forget the past; do not think about it. Present is important. It is not ordinary present; it is omnipresent. Many people worry about their past and future and spoil their present. Make proper use of our present. Sathya Sai colleges are the only institutions that teach students to make proper use of their present, though the environment in these institutions may appear to be like that of a rural institution. The future does not always bring happiness. And so far as the past is concerned, how much happiness have you experienced in it? Therefore, live happily in the present. Nothing is lost when you lose money. Acquisition of good qualities makes your mind steady. A steady mind is a good mind. It is the mind that brings about a change in the life of man. Even the parents do not know the mind of their children. The parents also should live in present. What is the use of thinking about the past? Presently, our students have achieved great progress in many fields and set ideals for all. What should we do in the present? Follow the maxim in the present: Less luggage more comfort makes travel a pleasure. We should not worry about the past at all. Thinking about the past will not do any good to us. Therefore, we should lead our life in the present and achieve all-round progress. You should realise the significance of the word "present". What does

it mean? When you are in the class, you are present; otherwise you are absent. Absence will reduce your value. In every aspect of your life, present is important. You achieve good results in all subjects when you are present. Therefore, all of you should think about only present. Today many elders have fond memories of past times, thinking, "Our past time was so good, but everything has turned bad in the present time. In those days, children respected their elders; they conducted themselves with great humility. They revered their elders and learnt good things from them. In fact, there was no need to go to teachers; the grandmother in the house taught many good things to children. In ancient times, all led a happy life." "Old is gold" is a proverb. True to this proverb, people in olden times were like pure gold. By their teachings, they helped the people to take to noble path. But today we have damaged this path. Therefore, we should repair this damage and restore the path again. Love and serve your Motherland. Today, wherever you go, you see people fighting with one another. There is neither unity nor purity anywhere; it is enmity everywhere. Anybody you come across, you will see him in anger. You talk to someone, he will talk against you. We should therefore drive away the evil qualities like anger, jealousy, hypocrisy, etc. We should never harm anybody; we should not cause pain to anyone. Help Ever, Hurt Never. You can achieve anything through unity. Therefore, always stick to the noble path of unity. Why did Subhash Chandra Bose had to leave the country? It was nothing but enmity. When does enmity arise? It arises when selfishness overtakes you. Though he had to leave the country, he fearlessly kept serving the people wherever he went. Our country is in dire need of such noble people. Our professors also said, "Swami, our students are very good. They can bring about many good changes in society. Many parents today are sending their children to overseas countries. But, why should they send them out? Instead they can remain in our country and bring about changes in the community." Instead of earning 10,000 rupees a month abroad, it is better to be

satisfied with 1,000

rupees in **Bharat**. In overseas countries, even pure water is scarce. Life is full of difficulties. Half of your earning will go as house rent. All other things are equally expensive. A small banana costs ten rupees! Wherefrom can you get so much money? How can you bring up your children? Impossible! In **Bharat**, your children would be happy and satisfied if you give them a simple food of rice and chutney. Forgetting this simple life in our own country, people want to go to foreign countries undergoing all sorts of difficulties. I have never visited any foreign country except East Africa. Even in East Africa, I spent most of My time seeing wild life in the forests and observing the good qualities of wild animals. There I saw large hordes of elephants; that looked very beautiful and majestic. I offered bananas to some elephants, which they accepted very gladly and wanted more of them. Their ears were as big as a winnowing pan. When they swished their ears, mosquitoes sitting even at a long distance would fly away. There were many zebras and giraffes also. They were happily moving in the forest. None of these wild animals causes any harm to man. They will be inimical toward us only when we approach them with the intention of harming them. Otherwise, they will be friendly with us and follow us like pets. I saw a group of lions sitting at one place with their young ones. Even when we were very close to them, they did not show any feeling of enmity. In this way, all the wild animals behaved in a very gentle manner. Your evil qualities are reflected in the animals. If your feelings are good, the snakes will also not harm you even if you were to lie down by their side. Otherwise, your own pet cow may gore you with its horns. If a person is angry with you, what is the reason? It is only reaction, reflection, and resound of your own feelings. It is only the evil qualities of man that bring about a change in the gentle nature of animals, birds and beasts. Today, there is hatred and conflict even between two sons of the same mother! What is the reason for this mutual hatred? Their evil qualities are responsible for this. We should never give room to such

qualities.

Cultivate unshakeable faith in God

You are studying in a good college. You should uphold the good name of this college with your good conduct. If you want to earn a good name, you should join good company. Tell me your company, and I will tell you what you are. As your company, so you become. Hence, join good company. It is a great good fortune to be associated with good company. Therefore, join such good company and try to develop all-round goodness. Yesterday, the talks delivered by two of our **MBA** students were very good. Listening to them was a great pleasure to Me. We are very happy to have such good boys in our college. These two boys stood first in their class and were awarded gold medals. But you should not be satisfied with these awards and rewards. You should become good boys. Even the value of gold may diminish but not the value of goodness. Hence, cultivate goodness and earn a good name which will remain forever. First of all, develop self-confidence. If you have self-confidence everything will turn out to be good for you. Devotees like **Dhruva**, **Prahlada**, and **Radha** led their lives with sacred feelings. Everything became good for them because they had good thoughts. Wicked **Hiranyakasipu** subjected **Prahlada** to all types of sufferings. He attempted to get **Prahlada** trampled by elephants. **Prahlada** continued to chant the divine name of **Narayana**. He was never afraid of elephants. He saw **Narayana** in elephants also. **Hiranyakasipu** threw him before snakes but he escaped unharmed. When he was pushed down from a mountain top and thrown into a deep sea, Lord **Narayana** held him in His arms and saved him. In this manner, one with faith in God will never be put to harm. Hence, develop unflinching faith. Your firm faith in God confers on you all types of knowledge. Where there is faith, there is love. Where there is love there is **Atma**. **Atma** has no specific name or form. Similarly, faith has no form, and divinity is also formless. Love is God. Live in Love. Truth is God, God is Truth. The entire creation has emerged from truth. The creation emerges from truth and merges into truth, Is there a place in the cosmos where truth does not exist? Visualise this pure and unsullied truth.

(Telugu poem)

Realisation of truth is sakshatkara (God-realisation). Therefore, develop faith in this truth. No doubt, people do have faith, but their faith is wavering. As the faith, so is the result. If you have total faith, the results are bound to be good in all respects.

When you are confronted with difficulties, you tend to lose your faith. You may lose anything but not faith. Consider faith as your life. That is the path you should follow.

You have a strong belief that your parents are your parents. Even if a thousand people tell you that they are not your parents, you will not agree with it. You must have such total faith in God also. God will go to any extent to help those who have such unshakeable faith in Him. Your faith in God should be total. We may have to undergo any number of difficulties and hardships, yet, our faith should remain firm. Ramadas worked as Tehsildar (revenue officer). He prayed to Rama, "Swami, whatever revenue I have collected I have spent it in your service." He sang thus:

Oh Ramachandra!

I have spent ten thousand gold coins to adorn Mother Sita with a gold necklace and another ten thousand sovereigns to decorate Your brother Lakshmana with a gold belt. That crest jewel which adorns You cost me another ten thousand gold coins.

Unmindful of my travails, You are flaunting the jewellery as if You got it with Your own money!

(Telugu poem)

The compassionate Lord Himself appeared before the king and paid the money due from Ramadas. Later on, Ramadas repented and prayed for forgiveness, saying, "Unable to bear the hardships of Your test I have spoken such harsh words. Oh Lord! Please forgive me."

One can achieve anything in life with the help of God's grace. When you face all the tests of God with total faith and do your duty, you are sure to succeed. Do you know the depth of faith of overseas devotees? Many of them come to Puttaparthi and live in small hutments. Even then, they are very happy. It is not possible for anyone to describe their happiness, which is the result of their unflinching faith. If you have such strong faith in God, He will take care of you wherever you are. God is your sole refuge wherever you may be, In a forest, in the sky, in a city or a village,

On the top of a mountain or in the middle of deep sea.

(Telugu poem)

Study to be steady

First and foremost, develop confidence. Mere acquisition of knowledge is not enough.

Your knowledge may be as vast as an ocean, your common sense may be as great as the

mighty Himalayas, but if you do not have discrimination, then everything is useless. It

is enough if you have discrimination.

Before you undertake any task, always enquire, "Is this good or bad, is this right or

wrong?" You will come up in life if you develop this one quality in you. This itself is

self-realisation. So, it is important to have discrimination first.

Unfortunately, people use their discrimination to suit their self-interest. This

individual discrimination varies from person to person. The same thing is viewed by ten

people in ten different ways. You must adopt fundamental discrimination, which is

beneficial to society at large. Only fundamental discrimination will give you

self-satisfaction, which in turn will lead you to self-realisation. So, proper

discrimination is of prime importance for self-realisation.

Students!

You are like pure gold. You are all very good. But sometimes you encounter waves of

disturbance and doubts in your lives. Many a time, your faith is shaken by some

aberrations. Do not pay attention to these. They will go as they come.

Come what may,

you must remain fearless and steady.

Your studies are meant to develop steadiness in you. Study to be steady. Keep this

always in your mind.

Look at these two boys. How happy they are! In fact, all the MBA students are good. It

is not possible to say that one is good and the other is bad. Their singing also was so

good. They are intelligent, virtuous, and full of vigour. They will be an asset wherever

they go. Such boys should stay back to serve the institution so that they can impart

their goodness to others.

There is nothing great in going abroad and earning a lot of money with your academic

qualifications. Money comes and goes, morality comes and grows. Develop such morality.

It is enough if you have morality. What can money do? Can you eat money? Unless you

spend it to buy something, you cannot satisfy your hunger. Hence, money is not important, morality is important. Faith comes first, job next.

Do not give up your sacred culture and love for your motherland.

Subhash Chandra Bose

never forgot his motherland, even when he was staying in other countries. You should proudly proclaim, "This is my motherland." Do not tarnish the image of the sacred culture of your land. Be happy.

(From **Bhagawan**'s Divine Discourse in **Sai Kulwant** Hall, **Prasanthi**

Nilayam on 22 August

2007 on the occasion of 21st Anniversary of the School of Business Management,

Accounting, and Finance of the **Sri Sathya Sai** University.)

24 August 2007, Visit to Bookstore

Date: 24 **Aug** 2007 Occasion: Visit to **SSBPT** Place: **Prasanthi**

Nilayam

Bhagawan Blesses the Book Trust Office

by

Bhagawan Sri Sathya Sai Baba

[It was a very memorable day, a momentous occasion for the staff members of **Sri Sathya**

Sai Books and Publications Trust, young and old alike, since

Bhagawan stepped again in

the portals of the Book Trust office after a gap of six years on the morning of 24

August 2007 at 8.50 a.m. The building was inaugurated by

Bhagawan on 24 August 2001.

Bhagawan gave a Discourse, watched a video presentation on the Book Trust, graciously

went around various departments of the office, and blessed the staff members.

Bhagawan was received traditionally with **Poornakumbham**, **Veda** chanting, and **bhajans** as He

arrived at the central hall of the office. After a few **bhajans**, the Convener of the

Trust, **Sri K.S. Rajan**, addressed the staff members. In his opening remarks, **Sri Rajan**

observed that they were all fortunate to be here on this day.

Bhagawan has set foot in

this building on this day, and it will become very prosperous in all respects.

Bhagawan's message is being spread to every nook and corner of the world through the

medium of "**Sanathana Sarathi**", books, and **audiovisuals**. He declared that this was all

possible only due to **Bhagawan**'s grace. This visit of **Bhagawan** would be written in golden

letters in the annals of the Book Trust. **Sri Rajan** concluded His speech with a prayer to

Bhagawan to address the staff members so that they could cherish His words in their

hearts and act accordingly. **Bhagawan** in all His compassion gave a Discourse, full text

of which follows:]

All those students who are working here are discharging their duties with steadfastness

and devotion. It is because of them that this Book Stall has developed.

It is not enough

if you merely bring out books; you should put into practice what is there in the books.

You should understand and assimilate all the teachings that are contained in the books

and practise them. **Pustaka** (book) and **mastaka** (head) should be in harmony.

What the world needs today is service. We should love everybody. Love All Serve All.

This is what we are supposed to do. Whatever work we may do, we should do it with the

feeling that we are doing the work of God. There is no place in this world where God is

not present. He is all-pervasive. Never doubt that God is here and is not there. He is

everywhere. God is in you, with you, above you, below you and around you.

Whatever work you do, whatever happens is only due to the Will of God, and not by your

own effort. (Showing His handkerchief) Here you see a cloth. This cloth is woven with a

bundle of threads. The threads are made out of cotton. So, the process is first cotton,

then thread, and thirdly cloth. Similarly, you are not one person but three. The one you

think you are, the one others think you are, and the one you really are.

There are three processes involved in writing a book: the person who writes, the people

who read it, and the person who prints it. Do not lay importance on just bringing out

books. The books we bring out should broaden the vision of the people. We should not

give room to narrow-mindedness. The books should help people develop broad feelings. We

should publish books that are essential for everybody.

But money is not important, morality is important. Money comes and goes, morality comes

and grows. We should develop morality. What is the use of writing and reading books

without putting them into practice? We should be able to practice at least one

principle. There may be many items in the plate, but by merely repeating the names of

those items, will our hunger be satiated? Take at least one item and eat.

In the same manner there are many books. People are writing about the divinity of Swami

in many books. But are you putting into practice at least one principle contained in

them? No. What is the use of reading books if you do not practice?

You may listen to ten

teachings, but at least one of them you should be able to practice.

Only then will we

derive the necessary strength to carry on our lives.

Our **Rajan** is putting in lot of efforts to develop the Book Trust. He is doing much more

than what is expected of a person of his age. Students are also cooperating and working

in the right direction to make it conducive for the smooth functioning of the

organisation. You may take into consideration any workplace.

Progress is possible only

when there is cooperation. Cooperation should be such that there should be relationship

between heart to heart. Whatever work we are doing, we should first understand it

thoroughly.

All are one, be alike to everyone. All should work with unity. One may write the book,

another may print it, and yet another may bind the book. But there should be cooperation

and unity between all the departments. Only when all work in unity can we get the

desired result.

When can you develop unity? You can develop unity when there is purity. How can you

develop purity? If there are any negative feelings in the mind, purity is not possible.

First of all, there should be unity. Where there is unity, there is purity. Where there

is purity, divinity will manifest. So, first of all develop unity and purity. Then you

will attain the grace of divinity. If you want to attain divinity, first of all you

should develop unity and purity. Therefore, I exhort you to develop unity and work

together persons who are writing and those who are printing them.

What I see is not the **pustaka** (book) that you print, I see your **mastaka** (head). Our

Rajan brings so many things to Me that are printed by the Trust. But I am not satisfied

with any of them. I see the purity of heart of the person who has written the book.

Hence, purify your heart in the first instance. A cooked dish will be tasty only when

the vessel in which it is prepared is clean. Cleanliness of the vessel is very

important. In the same manner, purify your heart.

Any number of changes may take place in the world, but the heart should not change. Here

when I refer to the heart, it does not mean physical heart. I am referring to the

spiritual heart. Spiritual heart means divinity. Divinity is referred to as **Atma**.

God has no specific form, but He is all-pervasive. He is in you, with you, below you,

above you, and around you. The **Atma** is present wherever you see.

But when there are

passing clouds, you will not be able to visualise the **Atma**. Moon is always present in

the sky, but you will not be able to see the moon when it is covered by clouds. You

cannot deny the presence of the moon because it is covered by clouds. If you want to see

the moon, you have to wait for some time. You can see the moon, once the clouds move away.

The **Veda** declares, **Chandrama Manaso Jataha Chaksho Suryo Ajayata** (the moon was born out

of the mind and the sun out of the eyes of the Supreme Being). The

Atma is shining like

moon in the sky of our heart. But sometimes, it is covered by the clouds of thoughts and

desires. In some seasons, you find thick clouds. When there are thick clouds, you will

not be able to see the moon. But do not deny the existence of moon just because you are unable to see.

In the same manner, God is present in the heart of everyone. You are unable to see the

Atma because of your thoughts and desires. So, you should exercise control over your

desires. Less luggage more comfort makes travel a pleasure. You can experience immense

happiness if you reduce the luggage of your desires. It is because of desires, you are

unable to see the **Atma**. Therefore, reduce your desires.

This is referred to as **vairagya** in Vedanta. What is meant by **vairagya**? It is reducing

your desires. You should not have more and more desires. Our body grows with every day.

But our life-span decreases day by day. As the body grows, our life-span also decreases.

Hence, it will be very beneficial to us if we reduce our desires. You can always be

happy and cheerful when you reduce your desires. You may read any number of books and

listen to many sacred histories, but first and foremost you must reduce your desires.

Only then can you find benefit out of them. Everyone has desires, but some are necessary and some are not. When we wake up in the morning what is that we do? We get up from the bed with a lot of desires.

Oh man!

You struggle hard in life merely for the sake of filling your belly.

You acquire myriad types of knowledge from various fields.

Examine and enquire for yourself what great happiness

you have achieved by spending all the time from dawn

to dusk in acquiring worldly knowledge and earning wealth

while forgetting God.

(Telugu Poem)

Forgetting God, whatever you may do is a mere waste of time. You should always keep God

as your goal. God is not present in a far off land. He is present everywhere in you,

with you, below you, above you, and around you. Hence, never forget God.

People may say anything, you may face any number of difficulties, but you should never

forget God. Only when you have such pure, unsullied, and steady devotion can you be

called a true devotee. You cannot call yourself a devotee if you do not have steadiness

of mind. Your devotion should be steady, like an ocean, which never reduces in quantity.

On the one hand, the water gets evaporated from the ocean; on the other hand, rivers

merge in it, but still the ocean maintains all its characteristics. Our heart should be

filled with devotion like an ocean. Do not entertain the waves of desires and malign it.

Any number of waves may arise, but the ocean maintains its pristine state. Hence, keep

your heart always pure, steady, and selfless.

Our **Rajan** is putting in a lot of effort. He is bringing about many changes in the

publication of books. For the 80th Birthday, many good books were brought out.

Never entertain any desires. Whatever you do, do it as an offering to God. **Sarva** Karma

Bhagavad Preetyartham (do all actions to please God). That is the sign of true devotion.

Do not give rise to differences like this is my work, that is Swami's work, and yet

another work pertains to public. Think all work is God's work. One who writes the book,

one who prints and one who reads the book, all are one. All are one. Never entertain any

differences.

Only when you do not have differences, can you develop steady devotion. Your devotion

should always be steady; it should not waver moment to moment.

When you have a wavering

mind, everything will keep changing. Do not give scope to a wavering mind.

Desires and thoughts may arise, but we should utilise our power of discrimination. Is it

good or bad? Is it right or wrong? When your conscience tells something is right, follow

it. Always follow your conscience. It is like a traffic signal. Follow it conscientiously. When your conscience tells something is right, follow

it scrupulously,

irrespective of what others say. Let people talk whatever they want, but we should

remain steady in our mind.

Greatness does not lie in bringing out books, but we should understand the essence

contained in the books. We should bear in mind the essence in the books. Without matter,

it cannot be called a book. Without any subject, you cannot get matter. What type of

subjects you should choose? You should choose those subjects which are related to the

heart. If you do not go by the dictates of the heart, you will not be successful.

An author should write good books, books that are beneficial to one and all. We should

not print unnecessary things. Many books brought out in the outside world gives rise to

worldly desires. What is happening to all those books? Nobody is reading them. Whatever

subject is pleasing to the heart should be the subject matter of books. They are true

and eternal.

We should perform actions without deviating from the path of **sathya** (truth) and dharma

(righteousness). **Sathya** and dharma are not different from each

other. **Sathyannasti paro**

dharma (There is no dharma greater than adherence to truth).

Sathya and dharma are one

and the same. Without dharma there cannot be **sathya**, and without **sathya**, there cannot be

dharma. They are interdependent and are like mirror images. We can achieve anything when

we have **sathya** and dharma on our side. We should always keep **sathya** and dharma as our

goal. Then we will certainly achieve our goal.

Now, I cannot explain in detail any further due to time constraint. I wanted to tell you

something related to publication of books and nothing else. We

should publish only good

books. Good books that are beneficial to one and all. You have heard **Bhagawan's**

Discourses and read many books. At least from now onward, put them into practice.

After blessing the distribution of **Prasadam** to all assembled and accepting the **Arati**,

Bhagawan left for **Sai Kulwant** Hall at 10.15 a.m.

21 October 2007, **Vijayadasami**

Date: 21 **Oct** 2007 Occasion: **Vijayadasami** Place: **Prasanthi Nilayam**

Make **Sathya** and Dharma Your Steadfast Companions by

Bhagavan Sri Sathya Sai Baba

Today is the festival of **Vijayadasami**. All people celebrate this festival with great joy

and enthusiasm. However, for some people this day brought sorrow, for it was on this day

that **Sai** cast off His "old body".

Human bodies are, of course, merely material. Once, a long-time devotee, **Lakshmibai**,

approached Baba. Baba gave her two gold coins and told her, "**Lakshmi**, keep these two

coins with you. Preserve them carefully." The date of Baba's departure from this mortal

world was imprinted on the two coins.

(Swami at this point created two gold coins with His divine hands.

Showing them to the

devotees sitting in **Sai Kulwant** Hall, Swami said),

Look, here are those two coins. The two gold coins gifted by **Shirdi** Baba to **Lakshmibai**

represent **sathya** (truth) and dharma (righteousness) that help the spiritual progress of

human beings. Swami frequently exhorts devotees, "Lead your life's journey with the help

of human values. Let your daily life be suffused with **sathya**, dharma (righteousness),

santhi (peace), and **prema** (love)".

Truth is **Atma**. Dharma is the duty that we have to perform. Hence, discharge your dharma

with **sathya**. These two are in fact the **sadhanas** spiritual exercises) you have to

undertake. These two only will protect you in every way. They alleviate all sorrows and

difficulties.

No human being, during the course of their sojourn in this physical world, should give

up **sathya**, and dharma. Truth has to be experienced in one's heart, while righteousness

has to be reflected in one's deeds. These two are enough. No other **sadhanas** are required.

The names **Rama**, Krishna, **Govinda**, and **Narayana** are only names

ascribed to God, but

Divinity has no particular name or form. Truth comes first, and righteousness next. If

righteousness follows truth, all sorrows and difficulties will be removed.

There are millions of people living in this world, but Divinity present in all is only

one. This has been described in the **Gita** as **Mamaivamsho jivaloke jivabhuta sanathana**

(the eternal **Atma** in all beings is a part of My Being). There may be any number of

people, but they represent only the number. Only one Divinity is present in all of them.

And that Divinity is the only Truth. You may call Divinity by any name e.g. **Rama**,

Krishna, **Govinda**, Allah, or Jesus but God is one and only one. Hence, realise the

oneness of Divinity; contemplate on that Truth; consider that Truth as God and spread

that Truth to one and all.

What we are expected to do is not giving alms or charity. Whatever activity we undertake

must be suffused with truth. When people follow such a path, all will be happy. The

entire universe represents only one truth, but people express it in different ways. **Ekam**

sath viprah bahudha vadanti (truth is one, but the wise refer to it by various names).

Truth alone is permanent in this world; all other things are ephemeral, like the passing

clouds. Names and forms are not permanent. Truth alone is permanent. It is the

changeless principle. Keeping such an eternal Truth in your heart, whatever you do

becomes dharma.

I must tell you one thing in this context. There are many youths in this assembly. They

should not take it amiss. In the name of modernism, many youths are taking to perverted

ways of living these days. This permissiveness is not limited to a particular country or

society. It has become a global phenomenon, irrespective of caste, community, religion,

or country. Right from primary school children to boys studying in graduate and

post-graduate courses, they are afflicted with this mental aberration.

Love is God. Whatever activity you undertake with love, it becomes success.

Unfortunately, today, the term "love" is highly misused and misplaced and often

misunderstood as relating to the body. No; this is not true love. It is fleeting and

ceases with the bodily relationship. True love is heart to heart. It is changeless.

The body is made up of five elements and is bound to perish sooner or later, but the indweller has neither birth nor death.

The indweller has no attachment whatsoever and is the eternal witness.

(Telugu poem)

The body is not permanent. Hence, do not give importance to the **deha** (physical body).

The **dehi** (Indweller) is important. The **dehi** alone is the embodiment of Truth. It is a

serious mistake to ignore such an indweller. When you repose confidence in and rely upon

the Indweller, the Indweller by **themselves** will look after everything. We should never

forget the **dehi** (Indweller), who is **niramaya** (free from all ailments).

When **Shirdi** Baba left His physical body, it was **Vijayadasami** day. During His last

moments Baba told the people around Him, "Do not rely upon this physical body. It will

fade away and whither out in a few minutes. Why do you treat such an ephemeral body as

Truth? None should shed tears on this occasion. This is but natural in the case of

physical body. Enjoy this physical body as long as it is alive.

Thereafter, treat the

passing away of this body as a dream."

The physical body will retain its shape for a short period after death. Hence, people

around the body of Baba kept it as it is for sometime, with the hope that Baba might

come back to life as it happened on an earlier occasion. Meanwhile, one of the devotees,

Abdullah, came and reminded them, "We are forgetting all that Baba had told us. Baba's

word is Truth. We have to follow it. Accordingly, we have to perform His obsequies,

which is our duty."

All the devotees discussed among them what needed to be done and came to a conclusion.

They shifted the body to the **wada** (a stone structure built by a devotee called Booty)

and buried (samadhi) it there. Thus, the bodies are impermanent however long a person

might live. The physical body is subject to certain limits. This body as well as all

other bodies are bound by certain limits. Each body has its own limit. None can cross

that limit. As the days progress, the limit approaches fast.

Embodiments of Love!

Please, therefore, treat love as your foremost concern. Establish truth

in your heart

firmly. Whatever activity you undertake, do it with dharma (righteousness). It is truth

that sustains dharma and dharma in turn will protect truth. It is for this reason that

Lakshmibai kept with her the two gold coins given to her by Baba. She felt, "These coins

are given to me by Baba. These are gold coins. These coins are very valuable; more

valuable than diamonds. There can be nothing greater than these coins. I do not need

anything else." These two coins represent **sathya** and dharma.

Truth and righteousness alone protect the world. We are undertaking several types of

sadhanas (spiritual exercises) in order that the world is protected. But they are all

pompous **sadhanas** only! You must install these two values in the heart and follow them at

all times, day in and day out.

Presently, you are just chanting these words by mouth. This is not enough. When you

practice these values with all the sincerity at your command, you will achieve the

desired results. There is no use repeating these words like a parrot. Even a record

player does such an exercise. One has to develop conviction in these values with all

sincerity. Only then will they be imprinted in your heart forever. They always remain in

you, with you. You have to put forth efforts to achieve such type of **sadhana**.

One day, the daughter of **Lakshmibai** approached her and requested, "Mother, please give

me those two coins that Baba had given you sometime back."

But **Lakshmibai** refused, saying, "No, I cannot pass on these coins to you. They have to

reach the same Person who gave them to me and none else. I have no authority to deliver

them to you. They shall reach Baba, the Embodiment of truth and dharma."

You may chant any number of names, any number of **mantras**; you may perform any number of

vainas and **yagas** (rituals and sacrifices). But what ultimately remain are **sathya** and

dharma. Follow these two.

You are not separate from Me. You are all My **amsas** (parts), as declared in the **Bhagavad**

Gita. **Sathya** and dharma are following you since several births. Today, you are

undertaking several **sadhanas**. In the end, they are all going waste.

You chant the **Ramanama**, saying, "Ram, Ram, Ram". The **japamala** (prayer beads) in your

hand is rotating, but your mind is not turning toward Rama. Only when your mind is fixed on the name you chant will your japa become fruitful. Whatever activity you undertake, let it be truthful. Adhere to truth always and under all circumstances. In fact, truth is your very life principle. It is your swasa (life breath). Devoid of truth and righteousness, any number of discourses, Upanishads, Gita chanting, reading of spiritual texts, etc., will become a futile exercise. They may be useful for passing your time, but such exercises cannot sanctify your life. Truth and righteousness are the two most important sadhanas for liberating you from this mundane world. Always remember that you are an amsa (part) of God. Realise your relationship with God. This is the only relationship that will last forever. You may belong to any country or religion, but do not entertain any differences on that basis. All religions teach the same truth and will lead to the same God. Not a single religion (matham) is bad, provided your mathi (intellect) is good. Hence, you have to keep your intellect in good condition. You have to understand religion in its proper perspective. Your mind may be changing constantly, but the (matham) (religion) does not change. Hence, do not give scope for doubt in every aspect. Do not entertain doubts. Keep onlythis in mind: truth and love. Truth is Atma. What is the meaning of the word "Myself"? It means Atma. Follow your Atma. That is your dharma. If you do this, you will not encounter any calamity. Everything will merge into this divine Atma. Realise the truth. Then your life will be sanctified. Embodiments of Love! May you all hold on to the two principles of sathya (truth) and dharma (righteousness). Dharma does not mean charity. You have to follow the dictates of your conscience, which is based upon truth and righteousness. You are all embodiments of Truth! You are all embodiments of Sathya Sai! Remember this truth and march forward in your life's journey. Often times you worry, "Swami did not talk even once during these Dasara days." Today is Vijayadasami day. It was the day when Sai shed the old body. Today, Sai, who has donned a new body, is narrating to you incidents that happened while He was in the old body.

Do not join the bad company of friends. If you do so, you will also become bad. You must always move in good company. What is meant by good company? Sathya and dharma. Hence, always move in the company of truth and righteousness. If you hold on to these two values steadfastly, your life will go on happily and smoothly. Very soon, the entire country will become one, shedding, once and for all, all divisive tendencies. In fact, the whole world will become one, shedding the differences of nation, religion, caste, etc., and all people will experience Divinity. All people will move like brothers and sisters. You address each other as "brother" and "sister". You say "hello" to one another. But of what use is it if there is hollowness inside? Always greet each other with a pleasant smile on your face. Never exhibit your feelings with a wild laugh saying, "Ahaha!" Put on a sweet and soft smile on your face. That is the real laughter. If you make a loud noise while smiling, it amounts to insulting others. You are very fortunate to be here. I have explained the real meaning of the two gold coins gifted by Shirdi Sai Baba to Lakshmibai. Several people tried their best to snatch those coins from her, but she did not oblige anyone. She returned them to Baba saying, "These coins belong to You. I am giving them back to You. Neither my children nor anyone else has anything to do with them." Children are born. The relationship between a husband and wife comes only after marriage. If there is no bond of marriage, neither is there a wife nor a husband. If the husband and wife are not there, there is no scope at all for the child to be born. Thus, no one is related to the other. Each one for themselves only! That is the message conveyed in the famous "Bhaja Govindam" song composed by Adi Sankara. Bhagawan concluded His Discourse with the song, "Bhaja Govindam, Bhaja Govindam". From Bhagawan's Vijayadasami Discourse in Sai Kulwant Hall, Prasanthi Nilayam, on 21 October 2007. 13 Nov 2007, Akhanda Bhajan Date: 13 Nov 2007 Occasion: Akhanda Bhajan Place: Prasanthi Nilayam Akhanda Bhajan Unbroken Namasmarana is the Goal by

Bhagavan Sri Sathya Sai Baba

One has to understand what is meant by "**akhanda bhajan**". There are two kinds of **bhajans**.

One is **khanda bhajan** and the other is **akhanda bhajan**. **Khanda bhajan** is for a specific time, for example, the **bhajans** held for a limited period either in the morning or evening. On the other hand, **akhanda bhajan** involves constant contemplation on God in the morning, evening, and even during the night. It is constant contemplation on God during all three states: the waking, dream, and deep-sleep states. It is "**sarvada sarvakaleshu sarvathra harichintanam**".

Suppose you are watching a clock. There are three hands in the clock: the second hand, the minute hand, and the hour hand. The second hand is the longest, the minute hand is slightly shorter, and the hour hand is the shortest of the three. When the second hand crosses sixty spaces, the minute hand moves forward one space. When the minute hand crosses sixty spaces, the hour hand moves forward one space. Which one of these three hands is important? Undoubtedly, the hour hand is important. On the same analogy, doing **namasmarana** and **bhajan** only in the morning and evening is like the second hand. The divine Name is highly potent. Each one of the several names of God has one type of power specific to it. If you wish to make good use of this power and derive lasting benefit out of it, you have to participate in **akhanda bhajan**.

Once, sage **Narada** approached Lord Vishnu and prayed, "**Oh** Lord! People speak very highly about the efficacy of **Ramanama**. Will you kindly explain?" Lord Vishnu wished to demonstrate the efficacy of **Ramanama** by an illustration. He therefore advised **Narada**, "**Oh Narada**, go to a crow and utter the word '**Rama**'. Let the crow repeat the name." **Narada** went to a crow and said, "**Oh** crow, Your entire body is black, without a trace of whiteness. Hence, chant the **Ramanama** just once." The crow uttered "**Rama**", and immediately it fell down dead. **Narada** was sad that the crow died just by its chanting the **Ramanama** once. He went to Lord Vishnu and informed Him of the crow's death. Lord Vishnu told him, "Don't worry. This time, go to the beautiful peacock that was just born and ask it to chant **Ramanama** once."

As per the instructions of Lord Vishnu, **Narada** went to the newly born peacock and said,

"**Oh** peacock, your beauty and grace are enchanting to the entire world. You are very lovable and attractive. Please utter the word '**Rama**' just once." The moment the peacock uttered "**Rama**", it also fell down dead. **Narada** again went to Lord Vishnu and reported the death of the peacock after chanting

Ramanama just one time. Lord Vishnu again advised **Narada**, "**Narada**, a cow in the shed nearby just gave birth to a calf. Please go to that new-born calf and ask her to chant

Ramanama once."

Narada did accordingly. As soon as the new-born calf heard the word "**Rama**", it also dropped down dead.

When **Narada** informed Lord Vishnu, Lord Vishnu again instructed him, "**Narada**, this time, go to the King's palace, where a baby boy was just born. Ask him to chant the **Ramanama** once."

Narada was very much afraid to approach the newly born prince, since the crow, peacock,

and calf had died just by listening to the word "**Rama**" once. He pleaded with Lord

Vishnu to spare his life, since the King would put him to death if something happened to

the new-born baby by chanting **Ramanama**. But Lord Vishnu insisted that **Narada** obey His command.

Narada went to the palace and asked the newly born prince to chant **Ramanama** once. The prince saluted sage **Narada** and informed him that by the mere chanting of **Ramanama** just

once, he was transformed from a crow to peacock, from a peacock to a calf, and from a

calf to a human being as a Prince. He expressed his gratitude to sage **Narada** for

initiating him in **Ramanama**.

Thus, **Nama** confers a human birth, which is considered to be a rare gift.

The human being is an embodiment of Divinity. Look at any picture of God. All forms of

God are portrayed with a human face. That is why it is said "**Daivam manusha rupena** (God assumes human form)."

It is only the divine name that confers human birth on a being. It is evident from the

illustration narrated above that the birds and animals were able to get a human birth by

listening to the holy name just once. Unfortunately, no transformation is taking place

in humans, in spite of repeating the divine name several times.
 You should chant the divine name wholeheartedly, with full faith.
 Faith develops love
 toward God, and that love toward God confers human birth. No doubt,
 people today are
 repeating the holy name, but not with love and steady faith. They are
 more concerned
 with how others are singing and whether their **sruthi** and raga are in
 order, **etc.** They
 are doing **namasankirtana** with a wavering mind. There can be no
 transformation by such
 fickle minded **namasankirtana**, **inspite** of doing it for hours
 together.
Namasankirtan has to be done with absolute concentration and
 steady faith like a yogi.
 It is said "**Sathatham yoginah**." One can achieve great
 transformation if the mind is
 steadily fixed on the divine name.
 When a lead singer is singing a particular **bhajan**, other singers think
 of the next song
 that they are going to sing. Thus, their attention is distracted, with the
 result that
 they remain only as ordinary human beings. The devotional singing of
bhajans will have
 no effect on them; it cannot transport them to a higher realm of
 Divinity.
 No doubt, contemplation on God will sanctify a person to a certain
 extent. But in order
 to attain purity, it is not enough if chanting of the divine name is
 confined to a
 limited period. It has to be a continuous spiritual exercise throughout
 one's life. Only
 then will the divine name get imprinted on one's heart.
 You may attend to your daily routine. But, while attending to your
 duties in your own
 house or in the outside world, constantly remind yourself that
 "whatever I do, think, or
 speak, everything belongs to God." The proper attitude should be,
sarva karma **Bhagavath**
preethyartham.
 Take, for example, the process of cooking. You add different
 ingredients to the items
 being cooked, in definite proportions, and you try to make them tasty.
 But the real
 taste comes only when the job of cooking is done as an offering to
 God. The food becomes
 divine when it is offered to God. On the other hand, if the various
 items are cooked
 with the attitude, "I am doing this job as a routine; I am cooking these
 items for my
 family members to partake," it does not reach God.
 Hence, whatever you undertake, do it as an offering to God chanting

the name "Ram, Ram,
Ra." Even while you are walking, think that it is God who is making
 you walk, since
 Divinity is present in a subtle form in every atom and cell in this
 universe.
 Unable to recognize this truth, people think, "I came by foot, I walked
 so many miles,"
etc. Such work comes under the physical realm, not the spiritual
 realm. Hence, whatever
 you think, speak, or do, consider it as God's command, God's work.
 With such an attitude
 it is enough if you chant the divine name "**Rama**" just two times
 morning and evening.
 Not only the name "**Rama**"; take any name for chanting. Chant any
 divine name
 wholeheartedly, at least once. That would be alright.
 There is no use counting seconds and minutes while doing
namasankirtan, thinking, "I
 have done **namasankirtan**, for so many seconds, so many minutes."
 It is enough if you
 chant the divine name just once, wholeheartedly. That is like the hour
 hand in a clock,
 which carries certain value.
 Such heartfelt singing has become rare today. Some people
 participating in **bhajan**, say,
 "Today I am not well. I have a sore throat due to cough and cold. I am
 not able to sing."
 True, you may be suffering from cold and cough. But you can sing
 within yourself,
 surely. Do it. That will give you sufficient strength. The divine name is
 very sacred.
 If you repeat it just once, even the dead will come back to life.
Savithri lost her
 husband. But, by her soulful prayers, she could bring back her
 husband to life.
 Those who could bring back the dead to life are to be found only in
 the country of
Bharath and nowhere else. Though divine power is spread
 everywhere and is omnipresent,
 it manifests in a high degree only in **Bharath**.
 Those who are pure in their heart will always succeed. Whatever
 work you undertake, do
 it conscientiously. Develop purity of mind. If you undertake the work
 with that purity
 of mind and then pray to God, surely you will achieve the result.
Meera did the same thing. She prayed to the Lord, "Swami, I delved
 deep into the ocean
 and could get the pearl of your divine name. Let not this valuable
 pearl slip from my
 hand and drop back into the ocean. Having been born in this world,
 let me sing the glory
 of the divine name constantly and make my life sanctified."

The Gita says, "Mamaivamso jeevaloke jeevabhutassanatanah (You are all part of My Divinity)." Hence, you all should follow Me. My love is divine and sacred. So shall be your love. If you follow this principle, you will automatically achieve purity. Where there is purity, there Divinity is. Everything is reflection, reaction, and resound. Since ancient times, you all are My own amsa (part). Do not ever forget this truth. If only you develop faith in this Truth, it amounts to reading the entire Bhagavad Gita. Every human being follows dharma. From where did this dharma come? It has come from bhava (feeling), which in turn emanated from viswasa (faith). It is only when viswasa is there, dharma is born. That faith is truth. Dharma is verily the embodiment of divinity. "Truth is God; Faith is God; Love is God; Live in Love." If only you cultivate these three, you can achieve anything. You may encounter any number of losses and difficulties in life. You may undergo a lot of suffering. But never give up truth, faith and love. Loss, suffering, and difficulties are like the waves in the ocean of life. They just come and go. But the water in the ocean remains permanently. Hence, develop the faith of "water", i.e. Divinity. Your thoughts are like the passing clouds. Hence, keep your faith firmly fixed on God. If you develop love and faith toward God, there is nothing in the world that you cannot achieve. By faith and love, you can even change the earth into sky and the sky into earth. The power of the divine name is unparalleled. People often take it lightly. That is a mistake. One should not mistake a shining glass piece to be a diamond. The real diamond is altogether different. What is that diamond? "The mind." God's name is the real diamond. Keep it safe and secure. Do not ever be bothered by pain and suffering, losses and difficulties. They just come and go. That is not your real nature. Your innate Self is strong, eternal, and real (sat). Do not follow the fleeting and unreal waves, forsaking your own true and eternal nature. Unfortunately, today, people are following only the unreal and passing waves. If you hold on to such fleeting and unreal things, you will always be deceived. Once you seek

refuge in the lotus feet of God, you should never give up. Wherever you go, the divine feet will protect you. If you install the divine name firmly in your heart, your life will become sanctified. That is bhakti (devotion). That is your sakthi (power). That is mukthi (liberation). It is only for making people realise this truth that the sadhana (spiritual exercises) of akhanda bhajan (continuous devotional singing) has been prescribed for devotees at least once in a year. The word "akhanda" implies chanting the divine name non-stop for 24 hours. But people will be just coming and going while the akhanda bhajan is going on. Such a bhajan can be termed only as khanda bhajan. It is a piecemeal bhajan. It is difficult to maintain continuity of the divine vibrations in such a bhajan. You should ensure that there is no gap in between. During akhanda bhajan you may go home for any purpose, for example, to take food. But, you continue to do namasmarana while attending to any work in your house. God does not wish that you should not attend to your personal and domestic chores. You may attend to all your needs, but constantly remember God while doing so. That is the essence of Lord Krishna's message in the Gita, "Maamanusmara Yuddhyacha (keep Me ever in your mind and fight till the end)." In other words, He advised Arjuna that he must engage himself in the war, constantly remembering Him. War in this context does not imply merely killing one another by shooting arrows or with missiles. That is not a sign of greatness. There you discharge your duty in the battlefield. If you do so, those who are destined to die will die. Always attend to your duties with a pleasant and smiling face. What is required is a smiling face. There is no use putting on a "castor oil face". "Happiness is union with God." That is real Divinity. When you are confronted with some difficult situations, do not get upset, constantly worrying, "Oh! How do I cross this situation?" For example, young people are often confronted with a "marriage worry". Such worry will only worsen the situation. Repose your faith in God. Think that it is not marriage, but "my raise", i.e. an opportunity for your betterment. If you develop such an attitude, your life will be

sanctified.

Whoever does namasmarana, whatever be the name they take and wherever they are, their

life will be sanctified. They will be free from sin. Do not be too much concerned with

raga and thala (tune and rhythm). There is only one raga, that is hridayaraga (the raga

arising out of one's own heart). That is "So ham", "So ham". Let your life be tuned to

this raga of "Soham". Then, whatever activity you undertake, it will become a success.

You are most fortunate to participate in this akhanda bhajan. During normal days,

bhajans are held in this hall both in the morning and in the evening. This is a great

opportunity. Do not lose the opportunity of participating in the bhajan. If you make

good use of it, your life will be sanctified. The global akhanda bhajan is held only for

this purpose every year.

From Bhagawan's Discourse in Bhajan Mandir, Prasanthi Nilayam, on 13 November 2007.

22 November 2007, Convocation

Date: 22 Nov 2007 Occasion: Convocation Place: Prasanthi Nilayam

Oneness With God Is True Education

by

Bhagavan Sri Sathya Sai Baba

From the time one gets up from bed till one goes to bed again, why should one waste all

one's time earning money?

Embodiments of Love!

It is not good to waste time and energy in vain pursuits without attending to one's

ordained duties. Time is sacred and valuable. Time waste is life waste.

You are all

students who have to lead others in future.

Every individual has some desires. But students especially have to control their

desires. This is their duty. No doubt, desires crop up in your mind endlessly one after

the other. But it is the foremost duty of a student to control them. The word vidya

(education) has its root in the word vid, meaning light. It means that education shows

us light. Education illumines our path to progress.

Dear students!

You must stand as an ideal to everyone. It is only with this hope that we are bringing

you up with great love. You all know that educational institutions in the outside world

charge money for everything. But we do not collect any money from our students toward

fees. Education in the Sathya Sai Institutions is totally free from K.G. to P.G.

In fact, education, medicine, and water supply projects undertaken by the Sathya Sai

Organisation are not revenue earning departments. On the other hand, we ourselves are

incurring huge expenditure on students' education. Also, we are helping a number of

destitute children in so many ways by providing them material support, free education,

financial help, etc. You must realise this truth. Education is your property.

Education is not merely to help make a living in the world. It is not merely for making

a decent living in the material world. Even the uneducated are able to live well in the

material world. Then, of what use are your degrees like M.Sc., M.A., M.B.A., etc.? This

is not the purpose of education. Education may help one to earn a decent living in the

outside world to a certain extent. But that is not the be-all and end-all of life.

There is a higher purpose to education: providing an inner life based upon the five

human values, viz. truth, righteousness, peace, love and nonviolence. These human values

provide a secure, real, and meaningful life to us. Sathya (truth) is the basis for

everything in the Universe.

The creation emerges from truth and merges into truth.

Is there a place in the cosmos where truth does not exist?

Visualise this pure and unsullied truth.

(Telugu poem)

God is the creator of all living beings right from a tiny ant to a mighty elephant.

Nothing in this universe will move without His Divine Will. Even tiny ants are born out

of God's will. The same truth has been explained in Saint

Thyagaraja's famous kirtan,

Cheemalo Brahmalo Siva Kesavaadulalo Prema Meera Velasi

Unde Birudhu Vahinchina Rama

Nannu Brovara (Oh Rama)! In Your pure and unsullied form of love, You dwell in all

beings, from an ant to Brahma as well as in Siva and Kesava. Please be my protector too).

No doubt we are aware of it, but once an ant bites us, we immediately kill it. On the

other hand, when Lord Brahma appears before us, we offer our pranams (salutations) to

Him with folded hands. Though the names and forms are different, the same Atma permeates

all living beings. One who develops faith in this Truth will not hasten

to cause any harm to any living being.

Every individual develops desires to satisfy **themselves**. One always chants "self, self, self". Every individual repeats, "this is my body; this is my mind; this is my head," **etc**. Who is "my"? When you say, "This is my body," perhaps it may be true for today or tomorrow. But where is your body the day after tomorrow? What happens to it then?

You are nourishing this body with great love and care. But this body is not yours. It is a gift of God. In fact, everything in this universe is God's gift. For instance, this is a handkerchief. From where did it come? Has it fallen from the sky? No! It has come from cotton. From cotton came the thread, and the thread is woven into a cloth. Hence, there can be no thread without cotton and no cloth without thread. Thus, everything in this universe has a basis and a source.

Unfortunately, today, we are forgetting this fundamental principle. That is why we are experiencing several difficulties.

When you hear the word "God" repeatedly, you are tempted to enquire, "where is God?" God is with you, in you, around you, behind you. In fact, you are God! Develop that firm faith. The same God as **Atma Thatwa** (**Atmic** Principle) permeates all the millions of human beings in this world; nay, every living being in the world.

We are witnessing millions of living beings with different names and different forms in this Universe. Though the names and forms are different, the **Atma Thatwa** in them is only one. **Ekam Sath Viprah Bahudha Vadanthi** (truth is one; the wise say it in different ways).

Gold is one, jewels are many. When the different ornaments are melted, what remains ultimately is gold only! Hence, **Oh**, Embodiments of Love!, try to realise the source and sustenance for all objects in this universe.

You consider that you are different from your father and mother. Again, you treat your mother as different from your father. No; this is not correct. Both father and mother are one. You are part of them. Hence, the question of difference does not arise. A man with dual mind is half blind. Do not have a dual mind.

All the education you pursue is not for you only. It is for helping your fellow human

being as well as fellow living beings like birds, animals, and insects. Then only does the education you have acquired become meaningful.

Whenever you encounter a person whom you consider as your enemy, say "hello". Love everyone. Never hate anybody. You might have noticed that no one hates Swami and all people love Him.

You may ask Me whether there are people who really do not deserve Swami's love. I wish to emphasise that all people deserve Swami's love. I love everyone. I do not hate anybody. I do not cause trouble to anyone. I do not offend anyone. Since the feeling of **Ekatma bhava** (one **Atma** permeating all living beings) is so strong in Me, many people love Me. The whole world loves Me, and I love all. My word, My song, and My divine **leelas** (plays, sports) are all dedicated to your welfare. You must therefore try to understand My real nature.

Develop faith in the **Atma Thatwa**. From faith comes love. When faith and love go together thus, your desires will be fulfilled. Both faith and love are most important for a human being. All others are like passing clouds, which just come and go in between. Do not attach much importance to them.

In fact, faith is the reflection of love, and love is the very form of God. Hence, Love is God, Live in Love. Truth is truth for all times past, present, and future. It will never change. That is why it is said, "Truth is God."

Do not think that God is present somewhere in a distant place. God is not separate from us. The entire universe is an embodiment of Divinity. Therefore, constantly contemplate on that Divinity, who is none other than Unity.

Dear Students!

You read several books. However, all those books have been written with the help of only 26 letters. There are a number of lawyers. They carry books, which are very bulky in size. But all those books contain only letters, ultimately. Health, wealth, happiness and bliss the source and sustenance for all these things is only God. Good or bad, everything is God. You cannot find bad anywhere separately. Wherever you see, it is only good. But you are not able to realise that good. You are confused. The bad, if any, is only a manifestation due to the difference of time. Today, we

partake a variety of tasty dishes. But, the next day they are transformed into excreta.

Today's **phala** (fruit) is transformed into **mala** (excreta) tomorrow.

Divinity is present in all things both good and bad. There is no place or object in

this world where God is not present. No one can say with any authority that God is

"nowhere or only here".

Several names and forms are ascribed to Divinity, and a lot of confusion is created

thereby. The reason for this confusion is based on how one relates oneself to God at the

individual level. Therefore, try to set aside this individual relationship at least to a

certain extent. It is only for this purpose that we are pursuing many types of

education. The moment the individual relationship merges into a feeling of oneness with

God, what remains is only Divinity everywhere.

Religions are many but goal is one.

Clothes are many but yarn is one.

Beings are many but breath is one.

(Telugu poem)

Several **jeevas** (individuals) are sitting here. They have different bodies, but there is

only one God immanent in all the bodies. Hence, whomever you see consider, them as God.

Whomever you love, consider them as Embodiments of Divinity.

You are all encountering several difficulties due to **deha bhranthi** (identification of

the self with the body) and differences in feelings. You alone are the root cause for

these difficulties. Both good and bad are the products of your mind. You may learn many

subjects and acquire several degrees, but consider the **Atma Thathwa** (**Atmic** Principle) as

one and only one.

The same Truth has been explained in the aphorisms **Ekameva Adwitheeyam** Brahma (God is

one without a second) and **Ekam Sath Viprah Bahudha Vadanthi** (truth is one; the wise say

it in different ways). You must preserve this truth in your heart safely and securely.

You consider someone as your enemy. No, no; this is not true. It is only a change in

your attitude and love toward them that made them your enemy. There is no change in them

at all. Everything in this world is reaction, reflection, and resound. However, reality

is only one. If you develop such an attitude, you can experience any amount of happiness.

You think, "Swami is always cheerful and smiling. How is it possible?"

Yes; I am always

smiling! The reason being I treat all people as one. The happiness of all of you is My

food. Hence, you should also develop that attitude.

The other day, the children put up a playlet. I felt very happy on witnessing it. The

children put up the show unitedly.

We use the words "I" and "we". From where did the word "we" come? It has come from "I".

Without "I", there can be no "we". Thus, "I" is the one and only one entity. It is like

a vertical wooden pillar.

When another piece of wood is nailed across in the middle horizontally, it becomes a

cross. It means that when "I" (ego) is broken, it becomes a cross. We must always

endeavour to keep "I" as only one.

You consider all people as your brothers and sisters. These brothers and sisters are not

separate entities. All are one. If you thus make an enquiry, everything in this universe

represents only the principle of oneness. If you establish this truth firmly in your

heart, the same feeling will reflect everywhere.

Suppose you love a girl. Who is that girl, anyway? Yourself only. It means you loved

yourself! The girl is not separate from you. When you treat her as separate, you refer

to her as "wife". On the other hand, when you treat her as one with you, you become one.

Realise this unity.

What could be the reason for such great diversity in the living beings in the world?

They are a manifestation of the divine principle **Ekoham Bahusyam** (the one Divinity

manifested as many).

Embodiments of Love! Dear students!

You must all become ideal men and women. Only when you lead an ideal life will the whole

society become ideal. Do not entertain any differences of those people and these people.

"All are one; be alike to everyone." Remember this always. Only then can you become

ideal students. Otherwise, you remain merely as educated people.

Who is an educated person in the real sense? One who has realised that all are one.

Education implies only learning. On the other hand, **vidya** is one that symbolises

oneness. **Vidya** spreads the light of oneness with God. If you lose this enlightenment,

you have to live in darkness.

Embodiments of Love!

Let your love be diverted toward God, and it will confer bliss upon you. If you direct it toward worldly objects and persons, it is likely to change every now and then.

Whoever you come across, develop the feeling that they are all your brothers and sisters.

Once, a gentleman was addressing a meeting. He started his speech with the address, "Dear brothers and sisters". But he made an exception in the case of only one lady.

Someone enquired why? He replied that the lady was his wife. Strictly speaking, no exception need be made, since he addressed all people as brothers and sisters. But once he married her, she became his wife. If there is no marital relationship between them, all are one. I exhort you once again to lead your lives with a feeling of oneness and a sense of sharing.

Arjuna, among the Pandava brothers, won Droupadi in the Swayamvara. When the Pandavas returned home along with Droupadi and told their mother that they brought home a fruit, instantaneously mother Kunthi advised them to share it equally among the five of them, without being aware that they were referring to Droupadi. Accordingly, she became the chaste wife of the five Pandavas.

Even Lord Krishna testified to her chastity thus: Draupadi dutifully obeyed the command of her husbands. She would never say to any one of them that she had no time to serve him.

She was satisfied with whatever she got in life. She was the supreme example of chastity and None could match her in this respect.

(Telugu poem)

The Pandavas shared and cared for each other and led a life of discipline and control.

I am quite well. No one need worry about My health. Not only My body, everything is alright. My mind does not waver. I have a steady and ever alert mind. The body may undergo some changes; but I am always My own Divine Self.

People enquire, "Swami! You are always smiling! Did you never encounter sorrow?" No. Not at all! Sorrow is nowhere near Me. Whatever has to happen will happen. If you go on worrying about it, will it be warded off? That will lead to much more worry. Hence, one should not give scope for worry at all. Once your mind starts worrying, it will never end.

You worry, "Examinations are nearing; Oh! God! How do I prepare myself!" What is all this worry about? Why do you fear to write answers for those questions, which you already know? Surely you will fare well in the examinations. Do not develop any fear of examinations.

No one can measure the distance of the sky from the earth. That is why it is said that the sky is blue. Similarly, none can describe the form of Divinity. In order to portray God, artists started using the colour of blue. In fact, God has no colour at all! If God were to be born with a blue colour, He would have been put in an exhibition as an object of wonder.

Divinity cannot be changed. You may change; but your Atma will never undergo any change.

It is nirgunam, niranjanam, sanathanam, nikethanam, nithya, suddha, buddha, mukta, nirmala swarupinam (God is attributeless, unsullied, the final abode, eternal, pure, enlightened, free and embodiment of sacredness). That is why it is said, Buddhi grahya matheendriyam (the Atma is beyond the ken of the senses and can be understood only by the intellect).

Earn a name for yourselves as good boys. Bring honour to your parents. Also, let society be proud of you. If society is to be transferred into a good society, it can happen only through the students. Today, wherever our students are, people say they are very good. I am getting the news. Try to live up to that name. I don't aspire for anything else.

I will give you whatever you want. In fact, I gave Myself to you. May you all be happy!

Do not quarrel with anybody. Do not abuse anyone. May you all live like brothers and sisters! That is the fruit of education. That is real education. In spite of their education and intelligence, a mean-minded person will not give up their evil qualities.

Always conduct yourself as good boys. First and foremost, make your parents happy. If you cannot make your parents, who brought you up, happy, how can you make Me happy?

Hence, you should all go to your homes and live happily with your parents. Then, I will also be happy. When people praise you, saying that you are a student of Sri Sathya Sai University, it is a matter of pride to you as well as to the Institution.

The University Grants Commission in New Delhi did not recognise several educational institutions in the country for a long time, whereas the Sri Sathya Sai Institute of Higher Learning was conferred the status of a Deemed University within the second year of its inception.

Dr. Madhuri Shah was the Chairman of the University Grants Commission then. She visited

Puttaparthi and put forward a proposal to make our Institute into a Deemed University.

Several objections were raised to her proposal on the ground that it was still a nascent

Institute in its second year and that it would not be proper to confer the status of a

University on it in such a short time.

Dr. Bhagavantham was with us at that time, translating My speech. He confidently said,

"this is impossible; impossible." I told him very emphatically that it is possible. The

U.G.C. committee visited our Institution thereafter in the second year itself and

unanimously recommended to confer the status of a Deemed University on Sri Sathya Sai

Institute of Higher Learning. As per the committee's own admission, "This is the first

college" to be conferred a Deemed University status within the second year of its starting.

Later, Dr. Madhuri Shah came here to formally open the Deemed University. She openly

said in a meeting, "Dr. Bhagavantham! You said it is impossible to make it into a

University in such a short time. How had it been possible now?" The Sri Sathya Sai

Institute of Higher Learning a Deemed University has since been made into a full-fledged

University with the combined efforts of all people.

All our students are men of noble character. They are well behaved and well educated.

You may not perhaps know how famous our Sri Sathya Sai University is all over the world, especially in the United States of America.

About 180 past students now work in America in different fields. Recently, they all came

here in a group. They prayed to Swami, "Swami! We do not wish to go to our homes here.

We will go back direct to America from here, after this visit." Such was their love and

dedication to Swami and Sri Sathya Sai University.

(Bhagawan then called Dr. Michael Goldstein, Chairman and Director, Sri Sathya Sai World

Foundation and asked him to speak for a few minutes about the former students now

working in America.)

15 December 2007

Date: 15 Dec 2007 Occasion: Place: Prasanthi Nilayam

Love is God; Live in Love

by

Bhagavan Sri Sathya Sai Baba

Embodiments of Love!

People think there are many troubles, difficulties, and sorrows in this world, and

thereby they are filled with anxiety and worries. But in fact there is nothing like

this; it is bliss everywhere.

Brahmanandam, Parama Sukhadam, Kevalam Inanamurtim, Dwandwateetam, Gagana Sadrisham,

Tattwamasyadi Lakshyam, Ekam, Nityam, Vimalam, Achalam, Sarvadhee Sakshibhutam,

Bhavateetam, Trigunarahitam (Man is the embodiment of divine bliss, wisdom absolute,

beyond the pair of opposites, expansive and pervasive like the sky, the goal indicated

by the aphorism (mahavakya) "You are That (thath twam asi)", one without a second,

eternal, pure, unchanging, witness of all functions of the intellect, beyond all mental

conditions and the three attributes of purity(sathwa), restlessness (rajas) and dullness

(thamas).

The world is the creation of God. Right from man, all living beings including animals,

birds, and even insects are the creation of God. Since they are the creation of God, all

of them have their origin in bliss. All these difficulties and troubles are only the

imagination of man.

Pleasure is an interval between two pains. There cannot be happiness without

difficulties. These difficulties are meant to give you happiness, and not to make you

miserable with more sorrows. Hence, whatever comes to us, we should consider it as God's

gift and be happy. We should not consider that it has been given to us to make us suffer.

Suppose you have pain in the stomach. What will the doctor do? If he performs an

operation, it is not to cause you pain. The pain that the doctor causes is to remove

your suffering. Hence, one should bear difficulties and overcome one's sorrows.

There are millions of living beings in this world. All of them have originated from God.

Therefore, the same God is present in all of them. People give many names to God as **Rama**, Allah, Jesus, **etc.**, but God is only one. **Atma** is another name of God; it is the same in everyone. The real name of **Atma** is love. Love is only one, but it is present everywhere and can alleviate all sufferings. One who is endowed with love is free from all sufferings.

All of you have come from such a distant place like America. What for? You have come because you have love for Me (loud applause). You can attain anything if you have love.

God has no specific name. He is present in man in the form of **Atma**.

What does **Atma** mean? It means love only. It is love that unites all. If you imbibe this principle of unity, then all will become one. When you attain this unity, you will have purity. When you have purity, then **Atma Tattwa** (principle of the Self) will manifest in you. Therefore, you must have unity to attain divinity.

I and you are one. God and you are one. God is not anywhere separate from you. You should develop the feeling that you yourself are God. When you say, "I", it represents unity. You cannot estimate the bliss that is derived from unity. All are one. It is the fickle mind that is unsteady and wanders arbitrarily.

Only one thing is steady. That is love, love, love. Love is God. Live in love. This is what we have to learn today. The same love is present in everyone. Mother loves her children due to this feeling of love. All are the children of God. Therefore, God loves all. God has no hatred. God is not the cause for your pain and suffering. God is not separate from you. Wherever you may be, God is present there. God does not forsake you.

There is no place where there is no God. Wherever you see, God is present there. (Swami pointed to different things and said) This is God. This is God.

You are all embodiments of God. You have two eyes but you can see a large number of people with them. Similarly, God is one, but He can see all. Where is God? He is in you, with you, above you and below you. There is no need to search for Him.

Because our vision is limited to physical level, we see differences. Do not rely on the physical body. The body is like a water bubble; the mind is like a mad monkey. In one moment the mind is here and in the next moment it flies away to

another place. Manas, **buddhi**, **chitta**, **ahamkara** (mind, intellect, mind-stuff, ego) all these are temporary, like passing clouds. Only one thing is permanent. That is you.

Where is God? You should develop the feeling that you are God. This is the correct answer to the question, where is God. You may perform any number of spiritual practices like **bhajans** (devotional songs), **japa** (soft prayer), and tapa (penance, austerities), but love should form the undercurrent of all these practices. In fact, if you have love, there is no need to perform any spiritual practices. There is no use performing all spiritual practices if you do not have love.

Fill your mind with love. "**Prema Mudita Manase Kaho** Ram Ram Ram" (recite the Name of **Rama** with your heart full of love). Hence, give highest importance to love. Love is important. Love is God. Live in love. This is the spiritual practice that we have to undertake.

Worldly relations are temporary. They are impermanent like passing clouds, which come and go. They are your mental reaction, reflection, and resound. (Swami shows His handkerchief) What is this? This is a cloth. It is not merely a cloth, it is a combination of threads, it is not thread even, it is cotton, which is the creation of God. Everything has emerged from God like threads. You weave the threads as per your liking. But it is not your liking that is important; what is important is what God likes.

There can be changes in the body and the mind. But love is changeless. It is permanent.

Everything has birth and death, but there is no birth or death for love. The **birthless** and deathless love is only one. It comes from truth. Truth is one. Truth is God. This God, in the form of love, is present everywhere, wherever you see.

God is present in man in his breath. When you breathe, where does the breath come from? It comes from within. The breath itself is your God. What is its form? It is present in man in the form of **Soham**, which reveals your divine identity. "So" means "that", "Ham" means "I". Therefore "**Soham**", means "that I am". "That" refers to God, who is present in man in the form of love. Therefore, man should treasure love in his heart safely.

Other thoughts come and go like passing clouds. Only love is

permanent and eternal. You should perform every task with love. Even if you come across your enemy, you should love and greet him saying, "Hello, Hello." Then he will also respond, saying "Hello, Hello" to you. This is the reaction, reflection, resound of your feelings. Whatever good or bad you experience is the result of your own actions. Everything comes from within you. Hence, always remain immersed in love. If you have love, you can achieve anything and perform any task. It is love that is responsible for the entire creation and its functioning in this world. There is no greater God than love. Love is God. Whatever you do without love is a futile exercise. Hence treasure love in your heart. Every body will be attracted towards this love. It bestows everything on you. It is love that creates, sustains, and destroys. When you look at the world with your physical eyes, you see diversity in creation. But, in fact, everything is love. It does not change. You should be filled with such love. If you follow this principle of love, it will give you the fruit of all the spiritual practices. People call God by many names such Rama, Krishna, Jesus, Allah etc. But all names refer to the same God. If you call Him Allah, He responds. Similarly, if you call Him Jesus, or Zoroastra, or Rama, He will respond. All these names were given by man. God is not born with these names. Original name of God is only love. You may refer to any dictionary; love is only one and not two. Man may have many physical relationships. You may consider some one as your husband, some one as your son and some one as your daughter. They are all physical and worldly relations. Who has established these relationships? It is you only. Since these are relationships acquired by you, they are subject to change. But love remains the same. With such love you may chant any name such as Rama, Krishna, Govinda, Narayana, Jesus, and Allah. All these names refer to the same divinity. You may grind rice and prepare various dishes such as dosa, idli, etc. You may mix rice with sugar and prepare payasam (sweet pudding). But rice is the same in all these dishes. In the same way, only one God is present in the entire creation, and that is love. Perform

each and every task with love. We call others as "brothers and sisters". At the physical level, they are separate. These relationships are of your own making. But never observe diversity. Brothers, sisters, and all other relationships are one. You see an old man or a child, both are essentially divine. God is beyond all ages and all forms. Only love is His true form. The same love is present in all forms that you see. Hence, every one of you should develop love. You may call God as Rama, Krishna, or Sai. But it is only a difference in names. God is only one (loud applause). Love everyone wholeheartedly. Then only can you experience bliss. So long as you have love, you will not be devoid of bliss. People today observe individual differences. There are three aspects of an individual. (1) The one you think you are. (2) The one others think you are. (3) The one you really are. At the physical level you may be identified with your name, form, and village. But in reality, you are only one. This is what you should realise. Recognise the unity of entire creation. Your worldly relations will also have some value when you recognise this unity. You may append any number of 0's to 1, the value will go on increasing. If you remove one, there is no value. In the same manner, you may chant any name realising the oneness of God. Ekam sath viprah bahudha vadanthi (truth is one, but the wise refer to it by various names). The Vedas authenticate the same truth. With love in your heart, you may go to any country, chant any name, perform any spiritual practice. Do not hate anybody. Help Ever, Hurt Never. This is what the devotees are supposed to do (loud applause). When you call yourself a devotee, do not observe any differences "You are not mine, he is mine". This is not good. It amounts to hating God. You should think "God is in me, with me, around me, above me and below me." Wherever you see, the same God is present there. Develop this feeling of oneness. Then you will attain highest bliss. You have come from different countries, and you have different names and forms. But having come here, you are all one (loud applause). From today onward, may you always

remain in bliss for ever and ever.
 People say, "Today is my birthday." What is the meaning of birthday?
 It is the day of
 the birth of the body. Today it is born, tomorrow it may die. But you
 are eternal. You
 have no birth, no death.
 Be always happy. This is what I desire. Do not allow the differences of
 mine and thine
 come near you. All of you have sung the glories of the Lord in one
 voice. This unity is
 divinity. Where there is lack of unity, there is diversity. Hence
 develop unity. Where
 there is unity, there is purity. It is purity that attracts God. The white
 dress that
 you have put on symbolises purity. Differences are seen when you
 put on dresses of
 different colours. You should not give room to differences. Not only in
 dress, observe
 unity and purity in your mind, feelings, and thoughts. All are one. On
 returning to your
 respective places, lead your lives with unity, love and bliss. Your
bhajan has made Me
 happy.
 (**Bhagavan** sang the **bhajan** "**Hari Bhajan Bina Sukh Santhi Nahin**"
 and continued His
 Discourse.)
 Consider **bhajan** as your **bhojan** (food) that satiates your spiritual
 hunger. Partake the
 food of **bhajan** every moment, day in and day out. Right from the
 morning till night,
 constantly do **bhajan** in your entire waking time. This is Swami's
 teaching to you.
 Perform all your tasks, while contemplating on the name of God
 within you. God is within
 you, without you, beyond you, below you and behind you. Very
 happy.
 - From **Bhagawan's** Discourse in **Bhajan Mandir, Prasanthi**
Nilayam on 15 November 2007.
 26 December 2007
 Date: 26 **Dec** 2007 Occasion: Day after Christmas Place: **Prasanthi**
Nilayam
 Anything is Life can be Achieved with Faith in God
 by
Bhagavan Sri Sathya Sai Baba
 A man with anger cannot achieve anything.
 He commits mistakes and indulges in sinful deeds.
 He is despised by everyone.
 Love is God and God is love.
 Devoid of love, humans cannot exist.
 (Telugu poem)
 It is lack of love that is responsible for all the differences, arguments,
 and conflict

in the world, especially in the present times. Several people say that
 the world is
 afflicted today with sorrow, losses, and difficulties. I do not subscribe
 to this view.
 I tell you, they are all our illusion only. In fact, there is no unrest or
 sorrow in
 this world. I just see peace, peace, and peace only, everywhere. When
 there is peace in
 our heart, we will be able to witness peace all round. Unrest, sorrow,
 anger, **etc.**, are
 the reaction, reflection, and resound of the state of our inner being.
 Sorrows and
difficulties, anger and unrest are of our own making and creation.
 They are not natural
 phenomena in the world.
 When someone enquires after your name, you give some name.
 (Swami at this point asked
 the name of one student sitting in front of Him. The boy replied,
Vikas). In fact,
 that is not his real name. Similarly, you enquire from each one and
 they give different
 names. However, if God were to mention His name, He will say **Aham**
Brahmasmi (I am
 Brahman). In fact, all of us should repeat the same name since we are
 all Embodiments of
 Divine Self. All our names are given to us by our parents. We are not
 born with any
 particular name. Those who cannot realise this truth cannot lead a
 happy life.
 Embodiments of Love!
 Actually love is another name of Brahman. In fact, love, **Atma**, **Prema**,
Aham, or Brahman
 all these names carry the same meaning. There is nothing in this
 world except love. But,
 unfortunately, we are not able to understand what love is. We
 consider Love as relating
 to the world. We consider it to be physical. In fact, it does not at all
 relate to the
 physical realm. It is truth, verily. You are not one person, but three:
 the one you
 think you are, the one others think you are, and the one you really
 are. What others
 think is all imagination. The Self within you is the only truth.
 Who is this Self? That is I. This I is the same in all. The Christians
 worship the
 cross (). The cross is a symbol exhorting people to get rid of ego. No
 one is different
 from you. Hence, you must always bear the truth that all are one (I).
 Those that are
 born out of karma and grow and perish ultimately (namely the
 physical bodies) are
 unreal. Hence, you are always Brahman, in accordance with the Vedic

declaration **Aham**

Brahmasmi (I am Brahma). It is only when you consider yourself to be Brahman that you can realise this Truth. Till then, you will be confined to the different names like

Ramanna, Krishnananna, etc., that have been given to you by your parents for the purpose of identification. Surely, you did not come into this world with any name.

When someone enquires of the parents about the name of their newly born child, they may

reply that no name has been given to the child yet. It is thus clear that all names

given to us are by someone only and not innate. They are for the purpose of

identification of the concerned individuals. There are millions and millions of people

inhabiting this world, but none seems to have realised the truth that they are God.

Unfortunately, today we are leading our lives with names given to us by someone.

What is Brahman? I. The Brahman neither is born nor has death. That is the only

Truth; other events come and go. For example, I have willed to create this chain (Swami

created a gold chain with His divine hand). This has been created by My Divine Will. It

was not there earlier. Thus, all things and beings in this world are born out of

sankalpa (will). Hence divine **Sankalpa** is the cause for all creation. In addition, maya (illusion) also plays its role. When maya and Truth

come together,

creation takes place. Without maya, there can be no creation. The maya is like a shadow

to a human being. But this shadow deludes us. At sunrise, our shadow is long. As the sun

gradually rises, the shadow falls under our feet at midday. Thus, the shadow grows and

shrinks. We should not therefore mistake the shadow as our basis. Embodiments of Love!

Love is the foremost quality of a human being. And faith is the basis for that love. The

spelling of the world love is LOVE. Here **L** stands for Lord. Thus, Love is born out

of the Lord (God). The entire creation is a manifestation of God's love, be it a tiny

ant or a mighty elephant. Everything is the creation of God.

Not even a blade of grass will move without divine Will,

People who do not realise this truth get carried away by their pride of intelligence and discrimination.

But no one, however great they may be, knows what lies ahead for them in future.

(Telugu poem)

How did this blade of grass come into existence? It is nothing but God's Will!

Similarly, every human being is born out of divine Will only. There can be no creation

without God. When you look at the earth during summer it looks parched. But, with the

onset of rainy season, the earth looks green with various plants. From where did they

come? From the rain. The rain came from the clouds. The clouds are caused by the sun.

And, the sun itself originated from God. Thus, the entire creation has its origin in

God. There can be no air, sun, rain or plants without God.

Knowing this truth, we still tend to forget God. On the other hand, we remember

everything else. This is not correct. Never forget God. If you forget God, it amounts to

forgetting everything. For God is the source and cause for everything. Unfortunately,

today, we are forgetting the fundamentals or root cause for the entire Universe.

If there is no foundation, there can be no walls. If there are no walls, there can be no

roof. You cannot live in a house that has no roof. Hence, first and foremost the

foundation is very important. Based on the foundation, the pillars are raised and

finally the roof is laid. Based on this analogy, self-confidence is the foundation,

self-satisfaction is the wall, self-sacrifice is the roof and finally self-realisation is life.

Thus, there should be a foundation for everything. That is fundamental truth. We are

forgetting this fundamental truth.

Jesus was the son of Joseph and Mary. When Mary was carrying him in her womb, Joseph and

Mary were required to travel to Bethlehem to take part in a census ordered by the Roman

Emperor. They had to travel all the way riding on a donkey. It was an arduous journey.

When they finally reached Bethlehem, it was night. There was no place for them to rest

and they were tired. Joseph searched and searched for a resting place, but he could not

find any. Finally, he went to a cattle shed and knocked at the door. He explained to the

inn keeper that Mary was about to give birth to a child. The inn keeper reluctantly gave

them a place in a corner to spend the night. The same night, Mary gave birth to a baby

boy. A makeshift bed was arranged for the newly born child, with some old clothes and dry leaves.

The boy was named Jesus. He was happily growing under the loving care of mother Mary.

When he grew up as a boy, Joseph and Mary had to travel to Jerusalem to participate in a

festival. Jesus got mixed up in the crowd and could not be traced in spite of an

intensive search. The parents were very worried. At last, Jesus returned to his parents.

When asked where he had gone, he replied that he went to hear the discourse of a priest

in a nearby temple. The priest had taught him, You alone are the truth; remember this.

Constantly contemplating on this teaching, Jesus thereafter wandered and wandered alone

for a long time and later came near a river, where some boatmen were sitting. The first

among them seen by Jesus was Peter. Jesus asked him, What is your name?

He replied, My name is Peter. He is my father (pointing to an old man sitting nearby).

The old man was making fishing nets. Jesus made friendship with Peter.

Peter complained to Jesus, We went in search of fish for the whole of yesterday but

could not find even one.

Jesus replied, Go to such and such place. You will find fish in plenty. Jesus also

accompanied the boatmen in this exercise.

As foretold by Jesus, they could catch plenty of fish. The boatmen wondered, How great

Jesus is! He knows everything.

From then on, they treated Jesus as their preceptor. Though he was young in age and

form, he was old enough in wisdom. Hence, all of them were meticulously following his

words. The entire community of fishermen there treated Jesus as their Master, with great

reverence. Even great Masters appear to be ordinary human beings in the first instance.

As they gradually reveal themselves, people will realise their true nature and flock

round them in large numbers. The same is the case with Jesus.

The fishermen could become rich with a bounty of fish, with the help and guidance of

Jesus. As they became rich, jealousy grew among the others. They vied with each other in

seeking his help and guidance. Some people, however, became jealous of Jesus popularity

and considered him their enemy. They reported to the chief priest

that Jesus had no

miraculous powers and that he was deceiving people.

Jesus was summoned and questioned, How did you acquire these powers?

Jesus replied, All this is divine Will. Jesus was moving about with his disciples

preaching his doctrine of love and moral principles. Jesus was questioned, Who are

you? He replied, I am Jesus.

Vexed with the attitude and teachings of Jesus, a death sentence was passed against him.

He was to be crucified. The governor, a kindhearted person, however, did not want Jesus

to be awarded a death sentence. He lamented that Jesus was a great and noble man and he

was being crucified for no fault of his. He told Jesus, You are a great man. These

stone-hearted people are trying to kill you without any reason.

Jesus replied I am happy that at least you have realised that I am a good person.

Finally, at the time of his crucifixion, his mother Mary came near and started shedding

tears. Jesus consoled her saying, Why do you cry, mother? The body is like a water

bubble. Let them do whatever they wish with this body. You think these people are trying

to kill me. I have no death. None can kill me.

Mary replied, Are you not the son of this body?

Jesus replied Of course! I am related to you at the physical level, as a son. But, I

am I only. You are all like children to me. You are all Embodiments of Divinity.

Thus, Jesus attained the highest level of spirituality, having gone through all tests.

Jesus was not merely a human form. He is the Embodiment of Divine Self, verily. But,

some people could not realise his Divinity, as at present. Even now some people have

faith in Divinity whereas others do not. Some extol Divinity, whereas some others

criticise Divinity. It all depends upon their faith. If you consider a stone as God, it

becomes God automatically.

Jesus underwent several trials and tribulations during his time. He became the Saviour

and Messiah of the poor and forlorn. He helped them in many ways. Once, while he was

crossing the desert, a poor woman approached him, begging for food. He gave her bread

saying, take this. When someone asked where bread came from. He replied that it was

divine Will.

There is nothing greater than divine Will. Everything is God's Will. The foremost duty of a human being is to realise the Will of God and submit himself to that divine Will.

Those who developed faith in the Will of God were protected, while others were not.

Hence, faith is the basis for everything.

People today are blind, having lost their both eyes of faith. Faith is the basis for all creation. Where there is faith and love, everything else will be added unto such a person. Hence, first and foremost, one has to develop faith. Several people have faith, but they lack love. Faith devoid of love has no use. Love and faith must be together like mutually attractive magnetic poles.

Embodiments of Love!

First and foremost, develop faith. There can be no life without faith. Sometimes, faith is also termed Self. Without Self, you cannot help others. Only when there is faith can you achieve anything in life. Even now, there are several people who have progressed in life with firm faith in Jesus.

Some people develop faith when their desires are fulfilled. If their desires are not fulfilled, they lose faith. This type of attitude is not good. Keep your faith firm, irrespective of whether your desires are fulfilled or not. Preserve your faith carefully. Faith can work wonders. It can make a blind person see; a dumb speak. Do not at all doubt the power of faith.

Some incidents happening in this world may shake your faith in God. But, if you hold on to your faith firmly, you can boldly face any situation.

Even now, some people consider this body (referring to Himself) as an ordinary man. If that were to be so, how could all these superhuman tasks be achieved? No, no; it is a mistake to think so. This body may appear to be a mere physical entity to you. It is the fault of your own vision; not Mine. There is something wrong in your perception. It is a mistake of your vision, not Mine. Hence, correct your vision, develop right perception.

If you are alright, I will be alright (loud applause). You are all in Me. This is the fundamental truth. I am getting some things done, making you as My instruments. For I require some instruments to carry on My mission. Hence, I am

moulding you as those instruments (loud applause). By imparting education, knowledge, and wisdom, I am developing you all as My instruments. Hence, may you all lead purposeful lives with firm faith in God!

You think that education and academic degrees have helped you to come up in life. This view is not at all correct. How many educated people are not there in this world? Of what use are they to the world? In fact, the world is not benefited by the educated class. More harm is done to the world by such people than good. More than education, the spiritual life will protect a person in every way. Devoid of spiritual outlook, all your education and academic degrees are a mere waste. Their value is zero. Hence, fill your lives with devotion to God and develop the outlook I am not this body. This is a vesture taken upon by Me. There is God inside who is conducting my life.

God is in you, with you, around you, above you, below you (loud applause). Develop full faith in Divinity. Then you can achieve anything in life.

Dear students!

You are like fully ripened fruits. But the fruits must contain sweet juice. Without that sweet juice, it cannot be a fruit. You must all have the sweet juice of love. If there is no sweet juice, people will just bite the fruit and throw it away. Hence, fill your hearts with the sweet juice of love.

Whatever be the name and form, develop faith in God. God has several names; but God is only one. The ornaments may be many, but gold is one. You shall not lose sight of the gold. Without gold, you cannot make ornaments.

Develop faith as your foremost quality, irrespective of whether it brings you the desired results or not. Add love to that faith. I am you and you are Me; you and I are one (loud applause).

Ekoham Bahusyam (the One willed to become many). Whoever realises that oneness, achieves total bliss. Every student shall develop faith in God. I am sure that students have joined this Institution not merely for acquiring education and academic degrees. They have come here for learning Swami's teachings. If you follow the teachings with firm faith in Swami, you will achieve success in all your endeavours. You

should have faith

in Swami's teachings, love them, adore them, and follow them.

(**Bhagawan** sang the **bhajan**

Hari Bhajan Bina Sukha Santhi Nahi and continued His discourse.)

When you do **bhajan**, you will experience peace and happiness.

Hence, constantly do

namasmarana (repeating God's name) in your heart. You may not be able to do **japa** (soft

repetition of the name), **dhyana** (meditation), or yoga; but do

namasmarana. There is no

easier path than **namasmarana** to be in communion with God.

Children, adults, and elderly

people all can do **namasmarana**. Hence, continue to do

namasmarana throughout your life.

You may study and acquire degrees; but do **bhajan** also.

Do not consider Jesus as an ordinary mortal. See God in Him. You often refer to someone

and say He is a man or she is a lady. No, no. This is not the correct way of

identification. Gents or ladies all are one; be alike to everyone.

Lord Krishna, in the **Bhagawad Gita**, declared, **Mamaivamso**

jeevaloke jeevabhutha

Sanathanah (the eternal **Atma** in all beings is a part of My Being).

You are all parts of

Me. You and I are one. You are not different from Me. I am in you, with you, above you,

below you, and around you. Develop that spirit of oneness and lead your life. I hope I

have made Myself clear. The moment you go to your places, do not think that Swami is

there, while I am here. Always develop the feeling He is with me, in me, around me,

above me, and below me. All are one (loud applause).

1 January 2008

Date: 1 **Jan** 2008 Occasion: New Year's Day Place: **Prasanthi**

Nilayam

All are One; Be alike to Everyone

by

Bhagavan Sri Sathya Sai Baba

The sun appears serene and peaceful.

The days have become shorter, and the cool wind is blowing.

The fields are ripe with golden crops.

Marigold flowers are blossoming like garlands of pearls on the banks of rivers.

The farmers are rejoicing and singing.

The sweet festival of **Sankranti** comes in the month of **Pushya** (a month in Indian calendar), filling our homes with the newly harvested grain.

(Telugu Poem)

Man needs several objects in this world; yet, none of them is permanent. All are like

passing clouds. What you think permanent in this world is, in fact,

impermanent. Hence,

one has to strive to achieve that which is permanent, real, and eternal.

The **Bhagavad Gita** declares, "**Mamaivamso jivaloke jivabhuta Sanathana**" (the eternal **Atma**

in all beings is a part of My Being). I am in you, with you, around you, above you,

below you. There is no place in this Universe where God is not present. Similarly, there

is no name or object that does not belong to Him. The Upanishads proclaim the same truth

in the declarations, "**Easwara Sarva Bhutanam**" (God is the Indweller of all beings) and

"**Isavasyam Idam Sarvam**" (the entire universe is permeated by God). Unable to realise

this truth, a human being laments, "wherever I see, I find only human beings; I am not

able to find God". "**Yad Bhavam Tad Bhavathi**" (as the feelings, so are the results).

Suppose you wear a particular dress and stand before a mirror. You will find the same

reflection in the mirror. Similarly, your own thoughts and feelings reflect in the

outside world. Everything is reaction, reflection, and resound. Your own life style is

reflected in the outside world. Whatever you speak comes back to you as a reply. But

people think that it is someone else who is speaking these words. This is the truth.

However, different people explain this truth in different ways in keeping with the

aphorism, "**Ekam Sath Viprah Bahudha Vadanti**" (truth is one, but the wise refer to it by

various names). Every form you see in the outside world is in fact your own reflection.

Several thousand people are gathered in this hall. But there is only one heart in all of

them that is, the spiritual heart. I am not referring to the physical heart.

Unfortunately, people are unable to repose their faith in this spiritual heart, in spite

of their best education. You are all educated, well educated.

In spite of education and intelligence,

a foolish person will not know their true Self and

a mean-minded person will not give up their evil qualities.

(Telugu Poem)

This is not the type of education you have to pursue. This is the category of worldly

education. This type of education we learn from an Institution under the guidance of a

teacher. Today, all our education, words, and speech are only

artificial. There is

something deeper which forms the basis for everything. That is fundamental truth. It does not come under the realm of education. It is educare. Education is worldly, whereas educare is other-worldly. Educare is not something that can be seen with the naked eye. It lies in the depth of our heart. It has to be brought out by conscious effort.

Where is peace? Is it outside? No; only pieces and pieces are outside. Peace is in your heart. Similarly, love. Love is in your heart. It cannot be seen. Love is God; live in love. This also forms part of educare. So also nonviolence. It is not in the outside world.

The world today is torn apart with conflicts. We don't find peace anywhere in the world.

Truth, righteousness, peace, love, and nonviolence constitute the five vital airs of a human being (panchapranas). Love is the undercurrent that flows in all these human values.

Follow truth, keeping love as the basis in your heart. Truth is eternal. Truth is God.

It is not subject to changes in time. Let love be reflected on the mirror of truth.

Whenever you come across a person not to your liking, you consider him as your enemy, keeping in mind your worldly relationship with him. You begin to hate him. This is not correct. He is, in fact, not different from you. You and he are one only. Hence, it amounts to hating yourself.

There is nothing like another person or object in this world. There is only one. First and foremost, we have to realise and follow this truth.

Unfortunately, today, we are not able to find truth at all in this world. Whether it is in the field of education, politics, or worldly life, we don't find truth at all! Even in the court, the seat of justice, people swear upon God and speak untruth. Thus, wherever you go, untruth or falsehood is rampant.

People spend a lot of money for the sake of establishing Truth. It is not necessary. If only people cultivate love for one another, it is enough. Whenever you come across someone you consider as your enemy, say, "My pranams to you." They will, in turn offer their pranams to you. As are our feelings, so are theirs. Our own thoughts and feelings find a reflection in the other person.

You don't find peace at all in the world today. Wherever you look, you will find only galata (confusion and conflict) in the market place, bazaar, or a shop. Even if you go to a hotel, you will find someone quarrelling with the waiter, saying, "this idly is not good, vada is not tasty, or that dosa is not fried properly," etc. You don't find order anywhere in this world. Everywhere it is confusion and conflict. In fact, the word "peace" is not to be found anywhere in the world.

On the other hand, the atmosphere here in Prasanthi Nilayam is totally different. There is absolute peace in this hall. You don't find this peace anywhere else in the world. So also, the feeling of love. You don't find this love anywhere else. That is why lakhs and lakhs of people from all over the world congregate here.

Why do people go to holy places and pray? For what purpose? For acquiring peace, happiness, bliss, and love. These boys studied in Brindavan and Puttaparthi. They travelled all over the country and even abroad. But they could not get peace of mind anywhere even for two minutes.

In fact, peace is in one's own mind. There is no use searching for peace in the outside world. Similarly, truth and love are also to be found in one's own bosom only. When you cultivate love, you can achieve anything in the world.

Swami is an Embodiment of Love. Love is His biggest property! My duty is to share that love with you all. If you are able understand Swami's love in true spirit and make use of it in proper way, you will prosper. Except Swami's love, nothing can protect you. You will have to understand this prema thathwa (love principle).

All are brothers and sisters! But differences arise even amongst the brothers and sisters. Hence, cultivate love for one another. Always maintain a cheerful disposition, with a sweet smile on your face. You should never put up a "castor-oil face". Then only will your life become noble and ideal. You must always be happy and cheerful. What do you lack? you have everything, with Swami's love and grace.

Some people will not be able to put up with difficulties. However, if only they are able to keep a little patience, even that pain and suffering will turn out to be an occasion for rejoicing. "Pleasure is an interval between two pains." "You are not one person, but

three the one you think you are; the one others think you are, and the one you really are." "The one you really are" is the real truth.

You will be reading several books. But if you are not able to keep your head in proper condition, all that reading will become useless. Hence, the "head" is very important.

That is **educare**.

You must have seen volumes and volumes of books, written by great people. Each one of the authors must have highlighted a particular aspect of Divinity. But the sum total of

all these descriptions represents Divinity, that is one.

Sometimes, your own mind turns against you. It is the result of your own thoughts.

Everything is reaction, reflection, and resound. Both good and bad are in you only, not

in the outside world. When your vision is bad, you will see bad. On the other hand, when

your vision is good you will see God everywhere. If you forsake truth and love and begin

to see the world from that standpoint, then you will find differences everywhere.

Embodiments of Love! Dear Students!

You are all working in far-off countries; yet, you remember Swami and try to be in His

Divine Presence at least for a few days every year. This is your good fortune (loud

applause). There could be only one reason for it: your love for Swami. If there is no

bond of love between you and Swami, you would not have come here along with your

families, incurring huge expenditure, undergoing a lot of physical strain. You must

realise this truth. You might have studied in **Brindavan** or **Prasanthi Nilayam** and are now

working in different countries. Wherever you are, remember always that Swami is with you

and in you. When someone asks you from where you came come, reply that you are from

Brindavan or **Prasanthi Nilayam**. You say so for your own satisfaction. But the truth is

that Swami is in you, **Brindavan** is in you, and **Prasanthi Nilayam** is in you only. If one

wishes to attain self-satisfaction, one has to realise that all are one.

Religions are many but goal is one.

Clothes are many but yarn is one.

Jewels are many but gold is one.

Cows are many but milk is one.

Beings are many but breath is one.

Castes are many but humanity is one.

(Telugu Poem)

Human beings may be of different hues, but the bliss they experience in their hearts is

only one. We must aspire for that bliss, disregarding individual differences. The

differences are only temporary.

Divinity is only one; it assumes different forms in different ages. Lord Vishnu donned

different **Avatars** in the **Kritha Yuga** (Age). The same Lord came as Lord **Rama** in the

Tretha Age and Lord Krishna in the **Dwapara** Age. The same divine principle (GOD) is

referred to as Brahma (The Generator), Vishnu (The **Organiser**), and **Maheswara** (The

Destroyer). The different names are ascribed for the purpose of identification.

When someone asks your name, you mention some name. In fact, that name was given to you

by your parents. You were not born with that name. At the time of your birth, you were

just a baby. The names were given subsequently. Unfortunately, today, we are indulging

in controversies even in the case of God, on the basis of names and forms. Whomever you

come across, they are an embodiment of Divinity, verily. For example, you come across a

beggar. That beggar is also God. God is in that form. Hence, offer your salutations to

them. There is nothing wrong in doing so. All are one; be alike to everyone. Love all

and serve all, be they a beggar or a millionaire.

Several changes may occur in this year, at the physical level. But there will be no

change at all in the spiritual realm. It is possible that there may be some conflicts

here and there in the secular world. There may be a few permutations and combinations in

the political field. Some new parties and alliances may be formed.

"Parties, parties,

and parties" What are "parties, anyway? For tea only, not parties.

We must treat all human beings alike. By doing so, all people will be happy. Good and

bad; pleasure and pain everything must be faced with a sense of equanimity. That is the

foremost duty of a human being. The human mind is susceptible to several changes, on

account of the food one partakes and the company one moves in. The mind is like a mad

monkey. It is not an ordinary monkey, but "mad monkey".

Strictly speaking, the mind is a component of mankind. Hence, it should be kind.

Unfortunately today, we are converting it into a monkey. A person should always be a

person! Let others do whatever they wish to us, unknowingly. But do not consciously think in terms of doing harm to others. This is My advice.

This body is passing through the 83rd year. In all these years, I have never done any harm to anyone or caused any pain to anyone. I have never spoken untruth. I always speak truth and truth only. It causes Me great pain when I see untruthfulness. Let us, therefore speak only truth and nothing but truth. Surely, victory will be ours. Always tread the path of truth.

Love all! It is easy to love someone, but quite difficult to hate. If you love others, there will be unity among you. All will become one. Where there is unity, there will be purity. Where there is purity, there Divinity will be. Hence, if you wish to attain Divinity, you must develop unity. And, for achieving unity, people should shed their narrow-mindedness.

This is a handkerchief. It is made up of several threads. If you remove one thread after the other, finally there will be no handkerchief at all! The cloth is made up of threads, and they in turn are made out of cotton. Similarly, there can be no humanness without human beings. The humanness must be gradually transformed into Divinity.

A divine person will have divine power. In fact, you all possess divine power. There is not a single human being without divine power. But no one is aware of their innate divine power.

People ask Me very often a question, "Swami! How can we achieve unity?" In fact, unity is the very nature of humanity. Forgetting this truth, people go on arguing that he is different from me, I am different from her, **etc.** Divinity can never be attained by such arguments.

Always think that you and others are only one. You say, "so and so is my father; so and so is my mother; so and so is my sister.

These are not real relationships. Father, mother, sister, **etc.** are only relationships at the body level. It is only out of marriage that the husband-wife relationship has arisen. Otherwise, who is a husband and who is a wife? These are all man-made relationships.

However, as long as the relationship exists, one should respect that

relationship and follow it. The husband and wife should never hurt each other. If either of them commits a mistake, it should be gently brought to the individual's notice for rectification.

Harassing, abusing, and physical violence are bad practices. They should never be resorted to. If all of you live in unity and constantly contemplate on God, you will achieve purity. Then, Swami will surely give you **darshan** right where you are (applause).

I belong to you all (applause). You all belong to Me. I do not differentiate between individuals. All are mine and I belong to all. There may be differences in certain aspects among people, from the worldly angle. But there should not be any difference at the spiritual level.

Dear boys! You have come here with great love for Swami. May your hearts be filled with love up to the brim.

Always speak truth. You may encounter certain difficulties in speaking truth. It does not matter; adhere to truth. Then, you will surely achieve success. Never be afraid of speaking the truth. Be prepared to fight for truth. Truth alone triumphs (**Sathyameva Jayathe**). Hence, always speak truth. Untruth will fetch you bad reputation. Adhere to truth under all circumstances.

Cultivate love. Truth is love and love is truth. If you are guided by these two like the two eyes, you will always succeed in life.

There is no use worshipping God, repeating the word bhakti (devotion) as an empty rhetoric.

You may be very intelligent. You might have also acquired vast knowledge. However, if you do not develop a sense of discrimination, all your intelligence and knowledge will be reduced to zero. Hence, discrimination is of utmost importance. Analyse whether your point of view is right or wrong. If you are convinced that your point is right, stick to it till the end.

The world today is in a state of utter confusion and chaos. Wherever you see, there is endless strife. The world today is filled with selfishness and self-interest. As long as these two take predominance, it will only lead to defeat.

You are all students of **Sri Sathya Sai** College. Therefore, live up to the ideals of the

Sathya Sai Educational Institutions. If people praise that so and so is a good boy; he is a student of **Sri Sathya Sai** College, I will be very happy. You all earn that good name. It gives Me great happiness (applause). There is nothing greater that I can wish for. I am not asking this for My sake. You earn a good name for your own sake. **Bangaru** (Dear golden ones)! Conduct yourself accordingly. Wherever you are, do not forget to contemplate on the divine name of God. You may contemplate upon any name like **Rama**, Krishna, **Govinda**, **Narayana**, **Madhusudana**, **Trivikrama**, etc. Though the names are different, God is only one. He is **Sahasra Seersha** **Purusha Sahasraksha Sahasra** Pad (The Cosmic Being has thousands of heads, eyes and feet). Adhere to truth and love always. (**Bhagawan** continued his discourse after singing the **bhajan** "**Hari Bhajana Bina**"). The joy we derive by singing **bhajans** cannot be attained by any other means. There is so much joy in singing **bhajans** and extolling the glory of God. I can also sing **bhajans** melodiously. But, at the moment, I have a very bad throat. **Bhajans** give great joy. Even if others do not share this joy, sing **bhajans** for your own joy. I am very happy. (Addressing the old students) when do you propose to leave for your places? Wherever you go, Swami's grace is with you in abundance. I will distribute **bhajans** to you all tomorrow. May you all return to your places with joyous memories of this divine congregation. **Makara Sankranti**, 15 January 2008
Date: 15 Jan 2008 Occasion: **Makara Sankranti** Place: **Prasanthi Nilayam**
Revere your Mother and Father as God by **Bhagavan Sri Sathya Sai** Baba
Emperor **Nala**, who reigned over a vast kingdom, could not take with him anything when he passed away.
Did King **Mandhata**, who adorned the **Krita Yuga**, carry any wealth with him when he left the earth?
Even Lord **Rama**, who built the bridge across the ocean, is not to be seen on the earth today.
Many kings have ruled over the earth, but none of them could carry even a fistful of dust with them.

Oh noble one!
Do you think you can carry the kingdom and its riches on your head when you leave the world?
(Telugu poem)
People have not brought anything into this world at the time of their birth. Property, wealth, bank balance, etc., are all acquired in the middle during the course of one's life's journey from birth to death. One cannot take these along with one while departing from this world. Then why should one worry over losing them in between?
You are not born for shedding tears. Hence you should also leave this world happily. Why should you have to worry about the ephemeral things like wealth and property, which are physical, fleeting, and impermanent? Such an attitude is unbecoming of a human being.
These are all gifts from God. There are four concepts that you must always keep in mind: the **vyakthi** (the individual), **samashti** (society), **srishti** (creation) and **Parameshti** (God). The **srishti** emerged out of **Parameshti**. From **srishti** came **vyakthi**, and **vyakthi** itself consists of **vyakthi**. Without **vyakthi** there can be no **vyakthi**. Hence, ultimately these are all God's gift. Are we making any efforts to shed tears for the sake of God?
No. we are worried about passing clouds, which are ephemeral. This is not the true nature of a human being.
You might have noticed that when thick clouds gather in the sky, the sun or the moon is obscured by them. It should bother you. Just wait for a few minutes. The dark clouds move away and the sun and the moon are back shining brightly. What is required is a little patience.
Forbearance is the real beauty in this sacred land of **Bharat** (India). Of all the rituals, adherence to truth is the greatest penance.
The nectarous feeling in this country is the feeling of love towards one's mother.
Character is valued far higher than the very life itself.
People have forgotten the basic principles of this great culture and are imitating Western culture.
Alas!
The **Bharatiyas** (Indians) are not aware of the greatness of their cultural heritage just as a mighty elephant is not aware of its own strength.
(Telugu poem)

The power that a human being possesses is unparalleled. The human being is most powerful. That is why even God incarnates in the form of a human being (applause). It is said **Daivam manusha mupena** (God is in the form of a human being). A human being is the crown of God's creation. And, God is supreme. It is a sacrilege to forget such an omnipresent, omniscient, and omnipotent God. We must constantly contemplate on God. You may be engaged in a variety of tasks, but never forget God, who is changeless and eternal. That should be your true nature. Your true nature should always remain the same.

The root cause for all the troubles we face is that we forget God and hanker after illusory worldly things. Happiness or sorrow is all our own making. God is always blissful. He always gives us happiness, joy, and bliss. We, out of our illusion, misinterpret God's gifts as difficulties and feel sorry for the same. Your own feelings are responsible for your suffering. Hence, change your feelings and develop a positive attitude, and you will never experience pain and suffering.

Today, you all have come here wearing white shirts and black colour blazers. Our Anil **Kumar** thought that when our boys are wearing black coloured blazers, why not I? He also wore a black coat and attended this function. This is imitation. In fact, the whole world is full of imitation. Such imitation is not a good sign. It may give you a momentary pleasure only.

Many kings and emperors ruled the world in the past, but all of them left this world empty-handed. They could not take even a blade of grass along with them. No doubt we can enjoy good things as long as we live in this world. Thereafter, we cease to have any relationship with them. All the worldly relationships are of our own making only. We should not maintain such artificial relationships.

As long as you live, be happy and enjoy your life. But your joy should not be like that you derive when you eat an ice cream, which melts away in a short time. Real joy springs forth from your heart. That is bliss. You should experience that bliss continuously.

The body is made up of five elements. It is bound to fall. We, as human beings, feel happy when a child is born and feel sad when someone dear to us

dies. Never give scope for sorrow. You may encounter any number of sorrows and difficulties, but face them with courage and faith in God, thinking, "I am a part of Divinity; I will not therefore feel sorry or shed tears." Lord Krishna in the **Bhagavad Gita** declared: **"Sreyohi jnanamabhyasath jnanaddhyanam visishayathe Dhyanaath karmaphala thyagah Thyagah santhiranantharam"**

Better indeed is knowledge than mechanical practice.
Better still is meditation.
But better than meditation is renunciation of the desire for the fruit of karma (action).
For, there follows immediate peace.
As long as one develops a desire for the fruit of one's actions, one will not have peace of mind. Take the case of an individual. Before marriage, there is one and only one; after marriage, two. The couple begets a child after one year. In the beginning, one has only two legs; after marriage, they have four; after the child is born they increase to six legs. Thus, as the family grows, the number of legs also grows, and they will end up in sorrow. It is not of God's making. It is the result of one's mental weakness.

You participated in the annual sports meet and performed various feats. You derived joy out of it. Pleasure or pain, everything is the result of your own actions. Nothing is permanent in this world. All are fleeting. One need not be elated or depressed for anything. Whatever is born today is bound to die at sometime or the other. No one knows for sure what happens to us the next moment.

You are an embodiment of Divinity. The Divine Principle in you is eternal. That lives today, tomorrow, and the day after tomorrow. Hence, treat the past, present, and future as one even though our experiences in the three phases of time are different. Do not give much credence to these experiences. Past is past; it will not come back. We are not sure of future. Present is the only reality with which we should be concerned. This is not ordinary present, but omnipresent, because the past as well as future are present in it.

Dear students!
All your experiences in this changing world are only momentary and unreal. They are like

passing clouds. You need not be too much worried about them. You are marching forward.

Continue your life's journey with steadfast faith in God. Why should you have to look

back and brood over the past?

Some people worry for everything, not only about their education but in life too. They

are worried about some individuals who are no longer living.

Whoever is born has to

depart from this world at some time or the other. God is the only one present at all

times past, present, and future, since He is omnipresent. He may assume different

forms and names at different times in keeping with the aspirations and imagination of

the devotees. Keep aside your imaginations and God can be perceived as one and only one

Divine principle at all times.

A few days back, people celebrated the New Year all over the world.

From where did this

New Year come? It did not suddenly descend from heavens. There can be no "new" without

"old". The old transforms itself into new and the new becomes old after sometime. Thus,

old and new are like the object and its reflection. Hence, do not attach much importance

to these variations in time.

Constantly contemplate on the timeless principle that is Divinity. If at all you are

worried about some sorrows and difficulties troubling you, keep them aside. Some boys

are worried about their examinations, which is totally unnecessary.

Face the

examinations boldly and write the answers confidently to the extent of your preparation.

God will take care of the rest. It is the courage and confidence that will fetch the

desired result. This courage is also termed as "pushti" (strength).

Six evil qualities form part of the human psyche: kama (desire), krodha (anger), lobha

(greed), moha (delusion), mada (pride), and matsarya (jealousy).

The same qualities

reflect in the outside world. Hence, keep your inner consciousness clean. Then, you can

win over the outside world in all areas.

Embodiments of Love! Dear students!

You are acquiring degrees in several branches of knowledge. But, of what use are they?

Modern education leads only to argumentation, not to total wisdom.

What is the use of acquiring education that cannot lead you to immortality?

Acquire the knowledge that will make you immortal.

(Telugu poem)

What is the use of acquiring so many degrees without realising one's own nature? The

education that we pursue must ultimately bring some benefit to the society. You should

pursue such type of education. Share your knowledge with others. Then only will your

outlook be broadened. The very purpose of your humanness will be fulfilled. Vyashanti

(individual) is only one. When another individual joins them, it becomes samashti

(society).

Develop the power of senses by developing control over your senses. Only by sense

control can a human being be called a vyakthi (individual).

Unfortunately, today we do

not at all find sense control anywhere. The senses are allowed to run amuck in the

outside world.

The senses are created by God for making proper use of them by a human being by

exercising proper control over them. It is not for indiscriminate "enjoyment" of God's

creation. The birds, insects, and animals are, however, doing the same. Even ants are

raising families and sustaining them. You need not have to follow their example. You are

a human being.

Whoever has created you will also provide for your sustenance. You need not worry about

your food and other needs. You may earn five thousand dollars a month abroad. No doubt

it is big money when converted into Indian rupees. But compare the cost of living in

India and abroad. The five thousand dollars you earn in foreign countries is equivalent

to five hundred rupees in India. This much amount is sufficient here.

Several people go abroad with great hopes. But what is there abroad? That broadness lies

in your heart. You need not go abroad. Develop broad-mindedness.

Remain here. Take good

care of your parents, wife, and children. Make your children acquainted with Indian

culture and spirituality. That is true education.

Does education mean reading and writing? Can you call all those who have learnt to read

and write educated people? No, not at all! Knowledge without discrimination and not

beneficial to the society can it be called education? Education that does not develop

discrimination is totally void! Real education is that which comes from within, that is

educare. What all the teachers teach is only that which is contained in the books. Real education is not available in the books.

Hence, dear students! Don't waste your time reading books and acquiring merely bookish knowledge. You read throughout the night, without sleeping. Thereby your health is spoiled. Hence, you have to read only those books that are necessary for your purpose, not all the trash you find in the bazaar.

People read several books, cinema magazines, and newspapers that are in no way useful to them. When you open a newspaper, it is full of advertisements and cinema pictures. There is nothing you can learn from them.

Follow your conscience, which guides you. If you follow your conscience, you are worthy of being called a human being. You don't become a human being simply because you have certain limbs like hands, legs, eyes, ears, nose, **etc.** Even small insects have them. Can you equate yourself to them? Certainly not! Lead the life of a real human being and set an example to others. You must be an example in true culture.

There is subtle difference between caste and culture. You belong to the caste of humanity; for there is only one caste: the caste of humanity. It is an inborn gift from your parents. On the other hand, culture is something that is adopted in your life.

Culture teaches you what is to be done and how. It is based upon certain traditions.

None can change your caste which is humanity. Based upon your inborn caste of humanity, you can follow a culture.

Another important point to be noted in this context is that caste and culture devoid of discrimination are not only useless but harmful too.

Your knowledge and sharp intellect are not that important. Discrimination is of utmost importance. You must be able to choose that which is useful and necessary for you. You have to switch on a light when you are in darkness. It is not proper to switch on a light when there is already light in the room.

Dear students!

It is not knowledge or energy that you have to develop but the power of discrimination.

Whatever object you come across, first enquire in yourself: "Is it good or bad; is it useful to me or not." Before you take up a particular work, think carefully whether it

is worth or not.

Being a human being, develop the quality of humanness. Do not at all cause pain to your parents, who are responsible for your birth. The Vedas emphasised the need to show utmost reverence to the parents by declaring, **Matru Devo bhava, pitru Devo bhava** (revere your mother and father as God).

Children today do not care for their parents. A man considers wife, the "artificial doll", as the central point of their life. They follow the dictates of the wife, ignoring their parents, who gave birth to them and nourished and nurtured them all through undergoing several difficulties. You may love your wife; nothing wrong in that.

But you should obey your parents too.

Parents deserve your utmost concern. All others come after the parents. First and foremost, love your mother and follow her commands. It is only when you make her happy that your life too will be happy. If she sheds tears for any reason, you will have to suffer for your entire lifetime.

Very few people today have recognised the value of a mother's love. If the mother were to say something, they try to snub her saying, "Keep quiet; I know everything." Yet others bluntly tell her, "Shut up. You need not advise me. I am highly educated. I have taken a number of degrees. Do I not know?" You may have taken degrees in the academic field. But did you acquire a degree in general knowledge useful for leading a balanced life? Only parents can teach that knowledge.

One has to serve his father and mother and make them happy, apart from acquiring high degrees. Then only can one lead a happy and peaceful life. These are the things one has to learn and carefully follow in life.

Dear students!

Do not underestimate the importance of singing the glory of the divine Name. **Hari Bhajana Bina Sukha Santhi Nahi.** Participate in **bhajans**, which bring a lot of peace and confer bliss on you. **Bhajans** are a group activity where a number of people come together (**samashiti**) and sing the glory of God. One important point: in **bhajans** is everyone should join in singing. There would be a lead singer and all others follow him. If you are not confident of your voice, at least repeat the divine Name in your heart.

Unfortunately

today, people have no time even for that.

You may forget any item in your daily life. But never forget

namasmarana (repetition of

God's Name) and **nama sanskirtana** (singing God's Name). The divine Name is eternal.

Hence, constantly contemplate on the divine Name.

Prasanthi Nilayam Makara Sankranti, 15 March 2008

6 March 2008, **Sivarathri**

Date: 6 March 2008 Occasion: **Sivarathri** Place: **Prasanthi Nilayam**

A True and Real Life is One that is Suffused with Love

by

Bhagavan Sri Sathya Sai Baba

Right from the time from getting up till going to bed, people struggle to acquire wealth.

They spend all their mental and physical energy on amassing wealth.

They undergo many difficulties in the process.

Their mind is confused, and Divinity is forgotten.

It is an endless struggle.

What kind of peace, pleasure, and comfort can one enjoy in this struggle for wealth?

(Telugu poem)

Embodiments of Love!

Today, the entire world revolves around money. Right from a student to a vegetable

vendor, everyone runs after money. Notwithstanding their education and social strata,

people consider pursuit of money as their be-all and end-all in life.

Strangely, even a

small proportion of struggle that people willingly undergo in acquiring wealth is not to

be found in the pursuit of Divinity.

God is the protector and saviour of all in this world. One may be a millionaire or a

billionaire, yet one cannot live without God. There are very few individuals who

recognize God as the source and sustenance for all beings. Also, there are very few who

contemplate on God. That is why the **sadhana** (spiritual practice) of community singing

(**bhajan**) has been initiated. There may be a few among the group whose mind is distracted

during the **bhajan** and who do not chant the divine name with proper **bhava** (feeling), raga

(tune), and **thala** (rhythm). Still, by and large, people concentrate and contemplate on

the divine name during the **bhajan** session.

Waves are many but water is the same. Similarly, Divinity permeates all human beings

irrespective of their thoughts and feelings. Beings may be many, yet the same Divinity

permeates all living beings. **Ekatma sarvabhuthantharathma** (one

Atma dwells in all

beings). **Ekam sath viprah bahudha vadanti** (truth is one, but the wise refer to it by various names).

Those who struggle to uphold Truth are the real devotees. The essence of all Vedas lies

in establishing this truth. Unfortunately, today, people who recognise such an eternal

truth are not to be found anywhere. One should not forsake Truth.

When **sathya** (truth)

and dharma (righteousness) come together, there will be **santhi** (peace) and **prema** (love).

In fact, **sathya** is the basis for all other human values, namely, dharma, **santhi**, **prema**,

and ahimsa (nonviolence).

Embodiments of Love!

Prema (love) does not descend from somewhere. It emerges from the hearts of people. A

human being cannot live without love. Love assumes different forms in keeping with the

relationship between two individuals husband and wife, mother and child, between two

friends, **etc.** But, basically, **prema** remains as the same undercurrent in all human

beings. If a question is raised as to where God is, it can be said that God permeates

all beings in the form of love. A true and real life is one that is suffused with love.

Life devoid of love is not worth living. Love is the source of all virtues and all

virtues merge in love.

Brahman is only one and is all-pervasive. Whenever someone enquires about your name, you

have to reply, "**Aham Brahmasi** (I am Brahman). I have no other name." All worldly names

are given to you for the purpose of identification. It is said, "**Brahma Sathyam**,

jaganmithya" (Brahman alone is Truth, and the entire world is illusory). To realise the

nature of Brahman, one must become Brahman. All names like **Rama**, Krishna, **Govinda**,

Narayana, **etc.**, merge in Brahman. If only you contemplate on Brahman, you will be able

to realise the omnipresence of Brahman. You may call anyone by any name, for Brahman is

present in all of them. Every human being has to contemplate on Brahman.

The nature of Divinity is described thus:

Nityanandam, **Parama Sukhadam**, **Kevalam Jnanamurtim**,

Dwandwateetam, **Gagana Sadrisham**,

Tattwamasyadi Lakshyam, **Ekam**, **Nityam**, **Vimalam**, **Achalam**,

Sarvadhee Sakshibhutam (God is

the embodiment of eternal bliss, He is wisdom absolute, beyond the pair of opposites, expansive and pervasive like the sky, the goal indicated by the aphorism **Tattwamasi** (I am That), One without a second, eternal, pure, unchanging, witness of all functions of the intellect).

While coming into this hall, I saw **Eswaramma** and **Pedda Venkama Raju** (Swami's parents).

Even at this moment, they are very much here. **Pedda Venkama Raju** wore a yellow coloured

dhoti, while **Eswaramma** wore a yellow coloured sari. The reason for this colour is that

they now reside in **Vaikunta**, the Abode of Lord Vishnu. Everyone in **Vaikunta** wears a

yellow colour dress. Not only Myself, even **Satyajit**, who sleeps in My room, has seen

Eswaramma wearing a yellow coloured sari. Women who wear yellow saris are forever

sumangalis (ever auspicious).

The principle of Brahman is represented by the colour yellow. That is why Lord Vishnu is

described as **Pithambara dhari**, or the Lord who wears a yellow robe. Today, I wanted to

bring out a yellow lingam from My body. But all the students, staff, and devotees prayed

, "Swami, You need not bring out a lingam from Your body. We cannot bear to witness the

physical suffering You undergo while You bring out the lingam. Please accept our prayer

and make us happy."

Whatever I will, it will happen. Whereas human nature constantly undergoes change, My

divine nature is changeless and eternal. No one can decipher such divine nature.

The cosmic dance performed by Lord Shiva in **Kailas** is described thus:

Lord Shiva is lost in ecstasy

Parameswara, **Sambashiva** is lost in ecstasy,

Dancing and dancing the **thandava** dance

With the divine sage **Narada** accompanying on **thampura** and

The Lord's matted locks shining brilliantly.

Wielding the Trident, Shiva is dancing

Thadhim, **Thadhim**, **Thadhim** **Thadhimthaka** ||Lord Shiva||

With Goddess **Saraswathi** playing **veena** and **Indra** the flute,

Lord Vishnu on **Mridanga**,

Dhimi Dhimi Dhimi Dhimithaka ||Lord Shiva||

With **Ganges** in the matted locks, the third eye in the forehead

And crystal beads round the neck shining brilliantly

Lord Shiva is lost in ecstasy

Dancing and dancing the cosmic dance. ||Lord Shiva||

Once, when Shiva and **Parvati** were moving about in the sky, they

saw a person cutting the

branch of a tree on which he was sitting. As he was on the verge of falling, **Parvati**

prayed to Shiva to save him, "**Oh** Lord, Please save him when he falls on the ground."

But Shiva said to **Parvati**, "It is you who saw him first. It is you again who realised

that he would die when he falls down. So it is your responsibility to save him."

Parvati replied, "Dear Lord, when someone falls on the ground, he will utter either **amma**

(mother) or **appa** (father). If this man utters **amma**, then I will save him, but if he

utters **amma**, you should save him." **Easwara** agreed to this proposal.

As the branch broke, both Shiva and **Parvati** came forward to save him. But while falling,

this man did not utter either **amma** or **amma**; he said, **ayyo!** (alas!).

Though both Shiva

and **Parvati** were waiting to save him, he did not call them.

The moral of the story is that we should always remember our parents. One who does not

remember the parents even in times of difficulty is really a fool. Lord **Easwara** and

Mother **Parvati** are the universal parents. If one constantly remembers them, one will not

encounter any difficulty or suffering. Unfortunately, today, people do not remember

their parents. That is why they are denied protection.

Rama's Divinity blossomed under **Kausalya**'s loving care;

Because of the tender feelings and austerity of **Sita**,

Lava and **Kusha** achieved name and fame;

Fostered with the love of his mother, **Putlibai**, Gandhi became a Mahatma;

The loving care of **Iijabai** made **Shivaji** a great warrior.

(Telugu poem)

First and foremost, one has to remember one's mother always.

Easwaramma represents the

divine motherhood. She is the mother of **Easwara**. Similarly,

Venkama means the Lord of

the seven hills. Thus, **Pedda Venkamaraju** and **Easwaramma**

together represent the **Ddivine**

parents. Today, both of them reside in **Vaikunta**.

There are three **Sai Avatars**. The first was **Shirdi Sai**, the second is **Sathya Sai**, and the

third to come is **Prema Sai**. **Prema Sai** will be the most important Avatar, because He will

unite the entire humanity. You all know that it is **prema** (principle of love) that unites all!

Unfortunately, today you do not find **ekathwa** (unity) anywhere.

Wherever you see, there

is only **bhinnathwa** (differences and diversity). Where there is love,

there will be

unity. Then all people will be united, regardless of caste, culture, and country.

Suppose someone asks where you come from; you will reply that you come from such and

such state. But the truth is that all people belong to one country and one world. You

should feel proud to proclaim that you belong to the country of **Bharath**. **Bharath** is the

home of all people in the world. In fact, **Prasanthi Nilayam** has become the home of all people in the world.

In the **Ramayana** story, King **Dasaratha** performed the **Puthrakameshti Yajna** with a desire

to have sons. The God of fire, rising from the **homakunda** (sacrificial pit), handed over

to King **Dasaratha** a vessel filled with sacred pudding, and **Dasaratha** distributed it

equally amongst his three wives. **Kausalya** and **Kaikeyi** took their share of pudding to

their respective **puja** rooms. Each of them was happy, thinking that her son would be the future king of **Ayodhya**.

But **Sumitra** had no such expectations. She carried her bowl of pudding to the terrace and

placed it on the parapet wall, while drying her hair in the sun. Suddenly, an eagle

swooped down and carried away the bowl of sacred pudding. She immediately ran down and

informed **Kausalya** and **Kaikeyi** about what had happened.

Kausalya and **Kaikeyi** came to **Sumitra**'s rescue and shared their portion of pudding with

her. **Kaikeyi** gave half of her share to **Sumithra**, and **Kausalya** did the same. In due

course, **Kausalya** gave birth to **Rama**, **Kaikeyi** to **Bharatha** and **Sumitra** to **Lakshmana** and

Satrughna.

Sumitra was a paragon of virtues. Her name itself signifies that she was a good friend

to one and all! One day, **Sumitra** was thinking to herself, "**Rama** deserves to be crowned

King of **Ayodhya**, since He is the eldest among the sons. Or else, **Bharatha** should be

crowned King as per the promise made by King **Dasaratha** to **Kaikeyi**. My two sons,

Lakshmana and **Satrughna**, should serve their elder brothers **Lakshmana** to serve **Rama**

and **Satrughna** to serve **Bharatha**." Thus, all three wives of King **Dasaratha**, namely,

Kausalya, **Sumitra**, and **Kaikeyi**, and also their sons lived in unity and love.

In keeping with the noble traditions and ideals set out in the

Ramayana, we should

always maintain unity and brotherhood. If only we are able to cultivate these two, we

can be good friends to one and all. In the **Ramayana** and **Mahabharatha**, unity and

spirituality were projected as the ideal qualities to be emulated by all.

A few years ago when I visited East Africa, I told them that I came from India. The then

President of Uganda, **Idi Amin**, further queried as to which state I came from. I

reiterated that I came from India. I emphatically told him that entire India represents

only one country. If all people cultivate such noble principles, the country as well as

the people living in it will prosper.

Very soon, the entire country of **Bharath** will be united and all differences will

subside. It is of utmost importance that all the people be united and live like brothers

and sisters. This principle of unity shall be propagated in every nook and corner of the

country. The languages people speak, the individual vocation, and the education they

pursue may be different. But all should practise the principle of one country, one

caste, and one culture. It is only because these aspects are treated as different now

that differences arise among people. The important message of this festival is that the

country of **Bharath** shall be united. It should be the endeavour of people to treat it so.

Embodiments of Love!

Wherever you go, proudly proclaim that you belong to the country of **Bharath**, you speak

the language of **Bharath**, and you follow the culture of **Bharath**.

Believe in the principle

of unity. Develop faith in the principle of unity, and live accordingly.

The country,

caste, and culture all the three must merge into one. Then only will the country

progress. **Bharath**, the name of our country, signifies the message of **Bha** (meaning God)

and **rathi** (meaning love). Therefore, **Bharath** is the country where people develop love

for God. This Truth has always to be borne in mind.

(**Bhagawan** sang the **bhajan** "**Hari Bhajana Bina Sukha Santhi Nahi**".)

Whoever wishes to have **santhi** (peace), must participate in **bhajan**. **Bhajan** is the only

sadhana (spiritual exercise) that confers peace on an individual.

7 March 2008, **Sivarathri**

Date: 7 March 2008 Occasion: **Sivarathri** Place: **Prasanthi Nilayam**

Cultivate Good Thoughts and Noble Feelings in your Heart
by
Bhagavan Sri Sathya Sai Baba
Karma is responsible for birth, existence, and death.
It holds sway over all stages of life as the very deity of human existence.

It is responsible for joy and sorrow.
(Telugu Poem)

Karma (action) is the very life breath of a human. Every human being has to undertake karma keeping in mind the possible result of the **karmas**. This is the most important duty of a human being. As the karma, so will be the result.

One has to keep good health, not merely physical health but mental health too. Thoughts and resolutions should also be healthy. Good thoughts result in good **karmas**. When one undertakes **karmas** with evil thoughts, the result will also be bad.

Who made the bats to hang from the branches of a tree with their heads downward? Has anyone tied them upside down out of hatred? No, it is their fate.

Likewise, nobody can escape from the consequences of karma. A human being does bad **karmas**, entertains bad thoughts, and ultimately encounters bad results. On the other hand, one who entertains good thoughts and undertakes good **karmas** enjoys good results. It is not possible to get good results by doing bad deeds.

A small example: when you write correct answers for the questions in an examination, you will get good marks, and vice versa. Undertaking bad deeds denotes animalistic tendency.

One has to analyze at every stage whether one is behaving like a human being or an animal. When you indulge in bad deeds, even your neighbours will restrain you, saying,

"Being born as a human, why do you behave like an animal?" Thus, one is ridiculed and punished even by a fellow human being. When you resort to evil deeds, you need not have to wait for long till God decides to punish you. The result of your evil deeds accrues to you from yourself.

By doing a bad deed, a good result cannot be achieved;
By doing a good deed, bad results will not accrue;
Having planted a lime sapling, can you obtain a mango fruit?
By planting a mango sapling, can you get a lime fruit?
(Telugu poem)

Human beings have to realise that they are born to undertake good deeds only. The word **manava** (human being) has profound meaning. It consists of three

letters: **ma** (means ignorance), **na** (means without), **va** (means to conduct). Thus, one who conducts oneself without ignorance is a **manava** (human being). Having been born as a human being, one has to conduct oneself accordingly.

When the crows **caw**, we chase them away by throwing a stone at them. On the other hand, when a parrot speaks small words sweetly, we hear them with joy.

We are never tired of hearing a cuckoo bird singing. What does all this signify? By our sweet words and good behaviour, we make ourselves endearing to all.

Human beings have to help their fellow human beings. "Help ever; hurt never." Even though we are aware of this maxim, we do harm to others knowingly. That is the greatest mistake. Humans have been endowed with a reasoning faculty. The mind can be employed in both good and bad ways. That is why it is said, **Manah eva manushyanam karanam bandhamokshayo** (mind is the cause for bondage and liberation of man). The mind is a gift of God to a human being. It is not the real nature of a human being to abuse, make fun of, or hurt others. Even animals are helping human beings in ever so many ways. Thus, what greatness lies in a human being helping a fellow human being?

Having been born as human beings, we must conduct ourselves accordingly and love all as our brothers and sisters.

We must undertake such activities to please God. Then only will our human birth be sanctified. God resides in all. **Daivam manusha rupena** (God incarnates in the form of a human being). When God incarnates in human form, we should obey His divine command. It is said, **Jantunam nara janma durlabham** (out of all living beings, human birth is the rarest). We should not waste such a precious human birth. We will be losing our humanness by speaking untruth, causing injustice to others and undertaking bad deeds. A human being has to behave as a human being by following the principle, "see good, do good, and be good."

Some people appear to be good but cast evil looks on others. That is not good.

**Manasyekamvachasyekam,
karmanyekam mahatmanam,
Manasyanyath vachasyanyath,**

karmanyanyath duratmanam.

Those whose thoughts, words and deeds

are in perfect harmony are noble ones;

Those who lack harmony of these are wicked.

There must be harmony between one's thoughts, words, and deeds.

When there is unity

between these three, there will be purity. Where there is purity, there is Divinity.

Whatever others do to you, consider it as good for you. See that you do not lose your

humanness under any circumstances. In fact, humanness is your most valuable property.

"Love all and serve all." Then only you can lead a healthy and happy life. Do not eat

junk food or food that is prohibited. You have to partake good,

sathwic (pure) food that

is offered first to God. You don't offer all sorts of food to God, do you?

Sathwic food

that is prepared in a clean vessel with pure feelings is offered to God.

The food so

offered to God has to be partaken as prasadam (sanctified food).

Good food brings good

health, and from good health arises good thoughts. Unfortunately, today there is

dichotomy between our thoughts, words, and deeds. We say something and do something else.

Once, a person pretending to be an ascetic came to a house and begged for food. The

housewife told him, "Please go to the river, finish your bath, and come back. In the

meantime, I will prepare food for you."

The "ascetic" was by nature a lazy fellow. He told her, "Mother! For wandering

mendicants like us, Govindethi sada snanam (chanting of the divine name of Govinda is

equivalent to having a bath)."

The housewife was clever enough to teach him a lesson. She told him, "Dear son!

Govindethi sada bhojanam (The divine name of Govinda is verily food for you). You can go."

Evil feelings may sometimes arise in our heart. They have to be corrected by

participating in sathsanga (good company). It is said, "Tell me your company, I shall

tell you what you are." If you are in good company, you will be a good person. On the

other hand, if you move about in bad company, you will also become bad. Hence, always

move in good company. If you partake of meat, indulge in smoking and drinking, and say

that you are a good person, no one will agree with that statement. If

you wish to be a

good person, undertake good and noble activities.

As are your karmas, so shall be the results. Human birth is very sacred. It is the

result of sathkarmas (good actions) performed over several past lives.

A few thousand devotees are gathered in this hall. For what purpose? To sanctify their

time in the divine presence of God, to hear the divine message, and contemplate on the

same. The entire hall is permeated by divine vibrations. That is why saints and sages

proclaim the importance of sathsanga.

Satsangatwe nissangatwam.

Nissangatwe nirmohatwam.

Nirmohatwe nischalatattwam.

Nischalatattwe jivanmukti

(Sanskrit Verse)

Good company leads to detachment,

Detachment makes one free from delusion;

Freedom from delusion leads to steadiness of mind;

Steadiness of mind confers liberation.

We should move about in good company and cultivate good thoughts and feelings. Jealousy,

anger, ego, and such other ill feelings must be shed. Gratitude is another good quality

to be cultivated. A person with gratitude, wherever they are, will prosper. Some people

return evil for good. They are verily demons. We must show gratitude to all those who

help us, irrespective of whether the help is small or great.

We must serve all. We must greet with love even those who hate us.

Then they will also

respond with a loving greeting. If you address others with respect, saying, "Sir!", they

will also treat you with respect. On the other hand, if you insult them, you will get

the same in return. Our entire life is filled with reaction, resound, and reflection.

See good, do good, and be good. Then your birth as a human being will be sanctified.

Your own good nature will protect you. That is your real support.

Lawyers, while arguing their cases in the courts, always rely upon witnesses. But we

don't require someone else to testify to our good conduct. Our own mind is the witness

to our good nature. If you want to earn money, do it but by fair means and good

conduct. First and foremost, your actions should be in accordance with your conscience.

Self satisfaction should be the most important goal in whatever activity you undertake.

Only when you achieve self satisfaction will you be able to go to the next step of self-sacrifice.

Dear students! You must cultivate good and noble feelings right from this early age.

That is true education. There is no use studying voluminous texts. I find several

students always reading and reading books We are not sure what kind of books they are

reading. Read good books that will help develop your character. Do not read books that

go against the basic tenets of humanness.

You are all now students. Pursuit of education is your goal. What kind of education?

Education that would confer Atma Jnana (knowledge of the Self).

Some boys read big

books, and their parents feel happy thinking that their children are reading the

Ramayana or the Mahabharatha. But nobody knows for sure what exactly they are reading.

Some may be reading trash novels, keeping them in between the pages of those voluminous

books. Do not resort to such dubious actions, for if you do such things, your entire

life will be spoiled. Society will not respect you.

First and foremost, students must control their anger, cultivate patience, and lead a

peaceful life. Only by developing a calm and serene mind can you understand your lessons

well. This is the age when your hearts are pure. It may not be possible for you to make

everyone happy. But conduct yourself in such a manner that your actions please to God.

Every one in this world wishes to be happy. But where does the real happiness lie? Hari

bhajana bina sukha santhi nahi." True peace and happiness lie in singing bhajans. That

is why Guru Nanak had initiated the sadhana (spiritual exercises) of community bhajan

singing. If a group of people come together and sing the glory of God, at least one

person's heart will be tuned to Divinity.

We find people dozing during Sivarathri akhanda bhajan. Some others mechanically

participate in the bhajan, while their mind is roaming elsewhere. In spite of these

undesirable things, community singing is still a better sadhana. At least one in this

group will have their mind fixed in God while singing the bhajan.

Community singing is

pleasing to God.

Sivarathri means an auspicious night. Every day, there is a rathri

(night). But all

nights cannot equal Sivarathri. Real Sivarathri is only that where the divine name is

contemplated upon and sung with devotion. That is the only auspicious night. Hence,

cultivate noble feelings in your heart at least on this auspicious night.

13 April 2008, Tamil New year

Date: 13 April 2008 Occasion: Tamil New Year Place: Prasanthi

Nilayam

Have Self-confidence and Achieve Everything

by

Bhagavan Sri Sathya Sai Baba

The land, whose sons are known for name and fame across the continents,

The land, whose heroes fought invaders and conquerors to achieve freedom,

That famed land whose sons of wisdom and scholarship are the praise of the globe,

That land of saints, poets, singers, and divine songsters,

Oh sons of Bharat, go forth and uphold your heritage and be worthy of your glorious past.

(Telugu Poem)

It is not possible to describe the greatness of glory of the land of Bharat. There are

many men of affluence and great leaders even today. But what is the use when they are

not prepared to get rid of their greed and devote their life for the welfare of the

needy. Born in this sacred land, the Bharatiyas (Indians) should try to sanctify their

life by serving the poor and needy.

Embodiments of Love!

The doctor and the judge who spoke earlier, talked about Swami and His mission. But

their talk was limited to more worldly matters than to spirituality.

One may acquire all

types of education, but without spiritual knowledge, all this is just a waste. People

today have everything, except self confidence. In the word "self-confidence", "self"

refers to I. What is the meaning of "I"? That which cannot be seen by the physical eyes,

heard by physical ears, or comprehended at the physical level is "I". It is divine,

auspicious and all-pervasive in the form of consciousness (Chaitanya Shakti).

All the beings in the universe are the creation of God. There is nothing in this world

that is not divine. People observe differences between one another.

This is a great

mistake. All are one. Ekam sath viprah bahudha vadanti (truth is one, but the wise refer

to it by various names). There is no second entity in this world.

Sarvatah panipadam Tat

Sarvathokshi siromukham, **Sarvatah sruthimalloke**

Sarvamavruthya tishthati (with hands,

feet, eyes, heads, mouth and ears pervading everything, He permeates the entire universe).

There is none in this world in whom God is not present. Everything is permeated by

Divinity. Nobody has a right to say that this is divine and that is not. God is present

even in difficulties, sorrow, and misery. Though we have the capacity to understand this

divine power, we are unfortunately not able to use that. When we observe the natural

scenario around us, we see vast land areas and a number of rivers, such as **Yamuna**,

Ganga, **Pinakini**, **Cauveri**, **Tungabhadra**, **Godavari**, and **Saraswati**.

In spite of having such

a vast land with numerous rivers, there is scarcity of food for man.

What is the reason?

The reason is that humans are not making proper use of their innate power and

potentiality. Instead, they are misusing their powers and wasting their intelligence. If

one makes efforts in the right direction, one can achieve everything.

Have faith that everything that you see in this world is an aspect of Divinity. There is

nothing else other than this. Only One exists in this world; there is no second.

We are unable to understand this truth and we suffer from many misconceptions. We are

prepared to believe what others write in their books, but no one is prepared to have

faith in their own self. People have all types of confidence except self-confidence.

What is the use of having everything except self-confidence? If only we have

self-confidence, we can achieve everything; there is nothing in this world that we

cannot accomplish.

We should make efforts to recognise this principle of **Atma**, which is divine, auspicious,

and ever new. But one today does not make efforts to know oneself.

When we ask anyone

who they are, they will tell the name given to them by their parents. If we put the same

question to God, and God will say **Aham Brahmasmi** (I am Brahman).

Since we are unable to recognise the truth, we take to wrong path and get confused. We

do not make efforts to know what we are supposed to know. On the

other hand, we try to

know that which is not possible for us to know by our senses. Is it possible to know

Divinity, which is all-pervasive? It is impossible. Hence, whatever happens, recognise

it as the Will of God.

All differences are born out of our own feelings of mine and thine. In fact, there is no

difference between you and me. You and I are one (loud applause).

Do not think that God

exists separately in a particular place. Think that you are God. You are not the body.

Body is like a water bubble. Mind is like a mad monkey. Intellect is wavering. Hence,

you are neither the body nor the mind nor the intellect. You are you.

You should make

proper efforts to know this truth.

Tomorrow is **Rama Navami**. This is the day on which **Sri Rama** was born. There is a story

about it. In the **Treta Yuga**, King **Dasaratha** ruled over **Ayodhya**. He married **Kausalya**, who

was the daughter of the king of **Kosala**. After some time, she gave birth to a daughter.

She was named **Santha**. But **Dasaratha** was not satisfied with the birth of a female child

and wanted a male child. Therefore, he gave her to a friend, who adopted her.

Thereafter, he did not have any other issue. So he wanted to have another wife. As per

the prevalent customs in those times, he had to seek the permission of the first wife

before marrying another woman. **Dasaratha** went to **Kausalya** and said, "I am thinking of

marrying again."

She replied, "Certainly you may do as per your wish."

After securing **Kausalya**'s permission, he married **Sumitra** in the hope of getting a son.

But she also did not bear him a child, and King **Dasaratha** became very worried.

At that time he received the information that the king of **Kekaya** had a beautiful

daughter by name **Kaikeyi**. He approached the king of **Kekaya** and proposed that he wanted

to marry his daughter, telling him he already had two wives. He always spoke the truth.

Sathyannasti paro dharma (There is no righteousness greater than adherence to truth). He

never said anything that was untrue. He explained to the king of **Kekaya** everything in

detail.

The king of **Kekaya** said, "You already have two wives and they have not borne you any

children. Now you want a third wife. I can give my daughter in marriage to you on the condition that the son born to her will be the heir to your kingdom."

Dasaratha agreed to their condition. **Manthara**, who was the main associate of **Kaikeyi**, was hearing all their conversation.

Accordingly, the marriage was performed with great rejoicings. However, she also did not bear any child, even after a passage of long time. Therefore,

Dasaratha decided to perform the **Putrakameshti Yajna**, as desired by his well-wishers. Sage **Rishyasringa**, along with his wife **Santha**, came to **Ayodhya** to perform the **Putrakameshti Yajna**.

On the eleventh day of the performance of the **yajna**, an effulgent being appeared from the fire in the sacrificial altar with a vessel containing a **payasam** (sweet pudding).

Dasaratha gave the **payasam** to sage **Vasishtha** and asked him to distribute it equally among the three queens. Accordingly, **Vasishtha** distributed the **payasam** to **Kausalya**, **Sumitra**, and **Kaikeyi**.

Kausalya and **Kaikeyi** took their share of the pudding to their respective **puja** (worship) rooms. Each of them was happy thinking that her son would be the future king of **Ayodhya**.

Kaikeyi thought **Dasaratha** would crown her son as per the promise made by him at the time

of marriage. **Kausalya** thought, she being the first wife, her son had every right to become the king.

But **Sumitra** had no such claims. She was a paragon of virtues. Her name, "**Su-mitra**"

itself, signifies that she was a good friend to one and all. She carried her bowl of

pudding to the terrace and placed it on the parapet wall while drying her hair in the

sun. Suddenly, an eagle swooped down and carried away the bowl and left it on the

Matanga Mountain. **Anjana Devi** found the bowl and partook of the sacred pudding.

Consequently she became pregnant and gave birth to Hanuman.

Sumitra ran down and told **Kausalya** and **Kaikeyi** about what had happened. **Kausalya** and

Kaikeyi came to her rescue and shared their pudding with her. **Kaikeyi** gave half of her

share to **Sumitra**. **Kausalya** did the same.

In due course, **Kausalya** gave birth to **Rama**, **Kaikeyi** to **Bharata**, and **Sumitra** to **Lakshmana**

and **Satrughna**. **Kausalya** and **Kaikeyi** had one son each, whereas **Sumitra** had two sons. When

we enquire into the reason, we can understand the mystery behind it.

The sons of **Kausalya** and **Kaikeyi** were happily playing in their cradles whereas **Sumitra**'s

sons were crying all the time and not taking milk. **Sumitra** was at a loss to know the

reason for their crying and tried in vain various types of **yantras**, **mantras**, and **tantras**

to make them comfortable. Ultimately, she went to Sage **Vasishtha** and told him about her

predicament. Sage **Vasishtha** closed his eyes. His yogic vision enabled him to know the

truth. He said to **Sumitra**, "As you partook of the sacred pudding given by **Kausalya**, you

gave birth to **Lakshmana** who is an **amsa** (part) of **Rama**. Similarly, **Satrughna** is born out

of the share of pudding given to you by **Kaikeyi**. So, he is a part of **Bharata**. Put

Lakshmana by **Rama**'s side and **Satrughna** by **Bharata**'s side. Then they will rest peacefully."

Sumitra did as instructed by **Vasishtha**. Both **Lakshmana** and **Satrughna** stopped crying and

started playing blissfully in their cradles. This was the basis of the intimate

relationship between **Rama** and **Lakshmana**, **Bharata** and **Satrughna**.

Since both sons of **Sumitra** namely, **Lakshmana** and **Satrughna**, were always in the company

of **Rama** and **Bharata**, she had nothing much to do. Time and again she would go to **Kausalya**

and **Kaikeyi** to see how her sons were playing with their elder brothers. After seeing

them, she would shower her love and affection on them. In this manner, all the four sons

of **Dasaratha** grew up in an environment of love and happiness. **Sumitra** was very happy

because she thought her son **Lakshmana** would serve **Rama** and **Satrughna** would serve **Bharata**

when they grew up.

Rama, **Lakshmana**, **Bharata**, and **Satrughna** grew up as young men of great valour and

learning under the loving care of their parents and Guru **Vasishtha**. When **Rama** and

Lakshmana went to protect the **yajna** of sage **Viswamitra**, he took them to the court of

King **Janaka** to participate in the **swayamvar** of his daughter **Sita**. There, **Rama** broke the

Siva bow and won **Sita**'s hand. The marriage of **Rama** and **Sita** became the occasion of great

rejoicing in **Mithila**. The people of **Mithila** sang joyous songs, welcoming one and all to

witness the marriage of **Sita** and **Rama**.

Welcome to all for Rama's wedding;
together we shall witness the joyous scene.
Many have gathered already,
decked up in all their finery.
With necklaces the ladies are adorned
with jewels pure and gleaming.
Rama shall tie the knot today to beautiful Sita.
Oh, what a fine match they make!
(Telugu Song)
The women of the kingdom came to participate in the wedding and
joyfully sang blithesome
songs:
Come let us go and see the marriage of Rama and Sita,
The sight shall confer great merit.
Blessed are those who see this scene.
Oh, come one and all, watch with joy the sacred marriage.
(Telugu Song)
After marriage, as they were returning to Ayodhya, they heard a
deafening sound. As they
wondered where the sound had come from, Sage Parasurama
appeared and roared, "Who is the
one who broke the bow of Siva?"
"I did it," said Rama.
"If that is so, let us see if You can break my bow." So saying,
Parasurama gave his bow
in the hands of Rama. Rama broke even that bow with His left hand.
Seeing that,
Parasurama offered his salutations to Rama and submitted his two
kalas (splendours) to
Rama, who was endowed with twelve kalas. Rama shone with his
own twelve kalas, two kalas
from his brothers and another two given by Parasurama. That is
how Rama shone
brilliantly with all the sixteen kalas of the Virat Purusha. With the
surrender of
Parasurama, Rama's power became full and complete.
In due course of time, Dasaratha realised that he was growing old
and it was time to
crown one of his sons as heir to his kingdom. Since Rama was the
eldest of the four
sons, and he had all the qualities of becoming a worthy king to the
kingdom, he thought
of crowning him as heir. This news was received by the subjects of
the kingdom with
great joy and happiness because all of them thought that Rama was
most suited to assume
the reigns of the kingdom.
When Manthara heard this news, she went to Kaikeyi and reminded
her of the two boons
granted to her by Dasaratha. She suggested to her that she should
demand from Dasaratha
that Bharata should be crowned as the heir to the kingdom and

Rama should be sent to the
forest for fourteen years. Though Kaikeyi loved Rama more than
Bharata, she was
influenced by the evil advice of Manthara. She removed all her
ornaments and lay down in
great anger in her chamber.
Dasaratha went to her chamber and asked the reason for her anger.
When Kaikeyi demanded
the two boons granted to her by Dasaratha earlier, he was very
much distressed. But as
Kaikeyi persisted with her demands, he relented and agreed to make
her son Bharata the
crown prince of Ayodhya. But when she put forth the second
demand, asking him to send
Rama to the forest for 14 years, Dasaratha was crestfallen. However
Rama immediately
agreed to make Bharata the heir to the kingdom and go to the forest
for fourteen years to
uphold the promise given by his father to Kaikeyi. But when
Lakshmana heard this, he
became very angry. In a fit of rage, he even thought of putting
Kaikeyi and Manthara to
death. Rama pacified him, saying that it was their foremost duty to
follow the command
of their father and not do anything that would bring disrepute to their
father.
Kaikeyi wanted Rama to go to the forest immediately. Lakshmana
and Sita also decided to
follow Rama. Lakshmana went to his mother, Sumitra, and sought
her permission and
blessings to serve Rama in the forest. Sumitra was very happy to
hear that Lakshmana was
following Rama to serve him. Lakshmana then went to his wife,
Urmila. As he entered her
room, she was making a painting. She was a good painter.
Lakshmana asked what she was
painting. She replied that she was making a painting of Rama's
coronation.
On hearing this, Lakshmana told her that Rama was not going to be
crowned and was going
to the forest for 14 years. He also informed her that he had decided to
go with Rama to
the forest for 14 years. Urmila did not have an objection to it and
said, "Protect Rama
and Sita just as eyelids protect the eyes. They are everything for you.
Consider them as
your father and mother. Never be slack in serving them. Never think
of me even for a
moment in the forest for these fourteen years. Only Sita and Rama
should be uppermost in
your mind." Saying this, she offered her salutations to him.
Sita, Rama, and Lakshmana got into the chariot and proceeded to

the forest. **Dasaratha**

ran after the chariot saying, "**Oh Rama!** Stay for a while. Let me see your beautiful form

at least for some time. Any way I cannot stop you from going."

The shock of separation for **Rama** was too severe for **Dasaratha** to bear. He did not eat

anything, and he refused to drink even a drop of water. All the time he was saying,

"**Rama, Rama.**" In this way, remembering **Rama** every moment, he left his mortal coil. All

this happened because there was a reason behind this and it was like this.

Once, a long time ago, **Dasaratha** went to the forest for hunting. As he reached near the

bank of a stream, he heard a noise and thought that some wild animal was drinking water.

On hearing this sound, he shot an arrow at the source of the sound. That arrow hit

Sravana Kumar, which proved fatal. **Sravana Kumar** had come to the stream to take water

and quench the thirst of his old mother and father who were blind and helpless. He was

the only support of his parents and carried them with him in a **kavadi** (a bamboo stick

with two baskets at each end) to all places of pilgrimage. When **Dasaratha** realised what

he had done, he was grief-stricken that he had caused the death of the only son of his

old parents.

Before his death, **Sravana Kumar** told him to carry the water to his old parents. When

Dasaratha informed his old parents about the tragic death of their son, they were

drowned in inconsolable grief and cursed him that he would also die a tragic death due

to the separation from his son. That is what happened to **Dasaratha**. Ultimately, the

curse given by noble souls cannot be reversed.

After the marriage of **Sita** and **Rama**, **Viswamitra** left for the forest.

It is not enough if we worship **Rama** only on His birthday. When

Rama returned to **Ayodhya**

all the people of **Ayodhya** joyously welcomed Him, singing His glory and chanting His

name. In **Bharat**, we do not find any village that does not have a temple of **Rama** or a

person who does not know the name of **Rama**. Wherever we see, the name of **Rama** is heard

everywhere. Though thousands of years have passed, **Rama's** name is as fresh and new today

as it was in the past.

Rama is ever new. The name of **Rama** gives joy to everyone. Even when you ask an old

woman, she will reply, "I may not be able to say any other word, but I constantly chant

the name of **Rama.**" Not even one person would be found in a village who does not know the

name of **Rama.**

There is no village where you do not find temples of **Rama**. Even if the people are not

able to make a temple, they will erect a small shelter covered with a couple of sheets

and install the idol of **Rama** in it. Even after the passage of thousands of year, the

name of **Rama** is known everywhere and is held in high esteem by the people.

Nowadays, even in Russia people are chanting the name of **Rama**. In fact, the name of **Rama**

has spread to every nook and corner of the world. The name of **Rama** is the crest jewel of

all names. Everybody can easily chant this. Therefore, whatever task you are engaged in,

you should constantly chant the name of **Rama** while performing the task. When you step

out from your home, when you are on your way to college, you should keep chanting the

name of **Rama** all the while. The name of **Rama** should become your life-breath.

1 May 2008

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Man without morality is verily a demon

by

Bhagavan Sri Sathya Sai Baba

Bharat is the motherland of many noble souls who earned great reputation

in all the continents of the world.

This is the land of many valorous people who could vanquish the enemies

in the battlefield.

This is the land of many learned people who taught the Vedas and other sacred scriptures to the people of other countries.

But, unfortunately, the **Bharatiyas** (Indians) today have forgotten the principles of spirituality and are taking to wrong path.

(Telugu Poem)

Matru Devo bhava, pitru Devo bhava, acharya Devo bhava, atithi Devo bhava (revere your

mother, father, preceptor and guest as God) is one of the main teachings of the Vedas.

Sathyam vada, dharmam chara (speak truth, practise righteousness) is also the principal

teaching of the Vedas. But these teachings of the Vedas are not seen or heard anywhere

today.

Base your life on truth and love

Wherever we look in the world these days, greed and desire are on

the rise. Even the people of other countries feel the need to control the senses. People today are accumulating sin due to the misuse of their senses. It is alright to have desires, but they should be within certain limits. People today have limitless desires.

Moreover, everything is full of pollution these days. The water we drink, the food we eat, and the air we breathe are all polluted. In fact, all five elements have become polluted. One's very life depends upon these five elements. How can one's life remain unaffected when all five elements are polluted?

People appear to speak sweetly, but their minds are full of bitterness. This is very bad. What is the purpose of human birth? Who is a human being? Human being is the embodiment of Divinity. But if one takes to a wrong path, how can one be called a human being? That is why it is hard to find a true human being today anywhere.

Even those with high education and big degrees, occupying high positions of authority, cannot be called human beings if they lack truth and love. In fact, they waste their money and time in acquiring this so-called high education, which is without any essence.

Acquiring high education, reading sacred books, and undertaking spiritual practices like japa, dhyana, yoga, yajna all these are a mere waste without developing truth and love, which people have completely forgotten today. Whoever says something, there is an element of untruth in it. As regards love, outwardly people appear to be smiling, but inside there is only poison in them. How can one attain peace without truth and love?

Dharma (righteousness) comes from Sathya (truth). Therefore, it is said, Sathyannasti paro dharma (There is no dharma greater than adherence to truth). Where there are truth and righteousness, peace will come there automatically. Love can develop only in peace.

Where there is love, violence cannot exist. Then only can one perform all one's actions at physical, mental, and spiritual levels peacefully. Therefore, if you want to have peace, primarily develop love. If you want to have love, adhere to truth.

But, today, man resorts to untruth even in small matters. On top of it, he is full of

anger. Anger completely eclipses truth in man. Man has taken birth not to raise a family or fill his belly but to redeem his life. If he acts contrary to this, he loses his humanness. Human beings become divine when they free themselves from desires.

A mother aspires to see the happiness of her children, whom she has brought up, bearing all hardships and difficulties. But, unfortunately, today people do not love their father and mother. In fact, they do not love anybody.

Embodiments of Love!

Wherever we look in this world, we do not find even a trace of peace anywhere. We do not find peace even in flower sellers, vegetable vendors, and firewood sellers. Where is peace? Peace is only within us. It is there in our speech and in our heart. It cannot be found outside. Whatever spiritual practices like japa, yoga, and yajna that we may undertake, they cannot provide us peace.

First and foremost, we should make our heart steady and peaceful. We find only conflicts wherever we look in this world. Even intimate friends who have love for each other quarrel on trivial issues. In fact, one cannot find a true friend in this world. Evil qualities of our heart are responsible for these conflicts. Therefore, make your heart pure not the physical heart but the spiritual heart. There should not be even a trace of impurity in it.

Only God can give you true happiness

People today are accumulating a lot of money. But what for? What will they take with them when they go? They have to go empty-handed. They have to leave even their body here when they go. Five elements merge with five elements. Then the empty body is cremated.

Therefore, do not be proud of the body or wealth. Money comes and goes, morality comes and grows. Develop morality. In spite of their high education, people today have lost their morality. One bereft of morality is not a human being at all. In fact, one is a demon in human form. Where there is no morality, there can be no humanness.

Respect your elders; show gratitude to your parents. People today lack such feelings of gratitude and respect, thinking, "Why should we respect our elders? Why should we love them?" Wherever they go, they crave money and more money! What

is our true wealth? Love

is our true wealth. When we acquire this wealth of love, we can have everything. We can

catch even clouds in our hands.

Everything is there in the hands of a human, and all gods are present in that human In

fact, one is nothing but divine from foot to head. All worldly things are like passing

clouds, which come and go. To feel proud of these passing clouds is a great mistake. At

the time of speaking, we say anything. But when it comes to putting into practice, our

actions do not match with our words. This is a great sin.

Oh people! There is nobody in this world who can give you happiness except God. God

alone protects you in every way. Always contemplate on Him. You will be free from all

sorrows when you constantly contemplate on God.

Some people make fun of you and ask, "You are always saying, God, God, God ... but what

has He given to you?" It is God who gives you everything. It is only God who rewards

you, punishes you, and protects you. Everything is God. **Ekam Sath Viprah Bahudha Vadanti**

(truth is one, but the wise refer to it by various names). We give this or that name to

God only for our satisfaction. In fact, all names are His. We should install Him in our

heart permanently.

Whatever difficulties come to you, accept them as the Will of God. Nobody knows why God

gives difficulties. Think that difficulties are for your happiness. **Na sukhath labhate**

sukham (one cannot derive happiness out of happiness). Pleasure is an interval between

two pains. The mind is responsible for all one's difficulties. When one's mind is

troubled, one finds troubles everywhere. Even that person gets disgusted with their

life. That person starts feeling that their life itself is a waste. One's mind and

desires are the cause of all this.

Do not hurt or harm anybody. Love everyone. Serve everyone. You will derive immense

benefit from it. If you help anybody, this help itself will help you. This type of help

is not to be seen in this world today.

Wherever you go, there is self, self, self and mine, mine, mine! Man has become so

self-centred that he forgets everyone except himself and his near and dear ones. **Viswam**

Vishnu **Swarupam** (the entire universe is the embodiment of Lord

Vishnu). Man is not a

mere mortal; he is divine. Therefore, consider everyone as divine. Do not harm or hurt

anyone physically or mentally.

Some people derive some sort of satisfaction by hurting others. But they have to suffer

the consequences of their actions in future. They are unable to realise what

difficulties they will have to face. Whatever you eat, you get the belch of that only.

If you eat cucumber, you cannot have the belch of mango. So, whatever you do, you are

bound to experience the consequences of it. Therefore, see good, do good, say good, be

good, and experience good results. Whatever God says, it is all for your good only.

Krishna said, "Arjuna! You are worried because of your delusion. This war has come for

your victory only. This victory is for what? This victory is to show Divinity of man."

Love everyone and receive God's Love

Embodiments of Love!

All your difficulties are like a mirror. They reveal your true form. You harbour all

types of desires and consequently undergo many sufferings.

Therefore, give no room to

desires. Your unlimited desires are the cause of all your difficulties.

There can be no effect without a cause. No sapling can grow without a seed. Therefore,

seed has to be there, which grows into a huge tree. Whoever you come across, consider

them as your own. Identify yourself with them. Develop this feeling more and more.

Who are you? You say, "I am such and such." What is your name? You say, "My name is

Nagappa." In this manner, everybody has a different name. Even if the entire world asks

God, "Who are You?" He will say, "I am I", **Aham Brahmasmi** (I am Brahman). In fact,

the entire world is permeated by Brahman. You cannot find anyone in this world in whom

Brahman is not present.

So, whoever you criticise or praise, it reaches God. When you criticise God, you cannot

escape its consequences. Hence, never criticise God. Whatever anybody says about you,

let them say it. Think that they are criticising not you but **themselves**.

Whatever they may

speak, it will go into thin air. What is the use of reacting to speech that goes into

thin air?

Only love reaches the heart. What sort of thoughts should you have?

Your thoughts should

be permeated with truth. You can experience love only when your thoughts are truthful.

Hence, lead your life with love and end your life with love. Whatever you do to others,

in fact, you do to yourself. Be it good or bad, help or harm, everything is the result

of your own **sankalpas** (thoughts). Therefore, love everyone. If you cannot love others,

just keep quiet. But do not abuse them. In fact, nobody has any right to criticise

others. It is the same love that is present in everyone.

Can love criticise love? No, no. Love never **criticises**. It always gives the experience

of love to everyone. Even birds and animals have love. Should one not love one's fellow

human beings? When one is endowed with so many good qualities, one should love one's

fellowmen. Only then can one become the recipient of God's love. Therefore, love

everyone and attain the love of God. Combine your love with truth.

Never resort to untruth. You can have love only through truth. Where there are truth and

love, there is peace. Where there is peace, there is nonviolence.

Therefore, man should

primarily develop truth and love. Then he will not resort to violence.

Whatever

spiritual practices like penance, **yajna**, yoga you may undertake, suffuse all of them

with love.

God is your true relation. He comes to you in the form of your son, your daughter, your

friend, and all other relations. God is your true relation in all your difficulties.

That is why He is called **Apadbandhava** (a relation in times of difficulty). But how

should we deal with this relation? Do not deal with this relation at physical level.

Here is a small example. Immediately after marriage, the husband and wife develop

intimate relationship. They say to each other, "You are me and I am you." But after a

week, there is a change in the relationship; then wife is wife and husband is husband.

Soon after the marriage, when the husband and wife go out together and the husband sees

a thorn on the way, he gets very much concerned that it may hurt his wife. On seeing it,

he shouts, "thorn, thorn, thorn," and pulls his wife away to save her. There is so much

love and concern! They go to bazaar after a week. There the husband sees another thorn

and says to his wife, "There is a thorn; can't you see with your eyes?"

After some more

days, when he sees another thorn, he shouts in anger, "Are you blind?" There is a change

in this love just in a few days.

If we repose our faith in this love and lead our lives in this type of love, then how

long can we live? This love changes in just a few days. Physical love is no love at all.

The two bodies are like two water bubbles. Both are filled with air. This will burst and

that will also burst. When the bubble bursts, air will merge with air.

Therefore, this

type of love is not what we should aspire for. Heart to heart love is important. It is

this heart to heart love that reaches God.

Community **bhajans** benefit all participants

So many people have come to participate in **bhajans**. Do all of them have **sraddha** and

bhakthi (steadfast faith and devotion)? Can all of them get **mukthi** (liberation)? No, not

at all. Out of all these people, the prayers of merely ten people may reach God.

Community **bhajans** are organised with the hope that out of the large number of people

participating in them, the love of a few of them may reach God.

Bhajans are also meant

to develop love for God in the community at large. Guru **Nanak** started the practice of

community singing. When somebody asked him, "So many people are singing together. Will

God listen to all of them?", he replied, "It is possible that the love of at least one

or two persons will reach God. That is enough to protect all of them."

Therefore, we

should conduct **samashti bhajans** (community singing).

Samashti (community) is formed by **vyashti** (individuals). When many individuals come

together and form a community, then their **pushti** (strength) increases.

Parameshti (God) did not create **srishti** (creation) just for fun. He did this to manifest

the unity of all creation. Unity is the underlying principle of creation. It is meant to

promote the principle of love in all. But, unfortunately, political parties today are

dividing people on party lines. Four people belonging to the same family are taking to

four different ways and partition the house into four sections. This is very bad. Even

if there are four hundred people in a family, there should be unity among them. Everyone

should help his neighbour. All should help each other. Then only can there be harmony in creation. Otherwise, creation loses its purpose.

Take part in **bhajans** wholeheartedly and sing the glory of God. Even if you are not able to do any other spiritual practice, chant the name of God. That is enough. (Here Swami sang the **bhajan**, "**Hari Bhajana Bina Sukha Santhi Nahin**" and continued His Discourse.)

You cannot attain peace and happiness without **bhajan**. Peace can be attained only through

bhajan and not by any other means. "**Hari Nam Bina Ananda Nahin** (You cannot attain bliss

without chanting the name of **Hari** (God))." "**Japa Dhyana Bina Samyoga Nahin** (You cannot

have union with God without performing **japa** and **dhyana**)."
What does yoga mean? It is not merely to sit still with closed eyes. What does

meditation mean? It is not remembering God with closed eyes. You should install God in

your heart. Do not think that you are different from God. You should become one with God.

Ardhanareeswara (Androgynous) form of God symbolises this truth. This form represents

both man and woman. One is jiva (individual soul) and the other is **Daiva** (Brahman). True

liberation signifies the unity of jiva and **Daiva**. Where there is jiva there is **Daiva**.

Therefore, there is no need to run after God. God is present in all **jivas** (individuals).

Do not consider yourself merely a jiva; think that you are **Daiva**. You consider yourself a jiva because of your body attachment. Do not do that.

The same **Atma** is present in all. When you take the **Atmic** principle into consideration,

all are one. So many individuals are present in this Hall. The **Atma** in all of them is

one and the same. There is one sun in the sky. It gives light to the entire world.

Similarly, God is like the sun who illumines the life of everyone. We engulf ourselves

in darkness when we criticise others. Therefore, love all and serve all. If someone abuses us, let him do so. Abuses will merge in thin air.

Therefore, always

think that nobody can criticise you. Have faith that God will always protect you.

Develop unflinching faith in God. Many people deny the existence of God. If there is no

God, where have you come from? What is the place of your origin? If you don't have faith

in God, all your life becomes a waste.

Always remember God

Therefore, embodiments of love, develop truth and love. When you have both truth and

love, then you will have peace. When you have peace, you can lead your entire life

happily. You will not have hatred for anyone. You have hatred only when you lack love

and truth. You should unite love and truth in your life. When you have love, you will

love everybody; you will make everybody happy. Therefore, treasure love and truth in

your heart and never forget them; not even in your dream.

Dreams are only the reaction, reflection, and resound of the waking state. Whatever you

do in daytime, it comes into your dreams at night. Dreams are like passing clouds. Do

not run after them. Hold on to God, who is true, eternal and changeless. When you hold

on to God, you can accomplish anything. Then you will have no fear and no worries.

Let people say whatever they like. Do not bother about it. Think that they are

criticising your body and not you. Do not give undue importance to your body. You are

not the body. When you say, "this is my body," then you should question yourself, "who

am I?" This "I" is not the individual "I". It is the fundamental "I". It is not merely

related to a particular individual. It is related to all. The symbol of Christianity,

the cross, signifies the cutting of the individual "I". Only when you cut the individual

I can you attain Divinity. Hence, give up the narrow feeling of I and mine.

You say, "**Naa koduku, Naa bidda** (my son, my daughter)". Here **Naa** means no; it signifies

nothing. Only God is with us always. Everything is God. Always remember Him. Do not

waste even a single moment. Waste of even one moment is a very big wastage. If you think

of God even for a moment, you will experience so much bliss. When you are in the grip of

sorrow, close your eyes and remember God. This will give you peace. Do not feel sad or miserable for anything. Face all situations with

courage and

fortitude. Courage and fortitude are your true strength. In this way, being devotees of

the Lord, contemplate on Him every moment of your life. (**Bhagawan** sang the **bhajan**, "**Rama**

Rama Rama Sita" and continued His Discourse.)

Students sing the **bhajan**, "**Kausalyatmaja Rama Charan, Vaidehi Priya Rama Charan,**

Bharatarchita Sri Rama Charan, Ahalyodharaka Rama Charan,

Hanumatsevita Rama Charan

(Always worship the Lotus Feet of Rama, son of Kausalya, which are dear to Sita, are

worshipped by Bharata, and served by Hanuman, and which redeemed Ahalya". All five

people mentioned in this song are very dear to Rama. In this way, every Avatar selects

some fortunate persons for His special grace. The persons so selected are those who have

effected total surrender.

Rama was the very Atma of Mother Kausalya. Rama said, "Kausalya gave Me birth. Without

Kausalya how could I incarnate? So, My mother is My God." The second line of the song is

"Vaidehi Priya Rama Charan". Vaidehi means one who has transcended body attachment. The

next line is "Hanumatsevita Rama Charan". Hanuman always thought only of Rama and

constantly recited "Rama, Rama, Rama". The sound of "Rama, Rama, Rama," emanated from

every pore of his body.

Once, Rama asked him what he was contemplating upon. Hanuman replied, "Swami! Every hair

of my body recites Your name!" Saying so, he plucked a hair from his body and brought it

close to the ear of Rama, Rama Himself heard, "Rama, Rama, Rama," emanating from it.

While contemplating on the name of God, our entire being should be permeated by divine

consciousness. Our every thought, every word, and every action should be suffused with

the name of God. Only then can we truly become divine. Daivam manusha rupena (God is in

the form of a human being). God incarnates in human form. One who recites the name Rama

or any other name of God constantly is a true human being. Even an atheist would say,

"Ayyo Rama!" when he is in pain. One says, "Abba Rama!" when one is hurt or wounded.

Therefore, everybody has to utter the name of God at some time or the other.

Always remain immersed in the name of God. Recite any name of God Rama, Krishna,

Allah, Jesus. God is called by many names, but He is one. There are many sweets, like

mysorepak, gulab jamoon, burfi, palakova, jilebi. But only sugar imparts sweetness to

all of them. Similarly, in all the names, the divine principle is the same.

I am one, but I am present in everyone in all forms. There is unity in My creation, but

you see diversity because of your defective vision. You should see

unity in creation. Do

not go by your vision. Your eyes see both good and bad. When there is a defect in the

eyes, one sees two things instead of one. The defect lies in your vision. Truly

speaking, God is one. Chant any name, but chant it with love. When you chant the divine

name with love, you will experience love everywhere.

From Bhagawan's divine Discourse in Sai Ramesh Krishan Hall, Brindavan, Whitefield

(Bangalore) on 1 May 2008.

6 May 2008, Easwaramma Day

Date: 6 May 2008 Occasion: Easwaramma Day Place: Prasanthi Nilayam

Respect, Honour, and Make Your Mother Happy by

Bhagavan Sri Sathya Sai Baba

Students Boys and Girls!

Venkataraman has spoken to you regarding today's function in a befitting manner. He is a

very learned man who worked in the Bhabha Atomic Research Centre, Mumbai. He has worked

in some scientific areas earlier pursued by Sir C.V. Raman. He is the winner of many awards.

Now, what can I say about the mother of this body? Man has actually three bodies:

physical, mental, and spiritual. Therefore, you are not one person but three: (1) The

one you think you are, i.e. body. (2) The one others think you are, i.e. mind. (3) The

one you really are, i.e. Atma (spirit). Your true form is the Atma, not the body or the mind.

In the circumstances that prevail today, very few honour their mother. Your mother

carried you in her womb for nine months and gave you birth after undergoing many

difficulties and hardships. Forgetting such a mother is like forgetting God. This

amounts to forgetting yourself. Mother is your first teacher. It is the mother who feeds

and nourishes you. It is on the lap of your mother that you grow up and experience all

types of happiness. None should forget the love that they receive from their mother.

First and foremost, your mother deserves your highest respect.

After the death of his mother, many people told Sankaracharya to take the body out. But

Sankaracharya told them, "Neither my mother is going to leave me nor I am going to leave

my mother. My mother and I are one forever. Bodies are different but

the principle of

the **Atma** is the same in both of us. You may go away from me, but no one has any right to

separate my mother from me. Her body will be cremated in the compound of the house."

Accordingly, **Sankaracharya** cremated his mother's body in the compound of his house.

None can estimate the feelings of the mother. Even today, people of **Palakkad** either

cremate or bury the body of their mother in the compound because they feel that such a

great person like **Sankaracharya** did it and they should also follow the same. In the

beginning, many people had criticised **Sankaracharya**, saying that, being such a learned

scholar, he had committed such a type of impropriety. Knowledge of scriptures is not

that important, it is cultural refinement that has great value. Culture is that which

brings about refinement.

Physically, your mother may not be with you, but your love for her should remain the same.

The mother of this body sent a letter to me when I was in **Kodaikanal**. After that, I came

to **Brindavan (Bangalore)**. The Summer Course was going on at **Brindavan**. Once, she prayed

that My name should be on her lips at the time of her death. When she passed away in May

1972, Summer Course was in progress at **Brindavan**. She was hale and hearty. All of a

sudden she called out, "Swami, Swami, Swami".

I replied, "I am coming, I am coming." When I came down the stairs, she breathed her last.

As long as there is life in the body, we should take care of it. When the life goes

away, the body has no value. Truly speaking, who is the mother? It is the life principle

that is the mother, not the body. Body is like a water bubble, mind is like a mad

monkey. Why should we keep the body?

Immediately, I asked for the car to be brought and sent her body in the car to

Puttaparthi. I remained in **Brindavan**. For the summer course, students had come not just

from one college but from various colleges from all over India. They all thought that

Swami would not come to the class that day. Then what? Exactly at 9:00, I entered the

classroom smilingly. Students were surprised to see Me there. They were all thinking,

"What is this? Swami's mother has passed away and He has come to the classroom."

Mother does not go anywhere. The body that was being addressed as "mother" has left. But

the mother is with Me only. Hence, there was no need to be sad. As long as I am there,

mother is always with Me. Therefore, I told the students to be happy and not to feel

sorry that the mother of this body left her mortal coil.

At that time **V.K. Gokak** was the Vice Chancellor. He was also surprised thinking, "What,

Swami is talking like this!"

I have not taken birth from physical body. After all what is this body! It exists when

five elements are there in it. Body is like a bag containing five elements. When the

five elements leave the body, it becomes an empty bag. Hence, one should not have undue

attachment with the body. All mothers and children should develop these feelings of

detachment. As long as the mother is alive, we should respect her, honour her, and make

her happy in every possible way. There is no need to be sad when she leaves the body.

Even here in **Puttaparthi**, people said, "What is this? Swami has sent the body of

Easwaramma, but He Himself has not come?" Why should I go with the body? Body is only a

vesture. It is like a leather bag. When the five elements leave the body, the five

senses also go with it. Then why should we grieve over the lifeless body? I arranged for

whatever was supposed to be done at the worldly level. I remained in **Brindavan** and

conducted the summer classes happily.

In this world, all the physical relationships are of our own making. Otherwise, who is

related to whom? This relationship of mother and son is only at the physical level. The

mother came, performed the actions that she was destined to perform, and then left. I

have to perform My duty. Therefore, I engaged Myself in the performance of the task for

which I have come when we see from the worldly point of view, the body is physical and

ephemeral.

The body is made up of five elements and

is bound to perish sooner or later,

but the indweller has neither birth nor death.

The indweller has no attachment whatsoever and is the eternal witness.

(Telugu poem)

We should keep **Dehi** (indweller) in our view and not the physical body (**deha**). Everyone forgets the body when they go to sleep. When you can forget it in your sleep, why can't you forget it forever? However, as far as your parents are there, you should make them happy. Do not ignore their well being. We should look after our parents and treat them with love and respect. However, we should not have undue attachment to the body.

The relationship between husband and wife is there only after the marriage. Wife comes in the middle of your life, but mother is there with you right from the birth. It is sheer foolishness to forget your mother, who is with you since your birth, and get entirely immersed in the love of your wife, who comes in the middle of your life. Other relations like sons, daughters, grandsons, sons-in-law, **etc.**, are also formed in the middle of one's life.

In fact, all worldly relations are temporary; they come and go like passing clouds. You have connections with these relations as long as you exist. Where is the connection when you yourself are not there? Hence, do not form any relationships on the basis of the body. However, perform with earnestness all duties that you are required to perform at the physical and worldly level. Your conduct should be good, and your actions should also be good.

Never forget your mother; treasure her form in your heart. We come from the heart of our mother, and mother should always be in our heart. Therefore, your mother ever leaves you, and you not should leave her. Mother and children are united with each other for ever.

Twameva Mathacha Pitha Twameva,
Twameva Bandhuscha Sakha Twameva,
Twameva Vidya Dravinam Twameva

You alone are the father and mother,
 friend and relation,
 wisdom and wealth.
 (Sanskrit verse)

Wherever you may be, keep your heart suffused with the feelings of love for your mother.

Once, **Narasimha Murthy** came to Me and said, "My mother has passed away."

I asked him, "Who has passed away, your mother or her body?" Then I told him, "Your

mother is here. I am your mother (loud applause). It is the body that dies. Body is like a water bubble. Bodies come and go. Therefore, you should have no worry about the death of the body of your mother. I am here with you. Ask Me whatever you wanted from your mother; I will give (loud applause). Hence, you should not feel sad at all."

From then onward, **Narasimha Murthy** is with Me. I give him whatever he wants. Mother, father, and other relations are temporary coming and going, coming and going. But God is not coming and going. He is always present. Therefore, it is only God who is present at all times (loud applause). The entire world is ephemeral and transitory. How many people have taken birth in this world? Are they all here now? Death can occur in any manner; it has no sign or symptom. Death is death. Even if some symptoms of death are visible, we should not worry at all.

Never ever show disrespect to your mother. Never make her shed tears by your conduct.

Keep her always happy. Her happiness will bring you all good things in life. But we should not worry at the death of our parents. Recently, also I said in My Discourse in

Bangalore that both My mother and father appeared before Me. They smiled on seeing Me; I

also smiled on seeing them. We should be happy when our parents smile. Small children

smile at everyone. We also start smiling when they smile. Parents are also like small children. Mother always loves her children.

Therefore, whatever high position we may attain in our life, we should never disrespect

or look down upon our parents. Always consider them as God. Mother is God, father is

God. That is why it is said, **Matru Devo Bhava, Pitru Devo Bhava, Acharya Devo Bhava,**

Atithi Devo Bhava (revere your mother, father, preceptor, and guest as God).

Mother gives you your body. Father provides the means of nourishment and growth of the

body. **Acharya** (teacher) gives you education, and God gives you everything. Therefore,

never forget these four and treasure them in your heart.

Mother and father have their place in the heart of every person. One should not forget

mother and father even if one is in great difficulty or upset over something. One who

forgets their parents cannot be a human being. How can you exist

without your parents?

They are the seeds of your life; the very source of your life on earth.

Therefore,

parents should have prime importance in life. Even if you are old or in great

difficulty, make efforts to make your parents happy as far as it is possible for you.

Feed them even if you have to resort to begging. Bear all hardships to look after them.

Fulfil all their desires. This will result in the fulfilment of your own desires.

Everything in this world is reaction, reflection, and resound. None can escape from

these. If you cause difficulties for your parents today, your children will cause

difficulties for you tomorrow. You will get back the result of your actions without much

delay. You may love anyone you like, but do not forget your parents. When your parents

have not forgotten you, you should not forget your parents.

Matha Nasthi, Pitha Nasthi, Nasthi Bandhu Sahodara,

Artham Nasthi, Griham Nasthi, Thasmath Jagrata Jagrataha.

The relationships like mother, father, brothers, sisters and friends are not real.

House and wealth are also illusory.

Beware of this truth.

(Sanskrit Verse)

Remember your parents at all times. Never forget them. It is for this reason that I have

come here straight from **Brindavan**. Earlier, people thought that

Easwaramma Day may be

celebrated in **Kodaikanal**. But I decided that I should be here at

Puttaparthi on 6 May

and that a grand function should be held here and poor people should be made happy by

distributing clothes and serving them sumptuous food. Wherever I am, I perform this

function in the same grand manner. Never ignore poor people.

Always remember them and

help them.

But some people out of their distress and anger abuse and ridicule the poor. This is a

great mistake. If you ridicule them now, it will come back to you in future. You may be

thinking you are ridiculing them, but truly speaking you are ridiculing yourself. Never

ridicule or insult them. Always love them. If you insult them before others, others will

also insult you. You cannot escape from the reaction, reflection, and resound.

Difficulties come and go. Even the mighty **Rama** had to cry like an ordinary man on

account of his separation from His wife **Sita**. Even the valorous

Pandavas had to live in

forest, eating leaves and tubers. How much power and valour they had! Yet they had to

live in forest and bear all difficulties. What for? They were defeated in gambling.

Similar will be the fate of all those who take to this bad path.

Gambling is not good at

all. Similarly, drinking of liquor is also not good. Addiction to drinking leads to loss

of control over oneself. Under the influence of liquor, a drunkard may speak anything.

Later on, he will repent after coming back to his normal senses.

Lust and anger are the two demonic qualities. Never allow them to come near you. In a

fit of anger, we may say anything without considering its consequences. But after a few

minutes, when we come to our normal mood, we will say sorry, "Alas! Why did I abuse like

this?" Therefore, first and foremost, kill the anger.

Rama killed many demons and **demonesses** in the forest because of their evil qualities of

lust and anger. Whoever one may be, whether male or female, if they has the evil

qualities of lust and anger, they should be punished. Anger and lust are very bad for man.

Love God. Adore Him, and worship Him. He is your father, mother, and everything. Have

relationship only with God. God will never leave you. He is omnipresent. All the worldly

people whom you love are like passing clouds. They come and go. But God comes and grows.

Therefore, love God and have faith in Him. One who has love for God only is a true human being.

(Here, Swami called a boy from **Iran**, who is a student of **Sri Sathya Sai** Primary School,

and asked him to chant Vedic **mantras**.) See how beautifully this boy from **Iran** has

chanted the Vedic **mantras**! He is a Mohammedan boy. In their country, people are not even

allowed to utter the name of **Rama** in public. When you ask him his name, he will tell "My

name is **Sathya**."

(Here Swami asked this boy, "What is your name? What are your parents' names? Chant the

Vedic **mantras** nicely and learn all Vedic **mantras**. Do you know Rig **Veda**?" The boy then

recited **Rudram** and **Sri Suktam** with perfect intonation and pronunciation to the applause of the entire gathering.)

Everything is there in the Vedas. The essence of all the religions like Hindu, Islam and Christianity is there in the Vedas. Even Christians also sing the glory of God in the same manner. Even the **Mohammedans** extol the five elements and worship the goddess of wealth. Hence, God is one, for all religions. God is one. There is difference only in names. **Mohammedans** offer prayers to God five times a day. Hindus also pray to God in the morning and evening. We should never say that the **Veda** is only for Hindus. **Veda** is for all. That which is one and universal is the **Veda**. **Veda** can alleviate all types of suffering of man. Hence, it is good for everyone to learn the **Veda**. Many people from America also come here and learn the Vedas. Many people in Russia and Germany also recite the Vedic **mantras** both in the morning and evening. Since Hindus do not recite the Vedic **mantras**, they are forgetting them. Therefore, nobody should forget the Vedas. **Veda** and Vedanta are like your parents. Always remember them and never forget them. Therefore, students! Whatever you may study, never forget God. Only then can you attain peace. People say, "I want peace." There can be no peace without **bhajan**. (Here **Bhagavan** sang the **bhajan**, "**Hari Bhajan Bina**" and continued His Discourse.) Many people perform **yajnas** and **yagas** (sacrifices and rituals) for the sake of peace. Where can you get peace from? It is within you only. It does not come from outside. What come from outside are only pieces, pieces, pieces! Peace comes from our heart only. You should do **bhajans** to attain peace. Only **bhajan** can give you peace.

28 June 2008
Date: 28 June 2008 Occasion: **Ramayan Saptaha** Place: **Prasanthi Nilayam**
Undertake **Rama Chintana** by **Bhagavan Sri Sathya Sai** Baba
Embodiments of Love!
The **Ramayana Saptaha** (the seven day chanting of the divine name **Rama**) has been held with great joy and devotion for the last seven days. You all participated in this great event. The **purohits** (priests) who conducted the **Saptaha**, with great devotion and sincerity, and the speakers from different parts who participated in it made the event a grand success. **Setty Garu**, who arranged this function, made several

conveniences for the priests and devotees and made every one happy. Constant contemplation on **Ramayana** and singing of the glory of the divine name "**Rama**" confers bliss, peace, and prosperity on one and all. There are two ways of contemplating on the divine name and singing its glory: individual **sadhana** (spiritual exercise) and collective **sadhana**. Of the two, collective **sadhana** is better. It was Guru **Nanak** who initiated the practice of group singing of the glory of the divine name. In fact, the individual chanting of the divine name is not enough. If thousands of people join together and sing the glory of the divine name in one voice, the prayers of at least one or two individuals will certainly move Divinity. Hence, it is better to follow the collective method. Wherever you are, sing the glory of the divine name of **Rama** in a group. Contemplation on **Ramanama** (repetition of the name **Rama**) confers peace and happiness. It is a Universal **sadhana**. The name **Rama** is not limited to a particular form. It dwells in every individual as **Atma**. **Rama**. The **Atma**, which dwells in every individual, is given the name **Rama**. Hence, right from a child to a grown up individual, everyone has to undertake the individual exercise of constant contemplation of **Ramanama**. We often see even blind people contemplating on **Ramanama**, saying "**Rama Rama**". Only the divine name can confer peace and happiness. Nothing else, even wealth and property, can bring happiness and peace. Constant contemplation on the divine name can remove all worries. To be born is a worry. To live on this earth is a worry. The world is a source of worry. Death too is a worry. All actions and difficulties cause worry. Devotion to **Srirama** is the panacea for all worries. (Telugu poem)
Hence, undertake **Ramachintana** (contemplation on the divine name of **Rama**) whenever you find yourself surrounded by worries. The **Ramanama** has been in the hearts of people since aeons. In the **Tretha Yuga**, King **Dasaratha** of **Ayodhya** longed for sons to continue the **Ikshwaku** dynasty. He performed a **yaga** by name "**Puthra Kameshtiyaga**", praying that he be blessed

with a son. King **Dasaratha** had three wives: **Kausalya**, **Sumithra**, and **Kaikeyi**. He had one daughter named **Santha** through **Kausalya** earlier, whom he gave in adoption to his friend. She married Sage **Rishyasringa**. The **Puthra Kameshti yagawas** conducted under the guidance of that couple. At the conclusion of the **yaga**, **Agni** Deva, the fire god, emerged from the sacred **homakunda** with a vessel containing **payasam** (sacred pudding). He gave it to **Dasaratha** to be distributed equally among his three wives. **Kausalya** and **Kaikeyi** received their share of the sacred pudding happily and took it to their **puja** (worship) rooms. Both were very happy that their son to be born would be the heir apparent to the throne of **Ayodhya**. Their claims appeared to be genuine since **Kausalya** was the eldest queen and **Kaikeyi**'s father, at the time of her marriage to King **Dasaratha**, had extracted a promise that the son to be born to her would be made the King of **Ayodhya**. **Dasaratha** cannot go back on his word, as per the tradition of **Ikshwaku** family. However, **Sumithra** had no such desire. She carried her bowl of pudding to the terrace and placed it on the parapet wall, while drying her hair in the Sun. She was in a pensive mood, thinking that it of no use it was to eat the pudding because her son to be born would have no claim to the throne, like **Kausalya**'s and **Kaikeyi**'s. While she was thus contemplating on the future, an eagle swooped down and carried away the bowl containing the sacred pudding. She was shocked and disturbed, fearing the reprimand she would have to face from her husband for being careless. She at once rushed downstairs and informed **Kausalya** and **Kaikeyi** about what had happened. They hugged **Sumithra** and consoled her, saying, "Sister why are you so much disturbed? We three are one, and we will share our portion of the pudding with you." So saying, they brought their bowls and poured some quantity of pudding from each of their bowls into another bowl and offered it to **Sumithra**. Unlike present times, there used to be perfect rapport between women in those days. Thus, all three queens got their bowls containing the sacred pudding ready and took them to Sage **Vasishta** and obtained

his blessings. Thereafter, they offered their **pranams** to King **Dasaratha** and happily partook the sacred pudding. All three queens became pregnant. In due course, **Kausalya**, the eldest queen, delivered a beautiful baby boy, who was named **Rama**. The Universal **Atma** embodied itself in the womb of **Kausalya**. He was named **Rama**, meaning he who makes one and all happy. **Kaikeyi** also gave birth to a son, who was named **Bharatha**. **Sumithra**, however, gave birth to two sons, named **Lakshmana** and **Satrughna**. **Lakshmana** was born out of the share of pudding given by **Kausalya** and **Satrughna** from that given by **Kaikeyi**. Hence, **Lakshmana** always followed **Rama**, while **Satrughna** followed **Bharatha**. **Sumithra**'s two sons, **Lakshmana** and **Satrughna**, were crying all the time, day and night without even taking food. **Sumithra** could not bear the suffering of the infants. She went to sage **Vasishta** and explained her predicament to him. Sage **Vasishta** closed his eyes and meditated for some time. His yogic vision enabled him to realise the truth. He explained to **Sumithra**, "Since you partook of the sacred pudding given by **Kausalya**, you gave birth to **Lakshmana**, who is an **amsa** (part) of **Rama**. Similarly, **Satrughna** is born out of the share of pudding given to you by **Kaikeyi**. So, he is a part of **Bharatha**. Put **Lakshmana** by **Rama**'s side and **Satrughna** by **Bharatha**'s side. Then, they will rest peacefully." As soon as **Sumithra** acted accordingly, the babies became peaceful. As years passed, the four brothers grew up happily together. Back to the story of the eagle lifting up the bowl containing the sacred **payasam** kept by **Sumithra** on the parapet wall while drying her hair in the Sun. The eagle carried away the bowl and dropped it on the ground at a place where **Anjanadevi** was meditating in a mountainous region. She picked up the bowl and happily partook of the sacred pudding contained therein. As a result, she gave birth to the great hero of the **Ramayana**, namely, Hanuman. While **Rama** and **Lakshmana** were moving in the **Rishyamuka** mountain range during their search for **Sita**, Hanuman approached them on the orders of **Sugriva**, the **Vanara** king. After asking the purpose of their search, Hanuman took them to **Sugriva** and introduced

them to him. He persuaded **Rama** to seek **Sugriva**'s friendship and help in their search for **Sita**. The vow of everlasting friendship was **solemnised** in the presence of a ritual fire.

Sugriva then brought one bundle of jewels wrapped in a cloth, which was thrown by **Sita** from **Ravana**'s **Pushpaka Vimana**, which carried her to **Lanka**. **Sugriva** placed the bundle before **Rama** in order that the jewels might be identified as belonging to **Sita**. **Rama** called **Lakshmana** to his side and directed him to identify the jewels. **Lakshmana**, on seeing the jewels, expressed his inability saying, "**Oh Rama**, I seek your pardon; I do not know of any jewels that were worn by mother **Sita**. However, I can identify her **anklets**, since I was prostrating to her feet daily to pay my obeisance to her."

During **Rama** and **Sita**'s stay in a hermitage built by **Lakshmana** in the **Panchavati** region, one day, at the behest of **Ravana**, the demon **Maricha** assumed the form of a golden deer and began moving about in the vicinity of the ashram. **Sita** was fascinated by the charming golden deer and persuaded **Rama** to catch it and bring it to the ashram so that she could play with it. **Rama** decided to oblige her request as per the divine plan.

However, he instructed **Lakshmana** to stay behind and guard the ashram and **Sita** from the wily demons during his absence.

As **Rama** pursued the golden deer, it went deep into the forest. Finally, **Rama** lifted his bow and released a fatal arrow on the deer. **Maricha**, in the guise of the golden deer, at last fell dead in his real form. However, before he breathed his last, he cried in agony, in a feigned voice of **Rama**, "**Ha! Sita! Ha! Lakshmana!**"

The cry fell on the ears of **Sita** and **Lakshmana**. **Sita**, on hearing the cry, implored **Lakshmana** to go look for **Rama** immediately. **Lakshmana** counseled **Sita** that no danger could ever befall **Rama** and that this was all the plan of the wily demons. **Sita** was not convinced. She even used harsh words that hurt **Lakshmana**, while compelling him to go to **Rama**'s rescue. Of course, this too was as per the divine plan that would unfold itself in the future.

Left with no other option, **Lakshmana** agreed to go look for **Rama**. However, before he left the ashram, he drew a line around the hermitage and asked **Sita** not

to step out of that line under any circumstances until **Rama** and himself returned to the ashram.

As soon as **Lakshmana** left the hermitage in search of **Rama**, **Ravana** approached the ashram in the guise of a rishi (sage). He stood before the ashram and asked for food, saying, "**Bhavathi bhiksham dehi** (**Oh** Mother, give me food)!"

Sita heard this and decided to provide him food. She brought the food from inside the ashram and tried to give the same to **Ravana** standing behind the line drawn by **Lakshmana**.

But **Ravana** insisted that **Sita** come closer, cross the line drawn by **Lakshmana**, and offer the food to him. He pretended as though he could not bear the pangs of hunger anymore.

Finally **Sita** obliged and came out of the line drawn by **Lakshmana** to give alms to **Ravana**.

Just at that moment, **Ravana** assumed his real form and abducted her in his chariot.

Ravana took **Sita** to **Lanka** and kept her in confinement under a tree in the **Asokavana** (a grove of **asoka** trees).

Sita lamented her indiscreet act of becoming crazy about a golden deer and the consequences that followed. She lamented, "**Oh!** Why did that sinful animal (golden deer) come to the vicinity of our hermitage? Why did I develop a fascination for that golden deer? Why did I request **Rama** to catch that deer and bring it to me? Of what use is all this repentance at this stage?"

She found herself in captivity in **Lanka**. **Ravana** kept three ladies to guard **Sita** during her incarceration in the **Asokavana**. One was **Sarama**, the wife of **Vibhishana**, younger brother of **Ravana**. The other two ladies were **Ajata** and **Trijata**, who were none other than daughters of **Sarama**. They were very considerate toward **Sita**, keeping up her sagging morale all the while by their comforting words. **Sita** wondered whether such good people also existed in **Lanka**. In fact, it was due to their consoling words and protection that **Sita** could bear her ordeal courageously.

Though **Sita** was imprisoned in **Lanka**, **Ravana** did not dare to touch her. He knew that he would be reduced to ashes if he touched her without her consent. He was all the while pleading with her to accept him. When **Ravana** stooped to the level of denigrating **Rama** and threatened her, she, without even looking at his face, plucked a blade of grass and

threw it before him saying, "You are a mean fellow. You are not worth even this blade of grass. How dare you denigrate **Rama** in front of me, you vile and vicious wretch!"

Sita had another name, **Vaidehi**, meaning one who has no body attachment. King **Janaka** was her foster father. He lovingly brought her up and gave her in marriage to **Rama**. There are several inner and subtle meanings in the story of **Ramayana**. In fact, **Sita** was not the sister of **Rama**, as has been portrayed in some texts. If she were to be the sister of

Rama, how could King **Janaka** offer her as bride to **Rama**? Unfortunately, people do not realise these inner meanings. Hanuman was a great hero in the story of **Ramayana**. He led an army of **vanaras** (monkeys) in his holy mission of searching for the whereabouts of **Sita**, who was kept in captivity in **Lanka** by **Ravana**. He was a very intelligent and faithful servant of **Rama**. He was a person of noble qualities and great physical strength. In his noble qualities and might,

he was unparalleled. In fact, a whole chapter, namely **Sundara Kanda**, was devoted to describe his qualities of head and heart, in the **Ramayana**. While he was embarking on his holy mission of finding out **Sita** in city of **Lanka**, Hanuman was given certain identification clues about **Sita**. He was told that **Sita** was a woman of noble qualities and divine beauty and that she would not mix with the **Rakshasa** (Demon) ladies. He searched for **Sita** in every nook and corner of **Lanka**, including the inner chambers of the palace where **Ravana**'s queens and the ladies attending them stayed.

During his search, he came across ladies scantily dressed and fallen on their beds, intoxicated by drink and dance. But he was totally unmoved by these obscene forms,

keeping always in his mind the characteristics and excellence of **Sita** that **Rama** had described to him earlier. His supreme stability of mind in such an environment befitted

his true **brahmachari** (celibate) status. One cannot find parallels to Lord **Rama** and His

noble servant Hanuman in this world. They are both unique.

The boys just now sang a beautiful **bhajan**, "**Rama Lakshmana Janaki, Jai** bolo Hanuman **ki**".

During their singing of this **bhajan**, Hanuman's name was mentioned after a little pause,

indicating the importance of Hanuman. Only when people like

Hanuman are worshipped and

their qualities emulated can one cultivate good thoughts, good habits, good qualities, and good behaviour.

It is said, "The end of education is character." Only in **Rama** and Hanuman is such noble

character to be found. Hence, constantly contemplate on **Rama** and Hanuman and their noble qualities.

The different names like **Rama**, Krishna, Hanuman, Shiva, Vishnu, **etc.** represent the one

Divinity that is all-pervading. God is one; the names and forms differ.

Gold is one; ornaments differ.

Religions are many; Divinity is one,

The cows are many in colours; but milk is the same.

(Telugu poem)

Similarly, God is one, although He is referred to by different names and forms.

Different people, when asked to give their names, reply, "I am **Ramaiah**," "I am

Lakshmaiah," "I am **Govindappa**," **etc.** But, the real answer should be, "**Aham Brahmasami** (I am Brahma)." There can be no other names. All are embodiments of the divine Self. The

atma has no **gunas** (qualities). It is formless and attributeless.

Nityanandam, Parama Sukhadam, Kevalam Inanamurtim, Dwandwateetam, Gagana Sadrisham,

Tattwamasyadi Lakshyam, Ekam, Nityam, Vimalam, Achalam, Sarvadhee Sakshibhutam,

Bhavateetam, Trigunarahitam ...

The **Atma** is the embodiment of eternal bliss, wisdom absolute, beyond the pair of

opposites, expansive and pervasive like the sky, the goal indicated by the aphorism

Tattwamasi, one without a second, eternal, pure, unchanging, witness of all functions of

the intellect, beyond all mental conditions and the three attributes of **sathwa, rajas,**

and **tamas.**

Sanskrit verse

Strictly speaking, God has no name or form, in spite of the fact it is said, "**Daivam**

Manusharupena (God is in human form)." He has no birth and no qualities. He is formless and attributeless.

When someone enquires, "Who are you?", you should reply, "I am God."

Names like **Ramaiah, Lakshmaiah, etc.**, are only those given by your parents after your

birth. In fact, you have no specific name. All are embodiments of the divine Self.

Whether you act the role of **Ramaiah** or **Krishnaiah**, you are

essentially the same divine

Self. Only the roles differ.

God is immanent in every human being; nay, every living being is the

Atmaswarupa

(embodiment of Atma). "Ekatma sarvabhuthantharatma." The one God is immanent in all

human beings and all living beings. The names and forms may appear to be different. You

must develop firm faith in the oneness of Divinity.

Whomever you come across, offer your pranams to that person. Pay your obeisance even to

a beggar. He may be a "beggar" as a physical entity, but he is "bigger" as the

embodiment of the divine Self.

Do not develop hatred toward any individual. Do not consider anyone as your enemy. In

fact, they are all reflections of your own divine self. Everyone repeats "I", "I".

Everyone claims, "this is my body, my mind, my intellect, and my chittha." Then, "Who am

I?" That "I" is Divinity, in essence. The same "I" is referred to by several names. The

symbol of Christianity, the cross, signifies cutting off of the individual ego

(ahamkara).

We say, "I came here; I am going; I am coming," etc. What is this "I"? It represents the

one divine Self. You have to develop that "Ekatmabhava" (the feeling of one divine Atma

permeating the entire Universe). That is real devotion. Do not differentiate between "I"

and "you". Those who desire to attain self realisation must shed this difference. They

must get rid of the feeling of "I" and "mine". We are all one. "All are one, be alike to

every one." This is the essence of all philosophy. Be happy.

Guru Purnima, 18 July 2008

Date: 18 July 2008 Occasion: Guru Purnima Place: Prasanthi

Nilayam

Develop Faith and Self-Confidence

to Gain Self-realisation

by

Bhagavan Sri Sathya Sai Baba

By what power of love does the earth rotate without an axle?

By what power of love do the stars remain in the sky without falling to the ground?

By what power of love do the oceans stay in their limits without submerging the earth?

By what power of love does the wind god blow cool breezes in all the worlds?

That mighty power of love is verily the Atmic power.

That power of love is most wonderful, infinite, unique, and all

pervasive.

The entire creation is saturated with love.

(Telugu Poem)

Call it Prema (Love) or Sathyam (Truth) or Aham (I) -- all are God's different names

only! The Vedas declare "Aham Brahmasmi" (I am Brahman). If God were to reveal His

name, He would say "Aham Brahmasmi!" That is His true name.

The entire creation is from Truth,

Into Truth the entire creation merges.

Is there a place in the Universe

Where truth is not present?

The whole Universe is a manifestation of pure consciousness.

Know this reality.

(Telugu poem)

God is the source and sustenance of all activities in this world. The entire Universe

moves according to His divine will and command. Shivraj Patil made an in-depth study of

the Bhagavad Gita for some months and grasped the essence of the Gita. Finally, he wrote

a commentary on the Bhagavad Gita in English. Several people write several books, but

the Gita commentary written by Shivraj Patil is a unique work. Whenever he had an

occasion to meet Swami, he used to show Him his work, to check whether the

interpretations given in the book were correct. In fact, the essence of the Bhagavad

Gita is contained in this small book. The Gita made a deep imprint on his mind, and he

beautifully recorded those impressions in his book.

Today is Guru Purnima. What does it signify? People think that it is a day on which they

offer some money to a guru, a mendicant, a yogi, or a great person and obtain a mantra

from him. It is not correct.

Gurur-Brahma Gurur-Vishnu Gurur Devo Maheswara,

Guru Sakshat Param Brahma Thasmai Sri Gurave Namaha.

Guru is Brahma, Guru is Vishnu, Guru is Maheswara.

Guru is verily the supreme Brahman. So, salutations to the Guru.

Who is a guru? The sloka (verse) mentioned above states that a guru is verily Brahma

(the creator), Vishnu (the sustainer), and Maheswara (the destroyer). These are the

different facets of God, so guru means God, verily.

Purnima is the day on which the spotlessly clean and unblemished moon sheds his cool and

steady light on the world. Whatever is said or taught with a pure heart is God's own

word. People celebrate Guru Purnima as a guru puja (guru worship) day, the day on which

they worship their guru and offer some money or presents in return for some mantra or other sacred words taught to them by him. In fact, one's own heart is one's guru.

Whatever comes from the depth of one's own heart is the real teaching of guru (guru **vakya**).

You all know the story of **Ekalavya**. He approached **Dronacharya** and prayed to teach archery. **Dronacharya** turned down his request, saying that the sacred skills of archery must be taught to a valiant hero and not to a wandering tribal youth engaged in hunting animals. **Ekalavya**, however, considered **Dronacharya** as his guru and installed him in his heart. Even though **Dronacharya** did not give any instructions to him, he went and made a clay image of his guru and started worshipping it daily. He learnt all the skills of archery, constantly contemplating on **Dronacharya** as his guru. He became an expert archer in no time.

One day, the **Kaurava** and **Pandava** boys were playing, near a well. **Dronacharya** happened to pass that way along with his wife and son, **Aswatthama**. Observing that the young boys were going round and round the well making a big noise, **Dronacharya** went near them and enquired, "My dear boys, what are you searching for?" The boys said that they were playing with a ball and it had fallen into the well. **Dronacharya** took an arrow from his quiver and shot it into the well. It went straight and stuck to the ball. Next, he released some more arrows one after the other and, with the help of the chain of arrows, pulled the ball out.

The boys were **wonderstruck** at **Dronacharya**'s skill and reported the matter to their parents. Then **Dronacharya** was called to the royal court by **Bhishmacharya** and was made the guru of **Pandava** and the **Kaurava** boys to teach them archery.

One day, the **Pandavas**, along with their Guru **Dronacharya**, were going on a hunting expedition in a forest. They had taken some hunting dogs also along with them. One of the dogs started barking. Immediately, an arrow released by someone from somewhere came like a bullet and stuck to the mouth of the dog. When they started searching for the person who shot that arrow, they came across **Ekalavya**, who confessed to shooting that

arrow.

Arjuna then realised that **Ekalavya** employed the technique of **sabdabhedhi** (shooting an arrow at a target, sensing the direction from which the sound was coming). Arjuna became jealous at **Ekalavya**'s extraordinary skill in archery, particularly his ability to use the technique of **sabdabhedhi**. **Ekalavya** prostrated before **Dronacharya**, whom he had considered as his guru. Arjuna, seething with anger and jealousy, looked at **Dronacharya** and said, "You had promised me that you would not teach this technique of **sabdabhedhi** to anyone except me. I implicitly believed your words."

Dronacharya replied, "I am not **Ekalavya**'s guru, nor did I teach this technique to him. You can ascertain the fact if you wish, from him."

Ekalavya was questioned. He replied, "It is true that **Dronacharya** refused to teach me archery. But, constantly contemplating on him, as my guru, I learnt archery including the **sabdabhedhi** technique."

Ekalavya's reply fanned the flames of jealousy in Arjuna. He wished that there should be none in the world who could excel him in the skills of archery. He wanted to subdue **Ekalavya** somehow and make him powerless. He therefore prompted Guru **Dronacharya** to ask for Guru **Dakshina** (an offering to the guru made by a disciple as a token of his gratitude for teaching skills) from **Ekalavya**.

Bowing to the wishes of Arjuna, **Dronacharya** asked **Ekalavya**, "What Guru **Dakshina** would you offer to me?"

Arjuna then made a subtle suggestion to **Dronacharya** saying, "**Ekalavya** informed just now that he had learnt the skills from you, treating you as his guru. Hence, it must be you again who should frustrate his efforts to excel in archery."

Dronacharya then asked for an unusual "Guru **Dakshina**" from his "disciple" **Ekalavya**, that is, the right thumb of **Ekalavya** should be offered to him.

Immediately, **Ekalavya** cut off his right thumb and offered it to **Dronacharya** as his Guru **Dakshina**.

As he has offered his right thumb to his guru, he could no longer wield a bow in his hand. Thus, **Ekalavya**'s skill of archery was contained and Arjuna's ego satisfied. (Telugu poem)

Arjuna felt very happy, for he knew now that none could excel him in archery, particularly in the technique of **sabdabhedhi**. Right from that moment,

Ekalavya never

touched his bow and arrow. He did not at all feel sad for losing his skills in archery.

On the other hand, he felt extremely happy that he could fulfill the wishes of his guru.

Thus, a great archer was permanently incapacitated due to the jealousy of another great

archer. Arjuna moved about freely with puffed-up ego that he was invincible.

It is possible that sometimes the subtle meanings of some **sloka** (verses) of great texts

like the **Bhagavad Gita** may be revealed to one by one's own inner voice coming from the

heart. In fact, that is the real teaching. **Shivraj Patil**, by his deep devotion, could

tap that inner source and translate the **Gita** into other languages. That is why his

Bhagavad Gita translation has turned out to be a great work.

The **Atmatathwa** (**Atma** Principle) can be realised if only one could shed the feeling of

"I" and "Mine". Today, many people make efforts to realise **Atmatathwa**. But their efforts

do not succeed since they are unable to get rid of the feeling of "I" and "Mine". In

fact, they are the obstacles to self-realisation. First and foremost, one has to remove

the feeling of "I" (ego). Then realisation will dawn on you. The religious symbol of

Christianity, the cross, also denotes this cutting off of ego. The egocentric assertion

of "I" is the root cause for all sorrows, unrest, and difficulties. One has to realise this truth.

The feeling of "mine" has also to be shed. When a teacher develops a feeling "these are

all my disciples", ego will raise its head there also. Hence, the feeling of "I" and

"mine" has to be removed. Then only can the **Atmatathwa** be realised.

Shivraj Patil has been coming to Swami since the last thirty years. He first had the

darshan of Swami in the house of **S.B. Chavan**. Thereafter, they both used to visit Swami,

together. Thereby, he developed intense devotion to Swami. In the meanwhile, **Shivraj**

Patil became a Minister in the Government of **Maharashtra**.

Thereafter, he moved to **Delhi**

and became a Minister in the Central Government. He also held the position of Speaker of

the **Lok Sabha** in **Delhi**. Thus, he came up in life with the grace of Swami and his own

hard work and sincerity. He never aspired for any positions in life.

Even when Swami

enquired from him what he wanted, he used to evade a reply. He earned a very good name

as a Minister in Government. They used to repose lot of confidence in him.

One has to develop faith and self-confidence. Self-confidence leads to self-satisfaction

and self-sacrifice and ultimately to self-realisation. The **Bhagavad Gita** is a very

sacred text. It is verily the breath of God. One has to develop faith first. Even a

demon worships God, but their actions are demonic. One can have peace only when one

develops faith in God and dedicates all his actions to God.

You may study any number of books and sacred texts. You may even lecture on them. But,

that is of no use. Whatever you put into practice, only that will become part of you.

There are three steps to self-realisation, namely self-confidence, self-satisfaction and

self-sacrifice. When these three go together, there will be **purnathwa** (fullness). That

is **Purnima** (full-moon day) when the moon will be spotless, shedding cool light on the world.

Only when there is perfect accord between thought, word, and deed does it become truth.

Simply giving expression to one's thoughts and lecturing on principles without putting

them into practice will amount to empty rhetoric. It will amount to falsehood. Such a

person will not become a full individual. **Shivraj Patil** is not such a person. He

experienced truth and gave expression to his thoughts in the form of a book. That is why

his book earned reputation, giving him great satisfaction.

I expect all students to relate to their teachers what they have learnt from them. Mere

book reading is of no use. There must be close interaction between the teachers and the

students. Such an interaction would be like the positive and negative coming together.

Students have to develop intimate relationship with their parents. They must love their

parents and obey their command. Then only will they succeed in life.

The last **sloka** (verse) in the **Bhagavad Gita** reads

Yathra Yogeshwara Krishno Yathra Partho Dhanurdharah

Tathra Srirvijayo Bhutir Dhruva Neetirmathir Mama.

(Where there is Krishna, the Lord of Yoga, and

where there is Arjuna, armed with mighty bow come together, there lie wealth, victory, glory and everlasting morality.)

The essence of the **Bhagavad Gita** is contained in this one **sloka**.

Today, **Shivraj Patil** has brought out this beautiful and nectarous message for the benefit of one and all through his **Bhagavad Gita** translation. It is our good fortune to come across such noble works. People write several books on several subjects, but books like this are rare.

We see students going to the library and reading books stacked there. Some of them develop interest for spiritual books, while some others read novels. Some boys keep novels in between their text books or spiritual books and read them with absorbing interest. This is nothing but cheating others as well as themselves. It is not good.

That is why we thoughtfully avoided stacking such books in our library.

I am sure our boys are not interested in such trash. Their hearts are pure and sacred.

Our boys are generally good and well behaved. But, due to the age, there will be some distractions now and then. They are like passing clouds. Students should develop enough mental strength to keep themselves away from such distractions.

I wish that our students would also write some good books on academic topics and spiritual subjects.

(Swami called an **ex**-student by name **Gowri Shankar**, who is presently working as a faculty member in the **Dept.** of Physics in the **Sri Sathya Sai** University, and introduced him to the audience). This boy has been invited to Hungary to present a paper in an international conference being held there by the Institute of Nuclear Science. All his expenses for travel and stay in Hungary will be borne by the Institute.

This boy is well behaved and highly educated. I wish that all our students get such opportunities of being invited by other institutions/universities in India and abroad. I will be very happy to see you participating in such activities. I am sure your parents will also be happy.

Whatever you have read and learnt must be shared with all. Today you have witnessed the release of a book written by **Shivraj Patil** containing his impressions and commentary on the **Bhagavad Gita**. No doubt, his book will be of interest to one and all.

Two of our students from the **Anantapur** campus secured very good marks in English and

Physics respectively. They have been invited to America, all expenses paid. Such academic excellence brings credit to our Institute. I am happy.

SSS World Education Conference, 20 July 2008
Date: 20 July 2008 Occasion: **Sri Sathya Sai** World Education Conference Place: **Prasanthi Nilayam**
Develop **Educare** and Be United by **Bhagavan Sri Sathya Sai** Baba
Embodiments of Love!

I have nothing more to add to what has been told to you by **Michael Goldstein** and All India President of **Sri Sathya Seva** Organisations, **Srinivasan**.

Education is not a subject on which anybody and everybody should talk. Today, education has become more outward and worldly. Today, millions and millions of people have pursued such worldly education in India. In what way is society benefited by such people? Everyone is concerned with their own selfish interest. No one cares for public interest and welfare. No one is bothered about how society is and in what condition it is, or what difficulties people are undergoing. When they speak in public, they give long rhetoric about helping the poor, but when it comes to action, they are nowhere near. You all know in what state the world is today. Wherever you turn, you see sorrow and suffering. Peace and happiness are not to be found anywhere.

Every country claims progress and achievement in different areas. These claims are hollow in nature as peace and happiness cannot be found anywhere. If we enquire into the truth, every country is steeped in difficulties and is in some crisis or the other. No government makes a sincere effort to understand the difficulties faced by poor people.

It is very difficult to determine who is poor and who is rich. All are "poor" in one sense. Then who are the rich people? Those who put into practice what they say. It is said, **Manasyekam vachasyekam karmanyekam mahathmanam** -- those whose thoughts, words, and deeds are in perfect accord are **mahathamas** (great souls). Such people are very rare.

In fact, countries like Russia and America, which are considered to be **superpowers**, are causing great harm to the poorer countries. They do not even regret their mistakes. They

are unable to realise how the people of the under-developed and developing countries are suffering. For example, the people in Iraq underwent untold suffering. But none cared to bother about their suffering. No doubt, in every country, there are rich and poor people. Strangely, it is the rich people who are taken care of and provided with help. No one comes to the rescue of the poor people or provides succour to them. Hence, first and foremost, the poor and the downtrodden should be protected. Every devotee must cultivate love and compassion. It is said, **Thyagenaika amruthathwa-manasuh** (only by sacrifice can one can attain immortality). Only a person with the quality of sacrifice can experience bliss. Those with the egocentric feeling of "I" and "mine" can never be happy in life. Where there is the feeling of "I" there comes ego. Those who cultivate the feeling of "mine" and "my people" develop attachment. One should never develop the feeling that only my country should prosper. Develop a broader outlook and pray, **Lokah samasthah sukhino bhavanthu** (May the whole world be happy!). Those who develop the narrow-minded feeling of "I" and "mine" undergo a lot of suffering. This is due to the secular education that they have acquired. Worldly education does not go beyond one's own selfish interest. We should love all and serve all. Today the rich have lost the qualities of papa **bheeti** and **daiva preeti** (fear of sin and love for God). If you cultivate only these two qualities, you can achieve anything in life. We must bring down our selfish interest to a certain extent. One has to gradually give up selfishness. We have to make full use of our education and energies for the benefit of society. If there are no poor people, you cannot even be sure of your food; for it is they who toil in the fields and factories to produce the grains and goods for the consumption of people in society. While the rich enjoy the comforts of life, the poor sweat to keep their body and soul together. Every individual in a society has their own rights, the right to live, **etc.** Hence, we must take care of the poor people also and

provide them with certain basic necessities. For **utilising** their services, we must also serve them in return. Today those who are highly **edu-cated** and those who are holding positions of power are steeped in utter selfishness. It is only they who exhibit mean mentality. Today, everyone wishes to fulfill their own selfish interests at the cost of others. No one acts with a pure heart and good intention to help others. A human being is expected to have the qualities of **sathya** (truth), dharma (righteousness), **santhi** (peace), **prema** (love), and ahimsa (nonviolence). Devoid of these qualities, one is not a human being at all. How can a person with demonic qualities be called a human being? Hence, first and foremost one has to cultivate human qualities. No one has a right to enjoy when their fellow human being is suffering. All are God's children only. To whomsoever you cause suffering, it will affect you. Hence, you have to conduct your life with devotion to God and love for all human beings. All should remain united. Where there is unity, there shall be purity. Where there is purity, there is Divinity. You all have to lead your lives keeping in view these three aspects of unity, purity, and Divinity. Do not remain unconcerned with others' difficulties and suffering. Treat their suffering as your own. The one God dwells in the hearts of all people. **Easwarah sarvabhuthanam**. God is immanent even in ants and mosquitoes. There should be compassion in your heart. But, this has become a rare quality these days. Instead, we find "come-fashion" everywhere. How can then equality prevail in society? Show at least an iota of humanity. He who has such a human quality will become a person with compassionate heart in the real sense. Lust, anger, hatred, jealousy, pride, **etc.**, are animal qualities. The real wealth of a human being is noble qualities like love, compassion, righteousness, sacrifice, and truth. Only when people have these human qualities that they can be considered human beings. Unfortunately, today people are human only in form, but qualities are those of animals. What is important is not the form but qualities. You cannot be sure when difficulties will confront you. Every action (karma) has its

reaction, resound, and reflection. If you hurt others, surely it will have its reaction.

Only when you recognise this truth and conduct yourself accordingly can you be called a

true human being. You talk to any student of our institutions, even primary school

children will explain to you the human qualities very clearly. The human values have

therefore to be cultivated right from childhood. Boys and girls should grow in human

values. Even elders can learn from such students.

Now, about Truth. From where did Truth come? It has not sprouted from the earth; nor has

it descended from the sky. Its origin is not north, south, east, or west.

Truth is

firmly installed in one's own heart. If you develop your inner vision, you can surely

recognise truth there.

Where there is truth, there righteousness is. When truth and righteousness go together,

love emerges from the heart. From love comes peace. When peace and love go hand in hand,

nonviolence reigns. We have to understand the interrelationship between the five human

values, namely, truth, righteousness, peace, love, and nonviolence. All these human

values are embedded in our own inner being.

A human being is God, verily. That is why God is portrayed in human form. If God were to

reveal His true identity, He would declare, "I am Brahman." He would not say, "I am so

and so." All the names of individuals are only those given to the human body by their

parents. They are not God-given. God has given only one gift, that is **Atma**. That is,

Mamatma sarvabhuthantharatma (the one Divine Self permeates all beings).

Observe the ants. They move in a line up and down. While doing so, they greet each other

happily. If a cow has given birth to a calf, it does not join the flock leaving the

young calf alone. The cow recognises the cry of the calf, even from a distance. The calf

cries "**Amba! Amba!**" And the mother cow responds. Such is the relationship among animals

and even in birds.

In the **Ramayana** story, a hunter saw two birds happily spending their time in each

other's company, perched on a tree. The hunter shot an arrow and killed the male bird.

Unable to bear the separation from her beloved, the female bird also died soon

thereafter. Sage **Valmiki** who witnessed this pathetic scene uttered a **sloka** (verse), even

without knowing it. It came spontaneously from his mouth. That **soka** (grief) became the

inspiration for the great epic **Ramayana**. Thus, birds and animals also love each other.

How then can a human being lose such a noble quality of love? Today there are many

things that a human being can learn from birds, animals and even beasts. But the human

being is least bothered to learn these lessons. I have been teaching many good things

since decades; but you don't listen. Even if you listen, you don't put them into

practice.

If somebody abuses you, you feel sad. Don't you know that they also feel the same way

when you abuse them? Praise or criticism, treat them all as part of the divine **leela**.

When you develop such a sense of equanimity, you will come up in life.

Today, even rich people are crazy for money. But they do not show the same enthusiasm

for God. People have lost self-confidence, totally. "Where is **Atma**? What is **Atma**?"

People ask hundred and one questions. They do not at all understand that the **Atma** they

were questioning about is very much immanent in them.

People say, "this is my handkerchief." It means "I" is separate and "handkerchief" is

separate. Similarly when you say, "my body", you are different from your body. What is

this "my"? You say, "this is mine." But who are you? You do not know the truth about

yourself. When you know yourself, it amounts to knowing everything. If you do not know

yourself, you cannot know others. Hence, sit calmly and peacefully in some corner and

try to enquire into the nature of your own self. That is real **dhyaana** (meditation).

Meditation does not imply contemplating on God. Know about yourself, in the first

instance.

God is in you, with you, around you, above you, and below you. YOU ARE GOD. Whenever

someone enquires, "Who are you?" say, "I am God." Don't say, "I am so and so." How happy

you will feel when you consider yourself as God! Even those who listen to your reply

will feel happy.

Education does not mean simply imparting knowledge. We learn many things from text

books, but we may not be able to understand their real meaning. First and foremost, enquire into yourself "Who am I? Who am I? Who am I?" Then you will get the real answer.

Are you the mind? Or intellect? Or chittha? Or ego? Or body? You are none of these. No doubt the body, mind, intellect, etc. are all gifts of God. You have, of course, to respect them and value them. It is not enough if you read various texts and feel happy and contented that you have gained vast knowledge.

Yesterday, one boy came to me and informed, "Swami, I have completed parayana (reading of sacred texts) of Sri Shirdi Sai Satcharithra." When I enquired whether he had read the book fully, he replied that he had completely read the book without leaving a single letter. Then I enquired, "how many teachings of Baba contained in that book are you practising?" He replied, "None, Swami," Then, what is this reading for? For turning pages? Not at all. There should be a transformation in your heart. Then only will your parayana be sanctified.

Devotees undertake several kinds of sadhana, but they are not sadhana in the real sense.

If you wish to see "reality", you have to develop an inner vision. If you open your eyes and see the outside world, you will see a number of heads. On the other hand, close your eyes and look into yourself. Then you will see none but yourself. Hence, develop an inner vision.

You enquire into yourself, "Who am I?" Immediately reply comes from within, "I am I."

That is the correct answer. People say, "I am so and so; I am an American," etc. These are not the real answers to the question, "Who am I?" These are all outward names for identification in the external world. They are not important. What is important is self-enquiry. Then you will realise the Truth.

Goldstein and Srinivasan, who spoke earlier, eulogised education. What they said related to worldly education. I do not agree. It should relate to you. Then only can the concept of "I am I" be realised.

Tomorrow, I will provide answers to some of your questions that bother you in your daily life. I am sure very soon you will realise Divinity.

I do not wish to speak about modern education. That everybody will do. Reading books and

gaining worldly knowledge is not great. This is only bookish knowledge. You must gain knowledge of your own self (inner being). That is real knowledge. That is changeless and eternal. Truth is only one, not two. Truth is God. Righteousness is God. Peace is God.

Love is God. Know this. "Love is God; live in love." If you cultivate such selfless and divine love, you can achieve everything in life. "God is one; goal is one." If you develop firm faith in this maxim, you can understand everything. Your experiences and enjoyment in this material world are not important. They are not true. Behind these momentary experiences, there are some eternal values to be cultivated; some human qualities to be developed. These values and qualities have to manifest from within, not in the outside world. That is Educare. Educare means bringing out the latent qualities and values from the core of our inner being. The books you read in the outside world relate to education. But, this is "Educare". What is needed today is "Educare". If people develop "Educare", all will be united.

Take it from Me: in about 25 to 30 years' time the entire world will become one. There will be only one caste, one religion, and one God. What is needed is such unity. Today, there are several differences between individuals on the basis of caste, creed, religion, language, nation, etc. Such differences should disappear and unity should prevail. The Veda has emphasised this unity in the declaration, Ekam Sath Viprah Bahudha Vadanthi (Truth is one, the wise say it in different ways). That is the real world we are visualising.

Today, I spoke at length, taking a lot of time. Tomorrow I will clarify all your doubts leisurely.

SSS World Education Conference, 21 July 2008
 Date: 21 July 2008 Occasion: Sri Sathya Sai World Education Conference Place: Prasanthi Nilayam
Nilayam
 Lead an Ideal Life and Set an Example for Others by
Bhagavan Sri Sathya Sai Baba
 One may become a wise man by acquiring all types of knowledge But may not, however, realise one's own self, the dull-witted one! Despite acquiring all knowledge, A mean-minded person cannot give up bad qualities. (Telugu poem)

The more a person is educated,
The more they indulge in argumentation.
Never can they acquire true wisdom
Why pursue all types of education and get doomed?
One must pursue education that leads to immortality.
(Telugu poem)
Devoid of practice, any amount of education will serve no purpose.
One may acquire high
academic degrees and titles, but one cannot be called an educated
person. Education is
different from practical knowledge. Hence one has to put into
practice what one has
learnt from an educational institution. Today, it is only the highly
educated who come
under the category of "ajnanis" (those who lack wisdom). Children
today imitate them and
walk in their footsteps.
(Swami then answered some questions put by the delegates)
Q 1: How should students relate themselves to God?
A: God is not separate from you. He is in you, with you, around you,
behind you and
before you. One has to develop love toward God and have an
inseparable bond of love with
God. The relationship with God is not physical. One has to develop the
feeling that God
and oneself are one and the same and that God is in one.
Q 2: What are the external signs of spiritual transformation that takes
place in a
devotee?
A: First and foremost, one has to enquire into oneself whether one
has developed
unflinching faith in God or having a casual and worldly relationship
with God. Having
decided over the matter, one has to develop firm faith and ensure that
one is living
with a sense of total equanimity in both pleasure and pain. In fact,
there are no
special signs of the spiritual transformation that takes place in an
individual. It is
possible that sometimes some signs may appear outwardly and in
dreams, or one may be
relating oneself to the voice of God. In any case, it is the individual
that has to
observe for themselves whether their devotion is increasing or
decreasing. Everything is
dependent upon one's faith in God.
Q 3: What are the qualities that are expected of a teacher in the Sai
system of
education?
A: Teachers should not let students go free. Teachers should exercise
proper control
over students with kind and good words, keeping in view the aims

and aspirations of the
students. Simply because they are your students, do not let them go
scot-free. Even if
you were to allow them some freedom, apply brakes now and then
and also punish them, if
necessary. Such punishment is intended to be a warning to the
students to behave
themselves properly.
Q 4: What is the role of a teacher in the Sai educational system? How
should one enforce
discipline?
A: Let the teacher remain as a teacher and the student as student.
Both have their roles
and responsibilities. Especially the teacher has got a responsibility to
ensure proper
atmosphere in the classroom, while keeping the students happy.
Q 5: What efforts are to be made by a teacher to become a role model
in human values?
A: This is a very important question. Only when a teacher behaves
properly with the
students will the students emulate their qualities. What you forbid
the students do not
yourself undertake to do. Not only this, even with food, both the
teacher and student
should partake the same food. You forbid meat eating for the students
and you yourself
partake meat and fish. Such a practice is very bad for developing a
harmonious
relationship between teacher and student. What you teach students,
you follow first. The
teacher should not behave irresponsibly, thinking that the students
have no right to
question him. The teacher should conduct themselves with humility
and alertness while
dealing with students. They should nourish and nurture the students
with love. Another
question relates to his dealings with students in a coeducation school.
The male teacher
should take extra care in his relations with the girl students. They
should be treated
as his sisters, with love and respect. Only then will their character
will be moulded.
By their behaviour, teachers are expected to set examples to others.
Q 6: In what way should parents be involved in children's education?
A: Parents should not discuss their family problems in front of the
children. They
should sort out those problems between themselves and keep the
children happy and
education-oriented. Instead of being pointed out by the children,
parents should set an
example to their children in conduct and behaviour.
Children should not cause any inconvenience to their parents. They

should develop a sense of gratitude toward their parents for bringing them up, undergoing several difficulties, and sacrificing their own comforts. Even after they are married, they should not neglect their parents, thinking, "I and my family are doing well. What do I care if my parents are suffering?" Only uneducated fools will behave like that. Educated people should not develop such attitude. You must serve your parents and keep them happy. Fulfill their needs. It is the duty of children to keep their parents happy.

These days, students make friendship with bad characters. "Tell me your company and I shall tell you what you are." By joining bad company, you will also get spoiled. Today, there is a lot of agitation between parents and children. The desires and aspirations of parents and children are opposed to one another. If you look after your own tastes, what about those of your parents? You can therefore fulfill your aspirations, keeping in view the expectations of your parents. It is sheer selfishness to work for your own satisfaction, making your parents unhappy. It is unbecoming of a child.

Parents should also exercise proper control over such children. The parents should explain to their children, "Today, you are married and set up a family, but we are with you right from the beginning. Make us happy. It is your duty." Bidding goodbye to the parents and setting up a separate family is selfishness. Only because this selfishness is increasing in recent times is the relationship between parents and children strained.

Another aspect I wish to emphasise: do not interfere in matters not concerning you. Due to the impact of modern times, children tend to become separate from their parents. Tempers run high and tensions build up in such situations. Hence, you have to control your anger to a certain extent. You have to pause and enquire into yourself, "Do I have to show my temper to my parents? Is it correct?" Do not let your elderly parents shed tears on account of your rude behaviour. On the other hand, if you make them happy, you will also be happy.

Bal vikas classes are very important for the children. **Dhyana** (meditation) should be

taught to **bal vikas** children and to those undergoing training in Education in Human Values. First and foremost, parents should develop an awareness about human values. They should follow the human values in letter and spirit. How do you expect the children to follow human values, when you yourself don't? Set an example by your practice of human values.

Parents today are busy and have no time to spare for their family and children. If both parents go to their offices, what will happen to the children? Who will look after them?

Some years back, I wrote a poem about the pathetic condition of the children and family in such situations:

If women go out for jobs, who will take care of the home?
When husband and wife go out to office, who will do the household work?
If women go out to teach others' children in schools, who will teach their own children?
If women also go to work just like men, who will cook food in the kitchen?
Earning money may solve some financial problems, but how will it resolve domestic problem?
Women can work and earn money but they cannot lead a happy life if they neglect their home.

(Telugu poem)

Such parents depend upon cooks and **ayahs** to run their homes. This will bring down the reputation of the family. Hence, you have to take up employment only after ensuring smooth running of the household. You can certainly take up a job, provided the children are taken care of in a proper manner. Even the males do not understand this situation.

Some people spend their time in reading newspapers and watching **TV** after returning from their offices. Some others go to the club and play cards. They do not bother about their family and children.

How can they ensure proper atmosphere in the house and children's education? If the children are not studying well, it is not their mistake. The parents are to be blamed for such a situation. You remain in the house and look after the children properly. That is the real income for the family.

On the other hand, if you go out to earn a few thousands, neglecting your children, you

become selfish parents. If your children are spoiled, you have to repent later. Hence, it is the foremost duty of the parents to bring up the children in a proper atmosphere.

The human values are to be followed by every individual voluntarily. No one can enforce them from above. If people in their respective occupations, like the police, doctors, nurses, etc., were to do their jobs with honesty and integrity, problems would not have arisen in society. Unfortunately, this is not the situation today. The children are suffering for the faults of their parents. Hence, we have to ensure that the children are happy and grow up in a healthy environment. Do not allow them to sleep till 8.00 a.m. Wake them up at 5 o'clock itself.

Unfortunately today even the parents do not get up at 5 o'clock. They sleep till 8 o'clock in the morning and their children up to 9 o'clock. The parents should set an example to their children. Those who have no children and no responsibilities can sleep for any length of time.

Sri Sathya Sai Organisations, while establishing schools, can raise a corpus fund for the maintenance of schools. They can also take the help of parents for running the school. Especially, the three principles of discipline, duty, and devotion must be given toppriority in Sathya Sai Schools. Children have to be taught the human values right from an early age. Students should be taught to establish proper relationship with God.

Parents should not provide all sorts of fashionable dresses to the children. Provide them simple and neat dress that will suit their needs. It is the primary duty of the parents to exercise proper control over their children. Parents should also be given proper orientation about Sai system of education. It is possible that some parents may not be aware of it.

Some children speak lies, out of fear of their parents. Hence, parents have to visit their school once in a week to enquire about their wards' behaviour and progress in studies. Sometimes children manipulate their marks and inform them to their parents, who implicitly believe their children. They do not care to go to the school and check with the teachers. Parents have to go to the school every now and then and

check with the teachers, without the knowledge of their children.

In a way, the parents in villages are better in this aspect. They at least monitor the progress and behaviour of their children in the school and take timely corrective measures. But people living in towns and cities, especially high officials, do not bother about their children. Students should not loiter here and there. Some students roam about in bazaars and waste their time. Such students are stupid! It does not behoove the stature of a student to roam about in the streets aimlessly.

Parents should also prevent children from misuse of money. They have to educate children as to what is right and what is wrong. They should correct the children's behaviour.

Father, mother, and children should thus lead a harmonious life in the house.

Parents should also watch what books the children are reading. Youngsters are prone to read all sorts of books. They keep some useless novels in the midst of textbooks and read them. Parents think that the boy is reading a textbook. But it is not a textbook; it is his "taste". Parents should immediately remove such books from the children. When you thus observe and keep a close watch on the activities of the children, they behave well and come up in life.

Educate bal vikas children about ceiling on desires, which forbids waste of money, food, energy, and time. Only when you enforce this rule will children come under your control.

Today, even the elders do not follow this ceiling on desires. During festivals and family occasions, a lot of money is spent in organising dinners where food is wasted.

Food is God; do not waste food. Give food to those who are in need of it. Unfortunately today, the poor and hungry are not fed. A lot of food is thrown in the dustbin as waste.

Regarding talk, do not talk too much, whereby precious energy is wasted. Similarly, do not waste time. "Time waste is life waste." We are wasting money. What purpose is served by wasting money? "Misuse of money is evil." Certainly you can spend money when necessary. But should you waste money for unnecessary things simply because you have enough money in your pocket?

Several people spend their entire salary for luxuries. They think that they are leading a pompous life. When you are thus spending money recklessly, even the milkman and servants in the house who observe your lifestyle put forward demands for increasing their wages. Therefore, do not set a bad example for others. With each rupee you spend, ask yourself whether it is for a good purpose or not. These are the answers for the questions you have raised. Conduct yourself carefully and lead a purposeful life in society. Even if you commit a small mistake, society will view it seriously. Do not commit even a small mistake. Society is carefully watching the lives of members of the **Sri Sathya Sai** Organisation. Hence, lead an ideal life and set an example to others.

SSS World Education Conference, 22 July 2008

Date: 22 July 2008 Occasion: Sari **Sathya Sai** World Education

Conference Place: **Prasanthi**

Nilayam

Love is Truth; Truth is Love; Live in Love

by

Bhagavan Sri Sathya Sai Baba

Embodiments of Love!

During the last two days, you attended the conference and listened to the speakers

sitting here in this Hall, undergoing all inconveniences. It is really your good fortune

that you could come here from far off countries and participate in this conference. You

have come here spending a lot of money and undergoing great strain. This in itself is a

testimony to the purity of your heart. There are millions of people in this world. There

are **lakhs** (a **lakh** is 100,000) of schools and colleges. But only a few of you are blessed

with the opportunity of coming here. You can imagine how fortunate you are!

Having come here and participated in this conference, what are supposed to learn? First

of all, you must understand the nature of your own heart and manifest human values,

namely, truth, righteousness, peace, love and nonviolence. Only then can you be called

educated in the true sense of the term. There are many lawyers in this world, who study

voluminous books. In spite of their learning, we find many "liars" among them. There are

many doctors. But what is the use? They are getting bogged down with professional

rivalry. We cannot find unity anywhere. First and foremost, we have to develop unity.

All of us are the children of God. We are all brothers and sisters. We should preserve

this truth in our heart. At times, there may be some differences among brothers and

sisters. Therefore, we must learn to adjust with each other. Not only that, we must

understand each other in the first instance. Adjustment becomes easy when we have proper

understanding. There cannot be any adjustment without proper understanding. Firstly, you

must understand that whatever Swami teaches is only out of His love for you.

There is great progress in the field of science today. All the inventions of the

scientists are within the purview of senses. In fact, many scientists are acting in a

senseless manner and committing mistakes. Scientists themselves are not sure of what

they are saying and doing. They say they are helping society, but in fact they are doing

just the opposite. Help never, hurt ever --this seems to be their motto. As a result,

today, people lead their lives with fear and anxiety. When you board a plane, you are

not sure whether you will reach the destination safely. People are in the grip of fear.

They are afraid of even rats!

Never be afraid of anything. Don't fear. Fear is the root cause of anxiety and delusion.

People today are afraid to eat even fruits and vegetables because they are grown with

the help of chemicals that are harmful to health. The food we eat, the water we drink,

the air we breathe are all polluted. How can we lead a healthy life in such a polluted

environment? We should therefore make our lives pollution free. We have to do it

ourselves. Merely for the sake of satisfying our taste buds, we should not eat junk food

and spoil our health. When you take proper care of your health, the children born to you

will also be healthy.

Always speak the truth. Apart from speaking truth, remain calm and composed in the face

of criticism. Only then can there be peace. Our ancient **rishis** (sages) used to observe

silence as part of their spiritual **sadhana** (spiritual disciplines).

Observance of

silence helps you to progress on the spiritual path. When you practise silence, you can

easily experience peace of mind. Love manifests from peace. When you are filled with love, you will have no enemies. Therefore, lead your life with love. Only through love can we establish peace in the world.

Today people talk of peace, but we find only pieces everywhere. Even the country is being divided into pieces! What I mean to say is that people are keeping the interests of their regions above the national interest. We should stand united as a country. When someone asks you, "Where do you come from?", you should proudly say that you belong to India. Do not say you belong to Puttaparthi, Anantapur district, etc. Only those with a narrow mind will give such an answer. "I come from India," --this should be your answer.

Similarly, one should not say that one comes from California, which is only a small part of America. One should say that one comes from America. Always be broadminded in your thinking. It is your good fortune to be endowed with such a broad mind. When you develop broadmindedness, your children also will be broadminded.

Parents should enroll their children in bal vikas classes and impart sacred teachings to them. As the parents, so are the children. Therefore, parents should tread the right path and set an ideal so that their children can emulate them. The fault lies in the parents if the children do not behave properly. Hence, parents should take utmost care in bringing up their children. After a certain age, children do not obey their parents, because parents themselves do not follow the right path. Parents should lead an exemplary life if they want their children to be good and come up in life.

There should be no difference of opinion between the father and the mother. They should be united in whatever they tell their children. In some families, mother says one thing and father says something else. Such lack of unity and understanding between the parents is not a good sign. Both of them must stand on one word and teach their children the right path.

First of all, they should teach their children to adhere to truth. It is enough if we follow the path of truth, because truth is the basis of everything.

Sathyannasti paro dharma (There is no dharma greater than adherence to truth). Peace

originates from righteousness, and love manifests from peace. Where there is love, there is nonviolence and everyone can lead a peaceful life. If the nation has to attain peace and prosperity, we should follow the path of truth. What is truth? "Manasyekam vachasyekam karmanyekam mahatmanaam" (He is a noble soul whose thoughts, words, and deeds are in harmony). If your thought, word, and deed are at variance, it amounts to falsehood. Before we teach our children to adhere to truth, we should practise truth in our daily life. Only then can the children emulate us and become ideal.

We should lead a "heartful life" but not an artificial life. Today, right from the system of education, everything has become artificial. People read a number of sacred texts, chant mantras, and undertake meditation. But all this is done in an artificial manner. Whatever may be the spiritual practice we undertake, do it wholeheartedly.

In the name of meditation, people close their eyes and sit cross-legged, but they have no control over their mind. Their mind goes everywhere as per its whims and fancies.

Therefore, we should control our mind in the first instance. Manah eva manushyanam karanam bandhamokshayo (mind is the cause of bondage and liberation of man). As the thought, so is the action. Hence, we should entertain only good thoughts, which lead to good actions and ultimately yield good results.

Do not follow the vagaries of the mind. Do not be under the control of the mind. The mind should be under your control. Mind is like a mad monkey. It goes everywhere without any restraint. But it becomes quiet and subdued when it is turned toward God.

When the Sun rises, our shadow is very long. If we start walking toward the Sun, our shadow will fall behind us. On the other hand, if we walk in the opposite direction with our back toward the Sun, we have to follow our shadow, which falls ahead of us. When the Sun is right on our head, the shadow will fall under our feet. Maya (delusion) is like our shadow. In order to conquer maya, you have to turn your mind toward God. When your mind is directly focused on God, maya will be totally subdued like the shadow under your feet.

There are three hands in the clock indicating seconds, minutes, and

hours. The second

hand is the longest and moves quicker than the other two. When the second hand completes

sixty digits, the minute hand moves forward by one digit. Similarly, when the minute

hand crosses sixty digits, the hour hand crosses one digit. However, the hour hand is

most important. Thinking of God once in a while and spending the rest of the time in

worldly pursuits is like the second hand, which has little significance. But constant

contemplation of God at all times is like the hour hand, which is most important.

Do not act as per the vagaries of your mind. As I have mentioned earlier, mind can cause

liberation or bondage. Therefore, you have to exercise control over your mind and turn

it in the right direction, i.e. toward truth and love. Then it becomes steady and

attains the power of concentration. Love is truth and truth is love. Live in love.

This is not physical and worldly love. We should preserve spiritual love in our heart.

Only then can we develop steadiness of mind. Worldly love will only make our mind fickle

and unsteady. Therefore, keep your mind always focused on God. Only then can you

experience peace. People think it is very difficult, but let Me tell you that there is

no sadhana (spiritual discipline) easier than this.

When we develop love for God, the mind can be controlled very easily. On the other hand,

if the mind is not turned toward God, it can never be controlled. Whatever you do,

consider it as God's work.

Everything happens as per the Will of God. Do not be under the delusion that you will

alone can make things move. If that be the case, why are you not able to exercise any

control over certain events that take place in your life? Understand that everything

moves as per the Divine Will. If something good happens to you, consider it as the Will

of God. If something bad happens, accept that also as the Will of God.

There is certainly some purpose behind whatever He does, which you cannot comprehend.

Whatever He does is for your own good. Hence, leave everything to His Will. Sukhadukhe

samekruthwa labhalabhau jayajayau (one should remain equalminded in happiness and

sorrow, gain and loss, victory and defeat). Whatever may happen, consider it as an act

of divine love and welcome it wholeheartedly.

When you get immersed in divine love, you will be successful in all your endeavours. But

today people are getting immersed in worldly love only. One who develops worldly love is

a liar! Only divine love can be termed as true love. Divine love will never betray you.

Let people think what they like, let them criticise you in any manner, but always remain

firmly established in divine love. Under any circumstances, do not deviate from the path

of divine love. When you preserve divine love in your heart, your future as well as the

future of your children will be safe and secure.

When someone asks you, "Who are you?" you are unable to give a correct reply. You

identify yourself with the physical body. But in fact, the physical body is like a

leather bag which contains various entities such as the mind, intellect, chitta, etc.

Once the life principle ebbs away from the body, it becomes an "empty bag", which is of

no use to us. Hence, we put it in fire and reduce it to ashes. Before the body becomes

an "empty bag" and is burnt to ashes, you should offer to God all that is contained in

it and redeem your life.

First of all, give up bad qualities such as kama, krodha, lobha, moha, mada, matsarya

(lust, anger, greed, infatuation, pride, jealousy). They can cause you only misery but

not happiness. You can see for yourself how blissful you become when you get rid of

these evil qualities.

In order to experience such eternal bliss, offer to God all that is in you. You have a

number of desires. But is it possible to get all your desires fulfilled?

No. Never cause

harm to others in the process of fulfilment of your desires. If you desire something,

pray to God and ask Him directly. Establish direct contact with Him. If you follow

"indirect" methods, you will be put to untold misery.

But today people are trying to harm others in order to satisfy their own greed. Such

people are bound to reap the consequences of their evil deeds. Long ago during the

independence movement, I composed a song visualizing a scene where an infant was crying

and his mother was consoling him with an assurance that everything will be alright and

there is nothing to worry about the fate of the country. I sang it on the

stage, placing
a rubber doll in a cradle and rocking it gently.
Do not cry, my child, do not cry.
If you cry, you will not be called a valiant son of **Bharat**.
Go to sleep, my child, go to sleep.
Did you get scared because the terrible **Hitler** has invaded the
invincible Russia?
Go to sleep, my child, go to sleep.
Do not cry, my child, do not cry.
For the Red Army is marching under **Stalin**.
They will put an end to **Hitler**.
Then what else is the reason for your crying?
Is it because the countrymen lack unity?
All the countrymen will unite and fight to win freedom;
Go to sleep, my child, go to sleep.
(Telugu Song)
Today you have gathered here in such large numbers. Have we sent
any invitation letter
to any of you? No, no. It is only love that has brought you here
(applause). It is only
love that can unite everybody, but not hatred. When your love and My
love come together,
any task can be achieved. Hence, develop love.
With the power of love, you can win over anybody, even a mighty
rakshasa (demon) can be
subdued. When **Ravana** abducted **Sita**, Hanuman went to **Lanka** in
search of her. He found her
in **Asoka** grove, sitting under a tree and chanting **Rama**'s name. She
had firm faith that
only **Rama** could protect her from the clutches of the **rakshasas**.
In spite of all his learning, valour and wealth, **Ravana** was as
insignificant as a blade
of grass when compared to **Rama**, because he lacked character.
Rama was one of noble
character. If one is endowed with noble character, one can achieve
any mighty task. That
is why I often tell our students that the end of education is character.
What is the use
of all your education if you lack character?
Some lawyers keep reading a number of books day and night. But,
when they go to the
court, they speak only untruth. Greatness does not lie in reading
books. The truth that
the books teach should be preserved in our heart. We must develop
good character. Then
we will certainly achieve success in all that we do.
Once you go back home, remember all that Swami has taught you and
develop good character
among your children. Develop a spirit of sacrifice and sanctify your
life with noble
deeds.
What is the use of merely amassing wealth? Alexander, the great

emperor, conquered
different parts of the world and came to India with a desire to
conquer this country
too. On his return journey, he suffered a grave illness. Sensing that his
end had
approached, he called all his ministers and generals and told them
that he was not going
to live any more. He instructed them to take his body to his country
after his death. He
further told them to expose his hands out of the bier with his palms
turned upward and
carry the funeral procession in all the streets of the city. This was to
tell the people
of the world that in spite of his great conquests in the world and a
great name and
fame, Alexander left the world empty handed.
This is true to all of us. Whatever we may accumulate, we have to go
empty handed only.
In the ultimate analysis, all worldly possessions are useless. Our bank
balance will not
follow us when we leave this world. Therefore, utilise your wealth for
the benefit of
the poor and the needy, with a spirit of sacrifice. When you spend
your life in such a
sacred manner, you will certainly be redeemed.
Changeover of Vice Chancellor, 6 August 2008
Date: 6 Aug 2008 Occasion: Change-over of Vice Chancellor Place:
Prasanthi Nilayam
Educare Leads to Unity of Thought, Word, and Deed
by
Bhagavan Sri Sathya Sai Baba
Embodiments of Love!
This land of **Bharath** is the motherland for great people
who acquired name and fame in different continents;
This land of **Bharath** is the battle field where the warriors of foreign
countries
were driven out and freedom from foreign rule obtained;
The sweetest feeling of this land of **Bharath** is the feeling of
motherhood.
Consigning to flames the moral fabric of our country,
which ordains self-respect as more valuable than one's own life,
The dagger of unrestrained freedom has been given to the people
today,
imitating the western countries.
Just as an elephant that is unable to realize its own strength,
So are the **Bharathiyas** today. (Telugu Poem)
The elephant, not knowing its own inherent strength, meekly submits
itself to the mahout
and obeys his commands. Similarly, man, unable to realize his own
divine nature, submits
himself to the world and its attractions and in the process encounters
several

difficulties. He is unable to bear even a little inconvenience. When someone is transferred to a new place, he feels diffident to take up the new assignment. If his child falls sick, he is filled with anxiety. He is living in the grip of fear. He is unable to realize his own strength.

The reason for this fear complex is modern education. It does not develop self-confidence and self-reliance. Modern education teaches you how to make a living in the outside world. With the help of modern education, you may earn money and make a comfortable living by providing all sorts of conveniences to the ephemeral physical body. But you cannot have peace of mind. You may enjoy worldly pleasures with money, but spiritual bliss cannot be attained with wealth.

Hence, never forget spirituality under any circumstances. Only spiritual life can confer peace and happiness. It is said, "**Bhajana bina sukha santhi nahi...**" Peace and happiness can be attained only by singing the glory of the Divine Name and not by wealth or worldly possessions. Worldly education aims at providing physical comforts only.

In spite of his education and intelligence, a foolish man will not know his true Self and a mean-minded person will not give up his evil qualities.

(Telugu Poem)

Modern education leads only to argumentation, not to total wisdom. What is the use of acquiring education that cannot lead you to immortality?

Acquire that knowledge which will make you immortal.

(Telugu Poem)

What is the use of pursuing such type of education? A human being needs to cultivate five human values, namely **sathya** (truth), dharma (righteousness), **santhi** (peace), **prema** (love), and ahimsa (nonviolence). **Kama** (lust), **krodha** (anger), **lobha** (greed), **moha** (delusion), **etc.** are qualities of animals. Unfortunately today man is developing animal qualities. He does not make an effort to cultivate human qualities. That is why he has no peace of mind or happiness in spite of accumulating a lot of wealth.

It is in this context that much emphasis is laid on "**educare**" instead of education. What is "**educare**"? **Educare** is manifesting one's own innate divine nature. One can experience bliss by doing so.

There are several colleges and universities in different parts of the world today. There are innumerable number of professors and **PhDs**, too. But could their high academic degrees confer peace and happiness on them? Why did not the world experience peace and happiness in spite of producing so many educated people? The reason is that all their education is meant to make a comfortable living. Education is for life, not for a mere living.

One has to pursue **educare** along with education. Education is related to the outside world, whereas **educare** concerns itself with one's inner being. It relates to the **Atma** (Soul). Where is **Atma**? It is everywhere. It is omnipresent. The Vedas declare **Aham Brahmasmi** (I am Brahman). This dictum establishes the universal existence of God. A human being is the Embodiment of Divine Self, verily. One is not merely a human being.

Since one identifies oneself with the physical body, one considers oneself a mere mortal.

There are five human values. The first one is **sathya** (truth). What is its form? It has no form. It is beyond description. Similarly, **santhi** (peace) cannot be perceived by the naked eye. So also the other human values like dharma (righteousness), **prema** (love), and ahimsa (nonviolence) have no form.

Prema is one quality that is present in all human beings, but it is invisible. It can be recognized only when it is showered on another human being. Where there is love, there cannot be hatred. Where there is no hatred, there cannot be violence. That is ahimsa.

Strangely, the term human value has acquired new meaning these days. It is mistaken to be accumulating wealth and maintaining a bank balance. People think this is the purpose of education. This is not true.

The real human values are **sathya**, dharma, **santhi**, **prema**, and ahimsa. Anything contrary to these values is animalistic in nature. Hence, whenever you are confronted with such animal thoughts, remind yourself, "I am not an animal, I am not an animal; I am a human being, I am a human being." You are a human being, not an animal. However, you can be considered a human being only when you manifest human qualities; not otherwise. You may be highly educated and well-read; if you do not have human qualities,

you cannot be

called a human being. Only the person who manifests the five human values can be called

a real human being.

You may be an Emperor with lot of wealth and manpower to support you, but you may not be

happy. Real peace and happiness come from inner feeling of peace and tranquility.

Worldly positions and power cannot confer peace and happiness.

You all know the story of Alexander. He went round the world on a conquest mission. He

crossed the river Sindhu and came to India. Meanwhile he had a heart attack. There were

a good number of doctors around him, who examined him and declared that he might not

live long and die very soon. Alexander called his ministers and generals and told them,

"After I leave this body, wrap my dead body with a white cloth keeping my both hands in

a raised position so that all people can see my empty hands. Then, take my body in

procession through all the streets of our village. Whoever sees my body thus will ask

why my hands are kept in such raised position. Tell them that the Emperor Alexander

conquered all the countries and accumulated a lot of wealth.

However, at the time of his

death, none, even the mighty army or the doctors present, could save him. He left the

world empty-handed, leaving behind his empire and great wealth."

Similarly, one may be a billionaire or a millionaire; yet one has to leave this world

with empty hands. You may store your wealth in bank lockers; but you cannot take even a

handful of earth along with you at the time of leaving this world. Not even a dust

particle.

All the education that we pursue today is secular. No doubt this is also necessary. But

the real education is that which helps you to manifest your innate divinity. You may

read a number of texts, you can teach them to others, too. They cannot make your life exemplary.

Hence, what sort of education should a man pursue? "Educare". What is educare? Educare

is manifesting one's innate human qualities in the outside world. No text books need be

read for this purpose.

However, since you came into this world with a physical body, you have to acquire

education and earn money to sustain that body. Secular education is

for sustaining the

physical body. The chanting of the Gayathri Mantra starts with AUM. Then the mantra

proper reads "Bhur Bhava Suvah Thath Savithur Varenyam Bhargo Devasya Dheemahi Dhiyo Yo

Nah Prachodayath". The chanting of AUM itself will confer all the benefits that accrue

by chanting of the mantra.

There is a great necessity today to explain the significance and inner meanings of such

mantras to students. That is why we have recruited teachers who can explain these

spiritual aspects along with secular education to the students in our educational

institutions.

The first Vice Chancellor of our University, V. K. Gokak, was one such great teacher who

could impart secular education with spiritual background. I knew him even before we

started our colleges. He learnt several aspects from Me. He always used to chant the

divine name of Swami. He and his wife had single-minded devotion. Whenever I visited

their house, first of all, they would take Me to their puja room.

Gokak's heart was very pure.

Such a noble person became the first Vice Chancellor of our university. The students

today are enjoying the fruits of all the hard work done by him. He used to obey My

command in letter and spirit. He used to approach Me to clarify even a small doubt.

Today, his eldest son, Anil Gokak is laying down the office of the Vice Chancellor of

our university after completing his tenure of three years. Anil is a worthy son of a

worthy father. Having completed his tenure, he is leaving the university, but I know

that his mind is always with Swami.

Anil Gokak and his wife both are ardent devotees of Swami. Do not think that they are

going away from us, nor are we sending them away. Sri Sathya Sai University is imprinted

in their hearts. Their thoughts are always focused on Swami. Their hearts are always

tuned to Swami. Swami is always with them. Do not think that we are giving them a

send-off today. No, no. We do not give send-off to anyone; we always welcome, welcome,

welcome. I also told them that wherever they are, they should come here and have Swami's

darshan.

The **Gokak** family has always remained a homogeneous unit. Wherever they are, Swami is firmly installed in their heart. Anil **Gokak** is Mine and I am his. I told him, "I and you are one." Not only Anil, all of you are part of Me, though outwardly you appear to be different from Me. **Easwara sarva bhutanam** (God is immanent in every living being). **Easavasyamidam jagat** (The entire universe is permeated by God). Even ants and insects are different forms of God. There is nothing in the universe which is not divine. That is the truth. Creation emerges from truth and merges into truth. Is there a place in the cosmos where truth does not exist? Visualise this pure and unsullied truth. (Telugu Poem) Everything is God. It is God that protects or punishes. Do not be under the impression that someone is punishing you. It is God's Will that works through him. Whoever hurts you or causes suffering to you, always think that that person belongs to you. Never entertain an ill feeling against that person. All are one, be alike to every one. The bodies may be different and the thoughts may be different. But, the **Atma Thathwa** (**Atmic** principle) in all is only one. No one can separate the **Atma** as belonging to this person or that person. Wherever you go, whether it is America or Japan or Germany or Pakistan or India, only one Sun illuminates the entire world. It is daytime for us now, whereas it is night in America. Does it mean that there is no Sun in America? No. The Sun is here, there, and everywhere, illumining the entire world. Since the Earth rotates round the Sun, it is night in America at this point of time. Similarly God is everywhere. He is omnipresent. We need not search for Him in some corner. He is immanent in us. We should develop a feeling that God is always with us, in us, above us, and below us. One should develop such firm faith. Then one can see Him at any place of one's choice. You may contemplate upon **Rama** or Krishna. While doing so, keep the form of your chosen deity before your mind's eye and contemplate on Him. Surely you will visualise that form. You should therefore not entertain the feeling that God has forsaken you. If God

were to forsake you, how can you exist in the world? God and you are one. Lord **Eswara** is also referred to as **Arthanareeswara**, signifying the unity between the male and female aspects of Divinity. In fact, all our troubles are due to our attachment to **prakriti** (material world). Do not entertain the feeling that you are separate from God; that you are only a devotee **etc.** Do not think that He is God and you are only a **dasa** (servant of God). You are not merely a devotee. You are God verily. Constantly remind yourself, "I am God, I am God, I am God." All the names that are given to individuals are for the purpose of identification. They are not eternal. In fact, all names and forms are meant to be shed at one time or the other. But the **Atma** is eternal and changeless. If "I" and "Mine" are removed, what remains is God only. You say this is my body, my mind, my intellect, **etc.** You are not the body, you are not the mind, you are not the intellect. You are separate from all these things. You are God, verily. Fill water in a thousand vessels and keep them in the Sun. The Sun reflects in all these thousand vessels, but there is only one Sun. Just as the one Sun reflects in thousand vessels, so also the one God illumines the entire universe. God is one and the goal is one. You have to develop the feeling that everything good or bad, profit or loss, is God. Of course, secular education and ideas are necessary to a certain extent. Today **Viswanath** Pandit is taking charge as the new Vice Chancellor. He has also toured several countries of the world as an academician. He is "**Viswanatha**". He is a very good person. In the past also, several Vice Chancellors worked in this university and left after completing their tenure. They may not be present here in their physical bodies. But their **Atmas** are always with Me. In fact, I am their **Atma**. Hence, no one should feel that someone has left and some other person has come in his place. Perform your duty. This duty strengthens your relationship with God. Duty is God. Anil **Gokak** performed his duties very well. Even a small matter, he used to bring to the notice of Swami for clarification. I need such people. Right from the first Vice Chancellor, the senior **Gokak** to the junior **Gokak**, all Vice

Chancellors are My people

only. Even the future Vice Chancellors belong to Me only. I am utilizing the services of

all these persons for the development of students.

The students are also good. College students in the outside world these days are

problematic, but our students cannot be compared to those boys. Our students are unique.

They do not join unsuitable company in the outside world. They maintain their good

behaviour at all times. Everywhere they are distinct and distinguishable, but that does

not mean that they are separate or misfits in any society. Wherever they are, they act

in harmony with their local community and always conduct themselves with dignity,

obeying Swami's command.

Spirituality is like the head of a physical body. Only when the head functions well can

all other limbs in the body function smoothly. All our students should therefore treat

spirituality as their head.

Each lecturer teaches a particular subject in the classroom. Students should imprint

their teachings in their hearts. They should not differentiate between the lecturers

saying so and so is a great lecturer and others are not. If you conduct yourself as good

boys with sterling character and leadership qualities, you can even rule this country in

the years to come. Hence, develop a sense of equal-mindedness, treat all lecturers as

good, and take their lessons to your heart. This is what I wish to emphasise today as My

advice to all the students of our Institute.

Let there be unity between your thoughts, words, and deeds. That is "**Trikarana suddhi**"

(three instruments of purity). What you think, you should speak; what you speak, you

must put into practice. That is real humanness. Unity does not mean gathering of all

people at one place. What is needed is perfect harmony between thoughts, words and

deeds. That is real **Educare**. The **Educare** is very much immanent in you.

You need not refer to any textbooks to find **Educare**. Our heart itself is a text book.

Follow its teachings. Then you will become good students and good people. The good

people are God's own people. Don't consider yourself as just students. You are not

merely students. Only your body is a student. In your heart, you are

verily divine.

Anil **Gokak** is leaving today. He will come back. Wherever he and his family reside, they

belong to Me. I belong to them too. This is our relationship. I wish that all of you

should conduct yourself as good students and welcome the incoming Vice Chancellor

Viswanath Pandit with love and respect. Be happy.

Changeover of Vice Chancellor, 6 August 2008

Date: 12 Sept 2008 Occasion: **Onam** Place: **Prasanthi Nilayam**

Develop Self-Confidence to Achieve God-Realisation by

Bhagavan Sri Sathya Sai Baba

This land of **Bharath** gave birth to great people

who earned name and fame in different continents;

This land of **Bharath** is the battlefield from where the foreign rulers were driven out and freedom won;

This land of **Bharath** had earned great reputation for erudite scholarship;

This land of **Bharath** is a divine land, which produced great intellectuals in the fields of art, music, literature, and sciences;

Having been born in such a great land, **oh** boys and girls, the responsibility to uphold the glory of this country is yours.

(Telugu Poem)

This **Bharath** is no ordinary country. It is so pleasing to God that He incarnated several

times in this great land. The people of this country developed great love and devotion

to God (**Bhagavadrathi**). This land gave birth to great warriors, scholars, and

intellectuals. But such a great country is in a sad plight. However, we need not be

disheartened.

No doubt, the world science has progressed by leaps and bounds in the modern age, but it

has failed to realise Divinity. Devoid of self-confidence, any amount of education,

scientific knowledge, and experiments are absolutely of no use. They are not only

useless but a waste of time too. This is not the way to God-realisation. God-realisation

is possible only through control of senses and mind and by developing faith in God.

Self-confidence is the key to God-realisation. Hence, dear students! Develop

self-confidence. Then you can achieve anything in life.

People now are crazy about science, but it is only illusory. Science teaches about

transitory, impermanent, and unreal things only. It fails to teach true

Atma Tathwa

(**Atmic** Principle). Scientists are still engaged in unraveling the mysteries of the

universe without concentrating on the realisation of the Atma
Tathwa. These experiments
are an exercise in futility. Science may explore a few mysteries in the
physical world
and contribute to a better living in the secular world. It may make
some inventions that
would help amass great wealth, but it would miserably fail in
developing noble qualities.
What is the use of acquiring wealth, ignoring morality? Money comes
and goes, but
morality comes and grows. Morality is possible only through
spirituality.
There was a galaxy of scientists who made great inventions, but they
failed to control
their body and mind. Why should people pursue such scientific
knowledge that would spoil
their brains? Instead, one should develop one's brain, cultivate a
positive outlook, and
engage oneself in service to the country and society. The education
you pursue must
contribute to the welfare of the society. Then only can you earn name
and fame and
develop morality and integrity.
Develop morality. It is only then that you can realise Truth. Strive to
uphold truth.
Truth is the father and mother to the world. When truth and
righteousness join together,
peace is born. From peace, comes love. Where there is love, there is
no scope for
hatred. There will be no place at all for evil qualities like anger and
jealousy.
It is only because people lost the noble quality of love that even
brothers and sisters
hate one another these days. Hence, first and foremost, develop love.
There is nothing
in this world that you cannot achieve by love. Love is God, live in love.
Love is your
life. Even an ant cannot live without love. It makes friendship with
other ants while
moving about. The insects too love one another.
Only the human being has lost this noble quality of love today. No
doubt, a person has
love inherently but is showering it on wealth and on certain
individuals only. There is
no use in developing such individualised love. One has to develop
love for society as a
whole. It is only when there is society that an individual can exist.
One can live as a
member of society. By living in society, one can contribute to its
welfare. No other
method would work.
Emperor Bali was a great renunciant. He earned great name and

fame for his noble quality
of charity. He used to readily give away whatever was asked by
others. The people of
Kerala are most fortunate to have had Bali as their emperor.
Once, Bali was performing a yajna. Several scholars attended that
yajna. The Vamanavatar
too came to see that yajna. While He was approaching the yajna
vedika, people started
wondering, "This boy is too young! What has He got to do with the
yajna? This is an
occasion in which great Vedic scholars are expected to participate.
How dare this young
lad venture into this yajna!"
But the daughter of Emperor Bali did not take Him so lightly. She was
attracted and
charmed by His captivating beauty and scholarly look. Emperor Bali
received the great
Vamana and enquired, "Swami! What brought you here? What can I
do for you?"
Vamana replied that he did not need anything like money or grains
and that he would be
content to have just three footstep length of land.
Bali was surprised at Vamana's request, since even to bury a dead
body six feet length
of land is required. He therefore requested Vamana to ask for
something more.
But Vamana replied, "If you give Me three step lengths of land, that
would be enough."
Emperor Bali immediately promised to give Him three feet land as
requested. In fact,
Vamana's request has to be understood from the spiritual angle. It
may appear to be a
trivial request from the worldly point of view. Vamana then occupied
the entire Earth
with one foot. Similarly, He occupied the entire sky with the second
foot. Now, there is
no space available to set the third footstep. He asked Emperor Bali
where He could set
His third step, so that He may leave the place immediately.
Emperor Bali was nonplussed at the developments and offered his
head saying, "Swami! I
have now only my head. Kindly set your foot on my head." So saying,
he removed the crown
and offered his head.
Lord Vamana then set His foot on Emperor Bali's head and pushed
him down to the nether
world. Vamana did so only with a view to crush the ego of Emperor
Bali. In fact, Emperor
Bali was a man of righteousness and great charitable disposition. He
was proud of these
qualities and developed ego. Vamana therefore decided to crush his
ego.

Emperor **Bali**'s subjects were greatly distressed that they had lost a great emperor.

However, Emperor **Bali** promised to visit their land once in a year.

This festival of **Onam**

is held every year to commemorate that great day.

On this day, the people of **Kerala** take a good head bath, cook a variety of tasty dishes,

and feast on them. Notable among the dishes is the banana pudding.

Before partaking of

this pudding, they light a sacred lamp in their shrines and offer it to God with

prayers. The people of **Kerala** firmly believe that Emperor **Bali** would visit them on **Onam**

day and give his **darshan**. Therefore, they offer their prayers with a pure and sacred

heart. This tradition is being continued in **Kerala** till this day. In fact, they eagerly

wait for this great festival.

When the king loves his subjects so intensely, so too his subjects. It is said, **Yatha**

Raja Thatha Praja (as is the king, so are the subjects). The people of **Kerala** loved

Emperor **Bali**, and he too loved them intensely. The festival of **Onam** reflects the bond of

intimate love between Emperor **Bali** and his subjects.

What does the name **Bali** signify? It signifies the great quality of total sacrifice. When

Vamana asked for three feet land, **Bali** kept his promise and offered himself in the end,

in total surrender to the Lord. That is why he has become immortal.

It is said, **Na Karmana Na Prajaya Dhanena Thyagenaike**

Amrutatthwamanasu (immortality is

not attained through action, progeny, or wealth; it is attained only by sacrifice).

What do the three feet indicate? Surrender at the Lotus Feet of the Lord physically,

mentally, and spiritually. Emperor **Bali**, in total surrender to the Lord, offered his

head to **Vamana** so that He may set His foot on it. Once **Vamana** set His foot over **Bali**'s

head, he was sanctified and liberated. In order that people may remember this great

sacrifice and surrender, Emperor **Bali** would visit their land once in a year on this day.

The people too have not forgotten their emperor till this day.

Kerala is a land of plenty. There is no dearth of food grains. There is no dearth of

water. In fact, the monsoon rains begin in **Kerala**. **Kerala** is a sacred land. It is a land

of righteousness and sacrifice. The noble quality of charity had its origin in **Kerala**.

People outside are also full of praise for **Kerala**. Prayers to God began

in **Kerala**.

Kerala gave birth to several great scholars. It is only because the land is so sacred

that Lord **Vamana** incarnated in that place.

Vamana was three feet tall, and He asked for three feet land from Emperor **Bali**. He

covered the entire Earth and sky with His two feet. Such was the magnificence of His

power.

God is described as **Anoraneeyan Mahato Maheeyan** (Brahman is subtler than the subtlest

and vaster than the vastest). The **Vamanavatar** had come only for granting liberation to

Emperor **Bali**. Among the **Avatars** of Vishnu, the **Vamanavatar** is the first in human form.

While the **Vamanavatar** dressed in the traditional attire of a dhoti was entering the

Yajnasala (ritual place), the gaze of all the people there was fixed on Him. Everyone

was captivated by the beauty and grace of the resplendent young boy.

He took Emperor **Bali** along with Him to His divine Abode. This is the great merit earned

by Emperor **Bali**. The **Onam** festival is the day on which the **Vamanavatar** granted

liberation to Emperor **Bali**.

The people of **Kerala** celebrate **Onam** on a grand scale, with single-minded devotion. All

of them unite to celebrate this festival irrespective of caste, creed, and religion. It

is their good fortune to come over here in large numbers and celebrate **Onam** festival in

the divine presence of Swami.

The devotees of **Kerala** whenever they come here pray, "Swami! Please visit **Kerala**."

I tell them, "I will come; I will come." I never said no to them. Not only to them, I

say yes to all those who invite Me. Surely, I will visit them one day and show them the

glory and power of Divinity.

There are great scholars in **Kerala**. **Kerala** is no ordinary State. It is a land where God

had incarnated as **Vamanavatar**.

The people of **Kerala** are most fortunate, for their hearts are filled with love and

devotion to God. There is none among them who do not contemplate on God. They may not

express their devotion outwardly, but in their heart of hearts they are greatly devoted.

People from outside refer to **Kerala** as a communist state. No, no; it is not communist

... but "come you next". There are very young children participating in the **bal vikas**

programmes. How beautiful are their faces radiating bliss and devotion! Their love toward Swami is overflowing. They are full of love! Their hearts are pure and will become mature in due course.

Today, the bal vikas children of Kerala are going to stage a playlet on Savitri. Who is Savitri? People generally remember her as the wife of Sathyavantha. She was a chaste woman who took a firm resolve to bring her dead husband back to life. She relentlessly pursued her resolve with Lord Yama. Lord Yama offered to grant any request put forward by her, but she refused. Her firm reply was, "I do not want anything. Give me my husband back with life." Unable to withstand her pressure, Lord Yama acceded to her request and brought her husband back to life. For six days, Sathyavantha's dead body was lying. At last, he came back to life as a result of the boon granted by Lord Yama to Savitri. Thus, Savitri proved herself to be a great woman of chastity who brought her dead husband back to life with her noble qualities.

Thus, women possess great power of persuasion. Their power can work wonders, even bring the dead back to life. Can you find parallels to Savitri in any other country? It is only in Bharath that such wonders take place, since it is a land of chaste women.

This land of Bharat has given birth to many noble women like Savitri, who brought her dead husband back to life; Chandramati, who extinguished wild fire with the power of truth; Sita, who proved her chastity by coming out of blazing fire unscathed; and Damayanti, who reduced an evil-minded hunter to ashes with the power of her chastity.

(Telugu Poem)

In the Ramayana also, when Sri Rama put Sita to the test of fire after vanquishing Ravana, the God of Fire returned Sita to Rama testifying to her character thus: "Sita is a noble woman of chastity. You should not trouble her like this."

Thus, the land of Bharath is the birthplace of several women of chastity. People of other countries referred to this country by several names. Even now, when Indians go abroad, they introduce themselves saying, "I am from Delhi; I am from Kolkata; I am from Bengaluru," etc., instead of replying, "I am from Bharath." These are

actually cities and regions that form part of India. Hence, it would be appropriate to say that you are from India. Wherever you go, you must be proud to refer to yourself as Bharatheeyas.

The name "Bharatha" has great significance. "Bha" refers to Divinity and "ratha" refers to one who loves God. Thus, Bharatheeyas are people who love God. The country of Bharath has acquired its name on account of such people inhabiting it.

The present generation do not realise the significance of Bharath. They very casually mention that they belong to Puttaparthi in the Anantapur District of Andhra Pradesh State in India. Where is Puttaparthi? Where is Anantapur? All these are parts in the country of Bharath only. The Bharatheeyas are most fortunate people. It is the people of Kerala who imbibed the true spirit of Bharath. They are blessed. Today, they are putting up the play of Savitri. We have to learn a lot from this play.

You have seen how the devotees of Kerala staged beautiful dramas during the last two days. Yesterday, they enacted the "Sita Rama Kalyana" (the celestial wedding of Sri Rama and Sita) in all its glory and splendour. The day before they put up a beautiful show of Krishna leelas. The music, action, and dialogues are wonderful. Their dresses are also good. The lady devotees of Sri Sathya Sai Organisation in Kerala did great service in putting up this show. It is only because of their hard work and enthusiasm that these playlets appeared so natural and captivating.

Whatever they do, the men and women of Sri Sathya Sai Organisation of Kerala conduct on a grand scale. I wish and bless that the devotees of Kerala must keep up this spirit in all their service activities in future also. I am happy that you all realised the importance and significance of the festival of Onam. Now you go ahead with your programme of staging the playlet of Savitri.

Dasara, 9 October 2008
Date: 9 Oct 2008 Occasion: Dasara Place: Prasanthi Nilayam
All Are One -- Be Alike to Everyone
by Bhagavan Sri Sathya Sai Baba
This karma is responsible for the birth, existence, and death of people.
It holds sway over all stages of their lives as the very deity of human existence.

It is responsible for joy and sorrow.
(Telugu Poem)
People experience pleasure and pain, sorrow and difficulties in this world. But when they experience pleasure, they say it is due to their prapti (deservedness). On the other hand, when they undergo difficulties, they attribute it to their destiny. Really speaking, both pleasure and pain are the result of one's own actions (karma). Yad bhavam tad bhavathi (as are the feelings, so is the result). As are the karmas (actions), so will be the result. As is the food, so will be the belch. Similarly, the entire world is based on karma. Hence, the karmas performed by people shall be sacred.

It is now Dasara festival time. What is Dasara? The celebration of Dasara is meant to purify the actions performed by the dasendriyas (5 senses of action plus 5 senses of perception). Every human being in this world has to perform some kind of karma.

The presiding deity or the driving force behind these actions is Devi, who is the personification of energy. She is the bestower of all kinds of energy for humans to perform various kinds of karma. As a result, Lakshmi bestows various kinds of wealth like money, food grains, gold, different kinds of objects, and vehicles for movement on humans so that they lead a happy life in this world. The third aspect of the female divine principle is Saraswathi, the goddess of education and intellect. Thus, the Trinity of Durga (goddess of energy), Lakshmi (goddess of all kinds of wealth), and Saraswathi (goddess of education and intellect) are worshipped during this festival of Dasara. This is the underlying meaning of worshipping this Trinity of Durga, Lakshmi, and Saraswathi during this Navarathri (9 day) festival. It is essential that man worship all these three facets of the Divine Principle.

Tridalam Trigunakaram
Trinetram Cha Triyayudham;
Trijanma Papa Samharam
Eka Bilvam Sivarpanam.
One Bilva leaf with three petals is offered to three-eyed Lord Siva. Who is the embodiment of the three gunas (attributes), Who holds the trident in his hand, and Who destroys the sins accumulated over three births.

Everyone performs Devi puja (worshipping goddess Devi) during the Navarathri festival,

which confers energy on the individual. The worship of Lakshmi brings all kinds of wealth and that of Saraswathi, education and good intellect. Hence, the worship of all three aspects of goddess is very important during the Navarathri festival.

In all this worship, dharma (righteousness) is of utmost importance. One should enquire into oneself what result would accrue on account of a particular action and then get into action. This reasoning faculty is in the domain of the intellect (buddhi), which is all-pervading in the human body. Just as the electric current passes through the wire, intellect enters and influences all senses of a human being. Hence, every human being should make proper use of their intellect and undertake only righteous actions at all times.

No doubt, one is bound by the result of one's own actions -- good or bad. And, no result is possible without performing an action. The Pandavas experienced the result of their karmas. So did Sita in the Ramayana. Hence, we should undertake good and sacred karmas beneficial to society, thereby sanctifying our lives.

The left side of the chest of Lord Mahavishnu is the abode of Goddess Lakshmi. Seated in that sacred abode, she showers her grace on one and all. Lord Vishnu is also known as Narayana. Lord Narayana in this context does not refer to Lakshminarayana, but to Sathyanarayana. This Sathyanarayana moves among people, cuts jokes, talks to them, and makes them happy.

Lakshminarayana reclined on Adisesha, the serpent. This Sathyanarayana was also rocked under the bed by a serpent when he was a just-born baby. Sathyanarayana looks like any other ordinary human being, but He possesses extraordinary and superhuman powers. They are indescribable. He looks very innocent. Yet, Sathya (Truth) is the most important quality He looks for in the people. Wherever He goes, He teaches only Truth (Sathya); for, from Truth emerges righteousness (dharma). Sathyannasti paro dharma (There is no dharma greater than adherence to Truth). In fact, Sathyanarayana is the Embodiment of Truth and Righteousness ((Sathya); and Dharma)! It is for propagating these two human values that Lord Sathyanarayana incarnated in human form as

Sathyanarayana Raju.

Sathyanarayana is a unique Avatar, though He appears to be an ordinary human being.

People often commit the mistake of thinking Him to be an ordinary human, since He very closely interacts with them at the human level. Whatever He speaks, it is Truth, Truth

and nothing but the Truth! Truth is often times construed as giving expression to one's

own thoughts. It is not as simple as that; it is much more: putting them into action.

Truth is perfect accord between one's thoughts, words, and deeds.

People do not observe My words properly. They take My words lightly, thinking it to be just a joke or fun. Whatever I speak, even if it is a joke or for fun, it is Truth,

Truth, and Truth only! Unfortunately, people do not recognise this truth; even those who

move very closely with Swami. They, therefore, take it lightly. They just listen and

forget about it.

But, surely the result of their apathy would be apparent sooner than later. Only those

who are unable to visualise the future will be taking my words lightly. Though Swami is

moving in front of them, giving them **darshan**, talking to them now and then and

performing several gigantic tasks right in front of their eyes, people are unable to

recognise His true nature and get convinced in His words. How strange it is!

It is 83 years since this body was born. I have not forgotten a single incident in this

earthly sojourn. But people say Swami forgets things. No; there is no truth at all in

this statement. Forgetfulness is not in My dictionary.

The principle of **Sathya Sai** is the principle of **Soham** Mantra,

Which never comes under the veil of forgetfulness

In the waking, dream, and deep sleep states.

(Telugu Song)

It is human nature to misunderstand Truth, which is beyond the three periods of time

(past, present, and future) and three states of human life (**jagriti**, **swapna**, and

sushupti). I am now revealing that truth. I have never tried to reveal this so far.

Since the time has come to reveal it, I am doing so.

People have to realise this: Truth does not make any kind of distinction. It has neither

friends nor foes. It has no hatred or dislike against anyone. All are the children of

Sathyam (Truth)!

Hence, all are equal to Me. I do not make any distinction between people. You may think

that I am showing more attention on some people or favouring some.

You may also think

that I am ignoring some people. No! This is not true! You all know and you must have

also seen Me. I do not at all get angry against anybody, even though some talk ill of

Me. I will always be smiling. Even the apparent anger that I display sometimes is just

to correct an individual.

The students vouchsafe for this attitude of Mine. They wonder how Swami is able to put

up such a smiling countenance in the midst of great criticism and how Swami could put up

such great patience! For Me, all are one! Even though individuals appear to be different

in form and qualities, there is only one divine force working through them. That is **Atma**

Sakthi (The Power of **Atma**). There is only one **Atmanarayana** immanent in all human beings,

may, all living beings. Every human being must try to realise this

Atma Thathwa (**Atmic**

Principle).

Many bulbs illuminate this hall. However, the electric current flowing in all the bulbs

is only one. The bulbs may appear to be different, but the current is the same.

Similarly, even though the names and forms of the living beings in God's creation appear

to be different, the **Atmic** consciousness permeating them is only one.

All these lights

go off and darkness envelops if the main is switched off. Thus, God illumines the entire

universe as the **Atma Thathwa** immanent in all the living beings and objects.

Even though God may appear to be involved in so many actions in this world, it is only

for the pleasure of His devotees. He has no desires of His own! He has only one desire:

Samasta lokah sukhino bhavantu (May all the people of all the worlds be happy)!

Human beings, however, will be experiencing the results of their own actions. It is not

possible for all to be happy always in this ephemeral world. One may experience

happiness, while another may be suffering at the same time. This is the nature of the

world. Even though the sorrows and difficulties, pleasure and pain bring different

experiences to different people, the **Atma Thathwa** present in all the human beings is

only one.
 Electric bulbs may be of different colours and sizes, but the electric current passing through them is the same. Only the wattage of the bulbs is different. Depending upon the wattage, some bulbs may be bright while others are dim. The brightness or dimness is due only to the wattage of the bulbs and has nothing to do with the current. Similarly, the sorrows and difficulties, pleasure and pain experienced by different individuals are only of their own making, and God has nothing to do with it.
 Lord **Sathyanarayana** is also called Vishnu. He is Lord Vishnu, verily! Lord Vishnu has incarnated as **Sathyanarayana** in this world. Hence, **Sathyanarayana** is verily Lord Vishnu.
 This was explained in the Vishnu Purana. You must understand His **Thathwa** (true nature) well.
 I have not given any discourse during the last ten days. Why? People attributed different reasons for this, according to their imagination. But one thing is true. I am sitting before the microphone today to reveal the truth. My love is supreme and pure. I love those who love Me. I love even those who develop hatred toward Me. I also extend My love to those who are demonic and who try to put Me to great inconvenience. There is no one in this world whom I do not love.
 Unfortunately, people do not realise this truth. People think, "Swami is not talking to us; perhaps Swami is angry with us." Let Me assure you that I have no anger at all! I have only one thing: "hunger", "hunger" for devotees! It is only due to this hunger that I am drawing devotees in large numbers to Me.
 Be assured that God is the Embodiment of Love. He has no hatred toward anybody. It is to teach this principle of love that the **Navarathri** celebrations have been started.
 Different people worship God and sing His glory in different ways. I have no interest in them. I have no differences at all! I wish that all should live as Embodiments of Love and like brothers and sisters. "People are more valuable than all the wealth of the world."
 All are God's children. God is their only father. Hence, we must love all. Others may not love us, but we must love all and serve all! People keep distance from us as long as

they do not understand the power of love. Once they understand and experience love, they become one with us. I will be waiting for such a transformation in the hearts of people.
 Thousands of people have heard My discourses over a period of time. Thousands and **laks** of people witnessed My divine powers on various occasions. In spite of all that, people are unable to understand the true nature of My Divinity.
 People talk of so many things according to their perceptions and understanding. It is not their fault. Very few people can realise Truth and conduct themselves accordingly.
 Only those who realise the path of Truth will be able to follow it. When people develop anger or hatred against Truth, they keep themselves away from it. Regardless of their love or hatred, we should always love them.
 People keep distance among one another due to differences of opinion. In fact, you are not different from others. Today they may appear to be different, but tomorrow they may come close to you. All are brothers and sisters! Hence, all should live like brothers and sisters with love and unity. "All are one; be alike to everyone."
 This is My special Message on this holy occasion of **Navarathri**.
 You will be able to realise Truth sooner or later. When a tree bears fruit, not all the fruits in a bunch will be ripened at the same time. Similarly, when a plant bears flowers, not all the flowers blossom at the same time. Some are in the process of blossoming, some are fully blossomed, yet others will be in the bud stage only.
 Only the fully blossomed flower spreads its fragrance. Similarly, people will also be in different stages of evolution --- some are like the bud; some are at a blossoming stage; and some others are like the fully blossomed flower, spreading their fragrance. We have to wait patiently till the fragrance stage comes. This is My important message.
 Today is the **Poornahuthi** day of the **Veda Purusha Sapthaha Jnana Yajnam**. What is meant by **Poornahuthi**? It means total sacrifice. My life has always been one of sacrifice!
Poornamada Poornamidam,
Poornat Poornamudachyate,
Poornasya Poornamadaya, Poornamevavashishyate.
 That is full, this is full.
 When the full is taken out of the full,

What remains again is the full.

(Sanskrit verse)

Those who understand the Truth will be able to know. Students are still in the budding stage. It will take some time for them to understand the true spirit of Swami's words.

Hence, you keep patience till then.

One more thing I wish to mention in this context. I see several boys keeping cell phones in their pockets. They think that they are keeping cell phones for their convenience and

easy communication. They do not realise the ill effects of these instruments. Cell

phones are often misused for undesirable purposes, like establishing contacts between

boys and girls. They develop bad thoughts and bad connections between them. In order

that bad thoughts do not enter our mind, avoid such connections altogether.

It is said, Manah eva manushyanam karanam bandhamokshayo (mind is the cause of bondage and liberation of man).

It is common practice to give your telephone numbers to all and sundry. What happens

thereafter? Bad contacts develop. All unnecessary calls are made to verify whether we

respond to them or not. Thus, boys and girls develop unnecessary contacts and establish

undesirable relationships between them. Hence, I would strongly advise you not to make

use of cell phones. It may be convenient in the beginning, but gradually it will lead to

bad ways.

I will be approaching 83 years of age shortly. I have not made use of a telephone till

now. Several people want to make calls to Me expressing their sorrow and seeking solace.

Come what may; I do not use the phone.

Hence, I have a right to guide you and warn you. You must be very careful. You are still

in the budding stage. You must conduct yourself carefully, keeping your age in mind. If

you do not take proper care of yourself, even the world will look down upon you. You

will be branded as a careless youngster. Respect and disrespect in the world will depend

upon the way you conduct yourself.

You may be thinking that your conduct is alright, but it is for others to judge. Always

conduct yourself in such a way that you do not give scope for any misunderstanding by

others.

The elders may exercise discretion and try to understand you in proper spirit, but

children of your age cannot do so. Once misunderstanding sets in, you will miss the

finer things in life and become doomed. Hence, I wish that you all be very careful in

your contacts and relations with others.

If possible, dump your cell phones in a well. You will be happy and peaceful. Better you

don't acquire them at all! Even if you acquire one, establish contact and connection

with only those with whom it is desirable. Do not develop unnecessary and undesirable

contacts with others. By developing such contacts, you gather news from all and sundry

and pass it on to others. Ultimately, you will end up as Narada, poking your nose in all

sorts of things. You will not only spoil your mind with unwanted things but spoil the

minds of others too!

Why all this unpleasantness? Is it not because of your unwanted and undesirable

telephonic contacts? Hence, be careful and earn a good name for yourself, your parents,

and the institution in which you are studying.

Bhagavan concluded His discourse with the bhajan, "Hari Bhajan Bina Sukha Santhi Nahi".

Convocation, 22 November 2008

Date: 22 Nov 2008 Occasion: Convocation Place: Prasanthi Nilayam

Love is God, Live in Love

by

Bhagavan Sri Sathya Sai Baba

This land of Bharat is the motherland for great people, who acquired name and fame in

different continents.

The land of Bharat is the battlefield wherefrom the warriors of foreign countries were

driven out and

freedom from foreign rule was acquired.

This land of Bharat has acquired great name and fame for erudite scholarship.

This land of Bharat is a divine land, which has produced great intellectuals in the

fields of music, art,

literature, and various sciences

Having been born in such a great land, oh Boys and Girls, the responsibility to protect

and uphold

the righteousness of this country is yours.

(Telugu Poem)

The fame and fortune of Bharat is truly great. While several countries of the world have

faced calamities of various kinds, **Bharat** has remained stable. It is a country richly endowed with a variety of wealth. Forbearance is the real beauty in this sacred land of **Bharat**. Of all the rituals, adherence to truth is the greatest penance. The nectarine feeling in this country is the feeling of love toward one's mother. Character is valued far higher than very life itself. People have forgotten the basic principles of this great culture and are imitating Western culture. Alas! **Bharatiyas** are not aware of the greatness of their cultural heritage, just as a mighty elephant is not aware of its own strength. (Telugu poem) Throughout history **Bharat** has been preeminent in material and intellectual plenty. It was ruled by great kings and righteous rulers. Several women famed for their chastity were born in this country. **Savitri** could bring back her dead husband, **Sathyavantha**, to life by the power of her chastity. Can you find parallels to such noble and chaste women elsewhere in the world? This land of **Bharat** has given birth to many noble women like **Savitri**, who brought her dead husband back to life; **Chandramati**, who extinguished wild fire with the power of truth; **Sita**, who proved her chastity by coming out of the blazing fire unscathed; and **Damayanti**, who reduced an evil-minded hunter to ashes with the power of her chastity. This land of piety and nobility attained plenty and prosperity and became the teacher of all the nations of the world because of such women of chastity. (Telugu poem) Sadly, however, today, many persons born in this great land of **Bharat** are succumbing to and are tempted by trivial things. Their perception is bad, they listen to bad things, and even their behaviour is bad. What a great fall! The **Bharatiyas** today are like the elephant, who is unaware of its own strength. With a swish of its tail, an elephant can knock a man off his feet and throw him yards away. Such a powerful elephant will humbly obey the commands of the mahout. It just acts according to the wishes of the mahout. Similarly, the **Bharatiyas** today are surrendering to the dictates of outsiders and becoming their slaves. The way of life of **Bharatiyas** is conditioned by

truth and righteousness, in accordance with the Vedic injunctions **Sathyam vada** (speak truth) and **Dharmam** chara (follow righteousness). In fact, truth and righteousness are the very treasure of **Bharatiyas**. Unfortunately, today the **Bharatiyas** have **forgotten** these great values and therefore become slaves in their own country. Their lifestyle itself has undergone a change where truth and righteousness have no place. Truly speaking, there is none in this world who can conquer **Bharat**. The **Bharatiyas** are born with the great human values, namely, **sathya** (truth), dharma (righteousness), **santhi** (peace) and **prema** (love). Every individual has to enquire into their true nature, "who am I?" The reply that comes from within is, "I am a human being." Along with this reply, one has to assure oneself, "I am not an animal." That is your true nature. When you consider yourself to be a human being, you must display human qualities. What are they? First and foremost, **sathyam** (truth). From truth comes righteousness (dharma). It is said, **Sathyaannasthi paro dharmah** (There is no greater dharma than adhering to truth). **Sathya** and (dharma). together bring **santhi** (peace) and **prema** (love). Where there is love, there cannot be hatred and jealousy. Unfortunately, today people have lost the great quality of love. Even a dog loves its puppy. Even the birds love their offspring. But a human being does not love a fellow human being. Lack of unity among the people is the root cause for the present state of affairs in **Bharat**. There is no unity in the family, in society, and in the country. Where there is unity, there will be purity, where there is purity, there divinity shall be. What is required today is unity, purity, and divinity. Scientists today are inventing several things. A double-decker plane is being flown in the sky. However, along with the great advances made in science and technology, loss of the quality of human life is also on a large scale. This was not the case in earlier times. Several people used to live together under one roof, with peace and happiness. There was no fear complex at all! But, today, the fear complex is all pervading. Wherefrom did this fear come? It is due to lack of self-confidence.

People have no faith
in their inner Self. It is said, Naayamatma balaheenena labhyah
(Atmic consciousness is
not for the weak minded). People have developed faith in everything
in this world, but
not in their own Self. Where there is self-confidence, there will be
self-satisfaction;
where there is self-satisfaction, there will be self-sacrifice; where
there is
self-sacrifice, there will be self-realisation.
It is common knowledge that where the foundation is strong, the
walls will be safe;
where the walls are safe, the roof will be secure. It is only in such a
house can one
live safely. Today, the foundation itself is not strong. How then can
the walls remain
safe? Self-confidence is the foundation for a human being, self-
satisfaction represents
the walls, self-sacrifice is the roof and self-realisation is life. Hence,
there should
be perfection among these four.
Due to an indiscriminate use of technology, the air, water, food, and
everything is
polluted and poisoned all over the world. Fortunately, the country of
Bharat is spared
from this widespread pollution. We should not run after science and
technology. Science
without humanness is fraught with great danger to the very existence
of humanity. There
is no greater power than human power.
Some people question, "Where is God?" The answer is very simple.
Everyone themselves is
God, you are God, verily. The Vedas declare, Chandrama manaso
jaathah; chaksho surya
ajaayatha (the moon was born out of the mind and the sun out of the
eyes of the Supreme
Being). The real strength comes from our own inner self. This
strength is unparalleled.
In spite of his education and intelligence, a foolish man will not know
his true Self
and a mean-minded person will not give up their evil qualities.
(Telugu poem)
Modern education leads only to argumentation, not to total wisdom.
What is the use of acquiring education that cannot lead you to
immortality?
Acquire the knowledge that will make you immortal.
(Telugu poem)
Today's education does not provide real knowledge that matures to
wisdom. It just helps
one to earn a livelihood. It promotes acquisition and misuse of
wealth. With the money
people acquire through various means, people send young boys to

foreign countries for
higher education. They spend lakhs of rupees for that purpose. By
the time they return
to their homeland, the children are spoiled totally.
Here is a small incident that had happened sometime ago. The Indian
parents took their
son to a temple before his departure to a foreign country for his
studies and advised
him, "Dear son, this deity is the mother to one and all. She is the
Mother of the
Universe. Never forget the Mother. Constantly contemplate on Her,
wherever you are."
They, in fact, extracted a promise from him to that effect. The boy
then left for U.S.A.
Once he set his foot in America, he totally forgot about the Mother,
fully immersed in
that new environment. After a lapse of three years, he returned to his
native country,
Bharat, fully accustomed to the American way of life. The parents
took that boy to the
same temple straight from the Airport, for a darshan of the Divine
Mother. As soon as he
entered the temple, the boy, instead of offering his namaskar to the
deity, greeted Her
in English, "How are you Madam?"
The parents scolded the boy for his impertinence and not paying his
obeisance to the
Divine Mother. They regretted very much that their son, brought up
in a traditional
family, did not even care to offer his pranams to the Divine Mother,
and all the lakhs
of rupees spent on his foreign education had gone waste. They finally
decided to advise
all those parents who wished to send their children abroad for higher
education, against
it.
It is indisputably true that higher studies abroad are resulting in
people acquiring bad
thoughts, habits, and behaviour. One need not be crazy about foreign
education. The
wealth of education and culture available in this country is not to be
found in other
countries. We must be proud of our birth in this great land of Bharat.
It is a great
privilege to be referred to as Bharatiyas. We must, therefore,
develop self-confidence.
We must develop interest in leading a moral, virtuous, and spiritual
life.
Unfortunately, today there is no morality in people. How then can you
lead a happy and
peaceful life? The great spiritual wealth available in this country of
Bharat is not to

be found in any other country.
 People from several countries invite Me to visit their places, offering Me even special aircraft. But I am consistently turning down their requests. I am always happy here in India. I don't need these planes and such other comforts. I want only devotion.
 I did not come across anyone who hates Me. Till now, I have no enemies at all. All people love Me, since I love one and all. However, people do not understand My love properly. Because of My universal love, even people from far-off lands come to Me.
 Why then should I go abroad? Some people misunderstand and misinterpret My love. Some even develop aversion toward Me on the ground that I did not oblige them by granting their requests on some occasions. In fact, will they progress in the spiritual path if I grant all their requests? No, not at all. On the other hand, they get spoiled.
 That is why I wish to keep the boys and girls in proper limits right from their childhood. You can observe that no one in our educational institutions ever hates Me in the least. All students gather round Me lovingly calling, "Swami! Swami!" When I come out after paying a visit to their campuses, they take leave of Me with tears in their eyes.
 Do you find the same situation prevalent in educational institutions elsewhere? Do the colleges and universities outside function as temples of learning? Even parents visiting their wards in those educational institutions are not treated with due respect.
 Parents are sacred. The **Bharatiya** culture exhorts people, **Mathrudevobhava**; **Pithrudevobhava** (Father is God; mother is God)! Every human being is an embodiment of God. In fact, the entire creation is God.
 Unable to realise this great Truth, we say, "this person is my enemy, he ill-treated me," and develop hatred against that person. As you think, so it will be, (**yad bhavam** **thad bhavathi**) love begets love and hatred begets hatred. It is common to help those who help you. But it is only **Sai** who is gracious enough to help those that try to cause harm to Him, ignoring their own faults.
 You must love even those who harm you. That is real humanness. You must develop such a

human quality. Whomever you come across, treat him as an embodiment of Divinity. It is said, **Daivam manusha rupena** (God is in human form). You may observe the picture of any form of God, there God is portrayed in the human form. **Rama**, **Krishna**, or any other deity -- all are in human forms only. You may relate to God in different forms and names; but all are embodiments of Divine Self.
 The **Atma Tathwa** is the same in all human beings, irrespective of names and forms. It is said, **Ekatma sarva bhuthantharatma** (One **Atma** resides as the Indweller in all living beings). One has to cultivate such noble feelings right from the childhood. You may think it is a difficult task. No; there is nothing easier than this feeling of equality.
 Suppose a person whom you consider as an enemy is approaching you; you offer your **pranams** to him and enquire, "Hello, how are you, brother?" Immediately the other man will respond saying, "How are you brother?" He will not get angry. Why? Since you called him brother, he will also treat you in the same way. It is in your language that either love and faith or enmity and distrust in the other person is displayed. You must rise to a level where you will be able to visualise the same **Atma Tathwa** in all. Then you will truly become **Divyatma Swarupa** (embodiment of the Divine Self). You must consider, "I am a **Divyatma Swarupa**. All these different forms of human beings are only my reflections. I am able to see myself in these bodies, which are like mirrors."
 Only when you are able to reach that stage will you enjoy real peace. You will not experience peace by merely doing **japa** (constant repetition of the Lord's name), **thapa** (penance), yoga, or sacrificial rites like **yajna** and **yaga**.
 People crave for peace and undertake several spiritual practices for the purpose. But they don't find peace anywhere. Wherever you look, there are only pieces in the outside world. But, once they direct their vision inward, they will be able to find peace there.
 The peace within is manifesting outside. Only such a person with inner vision can be called a human being in the real sense.
 Animals, however, have no such inner vision and discriminatory intellect. They therefore display cruelty.
 You are not an animal. You are a human being. Hence, lead a life

befitting that of a

human being. You say that you are a human being, but you live the life of a cruel

animal. How then can you be called a human being?

Live like a real human being. Get rid of animal qualities like **kama** (desire), **krodha**

(anger), **lobha** (greed), **moha** (delusion), **mada** (pride), and

matsarya (hatred and envy).

Do not hate anybody.

I have no anger against anyone till date. That is why all people love Me. I have only

one quality: love toward all. Hence, even if I go to a forest, people will follow Me to

that place. It is only My love that draws all people to Me. Yet, some people develop

antipathy toward Me. It is not My fault, but their own imagination.

People wonder how Swami is so divinely peaceful and is able to interact with so many

people day in and day out. In fact, peace is natural to Me. I always smile and put up a

serene countenance. I can never put up a castor oil face. I am always happy and smiling.

I exhort you also to be so. When you all are happy, I am happy. Your happiness is My

happiness.

What could be the reason for millions of people loving Me? What brought you here in such

large numbers? Did I send any invitation to you all? It is only your love that brought

you here. Can invitations draw crowds? Even when there is no invitation, people rush

toward Me if they come to know that I am passing through a particular place. What could

be the reason for this? Only love. Love is God; live in love. That is what you have to

learn and cultivate. Love is the foremost quality that you should cultivate. Take a

pledge accordingly on this sacred day.

Very soon, the entire world will be united. In fact, after 28 years, the world itself

will become "**Bharat**". Everyone will call **themselves** a **Bharatiya** (one imbued with godliness

-- **Bhagavat rathas**). No one will refer to **themselves** as belonging to this state or that

state, this region or that region. You may go to any country, but you refer to yourself

as belonging to the country of **Bharat**. For example, there may be **Karnataka** State or

Tamil Nadu State, **etc.**, but, they are all parts of a larger country called **Bharat**.

Without the country, the States cannot exist. You are all **Bharatiyas** first and last.

Hence, you say that you came from **Bharat**.

The different states might have been developed certain linguistic or geographical

considerations. But they are all parts of one country that is **Bharat**.

We all belong to

only one party: the party of love. Love, love, and only love. Keeping love as your

guiding force, go to any country, and people will respect you, consider you as their own

brothers and sisters, and extend all necessary help to you.

Love is selflessness. A human being should never have selfishness.

However, people of

their own accord develop evil qualities like selfishness, hatred, and anger. These

traits are cultivated by human beings themselves; they are not God-given. God has

bestowed only one noble quality on all human beings: love. Love is eternal.

Physical strength, courage or valour can never be a match to the power of love. When

Sita was kept in confinement in **Lanka** under the guard of **rakshasas**, it was her love for

Rama that gave her courage and confidence to boldly face all difficult situations. She

constantly contemplated on the divine name of **Rama** during the period. Finally, **Rama's**

love saved her. During that ten month period, none could touch her. If only you

cultivate such divine love, it will confer everything on you. You all should become the

embodiments of love.

Pray **Samastalokah Sukhino bhavantu** constantly, that is the only prayer you all have to

do. Then, all people in all countries will be happy and peaceful.

I love you all. I have no enemies. No one hates Me. Sometimes I do speak harshly in a

raised voice, but that is only outwardly. I do not bear ill will toward anyone. Hence,

if you follow the ideal set by Swami and love all, your life will be sanctified. Your

parents, brothers, sisters, relatives, and friends will feel happy.

83rd Birthday, 23 November 2008

Date: 23 **Nov** 2008 Occasion: 83rd Birthday Place: **Prasanthi Nilayam**

Lead a Happy Life with a

Feeling of **Camaraderie** and Fraternity

by

Bhagavan Sri Sathya Sai Baba

All names and forms are but manifestations of the Supreme Being, Who is Existence-Knowledge-Bliss Absolute and **nondual**.

He is the embodiment of **Sathyam, Sivam, Sundaram** (Truth, Goodness, Beauty).

(Sanskrit verse)

Embodiments of Love!

The country of **Bharat** is most sacred. In this sacred land of **Bharat**, tolerance is the noble quality that we should cultivate. Just as an elephant is unable to realise its innate strength, so are **Bharatiyas** today. The elephant meekly submits itself to the commands of a mahout who is ignorant and illiterate. In spite of its great strength, it cannot demonstrate its strength. Similarly, **Bharatiyas** today are unable to demonstrate their strength in spite of possessing rich culture, righteousness, and justice on their side.

The Vedas declare, **Na karmana na prajaya dhanena thyagenaike amrutatthwamanasuh**

(immortality is not attained through action, progeny, or wealth but only by sacrifice).

The greatest drawback in this country is lack of unity among people. We have everything

in this country. We have noble qualities. We are righteous. But there is no unity among

people, with the result that all other positive factors become ineffectual. Hence, we

have to cultivate unity among people.

We all belong to one species: human beings. Being humans, we are, unfortunately,

exhibiting inhuman and animal qualities. Hence, first and foremost we have to recognise

our innate human nature today.

We have to treat others' suffering as our own. We have to treat others' difficulties as

our own. We have to be amicable with one and all. We must develop faith in the maxim

Ekatmaswarupas (embodiments of one, divine self). We must develop a sense of

discrimination between good and bad and take good only, leaving the bad in all human

beings. The same principle has to be followed in society also. We have to do good even

to those who harm us:

There is nothing great in helping those who have helped you.

He is a noble one who helps even those who have harmed him.

(Telugu poem)

We must always entertain good thoughts about people. "See good, do good and be good --

that is the way to God." **Yad bhavam tad bhavathi** (as the feeling, so is the result). If

our thoughts are good, we will always engage ourselves in

satkarmas (good deeds). If you

eat a mango, can you get the belch of a cucumber? No. Similarly, if you

entertain good

thoughts always, you will see only good everywhere. When you indulge in bad thoughts,

you will see only bad everywhere.

There is a **Sathya Sai** college in **Muddenahalli**, near **Bangalore**. Several boys coming from

poor families in the villages around it are studying in this college. A number of

philanthropists extended help to the college in different ways. Some built classrooms,

others a **bhajan** hall, **etc.** However, this institution is not affiliated with any

University. Once the boys finish their education here, they have to go to places like

Bangalore to pursue a degree course.

When I thought of their plight, I got a good idea. Here in **Puttaparthi**, our college and

University are housed in spacious and beautiful buildings. Suppose we establish a campus

in **Muddenahalli**, the boys there will also be happy. Is it not? Hence, I have decided to

establish a college campus of **Sri Sathya Sai** University in **Muddenahalli** too.

My Divine Will is irrevocable and immutable. Now that I have decided, I will initiate

the process from tomorrow. Since the boys studying in

Muddenahalli college come from

rural background and are very poor, they are unable to go for higher education in cities

and towns. They therefore discontinue their studies and take to farming activity. Of

course, that is also necessary. Secular education helps to make a comfortable living.

Hence, education is of top priority. Once they finish their education, they can get into

any occupation including agriculture.

I have therefore decided to provide University education to the boys in **Muddenahalli**. I

am of the view that, side by side with the academic subjects, there must be provision

for teaching epics and sacred texts like the **Ramayana**, the **Bhagavata**, and the **Bhagavad**

Gita. The boys must be given good training and allowed to spread the message of these

epics in the villages around. All secular education is useless without a spiritual base.

There are millions of educated people in the world, but what is their contribution to

society? Nothing. They don't even care for society. They are crazy about the luxurious

life in towns and cities. They indulge in bad practices like gambling and club life. The

children too are taking to bad ways, observing their parents.
Hence, it is My view that the children should be taught to tread the right path. The
elders will follow them later on observing them. Keeping this in My mind, I have decided
to establish a University campus in **Muddenahalli**. Perhaps it will cost about two to
three **crores** of rupees. I do not mind this expenditure. It is My resolve that this is
needed.
The boys in **Prasanthi Nilayam** are excellent. They are pure gold. It is possible that one
or two may stray from the right path, but, very soon, they adjust themselves to the
academic environment and follow the mainstream. Yesterday, the boys staged a play. It
conveys a great message. The theme of the play was two brothers quarrelling for their
share of property in a small village. They are counseled saying, "Dear brothers, if you
quarrel with each other like this, how can our village prosper? You must be united and
must lead an amicable life," and, finally, they are corrected. The boys should therefore
be encouraged to take up such village development programmes.
Students, no doubt, are good today, but elders spoil them by their bad behaviour. It is
the elders who divert them to bad ways. However, the students quickly realise their
mistakes and retrace their steps. I know of boys who advise their parents addicted to
alcohol to desist from such bad ways saying, "Dear father, do not indulge in these bad
habits. By doing so, you will only be encouraging us also to take to drinking. This is
not good."
If elders take to drinking, smoking and gambling, the children follow suit. They get
spoiled. Hence, if the children must lead a virtuous life, the elders must lead an ideal
life first.
I have therefore decided to establish a University campus in **Muddenahalli** to teach boys
to lead an ideal life with clean habits. The boys there cannot afford to go to a city
for University education. Nor can their parents afford the expenditure. Hence, I have
decided to establish a University campus with all the equipment and facilities like
classrooms for all the courses and a good hostel. It will be ready for opening within a
year. It is My divine will.

A number of people like Anil **Kumar**, **Ajit Popat**, **etc.**, have spoken a lot, extolling Me. I
am not happy about such praise. I have no desire for people to extol Me. I am neither
elated nor depressed by such acts. I am beyond praise or ridicule, respect or
disrespect, anger or happiness. I have only one attribute throughout: My love. I love
even those who hate Me. I love even those who indulge in bad propaganda against Me. I do
not consider anyone as enemy.
All are Mine. I am looking after you all, like a mother. Mine is not one mother's love.
It is the love of a thousand mothers. **Sai's** love is a thousand mothers' love. It is only
due to that love that I ignore all your faults and move forward. Whenever someone
commits a mistake, I call him and correct him in a raised voice, but I don't show anger
against him. I have no anger against anybody. In fact, I have no anger at all.
People who are unable to understand My true nature think otherwise. Whatever people may
think and say, I have only one attribute, that is love. Mine is a right royal road, not
shortcuts. People do not understand Me properly. Once they recognise My true nature,
they themselves will repent. That repentance is expiation for their misunderstanding.
However, there is no change in my attitude toward them.
What I wish is **Samastalokah Sukhino Bhavantu** (May all the beings of all the worlds be
happy!). All should be hale and healthy and lead happy and prosperous lives with mutual
love and understanding. You must acquire wealth, but do not misuse it. Only then will I
be happy. I will extend any help to such people.
I have not stretched My hand before anyone till date for any kind of help. If there is
anyone in this vast concourse of devotees in this hall whom I had approached for money,
they may rise and point out to Me. There is none, surely. Whatever I need in My **Avataric**
Mission comes from within only.
"Money comes and goes, morality comes and grows." It is My endeavour that morality
should be developed. All villages must be developed. For this purpose, education in
rural areas is an important tool. Simultaneously, faith in God must also be developed.
People with self-confidence can achieve anything. **Bhakta Ramadas** wanted to build a

magnificent temple for **Rama** in **Bhadrachalam**. Therefore, he utilised all the tax money collected from people for the purpose. As a result, he was imprisoned by Emperor **Tanisha** on charges of misuse of state money and was put to great torture. Unable to bear the physical torture, he prayed to his dear Lord **Rama** and even used harsh words thus:

That crest jewel which adorns You cost me ten thousand gold coins. Unmindful of my travails, You are flaunting the jewelry as if it is your **ancestral property** (Telugu song)

The very next moment, he realised his folly and repented and begged **Rama** for pardon.

Similarly, several people may think and talk in several ways about Swami. But, very soon, they will realise and repent for their indiscreet acts. **Loko bhinna ruchihi** (Different people have different opinions).

People indulge in loose talk out of their delusion, but I have no illusions. Whatever people may say, I talk to them and greet them with love. I don't punish them for their indiscreet talk or behaviour. They themselves must realise their fault and repent for it. If they denigrate Me now, they will themselves face trouble later. Hence, people must think twice before indulging in any loose talk. Unfortunately, none has been able to realise My true nature. They pretend to have understood My mind, but none could comprehend it in the least. They look to the outward manifestations only. They talk of My programmes and activities in the outside world only. They are unable to realise My divine love at all, which flows from the depths of My heart.

However, I am confident that people will realise it one day. I always wish and work for the welfare of the entire world.

All should live in peace. Even if we don't have any other property, we can lead a happy life only if the property of love is with us. And that love should be supported by self-confidence.

God is the only source and sustenance for the entire universe. Everything else is an illusion. Sorrows and difficulties, loss and gain, diseases and sickness treat them all as divine will. Then, everything will turn out to be good for you.

You say, "This is my body." But, who are you? You say "my body," but you are not "I am

the body."

Similarly, you say "my mind," but you are not "I am the mind." Thus, "you" are different from your body, mind, **etc.**

When someone asks your name, do not say "I am **Rama**" or "I am Krishna." Say "I am I."

Whatever name you say, it is only the name given to you by your parents. It is not your real name. In fact, nothing belongs to you in this world. "I is your only property. That is the reason why we say "I", "I", "I" for everything.

You are God verily, if only you get rid of "I", the ego, and "Mine", the attachment.

Then, you are really yourself (your real SELF)! When you say "my house, my people," **etc.**, attachment grows. This body attachment breeds ego. Hence, once you rise above "I" and "mine" and lead a contented life, you will derive great happiness.

May you all lead a happy, loving and long life! May you all be united! Let us all move together, let us all grow together, Let us all stay united and grow in intelligence together, Let us live together with friendship and harmony. (Telugu poem)

We cannot do any work with one finger. When all five fingers of the hand join together, we can do any work. Similarly, if people are divided, no work can be executed.

A small story. Once the five fingers of a hand argued among themselves as to which finger was great. The middle finger argued with ego, "I am taller than all of you. There are two 'body guards' on either side of me. Hence, I am great."

The index finger said, "You can do any work if only I show you to do that work. Otherwise, you cannot. Hence, only I am great."

The small finger intervened and said, "Though I am small in size, I stand in the front as the commander-in-chief to punish any individual or teach him a lesson. Therefore, I am great."

Thereupon, the ring finger laughed and said, "People wear diamond and gem-studded rings only on the ring finger. Hence, I am the monarch of all."

Finally, after hearing all these arguments, the thumb laughed aloud and wound up the discussion with that suggestion, "None of you can undertake any work without me. Therefore, let us all get together to work."

Let all the **astikas**, **nastikas**, **astika-nastikas**, and **nastika-astikas** come together. That is what we need today. What **Bharat** needs today is unity. We have

everything -- love,
truth, righteousness, and justice -- but not unity. It is only due to lack of unity that
we are leading a life of diversity and divergent ideas. All should be united and should
lead a happy life with a feeling of camaraderie and fraternity.
Unfortunately, today there is a feeling of difference even between a father and a son in
the house. The wife and husband, the brothers and sisters, all quarrel among themselves.
How can there be peace and happiness in the family? There may be differences of opinion,
but they should not last for long. They just come and go like the passing clouds. Why
should people fight among themselves? Do not mind these differences.
I have not approached anyone for anything, though I am undertaking huge social service
projects. I had undertaken a project for supplying drinking water to a crore of people
living in **Chennai**. Every house has been provided with drinking water. Not only that,
water has been arranged for irrigation purposes also. The people living in the upland
areas of East and West **Godavari** districts in **Andhra Pradesh** were suffering for want of
safe drinking water. I therefore arranged for execution of a drinking water supply
project for the benefit of all those people. Along with the supply of drinking water,
arrangements were also made to provide water purifying systems **en** route.
Thus, I always wish to do some good to every individual. Now, I propose to establish a
University campus in **Muddenahalli** for the benefit of students studying in **Sri Sathya Sai**
College there. I had watched with My own eyes the difficulties the students were
undergoing there due to lack of facilities for higher education, and I was moved. I
therefore assured them that I would provide the necessary facilities. Is there anyone here from **Muddenahalli**? (Swami invited **Sri Narayana Rao** to the stage and
introduced him to the audience.) This man is the Principal of the **Sri Sathya Sai** Higher
Secondary School, **Muddenahalli**. He is highly educated and is running the school well.
Whenever I visit **Muddenahalli**, he prays, "Swami when will You shower Your grace on us?"
(With the kind permission of Swami, **Sri Narayana Rao** spoke for a few minutes, offering
his grateful thanks to Swami.)

Thereafter, Swami concluded His divine discourse saying, The joy that I gave you today,
share it with all! Be happy!.

Bhagawan concluded His discourse with the song, "**Rama Rama Rama Sita ...**".

Christmas, 25 December 2008

Date: 25 **Dec** 2008 Occasion: Christmas Place: **Prasanthi Nilayam**
Contemplate on God, the Real Hero, for Victory

by

Bhagavan Sri Sathya Sai Baba

Bharat is the motherland of many noble souls who earned great name and fame in all the continents of the world.

This is the land of valorous people who vanquished the foreign rulers in the battlefield and attained independence.

This is the land that excelled in music, literature, and other fine arts. Having been born in this great land of **Bharat**, **oh** boys and girls, it is your sacred duty to protect its rich cultural heritage).

(Telugu poem)

Embodiments of Love!

What can one say about Jesus Christ that has not been said already!

Today is Christmas,

the holy day on which Jesus Christ was born some two thousand years ago. You all know about it.

All that we see, hear, and do are like dream scenes, which will disappear soon. They

are, of course, true as long as you sleep. The moment you wake up or slide into deep

sleep, they just disappear. Similarly, all that you see, hear, and do in the objective

world are also like dream scenes. They are unreal and subject to constant change. The

Atma Tathwa (**Atmic** Principle) is the only entity that is permanent in all three periods

of time, namely, past, present, and future as also the waking, dream, and deep sleep

states. This **Atma Tathwa** is love. In fact, love is born out of **Atma** only. If only you

cultivate love, the entire world will come under your control.

Do not hurt anyone. "Hurt never, love ever." You have to constantly remember love, which

is the eternal truth. You are not one person, you are three: (1) the one you think you

are, (2) the one others think you are, and (3) the one you really are.

That is your real

nature. You say "this is my body, this is my mind, this is my intellect, this is my

chitta (mind, memory)," **etc**. But who is this "my"? Unfortunately, no one today puts this

question to **themselves**. When you say "my body," you are separate from your body. You say

"this is my house." But who are you? You have to find the answer to

this question.

How long is this house, which you say is yours, going to last? It is sure to dilapidate sooner than later. All these worldly objects are subject to change and destruction.

There is only one entity that is changeless, that is Brahma **Tathwa** (Brahma Principle).

This is love. If only you get hold of it, everything else will come under your control.

Wherever you look today, there are only desires, desires, and more desires. You have to

put a ceiling on these desires. Only then will your mind become steady. You say "I want

this, I want that," **etc.** Thus, you develop many wants. But they are all like passing

clouds. Why should you multiply your wants for these passing clouds? Ultimately, nothing

accompanies you at the time of your leaving this mortal body.

Great kings and emperors ruled over this world. They conquered several countries and

accumulated boundless wealth. Even Alexander the Great, who conquered several parts of

the world, could not take with him even a miniscule part of the wealth he had

accumulated. He had to leave this world with empty hands. In order to demonstrate this

truth, he instructed his ministers to take his dead body in a procession through the

streets of his capital, keeping both his hands in a raised position pointing toward the

sky. When the ministers were curious to know the reason for this strange request, he

replied, "I have conquered several countries and accumulated so much wealth. There is a

vast army under my control. Yet, none is accompanying me at the time of my leaving this

body. I am going with empty hands. This has to be demonstrated to all people."

Embodiments of Love!

People should, of course, have some comforts for this physical body and fulfil some

desires that are necessary for their daily life. But, unfortunately, these desires are

reaching to a point of insatiability. You may live for a few years or a full hundred

years in this physical world. One day or other, the body has to be cast off. Hence, do

not cultivate unlimited desires.

Some people have intense desire to have the vision of God. Where is God? You are all

embodiments of Divinity. God is not separate. Men are more valuable than all the wealth

in the world. In human form is God.

We see three kinds of beings in the world: tame animals, wild beasts, and human beings.

One has to analyse for oneself whether one belongs to the category of animals or beasts

or human beings. If you think you are a human being, then you should cultivate human

values, lead a human life, and develop human thoughts.

First and foremost, truth is a human value. Truth does not undergo any change in all the

three periods of time --- past, present, and future. Truth is always Truth. You have to

develop faith in that Truth. All others undergo change. You say, "I am peaceful today."

What about tomorrow? No peace! All pieces, pieces! Hence, this state of peace also

undergoes change!

"Love is God; live in love." In fact, your entire life is nourished and nurtured by

love. When truth and love go together, nonviolence is the result.

Where there is love,

people will not quarrel among themselves, they don't get angry against someone. When you

develop love, you consider all people as your brothers. Suppose you meet someone and

say, "hello, brother," even your enemy will respond by saying, "hello brother."

Yad bhavam tad bhavati (as the feeling, so is the result). Hence, you have to develop

noble feelings. Good and bad arise only from your thoughts. If something bad happens, it

is not something that others have done to you. Nor has God a role to play in this. You

are bad to yourself! Your thoughts have done harm to you!

Suppose you are happy --- even that is not caused by God. That too is on account of your

own thoughts. Hence, you have to purify your own thoughts, first and foremost. When you

develop pure thoughts, your life will be happy and peaceful. Where there is purity,

there Divinity is. Unfortunately, today, Divinity is being divided and differentiated in

the name of religion. Where unity, purity, and divinity go together, life will be happy.

God is not responsible for either your good thoughts or your bad thoughts. Only you are

responsible for both. If you have bad thoughts, that is your own making. All are one's

own making. The same is the case with good thoughts.

Look! How beautiful are these lights in this hall! Who made them?

Only human beings.

Hence, there can be no Divinity without humanness. Humanness must

be sanctified. Human

beings must cultivate human values. Only then can they attain Divinity.

The senses create a lot of unsteadiness in us. They lead us to bad ways in many ways.

However, when our mind is pure, they lead us on the noble path. Hence, keep your mind

fresh and pure always. It should not be allowed to waver, which leads us to ups and downs.

It is said, Manomoolam idam jagath (the entire world is permeated by the mind). Do not

think that God is separate from you. You are confused because you think you are separate

from God. Not only are you confused, but your "use" is also blown, meaning you are engulfed in darkness. Your faith in God must always be steady and unwavering.

Today, the world is facing a lot of unrest. People are indulging in criminal activities.

What then is your role in the present situation? You need not do anything else. Just do

namasmarana (contemplating and chanting the name of God) incessantly. Contemplate upon

your inner Self. You need not use any kind of bombs and weapons. Remain calm and

unperturbed at all times. Maintain the attitude that whatever happens is only for your

own good. On the other hand, if you constantly brood that so and so did this and so and

so did that, you will only develop hatred against others. Instead, constantly

contemplate on God with a calm and steady mind. Never lose your courage and fortitude.

If you maintain courage and fortitude, the worldly worries cannot trouble you in the

least and cause fear and anxiety in you.

The physical body is susceptible to birth and death. It is its nature.

The Atma is eternal, without birth or death.

It has no beginning, middle, or end.

It is omnipresent and the eternal witness.

(Telugu poem)

Today, we indulge in negative thoughts relating to the body. Never entertain negative

thoughts. The physical body is like a water bubble. The mind is like a mad monkey. The

body is bound to perish sooner or later. Hence, do not trust the physical body. Do not

believe your mind.

Of course, you should take proper care of your body as long as you live, for the body

enables you to lead your life. Later, it drops down of its own accord.

No one lives in

this world permanently. There is only one entity in this world that is permanent: the

Atma.

People say, "my self, my self" and "I, I". This single letter "I" is the real Atma

(Self). A person with two minds is said to be confused and ignorant.

"A man with dual

mind is half blind." Hence, develop single-minded faith and devotion.

Once you develop

faith in anything, it should last till your death.

Unfortunately, people change their faith every now and then. If they are in

difficulties, they respond in one way. If they are passing through better times, their

behaviour will be altogether different. This should not happen. Love, love, love ---

that is the only changeless quality. One should cultivate such changeless love.

Whatever happens, it is as per God's will. You think you are the doer, out of your ego.

You are not the doer. Where are you? You are not there, really. It is your inner Self,

your inner voice that really responds to situations. Hence, "you" means your Atma (Self).

Faith in the inner Self is the basis for everything in this world. Jesus was crucified

on the cross. Mother Mary could not bear that scene and wept inconsolably. Jesus then

remarked, "Why do you cry? This is natural. Whatever has to happen will happen. Hence,

do not shed tears."

Jesus helped the fishermen in many ways. He gave them bread. Once, the fishermen could

not catch even one fish. Jesus then called Peter and said, "Peter, bring the fishing net

and follow me." He directed the fishermen to cast the net at a particular place. There

was such a huge catch that even all the fishermen could not pull the net to the shore.

Thus, God can do anything at His Divine will.

Everything is God's gift only. One has to realise this fact and develop faith

accordingly. If you are enjoying good times, it is God's gift. On the other hand, if you

are passing through difficult times, it is also God's gift. You should develop such

steady faith. If you are suffering from malarial fever, you will be given bitter pills.

That is also for your good.

Good and bad coexist, none can separate them.

You cannot find good or bad to the exclusion of the other.

(Telugu poem)

Bad is not there separately, in a distant corner. Good and bad exist together. It is only a difference of time. Hence, accept everything as God's gift. If we encounter bad, we express disgust and say, "I don't want this!" Do not do that. There is good even in bad. There is good in bad and bad in good. Good and bad are like the obverse and reverse of the same coin. Only the time at which they occur differs. Suppose you ate nice, tasty food consisting of sweets, bread, etc, tonight. Tomorrow morning it turns into excreta. The good food has turned into bad matter. Thus, good and bad occur at different times, not at the same time. What we have to do in the present-day world is constant prayer to God. If only you develop faith in your own self, everything will accrue unto you. If you do not have that faith, all your wealth and property is a mere waste. We hanker after worldly possessions with ego and arrogance, but they lead us to nowhere. They are sure to land us in peril one day or other. Hence, always conduct yourself with humility and faith in God thinking, "everything is God's gift; God is the doer of everything." Where is God? This is the question sceptics often raise. God is in you, with you, above you, below you, and around you. He is your Hridayavasi (indweller of your heart). Your Atma is none other than God, verily. Hence, you need not search for God elsewhere. You repeat the names of Rama and Krishna, thus identifying Divinity with a particular name and form. That which is beyond the body, that which is beyond the name is real Divinity. Divinity has nothing to do with the physical body. The physical body may subsist only for a limited period. It constantly undergoes change. At the time of birth, you call it a "child". As it grows, you call it a "boy". After some time, you call it a "man". Thereafter, when it becomes old, you call it a "grandfather". The child, boy, man, and grandfather are all one only. Though God has come in human form and is acting as a human being now, never forget to realise Him as God. Since we are in human frames, let us know God in human form. Devoid of your physical body, you can never realise God. Hence, you have to experience God only in human form. People develop ego on the basis of their physical and intellectual

capabilities, wealth,

and property. It is also common to see ego showing its head in positions of power. All these will vanish in no time. Even your body will perish. Unfortunately, these days, people consider the ephemeral worldly possessions as permanent while ignoring the really permanent things. Hence, realise the true nature of Atma Tathwa. People flock to this place in thousands and lakhs to have the darshan of this physical body. The more important thing to realise is that the physical body points to the eternal Divinity. Divinity is beyond the body. Hence, do not treat the physical body as permanent. However, keep up the health of the physical body as long as you live. Do not neglect it, thinking that it is bound to perish one day or the other. You have to look after the welfare of the body till your last breath. It is not your concern what happens to it later. Embodiments of Love! You need not go in search of the Atma. It is omnipresent --- behind you, with you, around you, and above you. People do not repose their faith in such an omnipresent Atmic consciousness; they hanker after ephemeral things. Hence, first and foremost, you have to enquire which is permanent and which is not. Ask yourself, "Who am I?" The answer comes, "I am a human being." If you consider yourself a human being, you must have human qualities. An animal like an ox or a he-buffalo ploughs the land, eats grass, and does some hard work in the fields. Similarly, the nature of a beast is to pounce upon all creatures and cause them harm, including killing. We are not animals or beasts. We are human beings. Hence, we have to cultivate human qualities. What are they? Truth, peace, love and nonviolence. To develop the quality of nonviolence, you have to cultivate love first. Where there is love, there nonviolence will be. Similarly, love, peace, and truth are all interdependent. When love and truth go together, peace is the result. Truth is an innate divine quality. This is not bookish knowledge; this is the manifestation of the inner Self. There is no human in this world in whom truth is not present. However, one conceals that truth and

makes it appear as untruth. Sadly we are more interested in falsehood than truth, today.

You might have witnessed a number of dramas and **playlets** on the theme of love. **Rama**,

Krishna, **Sita**, and **Radha** are all mythological characters. **Rama** and **Sita**, Krishna and

Radha are shining examples of **Prema Tathwa** (Love Principle).

Hence, they are referred to

as **Sitaramulu** and **Radhakrishnulu**.

The demon king **Ravana** confined **Sita** in **Lanka** for ten months. He used to coax her

frequently to become his queen. However, she flatly refused to submit herself to his

overtures, saying, "you are in no way comparable to **Rama**, the embodiment of Truth and

Righteousness." She never even looked at his face. She pulled out a blade of grass and

threw it on the ground saying, "You are like this blade of grass. Your might and power

cannot be compared to that of **Rama**." Such was her intense faith in **Rama**.

One has to develop such strong faith in Divinity. There are a number of terrorists

operating in various parts of the world. But none of them can cause any damage to you if

you develop faith and love in God. God is everywhere. You should repose firm faith in

that omnipresent God. Any number of bombs cannot cause the least damage to your body.

God is in you, with you, around you, above you, and below you.

Unfortunately, people repose more confidence in temporary and palliative measures, which

are like "peppermints", than developing firm faith in the omnipotent and omnipresent

Divinity. Do not take Divinity lightly. Divinity is the only Chief for the entire

universe. Develop faith in that Chief. Call Him by any name --- **Rama**, Krishna, Jesus, or

Allah; God is only one. **Ekam sath viprah bahudha vadanti** (truth is one, but the wise

refer to it by various names).

Put the single digit 1 and any number of zeroes thereafter, and the value of that number

increases by leaps and bounds. But remove the 1 and the value of the number comes to

zero even if you put one hundred zeroes one after the other. God is the only Hero, while

all others are zeroes. Hence, keep God in the front always. If you contemplate on God,

the real Hero, you can achieve victory in all fields.

The so-called bombs and other powers cannot do any damage to you. The human power is not

comparable to any other power. After all, who made the bomb? Only the human being. Then,

who is great? Is it the one who made the bomb or the object itself? Undoubtedly, the

human being is great. A human being should realise their innate strength and greatness.

Vedanta (philosophy) exhorts the human being to realise their true nature by a process

of enquiry into **themselves**. If you enquire into yourself by putting the question, "Who am

I?", back comes the reply, **Aham Brahmasmi** (I am Brahman). You have to constantly remind

yourself, "I am not a human being, I am God verily."

As far as the physical body is concerned, you are a human being. When God is with you,

in you, around you, why should you have to fear man-made bombs? Develop self-confidence.

Develop faith in the **Atma Tathwa**. The Self in you is the Supreme Self. When that Supreme

Self is present in your body, why should you have to fear anyone? Even if the body

becomes weak, the power of that Supreme Self drives you to march forward. It will help

you.

Hence, may all people contemplate on God incessantly!

Do not get confused with names. You can contemplate on any name. Many varieties of

sweets are prepared with sugar, which is the basic ingredient. You may eat any sweet of

your choice. But, all sweets taste sweet only.

Everything is God. Do not entertain any doubts in this regard. Doubts create confusion

in you. If a human being is to live the life of a real human being, all doubts have to

be removed. The sooner the better, for as long as doubts persist, they work like slow

poison. Develop faith in yourself. That is called self-faith. If only you possess

self-faith, none can cause any harm to you. Even bombs cannot do any damage. Many people

develop a fear complex these days that that area is attacked with bombs, this area is

attacked with bombs, **etc**. We need not entertain any such fear.

Embodiments of Love!

You have all gathered here with great devotion, love, and faith. Keep up that feeling of

love. Constantly remind yourself, "I am God! I am God!" with a feeling of love for God.

If anyone asks your name, do not reply, "I am so and so." Instead, reply, "I am God."

Not only I, you are also God! Everybody is God. Develop such confidence.

(Bhagawan sang two bhajans, "Prema mudita manase kaho ..." and "Hari bhajan bina", and then continued His Discourse.)

You all say, "I want peace, I want peace, I want happiness." Where is this peace and happiness? They are available in Hari bhajana only (singing the glory of God). You will get peace and happiness only by singing the glory of the Divine Name. They cannot be obtained from any shop. "Hari bhajana bina sukha santhi nahin ..." Peace and happiness have to well up from the inner spring of your own heart. If you wish to have peace, happiness and bliss, contemplate on the Divine Name in your heart. Be happy.

New Year Day, 1 January 2009
Date: 1 Jan 2009 Occasion: New Year Day Place: Prasanthi Nilayam
Know Thyself! Then You Will Know Everything
by
Bhagavan Sri Sathya Sai Baba

The sun appears serene and peaceful
The days have become shorter and the cool wind is blowing
The fields are ripe with golden crops
Marigold flowers are blossoming like garlands of pearls on the banks of rivers

The farmers are rejoicing and singing
The sweet festival of Sankranti has come in the Pushya month,
Filling the granaries in our homes with the freshly harvested grain.
(Telugu song)
Embodiments of Love!

This is the Sankranti festival time. Sankranti is a great festival. It is a day on which the farm-ers bring home the harvested crops consisting of all varieties of food grains and pulses needed for the household. The farmers, having finished a hectic schedule of harvesting the crops and be-coming free from agricultural operations, enjoy good food and rest in their homes. They spend a leisure time, happily with their family and friends indulging in fun and frolic. They invite the newly married sons-in-law to their houses and present them with new clothes. The entire house abounds with joy. In this context, there is a folk song in Telugu depicting the festival atmosphere in the villages:

As Sankranti is the festival of festivals,
Oh! Newly married bridegroom, visit your in-laws house;
Come, spend your time in fun and frolic with your brothers-in-law and sisters-in-law.
The entire household and the neighbourhood will honour you with

love and affection.

In the earlier days, the means of transportation were not much developed. The sons-in-law used to visit their in-laws' houses by walk or on bullock carts. Hence, the entire village used to shower a lot of affection on them and respect them by attending to their needs. They used to be fed with a variety of tasty dishes. The Sankranti festival is also an occasion when the bullocks are decorated elaborately and taken to various houses in the village. The bullocks are worshipped and fed sumptuously as an expression of gratitude for all the hard work they have done in the fields. Even the bovine members of the household are feted. A symbolic marriage is performed between a pair of bull and cow, naming them Rama and Sita. They are taken along the streets and made to dance to the delight of every one. The cow named Sita is asked, "Rama is black. Do you like him?" Sita would swing her head in disagree-ment. Then, she is counseled, "please do not say no; Rama is great. He is handsome and respect-able!" Then Sita would nod her head in agreement. An elder brother watching this beautiful show invites his younger brother to witness this sym-bolic marriage and offer gifts to the "couple", thus: Oh my dear brother, here comes the Gangireddudasu. Come, let us go and see him. He wears a silver medallion and a waist belt. He carries a decorated staff and wears special marks on his forehead. He brings with him the richly caparisoned sacred cow and bull and performs their marriage. Let us see the marriage ceremony and offer our gifts. (Telugu folk song)

Thus, the Sankranti festival is celebrated in the villages with a lot of religious fervour and fun. Festivals like Sankranti and Sivaratri are meant to contemplate upon and realise one's innate Divinity. People say "Idi naa dehamu" (this is my body), very casually. But people well-versed in Sanskrit language would interpret the expression "naa dehamu" (my body) in a different way. They explain that "na" means "not" based upon the literal meaning and conclude that "naa dehamu" means "I am not the body." Similarly the Telugu expression "naa manasu" (my mind) can be interpreted as "I am not the mind." The same is the case with buddhi

(intellect).
 The sum and substance of all these expressions is, "I am not the body, I am not the mind, I am not the **buddhi** (intellect). **etc.**" In the same logic, one has to maintain a state of perfect equanimity unaffected by pain and pleasure at all time affirming, "these sorrows and difficulties as well as happiness and pleasure are not mine. I am beyond these dualities."
 "It is my body" means. "I am different from the body." When you consider yourself as separate from your body, why should you feel the pain out of it? The situation, however, is that you are unable to bear the pain caused to the body. Hence, you remain at the level of a human being only. You are unable to come out of the delusion of body attachment. As long as you are attached to the body, these sorrows and difficulties as well as pain will haunt you. These are all your own making.
 Suppose you get angry. From where did this anger come? It has come from you only.
 Similarly, jealousy is a quality that manifested from your mind. Thus, each one of these bad qualities are the result of your own thoughts. Hence, if only you are able to control your thoughts properly, you will be able to achieve anything in life.
 The mind, intellect, and **chittha** (subconscious mind) are the reflections of **Atma**. The mind has no stability. It is the repository of thoughts and desires. It is said,
"Manayeva manushyanam Karanam bandha mokshyah" (the mind is the root cause of either bondage or liberation). Hence, one has to keep the mind under proper control by putting some ceiling on desires.
 Both the body and mind undergo change constantly. However, there is one entity inside that is changeless, that is **Atma**. It has no form but it has a name: **Atma**. Self and **Atma** both mean the same.
Atma is also called **Aham**. One should not confuse oneself in this context that this **Aham** is **ahamkara** (ego), which is identified with the body. God has no name and form, and He is always referred to as Brahman. If God were to reveal His true nature, He would say
"Aham Brahmasmi" (I am Brahman). The same Brahman **Tathwa** (Brahman principle) permeates all beings as **Atma Tathwa** (**Atma** principle).

We say so and so is my wife, so and so is my son. so and so is my daughter-in-law, **etc.**
 These are all illusory and bodily relationships. They are acquired by us and are not God given. Similarly God does not grant you either pleasure or pain. All are your own making only. They are due to your body attachment. As long as you are attached to the physical body, you will experience pain only. Once this physical body is consigned to flames, nothing comes along with you.
Atma, Self, I --- these are the different names given to the same **Atmic** principle.
 The identification with the body is done by the individual, thereby resulting in **ahamkara** (ego). That is why Jesus advised to cross the little I (ego), so that one may become God oneself.
 Your own Self (**Atma**) directs all your activities from within. This Self has no birth and death, just as Brahman has no birth and death. It is eternal, true, and changeless. We have to attach ourselves to such an everlasting principle, not to the constantly changing and ephemeral objects.
 Suppose you married a girl. You call her your wife. Prior to the marriage, who was she? Who were you? There was absolutely no relationship between you. Only by your marriage did you become husband and wife and acquire marital relationship. The relationship is acquired by you. God has nothing to do with these worldly relationships. Yet, He is the eternal witness to all that goes on in this world.
Dhyana (meditation), **japa** (constant repetition of God's name), or yoga are of no help in realising the **Atma Tathwa**. Neither are the nine forms of devotion like **sravanam** (listening), **kirtanam** (singing), **Vishnusmaranam** (contemplating on Vishnu), **Padasevanam** (serving His Lotus Feet), **vandanam** (salutation), **archanam** (worship), **dasyam** (servitude), **sneham** (friendship), and **Atmanivedanam** (self-surrender) of any help. They are different forms of **sadhana**, which we ourselves have taken up. They are not God-given.
 How many ascetics in this world do severe penance? How many people constantly do **japa**?
 Even when they are sleeping, the **japamala** (rosary beads) rotates in their hand. Do all these spiritual exercises confer **moksha** (liberation) on oneself? Never! One has

therefore to constantly contemplate on the Atma Tathwa.
 If someone asks who you are, you should be able to reply "I am God!"
 with all the faith
 and confidence at you command. The Atmaswarupa in all the human
 beings is one and the
 same. It is eternal and changeless.
 I have told you several times about the story of Alexander the Great.
 Though he
 conquered large parts of the world, he could not take with him even
 an iota of property
 that he accumulated. He had to leave this world with empty hands. In
 order to
 demonstrate this truth to the world, he instructed his ministers to
 take his dead body
 in a procession through the streets of his capital keeping both his
 hands in a raised
 position pointing the sky.
 When the ministers were curious to know the reason for this strange
 request from the
Em-peror, Alexander replied, "I have conquered several countries
 and accumulated great
 wealth. There is a vast army under my control. Yet, none is
 accompanying me at the time
 of my leaving this mortal body. I am going with empty hands. This
 truth has to be
 demonstrated to all people."
 We may acquire a lot of wealth and deposit in the banks or lend it to
 others for
 interest. Yet, we cannot take even a handful of earth along with us at
 the time of
 leaving our body. Nothing of this world comes along with us. We are
 unnecessarily
 struggling and planning several schemes constantly thinking about
 them day and night. In
 spite of all our struggles, what has to go out of our hands will go.
 "The body is like a water bubble. The mind is like a mad monkey." If
 you follow this mad
 monkey, you will get into trouble. On the other hand, if you believe in
 the body, you do
 not know when this body, which is like a water bubble, will burst.
 Nothing is permanent.
 Only the Atma (SELF) is eternal and immortal. That is God.
 "I", "Self", "God" are all different names by which Divinity is referred
 to. The Atma
 that is referred to as "I" is donning different names and forms.
 God had incarnated as Rama, Krishna, etc. Rama underwent several
 difficulties and
 demonstrated great ideals. Krishna demonstrated several leelas
 (sports, plays) and
 attracted several people. Finally, He left His mortal coil. The physical
 bodies of the
Avatars undergo changes, but the Divine Atma in their bodies

remains the same. The Atma
 is omnipresent.
 However, in order to attain Atma Jnana (Atmic wisdom), your
 resolves have to be pure.
 You have to constantly contemplate upon the Divine Atma.
 Your thoughts and actions may change; the methods of your japa,
tapa, and yoga may
 change, but Divinity will not undergo any change. That is why
 Divinity has been
 described as nirgunam, niranjanam, sanathana niketanam, nitya,
shuddha buddha, mukta,
nirmala swarupinam (attributeless, pure, final abode, eternal,
 unsullied, enlightened,
 free, and embodiment of sacredness).
 People pray, "Oh! God! Grant me your Divine darshan." Even if He
 grants you His divine
 vision, it is only momentary. It comes and goes like a flash. In fact,
 God is very much
 immanent in your own heart. He is hearing all your prayers. He is
 answering your prayers.
 Even when your physical body ceases to exist, the Atma remains.
 That Atma (Self) is
 eternal. It assumes different forms. We witness several objects in this
 Universe, like
 the stars, the sun, the moon, etc. Though they appear to be static,
 even they undergo
 changes. Only Divinity, which is the basis of all these, remains
 changeless and eternal.
 One should always maintain purity. In fact, this land of Bharath has
 earned great name
 and fame, for purity and character:
 This land of Bharath has given birth to many noble women, like
Savitri, who brought her dead husband back to life,
Chandramati, who extinguished wild fire with the power of truth;
Sita, who proved her chastity by coming out of blazing fire unscathed,
 and
Damayanti, who reduced an evil-minded hunter to ashes with the
 power of her chastity.
 This land of piety and nobility attained plenty and prosperity and
 Became the teacher of all the nations for the world because of such
 women of chastity.
 (Telugu Poem)
 Good character is very essential not only for ladies but for gents too!
 If only one has
 character, you can call them a man or a chaste woman. Today, we find
 boys and girls
 moving very close and behaving as though they are husband and wife.
 But for how long?
 Only for a short period. Thereafter, the situation changes. Once they
 are married, the
 boy will be somewhere and the girl will go somewhere else. However,
 there will be no

change at all in the divine nature.

It is customary to exchange diamond rings between a boy and girl when they marry. The

diamond ring, which is an impermanent object, is symbolic of Divinity, which is

changeless and is available to people at all times. We should safeguard our character

like a diamond. It is the custom of even overseas people to exchange diamond rings at

the time of marriage. Thus, there is a meaning in every custom and tradition not only in

India but also in all countries.

As I have already mentioned above, you say that this is "my body" (**naa dehamu**). Here

"**naa**" refers to self in Telugu language. But, in Sanskrit, "**naa**" refers to "no". Hence,

it means, "I am not the body." Thus, there is a lot of meaning in every expression.

God is described as "**Sahasra seersha Purushah sahasraksha sahasra paad**." (The Cosmic

Being has thousands of heads, eyes and feet). You have only one head, whereas God has

thousands of heads. What does it mean? All heads in the entire creation are His!

Likewise, it is not correct to say that Swami has seen a thousand full moons (**Sahasra**

chandra darshan). I have seen not just one thousand full moons but **crores** and **crores** of

full moons. As the **Veda** declares, "**Chandrama manaso jathah**," (moon is the presiding

deity of our mind.) You each have a mind. I have been seeing all your minds. I have been

seeing the minds of **crores** of people all over the world. Thus, it amounts to seeing not

merely one thousand moons but **crores** and **crores** of moons.

The boys sang a song, "**Neeku maaku unnadi oke bandhamu, ade prema bandhamu**" (It is the

bond of love that unites us with you), a few minutes ago. You should ensure that this

bond of love lasts forever.

Outwardly, we may display several qualities, but the inner thoughts or values are only

five: **sathya** (truth), dharma (righteousness), **santhi** (peace), **prema** (love), and ahimsa

(nonviolence). These are innate qualities, not superimposed from outside. Neither they

can be purchased from any shop. They are very much ingrained in the core of our

personality. Our duty is to manifest those qualities and reflect them in our daily life.

That is "**Educare**". On the other hand, education refers to acquiring knowledge relating

to the physical and secular world.

Truth is eternal. It has to manifest from within. Same is the case with dharma. It is

said, "**Dharmamoolam idam jagath**." In fact, it is, "**Sathyamoolam idam jagath**." Truth is

righteousness. All other values are contained in and originate from Truth.

Love is another quality that is innate in human beings. It should be manifested and

shared with one and all. Where there is love, there cannot be hatred.

Love transforms

itself into nonviolence. A person is suffused with love cannot indulge in any kind of

violence. Where there is no love, people cause harm to one another.

From truth emerges righteousness. When these two qualities go together, peace is the

result. Peace manifests as calm and serene behaviour. A person in that state says, "I am

peaceful." Several people, when asked about the purpose of their **sadhana**, reply, "for

attaining peace of mind". But, where is peace? There are only pieces in the outside

world.

A mother loves her child. She will not forsake her child under any circumstances, even

when provoked to get angry. Love drives it away. If nonviolence is to reign supreme in

the world, the quality of love must be cultivated by all.

It is not enough if you love yourself. You should love your neighbours too. You must

develop the feeling that everyone belongs to you and the same **Atma** resides as the

indweller in all people.

For example, there is only one moon in the sky. The same moon is reflected in a thousand

pots. You will see the moon reflected in each of the thousand pots separately. Can you

therefore say there are thousand moons. No! Similarly, there are no suns separately in

different countries like India, **USA**, and Japan. Only one sun illuminates the entire

world.

However, the time at which the sun rises in different parts of the world differs. Now it

is 6 o'clock in the evening for us, whereas it is 6 o'clock in the morning in America.

In Japan, it is 12 noon. On the basis of this difference in time, you cannot say that

there is more than one sun in the sky. Only one sun illuminates the entire world.

Similarly, only one God resides as the indweller in different people. Each one worships

Him in their own way, ascribing a particular name and form to Divinity.

Several people are trying to ascertain from Me the birth place of Lord **Rama**. During the past several years, a number of people approached Me and pleaded with Me, "Swami! Please tell us where exactly **Rama** was born." I told them, "**Rama** was born in the womb of mother

Kausalya."

In fact, do you search for yourself in the outside world? No! Your true nature is to be found in yourself only. You are you only. Similarly, it is futile to search for God,

asking, "Where can I find God?" God is omnipresent. **Sarvatah**

Panipadam tat **sarvathokshi**

siromukham, sarvatah sruthimalloke sarvamavruthya tishthati.

With hands, feet, eyes,

head, mouth and ears pervading everything, He permeates the entire universe. Hence,

there is no use asking, "Where is God?"

Try to know about yourself, in the first instance. Then you will know everything.

Unfortunately today people are trying to know about everything in the outside world,

without first knowing about themselves. No purpose will be served by such an exercise.

"Know thyself! Then you will know everything."

Remind yourself, "I am the Embodiment of Divine **Atma**; the **Atma** is immanent in me."

People often say "this is my ...; this is my ..." But who is that "my"? To whom does it

refer? The feeling of "my" is maya (illusion). However, people do not make any effort to understand this.

Since you are an individual, you say, "my...." But God is not confined to a particular

name and form. He is the principle of "I", which is all pervading.

Several names and

forms are ascribed to Him, but He is one and only one! "**Ekam sath viprah bahudha**

vadhanthi" (truth is one the wise say it in different ways). The different expressions

like "I", "I am God", "I am Brahma", "I am Vishnu", **etc.** refer to only one God.

Unfortunately today people are "dividing" the "Divine". You should treat Divinity as

only one. Do not differentiate between people, saying this man is my brother, this

person is my son-in-law, **etc.** All are brothers and sisters only. When you consider all

people as your brothers and sisters, where is the feeling of difference between

individuals? Spirituality teaches exactly this feeling of oneness among human beings.

People say that they could realise God by doing **japa, dhyaana**, and such other **sadhanas**

(spiritual exercises). But when and where? How? They will not be able to see even the

person standing right in front of them when they close their eyes. How then can they see

God in meditation? All these **sadhanas** are meant to control the mind.

The mind is very unsteady. It is always affected by bumps and jumps. How then can you

control such an unsteady mind? It is not possible. The mind can be controlled in only

one way: by constant contemplation on God.

We often see people changing the names and forms of God for contemplation, frequently.

One day they contemplate on **Rama**, the next day on Krishna, and yet another day on

Venkateswara, etc. Mind control is not possible by such contemplation. If you consider

Rama as the God of your liking, then stick on to that name and form till your last

breath. Then, surely you will have the **sakshatkara** (vision) of **Rama**.

Great painters like **Ravi Varma** portrayed **Rama** in a particular form, but **Rama** and Krishna

are not confined to such forms only. In fact, God has no particular form. He assumes a

particular form at a particular time, for the sake of devotees.

Thereafter, even that form vanishes.

Several pictures and paintings of God in a particular form are sold in the market. They

are done by painters like **Ravi Varma**. Did **Ravi Varma** actually see **Rama** or Krishna? No.

He only heard stories about **Rama** and Krishna and painted their forms based upon his

imagination. These pictures and paintings only remind you about Divinity. Neither

Ravivarma or any other person did actually see God.

You are God, verily! Do not think that God is somewhere in a distant place. You yourself

are God. Develop that confidence. However, when you consider yourself as God, you must

develop divine qualities. Then only are you entitled to consider yourself as God.

Since no one had ever explained the nature of Divinity in this manner, people have

fallen into dogmatic theories. God is immanent in every human being, nay, all living

beings. There is no place where God is not present. Wherever you see, God is present

there. In fact, you need not come over here to see God. He is very much present in the place where you reside. Without realising this truth, people are spending a lot of money and going on pilgrimages. That is not what you are expected to do. Develop the quality of love in you and share it with all. Then all people can become one. All are one, be alike to everyone. No living being can ever live without love.

Living is possible only with love. Hence, develop a loving nature. When you go home, close your eyes and contemplate upon God. You're sure to find Him in your own heart.

When you open your eyes to the outside world, you see all and sundry.

What do you think is the purpose for which you are endowed with eyes? It is only to see God.

If you go to a doctor complaining about some problem in your body, they will take an X-ray of your heart, liver, kidney, etc., and decide about the particular malady from which you are suffering. Spirituality is like an X-ray photo that will reveal your true nature.

Install the form of God in your Heart and contemplate on Him incessantly. Never change that form for any reason. You are sure to realise God. You need not search for Him elsewhere. If you wish to see Swami, install the form of Swami in the altar of your heart. You can surely visualise Swami there. If you develop a feeling of oneness with Him, everything will turn out to be good for you. This is what you have to realise today.

Festivals come and go. Sunday, Monday, Tuesday --- days roll on like that. Saturday lapses into Sunday. But God will never change. He is eternal. Realise this truth.

14 Jan 2009, Makara Sankranti
Date: 14 Jan 2009 Occasion: Makara Sankranti Place: Prasanthi Nilayam
Money Comes and Goes, But Morality Comes and Grows by
Bhagavan Sri Sathya Sai Baba
Bharat is the motherland of many noble souls who earned great name and fame in all the continents of the world. This is the land of valorous people who vanquished the foreign rulers in the battlefield and attained independence.

This is the land that excelled in music, literature, and other fine arts. Having been born in this great land of Bharat, oh boys and girls!

It is your sacred duty to protect its rich cultural heritage.
(Telugu poem)
Dear students!
Be prepared to uphold the honour and glory of this country of Bharat! You are sure to come out victorious in this effort.

Today, people are able to achieve great progress in secular and scientific fields, but they are unable to march forward in the field of spirituality. One has to progress in spirituality more than in other fields. People used to give great importance to progress in the spiritual arena in the ancient times. In fact, it used to be the goal of their life. However, there is a decline in the spiritual outlook of people in recent times.

In these days a lot of effort is made to achieve progress in secular, physical, and worldly matters. Whatever achievements made in these areas are only temporary and transitory; they are not permanent. While people are able to make giant strides in secular areas all over the world, there is decline in the importance given to spiritual and moral progress. This tendency is in sharp contrast to the culture of Bharat in ancient times.

This land of Bharat has given birth to many noble women like Savitri, who brought her dead husband back to life; Chandramati, who extinguished wild fire with the power of truth; Sita, who proved her chastity by coming out of blazing fire unscathed; and Damayanti, who reduced an evil-minded hunter to ashes with the power of her chastity.

This land of piety and nobility attained plenty and prosperity and became the teacher of all the nations of the world because of such women of chastity.
(Telugu poem)
Savitri, a great woman of chastity, brought her deceased husband back to life by the power of her chastity. Such women brought great name and fame to the country of Bharat.

Can you find parallels to her anywhere in this world? No doubt, whoever is born must die, but is there a woman in any country in the world who could bring her dead husband back to life, except in Bharat? The whole world is falling to abysmal depth due to transgression of the righteous path, lack of character, and bad behaviour.

Once Arjuna was narrating to King Dharmaraja a few strange incidents he observed while

going on a tour of the Kingdom. A farmer reported to Arjuna, "Swami! Yesterday I left the implements in the field itself after ploughing, since it was getting dark. Today when I went to the field to pick up those implements, they were not to be found there."

On another occasion, he noticed some ladies locking their houses and going out. On enquiry they informed him, "Swami! We wanted to go out on some work. and unless we lock our houses, our belongings won't be safe."

This was stunning news to Arjuna, since no house in the kingdom used to be locked in those days, unlike in present times, and people were able to move very freely without any worry. Later, when King **Dharmaraja** himself went on a stroll, he observed a lady talking to a man in public standing in the middle of the road. Such type of behaviour went against the custom prevailing in the country.

Dharmaraja was taken aback at these developments and felt that the age of Kali had begun. He therefore decided that it was time that the **Pandavas** leave for their heavenly abode. Ladies and gents engaging themselves in conversation in full view of the public was a taboo in those days.

Bharat is a land where noble thoughts and feelings are cultivated right from childhood.

In fact, **Bharat** is the spiritual teacher for the entire world. Even now, you will find

that **Bharatiyas** do not go astray in their behaviour, as it is happening in some other countries in the world. They are decent and courteous in their behaviour, at least in

public. Even an aged son dare not talk to his mother standing in front of her.

In the earlier days of Swami's **Avatarhood**, the **Raja of Venkatagiri** used to visit

Puttaparthi. He used to bring the heir apparent and his other son along with him. Before their departure, the sons used to take the blessings of their mother, who used to sit behind a screen and stretch her legs for her sons to offer their obeisance to her. Such were their noble feelings and exemplary character.

Today, you will find boys and girls moving together even in public places. If someone makes enquiries, they reply that so and so was their classmate. Such acts in the old

days were considered as highly improper. In fact, the term "classmate" itself is a wrong

expression. Do not use the word "classmate". Say, "a fellow student in the class".

The rules of conduct in the earlier times were very strict. The situation has changed

now. Boys and girls visit each other's houses without any inhibition and even dine

together. This is highly improper. Before doing such things, one has to ask oneself, "Am

I a human being or an animal or a beast?" Animals have animal qualities, but you are a

human being. Hence, you should possess human qualities. You say you are a human being.

Therefore you have to ask yourself, "Do I possess human qualities?"

What are those human qualities? Never hurt anyone. Do not speak harsh words against any

individual. Have compassion and a charitable disposition. Only such a person can be said

to be a human being.

Sathya (truth), dharma (righteousness), **santhi** (peace), **prema** (love), and ahimsa

(nonviolence) are the five qualities a human being should possess.

Giving a go-bye to

sathya and dharma, people pray for **santhi**. Is it possible? Can anyone get peace outside?

Peace is a state of mind that is very much inside one's own self. It emanates from one's

heart. People are now searching for peace in the outside world.

There is reaction, resound, and reflection for everything in the world. Only when you

develop the quality of hatred in yourself will you see hatred in others. Even when no

one causes any harm to you, you try to hurt others. Whatever you do to others, surely

you will experience the result of that action. Whatever you hear or experience is all

due to the reaction, reflection, and resound of your own actions and feelings. Others

are not responsible for it.

You forget this simple truth and lament, "so and so is accusing me; so and so is causing

pain to me; so and so is hurting me," **etc.** No one is responsible for either your good or

your bad actions. Neither is it God's creation, for God is **nirgunam**, **niranjanam**,

sanathana niketanam, **nitya**, **shuddha**, buddha, **mukta**, **nirmala** **swarupinam** (God is

attributeless, unsullied, final abode, eternal, pure, enlightened, free, and embodiment of sacredness).

You go on fighting with others and try to hurt them. Then you are not a human being at

all! Always help others, never hurt anyone. "Help Ever, Hurt Never." It

is said,
Paropakara punyaya, papaya **parapeedanam** (one attains merit by serving others and commits sin by hurting them), **Sarva** jiva **namaskaram Kesavam pratigachchhati** (whomever you salute, it reaches God), and **Sarva** jiva **tiraskaram Kesavam pratigachchhati** (whomever you criticise, it reaches God).
 You think you are accusing someone or making fun of someone. It is all your illusion. In fact, you are accusing yourself and making fun of yourself in the process. Everything has reaction, reflection, and resound. You yourself are responsible for either good or bad. If you wish to enjoy good things in life, do good to others in the first instance.
 Today's education is information-oriented. It is bookish knowledge. It is not real education. It is not this type of education that you should pursue. You have to pursue "**Educare**".
Educare manifests in one's own heart. Education relates to gathering information by reading several books and storing them in your brain. Whatever you remember out of that knowledge, you will reproduce in your examinations and acquire degrees. That you call education. That is not real education.
 You have to follow your inner voice. That is real education. In the recent sports day, you played many games, displayed beautiful gymnastic skills, and sang several songs. All these activities relate to the body, which is the result of your past **karmas** (actions).
 However, do not repose absolute confidence in the physical body. The body is given to you for discharging your duty as a human being. Do not misuse your body.
 It is the responsibility of teachers, headmistress, principals, vice chancellors, and chancellors to teach the students the value and purpose of human birth.
 Your duty is to follow your conscience. Your conscience helps you manifest noble qualities. But you do not pay heed to the voice of your conscience and go against the human values. Hence, never ignore your conscience. Your conscience is your most valuable property.
 You do not have to do **japa** (soft repetition of the name of God), tapa (penance, severe austerities), **dhyana** (meditation), or yoga. You will achieve a lot of

progress in your **sadhana** (spiritual practices) if only you listen to your inner voice. Whatever comes from the depth of your heart will do good for you. Whatever goes against the dictates of your conscience is worldly, whereas inner voice or conscience is spiritual. "Help Ever; Hurt Never," is the cardinal principle of spirituality. Whoever follows the inner voice will always be safe. Never go against that inner voice. That is true spirituality.
 Spirituality does not mean just conforming to worship and meditation. These practices have degenerated into several undesirable activities these days. The underlying principle and the purpose of these **sadhanas** are totally forgotten. It is said, **Manasyekam vachasyekam, karmanyekam mahatmanam** (Those whose thoughts, words, and deeds are in perfect harmony are noble ones). Unless there is perfect accord between your thoughts, words, and deeds, you are not a human being at all! You get very angry against someone and slap them. But think for a moment; it is a great sin to hurt others. In the process, you are hurting not your enemy but God, verily! All are divine. Hence, never hurt anyone. It is natural to help those who help you, but you should be able to help even those who harm you. There is nothing great in helping those who have helped you. The noble ones are those who help even those who have harmed them.
 (Telugu poem)
 It is only **Sai** in this world who helps even those who try to harm Him, ignoring their faults. I never mind the harm done to Me by others. We must always be calm, serene, and peaceful under all circumstances. If only you maintain the quality of peace, you can achieve anything in life. Wherever you see in the outside world, it is only pieces and pieces! Do not hurt the feelings of others, come what may. Always treat your parents with love and respect. In fact, your parents are your first teachers. Respect them. Any amount of your good work that inconveniences your parents is of no avail. That cannot be considered good work at all. Though it may appear to be yielding some benefits temporarily, the end result of all this work will turn out to be very bad. Hence, ensure that you do not cause any inconvenience or suffering to your parents. The more you inconvenience them, the more you will suffer.

With regard to charity, the more you give in charity to others, the more benefit you will receive later. Therefore, try to help others, always. Do any kind of **seva** (selfless service) that you are capable of. When you thus go on helping others, you will be progressing in the path of truth. As you travel in the path of truth, dharma will automatically follow.

Where **sathya** (truth) and dharma (righteousness) go together, **santhi** (peace) will reign there. Then **prema** (love) will follow. Where there is love, there hatred cannot be. You will not have enemies then. It is only when the spring of love gets dried up in your heart that you will try to cause suffering to others. Hence, develop love for all.

Sathya, dharma, **santhi**, **prema** and ahimsa are human qualities. Today, there is rampant violence everywhere in the world. People are afraid to stay alone even in their houses. Several changes are taking place all over the world.

Earlier, the United States of America was considered to be a super power and a wealthy country, but now, all that glory is gone. As a result, people who were going to their **workplaces** in cars earlier are now walking.

We think money and wealth can do anything. But money is not important; your mind is important. If only you can control your mind, everything will turn out to be good for you.

Dear students! Whatever work you undertake, do it with a sense of dedication to God. **Sarva** karma

Bhagavad preetyartham (do all actions to please God). Always remind yourself that God is the doer and you are just an instrument in the hands of God. You can achieve anything in life only when there is the Will of God. Perform your duty and remain a witness to all that goes in the world.

It is said, "**Paropakarah punyaya** papaya **parapeedanam**." Always follow the principles of

"be good, do good, and see good." Let your tongue speak only the truth. Let all your deeds be helpful to others. Whoever undertakes service in society with such a motto will always be happy.

Pride, jealousy, **etc**, are all bad qualities. They drive away good qualities. They do harm to you as well as to society. Hence, be good and do good to

others. If someone is in a difficult situation, go all out to help them even at the cost of your own work.

This is the foremost duty of a human being. "Help Ever, Hurt Never" should be your motto. It is enough if you remember these two commands always. Do not cause harm even to your enemy. Hurt never. Do not cause even the slightest inconvenience to others. This is true education.

You make your parents suffer in the house, come to the office and show your egoistic power on your subordinates, and draw a huge salary for your so-called work and responsibility. This is a great mistake. As you go up in your career and life, your ego and jealousy must come down. Then only will you earn respect from one and all.

Always remember society and its welfare. You are a member of the society and therefore you have a social responsibility. You owe your very existence to society. Similarly, society is not separate from you. Individuals make a society. You and society are inseparable and mutually dependent. Only when fellow members of the society prosper will you also prosper.

Dear students! You all have done well in your studies, getting good marks and securing ranks. You brought good name to the Institution in the fields of education, sports, and cultural activities. Yesterday, you witnessed a play on **Bhakta Potana**. He did not feel bad, in spite of criticism and belittling from his brother-in-law **Srinatha**, also a great poet.

Since **Potana** was a great devotee of **Rama** and surrendered himself totally to the Lord,

Rama Himself composed the great epic **Bhagavatam** on his behalf. **Potana** always believed that his poetry, his life, and even his very existence were all the gift of Lord **Rama**.

He was a true devotee. When **Potana** was suffering from acute poverty and finding it very difficult to make both

ends meet, his brother-in-law advised him to dedicate his works to the King and make a comfortable living with the money and jewelry gifted by the King. **Potana** refused to do, so saying that he would take refuge only in Lord **Rama**. Instead, he decided to live by cultivating his small piece of land.

One day, while **Srinatha** was going by the side of the fields in a

palanquin, he saw his brother-in-law **Potana** working in his field. He derisively passed a comment on **Potana**, addressing him as "**haalika**", meaning, "**Oh** farmer! Are you **Ok**?" **Potana** gave an apt reply saying, "how does it matter if I am a farmer? I feel it is better and nobler to make a living by farming than dedicating my poetry to earthly kings and living upon their charity. That gives me great satisfaction!" The earth is the basis for all objects and activities in the world. Whoever reposes his faith in the land will never undergo any difficulties. Hence, I advise students to develop faith in their motherland and pursue their vocations in this great land of **Bharat** itself, instead of dreaming to go to other countries like America and earn **lakhs** and **lakhs** of rupees. Earn name and fame in your motherland itself. Earning money is not something great. Even a beggar can earn a lot of money. "Money comes and goes, but morality comes and grows." Cultivate that morality. Whoever has morality will never undergo any difficulty.

21 Feb 2009
Date: 21 Feb 2009 Occasion: Place: **Prasanthi Nilayam**
Develop Self-Confidence to Gain Success in Life
by
Bhagavan Sri Sathya Sai Baba
Forbearance is the real beauty in this sacred land of **Bharat**.
Of all the rituals, adherence to truth is the greatest penance.
The nectarine feeling in this country is the feeling of love toward one's mother.
Character is valued far higher than the very life itself.
People have forgotten the basic principles of this great culture and are imitating Western culture
Alas!
The **Bharathiyas** are not aware of the greatness of their cultural heritage
just as a mighty elephant is not aware of its own strength.
(Telugu poem)
The elephant, unable to realise its innate strength, meekly submits itself to the commands of the mahout, who works for a paltry sum of a few rupees. It gets up and sits down as per the commands of the mahout on account of the training it received from him.
Similarly **Bharathiyas** today are blindly following western culture, forgetting their own rich and sacred culture. The culture of **Bharath** is very sacred, strong, and ancient. It is eternal and a beacon light that guides all the countries of the world.

How then can the **Bharathiyas** forget their own great culture?
The culture of **Bharath** enjoins all people to revere and respect their mother and father as God. It exhorts **Mathrudevo bhava** and **Pithrudevo bhava** (mother is God; father is God).
Not only this; it also exhorts **Acharyadevo bhava** and **Athithidevo bhava** (teacher is God and guest is God). If you tend to ignore the words of your own mother, whom else will you revere and respect?
Embodiments of Love!
As we go on talking for hours together, we tend to forget what we really intend to communicate. So many deviations and distortions creep into our speech. Today, the entire world is filled with negative feelings. Whoever you come across, whatever you see, negativity is widespread. All are reflections of your inner thoughts and feelings.
But beyond all these, there is one entity, called **Atma**, that is the Embodiment of the divine Self. There is only one **Atma**, which dwells in every individual, nay every living being. The **Bhagavad Gita** declared, **Mamaivamso jeevaloke jeevabhuthah Sanathanah** (the eternal **Atma** in all beings is a part of My Being). There is no scope at all for any doubt or duality in this aspect. It is **Ekameva adwitheeyam** Brahma (The **Atma** or Brahma is one without a second). That is why it is said a man with dual mind is half blind.
Divinity is described in the Vedas as **Sahasra seersha purushaha sahasrakshah sahasra paad** (The Cosmic Being has thousands of heads, eyes and feet.). The import of this statement is that the one Divinity expresses itself through millions of individuals and that all are divine. We tend to forget this great truth and consider each individual as separate from the other. The strife and conflicts between human beings started the moment humanity forgot its fundamental unity. It is time that this trend is reversed and the fundamental unity among humans is re-established.
Along with unity, there should be purity. Where unity and purity go together, there Divinity is. The combination of unity, purity and Divinity will result in realisation of **Atma Tathwa** (**Atmic** Principle). The Upanishads, especially the **Taithreeyopanishad**, dealt at length with this **Atma Tathwa**. One who develops faith only in this

Atma Tathwa will

succeed in all their endeavours.

The **Atma Tathwa** or divine Consciousness permeates the entire Universe. Not a blade of grass can move without this divine Consciousness. Everything in this Universe is the

reflection of that divine Consciousness. The same **Atma Tathwa** dwells in all human beings

irrespective of religion, caste, creed, and nationality.

This is true even in the case of **Avatars**. The **Avatars** of **Rama**, Krishna, **etc.** may be different in names and forms; but the **Atma Tathwa** in them is only one. They all lived in their human vestures till the completion of their **Avataric** mission, and once their task

was completed, they disappeared. Hence, physical bodies are not permanent. In fact, nothing in this ephemeral world is permanent, not even the great **Avatars**.

Atma is the only entity that is eternal. It is beyond birth and death. It is changeless.

There is a beginning and end for everything else in this universe, except the **Atma**.

Hence, one has to develop firm faith in this **Atma Tathwa**.

Unfortunately, today we tend to forget this true and eternal **Atma Tathwa** and develop faith in the ephemeral world. We weave a web of imagination around the pleasures that

this transient world would offer. Ultimately, we land ourselves in sorrow and

difficulties. The **Atma Tathwa** is the only entity that is true, eternal, and changeless.

Everything else undergoes change from time to time. Even the human body passes through

different stages like childhood, adolescence, youth and old age, but the individual

remains the same through all these changes.

Today, people adapt themselves to continuous changes in time, situations, and

environment. People who change themselves thus are not a human beings in the real sense.

Who is a real human being? One who does not undergo a change; one whose faith in the

Atma Tathwa (Self) is firm and steady. That is self-confidence. One who develops that

self confidence can find a place for **themselves** permanently in the history of the world.

You all know about Abraham Lincoln, the past President of the United States of America.

He was a perfect example of such self-confidence. He came from a very poor family and could not afford to have a decent dress and books. He was so poor

that he had to study

under streetlights. His mother used to support him with the meagre amount of money she

earned by mending old and worn-out clothes.

One day his classmates, who were rich and wearing fine suits, boots, and hats, made fun

of him and heckled him, saying that he did not deserve to walk along with them in that

poor attire and that he should walk on the footpath. He came home crying and poured out

his agony to his mother, explaining how he was insulted and humiliated.

His mother consoled him saying, My dear son! Do not get affected by praise or blame.

Understand the situation at home. Your father cannot afford to spend money on your

education. Develop self-confidence. That is your property.

These words made a lasting impression on the tender heart of Lincoln. He acquired

self-confidence and self-respect, with the constant support and encouragement of his

mother. He even did some odd jobs and earned some money to support himself. The good

name he earned for himself in society commanded the respect and love of his **fellowmen** for him.

In due course, his friends and well-wishers advised him to run for election. They

assured him of their support and votes. On their advice, he ran for election and won. He

became the President of America. Thus, Abraham Lincoln, the son of a poor artisan with

little spare money even to pursue primary education, became the President of America by

sheer hard work and self-confidence infused by his mother.

People cannot reach great heights without self-confidence. Not even the nine forms of

devotion **sravanam** (listening), **kirtanam** (singing),

Vishnusmaranam (contemplating on

Vishnu), **Padasevanam** (serving His Lotus Feet), **vandanam** (salutation), **archanam**

(worship), **dasyam** (servitude), **sneham** (friendship), and

Atmanivedanam (self-surrender) can help.

Any amount of **sadhana** (spiritual practices) without self-confidence will be of little

use. Hence, I wish that all of you should develop self-confidence. Face your

examinations with self-confidence. Without self-confidence, not even your friends can

help.

Do not forget to follow your mother's advice, for, she is **Mathrudevo**

bhava (mother is God). She will always protect you, wherever you are. One who respects the commands of their mother and follows them sincerely will come up in life, as in the case of Abraham Lincoln.

Unfortunately, people today do not give due respect and recognition to their mothers.

They do not hesitate even to denigrate her before others, when they are holding high positions. Whenever some guests or colleague officers visit their houses and ask about the mother, they reply that she is a servant. This type of behaviour is totally against the Vedic injunctions, which exhort people to treat the mother as God, verily. In fact, the mother is the living divinity. She is the first guru to a human being. She is the only person who selflessly works and wishes for the welfare of her children.

Those who disregard the advice of their mother will never be successful in life. Even in foreign countries, people like Abraham Lincoln attained high positions by obeying the commands of their mothers and by developing self-confidence.

We consider foreigners as great. But not all the foreigners can be considered great.

Only those who respect their mothers and follow their advice are great. If you ignore the advice of your mother, you are sure to face difficulties in life. Follow her advice wholeheartedly. Develop the quality of implicit obedience to the wishes of your mother, without a second thought. Then only will your life be peaceful.

The women of **Bharath** earned great name and fame for their sterling quality of chastity.

They are not to be treated lightly. A few examples of such noble women are always worth remembering and emulated. **Savithri** could bring her deceased husband back to life, by the power of her chastity. The great woman **Sita** entered the fire to prove her chastity and came out unscathed. There were several such examples in this country of **Bharath**, who shone as beacon lights to the entire world.

Bharath is a holy and sacred land. How fortunate you are to be born in this great land of **Bharath**! You must therefore sanctify your lives by following the rich and sacred culture of this country. **Bharath** is a holy land where the qualities of magnanimity and sacrifice flourished. The spiritual outlook of **Bharath** is unparalleled.

In fact, it is this spiritual outlook that sustained this country since times immemorial and took it to great heights.

The people of this country are enjoying peace and bliss even today, while the whole world is passing through difficult times. It is for this reason that people from all other countries visit this country and find solace here. We have to sustain this rich legacy of spirituality.

Whenever someone asks a student what he is doing, he replies that he is concentrating on his studies. But the real meaning of concentration is fixing one's mind on a particular object. Contemplation is the next step. The final step is meditation. Thus, concentration, contemplation, and meditation are the three steps in **sadhana**. Meditation is not simply silent sitting, closing one's eyes. Maintaining an unwavering and steady mind is meditation.

People think that concentration is a great exercise, but it is only the first step in **sadhana**, the others being contemplation and meditation. Concentration is like primary school education. Contemplation is high school education and meditation is college level education. Only after reaching the college level is one eligible to acquire a degree.

All our ancient **rishis** reached up to this stage and meditated upon Divinity.

When one reaches the stage of meditation, there is no scope for any wavering, and one's faith in Divinity becomes steady. You have to attain that stage. You may study a number of books and pass your examination in the school or college. But it is only one who reached the meditation stage that passes the test prescribed by God.

Dear students!

Do not be proud of your achievement in getting a first class or a rank. It is not the marks that count. See that you do not get remarks, which is the result of your losing self-confidence. Hence, develop self-confidence to become a real success in life.

(**Bhagawan** sang the **bhajan**, **Bhajana bina** and continued His discourse.)

Embodiments of Love!

Constantly meditate upon a name and form of God that is to your liking. It does not matter which name and form you select for your **namasmarana**. All

names and form belong to

the one God. He is Atmaswarupa (Embodiment of divine Atma). God takes up different forms

and is worshipped by various names. Only God can fulfil the desires of devotees. It is

He who grants you powers and positions. Without Him, you cannot achieve any position.

All are zeros only! With God's grace, one can become a hero!

23 Feb 2009, Sivarathri

Date: 23 Feb 2009 Occasion: Sivarathri Place: Prasanthi Nilayam

Install God on the Altar of Your Heart and Meditate On Him

by

Bhagavan Sri Sathya Sai Baba

Bharat is the motherland of many noble souls who earned great name and fame in all the continents of the world.

This is the land of valorous people who vanquished the foreign rulers in the battlefield and attained independence.

This is the land that excelled in music, literature, and other fine arts.

Having been born in this great land of Bharat, oh boys and girls,

it is your sacred duty to protect its rich cultural heritage!

(Telugu poem)

Embodiments of Love!

We are spending nights daily ever since we are born, but not all those nights can be

termed as Sivarathri. People meditate upon, sing about, and listen to the glory of the

divine name and experience the divinity of Lord Siva. Since the whole night is spent in

meditation and singing the glory of the divine name of Lord Siva, this night is called

Sivarathri. Not only this night, whenever you spend the entire night meditating upon the

divine name, that night is also Sivarathri.

Lord Siva is not a separate Avatar. In fact, Hari and Hara (Lord Vishnu and Lord Siva)

are beyond one's contemplation. They are beyond the physical body. Many people

contemplate upon them as Avatars with a physical body and worship them in a particular

form. They develop a deep urge to visualise them in a particular form. But who is it

that ascribed those forms to Divinity? Surely, they did not incarnate in those forms.

Some painters, like Ravi Varma, painted them in a particular form as per their

imagination based upon certain descriptions in the Sastras and Puranas. That is all!

In fact, Vishnu and Siva are not limited to a physical frame. They are beyond

description. They are formless and attributeless. Nirgunam,

niranjanam, sanathana

niketanam, nitya, suddha, buddha, mukta, nirmala, swarupinam (God is attributeless,

unsullied, final abode, eternal, pure, enlightened, free, and embodiment of sacredness).

Devotees are accustomed to contemplate upon and worship these forms also since

millennia. They wish to visualise God in those forms.

God is beyond description and is not limited to a particular form. No painter, however

great they may be, can ever paint the picture of God. How can a painter paint the form

of God, who is formless?

However, God assumes different forms as per the wishes of devotees. Whoever wishes to

visualise God in whatever form of their liking, God manifests in that form. It is for

that particular moment only. It is not permanent. All forms attributed to God are only

temporary. Divinity is beyond name and form.

Once Goddess Lakshmi came to Parvathi and wondered

Oh! Gowri! You are very young and Sambasiva is old;

He has matted locks and wears a tiger skin;

He rides a bull and is constantly on the move;

He is adorned with snakes;

How did you court Him?

Don't you know all this?

He has no house of His own and sleeps in the burial ground.

(Telugu song)

Parvathi was deeply disturbed by these remarks and approached Lord Siva and asked, "You

don't have a house of your own. You don't belong to a particular caste or lineage.

Further, you are "arthanariswara" (androgynous). How then can you call yourself God?"

Lord Siva replied that God is beyond names, caste, and lineage. He then turned to

Lakshmi and asked, "Oh! Mother Lakshmi! Are you aware of your own husband's antecedents?

He is constantly on the move to protect His devotees and has no time for food and sleep.

If at all He settles down to take food, some devotee like Draupadi prays meanwhile, 'Oh!

Lord Krishna! I am in great trouble. Please save me.' Immediately, He rushes to rescue

her, leaving His food. Thus, He is constantly on the move to protect His devotees like

Narada or Prahlada. How then did you court such a Lord who has no time even for food and

rest?"

Siva then clarified that God has no name and form; He is changeless; He has neither

birth nor death; neither beginning nor end; He is eternal and **Atmaswarupa** (embodiment of **Atma**). He also emphasised that it is man's illusion to ascribe a name and form to God.

The formless God manifests with a particular form and name as per the wishes of the devotees, to fulfil their aspirations.

God is formless and attributeless. It is the devotees who attribute some names, forms, and attributes to God and feel satisfied. All names and forms are **anithya** and **asathya** (evanescent and false). The only eternal and true form of God is **Atma**. Everything in the world may change; but the **Atma** will never undergo a change. The entire universe is contained in the **Atma**. This is also called divine consciousness or **Aham** or Brahman.

People misunderstand this eternal truth, ascribing several names and forms to it.

When the formless God assumes a form, it is natural for human beings to meditate and worship that form. People derive great satisfaction and experience bliss by doing so. It is alright as long as that form remains. Once that divine form ceases to exist, what will you do? The happiness and bliss derived from the worship of a particular form of God are born out of your illusion only. The physical vestures last for a particular period and then cease to exist. Divinity takes different forms later.

For example, you are now attached to this physical body. You worship this body and derive great satisfaction and bliss thereby. But, after sometime, this body may disappear like the earlier Avatar. Then you should not feel sad. When the divine **Atma** embodied in this physical body reaches its eternal Abode, it is a matter of joy, not sorrow.

In **Tretha Yuga** the **Rama** Avatar came. He went into exile in the forest and destroyed several demons, including the great **rakshasa** (demon) king, **Ravana**. Finally, having fulfilled His **Avataric** mission, He went into the **Sarayu** river and disappeared. The same is the case with Lord Krishna in the **Dwapara Yuga**, who left His mortal coil after having been hit by the arrow of a hunter in the forest. Thus, the physical vestures are always temporary and untrue.

The body is made up of five elements and is bound to perish sooner or later,

but the indweller has neither birth nor death.

The indweller has no attachment whatsoever and is the eternal witness.

Truly speaking, the indweller who is in the form of **Atma**, is verily God Himself.

(Telugu poem)

Hence, never consider the physical body as permanent. Bodies appear according to the time and circumstances. Once the prescribed time is over, they just disappear. Even the experiences gained by the physical body vanish.

Considering the physical bodies as true, if you wish to have the **darshan** of Lord Krishna of **Dwapara Yuga** now, how is it possible? As long as He walked in that body, He appeared in **Mathura**, **Brindavan**, **Gokul**, **Dwaraka**, etc., and made people happy with His **darshan**, **sparshan**, and **sambhasan** (sight, contact, speech).

Take the example of an electric bulb. Each bulb has separate wattage, which remains for a limited period of time. **Avatars** are like these electric bulbs. Over a period, God has incarnated as several **Avatars**. Be attached not to the physical form of a particular Avatar but to Divinity as the formless, attributeless, **Parabrahma**, which manifested as different Avatar in different ages.

You were born as a baby and grew up as a child, youth, and elderly person. All these different stages in life are only for a limited period, but you the individual are there in all the different stages. **Avatars** come, fulfil their mission, and disappear. You must therefore meditate upon Divinity, which is true and eternal.

There are three aspects in **sadhana** (spiritual practice): concentration, contemplation, and meditation. At the moment, you are fixing your gaze on this form; that is concentration. When this form moves away after sometime, you still look at this form with your mental eye; that is contemplation. As a result of this exercise, this form gets imprinted in your heart permanently. That is meditation. As you go on meditating thus, the form remains in your heart permanently.

At present, you are confining your **sadhana** only to concentration and contemplation.

These two stages are only transitory. It is true that the first step in your **sadhana** is concentration. Concentration has to be transformed into contemplation and later into meditation. In this final stage of meditation, you will continue to

visualise the form

of God even if you close your eyes. The ancient **rishis** adopted this form of meditation.

That is why God manifested before them whenever they wished, talked to them, and fulfilled their desires.

The **nirakara, nirguna Parabrahma** (formless, attributeless Supreme Self) is changeless and eternal. It represents the ultimate reality. It is known by different names like

Rama, Krishna, and **Sai**. Do not make any distinction between the names, for **Parabrahma** is beyond names and forms. Install that ultimate reality on the altar of your sacred heart and constantly meditate upon it.

Some people tend to misinterpret the **sastras** and **puranas** (scriptures and ancient texts)

to suit their convenience and selfish ends. A small story: Once an impostor posing as a

renunciant stood before a house and begged for food saying, "**Bhavathi bhiksham dehi!**" (I am hungry, kindly give me food!).

The housewife heard his plea and came out. She told him, "Sir! Please go to the river and have a bath and come back. Meanwhile, I will keep the food ready for you."

Then the **sanyasi (renunciant)** quoted a line from the **puranas**, "**Govindethi sadasnanam**"

(the constant chanting of the name of **Govinda** is as good as taking a bath).

The housewife immediately realised that the person standing in front of their door

begging for food was not a true **renunciant** and replied, "Dear Son! **Govindethi sada**

bhojanam" (the constant chanting of the name of **Govinda** is as good as a meal). You may go.

It is said that the face is the index of mind. It reflects our inner thoughts and

feelings. If the so-called **renunciant** in this story really believed in the glory of the

divine name, he should have taken a bath before asking for food. He was a lazy person.

He wanted food to satisfy his hunger but was reluctant to have a bath before the meal.

Never believe in such impostors.

Some people sit silently, closing their eyes. They say they are doing meditation. That

is not meditation. They may be sitting silently, but their mind may be wandering,

thinking about all and sundry. Only a mind that is unwavering and firmly fixed on the

higher reality can be called meditation. Meditation is the next stage to contemplation.

A small example: you may have scored first class marks in the half yearly examination,

but you will not be eligible to get a degree. Only after passing the final examination

will you be eligible to receive a degree. Contemplation and meditation are comparable to

the half yearly and final examinations. Thus, spirituality represents a higher stage in life.

Today, people are engrossed in the pursuit of physical and worldly objects, forgetting

moral and spiritual goals. How then can they attain spiritual progress? If one wishes to

have a spiritual experience, one has to acquire the necessary strength to face the final examination.

To say that this is my body, my house, my property, **etc.** represents the physical aspect.

When you say, "this is my body," it means "my" is separate. That is, you are separate

from your body. Similarly, when you say "my mind", "my **buddhi** (intellect)", "my **chitta**

(subconscious mind)", **etc.** it means they are all separate from you. Hence, your true

nature is "I", which is separate from all that you call as "my body, my mind, my

buddhi", **etc.**

You have to sacrifice all your **karmas** (i.e. the fruits of your actions). That means, you

have to perform your **karmas** (actions) with an attitude of **Sarva** karma **Bhagavad**

preethyartham (all actions to be performed in a spirit of surrender to God). Then only

will you become immortal.

If you wish to attain the true and eternal state, you must realise the

Atma Tathwa

(**Atmic** Principle). Only the Upanishads delineate on the **Atma Tathwa** extensively, not the

epics like **Bhagavatha** and **Ramayana**. The same **Atma Tathwa**, that is, the supreme reality,

incarnates from age to age to restored dharma whenever it is on the decline, as stated

in the **Bhagavad Gita**:

Yada yada hi dharmasya glanir bhavati bharata,

abhyutthanamadharmasya tadatmanam srujamyaham.

(Sanskrit verse)

(**Oh** Arjuna! Whenever there is a decline in dharma and rise in **adharma**,

I incarnate from age to age for the establishment of dharma.

Install God on the altar of your sacred heart and meditate on Him

constantly. In spite of sorrow, difficulties, and calamities that you may encounter, hold on to Him firmly.

They trouble your body, not you; for, you are separate from your body. The body is like a box in which the mind, intellect, **chitta** (subconscious mind), **indriyas** (senses), and **anthakarana** (inner psycho-somatic fourfold instruments of mind, intellect, memory, and ego) are packed.

We cultivate qualities like anger, jealousy, envy, and pride due to our contact with the outside world. Only when we get rid of these qualities do we enjoy peace. Therefore, we have to start our **sadhana** with **sathya** (truth) and dharma (righteousness).

When truth and righteousness go together, **santhi** (peace) will reign. Peace brings love.

Where there is peace, there hatred cannot be. When we develop hatred against someone, it means the spring of love is dried up in our heart. When there is love in our heart, we do not get angry, even if someone accuses us.

Normally, we do not care for anyone when we are angry. Many people speak ill of Me, accuse Me, and even heckle Me, but I am not disturbed. I am always happy and blissful.

That is real love.

Where there is anger, hatred, and jealousy, it means that there is no love. Hence, always follow the motto of "Love All, Serve All!" The basis for following this principle is **sathya** and dharma (truth and righteousness). Always speak truth and follow righteousness.

As against this principle, people are now lecturing so much about dharma without themselves treading the path of dharma. Dharma cannot survive in such circumstances. It is said, "**Sathyannasti paro dharmah**" (there cannot be a greater dharma than speaking truth). **Sathya** and dharma are like the two hands, two legs, and two lips in a human body. It is only when the two lips work together that a human being can speak.

Similarly, it is only when **sathya** and dharma go together that peace reigns. Where there is no dharma, there love cannot be. Thus, **sathya** and dharma are the basis for all other values like **santhi** (peace), **prema** (love), and ahimsa (nonviolence). (**Bhagawan** sang the **bhajan**, "**Prema mudita manase kaho ...**" and continued His discourse.)

Embodiments of Love!

Always meditate on the divine name ---not just contemplation, but meditation. That meditation should be with love for God. Without love, your meditation will not achieve the desired result. Your love for God should be continuous through day and night. It is possible that when you pray to God to fulfil some desire and things go contrary, you may get angry and develop hatred against Him. But that has nothing to do with spirituality.

Your innate nature and love for God should never undergo a change. Continue to attach yourself to the divine name. That is real meditation. When you are in deep meditation, nothing in the external world should be visible to you even if you open your eyes.

Another aspect about which you need to be careful is your speech. Too much talk is very bad. Do not indulge in excessive talk. Try to mend your nature. Observe silence as far as possible and be quiet. Talk as much as is needed. Just answer to the point. If you talk more, you will be branded as a chatterbox. Too much talk is not good, even from the health point of view. This is very important, especially in the case of children.

You have to keep your mind steady right from the young age. What is important is not studying textbooks but steadying your mind. Textbooks you can always study ---in the classroom, in the hostel, **etc.**

Are you all happy? (All the students in one voice replied that they are happy.)

(**Bhagawan** concluded His discourse with the words, "Be always happy, happy, happy!")

3 April 2009, **Sri Rama Navami**

Date: 3 April 2009 Occasion: **Sri Rama Navami** Place: **Prasanthi Nilayam**

Develop Love And Consider All As Your **Brothers** And Sisters by **Bhagavan Sri Sathya Sai Baba**

Sweeter than sugar, tastier than curd, sweeter indeed than honey is the Name of **Rama**.

Constant repetition of this sweet name gives one the taste of divine nectar itself.

Therefore, contemplate on the name of **Rama** incessantly! (Telugu poem)

Bharat is the motherland of many noble souls who earned great name and fame in all the continents of the world.

This is the land of valorous people who vanquished foreign rulers and

attained
independence.
This is the land that excelled in music, literature, and other fine arts.
Having been born in this great land of **Bharat**, oh boys and girls,
it is your sacred duty to protect its rich cultural heritage.
(Telugu poem)
The **Bharatiyas** (Indians) today do not know their greatness, just as
the elephant does
not know its own strength. It obeys the command of the mahout and
sits when he asks it
to sit and stands when it is asked to do so. In the same manner, the
Bharatiyas are
imitating the western culture under the influence of western
education.
The **Bharatiyas** are endowed with great potentialities, and their
hearts are full of
devotion. There is none among them who does not chant the divine
name from their very
birth. They name their children after the various names of God,
thereby remembering God
all the time. There is no village in **Bharat** where there is no temple of
Rama. Villagers
of all small hamlets, even, set up a shrine for **Rama**, **Lakshmana**, and
Sita in a little
hutment or some rustic abode for regular worship.
Right from the beginning, the **Bharatiyas** gave more importance to
spirituality than to
worldly and material pursuits. The main factor that is responsible for
the peace and
progress of **Bharat** is the devotion of the **Bharatiyas** for God. At
present, many countries
of the world are in the grip of great problems and difficulties. But
Bharat is by far
free from such difficulties. The people of **Bharat** may have some
financial problems, but
they are happily leading their lives totally surrendering to the will of
God.
The **Bharatiyas** place their trust in the Self as the basis of their life
rather than
material possessions, property, and wealth. In fact, their entire life is
based on this
trust, and they have achieved progress in spite of many difficulties
and deprivations.
Having based their life on the trust in the Self, how can the
Bharatiyas give any
importance to worldly and materialistic pursuits? Even in their day-
to-day conversation,
they refer to their Self, saying, "Only my **Atmarama** knows this."
Do not limit **Rama** or Krishna to a particular name or form. These
names were given to
them after their birth. They were not born with these names.
The **Bharatiyas** have realised the truth that God is the resident of

man's heart. That is
why they are able to withstand all difficulties and sufferings and lead
their lives
happily. **Sukhadukhe samekruthwa labhalabhau jayajayau** (one
should remain equal-minded in
happiness and sorrow, gain and loss, victory and defeat), says the
Gita. Pleasure and
pain are part of human life. Whenever **Bharatiyas** have to encounter
sorrows and
difficulties, they consider them as the harbingers of happiness. They
have attained
exalted positions due to such noble feelings.
Their faith in God is unshakeable even in the face of mishaps such as
bomb blasts,
floods, and plane crashes. Those who base their life with faith in God
will never
encounter sorrows, suffering, and difficulties. Their difficulties will
come and go like
passing clouds.
One who is born in this world is sure to die one day or the other.
Nothing is permanent
in this world. Only one thing is permanent and that is the **Atma** or the
Self. People
aspire for liberation, heaven, and **Vaikuntha**, but even they are not
permanent. The only
thing that is permanent is the **Atma**, and that is the only truth. You
may see so many
forms in this world, but none of them is permanent except the **Atma**.
Let us now dwell upon the **Ramayana**. **Dasaratha** had three wives:
Kausalya, **Sumitra**, and
Kaikeyi. **Kausalya** first gave birth to a female child, who was named
Santha. **Dasaratha**
gave her to one of his friends, who adopted her as his daughter. She
was married to Sage
Rishyasringa, who conducted the **Putrakameshti Yajna** of
Dasaratha. When oblations were
offered in the sacrificial fire with the chanting of related **mantras** for
the **Yajna**, an
effulgent being came out of the fire and handed over a vessel
containing **payasam** (sweet
pudding) to **Dasaratha** with the instruction to distribute it equally
among his queens.
Accordingly, **Dasaratha** distributed the **payasam** to **Kausalya**,
Sumitra, and **Kaikeyi**.
Kausalya and **Kaikeyi** took their share of the pudding to their
respective **puja** rooms.
Each of them was happy, thinking that her son would be the future
king of **Ayodhya**.
But **Sumitra** had no such claims. She was a paragon of virtues. Her
name, "**Sumitra**",
itself signifies that she was a good friend to one and all. She carried
her bowl of

pudding to the terrace and placed it on the parapet wall while drying her hair in the sun. Suddenly, an eagle swooped down and carried away the bowl. **Sumitra** rushed down and informed **Kausalya** and **Kaikeyi** about what had happened. **Kausalya** and **Kaikeyi** came to her rescue and shared their pudding with her. **Kausalya** gave half of her share to **Sumitra**. **Kaikeyi** also did the same. In due course, **Kausalya** gave birth to **Rama**, **Kaikeyi** to **Bharata**, and **Sumitra** to **Lakshmana** and **Satrugghna**. **Kausalya** and **Kaikeyi** had one son each, whereas **Sumitra** had two sons. The sons of **Kausalya** and **Kaikeyi** were happily playing in their cradles while **Sumitra**'s sons were crying all the time and were not taking milk. **Sumitra** was at a loss to know the reason for their crying. Ultimately, she went to Sage **Vasishtha** and told him about her predicament. Sage **Vasishtha** closed his eyes in meditation. His yogic vision enabled him to know the truth. He said to **Sumitra**, "As you partook of the sacred pudding given by **Kausalya**, you gave birth to **Lakshmana** who is an **amsa** (part) of **Rama**. Similarly, **Satrugghna** is born out of the share of pudding given to you by **Kaikeyi**. So, he is a part of **Bharata**. Put **Lakshmana** by the side of **Rama** and **Satrugghna** by the side of **Bharata**. Then they will rest peacefully." **Sumitra** did as instructed by **Vasishtha**. Both **Lakshmana** and **Satrugghna** stopped crying and started playing blissfully in their cradles. This was the basis of the intimate relationship between **Rama** and **Lakshmana**, **Bharata** and **Satrugghna**. Both sons of **Sumitra**, namely, **Lakshmana** and **Satrugghna**, were always in the company of **Rama** and **Bharata**. In this manner, **Dasaratha**'s four sons grew up in an environment of love and happiness. **Sumitra** was very happy because she thought her son **Lakshmana** would serve **Rama** and **Satrugghna** would serve **Bharata** when they grew up. Where was **Rama** born? Many people have many doubts about the place of His birth. He was born in **Ayodhya**. Was the city of **Ayodhya** built by some ordinary mortal? No, no. It was built by **Viswakarma** (divine architect) himself. He built it in such a way that no enemy could enter it. When **Rama** won the hand of **Sita** by stringing the bow of **Siva** in the

court of **Janaka**. His marriage with **Sita** was performed in **Mithila** amidst great rejoicings. The people of **Mithila** were beside themselves with joy and sang merry songs. Welcome to all for **Rama**'s wedding; together we shall witness the joyous scene. Many have gathered already, decked up in all their finery. With necklaces the ladies are adorned of jewels pure and gleaming. **Rama** shall tie the knot today to beautiful **Sita**, oh what a fine match they make. Father **Dasaratha** has made ready bounteous feasts. All learned sages are assembled with **Vasishtha** presiding. Oh, what a multitude has assembled to rejoice, hearts with joy overflowing. Wedding of the holy pair **Rama** and **Sita**, such a sight is indeed rare. The sight shall confer great merit. **Rama** looks the cool full moon, and **Sita** is a matching double. The compassionate **Rama**, who loves all, will confer his grace on us all. Come quickly to see the holy wedding of **Rama** and **Sita**. (Telugu song) It seemed as if the entire population of **Ayodhya** had come to **Mithila** to witness the marriage of **Sita** and **Rama**. **Dasaratha**, all his ministers, and all family members prominently participated in the marriage. After the marriage function, all left for **Ayodhya**. On the way, they heard a deafening sound. When they looked around to find where the sound had come from, they were confronted with **Parasurama**, who looked very fierce. All of them were perturbed and began to think, "What is this great impediment after the glorious celebration of the marriages?" Good and bad always follow each other. After experiencing great joy in **Mithila**, they were confronted with a difficult situation on their way to **Ayodhya**. **Dasaratha** and others became fear-stricken. **Parasurama** came forward and asked, "Who broke the **Siva** bow?" "It is I who has done it," said **Rama**. "If that is so, let us see if you can bend my bow." Saying so, **Parasurama** gave his bow in the hands of **Rama**. **Rama** strung and armed that bow with an arrow with His left hand. Seeing that, **Parasurama** offered his salutations to **Rama** and went his way. Experiencing the joy of victory, all of them reached **Ayodhya** and participated with great joy and enthusiasm in the festivities held there. The people of **Ayodhya** held joyous celebrations.

Like his mother, Sumitra, Lakshmana's wife Urmila was also a woman of great virtues.

When Lakshmana went to inform her that he was accompanying Rama to the forest for

fourteen years, she said, "It is your greatest good fortune. Consider Sita and Rama as

your mother and father and serve them. In Ayodhya you have Kausalya, Sumitra, and

Kaiki, but in the forest you have only one mother, and that is Sita. Forget me and

serve Sita and Rama with total dedication."

Lakshmana was happy to hear these words of Urmila and said to himself, "What a virtuous wife I have!"

After the departure of Rama, Lakshmana, and Sita to the forest and the death of

Dasaratha, Bharata came back to Ayodhya. When he was offered the crown of Ayodhya, he

refused to accept it, saying that it was the right of only the eldest son and hence he

would go to the forest and pray to Rama to come back and rule Ayodhya.

When he went to the forest to appeal to Rama, Rama told him, "We have to follow the

command of our father. Without that, our life itself is a zero." Rama promised Bharata

that he would surely return to Ayodhya after the period of 14 years of his exile. Bharat

requested Rama to give His sandals, which he would place on the throne and worship them.

On his return to Ayodhya, Bharata did not enter the palace. He lived in a small hut and

led the life of a renunciant, just as Rama was living in the forest.

During the sojourn of Rama, Lakshmana, and Sita at Panchavati, Ravana came in the guise

of a mendicant and abducted Sita. Rama was put to great difficulties, but He faced all

difficulties smilingly.

Hanuman went in search of Sita to Lanka. He could cross the ocean with the power of the

divine name of Rama. In fact, any stupendous task can be achieved by contemplating on

the name of Rama. It was with the power of Rama's name that the monkeys made the bridge

over the ocean so that Rama and His army could reach Lanka.

Rama had to fight with Ravana, the king of demons. In the course of battle, Lakshmana

was hit by a missile and became unconscious. Rama was very much distressed, and he

lamented, "I may get a wife like Sita, but I cannot get a brother like Lakshmana." Then

Hanuman brought Sushena, the medical expert of Lanka, who said,

"There is a herb called

Sanjivini on a mountain in the Himalayan region. If you bring that herb, Lakshmana can be revived."

Hanuman was sent to bring the Sanjivini herb to revive Lakshmana. Hanuman did not know

how to recognise that particular herb. Therefore, he lifted the whole mountain on which

the herb existed and placed it before Rama. With the help of the herb, Lakshmana was revived.

Rama hugged him and said, "Lakshmana, My life is meaningless without you. You have

always been with Me and protected Me in many ways. There is nothing more dear to Me than

you in this world. In fact, you are verily My life."

Rama ultimately killed Ravana and rescued Sita from his prison.

Meanwhile the period of fourteen years of exile of Rama was over. As the end of fourteen

years drew near and Bharata could not see any signs of Rama's return to Ayodhya, he got

ready to give up his life by immolating himself on a pyre. As Rama had anticipated the

situation, he sent Hanuman in advance to inform Bharata that He was on His way back to

Ayodhya. Bharata was overjoyed on hearing this good news. All the people of Ayodhya as

also Bharata and the entire family were eagerly awaiting the arrival of Rama in Ayodhya.

When Rama, Lakshmana, and Sita alighted from the Pushpaka Vimana, Bharata and all the

people of Ayodhya offered them a hearty welcome. Soon after the arrival of Rama in

Ayodhya, arrangements for His coronation were made. The people of Ayodhya were full of

enthusiasm at the prospect of Rama becoming their king.

The students just now sang this song,

Kausalyatmaja Rama Charan, Vaidehi Priya Rama Charan,

Hanumatsevita Rama Charan, Bharatarchita Sri Rama Charan,

Ahalyoddharaka Rama Charan, Lakshmana Sevita Rama Charan,

Prasanthi Niketana Rama Charan

Always worship the Lotus Feet of Rama, son of Kausalya,

which are dear to Sita, worshipped by Bharata, and,

in the abode of Prasanthi,

served by Lakshmana and Hanuman and that redeemed Ahalya. (loud applause)

Lakshmana was overjoyed on hearing Rama's kind words. Rama had great love for Lakshmana,

more than anybody else. Similarly, Lakshmana loved Rama most dearly. He never disobeyed

Rama's command. In fact, all the brothers -- Rama, Lakshmana, Bharata, and Satrugna --

had great love for each other. They ruled over Ayodhya with great unity. It was not Rama alone who administered the entire kingdom; all his brothers helped Him in conducting the affairs of the kingdom.

The Ramayana teaches us many lessons in morality and ethics. In fact, all the characters of this great epic set great ideals for humanity to follow. Sweeter than sugar, tastier than curd, sweeter indeed than honey is the Name of Rama. Is there anything greater than Ramanama? We should understand this truth and contemplate on His name day in and day out.

Great epics like the Ramayana and the Mahabharata teach us many moral and ethical values. Truth is the highest among these values. Sathyannasti paro dharma (There is no dharma greater than adherence to truth). Dharma is born out of sathya, from dharma emerges peace, and from peace emerges love. Where there is love, there can be no hatred.

One who has love will adhere to nonviolence.

Sathya, dharma, santhi, prema, and ahimsa are the five cardinal human values. One who practises these human values is a human being in the true sense of the term. One who lacks even one of these cannot be called a perfect human being. Therefore, develop all these five values.

Unfortunately, when we look at the present scenario, we do not see truth anywhere, and we don't even hear the word dharma. Therefore, man today is beset with unrest. People want peace but get only pieces! Due to the lack of peace, love has become non-existent in man.

Therefore, we should develop peace. Then only will love develop in us. When love takes root in us, we will have no enemies. Then all will become our friends. Hence, man should develop love and consider all as his brothers and sisters. This is the main essence of the Ramayana.

It is only to demonstrate this principle of love that I have done this housing project in Orissa. We should love and help each other. The calamity that has befallen them can happen to anyone. When you make them happy, you will also be happy. Therefore, we should all be united.

Let us all move together, let us all grow together,
Let us all stay united and grow in intelligence together,

Let us live together with friendship and harmony.
(Telugu song)

Only when we grow in intelligence together can there be unity. We should move and work with unity. No one should hate anybody. If any thought of hatred comes to you for a moment, brush it aside and develop the feeling of unity from the very next moment. It is only love that unites all.

(Bhagavan concluded His Discourse with the bhajan, "Prema mudita manase kaho Rama Rama Ram".)

29 April 2009
Date: 29 April 2009 Occasion: Discourse Place: Kodai Kanal
Realise the Principle of Unity
by
Bhagavan Sri Sathya Sai Baba
Creation emerges from truth and merges into truth.
Is there a place in the cosmos where truth does not exist?
Visualise this pure and unsullied truth.
(Telugu Poem)
When you lose faith, you lose God
Everyone desires peace and happiness. Nobody wants sorrows and difficulties. In his speech, Popat has said that all are the embodiments of God. God is one. There is no second entity. When you think there is a second entity, then it is untruth. Therefore, there is nothing like a second entity.
All are One
Right from small ants, mosquitoes, and birds to mighty elephants, every being is the manifestation of God. Even the trees, hills, and mountains are manifestations of God.
Such being the case, how can there be a second entity? A second entity is just your imagination and illusion. It is of your own making. Just think where your body has come from. You say that it has come from your parents. No, no. You have not come from your parents. You have come from yourself. There is only one entity. Where is the existence of the second?
But people today put their faith in diversity and not in unity. What does unity mean? It is not the combination of many; it is the realisation of oneness. When you have mirrors all around you, you see your many forms. These are all your different forms. But this is not the truth. The one who asks the question and the one who gives the reply, both are one and the same. All are one. Daivam manusha rupena (God is in

the form of a human being). The same person appears in many forms. To consider these forms as different from each other is a mistake.

When I am speaking in the microphone, you are listening to My voice. The speaker is only one but the same voice is heard by many ears. **Ekoham sarva bhutanam** (I am the only Reality in all beings), **Ekam sath viprah bahudha vadanti** (truth is one, but the wise refer to it by various names). There is only one sun in the sky. But we see its reflection in many rivers, tanks, and vessels. Sun is only one. But wherever there is water, you see its reflection. Pour water in a plate, and you can see the reflection of the sun even in that water. Does it mean that the sun is there in this water? No, no. It is only the reflection of the sun. In the same way, **Atma** is only one. The mind, the intellect, the subconscious mind, and the ego sense are like different vessels.

Therefore, divinity is one. God can be seen in pure heart. Everything is God. If you think otherwise, it is only your delusion, i.e. maya. When the sun is shining above, you can see its reflections in all tanks. Even where the water is dirty, you can see its reflection. But when the water is totally dirty, then, of course, you cannot see its reflection. In the same way, when your heart is pure and clear, you can see the direct manifestation of God in it. But your heart is impure. When you thoroughly clean your heart, you can very well see God. God is immanent in everyone. Right from a newborn baby to a grownup and old person, He is present in everyone. A small baby grows up and ultimately becomes old. The baby, the woman, and the old lady are the same person. Because of their thinking, people see many different forms.

But God does not have different forms. In fact, He has no form. However, he has many names. Even though He has many names, they all correspond to the many reflections of the same divinity. You can see the reflection of the sun in flowing water and also in stagnant water. In the flowing water, the reflection appears to be wavering, but in steady water, the reflection is also steady. Your mind develops attachment to the world

because of your delusion. Everything in this world is just a projection of maya.

Hiranyakasipu asked his son **Prahlada**, "Where is God? You are always chanting **Narayana**, **Narayana**". Who is **Narayana**?"

Prahlada replied, "Man himself is **Narayana**. Wherever you see, you see only **Narayana**. He is in me, He is in you, He is in all others."

Hiranyakasipu asked, "Is He there in this pillar?"

"Surely, He is there in it," replied **Prahlada**.

Hiranyakasipu took a mace and hit the pillar with it. At once he saw the manifestation of Lord Vishnu. Therefore, wherever you see, God is there. But people like **Hiranyakasipu** have no faith in God.

Develop the vision to see unity. Though there is total unity in creation, we look at it from the angle of diversity. We say, "He is my father, she is my mother, she is my elder sister, she is my younger sister." We develop relationships on the basis of forms. Where have these relationships come from? Nothing can exist without the principle of unity.

Here is an example. A dog entered a room fitted with mirrors and saw many dogs in the mirrors. It was afraid to see so many dogs in the room, considering them as danger to its life. In order to escape from the situation, it jumped upon one of the mirrors, considering its own reflection in it to be another dog. As it did that, it saw that the dog in the mirror also jumped upon it. In the process, the mirror broke. Then, it felt that there was no other dog at the place and escaped from the room. It felt greatly relieved that it could save itself from so many other dogs. But where were so many dogs?

It saw its own reflection in so many mirrors.

The same is the case with people today. If one sees all other forms as his own reflection in the mirror of the world, one will realise the principle of unity. So, there are no such separate entities like father, mother, brothers, and sisters. But one develops worldly relationships due to one's delusion and says, "She is my sister, he is my brother, he is my father, she is my mother." These are all only physical relationships and not the relationships based on your divine reality. Try to understand that the same **Atma** is present in all. But you develop worldly relationships, forgetting

the principle of the Atma.
 You say, "She is my wife," but prior to the marriage, she is separate and you are separate. Only after the marriage do you say, "My wife, my wife." How you have developed this relationship of husband and wife? It is due only to your delusion. It is because of delusion that one makes many mistakes and indulges in many undesirable activities.
 Wherever you see, there is God and God is one. People say, "He is Rama, He is Krishna, He is Shiva, He is Vishnu." What does it mean? Does it mean that Vishnu, Shiva, Rama, and Krishna are separate entities? These are different names of the same God. God appears before you in a particular form based on your own imagination. When you contemplate on the form of Krishna as portrayed by artists like Ravi Varma, God will manifest before you in the form of Krishna. In the same way, God will appear before you in the form of Rama. But God is neither Rama nor Krishna. Both Rama and Krishna are you only. The forms of Rama and Krishna are nothing but your own reflections. When you say, "I want Rama," God manifests before you in the form of Rama. Similarly, when you say, "I want Krishna," He appears before you in the form of Krishna. All these forms are nothing but your own reflections.
 Reduce the burden of your desires
 Both sorrow and happiness are in the world. When you are in difficulty, you say, "Alas!
 Why has God given me this difficulty? What sin have I committed?"
 On the other hand,
 when you earn wealth and are happy, you say, "It is my good fortune."
 Neither this is your good fortune nor that is bad. When you have good thoughts, you will have good results. On the other hand, if you have bad thoughts, you will have bad results. Good and bad do not come from outside.
 Everything is God. When people see a scorpion, they are afraid that it might bite them.
 But, in fact, there is God even in that scorpion. There is no being in whom God is not immanent. However, you have to get rid of your delusion.
 People have too many desires. These too many desires are the cause of delusion.
 Therefore, people should reduce their desires. How should one do so?
 All desires are the creation of the mind, which behaves in an arbitrary way. Manah eva

manushyanam karanam bandhamokshayo (mind is the cause of bondage and liberation of man).
 You should make efforts to follow the path of liberation. Then, there will be no scope for delusion.
 But people are full of desires, and the cause of all desires is the mind. Therefore,
 first and foremost, control the mind. If you do so, you will not have even a single desire. Therefore, it is said, Less luggage more comfort makes travel a pleasure. God will be pleased with you only when you reduce the luggage of your desires. More desires become great burden for life. With less luggage, you will be more happy.
 When one is unmarried, one thinks, "Whatever I have, I can manage with it. I am not bothered even if I have to starve sometimes." But when one is married and has children, one is burdened with so many worries. Where have the wife and children come from? They have come from the same source as you have come. You think someone is your wife because you develop attachment to her. Can you call every woman your wife? No, no. When you say so, you will be beaten. You cannot talk like this. The relationship of wife and husband is only a "body to body" relationship. This physical relationship is the cause of many troubles.
 A person with money is called a rich man. But the same person will be called a beggar when they lose his money. When you are wealthy, you are considered bigger; when you are poor, you are treated like a beggar. Therefore, the same person is bigger as well as beggar.
 Develop equal-mindedness, and everything will become good for you. Even if somebody beats you, you should think, "The person who is beating me is none other than God. God has beaten me because there is some defect in me. This body has committed a mistake. Therefore, it has to receive punishment."
 Whatever we do will come back to us as reaction, reflection, and resound. All that we experience is the result of our own actions. It is not given by God. God does not give anything to people except ananda (bliss). Having experienced ananda, do not criticise the One who has provided it to you. Both happiness and sorrow are the reflection of your

own actions. When God loves you, it means that God loves Himself. God has no attributes. God has no such evil qualities like anger, hatred, jealousy, and hypocrisy, nor are these evil qualities given to you by God. These are all of your own making. Therefore, get rid of your delusion. If you develop unnecessary worries, thinking, "I don't have this, I don't have that," you will deceive yourself. Reduce your desires. Then you will have not to carry too much luggage. Only then can you be happy.

Know the Atmic Principle

If you have real love for God, always contemplate on Him. If you have liking for Rama, contemplate on Rama. Similarly, if Krishna is your chosen deity, contemplate on Him. But always remember that Rama and Krishna are not outside; Rama is in your heart, Krishna is in your heart. Whatever form you consider as Rama, contemplate on that form with your eyes closed. You will certainly visualise that form. Ultimately, you will realise, "It is out of my delusion that I considered Rama and Krishna separate from Me. In fact, I am Rama. I am Krishna."

When you contemplate on Rama, you see that form as a reflection of your thoughts.

Similarly, when you think of Krishna, you see Krishna's form. You think Rama and Krishna are different from you because of your delusion. Who has seen Rama? Who has seen Krishna? Artists like Ravi Varma painted the pictures of Rama and Krishna on the basis of the descriptions given in the sacred texts. These are mere pictures; they do not reveal the truth.

Everyone can call God by any name of their choice, like Rama, Krishna, Govinda, etc., and contemplate on a particular name and form. There is no mistake in that. I don't ask you to give up this practice. But you should have firm conviction, "I am God. My Atma is God." The Atma has no form. It has only a name. The Atma shines in everyone like the sun. It can be seen only in a heart that is pure. In the heart that is impure, you cannot see it.

Many Avatars came to propagate this truth. Divine incarnations come not for their own sake but to impart the knowledge of truth to everyone. Follow their teachings and understand the principle of the Atma.

The Vedanta proclaims that the Atma is the only reality. Waves are formed out of water.

There can be no waves when there is no water. In the same way, there can be no form without the Atma. You should contemplate on the Atma and chant the mantra "Om Namo

Narayanaya, Om Namo Narayanaya, Om Namo Narayanaya." If you are unable to chant the

entire mantra, it is enough to recite "Om", because everything is immanent in Om. The

word Om denotes pranava (primordial sound). The Upanishads describe it as the Atma.

The Taittiriyaopaniṣad deals extensively with the principle of the Atma. The Ramayana,

the Bhagavata, and the Mahabharata reveal the same truth through the stories of the

Avatars. Everything is within you. Nothing is outside. The entire creation is one. Get

rid of your delusion and try to understand the truth behind names and forms.

Name and form are inseparable. You chant, "Sai Ram, Sai Ram, Sai Ram ..." The name "Sai

Ram" has been given to Me. I am not born with this name. Similarly, the names Rama and

Krishna were given to them by their parents. They were not born with these names. Did

Rama come and say, "I am Rama"? No, no. He was the son of Dasaratha and was given the

name Rama.

What does the word Dasaratha mean? It means the chariot of human body with its ten

senses. Have control over your senses. When you have total control over your senses,

there is no need for anything else. You even forget yourself. You forget even your

physical body.

It is the mind that controls the body and the senses. The body and the senses are

temporary. Even the mind is also subject to annihilation. We say, "mind, mind, mind."

Where is the mind? What is the form of the mind? It has no form. Mind itself is an

illusion. Enquire on these lines and realise that God is one. This is the only truth.

Everything else is delusion. In a cinema, you see many scenes on the screen. You see

Sita getting married to Rama, Ravana abducting Sita, Rama waging a war against Ravana,

and many friends of Rama taking part in the war. But all these are mere pictures. They

are not happening in reality.

There are not many people. All are one. Ekam sath ... When you

follow sathya (truth),
 dharma (right action) will emerge from it. When sathya and dharma
 come together, santhi
 (peace) will manifest. Where there is peace, there is bliss. Light is
 produced when
 negative and positive charges come together.
 Love emerges from peace. One who lacks peace cannot have love.
 When love manifests in
 us, we consider everyone as our own. All are our own forms. All are
 one. Be alike to
 everyone. Make efforts to realise this truth.
 When the wind blows, the dry leaves are blown away, but not the
 green leaves. They
 remain with the branches. Your humanness should not be like a dry
 leaf, which is blown
 away by the wind. Everything is a divine mystery.
 The stories of Lord Rama are amazing,
 It purifies the lives of the people in all the three worlds,
 It is like the sickle that cuts the creepers of worldly bondage,
 It is like a good friend who helps you in times of need,
 It is like a shelter for the sages and seers doing penance in the forest.
 (Telugu Poem)
 Develop steady devotion
 Do not allow your mind to become like a dog, which is deluded by its
 own reflection. The
 dog is deluded thinking its reflections in many mirrors as many dogs.
 There are not many
 dogs. You may consider a dog a dog, but God is in it also. Without
 vibration, even a dog
 cannot live. What is that vibration? It is the vibration of life. Due to
 this life
 principle, the dog eats and moves around.
 Do not observe any differences such as "He is an outsider, he is a rich
 person, he is a
 beggar." All are one. See unity in all. Only then will you have steady
 and true
 devotion. Otherwise, you will have bumps and jumps. Your devotion
 will waver from moment
 to moment.
 Many people consider themselves as devotees. As long as they have
 faith in God, their
 devotion remains steady. When their devotion wavers, their mind
 also wavers. Real faith
 does not waver under any circumstances. Come what may, your
 devotion should not waver,
 even if you are cut to pieces. That is steady, unwavering, and
 unsullied devotion.
 Develop such steady and selfless devotion.
 The same is the teaching of Jesus also. God is one. You have to cut
 your individual ego
 to attain Him. This is what the cross symbolises.
 Never give up your faith. Hold on to it firmly. Then you will certainly

realise your
 true identity. Man is born to establish humanness and not to destroy
 it. Develop human
 qualities of sathya, dharma, santhi, prema (love), and ahimsa
 (nonviolence). When sathya
 combines with dharma, santhi and prema are born there. It is love
 that unites all. Will
 you kill your son in a fit of anger? No, no. You will scold him, but you
 will not harm
 him. Likewise, when you have love, you will treat everyone as your
 own. Treat all woman
 as your mothers and sisters.
 Forbearance is the real beauty in this sacred land of Bharat.
 Of all the rituals, adherence to truth is the greatest penance.
 The nectarine feeling in this country is the feeling of love toward
 one's mother.
 (Telugu Poem)
 Develop such sacred feelings toward all women. When you marry a
 woman, only then do you
 call her your wife. Otherwise, all women are like your mothers and
 sisters. Similarly,
 all men are like your brothers. God is one. He is the only purusha
 (male). There is no
 other male except Him.
 Once the gopikas (cowherd maidens) came to Krishna's house to
 meet Him. When they tried
 to enter the house, the watchman prevented them, saying women
 cannot enter the house.
 The gopikas questioned him, "How come you are there?" He replied,
 "I am a male." The
gopikas said, "You cannot call yourself a male merely because you
 are wearing a male
 dress. The five elements and the five life principles are the same in
 you and us. Merely
 because you are wearing a male dress and we are wearing a female
 dress, we can be
 different from each other. The same divinity is present in you and us.
 In fact, Krishna
 alone is the Purusha, all others are females."
 To Love God is the Main Goal of Life
 Today this equality and unity have become extinct in this world. Due
 to lack of unity,
 we are unable to see divinity. Consequently, hatred is on the rise.
 Today the world is
 in the grip of differences and fighting due to lack of love. Man today
 has forgotten
 even his humanness.
 First of all, understand that you are essentially divine. When you say,
 "I am person and
 He is God," you observe duality. When there are two entities, the third
 will also find
 place there, and that is the mind. That will bring about your total

ruination.

Husband should be treated as husband and wife should be treated as wife. Each one should

discharge their duty. In English, duty refers to a particular work. The duty of a human

being is not merely doing some work. Duty connotes nishkama karma (selfless work).

A selfish person is worse than a fish. Fish is better than selfish.

Therefore, never

give room to selfishness. You can realise the Self only when you give up selfishness.

When you become a slave to your senses, you will always remain selfish. Therefore, give

up selfishness. Help everyone.

As I said on the day of Rama Navami, God is one. There is apparent diversity in the

world. In fact, man is God Himself. Develop faith in this truth. Let your faith not

waver even a bit. When you lose faith, you lose God. Whatever may happen to you, never

become selfish. When you conduct yourself in this manner, you will realise your

divinity. Then you will have no delusion that Rama, Krishna,

Easwara, and Vishnu are

different from each other.

The names like Rama and Krishna are given by us. In fact, all names are given by us.

Everybody is born from God. God is one, not two. Right from today, make efforts to do

away with all differences. When you love God, worship and follow Him. This is the main

goal and true purpose of your life.

--From Bhagawan's Divine Discourse in Sai Sruthi, Kodaikanal on 29 April 2009.

6 July 2009, Guru Purnima

Date: 6 July 2009 Occasion: Guru Purnima Place: Prasanthi Nilayam

Love of God, Fear of Sin, and Morality in Society

by

Bhagavan Sri Sathya Sai Baba

Gurur-Brahma Gurur-Vishnu Gurur Devo Maheswara;

Guru Sakshat Param Brahma Thasmai Sri Gurave Namaha.

Guru is Brahma, Guru is Vishnu, Guru is Maheswara.

Guru is verily the supreme Brahman. So, salutations to the Guru

Brahma, Vishnu, and Siva are the three different names and forms of the same divinity.

"All are one, be alike to everyone." Though the names and forms of the physical body are

different, Divinity in all beings is one only. Brahma is the Creator, Vishnu is the

Protector, and Shiva is the Destroyer. Yet, all three aspects represent the one

Divinity. The one God when engaged in the creative aspect is referred

to as Brahma,

while protecting and sustaining the living beings as Vishnu, and, finally, in the act of

Laya (dissolution) as Shiva.

In order to avoid the confusion created by ascribing different names and forms to

Divinity, God is referred to as Atma or the Absolute Brahman (the nameless, formless,

attributeless Divinity). The one Atma permeates all living beings.

Religions are different, path is the same;

Clothes are different, cotton is one;

Beings are different, Atma is one;

Nationality and lifestyle are different, human birth is the same.

Every human being has to develop three qualities: love for God, fear of sin, and

morality in society. It is only lack of fear of sin that is responsible for the present

state of lack of morality in society. Love is the cementing factor that unites people.

Where there is love, there society will be united. Devoid of morality, one does not

deserve to be called a human being. Hence, morality is important for everything.

Though God showers His love on one and all, it is the human being who has lost the

precious quality of fear of sin. Man today is committing several sins with the belief

that God is kind and will ultimately forgive his sins. With this belief, he is indulging

in more and more sinful acts. He has developed a sort of complacency in this regard and

thinks that he can escape punishment.

But the fact is otherwise. Though God is compassionate and may forgive all sinful acts,

a human being has to necessarily pay for their sins. Hence, every human has to develop

these three qualities of love for God, fear of sin, and morality in society. Where there

is no fear of sin, there will be no morality in society.

People are behaving most irresponsibly and are undertaking several undesirable

activities with unbridled ego. They have no fear of sin. They don't even think for a

moment of the consequences of their acts. One has therefore to restrain oneself from

seeing evil, speaking evil, and doing evil. If not, the consequences of these evil deeds

will boomerang on that person later, if not today. It is also possible that the results

of all these sinful acts will come back to that person all at one time with a bang.

If one is really interested in the welfare of the society, one must work

for the development of morality in society. One who lacks morality is not a human being at all but is an animal, verily. Speaking untruth, doing injustice to others, and indulging in unrighteous acts and bad practices is very bad. One has to lead one's life by following the three principles of love for God, fear of sin, and morality in society.

It is said that one who has no morality in **themselves** is worse than a monkey. In fact, a monkey is better than such an individual.

No one will respect an individual who indulges in immoral acts in this world. Only a person who follows moral principles will command respect from one and all. Even those who try to harm such a person will be restrained by others with a warning. "That person is a good person. Do not try to meddle with that person." Those who lack morality are looked down upon in society as worse than dogs. Hence, one has to develop morality and lead a life of moral principles at all times.

There are three **sadhanas** (spiritual practices) by which love for God, fear of sin, and morality in society can be developed. They are bhakti (devotion to God), jnana (the path of wisdom), and **vairagya** (detachment). Karma (activity) is a natural attribute of the physical body. It is only when the body undertakes good **karmas** that the mind will function well. When the mind is sound, love for God can be developed. Thus bhakti, jnana, and **vairagya** are interlinked with love for God, fear of sin, and morality in society. They are like the three blades of a fan. It is only when the three blades rotate that we can have refreshing air; otherwise we feel uncomfortable.

People today question why we have to develop love for God. Love for God enables one to develop fear of sin, which in turn will develop morality in society. Everyone has to discriminate between good and bad, sin and virtue. Having analysed, one must try to do good only. Be good, do good, see good, this is the way to God. Devoid of these three, any number of rituals, worship, **japa** (chanting the divine name) and tapa (penance) will be of no use.

The nine forms of devotion are: **sravanam** (listening), **kirtanam** (singing), **Vishnusmaranam**

(contemplating on Vishnu), **Padasevanam** (serving His Lotus Feet), **vandanam** (salutation), **archanam** (worship), **dasyam** (servitude), **sneham** (friendship), and **Atmanivedanam** (self-surrender).

The first step is **sravanam** (listening). Then one has to analyse whether what has been listened to is good or bad. If you think that it is a bad suggestion and therefore not to your liking, how can you implement it?

It is possible today that one can get one's work done by speaking untruth and scoring victory over others by false and unjust means. Hence, one has to enquire into the sanctity or otherwise of every act that one undertakes. One should not be complacent about the consequences that would follow; sooner or later, the result of a sinful act would accrue. It may happen now or a little later, at any moment. Hence, be prepared to undertake only good and noble acts with a pure mind.

More than anything else, purity of conscience is of utmost importance. That is **Atma** **Thatthwa** (**Atmic** Principle). Nobody can understand what **Atma** is. Since the bodies and forms are many, some names have to be given in order to distinguish between them.

However, **Atma** or Brahma has neither birth nor death, unlike the physical bodies. Hence, no one can identify it as such and such.

Atma, though beyond one's comprehension, has been described as **nitya**, **shuddha**, buddha, **mukta**, **nirmala swarupinam** (eternal, pure, enlightened, free and embodiment of sacredness). It is **niranjanam**, **sanathana niketanam** (unsullied, final abode). There is only one **Atma**, and it is immanent in all beings. That is the essential nature of the **Atma**.

A small example; when you place one hundred pots filled with water under the sky on a moonlit night, you will find one moon reflecting in each of those pots. The body is like a pot. It is bound to perish at any time. Then where does the moon (**Atma**) go? It does not go anywhere. It is there. However, since there is no water (body), it is not reflecting in the water. In the same manner, the **Atma** is present in every human being.

A person that does not have good character has no morality. A person with no morality does not deserve to be called a human being. We have to earn honour

and respect for

ourselves in the society. However, we don't find anyone concerned about good name in the society these days.

But people are very particular about who is rich and who is poor. Money comes and goes, but morality comes and grows is the adage. It is, therefore, not correct to aspire for wealth, power, and such other worldly things. All these possessions are transitory. You may try to hold on tightly to them, but they just slip away even without your noticing them.

The Atma, however, is eternal. There is no coming and going for Atma. It always remains an eternal witness to everything that goes on in the world. We have to develop faith in such eternal Atma. Those who develop faith in the Atma Thatthwa will not be disturbed by injustice, wrong, and bad practices.

People say, "My body, my senses, my mind, my intellect," etc., but "you" are none of these. For example, you say, "This is my book." This book is in your hands at this moment. The next moment somebody wishes to have a look at it. It goes into his hands.

Similarly, you hold some currency in your hands. After some time it will go into someone else's hands. It just comes and goes. But, morality comes and grows. Morality has no form.

If someone wishes to improve society and the world, morality has to be developed in the individual first. Several political parties come forward these days saying that they

will improve society. They propose to transform society. But they invariably fail because what they try to do is to garner the votes of people for their selfish ends.

They do not at all bother about society.

If you want to transform society, there must be purity in your heart. First, the individual and then society. In order that the individual is transformed, there must be

love for God and fear of sin. Then comes morality in society. Individuals make a

society. Hence, if unity among people is developed there will be purity and Divinity.

Unity, purity, and divinity cannot be attained by mere education.

Suppose you sit for meditation, closing your eyes. However, the mind goes on wandering everywhere. You try to bring it back to the starting point. It is all a

practice. Only

when the wavering mind is stilled is meditation possible. This process of making the mind steady is called concentration. Meditation is possible only after concentration.

The proper order is concentration, contemplation, and meditation.

Do not believe someone who claims to be meditating the moment they sit. That is an artificial exercise, not meditation. Real meditation is forgetting oneself totally. It

is forgetting dehatma bhava (the feeling of identification with the body) completely.

One has to totally give up attachment to the senses. Then only will the mind be steady.

Once, there was a father who had four sons. Each one wanted to follow a different vocation to earn money. One son wanted to take up business. Another wanted to open a small grocery shop. The third son wanted to take up employment, and the fourth another

vocation. Though money earning was the common objective, each one wanted to go in a different path. Finally, it is the means that are adopted for earning money that result

in accumulation of virtue or sin. People commit a sin even without their knowing that they are doing so. The sins committed by people will continue to haunt them.

Some time ago, there were heavy floods in the State of Orissa. They ravaged several villages in four districts. The houses, trees, standing crops, even animals, and some people were swept away by the surging flood water. Hundreds of villages were inundated, and people were marooned. They were fear-struck at the fury of nature.

Then I sent a telegram: "Don't worry. Be happy. I will build your houses." The people of

Orissa came to see Me, by arranging a special train. The government was there, MPs and

MLAs were there, who were expected to come to their rescue in that hour of need and provide succour to them. But none came forward. Immediately I sent ten crores and

arranged for distribution of relief material and building of pucca houses for the affected people.

I am not interested in accumulation of money. I want only your love. Be happy. Develop your morality and love for God. If you develop love, that love itself will drive away the demonic qualities in you.

Before the **Rama-Ravana** war commenced, Hanuman entered **Lanka**, as part of his mission to search the whereabouts of **Sita**. After he found **Sita**, he was on his way back to pass on the information to **Sri Rama**. He was caught by the demons and brought to the court of **Ravana**. **Ravana** was infuriated on seeing Hanuman, who destroyed the beautiful **Asokavana** while he was returning. **Ravana** questioned Hanuman, "Who are you? How dare you enter this impregnable city of **Lanka**?" He underestimated the power of Hanuman and derided him addressing him as an ordinary monkey. Hanuman replied in the same tone as an equal and told **Ravana**, "The Lord who cut off the ears and nose of your sister has sent me." **Ravana** was very angry, since no one dared to talk to him in such an undignified manner. In fact, Hanuman used the same language as **Ravana** did. **Ravana** felt insulted. Hanuman was not bothered in the least, for he was always chanting **Ramanama**, which gave him the courage and strength to face any situation. **Ravana** could not tolerate the impertinence and arrogance of Hanuman and therefore ordered that Hanuman's tail be wrapped with clothes dipped in oil and set on fire. Immediately, clothes soaked in oil were wrapped round the tail of Hanuman and set on fire. Hanuman did not keep quiet. With that burning tail, he jumped from one building to the other and thus set the entire city on fire. Beautiful and palatial buildings studded with precious stones went up in flames within no time. Even **Mandodari**'s palace was engulfed by flames. She came out. People ran **helter-skelter** here and there. Not a single building was spared from the raging flames. Hanuman then advised **Mandodari**, "Mother, it is the sin committed by your husband that is responsible for this devastating fire and consequent loss of so many lives and property. Please tell your husband not to commit such heinous sins hereafter. If you can thus save your husband, it amounts to saving yourself and the **Rakshasa** clan." People have to suffer the consequences of their actions. God is only a witness. Good or bad, one gets the fruit of one's actions. Hence, first and foremost, one has to develop morality, which is based on developing human qualities first. If human qualities are to be developed in a person, one should have love for God. Thus, love for

God, fear of sin, and morality in society are interdependent. When there is morality in society, all people will be safe. One important point has to be remembered in this context. You may hide your actions from society, but the omnipresent God knows everything. You will have to suffer the consequences of your actions. It is an immutable law. Hence, if you can do help to others, it is alright. Otherwise just keep silent. Do not harm others. Do not commit a mistake by thought, **word** and deed. Sometimes, you may not get the result of your actions immediately. It will take some time. But surely the result will follow. People study spiritual texts like the **Bhagavad Gita** but fail to realise their own innate nature. The Upanishads exhort one, "Dear son, try to realise your own nature first. Know thyself! If you can do that, it amounts to knowing everything." The knowledge of the Self (**Atma Bodha**) entails realisation, "I am not the body, I am not the mind, I am not the intellect," **etc.** The mind is like a cloth consisting of threads woven together. How long will this cloth last? As long as the threads are intact. Once you remove the threads, the cloth loses its shape. Or, if you put the cloth in fire, it will be reduced to ashes. People say, "So and so is my wife, so and so my child, so and so is my son-in-law, so and so is my son," **etc.** These relationships are only illusion. Who are all these people? All are God's property. Everything in this world is God's property; nobody has any right, whatsoever. People fight between themselves claiming rights, thus wasting their time. "Time waste is life waste." In fact, it is not time we are wasting; we are wasting our precious life. In conclusion, I would like to stress once again that you should cultivate love for God, fear of sin, and morality in society. These are valuable assets, which you must always safeguard. If you safeguard these values, they will in turn protect you. You think you have to realise Brahma **Thatthwa** (the Brahma Principle) today. In fact, Brahman has no name and form. It is **nirgunam**, **niranjanam**, **sanathana niketanam**, **nitya**, **shuddha**, buddha, **mukta**, **nirmala swarupinam** (God is attributeless, unsullied, final

abode, eternal, pure, enlightened, free, and embodiment of sacredness).

The **bal vikas** children from **Tamil Nadu** are waiting to present a cultural programme.

Witness that programme. I will continue My Discourse tomorrow.

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GURUPURNIMA DIVINE DISCOURSE:

7th July 2009 at **Sai Kulwant** Hall

BE EXEMPLARS OF SELFLESS SERVICE

(Editors note. On the auspicious Guru **Purnima** morning, four senior functionaries,

namely, **Sarvasree A.V. Appa Rao**, Financial Controller of the **Sri**

Sathya Sai Institute of

Higher Medical Sciences, **A.V. Sathyanarayanamurthy**, Senior

Engineer in the **Sri Sathya**

Sai Institute of Higher Medical Sciences, Prof. **Nanjundaiah**,

Controller of Examinations,

Sri Sathya Sai University and Prof. **A.V. Lakshminarasimham**,

Registrar, **Sri Sathya Sai**

University were felicitated by **Bhagawan**. In the evening **Bhagawan** again called **Smt.** &

Sri. Appa Rao, Smt. & **Sri.** (Prof.) **Nanjundaiah** to the dais, to bless them profusely

before commencing His Divine Discourse)

Embodiments of Divine **Atma**!

In the morning there was no time to talk about these people. Ever since our hospital

started functioning, **Appa Rao** has been working there as an auditor. For fourteen years,

he worked hard, day and night. I am pleased with his work. He came here with the sole

intention of rendering selfless service, not with any other motive.

Those were the

initial stages of the Super Speciality Hospital, so there was plenty of work, day and

night. He alone had to attend to everything receiving parcels of medicines, checking

them and noting them down. In spite of being a non medical person, he worked untiringly

taking care of patients also. He is meticulous in checking all details. He has worked

with full satisfaction. All these fourteen years, he never aspired for anything.

He did not accept even a **naya** paisa. Everybody in the hospital earns these days twenty

to thirty thousand rupees. But he has not taken any money. He had to

climb up and down

the stairs many times everyday, while looking after the stores, patients, nurses and

doctors as well. He looked after so many things, all alone. He never complained to Me also.

He has been adjusting himself. He has never been deficient in his work. I Myself used to

see him now and then to enquire about the work. We should express our gratitude to such a dedicated worker.

With much compassion towards him, I told him, **Appa Rao**, Now the number of patients

coming to our hospital has increased by thousands. Mentally, of course, you are quite

alert, but physically you are weak. Therefore, take rest at home. You have come to serve

Swami. There was no shortcoming whatsoever in your service.

His wife also supported him and has been taking good care of him at home, looking after

his food and other needs meticulously. He has no habit of taking food outside. So, when

necessary, she used to send his food to the hospital.

Appa Rao has also been taking care of poor people in many respects. He rendered help in

many heart operations to the poor people. He used to send free medicines to the homes of

those heart patients even after they were discharged. He worked very hard. My heart

melted at his service. How can we leave such a person who worked so hard? Everybody,

including students, sought his help. I tell our students often, Help ever, Hurt never.

We do not take even a paisa from anyone for rendering medical services. Our hospital

always gives and never takes. He rendered **seva** (selfless service) with the feeling,

This is my hospital, my Swami's hospital. He considered the hospital as his own and

served it selflessly. Even when I was away physically, I helped him in all that he did.

As this is our first Super Speciality Hospital, he had to work very hard for its

development. Subsequently, another Super Speciality Hospital has been established in

Bangalore. There is an **Orthopaedic** division also in our hospital here. **Appa Rao** has been

looking after all this. I liked his work.

Before this, he worked for the government. There also, he rendered good service. As he

utilised all his experience for the benefit of our hospital, today we have gathered here

to honour him.

His younger brother **Murthy** is an electrical engineer. He is also working with us.

Whenever there is any electrical problem he is called by telephone, and he attends to it immediately. Even at night, he is ever ready to do service.

The youngest brother **Lakshminarasimham** worked in our university as Registrar. He is also growing older, and needs a little rest. He has not married, so there is no bondage. He has been totally dedicated to our university. He first joined in **Seva Dal**. He did **Ph.D.** with the intention of joining our college. These three brothers have been rendering good service. They have been very helpful to us, in spite of many troubles they had to face.

Nanjundaiah has been the controller of examinations. He has been very kind to all students. He has been working day and night in order to declare the results well in time. He never used to take rest even for a while. He would engage himself in correcting papers even while suffering from fever. Everybody was depending upon him. He had to take much trouble in sending results to **Anantapur** and **Bangalore** colleges. We were very much concerned at the troubles he had to face. His wife also has been taking good care of him at home, providing timely food and looking after other needs meticulously.

The University has now grown very large. We are receiving more applications as compared to other institutes. Right from big officers to small clerks in India, all have great regard for our institutions. Be it the hospital or the university, there is no habit of taking money for the services rendered in our institutions. We know only to give. In **Sai** Organisations, there is only giving and no taking.

Recently, we appointed a committee to oversee the working of the Hospital and provide necessary help and guidance. We have procured some new machinery also. We have even imported necessary equipments from abroad. We have in our stock a variety of books. The University has produced many **Ph.D.**s. This year also, fourteen researchers got **Ph.D.** degrees.

The students have great faith in these two people. These two have been very helpful to us with regard to hospital services and educational activities. All the responsibility

was shouldered by them. They used to send me letters while I was not present here. I used to discuss every detail with them. I used to ask **Nanjundaiah** about the examination results. The results were always good.

We have now decided not to burden them with these responsibilities any longer. Today, I am thanking and blessing them. These two are foremost among those who have strived hard for our Institutes. Therefore, wherever they are, Swami is always with them, guiding and guarding them. They came here only for the sake of Swami.

Therefore, I wish to provide them with houses and keep them here only. Just as they looked after patients and students, I wish that hereafter also they both extend necessary guidance and help to the newcomers in the respective areas. There is much to learn from these two people. What is this Organisation doing for the society? How is it doing? What is their responsibility in this regard? Such details should be accorded to the newcomers, and necessary zeal and motivation should be inculcated.

The university was started first with undergraduate courses only. Now studies up to **Ph.D.** level are available.

Our university and hospitals are now being regarded as the best in India. I am very happy that you have contributed much for this name and fame. You always belong to Me.

You have never thought that you are working for the hospital or the college. You have been working with the feeling, This is ours, this is our Swami's. That is why we got all first prizes for the colleges and high reputation for hospitals. Even this information is known only through newspapers; we never proclaimed it in any manner. Our hospitals and university have become very famous indeed.

The students have learnt many things from such people, and have grown up to great heights. Many of them, who are **Ph.D.**s, have been appointed here so as to lead these institutions. Now many novel subjects have been introduced along with the conventional faculties like **B.Com., B.Sc., M.Com., M.Sc., Ph.D., etc.** Many deserving students are unable to get admission in other schools and colleges and with great hope are looking at us for help. I told our authorities to take such students also into our fold. We do not

have any selfish motive. It is only in consideration of their parents anguish. They have given us the responsibility of looking after the welfare and progress of their children.

Appa Rao and **Nanjundaiah** must both be given the job of keeping watch with vigilant eyes on the affairs of these institutions. In other institutions, new entrants have to pay money and take receipts. But our hospitals and university have never given a scope for such things. Here everything is free, free, free. People wonder how we are managing these institutions with so many entrants, like this, without taking even a paisa? They just come in their clothing, as we admit them here. We are admitting all, including those who obtained average marks, and we are developing them into First class students.

In other hospitals, patients have to spend thousands of rupees toward heart operations. But we do not charge them even a paisa. For us, love and devotion are important and not other things. Love to love, Heart to heart. We seek only this. They are all deriving great joy. Many patients are coming from **Nepal** and **Bhutan** for free treatment. In this endeavour, the students also must extend necessary help to the doctors and other officials. Our hospital and Institutes have been fostered in this manner for the past twenty years.

This trend has to continue in the future also. Without begging anybody, we have made fixed deposits to the tune of twenty or thirty **crores** for each institute, and they are running on the interest accrued from these deposits. I have made necessary arrangements in this regard. We are paying at par with the Government salaries. Students of our institutes or patients in our hospitals need not worry about anything. We take care of everything.

You must strive to keep everybody happy. Make parents happy. Help your parents. Some parents are being admitted into old age homes when they are short of money. This is not correct. You must provide necessary support to your aged parents. It is your own responsibility to look after your parents. Even though Swami is taking care of your education and other necessities, the aspect of parent s care is your

own responsibility.

Parents should not be sent to old age homes. You must keep them with you and serve them.

You must work hard and take good care of them. You need not prepare special items for their sake. It is enough if you can give them whatever you are eating. As soon as students pass the exam and acquire a degree, they go in search of jobs.

When all women go out on jobs, who will look after chores of their homes?

When they go out for teaching other children, who will teach their own children?

When husband and wife go to offices, who will take care of their children?

(Telugu Poem)

Some people are deprived of homely food because there is no one at home to cook food. So

they eat whatever they get. Thus, they are spoiling their own health. There is no

happiness for a woman who is employed in an office. They spend their valuable time in

some clubs. They do not have any consideration for their children in the house and for

their timely food. One should give priority to the fostering of the children.

An officer gives a phone call to his house and tells the cook, We have arranged a tea

party at home today. Make all arrangements for the party. But there is no tea powder,

no sugar, no material for making **chapathis** or **pakodas** in the house. This is the kind of

situation they have at home. Also, the children s health gets spoiled because of

inconsistent food habits and lack of parental care. They drink contaminated water and

spoil their health, because there is no one at home to guide them.

Why should the wife go out and work? When she goes to school to teach other children,

who will teach her own children? So it is your own duty to take care of your children.

It is equivalent to earning a good salary if you can teach your own children and bring

them up well. One feels sorry at the state of a woman who fails to take care of her

husband and children. It is enough if you are able to provide proper timely food to your

children and take care of their health. If you take up jobs, leaving your children at

home, your entire earnings will go toward cooks, baby sitters, and cleaners. The house

gets mismanaged. What you spend toward the cook, caretaker, and others will work out to

be more than what you earn. You can save so much money if only you attend to your own work. This is the way of life all women must adopt.

The children should also learn to render necessary help at home. As soon as you come home, find out what is available and what is not available? What is needed immediately?

When there is shortage of water, the boy should not keep quiet. He should immediately rush out with a container and fetch water from the available source. He should not feel,

I am educated. Why should I carry water? Family life involves such domestic chores.

Students must learn how to make parents happy. Parents duty is to take care of their children. This is the education that is essential for one and all. After having obtained a **Ph.D.**, one need not go far away for the sake of an extra thousand rupees. If you take care of your children and do service to parents, that itself is a great wealth.

Today, parents are being treated like servants. It is enough if you take care of your parents, your children and the family. That is real education. Getting a first class and struggling for a job is not a wise thing. Whatever job you take up, you must help your parents. This is what you must learn.

Students must emulate people like **Appa Rao**. Help ever, hurt never. These are the good qualities that you should learn in the **Sri Sathya Sai** College.

Whenever any poor person comes to you, you must feed them first, even foregoing your meal if necessary. Instead of going to a club and spending money there, it is better to use that money for the sake of the poor. It is necessary that you learn good qualities and habits so that you may improve society.

First of all you must develop love for God, fear of sin, and morality in society. Bad qualities have to be curbed and ethics must be fostered in the society.

When morality is lost, what is the use of any amount of social service you do? These are the lessons that you must learn. When you follow the path of elders such as these, you can reap immense joy and goodness in life. It applies to girls also. You must learn from parents the aspects of service and put them into practice. If you make your parents happy, your children will make you happy.

What is meant by morality? It is not just earning money and depositing in the bank. You must refrain from troubling your parents. When you have love for God, you will have fear of sin. After acquiring morality you may proceed to serve the society at large. When you are unable to attain God's love, how do you expect to win people's love? You must earn name in the society in a way that people talk of you as a good and helpful person. You must learn from parents how to help.

First thing is to develop love for God, fear of sin and morality in society. How can morality be acquired while one is engaged in acts of sin? When you come across elders, always respect and serve them.

Today I am honouring such good people so that you will try to emulate them. This is what gives Me happiness. First take care of your children at home and extend happiness to your parents. How can you be happy while your parents are not happy? If today you love your parents, tomorrow you will receive love from your children. You can be called educated only when you learn these two things. You may acquire big degrees, but who will love you if you do not love your parents? Society will love you when you take good care of your parents. First set your house in order and then think about the progress of society. It is with this purpose that I am honouring today these experienced elders. You should take a lesson from this and follow in the footsteps of the elders.

20 July 2009
Date: 20 July 2009 Occasion: Discourse Place: **Prasanthi Nilayam**
Realise **Atma Thathwa** By Constant Practice
by **Bhagavan Sri Sathya Sai** Baba
Embodiments of Love!

Everyone enquires, "Swami, where is **Atma**?" They do not understand what **Atma** is. The Upanishads have dealt at length with the principle of **Atma**. Unfortunately, today people have not been able to interpret the teachings of the Upanishads properly. The teachings of the **Bhagavad Gita**, **Ramayana**, and the **Bhagavata** have their origin in the Upanishads. Our sages in the ancient times did intense tapas (penance) to understand the nature of **Atma** and finally declared that **Atma** was the fundamental basis of everything in

the universe. When it assumes a physical body, even while the body undergoes constant

change from birth to death, Atma remains as the eternal and changeless principle. The

Atma is the source and sustenance for everything. It has no birth and death.

People celebrate different festivals with great enthusiasm. For example, they celebrate

the festival of Mahashivarathri. Does it mean Lord Shiva was born on that day? No; the

name "Shiva" signifies auspiciousness. The Shiva principle is omnipresent.

It is

Sarvatah Panipadam Tat SarvathokshiSiromukham,

SarvatahSruthimalloke SarvamavrutyaTishthati (Sanskrit verse)

With hands, feet, eyes, head, mouth and ears pervading everything,

He permeates the entire universe.

Whatever is seen by the eyes, heard by the ears, even the words that are spoken -

everything is Brahman. There is nothing in the universe that is not Brahman. That is why

it is described as

Sabda Brahmayi, Characharamayi, Iyotirmayi, Vangmayi,

Nityanandamayi, Paratparamayi, Mayamayi and Sreemayi

(Sanskrit verse)

Embodiment of sound, mobility and immobility, light, speech, eternal bliss, perfection, delusion and wealth.

No one can say "this is Brahman and this is not." For example this handkerchief is also Brahman. From where did this handkerchief originate? It is made out

of threads. The threads in turn originated from cotton. Since the threads are woven

together, it has assumed the form of a cloth. The cloth thus woven out of cotton threads

can be made into a dhoti or a sari or a shirt.

Some people say that the mind is the origin for the entire universe. This is not true.

Even the mind has a source on which it depends. No doubt the mind is very strong and

powerful, but even such a mind has originated from Atma only. The mind directs all

activities in the physical world. It is very unsteady and is changing continuously. That

is why it is called "monkey mind".

Atma is the source and sustenance for the body, mind, intellect, chitta (consciousness).

Viveka (discrimination), vijnana (higher wisdom), and suinana (the science of

consciousness). All have originated from Atma only. All these assume a particular form

at a particular time, like an infant, a child, a boy, a young man and an old person in

the life of a human being. These different forms at different stages have no independent

existence. It is a transition from one stage to the other. However, the Atma is the

source and sustenance for all these entities. It is the fundamental principle.

In order to understand this fundamental principle, people ascribed different names to

it. Some called it Aum, the primordial sound. Others called it

Thathtwamasi (That Thou

Art). Yet others called it Brahman. Some others gave it some names like Rama, Krishna,

Allah, Easwara, and Jesus. These different names and forms are given for the purpose of

identification only. Divinity, however, has no name and form. The names and forms

ascribed to God are based upon one's liking for a particular name or form.

Some people desire to worship God as Venkateswara and realise Him in that form. Who

created that form? It is the human mind that picturised God in that form; for example,

painters like the famous Ravi Varma. He painted God in different forms - Rama,

Krishna, etc. These are all man-made, but not original. You may worship God as Rama,

Krishna, or Shiva and realise Him in that form. But, fundamentally, God is one and only

one. He is formless, nameless, and attributeless Brahman. This fundamental truth has

been explained in the aphorism, Ekameva Adviteeyam Brahma (God is one without a second).

Yet, different people at different times are deluded by names and forms. One can say it

is all their imagination. In fact, that imagination itself is the root cause for all the

troubles in the world. Though names and forms are different, God is only one.

You think so and so is bad and he looks bad. On the other hand, if you think that he is

a good person, he will really appear good. It is your feeling toward him that makes all

the difference between good and bad. These are all born out of your thoughts, for which

the mind is the source. Hence, you have to take things as they are.

You think you are meditating on a particular form or object. Really speaking, it is not

meditation. The form or object on which you are supposed to be meditating may change

after sometime. Hence, it is not meditation in the real sense. It is not concentration

either. It is just contemplation, for a particular time frame. When the

object

stabilises after regular practice, you can meditate.

It is not possible for anyone to meditate the moment one sits for meditation. No one

ever succeeded in such an attempt. People say they are meditating, but it is artificial.

Artificial meditation is really bad. There are three steps in the process:

concentration, contemplation, and meditation. It is a gradual process achieved by

systematic and regular **abhyasa** (practice). This **abhyasa** yoga and **theconsequent** peace

attained by a person has been beautifully explained in the **Bhagavad Gita** thus:

Sreyohi Inanamabhyasat

Inanaddhyanam Vishishyate

Dhyanat Karmaphala Thyaga

Thyagat Santhiranantaram. (Sanskrit verse)

Better indeed is knowledge than practice.

Better than knowledge is meditation on God.

But better than meditation is renunciation of the desire for the fruits of actions.

For peace follows peace immediately.

A newborn child does not become an adult immediately but gradually grows into an adult.

It is a mistake to think that whatever you wish becomes fruitful. If that is so, there

would be no human effort at all! There would be no meaning for human existence.

Hence, first and foremost, concentrate upon the "I" principle.

Constantly

contemplate on the aphorism, "I am **Atma**." You and **Atma** are one only, not two

different entities.

Today, every action of a human being is leading to confusion, which in turn leads to

depression. What is the reason for this sequence of events? Your own unsteady nature. In

fact, the entire environment in the world is undergoing change. There is change in

water, air, clouds, and even food. When everything around you is changing, naturally it

will have its effect on you. Your mind is also undergoing change in tune with the

changes around. There is only one changeless principle: constant integrated awareness

(**Prajanam**).

The Upanishads declare **Prajanam** Brahma (Brahman is Supreme Consciousness). If you wish

to attain that state, you must develop **Ekatmabhava** (feeling of oneness). Though the

bodies are different, only one **Atma** dwells in all living beings. The

human bodies are

like the pots and the mind therein is water. The one moon is reflected in all the pots.

It is only reaction, reflection, and resound, everywhere.

Dear children! You will not be able to understand the **Atma Thathwa** (**Atma** Principle).

Atma is not merely a word comprising two letters. It connotes developing **Ekatmabhava**.

All are one, be alike to everyone. How can you develop faith in this maxim? A small

example. You are doing a particular work. Your neighbour has undertaken a different job.

Though you both undertook different jobs, the environment in which you are performing

the jobs is the same. **Atma** is the consciousness that pervades everywhere. That

all-pervading principle is Truth.

The creation emerges from truth and merges into truth,

Is there a place in the cosmos where truth does not exist?

Visualise this pure and unsullied truth. (Telugu poem)

The entire universe is permeated by Truth. It is above, below, and on all sides. That

sathya (truth) is **Atma**. It is eternal and changeless. The epic **Bhagavata** enjoins on us

to speak truth and speak sweetly and softly. **Sathyam bruyath, priyam bruyath, na bruyath**

sathyamapriyam (speak truth, speak pleasantly, and do not speak unpalatable truth).

Truth is the source and sustenance for everything in the universe. Where there is

sathya, there will be dharma. Where **sathya** and dharma go together, peace is the result.

Where there is peace, there cannot be **krodha** (anger), **taapa** (agitation), **eershya** (envy),

asuva (jealousy), and **damba** (conceit). Such peace devoid of these bad qualities

transforms itself into pure love.

Once Hanuman entered the city of **Lanka** in search of **Sita**, who was abducted by **Ravana** and

kept in confinement there. He searched for **Sita** in every street and every building, but

could not find her. However, he could find the **rakshasa** ladies in awkward postures. He

decided for himself that **Sita** was a noble lady and would not stoop down to such a level.

Unable to find **Sita** anywhere, Hanuman lamented, "I have searched for her in every

house and even in flower gardens. I am yearning to see her."

Then he went into the **Asokavana** and found **Sita** sitting under a tree. He felt extremely

happy to find her and in that joyous mood started pulling down fruit-bearing trees and

deforming the beautiful garden. This act of impertinence of Hanuman infuriated the demons, and he was taken to **Ravana**'s court duly bound by ropes. In the royal court of the demon king **Ravana**, he picked up an argument with him over the propriety of his heinous act of abducting **Sita**. He addressed **Ravana** in a most humiliating manner. **Ravana** could not tolerate the impertinent and arrogant behaviour of Hanuman. He became very angry and warned Hanuman, "You monkey! No one, not even kings, dared to address me in such humiliating language. I will see that your mouth is shut right now." Hanuman retorted, "You are a demon, whereas I am servant of an Emperor who rules the fourteen **lokas** (worlds). You cannot do anything to me." **Ravana** could not contain his anger any more and ordered that Hanuman's tail be wrapped with clothes soaked in oil and set fire to. Immediately, the demons brought some old clothes, wrapped them round his tail, poured oil on them, and set fire to the tail. Hanuman then jumped from one building to the other with the burning tail and set fire to all the buildings in **Lanka**. Very soon, the flames spread everywhere, and it looked as though the entire city was going up in flames. All the residents in the city came out into the streets in great panic. They were wondering and discussing among themselves, "Who is this monkey? Wherefrom has it come? Who sent it? Our entire city is burning. Where can we go now?" Even **Mandodari**'s palace was not spared. The entire city including the buildings and personal belongings of the residents were reduced to ashes. Only one house in **Lanka**, that of **Vibhishana**, was safe. Thus, the residents of **Lanka** had to pay for their sins. The Law of Karma is immutable and inescapable. People have to suffer the consequences of their evil deeds. Whatever one does, whether good or bad, will come back to him. When man emerges from the womb of his mother, he does not find any garland around his neck. There are no jewels made of pearls, nor are there glittering gold ornaments. There are no necklaces studded with precious stones like emeralds and diamonds. But there is one garland around his neck.

Brahma strings together the consequences of his past deeds into a heavy garland and puts it around his neck at the time of his birth. (Telugu poem) Thus, the results of our past **karmas** (actions) haunt us. Suppose you have eaten **pakoda** in your house, after some time, you will get a belch of **pakoda** only. Similarly, you get the results of your past **karmas** only. Hence, your actions must always be good. In order that one always undertakes good **karmas** (actions), one must cultivate **Daiva preeti**, **papa bheeti** and **sangha neeti** (love for God, fear of sin, and morality in society). If one can cultivate these three, one will be able to keep oneself away from indulging in bad deeds. Love for God, fear of sin, and morality in society are all interdependent. One follows the other. **Namasmarana** (repetition of the Name) would help cultivate these noble qualities. That is why I repeatedly exhort you to do **namasmarana** incessantly. **Namasmarana** is the means by which one can cross the ocean of samsara (the objective world). If one has to realise **Atma Thathwa**, one must seek refuge in **Atma** only. Once you realise the **Atma Thathwa**, you will yourself become **Atma**. You have to constantly contemplate upon the **Upanishadic** declaration, **Aham Brahmasmi** (I am Brahman). You have to remind yourself, "I am not a human, I am not a **rakshasa** (demon), I am **Atma**." I wish that students should gradually give up loose talk and unnecessary activities. Your speech should be good; your vision should be good; your thoughts should also be good. Only when your thoughts, words, and deeds are good and in perfect harmony will you become a good person. The sacred texts like **Ramayana**, **Mahabharata**, and the **Bhagavad Gita** teach the same. First and foremost, develop love for God. If only you have love for God, it amounts to having everything. If you wish to attain **Atma Thathwa**, you have to constantly contemplate upon **Atma**. Once you experience **Atma Thathwa**, you will yourself become Brahman. In order to get that experience, there should be regular practice. One does a lot of practice even for attaining simple things in daily life. Without practice, nothing can be achieved in life; you will commit mistakes.

First and foremost, learn to live like real human beings, constantly reminding yourself,
"I am a human being, I am not an animal, I am not a cruel beast." From humanness, you have to rise to the level of Divinity. Do not degenerate to the level of

an animal or beast. In fact, all **Avatars** come only to raise the level of consciousness

of human beings to that of Divinity, only to transform humans into divine beings.

When you follow God's instructions meticulously and undertake activities that

would please Him, you will surely become God, verily. It is not a difficult task.

Constant practice will enable you to reach your goal. On the other hand, if you follow

bad people, you will also become bad. "Tell me your company, I shall tell you what

you are," is the saying. As is your company, so you shall become.

25 August 2009, **Vinayaka Chathurthi**

Date: 25 August 2009 Occasion: **Vinayaka Chathurthi** Place:

Prasanthi Nilayam

The Formless Assumes Forms To Sustain Morality
by

Bhagavan Sri Sathya Sai Baba

Bharat is the motherland of many noble souls who earned great name and fame in all the continents of the world.

This is the land of valorous people who vanquished foreign rulers and attained Independence.

This is the land that excelled in music, literature, and other fine arts.

Having been born in this great land of **Bharat**, oh boys and girls, it is your sacred duty to protect its rich cultural heritage.

(Telugu poem)

The children of **Bharath** have celebrated the festival of **Vinayaka**

Chathurthi in a grand

manner. It was a happy occasion for all.

Embodiments of love, Dear students,

Who is **Vinayaka**? One has to realise this aspect in the first instance.

Vinayaka is the

Lord of the universe. He has no leader above Him. He himself is the leader for all. He

is the Master of the universe. It is one's misfortune to forget such a Master.

The food that Lord **Vinayaka** takes is very sacred and refined. It has no oil content at

all. Nine varieties of cereals are soaked in water and ground.

Thereafter, the paste so

prepared is made into "**kudumulu**" (**modakas**) and cooked by steaming. This is the food that

is offered to Lord **Vinayaka**. It is also called "**undrallu**". Since it is cooked in steam

with practically no oil content, it is most healthy.

Lord **Vinayaka** is omnipresent. He communicates by His silence.

Even His commands are by

silent communication. His movements are subtle. Wherever you see, you can find Him

blessing and guiding His devotees on the right path.

The omnipresent Lord **Vinayaka** can be worshipped by one and all irrespective of religion,

nation, and region to which one may belong. He is the Lord of learning and good

behaviour; hence, every human being interested in good education and conduct can worship

Him and seek His blessings.

It is a mistaken notion to confine Lord **Vinayaka** to the Hindu pantheon of gods in

Bharath (India). It is not true. He is the Lord of the universe, verily, and its leader.

That is why He is called "**Vinayaka**" (one who has no leader above Him). By contemplating

on such a Lord, all our sins will be destroyed. In fact, Lord **Vinayaka** is our very

life-breath. It is sheer ignorance to worship such a great Lord of the universe as a

mere idol made of some earthen material or some metal.

Vinayaka is your leader who leads you on the right path. You must therefore develop the

feeling and awareness that Lord **Vinayaka** is within you and with you, constantly guiding

you on the **Godward** path.

The idols of Lord **Vinayaka** seated on beautifully decorated chariots were brought into

this hall in a procession yesterday by the students. Later, they were taken for

immersion. What is the inner meaning of this ritual? Why are the idols of **Vinayaka**

immersed in water? The immersion ceremony reminds us of the omnipresent nature of Lord

Vinayaka. For, once the idols are immersed in the flowing river, they merge in water and

spread everywhere. For example, when you mix sugar in water it merges into it and

spreads everywhere. Similarly, Lord **Vinayaka** worshipped in the form of an idol would

reveal His real nature of omnipresence after merging in water.

Lord **Vinayaka** constantly protects His children. He will always be with them. In fact,

children are the property of Lord **Vinayaka**. Every human being should emulate His

example. Children should never forget their parents, since all their life and education

are the gift of their parents. Lord **Vinayaka** bestows **siddhi** and **buddhi** (wisdom and

intellect) on His children who worship Him. Everything will accrue to the person whose

buddhi is straight.

Lord **Vinayaka** has a trunk, which He uses for breathing, drinking, and taking food.

If one enquires into the nature of Lord **Vinayaka** properly, it would be obvious that He

is omnipresent. He is primordial. That is why Lord **Vinayaka** is worshipped before

commencing any work. Even the food one takes will be offered to Him first.

There is a tradition among the **Bharathiyas** (Indians) to worship Lord **Vinayaka** before

commencing even a small work. You might have observed that the musicians start their

concert by singing a prayer to Lord **Vinayaka**. Even our students commence their **bhajans**

with a prayer to Lord **Vinayaka**. In fact, Lord **Vinayaka** is the leader of your life, who

leads and guides you through.

It is not enough to simply worship Him on one festival day like **Vinayaka Chavithi**. There

is nothing like a particular day for the worship of the Lord like **Chavithi** (4th day

before the full moon fortnight), **Ashtami** (8th day), **Navami** (9th day), **etc. Sarvada sarva**

kaleshu sarvatra Hari chintanam (always, at all times, under all circumstances

contemplate on God) is the command. Since it may not be possible for people to perform

elaborate worship to Lord **Vinayaka** on all days, three days, five days or ten days are

prescribed for one's convenience.

The food offered to Lord **Vinayaka** is healthy, simple, and easy to cook. Lord **Vinayaka** is

portrayed as having a large belly. Though a variety of dishes are offered to Him, He

does not take any of those items. The devotion of people is His food. The nature of

Divinity is that He always gives but does not take anything in return from His devotees.

Lord **Vinayaka** is the source and sustenance of all forms of life. He controls the lives

and destiny of all beings. In fact, the entire universe is supported by Lord **Vinayaka**.

If control is not in the hands of **Vinayaka**, there will be only **vinashana** (destruction).

It is a fact that people cannot live without air. It is the very life principle not only

of humans but of all living beings. Lord **Vinayaka** permeates this life principle. He is

the very embodiment of our breath. He is the **Soham Tattwa** (**Soham** Principle), verily.

The breathing process consists of three actions: **puraka** (inhaling),

kumbhaka (holding

the breath), and **rechaka** (exhaling). The regulation of these three actions is called

pranayama. The processes of inhaling, retention, and exhaling of the air must be

regulated in such a way that equal time is taken for each process and that the entire

exercise is done in a natural manner without any strain. Then only is **dhyana**

(meditation) possible.

Lord **Vinayaka** is the presiding deity of **pranayama**. He confers **vidya** (education) and

siddhi (success in aim) on people. That is why He is extolled as **Siddhi Vinayaka**. These

two are of utmost importance to a human being. Since there is none to explain this

secret, people celebrate the festival of **Vinayaka Chaturthi** in a casual manner without

realising its underlying significance.

It is customary in **Bharath** for the elephants to lead the ceremonial processions in any

temple. We should realise the significance of an elephant leading the procession. Of all

the beasts, the elephant is the largest in size. Once an elephant walks along a

particular path, the footprints of all other beasts including that of a lion or a tiger

will be erased by those of the elephant. The path made by an elephant even in a thick

forest could be used by vehicles like a chariot in the earlier days or a car or a bus in

modern times. That is why the marriage procession of **Sri Rama** in the **Treta Yuga** was led

by an elephant brigade. The scene of that ceremonial procession was beautifully

described thus:

Chariots, elephants, and horses,

The entire army of **Dasaratha** followed

The elderly Sage **Viswamitra**,

Emperor **Dasaratha** and his ministers too accompanying

The marriage procession of **Sri Rama** moved on.

What a beautiful sight to behold!

(Telugu poem)

The elephant is such a majestic animal that its very trumpeting can silence the noise of

all other animals, including the dog. The call of an elephant is so majestic and

powerful. Lord **Vinayaka** has the face of such a majestic and sacred animal.

Unfortunately, one does not realise the greatness and significance of His form and

worships His idol in a casual and routine manner.

Not only **Vinayaka** but all physical forms attributed to divinity convey some deep spiritual meaning. However, God is not confined to mere physical form. Divinity has neither birth nor death, for it transcends physical form. For example, who is Brahman? It is not the four-headed divine form that is usually associated with the creation. It is the Transcendental Principle that goes beyond name, form, and attributes. The primordial sound **Aum** is nameless and formless, as is the inhaling and exhaling process referred to as **soham** (I am that). Brahman has neither birth and death nor beginning and end. It is the Eternal Transcendental Principle that permeates the entire universe. Neither birth nor death for Him, the Eternal One, Neither beginning nor middle nor end for Him, the Ancient One, Neither He takes birth nor dies nor is killed, The all-pervading **Atma** is everywhere As a witness to everything. (Telugu poem) Never forget such a Divinity. The one divine Principle is present in every human being, nay in every living being. In fact, Divinity has to be understood as the principle of unity in diversity. Unity is Brahman. Dear Students! It is mere illusion to confine Divinity to one form like **Rama**, Krishna, **Vinayaka**, etc. If you make proper enquiry, it would be clear that the physical forms of Divinity are of human creation. They are born out of one's own imagination. No one has ever been able to visualise the nameless, formless, and attributeless Divinity. For example, the artist **Ravi Varma** portrayed Divinity in different forms like **Rama**, Krishna, etc. based on his imagination and the descriptions contained in the epics and spiritual texts. But no one has ever been able to visualise God in a physical form. Yet, the physical form has an underlying meaning. For the physical form cannot exist without a meaning. Never forget the physical form. It is only from the physical form that morality spreads. The physical form sustains and propagates morality in the world by its own personal example. Thereby, morality gains strength in the world. I was very happy to witness the enthusiasm of the students in celebrating the **Vinayaka** **Nimajjanam** ceremony. I am happy that the students have been able

to understand the **Vinayaka Tattwa** (Principle) at least to a certain extent. No one can understand the true nature of Divinity without understanding the spirit behind the different spiritual activities. One has to understand who Lord **Vinayaka** is, in the real sense. When you realise that He is the omnipresent leader, you can understand His divine nature well. You have to celebrate different festivals with proper understanding of their spiritual significance. 29 August 2009, Conference on Ethics and the World of Finance Date: 29 Aug 2009 Occasion: Conference on Ethics and World of Finance Place: **Prasanthi Nilayam** Uphold Ethics and Morality Always by **Bhagavan Sri Sathya Sai** Baba The body is made up of five elements and is bound to perish sooner or later, but the indweller has neither birth nor death. The indweller has no attachment whatsoever and is the eternal witness. Truly speaking, the indweller, who is in the form of the **Atma**, is verily God Himself. (Telugu poem) The **Dehi** (Indweller) has no **bondages**. **Dehi** is also referred to as **Atma** or Brahman. Embodiments of Love! People worship God in several ways and develop faith in Him. However, God has no name or form. He is one and only one. Yet, people call Him by different names like **Rama**, Krishna, Allah, Jesus, etc. These are all their individual fancies, but God has no particular name. God is one. **Ekam Sath viprah bahudha vadanti** (truth is one, but the wise refer to it by various names). The one God is referred to and worshipped by various names and forms. These forms ascribed to God are the result of one's imagination and as portrayed in some paintings. In fact, no one has ever **visualised** God. In whichever form one contemplates on God, He will manifest in that form. God is one, not two! Every individual refers to **themselves** as "I", "I", "I". This "I" refers to the individual ego, born out of attachment to the body. When this **deha bhava** is removed (crossed), one becomes the **Dehi** (Indweller). You become God, verily. Divinity transcends name and form. Since time immemorial, people contemplated, worshipped, served,

and longed for such a

transcendental Divinity.

People have many desires in this material world. Emperor

Dharmaraja had only one desire:

playing the game of dice. He was very fond of this game. The

Kauravas noticed this

weakness of **Dharmaraja**. They contrived to trap him by making use of this weakness. Their

maternal uncle **Sakuni** instigated and advised them, "Go and invite

Dharmaraja for a game

of dice."

Sakuni was an adept in this game, and he could easily defeat his opponents by foul

means. **Duryodhana** and his brothers were on one side and

Dharmaraja was on the other. The

dice used in this game were manipulated to enable them to score a victory each time the

game was played. As a result, **Dharmaraja** lost the game every time.

He lost his empire,

his brothers, himself, and even **Droupadi**. The **Kauravas** annexed his empire and took

control over **Dharmaraja**'s brothers and wife **Droupadi**. They dragged her to the royal

court.

Droupadi then posed a question to the honourable members and elders in the assembly

whether **Dharmaraja** pawned himself first and then lost her or vice-versa. If **Dharmaraja**

pawned himself first and lost the game, he had no right to pawn

Droupadi. Moreover,

Droupadi was the wife of not only **Dharmaraja** but all the five brothers. Did they give

their consent to pawn **Panchali** (the wife of five brothers) by

Dharmaraja in this game of

dice? No one in that august assembly dared to answer the subtle points raised by

Droupadi. They did not open their mouths.

Dronacharya, in his youth one day, went to King **Drupada** to ask for the gift of a cow.

Because the king refused to make the gift, **Dronacharya** in his anger left **Panchala** with

his belongings and wife and child. As he was walking toward

Hastinapura, he encountered

the **Pandava** and **Kaurava** children playing in a field near a well. Coming near the

children, who had surrounded the well, **Dronacharya** enquired, "My

dear children, what is

the matter? Why are you all standing around the well in this manner? What has happened?"

The children replied in one voice, "Swami, our ball fell into this well."

Dronacharya then pacified them saying, "Do not worry, I will take the ball out." So

saying, He pulled an arrow and shot at the ball. The arrow stuck to the ball. Then he

shot another arrow which stuck to the first arrow. In this manner, he released a number

of arrows one after the other and finally with the help of the arrows made into a pole,

he pulled out the ball and handed it over to the children. Seeing this wonderful feat of

Dronacharya, they fell at his feet. They realised that they had at last found someone

who was an expert in archery. They conveyed this news to **Bhishma**, who appointed

Dronacharya as the teacher of both **Kauravas** and **Pandavas**.

Among the children, Arjuna particularly learnt the skills of archery fast and became an

expert in a short time, winning the affection and admiration of Guru

Dronacharya. In

fact, he made his Guru proud and famous by his skills. This had made **Aswatthama**, the son

of **Dronacharya**, jealous. From then onward, he bore a grudge against **Pandavas**,

particularly Arjuna. During the **Mahabharata** war, he joined the **Kauravas** and fought

against the **Pandavas**. One night, during the war, he stealthily entered the camp of the

Pandavas and massacred the **Upapandavas** (young children of **Pandavas**) mercilessly under

the cover of darkness. As he was about to escape, he was tracked down by Arjuna, who

dragged him into the presence of **Droupadi**. Instead of becoming angry and cursing the

evil doer and pronouncing punishment on him, she fell at the feet of **Aswatthama**, the son

of her husband's most revered Guru and said:

It is at the feet of your father **Dronacharya**

that my husbands learnt all that they know.

Being the son of **Dronacharya**, is it proper to kill my innocent children?

How could you have the heart to kill them, who were unarmed, young, quietly asleep, were not having any enmity against you and were not contemplating any harm to you?

(Telugu poem)

When **Droupadi** was thus pleading with **Aswatthama**, **Bhima** could not bear to see this.

Exploding with anger, he roared:

This **Droupadi** is a stupid woman,

for she pleads for the freedom of

this wretch. She feels no anger against

this murderer of her sons. This assassin

is not a Brahmin; do not release him, kill him.

If you do not do that, I will myself kill him

with my powerful fist.

(Telugu poem)

Aswatthama was trembling with fear and felt helpless. Consumed with rage, Arjuna was about to attack **Aswatthama**. **Droupadi** then raised both her hands and pleaded with Arjuna thus:

Oh, Phalguna! It is not righteous to kill a person who is afraid or has lost courage, who is asleep or intoxicated, who seeks refuge or is a female.

You should not kill **Aswatthama** for, he is the son of your preceptor. (Telugu poem)

Droupadi then fell at his feet and reasoned with him: "Arjuna, will my sons be revived by killing **Aswatthama**? His mother would experience the same kind of sorrow that I am now undergoing. Having studied the Vedas and **Sastras**, how is it that you are not able to maintain your tranquillity?" Thus, **Droupadi** pleaded with Arjuna to forgive **Aswatthama** for his heinous act.

Arjuna retorted, "You are preventing me from keeping up my vow."

Droupadi replied, "Tonsuring his head and removing the crown jewel from his head is equivalent to killing him." Arjuna then agreed to her pleadings, and as a token of punishment shaved **Aswatthama**'s head, took his crown jewel, and set him free. "There is

no use brooding over the past. Past is past; forget the past," is the advice given by

Droupadi to Arjuna. On the advice of **Droupadi**, Arjuna suppressed his emotion.

Just now, an economist who participated in the conference mentioned the theme "Ethics

and Finance". Arjuna followed the ethics and saved the life of **Aswatthama**, forgetting the loss of the **Upapandavas**.

To save the life of a fellow human being is far superior to accumulating wealth. Several

such incidents of nobility are to be found in the **Mahabharata** and the **Bhagavata**. There

are many such noble women like **Droupadi**. She was broad-minded and of noble character. It

is only because of such women that the country of **Bharat** has achieved great progress

from age to age and attained the **pre**-eminent position of today.

Unfortunately, the **Bharatiyas** (Indians) have forgotten their glorious past. They are now

like a mighty elephant who is unaware of its innate strength. In the supremely holy land

of **Bharat**, tolerance is the towering quality of our character. What is

the real beauty

in a human being? It is not the beauty of the physical body. It is the quality of

tolerance that confers real beauty on an individual. Our culture of **Bharat** has given

utmost importance to the quality of tolerance. This has been our tradition since ages.

One has to therefore uphold one's rich tradition of purity and tolerance. A true

Bharatiya is one who protects these two qualities. He is not a human who lacks morality.

Money comes and goes, but morality comes and grows. Hence, one has to protect one's

morality. That is the real quality of a **Bharatiya**. Only the one who is endowed with a

noble character is eligible to be called a **Bharatiya**.

Just as an elephant is not aware of its innate strength and meekly submits itself to the

commands of the mahout, the **Bharatiyas** of today forget their innate strength and purity

and are imitating the western culture. Though they are endowed with great strength and

have mastered the Vedas, the Upanishads, and the scriptures, they are aping the western

culture forgetting their own greatness. It does not behoove of the people of such a

great nation. You have to realise the greatness of your culture and follow your

conscience.

Unfortunately, people today do not follow their conscience. It is not out of ignorance

but innocence!

If you continue to imitate the western culture, your own strength will gradually

diminish. Therefore, do not imitate others. Observe restraint. For example, the lion

attacks an animal only when it is hungry. It does not go about killing every animal that

it comes across. Thus, even a wild beast like the lion has the capacity to restrain

itself. Hence, it is necessary for every human being to observe restraint and certain

limits. Limitless ego, anger, and desire will only lead you astray.

You have to divert your mind from such a situation and follow the noble path so that you

do not cause harm to others nor do you suffer in the process. Do not utilise your

strength and power indiscriminately. You see the modern children enjoying unrestrained

freedom. Freedom no doubt is good and permissible but should be within a limit. Then

only does it acquire value. Trying to amass wealth and being over-

smart will only lead
you to danger.

You must have seen in newspapers how America indulged in colossal
wastage of its money
and resources in waging wars against Iran, Iraq, and other nations.
What could America

gain from this? Today the American economy has slowed down and
there is recession in the
country. It is all due to their improper usage of resources.

Take for example, Lord Easwara. He is mighty and all-powerful. Yet,
He uses His
all-pervading power only to the extent necessary. He does not use His
power

indiscriminately. One must emulate His example and make proper
use of one's strength and
resources only to the extent necessary.

Do not waste your thoughts, for it makes your mind unsteady and
wavering. (Showing His

handkerchief) What is this? This is a cloth. No, this is not a cloth but a
bundle of

threads. Not even threads, it is just cotton. Without cotton, there can
be no threads,

and without threads there can be no cloth. Likewise, the mind is
nothing but a bundle of

thoughts. Therefore, put a check on your thoughts. Even the wealth
you acquire and the

food you eat must be within a certain limit. Food is God, do not waste
it.

Help others, never hurt them. "Help Ever, Hurt Never." These are
some of the guidelines

for a purposeful living that you must follow. He is a blessed one who
conducts himself

in such a way that he does not hurt others nor does get hurt in the
process. You have to

learn these skills, which are not available in the textbooks. Watch
your thoughts and

see that they do not go astray. Each time a thought arises in your
mind, analyse it. "Is

it good or bad?" If you feel it is bad, do not allow it to persist. Just let it
pass. If

it is a good thought, put it into practice so that you and others also
will be benefited.

In the conference held yesterday and today, certain guidelines for the
efficient

functioning of the banks in the country have been deliberated upon.
Whatever actions you

perform must be in a spirit of self-improvement. Do not be under the
impression that you

are serving the organisation; rather you are serving yourself by your
sincere efforts.

Do not at all give room for ego and pride.

By depositing your savings in the bank, it is not the bank but you who

will benefit, for

it will come back to you only. In the same way, you will benefit by the
good you do to

others. You are doing it for your own good life.

If you want to earn a good name in society, cultivate three principles:

Daiva preeti,

papa bheeti, and sangha neeti (love for God, fear of sin, and morality
in society). If

you foster morality in society, people will gather around you treating
you as a good

person. First and foremost, develop love for God. The next is fear of
sin. It is only

when you cultivate this quality that you will become a person of
character. When you

have a noble character, the entire society will love you. None will hate
you. Maintain

good character and love all. Love is everywhere and God is
everywhere. Hence, love all.

The more you love others, the more your reputation will go up in the
society.

If you commit a mistake or indulge in an evil deed, others will try to
imitate you.

Hence, be good, do good, and see good. This is the way to God. Only
when you conduct

yourself in such a manner will you earn a good name in society.

You cannot learn these things from a textbook. It is not textual
information. It relates

to the purity of heart. You should develop such sacredness.

Unfortunately, there are

only secrets but no sacredness anywhere. This is not good. If you
smoke a cigarette,

your friend too will come to you and say, "Hello, you are a good boy.
Give me also one

cigarette."

As is your company, so will be your behaviour. "Tell me your
company, I shall tell you

what you are." If your company is bad, you become a bad person. If
you are good, others

will follow your example and become good.

Today, you find that several companies have closed their operations.
What could be the

reason for this? If one company is following foul methods, other
companies will also

follow suit. It is a common thing that bad habits spread quickly and
easily. You have

therefore to be cautious and strive for good things to happen. Do not
be hasty to

imitate bad things. "Haste makes waste, waste makes worry,
therefore, do not be in a

hurry."

Dear children, you are all very young. Start doing good work right
from this age. Set an

example to others. Do service to society. It is society that protects you.

Even before you start doing social service, there are four persons whom you should revere and respect: mother, father, preceptor, and God in that order. First and foremost, the mother is very important. Make her happy. If your mother is happy, your entire life will be happy. If you make her unhappy, you will suffer. Hence, keep her happy and contented at all times. The happiness of the mother is your happiness. She will protect you always. It is the mother who gave birth to you and brought you up. She may reprimand you and even beat you when she is angry with you. But her anger is only momentary. You should not feel for it. The temporary anger will not last long. Realise the fact that anger, ego, jealousy, etc., are all temporary phases. Even lust is momentary. These are all temporary and hence they come and go. They are not permanent. But one principle, Atma Tattwa, is everlasting. Develop love for one and all. Love, Love, Love! "Love All and Serve All." Love is your only property that lasts for ever. There is nothing greater than love, and you don't need anything greater too. Plunge into service with a feeling, "Service is God; Service is my Life." Service should not be undertaken with an expectation of remuneration. "Money comes and goes, but morality comes and grows." Do not be elated when you get money or depressed when you lose money. The difference between money and morality is: money comes and goes whereas morality comes and grows. Dear children, today is a very happy day. Pray that occasions like this should reoccur wherever you may be. God is your sole refuge wherever you may be, In a forest, in the sky, in a city or a village, on the top of a mountain or in the middle of a deep sea. (Telugu poem) God is always with you, above you, behind you. He will always protect you. Develop this firm faith in your heart. God's grace is not transitory. He will always be with you. You are all good children, I know. Conduct yourself as good children always.

(Bhagawan concluded His discourse with two bhajans, "Hari bhajan bina sukha santhi

nahin" and "Subrahmanyam, Subrahmanyam".)

9 September 2009, Onam

Date: 9 Sept 2009 Occasion: Onam Place: Prasanthi Nilayam

Develop Qualities of Humility and Obedience

Besides Morality in Society

by

Bhagavan Sri Sathya Sai Baba

Man is born out of, grows in, and finally departs from this world due to karma.

Karma is verily the embodiment of Divinity for man.

It is due only to karma that happiness and sorrow occur in this world.

(Telugu poem)

Embodiments of Love!

Dear devotees of Kerala! Emperor Bali used to rule the state of Kerala in ancient times.

He used to treat his subjects as his own family members and provide several conveniences

for their happy and comfortable living. He used to develop sacred feelings among the

people and create a proper environment to foster them.

In order that the people tread the right path and to set an example to them, he once

started a yajna (ritual, sacrifice) by name "Viswajit". Several people gathered to witness that event. Emperor Bali performed the yajna on a grand scale by

donating land and money to several people and gave away gifts to a number of people on

the occasion. During the Yajna, his family members were also seated on the Yajna Vedita

along with him.

While everyone was watching the grand spectacle, a handsome boy entered the sacrificial

hall holding a small umbrella made of palmirah leaves. As He was approaching the altar,

Emperor Bali's daughter Ratnamala saw Him. She was captivated by the beauty and

effulgence of that charming young boy. Immediately, she was lost in deep contemplation,

thinking, "How fortunate it would be if I had a child like Him!" The boy went straight

to the altar. While everyone present in the sacrificial hall was watching happily,

Emperor Bali welcomed Him, washed His feet reverentially, offered a garland, and asked

Him to sit on an ornate chair. He then asked the young boy, "Who are You? Where did You

come from and why?"

The young boy replied, "I have heard that Emperor Bali is doing several acts of charity.

I too have a desire to be fulfilled."

The Emperor then asked, "What is it?"

The boy replied, "I don't need much. I will be happy if small piece of

land

measuring three feet is given to Me in charity."

Emperor **Bali** wondered, "What! Such a small request! I thought You would ask for some big things. I am surprised at your small request. Is that enough? You may ask for something more."

The young boy replied that it would be enough if His request is fulfilled. He covered the entire earth with one step and the sky with the second and was waiting to take the third step. But there was no space left for the third step.

Emperor **Bali** then told the boy, "Dear one! You covered the entire Earth with one step and the sky with the second. Now there is no space to set the third step. Hence, put

Your foot on my head, if You wish." So saying, he bent his head before the boy, who was none other than Lord Vishnu come in the form of **Vamana** Avatar.

The moment Lord **Vamana** set His foot on the head of Emperor **Bali**, **Bali** was pushed down under its weight to the nether world! That was how Lord Vishnu liberated **Bali**.

The people of Emperor **Bali**'s Kingdom were very sad at the developments. They expressed their feelings of forlornness thus: "**Oh** God! Our Emperor is no more with us.

He used to rear us like his own children. He is our protector. How can you live without

him?" Their helplessness and agony over the separation from their beloved King were very

painful. The happy event of **Yajna** being celebrated on a grand scale came to an abrupt

end. This is an example of the saying, "Pleasure is an interval between two pains."

As the people were thus grieving, Emperor **Bali** declared from the nether world, "**Oh** my

dear children! You are all very dear to me. I will always look after your welfare,

wherever I am. I will see that you do not undergo any trouble. I will protect you. You

need not feel that I am away from you in a different world. Every year on this day, I

shall come and see you. Commemorate this day of my coming as a festival. Take a head

bath, wear new clothes, and enjoy a feast with a variety of dishes on this day."

Since then, the people of **Kerala** celebrate that day as '**Onam** festival' in remembrance of

their most beloved King and protector **Bali**.

Emperor **Bali** used to do a lot of good work for the benefit of people and make them

happy. This is why the people could not bear separation from their beloved King. Even

today, **Kerala** remains a land of plenty and prosperity. Nature showers its bounty on the

people of **Kerala**. In fact, the rains start in **Kerala** and then spread to the entire

country. There is no dearth of food grains and drinking water in **Kerala**, which is

nature's gift to the people of **Kerala**. It is customary to see people in other

states worrying about the arrival of the monsoon saying, "**Oh!** The rains have not yet

started in **Kerala**"" It is a land where the omnipresent God incarnated as Lord

Vamana. He may incarnate in one place but is present everywhere.

God is omnipresent, though at times He incarnates in one form at one place. God is only

one, not two, though people refer to Him by different names and forms. **Ekam sath viprah**

bahudha vadanti (truth is one, but the wise refer to it by various names). It is only

our illusion to ascribe different names to God like **Rama**, Krishna, **Govinda**, Allah,

Jesus, **etc.** The sun is only one, and it appears in different parts of the world at

different times. It is now 9.00 a.m.; but it is night in the **U.S.A.** Similarly, the one

God dwells in different people in different forms.

Do not be under the impression that God has different forms. He is beyond names and

forms. **Ekoham bahusyam** (God is one but manifests as several beings). Divinity is present

everywhere and in every country and in every individual. It is omnipresent. Since your

perceptions are different, you ascribe different names and forms to the one God.

The land of **Kerala** is the gift of God. The people of **Kerala** follow the commands of the

noble Emperor **Bali** even today. That is why the state has developed in several ways.

There is no dearth of food and amenities for a happy living in **Kerala**. Emperor **Bali**

provided all comforts to the people before he left for his abode. It is a small state,

and densely populated. Whatever may be the size of population, people enjoy a lot of

comforts, peace, and happiness in **Kerala**.

Of course, changes in people's aspirations and lifestyle are taking place in

recent times due to the impact of Kali **Yuga**, but the core of their hearts and feelings

remains the same. They still follow the Vedic injunctions **Sathyam**

vada, dharmam chara

(speak truth and follow righteousness). They respect the elders and serve them with love and affection.

What could be the reason for this? Love for God. It is a land where love for God exists

even today. They have fear of sin. Those who have love for God naturally develop fear of

sin. Consequently, such people will have a high degree of morality in society, which is

very important for its orderly functioning. Thus, the people of **Kerala** scrupulously

observe the three principles of **Daiva preethi**; papa **bheethi**, and **sangha neethi** (love for

God, fear of sin, and morality in society). They respect elders and give due recognition to them.

One should have morality and integrity. The same principles have been enshrined in the

Vedic injunction, **Sathyam vada, dharmam** chara (speak truth and follow righteousness).

The people of **Kerala** follow these two principles scrupulously in their daily lives.

It is not enough to celebrate the **Onam** festival with a lot of religious fervour and

devotion. You have to live up to the expectations of the noble emperor **Bali**. It is said

Matru Devo bhava, pitru Devo bhava, acharya Devo bhava, atithi Devo bhava (revere your

mother, father, preceptor, and guest as God). (Mother is God, father is God, teacher is

God, and guest is God). First comes the mother in that order. She gives birth to you,

brings you up, and teaches you good things in your formative years. Then begins the role

of father. He is your second guru. Then the teacher (guru) teaches you education to

enable you to make a living in the world. And finally God takes command. Thus, your life

in this physical world begins with your mother and culminates in God.

Hence, do not under any circumstances forget your mother. Love your mother more than

anyone else and show her due respect. You will find that the people of **Kerala** respect

the elders very much, particularly their mothers. They lend a helping hand and take good

care of them. They keep them happy always. How fortunate are the people of **Kerala** to

have an Emperor like **Bali**, whom God Himself accompanied to **Vaikuntha** (heaven)!

What is **Onam**? It is a day in which people take a good bath, wear new

clothes, and pray

to God with a pure heart. The people of **Kerala** prepare a variety of tasty dishes,

particularly with banana. In fact, they prepare twelve varieties of dishes with the

banana fruit. It is a unique celebration. They prepare these dishes with a pure and

loving heart. Hence, they will be very tasty.

They offer these preparations first to God wholeheartedly and with a lot of devotion and

then partake of it along with their family members and relations.

They serve these

dishes one after the other. Both the cooking and serving of the dishes is done with a

pure and loving heart in the true spirit of **Onam** celebrations. They keep their houses

clean and maintain a sacred atmosphere for God to manifest. They consider them not

merely as houses, but temples of God. It is only in **Kerala** that such a sacred atmosphere

prevails.

Even if some people have some misgivings about the festival of **Onam**, they get them

cleared and celebrate the festival in its true spirit as a day on which Emperor **Bali**

conferred blessings on his people from **Vaikuntha** (the abode of Lord Vishnu), which he

ultimately reached.

It is a tapas (penance) for the people of **Kerala** to remember the words of Emperor **Bali**

on this day and lead their lives accordingly in a spirit of love and service.

"Love all and serve all"! There can be no greater penance for anyone.

Whomsoever you come across, offer your salutations. Even if you encounter your enemy,

offer your salutations to him first. Surely, he will reciprocate your noble gesture.

Thus, people have to conduct themselves with mutual love and unity. It is only such

people that deserve to be called human beings. They are, in fact, the people with

morality.

You have to develop such morality today. Love for God enjoins one to develop morality in

society. Hence, you have to develop **Daiva preethi**, papa **bheethi**, and **sangha neethi** (love

for God, fear of sin, and morality in society). Do not ever forget these three

principles.

Those who have no morality are not human beings at all! Can a nation or race exist

without morality? No! You have also to develop the qualities of

humility and obedience,

besides morality. This was, in fact, the message of emperor **Bali** to his people. If you

can cultivate and develop these qualities, your life will be sanctified.

27 September 2009, **Dasara**

Date: 27 Sept 2009 Occasion: **Dasara** Place: **Prasanthi Nilayam**

Respect Mother -- First and Foremost

by

Bhagavan Sri Sathya Sai Baba

Aeons ago, there was darkness everywhere. There were no human beings or any other

creatures. It was pitch darkness all over. Then there was torrential rain for years

together and, as a result of this deluge, oceans were formed and mountains arose.

Gradually the stars appeared in the sky. The sun too shone and shed its rays on the

earth. The oceans and the sky became blue. The colour blue is indicative of the vastness

of oceans and the sky. God is also vast; hence He is portrayed as blue in appearance.

Gradually forests and hills, insects and creatures, birds and beasts grew on the earth.

Millions of creatures of different species as also humans started inhabit-**ing** the earth.

Once several years ago, I visited **Anantapur**. I was very young then. I stayed in the

bungalow of the District collector. He came to Me and asked, "Swami! There are a number

of deer here. Please take two of them along with You and keep them in Your Ashram." The

Prasanthi Nilayam building was not built yet. I brought those two deer and kept them in

Bangalore first. Gradually, they multiplied into hundreds. There was not enough space

for their movement there. Hence, they were shifted later to

Prasanthi Nilayam and kept

in a separate deer park. Thus, God's creation multiplies day by day.

It is raining outside. I find some ladies getting drenched in the rain. You allow those

ladies inside. The gents too! I am sorry that so many devotees on the ladies and gents

side are standing in the rain to have the **darshan** of Swami and hear His discourse. No

one can fathom the mystery of God's actions.

When I was studying in the middle school in **Kamalapuram**, a small town near **Kadapa**, a

district headquarters in the present state of **Andhra Pradesh**, I was very young and

short. A village fair used to be held on a grand scale every year in a place called

Pushpagiri, which was located between **Kamalapuram** and **Kadapa**.

One day the drill teacher

in our school told us, "There will be a grand cattle fair in **Pushpagiri** next week.

Several people from all over the district and neighbouring villages will come to

participate in that fair. We have to send volunteers from our school to regulate the

crowds and also do some service to them."

The drill teacher was also our **scoutmaster**. He insisted that all the boys of our school

participate in the scout camp and help the people visiting the fair. He particularly

told Me, "**Raju**! You must be the leader of this scout camp."

I protested saying, "Sir! They are all older in age than Me. How can I control those

boys? I cannot." Then all the boys and teachers unanimously supported the idea of My

being the leader of the camp.

The next day our drill teacher called all the boys and instructed that all of us shall

wear a khaki shirt and knickers, along with a leather belt and a whistle. He also

insisted that each one of us should wear boots and carry a stick and a torchlight. How

could I procure all these items? I did not have even a paisa in My pocket.

Two of My classmates, by name **Ramesh** and **Suresh**, and Myself used to sit on a

three-seater bench in our classroom, the two boys on either side of Me. **Ramesh** was the

son of a wealthy **Sirasthadar** (a revenue official). He was of the same height as I was.

He went to his father and asked him, "Father! I like the khaki dress very much. Please

get two pair of khaki shirt and knicker stitched for me." He did not however reveal the

fact that he proposed to give the second pair to someone else.

The next day he brought one pair in a cloth bag and put it under My desk along with a

small chit. He wrote, "**Raju**! You are my brother. If You don't mind, please take this

dress. Do not return it to me. If You do so, I will feel very bad and commit suicide."

My policy is that I do not accept anything from anyone. I strongly felt that friendship

between two people will not last long on the basis of give-and-take-relationship. I

therefore returned the clothes with a note, "If you and I are to continue as good

friends, take these clothes back." **Ramesh** was literally in tears at My insistence. He

took the clothes back, very reluctantly.

All the boys volunteering for the scout service were to start for **Pushpagiri**, the next day. It was a journey of eleven miles by walk, since no buses plied that route those days. The boys contributed five rupees each for meeting the expenses during the period, but I had no money, not even a paisa. I therefore thought of a plan. I used to keep My books always neat and tidy. In those days, very few boys were in a position to purchase new books when they were promoted to a higher class. Hence, they used to purchase secondhand textbooks at a reduced cost. A poor boy approached Me to buy My textbooks. There used to be a heavy syllabus even for lower classes in subjects like History, Geography, Civics, **etc.** The cost of My books totaled eighteen rupees, and My books looked like brand new ones. The boy was not in a position to pay that amount. Hence, I told him "Don't feel sorry. Just pay Me five rupees and take the books." The boy felt very happy and immediately paid the amount. In those days, currency notes were rare, and he paid the entire amount in small coins packed in a piece of cloth. It was tied in an old cloth, which gave way unable to bear the weight of the coins. The coins were strewn all over the room, making a big sound. On hearing the sound, the lady of the house came there and asked, "Where did You get all this money? Did You steal from my trunk?" She began admonishing Me. I explained to her, "No, mother! I sold My books to this boy. He gave Me the coins." The poor boy witnessing this incident told her, "Mother! I gave those coins to **Raju** towards the cost of His books, which I purchased from Him." The lady did not believe his words and punished him too. She took away all the coins and I was left with not even a paisa. The boys participating in the scout camp were all rich and well dressed. They came to My house to take Me along with them. In the circumstances in which I was placed at that time, I was not in a position to go along with them. If I tell them I am suffering from fever, they will bring a thermometer and read My temperature. If I tell them I am suffering from some ailment, they will take Me to a doctor and get Me examined by him. Hence, I told them, "I am suffering from stomachache. I cannot come

with you today."

The boys felt sorry and reluctantly left for the scout camp without Me. Thereafter, I started alone the same night in the moonlight. I walked and walked and reached **Pushpagiri** at daybreak. I was very much tired, having walked for eleven miles at a stretch. I was hungry and thirsty. I wanted to wash My hands and mouth and looked around for water. There was no water anywhere near. There was a masonry tank nearby in which water was stored for bathing cows and buffaloes. The water was very dirty. Feeling helpless, I washed My face with that dirty water itself and drank some to quench My thirst. Then I noticed that someone had left behind a packet of **beedies** (country cigarettes) and a one anna coin on the tank there. The **beedies** were, of course, of no use to Me. Hence, I threw them away. I took the one anna coin and exchanged it for four smaller coins (**bottu**). As I was returning, I noticed a person sitting on the roadside playing cards spread over a cloth, inviting passersby to bet on the cards, shouting, "club, spade, diamond, **etc.**" He invited Me, saying, "**Raju**! You are a lucky boy. Come, come! Bet some amount on any card of Your choice and I will give You double that amount, if You win." No doubt it was a sort of gambling, but I was helpless at that time. I started putting one coin each on a different card at each time. Every time I was winning the bet and getting double the amount I put. I played the game till I could make sixteen **annas**. Then I decided that that was enough and left the game and returned with the money I already earned. Since I was feeling hungry, I purchased three **dosas** with one **bottu**. In those days, **dosas** were available at the rate of one for a **dammidi** (1/3 of a **bottu**). Thus, I managed with two **bottus** a day eating **dosas**. Though I was attending the service activities normally just like any of the other boys, in My heart of hearts I was aware of the fact that betting (gambling) was a bad practice and I should not have resorted to it. I knew of the story of **Dharmaraja** losing his everything including his wife, brothers, and kingdom in the **Mahabharata**.

At the end of the scout camp, I was left with one bottu. I purchased some sweets, fruits, flowers, kumkum, and some bangles for My sister-in-law. Seshama Raju, the elder brother of this body went for a course of teacher-training and just returned. As soon as I stepped into the house, I noticed that he was drawing lines in a notebook with the help of a wooden ruler. He was very angry that his wife had to fetch water during My absence for 3 days and therefore she was very much tired. When I offered her the sweets and fruits brought by Me from Pushpagiri, she threw them on the floor. She refused to accept even kumkum, which is a sign of auspiciousness. Seshama Raju was furious after this incident. He took the ruler into his hands and beat Me on the forearm with the ruler, which broke into three pieces. My hand was swollen. I did not reveal this incident to anybody. I tied a bandage Myself with a wet cloth to the swollen hand. The next day, Seshama Raju's son died. He sent a telegram to father to come immediately. In those days, there was no post office or telegraph office in Puttaparthi. The telegrams were sent to Bukkapatnam and from there a messenger would take it to Puttaparthi. Pedda Venkama Raju, the father of this body, used to go to Bukkapatnam regularly to purchase necessary items in the village fair. He saw that telegram there and immediately rushed to Kamalapuram. He spoke to the members of the family first and then asked why My hand was swollen and bandaged. I tried to explain away the incident as insignificant and told him that I hit a door in the house accidentally and nothing serious had happened. The lady in the neighbouring house intervened then and informed Pedda Venkama Raju, "Sir! It is not an isolated incident. Your elder son beats the boy everyday. We are very much pained to witness His suffering." Seshama Raju used to be very angry with Me since his wife used to make complaints against Me daily saying I did not attend to this work, that work, etc. My daily chores in their house included making hot water for bath, preparing coffee early in the morning for Seshama Raju and his wife, doing odd jobs in the house and most important, fetching drinking water two times both in the morning and evening from a

canal, which was at some distance from the house. In order that I finish all these jobs and attend to school as per schedule, I had to get up very early in the morning, that is, at about 3 o'clock. In spite of all this hectic schedule, I was very happy that the people in the village were of good nature and used to love Me very much. They used to make affectionate enquiries about My welfare daily. They were very fond of My singing. When I went to Pushpagiri to participate in the scout camp, all this busy schedule came to a standstill. Though the neighbours were very considerate toward Me for My hard work and good nature, people in the Seshama Raju family could not put up with My absence and disruption in the daily routine. They used to shout at Me if on any day I was a little late in bringing water from the canal. Of course, I used to ignore that shouting and carry on My work as usual, patiently. The Griham Abbayi (father) informed Me that night that he had to go out for answering his nature call. There was no light. There was darkness all around. I held a small kerosene lamp in one hand and a jug of water in the other and accompanied him to an isolated place. I put those things on the ground and tried to return, but he held My hand and with great agony told Me, "Sathya! Did I ever beat You on any day in all these years? You are undergoing so much of suffering at the hands of these people here. You come away from this house. Come! Let us leave for our village early in the morning." I tried to pacify him saying, "It is not proper for Me to leave the house now, especially when they are immersed in grief at the death of their son. Please go first. I will come later." Thereupon, Griham Abbayi left for Puttaparthi, very reluctantly. On reaching home, he informed Griham Ammayi (mother) about the situation prevailing here. She could not contain her agony and shed tears at My plight. She told Griham Abbayi, "Sathya is a very good boy. I never beat Him on any day. I now understand that Seshama Raju is beating Him regularly, listening to others' words. I cannot bear this any more. We can bring up Sathya somehow, even by selling salt if need be. He need not

depend on others for His upbringing. Please go and bring back Sathya to our house."

Griham Abbayi tried to explain his inability, but she was insistent. He therefore gave a telegram, "Mother serious, come down to Puttaparthi." Then, I had no option but to return to Puttaparthi. There used to be a merchant by name Kotte Subbanna in Kamalapuram those days, who used to sell the famous children's tonic, "Bala Bhaskara". He gave us some amount for our journey to Puttaparthi, since neither I nor Griham Abbayi had any money with us. We reached Anantapuram with great difficulty. There used to be a lawyer's family in Anantapur, who were all good people. The entire family was devoted to Swami. They invited us to partake lunch in their house. We had our lunch in their house and finally returned to Puttaparthi. As soon as we entered our house, Griham Ammayi held My hand and asked, "There is swelling still. Does it hurt?" Thereafter, she applied several homemade medicines including a paste of rice bran on the affected part and also gave hot water fomentation. Poor lady! She tried her best to make Me cheerful. Every one around Me cried on seeing My swollen hand. I told them, "Nothing to worry; everything is healed up." Since then I decided to stay in Puttaparthi, permanently. Seshama Raju came on a visit during holidays. Griham Abbayi and Griham Ammayi both chided him profusely saying, "You took this boy along with you to get Him educated; but you put Him to great torture. What kind of an education is this? Go away! We don't give You food even!" Thereafter, Seshama Raju was transferred to Uravakonda. He took Me again with him in order to admit Me in the High school there. There were good teachers there, especially Sri Tammiraju and another by name H.S. Ramana who used to teach us English language. He was so fond of Me that he used to take Me to his house. Not only these two, all our teachers used to be very affectionate toward Me since I was a good singer with a melodious voice. One day they put Me on the stage during a function and asked Me to sing a song. I sang the following song:
Take any vegetable of your choice, only one anna a measure,
Take brinjals; they are very tasty,
The well was deep and it was difficult to draw water,

So too, the life in Uravakonda was difficult to forget.

(Telugu song)

All the teachers praised the song and congratulated Me for singing that song. Later, they asked Me to sing the daily prayer song in the school assembly. I sang thus:
Moment to moment, thy clarion call resounds
--hearing thy magnanimous words,
The Hindus, Buddhists, Jains, Parsis, Muslims, and Christians
come to thy throne from east and west,
Making a garland of love
Hail to thee who unites all humanity!
Hail to thee who controls the destiny of Bharat!
Hail to thee! Hail to thee!
That was our prayer song, which I used to sing daily in the school assembly. The teachers of our school used to stand on either side of Me during the assembly and shed tears of joy at My melodious singing. I used to have a very good voice. One day, I announced to the people around Me that it was time for Me to leave the school as well as the house and embark on My mission to alleviate the suffering of humanity. I revealed My true nature earlier thus:
Know that I am Sai, verily
Cast off your worldly relationships
Give up your efforts to restrain Me
The worldly attachment can no longer bind Me
None, however great can hold Me.
(Telugu poem)
Everyone cried aloud, unable to bear separation from Me. The headmaster of our school, Lakshmi pathi, declared a holiday for the day. Everyone, including the teachers, students, and public, felt very sad at My decision to leave them. The next day, one Muslim boy was asked to go up the stage to sing the prayer song. He too was a good singer with a melodious voice. But the moment he went up the stage, he became highly emotional and wept uncontrollably, unable to bear separation from Me. He sat down expressing his inability to sing the prayer. The daily singing of the prayer was discontinued from then on. Instead, the headmaster of the school used to say a few words and conclude.
I gave up studies since then. At the time I discontinued studies, I was only in the third form (eighth class), but people around Me used to wonder at My scholarship thinking that I might have obtained a degree or so. I used to write poetry and kept

Myself aloof from people. I used to maintain silence. Even when I was in the house, I maintained the same profile. I just used to have food and come out and sit on the Chitravathi sands. There is a hill by the side of the river where I used to go up and sit silently. Several people including children from the neighbouring villages and also from Uravakonda used to visit this "Sai Baba". Subbamma used to cook and serve food for them. She used to feel very happy at her service, thinking that she was serving Swami's classmates. Since then, the number of people visiting Swami has increased by leaps and bounds. Once the Maharaja of Mysore, Jayachamaraja Wodayar came by his car. The motorable road was only up to Penukonda. He therefore travelled in a bullock cart from Penukonda to Karnatanagepalli and from there to Puttaparthi by walk. He pleaded with Me, "Swami! Why are You putting Yourself to trouble, residing in Puttaparthi? Please come to Mysore. I will arrange to build a big mansion for You." I told him, "A tree must grow in the same place where it was born. If it is plucked out and transplanted elsewhere, it will not grow. This tree must also grow in the same place where it was born." The Maharaja was a great devotee. He used to visit the Chamundeswari temple daily in the morning and evening and sing a song specially composed in praise of Goddess Chamundeswari. The Maharaja of Mysore visited Puttaparthi again on another occasion. By that time, a motorable road was laid from Penukonda to Bukkapatnam. He telephoned to the Governor of Andhra Pradesh saying, "Why don't you lay a good road to reach Puttaparthi? How much money is being wasted on all and sundry schemes! Please arrange to lay a good road to Puttaparthi immediately." The Governor instructed the Government accordingly and after a protracted correspondence, a chief engineer by name Tiruvannai Iyengar was finally sent to undertake a survey of the project. It was planned to lay a bypass road direct to the Mandir, without touching the Chitravathi Road. The Maharaja of Mysore offered to bear the entire expenditure for the project. Before starting the work, the Chief Engineer

surveyed the area travelling in a bullock cart. He found that the river encircled the village on three sides and only the fourth side was available for laying a road. He stayed for three to four days here and reached Mandir in that route by a bullock cart. He confirmed that route and passed orders finally to lay a black top road in that route, drilling a big hole in a hill blocking the way. At last, a direct road to reach the Mandir in Puttaparthi was ready, without touching the Chitravathi River. Once the road was made ready, a number of people including Rajas and Maharajas with their families started visiting Puttaparthi. Notable among them were the Rajas of Bobbili and Venkatagiri. They used to bring tents along with them and stay in those tents. Gradually, the number of people visiting Puttaparthi increased by leaps and bounds. The people in the villages around Puttaparthi used to argue with them saying, "Should we not have an opportunity to have Swami's darshan, sparshan, and sambhashan? Is He meant only for the Rajas, Maharajas?" I used to pacify them saying that all are My devotees and I don't make any distinction between rich and poor. Later, the Rajas of Bobbili, Trivandrum and the younger brother of Trivandrum Raja, who was a film director, made a lot of conveniences here like building houses for the visiting devotees. The former Chief Minister of Andhra Pradesh, the late Dr Bezwada Gopala Reddy, built a hospital in Puttaparthi. In spite of his busy schedule as the Chief Minister, he used to make regular visits to Puttaparthi. He continued the same till his last breath. He used to attend every function held in Prasanthi Nilayam. In due course, millions of devotees from all over India and all parts of the world started coming to Prasanthi Nilayam. In fact, I have not come down to deliver discourses on any particular form of God. Divinity is only one by whatever name and form people refer to Him. The goal is one and love is one. The names and forms may be different. Some may refer to Divinity as "Atma"; others as "Aum". Yet, both are same. The names Rama, Krishna, Govinda, Narayana, etc. may be different, but God is only one. You may contemplate on any name, but God is only

one. The Upanishads exhort, **Matru Devo bhava, pitru Devo bhava, acharya Devo bhava, atithi Devo bhava** (revere your mother, father, preceptor, and guest as God). First and foremost, respect your mother. She is very important! Forbearance is the real beauty in this sacred land of **Bharat**. The nectarine feeling in this country is the feeling of love toward one's mother.

(Telugu poem)

Even if the mother and son go to a court in a property dispute, the mother would tell the lawyer, "he is my son," and the son would say, "she is my mother." Hence the relationship between a person and their parents is lasting. Even after the physical body ceases to exist the motherly relationship exists. A mother is a mother. Hence, there can be no greater, respectable, and sweet feeling than motherhood. Many people write letters to Me addressing Me as "Mother **Sai**". They refer to Me as their revered mother. I also address all of you as "children".

22 November 2009, Convocation Discourse
Date: 22 **Nov** 2009 Occasion: Convocation Place: **Prasanthi Nilayam**
Be Good, Do Good, and See Good
by
Bhagavan Sri Sathya Sai Baba

Bereft of truth, righteousness, peace, and love, the value of all your education is zero;
Bereft of truth, righteousness, peace, and love, the benefit of all your acts of charity and kindness is zero;
Bereft of truth, righteousness, peace, and love, the utility of all your positions of power is zero; and
Bereft of truth, righteousness, peace, and love, the result of all your good deeds is zero.

Sathya, dharma, **santhi**, and **prema** (truth, righteousness, peace, and love) are verily the pillars of the mansion of **Sanathana** Dharma. What else is to be conveyed to this assembly of noble souls.

(Telugu poem)

In spite of his education and intelligence, a foolish man will not know his true Self and a mean-minded person will not give up his evil qualities. What is the use of acquiring education that cannot lead you to immortality? Acquire the knowledge that will make you immortal.

(Telugu poem)

People pursue education and obtain high degrees in different disciplines, but in their day-to-day life, their behaviour is totally at variance to the principles

they learnt.

In spite of their high academic qualifications, they woefully lack knowledge about the essence of education. What they acquire is only worldly, evanescent, and unreal education.

There are millions of students and highly educated people in the world. They obtain all sorts of degrees starting from A to **Z**, but of what use are their degrees? What is their contribution to the welfare of the world? Do they help the poor and forlorn at least to a small extent? They earn **crores** of rupees; but they don't give even a penny in charity.

They are too selfish. They do not at all control their desires. One who controls his desires can work wonders in the world. People are not at all satisfied with their earnings. They accumulate huge amount of wealth and still crave to earn more.

The Vedas declare **Na karmana na prajaya dhanena thyagenaike amrutatthwamanasu**

(immortality is not attained through action, progeny, or wealth; it is attained only by sacrifice). People do not at all strive to attain immortality. Wherever you see and

whomever you come across, you find selfishness, selfishness, and selfishness alone. Of

what use is the education of such selfish people?

No doubt, education has to be pursued and some activities have to be undertaken in the

world for leading a comfortable life. One has to take care of the worldly needs for

oneself and one's family, like food, clothing, and shelter. But to what extent? These

are all activities that one undertakes for the sake of oneself and one's family, not for others.

Modern education is breeding selfishness. It is for acquiring goods and services for

one's own comfort. These are worldly pleasures. The qualities of **kama, krodha, lobha,**

moha, mada, and **matsarya** (desire, anger, greed, delusion, pride, and envy) drive man's

efforts in pursuit of worldly pleasures. No doubt worldly education helps to provide

comfort and joy in the objective world, but it does not at all contribute to inner bliss.

Only the five human values of **sathya** (truth), dharma (righteousness), **santhi** (peace),

prema (love), and ahimsa (nonviolence) confer inner bliss. A person who cultivates these

five human values will always be happy. The five senses of action provide external pleasure; but the five human values confer inner bliss. Education helps to obtain various conveniences for external pleasure, whereas inner bliss can be experienced only by **Educare**. There is a lot of difference between Education and **Educare**. Education involves reading of books written by someone and listening to the lectures delivered by someone. **Educare**, however, has nothing to do with books. It has no form at all! It is Truth that has no form. The Upanishads ordain "**Sathyam vada, dharmam** chara" (speak truth, practise righteousness). Truth has to be spoken and righteousness has to be practised. But, nowadays, people lecture about these values but do not follow. This is not correct. Love is one quality that is common to all human beings, nay, animals, birds, beasts, and even insects. Every living being loves its progeny. And, love is divine. Whoever cultivates love, God manifests in them. It is only the divine quality of love that saves us from sorrows, difficulties, and calamities. Unfortunately, people do not cultivate love and instead go after transient things. "Love is God, live in love." Worldly possessions give momentary pleasure, but love confers eternal bliss. Real love manifests from the depth of one's own heart. One has to attain such divine love. Wherever you go, whatever activity you may undertake, let your heart be filled with love. Such a person, wherever he is, whether in the town or in the forest or in the sky or in a deep sea will surely be protected. Divine love neither grows nor diminishes. It always remains the same. **Ekameva adviteeyam** Brahma (God is one without a second). To attribute various names to God such as **Rama**, Krishna, **Govinda**, etc., is only your imagination. That which has neither birth nor death is one and only one. It has no beginning and no end. That is Brahma. Hence, whenever someone enquires, "Who are you? What is your name?" reply with **Aham Brahmasmi** (I am Brahman). There is nothing real and eternal except Brahman. Hence, do not waste his time in pursuit of transient things. What is the use of acquiring such

objects? No doubt worldly education is necessary. However, always remind yourself that it is all temporary. Brahman is ONE without a second. Zero gains value only when it is placed after the digit one. Likewise, the zero of samsara (worldly life) will have value only if it is associated with the ONE that is Brahman. We are going after the impermanent and transitory things forgetting the ONE. We think that the qualities of anger, envy, jealousy, pride, etc., are God-given, but it is not true. God does not make any distinction between people by granting positive attributes to some and negative qualities to others. All these differences are man-made. God has nothing to do with them. When our wish is fulfilled, we praise God. On the other hand, if something goes wrong, we attribute our failure to God and blame Him. God is only a witness to everything that goes on in the world, good or bad. He neither gives nor receives anything. All our sorrows and difficulties are of our own making. The thoughts that flow from our mind are expressed through speech. Hence, mind is the source for our speech. This mind has its origin in our breath (inhaling and exhaling). Therefore, the inhaling and exhaling (**soham**) is Brahman verily, and the mind represents Vishnu. It is said, **Manomoolam idam jagat** (the world is a projection of the mind). Our **vak** (speech) represents Shiva. Hence, we need not go in search of the Trinity (Brahma, Vishnu, and **Maheshwara**) somewhere in a distant place. God is in us, with us, above, below, and around us. In fact, you are God. Your mind alone is responsible for your joy or sorrow. We think these are thrust on us by someone from outside. No, all these experiences flow from you only. You are responsible for everything. If you realize that these experiences emanate from your own mind and think that you are God, you will become God. On the other hand, if you identify yourself with the world and think "I am so and so," you will remain separate from God. Do not cultivate excessive desires. "Less luggage, more comfort makes travel a pleasure." Hence, reduce the luggage of your desires. It is natural for people to have

some desires, but one has to enquire which one of those desires is good for one and which causes harm. Unfortunately, this sense of discrimination is lost in present times.

All these desires, which are the result of **kama**, **krodha**, **lobha**, **moha**, **mada**, and **matsarya** (desire, anger, greed, delusion, pride, and envy), have their origin in the mind.

When you marry a girl, you develop love for her in the beginning. After sometime, if for any reason she goes against your wishes, you develop hatred for her. Your anger and hatred will ultimately land you in difficulties. If you can reduce your desires and expectations, you will be able to lead a happy married life.

Students too behave in the same way. As one goes on acquiring degrees, one loses one's peace because of limitless desires. Whatever may be one's expectations in pursuing higher education, one has to put into practice what one has learnt in the college or University. Merely acquiring a number of degrees without putting into practice what one has learnt through education is a waste. It does not help him in any way. Education without practising the principles of education leads to loss and worry. Hence, practice (**abhyasa**) is of utmost importance.

For example, you are enacting a drama. Is it not true that you do a number of rehearsals before finally performing on the stage? It is the practice that makes you perfect.

Hence, practice is needed in all your endeavours --- reading, writing, medicine, surgery, **etc.** The **Gita** says: **Sreyohi Inanamabhyasat**, **Inanaddhyanam vishishyate**, **Dhyanat karmaphala thyaga**, **Thyagat santhiranantaram**. Better indeed is knowledge than practice. Better than knowledge is meditation on God. But better than meditation is renunciation of the desire for the fruits of actions.

For peace follows immediately.

Where is peace? Peace is very much in us only. It is futile to search for peace somewhere in the outer world. If you want to attain peace, search for it in oneself.

You have acquired all this knowledge from textbooks and your teachers. This is bookish knowledge. If you put it into practice, it becomes practical knowledge, which will

remain with you permanently.

Rain water is pure. When you place a vessel while it is raining, you can collect pure water. It is like distilled water. By drinking that water, you will not be troubled by any ailment. When the same water is mixed up with other substances, it gets polluted. In the same manner, the mind which is always pure is polluted by desires.

Hence, do not pollute your mind by cultivating desires. Keep the mind always pure.

Whenever a desire arises in your mind, brush it aside to keep your mind free from pollution. Apart from reading your text books and acquiring knowledge, keep your mind always pure and free from pollution. This is what you have to learn today.

You may or may not worship God, but you must respect your mother and father, who are responsible for your birth. Respect your mother. Keep her always happy. No one can estimate or describe a mother's love. No one can pollute it. If only you are able to win the love of your mother, it amounts to acquiring all degrees. Our scriptures enjoin on us to respect mother, father, teacher, and God in that order. First and foremost is the mother, who gave you birth. The father brings you up and puts you on the road to development. The mother is the foundation for the mansion of your life; father represents the wall and the guru (teacher) is the roof. And, finally, God is your life itself. Hence, those who yearn for God must love their mother first. If only you keep her happy, all other things of happiness will be added unto you.

Nowadays, people keep their aged parents in the old age homes. This is not correct. The Upanishads exhort one: **Mathrudevo bhava!** **Pithrudevo bhava!** **Acharyadevo bhava!** One who forsakes his mother is not a human being at all! It is your mother who brought you up to this stage. Hence, love your mother and serve her when she falls sick. You must develop the feeling that whatever your mother says is for your good only. Do not get angry when she chides you. Even her anger is for your good only.

Once **Kuchela**, a poor Brahmin, went to meet his childhood friend Krishna. He was afraid that the guards standing at the gate of Krishna's palace might not let him in. But God is so compassionate that He will not forsake any individual. Lord

Krishna Himself came to him and enquired, "Dear friend **Kuchela**, what do you want?" **Kuchela** replied, "Swami, I do not want anything. I will be happy if I have Your love and grace. **Oh** Lord! That is enough." When **Kuchela** returned to his place after taking leave of Krishna, he could not recognise his house. In place of his hut stood a palatial building. His wife and children were moving about in gorgeous clothes, wearing glittering ornaments. This is the gift of love from God. Hence, if only we are able to win God's love, everything else will be added unto us. Therefore develop firm faith in God. You will not come up in life unless you get rid of your bad qualities. Even if you have accumulated wealth and attained positions of power, they will not last long. It is not wealth but noble qualities that are important for a human being. Hence, develop human qualities. You call yourself a human being. Unless there are values in you, how can you be called a human being? Only when you develop noble qualities are you entitled to be called a human. God will protect a person with human values by constantly guarding and guiding him. Hence, develop human values; do not crave for money. We often come across people changing jobs with a hope of getting high salaries. Do not develop this craze for money. Money comes and goes, morality comes and grows. Develop morality and love for God. When you develop love for God, the demonic qualities in you will be removed. When people get rid of demonic qualities, society itself will change into a better society. You will earn a good name. People will praise you, "so and so is a good man. We must have people like him." If you wish to earn such a good name, you must be fully involved in prayer to God. The prayer must constantly ring in your heart. Love for God, fear of sin, and morality in society, these are the qualities that you have to develop. Then only you will be entitled to be called a good person. Be good, do good, and see good. Never entertain bad thoughts. It is quite common to get bad thoughts in your age, but do not give them a place in your heart. Just brush them aside. You may be a boy now, but you will grow into an old man after some years. Child, boy,

man, grandfather --- these are all the different stages in one's life. They all belong to the same person. Only the names and the body change, but the individual is one. Similarly, God is one in whichever name and form He is worshipped. The names and forms ascribed to God may differ but God is one, as per the saying "**Ekam Sath viprah bahudha vadanthi**." Develop total faith in this maxim. Wherever you are and whatever activity you are engaged in, constantly contemplate on God. Then only will your life be fruitful. May you all develop good qualities, good behaviour, good thoughts, and good feelings. Be happy. Our boys are always good boys. Today, wherever you see, you find people spending time watching cinemas and **TV** shows and hearing cinema music from tape recorders. In addition, almost everyone, regardless of sex and status in society, is using cell phones. People waste a lot of time talking to someone using cell phones. They even talk to strangers. Because of the proliferation of the entertainment media and the indiscriminate use of cell phones, human beings have lost their value. Very often, due to the misuse of cell phones, people, especially the younger generation, land themselves in serious trouble. Most often, cell phones are put to misuse than proper use. I would advise you, particularly the boys and girls, not to give your cell number to anyone. You will face great danger by doing so. Try to avoid using cell phones. Even if you buy one, do not give your number to others indiscriminately. There are some people who continuously talk over cell phone for hours together. This is totally wrong. By doing so, you will be committing sin. Once you give your cell number to others, they will call you back. You will feel happy in the beginning. Later, they will be talking to you frequently. Unnecessary contacts will develop by doing so. Finally, they mislead you and spoil your life. In the beginning, they introduce themselves to you saying, "I am your friend." The friendship gradually leads to establishing relationship. You will be deceived and you will land in deep trouble in the end. Hence, do not give scope for such unnecessary contacts. Always spend your time in the contemplation of the divine name or

reading good books.
 Today is convocation day. Some of you might be entering the outside world, having acquired degrees. Let your contact with the outside world be good. It is possible that there may be significant changes in the lives of most of the students from today. I wish you all to earn good name for yourselves, your parents, and the institution in which you studied. Samuel **Sandweiss** also told you the same thing in his convocation address. He talks about his divine experiences. The advice of these elders must be imprinted in your hearts. They always speak good words. I am very happy. It is not possible for Me to talk to you all, individually. Hence, I gave a discourse that is applicable to all. Our students are all good when compared to those in the other institutions. Let that good name be upheld. I am very happy.

(**Bhagawan** wanted all the students to sing a song. The students sang in chorus the song "Hum **ko tum se pyar kitna ...**")
 Your song has given Me immense happiness.
 25 December 2009, Christmas Discourse
 Date: 25 **Dec** 2009 Occasion: Christmas Place: **Prasanthi Nilayam**
 I am I, I am **Atma**
 by
Bhagavan Sri Sathya Sai Baba
 The sun appears serene and peaceful,
 The days have become shorter, and
 The cool wind is blowing.
 (Telugu poem)
 This festive season brings all prosperity to the people filling the granaries of the farmers with the newly-harvested grains in plenty. Not only the farmers, all people in general feel happy and enjoy this season. People attribute their happiness and prosperity to God.
 Where is God? God is everywhere. He is omnipresent --- in you, above you, below you, and around you. He has no particular name or form. Neither has He birth and death. Only when there is birth will there be death also! Hence, God has no birth, no death! He is present in every living being as **Atma Swarupa** (Embodiment of Divine **Atma**). Man today is unable to realise that **Atma Tattwa** (**Atma** Principle).
Bharat is a sacred land. It has given birth to many noble souls and chaste women.
 This land of **Bharat** has given birth to many noble women, like

Savitri, who brought her dead husband back to life;
Chandramati, who extinguished wild fire with the power of truth;
Sita, who proved her chastity by coming out of blazing fire unscathed,
Damayanti, who reduced an evil-minded hunter to ashes with the power of her chastity.
 This land of piety and nobility attained plenty and prosperity and **Became** the teacher of all the nations of the world
 Because of such women of chastity. (Telugu poem)
Sri Rama released **Sita** from the captivity of the demon **Ravana**, who confined her in **Lanka**
 for ten months. **Rama** took her into His fold after putting her to the test of fire. The fire god presented her before **Rama**, saying, "**Oh! Rama! Sita** is a great woman of chastity. She is so much devoted to her husband that she did not look at the face of even one male in all these ten months." **Sita** came out of the fire unscathed, and the fire god himself attested to her chastity. One can imagine how great and noble she was!
 Can there be a parallel to such women in any country in the world?
 The country of **Bharat** (India) is situated in the middle of the seven seas. Every man and woman in this country has to conduct themselves as **Purushottama** (noble male) and **Pativratha** (chaste woman) respectively. No wonder several **Avataras** (incarnations) took birth in this sacred land. Great men and women and noble souls may be born in any country. But **Avataras** took birth only in the country of **Bharat**.
 Today, people aspire for everything in the world except God. People leave even their motherland in quest of wealth and money. This is not a positive development, especially for the **Bharatiyas** (Indians), for they are expected to rise above the desire for money.
 God is one who always gives; He never takes. God desires only love from us, nothing else. The country of **Bharat** is so noble and sacred, but the people of this country are leaving, seeking greener pastures elsewhere. However, those with a pure and unblemished heart are sticking to their native country.
 What God expects from His devotee is only a pure and sacred heart. People ascribe different names and forms to God. In fact, God is only one. He is beyond all names and forms. He takes on a name and form according to the wishes and aspirations of a particular devotee. When you contemplate on the form of Jesus and wish to see Him in that form, He manifests before you as Jesus.
Sarvatah Panipadam Tat **Sarvathokshi Siromukham**, **Sarvatah**

Sruthimalloke Sarvamavrutya

Tishthati (with hands, feet, eyes, head, mouth and ears pervading everything, He permeates the entire universe). God is present in every human being, nay in every living being. **Daivam Manusha Rupena** (God is in the form of a human being). That is why human values are considered to be so sacred and important. It is not enough to simply have a human body. In keeping with the human form, one should also cultivate the human values of **sathya** (truth), dharma (righteousness), **santhi** (peace), **prema** (love), and ahimsa (nonviolence). You should not tell a lie under any circumstances. If you adhere to truth, righteousness will follow. Where truth and righteousness go together, there peace will be. Where there is peace, there will be love too. There can be no place for violence when there is love. Unfortunately, today there is violence everywhere due to the absence of love among people. Whomsoever you come across these days, there is unrest and unrest. People perform **japa** (chanting of God's Name) and tapa (penance) to obtain peace, but there is no peace anywhere. Wherever you see, only pieces, pieces, and pieces! One has to develop love in order to get peace. First and foremost, one has to develop love. "Love is God, God is Love." "Truth is God, God is Truth." Truth and Love are the embodiments of Divinity, verily. Though God is one, people ascribe different names like **Rama**, Krishna, **Govinda**, and **Narayana** to God. The different names and forms ascribed to God are the outcome of the imagination of poets and painters. For example, **Ravi Varma** portrayed God in different forms based upon his imagination. But God cannot be limited to a particular name and form. All names and forms are His, and He transcends them too! God is immanent in all living species including the human beings. The entire creation is the manifestation of Divinity. God has no desires and aspirations. He is selfless. Everything in the outside world is the reaction, reflection, and resound of your inner being. This is a cloth (showing a handkerchief). Strictly speaking, this is not a cloth; it is a bundle of threads. The threads woven together assumed the form of a cloth. Similarly, the

thoughts and desires

of a human being make the mind. They, in turn express themselves in the form of speech.

The words lead to actions through the sense organs. In the process, man entertains certain bad thoughts and feelings.

Why did God give eyes to a human being? Only to see good. Similarly, the ears are meant

to hear good things and the tongue to speak good words. The words you speak must always

be sweet and soft and never harsh. Thus, you have to consider every limb and organ in

the body given to you by God as sacred and make proper use of it. Such a sacred body has

to be dedicated to God and none else. God gives you all that is necessary for your

life's journey. You should therefore install God in the altar of your pure and sacred

heart.

God is omnipresent. The sky is God and the earth is God. All human beings are

embodiments of Divinity. God is immanent in every human being in the form of breath

(Soham). Man has to realise this truth. Only when you realise the true nature of God

that can you be considered to have acquired jnana (wisdom).

Jnana is not mere bookish knowledge. Several educated people have acquired vast

knowledge from textbooks, but who is a **jnani** (realised soul) in the real sense? Only the

person who has realised, "I am not the body, I am not the mind; I am God verily," is a

real **jnani**.

When you say, "this is my body," who are you? To whom are you referring? The expression

"my body" connotes that you are separate from the body. When you say, "This is my mind,"

the mind is separate from you. Similarly, when you say, "This is my **buddhi** (intellect),"

it means the **buddhi** is separate from you. In all these expressions, what is that 'my'?

That 'my' is 'I'. This 'I' is what was referred to by Jesus Christ as the ego, and it

has to be cut. That is the real significance of the cross. You cut the ego.

You are bound by two things: 'I' and 'mine'. That is the human bondage. If you can get

released from these two bonds, what remains is 'you' only. Now you are with the body.

Suppose you have to leave the body tomorrow. At that time, who are you and where are

you? You do not know! The body is like a dress, a robe. Once you get rid of attachment

to this dress, your true nature will be apparent.
The same truth has been explained in the phrase, "the one you think you are, the one others think you are, and the one you really are". That is the true nature of a human being. When someone enquires who you are, you will answer, "I am so and so." You will give your name. In fact, that name is given to you by your parents and not by God at the time of your birth.
Suppose you ask God, "Who are you?" He will reply, **Aham Brahmasmi** (I am Brahman). Every individual should remind themselves, "I am Brahman, I have no other name." If someone asks, "What is your name?" you should reply, "My name is Brahman." If you are constantly aware of your true nature thus, that is **Atma Tattwa**. You do not have to contemplate on anything else.
Whenever you come across a friend or acquaintance, you greet him with a **namaskar**. This implies that you are in fact paying obeisance to the Divinity immanent in the individual. Hence, do not entertain the feeling of 'I', 'I', 'I'. All these physical bodies are like the roles played in a drama. They change. The world itself is a cosmic drama. You must constantly remind yourself that you are playing your role in the cosmic drama and your real nature is that you are an Embodiment of Divine Self (**Atma Swarupa**).
You have any doubts in this regard? (Swami enquired turning to the audience ...). If you are entertaining any doubts, you will be confused.
Unfortunately, today one does not know about one's own true nature. How then can one know about God? Hence, first and foremost know thyself! Enquire into yourself, "Who am I? Who am I?" you will realise, "I am I, I am **Atma**", "I am I, I am **Atma**", "I am I, I am **Atma**." If you forget this Divine Self, what remains is 'deep wine'! Hence, you should become divine.
Rama, Krishna, **Govinda**, etc. are only references to Divinity in the common parlance. An individual is referred to by several names based upon the relationships at the physical level. One person refers to him saying, "He is my son-in-law." Another says, "He is my son." A third person says, "He is my brother." Thus, one gets into bondage as the relationships increase. From where did this bondage emerge? It is all

of your own making.

You marry a girl and say, "She is my wife." But before marriage, who was she? You do not

know. After some years when she departs finally, you do not know anything about her.

Thus, you do not know who she was before marriage or where she went after her departure.

The wife-husband relationship is only in between.

Hence, do not worry about the past. Past is past and future is uncertain. You do not

know, you have no knowledge of, either the past or the future; you are aware of only the

present. Hence, live in the present. That is the only reality.

(**Bhagawan** concluded His discourse with the **bhajan**, "**Hari bhajan bina sukha santhi nahin** ...".)